Original Hebrew Bible

A FREE PALEO HEBREW INTERLINEAR BIBLE

INCLUDING ALL BOOKS OF THE OLD TESTAMENT

Genesis - Malachi

Version 1.0

Public Domain

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Version 1.0 Notes

The translation used for this Bible is the Berean Standard Bible (BSB), which is a public domain translation. The transliteration used is based on the BSB transliteration. To improve readability, we replaced the international phonetic symbols with the letters and sounds they represent. The Original Hebrew text is based on the Westminster Leningrad Codex (WLC), with vowel points removed. The WLC contains letters (peh/p and samek/s) which were added as punctuation at the end of some lines of the Hebrew text. Where these letters were attached to Father's name YHVH, they have been removed. In future Versions of this Bible, we hope to remove all added punctuation.

Please note that this Version has thousands of pages. When printing, we suggest printing a few pages at a time.

Search works best on a desktop computer. To search for a verse on desktop, search for the full name of the book, followed by the chapter and verse number. Example:

Deuteronomy 30:4

To search for a verse on mobile, searching for the book and chapter may work best. Example:

Deuteronomy 30

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Shalom unto Jerusalem.

M. Dawson
September 10, 2023

Original Hebrew Letter	Letter Name	Letter Sounds
	alef	ah, eh
	bet	b, v
	gimmel	g
	dalet	d
	hey	h
	vav	v, oh, oo
	zayin	z
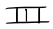	chet	ch
	tet	t
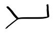	yod	y, ee
	kaf	k, kh

Original Hebrew Letter	Letter Name	Letter Sounds
	lamed	l
	mem	m
	nachash	n
	samek	s
	ayin	ah, eh, oh
	peh	p, ph
	tsade	ts
	quf	q
	resh	r
	shin	s, sh
	tav	t

Genesis

BSB Translation	Transliteration	Original Hebrew	Verse
In the beginning	be·re·sheet	בראשית	Genesis 1:1
created	ba·ra	ברא	
God	e·lo·heem	אלהים	
-	et	את	
the heavens	hash·sha·ma·yim	השמים	
and	ve·et	ואת	
the earth	ha·a·rets	הארץ	
Now the earth	ve·ha·a·rets	והארץ	Genesis 1:2
was	ha·ye·tah	היתה	
formless	to·hu	תהו	
and void	va·vo·hu	ובהו	
and darkness	ve·cho·shekh	וחשך	
was over	al	על	
the surface	pe·ne	פני	
of the deep	te·ho·wm	תהום	
And the Spirit	ve·ru·ach	ורוח	
of God	e·lo·heem	אלהים	
was hovering	me·ra·che·phet	מרחפת	
over	al	על	
the surface	pe·ne	פני	
of the waters	ham·ma·yim	המים	
said	vay·yo·mer	ויאמר	Genesis 1:3
And God	e·lo·heem	אלהים	
“ Let there be	ye·hee	יהי	
light ”	o·wr	אור	

and there was	vay·hee	ויהי	
light	o·wr	אור	
saw	vay·yar	וירא	Genesis 1:4
And God	e·lo·heem	אלהים	
-	et	את	
the light	ha·o·wr	האור	
that	kee	כי	
[was] good	to·wv	טוב	
separated	vay·yav·del	ויבדל	
and [He]	e·lo·heem	אלהים	
	ben	בין	
the light	ha·o·wr	האור	
from	u·ven	ובין	
the darkness	ha·cho·shekh	החשך	
called	vay·yiq·ra	ויקרא	Genesis 1:5
God	e·lo·heem	אלהים	
the light	la·o·wr	לאור	
“ day ”	yo·wm	יום	
and the darkness	ve·la·cho·shekh	ולחשך	
He called	qa·ra	קרא	
“ night ”	la·ye·lah	לילה	
And there was	vay·hee	ויהי	
evening	e·rev	ערב	
and there was	vay·hee	ויהי	
morning —	bo·qer	בקר	
day	yo·wm	יום	
the first	e·chad	אחד	

said	vay·yo·mer		Genesis 1:6
And God	e·lo·heem		
“ Let there be	ye·hee		
an expanse	ra·qee·a	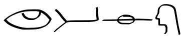	
between	be·to·wkh		
the waters	ham·ma·yim	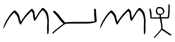	
to	vee·hee	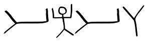	
separate	mav·deel	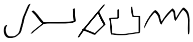	
	ben	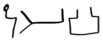	
the waters	ma·yim	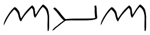	
from the waters ”	la·ma·yim	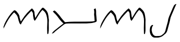	
made	vay·ya·as		Genesis 1:7
So God	e·lo·heem		
-	et		
the expanse	ha·ra·qee·a	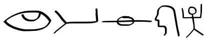	
and separated	vay·yav·del	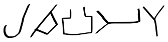	
	ben	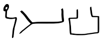	
the waters	ham·ma·yim	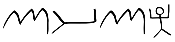	
-	a·sher		
beneath	mit·ta·chat		
[it]	la·ra·qee·a	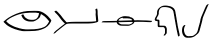	
from	u·ven	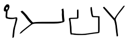	
the waters	ham·ma·yim	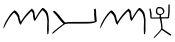	
-	a·sher		
above	me·al		
-	la·ra·qee·a	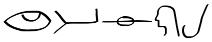	
And it was	vay·hee	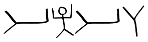	

so	khen	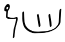	
called	vay·yiq·ra	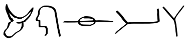	Genesis 1:8
God	e·lo·heem		
the expanse	la·ra·qee·a	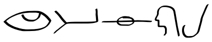	
“ sky ”	sha·ma·yim	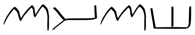	
And there was	vay·hee	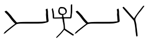	
evening	e·rev		
and there was	vay·hee	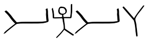	
morning —	bo·qer	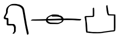	
day	yo·wm		
the second	she·nee	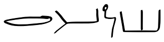	
said	vay·yo·mer		Genesis 1:9
And God	e·lo·heem		
be gathered	yiq·qa·wu	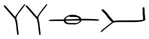	
“ Let the waters	ham·ma·yim	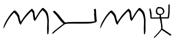	
under	mit·ta·chat		
the sky	hash·sha·ma·yim		
into	el		
place	ma·qo·wm	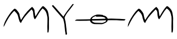	
one	e·chad	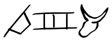	
may appear ”	ve·te·ra·eh		
so that the dry [land]	hay·yab·ba·shah	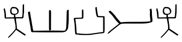	
And it was	vay·hee	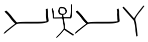	
so	khen	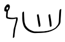	
called	vay·yiq·ra	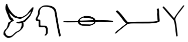	Genesis 1:10
God	e·lo·heem		
the dry [land]	lay·yab·ba·shah	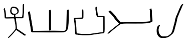	

“ earth ”	e·rets	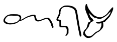	
and the gathering	u·le·miq·veh	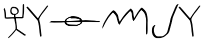	
of waters	ham·ma·yim	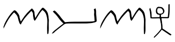	
He called	qa·ra	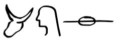	
“ seas ”	yam·meem	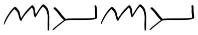	
saw	vay·yar	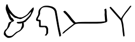	
And God	e·lo·heem	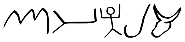	
that	kee	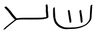	
[it was] good	to·wv	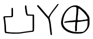	
said	vay·yo·mer	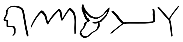	Genesis 1:11
Then God	e·lo·heem	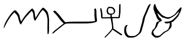	
bring forth	tad·she	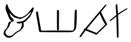	
“ Let the earth	ha·a·rets	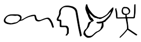	
vegetation :	de·she	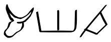	
plants	e·sev	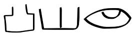	
seed-bearing	maz·ree·a	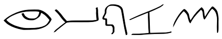	
	ze·ra	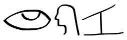	
trees	ets	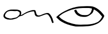	
and fruit	pe·ree	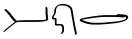	
each bearing	o·seh	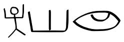	
fruit	pe·ree	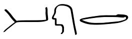	
according to its kind	le·mee·no	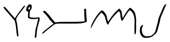	
-	a·sher	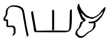	
with seed	zar·o	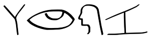	
-	vo	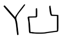	
-	al	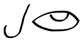	
- ”	ha·a·rets	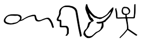	

And it was	vay·hee	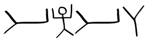	
so	khen	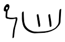	
produced	vat·to·w·tse	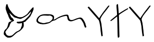	Genesis 1:12
The earth	ha·a·rets	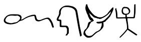	
vegetation :	de·she	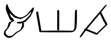	
plants	e·sev	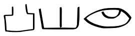	
seed-bearing	maz·ree·a	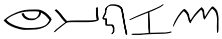	
	ze·ra	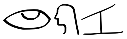	
according to their kinds	le·mee·ne·hu	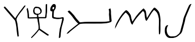	
and trees	ve·ets	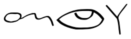	
bearing	o·seh	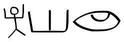	
fruit	pe·ree	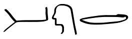	
-	a·sher	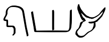	
with seed	zar·o	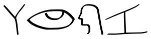	
	vo	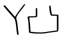	
according to their kinds	le·mee·ne·hu	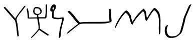	
saw	vay·yar	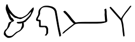	
And God	e·lo·heem	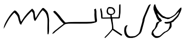	
that	kee	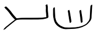	
it was good	to·wv	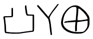	
And there was	vay·hee	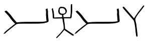	Genesis 1:13
evening	e·rev	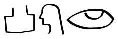	
and there was	vay·hee	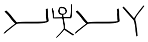	
morning —	bo·qer	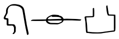	
day	yo·wm	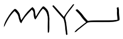	
the third	she·lee·shee	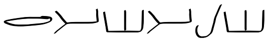	
said	vay·yo·mer	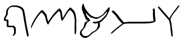	Genesis 1:14

And God	e·lo·heem		
“ Let there be	ye·hee		
lights	me·o·rot		
in the expanse	bir·qee·a	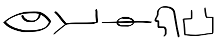	
of the sky	hash·sha·ma·yim		
to distinguish	le·hav·deel		
between	ben	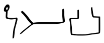	
the day	hay·yo·wm	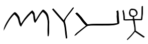	
and	u·ven	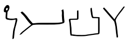	
the night	hal·la·ye·lah	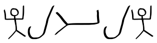	
and let them be	ve·ha·yu	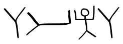	
signs to mark	le·o·tot		
[the] seasons	u·le·mo·w·a·deem		
and days	u·le·ya·meem		
and years	ve·sha·neem	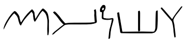	
And let them serve	ve·ha·yu	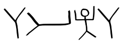	Genesis 1:15
as lights	lim·o·w·rot		
in the expanse	bir·qee·a	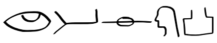	
of the sky	hash·sha·ma·yim		
to shine	le·ha·eer		
upon	al		
the earth ”	ha·a·rets		
And it was	vay·hee	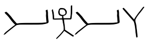	
so	khen	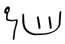	
made	vay·ya·as		Genesis 1:16
God	e·lo·heem		
-	et		

two	she·ne	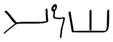	
lights :	ham·me·o·rot	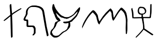	
great	hag·ge·do·leem	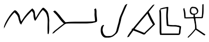	
-	et	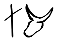	
light	ham·ma·o·wr	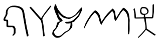	
the greater	hag·ga·dol	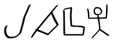	
to rule	le·mem·she·let	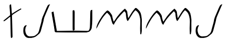	
the day	hay·yo·wm	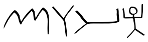	
and	ve·et	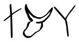	
light	ham·ma·o·wr	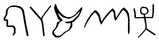	
the lesser	haq·qa·ton	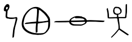	
to rule	le·mem·she·let	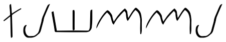	
the night	hal·lay·lah	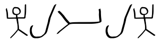	
And [He made]	ve·et	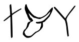	
the stars {as well}	hak·ko·w·kha·veem	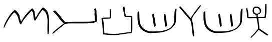	
set	vay·yit·ten	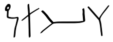	Genesis 1:17
[these lights]	o·tam	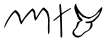	
God	e·lo·heem	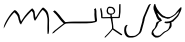	
in the expanse	bir·qee·a	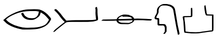	
of the sky	hash·sha·ma·yim	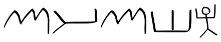	
to shine	le·ha·eer	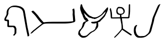	
upon	al	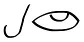	
the earth	ha·a·rets	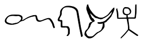	
to preside over	ve·lim·shol	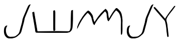	Genesis 1:18
the day	bay·yo·wm	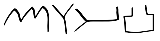	
and the night	u·val·lay·lah	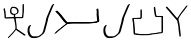	
and to separate	u·la·hav·deel	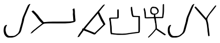	

	ben	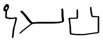	
the light	ha·o·wr		
from	u·ven	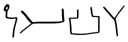	
the darkness	ha·cho·shekh		
saw	vay·yar	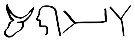	
And God	e·lo·heem		
that	kee	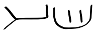	
[it was] good	to·wv		
And there was	vay·hee	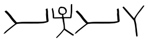	Genesis 1:19
evening	e·rev		
and there was	vay·hee	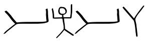	
morning —	bo·qer	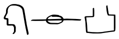	
day	yo·wm		
the fourth	re·vee·ee		
said	vay·yo·mer		Genesis 1:20
And God	e·lo·heem		
teem	yish·re·tsu		
“ Let the waters	ham·ma·yim	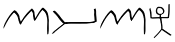	
creatures	she·rets		
with living	ne·phesh		
	chay·yah	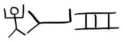	
and let birds	ve·o·wph		
fly	ye·o·w·pheph		
above	al		
the earth	ha·a·rets		
in	al		
the open	pe·ne	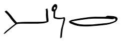	

expanse	re·qee·a		
of the sky ”	hash·sha·ma·yim		
created	vay·yiv·ra		Genesis 1:21
God	e·lo·heem		
So	et		
sea creatures	hat·tan·nee·nim	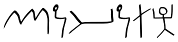	
the great	hag·ge·do·leem	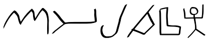	
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and every	kal	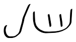	
thing	ne·phesh		
living	ha·chay·yah	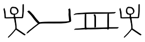	
that moves	ha·ro·me·set		
[with] which	a·sher		
teemed	sha·re·tsu		
the waters	ham·ma·yim	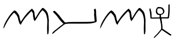	
according to their kinds	le·mee·ne·hem	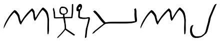	
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every	kal	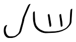	
bird	o·wph		
of flight	ka·naph	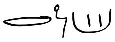	
after its kind	le·mee·ne·hu	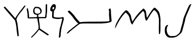	
saw	vay·yar	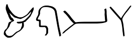	
And God	e·lo·heem		
that	kee	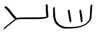	
[it was] good	to·wv		
blessed	vay·va·rekh	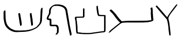	Genesis 1:22
them	o·tam		

Then God	e·lo·heem	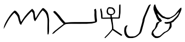	
[and] said	le·mor	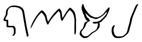	
“ Be fruitful	pe·ru	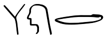	
and multiply	u·re·vu	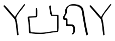	
and fill	u·mil·u	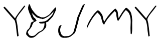	
-	et	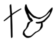	
the waters	ham·ma·yim	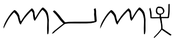	
of the seas	bay·yam·meem	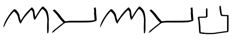	
and let birds	ve·ha·o·wph	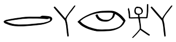	
multiply	yi·rev	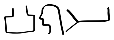	
on the earth ”	ba·a·rets	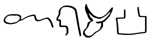	
And there was	vay·hee	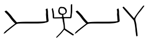	Genesis 1:23
evening	e·rev	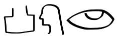	
and there was	vay·hee	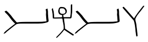	
morning —	bo·qer	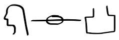	
day	yo·wm	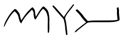	
the fifth	cha·mee·shee	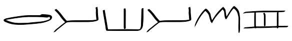	
said	vay·yo·mer	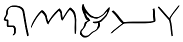	Genesis 1:24
And God	e·lo·heem	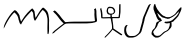	
bring forth	to·w·tse	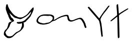	
“ Let the earth	ha·a·rets	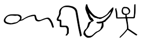	
creatures	ne·phesh	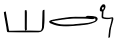	
living	chay·yah	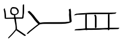	
according to their kinds :	le·mee·nah	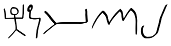	
livestock	be·he·mah	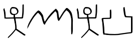	
land crawlers	va·re·mes	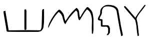	
and beasts	ve·chay·to	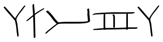	

of the earth	e·rets		
according to their kinds ”	le·mee·nah	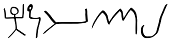	
And it was	vay·hee	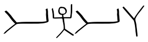	
so	khen	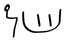	
made	vay·ya·as		Genesis 1:25
God	e·lo·heem		
-	et		
the beasts	chay·yat	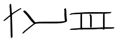	
of the earth	ha·a·rets		
according to their kinds	le·mee·nah	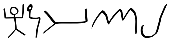	
-	ve·et		
the livestock	hab·be·he·mah		
according to their kinds	le·mee·nah	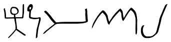	
and	ve·et		
everything	kal		
that crawls	re·mes		
upon the earth	ha·a·da·mah		
according to its kind	le·mee·ne·hu	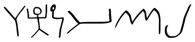	
saw	vay·yar	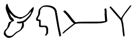	
And God	e·lo·heem		
that	kee	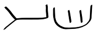	
[it was] good	to·wv		
said	vay·yo·mer		Genesis 1:26
Then God	e·lo·heem		
“ Let Us make	na·a·seh		
man	a·dam		

in Our image	be·tsal·me·nu	
after Our likeness	kid·mu·te·nu	
to rule	ve·yir·du	
over the fish	vid·gat	
of the sea	hay·yam	
and the birds	u·ve·o·wph	
of the air	hash·sha·ma·yim	
over the livestock	u·vab·be·he·mah	
and over all	u·ve·khal	
the earth itself	ha·a·rets	
and every	u·ve·khal	
creature	ha·re·mes	
that crawls	ha·ro·mes	
upon	al	
[it] ”	ha·a·rets	
created	vay·yiv·ra	Genesis 1:27
So God	e·lo·heem	
-	et	
man	ha·a·dam	
in His [own] image	be·tsal·mo	
in the image	be·tse·lem	
of God	e·lo·heem	
He created	ba·ra	
him	o·to	
male	za·khar	
and female	u·ne·qe·vah	
He created	ba·ra	

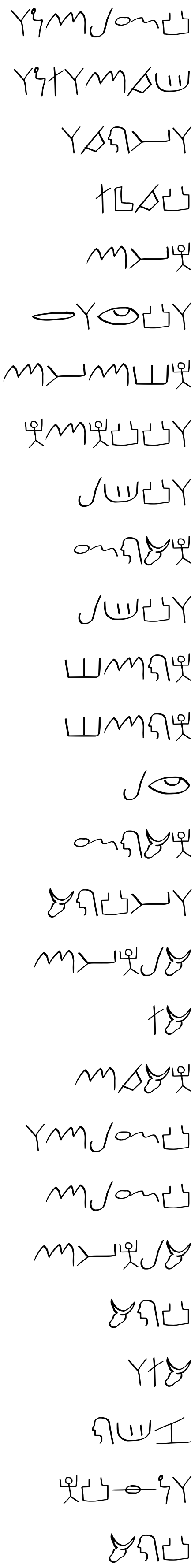

them	o·tam	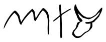	
blessed	vay·va·rekh	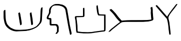	Genesis 1:28
them	o·tam	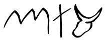	
God	e·lo·heem	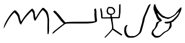	
said	vay·yo·mer	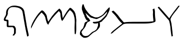	
to them	la·hem	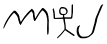	
and	e·lo·heem	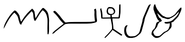	
“ Be fruitful	pe·ru	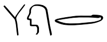	
and multiply	u·re·vu	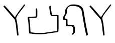	
and fill	u·mil·u	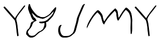	
-	et	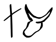	
the earth	ha·a·rets	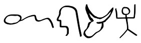	
and subdue it	ve·khiv·shu·ha	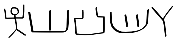	
rule	u·re·du	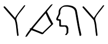	
over the fish	bid·gat	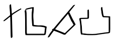	
of the sea	hay·yam	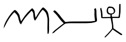	
and the birds	u·ve·o·wph	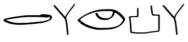	
of the air	hash·sha·ma·yim	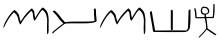	
and every	u·ve·khal	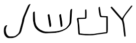	
creature	chay·yah	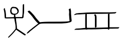	
that crawls	ha·ro·me·set	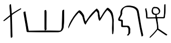	
upon	al	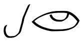	
the earth ”	ha·a·rets	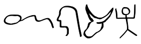	
said	vay·yo·mer	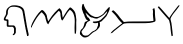	Genesis 1:29
Then God	e·lo·heem	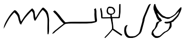	
“ Behold	hin·neh	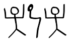	
I have given	na·tat·tee	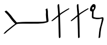	

you	la·khem	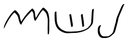	
-	et	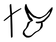	
every	kal	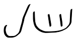	
plant	e·sev	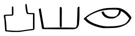	
	zo·re·a	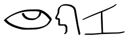	
seed-bearing	ze·ra	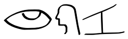	
-	a·sher	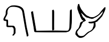	
on	al	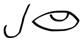	
the face	pe·ne	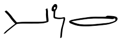	
of all	khal	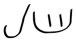	
the earth	ha·a·rets	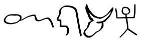	
and	ve·et	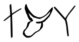	
every	kal	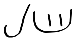	
tree	ha·ets	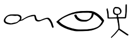	
whose	a·sher	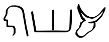	
	bo	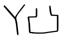	
fruit	phe·ree	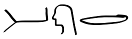	
-	ets	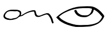	
contains	zo·re·a	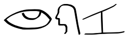	
seed	za·ra	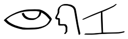	
yours	la·khem	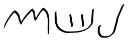	
They will be	yih·yeh	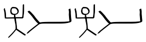	
for food	le·akh·lah	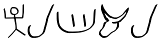	
And to every	u·le·khal	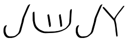	Genesis 1:30
beast	chay·yat	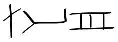	
of the earth	ha·a·rets	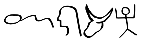	
and every	u·le·khal	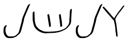	

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of the air	hash·sha·ma·yim		
and every	u·le·khol	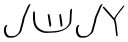	
creature that crawls	ro·w·mes		
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of life	chay·yah	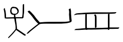	
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green	ye·req	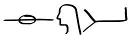	
plant	e·sev	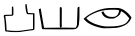	
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And it was	vay·hee	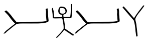	
so	khen	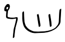	
looked upon	vay·yar	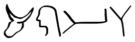	Genesis 1:31
And God	e·lo·heem		
-	et		
all	kal		
that	a·sher		
He had made	a·sah		
and indeed	ve·hin·neh		
good	to·wv		
[it was] very	me·od		
And there was	vay·hee	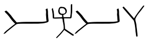	

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and there was	vay·hee	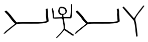	
morning —	bo·qer	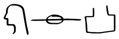	
day	yo·wm		
the sixth	hash·shish·shee	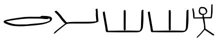	
were completed	vay·khul·lu		Genesis 2:1
Thus the heavens	hash·sha·ma·yim	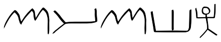	
and the earth	ve·ha·a·rets		
in all	ve·khal		
their vast array	tse·va·am	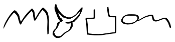	
had finished	vay·khal	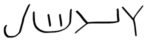	Genesis 2:2
God	e·lo·heem		
day	bay·yo·wm	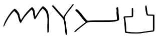	
And by the seventh	hash·she·vee·ee	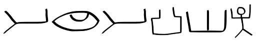	
the work	me·lakh·to		
-	a·sher		
He had been doing	a·sah		
He rested	vay·yish·bot		
day	bay·yo·wm	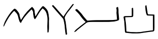	
so on [that]	hash·she·vee·ee	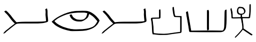	
from all	mik·kal		
His work	me·lakh·to		
	a·sher		
	a·sah		
blessed	vay·va·rekh	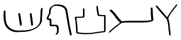	Genesis 2:3
Then God	e·lo·heem		
-	et		

day	yo·wm		
the seventh	hash·she·vee·ee	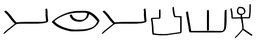	
and sanctified	vay·qad·desh	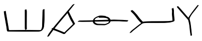	
it	o·to		
because	kee	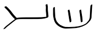	
on [that day]	vo		
He rested	sha·vat		
from all	mik·kal		
the work	me·lakh·to		
that	a·sher		
of creation	ba·ra		
[He]	e·lo·heem		
had accomplished	la·a·so·wt		
This	el·leh	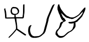	Genesis 2:4
[is] the account	to·wl·do·wt		
of the heavens	hash·sha·ma·yim	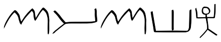	
and the earth	ve·ha·a·rets		
when they were created	be·hib·ba·re·am		
in the day	be·yo·wm	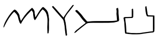	
made	a·so·wt		
that the LORD	YHVH		
God	e·lo·heem		
[them]	e·rets		
	ve·sha·ma·yim		
Now	ve·khol		Genesis 2:5
[no] shrub	see·ach	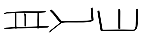	
of the field	has·sa·deh	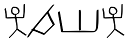	

had yet	te·rem	טרם	
appeared	yih·yeh	יהיה	
on the earth	va·a·rets	בארץ	
nor had any	ve·khal	וכל	
plant	e·sev	עשב	
of the field	has·sa·deh	השדה	
-	te·rem	טרם	
sprouted	yits·mach	יצמח	
for	kee	כי	
had not [yet]	lo	לא	
sent rain	him·teer	המטיר	
the LORD	YHVH	יהוה	
God	e·lo·heem	אלהים	
upon	al	על	
the earth	ha·a·rets	הארץ	
man	ve·a·dam	ואדם	
and [there was] no	a·yin	אין	
to cultivate	la·a·vod	לעבד	
-	et	את	
the ground	ha·a·da·mah	האדמה	
But springs	ve·ed	ואד	Genesis 2:6
welled up	ya·a·leh	יעלה	
from	min	מן	
the earth	ha·a·rets	הארץ	
and watered	ve·hish·qah	והשקה	
-	et	את	
the whole	kal	כל	

surface	pe·ne	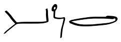	
of the ground	ha·a·da·mah	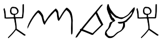	
formed	vay·yee·tser	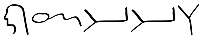	Genesis 2:7
Then the LORD	YHVH	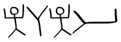	
God	e·lo·heem	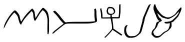	
-	et	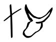	
man	ha·a·dam	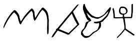	
[from] the dust	a·phar	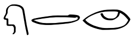	
of	min	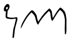	
the ground	ha·a·da·mah	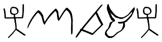	
and breathed	vay·yip·pach	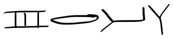	
into his nostrils	be·ap·paw	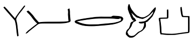	
the breath	nish·mat	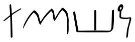	
of life	chay·yeem	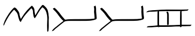	
became	vay·hee	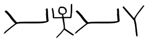	
and the man	ha·a·dam	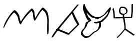	
being	le·ne·phesh	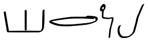	
a living	chay·yah	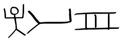	
planted	vay·yit·ta	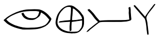	Genesis 2:8
And the LORD	YHVH	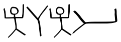	
God	e·lo·heem	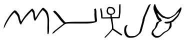	
a garden	gan		
in Eden	be·e·den	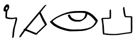	
in the east	miq·qe·dem	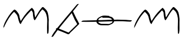	
He placed	vay·ya·sem	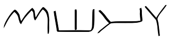	
where	sham	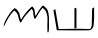	
-	et	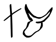	

the man	ha·a·dam		
-	a·sher		
He had formed	ya·tsar		
gave growth	vay·yats·mach		Genesis 2:9
the LORD	YHVH		
God	e·lo·heem		
Out	min		
of the ground	ha·a·da·mah		
to every	kal	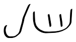	
tree	ets		
that is pleasing	nech·mad	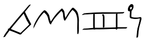	
to the eye	le·mar·eh		
and good	ve·to·wv		
for food	le·ma·a·khal		
[were] the tree	ve·ets		
of life	ha·chay·yeem	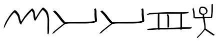	
And in the middle	be·to·wkh		
of the garden	hag·gan	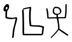	
and the tree	ve·ets		
of the knowledge	had·da·at		
of good	to·wv		
and evil	va·ra		
Now a river	ve·na·har		Genesis 2:10
flowed out	yo·tse		
of Eden	me·e·den		
to water	le·hash·qo·wt	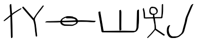	
-	et		

the garden	hag·gan	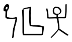	
and from there	u·mish·sham	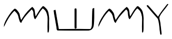	
it branched into	yip·pa·red		
	ve·ha·yah	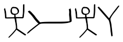	
four	le·ar·ba·ah		
headwaters :	ra·sheem	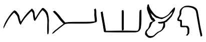	
The name	shem		Genesis 2:11
of the first [river]	ha·e·chad	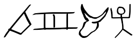	
[is] Pishon	pee·sho·wn	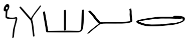	
it	hu		
winds through	has·so·vev		
-	et		
the whole	kal	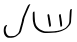	
land	e·rets		
of Havilah	ha·cha·vee·lah		
where	a·sher		
there [is]	sham		
gold	haz·za·hav	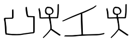	
And the gold	u·za·hav	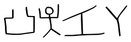	Genesis 2:12
land	ha·a·rets		
of that	ha·hi·w	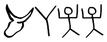	
[is] pure	to·wv		
[are found] there	sham		
[and] bdellium	hab·be·do·lach		
	ve·e·ven		
and onyx	hash·sho·ham		
The name	ve·shem		Genesis 2:13

river	han·na·har		
of the second	hash·she·nee		
[is] Gihon	gee·cho·wn	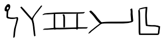	
it	hu		
winds through	has·so·w·vev		
-	et		
the whole	kal	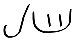	
land	e·rets		
of Cush	kush		
The name	ve·shem		Genesis 2:14
river	han·na·har		
of the third	hash·she·lee·shee	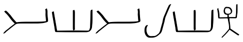	
[is] Hiddekel	chid·de·qel	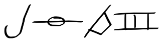	
it	hu		
runs along	ha·ho·lekh	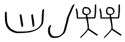	
the east side	qid·mat		
of Assyria	ash·shur		
river	ve·han·na·har	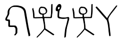	
And the fourth	ha·re·vee·ee	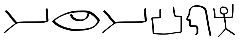	
[is the]	hu		
Euphrates	phe·rat		
took	vay·yiq·qach	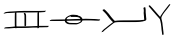	Genesis 2:15
Then the LORD	YHVH		
God	e·lo·heem		
-	et		
the man	ha·a·dam		
and placed him	vay·yan·ni·che·hu	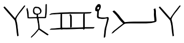	

in the Garden	ve·gan	𐤁𐤂𐤍	
of Eden	e·den	𐤏𐤃𐤍	
to cultivate	le·a·ve·dah	𐤋𐤏𐤁𐤃𐤄	
and keep it	u·le·sha·me·rah	𐤅𐤋𐤔𐤌𐤓𐤄	
commanded	vay·tsaw	𐤅𐤉𐤑𐤅	Genesis 2:16
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
	al	𐤏𐤋	
[him]	ha·a·dam	𐤄𐤀𐤃𐤌	
-	le·mor	𐤋𐤀𐤌𐤓	
from every	mik·kol	𐤌𐤊𐤋	
tree	ets	𐤏𐤑	
of the garden	hag·gan	𐤄𐤂𐤍	
“ You may eat freely	a·khol	𐤀𐤊𐤋	
	to·khel	𐤕𐤀𐤊𐤋	
the tree	u·me·ets	𐤅𐤌𐤏𐤑	Genesis 2:17
of the knowledge	had·da·at	𐤄𐤃𐤏𐤕	
of good	to·wv	𐤈𐤅𐤁	
and evil	va·ra	𐤅𐤓𐤏	
but you must not	lo	𐤋𐤀	
eat	to·khal	𐤕𐤀𐤊𐤋	
from	mim·men·nu	𐤌𐤌𐤍𐤅	
for	kee	𐤊𐤉	
in the day	be·yo·wm	𐤁𐤉𐤅𐤌	
that you eat	a·kha·le·kha	𐤀𐤊𐤋𐤊	
of it	mim·men·nu	𐤌𐤌𐤍𐤅	
you will surely	mo·wt	𐤌𐤅𐤕	

die ”	ta·mut	תמות	
also said	vay·yo·mer	ויאמר	Genesis 2:18
The LORD	YHVH	יהוה	
God	e·lo·heem	אלהים	
“ [It is] not	lo	לא	
good	to·wv	טוב	
to be	he·yo·wt	היות	
for the man	ha·a·dam	האדם	
alone	le·vad·do	לבדו	
I will make	e·e·seh	אעשה	
for him	lo	לו	
helper ”	e·zer	עזר	
a suitable	ke·neg·do	כנגדו	
formed	vay·yi·tser	ויצר	Genesis 2:19
the LORD	YHVH	יהוה	
God	e·lo·heem	אלהים	
And out of	min	מן	
the ground	ha·a·da·mah	האדמה	
every	kal	כל	
beast	chay·yat	חית	
of the field	has·sa·deh	השדה	
-	ve·et	ואת	
and every	kal	כל	
bird	o·wph	עוף	
of the air	hash·sha·ma·yim	השמים	
and He brought [them]	vay·ya·ve	ויבא	
to	el	אל	

the man	ha·a·dam	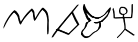	
to see	lir·o·wt	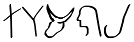	
what	mah	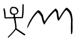	
he would name	yiq·ra	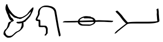	
	lo	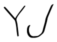	
each one	ve·khol	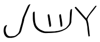	
-	a·sher	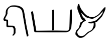	
called	yiq·ra	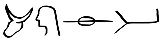	
	lo	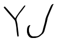	
And whatever the man	ha·a·dam	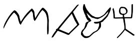	
creature	ne·phesh	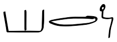	
each living	chay·yah	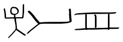	
that	hu	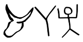	
[was] its name	she·mo	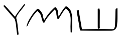	
gave	vay·yiq·ra	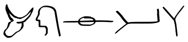	Genesis 2:20
The man	ha·a·dam	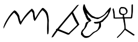	
names	she·mo·wt	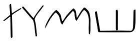	
to all	le·khal	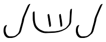	
the livestock	hab·be·he·mah	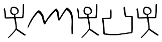	
to the birds	u·le·o·wph	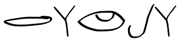	
of the air	hash·sha·ma·yim	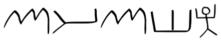	
and to every	u·le·khol	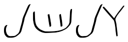	
beast	chay·yat	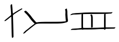	
of the field	has·sa·deh	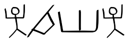	
But for Adam	u·le·a·dam	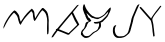	
no	lo	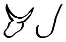	
was found	ma·tsa	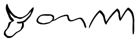	

helper	e·zer	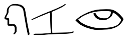	
suitable	ke·neg·do	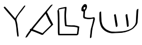	
caused	vay·yap·pel	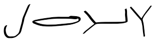	Genesis 2:21
So the LORD	YHVH	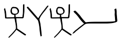	
God	e·lo·heem	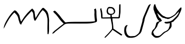	
a deep sleep	tar·de·mah	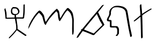	
to fall into	al	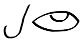	
the man	ha·a·dam	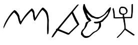	
and while he slept	vay·yee·shan	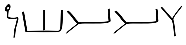	
He took	vay·yiq·qach	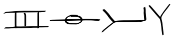	
one	a·chat	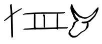	
of [the man's] ribs	mits·tsal·o·taw	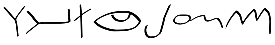	
and closed up	vay·yis·gor	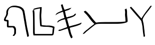	
with flesh	ba·sar	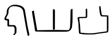	
the area	tach·ten·nah	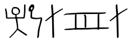	
He made	vay·yi·ven	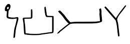	Genesis 2:22
the LORD	YHVH	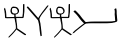	
God	e·lo·heem	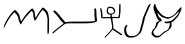	
-	et	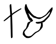	
And from the rib	hats·tse·la	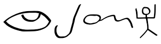	
that	a·sher	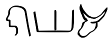	
had taken	la·qach	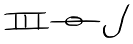	
from	min	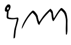	
the man	ha·a·dam	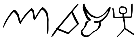	
a woman	le·ish·shah	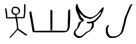	
and brought her	vay·vi·e·ha	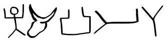	
to	el	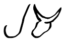	

[him]	ha·a·dam		
said :	vay·yo·mer		Genesis 2:23
And the man	ha·a·dam		
“ This	zot		
[is] now	hap·pa·am		
bone	e·tsem		
of my bones	me·a·tsa·may		
and flesh	u·va·sar	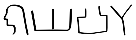	
of my flesh	mib·be·sa·ree		
she	le·zot	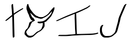	
shall be called	yiq·qa·re	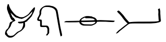	
‘ woman ’	ish·shah		
for	kee		
out of man	me·eesh		
was taken ”	lu·qo·chah	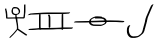	
she	zot		
For	al		Genesis 2:24
this reason	ken	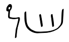	
will leave	ya·a·zav		
a man	eesh	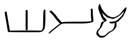	
-	et		
his father	a·vee	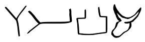	
and	ve·et		
mother	im·mo	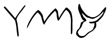	
and be united	ve·da·vaq	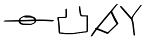	
to his wife	be·ish·to		
and they will become	ve·ha·yu	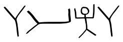	

flesh	le·va·sar	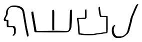	
one	e·chad	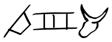	
were	vay·yih·yu	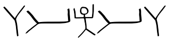	Genesis 2:25
both	she·ne·hem	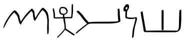	
naked	a·rum·meem	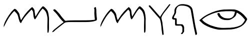	
And the man	ha·a·dam	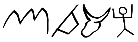	
and his wife	ve·ish·to	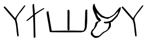	
and they were not	ve·lo	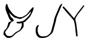	
ashamed	yit·bo·sha·shu	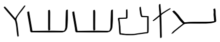	
Now the serpent	ve·han·na·chash	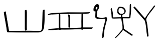	Genesis 3:1
was	ha·yah	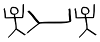	
more crafty	a·rum	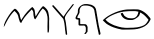	
than any	mik·kol	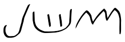	
beast	chay·yat	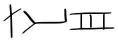	
of the field	has·sa·deh	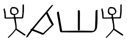	
that	a·sher	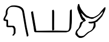	
had made	a·sah	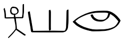	
the LORD	YHVH	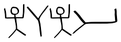	
God	e·lo·heem	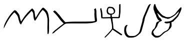	
And he said	vay·yo·mer	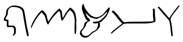	
to	el	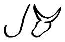	
the woman	ha·ish·shah	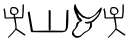	
	aph	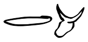	
really	kee	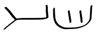	
say	a·mar	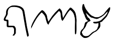	
“ Did God	e·lo·heem	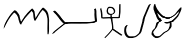	
‘ You must not	lo	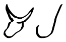	

eat	to·khe·lu	𐤕𐤀𐤊𐤋𐤅	
from any	mik·kol	𐤌𐤊𐤋	
tree	ets	𐤏𐤑	
in the garden ? ’”	hag·gan	𐤄𐤂𐤍	
answered	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	Genesis 3:2
The woman	ha·ish·shah	𐤄𐤀𐤔𐤄	
	el	𐤀𐤋	
the serpent	han·na·chash	𐤄𐤍𐤇𐤔	
the fruit	mip·pe·ree	𐤌𐤐𐤓𐤉	
of the trees	ets	𐤏𐤑	
of the garden	hag·gan	𐤄𐤂𐤍	
“ We may eat	no·khel	𐤍𐤀𐤊𐤋	
but about the fruit	u·mip·pe·ree	𐤅𐤌𐤐𐤓𐤉	Genesis 3:3
of the tree	ha·ets	𐤄𐤏𐤑	
-	a·sher	𐤀𐤔𐤓	
in the middle	be·to·wkh	𐤁𐤕𐤅𐤊	
of the garden	hag·gan	𐤄𐤂𐤍	
has said	a·mar	𐤀𐤌𐤓	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
‘ You must not	lo	𐤋𐤀	
eat	to·khe·lu	𐤕𐤀𐤊𐤋𐤅	
of it	mim·men·nu	𐤌𐤌𐤍𐤅	
[or]	ve·lo	𐤅𐤋𐤀	
touch	tig·ge·u	𐤕𐤂𐤏𐤅	
it	bo	𐤁𐤅	
[or]	pen	𐤐𐤍	
you will die ’”	te·mu·tun	𐤕𐤌𐤕𐤅𐤍	

told	vay·yo·mer		Genesis 3:4
the serpent	han·na·chash	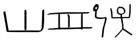	
	el		
[her]	ha·ish·shah		
“ You will not	lo		
surely	mo·wt		
die ”	te·mu·tun		
“ For	kee	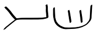	Genesis 3:5
knows	yo·de·a	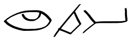	
God	e·lo·heem		
that	kee	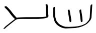	
in the day	be·yo·wm	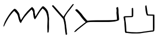	
you eat	a·kha·le·khem	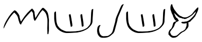	
of it	mim·men·nu	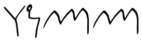	
opened	ve·niph·qe·chu	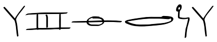	
your eyes	e·ne·khem	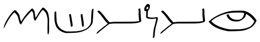	
will be	wih·yee·tem	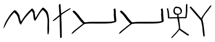	
and you will be like God	ke·lo·heem		
knowing	yo·de·e		
good	to·wv		
and evil ”	va·ra		
saw	vat·te·re	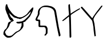	Genesis 3:6
When the woman	ha·ish·shah		
that	kee	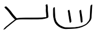	
[was] good	to·wv		
the tree	ha·ets		
for food	le·ma·a·khal		

and	ve·khee	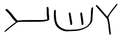	
pleasing	ta·a·vah	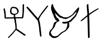	
-	hu	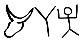	
to the eyes	la·e·na·yim	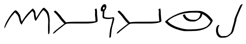	
desirable	ve·nech·mad	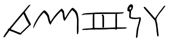	
[and that it was]	ha·ets	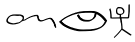	
for obtaining wisdom	le·has·keel	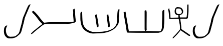	
she took	vat·tiq·qach	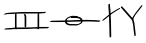	
the fruit	mip·pir·yo	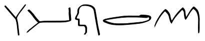	
and ate it	vat·to·khal	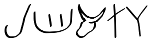	
She also gave [some]	vat·tit·ten	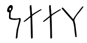	
	gam	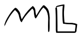	
to her husband	le·ee·shah	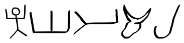	
[who was] with her	im·mah	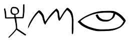	
and he ate it	vay·yo·khal	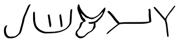	
were opened	vat·tip·pa·qach·nah	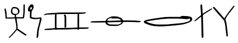	Genesis 3:7
And the eyes	e·ne	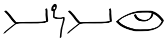	
of both of them	she·ne·hem	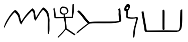	
knew	vay·ye·de·u	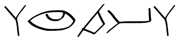	
that	kee	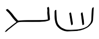	
they [were] naked	e·rum·mim	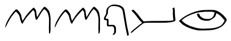	
and they	hem	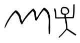	
so they sewed together	vay·yit·pe·ru	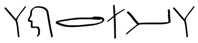	
leaves	a·leh	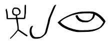	
fig	te·e·nah	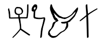	
and made	vay·ya·a·su	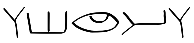	
for themselves	la·hem	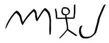	

coverings	cha·go·rot		
heard	vay·yish·me·u	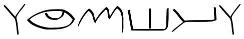	Genesis 3:8
-	et		
the voice	qo·wl	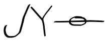	
of the LORD	YHVH		
God	e·lo·heem		
walking	mit·hal·lekh		
in the garden	bag·gan		
in the breeze	le·ru·ach	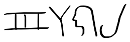	
of the day	hay·yo·wm	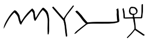	
and they hid themselves	vay·yit·chab·be		
Then the man	ha·a·dam		
and his wife	ve·ish·to	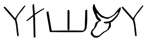	
from the presence	mip·pe·ne		
of the LORD	YHVH		
God	e·lo·heem		
among	be·to·wkh		
the trees	ets		
of the garden	hag·gan	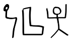	
called out	vay·yiq·ra	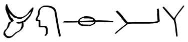	Genesis 3:9
But the LORD	YHVH		
God	e·lo·heem		
to	el		
the man	ha·a·dam		
-	vay·yo·mer		
-	lo		
“ Where [are] you ? ”	ay·yek·kah	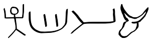	

he replied	vay·yo·mer		Genesis 3:10
-	et		
Your voice	qo·le·kha	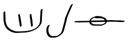	
“ I heard	sha·ma·tee		
in the garden ”	bag·gan		
“ and I was afraid	va·ee·ra	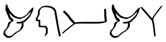	
because	kee	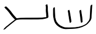	
[was] naked	e·rom	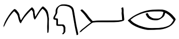	
I	a·no·khee		
so I hid myself ”	va·e·cha·ve	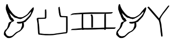	
asked [the LORD God]	vay·yo·mer		Genesis 3:11
“ Who	mee	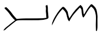	
told	hig·geed	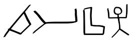	
-	le·kha	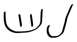	
that	kee	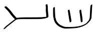	
you [were] naked ? ”	e·rom	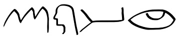	
you	at·tah		
from	ha·min		
the tree	ha·ets		
of which	a·sher		
I commanded you	tsiw·vee·tee·kha	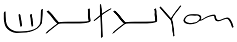	
not to	le·vil·tee	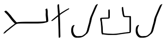	
“ Have you eaten	a·khal		
- ? ”	mim·men·nu	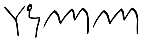	
eat	a·kha·le·ta		
answered	vay·yo·mer		Genesis 3:12
And the man	ha·a·dam		

“ The woman	ha·ish·shah		
whom	a·sher		
You gave	na·tat·tah	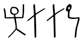	
me	im·ma·dee		
she	hee		
gave	na·te·nah	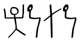	
me	lee	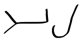	
[fruit] from	min		
the tree	ha·ets		
and I ate it ”	va·o·khel		
said	vay·yo·mer		Genesis 3:13
Then the LORD	YHVH		
God	e·lo·heem		
to the woman	la·ish·shah		
“ What	mah	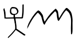	
[is] this	zot		
you have done ? ”	a·seet	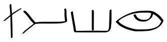	
replied	vat·to·mer		
[she]	ha·ish·shah		
“ The serpent	han·na·chash	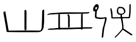	
deceived me ”	hish·shee·a·nee	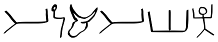	
“ and I ate ”	va·o·khel		
said	vay·yo·mer		Genesis 3:14
So the LORD	YHVH		
God	e·lo·heem		
to	el		
the serpent :	han·na·chash	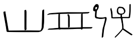	

“ Because	kee	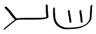	
you have done	a·see·ta	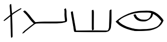	
this	zot		
cursed	a·rur		
are you	at·tah		
above all	mik·kal		
livestock	hab·be·he·mah	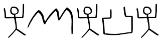	
and every	u·mik·kol	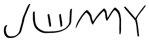	
beast	chay·yat	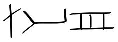	
of the field !	has·sa·deh		
On	al		
your belly	ge·cho·ne·kha	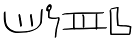	
{will} you go	te·lekh	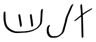	
and dust	ve·a·phar		
you {will} eat	to·khal		
all	kal	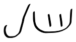	
the days	ye·me		
of your life	chay·ye·kha	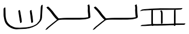	
enmity	ve·e·vah	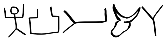	Genesis 3:15
I will put	a·sheet	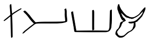	
And	be·ne·kha	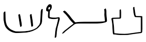	
between [you]	u·ven	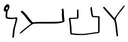	
and the woman	ha·ish·shah		
and between	u·ven	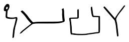	
your seed	zar·a·kha		
	u·ven	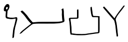	
and her seed	zar·ah		

He	hu		
{will} crush	ye·shu·phe·kha		
your head	rosh		
and you	ve·at·tah		
{will} strike	te·shu·phen·nu		
his heel ”	a·qev	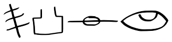	
To	el		Genesis 3:16
the woman	ha·ish·shah		
He said :	a·mar		
“ I will sharply	har·bah	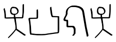	
increase	ar·beh		
your pain	its·tse·vo·w·nekh	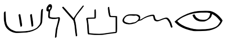	
in childbirth	ve·he·ro·nekh		
in pain	be·e·tsev	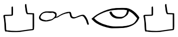	
you will bring forth	te·le·dee	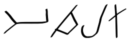	
children	va·neem	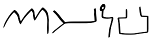	
[will be] for	ve·el		
your husband	ee·shekh	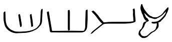	
Your desire	te·shu·qa·tekh	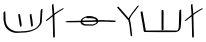	
and he	ve·hu		
will rule	yim·shal		
over you ”	bakh		
And to Adam	u·le·a·dam		Genesis 3:17
He said :	a·mar		
“ Because	kee	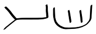	
you have listened	sha·ma·ta		
to the voice	le·qo·wl	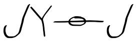	

your wife	ish·te·kha	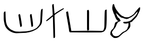	
and have eaten	vat·to·khal	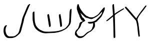	
of	min	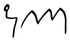	
from the tree	ha·ets	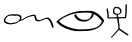	
of which	a·sher	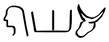	
I commanded	tsiw·vee·tee·kha	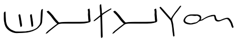	
	le·mor	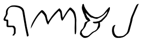	
you not	lo	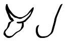	
to eat	to·khal	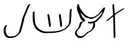	
-	mim·men·nu	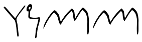	
cursed	a·ru·rah	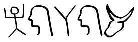	
[is] the ground	ha·a·da·mah	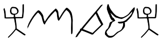	
because of you	ba·a·vu·re·kha	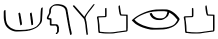	
through toil	be·its·tsa·vo·wn	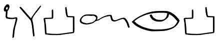	
you will eat [of] it	to·kha·len·nah	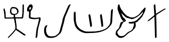	
all	kol	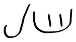	
the days	ye·me	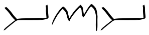	
of your life	chay·ye·kha	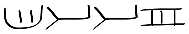	
Both thorns	ve·qo·wts	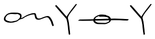	Genesis 3:18
and thistles	ve·dar·dar	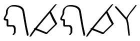	
it {will} yield	tats·mee·ach	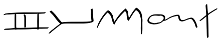	
for you	lakh	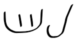	
and you {will} eat	ve·a·khal·ta	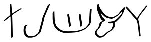	
-	et	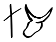	
the plants	e·sev	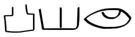	
of the field	has·sa·deh	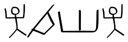	
By the sweat	be·ze·at	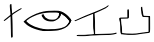	Genesis 3:19

of your brow	ap·pe·kha	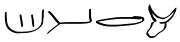	
you will eat	to·khal	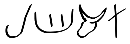	
[your] bread	le·chem	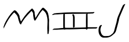	
until	ad	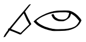	
you return	shu·ve·kha	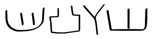	
to	el	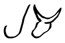	
the ground —	ha·a·da·mah	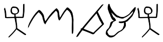	
because	kee	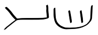	
out of it	mim·men·nah	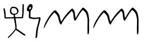	
were you taken	luq·qa·che·ta	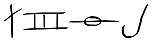	
For	kee	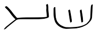	
dust	a·phar	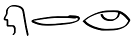	
you [are]	at·tah	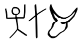	
and to	ve·el	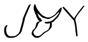	
dust	a·phar	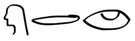	
you {shall} return ”	ta·shuv	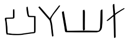	
	vay·yiq·ra	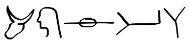	Genesis 3:20
And Adam	ha·a·dam	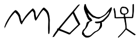	
named	shem	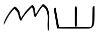	
his wife	ish·to	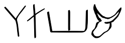	
Eve	chaw·vah	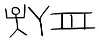	
because	kee	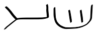	
she	hee	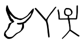	
would be	ha·ye·tah	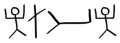	
the mother	em	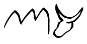	
of all	kal	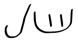	
the living	chay	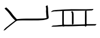	

made	vay·ya·as	Genesis 3:21
And the LORD	YHVH	
God	e·lo·heem	
for Adam	le·a·dam	
and his wife	u·le·ish·to	
garments	ka·te·no·wt	
of skin	o·wr	
and He clothed them	vay·yal·bi·shem	
said	vay·yo·mer	Genesis 3:22
Then the LORD	YHVH	
God	e·lo·heem	
“ Behold	hen	
the man	ha·a·dam	
has become	ha·yah	
like one	ke·a·chad	
of Us	mim·men·nu	
knowing	la·da·at	
good	to·wv	
and evil	va·ra	
And now	ve·at·tah	
lest	pen	
he reach out	yish·lach	
his hand	ya·do	
and take	ve·la·qach	
also	gam	
from the tree	me·ets	
of life	ha·chay·yeem	

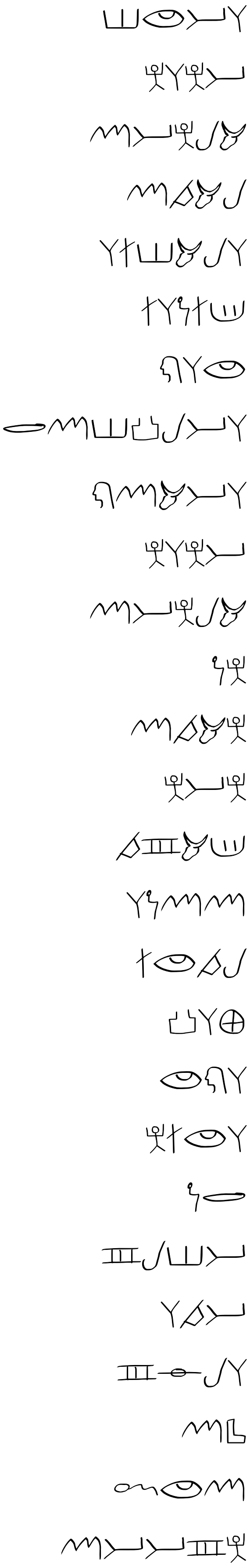

and eat	ve·a·khal	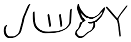	
and live	va·chay	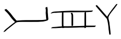	
forever.. ”	le·o·lam	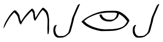	
banished him	vay·shal·le·che·hu	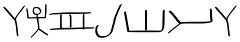	Genesis 3:23
Therefore the LORD	YHVH	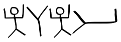	
God	e·lo·heem	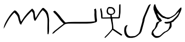	
from the Garden	mig·gan	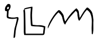	
of Eden	e·den	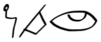	
to work	la·a·vod	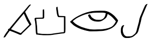	
-	et	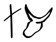	
the ground	ha·a·da·mah	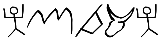	
from which	a·sher	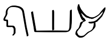	
he had been taken	luq·qach	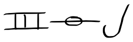	
-	mish·sham	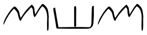	
So He drove out	vay·ga·resh	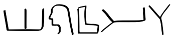	Genesis 3:24
-	et	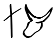	
the man	ha·a·dam	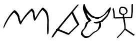	
stationed	vay·yash·ken	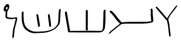	
on the east side	miq·qe·dem	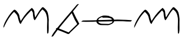	
of the Garden	le·gan	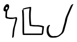	
of Eden	e·den	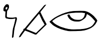	
and	et	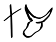	
cherubim	hak·ke·ru·veem	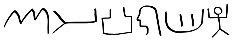	
along with	ve·et	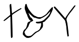	
of flame	la·hat	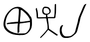	
sword	ha·che·rev	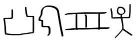	
a whirling	ham·mit·hap·pe·khet	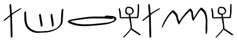	

to guard	lish·mor		
-	et		
the way	de·rekh		
to the tree	ets		
of life	ha·chay·yeem	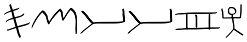	
And Adam	ve·ha·a·dam		Genesis 4:1
had relations with	ya·da	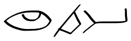	
-	et		
Eve	chaw·vah		
his wife	ish·to		
and she conceived	vat·ta·har		
and gave birth to	vat·te·led		
-	et		
Cain	qa·yin	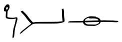	
she said	vat·to·mer		
I have brought forth	qa·nee·tee	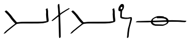	
a man ”	eesh	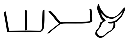	
“ With the help of	et		
the LORD	YHVH		
Later	vat·to·seph		Genesis 4:2
she gave birth	la·le·det		
-	et		
to [Cain’s] brother	a·chee	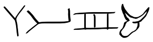	
-	et		
Abel	ha·vel		
Now	vay·hee	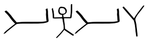	
Abel	he·vel		

a keeper	ro·eh		
of sheep	tson		
while Cain	ve·qa·yin		
was	ha·yah	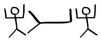	
was a tiller	o·ved	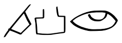	
of the soil	a·da·mah		
-	vay·hee	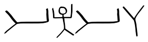	Genesis 4:3
So in the course	miq·qets	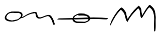	
of time	ya·meem	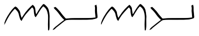	
brought	vay·ya·ve	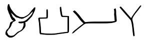	
Cain	qa·yin	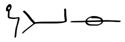	
some of the fruit	mip·pe·ree		
of the soil	ha·a·da·mah		
as an offering	min·chah	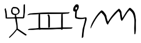	
to the LORD	la·YHVH	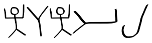	
while Abel	ve·he·vel	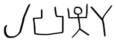	Genesis 4:4
brought	he·vee	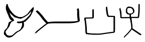	
-	gam		
	hu		
of the firstborn	mib·be·kho·ro·wt		
of his flock	tso·no		
the best portions	u·me·chel·ve·hen	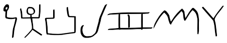	
looked with favor	vay·yi·sha		
And the LORD	YHVH		
on	el		
Abel	he·vel		
and	ve·el		

his offering	min·cha·to	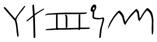	
but	ve·el		Genesis 4:5
Cain	qa·yin	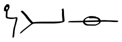	
for	ve·el		
and his offering	min·cha·to	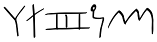	
He had no	lo		
regard	sha·ah		
angry	vay·yi·char	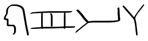	
So Cain	le·qa·yin	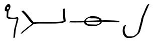	
became very	me·od		
fell	vay·yip·pe·lu	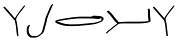	
and his countenance	pa·naw	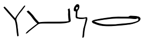	
said	vay·yo·mer		Genesis 4:6
the LORD	YHVH		
to	el		
Cain	qa·yin	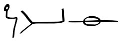	
“ Why	lam·mah		
are you angry ”	cha·rah		
“ -	lakh	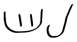	
and why	ve·lam·mah	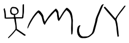	
fallen ?	na·phe·lu		
has your countenance	pha·ne·kha	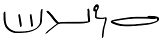	
{will}	ha·lo·w		Genesis 4:7
If	im		
you do what is right	te·teev		
be accepted ?	se·et		
But if	ve·im		

you not	lo	𐤋𐤀	
you refuse to do what is right	te·teev	𐤕𐤉𐤈𐤉𐤁	
at your door	lap·pe·tach	𐤋𐤐𐤕𐤇	
sin	chat·tat	𐤇𐤈𐤀𐤕	
is crouching	ro·vets	𐤓𐤁𐤑	
you	ve·e·le·kha	𐤅𐤀𐤋𐤉𐤊	
it desires	te·shu·qa·to	𐤕𐤔𐤅𐤒𐤕𐤅	
but you	ve·at·tah	𐤅𐤀𐤕𐤄	
must master	tim·shal	𐤕𐤌𐤔𐤋	
it ”	bo	𐤁𐤅	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 4:8
Then Cain	qa·yin	𐤒𐤉𐤍	
to	el	𐤀𐤋	
Abel, [“Let us go out to the field.”]	he·vel	𐤄𐤁𐤋	
his brother	a·chee	𐤀𐤇𐤉𐤅	
And	vay·hee	𐤅𐤉𐤄𐤉	
while they were	bih·yo·w·tam	𐤁𐤄𐤉𐤅𐤕𐤌	
in the field	bas·sa·deh	𐤁𐤔𐤃𐤄	
rose up	vay·ya·qam	𐤅𐤉𐤒𐤌	
Cain	qa·yin	𐤒𐤉𐤍	
against	el	𐤀𐤋	
Abel	he·vel	𐤄𐤁𐤋	
his brother	a·chee	𐤀𐤇𐤉𐤅	
and killed him	vay·ya·har·ge·hu	𐤅𐤉𐤄𐤓𐤂𐤄𐤅	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 4:9
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	

Cain	qa·yin	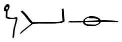	
“ Where	e	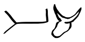	
Abel ? ”	he·vel		
[is] your brother	a·chee·kha	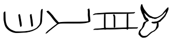	
he answered	vay·yo·mer		
“ I do not	lo		
know ! ”	ya·da·tee		
keeper ? ”	ha·sho·mer	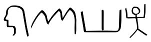	
my brother’s	a·chee	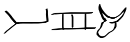	
“ {Am} I	a·no·khee		
replied [the LORD]	vay·yo·mer		Genesis 4:10
“ What	meh	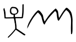	
have you done ? ”	a·see·ta	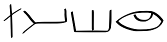	
“ The voice	qo·wl	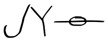	
blood	de·me	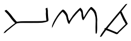	
of your brother’s	a·chee·kha	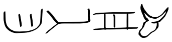	
cries out	tso·a·qeem	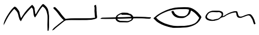	
to Me	e·lay	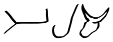	
from	min		
the ground	ha·a·da·mah		
Now	ve·at·tah		Genesis 4:11
[are] cursed and banished	a·rur		
you	at·tah		
from	min		
the ground	ha·a·da·mah		
which	a·sher		
has opened	pa·tse·tah		

-	et		
its mouth	pee·ha	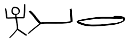	
to receive	la·qa·chat	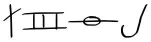	
-	et		
blood	de·me		
your brother’s	a·chee·kha	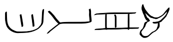	
from your hand	mee·ya·de·kha	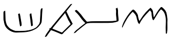	
When	kee	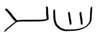	Genesis 4:12
you till	ta·a·vod		
-	et		
the ground	ha·a·da·mah		
{it will} no	lo		
longer	to·seph		
yield	tet		
its produce	ko·chah	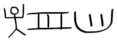	
to you	lakh	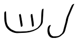	
a fugitive	na		
and a wanderer	va·nad		
You will be	tih·yeh	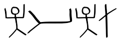	
on the earth ”	va·a·rets		
said	vay·yo·mer		Genesis 4:13
But Cain	qa·yin	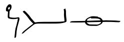	
to	el		
the LORD	YHVH		
[is] greater	ga·do·wl		
“ My punishment	a·wo·nee		
than I can bear	min·ne·so	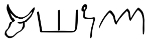	

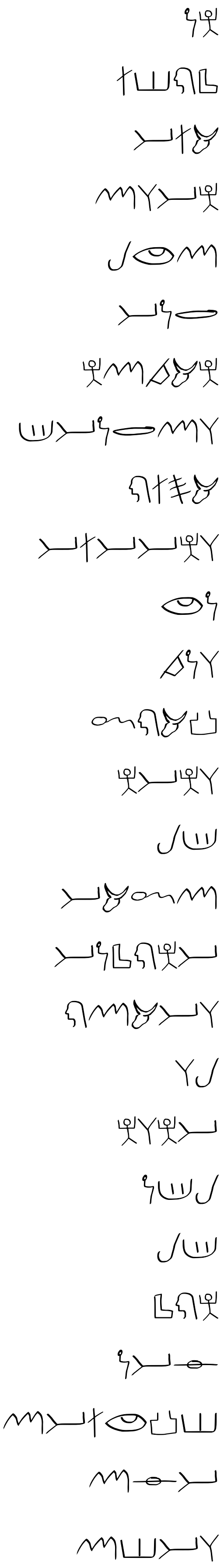

Behold	hen	Genesis 4:14
You have driven me	ge·rash·ta	
this	o·tee	
day	hay·yo·wm	
and from	me·al	
from the face	pe·ne	
of the earth	ha·a·da·mah	
Your face	u·mip·pa·ne·kha	
I will be hidden	es·sa·ter	
I {will} be	ve·ha·yee·tee	
a fugitive	na	
and a wanderer	va·nad	
on the earth	ba·a·rets	
and	ve·ha·yah	
whoever	khal	
finds me	mo·tse·ee	
{will} kill me ”	ya·har·ge·nee	
replied	vay·yo·mer	Genesis 4:15
-	lo	
the LORD	YHVH	
“ Not so ! ”	la·khen	
“ If anyone	kal	
slays	ho·reg	
Cain	qa·yin	
sevenfold ”	shiv·a·ta·yim	
[then Cain] will be avenged	yuq·qam	
placed	vay·ya·sem	

And the LORD	YHVH		
on Cain	le·qa·yin	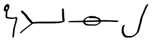	
a mark	o·wt		
so that no one	le·vil·tee	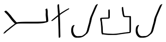	
would kill	hak·ko·wt		
him	o·to		
	kal	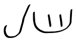	
who found him	mo·tse·o		
went out	vay·ye·tse	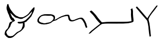	Genesis 4:16
So Cain	qa·yin	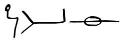	
from the presence	mil·liph·ne		
of the LORD	YHVH		
and settled	vay·ye·shev		
in the land	be·e·rets		
of Nod	no·wd		
east	qid·mat		
of Eden	e·den		
had relations with	vay·ye·da	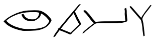	Genesis 4:17
And Cain	qa·yin	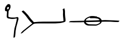	
-	et		
his wife	ish·to		
and she conceived	vat·ta·har		
and gave birth to	vat·te·led		
-	et		
Enoch	cha·no·wkh	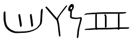	
Then	vay·hee	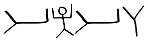	
[Cain] built	bo·neh		

a city	eer	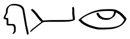	
and named	vay·yiq·ra	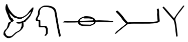	
	shem		
[it]	ha·eer		
after	ke·shem	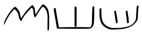	
his son	be·no	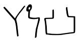	
Enoch	cha·no·wkh		
was born	vay·yiw·va·led	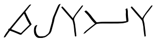	Genesis 4:18
Now to Enoch	la·cha·no·wkh	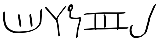	
-	et		
Irad	ee·rad	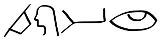	
and Irad	ve·ee·rad	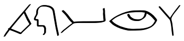	
was the father of	ya·lad	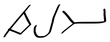	
-	et		
Mehujael	me·chu·ya·el		
and Mehujael	u·me·chee·y·ya·el	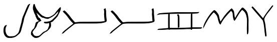	
was the father of	ya·lad	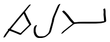	
-	et		
Methusael	me·tu·sha·el		
and Methusael	u·me·tu·sha·el		
was the father of	ya·lad	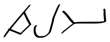	
-	et		
Lamech	la·mekh		
married	vay·yiq·qach	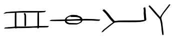	Genesis 4:19
	lo		
And Lamech	le·mekh		
two	she·te		

women	na·sheem	𐤍𐤔𐤉𐤌	
named	shem	𐤔𐤌	
one	ha·a·chat	𐤄𐤀𐤇𐤕	
Adah	a·dah	𐤏𐤃𐤄	
and	ve·shem	𐤅𐤔𐤌	
the other	hash·she·neet	𐤄𐤔𐤍𐤉𐤕	
Zillah	tsil·lah	𐤑𐤋𐤄	
gave birth to	vat·te·led	𐤅𐤕𐤋𐤃	Genesis 4:20
Adah	a·dah	𐤏𐤃𐤄	
-	et	𐤀𐤕	
Jabal	ya·val	𐤉𐤁𐤋	
he	hu	𐤄𐤅𐤀	
was	ha·yah	𐤄𐤉𐤄	
the father	a·vee	𐤀𐤁𐤉	
of those who dwell	yo·shev	𐤉𐤔𐤁	
in tents	o·hel	𐤀𐤄𐤋	
and [raise] livestock	u·miq·neh	𐤅𐤌𐤒𐤍𐤄	
name	ve·shem	𐤅𐤔𐤌	Genesis 4:21
And his brother’s	a·chee	𐤀𐤇𐤉𐤅	
[was] Jubal	yu·val	𐤉𐤅𐤁𐤋	
he	hu	𐤄𐤅𐤀	
was	ha·yah	𐤄𐤉𐤄	
the father	a·vee	𐤀𐤁𐤉	
of all	kal	𐤊𐤋	
who play	to·phes	𐤕𐤐𐤔	
the harp	kin·no·wr	𐤊𐤍𐤅𐤓	
and flute	ve·u·gav	𐤅𐤏𐤅𐤂𐤁	

And Zillah	ve·tsil·lah		Genesis 4:22
	gam		
	hee		
gave birth to	ya·le·dah	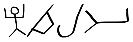	
-	et		
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Tubal-cain	qa·yin	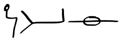	
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of every	kal	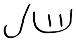	
implement	cho·resh		
of bronze	ne·cho·shet		
and iron	u·var·zel	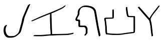	
And the sister	va·a·cho·wt	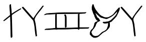	
	tu·val		
of Tubal-cain	qa·yin		
[was] Naamah	na·a·mah		
said	vay·yo·mer		Genesis 4:23
Then Lamech	le·mekh		
to his wives :	le·na·shaw	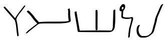	
“ Adah	a·dah		
and Zillah	ve·tsil·lah		
hear	she·ma·an		
my voice	qo·w·lee		
wives	ne·she	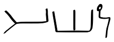	
of Lamech	le·mekh		
listen	ha·zen·nah		
to my speech	im·ra·tee		

For	kee	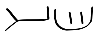	
I	eesh	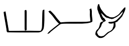	
have slain [a man]	ha·rag·tee	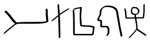	
for wounding me	le·phits·ee	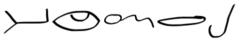	
a young man	ve·ye·led	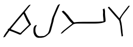	
for striking me	le·chab·bu·ra·tee	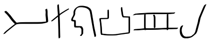	
If	kee	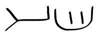	Genesis 4:24
sevenfold	shiv·a·ta·yim	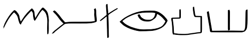	
is avenged	yuq·qam	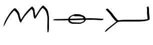	
Cain	qa·yin	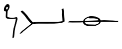	
then Lamech	ve·le·mekh	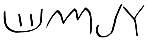	
	shiv·eem	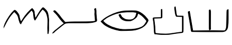	
seventy-sevenfold ”	ve·shiv·ah	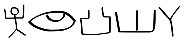	
had relations with	vay·ye·da	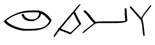	Genesis 4:25
And Adam	a·dam	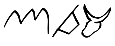	
again	o·wd	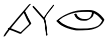	
-	et	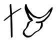	
his wife	ish·to	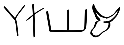	
and she gave birth to	vat·te·led	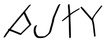	
a son	ben	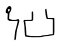	
and named	vat·tiq·ra	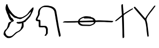	
-	et	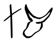	
him	she·mo	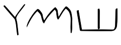	
Seth	shet	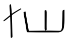	
saying	kee	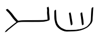	
has granted	shat	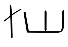	
me	lee	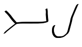	

“ God	e·lo·heem	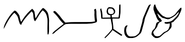	
seed	ze·ra	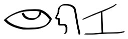	
another	a·cher	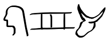	
in place	ta·chat	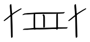	
of Abel	he·vel	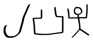	
since	kee	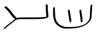	
killed him ”	ha·ra·go	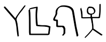	
Cain	qa·yin	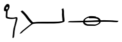	
And to Seth	u·le·shet	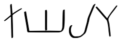	Genesis 4:26
also	gam	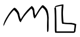	
	hu	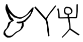	
was born	yul·lad	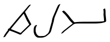	
a son	ben	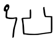	
and he called	vay·yiq·ra	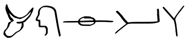	
-	et	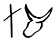	
him	she·mo	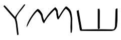	
Enosh	e·no·wosh	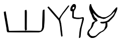	
At that time	az	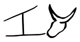	
[men] began	hu·chal	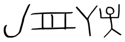	
to call upon	liq·ro	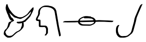	
the name	be·shem	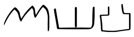	
of the LORD	YHVH	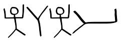	
This	zeh	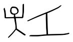	Genesis 5:1
[is] the book	se·pher	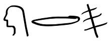	
of the generations	to·wl·dot	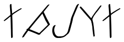	
of Adam	a·dam	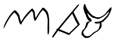	
In the day	be·yo·wm	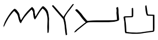	

created	be·ro		
that God	e·lo·heem	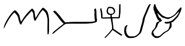	
man	a·dam		
in His own likeness	bid·mut		
	e·lo·heem		
He made	a·sah		
him	o·to		
Male	za·khar	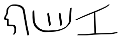	Genesis 5:2
and female	u·ne·qe·vah	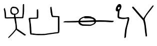	
He created them	be·ra·am		
and He blessed	vay·va·rekh		
them	o·tam		
He called	vay·yiq·ra	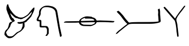	
-	et		
them	she·mam		
“ man ”	a·dam		
And in the day	be·yo·wm	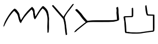	
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was	vay·chee	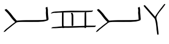	Genesis 5:3
When Adam	a·dam		
130	she·lo·sheem	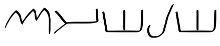	
	u·me·at		
years old	sha·nah	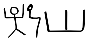	
he had a son	vay·yo·w·led	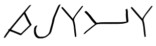	
in his own likeness	bid·mu·to		
after his own image	ke·tsal·mo		
and he named him	vay·yiq·ra	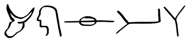	

-	et	𐤀𐤕	
-	she·mo	𐤔𐤌𐤅	
Seth	shet	𐤔𐤕	
lived	vay·yih·yu	𐤅𐤉𐤄𐤉𐤅	Genesis 5:4
-	ye·me	𐤉𐤌𐤉	
Adam	a·dam	𐤀𐤃𐤌	
And after	a·cha·re	𐤀𐤇𐤓𐤉	
he had become the father of	ho·w·lee·do	𐤄𐤅𐤋𐤉𐤃𐤅	
-	et	𐤀𐤕	
Seth	shet	𐤔𐤕	
800	she·mo·neh	𐤔𐤌𐤍𐤄	
	me·ot	𐤌𐤀𐤕	
years	sha·nah	𐤔𐤍𐤄	
and had [other]	vay·yo·w·led	𐤅𐤉𐤅𐤋𐤃	
sons	ba·neem	𐤁𐤍𐤉𐤌	
and daughters	u·va·no·wt	𐤅𐤁𐤍𐤅𐤕	
lived	vay·yih·yu	𐤅𐤉𐤄𐤉𐤅	Genesis 5:5
a total of	kal	𐤊𐤋	
	ye·me	𐤉𐤌𐤉	
So Adam	a·dam	𐤀𐤃𐤌	
-	a·sher	𐤀𐤔𐤓	
-	chay	𐤇𐤉	
930	te·sha	𐤕𐤔𐤏	
	me·o·wt	𐤌𐤀𐤅𐤕	
years	sha·nah	𐤔𐤍𐤄	
	u·she·lo·sheem	𐤅𐤔𐤋𐤔𐤉𐤌	
	sha·nah	𐤔𐤍𐤄	

and then he died	vay·ya·mot	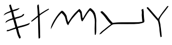	
was	vay·chee	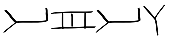	Genesis 5:6
When Seth	shet	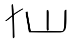	
	cha·mesh	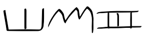	
	sha·neem	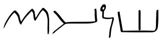	
105	u·me·at	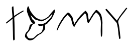	
years old	sha·nah	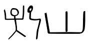	
he became the father of	vay·yo·w·led	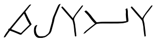	
-	et	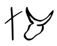	
Enosh	e·no·wosh	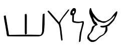	
lived	vay·chee	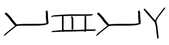	Genesis 5:7
Seth	shet	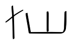	
And after	a·cha·re	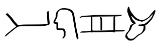	
he had become the father of	ho·w·lee·do	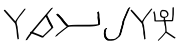	
-	et	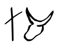	
Enosh	e·no·wosh	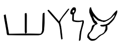	
	she·va	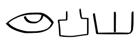	
	sha·neem	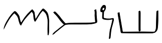	
807	u·she·mo·neh	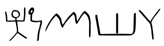	
	me·o·wt	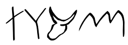	
years	sha·nah	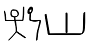	
and had [other]	vay·yo·w·led	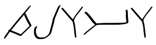	
sons	ba·neem	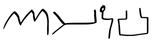	
and daughters	u·va·no·wt	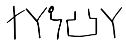	
lived	vay·yih·yu	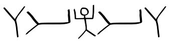	Genesis 5:8
a total of	kal	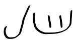	
	ye·me	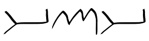	

So Seth	shet		
	she·tem	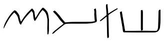	
	es·reh		
	sha·nah	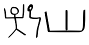	
912	u·te·sha		
	me·o·wt		
years	sha·nah	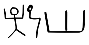	
and then he died	vay·ya·mot	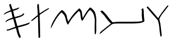	
was	vay·chee	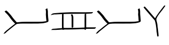	Genesis 5:9
When Enosh	e·no·wosh		
90	tish·eem		
years old	sha·nah	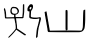	
he became the father of	vay·yo·w·led	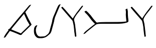	
-	et		
Kenan	qe·nan	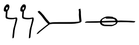	
lived	vay·chee	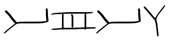	Genesis 5:10
Enosh	e·no·wosh		
And after	a·cha·re	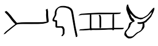	
he had become the father of	ho·w·lee·do	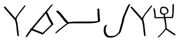	
-	et		
Kenan	qe·nan	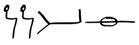	
815	cha·mesh		
	es·reh	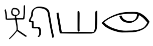	
	sha·nah	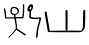	
	u·she·mo·neh		
	me·o·wt		
years	sha·nah	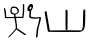	

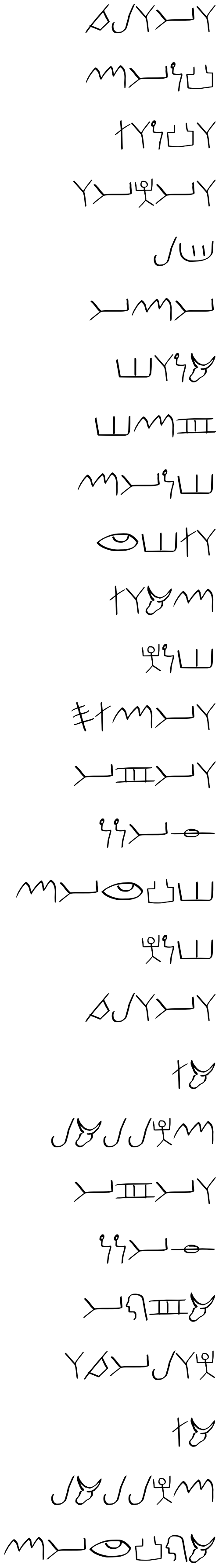

and had [other]	vay·yo·w·led	
sons	ba·neem	
and daughters	u·va·no·wt	
lived	vay·yih·yu	Genesis 5:11
a total of	kal	
	ye·me	
So Enosh	e·no·wosh	
	cha·mesh	
	sha·neem	
905	u·te·sha	
	me·o·wt	
years	sha·nah	
and then he died	vay·ya·mot	
was	vay·chee	Genesis 5:12
When Kenan	qe·nan	
70	shiv·eem	
years old	sha·nah	
he became the father of	vay·yo·w·led	
-	et	
Mahalalel	ma·ha·lal·el	
lived	vay·chee	Genesis 5:13
Kenan	qe·nan	
And after	a·cha·re	
he had become the father of	ho·w·lee·do	
-	et	
Mahalalel	ma·ha·lal·el	
	ar·ba·eem	

	sha·nah	
840	u·she·mo·neh	
	me·o·wt	
years	sha·nah	
and had [other]	vay·yo·w·led	
sons	ba·neem	
and daughters	u·va·no·wt	
lived	vay·yih·yu	Genesis 5:14
a total of	kal	
	ye·me	
So Kenan	qe·nan	
	e·ser	
	sha·neem	
910	u·te·sha	
	me·o·wt	
years	sha·nah	
and then he died	vay·ya·mot	
was	vay·chee	Genesis 5:15
When Mahalalel	ma·ha·lal·el	
	cha·mesh	
	sha·neem	
65	ve·shish·sheem	
years old	sha·nah	
he became the father of	vay·yo·w·led	
-	et	
Jared	ya·red	
lived	vay·chee	Genesis 5:16

Mahalalel	ma·ha·lal·el	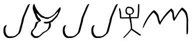	
And after	a·cha·re	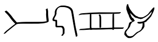	
he had become the father of	ho·w·lee·do	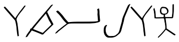	
-	et		
Jared	ye·red		
	she·lo·sheem		
	sha·nah	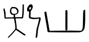	
830	u·she·mo·neh		
	me·o·wt		
years	sha·nah	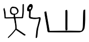	
and had [other]	vay·yo·w·led	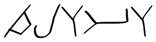	
sons	ba·neem	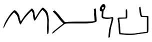	
and daughters	u·va·no·wt		
lived	vay·yih·yu		Genesis 5:17
a total of	kal		
	ye·me		
So Mahalalel	ma·ha·lal·el	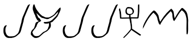	
	cha·mesh		
	ve·tish·eem		
	sha·nah	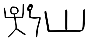	
895	u·she·mo·neh		
	me·o·wt		
years	sha·nah	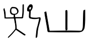	
and then he died	vay·ya·mot		
was	vay·chee	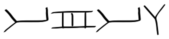	Genesis 5:18
When Jared	ye·red		
	she·ta·yim	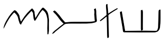	

	ve·shish·sheem	וששים	
	sha·nah	שנה	
162	u·me·at	ומאת	
years old	sha·nah	שנה	
he became the father of	vay·yo·w·led	ויולד	
-	et	את	
Enoch	cha·no·wkh	חנוך	
lived	vay·chee	ויחי	Genesis 5:19
Jared	ye·red	ירד	
And after	a·cha·re	אחרי	
he had become the father of	ho·w·lee·do	הולידו	
-	et	את	
Enoch	cha·no·wkh	חנוך	
800	she·mo·neh	שמנה	
	me·o·wt	מאות	
years	sha·nah	שנה	
and had [other]	vay·yo·w·led	ויולד	
sons	ba·neem	בנים	
and daughters	u·va·no·wt	ובנות	
lived	vay·yih·yu	ויהיו	Genesis 5:20
a total of	kal	כל	
	ye·me	ימי	
So Jared	ye·red	ירד	
	she·ta·yim	שתים	
	ve·shish·sheem	וששים	
	sha·nah	שנה	
962	u·te·sha	ותשע	

	me·o·wt		
years	sha·nah	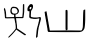	
and then he died	vay·ya·mot		
was	vay·chee	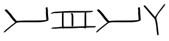	Genesis 5:21
When Enoch	cha·no·wkh		
	cha·mesh		
65	ve·shish·sheem	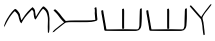	
years old	sha·nah	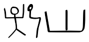	
he became the father of	vay·yo·w·led	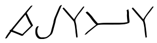	
-	et		
Methuselah	me·tu·sha·lach		
walked	vay·yit·hal·lekh		Genesis 5:22
Enoch	cha·no·wkh	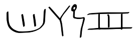	
with	et		
God	ha·e·lo·heem		
And after	a·cha·re	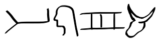	
he had become the father of	ho·w·lee·do	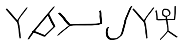	
-	et		
Methuselah	me·tu·she·lach		
300	she·losh	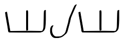	
	me·o·wt		
years	sha·nah	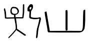	
and had [other]	vay·yo·w·led	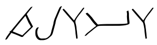	
sons	ba·neem	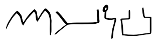	
and daughters	u·va·no·wt		
lived	vay·hee	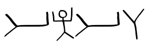	Genesis 5:23
a total of	kal	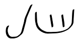	

	ye·me		
So Enoch	cha·no·wkh		
	cha·mesh		
	ve·shish·sheem	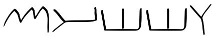	
	sha·nah	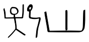	
365	u·she·losh		
	me·o·wt		
years	sha·nah	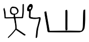	
walked	vay·yit·hal·lekh		Genesis 5:24
Enoch	cha·no·wkh		
with	et		
God	ha·e·lo·heem		
and then [he was] no more	ve·e·nen·nu	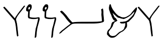	
because	kee	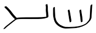	
had taken him away	la·qach	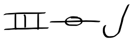	
-	o·to		
God	e·lo·heem	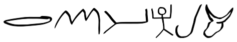	
was	vay·chee	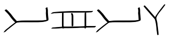	Genesis 5:25
When Methuselah	me·tu·she·lach		
	she·va		
	u·she·mo·neem	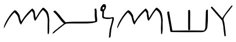	
	sha·nah	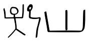	
187	u·me·at		
years old	sha·nah	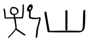	
he became the father of	vay·yo·w·led	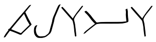	
-	et		
Lamech	la·mekh		

lived	vay·chee	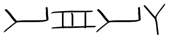	Genesis 5:26
Methuselah	me·tu·she·lach	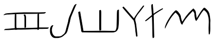	
And after	a·cha·re	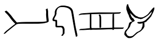	
he had become the father of	ho·w·lee·do	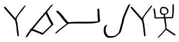	
-	et	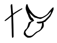	
Lamech	le·mekh	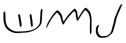	
	she·ta·yim	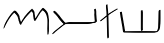	
	u·she·mo·w·neem	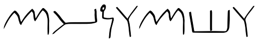	
	sha·nah	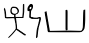	
782	u·she·va	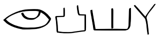	
	me·o·wt	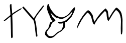	
years	sha·nah	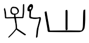	
and had [other]	vay·yo·w·led	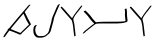	
sons	ba·neem	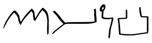	
and daughters	u·va·no·wt	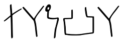	
lived	vay·yih·yu	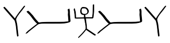	Genesis 5:27
a total of	kal	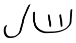	
	ye·me	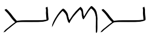	
So Methuselah	me·tu·she·lach	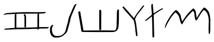	
969	te·sha	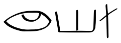	
	ve·shish·sheem	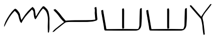	
	sha·nah	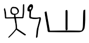	
	u·te·sha	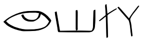	
	me·o·wt	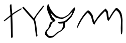	
years	sha·nah	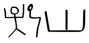	
and then he died	vay·ya·mot	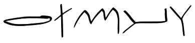	
was	vay·chee	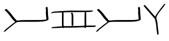	Genesis 5:28

When Lamech	le·mekh	למך	
	she·ta·yim	שתים	
	u·she·mo·neem	ושמנים	
	sha·nah	שנה	
182	u·me·at	ומאת	
years old	sha·nah	שנה	
he had	vay·yo·w·led	ויולד	
a son	ben	בן	
And he named him	vay·yiq·ra	ויקרא	Genesis 5:29
-	et	את	
-	she·mo	שמו	
Noah	no·ach	נח	
saying	le·mor	לאמר	
“ {May} this one	zɛh	זה	
comfort us	ye·na·cha·me·nu	ינחמנו	
in the labor	mim·ma·a·se·nu	ממעשנו	
and toil	u·me·its·tse·vo·wn	ומעצבון	
of our hands	ya·de·nu	ידינו	
caused by	min	מן	
the ground	ha·a·da·mah	האדמה	
that	a·sher	אשר	
has cursed ”	e·re·rah	אררה	
the LORD	YHVH	יהוה	
lived	vay·chee	ויחי	Genesis 5:30
Lamech	le·mekh	למך	
And after	a·cha·re	אחרי	
he had become the father of	ho·w·lee·do	הולידו	

-	et		
Noah	no·ach	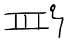	
595	cha·mesh		
	ve·tish·eem		
	sha·nah	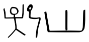	
	va·cha·mesh	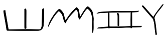	
	me·ot		
years	sha·nah	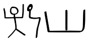	
and had [other]	vay·yo·w·led	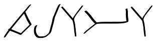	
sons	ba·neem	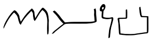	
and daughters	u·va·no·wt	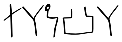	
lived	vay·hee	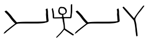	Genesis 5:31
a total of	kal		
	ye·me		
So Lamech	le·mekh		
777	she·va		
	ve·shiv·eem		
	sha·nah	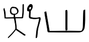	
	u·she·va	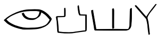	
	me·o·wt		
years	sha·nah	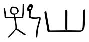	
and then he died	vay·ya·mot		
was	vay·hee	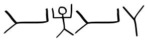	Genesis 5:32
Noah	no·ach	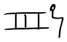	
old	ben		
500	cha·mesh		
	me·o·wt		

years	sha·nah	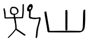	
became the father of	vay·yo·w·led	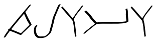	
[he]	no·ach	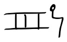	
After	et		
Shem	shem		
-	et		
Ham	cham	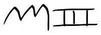	
-	ve·et		
and Japheth	ya·phet	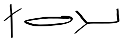	
Now	vay·hee	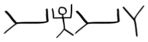	Genesis 6:1
when	kee	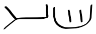	
began	he·chel	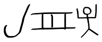	
men	ha·a·dam		
to multiply	la·rov		
on	al		
the face	pe·ne	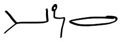	
of the earth	ha·a·da·mah		
and daughters	u·va·no·wt	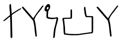	
were born	yul·le·du	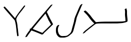	
to them	la·hem		
saw	vay·yir·u		Genesis 6:2
the sons	ve·ne	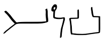	
of God	ha·e·lo·heem		
-	et		
the daughters	be·no·wt	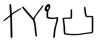	
of men	ha·a·dam		
that	kee	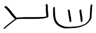	

[were] beautiful	to·vot	טבת	
-	hen·nah	הנה	
and they took	vay·yiq·chu	ויקחו	
-	la·hem	להם	
as wives	na·sheem	נשים	
	mik·kol	מכל	
whomever	a·sher	אשר	
they chose	ba·cha·ru	בחרו	
said	vay·yo·mer	ויאמר	Genesis 6:3
So the LORD	YHVH	יהוה	
{will} not	lo	לא	
contend	ya·do·wn	ידון	
“ My Spirit	ru·chee	רוחי	
with man	va·a·dam	באדם	
forever	le·o·lam	לעלם	
for	be·shag·gam	בשגם	
he [is]	hu	הוא	
mortal	va·sar	בשר	
{shall} be	ve·ha·yu	והיו	
his days	ya·maw	ימיו	
120	me·ah	מאה	
	ve·es·reem	ועשרים	
years ”	sha·nah	שנה	
The Nephilim	han·ne·phi·leem	הנפלים	Genesis 6:4
were	ha·yu	היו	
on the earth	va·a·rets	בארץ	
in those days —	bay·ya·meem	בימים	

	ha·hem	
and	ve·gam	
afterward as well	a·cha·re	
—	khen	
when	a·sher	
had relations with	ya·vo·u	
the sons	be·ne	
of God	ha·e·lo·heem	
	el	
the daughters	be·no·wt	
of men	ha·a·dam	
And they bore	ve·ya·le·du	
them	la·hem	
[children] who	hem·mah	
[became] the mighty men	hag·gib·bo·reem	
-	a·sher	
of old	me·o·w·lam	
men	an·she	
of renown	hash·shem	
saw	vay·yar	Genesis 6:5
Then the LORD	YHVH	
that	kee	
[was] great	rab·bah	
the wickedness	ra·at	
of man	ha·a·dam	
upon the earth	ba·a·rets	
and [that] every	ve·khal	

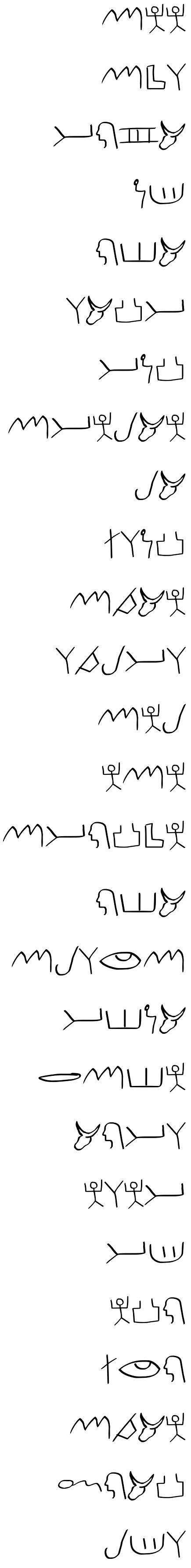

inclination	ye·tser		
of the thoughts	mach·she·vot		
of his heart	lib·bo	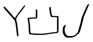	
[was] altogether	raq	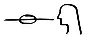	
evil	ra		
all	kal	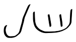	
the time	hay·yo·wm	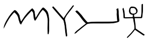	
regretted	vay·yin·na·chem	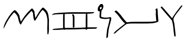	Genesis 6:6
And the LORD	YHVH		
that	kee	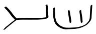	
He had made	a·sah		
-	et		
man	ha·a·dam		
on the earth	ba·a·rets		
and He was grieved	vay·yit·ats·tsev		
in	el		
His heart	lib·bo	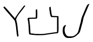	
said	vay·yo·mer		Genesis 6:7
So the LORD	YHVH		
" I will blot out	em·cheh		
-	et		
man	ha·a·dam		
whom	a·sher		
I have created	ba·ra·tee		
from	me·al		
the face	pe·ne	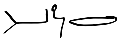	
of the earth —	ha·a·da·mah		

every man	me·a·dam		
-	ad		
beast	be·he·mah	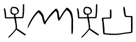	
and	ad		
crawling creature	re·mes		
and	ve·ad		
and bird	o·wph		
of the air —	hash·sha·ma·yim	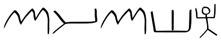	
for	kee	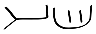	
I am grieved	ni·cham·tee		
that	kee	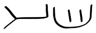	
I have made them ”	a·see·tim	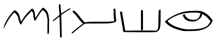	
Noah, however,	ve·no·ach	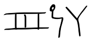	Genesis 6:8
found	ma·tsa		
favor	chen	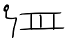	
in the eyes	be·e·ne	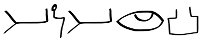	
of the LORD	YHVH		
This [is]	el·leh	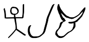	Genesis 6:9
the account	to·wl·dot	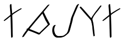	
of Noah	no·ach	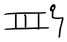	
Noah	no·ach	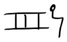	
	eesh	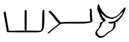	
a righteous man	tsad·deeq	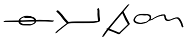	
blameless	ta·meem	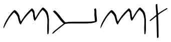	
was	ha·yah	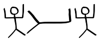	
in his generation	be·do·ro·taw		
with	et		

God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
walked	hit·hal·lekh	𐤄𐤕𐤄𐤋𐤊	
Noah	no·ach	𐤍𐤇	
had	vay·yo·w·led	𐤅𐤉𐤅𐤋𐤃	Genesis 6:10
Noah	no·ach	𐤍𐤇	
three	she·lo·shah	𐤔𐤋𐤔𐤄	
sons :	va·neem	𐤁𐤍𐤉𐤌	
And	et	𐤀𐤕	
Shem	shem	𐤔𐤌	
-	et	𐤀𐤕	
Ham	cham	𐤇𐤌	
-	ve·et	𐤅𐤀𐤕	
and Japheth	ya·phet	𐤉𐤐𐤕	
was corrupt	vat·tish·sha·chet	𐤅𐤕𐤔𐤇𐤕	Genesis 6:11
Now the earth	ha·a·rets	𐤄𐤀𐤓𐤑	
in the sight	liph·ne	𐤋𐤐𐤍𐤉	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
full	vat·tim·ma·le	𐤅𐤕𐤌𐤋𐤀	
[and]	ha·a·rets	𐤄𐤀𐤓𐤑	
of violence	cha·mas	𐤇𐤌𐤎	
looked	vay·yar	𐤅𐤉𐤓𐤀	Genesis 6:12
And God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
-	et	𐤀𐤕	
upon the earth	ha·a·rets	𐤄𐤀𐤓𐤑	
and saw that	ve·hin·neh	𐤅𐤄𐤍𐤄	
it was corrupt	nish·cha·tah	𐤍𐤔𐤇𐤕𐤄	
for	kee	𐤊𐤉	

had corrupted	hish·cheet	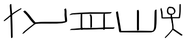	
all	kal	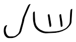	
living creatures	ba·sar	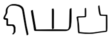	
-	et	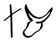	
their ways	dar·ko	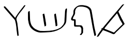	
on	al	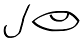	
the earth	ha·a·rets	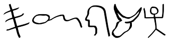	
said	vay·yo·mer	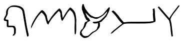	Genesis 6:13
Then God	e·lo·heem	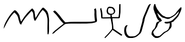	
to Noah	le·no·ach	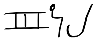	
" The end	qets	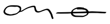	
of all	kal	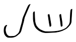	
living creatures	ba·sar	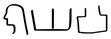	
has come	ba	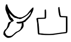	
before Me	le·pha·nay	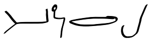	
because	kee	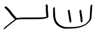	
is full of	ma·le·ah	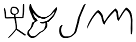	
the earth	ha·a·rets	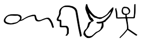	
violence	cha·mas	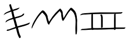	
through them	mip·pe·ne·hem	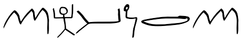	
Now behold	ve·hin·nee	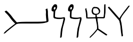	
I will destroy both them	mash·chee·tam	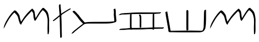	
and	et	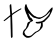	
the earth	ha·a·rets	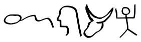	
Make	a·seh	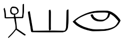	Genesis 6:14
for yourself	le·kha	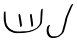	
an ark	te·vat	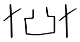	

wood	a·tse	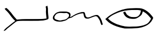	
of gopher	go·pher	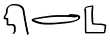	
rooms	qin·neem	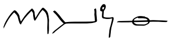	
make	ta·a·seh	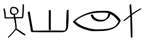	
in	et	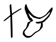	
the ark	hat·te·vah	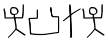	
and coat	ve·kha·phar·ta	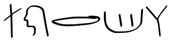	
it	o·tah	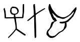	
inside	mib·ba·yit	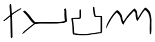	
and out	u·mi·chuts	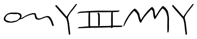	
with pitch	bak·ko·pher	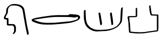	
And this	ve·zeh	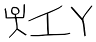	Genesis 6:15
is how	a·sher	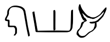	
you are to build	ta·a·seh	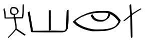	
it :	o·tah	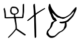	
[is to be] 300	she·losh	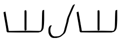	
	me·o·wt	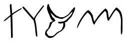	
cubits	am·mah	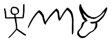	
long	o·rekh	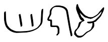	
The ark	hat·te·vah	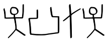	
50	cha·mish·sheem	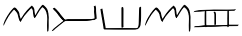	
cubits	am·mah	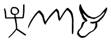	
wide	ra·che·bah	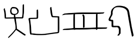	
and 30	u·she·lo·sheem	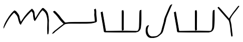	
cubits	am·mah	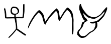	
high	qo·w·ma·tah	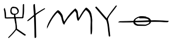	
a roof	tso·har	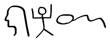	Genesis 6:16

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for the ark	lat·te·vah	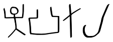	
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finish [its walls]	te·kha·lɛn·nah	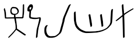	
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a door	u·phe·tach		
of the ark	hat·te·vah	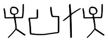	
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place	ta·seem	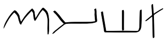	
lower	tach·tee·yim	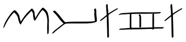	
middle	she·nee·yim	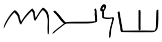	
and upper {decks}	u·she·li·sheem		
and build	ta·a·se·ha		
And	va·a·nee		Genesis 6:17
behold	hin·nee	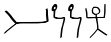	
I will bring	me·vee	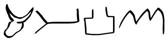	
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floodwaters	ham·mab·bul	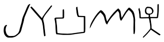	
	ma·yim	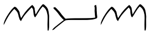	
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to destroy	le·sha·chet	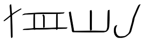	
every	kal	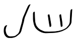	
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that has	a·sher		
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the breath	ru·ach		
of life	chay·yeem	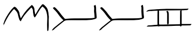	
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the heavens	hash·sha·ma·yim		
Everything	kol		
-	a·sher		
on the earth	ba·a·rets		
will perish	yig·va		
But I will establish	va·ha·qi·mo·tee	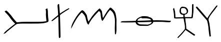	Genesis 6:18
-	et		
My covenant	be·ree·tee	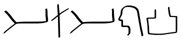	
with you	it·takh	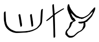	
and you {will} enter	u·va·ta		
	el		
the ark —	hat·te·vah	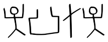	
you	at·tah		
and your sons	u·va·ne·kha	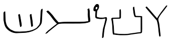	
and your wife	ve·ish·te·kha		
wives	u·ne·she	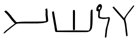	
and your sons'	va·ne·kha	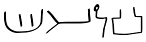	
with you	it·takh	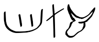	
And	u·mik·kal	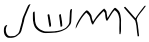	Genesis 6:19
living	ha·chay	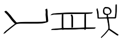	
-	mik·kal		
creature	ba·sar		
two	she·na·yim	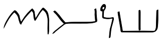	
of every	mik·kol		

you are to bring	ta·vee	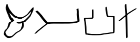	
into	el		
the ark —	hat·te·vah	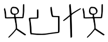	
to keep [them] alive	le·ha·cha·yot	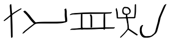	
with you	it·takh	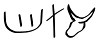	
male	za·khar	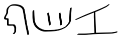	
and female	u·ne·qe·vah	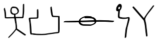	
- —	yih·yu		
bird	me·ha·o·wph		Genesis 6:20
-	le·mee·ne·hu	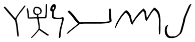	
of	u·min		
and animal	hab·be·he·mah		
-	le·mee·nah		
[and]	mik·kol	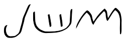	
crawling creature	re·mes		
	ha·a·da·mah		
-	le·mee·ne·hu	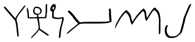	
Two	she·na·yim	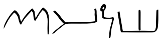	
of every kind	mik·kol	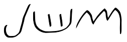	
will come	ya·vo·u		
to you	e·le·kha	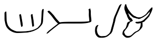	
to be kept alive	le·ha·cha·yo·wt	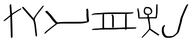	
You are also	ve·at·tah		Genesis 6:21
to take	qach	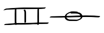	
for yourself	le·kha	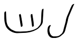	
every kind	mik·kal		
of food	ma·a·khal		

that	a·sher	𐤀𐤔𐤓	
is eaten	ye·a·khel	𐤉𐤀𐤊𐤋	
and gather [it]	ve·a·saph·ta	𐤅𐤀𐤎𐤐𐤕	
for yourselves	e·le·kha	𐤀𐤋𐤉𐤊	
-	ve·ha·yah	𐤅𐤄𐤉𐤄	
[and] for	le·kha	𐤋𐤊	
[the animals] ”	ve·la·hem	𐤅𐤋𐤄𐤌	
as food	le·akh·lah	𐤋𐤀𐤊𐤋𐤄	
did	vay·ya·as	𐤅𐤉𐤏𐤔	Genesis 6:22
So Noah	no·ach	𐤍𐤇	
everything	ke·khol	𐤊𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
had commanded	tsiw·vah	𐤑𐤅𐤄	
him	o·to	𐤀𐤕𐤅	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
precisely as	ken	𐤊𐤍	
	a·sah	𐤏𐤔𐤄𐤎	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 7:1
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
to Noah	le·no·ach	𐤋𐤍𐤇	
“ Go	bo	𐤁𐤀	
you	at·tah	𐤀𐤕𐤄	
and all	ve·khal	𐤅𐤊𐤋	
your family	be·te·kha	𐤁𐤉𐤕𐤊	
into	el	𐤀𐤋	
the ark	hat·te·vah	𐤄𐤕𐤁𐤄	
because	kee	𐤊𐤉	

you	o·te·kha	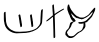	
I have found	ra·ee·tee	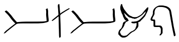	
righteous	tsad·deeq	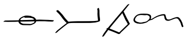	
-	le·pha·nay		
generation	bad·do·wr		
in this	haz·zeh		
every kind of	mik·kol		Genesis 7:2
animal	hab·be·he·mah	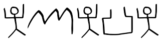	
clean	hat·te·ho·w·rah		
{are to} take with you	tiq·qach	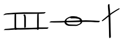	
You	le·kha	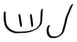	
seven pairs of	shiv·ah		
	shiv·ah		
a male	eesh	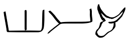	
and its mate	ve·ish·to	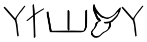	
of	u·min		
animal	hab·be·he·mah	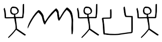	
[every kind of]	a·sher		
	lo		
unclean	te·ho·rah		
-	hee		
a pair	she·na·yim	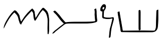	
a male	eesh	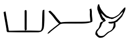	
and its mate	ve·ish·to	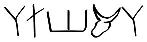	
and	gam		Genesis 7:3
of [every kind of] bird	me·o·wph		
of the air	hash·sha·ma·yim	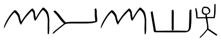	

-	shiv·ah		
seven [pairs]	shiv·ah		
male	za·khar	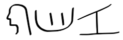	
and female	u·ne·qe·vah	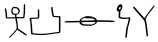	
to preserve	le·chay·yo·wt	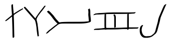	
their offspring	ze·ra		
on	al		
the face	pe·ne	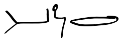	
of all	khal	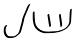	
the earth	ha·a·rets		
For	kee	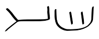	Genesis 7:4
days	le·ya·meem		
from now	o·wd		
seven	shiv·ah	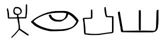	
I	a·no·khee		
will send rain	mam·teer		
on	al		
the earth	ha·a·rets		
for forty	ar·ba·eem		
days	yo·wm		
and forty	ve·ar·ba·eem		
nights	la·ye·lah	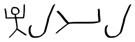	
and I will wipe	u·ma·chee·tee	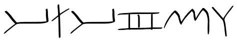	
-	et		
every	kal	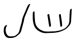	
living thing	hay·qum	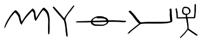	
-	a·sher		

I have made ”	a·see·tee	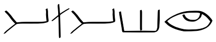	
from	me·al	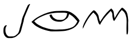	
the face	pe·ne	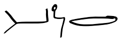	
of the earth	ha·a·da·mah	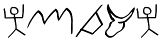	
did	vay·ya·as	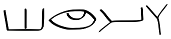	Genesis 7:5
And Noah	no·ach	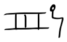	
all	ke·khol	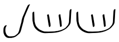	
that	a·sher	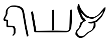	
had commanded him	tsiw·va·hu	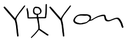	
the LORD	YHVH	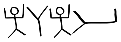	
Now Noah	ve·no·ach	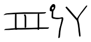	Genesis 7:6
old	ben	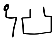	
was 600	shesh	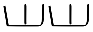	
	me·o·wt	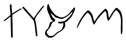	
years	sha·nah	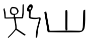	
when the floodwaters	ve·ham·mab·bul	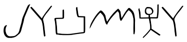	
came	ha·yah	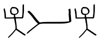	
	ma·yim	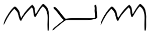	
upon	al	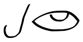	
the earth	ha·a·rets	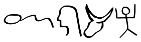	
entered	vay·ya·vo	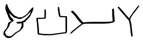	Genesis 7:7
And Noah	no·ach	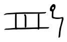	
his sons	u·va·naw	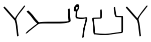	
and his wife	ve·ish·to	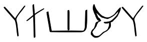	
wives	u·ne·she	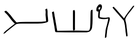	
and [their]	va·naw	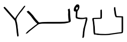	
with	it·to	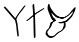	

	el		
the ark	hat·te·vah	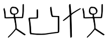	
to escape	mip·pe·ne		
the waters	me	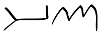	
of the flood	ham·mab·bul	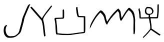	
[The]	min		Genesis 7:8
	hab·be·he·mah	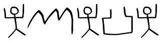	
clean	hat·te·ho·w·rah		
and	u·min		
animals	hab·be·he·mah		
-	a·sher		
	e·nen·nah	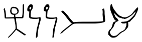	
unclean	te·ho·rah		
-	u·min		
the birds	ha·o·wph		
and everything	ve·khol		
that	a·sher		
crawls	ro·mes		
along	al		
the ground	ha·a·da·mah		
two	she·na·yim	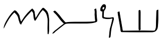	Genesis 7:9
by two	she·na·yim	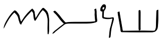	
came	ba·u		
to	el		
Noah	no·ach	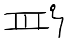	
to enter	el		
the ark	hat·te·vah	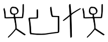	

male	za·khar	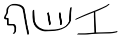	
and female	u·ne·qe·vah	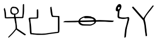	
as	ka·a·sher		
had commanded	tsiw·vah		
God	e·lo·heem		
-	et		
Noah	no·ach	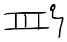	
And after	vay·hee	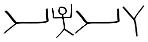	Genesis 7:10
seven	le·shiv·at		
days	hay·ya·meem		
the floodwaters	u·me		
	ham·mab·bul	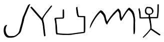	
came	ha·yu	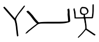	
upon	al		
the earth	ha·a·rets		
In	bish·nat		Genesis 7:11
the six	shesh		
hundredth	me·o·wt		
year	sha·nah	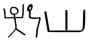	
life	le·chay·ye	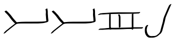	
of Noah’s	no·ach	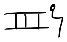	
month	ba·cho·desh	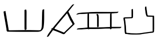	
of the second	hash·she·nee	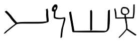	
on the seventeenth	be·shiv·ah		
-	a·sar		
day	yo·wm		
-	la·cho·desh	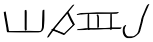	

-	bay·yo·wm	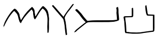	
-	haz·zeh		
burst forth	niv·qe·u	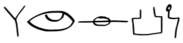	
all	kal	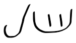	
the fountains	ma·ye·not		
deep	te·ho·wm		
of the great	rab·bah		
and the floodgates	va·a·rub·bot		
of the heavens	hash·sha·ma·yim		
were opened	niph·ta·chu		
fell	vay·hee	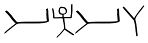	Genesis 7:12
And the rain	hag·ge·shem		
upon	al		
the earth	ha·a·rets		
for forty	ar·ba·eem		
days	yo·wm		
and forty	ve·ar·ba·eem		
nights	la·ye·lah	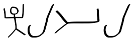	
On that very	be·e·tsem		Genesis 7:13
day	hay·yo·wm	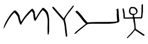	
	haz·zeh		
entered	ba		
Noah	no·ach	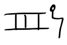	
Shem	ve·shem		
Ham	ve·cham	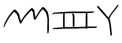	
and Japheth	va·ye·phet	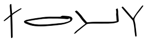	
[along with his] sons	be·ne	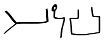	

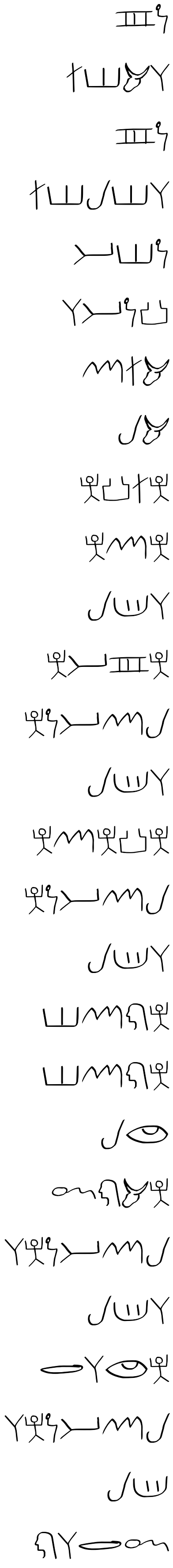

	no·ach	
wife	ve·e·shet	
and [his]	no·ach	
and the three	u·she·lo·shet	
wives	ne·she	
of his sons	va·naw	
- —	it·tam	
	el	
the ark	hat·te·vah	
they	hem·mah	Genesis 7:14
	ve·khal	
wild animal	ha·chay·yah	
kind of	le·mee·nah	
and	ve·khal	
livestock	hab·be·he·mah	
-	le·mee·nah	
every	ve·khal	
crawling creature	ha·re·mes	
	ha·ro·mes	
	al	
	ha·a·rets	
-	le·mee·ne·hu	
-	ve·khal	
bird	ha·o·wph	
-	le·mee·ne·hu	
and	kol	
winged creature	tsip·po·wr	

-	kal	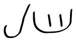	
-	ka·naph	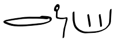	
They came	vay·ya·vo·u	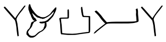	Genesis 7:15
to	el		
Noah	no·ach	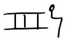	
to enter	el		
the ark	hat·te·vah	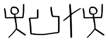	
two	she·na·yim	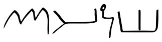	
by two	she·na·yim	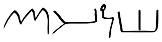	
of every	mik·kal		
creature	hab·ba·sar	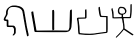	
with	a·sher		
-	bo		
the breath	ru·ach		
of life	chay·yeem	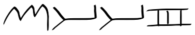	
And they entered	ve·hab·ba·eem		Genesis 7:16
the male	za·khar	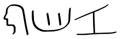	
and female	u·ne·qe·vah	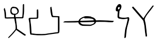	
of every	mik·kal		
living thing	ba·sar		
	ba·u		
as	ka·a·sher		
had commanded	tsiw·vah		
[Noah]	o·to		
God	e·lo·heem		
shut him in	vay·yis·gor		
Then the LORD	YHVH		

	ba·a·do	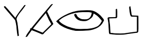	
kept coming	vay·hee	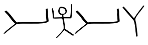	Genesis 7:17
the flood	ham·mab·bul	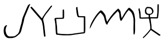	
For forty	ar·ba·eem	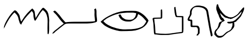	
days	yo·wm	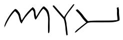	
on	al	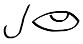	
the earth	ha·a·rets	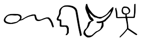	
rose	vay·yir·bu	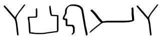	
and the waters	ham·ma·yim	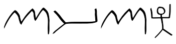	
and lifted	vay·yis·u	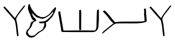	
-	et	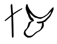	
the ark	hat·te·vah	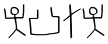	
-	vat·ta·ram	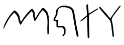	
high above	me·al	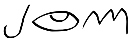	
the earth	ha·a·rets	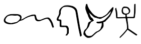	
continued to surge	vay·yig·be·ru	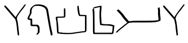	Genesis 7:18
So the waters	ham·ma·yim	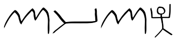	
and rise	vay·yir·bu	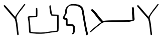	
greatly	me·od	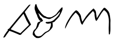	
on	al	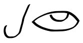	
the earth	ha·a·rets	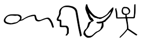	
and	vat·te·lekh	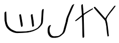	
the ark	hat·te·vah	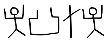	
floated on	al	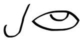	
the surface	pe·ne	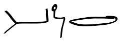	
of the waters	ham·ma·yim	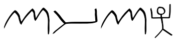	
Finally, the waters	ve·ham·ma·yim	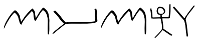	Genesis 7:19

inundated	ga·ve·ru	גברו	
completely	me·od	מאד	
	me·od	מאד	
-	al	על	
the earth	ha·a·rets	הארץ	
were covered	vay·khus·su	ויכסו	
so that all	kal	כל	
mountains	he·ha·reem	ההרים	
the high	hag·ge·vo·heem	הגבהים	
-	a·sher	אשר	
under	ta·chat	תחת	
all	kal	כל	
the heavens	hash·sha·ma·yim	השמים	
of fifteen	cha·mesh	חמש	Genesis 7:20
	es·reh	עשרה	
cubits	am·mah	אמה	
to a depth	mil·ma·lah	מלמעלה	
rose	ga·ve·ru	גברו	
The waters	ham·ma·yim	המים	
and covered	vay·khus·su	ויכסו	
the mountaintops	he·ha·reem	ההרים	
perished —	vay·yig·va	ויגוע	Genesis 7:21
And every	kal	כל	
living thing	ba·sar	בשר	
that moved	ha·ro·mes	הרמש	
upon	al	על	
the earth	ha·a·rets	הארץ	

birds	ba·o·wph		
livestock	u·vab·be·he·mah		
animals	u·va·chay·yah	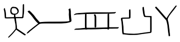	
every	u·ve·khal	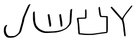	
creature that swarms	hash·she·rets		
	hash·sho·rets		
upon	al		
the earth	ha·a·rets		
and all	ve·khol		
mankind	ha·a·dam		
everything	kol		Genesis 7:22
that had	a·sher		
the breath	nish·mat	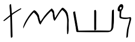	
of	ru·ach		
life	chay·yeem	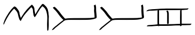	
in its nostrils	be·ap·paw		
Of all	mik·kol		
that [was]	a·sher		
on dry land	be·cha·ra·vah		
died	me·tu		
was destroyed	vay·yi·mach		Genesis 7:23
- —	et		
And every	kal		
living thing	hay·qum	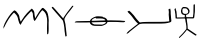	
-	a·sher		
on	al		
the face	pe·ne	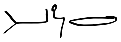	

of the earth	ha·a·da·mah	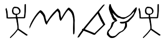	
man	me·a·dam	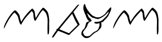	
and	ad	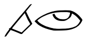	
livestock	be·he·mah	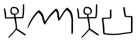	
	ad	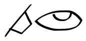	
crawling creatures	re·mes	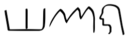	
	ve·ad	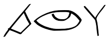	
and birds	o·wph	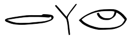	
of the air	hash·sha·ma·yim	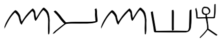	
they were blotted out	vay·yim·ma·chu	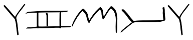	
from	min	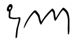	
the earth	ha·a·rets	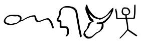	
remained	va·yish·sha·ʾɛr	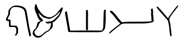	
and only	akh	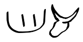	
Noah	no·ach	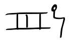	
and those	va·a·sher	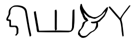	
with him	it·to	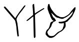	
in the ark	bat·te·vah	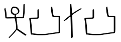	
prevailed	vay·yig·be·ru	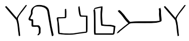	Genesis 7:24
And the waters	ham·ma·yim	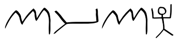	
upon	al	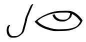	
the earth	ha·a·rets	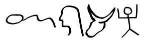	
	cha·mish·sheem	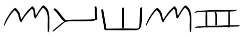	
for 150	u·me·at	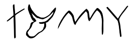	
days	yo·wm	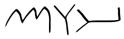	
remembered	vay·yiz·kor	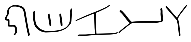	Genesis 8:1
God	e·lo·heem	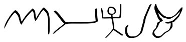	

But	et	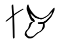	
Noah	no·ach	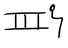	
-	ve·et	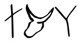	
and all	kal	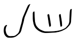	
the animals	ha·chay·yah	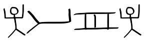	
and	ve·et	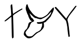	
-	kal	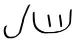	
livestock	hab·be·he·mah	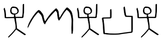	
that	a·sher	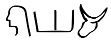	
were with him	it·to	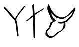	
in the ark	bat·te·vah	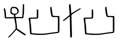	
	vay·ya·a·ver	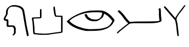	
And God	e·lo·heem	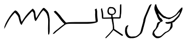	
sent a wind	ru·ach	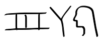	
over	al	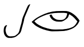	
the earth	ha·a·rets	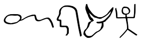	
began to subside	vay·ya·shok·ku	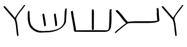	
and the waters	ham·ma·yim	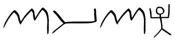	
were closed	vay·yis·sa·khe·ru	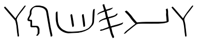	Genesis 8:2
The springs	ma·ye·not	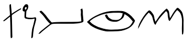	
of the deep	te·ho·wm	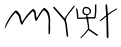	
and the floodgates	va·a·rub·bot	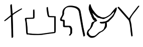	
of the heavens	hash·sha·ma·yim	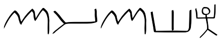	
was restrained	vay·yik·ka·le	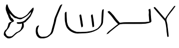	
and the rain	hag·ge·shem	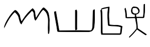	
from	min	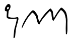	
the sky	hash·sha·ma·yim	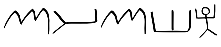	

receded	vay·ya·shu·vu	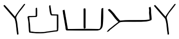	Genesis 8:3
The waters	ham·ma·yim	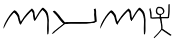	
from	me·al		
the earth	ha·a·rets		
steadily	ha·lo·wkh		
	va·sho·wv		
had gone down	vay·yach·se·ru	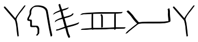	
the waters	ham·ma·yim	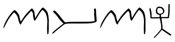	
and after	miq·tseh	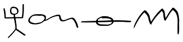	
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came to rest	vat·ta·nach	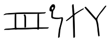	Genesis 8:4
the ark	hat·te·vah	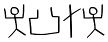	
month	ba·cho·desh	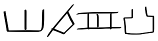	
of the seventh	hash·she·vee·ee	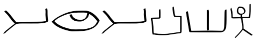	
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-	la·cho·desh	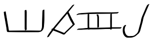	
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the mountains	ha·re	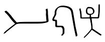	
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And the waters	ve·ham·ma·yim	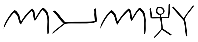	Genesis 8:5
	ha·yu	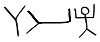	
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to recede	ve·cha·so·wr		

until	ad	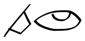	
month	ha·cho·desh	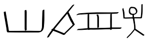	
the tenth	ha·a·see·ree	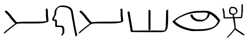	
of the tenth month	ba·a·see·ree	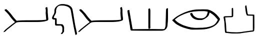	
[and] on the first	be·e·chad	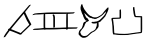	
day	la·cho·desh	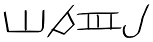	
became visible	nir·u	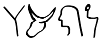	
the tops	ra·she	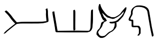	
of the mountains	he·ha·reem	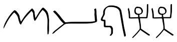	
-	vay·hee	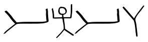	Genesis 8:6
After	miq·qets	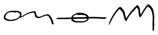	
forty	ar·ba·eem	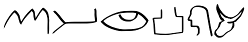	
days	yo·wm	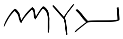	
opened	vay·yiph·tach	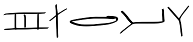	
Noah	no·ach	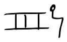	
-	et	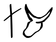	
the window	chal·lo·wn	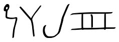	
in the ark	hat·te·vah	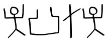	
-	a·sher	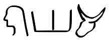	
he had made	a·sah	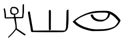	
and sent out	vay·shal·lach	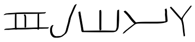	Genesis 8:7
-	et	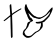	
a raven	ha·o·rev	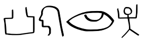	
It kept flying back and forth	vay·ye·tse	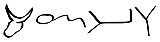	
	ya·tso·w	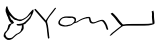	
	va·sho·wv	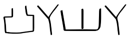	
until	ad	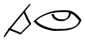	

had dried up	ye·vo·shet	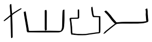	
the waters	ham·ma·yim	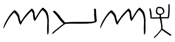	
from	me·al		
the earth	ha·a·rets		
Then [Noah] sent out	vay·shal·lach		Genesis 8:8
-	et		
a dove	hay·yo·w·nah	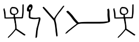	
-	me·it·to		
to see	lir·o·wt		
had receded	ha·qal·lu	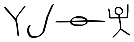	
if the waters	ham·ma·yim	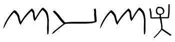	
from	me·al		
the surface	pe·ne	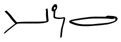	
of the ground	ha·a·da·mah		
no	ve·lo		Genesis 8:9
found	ma·tse·ah		
But the dove	hay·yo·w·nah	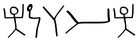	
place to rest	ma·no·w·ach		
her foot	le·khaph		
	rag·lah	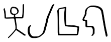	
and she returned	vat·ta·shav		
to him	e·law	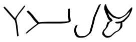	
in	el		
the ark	hat·te·vah	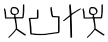	
because	kee	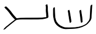	
the waters	ma·yim	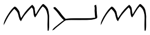	
[were still] covering	al		

the surface	pe·ne	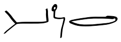	
of all	khal		
the earth	ha·a·rets		
So he reached out	vay·yish·lach		
his hand	ya·do	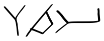	
	vay·yiq·qa·che·ha	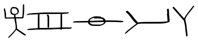	
and brought	vay·ya·ve	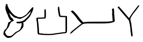	
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back	e·law	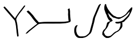	
inside	el		
the ark	hat·te·vah	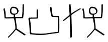	
[Noah] waited	vay·ya·chel	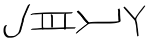	Genesis 8:10
	o·wd		
seven	shiv·at		
days	ya·meem	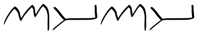	
more	a·che·reem		
and again	vay·yo·seph		
sent out	shal·lach	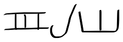	
-	et		
the dove	hay·yo·w·nah	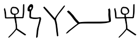	
from	min		
the ark	hat·te·vah	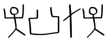	
returned	vat·ta·vo	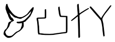	Genesis 8:11
to him	e·law	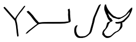	
the dove	hay·yo·w·nah	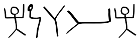	
in the evening	le·et		
	e·rev		

And behold	ve·hin·neh	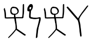	
leaf	a·leh	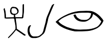	
olive	za·yit	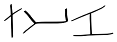	
with a freshly plucked	ta·raph	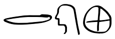	
in her beak	be·phee·ha	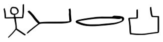	
knew	vay·ye·da	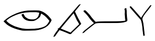	
So Noah	no·ach	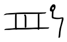	
that	kee	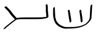	
had receded	qal·lu	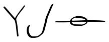	
the waters	ham·ma·yim	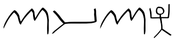	
from	me·al	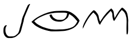	
the earth	ha·a·rets	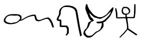	
[And] Noah waited	vay·yee·ya·chel	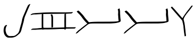	Genesis 8:12
	o·wd	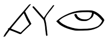	
seven	shiv·at	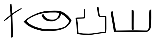	
days	ya·meem	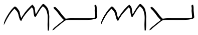	
more	a·che·reem	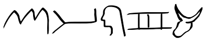	
and sent out	vay·shal·lach	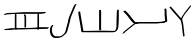	
-	et	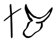	
the dove {again}	hay·yo·w·nah	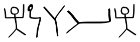	
	ve·lo	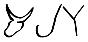	
but this time	ya·se·phah	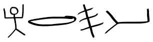	
she did not return	shuv	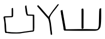	
to him	e·law	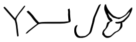	
	o·wd	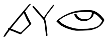	
-	vay·hee	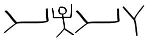	Genesis 8:13
and first	be·a·chat	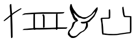	

In [Noah’s] six	ve·shesh	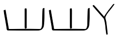	
hundred	me·o·wt	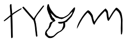	
year	sha·nah	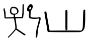	
of the first month	ba·ri·sho·wn	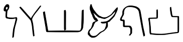	
on the first	be·e·chad	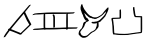	
day	la·cho·desh	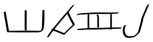	
had dried up	cha·re·vu	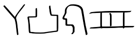	
the waters	ham·ma·yim	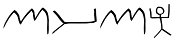	
from	me·al	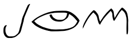	
the earth	ha·a·rets	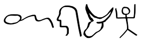	
removed	vay·ya·sar	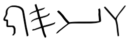	
So Noah	no·ach	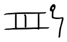	
-	et	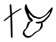	
the covering	mikh·seh	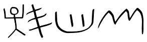	
from the ark	hat·te·vah	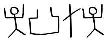	
and saw	vay·yar	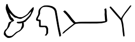	
	ve·hin·neh	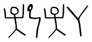	
was dry	cha·re·vu	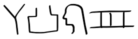	
that the surface	pe·ne	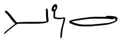	
of the ground	ha·a·da·mah	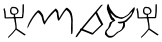	
month	u·va·cho·desh	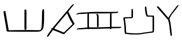	Genesis 8:14
of the second	hash·she·nee	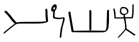	
By the twenty-seventh	be·shiv·ah	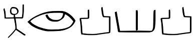	
	ve·es·reem	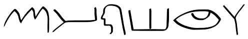	
day	yo·wm	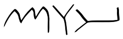	
	la·cho·desh	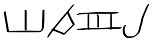	
was fully dry	ya·ve·shah	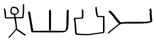	

the earth	ha·a·rets		
said	vay·dab·ber	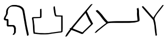	Genesis 8:15
Then God	e·lo·heem		
to	el		
Noah	no·ach	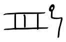	
	le·mor		
“ Come out	tse		Genesis 8:16
of	min		
the ark	hat·te·vah	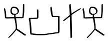	
you	at·tah		
and your wife	ve·ish·te·kha		
your sons	u·va·ne·kha	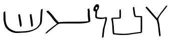	
wives	u·ne·she		
and [their]	va·ne·kha	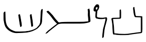	
along with	it·takh	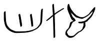	
all	kal	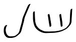	Genesis 8:17
the living creatures	ha·chay·yah	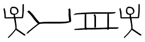	
that	a·sher		
are with you —	it·te·kha	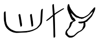	
	mik·kal		
	ba·sar		
birds	ba·o·wph		
livestock	u·vab·be·he·mah		
and everything	u·ve·khal	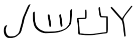	
-	ha·re·mes		
that crawls	ha·ro·mes		
upon	al		

the ground —	ha·a·rets		
Bring out	ho·tsē		
	it·takh	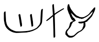	
so that they can spread out	ve·sha·re·tsu		
over the earth	va·a·rets		
and be fruitful	u·pha·ru		
and multiply	ve·ra·vu		
upon	al		
[it] ”	ha·a·rets		
came out	vay·ye·tse	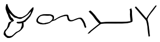	Genesis 8:18
So Noah	no·ach	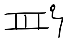	
his sons	u·va·naw	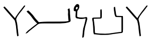	
and his wife	ve·ish·to	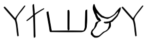	
wives	u·ne·she		
and his sons’	va·naw	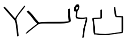	
along with	it·to		
Every	kal	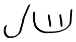	Genesis 8:19
living creature	ha·chay·yah	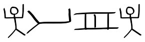	
every	kal	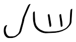	
creeping thing	ha·re·mes		
and every	ve·khal		
bird —	ha·o·wph		
everything	kol		
that moves	ro·w·mes		
upon	al		
the earth —	ha·a·rets		
kind by kind	le·mish·pe·cho·te·hem	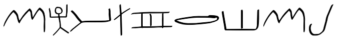	

came out	ya·tse·u		
of	min		
the ark	hat·te·vah	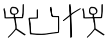	
built	vay·yi·ven	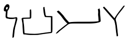	Genesis 8:20
Then Noah	no·ach	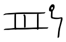	
an altar	miz·be·ach		
to the LORD	la·YHVH	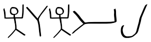	
And taking	vay·yiq·qach	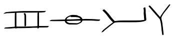	
from every kind	mik·kol		
animal	hab·be·he·mah		
of clean	hat·te·ho·w·rah		
and	u·mik·kol	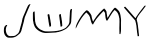	
bird	ha·o·wph		
clean	hat·ta·hor		
he offered	vay·ya·al	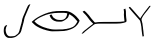	
burnt offerings	o·lot		
on the altar	bam·miz·be·ach		
smelled	vay·ya·rach	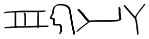	Genesis 8:21
When the LORD	YHVH		
-	et		
aroma	re·ach	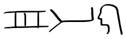	
the pleasing	han·nee·cho·ach	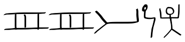	
said	vay·yo·mer		
He	YHVH		
in	el		
His heart	lib·bo	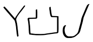	
“ Never again	lo		

	o·siph		
will I curse	le·qal·lel	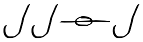	
	o·wd		
-	et		
the ground	ha·a·da·mah		
because of	ba·a·vur		
man	ha·a·dam		
even though	kee	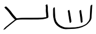	
every inclination	ye·tser		
heart	lev	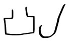	
of [his]	ha·a·dam		
is evil	ra		
from his youth	min·ne·u·raw		
And never	ve·lo		
again	o·siph		
	o·wd		
will I destroy	le·hak·ko·wt		
-	et		
all	kal		
living creatures	chay	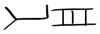	
as	ka·a·sher		
I have done	a·see·tee	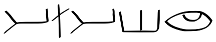	
As long as	od		Genesis 8:22
	kal	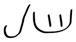	
endures	ye·me		
the earth	ha·a·rets		
seedtime	ze·ra		

and harvest	ve·qa·tseer		
cold	ve·qor	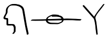	
and heat	va·chom	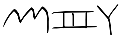	
summer	ve·qa·yits	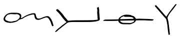	
and winter	va·cho·reph		
day	ve·yo·wm	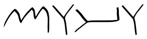	
and night	va·lay·lah	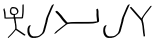	
shall never	lo		
cease ”	yish·bo·tu		
blessed	vay·va·rekh	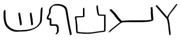	Genesis 9:1
And God	e·lo·heem		
-	et		
Noah	no·ach	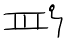	
-	ve·et		
and his sons	ba·naw	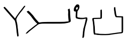	
and said	vay·yo·mer		
to them	la·hem		
“ Be fruitful	pe·ru		
and multiply	u·re·vu	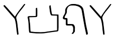	
and fill	u·mil·u		
-	et		
the earth	ha·a·rets		
The fear	u·mo·w·ra·a·khem		Genesis 9:2
and dread of you	ve·chit·te·khem	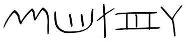	
will fall	yih·yeh	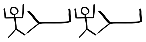	
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every	kal		

living creature	chay·yat	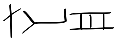	
on the earth	ha·a·rets	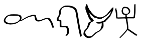	
	ve·al	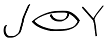	
every	kal	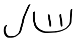	
bird	o·wph	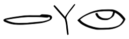	
of the air	hash·sha·ma·yim	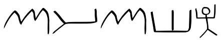	
every	be·khol	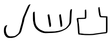	
creature that	a·sher	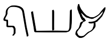	
crawls	tir·mos	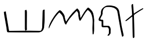	
on the ground	ha·a·da·mah	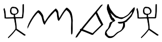	
and all	u·ve·khal	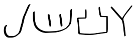	
the fish	de·ge	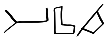	
of the sea	hay·yam	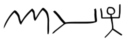	
into your hand	be·yed·khem	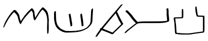	
They are delivered	nit·ta·nu	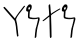	
Everything	kal	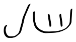	Genesis 9:3
[and] moves	re·mes	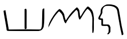	
-	a·sher	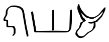	
-	hu	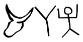	
that lives	chay	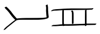	
for you	la·khem	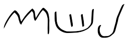	
will be	yih·yeh	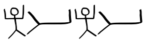	
food	le·akh·lah	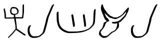	
just as I gave you the green	ke·ye·req	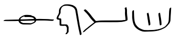	
plants	e·sev	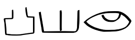	
I now give	na·tat·tee	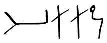	
you	la·khem	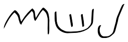	

-	et		
all things	kol		
But	akh		Genesis 9:4
meat	ba·sar		
with its lifeblood	be·naph·sho		
[still] in it	da·mo		
you must not	lo		
eat	to·khe·lu		
And surely	ve·akh		Genesis 9:5
-	et		
	dim·khem	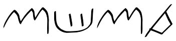	
your lifeblood [is shed]	le·naph·sho·te·khem		
I will require	ed·rosh		
	mee·yad	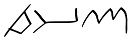	
the life of any	kal		
or beast	chay·yah	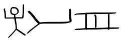	
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-	u·mee·yad	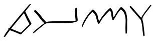	
man	ha·a·dam		
by whose hand	mee·yad	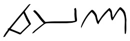	
of his fellow man	eesh	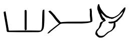	
:	a·chee	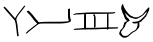	
I will demand an accounting	ed·rosh		
-	et		
[who takes] the life	ne·phesh		
from anyone	ha·a·dam		
Whoever sheds	sho·phekh		Genesis 9:6

the blood	dam	𐤃𐤌	
of man	ha·a·dam	𐤄𐤀𐤃𐤌	
by man	ba·a·dam	𐤁𐤀𐤃𐤌	
his blood	da·mo	𐤃𐤌𐤅	
will be shed	yish·sha·phekh	𐤉𐤔𐤐𐤊	
for	kee	𐤊𐤉	
image	be·tse·lem	𐤁𐤑𐤋𐤌	
in His own	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
God has made	a·sah	𐤏𐤔𐤄	
-	et	𐤀𐤕	
mankind	ha·a·dam	𐤄𐤀𐤃𐤌	
But as for you	ve·at·tem	𐤅𐤀𐤕𐤌	Genesis 9:7
be fruitful	pe·ru	𐤐𐤓𐤅	
and multiply	u·re·vu	𐤅𐤓𐤁𐤅	
spread out	shir·tsu	𐤔𐤓𐤑𐤅	
across the earth	va·a·rets	𐤁𐤀𐤓𐤑	
and multiply	u·re·vu	𐤅𐤓𐤁𐤅	
upon it ”	vah	𐤁𐤄	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 9:8
Then God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
to	el	𐤀𐤋	
Noah	no·ach	𐤍𐤇	
	ve·el	𐤅𐤀𐤋	
and his sons	ba·naw	𐤁𐤍𐤉𐤅	
with him	it·to	𐤀𐤕𐤅	
	le·mor	𐤋𐤀𐤌𐤓	
I now	va·a·nee	𐤅𐤀𐤍𐤉	Genesis 9:9

“ Behold	hin·nee	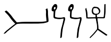	
establish	me·qeem	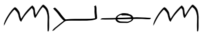	
-	et	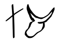	
My covenant	be·ree·tee	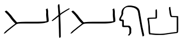	
with you	it·te·khem	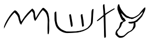	
and your	ve·et	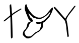	
descendants	zar·a·khem	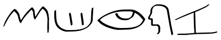	
after you	a·cha·re·khem	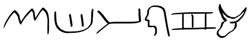	
and with	ve·et	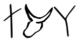	Genesis 9:10
every	kal	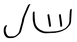	
creature	ne·phesh	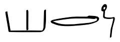	
living	ha·chay·yah	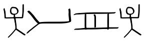	
that	a·sher	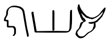	
[was] with you —	it·te·khem	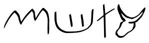	
the birds	ba·o·wph	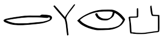	
the livestock	bab·be·he·mah	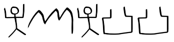	
and every	u·ve·khal	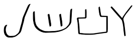	
beast	chay·yat	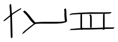	
of the earth	ha·a·rets	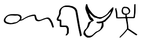	
- —	it·te·khem	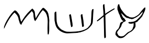	
every	mik·kol	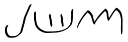	
that came out	yo·tse·e	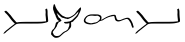	
of the ark	hat·te·vah	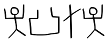	
	le·khol	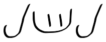	
living thing	chay·yat	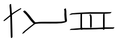	
	ha·a·rets	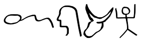	
And I establish	va·ha·qi·mo·tee	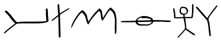	Genesis 9:11

-	et	𐤀𐤕	
My covenant	be·ree·tee	𐤁𐤓𐤉𐤕𐤉	
with you :	it·te·khem	𐤀𐤕𐤊𐤌	
Never	ve·lo	𐤅𐤋𐤀	
be cut off	yik·ka·ret	𐤉𐤊𐤓𐤕	
will all	kal	𐤊𐤋	
life	ba·sar	𐤁𐤔𐤓	
again	o·wd	𐤏𐤅𐤃	
by the waters	mim·me	𐤌𐤌𐤉	
of a flood	ham·mab·bul	𐤄𐤌𐤁𐤅𐤋	
never	ve·lo	𐤅𐤋𐤀	
will there be	yih·yeh	𐤉𐤄𐤉𐤄	
again	o·wd	𐤏𐤅𐤃	
a flood	mab·bul	𐤌𐤁𐤅𐤋	
to destroy	le·sha·chet	𐤋𐤔𐤇𐤕	
the earth ”	ha·a·rets	𐤄𐤀𐤓𐤑	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 9:12
And God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
“ This	zot	𐤆𐤀𐤕	
is the sign	o·wt	𐤀𐤅𐤕	
of the covenant	hab·be·reet	𐤄𐤁𐤓𐤉𐤕	
-	a·sher	𐤀𐤔𐤓	
I	a·nee	𐤀𐤍𐤉	
am making	no·ten	𐤍𐤕𐤍	
between Me	be·nee	𐤁𐤉𐤍𐤉	
and you	u·ve·ne·khem	𐤅𐤁𐤉𐤍𐤉𐤊𐤌	
and	u·ven	𐤅𐤁𐤉𐤍	

every	kal		
creature	ne·phesh		
living	chay·yah	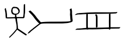	
-	a·sher		
with you	it·te·khem		
[a covenant] for all generations	le·do·rot		
to come :	o·w·lam		
-	et		Genesis 9:13
My rainbow	qash·tee		
I have set	na·tat·tee		
in the clouds	be·a·nan		
and it will be	ve·ha·ye·tah	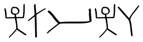	
a sign	le·o·wt		
of the covenant	be·reet	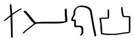	
between	be·nee	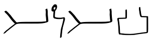	
Me	u·ven	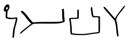	
and the earth	ha·a·rets		
-	ve·ha·yah	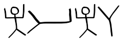	Genesis 9:14
Whenever I form	be·an·nee		
clouds	a·nan		
over	al		
the earth	ha·a·rets		
appears	ve·nir·a·tah		
and the rainbow	haq·qe·shet		
in the clouds	be·a·nan		
I will remember	ve·za·khar·tee		Genesis 9:15
-	et		

My covenant	be·ree·tee	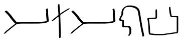
-	a·sher	
between Me	be·nee	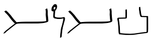
and you	u·ve·ne·khem	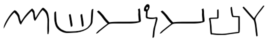
and	u·ven	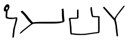
every	kal	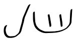
creature	ne·phesh	
living	chay·yah	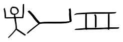
of every	be·khal	
kind	ba·sar	
Never	ve·lo	
become	yih·yeh	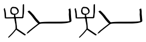
again	o·wd	
will the waters	ham·ma·yim	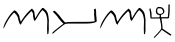
a flood	le·mab·bul	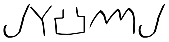
to destroy	le·sha·chet	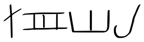
all	kal	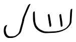
life	ba·sar	
appears	ve·ha·ye·tah	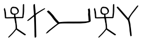
And whenever the rainbow	haq·qe·shet	
in the clouds	be·a·nan	
I will see it	u·re·ee·tee·ha	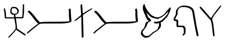
and remember	liz·kor	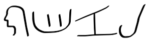
covenant	be·reet	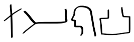
the everlasting	o·w·lam	
between	ben	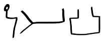
God	e·lo·heem	

Genesis 9:16

and	u·ven	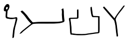	
every	kal		
creature	ne·phesh		
living	chay·yah	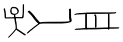	
of every	be·khal		
kind	ba·sar		
that [is]	a·sher		
on	al		
the earth ”	ha·a·rets		
said	vay·yo·mer		Genesis 9:17
So God	e·lo·heem		
to	el		
Noah	no·ach	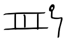	
“ This	zot		
is the sign	o·wt		
of the covenant	hab·be·reet	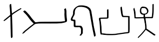	
that	a·sher		
I have established	ha·qi·mo·tee		
between	be·nee	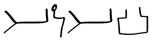	
Me	u·ven	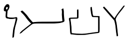	
and every	kal		
creature	ba·sar		
-	a·sher		
on	al		
the earth ”	ha·a·rets		
were	vay·yih·yu		Genesis 9:18
The sons	ve·ne	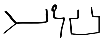	

of Noah	no·ach	𐤍𐤇	
who came out	hay·yo·tse·eem	𐤄𐤉𐤑𐤀𐤉𐤌	
of	min	𐤌𐤍	
the ark	hat·te·vah	𐤄𐤕𐤁𐤄	
Shem	shem	𐤔𐤌	
Ham	ve·cham	𐤅𐤇𐤌	
and Japheth	va·ya·phet	𐤅𐤉𐤐𐤕	
And Ham	ve·cham	𐤅𐤇𐤌	
	hu	𐤄𐤅𐤀	
was the father	a·vee	𐤀𐤁𐤉	
of Canaan	khe·na·an	𐤊𐤍𐤏𐤍	
three	she·lo·shah	𐤔𐤋𐤔𐤄	Genesis 9:19
These	el·leh	𐤀𐤋𐤄	
were the sons	be·ne	𐤁𐤍𐤉	
of Noah	no·ach	𐤍𐤇	
and from them	u·me·el·leh	𐤅𐤌𐤀𐤋𐤄	
was populated	na·phe·tsah	𐤍𐤐𐤑𐤄	
the whole	khal	𐤊𐤋	
earth	ha·a·rets	𐤄𐤀𐤓𐤑	
proceeded	vay·ya·chel	𐤅𐤉𐤇𐤋	Genesis 9:20
Now Noah	no·ach	𐤍𐤇	
a man	eesh	𐤀𐤉𐤔	
of the soil	ha·a·da·mah	𐤄𐤀𐤃𐤌𐤄	
to plant	vay·yit·ta	𐤅𐤉𐤈𐤏	
a vineyard	ka·rem	𐤊𐤓𐤌	
But when he drank	vay·ye·shet	𐤅𐤉𐤔𐤕	Genesis 9:21
some of	min	𐤌𐤍	

its wine	hay·ya·yin	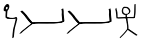	
he became drunk	vay·yish·kar	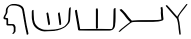	
and uncovered himself	vay·yit·gal	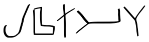	
inside	be·to·wkh	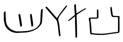	
his tent	ʾa·ho·loh	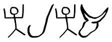	
saw	vay·yar	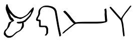	Genesis 9:22
And Ham	cham	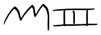	
the father	a·vee	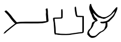	
of Canaan	khe·na·an	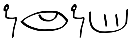	
-	et	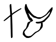	
nakedness	er·vat	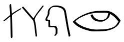	
his father’s	a·vee	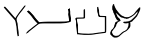	
and told	vay·yag·ged	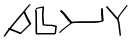	
his two	lish·ne	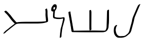	
brothers	e·chaw	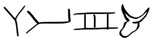	
outside	ba·chuts	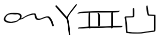	
took	vay·yiq·qach	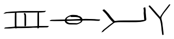	Genesis 9:23
Then Shem	shem	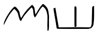	
and Japheth	va·ye·phet	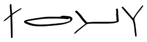	
-	et	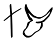	
a garment	has·sim·lah	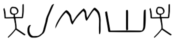	
and placed	vay·ya·see·mu	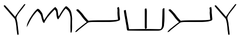	
it across	al	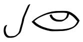	
their shoulders	she·khem	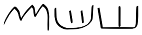	
	she·ne·hem	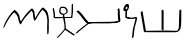	
and walking	vay·ye·le·khu	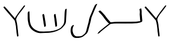	
backward	a·cho·ran·neet	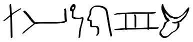	

they covered	vay·khas·su		
-	et		
nakedness	er·vat		
their father's	a·vee·hem	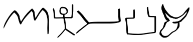	
Their faces	u·phe·ne·hem	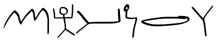	
were turned away	a·cho·ran·neet	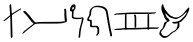	
nakedness	ve·er·vat		
their father's	a·vee·hem	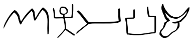	
so that they did not	lo		
see	ra·u		
awoke	vay·yee·qets	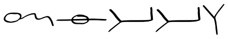	Genesis 9:24
When Noah	no·ach	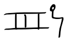	
from his drunkenness	mee·ye·no	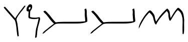	
and learned	vay·ye·da	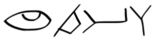	
-	et		
what	a·sher		
had done	a·sah		
to him	lo		
son	be·no	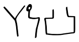	
his youngest	haq·qa·tan	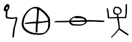	
he said	vay·yo·mer		Genesis 9:25
" Cursed be	a·rur		
Canaan !	ke·na·an		
A servant	e·ved	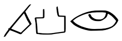	
of servants	a·va·deem		
shall he be	yih·yeh	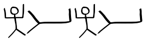	
to his brothers "	le·e·chaw	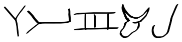	

He also declared :	vay·yo·mer	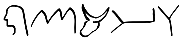	Genesis 9:26
“ Blessed	ba·rukh	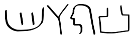	
[be] the LORD	YHVH	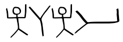	
the God	e·lo·he	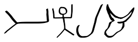	
of Shem !	shem	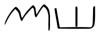	
be	vee·hee	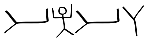	
May Canaan	khe·na·an	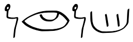	
the servant	e·ved	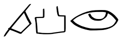	
of [Shem]	la·mo	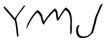	
expand the territory	yapht	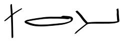	Genesis 9:27
{May} God	e·lo·heem	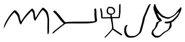	
of Japheth	le·ye·phet	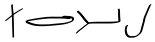	
may he dwell	ve·yish·kon	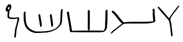	
in the tents	be·a·ho·le	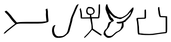	
of Shem	shem	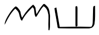	
be	vee·hee	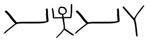	
and may Canaan	khe·na·an	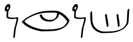	
his servant	e·ved	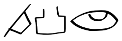	
”	la·mo	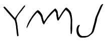	
lived	vay·chee	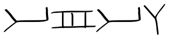	Genesis 9:28
Noah	no·ach	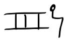	
After	a·char	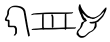	
the flood	ham·mab·bul	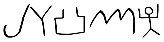	
350	she·losh	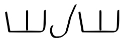	
	me·o·wt	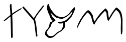	
	sha·nah	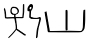	
	va·cha·mish·sheem	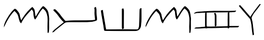	

years	sha·nah	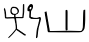	
a total of	vay·yih·yu		Genesis 9:29
	kal		
lived	ye·me		
So Noah	no·ach	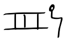	
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years	sha·nah	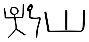	
	va·cha·mish·sheem	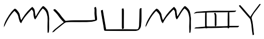	
	sha·nah	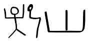	
and then he died	vay·ya·mot		
This	ve·el·leh		Genesis 10:1
is the account	to·wl·dot	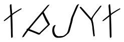	
sons	be·ne	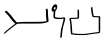	
of Noah’s	no·ach	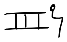	
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Ham	cham	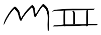	
and Japheth	va·ya·phet	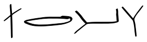	
	vay·yiw·va·le·du	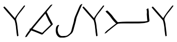	
who also	la·hem		
had sons	ba·neem	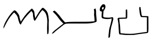	
after	a·char	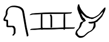	
the flood	ham·mab·bul	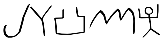	
The sons	be·ne	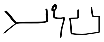	Genesis 10:2
of Japheth :	ye·phet	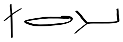	
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Magog	u·ma·go·wg	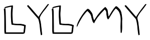	

Madai	u·ma·day		
Javan	ve·ya·van	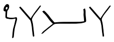	
Tubal	ve·tu·val		
Meshech	u·me·shekh	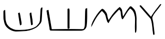	
and Tiras	ve·tee·ras	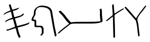	
The sons	u·ve·ne		Genesis 10:3
of Gomer :	go·mer		
Ashkenaz	ash·ka·naz		
Riphath	ve·ree·phat	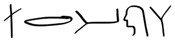	
and Togarmah	ve·to·gar·mah	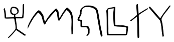	
And the sons	u·ve·ne		Genesis 10:4
of Javan :	ya·van	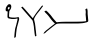	
Elishah	e·lee·shah	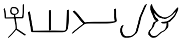	
Tarshish	ve·tar·sheesh	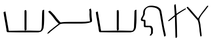	
the Kittites	kit·teem	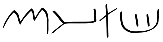	
and the Rodanites	ve·do·da·neem	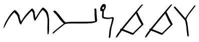	
From these	me·el·leh		Genesis 10:5
separated	niph·re·du		
the maritime	ee·ye	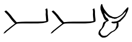	
peoples	hag·go·w·yim	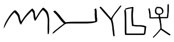	
into their territories	be·ar·tso·tam		
	eesh	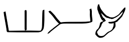	
according to their languages	lil·sho·no	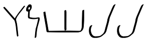	
by clans	le·mish·pe·cho·tam		
within their nations	be·go·w·ye·hem	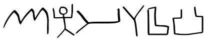	
The sons	u·ve·ne		Genesis 10:6
of Ham :	cham	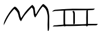	

Cush	kush	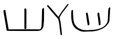	
Mizraim	u·mits·ra·yim	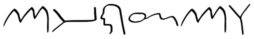	
Put	u·phut	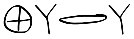	
and Canaan	u·khe·na·an	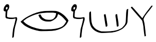	
The sons	u·ve·ne	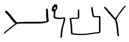	Genesis 10:7
of Cush :	khush	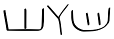	
Seba	se·va	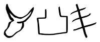	
Havilah	va·cha·vee·lah	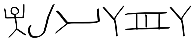	
Sabtah	ve·sav·tah	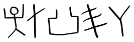	
Raamah	ve·ra·mah	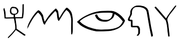	
and Sabteca	ve·sav·te·kha	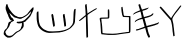	
And the sons	u·ve·ne	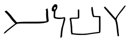	
of Raamah :	ra·mah	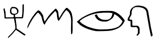	
Sheba	she·va	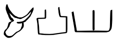	
and Dedan	u·de·dan	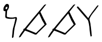	
Cush	ve·khush	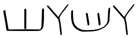	Genesis 10:8
was the father of	ya·lad	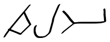	
-	et	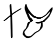	
Nimrod	nim·rod	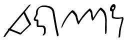	
who	hu	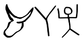	
began	he·chel	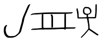	
to be	lih·yo·wt	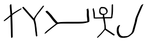	
a mighty one	gib·bor	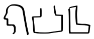	
on the earth	ba·a·rets	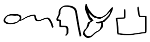	
He	hu	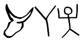	Genesis 10:9
was	ha·yah	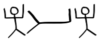	
a mighty	gib·bor	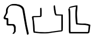	

hunter	tsa·yid	ציד	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
so	al	על	
	ken	כן	
it is said	ye·a·mar	יאמר	
“ Like Nimrod	ke·nim·rod	כנמרד	
a mighty	gib·bo·wr	גבור	
hunter	tsa·yid	ציד	
before	liph·ne	לפני	
the LORD ”	YHVH	יהוה	
-	vat·te·hee	ותהי	Genesis 10:10
began	re·sheet	ראשית	
His kingdom	mam·lakh·to	ממלכתו	
in Babylon	ba·vel	בבל	
Erech	ve·e·rekh	וארך	
Accad	ve·ak·kad	ואכד	
and Calneh	ve·khal·neh	וכלנה	
in the land	be·e·rets	בארץ	
of Shinar	shin·ar	שנער	
From	min	מן	Genesis 10:11
land	ha·a·rets	הארץ	
that	ha·hi·w	ההוא	
he went forth	ya·tsa	יצא	
into Assyria	ash·shur	אשור	
where he built	vay·yi·ven	ויבן	
-	et	את	

Nineveh	nee·ne·veh	נינוה	
-	ve·et	ואת	
Rehoboth-Ir	re·cho·vot	רחבת	
	eer	עיר	
-	ve·et	ואת	
Calah	ka·lach	כלח	
-	ve·et	ואת	Genesis 10:12
and Resen	re·sen	רסן	
which is between	ben	בין	
Nineveh	nee·ne·veh	נינוה	
	u·ven	ובין	
of Calah	ka·lach	כלח	
	hee	היא	
city	ha·eer	העיר	
and the great	hag·ge·do·lah	הגדלה	
Mizraim	u·mits·ra·yim	ומצרים	Genesis 10:13
was the father of	ya·lad	ילד	
-	et	את	
the Ludites	lu·deem	לודים	
-	ve·et	ואת	
the Anamites	a·na·meem	ענמים	
-	ve·et	ואת	
the Lehabites	le·ha·veem	להבים	
-	ve·et	ואת	
the Naphtuhites	naph·tu·cheem	נפתחים	
-	ve·et	ואת	Genesis 10:14
the Pathrusites	pat·ru·seem	פתרסים	

-	ve·et	ואת	
the Casluhites	kas·lu·cheem	כסלחים	
whom	a·sher	אשר	
came)	ya·tse·u	יצאו	
(from	mish·sham	משם	
the Philistines	pe·lish·teem	פלשתים	
and	ve·et	ואת	
the Caphtorites	kaph·to·reem	כפתרים ס	
And Canaan	u·khe·na·an	וכנען	Genesis 10:15
was the father of	ya·lad	ילד	
-	et	את	
Sidon	tsee·don	צידן	
his firstborn	be·kho·ro	בכרו	
and of	ve·et	ואת	
the Hittites	chet	חת	
-	ve·et	ואת	Genesis 10:16
the Jebusites	hay·vu·see	היבוסי	
-	ve·et	ואת	
the Amorites	ha·e·mo·ree	האמרי	
-	ve·et	ואת	
the Girgashites	hag·gir·ga·shee	הגרגשי	
-	ve·et	ואת	Genesis 10:17
the Hivites	ha·chiw·vee	החוי	
-	ve·et	ואת	
the Arkites	ha·ar·qee	הערקי	
-	ve·et	ואת	
the Sinites	has·see·nee	הסיני	

-	ve·et		Genesis 10:18
the Arvadites	ha·ar·va·dee		
-	ve·et		
the Zemarites	hats·tse·ma·ree		
-	ve·et		
and the Hamathites	ha·cha·ma·tee		
Later	ve·a·char		
were scattered	na·pho·tsu		
clans	mish·pe·cho·wt		
the Canaanite	hak·ke·na·a·nee		
extended from	vay·hee	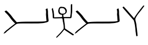	Genesis 10:19
and the borders	ge·vul		
of Canaan	hak·ke·na·a·nee		
Sidon	mits·tsee·don		
-	bo·a·khah		
toward Gerar	ge·ra·rah	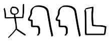	
as	ad		
far as Gaza	az·zah		
and then	bo·a·khah		
toward Sodom	se·do·mah		
Gomorrah	va·a·mo·rah		
Admah	ve·ad·mah		
and Zeboiim	u·tse·vo·yim	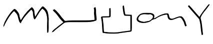	
as	ad		
far as Lasha	la·sha		
These [are]	el·leh	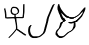	Genesis 10:20
the sons	ve·ne	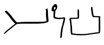	

of Ham	cham	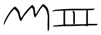	
according to their clans	le·mish·pe·cho·tam		
languages	lil·sho·no·tam	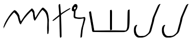	
lands	be·ar·tso·tam		
and nations	be·go·w·ye·hem	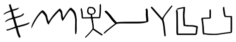	
to Shem	u·le·shem		Genesis 10:21
And sons were also born	yul·lad	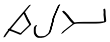	
	gam		
[Shem]	hu		
was the forefather	a·vee	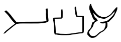	
of all	kal	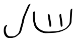	
the sons	be·ne	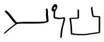	
of Eber	e·ver	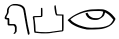	
brother	a·chee	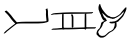	
[of] Japheth	ye·phet	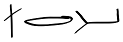	
the older	hag·ga·do·wl		
The sons	be·ne	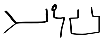	Genesis 10:22
of Shem :	shem		
Elam	e·lam	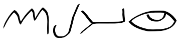	
Asshur	ve·ash·shur		
Arphaxad	ve·ar·pakh·shad	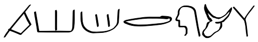	
Lud	ve·lud		
and Aram	va·a·ram		
The sons	u·ve·ne		Genesis 10:23
of Aram :	a·ram		
Uz	uts		
Hul	ve·chul	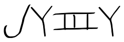	

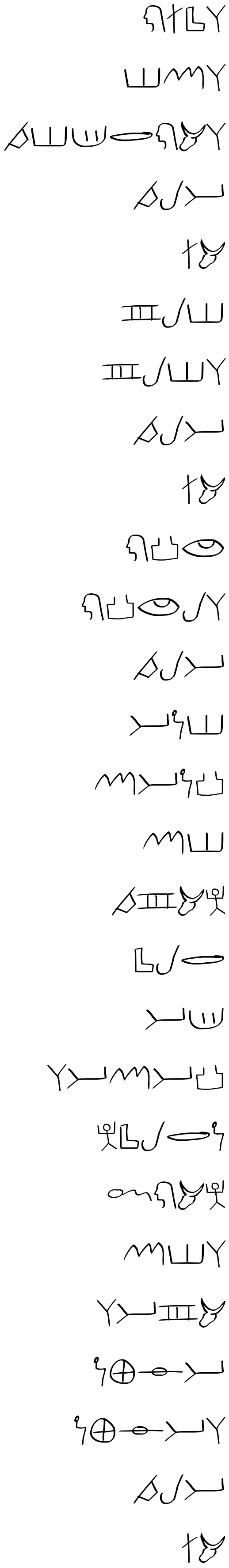

Gether	ve·ge·ter	
and Mash	va·mash	
Arphaxad	ve·ar·pakh·shad	Genesis 10:24
was the father of	ya·lad	
-	et	
Shelah	sha·lach	
and Shelah	ve·she·lach	
was the father of	ya·lad	
-	et	
Eber	e·ver	
to Eber :	u·le·e·ver	Genesis 10:25
were born	yul·lad	
Two	she·ne	
sons	va·neem	
was named	shem	
One	ha·e·chad	
Peleg	pe·leg	
because	kee	
in his days	ve·ya·maw	
was divided	niph·le·gah	
the earth	ha·a·rets	
was named	ve·shem	
and his brother	a·chee	
Joktan	ya·qe·tan	
And Joktan	ve·ya·qe·tan	Genesis 10:26
was the father of	ya·lad	
-	et	

Almodad	al·mo·w·dad		
-	ve·et		
Sheleph	sha·leph	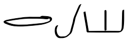	
-	ve·et		
Hazarmaveth	cha·tsar·ma·vet		
-	ve·et		
Jerah	ya·rach	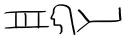	
-	ve·et		Genesis 10:27
Hadoram	ha·do·w·ram		
-	ve·et		
Uzal	u·zal		
-	ve·et		
Diklah	diq·lah	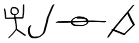	
-	ve·et		Genesis 10:28
Obal	o·w·val		
-	ve·et		
Abimael	a·vee·ma·el	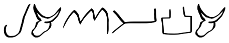	
-	ve·et		
Sheba	she·va		
-	ve·et		Genesis 10:29
Ophir	o·w·phir	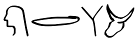	
-	ve·et		
Havilah	cha·vee·lah	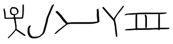	
-	ve·et		
and Jobab	yo·w·vav		
All	kal	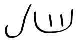	
these	el·leh	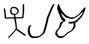	

[were] sons	be·ne	
of Joktan	ya·qe·tan	
-	vay·hee	Genesis 10:30
Their territory	mo·wo·sha·vam	
Mesha	mim·me·sha	
extended from	bo·a·khah	
to Sephar	se·pha·rah	
hill country	har	
in the eastern	haq·qe·dem	
These	el·leh	Genesis 10:31
are the sons	ve·ne	
of Shem	shem	
according to their clans	le·mish·pe·cho·tam	
languages	lil·sho·no·tam	
lands	be·ar·tso·tam	
and nations	le·go·w·ye·hem	
All these	el·leh	Genesis 10:32
are the clans	mish·pe·chot	
sons	be·ne	
of Noah’s	no·ach	
according to their generations	le·to·wl·do·tam	
and nations	be·go·w·ye·hem	
From these	u·me·el·leh	
spread out	niph·re·du	
the nations	hag·go·w·yim	
of the earth	ba·a·rets	
after	a·char	

the flood	ham·mab·bul		
had	vay·hee	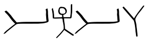	Genesis 11:1
Now the whole	khal		
world	ha·a·rets		
language	sa·phah		
one	e·chat	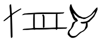	
form of speech	u·de·va·reem		
and a common	a·cha·deem		
And	vay·hee	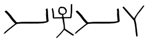	Genesis 11:2
as people journeyed	be·na·se·am		
eastward	miq·qe·dem	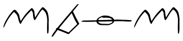	
they found	vay·yim·tse·u		
a plain	viq·ah	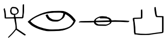	
in the land	be·e·rets		
of Shinar	shin·ar		
and settled	vay·ye·she·vu	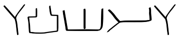	
there	sham		
And they said	vay·yo·me·ru		Genesis 11:3
one	eesh	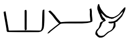	
to	el		
another	re·e·hu		
“ Come	ha·vah		
let us make	nil·be·nah		
bricks	le·ve·neem		
and bake them	ve·nis·re·phah		
thoroughly ”	lis·re·phah		
So they used	vat·te·hee		

-	la·hem		
brick	hal·le·ve·nah		
instead of stone	le·a·ven		
and tar	ve·ha·che·mar	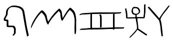	
-	ha·yah	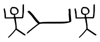	
-	la·hem		
instead of mortar	la·cho·mer	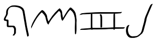	
they said	vay·yo·me·ru		Genesis 11:4
“ Come ”	ha·vah		
“ let us build	niv·neh		
for ourselves	la·nu		
a city	eer	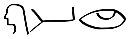	
with a tower	u·mig·dal		
that reaches	ve·ro·sho		
to the heavens	vash·sha·ma·yim		
that we may make	ve·na·a·seh		
for ourselves	la·nu	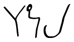	
a name	shem		
and not	pen		
be scattered	na·phuts		
over	al		
the face	pe·ne	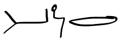	
of all	khal	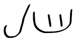	
the earth ”	ha·a·rets		
came down	vay·ye·red	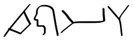	Genesis 11:5
Then the LORD	YHVH		
to see	lir·ot		

-	et	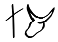	
the city	ha·eer	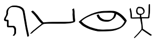	
-	ve·et	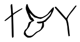	
and the tower	ham·mig·dal	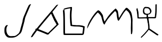	
that	a·sher	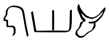	
were building	ba·nu	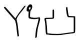	
the sons	be·ne	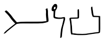	
of men	ha·a·dam	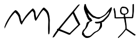	
said	vay·yo·mer	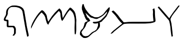	Genesis 11:6
And the LORD	YHVH	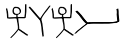	
“ If	hen		
people	am	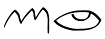	
as one	e·chad	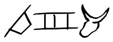	
language	ve·sa·phah	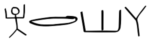	
	a·chat	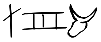	
speaking the same	le·khul·lam	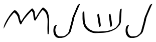	
this	ve·zeh	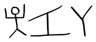	
they have begun	ha·chil·lam	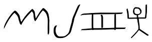	
to do	la·a·so·wt	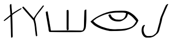	
then	ve·at·tah	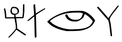	
nothing	lo	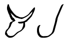	
will be beyond	yib·ba·tser	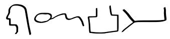	
them	me·hem	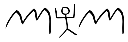	
	kol	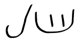	
-	a·sher	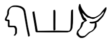	
they devise	ya·ze·mu	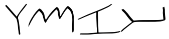	
	la·a·so·wt	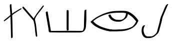	

Come	ha·vah	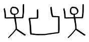	Genesis 11:7
let Us go down	ne·re·dah	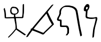	
and confuse	ve·na·ve·lah	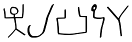	
	sham	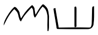	
their language	se·pha·tam	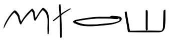	
so that	a·sher	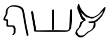	
they will not	lo	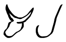	
understand	yish·me·u	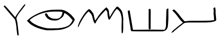	
one	eesh	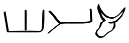	
speech ”	se·phat	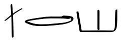	
another’s	re·e·hu	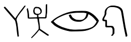	
scattered them	vay·ya·phets	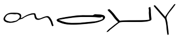	Genesis 11:8
So the LORD	YHVH	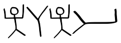	
-	o·tam	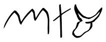	
from there	mish·sham	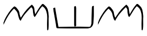	
over	al	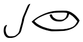	
the face	pe·ne	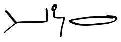	
of all	khal	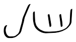	
the earth	ha·a·rets	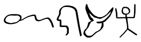	
and they stopped	vay·yach·de·lu	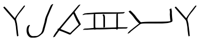	
building	liv·not	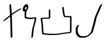	
the city	ha·eer	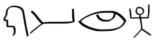	
That is why	al	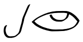	Genesis 11:9
	ken	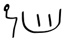	
is called	qa·ra	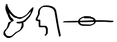	
it	she·mah	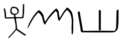	
Babel	ba·vel	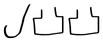	

for	kee	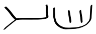	
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confused	ba·lal	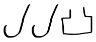	
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of the whole	kal	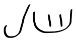	
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scattered them	he·phee·tsam	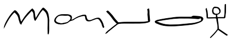	
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the face	pe·ne	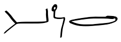	
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This	el·leh	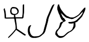	Genesis 11:10
is the account	to·wl·dot	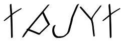	
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years	sha·nah	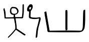	
he became the father of	vay·yo·w·led	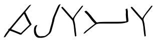	
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Arphaxad	ar·pakh·shad	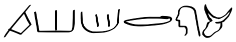	
Two years	she·na·ta·yim	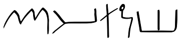	
after	a·char	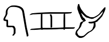	
the flood	ham·mab·bul	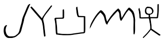	

lived	vay·chee	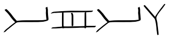	Genesis 11:11
Shem	shem	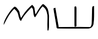	
And after	a·cha·re	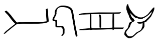	
he had become the father of	ho·w·lee·do	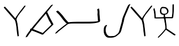	
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Arphaxad	ar·pakh·shad	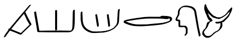	
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years	sha·nah	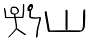	
and had	vay·yo·w·led	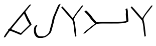	
other sons	ba·neem	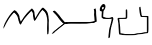	
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When Arphaxad	ve·ar·pakh·shad	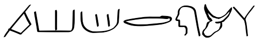	Genesis 11:12
was	chay	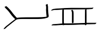	
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years old	sha·nah	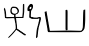	
he became the father of	vay·yo·w·led	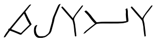	
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Shelah	sha·lach	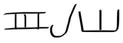	
lived	vay·chee	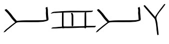	Genesis 11:13
Arphaxad	ar·pakh·shad	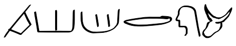	
And after	a·cha·re	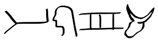	
he had become the father of	ho·w·lee·do	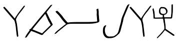	
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Shelah	she·lach	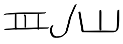	

403	sha·losh	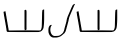	
years	sha·neem	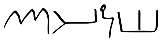	
	ve·ar·ba	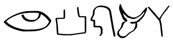	
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	sha·nah	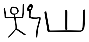	
and had	vay·yo·w·led	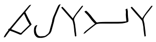	
other sons	ba·neem	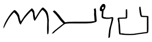	
and daughters	u·va·no·wt	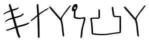	
When Shelah	ve·she·lach		Genesis 11:14
was	chay	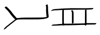	
30	she·lo·sheem		
years old	sha·nah	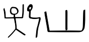	
he became the father of	vay·yo·w·led	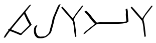	
-	et		
Eber	e·ver	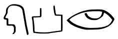	
lived	vay·chee	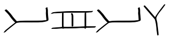	Genesis 11:15
Shelah	she·lach	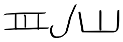	
And after	a·cha·re	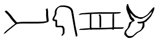	
he had become the father of	ho·w·lee·do	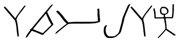	
-	et		
Eber	e·ver	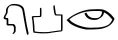	
	sha·losh	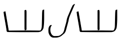	
years	sha·neem	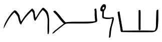	
403	ve·ar·ba		
	me·o·wt		
	sha·nah	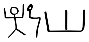	
and had	vay·yo·w·led	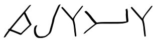	

other sons	ba·neem	
and daughters	u·va·no·wt	
was	vay·chee	Genesis 11:16
When Eber	e·ver	
34	ar·ba	
	u·she·lo·sheem	
years old	sha·nah	
he became the father of	vay·yo·w·led	
-	et	
Peleg	pa·leg	
lived	vay·chee	Genesis 11:17
Eber	e·ver	
And after	a·cha·re	
he had become the father of	ho·w·lee·do	
-	et	
Peleg	pe·leg	
430	she·lo·sheem	
years	sha·nah	
	ve·ar·ba	
	me·o·wt	
	sha·nah	
and had	vay·yo·w·led	
other sons	ba·neem	
and daughters	u·va·no·wt	
was	vay·chee	Genesis 11:18
When Peleg	phe·leg	
30	she·lo·sheem	

years old	sha·nah	שנה	
he became the father of	vay·yo·w·led	ויולד	
-	et	את	
Reu	re·u	רעו	
lived	vay·chee	ויחי	Genesis 11:19
Peleg	phe·leg	פלג	
And after	a·cha·re	אחרי	
he had become the father of	ho·w·lee·do	הולידו	
-	et	את	
Reu	re·u	רעו	
209	te·sha	תשע	
years	sha·neem	שנים	
	u·ma·ta·yim	ומאתים	
	sha·nah	שנה	
and had	vay·yo·w·led	ויולד	
other sons	ba·neem	בנים	
and daughters	u·va·no·wt	ובנות	
was	vay·chee	ויחי	Genesis 11:20
When Reu	re·u	רעו	
32	she·ta·yim	שתים	
	u·she·lo·sheem	ושלשים	
years old	sha·nah	שנה	
he became the father of	vay·yo·w·led	ויולד	
-	et	את	
Serug	se·rug	שרוג	
lived	vay·chee	ויחי	Genesis 11:21

Reu	re·u	רעו	
And after	a·cha·re	אחרי	
he had become the father of	ho·w·lee·do	הולידו	
-	et	את	
Serug	se·rug	שרוג	
207	she·va	שבע	
years	sha·neem	שנים	
	u·ma·ta·yim	ומאתים	
	sha·nah	שנה	
and had	vay·yo·w·led	ויולד	
other sons	ba·neem	בנים	
and daughters	u·va·no·wt	ובנות׃	
was	vay·chee	ויחי	Genesis 11:22
When Serug	se·rug	שרוג	
30	she·lo·sheem	שלשים	
years old	sha·nah	שנה	
he became the father of	vay·yo·w·led	ויולד	
-	et	את	
Nahor	na·cho·wr	נחור	
lived	vay·chee	ויחי	Genesis 11:23
Serug	se·rug	שרוג	
And after	a·cha·re	אחרי	
he had become the father of	ho·w·lee·do	הולידו	
-	et	את	
Nahor	na·cho·wr	נחור	
200	ma·ta·yim	מאתים	

years	sha·nah	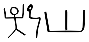	
and had	vay·yo·w·led	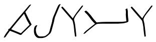	
other sons	ba·neem	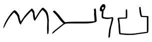	
and daughters	u·va·no·wt	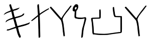	
was	vay·chee	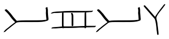	Genesis 11:24
When Nahor	na·cho·wr	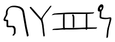	
29	te·sha		
	ve·es·reem		
years old	sha·nah	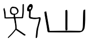	
he became the father of	vay·yo·w·led	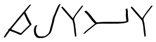	
-	et		
Terah	ta·rach		
lived	vay·chee	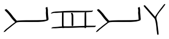	Genesis 11:25
Nahor	na·cho·wr		
And after	a·cha·re	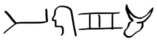	
he had become the father of	ho·w·lee·do	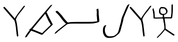	
-	et		
Terah	te·rach		
119	te·sha		
	es·reh		
years	sha·nah	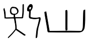	
	u·me·at		
	sha·nah	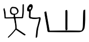	
and had	vay·yo·w·led	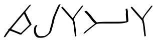	
other sons	ba·neem	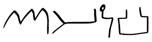	
and daughters	u·va·no·wt		
was	vay·chee	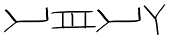	Genesis 11:26

When Terah	te·rach	𐤕𐤓𐤇	
70	shiv·eem	𐤔𐤁𐤏𐤉𐤌	
years old	sha·nah	𐤔𐤍𐤄	
he became the father of	vay·yo·w·led	𐤅𐤉𐤅𐤋𐤃	
-	et	𐤀𐤕	
Abram	av·ram	𐤀𐤁𐤓𐤌	
-	et	𐤀𐤕	
Nahor	na·cho·wr	𐤍𐤇𐤅𐤓	
-	ve·et	𐤅𐤀𐤕	
and Haran	ha·ran	𐤄𐤓𐤍	
This	ve·el·leh	𐤅𐤀𐤋𐤄	Genesis 11:27
is the account	to·wl·dot	𐤕𐤅𐤋𐤃𐤕	
of Terah	te·rach	𐤕𐤓𐤇	
Terah	te·rach	𐤕𐤓𐤇	
became the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Abram	av·ram	𐤀𐤁𐤓𐤌	
-	et	𐤀𐤕	
Nahor	na·cho·wr	𐤍𐤇𐤅𐤓	
-	ve·et	𐤅𐤀𐤕	
and Haran	ha·ran	𐤄𐤓𐤍	
And Haran	ve·ha·ran	𐤅𐤄𐤓𐤍	
became the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Lot	lo·wt	𐤋𐤅𐤈	
died	vay·ya·mat	𐤅𐤉𐤌𐤕	Genesis 11:28
Haran	ha·ran	𐤄𐤓𐤍	

During	al	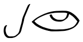	
	pe·ne	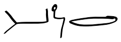	
Terah’s lifetime	te·rach	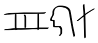	
his father	a·vee	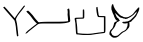	
land	be·e·rets	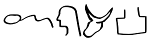	
in his native	mo·w·lad·to	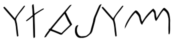	
in Ur	be·ur	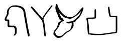	
of the Chaldeans	kas·deem	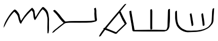	
took	vay·yiq·qach	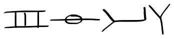	Genesis 11:29
And Abram	av·ram	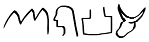	
and Nahor	ve·na·cho·wr	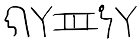	
for themselves	la·hem	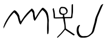	
wives	na·sheem	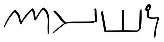	
was named	shem	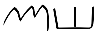	
wife	e·shet	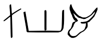	
Abram’s	av·ram	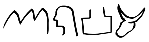	
Sarai	sa·ray	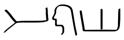	
was named	ve·shem	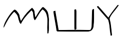	
wife	e·shet	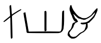	
and Nahor’s	na·cho·wr	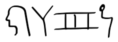	
Milcah	mil·kah	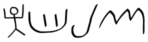	
she was the daughter	bat	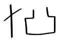	
of Haran	ha·ran	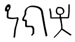	
[who was] the father	a·vee	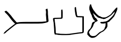	
of both Milcah	mil·kah	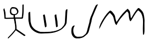	
	va·a·vee	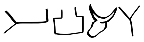	
and Iscah	yis·kah	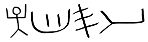	

was	vat·te·hee	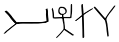	Genesis 11:30
But Sarai	sa·ray	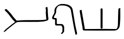	
barren	a·qa·rah	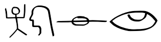	
no	en	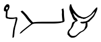	
she had	lah	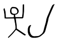	
children	va·lad	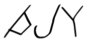	
took	vay·yiq·qach	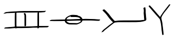	Genesis 11:31
And Terah	te·rach	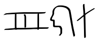	
-	et	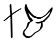	
Abram	av·ram	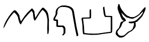	
his son	be·no	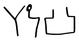	
-	ve·et	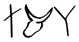	
Lot	lo·wt	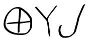	
his grandson	ben	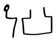	
of Haran	ha·ran	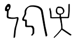	
	ben	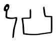	
son	be·no	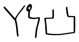	
and	ve·et	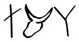	
Sarai	sa·ray	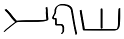	
his daughter-in-law	kal·la·to	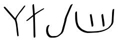	
the wife	e·shet	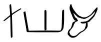	
of Abram	av·ram	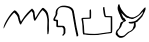	
-	be·no	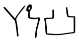	
and they set out	vay·ye·tse·u	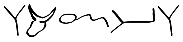	
	it·tam	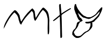	
from Ur	me·ur	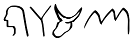	
of the Chaldeans	kas·deem	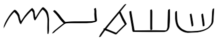	

for	la·le·khet	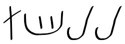	
the land	ar·tsah		
of Canaan	ke·na·an		
But when they arrived	vay·ya·vo·u	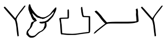	
in	ad		
Haran	cha·ran	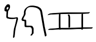	
they settled	vay·ye·she·vu	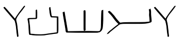	
there	sham	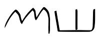	
lived	vay·yih·yu		Genesis 11:32
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Terah	te·rach		
205	cha·mesh		
years	sha·neem	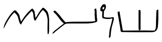	
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	sha·nah	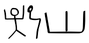	
and he died	vay·ya·mat	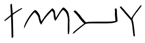	
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in Haran	be·cha·ran	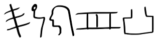	
said	vay·yo·mer		Genesis 12:1
Then the LORD	YHVH		
to	el		
Abram	av·ram		
“ Leave	lekh	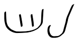	
your	le·kha	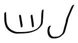	
country	me·ar·tse·kha		
your kindred	u·mim·mo·w·lad·te·kha		
household	u·mib·bet		

and your father’s	a·vee·kha	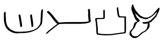	
and go to	el	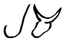	
the land	ha·a·rets	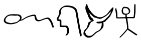	
-	a·sher	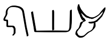	
I will show you	ar·e·ka	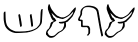	
I will make	ve·e·es·kha	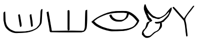	Genesis 12:2
nation	le·go·w	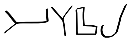	
you into a great	ga·do·wl	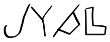	
and I will bless you	va·a·va·rekh·kha	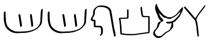	
great	va·a·gad·de·lah	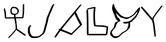	
I will make your name	she·me·kha	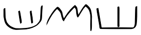	
so that you will be	veh·yeh	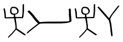	
a blessing	be·ra·khah	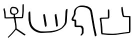	
I will bless	va·a·va·ra·khah	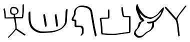	Genesis 12:3
those who bless you	me·va·re·khe·kha	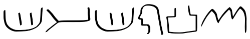	
those who curse you	u·me·qal·lel·kha	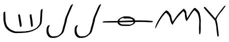	
and curse	a·or	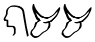	
will be blessed	ve·niv·re·khu	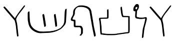	
through you ”	ve·kha	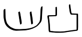	
and all	kol	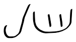	
the families	mish·pe·chot	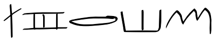	
of the earth	ha·a·da·mah	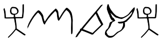	
departed	vay·ye·lekh	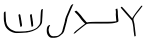	Genesis 12:4
So Abram	av·ram	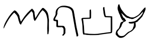	
as	ka·a·sher	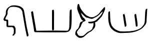	
had directed him	dib·ber	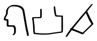	
	e·law	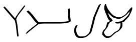	

the LORD	YHVH	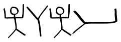	
went	vay·ye·lekh	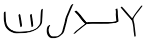	
with him	it·to	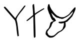	
and Lot	lo·wt	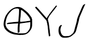	
Abram	ve·av·ram	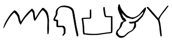	
old	ben	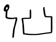	
was seventy-five	cha·mesh	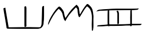	
	sha·neem	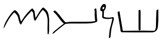	
	ve·shiv·eem	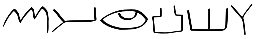	
years	sha·nah	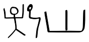	
when he left	be·tse·to	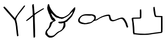	
Haran	me·cha·ran	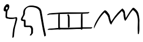	
took	vay·yiq·qach	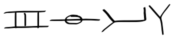	Genesis 12:5
And Abram	av·ram	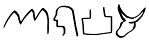	
-	et	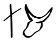	
Sarai	sa·ray	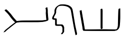	
his wife	ish·to	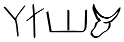	
-	ve·et	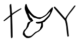	
Lot	lo·wt	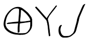	
his nephew	ben	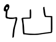	
	a·chee	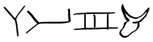	
-	ve·et	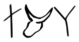	
and all	kal	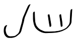	
the possessions	re·khu·sham	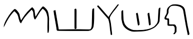	
-	a·sher	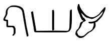	
-	ra·kha·shu	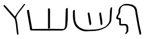	
-	ve·et	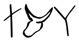	

and people	han·ne·phesh		
-	a·sher		
they had acquired	a·su		
in Haran	ve·cha·ran	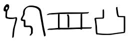	
and set out	vay·ye·tse·u		
	la·le·khet	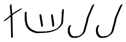	
for the land	ar·tsah		
of Canaan	ke·na·an		
When they came	vay·ya·vo·u	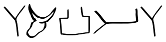	
to the land	ar·tsah		
of Canaan	ke·na·an		
traveled	vay·ya·a·vor		Genesis 12:6
Abram	av·ram		
through the land	ba·a·rets		
as far as	ad		
the site	me·qo·wm	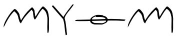	
at Shechem	she·khem		
-	ad		
of the Oak	e·lo·wn	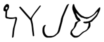	
of Moreh	mo·w·reh		
the Canaanites	ve·hak·ke·na·a·nee		
And at that time	az		
were in the land	ba·a·rets		
appeared	vay·ye·ra	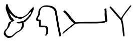	Genesis 12:7
Then the LORD	YHVH		
to	el		
Abram	av·ram		

and said	vay·yo·mer		
to your offspring ”	le·zar·a·kha		
“ I will give	et·ten		
-	et		
land	ha·a·rets		
this	haz·zot		
So [Abram] built	vay·yi·ven	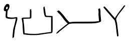	
there	sham		
an altar	miz·be·ach		
to the LORD	la·YHVH	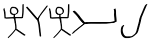	
who had appeared	han·nir·eh		
to him	e·law	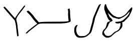	
[Abram] moved on	vay·ya·teq		Genesis 12:8
From there	mish·sham		
to the hill country	ha·ha·rah		
east	miq·qe·dem	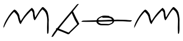	
of	le·vet	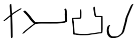	
Bethel	el		
and pitched	vay·yet	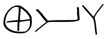	
his tent	ʾa·ho·loh		
with Bethel	bet	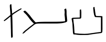	
	el		
to the west	mee·yam	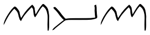	
and Ai	ve·ha·ay		
to the east	miq·qe·dem	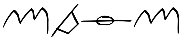	
he built	vay·yi·ven	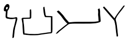	
There	sham		

an altar	miz·be·ach		
to the LORD	la·YHVH	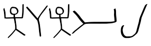	
and he called	vay·yiq·ra	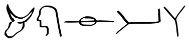	
on the name	be·shem	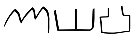	
of the LORD	YHVH	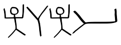	
journeyed on	vay·yis·sa		Genesis 12:9
And Abram	av·ram		
	ha·lo·wkh		
toward	ve·na·so·w·a		
the Negev	han·neg·bah		
Now there was	vay·hee	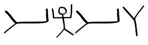	Genesis 12:10
a famine	ra·av		
in the land	ba·a·rets		
went down	vay·ye·red	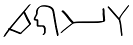	
So Abram	av·ram		
to Egypt	mits·ray·mah	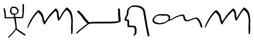	
for a while	la·gur		
to live there	sham	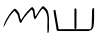	
because	kee	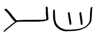	
was severe	kha·ved		
the famine	ha·ra·av		
-	ba·a·rets		
-	vay·hee	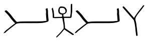	Genesis 12:11
As	ka·a·sher		
he was about	hiq·reev	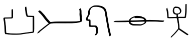	
to enter	la·vo·w		
Egypt	mits·ra·ye·mah	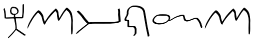	

he said	vay·yo·mer		
to	el		
Sarai	sa·ray	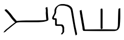	
his wife	ish·to		
“ Look	hin·neh		
	na		
I know	ya·da·tee		
that	kee	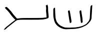	
woman	ish·shah		
[are] a beautiful	ye·phat	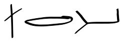	
	mar·eh		
you	at		
and	ve·ha·yah	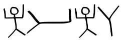	Genesis 12:12
when	kee	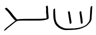	
see you	yir·u		
-	o·takh		
the Egyptians	ham·mits·reem		
they will say	ve·a·me·ru		
is his wife ’	ish·to		
‘ This	zot		
Then they will kill	ve·ha·re·gu	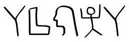	
me	o·tee	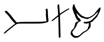	
but	ve·o·takh	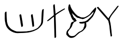	
will let you live	ye·chay·yu	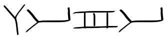	
say	im·ree	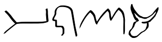	Genesis 12:13
Please	na		
my sister	a·cho·tee	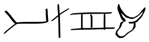	

you are	at	את	
so that	le·ma·an	למען	
I will be treated well	yee·tav	ייטב	
	lee	לי	
for your sake	va·a·vu·rekh	בעבורך	
will be spared ”	ve·cha·ye·tah	וחיתה	
my life	naph·shee	נפשי	
and on account of you	big·la·lekh	בגללך	
So	vay·hee	ויהי	Genesis 12:14
entered	ke·vo·w	כבוא	
when Abram	av·ram	אברם	
Egypt	mits·ra·ye·mah	מצרימה	
saw	vay·yir·u	ויראו	
the Egyptians	ham·mits·reem	המצרים	
-	et	את	
the woman	ha·ish·shah	האשה	
that	kee	כי	
beautiful	ya·phah	יפה	
	hee	הוא	
was very	me·od	מאד	
saw	vay·yir·u	ויראו	Genesis 12:15
[Sarai]	o·tah	אתה	
officials	sa·re	שרי	
When Pharaoh’s	phar·oh	פרעה	
they commended	vay·hal·lu	ויהללו	
her	o·tah	אתה	
to	el	אל	

[him]	par·oh		
was taken	vat·tuq·qach	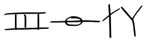	
and she	ha·ish·shah		
into the palace	bet	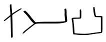	
of Pharaoh	par·oh		
He treated Abram	u·le·av·ram		Genesis 12:16
well	he·teev		
on her account	ba·a·vu·rah		
and Abram acquired	vay·hee	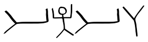	
-	lo		
sheep	tson		
and cattle	u·va·qar	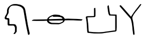	
male and female donkeys	va·cha·mo·reem		
menservants	va·a·va·deem		
and maidservants	u·she·pha·chot		
	va·a·to·not		
and camels	u·ge·mal·leem	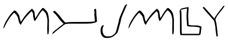	
afflicted	vay·nag·ga	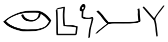	Genesis 12:17
The LORD, however	YHVH		
-	et		
Pharaoh	par·oh		
plagues	ne·ga·eem	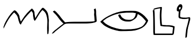	
with severe	ge·do·leem	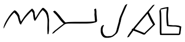	
-	ve·et		
and his household	be·to	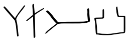	
because of	al		
	de·var		

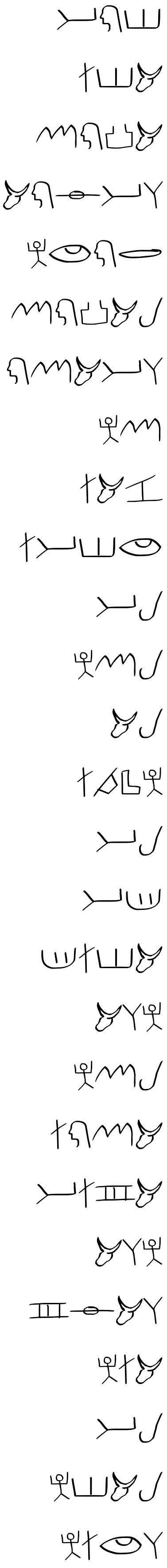

Sarai	sa·ray	
wife	e·shet	
Abram’s	av·ram	
summoned	vay·yiq·ra	Genesis 12:18
So Pharaoh	phar·oh	
Abram	le·av·ram	
and asked	vay·yo·mer	
“ What	mah	
	zot	
have you done	a·see·ta	
to me ?	lee	
Why	lam·mah	
didn’t	lo	
you tell	hig·gad·ta	
me	lee	
-	kee	
was your wife ?	ish·te·kha	
she	hee	
Why	la·mah	Genesis 12:19
did you say	a·mar·ta	
my sister ’	a·cho·tee	
‘ She is	hee	
so that I took	va·eq·qach	
her	o·tah	
as my	lee	
wife ?	le·ish·shah	
Now then	ve·at·tah	

here	hin·neh	𐤄𐤍𐤄	
is your wife	ish·te·kha	𐤀𐤔𐤕𐤊	
Take her	qach	𐤒𐤇	
and go ! ”	va·lekh	𐤅𐤋𐤊	
orders	vay·tsaw	𐤅𐤉𐤑𐤅	Genesis 12:20
concerning [Abram]	a·law	𐤏𐤋𐤉𐤅	
Then Pharaoh	par·oh	𐤐𐤓𐤏𐤄	
gave his men	a·na·sheem	𐤀𐤍𐤔𐤉𐤌	
and they sent him away	vay·shal·le·chu	𐤅𐤉𐤔𐤋𐤇𐤅	
	o·to	𐤀𐤕𐤅	
-	ve·et	𐤅𐤀𐤕	
with his wife	ish·to	𐤀𐤔𐤕𐤅	
-	ve·et	𐤅𐤀𐤕	
and all his possessions	kal	𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
	lo	𐤋𐤅	
went up	vay·ya·al	𐤅𐤉𐤏𐤋	Genesis 13:1
So Abram	av·ram	𐤀𐤁𐤓𐤌	
out of Egypt	mim·mits·ra·yim	𐤌𐤌𐤑𐤓𐤉𐤌	
he	hu	𐤄𐤅𐤀	
and his wife	ve·ish·to	𐤅𐤀𐤔𐤕𐤅	
and all his possessions	ve·khal	𐤅𐤊𐤋	
	a·sher	𐤀𐤔𐤓	
—	lo	𐤋𐤅	
and Lot [was]	ve·lo·wt	𐤅𐤋𐤅𐤈	
with him	im·mo	𐤏𐤌𐤅	

into the Negev —	han·neg·bah		
And Abram	ve·av·ram	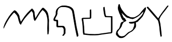	Genesis 13:2
wealthy	ka·ved	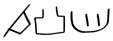	
had become extremely	me·od		
in livestock	bam·miq·neh	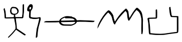	
and silver	bak·ke·seph		
and gold	u·vaz·za·hav		
he journeyed	vay·ye·lekh	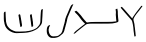	Genesis 13:3
from place to place	le·mas·sa·aw		
From the Negev	min·ne·gev	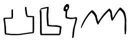	
until he came	ve·ad		
toward	bet	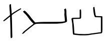	
Bethel	el		
to	ad		
the place	ham·ma·qo·wm	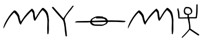	
where	a·sher		
been pitched	ha·yah	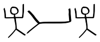	
	sham		
his tent	ʾa·ho·loh		
had formerly	bat·te·chil·lah	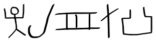	
between	ben	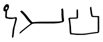	
Bethel	bet	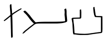	
	el		
and	u·ven	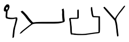	
Ai	ha·ay		
to	el		Genesis 13:4
the site	me·qo·wm	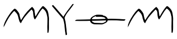	

the altar	ham·miz·be·ach	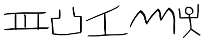	
where	a·sher	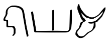	
he had built	a·sah	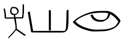	
And there	sham	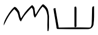	
	ba·ri·sho·nah	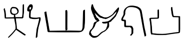	
called	vay·yiq·ra	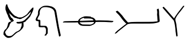	
	sham	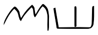	
Abram	av·ram	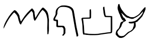	
on the name	be·shem	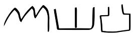	
of the LORD	YHVH	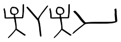	
also	ve·gam	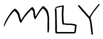	Genesis 13:5
Now Lot	le·lo·wt	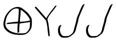	
who was traveling	ha·ho·lekh	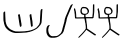	
with	et	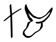	
Abram	av·ram	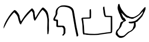	
had	ha·yah	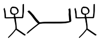	
flocks	tson	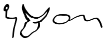	
and herds	u·va·qar	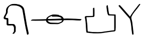	
and tents	ve·o·ha·leem	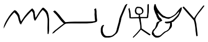	
was unable	ve·lo	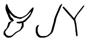	Genesis 13:6
to support	na·sa	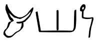	
[both of] them	o·tam	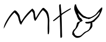	
But the land	ha·a·rets	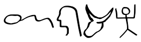	
while they stayed	la·she·vet	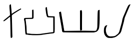	
together	yach·daw	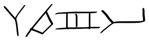	
for	kee	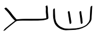	
they had	ha·yah	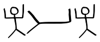	

possessions	re·khu·sham	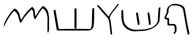	
so many	rav	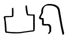	
	ve·lo	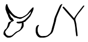	
that they were unable	ya·khe·lu	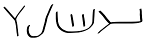	
to coexist	la·she·vet	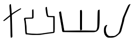	
	yach·daw	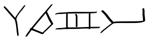	
And there was	vay·hee	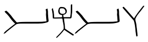	Genesis 13:7
discord	reev	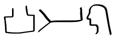	
between	ben	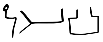	
the herdsmen	ro·e	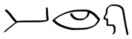	
	miq·neh	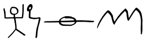	
of Abram	av·ram	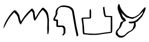	
	u·ven	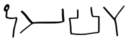	
and the herdsmen	ro·e	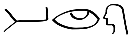	
	miq·neh	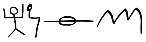	
of Lot	lo·wt	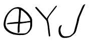	
the Canaanites	ve·hak·ke·na·a·nee	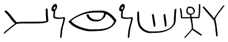	
and the Perizzites	ve·hap·pe·riz·zee	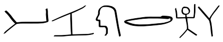	
At that time	az	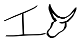	
were also living	yo·shev	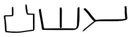	
in the land	ba·a·rets	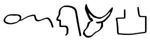	
said	vay·yo·mer	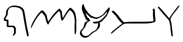	Genesis 13:8
So Abram	av·ram	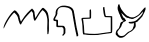	
to	el	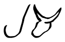	
Lot	lo·wt	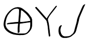	
no	al	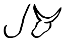	
“ Please	na	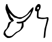	

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contention	me·ree·vah	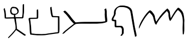	
between you and me	be·nee	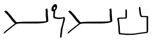	
or between	u·ve·ne·kha	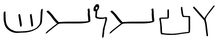	
	u·ven	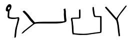	
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	u·ven	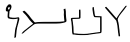	
and my herdsmen	ro·e·kha	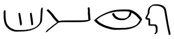	
After all	kee	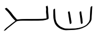	
	a·na·sheem	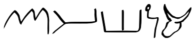	
are brothers	a·cheem	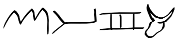	
we	a·na·che·nu	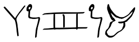	
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the whole	khal		
land	ha·a·rets		
before you ?	le·pha·ne·kha	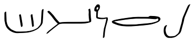	
separate yourself	hip·pa·red		
Now	na		
from me	me·a·lay		
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you go to the left	has·se·mol		
I will go to the right	ve·e·mi·nah	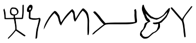	
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you go to the right	hay·ya·meen		
I will go to the left ”	ve·as·me·ee·lah		
looked out	vay·yis·sa	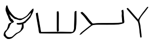	Genesis 13:10
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-	et	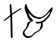	
	e·naw	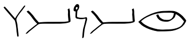	
and saw	vay·yar	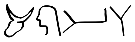	
-	et	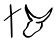	
that the whole	kal	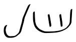	
plain	kik·kar	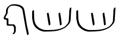	
of the Jordan	hay·yar·den	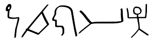	
	kee	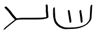	
-	khul·lah	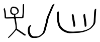	
was well watered	mash·qeh	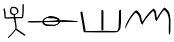	
(This was before	liph·ne	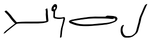	
destroyed	sha·chet	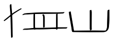	
the LORD	YHVH	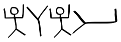	
-	et	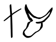	
Sodom	se·dom	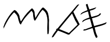	
-	ve·et	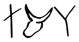	
and Gomorrah)	a·mo·rah	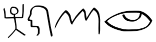	
like the garden	ke·gan	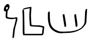	
of the LORD	YHVH	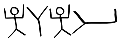	
like the land	ke·e·rets	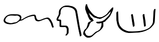	
of Egypt	mits·ra·yim	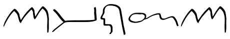	
all the way	bo·a·khah	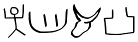	
to Zoar	tso·ar	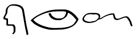	
chose	vay·yiv·char	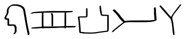	Genesis 13:11
for himself	lo	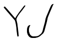	
So Lot	lo·wt	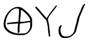	
-	et	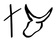	

the whole	kal	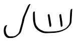	
plain	kik·kar		
of the Jordan	hay·yar·den	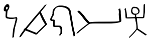	
set out	vay·yis·sa		
[and]	lo·wt		
toward the east	miq·qe·dem	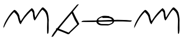	
And [Abram and Lot] parted	vay·yip·pa·re·du		
	eesh	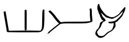	
company	me·al		
	a·chee	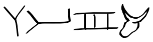	
Abram	av·ram		Genesis 13:12
lived	ya·shav		
in the land	be·e·rets		
of Canaan	ke·na·an		
but Lot	ve·lo·wt		
settled	ya·shav		
in the cities	be·a·re		
of the plain	hak·kik·kar		
and pitched [his] tent	vay·ye·e·hal		
toward	ad		
Sodom	se·dom		
But the men	ve·an·she	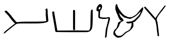	Genesis 13:13
of Sodom	se·dom		
were wicked	ra·eem	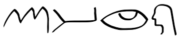	
sinning	ve·chat·ta·eem		
against the LORD	la·YHVH	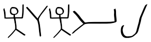	
greatly	me·od		

the LORD	va·YHVH	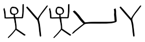	Genesis 13:14
said	a·mar		
to	el		
Abram	av·ram		
After	a·cha·re	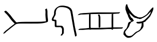	
had departed	hip·pa·red		
Lot	lo·wt		
	me·im·mo		
lift up	sa		
“ Now	na		
your eyes	e·ne·kha	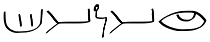	
and look	u·re·eh		
from	min		
the place	ham·ma·qo·wm	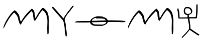	
where	a·sher		
you	at·tah		
are	sham		
to the north	tsa·pho·nah		
and south	va·neg·bah		
and east	va·qe·de·mah	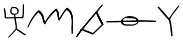	
and west	va·yam·mah	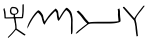	
for	kee	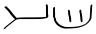	Genesis 13:15
-	et		
all	kal	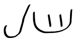	
the land	ha·a·rets		
that	a·sher		
you	at·tah		

see	ro·eh		
to you	le·kha	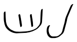	
I will give	et·te·nen·nah	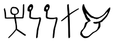	
and your offspring	u·le·zar·a·kha		
forever	ad		
	o·w·lam		
I will make	ve·sam·tee		Genesis 13:16
-	et		
your offspring	zar·a·kha		
like the dust	ka·a·phar		
of the earth	ha·a·rets		
so that	a·sher		
if	im		
could	yu·khal		
one	eesh	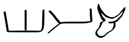	
count	lim·no·wt		
-	et		
the dust	a·phar		
of the earth	ha·a·rets		
then	gam		
your offspring	zar·a·kha		
could be counted	yim·ma·neh		
Get up	qum	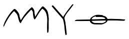	Genesis 13:17
and walk	hit·hal·lekh		
around the land	ba·a·rets		
through its length	le·a·re·kah	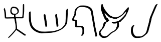	
and breadth	u·le·ra·che·bah	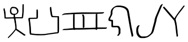	

for	kee	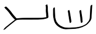	
to you ”	le·kha	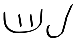	
I will give it	et·te·nen·nah	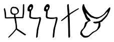	
moved his tent	vay·ye·e·hal		Genesis 13:18
So Abram	av·ram		
and went	vay·ya·vo	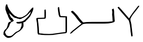	
to live	vay·ye·shev		
near the Oaks	be·e·lo·ne	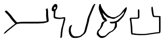	
of Mamre	mam·re		
-	a·sher		
at Hebron	be·chev·ro·wn		
he built	vay·yi·ven	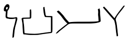	
where	sham		
an altar	miz·be·ach		
to the LORD	la·YHVH	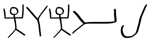	
-	vay·hee	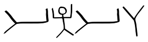	Genesis 14:1
In those days	bee·me	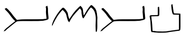	
Amraphel	am·ra·phel		
king	me·lekh	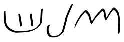	
of Shinar	shin·ar		
Arioch	ar·yo·wkh	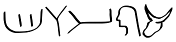	
king	me·lekh	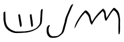	
of Ellasar	el·la·sar		
Chedorlaomer	ke·da·re·la·o·mer		
king	me·lekh	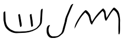	
of Elam	e·lam	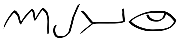	
and Tidal	ve·tid·al		

king	me·lekh	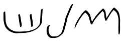	
of Goiim	go·w·yim	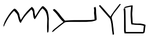	
went to	a·su		Genesis 14:2
war	mil·cha·mah	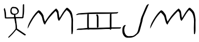	
against	et		
Bera	be·ra		
king	me·lekh	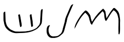	
of Sodom	se·dom		
	ve·et		
Birsha	bir·sha		
king	me·lekh	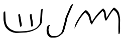	
of Gomorrah	a·mo·rah		
Shinab	shin·av		
king	me·lekh	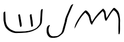	
of Admah	ad·mah		
Shemeber	ve·shem·e·ver		
king	me·lekh	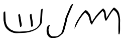	
of Zeboiim	tse·vo·yīm	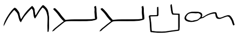	
and the king	u·me·lekh		
of Bela	be·la	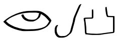	
(that is	hee	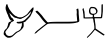	
Zoar)	tso·ar		
[five]	kal	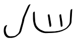	Genesis 14:3
The latter	el·leh	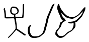	
came as allies	cha·ve·ru		
to	el		
the Valley	e·meq		

of Siddim	has·sid·deem	השדים	
(that is	hu	הוא	
Sea).	yam	ים	
the Salt	ham·me·lach	המלח	
For twelve	she·tem	שתים	Genesis 14:4
	es·reh	עשרה	
years	sha·nah	שנה	
they had been subject	a·ve·du	עבדו	
-	et	את	
to Chedorlaomer	ke·da·re·la·o·mer	כדרלעמר	
but in the thirteenth	u·she·losh	ושלש	
	es·reh	עשרה	
year	sha·nah	שנה	
they rebelled	ma·ra·du	מרדו	
In the fourteenth	u·ve·ar·ba	ובארבע	Genesis 14:5
	es·reh	עשרה	
year	sha·nah	שנה	
went out	ba	בא	
Chedorlaomer	khe·da·re·la·o·mer	כדרלעמר	
and the kings	ve·ham·me·la·kheem	והמלכים	
-	a·sher	אשר	
allied with him	it·to	אתו	
and defeated	vay·yak·ku	ויכו	
-	et	את	
the Rephaites	re·pha·eem	רפאים	
in	be·ash·te·rot	בעשתרת	
Ashteroth-karnaim	qar·na·yim	קרנים	

-	ve·et	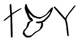	
the Zuzites	haz·zu·zeem	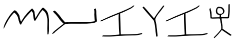	
in Ham	be·ham	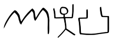	
-	ve·et	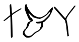	
the Emites	ha·e·meem	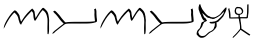	
in Shaveh-kiriathaim	be·sha·veh	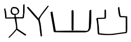	
	qir·ya·ta·yim	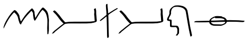	
and	ve·et	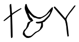	Genesis 14:6
the Horites	ha·cho·ree	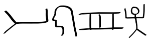	
in [the area of] Mount	be·har·ram	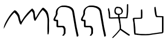	
Seir	se·eer	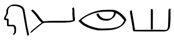	
as far as	ad	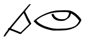	
	el	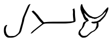	
El-paran	pa·ran	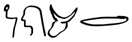	
which [is]	a·sher	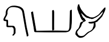	
near	al	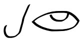	
the desert	ham·mid·bar	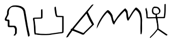	
Then they turned back	vay·ya·shu·vu	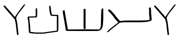	Genesis 14:7
to invade	vay·ya·vo·u	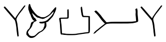	
	el	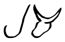	
	en	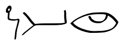	
En-mishpat	mish·pat	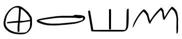	
(that is	hee	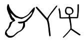	
Kadesh)	qa·desh	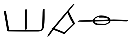	
and they conquered	vay·yak·ku	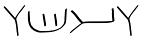	
-	et	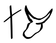	
the whole	kal	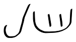	

territory	se·deh	שדה	
of the Amalekites	ha·a·ma·le·qee	העמלקי	
as	ve·gam	וגם	
-	et	את	
well as the Amorites	ha·e·mo·ree	האמרי	
who lived	hay·yo·shev	הישב	
	be·chats·tson	בחצצן	
in Hazazon-tamar	ta·mar	תמר	
marched out	vay·ye·tse	ויצא	Genesis 14:8
Then the king	me·lekh	מלך	
of Sodom	se·dom	סדם	
the king	u·me·lekh	ומלך	
of Gomorrah	a·mo·rah	עמרה	
the king	u·me·lekh	ומלך	
of Admah	ad·mah	אדמה	
the king	u·me·lekh	ומלך	
of Zeboiim	tse·vo·yīm	צביים	
and the king	u·me·lekh	ומלך	
of Bela	be·la	בלע	
(that is	hee	היא	
Zoar)	tso·ar	צער	
and arrayed	vay·ya·ar·khu	ויערכו	
themselves	it·tam	אתם	
for battle	mil·cha·mah	מלחמה	
in the Valley	be·e·meq	בעמק	
of Siddim	has·sid·deem	השדים	
against	et	את	Genesis 14:9

Chedorlaomer	ke·da·re·la·o·mer	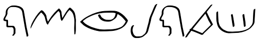	
king	me·lekh	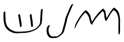	
of Elam	e·lam	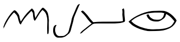	
Tidal	ve·tid·al	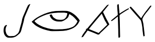	
king	me·lekh	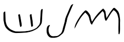	
of Goiim	go·w·yim	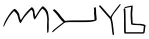	
Amraphel	ve·am·ra·phel	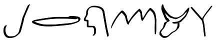	
king	me·lekh	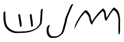	
of Shinar	shin·ar	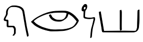	
and Arioch	ve·ar·yo·wkh	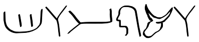	
king	me·lekh	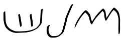	
of Ellasar —	el·la·sar	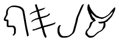	
four	ar·ba·ah	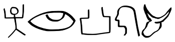	
kings	me·la·kheem	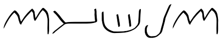	
against	et	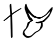	
five	ha·cha·mish·shah	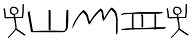	
Now the Valley	ve·e·meq	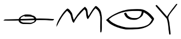	Genesis 14:10
of Siddim	ha·sid·dīm	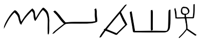	
pits	be·e·rot	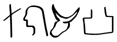	
	be·e·rot	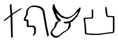	
was full of tar	che·mar	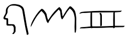	
fled	vay·ya·nu·su	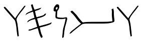	
and as the kings	me·lekh	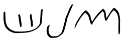	
of Sodom	se·dom	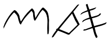	
and Gomorrah	va·a·mo·rah	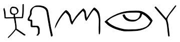	
some men fell	vay·yip·pe·lu	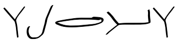	
into [the pits]	sham·mah	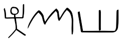	

but the survivors	ve·han·nish·a·reem		
to the hill country	he·rah	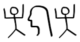	
fled	na·su		
The [four kings] seized	vay·yiq·chu	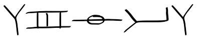	Genesis 14:11
-	et		
all	kal		
the goods	re·khush		
of Sodom	se·dom		
and Gomorrah	va·a·mo·rah		
-	ve·et		
and all	kal		
their food	a·khe·lam	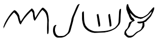	
and they went on their way	vay·ye·le·khu	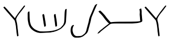	
They also carried off	vay·yiq·chu	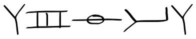	Genesis 14:12
-	et		
Lot	lo·wt		
-	ve·et		
and his possessions	re·khu·sho		
nephew	ben		
	a·chee	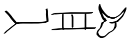	
Abram’s	av·ram		
-	vay·ye·le·khu	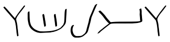	
since [Lot]	ve·hu		
was living	yo·shev		
in Sodom	bis·dom		
came	vay·ya·vo	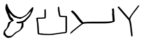	Genesis 14:13
Then an escapee	hap·pa·leet	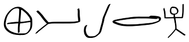	

and reported [this]	vay·yag·ged	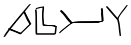	
to Abram	le·av·ram	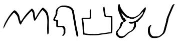	
the Hebrew	ha·iv·ree	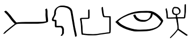	
Now [Abram]	ve·hu	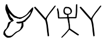	
was living	sho·khen	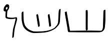	
near the Oaks	be·e·lo·ne	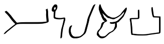	
of Mamre	mam·re	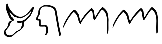	
the Amorite	ha·e·mo·ree	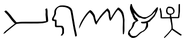	
a brother	a·chee	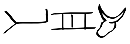	
of Eshcol	esh·kol	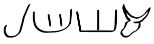	
[and]	va·a·chee	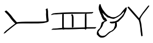	
Aner	a·ner	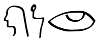	
all of whom	ve·hem	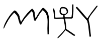	
were bound	ba·a·le	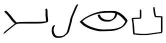	
by treaty	ve·reet	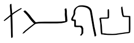	
to Abram	av·ram	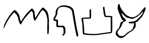	
heard	vay·yish·ma	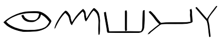	Genesis 14:14
And when Abram	av·ram	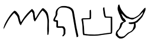	
that	kee	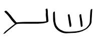	
had been captured	nish·bah	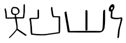	
his relative	a·chee	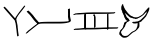	
he mobilized	vay·ya·req	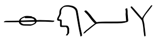	
-	et	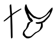	
trained men	cha·nee·khaw	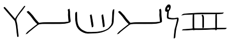	
born	ye·lee·de	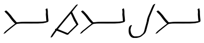	
in his household	ve·to	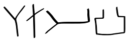	
the 318	she·mo·nah	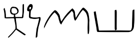	

	a·sar		
	u·she·losh		
	me·o·wt		
and they set out in pursuit	vay·yir·doph		
as	ad		
far as Dan	dan		
divided	vay·ye·cha·leq	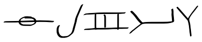	Genesis 14:15
	a·le·hem	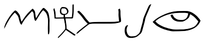	
During the night	lay·lah	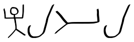	
[Abram]	hu		
his forces	va·a·va·daw	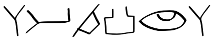	
and routed [Chedorlaomer's army]	vay·yak·kem	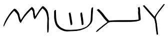	
pursuing them	vay·yir·de·phem	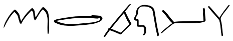	
as far as	ad		
Hobah	cho·w·vah		
-	a·sher		
north	mis·se·mol		
of Damascus	le·dam·ma·seq		
He retrieved	vay·ya·shev		Genesis 14:16
-	et		
all	kal	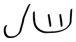	
the goods	ha·re·khush		
as well as	ve·gam		
-	et		
Lot	lo·wt		
his relative	a·chee	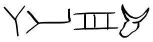	

and his possessions	u·re·khu·sho		
	he·sheev	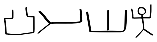	
together with	ve·gam		
-	et		
the women	han·na·sheem	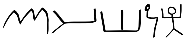	
-	ve·et		
and the rest of the people	ha·am		
went out	vay·ye·tse		Genesis 14:17
the king	me·lekh	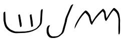	
of Sodom	se·dom		
to meet him	liq·ra·to	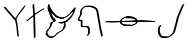	
After	a·cha·re	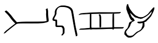	
Abram returned	shu·vo		
from defeating	me·hak·ko·wt		
-	et		
	ke·dar		
Chedorlaomer	la·ʿo·mɛr		
-	ve·et		
and the kings	ham·me·la·kheem		
	a·sher		
allied with him	it·to		
in	el		
the Valley	e·meq		
of Shaveh	sha·veh		
(that is	hu		
Valley)	e·meq		
the King’s	ham·me·lekh		

	u·mal·kee	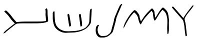	Genesis 14:18
Then Melchizedek	tse·deq	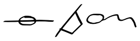	
king	me·lekh	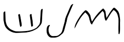	
of Salem	sha·lem	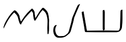	
brought out	ho·w·tsee	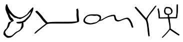	
bread	le·chem	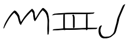	
and wine —	va·ya·yin	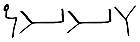	
since he	ve·hu	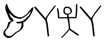	
was priest	kho·hen	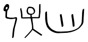	
of God	le·el	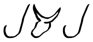	
Most High —	el·yo·wn	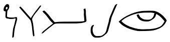	
and he blessed [Abram]	vay·va·re·khe·hu	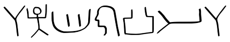	Genesis 14:19
and said :	vay·yo·mar	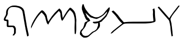	
“ Blessed be	ba·rukh	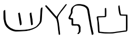	
Abram	av·ram	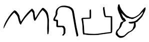	
by God	le·el	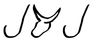	
Most High	el·yo·wn	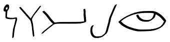	
Creator	qo·neh	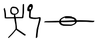	
of heaven	sha·ma·yim	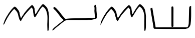	
and earth	va·a·rets	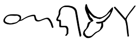	
and blessed be	u·va·rukh	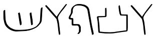	Genesis 14:20
God	el	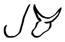	
Most High	el·yo·wn	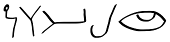	
who	a·sher	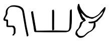	
has delivered	mig·gen	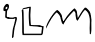	
your enemies	tsa·re·kha	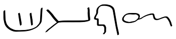	
into your hand ”	be·ya·de·kha	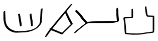	

Then Abram gave	vay·yit·ten	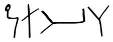	
[Melchizedek]	lo		
a tenth	ma·a·ser		
of everything	mik·kol		
said	vay·yo·mer		Genesis 14:21
The king	me·lekh	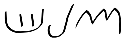	
of Sodom	se·dom		
to	el		
Abram	av·ram		
“ Give	ten		
me	lee	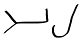	
the people	han·ne·phesh		
the goods	ve·ha·re·khush		
but take	qach	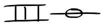	
for yourself ”	lakh	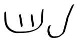	
replied	vay·yo·mer		Genesis 14:22
But Abram	av·ram		
to	el		
the king	me·lekh	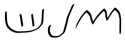	
of Sodom	se·dom		
“ I have raised	ha·ree·mo·tee		
my hand	ya·dee	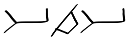	
to	el		
the LORD	YHVH		
God	el		
Most High	el·yo·wn	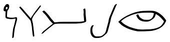	
Creator	qo·neh	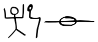	

of heaven	sha·ma·yim	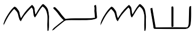	
and earth	va·a·rets		
that	im		Genesis 14:23
a thread	mi·chut	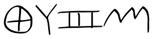	
even	ve·ad		
or a strap	se·ro·wkh		
of a sandal	na·al		
I will not	ve·im		
accept	eq·qach	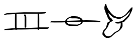	
or anything	mik·kal		
that	a·sher		
belongs to you	lakh	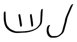	
lest	ve·lo		
you should say	to·mar		
‘ I {have made}	a·nee	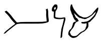	
rich ’	he·e·shar·tee		
-	et		
Abram	av·ram		
I will accept nothing	bil·a·day		Genesis 14:24
but	raq	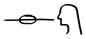	
what	a·sher		
have eaten	a·khe·lu		
my men	han·ne·a·reem	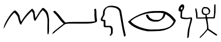	
and the share	ve·che·leq	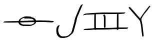	
for the men	ha·a·na·sheem	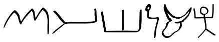	
who	a·sher		
went	ha·le·khu	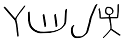	

with me —	it·tee	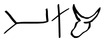	
Aner	a·ner	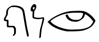	
Eshcol	esh·kol	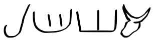	
and Mamre	u·mam·re	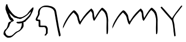	
They	hem	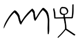	
may take	yiq·chu	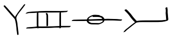	
their portion ”	chel·qam	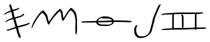	
After	a·char	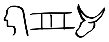	Genesis 15:1
events	had·de·va·reem	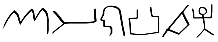	
these	ha·el·leh		
came	ha·yah	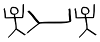	
the word	de·var		
of the LORD	YHVH		
to	el		
Abram	av·ram		
in a vision :	bam·ma·cha·zeh	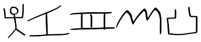	
	le·mor	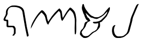	
“ Do not	al		
be afraid	tee·ra	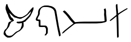	
Abram	av·ram		
I [am]	a·no·khee		
shield	ma·gen		
your	lakh	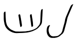	
reward ”	se·kha·re·kha		
great	har·beh	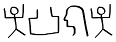	
your very	me·od		
replied	vay·yo·mer		Genesis 15:2

But Abram	av·ram		
“ O Lord	a·do·nay		
GOD	YHVH	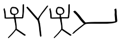	
what	mah	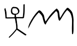	
can You give	tit·ten		
me	lee	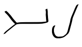	
since I	ve·a·no·khee		
remain	ho·w·lekh	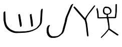	
childless	a·ree·ree	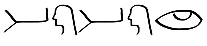	
and the heir	u·ven		
	me·sheq	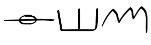	
of my house	be·tee	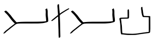	
	hu		
of Damascus ? ”	dam·me·seq		
is Eliezer	e·lee·e·zer		
continued	vay·yo·mer		Genesis 15:3
Abram	av·ram		
“ Behold	hen		
me	lee	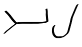	
no	lo		
You have given	na·tat·tah		
offspring	za·ra		
so	ve·hin·neh	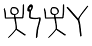	
a servant	ben		
in my household	be·tee	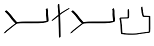	
will be my heir	yo·w·resh		
- ”	o·tee	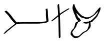	

Then	ve·hin·neh	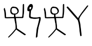	Genesis 15:4
the word	de·var		
of the LORD	YHVH	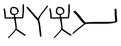	
came to [Abram]	e·law	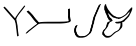	
saying	le·mor		
one will not	lo		
be your heir	yee·ra·she·kha		
“ This	zeh		
but	kee	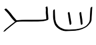	
	im		
who	a·sher	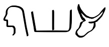	
comes from	ye·tse		
your own body	mim·me·e·kha		
one	hu		
will be your heir ”	yee·ra·she·kha		
And [the LORD] took	vay·yo·w·tse	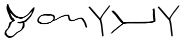	Genesis 15:5
him	o·to		
outside	ha·chu·tsah	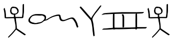	
and said	vay·yo·mer		
look	hab·bet		
“ Now	na		
to the heavens	hash·sha·may·mah	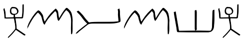	
and count	u·se·phor		
the stars	hak·ko·w·kha·veem	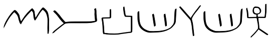	
if you	im		
are able	tu·khal		
”	lis·por		

-	o·tam	אתם	
Then He told	vay·yo·mer	ויאמר	
him	lo	לו	
“ So {shall}	koh	כה	
be ”	yih·yeh	יהיה	
your offspring	zar·e·kha	זרעך	
Abram believed	ve·he·e·min	והאמן	Genesis 15:6
the LORD	ba·YHVH	ביהוה	
and it was credited	vay·yach·she·ve·ha	ויחשבה	
to him	lo	לו	
as righteousness	tse·da·qah	צדקה	
[The LORD] also told	vay·yo·mer	ויאמר	Genesis 15:7
him	e·law	אליו	
“ I	a·nee	אני	
am the LORD	YHVH	יהוה	
who	a·sher	אשר	
brought you	ho·w·tse·tee·kha	הוצאתיך	
out of Ur	me·ur	מאור	
of the Chaldeans	kas·deem	כשדים	
to give	la·tet	לתת	
you	le·kha	לך	
-	et	את	
land	ha·a·rets	הארץ	
this	haz·zot	הזאת	
to possess ”	le·rish·tah	לרשתה	
But [Abram] replied	vay·yo·mar	ויאמר	Genesis 15:8
“ Lord	a·do·nay	אדני	

GOD	YHVH		
how	bam·mah		
can I know	e·da		
that	kee	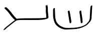	
I will possess it ? ”	ee·ra·shen·nah	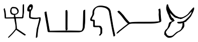	
And [the LORD] said	vay·yo·mer		Genesis 15:9
to him	e·law	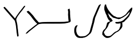	
“ Bring	qe·chah	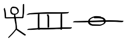	
Me	lee	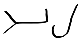	
a heifer	eg·lah	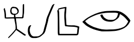	
-	me·shul·le·shet		
a goat	ve·ez		
-	me·shul·le·shet		
and a ram	ve·a·yil	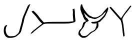	
[each] three years old	me·shul·lash	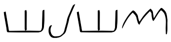	
along with a turtledove	ve·tor		
and a young pigeon ”	ve·go·w·zal		
So [Abram] brought	vay·yiq·qach	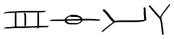	Genesis 15:10
to Him	lo		
-	et		
all	kal	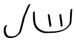	
these	el·leh	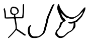	
split	vay·vat·ter	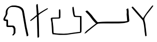	
each of them	o·tam		
down the middle	bat·ta·vekh		
and laid	vay·yit·ten	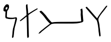	

each	eesh	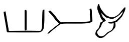	
the halves	bit·ro	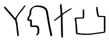	
opposite	liq·rat	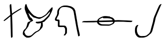	
other	re·e·hu		
however	ve·et		
The birds	ha·tsip·por		
he did not	lo		
cut in half	va·tar		
descended	vay·ye·red	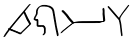	Genesis 15:11
And the birds of prey	ha·a·yit	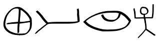	
on	al		
the carcasses	hap·pe·ga·reem		
drove them away	vay·yash·shev		
-	o·tam		
but Abram	av·ram		
was	vay·hee	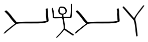	Genesis 15:12
As the sun	hash·she·mesh		
setting	la·vo·w		
a deep sleep	ve·tar·de·mah		
fell	na·phe·lah		
into	al		
Abram	av·ram		
and suddenly	ve·hin·neh		
terror	e·mah	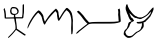	
and darkness	cha·she·khah	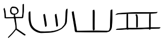	
great	ge·do·lah		
overwhelmed	no·phe·let		

him	a·law	𐤏𐤋𐤉𐤅	
Then [the LORD] said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 15:13
to Abram	le·av·ram	𐤋𐤀𐤁𐤓𐤌	
“ Know	ya·do·a	𐤉𐤃𐤏	
for certain	te·da	𐤕𐤃𐤏	
that	kee	𐤊𐤉	
strangers	ger	𐤂𐤓	
will be	yih·yeh	𐤉𐤄𐤉𐤄	
your descendants	zar·a·kha	𐤆𐤓𐤏𐤊	
in a land	be·e·rets	𐤁𐤀𐤓𐤑	
that is not	lo	𐤋𐤀	
their own	la·hem	𐤋𐤄𐤌	
and they will be enslaved	va·a·va·dum	𐤅𐤏𐤁𐤃𐤅𐤌	
and mistreated	ve·in·nu	𐤅𐤏𐤍𐤅	
-	o·tam	𐤀𐤕𐤌	
four	ar·ba	𐤀𐤓𐤁𐤏	
hundred	me·o·wt	𐤌𐤀𐤅𐤕	
years	sha·nah	𐤔𐤍𐤄	
But	ve·gam	𐤅𐤂𐤌	Genesis 15:14
-	et	𐤀𐤕	
the nation	hag·go·w	𐤄𐤂𐤅𐤉	
-	a·sher	𐤀𐤔𐤓	
they serve as slaves	ya·a·vo·du	𐤉𐤏𐤁𐤃𐤅	
will judge	dan	𐤃𐤍	
I	a·no·khee	𐤀𐤍𐤊𐤉	
and afterward	ve·a·cha·re	𐤅𐤀𐤇𐤓𐤉	
	khen	𐤊𐤍	

they will depart	ye·tse·u	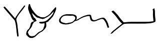	
possessions	bir·khush	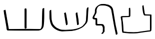	
with many	ga·do·wl	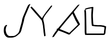	
You, however	ve·at·tah	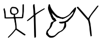	Genesis 15:15
will go	ta·vo·w	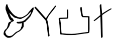	
to	el	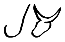	
your fathers	a·vo·te·kha	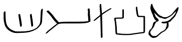	
in peace	be·sha·lo·wm	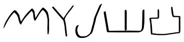	
and be buried	tiq·qa·ver	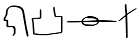	
at a ripe old age	be·se·vah	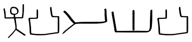	
	to·w·vah	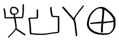	
generation	ve·do·wr	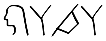	Genesis 15:16
In the fourth	re·vee·ee	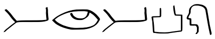	
[your descendants] will return	ya·shu·vu	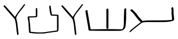	
here	hen·nah	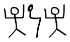	
for	kee	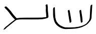	
[is] not	lo	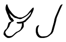	
complete ”	sha·lem	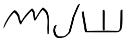	
the iniquity	a·won	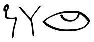	
of the Amorites	ha·e·mo·ree	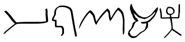	
yet	ad	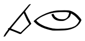	
	hen·nah	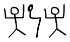	
had fallen	vay·hee	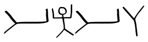	Genesis 15:17
When the sun	hash·she·mesh	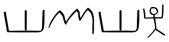	
had set	ba·ah	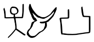	
and darkness	va·a·la·tah	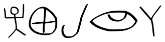	
	ha·yah	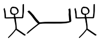	

behold	ve·hin·neh		
firepot	tan·nur		
a smoking	a·shan		
torch	ve·lap·peed		
and a flaming	esh		
-	a·sher		
appeared and passed	a·var	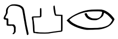	
between	ben	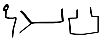	
the halves	hag·ge·za·reem	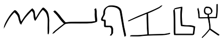	
[of the carcasses]	ha·el·leh		
day	bay·yo·wm	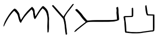	Genesis 15:18
On that	ha·hu	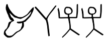	
made	ka·rat	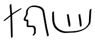	
the LORD	YHVH		
with	et		
Abram	av·ram		
a covenant	be·reet	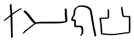	
saying	le·mor	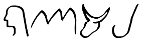	
“ To your descendants	le·zar·a·kha		
I have given	na·tat·tee		
-	et		
land —	ha·a·rets		
this	haz·zot		
from the river	min·ne·har		
of Egypt	mits·ra·yim		
to	ad		
River	han·na·har		

the great	hag·ga·dol		
—	ne·har	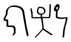	
Euphrates	pe·rat		
-	et		Genesis 15:19
the land of the Kenites	haq·qe·nee	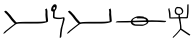	
-	ve·et		
Kenizzites	haq·qe·niz·zee	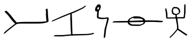	
-	ve·et		
Kadmonites	haq·qad·mo·nee		
-	ve·et		Genesis 15:20
Hittites	ha·chit·tee		
-	ve·et		
Perizzites	hap·pe·riz·zee		
-	ve·et		
Rephaites	ha·re·pha·eem		
-	ve·et		Genesis 15:21
Amorites	ha·e·mo·ree		
-	ve·et		
Canaanites	hak·ke·na·a·nee		
-	ve·et		
Girgashites	hag·gir·ga·shee		
-	ve·et		
and Jebusites ”	hay·vu·see		
Sarai	ve·sa·ray		Genesis 16:1
wife	e·shet	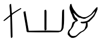	
Now Abram’s	av·ram	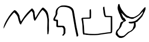	
no [children]	lo		

had borne	ya·le·dah	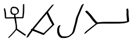	
him	lo		
but	ve·lah	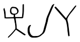	
maidservant	shiph·chah		
she had an Egyptian	mits·reet		
named	u·she·mah	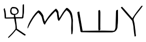	
Hagar	ha·gar		
said	vat·to·mer		Genesis 16:2
So Sarai	sa·ray	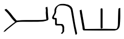	
to	el		
Abram	av·ram		
“ Look	hin·neh		
now	na		
has prevented me	a·tsa·ra·nee		
the LORD	YHVH		
from bearing [children]	mil·le·det		
go	bo		
Please	na		
to	el		
my maidservant	shiph·cha·tee	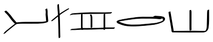	
perhaps	u·lay	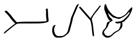	
I can build a family	ib·ba·neh	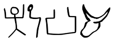	
by her ”	mim·mɛn·nah		
listened	vay·yish·ma		
And Abram	av·ram	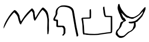	
to the voice	le·qo·wl	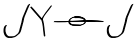	
of Sarai	sa·ray	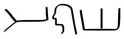	

took	vat·tiq·qach	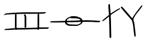	Genesis 16:3
Sarai	sa·ray	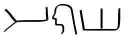	
wife	e·shet	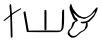	
[his]	av·ram		
-	et		
Hagar	ha·gar		
her Egyptian	ham·mits·reet		
maidservant	shiph·cha·tah	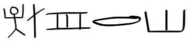	
So after	miq·qets	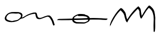	
for ten	e·ser		
years	sha·neem	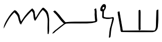	
had lived	le·she·vet		
[he]	av·ram		
	be·e·rets		
in Canaan	ke·na·an		
and gave	vat·tit·ten		
her	o·tah		
to Abram	le·av·ram		
-	ee·shah	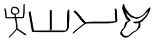	
to be	lo	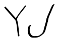	
his wife	le·ish·shah		
And he slept with	vay·ya·vo	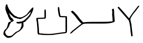	Genesis 16:4
	el		
Hagar	ha·gar		
and she conceived	vat·ta·har		
But when [Hagar] realized	vat·te·re	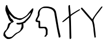	
that	kee	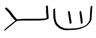	

she was pregnant	ha·ra·tah	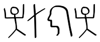	
she began to despise	vat·te·qal	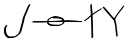	
her mistress	ge·vir·tah		
	be·e·ne·ha	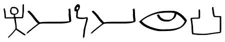	
said	vat·to·mer		Genesis 16:5
Then Sarai	sa·ray	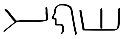	
to	el		
Abram	av·ram	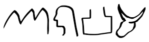	
“ May the wrong done to me	cha·ma·see	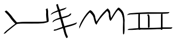	
[be] upon you !	a·le·kha	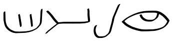	
I	a·no·khee		
delivered	na·tat·tee		
my servant	shiph·cha·tee	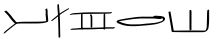	
into your arms	be·che·qe·kha	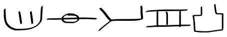	
and ever since she saw	vat·te·re	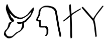	
that	kee	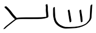	
she was pregnant	ha·ra·tah	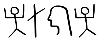	
she has treated me with contempt	va·e·qal	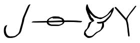	
	be·e·ne·ha	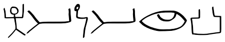	
judge	yish·pot		
May the LORD	YHVH		
between you and me	be·nee	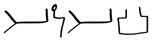	
”	u·vē·nε·kha	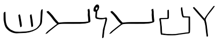	
said	vay·yo·mer		Genesis 16:6
Abram	av·ram		
-	el		

-	sa·ray	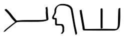	
“ Here ”	hin·neh		
“ your servant	shiph·cha·tekh	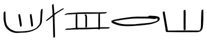	
is in your hands	be·ya·dekh	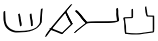	
Do	a·see		
with her ”	lah		
whatever you want	hat·to·wv		
	be·e·na·yikh	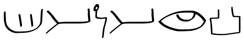	
treated	vat·te·an·ne·ha		
Then Sarai	sa·ray	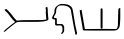	
[Hagar] so harshly that she fled	vat·tiv·rach	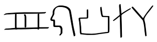	
from her	mip·pa·ne·ha		
found	vay·yim·tsa·ah		Genesis 16:7
Now the angel	mal·akh		
of the LORD	YHVH		
[Hagar] by	al		
a spring	en	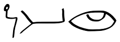	
of water	ham·ma·yim	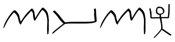	
in the desert —	bam·mid·bar		
	al		
the spring	ha·a·yin		
along the road	be·de·rekh		
to Shur	shur		
he said	vay·yo·mar		Genesis 16:8
“ Hagar	ha·gar		
servant	shiph·chat		
of Sarai ”	sa·ray	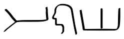	

“ where	e	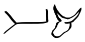	
	miz·zeh	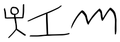	
have you come from	vat	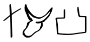	
and where	ve·a·nah	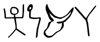	
are you going ? ”	te·le·khee	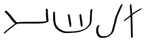	
she replied	vat·to·mer	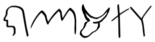	
from	mip·pe·ne	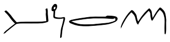	
Sarai ”	sa·ray	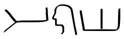	
my mistress	ge·vir·tee	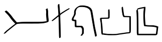	
“ I am	a·no·khee	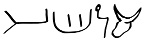	
running away	bo·ra·chat	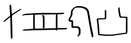	
told	vay·yo·mer	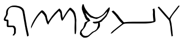	Genesis 16:9
her	lah	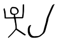	
So the angel	mal·akh	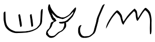	
of the LORD	YHVH	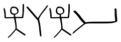	
“ Return	shu·vee	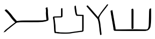	
to	el	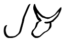	
your mistress	ge·vir·tekh	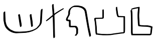	
and submit	ve·hit·an·nee	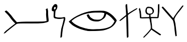	
to her authority	ta·chat	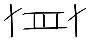	
”	ya·de·ha	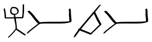	
added	vay·yo·mer	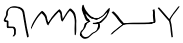	Genesis 16:10
	lah	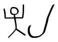	
Then the angel	mal·akh	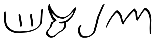	
	YHVH	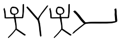	
“ I will greatly multiply	har·bah	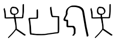	
	ar·beh	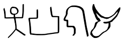	

-	et		
your offspring	zar·ekh		
so that	ve·lo		
to count ”	yis·sa·pher		
they will be too numerous	me·rov		
proceeded	vay·yo·mer		Genesis 16:11
:	lah		
The angel	mal·akh		
of the LORD	YHVH		
“ Behold	hin·nakh	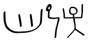	
you have conceived	ha·rah	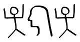	
and will bear	ve·yo·ladt	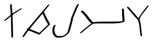	
a son	ben		
And you shall name him	ve·qa·rat	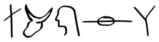	
	she·mo		
Ishmael	yish·ma·el		
for	kee	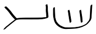	
has heard	sha·ma		
the LORD	YHVH		
	el		
your cry of affliction	a·ne·yekh	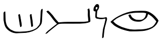	
He	ve·hu		Genesis 16:12
will be	yih·yeh	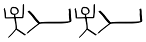	
a wild donkey	pe·re		
[of a] man	a·dam		
and his hand	ya·do	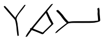	

will be against everyone	vak·kol	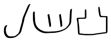	
hand	ve·yad	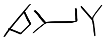	
and everyone’s	kol	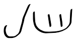	
against him	bo	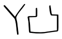	
in hostility	ve·al	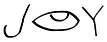	
toward	pe·ne	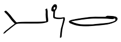	
all	khal	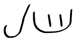	
his brothers ”	e·chaw	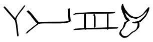	
he will live	yish·kon	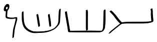	
So [Hagar] gave	vat·tiq·ra	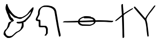	Genesis 16:13
this name	shem	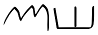	
to the LORD	YHVH	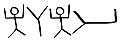	
who had spoken	had·do·ver	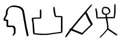	
to her :	e·le·ha	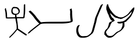	
“ You are	at·tah	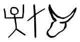	
the God	el	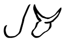	
who sees me ”	ro·ee	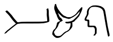	
for	kee	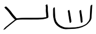	
she said	a·me·rah	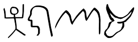	
I have	ha·gam	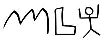	
“ Here	ha·lom	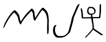	
seen	ra·ee·tee	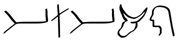	
	a·cha·re	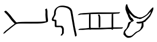	
the One who sees me ! ”	ro·ee	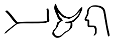	
Therefore	al	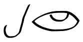	Genesis 16:14
	ken	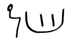	
was called	qa·ra	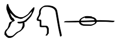	

the well	lab·be·er		
	be·er		
	la·chay	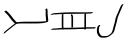	
Beer-lahai-roi	ro·ee	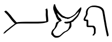	
It is located	hin·neh		
between	ben	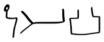	
Kadesh	qa·desh	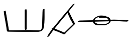	
	u·ven	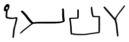	
and Bered	ba·red		
bore	vat·te·led		Genesis 16:15
And Hagar	ha·gar		
Abram	le·av·ram		
a son	ben		
gave	vay·yiq·ra	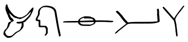	
and Abram	av·ram		
the name	shem		
to the son	be·no	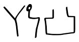	
-	a·sher		
had borne	ya·le·dah	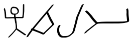	
[she]	ha·gar		
Ishmael	yish·ma·el		
Abram	ve·av·ram	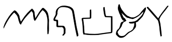	Genesis 16:16
old	ben		
was eighty-six	she·mo·neem	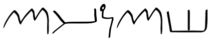	
	sha·nah	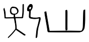	
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years	sha·neem	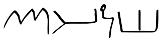	

bore	be·le·det	
when Hagar	ha·gar	
-	et	
Ishmael	yish·ma·el	
to him	le·av·ram	
was	vay·hee	Genesis 17:1
When Abram	av·ram	
old	ben	
ninety-nine	tish·eem	
	sha·nah	
	ve·te·sha	
years	sha·neem	
appeared	vay·ye·ra	
the LORD	YHVH	
to	el	
him	av·ram	
and said	vay·yo·mer	
	e·law	
“ I	a·nee	
am God	el	
Almighty	shad·day	
Walk	hit·hal·lekh	
before Me	le·pha·nay	
and be	veh·yeh	
blameless	ta·meem	
I will establish	ve·et·te·nah	Genesis 17:2
My covenant	ve·ree·tee	

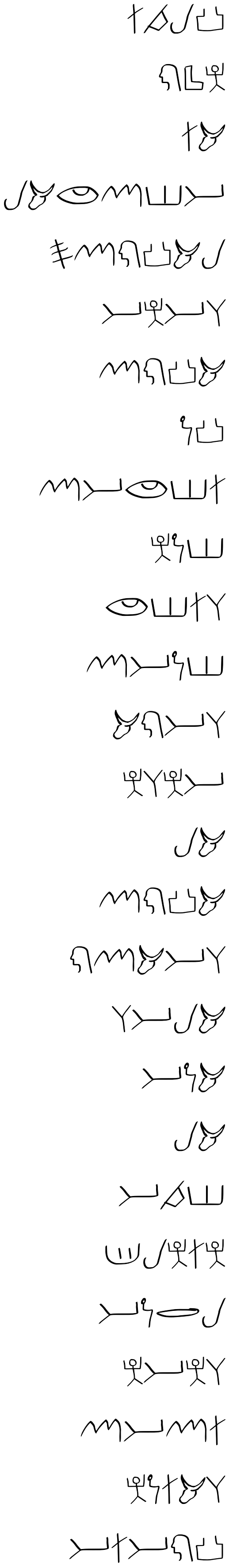

between Me and you	be·nee	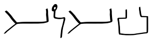	
	u·ve·ne·kha	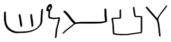	
and I will multiply	ve·ar·beh		
you	o·wt·kha		
exceedingly	bim·od		
”	me·od		
fell facedown	vay·yip·pol	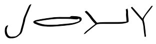	Genesis 17:3
Then Abram	av·ram		
	al		
	pa·naw	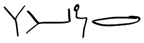	
said	vay·dab·ber	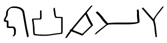	
to him	it·to		
and God	e·lo·heem		
	le·mor		
“ As for Me	a·nee	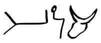	Genesis 17:4
this is	hin·neh		
My covenant	ve·ree·tee	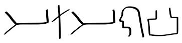	
with you :	it·takh	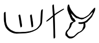	
You will be	ve·ha·yee·ta	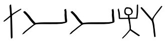	
the father	le·av		
of many	ha·mo·wn		
nations	go·w·yim	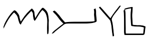	
No	ve·lo		Genesis 17:5
you be called	yiq·qa·re	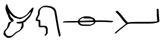	
longer {will}	o·wd		
-	et		
-	shim·kha		

Abram	av·ram		
will be	ve·ha·yah	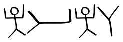	
but your name	shim·kha		
Abraham	av·ra·ham	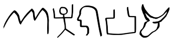	
for	kee	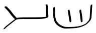	
a father	av		
of many	ha·mo·wn		
nations	go·w·yim	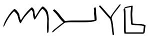	
I have made you	ne·tat·tee·kha	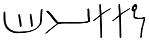	
fruitful	ve·hiph·re·tee		Genesis 17:6
-	o·te·kha	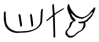	
I will make you exceedingly	bim·od		
	me·od		
I will make	u·ne·tat·tee·kha		
nations [of you]	le·go·w·yim	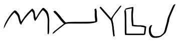	
and kings	u·me·la·kheem		
from you	mim·me·kha		
will descend	ye·tse·u		
I will establish	va·ha·qi·mo·tee	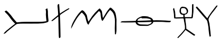	Genesis 17:7
-	et		
My covenant	be·ree·tee	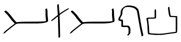	
between Me and you	be·nee	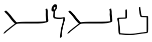	
	u·ve·ne·kha	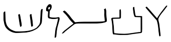	
	u·ven	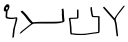	
after you	zar·a·kha		
and your descendants	a·cha·re·kha	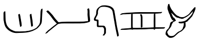	

	le·do·ro·tam	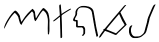	
covenant	liv·reet		
as an everlasting	o·w·lam		
to be	lih·yo·wt	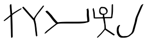	
your	le·kha	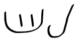	
God	le·lo·heem		
and the God of your descendants	u·le·zar·a·kha		
after you	a·cha·re·kha	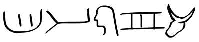	
I will give	ve·na·tat·tee	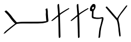	Genesis 17:8
And to you	le·kha	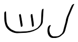	
and your descendants	u·le·zar·a·kha		
	a·cha·re·kha	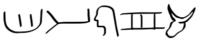	
-	et		
the land	e·rets		
where you are residing —	me·gu·re·kha		
-	et		
all	kal		
the land	e·rets		
of Canaan —	ke·na·an		
possession	la·a·chuz·zat	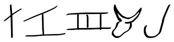	
as an eternal	o·w·lam		
and I will be	ve·ha·yee·tee	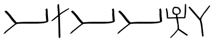	
their	la·hem		
God ”	le·lo·heem		
also said	vay·yo·mer		Genesis 17:9
God	e·lo·heem		

to	el		
Abraham	av·ra·ham	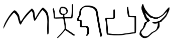	
“ You	ve·at·tah		
-	et		
My covenant —	be·ree·tee	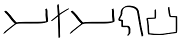	
must keep	tish·mor		
you	at·tah		
and your descendants	ve·zar·a·kha		
after you	a·cha·re·kha	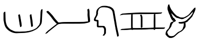	
in the generations	le·do·ro·tam	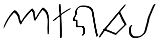	
This	zot		Genesis 17:10
is My covenant	be·ree·tee	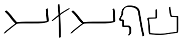	
which	a·sher		
you are to keep :	tish·me·ru		
with	be·nee	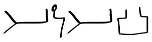	
	u·ve·ne·khem	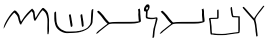	
	u·ven	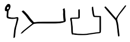	
you and your descendants	zar·a·kha		
after you	a·cha·re·kha	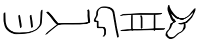	
must be circumcised	him·mo·wl		
	la·khem		
Every	kal		
male among you	za·khar	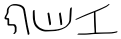	
You are to circumcise	u·ne·mal·tem		Genesis 17:11
-	et		
the flesh	be·sar		

of your foreskin	a·re·lat·khem	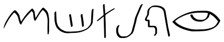	
and this will be	ve·ha·yah	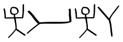	
a sign	le·o·wt		
of the covenant	be·reet	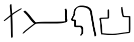	
between Me and you	be·nee	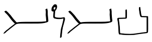	
	u·ve·ne·khem	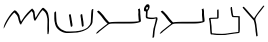	
-	u·ven		Genesis 17:12
when he is eight	she·mo·nat		
days old	ya·meem	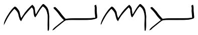	
must be circumcised	yim·mo·wl		
-	la·khem		
every	kal		
male	za·khar	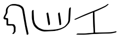	
Generation after generation	le·do·ro·te·khem	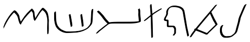	
including those born	ye·leed	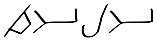	
in your household	ba·yit	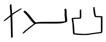	
and those purchased	u·miq·nat	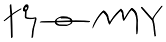	
	ke·seph		
from a	mik·kol		
	ben		
foreigner —	ne·khar		
who	a·sher		
are not	lo		
your offspring	miz·zar·a·kha		
even those	hu		
they must be circumcised	him·mo·wl		Genesis 17:13

	yim·mo·wl	𐤉𐤌𐤅𐤋	
Whether they are born	ye·leed	𐤉𐤋𐤉𐤃	
in your household	be·te·kha	𐤁𐤉𐤕𐤊	
or purchased	u·miq·nat	𐤅𐤌𐤒𐤍𐤕	
	kas·pe·kha	𐤊𐤎𐤐𐤊	
will be	ve·ha·ye·tah	𐤅𐤄𐤉𐤕𐤄	
My covenant	ve·ree·tee	𐤁𐤓𐤉𐤕𐤉	
in your flesh	biv·sar·khem	𐤁𐤁𐤔𐤓𐤊𐤌	
covenant	liv·reet	𐤋𐤁𐤓𐤉𐤕	
an everlasting	o·w·lam	𐤏𐤅𐤋𐤌	
-	ve·a·rel	𐤅𐤏𐤓𐤋	Genesis 17:14
But if any male	za·khar	𐤆𐤊𐤓	
-	a·sher	𐤀𐤔𐤓	
is not	lo	𐤋𐤀	
circumcised	yim·mo·wl	𐤉𐤌𐤅𐤋	
-	et	𐤀𐤕	
-	be·sar	𐤁𐤔𐤓	
	a·re·la·to	𐤏𐤓𐤋𐤕𐤅	
will be cut off	ve·nikh·re·tah	𐤅𐤍𐤊𐤓𐤕𐤄	
	han·ne·phesh	𐤄𐤍𐤐𐤔	
[he]	ha·hi·w	𐤄𐤄𐤅𐤀	
from his people	me·am·me·ha	𐤌𐤏𐤌𐤉𐤄	
-	et	𐤀𐤕	
My covenant ”	be·ree·tee	𐤁𐤓𐤉𐤕𐤉	
he has broken	he·phar	𐤄𐤐𐤓𐤎	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 17:15
Then God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	

to	el	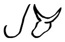	
Abraham	av·ra·ham	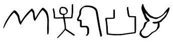	
“ As for Sarai	sa·ray	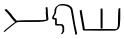	
your wife	ish·te·kha	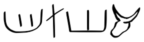	
do not	lo	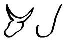	
call	tiq·ra	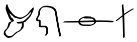	
-	et	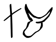	
her	she·mah	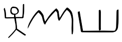	
Sarai	sa·ray	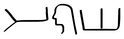	
for	kee	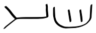	
Sarah	sa·rah	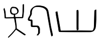	
her name [is to be]	she·mah	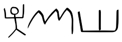	
And I will bless her	u·ve·rakh·tee	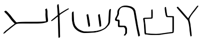	Genesis 17:16
-	o·tah	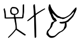	
and will surely	ve·gam	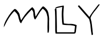	
give	na·tat·tee	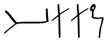	
by her	mim·men·nah	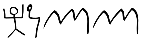	
you	le·kha	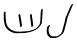	
a son	ben	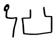	
I will bless her	u·ve·rakh·tee·ha	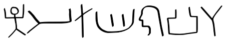	
and she will be	ve·ha·ye·tah	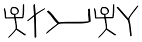	
[the mother] of nations	le·go·w·yim	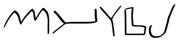	
kings	mal·khe	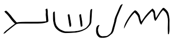	
of peoples	am·meem	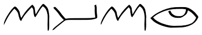	
from her ”	mim·men·nah	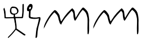	
will descend	yih·yu	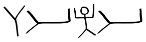	
fell facedown	vay·yip·pol	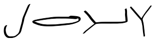	Genesis 17:17

Abraham	av·ra·ham	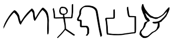	
	al	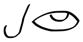	
	pa·naw	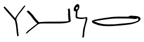	
Then he laughed	vay·yits·chaq	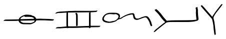	
and said	vay·yo·mer	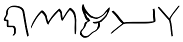	
to himself	be·lib·bo	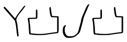	
to a man who is	hal·le·ven	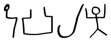	
a hundred	me·ah	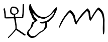	
years old ?	sha·nah	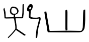	
“ Can a child be born	yiw·va·led	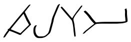	
	ve·im	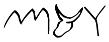	
Can Sarah	sa·rah	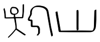	
	ha·vat	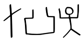	
at the age of ninety	tish·eem	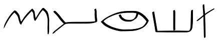	
? ”	sha·nah	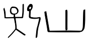	
give birth	te·led	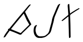	
said	vay·yo·mer	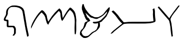	Genesis 17:18
And Abraham	av·ra·ham	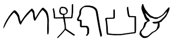	
to	el	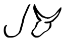	
God	ha·e·lo·heem	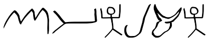	
“ O that	lu	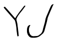	
Ishmael	yish·ma·el	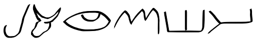	
might live	yich·yeh	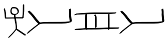	
under Your [blessing] ! ”	le·pha·ne·kha	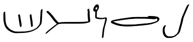	
replied	vay·yo·mer	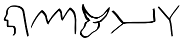	Genesis 17:19
But God	e·lo·heem	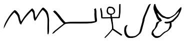	
{will} indeed	a·val	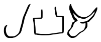	

Sarah	sa·rah	שרה	
“ Your wife	ish·te·kha	אשתך	
bear	yo·le·det	ילדת	
you	le·kha	לך	
a son	ben	בן	
and you are to name	ve·qa·ra·ta	וקראת	
-	et	את	
him	she·mo	שמו	
Isaac	yits·chaq	יצחק	
I will establish	va·ha·qi·mo·tee	והקמתי	
-	et	את	
My covenant	be·ree·tee	בריתי	
with him	it·to	אתו	
covenant	liv·reet	לברית	
as an everlasting	o·w·lam	עולם	
for his descendants	le·zar·o	לזרעו	
after him	a·cha·raw	אחריו	
As for Ishmael	u·le·yish·ma·ʿēl	ולישמעאל	Genesis 17:20
I have heard you	she·ma·tee·kha	שמעתיך	
[and] I will surely	hin·neh	הנה	
bless	be·rakh·tee	ברכתי	
him	o·to	אתו	
I will make him fruitful	ve·hiph·re·tee	והפריתי	
-	o·to	אתו	
and multiply	ve·hir·be·tee	והרביתי	
him	o·to	אתו	
greatly	bim·od	במאד	

	me·od		
of twelve	she·nem	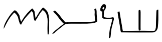	
	a·sar		
rulers	ne·see·im	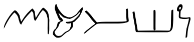	
He will become the father	yo·w·leed	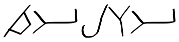	
and I will make him	u·ne·tat·tee		
nation	le·go·w		
into a great	ga·do·wl		
But	ve·et		Genesis 17:21
My covenant	be·ree·tee	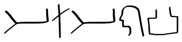	
I will establish	a·qeem	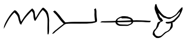	
with	et		
Isaac	yits·chaq		
whom	a·sher		
will bear	te·led	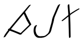	
to you	le·kha	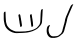	
Sarah	sa·rah		
time	lam·mo·w·ed		
at this	haz·zeh		
year ”	bash·sha·nah		
next	ha·a·che·ret	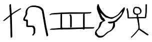	
When He had finished	vay·khal	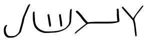	Genesis 17:22
speaking	le·dab·ber		
with [Abraham]	it·to		
went up	vay·ya·al		
God	e·lo·heem		
from	me·al		

[him]	av·ra·ham	𐤀𐤁𐤓𐤄𐤌	
took	vay·yiq·qach	𐤅𐤉𐤒𐤇	Genesis 17:23
Abraham	av·ra·ham	𐤀𐤁𐤓𐤄𐤌	
-	et	𐤀𐤕	
Ishmael	yish·ma·el	𐤉𐤔𐤌𐤏𐤀𐤋	
his son	be·no	𐤁𐤍𐤅	
-	ve·et	𐤅𐤀𐤕	
and all	kal	𐤊𐤋	
those born	ye·lee·de	𐤉𐤋𐤉𐤃𐤉	
in his household	ve·to	𐤁𐤉𐤕𐤅	
-	ve·et	𐤅𐤀𐤕	
every	kal	𐤊𐤋	
or purchased	miq·nat	𐤌𐤒𐤍𐤕	
with his money —	kas·po	𐤊𐤎𐤐𐤅	
	kal	𐤊𐤋	
male	za·khar	𐤆𐤊𐤓	
among the members	be·an·she	𐤁𐤀𐤍𐤔𐤉	
household —	bet	𐤁𐤉𐤕	
of Abraham’s	av·ra·ham	𐤀𐤁𐤓𐤄𐤌	
and he circumcised them	vay·ya·mal	𐤅𐤉𐤌𐤋	
	et	𐤀𐤕	
	be·sar	𐤁𐤔𐤓	
	a·re·la·tam	𐤏𐤓𐤋𐤕𐤌	
very	be·e·tsem	𐤁𐤏𐤑𐤌	
day	hay·yo·wm	𐤄𐤉𐤅𐤌	
On that	haz·zeh	𐤄𐤆𐤄	
just as	ka·a·sher	𐤊𐤀𐤔𐤓	

had told	dib·ber	𐤃𐤁𐤓	
him	it·to	𐤀𐤕𐤅	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
So Abraham	ve·av·ra·ham	𐤅𐤀𐤁𐤓𐤄𐤌	Genesis 17:24
years old	ben	𐤁𐤍	
was ninety-nine	tish·eem	𐤕𐤔𐤏𐤉𐤌	
	va·te·sha	𐤅𐤕𐤔𐤏	
	sha·nah	𐤔𐤍𐤄	
when he was circumcised	be·him·mo·lo	𐤁𐤄𐤌𐤋𐤅	
	be·sar	𐤁𐤔𐤓	
	a·re·la·to	𐤏𐤓𐤋𐤕𐤅	
Ishmael	ve·yish·ma·el	𐤅𐤉𐤔𐤌𐤏𐤀𐤋	Genesis 17:25
and his son	be·no	𐤁𐤍𐤅	
	ben	𐤁𐤍	
was thirteen	she·losh	𐤔𐤋𐤔	
	es·reh	𐤏𐤔𐤓𐤄	
	sha·nah	𐤔𐤍𐤄	
-	be·him·mo·lo	𐤁𐤄𐤌𐤋𐤅	
-	et	𐤀𐤕	
-	be·sar	𐤁𐤔𐤓	
-	a·re·la·to	𐤏𐤓𐤋𐤕𐤅	
same	be·e·tsem	𐤁𐤏𐤑𐤌	Genesis 17:26
day	hay·yo·wm	𐤄𐤉𐤅𐤌	
on the	haz·zeh	𐤄𐤆𐤄	
were circumcised	nim·mo·wl	𐤍𐤌𐤅𐤋	
Abraham	av·ra·ham	𐤀𐤁𐤓𐤄𐤌	
Ishmael	ve·yish·ma·el	𐤅𐤉𐤔𐤌𐤏𐤀𐤋	

and his son	be·no	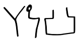	
And all	ve·khal		Genesis 17:27
the men	an·she		
of [Abraham's] household —	ve·to	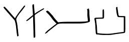	
both servants born	ye·leed	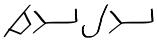	
in his household	ba·yit	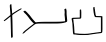	
and those purchased	u·miq·nat	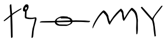	
	ke·seph		
	me·et		
from foreigners	ben		
—	ne·khar		
were circumcised with him	nim·mo·lu		
	it·to		
appeared	vay·ye·ra	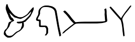	Genesis 18:1
to [Abraham]	e·law	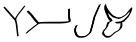	
Then the LORD	YHVH		
by the Oaks	be·e·lo·ne	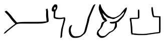	
of Mamre	mam·re		
while he	ve·hu		
was sitting	yo·shev	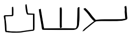	
at the entrance	pe·tach	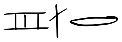	
of his tent	ha·o·hel		
in the heat	ke·chom	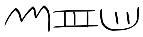	
of the day	hay·yo·wm	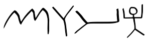	
And [Abraham] looked up	vay·yis·sa	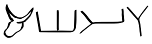	Genesis 18:2
	e·naw		

and saw	vay·yar	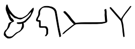	
	ve·hin·neh		
three	she·lo·shah	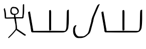	
men	a·na·sheem	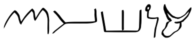	
standing	nits·tsa·veem		
nearby	a·law	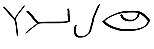	
When he saw them	vay·yar	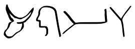	
he ran from	vay·ya·rats	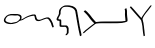	
to meet them	liq·ra·tam		
the entrance	mip·pe·tach	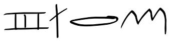	
of his tent	ha·o·hel		
and bowed low	vay·yish·ta·chu		
to the ground	a·re·tsah		
said [Abraham]	vay·yo·mar		Genesis 18:3
“ My lord ”	a·do·nay		
“ if	im		
please	na		
I have found	ma·tsa·tee		
favor	chen	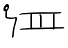	
in your sight	be·e·ne·kha	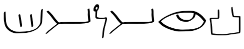	
do not	al		
	na		
pass	ta·a·vor		
	me·al		
your servant {by}	av·de·kha		
be brought	yuq·qach	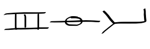	Genesis 18:4
	na		

Let a little	me·at	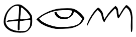	
water	ma·yim	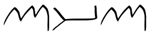	
that you may wash	ve·ra·cha·tsu	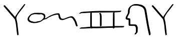	
your feet	rag·le·khem	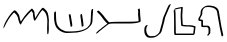	
and rest	ve·hish·sha·a·nu	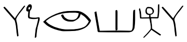	
yourselves under	ta·chat	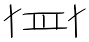	
the tree	ha·ets	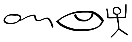	
And I will bring	ve·eq·chah	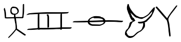	Genesis 18:5
a bit	phat	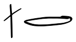	
of bread	le·chem	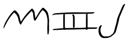	
so that you may refresh	ve·sa·a·du	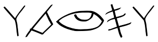	
yourselves	lib·be·khem	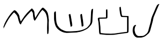	
After that	a·char	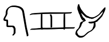	
you have passed	ta·a·vo·ru	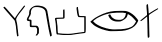	
This is why	kee	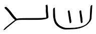	
	al	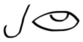	
	ken	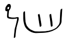	
you may continue on your way	a·var·tem	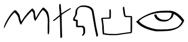	
”	al	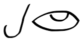	
your servant’s way	av·de·khem	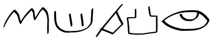	
they replied	vay·yo·me·ru	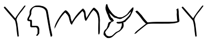	
“ Yes ”	ken	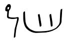	
“ you may do	ta·a·seh	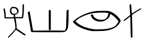	
as	ka·a·sher	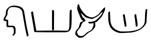	
you have said ”	dib·bar·ta	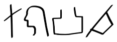	
hurried	vay·ma·her	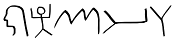	Genesis 18:6
So Abraham	av·ra·ham	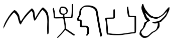	

into the tent	ha·o·he·lah		
to	el		
Sarah	sa·rah		
and said	vay·yo·mer		
“ Quick! Prepare	ma·ha·ree		
three	she·losh	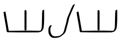	
seahs	se·eem	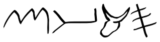	
flour	qe·mach		
of fine	so·let		
knead it	lu·shee		
and bake	va·a·see		
some bread ”	u·go·wt		
to	ve·el		Genesis 18:7
the herd	hab·ba·qar	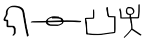	
ran	rats		
Meanwhile, Abraham	av·ra·ham	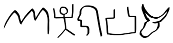	
selected	vay·yiq·qach	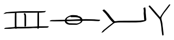	
calf	ben		
	ba·qar	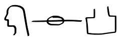	
a tender	rakh		
and choice	va·to·wv		
and gave	vay·yit·ten	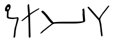	
it to	el		
a servant	han·na·ar		
who hurried	vay·ma·her	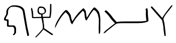	
to prepare	la·a·so·wt		
it	o·to		

Then Abraham brought	vay·yiq·qach	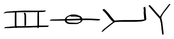	Genesis 18:8
curds	chem·ah		
and milk	ve·cha·lav	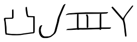	
and the calf	u·ven		
	hab·ba·qar	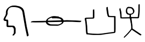	
that	a·sher		
had been prepared	a·sah		
and he set them	vay·yit·ten	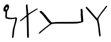	
before the men	liph·ne·hem	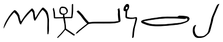	
and	ve·hu		
stood	o·med	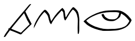	
by them	a·le·hem	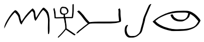	
under	ta·chat	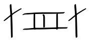	
the tree	ha·ets		
as they ate	vay·yo·khe·lu		
they asked	vay·yo·me·ru		Genesis 18:9
	ʾē·law	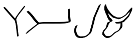	
“ Where	ay·yeh	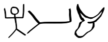	
Sarah ? ”	sa·rah		
is your wife	ish·te·kha		
he replied	vay·yo·mer		
“ There	hin·neh		
in the tent ”	va·o·hel		
Then the LORD said	vay·yo·mer		Genesis 18:10
“ I will surely	sho·wv		
return	a·shuv		
to you	e·le·kha	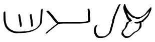	

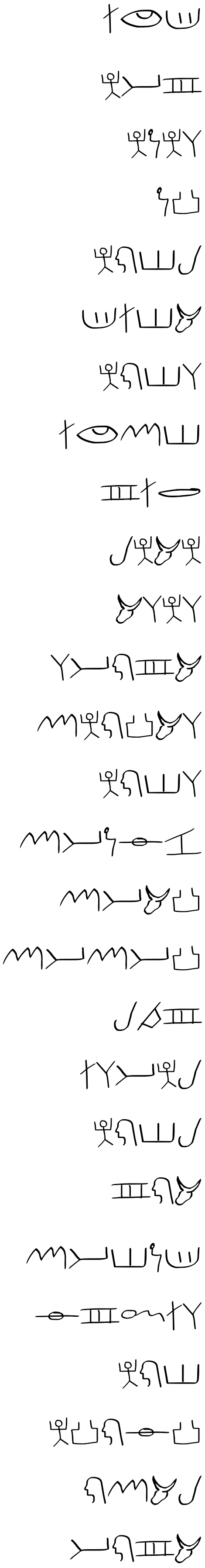

at this time next year	ka·et	
	chay·yah	
	ve·hin·neh	
will have a son ! ”	ben	
Sarah	le·sa·rah	
and your wife	ish·te·kha	
Now Sarah	ve·sa·rah	
listening	sho·ma·at	
at the entrance	pe·tach	
to the tent	ha·o·hel	
	ve·hu	
was behind him	a·cha·raw	
And Abraham	ve·av·ra·ham	Genesis 18:11
and Sarah	ve·sa·rah	
were already old	ze·qe·neem	
and well along	ba·eem	
in years	bay·ya·meem	
had passed	cha·dal	
	lih·yo·wt	
Sarah	le·sa·rah	
the age of childbearing	o·rach	
	kan·na·sheem	
laughed	vat·tits·chaq	Genesis 18:12
So [she]	sa·rah	
to herself	be·qir·bah	
saying	le·mor	
“ After	a·cha·re	

I am worn out	ve·lo·tee	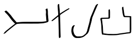	
will I now have	ha·ye·tah	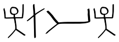	
	lee	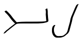	
this pleasure ? ”	ed·nah		
and my master	va·do·nee	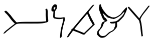	
is old	za·qen	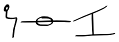	
asked	vay·yo·mer		Genesis 18:13
And the LORD	YHVH		
	el		
Abraham	av·ra·ham	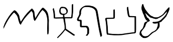	
“ Why	lam·mah		
	zeh	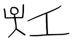	
laugh	tsa·cha·qah	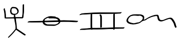	
did Sarah	sa·rah		
and say	le·mor	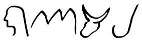	
‘ Can I really	ha·aph		
	um·nam		
bear a child	e·led		
when I am	va·a·nee		
old ? ’	za·qan·tee	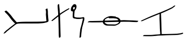	
too difficult	ha·yip·pa·le		Genesis 18:14
for the LORD ?	meh·YHVH	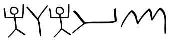	
Is anything	da·var		
At the appointed time	lam·mo·w·ed		
I will return	a·shuv		
to you —	e·le·kha	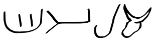	
in about a year	ka·et		

—	chay·yah	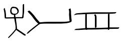	
and Sarah	u·le·sa·rah		
will have a son ”	ben		
she denied it	vat·te·kha·chesh		Genesis 18:15
But Sarah	sa·rah		
and said	le·mor	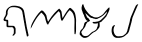	
“I did not	lo		
laugh ”	tsa·chaq·tee	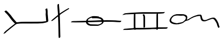	
so	kee	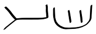	
was afraid	ya·re·ah		
replied [the LORD]	vay·yo·mer		
“ No ”	lo		
“ but	kee	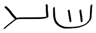	
you did laugh ”	tsa·cha·qet	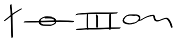	
When [the men] got up	vay·ya·qu·mu	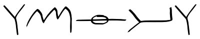	Genesis 18:16
to leave	mish·sham		
[they]	ha·a·na·sheem	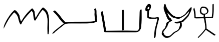	
looked out	vay·yash·qi·phu	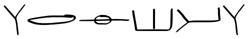	
over	al		
	pe·ne	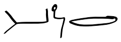	
Sodom	se·dom		
and Abraham	ve·av·ra·ham		
walked along	ho·lekh	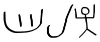	
with them	im·mam		
to see them off	le·shal·le·cham	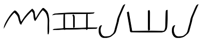	
And the LORD	va·YHVH	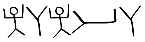	Genesis 18:17
said	a·mar		

hide	ham·khas·seh	המכסה	
“ Shall I	a·nee	אני	
from Abraham	me·av·ra·ham	מאברהם	
what	a·sher	אשר	
I	a·nee	אני	
am about to do ?	o·seh	עשה	
Abraham	ve·av·ra·ham	ואברהם	Genesis 18:18
{will} surely	ha·yo	היו	
become	yih·yeh	יהיה	
nation	le·go·w	לגוי	
a great	ga·do·wl	גדול	
and powerful	ve·a·tsum	ועצום	
{will} be blessed	ve·niv·re·khu	ונברכו	
and through him	vo	בו	
all	kol	כל	
the nations	go·w·ye	גויי	
of the earth	ha·a·rets	הארץ	
For	kee	כי	Genesis 18:19
I have chosen	ye·da·tee	ידעתיו	
him	le·ma·an	למען	
so that	a·sher	אשר	
he will command	ye·tsaw·veh	יצוה	
-	et	את	
his children	ba·naw	בניו	
and	ve·et	ואת	
his household	be·to	ביתו	
after him	a·cha·raw	אחריו	

to keep	ve·sha·me·ru		
the way	de·rekh	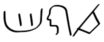	
of the LORD	YHVH		
by doing	la·a·so·wt		
what is right	tse·da·qah	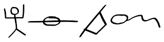	
and just	u·mish·pat	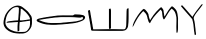	
in order that	le·ma·an		
may bring	ha·vee	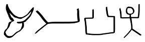	
the LORD	YHVH		
upon	al		
Abraham	av·ra·ham	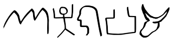	
-	et		
what	a·sher		
He has promised	dib·ber		
- ”	a·law	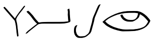	
said	vay·yo·mer		Genesis 18:20
Then the LORD	YHVH		
“ The outcry	za·a·qat		
against Sodom	se·dom		
and Gomorrah	va·a·mo·rah		
Because	kee	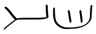	
is great	rab·bah		
their sin	ve·chat·ta·tam		
-	kee	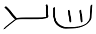	
grievous	kha·ve·dah	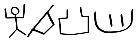	
is so	me·od		
I will go down	e·ra·dah		Genesis 18:21

	na	נא	
to see	ve·er·eh	ואראה	
justify the outcry	hak·ke·tsa·a·qa·tah	הכצעקתה	
that has reached	hab·ba·ah	הבאה	
Me	e·lay	אלי	
if their actions	a·su	עשו	
fully	ka·lah	כלה	
If	ve·im	ואם	
not	lo	לא	
I will find out ”	e·da·ah	אדעה	
turned	vay·yiph·nu	ויפנו	Genesis 18:22
away	mish·sham	משם	
And [the two] men	ha·a·na·sheem	האנשים	
and went	vay·ye·le·khu	וילכו	
toward Sodom	se·do·mah	סדמה	
but Abraham	ve·av·ra·ham	ואברהם	
remained	o·w·den·nu	עודנו	
standing	o·med	עמד	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
stepped forward	vay·yig·gash	ויגש	Genesis 18:23
Abraham	av·ra·ham	אברהם	
and said	vay·yo·mar	ויאמר	
“ Will You really	ha·aph	האף	
sweep away	tis·peh	תספה	
the righteous	tsad·deeq	צדיק	
with	im	עם	

the wicked ?	ra·sha		
What if	u·lay	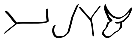	Genesis 18:24
there are	yesh	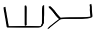	
fifty	cha·mish·sheem		
righteous ones	tsad·dee·qim	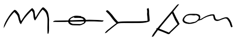	
in	be·to·wkh		
the city ?	ha·eer		
Will You really	ha·aph		
sweep it away	tis·peh	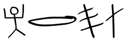	
and not	ve·lo		
spare	tis·sa		
the place	lam·ma·qo·wm	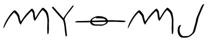	
for the sake of	le·ma·an		
the fifty	cha·mish·sheem		
righteous ones	hats·tsad·dee·qim	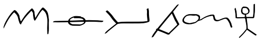	
who	a·sher		
are there ?	be·qir·bah	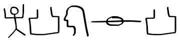	
Far be it	cha·li·lah	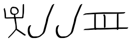	Genesis 18:25
from You	le·kha	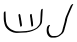	
to do	me·a·sot		
a thing —	kad·da·var		
such	haz·zeh		
to kill	le·ha·meet		
the righteous	tsad·deeq	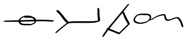	
with	im		
the wicked	ra·sha		
are treated alike	ve·ha·yah	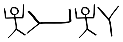	

so that the righteous	khats·tsad·deeq	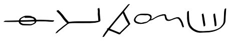	
and the wicked	ka·ra·sha	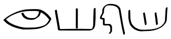	
Far be it	cha·li·lah	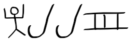	
from You !	lakh	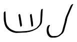	
the Judge	ha·sho·phet		
of all	kal		
the earth	ha·a·rets		
Will not	lo		
do	ya·a·seh		
what is right ? ”	mish·pat		
replied	vay·yo·mer		Genesis 18:26
So the LORD	YHVH		
“ If	im		
I find	em·tsa		
of Sodom	vis·dom		
fifty	cha·mish·sheem		
righteous ones	tsad·dee·qim	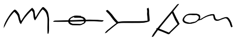	
within	be·to·wkh		
the city	ha·eer		
I will spare	ve·na·sa·tee		
the whole	le·khal		
place ”	ham·ma·qo·wm	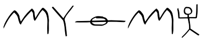	
on their account	ba·a·vu·ram		
answered	vay·ya·an	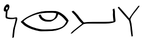	Genesis 18:27
Then Abraham	av·ra·ham	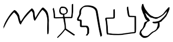	
	vay·yo·mar		
“ Now that	hin·neh		

	na	
I have ventured	ho·w·al·tee	
to speak	le·dab·ber	
to	el	
the Lord —	a·do·nay	
though I	ve·a·no·khee	
am but dust	a·phar	
and ashes —	va·e·pher	
suppose	u·lay	Genesis 18:28
lack	yach·se·run	
the fifty	cha·mish·sheem	
righteous ones	hats·tsad·dee·qim	
five	cha·mish·shah	
Will You destroy	ha·tash·cheet	
for the lack of five ? ”	ba·cha·mish·shah	
-	et	
the whole	kal	
city	ha·eer	
He replied	vay·yo·mer	
I will not	lo	
destroy [it] ”	ash·cheet	
“ If	im	
I find	em·tsa	
there	sham	
forty-five	ar·ba·eem	
	va·cha·mish·shah	
Once again	vay·yo·seph	Genesis 18:29

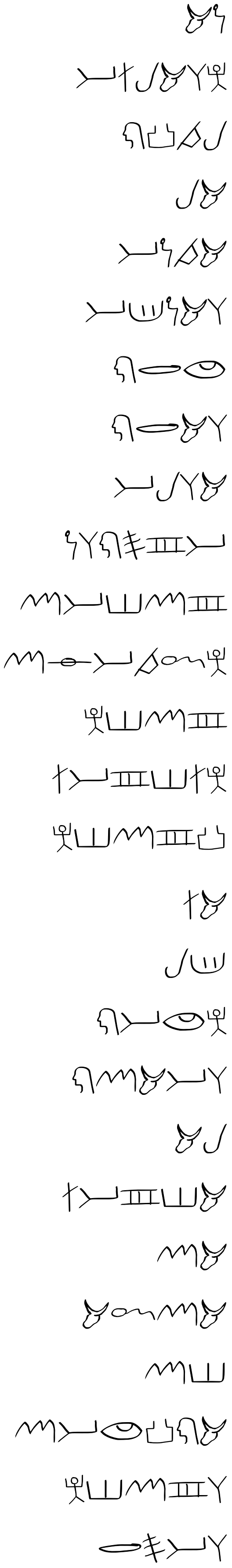

	o·wd		
[Abraham] spoke	le·dab·ber		
to [the LORD]	e·law	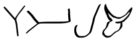	
He answered	vay·yo·mar		
“ Suppose	u·lay	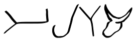	
are found	yim·ma·tse·un		
there ? ”	sham		
forty	ar·ba·eem		
	vay·yo·mer		
I will not	lo		
do it ”	e·e·seh		
“ On account	ba·a·vur		
of the forty	ha·ar·ba·eem		
Then [Abraham] said	vay·yo·mer		Genesis 18:30
not	al		
	na		
be angry	yi·char	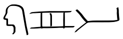	
“ May the Lord	la·do·nay	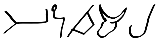	
but let me speak [further]	va·a·dab·be·rah	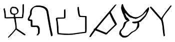	
Suppose	u·lay	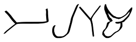	
are found	yim·ma·tse·un		
there ? ”	sham		
thirty	she·lo·sheem		
He replied	vay·yo·mer		
I will not	lo		
do it ”	e·e·seh		
“ If	im		

I find	em·tsa		
there	sham		
thirty	she·lo·sheem		
And [Abraham] said	vay·yo·mer		Genesis 18:31
“ Now that	hin·neh		
	na		
I have ventured	ho·w·al·tee		
to speak	le·dab·ber		
to	el		
the Lord	a·do·nay		
suppose	u·lay	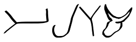	
are found	yim·ma·tse·un		
there ? ”	sham		
twenty	es·reem	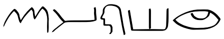	
He answered	vay·yo·mer		
I will not	lo		
destroy [it] ”	ash·cheet	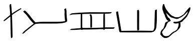	
“ On account	ba·a·vur		
of the twenty	ha·es·reem		
Finally, [Abraham] said	vay·yo·mer		Genesis 18:32
not	al		
	na		
be angry	yi·char	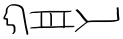	
“ May the Lord	la·do·nay	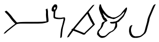	
but let me speak	va·a·dab·be·rah	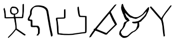	
	akh		
once more	hap·pa·am		

Suppose	u·lay	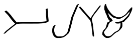	
are found	yim·ma·tse·un		
there ? ”	sham		
ten	a·sa·rah		
And He answered	vay·yo·mer		
I will not	lo		
destroy [it] ”	ash·cheet	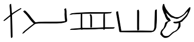	
“ On account	ba·a·vur	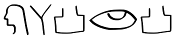	
of the ten	ha·a·sa·rah		
He departed	vay·ye·lekh	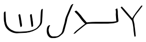	Genesis 18:33
the LORD	YHVH		
When	ka·a·sher		
had finished	kil·lah	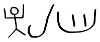	
speaking	le·dab·ber		
with	el		
Abraham	av·ra·ham	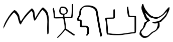	
and Abraham	ve·av·ra·ham		
returned	shav		
home	lim·qo·mo	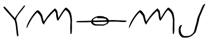	
arrived	vay·ya·vo·u	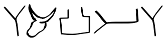	Genesis 19:1
Now the two	she·ne	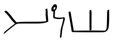	
angels	ham·mal·a·kheem		
at Sodom	se·do·mah		
in the evening	ba·e·rev		
and Lot	ve·lo·wt		
was sitting	yo·shev		
in the gateway	be·sha·ar		

of [the city]	se·dom	
saw them	vay·yar	
When Lot	lo·wt	
he got up	vay·ya·qam	
to meet them	liq·ra·tam	
bowed	vay·yish·ta·chu	
facedown	ap·pa·yim	
	a·re·tsah	
and said	vay·yo·mer	Genesis 19:2
“	hin·neh	
	na	
My lords	a·do·nay	
turn aside	su·ru	
please	na	
into	el	
the house	bet	
of your servant	av·de·khem	
and spend the night	ve·lee·nu	
wash	ve·ra·cha·tsu	
your feet	rag·le·khem	
Then you can rise early	ve·hish·kam·tem	
and go	va·ha·lakh·tεm	
on your way ”	le·dar·ke·khem	
they answered	vay·yo·me·ru	
“ No ”	lo	
	kee	
in the square ”	va·re·cho·wv	

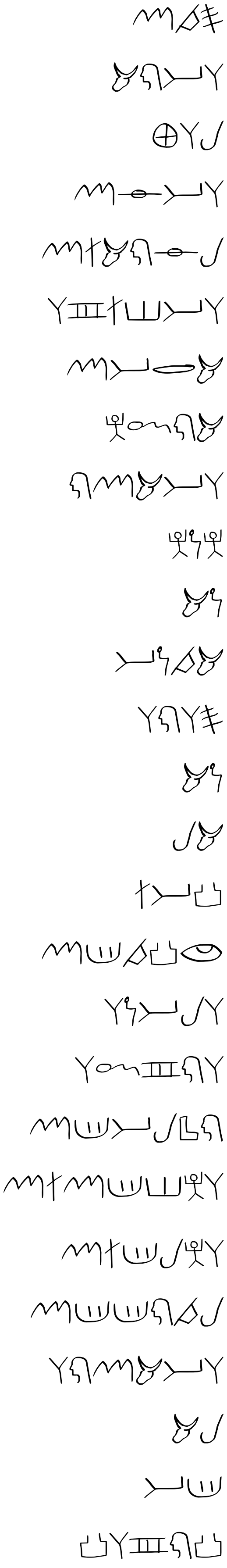

“ we will spend the night	na·leen	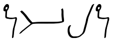	
But [Lot] insisted	vay·yiph·tsar		Genesis 19:3
	bam		
so strongly	me·od		
that they followed	vay·ya·su·ru		
him	e·law	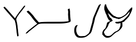	
	vay·ya·vo·u	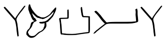	
into	el		
his house	be·to	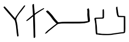	
He prepared	vay·ya·as		
for them	la·hem		
a feast	mish·teh		
unleavened bread	u·mats·tso·wt		
and baked	a·phah		
and they ate	vay·yo·khe·lu		
Before	te·rem		Genesis 19:4
they had gone to bed	yish·ka·vu	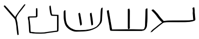	
the men	ve·an·she	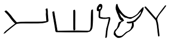	
of the city	ha·eer		
	an·she		
of Sodom	se·dom		
surrounded	na·sab·bu		
	al		
the house	hab·ba·yit	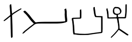	
both young	min·na·ar		
and	ve·ad		
old	za·qen	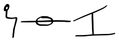	

all	kal	𐤊𐤋	
	ha·am	𐤄𐤏𐤌	
	miq·qa·tseh	𐤌𐤒𐤑𐤄	
They called out	vay·yiq·re·u	𐤅𐤉𐤒𐤓𐤀𐤅	Genesis 19:5
to	el	𐤀𐤋	
Lot	lo·wt	𐤋𐤅𐤈	
saying	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
	lo	𐤋𐤅	
“ Where	ay·yeh	𐤀𐤉𐤄	
are the men	ha·a·na·sheem	𐤄𐤀𐤍𐤔𐤉𐤌	
who	a·sher	𐤀𐤔𐤓	
came	ba·u	𐤁𐤀𐤅	
to you tonight	e·le·kha	𐤀𐤋𐤉𐤊	
?	hal·la·ye·lah	𐤄𐤋𐤉𐤋𐤄	
Send them out	ho·w·tsee·em	𐤄𐤅𐤑𐤉𐤀𐤌	
to us	e·le·nu	𐤀𐤋𐤉𐤍𐤅	
so we can have relations	ve·ne·de·ah	𐤅𐤍𐤃𐤏𐤄	
with them ! ”	o·tam	𐤀𐤕𐤌	
went	vay·ye·tse	𐤅𐤉𐤑𐤀	Genesis 19:6
to meet them	a·le·hem	𐤀𐤋𐤄𐤌	
Lot	lo·wt	𐤋𐤅𐤈	
outside	hap·pet·chah	𐤄𐤐𐤕𐤇𐤄	
the door	ve·had·de·let	𐤅𐤄𐤃𐤋𐤕	
shutting	sa·gar	𐤎𐤂𐤓	
behind him	a·cha·raw	𐤀𐤇𐤓𐤉𐤅	
he pleaded	vay·yo·mar	𐤅𐤉𐤀𐤌𐤓	Genesis 19:7
“ don’t	al	𐤀𐤋	

“ Please	na		
my brothers ”	a·chay	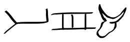	
do such a wicked thing !	ta·re·u		
Look	hin·neh		Genesis 19:8
	na		
I have	lee	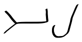	
two	she·te	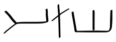	
daughters	va·no·wt		
who	a·sher		
have never	lo		
slept with	ya·de·u		
a man	eesh	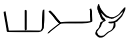	
Let me bring	o·w·tsee·ah		
	na		
them	et·hen		
to you	a·le·khem	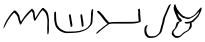	
and you can do	va·a·su		
to them	la·hen		
as you please	kat·to·wv		
	be·e·ne·khem	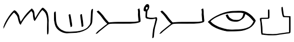	
But	raq	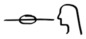	
men	la·a·na·sheem	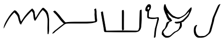	
to these	ha·el		
do not	al		
do	ta·a·su		
anything	da·var		
for	kee	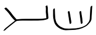	

	al	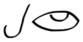	
	ken	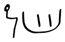	
they have come	ba·u	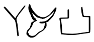	
under the protection	be·tsel	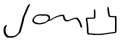	
of my roof ”	qo·ra·tee	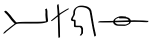	
they replied	vay·yo·me·ru	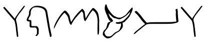	Genesis 19:9
“ Get out of the way	gesh	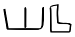	
! ”	ha·le·ah	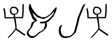	
And they declared	vay·yo·me·ru	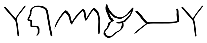	
“ This one	ha·e·chad	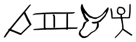	
came here	ba	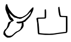	
as a foreigner	la·gur	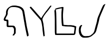	
and he is already acting like a judge	vay·yish·pot	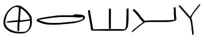	
!	sha·pho·wt	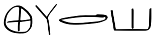	
Now	at·tah	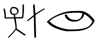	
we will treat you worse	na·ra	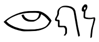	
	le·kha	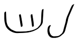	
than them ”	me·hem	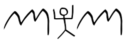	
And they pressed	vay·yiph·tse·ru	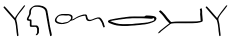	
	va·eesh	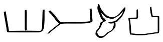	
in on Lot	be·lo·wt	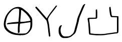	
	me·od	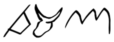	
and moved in	vay·yig·ge·shu	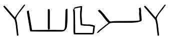	
to break down	lish·bor	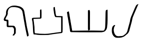	
the door	had·da·let	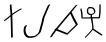	
reached out	vay·yish·le·chu	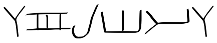	Genesis 19:10
But the men [inside]	ha·a·na·sheem	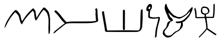	

-	et	
	ya·dam	
pulled	vay·ya·vee·u	
-	et	
Lot	lo·wt	
with them	a·le·hem	
into the house	hab·ba·ye·tah	
-	ve·et	
the door	had·de·let	
and shut	sa·ga·ru	
And	ve·et	Genesis 19:11
the men	ha·a·na·sheem	
-	a·sher	
at the entrance	pe·tach	
	hab·ba·yit	
they struck	hik·ku	
with blindness	bas·san·ve·reem	
young	miq·qa·ton	
and	ve·ad	
old	ga·do·wl	
so that they wearied themselves	vay·yil·u	
[trying] to find	lim·tso	
the door	hap·pa·tach	
said	vay·yo·me·ru	Genesis 19:12
Then the [two] men	ha·a·na·sheem	
to	el	
Lot	lo·wt	

else	od	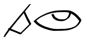	
“ Do	mee	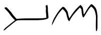	
you have anyone	le·kha	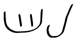	
here —	phoh	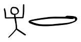	
a son-in-law	cha·tan	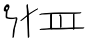	
your sons	u·va·ne·kha	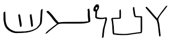	
or daughters	u·ve·no·te·kha	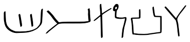	
or anyone	ve·khol	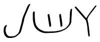	
who belongs	a·sher	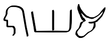	
to you ?	le·kha	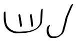	
else in the city	ba·eer	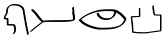	
Get them out	ho·w·tse	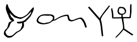	
of	min	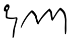	
here	ham·ma·qo·wm	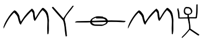	
because	kee	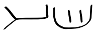	Genesis 19:13
are about to destroy	mash·chi·teem	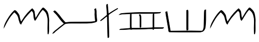	
we	a·nach·nu	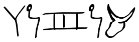	
-	et	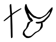	
place	ham·ma·qo·wm	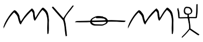	
this	haz·zeh	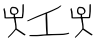	
For	kee	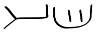	
[against its people] is so great	ga·de·lah	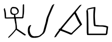	
the outcry	tsa·a·qa·tam	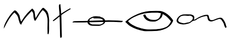	
to	et	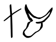	
	pe·ne	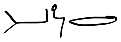	
the LORD	YHVH	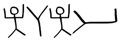	
has sent us	vay·shal·le·che·nu	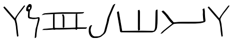	

that [He]	YHVH	𐤉𐤄𐤅𐤄	
to destroy it ”	le·sha·cha·tah	𐤋𐤔𐤇𐤕𐤄	
went out	vay·ye·tse	𐤅𐤉𐤑𐤀	Genesis 19:14
So Lot	lo·wt	𐤋𐤅𐤈	
and spoke	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	
to	el	𐤀𐤋	
the sons-in-law	cha·ta·naw	𐤇𐤕𐤍𐤉𐤅	
who were pledged in marriage to	lo·qe·che	𐤋𐤒𐤇𐤉	
his daughters	ve·no·taw	𐤁𐤍𐤕𐤉𐤅	
he said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ Get up ”	qu·mu	𐤒𐤅𐤌𐤅	
“ Get out	tse·u	𐤑𐤀𐤅	
of	min	𐤌𐤍	
place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	
this	haz·zeh	𐤄𐤆𐤄	
for	kee	𐤊𐤉	
is about to destroy	mash·cheet	𐤌𐤔𐤇𐤉𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
the city ! ”	ha·eer	𐤄𐤏𐤉𐤓	
he was	vay·hee	𐤅𐤉𐤄𐤉	
joking	khim·tsa·cheq	𐤊𐤌𐤑𐤇𐤒	
thought	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
But his sons-in-law	cha·ta·naw	𐤇𐤕𐤍𐤉𐤅	
At	u·khe·mo	𐤅𐤊𐤌𐤅	Genesis 19:15
daybreak	hash·sha·char	𐤄𐤔𐤇𐤓	
	a·lah	𐤏𐤋𐤄	

hurried	vay·ya·ee·tsu	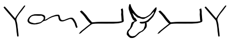	
the angels	ham·mal·a·kheem	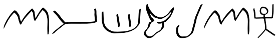	
Lot along	be·lo·wt	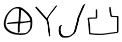	
saying	le·mor	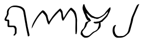	
“ Get up !	qum	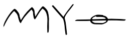	
Take	qach	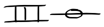	
-	et	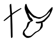	
your wife	ish·te·kha	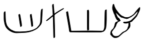	
-	ve·et	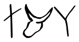	
and your two	she·te	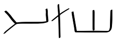	
daughters	ve·no·te·kha	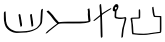	
who are here	han·nim·tsa·ot	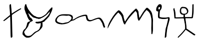	
or	pen	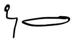	
you will be swept away	tis·sa·pheh	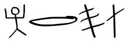	
in the punishment	ba·a·won	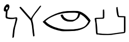	
of the city ”	ha·eer	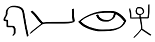	
But when [Lot] hesitated	vay·yit·mah·mah	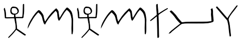	Genesis 19:16
grabbed	vay·ya·cha·zi·qu	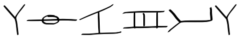	
the men	ha·a·na·sheem	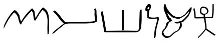	
his hand	be·ya·do	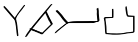	
and the hands	u·ve·yad	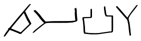	
of his wife	ish·to	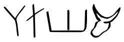	
and	u·ve·yad	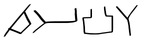	
his two	she·te	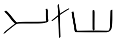	
daughters	ve·no·taw	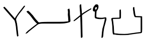	
compassion	be·chem·lat	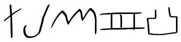	

because of the LORD’s	YHVH	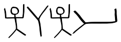	
for them	a·law	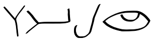	
And they led them	vay·yo·tsi·u·hu	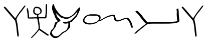	
safely	vay·yan·ni·chu·hu	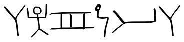	
out of	mi·chuts	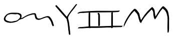	
the city	la·eer	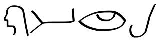	
-	vay·hee	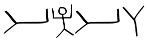	Genesis 19:17
As soon as the men had brought	khe·ho·w·tsee·am	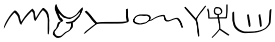	
them	o·tam	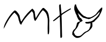	
out	ha·chu·tsah	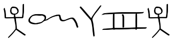	
one of them said	vay·yo·mer	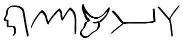	
“ Run	him·ma·let	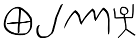	
for	al	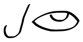	
your lives !	naph·she·kha	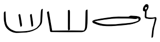	
Do not	al	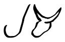	
look	tab·beet	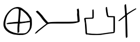	
back	a·cha·re·kha	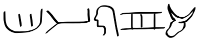	
and do not	ve·al	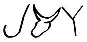	
stop	ta·a·mod	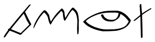	
anywhere	be·khal	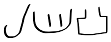	
on the plain !	hak·kik·kar	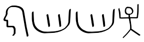	
to the mountains	ha·ha·rah	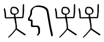	
Flee	him·ma·let	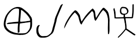	
or	pen	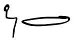	
you will be swept away ! ”	tis·sa·pheh	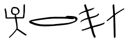	
replied	vay·yo·mer	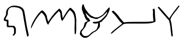	Genesis 19:18

But Lot	lo·wt	
	a·le·hem	
“ No	al	
please !	na	
my lords	a·do·nay	
has indeed	hin·neh	Genesis 19:19
	na	
found	ma·tsa	
Your servant	av·de·kha	
favor	chen	
in your sight	be·e·ne·kha	
great	vat·tag·del	
kindness	chas·de·kha	
-	a·sher	
and you have shown me	a·see·ta	
	im·ma·dee	
by sparing	le·ha·cha·yo·wt	
-	et	
my life	naph·shee	
But I	ve·a·no·khee	
cannot	lo	
	u·khal	
run	le·him·ma·let	
to the mountains	ha·ha·rah	
	pen	
will overtake me	tid·ba·qa·nee	
the disaster	ha·ra·ah	

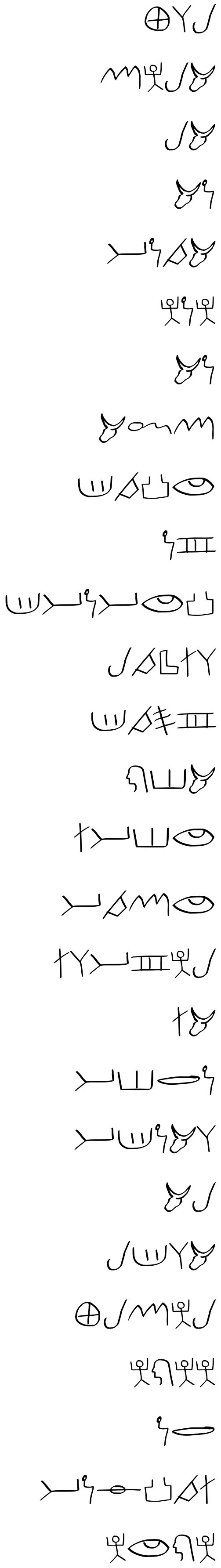

and I will die	va·mat·tee		
Look	hin·neh		Genesis 19:20
Please	na		
a town	ha·eer		
there [is]	haz·zot		
nearby	qe·ro·vah		
I can flee	la·nus	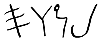	
where	sham·mah		
and it	ve·hee	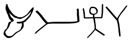	
is a small place	mits·ar		
let me flee	im·ma·le·tah		
	na		
there —	sham·mah		
not	ha·lo	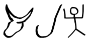	
a small place ?	mits·ar		
is it	hee		
will be saved ”	u·te·chee	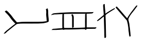	
Then my life	naph·shee		
he answered	vay·yo·mer		Genesis 19:21
	e·law	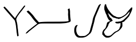	
“ Very well ”	hin·neh		
“ I will grant this request	na·sa·tee		
	pha·ne·kha	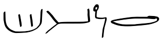	
as well	gam		
	lad·da·var		
	haz·zeh		
and will not	le·vil·tee	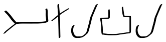	

demolish	ha·phe·kee	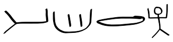	
-	et	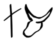	
the town	ha·eer	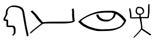	
-	a·sher	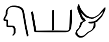	
you indicate	dib·bar·ta	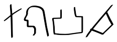	
Hurry !	ma·her	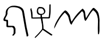	Genesis 19:22
Run	him·ma·let	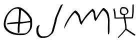	
there quickly	sham·mah	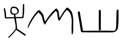	
for	kee	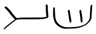	
I cannot	lo	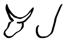	
	u·khal	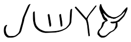	
do	la·a·so·wt	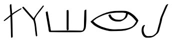	
anything	da·var	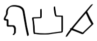	
until	ad	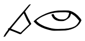	
you reach	bo·a·kha	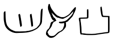	
it ”	sham·mah	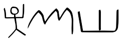	
That is why	al	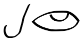	
	ken	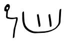	
was called	qa·ra	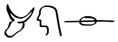	
	shem	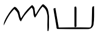	
the town	ha·eer	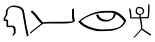	
Zoar	tso·w·ar	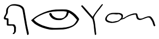	
And by the time the sun	hash·she·mesh	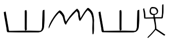	Genesis 19:23
had risen	ya·tsa	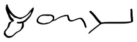	
over	al	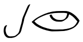	
the land	ha·a·rets	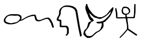	
Lot	ve·lo·wt	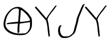	

had reached	ba	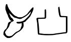	
Zoar	tso·a·rah	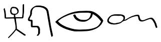	
Then the LORD	va·YHVH	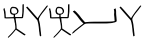	Genesis 19:24
rained down	him·teer	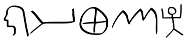	
on	al	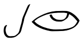	
Sodom	se·dom	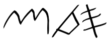	
	ve·al	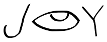	
and Gomorrah —	a·mo·rah	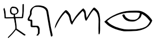	
sulfur	ga·phe·reet	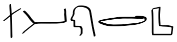	
and fire	va·esh	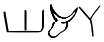	
from	me·et	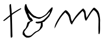	
the LORD	YHVH	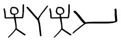	
out of	min	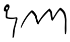	
the heavens	hash·sha·ma·yim	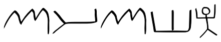	
Thus He destroyed	vay·ya·ha·phokh	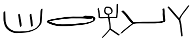	Genesis 19:25
-	et	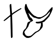	
cities	he·a·reem	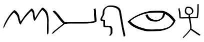	
these	ha·el	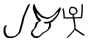	
-	ve·et	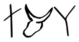	
and the entire	kal	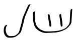	
plain	hak·kik·kar	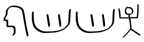	
including	ve·et	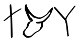	
all	kal	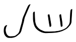	
the inhabitants	yo·she·ve	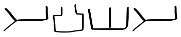	
of the cities	he·a·reem	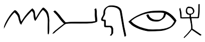	
and everything that grew	ve·tse·mach	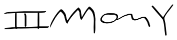	
on the ground	ha·a·da·mah	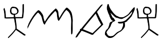	

looked	vat·tab·bet	𐤅𐤕𐤁𐤈	Genesis 19:26
But [Lot’s] wife	ish·to	𐤀𐤔𐤕𐤅	
back	me·a·cha·raw	𐤌𐤀𐤇𐤓𐤉𐤅	
and she became	vat·te·hee	𐤅𐤕𐤄𐤉	
a pillar	ne·tseev	𐤍𐤑𐤉𐤁	
of salt	me·lach	𐤌𐤋𐤇	
got up	vay·yash·kem	𐤅𐤉𐤔𐤊𐤌	Genesis 19:27
Abraham	av·ra·ham	𐤀𐤁𐤓𐤄𐤌	
Early the next morning	bab·bo·qer	𐤁𐤁𐤒𐤓	
and returned to	el	𐤀𐤋	
the place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	
where	a·sher	𐤀𐤔𐤓	
he had stood	a·mad	𐤏𐤌𐤃	
	sham	𐤔𐤌	
	et	𐤀𐤕	
before	pe·ne	𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
He looked	vay·yash·qeph	𐤅𐤉𐤔𐤒𐤐	Genesis 19:28
down	al	𐤏𐤋	
toward	pe·ne	𐤐𐤍𐤉	
Sodom	se·dom	𐤎𐤃𐤌	
and Gomorrah	va·a·mo·rah	𐤅𐤏𐤌𐤓𐤄	
	ve·al	𐤅𐤏𐤋	
and all	kal	𐤊𐤋	
	pe·ne	𐤐𐤍𐤉	
the land	e·rets	𐤀𐤓𐤑	
of the plain	hak·kik·kar	𐤄𐤊𐤊𐤓	

and he saw	vay·yar	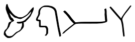	
	ve·hin·neh		
rising	a·lah		
the smoke	qee·tor	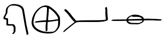	
from the land	ha·a·rets		
like smoke	ke·qee·tor	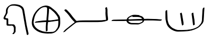	
from a furnace	hak·kiv·shan		
So	vay·hee	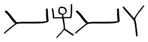	Genesis 19:29
destroyed	be·sha·chet	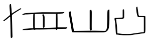	
when God	e·lo·heem		
-	et		
the cities	a·re		
of the plain	hak·kik·kar		
remembered	vay·yiz·kor		
He	e·lo·heem		
-	et		
Abraham	av·ra·ham	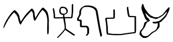	
and He brought	vay·shal·lach		
-	et		
Lot	lo·wt		
out of the	mit·to·wkh		
catastrophe	ha·ha·phe·khah		
that destroyed	ba·ha·phokh		
-	et		
the cities	he·a·reem		
where	a·sher		
had lived	ya·shav	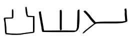	

	ba·hen		
[he]	lo·wt		
left	vay·ya·al	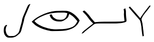	Genesis 19:30
Lot	lo·wt		
Zoar	mits·tso·w·ar		
and settled	vay·ye·shev		
in the mountains —	ba·har		
his two	u·she·te		
daughters	ve·no·taw		
and	im·mo		
for	kee	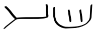	
he was afraid	ya·re		
to stay	la·she·vet		
in Zoar —	be·tso·w·ar		
lived	vay·ye·shev		
in a cave	bam·me·a·rah		
where [they]	hu		
	u·she·te		
	ve·no·taw		
said	vat·to·mer		Genesis 19:31
One day the older [daughter]	hab·be·khee·rah	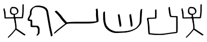	
to	el		
the younger	hats·tse·ee·rah		
“ Our father	a·vee·nu	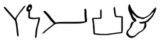	
is old	za·qen	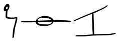	
man	ve·eesh	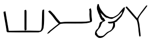	
and there is no	en	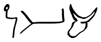	

in the land	ba·a·rets		
to sleep with	la·vo·w		
us	a·le·nu	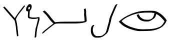	
as is the custom	ke·de·rekh		
over all	kal		
the earth	ha·a·rets		
Come	le·khah		Genesis 19:32
drunk	nash·qeh	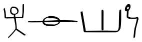	
-	et		
let us get our father	a·vee·nu	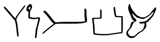	
with wine	ya·yin	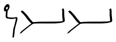	
so we can sleep	ve·nish·ke·vah	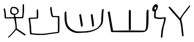	
with him	im·mo		
and preserve	u·ne·chay·yeh	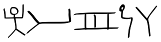	
[his]	me·a·vee·nu		
line ”	za·ra		
drunk	vat·tash·qe·na	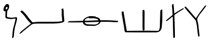	Genesis 19:33
-	et		
they got their father	a·vee·hen	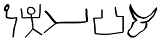	
with wine	ya·yin	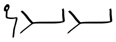	
night	bal·lay·lah	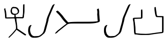	
So that	hu		
went in	vat·ta·vo	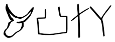	
and the firstborn	hab·be·khee·rah	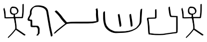	
and slept with	vat·tish·kav	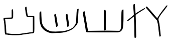	
-	et		
her father	a·vee·ha	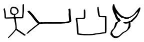	

he was not	ve·lo	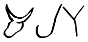	
aware	ya·da	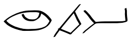	
when she lay down	be·shikh·vah	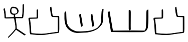	
or when she got up	u·ve·qu·mah	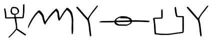	
-	vay·hee	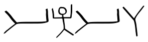	Genesis 19:34
The next day	mim·ma·cho·rat	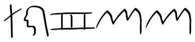	
said	vat·to·mer	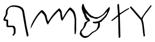	
the older [daughter]	hab·be·khee·rah	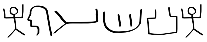	
to	el	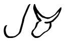	
the younger	hats·tse·ee·rah	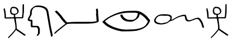	
“ Look	hen		
I slept with	sha·khav·tee	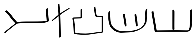	
last night	e·mesh	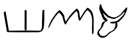	
-	et	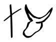	
my father	a·vee	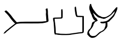	
Let us get him drunk	nash·qen·nu	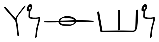	
with wine	ya·yin	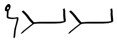	
again	gam	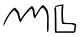	
tonight	hal·lay·lah	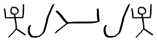	
so you can go in	u·vo·ee	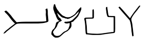	
[and] sleep	shikh·vee	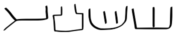	
with him	im·mo	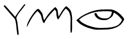	
and we can preserve	u·ne·chay·yeh	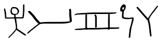	
our father’s	me·a·vee·nu	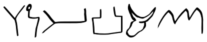	
line ”	za·ra	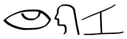	
drunk	vat·tash·qe·na	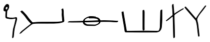	Genesis 19:35
So again	gam	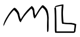	

night	bal·lay·lah	בלילה	
that	ha·hu	ההוא	
-	et	את	
they got their father	a·vee·hen	אביהן	
with wine	ya·yin	יין	
went in	vat·ta·qam	ותקם	
and the younger [daughter]	hats·tse·ee·rah	הצעירה	
and slept	vat·tish·kav	ותשכב	
with him	im·mo	עמו	
he was not	ve·lo	ולא	
aware	ya·da	ידע	
when she lay down	be·shikh·vah	בשכבה	
or when she got up	u·ve·qu·mah	ובקמה	
became pregnant	vat·ta·ha·re·na	ותהרין	Genesis 19:36
Thus both	she·te	שתי	
daughters	ve·no·wt	בנות	
of Lot’s	lo·wt	לוט	
by their father	me·a·vee·hen	מאביהן	
gave birth to	vat·te·led	ותלד	Genesis 19:37
The older [daughter]	hab·be·khee·rah	הבכירה	
a son	ben	בן	
and named him	vat·tiq·ra	ותקרא	
	she·mo	שמו	
Moab	mo·w·av	מואב	
He	hu	הוא	
is the father	a·vee	אבי	
of the Moabites	mo·w·av	מואב	

of	ad		
today	hay·yo·wm	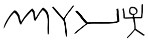	
The younger [daughter]	ve·hats·tse·ee·rah		Genesis 19:38
also	gam		
	hee		
gave birth to	ya·le·dah	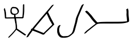	
a son	ben		
and she named	vat·tiq·ra	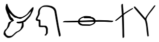	
him	she·mo		
	ben		
Ben-ammi	am·mee		
	hu		
He is the father	a·vee	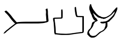	
of the Ammonites	ve·ne	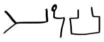	
	am·mo·wn		
of	ad		
today	hay·yo·wm		
journeyed	vay·yis·sa		Genesis 20:1
from there	mish·sham		
Now Abraham	av·ra·ham	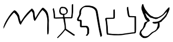	
to the region	ar·tsah		
of the Negev	han·ne·gev		
and settled	vay·ye·shev		
between	ben	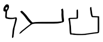	
Kadesh	qa·desh	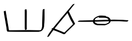	
	u·ven	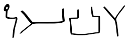	
and Shur	shur		

While he was staying	vay·ya·gar	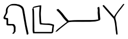	
in Gerar	big·rar	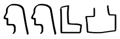	
said	vay·yo·mer	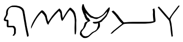	Genesis 20:2
Abraham	av·ra·ham	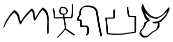	
of	el	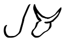	
Sarah	sa·rah	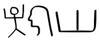	
his wife	ish·to	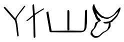	
is my sister ”	a·cho·tee	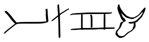	
“ She	hee	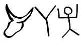	
brought	vay·yish·lach	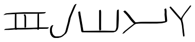	
So Abimelech	a·vee·me·lekh	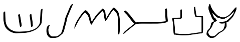	
king	me·lekh	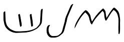	
of Gerar	ge·rar	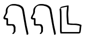	
to him	vay·yiq·qach	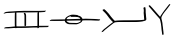	
-	et	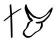	
had Sarah	sa·rah	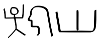	
came	vay·ya·vo	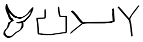	Genesis 20:3
God	e·lo·heem	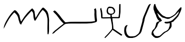	
to	el	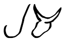	
Abimelech	a·vee·me·lekh	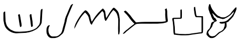	
in a dream	ba·cha·lo·wm	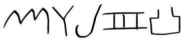	
One night, however	hal·la·ye·lah	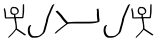	
and told	vay·yo·mer	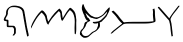	
him	lo	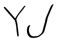	
-	hin·ne·kha	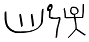	
“ You are as good as dead	met	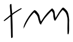	
because of	al	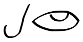	

the woman	ha·ish·shah		
-	a·sher		
you have taken	la·qach·ta	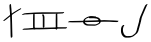	
for she	ve·hi·w		
is a married	be·u·lat		
woman. ”	ba·al		
Now Abimelech	va·a·vee·me·lekh	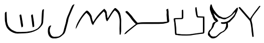	Genesis 20:4
had not	lo		
gone	qa·rav	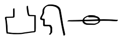	
near her	e·le·ha	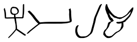	
so he replied	vay·yo·mar		
“ Lord	a·do·nay		
a nation	ha·go·w		
even though	gam		
it is innocent ?	tsad·deeq	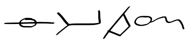	
would You destroy	ta·ha·rog		
Didn’t	ha·lo	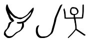	Genesis 20:5
[Abraham]	hu		
tell	a·mar		
me	lee	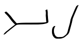	
is my sister ’?	a·cho·tee	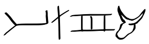	
‘ She	hee		
And she	ve·hee	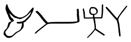	
	gam		
herself	hee		
said	a·me·rah		
is my brother ’	a·chee		

‘ He	hu		
in the integrity	be·tam		
of my heart	le·va·vee		
and the innocence	u·ve·niq·yon	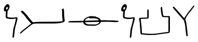	
of my hands ”	kap·pay		
I have done	a·see·tee	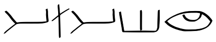	
this	zot		
said	vay·yo·mer		Genesis 20:6
to [Abimelech]	e·law	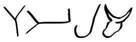	
Then God	ha·e·lo·heem		
in the dream	ba·cha·lom	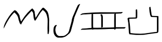	
“ Yes	gam		
I	a·no·khee		
know	ya·da·tee		
that	kee	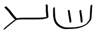	
with a clear	ve·tam		
conscience	le·va·ve·kha		
you did	a·see·ta	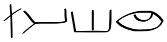	
this	zot		
have kept	va·ech·sokh		
	gam		
and so I	a·no·khee		
you	o·wt·kha		
from sinning	me·cha·to	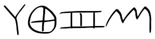	
against Me	lee	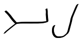	
That is why	al		
	ken	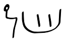	

I did not	lo		
let	ne·tat·tee·kha	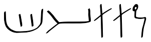	
you touch	lin·go·a		
her	e·le·ha	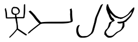	
Now	ve·at·tah		Genesis 20:7
return	ha·shev	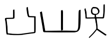	
wife	e·shet	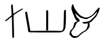	
the man’s	ha·eesh	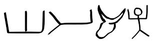	
for	kee	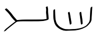	
is a prophet	na·vee	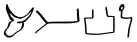	
he	hu		
he will pray	ve·yit·pal·lel		
for you	ba·ad·kha		
and you will live	vech·yeh	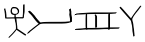	
But if	ve·im		
you do not	e·ne·kha	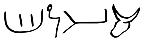	
restore her	me·sheev	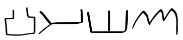	
be aware	da		
that	kee	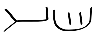	
you will surely	mo·wt		
die —	ta·mut		
you	at·tah		
and all	ve·khal		
who belong	a·sher		
to you ”	lakh	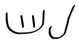	
got up	vay·yash·kem	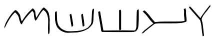	Genesis 20:8
Abimelech	a·vee·me·lekh	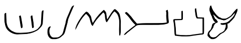	

Early the next morning	bab·bo·qer	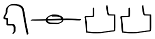	
and summoned	vay·yiq·ra	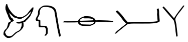	
all	le·khal		
his servants	a·va·daw		
and when he described to them	vay·dab·ber	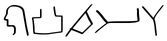	
-	et		
all	kal		
had happened	had·de·va·reem	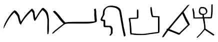	
that	ha·el·leh		
-	be·a·ze·ne·hem	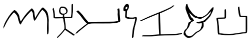	
were terrified	vay·yee·re·u	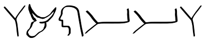	
the men	ha·a·na·sheem	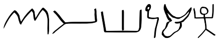	
	me·od		
called	vay·yiq·ra	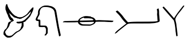	Genesis 20:9
Then Abimelech	a·vee·me·lekh	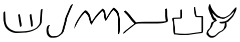	
Abraham	le·av·ra·ham		
and asked	vay·yo·mer		
	lo		
“ What	meh	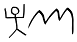	
have you done	a·see·ta	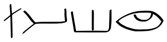	
to us ?	la·nu	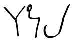	
How	u·meh		
have I sinned	cha·ta·tee		
against you	lakh	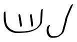	
that	kee	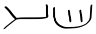	
you have brought	he·ve·ta	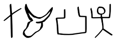	
upon me	a·lay	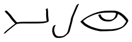	

and	ve·al		
my kingdom ?	mam·lakh·tee	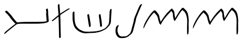	
guilt	cha·ta·ah		
such tremendous	ge·do·lah		
things	ma·a·seem		
that	a·sher		
should not	lo		
You have done	ye·a·su		
be done ”	a·see·ta	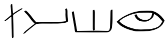	
to me	im·ma·dee		
also asked	vay·yo·mer		Genesis 20:10
Abimelech	a·vee·me·lekh	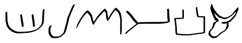	
	el		
Abraham	av·ra·ham	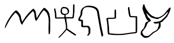	
“ What	mah	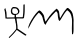	
prompted	ra·ee·ta		
	kee	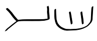	
you to do	a·see·ta		
-	et		
a thing ? ”	had·da·var		
such	haz·zeh		
replied	vay·yo·mer	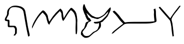	Genesis 20:11
Abraham	av·ra·ham		
	kee	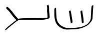	
“ I thought to myself	a·mar·tee		
‘ Surely	raq	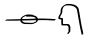	
there is no	en	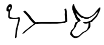	

fear	yir·at		
of God	e·lo·heem		
place	bam·ma·qo·wm		
in this	haz·zeh		
They will kill me	va·ha·ra·gu·nee		
on account of	al		
	de·var		
my wife ’	ish·tee		
Besides	ve·gam		Genesis 20:12
really	a·me·nah		
is my sister	a·cho·tee	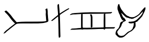	
the daughter	vat		
of my father —	a·vee	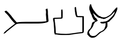	
she	hee		
though	akh		
not	lo		
the daughter	vat		
of my mother —	im·mee		
and she became	vat·te·hee		
my	lee	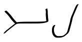	
wife	le·ish·shah		
-	vay·hee	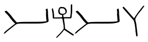	Genesis 20:13
So when	ka·a·sher		
had me journey	hit·u		
-	o·tee	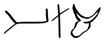	
God	e·lo·heem		
house	mib·bet	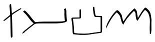	

from my father’s	a·vee	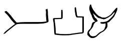	
I said	va·o·mar		
to [Sarah]	lah		
‘ This is how	zeh	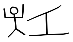	
your loyalty	chas·dekh		
-	a·sher		
you can show	ta·a·see		
to me :	im·ma·dee		
	el		
Wherever	kal		
	ham·ma·qo·wm	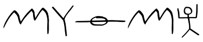	
-	a·sher		
we go	na·vo·w		
	sham·mah		
say	im·ree	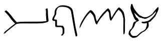	
of me	lee	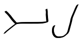	
my brother ”’”	a·chee	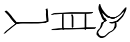	
“ He is	hu		
brought	vay·yiq·qach	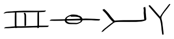	Genesis 20:14
So Abimelech	a·vee·me·lekh	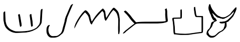	
sheep	tson		
and cattle	u·va·qar	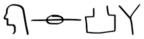	
menservants	va·a·va·deem		
and maidservants	u·she·pha·chot		
and he gave them	vay·yit·ten	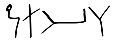	
to Abraham	le·av·ra·ham		
and restored	vay·ya·shev	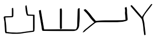	

to him	lo	𐤋𐤅	
-	et	𐤀𐤕	
Sarah	sa·rah	𐤔𐤓𐤄	
his wife	ish·to	𐤀𐤔𐤕𐤅	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 20:15
And Abimelech	a·vee·me·lekh	𐤀𐤁𐤉𐤌𐤋𐤊	
“ Look	hin·neh	𐤄𐤍𐤄	
my land	ar·tsee	𐤀𐤓𐤑𐤉	
is before you	le·pha·ne·kha	𐤋𐤐𐤍𐤉𐤊	
	bat·to·wv	𐤁𐤈𐤅𐤁	
”	be·e·ne·kha	𐤁𐤏𐤉𐤍𐤉𐤊	
Settle wherever you please	shev	𐤔𐤁	
to Sarah	u·le·sa·rah	𐤅𐤋𐤔𐤓𐤄	Genesis 20:16
And he said	a·mar	𐤀𐤌𐤓	
“ See	hin·neh	𐤄𐤍𐤄	
I am giving	na·tat·tee	𐤍𐤕𐤕𐤉	
a thousand [pieces]	e·leph	𐤀𐤋𐤐	
of silver	ke·seph	𐤊𐤎𐤐	
your brother	le·a·cheekh	𐤋𐤀𐤇𐤉𐤊	
	hin·neh	𐤄𐤍𐤄	
It [is]	hu	𐤄𐤅𐤀	
your	lakh	𐤋𐤊	
vindication	ke·sut	𐤊𐤎𐤅𐤕	
	e·na·yim	𐤏𐤉𐤍𐤉𐤌	
before all	le·khol	𐤋𐤊𐤋	
who	a·sher	𐤀𐤔𐤓	
are with you	it·takh	𐤀𐤕𐤊	

	ve·et		
you are completely	kol		
cleared ”	ve·no·kha·chat	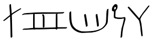	
prayed	vay·yit·pal·lel		Genesis 20:17
Then Abraham	av·ra·ham	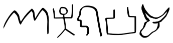	
to	el		
God	ha·e·lo·heem		
healed	vay·yir·pa		
and God	e·lo·heem		
-	et		
Abimelech	a·vee·me·lekh	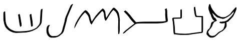	
-	ve·et		
and his wife	ish·to		
and his maidservants	ve·am·ho·taw		
so that they could again bear children —	vay·ye·le·du	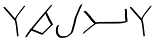	
for	kee	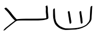	Genesis 20:18
had completely closed	a·tsor		
	a·tsar		
the LORD	YHVH		
	be·ad		
all	kal	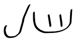	
the wombs	re·chem	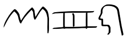	
household	le·vet	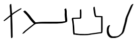	
in Abimelech’s	a·vee·me·lekh	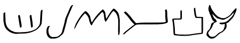	
on	al		
account	de·var		

Sarah	sa·rah	שרה	
wife	e·shet	אשת	
of Abraham’s	av·ra·ham	אברהם ס	
Now the LORD	va·YHVH	ויהוה	Genesis 21:1
attended	pa·qad	פקד	
-	et	את	
to Sarah	sa·rah	שרה	
as	ka·a·sher	כאשר	
He had said	a·mar	אמר	
did	vay·ya·as	ויעש	
and the LORD	YHVH	יהוה	
for Sarah	le·sa·rah	לשרה	
what	ka·a·sher	כאשר	
He had promised	dib·ber	דבר	
conceived	vat·ta·har	ותהר	Genesis 21:2
and bore	vat·te·led	ותלד	
So Sarah	sa·rah	שרה	
to Abraham	le·av·ra·ham	לאברהם	
a son	ben	בן	
in his old age	liz·qu·naw	לזקניו	
at the very time	lam·mo·w·ed	למועד	
-	a·sher	אשר	
had promised	dib·ber	דבר	
	o·to	אתו	
God	e·lo·heem	אלהים	
gave	vay·yiq·ra	ויקרא	Genesis 21:3
And Abraham	av·ra·ham	אברהם	

-	et		
the name	shem		
to the son	be·no	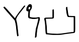	
-	han·no·w·lad		
-	lo		
-	a·sher		
bore	ya·le·dah	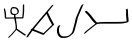	
to him	lo		
Sarah	sa·rah		
Isaac	yits·chaq		
circumcised him	vay·ya·mal	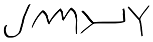	Genesis 21:4
Abraham	av·ra·ham	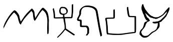	
-	et		
Isaac	yits·chaq		
When his son	be·no	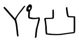	
	ben		
was eight	she·mo·nat	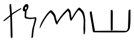	
days old	ya·meem	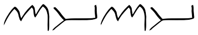	
as	ka·a·sher		
had commanded him	tsiw·vah		
-	o·to		
God	e·lo·heem		
Abraham	ve·av·ra·ham		Genesis 21:5
years old	ben		
was a hundred	me·at		
	sha·nah	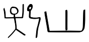	
was born	be·hiw·va·led	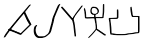	

to him	lo	לו	
-	et	את	
Isaac	yits·chaq	יצחק	
when his son	be·no	בנו	
said	vat·to·mer	ותאמר	Genesis 21:6
Then Sarah	sa·rah	שרה	
laugh	tse·choq	צחק	
has made	a·sah	עשה	
me	lee	לי	
“ God	e·lo·heem	אלהים	
and everyone	kal	כל	
who hears of this	hash·sho·me·a	השמע	
will laugh	yits·chaq	יצחק	
with me ”	lee	לי	
She added	vat·to·mer	ותאמר	Genesis 21:7
“ Who	mee	מי	
would have told	mil·lel	מלל	
Abraham	le·av·ra·ham	לאברהם	
would nurse	he·nee·qah	היניקה	
children ?	va·neem	בנים	
that Sarah	sa·rah	שרה	
Yet	kee	כי	
I have borne him	ya·lad·tee	ילדתי	
a son	ben	בן	
in his old age ”	liz·qu·naw	לזקניו	
grew	vay·yig·dal	ויגדל	Genesis 21:8
So the child	hay·ye·led	הילד	

and was weaned	vay·yig·ga·mal		
held	vay·ya·as		
and Abraham	av·ra·ham	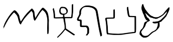	
feast	mish·teh		
a great	ga·do·wl		
on the day	be·yo·wm	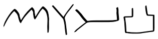	
was weaned	hig·ga·mel		
-	et		
Isaac	yits·chaq		
saw that	vat·te·re	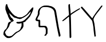	Genesis 21:9
But Sarah	sa·rah		
-	et		
the son	ben		
Hagar	ha·gar		
the Egyptian	ham·mits·reet		
whom	a·sher		
had borne	ya·le·dah	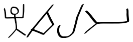	
to Abraham	le·av·ra·ham		
was mocking [her son]	me·tsa·cheq		
and she said	vat·to·mer		Genesis 21:10
to Abraham	le·av·ra·ham		
“ Expel	ga·resh		
slave woman	ha·a·mah		
the	haz·zot		
-	ve·et		
and her son	be·nah		
for	kee	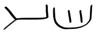	

will never	lo	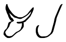	
share in the inheritance	yee·rash	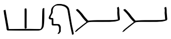	
son	ben	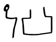	
the slave woman’s	ha·a·mah	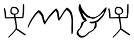	
	haz·zot	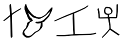	
with	im	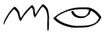	
my son	be·nee	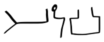	
	im	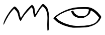	
Isaac ! ”	yits·chaq	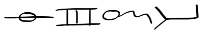	
distressed	vay·ye·ra	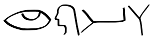	Genesis 21:11
Now this matter	had·da·var	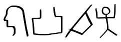	
greatly	me·od	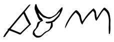	
	be·e·ne	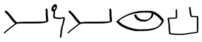	
Abraham	av·ra·ham	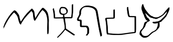	
	al	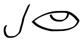	
because it concerned	o·w·dot	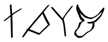	
his son [Ishmael]	be·no	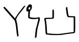	
said	vay·yo·mer	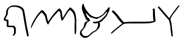	Genesis 21:12
But God	e·lo·heem	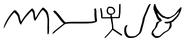	
to	el	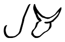	
Abraham	av·ra·ham	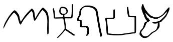	
“ Do not	al	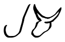	
be distressed	ye·ra	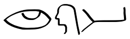	
	be·e·ne·kha	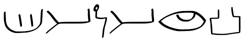	
about	al	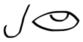	
the boy	han·na·ar	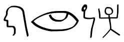	
	ve·al	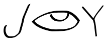	

and your maidservant	a·ma·te·kha		
everything	kol	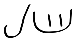	
that	a·sher		
tells	to·mar		
you	e·le·kha	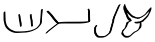	
Sarah	sa·rah		
Listen to	she·ma		
	be·qo·lah	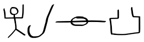	
for	kee	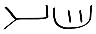	
through Isaac	ve·yits·chaq		
will be reckoned	yiq·qa·re	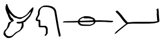	
your	le·kha	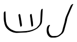	
offspring	za·ra		
But I will also	ve·gam		Genesis 21:13
-	et		
son	ben		
of the slave woman’s	ha·a·mah	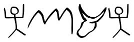	
a nation	le·go·w		
make	a·see·men·nu	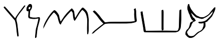	
because	kee	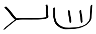	
is your offspring ”	zar·a·kha		
he	hu		
got up	vay·yash·kem	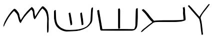	Genesis 21:14
Abraham	av·ra·ham	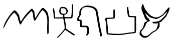	
Early in the morning	bab·bo·qer	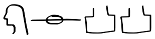	
took	vay·yiq·qach	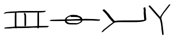	
bread	le·chem	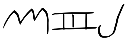	

and a skin of water	ve·che·mat	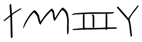	
	ma·yim	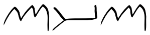	
	vay·yit·ten	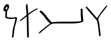	
	el		
Hagar’s	ha·gar		
put them	sam		
on	al		
shoulders	shikh·mah		
-	ve·et		
and sent her away with the boy	hay·ye·led	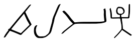	
	vay·shal·le·che·ha	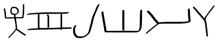	
She left	vat·te·lekh	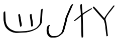	
and wandered	vat·te·ta		
in the Wilderness	be·mid·bar		
of	be·er		
Beersheba	sha·va		
was gone	vay·yikh·lu		Genesis 21:15
When the water	ham·ma·yim	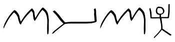	
in	min		
the skin	ha·che·met	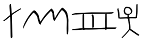	
she left	vat·tash·lekh	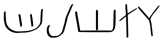	
-	et		
the boy	hay·ye·led	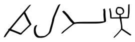	
under	ta·chat	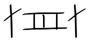	
one	a·chad	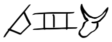	
of the bushes	has·see·chim	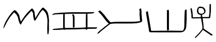	
Then she went off	vat·te·lekh	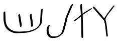	Genesis 21:16

and sat down	vat·te·shev		
	lah		
nearby	min·ne·ged		
away	har·cheq	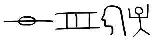	
about a bowshot	kim·ta·cha·ve		
	qe·shet	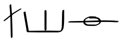	
for	kee	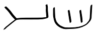	
she said	a·me·rah		
“ I cannot	al		
bear to watch	er·eh		
die ! ”	be·mo·wt		
the boy	hay·ya·led	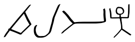	
And as she sat	vat·te·shev		
nearby	min·ne·ged		
she lifted up	vat·tis·sa		
-	et		
her voice	qo·lah	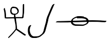	
and wept	vat·te·vek	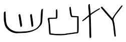	
heard	vay·yish·ma	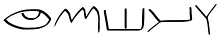	Genesis 21:17
Then God	e·lo·heem		
-	et		
the voice	qo·wl	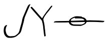	
of the boy	han·na·ar		
called	vay·yiq·ra	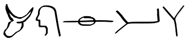	
and the angel	mal·akh		
of God	e·lo·heem		
to	el		

Hagar	ha·gar		
from	min		
heaven	hash·sha·ma·yim		
-	vay·yo·mer		
	lah		
“ What is wrong	mah	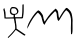	
	lakh	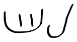	
Hagar ?	ha·gar		
Do not	al		
be afraid	tee·re·ee		
for	kee	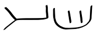	
has heard	sha·ma		
God	e·lo·heem		
	el		
the voice	qo·wl	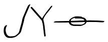	
of the boy	han·na·ar		
where	ba·a·sher		
he	hu		
lies	sham		
Get up	qu·mee		Genesis 21:18
lift up	se·ee		
-	et		
the boy	han·na·ar		
and take	ve·ha·cha·zee·qee	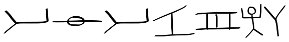	
-	et		
by the hand	ya·dekh		
him	bo		

for	kee	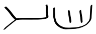	
nation ”	le·go·w		
into a great	ga·do·wl		
I will make him	a·see·men·nu	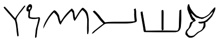	
opened	vay·yiph·qach		Genesis 21:19
Then God	e·lo·heem		
-	et		
her eyes	e·ne·ha		
and she saw	vat·te·re	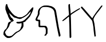	
a well	be·er		
of water	ma·yim	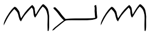	
So she went	vat·te·lekh	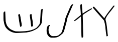	
and filled	vat·te·mal·le		
-	et		
the skin with water	ha·che·met	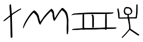	
	ma·yim	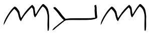	
a drink	vat·tashq		
-	et		
and gave the boy	han·na·ar		
was	vay·hee	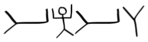	Genesis 21:20
And God	e·lo·heem		
with	et		
the boy	han·na·ar		
and he grew up	vay·yig·dal		
and settled	vay·ye·shev		
in the wilderness	bam·mid·bar		
and became	vay·hee	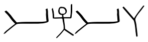	

a great	ro·veh	רבה	
archer	qash·shat	קשת	
And while he was dwelling	vay·ye·shev	וישב	Genesis 21:21
in the Wilderness	be·mid·bar	במדבר	
of Paran	pa·ran	פארן	
got	vat·tiq·qach	ותקח	
for him	lo	לו	
his mother	im·mo	אמו	
a wife	ish·shah	אשה	
from the land	me·e·rets	מארץ	
of Egypt	mits·ra·yim	מצרים	
-	vay·hee	ויהי	Genesis 21:22
time	ba·et	בעת	
At that	ha·hi·w	ההוא	
said	vay·yo·mer	ויאמר	
Abimelech	a·vee·me·lekh	אבימלך	
and Phicol	u·phee·khol	ופיכל	
the commander	sar	שר	
of his army	tse·va·o	צבאו	
to	el	אל	
Abraham	av·ra·ham	אברהם	
	le·mor	לאמר	
“ God	e·lo·heem	אלהים	
is with you	im·me·kha	עמך	
in all	be·khol	בכל	
that	a·sher	אשר	
you	at·tah	אתה	

do	o·seh		
Now, therefore	ve·at·tah		Genesis 21:23
swear	hish·sha·ve·ah		
to me	lee	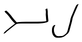	
before God	ve·lo·heem		
here	hen·nah		
that you will not	im		
deal falsely	tish·qor	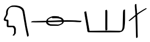	
with me	lee	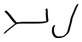	
or my children	u·le·nee·nee	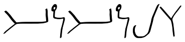	
or descendants	u·le·nekh·dee	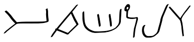	
the same kindness	ka·che·sed	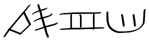	
that	a·sher		
I have shown	a·see·tee	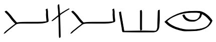	
to you ”	im·me·kha		
Show	ta·a·seh		
to me	im·ma·dee		
and	ve·im		
to the country	ha·a·rets		
in which	a·sher		
you reside	gar·tah		
	bah		
replied	vay·yo·mer		Genesis 21:24
And Abraham	av·ra·ham	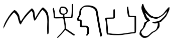	
“ I	a·no·khee		
swear it. ”	ish·sha·ve·a		
complained	ve·ho·w·khi·ach	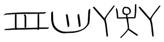	Genesis 21:25

But when Abraham	av·ra·ham	אברהם	
-	et	את	
to Abimelech	a·vee·me·lekh	אבימלך	
about	al	על	
	o·do·wt	אדות	
a well	be·er	באר	
	ham·ma·yim	המים	
that	a·sher	אשר	
had seized	ga·ze·lu	גזלו	
servants	av·de	עבדי	
Abimelech’s	a·vee·me·lekh	אבימלך	
replied	vay·yo·mer	ויאמר	Genesis 21:26
Abimelech	a·vee·me·lekh	אבימלך	
“ I do not	lo	לא	
know	ya·da·tee	ידעתי	
who	mee	מי	
has done	a·sah	עשה	
-	et	את	
	had·da·var	הדבר	
this	haz·zeh	הזה	
	ve·gam	וגם	
You	at·tah	אתה	
did not	lo	לא	
tell	hig·gad·ta	הגדת	
me	lee	לי	
	ve·gam	וגם	
so I	a·no·khee	אנכי	

have not	lo	
heard	sha·ma·tee	
about it until today	bil·tee	
”	hay·yo·wm	
brought	vay·yiq·qach	Genesis 21:27
So Abraham	av·ra·ham	
sheep	tson	
and cattle	u·va·qar	
and gave them	vay·yit·ten	
to Abimelech	la·a·vee·me·lekh	
made	vay·yikh·re·tu	
and the two men	she·ne·hem	
a covenant	be·reet	
separated	vay·yats·tsev	Genesis 21:28
Abraham	av·ra·ham	
-	et	
seven	she·va	
ewe lambs	kiv·sot	
from the flock	hats·tson	
	le·vad·de·hen	
asked	vay·yo·mer	Genesis 21:29
and Abimelech	a·vee·me·lekh	
	el	
[him]	av·ra·ham	
“ Why	mah	
	hen·nah	
seven	she·va	

ewe lambs ? ”	ke·va·sot	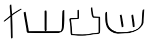	
these	ha·el·leh		
-	a·sher	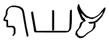	
have you set apart	hits·tsav·ta		
	le·vad·da·nah		
He replied	vay·yo·mer		Genesis 21:30
	kee	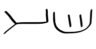	
	et		
the seven	she·va	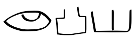	
ewe lambs	ke·va·sot	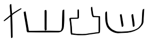	
“ You are to accept	tiq·qach	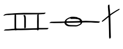	
from my hand	mee·ya·dee	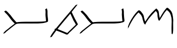	
	ba·a·vur		
	tih·yeh	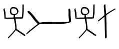	
	lee	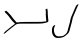	
as my witness	le·e·dah		
that	kee	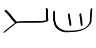	
I dug	cha·phar·tee		
-	et		
well ”	hab·be·er		
this	haz·zot		
So	al		Genesis 21:31
	ken	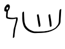	
was called	qa·ra	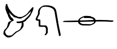	
place	lam·ma·qo·wm	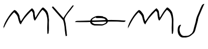	
that	ha·hu	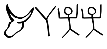	
	be·er		

Beersheba	sha·va		
because	kee	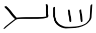	
it was there	sham		
of them swore an oath	nish·be·u	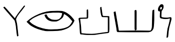	
that the two	she·ne·hem	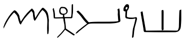	
After they had made	vay·yikh·re·tu		Genesis 21:32
the covenant	ve·reet	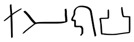	
	biv·er	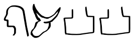	
at Beersheba	sha·va		
got up	vay·ya·qam	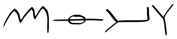	
Abimelech	a·vee·me·lekh	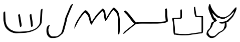	
and Phicol	u·phee·khol	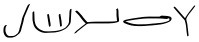	
the commander	sar		
of his army	tse·va·o		
and returned	vay·ya·shu·vu	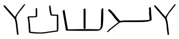	
to	el		
the land	e·rets		
of the Philistines	pe·lish·teem		
And [Abraham] planted	vay·yit·ta		Genesis 21:33
a tamarisk tree	e·shel		
	biv·er	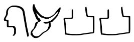	
in Beersheba	sha·va		
he called	vay·yiq·ra	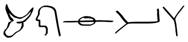	
and there	sham		
upon the name	be·shem		
of the LORD	YHVH		
God	el		

the Eternal	o·w·lam		
resided	vay·ya·gar	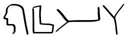	Genesis 21:34
And Abraham	av·ra·ham	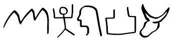	
in the land	be·e·rets		
of the Philistines	pe·lish·teem		
time	ya·meem	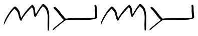	
for a long	rab·beem	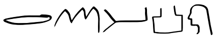	
-	vay·hee	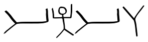	Genesis 22:1
Some time later	a·char	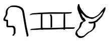	
	had·de·va·reem	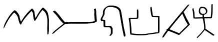	
	ha·el·leh		
God	ve·ha·e·lo·heem		
tested	nis·sah		
-	et		
Abraham	av·ra·ham	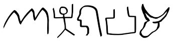	
and said	vay·yo·mer		
to him	e·law	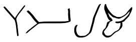	
“ Abraham ! ”	av·ra·ham	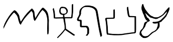	
he answered	vay·yo·mer		
“ Here I am ”	hin·ne·nee	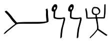	
[God] said	vay·yo·mer		Genesis 22:2
“ Take	qach	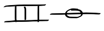	
	na		
-	et		
your son ”	bin·kha	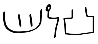	
-	et		
“ your only	ye·chee·de·kha	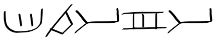	

whom	a·sher	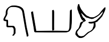	
you love	a·hav·ta	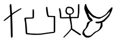	
-	et	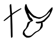	
son Isaac	yits·chaq	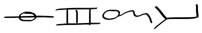	
and go	ve·lekh	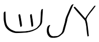	
	le·kha	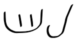	
to	el	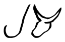	
the land	e·rets	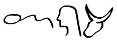	
of Moriah	ham·mo·ree·yah	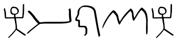	
Offer him	ve·ha·a·le·hu	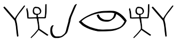	
there	sham	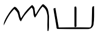	
as a burnt offering	le·o·lah	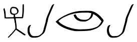	
on	al	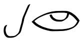	
one	a·chad	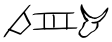	
of the mountains	he·ha·reem	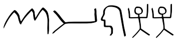	
which	a·sher	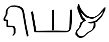	
I will show	o·mar	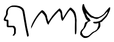	
you ”	e·le·kha	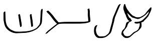	
got up early	vay·yash·kem	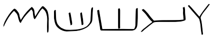	Genesis 22:3
So Abraham	av·ra·ham	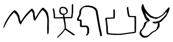	
the next morning	bab·bo·qer	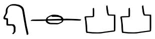	
saddled	vay·ya·cha·vosh	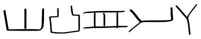	
-	et	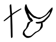	
his donkey	cha·mo·ro	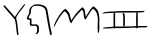	
and took	vay·yiq·qach	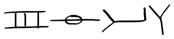	
-	et	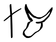	
two	she·ne	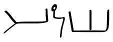	

of his servants	ne·a·raw	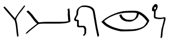	
along	it·to		
-	ve·et		
Isaac	yits·chaq		
and his son	be·no	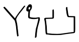	
He split	vay·vaq·qa	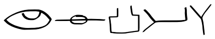	
the wood	a·tse		
for a burnt offering	o·lah		
and set out for	vay·ya·qam	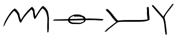	
	vay·ye·lekh	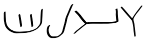	
	el		
the place	ham·ma·qo·wm	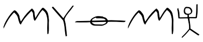	
-	a·sher		
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God	ha·e·lo·heem	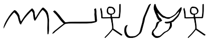	
day	bay·yo·wm	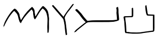	Genesis 22:4
On the third	hash·she·lee·shee	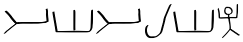	
looked up	vay·yis·sa	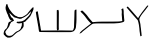	
Abraham	av·ra·ham	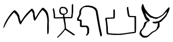	
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and saw	vay·yar	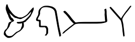	
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the place	ham·ma·qo·wm	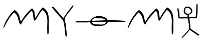	
in the distance	me·ra·choq	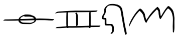	
told	vay·yo·mer		Genesis 22:5

Abraham	av·ra·ham	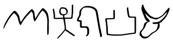	
	el	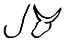	
his servants	ne·a·raw	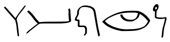	
“ Stay	she·vu	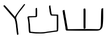	
	la·khem	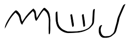	
here	poh	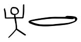	
with	im	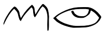	
the donkey ”	ha·cha·mo·wr	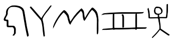	
and I	va·a·nee	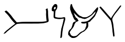	
“ The boy	ve·han·na·ar	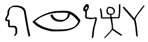	
will go	ne·le·khah	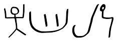	
over	ad	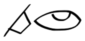	
there	koh	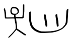	
to worship	ve·nish·ta·cha·veh	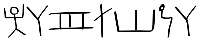	
and then we will return	ve·na·shu·vah	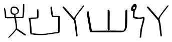	
to you ”	a·le·khem	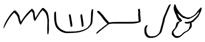	
took	vay·yiq·qach	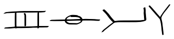	Genesis 22:6
Abraham	av·ra·ham	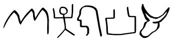	
-	et	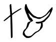	
the wood	a·tse	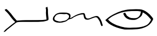	
for the burnt offering	ha·o·lah	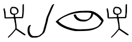	
and placed	vay·ya·sem	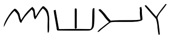	
it on	al	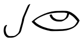	
Isaac	yits·chaq	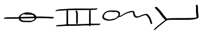	
his son	be·no	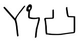	
He himself carried	vay·yiq·qach	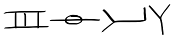	
	be·ya·do	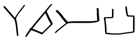	

-	et	את	
the fire	ha·esh	האש	
-	ve·et	ואת	
and the sacrificial knife	ham·ma·a·khe·let	המאכלת	
of them walked on	vay·ye·le·khu	וילכו	
and the two	she·ne·hem	שניהם	
together	yach·daw	יחדו	
said	vay·yo·mer	ויאמר	Genesis 22:7
Then Isaac	yits·chaq	יצחק	
to	el	אל	
Abraham	av·ra·ham	אברהם	
his father	a·vee	אביו	
-	vay·yo·mer	ויאמר	
“ My father ! ”	a·vee	אבי	
he replied	vay·yo·mer	ויאמר	
“ Here I am	hin·nen·nee	הנני	
my son ”	ve·nee	בני	
said Isaac	vay·yo·mer	ויאמר	
are here ”	hin·neh	הנה	
“ The fire	ha·esh	האש	
and the wood	ve·ha·e·tseem	והעצים	
“ but where	ve·ay·yeh	ואיה	
is the lamb	has·seh	השה	
for the burnt offering ? ”	le·o·lah	לעלה	
answered	vay·yo·mer	ויאמר	Genesis 22:8
Abraham	av·ra·ham	אברהם	
“ God	e·lo·heem	אלהים	

will provide	yir·eh		
Himself	lo		
the lamb	has·seh		
for the burnt offering	le·o·lah		
my son ”	be·nee	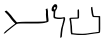	
walked on	vay·ye·le·khu	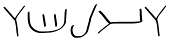	
And the two	she·ne·hem	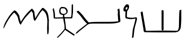	
together	yach·daw	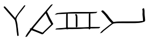	
When they arrived	vay·ya·vo·u	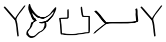	Genesis 22:9
at	el		
the place	ham·ma·qo·wm	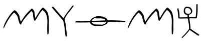	
	a·sher		
had designated	a·mar		
	lo		
God	ha·e·lo·heem		
built	vay·yi·ven	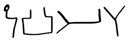	
there	sham		
Abraham	av·ra·ham	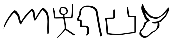	
-	et		
the altar	ham·miz·be·ach	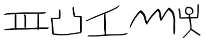	
and arranged	vay·ya·a·rokh		
-	et		
the wood	ha·e·tseem		
He bound	vay·ya·a·qod		
-	et		
Isaac	yits·chaq		
his son	be·no	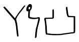	

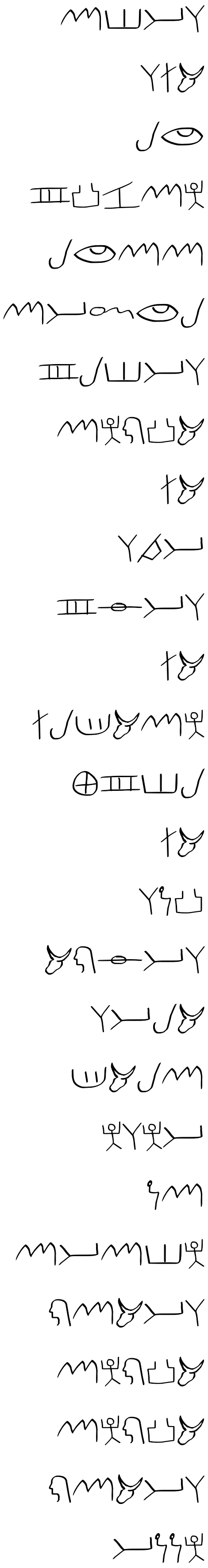

and placed	vay·ya·sem	
him	o·to	
on	al	
the altar	ham·miz·be·ach	
atop	mim·ma·al	
the wood	la·e·tseem	
reached out	vay·yish·lach	Genesis 22:10
Then Abraham	av·ra·ham	
-	et	
his hand	ya·do	
and took	vay·yiq·qach	
-	et	
the knife	ham·ma·a·khe·let	
to slaughter	lish·chot	
-	et	
his son	be·no	
called out	vay·yiq·ra	Genesis 22:11
to him	e·law	
Just then the angel	mal·akh	
of the LORD	YHVH	
from	min	
heaven	hash·sha·ma·yim	
-	vay·yo·mer	
“ Abraham	av·ra·ham	
Abraham ! ”	av·ra·ham	
he replied	vay·yo·mer	
“ Here I am ”	hin·ne·nee	

said [the angel]	vay·yo·mer		Genesis 22:12
“ Do not	al		
lay	tish·lach	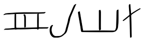	
a hand	ya·de·kha		
on	el		
the boy	han·na·ar		
	ve·al		
or do	ta·as		
to him ”	lo		
anything	me·ʾum·mah		
“ for	kee	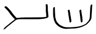	
now	at·tah		
I know	ya·da·tee		
that	kee	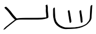	
fear	ye·re		
God	e·lo·heem		
you	at·tah		
since you have not	ve·lo		
withheld	cha·sakh·ta	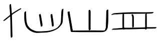	
-	et		
son	bin·kha	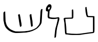	
-	et		
your only	ye·chee·de·kha	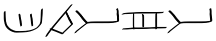	
from me ”	mim·men·nee		
looked up	vay·yis·sa	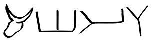	Genesis 22:13
Then Abraham	av·ra·ham	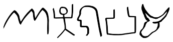	
-	et		

	e·naw		
and saw	vay·yar	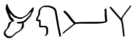	
	ve·hin·neh		
a ram	a·yil	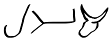	
behind [him]	a·char	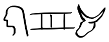	
caught	ne·e·chaz	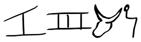	
in a thicket	bas·se·vakh		
by its horns	be·qar·naw	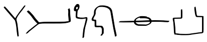	
went	vay·ye·lekh	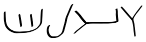	
So [he]	av·ra·ham	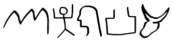	
and took	vay·yiq·qach	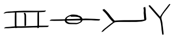	
-	et		
the ram	ha·a·yil	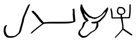	
and offered	vay·ya·a·le·hu		
it as a burnt offering	le·o·lah		
in place of	ta·chat	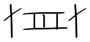	
his son	be·no	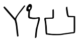	
called	vay·yiq·ra	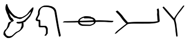	Genesis 22:14
And Abraham	av·ra·ham	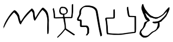	
	shem		
place	ham·ma·qo·wm	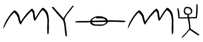	
that	ha·hu		
The LORD	YHVH		
Will Provide	yir·eh		
So	a·sher		
it is said	ye·a·mer		
to this day	hay·yo·wm	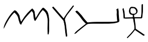	

“ On the mountain	be·har	בהר	
of the LORD	YHVH	יהוה	
it will be provided ”	ye·ra·eh	יראה	
called	vay·yiq·ra	ויקרא	Genesis 22:15
And the angel	mal·akh	מלאך	
of the LORD	YHVH	יהוה	
to	el	אל	
Abraham	av·ra·ham	אברהם	
a second time	she·neet	שנית	
from	min	מן	
heaven	hash·sha·ma·yim	השמים	
saying	vay·yo·mer	ויאמר	Genesis 22:16
“ By Myself	bee	בי	
I have sworn	nish·ba·tee	נשבעתי	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
that	kee	כי	
because	ya·an	יען	
-	a·sher	אשר	
you have done	a·see·ta	עשית	
-	et	את	
	had·da·var	הדבר	
this	haz·zeh	הזה	
and have not	ve·lo	ולא	
withheld	cha·sakh·ta	חשכת	
-	et	את	
son	bin·kha	בנך	

-	et		
your only	ye·chee·de·kha	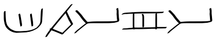	
I will surely	kee	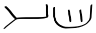	Genesis 22:17
bless you	va·rekh		
	a·va·rekh·kha		
and I will multiply	ve·har·bah		
	ar·beh		
-	et		
your descendants	zar·a·kha		
like the stars	ke·kho·wkh·ve	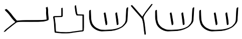	
in the sky	hash·sha·ma·yim		
and the sand	ve·kha·cho·wl		
-	a·sher		
on	al		
the seashore	se·phat		
	hay·yam	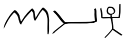	
will possess	ve·yi·rash	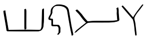	
Your descendants	zar·a·kha		
-	et		
the gates	sha·ar		
of their enemies	o·ye·vaw		
will be blessed	ve·hit·ba·ra·khu	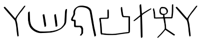	Genesis 22:18
And through your offspring	ve·zar·a·kha		
all	kol	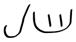	
nations	go·w·ye	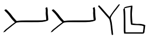	
of the earth	ha·a·rets		
because	e·qev		

-	a·sher	אשר	
you have obeyed	sha·ma·ta	שמעת	
My voice ”	be·qo·lee	בקלי	
went back	vay·ya·shav	וישב	Genesis 22:19
Abraham	av·ra·ham	אברהם	
to	el	אל	
his servants	ne·a·raw	נעריו	
and they got up	vay·ya·qu·mu	ויקמו	
and set out	vay·ye·le·khu	וילכו	
together	yach·daw	יחדו	
for	el	אל	
	be·er	באר	
Beersheba	sha·va	שבע	
settled	vay·ye·shev	וישב	
And Abraham	av·ra·ham	אברהם	
in	biv·er	בבאר	
Beersheba	sha·va	שבע׃	
Some time later	vay·hee	ויהי	Genesis 22:20
	a·cha·re	אחרי	
	had·de·va·reem	הדברים	
	ha·el·leh	האלה	
was told	vay·yug·gad	ויגד	
Abraham	le·av·ra·ham	לאברהם	
	le·mor	לאמר	
	hin·neh	הנה	
borne	ya·le·dah	ילדה	
“ Milcah	mil·kah	מלכה	

has also	gam		
	hee		
sons	ba·neem	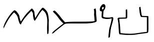	
Nahor :	le·na·cho·wr	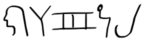	
to your brother	a·chee·kha	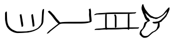	
-	et		Genesis 22:21
Uz	uts		
the firstborn	be·kho·ro		
-	ve·et		
Buz	buz		
his brother	a·chee	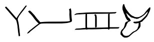	
-	ve·et		
Kemuel	qe·mu·el		
(the father	a·vee	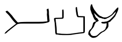	
of Aram)	a·ram		
-	ve·et		Genesis 22:22
Chesed	ke·sed		
-	ve·et		
Hazo	cha·zo	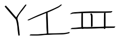	
-	ve·et		
Pildash	pil·dash		
-	ve·et		
Jidlaph	yid·laph		
-	ve·et		
and Bethuel ”	be·tu·el		
And Bethuel	u·ve·tu·el		Genesis 22:23
became the father of	ya·lad	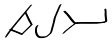	

-	et		
Rebekah	riv·qah	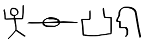	
eight [sons]	she·mo·nah		
these	el·leh	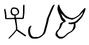	
bore	ya·le·dah	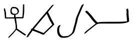	
Milcah	mil·kah	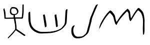	
Nahor	le·na·cho·wr	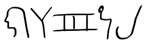	
brother	a·chee	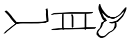	
to Abraham’s	av·ra·ham		
[Nahor’s] concubine	u·phee·lag·sho	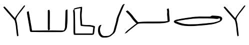	Genesis 22:24
whose name	u·she·mah	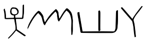	
was Reumah	re·u·mah		
bore	vat·te·led	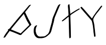	
Moreover	gam		
	hee		
-	et		
Tebah	te·vach	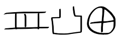	
-	ve·et		
Gaham	ga·cham	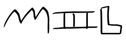	
-	ve·et		
Tahash	ta·chash	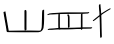	
-	ve·et		
and Maacah	ma·a·khah		
Now	vay·yih·yu	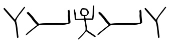	Genesis 23:1
lived to be	chay·ye	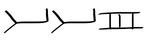	
Sarah	sa·rah		
127	me·ah		

years	sha·nah	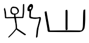	
	ve·es·reem		
old	sha·nah	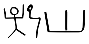	
	ve·she·va		
	sha·neem	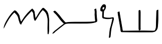	
	she·ne	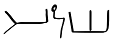	
	chay·ye	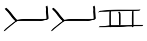	
	sa·rah		
died	vat·ta·mat		Genesis 23:2
[She]	sa·rah		
	be·qir·yat		
in Kiriath-arba	ar·ba		
(that is	hee		
Hebron)	chev·ro·wn		
in the land	be·e·rets		
of Canaan	ke·na·an		
went out	vay·ya·vo	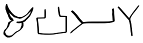	
and Abraham	av·ra·ham		
to mourn	lis·pod		
for [her]	le·sa·rah		
and to weep	ve·liv·ko·tah	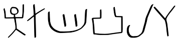	
got up	vay·ya·qam	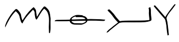	Genesis 23:3
Then Abraham	av·ra·ham		
from	me·al		
beside	pe·ne	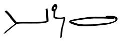	
his dead wife	me·to		
and said	vay·dab·ber	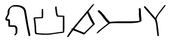	

to	el		
the Hittites	be·ne	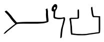	
	chet	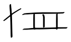	
	le·mor	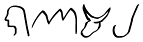	
a foreigner	ger		Genesis 23:4
and an outsider	ve·to·wo·shav		
“ I [am]	a·no·khee		
among you	im·ma·khem		
Give	te·nu	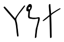	
me	lee	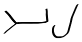	
site	a·chuz·zat	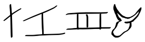	
a burial	qe·ver	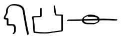	
among you	im·ma·khem	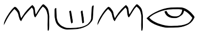	
so that I can bury	ve·eq·be·rah	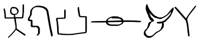	
my dead ”	me·tee		
	mil·le·pha·nay		
replied	vay·ya·a·nu		Genesis 23:5
The Hittites	ve·ne	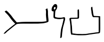	
	chet	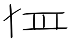	
-	et		
to Abraham	av·ra·ham	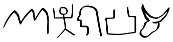	
	le·mor	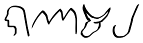	
	lo		
“ Listen to us	she·ma·e·nu		Genesis 23:6
sir	a·do·nee		
chosen one	ne·see	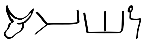	
are God’s	e·lo·heem		

You	at·tah	אתה	
among us	be·to·w·khe·nu	בתוכנו	
in the finest	be·miv·char	במבחר	
of our tombs	qe·va·re·nu	קברנו	
Bury	qe·vor	קבר	
-	et	את	
your dead	me·te·kha	מתך	
	eesh	איש	
of us	mim·men·nu	ממנו	
-	et	את	
his tomb	qiv·ro	קברו	
None	lo	לא	
will withhold	yikh·leh	יכלה	
-	mim·me·kha	ממך	
for burying	miq·qe·vor	מקבר	
your dead ”	me·te·kha	מתך	
rose	vay·ya·qam	ויקם	Genesis 23:7
Then Abraham	av·ra·ham	אברהם	
and bowed down	vay·yish·ta·chu	וישתחו	
before the people	le·am	לעם	
of the land	ha·a·rets	הארץ	
the Hittites	liv·ne	לבני	
	chet	חת	
he said	vay·dab·ber	וידבר	Genesis 23:8
to them	it·tam	אתם	
	le·mor	לאמר	
“ If	im	אם	

	yesh	
	et	
you are willing	naph·she·khem	
for me to bury	liq·bor	
-	et	
my dead ”	me·tee	
“	mil·le·pha·nay	
listen to me	she·ma·u·nee	
and approach	u·phig·u	
on my behalf	lee	
Ephron	be·eph·ro·wn	
son	ben	
of Zohar	tso·char	
to sell	ve·yit·ten	Genesis 23:9
me	lee	
-	et	
the cave	me·a·rat	
of Machpelah	ham·makh·pe·lah	
that belongs	a·sher	
to him	lo	
it	a·sher	
is at the end	biq·tseh	
of his field	sa·de·hu	
price	be·khe·seph	
for full	ma·le	
Let him sell it	yit·te·nen·nah	
to me	lee	

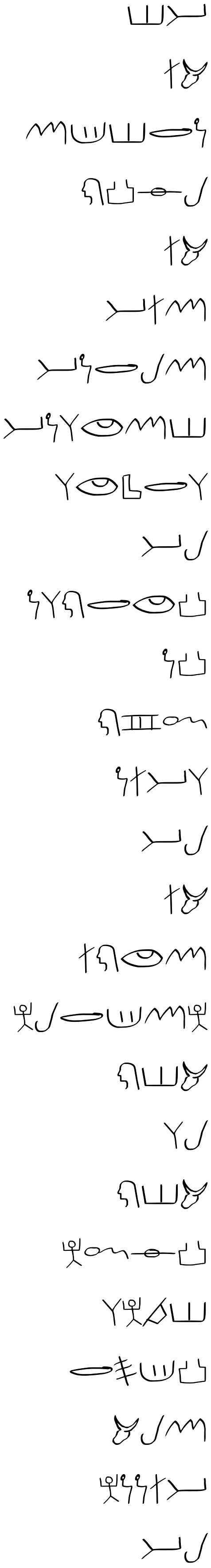

in your presence	be·to·wkh·khem		
site ”	la·a·chuz·zat	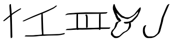	
so that [I may have] a burial	qa·ver	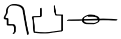	
Now Ephron	ve·eph·ro·wn		Genesis 23:10
was sitting	yo·shev		
among	be·to·wkh		
the sons	be·ne	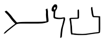	
of Heth	chet	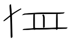	
answered	vay·ya·an	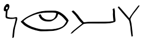	
Ephron	eph·ro·wn		
the Hittite	ha·chit·tee		
-	et		
Abraham	av·ra·ham	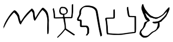	
So in the presence	be·a·ze·ne		
the Hittites	ve·ne	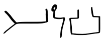	
	chet	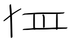	
of all	le·khol		
who had come	ba·e		
to the gate	sha·ar		
of his city	ee·ro	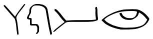	
	le·mor		
“ No	lo		Genesis 23:11
my lord	a·do·nee		
Listen to me	she·ma·e·nee		
the field	has·sa·deh		
I give	na·tat·tee		
you	lakh	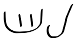	

you the cave	ve·ham·me·a·rah		
that is in it	a·sher		
-	bo		
to you	le·kha	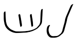	
and I give	ne·tat·tee·ha	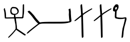	
in the presence	le·e·ne	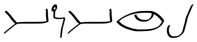	
of my people	ve·ne	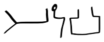	
	am·mee		
I give it	ne·tat·tee·ha	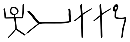	
	lakh	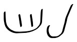	
Bury	qe·vor	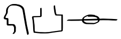	
your dead ”	me·te·kha	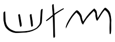	
bowed down	vay·yish·ta·chu		Genesis 23:12
Again Abraham	av·ra·ham	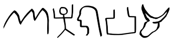	
before	liph·ne		
the people	am		
of the land	ha·a·rets		
and said	vay·dab·ber		Genesis 23:13
to	el		
Ephron	eph·ro·wn		
in their presence	be·a·ze·ne		
	am		
	ha·a·rets		
	le·mor	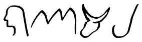	
	akh		
“ If	im		
you	at·tah		

will please	lu		
listen to me	she·ma·e·nee		
I will pay you	na·tat·tee		
the price	ke·seph		
of the field	has·sa·deh		
Accept	qach	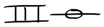	
it from me	mim·men·nee		
so that I may bury	ve·eq·be·rah	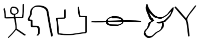	
-	et		
my dead	me·tee		
there ”	sham·mah		
answered	vay·ya·an	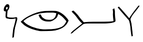	Genesis 23:14
Ephron	eph·ro·wn		
-	et		
Abraham	av·ra·ham	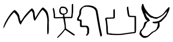	
-	le·mor	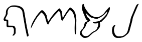	
	lo		
my lord	a·do·nee		Genesis 23:15
“ Listen to me	she·ma·e·nee		
The land	e·rets		
[is worth] four	ar·ba		
hundred	me·ot		
shekels	she·qel	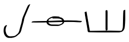	
of silver	ke·seph		
between you and me	be·nee	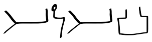	
?	u·ve·ne·kha	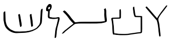	
but what	mah		

is that	hee		
-	ve·et		
your dead ”	me·te·kha	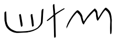	
Bury	qe·vor	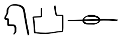	
agreed	vay·yish·ma		Genesis 23:16
Abraham	av·ra·ham	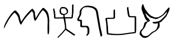	
to	el		
Ephron’s terms	eph·ro·wn		
weighed out	vay·yish·qol		
and	av·ra·ham	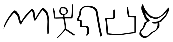	
[for him]	le·eph·ron		
-	et		
the price	hak·ke·seph		
-	a·sher		
he had named	dib·ber		
in the hearing	be·a·ze·ne		
of the Hittites	ve·ne	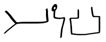	
:	chet	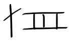	
four	ar·ba		
hundred	me·o·wt		
shekels	she·qel	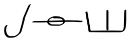	
of silver	ke·seph		
according to the standard	o·ver	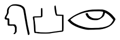	
of the merchants	las·so·cher	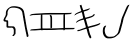	
were deeded over	vay·ya·qam	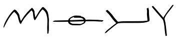	Genesis 23:17
field	se·deh		
So Ephron’s	eph·ro·wn		

-	a·sher		
at Machpelah	bam·makh·pe·lah	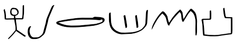	
-	a·sher		
near	liph·ne		
Mamre	mam·re		
-	has·sa·deh	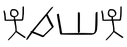	
the cave	ve·ham·me·a·rah		
that [was]	a·sher		
in it	bo		
and all	ve·khal		
the trees	ha·ets		
-	a·sher		
of the field	bas·sa·deh	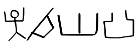	
-	a·sher		
within	be·khal		
the boundaries	ge·vu·lo	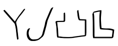	
	sa·veev	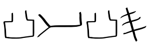	
to Abraham’s	le·av·ra·ham		Genesis 23:18
possession	le·miq·nah	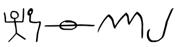	
in the presence	le·e·ne	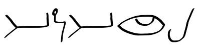	
the Hittites	ve·ne	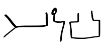	
	chet	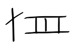	
of all	be·khol		
who had come	ba·e		
to the gate	sha·ar		
of his city	ee·ro	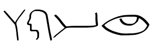	
After	ve·a·cha·re		Genesis 23:19

this	khen		
buried	qa·var	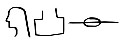	
Abraham	av·ra·ham		
-	et		
Sarah	sa·rah		
his wife	ish·to		
in	el		
the cave	me·a·rat		
of the field	se·deh		
at Machpelah	ham·makh·pe·lah	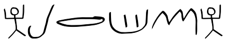	
near	al		
	pe·ne	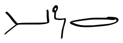	
Mamre	mam·re		
(that is	hee		
Hebron)	chev·ro·wn	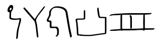	
in the land	be·e·rets		
of Canaan	ke·na·an		
were deeded	vay·ya·qam	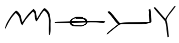	Genesis 23:20
So the field	has·sa·deh	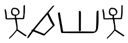	
cave	ve·ham·me·a·rah		
and its	a·sher		
	bo		
to Abraham	le·av·ra·ham		
site	la·a·chuz·zat	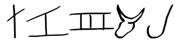	
as a burial	qa·ver	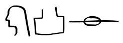	
	me·et		
by the Hittites	be·ne	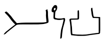	

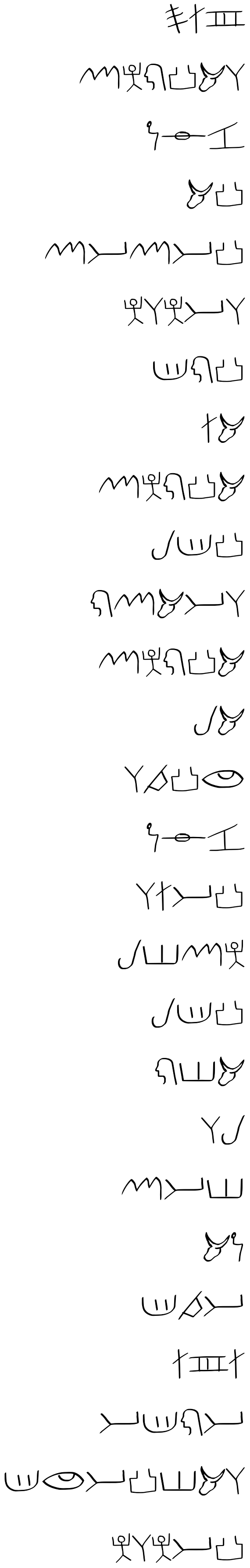

	chet	
By now Abraham	ve·av·ra·ham	Genesis 24:1
was old	za·qen	
and well along	ba	
in years	bay·ya·meem	
and the LORD	va·YHVH	
had blessed	be·rakh	
-	et	
him	av·ra·ham	
in every way	bak·kol	
instructed	vay·yo·mer	Genesis 24:2
So Abraham	av·ra·ham	
	el	
servant	av·do	
the chief	ze·qan	
of his household	be·to	
who managed	ham·mo·shel	
all he owned	be·khal	
-	a·sher	
	lo	
“ Place	seem	
	na	
your hand	ya·de·kha	
under	ta·chat	
my thigh	ye·re·khee	
and I will have you swear	ve·ash·bee·a·kha	Genesis 24:3
by the LORD	ba·YHVH	

the God	e·lo·he	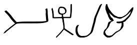	
of heaven	hash·sha·ma·yim	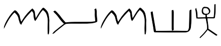	
and the God	ve·lo·he	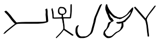	
of earth	ha·a·rets	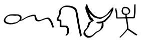	
that	a·sher	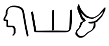	
you will not	lo	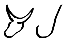	
take	tiq·qach	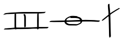	
a wife	ish·shah	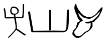	
for my son	liv·nee	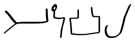	
from the daughters	mib·be·no·wt	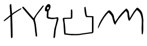	
of the Canaanites	hak·ke·na·a·nee	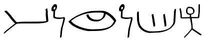	
whom	a·sher	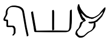	
I	a·no·khee	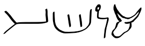	
am dwelling	yo·wo·shev	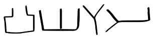	
among	be·qir·bo	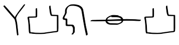	
but	kee	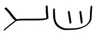	Genesis 24:4
to	el	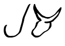	
my country	ar·tsee	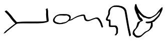	
and	ve·el	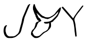	
my kindred	mo·w·lad·tee	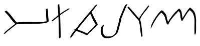	
will go	te·lekh	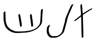	
to take	ve·la·qach·ta	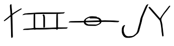	
a wife	ish·shah	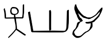	
for my son	liv·nee	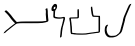	
Isaac ”	le·yits·chaq	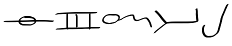	
asked	vay·yo·mer	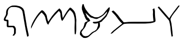	Genesis 24:5
him	e·law	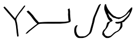	

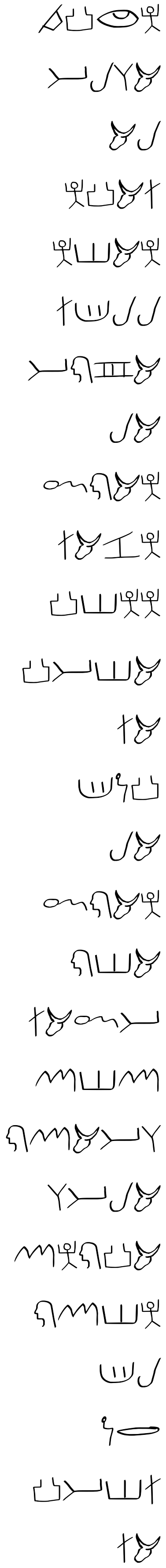

The servant	ha·e·ved	
“ What if	u·lay	
is unwilling	lo	
	to·veh	
the woman	ha·ish·shah	
to follow me	la·le·khet	
	a·cha·ray	
to	el	
land ?	ha·a·rets	
this	haz·zot	
Shall I then take your son back	he·ha·shev	
	a·sheev	
-	et	
	bin·kha	
to	el	
the land	ha·a·rets	
which	a·sher	
you came ? ”	ya·tsa·ta	
from	mish·sham	
replied	vay·yo·mer	Genesis 24:6
	e·law	
Abraham	av·ra·ham	
“ Make sure	hish·sha·mer	
	le·kha	
that you do not	pen	
back	ta·sheev	
-	et	

take my son	be·nee	𐤁𐤍𐤉	
there	sham·mah	𐤔𐤌𐤄	
The LORD	YHVH	𐤉𐤄𐤅𐤄	Genesis 24:7
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of heaven	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
who	a·sher	𐤀𐤔𐤓	
brought me	le·qa·cha·nee	𐤋𐤒𐤇𐤍𐤉	
house	mib·bet	𐤌𐤁𐤉𐤕	
from my father’s	a·vee	𐤀𐤁𐤉	
land	u·me·e·rets	𐤅𐤌𐤀𐤓𐤑	
and my native	mo·w·lad·tee	𐤌𐤅𐤋𐤃𐤕𐤉	
who	va·a·sher	𐤅𐤀𐤔𐤓	
spoke	dib·ber	𐤃𐤁𐤓	
to me	lee	𐤋𐤉	
and	va·a·sher	𐤅𐤀𐤔𐤓	
promised me on oath	nish·ba	𐤍𐤔𐤁𐤏	
	lee	𐤋𐤉	
saying	le·mor	𐤋𐤀𐤌𐤓	
‘ To your offspring	le·zar·a·kha	𐤋𐤆𐤓𐤏𐤊	
I will give	et·ten	𐤀𐤕𐤍	
-	et	𐤀𐤕	
land ’—	ha·a·rets	𐤄𐤀𐤓𐤑	
this	haz·zot	𐤄𐤆𐤀𐤕	
He	hu	𐤄𐤅𐤀	
will send	yish·lach	𐤉𐤔𐤋𐤇	
His angel	mal·a·kho	𐤌𐤋𐤀𐤊𐤅	
before you	le·pha·ne·kha	𐤋𐤐𐤍𐤉𐤊	

so that you can take	ve·la·qach·ta	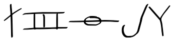	
a wife	ish·shah		
for my son	liv·nee		
from there	mish·sham		
And if	ve·im		Genesis 24:8
is unwilling	lo		
	to·veh		
the woman	ha·ish·shah		
to follow	la·le·khet	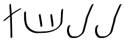	
you	a·cha·re·kha	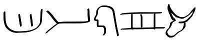	
then you are released	ve·niq·qee·ta	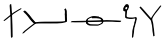	
oath of mine	mish·she·vu·a·tee		
from this	zot		
Only	raq	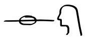	
-	et		
my son	be·nee	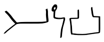	
do not	lo		
take	ta·shev	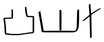	
back there ”	sham·mah		
placed	vay·ya·sem	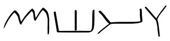	Genesis 24:9
So the servant	ha·e·ved		
-	et		
his hand	ya·do	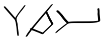	
under	ta·chat	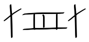	
the thigh	ye·rekh		
Abraham	av·ra·ham	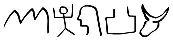	
of his master	a·do·naw	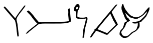	

and swore an oath	vay·yish·sha·va	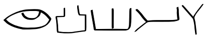	
to him	lo		
concerning	al		
matter	had·da·var		
this	haz·zeh		
took	vay·yiq·qach	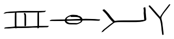	Genesis 24:10
Then the servant	ha·e·ved		
ten	a·sa·rah		
camels	ge·mal·leem	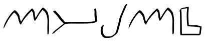	
	mig·ge·mal·le		
of his master’s	a·do·naw	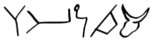	
and departed	vay·ye·lekh	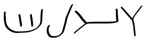	
with all manner	ve·khal		
of good things	tuv		
from his master	a·do·naw	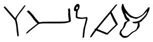	
in hand	be·ya·do	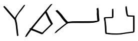	
And he set out	vay·ya·qam	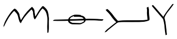	
	vay·ye·lekh	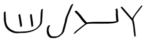	
for	el		
	a·ram		
in Aram-naharaim	na·ha·ra·yim	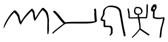	
-	el		
hometown	eer	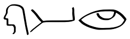	
Nahor’s	na·cho·wr	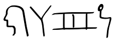	
kneel down	vay·yav·rekh	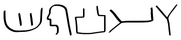	Genesis 24:11
he made the camels	hag·ge·mal·leem	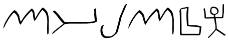	
outside	mi·chuts	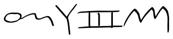	

the town	la·eer		
near	el		
the well	be·er		
	ham·ma·yim	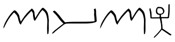	
	le·et		
As evening approached	e·rev		
at the time	le·et		
when the women went out	tset		
to draw water	hash·sho·a·vot		
he prayed	vay·yo·mar		Genesis 24:12
“ O LORD	YHVH		
God	e·lo·he		
of my master	a·do·nee		
Abraham ”	av·ra·ham	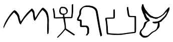	
grant me success today	haq·reh	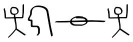	
“ please	na		
	le·pha·nay		
	hay·yo·wm	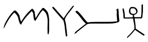	
and show	va·a·seh		
kindness	che·sed		
to	im		
my master	a·do·nee		
Abraham	av·ra·ham	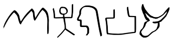	
Here	hin·neh		Genesis 24:13
I am	a·no·khee		
standing	nits·tsav		

beside	al		
the spring	en	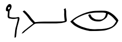	
	ham·ma·yim	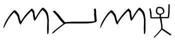	
and the daughters	u·ve·no·wt	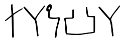	
of the townspeople	an·she		
	ha·eer		
are coming out	yo·tse·ot		
to draw	lish·ov		
water	ma·yim	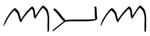	
Now may it happen	ve·ha·yah	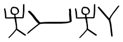	Genesis 24:14
that the girl	han·na·a·ra		
whom	a·sher		
I say	o·mar		
to	e·le·ha	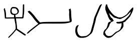	
let down	hat·tee		
‘ Please	na		
your jar	khad·dekh		
that I may drink ’	ve·esh·teh	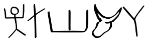	
and who responds	ve·a·me·rah		
‘ Drink	she·teh		
as well ’—	ve·gam		
your camels	ge·mal·le·kha	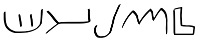	
and I will water	ash·qeh	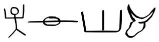	
-	o·tah		
let her be the one You have appointed	ho·khach·ta	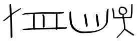	
for Your servant	le·av·de·kha		
Isaac	le·yits·chaq		

By this	u·vah	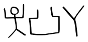	
I will know	e·da		
that	kee	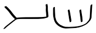	
You have shown	a·see·ta	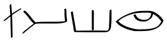	
kindness	che·sed		
to	im		
my master ”	a·do·nee		
-	vay·hee	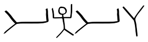	Genesis 24:15
[the servant]	hu		
Before	te·rem		
had finished	kil·lah	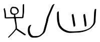	
praying	le·dab·ber		
-	ve·hin·neh		
Rebekah	riv·qah	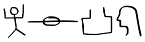	
came out	yo·tset		
She	a·sher		
was	yul·le·dah	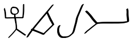	
the daughter of Bethuel	liv·tu·el		
son	ben		
of Milcah	mil·kah	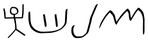	
the wife	e·shet	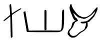	
Nahor	na·cho·wr		
brother	a·chee	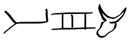	
of Abraham’s	av·ra·ham	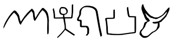	
with her jar	ve·khad·dah		
on	al		
her shoulder	shikh·mah		

Now the girl	ve·han·na·a·ra		Genesis 24:16
beautiful	to·vat		
	mar·eh		
was very	me·od		
a virgin	be·tu·lah		
with any man	ve·eesh	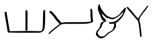	
	lo		
who had not had relations	ye·da·ah		
She went down	vat·te·red	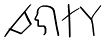	
to the spring	ha·ay·nah	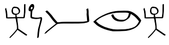	
filled	vat·te·mal·le	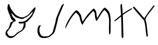	
her jar	khad·dah		
and came up again	vat·ta·al		
ran	vay·ya·rats		Genesis 24:17
So the servant	ha·e·ved		
to meet her	liq·ra·tah	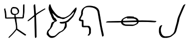	
and said	vay·yo·mer		
let me have	hag·mee·ee·nee	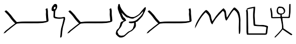	
“ Please	na		
a little	me·at		
water	ma·yim	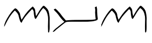	
from your jar ”	mik·kad·dekh		
she replied	vat·to·mer		Genesis 24:18
“ Drink	she·teh		
my lord ”	a·do·nee		
and she quickly	vat·te·ma·her	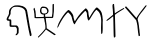	
lowered	vat·to·red	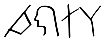	

her jar	kad·dah		
to	al		
her hands	ya·dah	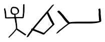	
and gave him a drink	vat·tash·qe·hu	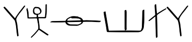	
After she	vat·te·khal	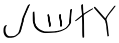	Genesis 24:19
had given him a drink	le·hash·qo·to	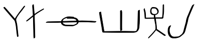	
she said	vat·to·mer		
" I will also	gam		
for your camels	lig·mal·le·kha		
draw water	esh·av		
until	ad		
	im		
they have had enough	kil·lu	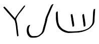	
to drink "	lish·tot		
And she quickly	vat·te·ma·her		Genesis 24:20
emptied	vat·te·ar		
her jar	kad·dah		
into	el		
the trough	hash·sho·qet	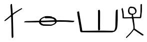	
and ran	vat·ta·rats	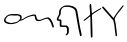	
back	o·wd		
to	el		
the well	hab·be·er		
to draw water	lish·ov		
until she had drawn water	vat·tish·av		
for all	le·khal		

his camels	ge·mal·law	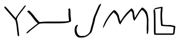	
Meanwhile, the man	ve·ha·eesh		Genesis 24:21
watched	mish·ta·eh		
her	lah	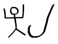	
silently	ma·cha·reesh	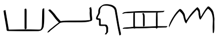	
to see	la·da·at		
a success	ha·hits·lee·ach	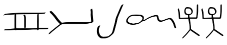	
the LORD	YHVH	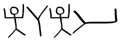	
had made his journey	dar·ko	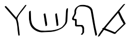	
whether	im		
or not	lo		
And	vay·hee	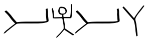	Genesis 24:22
after	ka·a·sher		
had finished	kil·lu	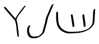	
the camels	hag·ge·mal·leem	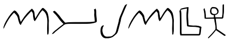	
drinking	lish·to·wt		
took out	vay·yiq·qach	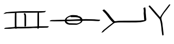	
[he]	ha·eesh	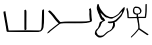	
ring	ne·zem		
a gold	za·hav		
a beka	be·qa	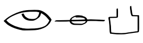	
weighing	mish·qa·lo	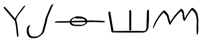	
and two	u·she·ne	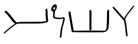	
bracelets	tse·mee·deem	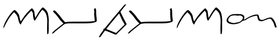	
for	al		
her wrists	ya·de·ha		
ten [shekels]	a·sa·rah		

gold	za·hav		
weighing	mish·qa·lam	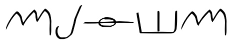	
he asked	vay·yo·mer		Genesis 24:23
daughter	bat		
“ Whose	mee	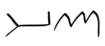	
are you ? ”	at		
tell	hag·gee·dee	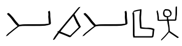	
“ Please	na		
me	lee	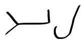	
is there	ha·yesh	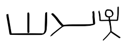	
house	bet	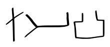	
in your father’s	a·veekh	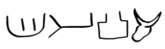	
room	ma·qo·wm	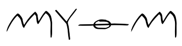	
for us	la·nu		
to spend the night ? ”	la·leen	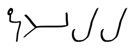	
She replied	vat·to·mer		Genesis 24:24
	e·law	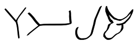	
am the daughter	bat		
of Bethuel	be·tu·el		
“ I	a·no·khee		
the son	ben		
Milcah	mil·kah	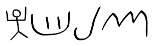	
that	a·sher		
bore	ya·le·dah	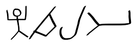	
to Nahor ”	le·na·cho·wr	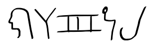	
Then she added	vat·to·mer		Genesis 24:25
	e·law	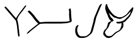	

and	gam		
of straw	te·ven	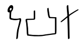	
as well as	gam		
feed	mis·po·w		
plenty	rav	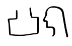	
“ We have	im·ma·nu		
	gam		
a place [for you]	ma·qo·wm	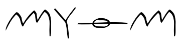	
to spend the night ”	la·lun	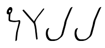	
bowed down	vay·yiq·qod	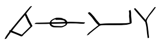	Genesis 24:26
Then the man	ha·eesh	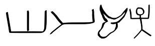	
and worshiped	vay·yish·ta·chu		
the LORD	la·YHVH	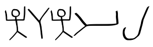	
saying	vay·yo·mer		Genesis 24:27
“ Blessed	ba·rukh		
[be] the LORD	YHVH		
the God	e·lo·he	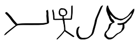	
of my master	a·do·nee		
Abraham	av·ra·ham		
who	a·sher		
has not	lo		
withheld	a·zav	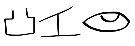	
His kindness	chas·do		
and faithfulness	va·a·mit·to	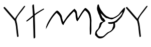	
from	me·im		
my master	a·do·nee		
As for me	a·no·khee		

on the journey	bad·de·rekh		
has led me	na·cha·nee	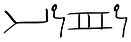	
the LORD	YHVH		
to the house	bet	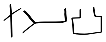	
relatives ”	a·che	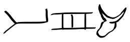	
of my master’s	a·do·nee		
ran	vat·ta·rats		Genesis 24:28
The girl	han·na·a·ra		
and told	vat·tag·ged		
household	le·vet	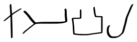	
her mother’s	im·mah		
things	kad·de·va·reem		
about these	ha·el·leh		
Now Rebekah	u·le·riv·qah		Genesis 24:29
had a brother	ach	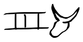	
named	u·she·mo		
Laban	la·van	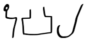	
rushed	vay·ya·rats		
and [he]	la·van	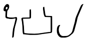	
to	el		
the man	ha·eesh	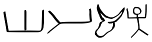	
out	ha·chu·tsah	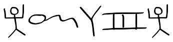	
at	el		
the spring	ha·a·yin		
-	vay·hee	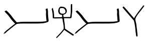	Genesis 24:30
As soon as he saw	kir·ot		
-	et		

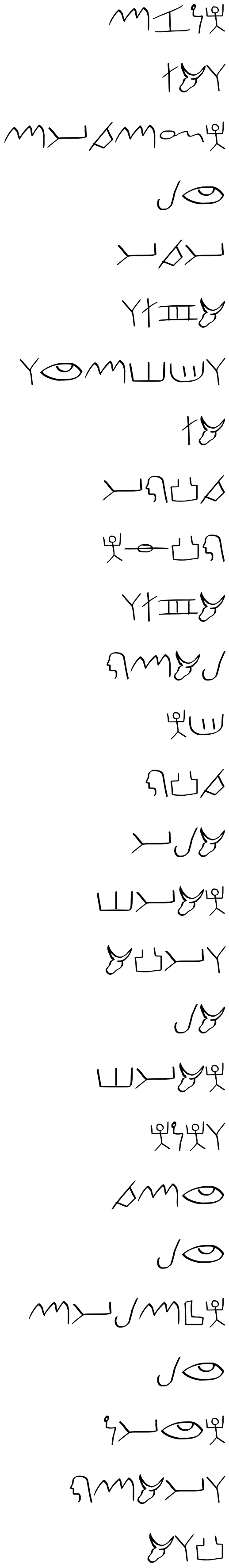

the ring	han·ne·zem	
and	ve·et	
the bracelets	hats·tse·mi·deem	
on	al	
wrists	ye·de	
his sister’s	a·cho·to	
and heard	u·khe·sha·me·o	
-	et	
words	div·re	
Rebekah’s	riv·qah	
-	a·cho·to	
	le·mor	
this	koh	
said	dib·ber	
to me”	e·lay	
“ The man	ha·eesh	
he went and found	vay·ya·vo	
-	el	
the man	ha·eesh	
-	ve·hin·neh	
standing	o·med	
by	al	
the camels	hag·ge·mal·leem	
near	al	
the spring	ha·a·yin	
said Laban	vay·yo·mer	Genesis 24:31
“ Come	bo·w	

you who are blessed	be·rukh	𐤁𐤓𐤅𐤊	
by the LORD ”	YHVH	𐤉𐤄𐤅𐤄	
“ Why	lam·mah	𐤋𐤌𐤄	
are you standing	ta·a·mod	𐤕𐤏𐤌𐤃	
out here ?	ba·chuts	𐤁𐤇𐤅𐤑	
I	ve·a·no·khee	𐤅𐤀𐤍𐤊𐤉	
have prepared	pin·nee·tee	𐤐𐤍𐤉𐤕𐤉	
the house	hab·ba·yit	𐤄𐤁𐤉𐤕	
and a place	u·ma·qo·wm	𐤅𐤌𐤒𐤅𐤌	
for the camels ”	lag·ge·mal·leem	𐤋𐤂𐤌𐤋𐤉𐤌	
came	vay·ya·vo	𐤅𐤉𐤁𐤀	Genesis 24:32
So the man	ha·eesh	𐤄𐤀𐤉𐤔	
to the house	hab·bay·tah	𐤄𐤁𐤉𐤕𐤄	
were unloaded	vay·phat·tach	𐤅𐤉𐤐𐤕𐤇	
and the camels	hag·ge·mal·leem	𐤄𐤂𐤌𐤋𐤉𐤌	
were brought	vay·yit·ten	𐤅𐤉𐤕𐤍	
Straw	te·ven	𐤕𐤁𐤍	
and feed	u·mis·po·w	𐤅𐤌𐤎𐤐𐤅𐤀	
to the camels	lag·ge·mal·leem	𐤋𐤂𐤌𐤋𐤉𐤌	
and water	u·ma·yim	𐤅𐤌𐤉𐤌	
to wash	lir·chots	𐤋𐤓𐤇𐤑	
his feet	rag·law	𐤓𐤂𐤋𐤉𐤅	
and the feet	ve·rag·le	𐤅𐤓𐤂𐤋𐤉	
of his companions	ha·a·na·sheem	𐤄𐤀𐤍𐤔𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
-	it·to	𐤀𐤕𐤅	
Then a meal was set	vay·yī·sɛm	𐤅𐤉𐤉𐤔𐤌	Genesis 24:33

before [the man]	le·pha·naw	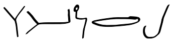	
eat	le·e·khol		
but he said	vay·yo·mer		
“ I will not	lo		
	o·khal		
until	ad		
	im		
I have told you	dib·bar·tee		
what I came to say ”	de·va·ray		
So Laban said	vay·yo·mer		
“ Please speak ”	dab·ber		
he replied	vay·yo·mar		Genesis 24:34
servant ”	e·ved	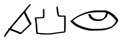	
am Abraham’s	av·ra·ham	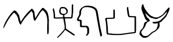	
“ I	a·no·khee		
“ The LORD	va·YHVH	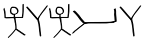	Genesis 24:35
blessed	be·rakh		
-	et		
my master	a·do·nee		
has greatly	me·od		
and he has become rich	vay·yig·dal	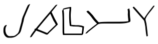	
He has given	vay·yit·ten	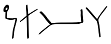	
him	lo		
sheep	tson		
and cattle	u·va·qar	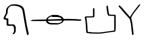	
silver	ve·khe·seph		
and gold	ve·za·hav	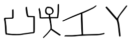	

menservants	va·a·va·dim	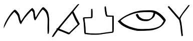	
and maidservants	u·she·pha·chot	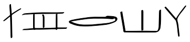	
camels	u·ge·mal·leem	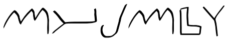	
and donkeys	va·cha·mo·reem	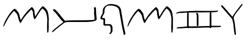	
has borne	vat·te·led	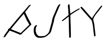	Genesis 24:36
Sarah	sa·rah	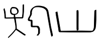	
wife	e·shet	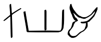	
My master’s	a·do·nee	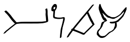	
a son	ben	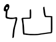	
[him]	la·do·nee	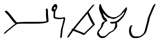	
in	a·cha·re	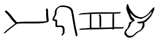	
her old age	ziq·na·tah	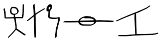	
and [my master] has given	vay·yit·ten	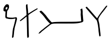	
him	lo	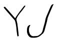	
-	et	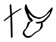	
everything he owns	kal	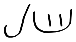	
-	a·sher	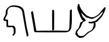	
	lo	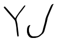	
made me swear an oath	vay·yash·bi·e·nee	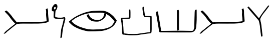	Genesis 24:37
My master	a·do·nee	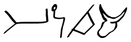	
and said	le·mor	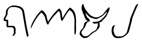	
‘ You shall not	lo	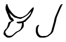	
take	tiq·qach	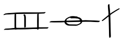	
a wife	ish·shah	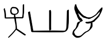	
for my son	liv·nee	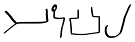	
from the daughters	mib·be·no·wt	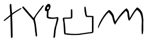	
of the Canaanites	hak·ke·na·a·nee	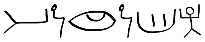	

-	a·sher	אשר	
I	a·no·khee	אנכי	
dwell	yo·shev	ישב	
in whose land	be·ar·tso	בארצו	
but	im	אם	Genesis 24:38
	lo	לא	
to	el	אל	
house	bet	בית	
my father’s	a·vee	אבי	
you shall go	te·lekh	תלך	
and to	ve·el	ואל	
my kindred	mish·pach·tee	משפחתי	
to take	ve·la·qach·ta	ולקחת	
a wife	ish·shah	אשה	
for my son ’	liv·nee	לבני	
Then I asked	va·o·mar	ואמר	Genesis 24:39
	el	אל	
my master	a·do·nee	אדני	
‘ What if	u·lay	אלי	
will not	lo	לא	
come	te·lekh	תלך	
the woman	ha·ish·shah	האשה	
back with me ? ’	a·cha·ray	אחרי	
And he told	vay·yo·mer	ויאמר	Genesis 24:40
me	e·lay	אלי	
‘ The LORD	YHVH	יהוה	
whom	a·sher	אשר	

I have walked	hit·hal·lakh·tee	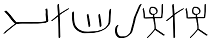	
before	le·pha·naw	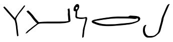	
will send	yish·lach	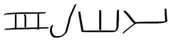	
His angel	mal·a·kho		
with you	it·takh	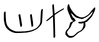	
a success	ve·hits·lee·ach	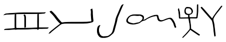	
and make your journey	dar·ke·kha	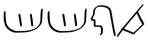	
so that you may take	ve·la·qach·ta	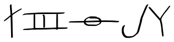	
a wife	ish·shah		
for my son	liv·nee		
from my kindred	mim·mish·pach·tee	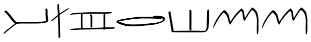	
house	u·mib·bet		
and from my father’s	a·vee	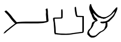	
then	az		Genesis 24:41
-	tin·na·qeh	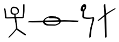	
-	me·a·la·tee		
And when	kee	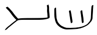	
you go	ta·vo·w		
to	el		
my kindred	mish·pach·tee		
if	ve·im		
they refuse to	lo		
give her	yit·te·nu	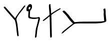	
to you	lakh	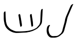	
you will be	ve·ha·yee·ta	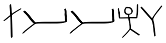	
released	na·qee	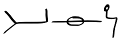	

from my oath ’	me·a·la·tee	מאלתי	
So when I came	va·a·vo	ואבא	Genesis 24:42
today	hay·yo·wm	היום	
to	el	אל	
the spring	ha·a·yin	העין	
I prayed :	va·o·mar	ואמר	
O LORD	YHVH	יהוה	
God	e·lo·he	אלהי	
of my master	a·do·nee	אדני	
Abraham	av·ra·ham	אברהם	
if only	im	אם	
You would	yesh·kha	ישך	
	na	נא	
a success !	mats·lee·ach	מצליח	
make my journey	dar·kee	דרכי	
-	a·sher	אשר	
-	a·no·khee	אנכי	
	ho·lekh	הלך	
	a·le·ha	עליה	
Here	hin·neh	הנה	Genesis 24:43
I am	a·no·khee	אנכי	
standing	nits·tsav	נצב	
beside	al	על	
this spring	en	עין	
	ham·ma·yim	המים	
Now [if]	ve·ha·yah	והיה	
a maiden	ha·al·mah	העלמה	

comes out	hay·yo·tset		
to draw water	lish·ov		
and I say	ve·a·mar·tee	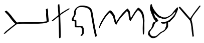	
to her	e·le·ha	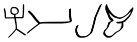	
let me drink	hash·qee·nee	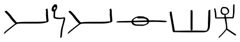	
‘ Please	na		
a little	me·at		
water	ma·yim	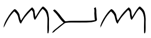	
from your jar ’	mik·kad·dekh		
and she replies	ve·a·me·rah		Genesis 24:44
	e·lay	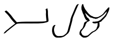	
as well ’	gam		
	at·tah		
‘ Drink	she·teh		
	ve·gam		
for your camels	lig·mal·le·kha		
and I will draw water	esh·av		
may she	hee		
be the woman	ha·ish·shah		
-	a·sher		
has appointed	ho·khee·ach	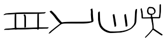	
the LORD	YHVH		
son	le·ven	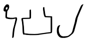	
for my master’s	a·do·nee		
I	a·nee	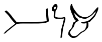	Genesis 24:45
And before	te·rem		
had finished	a·khal·leh		

praying	le·dab·ber		
in	el		
my heart	lib·bee	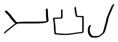	
there	ve·hin·neh		
was Rebekah	riv·qah	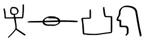	
coming out	yo·tset		
with her jar	ve·khad·dah		
on	al		
her shoulder	shikh·mah		
and she went down	vat·te·red	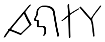	
to the spring	ha·ay·nah	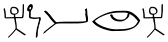	
and drew water	vat·tish·av		
So I said	va·o·mar		
to her	e·le·ha	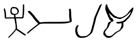	
give me a drink ’	hash·qee·nee	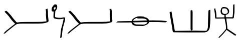	
‘ Please	na		
She quickly	vat·te·ma·her		Genesis 24:46
lowered	vat·to·w·red		
her jar	kad·dah		
from her [shoulder]	me·a·le·ha		
and said	vat·to·mer		
‘ Drink	she·teh		
as well ’	ve·gam		
your camels	ge·mal·le·kha	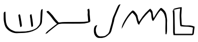	
and I will water	ash·qeh	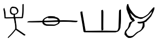	
So I drank	va·e·shet		
and she also	ve·gam		

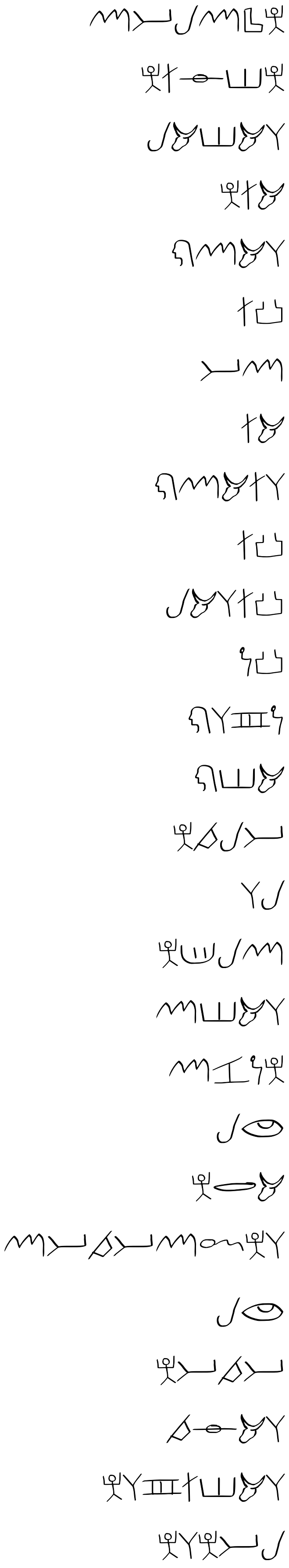

the camels	hag·ge·mal·leem	
watered	hish·qa·tah	
Then I asked her	va·esh·al	Genesis 24:47
-	o·tah	
She replied	va·o·mar	
daughter	bat	
‘ Whose	mee	
are you ? ’	at	
	vat·to·mer	
‘ The daughter	bat	
of Bethuel	be·tu·el	
son	ben	
of Nahor	na·cho·wr	
whom	a·sher	
bore	ya·le·dah	
to him ’	lo	
Milcah	mil·kah	
So I put	va·a·sim	
the ring	han·ne·zem	
on	al	
her nose	ap·pah	
and the bracelets	ve·hats·tse·mee·deem	
on	al	
her wrists	ya·de·ha	
Then I bowed down	va·eq·qod	Genesis 24:48
and worshiped	va·esh·ta·cha·veh	
the LORD	la·YHVH	

and I blessed	va·a·va·rekh	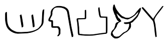	
-	et		
the LORD	YHVH	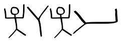	
the God	e·lo·he		
of my master	a·do·nee		
Abraham	av·ra·ham		
who	a·sher		
led me	hin·cha·nee	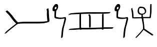	
road	be·de·rekh		
on the right	e·met	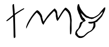	
to take	la·qa·chat	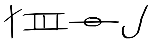	
-	et		
the granddaughter	bat		
brother	a·chee	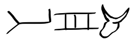	
of my master’s	a·do·nee		
for his son	liv·no		
Now	ve·at·tah		Genesis 24:49
if	im		
you will	yesh·khem		
show	o·seem	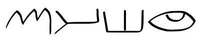	
kindness	che·sed		
and faithfulness	ve·e·met		
to	et		
my master	a·do·nee		
tell	hag·gee·du	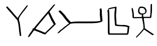	
me	lee	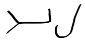	
but if	ve·im		

not	lo	
let me know	hag·gee·du	
-	lee	
so that I may go	ve·eph·neh	
elsewhere	al	
	ya·meen	
	o	
	al	
”	se·mol	
answered	vay·ya·an	Genesis 24:50
Laban	la·van	
and Bethuel	u·ve·tu·el	
	vay·yo·me·ru	
the LORD	meh·YHVH	
“ This is from	ya·tsa	
in the matter	had·da·var	
we have no choice	lo	
	nu·khal	
	dab·ber	
	e·le·kha	
	ra	
	o	
	to·wv	
is here	hin·neh	Genesis 24:51
Rebekah	riv·qah	
before you	le·pha·ne·kha	
Take her	qach	

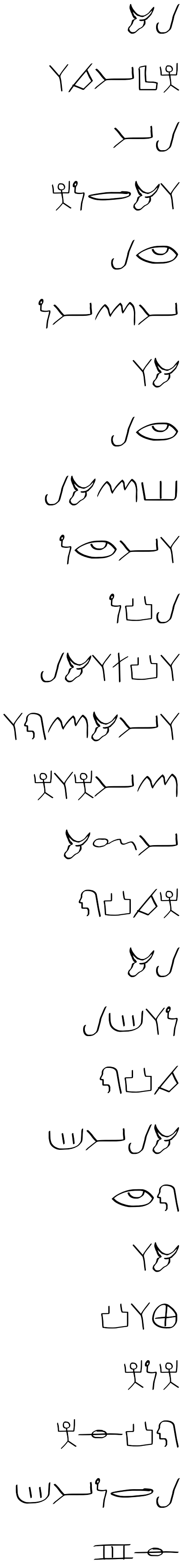

and go	va·lekh	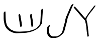	
and let her become	u·te·hee		
the wife	ish·shah		
son	le·ven	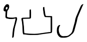	
of your master's	a·do·ne·kha	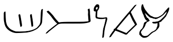	
just as	ka·a·sher		
has decreed "	dib·ber		
the LORD	YHVH		
-	vay·hee	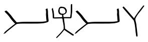	Genesis 24:52
When	ka·a·sher		
heard	sha·ma		
servant	e·ved	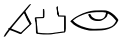	
Abraham's	av·ra·ham	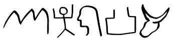	
-	et		
their words	div·re·hem	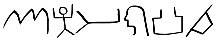	
he bowed down	vay·yish·ta·chu		
to the ground	ar·tsah		
before the LORD	la·YHVH	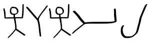	
brought out	vay·yo·w·tse	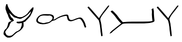	Genesis 24:53
Then he	ha·e·ved		
jewels	ke·le	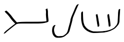	
of silver	khe·seph		
	u·khe·le	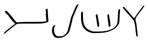	
and gold	za·hav	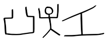	
and articles of clothing	u·ve·ga·deem		
and he gave them	vay·yit·ten	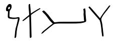	
to Rebekah	le·riv·qah	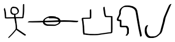	

precious gifts	u·mig·da·not		
He also gave	na·tan	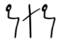	
to her brother	le·a·chee·ha	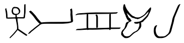	
and her mother	u·le·im·mah		
ate	vay·yo·khe·lu		Genesis 24:54
and drank	vay·yish·tu		
Then he	hu		
and the men	ve·ha·a·na·sheem		
-	a·sher		
with him	im·mo		
and spent the night there	vay·ya·lee·nu	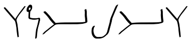	
When they got up	vay·ya·qu·mu	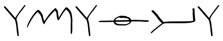	
the next morning	vab·bo·qer	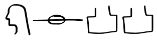	
he said	vay·yo·mer		
“ Send me on my way	shal·le·chu·nee	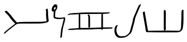	
to my master ”	la·do·nee	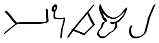	
said	vay·yo·mer		Genesis 24:55
But her brother	a·chee·ha	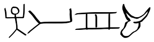	
and mother	ve·im·mah		
remain	te·shev	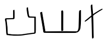	
“ Let the girl	han·na·a·ra		
with us	it·ta·nu		
days	ya·meem	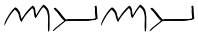	
or so	o		
ten	a·so·wr		
After that	a·char	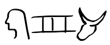	
she may go ”	te·lekh	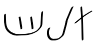	

But he replied	vay·yo·mer	ויאמר	Genesis 24:56
	a·le·hem	אלהם	
“ Do not	al	אל	
delay me	te·a·cha·ru	תאחרו	
-	o·tee	אתי	
since the LORD	va·YHVH	ויהוה	
a success	hits·lee·ach	הצליח	
has made my journey	dar·kee	דרכי	
Send me on my way	shal·le·chu·nee	שלחוני	
so that I may go	ve·e·le·khah	ואלכה	
to my master ”	la·do·nee	לאדני	
So they said	vay·yo·me·ru	ויאמרו	Genesis 24:57
“ We will call	niq·ra	נקרא	
the girl	lan·na·a·ra	לנער	
and ask	ve·nish·a·lah	ונשאלה	
-	et	את	
her opinion ”	pee·ha	פיה	
They called	vay·yiq·re·u	ויקראו	Genesis 24:58
Rebekah	le·riv·qah	לרבקה	
and asked	vay·yo·me·ru	ויאמרו	
her	e·le·ha	אליה	
“ Will you go	ha·te·le·khee	התלכי	
with	im	עם	
man ? ”	ha·eesh	האיש	
this	haz·zeh	הזה	
she replied	vat·to·mer	ותאמר	
“ I will go ”	e·lekh	אלך	

So they sent	vay·shal·le·chu	𐤅𐤉𐤔𐤋𐤇𐤅	Genesis 24:59
-	et	𐤀𐤕	
Rebekah {on her way}	riv·qah	𐤓𐤁𐤒𐤄	
their sister	a·cho·tam	𐤀𐤇𐤕𐤌	
-	ve·et	𐤅𐤀𐤕	
along with her nurse	me·niq·tah	𐤌𐤍𐤒𐤕𐤄	
-	ve·et	𐤅𐤀𐤕	
servant	e·ved	𐤏𐤁𐤃	
and Abraham’s	av·ra·ham	𐤀𐤁𐤓𐤄𐤌	
-	ve·et	𐤅𐤀𐤕	
and his men	a·na·shaw	𐤀𐤍𐤔𐤉𐤅	
And they blessed	vay·va·ra·khu	𐤅𐤉𐤁𐤓𐤊𐤅	Genesis 24:60
-	et	𐤀𐤕	
Rebekah	riv·qah	𐤓𐤁𐤒𐤄	
and said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
to her	lah	𐤋𐤄	
“ Our sister	a·cho·te·nu	𐤀𐤇𐤕𐤍𐤅	
may you	at	𐤀𐤕	
become the mother	ha·yee	𐤄𐤉𐤉	
of thousands	le·al·phe	𐤋𐤀𐤋𐤐𐤉	
upon thousands	re·va·vah	𐤓𐤁𐤁𐤄	
possess	ve·yee·rash	𐤅𐤉𐤉𐤓𐤔	
May your offspring	zar·ekh	𐤆𐤓𐤏𐤊	
-	et	𐤀𐤕	
the gates	sha·ar	𐤔𐤏𐤓	
of their enemies ”	so·ne·aw	𐤔𐤍𐤀𐤉𐤅	
got ready	vat·ta·qam	𐤅𐤕𐤒𐤌	Genesis 24:61

Then Rebekah	riv·qah	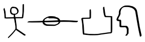	
and her servant girls	ve·na·a·ro·te·ha		
mounted	vat·tir·kav·nah		
	al		
the camels	hag·ge·mal·leem	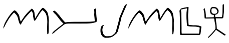	
and followed	vat·te·lakh·nah	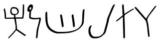	
	a·cha·re	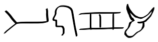	
the man	ha·eesh	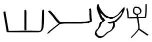	
took	vay·yiq·qach	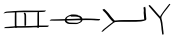	
So the servant	ha·e·ved		
-	et		
Rebekah	riv·qah	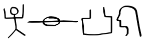	
and left	vay·ye·lakh	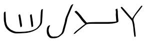	
Now Isaac	ve·yits·chaq		Genesis 24:62
had just returned	ba		
from	mib·bo·w		
	be·er		
	la·chay	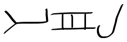	
Beer-lahai-roi	ro·ee	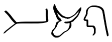	
for he	ve·hu		
was living	yo·wo·shev		
	be·e·rets		
in the Negev	han·ne·gev		
went out	vay·ye·tse	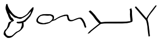	Genesis 24:63
Isaac	yits·chaq		
to meditate	la·su·ach		
to the field	bas·sa·deh	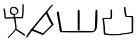	

	liph·no·wt	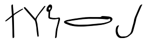	
Early in the evening	a·rev	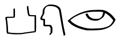	
and looking up	vay·yis·sa	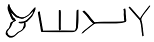	
	e·naw	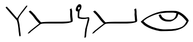	
he saw	vay·yar	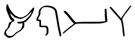	
	ve·hin·neh	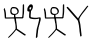	
the camels	ge·mal·leem	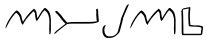	
approaching	ba·eem	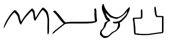	
looked up	vat·tis·sa	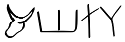	Genesis 24:64
And when Rebekah	riv·qah	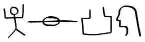	
-	et	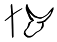	
-	e·ne·ha	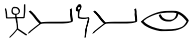	
and saw	vat·te·re	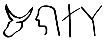	
-	et	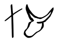	
Isaac	yits·chaq	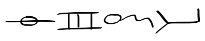	
she got down	vat·tip·pol	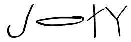	
from	me·al	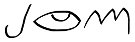	
her camel	hag·ga·mal	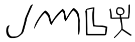	
and asked	vat·to·mer	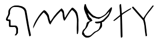	Genesis 24:65
	el	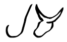	
the servant	ha·e·ved	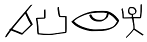	
“ Who	mee	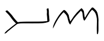	
man	ha·eesh	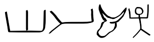	
is that	hal·la·zeh	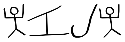	
coming	ha·ho·lekh	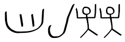	
in the field	bas·sa·deh	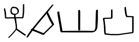	
to meet us ? ”	liq·ra·te·nu	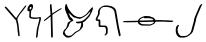	

answered	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
the servant	ha·e·ved	𐤄𐤏𐤁𐤃	
“ It	hu	𐤄𐤅𐤀	
is my master ”	a·do·nee	𐤀𐤃𐤍𐤉	
So she took	vat·tiq·qach	𐤅𐤕𐤒𐤇	
her veil	hats·tsa·eeph	𐤄𐤑𐤏𐤉𐤐	
and covered herself	vat·tit·kas	𐤅𐤕𐤕𐤊𐤎	
told	vay·sap·per	𐤅𐤉𐤎𐤐𐤓	Genesis 24:66
Then the servant	ha·e·ved	𐤄𐤏𐤁𐤃	
Isaac	le·yits·chaq	𐤋𐤉𐤑𐤇𐤒	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
	had·de·va·reem	𐤄𐤃𐤁𐤓𐤉𐤌	
that	a·sher	𐤀𐤔𐤓	
he had done	a·sah	𐤏𐤔𐤄	
brought	vay·vi·e·ha	𐤅𐤉𐤁𐤀𐤄	Genesis 24:67
And Isaac	yits·chaq	𐤉𐤑𐤇𐤒	
her into the tent	ha·o·he·lah	𐤄𐤀𐤄𐤋𐤄	
Sarah	sa·rah	𐤔𐤓𐤄	
of his mother	im·mo	𐤀𐤌𐤅	
and took	vay·yiq·qach	𐤅𐤉𐤒𐤇	
-	et	𐤀𐤕	
Rebekah	riv·qah	𐤓𐤁𐤒𐤄	
as	vat·te·hee	𐤅𐤕𐤄𐤉	
his	lo	𐤋𐤅	
wife	le·ish·shah	𐤋𐤀𐤔𐤄	
loved her	vay·ye·e·ha·ve·ha	𐤅𐤉𐤀𐤄𐤁𐤄	

and was comforted	vay·yin·na·chem	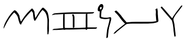	
And Isaac	yits·chaq	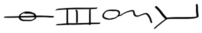	
after	a·cha·re	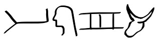	
his mother's death	im·mo	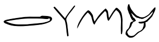	
another	vay·yo·seph	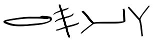	Genesis 25:1
Now Abraham	av·ra·ham	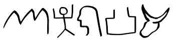	
had taken	vay·yiq·qach	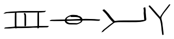	
wife	ish·shah	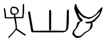	
named	u·she·mah	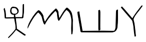	
Keturah	qe·tu·rah	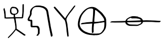	
and she bore	vat·te·led	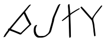	Genesis 25:2
	lo	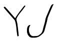	
him	et	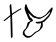	
Zimran	zim·ran	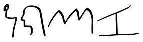	
-	ve·et	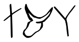	
Jokshan	ya·qe·shan	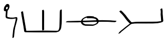	
-	ve·et	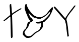	
Medan	me·dan	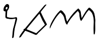	
-	ve·et	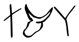	
Midian	mid·yan	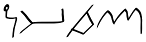	
-	ve·et	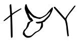	
Ishbak	yish·baq	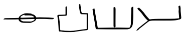	
-	ve·et	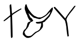	
and Shuah	shu·ach	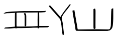	
Jokshan	ve·ya·qe·shan	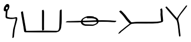	Genesis 25:3
was the father of	ya·lad	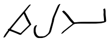	
-	et	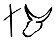	

Sheba	she·va		
-	ve·et		
and Dedan	de·dan		
And the sons	u·ve·ne		
of Dedan	de·dan		
were	ha·yu	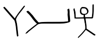	
the Asshurites	ash·shu·rim		
the Letushites	u·le·tu·sheem		
and the Leummites	u·le·um·meem		
The sons	u·ve·ne		Genesis 25:4
of Midian	mid·yan		
were Ephah	e·phah	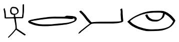	
Epher	va·e·pher		
Hanoch	va·cha·nokh		
Abida	va·a·vee·da	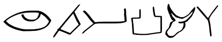	
and Eldaah	ve·el·da·ah	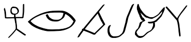	
All	kal	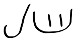	
these	el·leh	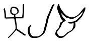	
were descendants	be·ne	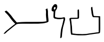	
of Keturah	qe·tu·rah		
left	vay·yit·ten	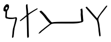	Genesis 25:5
Abraham	av·ra·ham	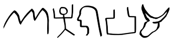	
-	et		
everything	kal	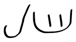	
-	a·sher		
he owned	lo		
to Isaac	le·yits·chaq		

to the sons	ve·liv·ne	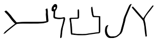	Genesis 25:6
concubines	hap·pee·lag·sheem	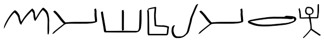	
of his	a·sher		
Abraham	le·av·ra·ham		
gave	na·tan	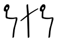	
	av·ra·ham	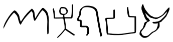	
gifts	mat·ta·not		
and sent them away	vay·shal·le·chem	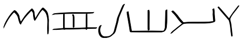	
from	me·al		
Isaac	yits·chaq		
his son	be·no	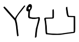	
But while he was still	be·o·w·den·nu		
alive	chay	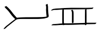	
-	qe·de·mah		
to	el		
the land	e·rets		
of the east	qe·dem	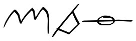	
a total of	ve·el·leh		Genesis 25:7
	ye·me		
	she·ne	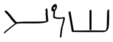	
lived	chay·ye	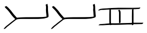	
Abraham	av·ra·ham	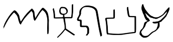	
-	a·sher		
-	chay	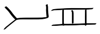	
175	me·at		
years	sha·nah	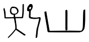	
	ve·shiv·eem		

	sha·nah	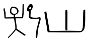	
	ve·cha·mesh	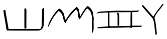	
	sha·neem	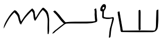	
he breathed his last	vay·yig·va		Genesis 25:8
and died	vay·ya·mat	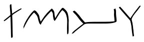	
	av·ra·ham	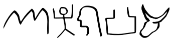	
old age	be·se·vah	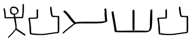	
And at a ripe	to·w·vah		
old	za·qen	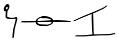	
and contented	ve·sa·ve·a	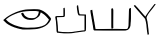	
and was gathered	vay·ye·a·seph		
to	el		
his people	am·maw	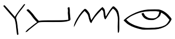	
buried	vay·yiq·be·ru	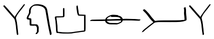	Genesis 25:9
him	o·to		
Isaac	yits·chaq		
and Ishmael	ve·yish·ma·el		
His sons	ba·naw	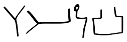	
in	el		
the cave	me·a·rat		
of Machpelah	ham·makh·pe·lah		
in	el		
the field	se·deh		
of Ephron	eph·ron		
son	ben		
of Zohar	tso·char		
the Hittite	ha·chit·tee		

-	a·sher		
near	al		
	pe·ne	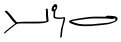	
Mamre	mam·re		
This was the field	has·sa·deh		Genesis 25:10
that	a·sher		
had bought	qa·nah	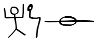	
Abraham	av·ra·ham	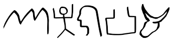	
	me·et		
from the Hittites	be·ne	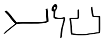	
	chet	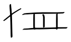	
there	sham·mah		
was buried	qub·bar	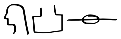	
Abraham	av·ra·ham	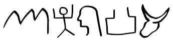	
Sarah	ve·sa·rah	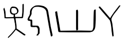	
with his wife	ish·to		
-	vay·hee	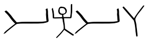	Genesis 25:11
After	a·cha·re	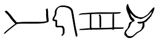	
death	mo·wt		
Abraham’s	av·ra·ham	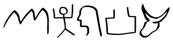	
blessed	vay·va·rekh	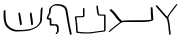	
God	e·lo·heem		
-	et		
Isaac	yits·chaq		
his son	be·no	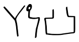	
lived	vay·ye·shev	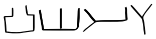	
who	yits·chaq		

near	im	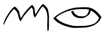	
	be·er	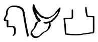	
	la·chay	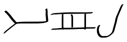	
Beer-lahai-roi	ro·ee	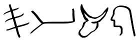	
This	ve·el·leh	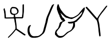	Genesis 25:12
is the account	to·le·dot	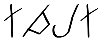	
Ishmael	yish·ma·el	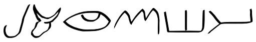	
son	ben	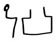	
of Abraham’s	av·ra·ham	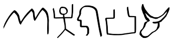	
whom	a·sher	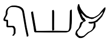	
bore	ya·le·dah	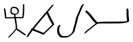	
Hagar	ha·gar	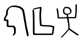	
the Egyptian	ham·mits·reet	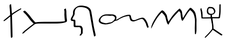	
maidservant	shiph·chat	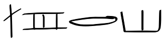	
Sarah’s	sa·rah	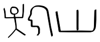	
to Abraham	le·av·ra·ham	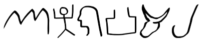	
These	ve·el·leh	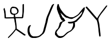	Genesis 25:13
are the names	she·mo·wt	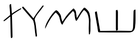	
of the sons	be·ne	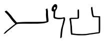	
of Ishmael	yish·ma·el	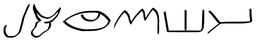	
	bish·mo·tam	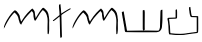	
in the order of their birth :	le·to·wl·do·tam	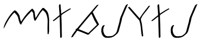	
the firstborn	be·khor	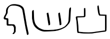	
of Ishmael	yish·ma·el	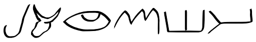	
Nebaioth	ne·va·yot	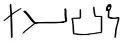	
then Kedar	ve·qe·dar	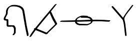	
Adbeel	ve·ad·be·el	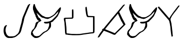	

Mibsam	u·miv·sam	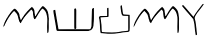	
Mishma	u·mish·ma	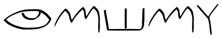	Genesis 25:14
Dumah	ve·du·mah		
Massa	u·mas·sa		
Hadad	cha·dad	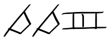	Genesis 25:15
Tema	ve·te·ma	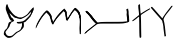	
Jetur	ye·tur	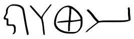	
Naphish	na·pheesh	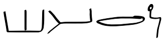	
and Kedemah	va·qe·de·mah	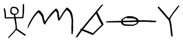	
These	el·leh	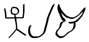	Genesis 25:16
were	hem	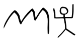	
the sons	be·ne	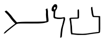	
of Ishmael	yish·ma·el		
and these	ve·el·leh		
were their names	she·mo·tam		
by their villages	be·chats·re·hem		
and encampments —	u·ve·tee·ro·tam	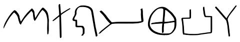	
twelve	she·nem	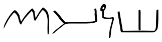	
	a·sar		
princes	ne·see·im	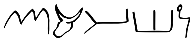	
of their tribes	le·um·mo·tam		
a total of	ve·el·leh		Genesis 25:17
	she·ne	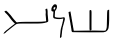	
lived	chay·ye	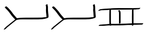	
Ishmael	yish·ma·el		
137	me·at		
years	sha·nah	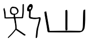	

	u·she·lo·sheem		
	sha·nah	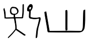	
	ve·she·va	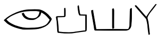	
	sha·neem	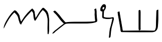	
Then he breathed his last	vay·yig·va		
and died	vay·ya·mat	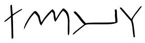	
and was gathered	vay·ye·a·seph		
to	el		
his people	am·maw		
[Ishmael's descendants] settled	vay·yish·ke·nu	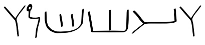	Genesis 25:18
from Havilah	me·cha·vee·lah		
to	ad		
Shur	shur		
which	a·sher		
is near	al		
the border	pe·ne	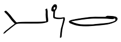	
of Egypt	mits·ra·yim		
as you go	bo·a·khah		
toward Asshur	ash·shu·rah		
in hostility	al		
toward	pe·ne	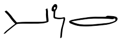	
all	khal	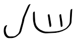	
their brothers	e·chaw	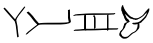	
And they lived	na·phal		
This	ve·el·leh		Genesis 25:19
is the account	to·wl·dot	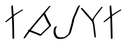	
Isaac	yits·chaq		

son	ben		
of Abraham’s	av·ra·ham	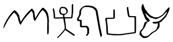	
Abraham	av·ra·ham	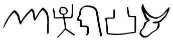	
became the father of	ho·w·leed	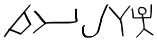	
-	et		
Isaac	yits·chaq		
was	vay·hee	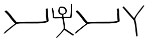	Genesis 25:20
and Isaac	yits·chaq		
years old	ben		
forty	ar·ba·eem		
	sha·nah	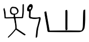	
when he married	be·qach·to	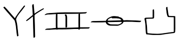	
-	et		
Rebekah	riv·qah	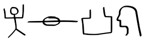	
the daughter	bat		
of Bethuel	be·tu·el		
the Aramean	ha·a·ram·mee		
	mip·pad·dan		
from Paddan-aram	a·ram		
and the sister	a·cho·wt	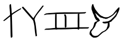	
of Laban	la·van	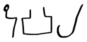	
the Aramean	ha·a·ram·mee		
	lo		
	le·ish·shah		
prayed	vay·ye·tar		Genesis 25:21
Later, Isaac	yits·chaq		
to the LORD	la·YHVH	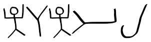	

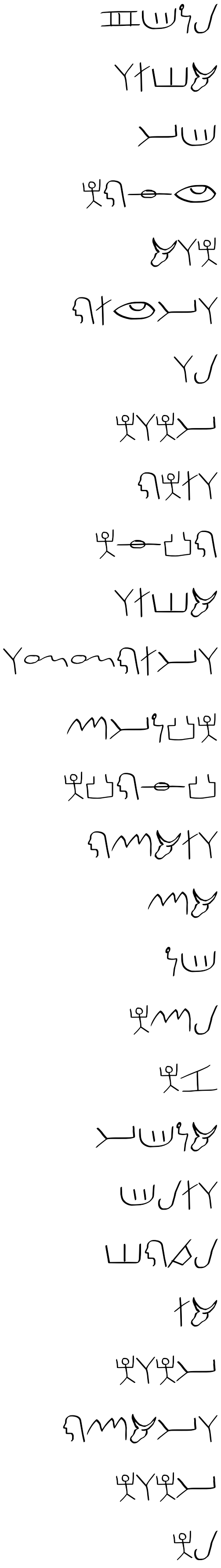

on behalf of	le·no·khach	
his wife	ish·to	
because	kee	
[was] barren	a·qa·rah	
she	hee	
heard his prayer	vay·ye·a·ter	
	lo	
And the LORD	YHVH	
conceived	vat·ta·har	
Rebekah	riv·qah	
and his wife	ish·to	
struggled with each other	vay·yit·ro·tsa·tsu	Genesis 25:22
But the children	hab·ba·neem	
inside her	be·qir·bah	
and she said	vat·to·mer	
	im	
	ken	
“ Why	lam·mah	
is this	zeh	
happening to me ? ”	a·no·khee	
So [Rebekah] went	vat·te·lekh	
to inquire	lid·rosh	
-	et	
of the LORD	YHVH	
to her :	vay·yo·mer	Genesis 25:23
and [He]	YHVH	
declared	lah	

“ Two	she·ne	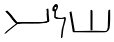	
nations	go·yīm	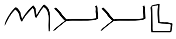	
are in your womb	be·vit·nekh		
and two	u·she·ne	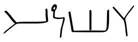	
peoples	le·um·meem		
from within you	mim·me·a·yikh		
will be separated	yip·pa·re·du		
one people	u·le·om		
than the other	mil·om		
will be stronger	ye·e·mats		
and the older	ve·rav		
will serve	ya·a·vod		
the younger ”	tsa·eer		
came	vay·yim·le·u		Genesis 25:24
When her time	ya·me·ha		
to give birth	la·le·det		
there were indeed	ve·hin·neh		
twins	to·w·mim		
in her womb	be·vit·nah	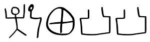	
one came out	vay·ye·tse		Genesis 25:25
The first	ha·ri·sho·wn		
red	ad·mo·w·nee		
	kul·lo	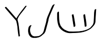	
like a fur coat	ke·ad·de·ret		
covered with hair	se·ar		
so they named him	vay·yiq·re·u	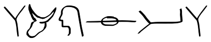	
	she·mo		

Esau	e·saw		
After	ve·a·cha·re		Genesis 25:26
this	khen	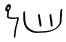	
came out	ya·tsa		
his brother	a·chee	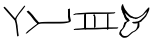	
-	ve·ya·do	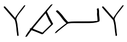	
grasping	o·che·zet	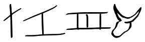	
heel	ba·a·qev	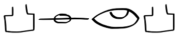	
Esau’s	e·saw		
so he was named	vay·yiq·ra	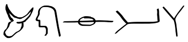	
	she·mo		
Jacob	ya·a·qov	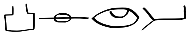	
And Isaac	ve·yits·chaq		
years old	ben		
was sixty	shish·sheem	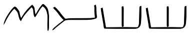	
	sha·nah	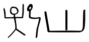	
when [the twins] were born	be·le·det		
-	o·tam		
grew up	vay·yig·de·lu		Genesis 25:27
When the boys	han·ne·a·reem	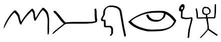	
became	vay·hee	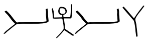	
Esau	e·saw		
a man	eesh	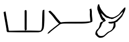	
a skillful	yo·de·a	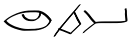	
hunter	tsa·yid	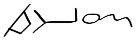	
man	eesh	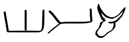	
of the field	sa·deh		

while Jacob	ve·ya·a·qov		
	eesh	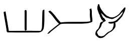	
was a quiet	tam	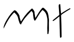	
who stayed	yo·shev		
at home	o·ha·leem	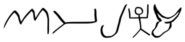	
he loved	vay·ye·e·hav		Genesis 25:28
Isaac	yits·chaq		
-	et		
Esau	e·saw		
Because	kee	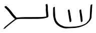	
for wild game	tsa·yid		
had a taste	be·phee		
but Rebekah	ve·riv·qah	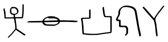	
loved	o·he·vet		
-	et		
Jacob	ya·a·qov		
was cooking	vay·ya·zed	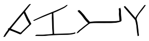	Genesis 25:29
One day, while Jacob	ya·a·qov		
some stew	na·zeed	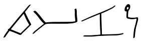	
came in	vay·ya·vo	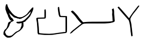	
Esau	e·saw		
from	min		
the field	has·sa·deh	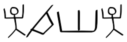	
and	ve·hu		
was famished	a·yeph	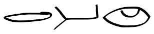	
said	vay·yo·mer		Genesis 25:30
He	e·saw		

to	el		
Jacob	ya·a·qov		
“ Let me eat	hal·ee·te·nee	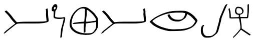	
	na		
some of	min		
red	ha·a·dom		
[stew]	ha·a·dom		
that	haz·zeh		
for	kee	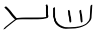	
famished ”	a·yeph	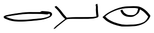	
I am	a·no·khee		
(That is why	al		
	ken	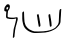	
he was also called	qa·ra	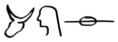	
	she·mo		
Edom)	e·do·wm		
replied	vay·yo·mer		Genesis 25:31
Jacob	ya·a·qov		
sell	mikh·rah		
“ First	khay·yo·wm	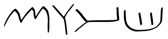	
-	et		
your birthright ”	be·kho·ra·te·kha		
me	lee	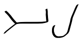	
said	vay·yo·mer		Genesis 25:32
Esau	e·saw		
“ Look ”	hin·neh		
“ I am	a·no·khee		

about to die	ho·w·lekh	
	la·mut	
so what good	ve·lam·mah	
	zeh	
to me ? ”	lee	
is a birthright	be·kho·rah	
said	vay·yo·mer	Genesis 25:33
Jacob	ya·a·qov	
“ Swear to me first	hish·sha·ve·ah	
	lee	
- ”	kay·yo·wm	
So [Esau] swore	vay·yish·sha·va	
to [Jacob]	lo	
and sold	vay·yim·kor	
-	et	
the birthright	be·kho·ra·to	
him	le·ya·a·qov	
Then Jacob	ve·ya·a·qov	Genesis 25:34
gave	na·tan	
to Esau	le·e·saw	
some bread	le·chem	
stew	u·ne·zeed	
and lentil	a·da·sheem	
[who] ate	vay·yo·khal	
and drank	vay·ye·shet	
and then got up	vay·ya·qam	
and went away	vay·ye·lakh	

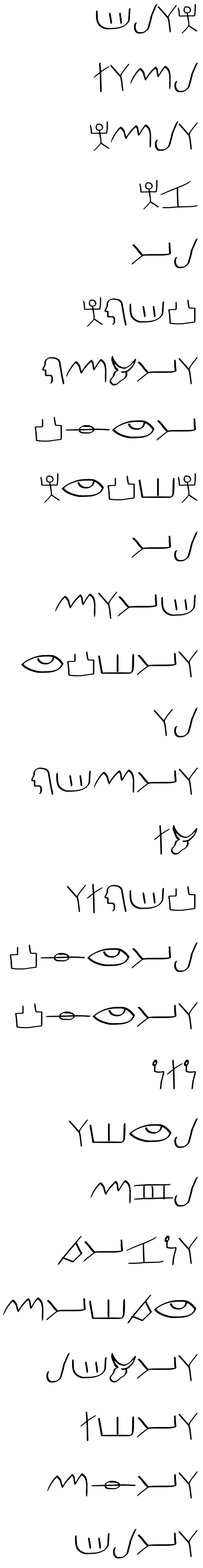

despised	vay·yi·vez	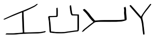	
Thus Esau	e·saw		
-	et		
his birthright	hab·be·kho·rah		
Now there was	vay·hee	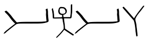	Genesis 26:1
another famine	ra·av		
in the land	ba·a·rets		
subsequent to	mil·le·vad	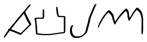	
the [one]	ha·ra·av		
	ha·ri·sho·wn		
that	a·sher		
had occurred	ha·yah	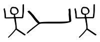	
time	bee·me		
in Abraham’s	av·ra·ham	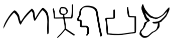	
went	vay·ye·lekh	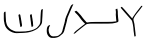	
And Isaac	yits·chaq		
to	el		
Abimelech	ʾa·vīm·mɛ·lɛkh	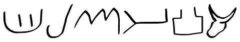	
king	me·lekh	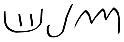	
of the Philistines	pe·lish·teem		
at Gerar	ge·ra·rah		
appeared	vay·ye·ra	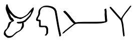	Genesis 26:2
to	e·law	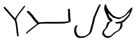	
The LORD	YHVH		
[Isaac] and said	vay·yo·mer		
“ Do not	al		
go down	te·red		

to Egypt	mits·ra·ye·mah	
Settle	she·khon	
in the land	ba·a·rets	
where	a·sher	
I tell you	o·mar	
	e·le·kha	
Stay	gur	Genesis 26:3
land {as a foreigner}	ba·a·rets	
in this	haz·zot	
and I will be	ve·eh·yeh	
with	im·me·kha	
you and bless you	va·a·va·re·khe·ka	
For	kee	
to you	le·kha	
and your offspring	u·le·zar·a·kha	
I will give	et·ten	
-	et	
all	kal	
lands	ha·a·ra·tsot	
these	ha·el	
and I will confirm	va·ha·qi·mo·tee	
-	et	
the oath	hash·she·vu·ah	
that	a·sher	
I swore	nish·ba·tee	
Abraham	le·av·ra·ham	
to your father	a·vee·kha	

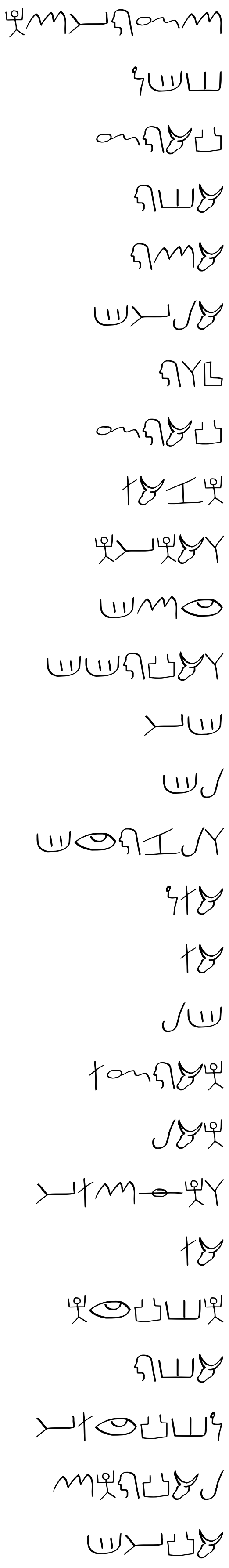

as numerous	ve·hir·be·tee	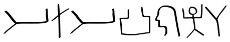	Genesis 26:4
-	et		
I will make your descendants	zar·a·kha		
as the stars	ke·kho·wkh·ve	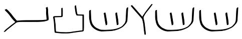	
in the sky	hash·sha·ma·yim		
and I will give	ve·na·tat·tee	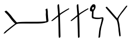	
[them]	le·zar·a·kha		
-	et		
all	kal	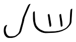	
lands	ha·a·ra·tsot		
these	ha·el		
will be blessed	ve·hit·ba·ra·khu	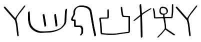	
and through your offspring	ve·zar·a·kha		
all	kol		
nations	go·w·ye	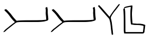	
of the earth	ha·a·rets		
because	e·qev		Genesis 26:5
-	a·sher		
listened	sha·ma		
Abraham	av·ra·ham	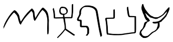	
to My voice	be·qo·lee	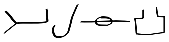	
and kept	vay·yish·mor		
My charge	mish·mar·tee		
My commandments	mits·wo·tay		
My statutes	chuq·qo·w·tay	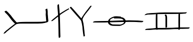	
and My laws ”	ve·to·w·ro·tay		
settled	vay·ye·shev		Genesis 26:6

So Isaac	yits·chaq		
in Gerar	big·rar		
asked	vay·yish·a·lu		Genesis 26:7
But when the men	an·she		
of that place	ham·ma·qo·wm	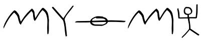	
about his wife	le·ish·to		
he said	vay·yo·mer		
is my sister ”	a·cho·tee	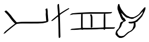	
“ She	hee		
For	kee	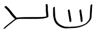	
he was afraid	ya·re		
to say	le·mor		
“ [She is] my wife ”	ish·tee		
since he thought to himself	pen		
will kill me	ya·har·gu·nee		
“ The men	an·she		
of this place	ham·ma·qo·wm	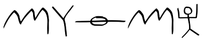	
on account of	al		
Rebekah	riv·qah	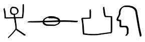	
because	kee	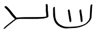	
is so beautiful	to·w·vat		
”	mar·eh		
she	hee	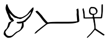	
-	vay·hee	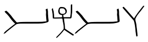	Genesis 26:8
When	kee	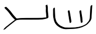	
	a·re·khu	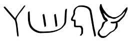	
[Isaac]	lo		

had been there	sham		
a long time	hay·ya·meem		
looked down	vay·yash·qeph	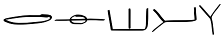	
Abimelech	a·vee·me·lekh	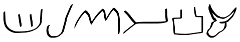	
king	me·lekh	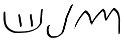	
of the Philistines	pe·lish·teem		
from	be·ad		
the window	ha·chal·lo·wn	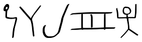	
and was surprised to see	vay·yar	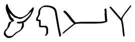	
	ve·hin·neh		
Isaac	yits·chaq		
caressing	me·tsa·cheq		
	et		
Rebekah	riv·qah	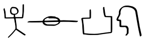	
his wife	ish·to		
sent for	vay·yiq·ra	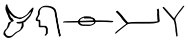	Genesis 26:9
Abimelech	a·vee·me·lekh	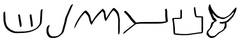	
Isaac	le·yits·chaq		
and said	vay·yo·mer		
is really	akh		
	hin·neh		
your wife !	ish·te·kha		
“ So she	hee		
How	ve·ekh	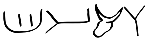	
could you say	a·mar·ta		
is my sister ’? ”	a·cho·tee	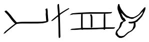	
‘ She	hee		

replied	vay·yo·mer		
	e·law	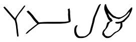	
Isaac	yits·chaq		
“ Because	kee	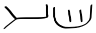	
I thought	a·mar·tee		
I might	pen		
die	a·mut		
on account of her ”	a·le·ha	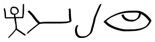	
asked	vay·yo·mer		Genesis 26:10
Abimelech	a·vee·me·lekh	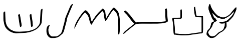	
“ What	mah	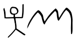	
is this	zot		
you have done	a·see·ta	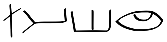	
to us ? ”	la·nu		
could easily	kim·at		
have slept with	sha·khav		
“ One	a·chad	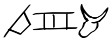	
of the people	ha·am		
-	et		
your wife	ish·te·kha		
and you would have brought	ve·he·ve·ta		
upon us ”	a·le·nu	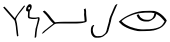	
guilt	a·sham	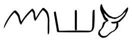	
warned	vay·tsaw	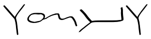	Genesis 26:11
So Abimelech	a·vee·me·lekh	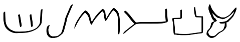	
-	et		
all	kal	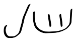	

the people	ha·am		
saying	le·mor		
“ Whoever harms	han·no·ge·a	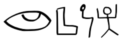	
man	ba·eesh	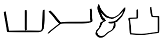	
this	haz·zeh		
or his wife	u·ve·ish·to		
will surely	mo·wt		
be put to death ”	yu·mat		
sowed seed	vay·yiz·ra		Genesis 26:12
Now Isaac	yits·chaq		
land	ba·a·rets		
in the	ha·hi·w	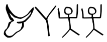	
he reaped	vay·yim·tsa		
year	bash·sha·nah		
and that very	ha·hi·w		
a hundredfold	me·ah		
	she·a·reem	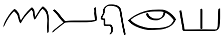	
blessed him	vay·va·ra·khe·hu		
And the LORD	YHVH		
became richer and richer	vay·yig·dal		Genesis 26:13
and [he]	ha·eesh	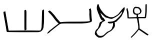	
	vay·ye·lekh	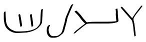	
	ha·lo·wkh		
wealthy	ve·ga·del		
until	ad		
	kee	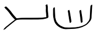	
	ga·dal		

he was exceedingly	me·od		
He owned so many	vay·hee	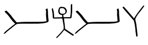	Genesis 26:14
	lo	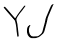	
flocks	miq·neh	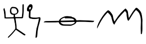	
	tson		
and herds	u·miq·neh	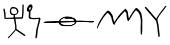	
	va·qar	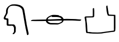	
servants	va·a·vud·dah	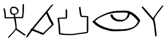	
and	rab·bah	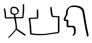	
envied him	vay·qan·u	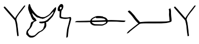	
-	o·to		
that the Philistines	pe·lish·teem		
all	ve·khal		Genesis 26:15
the wells	hab·be·e·rot		
that	a·sher		
had dug	cha·phe·ru		
servants	av·de		
his father’s	a·vee	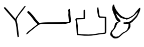	
in the days	bee·me		
Abraham	av·ra·ham		
of his father	a·vee	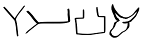	
and stopped up	sit·te·mum		
So the Philistines	pe·lish·teem		
took	vay·mal·um	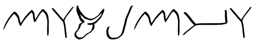	
dirt	a·phar		
said	vay·yo·mer		Genesis 26:16
Then Abimelech	a·vee·me·lekh	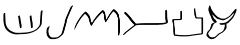	

to	el		
Isaac	yits·chaq		
“ Depart from	lekh	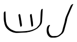	
us	me·im·ma·nu		
for	kee	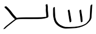	
too powerful	a·tsam·ta		
for us ”	mim·men·nu	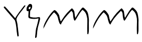	
you are much	me·od		
left	vay·ye·lekh	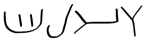	Genesis 26:17
that place	mish·sham		
So Isaac	yits·chaq		
and encamped	vay·yi·chan	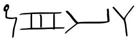	
in the Valley	be·na·chal	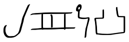	
of Gerar	ge·rar		
and settled	vay·ye·shev		
there	sham		
reopened	vay·ya·shav	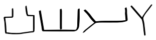	Genesis 26:18
Isaac	yits·chaq		
	vay·yach·por	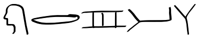	
-	et		
the wells	be·e·rot		
	ham·ma·yim	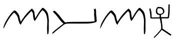	
that	a·sher		
had been dug	cha·phe·ru		
in the days	bee·me	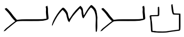	
Abraham	av·ra·ham	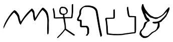	
of his father	a·vee	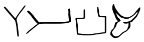	

had stopped up	vay·sat·te·mum	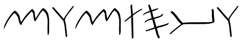	
which the Philistines	pe·lish·teem	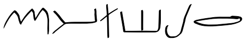	
after	a·cha·re	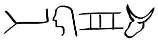	
died	mo·wt	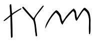	
Abraham	av·ra·ham	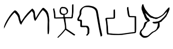	
And he gave	vay·yiq·ra	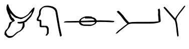	
[these wells]	la·hen	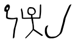	
the same names	she·mo·wt	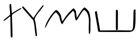	
	kash·she·mot	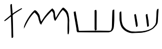	
-	a·sher	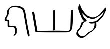	
had given	qa·ra	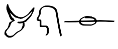	
them	la·hen	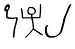	
his father	a·vee	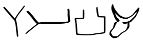	
dug	vay·yach·pe·ru	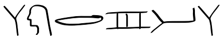	Genesis 26:19
servants	av·de	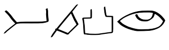	
Then Isaac’s	yits·chaq	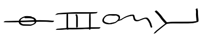	
in the valley	ban·na·chal	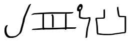	
and found	vay·yim·tse·u	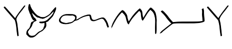	
there	sham	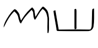	
a well	be·er	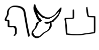	
water	ma·yim	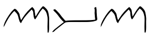	
of fresh	chay·yeem	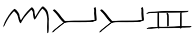	
quarreled	vay·ya·ree·vu	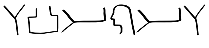	Genesis 26:20
But the herdsmen	ro·e	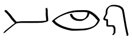	
of Gerar	ge·rar	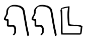	
with	im	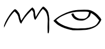	
herdsmen	ro·e	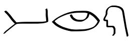	

Isaac’s	yits·chaq		
and said	le·mor		
	la·nu		
“ The water is ours ! ”	ham·ma·yim	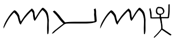	
So he named	vay·yiq·ra	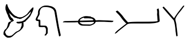	
	shem		
the well	hab·be·er		
Esek	e·seq		
because	kee	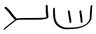	
they contended	hit·as·se·qu		
with him	im·mo		
Then they dug	vay·yach·pe·ru	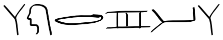	Genesis 26:21
well	be·er		
another	a·che·ret		
and quarreled	vay·ya·ree·vu	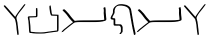	
that one {also}	gam		
over	a·le·ha	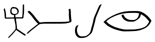	
so he named	vay·yiq·ra	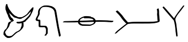	
it	she·mah		
Sitnah	sit·nah		
He moved on	vay·ya·teq		Genesis 26:22
from there	mish·sham		
and dug	vay·yach·por	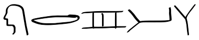	
	be·er		
another [well]	a·che·ret		
and they did not	ve·lo		
quarrel	ra·vu		

over it	a·le·ha	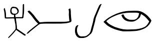	
He named	vay·yiq·ra	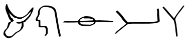	
it	she·mah		
Rehoboth	re·cho·vo·wt	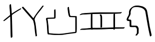	
and said	vay·yo·mer		
“ At last	kee	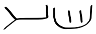	
	at·tah		
has made room	hir·cheev	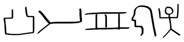	
the LORD	YHVH		
for us	la·nu	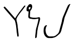	
and we will be fruitful	u·pha·ree·nu		
in the land ”	va·a·rets		
[Isaac] went up	vay·ya·al	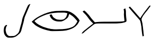	Genesis 26:23
From there	mish·sham		
	be·er		
to Beersheba	sha·va		
appeared	vay·ye·ra	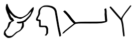	Genesis 26:24
to him	e·law	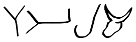	
the LORD	YHVH		
night	bal·lay·lah	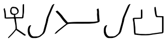	
and that	ha·hu	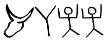	
and said	vay·yo·mer		
“ I	a·no·khee		
am the God	e·lo·he		
Abraham	av·ra·ham	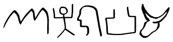	
of your father	a·vee·kha	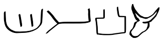	
Do not	al		

be afraid	tee·ra	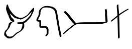	
for	kee	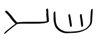	
am with you	it·te·kha	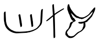	
I	a·no·khee		
I will bless	u·ve·rakh·tee·kha		
you and multiply	ve·hir·be·tee	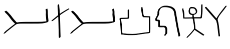	
-	et		
your descendants	zar·a·kha		
for the sake	ba·a·vur		
Abraham ”	av·ra·ham		
of My servant	av·dee		
So [Isaac] built	vay·yi·ven	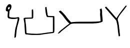	Genesis 26:25
there	sham		
an altar	miz·be·ach		
and called	vay·yiq·ra	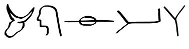	
on the name	be·shem	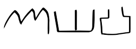	
of the LORD	YHVH	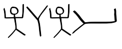	
and he pitched	vay·yet	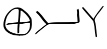	
there	sham		
his tent	a·ho·lo		
also dug	vay·yikh·ru		
there	sham		
servants	av·de		
[His]	yits·chaq		
a well	be·er		
Later, Abimelech	va·a·vee·me·lekh	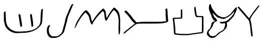	Genesis 26:26
came	ha·lakh	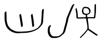	

to [Isaac]	e·law	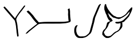	
from Gerar	mig·ge·rar		
with Ahuzzath	va·a·chuz·zat	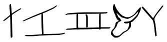	
his adviser	me·re·e·hu		
and Phicol	u·phee·khol	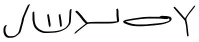	
the commander	sar		
of his army	tse·va·o		
asked	vay·yo·mer		Genesis 26:27
them	a·le·hem		
Isaac	yits·chaq		
“ Why	mad·du·a		
have you come	ba·tem		
to me ? ”	e·lay	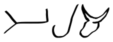	
“ You	ve·at·tem		
hated	se·ne·tem		
me	o·tee	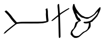	
and sent me away	vat·te·shal·le·chu·nee	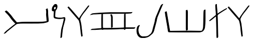	
”	me·it·te·khem	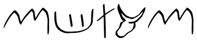	
they replied	vay·yo·me·ru		Genesis 26:28
“ We can plainly see	ra·o		
	ra·ee·nu	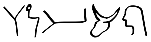	
that	kee	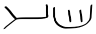	
has been	ha·yah	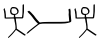	
the LORD	YHVH		
with you ”	im·makh		
“ We recommend that	van·no·mer		
there should now be	te·hee		

	na		
an oath	a·lah	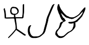	
between	be·no·w·te·nu		
us	be·ne·nu	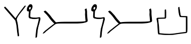	
and you	u·ve·ne·kha	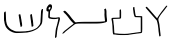	
Let us make	ve·nikh·re·tah	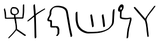	
a covenant	ve·reet	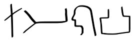	
with you	im·makh		
that you will not	im		Genesis 26:29
	ta·ʿa·sēh		
us	im·ma·nu		
harm	ra·ah		
just as	ka·a·sher		
we have not	lo		
harmed you	ne·ga·a·nu·kha		
but	ve·kha·a·sher		
have done	a·see·nu	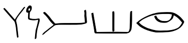	
to you	im·me·kha		
only	raq	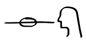	
good	to·wv		
sending you on your way	van·ne·shal·le·cha·kha	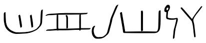	
in peace	be·sha·lo·wm	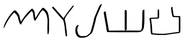	
you	at·tah		
And now	at·tah		
are blessed	be·rukh		
by the LORD ”	YHVH		
So [Isaac] prepared	vay·ya·as		Genesis 26:30

for them	la·hem	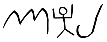	
a feast	mish·teh	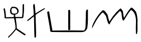	
and they ate	vay·yo·khe·lu	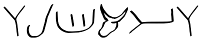	
and drank	vay·yish·tu	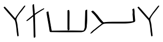	
And they got up early	vay·yash·kee·mu	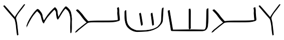	Genesis 26:31
the next morning	vab·bo·qer	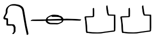	
and swore an oath	vay·yish·sha·ve·u	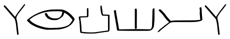	
to each	eesh	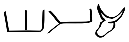	
other	le·a·chee	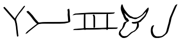	
sent them on their way	vay·shal·le·chem	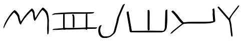	
Then Isaac	yits·chaq	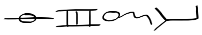	
and they left him	vay·ye·le·khu	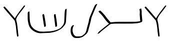	
	me·it·to	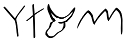	
in peace	be·sha·lo·wm	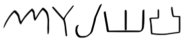	
-	vay·hee	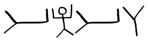	Genesis 26:32
day	bay·yo·wm	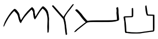	
On that same	ha·hu	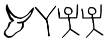	
came	vay·ya·vo·u	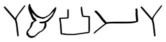	
servants	av·de	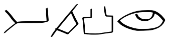	
Isaac's	yits·chaq	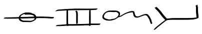	
and told	vay·yag·gi·du	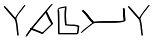	
him	lo	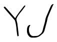	
about	al	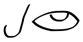	
	o·do·wt	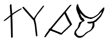	
the well	hab·be·er	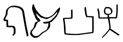	
-	a·sher	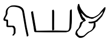	
they had dug	cha·pha·ru	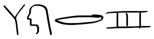	

they told	vay·yo·me·ru		
him	lo	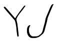	
“ We have found	ma·tsa·nu		
water ! ”	ma·yim	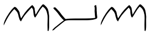	
So he called	vay·yiq·ra	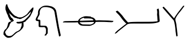	Genesis 26:33
it	o·tah		
Shibah	shiv·ah		
and	al		
-	ken		
the name	shem		
of the city	ha·eer		
	be·er		
is Beersheba	she·va		
to	ad		
day	hay·yo·wm	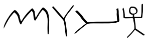	
this	haz·zeh		
was	vay·hee	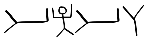	Genesis 26:34
When Esau	e·saw		
years old	ben		
forty	ar·ba·eem		
	sha·nah	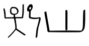	
he took	vay·yiq·qach	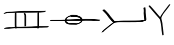	
as his wives	ish·shah		
-	et		
Judith	ye·hu·deet		
daughter	bat		
of Beeri	be·e·ree		

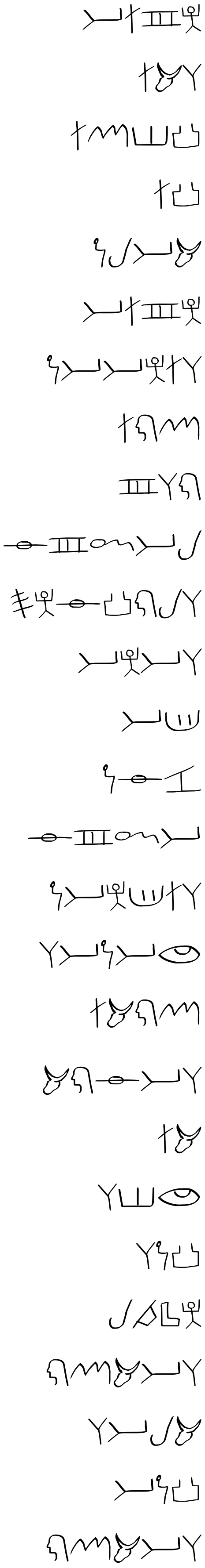

the Hittite	ha·chit·tee	
-	ve·et	
and Basemath	ba·se·mat	
daughter	bat	
of Elon	e·lon	
the Hittite	ha·chit·tee	
And	vat·tih·ye·na	Genesis 26:35
grief	mo·rat	
they brought	ru·ach	
to Isaac	le·yits·chaq	
and Rebekah	u·le·riv·qah	
was	vay·hee	Genesis 27:1
When	kee	
old	za·qen	
Isaac	yits·chaq	
were so weak	vat·tikh·he·na	
and his eyes	e·naw	
that he could no longer see	me·re·ot	
he called	vay·yiq·ra	
-	et	
Esau	e·saw	
son	be·no	
his older	hag·ga·dol	
and said	vay·yo·mer	
to him	e·law	
“ My son ”	be·nee	
[Esau] replied	vay·yo·mer	

	e·law	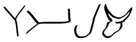	
“ Here I am ”	hin·ne·nee	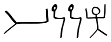	
said [Isaac]	vay·yo·mer	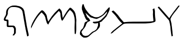	Genesis 27:2
“ Look ”	hin·neh	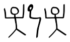	
“ I am now	na	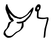	
old	za·qan·tee	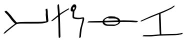	
and I do not	lo	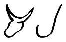	
know	ya·da·tee	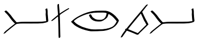	
the day	yo·wm	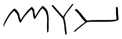	
of my death	mo·w·tee	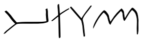	
-	ve·at·tah	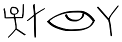	Genesis 27:3
Take	sa	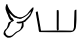	
	na	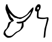	
your weapons —	khe·le·kha	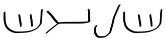	
your quiver	tel·ye·kha	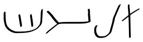	
and bow —	ve·qash·te·kha	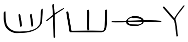	
and go out	ve·tse	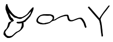	
into the field	has·sa·deh	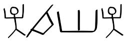	
to hunt	ve·tsu·dah	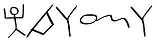	
for me	lee	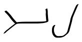	
some game	tsē·dah	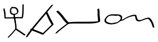	
Then prepare	va·a·seh	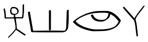	Genesis 27:4
	lee	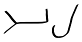	
a tasty dish	mat·am·meem	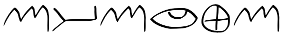	
that	ka·a·sher	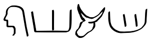	
I love	a·hav·tee	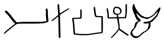	
and bring	ve·ha·vee·ah	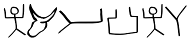	

it to me	lee	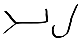	
to eat	ve·o·khe·lah		
so that	ba·a·vur		
may bless	te·va·rekh·kha		
I	naph·shee	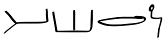	
you before	be·te·rem		
I die ”	a·mut		
Now Rebekah	ve·riv·qah	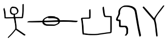	Genesis 27:5
was listening	sho·ma·at		
told	be·dab·ber		
to what Isaac	yits·chaq		
	el		
Esau	e·saw		
his son	be·no	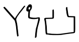	
went	vay·ye·lekh	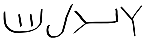	
So when Esau	e·saw		
into the field	has·sa·deh		
to hunt	la·tsud		
game	tsa·yid	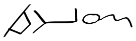	
[and] bring [it back]	le·ha·vee	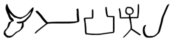	
Rebekah	ve·riv·qah	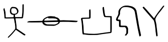	Genesis 27:6
said	a·me·rah		
to	el		
Jacob	ya·a·qov	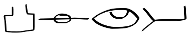	
her son	be·nah		
-	le·mor		
“ Behold	hin·neh		

I overheard	sha·ma·tee		
-	et		
your father	a·vee·kha	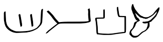	
saying	me·dab·ber		
to	el		
Esau	e·saw		
your brother	a·chee·kha	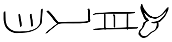	
	le·mor	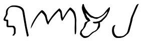	
‘ Bring	ha·vee·ah	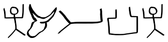	Genesis 27:7
me	lee	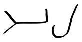	
some game	tsa·yid		
and prepare	va·a·seh		
me	lee	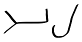	
a tasty dish	mat·am·meem		
to eat	ve·o·khe·lah		
so that I may bless you	va·a·va·rekh·khah		
in the presence	liph·ne		
of the LORD	YHVH		
before	liph·ne		
I die ’	mo·w·tee		
Now	ve·at·tah		Genesis 27:8
my son	ve·nee	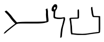	
listen to	she·ma		
my voice	be·qo·lee	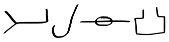	
and do exactly as	la·a·sher		
I	a·nee	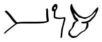	
tell	me·tsaw·vah		

you	o·takh	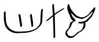	
Go out	lekh	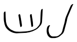	Genesis 27:9
	na		
to	el		
the flock	hats·tson		
and bring	ve·qach	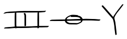	
me	lee	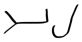	
	mish·sham		
two	she·ne	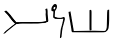	
young goats	ge·da·ye	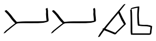	
	iz·zeem	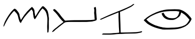	
choice	to·veem	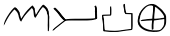	
so that I can make	ve·e·e·seh		
them	o·tam		
into a tasty dish	mat·am·meem		
for your father —	le·a·vee·kha	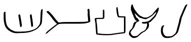	
the kind	ka·a·sher		
he loves	a·hev		
Then take	ve·he·ve·ta		Genesis 27:10
it to your father	le·a·vee·kha	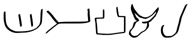	
to eat	ve·a·khal		
so that	ba·a·vur		
-	a·sher		
he may bless	ye·va·rekh·kha	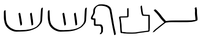	
you before	liph·ne		
he dies ”	mo·w·to		
answered	vay·yo·mer		Genesis 27:11

Jacob	ya·a·qov	יעקב	
	el	אל	
Rebekah	riv·qah	רבקה	
his mother	im·mo	אמו	
“ Look	hen	הן	
Esau	e·saw	עשו	
my brother	a·chee	אחי	
man	eesh	איש	
is a hairy	sa·ir	שער	
but I am	ve·a·no·khee	ואנכי	
	eesh	איש	
smooth-skinned	cha·laq	חלק	
What if	u·lay	אולי	Genesis 27:12
touches me ?	ye·mush·she·nee	ימשני	
my father	a·vee	אבי	
Then I would be revealed	ve·ha·yee·tee	והייתי	
to him	ve·e·naw	בעיניו	
as a deceiver	kim·ta·te·a	כמתעתע	
and I would bring	ve·he·ve·tee	והבאתי	
upon myself	a·lay	עלי	
a curse	qe·la·lah	קללה	
rather than	ve·lo	ולא	
a blessing ”	ve·ra·khah	ברכה	
replied	vat·to·mer	ותאמר	Genesis 27:13
	lo	לו	
His mother	im·mo	אמו	
be on me	a·lay	עלי	

“ Your curse	qil·la·te·kha		
my son	be·nee	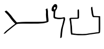	
Just	akh		
obey	she·ma		
my voice	be·qo·lee	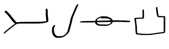	
and go	ve·lekh	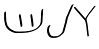	
get them	qach	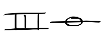	
for me ”	lee	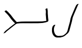	
So [Jacob] went	vay·ye·lekh	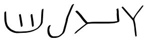	Genesis 27:14
and got [two goats]	vay·yiq·qach	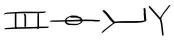	
and brought them	vay·ya·ve	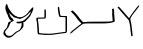	
to his mother	le·im·mo		
made	vat·ta·as		
who	im·mo	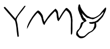	
the tasty food	mat·am·meem		
-	ka·a·sher		
loved	a·hev		
his father	a·vee	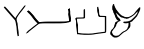	
took	vat·tiq·qach	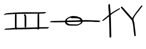	Genesis 27:15
And Rebekah	riv·qah	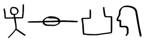	
-	et		
clothes	big·de		
Esau	e·saw	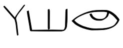	
son	be·nah		
to her older	hag·ga·dol		
the finest	ha·cha·mu·dot	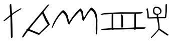	
that	a·sher	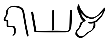	

belonged	it·tah	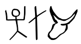	
in the house	bab·ba·yit	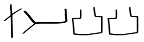	
and she put them on	vat·tal·besh	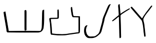	
-	et	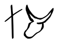	
Jacob	ya·a·qov	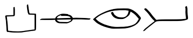	
son	be·nah	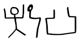	
her younger	haq·qa·tan	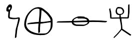	
	ve·et	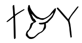	Genesis 27:16
the skins	o·rot	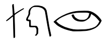	
of the young	ge·da·ye	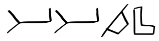	
goats	ha·iz·zeem	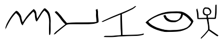	
She also put	hil·bee·shah	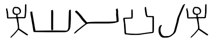	
on	al	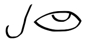	
his hands	ya·daw	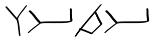	
and on	ve·al	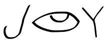	
the smooth part	chel·qat	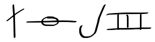	
of his neck	tsaw·va·raw	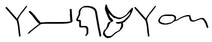	
she handed	vat·tit·ten	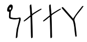	Genesis 27:17
Then	et	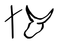	
the tasty food	ham·mat·am·meem	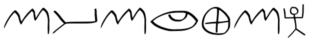	
-	ve·et	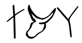	
and bread	hal·le·chem	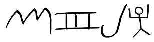	
-	a·sher	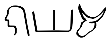	
she had made	a·sa·tah	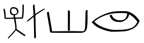	
	be·yad	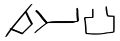	
Jacob	ya·a·qov	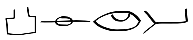	
her son	be·nah	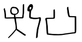	

So [Jacob] went	vay·ya·vo	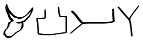	Genesis 27:18
to	el		
his father	a·vee	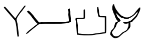	
and said	vay·yo·mer		
“ My father ”	a·vee	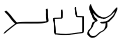	
he answered	vay·yo·mer		
“ Here I am ! ”	hin·nen·nee	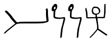	
“ Which one	mee	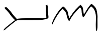	
are you	at·tah		
my son ? ”	be·nee	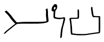	
said	vay·yo·mer		Genesis 27:19
Jacob	ya·a·qov	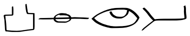	
to	el		
his father	a·vee	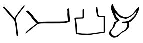	
“ I	a·no·khee		
am Esau	e·saw		
your firstborn	be·kho·re·kha	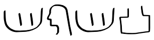	
I have done	a·see·tee	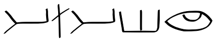	
as	ka·a·sher		
you told me	dib·bar·ta		
	e·lay	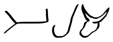	
	qum	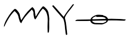	
Please	na		
sit up	she·vah	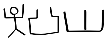	
and eat	ve·a·khe·lah		
some of my game	mits·tse·dee	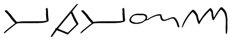	
so that	ba·a·vur		

may bless me ”	te·va·ra·khan·nee	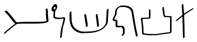	
you	naph·she·kha	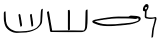	
asked	vay·yo·mer		Genesis 27:20
But Isaac	yits·chaq		
	el		
his son	be·no	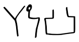	
“ How	mah	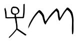	
it so	zeh	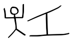	
quickly	mi·har·ta		
did you ever find	lim·tso		
my son ? ”	be·nee	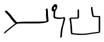	
he replied	vay·yo·mer		
“ Because	kee	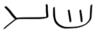	
brought [it]	hiq·rah	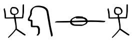	
the LORD	YHVH		
your God	e·lo·he·kha		
to me ”	le·pha·nay		
said	vay·yo·mer		Genesis 27:21
Then Isaac	yits·chaq		
to	el		
Jacob	ya·a·qov	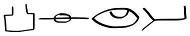	
come closer	ge·shah		
“ Please	na		
so I can touch you	va·a·mush·kha		
my son	be·nee	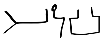	
Are you	ha·at·tah		
really	zeh	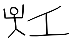	

my son	be·nee	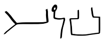	
Esau	e·saw	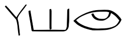	
or	im	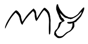	
not ? ”	lo	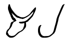	
came close	vay·yig·gash	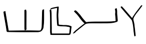	Genesis 27:22
So Jacob	ya·a·qov	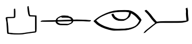	
to	el	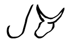	
Isaac	yits·chaq	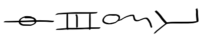	
his father	a·vee	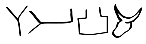	
who touched him	vay·mush·she·hu	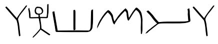	
and said	vay·yo·mer	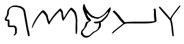	
“ The voice	haq·qol	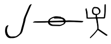	
is the voice	qo·wl	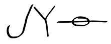	
of Jacob	ya·a·qov	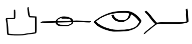	
but the hands	ve·hay·ya·da·yim	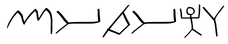	
are the hands	ye·de	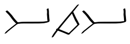	
of Esau ”	e·saw	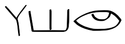	
[Isaac] did not	ve·lo	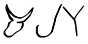	Genesis 27:23
recognize him	hik·kee·ro	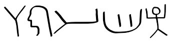	
because	kee	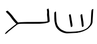	
were	ha·yu	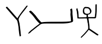	
his hands	ya·daw	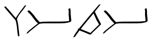	
like those	kee·de	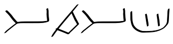	
Esau	e·saw	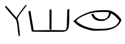	
of his brother	a·chee	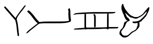	
hairy	se·i·rot	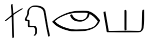	
so he blessed him	vay·va·re·khe·hu	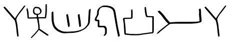	

Again he asked	vay·yo·mer		Genesis 27:24
“ Are you	at·tah		
really	zeh	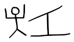	
my son	be·nee	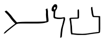	
Esau ? ”	e·saw		
And he replied	vay·yo·mer		
“ I am ”	a·nee	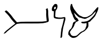	
said [Isaac]	vay·yo·mer		Genesis 27:25
“ Serve	hag·gi·shah		
me ”	lee	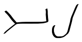	
“ and let me eat	ve·o·khe·lah		
game	mits·tsed		
some of my son’s	be·nee	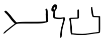	
so that	le·ma·an		
may bless you ”	te·va·rekh·kha	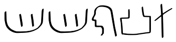	
I	naph·shee		
Jacob brought it	vay·yag·gesh	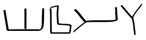	
to him	lo	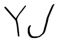	
and he ate	vay·yo·khal		
then he brought	vay·ya·ve	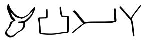	
him	lo	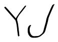	
wine	ya·yin	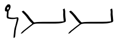	
and he drank	vay·ye·shet	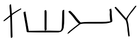	
said	vay·yo·mer		Genesis 27:26
to him	e·law	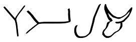	
Isaac	yits·chaq		
Then his father	a·vee	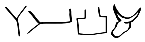	

come near	ge·shah		
“ Please	na		
and kiss	u·she·qah	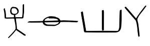	
me	lee	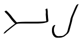	
my son ”	be·nee	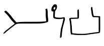	
So he came near	vay·yig·gash	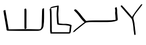	Genesis 27:27
and kissed	vay·yish·shaq		
him	lo	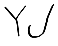	
When Isaac smelled	vay·ya·rach	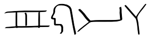	
-	et		
	re·ach	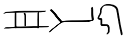	
his clothing	be·ga·daw		
he blessed him	vay·va·ra·khe·hu		
and said :	vay·yo·mer		
“ Ah	re·eh		
is like the smell	re·ach	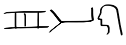	
of my son	be·nee	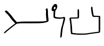	
the smell	ke·re·ach	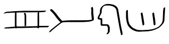	
of a field	sa·deh		
that	a·sher		
has blessed	be·ra·kho	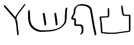	
the LORD	YHVH	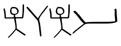	
give	ve·yit·ten	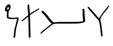	Genesis 27:28
to you	le·kha	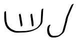	
May God	ha·e·lo·heem	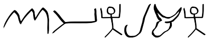	
the dew	mit·tal		
of heaven	hash·sha·ma·yim	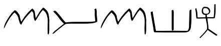	

and the richness	u·mish·man·ne	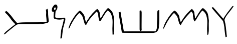	
of the earth —	ha·a·rets		
an abundance	ve·rov	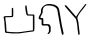	
of grain	da·gan		
and new wine	ve·tee·rosh	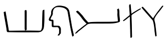	
serve you	ya·av·du·kha	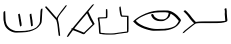	Genesis 27:29
May peoples	am·meem	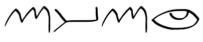	
bow down	ve·yish·ta·chu		
to you	le·kha	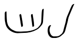	
and nations	le·um·meem		
May you be	he·veh	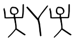	
the master	ge·veer	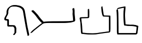	
of your brothers	le·a·che·kha	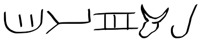	
bow down	ve·yish·ta·chaw·wu		
to you	le·kha	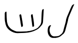	
and may the sons	be·ne	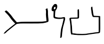	
of your mother	im·me·kha		
May those who curse you	o·re·re·kha	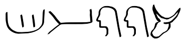	
be cursed	a·rur		
and those who bless you	u·me·va·ra·khe·kha	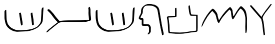	
be blessed ”	ba·rukh		
-	vay·hee	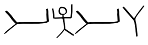	Genesis 27:30
As soon as	ka·a·sher		
had finished	kil·lah	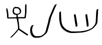	
Isaac	yits·chaq	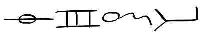	
blessing	le·va·rekh		
-	et		

[him]	ya·a·qov		
	vay·hee	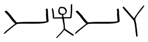	
	akh		
had left	ya·tso		
	ya·tsa		
and Jacob	ya·a·qov	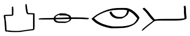	
	me·et		
presence	pe·ne	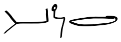	
	yits·chaq		
his father’s	a·vee	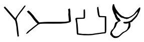	
Esau	ve·e·saw		
his brother	a·chee	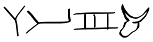	
returned	ba		
from the hunt	mits·tse·do		
made	vay·ya·as		Genesis 27:31
too	gam		
He	hu		
some tasty food	mat·am·meem		
brought	vay·ya·ve	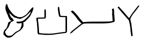	
it to his father	le·a·vee		
and said	vay·yo·mer		
to [him]	le·a·vee		
sit up	ya·qum	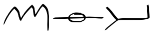	
“ My father	a·vee	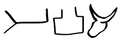	
and eat	ve·yo·khal		
game	mits·tsed		
of your son’s	be·no	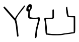	

so that	ba·a·vur	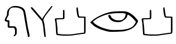	
may bless me ”	te·va·ra·khan·nee	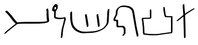	
you	naph·she·kha	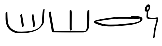	
replied	vay·yo·mer	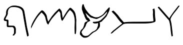	Genesis 27:32
	lo	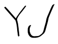	
Isaac	yits·chaq	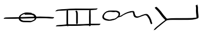	
But his father	a·vee	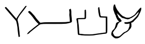	
“ Who	mee	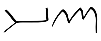	
are you ? ”	at·tah	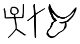	
he answered	vay·yo·mer	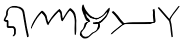	
“ I	a·nee	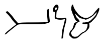	
son ”	bin·kha	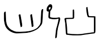	
your firstborn	ve·kho·re·kha	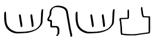	
am Esau	e·saw	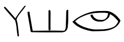	
began to tremble violently	vay·ye·che·rad	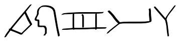	Genesis 27:33
Isaac	yits·chaq	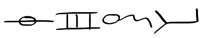	
	cha·ra·dah	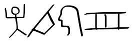	
	ge·do·lah	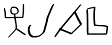	
	ad	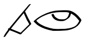	
	me·od	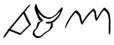	
and said	vay·yo·mer	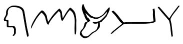	
“ Who	mee	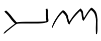	
then	e·pho·w	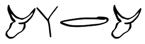	
was it	hu	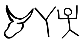	
who hunted	hats·tsad	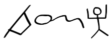	
the game	tsa·yid	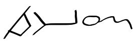	
and brought it	vay·ya·ve	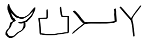	

to me ?	lee	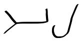	
I ate	va·o·khal	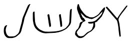	
it all	mik·kol	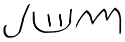	
Before	be·te·rem	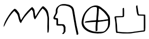	
you came in	ta·vo·w	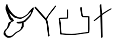	
and blessed him —	va·a·va·ra·khe·hu	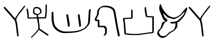	
and indeed	gam	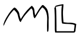	
blessed ! ”	ba·rukh	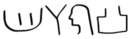	
he will be	yih·yeh	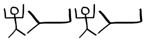	
heard	kish·mo·a	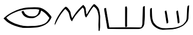	Genesis 27:34
When Esau	e·saw	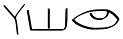	
-	et	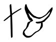	
words	div·re	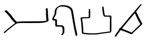	
his father’s	a·vee	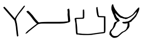	
he let out	vay·yits·aq	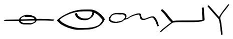	
cry	tse·a·qah	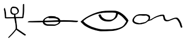	
a loud	ge·do·lah	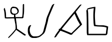	
and bitter	u·ma·rah	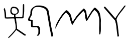	
	ad	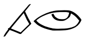	
	me·od	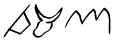	
and said	vay·yo·mer	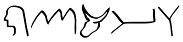	
to his father	le·a·vee	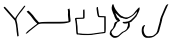	
“ Bless me	ba·ra·khe·nee	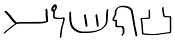	
too	gam	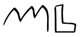	
	a·nee	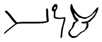	
O my father ! ”	a·vee	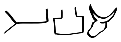	
But [Isaac] replied	vay·yo·mer	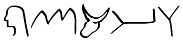	Genesis 27:35

came	ba		
“ Your brother	a·chee·kha	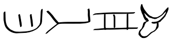	
deceitfully	be·mir·mah		
and took	vay·yiq·qach	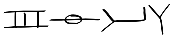	
your blessing ”	bir·kha·te·kha		
So [Esau] declared	vay·yo·mer		Genesis 27:36
“ Is he not rightly	ha·khee		
named	qa·ra	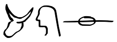	
	she·mo		
Jacob ?	ya·a·qov		
For he has cheated me	vay·ya·qe·ve·nee	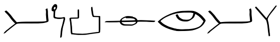	
	zeh	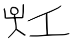	
twice	pha·a·ma·yim		
-	et		
my birthright	be·kho·ra·tee	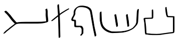	
He took	la·qach	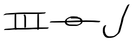	
and	ve·hin·neh		
now	at·tah		
he has taken	la·qach	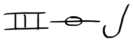	
my blessing ”	bir·kha·tee		
Then he asked	vay·yo·mar		
“ Haven’t	ha·lo		
you saved	a·tsal·ta		
for me ? ”	lee	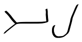	
a blessing	be·ra·khah	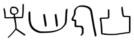	
answered	vay·ya·an	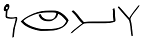	Genesis 27:37
But Isaac	yits·chaq		

	vay·yo·mer		
Esau :	le·e·saw		
“ Look	hen		
your master	ge·veer	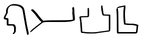	
I have made	sam·tee		
him	lakh	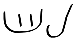	
and	ve·et		
all	kal	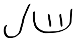	
his relatives	e·chaw	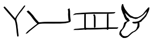	
given	na·tat·tee		
him	lo		
as servants	la·a·va·deem		
with grain	ve·da·gan		
and new wine	ve·tee·rosh	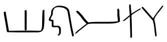	
I have sustained	se·makh·tee		
him	u·le·khah	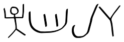	
is left	e·pho·w		
What	mah		
that I can do for you	e·e·seh		
my son ? ”	be·nee	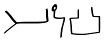	
said	vay·yo·mer		Genesis 27:38
Esau	e·saw		
to	el		
his father	a·vee	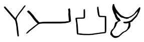	
blessing	hav·ra·khah		
“ Do you have only one	a·chat	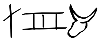	
	hee		

	le·kha	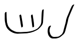	
my father ?	a·vee		
Bless me	ba·ra·khe·nee		
too	gam		
	a·nee	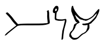	
O my father ! ”	a·vee	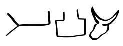	
aloud	vay·yis·sa	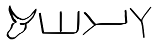	
Then Esau	e·saw		
	qo·lo	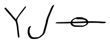	
wept	vay·ye·vek	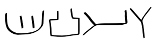	
answered him :	vay·ya·an	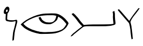	Genesis 27:39
Isaac	yits·chaq		
His father	a·vee	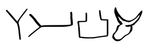	
	vay·yo·mer		
	e·law	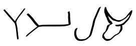	
“ Behold	hin·neh		
away from the richness	mish·man·ne	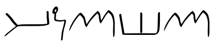	
of the land	ha·a·rets		
shall be	yih·yeh		
your dwelling place	mo·wo·sha·ve·kha	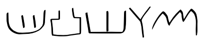	
away from the dew	u·mit·tal		
of heaven	hash·sha·ma·yim		
above	me·al		
by	ve·al		Genesis 27:40
the sword	char·be·kha		
You shall live	tich·yeh	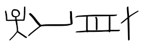	
-	ve·et		

your brother	a·chee·kha	
and serve	ta·a·vod	
	ve·ha·yah	
But when	ka·a·sher	
you rebel	ta·reed	
you will tear	u·pha·raq·ta	
his yoke	ul·lo	
from	me·al	
your neck ”	tsaw·va·re·kha	
held a grudge	vay·yis·tom	Genesis 27:41
Esau	e·saw	
-	et	
against Jacob	ya·a·qov	
because of	al	
the blessing	hab·be·ra·khah	
-	a·sher	
had given him	be·ra·kho	
his father	a·vee	
said	vay·yo·mer	
And Esau	e·saw	
in his heart	be·lib·bo	
are at hand	yiq·re·vu	
“ The days	ye·me	
of mourning	e·vel	
for my father	a·vee	
then I will kill	ve·a·har·gah	
-	et	

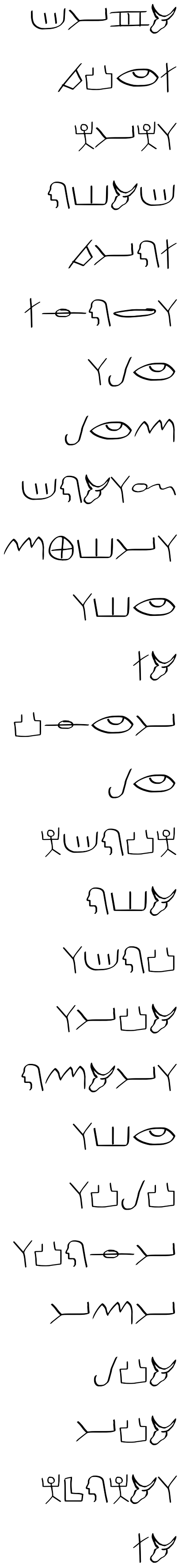

Jacob ”	ya·a·qov		
my brother	a·chee	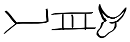	
were relayed	vay·yug·gad	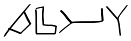	Genesis 27:42
to Rebekah	le·riv·qah	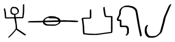	
-	et		
When the words	div·re		
Esau	e·saw		
son	be·nah		
of her older	hag·ga·dol		
she sent for	vat·tish·lach	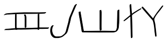	
	vat·tiq·ra	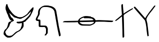	
Jacob	le·ya·a·qov		
son	be·nah		
her younger	haq·qa·tan	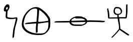	
and told	vat·to·mer		
him	e·law	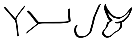	
“ Look	hin·neh		
Esau	e·saw		
your brother	a·chee·kha	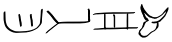	
is consoling himself	mit·na·chem	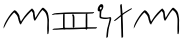	
by	le·kha	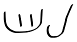	
plotting to kill you	le·ha·re·ge·kha		
So now	ve·at·tah		Genesis 27:43
my son	ve·nee	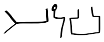	
obey	she·ma		
my voice	be·qo·lee	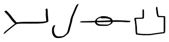	
at once	ve·qum	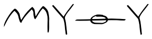	

and flee	be·rach	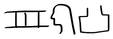	
	le·kha	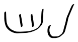	
to	el	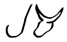	
Laban	la·van	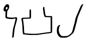	
my brother	a·chee	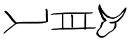	
in Haran	cha·ra·nah	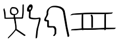	
Stay	ve·ya·shav·ta	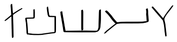	Genesis 27:44
with him	im·mo	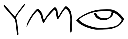	
	ya·meem	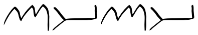	
for a while	a·cha·deem	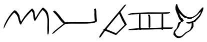	
until	ad	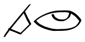	
-	a·sher	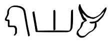	
subsides —	ta·shuv	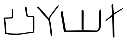	
fury	cha·mat	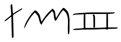	
your brother’s	a·chee·kha	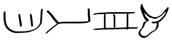	
until	ad	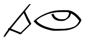	Genesis 27:45
wanes	shuv	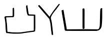	
rage	aph	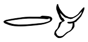	
your brother’s	a·chee·kha	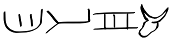	
against you	mim·me·kha	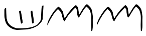	
and he forgets	ve·sha·khach	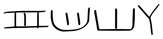	
-	et	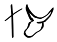	
what	a·sher	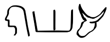	
you have done	a·see·ta	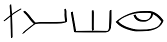	
to him	lo	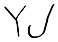	
Then I will send for you	ve·sha·lach·tee	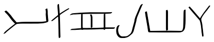	
and bring you back	u·le·qach·tee·kha	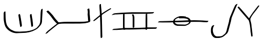	

from there	mish·sham		
Why	la·mah		
should I lose	esh·kal	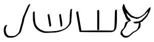	
both	gam		
of you	she·ne·khem	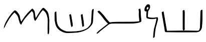	
day ? ”	yo·wm		
in one	e·chad	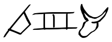	
said	vat·to·mer		Genesis 27:46
Then Rebekah	riv·qah	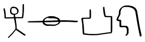	
to	el		
Isaac	yits·chaq		
“ I am weary	qats·tee		
of my life	ve·chay·yay	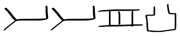	
because of	mip·pe·ne		
women	be·no·wt		
these Hittite	chet	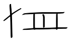	
If	im		
takes	lo·qe·ach	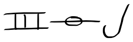	
Jacob	ya·a·qov	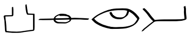	
wife	ish·shah		
from	mib·be·no·wt	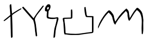	
a Hittite	chet	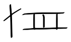	
among them	ka·el·leh		
	mib·be·no·wt	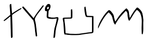	
	ha·a·rets		
what good	lam·mah		
is my	lee	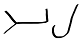	

life ? ”	chay·yeem	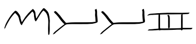	
called for	vay·yiq·ra	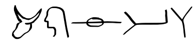	Genesis 28:1
So Isaac	yits·chaq		
	el		
Jacob	ya·a·qov	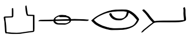	
and blessed	vay·va·rekh		
him	o·to		
he commanded	vay·tsaw·ve·hu		
	vay·yo·mer		
	lo	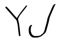	
“ Do not	lo		
take	tiq·qach	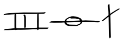	
a wife	ish·shah		
women ”	mib·be·no·wt	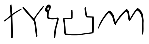	
from the Canaanite	ke·na·an		
at once	qum	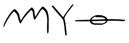	Genesis 28:2
“ Go	lekh	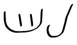	
	pad·de·nah	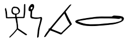	
to Paddan-aram	a·ram		
to the house	be·tah	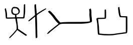	
Bethuel	ve·tu·el		
father	a·vee		
of your mother’s	im·me·kha		
and take	ve·qach	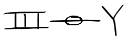	
	le·kha	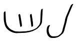	
-	mish·sham		
a wife	ish·shah		

from among the daughters	mib·be·no·wt	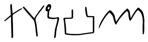	
of Laban	la·van	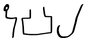	
brother	a·chee	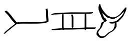	
your mother’s	im·me·kha		
May God	ve·el		Genesis 28:3
Almighty	shad·day	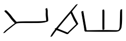	
bless	ye·va·rekh		
you	o·te·kha		
and make you fruitful	ve·yaph·re·kha		
and multiply you	ve·yar·be·kha		
so that you may become	ve·ha·yee·ta	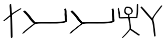	
a company	liq·hal	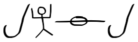	
of peoples	am·meem		
And may He give	ve·yit·ten	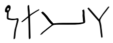	Genesis 28:4
	le·kha	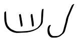	
-	et		
the blessing	bir·kat		
of Abraham	av·ra·ham	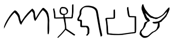	
to you	le·kha	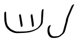	
and your descendants	u·le·zar·a·kha		
	it·takh	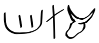	
so that you may possess	le·rish·te·kha		
-	et		
the land	e·rets		
where you dwell as a foreigner	me·gu·re·kha		
the land	a·sher		

gave	na·tan	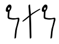	
God	e·lo·heem		
to Abraham ”	le·av·ra·ham		
sent	vay·yish·lach		Genesis 28:5
So Isaac	yits·chaq		
-	et		
Jacob	ya·a·qov	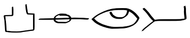	
	vay·ye·lekh	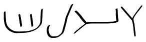	
	pad·de·nah		
to Paddan-aram	a·ram		
to	el		
Laban	la·van		
son	ben		
of Bethuel	be·tu·el		
the Aramean	ha·a·ram·mee		
the brother	a·chee	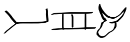	
of Rebekah	riv·qah	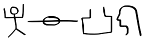	
[who was] the mother	em		
of Jacob	ya·a·qov		
and Esau	ve·e·saw		
learned	vay·yar	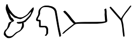	Genesis 28:6
Now Esau	e·saw		
that	kee	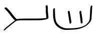	
had blessed	ve·rakh		
Isaac	yits·chaq		
-	et		
Jacob	ya·a·qov	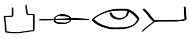	

and sent	ve·shil·lach	
him	o·to	
	pad·de·nah	
to Paddan-aram	a·ram	
to take	la·qa·chat	
	lo	
there	mish·sham	
a wife	ish·shah	
	be·va·ra·kho	
	o·to	
commanding	vay·tsaw	
him	a·law	
	le·mor	
“ Do not	lo	
marry	tiq·qach	
	ish·shah	
woman ”	mib·be·no·wt	
a Canaanite	ke·na·an	
had obeyed	vay·yish·ma	Genesis 28:7
and that Jacob	ya·a·qov	
	el	
his father	a·vee	
	ve·el	
and mother	im·mo	
and gone	vay·ye·lekh	
	pad·de·nah	
to Paddan-aram	a·ram	

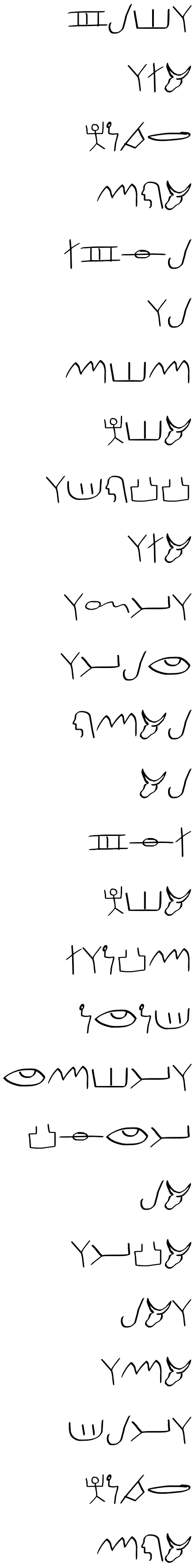

seeing	vay·yar	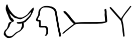	Genesis 28:8
And	e·saw		
that	kee	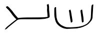	
disapproved of	ra·o·wt		
women	be·no·wt	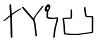	
the Canaanite	ke·na·an		
	be·e·ne	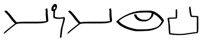	
Isaac	yits·chaq		
his father	a·vee	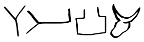	
went	vay·ye·lekh	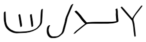	Genesis 28:9
Esau	e·saw		
to	el		
Ishmael	yish·ma·el		
and married	vay·yiq·qach	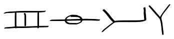	
-	et		
Mahalath	ma·cha·lat	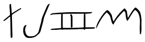	
[and] daughter	bat		
Ishmael	yish·ma·el		
son	ben		
of Abraham’s	av·ra·ham	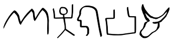	
the sister	a·cho·wt	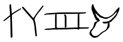	
of Nebaioth	ne·va·yo·wt	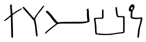	
in addition to	al		
	na·shaw	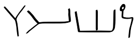	
he already had	lo		
the wives	le·ish·shah		
left	vay·ye·tse		Genesis 28:10

Meanwhile Jacob	ya·a·qov	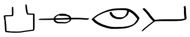	
	mib·be·er	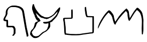	
Beersheba	sha·va	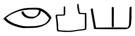	
and set out for	vay·ye·lekh	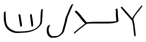	
Haran	cha·ra·nah	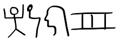	
On reaching	vay·yiph·ga	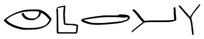	Genesis 28:11
a certain place	bam·ma·qo·wm	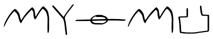	
he spent the night	vay·ya·len	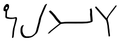	
there	sham	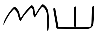	
because	kee	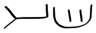	
had set	va	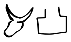	
the sun	hash·she·mesh	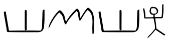	
And taking	vay·yiq·qach	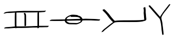	
one of the stones	me·av·ne	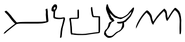	
from that place	ham·ma·qo·wm	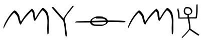	
he put	vay·ya·sem	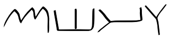	
it under his head	me·ra·a·sho·taw	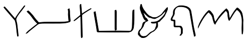	
and lay down	vay·yish·kav	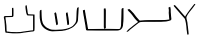	
to sleep	bam·ma·qo·wm	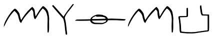	
	ha·hu	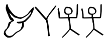	
And [Jacob] had a dream	vay·ya·cha·lom	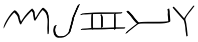	Genesis 28:12
about	ve·hin·neh	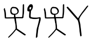	
a ladder	sul·lam	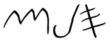	
that rested	muts·tsav	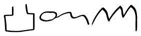	
on the earth	ar·tsah	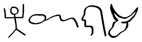	
with its top	ve·ro·sho	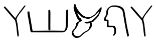	
reaching	mag·gee·a	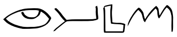	

up to heaven	hash·sha·ma·ye·mah	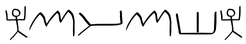	
	ve·hin·neh		
angels	mal·a·khe		
and God’s	e·lo·heem	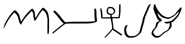	
were going up	o·leem	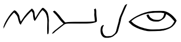	
and down	ve·yo·re·deem		
[the ladder]	bo		
And there	ve·hin·neh		Genesis 28:13
the LORD	YHVH		
was standing	nits·tsav		
at the top	a·law	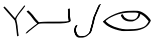	
and saying	vay·yo·mar		
“ I	a·nee	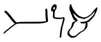	
am the LORD	YHVH		
the God	e·lo·he		
Abraham	av·ra·ham	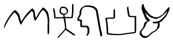	
of your father	a·vee·kha	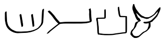	
and the God	ve·lo·he		
of Isaac	yits·chaq		
the land	ha·a·rets		
on which	a·sher		
you	at·tah		
now lie	sho·khev		
	a·le·ha	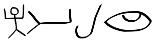	
	le·kha	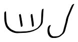	
I will give you	et·te·nen·nah	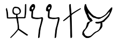	
and your descendants	u·le·zar·e·kha		

will be	ve·ha·yah	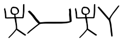	Genesis 28:14
Your descendants	zar·a·kha		
like the dust	ka·a·phar		
of the earth	ha·a·rets		
and you will spread out	u·pha·rats·ta		
to the west	yam·mah	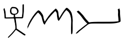	
and east	va·qe·de·mah	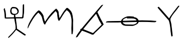	
and north	ve·tsa·pho·nah		
and south	va·neg·bah		
will be blessed	ve·niv·ra·khu		
through you	ve·kha	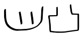	
All	kal		
the families	mish·pe·chot	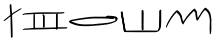	
of the earth	ha·a·da·mah		
and your offspring	u·ve·zar·e·kha	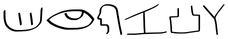	
Look	ve·hin·neh		Genesis 28:15
I	a·no·khee		
am with you	im·makh		
and I will watch over you	u·she·mar·tee·kha		
wherever	be·khol		
-	a·sher		
you go	te·lekh	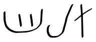	
and I will bring you back	va·ha·shi·vo·tee·kha		
to	el		
land	ha·a·da·mah		
this	haz·zot		

For	kee	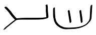	
I will not	lo		
leave	e·e·za·ve·kha	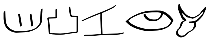	
you until	ad		
-	a·sher		
-	im		
I have done	a·see·tee	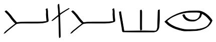	
-	et		
what	a·sher		
I have promised	dib·bar·tee		
you ”	lakh	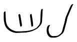	
woke up	vay·yee·qats	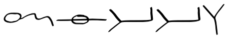	Genesis 28:16
When Jacob	ya·a·qov	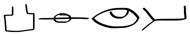	
	mish·she·na·to	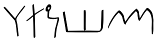	
he thought	vay·yo·mer		
“ Surely	a·khen		
is	yesh	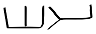	
the LORD	YHVH		
place	bam·ma·qo·wm		
in this	haz·zeh		
and I	ve·a·no·khee	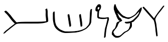	
	lo		
was unaware of it ”	ya·da·e·tee		
And he was afraid	vay·yee·ra	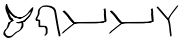	Genesis 28:17
and said	vay·yo·mar		
“ How	mah	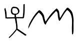	
awesome	no·w·ra		

place !	ham·ma·qo·wm	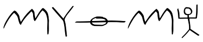	
[is] this	haz·zeh	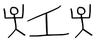	
is none	en	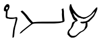	
This	zeh	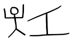	
other than	kee	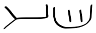	
	im	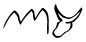	
the house	bet	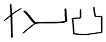	
of God	e·lo·heem	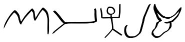	
this	ve·zeh	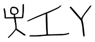	
is the gate	sha·ar	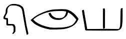	
of heaven ! ”	hash·sha·ma·yim	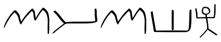	
Early	vay·yash·kem	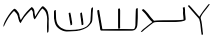	Genesis 28:18
Jacob	ya·a·qov	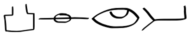	
the next morning	bab·bo·qer	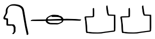	
took	vay·yiq·qach	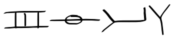	
-	et	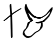	
the stone	ha·e·ven	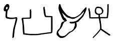	
that	a·sher	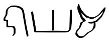	
and he set it up	sam	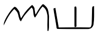	
under his head	me·ra·a·sho·taw	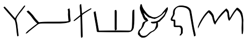	
he had placed	vay·ya·sem	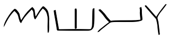	
-	o·tah	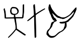	
as a pillar	mats·tse·vah	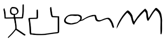	
He poured	vay·yi·tsoq	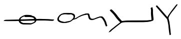	
oil	she·men	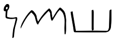	
on	al	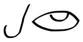	
top of it	ro·shah	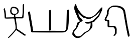	

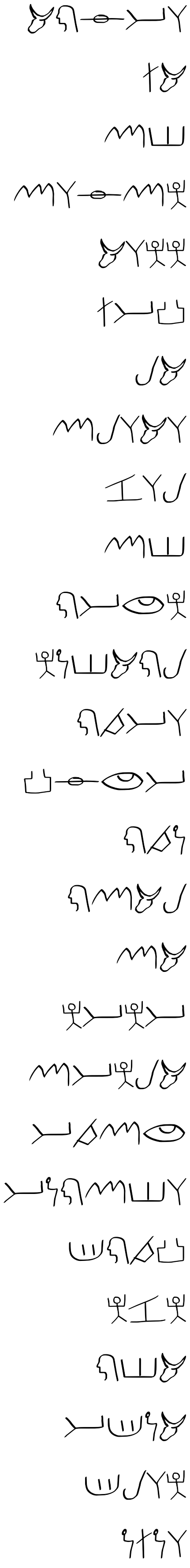

and he called	vay·yiq·ra	Genesis 28:19
-	et	
-	shem	
place	ham·ma·qo·wm	
that	ha·hu	
	bet	
Bethel	el	
though	ve·u·lam	
Luz	luz	
had been named	shem	
the city	ha·eer	
previously	la·ri·sho·nah	
made	vay·yid·dar	Genesis 28:20
Then Jacob	ya·a·qov	
a vow	ne·der	
saying	le·mor	
“ If	im	
will be	yih·yeh	
God	e·lo·heem	
with me	im·ma·dee	
and watch over me	u·she·ma·ra·nee	
journey	bad·de·rekh	
on this	haz·zeh	
-	a·sher	
-	a·no·khee	
	ho·w·lekh	
and if He will provide	ve·na·tan	

me	lee	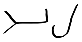	
with food	le·chem	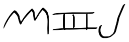	
to eat	le·e·khol	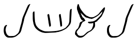	
and clothes	u·ve·ged	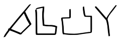	
to wear	lil·bosh	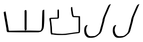	
so that I may return	ve·shav·tee	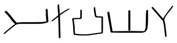	Genesis 28:21
safely	ve·sha·lo·wm	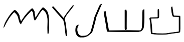	
to	el	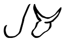	
house	bet	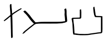	
my father’s	a·vee	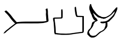	
will be	ve·ha·yah	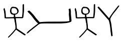	
then the LORD	YHVH	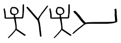	
my	lee	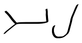	
God	le·lo·heem	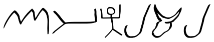	
stone	ve·ha·e·ven	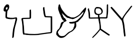	Genesis 28:22
And this	haz·zot	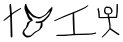	
-	a·sher	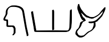	
I have set up	sam·tee	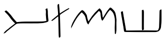	
as a pillar	mats·tse·vah	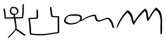	
will be	yih·yeh	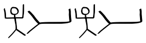	
house	bet	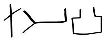	
God’s	e·lo·heem	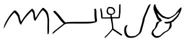	
and of all	ve·khol	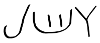	
that	a·sher	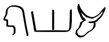	
You give	tit·ten	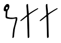	
me	lee	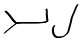	
I will surely	as·ser	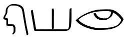	

give You a tenth	a·as·se·ren·nu		
”	lakh	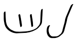	
resumed his journey	vay·yis·sa	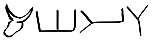	Genesis 29:1
Jacob	ya·a·qov	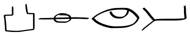	
	rag·law	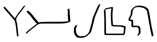	
and came	vay·ye·lekh	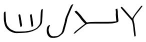	
to the land	ar·tsah		
of the people	ve·ne	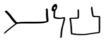	
of the east	qe·dem	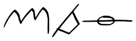	
He looked	vay·yar	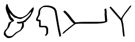	Genesis 29:2
and saw	ve·hin·neh		
a well	ve·er		
in the field	bas·sa·deh	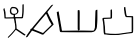	
and	ve·hin·neh		
near it	sham		
three	she·lo·shah	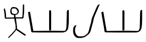	
flocks	ed·re		
of sheep	tson		
lay	ro·ve·tseem		
	a·le·ha	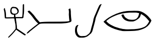	
because	kee	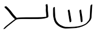	
from	min		
well	hab·be·er		
this	ha·hi·w	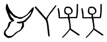	
were watered	yash·qu	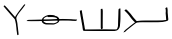	
the sheep	ha·a·da·reem		
stone	ve·ha·e·ven		

And a large	ge·do·lah	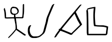	
covered	al	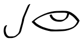	
the mouth	pee	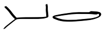	
of the well	hab·be·er	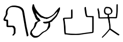	
had been gathered	ve·ne·es·phu	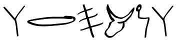	Genesis 29:3
there	sham·mah	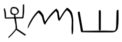	
When all	khal	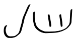	
the flocks	ha·a·da·reem	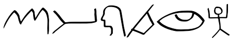	
the shepherds would roll away	ve·ga·la·lu	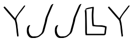	
-	et	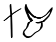	
the stone	ha·e·ven	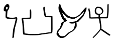	
from	me·al	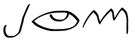	
the mouth	pee	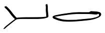	
of the well	hab·be·er	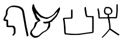	
and water	ve·hish·qu	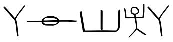	
-	et	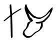	
the sheep	hats·tson	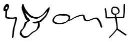	
Then they would return	ve·he·shee·vu	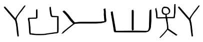	
-	et	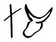	
the stone	ha·e·ven	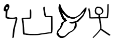	
over	al	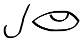	
the mouth	pee	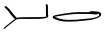	
of the well	hab·be·er	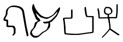	
to its place	lim·qo·mah	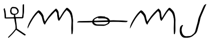	
asked	vay·yo·mer	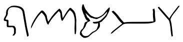	Genesis 29:4
the [shepherds]	la·hem	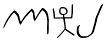	
Jacob	ya·a·qov	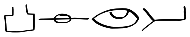	

“ My brothers ”	a·chay	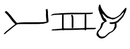	
“ where	me·a·yin	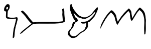	
are you from ? ”	at·tem	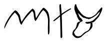	
they answered	vay·yo·me·ru	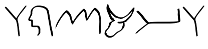	
from Haran ”	me·cha·ran	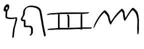	
“ We are	a·na·che·nu	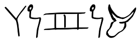	
Jacob asked	vay·yo·mer	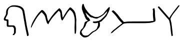	Genesis 29:5
	la·hem	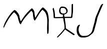	
“ Do you know	hay·da·tem	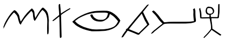	
-	et	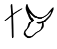	
Laban	la·van	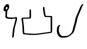	
the grandson	ben	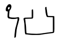	
of Nahor ? ”	na·cho·wr	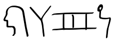	
they replied	vay·yo·me·ru	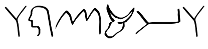	
“ We know him ”	ya·da·e·nu	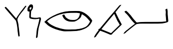	
Jacob inquired	vay·yo·mer	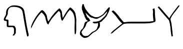	Genesis 29:6
	la·hem	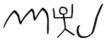	
“ Is he well	ha·sha·lo·wm	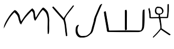	
? ”	lo	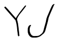	
they answered	vay·yo·me·ru	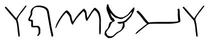	
“ Yes ”	sha·lo·wm	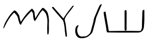	
“ and here	ve·hin·neh	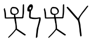	
Rachel	ra·chel	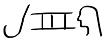	
his daughter	bit·to	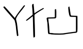	
comes	ba·ah	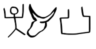	
with	im	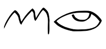	
his sheep ”	hats·tson	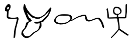	

said Jacob	vay·yo·mer		Genesis 29:7
“ Look ”	hen		
“ it is still	o·wd		
daylight	hay·yo·wm	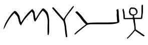	
broad	ga·do·wl		
it is not yet	lo		
time	et		
to gather	he·a·seph		
the livestock	ham·miq·neh	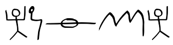	
Water	hash·qu	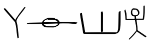	
the sheep	hats·tson		
and take them back	u·le·khu	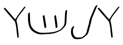	
to pasture ”	re·u		
But they replied	vay·yo·me·ru		Genesis 29:8
“ We cannot	lo		
	nu·khal		
until	ad		
-	a·sher		
have been gathered	ye·a·se·phu		
all	kal	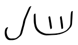	
the flocks	ha·a·da·reem		
has been rolled	ve·ga·la·lu	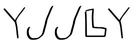	
-	et		
and the stone	ha·e·ven		
away from	me·al		
the mouth	pee		
of the well	hab·be·er		

Then we will water	ve·hish·qee·nu	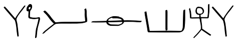	
the sheep ”	hats·tson		
While	o·w·den·nu		Genesis 29:9
he was still speaking	me·dab·ber		
with them	im·mam		
Rachel	ve·ra·chel	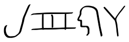	
arrived	ba·ah		
with	im		
sheep	hats·tson		
-	a·sher		
her father’s	le·a·vee·ha		
for	kee	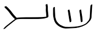	
was a shepherdess	ro·ah		
she	hee		
-	vay·hee	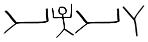	Genesis 29:10
As soon as	ka·a·sher		
saw	ra·ah		
Jacob	ya·a·qov		
-	et		
Rachel	ra·chel	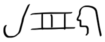	
the daughter	bat		
Laban	la·van	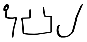	
brother	a·chee	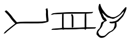	
of his mother’s	im·mo	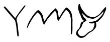	
-	ve·et		
sheep	tson		
with Laban’s	la·van	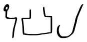	

his uncle’s	a·chee	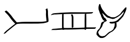	
	im·mo		
went up	vay·yig·gash	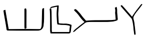	
he	ya·a·qov	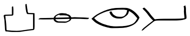	
and rolled	vay·ya·gel	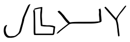	
-	et		
the stone	ha·e·ven		
away from	me·al		
the mouth	pee		
of the well	hab·be·er		
and watered	vay·yashq	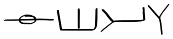	
-	et		
sheep	tson		
	la·van	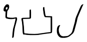	
	a·chee	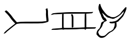	
	im·mo	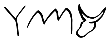	
kissed	vay·yish·shaq	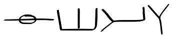	Genesis 29:11
Then Jacob	ya·a·qov		
Rachel	le·ra·chel	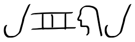	
aloud	vay·yis·sa	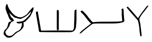	
-	et		
-	qo·lo	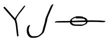	
and wept	vay·ye·vek	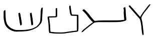	
told	vay·yag·ged	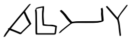	Genesis 29:12
He	ya·a·qov		
Rachel	le·ra·chel	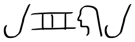	
that	kee	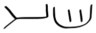	

a relative	a·chee	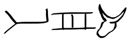	
of her father	a·vee·ha	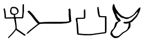	
he was	hu		
	ve·khee		
son	ben		
Rebekah’s	riv·qah	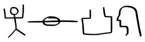	
	hu		
and she ran	vat·ta·rats		
and told	vat·tag·ged		
her father	le·a·vee·ha		
-	vay·hee	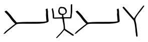	Genesis 29:13
heard	khish·mo·a		
When Laban	la·van	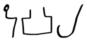	
-	et		
the news	she·ma		
Jacob	ya·a·qov		
son	ben		
about his sister’s	a·cho·to	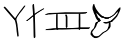	
he ran out	vay·ya·rats		
to meet him	liq·ra·to	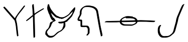	
He embraced	vay·chab·beq	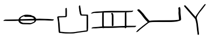	
him	lo		
and kissed	vay·nash·sheq	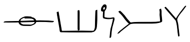	
him	lo		
and brought him	vay·vee·e·hu	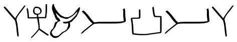	
to	el		
his home	be·to	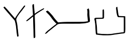	

where Jacob told	vay·sap·per		
him	le·la·van	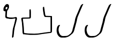	
-	et		
all	kal		
that had happened	had·de·va·reem	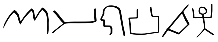	
	ha·el·leh		
declared	vay·yo·mer		Genesis 29:14
	lo		
Then Laban	la·van	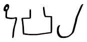	
indeed	akh		
and blood ”	ats·mee		
my own flesh	u·ve·sa·ree		
“ You are	at·tah		
After Jacob had stayed	vay·ye·shev		
with him	im·mo		
a month	cho·desh	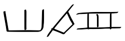	
	ya·meem	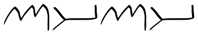	
said	vay·yo·mer		Genesis 29:15
Laban	la·van	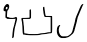	
to him	le·ya·a·qov		
“ Just because	ha·khee	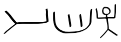	
my relative	a·chee	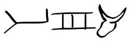	
you are	at·tah		
should you work	va·a·vad·ta·nee		
for nothing ?	chin·nam	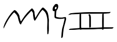	
Tell	hag·gee·dah	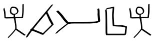	
me	lee	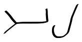	

what	mah	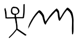	
your wages should be ”	mas·kur·te·kha		
Now Laban	u·le·la·van	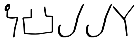	Genesis 29:16
had two	she·te	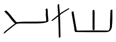	
daughters	va·no·wt	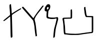	
was named	shem		
the older	hag·ge·do·lah		
Leah	le·ah		
was named	ve·shem	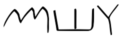	
and the younger	haq·qe·tan·nah	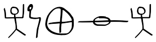	
Rachel	ra·chel	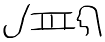	
eyes	ve·e·ne	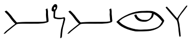	Genesis 29:17
Leah	le·ah		
had weak	rak·ko·wt		
but Rachel	ve·ra·chel	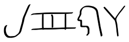	
was	ha·ye·tah	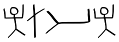	
shapely	ye·phat	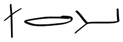	
	to·ar		
and beautiful	vee·phat	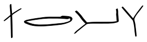	
	mar·eh		
loved	vay·ye·e·hav		Genesis 29:18
Since Jacob	ya·a·qov	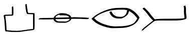	
-	et		
Rachel	ra·chel	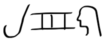	
he answered	vay·yo·mer		
“ I will serve	e·e·va·de·kha		
you seven	she·va		

years	sha·neem	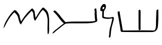	
Rachel ”	be·ra·chel	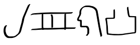	
daughter	bit·te·kha	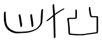	
for your younger	haq·qe·tan·nah	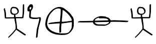	
replied	vay·yo·mer		Genesis 29:19
Laban	la·van		
“ Better	to·wv		
that I give	tit·tee	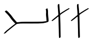	
her	o·tah		
to you	lakh	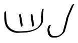	
than	mit·tit·tee		
-	o·tah		
-	le·eesh		
to another	a·cher	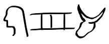	
Stay here	she·vah	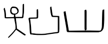	
with me ”	im·ma·dee		
served	vay·ya·a·vod		Genesis 29:20
So Jacob	ya·a·qov		
for Rachel	be·ra·chel	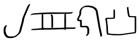	
seven	she·va		
years	sha·neem	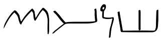	
yet it seemed	vay·yih·yu		
	ve·e·naw	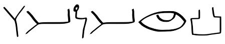	
days	ke·ya·meem		
[but] a few	a·cha·deem		
because of his love	be·a·ha·va·to		
for her	o·tah		

said	vay·yo·mer		Genesis 29:21
Finally Jacob	ya·a·qov		
to	el		
Laban	la·van	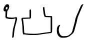	
“ Grant	ha·vah	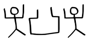	
me	et		
my wife	ish·tee		
for	kee	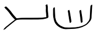	
is complete	ma·le·u		
my time	ya·may		
and I want to sleep with	ve·a·vo·w·ah		
her ”	e·le·ha	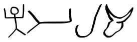	
-	vay·ye·e·soph		Genesis 29:22
So Laban	la·van	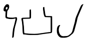	
-	et		
invited all	kal	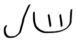	
the men	an·she		
of that place	ham·ma·qo·wm	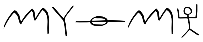	
and prepared	vay·ya·as		
a feast	mish·teh		
But when	vay·hee	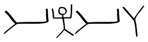	Genesis 29:23
evening came	va·e·rev		
Laban took	vay·yiq·qach	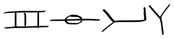	
-	et		
Leah	le·ah		
his daughter	vit·to		
and gave	vay·ya·ve	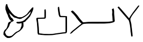	

her	o·tah		
to Jacob	e·law	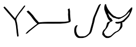	
and he slept with	vay·ya·vo	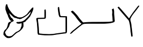	
her	e·le·ha	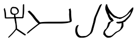	
gave	vay·yit·ten	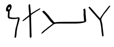	Genesis 29:24
And Laban	la·van		
	lah	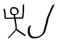	
-	et		
Zilpah	zil·pah		
his servant girl	shiph·cha·to	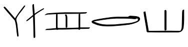	
Leah	le·le·ah		
to his daughter	vit·to		
as her maidservant	shiph·chah		
came	vay·hee	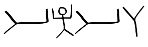	Genesis 29:25
When morning	vab·bo·qer	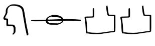	
there	ve·hin·neh	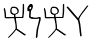	
	hee		
was Leah !	le·ah	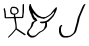	
Jacob said	vay·yo·mer		
to	el		
Laban	la·van		
“ What	mah	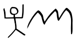	
	zot		
have you done	a·see·ta	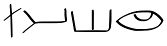	
to me ? ”	lee	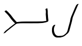	
“ Wasn’t	ha·lo	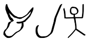	
it for Rachel	ve·ra·chel	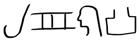	

that I served	a·vad·tee	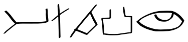	
you ?	im·makh	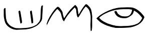	
Why	ve·lam·mah	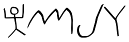	
have you deceived me ? ”	rim·mee·ta·nee	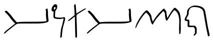	
replied	vay·yo·mer	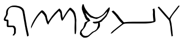	Genesis 29:26
Laban	la·van	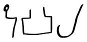	
“ It is not	lo	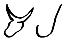	
our custom	ye·a·seh	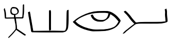	
	khen	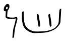	
here	bim·qo·w·me·nu	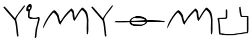	
in marriage	la·tet	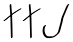	
to give the younger daughter	hats·tse·ee·rah	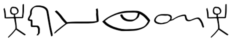	
before	liph·ne	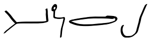	
the older	hab·be·khee·rah	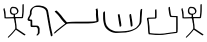	
Finish	mal·le	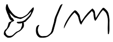	Genesis 29:27
week’s celebration	she·vu·a	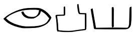	
this	zot	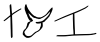	
and we will give	ve·nit·te·nah	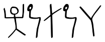	
you	le·kha	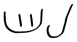	
	gam	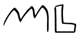	
-	et	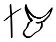	
the younger one	zot	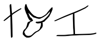	
of work ”	ba·a·vo·dah	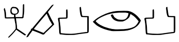	
-	a·sher	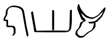	
in return for	ta·a·vod	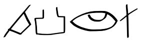	
-	im·ma·dee	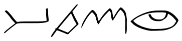	
	o·wd	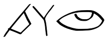	

seven	she·va		
years	sha·neem	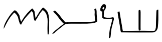	
another	a·che·ro·wt	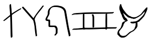	
did	vay·ya·as		Genesis 29:28
And Jacob	ya·a·qov		
just that	ken	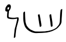	
He finished	vay·mal·le		
the week’s celebration	she·vu·a		
	zot		
and Laban gave	vay·yit·ten	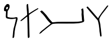	
	lo		
him	et		
Rachel	ra·chel	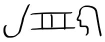	
his daughter	bit·to		
-	lo		
as his wife	le·ish·shah		
gave	vay·yit·ten	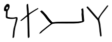	Genesis 29:29
Laban also	la·van	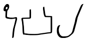	
Rachel	le·ra·chel	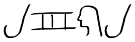	
to his daughter	bit·to		
-	et		
Bilhah	bil·hah	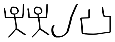	
his servant girl	shiph·cha·to		
as her	lah		
maidservant	le·shiph·chah		
Jacob slept with	vay·ya·vo	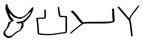	Genesis 29:30
as well	gam		

	el		
Rachel	ra·chel	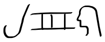	
he loved	vay·ye·e·hav		
and indeed	gam		
-	et		
Rachel	ra·chel	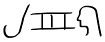	
more than Leah	mil·le·ah		
So he worked	vay·ya·a·vod		
for	im·mo		
Laban	o·wd		
seven	she·va		
years	sha·neem	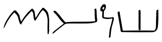	
another	a·che·ro·wt	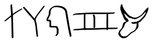	
saw	vay·yar	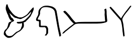	Genesis 29:31
When the LORD	YHVH		
that	kee	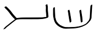	
was unloved	se·nu·ah		
Leah	le·ah		
He opened	vay·yiph·tach		
-	et		
her womb	rach·mah	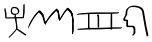	
but Rachel	ve·ra·chel	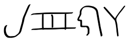	
[was] barren	a·qa·rah	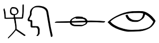	
conceived	vat·ta·har		Genesis 29:32
And Leah	le·ah		
and gave birth to	vat·te·led		
a son	ben		

and she named him	vat·tiq·ra	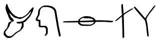	
	she·mo		
Reuben	re·u·ven		
for	kee	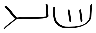	
she said	a·me·rah		
Surely	kee	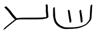	
has seen	ra·ah		
“ The LORD	YHVH		
my affliction	be·an·yee	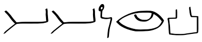	
	kee	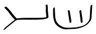	
now ”	at·tah		
will love me	ye·e·ha·va·nee		
my husband	ee·shee		
she conceived	vat·ta·har		Genesis 29:33
Again	o·wd		
and gave birth to	vat·te·led		
a son	ben		
and she said	vat·to·mer		
that	kee	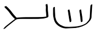	
has heard	sha·ma		
“ Because the LORD	YHVH		
	kee	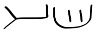	
am unloved	se·nu·ah		
I	a·no·khee		
He has given	vay·yit·ten	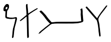	
me	lee	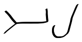	
as well ”	gam		

-	et		
this [son]	zeh	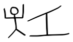	
So she named him	vat·tiq·ra	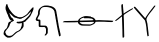	
	she·mo		
Simeon	shim·o·wn		
[Leah] conceived	vat·ta·har		Genesis 29:34
Once again	o·wd		
and gave birth to	vat·te·led		
a son	ben		
and she said	vat·to·mer		
“ Now	at·tah		
at last	hap·pa·am		
will become attached	yil·la·veh	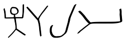	
my husband	ee·shee		
to me	e·lay	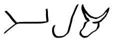	
because	kee	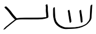	
I have borne	ya·lad·tee	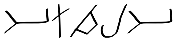	
him	lo		
three	she·lo·shah	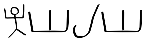	
sons ”	va·neem	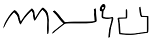	
So	al		
	ken	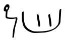	
he was named	qa·ra	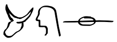	
	she·mo		
Levi	le·vee		
she conceived	vat·ta·har		Genesis 29:35
And once more	o·wd		

and gave birth to	vat·te·led	
a son	ben	
and said	vat·to·mer	
“ This time	hap·pa·am	
I will praise	o·w·deh	
-	et	
the LORD ”	YHVH	
So	al	
	ken	
she named him	qa·re·ah	
	she·mo	
Judah	ye·hu·dah	
Then Leah stopped	vat·ta·a·mod	
having children	mil·le·det	
saw	vat·te·re	Genesis 30:1
When Rachel	ra·chel	
that	kee	
she was not	lo	
bearing	ya·le·dah	
for Jacob	le·ya·a·qov	
she envied	vat·te·qan·ne	
any children	ra·chel	
her sister	ba·a·cho·tah	
she said	vat·to·mer	
to	el	
Jacob	ya·a·qov	
“ Give	ha·vah	

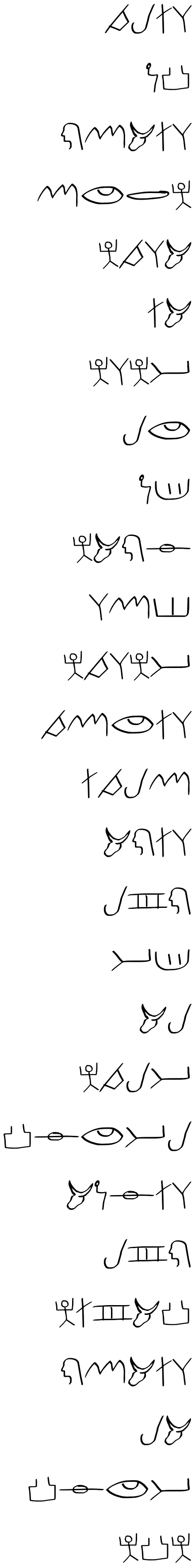

me	lee	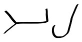	
children	va·neem	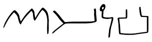	
or	ve·im		
	a·yin	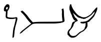	
will die ! ”	me·tah		
I	a·no·khee		
became angry	vay·yi·char	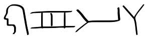	Genesis 30:2
	aph		
Jacob	ya·a·qov		
with Rachel	be·ra·chel	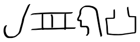	
and said	vay·yo·mer		
in the place	ha·ta·chat		
of God	e·lo·heem		
“ Am I	a·no·khee		
who	a·sher		
has withheld	ma·na		
from you ? ”	mim·mekh		
children	pe·ree		
	va·ten	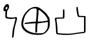	
Then she said	vat·to·mer		Genesis 30:3
“ Here	hin·neh		
is my maidservant	a·ma·tee		
Bilhah	vil·hah	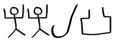	
Sleep with	bo		
her	e·le·ha	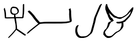	
that she may bear children	ve·te·led		
	al		

[for me]	bir·kay		
can build a family ”	ve·ib·ba·neh		
too	gam		
I	a·no·khee		
so that through her	mim·men·nah		
So Rachel gave	vat·tit·ten		Genesis 30:4
-	lo	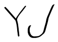	
[Jacob]	et		
Bilhah	bil·hah	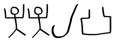	
her servant	shiph·cha·tah	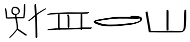	
as a wife	le·ish·shah		
slept with	vay·ya·vo	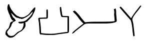	
her	e·le·ha	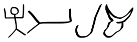	
and [he]	ya·a·qov		
conceived	vat·ta·har		Genesis 30:5
and Bilhah	bil·hah	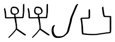	
and bore	vat·te·led		
[him]	le·ya·a·qov		
a son	ben		
said	vat·to·mer		Genesis 30:6
Then Rachel	ra·chel	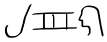	
has vindicated me	da·nan·nee	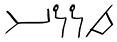	
“ God	e·lo·heem		
-	ve·gam		
He has heard	sha·ma		
my plea	be·qo·lee	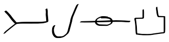	
and given	vay·yit·ten	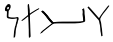	

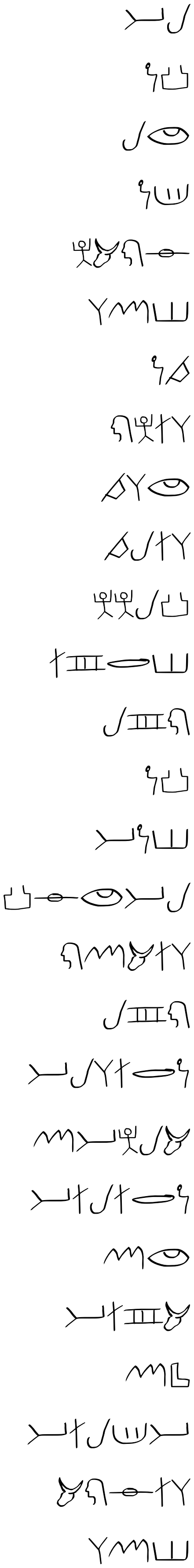

me	lee	
a son ”	ben	
	al	
	ken	
So she named him	qa·re·ah	
	she·mo	
Dan	dan	
conceived	vat·ta·har	Genesis 30:7
again	o·wd	
and bore	vat·te·led	
Bilhah	bil·hah	
servant	shiph·chat	
And Rachel’s	ra·chel	
son	ben	
a second	she·nee	
Jacob	le·ya·a·qov	
said	vat·to·mer	Genesis 30:8
Then Rachel	ra·chel	
“ In my great struggles	naph·tu·le	
	e·lo·heem	
I have wrestled	niph·tal·tee	
with	im	
my sister	a·cho·tee	
and	gam	
won ”	ya·kho·le·tee	
So she named	vat·tiq·ra	
him	she·mo	

Naphtali	naph·ta·lee	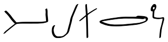	
saw	vat·te·re	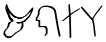	Genesis 30:9
When Leah	le·ah	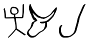	
that	kee	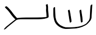	
she had stopped	a·me·dah	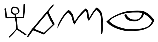	
having children	mil·le·det	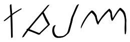	
	vat·tiq·qach	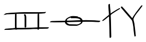	
-	et	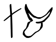	
Zilpah	zil·pah	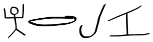	
her servant	shiph·cha·tah	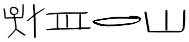	
she gave	vat·tit·ten	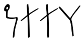	
-	o·tah	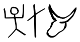	
to Jacob	le·ya·a·qov	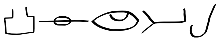	
as a wife	le·ish·shah	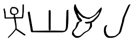	
bore	vat·te·led	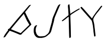	Genesis 30:10
Zilpah	zil·pah	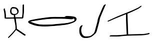	
servant	shiph·chat	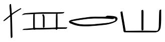	
And Leah’s	le·ah	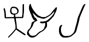	
Jacob	le·ya·a·qov	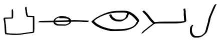	
a son	ben	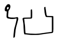	
said	vat·to·mer	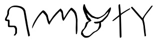	Genesis 30:11
Then Leah	le·ah	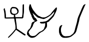	
“ How fortunate ! ”	be·gad	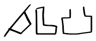	
So she named	vat·tiq·ra	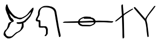	
-	et	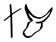	
him	she·mo	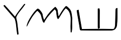	
Gad	gad	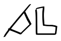	

bore	vat·te·led	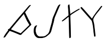	Genesis 30:12
Zilpah	zil·pah	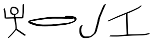	
servant	shiph·chat	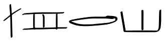	
When Leah's	le·ah	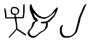	
son	ben	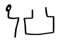	
a second	she·nee	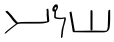	
Jacob	le·ya·a·qov	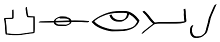	
said	vat·to·mer	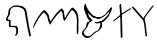	Genesis 30:13
Leah	le·ah	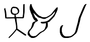	
" How happy I am !	be·a·she·ree	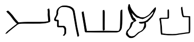	
For	kee	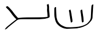	
call me happy "	ish·she·ru·nee	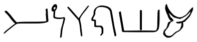	
the women	ba·no·wt	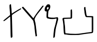	
So she named	vat·tiq·ra	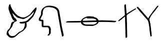	
-	et	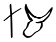	
him	she·mo	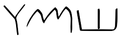	
Asher	a·sher	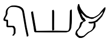	
went out	vay·ye·lekh	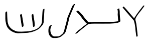	Genesis 30:14
Reuben	re·u·ven	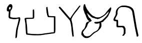	
	bee·me	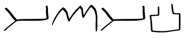	
harvest	qe·tseer	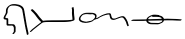	
Now during the wheat	chit·teem	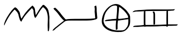	
and found	vay·yim·tsa	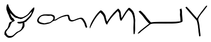	
some mandrakes	du·da·eem	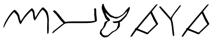	
in the field	bas·sa·deh	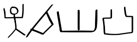	
When he brought	vay·ya·ve	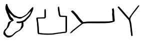	
them	o·tam	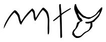	

to	el	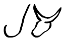	
-	le·ah	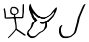	
his mother	im·mo	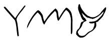	
begged	vat·to·mer	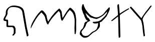	
Rachel	ra·chel	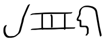	
	el	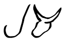	
Leah	le·ah	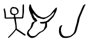	
give me	te·nee	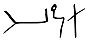	
“ Please	na	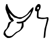	
some of	lee	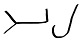	
mandrakes ”	mid·du·da·e	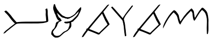	
your son’s	be·nekh	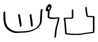	
But Leah replied	vat·to·mer	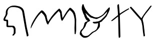	Genesis 30:15
	lah	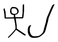	
“ Is it not enough	ham·at	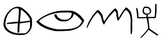	
that you have taken away	qach·tekh	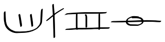	
-	et	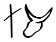	
my husband ?	ee·shee	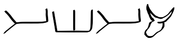	
want to take	ve·la·qa·chat	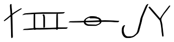	
Now you	gam	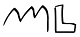	
-	et	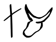	
mandrakes [as well] ? ”	du·da·e	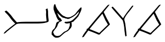	
my son’s	be·nee	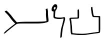	
said	vat·to·mer	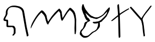	
Rachel	ra·chel	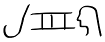	
“ Very well ”	la·khen	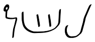	
“ he may sleep	yish·kav	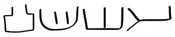	

with you	im·makh	עמך	
tonight	hal·lay·lah	הלילה	
in exchange for	ta·chat	תחת	
mandrakes ”	du·da·e	דודאי	
your son’s	ve·nekh	בנך	
came in	vay·ya·vo	ויבא	Genesis 30:16
When Jacob	ya·a·qov	יעקב	
from	min	מן	
the field	has·sa·deh	השדה	
that evening	ba·e·rev	בערב	
went out	vat·te·tse	ותצא	
Leah	le·ah	לאה	
to meet him	liq·ra·to	לקראתו	
and said	vat·to·mer	ותאמר	
with me	e·lay	אלי	
“ You must come	ta·vo·w	תבוא	
for	kee	כי	
I have hired you	sa·khor	שכר	
	se·khar·tee·kha	שכרתיך	
mandrakes ”	be·du·da·e	בדודאי	
with my son’s	be·nee	בני	
So [he] slept	vay·yish·kav	וישכב	
with her	im·mah	עמה	
night	bal·lay·lah	בלילה	
that	hu	הוא	
listened	vay·yish·ma	וישמע	Genesis 30:17
And God	e·lo·heem	אלהים	

to	el		
Leah	le·ah		
and she conceived	vat·ta·har		
and bore	vat·te·led	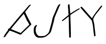	
to Jacob	le·ya·a·qov		
son	ben		
a fifth	cha·mee·shee	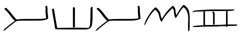	
said	vat·to·mer		Genesis 30:18
Then Leah	le·ah		
has rewarded me	na·tan	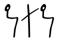	
“ God	e·lo·heem	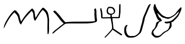	
	se·kha·ree	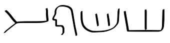	
for	a·sher		
giving	na·tat·tee		
my maidservant	shiph·cha·tee	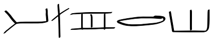	
to my husband ”	le·ee·shee	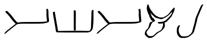	
So she named him	vat·tiq·ra	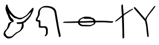	
	she·mo		
Issachar	yis·sa·sh·khar		
conceived	vat·ta·har		Genesis 30:19
Again	o·wd		
Leah	le·ah		
and bore	vat·te·led	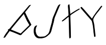	
son	ben		
a sixth	shish·shee		
to Jacob	le·ya·ʿa·qov		
said	vat·to·mer		Genesis 30:20

[she]	le·ah		
has given me	ze·va·da·nee	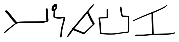	
“ God	e·lo·heem		
-	o·tee	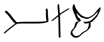	
gift ”	ze·ved	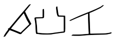	
a good	to·wv		
“ This time	hap·pa·am		
will honor me	yiz·be·le·nee		
my husband	ee·shee	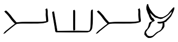	
because	kee	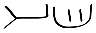	
I have borne	ya·lad·tee	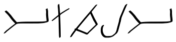	
him	lo		
six	shish·shah		
sons ”	va·neem	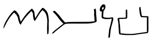	
And she named	vat·tiq·ra	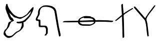	
-	et		
him	she·mo		
Zebulun	ze·vu·lun	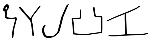	
After that	ve·a·char		Genesis 30:21
Leah gave birth to	ya·le·dah	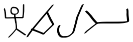	
a daughter	bat		
and named	vat·tiq·ra	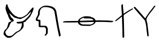	
-	et		
her	she·mah		
Dinah	dee·nah	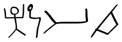	
remembered	vay·yiz·kor		Genesis 30:22
Then God	e·lo·heem		

-	et		
Rachel	ra·chel	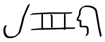	
listened	vay·yish·ma	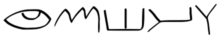	
to her	e·le·ha	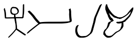	
He	e·lo·heem		
and opened	vay·yiph·tach		
-	et		
her womb	rach·mah	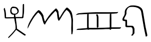	
and she conceived	vat·ta·har		Genesis 30:23
and gave birth to	vat·te·led		
a son	ben		
she said	vat·to·mer		
has taken away	a·saph		
“ God	e·lo·heem		
-	et		
my shame ”	cher·pa·tee		
She named	vat·tiq·ra	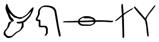	Genesis 30:24
-	et		
him	she·mo		
Joseph	yo·w·seph		
and said	le·mor		
add	yo·seph		
“ May the LORD	YHVH		
to me	lee	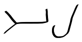	
son ”	ben		
another	a·cher	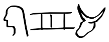	
Now	vay·hee	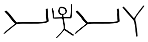	Genesis 30:25

after	ka·a·sher	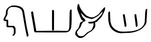	
had given birth to	ya·le·dah	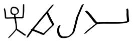	
Rachel	ra·chel	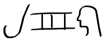	
-	et	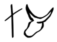	
Joseph	yo·w·seph	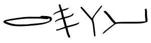	
said	vay·yo·mer	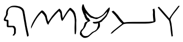	
Jacob	ya·a·qov	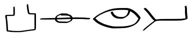	
to	el	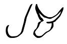	
Laban	la·van	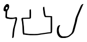	
“ Send me on my way	shal·le·che·nee	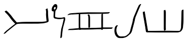	
so I can return	ve·e·le·khah	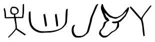	
to	el	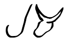	
my homeland	me·qo·w·mee	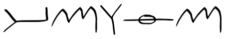	
	u·le·ar·tsee	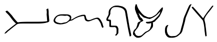	
Give	te·nah	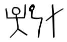	Genesis 30:26
[me]	et	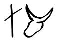	
my wives	na·shay	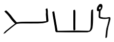	
and	ve·et	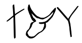	
children	ye·la·day	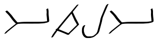	
for whom	a·sher	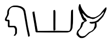	
I have served you	a·vad·tee	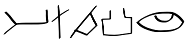	
-	o·te·kha	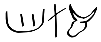	
-	ba·hen	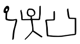	
that I may go on my way	ve·e·le·khah	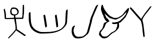	
	kee	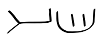	
You	at·tah	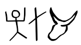	
know	ya·da·ta	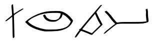	

-	et	𐤀𐤕	
hard I have worked	a·vo·da·tee	𐤏𐤁𐤃𐤕𐤉	
how	a·sher	𐤀𐤔𐤓	
for you ”	a·vad·tee·kha	𐤏𐤁𐤃𐤕𐤉𐤊	
replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 30:27
	e·law	𐤀𐤋𐤉𐤅	
But Laban	la·van	𐤋𐤁𐤍	
“ If	im	𐤀𐤌	
please stay	na	𐤍𐤀	
I have found	ma·tsa·tee	𐤌𐤑𐤀𐤕𐤉	
favor	chen	𐤇𐤍	
in your eyes	be·e·ne·kha	𐤁𐤏𐤉𐤍𐤉𐤊	
I have learned by divination	ni·chash·tee	𐤍𐤇𐤔𐤕𐤉	
has blessed me	vay·va·ra·khe·nee	𐤅𐤉𐤁𐤓𐤊𐤍𐤉	
that the LORD	YHVH	𐤉𐤄𐤅𐤄	
because of you ”	big·la·le·kha	𐤁𐤂𐤋𐤋𐤊	
And he added	vay·yo·mar	𐤅𐤉𐤀𐤌𐤓	Genesis 30:28
“ Name	na·qe·vah	𐤍𐤒𐤁𐤄	
your wages	se·kha·re·kha	𐤔𐤊𐤓𐤊	
	a·lay	𐤏𐤋𐤉	
and I will pay them ”	ve·et·te·nah	𐤅𐤀𐤕𐤍𐤄	
Then [Jacob] answered	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 30:29
	e·law	𐤀𐤋𐤉𐤅	
“ You	at·tah	𐤀𐤕𐤄	
know	ya·da·ta	𐤉𐤃𐤏𐤕	
-	et	𐤀𐤕	
how	a·sher	𐤀𐤔𐤓	

I have served you	a·vad·tee·kha	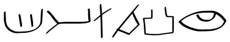	
and	ve·et	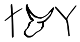	
how	a·sher	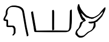	
have thrived	ha·yah	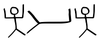	
your livestock	miq·ne·kha	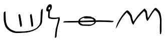	
under my care	it·tee	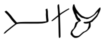	
Indeed	kee	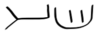	Genesis 30:30
very little	me·at	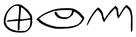	
-	a·sher	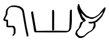	
you had	ha·yah	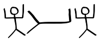	
	le·kha	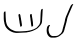	
before my arrival	le·pha·nay	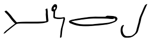	
has increased many times over	vay·yiph·rots	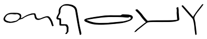	
but now your wealth	la·rov	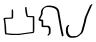	
has blessed	vay·va·rekh	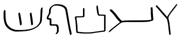	
The LORD	YHVH	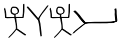	
you	o·te·kha	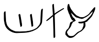	
wherever I set foot	le·rag·lee	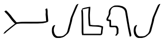	
But now	ve·at·tah	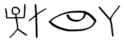	
when	ma·tay	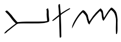	
provide	e·e·seh	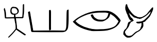	
also	gam	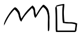	
may I	a·no·khee	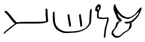	
for my own household ? ”	le·ve·tee	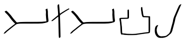	
Laban asked	vay·yo·mer	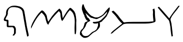	Genesis 30:31
“ What	mah	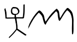	
can I give	et·ten	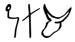	

you ? ”	lakh	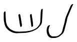	
	vay·yo·mer		
Jacob replied	ya·a·qov	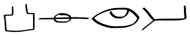	
“ You do not	lo		
need to give	tit·ten		
me	lee	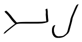	
anything ”	me·u·mah		
“ If	im		
you do	ta·a·seh		
for me	lee	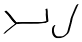	
one thing	had·da·var		
this	haz·zeh		
I will keep on	a·shu·vah		
shepherding	er·eh		
your flocks	tso·ne·kha		
and keeping	esh·mor		
Let me go	e·e·vor		Genesis 30:32
through all	be·khal		
your flocks	tso·ne·kha		
today	hay·yo·wm	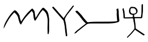	
and remove	ha·ser		
from them	mish·sham		
every	kal	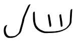	
sheep	seh	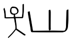	
speckled	na·qod	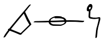	
or spotted	ve·ta·lu	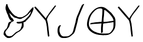	
every	ve·khal		

	seh	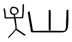	
dark-colored	chum		
lamb	bak·ke·sa·veem		
and every spotted	ve·ta·lu		
or speckled	ve·na·qod		
goat	ba·iz·zeem		
These will be	ve·ha·yah	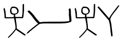	
my wages	se·kha·ree	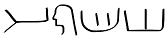	
will testify	ve·a·ne·tah		Genesis 30:33
for me	bee	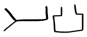	
So my honesty	tsid·qa·tee	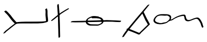	
in the future	be·yo·wm	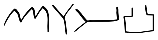	
	ma·char	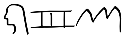	
when	kee	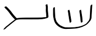	
you come to check	ta·vo·w		
on	al		
my wages	se·kha·ree	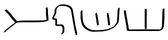	
	le·pha·ne·kha	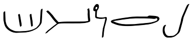	
any	kol		
that	a·sher		
are not	e·nen·nu	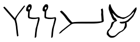	
speckled	na·qod	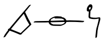	
or spotted	ve·ta·lu	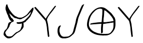	
goats	ba·iz·zeem		
that are not dark-colored	ve·chum		
or any lambs	bak·ke·sa·veem		
will be considered stolen ”	ga·nuv		

they	hu	𐤄𐤅𐤀	
If I have	it·tee	𐤀𐤕𐤉	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 30:34
Laban	la·van	𐤋𐤁𐤍	
“ Agreed ”	hen	𐤄𐤍	
	lu	𐤋𐤅	
“ Let it be	ye·hee	𐤉𐤄𐤉	
as you have said ”	khid·va·re·kha	𐤊𐤃𐤁𐤓𐤊	
Laban removed	vay·ya·sar	𐤅𐤉𐤎𐤓	Genesis 30:35
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
That very	ha·hu	𐤄𐤄𐤅𐤀	
-	et	𐤀𐤕	
male goats	hat·te·ya·sheem	𐤄𐤕𐤉𐤔𐤉𐤌	
all the streaked	ha·a·qud·deem	𐤄𐤏𐤒𐤃𐤉𐤌	
or spotted	ve·hat·te·lu·eem	𐤅𐤄𐤈𐤋𐤀𐤉𐤌	
and	ve·et	𐤅𐤀𐤕	
every	kal	𐤊𐤋	
female goat —	ha·iz·zeem	𐤄𐤏𐤆𐤉𐤌	
speckled	han·ne·qud·do·wt	𐤄𐤍𐤒𐤃𐤅𐤕	
or spotted	ve·hat·te·lu·ot	𐤅𐤄𐤈𐤋𐤀𐤕	
every one	kol	𐤊𐤋	
that	a·sher	𐤀𐤔𐤓	
had any white	la·van	𐤋𐤁𐤍	
on it —	bo	𐤁𐤅	
and every	ve·khal	𐤅𐤊𐤋	
dark-colored	chum	𐤇𐤅𐤌	
lamb	bak·ke·sa·veem	𐤁𐤊𐤔𐤁𐤉𐤌	

and he placed them	vay·yit·ten	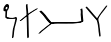	
under the care	be·yad	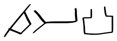	
of his sons	ba·naw	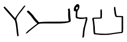	
Then he put	vay·ya·sem		Genesis 30:36
journey	de·rekh		
a three-day	she·lo·shet	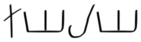	
	ya·meem	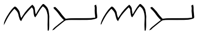	
between himself	be·no	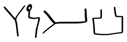	
	u·ven	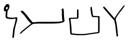	
and Jacob	ya·a·qov		
while Jacob	ve·ya·a·qov		
was shepherding	ro·eh		
-	et		
flocks	tson		
of Laban’s	la·van	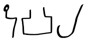	
the rest	han·no·w·ta·rot		
took	vay·yiq·qach	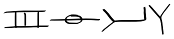	Genesis 30:37
	lo		
Jacob, however	ya·a·qov	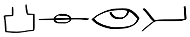	
branches	maq·qal	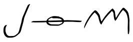	
of poplar	liv·neh	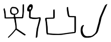	
fresh	lach	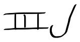	
almond	ve·luz		
and plane trees	ve·ʿɛr·mon		
and peeled	vay·phats·tsel		
[the bark]	ba·hen		
inner wood	pe·tsa·lo·wt		

the white	le·va·no·wt	
exposing	mach·soph	
	hal·la·van	
-	a·sher	
of	al	
the branches	ham·maq·lo·wt	
Then he set	vay·yats·tseg	Genesis 30:38
-	et	
branches	ham·maq·lo·wt	
-	a·sher	
the peeled	pits·tsel	
-	ba·ro·ha·teem	
troughs	be·shi·qa·to·wt	
in the watering	ham·ma·yim	
-	a·sher	
coming in	ta·vo·na	
the flocks	hats·tson	
to drink	lish·to·wt	
in front of	le·no·khach	
So when the flocks	hats·tson	
were in heat	vay·ye·cham·nah	
and came	be·vo·an	
to drink	lish·to·wt	
mated	vay·ye·che·mu	Genesis 30:39
they	hats·tson	
in front of	el	
the branches	ham·maq·lo·wt	

And they bore	vat·te·lad·na	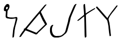	
young [that were]	hats·tson		
streaked	a·qud·deem	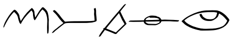	
or speckled	ne·qud·deem	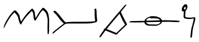	
or spotted	u·te·lu·eem		
the young	ve·hak·ke·sa·veem		Genesis 30:40
set apart	hiph·reed	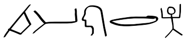	
Jacob	ya·a·qov	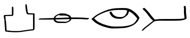	
but made	vay·yit·ten	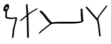	
face	pe·ne	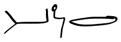	
the [rest]	hats·tson		
	el		
the streaked	a·qod	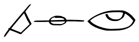	
	ve·khal		
dark-colored	chum		
flocks	be·tson		
sheep in Laban’s	la·van		
Then he set	vay·ya·shet	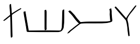	
his own	lo	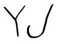	
stock	a·da·reem	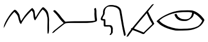	
apart	le·vad·do	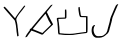	
and did not	ve·lo		
put them	sha·tam		
with	al		
animals	tson		
Laban’s	la·van	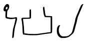	
-	ve·ha·yah	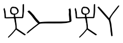	Genesis 30:41

Whenever	be·khal		
were in heat	ya·chem	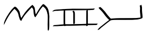	
of the flock	hats·tson		
the stronger females	ham·qush·sha·ro·wt		
would place	ve·sam		
Jacob	ya·a·qov	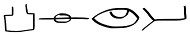	
-	et		
the branches	ham·maq·lo·wt	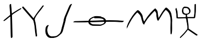	
in full view	le·e·ne	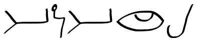	
of the animals	hats·tson		
in the troughs	ba·ro·ha·teem		
so that they would breed	le·yach·men·nah	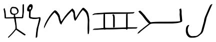	
in front of the branches	bam·maq·lo·wt	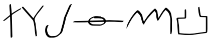	
were weak	u·ve·ha·a·teeph	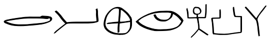	Genesis 30:42
But if the animals	hats·tson		
he did not	lo		
set out the branches	ya·seem	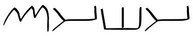	
went to	ve·ha·yah	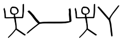	
So the weaker animals	ha·a·tu·pheem		
Laban	le·la·van	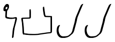	
and the stronger ones	ve·haq·qe·shu·reem		
to Jacob	le·ya·a·qov		
prosperous	vay·yiph·rots		Genesis 30:43
Thus [Jacob]	ha·eesh	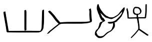	
became	me·od		
exceedingly	me·od		

He owned	vay·hee	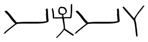	
-	lo		
flocks	tson		
large	rab·bo·wt		
maidservants	u·she·pha·cho·wt		
and menservants	va·a·va·deem		
and camels	u·ge·mal·leem	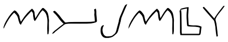	
and donkeys	va·cha·mo·reem		
Now Jacob heard	vay·yish·ma		Genesis 31:1
-	et		
were saying	div·re		
sons	ve·ne	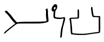	
that Laban’s	la·van	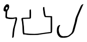	
	le·mor	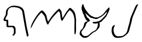	
has taken away	la·qach	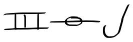	
“ Jacob	ya·a·qov		
-	et		
all	kal		
that [belonged to]	a·sher		
our father	le·a·vee·nu	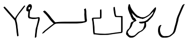	
at	u·me·a·sher		
our father’s expense ”	le·a·vee·nu	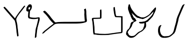	
and built	a·sah		
-	et		
all	kal	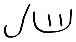	
wealth	hak·ka·vod		
this	haz·zeh		

saw	vay·yar	𐤅𐤉𐤓𐤀	Genesis 31:2
And Jacob	ya·a·qov	𐤉𐤏𐤒𐤁	
-	et	𐤀𐤕	
from the countenance	pe·ne	𐤐𐤍𐤉	
of Laban	la·van	𐤋𐤁𐤍	
	ve·hin·neh	𐤅𐤄𐤍𐤄	
had changed	e·nen·nu	𐤀𐤉𐤍𐤍𐤅	
that his attitude toward	im·mo	𐤏𐤌𐤅	
him	kit·mo·wl	𐤊𐤕𐤌𐤅𐤋	
	shil·sho·wm	𐤔𐤋𐤔𐤅𐤌	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 31:3
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Jacob	ya·a·qov	𐤉𐤏𐤒𐤁	
“ Go back	shuv	𐤔𐤅𐤁	
to	el	𐤀𐤋	
the land	e·rets	𐤀𐤓𐤑	
of your fathers	a·vo·w·te·kha	𐤀𐤁𐤅𐤕𐤉𐤊	
and to your kindred	u·le·mo·w·lad·te·kha	𐤅𐤋𐤌𐤅𐤋𐤃𐤕𐤊	
and I will be	ve·eh·yeh	𐤅𐤀𐤄𐤉𐤄	
with you ”	im·makh	𐤏𐤌𐤊	
sent word	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	Genesis 31:4
So Jacob	ya·a·qov	𐤉𐤏𐤒𐤁	
and called	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	
Rachel	le·ra·chel	𐤋𐤓𐤇𐤋	
and Leah	u·le·le·ah	𐤅𐤋𐤋𐤀𐤄	
to the field	has·sa·deh	𐤄𐤔𐤃𐤄	

	el		
where his flocks were	tso·no		
and he told	vay·yo·mer		Genesis 31:5
them	la·hen		
can see	ro·eh		
“ I	a·no·khee		
-	et		
countenance	pe·ne	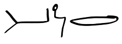	
from your father’s	a·vee·khen	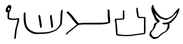	
that	kee	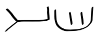	
has changed	e·nen·nu	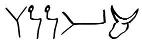	
his attitude toward me	e·lay	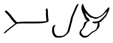	
	kit·mol		
	shil·shom	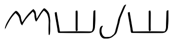	
but the God	ve·lo·he		
of my father	a·vee	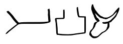	
has been	ha·yah	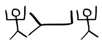	
with me	im·ma·dee		
You	ve·at·te·nah		Genesis 31:6
know	ye·da·ten		
that	kee	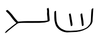	
with all	be·khal		
my strength	ko·chee	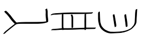	
I have served	a·vad·tee		
-	et		
your father	a·vee·khen	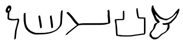	
And although he	va·a·vee·khen	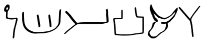	Genesis 31:7

has cheated	he·tel	
me	bee	
and changed	ve·he·che·liph	
-	et	
my wages	mas·kur·tee	
ten	a·se·ret	
times	mo·neem	
has not	ve·lo	
allowed him	ne·ta·no	
God	e·lo·heem	
to harm me	le·ha·ra	
	im·ma·dee	
If	im	Genesis 31:8
	koh	
he said	yo·mar	
‘ The speckled	ne·qud·deem	
will be	yih·yeh	
your wages ’	se·kha·re·kha	
bore	ve·ya·le·du	
then the whole	khal	
flock	hats·tson	
speckled offspring	ne·qud·deem	
If	ve·im	
	koh	
he said	yo·mar	
‘ The streaked	a·qud·deem	
will be	yih·yeh	

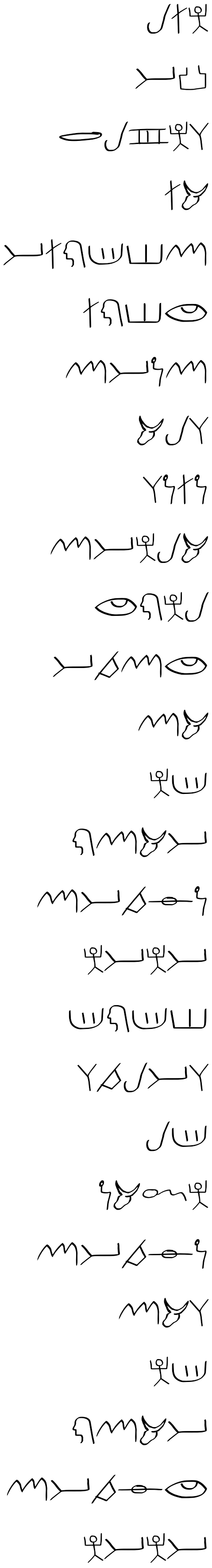

your wages ’	se·kha·re·kha		
bore	ve·ya·le·du	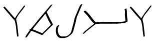	
then the whole	khal		
flock	hats·tson		
streaked offspring	a·qud·deem	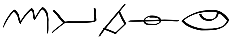	
has taken away	vay·yats·tsel	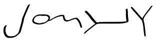	Genesis 31:9
Thus God	e·lo·heem		
-	et		
livestock	miq·neh	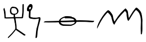	
your father’s	a·vee·khem	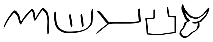	
and given	vay·yit·ten	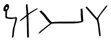	
[them] to me	lee	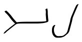	
-	vay·hee	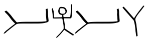	Genesis 31:10
When	be·et		
were breeding	ya·chem	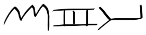	
the flocks	hats·tson		
I saw	va·es·sa		
	e·nay	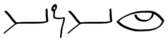	
	va·e·re		
in a dream	ba·cha·lo·wm	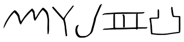	
	ve·hin·neh		
males	ha·at·tu·deem	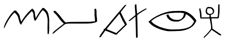	
were mating	ha·o·leem	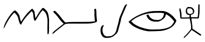	
with	al		
the females	hats·tson		
that the streaked	a·qud·deem	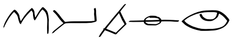	
and speckled	ne·qud·deem	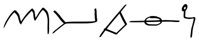	

spotted	u·ve·rud·deem	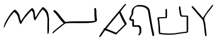	
said	vay·yo·mer	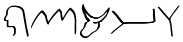	Genesis 31:11
to me	e·lay	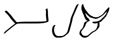	
the angel	mal·akh	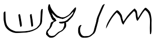	
of God	ha·e·lo·heem	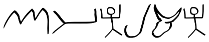	
In that dream	ba·cha·lo·wm	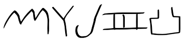	
‘ Jacob ! ’	ya·a·qov	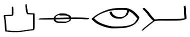	
And I replied	va·o·mar	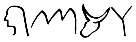	
‘ Here I am. ’	hin·ne·nee	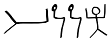	
he said	vay·yo·mer	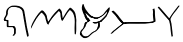	Genesis 31:12
‘ Look up	sa	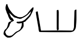	
	na	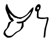	
’	e·ne·kha	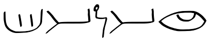	
‘ and see	u·re·eh	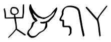	
that all	kal	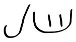	
the males	ha·at·tu·deem	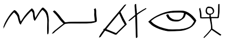	
that are mating	ha·o·leem	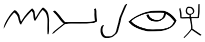	
with	al	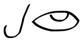	
the flock	hats·tson	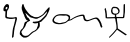	
are streaked	a·qud·deem	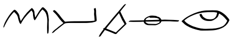	
or speckled	ne·qud·deem	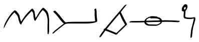	
spotted	u·ve·rud·deem	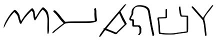	
for	kee	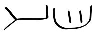	
I have seen	ra·ee·tee	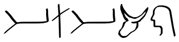	
-	et	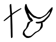	
all	kal	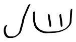	
that	a·sher	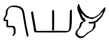	

Laban	la·van	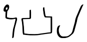	
has done	o·seh		
to you	lakh	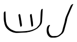	
I	a·no·khee		Genesis 31:13
am the God	ha·el		
	bet	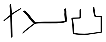	
of Bethel	el		
where	a·sher		
you anointed	ma·shach·ta	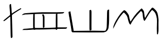	
	sham		
the pillar	mats·tse·vah		
-	a·sher		
and made	na·dar·ta		
to Me	lee	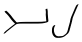	
	sham		
a solemn vow	ne·der		
Now	at·tah		
get up	qum	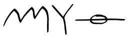	
and leave	tse		
	min		
land {at once}	ha·a·rets		
this	haz·zot		
and return	ve·shuv		
to	el		
land ’”	e·rets		
your native	mo·w·lad·te·kha		
replied	vat·ta·an		Genesis 31:14

And Rachel	ra·chel	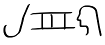	
and Leah	ve·le·ah		
	vat·to·mar·nah		
	lo	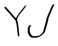	
left	ha·o·wd		
“ Do we	la·nu		
have any portion	che·leq	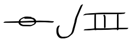	
or inheritance	ve·na·cha·lah	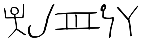	
house ?	be·vet	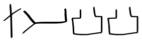	
in our father’s	a·vee·nu	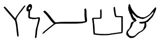	
Are we not	ha·lo·w	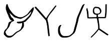	Genesis 31:15
as outsiders ?	na·khe·ree·yo·wt	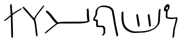	
regarded	nech·shav·nu	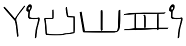	
by him	lo	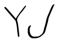	
Not only	kee	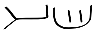	
has he sold us	me·kha·ra·nu		
certainly squandered	vay·yo·khal		
but he has	gam		
	a·kho·wl		
-	et		
what was paid for us	kas·pe·nu		
Surely	kee	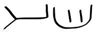	Genesis 31:16
all	khal	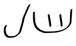	
the wealth	ha·o·sher		
that	a·sher		
has taken away	hits·tseel		
God	e·lo·heem		

from our father	me·a·vee·nu		
belongs to us	la·nu		
	hu		
and to our children	u·le·va·ne·nu	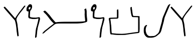	
So	ve·at·tah		
whatever	kol	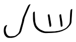	
-	a·sher		
has told	a·mar		
God	e·lo·heem		
you ”	e·le·kha	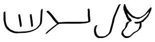	
do	a·seh		
got up	vay·ya·qam	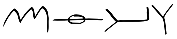	Genesis 31:17
Then Jacob	ya·a·qov	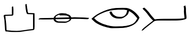	
and put	vay·yis·sa	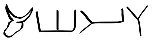	
-	et		
his children	ba·naw	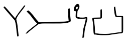	
-	ve·et		
and his wives	na·shaw	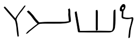	
on	al		
camels	hag·ge·mal·leem	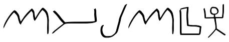	
and he drove	vay·yin·hag	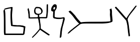	Genesis 31:18
-	et		
all	kal	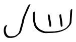	
his livestock {before him}	miq·ne·hu	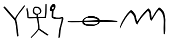	
-	ve·et		
along with all	kal	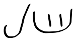	
the possessions	re·khu·sho		

-	a·sher		
he had acquired	ra·khash		
-	miq·neh	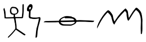	
	qin·ya·no	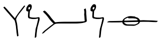	
-	a·sher		
-	ra·khash		
	be·phad·dan		
in Paddan-aram	a·ram		
to go	la·vo·w		
to	el		
Isaac	yits·chaq		
his father	a·vee	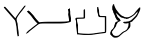	
in the land	ar·tsah		
in Canaan	ke·na·an		
Now while Laban	ve·la·van	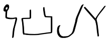	Genesis 31:19
was out	ha·lakh	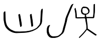	
shearing	lig·zoz		
-	et		
his sheep	tso·no		
stole	vat·tig·nov	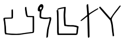	
Rachel	ra·chel	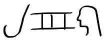	
-	et		
household idols	hat·te·ra·pheem	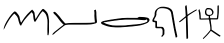	
-	a·sher		
her father’s	le·a·vee·ha		
deceived	vay·yig·nov	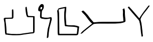	Genesis 31:20
Moreover, Jacob	ya·a·qov	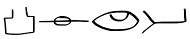	

-	et	את	
	lev	לב	
Laban	la·van	לבן	
the Aramean	ha·a·ram·mee	הארמי	
	al	על	
by not	be·lee	בלי	
telling	hig·geed	הגיד	
him	lo	לו	
that	kee	כי	
was running away	vo·re·ach	ברח	
he	hu	הוא	
fled	vay·yiv·rach	ויברח	Genesis 31:21
So he	hu	הוא	
with all	ve·khal	וכל	
his possessions	a·sher	אשר	
	lo	לו	
-	vay·ya·qam	ויקם	
crossed	vay·ya·a·vor	ויעבר	
-	et	את	
the Euphrates	han·na·har	הנהר	
and headed for	vay·ya·sem	וישם	
-	et	את	
-	pa·naw	פניו	
the hill country	har	הר	
of Gilead	hag·gil·ad	הגלעד	
was informed	vay·yug·gad	ויגד	Genesis 31:22
Laban	le·la·van	ללבן	

day	bay·yo·wm	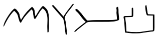	
On the third	hash·she·lee·shee	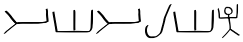	
that	kee	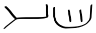	
had fled	va·rach	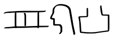	
Jacob	ya·a·qov	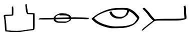	
So he took	vay·yiq·qach	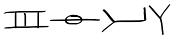	Genesis 31:23
-	et	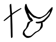	
his relatives	e·chaw	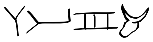	
with him	im·mo	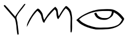	
pursued	vay·yir·doph	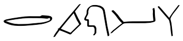	
Jacob	a·cha·raw	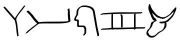	
	de·rekh	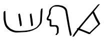	
for seven	shiv·at	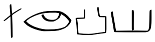	
days	ya·meem	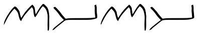	
and overtook	vay·yad·beq	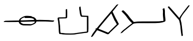	
him	o·to	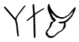	
in the hill country	be·har	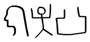	
of Gilead	hag·gil·ad	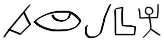	
came	vay·ya·vo	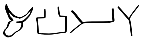	Genesis 31:24
God	e·lo·heem	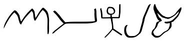	
to	el	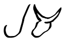	
Laban	la·van	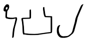	
the Aramean	ha·a·ram·mee	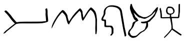	
in a dream	ba·cha·lom	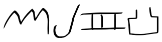	
But that night	hal·la·ye·lah	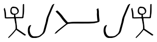	
and warned	vay·yo·mer	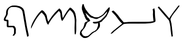	
him	lo	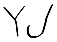	

“ Be careful	hish·sha·mer	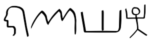	
	le·kha	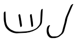	
not	pen		
to say	te·dab·ber	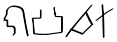	
anything to	im		
Jacob	ya·a·qov		
either good	mit·to·wv		
or	ad		
bad ”	ra		
overtook	vay·yas·seg	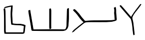	Genesis 31:25
when Laban	la·van	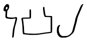	
-	et		
[him]	ya·a·qov		
Now Jacob	ve·ya·a·qov		
had pitched	ta·qa	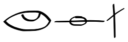	
-	et		
his tent	a·ho·lo		
in the hill country	ba·har		
and Laban	ve·la·van	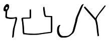	
camped	ta·qa	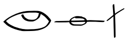	
	et		
and his relatives	e·chaw	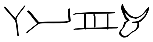	
[there as well]	be·har		
of Gilead	hag·gil·ad		
said	vay·yo·mer		Genesis 31:26
Then Laban	la·van	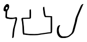	
to Jacob	le·ya·a·qov		

“ What	meh	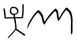	
have you done ?	a·see·ta	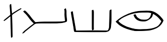	
You have deceived	vat·tig·nov	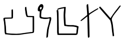	
me	et	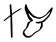	
	le·va·vee	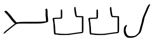	
	vat·te·na·heg	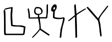	
-	et	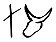	
and carried off my daughters	be·no·tay	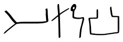	
like captives	kish·vu·yo·wt	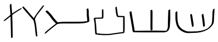	
of war !	cha·rev	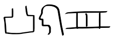	
Why	lam·mah	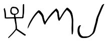	Genesis 31:27
secretly	nach·be·ta	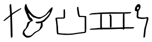	
did you run away	liv·ro·ach	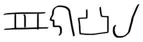	
and deceive	vat·tig·nov	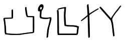	
me	o·tee	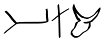	
without even	ve·lo	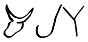	
telling	hig·gad·ta	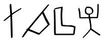	
me ?	lee	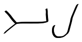	
I would have sent you away	va·a·shal·le·cha·kha	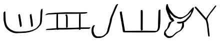	
with joy	be·sim·chah	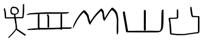	
and singing	u·ve·shi·reem	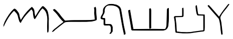	
with tambourines	be·toph	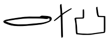	
and harps	u·ve·khin·no·wr	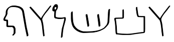	
But you did not	ve·lo	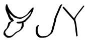	Genesis 31:28
even let me	ne·tash·ta·nee	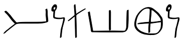	
kiss	le·nash·sheq	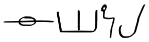	
my grandchildren	le·va·nay	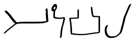	

and my daughters { goodbye }	ve·liv·no·tay	ולבנתי	
Now	at·tah	עתה	
a foolish thing	his·kal·ta	הסכלת	
you have done	a·so	עשו	
-	yesh	יש	Genesis 31:29
	le·el	לאל	
	ya·dee	ידי	
I have power to do	la·a·so·wt	לעשות	
you	im·ma·khem	עמכם	
great harm	ra	רע	
the God	ve·lo·he	ואלהי	
of your father	a·vee·khem	אביכם	
but last night	e·mesh	אמש	
said	a·mar	אמר	
to me	e·lay	אלי	
	le·mor	לאמר	
‘ Be careful	hish·sha·mer	השמר	
	le·kha	לך	
not to say	mid·dab·ber	מדבר	
anything to	im	עם	
Jacob	ya·a·qov	יעקב	
either good	mit·to·wv	מטוב	
or	ad	עד	
bad ’	ra	רע	
Now	ve·at·tah	ועתה	Genesis 31:30
you have gone off	ha·lokh	הלך	
	ha·lakh·ta	הלכת	

because	kee	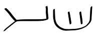	
you long	nikh·soph		
	nikh·saph·tah		
house	le·vet	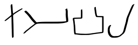	
for your father's	a·vee·kha	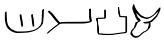	
But why	lam·mah		
have you stolen	ga·nav·ta		
-	et		
my gods ? ”	e·lo·hay		
answered	vay·ya·an	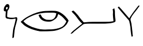	Genesis 31:31
Jacob	ya·a·qov		
I thought	vay·yo·mer		
[you]	le·la·van	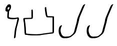	
“	kee	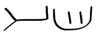	
I was afraid ”	ya·re·tee		
“ for	kee	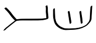	
	a·mar·tee	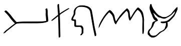	
	pen		
by force	tig·zol	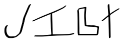	
-	et		
would take your daughters	be·no·w·te·kha		
from me	me·im·mee		
with	im		Genesis 31:32
anyone here	a·sher		
If you find	tim·tsa		
-	et		
your gods	e·lo·he·kha	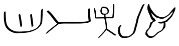	

he shall not	lo	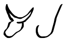	
live !	yich·yeh	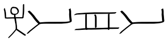	
In the presence of	ne·ged	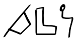	
our relatives	a·che·nu	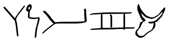	
see	hak·ker	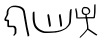	
for yourself	le·kha	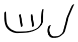	
if anything	mah	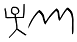	
is yours	im·ma·dee	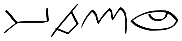	
and take	ve·qach	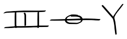	
it back ”	lakh	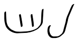	
did not	ve·lo	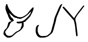	
know	ya·da	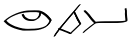	
For Jacob	ya·a·qov	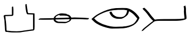	
that	kee	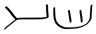	
Rachel	ra·chel	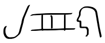	
had stolen [the idols]	ge·na·va·tam	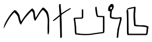	
went	vay·ya·vo	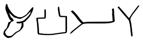	Genesis 31:33
So Laban	la·van	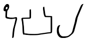	
tent	be·o·hel	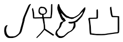	
into Jacob’s	ya·a·qov	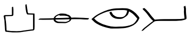	
tent	u·ve·o·hel	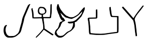	
then Leah’s	le·ah	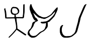	
and then the tents	u·ve·o·hel	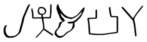	
of the two	she·te	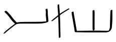	
maidservants	ha·a·ma·hot	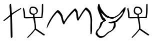	
nothing	ve·lo	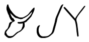	
but he found	ma·tsa	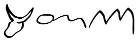	

Then he left	vay·ye·tse	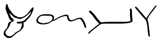	
tent	me·o·hel		
Leah’s	le·ah		
and entered	vay·ya·vo	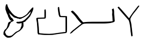	
tent	be·o·hel		
Rachel’s	ra·chel	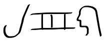	
Now Rachel	ve·ra·chel	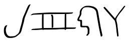	Genesis 31:34
had taken	la·qe·chah	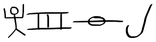	
-	et		
Laban’s household idols	hat·te·ra·pheem	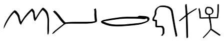	
put them	vat·te·si·mem		
in the saddlebag	be·khar		
of her camel	hag·ga·mal		
and was sitting	vat·te·shev		
on them	a·le·hem	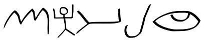	
searched	vay·mash·shesh		
And Laban	la·van	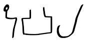	
-	et		
everything	kal	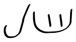	
in the tent	ha·o·hel		
nothing	ve·lo		
but found	ma·tsa		
[Rachel] said	vat·to·mer		Genesis 31:35
to	el		
her father	a·vee·ha	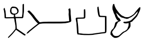	
do not	al		
be angry	yi·char	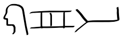	

	be·e·ne	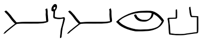	
“ Sir	a·do·nee		
that	kee	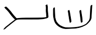	
I cannot	lo·w		
	u·khal	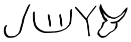	
stand up	la·qum	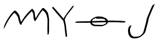	
before you	mip·pa·ne·kha	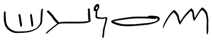	
for	kee	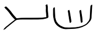	
I am having my period	de·rekh		
	na·sheem	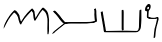	
”	lee	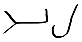	
So Laban searched	vay·chap·pes		
but could not	ve·lo		
find	ma·tsa		
-	et		
the household idols	hat·te·ra·pheem		
became incensed	vay·yi·char	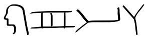	Genesis 31:36
Then Jacob	le·ya·a·qov		
and challenged	vay·ya·rev	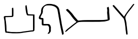	
Laban	be·la·van	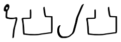	
	vay·ya·an	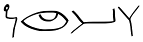	
he	ya·a·qov	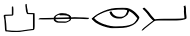	
said	vay·yo·mer		
-	le·la·van	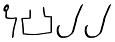	
“ What	mah	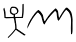	
is my crime ? ”	pish·ee		
“ For what	mah		

sin of mine	chat·ta·tee		
-	kee	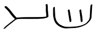	
have you so hotly pursued	da·laq·ta	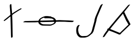	
me ?	a·cha·ray	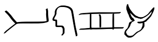	
-	kee	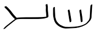	Genesis 31:37
You have searched	mish·shash·ta	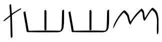	
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all	kal	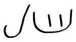	
my goods !	ke·lay	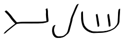	
	mah	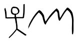	
Have you found	ma·tsa·ta		
anything	mik·kol		
that belongs to you ?	ke·le	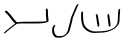	
	ve·te·kha	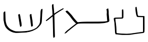	
Put	seem	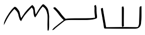	
it here	koh	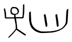	
before	ne·ged		
my brothers	a·chay	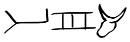	
and yours	ve·a·che·kha	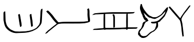	
that they may judge	ve·yo·w·khee·chu		
between	ben	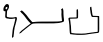	
the two of us	she·ne·nu	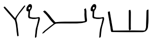	
you for	zeh	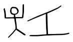	Genesis 31:38
twenty	es·reem	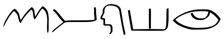	
years now	sha·nah	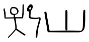	
I have	a·no·khee		
been with	im·makh		

Your sheep	re·che·le·kha	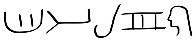	
and goats	ve·iz·ze·kha	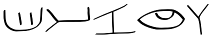	
have not	lo	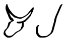	
miscarried	shik·ke·lu	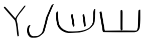	
the rams	ve·e·le	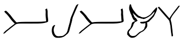	
of your flock	tso·ne·kha	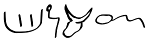	
nor have I	lo	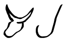	
eaten	a·kha·le·tee	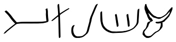	
anything torn by wild beasts	te·re·phah	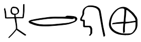	Genesis 31:39
I did not	lo	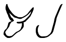	
bring	he·ve·tee	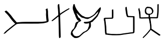	
you	e·le·kha	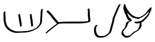	
I	a·no·khee	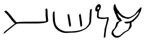	
bore the loss myself	a·chat·ten·nah	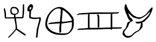	
payment from me	mee·ya·dee	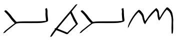	
And you demanded	te·vaq·shen·nah	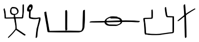	
for what was stolen	ge·nuv·tee	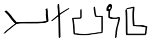	
by day	yo·wm	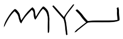	
	u·ge·nuv·tee	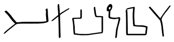	
or night	la·ye·lah	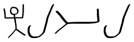	
As it was	ha·yee·tee	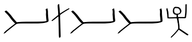	Genesis 31:40
by day	vay·yo·wm	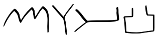	
consumed me	a·kha·la·nee	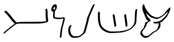	
the heat	cho·rev	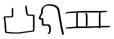	
and the frost	ve·qe·rach	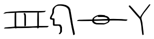	
by night	bal·la·ye·lah	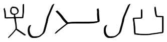	
fled	vat·tid·dad	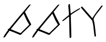	

and sleep	she·na·tee	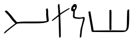	
from my eyes	me·e·nay	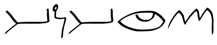	
Thus	zeh	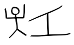	Genesis 31:41
-	lee	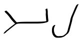	
for twenty	es·reem		
years	sha·nah	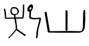	
in your household —	be·ve·te·kha	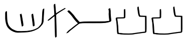	
I have served	a·vad·tee·kha		
fourteen	ar·ba		
	es·reh		
years	sha·nah	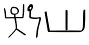	
for your two	bish·te		
daughters	ve·no·te·kha		
and six	ve·shesh		
years	sha·neem	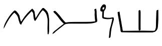	
for your flocks —	be·tso·ne·kha		
and you have changed	vat·ta·cha·leph	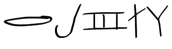	
-	et		
my wages	mas·kur·tee		
ten	a·se·ret		
times !	mo·neem	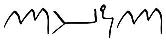	
had not	lu·le	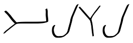	Genesis 31:42
If the God	e·lo·he		
of my father	a·vee	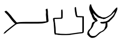	
the God	e·lo·he		
of Abraham	av·ra·ham		
and the Fear	u·pha·chad	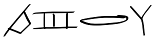	

of Isaac	yits·chaq	
been	ha·yah	
with me	lee	
surely	kee	
by now	at·tah	
empty-handed	re·qam	
you would have sent me away	shil·lach·ta·nee	
-	et	
my affliction	a·ne·yee	
-	ve·et	
and the toil	ye·gī·aʿ	
of my hands	kap·pay	
has seen	ra·ah	
But God	e·lo·heem	
He rendered judgment ”	vay·yo·w·khach	
and last night	a·mesh	
answered	vay·ya·an	Genesis 31:43
But Laban	la·van	
	vay·yo·mer	
	el	
Jacob	ya·a·qov	
“ [These] daughters	hab·ba·no·wt	
are my daughters	be·no·tay	
[these] sons	ve·hab·ba·neem	
[are] my sons	ba·nay	
and [these] flocks	ve·hats·tson	
[are] my flocks !	tso·nee	

Everything	ve·khol	וכל	
-	a·sher	אשר	
you	at·tah	אתה	
see	ro·eh	ראה	
mine !	lee	לי	
is	hu	הוא	
daughters	ve·liv·no·tay	ולבנתי	
Yet what	mah	מה	
can I do	e·e·seh	אעשה	
about these	la·el·leh	לאלה	
today	hay·yo·wm	היום	
of mine or	o	או	
the children	liv·ne·hen	לבניהן	
-	a·sher	אשר	
they have borne ?	ya·la·du	ילדו	
now	ve·at·tah	ועתה	Genesis 31:44
Come	le·khah	לכה	
let us make	nikh·re·tah	נכרתה	
a covenant	ve·reet	ברית	
and I	a·nee	אני	
you	va·at·tah	ואתה	
and let it serve as	ve·ha·yah	והיה	
a witness	le·ed	לעד	
between you and me	be·nee	ביני	
”	u·ve·ne·kha	ובינך	
picked out	vay·yiq·qach	ויקח	Genesis 31:45
So Jacob	ya·a·qov	יעקב	

a stone	a·ven		
and set it up	vay·ree·me·ha	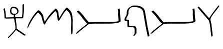	
as a pillar	mats·tse·vah		
said	vay·yo·mer		Genesis 31:46
and [he]	ya·a·qov	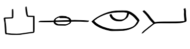	
to his relatives	le·e·chaw		
“ Gather	liq·tu	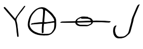	
[some] stones ”	a·va·neem		
So they took	vay·yiq·chu	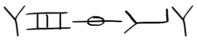	
stones	a·va·neem		
and made	vay·ya·a·su		
a mound	gal	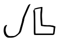	
they ate	vay·yo·khe·lu		
and there	sham		
by	al		
the mound	hag·gal	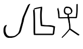	
called it	vay·yiq·ra	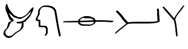	Genesis 31:47
	lo	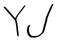	
Laban	la·van		
	ye·gar	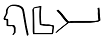	
Jegar-sahadutha	sa·ha·du·ta	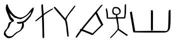	
and Jacob	ve·ya·a·qov		
called it	qa·ra	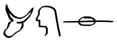	
	lo		
Galeed	gal·ed		
declared	vay·yo·mer		Genesis 31:48
Then Laban	la·van		

mound	hag·gal		
“ This	haz·zeh		
is a witness	ed		
between you	be·nee	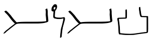	
and me	u·ve·ne·kha	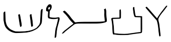	
this day ”	hay·yo·wm	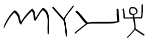	
Therefore	al		
	ken	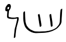	
the place was called	qa·ra	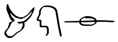	
	she·mo		
Galeed	gal·ed		
[It was] also [called] Mizpah	ve·ham·mits·pah		Genesis 31:49
because	a·sher		
[Laban] said	a·mar		
keep watch	yi·tseph		
“ May the LORD	YHVH		
between you	be·nee	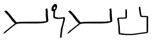	
and me	u·ve·ne·kha	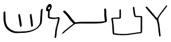	
when	kee	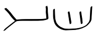	
we are absent	nis·sa·ter		
	eesh	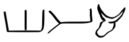	
from each other	me·re·e·hu		
If	im		Genesis 31:50
you mistreat	te·an·neh		
-	et		
my daughters	be·no·tay	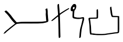	
or	ve·im		

take	tiq·qach	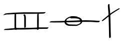	
wives	na·sheem	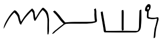	
other	al	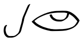	
	be·no·tay	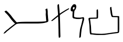	
although no	en	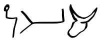	
one	eesh	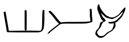	
is with us	im·ma·nu	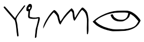	
remember	re·eh	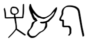	
that God	e·lo·heem	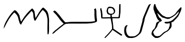	
[is a] witness	ed	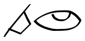	
between you and me	be·nee	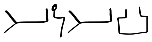	
”	u·ve·ne·kha	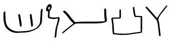	
also said	vay·yo·mer	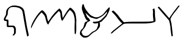	Genesis 31:51
Laban	la·van	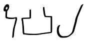	
to Jacob	le·ya·a·qov	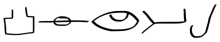	
“ Here is	hin·neh	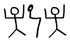	
mound	hag·gal	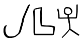	
the	haz·zeh	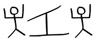	
	ve·hin·neh	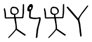	
and here is the pillar	ha·mats·tsē·vah	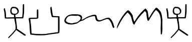	
-	a·sher	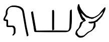	
I have set up	ya·ree·tee	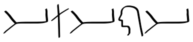	
between you and me	be·nee	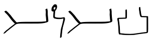	
	u·ve·ne·kha	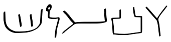	
is a witness	ed	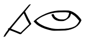	Genesis 31:52
mound	hag·gal	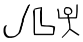	
This	haz·zeh	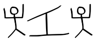	

is a witness	ve·e·dah	
and [this] pillar	ham·mats·tse·vah	
that	im	
I	a·nee	
will not	lo	
go past	e·e·vor	
to harm you	e·le·kha	
-	et	
mound	hag·gal	
this	haz·zeh	
	ve·im	
and you	at·tah	
will not	lo	
go past	ta·a·vor	
	e·lay	
-	et	
mound	hag·gal	
this	haz·zeh	
-	ve·et	
pillar	ham·mats·tse·vah	
and	haz·zot	
to harm me	le·ra·ah	
May the God	e·lo·he	Genesis 31:53
of Abraham	av·ra·ham	
and the God	ve·lo·he	
of Nahor	na·cho·wr	
judge	yish·pe·tu	

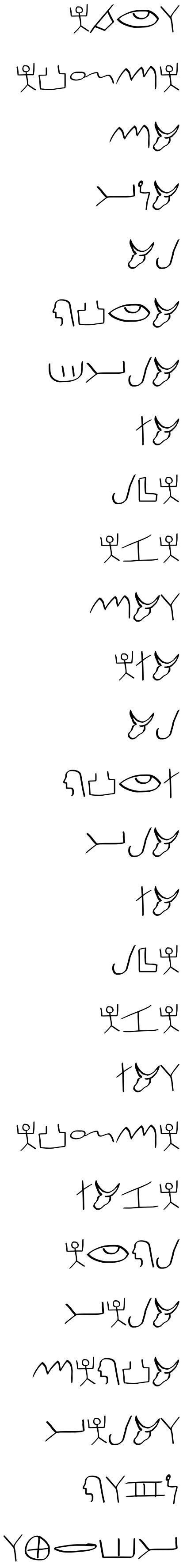

between us ”	ve·ne·nu	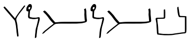	
the God	e·lo·he		
of their father	a·vee·hem	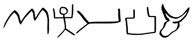	
swore	vay·yish·sha·va	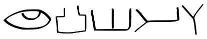	
So Jacob	ya·a·qov		
by the Fear	be·pha·chad		
of his father	a·vee	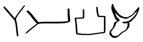	
Isaac	yits·chaq		
offered	vay·yiz·bach	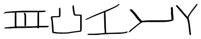	Genesis 31:54
Then Jacob	ya·a·qov		
a sacrifice	ze·vach		
on the mountain	ba·har		
and invited	vay·yiq·ra	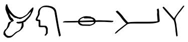	
his relatives	le·e·chaw	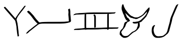	
to eat	le·e·khal		
a meal	la·chem	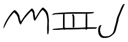	
And after they had eaten	vay·yo·khe·lu		
	le·chem	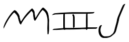	
they spent the night	vay·ya·lee·nu	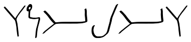	
on the mountain	ba·har		
got up	vay·yash·kem	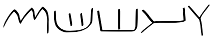	Genesis 31:55
Laban	la·van	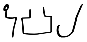	
Early the next morning	bab·bo·qer	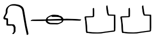	
and kissed	vay·nash·sheq	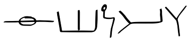	
his grandchildren	le·va·naw	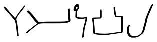	
and daughters	ve·liv·no·w·taw		
and blessed them	vay·va·rekh	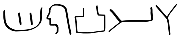	

-	et·hem	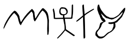	
left	vay·ye·lekh	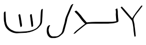	
to return	vay·ya·shav	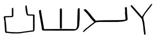	
Then [he]	la·van	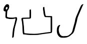	
home	lim·qo·mo	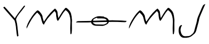	
Jacob also	ve·ya·a·qov	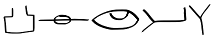	Genesis 32:1
went	ha·lakh	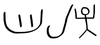	
on his way	le·dar·ko	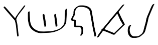	
met	vay·yiph·ge·u	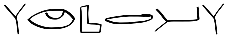	
him	vo	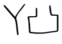	
and the angels	mal·a·khe	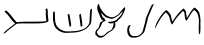	
of God	e·lo·heem	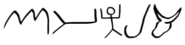	
said	vay·yo·mer	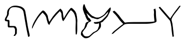	Genesis 32:2
[he]	ya·a·qov	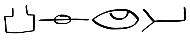	
When	ka·a·sher	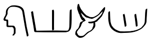	
[Jacob] saw them	ra·am	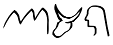	
is the camp	ma·cha·neh	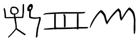	
of God ”	e·lo·heem	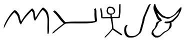	
“ This	zeh	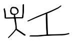	
So he named	vay·yiq·ra	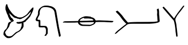	
	shem	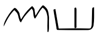	
place	ham·ma·qo·wm	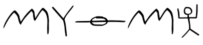	
that	ha·hu	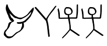	
Mahanaim	ma·cha·na·yim	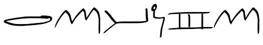	
sent	vay·yish·lach	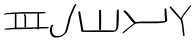	Genesis 32:3
Jacob	ya·a·qov	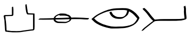	
messengers	mal·a·kheem	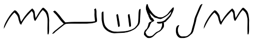	

ahead of him	le·pha·naw	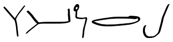	
to	el	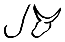	
Esau	e·saw	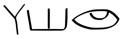	
his brother	a·chee	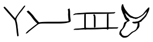	
in the land	ar·tsah	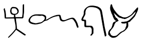	
of Seir	se·eer	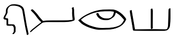	
the country	se·deh	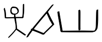	
of Edom	e·do·wm	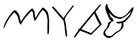	
He instructed them	vay·tsaw	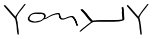	Genesis 32:4
-	o·tam	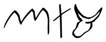	
“ You are to say	le·mor	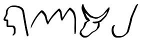	
	koh	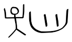	
	to·me·run	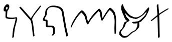	
to my master	la·do·nee	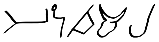	
Esau	le·e·saw	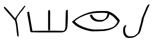	
	koh	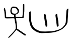	
says :	a·mar	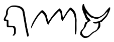	
‘ Your servant	av·de·kha	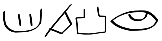	
Jacob	ya·a·qov	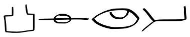	
with	im	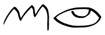	
Laban	la·van	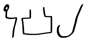	
I have been staying	gar·tee	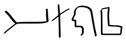	
and have remained there	va·e·char	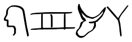	
until	ad	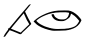	
now	at·tah	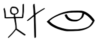	
I have	vay·hee	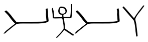	Genesis 32:5
	lee	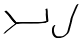	

oxen	sho·wr	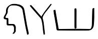	
donkeys	va·cha·mo·wr	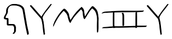	
flocks	tson	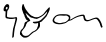	
menservants	ve·e·ved	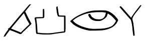	
and maidservants	ve·shiph·chah	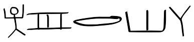	
I have sent	va·esh·le·chah	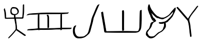	
this message to inform	le·hag·geed	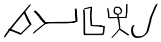	
my master	la·do·nee	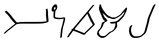	
so that I may find	lim·tso	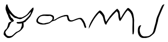	
favor	chen	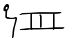	
in your sight ’”	be·e·ne·kha	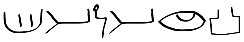	
returned	vay·ya·shu·vu	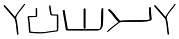	Genesis 32:6
When the messengers	ham·mal·a·kheem	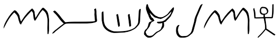	
to	el	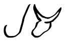	
Jacob	ya·a·qov	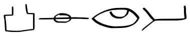	
they said	le·mor	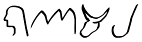	
“ We went	ba·nu	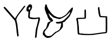	
to	el	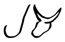	
your brother	a·chee·kha	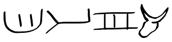	
	el	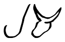	
Esau	e·saw	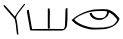	
and now	ve·gam	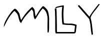	
he is coming	ho·lekh	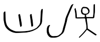	
to meet you —	liq·ra·te·kha	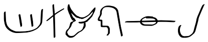	
he and four	ve·ar·ba	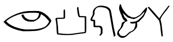	
hundred	me·o·wt	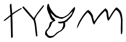	
men	eesh	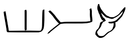	

with him ”	im·mo		
fear	vay·yee·ra	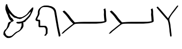	Genesis 32:7
Jacob	ya·a·qov	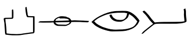	
In great	me·od		
and distress	vay·ye·tser	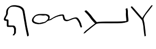	
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divided	vay·ya·chats	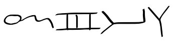	
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people	ha·am		
-	a·sher	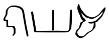	
his	it·to		
-	ve·et		
as well as the flocks	hats·tson		
-	ve·et		
and herds	hab·ba·qar	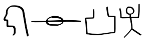	
and camels	ve·hag·ge·mal·leem		
into two	lish·ne		
camps	ma·cha·no·wt	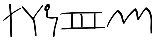	
He thought	vay·yo·mer		Genesis 32:8
“ If	im		
comes	ya·vo·w		
Esau	e·saw		
-	el		
camp	ham·ma·cha·neh	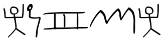	
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and attacks	ve·hik·ka·hu	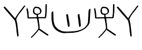	
then	ve·ha·yah	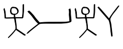	

camp	ham·ma·cha·neh	𐤄𐤌𐤇𐤍𐤄	
the other	han·nish·ar	𐤄𐤍𐤔𐤀𐤓	
can escape ”	liph·le·tah	𐤋𐤐𐤋𐤉𐤈𐤄	
declared	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 32:9
Then Jacob	ya·a·qov	𐤉𐤏𐤒𐤁	
“ O God	e·lo·he	𐤀𐤋𐤄𐤉	
of my father	a·vee	𐤀𐤁𐤉	
Abraham	av·ra·ham	𐤀𐤁𐤓𐤄𐤌	
God	ve·lo·he	𐤅𐤀𐤋𐤄𐤉	
of my father	a·vee	𐤀𐤁𐤉	
Isaac	yits·chaq	𐤉𐤑𐤇𐤒	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
who told	ha·o·mer	𐤄𐤀𐤌𐤓	
me	e·lay	𐤀𐤋𐤉	
‘ Go back	shuv	𐤔𐤅𐤁	
to your country	le·ar·tse·kha	𐤋𐤀𐤓𐤑𐤊	
and to your kindred	u·le·mo·w·lad·te·kha	𐤅𐤋𐤌𐤅𐤋𐤃𐤕𐤊	
and I will make you prosper ’	ve·e·tee·vah	𐤅𐤀𐤉𐤈𐤉𐤁𐤄	
	im·makh	𐤏𐤌𐤊	
I am unworthy	qa·to·ne·tee	𐤒𐤈𐤍𐤕𐤉	Genesis 32:10
of all	mik·kol	𐤌𐤊𐤋	
the kindness	ha·cha·sa·deem	𐤄𐤇𐤎𐤃𐤉𐤌	
	u·mik·kal	𐤅𐤌𐤊𐤋	
and faithfulness	ha·e·met	𐤄𐤀𐤌𐤕	
-	a·sher	𐤀𐤔𐤓	
You have shown	a·see·ta	𐤏𐤔𐤉𐤕	
	et	𐤀𐤕	

Your servant	av·de·kha	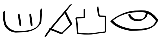	
Indeed	kee	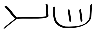	
with only my staff	ve·maq·lee	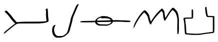	
I came across	a·var·tee		
-	et		
Jordan	hay·yar·den	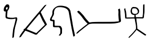	
the	haz·zeh		
but now	ve·at·tah		
I have become	ha·yee·tee	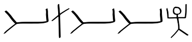	
two	lish·ne	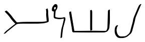	
camps	ma·cha·no·wt	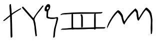	
deliver me	hats·tsee·le·nee	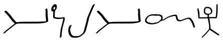	Genesis 32:11
Please	na		
from the hand	mee·yad	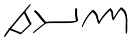	
of my brother	a·chee	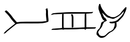	
	mee·yad	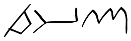	
Esau	e·saw		
for	kee	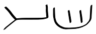	
am afraid that	ya·re		
I	a·no·khee		
-	o·to		
	pen		
he may come	ya·vo·w		
and attack me	ve·hik·ka·nee	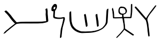	
and the mothers	em		
and	al		
children [with me]	ba·neem	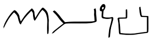	

But You	ve·at·tah		Genesis 32:12
have said	a·mar·ta		
‘ I will surely	he·tev	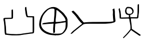	
make you prosper	e·teev	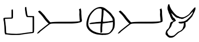	
	im·makh		
and I will make	ve·sam·tee		
-	et		
your offspring	zar·a·kha		
like the sand	ke·cho·wl	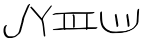	
of the sea	hay·yam	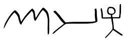	
-	a·sher		
-	lo		
to count ’”	yis·sa·pher		
too numerous	me·rov		
[Jacob] spent	vay·ya·len	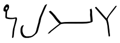	Genesis 32:13
there	sham		
night	bal·lay·lah	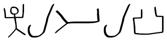	
the	ha·hu	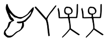	
he selected	vay·yiq·qach	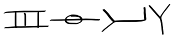	
	min		
and from what he had brought	hab·ba		
with him	ve·ya·do	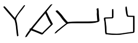	
a gift	min·chah	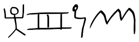	
Esau :	le·e·saw		
for his brother	a·chee	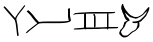	
female goats	iz·zeem	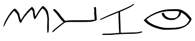	Genesis 32:14
200	ma·ta·yim	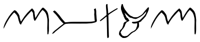	

male goats	u·te·ya·sheem		
20	es·reem	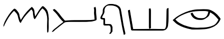	
ewes	re·che·leem	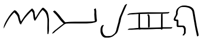	
200	ma·ta·yim	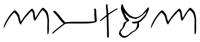	
rams	ve·e·leem	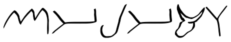	
20	es·reem	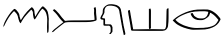	
camels	ge·mal·leem	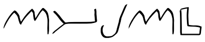	Genesis 32:15
milk	me·nee·qo·wt	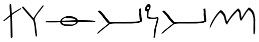	
with their young	u·ve·ne·hem	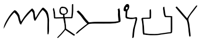	
30	she·lo·sheem	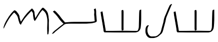	
cows	pa·ro·wt		
40	ar·ba·eem		
bulls	u·pha·reem		
10	a·sa·rah		
female donkeys	a·to·not		
20	es·reem	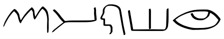	
male donkeys	vaʿ·ya·rim	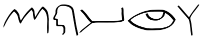	
and 10	a·sa·rah		
He entrusted them to	vay·yit·ten	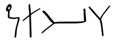	Genesis 32:16
	be·yad	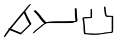	
his servants	a·va·daw		
herds	e·der		
	e·der		
in separate	le·vad·do	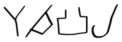	
and told	vay·yo·mer		
	el		
them	a·va·daw		

“ Go on	iv·ru	עברו	
ahead of me	le·pha·nay	לפני	
some distance	ve·re·vach	ורוח	
and keep	ta·see·mu	תשימו	
between	ben	בין	
the herds	e·der	עדר	
	u·ven	ובין	
”	e·der	עדר	
He instructed	vay·tsaw	ויצו	Genesis 32:17
-	et	את	
the one in the lead	ha·ri·sho·wn	הראשון	
	le·mor	לאמר	
“ When	kee	כי	
meets	yiph·ga·she·kha	יפגשך	
Esau	e·saw	עשו	
my brother	a·chee	אחי	
you and asks	wish·ʾē·le·kha	ושאלך	
	le·mor	לאמר	
‘ To whom	le·mee	למי	
do you belong	at·tah	אתה	
where	ve·a·nah	ואנה	
are you going	te·lekh	תלך	
and whose	u·le·mee	ולמי	
animals are these	el·leh	אלה	
before you ? ’	le·pha·ne·kha	לפניך	
then you are to say	ve·a·mar·ta	ואמרת	Genesis 32:18
‘ They belong to your servant	le·av·de·kha	לעבדך	

Jacob	le·ya·a·qov	
are a gift	min·chah	
They	hee	
sent	she·lu·chah	
to my lord	la·do·nee	
Esau	le·e·saw	
And behold	ve·hin·neh	
	gam	
[Jacob]	hu	
is behind us ’”	a·cha·re·nu	
instructed	vay·tsaw	Genesis 32:19
He also	gam	
-	et	
the second	hash·she·nee	
and	gam	
-	et	
the third	hash·she·lee·shee	
	gam	
-	et	
all those	kal	
following	ha·ho·le·kheem	
behind	a·cha·re	
the herds	ha·a·da·reem	
:	le·mor	
thing	kad·da·var	
the same	haz·zeh	
you are to say	te·dab·be·run	

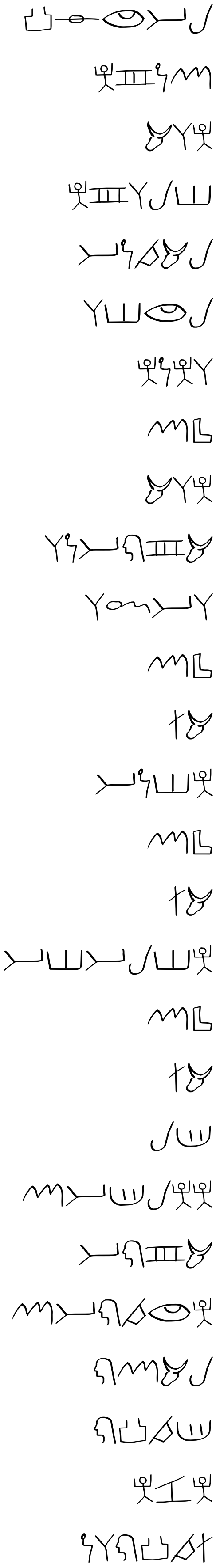

to	el	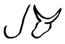	
Esau	e·saw	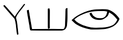	
“ When you meet	be·mo·tsa·a·khem	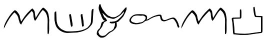	
him	o·to	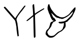	
to say	va·a·mar·tem	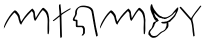	Genesis 32:20
You are also	gam	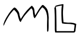	
‘ Look	hin·neh	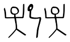	
your servant	av·de·kha	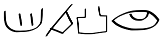	
Jacob	ya·a·qov	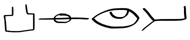	
is right behind us ’”	a·cha·re·nu	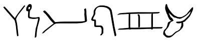	
For	kee	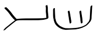	
he thought	a·mar	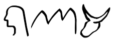	
“ I will appease	a·khap·pe·rah	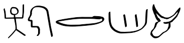	
[Esau]	pha·naw	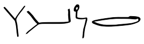	
with the gift	bam·min·chah	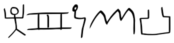	
that is going	ha·ho·le·khet	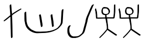	
before me	le·pha·nay	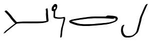	
After	ve·a·cha·re	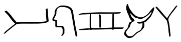	
that	khen	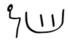	
I can face	er·eh	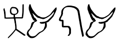	
him	pha·naw	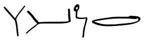	
and perhaps	u·lay	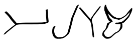	
he will accept	yis·sa	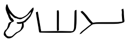	
me ”	pha·nay	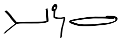	
went	vat·ta·a·vor	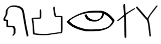	Genesis 32:21
So [Jacob’s] gifts	ham·min·chah	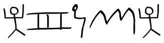	
on before	al	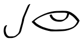	

him	pa·naw	פניו	
while he	ve·hu	והוא	
spent	lan	לן	
night	bal·lay·lah	בלילה	
the	ha·hu	ההוא	
in the camp	bam·ma·cha·neh	במחנה	
Jacob got up	vay·ya·qam	ויקם	Genesis 32:22
During the night	bal·lay·lah	בלילה	
	hu	הוא	
and took	vay·yiq·qach	ויקח	
-	et	את	
his two	she·te	שתי	
wives	na·shaw	נשיו	
-	ve·et	ואת	
his two	she·te	שתי	
maidservants	shiph·cho·taw	שפחתיו	
-	ve·et	ואת	
and his eleven	a·chad	אחד	
	a·sar	עשר	
sons	ye·la·daw	ילדיו	
and crossed	vay·ya·a·vor	ויעבר	
-	et	את	
the ford	ma·a·var	מעבר	
of the Jabbok	yab·boq	יבק	
He took them	vay·yiq·qa·chem	ויקחם	Genesis 32:23
and sent them across	vay·ya·a·vi·rem	ויעברם	
-	et	את	

the stream	han·na·chal	𐤄𐤍𐤇𐤋	
	vay·ya·a·ver	𐤅𐤉𐤏𐤁𐤓	
-	et	𐤀𐤕	
along with all his possessions	a·sher	𐤀𐤔𐤓	
	lo	𐤋𐤅	
was left	vay·yiw·va·ter	𐤅𐤉𐤅𐤕𐤓	Genesis 32:24
So Jacob	ya·a·qov	𐤉𐤏𐤒𐤁	
all alone	le·vad·do	𐤋𐤁𐤃𐤅	
wrestled	vay·ye·a·veq	𐤅𐤉𐤀𐤁𐤒	
and [there] a man	eesh	𐤀𐤉𐤔	
with him	im·mo	𐤏𐤌𐤅	
until	ad	𐤏𐤃	
daybreak	a·lo·wt	𐤏𐤋𐤅𐤕	
	hash·sha·char	𐤄𐤔𐤇𐤓	
When the man saw	vay·yar	𐤅𐤉𐤓𐤀	Genesis 32:25
that	kee	𐤊𐤉	
he could not	lo	𐤋𐤀	
overpower	ya·khol	𐤉𐤊𐤋	
[Jacob]	lo	𐤋𐤅	
he struck	vay·yig·ga	𐤅𐤉𐤂𐤏	
the socket	be·khaph	𐤁𐤊𐤐	
of Jacob’s hip	ye·re·kho	𐤉𐤓𐤊𐤅	
and dislocated	vat·te·qa	𐤅𐤕𐤒𐤏	
	kaph	𐤊𐤐	
	ye·rekh	𐤉𐤓𐤊	
[it]	ya·a·qov	𐤉𐤏𐤒𐤁	
wrestled	be·he·a·ve·qo	𐤁𐤄𐤀𐤁𐤒𐤅	

as they	im·mo	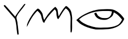	
Then [the man] said	vay·yo·mer	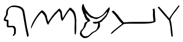	Genesis 32:26
“ Let me go	shal·le·che·nee	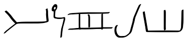	
for	kee	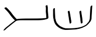	
it is daybreak	a·lah	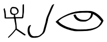	
”	hash·sha·char	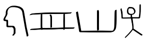	
But Jacob replied	vay·yo·mer	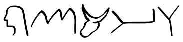	
“ I will not	lo	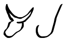	
let you go	a·shal·le·cha·kha	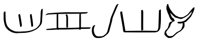	
unless	kee	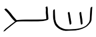	
	im	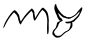	
you bless me ”	be·rakh·ta·nee	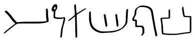	
the man asked	vay·yo·mer	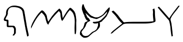	Genesis 32:27
	e·law	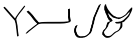	
“ What	mah	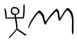	
is your name ? ”	she·me·kha	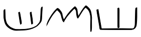	
he replied	vay·yo·mer	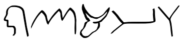	
“ Jacob ”	ya·a·qov	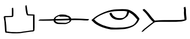	
Then [the man] said	vay·yo·mer	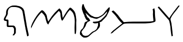	Genesis 32:28
will no	lo	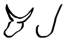	
Jacob	ya·a·qov	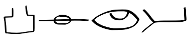	
be	ye·a·mer	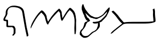	
longer	o·wd	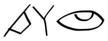	
“ Your name	shim·kha	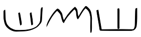	
because	kee	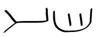	
	im	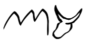	
but Israel	yis·ra·el	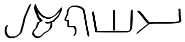	

	kee	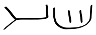	
you have struggled	sa·ree·ta	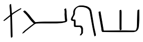	
with	im		
God	e·lo·heem		
and with	ve·im		
men	a·na·sheem	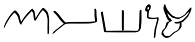	
and you have prevailed ”	vat·tu·khal		
requested	vay·yish·al	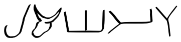	Genesis 32:29
And Jacob	ya·a·qov	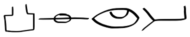	
	vay·yo·mer		
tell me	hag·gee·dah	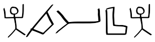	
“ Please	na		
your name ”	she·me·kha		
But he replied	vay·yo·mer		
“ Why	lam·mah		
	zeh	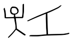	
do you ask	tish·al		
my name ? ”	lish·mee		
Then he blessed	vay·va·rekh	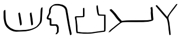	
[Jacob]	o·to		
there	sham		
named	vay·yiq·ra	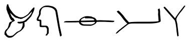	Genesis 32:30
So Jacob	ya·a·qov	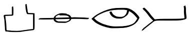	
	shem	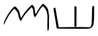	
the place	ham·ma·qo·wm	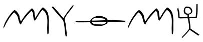	
Peniel	pe·nee·el	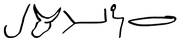	
saying, “Indeed	kee	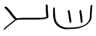	

I have seen	ra·ee·tee	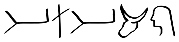	
God	e·lo·heem		
face	pa·neem	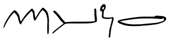	
to	el		
face	pa·neem	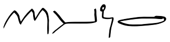	
was spared ”	vat·tin·na·tsel		
and yet my life	naph·shee		
rose	vay·yiz·rach		Genesis 32:31
above him	lo		
The sun	hash·she·mesh		
as	ka·a·sher		
he passed by	a·var	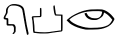	
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and he	ve·hu	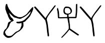	
was limping	tso·le·a	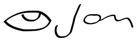	
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his hip	ye·re·kho		
Therefore	al		Genesis 32:32
	ken	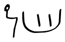	
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eat	yo·khe·lu		
the Israelites	ve·ne	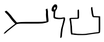	
	yis·ra·el	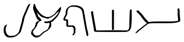	
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the tendon	geed	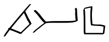	
	han·na·sheh	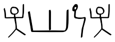	

which [is]	a·sher	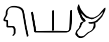	
at	al	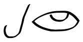	
the socket	kaph	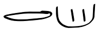	
of the hip	hay·ya·rekh	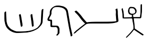	
to	ad	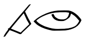	
day	hay·yo·wm	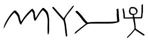	
this	haz·zeh	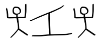	
because	kee	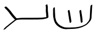	
was struck	na·ga	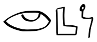	
the socket	be·khaph	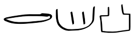	
hip	ye·rekh	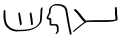	
of Jacob’s	ya·a·qov	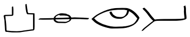	
near that tendon	be·geed	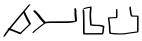	
	han·na·sheh	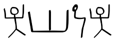	
looked up	vay·yis·sa	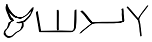	Genesis 33:1
Now Jacob	ya·a·qov	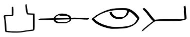	
	e·naw	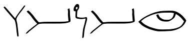	
and saw	vay·yar	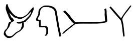	
	ve·hin·neh	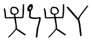	
Esau	e·saw	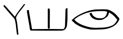	
coming	ba	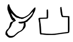	
toward him with	ve·im·mo	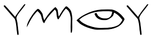	
four	ar·ba	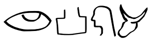	
hundred	me·o·wt	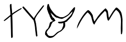	
men	eesh	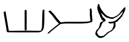	
So he divided	vay·ya·chats	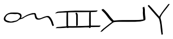	
-	et	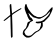	

the children	hay·la·deem	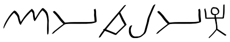	
	al	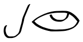	
among Leah	le·ah	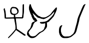	
	ve·al	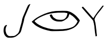	
Rachel	ra·chel	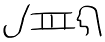	
	ve·al	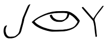	
and the two	she·te	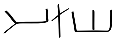	
maidservants	hash·she·pha·cho·wt	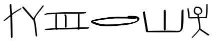	
He put	vay·ya·sem	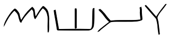	Genesis 33:2
-	et	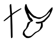	
the maidservants	hash·she·pha·cho·wt	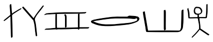	
and their	ve·et	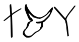	
children	yal·de·hen	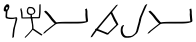	
in front	ri·sho·nah	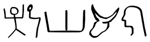	
-	ve·et	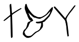	
Leah	le·ah	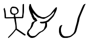	
and her children	vee·la·de·ha	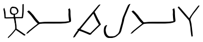	
next	a·cha·ro·neem	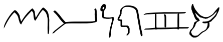	
-	ve·et	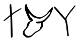	
and Rachel	ra·chel	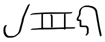	
-	ve·et	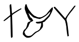	
and Joseph	yo·w·seph	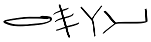	
at the rear	a·cha·ro·neem	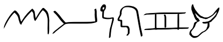	
But [Jacob] himself	ve·hu	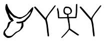	Genesis 33:3
went on	a·var	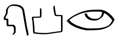	
ahead	liph·ne·hem	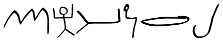	
and bowed	vay·yish·ta·chu	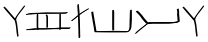	

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seven	she·va		
times	pe·a·meem		
as	ad		
he approached	gish·to		
	ad		
his brother	a·chee	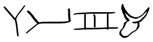	
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Esau, however	e·saw		
	liq·ra·to	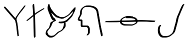	
and embraced him	vay·chab·be·qe·hu	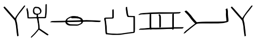	
threw his arms around	vay·yip·pol	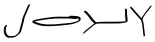	
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his neck	tsaw·va·raw		
and kissed him	vay·yish·sha·qē·hu	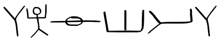	
And they both wept	vay·yiv·ku	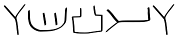	
When Esau looked up	vay·yis·sa	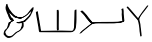	Genesis 33:5
-	et		
-	e·naw		
and saw	vay·yar	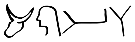	
-	et		
the women	han·na·sheem	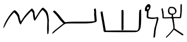	
-	ve·et		
and children	hay·la·deem	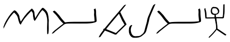	
he asked	vay·yo·mer		
“ Who	mee		
are these	el·leh	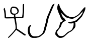	

with you ? ”	lakh	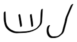	
[Jacob] answered	vay·yo·mar		
“ [These are] the children	hay·la·deem	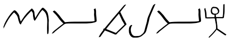	
-	a·sher		
has graciously given	cha·nan	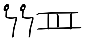	
God	e·lo·heem		
-	et		
your servant ”	av·de·kha	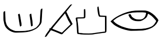	
approached	vat·tig·gash·na		Genesis 33:6
Then the maidservants	hash·she·pha·cho·wt		
and their	hen·nah	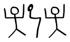	
children	ve·yal·de·hen		
and bowed down	vat·tish·ta·cha·ve·na	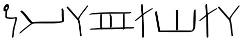	
approached	vat·tig·gash	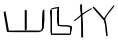	Genesis 33:7
also	gam		
Leah	le·ah		
and her children	vee·la·de·ha		
and bowed down	vay·yish·ta·cha·wu		
and then	ve·a·char	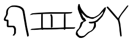	
approached	nig·gash		
Joseph	yo·w·seph		
and Rachel	ve·ra·chel	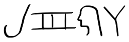	
and bowed down	vay·yish·ta·cha·wu		
asked Esau	vay·yo·mer		Genesis 33:8
“ What	mee	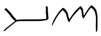	
do you mean	le·kha	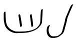	
whole	kal	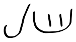	

company	ham·ma·cha·neh	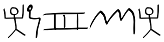	
by sending this	haz·zeh		
-	a·sher		
to meet me ? ”	pa·ga·she·tee		
[Jacob] answered	vay·yo·mer		
“ To find	lim·tso		
favor	chen	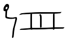	
in your sight	be·e·ne	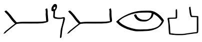	
my lord ”	a·do·nee		
replied	vay·yo·mer		Genesis 33:9
Esau	e·saw		
“ I already have	yesh	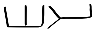	
	lee	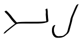	
plenty	rav	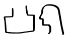	
my brother ”	a·chee	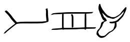	
“ Keep	ye·hee	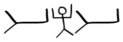	
	le·kha	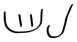	
what belongs	a·sher		
to you ”	lakh	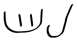	
insisted	vay·yo·mer		Genesis 33:10
But Jacob	ya·a·qov	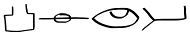	
“ No	al		
please !	na		
If	im		
	na		
I have found	ma·tsa·tee		
favor	chen	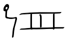	

in your sight	be·e·ne·kha	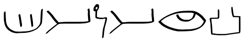	
then receive	ve·la·qach·ta	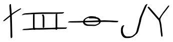	
this gift	min·cha·tee	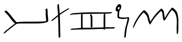	
from my hand	mee·ya·dee	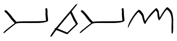	
indeed	kee	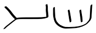	
For	al	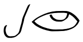	
	ken	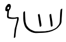	
I have seen	ra·ee·tee	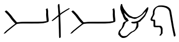	
your face	pha·ne·kha	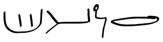	
and it is like seeing	kir·ot	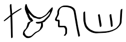	
the face	pe·ne	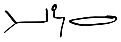	
of God	e·lo·heem	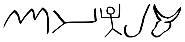	
since you have received me favorably	vat·tir·tse·nee	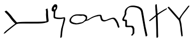	
accept	qach	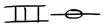	Genesis 33:11
Please	na	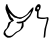	
-	et	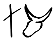	
my gift	bir·kha·tee	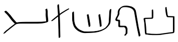	
that	a·sher	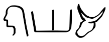	
was brought	hu·vat	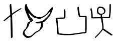	
to you	lakh	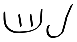	
because	kee	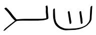	
has been gracious	chan·na·nee	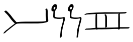	
God	e·lo·heem	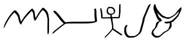	
	ve·khee	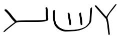	
and I have	yesh	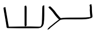	
to me	lee	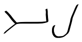	

all I need ”	khol	𐤊𐤋	
So Jacob pressed	vay·yiph·tsar	𐤅𐤉𐤐𐤑𐤓	
him	bo	𐤁𐤅	
until he accepted	vay·yiq·qach	𐤅𐤉𐤒𐤇	
Then Esau said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 33:12
“ Let us be on our way	nis·ah	𐤍𐤎𐤏𐤄	
	ve·ne·le·khah	𐤅𐤍𐤋𐤊𐤄	
and I will go	ve·e·le·khah	𐤅𐤀𐤋𐤊𐤄	
ahead of you ”	le·neg·de·kha	𐤋𐤍𐤂𐤃𐤊	
But Jacob replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 33:13
	e·law	𐤀𐤋𐤉𐤅	
“ My lord	a·do·nee	𐤀𐤃𐤍𐤉	
knows	yo·de·a	𐤉𐤃𐤏	
that	kee	𐤊𐤉	
the children	hay·la·deem	𐤄𐤉𐤋𐤃𐤉𐤌	
are frail	rak·keem	𐤓𐤊𐤉𐤌	
sheep	ve·hats·tson	𐤅𐤄𐤑𐤀𐤍	
and cattle	ve·hab·ba·qar	𐤅𐤄𐤁𐤒𐤓	
that are nursing their young	a·lo·wt	𐤏𐤋𐤅𐤕	
and I must care for	a·lay	𐤏𐤋𐤉	
If they are driven hard	u·de·pha·qum	𐤅𐤃𐤐𐤒𐤅𐤌	
day	yo·wm	𐤉𐤅𐤌	
for even a	e·chad	𐤀𐤇𐤃	
will die	va·me·tu	𐤅𐤌𐤕𐤅	
all	kal	𐤊𐤋	
the animals	hats·tson	𐤄𐤑𐤀𐤍	

go	ya·a·var		Genesis 33:14
Please	na		
let my lord	a·do·nee		
ahead of	liph·ne		
his servant	av·do	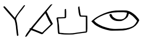	
I	va·a·nee		
will continue	et·na·ha·lah		
on slowly	le·it·tee		
at a comfortable pace	le·re·gel		
for the livestock	ham·me·la·khah		
-	a·sher		
-	le·pha·nay		
	u·le·re·gel	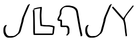	
and children	hay·la·deem	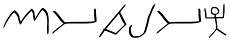	
until	ad		
-	a·sher		
I come	a·vo	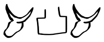	
to	el		
my lord	a·do·nee		
at Seir ”	se·ee·rah	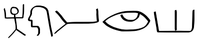	
said	vay·yo·mer		Genesis 33:15
Esau	e·saw		
“ Let me leave	ats·tsee·gah		
	na		
with you ”	im·me·kha		
some of	min		
people	ha·am		

my	a·sher		
	it·tee	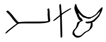	
But [Jacob] replied	vay·yo·mer		
“ Why	lam·mah		
do that ?	zeh		
Let me find	em·tsa		
favor	chen	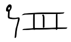	
in the sight	be·e·ne	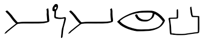	
of my lord ”	a·do·nee		
back	vay·ya·shav		Genesis 33:16
day	bay·yo·wm	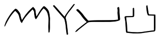	
So that	ha·hu		
Esau	e·saw		
started on his way	le·dar·ko		
to Seir	se·ee·rah	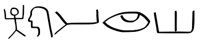	
but Jacob	ve·ya·a·qov		Genesis 33:17
went on	na·sa		
to Succoth	suk·ko·tah		
where he built	vay·yi·ven	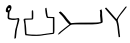	
for himself	lo	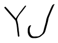	
a house	ba·yit	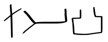	
for his livestock	u·le·miq·ne·hu	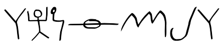	
	a·sah		
and shelters	suk·kot	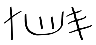	
that is why	al		
	ken		
was called	qa·ra	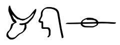	

	shem	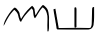	
the place	ham·ma·qo·wm	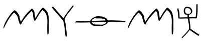	
Succoth	suk·ko·wt	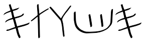	
had come	vay·ya·vo	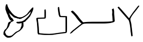	Genesis 33:18
After Jacob	ya·a·qov	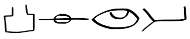	
safely	sha·lem	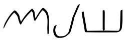	
at the city	eer	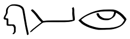	
of Shechem	she·khem	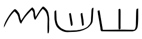	
-	a·sher	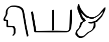	
in the land	be·e·rets	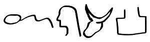	
of Canaan	ke·na·an	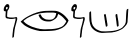	
he arrived	be·vo·o	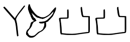	
	mip·pad·dan	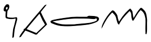	
from Paddan-aram	a·ram	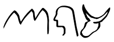	
and he camped	vay·yi·chan	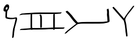	
	et	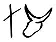	
just outside	pe·ne	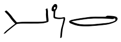	
the city	ha·eer	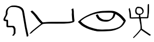	
he purchased	vay·yi·qen	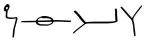	Genesis 33:19
-	et	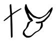	
And the plot	chel·qat	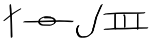	
of ground	has·sa·deh	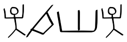	
where	a·sher	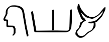	
he pitched	na·tah	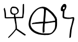	
	sham	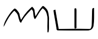	
his tent	a·ho·lo	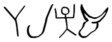	
from	mee·yad	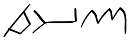	

the sons	be·ne	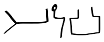	
of Hamor	cha·mo·wr		
father	a·vee	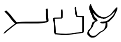	
Shechem's	she·khem		
for a hundred	be·me·ah		
pieces of silver	qe·see·tah	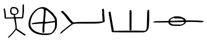	
he set up	vay·yats·tsev	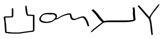	Genesis 33:20
There	sham		
an altar	miz·be·ach		
and called	vay·yiq·ra	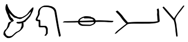	
it	lo		
El-Elohe-Israel	el		
	e·lo·he		
	yis·ra·el	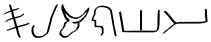	
went out	vat·te·tse		Genesis 34:1
Now Dinah	dee·nah	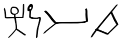	
the daughter	bat		
Leah	le·ah		
-	a·sher		
had borne	ya·le·dah	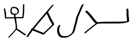	
to Jacob	le·ya·a·qov		
to visit	lir·o·wt		
the daughters	biv·no·wt		
of the land	ha·a·rets		
saw	vay·yar	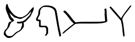	Genesis 34:2
her	o·tah		
When Shechem	she·khem		

son	ben		
of Hamor	cha·mo·wr		
the Hivite	ha·chiw·vee		
the prince	ne·see	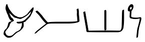	
of the region	ha·a·rets		
he took	vay·yiq·qach	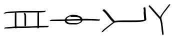	
her	o·tah		
and lay	vay·yish·kav		
with her	o·tah		
by force	vay·an·ne·ha		
was drawn	vat·tid·baq	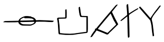	Genesis 34:3
And his soul	naph·sho		
to Dinah	be·dee·nah	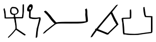	
the daughter	bat		
of Jacob	ya·a·qov		
He loved	vay·ye·e·hav		
-	et		
the young girl	han·na·a·ra		
and spoke to her tenderly	vay·dab·ber		
	al		
	lev	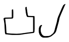	
	han·na·a·ra		
told	vay·yo·mer		Genesis 34:4
So Shechem	she·khem		
	el		
Hamor	cha·mo·wr		
his father	a·vee	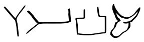	

	le·mor	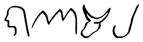	
“ Get	qach	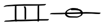	
me	lee	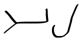	
-	et		
girl	hay·yal·dah	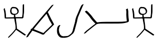	
this	haz·zot		
as a wife ”	le·ish·shah		
Jacob	ve·ya·a·qov		Genesis 34:5
heard	sha·ma		
that	kee	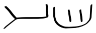	
Shechem had defiled	tim·me		
-	et		
Dinah	dee·nah	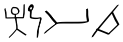	
his daughter	vit·to		
but since his sons	u·va·naw	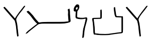	
were	ha·yu	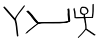	
with	et		
his livestock	miq·ne·hu	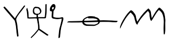	
in the field	bas·sa·deh	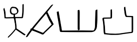	
remained silent [about it]	ve·he·che·rish		
he	ya·a·qov	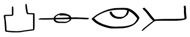	
until	ad		
they returned	bo·am		
came	vay·ye·tse	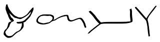	Genesis 34:6
Hamor	cha·mo·wr		
father	a·vee	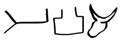	
Meanwhile, Shechem’s	she·khem		

	el	אל	
Jacob	ya·a·qov	יעקב	
to speak	le·dab·ber	לדבר	
with	it·to	אתו	
sons	u·ve·ne	ובני	Genesis 34:7
When Jacob’s	ya·a·qov	יעקב	
they returned	ba·u	באו	
from	min	מן	
the field	has·sa·deh	השדה	
heard what had happened	ke·sha·me·am	כשמעם	
grief	vay·yit·ats·tse·vu	ויתעצבו	
	ha·a·na·sheem	האנשים	
and fury	vay·yi·char	ויחר	
	la·hem	להם	
They were filled with	me·od	מאד	
because	kee	כי	
an outrage	ne·va·lah	נבלה	
Shechem had committed	a·sah	עשה	
in Israel	ve·yis·ra·el	בישראל	
by lying	lish·kav	לשכב	
with	et	את	
daughter —	bat	בת	
Jacob’s	ya·a·qov	יעקב	
a thing	ve·khen	וכן	
that should not	lo	לא	
be done	ye·a·seh	יעשה	
said	vay·dab·ber	וידבר	Genesis 34:8

But Hamor	cha·mo·wr		
to them	it·tam		
	le·mor		
Shechem	she·khem		
“ My son	be·nee	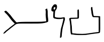	
longs for	cha·she·qah	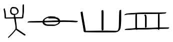	
	naph·sho		
your daughter	be·vit·te·khem		
give	te·nu	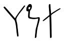	
Please	na		
her	o·tah		
to him	lo		
as his wife	le·ish·shah		
Intermarry with us	ve·hit·chat·te·nu	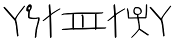	Genesis 34:9
	o·ta·nu		
your daughters	be·no·te·khem	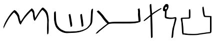	
give	tit·te·nu		
us	la·nu	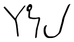	
-	ve·et		
our daughters	be·no·te·nu	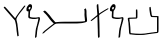	
and take	tiq·chu	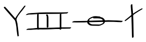	
for yourselves	la·khem		
among us	ve·it·ta·nu		Genesis 34:10
You may settle	te·she·vu		
and the land	ve·ha·a·rets		
{will} be	tih·yeh	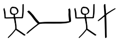	
open to you	liph·ne·khem	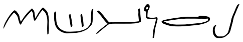	

Live here	she·vu		
move about freely	u·se·cha·ru·ha		
and acquire your own property	ve·he·a·cha·zu	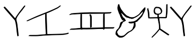	
”	bah		
said	vay·yo·mer		Genesis 34:11
Then Shechem	she·khem		
to	el		
Dinah’s father	ʾa·vīh	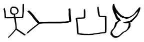	
	ve·el		
and brothers	a·che·ha	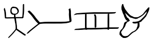	
“ Grant me this favor	em·tsa		
	chen	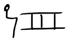	
	be·e·ne·khem	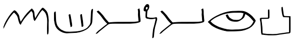	
you whatever	va·a·sher		
you ask	to·me·ru		
	e·lay	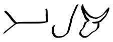	
and I will give	et·ten		
Demand	har·bu	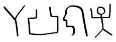	Genesis 34:12
a high	a·lay	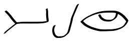	
	me·od		
dowry	mo·har		
and [an expensive] gift	u·mat·tan		
and I will give you	ve·et·te·nah		
whatever	ka·a·sher		
you ask	to·me·ru		
	e·lay	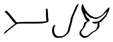	

Only give	u·te·nu	
me	lee	
-	et	
the girl	han·na·a·ra	
as my wife ! ”	le·ish·shah	
answered	vay·ya·a·nu	Genesis 34:13
sons	ve·ne	
Jacob’s	ya·a·qov	
-	et	
[him]	she·khem	
-	ve·et	
Hamor	cha·mo·wr	
and his father	a·vee	
deceitfully	be·mir·mah	
	vay·dab·be·ru	
But because	a·sher	
[Shechem] had defiled	tim·me	
-	et	
Dinah	dee·nah	
their sister	a·cho·tam	
they said	vay·yo·me·ru	Genesis 34:14
-	a·le·hem	
“ We cannot	lo	
	nu·khal	
do	la·a·so·wt	
a thing ”	had·da·var	
such	haz·zeh	

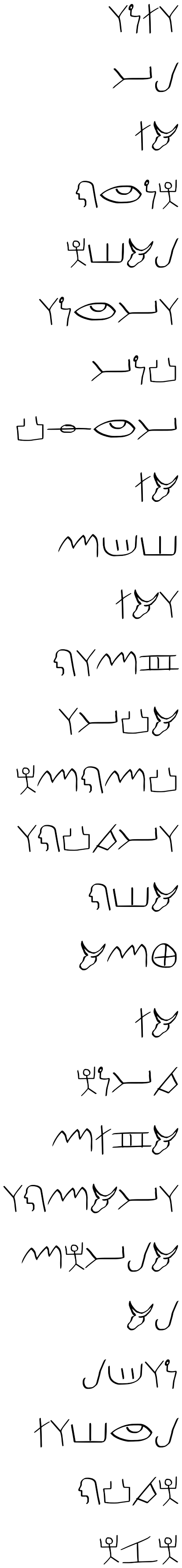

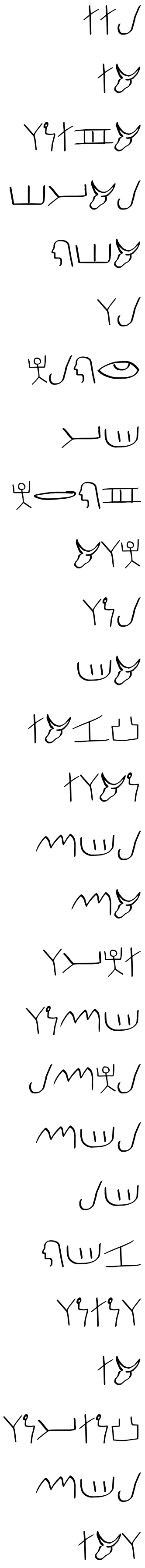

“ To give	la·tet	
-	et	
our sister	a·cho·te·nu	
	le·eesh	
-	a·sher	
to	lo	
an uncircumcised man	a·re·lah	
	kee	
would be a disgrace	cher·pah	
	hee	
to us	la·nu	
on one	akh	Genesis 34:15
	be·zot	
We will consent	ne·o·wt	
to this	la·khem	
condition	im	
that you become	tih·yu	
like us —	kha·mo·nu	
circumcised	le·him·mol	
	la·khem	
every one of	kal	
your males	za·khar	
Then we will give	ve·na·tan·nu	Genesis 34:16
-	et	
our daughters	be·no·te·nu	
you	la·khem	
and	ve·et	

your daughters	be·no·te·khem	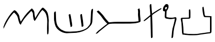	
take	niq·qach	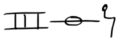	
for ourselves	la·nu	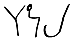	
We will dwell	ve·ya·shav·nu	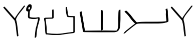	
among you	it·te·khem	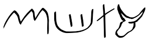	
and become	ve·ha·yee·nu	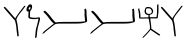	
people	le·am	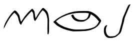	
one	e·chad	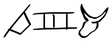	
But if	ve·im	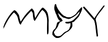	Genesis 34:17
you will not	lo	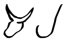	
agree	tish·me·u	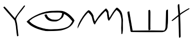	
	e·le·nu	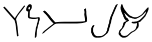	
to be circumcised	le·him·mo·wl	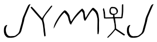	
then we will take	ve·la·qach·nu	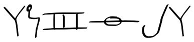	
-	et	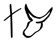	
our sister	bit·te·nu	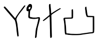	
and go ”	ve·ha·la·khe·nu	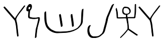	
seemed good	vay·yee·te·vu	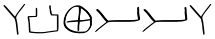	Genesis 34:18
Their offer	div·re·hem	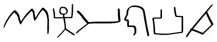	
	be·e·ne	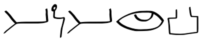	
to Hamor	cha·mo·wr	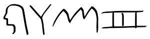	
	u·ve·e·ne	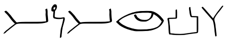	
Shechem	she·khem	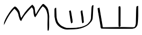	
son	ben	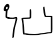	
and his	cha·mo·wr	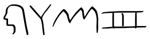	
did not	ve·lo	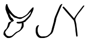	Genesis 34:19
hesitate	e·char	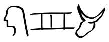	

The young man	han·na·ar		
to fulfill	la·a·so·wt		
this request	had·da·var		
because	kee	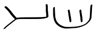	
he was delighted	cha·phets		
daughter	be·vat	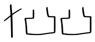	
with Jacob's	ya·a·qov		
who [was]	ve·hu		
the most respected	nikh·bad	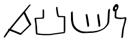	
of all	mik·kol		
household	bet	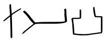	
his father's	a·vee	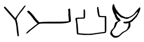	
went	vay·ya·vo	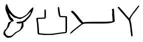	Genesis 34:20
So Hamor	cha·mo·wr		
Shechem	u·she·khem		
and his son	be·no	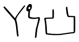	
to	el		
the gate	sha·ar		
of their city	ee·ram	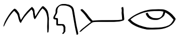	
and addressed	vay·dab·be·ru		
	el		
the men	an·she		
of their city	ee·ram	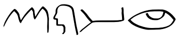	
:	le·mor	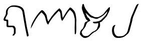	
men	ha·a·na·sheem	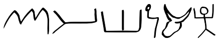	Genesis 34:21
" These	ha·el·leh		
are at peace	she·le·meem		

	hem	
with us	it·ta·nu	
Let them live	ve·ye·she·vu	
in our land	va·a·rets	
and trade	ve·yis·cha·ru	
-	o·tah	
[it]	ve·ha·a·rets	
indeed	hin·neh	
is large	ra·cha·vat	
	ya·da·yim	
enough for them	liph·ne·hem	
-	et	
their daughters	be·no·tam	
Let us take	niq·qach	
	la·nu	
in marriage	le·na·sheem	
-	ve·et	
our daughters	be·no·te·nu	
and give	nit·ten	
to them	la·hem	
But only	akh	Genesis 34:22
on this condition	be·zot	
agree	ye·o·tu	
-	la·nu	
{will} the men	ha·a·na·sheem	
to dwell	la·she·vet	
with us	it·ta·nu	

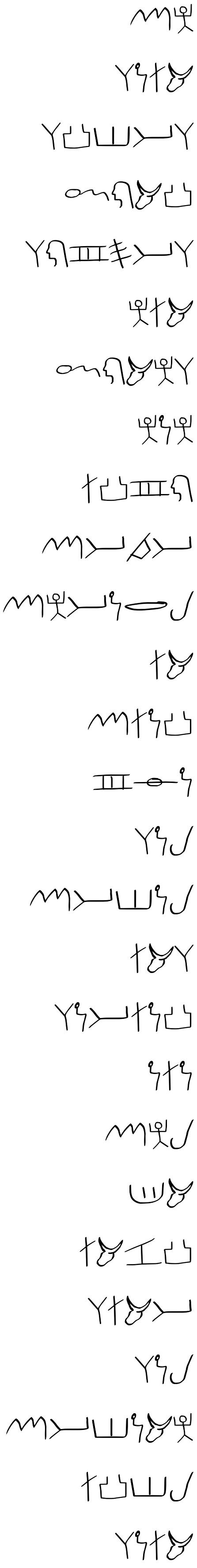

and be	lih·yo·wt	להיות	
people :	le·am	לעם	
one	e·chad	אחד	
are circumcised	be·him·mo·wl	בהמול	
our	la·nu	לנו	
if all	kal	כל	
men	za·khar	זכר	
as	ka·a·sher	כאשר	
they are	hem	הם	
	nim·mo·leem	נמלים	
their livestock	miq·ne·hem	מקנהם	Genesis 34:23
their possessions	ve·qin·ya·nam	וקנינם	
and all	ve·khal	וכל	
animals [become ours] ?	be·hem·tam	בהמתם	
Will not	ha·lo·w	הלוא	
	la·nu	לנו	
their	hem	הם	
Only	akh	אך	
let us consent	ne·o·w·tah	נאותה	
to them	la·hem	להם	
and they will dwell	ve·ye·she·vu	וישבו	
among us ”	it·ta·nu	אתנו	
listened	vay·yish·me·u	וישמעו	Genesis 34:24
to	el	אל	
Hamor	cha·mo·wr	חמור	
	ve·el	ואל	
Shechem	she·khem	שכם	

and his son	be·no	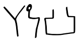	
All the men	kal		
who went out	yo·tse·e		
gate	sha·ar		
of the city	ee·ro	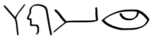	
was circumcised	vay·yim·mo·lu	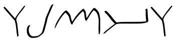	
and every	kal	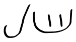	
male	za·khar	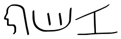	
	kal	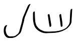	
	yo·tse·e		
	sha·ar		
of the city	ee·ro	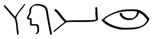	
they were	vay·hee	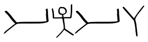	Genesis 34:25
days later	vay·yo·wm	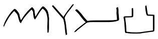	
Three	hash·she·lee·shee	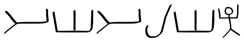	
while	bih·yo·w·tam	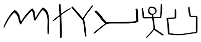	
still in pain	ko·a·veem	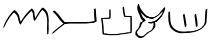	
took	vay·yiq·chu	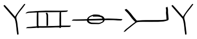	
two	she·ne	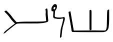	
sons	ve·ne	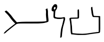	
of Jacob’s	ya·a·qov	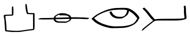	
Simeon	shim·o·wn		
and Levi)	ve·le·vee		
brothers	a·che	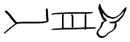	
(Dinah’s	dee·nah	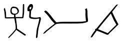	
	eesh	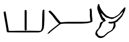	
their swords	char·bo		

went	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
into	al	𐤏𐤋	
city	ha·eer	𐤄𐤏𐤉𐤓	
the unsuspecting	be·tach	𐤁𐤈𐤇	
and slaughtered	vay·ya·har·gu	𐤅𐤉𐤄𐤓𐤂𐤅	
every	kal	𐤊𐤋	
male	za·khar	𐤆𐤊𐤓	
-	ve·et	𐤅𐤀𐤕	Genesis 34:26
Hamor	cha·mo·wr	𐤇𐤌𐤅𐤓	
-	ve·et	𐤅𐤀𐤕	
Shechem	she·khem	𐤔𐤊𐤌	
and his son	be·no	𐤁𐤍𐤅	
They killed	ha·re·gu	𐤄𐤓𐤂𐤅	
	le·phee	𐤋𐤐𐤉	
with their swords	cha·rev	𐤇𐤓𐤁	
took	vay·yiq·chu	𐤅𐤉𐤒𐤇𐤅	
-	et	𐤀𐤕	
Dinah	dee·nah	𐤃𐤉𐤍𐤄	
house	mib·bet	𐤌𐤁𐤉𐤕	
out of Shechem’s	she·khem	𐤔𐤊𐤌	
and went away	vay·ye·tse·u	𐤅𐤉𐤑𐤀𐤅	
other sons	be·ne	𐤁𐤍𐤉	Genesis 34:27
Jacob’s	ya·a·qov	𐤉𐤏𐤒𐤁	
came	ba·u	𐤁𐤀𐤅	
upon	al	𐤏𐤋	
the slaughter	ha·cha·la·leem	𐤄𐤇𐤋𐤋𐤉𐤌	
and looted	vay·ya·voz·zu	𐤅𐤉𐤁𐤆𐤅	

the city	ha·eer		
because	a·sher		
had been defiled	tim·me·u		
their sister	a·cho·w·tam		
-	et		Genesis 34:28
their flocks	tso·nam		
and	ve·et		
herds	be·qa·ram	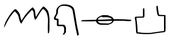	
and	ve·et		
donkeys	cha·mo·rē·hɛm	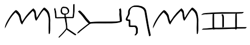	
-	ve·et		
and everything else	a·sher		
in the city	ba·eer		
-	ve·et		
-	a·sher		
or in the field	bas·sa·deh		
They took	la·qa·chu	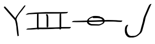	
-	ve·et		Genesis 34:29
all	kal	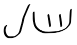	
their possessions	che·lam	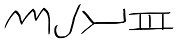	
and	ve·et		
-	kal	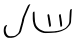	
children	tap·pam		
and	ve·et		
women	ne·she·hem	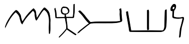	
They carried off	sha·vu		
and they plundered	vay·ya·voz·zu	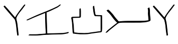	

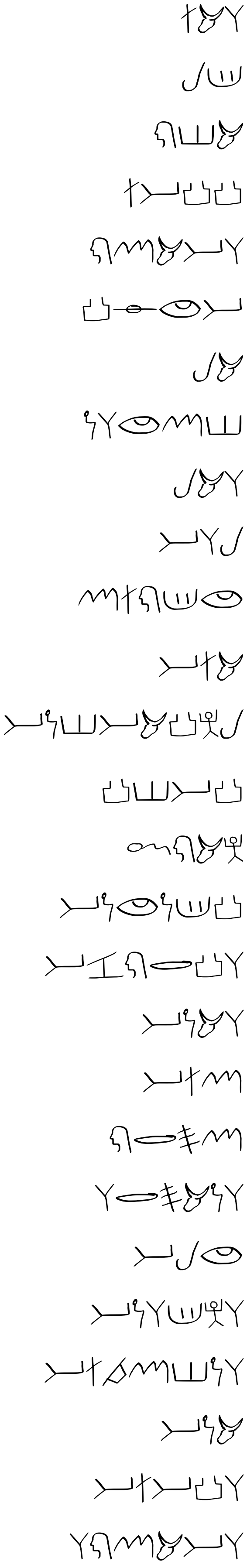

-	ve·et	
everything	kal	
-	a·sher	
in [their] houses	bab·ba·yit	
said	vay·yo·mer	Genesis 34:30
Then Jacob	ya·a·qov	
to	el	
Simeon	shim·o·wn	
	ve·el	
and Levi	le·vee	
“ You have brought trouble	a·khar·tem	
upon me	o·tee	
by making me a stench	le·hav·ee·she·nee	
the people	be·yo·shev	
of this land	ha·a·rets	
to the Canaanites	bak·ke·na·a·nee	
and Perizzites	u·vap·pe·riz·zee	
We	va·a·nee	
are few	me·te	
in number	mis·par	
if they unite	ve·ne·es·phu	
against me	a·lay	
and attack me	ve·hik·ku·nee	
will be destroyed ”	ve·nish·mad·tee	
I	a·nee	
and my household	u·ve·tee	
But they replied	vay·yo·me·ru	Genesis 34:31

like a prostitute ? ”	hakh·zo·w·nah		
“ Should he have treated	ya·a·seh		
-	et		
our sister	a·cho·w·te·nu		
said	vay·yo·mer		Genesis 35:1
Then God	e·lo·heem		
to	el		
Jacob	ya·a·qov		
“ Arise	qum	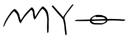	
go up	a·leh		
to	vet	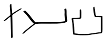	
Bethel	el		
and settle	ve·shev	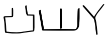	
there	sham		
Build	va·a·seh		
there	sham		
an altar	miz·be·ach		
to the God	la·el		
who appeared	han·nir·eh		
to	e·le·kha	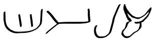	
you when you fled	be·va·re·cha·kha		
from	mip·pe·ne		
Esau ”	e·saw		
your brother	a·chee·kha	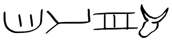	
told	vay·yo·mer		Genesis 35:2
So Jacob	ya·a·qov		
	el		

his household	be·to	
	ve·el	
and all	kal	
who	a·sher	
were with him	im·mo	
“ Get rid of	ha·si·ru	
-	et	
gods	e·lo·he	
the foreign	han·ne·khar	
that	a·sher	
are among you	be·to·khe·khem	
Purify yourselves	ve·hit·ta·ha·ru	
and change	ve·ha·cha·lee·phu	
your garments	sim·lo·te·khem	
Then let us arise	ve·na·qu·mah	Genesis 35:3
and go	ve·na·a·leh	
to	bet	
Bethel	el	
I will build	ve·e·e·seh	
there	sham	
an altar	miz·be·ach	
to God	la·el	
who answered	ha·o·neh	
me	o·tee	
in my day	be·yo·wm	
of distress	tsa·ra·tee	
He has been	vay·hee	

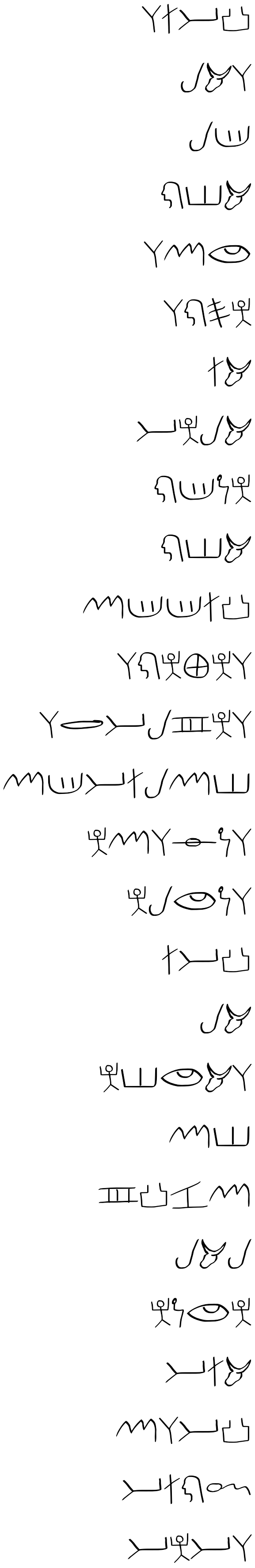

with me	im·ma·dee	עמדי	
wherever	bad·de·rekh	בדרך	
-	a·sher	אשר	
I have gone ”	ha·la·khe·tee	הלכתי	
So they gave	vay·yit·te·nu	ויתנו	Genesis 35:4
	el	אל	
Jacob	ya·a·qov	יעקב	
-	et	את	
all	kal	כל	
gods	e·lo·he	אלהי	
foreign	han·ne·khar	הנכר	
their	a·sher	אשר	
	be·ya·dam	בידם	
-	ve·et	ואת	
and [all their] earrings	han·ne·za·meem	הנזמים	
-	a·sher	אשר	
-	be·a·ze·ne·hem	באזניהם	
buried	vay·yit·mon	ויטמן	
them	o·tam	אתם	
and Jacob	ya·a·qov	יעקב	
under	ta·chat	תחת	
the oak	ha·e·lah	האלה	
-	a·sher	אשר	
near	im	עם	
Shechem	she·khem	שכם	
As they set out	vay·yis·sa·u	ויסעו	Genesis 35:5
fell	vay·hee	ויהי	

a terror	chit·tat	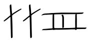	
from God	e·lo·heem		
over	al		
cities	he·a·reem		
-	a·sher		
the surrounding	se·vee·vo·te·hem	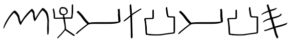	
so that they did not	ve·lo		
pursue	ra·de·phu		
	a·cha·re	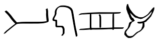	
sons	be·ne	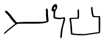	
Jacob’s	ya·a·qov	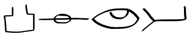	
arrived	vay·ya·vo	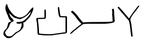	Genesis 35:6
So Jacob	ya·a·qov		
in Luz	lu·zah	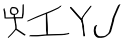	
-	a·sher		
in the land	be·e·rets		
of Canaan	ke·na·an		
(that is	hee		
	bet	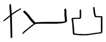	
Bethel)	el		
	hu		
and everyone	ve·khal		
	ha·am		
-	a·sher		
with him	im·mo		
Jacob built	vay·yi·ven	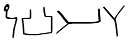	Genesis 35:7
There	sham		

an altar	miz·be·ach	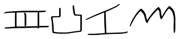	
and he called	vay·yiq·ra	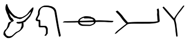	
that place	lam·ma·qo·wm	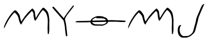	
	el	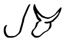	
	bet	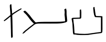	
El-bethel	el	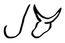	
because	kee	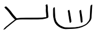	
it was there	sham	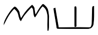	
had revealed Himself	nig·lu	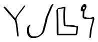	
to [Jacob]	e·law	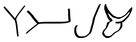	
that God	ha·e·lo·heem	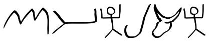	
as he fled	be·va·re·cho	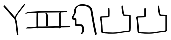	
from	mip·pe·ne	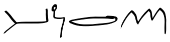	
his brother	a·chee	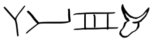	
died	vat·ta·mat	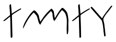	Genesis 35:8
Now Deborah	de·vo·rah	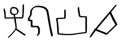	
nurse	me·ne·qet	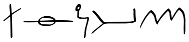	
Rebekah’s	riv·qah	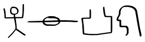	
and was buried	vat·tiq·qa·ver	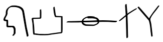	
under	mit·ta·chat	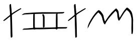	
	le·vet	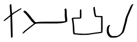	
Bethel	el	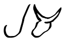	
below	ta·chat	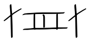	
the oak	ha·al·lo·wn	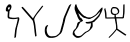	
So [Jacob] named	vay·yiq·ra	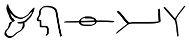	
[it]	she·mo	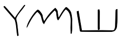	
	al·lo·wn	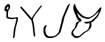	

Allon-bachuth	ba·khut	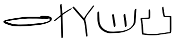	
appeared	vay·ye·ra	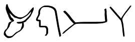	Genesis 35:9
God	e·lo·heem	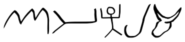	
to	el	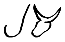	
[him]	ya·a·qov	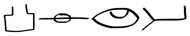	
again	o·wd	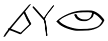	
After [Jacob] had returned	be·vo·o	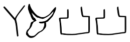	
from	mip·pad·dan	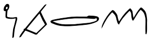	
Paddan-aram	a·ram	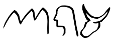	
and blessed	vay·va·rekh	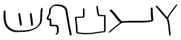	
him	o·to	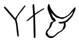	
said	vay·yo·mer	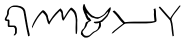	Genesis 35:10
to him	lo	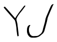	
And God	e·lo·heem	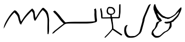	
“ [Though] your name	shim·kha	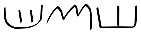	
is Jacob	ya·a·qov	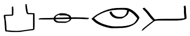	
you will no	lo	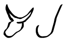	
be called	yiq·qa·re	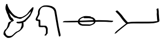	
	shim·kha	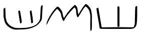	
longer	o·wd	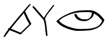	
Jacob	ya·a·qov	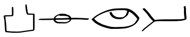	
Instead	kee	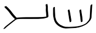	
	im	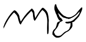	
Israel ”	yis·ra·el	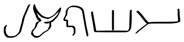	
will be	yih·yeh	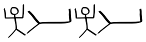	
your name	she·me·kha	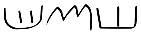	
So [God] named	vay·yiq·ra	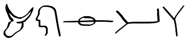	

-	et		
him	she·mo		
Israel	yis·ra·el	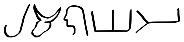	
told	vay·yo·mer		Genesis 35:11
him	lo		
And God	e·lo·heem		
“ I	a·nee	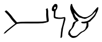	
am God	el		
Almighty	shad·day	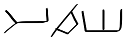	
Be fruitful	pe·reh		
and multiply	u·re·veh	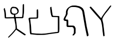	
A nation —	go·w		
even a company	u·qe·hal	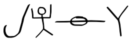	
of nations —	go·w·yim	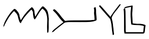	
shall come	yih·yeh	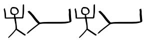	
from you	mim·me·ka		
and kings	u·me·la·kheem		
from you	me·cha·la·tse·kha		
shall descend	ye·tse·u		
-	ve·et		Genesis 35:12
The land	ha·a·rets		
that	a·sher		
I will give	na·tat·tee		
to Abraham	le·av·ra·ham		
and Isaac	u·le·yits·chaq		
to you	le·kha	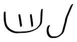	
I gave	et·te·nen·nah	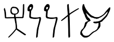	

to your descendants	u·le·zar·a·kha		
after you ”	a·cha·re·kha	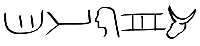	
and I will give	et·ten		
-	et		
this land	ha·a·rets		
went up	vay·ya·al	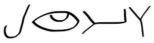	Genesis 35:13
from	me·a·law		
Then God	e·lo·heem		
the place	bam·ma·qo·wm		
where	a·sher		
He had spoken	dib·ber		
with him	it·to		
set up	vay·yats·tsev	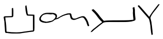	Genesis 35:14
So Jacob	ya·a·qov	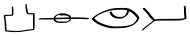	
a pillar	mats·tse·vah		
in the place	bam·ma·qo·wm		
where	a·sher		
[God] had spoken	dib·ber		
with him —	it·to		
marker —	mats·tse·vet		
a stone	a·ven		
and he poured out	vay·yas·sekh		
on it	a·le·ha	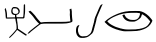	
a drink offering	ne·sekh		
and anointed it	vay·yi·tsoq		
	a·le·ha	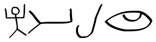	
with oil	sha·men		

called	vay·yiq·ra	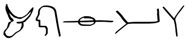	Genesis 35:15
Jacob	ya·a·qov		
-	et		
	shem		
the place	ham·ma·qo·wm	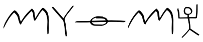	
where	a·sher		
had spoken	dib·ber		
with him	it·to		
	sham		
God	e·lo·heem		
	bet	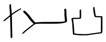	
Bethel	el		
Later, they set out	vay·yis·u		Genesis 35:16
from	mib·bet	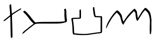	
Bethel	el		
and while they were	vay·hee	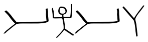	
still	o·wd		
some distance	kiv·rat		
	ha·a·rets		
	la·vo·w		
from Ephrath	eph·ra·tah		
began to give birth	vat·te·led		
Rachel	ra·chel	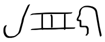	
was difficult	vat·te·qash	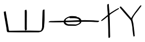	
and her labor	be·lid·tah		
During	vay·hee	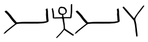	Genesis 35:17
her severe	ve·haq·sho·tah		

labor	be·lid·tah		
said	vat·to·mer		
to her	lah		
the midwife	ham·yal·le·det	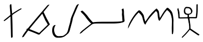	
“ Do not	al		
be afraid	tee·re·ee		
for	kee	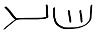	
another	gam		
are having	zeh	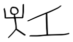	
you	lakh	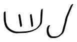	
son ”	ben		
And	vay·hee	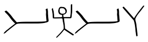	Genesis 35:18
with her last	be·tset		
breath —	naph·shah		
for	kee	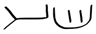	
she was dying —	me·tah		
she named	vat·tiq·ra	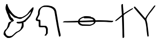	
	she·mo		
him	ben		
Ben-oni	o·w·nee		
But his father	ve·a·vee	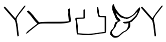	
called	qa·ra	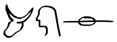	
him	lo		
Benjamin	vin·ya·meen	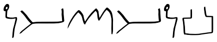	
died	vat·ta·mat	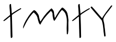	Genesis 35:19
So Rachel	ra·chel	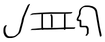	
and was buried	vat·tiq·qa·ver	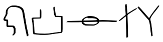	

on the way	be·de·rekh		
to Ephrath	eph·ra·tah		
(that is	hee		
	bet	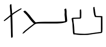	
Bethlehem)	la·chem	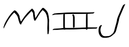	
set up	vay·yats·tsev		Genesis 35:20
Jacob	ya·a·qov		
a pillar	mats·tse·vah		
on her	al		
grave	qe·vu·ra·tah		
it	hee		
marks	mats·tse·vet		
tomb	qe·vu·rat	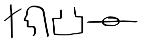	
Rachel’s	ra·chel	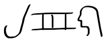	
to	ad		
this day	hay·yo·wm	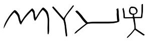	
set out	vay·yis·sa		Genesis 35:21
Israel again	yis·ra·el	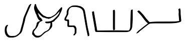	
and pitched	vay·yet	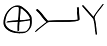	
his tent	ʾa·ho·loh	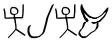	
beyond	me·ha·le·ah	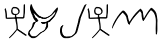	
-	le·mig·dal		
the Tower of Eder	e·der		
While	vay·hee	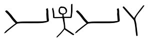	Genesis 35:22
was living	bish·kon	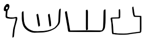	
Israel	yis·ra·el	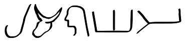	
region	ba·a·rets		

in that	ha·hi·w		
went in	vay·ye·lekh	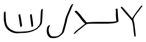	
Reuben	re·u·ven		
and slept with	vay·yish·kav		
-	et		
Bilhah	bil·hah	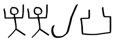	
concubine	pee·le·gesh		
his father's	a·vee	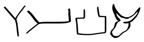	
heard about it	vay·yish·ma	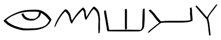	
and Israel	yis·ra·ʾēl ph		
	vay·yih·yu		
sons :	ve·ne	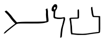	
Jacob had	ya·a·qov	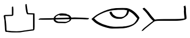	
twelve	she·nem	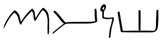	
	a·sar		
The sons	be·ne	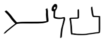	Genesis 35:23
of Leah	le·ah		
the firstborn	be·kho·wr		
of Jacob	ya·a·qov	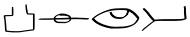	
were Reuben	re·u·ven		
Simeon	ve·shim·o·wn		
Levi	ve·le·vee		
Judah	vee·hu·dah		
Issachar	ve·yis·sa·sh·khar		
and Zebulun	u·ze·vu·lun	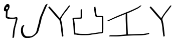	
The sons	be·ne	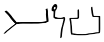	Genesis 35:24
of Rachel [were]	ra·chel	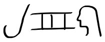	

Joseph	yo·w·seph		
and Benjamin	u·vin·ya·min	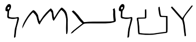	
The sons	u·ve·ne		Genesis 35:25
Bilhah [were]	vil·hah	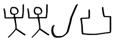	
maidservant	shiph·chat		
of Rachel’s	ra·chel	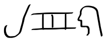	
Dan	dan		
and Naphtali	ve·naph·ta·lee		
And the sons	u·ve·ne		Genesis 35:26
Zilpah	zil·pah		
maidservant	shiph·chat		
of Leah’s	le·ah		
[were] Gad	gad		
and Asher	ve·a·sher		
These	el·leh	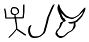	
are the sons	be·ne	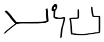	
of Jacob	ya·a·qov		
who	a·sher		
were born	yul·lad	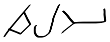	
to him	lo		
in	be·phad·dan		
Paddan-aram	a·ram		
returned	vay·ya·vo	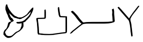	Genesis 35:27
Jacob	ya·a·qov		
to	el		
Isaac	yits·chaq		
his father	a·vee	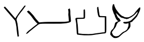	

at Mamre	mam·re		
	qir·yat		
near Kiriath-arba	ha·ar·ba		
(that is	hee		
Hebron)	chev·ro·wn		
where	a·sher		
had stayed	gar		
	sham		
Abraham	av·ra·ham	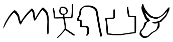	
and Isaac	ve·yits·chaq		
lived	vay·yih·yu		Genesis 35:28
	ye·me		
And Isaac	yits·chaq		
180	me·at		
years	sha·nah	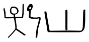	
	u·she·mo·neem	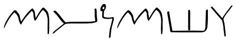	
	sha·nah	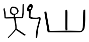	
breathed his last	vay·yig·va		Genesis 35:29
Then [he]	yits·chaq		
and died	vay·ya·mat	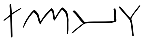	
and was gathered	vay·ye·a·seph		
to	el		
his people	am·maw	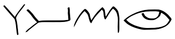	
old	za·qen	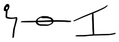	
and full	u·se·va	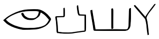	
of years	ya·meem	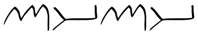	
buried him	vay·yiq·be·ru	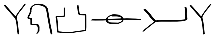	

-	o·to		
Esau	e·saw		
and Jacob	ve·ya·a·qov		
And his sons	ba·naw	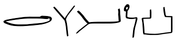	
This	ve·el·leh		Genesis 36:1
is the account	to·le·do·wt	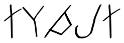	
of Esau	e·saw		
(that is	hu		
Edom)	e·do·wm		
Esau	e·saw		Genesis 36:2
took	la·qach	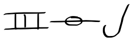	
-	et		
his wives	na·shaw	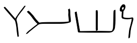	
from the daughters	mib·be·no·wt	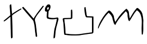	
of Canaan	ke·na·an		
- :	et		
Adah	a·dah		
daughter	bat		
of Elon	e·lo·wn	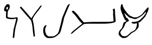	
the Hittite	ha·chit·tee		
-	ve·et		
Oholibamah	a·ho·lee·va·mah	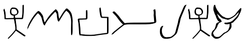	
daughter	bat		
of Anah	a·nah		
and granddaughter	bat		
of Zibeon	tsiv·o·wn	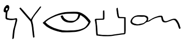	
the Hivite	ha·chiw·vee		

-	ve·et		Genesis 36:3
and Basemath	ba·se·mat		
daughter	bat		
of Ishmael	yish·ma·el		
and sister	a·cho·wt	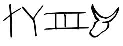	
of Nebaioth	ne·va·yo·wt	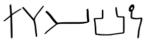	
bore	vat·te·led	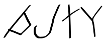	Genesis 36:4
And Adah	a·dah		
to Esau	le·e·saw		
-	et		
Eliphaz	e·lee·phaz	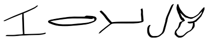	
Basemath	u·va·se·mat		
gave birth to	ya·le·dah	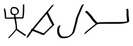	
-	et		
Reuel	re·u·el		
and Oholibamah	ve·a·ho·lee·va·mah	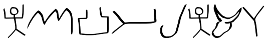	Genesis 36:5
gave birth to	ya·le·dah	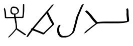	
-	et		
Jeush	ye·ʿîsh	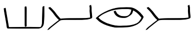	
-	ve·et		
Jalam	ya·lam		
-	ve·et		
and Korah	qo·rach	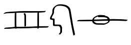	
These	el·leh	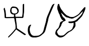	
[were] the sons	be·ne	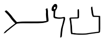	
of Esau	e·saw		
who	a·sher		

were born	yul·le·du	
to him	lo	
in the land	be·e·rets	
of Canaan	ke·na·an	
took	vay·yiq·qach	Genesis 36:6
Later, Esau	e·saw	
-	et	
his wives	na·shaw	
and	ve·et	
sons	ba·naw	
and	ve·et	
daughters	be·no·taw	
and	ve·et	
all	kal	
the people	naph·sho·wt	
of his household	be·to	
along with	ve·et	
his livestock	miq·ne·hu	
-	ve·et	
all	kal	
his [other] animals	be·hem·to	
-	ve·et	
and all	kal	
the property	qin·ya·no	
-	a·sher	
he had acquired	ra·khash	
a land	be·e·rets	

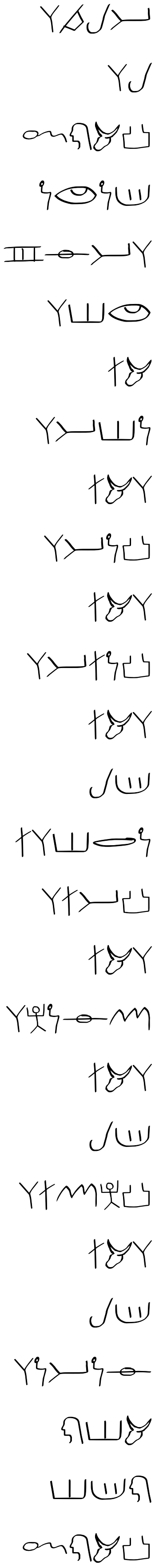

in Canaan	ke·na·an		
and he moved	vay·ye·lekh	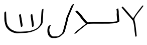	
to	el		
	e·rets		
far away from	mip·pe·ne		
Jacob	ya·a·qov	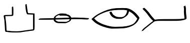	
his brother	a·chee	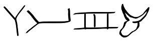	
For	kee	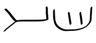	Genesis 36:7
were	ha·yah	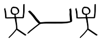	
their possessions	re·khu·sham		
too great	rav	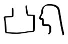	
for them to dwell	mish·she·vet		
together	yach·daw	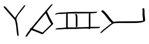	
not	ve·lo		
could	ya·khe·lah		
the land	e·rets		
where they stayed	me·gu·re·hem	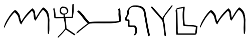	
support them	la·set		
-	o·tam		
because	mip·pe·ne		
of their livestock	miq·ne·hem	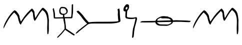	
settled	vay·ye·shev		Genesis 36:8
So Esau	e·saw		
in [the area of] Mount	be·har		
Seir	se·eer		
	e·saw		
(that is	hu		

Edom)	e·do·wm		
This	ve·el·leh		Genesis 36:9
is the account	to·le·do·wt	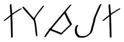	
of Esau	e·saw		
the father	a·vee	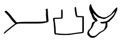	
of the Edomites	e·do·wm		
in [the area of] Mount	be·har		
Seir	se·eer		
These	el·leh	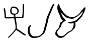	Genesis 36:10
are the names	she·mo·wt		
sons :	be·ne	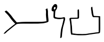	
of Esau's	e·saw		
Eliphaz	e·lee·phaz	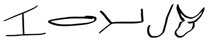	
son	ben		
Adah	a·dah		
wife	e·shet	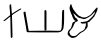	
of Esau's	e·saw		
and Reuel	re·u·el		
son	ben		
Basemath	ba·se·mat	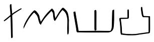	
wife	e·shet	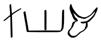	
of Esau's	e·saw		
were	vay·yih·yu		Genesis 36:11
The sons	be·ne	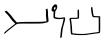	
of Eliphaz	e·lee·phaz	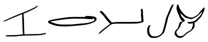	
Teman	te·man	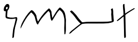	
Omar	o·w·mar		

Zepho	tse·pho		
Gatam	ve·ga·tam		
and Kenaz	u·qe·naz	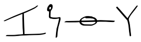	
Additionally, Timna	ve·tim·na	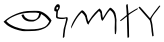	Genesis 36:12
	ha·ye·tah	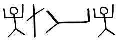	
a concubine	phee·le·gesh	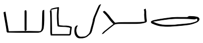	
Eliphaz	le·e·lee·phaz	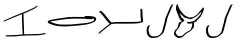	
son	ben		
of Esau’s	e·saw		
gave birth to	vat·te·led		
-	le·e·lee·phaz	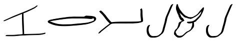	
-	et		
Amalek	a·ma·leq		
These	el·leh	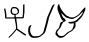	
are the grandsons	be·ne	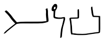	
Adah	a·dah		
wife	e·shet	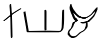	
of Esau’s	e·saw		
These [are]	ve·el·leh		Genesis 36:13
the sons	be·ne	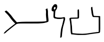	
of Reuel :	re·u·el		
Nahath	na·chat	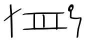	
Zerah	va·ze·rach		
Shammah	sham·mah		
and Mizzah	u·miz·zah		
They	ʾēl·lɛh	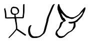	
are	ha·yu	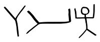	

the grandsons	be·ne	
Basemath	va·se·mat	
wife	e·shet	
of Esau’s	e·saw	
These	ve·el·leh	Genesis 36:14
are	ha·yu	
the sons	be·ne	
Oholibamah	a·ho·lee·va·mah	
(daughter	vat	
of Anah	a·nah	
and granddaughter	bat	
of Zibeon)	tsiv·o·wn	
wife	e·shet	
of Esau’s	e·saw	
whom she bore	vat·te·led	
to Esau :	le·e·saw	
-	et	
Jeush	ye·ʿīsh	
-	ve·et	
Jalam	ya·lam	
-	ve·et	
and Korah	qo·rach	
These	el·leh	Genesis 36:15
are the chiefs	al·lu·phe	
among the sons	ve·ne	
of Esau	e·saw	
The sons	be·ne	

of Eliphaz	e·lee·phaz	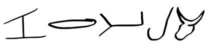	
the firstborn	be·kho·wr		
of Esau :	e·saw		
Chiefs	al·luph	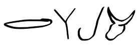	
Teman	te·man	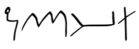	
	al·luph	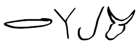	
Omar	o·w·mar	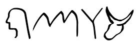	
	al·luph	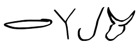	
Zepho	tse·pho		
	al·luph	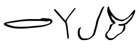	
Kenaz	qe·naz	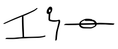	
-	al·luph		Genesis 36:16
Korah	qo·rach	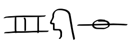	
-	al·luph	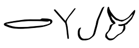	
Gatam	ga·tam		
-	al·luph	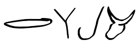	
and Amalek	a·ma·leq		
They	el·leh	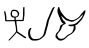	
are the chiefs	al·lu·phe	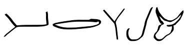	
of Eliphaz	e·lee·phaz	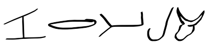	
in the land	be·e·rets		
of Edom	e·do·wm		
[and] they	el·leh	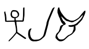	
are the grandsons	be·ne	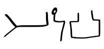	
of Adah	a·dah		
These	ve·el·leh		Genesis 36:17
are the sons	be·ne	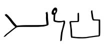	

Reuel :	re·u·el		
son	ben		
of Esau’s	e·saw		
Chiefs	al·luph		
Nahath	na·chat	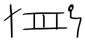	
-	al·luph		
Zerah	ze·rach	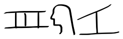	
	al·luph		
Shammah	sham·mah		
	al·luph		
and Mizzah	miz·zah		
They	el·leh	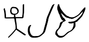	
are the chiefs	al·lu·phe	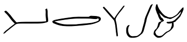	
descended from Reuel	re·u·el		
in the land	be·e·rets		
of Edom	e·do·wm		
[and] they	el·leh	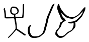	
are the grandsons	be·ne	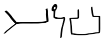	
Basemath	va·se·mat	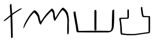	
wife	e·shet	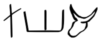	
of Esau’s	e·saw		
These	ve·el·leh		Genesis 36:18
are the sons	be·ne	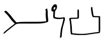	
Oholibamah :	a·ho·lee·va·mah	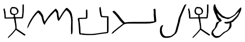	
wife	e·shet	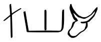	
of Esau’s	e·saw		
Chiefs	al·luph		

Jeush	ye·ush		
-	al·luph		
Jalam	ya·lam		
	al·luph		
and Korah	qo·rach	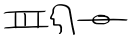	
They	el·leh	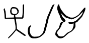	
are the chiefs	al·lu·phe	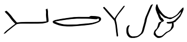	
Oholibamah	a·ho·lee·va·mah	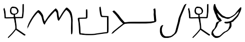	
the daughter	bat		
of Anah	a·nah		
wife	e·shet	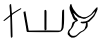	
descended from Esau’s	e·saw		
All these	el·leh	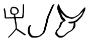	Genesis 36:19
are the sons	ve·ne	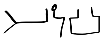	
of Esau	e·saw		
and they	ve·el·leh		
were their chiefs	al·lu·phe·hem		
(that is	hu		
Edom),	e·do·wm		
These	el·leh	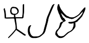	Genesis 36:20
are the sons	ve·ne	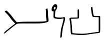	
of Seir	se·eer		
the Horite	ha·cho·ree		
who were living	yo·she·ve		
in the land :	ha·a·rets		
Lotan	lo·w·tan		
Shobal	ve·sho·w·val		

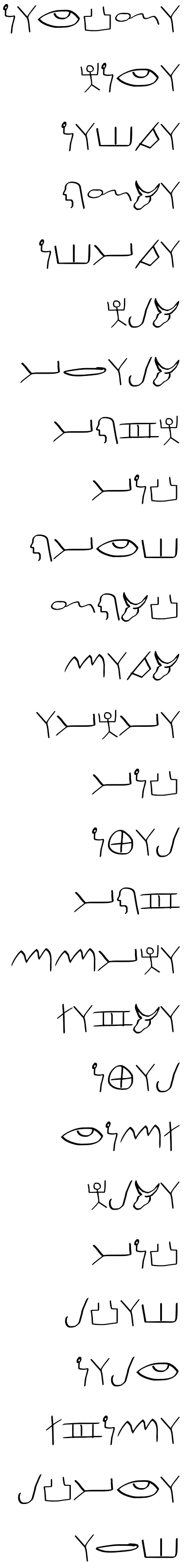

Zibeon	ve·tsiv·o·wn	
Anah	va·a·nah	
Dishon	ve·di·sho·wn	Genesis 36:21
Ezer	ve·e·tser	
and Dishan	ve·dee·shan	
They	el·leh	
are the chiefs	al·lu·phe	
of the Horites	ha·cho·ree	
the descendants	be·ne	
of Seir	se·eer	
in the land	be·e·rets	
of Edom	e·do·wm	
were	vay·yih·yu	Genesis 36:22
The sons	ve·ne	
of Lotan	lo·w·tan	
Hori	cho·ree	
and Hemam	ve·he·mam	
sister	va·a·cho·wt	
was Lotan’s	lo·w·tan	
Timna	tim·na	
These	ve·el·leh	Genesis 36:23
are the sons	be·ne	
of Shobal :	sho·w·val	
Alvan	al·van	
Manahath	u·ma·na·chat	
Ebal	ve·e·val	
Shepho	she·pho	

and Onam	ve·o·w·nam	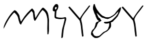	
These	ve·el·leh		Genesis 36:24
are the sons	ve·ne	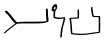	
of Zibeon :	tsiv·o·wn	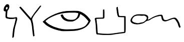	
Aiah	ve·ay·yah	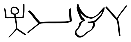	
and Anah	va·a·nah		
(This [is]	hu		
[the] Anah	a·nah		
who	a·sher		
found	ma·tsa		
-	et		
the hot springs	hay·ye·mim		
in the wilderness	bam·mid·bar		
as he was pasturing	bir·o·to		
-	et		
the donkeys	ha·cha·mo·reem		
Zibeon)	le·tsiv·o·wn		
of his father	a·vee	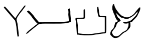	
These	ve·el·leh		Genesis 36:25
are the children	ve·ne	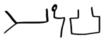	
of Anah :	a·nah		
Dishon	di·shon		
and Oholibamah	ve·a·ho·lee·va·mah	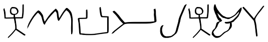	
daughter	bat		
of Anah	a·nah		
These	ve·el·leh		Genesis 36:26
are the sons	be·ne	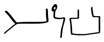	

of Dishon :	dee·shan	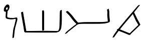	
Hemdan	chem·dan	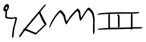	
Eshban	ve·esh·ban	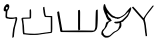	
Ithran	ve·yit·ran	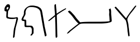	
and Cheran	u·khe·ran	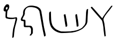	
These	el·leh	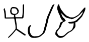	Genesis 36:27
are the sons	be·ne	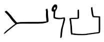	
of Ezer :	e·tser	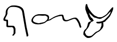	
Bilhan	bil·han	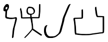	
Zaavan	ve·za·a·van	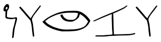	
and Akan	va·a·qan	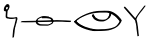	
These	el·leh	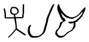	Genesis 36:28
are the sons	ve·ne	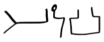	
of Dishan :	dee·shan	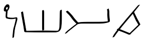	
Uz	uts	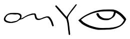	
and Aran	va·a·ran	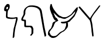	
These	el·leh	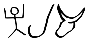	Genesis 36:29
are the chiefs	al·lu·phe	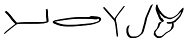	
of the Horites :	ha·cho·ree	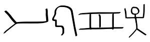	
Chiefs	al·luph	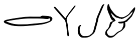	
Lotan	lo·w·tan	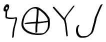	
	al·luph	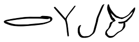	
Shobal	sho·w·val	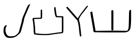	
	al·luph	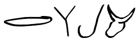	
Zibeon	tsiv·o·wn	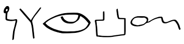	
	al·luph	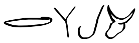	
Anah	a·nah	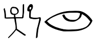	

-	al·luph		Genesis 36:30
Dishon	di·shon		
-	al·luph		
Ezer	e·tser		
	al·luph		
and Dishan	dee·shan	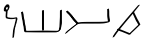	
They	el·leh	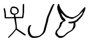	
are the chiefs	al·lu·phe	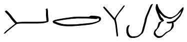	
of the Horites	ha·cho·ree		
according to their divisions	le·al·lu·phe·hem		
in the land	be·e·rets		
of Seir	se·eer	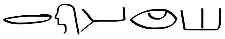	
These	ve·el·leh		Genesis 36:31
are the kings	ham·me·la·kheem		
who	a·sher		
reigned	ma·le·khu	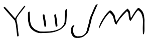	
in the land	be·e·rets		
of Edom	e·do·wm		
before	liph·ne		
reigned	me·lakh	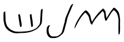	
any king	me·lekh	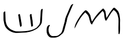	
over the Israelites	liv·ne		
:	yis·ra·el	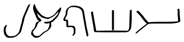	
reigned	vay·yim·lokh		Genesis 36:32
in Edom	be·e·do·wm		
Bela	be·la		
son	ben		

of Beor	be·o·wr		
the name	ve·shem		
of his city	ee·ro	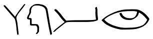	
was Dinhabah	din·ha·vah		
died	vay·ya·mat	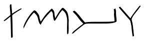	Genesis 36:33
When Bela	ba·la	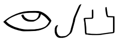	
reigned	vay·yim·lokh		
in his place	tach·taw	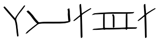	
Jobab	yo·w·vav		
son	ben		
of Zerah	ze·rach	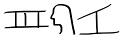	
from Bozrah	mib·ba·tse·rah	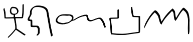	
died	vay·ya·mat	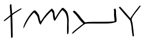	Genesis 36:34
When Jobab	yo·w·vav		
reigned	vay·yim·lokh		
in his place	tach·taw	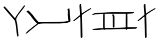	
Husham	chu·sham		
from the land	me·e·rets		
of the Temanites	hat·te·ma·nee		
died	vay·ya·mat	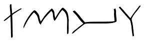	Genesis 36:35
When Husham	chu·sham		
reigned	vay·yim·lokh		
in his place	tach·taw	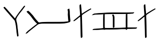	
Hadad	ha·dad		
son	ben		
of Bedad	be·dad	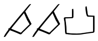	
who defeated	ham·mak·keh	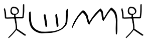	

-	et		
Midian	mid·yan	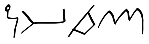	
in the country	bis·deh	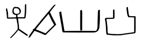	
of Moab	mo·w·av		
And the name	ve·shem	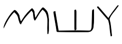	
of his city	ee·ro	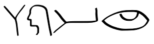	
was Avith	a·veet		
died	vay·ya·mat	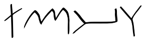	Genesis 36:36
When Hadad	ha·dad	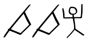	
reigned	vay·yim·lokh		
in his place	tach·taw	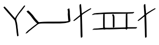	
Samlah	sam·lah		
from Masrekah	mim·mas·re·qah		
died	vay·ya·mat	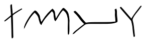	Genesis 36:37
When Samlah	sam·lah	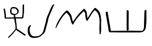	
reigned	vay·yim·lokh		
in his place	tach·taw	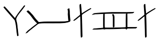	
Shaul	sha·ul		
from Rehoboth	me·re·cho·vo·wt		
on the Euphrates	han·na·har		
died	vay·ya·mat	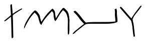	Genesis 36:38
When Shaul	sha·ul		
reigned	vay·yim·lokh		
in his place	tach·taw	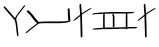	
	ba·al		
Baal-hanan	cha·nan		
son	ben		

of Achbor	akh·bo·wr	
died	vay·ya·mat	Genesis 36:39
	ba·al	
When Baal-hanan	cha·nan	
son	ben	
of Achbor	akh·bo·wr	
reigned	vay·yim·lokh	
in his place	tach·taw	
Hadad	ha·dar	
was named	ve·shem	
His city	ee·ro	
Pau	pa·u	
name	ve·shem	
and his wife's	ish·to	
was Mehetabel	me·he·tav·el	
daughter	bat	
of Matred	mat·red	
the daughter	bat	
	me	
of Me-zahab	za·hav	
These	ve·el·leh	Genesis 36:40
are the names	she·mo·wt	
chiefs	al·lu·phe	
of Esau's	e·saw	
according to their families	le·mish·pe·cho·tam	
and regions	lim·qo·mo·tam	
by their names :	bish·mo·tam	

Chiefs	al·luph		
Timna	tim·na	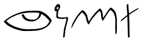	
	al·luph		
Alvah	al·vah	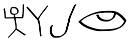	
	al·luph		
Jetheth	ye·tet	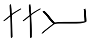	
-	al·luph		Genesis 36:41
Oholibamah	a·ho·lee·va·mah	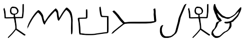	
	al·luph		
Elah	e·lah	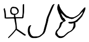	
	al·luph		
Pinon	pee·non	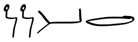	
-	al·luph		Genesis 36:42
Kenaz	qe·naz	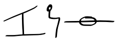	
	al·luph		
Teman	te·man	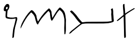	
	al·luph		
Mibzar	miv·tsar	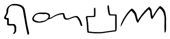	
-	al·luph		Genesis 36:43
Magdiel	mag·dee·el		
	al·luph		
and Iram	ee·ram	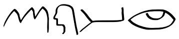	
These	el·leh	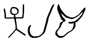	
[were] the chiefs	al·lu·phe	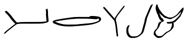	
of Edom	e·do·wm		
according to their settlements	le·mo·she·vo·tam		
in the land	be·e·rets		

they possessed	a·chuz·za·tam	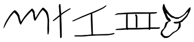	
-	hu		
Esau	e·saw		
was the father	a·vee	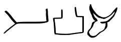	
of the Edomites	e·do·wm		
lived	vay·ye·shev		Genesis 37:1
Now Jacob	ya·a·qov		
in the land	be·e·rets		
had resided	me·gu·re		
where his father	a·vee	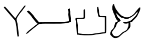	
the land	be·e·rets		
of Canaan	ke·na·an		
This	el·leh	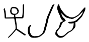	Genesis 37:2
is the account	to·le·do·wt	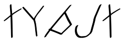	
of Jacob	ya·a·qov		
When Joseph	yo·w·seph		
old	ben		
[was] seventeen	she·va		
	es·reh		
years	sha·nah	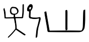	
he was	ha·yah	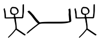	
tending	ro·eh		
with	et		
his brothers	e·chaw	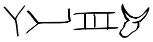	
the flock	bats·tson		
	ve·hu		
-	na·ar		

-	et	
the sons	be·ne	
Bilhah	vil·hah	
	ve·et	
	be·ne	
and Zilpah	zil·pah	
wives	ne·she	
of his father’s	a·vee	
brought	vay·ya·ve	
and he	yo·w·seph	
-	et	
report	dib·ba·tam	
a bad	ra·ah	
about them	el	
their father	a·vee·hem	
Now Israel	ve·yis·ra·el	Genesis 37:3
loved	a·hav	
-	et	
Joseph	yo·w·seph	
more than	mik·kal	
his other sons	ba·naw	
because	kee	
had been born	ben	
in his old age	ze·qu·neem	
Joseph	hu	
to him	lo	
so he made	ve·a·sah	

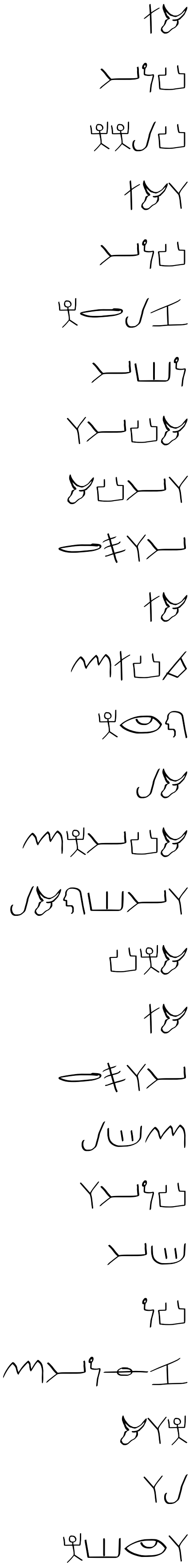

him	lo	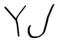	
a robe	ke·to·net	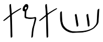	
of many colors	pas·seem	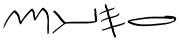	
saw	vay·yir·u	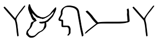	Genesis 37:4
When [Joseph's] brothers	e·chaw	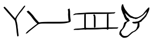	
that	kee	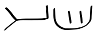	
him	o·to	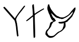	
loved	a·hav	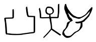	
their father	a·vee·hem	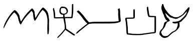	
more than any	mik·kal	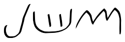	
[of them]	e·chaw	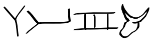	
they hated	vay·yis·ne·u	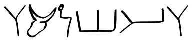	
him	o·to	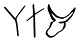	
not	ve·lo	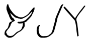	
and could	ya·khe·lu	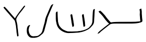	
speak	dab·be·ro	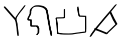	
a kind word to him	le·sha·lom	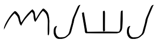	
had a dream	vay·ya·cha·lom	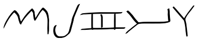	Genesis 37:5
Then Joseph	yo·w·seph	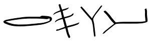	
	cha·lo·wm	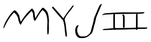	
and when he told	vay·yag·ged	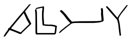	
it to his brothers	le·e·chaw	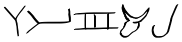	
even more	vay·yo·w·si·phu	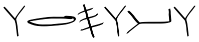	
	o·wd	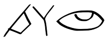	
they hated	se·no	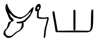	
him	o·to	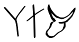	
He said	vay·yo·mer	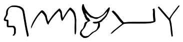	Genesis 37:6

to them	a·le·hem	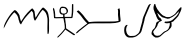	
“ Listen	shim·u		
	na		
:	ha·cha·lo·wm	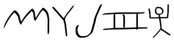	
to this	haz·zeh	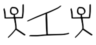	
-	a·sher		
dream I had	cha·la·me·tee	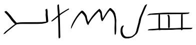	
-	ve·hin·neh		Genesis 37:7
We	a·nach·nu	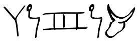	
were binding	me·al·le·meem		
sheaves of grain	a·lum·meem		
in	be·to·wkh		
the field	has·sa·deh	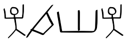	
and suddenly	ve·hin·neh		
rose	qa·mah	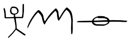	
my sheaf	a·lum·ma·tee		
and	ve·gam		
stood upright	nits·tsa·vah		
	ve·hin·neh	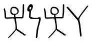	
gathered around	te·sub·be·nah	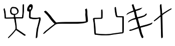	
while your sheaves	a·lum·mo·te·khem	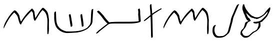	
and bowed down	vat·tish·ta·cha·ve·na	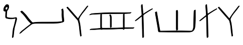	
to [mine] ”	la·a·lum·ma·tee	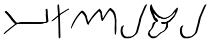	
asked	vay·yo·me·ru		Genesis 37:8
	lo	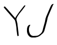	
his brothers	e·chaw	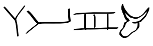	
“ Do you intend to	ha·ma·lokh		

reign	tim·lokh	תמלך	
over us ? ”	a·le·nu	עלינו	
	im	אם	
“ Will you actually	ma·sho·wl	משול	
rule	tim·shol	תמשל	
us ? ”	ba·nu	בנו	
even more	vay·yo·w·si·phu	ויוספו	
	o·wd	עוד	
So they hated	se·no	שנא	
him	o·to	אתו	
because of	al	על	
his dream	cha·lo·mo·taw	חלמתיו	
	ve·al	ועל	
and his statements	de·va·raw	דבריו	
dream	vay·ya·cha·lom	ויחלם	Genesis 37:9
Then [Joseph] had another	o·wd	עוד	
	cha·lo·wm	חלום	
	a·cher	אחר	
and told	vay·sap·per	ויספר	
-	o·to	אתו	
it to his brothers	le·e·chaw	לאחיו	
he said	vay·yo·mer	ויאמר	
“ Look ”	hin·neh	הנה	
dream	cha·lam·tee	חלמתי	
	cha·lo·wm	חלום	
“ I had another	o·wd	עוד	
	ve·hin·neh	והנה	

and this time the sun	hash·she·mesh		
and moon	ve·hay·ya·re·ach	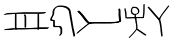	
and eleven	ve·a·chad		
	a·sar		
stars	ko·w·kha·veem	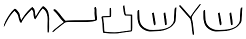	
were bowing down	mish·ta·cha·veem	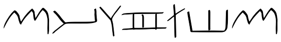	
to me ”	lee	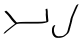	
He told	vay·sap·per		Genesis 37:10
	el		
his father	a·vee	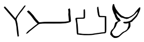	
	ve·el		
and brothers	e·chaw	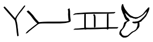	
rebuked	vay·yig·ar		
him	bo		
but his father	a·vee	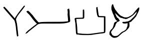	
and said	vay·yo·mer		
-	lo		
“ What	mah		
you have had	ha·cha·lo·wm	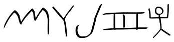	
is this dream	haz·zeh		
that	a·sher		
?	cha·la·me·ta	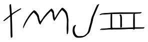	
actually	ha·vo·w		
come	na·vo·w		
and I	a·nee	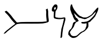	
Will your mother	ve·im·me·kha	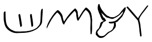	
and brothers	ve·a·che·kha	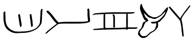	

and bow down	le·hish·ta·cha·wot	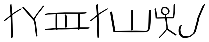	
before you ? ”	le·kha	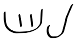	
to the ground	a·re·tsah		
were jealous	vay·qan·u	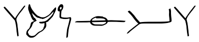	Genesis 37:11
of him	vo		
And his brothers	e·chaw	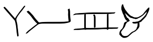	
but his father	ve·a·vee	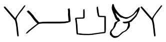	
kept in mind	sha·mar		
-	et		
what he had said	had·da·var		
had gone	vay·ye·le·khu	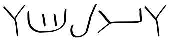	Genesis 37:12
Some time later, [Joseph’s] brothers	e·chaw	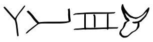	
to pasture	lir·o·wt		
-	et		
flocks	tson		
their father’s	a·vee·hem	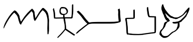	
near Shechem	bish·khem		
said	vay·yo·mer		Genesis 37:13
Israel	yis·ra·el	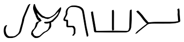	
to	el		
[him]	yo·w·seph		
“ Are not	ha·lo·w		
your brothers	a·che·kha	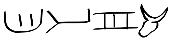	
pasturing	ro·eem	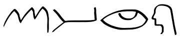	
the flocks at Shechem ?	bish·khem		
Get ready	le·khah		
I am sending	ve·esh·la·cha·kha	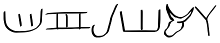	

you to them ”	a·le·hem	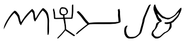	
Joseph replied	vay·yo·mer	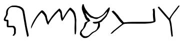	
	lo	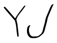	
“ I am ready ”	hin·ne·nee	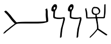	
Then [Israel] told	vay·yo·mer		Genesis 37:14
him	lo		
“ Go	lekh	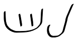	
now	na		
and see	re·eh		
-	et		
-	she·lo·wm		
how your brothers	a·che·kha	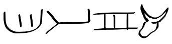	
-	ve·et		
are faring	she·lo·wm		
and the flocks	hats·tson		
back to me ”	va·ha·shi·ve·nee	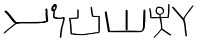	
and bring word	da·var		
So he sent him off	vay·yish·la·che·hu		
from the Valley	me·e·meq		
of Hebron	chev·ro·wn	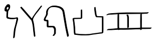	
And when [Joseph] arrived	vay·ya·vo	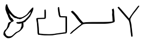	
in Shechem	she·khe·mah	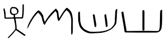	
found him	vay·yim·tsa·e·hu		Genesis 37:15
a man	eesh	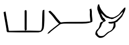	
-	ve·hin·neh	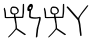	
wandering	to·eh		
in the field	bas·sa·deh	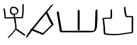	

and asked	vay·yish·a·le·hu		
	ha·eesh	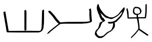	
	le·mor		
“ What	mah	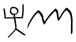	
are you looking for ? ”	te·vaq·qesh	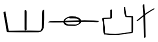	
Joseph replied	vay·yo·mer		Genesis 37:16
-	et		
my brothers ”	a·chay	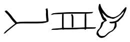	
“ I am	a·no·khee		
looking for	me·vaq·qesh	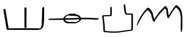	
“ Can you please tell	hag·gee·dah	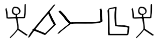	
	na		
me	lee	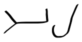	
where	e·phoh	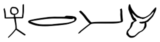	
they	hem	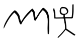	
are pasturing their flocks? ”	ro·eem	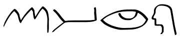	
answered	vay·yo·mer		Genesis 37:17
the man	ha·eesh	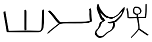	
“ They have moved on	na·se·u	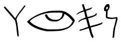	
from here ”	miz·zeh		
	kee	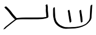	
“ I heard them	sha·ma·tee		
say	o·me·reem		
‘ Let us go	ne·le·khah	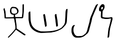	
to Dothan ’”	do·ta·ye·nah	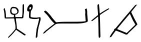	
set out	vay·ye·lekh	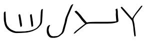	

So Joseph	yo·w·seph		
after	a·char	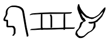	
his brothers	e·chaw	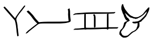	
and found them	vay·yim·tsa·em		
at Dothan	be·do·tan		
Now [Joseph's brothers] saw	vay·yir·u		Genesis 37:18
him	o·to		
in the distance	me·ra·choq	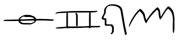	
and before	u·ve·te·rem		
he arrived	yiq·rav	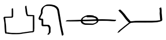	
	a·le·hem	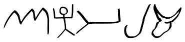	
they plotted	vay·yit·nak·ke·lu	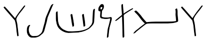	
-	o·to		
to kill him	la·ha·mee·to		
they said	vay·yo·me·ru		Genesis 37:19
one	eesh	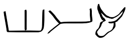	
to	el		
another	a·chee	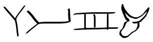	
" Here	hin·neh		
dreamer	ba·al		
! "	ha·cha·lo·mo·wt	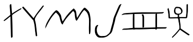	
that	hal·la·zeh	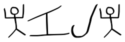	
comes	ba		
now	ve·at·tah		Genesis 37:20
" Come	le·khu		
let us kill him	ve·na·har·ge·hu	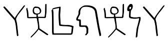	
and throw him	ve·nash·li·khe·hu	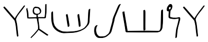	

into one	be·a·chad		
of the pits	hab·bo·ro·wt		
We can say	ve·a·mar·nu		
animal	chay·yah	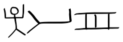	
that a vicious	ra·ah		
has devoured him	a·kha·la·te·hu	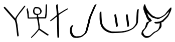	
Then we shall see	ve·nir·eh		
what	mah		
becomes	yih·yu		
of his dreams ! ”	cha·lo·mo·taw		
heard [this]	vay·yish·ma	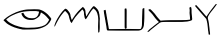	Genesis 37:21
When Reuben	re·u·ven		
he tried to rescue [Joseph]	vay·yats·tsi·le·hu		
from their hands	mee·ya·dam	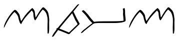	
he said	vay·yo·mer		
“ Let us not	lo		
take	nak·ken·nu		
his life ”	na·phesh		
said this	vay·yo·mer		Genesis 37:22
	a·le·hem		
Reuben	re·u·ven		
	al		
“ Do not shed	tish·pe·khu		
[his] blood	dam		
Throw	hash·lee·khu	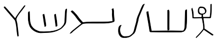	
him	o·to		
into	el		

pit	hab·bo·wr	הבור	
this	haz·zeh	הזה	
-	a·sher	אשר	
in the wilderness	bam·mid·bar	במדבר	
a hand	ve·yad	ויד	
but do not	al	אל	
lay	tish·le·chu	תשלחו	
on him ”	vo	בו	
so that	le·ma·an	למען	
he could rescue	hats·tseel	הציל	
[Joseph]	o·to	אתו	
from their hands	mee·ya·dam	מידם	
and return him	la·ha·shee·vo	להשיבו	
to	el	אל	
his father	a·vee	אביו	
So	vay·hee	ויהי	Genesis 37:23
when	ka·a·sher	כאשר	
came	ba	בא	
Joseph	yo·w·seph	יוסף	
to	el	אל	
his brothers	e·chaw	אחיו	
they stripped	vay·yaph·shee·tu	ויפשיטו	
-	et	את	
[him]	yo·w·seph	יוסף	
-	et	את	
of his robe —	kut·ta·ne·to	כתנתו	
-	et	את	

the robe	ke·to·net	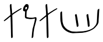	
of many colors	hap·pas·seem	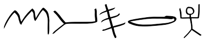	
-	a·sher	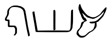	
he was wearing —	a·law	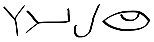	
and they took him	vay·yiq·qa·chu·hu	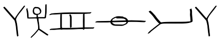	Genesis 37:24
and threw	vay·yash·li·khu	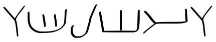	
him	o·to	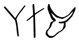	
into the pit	hab·bo·rah	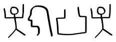	
Now the pit	ve·hab·bo·wr	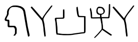	
was empty	req	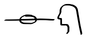	
with no	en	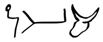	
in it	bo	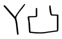	
water	ma·yim	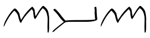	
And as they sat down	vay·ye·she·vu	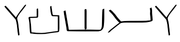	Genesis 37:25
to eat	le·e·khal	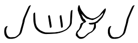	
a meal	le·chem	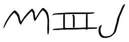	
they looked up	vay·yis·u	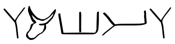	
	e·ne·hem	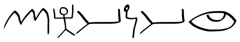	
	vay·yir·u	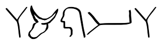	
and saw	ve·hin·neh	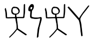	
a caravan	o·re·chat	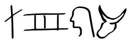	
of Ishmaelites	yish·me·e·leem	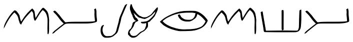	
coming	ba·ah	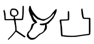	
from Gilead	mig·gil·ad	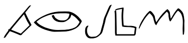	
Their camels	u·ge·mal·le·hem	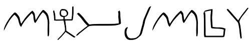	
were carrying	no·se·eem	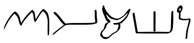	
spices	ne·khot	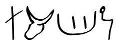	

balm	u·tse·ree	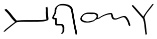	
and myrrh	va·lot	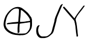	
on their way	ho·wl·kheem	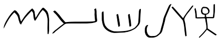	
down	le·ho·w·reed	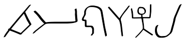	
to Egypt	mits·ra·ye·mah	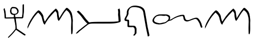	
said	vay·yo·mer	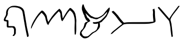	Genesis 37:26
Then Judah	ye·hu·dah	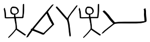	
to	el	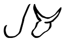	
his brothers	e·chaw	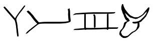	
“ What	mah	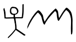	
profit will we gain	be·tsa	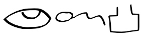	
if	kee	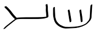	
we kill	na·ha·rog	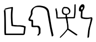	
-	et	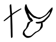	
our brother	a·chee·nu	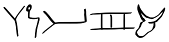	
and cover up	ve·khis·see·nu	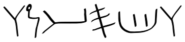	
-	et	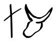	
his blood ?	da·mo	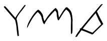	
Come	le·khu	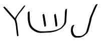	Genesis 37:27
let us sell him	ve·nim·ke·ren·nu	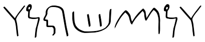	
to the Ishmaelites	lay·yish·me·e·leem	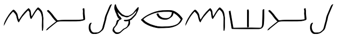	
a hand	ve·ya·de·nu	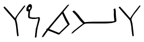	
and not	al	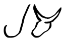	
lay	te·hee	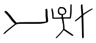	
on him	vo	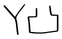	
for	kee	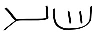	
is our brother	a·chee·nu	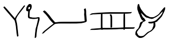	

our own flesh ”	ve·sa·re·nu	𐤁𐤔𐤓𐤍𐤅	
he	hu	𐤄𐤅𐤀	
agreed	vay·yish·me·u	𐤅𐤉𐤔𐤌𐤏𐤅	
And they	e·chaw	𐤀𐤇𐤉𐤅	
passed by	vay·ya·av·ru	𐤅𐤉𐤏𐤁𐤓𐤅	Genesis 37:28
	a·na·sheem	𐤀𐤍𐤔𐤉𐤌	
So when the Midianite	mid·ya·neem	𐤌𐤃𐤉𐤍𐤉𐤌	
traders	so·cha·reem	𐤎𐤇𐤓𐤉𐤌	
his brothers pulled	vay·yim·she·khu	𐤅𐤉𐤌𐤔𐤊𐤅	
	vay·ya·a·lu	𐤅𐤉𐤏𐤋𐤅	
-	et	𐤀𐤕	
Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
out of	min	𐤌𐤍	
the pit	hab·bo·wr	𐤄𐤁𐤅𐤓	
and sold	vay·yim·ke·ru	𐤅𐤉𐤌𐤊𐤓𐤅	
-	et	𐤀𐤕	
him	yo·w·seph	𐤉𐤅𐤎𐤐	
to the Ishmaelites	lay·yish·me·e·leem	𐤋𐤉𐤔𐤌𐤏𐤀𐤋𐤉𐤌	
for twenty [shekels]	be·es·reem	𐤁𐤏𐤔𐤓𐤉𐤌	
of silver	ka·seph	𐤊𐤎𐤐	
who took	vay·ya·vee·u	𐤅𐤉𐤁𐤉𐤀𐤅	
-	et	𐤀𐤕	
[him]	yo·w·seph	𐤉𐤅𐤎𐤐	
to Egypt	mits·ra·ye·mah	𐤌𐤑𐤓𐤉𐤌𐤄	
returned	vay·ya·shav	𐤅𐤉𐤔𐤁	Genesis 37:29
When Reuben	re·u·ven	𐤓𐤀𐤅𐤁𐤍	
to	el	𐤀𐤋	

the pit	hab·bo·wr		
and saw	ve·hin·neh		
was not there	en	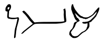	
that Joseph	yo·w·seph		
	bab·bo·wr		
he tore	vay·yiq·ra	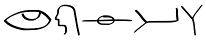	
-	et		
his clothes	be·ga·daw		
returned	vay·ya·shav	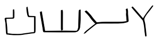	Genesis 37:30
to	el		
his brothers	e·chaw	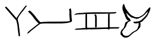	
and said	vay·yo·mar		
“ The boy	hay·ye·led	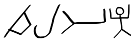	
is gone !	e·nen·nu	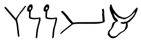	
What am I going to do	va·a·nee		
	a·nah		
	a·nee	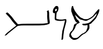	
? ”	va		
Then they took	vay·yiq·chu	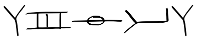	Genesis 37:31
-	et		
robe	ke·to·net		
Joseph’s	yo·w·seph		
slaughtered	vay·yish·cha·tu	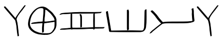	
a young goat	se·eer		
	iz·zeem	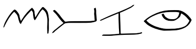	
and dipped	vay·yit·be·lu		
-	et		

the robe	hak·kut·to·net		
in its blood	bad·dam		
They sent	vay·shal·le·chu	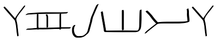	Genesis 37:32
-	et		
the robe	ke·to·net	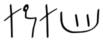	
of many colors	hap·pas·seem		
	vay·ya·vee·u	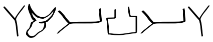	
to	el		
their father	a·vee·hem	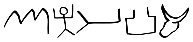	
and said	vay·yo·me·ru		
this	zot		
“ We found	ma·tsa·nu		
Examine it	hak·ker		
to see whether	na		
robe	hak·ke·to·net		
your son’s	bin·kha	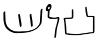	
it [is]	hee		
or	im		
not ”	lo		
His father recognized it	vay·yak·kee·rah	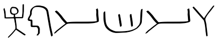	Genesis 37:33
and said	vay·yo·mer		
robe !	ke·to·net	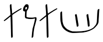	
“ It is my son’s	be·nee	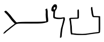	
animal	chay·yah	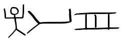	
A vicious	ra·ah		
has devoured him	a·kha·la·te·hu	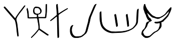	
has surely been torn to pieces	ta·roph		

! ”	to·raph		
Joseph	yo·w·seph		
tore	vay·yiq·ra	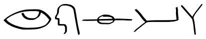	Genesis 37:34
Then Jacob	ya·a·qov	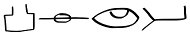	
his clothes	sim·lo·taw		
put	vay·ya·sem		
sackcloth	saq	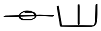	
around his waist	be·ma·te·naw		
and mourned	vay·yit·ab·bel		
for	al		
his son	be·no	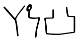	
days	ya·meem	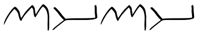	
many	rab·beem	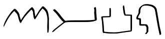	
-	vay·ya·qu·mu	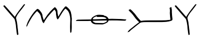	Genesis 37:35
All	khal	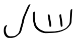	
his sons	ba·naw	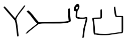	
	ve·khal		
and daughters	be·no·taw		
tried to comfort him	le·na·cha·mo	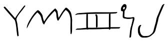	
but he refused	vay·ma·en		
to be comforted	le·hit·na·chem	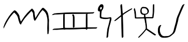	
“ No, ” he said	vay·yo·mer		
	kee	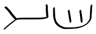	
“ I will go down	e·red		
for	el		
my son ”	be·nee	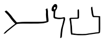	
mourning	a·vel	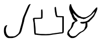	

to Sheol	she·o·lah		
wept	vay·ye·vek	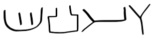	
for him	o·to		
So his father	a·vee	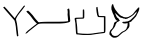	
Meanwhile, the Midianites	ve·ham·me·da·neem		Genesis 37:36
sold	ma·khe·ru		
[Joseph]	o·to		
in	el		
Egypt	mits·ra·yim	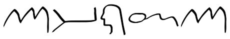	
to Potiphar	le·pho·w·tee·phar		
an officer	se·rees	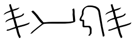	
of Pharaoh	par·oh		
[and] captain	sar		
of the guard	hat·tab·ba·cheem	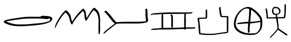	
About	vay·hee	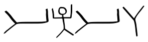	Genesis 38:1
time	ba·et		
that	ha·hi·w	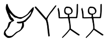	
left	vay·ye·red	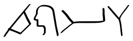	
Judah	ye·hu·dah	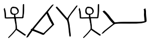	
	me·et		
his brothers	e·chaw	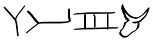	
and settled	vay·yet	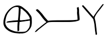	
near	ad		
a man	eesh	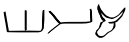	
an Adullamite	a·dul·la·mee	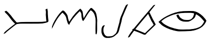	
named	u·she·mo		
Hirah	chee·rah	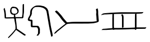	

saw	vay·yar	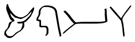	Genesis 38:2
There	sham	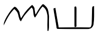	
Judah	ye·hu·dah	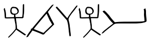	
the daughter	bat	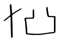	
man	eesh	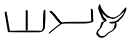	
of a Canaanite	ke·na·a·nee	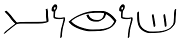	
named	u·she·mo	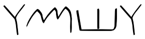	
Shua	shu·a	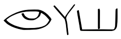	
and he took her as a wife	vay·yiq·qa·che·ha	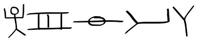	
and slept with	vay·ya·vo	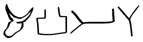	
her	e·le·ha	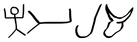	
So she conceived	vat·ta·har	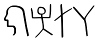	Genesis 38:3
and gave birth to	vat·te·led	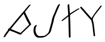	
a son	ben	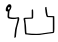	
and [Judah] named	vay·yiq·ra	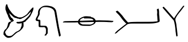	
-	et	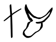	
him	she·mo	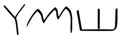	
Er	er	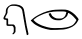	
she conceived	vat·ta·har	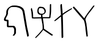	Genesis 38:4
Again	o·wd	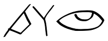	
and gave birth to	vat·te·led	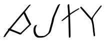	
a son	ben	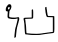	
and she named	vat·tiq·ra	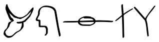	
-	et	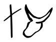	
him	she·mo	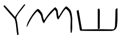	
Onan	o·w·nan	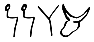	
another	vat·to·seph	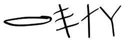	Genesis 38:5

	o·wd		
Then she gave birth to	vat·te·led		
son	ben		
and named	vat·tiq·ra	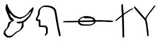	
-	et		
him	she·mo		
Shelah	she·lah	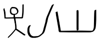	
it was	ve·ha·yah	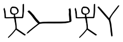	
at Chezib	vikh·zeev		
that she gave birth to him	be·lid·tah		
-	o·to		
acquired	vay·yiq·qach	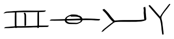	Genesis 38:6
Now Judah	ye·hu·dah		
a wife	ish·shah		
for Er	le·er		
his firstborn	be·kho·w·ro		
and her name	u·she·mah	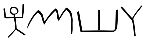	
was Tamar	ta·mar		
But	vay·hee	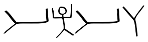	Genesis 38:7
Er	er		
firstborn	be·kho·wr		
Judah's	ye·hu·dah	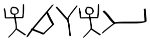	
was wicked	ra		
in the sight	be·e·ne	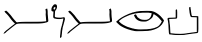	
of the LORD	YHVH		
put him to death	vay·mi·te·hu		
so the LORD	YHVH		

said	vay·yo·mer	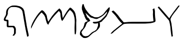	Genesis 38:8
Then Judah	ye·hu·dah	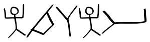	
to Onan	le·o·w·nan	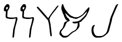	
“ Sleep with	bo	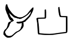	
	el	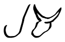	
wife	e·shet	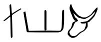	
your brother’s	a·chee·kha	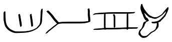	
Perform your duty as her brother-in-law	ve·yab·bem	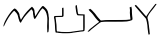	
-	o·tah	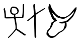	
and raise up	ve·ha·qem	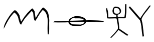	
offspring	ze·ra	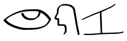	
for your brother ”	le·a·chee·kha	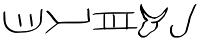	
knew	vay·ye·da	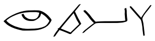	Genesis 38:9
But Onan	o·w·nan	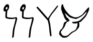	
that	kee	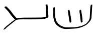	
would not	lo	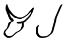	
to him	lo	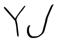	
belong	yih·yeh	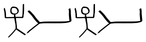	
the offspring	haz·za·ra	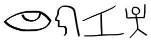	
	ve·ha·yah	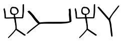	
so whenever	im	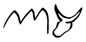	
he would sleep with	ba	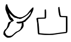	
	el	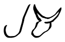	
wife	e·shet	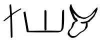	
his brother’s	a·chee	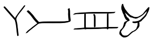	
he would spill his seed	ve·shi·chet	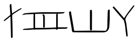	
on the ground	ar·tsah	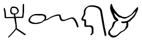	

so that he would not	le·vil·tee	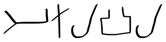	
produce	ne·tan	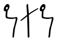	
offspring	ze·ra		
for his brother	le·a·chee	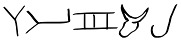	
was wicked	vay·ye·ra	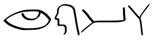	Genesis 38:10
in the sight	be·e·ne	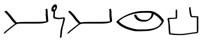	
of the LORD	YHVH		
What	a·sher		
he did	a·sah		
so He put [Onan] to death	vay·ya·met	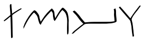	
as well	gam		
-	o·to		
said	vay·yo·mer		Genesis 38:11
Then Judah	ye·hu·dah	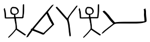	
Tamar	le·ta·mar	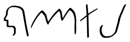	
to his daughter-in-law	kal·la·to	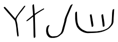	
“ Live	she·vee		
as a widow	al·ma·nah	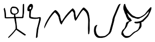	
house	vet	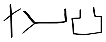	
in your father’s	a·veekh	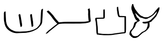	
until	ad		
grows up ”	yig·dal		
Shelah	she·lah	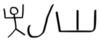	
my son	ve·nee	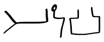	
For	kee	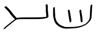	
he thought	a·mar		
may	pen		

die	ya·mut	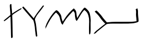	
too	gam	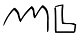	
“ He	hu	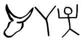	
like his brothers ”	ke·e·chaw	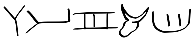	
went	vat·te·lekh	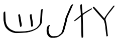	
So Tamar	ta·mar	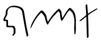	
to live	vat·te·shev	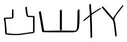	
house	bet	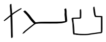	
in her father’s	a·vee·ha	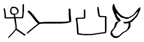	
After a long	vay·yir·bu	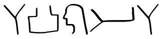	Genesis 38:12
time	hay·ya·meem	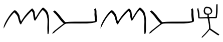	
died	vat·ta·mat	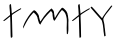	
the daughter	bat	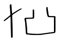	
of Shua	shu·a	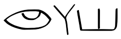	
wife	e·shet	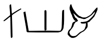	
Judah’s	ye·hu·dah	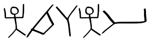	
had finished mourning	vay·yin·na·chem	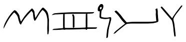	
When Judah	ye·hu·dah	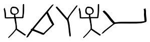	
went up	vay·ya·al	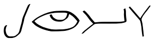	
to	al	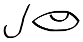	
his sheepshearers	go·za·ze	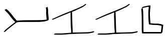	
	tso·no	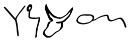	
he	hu	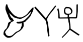	
Hirah	ve·chee·rah	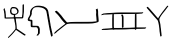	
and his friend	re·e·hu	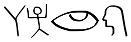	
the Adullamite	ha·a·dul·la·mee	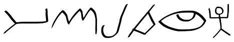	
at Timnah	tim·na·tah	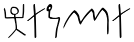	

was told	vay·yug·gad	Genesis 38:13
When Tamar	le·ta·mar	
	le·mor	
	hin·neh	
“ Your father-in-law	cha·meekh	
is going up	o·leh	
to Timnah	tim·na·tah	
to shear	la·goz	
his sheep ”	tso·no	
she removed	vat·ta·sar	Genesis 38:14
garments	big·de	
widow’s	al·me·nu·tah	
her	me·a·le·ha	
to disguise herself	vat·te·khas	
with a veil	bats·tsa·eeph	
covered her face	vat·tit·al·laph	
and sat	vat·te·shev	
at the entrance	be·phe·tach	
to Enaim	e·na·yim	
which	a·sher	
is on	al	
the way	de·rekh	
to Timnah	tim·na·tah	
For	kee	
she saw	ra·a·tah	
that	kee	
had grown up	ga·dal	

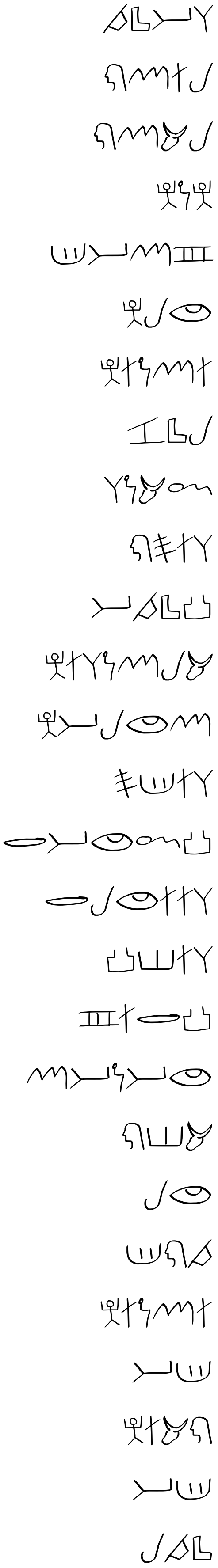

although Shelah	she·lah	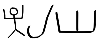	
she	ve·hi·w		
had not	lo		
been given	nit·te·nah	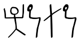	
to him	lo	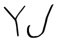	
as a wife	le·ish·shah		
saw her	vay·yir·e·ha		Genesis 38:15
When Judah	ye·hu·dah	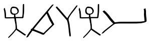	
he thought	vay·yach·she·ve·ha		
she was a prostitute	le·zo·w·nah		
because	kee	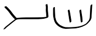	
she had covered	khis·se·tah		
her face	pa·ne·ha	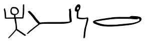	
he went over	vay·yet	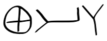	Genesis 38:16
to her	e·le·ha	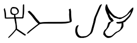	
you ”	el		
-	had·de·rekh		
and said	vay·yo·mer		
“ Come	ha·vah		
now	na		
let me sleep with	a·vo·w		
you ? ”	e·la·yikh	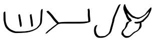	
-	kee	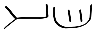	
Not	lo		
realizing	ya·da		
that	kee	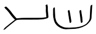	
was his daughter-in-law	khal·la·to	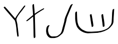	

she	hee	הוא	
she inquired	vat·to·mer	ותאמר	
“ What	mah	מה	
will you give	tit·ten	תתן	
me	lī	לי	
for	kee	כי	
sleeping with	ta·vo·w	תבוא	
	e·lay	אלי	
[Judah] answered	vay·yo·mer	ויאמר	Genesis 38:17
“ I	a·no·khee	אנכי	
will send you	a·shal·lach	אשלח	
a young goat	ge·dee	גדי	
	iz·zeem	עזים	
from	min	מן	
my flock ”	hats·tson	הצאן	
But she replied	vat·to·mer	ותאמר	
“ Only if	im	אם	
you leave me	tit·ten	תתן	
something as a pledge	e·ra·vo·wn	ערבון	
until	ad	עד	
you send it ”	sha·le·che·kha	שלחך	
he asked	vay·yo·mer	ויאמר	Genesis 38:18
“ What	mah	מה	
pledge	ha·e·ra·vo·wn	הערבון	
-	a·sher	אשר	
should I give	et·ten	אתן	
you ? ”	lakh	לך	

She answered	vat·to·mer		
“ Your seal	cho·ta·me·kha	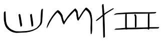	
and your cord	u·phe·tee·le·kha	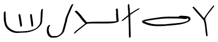	
and the staff	u·mat·te·kha		
-	a·sher		
in your hand ”	be·ya·de·kha	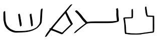	
So he gave them	vay·yit·ten	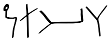	
to her	lah		
and slept with	vay·ya·vo	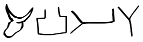	
her	e·le·ha	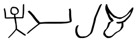	
and she became pregnant	vat·ta·har		
by him	lo		
Then Tamar got up	vat·ta·qam	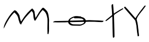	Genesis 38:19
and departed	vat·te·lekh	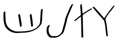	
And she removed	vat·ta·sar		
her veil	tse·ee·phah	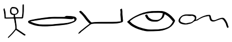	
	me·a·le·ha		
again	vat·til·bash	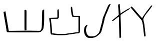	
garments	big·de		
and put on her widow’s	al·me·nu·tah		
sent	vay·yish·lach		Genesis 38:20
Now when Judah	ye·hu·dah	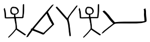	
-	et		
the young goat	ge·dee		
	ha·iz·zeem	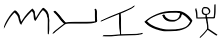	
with	be·yad	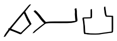	
his friend [Hirah]	re·e·hu		

the Adullamite	ha·a·dul·la·mee	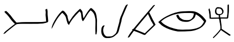	
to collect	la·qa·chat	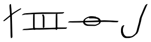	
the items he had left with	ha·e·ra·vo·wn		
	mee·yad	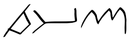	
the woman	ha·ish·shah		
he could not	ve·lo		
find her	me·tsa·ah		
He asked	vay·yish·al	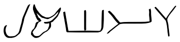	Genesis 38:21
-	et		
the men	an·she		
of that place	me·qo·mah	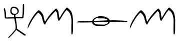	
	le·mor		
“ Where	ay·yeh	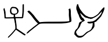	
is the shrine prostitute	haq·qe·de·shah	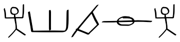	
who	hee		
at Enaim ? ”	va·e·na·yim	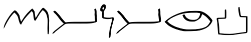	
was beside	al		
the road	had·da·rekh		
they answered	vay·yo·me·ru		
“ No	lo		
has been	ha·ye·tah	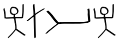	
here ”	va·zeh	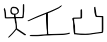	
shrine prostitute	qe·de·shah		
So [Hirah] returned	vay·ya·shav		Genesis 38:22
to	el		
Judah	ye·hu·dah	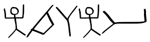	
and said	vay·yo·mer		

“ I could not	lo		
find her	me·tsa·tee·ha		
and furthermore	ve·gam		
the men	an·she		
of that place	ham·ma·qo·wm	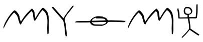	
said	a·me·ru		
‘ No	lo		
has been	ha·ye·tah	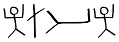	
here ’”	va·zeh	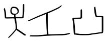	
shrine prostitute	qe·de·shah		
replied	vay·yo·mer		Genesis 38:23
Judah	ye·hu·dah	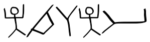	
keep the items ”	tiq·qach	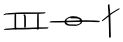	
“ Let her	lah		
“ Otherwise	pen		
we will become	nih·yeh	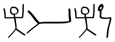	
a laughingstock	la·vuz		
After all	hin·neh		
I did send her	sha·lach·tee	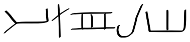	
young goat	hag·ge·dee		
this	haz·zeh		
but you	ve·at·tah		
could not	lo		
find her ”	me·tsa·tah		
About	vay·hee	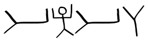	Genesis 38:24
three	ke·mish·losh	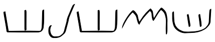	
months later	cho·da·sheem	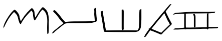	

was told	vay·yug·gad	ויגד	
Judah	lee·hu·dah	ליהודה	
	le·mor	לאמר	
has prostituted herself	za·ne·tah	זנתה	
Tamar	ta·mar	תמר	
“ Your daughter-in-law	kal·la·te·kha	כלתך	
and	ve·gam	וגם	
now	hin·neh	הנה	
she is pregnant	ha·rah	הרה	
”	liz·nu·neem	לזנונים	
replied	vay·yo·mer	ויאמר	
Judah	ye·hu·dah	יהודה	
“ Bring her out ! ”	ho·w·tsee·u·ha	הוציאוה	
“ Let her be burned to death ! ”	ve·tis·sa·reph	ותשרף	
As she	hee	היא	Genesis 38:25
was being brought out	mu·tset	מוצאת	
[Tamar]	ve·hee	והיא	
sent	sha·le·chah	שלחה	
to her	el	אל	
father-in-law :	cha·mee·ha	חמיה	
a message	le·mor	לאמר	
	le·eesh	לאיש	
by the man to whom	a·sher	אשר	
these items	el·leh	אלה	
belong ”	lo	לו	
“ I am	a·no·khee	אנכי	

pregnant	ha·rah	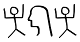	
And she added	vat·to·mer	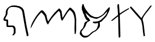	
examine them	hak·ker	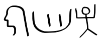	
“ Please	na	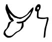	
Whose	le·mee	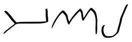	
seal	ha·cho·te·met	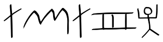	
and cord	ve·hap·pe·tee·leem	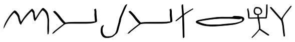	
and staff	ve·ham·mat·teh	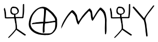	
are these ? ”	ha·el·leh	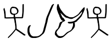	
recognized [the items]	vay·yak·ker	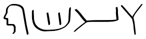	Genesis 38:26
Judah	ye·hu·dah	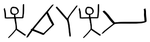	
and said	vay·yo·mer	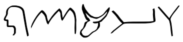	
“ She is more righteous	tsa·de·qah	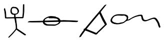	
than I	mim·men·nee	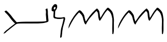	
since	kee	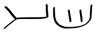	
	al	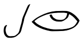	
	ken	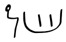	
I did not	lo	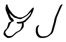	
give her	ne·tat·tee·ha	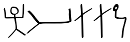	
Shelah ”	le·she·lah	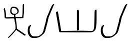	
to my son	ve·nee	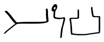	
And he did not	ve·lo	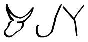	
again	ya·saph	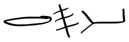	
	o·wd	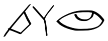	
have relations with her	le·daʿ·tah	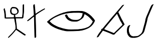	
came	vay·hee	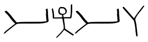	Genesis 38:27

When the time	be·et	בעת	
for [Tamar] to give birth	lid·tah	לדתה	
there	ve·hin·neh	והנה	
were twins	te·o·w·meem	תאומים	
in her womb	be·vit·nah	בבטנה	
And	vay·hee	ויהי	Genesis 38:28
as she was giving birth	ve·lid·tah	בלדתה	
one of them put out	vay·yit·ten	ויתן	
his hand	yad	יד	
took	vat·tiq·qach	ותקח	
so the midwife	ham·yal·le·det	המילדת	
and tied [it]	vat·tiq·shor	ותקשר	
around	al	על	
his wrist	ya·do	ידו	
a scarlet thread	sha·nee	שני	
she announced	le·mor	לאמר	
“ This	zeh	זה	
one came out	ya·tsa	יצא	
first ”	ri·sho·nah	ראשנה	
-	vay·hee	ויהי	Genesis 38:29
back	ke·me·sheev	כמשיב	
But when he pulled his hand	ya·do	ידו	
	ve·hin·neh	והנה	
came out	ya·tsa	יצא	
and his brother	a·chee	אחיו	
she said	vat·to·mer	ותאמר	

	mah	𐤌𐤄	
“ You have broken out first	pa·rats·ta	𐤐𐤓𐤑𐤕	
	a·le·kha	𐤏𐤋𐤉𐤊	
! ”	pa·rets	𐤐𐤓𐤑	
So he was named	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	
	she·mo	𐤔𐤌𐤅	
Perez	pa·rets	𐤐𐤓𐤑	
Then	ve·a·char	𐤅𐤀𐤇𐤓	Genesis 38:30
came out	ya·tsa	𐤉𐤑𐤀	
his brother	a·chee	𐤀𐤇𐤉𐤅	
with	a·sher	𐤀𐤔𐤓	
around	al	𐤏𐤋	
his wrist	ya·do	𐤉𐤃𐤅	
the scarlet thread	hash·sha·nee	𐤄𐤔𐤍𐤉	
and he was named	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	
	she·mo	𐤔𐤌𐤅	
Zerah	za·rach	𐤆𐤓𐤇𐤎	
Meanwhile, Joseph	ve·yo·w·seph	𐤅𐤉𐤅𐤎𐤐	Genesis 39:1
had been taken down	hu·rad	𐤄𐤅𐤓𐤃	
to Egypt	mits·ra·ye·mah	𐤌𐤑𐤓𐤉𐤌𐤄	
bought him	vay·yiq·ne·hu	𐤅𐤉𐤒𐤍𐤄𐤅	
named Potiphar	po·w·tee·phar	𐤐𐤅𐤈𐤉𐤐𐤓	
an officer	se·rees	𐤎𐤓𐤉𐤎	
of Pharaoh	par·oh	𐤐𐤓𐤏𐤄	
and captain	sar	𐤔𐤓	
of the guard	hat·tab·ba·cheem	𐤄𐤈𐤁𐤇𐤉𐤌	
	eesh	𐤀𐤉𐤔	

where an Egyptian	mits·ree		
from	mee·yad	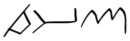	
the Ishmaelites	hay·yish·me·e·leem		
who	a·sher		
had taken him	ho·w·ri·du·hu		
there	sham·mah		
was	vay·hee	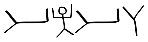	Genesis 39:2
And the LORD	YHVH		
with	et		
Joseph	yo·w·seph		
and he became	vay·hee	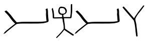	
man	eesh	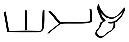	
a successful	mats·lee·ach	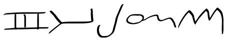	
serving	vay·hee	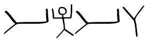	
in the household	be·vet	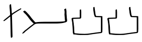	
master	a·do·naw	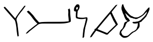	
of his Egyptian	ham·mits·ree		
saw	vay·yar	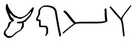	Genesis 39:3
When his master	a·do·naw	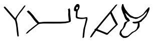	
that	kee	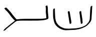	
the LORD	YHVH		
[was] with him	it·to		
in all	ve·khol		
-	a·sher		
he	hu		
did	o·seh		
[and]	YHVH		

made him prosper	mats·lee·ach	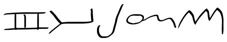	
	be·ya·do	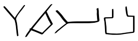	
found	vay·yim·tsa	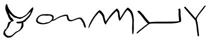	Genesis 39:4
Joseph	yo·w·seph	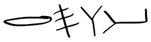	
favor	chen	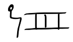	
in his sight	be·e·naw	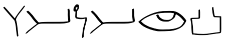	
and became his personal attendant	vay·sha·ret	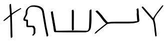	
-	o·to	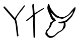	
Potiphar put him	vay·yaph·qi·de·hu	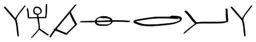	
in charge of	al	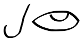	
his household	be·to	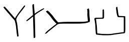	
with everything	ve·khal	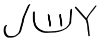	
he owned	yesh	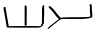	
	lo	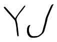	
and entrusted	na·tan	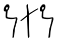	
him	be·ya·do	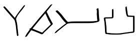	
	vay·hee	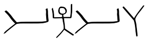	Genesis 39:5
From the time	me·az	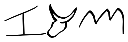	
that he put [Joseph] in charge	hiph·qeed	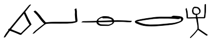	
-	o·to	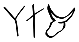	
of his household	be·ve·to	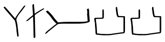	
and	ve·al	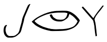	
all	kal	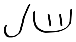	
-	a·sher	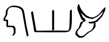	
he owned	yesh	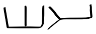	
-	lo	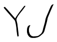	
blessed	vay·va·rekh	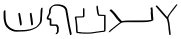	

the LORD	YHVH	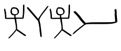	
-	et		
household	bet	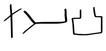	
the Egyptian’s	ham·mits·ree		
on account of	big·lal		
[him]	yo·w·seph		
	vay·hee	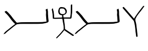	
blessing	bir·kat		
The LORD’s	YHVH		
[was] on everything	be·khal	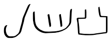	
-	a·sher	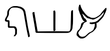	
he owned	yesh	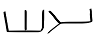	
	lo		
both in his house	bab·ba·yit	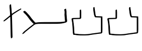	
and in his field	u·vas·sa·deh		
So [Potiphar] left	vay·ya·a·zov		Genesis 39:6
all	kal	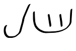	
that	a·sher	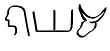	
he owned	lo		
care	be·yad	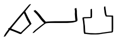	
in Joseph’s	yo·w·seph		
he did not	ve·lo		
concern himself	ya·da		
	it·to		
with anything	me·u·mah		
except	kee	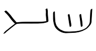	
	im		

the food	hal·le·chem	הלחם	
-	a·sher	אשר	
he	hu	הוא	
ate	o·w·khel	אוכל	
was	vay·hee	ויהי	
Now Joseph	yo·w·seph	יוסף	
well-built	ye·pheh	יפה	
	to·ar	תאר	
and handsome	vee·pheh	ויפה	
	mar·eh	מראה	
and	vay·hee	ויהי	Genesis 39:7
after some time	a·char	אחר	
	had·de·va·reem	הדברים	
	ha·el·leh	האלה	
cast	vat·tis·sa	ותשא	
wife	e·shet	אשת	
his master's	a·do·naw	אדניו	
-	et	את	
her eyes	e·ne·ha	עיניה	
upon	el	אל	
Joseph	yo·w·seph	יוסף	
and said	vat·to·mer	ותאמר	
" Sleep	shikh·vah	שכבה	
with me "	im·mee	עמי	
But he refused	vay·ma·en	וימאן	Genesis 39:8
he said	vay·yo·mer	ויאמר	
to	el	אל	

wife	e·shet	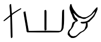	
his master’s	a·do·naw	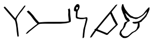	
“ Look ”	hen		
my master	a·do·nee		
does not	lo		
concern himself	ya·da	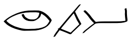	
“ with me here	it·tee	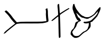	
with anything	mah		
in his house	bab·ba·yit	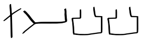	
everything	ve·khol		
-	a·sher		
he owns	yesh	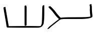	
to	lo		
and he has entrusted	na·tan	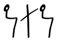	
my care	be·ya·dee	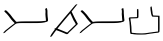	
No	e·nen·nu	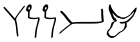	Genesis 39:9
is greater	ga·do·wl		
house	bab·ba·yit	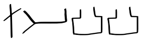	
one in this	haz·zeh		
than I am	mim·men·nee		
nothing	ve·lo		
He has withheld	cha·sakh		
from me	mim·men·nee		
	me·u·mah		
except	kee	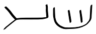	
you	im		
-	o·w·takh		

because	ba·a·sher		
you	at		
are his wife	ish·to		
So how	ve·ekh	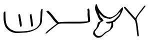	
could I do	e·e·seh		
evil	ha·ra·ah		
a great	hag·ge·do·lah		
such	haz·zot		
and sin	ve·cha·ta·tee		
against God ? ”	le·lo·heem		
Although	vay·hee	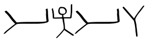	Genesis 39:10
[Potiphar’s wife] spoke	ke·dab·be·rah	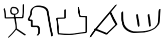	
to	el		
Joseph	yo·w·seph		
day	yo·wm		
after day	yo·wm		
he refused	ve·lo		
	sha·ma		
	e·le·ha	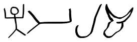	
to go to bed	lish·kav	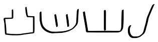	
with her	ets·lah		
[or even] be	lih·yo·wt	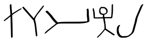	
near her	im·mah		
however	vay·hee	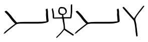	Genesis 39:11
One day	ke·hay·yo·wm	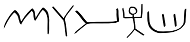	
	haz·zeh		
[Joseph] went	vay·ya·vo	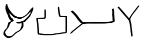	

into the house	hab·bay·tah	הביתה	
to attend to	la·a·so·wt	לעשות	
his work	me·lakh·to	מלאכתו	
and not	ve·en	ואין	
a single	eesh	איש	
servant	me·an·she	מאנשי	
household	hab·ba·yit	הבית	
[was]	sham	שם	
inside	bab·ba·yit	בבית	
She grabbed [Joseph]	vat·tit·pe·se·hu	ותתפשהו	Genesis 39:12
by his cloak	be·vig·do	בבגדו	
and said	le·mor	לאמר	
“ Sleep	shikh·vah	שכבה	
with me ! ”	im·mee	עמי	
But leaving	vay·ya·a·zov	ויעזב	
his cloak	big·do	בגדו	
in her hand	be·ya·dah	בידה	
he escaped	vay·ya·nas	וינס	
and ran	vay·ye·tse	ויצא	
outside	ha·chu·tsah	החוצה	
-	vay·hee	ויהי	Genesis 39:13
When she saw	kir·o·w·tah	כראותה	
that	kee	כי	
he had left	a·zav	עזב	
his cloak	big·do	בגדו	
in her hand	be·ya·dah	בידה	
and had run	vay·ya·nas	וינס	

out [of the house]	ha·chu·tsah	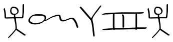	
she called	vat·tiq·ra	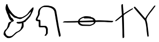	Genesis 39:14
servants	le·an·she	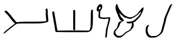	
her household	ve·tah	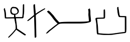	
she said	vat·to·mer		
	la·hem		
-	le·mor	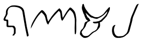	
“ Look ”	re·u		
has been brought	he·vee	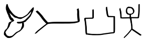	
to us	la·nu	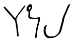	
	eesh	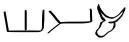	
“ this Hebrew	iv·ree		
to make sport	le·tsa·cheq		
of us	ba·nu	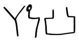	
He came	ba		
to me	e·lay	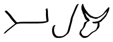	
so he could sleep	lish·kav	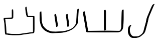	
with me	im·mee		
but I screamed	va·eq·ra	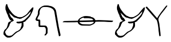	
as loud	be·qo·wl	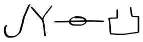	
as I could	ga·do·wl		
-	vay·hee	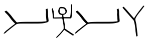	Genesis 39:15
When he heard me	khe·sha·me·o	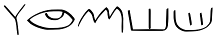	
	kee	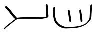	
scream for help	ha·ree·mo·tee		
	qo·w·lee		
	va·eq·ra	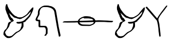	

he left	vay·ya·a·zov	𐤅𐤉𐤏𐤆𐤁	
his cloak	big·do	𐤁𐤂𐤃𐤅	
beside me	ets·lee	𐤀𐤑𐤋𐤉	
and ran	vay·ya·nas	𐤅𐤉𐤍𐤎	
	vay·ye·tse	𐤅𐤉𐤑𐤀	
out [of the house] ”	ha·chu·tsah	𐤄𐤇𐤅𐤑𐤄	
So [Potiphar’s wife] kept	vat·tan·nach	𐤅𐤕𐤍𐤇	Genesis 39:16
Joseph’s cloak	big·do	𐤁𐤂𐤃𐤅	
beside her	ets·lah	𐤀𐤑𐤋𐤄	
until	ad	𐤏𐤃	
came	bo·w	𐤁𐤅𐤀	
his master	a·do·naw	𐤀𐤃𐤍𐤉𐤅	
	el	𐤀𐤋	
home	be·to	𐤁𐤉𐤕𐤅	
Then she told him	vat·te·dab·ber	𐤅𐤕𐤃𐤁𐤓	Genesis 39:17
	e·law	𐤀𐤋𐤉𐤅	
story :	kad·de·va·reem	𐤊𐤃𐤁𐤓𐤉𐤌	
the same	ha·el·leh	𐤄𐤀𐤋𐤄	
	le·mor	𐤋𐤀𐤌𐤓	
you brought	ba	𐤁𐤀	
us	e·lay	𐤀𐤋𐤉	
slave	ha·e·ved	𐤄𐤏𐤁𐤃	
“ The Hebrew	ha·iv·ree	𐤄𐤏𐤁𐤓𐤉	
-	a·sher	𐤀𐤔𐤓	
came	he·ve·ta	𐤄𐤁𐤀𐤕	
to me	la·nu	𐤋𐤍𐤅	
to make sport	le·tsa·cheq	𐤋𐤑𐤇𐤒	

of me	bee	𐤁𐤉	
-	vay·hee	𐤅𐤉𐤄𐤉	Genesis 39:18
but when I screamed for help	ka·ha·ree·mee	𐤊𐤄𐤓𐤉𐤌𐤉	
	qo·w·lee	𐤒𐤅𐤋𐤉	
	va·eq·ra	𐤅𐤀𐤒𐤓𐤀	
he left	vay·ya·a·zov	𐤅𐤉𐤏𐤆𐤁	
his cloak	big·do	𐤁𐤂𐤃𐤅	
beside me	ets·lee	𐤀𐤑𐤋𐤉	
and ran	vay·ya·nas	𐤅𐤉𐤍𐤎	
out [of the house] ”	ha·chu·tsah	𐤄𐤇𐤅𐤑𐤄	
When	vay·hee	𐤅𐤉𐤄𐤉	Genesis 39:19
heard	khish·mo·a	𐤊𐤔𐤌𐤏	
his master	a·do·naw	𐤀𐤃𐤍𐤉𐤅	
-	et	𐤀𐤕	
the story	div·re	𐤃𐤁𐤓𐤉	
his wife	ish·to	𐤀𐤔𐤕𐤅	
-	a·sher	𐤀𐤔𐤓	
told	dib·be·rah	𐤃𐤁𐤓𐤄	
him	e·law	𐤀𐤋𐤉𐤅	
saying	le·mor	𐤋𐤀𐤌𐤓	
is what	kad·de·va·reem	𐤊𐤃𐤁𐤓𐤉𐤌	
“ This	ha·el·leh	𐤄𐤀𐤋𐤄	
did	ʿa·sah	𐤏𐤔𐤄	
to me ”	lee	𐤋𐤉	
your slave	av·de·kha	𐤏𐤁𐤃𐤊	
he burned	vay·yi·char	𐤅𐤉𐤇𐤓	
with anger	ap·po	𐤀𐤐𐤅	

took	vay·yiq·qach	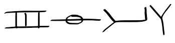	Genesis 39:20
master	a·do·ne		
So Joseph’s	yo·w·seph		
him	o·to		
and had him thrown	vay·yit·te·ne·hu	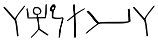	
into	el		
the prison	bet	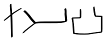	
	has·so·har		
where	me·qo·wm	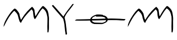	
-	a·sher		
were confined	ʾa·su·rē		
the king’s	ham·me·lekh		
prisoners	a·su·reem		
While [Joseph] was	vay·hee	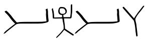	
there	sham	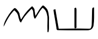	
in the prison	be·vet	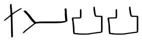	
	has·so·har		
was	vay·hee	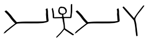	Genesis 39:21
the LORD	YHVH		
with	et		
[him]	yo·w·seph		
and extended	vay·yet	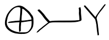	
to him	e·law	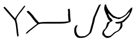	
kindness	cha·sed		
granting him	vay·yit·ten	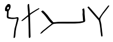	
favor	chin·no	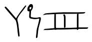	
in the eyes	be·e·ne	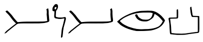	

warden	sar		
of the prison	bet	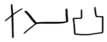	
	has·so·har		
put	vay·yit·ten	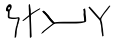	Genesis 39:22
And the warden	sar		
	bet	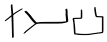	
	has·so·har		
care	be·yad	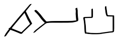	
under Joseph’s	yo·w·seph		
-	et		
all	kal		
the prisoners	ha·a·see·rim	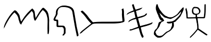	
	a·sher		
in	be·vet	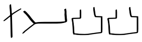	
the prison	has·so·har		
-	ve·et		
for all	kal	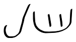	
that	a·sher		
responsible	o·seem	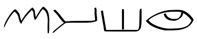	
-	sham	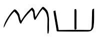	
so that he	hu		
was	ha·yah	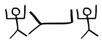	
was done	o·seh		
did not	en		Genesis 39:23
The warden	sar	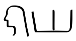	
	bet	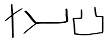	
	has·so·har		

concern himself	ro·eh		
-	et		
with anything	kal		
	me·u·mah		
under Joseph's care	be·ya·do	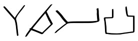	
because	ba·a·sher		
the LORD	YHVH		
was with [Joseph]	it·to		
in whatever	va·a·sher		
he	hu		
did	o·seh		
-	YHVH		
and gave him success	mats·lee·ach	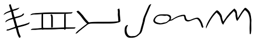	
-	vay·hee	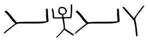	Genesis 40:1
Some time later	a·char	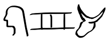	
	had·de·va·reem	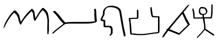	
	ha·el·leh		
offended	cha·te·u		
cupbearer	mash·qeh	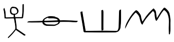	
the king's	me·lekh	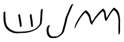	
-	mits·ra·yim		
and baker	ve·ha·o·pheh		
their master	la·a·do·ne·hem		
the king	le·me·lekh		
of Egypt	mits·ra·yim		
was angry	vay·yiq·tsoph	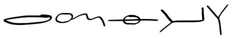	Genesis 40:2
Pharaoh	par·oh		

with	al		
his two	she·ne	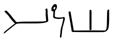	
officers	sa·ree·saw	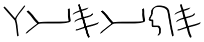	
	al		
the chief	sar		
cupbearer	ham·mash·qeem	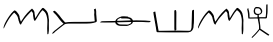	
	ve·al		
and the chief	sar		
baker	ha·o·w·pheem		
and imprisoned them	vay·yit·ten	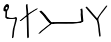	Genesis 40:3
-	o·tam		
-	be·mish·mar		
in the house	bet	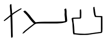	
of the captain	sar		
of the guard	ha·tab·ba·chīm	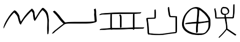	
	el		
the same prison	bet	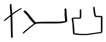	
	has·so·har		
	me·qo·wm	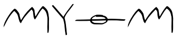	
where	a·sher		
Joseph	yo·w·seph		
was confined	a·sur		
	sham		
assigned	vay·yiph·qod		Genesis 40:4
The captain	sar		
of the guard	hat·tab·ba·cheem	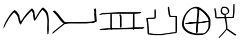	
-	et		

to Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
them	it·tam	𐤀𐤕𐤌	
and he became their personal attendant	vay·sha·ret	𐤅𐤉𐤔𐤓𐤕	
-	o·tam	𐤀𐤕𐤌	
After they had been	vay·yih·yu	𐤅𐤉𐤄𐤉𐤅	
for some time	ya·meem	𐤉𐤌𐤉𐤌	
in custody	be·mish·mar	𐤁𐤌𐤔𐤌𐤓	
had a dream	vay·ya·chal·mu	𐤅𐤉𐤇𐤋𐤌𐤅	Genesis 40:5
	cha·lo·wm	𐤇𐤋𐤅𐤌	
both	she·ne·hem	𐤔𐤍𐤉𐤄𐤌	
of these men —	eesh	𐤀𐤉𐤔	
	cha·lo·mo	𐤇𐤋𐤌𐤅	
night	be·lay·lah	𐤁𐤋𐤉𐤋𐤄	
on the same	e·chad	𐤀𐤇𐤃	
	eesh	𐤀𐤉𐤔	
had its own meaning	ke·phit·ro·wn	𐤊𐤐𐤕𐤓𐤅𐤍	
and each dream	cha·lo·mo	𐤇𐤋𐤌𐤅	
cupbearer	ham·mash·qeh	𐤄𐤌𐤔𐤒𐤄	
and baker	ve·ha·o·pheh	𐤅𐤄𐤀𐤐𐤄	
who	a·sher	𐤀𐤔𐤓	
king’s	le·me·lekh	𐤋𐤌𐤋𐤊	
the Egyptian	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
were being held	a·su·reem	𐤀𐤎𐤅𐤓𐤉𐤌	
in the prison	be·vet	𐤁𐤁𐤉𐤕	
—	has·so·har	𐤄𐤎𐤄𐤓	
came	vay·ya·vo	𐤅𐤉𐤁𐤀	Genesis 40:6

to them	a·le·hem	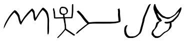	
When Joseph	yo·w·seph	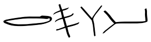	
in the morning	bab·bo·qer	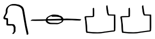	
he saw	vay·yar	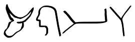	
-	o·tam	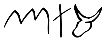	
-	ve·hin·nam	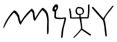	
that they were distraught	zo·a·pheem	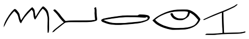	
So he asked	vay·yish·al	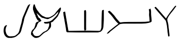	Genesis 40:7
-	et	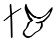	
the officials	se·ree·se	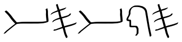	
of Pharaoh	phar·oh	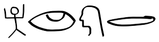	
who	a·sher	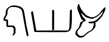	
with him	it·to	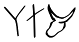	
were in custody	ve·mish·mar	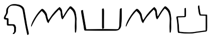	
house	bet	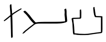	
in his master’s	a·do·naw	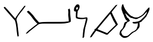	
	le·mor	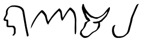	
“ Why	mad·du·a	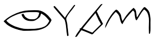	
are your faces	pe·ne·khem	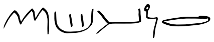	
so downcast	ra·eem	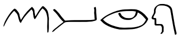	
today ? ”	hay·yo·wm	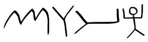	
they replied	vay·yo·me·ru	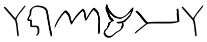	Genesis 40:8
	e·law	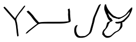	
“ We both had dreams	cha·lo·wm	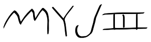	
”	cha·lam·nu	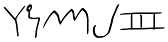	
to interpret them ”	u·pho·ter	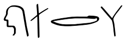	
“ but there is no one	en	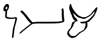	

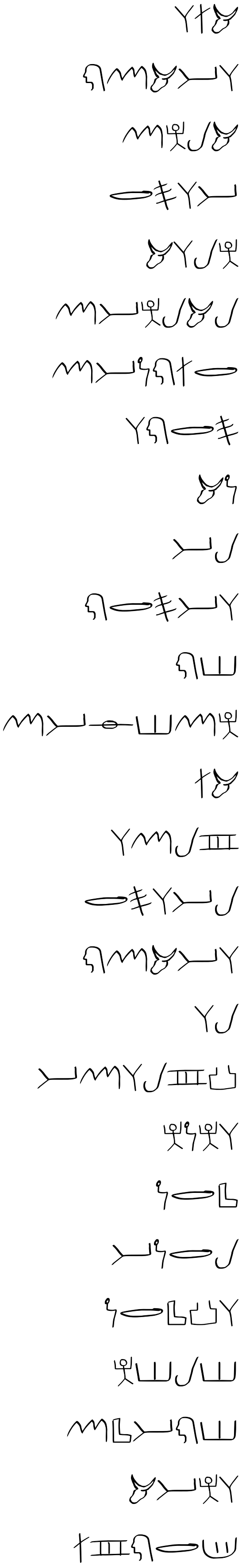

-	o·to	
said	vay·yo·mer	
to them	a·le·hem	
Then Joseph	yo·w·seph	
“ Don’t	ha·lo·w	
belong to God ?	le·lo·heem	
interpretations	pit·ro·neem	
Tell me your dreams	sap·pe·ru	
	na	
”	lee	
told	vay·sap·per	Genesis 40:9
So the chief	sar	
cupbearer	ham·mash·qeem	
-	et	
his dream	cha·lo·mo	
Joseph	le·yo·w·seph	
	vay·yo·mer	
:	lo	
“ In my dream	ba·cha·lo·w·mee	
there	ve·hin·neh	
was a vine	ge·phen	
before me	le·pha·nay	
and on the vine	u·vag·ge·phen	Genesis 40:10
were three	she·lo·shah	
branches	sa·ree·gim	
As it	ve·hee	
budded	khe·pho·ra·chat	

opened	a·le·tah	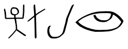	
its blossoms	nits·tsah		
ripened	hiv·shee·lu	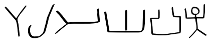	
and its clusters	ash·ke·lo·te·ha	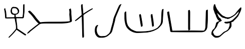	
into grapes	a·na·veem	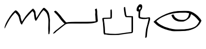	
cup	ve·kho·ws		Genesis 40:11
Pharaoh’s	par·oh		
was in my hand	be·ya·dee	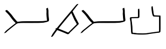	
and I took	va·eq·qach	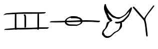	
-	et		
the grapes	ha·a·na·veem	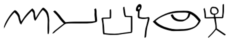	
squeezed	va·es·chat		
them	o·tam		
into	el		
cup	ko·ws		
[his]	par·oh		
and placed	va·et·ten		
-	et		
the cup	hak·ko·ws		
in	al		
hand ”	kaph	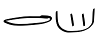	
[his]	par·oh		
replied	vay·yo·mer		Genesis 40:12
	lo		
Joseph	yo·w·seph		
“ This [is]	zeh		
the interpretation :	pit·ro·no	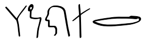	

The three	she·lo·shet	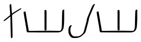	
branches	has·sa·ri·geem		
are three	she·lo·shet	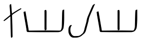	
days	ya·meem	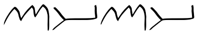	
	hem	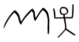	
Within	be·o·wd		Genesis 40:13
three	she·lo·shet	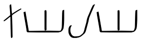	
days	ya·meem	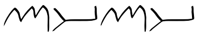	
will lift up	yis·sa	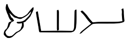	
Pharaoh	phar·oh		
-	et		
your head	ro·she·kha	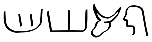	
and restore	va·ha·shee·ve·kha	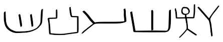	
your	al		
position	kan·ne·kha	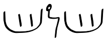	
You will put	ve·na·ta·ta	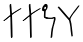	
cup	kho·ws		
Pharaoh’s	par·oh		
in his hand	be·ya·do	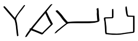	
just as	kam·mish·pat		
you did	ha·ri·sho·wn		
when	a·sher		
you were	ha·yee·ta	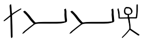	
his cupbearer	mash·qe·hu	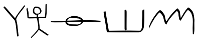	
But	kee	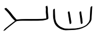	Genesis 40:14
	im		
remember	ze·khar·ta·nee	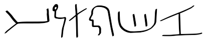	

me	it·te·kha	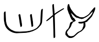	
when	ka·a·sher	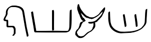	
it goes well	yee·tav	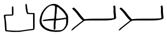	
for you	lakh	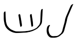	
and show	ve·a·see·ta	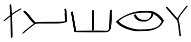	
please	na	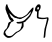	
me	im·ma·dee	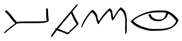	
kindness	cha·sed	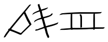	
by mentioning me	ve·hiz·kar·ta·nee	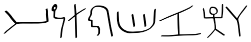	
to	el	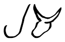	
Pharaoh	par·oh	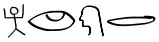	
that he might bring me out	ve·ho·w·tse·ta·nee	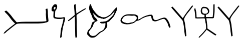	
of	min	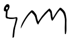	
prison	hab·ba·yit	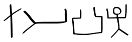	
this	haz·zeh	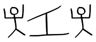	
For	kee	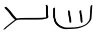	Genesis 40:15
I was kidnapped	gun·nov	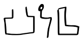	
	gun·nav·tee	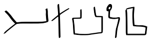	
from the land	me·e·rets	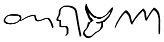	
of the Hebrews	ha·iv·reem	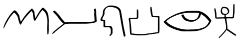	
and even	ve·gam	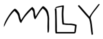	
here	poh	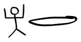	
nothing	lo	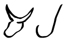	
I have done	a·see·tee	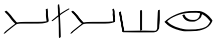	
	me·u·mah	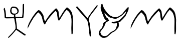	
for which	kee	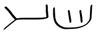	
they should have put	sa·mu	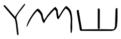	

me	o·tee	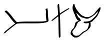	
in this dungeon ”	bab·bo·wr		
saw	vay·yar	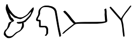	Genesis 40:16
When the chief	sar	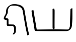	
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that	kee	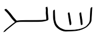	
was favorable	to·wv		
the interpretation	pa·tar		
he said	vay·yo·mer		
to	el		
Joseph	yo·w·seph		
too	aph		
“ I	a·nee	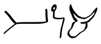	
had a dream :	ba·cha·lo·w·mee		
There were	ve·hin·neh		
three	she·lo·shah	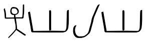	
baskets	sal·le	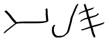	
of white bread	cho·ree	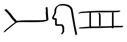	
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my head	ro·shee	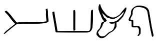	
basket	u·vas·sal		Genesis 40:17
In the top	ha·el·yo·wn	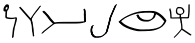	
were all sorts of	mik·kol		
goods	ma·a·khal		
for Pharaoh	par·oh		
	ma·a·seh		
baked	o·pheh		

but the birds	ve·ha·o·wph	𐤅𐤄𐤏𐤅𐤐	
were eating	o·khel	𐤀𐤊𐤋	
them	o·tam	𐤀𐤕𐤌	
out of	min	𐤌𐤍	
the basket	has·sal	𐤄𐤎𐤋	
on	me·al	𐤌𐤏𐤋	
my head ”	ro·shee	𐤓𐤀𐤔𐤉	
replied	vay·ya·an	𐤅𐤉𐤏𐤍	Genesis 40:18
Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ This	zeh	𐤆𐤄	
is the interpretation :	pit·ro·no	𐤐𐤕𐤓𐤍𐤅	
The three	she·lo·shet	𐤔𐤋𐤔𐤕	
baskets	has·sal·leem	𐤄𐤎𐤋𐤉𐤌	
are three	she·lo·shet	𐤔𐤋𐤔𐤕	
days	ya·meem	𐤉𐤌𐤉𐤌	
	hem	𐤄𐤌	
Within	be·o·wd	𐤁𐤏𐤅𐤃	Genesis 40:19
three	she·lo·shet	𐤔𐤋𐤔𐤕	
days	ya·meem	𐤉𐤌𐤉𐤌	
will lift off	yis·sa	𐤉𐤔𐤀	
Pharaoh	phar·oh	𐤐𐤓𐤏𐤄	
-	et	𐤀𐤕	
your head	ro·she·kha	𐤓𐤀𐤔𐤊	
	me·a·le·kha	𐤌𐤏𐤋𐤉𐤊	
and hang	ve·ta·lah	𐤅𐤕𐤋𐤄	
you	o·wt·kha	𐤀𐤅𐤕𐤊	

on	al	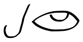	
a tree	ets	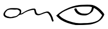	
will eat	ve·a·khal	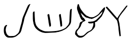	
Then the birds	ha·o·wph	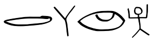	
-	et	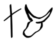	
the flesh	be·sa·re·kha	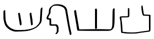	
of your body ”	me·a·le·kha	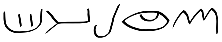	
-	vay·hee	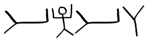	Genesis 40:20
day	bay·yo·wm	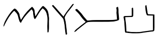	
On the third	hash·she·lee·shee	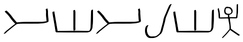	
birthday	yo·wm	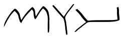	
	hul·le·det	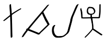	
-	et	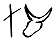	
which was Pharaoh’s	par·oh	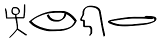	
he held	vay·ya·as	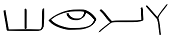	
a feast	mish·teh	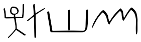	
for all	le·khal	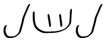	
his officials	a·va·daw	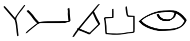	
he lifted up	vay·yis·sa	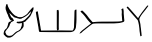	
-	et	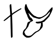	
the heads	rosh	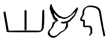	
of the chief	sar	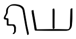	
cupbearer	ham·mash·qeem	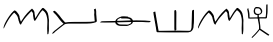	
-	ve·et	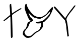	
-	rosh	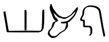	
and the chief	sar	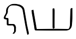	
baker	ha·o·pheem	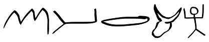	

and in	be·to·wkh		
[their presence]	a·va·daw		
Pharaoh restored	vay·ya·shev	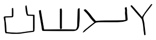	Genesis 40:21
-	et		
the chief	sar		
cupbearer	ham·mash·qeem	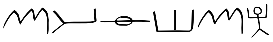	
to	al		
his position	mash·qe·hu	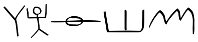	
so that he once again placed	vay·yit·ten	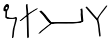	
the cup	hak·ko·ws		
in	al		
hand	kaph		
Pharaoh’s	par·oh		
But	ve·et		Genesis 40:22
the chief	sar		
baker	ha·o·pheem		
Pharaoh hanged	ta·lah	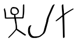	
just as	ka·a·sher		
had described	pa·tar		
to them {in his interpretation}	la·hem		
Joseph	yo·w·seph		
however, did not	ve·lo		Genesis 40:23
remember	za·khar	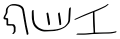	
The chief	sar		
cupbearer	ham·mash·qeem	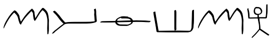	
-	et		
Joseph	yo·w·seph		

he forgot all about him	vay·yish·ka·che·hu	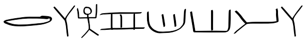	
After	vay·hee	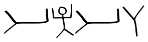	Genesis 41:1
had passed	miq·qets	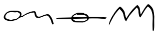	
two full years	she·na·ta·yim	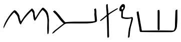	
	ya·meem	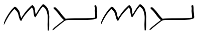	
Pharaoh	u·phar·oh		
had a dream :	cho·lem	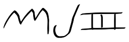	
	ve·hin·neh		
He was standing	o·med	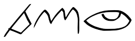	
beside	al		
the Nile	hay·or	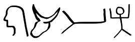	
-	ve·hin·neh		Genesis 41:2
from	min		
the river	hay·or	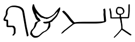	
came up	o·lot		
when seven	she·va		
cows	pa·ro·wt		
sleek	ye·pho·wt		
	mar·eh		
and well-fed	u·ve·ree·ot	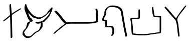	
	ba·sar		
and began to graze	vat·tir·e·nah		
among the reeds	ba·a·chu		
-	ve·hin·neh		Genesis 41:3
seven	she·va		
cows	pa·ro·wt		
other	a·che·ro·wt	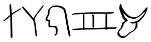	

came up	o·lo·wt	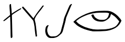	
After them	a·cha·re·hen	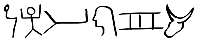	
from	min		
the Nile	hay·or	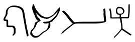	
sickly	ra·o·wt		
	mar·eh		
and thin	ve·daq·qo·wt	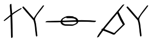	
	ba·sar		
and stood	vat·ta·a·mo·de·nah		
beside	e·tsel		
the [well-fed] cows	hap·pa·ro·wt		
on	al		
the bank	se·phat		
of the river	hay·or	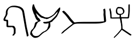	
devoured	vat·to·khal·nah		Genesis 41:4
And the cows	hap·pa·ro·wt	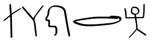	
[that were] sickly	ra·o·wt		
	ham·mar·eh		
and thin	ve·daq·qot	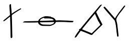	
	hab·ba·sar	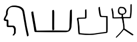	
-	et		
the seven	she·va		
cows	hap·pa·ro·wt		
sleek	ye·phot	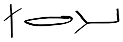	
	ham·mar·eh		
well-fed	ve·hab·be·ree·ot		
woke up	vay·yee·qats	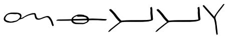	

Then Pharaoh	par·oh		
but he fell back asleep	vay·yee·shan	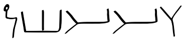	Genesis 41:5
and dreamed	vay·ya·cha·lom	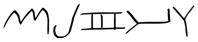	
a second time :	she·neet	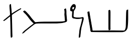	
	ve·hin·neh		
Seven	she·va		
heads of grain	shib·bo·leem	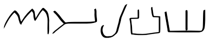	
came up	o·lo·wt	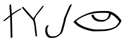	
stalk	be·qa·neh	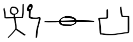	
on one	e·chad	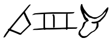	
plump	be·ree·o·wt	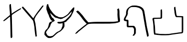	
and ripe	ve·to·vo·wt		
-	ve·hin·neh		Genesis 41:6
seven other	she·va		
heads of grain	shib·bo·leem	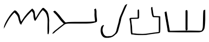	
thin	daq·qo·wt	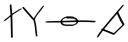	
and scorched	u·she·du·phot		
by the east wind	qa·deem	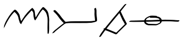	
sprouted	tso·me·cho·wt		
After them	a·cha·re·hen	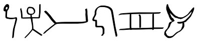	
swallowed up	vat·tiv·la·nah		Genesis 41:7
heads of grain	hash·shib·bo·leem	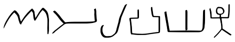	
And the thin	had·daq·qo·wt	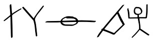	
-	et		
the seven	she·va		
ones	hash·shib·bo·leem	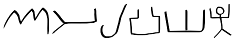	
plump	hab·be·ree·o·wt	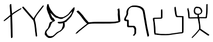	

ripe	ve·ham·me·le·o·wt	
awoke	vay·yee·qats	
Then Pharaoh	par·oh	
and realized	ve·hin·neh	
it was a dream	cha·lo·wm	
	vay·hee	Genesis 41:8
In the morning	vab·bo·qer	
was troubled	vat·tip·pa·em	
his spirit	ru·cho	
so he summoned	vay·yish·lach	
	vay·yiq·ra	
-	et	
all	kal	
the magicians	char·tum·me	
of Egypt	mits·ra·yim	
-	ve·et	
and	kal	
wise men	cha·kha·me·ha	
told	vay·sap·per	
Pharaoh	par·oh	
them	la·hem	
-	et	
his dreams	cha·lo·mo	
but no one	ve·en	
could interpret	po·w·ter	
them	o·w·tam	
for him	le·phar·oh	

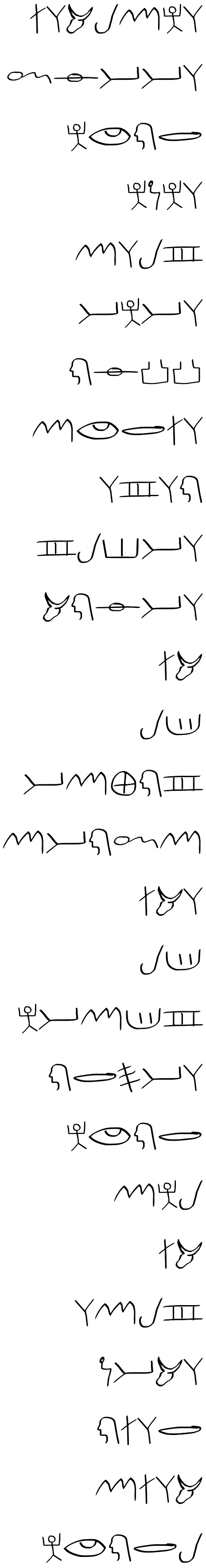

said	vay·dab·ber		Genesis 41:9
Then the chief	sar		
cupbearer	ham·mash·qeem	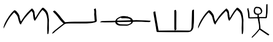	
to	et		
Pharaoh	par·oh		
	le·mor	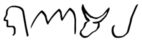	
-	et		
my failures	cha·ta·ay		
I	a·nee	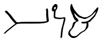	
recall	maz·keer	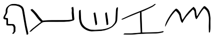	
“ Today	hay·yo·wm	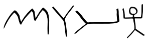	
Pharaoh	par·oh		Genesis 41:10
was once angry	qa·tsaph		
with	al		
his servants	a·va·daw	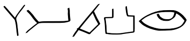	
and he put	vay·yit·ten	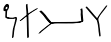	
-	o·tee	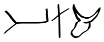	
in the custody	be·mish·mar		
	bet	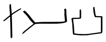	
the chief	sar		
of the guard	hat·tab·ba·cheem	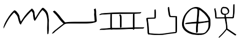	
me	o·tee	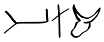	
and	ve·et		
of the captain	sar		
baker	ha·o·pheem		
had dreams	van·na·chal·mah	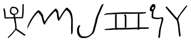	Genesis 41:11
	cha·lo·wm		

night	be·lay·lah	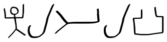	
One	e·chad	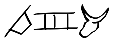	
and I	a·nee	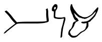	
both [the chief baker]	va·hu		
[and] each	eesh	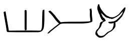	
had its own meaning	ke·phit·ro·wn		
dream	cha·lo·mo	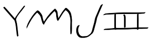	
	cha·la·me·nu	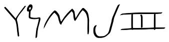	
was there	ve·sham	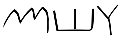	Genesis 41:12
with us	it·ta·nu		
Now a young	na·ar		
Hebrew	iv·ree	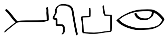	
a servant	e·ved	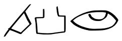	
of the captain	le·sar		
of the guard	hat·tab·ba·cheem	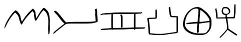	
We told him	van·ne·sap·per		
[our dreams]	lo		
and he interpreted	vay·yiph·tar	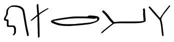	
for	la·nu	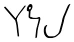	
us	et		
[them]	cha·lo·mo·te·nu		
individually	eesh	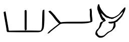	
	ka·cha·lo·mo	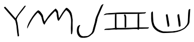	
	pa·tar		
And it happened	vay·hee	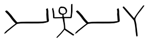	Genesis 41:13
just as	ka·a·sher		
he had interpreted :	pa·tar		

to us	la·nu	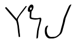	
	ken	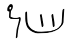	
	ha·yah	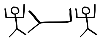	
-	o·tee	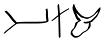	
I was restored	he·sheev	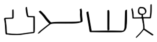	
to	al	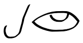	
my position	kan·nee	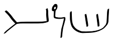	
-	ve·o·to	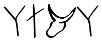	
and the other man was hanged ”	ta·lah	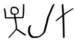	
sent for	vay·yish·lach	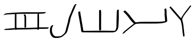	Genesis 41:14
So Pharaoh	par·oh	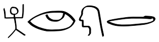	
	vay·yiq·ra	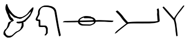	
-	et	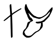	
Joseph	yo·w·seph	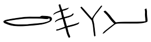	
who was quickly brought	vay·ree·tsu·hu	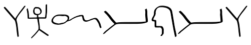	
out of	min	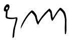	
the dungeon	hab·bo·wr	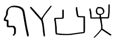	
After he had shaved	vay·gal·lach	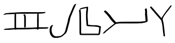	
and changed	vay·chal·leph	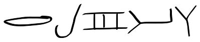	
his clothes	sim·lo·taw	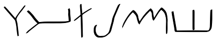	
he went in	vay·ya·vo	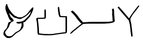	
before	el	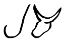	
Pharaoh	par·oh	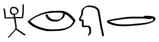	
said	vay·yo·mer	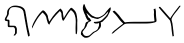	Genesis 41:15
Pharaoh	par·oh	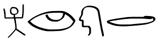	
to	el	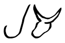	
Joseph	yo·w·seph	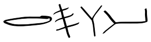	

“ I had a dream	cha·lo·wm	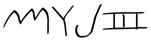	
	cha·lam·tee		
one can interpret it	u·pho·ter		
and no	en	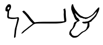	
-	o·to		
But I	va·a·nee		
have heard	sha·ma·tee		
of you	a·le·kha	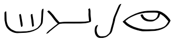	
it said	le·mor		
that when you hear	tish·ma		
a dream	cha·lo·wm	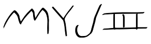	
you can interpret it	liph·tor		
- ”	o·to		
replied	vay·ya·an	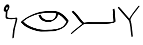	Genesis 41:16
Joseph	yo·w·seph		
-	et		
	par·oh		
	le·mor		
“ I myself cannot do it ”	bil·a·day		
“ but God	e·lo·heem	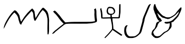	
answer	ya·a·neh		
- ”	et		
a sound	she·lo·wm		
{ will give } Pharaoh	par·oh		
said	vay·dab·ber	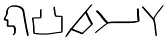	Genesis 41:17
Then Pharaoh	par·oh		
to	el		

Joseph :	yo·w·seph		
“ In my dream	ba·cha·lo·mee	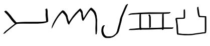	
	hin·nee	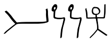	
I was standing	o·med		
on	al		
the bank	se·phat		
of the Nile	hay·or	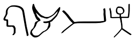	
-	ve·hin·neh	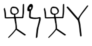	Genesis 41:18
from	min		
the river	hay·or	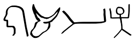	
came up	o·lot		
when seven	she·va		
cows	pa·ro·wt		
well-fed	be·ree·o·wt	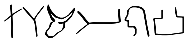	
	ba·sar		
and sleek	vee·phot	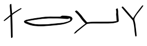	
	to·ar		
and began to graze	vat·tir·e·nah		
among the reeds	ba·a·chu		
-	ve·hin·neh		Genesis 41:19
seven	she·va		
cows —	pa·ro·wt		
other	a·che·ro·wt	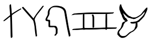	
came up	o·lo·wt	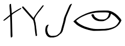	
After them	a·cha·re·hen	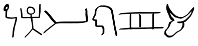	
	dal·lo·wt	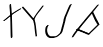	
sickly	ve·ra·o·wt		

ugly	to·ar	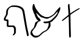	
	me·od	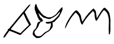	
and thin	ve·raq·qo·wt	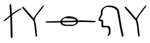	
—	ba·sar	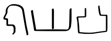	
I have never	lo	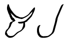	
seen	ra·ee·tee	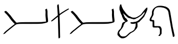	
[cows]	kha·hen·nah	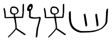	
in all	be·khal	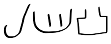	
the land	e·rets	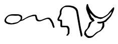	
of Egypt !	mits·ra·yim	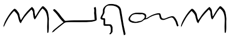	
such ugly	la·ro·a	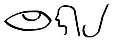	
devoured	vat·to·khal·nah	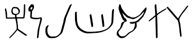	Genesis 41:20
cows	hap·pa·ro·wt	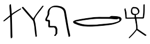	
Then the thin	ha·raq·qo·wt	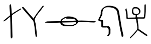	
ugly	ve·ha·ra·o·wt	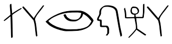	
-	et	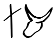	
the seven	she·va	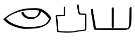	
cows	hap·pa·ro·wt	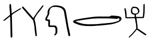	
that were there first	ha·ri·sho·no·wt	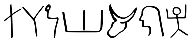	
well-fed	hab·be·ree·ot	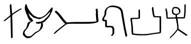	
When they had devoured	vat·ta·vo·nah	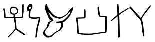	Genesis 41:21
	el	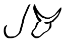	
them, however	qir·be·nah	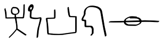	
no one could	ve·lo	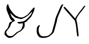	
tell	no·w·da	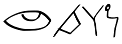	
that	kee	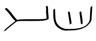	
they had [done so]	va·u	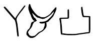	

	el	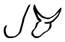	
	qir·be·nah	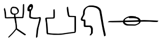	
their appearance	u·mar·e·hen	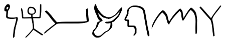	
was as ugly	ra	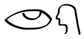	
as	ka·a·sher	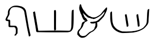	
it had been before	bat·te·chil·lah	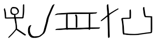	
Then I awoke	va·ee·qats	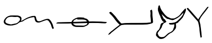	
I also saw	va·e·re	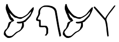	Genesis 41:22
In my dream	ba·cha·lo·mee	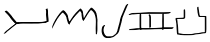	
	ve·hin·neh	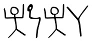	
seven	she·va	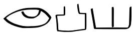	
heads of grain	shib·bo·leem	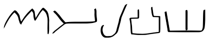	
growing on	o·lot	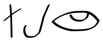	
stalk	be·qa·neh	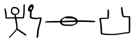	
a single	e·chad	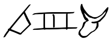	
plump	me·le·ot	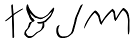	
and ripe	ve·to·vo·wt	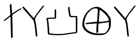	
-	ve·hin·neh	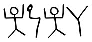	Genesis 41:23
seven other	she·va	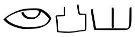	
heads of grain	shib·bo·leem	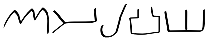	
withered	tse·nu·mo·wt	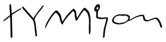	
thin	daq·qo·wt	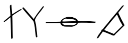	
and scorched	she·du·pho·wt	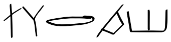	
by the east wind	qa·deem	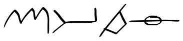	
sprouted —	tso·me·cho·wt	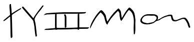	
After them	a·cha·re·hem	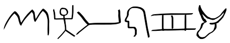	
swallowed	vat·tiv·la·na	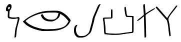	Genesis 41:24

heads of grain	ha·shib·bo·līm	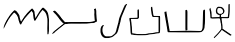	
And the thin	had·daq·qot	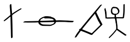	
-	et		
the seven	she·va		
ones	ha·shib·bo·leem	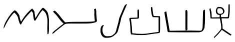	
plump	hat·to·vo·wt	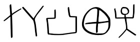	
I told	va·o·mar		
this [dream] to	el		
the magicians	ha·char·tum·meem		
but no	ve·en		
one could explain it	mag·geed	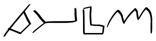	
to me ”	lee	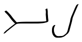	
said	vay·yo·mer		Genesis 41:25
At this, Joseph	yo·w·seph		
to	el		
Pharaoh	par·oh		
“ The dreams	cha·lo·wm		
of Pharaoh	par·oh		
are one and the same	e·chad	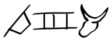	
	hu		
-	et		
what	a·sher		
God	ha·e·lo·heem		
He is about to do	o·seh		
has revealed	hig·geed	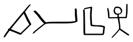	
to Pharaoh	le·phar·oh		
The seven	she·va		Genesis 41:26

cows	pa·rot	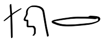	
good	hat·to·vot	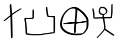	
are seven	she·va	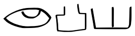	
years	sha·neem	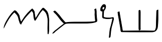	
	hen·nah	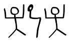	
and the seven	ve·she·va	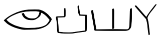	
heads of grain	hash·shib·bo·leem	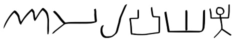	
ripe	hat·to·vot	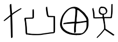	
are seven	she·va	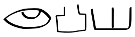	
years	sha·neem	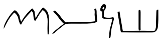	
	hen·nah	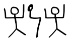	
The dreams	cha·lo·wm	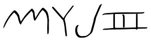	
have the same meaning	e·chad	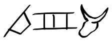	
	hu	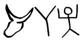	
Moreover, the seven	ve·she·va	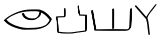	Genesis 41:27
cows	hap·pa·ro·wt	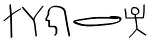	
thin	ha·raq·qo·wt	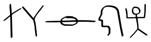	
ugly	ve·ha·ra·ot	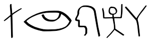	
that came up	ha·o·lot	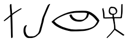	
after them	a·cha·re·hen	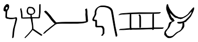	
are seven	she·va	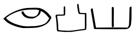	
years	sha·neem	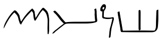	
and so are	hen·nah	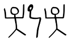	
the seven	ve·she·va	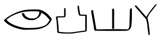	
heads of grain	ha·shib·bo·leem	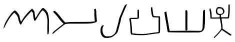	
worthless	ha·re·qo·wt	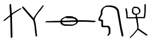	
scorched	she·du·pho·wt	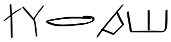	

by the east wind —	haq·qa·deem		
they are	yih·yu		
seven	she·va		
years	she·ne	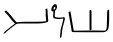	
of famine	ra·av		
It	hu		Genesis 41:28
	had·da·var		
is just as	a·sher		
I said	dib·bar·tee		
to	el		
Pharaoh :	par·oh		
what	a·sher		
God	ha·e·lo·heem		
He is about to do	o·seh		
has shown	her·ah		
-	et		
Pharaoh	par·oh		
Behold	hin·neh		Genesis 41:29
seven	she·va		
years	sha·neem	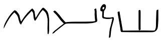	
are coming	ba·o·wt		
abundance	sa·va		
of great	ga·do·wl		
throughout	be·khal		
the land	e·rets		
of Egypt	mits·ra·yim		
will follow	ve·qa·mu	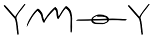	Genesis 41:30

but seven	she·va		
years	she·ne	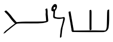	
of famine	ra·av		
them	a·cha·re·hen	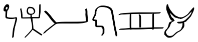	
will be forgotten	ve·nish·kach	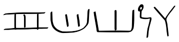	
Then all	kal	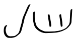	
the abundance	has·sa·va	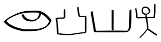	
in the land	be·e·rets		
of Egypt	mits·ra·yim		
will devastate	ve·khil·lah	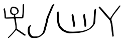	
and the famine	ha·ra·av		
-	et		
the land	ha·a·rets		
will not	ve·lo		Genesis 41:31
be remembered	yiw·va·da		
The abundance	has·sa·va	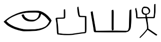	
in the land	ba·a·rets		
since	mip·pe·ne		
famine	ha·ra·av		
the	ha·hu	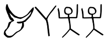	
that follows	a·cha·re	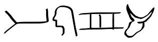	
it	khen	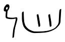	
-	kee	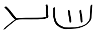	
severe	kha·ved	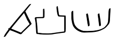	
-	hu		
[will be] so	me·od		
Moreover	ve·al		Genesis 41:32

in two versions	hish·sha·no·wt		
the dream	ha·cha·lo·wm	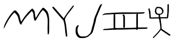	
to	el		
Pharaoh	par·oh		
was given	pa·a·ma·yim		
because	kee	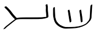	
has been decreed	na·kho·wn		
the matter	had·da·var		
by	me·im		
God	ha·e·lo·heem		
shortly	u·me·ma·her	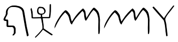	
and He	ha·e·lo·heem		
will carry it out	la·a·so·to		
Now, therefore	ve·at·tah		Genesis 41:33
should look for	ye·re		
Pharaoh	phar·oh		
man	eesh	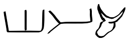	
a discerning	na·vo·wn		
and wise	ve·cha·kham	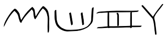	
and set him	vee·shee·te·hu	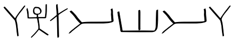	
over	al		
the land	e·rets		
of Egypt	mits·ra·yim	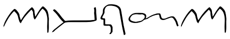	
take action	ya·a·seh		Genesis 41:34
Let Pharaoh	phar·oh		
and appoint	ve·yaph·qed		
commissioners	pe·qi·deem	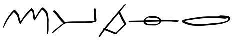	

over	al		
the land	ha·a·rets		
to take a fifth	ve·chim·mesh	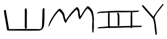	
-	et		
of the harvest	e·rets		
of Egypt	mits·ra·yim		
during the seven	be·she·va		
years	she·ne	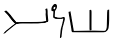	
of abundance	has·sa·va	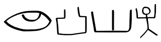	
let them collect	ve·yiq·be·tsu	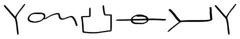	Genesis 41:35
-	et		
all	kal		
the excess food	o·khel		
years	hash·sha·neem	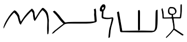	
good	hat·to·vot		
that they may come	hab·ba·ot	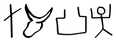	
from these	ha·el·leh		
and lay up	ve·yits·be·ru		
the grain	var		
Under	ta·chat	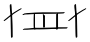	
the authority	yad	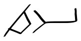	
of Pharaoh	par·oh		
as food	o·khel		
in the cities	be·a·reem		
to be preserved	ve·sha·ma·ru		
will be	ve·ha·yah	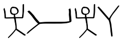	Genesis 41:36
This food	ha·o·khel		

a reserve	le·phiq·qa·do·wn	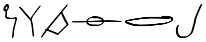	
for the land	la·a·rets		
during the seven	le·she·va		
years	she·ne	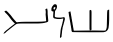	
of famine	ha·ra·av		
-	a·sher		
to come	tih·ye·na	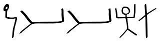	
upon the land	be·e·rets		
of Egypt	mits·ra·yim		
will not	ve·lo		
perish	tik·ka·ret		
Then the country	ha·a·rets		
in the famine ”	ba·ra·av		
pleased	vay·yee·tav	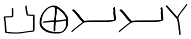	Genesis 41:37
This proposal	had·da·var		
	be·e·ne	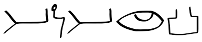	
Pharaoh	phar·oh		
	u·ve·e·ne	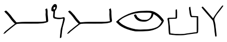	
and all	kal		
his officials	a·va·daw		
asked	vay·yo·mer		Genesis 41:38
So Pharaoh	par·oh		
	el		
[them]	a·va·daw	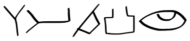	
“ Can we find	ha·nim·tsa		
anyone like this	kha·zeh	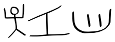	
man	eesh	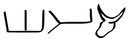	

in whom	a·sher	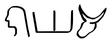	
the Spirit	ru·ach		
of God	e·lo·heem		
[abides] ?”	bo		
said	vay·yo·mer		Genesis 41:39
Then Pharaoh	par·oh		
to	el		
Joseph	yo·w·seph		
“ Since	a·cha·re		
known to you	ho·w·dee·a	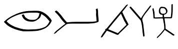	
God	e·lo·heem		
-	o·wt·kha		
-	et		
has made all	kal	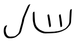	
this	zot		
there is no one	en	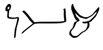	
as discerning	na·vo·wn		
and wise	ve·cha·kham	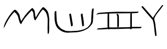	
as you	ka·mo·w·kha		
You	at·tah		Genesis 41:40
shall be	tih·yeh	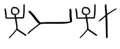	
in charge of	al		
my house	be·tee	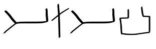	
	ve·al		
your commands	pee·kha	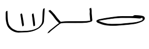	
are to obey	yish·shaq	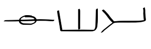	
and all	kal	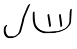	

my people	am·mee	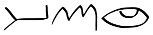	
Only	raq	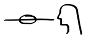	
with regard to the throne	hak·kis·se	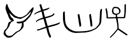	
will I be greater	eg·dal	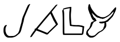	
than you ”	mim·me·ka	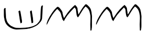	
also told	vay·yo·mer	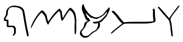	Genesis 41:41
Pharaoh	par·oh	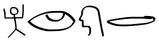	
	el	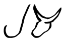	
Joseph	yo·w·seph	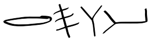	
“	re·eh	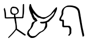	
I hereby place	na·tat·tee	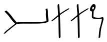	
-	o·te·kha	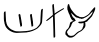	
you over	al	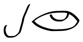	
all	kal	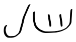	
the land	e·rets	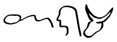	
of Egypt ”	mits·ra·yim	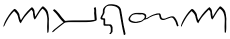	
removed	vay·ya·sar	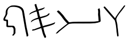	Genesis 41:42
Then Pharaoh	par·oh	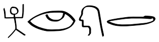	
-	et	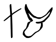	
the signet ring	tab·ba·to	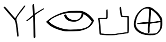	
from	me·al	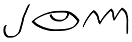	
his finger	ya·do	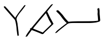	
put	vay·yit·ten	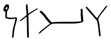	
-	o·tah	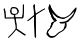	
it on	al	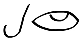	
finger	yad	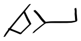	
Joseph’s	yo·w·seph	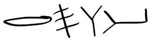	

clothed	vay·yal·besh	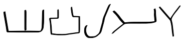	
him	o·to	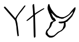	
in garments	big·de	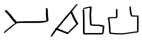	
of fine linen	shesh	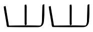	
and placed	vay·ya·sem	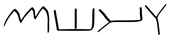	
chain	re·vid	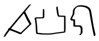	
a gold	haz·za·hav	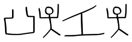	
around	al	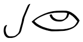	
his neck	tsaw·va·ro	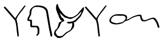	
He had Joseph ride	vay·yar·kev	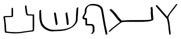	Genesis 41:43
-	o·to	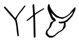	
chariot	be·mir·ke·vet	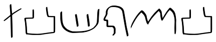	
in his second	ham·mish·neh	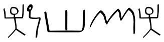	
-	a·sher	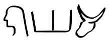	
-	lo	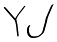	
with men calling out	vay·yiq·re·u	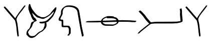	
before him	le·pha·naw	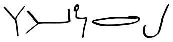	
“ Bow the knee ! ”	av·rekh	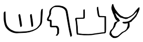	
So he placed	ve·na·to·wn	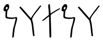	
him	o·to	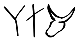	
over	al	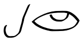	
all	kal	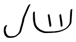	
the land	e·rets	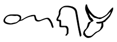	
of Egypt	mits·ra·yim	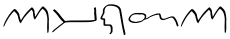	
declared	vay·yo·mer	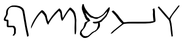	Genesis 41:44
And Pharaoh	par·oh	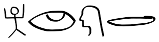	
to	el	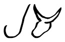	

Joseph	yo·w·seph	יוסף	
“ I	a·nee	אני	
am Pharaoh	phar·oh	פרעה	
but without your permission	u·vil·a·de·kha	ובלעדיך	
no	lo	לא	
shall lift	ya·reem	ירים	
one	eesh	איש	
-	et	את	
his hand	ya·do	ידו	
or	ve·et	ואת	
foot ”	rag·lo	רגלו	
in all	be·khal	בכל	
the land	e·rets	ארץ	
of Egypt	mits·ra·yim	מצרים	
gave	vay·yiq·ra	ויקרא	Genesis 41:45
Pharaoh	phar·oh	פרעה	
the name	shem	שם	
Joseph	yo·w·seph	יוסף	
	tsa·phe·nat	צפנת	
Zaphenath-paneah	pa·ne·ach	פענח	
and he gave	vay·yit·ten	ויתן	
him	lo	לו	
-	et	את	
Asenath	a·se·nat	אסנת	
daughter	bat	בת	
	po·w·tee	פוטי	
of Potiphera	phe·ra	פרע	

priest	ko·hen		
of On	on		
to be his wife	le·ish·shah		
took charge	vay·ye·tse		
And Joseph	yo·w·seph		
of [all]	al		
the land	e·rets		
of Egypt	mits·ra·yim		
Now Joseph	ve·yo·w·seph		Genesis 41:46
years old	ben		
was thirty	she·lo·sheem		
	sha·nah	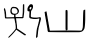	
when he entered the service	be·a·me·do		
	liph·ne		
of Pharaoh	par·oh		
king	me·lekh	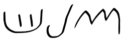	
of Egypt	mits·ra·yim	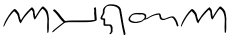	
left	vay·ye·tse	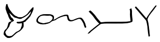	
And Joseph	yo·w·seph		
presence	mil·liph·ne		
Pharaoh’s	phar·oh		
and traveled	vay·ya·vor		
throughout	be·khal		
the land	e·rets		
of Egypt	mits·ra·yim	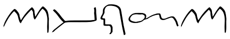	
brought forth	vat·ta·as		Genesis 41:47
the land	ha·a·rets		

During the seven	be·she·va		
years	she·ne	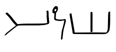	
of abundance	has·sa·va		
bountifully	liq·ma·tseem		
Joseph collected	vay·yiq·bots	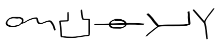	Genesis 41:48
-	et		
all	kal	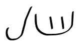	
the excess food	o·khel		
During those seven	she·va		
years	sha·neem	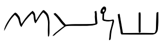	
-	a·sher	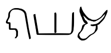	
-	ha·yu	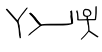	
in the land	be·e·rets		
of Egypt	mits·ra·yim	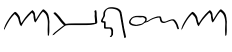	
and stored	vay·yit·ten	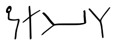	
it	o·khel		
in the cities	be·a·reem	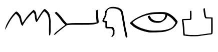	
the food	o·khel		
from the fields	se·deh		
In every city	ha·eer	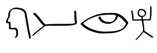	
-	a·sher	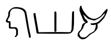	
around it	se·vee·vo·te·ha	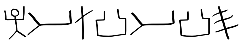	
he laid up	na·tan		
	be·to·w·khah		
stored up	vay·yits·bor		Genesis 41:49
So Joseph	yo·w·seph		
grain	bar		

like the sand	ke·cho·wl	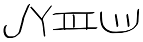	
of the sea	hay·yam	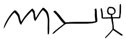	
in such abundance	har·beh	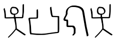	
	me·od		
	ad		
that	kee	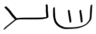	
he stopped	cha·dal	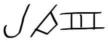	
keeping track of it	lis·por		
for	kee	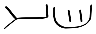	
it was beyond	en	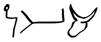	
measure	mis·par		
to Joseph	u·le·yo·w·seph	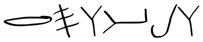	Genesis 41:50
were born	yul·lad	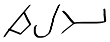	
two	she·ne	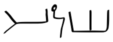	
sons	va·neem	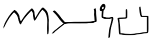	
Before	be·te·rem		
arrived	ta·vo·w		
the years	she·nat	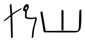	
of famine	ha·ra·av		
-	a·sher		
-	ya·le·dah	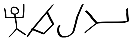	
-	lo		
by Asenath	a·se·nat		
daughter	bat		
	po·w·tee		
of Potiphera	phe·ra		
priest	ko·hen		

of On	o·wn		
named	vay·yiq·ra	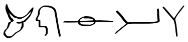	Genesis 41:51
Joseph	yo·w·seph		
-	et		
	shem		
the firstborn	hab·be·kho·wr		
Manasseh	me·nash·sheh	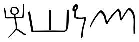	
saying	kee	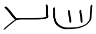	
has made me forget	nash·sha·nee	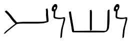	
“ God	e·lo·heem		
-	et		
all	kal		
my hardship	a·ma·lee	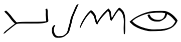	
-	ve·et		
and all	kal	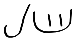	
household ”	bet	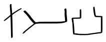	
my father’s	a·vee	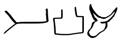	
-	ve·et		Genesis 41:52
he named	shem		
And the second [son]	hash·she·nee	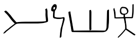	
	qa·ra	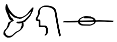	
Ephraim	eph·ra·yim		
saying	kee	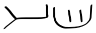	
has made me fruitful	hiph·ra·nee		
“ God	e·lo·heem		
in the land	be·e·rets		
of my affliction ”	a·ne·yee	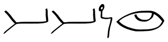	

came to an end	vat·tikh·le·nah	ותכלינה	Genesis 41:53
When the seven	she·va	שבע	
years	she·ne	שני	
of abundance	has·sa·va	השבע	
-	a·sher	אשר	
-	ha·yah	היה	
in the land	be·e·rets	בארץ	
of Egypt	mits·ra·yim	מצרים	
began	vat·te·chil·le·nah	ותחלינה	Genesis 41:54
the seven	she·va	שבע	
years	she·ne	שני	
of famine	ha·ra·av	הרעב	
	la·vo·w	לבוא	
just as	ka·a·sher	כאשר	
had said	a·mar	אמר	
Joseph	yo·w·seph	יוסף	
And although there was	vay·hee	ויהי	
famine	ra·av	רעב	
in every	be·khal	בכל	
country	ha·a·ra·tso·wt	הארצות	
throughout	u·ve·khal	ובכל	
the land	e·rets	ארץ	
of Egypt	mits·ra·yim	מצרים	
there was	ha·yah	היה	
food	la·chem	לחם	
When extreme hunger	vat·tir·av	ותרעב	Genesis 41:55
came to all	kal	כל	

the land	e·rets		
of Egypt	mits·ra·yim		
cried out	vay·yits·aq		
and the people	ha·am		
to	el		
Pharaoh	par·oh		
for food	lal·la·chem	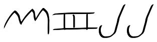	
told	vay·yo·mer		
[he]	par·oh		
all	le·khal		
the Egyptians	mits·ra·yim		
“ Go	le·khu		
to	el		
Joseph	yo·w·seph		
whatever	a·sher		
he tells	yo·mar		
you ”	la·khem		
and do	ta·a·su		
When the famine	ve·ha·ra·av		Genesis 41:56
had spread	ha·yah	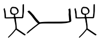	
over	al		
all	kal		
the	pe·ne	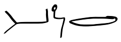	
land	ha·a·rets		
opened up	vay·yiph·tach		
Joseph	yo·w·seph		
-	et		

all	kal	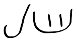	
the storehouses	a·sher		
	ba·hem		
and sold grain	vay·yish·bor		
to the Egyptians	le·mits·ra·yim		
was severe	vay·ye·che·zaq	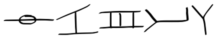	
for the famine	ha·ra·av		
in the land	be·e·rets		
of Egypt	mits·ra·yim		
And every	ve·khal		Genesis 41:57
nation	ha·a·rets		
came	ba·u		
in Egypt	mits·ray·mah	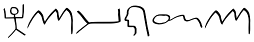	
to buy grain	lish·bor		
to	el		
Joseph	yo·w·seph		
because	kee	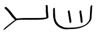	
was severe	cha·zaq		
the famine	ha·ra·av		
over all	be·khal		
the earth	ha·a·rets		
learned	vay·yar	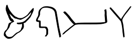	Genesis 42:1
When Jacob	ya·a·qov		
that	kee	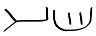	
there was	yesh	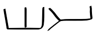	
grain	she·ver	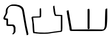	
in Egypt	be·mits·ra·yim		

said	vay·yo·mer	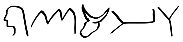	
he	ya·a·qov	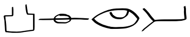	
to his sons	le·va·naw	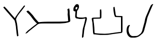	
“ Why	lam·mah	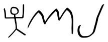	
are you staring at one another ? ”	tit·ra·u	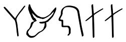	
he added	vay·yo·mer	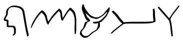	Genesis 42:2
“ Look ”	hin·neh	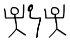	
“ I have heard	sha·ma·tee	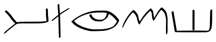	
that	kee	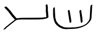	
there is	yesh	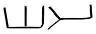	
grain	she·ver	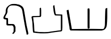	
in Egypt	be·mits·ra·yim	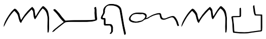	
Go down	re·du	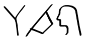	
there	sham·mah	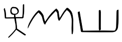	
and buy	ve·shiv·ru	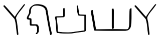	
some for us	la·nu	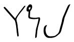	
	mish·sham	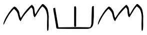	
so that we may live	ve·nich·yeh	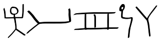	
and not	ve·lo	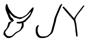	
die ”	na·mut	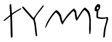	
went down	vay·ye·re·du	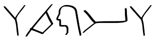	Genesis 42:3
brothers	a·che	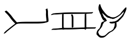	
of Joseph’s	yo·w·seph	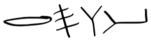	
So ten	a·sa·rah	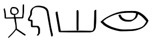	
to buy	lish·bor	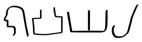	
grain	bar	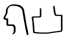	
from Egypt	mim·mits·ra·yim	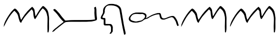	

-	ve·et		Genesis 42:4
Benjamin	bin·ya·meen		
brother	a·chee	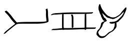	
Joseph’s	yo·w·seph		
did not	lo		
send	sha·lach	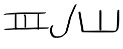	
But Jacob	ya·a·qov	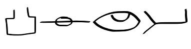	
with	et		
his brothers	e·chaw	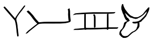	
for	kee	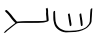	
he said	a·mar		
“ I am afraid that	pen		
might befall him ”	yiq·ra·en·nu	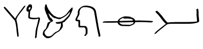	
harm	a·so·wn		
came	vay·ya·vo·u		Genesis 42:5
So the sons	be·ne	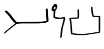	
of Israel	yis·ra·el	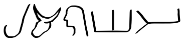	
to buy grain	lish·bor		
were among	be·to·wkh		
those who	hab·ba·eem		
since	kee	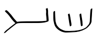	
had [also] spread	ha·yah	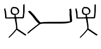	
the famine	ha·ra·av		
to the land	be·e·rets		
of Canaan	ke·na·an		
Now Joseph	ve·yo·w·seph		Genesis 42:6
was	hu		

the ruler	hash·shal·leet	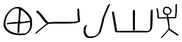	
of	al	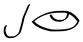	
the land	ha·a·rets	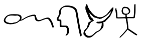	
[he was the one] who	hu	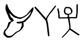	
sold grain	ham·mash·beer	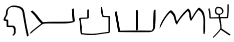	
to all	le·khal	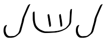	
people	am	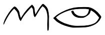	
its	ha·a·rets	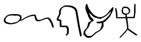	
arrived	vay·ya·vo·u	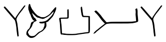	
brothers	a·che	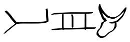	
So when [his]	yo·w·seph	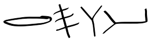	
they bowed down	vay·yish·ta·cha·wu	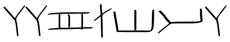	
before him	lo	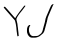	
with their faces	ap·pa·yim	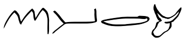	
to the ground	a·re·tsah	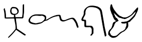	
saw	vay·yar	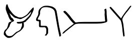	Genesis 42:7
And when Joseph	yo·w·seph	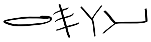	
-	et	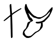	
his brothers	e·chaw	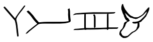	
he recognized them	vay·yak·ki·rem	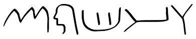	
but he treated them as strangers	vay·yit·nak·ker	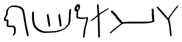	
	a·le·hem	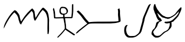	
and spoke	vay·dab·ber	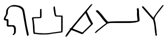	
to them	it·tam	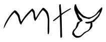	
harshly	qa·sho·wt	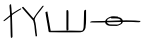	
he asked	vay·yo·mer	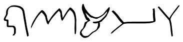	
	a·le·hem	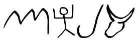	

“ Where	me·a·yin	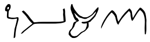	
have you come from ? ”	ba·tem	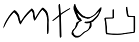	
they replied	vay·yo·me·ru	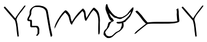	
“ From the land	me·e·rets	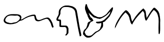	
of Canaan ”	ke·na·an	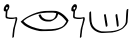	
“ [We are here] to buy	lish·bar	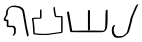	
food ”	o·khel	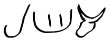	
recognized	vay·yak·ker	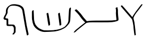	Genesis 42:8
Although Joseph	yo·w·seph	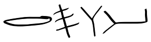	
-	et	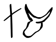	
his brothers	e·chaw	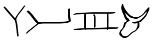	
they	ve·hem	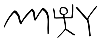	
did not	lo	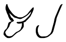	
recognize him	hik·ki·ru·hu	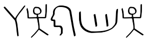	
remembered	vay·yiz·kor	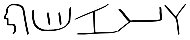	Genesis 42:9
Joseph	yo·w·seph	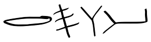	
-	et	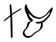	
his dreams	ha·cha·lo·mo·wt	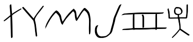	
-	a·sher	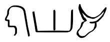	
-	cha·lam	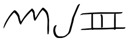	
about them	la·hem	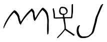	
and said	vay·yo·mer	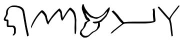	
	a·le·hem	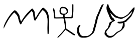	
are spies !	me·rag·ge·leem	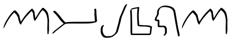	
“ You	at·tem	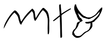	
to see	lir·o·wt	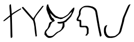	
-	et	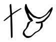	

[is] vulnerable ”	er·vat	ערות	
if our land	ha·a·rets	הארץ	
You have come	ba·tem	באתם	
they replied	vay·yo·me·ru	ויאמרו	Genesis 42:10
	e·law	אליו	
“ Not so	lo	לא	
my lord ”	a·do·nee	אדני	
“ Your servants	va·a·va·de·kha	ועבדיך	
have come	ba·u	באו	
to buy	lish·bar	לשבר	
food	o·khel	אכל	
are all	kul·la·nu	כלנו	Genesis 42:11
sons	be·ne	בני	
man	eesh	איש	
of one	e·chad	אחד	
We	na·che·nu	נחנו	
honest [men]	ke·neem	כנים	
	a·nach·nu	אנחנו	
not	lo	לא	
are	ha·yu	היו	
Your servants	a·va·de·kha	עבדיך	
spies ”	me·rag·ge·leem	מרגלים	
he told	vay·yo·mer	ויאמר	Genesis 42:12
them	a·le·hem	אלהם	
“ No ”	lo	לא	
	kee	כי	
[is] vulnerable ”	er·vat	ערות	

if our land	ha·a·rets	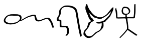	
“ You have come	ba·tem	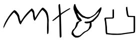	
to see	lir·o·wt	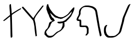	
But they answered	vay·yo·me·ru	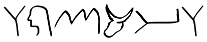	Genesis 42:13
are twelve	she·nem	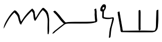	
	a·sar	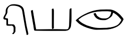	
“ Your servants	a·va·de·kha	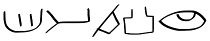	
brothers	a·cheem	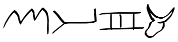	
	a·nach·nu	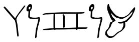	
the sons	be·ne	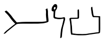	
man	eesh	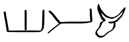	
of one	e·chad	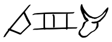	
in the land	be·e·rets	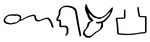	
of Canaan	ke·na·an	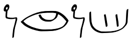	
	ve·hin·neh	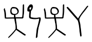	
The youngest	haq·qa·ton	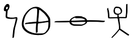	
with	et	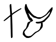	
our father	a·vee·nu	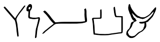	
is now	hay·yo·wm	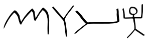	
and one	ve·ha·e·chad	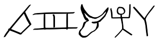	
is no more ”	e·nen·nu	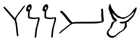	
declared	vay·yo·mer	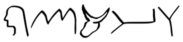	Genesis 42:14
	a·le·hem	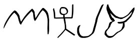	
Then Joseph	yo·w·seph	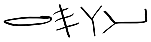	
	hu	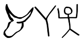	
-	a·sher	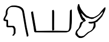	
“ Just as I said	dib·bar·tee	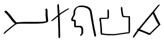	

	a·le·khem		
	le·mor		
are spies !	me·rag·ge·leem	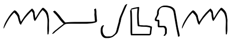	
you	at·tem		
And this is how	be·zot		Genesis 42:15
you will be tested :	tib·ba·che·nu	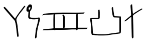	
lives	che	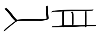	
As surely as Pharaoh	phar·oh		
you shall not	im		
leave	te·tse·u		
this	miz·zeh		
place unless	kee	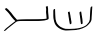	
	im		
comes	be·vo·w		
brother	a·chee·khem	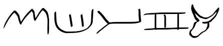	
your youngest	haq·qa·ton	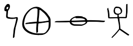	
here	hen·nah		
Send	shil·chu	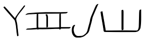	Genesis 42:16
of your number	mik·kem		
one	e·chad	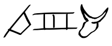	
to get	ve·yiq·qach	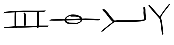	
-	et		
your brother	a·chee·khem	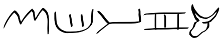	
the rest of you	ve·at·tem		
will be confined	he·a·se·ru		
may be tested	ve·yib·ba·cha·nu	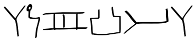	
of your words	div·re·khem	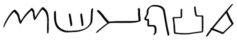	

so that the truth	ha·e·met		
	it·te·khem		
If	ve·im		
they are untrue	lo		
lives	che	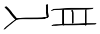	
then as surely as Pharaoh	phar·oh		
	kee	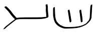	
are spies ! ”	me·rag·ge·leem	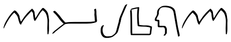	
you	at·tem		
So Joseph imprisoned them	vay·ye·e·soph		Genesis 42:17
-	o·tam		
-	el		
	mish·mar		
for three	she·lo·shet	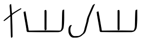	
days	ya·meem	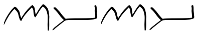	
said	vay·yo·mer		Genesis 42:18
to them	a·le·hem		
[he]	yo·w·seph		
day	bay·yo·wm	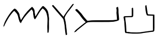	
and on the third	hash·she·lee·shee	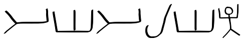	
this	zot		
So do	a·su		
and you will live :	wich·yu	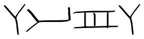	
-	et		
God	ha·e·lo·heem		
“ I	a·nee	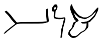	
fear	ya·re		

If	im		Genesis 42:19
are honest	ke·neem	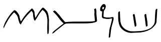	
you	at·tem		
	a·chee·khem	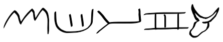	
leave one	e·chad	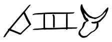	
of your brothers in custody	ye·a·ser		
	be·vet	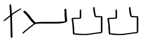	
	mish·mar·khem		
while the rest of you	ve·at·tem		
go	le·khu		
and take back	ha·vee·u	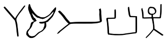	
grain	she·ver	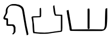	
to relieve the hunger	ra·a·vo·wn		
of your households	bat·te·khem	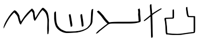	
Then	ve·et		Genesis 42:20
brother	a·chee·khem	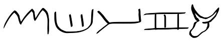	
your youngest	haq·qa·ton	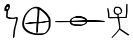	
bring	ta·vee·u	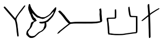	
to me	e·lay	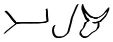	
can be verified	ve·ye·a·me·nu		
so that your words	div·re·khem	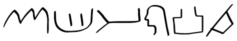	
that you may not	ve·lo		
die ”	ta·mu·tu		
they consented	vay·ya·a·su		
And to this	khen	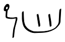	
Then they said	vay·yo·me·ru		Genesis 42:21
one	eesh	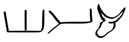	

to	el		
another	a·chee	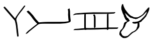	
“ Surely	a·val		
are being punished	a·she·meem		
we	a·nach·nu	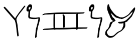	
because of	al		
our brother	a·chee·nu	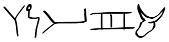	
-	a·sher		
We saw	ra·ee·nu	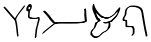	
anguish	tsa·rat		
his	naph·sho		
when he pleaded	be·hit·chan·no	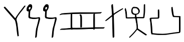	
with us	e·le·nu	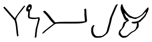	
but we would not	ve·lo		
listen	sha·ma·e·nu		
That is why	al		
	ken	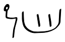	
has come	ba·ah		
upon us ”	e·le·nu	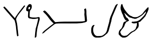	
distress	hats·tsa·rah		
this	haz·zot		
responded	vay·ya·an	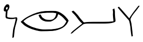	Genesis 42:22
And Reuben	re·u·ven		
-	o·tam		
I tell	le·mor	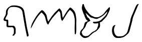	
“ Didn’t	ha·lo·w		
	a·mar·tee		

	a·le·khem	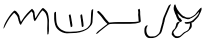	
	le·mor		
you not	al		
to sin against	te·chet·u	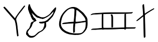	
the boy ?	vay·ye·led	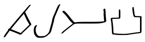	
But you would not	ve·lo		
listen	she·ma·tem		
	ve·gam		
his blood ! ”	da·mo		
Now	hin·neh		
we must account for	nid·rash	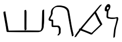	
They	ve·hem	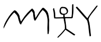	Genesis 42:23
did not	lo		
realize	ya·de·u		
that	kee	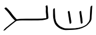	
understood them	sho·me·a		
Joseph	yo·w·seph		
since	kee	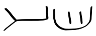	
there was an interpreter	ham·me·leets	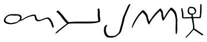	
between them	be·no·tam	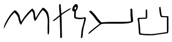	
And he turned away	vay·yis·sov	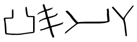	Genesis 42:24
from them	me·a·le·hem	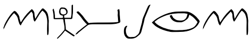	
and wept	vay·ye·vek	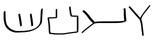	
When he turned back	vay·ya·shav	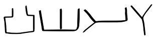	
to them	a·le·hem		
and spoke	vay·dab·ber	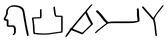	
	a·le·hem		

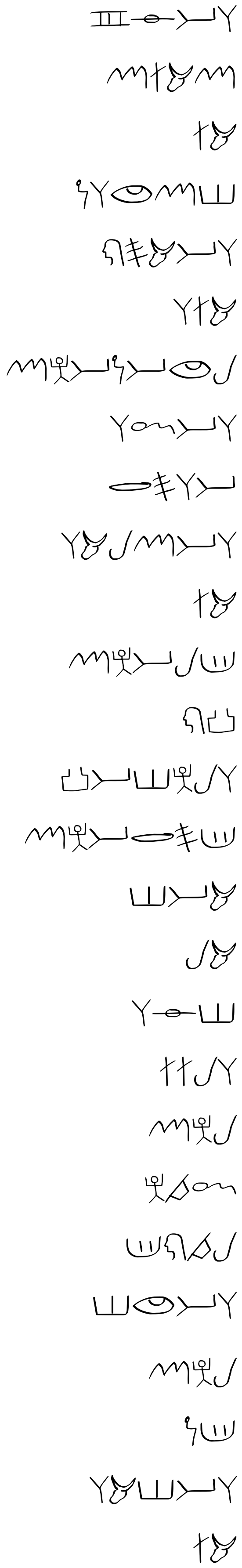

he took	vay·yiq·qach	
from them	me·it·tam	
-	et	
Simeon	shim·o·wn	
and had him bound	vay·ye·e·sor	
-	o·to	
before their eyes	le·e·ne·hem	
gave orders	vay·tsaw	Genesis 42:25
Then Joseph	yo·w·seph	
with	vay·mal·u	
-	et	
to fill their bags	ke·le·hem	
grain	bar	
to return	u·le·ha·sheev	
silver	kas·pe·hem	
each man's	eesh	
to	el	
his sack	saq·qo	
and to give	ve·la·tet	
them	la·hem	
provisions	tse·dah	
for their journey	lad·da·rekh	
order was carried out	vay·ya·as	
	la·hem	
This	ken	
and they loaded	vay·yis·u	Genesis 42:26
-	et	

the grain	shiv·ram	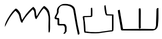	
on	al		
their donkeys	cha·mo·re·hem	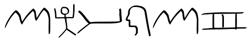	
and departed	vay·ye·le·khu	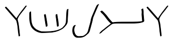	
	mish·sham		
of them opened	vay·yiph·tach		Genesis 42:27
one	ha·e·chad		
-	et		
his sack	saq·qo	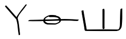	
to get	la·tet	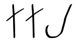	
feed	mis·po·w	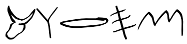	
for his donkey	la·cha·mo·ro	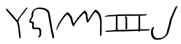	
At the place where they lodged for the night	bam·ma·lo·wn		
and he saw	vay·yar	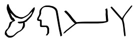	
-	et		
his silver	kas·po		
	ve·hin·neh		
	hu		
in the mouth	be·phee		
of the sack	am·tach·to		
he said	vay·yo·mer		Genesis 42:28
to	el		
his brothers	e·chaw	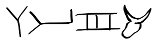	
has been returned ! ”	hu·shav		
“ My silver	kas·pee	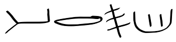	
	ve·gam		

“ It is here	hin·neh		
in my sack ”	ve·am·tach·tee		
sank	vay·ye·tse		
Their hearts	lib·bam		
and trembling	vay·ye·cher·du	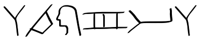	
one	eesh	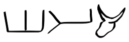	
they turned to	el		
another	a·chee	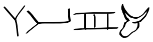	
and said	le·mor	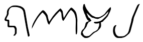	
“ What	mah	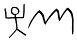	
is this	zot		
has done	a·sah		
that God	e·lo·heem		
to us ? ”	la·nu		
When they reached	vay·ya·vo·u	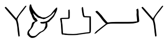	Genesis 42:29
	el		
Jacob	ya·a·qov		
their father	a·vee·hem	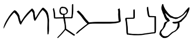	
in the land	ar·tsah		
of Canaan	ke·na·an		
they described	vay·yag·gee·du	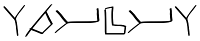	
to	lo		
him	et		
all	kal		
that had happened to them	haq·qo·rot	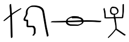	
-	o·tam		
- :	le·mor	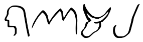	

spoke	dib·ber	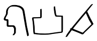	Genesis 42:30
“ The man	ha·eesh	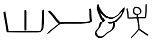	
who is lord	a·do·ne	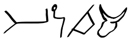	
of the land	ha·a·rets	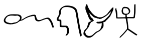	
to us	it·ta·nu	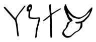	
harshly	qa·sho·wt	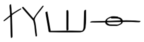	
	vay·yit·ten	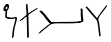	
-	o·ta·nu	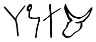	
and accused us of spying	kim·rag·ge·leem	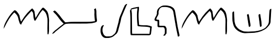	
-	et	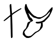	
on the country	ha·a·rets	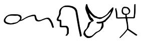	
But we told	van·no·mer	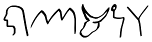	Genesis 42:31
him	e·law	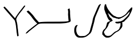	
honest men	ke·neem	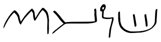	
‘ We	a·na·che·nu	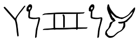	
not	lo	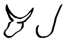	
are	ha·yee·nu	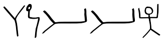	
spies	me·rag·ge·leem	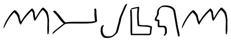	
are twelve	she·nem	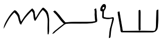	Genesis 42:32
	a·sar	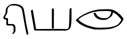	
We	a·nach·nu	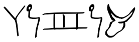	
brothers	a·cheem	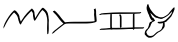	
sons	be·ne	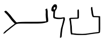	
of one father	a·vee·nu	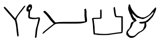	
One	ha·e·chad	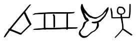	
is no more	e·nen·nu	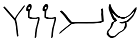	
and the youngest	ve·haq·qa·ton	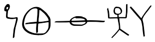	

is now	hay·yo·wm	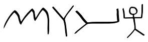	
with	et		
our father	a·vee·nu	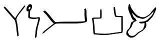	
in the land	be·e·rets		
of Canaan ’	ke·na·an		
said	vay·yo·mer		Genesis 42:33
to us	e·le·nu	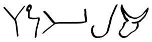	
Then the man	ha·eesh	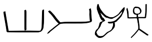	
who is lord	a·do·ne		
of the land	ha·a·rets		
‘ This is how	be·zot		
I will know	e·da		
whether	kee	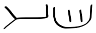	
are honest :	khe·neem	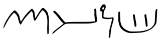	
you	at·tem		
brother	a·chee·khem	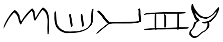	
one	ha·e·chad		
Leave	han·nee·chu	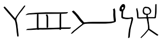	
with me	it·tee	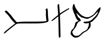	
-	ve·et		
food to relieve the hunger	ra·a·vo·wn		
of your households	bat·te·khem	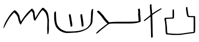	
take	qe·chu	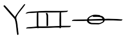	
and go	va·le·khu	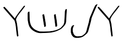	
But bring	ve·ha·vee·u	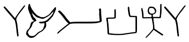	Genesis 42:34
-	et		
brother	a·chee·khem	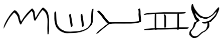	

your youngest	haq·qa·ton	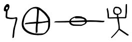	
back to me	e·lay	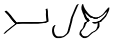	
so I will know	ve·e·de·ah		
that	kee	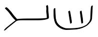	
are not	lo		
spies	me·rag·ge·leem	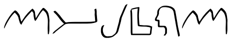	
you	at·tem		
but	kee	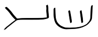	
honest men	khe·neem	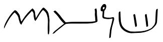	
	at·tem		
-	et		
your brother	a·chee·khem	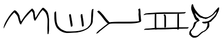	
Then I will give	et·ten		
back to you	la·khem		
-	ve·et		
in the land ’”	ha·a·rets		
and you can trade	tis·cha·ru	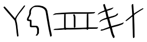	
-	vay·hee	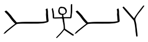	Genesis 42:35
As they	hem	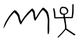	
began emptying	me·ree·qeem	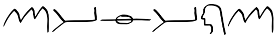	
their sacks	saq·qe·hem	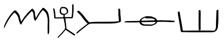	
there	ve·hin·neh		
in each man’s	eesh	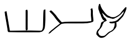	
was his bag	tse·ro·wr		
of silver !	kas·po		
sack	be·saq·qo	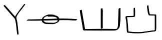	
saw	vay·yir·u		

-	et		
the bags	tse·ro·ro·wt		
of silver	kas·pe·hem	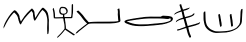	
And when they	hem·mah		
and their father	va·a·vee·hem	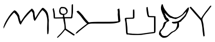	
they were dismayed	vay·yee·ra·u	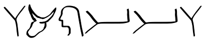	
said	vay·yo·mer		Genesis 42:36
to them	a·le·hem		
Jacob	ya·a·qov	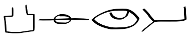	
Their father	a·vee·hem	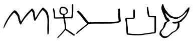	
-	o·tee	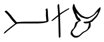	
“ You have deprived me of my sons	shik·kal·tem	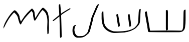	
Joseph	yo·w·seph		
is gone	e·nen·nu	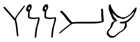	
and Simeon	ve·shim·o·wn		
is no more	e·nen·nu	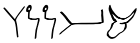	
-	ve·et		
Benjamin	bin·ya·min	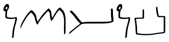	
Now you want to take	tiq·qa·chu	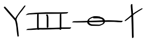	
against me ! ”	a·lay	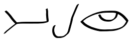	
is going	ha·yu	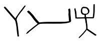	
Everything	khul·la·nah	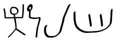	
said	vay·yo·mer		Genesis 42:37
Then Reuben	re·u·ven		
to	el		
his father	a·vee	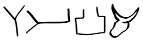	
	le·mor		

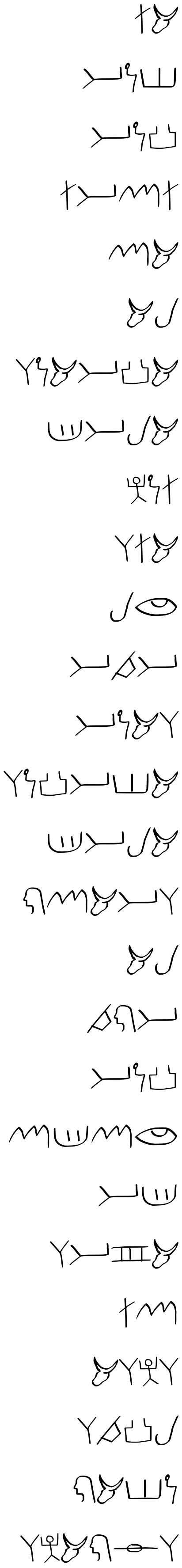

-	et	
my two	she·ne	
sons	va·nay	
“ You may kill	ta·meet	
if	im	
I fail	lo	
to bring him back	a·vee·en·nu	
to you	e·le·kha	
Put	te·nah	
him	o·to	
in	al	
my care	ya·dee	
and I	va·a·nee	
will return him	a·shee·ven·nu	
”	e·le·kha	
But Jacob replied	vay·yo·mer	Genesis 42:38
will not	lo	
go down there	ye·red	
“ My son	be·nee	
with you	im·ma·khem	
for	kee	
his brother	a·chee	
is dead	met	
and he	ve·hu	
alone	le·vad·do	
is left	nish·ar	
If any harm comes	u·qe·ra·a·hu	

	a·so·wn		
journey	bad·de·rekh		
to him on your	a·sher		
	te·le·khu	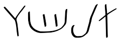	
	vah		
down	ve·ho·w·rad·tem		
-	et		
{you will bring} my gray hair	se·va·tee	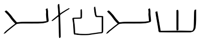	
in sorrow ”	be·ya·go·wn	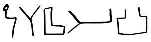	
to Sheol	she·o·w·lah		
Now the famine	ve·ha·ra·av		Genesis 43:1
was still severe	ka·ved	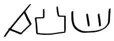	
in the land	ba·a·rets		
-	vay·hee	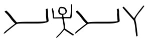	Genesis 43:2
So when	ka·a·sher		
[Jacob’s sons] had eaten all	kil·lu	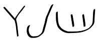	
	le·e·khol		
-	et		
the grain	hash·she·ver		
-	a·sher		
they had brought	he·vee·u	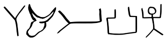	
from Egypt	mim·mits·ra·yim		
said	vay·yo·mer		
to them	a·le·hem	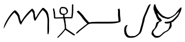	
their father	a·vee·hem	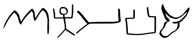	
“ Go back	shu·vu		
and buy	shiv·ru		

us	la·nu	לנו	
a little more	me·at	מעט	
food ”	o·khel	אכל	
replied	vay·yo·mer	ויאמר	Genesis 43:3
	e·law	אליו	
But Judah	ye·hu·dah	יהודה	
	le·mor	לאמר	
solemnly warned	ha·ed	העד	
	he·id	העד	
us	ba·nu	בנו	
“ The man	ha·eesh	האיש	
	le·mor	לאמר	
‘ You will not	lo	לא	
see	tir·u	תראו	
my face	pha·nay	פני	
again unless	bil·tee	בלתי	
your brother	a·chee·khem	אחיכם	
is with you ’	it·te·khem	אתכם	
If	im	אם	Genesis 43:4
	yesh·kha	ישך	
you will send	me·shal·le·ach	משלח	
-	et	את	
our brother	a·chee·nu	אחינו	
with us	it·ta·nu	אתנו	
we will go down	ne·re·dah	נרדה	
and buy	ve·nish·be·rah	ונשברה	
for you	le·kha	לך	

food	o·khel	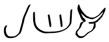	
But if	ve·im	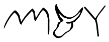	Genesis 43:5
you will not	e·ne·kha	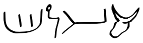	
send him	me·shal·le·ach	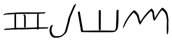	
we will not	lo	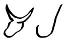	
go	ne·red	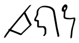	
for	kee	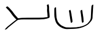	
the man	ha·eesh	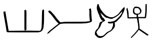	
told	a·mar	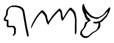	
us	e·le·nu	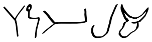	
‘ You will not	lo	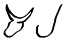	
see	tir·u	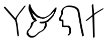	
my face	pha·nay	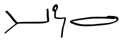	
again unless	bil·tee	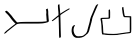	
your brother	a·chee·khem	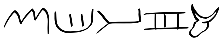	
is with you ’”	it·te·khem	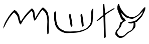	
asked	vay·yo·mer	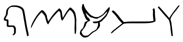	Genesis 43:6
Israel	yis·ra·el	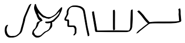	
“ Why	la·mah	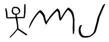	
did you bring this trouble	ha·re·o·tem	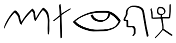	
upon me ? ”	lee	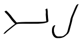	
“ Why did you tell	le·hag·geed	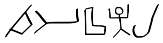	
the man	la·eesh	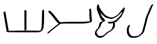	
you had another	ha·o·wd	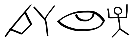	
	la·khem	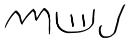	
brother ? ”	ach	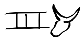	
They replied	vay·yo·me·ru	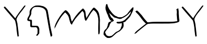	Genesis 43:7

questioned	sha·o·wl
in detail	sha·al
“ The man	ha·eesh
us	la·nu
about ourselves and our family	u·le·mo·w·lad·te·nu
:	le·mor
still	ha·o·wd
‘ Is your father	a·vee·khem
alive ?	chay
Do you have	ha·yesh
	la·khem
another brother ? ’	ach
And we answered	va·nag·ged
him	lo
accordingly	al
	pee
	had·de·va·reem
	ha·el·leh
How could we possibly know	ha·ya·do·w·a
	ne·da
that	kee
he would say	yo·mar
‘ Bring	ho·w·ree·du
-	et
your brother here ’? ”	a·chee·khem
said	vay·yo·mer

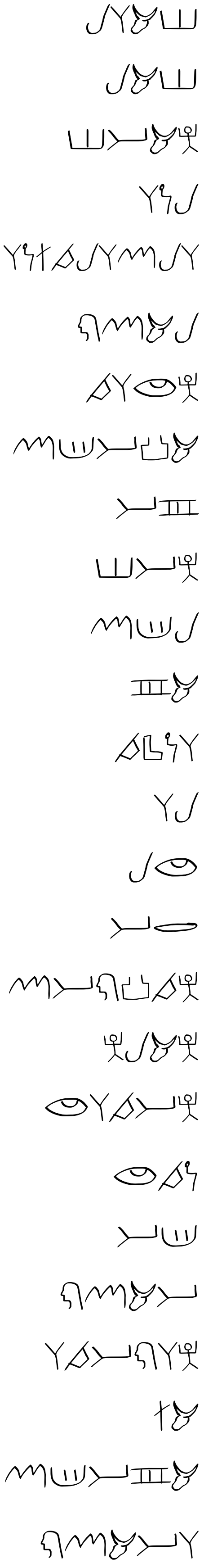

Genesis 43:8

And Judah	ye·hu·dah	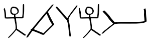	
to	el		
Israel	yis·ra·el	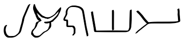	
his father	a·vee	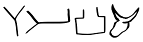	
“ Send	shil·chah	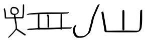	
the boy	han·na·ar		
with me	it·tee	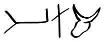	
	ve·na·qu·mah	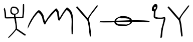	
and we will go at once	ve·ne·le·khah	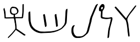	
so that we may live	ve·nich·yeh	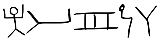	
and not	ve·lo		
die —	na·mut		
	gam		
neither we	a·nach·nu	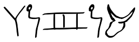	
	gam		
nor you	at·tah		
	gam		
nor our children	tap·pe·nu		
I	a·no·khee		Genesis 43:9
will guarantee his safety	e·er·ven·nu		
personally responsible	mee·ya·dee	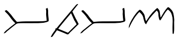	
You may hold me	te·vaq·shen·nu	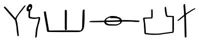	
If	im		
I do not	lo		
bring him back	ha·vee·o·tee		
-	e·le·kha	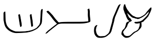	

and set him	ve·hits·tsag·tee	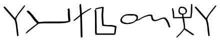	
before you	le·pha·ne·kha	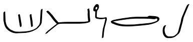	
bear the guilt before you	ve·cha·ta·tee	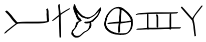	
then may I	le·kha	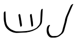	
all my life	kal	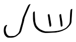	
	hay·ya·meem	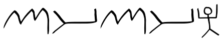	
If we had not	kee	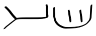	Genesis 43:10
	lu·le	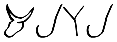	
delayed	hit·mah·ma·he·nu	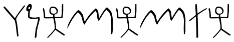	
	kee	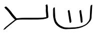	
by now ”	at·tah	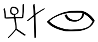	
we could have come and gone	shav·nu	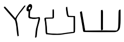	
	zeh	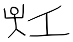	
twice	pha·a·ma·yim	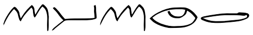	
said	vay·yo·mer	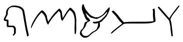	Genesis 43:11
to them	a·le·hem	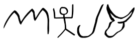	
Israel	yis·ra·el	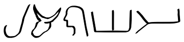	
Then their father	a·vee·hem	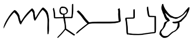	
“ If	im	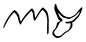	
it must be so	ken	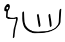	
then	e·pho·w	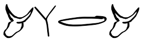	
this :	zot	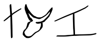	
do	a·su	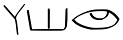	
Put	qe·chu	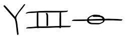	
some of the best products	miz·zim·rat	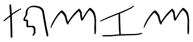	
of the land	ha·a·rets	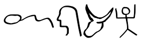	

in your packs	bikh·le·khem	
and carry them down	ve·ho·w·ree·du	
for the man —	la·eesh	
as a gift	min·chah	
a little	me·at	
balm	tso·ree	
and a little	u·me·at	
honey	de·vash	
spices	ne·khot	
and myrrh	va·lot	
pistachios	ba·te·neem	
and almonds	u·she·qe·deem	
the silver	ve·khe·seph	Genesis 43:12
double	mish·neh	
Take	qe·chu	
with you	ve·yed·khem	
so that	ve·et	
the silver	hak·ke·seph	
you may return	ham·mu·shav	
into the mouths	be·phee	
of your sacks	am·te·cho·te·khem	
that was put back	ta·shee·vu	
	ve·yed·khem	
Perhaps	u·lay	
was a mistake	mish·geh	
it	hu	
-	ve·et	Genesis 43:13

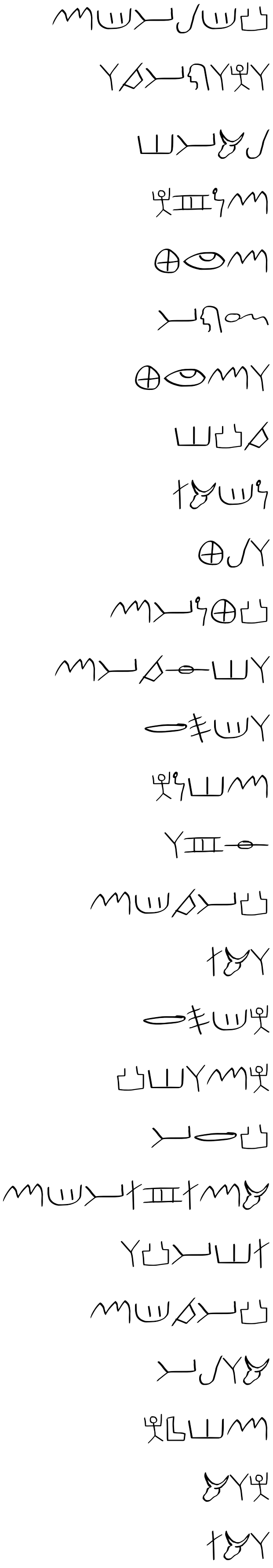

your brother as well	a·chee·khem	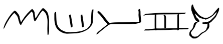	
Take	qa·chu	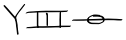	
at once	ve·qu·mu	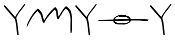	
and return	shu·vu		
to	el		
the man	ha·eesh	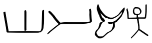	
May God	ve·el		Genesis 43:14
Almighty	shad·day	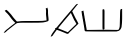	
grant	yit·ten	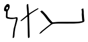	
you	la·khem		
mercy	ra·cha·meem		
before	liph·ne		
the man	ha·eesh	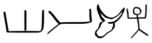	
that he may release	ve·shil·lach		
your	la·khem		
-	et		
brother	a·chee·khem	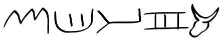	
other	a·cher	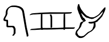	
-	ve·et		
along with Benjamin	bin·ya·meen	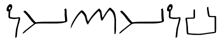	
As for me	va·a·nee		
if	ka·a·sher		
I am bereaved	sha·kho·le·tee	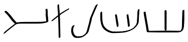	
I am bereaved ”	sha·kha·le·tee	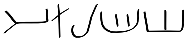	
took	vay·yiq·chu	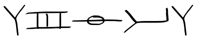	Genesis 43:15
So the men	ha·a·na·sheem	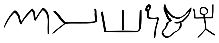	
-	et		

gifts	ham·min·chah	𐤄𐤌𐤍𐤇𐤄	
these	haz·zot	𐤄𐤆𐤀𐤕	
along with double	u·mish·neh	𐤅𐤌𐤔𐤍𐤄	
the amount of silver	ke·seph	𐤊𐤎𐤐	
	la·qe·chu	𐤋𐤒𐤇𐤅	
	ve·ya·dam	𐤁𐤉𐤃𐤌	
and	ve·et	𐤅𐤀𐤕	
Benjamin as well	bin·ya·min	𐤁𐤍𐤉𐤌𐤍	
	vay·ya·qu·mu	𐤅𐤉𐤒𐤌𐤅	
Then they hurried down	vay·ye·re·du	𐤅𐤉𐤓𐤃𐤅	
to Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
and stood	vay·ya·am·du	𐤅𐤉𐤏𐤌𐤃𐤅	
before	liph·ne	𐤋𐤐𐤍𐤉	
Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
saw	vay·yar	𐤅𐤉𐤓𐤀	Genesis 43:16
When Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
with [his brothers]	it·tam	𐤀𐤕𐤌	
-	et	𐤀𐤕	
Benjamin	bin·ya·meen	𐤁𐤍𐤉𐤌𐤉𐤍	
he said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
to the steward	la·a·sher	𐤋𐤀𐤔𐤓	
of	al	𐤏𐤋	
his house	be·to	𐤁𐤉𐤕𐤅	
“ Take	ha·ve	𐤄𐤁𐤀	
	et	𐤀𐤕	
these men	ha·a·na·sheem	𐤄𐤀𐤍𐤔𐤉𐤌	
to my house	hab·ba·ye·tah	𐤄𐤁𐤉𐤕𐤄	

Slaughter	u·te·vo·ach		
an animal	te·vach	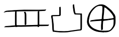	
and prepare it	ve·ha·khen	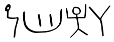	
for	kee	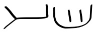	
with me	it·tee	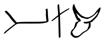	
they shall dine	yo·khe·lu		
	ha·a·na·sheem	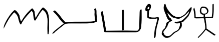	
at noon ”	bats·tsa·ho·ra·yim		
did	vay·ya·as		Genesis 43:17
The man	ha·eesh	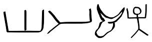	
as	ka·a·sher		
had commanded	a·mar		
Joseph	yo·w·seph		
and took	vay·ya·ve	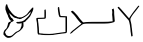	
[the brothers]	ha·eesh	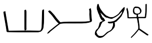	
-	et		
-	ha·a·na·sheem	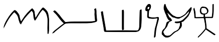	
house	be·tah	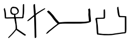	
to Joseph’s	yo·w·seph		
were frightened	vay·yee·re·u	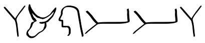	Genesis 43:18
But the [brothers]	ha·a·na·sheem		
that	kee	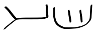	
they had been taken	hu·ve·u		
house	bet	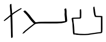	
to Joseph’s	yo·w·seph		
they said	vay·yo·me·ru		
here because of	al		

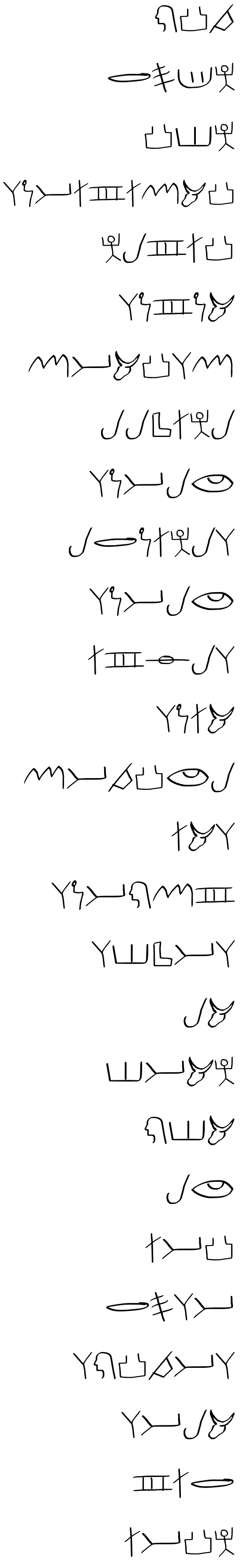

	de·var	
the silver	hak·ke·seph	
that was returned	hash·shav	
in our bags	be·am·te·cho·te·nu	
the first time ”	bat·te·chil·lah	
“ We	a·nach·nu	
have been brought	mu·va·eem	
“ They intend	le·hit·go·lel	
	a·le·nu	
to overpower	u·le·hit·nap·pel	
us	a·le·nu	
and take	ve·la·qa·chat	
us	o·ta·nu	
as slaves	la·a·va·deem	
along with	ve·et	
our donkeys ”	cha·mo·re·nu	
So they approached	vay·yig·ge·shu	Genesis 43:19
	el	
steward	ha·eesh	
-	a·sher	
-	al	
	bet	
Joseph’s	yo·w·seph	
and spoke	vay·dab·be·ru	
to him	e·law	
at the entrance	pe·tach	
to the house	hab·ba·yit	

they said	vay·yo·me·ru		Genesis 43:20
“ Please	bee	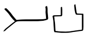	
sir ”	a·do·nee		
“ we really did come down	ya·rod		
	ya·rad·nu		
here the first time	bat·te·chil·lah	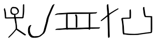	
to buy	lish·bar		
food	o·khel		
But	vay·hee	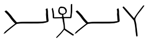	Genesis 43:21
when	kee	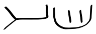	
we came	va·nu		
to	el		
the place we lodged for the night	ham·ma·lo·wn		
we opened	van·niph·te·chah		
-	et		
our sacks	am·te·cho·te·nu	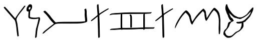	
and, behold	ve·hin·neh		
his silver	khe·seph		
each of us [found]	eesh	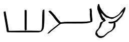	
in the mouth	be·phee		
of his sack !	am·tach·to		
of our silver	kas·pe·nu		
It was the full amount	be·mish·qa·lo	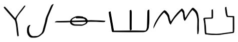	
and we have brought it back	van·na·shev		
-	o·to		
with us	be·ya·de·nu	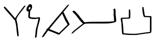	

silver	ve·khe·seph	וכסף	Genesis 43:22
additional	a·cher	אחר	
We have brought	ho·w·rad·nu	הורדנו	
with us	ve·ya·de·nu	בידנו	
to buy	lish·bar	לשבר	
food	o·khel	אכל	
We do not	lo	לא	
know	ya·da·nu	ידענו	
who	mee	מי	
put	sam	שם	
our silver	kas·pe·nu	כספנו	
in our sacks ”	be·am·te·cho·te·nu	באמתחתינו	
said the steward	vay·yo·mer	ויאמר	Genesis 43:23
“ It is fine	sha·lo·wm	שלום	
”	la·khem	לכם	
“ Do not	al	אל	
be afraid	tee·ra·u	תיראו	
Your God	e·lo·he·khem	אלהיכם	
the God	ve·lo·he	ואלהי	
of your father	a·vee·khem	אביכם	
gave	na·tan	נתן	
you	la·khem	לכם	
the treasure	mat·mo·wn	מטמון	
[that was] in your sacks	be·am·te·cho·te·khem	באמתחתיכם	
your silver ”	kas·pe·khem	כספכם	
I received	ba	בא	
	e·lay	אלי	

out	vay·yo·w·tse	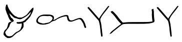	
to them	a·le·hem		
-	et		
Then he brought Simeon	shim·o·wn		
took	vay·ya·ve	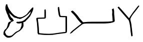	Genesis 43:24
And the [steward]	ha·eesh	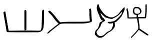	
-	et		
the men	ha·a·na·sheem	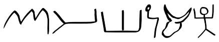	
house	be·tah	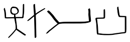	
into Joseph’s	yo·w·seph		
gave them	vay·yit·ten	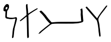	
water	ma·yim	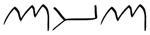	
to wash	vay·yir·cha·tsu	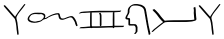	
their feet	rag·le·hem	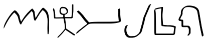	
and provided	vay·yit·ten	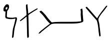	
food	mis·po·w	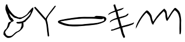	
for their donkeys	la·cha·mo·re·hem		
they prepared	vay·ya·khee·nu		Genesis 43:25
-	et		
their gift	ham·min·chah	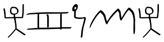	
for	ad		
arrival	bo·w		
Joseph’s	yo·w·seph		
at noon	bats·tsa·ho·ra·yim		
Since	kee	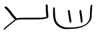	
[the brothers] had been told	sha·me·u		
that	kee	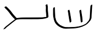	

there	sham		
they were going to eat	yo·khe·lu		
a meal	la·chem	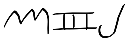	
came	vay·ya·vo	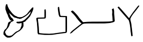	Genesis 43:26
When Joseph	yo·w·seph		
home	hab·bay·tah	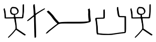	
they presented	vay·ya·vee·u	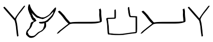	
	lo		
him	et		
with the gifts	ham·min·chah	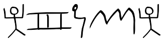	
-	a·sher		
they had brought	be·ya·dam	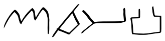	
	hab·ba·ye·tah	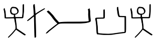	
and they bowed	vay·yish·ta·cha·wu		
	lo		
to the ground before him	a·re·tsah		
He asked	vay·yish·al	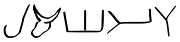	Genesis 43:27
	la·hem		
if they were well	le·sha·lo·wm	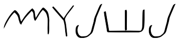	
and then he asked	vay·yo·mer		
“	ha·sha·lo·wm	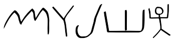	
father	a·vee·khem	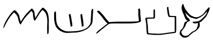	
How is your elderly	haz·za·qen	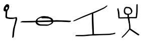	
-	a·sher		
you told [me about] ?	a·mar·tem	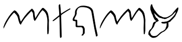	
Is he still	ha·o·w·den·nu		

alive ? ”	chay	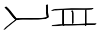	
they answered	vay·yo·me·ru		Genesis 43:28
is well ”	sha·lo·wm		
“ Your servant	le·av·de·kha		
our father	le·a·vee·nu	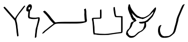	
“ He is still	o·w·den·nu		
alive ”	chay	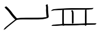	
And they bowed down	vay·yiq·qe·du	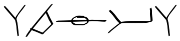	
to honor him	vay·yish·ta·chu		
When [Joseph] looked up	vay·yis·sa	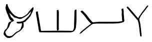	Genesis 43:29
	e·naw		
and saw	vay·yar	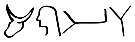	
-	et		
Benjamin	bin·ya·meen	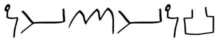	
his brother	a·chee	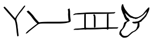	
son	ben		
his own mother’s	im·mo	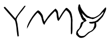	
he asked	vay·yo·mer		
“ Is this	ha·zeh		
brother	a·chee·khem	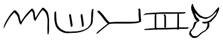	
your youngest	haq·qa·ton	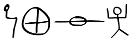	
the one	a·sher		
you told me about ? ”	a·mar·tem	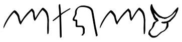	
	e·lay	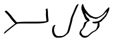	
Then he declared	vay·yo·mar		
“ May God	e·lo·heem		

be gracious to you	ya·che·ne·kha	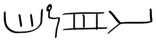	
my son ”	be·nee	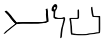	
hurried	vay·ma·her	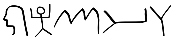	Genesis 43:30
Joseph	yo·w·seph	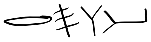	
out because	kee	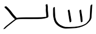	
he was moved	nikh·me·ru	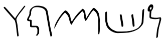	
	ra·cha·maw	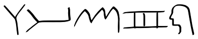	
for	el	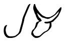	
his brother	a·chee	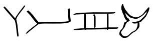	
to tears	vay·vaq·qesh	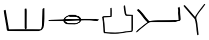	
	liv·ko·wt	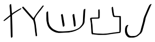	
and he went	vay·ya·vo	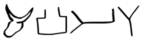	
to a private room	ha·chad·rah	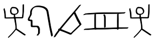	
to weep	vay·ye·vek	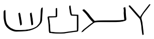	
	sham·mah	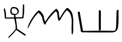	
Then he washed	vay·yir·chats	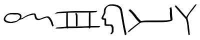	Genesis 43:31
his face	pa·naw	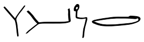	
and came back out	vay·ye·tse	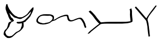	
Regaining his composure	vay·yit·ap·paq	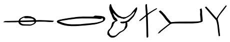	
he said	vay·yo·mer	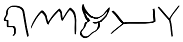	
“ Serve	see·mu	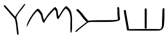	
the meal ”	la·chem	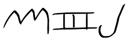	
They separately served	vay·ya·see·mu	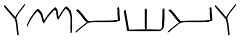	Genesis 43:32
	lo	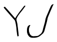	
Joseph	le·vad·do	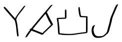	
	ve·la·hem	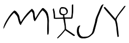	
[his brothers]	le·vad·dam	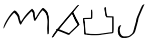	

and the Egyptians	ve·lam·mits·reem	
They ate	ha·o·khe·leem	
-	it·to	
separately	le·vad·dam	
because	kee	
not	lo	
would	yu·khe·lun	
the Egyptians	ham·mits·reem	
eat	le·e·khol	
with	et	
the Hebrews	ha·iv·reem	
	le·chem	
since	kee	
was detestable	to·w·e·vah	
that	hee	
to them	le·mits·ra·yim	
They were seated	vay·ye·she·vu	Genesis 43:33
before [Joseph]	le·pha·naw	
from the firstborn	hab·be·khor	
in order by age	kiv·kho·ra·to	
to the youngest	ve·hats·tsa·eer	
	kits·i·ra·to	
in astonishment	vay·yit·me·hu	
and the men	ha·a·na·sheem	
one	eesh	
looked at	el	
another	re·e·hu	

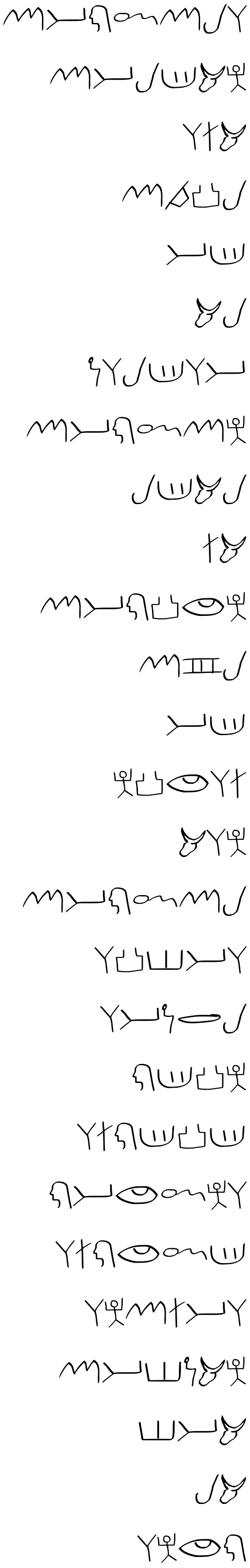

were served	vay·yis·sa	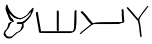	Genesis 43:34
When the portions	mas·ot	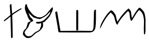	
	me·et	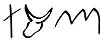	
from Joseph’s table	pa·naw	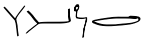	
to them	a·le·hem	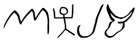	
larger than	vat·te·rev	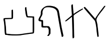	
portion	mas·at	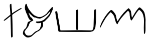	
Benjamin’s	bin·ya·min	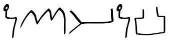	
	mim·mas·ot	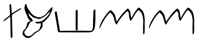	
any of the others	kul·lam	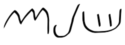	
was five	cha·mesh	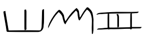	
times	ya·do·wt	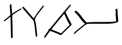	
So they feasted	vay·yish·tu	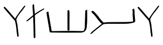	
and drank freely	vay·yish·ke·ru	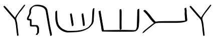	
with [Joseph]	im·mo	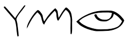	
Then Joseph instructed	vay·tsaw	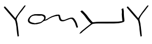	Genesis 44:1
-	et	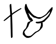	
his steward	a·sher	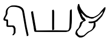	
	al	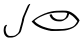	
	be·to	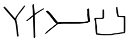	
:	le·mor	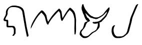	
with	mal·le	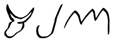	
-	et	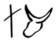	
sacks	am·te·chot	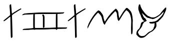	
“ Fill the men’s	ha·a·na·sheem	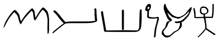	
as much food	o·khel	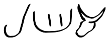	
as	ka·a·sher	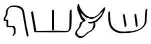	

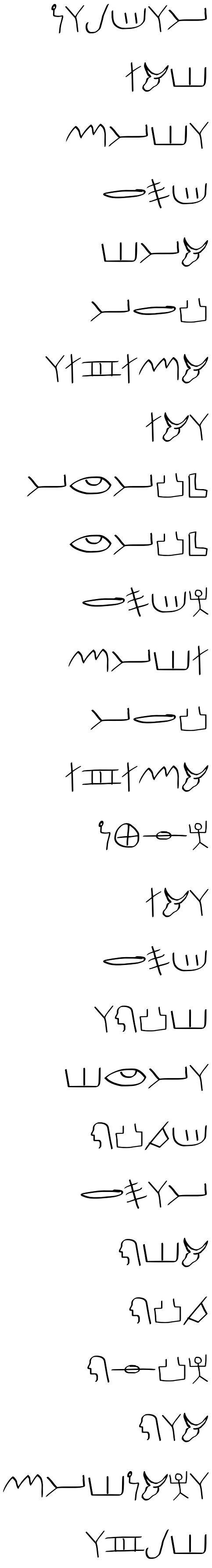

they can	yu·khe·lun	
carry	se·et	
and put	ve·seem	
silver	ke·seph	
each one’s	eesh	
in the mouth	be·phee	
of his sack	am·tach·to	
-	ve·et	Genesis 44:2
my cup	ge·vee·ee	
one	ge·vee·a	
the silver	hak·ke·seph	
Put	ta·seem	
in the mouth	be·phee	
sack	am·ta·chat	
of the youngest one’s	haq·qa·ton	
-	ve·et	
along with the silver	ke·seph	
for his grain ”	shiv·ro	
So [the steward] did	vay·ya·as	
	kid·var	
as Joseph	yo·w·seph	
-	a·sher	
had instructed	dib·ber	
At daybreak	hab·bo·qer	Genesis 44:3
	o·wr	
the men	ve·ha·a·na·sheem	
were sent on their way	shul·le·chu	

	hem·mah		
with their donkeys	va·cha·mo·re·hem	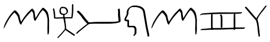	
They	hem	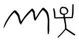	Genesis 44:4
gone	ya·tse·u		
-	et		
from the city	ha·eer		
had not	lo		
far	hir·chee·qu	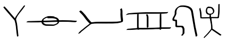	
when Joseph	ve·yo·w·seph		
told	a·mar		
his steward	la·a·sher		
	al		
	be·to	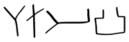	
at once	qum	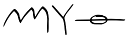	
“ Pursue	re·doph		
	a·cha·re	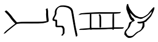	
the men	ha·a·na·sheem	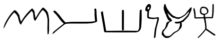	
and when you overtake them	ve·his·sag·tam		
ask	ve·a·mar·ta		
	a·le·hem		
‘ Why	lam·mah		
have you repaid	shil·lam·tem		
with evil ?	ra·ah		
	ta·chat	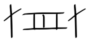	
good	to·w·vah		
Is this not [the cup]	ha·lo·w		Genesis 44:5
	zeh	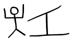	

-	a·sher	אשר	
drinks from	yish·teh	ישתה	
my master	a·do·nee	אדני	
	bo	בו	
-	ve·hu	והוא	
and uses for divination	na·chesh	נחש	
?	ye·na·chesh	ינחש	
	bo	בו	
is wicked ! ’”	ha·re·o·tem	הרעתם	
What	a·sher	אשר	
you have done	a·see·tem	עשיתם	
When [the steward] overtook them	vay·yas·si·gem	וישגם	Genesis 44:6
he relayed	vay·dab·ber	וידבר	
to them	a·le·hem	אלהם	
-	et	את	
words	had·de·va·reem	הדברים	
these	ha·el·leh	האלה	
they asked	vay·yo·me·ru	ויאמרו	Genesis 44:7
	e·law	אליו	
“ Why	lam·mah	למה	
say	ye·dab·ber	ידבר	
does my lord	a·do·nee	אדני	
things ? ”	kad·de·va·reem	כדברים	
these	ha·el·leh	האלה	
could not possibly	cha·lee·lah	חלילה	
“ Your servants	la·a·va·de·kha	לעבדיך	
do	me·a·so·wt	מעשות	

a thing	kad·da·var		
such	haz·zeh		
	hen		Genesis 44:8
the silver	ke·seph		
-	a·sher		
we found	ma·tsa·nu		
in the mouths	be·phee		
of our sacks	am·te·cho·te·nu	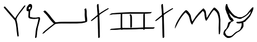	
We even brought back	he·shee·vo·nu	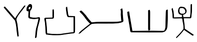	
to you	e·le·kha	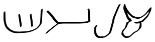	
from the land	me·e·rets		
of Canaan	ke·na·an		
Why	ve·ekh	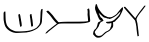	
would we steal	nig·nov	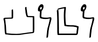	
house ?	mib·bet	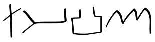	
from your master’s	a·do·ne·kha	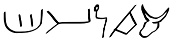	
silver	ke·seph		
or	o		
gold	za·hav	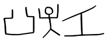	
If any	a·sher		Genesis 44:9
is found	yim·ma·tse		
to have it	it·to		
of your servants	me·a·va·de·kha	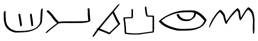	
he must die	va·met		
	ve·gam		
and the rest	a·nach·nu	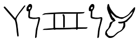	
will become	nih·yeh	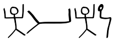	

of my lord ”	la·do·nee	לאדני	
slaves	la·a·va·deem	לעבדים	
replied the steward	vay·yo·mer	ויאמר	Genesis 44:10
“	gam	גם	
	at·tah	עתה	
As you say ”	khe·div·re·khem	כדבריכם	
	ken	כן	
“ But only the one	hu	הוא	
who	a·sher	אשר	
is found	yim·ma·tse	ימצא	
with [the cup]	it·to	אתו	
will be	yih·yeh	יהיה	
my	lee	לי	
slave	a·ved	עבד	
and the rest of you	ve·at·tem	ואתם	
shall be	tih·yu	תהיו	
free of blame ”	ne·qee·yim	נקים	
one quickly	vay·ma·ha·ru	וימהרו	Genesis 44:11
lowered	vay·yo·w·ri·du	ויורדו	
So each	eesh	איש	
-	et	את	
his sack	am·tach·to	אמתחתו	
to the ground	a·re·tsah	ארצה	
and opened	vay·yiph·te·chu	ויפתחו	
	eesh	איש	
it	am·tach·to	אמתחתו	
The steward searched	vay·chap·pes	ויחפש	Genesis 44:12

with the oldest	bag·ga·do·wl		
beginning	he·chel	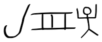	
with the youngest —	u·vaq·qa·ton	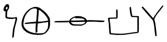	
and ending	kil·lah	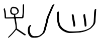	
was found	vay·yim·ma·tse		
and the cup	hag·ga·vee·a	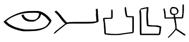	
sack	be·am·ta·chat		
in Benjamin’s	bin·ya·min	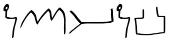	
Then they all tore	vay·yiq·re·u	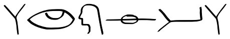	Genesis 44:13
their clothes	sim·lo·tam		
loaded	vay·ya·a·mos		
-	eesh	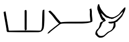	
-	al		
their donkeys	cha·mo·ro		
and returned	vay·ya·shu·vu	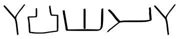	
to the city	ha·ee·rah	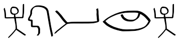	
arrived at	vay·ya·vo	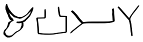	Genesis 44:14
When Judah	ye·hu·dah		
and his brothers	ve·e·chaw	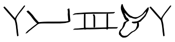	
house	be·tah	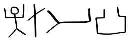	
Joseph’s	yo·w·seph		
he	ve·hu		
was still	o·w·den·nu		
there	sham	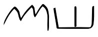	
and they fell	vay·yip·pe·lu	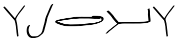	
before him	le·pha·naw	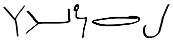	
to the ground	a·re·tsah		

declared	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 44:15
	la·hem	𐤋𐤄𐤌	
Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
“ What	mah	𐤌𐤄	
deed	ham·ma·a·seh	𐤄𐤌𐤏𐤔𐤄	
is this	haz·zeh	𐤄𐤆𐤄	
-	a·sher	𐤀𐤔𐤓	
you have done ? ”	a·see·tem	𐤏𐤔𐤉𐤕𐤌	
“ Do you not	ha·lo·w	𐤄𐤋𐤅𐤀	
know	ye·da·tem	𐤉𐤃𐤏𐤕𐤌	
that	kee	𐤊𐤉	
can surely divine the truth	na·chesh	𐤍𐤇𐤔	
? ”	ye·na·chesh	𐤉𐤍𐤇𐤔	
a man	eesh	𐤀𐤉𐤔	
-	a·sher	𐤀𐤔𐤓	
like me	ka·mo·nee	𐤊𐤌𐤍𐤉	
can we say	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 44:16
Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
“ What	mah	𐤌𐤄	
replied	no·mar	𐤍𐤀𐤌𐤓	
to my lord ? ”	la·do·nee	𐤋𐤀𐤃𐤍𐤉	
“ How	mah	𐤌𐤄	
can we plead ?	ne·dab·ber	𐤍𐤃𐤁𐤓	
How	u·mah	𐤅𐤌𐤄	
can we justify ourselves ?	nits·tad·daq	𐤍𐤑𐤈𐤃𐤒	
God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
has exposed	ma·tsa	𐤌𐤑𐤀	

-	et		
the iniquity	a·won		
of your servants	a·va·de·kha		
We are now	hin·nen·nu	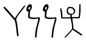	
slaves —	a·va·deem		
my lord’s	la·do·nee	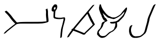	
both	gam		
we	a·nach·nu	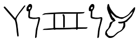	
and	gam		
the one	a·sher		
who was found	nim·tsa		
the cup ”	hag·ga·vee·a	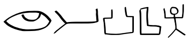	
with	be·ya·do	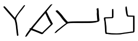	
But Joseph replied	vay·yo·mer		Genesis 44:17
“ Far be it	cha·lee·lah	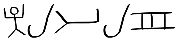	
from me	lee	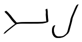	
to do	me·a·so·wt		
this	zot		
The man	ha·eesh	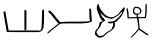	
who	a·sher		
was found	nim·tsa		
the cup	hag·ga·vee·a	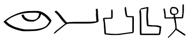	
with	be·ya·do	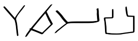	
	hu		
will be	yih·yeh	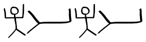	
my	lee	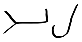	
slave	a·ved	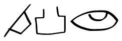	

The rest of you	ve·at·tem	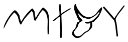	
may return	a·lu	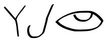	
in peace ”	le·sha·lo·wm	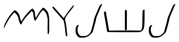	
to	el	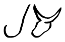	
your father	a·vee·khem	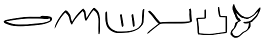	
approached	vay·yig·gash	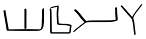	Genesis 44:18
[Joseph]	e·law	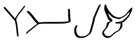	
Then Judah	ye·hu·dah	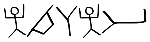	
and said	vay·yo·mer	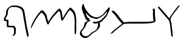	
“ Sir	bee	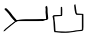	
	a·do·nee	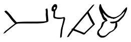	
speak	ye·dab·ber	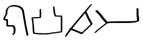	
please	na	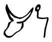	
let your servant	av·de·kha	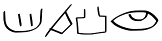	
	da·var	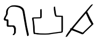	
	be·a·ze·ne	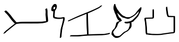	
personally to my lord	a·do·nee	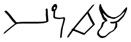	
Do not	ve·al	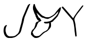	
be angry	yi·char	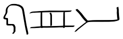	
	ap·pe·kha	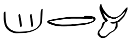	
with your servant	be·av·de·kha	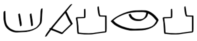	
for	kee	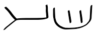	
you are equal to	kha·mo·w·kha	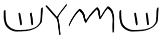	
Pharaoh himself	ke·phar·oh	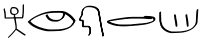	
My lord	a·do·nee	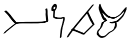	Genesis 44:19
asked	sha·al	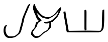	
-	et	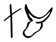	

his servants	a·va·daw		
	le·mor		
‘ Do you have	ha·yesh	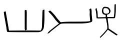	
	la·khem		
a father	av		
or	o		
a brother ? ’	ach	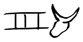	
And we answered	van·no·mer		Genesis 44:20
	el		
	a·do·nee		
‘ We have	yesh	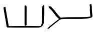	
	la·nu		
father	av		
an elderly	za·qen	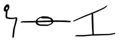	
the child	ve·ye·led	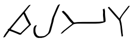	
of his old age	ze·qu·neem	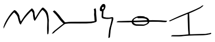	
and a younger brother	qa·tan	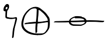	
The boy’s brother	ve·a·chee	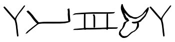	
is dead	met		
sons left	vay·yiw·va·ter	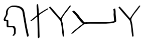	
He	hu		
is the only	le·vad·do	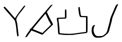	
one of his mother’s	le·im·mo		
and his father	ve·a·vee	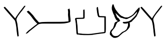	
loves him ’	a·he·vo		
Then you told	vat·to·mer		Genesis 44:21
	el		

your servants	a·va·de·kha	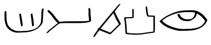	
‘ Bring him down	ho·w·ri·du·hu	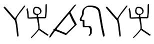	
to me	e·lay	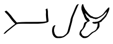	
so that I can see	ve·a·see·mah	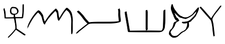	
for myself ’	e·nee	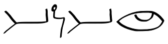	
him	a·law	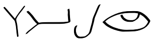	
So we said	van·no·mer	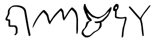	Genesis 44:22
to	el	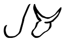	
my lord	a·do·nee	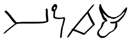	
cannot	lo	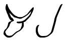	
	yu·khal	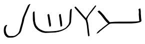	
‘ The boy	han·na·ar	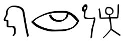	
leave	la·a·zov	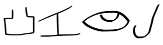	
-	et	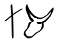	
his father	a·vee	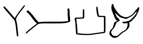	
If he were to leave	ve·a·zav	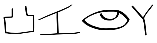	
-	et	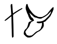	
his father	a·vee	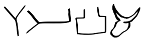	
would die ’	va·met	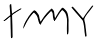	
But you said	vat·to·mer	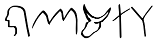	Genesis 44:23
to	el	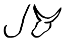	
your servants	a·va·de·kha	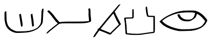	
‘	im	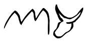	
Unless	lo	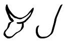	
comes down	ye·red	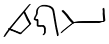	
brother	a·chee·khem	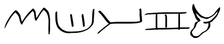	
your younger	haq·qa·ton	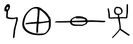	

with you	it·te·khem	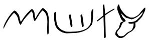	
you will not	lo	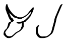	
again ’	to·si·phun	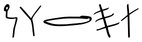	
see	lir·o·wt	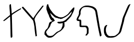	
my face	pa·nay	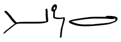	
Now when	vay·hee	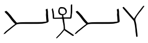	Genesis 44:24
	kee	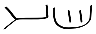	
we returned	a·lee·nu	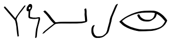	
to	el	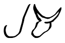	
your servant	av·de·kha	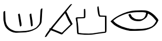	
my father	a·vee	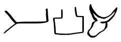	
we relayed	van·nag·ged	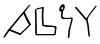	
to	lo	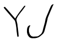	
him	et	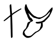	
your words	div·re	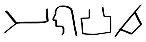	
	a·do·nee	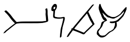	
said	vay·yo·mer	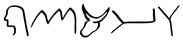	Genesis 44:25
Then our father	a·vee·nu	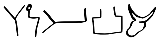	
‘ Go back	shu·vu	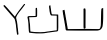	
and buy	shiv·ru	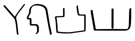	
us	la·nu	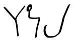	
some	me·at	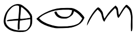	
food ’	o·khel	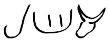	
But we answered	van·no·mer	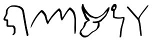	Genesis 44:26
‘ We cannot	lo	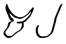	
	nu·khal	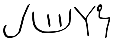	
go down there	la·re·det	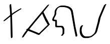	

unless	im		
	yesh	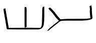	
brother	a·chee·nu	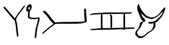	
our younger	haq·qa·ton	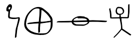	
with us	it·ta·nu		
goes	ve·ya·rad·nu		
	kee	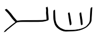	
we cannot	lo		
	nu·khal		
see	lir·o·wt		
	pe·ne		
the man ’	ha·eesh	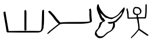	
brother	ve·a·chee·nu	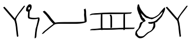	
So if our younger	haq·qa·ton	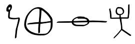	
is not	e·nen·nu	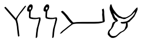	
with us	it·ta·nu		
said	vay·yo·mer		Genesis 44:27
And your servant	av·de·kha	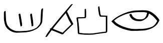	
my father	a·vee		
to us	e·le·nu	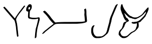	
‘ You	at·tem		
know	ye·da·tem		
that	kee	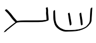	
two sons	she·na·yim	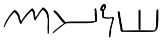	
bore	ya·le·dah	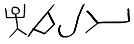	
me	lee	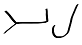	
my wife	ish·tee		

was gone	vay·ye·tse	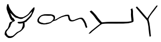	Genesis 44:28
When one of them	ha·e·chad		
	me·it·tee		
I said :	va·o·mar		
“ Surely	akh		
he has been torn to pieces	ta·roph		
”	to·raph		
And I have not	ve·lo		
seen him	re·ee·tee	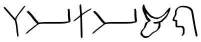	
	ad		
since	hen·nah		
Now if you also take	u·le·qach·tem	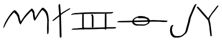	Genesis 44:29
-	gam		
-	et		
this one	zeh		
from	me·im		
me	pa·nay	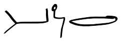	
comes to him	ve·qa·ra·hu	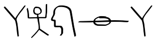	
and harm	a·so·wn		
down	ve·ho·w·rad·tem		
-	et		
you will bring my gray hair	se·va·tee	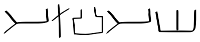	
in sorrow ’	be·ra·ah		
to Sheol	she·o·lah		
So	ve·at·tah		Genesis 44:30
when I return	ke·vo·ee		
to	el		

your servant	av·de·kha	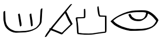	
and [if] my father	a·vee	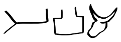	
if the boy	ve·han·na·ar		
is not	e·nen·nu	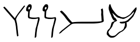	
with us	it·ta·nu		
whose life	ve·naph·sho		
is wrapped up	qe·shu·rah		
in the boy's life	ve·naph·sho		
-	ve·ha·yah	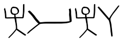	Genesis 44:31
sees	kir·o·w·to		
that	kee	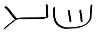	
[is] not [with us]	en	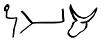	
the boy	han·na·ar		
he will die	va·met		
down	ve·ho·w·ree·du	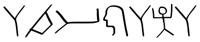	
Then your servants	a·va·de·kha		
-	et		
will have brought the gray hair	se·vat	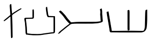	
of your servant	av·de·kha	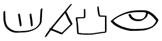	
our father	a·vee·nu	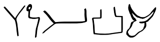	
in sorrow	be·ya·go·wn	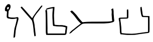	
to Sheol	she·o·lah		
Indeed	kee	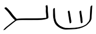	Genesis 44:32
your servant	av·de·kha	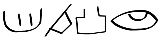	
guaranteed	a·rav		
-	et		
the boy's safety	han·na·ar		

to	me·im		
my father	a·vee	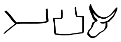	
saying	le·mor		
‘ If	im		
I do not	lo		
return him	a·vee·en·nu	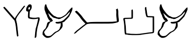	
to you	e·le·kha	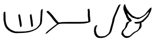	
bear the guilt	ve·cha·ta·tee		
before you, my father	le·a·vee		
I will	kal	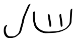	
all my life ’	hay·ya·meem		
Now	ve·at·tah		Genesis 44:33
stay here	ye·shev		
please	na		
let your servant	av·de·kha		
in place of	ta·chat	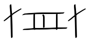	
the boy	han·na·ar		
slave	e·ved	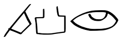	
as my lord’s	la·do·nee	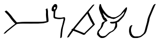	
	ve·han·na·ar		
Let him return	ya·al		
with	im		
his brothers	e·chaw	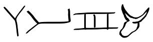	
For	kee	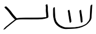	Genesis 44:34
how	ekh	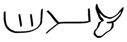	
can I go back	e·e·leh		
to	el		

my father	a·vee	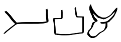	
the boy ?	ve·han·na·ar	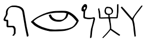	
without	e·nen·nu	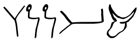	
	it·tee	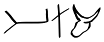	
I could not bear	pen	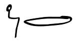	
to see	er·eh	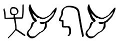	
the misery	va·ra	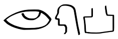	
that	a·sher	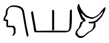	
would overwhelm	yim·tsa	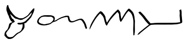	
-	et	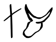	
[him] ”	a·vee	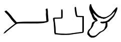	
no longer	ve·lo	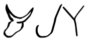	Genesis 45:1
could	ya·khol	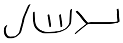	
Then Joseph	yo·w·seph	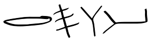	
control himself	le·hit·ap·peq	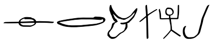	
before all	le·khol	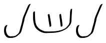	
his attendants	han·nits·tsa·veem	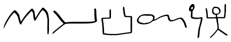	
	a·law	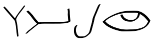	
and he cried out	vay·yiq·ra	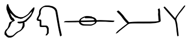	
away	ho·w·tsee·u	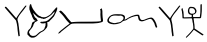	
“ Send everyone	khal	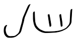	
	eesh	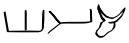	
from me ! ”	me·a·lay	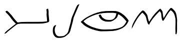	
So none	ve·lo	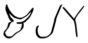	
[of them] were with	a·mad	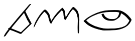	
	eesh	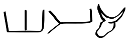	
[Joseph]	it·to	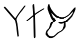	

made himself known	be·hit·vad·da		
when he	yo·w·seph		
to	el		
his brothers	e·chaw	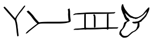	
so loudly	vay·yit·ten	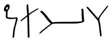	Genesis 45:2
-	et		
-	qo·lo	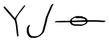	
But he wept	biv·khee	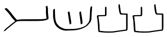	
heard him	vay·yish·me·u	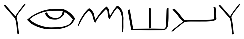	
that the Egyptians	mits·ra·yim		
[soon] heard of it	vay·yish·ma	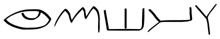	
household	bet	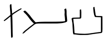	
and Pharaoh’s	par·oh		
said	vay·yo·mer		Genesis 45:3
Joseph	yo·w·seph		
to	el		
his brothers	e·chaw	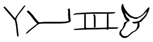	
“ I	a·nee	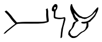	
am Joseph !	yo·w·seph		
still	ha·o·wd		
Is my father	a·vee	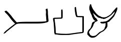	
alive ? ”	chay	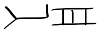	
were unable	ve·lo		
	ya·khe·lu		
But they	e·chaw	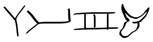	
to answer	la·a·no·wt		
him	o·to		

because	kee	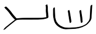	
they were terrified	niv·ha·lu		
in his presence	mip·pa·naw		
said	vay·yo·mer		Genesis 45:4
Then Joseph	yo·w·seph		
to	el		
his brothers	e·chaw	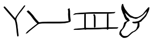	
come near me ”	ge·shu		
“ Please	na		
	e·lay	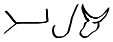	
And they [did so]	vay·yig·ga·shu		
he said	vay·yo·mer		
“ I	a·nee	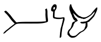	
am Joseph	yo·w·seph		
your brother ”	a·chee·khem	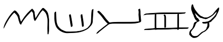	
“ the one	a·sher		
you sold	me·khar·tem	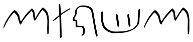	
-	o·tee	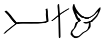	
into Egypt !	mits·ra·ye·mah		
And now	ve·at·tah		Genesis 45:5
do not	al		
be distressed	te·a·tse·vu		
	ve·al		
or angry	yi·char	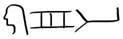	
with yourselves	be·e·ne·khem	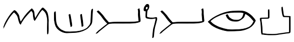	
that	kee	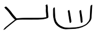	
you sold	me·khar·tem	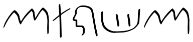	

me	o·tee	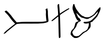	
into this place	hen·nah		
because	kee	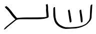	
it was to save lives	le·mich·yah	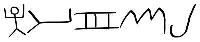	
sent me	she·la·cha·nee	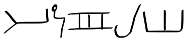	
that God	e·lo·heem		
before you	liph·ne·khem	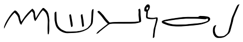	
For	kee	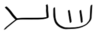	Genesis 45:6
these	zeh	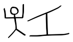	
two years	she·na·ta·yim	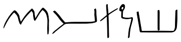	
the famine	ha·ra·av		
has covered	be·qe·rev	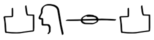	
the land	ha·a·rets		
more	ve·o·wd		
and there will be five	cha·mesh		
years	sha·neem	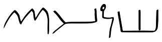	
-	a·sher		
without	en	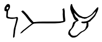	
plowing	cha·reesh	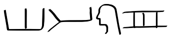	
or harvesting	ve·qats·tsīr		
sent me	vay·yish·la·che·nee	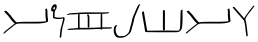	Genesis 45:7
God	e·lo·heem		
before you	liph·ne·khem	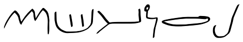	
to preserve	la·sum		
you	la·khem		
as a remnant	she·e·reet		
on the earth	ba·a·rets		

and to save your lives	u·le·ha·cha·yo·wt	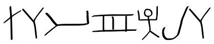	
	la·khem		
deliverance	liph·le·tah	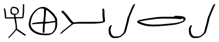	
by a great	ge·do·lah		
Therefore	ve·at·tah		Genesis 45:8
it was not	lo		
you	at·tem		
who sent	she·lach·tem	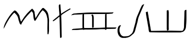	
me	o·tee	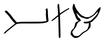	
here	hen·nah		
but	kee	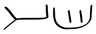	
God	ha·e·lo·heem		
who has made me	vay·see·me·nee	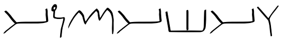	
a father	le·av		
to Pharaoh —	le·phar·oh		
lord	u·le·a·do·wn		
of all	le·khal		
his household	be·to	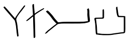	
and ruler	u·mo·shel	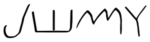	
over all	be·khal		
the land	e·rets		
of Egypt	mits·ra·yim		
quickly	ma·ha·ru		Genesis 45:9
Now return	va·a·lu		
to	el		
my father	a·vee	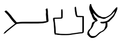	
and tell	va·a·mar·tem	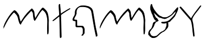	

him	e·law	𐤀𐤋𐤉𐤅	
‘ This is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
your son	bin·kha	𐤁𐤍𐤊	
Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
has made me	sa·ma·nee	𐤔𐤌𐤍𐤉	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
lord	le·a·do·wn	𐤋𐤀𐤃𐤅𐤍	
of all	le·khal	𐤋𐤊𐤋	
Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
Come down	re·dah	𐤓𐤃𐤄	
to me	e·lay	𐤀𐤋𐤉	
without	al	𐤀𐤋	
delay	ta·a·mod	𐤕𐤏𐤌𐤃	
You shall settle	ve·ya·shav·ta	𐤅𐤉𐤔𐤁𐤕	Genesis 45:10
in the land	ve·e·rets	𐤁𐤀𐤓𐤑	
of Goshen	go·shen	𐤂𐤔𐤍	
and be	ve·ha·yee·ta	𐤅𐤄𐤉𐤉𐤕	
near me —	qa·ro·wv	𐤒𐤓𐤅𐤁	
	e·lay	𐤀𐤋𐤉	
you	at·tah	𐤀𐤕𐤄	
and your children	u·va·ne·kha	𐤅𐤁𐤍𐤉𐤊	
and grandchildren	u·ve·ne	𐤅𐤁𐤍𐤉	
	va·ne·kha	𐤁𐤍𐤉𐤊	
your flocks	ve·tso·ne·kha	𐤅𐤑𐤀𐤍𐤊	
and herds	u·ve·qa·re·kha	𐤅𐤁𐤒𐤓𐤊	
and everything you own	ve·khal	𐤅𐤊𐤋	

-	a·sher	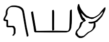	
	lakh	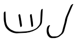	
I will provide	ve·khil·kal·tee	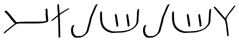	Genesis 45:11
for you	o·te·kha	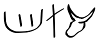	
And there	sham	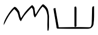	
because	kee	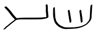	
more	o·wd	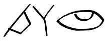	
there will be five	cha·mesh	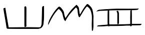	
years	sha·neem	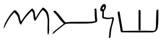	
of famine	ra·av	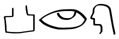	
Otherwise	pen	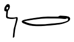	
will come to destitution ’	tiw·va·resh	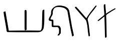	
you	at·tah	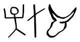	
and your household	u·ve·te·kha	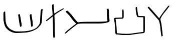	
and everything	ve·khal	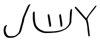	
-	a·sher	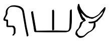	
you own	lakh	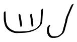	
Behold !	ve·hin·neh	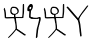	Genesis 45:12
You	e·ne·khem	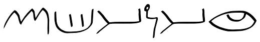	
can see	ro·o·wt	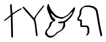	
	ve·e·ne	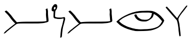	
and my brother	a·chee	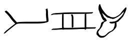	
Benjamin	vin·ya·meen	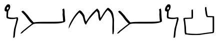	
that	kee	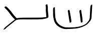	
I, [Joseph],	phee	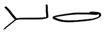	
am [the one] speaking	ham·dab·ber	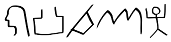	
with you	a·le·khem	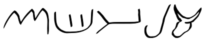	

Tell	ve·hig·gad·tem	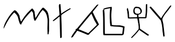	Genesis 45:13
my father	le·a·vee		
-	et		
about all	kal		
my splendor	ke·vo·w·dee	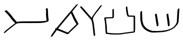	
in Egypt	be·mits·ra·yim		
-	ve·et		
and everything	kal	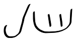	
-	a·sher		
you have seen	re·ee·tem	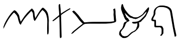	
quickly ”	u·mi·har·tem		
And bring	ve·ho·w·rad·tem		
-	et		
my father	a·vee	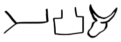	
down here	hen·nah		
Then Joseph threw his arms around	vay·yip·pol	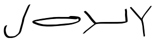	Genesis 45:14
	al		
	tsaw·ve·re		
Benjamin	vin·ya·min	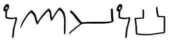	
his brother	a·chee	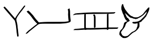	
and wept	vay·ye·vek	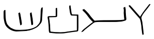	
and Benjamin	u·vin·ya·min	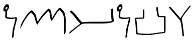	
wept	ba·khah	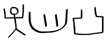	
as	al		
they embraced	tsaw·va·raw		
Joseph kissed	vay·nash·sheq	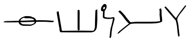	Genesis 45:15
each	le·khal		

of his brothers	e·chaw	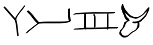	
as he wept	vay·ye·vek	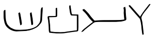	
over them	a·le·hem	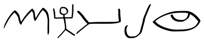	
And afterward	ve·a·cha·re		
	khen	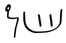	
talked	dib·be·ru		
his brothers	e·chaw	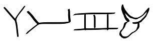	
with him	it·to		
When the news	ve·haq·qol	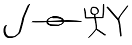	Genesis 45:16
reached	nish·ma		
house	bet	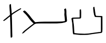	
Pharaoh’s	par·oh		
	le·mor		
had come	ba·u		
brothers	a·che		
that Joseph’s	yo·w·seph		
were pleased	vay·yee·tav	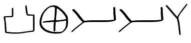	
	be·e·ne	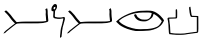	
Pharaoh	phar·oh		
	u·ve·e·ne	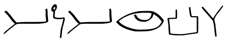	
and his servants	a·va·daw		
said	vay·yo·mer		Genesis 45:17
Pharaoh	par·oh		
to	el		
Joseph	yo·w·seph		
“ Tell	e·mor		
	el		

your brothers	a·che·kha	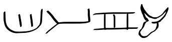	
as follows :	zot		
‘ Do	a·su		
Load	ta·a·nu		
-	et		
your animals	be·ee·re·khem	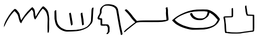	
and return	u·le·khu	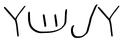	
	vo·u		
to the land	ar·tsah		
of Canaan	ke·na·an		
Then bring	u·qe·chu	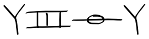	Genesis 45:18
-	et		
your father	a·vee·khem	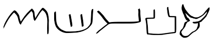	
-	ve·et		
and your families	bat·te·khem	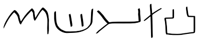	
and return	u·vo·u		
to me	e·lay	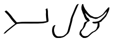	
I will give	ve·et·te·nah		
-	la·khem		
you	et		
the best	tuv		
of the land	e·rets		
of Egypt	mits·ra·yim	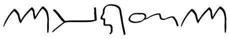	
and you shall eat	ve·ikh·lu		
-	et		
from the fat	che·lev	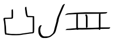	
of the land ’	ha·a·rets		

You	ve·at·tah	ואתה	Genesis 45:19
are also directed to tell them	tsuw·ve·tah	צויתה	
:	zot	זאת	
	a·su	עשו	
‘ Take	qe·chu	קחו	
-	la·khem	לכם	
from the land	me·e·rets	מארץ	
of Egypt	mits·ra·yim	מצרים	
wagons	a·ga·lo·wt	עגלות	
for your young children	le·tap·pe·khem	לטפכם	
and your wives	ve·lin·she·khem	ולנשיכם	
and bring	u·ne·sa·tem	ונשאתם	
-	et	את	
your father	a·vee·khem	אביכם	
and come back	u·va·tem	ובאתם	
But pay no regard	ve·e·ne·khem	ועינכם	Genesis 45:20
	al	אל	
	ta·chos	תחס	
to	al	על	
your belongings	ke·le·khem	כליכם	
for	kee	כי	
the best	tuv	טוב	
of all	kal	כל	
the land	e·rets	ארץ	
of Egypt	mits·ra·yim	מצרים	
yours ’”	la·khem	לכם	
is	hu	הוא	

did	vay·ya·a·su	𐤅𐤉𐤏𐤔𐤅	Genesis 45:21
[as they were told]	khen	𐤊𐤍	
So the sons	be·ne	𐤁𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
gave	vay·yit·ten	𐤅𐤉𐤕𐤍	
them	la·hem	𐤋𐤄𐤌	
Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
wagons	a·ga·lo·wt	𐤏𐤂𐤋𐤅𐤕	
as	al	𐤏𐤋	
had instructed	pee	𐤐𐤉	
Pharaoh	phar·oh	𐤐𐤓𐤏𐤄	
and he also gave	vay·yit·ten	𐤅𐤉𐤕𐤍	
them	la·hem	𐤋𐤄𐤌	
provisions	tse·dah	𐤑𐤃𐤄	
for their journey	lad·da·rekh	𐤋𐤃𐤓𐤊	
-	le·khul·lam	𐤋𐤊𐤋𐤌	Genesis 45:22
He gave	na·tan	𐤍𐤕𐤍	
to each of them	la·eesh	𐤋𐤀𐤉𐤔	
new	cha·li·pho·wt	𐤇𐤋𐤐𐤅𐤕	
garments	se·ma·lot	𐤔𐤌𐤋𐤕	
but to Benjamin	u·le·vin·ya·min	𐤅𐤋𐤁𐤍𐤉𐤌𐤍	
he gave	na·tan	𐤍𐤕𐤍	
three	she·losh	𐤔𐤋𐤔	
hundred [shekels]	me·o·wt	𐤌𐤀𐤅𐤕	
of silver	ke·seph	𐤊𐤎𐤐	
and five	ve·cha·mesh	𐤅𐤇𐤌𐤔	
sets	cha·li·phot	𐤇𐤋𐤐𐤕	

of clothes	se·ma·lot	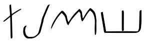	
to his father	u·le·a·vee	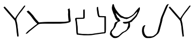	Genesis 45:23
And he sent	sha·lach	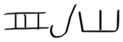	
the following :	ke·zot	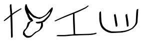	
ten	a·sa·rah	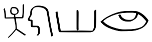	
donkeys	cha·mo·reem	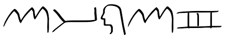	
loaded	no·se·eem	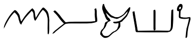	
with the best	mit·tuv	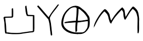	
of Egypt	mits·ra·yim	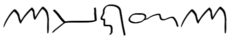	
and ten	ve·e·ser	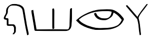	
female donkeys	a·to·not	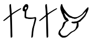	
loaded	no·se·ot	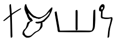	
with grain	bar	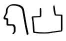	
and bread	va·le·chem	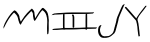	
and provisions	u·ma·zo·wn	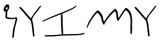	
for his father’s	le·a·vee	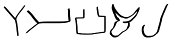	
journey	lad·da·rekh	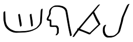	
on their way	vay·shal·lach	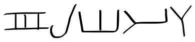	Genesis 45:24
-	et	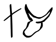	
Then Joseph sent his brothers	e·chaw	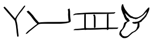	
and as they were leaving	vay·ye·le·khu	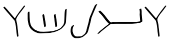	
he said	vay·yo·mer	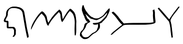	
to them	a·le·hem	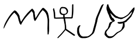	
“ Do not	al	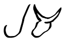	
quarrel	tir·ge·zu	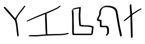	
on the way ! ”	bad·da·rekh	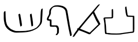	

So [the brothers] went up	vay·ya·a·lu		Genesis 45:25
out of Egypt	mim·mits·ra·yim		
and came	vay·ya·vo·u	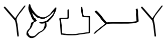	
in the land	e·rets		
of Canaan	ke·na·an		
to	el		
Jacob	ya·a·qov	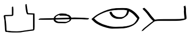	
their father	a·vee·hem	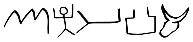	
they said	vay·yag·gi·du	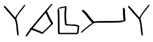	Genesis 45:26
	lo		
-	le·mor	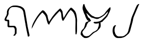	
is still	o·wd		
“ Joseph	yo·w·seph		
alive ”	chay	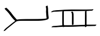	
“ and	ve·khee		
he	hu		
is ruler	mo·shel	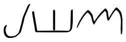	
over all	be·khal		
the land	e·rets		
of Egypt ! ”	mits·ra·yim		
But Jacob was stunned	vay·ya·phag	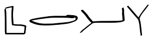	
	lib·bo	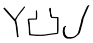	
for	kee		
he did not	lo		
believe	he·e·meen		
them	la·hem		

However, when they relayed	vay·dab·be·ru	וידברו	Genesis 45:27
	e·law	אליו	
-	et	את	
all	kal	כל	
	div·re	דברי	
Joseph	yo·w·seph	יוסף	
that	a·sher	אשר	
had told	dib·ber	דבר	
them	a·le·hem	אלהם	
and when he saw	vay·yar	וירא	
-	et	את	
the wagons	ha·a·ga·lo·wt	העגלות	
that	a·sher	אשר	
had sent	sha·lach	שלח	
Joseph	yo·w·seph	יוסף	
to carry him	la·set	לשאת	
back	o·to	אתו	
was revived	vat·te·chee	ותחי	
the spirit	ru·ach	רוח	
Jacob	ya·a·qov	יעקב	
of their father	a·vee·hem	אביהם	
declared	vay·yo·mer	ויאמר	Genesis 45:28
Israel	yis·ra·el	ישראל	
“ Enough ! ”	rav	רב	
is still	o·wd	עוד	
Joseph	yo·w·seph	יוסף	
“ My son	be·nee	בני	

alive !	chay	
I will go	e·le·khah	
to see him	ve·er·en·nu	
before	be·te·rem	
I die ”	a·mut	
set out	vay·yis·sa	Genesis 46:1
So Israel	yis·ra·el	
with all	ve·khal	
that	a·sher	
he had	lo	
and when he came	vay·ya·vo	
to	be·e·rah	
Beersheba	sha·va	
he offered	vay·yiz·bach	
sacrifices	ze·va·cheem	
to the God	le·lo·he	
of his father	a·vee	
Isaac	yits·chaq	
spoke	vay·yo·mer	Genesis 46:2
God	e·lo·heem	
to Israel	le·yis·ra·el	
in a vision :	be·mar·ot	
And that night	hal·lay·lah	
He said	vay·yo·mer	
“ Jacob	ya·a·qov	
Jacob ! ”	ya·a·qov	
replied Jacob	vay·yo·mer	

“ Here I am ”	hin·ne·nee	𐤄𐤍𐤍𐤉	
He said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 46:3
“ I	a·no·khee	𐤀𐤍𐤊𐤉	
am God ”	ha·el	𐤄𐤀𐤋	
“ the God	e·lo·he	𐤀𐤋𐤄𐤉	
of your father	a·vee·kha	𐤀𐤁𐤉𐤊	
Do not	al	𐤀𐤋	
be afraid	tee·ra	𐤕𐤉𐤓𐤀	
to go down	me·re·dah	𐤌𐤓𐤃𐤄	
to Egypt	mits·ray·mah	𐤌𐤑𐤓𐤉𐤌𐤄	
for	kee	𐤊𐤉	
nation	le·go·w	𐤋𐤂𐤅𐤉	
you into a great	ga·do·wl	𐤂𐤃𐤅𐤋	
I will make	a·see·me·kha	𐤀𐤔𐤉𐤌𐤊	
there	sham	𐤔𐤌	
I	a·no·khee	𐤀𐤍𐤊𐤉	Genesis 46:4
will go down	e·red	𐤀𐤓𐤃	
with	im·me·kha	𐤏𐤌𐤊	
you to Egypt	mits·ray·mah	𐤌𐤑𐤓𐤉𐤌𐤄	
and I	ve·a·no·khee	𐤅𐤀𐤍𐤊𐤉	
bring you back	a·al·kha	𐤀𐤏𐤋𐤊	
will surely	gam	𐤂𐤌	
	a·loh	𐤏𐤋𐤄	
And Joseph’s	ve·yo·w·seph	𐤅𐤉𐤅𐤎𐤐	
will close	ya·sheet	𐤉𐤔𐤉𐤕	
own hands	ya·do	𐤉𐤃𐤅	
	al	𐤏𐤋	

your eyes ”	e·ne·kha	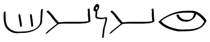	
departed	vay·ya·qam	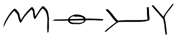	Genesis 46:5
Then Jacob	ya·a·qov	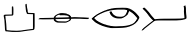	
from	mib·be·er		
Beersheba	sha·va		
took	vay·yis·u		
and the sons	ve·ne	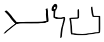	
of Israel	yis·ra·el	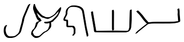	
-	et		
Jacob	ya·a·qov		
their father	a·vee·hem	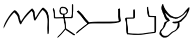	
-	ve·et		
along with their children	tap·pam		
-	ve·et		
and wives	ne·she·hem	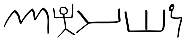	
in the wagons	ba·a·ga·lo·wt		
-	a·sher		
had sent	sha·lach	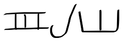	
Pharaoh	par·oh		
to carry him	la·set		
-	o·to		
They also took	vay·yiq·chu	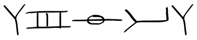	Genesis 46:6
-	et		
the livestock	miq·ne·hem		
-	ve·et		
and possessions	re·khu·sham		
-	a·sher		

they had acquired	ra·khe·shu	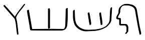	
in the land	be·e·rets	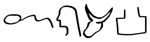	
of Canaan	ke·na·an	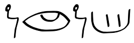	
went	vay·ya·vo·u	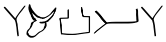	
to Egypt	mits·ra·ye·mah	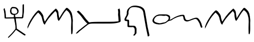	
and Jacob	ya·a·qov	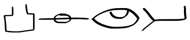	
and all	ve·khal	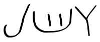	
his offspring	zar·o	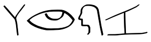	
-	it·to	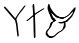	
his sons	ba·naw	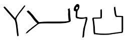	Genesis 46:7
and grandsons	u·ve·ne	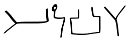	
	va·naw	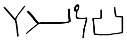	
-	it·to	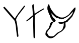	
[and] his daughters	be·no·taw	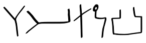	
and granddaughters	u·ve·no·wt	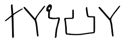	
—	ba·naw	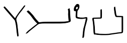	
all	ve·khal	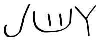	
his offspring	zar·o	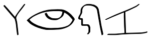	
[Jacob] took	he·vee	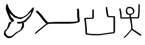	
with him	it·to	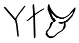	
to Egypt	mits·ra·ye·mah	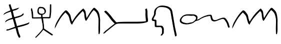	
Now these	ve·el·leh	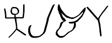	Genesis 46:8
are the names	she·mo·wt	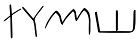	
of the sons	be·ne	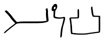	
of Israel	yis·ra·el	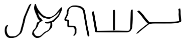	
who went	hab·ba·eem	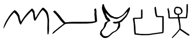	
to Egypt :	mits·ray·mah	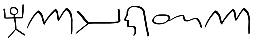	

(Jacob	ya·a·qov	𐤉𐤏𐤒𐤁	
and his descendants)	u·va·naw	𐤅𐤁𐤍𐤉𐤅	
firstborn	be·khor	𐤁𐤊𐤓	
Jacob’s	ya·a·qov	𐤉𐤏𐤒𐤁	
Reuben	re·u·ven	𐤓𐤀𐤅𐤁𐤍	
The sons	u·ve·ne	𐤅𐤁𐤍𐤉	Genesis 46:9
of Reuben :	re·u·ven	𐤓𐤀𐤅𐤁𐤍	
Hanoch	cha·no·wkh	𐤇𐤍𐤅𐤊	
Pallu	u·phal·lu	𐤅𐤐𐤋𐤅𐤀	
Hezron	ve·chets·ro·wn	𐤅𐤇𐤑𐤓𐤅𐤍	
and Carmi	ve·khar·mee	𐤅𐤊𐤓𐤌𐤉	
The sons	u·ve·ne	𐤅𐤁𐤍𐤉	Genesis 46:10
of Simeon :	shim·o·wn	𐤔𐤌𐤏𐤅𐤍	
Jemuel	ye·mu·el	𐤉𐤌𐤅𐤀𐤋	
Jamin	ve·ya·meen	𐤅𐤉𐤌𐤉𐤍	
Ohad	ve·o·had	𐤅𐤀𐤄𐤃	
Jachin	ve·ya·kheen	𐤅𐤉𐤊𐤉𐤍	
Zohar	ve·tso·char	𐤅𐤑𐤇𐤓	
and Shaul	ve·sha·ul	𐤅𐤔𐤀𐤅𐤋	
the son	ben	𐤁𐤍	
of a Canaanite woman	hak·ke·na·a·neet	𐤄𐤊𐤍𐤏𐤍𐤉𐤕	
The sons	u·ve·ne	𐤅𐤁𐤍𐤉	Genesis 46:11
of Levi :	le·vee	𐤋𐤅𐤉	
Gershon	ge·re·sho·wn	𐤂𐤓𐤔𐤅𐤍	
Kohath	qe·hat	𐤒𐤄𐤕	
and Merari	u·me·ra·ree	𐤅𐤌𐤓𐤓𐤉	
The sons	u·ve·ne	𐤅𐤁𐤍𐤉	Genesis 46:12

of Judah :	ye·hu·dah	יהודה	
Er	er	ער	
Onan	ve·o·w·nan	ואונן	
Shelah	ve·she·lah	ושלה	
Perez	va·phe·rets	ופרץ	
and Zerah	va·za·rach	וזרח	
died	vay·ya·mat	וימת	
but Er	er	ער	
and Onan	ve·o·w·nan	ואונן	
in the land	be·e·rets	בארץ	
of Canaan	ke·na·an	כנען	
	vay·yih·yu	ויהיו	
The sons	ve·ne	בני	
of Perez :	phe·rets	פרץ	
Hezron	chets·ro·wn	חצרון	
and Hamul	ve·cha·mul	וחמול	
The sons	u·ve·ne	ובני	Genesis 46:13
of Issachar :	yi·sa·sh·khar	יששכר	
Tola	to·w·la	תולע	
Puvah	u·phuw·vah	ופוה	
Job	ve·yo·wv	ויוב	
and Shimron	ve·shim·ro·wn	ושמרון	
The sons	u·ve·ne	ובני	Genesis 46:14
of Zebulun :	ze·vu·lun	זבולן	
Sered	se·red	סרד	
Elon	ve·e·lo·wn	ואלון	
and Jahleel	ve·yach·le·el	ויחלאל	

These	el·leh	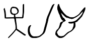	Genesis 46:15
are the sons	be·ne	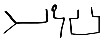	
of Leah	le·ah	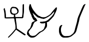	
-	a·sher	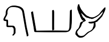	
born	ya·le·dah	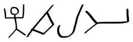	
to Jacob	le·ya·a·qov	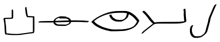	
in	be·phad·dan	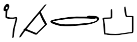	
Paddan-aram	a·ram	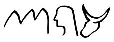	
	ve·et	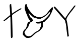	
Dinah	dee·nah	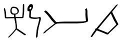	
in addition to his daughter	vit·to	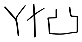	
The total	kal	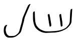	
number	ne·phesh	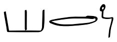	
of sons	ba·naw	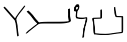	
and daughters	u·ve·no·w·taw	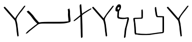	
[was] thirty-three	she·lo·sheem	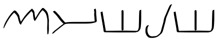	
	ve·sha·losh	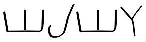	
The sons	u·ve·ne	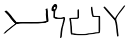	Genesis 46:16
of Gad :	gad	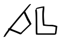	
Ziphion	tsiph·yo·wn	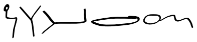	
Haggi	ve·chag·gee	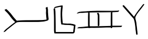	
Shuni	shu·nee	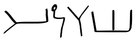	
Ezbon	ve·ets·bon	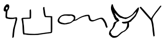	
Eri	e·ree	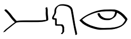	
Arodi	va·a·ro·w·dee	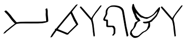	
and Areli	ve·ar·e·lee	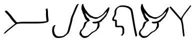	
The children	u·ve·ne	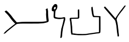	Genesis 46:17

of Asher :	a·sher	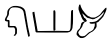	
Imnah	yim·nah	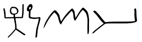	
Ishvah	ve·yish·vah	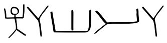	
Ishvi	ve·yish·vee	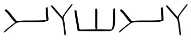	
Beriah	u·ve·ree·ah	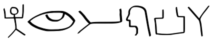	
Serah	ve·se·rach	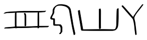	
and their sister	a·cho·tam	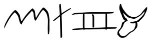	
The sons	u·ve·ne	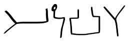	
of Beriah :	ve·ree·ah	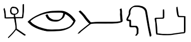	
Heber	che·ver	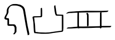	
and Malchiel	u·mal·kee·el	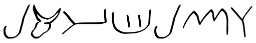	
These	el·leh	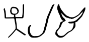	Genesis 46:18
are the sons	be·ne	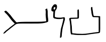	
to Zilpah —	zil·pah	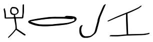	
whom	a·sher	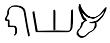	
gave	na·tan	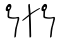	
Laban	la·van	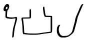	
Leah —	le·le·ah	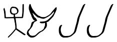	
to his daughter	vit·to	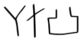	
born	vat·te·led	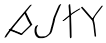	
-	et	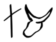	
-	el·leh	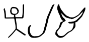	
of Jacob	le·ya·a·qov	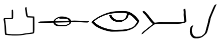	
sixteen	shesh	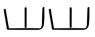	
	es·reh	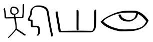	
in all	na·phesh	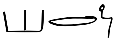	
The sons	be·ne	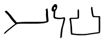	Genesis 46:19

Rachel :	ra·chel	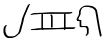	
wife	e·shet	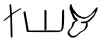	
of Jacob's	ya·a·qov	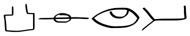	
Joseph	yo·w·seph	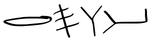	
and Benjamin	u·vin·ya·min	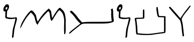	
were born	vay·yiw·va·led	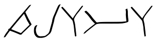	Genesis 46:20
to Joseph	le·yo·w·seph	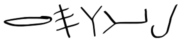	
in the land	be·e·rets	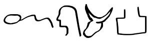	
of Egypt	mits·ra·yim	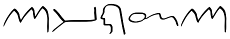	
-	a·sher	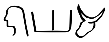	
-	ya·le·dah	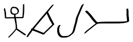	
-	lo	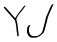	
by Asenath	a·se·nat	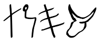	
daughter	bat	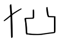	
	po·w·tee	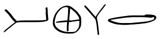	
of Potiphera	phe·ra	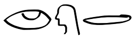	
priest	ko·hen	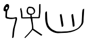	
of On	on	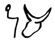	
-	et	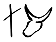	
Manasseh	me·nash·sheh	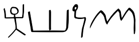	
-	ve·et	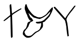	
and Ephraim	eph·ra·yim	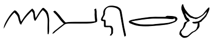	
The sons	u·ve·ne	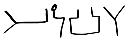	Genesis 46:21
of Benjamin :	vin·ya·min	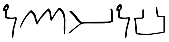	
Bela	be·la	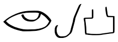	
Becher	va·ve·kher	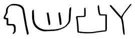	
Ashbel	ve·ash·bel	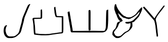	

Gera	ge·ra		
Naaman	ve·na·a·man		
Ehi	e·chee	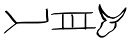	
Rosh	va·rosh		
Muppim	mup·peem	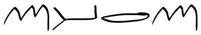	
Huppim	ve·chup·peem		
and Ard	va·a·red		
These	el·leh	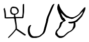	Genesis 46:22
are the sons	be·ne	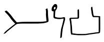	
of Rachel	ra·chel	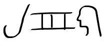	
-	a·sher		
born	yul·lad	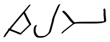	
to Jacob —	le·ya·a·qov		
	kal		
in all	ne·phesh		
fourteen	ar·ba·ah		
	a·sar		
The son	u·ve·ne		Genesis 46:23
of Dan :	dan		
Hushim	chu·sheem		
The sons	u·ve·ne		Genesis 46:24
of Naphtali :	naph·ta·lee		
Jahzeel	yach·tse·el		
Guni	ve·gu·nee		
Jezer	ve·ye·tser		
and Shillem	ve·shil·lem	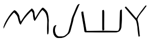	
These	el·leh	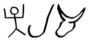	Genesis 46:25

are the sons	be·ne	
to Bilhah	vil·hah	
whom	a·sher	
gave	na·tan	
Laban	la·van	
Rachel —	le·ra·chel	
to his daughter	bit·to	
born	vat·te·led	
-	et	
-	el·leh	
of Jacob	le·ya·a·qov	
in all	kal	
	ne·phesh	
seven	shiv·ah	
All those	kal	Genesis 46:26
persons	han·ne·phesh	
who came	hab·ba·ah	
belonging to Jacob	le·ya·a·qov	
to Egypt —	mits·ray·mah	
his direct descendants	yo·tse·e	
	ye·re·kho	
besides	mil·le·vad	
the wives	ne·she	
sons —	ve·ne	
of Jacob’s	ya·a·qov	
	kal	
	ne·phesh	

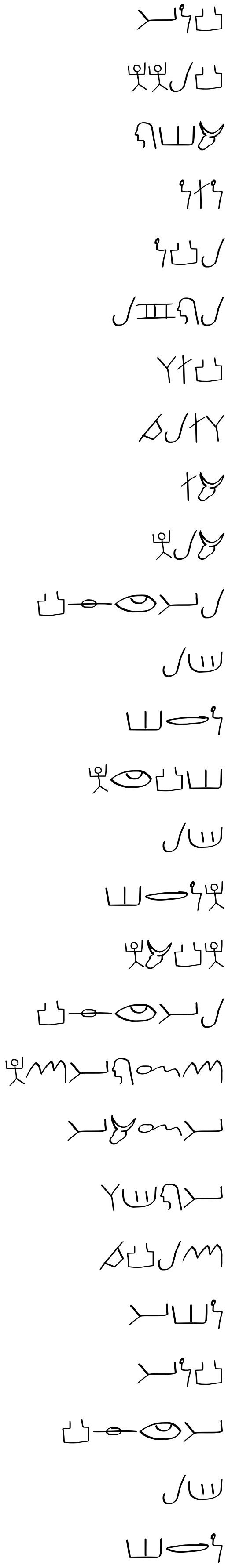

[numbered] sixty-six	shish·sheem	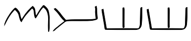	
	va·shesh	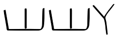	
sons	u·ve·ne	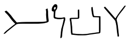	Genesis 46:27
Joseph	yo·w·seph	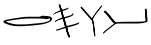	
who	a·sher	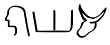	
had been born	yul·lad	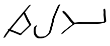	
to	lo	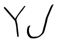	
in Egypt	ve·mits·ra·yim	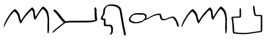	
-	ne·phesh	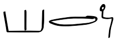	
And with the two	she·na·yim	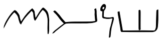	
in all	kal	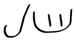	
the members	han·ne·phesh	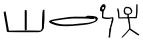	
family	le·vet	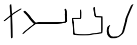	
of Jacob’s	ya·a·qov	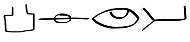	
who went	hab·ba·ah	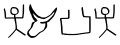	
to Egypt [were]	mits·ray·mah	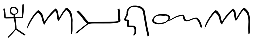	
seventy	shiv·eem	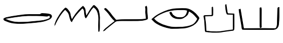	
-	ve·et	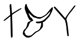	Genesis 46:28
Judah	ye·hu·dah	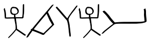	
Now Jacob had sent	sha·lach	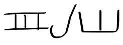	
ahead of him	le·pha·naw	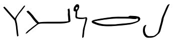	
to	el	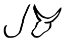	
Joseph	yo·w·seph	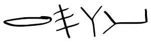	
to get directions	le·ho·w·rot	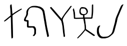	
	le·pha·naw	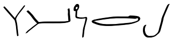	
to Goshen	go·she·nah	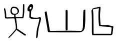	
When [Jacob’s family] arrived	vay·ya·vo·u	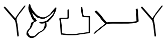	

in the land	ar·tsah	𐤀𐤓𐤑𐤄	
of Goshen	go·shen	𐤂𐤔𐤍	
prepared	vay·ye·sor	𐤅𐤉𐤀𐤎𐤓	Genesis 46:29
Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
his chariot	mer·kav·to	𐤌𐤓𐤊𐤁𐤕𐤅	
and went	vay·ya·al	𐤅𐤉𐤏𐤋	
to meet	liq·rat	𐤋𐤒𐤓𐤀𐤕	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
his father	a·vee	𐤀𐤁𐤉𐤅	
[there]	go·she·nah	𐤂𐤔𐤍𐤄	
Joseph presented himself	vay·ye·ra	𐤅𐤉𐤓𐤀	
to him	e·law	𐤀𐤋𐤉𐤅	
embraced	vay·yip·pol	𐤅𐤉𐤐𐤋	
	al	𐤏𐤋	
him	tsaw·va·raw	𐤑𐤅𐤀𐤓𐤉𐤅	
and wept	vay·ye·vek	𐤅𐤉𐤁𐤊	
	al	𐤏𐤋	
	tsaw·va·raw	𐤑𐤅𐤀𐤓𐤉𐤅	
profusely	o·wd	𐤏𐤅𐤃	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 46:30
Then Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to	el	𐤀𐤋	
Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
“ Finally I can die	a·mu·tah	𐤀𐤌𐤅𐤕𐤄	
now	hap·pa·am	𐤄𐤐𐤏𐤌	
	a·cha·re	𐤀𐤇𐤓𐤉	
that I have seen	re·o·w·tee	𐤓𐤀𐤅𐤕𐤉	

-	et		
your face	pa·ne·kha	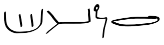	
[and know] that	kee	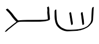	
you are still	o·wd·kha		
alive ! ”	chay	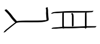	
said	vay·yo·mer		Genesis 46:31
Joseph	yo·w·seph		
to	el		
his brothers	e·chaw	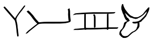	
and to	ve·el		
household	bet	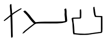	
his father’s	a·vee	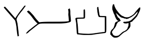	
“ I will go up	e·e·leh		
and inform	ve·ag·gee·dah	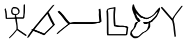	
Pharaoh	le·phar·oh		
-	ve·o·me·rah		
:	e·law	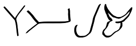	
‘ My brothers	a·chay	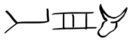	
household	u·vet	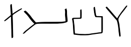	
and my father’s	a·vee		
-	a·sher	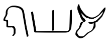	
from the land	be·e·rets		
of Canaan	ke·na·an		
have come	ba·u		
to me	e·lay	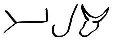	
The men	ve·ha·a·na·sheem		Genesis 46:32
are shepherds	ro·e		

	tson		
-	kee	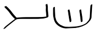	
-	an·she		
they raise livestock	miq·neh		
	ha·yu	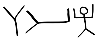	
their flocks	ve·tso·nam		
and herds	u·ve·qa·ram	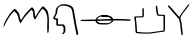	
and all	ve·khal		
that	a·sher		
they own ’	la·hem		
and they have brought	he·vee·u	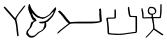	
-	ve·ha·yah	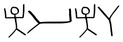	Genesis 46:33
When	kee	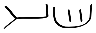	
summons	yiq·ra	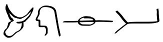	
you	la·khem		
Pharaoh	par·oh		
and asks	ve·a·mar		
‘ What	mah		
is your occupation ? ’	ma·a·se·khem		
you are to say	va·a·mar·tem	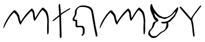	Genesis 46:34
	an·she		
have raised livestock	miq·neh	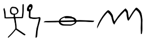	
	ha·yu	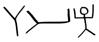	
‘ Your servants	a·va·de·kha		
ever since our youth	min·ne·u·re·nu		
	ve·ad		
—	at·tah		

both	gam		
we	a·nach·nu	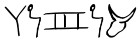	
and	gam		
our fathers ’	a·vo·te·nu		
Then	ba·a·vur		
you will be allowed to settle	te·she·vu		
in the land	be·e·rets		
of Goshen	go·shen		
since	kee	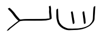	
are detestable	to·w·a·vat		
to the Egyptians ”	mits·ra·yim		
all	kal		
shepherds	ro·eh		
	tson		
went	vay·ya·vo	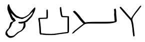	Genesis 47:1
So Joseph	yo·w·seph		
and told	vay·yag·ged	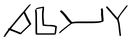	
Pharaoh	le·phar·oh		
:	vay·yo·mer		
“ My father	a·vee	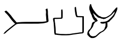	
and my brothers	ve·a·chay	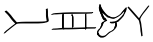	
with their flocks	ve·tso·nam		
and herds	u·ve·qa·ram	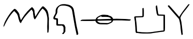	
and all	ve·khal		
they own	a·sher		
	la·hem		
have come	ba·u		

from the land	me·e·rets		
of Canaan	ke·na·an		
and are now	ve·hin·nam	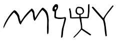	
	be·e·rets		
in Goshen ”	go·shen		
-	u·miq·tseh	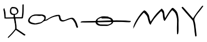	Genesis 47:2
his brothers	e·chaw	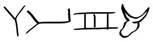	
And he chose	la·qach	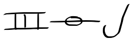	
five	cha·mish·shah		
of	a·na·sheem	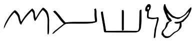	
and presented them	vay·yats·tsi·gem		
before	liph·ne		
Pharaoh	phar·oh		
asked	vay·yo·mer		Genesis 47:3
Pharaoh	par·oh		
	el		
[Joseph’s] brothers	e·chaw	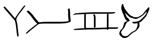	
“ What	mah		
is your occupation ? ”	ma·a·se·khem	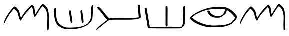	
they replied	vay·yo·me·ru		
	el		
	par·oh		
are shepherds	ro·eh		
”	tson		
“ Your servants	a·va·de·kha		
“ both	gam		
we	a·nach·nu	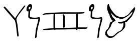	

and	gam		
our fathers ”	a·vo·w·te·nu		
Then they said	vay·yo·me·ru		Genesis 47:4
to	el		
Pharaoh	par·oh		
for a time	la·gur		
to live in the land	ba·a·rets		
“ We have come	ba·nu		
because	kee	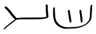	
there is no	en	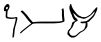	
pasture	mir·eh		
for the flocks	lats·tson		
-	a·sher		
of your servants	la·a·va·de·kha		
since	kee	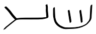	
has been severe	kha·ved	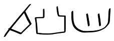	
the famine	ha·ra·av		
in the land	be·e·rets		
of Canaan	ke·na·an		
So now	ve·at·tah		
to settle	ye·she·vu	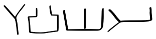	
please	na		
allow your servants	a·va·de·kha		
in the land	be·e·rets		
of Goshen ”	go·shen		
said	vay·yo·mer		Genesis 47:5
Pharaoh	par·oh		

to	el	𐤀𐤋	
Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
	le·mor	𐤋𐤀𐤌𐤓	
“ Now that your father	a·vee·kha	𐤀𐤁𐤉𐤊	
and brothers	ve·a·che·kha	𐤅𐤀𐤇𐤉𐤊	
have come	ba·u	𐤁𐤀𐤅	
to you	e·le·kha	𐤀𐤋𐤉𐤊	
the land	e·rets	𐤀𐤓𐤑	Genesis 47:6
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
is before you	le·pha·ne·kha	𐤋𐤐𐤍𐤉𐤊	
	hee	𐤄𐤅𐤀	
in the best	be·me·tav	𐤁𐤌𐤉𐤈𐤁	
part of the land	ha·a·rets	𐤄𐤀𐤓𐤑	
settle	ho·wo·shev	𐤄𐤅𐤔𐤁	
-	et	𐤀𐤕	
your father	a·vee·kha	𐤀𐤁𐤉𐤊	
-	ve·et	𐤅𐤀𐤕	
and brothers	a·che·kha	𐤀𐤇𐤉𐤊	
They may dwell	ye·she·vu	𐤉𐤔𐤁𐤅	
in the land	be·e·rets	𐤁𐤀𐤓𐤑	
of Goshen	go·shen	𐤂𐤔𐤍	
And if	ve·im	𐤅𐤀𐤌	
you know of	ya·da·ta	𐤉𐤃𐤏𐤕	
	ve·yesh	𐤅𐤉𐤔	
	bam	𐤁𐤌	
men among them	an·she	𐤀𐤍𐤔𐤉	
any talented	cha·yil	𐤇𐤉𐤋	

put them	ve·sam·tam	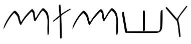	
in charge of	sa·re	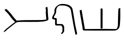	
my own livestock	miq·neh	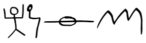	
	al	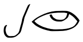	
-	a·sher	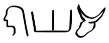	
”	lee	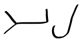	
brought in	vay·ya·ve	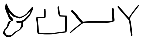	Genesis 47:7
Then Joseph	yo·w·seph	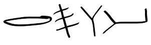	
-	et	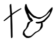	
Jacob	ya·a·qov	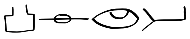	
his father	a·vee	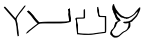	
and presented him	vay·ya·a·mi·de·hu	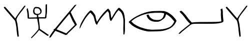	
before	liph·ne	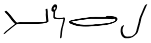	
Pharaoh	phar·oh	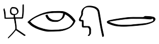	
blessed	vay·va·rekh	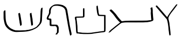	
and Jacob	ya·a·qov	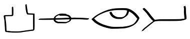	
-	et	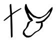	
Pharaoh	par·oh	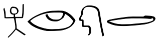	
asked	vay·yo·mer	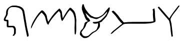	Genesis 47:8
Pharaoh	par·oh	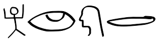	
	el	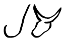	
	ya·a·qov	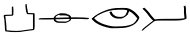	
“ How many	kam·mah	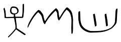	
years	ye·me	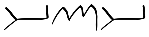	
	she·ne	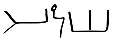	
have you lived ? ”	chay·ye·kha	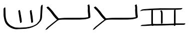	
replied	vay·yo·mer	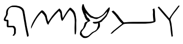	Genesis 47:9

Jacob	ya·a·qov	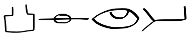	
	el	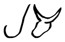	
	par·oh	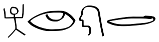	
“ My years	ye·me	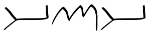	
years ”	she·ne	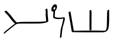	
“ My travels	me·gu·ray	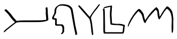	
	she·lo·sheem	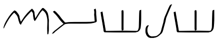	
[have lasted] 130	u·me·at	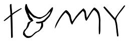	
	sha·nah	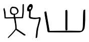	
few	me·at	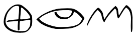	
and hard	ve·ra·eem	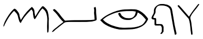	
have been	ha·yu	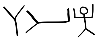	
the years	ye·me	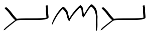	
	she·ne	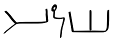	
	chay·yay	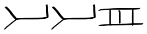	
and they have not	ve·lo	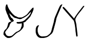	
matched	his·see·gu	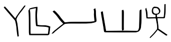	
-	et	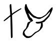	
	ye·me	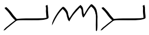	
	she·ne	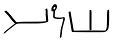	
	chay·ye	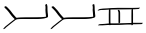	
of my fathers ”	a·vo·tay	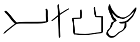	
	bee·me	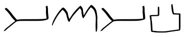	
of the travels	me·gu·re·hem	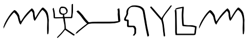	
blessed	vay·va·rekh	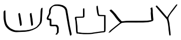	Genesis 47:10
Then Jacob	ya·a·qov	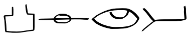	
-	et	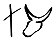	

Pharaoh	par·oh	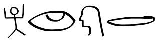	
and departed	vay·ye·tse	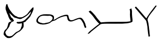	
presence	mil·liph·ne	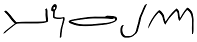	
from [his]	phar·oh	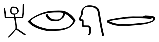	
settled	vay·yo·wo·shev	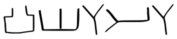	Genesis 47:11
So Joseph	yo·w·seph	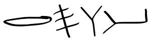	
-	et	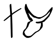	
his father	a·vee	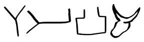	
-	ve·et	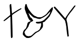	
and brothers	e·chaw	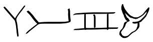	
	vay·yit·ten	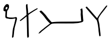	
and gave them	la·hem	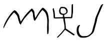	
property	a·chuz·zah	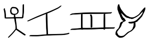	
in the land	be·e·rets	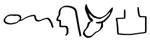	
of Egypt	mits·ra·yim	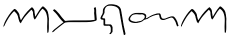	
in the best	be·me·tav	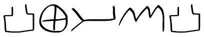	
part of the land	ha·a·rets	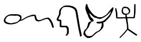	
the district	be·e·rets	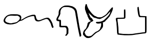	
of Rameses	ra·me·ses	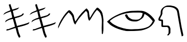	
as	ka·a·sher	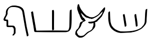	
had commanded	tsiw·vah	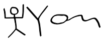	
Pharaoh	phar·oh	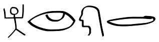	
provided	vay·khal·kel	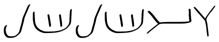	Genesis 47:12
Joseph also	yo·w·seph	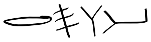	
-	et	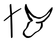	
his father	a·vee	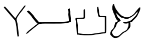	
and	ve·et	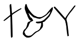	

brothers	e·chaw	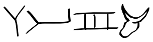	
-	ve·et	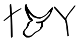	
and all	kal	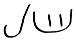	
household	bet	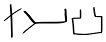	
his father’s	a·vee	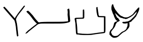	
with food	le·chem	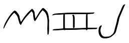	
for	le·phee	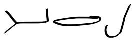	
[their] families	hat·taph	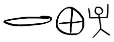	
food, however	ve·le·chem	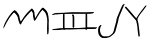	Genesis 47:13
There was no	en	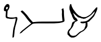	
in all	be·khal	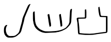	
that region	ha·a·rets	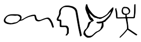	
because	kee	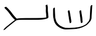	
severe	kha·ved	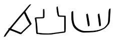	
the famine	ha·ra·av	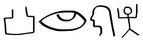	
was so	me·od	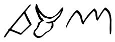	
had been exhausted	vat·te·lah	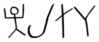	
the lands	e·rets	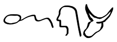	
of Egypt	mits·ra·yim	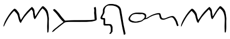	
and	ve·e·rets	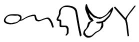	
Canaan	ke·na·an	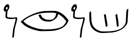	
by	mip·pe·ne	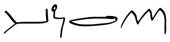	
the famine	ha·ra·av	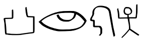	
collected	vay·laq·qet	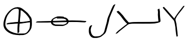	Genesis 47:14
Joseph	yo·w·seph	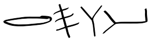	
-	et	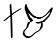	
all	kal	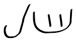	

the money	hak·ke·seph	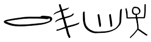	
to be found	han·nim·tsa	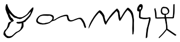	
in the land	ve·e·rets	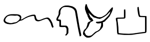	
of Egypt	mits·ra·yim	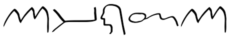	
and the land	u·ve·e·rets	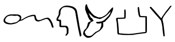	
of Canaan	ke·na·an	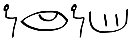	
in exchange for the grain	bash·she·ver	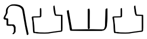	
-	a·sher	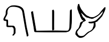	
they	hem	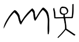	
were buying	sho·ve·reem	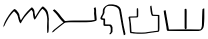	
brought	vay·ya·ve	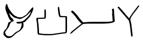	
and he	yo·w·seph	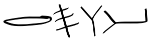	
-	et	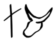	
[it]	hak·ke·seph	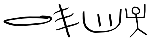	
palace	be·tah	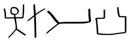	
into Pharaoh’s	phar·oh	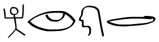	
was gone	vay·yit·tom	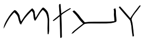	Genesis 47:15
When the money	hak·ke·seph	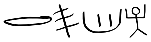	
from the lands	me·e·rets	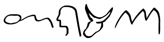	
of Egypt	mits·ra·yim	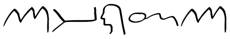	
and	u·me·e·rets	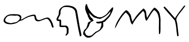	
Canaan	ke·na·an	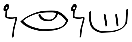	
came	vay·ya·vo·u	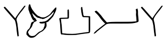	
all	khal	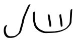	
the Egyptians	mits·ra·yim	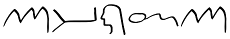	
to	el	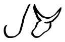	
Joseph	yo·w·seph	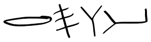	

and said	le·mor	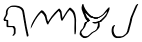	
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food	le·chem	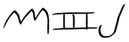	
Why	ve·lam·mah	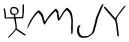	
should we die	na·mut		
before your eyes ?	neg·de·kha		
For	kee	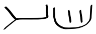	
have run out ! ”	a·phes		
our funds	ka·seph		
said	vay·yo·mer		Genesis 47:16
Joseph	yo·w·seph		
“ Then bring me	ha·vu		
your livestock ”	miq·ne·khem	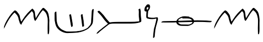	
I will sell	ve·et·te·nah		
you food	la·khem		
in exchange for your livestock ”	be·miq·ne·khem	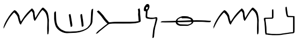	
“ Since	im		
is gone	a·phes		
the money	ka·seph		
So they brought	vay·ya·vee·u		Genesis 47:17
-	et		
their livestock	miq·ne·hem	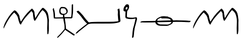	
to	el		
Joseph	yo·w·seph		
gave	vay·yit·ten	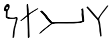	
them	la·hem		

and he	yo·w·seph		
food	le·chem	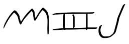	
in exchange for their horses	bas·su·seem		
	u·ve·miq·neh	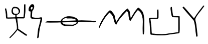	
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-	u·ve·miq·neh	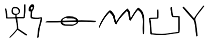	
and herds	hab·ba·qar	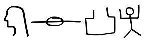	
and their donkeys	u·va·cha·mo·reem		
he provided them	vay·na·ha·lem		
with food	bal·le·chem	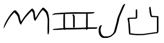	
in exchange for all	be·khal		
their livestock	miq·ne·hem	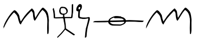	
year	bash·sha·nah		
Throughout that	ha·hi·w	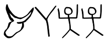	
was over	vat·tit·tom		Genesis 47:18
year	hash·sha·nah	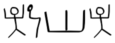	
When that	ha·hi·w		
they came	vay·ya·vo·u	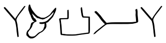	
to him	e·law	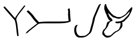	
year	bash·sha·nah		
the second	hash·she·neet		
and said	vay·yo·me·ru		
	lo	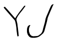	
“ We cannot	lo		
hide	ne·kha·ched		
from our lord	me·a·do·nee		
that	kee	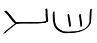	

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is gone	tam	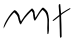
our money	hak·ke·seph	
and all our livestock	u·miq·neh	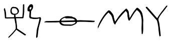
	hab·be·he·mah	
belongs to	el	
[you]	a·do·nee	
There is nothing	lo	
left	nish·ar	
for	liph·ne	
our lord	a·do·nee	
except	bil·tee	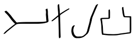
	im	
our bodies	ge·vee·ya·te·nu	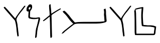
and our land	ve·ad·ma·te·nu	
Why	lam·mah	
should we perish	na·mut	
before your eyes —	le·e·ne·kha	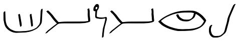
as well ?	gam	
we	a·nach·nu	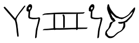
and	gam	
our land	ad·ma·te·nu	
Purchase	qe·neh	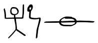
us	o·ta·nu	
and	ve·et	
our land	ad·ma·te·nu	
in exchange for food	bal·la·chem	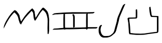

Genesis 47:19

will be	ve·nih·yeh		
Then we	a·nach·nu	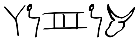	
along with our land	ve·ad·ma·te·nu		
slaves	a·va·deem		
to Pharaoh	le·phar·oh		
Give us	ve·ten		
seed	ze·ra		
that we may live	ve·nich·yeh	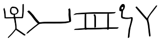	
and not	ve·lo		
die	na·mut		
and that the land	ve·ha·a·da·mah		
may not	lo		
become desolate ”	te·sham	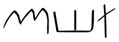	
acquired	vay·yi·qen	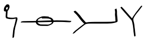	Genesis 47:20
So Joseph	yo·w·seph		
-	et		
all	kal	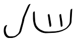	
the land	ad·mat		
in Egypt	mits·ra·yim		
for Pharaoh	le·phar·oh		
-	kee	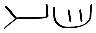	
sold	ma·khe·ru		
the Egyptians	mits·ra·yim	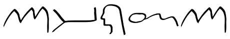	
one and all	eesh	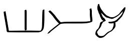	
their fields	sa·de·hu	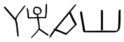	
because	kee	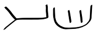	
was so severe	cha·zaq		

upon them	a·le·hem		
the famine	ha·ra·av		
became Pharaoh’s	vat·te·hee		
The land	ha·a·rets		
	le·phar·oh		
-	ve·et		Genesis 47:21
the people	ha·am		
and Joseph reduced	he·e·veer		
-	o·to		
to servitude	le·a·reem		
from one end	miq·tseh	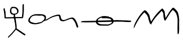	
	ge·vul		
of Egypt	mits·ra·yim		
to	ve·ad		
the other	qa·tse·hu		
However	raq	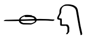	Genesis 47:22
of the land	ad·mat		
the priests’ portion	hak·ko·ha·neem	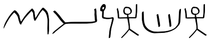	
he did not	lo		
acquire	qa·nah	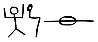	
for	kee	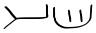	
-	choq	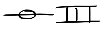	
	lak·ko·ha·neem	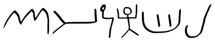	
	me·et	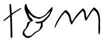	
it had been given to them by Pharaoh	par·oh		
They ate	ve·a·khe·lu		
-	et		

the rations that	chuq·qam	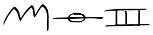	
-	a·sher	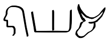	
supplied	na·tan	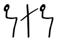	
	la·hem	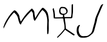	
Pharaoh	par·oh	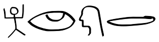	
so	al	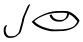	
	ken	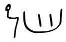	
they did not	lo	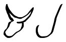	
sell	ma·khe·ru	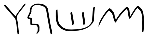	
-	et	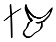	
their land	ad·ma·tam	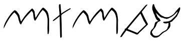	
said	vay·yo·mer	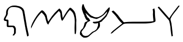	Genesis 47:23
Then Joseph	yo·w·seph	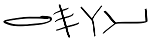	
to	el	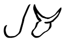	
the people	ha·am	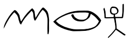	
“ Now that	hen		
I have acquired	qa·nee·tee	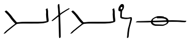	
-	et·khem	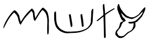	
this day	hay·yo·wm	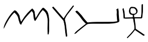	
-	ve·et	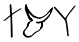	
you and your land	ad·mat·khem	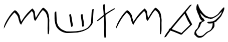	
for Pharaoh	le·phar·oh	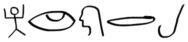	
here	he	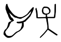	
for you	la·khem	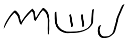	
is seed	ze·ra	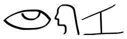	
to sow	u·ze·ra·tem	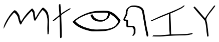	
-	et	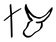	

in the land	ha·a·da·mah	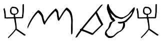	
	ve·ha·yah	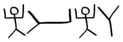	Genesis 47:24
At harvest time	bat·te·vu·ot	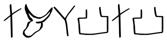	
you are to give	u·ne·tat·tem	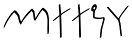	
a fifth	cha·mee·sheet	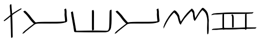	
of it to Pharaoh	le·phar·oh	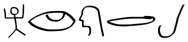	
and four-fifths	ve·ar·ba	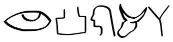	
	hay·ya·dot	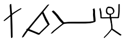	
will be	yih·yeh	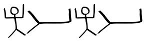	
yours	la·khem	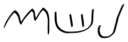	
as seed	le·ze·ra	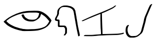	
for the field	has·sa·deh	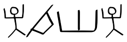	
and food for yourselves	u·le·a·khe·le·khem	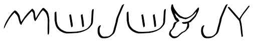	
-	ve·la·a·sher	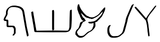	
and your households	be·vat·te·khem	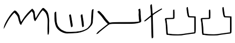	
	ve·le·e·khol	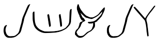	
and children ”	le·tap·pe·khem	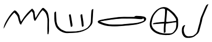	
they said	vay·yo·me·ru	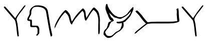	Genesis 47:25
“ You have saved our lives ”	he·che·yi·ta·nu	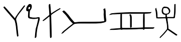	
“ We have found	nim·tsa	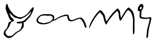	
favor	chen	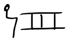	
eyes	be·e·ne	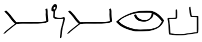	
in our lord’s	a·do·nee	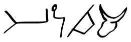	
and we will be	ve·ha·yee·nu	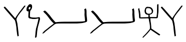	
servants ”	a·va·deem	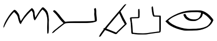	
Pharaoh’s	le·phar·oh	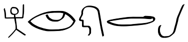	

established	vay·ya·sem		Genesis 47:26
-	o·tah		
So Joseph	yo·w·seph		
a law	le·choq	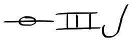	
and it is in effect	ad		
day	hay·yo·wm	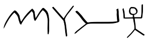	
to this	haz·zeh		
in	al		
the land	ad·mat		
of Egypt	mits·ra·yim		
of the produce belongs to Pharaoh	le·phar·oh		
that a fifth	la·cho·mesh	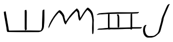	
Only	raq	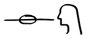	
land	ad·mat		
the priests'	hak·ko·ha·neem	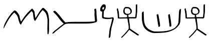	
	le·vad·dam	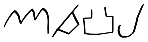	
does not	lo		
belong to	ha·ye·tah	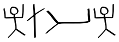	
Pharaoh	le·phar·oh		
settled	vay·ye·shev	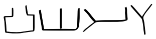	Genesis 47:27
Now the Israelites	yis·ra·el	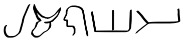	
in the land	be·e·rets		
of Egypt	mits·ra·yim		
in the region	be·e·rets		
of Goshen	go·shen		
They acquired property	vay·ye·a·cha·zu		
there	vah		

and became fruitful	vay·yiph·ru	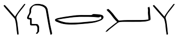	
in number	vay·yir·bu	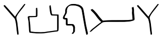	
and increased greatly	me·od	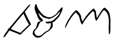	
lived	vay·chee	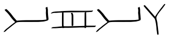	Genesis 47:28
And Jacob	ya·a·qov	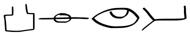	
in the land	be·e·rets	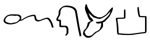	
of Egypt	mits·ra·yim	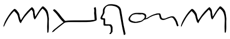	
	she·va	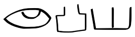	
seventeen	es·reh	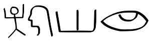	
years	sha·nah	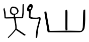	
was	vay·hee	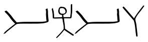	
	ye·me	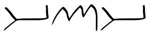	
	ya·a·qov	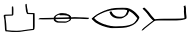	
and the length of his life	she·ne	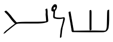	
	chay·yaw	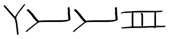	
	she·va	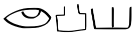	
years	sha·neem	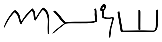	
	ve·ar·ba·eem	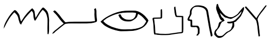	
147	u·me·at	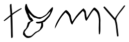	
	sha·nah	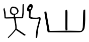	
drew near	vay·yiq·re·vu	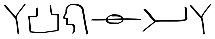	Genesis 47:29
When the time	ye·me	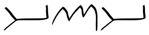	
for Israel	yis·ra·ʾēl	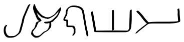	
to die	la·mut	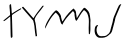	
he called	vay·yiq·ra	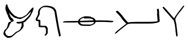	
his son	liv·no	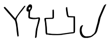	
Joseph	le·yo·w·seph	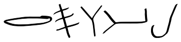	

and said	vay·yo·mer		
to him	lo		
“ If	im		
	na		
I have found	ma·tsa·tee		
favor	chen	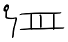	
in your eyes	be·e·ne·kha	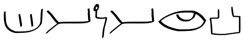	
put	seem	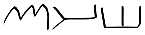	
	na		
your hand	ya·de·kha		
under	ta·chat	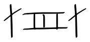	
my thigh	ye·re·khee	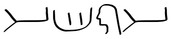	
and promise to show	ve·a·see·ta		
me	im·ma·dee		
kindness	che·sed		
and faithfulness	ve·e·met		
Do not	al		
	na		
bury me	tiq·be·re·nee		
in Egypt	be·mits·ra·yim		
but when I lie down	ve·sha·khav·tee	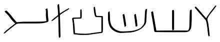	Genesis 47:30
with	im		
my fathers	a·vo·tay		
carry me	u·ne·sa·ta·nee		
out of Egypt	mim·mits·ra·yim		
and bury me	u·qe·var·ta·nee	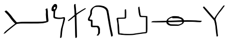	
with them ”	biq·vu·ra·tam		

Joseph answered	vay·yo·mar		
“ I	a·no·khee		
will do	e·e·seh		
as you have requested ”	khid·va·re·kha	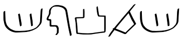	
Jacob said	vay·yo·mer		Genesis 47:31
“ Swear	hish·sha·ve·ah		
to me ”	lee	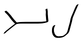	
So Joseph swore	vay·yish·sha·va	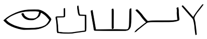	
to him	lo		
bowed [in worship]	vay·yish·ta·chu		
and Israel	yis·ra·el	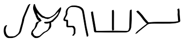	
at	al		
the head	rosh		
of his bed	ham·mit·tah		
-	vay·hee	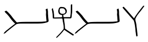	Genesis 48:1
Some time later	a·cha·re	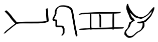	
	had·de·va·reem	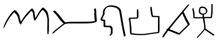	
	ha·el·leh		
was told	vay·yo·mer		
Joseph	le·yo·w·seph		
	hin·neh		
“ Your father	a·vee·kha	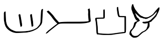	
is ill ”	cho·leh	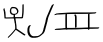	
So he set out	vay·yiq·qach	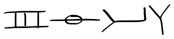	
-	et		
his two	she·ne	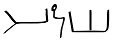	
sons	va·naw	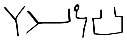	

with	im·mo		
-	et		
Manasseh	me·nash·sheh	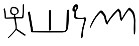	
-	ve·et		
and Ephraim	eph·ra·yim	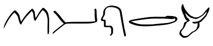	
was told	vay·yag·ged	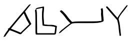	Genesis 48:2
When Jacob	le·ya·a·qov		
	vay·yo·mer		
	hin·neh		
“ Your son	bin·kha		
Joseph	yo·w·seph		
has come	ba		
to you ”	e·le·kha	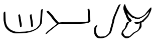	
rallied his strength	vay·yit·chaz·zeq	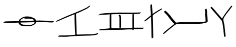	
Israel	yis·ra·el	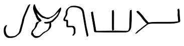	
and sat up	vay·ye·shev	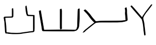	
in	al		
bed	ham·mit·tah		
said	vay·yo·mer		Genesis 48:3
Jacob	ya·a·qov	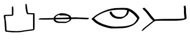	
to	el		
Joseph	yo·w·seph		
“ God	el		
Almighty	shad·day		
appeared	nir·ah		
to me	e·lay	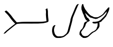	
at Luz	be·luz	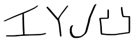	

in the land	be·e·rets		
of Canaan	ke·na·an		
and there He blessed	vay·va·rekh	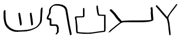	
me	o·tee	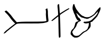	
and told	vay·yo·mer		Genesis 48:4
me	e·lay	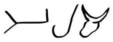	
‘ Behold	hin·nee	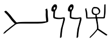	
I will make you fruitful	maph·re·kha		
and multiply you	ve·hir·bee·ti·kha	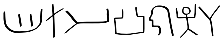	
I will make you	u·ne·tat·tee·kha		
a multitude	liq·hal	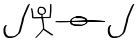	
of peoples	am·meem		
and will give	ve·na·tat·tee	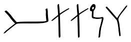	
-	et		
land	ha·a·rets		
this	haz·zot		
to your descendants	le·zar·a·kha		
after you	a·cha·re·kha	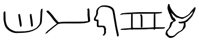	
possession ’	a·chuz·zat	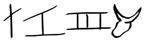	
as an everlasting	o·w·lam		
And now	ve·at·tah		Genesis 48:5
your two	she·ne	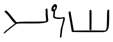	
sons	va·ne·kha	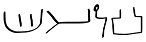	
born	han·no·w·la·deem	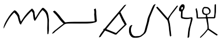	
to you	le·kha	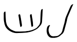	
	be·e·rets		
in Egypt	mits·ra·yim	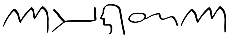	

before	ad	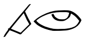	
I came	bo·ee	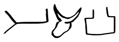	
to you	e·le·kha	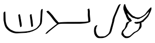	
[here]	mits·ray·mah	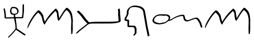	
mine	lee	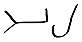	
[shall be reckoned as]	hem	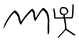	
Ephraim	eph·ra·yim	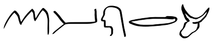	
and Manasseh	u·me·nash·sheh	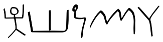	
just as Reuben	kir·u·ven	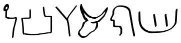	
and Simeon [are mine]	ve·shim·o·wn	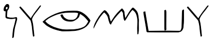	
shall be	yih·yu	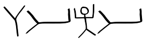	
mine	lee	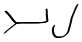	
Any children	u·mo·w·lad·te·kha	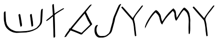	Genesis 48:6
-	a·sher	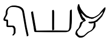	
born	ho·w·lad·ta	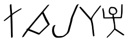	
after them	a·cha·re·hem	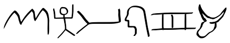	
to you	le·kha	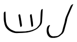	
shall be yours	yih·yu	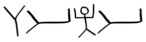	
by	al	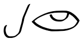	
the names	shem	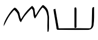	
of their brothers	a·che·hem	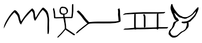	
and they shall be called	yiq·qa·re·u	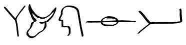	
in the territory they inherit	be·na·cha·la·tam	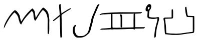	
Now as for me	va·a·nee	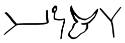	Genesis 48:7
when I was returning	be·vo·ee	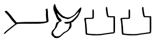	
from Paddan	mip·pad·dan	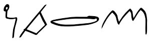	

died	me·tah		
to my sorrow	a·lay	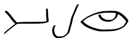	
Rachel	ra·chel	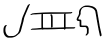	
in the land	be·e·rets		
of Canaan	ke·na·an		
along the way	bad·de·rekh		
	be·o·wd		
some distance	kiv·rat		
	e·rets		
	la·vo		
from Ephrath	eph·ra·tah		
So I buried her	va·eq·be·re·ha	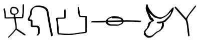	
there	sham		
beside the road	be·de·rekh		
to Ephrath ”	eph·rat		
(that	hee		
[is]	bet	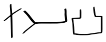	
Bethlehem).	la·chem	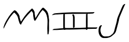	
saw	vay·yar	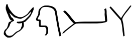	Genesis 48:8
When Israel	yis·ra·el	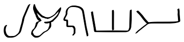	
-	et		
the sons	be·ne	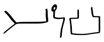	
of Joseph	yo·w·seph		
he asked	vay·yo·mer		
“ Who	mee	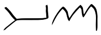	
are these ? ”	el·leh	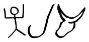	
said	vay·yo·mer		Genesis 48:9

Joseph	yo·w·seph		
to	el		
his father	a·vee	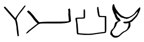	
are the sons	ba·nay	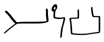	
“ They	hem	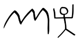	
-	a·sher		
has given	na·tan	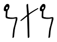	
me	lee	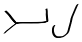	
God	e·lo·heem		
in this [place] ”	ba·zeh	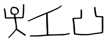	
So Jacob said	vay·yo·mar		
bring them	qa·chem	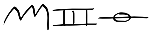	
“ Please	na		
to me	e·lay	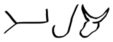	
that I may bless [them] ”	va·a·va·ra·khem	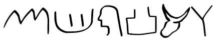	
eyesight	ve·e·ne	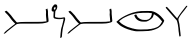	Genesis 48:10
Now Israel’s	yis·ra·el	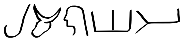	
was poor	ka·ve·du		
because of old age	miz·zo·qen	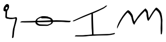	
hardly	lo		
he could	yu·khal		
see	lir·o·wt		
Joseph brought	vay·yag·gesh	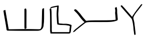	
-	o·tam		
[his sons] to him	e·law	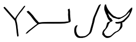	
and [his father] kissed	vay·yish·shaq	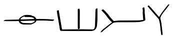	
them	la·hem		

and embraced	vay·chab·beq	𐤅𐤉𐤇𐤁𐤒	
them	la·hem	𐤋𐤄𐤌	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Genesis 48:11
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to	el	𐤀𐤋	
Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
to see	re·oh	𐤓𐤀𐤄	
your face again ”	pha·ne·kha	𐤐𐤍𐤉𐤊	
“ I never	lo	𐤋𐤀	
expected	phil·la·le·tee	𐤐𐤋𐤋𐤕𐤉	
“ but now	ve·hin·neh	𐤅𐤄𐤍𐤄	
has let me see	her·ah	𐤄𐤓𐤀𐤄	
-	o·tee	𐤀𐤕𐤉	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
as well ”	gam	𐤂𐤌	
-	et	𐤀𐤕	
your children	zar·e·kha	𐤆𐤓𐤏𐤊	
removed [his sons]	vay·yo·w·tse	𐤅𐤉𐤅𐤑𐤀	Genesis 48:12
Then Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
-	o·tam	𐤀𐤕𐤌	
from	me·im	𐤌𐤏𐤌	
[his father’s] knees	bir·kaw	𐤁𐤓𐤊𐤉𐤅	
and bowed	vay·yish·ta·chu	𐤅𐤉𐤔𐤕𐤇𐤅	
facedown	le·ap·paw	𐤋𐤀𐤐𐤉𐤅	
	a·re·tsah	𐤀𐤓𐤑𐤄	
took	vay·yiq·qach	𐤅𐤉𐤒𐤇	Genesis 48:13
And Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	

-	et	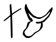	
both	she·ne·hem	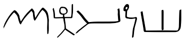	
of them —	et	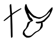	
with Ephraim	eph·ra·yim	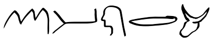	
in his right hand	bee·mee·no	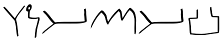	
left hand	mis·se·mol	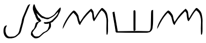	
toward Israel’s	yis·ra·el	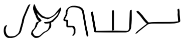	
-	ve·et	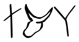	
and Manasseh	me·nash·sheh	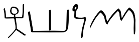	
in his left hand	vis·mo·lo	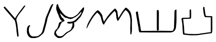	
right hand —	mee·meen	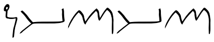	
toward Israel’s	yis·ra·el	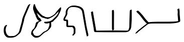	
and brought them close	vay·yag·gesh	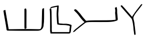	
to him	e·law	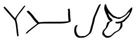	
stretched out	vay·yish·lach	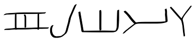	Genesis 48:14
But Israel	yis·ra·el	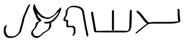	
-	et	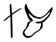	
his right hand	ye·mee·no	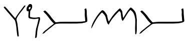	
and put	vay·ya·shet	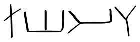	
it on	al	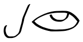	
the head	rosh	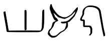	
of Ephraim	eph·ra·yim	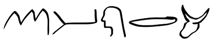	
	ve·hu	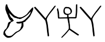	
the younger	hats·tsa·eer	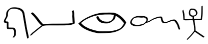	
-	ve·et	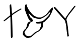	
he put his left	se·mo·lo	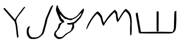	
on	al	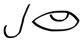	

head	rosh		
Manasseh's	me·nash·sheh	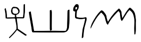	
and crossing	sik·kel		
-	et		
his hands	ya·daw		
although	kee	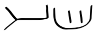	
Manasseh	me·nash·sheh	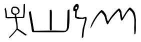	
was the firstborn	hab·be·kho·wr		
Then he blessed	vay·va·rekh	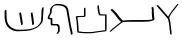	Genesis 48:15
-	et		
Joseph	yo·w·seph		
and said :	vay·yo·mar		
" May the God	ha·e·lo·heem		
whom	a·sher		
walked	hit·hal·le·khu	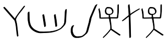	
my fathers	a·vo·tay		
before	le·pha·naw	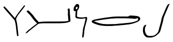	
Abraham	av·ra·ham	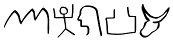	
and Isaac	ve·yits·chaq		
the God	ha·e·lo·heem		
who has been my shepherd	ha·ro·eh		
-	o·tee	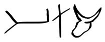	
all my life	me·o·w·dee		
to	ad		
day	hay·yo·wm	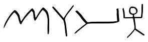	
this	haz·zeh		
the angel	ham·mal·akh		Genesis 48:16

who has redeemed	hag·go·el		
me	o·tee	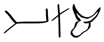	
from all	mik·kal		
harm —	ra		
may He bless	ye·va·rekh		
-	et		
these boys	han·ne·a·reem	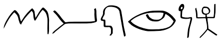	
And may they be called	ve·yiq·qa·re	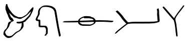	
	va·hem		
by my name	she·mee		
and the names	ve·shem		
of my fathers	a·vo·tay		
Abraham	av·ra·ham	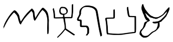	
and Isaac	ve·yits·chaq		
and may they grow	ve·yid·gu	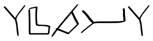	
into a multitude	la·rov		
upon	be·qe·rev	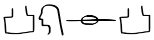	
the earth ”	ha·a·rets		
saw	vay·yar	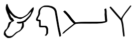	Genesis 48:17
When Joseph	yo·w·seph		
that	kee	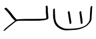	
had placed	ya·sheet	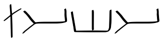	
his father	a·vee	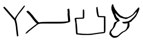	
hand	yad	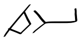	
his right	ye·mee·no	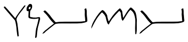	
on	al		
head	rosh		

Ephraim’s	eph·ra·yim		
he was displeased	vay·ye·ra	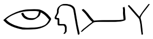	
	be·e·naw	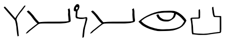	
and took	vay·yit·mokh		
hand	yad	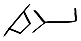	
his father’s	a·vee	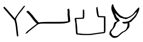	
to move	le·ha·seer		
it	o·tah		
from	me·al		
head	rosh		
Ephraim’s	eph·ra·yim		
to	al		
	rosh		
Manasseh’s	me·nash·sheh	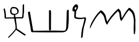	
said	vay·yo·mer		Genesis 48:18
Joseph	yo·w·seph		
-	el		
-	a·vee	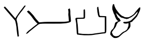	
“ Not	lo		
so	khen	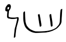	
my father ! ”	a·vee	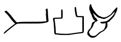	
“ -	kee	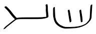	
This	zeh	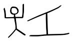	
one is the firstborn	hab·be·khor	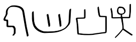	
put	seem	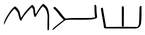	
your right hand	ye·mee·ne·kha	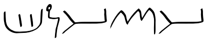	
on	al		

his head ”	ro·sho		
refused	vay·ma·en		Genesis 48:19
But his father	a·vee	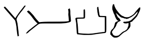	
he said	vay·yo·mer		
“ I know	ya·da·tee		
my son	ve·nee	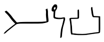	
I know ! ”	ya·da·tee		
too	gam		
“ He	hu		
shall become	yih·yeh	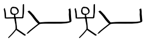	
a people	le·am		
too	ve·gam		
and he	hu		
shall be great	yig·dal		
nevertheless	ve·u·lam		
brother	a·chee	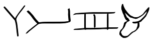	
his younger	haq·qa·ton	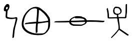	
shall be greater	yig·dal		
than he	mim·men·nu	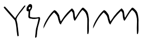	
and his offspring	ve·zar·o		
shall become	yih·yeh	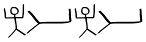	
a multitude	me·lo		
of nations ”	hag·go·w·yim	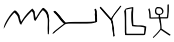	
[Jacob] blessed	vay·va·ra·khem		Genesis 48:20
So that day	bay·yo·wm	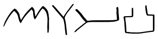	
them	ha·hu		
pronounce	le·mo·wr		

“ By you	be·kha	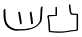	
this blessing :	ye·va·rekh		
shall Israel	yis·ra·el	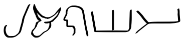	
and said :	le·mor		
make	ye·sim·kha		
‘ May God	e·lo·heem		
you like Ephraim	ke·eph·ra·yim		
and Manasseh ’”	ve·khim·nash·sheh		
So he put	vay·ya·sem		
-	et		
Ephraim	eph·ra·yim		
before	liph·ne		
Manasseh	me·nash·sheh	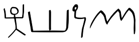	
said	vay·yo·mer		Genesis 48:21
Then Israel	yis·ra·el	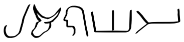	
to	el		
Joseph	yo·w·seph		
“ Look	hin·neh		
I	a·no·khee		
am about to die	met		
will be	ve·ha·yah	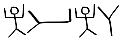	
but God	e·lo·heem		
with you	im·ma·khem	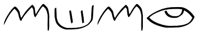	
and bring	ve·he·sheev	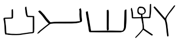	
you	et·khem		
back to	el		
the land	e·rets		

of your fathers	a·vo·te·khem	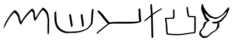	
I	va·a·nee		Genesis 48:22
give	na·tat·tee		
And to you	le·kha	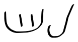	
ridge of land	she·khem		
the	a·chad	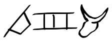	
as one who is above	al		
your brothers	a·che·kha	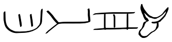	
that	a·sher		
I took	la·qach·tee	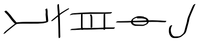	
from	mee·yad	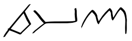	
the Amorites	ha·e·mo·ree		
with my sword	be·char·bee	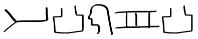	
and bow ”	u·ve·qash·tee		
called for	vay·yiq·ra	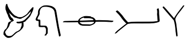	Genesis 49:1
Then Jacob	ya·a·qov	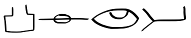	
	el		
his sons	ba·naw	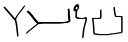	
and said	vay·yo·mer		
“ Gather around	he·a·se·phu		
so that I can tell	ve·ag·gee·dah	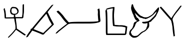	
you	la·khem		
	et		
what	a·sher		
will happen	yiq·ra	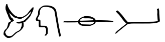	
to you	et·khem		
to come :	be·a·cha·reet		

in the days	hay·ya·meem		
Come together	hiq·qa·ve·tsu		Genesis 49:2
and listen	ve·shim·u		
O sons	be·ne	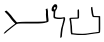	
of Jacob	ya·a·qov	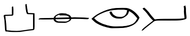	
listen	ve·shim·u		
to	el		
Israel	yis·ra·el	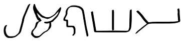	
your father	a·vee·khem	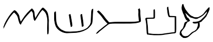	
Reuben	re·u·ven		Genesis 49:3
are my firstborn	be·kho·ree	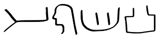	
you	at·tah		
my might	ko·chee	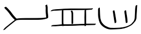	
and the beginning	ve·re·sheet	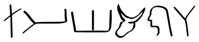	
of my strength	o·w·nee		
excelling	ye·ter	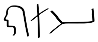	
in honor	se·et		
excelling	ve·ye·ter	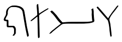	
in power	az		
Uncontrolled	pa·chaz	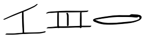	Genesis 49:4
as the waters	kam·ma·yim	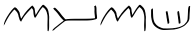	
you will no	al		
longer excel	to·w·tar		
because	kee	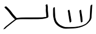	
you went up	a·lee·ta	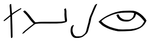	
bed	mish·ke·ve		
to your father’s	a·vee·kha	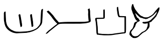	

and	az		
defiled it	chil·lal·ta	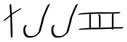	
my couch	ye·tsu·ee		
onto	a·lah		
Simeon	shim·o·wn		Genesis 49:5
and Levi	ve·le·vee		
are brothers	a·cheem	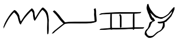	
are weapons	ke·le	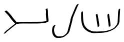	
of violence	cha·mas	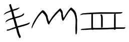	
their swords	me·khe·ro·te·hem	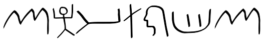	
their council	be·so·dam		Genesis 49:6
never	al		
enter	ta·vo		
May I	naph·shee	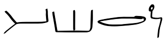	
their assembly	biq·ha·lam	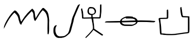	
never	al		
join	te·chad	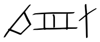	
may I	ke·vo·dee		
For	kee	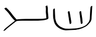	
in their anger	ve·ap·pam	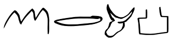	
they kill	ha·re·gu		
men	eesh	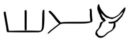	
on a whim	u·vir·tso·nam		
and hamstring	iq·qe·ru	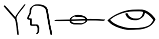	
oxen	sho·wr		
Cursed [be]	a·rur		Genesis 49:7
their anger	ap·pam		

for	kee	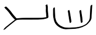	
it is strong	az		
and their wrath	ve·ev·ra·tam	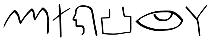	
for	kee	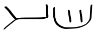	
it is cruel !	qa·sha·tah		
I will disperse them	a·chal·le·qem	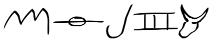	
in Jacob	be·ya·a·qov		
and scatter them	va·a·phee·tsem	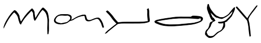	
in Israel	be·yis·ra·el	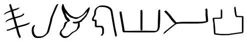	
Judah	ye·hu·dah		Genesis 49:8
	at·tah		
shall praise you	yo·w·du·kha		
your brothers	a·che·kha	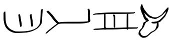	
Your hand	ya·de·kha		
shall be on the necks	be·o·reph		
of your enemies	o·ye·ve·kha		
shall bow down	yish·ta·chaw·wu	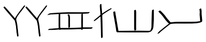	
to you	le·kha	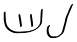	
sons	be·ne	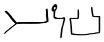	
your father’s	a·vee·kha	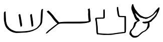	
is a young	gur		Genesis 49:9
lion —	ar·yeh	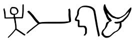	
Judah	ye·hu·dah	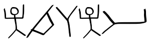	
from the prey	mit·te·reph		
my son	be·nee	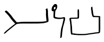	
you return	a·lee·ta	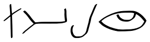	
he crouches	ka·ra		

[and] lies down	ra·vats	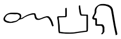	
Like a lion	ke·ar·yeh	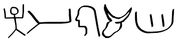	
like a lioness	u·khe·la·vee	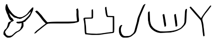	
who	mee	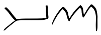	
dares to rouse him ?	ye·qee·men·nu	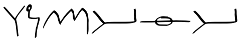	
will not	lo	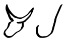	Genesis 49:10
depart	ya·sur	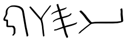	
The scepter	she·vet	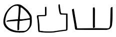	
from Judah	mee·hu·dah	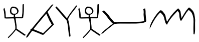	
nor the staff	u·me·cho·qeq	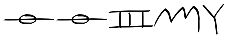	
from between	mib·ben	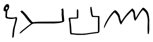	
his feet	rag·law	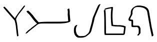	
until	ad	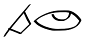	
	kee	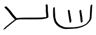	
comes	ya·vo	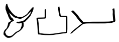	
Shiloh	shī·loh	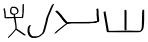	
is his	ve·lo	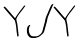	
and the allegiance	yiq·qe·hat	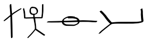	
of the nations	am·meem	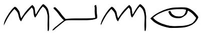	
He ties	o·se·ree	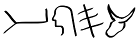	Genesis 49:11
to the vine	lag·ge·phen	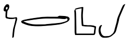	
his donkey	ʿī·roh	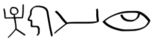	
to the choicest branch	ve·las·so·re·qah	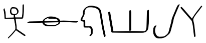	
his colt	be·nee	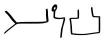	
	a·to·no	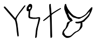	
He washes	kib·bes	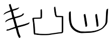	
in wine	bay·ya·yin	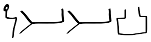	

his garments	le·vu·sho	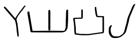	
in the blood	u·ve·dam		
of grapes	a·na·veem	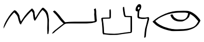	
his robes	su·toh		
are darker	chakh·lee·lee	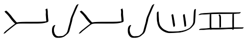	Genesis 49:12
His eyes	e·na·yim	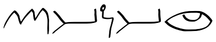	
than wine	mee·ya·yin	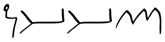	
are whiter	u·le·ven	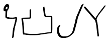	
and his teeth	shin·na·yim	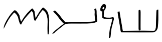	
than milk	me·cha·lav	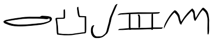	
Zebulun	ze·vu·lun		Genesis 49:13
by the seashore	le·cho·wph		
	yam·meem	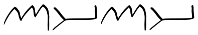	
shall dwell	yish·kon	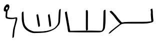	
	ve·hu	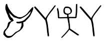	
and become a harbor	le·cho·wph		
for ships	o·nee·yo·wt	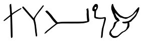	
his border	ve·yar·kha·to		
shall extend	al		
to Sidon	tsee·don	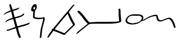	
Issachar	yis·sa·sh·khar		Genesis 49:14
donkey	cha·mor	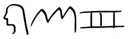	
[is] a strong	ga·rem	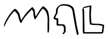	
lying down	ro·vets	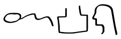	
between	ben	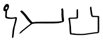	
the sheepfolds	ham·mish·pe·ta·yim		
He saw	vay·yar	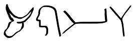	Genesis 49:15

his resting place	me·nu·chah	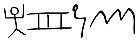	
that	kee	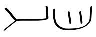	
was good	to·wv		
-	ve·et		
his land	ha·a·rets		
and that	kee	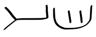	
was pleasant	na·e·mah		
so he bent	vay·yet	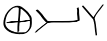	
his shoulder	shikh·mo		
to the burden	lis·bol		
and submitted	vay·hee	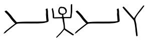	
to labor	le·mas		
as a servant	o·ved		
Dan	dan		Genesis 49:16
shall provide justice	ya·deen		
for his people	am·mo		
as one	ke·a·chad		
of the tribes	shiv·te	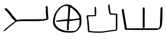	
of Israel	yis·ra·el	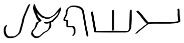	
will be	ye·hee		Genesis 49:17
He	dan		
a snake	na·chash		
by	a·le	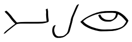	
the road	de·rekh	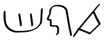	
a viper	she·phee·phon	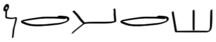	
in	a·le	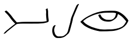	
the path	o·rach		

that bites	han·no·shekh	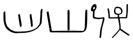	
heels	iq·qe·ve	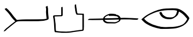	
the horse’s	sus	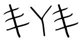	
tumbles	vay·yip·pol	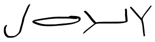	
so that its rider	ro·khe·vo	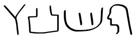	
backward	a·cho·wr	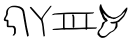	
Your salvation	lee·shu·a·te·kha	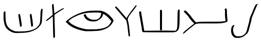	Genesis 49:18
I await	qiw·vee·tee	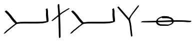	
O LORD	YHVH	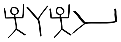	
Gad	gad	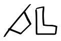	Genesis 49:19
by raiders	ge·dud	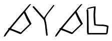	
will be attacked	ye·gu·den·nu	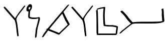	
but he	ve·hu	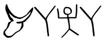	
will attack	ya·gud	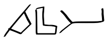	
their heels	a·qev	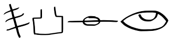	
Asher’s	me·a·sher	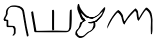	Genesis 49:20
will be rich	she·me·nah	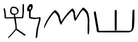	
food	lach·mo	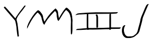	
he	ve·hu	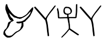	
shall provide	yit·ten	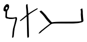	
delicacies	ma·a·dan·ne	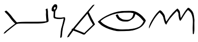	
royal	me·lekh	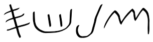	
Naphtali	naph·ta·lee	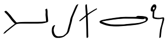	Genesis 49:21
is a doe	ay·ya·lah	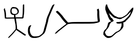	
set free	she·lu·chah	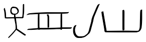	
that bears	han·no·ten	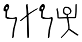	
fawns	im·re	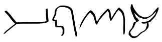	

beautiful	sha·pher	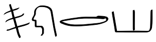	
vine —	ben	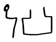	Genesis 49:22
is a fruitful	po·rat	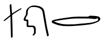	
Joseph	yo·w·seph	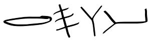	
vine	ben	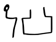	
a fruitful	po·rat	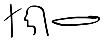	
by	a·le	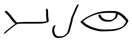	
a spring	a·yin	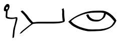	
whose branches	ba·no·wt	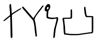	
scale	tsa·a·dah	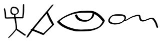	
	a·le	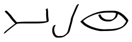	
the wall	shur	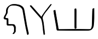	
attacked him with bitterness	vay·ma·ra·ru·hu	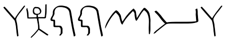	Genesis 49:23
they aimed at him	va·rob·bu	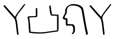	
in hostility	vay·yis·te·mu·hu	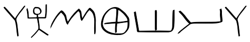	
The archers	ba·a·le	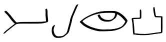	
	chits·tseem	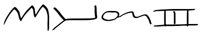	
Yet he steadied	vat·te·shev	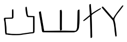	Genesis 49:24
	be·e·tan	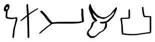	
his bow	qash·to	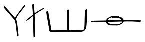	
were tempered	vay·ya·phoz·zu	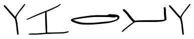	
and his strong arms	ze·ro·e	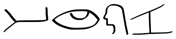	
	ya·daw	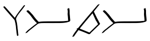	
by the hands	mee·de	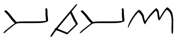	
of the Mighty One	a·veer	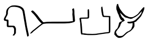	
of Jacob	ya·a·qov	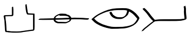	
in the name of	mish·sham	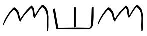	

the Shepherd	ro·eh		
the Rock	e·ven		
of Israel	yis·ra·el	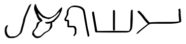	
by the God	me·el		Genesis 49:25
of your father	a·vee·kha	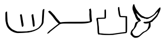	
who helps you	ve·ya·ze·re·ka		
-	ve·et		
and by the Almighty	shad·day		
who blesses you	vee·va·re·khe·ka		
with blessings	bir·khot		
of the heavens	sha·ma·yim	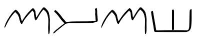	
above	me·al		
with blessings	bir·khot		
of the depths	te·ho·wm		
	ro·ve·tset		
below	ta·chat	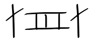	
with blessings	bir·khot		
of the breasts	sha·da·yim	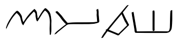	
and womb	va·ra·cham	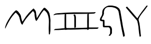	
The blessings	bir·khot		Genesis 49:26
of your father	a·vee·kha	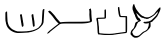	
have surpassed	ga·ve·ru	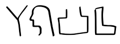	
	al		
the blessings	bir·khot		
of the ancient mountains	ho·w·ray	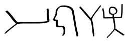	
	ad		
and the bounty	ta·a·vat		

hills	giv·ot	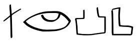	
of the everlasting	o·w·lam	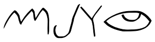	
May they rest	tih·yɛn	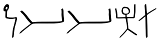	
on the head	le·rosh	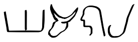	
of Joseph	yo·w·seph	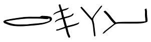	
on the brow	u·le·qa·de·qod	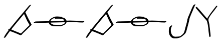	
of the prince	ne·zeer	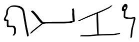	
of his brothers	e·chaw	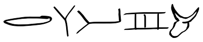	
Benjamin	bin·ya·meen	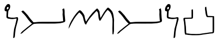	Genesis 49:27
is a ravenous wolf	ze·ev	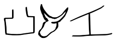	
	yit·raph	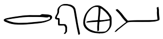	
in the morning	bab·bo·qer	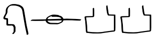	
he devours	yo·khal	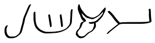	
the prey	ad	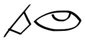	
in the evening	ve·la·e·rev	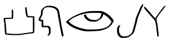	
he divides	ye·chal·leq	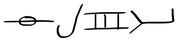	
the plunder ”	sha·lal	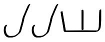	
in all	kal	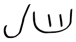	Genesis 49:28
These	el·leh	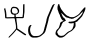	
are the tribes	shiv·te	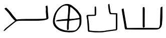	
of Israel	yis·ra·el	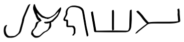	
twelve	she·nem	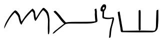	
	a·sar	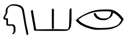	
and this	ve·zot	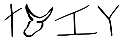	
was what	a·sher	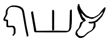	
said	dib·ber	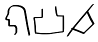	
to them	la·hem	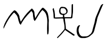	

their father	a·vee·hem	אביהם	
He blessed them	vay·va·rekh	ויברך	
-	o·w·tam	אותם	
-	eesh	איש	
each one	a·sher	אשר	
with a suitable blessing	ke·vir·kha·to	כברכתו	
and he blessed	be·rakh	ברך	
-	o·tam	אתם	
Then [Jacob] instructed them	vay·tsaw	ויצו	Genesis 49:29
-	o·w·tam	אותם	
-	vay·yo·mer	ויאמר	
to	a·le·hem	אלהם	
“ I	a·nee	אני	
am about to be gathered	ne·e·saph	נאסף	
with	el	אל	
my people	am·mee	עמי	
Bury	qiv·ru	קברו	
me	o·tee	אתי	
in	el	אל	
my fathers	a·vo·tay	אבתי	
	el	אל	
the cave	ham·me·a·rah	המערה	
-	a·sher	אשר	
in the field	bis·deh	בשדה	
of Ephron	eph·ro·wn	עפרון	
the Hittite	ha·chit·tee	החתי	

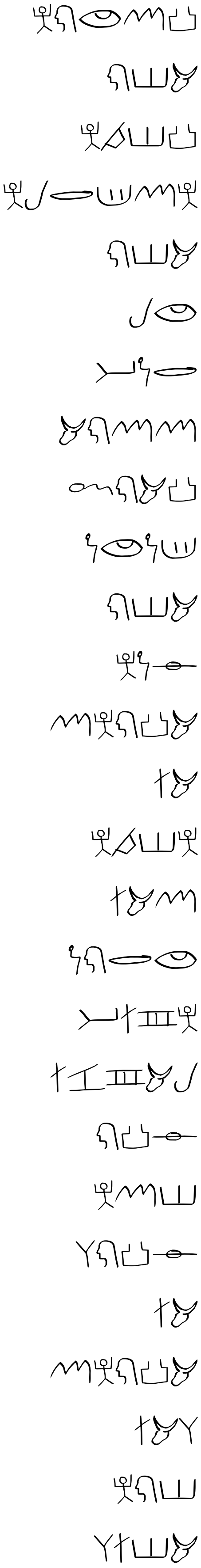

The cave	bam·me·a·rah	Genesis 49:30
	a·sher	
is in the field	bis·deh	
of Machpelah	ham·makh·pe·lah	
-	a·sher	
near	al	
	pe·ne	
Mamre	mam·re	
in the land	be·e·rets	
of Canaan	ke·na·an	
This	a·sher	
purchased	qa·nah	
Abraham	av·ra·ham	
-	et	
is the field	has·sa·deh	
from	me·et	
Ephron	eph·ron	
the Hittite	ha·chit·tee	
site	la·a·chuz·zat	
as a burial	qa·ver	
There	sham·mah	Genesis 49:31
are buried	qa·ve·ru	
-	et	
Abraham	av·ra·ham	
-	ve·et	
Sarah	sa·rah	
and his wife	ish·to	

there	mah		
are buried	qa·ve·ru		
-	et		
Isaac	yits·chaq		
-	ve·et		
Rebekah	riv·qah	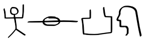	
and his wife	ish·to		
and there	ve·sham·mah	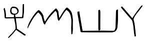	
I buried	qa·var·tee		
-	et		
Leah	le·ah		
were purchased	miq·neh	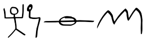	Genesis 49:32
The field	has·sa·deh		
and the cave	ve·ham·me·a·rah		
that is	a·sher		
in it	bo		
	me·et		
from the Hittites	be·ne	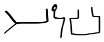	
"	chet	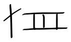	
had finished	vay·khal	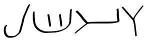	Genesis 49:33
When Jacob	ya·a·qov	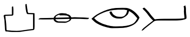	
instructing	le·tsaw·wot		
-	et		
his sons	ba·naw	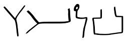	
he pulled	vay·ye·e·soph		
his feet	rag·law	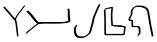	
into	el		

the bed	ham·mit·tah	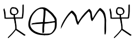	
and breathed his last	vay·yig·va	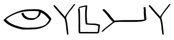	
and he was gathered	vay·ye·a·seph	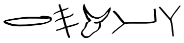	
to	el	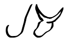	
his people	am·maw	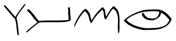	
fell	vay·yip·pol	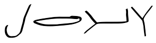	Genesis 50:1
Then Joseph	yo·w·seph	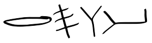	
upon	al	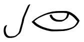	
face	pe·ne	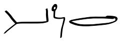	
his father’s	a·vee	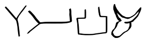	
wept	vay·ye·vek	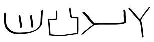	
over him	a·law	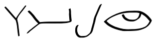	
and kissed	vay·yish·shaq	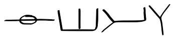	
him	lo	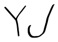	
directed	vay·tsaw	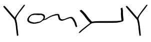	Genesis 50:2
And Joseph	yo·w·seph	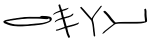	
-	et	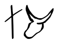	
in his service	a·va·daw	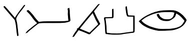	
-	et	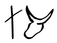	
the physicians	ha·ro·phe·eem	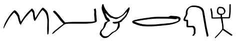	
to embalm	la·cha·not	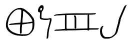	
-	et	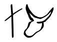	
his father	a·vee	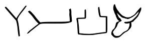	
embalmed him	vay·ya·chan·tu	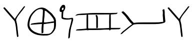	
So they	ha·ro·phe·eem	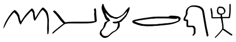	
-	et	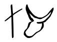	
Israel	yis·ra·el	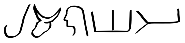	

required to complete	vay·yim·le·u		Genesis 50:3
	lo	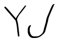	
taking the forty	ar·ba·eem		
days	yo·wm		
-	kee	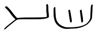	
-	ken	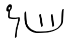	
	yim·le·u		
	ye·me		
the embalming	ha·cha·nu·teem		
mourned	vay·yiv·ku	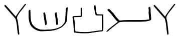	
-	o·to		
And the Egyptians	mits·ra·yim		
for him seventy	shiv·eem		
days	yo·wm		
had passed	vay·ya·av·ru		Genesis 50:4
When the days	ye·me		
of mourning	ve·khee·to		
said	vay·dab·ber	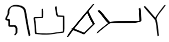	
Joseph	yo·w·seph		
to	el		
court	bet	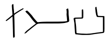	
Pharaoh’s	par·oh		
	le·mor		
“ If	im		
please	na		
I have found	ma·tsa·tee		
favor	chen		

in your eyes	be·e·ne·khem	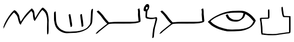	
tell	dab·be·ru		
	na		
	be·a·ze·ne		
Pharaoh that	phar·oh		
	le·mor		
my father	a·vee	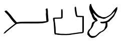	Genesis 50:5
made me swear an oath	hish·bee·a·nee	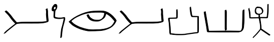	
when he said	le·mor		
‘	hin·neh		
I	a·no·khee		
am about to die	met		
in the tomb	be·qiv·ree	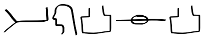	
that	a·sher		
I dug	ka·ree·tee	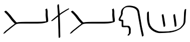	
	lee	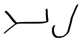	
for myself in the land	be·e·rets		
of Canaan ’	ke·na·an		
	sham·mah		
You must bury me	tiq·be·re·nee		
Now	ve·at·tah		
let me go	e·e·leh		
	na		
and bury	ve·eq·be·rah	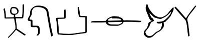	
-	et		
my father	a·vee	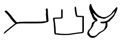	
and then return ”	ve·a·shu·vah		

replied	vay·yo·mer		Genesis 50:6
Pharaoh	par·oh		
“ Go up	a·leh		
and bury	u·qe·vor	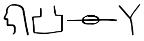	
-	et		
your father	a·vee·kha	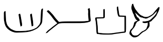	
as	ka·a·sher		
he made you swear [to do] ”	hish·bee·e·kha	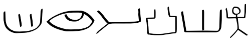	
went	vay·ya·al		Genesis 50:7
Then Joseph	yo·w·seph		
to bury	liq·bor	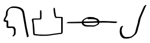	
-	et		
his father	a·vee	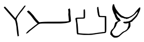	
accompanied	vay·ya·a·lu		
him —	it·to		
and all	kal	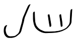	
the servants	av·de	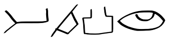	
of Pharaoh	phar·oh		
the elders	ziq·ne	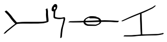	
of Pharaoh’s household	ve·to	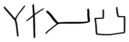	
and all	ve·khol		
the elders	ziq·ne	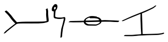	
of the land	e·rets		
of Egypt —	mits·ra·yim		
along with all	ve·khol		Genesis 50:8
household	bet	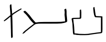	
of Joseph’s	yo·w·seph		

and his brothers	ve·e·chaw	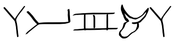	
household	u·vet	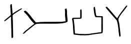	
and his father’s	a·vee	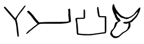	
Only	raq	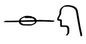	
their children	tap·pam		
and flocks	ve·tso·nam		
and herds	u·ve·qa·ram	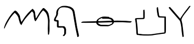	
were left	a·ze·vu	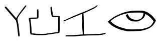	
	be·e·rets		
in Goshen	go·shen		
went up	vay·ya·al	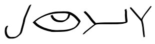	Genesis 50:9
with him	im·mo		
alike	gam		
Chariots	re·khev		
and	gam		
horsemen	pa·ra·sheem		
and it was	vay·hee	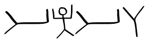	
procession	ham·ma·cha·neh	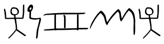	
large	ka·ved	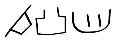	
an exceedingly	me·od		
When they reached	vay·ya·vo·u	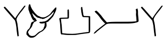	Genesis 50:10
	ad		
the threshing floor	go·ren		
of Atad	ha·a·tad		
which	a·sher		
is across	be·e·ver		
the Jordan	hay·yar·den		

they lamented	vay·yis·pe·du		
	sham		
and wailed	mis·ped		
loudly	ga·do·wl		
	ve·kha·ved	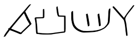	
	me·od		
and Joseph mourned	vay·ya·as		
for his father	le·a·vee		
	e·vel	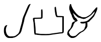	
seven	shiv·at		
days	ya·meem	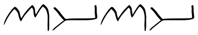	
saw	vay·yar	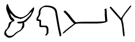	Genesis 50:11
	yo·wo·shev		
of the land	ha·a·rets		
When the Canaanites	hak·ke·na·a·nee		
-	et		
the mourning	ha·e·vel		
	be·go·ren		
at the threshing floor of Atad	ha·a·tad		
they said	vay·yo·me·ru		
ceremony of mourning	e·vel	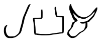	
is a solemn	ka·ved	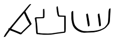	
“ This	zeh	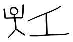	
by the Egyptians ”	le·mits·ra·yim		
Thus	al		
	ken	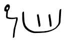	

is called	qa·ra	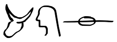	
	she·mah		
	a·vel		
Abel-mizraim	mits·ra·yim		
the place	a·sher		
across	be·e·ver		
the Jordan	hay·yar·den		
did	vay·ya·a·su		Genesis 50:12
So Jacob’s sons	va·naw	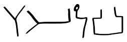	
	lo		
-	ken	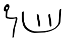	
as	ka·a·sher		
he had charged them	tsiw·vam		
carried	vay·yis·u		Genesis 50:13
him	o·to		
They	va·naw	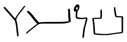	
to the land	ar·tsah		
of Canaan	ke·na·an		
and buried	vay·yiq·be·ru	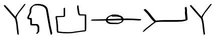	
him	o·to		
in the cave	bim·a·rat		
in the field	se·deh		
at Machpelah	ham·makh·pe·lah		
which	a·sher		
had purchased	qa·nah	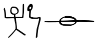	
Abraham	av·ra·ham	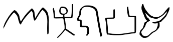	
-	et		

-	has·sa·deh		
site	la·a·chuz·zat	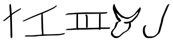	
as a burial	qe·ver	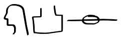	
	me·et		
from Ephron	eph·ron		
the Hittite	ha·chit·tee		
near	al		
	pe·ne	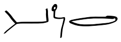	
Mamre	mam·re		
he returned	vay·ya·shav	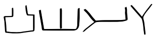	Genesis 50:14
Joseph	yo·w·seph		
to Egypt	mits·ray·mah	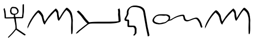	
	hu		
with his brothers	ve·e·chaw	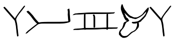	
and all	ve·khal		
who had gone	ha·o·leem	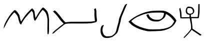	
with him	it·to		
had buried	liq·bor	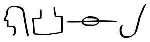	
-	et		
his father	a·vee	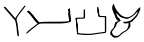	
After	a·cha·re	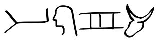	
	qa·ve·ro		
-	et		
to bury his father	a·vee	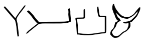	
saw	vay·yir·u		Genesis 50:15
brothers	a·che	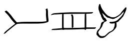	
When Joseph’s	yo·w·seph		

that	kee	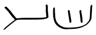	
was dead	met		
their father	a·vee·hem	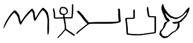	
they said	vay·yo·me·ru		
“ What if	lu	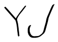	
bears a grudge ?	yis·te·me·nu		
Joseph	yo·w·seph		
Then he will surely repay	ve·ha·shev	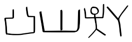	
	ya·sheev	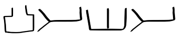	
us	la·nu		
-	et		
for all	kal	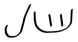	
the evil	ha·ra·ah		
that	a·sher		
we did	ga·mal·nu		
to him ”	o·to		
So they sent word	vay·tsaw·wu	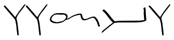	Genesis 50:16
to	el		
Joseph	yo·w·seph		
saying	le·mor		
your father	a·vee·kha	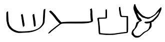	
commanded	tsiw·vah		
“ Before	liph·ne		
he died	mo·w·to		
	le·mor		
‘ This is what	koh	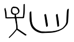	Genesis 50:17
you are to say	to·me·ru		

to Joseph :	le·yo·w·seph	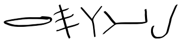	
I beg you	an·na	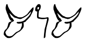	
forgive	sa	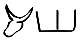	
please	na	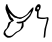	
the transgression	pe·sha	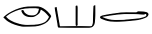	
of your brothers	a·che·kha	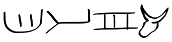	
and sin	ve·chat·ta·tam	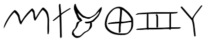	
for	kee	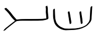	
you wrong ’	ra·ah	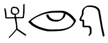	
they did	ge·ma·lu·kha	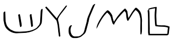	
So now, [Joseph]	ve·at·tah	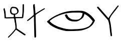	
forgive	sa	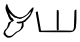	
please	na	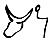	
the transgression	le·phe·sha	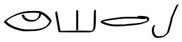	
of the servants	av·de	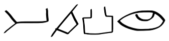	
of the God	e·lo·he	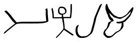	
of your father ”	a·vee·kha	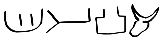	
wept	vay·ye·vek	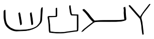	
Joseph	yo·w·seph	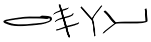	
When their message	be·dab·be·ram	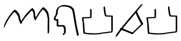	
came to him	e·law	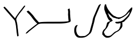	
came to him	vay·ye·le·khu	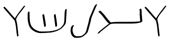	Genesis 50:18
also	gam	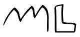	
His brothers	e·chaw	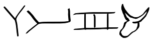	
bowed down	vay·yip·pe·lu	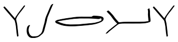	
before him	le·pha·naw	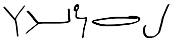	
and said	vay·yo·me·ru	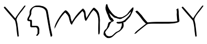	

	hin·nen·nu	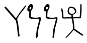	
	le·kha	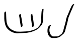	
“ We are your slaves ! ”	la·a·va·deem		
replied	vay·yo·mer		Genesis 50:19
	a·le·hem	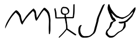	
But Joseph	yo·w·seph		
“ Do not	al		
be afraid	tee·ra·u	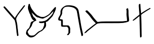	
	kee	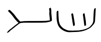	
in the place of	ha·ta·chat	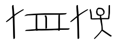	
God ?	e·lo·heem		
Am I	a·nee	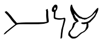	
As for you	ve·at·tem		Genesis 50:20
what you intended	cha·shav·tem		
against me	a·lay	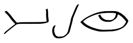	
for evil	ra·ah		
God	e·lo·heem		
intended	cha·sha·vah	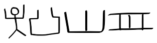	
for good	le·to·vah		
in order to	le·ma·an		
accomplish	a·soh		
a day	kay·yo·wm	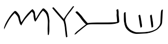	
like this —	haz·zeh		
to preserve the lives	le·ha·cha·yot	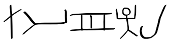	
people	am		
of many	rav		
Therefore	ve·at·tah		Genesis 50:21

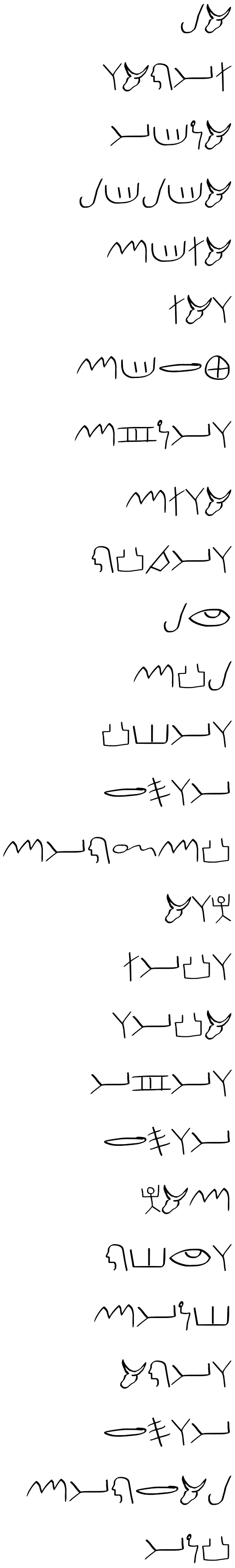

do not	al	
be afraid	tee·ra·u	
I	a·no·khee	
will provide for	a·khal·kel	
you	et·khem	
-	ve·et	
and your little ones ”	tap·pe·khem	
So [Joseph] reassured	vay·na·chem	
[his brothers]	o·w·tam	
and spoke	vay·dab·ber	
kindly to them	al	
	lib·bam	
remained	vay·ye·shev	Genesis 50:22
Now Joseph	yo·w·seph	
in Egypt	be·mits·ra·yim	
	hu	
household	u·vet	
and his father’s	a·vee	
lived	vay·chee	
and Joseph	yo·w·seph	
of 110	me·ah	
	va·e·ser	
to the age	sha·neem	
saw	vay·yar	Genesis 50:23
He	yo·w·seph	
Ephraim’s	le·eph·ra·yim	
sons	be·ne	

to the third generation	shil·le·sheem	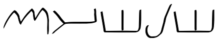	
and indeed	gam	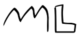	
the sons	be·ne	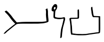	
of Machir	ma·kheer	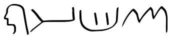	
son	ben	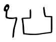	
of Manasseh	me·nash·sheh	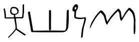	
were brought up	yul·le·du	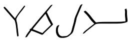	
on	al	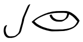	
knees	bir·ke	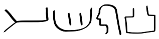	
Joseph’s	yo·w·seph	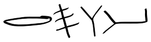	
said	vay·yo·mer	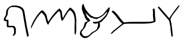	Genesis 50:24
Then Joseph	yo·w·seph	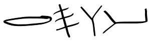	
to	el	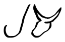	
his brothers	e·chaw	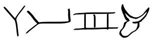	
“ I	a·no·khee	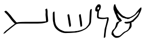	
am about to die	met	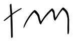	
but God	ve·lo·heem	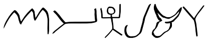	
will surely	pa·qod	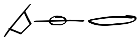	
visit	yiph·qod	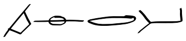	
you	et·khem	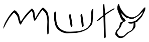	
and bring you up	ve·he·e·lah	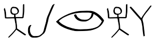	
-	et·khem	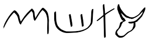	
from	min	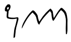	
land	ha·a·rets	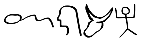	
this	haz·zot	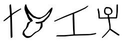	
to	el	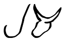	
the land	ha·a·rets	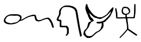	

-	a·sher		
He promised on oath	nish·ba		
to Abraham	le·av·ra·ham		
Isaac	le·yits·chaq		
and Jacob ”	u·le·ya·a·qov		
take an oath	vay·yash·ba	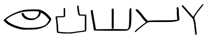	Genesis 50:25
And Joseph	yo·w·seph		
-	et		
made the sons	be·ne	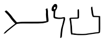	
of Israel	yis·ra·el	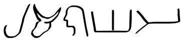	
and said	le·mor	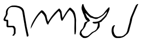	
will surely attend to	pa·qod	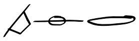	
	yiph·qod		
“ God	e·lo·heem		
you	et·khem		
and then you must carry	ve·ha·a·li·tem		
	et		
my bones	ats·mo·tay		
up from this place ”	miz·zeh		
died	vay·ya·mat	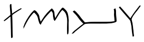	Genesis 50:26
So Joseph	yo·w·seph		
at the age	ben		
of 110	me·ah		
	va·e·ser		
	sha·neem	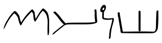	
And they embalmed	vay·ya·chan·tu		
[his body]	o·to		

and placed it	vay·yee·sem	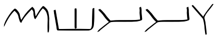	
in a coffin	ba·a·ro·wn	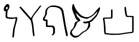	
in Egypt	be·mits·ra·yim	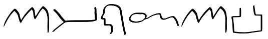	

Exodus

BSB Translation	Transliteration	Original Hebrew	
These	ve·el·leh	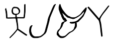	Exodus 1:1
are the names	she·mo·wt	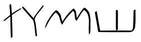	
of the sons	be·ne	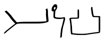	
of Israel	yis·ra·el	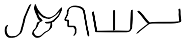	
who went	hab·ba·eem	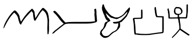	
to Egypt	mits·ra·ye·mah	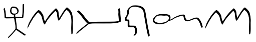	
with	et	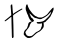	
Jacob	ya·a·qov	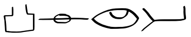	
each	eesh	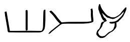	
with his family :	u·ve·to	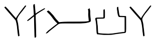	
-	ba·u	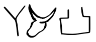	
Reuben	re·u·ven	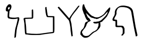	Exodus 1:2
Simeon	shim·o·wn	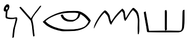	
Levi	le·vee	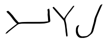	
and Judah	vee·hu·dah	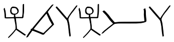	
Issachar	yis·sa·sh·khar	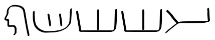	Exodus 1:3
Zebulun	ze·vu·lun	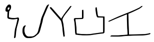	
and Benjamin	u·ve·ne·ya·min	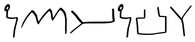	
Dan	dan	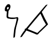	Exodus 1:4
and Naphtali	ve·naph·ta·lee	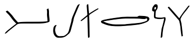	
Gad	gad	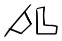	

and Asher	ve·a·sher		
numbered	vay·hee	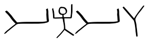	Exodus 1:5
in all	kal		
The descendants	ne·phesh		
	yo·tse·e		
	ye·rekh		
of Jacob	ya·a·qov	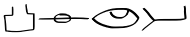	
seventy	shiv·eem		
	na·phesh		
including Joseph	ve·yo·w·seph		
who was	ha·yah	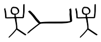	
already in Egypt	ve·mits·ra·yim		
died	vay·ya·mat	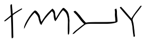	Exodus 1:6
Now Joseph	yo·w·seph		
and all	ve·khal		
his brothers	e·chaw	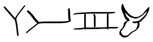	
and all	ve·khol		
generation	had·do·wr		
that	ha·hu	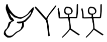	
but the Israelites	u·ve·ne		Exodus 1:7
	yis·ra·el	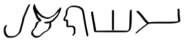	
were fruitful	pa·ru		
and increased rapidly	vay·yish·re·tsu	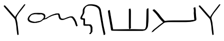	
they multiplied	vay·yir·bu		
numerous	vay·ya·ats·mu		
and became exceedingly	bim·od		
	me·od		

was filled with them	vat·tim·ma·le		
so that the land	ha·a·rets		
	o·tam		
came to power	vay·ya·qam	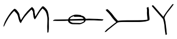	Exodus 1:8
king	me·lekh	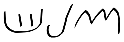	
Then a new	cha·dash	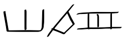	
in	al		
Egypt	mits·ra·yim		
who	a·sher		
did not	lo		
know	ya·da		
-	et		
Joseph	yo·w·seph		
he said	vay·yo·mer		Exodus 1:9
to	el		
his people	am·mo		
“ Look ”	hin·neh		
	am		
“ the Israelites	be·ne	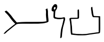	
	yis·ra·el	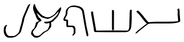	
[have become] too numerous	rav	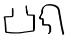	
and too powerful	ve·a·tsum		
for us	mim·men·nu	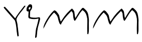	
Come	ha·vah	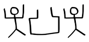	Exodus 1:10
let us deal shrewdly	nit·chak·ke·mah	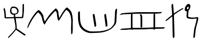	
with them	lo		
or	pen		

they will increase even more	yir·beh	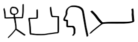	
and if	ve·ha·yah	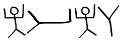	
	kee	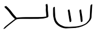	
breaks out	tiq·re·nah	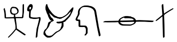	
a war	mil·cha·mah	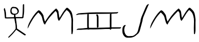	
may join	ve·no·w·saph	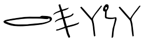	
	gam	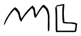	
they	hu	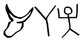	
	al	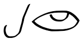	
our enemies	so·ne·e·nu	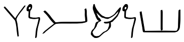	
fight	ve·nil·cham	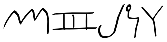	
against us	ba·nu	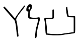	
and leave	ve·a·lah	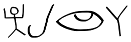	
	min	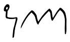	
the country ”	ha·a·rets	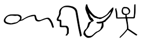	
So [the Egyptians] appointed	vay·ya·see·mu	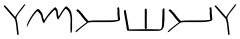	Exodus 1:11
over	a·law	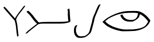	
taskmasters	sa·re	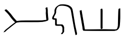	
	mis·seem	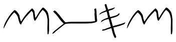	
the Israelites to	le·ma·an	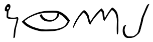	
oppress them	an·no·to	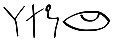	
with forced labor	be·siv·lo·tam	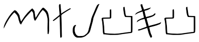	
As a result, they built	vay·yi·ven	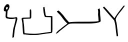	
cities	a·re	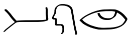	
as store	mis·ke·no·wt	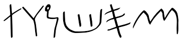	
for Pharaoh	le·phar·oh	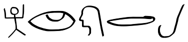	

-	et		
Pithom	pi·tom		
-	ve·et		
and Rameses	ra·am·ses		
-	ve·kha·a·sher		Exodus 1:12
But the more they were oppressed	ye·an·nu		
-	o·to		
-	ken	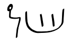	
the more they multiplied	yir·beh		
	ve·khen		
and flourished	yiph·rots		
so the Egyptians came to dread	vay·ya·qu·tsu	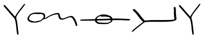	
	mip·pe·ne		
the Israelites	be·ne	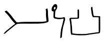	
	yis·ra·el	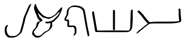	
They worked	vay·ya·a·vi·du		Exodus 1:13
	mits·ra·yim		
-	et		
the Israelites	be·ne	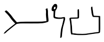	
	yis·ra·el	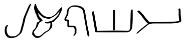	
ruthlessly	be·pha·rekh		
bitter	vay·ma·re·ru		Exodus 1:14
-	et		
and made their lives	chay·ye·hem	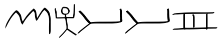	
labor	ba·a·vo·dah	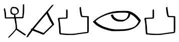	
with hard	qa·shah	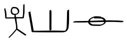	

and mortar	be·cho·mer	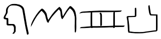	
in brick	u·vil·ve·neem		
and with all kinds	u·ve·khal	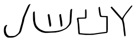	
of work	a·vo·dah		
in the fields	bas·sa·deh	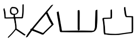	
-	et		
Every	kal	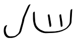	
service	a·vo·da·tam	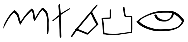	
-	a·sher		
they imposed	a·ve·du	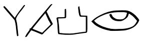	
	va·hem		
was harsh	be·pha·rekh		
said	vay·yo·mer		Exodus 1:15
Then the king	me·lekh	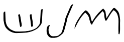	
of Egypt	mits·ra·yim	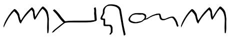	
midwives	lam·yal·le·dot	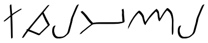	
to the Hebrew	ha·iv·ree·yot		
whose	a·sher		
names were	shem		
	ha·a·chat		
Shiphrah	shiph·rah		
	ve·shem	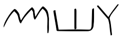	
and	hash·she·neet	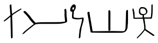	
Puah	pu·ah		
-	vay·yo·mer		Exodus 1:16
women give birth	be·yal·led·khen	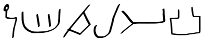	
-	et		

" When you help the Hebrew	ha·iv·ree·yo·wt	
observe [them]	u·re·ee·ten	
on	al	
the birthstools	ha·a·ve·na·yim	
If	im	
is a son	ben	
[the child]	hu	
kill	va·ha·mit·ten	
him	o·to	
but if	ve·im	
a daughter	bat	
it is	hee	
let her live "	va·cha·yah	
feared	vat·tee·re·na	Exodus 1:17
The midwives, however	ham·yal·le·dot	
-	et	
God	ha·e·lo·heem	
and did not	ve·lo	
do	a·su	
as	ka·a·sher	
had instructed	dib·ber	
	a·le·hen	
the king	me·lekh	
of Egypt	mits·ra·yim	
live	vat·te·chay·ye·na	
-	et	
they let the boys	hay·la·deem	

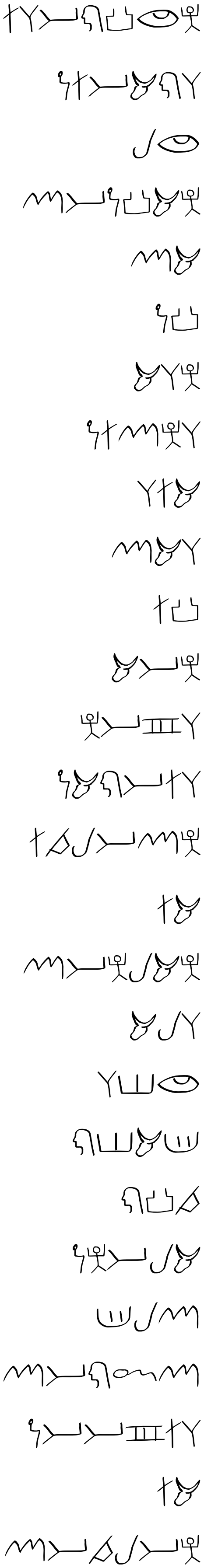

summoned	vay·yiq·ra	ויקרא	Exodus 1:18
So the king	me·lekh	מלך	
of Egypt	mits·ra·yim	מצרים	
the midwives	lam·yal·le·dot	למילדת	
and asked	vay·yo·mer	ויאמר	
them	la·hen	להן	
“ Why	mad·du·a	מדוע	
have you done	a·see·ten	עשיתן	
	had·da·var	הדבר	
this ?	haz·zeh	הזה	
live ? ”	vat·te·chay·ye·na	ותחיין	
-	et	את	
Why have you let the boys	hay·la·deem	הילדים	
answered	vat·to·mar·na	ותאמרן	Exodus 1:19
The midwives	ham·yal·le·dot	המילדת	
	el	אל	
Pharaoh	par·oh	פרעה	
for	kee	כי	
are not	lo	לא	
women	khan·na·sheem	כנשים	
like the Egyptian	ham·mits·ree·yot	המצרית	
“ The Hebrew women	ha·iv·ree·yot	העברית	
	kee	כי	
are vigorous	cha·yo·wt	חיות	
they	hen·nah	הנה	
before	be·te·rem	בטרם	
arrives	ta·vo·w	תבוא	

”	a·le·hen	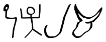	
and give birth	ham·yal·le·det	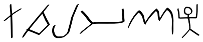	
a midwife	ve·ya·la·du	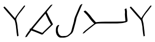	
was good	vay·ye·tev	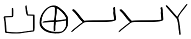	Exodus 1:20
So God	e·lo·heem		
to the midwives	lam·yal·le·dot	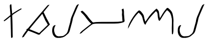	
multiplied	vay·yi·rev	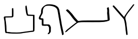	
and the people	ha·am		
numerous	vay·ya·ats·mu		
and became even more	me·od		
-	vay·hee	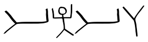	Exodus 1:21
And because	kee	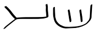	
feared	ya·re·u		
the midwives	ham·yal·le·dot	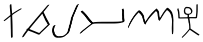	
-	et		
God	ha·e·lo·heem		
He gave	vay·ya·as		
them	la·hem		
families of their own	bat·teem	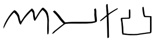	
commanded	vay·tsaw	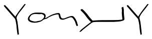	Exodus 1:22
Then Pharaoh	par·oh		
all	le·khal		
his people	am·mo		
:	le·mor	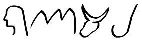	
“ Every	kal	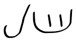	
son	hab·ben	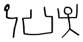	
born [to the Hebrews]	hay·yil·lo·wd	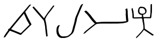	

into the Nile	hay·o·rah		
you must throw	tash·lee·khu·hu	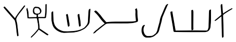	
but every	ve·khal		
daughter	hab·bat		
you may allow to live ”	te·chay·yun	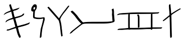	
-	vay·ye·lekh	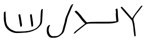	Exodus 2:1
Now a man	eesh	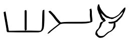	
of the house	mib·bet	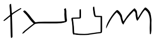	
of Levi	le·vee		
married	vay·yiq·qach	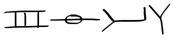	
a	et		
daughter	bat		
of Levi	le·vee		
conceived	vat·ta·har		Exodus 2:2
and she	ha·ish·shah		
and gave birth to	vat·te·led		
a son	ben		
When she saw	vat·te·re	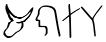	
-	o·to		
that	kee	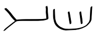	
beautiful [child]	to·wv		
he [was a]	hu		
she hid him	vat·tits·pe·ne·hu		
for three	she·lo·shah	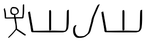	
months	ye·ra·cheem	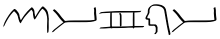	
no	ve·lo		Exodus 2:3
But when she could	ya·khe·lah		

longer	o·wd		
hide him	hats·tse·phee·no		
she got	vat·tiq·qach	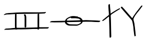	
him	lo		
basket	te·vat		
a papyrus	go·me		
and coated it	vat·tach·me·rah	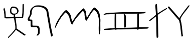	
with tar	va·che·mar	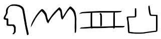	
and pitch	u·vaz·za·phet		
Then she placed	vat·ta·sem		
in	bah		
[the basket]	et		
the child	hay·ye·led	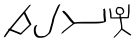	
and set	vat·ta·sem		
it among the reeds	bas·suph		
along	al		
the bank	se·phat		
of the Nile	hay·or	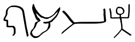	
stood	vat·te·tats·tsav	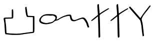	Exodus 2:4
And his sister	a·cho·to	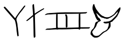	
at a distance	me·ra·choq	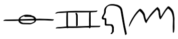	
to see	le·de·ah		
what	mah	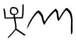	
would happen	ye·a·seh		
to him	lo		
went down	vat·te·red	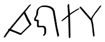	Exodus 2:5
Soon the daughter	bat		

of Pharaoh	par·oh		
to bathe	lir·chots	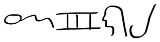	
in	al		
the Nile	hay·or	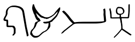	
and her attendants	ve·na·a·ro·te·ha		
were walking	ho·le·khot	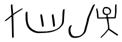	
along	al		
the riverbank	yad	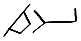	
	hay·or	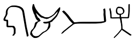	
And when she saw	vat·te·re	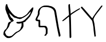	
-	et		
the basket	hat·te·vah	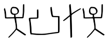	
among	be·to·wkh		
the reeds	has·suph		
she sent	vat·tish·lach	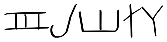	
-	et		
her maidservant	a·ma·tah		
to retrieve it	vat·tiq·qa·chɛ·ha	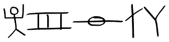	
When she opened it	vat·tiph·tach		Exodus 2:6
she saw	vat·tir·e·hu		
-	et		
the child	hay·ye·led	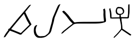	
and behold	ve·hin·neh		
the little boy	na·ar		
was crying	bo·kheh		
So she had compassion	vat·tach·mol	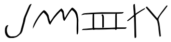	
on him	a·law	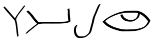	

and said	vat·to·mer		
children ”	mee·yal·de	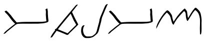	
the Hebrew	ha·iv·reem		
“ This is one of	zeh	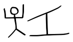	
said	vat·to·mer		Exodus 2:7
Then his sister	a·cho·to	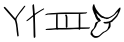	
to	el		
daughter	bat		
Pharaoh’s	par·oh		
“ Shall I go	ha·e·lekh		
and call	ve·qa·ra·tee		
	lakh	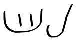	
women	ish·shah		
	me·ne·qet	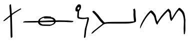	
one of	min		
the Hebrew	ha·iv·ree·yot		
to nurse	ve·te·niq	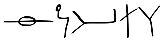	
for you ? ”	lakh	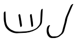	
-	et		
the child	hay·ya·led	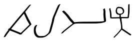	
told	vat·to·mer		Exodus 2:8
her	lah		
daughter	bat		
Pharaoh’s	par·oh		
“ Go ahead ”	le·khee		
went	vat·te·lekh	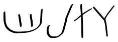	
And the girl	ha·al·mah	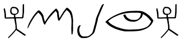	

and called	vat·tiq·ra	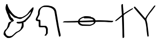	
-	et		
mother	em		
the boy’s	hay·ya·led	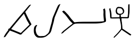	
said	vat·to·mer		Exodus 2:9
to her	lah		
daughter	bat		
Pharaoh’s	par·oh		
“ Take	he·lee·khee	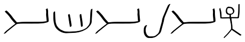	
-	et		
child	hay·ye·led	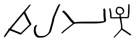	
this	haz·zeh		
and nurse him	ve·he·ni·qi·hu	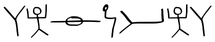	
for me	lee	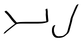	
and I	va·a·nee		
will pay	et·ten		
-	et		
your wages ”	se·kha·rekh		
took	vat·tiq·qach	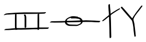	
So the woman	ha·ish·shah		
the boy	hay·ye·led	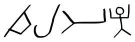	
and nursed him	vat·te·nee·qe·hu	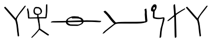	
had grown older	va·yig·dal	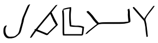	Exodus 2:10
When the child	hay·ye·led	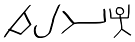	
she brought him	vat·te·vi·e·hu		
daughter	le·vat		
to Pharaoh’s	par·oh		

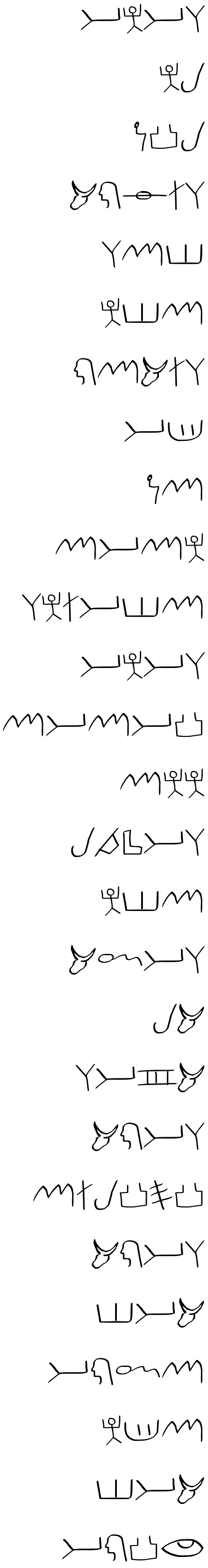

and he became	vay·hee	
her	lah	
son	le·ven	
She named him	vat·tiq·ra	
	she·mo	
Moses	mo·sheh	
and explained	vat·to·mer	
	kee	
of	min	
the water ”	ham·ma·yim	
“ I drew him out	me·shee·ti·hu	
-	vay·hee	Exodus 2:11
One day	bay·ya·meem	
	ha·hem	
had grown up	vay·yig·dal	
after Moses	mo·sheh	
he went out	vay·ye·tse	
to	el	
his own people	e·chaw	
and observed	vay·yar	
their hard labor	be·siv·lo·tam	
He saw	vay·yar	
	eesh	
an Egyptian	mits·ree	
beating	mak·keh	
	eesh	
a Hebrew	iv·ree	

one of his own people	me·e·chaw	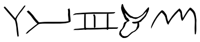	
After looking	vay·yi·phen	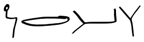	Exodus 2:12
this way	koh	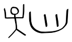	
[and] that	va·khoh	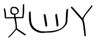	
and seeing	vay·yar	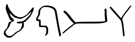	
	kee	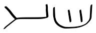	
no	en	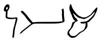	
one	eesh	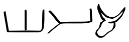	
he struck down	vay·yakh	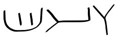	
-	et	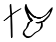	
the Egyptian	ham·mits·ree	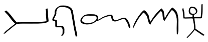	
and hid his body	vay·yit·me·ne·hu	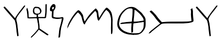	
in the sand	ba·cho·wl	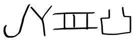	
[Moses] went out	vay·ye·tse	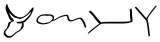	Exodus 2:13
day	bay·yo·wm	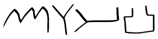	
The next	hash·she·nee	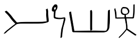	
and saw	ve·hin·neh	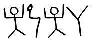	
two	she·ne	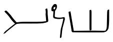	
	a·na·sheem	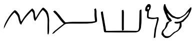	
Hebrews	iv·reem	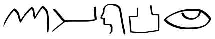	
fighting	nits·tseem	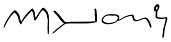	
He asked	vay·yo·mer	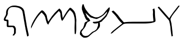	
the one in the wrong	la·ra·sha	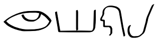	
“ Why	lam·mah	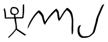	
are you attacking	tak·keh	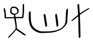	
your companion ? ”	re·e·kha	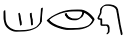	
But the man replied	vay·yo·mer	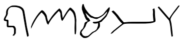	Exodus 2:14

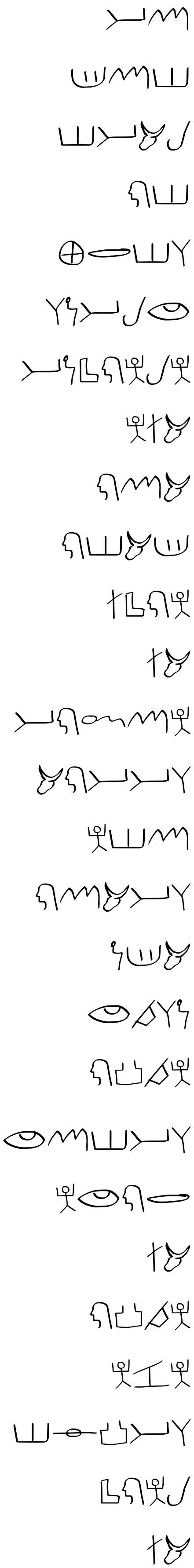

“ Who	mee	
made	sa·me·kha	
you	le·eesh	
ruler	sar	
and judge	ve·sho·phet	
over us ?	a·le·nu	
to kill me	hal·ha·re·ge·nee	
Are you	at·tah	
planning	o·mer	
as	ka·a·sher	
you killed	ha·rag·ta	
-	et	
the Egyptian ? ”	ham·mits·ree	
was afraid	vay·yee·ra	
Then Moses	mo·sheh	
and thought	vay·yo·mar	
has surely	a·khen	
become known ”	no·w·da	
“ This thing I have done	had·da·var	
heard	vay·yish·ma	Exodus 2:15
When Pharaoh	par·oh	
-	et	
-	had·da·var	
about this matter	haz·zeh	
he sought	vay·vaq·qesh	
to kill	la·ha·rog	
-	et	

Moses	mo·sheh	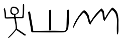	
fled	vay·yiv·rach	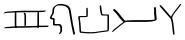	
But Moses	mo·sheh	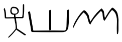	
from	mip·pe·ne	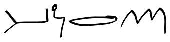	
Pharaoh	phar·oh	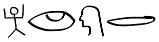	
and settled	vay·ye·shev	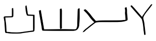	
in the land	be·e·rets	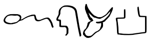	
of Midian	mid·yan	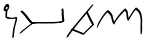	
where he sat down	vay·ye·shev	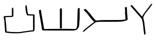	
beside	al	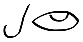	
a well	hab·be·er	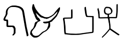	
Now the priest	u·le·kho·hen	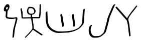	Exodus 2:16
of Midian	mid·yan	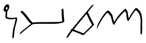	
had seven	she·va	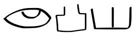	
daughters	ba·no·wt	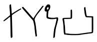	
and they came	vat·ta·vo·nah	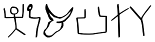	
to draw water	vat·tid·le·nah	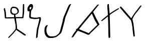	
and fill	vat·te·mal·le·nah	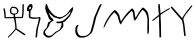	
-	et	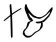	
the troughs	ha·re·ha·teem	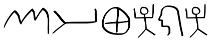	
to water	le·hash·qo·wt	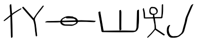	
flock	tson	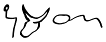	
their father's	a·vee·hen	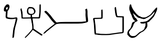	
came along	vay·ya·vo·u	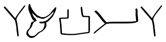	Exodus 2:17
And when some shepherds	ha·ro·eem	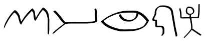	
and drove them away	vay·ga·re·shum	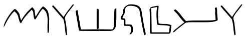	
rose up	vay·ya·qam	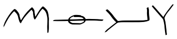	

Moses	mo·sheh	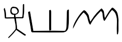	
to help them	vay·yo·wo·shi·an	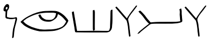	
and watered	vay·yashq	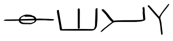	
-	et	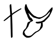	
their flock	tso·nam	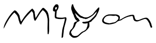	
When [the daughters] returned	vat·ta·vo·nah	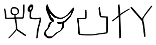	Exodus 2:18
to	el	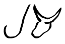	
Reuel	re·u·el	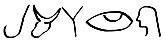	
their father	a·vee·hen	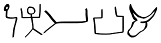	
he asked them	vay·yo·mer	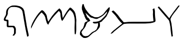	
“ Why	mad·du·a	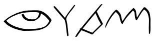	
so early	mi·har·ten	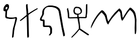	
have you returned	bo	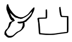	
today ? ”	hay·yo·wm	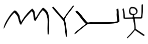	
they replied	vat·to·mar·na	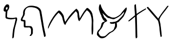	Exodus 2:19
“	eesh	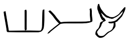	
“ An Egyptian	mits·ree	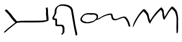	
rescued us	hits·tsee·la·nu	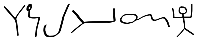	
from	mee·yad	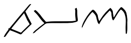	
the shepherds ”	ha·ro·eem	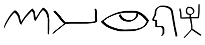	
He even	ve·gam	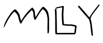	
drew water	da·loh	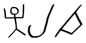	
	da·lah	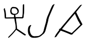	
for us	la·nu	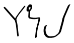	
and watered	vay·yashq	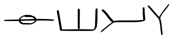	
-	et	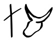	
the flock ”	hats·tson	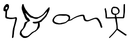	

[their father] asked	vay·yo·mer		Exodus 2:20
	el		
	be·no·taw		
“ So where is he ? ”	ve·ay·yo	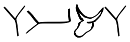	
“ Why	lam·mah		
	zeh	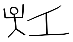	
behind ?	a·zav·ten	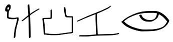	
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did you leave the man	ha·eesh	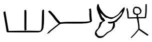	
Invite	qir·en	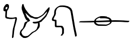	
him	lo		
to have something to eat	ve·yo·khal		
”	la·chem	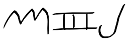	
agreed	vay·yo·w·el		Exodus 2:21
Moses	mo·sheh	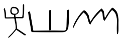	
to stay	la·she·vet		
with	et		
the man	ha·eesh	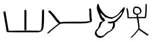	
and he gave	vay·yit·ten	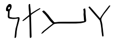	
-	et		
Zipporah	tsip·po·rah		
his daughter	vit·to		
to Moses in marriage	le·mo·sheh		
And she gave birth to	vat·te·led		Exodus 2:22
a son	ben		
and [Moses] named him	vay·yiq·ra	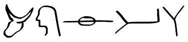	

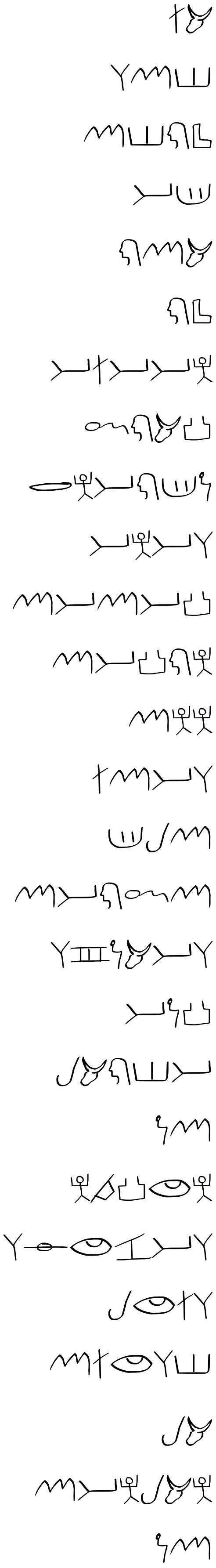

	et	
	she·mo	
Gershom	ge·re·shom	
-	kee	
saying	a·mar	
a foreigner	ger	
“ I have become	ha·yee·tee	
land ”	be·e·rets	
in a foreign	na·khe·ree·yah	
-	vay·hee	Exodus 2:23
time	vay·ya·meem	
After a long	ha·rab·beem	
	ha·hem	
died	vay·ya·mat	
the king	me·lekh	
of Egypt	mits·ra·yim	
groaned	vay·ye·a·ne·chu	
The Israelites	ve·ne	
	yis·ra·el	
under their	min	
burden of slavery	ha·a·vo·dah	
and cried out	vay·yiz·a·qu	
ascended	vat·ta·al	
and their cry for deliverance	shaw·a·tam	
to	el	
God	ha·e·lo·heem	
from	min	

bondage	ha·a·vo·dah	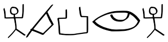	
heard	vay·yish·ma		Exodus 2:24
So God	e·lo·heem		
-	et		
their groaning	na·a·qa·tam	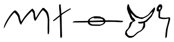	
remembered	vay·yiz·kor		
and He	e·lo·heem		
-	et		
His covenant	be·ree·to	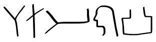	
with	et		
Abraham	av·ra·ham	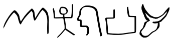	
	et		
Isaac	yits·chaq		
	ve·et		
and Jacob	ya·a·qov		
saw	vay·yar	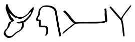	Exodus 2:25
God	e·lo·heem		
-	et		
the Israelites	be·ne	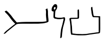	
	yis·ra·el	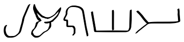	
took notice	vay·ye·da	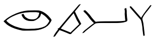	
and	e·lo·heem	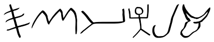	
Meanwhile, Moses	u·mo·sheh		Exodus 3:1
was	ha·yah	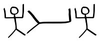	
shepherding	ro·eh		
-	et		
the flock	tson		

Jethro	yit·ro		
of his father-in-law	cho·te·no	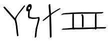	
the priest	ko·hen		
of Midian	mid·yan		
He led	vay·yin·hag	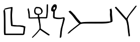	
-	et		
the flock	hats·tson		
to the far side	a·char	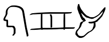	
of the wilderness	ham·mid·bar		
and came	vay·ya·vo	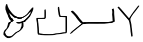	
to	el		
the mountain	har		
of God	ha·e·lo·heem		
Horeb	cho·re·vah		
appeared	vay·ye·ra	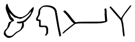	Exodus 3:2
There the angel	mal·akh		
of the LORD	YHVH		
to him	e·law	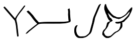	
in a blazing	be·lab·bat	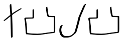	
fire	esh		
from within	mit·to·wkh		
a bush	has·se·neh		
Moses saw	vay·yar	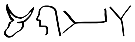	
	ve·hin·neh		
the bush	has·se·neh		
ablaze	bo·er		
with fire	ba·esh		

	ve·has·se·neh	והסנה	
but it was not	e·nen·nu	איננו	
consumed	uk·kal	אכל	
thought	vay·yo·mer	ויאמר	Exodus 3:3
So Moses	mo·sheh	משה	
“ I must go over	a·su·rah	אסרה	
	na	נא	
and see	ve·er·eh	ואראה	
-	et	את	
sight	ham·mar·eh	המראה	
marvelous	hag·ga·dol	הגדל	
this	haz·zeh	הזה	
Why is	mad·du·a	מדוע	
not	lo	לא	
burning up ? ”	yiv·ar	יבער	
the bush	has·se·neh	הסנה	
saw	vay·yar	וירא	Exodus 3:4
When the LORD	YHVH	יהוה	
that	kee	כי	
he had gone over	sar	סר	
to look	lir·o·wt	לראות	
called out	vay·yiq·ra	ויקרא	
to him	e·law	אליו	
God	e·lo·heem	אלהים	
from within	mit·to·wkh	מתוך	
the bush	has·se·neh	הסנה	
I am ”	vay·yo·mer	ויאמר	

“ Moses	mo·sheh	𐤌𐤔𐤄	
Moses ! ”	mo·sheh	𐤌𐤔𐤄	
he answered	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ Here	hin·ne·nee	𐤄𐤍𐤍𐤉	
[God] said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Exodus 3:5
“ Do not	al	𐤀𐤋	
come	tiq·rav	𐤕𐤒𐤓𐤁	
any closer ”	ha·lom	𐤄𐤋𐤌	
“ Take off	shal	𐤔𐤋	
your sandals	ne·a·le·kha	𐤍𐤏𐤋𐤉𐤊	
	me·al	𐤌𐤏𐤋	
	rag·le·kha	𐤓𐤂𐤋𐤉𐤊	
for	kee	𐤊𐤉	
the place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	
where	a·sher	𐤀𐤔𐤓	
you	at·tah	𐤀𐤕𐤄	
are standing	o·w·med	𐤏𐤅𐤌𐤃	
	a·law	𐤏𐤋𐤉𐤅	
ground ”	ad·mat	𐤀𐤃𐤌𐤕	
is holy	qo·desh	𐤒𐤃𐤔	
	hu	𐤄𐤅𐤀	
Then He said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Exodus 3:6
“ I	a·no·khee	𐤀𐤍𐤊𐤉	
am the God	e·lo·he	𐤀𐤋𐤄𐤉	
of your father	a·vee·kha	𐤀𐤁𐤉𐤊	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Abraham	av·ra·ham	𐤀𐤁𐤓𐤄𐤌	

the God	e·lo·he	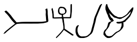	
of Isaac	yits·chaq	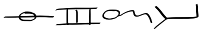	
and the God	ve·lo·he	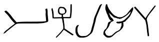	
of Jacob ”	ya·a·qov	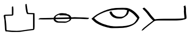	
hid	vay·yas·ter	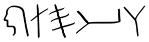	
At this, Moses	mo·sheh	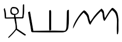	
his face	pa·naw	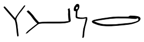	
for	kee	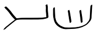	
he was afraid	ya·re	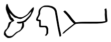	
to look	me·hab·beet	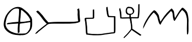	
at	el	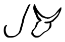	
God	ha·e·lo·heem	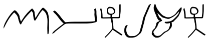	
said	vay·yo·mer	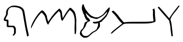	Exodus 3:7
The LORD	YHVH	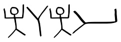	
“ I have indeed seen	ra·oh	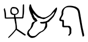	
	ra·ee·tee	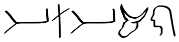	
-	et	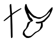	
the affliction	o·nee	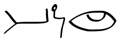	
of My people	am·mee	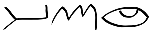	
-	a·sher	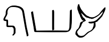	
in Egypt	be·mits·ra·yim	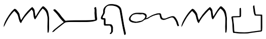	
-	ve·et	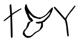	
crying out	tsa·a·qa·tam	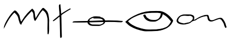	
I have heard them	sha·ma·tee	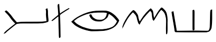	
because of	mip·pe·ne	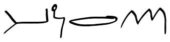	
their oppressors	no·ge·saw	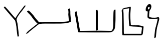	
and	kee	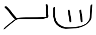	

I am aware	ya·da·tee	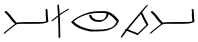	
-	et	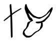	
of their sufferings	makh·o·vaw	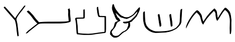	
I have come down	va·e·red	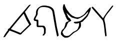	Exodus 3:8
to rescue them	le·hats·tsee·lo	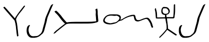	
the hand	mee·yad	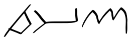	
of the Egyptians	mits·ra·yim	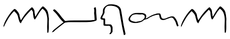	
and to bring them up	u·le·ha·a·lo·to	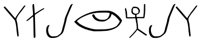	
from	min	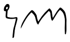	
land	ha·a·rets	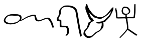	
out of that	ha·hi·w	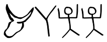	
to	el	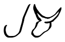	
land	e·rets	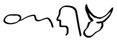	
a good	to·w·vah	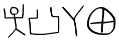	
and spacious	u·re·cha·vah	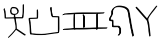	
	el	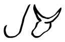	
a land	e·rets	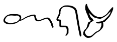	
flowing	za·vat	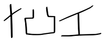	
with milk	cha·lav	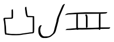	
and honey —	u·de·vash	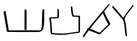	
	el	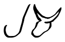	
the home	me·qo·wm	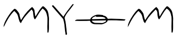	
of the Canaanites	hak·ke·na·a·nee	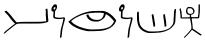	
Hittites	ve·ha·chit·tee	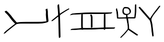	
Amorites	ve·ha·e·mo·ree	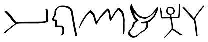	
Perizzites	ve·hap·pe·riz·zee	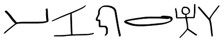	
Hivites	ve·ha·chiw·vee	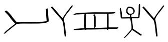	

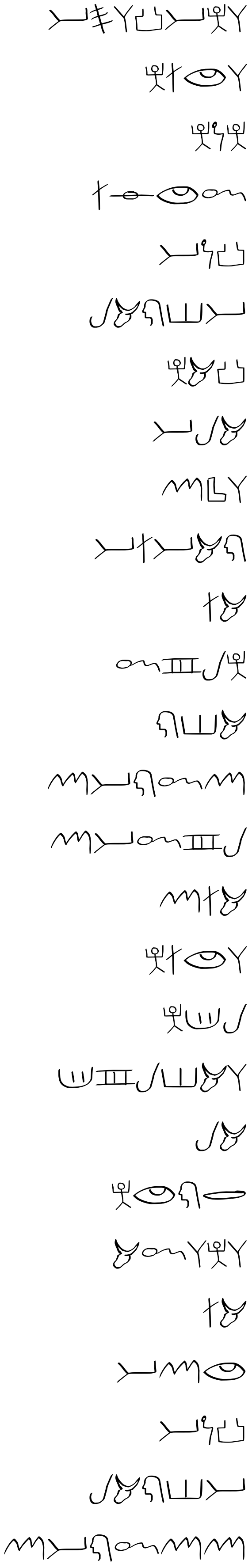

and Jebusites	ve·hay·vu·see	
And now	ve·at·tah	Exodus 3:9
	hin·neh	
the cry	tsa·a·qat	
	be·ne	
of the Israelites	yis·ra·el	
has reached	ba·ah	
Me	e·lay	
and I have	ve·gam	
seen	ra·ee·tee	
-	et	
how severely	hal·la·chats	
-	a·sher	
the Egyptians	mits·ra·yim	
are oppressing them	lo·cha·tseem	
-	o·tam	
Therefore	ve·at·tah	Exodus 3:10
go !	le·khah	
I am sending	ve·esh·la·cha·kha	
you to	el	
Pharaoh	par·oh	
to bring	ve·ho·w·tse	
-	et	
My people	am·mee	
the Israelites	ve·ne	
	yis·ra·el	
out of Egypt ”	mim·mits·ra·yim	

asked	vay·yo·mer		Exodus 3:11
But Moses	mo·sheh		
	el		
God	ha·e·lo·heem		
“ Who	mee		
am I	a·no·khee		
that	kee	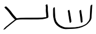	
I should go	e·lekh	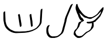	
to	el		
Pharaoh	par·oh		
and	ve·khee		
bring	o·w·tsee		
-	et		
the Israelites	be·ne	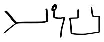	
	yis·ra·el	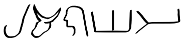	
out of Egypt ? ”	mim·mits·ra·yim		
[God] said	vay·yo·mer		Exodus 3:12
“ I will surely	kee	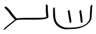	
be	eh·yeh	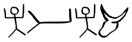	
with you ”	im·makh		
“ and this	ve·zeh		
to you	le·kha	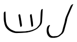	
will be the sign	ha·o·wt		
that	kee	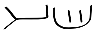	
I	a·no·khee		
have sent you :	she·lach·tee·kha	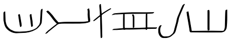	
out	be·ho·w·tsee·a·kha		

-	et		
When you have brought the people	ha·am		
of Egypt	mim·mits·ra·yim		
all of you will worship	ta·av·dun	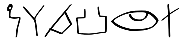	
-	et		
God	ha·e·lo·heem		
on	al		
mountain ”	ha·har		
this	haz·zeh		
asked	vay·yo·mer		Exodus 3:13
Then Moses	mo·sheh		
	el		
God	ha·e·lo·heem		
“ Suppose	hin·neh		
I	a·no·khee		
go	va		
to	el		
the Israelites	be·ne	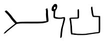	
	yis·ra·el	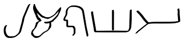	
and say	ve·a·mar·tee	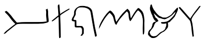	
to them	la·hem		
‘ The God	e·lo·he		
of your fathers	a·vo·w·te·khem	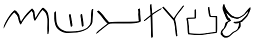	
has sent me	she·la·cha·nee	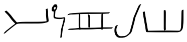	
to you ’	a·le·khem	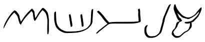	
and they ask	ve·a·me·ru		
me	lee	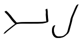	

‘ What	mah		
is His name ? ’	she·mo		
What	mah	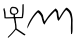	
should I tell	o·mar		
them ? ”	a·le·hem		
said	vay·yo·mer		Exodus 3:14
God	e·lo·heem		
to	el		
Moses	mo·sheh		
“ I AM	eh·yeh	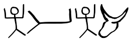	
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I AM	eh·yeh		
you are to say	vay·yo·mer		
This is what	koh	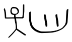	
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to the Israelites	liv·ne	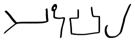	
:	yis·ra·el	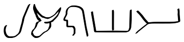	
‘ I AM	eh·yeh	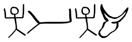	
has sent me	she·la·cha·nee	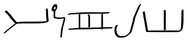	
to you ’”	a·le·khem	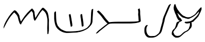	
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also	o·wd		
God	e·lo·heem		
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Moses	mo·sheh		
-	koh	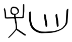	
“ Say	to·mar		

to	el	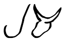	
the Israelites	be·ne	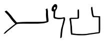	
	yis·ra·el	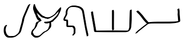	
‘ The LORD	YHVH	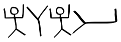	
the God	e·lo·he	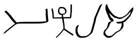	
of your fathers —	a·vo·te·khem	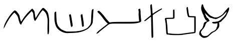	
the God	e·lo·he	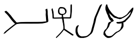	
of Abraham	av·ra·ham	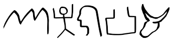	
the God	e·lo·he	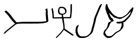	
of Isaac	yits·chaq	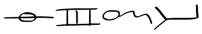	
and the God	ve·lo·he	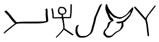	
of Jacob —	ya·a·qov	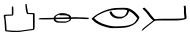	
has sent me	she·la·cha·nee	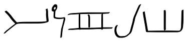	
to you ’	a·le·khem	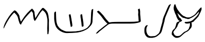	
This	zeh	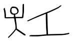	
is My name	she·mee	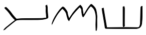	
forever	le·o·lam	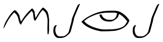	
and this	ve·zeh	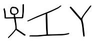	
is how I am to be remembered	zikh·ree	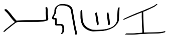	
in every generation	le·dor	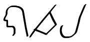	
	dor	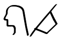	
Go	lekh	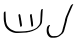	Exodus 3:16
assemble	ve·a·saph·ta	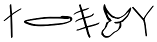	
-	et	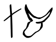	
the elders	ziq·ne	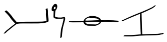	
of Israel	yis·ra·el	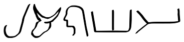	
and say	ve·a·mar·ta	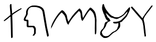	

to them	a·le·hem	𐤀𐤋𐤄𐤌	
‘ The LORD	YHVH	𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of your fathers —	a·vo·te·khem	𐤀𐤁𐤕𐤉𐤊𐤌	
has appeared	nir·ah	𐤍𐤓𐤀𐤄	
to me	e·lay	𐤀𐤋𐤉	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Abraham	av·ra·ham	𐤀𐤁𐤓𐤄𐤌	
Isaac	yits·chaq	𐤉𐤑𐤇𐤒	
and Jacob —	ve·ya·a·qov	𐤅𐤉𐤏𐤒𐤁	
and said :	le·mor	𐤋𐤀𐤌𐤓	
I have surely	pa·qod	𐤐𐤒𐤃	
attended	pa·qad·tee	𐤐𐤒𐤃𐤕𐤉	
-	et·khem	𐤀𐤕𐤊𐤌	
to you	ve·et	𐤅𐤀𐤕	
and [have seen] what has been done	he·a·sui	𐤄𐤏𐤔𐤅𐤉	
to you	la·khem	𐤋𐤊𐤌	
in Egypt	be·mits·ra·yim	𐤁𐤌𐤑𐤓𐤉𐤌	
And I have promised	va·o·mar	𐤅𐤀𐤌𐤓	Exodus 3:17
to bring you up	a·a·leh	𐤀𐤏𐤋𐤄	
-	et·khem	𐤀𐤕𐤊𐤌	
out of your affliction	me·o·nee	𐤌𐤏𐤍𐤉	
in Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
into	el	𐤀𐤋	
the land	e·rets	𐤀𐤓𐤑	
of the Canaanites	hak·ke·na·a·nee	𐤄𐤊𐤍𐤏𐤍𐤉	
Hittites	ve·ha·chit·tee	𐤅𐤄𐤇𐤕𐤉	

Amorites	ve·ha·e·mo·ree		
Perizzites	ve·hap·pe·riz·zee		
Hivites	ve·ha·chiw·vee	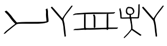	
and Jebusites —	ve·hay·vu·see	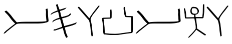	
	el		
a land	e·rets		
flowing	za·vat	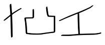	
with milk	cha·lav	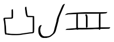	
and honey ’	u·de·vash		
[The elders of Israel] will listen	ve·sha·me·u		Exodus 3:18
to what you say	le·qo·le·kha	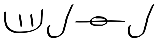	
must go	u·va·ta		
and you	at·tah		
with [them]	ve·ziq·ne	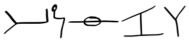	
	yis·ra·el	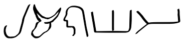	
to	el		
the king	me·lekh	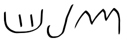	
of Egypt	mits·ra·yim	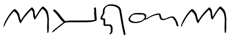	
and tell	va·a·mar·tem	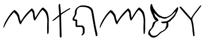	
him	e·law	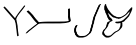	
‘ The LORD	YHVH	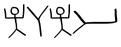	
the God	e·lo·he		
of the Hebrews	ha·iv·ree·yeem	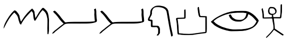	
has met	niq·rah	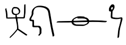	
with us	a·le·nu	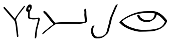	
Now	ve·at·tah		
let us take	ne·la·khah		

please	na	
journey	de·rekh	
a three-day	she·lo·shet	
	ya·meem	
into the wilderness	bam·mid·bar	
so that we may sacrifice	ve·niz·be·chah	
to the LORD	la·YHVH	
our God '	e·lo·he·nu	
But I	va·a·nee	Exodus 3:19
know	ya·da·tee	
that	kee	
will not	lo	
allow	yit·ten	
-	et·khem	
the king	me·lekh	
of Egypt	mits·ra·yim	
you to go	la·ha·lokh	
unless	ve·lo	
	be·yad	
a mighty hand compels him	cha·za·qah	
So I will stretch out	ve·sha·lach·tee	Exodus 3:20
-	et	
My hand	ya·dee	
and strike	ve·hik·ke·tee	
-	et	
the Egyptians	mits·ra·yim	
with all	be·khol	

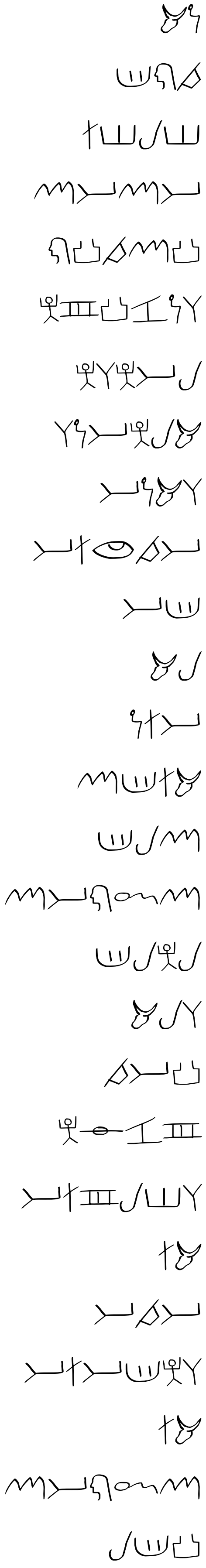

the wonders	niph·le·o·tay	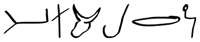	
-	a·sher	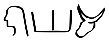	
I will perform	e·e·seh	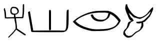	
among them	be·qir·bo	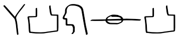	
And after	ve·a·cha·re	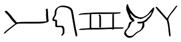	
that	khen	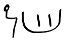	
he will release	ye·shal·lach	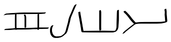	
you	et·khem	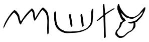	
And I will grant	ve·na·tat·tee	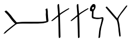	Exodus 3:21
-	et	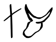	
such favor	chen	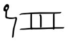	
people	ha·am	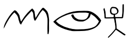	
this	haz·zeh	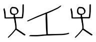	
in the sight	be·e·ne	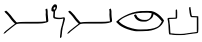	
of the Egyptians	mits·ra·yim	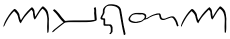	
	ve·ha·yah	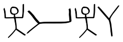	
that when	kee	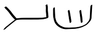	
you leave	te·le·khun	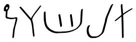	
you will not	lo	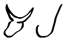	
go away	te·le·khu	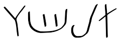	
empty-handed	re·qam	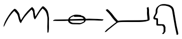	
woman shall ask	ve·sha·a·lah	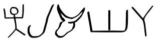	Exodus 3:22
Every	ish·shah	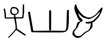	
her neighbor	mish·she·khen·tah	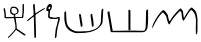	
and any woman staying	u·mig·ga·rat	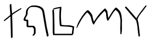	
in her house	be·tah	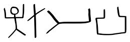	
jewelry	ke·le	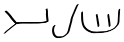	

for silver	khe·seph		
	u·khe·le	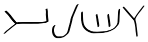	
and gold	za·hav	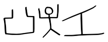	
and clothing	u·se·ma·lot		
and you will put them	ve·sam·tem		
on	al		
your sons	be·ne·khem	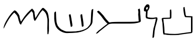	
	ve·al		
and daughters	be·no·te·khem	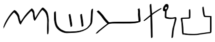	
So you will plunder	ve·nits·tsal·tem		
-	et		
the Egyptians ”	mits·ra·yim		
answered	vay·ya·an	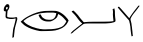	Exodus 4:1
Then Moses	mo·sheh	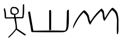	
-	vay·yo·mer		
“ What if	ve·hen		
they do not	lo		
believe	ya·a·mee·nu		
me	lee	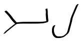	
or	ve·lo		
listen	yish·me·u		
to my voice ?	be·qo·lee	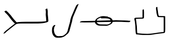	
For	kee	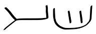	
they may say	yo·me·ru		
has not	lo		
appeared	nir·ah		
to you’ ”	e·le·kha	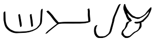	

‘ The LORD	YHVH		
asked	vay·yo·mer		Exodus 4:2
him	e·law	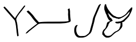	
And the LORD	YHVH		
“ What is that	maz·zɛh		
in your hand ? ”	ve·ya·de·kha	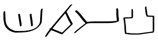	
he replied	vay·yo·mer		
“ A staff ”	mat·teh		
said [the LORD]	vay·yo·mer		Exodus 4:3
“ Throw	hash·lee·khe·hu	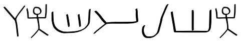	
it on the ground ”	ar·tsah		
So [Moses] threw	vay·yash·lee·khe·hu	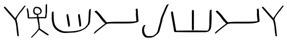	
it on the ground	ar·tsah		
and it became	vay·hee	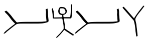	
a snake	le·na·chash	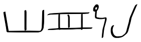	
ran	vay·ya·nas	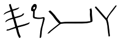	
and [he]	mo·sheh		
from it	mip·pa·naw		
said	vay·yo·mer		Exodus 4:4
the LORD	YHVH		
to	el		
Moses	mo·sheh	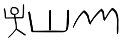	
“ Stretch out	she·lach	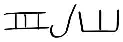	
your hand	ya·de·kha		
and grab it	ve·e·choz	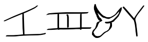	
by the tail ”	biz·na·vo		
[who] reached out	vay·yish·lach		

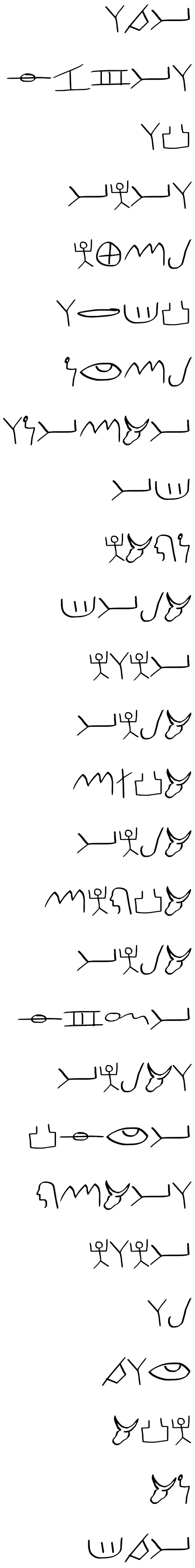

his hand	ya·do	
and caught	vay·ya·cha·zeq	
[the snake]	bo	
and it turned back	vay·hee	
into a staff	le·mat·teh	
in his hand	be·khap·po	
“ This is so that	le·ma·an	Exodus 4:5
they may believe	ya·a·mee·nu	
that	kee	
has appeared	nir·ah	
to you ”	e·le·kha	
the LORD	YHVH	
the God	e·lo·he	
of their fathers —	a·vo·tam	
the God	e·lo·he	
of Abraham	av·ra·ham	
the God	e·lo·he	
of Isaac	yits·chaq	
and the God	ve·lo·he	
of Jacob —	ya·a·qov	
said	vay·yo·mer	Exodus 4:6
the LORD	YHVH	
to [Moses]	lo	
Furthermore	o·wd	
“ Put	ha·ve	
	na	
your hand	ya·de·kha	

inside your cloak ”	be·che·qe·kha	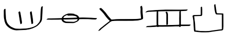	
So he put	vay·ya·ve	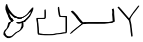	
his hand	ya·do	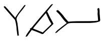	
inside his cloak	be·che·qo	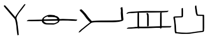	
and when he took it out	vay·yo·w·tsi·ah		
	ve·hin·neh		
his hand	ya·do	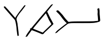	
[was] leprous	me·tso·ra·at		
white as snow	kash·sha·leg		
said [the LORD]	vay·yo·mer		Exodus 4:7
back	ha·shev	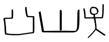	
“ Put your hand	ya·de·kha		
inside	el		
your cloak ”	che·qe·kha	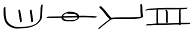	
back	vay·ya·shev		
So [Moses] put his hand	ya·do	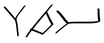	
inside	el		
his cloak	che·qo	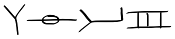	
and when he took it out	vay·yo·w·tsi·ah		
	me·che·qo	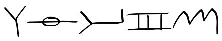	
	ve·hin·neh		
it was restored	sha·vah	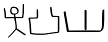	
like the rest of his skin	kiv·sa·ro	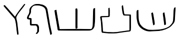	
[And the LORD said,]	ve·ha·yah	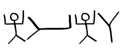	Exodus 4:8
“ If	im		
they refuse	lo		

to believe	ya·a·mee·nu		
you	lakh	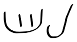	
or	ve·lo		
heed	yish·me·u		
the witness	le·qol	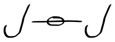	
sign	ha·ot		
of the first	ha·ri·sho·wn		
they may believe	ve·he·e·mee·nu		
[that]	le·qol	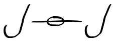	
	ha·ot		
of the second	ha·a·cha·ro·wn		
But	ve·ha·yah	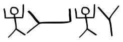	Exodus 4:9
if	im		
they do not	lo		
believe	ya·a·mee·nu		
even	gam		
two	lish·ne	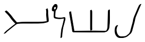	
signs	ha·o·to·wt		
these	ha·el·leh		
	ve·lo		
or listen	yish·me·un		
to your voice	le·qo·le·kha	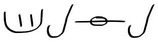	
take	ve·la·qach·ta	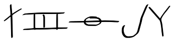	
some water	mim·me·me	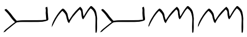	
from the Nile	hay·or	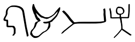	
and pour	ve·sha·phakh·ta		
it on the dry ground	hay·yab·ba·shah	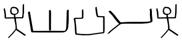	

Then	ve·ha·yu	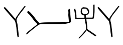	
the water	ham·ma·yim	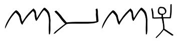	
-	a·sher		
you take	tiq·qach	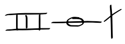	
from	min		
the Nile	hay·or	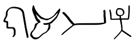	
will become	ve·ha·yu	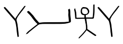	
blood	le·dam		
on the ground ”	bay·yab·ba·shet	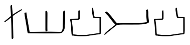	
replied	vay·yo·mer		Exodus 4:10
Moses	mo·sheh	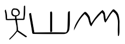	
	el		
	YHVH		
“ Please	bee	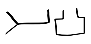	
Lord ”	a·do·nay		
have never	lo		
	eesh	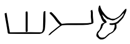	
been eloquent	de·va·reem	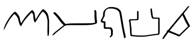	
“ I	a·no·khee		
neither	gam		
in the past	mit·te·mo·wl	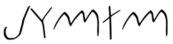	
	gam		
-	mish·shil·shom	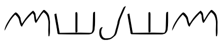	
nor	gam		
since	me·az		
You have spoken	dab·bɛr·kha		
to	el		

Your servant	av·de·kha	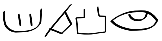	
for	kee	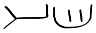	
am slow	khe·vad	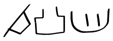	
of speech	peh	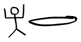	
and	u·khe·vad	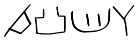	
tongue ”	la·sho·wn		
I	a·no·khee		
said	vay·yo·mer		Exodus 4:11
And the LORD	YHVH		
to him	e·law	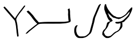	
“ Who	mee	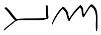	
gave	sam		
his mouth ?	peh	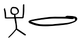	
man	la·a·dam		
Or	o		
who	mee	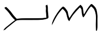	
makes	ya·sum	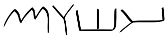	
the mute	il·lem	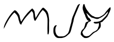	
or	o		
the deaf	che·resh		
	o		
the sighted	phiq·qe·ach	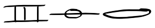	
or	o		
the blind ?	iw·ver		
Is it not	ha·lo	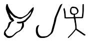	
I	a·no·khee		
the LORD ?	YHVH		

Now	ve·at·tah		Exodus 4:12
go !	lekh	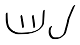	
I	ve·a·no·khee		
will help you	eh·yeh		
	im		
as you speak	pee·kha	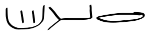	
and I will teach you	ve·ho·w·re·tee·kha	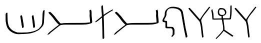	
what	a·sher		
to say ”	te·dab·ber	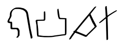	
But Moses replied	vay·yo·mer	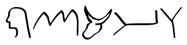	Exodus 4:13
“ Please	bee	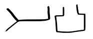	
Lord	a·do·nay		
send	she·lach	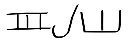	
	na		
someone else	be·yad	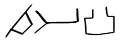	
”	tish·lach	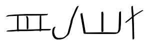	
burned	vay·yi·char	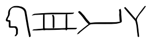	Exodus 4:14
Then the anger	aph		
of the LORD	YHVH		
against Moses	be·mo·sheh		
and He said	vay·yo·mer		
“ Is not	ha·lo		
Aaron	a·ha·ron		
your brother ?	a·chee·kha	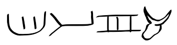	
the Levite	hal·le·vee		
I know	ya·da·tee		
that	kee		

can speak	dab·ber		
well	ye·dab·ber	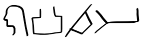	
he	hu		
and	ve·gam		
is now	hin·neh		
he	hu		
on his way	yo·tse		
to meet you	liq·ra·te·kha		
When he sees you	ve·ra·a·kha		
he will be glad	ve·sa·mach		
in his heart	be·lib·bo	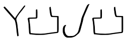	
You are to speak	ve·dib·bar·ta		Exodus 4:15
to him	e·law	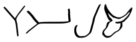	
and put	ve·sam·ta		
-	et		
the words	had·de·va·reem	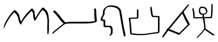	
in his mouth	be·phee		
I	ve·a·no·khee	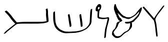	
will help	eh·yeh	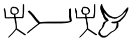	
	im		
both of you to speak	pee·kha	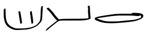	
	ve·im		
	pee·hu	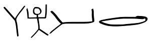	
and I will teach	ve·ho·w·re·tee	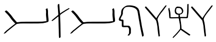	
you	et·khem		
-	et		
what	a·sher		

to do	ta·a·sun		
will speak	ve·dib·ber		Exodus 4:16
He	hu		
for you	le·kha	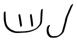	
to	el		
the people	ha·am		
will be	ve·ha·yah	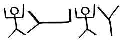	
He	hu		
	yih·yeh	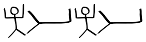	
your	le·kha	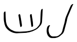	
spokesman	le·pheh		
as if you were	ve·at·tah		
and it will be	tih·yeh	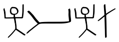	
to him	lo		
God	le·lo·heem		
But	ve·et		Exodus 4:17
staff	ham·mat·teh		
this	haz·zeh		
take	tiq·qach	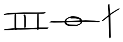	
in your hand	be·ya·de·kha	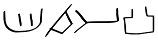	
so	a·sher		
you can perform	ta·a·seh		
	bo		
-	et		
signs with it ”	ha·o·tot	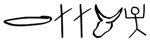	
went	vay·ye·lekh	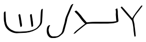	Exodus 4:18
Then Moses	mo·sheh		

back	vay·ya·shav	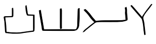	
to	el		
Jethro	ye·ter	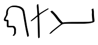	
his father-in-law	cho·te·no	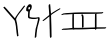	
and said	vay·yo·mer		
to him	lo	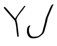	
	e·le·khah	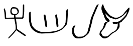	
“ Please	na		
let me return	ve·a·shu·vah		
to	el		
my brothers	a·chay	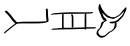	
-	a·sher		
in Egypt	be·mits·ra·yim		
to see	ve·er·eh		
if they are still	ha·o·w·dam		
alive ”	chay·yeem	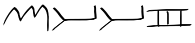	
[Jethro] replied	vay·yo·mer		
	yit·ro	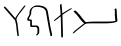	
	le·mo·sheh		
“ Go	lekh	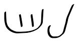	
in peace ”	le·sha·lo·wm	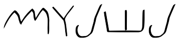	
had said	vay·yo·mer		Exodus 4:19
Now the LORD	YHVH	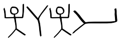	
to	el		
Moses	mo·sheh	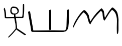	
in Midian	be·mid·yan		
“ Go	lekh	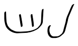	

back	shuv		
to Egypt	mits·ra·yim	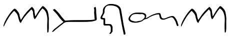	
for	kee	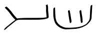	
are dead ”	me·tu		
all	kal	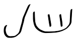	
the men	ha·a·na·sheem		
who sought	ham·vaq·sheem		
-	et		
to kill you	naph·she·kha	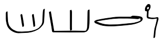	
took	vay·yiq·qach	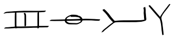	Exodus 4:20
So Moses	mo·sheh	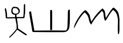	
-	et		
his wife	ish·to		
-	ve·et		
and sons	ba·naw	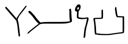	
put them	vay·yar·ki·vem	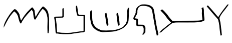	
on	al		
a donkey	ha·cha·mor	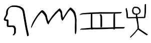	
and headed back	vay·ya·shav	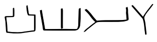	
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to Egypt	mits·ra·yim	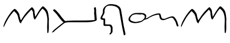	
took	vay·yiq·qach	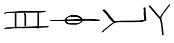	
And [he]	mo·sheh	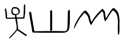	
-	et		
the staff	mat·teh		
of God	ha·e·lo·heem	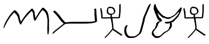	
in his hand	be·ya·do	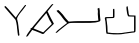	

instructed	vay·yo·mer		Exodus 4:21
The LORD	YHVH		
	el		
Moses	mo·sheh	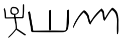	
“ When you go	be·lekh·te·kha		
back	la·shuv		
to Egypt	mits·ray·mah		
see that	re·eh		
all	kal	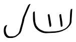	
the wonders	ham·mo·phe·teem		
that	a·sher		
I have put	sam·tee		
within your power	ve·ya·de·kha	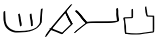	
you perform	va·a·see·tam	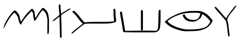	
before	liph·ne		
Pharaoh	phar·oh		
But I	va·a·nee		
will harden	a·chaz·zeq	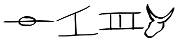	
-	et		
his heart	lib·bo	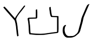	
so that he will not	ve·lo		
go	ye·shal·lach	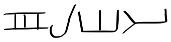	
-	et		
let the people	ha·am		
Then tell	ve·a·mar·ta		Exodus 4:22
	el		
Pharaoh [that]	par·oh		

this is what	koh	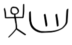	
says :	a·mar		
the LORD	YHVH	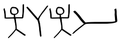	
son	be·nee	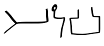	
is My firstborn	ve·kho·ree	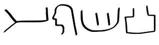	
‘ Israel	yis·ra·el	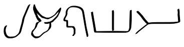	
and I told you	va·o·mar		Exodus 4:23
	e·le·kha	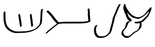	
go	shal·lach	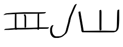	
-	et		
to let My son	be·nee	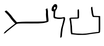	
so that he may worship Me	ve·ya·av·de·nee		
But [since] you have refused	vat·te·ma·en		
to let him go	le·shal·le·cho	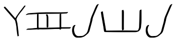	
behold	hin·neh		
I	a·no·khee		
will kill	ho·reg	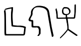	
-	et		
son ! ’”	bin·kha	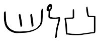	
your firstborn	be·kho·re·kha	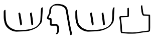	
	vay·hee	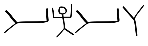	Exodus 4:24
along the way	vad·de·rekh		
Now at a lodging place	bam·ma·lo·wn		
met [Moses]	vay·yiph·ge·she·hu	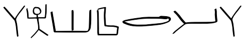	
the LORD	YHVH	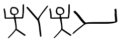	
and was about	vay·vaq·qesh	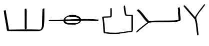	

to kill him	ha·mee·to	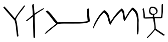	
took	vat·tiq·qach	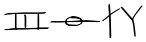	Exodus 4:25
But Zipporah	tsip·po·rah		
a flint knife	tsor		
cut off	vat·tikh·rot		
-	et		
foreskin	a·re·lat		
her son’s	be·nah		
and touched it	vat·tag·ga	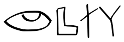	
to [Moses’] feet	le·rag·law	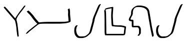	
she said	vat·to·mer		
“ Surely	kee	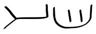	
a bridegroom	cha·tan	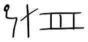	
of blood	da·meem	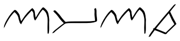	
you [are]	at·tah		
to me ”	lee	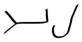	
So [the LORD] let him alone	vay·yi·reph	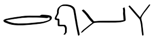	Exodus 4:26
	mim·men·nu		
(When	az		
she said	a·me·rah		
“ bridegroom	cha·tan	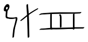	
of blood ”	da·meem	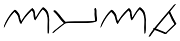	
she was referring to the circumcision)	lam·mu·lot		
had said	vay·yo·mer		Exodus 4:27
Meanwhile, the LORD	YHVH		
to	el		

Aaron	a·ha·ron	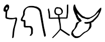	
“ Go	lekh	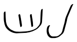	
and meet	liq·rat	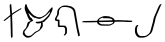	
Moses	mo·sheh	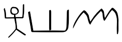	
in the wilderness ”	ham·mid·ba·rah		
So he went	vay·ye·lekh	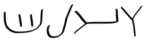	
and met [Moses]	vay·yiph·ge·she·hu		
at the mountain	be·har		
of God	ha·e·lo·heem	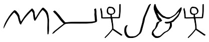	
and kissed	vay·yish·shaq	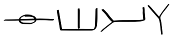	
him	lo		
told	vay·yag·ged	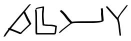	Exodus 4:28
And Moses	mo·sheh	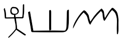	
Aaron	le·a·ha·ron		
-	et		
everything	kal	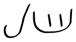	
	div·re		
the LORD	YHVH		
-	a·sher		
had sent him	she·la·cho	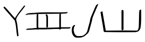	
to say	ve·et		
and all	kal		
the signs	ha·o·tot		
-	a·sher		
He had commanded him to perform	tsiw·va·hu		
went	vay·ye·lekh	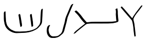	Exodus 4:29
Then Moses	mo·sheh		

and Aaron	ve·a·ha·ron		
and assembled	vay·ya·as·phu		
-	et		
all	kal		
the elders	ziq·ne	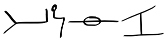	
	be·ne	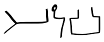	
of the Israelites	yis·ra·el	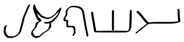	
relayed	vay·dab·ber		Exodus 4:30
and Aaron	a·ha·ron		
-	et		
everything	kal		
	had·de·va·reem	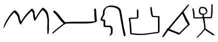	
	a·sher		
had said	dib·ber		
the LORD	YHVH		
to	el		
Moses	mo·sheh		
And [Moses] performed	vay·ya·as		
the signs	ha·o·tot		
before	le·e·ne	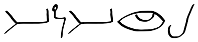	
the people	ha·am		
believed	vay·ya·a·men		Exodus 4:31
and [they]	ha·am		
And when they heard	vay·yish·me·u	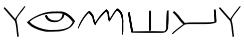	
that	kee	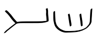	
had attended	pha·qad	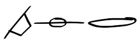	
the LORD	YHVH		

-	et	
to the Israelites	be·ne	
	yis·ra·el	
and	ve·khee	
had seen	ra·ah	
-	et	
their affliction	a·ne·yam	
they bowed down	vay·yiq·qe·du	
and worshiped	vay·yish·ta·chaw·wu	
After that	ve·a·char	Exodus 5:1
went	ba·u	
Moses	mo·sheh	
and Aaron	ve·a·ha·ron	
and said	vay·yo·me·ru	
to	el	
Pharaoh	par·oh	
“ This is what	koh	
says :	a·mar	
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
go	shal·lach	
-	et	
‘ Let My people	am·mee	
so that they may hold a feast	ve·ya·chog·gu	
to Me	lee	
in the wilderness ’”	bam·mid·bar	

replied	vay·yo·mer		Exodus 5:2
But Pharaoh	par·oh		
“ Who	mee	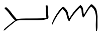	
is the LORD	YHVH		
that	a·sher		
I should obey	esh·ma		
His voice	be·qo·lo	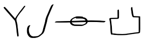	
go ?	le·shal·lach		
-	et		
[and] let Israel	yis·ra·el	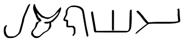	
I do not	lo		
know	ya·da·tee		
-	et		
the LORD	YHVH		
and	ve·gam		
-	et		
let Israel	yis·ra·el	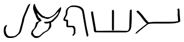	
I will not	lo		
go ”	a·shal·le·ach	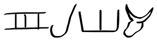	
they answered	vay·yo·me·ru		Exodus 5:3
“ The God	e·lo·he		
of the Hebrews	ha·iv·reem		
has met	niq·ra	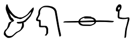	
with us ”	a·le·nu	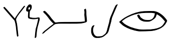	
let us go on	ne·la·khah	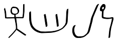	
“ Please	na		
journey	de·rekh	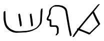	

a three-day	she·lo·shet	שלשת	
	ya·meem	ימים	
into the wilderness	bam·mid·bar	במדבר	
to sacrifice	ve·niz·be·chah	ונזבחה	
to the LORD	la·YHVH	ליהוה	
our God	e·lo·he·nu	אלהינו	
or	pen	פן	
He may strike us	yiph·ga·e·nu	יפגענו	
with plagues	bad·de·ver	בדבר	
or	o	או	
with the sword ”	ve·cha·rev	בחרב	
said	vay·yo·mer	ויאמר	Exodus 5:4
to them	a·le·hem	אלהם	
But the king	me·lekh	מלך	
of Egypt	mits·ra·yim	מצרים	
why	lam·mah	למה	
“ Moses	mo·sheh	משה	
and Aaron	ve·a·ha·ron	ואהרן	
do you draw	taph·ree·u	תפריעו	
-	et	את	
the people	ha·am	העם	
away from their work ?	mim·ma·a·saw	ממעשיו	
Get back	le·khu	לכו	
to your labor ! ”	le·siv·lo·te·khem	לסבלתיכם	
also said	vay·yo·mer	ויאמר	Exodus 5:5
Pharaoh	par·oh	פרעה	
“ Look	hen	הן	

are now numerous	rab·beem	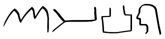	
	at·tah		
the people	am		
of the land	ha·a·rets		
and you would be stopping	ve·hish·bat·tem		
them	o·tam		
from their labor ”	mis·siv·lo·tam	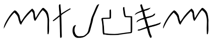	
commanded	vay·tsaw	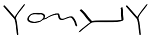	Exodus 5:6
Pharaoh	par·oh		
day	bay·yo·wm	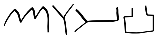	
That same	ha·hu		
-	et		
the taskmasters	han·no·ge·seem	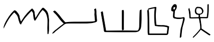	
of the people	ba·am		
-	ve·et		
and their foremen	sho·te·raw	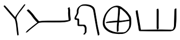	
:	le·mor	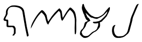	
“ You shall no	lo		Exodus 5:7
longer	to·si·phun		
supply	la·tet	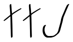	
with straw	te·ven		
the people	la·am		
for making	lil·bon	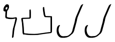	
bricks	hal·le·ve·neem	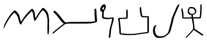	
-	kit·mo·wl		
-	shil·shom	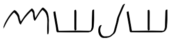	
They	hem	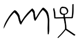	

must go	ye·le·khu	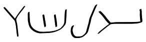	
and gather	ve·qo·she·shu		
their own	la·hem		
straw	te·ven		
-	ve·et		Exodus 5:8
the same quota	mat·ko·net		
of bricks	hal·le·ve·neem	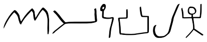	
-	a·sher		
as	hem	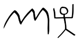	
-	o·seem	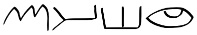	
before	te·mo·wl		
	shil·shom	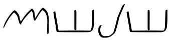	
But require	ta·see·mu	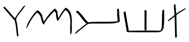	
of them	a·le·hem	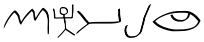	
do not	lo		
reduce it	tig·re·u		
	mim·men·nu	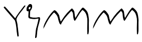	
For	kee	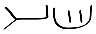	
are lazy	nir·peem	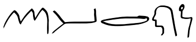	
they	hem	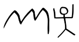	
that is why	al		
	ken	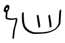	
they	hem	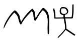	
are crying out	tso·a·qeem	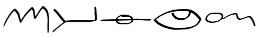	
	le·mor	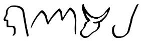	
‘ Let us go	ne·le·khah	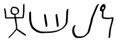	
and sacrifice	niz·be·chah		

to our God ’	le·lo·he·nu		
Make the work harder	tikh·bad	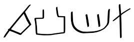	Exodus 5:9
	ha·a·vo·dah	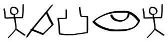	
on	al		
the men	ha·a·na·sheem	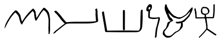	
so they will be occupied	ve·ya·a·su		
	vah		
	ve·al		
and pay no attention	yish·u		
”	be·div·re		
to [these] lies	sha·qer		
went out	vay·ye·tse·u		Exodus 5:10
So the taskmasters	no·ge·se		
of the people	ha·am		
and foremen	ve·sho·te·raw		
and said	vay·yo·me·ru		
to	el		
them	ha·am		
says :	le·mor		
“ This is what	koh	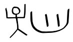	
	a·mar		
Pharaoh	par·oh		
‘ I am no longer	e·nen·nee	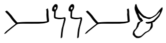	
giving	no·ten	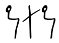	
you	la·khem		
straw	te·ven		

-	at·tem		Exodus 5:11
Go	le·khu		
and get	qe·chu	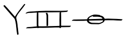	
your own	la·khem		
straw	te·ven		
wherever	me·a·sher		
you can find it	tim·tsa·u		
but	kee	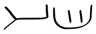	
will in no way	en	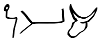	
be reduced ’”	nig·ra		
your workload	me·a·vo·dat·khem		
	da·var		
scattered	vay·ya·phets	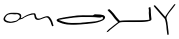	Exodus 5:12
So the people	ha·am		
all over	be·khal		
the land	e·rets		
of Egypt	mits·ra·yim		
to gather	le·qo·shesh	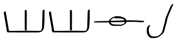	
stubble	qash	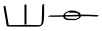	
for straw	lat·te·ven		
The taskmasters	ve·han·no·ge·seem		Exodus 5:13
kept pressing them	a·tseem		
saying	le·mor		
“ Fulfill	kal·lu	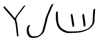	
	ma·a·se·khem		
your quota	de·var		
each day	yo·wm		

	be·yo·w·mo		
just as you did when	ka·a·sher		
was provided ”	bih·yo·wt	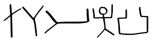	
straw	hat·te·ven	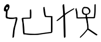	
were beaten	vay·yuk·ku	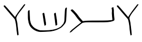	Exodus 5:14
foremen	sho·te·re		
Then the Israelite	be·ne	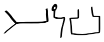	
	yis·ra·el	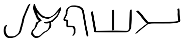	
whom	a·sher		
had set	sa·mu		
over the people	a·le·hem		
taskmasters	no·ge·se		
Pharaoh’s	phar·oh		
and asked	le·mor		
“ Why	mad·du·a		
have you not	lo		
fulfilled	khil·lee·tem	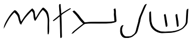	
your quota	cha·qe·khem	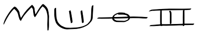	
of bricks	lil·bon	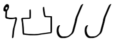	
yesterday	kit·mo·wl	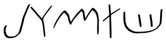	
? ”	shil·shom	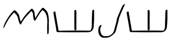	
or today	gam		
as you did before	te·mo·wl		
	gam		
	hay·yo·wm	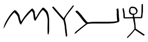	
went	vay·ya·vo·u	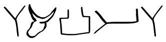	Exodus 5:15
foremen	sho·te·re		

So the Israelite	be·ne	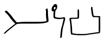	
	yis·ra·el	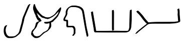	
and appealed	vay·yits·a·qu		
to	el		
Pharaoh :	par·oh		
	le·mor	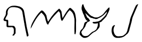	
“ Why	lam·mah		
are you treating	ta·a·seh		
this way ?	khoh	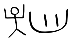	
your servants	la·a·va·de·kha		
straw	te·ven		Exodus 5:16
No	en	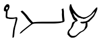	
has been given	nit·tan	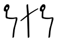	
to your servants	la·a·va·de·kha		
bricks ! ’	u·le·ve·neem	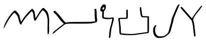	
yet we are told	o·me·reem		
	la·nu	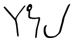	
‘ Make	a·su		
Look	ve·hin·neh		
your servants	a·va·de·kha		
are being beaten	muk·keem	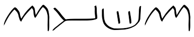	
but the fault	ve·cha·tat	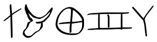	
[is] with your own people ”	am·me·kha		
Pharaoh replied	vay·yo·mer		Exodus 5:17
are slackers ! ”	nir·peem	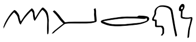	
“ You	at·tem		
“ Slackers !	nir·peem		

That is why	al	
	ken	
you	at·tem	
keep saying	o·me·reem	
‘ Let us go	ne·le·khah	
and sacrifice	niz·be·chah	
to the LORD ’	la·YHVH	
Now	ve·at·tah	Exodus 5:18
get to	le·khu	
work	iv·du	
straw	ve·te·ven	
no	lo	
will be given	yin·na·ten	
You	la·khem	
the full quota	ve·to·khen	
of bricks ”	le·ve·neem	
yet you must deliver	tit·ten·nu	
realized	vay·yir·u	Exodus 5:19
foremen	sho·te·re	
The Israelite	ve·ne	
	yis·ra·el	
-	o·tam	
they were in trouble	be·ra	
when they were told	le·mor	
“ You must not	lo	
reduce	tig·re·u	
of bricks ”	mil·liv·ne·khem	

quota	de·var	
your daily	yo·wm	
	be·yo·w·mo	
they confronted	vay·yiph·ge·u	Exodus 5:20
-	et	
Moses	mo·sheh	
-	ve·et	
and Aaron	a·ha·ron	
who stood	nits·tsa·veem	
waiting to meet them	liq·ra·tam	
When they left	be·tse·tam	
	me·et	
Pharaoh	par·oh	
[the foremen] said	vay·yo·me·ru	Exodus 5:21
	a·le·hem	
look upon you	ye·re	
“ May the LORD	YHVH	
	a·le·khem	
and judge you ”	ve·yish·pot	
“ for	a·sher	
you have made us a stench	hiv·ash·tem	
-	et	
-	re·che·nu	
before	be·e·ne	
Pharaoh	phar·oh	
	u·ve·e·ne	
and his officials	a·va·daw	

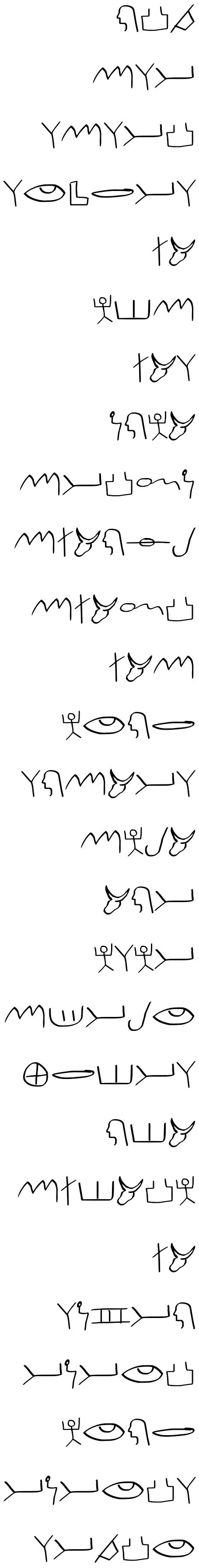

you have placed	la·tet	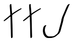	
a sword	che·rev		
in their hand	be·ya·dam	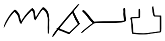	
to kill us ! ”	le·ha·re·ge·nu		
returned	vay·ya·shav		Exodus 5:22
So Moses	mo·sheh	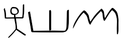	
to	el		
the LORD	YHVH		
and asked	vay·yo·mar		
“ Lord	a·do·nay		
why	la·mah		
have You brought trouble	ha·re·o·tah		
people ?	la·am		
upon this	haz·zeh		
why	lam·mah		
Is this	zeh	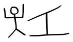	
You sent me ?	she·lach·ta·nee	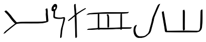	
Ever since	u·me·az		Exodus 5:23
I went	ba·tee		
to	el		
Pharaoh	par·oh		
to speak	le·dab·ber		
in Your name	bish·me·kha		
he has brought trouble	he·ra		
people	la·am		
on this	haz·zeh		
delivered	ve·hats·tsel		

and You have not	lo		
in any way ”	hits·tsal·ta		
-	et		
Your people	am·me·kha		
said	vay·yo·mer		Exodus 6:1
But the LORD	YHVH		
to	el		
Moses	mo·sheh		
“ Now	at·tah		
you will see	tir·eh		
what	a·sher		
I will do	e·e·seh		
to Pharaoh	le·phar·oh		
for	kee	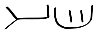	
hand	ve·yad	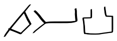	
because of My mighty	cha·za·qah	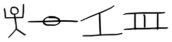	
he will let [the people] go	ye·shal·le·chem	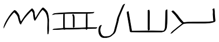	
hand	u·ve·yad	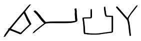	
because of My strong	cha·za·qah	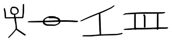	
he will drive them out of	ye·ga·re·shem		
his land ”	me·ar·tso		
told	vay·dab·ber		Exodus 6:2
God also	e·lo·heem		
	el		
Moses	mo·sheh	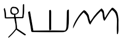	
-	vay·yo·mer		

-	e·law	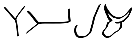	
“ I	a·nee	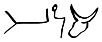	
am the LORD	YHVH		
I appeared	va·e·ra		Exodus 6:3
to	el		
Abraham	av·ra·ham	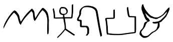	
to	el		
Isaac	yits·chaq		
and to	ve·el		
Jacob	ya·a·qov		
as God	be·el		
Almighty	shad·day	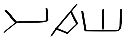	
but [by] My name	u·she·mee		
the LORD	YHVH		
I did not	lo		
make Myself known	no·w·da·tee		
to them	la·hem		
I also	ve·gam		Exodus 6:4
established	ha·qi·mo·tee		
-	et		
My covenant	be·ree·tee	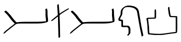	
with them	it·tam		
to give	la·tet	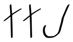	
them	la·hem		
-	et		
the land	e·rets		
of Canaan	ke·na·an		

-	et		
the land	e·rets		
	me·gu·re·hem	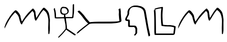	
where	a·sher		
they lived as foreigners	ga·ru	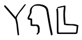	
	vah		
Furthermore	ve·gam		Exodus 6:5
I	a·nee	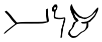	
have heard	sha·ma·tee		
-	et		
the groaning	na·a·qat		
	be·ne	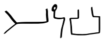	
of the Israelites	yis·ra·el	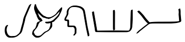	
whom	a·sher		
the Egyptians	mits·ra·yim		
are enslaving	ma·a·vi·deem		
-	o·tam		
and I have remembered	va·ez·kor	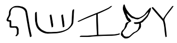	
-	et		
My covenant	be·ree·tee	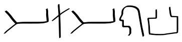	
Therefore	la·khen		Exodus 6:6
tell	e·mor		
the Israelites	liv·ne		
:	yis·ra·ʾēl	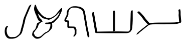	
‘ I	a·nee	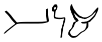	
am the LORD	YHVH		
and I will bring	ve·ho·w·tse·tee		

you	et·khem	
out from under	mit·ta·chat	
the yoke	siv·lot	
of the Egyptians	mits·ra·yim	
and deliver	ve·hits·tsal·tee	
you	et·khem	
from their bondage	me·a·vo·da·tam	
I will redeem	ve·ga·al·tee	
you	et·khem	
arm	biz·ro·w·a	
with an outstretched	ne·tu·yah	
acts of judgment	u·vish·pha·teem	
and with mighty	ge·do·leem	
I will take	ve·la·qach·tee	Exodus 6:7
you	et·khem	
as My own	lee	
people	le·am	
and I will be	ve·ha·yee·tee	
your	la·khem	
God	le·lo·heem	
Then you will know	vee·da·tem	
that	kee	
I	a·nee	
am the LORD	YHVH	
your God	e·lo·he·khem	
who brought	ham·mo·w·tsee	
you	et·khem	

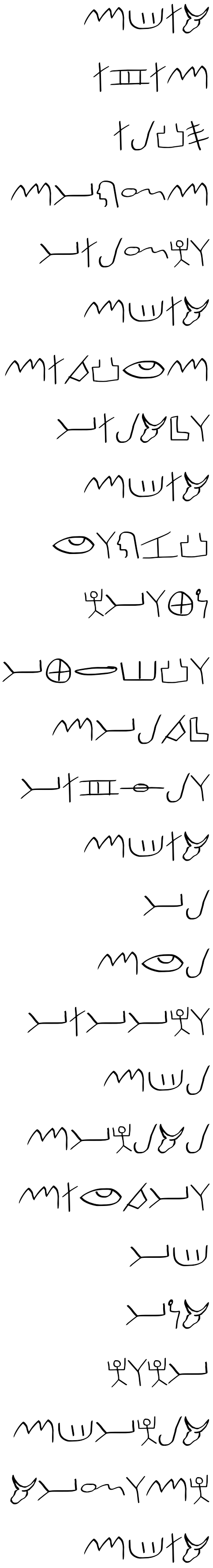

out from under	mit·ta·chat		
the yoke	siv·lo·wt	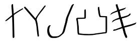	
of the Egyptians	mits·ra·yim	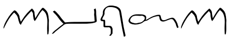	
And I will bring	ve·he·ve·tee		Exodus 6:8
you	et·khem		
into	el		
the land	ha·a·rets		
that	a·sher	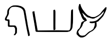	
I swore	na·sa·tee		
-	et		
-	ya·dee	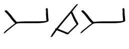	
to give	la·tet		
-	o·tah		
to Abraham	le·av·ra·ham		
Isaac	le·yits·chaq		
and Jacob	u·le·ya·a·qov		
I will give	ve·na·tat·tee		
it	o·tah		
to you	la·khem		
as a possession	mo·w·ra·shah	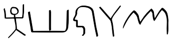	
I	a·nee	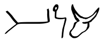	
am the LORD ! ’”	YHVH	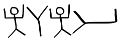	
relayed	vay·dab·ber	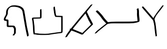	Exodus 6:9
Moses	mo·sheh		
this [message]	ken	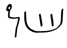	
to	el		
the Israelites	be·ne	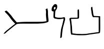	

	yis·ra·el	ישראל	
they did not	ve·lo	ולא	
listen	sha·me·u	שמעו	
to	el	אל	
[him]	mo·sheh	משה	
but on account of their broken	miq·qo·tser	מקצר	
spirit	ru·ach	רוח	
bondage	u·me·a·vo·dah	ומעבדה	
and cruel	qa·shah	קשה	
said	vay·dab·ber	וידבר	Exodus 6:10
So the LORD	YHVH	יהוה	
to	el	אל	
Moses	mo·sheh	משה	
	le·mor	לאמר	
“ Go	bo	בא	Exodus 6:11
and tell	dab·ber	דבר	
	el	אל	
Pharaoh	par·oh	פרעה	
king	me·lekh	מלך	
of Egypt	mits·ra·yim	מצרים	
go out	vee·shal·lach	וישלח	
-	et	את	
to let the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
of his land ”	me·ar·tso	מארצו	
replied	vay·dab·ber	וידבר	Exodus 6:12
Moses	mo·sheh	משה	

presence	liph·ne	
But in the LORD’s	YHVH	
	le·mor	
“ If	hen	
the Israelites	be·ne	
	yis·ra·el	
will not	lo	
listen	sha·me·u	
to me	e·lay	
then why	ve·ekh	
listen to me	yish·ma·e·nee	
would Pharaoh	phar·oh	
since I	va·a·nee	
am unskilled	a·ral	
in speech ? ”	se·pha·ta·yim	
spoke	vay·dab·ber	Exodus 6:13
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
concerning	ve·el	
and Aaron	a·ha·ron	
and gave them a charge	vay·tsaw·vem	
	el	
both the Israelites	be·ne	
	yis·ra·el	
	ve·el	
and Pharaoh	par·oh	

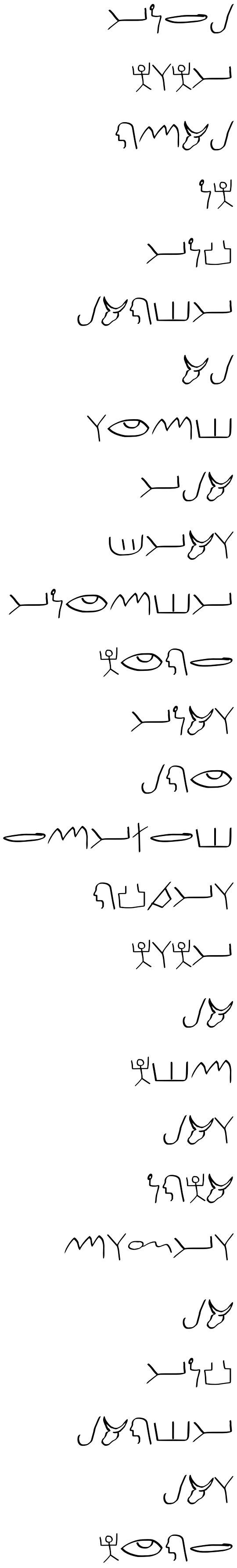

king	me·lekh	𐤌𐤋𐤊	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
to bring	le·ho·w·tsee	𐤋𐤄𐤅𐤑𐤉𐤀	
-	et	𐤀𐤕	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
out of the land	me·e·rets	𐤌𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌𐤎	
These	el·leh	𐤀𐤋𐤄	Exodus 6:14
were the heads	ra·she	𐤓𐤀𐤔𐤉	
houses :	vet	𐤁𐤉𐤕	
of their fathers’	a·vo·tam	𐤀𐤁𐤕𐤌	
The sons	be·ne	𐤁𐤍𐤉	
of Reuben	re·u·ven	𐤓𐤀𐤅𐤁𐤍	
the firstborn	be·khor	𐤁𐤊𐤓	
of Israel, [were]	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
Hanoch	cha·no·wkh	𐤇𐤍𐤅𐤊	
and Pallu	u·phal·lu	𐤅𐤐𐤋𐤅𐤀	
Hezron	chets·ro·wn	𐤇𐤑𐤓𐤅𐤍	
and Carmi	ve·khar·mee	𐤅𐤊𐤓𐤌𐤉	
These	el·leh	𐤀𐤋𐤄	
were the clans	mish·pe·chot	𐤌𐤔𐤐𐤇𐤕	
of Reuben	re·u·ven	𐤓𐤀𐤅𐤁𐤍	
The sons	u·ve·ne	𐤅𐤁𐤍𐤉	Exodus 6:15
of Simeon [were]	shim·o·wn	𐤔𐤌𐤏𐤅𐤍	
Jemuel	ye·mu·el	𐤉𐤌𐤅𐤀𐤋	
Jamin	ve·ya·meen	𐤅𐤉𐤌𐤉𐤍	

Ohad	ve·o·had		
Jachin	ve·ya·kheen	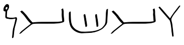	
Zohar	ve·tso·char		
and Shaul	ve·sha·ul		
the son	ben		
of a Canaanite woman.	hak·ke·na·a·neet		
These	el·leh	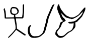	
were the clans	mish·pe·chot		
of Simeon	shim·o·wn		
These	ve·el·leh		Exodus 6:16
were the names	she·mo·wt		
of the sons	be·ne	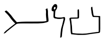	
of Levi	le·vee		
according to their records :	le·to·le·do·tam	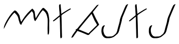	
Gershon	ge·re·sho·wn	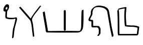	
Kohath	u·qe·hat	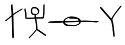	
and Merari	u·me·ra·ree		
-	u·she·ne	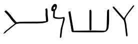	
lived	chay·ye	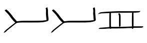	
Levi	le·vee		
137	she·va		
	u·she·lo·sheem		
	u·me·at		
years	sha·nah	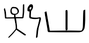	
The sons	be·ne	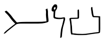	Exodus 6:17
of Gershon [were]	ge·re·sho·wn	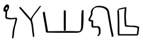	
Libni	liv·nee		

and Shimei	ve·shim·ee	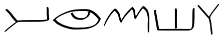	
by their clans	le·mish·pe·cho·tam	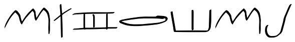	
The sons	u·ve·ne	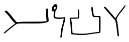	Exodus 6:18
of Kohath [were]	qe·hat	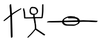	
Amram	am·ram	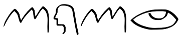	
Izhar	ve·yits·har	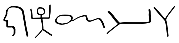	
Hebron	ve·chev·ro·wn	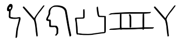	
and Uzziel	ve·uz·zee·el	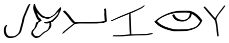	
	u·she·ne	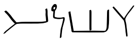	
lived	chay·ye	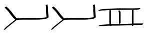	
Kohath	qe·hat	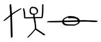	
133	sha·losh	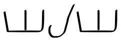	
	u·she·lo·sheem	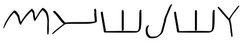	
	u·me·at	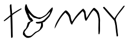	
years	sha·nah	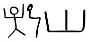	
The sons	u·ve·ne	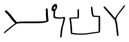	Exodus 6:19
of Merari [were]	me·ra·ree	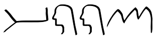	
Mahli	mach·lee	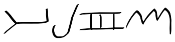	
and Mushi	u·mu·shee	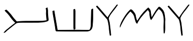	
These	el·leh	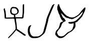	
were the clans	mish·pe·chot	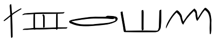	
of the Levites	hal·le·vee	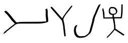	
according to their records	le·to·le·do·tam	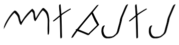	
married	vay·yiq·qach	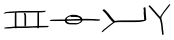	Exodus 6:20
And Amram	am·ram	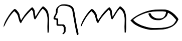	
-	et	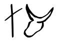	
Jochebed	yo·w·khe·ved	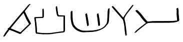	

his father’s sister	do·da·to		
	lo	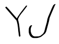	
	le·ish·shah		
and she bore	vat·te·led	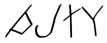	
him	lo	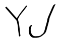	
-	et		
Aaron	a·ha·ron	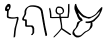	
-	ve·et		
and Moses	mo·sheh	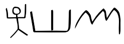	
	u·she·ne		
lived	chay·ye	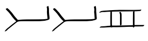	
Amram	am·ram		
137	she·va		
	u·she·lo·sheem		
	u·me·at		
years	sha·nah	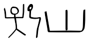	
The sons	u·ve·ne		Exodus 6:21
of Izhar [were]	yits·har		
Korah	qo·rach	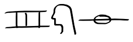	
Nepheg	va·ne·pheg		
and Zichri	ve·zikh·ree		
The sons	u·ve·ne		Exodus 6:22
of Uzziel [were]	uz·zee·el	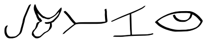	
Mishael	mee·sha·el	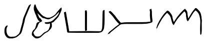	
Elzaphan	ve·el·tsa·phan		
and Sithri	ve·sit·ree	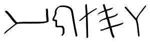	
married	vay·yiq·qach	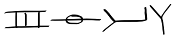	Exodus 6:23

And Aaron	a·ha·ron	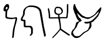	
-	et	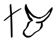	
Elisheba	e·lee·she·va	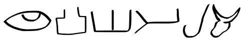	
the daughter	bat	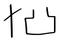	
of Amminadab	am·mee·na·dav	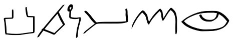	
and sister	a·cho·wt	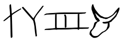	
of Nahshon	nach·sho·wn	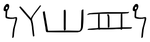	
	lo	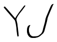	
	le·ish·shah	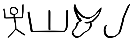	
and she bore	vat·te·led	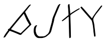	
him	lo	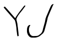	
-	et	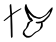	
Nadab	na·dav	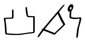	
-	ve·et	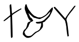	
and Abihu	a·vee·hu	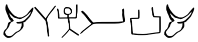	
-	et	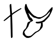	
Eleazar	el·a·zar	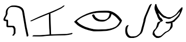	
-	ve·et	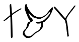	
and Ithamar	ee·ta·mar	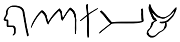	
The sons	u·ve·ne	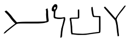	Exodus 6:24
of Korah [were]	qo·rach	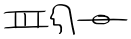	
Assir	as·seer	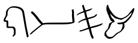	
Elkanah	ve·el·qa·nah	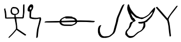	
and Abiasaph	va·a·vee·a·saph	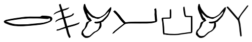	
These	el·leh	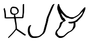	
were the clans	mish·pe·chot	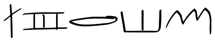	
of the Korahites	haq·qa·re·chee	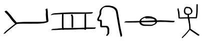	

Eleazar	ve·el·a·zar	𐤅𐤀𐤋𐤏𐤆𐤓	Exodus 6:25
son	ben	𐤁𐤍	
Aaron’s	a·ha·ron	𐤀𐤄𐤓𐤍	
married	la·qach	𐤋𐤒𐤇	
	lo	𐤋𐤅	
[one] of the daughters	mib·be·no·wt	𐤌𐤁𐤍𐤅𐤕	
of Putiel	pu·tee·el	𐤐𐤅𐤈𐤉𐤀𐤋	
	lo	𐤋𐤅	
-	le·ish·shah	𐤋𐤀𐤔𐤄	
and she bore	vat·te·led	𐤅𐤕𐤋𐤃	
him	lo	𐤋𐤅	
-	et	𐤀𐤕	
Phinehas	pee·ne·chas	𐤐𐤉𐤍𐤇𐤎	
These	el·leh	𐤀𐤋𐤄	
were the heads	ra·she	𐤓𐤀𐤔𐤉	
families	a·vo·wt	𐤀𐤁𐤅𐤕	
of the Levite	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	
by their clans	le·mish·pe·cho·tam	𐤋𐤌𐤔𐤐𐤇𐤕𐤌	
It was this	hu	𐤄𐤅𐤀	Exodus 6:26
Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
and Moses	u·mo·sheh	𐤅𐤌𐤔𐤄	
to whom	a·sher	𐤀𐤔𐤓	
said	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
	la·hem	𐤋𐤄𐤌	
out	ho·w·tsee·u	𐤄𐤅𐤑𐤉𐤀𐤅	
-	et	𐤀𐤕	

“ Bring the Israelites	be·ne	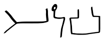	
	yis·ra·el	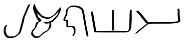	
of the land	me·e·rets		
of Egypt	mits·ra·yim	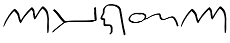	
by	al		
their divisions ”	tsiv·o·tam		
-	hem	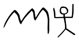	Exodus 6:27
were the ones who spoke	ham·dab·be·reem	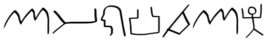	
to	el		
Pharaoh	par·oh		
king	me·lekh	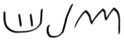	
of Egypt	mits·ra·yim	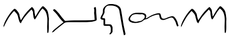	
in order to bring	le·ho·w·tsee		
-	et		
the Israelites	be·ne	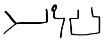	
	yis·ra·el	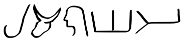	
out of Egypt	mim·mits·ra·yim		
	hu		
Moses	mo·sheh	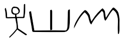	
and Aaron	ve·a·ha·ron		
Now	vay·hee	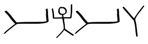	Exodus 6:28
on the day that	be·yo·wm	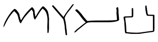	
spoke	dib·ber		
the LORD	YHVH		
to	el		
Moses	mo·sheh	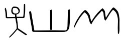	
	be·e·rets		

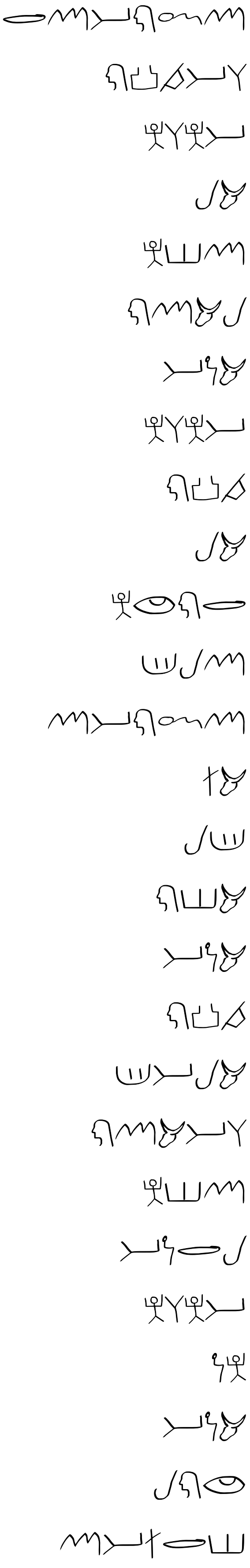

in Egypt	mits·ra·yim	
said	vay·dab·ber	Exodus 6:29
He	YHVH	
to	el	
him	mo·sheh	
	le·mor	
“ I	a·nee	
am the LORD	YHVH	
tell	dab·ber	
	el	
Pharaoh	par·oh	
king	me·lekh	
of Egypt	mits·ra·yim	
-	et	
everything	kal	
-	a·sher	
I	a·nee	
say	do·ver	
to you ”	e·le·kha	
replied	vay·yo·mer	Exodus 6:30
Moses	mo·sheh	
presence	liph·ne	
But in the LORD’s	YHVH	
“ Since	hen	
I	a·nee	
am unskilled	a·ral	
in speech	se·pha·ta·yim	

why	ve·ekh	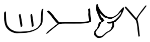	
listen	yish·ma		
to me ? ”	e·lay	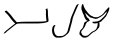	
would Pharaoh	par·oh		
answered	vay·yo·mer		Exodus 7:1
The LORD	YHVH		
	el		
Moses	mo·sheh		
“ See	re·eh		
I have made	ne·tat·tee·kha	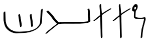	
you like God	e·lo·heem		
to Pharaoh	le·phar·oh		
Aaron	ve·a·ha·ron		
and your brother	a·chee·kha	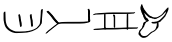	
will be	yih·yeh	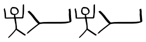	
your prophet	ne·vee·e·kha	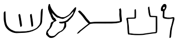	
You	at·tah		Exodus 7:2
are to speak	te·dab·ber	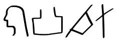	
-	et		
all	kal		
that	a·sher		
I command you	a·tsaw·ve·ka		
Aaron	ve·a·ha·ron		
and your brother	a·chee·kha	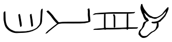	
is to tell	ye·dab·ber	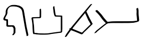	
-	el		
Pharaoh	par·oh		

go	ve·shil·lach		
-	et		
to let the Israelites	be·ne	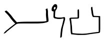	
	yis·ra·el	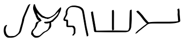	
out of his land	me·ar·tso		
But I	va·a·nee		Exodus 7:3
will harden	aq·sheh		
-	et		
heart	lev	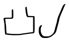	
Pharaoh’s	par·oh		
and though I will multiply	ve·hir·be·tee	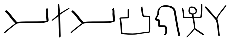	
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My signs	o·to·tay	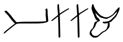	
-	ve·et		
and wonders	mo·wph·tay		
in the land	be·e·rets		
of Egypt	mits·ra·yim	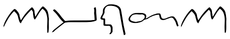	
will not	ve·lo		Exodus 7:4
listen	yish·ma		
to you	a·le·khem		
Pharaoh	par·oh		
Then I will lay	ve·na·tat·tee	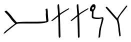	
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My hand	ya·dee	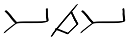	
on Egypt	be·mits·ra·yim		
I will bring	ve·ho·w·tse·tee		
-	et		

the divisions	tsiv·o·tay	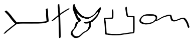	
-	et	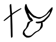	
of My people	am·mee	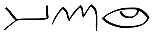	
the Israelites	ve·ne	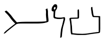	
	yis·ra·el	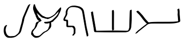	
out of the land	me·e·rets	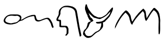	
of Egypt	mits·ra·yim	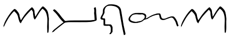	
acts of judgment	bish·pha·teem	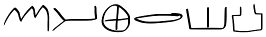	
and by mighty	ge·do·leem	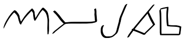	
will know	ve·ya·de·u	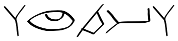	Exodus 7:5
And the Egyptians	mits·ra·yim	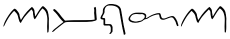	
that	kee	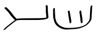	
I	a·nee	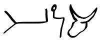	
am the LORD	YHVH	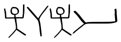	
when I stretch out	bin·to·tee	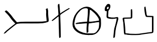	
-	et	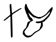	
My hand	ya·dee	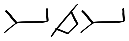	
against	al	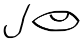	
Egypt	mits·ra·yim	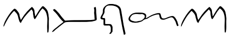	
and bring	ve·ho·w·tse·tee	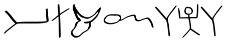	
-	et	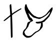	
the Israelites	be·ne	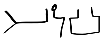	
	yis·ra·el	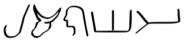	
out from among them „	mit·to·w·kham	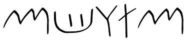	
did	vay·ya·as	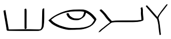	Exodus 7:6
So Moses	mo·sheh	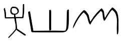	
and Aaron	ve·a·ha·ron	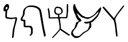	

just as	ka·a·sher		
had commanded them	tsiw·vah		
the LORD	YHVH		
-	o·tam		
	ken	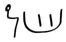	
	a·su		
Moses	u·mo·sheh		Exodus 7:7
years old	ben		
was eighty	she·mo·neem	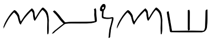	
	sha·nah	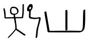	
and Aaron	ve·a·ha·ron		
	ben		
was eighty-three	sha·losh	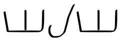	
	u·she·mo·neem	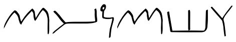	
	sha·nah	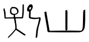	
when they spoke	be·dab·be·ram		
to	el		
Pharaoh	par·oh		
said	vay·yo·mer		Exodus 7:8
The LORD	YHVH		
to	el		
Moses	mo·sheh	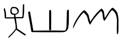	
	ve·el		
and Aaron	a·ha·ron	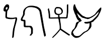	
	le·mor	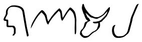	
“ When	kee	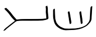	Exodus 7:9
tells you	ye·dab·ber	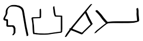	

	a·le·khem		
Pharaoh	par·oh		
	le·mor		
‘ Perform	te·nu	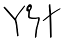	
	la·khem		
a miracle ’	mo·w·phet		
you are to say	ve·a·mar·ta		
	el		
to Aaron	a·ha·ron		
‘ Take	qach	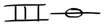	
-	et		
your staff	mat·te·kha		
and throw it down	ve·hash·lekh	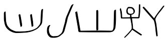	
before	liph·ne		
Pharaoh ’	phar·oh		
[and] it {will} become	ye·hee	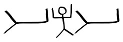	
a serpent ”	le·tan·neen	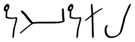	
went	vay·ya·vo	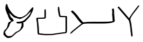	Exodus 7:10
So Moses	mo·sheh		
and Aaron	ve·a·ha·ron		
to	el		
Pharaoh	par·oh		
and did	vay·ya·ʿa·su		
	khen	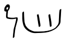	
just as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		

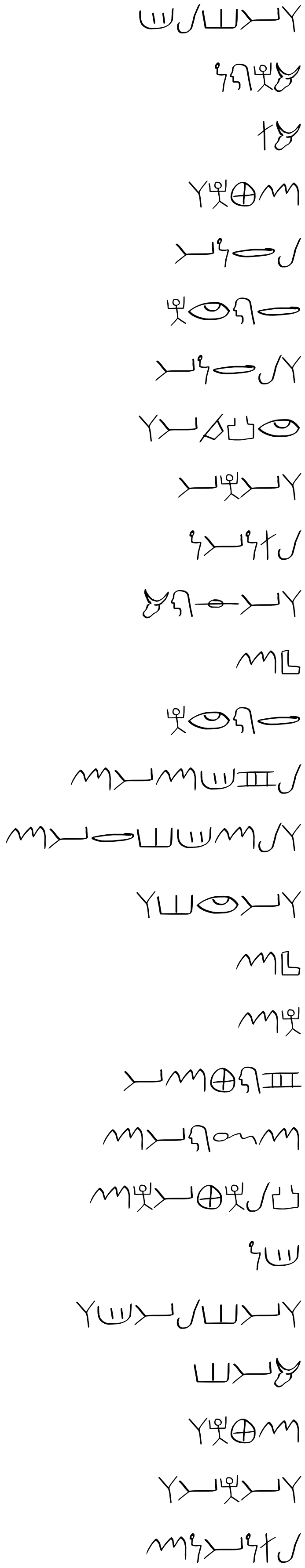

threw	vay·yash·lekh	
Aaron	a·ha·ron	
-	et	
his staff {down}	mat·te·hu	
before	liph·ne	
Pharaoh	phar·oh	
	ve·liph·ne	
and his officials	a·va·daw	
and it became	vay·hee	
a serpent	le·tan·neen	
called	vay·yiq·ra	Exodus 7:11
	gam	
But Pharaoh	par·oh	
the wise men	la·cha·kha·meem	
and sorcerers	ve·lam·khash·she·pheem	
did	vay·ya·a·su	
also	gam	
and they	hem	
and magicians	char·tum·me	
of Egypt	mits·ra·yim	
by their magic arts	be·la·ha·te·hem	
the same things	ken	
one threw down	vay·yash·lee·khu	Exodus 7:12
Each	eesh	
his staff	mat·te·hu	
and it became	vay·yih·yu	
a serpent	le·tan·nee·nim	

swallowed up	vay·yiv·la	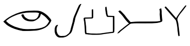	
staff	mat·teh		
But Aaron’s	a·ha·ron	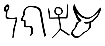	
-	et		
[the other] staffs	mat·to·tam		
was hardened	vay·ye·che·zaq	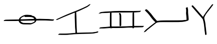	Exodus 7:13
heart	lev	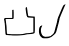	
Still, Pharaoh’s	par·oh		
and he would not	ve·lo		
listen	sha·ma		
to them	a·le·hem	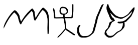	
just as	ka·a·sher		
had said	dib·ber		
the LORD	YHVH		
said	vay·yo·mer		Exodus 7:14
Then the LORD	YHVH	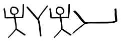	
to	el		
Moses	mo·sheh	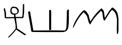	
[is] unyielding	ka·ved		
heart	lev	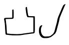	
“ Pharaoh’s	par·oh		
he refuses	me·en		
go	le·shal·lach		
to let the people	ha·am		
Go	lekh	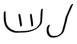	Exodus 7:15
to	el		
Pharaoh	par·oh		

in the morning	bab·bo·qer	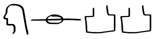	
as you see him	hin·neh		
walking out	yo·tse		
to the water	ham·may·mah	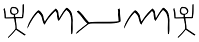	
Wait	ve·nits·tsav·ta		
to meet him	liq·ra·to	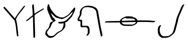	
on	al		
the bank	se·phat		
of the Nile	hay·or	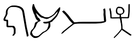	
the staff	ve·ham·mat·teh		
that	a·sher		
was changed	neh·pakh		
into a snake	le·na·chash	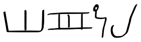	
and take	tiq·qach	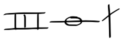	
in your hand	be·ya·de·kha	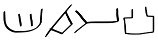	
Then say	ve·a·mar·ta		Exodus 7:16
to him	e·law	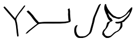	
‘ The LORD	YHVH		
the God	e·lo·he		
of the Hebrews	ha·iv·reem		
has sent me	she·la·cha·nee	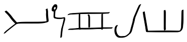	
	e·le·kha	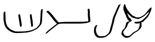	
to tell you :	le·mor	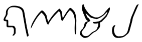	
go	shal·lach	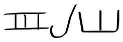	
-	et		
Let My people	am·mee		
so that they may worship Me	ve·ya·av·du·nee	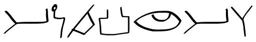	

in the wilderness	bam·mid·bar	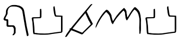	
But	ve·hin·neh	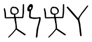	
you have not	lo		
listened	sha·ma·ta	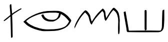	
until	ad	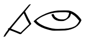	
now	koh	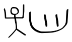	
This is what	koh	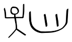	Exodus 7:17
says :	a·mar	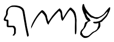	
the LORD	YHVH	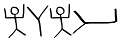	
By this	be·zot	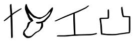	
you will know	te·da	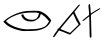	
that	kee	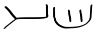	
I	a·nee	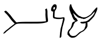	
am the LORD	YHVH	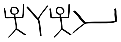	
Behold	hin·neh	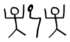	
I	a·no·khee	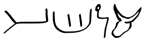	
will strike	mak·keh	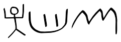	
with the staff	bam·mat·teh	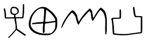	
-	a·sher	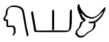	
in my hand	be·ya·dee	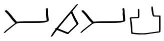	
	al	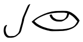	
the water	ham·ma·yim	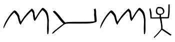	
-	a·sher	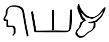	
of the Nile	bay·or	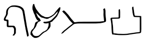	
and it will turn	ve·ne·heph·khu	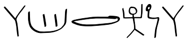	
to blood	le·dam	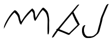	
The fish	ve·had·da·gah	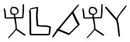	Exodus 7:18

-	a·sher		
in the Nile	bay·or	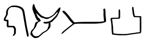	
will die	ta·mut		
will stink	u·va·ash		
the river	hay·or	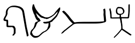	
will be unable	ve·nil·u		
and the Egyptians	mits·ra·yim	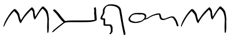	
to drink	lish·to·wt		
water ’”	ma·yim	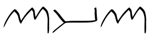	
	min		
its	hay·or		
said	vay·yo·mer		Exodus 7:19
And the LORD	YHVH		
to	el		
Moses	mo·sheh		
“ Tell	e·mor		
	el		
Aaron	a·ha·ron	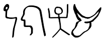	
‘ Take	qach	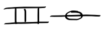	
your staff	mat·te·kha		
and stretch out	u·ne·teh		
your hand	ya·de·kha	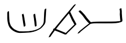	
over	al		
the waters	me·me	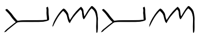	
of Egypt —	mits·ra·yim		
over	al		
their rivers	na·ha·ro·tam	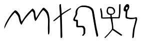	

	al	𐤏𐤋	
[and] canals	ye·o·re·hem	𐤉𐤀𐤓𐤉𐤄𐤌	
	ve·al	𐤅𐤏𐤋	
and ponds	ag·me·hem	𐤀𐤂𐤌𐤉𐤄𐤌	
and	ve·al	𐤅𐤏𐤋	
	kal	𐤊𐤋	
reservoirs —	miq·veh	𐤌𐤒𐤅𐤄	
	me·me·hem	𐤌𐤉𐤌𐤉𐤄𐤌	
that they may become	ve·yih·yu	𐤅𐤉𐤄𐤉𐤅	
blood ’	dam	𐤃𐤌	
There will be	ve·ha·yah	𐤅𐤄𐤉𐤄	
blood	dam	𐤃𐤌	
throughout	be·khal	𐤁𐤊𐤋	
the land	e·rets	𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
even in the vessels of wood	u·va·e·tseem	𐤅𐤁𐤏𐤑𐤉𐤌	
and stone ”	u·va·a·va·neem	𐤅𐤁𐤀𐤁𐤍𐤉𐤌	
did	vay·ya·a·su	𐤅𐤉𐤏𐤔𐤅	Exodus 7:20
	khen	𐤊𐤍	
Moses	mo·sheh	𐤌𐤔𐤄	
and Aaron	ve·a·ha·ron	𐤅𐤀𐤄𐤓𐤍	
just as	ka·a·sher	𐤊𐤀𐤔𐤓	
had commanded	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
[Aaron] raised	vay·ya·rem	𐤅𐤉𐤓𐤌	
the staff	bam·mat·teh	𐤁𐤌𐤈𐤄	
and struck	vay·yakh	𐤅𐤉𐤊	

-	et		
the water	ham·ma·yim	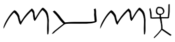	
-	a·sher		
of the Nile	bay·or	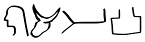	
in the presence	le·e·ne	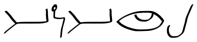	
of Pharaoh	phar·oh		
	u·le·e·ne	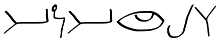	
and his officials	a·va·daw	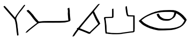	
was turned	vay·ye·ha·phe·khu	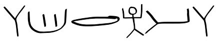	
and all	kal		
the water	ham·ma·yim	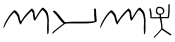	
-	a·sher		
-	bay·or	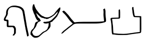	
to blood	le·dam		
The fish	ve·had·da·gah	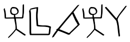	Exodus 7:21
-	a·sher		
in the Nile	bay·or	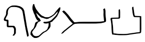	
died	me·tah		
smelled so bad	vay·yiv·ash		
and the river	hay·or	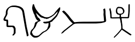	
not	ve·lo		
could	ya·khe·lu		
that the Egyptians	mits·ra·yim	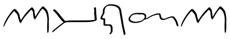	
drink	lish·to·wt		
water	ma·yim	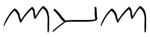	
	min		
its	hay·or	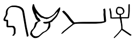	

And there was	vay·hee	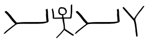	
blood	had·dam		
throughout	be·khal		
the land	e·rets		
of Egypt	mits·ra·yim		
did	vay·ya·a·su		Exodus 7:22
the same things	khen	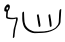	
But the magicians	char·tum·me		
of Egypt	mits·ra·yim		
by their magic arts	be·la·te·hem	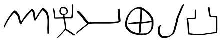	
was hardened	vay·ye·che·zaq	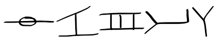	
heart	lev	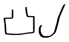	
So Pharaoh’s	par·oh		
and he would not	ve·lo		
listen	sha·ma		
to [Moses and Aaron]	a·le·hem	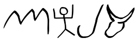	
just as	ka·a·sher		
had said	dib·ber		
the LORD	YHVH		
turned around	vay·yi·phen	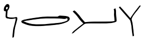	Exodus 7:23
Instead, Pharaoh	par·oh		
went	vay·ya·vo	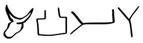	
into	el		
his palace	be·to	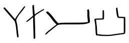	
and did not	ve·lo		
take	shat		
to heart	lib·bo	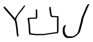	

any	gam		
of this	la·zot		
dug	vay·yach·pe·ru	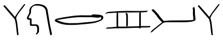	Exodus 7:24
So all	khal		
the Egyptians	mits·ra·yim		
around	se·vee·vot	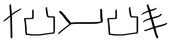	
the Nile	hay·or	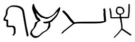	
for water	ma·yim	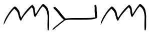	
to drink	lish·to·wt		
because	kee	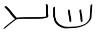	
not	lo		
they could	ya·khe·lu		
drink	lish·tot		
the water	mim·me·me	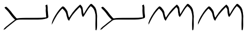	
from the river	hay·or	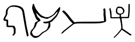	
passed	vay·yim·ma·le		Exodus 7:25
And seven	shiv·at		
full days	ya·meem	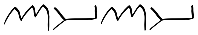	
after	a·cha·re	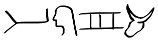	
had struck	hak·ko·wt		
the LORD	YHVH		
-	et		
the Nile	hay·or		
said	vay·yo·mer		Exodus 8:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		

“ Go	bo	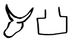	
to	el	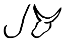	
Pharaoh	par·oh	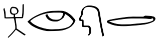	
and tell him that	ve·a·mar·ta	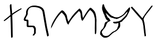	
	e·law	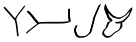	
this is what	koh	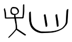	
says :	a·mar	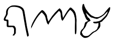	
the LORD	YHVH	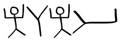	
go	shal·lach	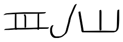	
-	et	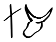	
‘ Let My people	am·mee	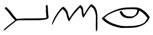	
so that they may worship Me	ve·ya·av·du·nee	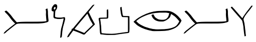	
But if	ve·im	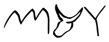	Exodus 8:2
refuse	ma·en	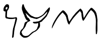	
you	at·tah	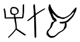	
to let them go	le·shal·le·ach	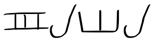	
-	hin·neh	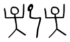	
I	a·no·khee	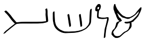	
will plague	no·geph	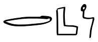	
-	et	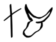	
	kal	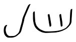	
your whole country	ge·vu·le·kha	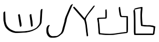	
with frogs	bats·phar·de·eem	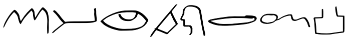	
will teem	ve·sha·rats	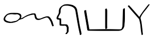	Exodus 8:3
The Nile	hay·or	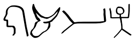	
with frogs	tse·phar·de·eem	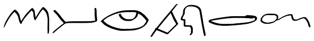	
and they will come	ve·a·lu	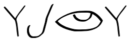	

	u·va·u	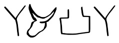	
into your palace	be·ve·te·kha	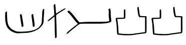	
and up to your bedroom	u·va·cha·dar	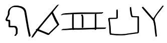	
	mish·ka·ve·kha	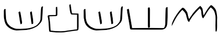	
and onto	ve·al	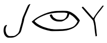	
your bed	mit·ta·te·kha	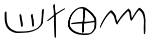	
into the houses	u·ve·vet	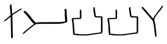	
of your officials	a·va·de·kha	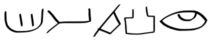	
and your people	u·ve·am·me·kha	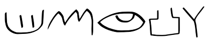	
and into your ovens	u·ve·tan·nu·re·kha	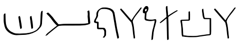	
and kneading bowls	u·ve·mish·a·ro·w·te·kha	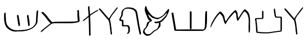	
on you	u·ve·khah	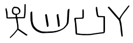	Exodus 8:4
and your people	u·ve·am·me·kha	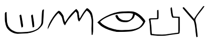	
and all	u·ve·khal	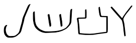	
your officials ’”	a·va·de·kha	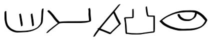	
will come up	ya·a·lu	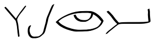	
The frogs	hats·phar·de·eem	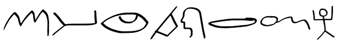	
said	vay·yo·mer	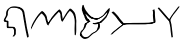	Exodus 8:5
And the LORD	YHVH	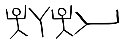	
to	el	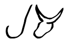	
Moses	mo·sheh	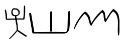	
“ Tell	e·mor	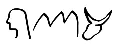	
	el	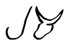	
Aaron	a·ha·ron	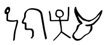	
‘ Stretch out	ne·teh	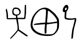	
-	et	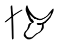	
your hand	ya·de·kha	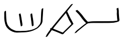	

with your staff	be·mat·te·kha		
over	al		
the rivers	han·ne·ha·rot		
-	al		
and canals	hay·o·reem		
	ve·al		
and ponds	ha·a·gam·meem		
to come up onto	ve·ha·al		
-	et		
and cause the frogs	hats·phar·de·eem		
	al		
the land	e·rets		
of Egypt ’”	mits·ra·yim		
stretched out	vay·yet	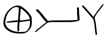	Exodus 8:6
So Aaron	a·ha·ron	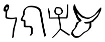	
-	et		
his hand	ya·do	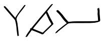	
over	al		
the waters	me·me	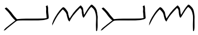	
of Egypt	mits·ra·yim		
came up	vat·ta·al		
and the frogs	hats·tse·phar·de·a		
and covered	vat·te·khas		
-	et		
the land	e·rets		
of Egypt	mits·ra·yim		
did	vay·ya·a·su		Exodus 8:7

the same thing	khen	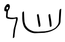	
But the magicians	ha·char·tum·meem		
by their magic arts	be·la·te·hem	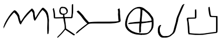	
up	vay·ya·a·lu		
-	et		
and they also brought frogs	hats·phar·de·eem		
onto	al		
the land	e·rets		
of Egypt	mits·ra·yim	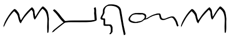	
summoned	vay·yiq·ra	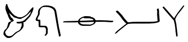	Exodus 8:8
Pharaoh	phar·oh		
Moses	le·mo·sheh		
and Aaron	u·le·a·ha·ron		
and said	vay·yo·mer		
“ Pray	ha·tee·ru		
to	el		
the LORD	YHVH		
to take	ve·ya·ser	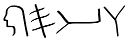	
the frogs	hats·phar·de·eem		
away from me	mim·men·nee		
and my people	u·me·am·mee		
go	va·a·shal·le·chah		
-	et		
Then I will let your people	ha·am		
that they may sacrifice	ve·yiz·be·chu		
to the LORD ”	la·YHVH	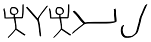	

said	vay·yo·mer		Exodus 8:9
Moses	mo·sheh		
to Pharaoh	le·phar·oh		
“ You may have the honor	hit·pa·er		
over me	a·lay	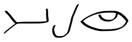	
When	le·ma·tay		
shall I pray	a·teer		
for you	le·kha	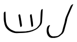	
and your officials	ve·la·a·va·de·kha	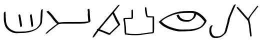	
and your people	u·le·am·me·kha		
may be taken away	le·hakh·reet	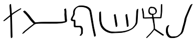	
that the frogs	ha·tsa·phar·de·eem		
from	mim·me·kha		
you and your houses ? ”	u·mib·bat·te·kha		
	raq	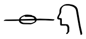	
in the Nile)	bay·or	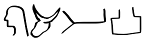	
(except for those	tish·sha·ar·nah		
[Pharaoh] answered	vay·yo·mer		Exodus 8:10
“ Tomorrow ”	le·ma·char	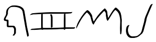	
Moses replied	vay·yo·mer		
“ [May it be] as you say ”	kid·va·re·kha		
“ so that	le·ma·an		
you may know	te·da		
that	kee	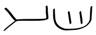	
there is no one	en	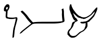	
like the LORD	ka·YHVH	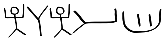	

our God	e·lo·he·nu	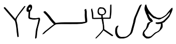	
will depart	ve·sa·ru		Exodus 8:11
The frogs	hats·phar·de·eem		
from you	mim·me·kha		
and your houses	u·mib·bat·te·kha		
and your officials	u·me·a·va·de·kha		
and your people	u·me·am·me·kha		
only	raq	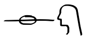	
in the Nile ”	bay·or	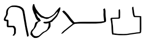	
they will remain	tish·sha·ar·nah		
had left	vay·ye·tse		Exodus 8:12
After Moses	mo·sheh	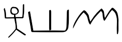	
and Aaron	ve·a·ha·ron		
	me·im		
Pharaoh	par·oh		
for help	vay·yits·aq		
Moses	mo·sheh	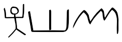	
cried out to	el		
the LORD	YHVH		
	al		
with	de·var		
the frogs	hats·phar·de·eem		
that	a·sher		
He had brought	sam	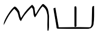	
against Pharaoh	le·phar·oh		
did	vay·ya·as		Exodus 8:13
And the LORD	YHVH		

requested	kid·var		
as Moses	mo·sheh		
died	vay·ya·mu·tu		
and the frogs	hats·phar·de·eem		
in	min		
the houses	hab·bat·teem	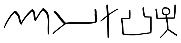	
	min		
the courtyards	ha·cha·tse·rot		
	u·min		
and the fields	has·sa·dot		
They were piled	vay·yits·be·ru		Exodus 8:14
	o·tam		
into countless heaps	cho·ma·rim		
	cho·ma·rim		
and there was a terrible stench	vat·tiv·ash		
in the land	ha·a·rets		
saw that	vay·yar	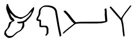	Exodus 8:15
When Pharaoh	par·oh		
	kee	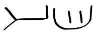	
there was	ha·ye·tah	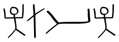	
relief, however	ha·re·va·chah		
he hardened	ve·hakh·bed	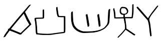	
-	et		
his heart	lib·bo	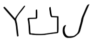	
and would not	ve·lo		
listen	sha·ma		
to [Moses and Aaron]	a·le·hem		

just as	ka·a·sher		
had said	dib·ber		
the LORD	YHVH		
said	vay·yo·mer		Exodus 8:16
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	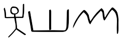	
“ Tell	e·mor		
	el		
Aaron	a·ha·ron	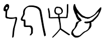	
‘ Stretch out	ne·teh		
-	et		
your staff	mat·te·kha		
and strike	ve·hakh		
-	et		
the dust	a·phar		
of the earth	ha·a·rets		
that it may turn into	ve·ha·yah	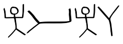	
swarms of gnats	le·khin·nim	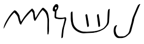	
throughout	be·khal		
the land	e·rets		
of Egypt ’”	mits·ra·yim	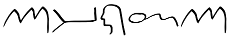	
This they did	vay·ya·a·su		Exodus 8:17
	khen	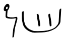	
stretched out	vay·yet	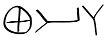	
and when Aaron	a·ha·ron	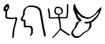	
-	et		

his hand	ya·do	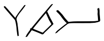	
with his staff	ve·mat·te·hu		
and struck	vay·yakh	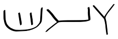	
-	et		
the dust	a·phar		
of the earth	ha·a·rets		
came upon	vat·te·hee		
gnats	hak·kin·nam	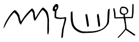	
man	ba·a·dam		
and beast	u·vab·be·he·mah		
All	kal		
the dust	a·phar		
of the earth	ha·a·rets		
turned into	ha·yah	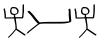	
gnats	khin·neem	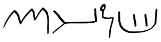	
throughout	be·khal		
the land	e·rets		
of Egypt	mits·ra·yim		
tried	vay·ya·a·su		Exodus 8:18
	khen	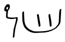	
The magicians	ha·char·tum·meem		
using their magic arts	be·la·te·hem	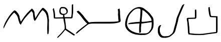	
to produce	le·ho·w·tsee		
-	et		
gnats	hak·kin·neem	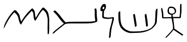	
not	ve·lo		
but they could	ya·kho·lu		

remained	vat·te·hee		
And the gnats	hak·kin·nam	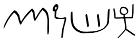	
on man	ba·a·dam		
and beast	u·vab·be·he·mah		
said	vay·yo·me·ru		Exodus 8:19
the magicians	ha·char·tum·meem		
to	el		
Pharaoh	par·oh		
is the finger	ets·ba		
of God ”	e·lo·heem		
“ This	hee		
was hardened	vay·ye·che·zaq	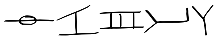	
heart	lev	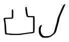	
But Pharaoh’s	par·oh		
and he would not	ve·lo		
listen	sha·ma		
to them	a·le·hem		
just as	ka·a·sher		
had said	dib·ber		
the LORD	YHVH		
said	vay·yo·mer		Exodus 8:20
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		
“ Get up early	hash·kem		
in the morning	bab·bo·qer	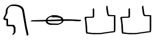	
stand	ve·hit·yats·tsev	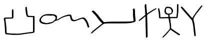	

before him	liph·ne		
and when Pharaoh	phar·oh		
	hin·neh		
goes out	yo·w·tse		
to the water	ham·ma·ye·mah	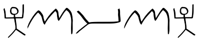	
and tell him	ve·a·mar·ta		
that	e·law	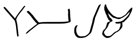	
this is what	koh	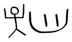	
says :	a·mar		
the LORD	YHVH		
go	shal·lach	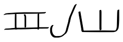	
‘ Let My people	am·mee		
so that they may worship Me	ve·ya·av·du·nee	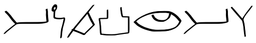	
But	kee	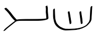	Exodus 8:21
if	im		
you will not	e·ne·kha	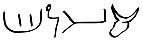	
go	me·shal·le·ach	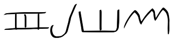	
-	et		
let My people	am·mee		
	hin·nee	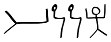	
I will send	mash·lee·ach	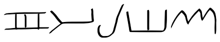	
upon you	be·kha	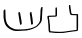	
and your officials	u·va·a·va·de·kha		
and your people	u·ve·am·me·kha		
and your houses	u·ve·vat·te·kha		
-	et		
swarms [of flies]	he·a·rov		

will be full	u·ma·le·u		
The houses	bat·te		
of the Egyptians	mits·ra·yim		
-	et		
of flies	he·a·rov		
and even	ve·gam		
the ground	ha·a·da·mah		
-	a·sher		
where they [stand]	hem	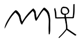	
	a·le·ha	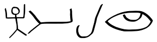	
I will give special treatment	ve·hiph·le·tee	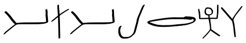	Exodus 8:22
day	vay·yo·wm	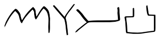	
But on that	ha·hu		
-	et		
to the land	e·rets		
of Goshen	go·shen		
where	a·sher		
My people	am·mee		
live	o·med	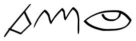	
	a·le·ha	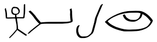	
no	le·vil·tee	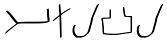	
will be [found]	he·yo·wt	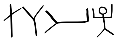	
there	sham		
swarms [of flies]	a·rov		
In this way	le·ma·an		
you will know	te·da		
that	kee		

I	a·nee	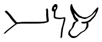	
the LORD	YHVH		
am in	be·qe·rev	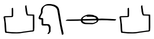	
the land	ha·a·rets		
I will make	ve·sam·tee		Exodus 8:23
a distinction	phe·dut		
between	ben	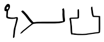	
My people	am·mee		
	u·ven	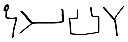	
and your people	am·me·kha		
tomorrow ’”	le·ma·char		
will take place	yih·yeh	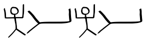	
sign	ha·ot		
This	haz·zeh		
did	vay·ya·as		Exodus 8:24
And the LORD	YHVH		
so	ken	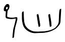	
poured	vay·ya·vo	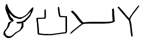	
swarms [of flies]	a·rov		
Thick	ka·ved		
palace	be·tah	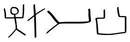	
into Pharaoh’s	phar·oh		
and into the houses	u·vet	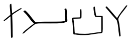	
of his officials	a·va·daw	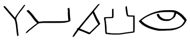	
Throughout	u·ve·khal	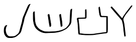	
the land	e·rets		
Egypt	mits·ra·yim		

was ruined	tish·sha·chet		
	ha·a·rets		
by	mip·pe·ne		
swarms [of flies]	he·a·rov		
summoned	vay·yiq·ra	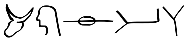	Exodus 8:25
Then Pharaoh	phar·oh		
	el		
Moses	mo·sheh		
and Aaron	u·le·a·ha·ron		
and said	vay·yo·mer		
“ Go	le·khu		
sacrifice	ziv·chu	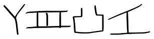	
to your God	le·lo·he·khem	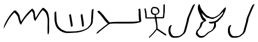	
within this land ”	ba·a·rets		
replied	vay·yo·mer		Exodus 8:26
But Moses	mo·sheh		
“ It would not	lo		
be right	na·kho·wn		
to do	la·a·so·wt		
that	ken	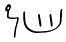	
because	kee	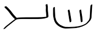	
would be detestable	to·w·a·vat		
to the Egyptians	mits·ra·yim	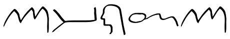	
the sacrifices we offer	niz·bach	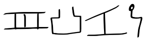	
to the LORD	la·YHVH	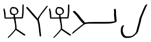	
our God	e·lo·he·nu		
If	hen		

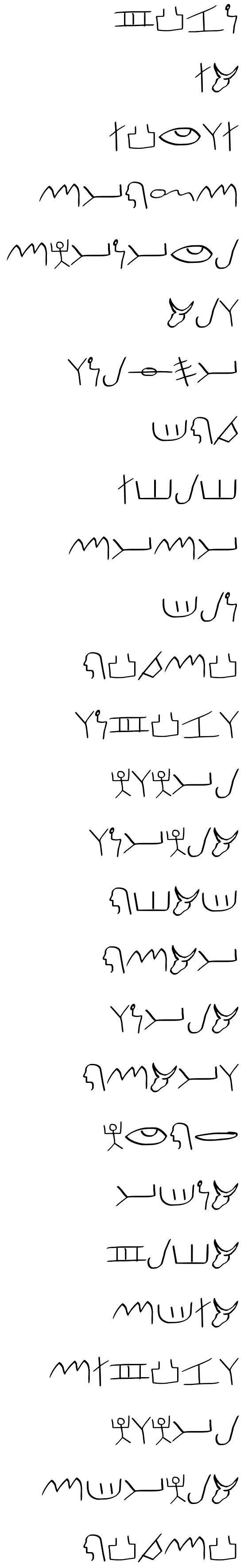

we offer sacrifices	niz·bach	
that are	et	
detestable	to·w·a·vat	
the Egyptians	mits·ra·yim	
before	le·e·ne·hem	
will they not	ve·lo	
stone us ?	yis·qe·lu·nu	
journey	de·rekh	Exodus 8:27
a three-day	she·lo·shet	
	ya·meem	
We must make	ne·lekh	
into the wilderness	bam·mid·bar	
and sacrifice	ve·za·vach·nu	
to the LORD	la·YHVH	
our God	e·lo·he·nu	
as	ka·a·sher	
He commands us	yo·mar	
”	e·le·nu	
answered	vay·yo·mer	Exodus 8:28
Pharaoh	par·oh	
“ I	a·no·khee	
will let you go	a·shal·lach	
-	et·khem	
and sacrifice	u·ze·vach·tem	
to the LORD	la·YHVH	
your God	e·lo·he·khem	
in the wilderness	bam·mid·bar	

but	raq	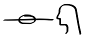	
very far	har·cheq	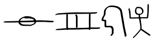	
you must not	lo		
	tar·chee·qu	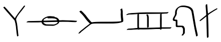	
go	la·le·khet	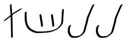	
Now pray	ha·tee·ru		
for me ”	ba·a·dee		
said	vay·yo·mer		Exodus 8:29
Moses	mo·sheh		
	hin·neh		
“ As soon as I	a·no·khee		
leave you ”	yo·w·tse		
	me·im·makh		
“ I will pray	ve·ha·tar·tee		
to	el		
the LORD	YHVH		
will depart	ve·sar		
the swarms [of flies]	he·a·rov		
from Pharaoh	mip·par·oh		
and his officials	me·a·va·daw	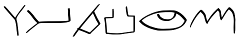	
and his people	u·me·am·mo		
so that tomorrow	ma·char	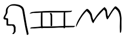	
But	raq	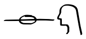	
must not	al		
again	yo·seph		
Pharaoh	par·oh		
act deceitfully	ha·tel	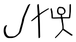	

by refusing	le·vil·tee	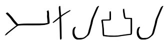	
go	shal·lach	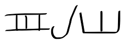	
-	et		
to let the people	ha·am		
and sacrifice	liz·bo·ach		
to the LORD ”	la·YHVH	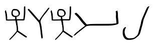	
left	vay·ye·tse	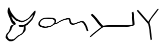	Exodus 8:30
Then Moses	mo·sheh		
	me·im		
Pharaoh	par·oh		
and prayed	vay·ye·tar		
to	el		
the LORD	YHVH	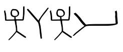	
did	vay·ya·as		Exodus 8:31
and the LORD	YHVH	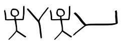	
requested	kid·var		
as Moses	mo·sheh		
He removed	vay·ya·sar	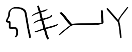	
the swarms [of flies]	he·a·rov		
from Pharaoh	mip·par·oh		
and his officials	me·a·va·daw	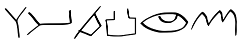	
and his people	u·me·am·mo		
not	lo		
remained	nish·ar		
one [fly]	e·chad	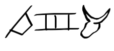	
hardened	vay·yakh·bed		Exodus 8:32
But Pharaoh	par·oh		

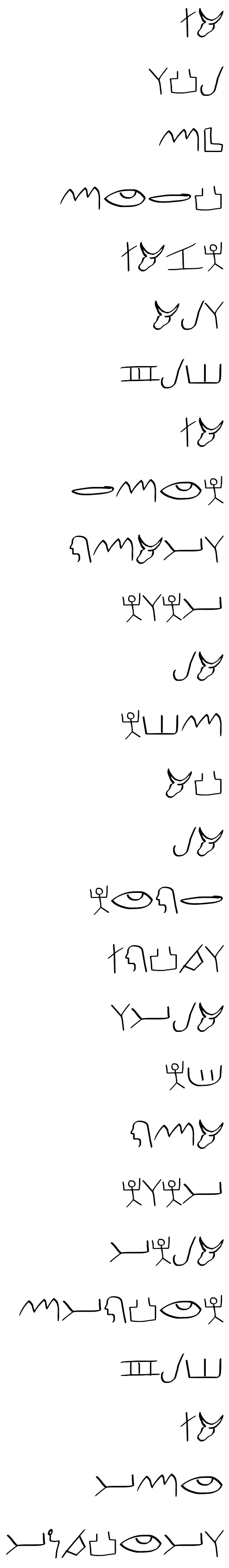

-	et	
his heart	lib·bo	
as well	gam	
time	bap·pa·am	
this	haz·zot	
and he would not	ve·lo	
go	shil·lach	
-	et	
let the people	ha·am	
said	vay·yo·mer	Exodus 9:1
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
“ Go	bo	
to	el	
Pharaoh	par·oh	
and tell him	ve·dib·bar·ta	
that	e·law	
this is what	koh	
says :	a·mar	
the LORD	YHVH	
the God	e·lo·he	
of the Hebrews	ha·iv·reem	
go	shal·lach	
-	et	
‘ Let My people	am·mee	
so that they may worship Me	ve·ya·av·du·nee	

But	kee	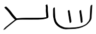	Exodus 9:2
if	im		
and refuse	ma·en		
you	at·tah		
to let them go	le·shal·le·ach		
continue	ve·o·wd·kha		
to restrain	ma·cha·zeeq		
them	bam		
then	hin·neh		Exodus 9:3
the hand	yad	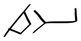	
of the LORD	YHVH		
will bring	ho·w·yah	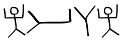	
on your livestock	be·miq·ne·kha	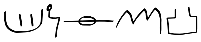	
-	a·sher		
in the field —	bas·sa·deh	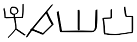	
on your horses	bas·su·seem		
donkeys	ba·cha·mo·reem	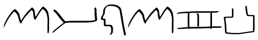	
camels	bag·ge·mal·leem		
herds	bab·ba·qar	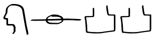	
and flocks	u·vats·tson		
plague	de·ver		
a severe	ka·ved		
	me·od		
will make a distinction	ve·hiph·lah		Exodus 9:4
But the LORD	YHVH		
between	ben	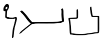	
the livestock	miq·neh	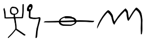	

of Israel	yis·ra·el	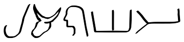	
	u·ven	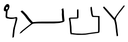	
and the livestock	miq·neh	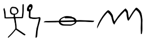	
of Egypt	mits·ra·yim		
so that no [animal]	ve·lo		
will die ’”	ya·mut		
belonging to	mik·kal		
the Israelites	liv·ne		
	yis·ra·el	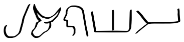	
	da·var		
set	vay·ya·sem		Exodus 9:5
The LORD	YHVH		
a time	mo·w·ed		
saying	le·mor	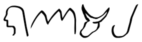	
“ Tomorrow	ma·char	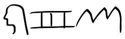	
will do	ya·a·seh		
the LORD	YHVH		
	had·da·var		
this	haz·zeh		
in the land ”	ba·a·rets		
did	vay·ya·as		Exodus 9:6
the LORD	YHVH		
-	et		
-	had·da·var		
just that	haz·zeh		
And the next day	mim·ma·cho·rat		
died	vay·ya·mat	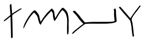	

All	kol	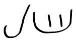	
the livestock	miq·neh	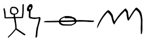	
of the Egyptians	mits·ra·yim	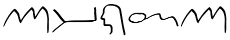	
animal	u·mim·miq·neh	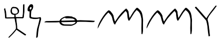	
belonging to the Israelites	ve·ne	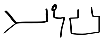	
	yis·ra·el	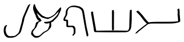	
but not	lo	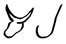	
died	met	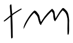	
one	e·chad	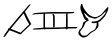	
sent officials	vay·yish·lach	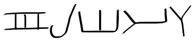	Exodus 9:7
Pharaoh	par·oh	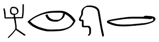	
and found that	ve·hin·neh	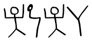	
none	lo	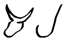	
had died	met	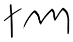	
of the livestock	mim·miq·neh	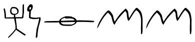	
	yis·ra·el	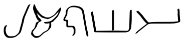	
of the Israelites	ad	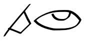	
	e·chad	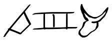	
was hardened	vay·yikh·bad	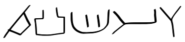	
heart	lev	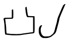	
But Pharaoh’s	par·oh	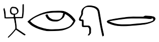	
and he would not	ve·lo	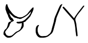	
go	shil·lach	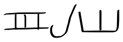	
-	et	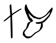	
let the people	ha·am	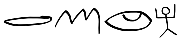	
said	vay·yo·mer	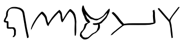	Exodus 9:8
Then the LORD	YHVH	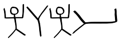	

to	el	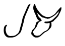	
Moses	mo·sheh	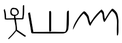	
	ve·el	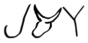	
and Aaron	a·ha·ron	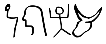	
“ Take	qe·chu	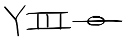	
	la·khem	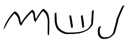	
handfuls	me·lo	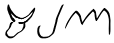	
	cha·phe·ne·khem	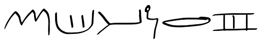	
of soot	pee·ach	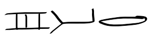	
from the furnace	kiv·shan	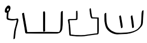	
is to toss it	u·ze·ra·qo	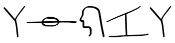	
Moses	mo·sheh	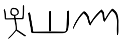	
into the air	hash·sha·may·mah	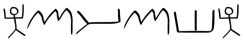	
in the sight	le·e·ne	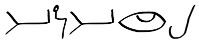	
of Pharaoh	phar·oh	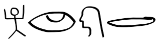	
It will become	ve·ha·yah	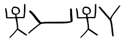	Exodus 9:9
fine dust	le·a·vaq	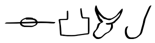	
over	al	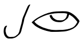	
all the	kal	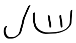	
land	e·rets	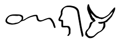	
of Egypt	mits·ra·yim	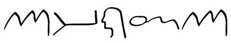	
and	ve·ha·yah	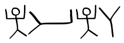	
on	al	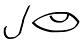	
man	ha·a·dam	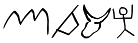	
	ve·al	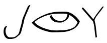	
and beast	hab·be·he·mah	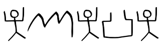	
boils	lish·cheen	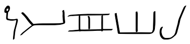	

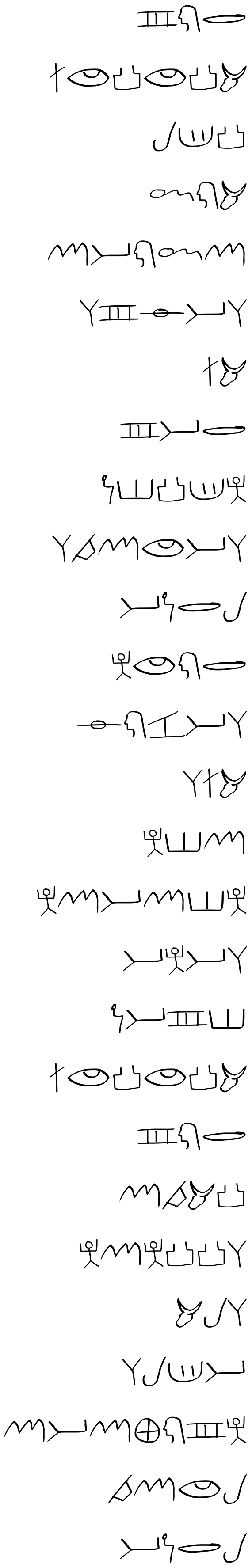

will break out	po·re·ach	
festering	a·va·bu·ot	
throughout	be·khal	
the land	e·rets	
”	mits·ra·yim	
So they took	vay·yiq·chu	Exodus 9:10
-	et	
soot	pee·ach	
from the furnace	hak·kiv·shan	
and stood	vay·ya·am·du	
before	liph·ne	
Pharaoh	phar·oh	
tossed	vay·yiz·roq	
it	o·to	
Moses	mo·sheh	
into the air	hash·sha·ma·ye·mah	
and	vay·hee	
boils	she·cheen	
festering	a·va·bu·ot	
broke out	po·re·ach	
on man	ba·a·dam	
and beast	u·vab·be·he·mah	
not	ve·lo	Exodus 9:11
could	ya·khe·lu	
The magicians	ha·char·tum·meem	
stand	la·a·mod	
before	liph·ne	

Moses	mo·sheh		
because	mip·pe·ne		
the boils	hash·she·cheen	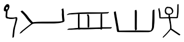	
-	kee	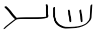	
had broken out	ha·yah	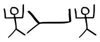	
-	hash·she·cheen	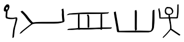	
on [them]	ba·char·tum·mim		
and on all	u·ve·khal	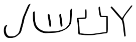	
the Egyptians	mits·ra·yim		
hardened	vay·chaz·zeq	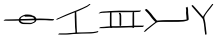	Exodus 9:12
But the LORD	YHVH		
-	et		
heart	lev	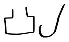	
Pharaoh’s	par·oh		
and he would not	ve·lo		
listen	sha·ma		
to them	a·le·hem		
just as	ka·a·sher		
had said	dib·ber		
the LORD	YHVH		
	el		
to Moses	mo·sheh		
said	vay·yo·mer		Exodus 9:13
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		
“ Get up early	hash·kem		

in the morning	bab·bo·qer	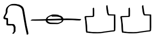	
stand	ve·hit·yats·tsev	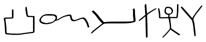	
before	liph·ne		
Pharaoh	phar·oh		
and tell him	ve·a·mar·ta		
that	e·law	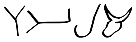	
this is what	koh	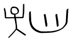	
says :	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of the Hebrews	ha·iv·reem		
go	shal·lach	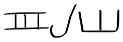	
-	et		
‘ Let My people	am·mee		
so that they may worship Me	ve·ya·av·du·nee	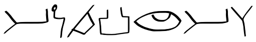	
Otherwise	kee	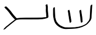	Exodus 9:14
	bap·pa·am		
	haz·zot		
I	a·nee	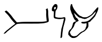	
will send	sho·le·ach	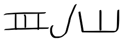	
-	et		
all	kal		
My plagues	mag·ge·pho·tay		
against	el		
you	lib·be·kha	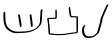	
and your officials	u·va·a·va·de·kha		
and your people	u·ve·am·me·kha		

so	ba·a·vur		
you may know	te·da		
that	kee	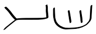	
[there is] no one	en	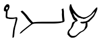	
like Me	ka·mo·nee	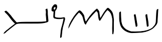	
in all	be·khal		
the earth	ha·a·rets		
For	kee	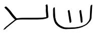	Exodus 9:15
by this time	at·tah		
I could have stretched out	sha·lach·tee	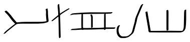	
-	et		
My hand	ya·dee	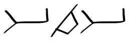	
and struck	va·akh		
you	o·wt·kha		
and	ve·et		
your people	am·me·kha		
with a plague	bad·da·ver		
to wipe you	vat·tik·ka·ched	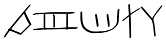	
off	min		
the earth	ha·a·rets		
But	ve·u·lam		Exodus 9:16
	ba·a·vur	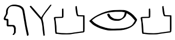	
for this very purpose	zot		
I have raised you up	he·e·mad·tee·kha		
that	ba·a·vur		
I might display	har·o·te·kha		
to you	et		

My power	ko·chee	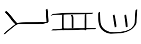	
and that	u·le·ma·an		
might be proclaimed	sap·per		
My name	she·mee		
in all	be·khal		
the earth	ha·a·rets		
Still	o·wd·kha		Exodus 9:17
you lord it	mis·to·w·lel		
over My people	be·am·mee		
and do not	le·vil·tee	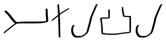	
allow them to go	shal·le·cham	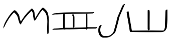	
Behold	hin·nee	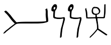	Exodus 9:18
I will rain down	mam·teer		
at this time	ka·et		
tomorrow	ma·char	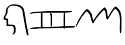	
hail	ba·rad		
the worst	ka·ved		
	me·od		
that	a·sher	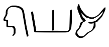	
has ever	lo		
fallen	ha·yah	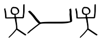	
	kha·mo·hu		
on Egypt	be·mits·ra·yim		
from	le·min	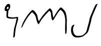	
the day	hay·yo·wm	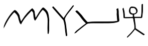	
it was founded	hiw·va·se·dah		
until	ve·ad		

now	at·tah		
So	ve·at·tah		Exodus 9:19
give orders {now}	she·lach	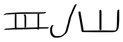	
to shelter	ha·ez		
-	et		
your livestock	miq·ne·kha	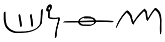	
-	ve·et		
and everything	kal	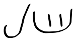	
-	a·sher		
you	le·kha	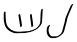	
have in the field	bas·sa·deh	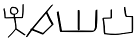	
Every	kal		
man	ha·a·dam		
or beast	ve·hab·be·he·mah		
that	a·sher		
remains	yim·ma·tse		
in the field	vas·sa·deh	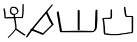	
and is not	ve·lo		
brought	ye·a·seph		
inside	hab·bay·tah	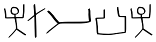	
comes down	ve·ya·rad	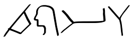	
upon them ’”	a·le·hem		
when the hail	hab·ba·rad	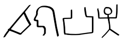	
will die	va·me·tu		
who feared	hay·ya·re	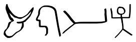	Exodus 9:20
-	et		
the word	de·var		

of the LORD	YHVH	𐤉𐤄𐤅𐤄	
officials	me·av·de	𐤌𐤏𐤁𐤃𐤉	
Those among Pharaoh’s	par·oh	𐤐𐤓𐤏𐤄	
hurried to bring	he·nees	𐤄𐤍𐤉𐤎	
-	et	𐤀𐤕	
their servants	a·va·daw	𐤏𐤁𐤃𐤉𐤅	
-	ve·et	𐤅𐤀𐤕	
and livestock	miq·ne·hu	𐤌𐤒𐤍𐤄𐤅	
to	el	𐤀𐤋	
shelter	hab·bat·teem	𐤄𐤁𐤕𐤉𐤌	
but those who	va·a·sher	𐤅𐤀𐤔𐤓	Exodus 9:21
	lo	𐤋𐤀	
disregarded	sam	𐤔𐤌	
	lib·bo	𐤋𐤁𐤅	
	el	𐤀𐤋	
the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
left	vay·ya·a·zov	𐤅𐤉𐤏𐤆𐤁	
-	et	𐤀𐤕	
their servants	a·va·daw	𐤏𐤁𐤃𐤉𐤅	
-	ve·et	𐤅𐤀𐤕	
and livestock	miq·ne·hu	𐤌𐤒𐤍𐤄𐤅	
in the field	bas·sa·deh	𐤁𐤔𐤃𐤄𐤐	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Exodus 9:22
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	

“ Stretch out	ne·teh	נטה	
-	et	את	
your hand	ya·de·kha	ידך	
toward	al	על	
heaven	hash·sha·ma·yim	השמים	
may fall	vee·hee	ויהי	
so that hail	va·rad	ברד	
on all	be·khal	בכל	
the land	e·rets	ארץ	
of Egypt —	mits·ra·yim	מצרים	
on	al	על	
man	ha·a·dam	האדם	
	ve·al	ועל	
and beast	hab·be·he·mah	הבהמה	
	ve·al	ועל	
and every	kal	כל	
plant	e·sev	עשב	
of the field	has·sa·deh	השדה	
throughout the land	be·e·rets	בארץ	
of Egypt ”	mits·ra·yim	מצרים	
stretched out	vay·yet	ויט	Exodus 9:23
So Moses	mo·sheh	משה	
-	et	את	
his staff	mat·te·hu	מטהו	
toward	al	על	
heaven	hash·sha·ma·yim	השמים	
and the LORD	va·YHVH	ויהוה	

sent	na·tan		
thunder	qo·lot	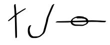	
and hail	u·va·rad		
struck	vat·ti·ha·lakh		
and lightning	esh		
the earth	a·re·tsah		
rained down	vay·yam·ter		
So the LORD	YHVH	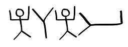	
hail	ba·rad		
upon	al		
the land	e·rets		
of Egypt	mits·ra·yim	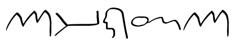	
fell	vay·hee	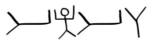	Exodus 9:24
The hail	va·rad		
and the lightning	ve·esh		
continued flashing	mit·laq·qa·chat	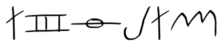	
through it	be·to·wkh		
The hail	hab·ba·rad		
severe	ka·ved		
was so	me·od		
that	a·sher		
nothing	lo		
had ever been [seen]	ha·yah	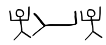	
like it	kha·mo·hu		
in all	be·khal		
the land	e·rets		
of Egypt	mits·ra·yim	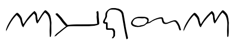	

from the time	me·az		
it became	ha·ye·tah	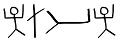	
a nation	le·go·w		
struck down	vay·yakh	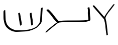	Exodus 9:25
the hail	hab·ba·rad	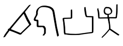	
Throughout	be·khal		
the land	e·rets		
of Egypt	mits·ra·yim	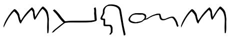	
-	et		
everything	kal	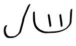	
-	a·sher		
in the field	bas·sa·deh	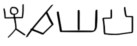	
both man	me·a·dam		
and	ve·ad		
beast	be·he·mah	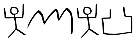	
-	ve·et		
every	kal	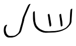	
plant	e·sev		
of the field	has·sa·deh	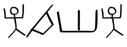	
beat down	hik·kah		
[it]	hab·ba·rad	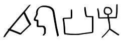	
-	ve·et		
every	kal	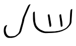	
tree	ets		
	has·sa·deh	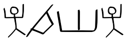	
and stripped	shib·ber		
The only	raq	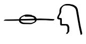	Exodus 9:26

in the land	be·e·rets		
of Goshen	go·shen		
where	a·sher		
[lived]	sham		
the Israelites	be·ne	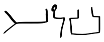	
	yis·ra·el	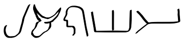	
place where it did not	lo		
was	ha·yah	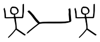	
hail	ba·rad		
summoned	vay·yish·lach		Exodus 9:27
Then Pharaoh	par·oh		
	vay·yiq·ra	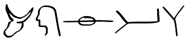	
Moses	le·mo·sheh		
and Aaron	u·le·a·ha·ron		
he said	vay·yo·mer		
	a·le·hem		
I have sinned ”	cha·ta·tee		
“ This time	hap·pa·am		
“ The LORD	YHVH		
[is] righteous	hats·tsad·deeq		
and I	va·a·nee		
and my people	ve·am·mee		
[are] wicked	ha·re·sha·eem		
Pray	ha·tee·ru		Exodus 9:28
to	el		
the LORD	YHVH		
enough	ve·rav	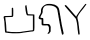	

for there has been	mih·yot		
thunder	qo·lot	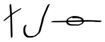	
of God’s	e·lo·heem		
and hail	u·va·rad	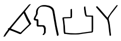	
I will let you go	va·a·shal·le·chah	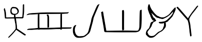	
-	et·khem		
you do not	ve·lo		
any longer ”	to·si·phun		
need to stay	la·a·mod		
said	vay·yo·mer		Exodus 9:29
to him	e·law	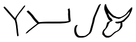	
Moses	mo·sheh	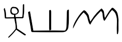	
“ When I have left	ke·tse·tee		
-	et		
the city	ha·eer		
I will spread out	eph·ros		
-	et		
my hands	kap·pay		
to	el		
the LORD	YHVH		
The thunder	haq·qo·lo·wt	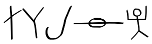	
will cease	yech·da·lun	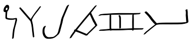	
hail	ve·hab·ba·rad		
no	lo		
and there will be	yih·yeh	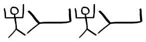	
more	o·wd		
so that	le·ma·an		

you may know	te·da		
that	kee	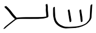	
[is] the LORD’s	la·YHVH	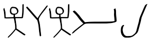	
the earth	ha·a·rets		
But as for you	ve·at·tah		Exodus 9:30
and your officials	va·a·va·de·kha		
I know	ya·da·tee		
that	kee	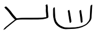	
you still do not	te·rem		
fear	tee·re·un		
	mip·pe·ne		
the LORD	YHVH		
our God ”	e·lo·heem		
(Now the flax	ve·hap·pish·tah		Exodus 9:31
and barley	ve·has·se·o·rah		
were destroyed	nuk·ka·tah		
since	kee	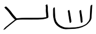	
the barley	has·se·o·rah		
	a·veev	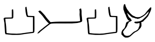	
was ripe and the flax	ve·hap·pish·tah		
[was] in bloom	giv·ol	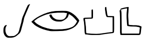	
but the wheat	ve·ha·chit·tah	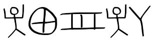	Exodus 9:32
and spelt	ve·hak·kus·se·met		
were not	lo		
destroyed	nuk·ku		
because	kee	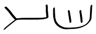	
are late crops)	a·phee·lot	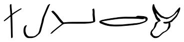	

they	hen·nah		
departed	vay·ye·tse	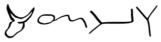	Exodus 9:33
Then Moses	mo·sheh	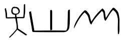	
from	me·im		
Pharaoh	par·oh		
-	et		
[went] out of the city	ha·eer		
and spread out	vay·yiph·ros		
his hands	kap·paw		
to	el		
the LORD	YHVH		
ceased	vay·yach·de·lu	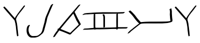	
The thunder	haq·qo·lo·wt	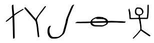	
and hail	ve·hab·ba·rad		
and the rain	u·ma·tar		
no longer	lo		
poured down	nit·takh	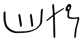	
on the land	a·re·tsah		
saw	vay·yar	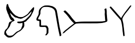	Exodus 9:34
When Pharaoh	par·oh		
that	kee	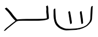	
had ceased	cha·dal	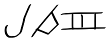	
the rain	ham·ma·tar		
and hail	ve·hab·ba·rad		
and thunder	ve·haq·qo·lot	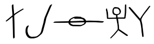	
again	vay·yo·seph		
he sinned	la·cha·to		

and hardened	vay·yakh·bed		
his heart —	lib·bo	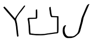	
he	hu		
and his officials	va·a·va·daw	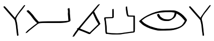	
was hardened	vay·ye·che·zaq	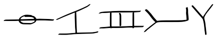	Exodus 9:35
heart	lev	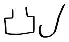	
So Pharaoh’s	par·oh		
and he would not	ve·lo		
go	shil·lach	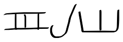	
-	et		
let the Israelites	be·ne	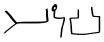	
	yis·ra·el	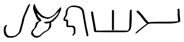	
just as	ka·a·sher		
had said	dib·ber		
the LORD	YHVH		
through	be·yad	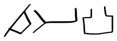	
Moses	mo·sheh	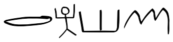	
said	vay·yo·mer		Exodus 10:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	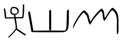	
“ Go	bo		
to	el		
Pharaoh	par·oh		
for	kee	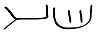	
I	a·nee	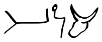	
have hardened	hikh·bad·tee		

-	et		
his heart	lib·bo	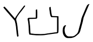	
-	ve·et		
and the hearts	lev	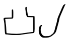	
of his officials	a·va·daw		
that	le·ma·an		
I may perform	shi·tee	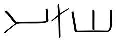	
miraculous signs of Mine	o·to·tay	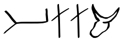	
these	el·leh	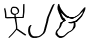	
among them	be·qir·bo	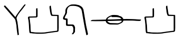	
and that	u·le·ma·an		Exodus 10:2
you may tell	te·sap·per	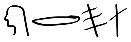	
	be·a·ze·ne		
your children	vin·kha	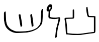	
and grandchildren	u·ven		
	bin·kha	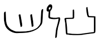	
-	et		
how	a·sher		
severely I dealt	hit·al·lal·tee	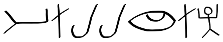	
with the Egyptians	be·mits·ra·yim		
-	ve·et		
miraculous signs	o·to·tay	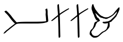	
-	a·sher		
when I performed	sam·tee		
among them	vam		
so that all of you may know	vee·da·tem		
that	kee	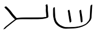	

I	a·nee	אני	
am the LORD ”	YHVH	יהוה	
went	vay·ya·vo	ויבא	Exodus 10:3
So Moses	mo·sheh	משה	
and Aaron	ve·a·ha·ron	ואהרן	
to	el	אל	
Pharaoh	par·oh	פרעה	
and told	vay·yo·me·ru	ויאמרו	
him	e·law	אליו	
“ This is what	koh	כה	
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of the Hebrews	ha·iv·reem	העברים	
‘ How long	ad	עד	
	ma·tay	מתי	
will you refuse	me·an·ta	מאנת	
to humble yourself	le·a·not	לענת	
before Me ?	mip·pa·nay	מפני	
go	shal·lach	שלח	
Let My people	am·mee	עמי	
so that they may worship Me	ve·ya·av·du·nee	ויעבדני	
But	kee	כי	Exodus 10:4
if	im	אם	
refuse	ma·en	מאן	
you	at·tah	אתה	
go	le·shal·le·ach	לשלח	

-	et		
to let My people	am·mee		
	hin·nee	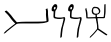	
I will bring	me·vee	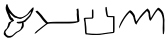	
tomorrow	ma·char	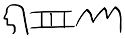	
locusts	ar·beh		
into your territory	big·vu·le·kha		
They will cover	ve·khis·sah		Exodus 10:5
-	et		
the face	en	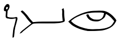	
of the land	ha·a·rets		
so that no	ve·lo		
one can	yu·khal		
see	lir·ot		
-	et		
[it]	ha·a·rets		
They will devour	ve·a·khal		
-	et		
whatever is	ye·ter	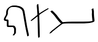	
after	hap·pe·le·tah		
left	han·nish·e·ret		
	la·khem		
	min		
the hail	hab·ba·rad	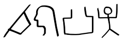	
and eat	ve·a·khal		
-	et		
every	kal		

tree	ha·ets		
that grows	hats·tso·me·ach		
in your	la·khem		
	min		
fields	has·sa·deh		
They will fill	u·ma·le·u		Exodus 10:6
your houses	vat·te·kha	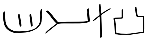	
and the houses	u·vat·te		
of all	khal	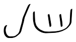	
your officials	a·va·de·kha		
and	u·vat·te		
every	khal		
Egyptian —	mits·ra·yim		
something	a·sher		
neither	lo		
have seen	ra·u		
your fathers	a·vo·te·kha		
nor your grandfathers	va·a·vo·wt		
	a·vo·te·kha		
since the day	mee·yo·wm	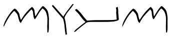	
they came into	he·yo·w·tam		
	al		
this land	ha·a·da·mah		
	ad		
’”	hay·yo·wm	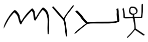	
	haz·zeh		
Then [Moses] turned	vay·yi·phen	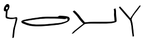	

and left	vay·ye·tse	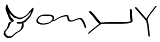	
	me·im		
Pharaoh’s presence	par·oh		
asked him	vay·yo·me·ru		Exodus 10:7
officials	av·de		
Pharaoh’s	phar·oh		
	e·law	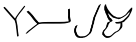	
“ How long	ad		
	ma·tay		
man be	yih·yeh	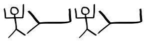	
will this	zeh	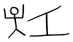	
to us ?	la·nu		
a snare	le·mo·w·qesh	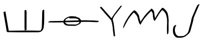	
go	shal·lach	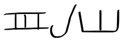	
-	et		
Let the people	ha·a·na·sheem	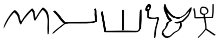	
so that they may worship	ve·ya·av·du		
-	et		
the LORD	YHVH		
their God	e·lo·he·hem	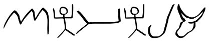	
	ha·te·rem		
Do you not yet realize	te·da		
that	kee	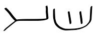	
is in ruins ? ”	a·ve·dah		
Egypt	mits·ra·yim		
were brought back	vay·yu·shav		Exodus 10:8
-	et		

So Moses	mo·sheh		
-	ve·et		
and Aaron	a·ha·ron		
to	el		
Pharaoh	par·oh		
[he] said	vay·yo·mer		
	a·le·hem		
“ Go	le·khu	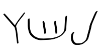	
worship	iv·du		
-	et		
the LORD	YHVH		
your God ”	e·lo·he·khem	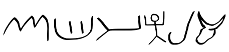	
“ But who exactly	mee		
	va·mee		
will be going ? ”	ha·ho·le·kheem	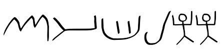	
replied	vay·yo·mer		Exodus 10:9
Moses	mo·sheh		
with our young	bin·a·re·nu		
and old ”	u·viz·qe·ne·nu		
“ We will go	ne·lekh	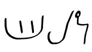	
with our sons	be·va·ne·nu	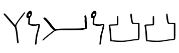	
and daughters	u·viv·no·w·te·nu		
and with our flocks	be·tso·ne·nu		
and herds	u·viv·qa·re·nu	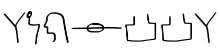	
“ We will go	ne·lekh	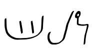	
for	kee	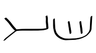	
[we must hold] a feast	chag	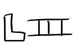	

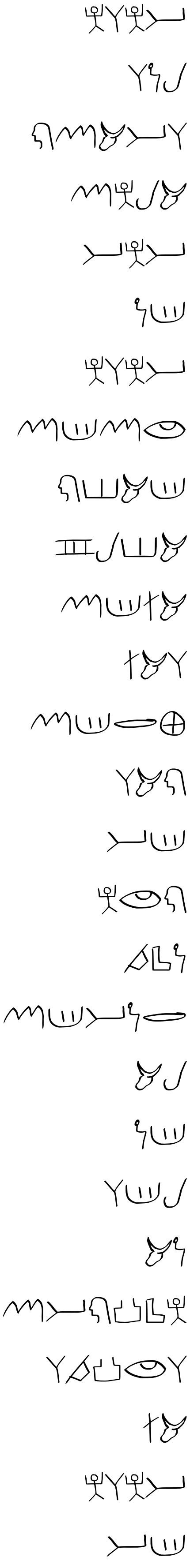

to the LORD	YHVH	
”	la·nu	
Then [Pharaoh]	vay·yo·mer	Exodus 10:10
told them	a·le·hem	
be	ye·hee	
	khen	
“ May the LORD	YHVH	
with you	im·ma·khem	
if I ever	ka·a·sher	
let you go	a·shal·lach	
-	et·khem	
-	ve·et	
with your little ones	tap·pe·khem	
Clearly	re·u	
	kee	
on evil	ra·ah	
you are bent	ne·ged	
	pe·ne·khem	
No	lo	Exodus 10:11
	khen	
may go	le·khu	
	na	
only the men	hag·ge·va·reem	
and worship	ve·iv·du	
-	et	
the LORD	YHVH	
since	kee	

-	o·tah		
that is what you	at·tem		
have been requesting ”	me·vaq·sheem		
And [Moses and Aaron] were driven	vay·ga·resh		
-	o·tam		
from	me·et		
presence	pe·ne	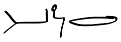	
Pharaoh’s	phar·oh		
said	vay·yo·mer		Exodus 10:12
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		
“ Stretch out	ne·teh		
your hand	ya·de·kha		
over	al		
the land	e·rets		
of Egypt	mits·ra·yim		
so that the locusts	ba·ar·beh		
may swarm	ve·ya·al		
over	al		
it	e·rets		
	mits·ra·yim		
and devour	ve·yo·khal		
-	et		
every	kal		
plant	e·sev	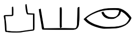	
in the land —	ha·a·rets		

-	et	𐤀𐤕	
everything	kal	𐤊𐤋	
that	a·sher	𐤀𐤔𐤓	
has left behind ”	hish·eer	𐤄𐤔𐤀𐤉𐤓	
the hail	hab·ba·rad	𐤄𐤁𐤓𐤃	
stretched out	vay·yet	𐤅𐤉𐤈	Exodus 10:13
So Moses	mo·sheh	𐤌𐤔𐤄	
-	et	𐤀𐤕	
his staff	mat·te·hu	𐤌𐤈𐤄𐤅	
over	al	𐤏𐤋	
the land	e·rets	𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
the LORD	va·YHVH	𐤅𐤉𐤄𐤅𐤄	
sent	ni·hag	𐤍𐤄𐤂	
wind	ru·ach	𐤓𐤅𐤇	
an east	qa·deem	𐤒𐤃𐤉𐤌	
across the land	ba·a·rets	𐤁𐤀𐤓𐤑	
and throughout	kal	𐤊𐤋	
day	hay·yo·wm	𐤄𐤉𐤅𐤌	
that	ha·hu	𐤄𐤄𐤅𐤀	
	ve·khal	𐤅𐤊𐤋	
and night	hal·la·ye·lah	𐤄𐤋𐤉𐤋𐤄	
By morning	hab·bo·qer	𐤄𐤁𐤒𐤓	
	ha·yah	𐤄𐤉𐤄	
wind	ve·ru·ach	𐤅𐤓𐤅𐤇	
the east	haq·qa·deem	𐤄𐤒𐤃𐤉𐤌	
had brought	na·sa	𐤍𐤔𐤀	

-	et		
the locusts	ha·ar·beh		
swarmed	vay·ya·al	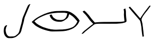	Exodus 10:14
The locusts	ha·ar·beh		
across	al		
	kal	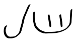	
the land	e·rets		
-	mits·ra·yim	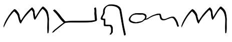	
and settled	vay·ya·nach	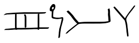	
over the entire	be·khol		
territory	ge·vul		
of Egypt	mits·ra·yim	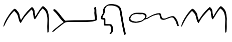	
many	ka·ved		
	me·od		
before	le·pha·naw	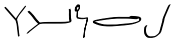	
Never	lo		
had there been	ha·yah	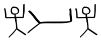	
so	khen		
locusts	ar·beh		
	ka·mo·hu		
	ve·a·cha·raw	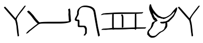	
and never	lo		
again will there be	yih·yeh	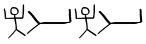	
	ken		
They covered	vay·khas	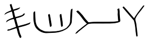	Exodus 10:15
-	et		
the face	en	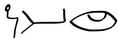	

of all	kal	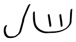	
the land	ha·a·rets		
was black	vat·tech·shakh		
until [it]	ha·a·rets		
and they consumed	vay·yo·khal		
-	et		
all	kal	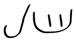	
the plants	e·sev	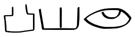	
on the ground	ha·a·rets		
-	ve·et		
and all	kal		
the fruit	pe·ree		
on the trees	ha·ets		
that	a·sher		
had left behind	ho·w·teer		
the hail	hab·ba·rad	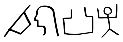	
Nothing	ve·lo		
was left	no·w·tar		
	kal		
green	ye·req	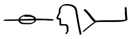	
on any tree	ba·ets		
or plant	u·ve·e·sev		
	has·sa·deh	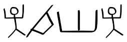	
in all	be·khal		
the land	e·rets		
of Egypt	mits·ra·yim		
quickly	vay·ma·her	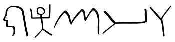	Exodus 10:16

Pharaoh	par·oh		
summoned	liq·ro	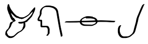	
Moses	le·mo·sheh		
and Aaron	u·le·a·ha·ron		
and said	vay·yo·mer		
“ I have sinned	cha·ta·tee		
against the LORD	la·YHVH	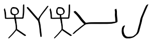	
your God	e·lo·he·khem	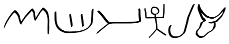	
and against you	ve·la·khem		
Now	ve·at·tah		Exodus 10:17
forgive	sa		
please	na		
my sin	chat·ta·tee		
once more	akh		
	hap·pa·am		
and appeal	ve·ha·tee·ru		
to the LORD	la·YHVH	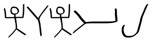	
your God	e·lo·he·khem	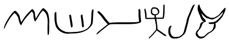	
that He may remove	ve·ya·ser	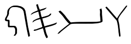	
from me ”	me·a·lay		
	raq	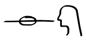	
-	et		
death	ham·ma·vet		
this	haz·zeh		
So Moses left	vay·ye·tse		Exodus 10:18
	me·im		
Pharaoh’s	par·oh		

presence and appealed	vay·ye·tar	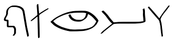	
to	el	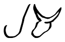	
the LORD	YHVH	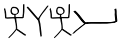	
changed the wind	vay·ya·ha·phokh	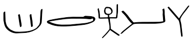	Exodus 10:19
And the LORD	YHVH	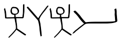	
wind	ru·ach	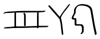	
west	yam	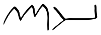	
to a very strong	cha·zaq	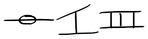	
	me·od	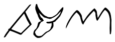	
that carried off	vay·yis·sa	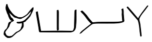	
-	et	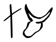	
the locusts	ha·ar·beh	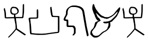	
and blew them	vay·yit·qa·e·hu	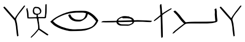	
Sea	yam·mah	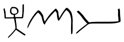	
into the Red	suph	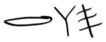	
Not	lo	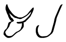	
remained	nish·ar	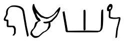	
locust	ar·beh	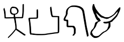	
a single	e·chad	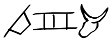	
anywhere	be·khol	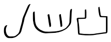	
in	ge·vul	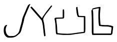	
Egypt	mits·ra·yim	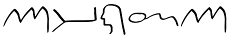	
hardened	vay·chaz·zeq	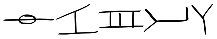	Exodus 10:20
But the LORD	YHVH	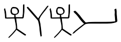	
-	et	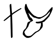	
heart	lev	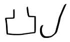	
Pharaoh’s	par·oh	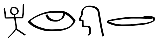	

and he would not	ve·lo	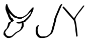	
go	shil·lach	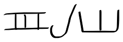	
-	et	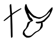	
let the Israelites	be·ne	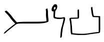	
	yis·ra·el	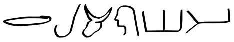	
said	vay·yo·mer	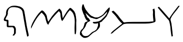	Exodus 10:21
Then the LORD	YHVH	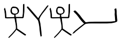	
to	el	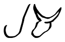	
Moses	mo·sheh	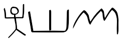	
“ Stretch out	ne·teh	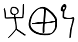	
your hand	ya·de·kha	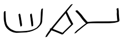	
toward	al	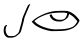	
heaven	hash·sha·ma·yim	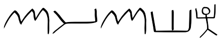	
may spread	vee·hee	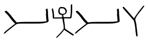	
so that darkness	cho·shekh	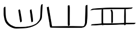	
over	al	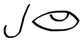	
the land	e·rets	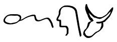	
of Egypt —	mits·ra·yim	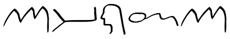	
a palpable	ve·ya·mesh	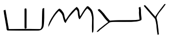	
darkness ”	cho·shekh	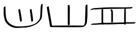	
stretched out	vay·yet	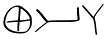	Exodus 10:22
So Moses	mo·sheh	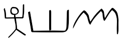	
-	et	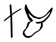	
his hand	ya·do	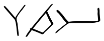	
toward	al	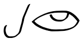	
heaven	hash·sha·ma·yim	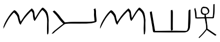	
covered	vay·hee	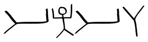	

darkness	cho·shekh		
and total	a·phe·lah		
all	be·khal		
the land	e·rets		
of Egypt	mits·ra·yim		
for three	she·lo·shet	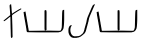	
days	ya·meem	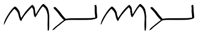	
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one	eesh	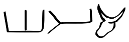	
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anyone else	a·chee	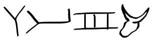	
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left	qa·mu	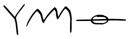	
	eesh	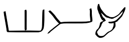	
his place	mit·tach·taw	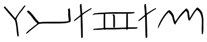	
and for three	she·lo·shet	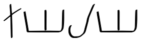	
days	ya·meem	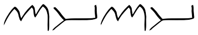	
Yet all	u·le·khal	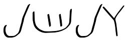	
the Israelites	be·ne	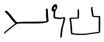	
	yis·ra·el	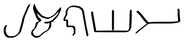	
had	ha·yah	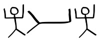	
light	o·wr		
in their dwellings	be·mo·wo·she·vo·tam		
summoned	vay·yiq·ra	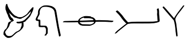	Exodus 10:24
Then Pharaoh	phar·oh		
	el		

Moses	mo·sheh	𐤌𐤔𐤄	
and said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ Go	le·khu	𐤋𐤊𐤅	
worship	iv·du	𐤏𐤁𐤃𐤅	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
only	raq	𐤓𐤒	
your flocks	tso·ne·khem	𐤑𐤀𐤍𐤊𐤌	
and herds	u·ve·qar·khem	𐤅𐤁𐤒𐤓𐤊𐤌	
must stay behind ”	yuts·tsag	𐤉𐤑𐤂	
Even	gam	𐤂𐤌	
your little ones	tap·pe·khem	𐤈𐤐𐤊𐤌	
may go	ye·lekh	𐤉𐤋𐤊	
with you	im·ma·khem	𐤏𐤌𐤊𐤌	
replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Exodus 10:25
But Moses	mo·sheh	𐤌𐤔𐤄	
must also	gam	𐤂𐤌	
“ You	at·tah	𐤀𐤕𐤄	
provide us	tit·ten	𐤕𐤕𐤍	
with	be·ya·de·nu	𐤁𐤉𐤃𐤍𐤅	
sacrifices	ze·va·cheem	𐤆𐤁𐤇𐤉𐤌	
and burnt offerings	ve·o·lo·wt	𐤅𐤏𐤋𐤅𐤕	
to present	ve·a·see·nu	𐤅𐤏𐤔𐤉𐤍𐤅	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
Even	ve·gam	𐤅𐤂𐤌	Exodus 10:26
our livestock	miq·ne·nu	𐤌𐤒𐤍𐤍𐤅	

must go	ye·lekh	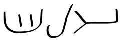	
with us	im·ma·nu	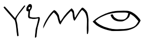	
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will be left behind	tish·sha·er		
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for	kee	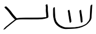	
some of them	mim·men·nu	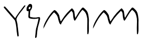	
we will need	niq·qach	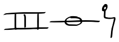	
to worship	la·a·vod		
-	et		
the LORD	YHVH		
our God	e·lo·he·nu		
and we will	va·a·nach·nu	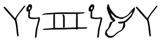	
not	lo		
know	ne·da		
how	mah	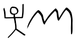	
we are to worship	na·a·vod		
-	et		
the LORD	YHVH		
until	ad		
we arrive	bo·e·nu		
”	sham·mah		
hardened	vay·chaz·zeq	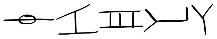	Exodus 10:27
But the LORD	YHVH		
-	et		
heart	lev	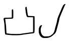	
Pharaoh’s	par·oh		

and he was unwilling	ve·lo		
	a·vah		
to let them go	le·shal·le·cham	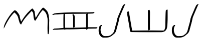	
said	vay·yo·mer		Exodus 10:28
to [Moses]	lo		
Pharaoh	phar·oh		
“ Depart	lekh	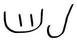	
from me ! ”	me·a·lay		
“ Make sure	hish·sha·mer	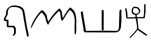	
you	le·kha	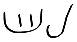	
never	el		
again	to·seph		
see	re·o·wt		
my face	pa·nay	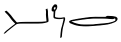	
for	kee	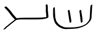	
on the day	be·yo·wm	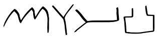	
you see	re·o·te·kha		
my face	pha·nay	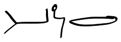	
you will die ”	ta·mut		
replied	vay·yo·mer		Exodus 10:29
Moses	mo·sheh	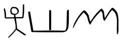	
“ As	ken	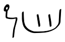	
you say ”	dib·bar·ta		
“ I will never	lo		
again	o·siph		
”	o·wd		
see	re·o·wt		

your face	pa·ne·kha	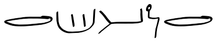	
said	vay·yo·mer		Exodus 11:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	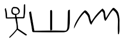	
more	o·wd		
plague	ne·ga		
one	e·chad	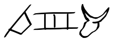	
“ I will bring	a·vee	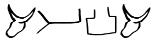	
upon	al		
Pharaoh	par·oh		
and	ve·al		
Egypt	mits·ra·yim		
After	a·cha·re	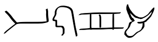	
that	khen	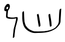	
he will allow you to leave	ye·shal·lach	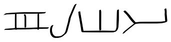	
	et·khem		
this place	miz·zeh		
And when he lets you go	ke·shal·le·cho	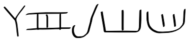	
completely	ka·lah	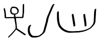	
he will drive you out	ga·resh		
	ye·ga·resh		
-	et·khem		
-	miz·zeh		
announce	dab·ber		Exodus 11:2
Now	na		
	be·a·ze·ne		

to the people	ha·am	
should ask	ve·yish·a·lu	
that men	eesh	
	me·et	
	re·e·hu	
and women alike	ve·ish·shah	
	me·et	
their neighbors	re·u·tah	
for articles	ke·le	
of silver	khe·seph	
	u·khe·le	
and gold ”	za·hav	
gave	vay·yit·ten	Exodus 11:3
And the LORD	YHVH	
-	et	
favor	chen	
the people	ha·am	
in the sight	be·e·ne	
of the Egyptians	mits·ra·yim	
Moreover	gam	
himself	ha·eesh	
Moses	mo·sheh	
regarded	ga·do·wl	
was highly	me·od	
	be·e·rets	
in Egypt	mits·ra·yim	
by	be·e·ne	

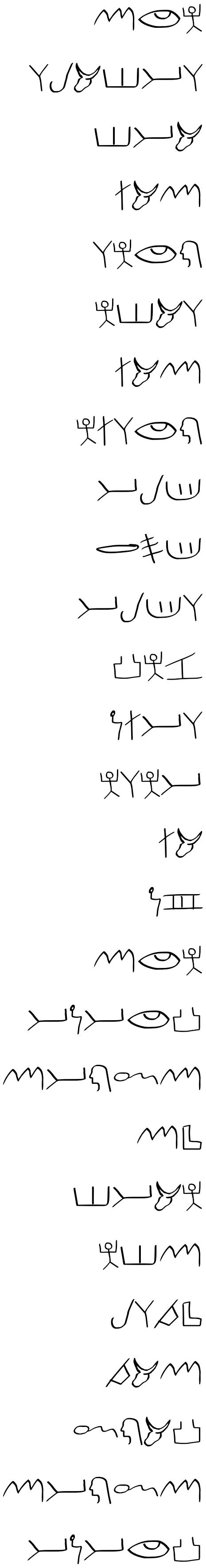

officials	av·de	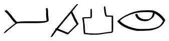	
Pharaoh’s	phar·oh	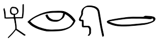	
	u·ve·e·ne	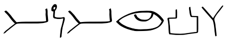	
and by the people	ha·am	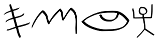	
declared	vay·yo·mer	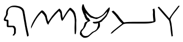	Exodus 11:4
So Moses	mo·sheh	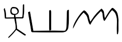	
“ This is what	koh	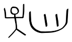	
says :	a·mar	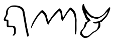	
the LORD	YHVH	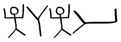	
‘ About midnight	ka·cha·tsot	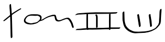	
	hal·lay·lah	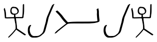	
I	a·nee	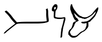	
will go	yo·w·tse	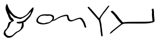	
throughout	be·to·wkh	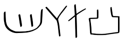	
Egypt	mits·ra·yim	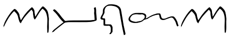	
will die	u·met	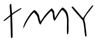	Exodus 11:5
and every	kal	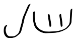	
firstborn son	be·kho·wr	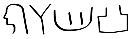	
in the land	be·e·rets	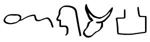	
of Egypt	mits·ra·yim	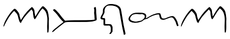	
from the firstborn	mib·be·kho·wr	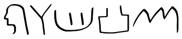	
of Pharaoh	par·oh	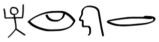	
who sits	hay·yo·shev	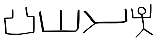	
on	al	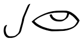	
his throne	kis·o	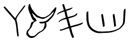	
to	ad	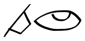	
the firstborn	be·kho·wr	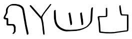	

of the servant girl	hash·shiph·chah		
-	a·sher		
behind	a·char	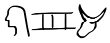	
the hand mill	ha·re·cha·yim	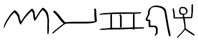	
of all	ve·khol		
as well as the firstborn	be·kho·wr		
the cattle	be·he·mah	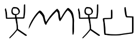	
will go out	ve·ha·ye·tah	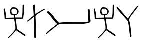	Exodus 11:6
cry	tse·a·qah		
Then a great	ge·do·lah		
over all	be·khal		
the land	e·rets		
of Egypt	mits·ra·yim		
Such	a·sher		
[an outcry]	ka·mo·hu		
has never	lo		
been heard before	nih·ya·tah	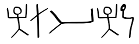	
[be heard]	ve·kha·mo·hu	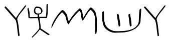	
and will never	lo		
again	to·siph		
But among all	u·le·khol		Exodus 11:7
the Israelites	be·ne	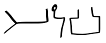	
	yis·ra·el	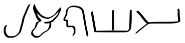	
not	lo		
will snarl	ye·che·rats	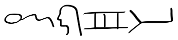	
even a dog	ke·lev	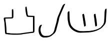	
	le·sho·no	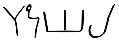	

at man	le·me·eesh		
	ve·ad		
or beast ’	be·he·mah	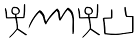	
Then	le·ma·an		
you will know	te·de·un		
that	a·sher		
makes a distinction	yaph·leh		
the LORD	YHVH		
between	ben	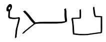	
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	u·ven	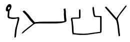	
and Israel	yis·ra·el	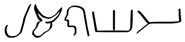	
of yours will come	ve·ya·re·du		Exodus 11:8
And all	khal	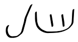	
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these	el·leh	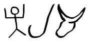	
-	e·lay	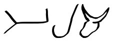	
and bow	ve·hish·ta·chaw·wu	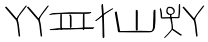	
before me	lī	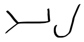	
saying	le·mor		
‘ Go	tse		
you	at·tah		
and all	ve·khal		
the people	ha·am		
who	a·sher		
follow you ! ’	be·rag·le·kha	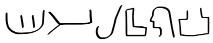	
After	ve·a·cha·re		

that	khen	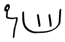	
I will depart ”	e·tse		
[Moses] left	vay·ye·tse		
presence	me·im		
Pharaoh’s	par·oh		
And hot	ba·cho·ree	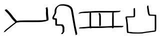	
with anger	aph		
said	vay·yo·mer		Exodus 11:9
The LORD	YHVH		
to	el		
Moses	mo·sheh	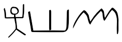	
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listen	yish·ma		
to you	a·le·khem	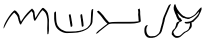	
“ Pharaoh	par·oh		
so that	le·ma·an		
may be multiplied	re·vo·wt		
My wonders	mo·wph·tay		
in the land	be·e·rets		
of Egypt ”	mits·ra·yim		
Moses	u·mo·sheh		Exodus 11:10
and Aaron	ve·a·ha·ron		
did	a·su		
-	et		
all	kal	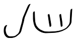	
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these	ha·el·leh		

before	liph·ne	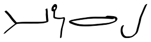	
Pharaoh	phar·oh	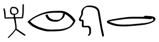	
hardened	vay·chaz·zeq	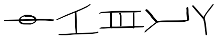	
but the LORD	YHVH	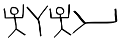	
-	et	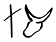	
heart	lev	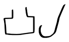	
Pharaoh’s	par·oh	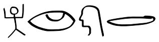	
so that he would not	ve·lo	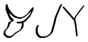	
go out	shil·lach	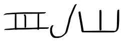	
-	et	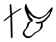	
let the Israelites	be·ne	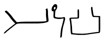	
	yis·ra·el	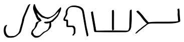	
of his land	me·ar·tso	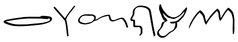	
said	vay·yo·mer	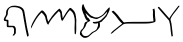	Exodus 12:1
Now the LORD	YHVH	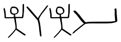	
to	el	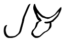	
Moses	mo·sheh	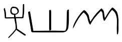	
	ve·el	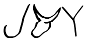	
and Aaron	a·ha·ron	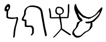	
in the land	be·e·rets	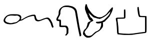	
of Egypt	mits·ra·yim	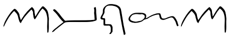	
	le·mor	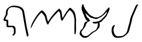	
month	ha·cho·desh	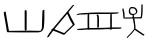	Exodus 12:2
“ This	haz·zeh	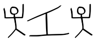	
for you	la·khem	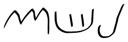	
is the beginning	rosh	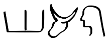	
of months	cho·da·sheem	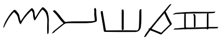	

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it [shall be]	hu		
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year	hash·sha·nah	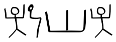	
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the whole	kal	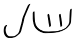	
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of Israel	yis·ra·el	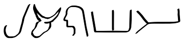	
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month	la·cho·desh	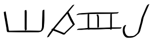	
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must select	ve·yiq·chu	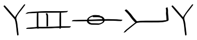	
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each man	eesh	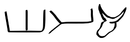	
a lamb	seh	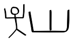	
	le·vet	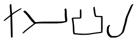	
for his family	a·vot		
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per household	lab·ba·yit	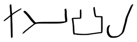	
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the household	hab·ba·yit	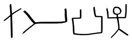	
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share with	ve·la·qach	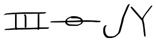	
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the nearest	haq·qa·rov	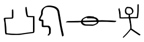	
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	be·to	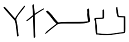	
based on the number	be·mikh·sat	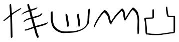	
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accordingly	eesh	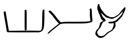	
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and apportion	ta·khos·su		
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lamb	seh	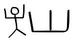	Exodus 12:5
an unblemished	ta·meem	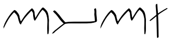	
male	za·khar	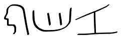	
year-old	ben		
	sha·nah	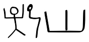	
must be	yih·yeh	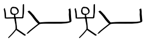	
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or the goats	ha·iz·zeem	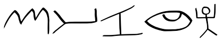	
[and] you may take	tiq·qa·chu	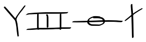	
You must	ve·ha·yah	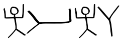	Exodus 12:6

it	la·khem	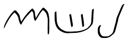	
keep	le·mish·me·ret	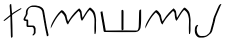	
until	ad	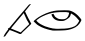	
the fourteenth	ar·ba·ah	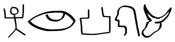	
	a·sar	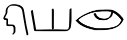	
day	yo·wm	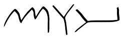	
month	la·cho·desh	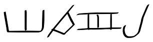	
of the	haz·zeh	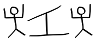	
will slaughter	ve·sha·cha·tu	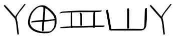	
[the animals]	o·to	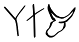	
when the whole	kol	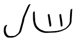	
assembly	qe·hal	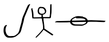	
of the congregation	a·dat	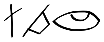	
of Israel	yis·ra·el	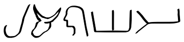	
at	ben	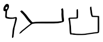	
twilight	ha·ar·ba·yim	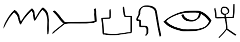	
They are to take	ve·la·qe·chu	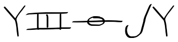	Exodus 12:7
some of	min	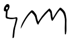	
the blood	had·dam	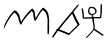	
and put	ve·na·te·nu	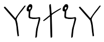	
it on	al	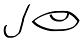	
	she·te	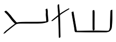	
the sides	ham·me·zu·zot	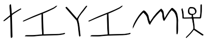	
and	ve·al	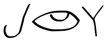	
tops of the doorframes	ham·mash·qo·wph	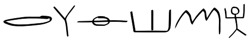	
of	al	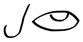	
the houses	hab·bat·teem	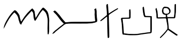	

where	a·sher		
they eat [the lambs]	yo·khe·lu		
-	o·to		
	ba·hem		
They are to eat	ve·a·khe·lu		Exodus 12:8
-	et		
the meat	hab·ba·sar	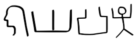	
night	bal·lay·lah	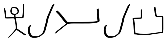	
that	haz·zeh		
roasted	tse·lee	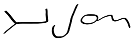	
over the fire	esh		
along with unleavened bread	u·mats·tso·wt		
	al		
and bitter herbs	me·ro·reem	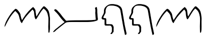	
-	yo·khe·lu·hu		
Do not	al		Exodus 12:9
eat	to·khe·lu		
any of	mim·men·nu	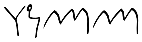	
[the meat] raw	na		
in boiling	u·va·shel	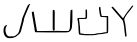	
or cooked	me·vush·shal	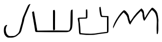	
water	bam·ma·yim	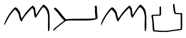	
but only	kee	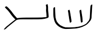	
	im		
roasted	tse·lee	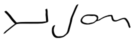	
over the fire —	esh		
its head	ro·sho		

and	al	𐤏𐤋	
legs	ke·ra·aw	𐤊𐤓𐤏𐤉𐤅	
	ve·al	𐤅𐤏𐤋	
and inner parts	qir·bo	𐤒𐤓𐤁𐤅	
Do not	ve·lo	𐤅𐤋𐤀	Exodus 12:10
leave	to·w·tee·ru	𐤕𐤅𐤕𐤉𐤓𐤅	
any of it	mim·men·nu	𐤌𐤌𐤍𐤅	
until	ad	𐤏𐤃	
morning	bo·qer	𐤁𐤒𐤓	
that is left over	ve·han·no·tar	𐤅𐤄𐤍𐤕𐤓	
any part	mim·men·nu	𐤌𐤌𐤍𐤅	
before	ad	𐤏𐤃	
the morning	bo·qer	𐤁𐤒𐤓	
you must burn up	ba·esh	𐤁𐤀𐤔	
	tis·ro·phu	𐤕𐤔𐤓𐤐𐤅	
This is how	ve·kha·khah	𐤅𐤊𐤊𐤄	Exodus 12:11
you are to eat it :	to·khe·lu	𐤕𐤀𐤊𐤋𐤅	
-	o·to	𐤀𐤕𐤅	
You must be fully dressed for travel	ma·te·ne·khem	𐤌𐤕𐤍𐤉𐤊𐤌	
	cha·gu·reem	𐤇𐤂𐤓𐤉𐤌	
with your sandals	na·a·le·khem	𐤍𐤏𐤋𐤉𐤊𐤌	
on your feet	be·rag·le·khem	𐤁𐤓𐤂𐤋𐤉𐤊𐤌	
and your staff	u·maq·qel·khem	𐤅𐤌𐤒𐤋𐤊𐤌	
in your hand	be·yed·khem	𐤁𐤉𐤃𐤊𐤌	
You are to eat	va·a·khal·tem	𐤅𐤀𐤊𐤋𐤕𐤌	
-	o·to	𐤀𐤕𐤅	
in haste	be·chip·pa·zo·wn	𐤁𐤇𐤐𐤆𐤅𐤍	

Passover	pe·sach		
it	hu		
is the LORD’s	la·YHVH	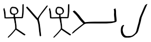	
I will pass	ve·a·var·tee		Exodus 12:12
through the land	ve·e·rets		
of Egypt	mits·ra·yim		
night	bal·lay·lah	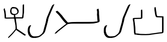	
On that	haz·zeh		
and strike down	ve·hik·ke·tee	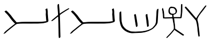	
every	khal		
firstborn male	be·kho·wr		
-	be·e·rets		
-	mits·ra·yim		
both man	me·a·dam		
and	ve·ad		
beast	be·he·mah	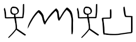	
against all	u·ve·khal	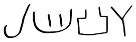	
the gods	e·lo·he		
of Egypt	mits·ra·yim		
and I will execute	e·e·seh		
judgment	she·pha·teem		
I	a·nee	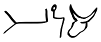	
am the LORD	YHVH		
will	ve·ha·yah	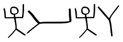	Exodus 12:13
The blood	had·dam		
	la·khem		
distinguish them	le·ot		

on	al		
the houses	hab·bat·teem	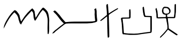	
where	a·sher		
you	at·tem		
are staying	sham		
when I see	ve·ra·ee·tee	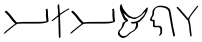	
-	et		
the blood	had·dam		
I will pass	u·pha·sach·tee		
over you	a·le·khem	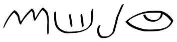	
No	ve·lo		
will fall	yih·yeh	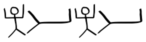	
on you	va·khem		
plague	ne·geph	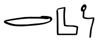	
to destroy you	le·mash·cheet	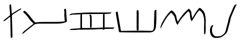	
when I strike	be·hak·ko·tee		
the land	be·e·rets		
of Egypt	mits·ra·yim		
will be	ve·ha·yah	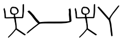	Exodus 12:14
day	hay·yo·wm	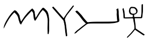	
And this	haz·zeh		
for you	la·khem		
a memorial	le·zik·ka·ro·wn		
and you are to celebrate	ve·chag·go·tem		
it	o·to		
as a feast	chag	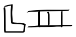	
to the LORD	la·YHVH	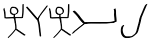	

for the generations to come	le·do·ro·te·khem	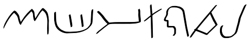	
statute	chuq·qat	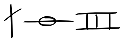	
as a permanent	o·w·lam		
-	te·chag·gu·hu		
For seven	shiv·at		Exodus 12:15
days	ya·meem	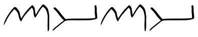	
unleavened bread	mats·tso·wt		
you must eat	to·khe·lu		
	akh		
day	bay·yo·wm	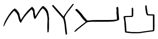	
On the first	ha·ri·sho·wn		
you are to remove	tash·bee·tu	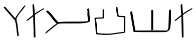	
the leaven	se·or		
from your houses	mib·bat·te·khem	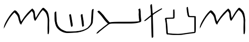	
	kee	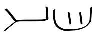	
Whoever	kal	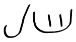	
eats	o·khel		
anything leavened	cha·mets		
must be cut off	ve·nikh·re·tah	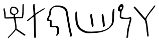	
	han·ne·phesh		
	ha·hi·w	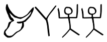	
from Israel	mee·yis·ra·el	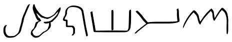	
day	mee·yo·wm	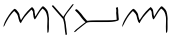	
from the first	ha·ri·shon		
through	ad		
	yo·wm		
the seventh	hash·she·vi·ee		

day	u·vay·yo·wm	וביום	Exodus 12:16
On the first	ha·ri·sho·wn	הראשון	
assembly	miq·ra	מקרא	
a sacred	qo·desh	קדש	
day	u·vay·yo·wm	וביום	
on the seventh	hash·she·vee·ee	השביעי	
	miq·ra	מקרא	
and another	qo·desh	קדש	
you are to hold	yih·yeh	יהיה	
	la·khem	לכם	
-	kal	כל	
any work	me·la·khah	מלאכה	
not	lo	לא	
do	ye·a·seh	יעשה	
You must	va·hem	בהם	
on those days	akh	אך	
except to prepare	a·sher	אשר	
the meals	ye·a·khel	יאכל	
- —	le·khal	לכל	
-	ne·phesh	נפש	
that	hu	הוא	
is all	le·vad·do	לבדו	
you may do	ye·a·seh	יעשה	
	la·khem	לכם	
So you are to keep	u·she·mar·tem	ושמרתם	Exodus 12:17
-	et	את	
the Feast of Unleavened Bread	ham·mats·tso·wt	המצות	

for	kee	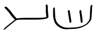	
very	be·e·tsem	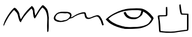	
day	hay·yo·wm	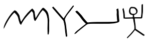	
on this	haz·zeh		
I brought	ho·w·tse·tee		
-	et		
your divisions	tsiv·o·w·te·khem		
out of the land	me·e·rets		
of Egypt	mits·ra·yim		
You must keep	u·she·mar·tem		
-	et		
day	hay·yo·wm	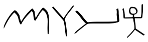	
this	haz·zeh		
for the generations to come	le·do·ro·te·khem	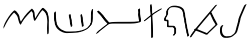	
statute	chuq·qat	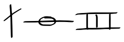	
as a permanent	o·w·lam		
In the first [month]	ba·ri·shon		Exodus 12:18
of the fourteenth	be·ar·ba·ah		
	a·sar		
day	yo·wm		
	la·cho·desh	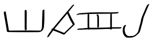	
from the evening	ba·e·rev		
you are to eat	to·khe·lu		
unleavened bread	mats·tsot		
until	ad		
day	yo·wm		
of the twenty-first	ha·e·chad		

	ve·es·reem		
	la·cho·desh	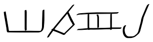	
the evening	ba·a·rev		
For seven	shiv·at		Exodus 12:19
days	ya·meem	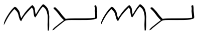	
leaven	se·or		
there must be no	lo		
found	yim·ma·tse		
in your houses	be·vat·te·khem	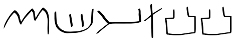	
If	kee	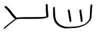	
anyone	kal		
eats	o·khel		
something leavened	mach·me·tset	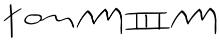	
must be cut off	ve·nikh·re·tah	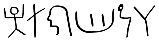	
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that	ha·hi·w	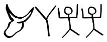	
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of Israel	yis·ra·el	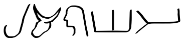	
whether a foreigner	bag·ger		
or native	u·ve·ez·rach		
of the land	ha·a·rets		
anything	kal		Exodus 12:20
leavened	mach·me·tset	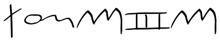	
{You are} not	lo		
to eat	to·khe·lu		
in all	be·khol		
your homes ”	mo·wo·she·vo·te·khem		

eat	to·khe·lu		
unleavened bread	mats·tso·wt		
summoned	vay·yiq·ra	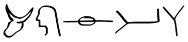	Exodus 12:21
Then Moses	mo·sheh	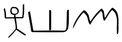	
all	le·khal		
the elders	ziq·ne	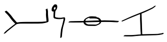	
of Israel	yis·ra·el	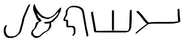	
and told	vay·yo·mer		
them	a·le·hem		
“ Go at once	mish·khu	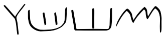	
and select	u·qe·chu	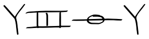	
for yourselves	la·khem		
a lamb	tson		
for each family	le·mish·pe·cho·te·khem	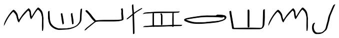	
and slaughter	ve·sha·cha·tu	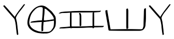	
the Passover lamb	hap·pa·sach		
Take	u·le·qach·tem	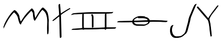	Exodus 12:22
a cluster	a·gud·dat		
of hyssop	e·zo·wv		
dip	u·te·val·tem	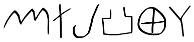	
it into the blood	bad·dam		
-	a·sher		
in the basin	bas·saph		
and brush	ve·hig·ga·tem		
on	el		
the top	ham·mash·qo·wph	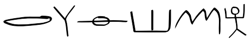	
and	ve·el		

	she·te	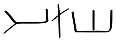	
sides of the doorframe	ham·me·zu·zot	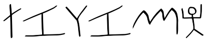	
-	min	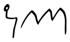	
the blood	had·dam	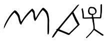	
-	a·sher	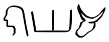	
-	bas·saph	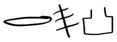	
of you	ve·at·tem	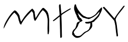	
None	lo	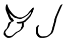	
shall go out	te·tse·u	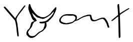	
	eesh	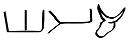	
the door	mip·pe·tach	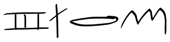	
of his house	be·to	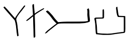	
until	ad	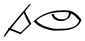	
morning	bo·qer	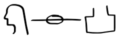	
passes through	ve·a·var	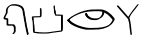	Exodus 12:23
When the LORD	YHVH	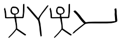	
to strike down	lin·goph	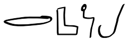	
-	et	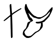	
the Egyptians	mits·ra·yim	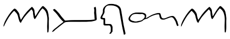	
He will see	ve·ra·ah	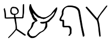	
-	et	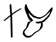	
the blood	had·dam	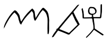	
on	al	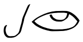	
the top	ham·mash·qo·wph	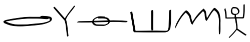	
and	ve·al	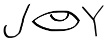	
	she·te	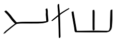	
sides of the doorframe	ham·me·zu·zot	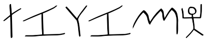	

and will pass	u·pha·sach		
-	YHVH		
over	al		
that doorway	hap·pe·tach		
so He will not	ve·lo		
allow	yit·ten	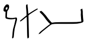	
the destroyer	ham·mash·cheet	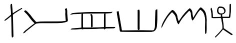	
to enter	la·vo		
	el		
your houses	bat·te·khem	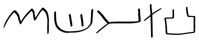	
and strike you down	lin·goph		
And you are to keep	u·she·mar·tem		Exodus 12:24
-	et		
command	had·da·var		
this	haz·zeh		
statute	le·chaq	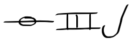	
for you	le·kha	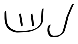	
and your descendants	u·le·va·ne·kha	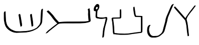	
as a	ad		
permanent	o·w·lam		
-	ve·ha·yah	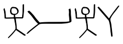	Exodus 12:25
When	kee	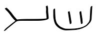	
you enter	ta·vo·u		
	el		
the land	ha·a·rets		
that	a·sher		
will give	yit·ten	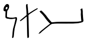	

the LORD	YHVH		
you	la·khem		
as	ka·a·sher		
He promised	dib·ber		
you are to keep	u·she·mar·tem		
-	et		
service	ha·a·vo·dah	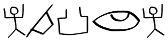	
this	haz·zot		
-	ve·ha·yah	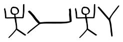	Exodus 12:26
When	kee	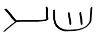	
ask you	yo·me·ru		
	a·le·khem	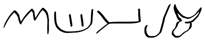	
your children	be·ne·khem	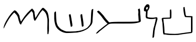	
‘ What	mah	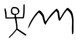	
does this service	ha·a·vo·dah	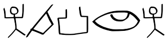	
mean	haz·zot		
to you ? ’	la·khem		
you are to reply	va·a·mar·tem	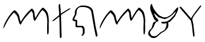	Exodus 12:27
sacrifice	ze·vach		
is the Passover	pe·sach		
‘ It	hu		
to the LORD	la·YHVH	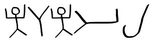	
who	a·sher		
passed	pa·sach		
over	al		
the houses	bat·te		
	ve·ne	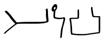	

of the Israelites	yis·ra·el	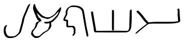	
in Egypt	be·mits·ra·yim		
when He struck down	be·na·ge·po	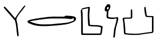	
-	et		
-	mits·ra·yim		
the Egyptians	ve·et		
our homes ’”	bat·te·nu	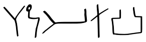	
and spared	hits·tseel		
bowed down	vay·yiq·qod	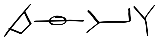	
Then the people	ha·am		
and worshiped	vay·yish·ta·chaw·wu		
went	vay·ye·le·khu	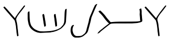	Exodus 12:28
and did	vay·ya·a·su		
And the Israelites	be·ne	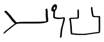	
	yis·ra·el	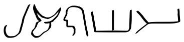	
just what	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh		
and Aaron	ve·a·ha·ron		
-	ken	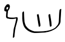	
-	a·su		
Now	vay·hee	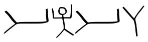	Exodus 12:29
at midnight	ba·cha·tsee		
	hal·lay·lah	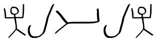	
the LORD	va·YHVH	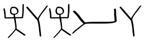	

struck down	hik·kah		
every	khal	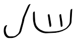	
firstborn	be·kho·wr		
male in the land	be·e·rets		
of Egypt	mits·ra·yim	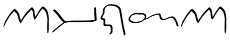	
from the firstborn	mib·be·khor		
of Pharaoh	par·oh		
who sat	hay·yo·shev	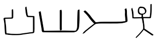	
on	al		
his throne	kis·o		
to	ad		
the firstborn	be·kho·wr		
of the prisoner	hash·she·vee		
-	a·sher		
in the dungeon	be·vet	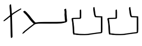	
	hab·bo·wr		
as well as all	ve·khol		
the firstborn	be·kho·wr		
among the livestock	be·he·mah	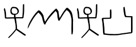	
got up —	vay·ya·qam	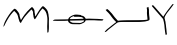	Exodus 12:30
Pharaoh	par·oh		
During the night	lay·lah	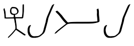	
he	hu		
and all	ve·khal		
his officials	a·va·daw		
and all	ve·khal		
	mits·ra·yim	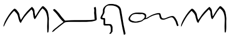	

and there was	vat·te·hee		
wailing	tse·a·qah		
loud	ge·do·lah		
the Egyptians —	be·mits·ra·yim		
in Egypt	kee	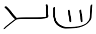	
for there was no	en		
house	ba·yit	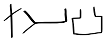	
-	a·sher		
without	en	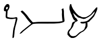	
	sham		
someone dead	met		
Then [Pharaoh] summoned	vay·yiq·ra	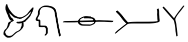	Exodus 12:31
Moses	le·mo·sheh		
and Aaron	u·le·a·ha·ron		
by night	lay·lah	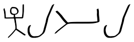	
and said	vay·yo·mer		
“ Get up	qu·mu		
leave	tse·u		
	mit·to·wkh		
my people	am·mee		
both	gam		
you	at·tem		
and	gam		
the Israelites	be·ne	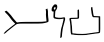	
!	yis·ra·el	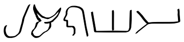	
Go	u·le·khu	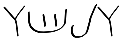	
worship	iv·du	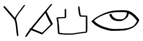	

-	et	
the LORD	YHVH	
as you have requested	ke·dab·ber·khem	
as well	gam	Exodus 12:32
your flocks	tso·ne·khem	
and	gam	
herds	be·qar·khem	
Take	qe·chu	
just as	ka·a·sher	
you have said	dib·bar·tem	
and depart !	va·le·khu	
And bless	u·ve·rakh·tem	
also ”	gam	
me	o·tee	
urged	vat·te·che·zaq	Exodus 12:33
the Egyptians	mits·ra·yim	
	al	
the people on	ha·am	
quickly	le·ma·her	
And in order to send them	le·shal·le·cham	
out of	min	
the land	ha·a·rets	
“ For [otherwise] ”	kee	
they said	a·me·ru	
“ we are all	kul·la·nu	
going to die ! ”	me·teem	
took	vay·yis·sa	Exodus 12:34

So the people	ha·am	העם	
-	et	את	
their dough	be·tse·qo	בצקו	
before	te·rem	טרם	
it was leavened	yech·mats	יחמץ	
in kneading bowls	mish·a·ro·tam	משארתם	
wrapped	tse·ru·rot	צררת	
in clothing	be·sim·lo·tam	בשמלתם	
[carrying it] on	al	על	
their shoulders	shikh·mam	שכמם	
Furthermore, the Israelites	u·ve·ne	ובני	Exodus 12:35
	yis·ra·el	ישראל	
acted	a·su	עשו	
word	kid·var	כדבר	
on Moses’	mo·sheh	משה	
and asked	vay·yish·a·lu	וישאלו	
the Egyptians	mim·mits·ra·yim	ממצרים	
for articles	ke·le	כלי	
of silver	khe·seph	כסף	
and	u·khe·le	וכלי	
gold	za·hav	זהב	
and for clothing	u·se·ma·lot	ושמלת	
And the LORD	va·YHVH	ויהוה	Exodus 12:36
gave	na·tan	נתן	
-	et	את	
such favor	chen	חן	
the people	ha·am	העם	

in the sight	be·e·ne	בעיני	
of the Egyptians	mits·ra·yim	מצרים	
that they granted their request	vay·yash·i·lum	וישאלום	
In this way they plundered	vay·nats·tse·lu	וינצלו	
-	et	את	
the Egyptians	mits·ra·yim	מצרים פ	
journeyed	vay·yis·u	ויסעו	Exodus 12:37
The Israelites	ve·ne	בני	
	yis·ra·el	ישראל	
from Rameses	me·ra·me·ses	מרעמסס	
to Succoth	suk·ko·tah	סכתה	
with about 600,000	ke·shesh	כשש	
	me·o·wt	מאות	
	e·leph	אלף	
on foot	rag·lee	רגלי	
men	hag·ge·va·reem	הגברים	
besides	le·vad	לבד	
women and children	mit·taph	מטף	
also	ve·gam	וגם	Exodus 12:38
And a mixed	e·rev	ערב	
multitude	rav	רב	
went up	a·lah	עלה	
with them	it·tam	אתם	
both flocks	ve·tson	וצאן	
and herds	u·va·qar	ובקר	
livestock	miq·neh	מקנה	

along with great droves of	ka·ved	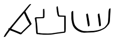	
	me·od		
the people baked	vay·yo·phu		Exodus 12:39
-	et		
their dough	hab·ba·tseq		
-	a·sher		
what they had brought	ho·w·tsee·u		
out of Egypt	mim·mits·ra·yim		
loaves	u·got		
into unleavened	mats·tso·wt		
Since	kee	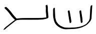	
had no	lo		
leaven	cha·mets		
For	kee	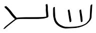	
when they had been driven out	go·re·shu		
of Egypt	mim·mits·ra·yim		
not	ve·lo		
they could	ya·khe·lu		
delay	le·hit·mah·me·ah		
and	ve·gam		
any provisions	tse·dah		
had not	lo		
prepared	a·su		
for themselves	la·hem		
Now the duration	u·mo·wo·shav		Exodus 12:40
	be·ne	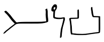	

of the Israelites’	yis·ra·el	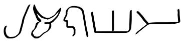	
-	a·sher		
stay	ya·she·vu	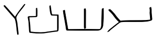	
in Egypt	be·mits·ra·yim		
was 430	she·lo·sheem		
years	sha·nah	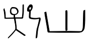	
	ve·ar·ba		
	me·o·wt		
	sha·nah	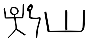	
-	vay·hee	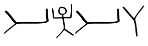	Exodus 12:41
At the end	miq·qets	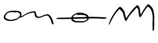	
of the 430	she·lo·sheem		
years	sha·nah	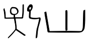	
	ve·ar·ba		
	me·o·wt		
	sha·nah	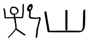	
	vay·hee	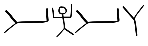	
very	be·e·tsem		
day	hay·yo·wm	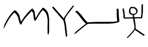	
to the	haz·zeh	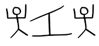	
went out	ya·tse·u		
all	kal	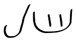	
divisions	tsiv·o·wt	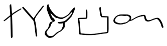	
the LORD’s	YHVH	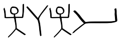	
of the land	me·e·rets		
of Egypt	mits·ra·yim	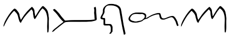	
night	lel	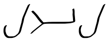	Exodus 12:42

kept a vigil	shim·mu·reem		
that	hu		
Because the LORD	la·YHVH	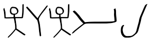	
to bring them	le·ho·w·tsee·am		
out of the land	me·e·rets		
of Egypt	mits·ra·yim		
	hu		
night [is to be a vigil]	hal·lay·lah	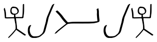	
this same	haz·zeh		
to the LORD	la·YHVH	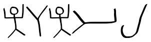	
to be observed	shim·mu·reem		
by all	le·khal		
the Israelites	be·ne	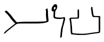	
	yis·ra·el	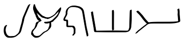	
for the generations to come	le·do·ro·tam		
said	vay·yo·mer		Exodus 12:43
And the LORD	YHVH		
to	el		
Moses	mo·sheh		
and Aaron	ve·a·ha·ron		
“ This	zot		
is the statute	chuq·qat	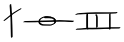	
of the Passover :	hap·pa·sach		
No	kal		
foreigner	ben		
	ne·khar		
	lo		

is to eat	yo·khal		
of it	bo		
But any	ve·khal		Exodus 12:44
slave [who]	e·ved	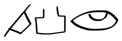	
	eesh	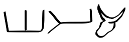	
has been purchased	miq·nat	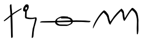	
	ka·seph		
after you have circumcised him	u·mal·tah		
-	o·to		
-	az		
may eat	yo·khal		
of it	bo		
A temporary resident	to·wo·shav		Exodus 12:45
or hired hand	ve·sa·kheer		
shall not	lo		
eat	yo·khal		
[the Passover]	bo		
house	be·va·yit	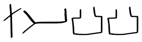	Exodus 12:46
inside one	e·chad	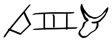	
It must be eaten	ye·a·khel		
You are not	lo		
to take	to·w·tsee		
any of	min		
the house	hab·ba·yit	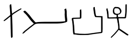	
outside	min		
the meat	hab·ba·sar	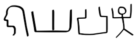	
	chu·tsah		

any of the bones	ve·e·tsem	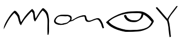	
and you may not	lo	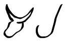	
break	tish·be·ru	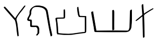	
	vo	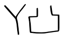	
The whole	kal	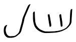	Exodus 12:47
congregation	a·dat	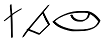	
of Israel	yis·ra·el	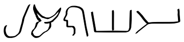	
must celebrate	ya·a·su	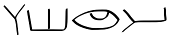	
it	o·to	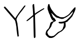	
If	ve·khee	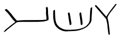	Exodus 12:48
resides	ya·gur	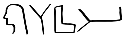	
with	it·te·kha	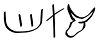	
a foreigner	ger	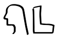	
you and wants to celebrate	ve·a·sah	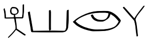	
Passover	phe·sach	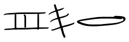	
the LORD’s	la·YHVH	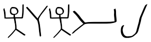	
must be circumcised	him·mo·wl	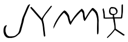	
	lo	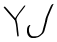	
all the	khal	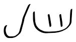	
males [in the household]	za·khar	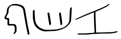	
then	ve·az	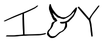	
he may come near	yiq·rav	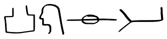	
to celebrate it	la·a·so·to	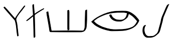	
and he shall be	ve·ha·yah	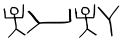	
like a native	ke·ez·rach	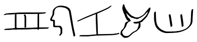	
of the land	ha·a·rets	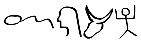	
	ve·khal	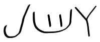	

uncircumcised man	a·rel	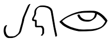	
But no	lo	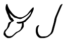	
may eat	yo·khal	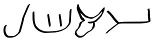	
of it	bo	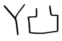	
law	to·w·rah	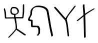	Exodus 12:49
The same	a·chat	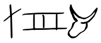	
shall apply	yih·yeh	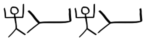	
to both the native	la·ez·rach	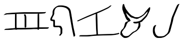	
and the foreigner	ve·lag·ger	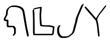	
who resides	hag·gar	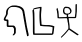	
among you ”	be·to·wkh·khem	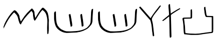	
did	vay·ya·a·su	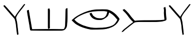	Exodus 12:50
Then all	kal	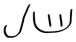	
the Israelites	be·ne	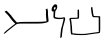	
	yis·ra·el	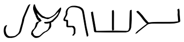	
just as	ka·a·sher	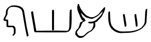	
had commanded	tsiw·vah	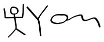	
the LORD	YHVH	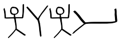	
-	et	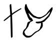	
Moses	mo·sheh	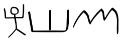	
-	ve·et	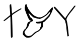	
and Aaron	a·ha·ron	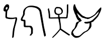	
this —	ken	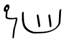	
they did	a·su	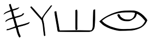	
And	vay·hee	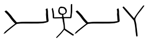	Exodus 12:51
very	be·e·tsem	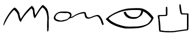	
day	hay·yo·wm	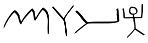	

on that	haz·zeh		
brought	ho·w·tsee		
the LORD	YHVH		
-	et		
the Israelites	be·ne	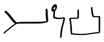	
	yis·ra·el	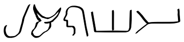	
out of the land	me·e·rets		
of Egypt	mits·ra·yim		
by	al		
their divisions	tsiv·o·tam		
said	vay·dab·ber		Exodus 13:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	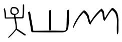	
	le·mor	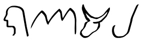	
“ Consecrate	qad·desh	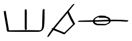	Exodus 13:2
to Me	lee	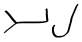	
every	khal		
firstborn male	be·kho·wr		
The firstborn	pe·ter		
from every	kal		
womb	re·chem	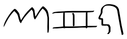	
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	yis·ra·el	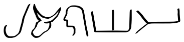	
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and beast ”	u·vab·be·he·mah		
to Me	lee	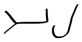	

belongs	hu	הוא	
told	vay·yo·mer	ויאמר	Exodus 13:3
So Moses	mo·sheh	משה	
	el	אל	
the people	ha·am	העם	
“ Remember	za·kho·wr	זכור	
-	et	את	
day	hay·yo·wm	היום	
this	haz·zeh	הזה	
[the day]	a·sher	אשר	
you came out	ye·tsa·tem	יצאתם	
of Egypt	mim·mits·ra·yim	ממצרים	
out of the house	mib·bet	מבית	
of slavery	a·va·deem	עבדים	
for	kee	כי	
by the strength	be·cho·zeq	בחזק	
of His hand	yad	יד	
brought you out	ho·w·tsee	הוציא	
the LORD	YHVH	יהוה	
-	et·khem	אתכם	
of it	miz·zeh	מזה	
And nothing	ve·lo	ולא	
shall be eaten	ye·a·khel	יאכל	
leavened	cha·mets	חמץ	
Today	hay·yo·wm	היום	Exodus 13:4
you	at·tem	אתם	
are leaving	yo·tse·eem	יצאים	

in the month	be·cho·desh	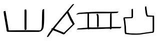	
of Abib	ha·a·veev	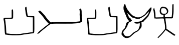	
And	ve·ha·yah	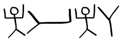	Exodus 13:5
when	khee	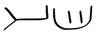	
brings	ye·vee·a·kha	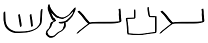	
the LORD	YHVH	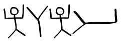	
you into	el	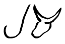	
the land	e·rets	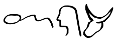	
of the Canaanites	hak·ke·na·a·nee	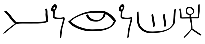	
Hittites	ve·ha·chit·tee	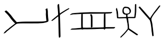	
Amorites	ve·ha·e·mo·ree	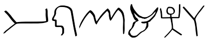	
Hivites	ve·ha·chiw·vee	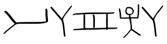	
and Jebusites —	ve·hay·vu·see	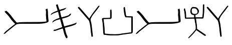	
[the land]	a·sher	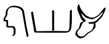	
He swore	nish·ba	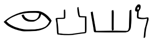	
to your fathers	la·a·vo·te·kha	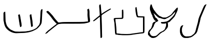	
that He would give	la·tet	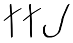	
you	lakh	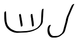	
a land	e·rets	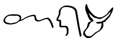	
flowing	za·vat	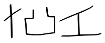	
with milk	cha·lav	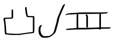	
and honey —	u·de·vash	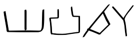	
you shall keep	ve·a·vad·ta	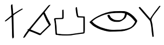	
-	et	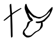	
service	ha·a·vo·dah	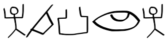	
this	haz·zot	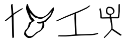	
month	ba·cho·desh	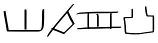	

in this	haz·zeh	
For seven	shiv·at	Exodus 13:6
days	ya·meem	
you are to eat	to·khal	
unleavened bread	mats·tsot	
day	u·vay·yo·wm	
and on the seventh	hash·she·vee·ee	
there shall be a feast	chag	
to the LORD	la·YHVH	
Unleavened bread	mats·tso·wt	Exodus 13:7
shall be eaten	ye·a·khel	
-	et	
during those seven	shiv·at	
days	hay·ya·meem	
Nothing	ve·lo	
may be found	ye·ra·eh	
among you	le·kha	
leavened	cha·mets	
nor shall	ve·lo	
be found	ye·ra·eh	
your	le·kha	
leaven	se·or	
anywhere within	be·khal	
borders	ge·vu·le·kha	
you are to explain	ve·hig·gad·ta	Exodus 13:8
to your son	le·vin·kha	
day	bay·yo·wm	

And on that	ha·hu		
	le·mor		
‘ This is because of	ba·a·vur		
what	zeh	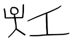	
did	a·sah		
the LORD	YHVH		
for me	lee	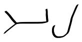	
when I came out	be·tse·tee		
of Egypt ’	mim·mits·ra·yim		
It shall be	ve·ha·yah	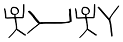	Exodus 13:9
for you	le·kha	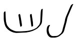	
a sign	le·o·wt		
on	al		
your hand	ya·de·kha		
and a reminder	u·le·zik·ka·ro·wn	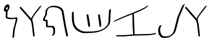	
on your forehead	ben	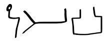	
	e·ne·kha	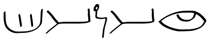	
that	le·ma·an		
is to be	tih·yeh	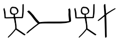	
the Law	to·w·rat		
of the LORD	YHVH		
on your lips	be·phee·kha		
For	kee	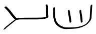	
hand	be·yad	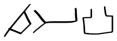	
with a mighty	cha·za·qah	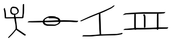	
brought you out	ho·w·tsi·a·kha		
the LORD	YHVH		

of Egypt	mim·mits·ra·yim	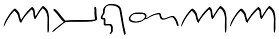	
Therefore you shall keep	ve·sha·mar·ta	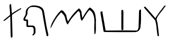	Exodus 13:10
-	et	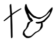	
statute	ha·chuq·qah	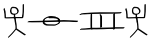	
this	haz·zot	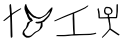	
at the appointed time	le·mo·w·a·dah	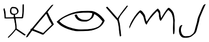	
year	mee·ya·meem	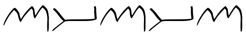	
after year	ya·mee·mah	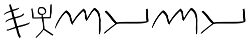	
And	ve·ha·yah	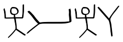	Exodus 13:11
after	kee	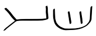	
brings	ye·vi·a·kha	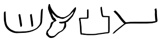	
the LORD	YHVH	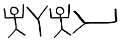	
you into	el	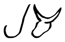	
the land	e·rets	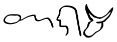	
of the Canaanites	hak·ke·na·a·nee	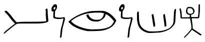	
as	ka·a·sher	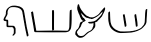	
He swore	nish·ba	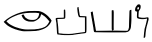	
to you	le·kha	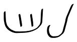	
and your fathers	ve·la·a·vo·te·kha	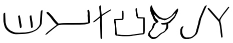	
and gives it	u·ne·ta·nah	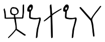	
to you	lakh	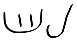	
you are to present	ve·ha·a·var·ta	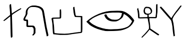	Exodus 13:12
of every	khal	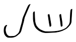	
the firstborn male	pe·ter	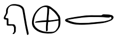	
womb	re·chem	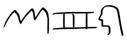	
to the LORD	la·YHVH	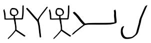	
All	ve·khal	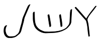	

the firstborn	pe·ter	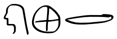	
	she·ger	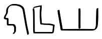	
livestock	be·he·mah	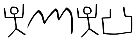	
-	a·sher	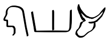	
of your	yih·yeh	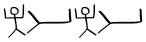	
	le·kha	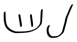	
males	haz·ze·kha·reem	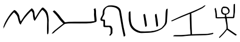	
[belong to] the LORD	la·YHVH	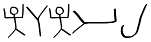	
every	ve·khal	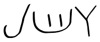	Exodus 13:13
firstborn	pe·ter	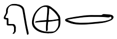	
donkey	cha·mor	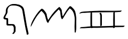	
You must redeem	tiph·deh	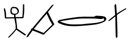	
with a lamb	ve·seh	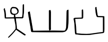	
and if	ve·im	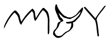	
you do not	lo	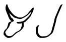	
redeem it	tiph·deh	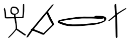	
you are to break its neck	va·a·raph·to	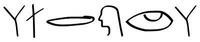	
And every	ve·khol	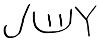	
firstborn	be·kho·wr	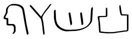	
	a·dam	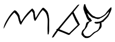	
of your sons	be·va·ne·kha	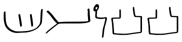	
you must redeem	tiph·deh	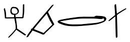	
-	ve·ha·yah	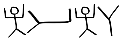	Exodus 13:14
when	kee	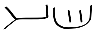	
asks you	yish·a·le·kha	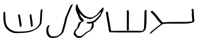	
your son	vin·kha	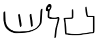	
In the future	ma·char	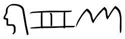	

mean ?’	le·mor	לאמר	
‘ What	mah	מה	
does this	zot	זאת	
you are to tell	ve·a·mar·ta	ואמרת	
him	e·law	אליו	
‘ With a mighty	be·cho·zeq	בחזק	
hand	yad	יד	
brought us out	ho·w·tsee·a·nu	הוציאנו	
the LORD	YHVH	יהוה	
of Egypt	mim·mits·ra·yim	ממצרים	
out of the house	mib·bet	מבית	
of slavery	a·va·deem	עבדים	
And	vay·hee	ויהי	Exodus 13:15
when	kee	כי	
stubbornly refused	hiq·shah	הקשה	
Pharaoh	phar·oh	פרעה	
to let us go	le·shal·le·che·nu	לשלחנו	
killed	vay·ya·ha·rog	ויהרג	
the LORD	YHVH	יהוה	
every	kal	כל	
firstborn	be·kho·wr	בכור	
in the land	be·e·rets	בארץ	
of Egypt	mits·ra·yim	מצרים	
both	mib·be·khor	מבכר	
of man	a·dam	אדם	
and	ve·ad	ועד	
-	be·kho·wr	בכור	

beast	be·he·mah	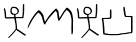	
This is why	al		
	ken	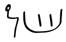	
I	a·nee	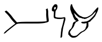	
sacrifice	zo·ve·ach		
to the LORD	la·YHVH	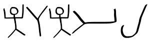	
of every	kal	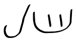	
the firstborn	pe·ter		
womb	re·chem	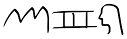	
male	haz·ze·kha·reem	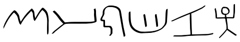	
all	ve·khal		
the firstborn	be·kho·wr		
of my sons ’	ba·nay	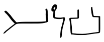	
but I redeem	eph·deh	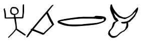	
So it shall serve as	ve·ha·yah	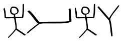	Exodus 13:16
a sign	le·o·wt		
on	al		
your hand	ya·de·khah		
and a symbol	u·le·to·w·ta·phot		
on your forehead	ben	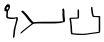	
	e·ne·kha	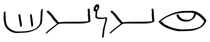	
for	kee	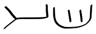	
with a mighty	be·cho·zeq	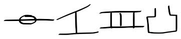	
hand	yad	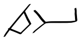	
brought us out	ho·w·tsee·a·nu		
the LORD	YHVH		
of Egypt ”	mim·mits·ra·yim		

-	vay·hee	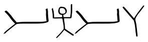	Exodus 13:17
go	be·shal·lach	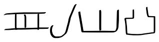	
When Pharaoh	par·oh		
-	et		
let the people	ha·am		
did not	ve·lo		
lead them	na·cham	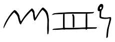	
God	e·lo·heem		
along the road	de·rekh		
through the land	e·rets		
of the Philistines	pe·lish·teem		
though	kee	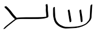	
was shorter	qa·ro·wv	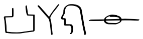	
it	hu		
For	kee	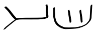	
said	a·mar		
God	e·lo·heem		
	pen		
might change their minds	yin·na·chem	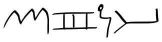	
[they]	ha·am		
“ If [the people] face	bir·o·tam		
war	mil·cha·mah	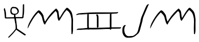	
and return	ve·sha·vu		
to Egypt ”	mits·ra·ye·mah	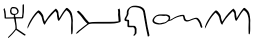	
around	vay·yas·sev		Exodus 13:18
So God	e·lo·heem		
-	et		

led the people	ha·am		
by the way	de·rekh	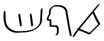	
of the wilderness	ham·mid·bar		
Sea	yam	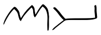	
toward the Red	suph		
arrayed for battle	va·cha·mu·sheem	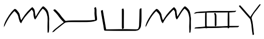	
left	a·lu		
And the Israelites	ve·ne	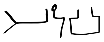	
	yis·ra·el	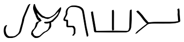	
the land	me·e·rets		
of Egypt	mits·ra·yim		
took	vay·yiq·qach	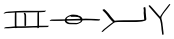	Exodus 13:19
Moses	mo·sheh	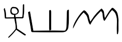	
-	et		
the bones	ats·mo·wt		
of Joseph	yo·w·seph		
with him	im·mo		
because	kee	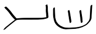	
swear a solemn oath	hash·be·a		
	hish·bee·a	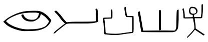	
-	et		
{Joseph had made} the sons	be·ne	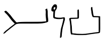	
of Israel	yis·ra·el	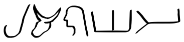	
when he said	le·mor	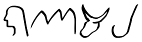	
will surely attend to	pa·qod	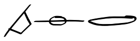	
	yiph·qod		
“ God	e·lo·heem		

you	et·khem		
and then you must carry	ve·ha·a·lee·tem	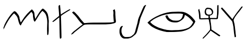	
-	et		
my bones	ats·mo·tay		
from this place ”	miz·zeh		
with you	it·te·khem		
They set out	vay·yis·u		Exodus 13:20
from Succoth	mis·suk·kot		
and camped	vay·ya·cha·nu	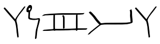	
at Etham	ve·e·tam		
on the edge	biq·tseh	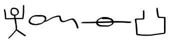	
of the wilderness	ham·mid·bar		
And the LORD	va·YHVH	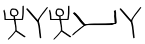	Exodus 13:21
went	ho·lekh	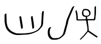	
before them	liph·ne·hem	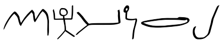	
by day	yo·w·mam		
in a pillar	be·am·mud		
of cloud	a·nan		
to guide	lan·cho·tam	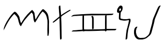	
their way	had·de·rekh		
by night	ve·lay·lah	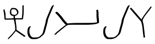	
and in a pillar	be·am·mud		
of fire	esh		
to give them light	le·ha·eer		
	la·hem		
so that they could travel	la·le·khet	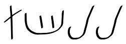	
by day	yo·w·mam		

or night	va·la·ye·lah	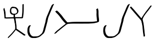	
Neither	lo		Exodus 13:22
left	ya·meesh		
the pillar	am·mud		
of cloud	he·a·nan		
by day	yo·w·mam		
nor the pillar	ve·am·mud		
of fire	ha·esh		
by night	la·ye·lah	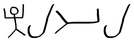	
its place before	liph·ne		
the people	ha·am		
said	vay·dab·ber	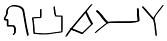	Exodus 14:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	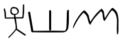	
	le·mor	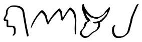	
“ Tell	dab·ber		Exodus 14:2
to	el		
the Israelites	be·ne	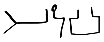	
	yis·ra·el	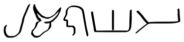	
turn back	ve·ya·shu·vu	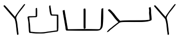	
and encamp	ve·ya·cha·nu	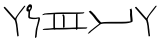	
before	liph·ne		
	pee		
Pi-hahiroth	ha·chee·rot	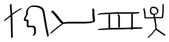	
between	ben	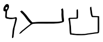	
Migdol	mig·dol		

	u·ven	𐤅𐤁𐤉𐤍	
and the sea	hay·yam	𐤄𐤉𐤌	
directly opposite	liph·ne	𐤋𐤐𐤍𐤉	
	ba·al	𐤁𐤏𐤋	
Baal-zephon	tse·phon	𐤑𐤐𐤍	
	nikh·cho	𐤍𐤊𐤇𐤅	
You are to encamp	ta·cha·nu	𐤕𐤇𐤍𐤅	
by	al	𐤏𐤋	
the sea	hay·yam	𐤄𐤉𐤌	
will say	ve·a·mar	𐤅𐤀𐤌𐤓	Exodus 14:3
For Pharaoh	par·oh	𐤐𐤓𐤏𐤄	
	liv·ne	𐤋𐤁𐤍𐤉	
of the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
in confusion	ne·vu·kheem	𐤍𐤁𐤊𐤉𐤌	
‘ They	hem	𐤄𐤌	
are wandering the land	ba·a·rets	𐤁𐤀𐤓𐤑	
has boxed them	sa·gar	𐤎𐤂𐤓	
in ’	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
the wilderness	ham·mid·bar	𐤄𐤌𐤃𐤁𐤓	
And I will harden	ve·chiz·zaq·tee	𐤅𐤇𐤆𐤒𐤕𐤉	Exodus 14:4
-	et	𐤀𐤕	
heart	lev	𐤋𐤁	
Pharaoh’s	par·oh	𐤐𐤓𐤏𐤄	
so that he will pursue	ve·ra·daph	𐤅𐤓𐤃𐤐	
them	a·cha·re·hem	𐤀𐤇𐤓𐤉𐤄𐤌	
But I will gain honor	ve·ik·ka·ve·dah	𐤅𐤀𐤊𐤁𐤃𐤄	

by means of Pharaoh	be·phar·oh		
and all	u·ve·khal	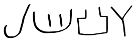	
his army	che·lo	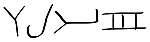	
will know	ve·ya·de·u		
and the Egyptians	mits·ra·yim		
that	kee	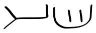	
I	a·nee	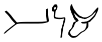	
am the LORD ”	YHVH		
the Israelites did	vay·ya·a·su		
So this is what	khen	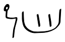	
was told	vay·yug·gad	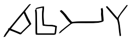	Exodus 14:5
When the king	le·me·lekh		
of Egypt	mits·ra·yim		
that	kee	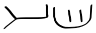	
had fled	va·rach	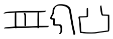	
the people	ha·am		
changed	vay·ye·ha·phekh	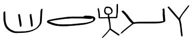	
their minds	le·vav		
Pharaoh	par·oh		
and his officials	va·a·va·daw	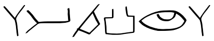	
about	el		
[them]	ha·am		
and said	vay·yo·m·ru		
“ What	mah	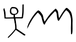	
	zot		
have we done ?	a·see·nu	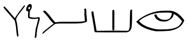	
	kee	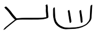	

We have released	shil·lach·nu	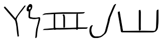	
-	et		
Israel	yis·ra·el	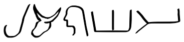	
from serving us ”	me·a·ve·de·nu	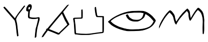	
So [Pharaoh] prepared	vay·ye·sor		Exodus 14:6
-	et		
his chariot	rikh·bo		
-	ve·et		
his army	am·mo		
and took	la·qach	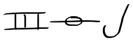	
with him	im·mo		
He took	vay·yiq·qach	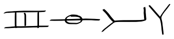	Exodus 14:7
600	shesh		
	me·o·wt		
chariots	re·khev		
of the best	ba·chur	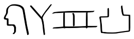	
and all	ve·khol		
the other chariots	re·khev		
of Egypt	mits·ra·yim		
with officers	ve·sha·li·shim	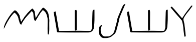	
over	al		
all of them	kul·lo	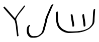	
hardened	vay·chaz·zeq	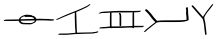	Exodus 14:8
And the LORD	YHVH		
-	et		
the heart	lev	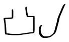	
of Pharaoh	par·oh		

king	me·lekh	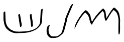	
of Egypt	mits·ra·yim		
so that he pursued	vay·yir·doph		
	a·cha·re	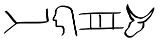	
the Israelites	be·ne	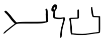	
	yis·ra·el	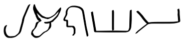	
-	u·ve·ne		
-	yis·ra·el	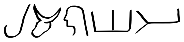	
who were marching out	yo·tse·eem		
defiantly	be·yad	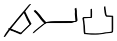	
	ra·mah		
pursued [the Israelites]	vay·yir·de·phu		Exodus 14:9
The Egyptians —	mits·ra·yim		
and	a·cha·re·hem	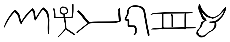	
overtook	vay·yas·see·gu	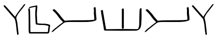	
them	o·w·tam		
as they camped	cho·neem	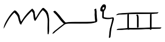	
by	al		
the sea	hay·yam	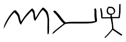	
all	kal	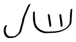	
horses	sus		
and chariots	re·khev		
Pharaoh’s	par·oh		
horsemen	u·pha·ra·shaw		
and troops —	ve·che·lo	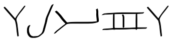	
near	al		
	pee	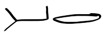	

Pi-hahiroth	ha·chee·rot	החירת	
opposite	liph·ne	לפני	
	ba·al	בעל	
Baal-zephon	tse·phon	צפן	
As Pharaoh	u·phar·oh	ופרעה	Exodus 14:10
approached	hiq·reev	הקריב	
looked up	vay·yis·u	וישאו	
the Israelites	ve·ne	בני	
	yis·ra·el	ישראל	
-	et	את	
	e·ne·hem	עיניהם	
and saw	ve·hin·neh	והנה	
the Egyptians	mits·ra·yim	מצרים	
marching	no·se·a	נסע	
after them	a·cha·re·hem	אחריהם	
were terrified	vay·yee·re·u	וייראו	
	me·od	מאד	
and cried out	vay·yits·a·qu	ויצעקו	
and [they]	ve·ne	בני	
	yis·ra·el	ישראל	
to	el	אל	
the LORD	YHVH	יהוה	
They said	vay·yo·me·ru	ויאמרו	Exodus 14:11
to	el	אל	
Moses	mo·sheh	משה	
there were no	ha·mib·be·lee	המבלי	
“ Was it because	en	אין	

graves	qe·va·reem		
in Egypt	be·mits·ra·yim		
that you brought us	le·qach·ta·nu	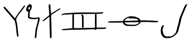	
to die ?	la·mut		
into the wilderness	bam·mid·bar		
What	mah	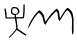	
	zot		
have you done	a·see·ta	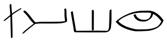	
to us	la·nu	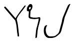	
by bringing us out	le·ho·w·tsee·a·nu		
of Egypt ?	mim·mits·ra·yim		
{Did we} not	ha·lo		Exodus 14:12
-	zeh		
-	had·da·var		
-	a·sher		
say	dib·bar·nu		
to you	e·le·kha	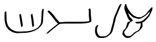	
in Egypt	ve·mits·ra·yim		
	le·mor		
‘ Leave us alone	cha·dal	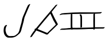	
	mim·men·nu	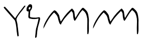	
so that we may serve	ve·na·av·dah		
-	et		
the Egyptians ’?	mits·ra·yim		
For	kee	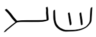	
it would have been better	to·wv		
for us	la·nu		

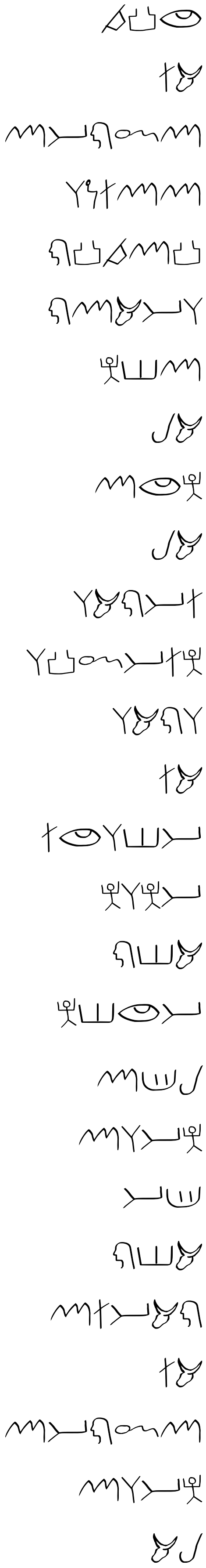

to serve	a·vod	
-	et	
the Egyptians	mits·ra·yim	
than to die	mim·mu·te·nu	
in the wilderness ”	bam·mid·bar	
told	vay·yo·mer	Exodus 14:13
But Moses	mo·sheh	
	el	
the people	ha·am	
“ Do not	al	
be afraid	tee·ra·u	
Stand firm	hit·yats·vu	
and you will see	u·re·u	
-	et	
salvation	ye·shu·at	
the LORD’s	YHVH	
-	a·sher	
which He will accomplish	ya·a·seh	
for you	la·khem	
today	hay·yo·wm	
for	kee	
the Egyptians	a·sher	
you see today	re·ee·tem	
-	et	
-	mits·ra·yim	
	hay·yo·wm	
you will never	lo	

again	to·see·phu	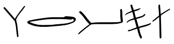	
see	lir·o·tam		
	o·wd		
	ad		
	o·w·lam		
The LORD	YHVH		Exodus 14:14
will fight	yil·la·chem	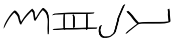	
for you	la·khem		
you	ve·at·tem		
need only to be still ”	ta·cha·ree·shun	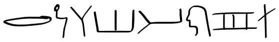	
said	vay·yo·mer		Exodus 14:15
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	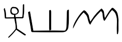	
“ Why	mah	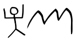	
are you crying out	tits·aq		
to Me ?	e·lay	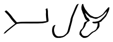	
Tell	dab·ber		
	el		
the Israelites	be·ne	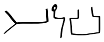	
	yis·ra·el	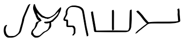	
to go forward	ve·yis·sa·u		
And as for you	ve·at·tah		Exodus 14:16
lift up	ha·rem		
-	et		
your staff	mat·te·kha		
and stretch out	u·ne·teh		

-	et		
your hand	ya·de·kha		
over	al		
the sea	hay·yam	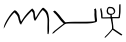	
and divide it	u·ve·qa·e·hu	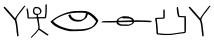	
can go	ve·ya·vo·u	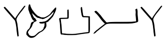	
so that the Israelites	ve·ne	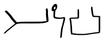	
	yis·ra·el	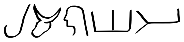	
through	be·to·wkh		
the sea	hay·yam	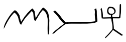	
on dry ground	bay·yab·ba·shah	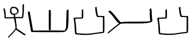	
And I	va·a·nee		Exodus 14:17
	hin·nee	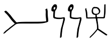	
will harden	me·chaz·zeq	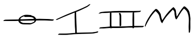	
-	et		
the hearts	lev	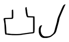	
of the Egyptians	mits·ra·yim		
so that they will go in	ve·ya·vo·u	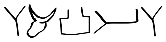	
after them	a·cha·re·hem	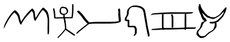	
Then I will gain honor	ve·ik·ka·ve·dah	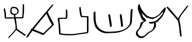	
by means of Pharaoh	be·phar·oh		
and all	u·ve·khal	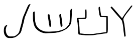	
his army	che·lo	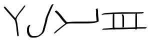	
and chariots	be·rikh·bo		
and horsemen	u·ve·pha·ra·shaw	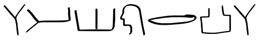	
will know	ve·ya·de·u		Exodus 14:18

The Egyptians	mits·ra·yim	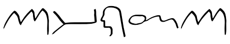	
that	kee	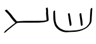	
I	a·nee	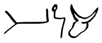	
am the LORD	YHVH		
when I am honored	be·hik·ka·ve·dee	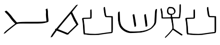	
through Pharaoh	be·phar·oh		
his chariots	be·rikh·bo		
and his horsemen ”	u·ve·pha·ra·shaw	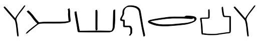	
withdrew	vay·yis·sa		Exodus 14:19
And the angel	mal·akh		
of God	ha·e·lo·heem	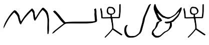	
who had gone	ha·ho·lekh	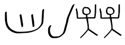	
before	liph·ne		
the camp	ma·cha·neh		
of Israel	yis·ra·el	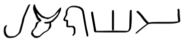	
and went	vay·ye·lekh	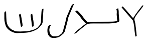	
behind them	me·a·cha·re·hem	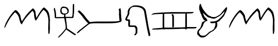	
also moved	vay·yis·sa		
The pillar	am·mud		
of cloud	he·a·nan		
from before them	mip·pe·ne·hem	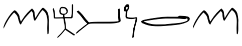	
and stood	vay·ya·a·mod		
behind them	me·a·cha·re·hem	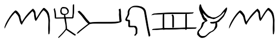	
so that it came	vay·ya·vo	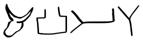	Exodus 14:20
between	ben	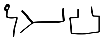	
the camps	ma·cha·neh	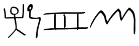	
of Egypt	mits·ra·yim	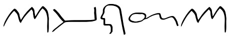	

and	u·ven	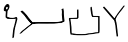	
	ma·cha·neh	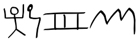	
Israel	yis·ra·el	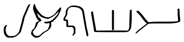	
was	vay·hee	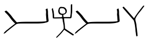	
The cloud	he·a·nan		
there in the darkness	ve·ha·cho·shekh		
but it lit up	vay·ya·er	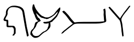	
-	et		
the night	hal·la·ye·lah	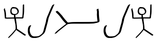	
neither [camp]	ve·lo		
went near	qa·rav	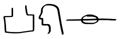	
the other	zeh	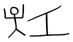	
	el		
	zeh	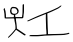	
So all	kal		
night long	hal·la·ye·lah	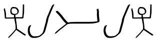	
stretched out	vay·yet	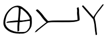	Exodus 14:21
Then Moses	mo·sheh		
-	et		
his hand	ya·do	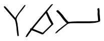	
over	al		
the sea	hay·yam	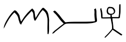	
drove back	vay·yo·w·lekh		
the LORD	YHVH		
-	et		
the sea	hay·yam	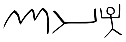	
wind	be·ru·ach	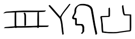	

east	qa·deem	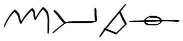	
with a strong	az·zah	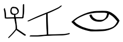	
and all	kal		
that night	hal·lay·lah	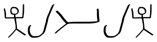	
that turned	vay·ya·sem		
-	et		
[it]	hay·yam	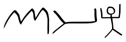	
into dry land	le·cha·ra·vah		
were divided	vay·yib·ba·qe·u	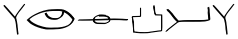	
So the waters	ham·ma·yim	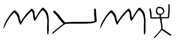	
went	vay·ya·vo·u	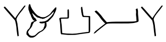	Exodus 14:22
and the Israelites	ve·ne	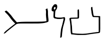	
	yis·ra·el	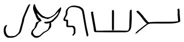	
through	be·to·wkh		
the sea	hay·yam	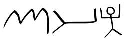	
on dry ground	bay·yab·ba·shah	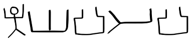	
of water	ve·ham·ma·yim	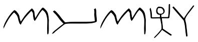	
on their	la·hem		
with walls	cho·mah	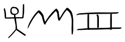	
right	mee·mee·nam		
and on their left	u·mis·se·mo·lam		
chased after them —	vay·yir·de·phu		Exodus 14:23
And the Egyptians	mits·ra·yim	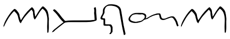	
and followed	vay·ya·vo·u	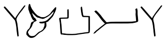	
them	a·cha·re·hem	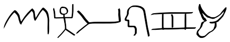	
all	kol	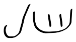	
horses	sus		

Pharaoh’s	par·oh		
chariots	rikh·bo		
and horsemen —	u·pha·ra·shaw		
into	el		
	to·wkh		
the sea	hay·yam	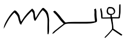	
however	vay·hee	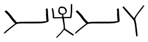	Exodus 14:24
watch	be·ash·mo·ret		
At morning	hab·bo·qer	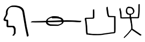	
looked down	vay·yash·qeph	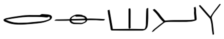	
the LORD	YHVH		
on	el		
the army	ma·cha·neh	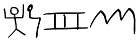	
of the Egyptians	mits·ra·yim		
from the pillar	be·am·mud		
of fire	esh		
and cloud	ve·a·nan		
and He threw their camp into confusion	vay·ya·ham	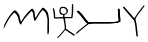	
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-	ma·cha·neh	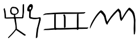	
	mits·ra·yim		
to wobble	vay·ya·sar	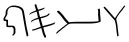	Exodus 14:25
-	et		
wheels	o·phan		
He caused their chariot	mar·ke·vo·taw	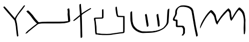	
driving	vay·na·ha·ge·hu		

so that they had difficulty	bikh·ve·dut	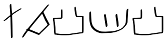	
said	vay·yo·mer	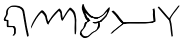	
the Egyptians	mits·ra·yim	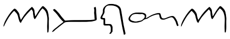	
“ Let us flee	a·nu·sah	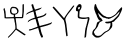	
from	mip·pe·ne	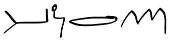	
the Israelites ”	yis·ra·el	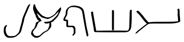	
“ for	kee	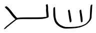	
the LORD	YHVH	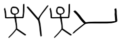	
is fighting	nil·cham	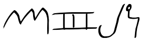	
for them	la·hem	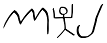	
against Egypt ! ”	be·mits·ra·yim	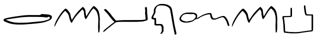	
said	vay·yo·mer	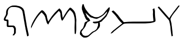	Exodus 14:26
Then the LORD	YHVH	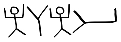	
to	el	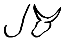	
Moses	mo·sheh	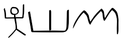	
“ Stretch out	ne·teh	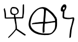	
-	et	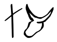	
your hand	ya·de·kha	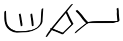	
over	al	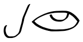	
the sea	hay·yam	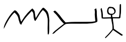	
may flow back	ve·ya·shu·vu	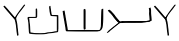	
so that the waters	ham·ma·yim	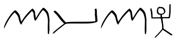	
over	al	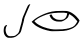	
the Egyptians	mits·ra·yim	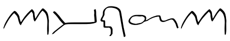	
[and]	al	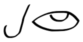	
their chariots	rikh·bo	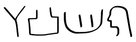	
	ve·al	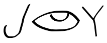	

and horsemen ”	pa·ra·shaw		
stretched out	vay·yet	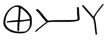	Exodus 14:27
So Moses	mo·sheh	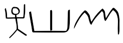	
-	et		
his hand	ya·do	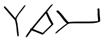	
over	al		
the sea	hay·yam	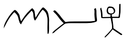	
returned	vay·ya·shav	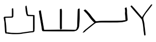	
the sea	hay·yam	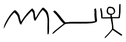	
and at daybreak	liph·no·wt		
	bo·qer	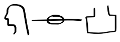	
to its normal state	le·e·ta·no	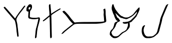	
As the Egyptians	u·mits·ra·yim		
were retreating	na·seem	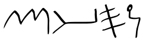	
-	liq·ra·to	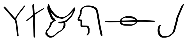	
swept them	vay·na·er		
the LORD	YHVH		
-	et		
-	mits·ra·yim		
into	be·to·wkh		
the sea	hay·yam	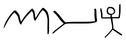	
flowed back	vay·ya·shu·vu	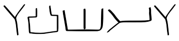	Exodus 14:28
The waters	ham·ma·yim	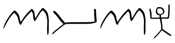	
and covered	vay·khas·su		
-	et		
the chariots	ha·re·khev		
-	ve·et		

and horsemen —	hap·pa·ra·sheem	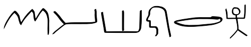	
the entire	le·khol	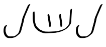	
army	chel	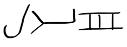	
of Pharaoh	par·oh	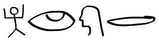	
that had chased	hab·ba·eem	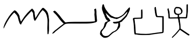	
[the Israelites]	a·cha·re·hem	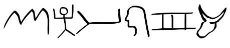	
into the sea	bay·yam	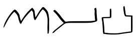	
Not	lo	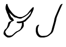	
survived	nish·ar	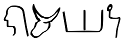	
of them	ba·hem	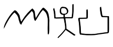	
	ad	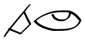	
one	e·chad	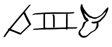	
But the Israelites	u·ve·ne	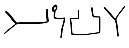	Exodus 14:29
	yis·ra·el	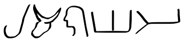	
had walked	ha·le·khu	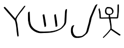	
on dry ground	vay·yab·ba·shah	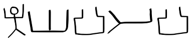	
through	be·to·wkh	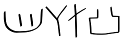	
the sea	hay·yam	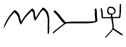	
of water	ve·ham·ma·yim	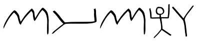	
on their	la·hem	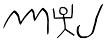	
with walls	cho·mah	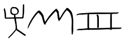	
right	mee·mee·nam	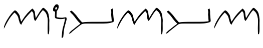	
and on their left	u·mis·se·mo·lam	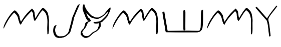	
saved	vay·yo·wo·sha	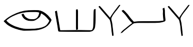	Exodus 14:30
the LORD	YHVH	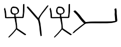	
day	bay·yo·wm	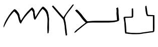	
That	ha·hu	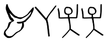	

-	et	את	
Israel	yis·ra·el	ישראל	
from the hand	mee·yad	מיד	
of the Egyptians	mits·ra·yim	מצרים	
saw	vay·yar	וירא	
and Israel	yis·ra·el	ישראל	
-	et	את	
the Egyptians	mits·ra·yim	מצרים	
dead	met	מת	
on	al	על	
the shore	se·phat	שפת	
	hay·yam	הים	
saw	vay·yar	וירא	Exodus 14:31
When Israel	yis·ra·el	ישראל	
-	et	את	
power	hay·yad	היד	
the great	hag·ge·do·lah	הגדלה	
that	a·sher	אשר	
had exercised	a·sah	עשה	
the LORD	YHVH	יהוה	
over the Egyptians	be·mits·ra·yim	במצרים	
feared	vay·yee·re·u	וייראו	
the people	ha·am	העם	
-	et	את	
the LORD	YHVH	יהוה	
and believed	vay·ya·a·mee·nu	ויאמינו	
in Him	ba·YHVH	ביהוה	

Moses	u·ve·mo·sheh	𐤅𐤁𐤌𐤔𐤄	
and in His servant	av·do	𐤏𐤁𐤃𐤅:	
Then	az	𐤀𐤆	Exodus 15:1
sang	ya·sheer	𐤉𐤔𐤉𐤓	
Moses	mo·sheh	𐤌𐤔𐤄	
and the Israelites	u·ve·ne	𐤅𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	et	𐤀𐤕	
song	hash·shee·rah	𐤄𐤔𐤉𐤓𐤄	
this	haz·zot	𐤄𐤆𐤀𐤕	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
- :	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
-	le·mor	𐤋𐤀𐤌𐤓	
“ I will sing	a·shee·rah	𐤀𐤔𐤉𐤓𐤄	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
for	kee	𐤊𐤉	
He is highly exalted	ga·oh	𐤂𐤀𐤄	
	ga·ah	𐤂𐤀𐤄	
The horse	sus	𐤎𐤅𐤎	
and rider	ve·ro·khe·vo	𐤅𐤓𐤊𐤁𐤅	
He has thrown	ra·mah	𐤓𐤌𐤄	
into the sea	vay·yam	𐤁𐤉𐤌	
is my strength	az·zee	𐤏𐤆𐤉	Exodus 15:2
and my song	ve·zim·rat	𐤅𐤆𐤌𐤓𐤕	
The LORD	yah	𐤉𐤄	
and He has become	vay·hee	𐤅𐤉𐤄𐤉	
my	lee	𐤋𐤉	

salvation	lee·shu·ah		
He [is]	zeh	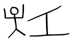	
my God	e·lee	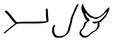	
and I will praise Him	ve·an·ve·hu		
God	e·lo·he		
my father's	a·vee	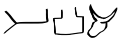	
and I will exalt Him	va·a·ro·me·men·hu	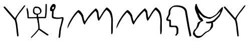	
The LORD	YHVH		Exodus 15:3
is a warrior	eesh	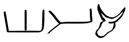	
	mil·cha·mah	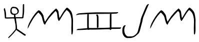	
the LORD	YHVH		
is His name	she·mo		
chariots	mar·ke·vot	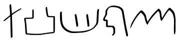	Exodus 15:4
Pharaoh's	par·oh		
and army	ve·che·lo	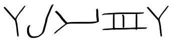	
He has cast	ya·rah		
into the sea	vay·yam	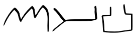	
the finest	u·miv·char	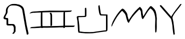	
of his officers	sha·li·shaw		
are drowned	tub·be·u	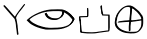	
Sea	ve·yam	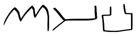	
in the Red	suph		
The depths	te·ho·mot	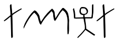	Exodus 15:5
have covered them	ye·khas·yu·mu		
they sank	ya·re·du	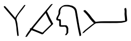	
[there]	vim·tso·w·lot		
like	ke·mo	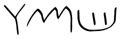	

a stone	a·ven		
Your right hand	ye·mee·ne·kha	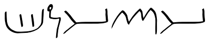	Exodus 15:6
O LORD	YHVH		
is majestic	ne·da·ree		
in power	bak·ko·ach		
Your right hand	ye·mee·ne·kha	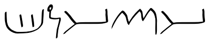	
O LORD	YHVH		
has shattered	tir·ats		
the enemy	o·w·yev	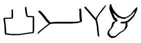	
by Your great	u·ve·rov		Exodus 15:7
majesty	ge·o·wn·kha		
You overthrew	ta·ha·ros		
Your adversaries	qa·me·kha		
You unleashed	te·shal·lach	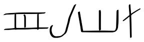	
Your burning wrath	cha·ro·ne·kha		
it consumed them	yo·khe·le·mo		
like stubble	kaq·qash	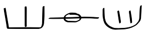	
At the blast	u·ve·ru·ach		Exodus 15:8
of Your nostrils	ap·pe·kha	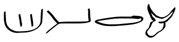	
piled up	ne·er·mu	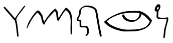	
the waters	ma·yim	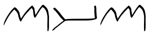	
stood firm	nits·tse·vu		
like	khe·mo		
a wall	ned		
the currents	no·ze·leem	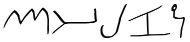	
congealed	qa·phe·u		
the depths	te·ho·mot	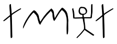	

in the heart	be·lev	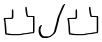	
of the sea	yam	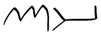	
declared	a·mar	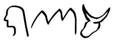	Exodus 15:9
The enemy	o·w·yev	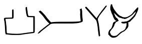	
‘ I will pursue	er·doph	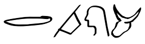	
I will overtake	as·seeg	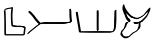	
I will divide	a·chal·leq	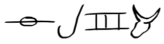	
the spoils	sha·lal	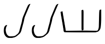	
I will gorge myself on them	tim·la·e·mo	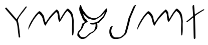	
	naph·shee	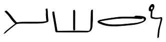	
I will draw	a·reeq	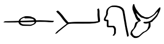	
my sword	char·bee	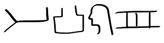	
will destroy them ’	to·w·ree·she·mo	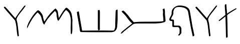	
my hand	ya·dee	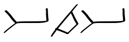	
But You blew	na·shaph·ta	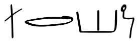	Exodus 15:10
with Your breath	ve·ru·cha·kha	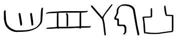	
covered them	kis·sa·mo	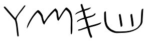	
and the sea	yam	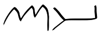	
They sank	tsa·la·lu	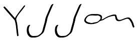	
like lead	ka·o·w·phe·ret	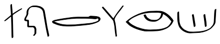	
waters	be·ma·yim	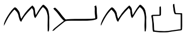	
in the mighty	ad·dee·reem	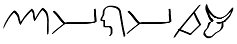	
Who	mee	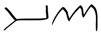	Exodus 15:11
is like You	kha·mo·khah	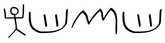	
among the gods	ba·e·lim	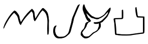	
O LORD ?	YHVH	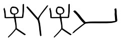	
Who	mee	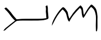	

is like You —	ka·mo·khah	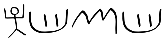	
majestic	ne·dar	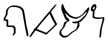	
in holiness	baq·qo·desh	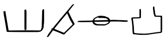	
revered	no·w·ra	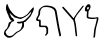	
with praises	te·hil·lot	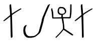	
performing	o·seh	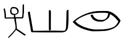	
wonders ?	phe·le	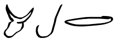	
You stretched out	na·tee·ta	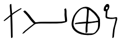	Exodus 15:12
Your right hand	ye·mee·ne·kha	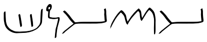	
swallowed them up	tiv·la·e·mo	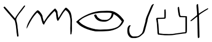	
and the earth	a·rets	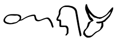	
You will lead	na·chee·ta	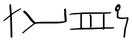	Exodus 15:13
With loving devotion	ve·chas·de·kha	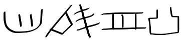	
the people	am	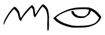	
	zu	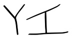	
You have redeemed	ga·a·le·ta	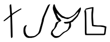	
You will guide them	ne·hal·ta	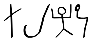	
with Your strength	ve·az·ze·kha	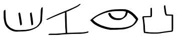	
to	el	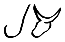	
dwelling	ne·veh	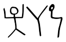	
Your holy	qad·she·kha	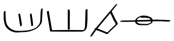	
will hear	sha·me·u	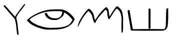	Exodus 15:14
The nations	am·meem	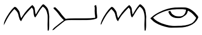	
[and] tremble	yir·ga·zun	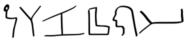	
anguish	cheel	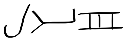	
will grip	a·chaz	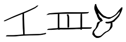	
the dwellers	yo·she·ve	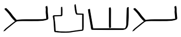	

of Philistia	pe·la·shet	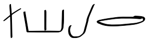	
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will be dismayed	niv·ha·lu		
the chiefs	al·lu·phe	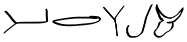	
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the leaders	e·le	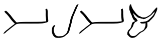	
of Moab	mo·w·av		
will seize	yo·cha·ze·mo	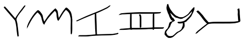	
trembling	ra·ad		
will melt away	na·mo·gu		
	kol		
those who dwell	yo·she·ve		
in Canaan	khe·na·an		
will fall	tip·pol		Exodus 15:16
on them	a·le·hem	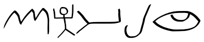	
and terror	e·ma·tah	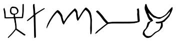	
and dread	va·pha·chad	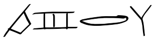	
By the power	big·dol		
of Your arm	ze·ro·w·a·kha		
they will be as still	yid·de·mu		
as a stone	ka·a·ven		
until	ad		
pass by	ya·a·vor		
Your people	am·me·kha		
O LORD	YHVH		
until	ad		
pass by	ya·a·vor		

the people	am	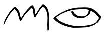	
-	zu	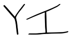	
You have bought	qa·nee·ta	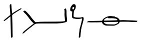	
You will bring them in	te·vi·e·mo	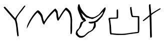	Exodus 15:17
and plant them	ve·tit·ta·e·mo	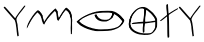	
on the mountain	be·har	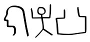	
of Your inheritance —	na·cha·la·te·kha	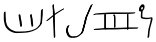	
the place	ma·kho·wn	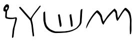	
for Your dwelling	le·shiv·te·kha	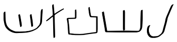	
You have prepared	pa·al·ta	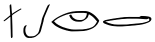	
O LORD	YHVH	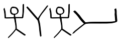	
the sanctuary	miq·qe·dash	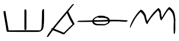	
O Lord	a·do·nay	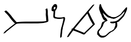	
have established	ko·wn·nu	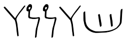	
Your hands	ya·de·kha	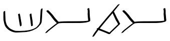	
The LORD	YHVH	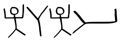	Exodus 15:18
will reign	yim·lokh	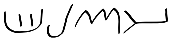	
forever	le·o·lam	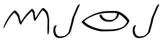	
and ever ! ”	va·ed	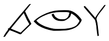	
For when	kee	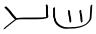	Exodus 15:19
went	va	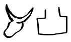	
horses	sus	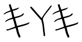	
Pharaoh’s	par·oh	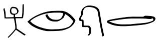	
chariots	be·rikh·bo	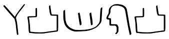	
and horsemen	u·ve·pha·ra·shaw	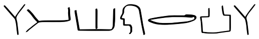	
into the sea	bay·yam	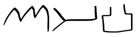	
back	vay·ya·shev	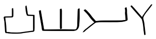	

the LORD	YHVH		
over them	a·le·hem		
-	et		
brought the waters	me	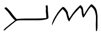	
of the sea	hay·yam	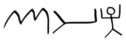	
But the Israelites	u·ve·ne		
	yis·ra·el	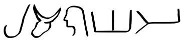	
walked	ha·le·khu	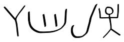	
on dry ground	vay·yab·ba·shah	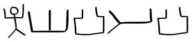	
through	be·to·wkh		
the sea	hay·yam	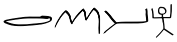	
took	vat·tiq·qach	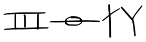	Exodus 15:20
Then Miriam	mir·yam	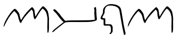	
the prophetess	han·ne·vee·ah	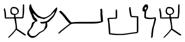	
sister	a·cho·wt	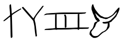	
Aaron’s	a·ha·ron	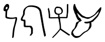	
-	et		
a tambourine	hat·toph		
in her hand	be·ya·dah	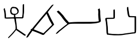	
followed her	vat·te·tse·na		
and all	khal		
the women	han·na·sheem	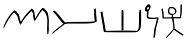	
	a·cha·re·ha	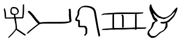	
with tambourines	be·tup·peem		
and dancing	u·vim·cho·lot		
sang back	vat·ta·an		Exodus 15:21
to them :	la·hem		

And Miriam	mir·yam	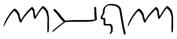	
“ Sing	shee·ru	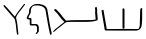	
to the LORD	la·YHVH	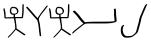	
for	kee	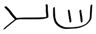	
He is highly exalted	ga·oh	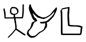	
	ga·ah	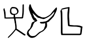	
the horse	sus	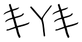	
and rider	ve·ro·khe·vo	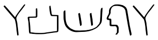	
He has thrown	ra·mah	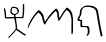	
into the sea ”	vay·yam	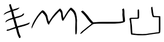	
led	vay·yas·sa	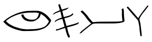	Exodus 15:22
Then Moses	mo·sheh	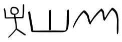	
-	et	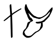	
Israel	yis·ra·el	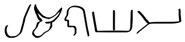	
Sea	mee·yam	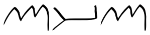	
from the Red	suph	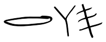	
and they went out	vay·ye·tse·u	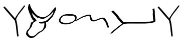	
into	el	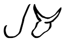	
the Desert	mid·bar	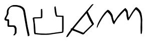	
of Shur	shur	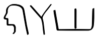	
they walked	vay·ye·le·khu	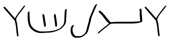	
For three	she·lo·shet	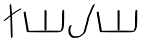	
days	ya·meem	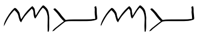	
in the desert	bam·mid·bar	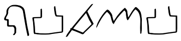	
without	ve·lo	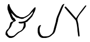	
finding	ma·tse·u	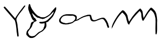	
water	ma·yim	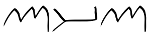	

And when they came	vay·ya·vo·u	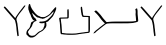	Exodus 15:23
to Marah	ma·ra·tah		
not	ve·lo		
they could	ya·khe·lu		
drink	lish·tot		
the water	ma·yim	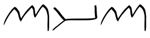	
[there]	mim·ma·rah		
because	kee	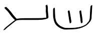	
was bitter	ma·reem	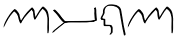	
it	hem	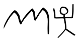	
(That is why	al		
	ken	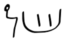	
it was named	qa·ra	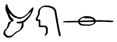	
	she·mah		
Marah)	ma·rah	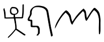	
grumbled	vay·yil·lo·nu	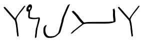	Exodus 15:24
So the people	ha·am		
against	al		
Moses	mo·sheh	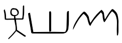	
saying	le·mor		
“ What	mah	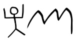	
are we to drink ? ”	nish·teh		
And [Moses] cried out	vay·yits·aq		Exodus 15:25
to	el		
the LORD	YHVH		
showed him	vay·yo·w·re·hu		
and the LORD	YHVH		

a log	ets		
And when he cast it	vay·yash·lekh		
into	el		
the waters	ham·ma·yim	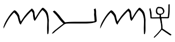	
were sweetened	vay·yim·te·qu		
[they]	ham·ma·yim	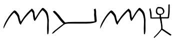	
There	sham		
[the LORD] made	sam		
for them	lo		
a statute	choq	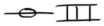	
and an ordinance	u·mish·pat	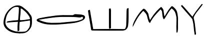	
and there	ve·sham		
He tested them	nis·sa·hu		
saying	vay·yo·mer		Exodus 15:26
“ If	im		
you will listen carefully	sha·mo·w·a		
	tish·ma		
to the voice	le·qo·wl	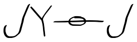	
of the LORD	YHVH		
your God	e·lo·he·kha		
what is right	ve·hay·ya·shar	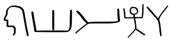	
in His eyes	be·e·naw	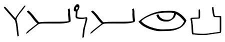	
and do	ta·a·seh		
and pay attention	ve·ha·a·zan·ta		
to His commands	le·mits·wo·taw		
and keep	ve·sha·mar·ta		
all	kal	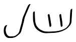	

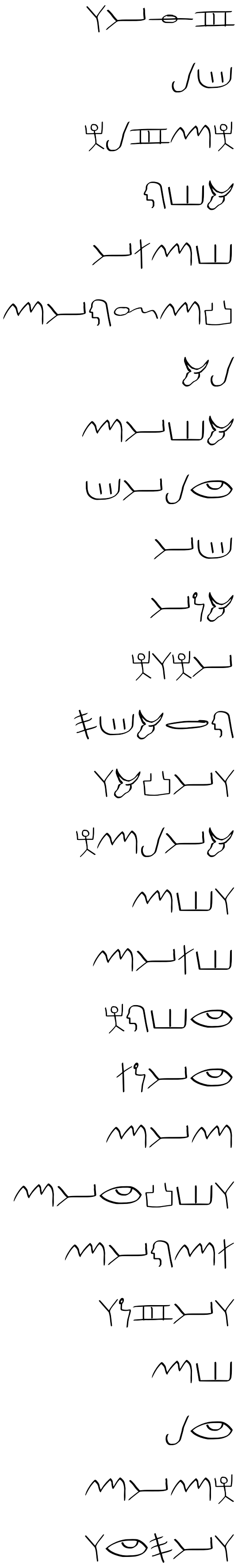

His statutes	chuq·qaw	
any	kal	
of the diseases	ham·ma·cha·lah	
-	a·sher	
bring	sam·tee	
on the Egyptians	ve·mits·ra·yim	
[then] I will not	lo	
I inflicted	a·seem	
on you	a·le·kha	
For	kee	
I	a·nee	
am the LORD	YHVH	
who heals you ”	ro·phe·e·kha	
Then they came	vay·ya·vo·u	Exodus 15:27
to Elim	e·li·mah	
where	ve·sham	
there were twelve	she·tem	
	es·reh	
springs	e·not	
of water	ma·yim	
and seventy	ve·shiv·eem	
palm trees	te·ma·reem	
and they camped	vay·ya·cha·nu	
there	sham	
by	al	
the waters	ham·ma·yim	
set out	vay·yis·u	Exodus 16:1

from Elim	me·e·lim	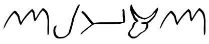	
and came	vay·ya·vo·u	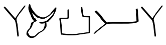	
the whole	kal	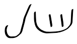	
congregation	a·dat		
	be·ne	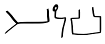	
of Israel	yis·ra·el	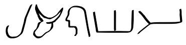	
to	el		
the Desert	mid·bar		
of Sin	seen	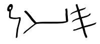	
which	a·sher		
is between	ben	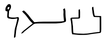	
Elim	e·lim	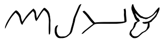	
	u·ven	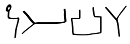	
and Sinai	see·nay		
On the fifteenth	ba·cha·mish·shah	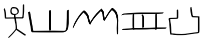	
	a·sar	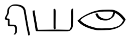	
day	yo·wm		
month	la·cho·desh	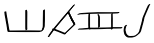	
of the second	hash·she·nee	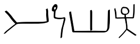	
after they had left	le·tse·tam		
the land	me·e·rets		
of Egypt	mits·ra·yim	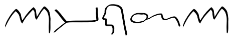	
grumbled	vay·yil·lī·nu	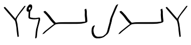	Exodus 16:2
[they all]	kal	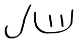	
	a·dat		
	be·ne	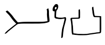	
	yis·ra·el	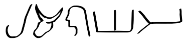	

against	al		
Moses	mo·sheh		
	ve·al		
and Aaron	a·ha·ron		
[And there] in the desert	bam·mid·bar		
	vay·yo·me·ru		Exodus 16:3
	a·le·hem	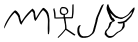	
[they said]	be·ne	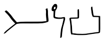	
	yis·ra·el	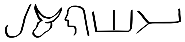	
“ If only	mee	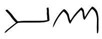	
	yit·ten	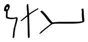	
we had died	mu·te·nu		
hand	ve·yad	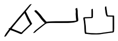	
by the LORD’s	YHVH		
in the land	be·e·rets		
of Egypt ! ”	mits·ra·yim	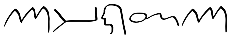	
“ There we sat	be·shiv·te·nu	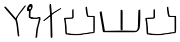	
by	al		
pots	seer	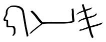	
of meat	hab·ba·sar	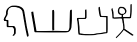	
and ate	be·a·khe·le·nu		
of bread	le·chem	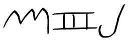	
our fill	la·so·va		
but	kee		
you have brought	ho·w·tse·tem		
us	o·ta·nu		
into	el		

desert	ham·mid·bar		
this	haz·zeh		
to death ! ”	le·ha·meet		
-	et		
whole	kal		
assembly	haq·qa·hal	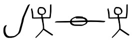	
this	haz·zeh		
to starve	ba·ra·av		
said	vay·yo·mer		Exodus 16:4
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	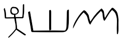	
“ Behold	hin·nee	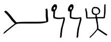	
I will rain down	mam·teer		
for you	la·khem		
bread	le·chem	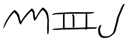	
from	min		
heaven	hash·sha·ma·yim		
are to go out	ve·ya·tsa		
the people	ha·am		
and gather	ve·la·qe·tu	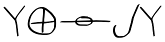	
enough for that day	de·var		
Each day	yo·wm		
	be·yo·w·mo		
In this way	le·ma·an		
I will test	a·nas·sen·nu		
they will follow	ha·ye·lekh	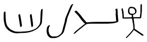	

My instructions	be·to·w·ra·tee		
whether	im		
or not	lo		
Then	ve·ha·yah	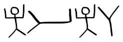	Exodus 16:5
day	bay·yo·wm	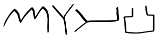	
on the sixth	hash·shish·shee		
when they prepare	ve·he·khee·nu	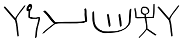	
-	et		
what	a·sher		
they bring in	ya·vee·u	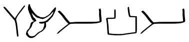	
it will be	ve·ha·yah	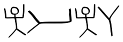	
twice	mish·neh		
as	al		
much	a·sher		
as they gather	yil·qe·tu	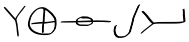	
on the other days ”	yo·wm		
	yo·wm		
said	vay·yo·mer		Exodus 16:6
So Moses	mo·sheh		
and Aaron	ve·a·ha·ron		
to	el		
all	kal		
the Israelites	be·ne	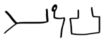	
	yis·ra·el	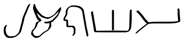	
“ This evening	e·rev		
you will know	vee·da·tem		
that	kee	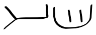	

it was the LORD	YHVH		
who brought	ho·w·tsee		
you	et·khem		
out of the land	me·e·rets		
of Egypt	mits·ra·yim	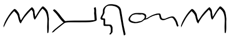	
and in the morning	u·vo·qer	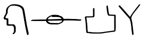	Exodus 16:7
you will see	u·re·ee·tem	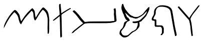	
-	et		
glory	ke·vo·wd		
the LORD’s	YHVH		
because He has heard	be·sha·me·o		
-	et		
your grumbling	te·lun·no·te·khem	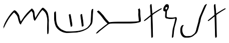	
against	al		
Him	YHVH		
	ve·nach·nu	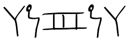	
For who	mah	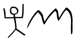	
are we that	kee	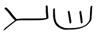	
you should grumble	tal·lo·nu	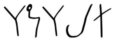	
against us ? ”	a·le·nu	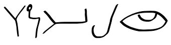	
added	vay·yo·mer		Exodus 16:8
And Moses	mo·sheh	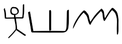	
will give	be·tet		
“ The LORD	YHVH		
you	la·khem		
this evening	ba·e·rev		
meat	ba·sar		

to eat	le·e·khol		
and bread	ve·le·chem	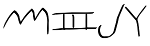	
in the morning	bab·bo·qer	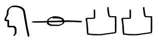	
to fill you	lis·bo·a		
has heard	bish·mo·a		
for He	YHVH		
-	et		
your grumbling	te·lun·no·te·khem	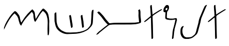	
-	a·sher		
-	at·tem		
Your grumblings	mal·lee·nim	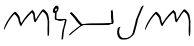	
against Him	a·law	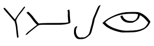	
are we ?	ve·nach·nu		
Who	mah	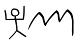	
are not	lo		
against us	a·le·nu	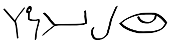	
	te·lun·no·te·khem	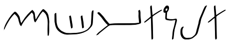	
but	kee	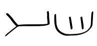	
against	al		
the LORD ”	YHVH		
said to	vay·yo·mer	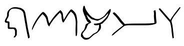	Exodus 16:9
Then Moses	mo·sheh	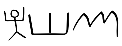	
	el		
Aaron	a·ha·ron	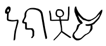	
“ Tell	e·mor		
	el		
the whole	kal	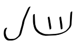	

congregation	a·dat		
	be·ne	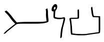	
of Israel	yis·ra·el	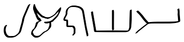	
‘ Come	qir·vu		
before	liph·ne		
the LORD	YHVH		
for	kee	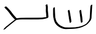	
He has heard	sha·ma		
-	et		
your grumbling ’”	te·lun·no·te·khem	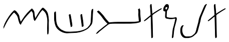	
And as	vay·hee	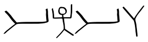	Exodus 16:10
was speaking	ke·dab·ber		
Aaron	a·ha·ron	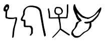	
to	el		
the whole	kal	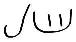	
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	be·ne	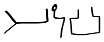	
of Israel	yis·ra·el	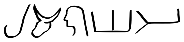	
they looked	vay·yiph·nu	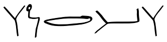	
toward	el		
the desert	ham·mid·bar		
and there	ve·hin·neh		
the glory	ke·vo·wd		
of the LORD	YHVH		
appeared	nir·ah		
in a cloud	be·a·nan		
said	vay·dab·ber		Exodus 16:11

Then the LORD	YHVH		
to	el		
Moses	mo·sheh	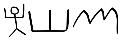	
	le·mor		
“ I have heard	sha·ma·tee		Exodus 16:12
-	et		
the grumbling	te·lun·not		
	be·ne	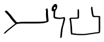	
of the Israelites	yis·ra·el	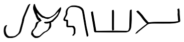	
Tell them	dab·ber		
	a·le·hem		
	le·mor		
‘ At	ben	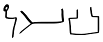	
twilight	ha·ar·ba·yim		
you will eat	to·khe·lu		
meat	va·sar		
and in the morning	u·vab·bo·qer	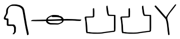	
you {will} be filled	tis·be·u		
with bread	la·chem	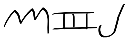	
Then you will know	vee·da·tem		
that	kee	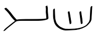	
I	a·nee	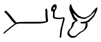	
am the LORD	YHVH		
your God ’”	e·lo·he·khem	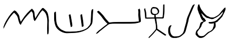	
	vay·hee	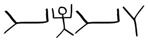	Exodus 16:13
That evening	va·e·rev		
came	vat·ta·al		

quail	has·se·law	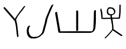	
and covered	vat·te·khas		
-	et		
the camp	ham·ma·cha·neh	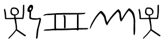	
and in the morning	u·vab·bo·qer	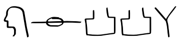	
there was	ha·ye·tah	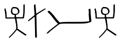	
a layer	shikh·vat	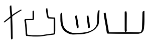	
of dew	hat·tal	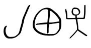	
around	sa·veev	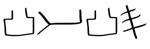	
the camp	lam·ma·cha·neh	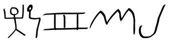	
had evaporated	vat·ta·al		Exodus 16:14
When the layer	shikh·vat	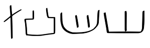	
of dew	hat·tal	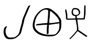	
there	ve·hin·neh		
on	al		
floor	pe·ne	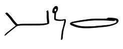	
the desert	ham·mid·bar	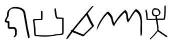	
were thin	daq	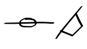	
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as fine	daq	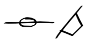	
as frost	kak·ke·phor	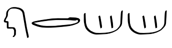	
on	al		
the ground	ha·a·rets		
saw it	vay·yir·u	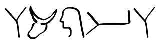	Exodus 16:15
When the Israelites	ve·ne	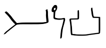	
	yis·ra·el	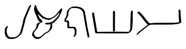	
they asked	vay·yo·me·ru		

one	eesh	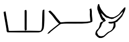	
	el		
another	a·chee	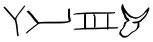	
“ What	man		
is it ? ”	hu		
For	kee	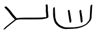	
they did not	lo		
know	ya·de·u		
what	mah	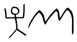	
it was	hu		
told	vay·yo·mer		
So Moses	mo·sheh	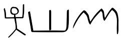	
them	a·le·hem		
“ It	hu		
is the bread	hal·le·chem	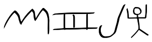	
that	a·sher		
has given	na·tan	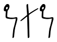	
the LORD	YHVH		
you	la·khem		
to eat	le·akh·lah		
This	zeh	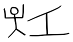	Exodus 16:16
	had·da·var		
is what	a·sher		
has commanded :	tsiw·vah		
the LORD	YHVH		
is to gather	liq·tu	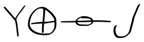	
as much	mim·men·nu	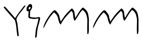	

‘ Each one	eesh	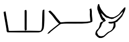	
as	le·phee		
he needs	a·khe·lo		
an omer	o·mer		
for each	lag·gul·go·let	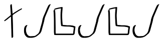	
	mis·par		
person	naph·sho·te·khem		
	eesh	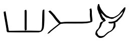	
-	la·a·sher		
in your tent ’”	be·a·ho·lo		
You may take	tiq·qa·chu	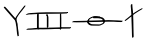	
did	vay·ya·a·su		Exodus 16:17
this	khen	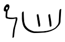	
So the Israelites	be·ne	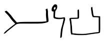	
	yis·ra·el	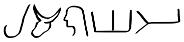	
Some gathered	vay·yil·qe·tu	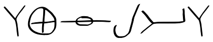	
more	ham·mar·beh		
and some less	ve·ham·mam·eet		
When they measured it	vay·ya·mod·du	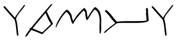	Exodus 16:18
by the omer	va·o·mer		
had no	ve·lo		
excess	he·deeph		
he who gathered much	ham·mar·beh		
and he who gathered little	ve·ham·mam·eet		
had no	lo		
shortfall	hech·seer		

Each one	eesh	𐤀𐤉𐤔	
as	le·phee	𐤋𐤐𐤉	
much as he needed to eat	a·khe·lo	𐤀𐤊𐤋𐤅	
gathered	la·qa·tu	𐤋𐤒𐤈𐤅	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Exodus 16:19
Then Moses	mo·sheh	𐤌𐤔𐤄	
to them	a·le·hem	𐤀𐤋𐤄𐤌	
one	eesh	𐤀𐤉𐤔	
“ No	al	𐤀𐤋	
may keep	yo·w·ter	𐤉𐤅𐤕𐤓	
any of it	mim·men·nu	𐤌𐤌𐤍𐤅	
until	ad	𐤏𐤃	
morning ”	bo·qer	𐤁𐤒𐤓	
But they did not	ve·lo	𐤅𐤋𐤀	Exodus 16:20
listen	sha·me·u	𐤔𐤌𐤏𐤅	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
left	vay·yo·w·ti·ru	𐤅𐤉𐤅𐤕𐤓𐤅	
some people	a·na·sheem	𐤀𐤍𐤔𐤉𐤌	
part of	mim·men·nu	𐤌𐤌𐤍𐤅	
it until	ad	𐤏𐤃	
morning	bo·qer	𐤁𐤒𐤓	
and it became infested	vay·ya·rum	𐤅𐤉𐤓𐤌	
with maggots	to·w·la·eem	𐤕𐤅𐤋𐤏𐤉𐤌	
and began to smell	vay·yiv·ash	𐤅𐤉𐤁𐤀𐤔	
was angry	vay·yiq·tsoph	𐤅𐤉𐤒𐤑𐤐	
with them	a·le·hem	𐤏𐤋𐤄𐤌	

So Moses	mo·sheh	𐤌𐤔𐤄	
gathered	vay·yil·qe·tu	𐤅𐤉𐤋𐤒𐤈𐤅	Exodus 16:21
-	o·to	𐤀𐤕𐤅	
Every morning	bab·bo·qer	𐤁𐤁𐤒𐤓	
	bab·bo·qer	𐤁𐤁𐤒𐤓	
each one	eesh	𐤀𐤉𐤔	
as much	ke·phee	𐤊𐤐𐤉	
as was needed	a·khe·lo	𐤀𐤊𐤋𐤅	
grew hot	ve·cham	𐤅𐤇𐤌	
and when the sun	hash·she·mesh	𐤄𐤔𐤌𐤔	
it melted away	ve·na·mas	𐤅𐤍𐤌𐤎	
-	vay·hee	𐤅𐤉𐤄𐤉	Exodus 16:22
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
On the sixth	hash·shish·shee	𐤄𐤔𐤔𐤉	
they gathered	la·qe·tu	𐤋𐤒𐤈𐤅	
as much food —	le·chem	𐤋𐤇𐤌	
twice	mish·neh	𐤌𐤔𐤍𐤄	
two	she·ne	𐤔𐤍𐤉	
omers	ha·o·mer	𐤄𐤏𐤌𐤓	
per person —	la·e·chad	𐤋𐤀𐤇𐤃	
came	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
and all	kal	𐤊𐤋	
the leaders	ne·see·e	𐤍𐤔𐤉𐤀𐤉	
of the congregation	ha·e·dah	𐤄𐤏𐤃𐤄	
and reported	vay·yag·gee·du	𐤅𐤉𐤂𐤉𐤃𐤅	
this to Moses	le·mo·sheh	𐤋𐤌𐤔𐤄	
He told them	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Exodus 16:23

	a·le·hem		
“ This	hu		
is what	a·sher		
has said :	dib·ber		
the LORD	YHVH		
[is to be] a day of complete rest	shab·ba·to·wn		
Sabbath	shab·bat		
a holy	qo·desh	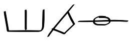	
to the LORD	la·YHVH	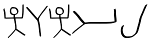	
‘ Tomorrow	ma·char	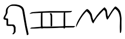	
So	et		
what	a·sher		
bake	to·phu		
you want to bake	e·phu		
and	ve·et		
what	a·sher		
boil	te·vash·she·lu		
you want to boil	bash·she·lu		
-	ve·et		
whatever	kal		
remains	ha·o·deph		
Then set aside	han·nee·chu	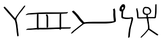	
	la·khem		
and keep it	le·mish·me·ret	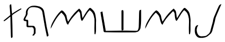	
until	ad		
morning ’”	hab·bo·qer	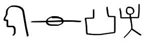	
So they set it aside	vay·yan·nee·chu	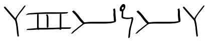	Exodus 16:24

-	o·to		
until	ad		
morning	hab·bo·qer	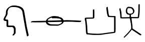	
as	ka·a·sher		
had commanded	tsiw·vah		
Moses	mo·sheh	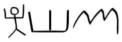	
and it did not	ve·lo		
smell	hiv·eesh		
any maggots	ve·rim·mah		
[or]	lo		
contain	ha·ye·tah	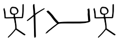	
	bo		
said	vay·yo·mer		Exodus 16:25
Moses	mo·sheh	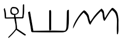	
“ Eat it today	ikh·lu·hu	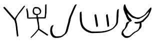	
”	hay·yo·wm	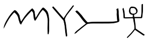	
“ because	kee	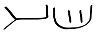	
is a Sabbath	shab·bat		
today	hay·yo·wm	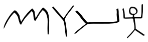	
to the LORD	la·YHVH	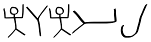	
Today	hay·yo·wm	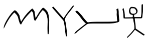	
you will not	lo		
find anything	tim·tsa·u·hu		
in the field	bas·sa·deh	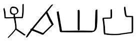	
For six	she·shet		Exodus 16:26
days	ya·meem	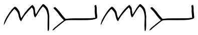	
you may gather	til·qe·tu·hu	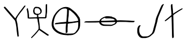	

day	u·vay·yo·wm	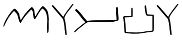	
but on the seventh	hash·she·vee·ee	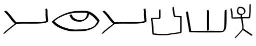	
the Sabbath	shab·bat		
”	lo		
it will not be [there]	yih·yeh	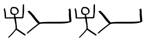	
	bo		
Yet	vay·hee	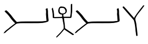	Exodus 16:27
day	bay·yo·wm	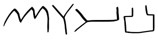	
on the seventh	hash·she·vee·ee	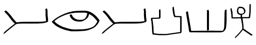	
went out	ya·tse·u		
some of	min		
the people	ha·am		
to gather	lil·qot	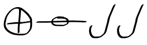	
but they did not	ve·lo		
find anything	ma·tsa·u		
said	vay·yo·mer		Exodus 16:28
Then the LORD	YHVH	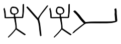	
to	el		
Moses	mo·sheh	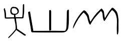	
“ How long	ad		
	a·nah		
will you refuse	me·an·tem		
to keep	lish·mor		
My commandments	mits·wo·tay		
and instructions ?	ve·to·w·ro·tay		
Understand	re·u		Exodus 16:29
that	kee	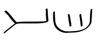	

the LORD	YHVH		
has given	na·tan	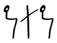	
you	la·khem		
the Sabbath	hash·shab·bat		
that is why	al		
	ken		
He	hu		
will give	no·ten	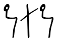	
you	la·khem		
day	bay·yo·wm	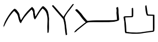	
on the sixth	hash·shish·shee		
bread	le·chem	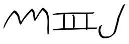	
for two days	yo·w·ma·yim		
must stay	she·vu		
everyone	eesh	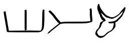	
where he is	tach·taw	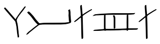	
no	al		
may leave	ye·tse		
one	eesh	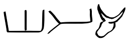	
his place ”	mim·me·qo·mo	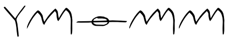	
day	bay·yo·wm	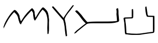	
On the seventh	hash·she·vee·ee	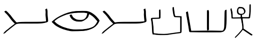	
rested	vay·yish·be·tu		Exodus 16:30
So the people	ha·am		
day	bay·yo·wm	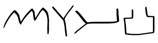	
on the seventh	hash·she·vi·ee		
called [the bread]	vay·yiq·re·u	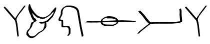	Exodus 16:31

Now the house	vet	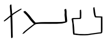	
of Israel	yis·ra·el	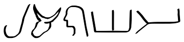	
-	et		
	she·mo		
manna	man		
It	ve·hu		
seed	ke·ze·ra		
like coriander	gad		
was white	la·van	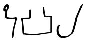	
and tasted	ve·ta·mo		
like wafers	ke·tsap·pee·chit		
made with honey	bid·vash	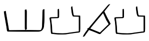	
said	vay·yo·mer		Exodus 16:32
Moses	mo·sheh	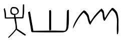	
“ This	zeh	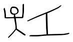	
	had·da·var		
is what	a·sher		
has commanded :	tsiw·vah		
the LORD	YHVH		
	me·lo		
an omer	ha·o·mer		
of [manna]	mim·men·nu	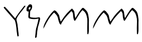	
‘ Keep	le·mish·me·ret	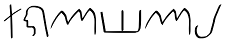	
for the generations to come	le·do·ro·te·khem	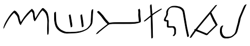	
so that	le·ma·an		
they may see	yir·u		
-	et		

the bread	hal·le·chem	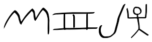	
-	a·sher		
I fed	he·e·khal·tee	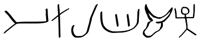	
-	et·khem		
you in the wilderness	bam·mid·bar		
when I brought you	be·ho·w·tsee·ee		
-	et·khem		
out of the land	me·e·rets		
of Egypt ’”	mits·ra·yim	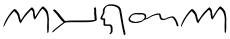	
told	vay·yo·mer		Exodus 16:33
So Moses	mo·sheh		
	el		
Aaron	a·ha·ron	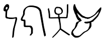	
“ Take	qach	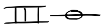	
jar	tsin·tse·net		
a	a·chat	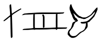	
and fill it	ve·ten		
	sham·mah		
	me·lo		
with an omer	ha·o·mer		
of manna	man		
Then place	ve·han·nach	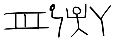	
it	o·to		
before	liph·ne		
the LORD	YHVH		
to be preserved	le·mish·me·ret		
for the generations to come ”	le·do·ro·te·khem	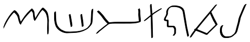	

just as	ka·a·sher	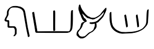	Exodus 16:34
had commanded	tsiw·vah	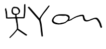	
the LORD	YHVH	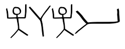	
	el	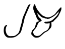	
Moses	mo·sheh	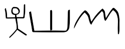	
placed it	vay·yan·nee·che·hu	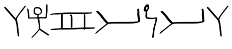	
And Aaron	a·ha·ron	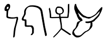	
in front of	liph·ne	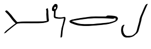	
the Testimony	ha·e·dut	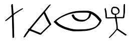	
to be preserved	le·mish·ma·ret	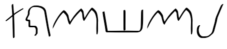	
The Israelites	u·ve·ne	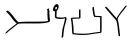	Exodus 16:35
	yis·ra·el	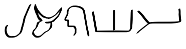	
ate	a·khe·lu	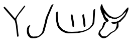	
-	et	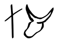	
manna	ham·man	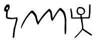	
forty	ar·ba·eem	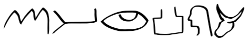	
years	sha·nah	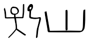	
until	ad	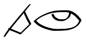	
they came	bo·am	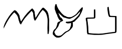	
to	el	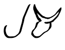	
a land	e·rets	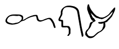	
where they could settle	no·wo·sha·vet	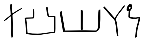	
-	et	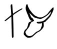	
manna	ham·man	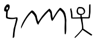	
they ate	a·khe·lu	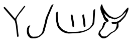	
until	ad	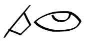	
they reached	bo·am	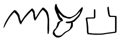	

	el		
the border	qe·tseh	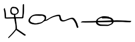	
	e·rets		
of Canaan	ke·na·an		
(Now an omer	ve·ha·o·mer		Exodus 16:36
is a tenth	a·si·reet	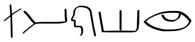	
of an ephah	ha·e·phah	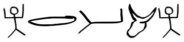	
)	hu		
left	vay·yis·u		Exodus 17:1
Then the whole	kal		
congregation	a·dat		
	be·ne	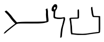	
of Israel	yis·ra·el	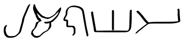	
the Desert	mim·mid·bar		
of Sin	seen	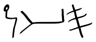	
moving from place to place	le·mas·e·hem		
as	al		
commanded	pee		
the LORD	YHVH		
They camped	vay·ya·cha·nu	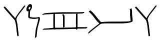	
at Rephidim	bir·phee·deem	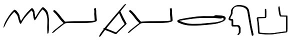	
but there was no	ve·en		
water	ma·yim	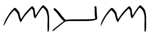	
to drink	lish·tot		
for the people	ha·am		
contended	vay·ya·rev	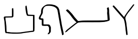	Exodus 17:2
So the people	ha·am		

with	im	
Moses	mo·sheh	
	vay·yo·me·ru	
“ Give	te·nu	
us	la·nu	
water	ma·yim	
to drink ”	ve·nish·teh	
replied	vay·yo·mer	
	la·hem	
Moses	mo·sheh	
“ Why	mah	
do you contend	te·ree·vun	
with me ? ”	im·ma·dee	
“ Why	mah	
do you test	te·nas·sun	
-	et	
the LORD ? ”	YHVH	
thirsted	vay·yits·ma	Exodus 17:3
there	sham	
But the people	ha·am	
for water	lam·ma·yim	
and they grumbled	vay·ya·len	
	ha·am	
against	al	
Moses	mo·sheh	
:	vay·yo·mer	
“ Why	lam·mah	

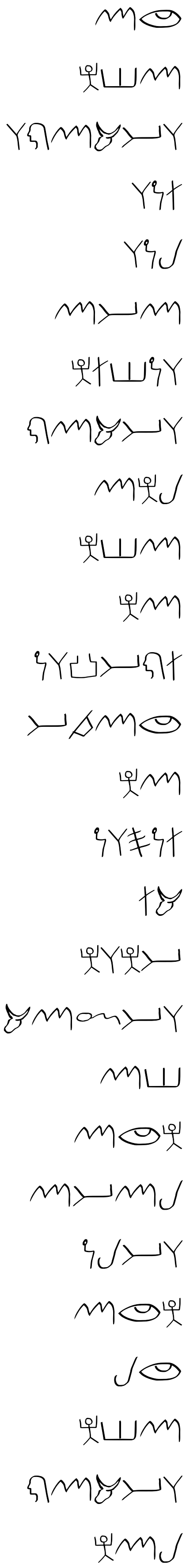

-	zeh	
have you brought us	he·e·lee·ta·nu	
out of Egypt —	mim·mits·ra·yim	
to make	le·ha·meet	
us	o·tee	
and	ve·et	
our children	ba·nay	
-	ve·et	
and livestock	miq·nay	
{die} of thirst ? ”	bats·tsa·ma	
cried out	vay·yits·aq	Exodus 17:4
Then Moses	mo·sheh	
to	el	
the LORD	YHVH	
	le·mor	
“ What	mah	
should I do	e·e·seh	
people ?	la·am	
with these	haz·zeh	
A little more	o·wd	
	me·at	
and they will stone me ! ”	u·se·qa·lu·nee	
said	vay·yo·mer	Exodus 17:5
And the LORD	YHVH	
to	el	
Moses	mo·sheh	
“ Walk on	a·vor	

ahead of	liph·ne	𐤋𐤐𐤍𐤉	
the people	ha·am	𐤄𐤏𐤌	
and take	ve·qach	𐤅𐤒𐤇	
with you	it·te·kha	𐤀𐤕𐤊	
some of the elders	miz·ziq·ne	𐤌𐤆𐤒𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
the staff	u·mat·te·kha	𐤅𐤌𐤈𐤊	
with which	a·sher	𐤀𐤔𐤓	
you struck	hik·kee·ta	𐤄𐤊𐤉𐤕	
	bo	𐤁𐤅	
-	et	𐤀𐤕	
the Nile	hay·or	𐤄𐤉𐤀𐤓	
Take along	qach	𐤒𐤇	
in your hand	be·ya·de·kha	𐤁𐤉𐤃𐤊	
and go	ve·ha·la·khe·ta	𐤅𐤄𐤋𐤊𐤕	
Behold	hin·nee	𐤄𐤍𐤍𐤉	Exodus 17:6
I will stand	o·med	𐤏𐤌𐤃	
before	le·pha·ne·kha	𐤋𐤐𐤍𐤉𐤊	
there	sham	𐤔𐤌	
you	al	𐤏𐤋	
by the rock	hats·tsur	𐤄𐤑𐤅𐤓	
at Horeb	be·cho·rev	𐤁𐤇𐤓𐤁	
And when you strike	ve·hik·kee·ta	𐤅𐤄𐤊𐤉𐤕	
the rock	vats·tsur	𐤁𐤑𐤅𐤓	
will come out	ve·ya·tse·u	𐤅𐤉𐤑𐤀𐤅	
of it	mim·men·nu	𐤌𐤌𐤍𐤅	
water	ma·yim	𐤌𐤉𐤌	

to drink ”	ve·sha·tah		
for the people	ha·am		
did	vay·ya·as		
this	ken	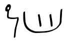	
So Moses	mo·sheh	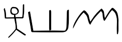	
in the sight	le·e·ne	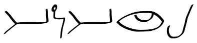	
of the elders	ziq·ne	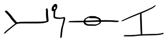	
of Israel	yis·ra·el	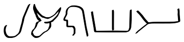	
He named	vay·yiq·ra	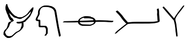	Exodus 17:7
	shem		
the place	ham·ma·qo·wm	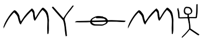	
Massah	mas·sah		
and Meribah	u·me·ree·vah	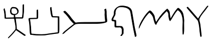	
because	al		
quarreled	reev	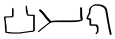	
the Israelites	be·ne	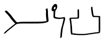	
	yis·ra·el	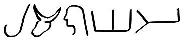	
and because	ve·al		
they tested	nas·so·tam		
-	et		
the LORD	YHVH		
saying	le·mor		
“ Is	ha·yesh	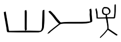	
the LORD	YHVH		
among us	be·qir·be·nu	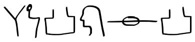	
or	im		
not ? ”	a·yin	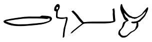	

came	vay·ya·vo	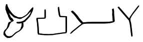	Exodus 17:8
After this, the Amalekites	a·ma·leq		
and attacked	vay·yil·la·chem	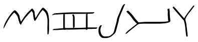	
	im		
the Israelites	yis·ra·el	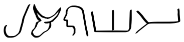	
at Rephidim	bir·phee·dim	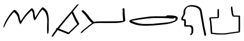	
said	vay·yo·mer		Exodus 17:9
So Moses	mo·sheh	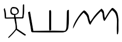	
to	el		
Joshua	ye·ho·wo·shu·a		
“ Choose	be·char	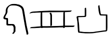	
	la·nu		
some of our men	a·na·sheem	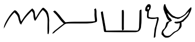	
and go out	ve·tse		
to fight	hil·la·chem	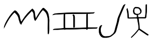	
the Amalekites	ba·a·ma·leq		
Tomorrow	ma·char	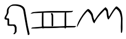	
I	a·no·khee		
will stand	nits·tsav		
on	al		
the hilltop	rosh		
	hag·giv·ah		
with the staff	u·mat·teh		
of God	ha·e·lo·heem		
in my hand ”	be·ya·dee	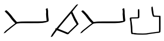	
did	vay·ya·as		Exodus 17:10
Joshua	ye·ho·wo·shu·a		

as	ka·a·sher		
had instructed	a·mar		
him	lo		
Moses	mo·sheh	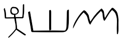	
and fought	le·hil·la·chem	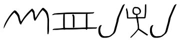	
against the Amalekites	ba·a·ma·leq		
while Moses	u·mo·sheh		
Aaron	a·ha·ron	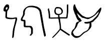	
and Hur	ve·chur	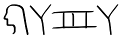	
went up	a·lu		
to the top	rosh		
of the hill	hag·giv·ah		
-	ve·ha·yah	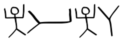	Exodus 17:11
As long as	ka·a·sher		
held up	ya·reem	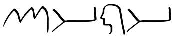	
Moses	mo·sheh	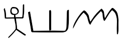	
his hands	ya·do	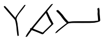	
prevailed	ve·ga·var		
Israel	yis·ra·el	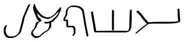	
but when	ve·kha·a·sher		
he lowered	ya·nee·ach	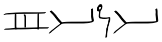	
[them]	ya·do	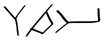	
prevailed	ve·ga·var		
Amalek	a·ma·leq		
hands	vee·de	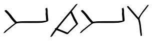	Exodus 17:12
When Moses’	mo·sheh		
grew heavy	ke·ve·deem		

they took	vay·yiq·chu	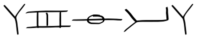	
a stone	e·ven		
and put	vay·ya·see·mu	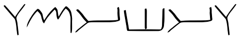	
it under him	tach·taw	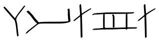	
and he sat	vay·ye·shev		
on it	a·le·ha	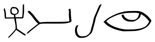	
Then Aaron	ve·a·ha·ron		
and Hur	ve·chur	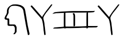	
held	ta·me·khu		
his hands up	ve·ya·daw		
one	miz·zeh		
on each	e·chad	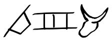	
	u·miz·zeh		
side	e·chad	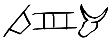	
remained	vay·hee	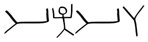	
so that his hands	ya·daw		
steady	e·mu·nah		
until	ad		
went down	bo		
the sun	hash·sha·mesh		
overwhelmed	vay·ya·cha·losh	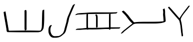	Exodus 17:13
So Joshua	ye·ho·wo·shu·a		
-	et		
Amalek	a·ma·leq		
-	ve·et		
and his army	am·mo		
	le·phee		

with the sword	cha·rev	𐤇𐤓𐤁𐤐	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Exodus 17:14
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
“ Write this	ke·tov	𐤊𐤕𐤁	
	zot	𐤆𐤀𐤕	
as a reminder	zik·ka·ro·wn	𐤆𐤊𐤓𐤅𐤍	
on a scroll	bas·se·pher	𐤁𐤎𐤐𐤓	
and recite	ve·seem	𐤅𐤔𐤉𐤌	
	be·a·ze·ne	𐤁𐤀𐤆𐤍𐤉	
it to Joshua	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
because	kee	𐤊𐤉	
I will utterly blot out	ma·choh	𐤌𐤇𐤄	
	em·cheh	𐤀𐤌𐤇𐤄	
-	et	𐤀𐤕	
the memory	ze·kher	𐤆𐤊𐤓	
of Amalek	a·ma·leq	𐤏𐤌𐤋𐤒	
from under	mit·ta·chat	𐤌𐤕𐤇𐤕	
heaven ”	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
built	vay·yi·ven	𐤅𐤉𐤁𐤍	Exodus 17:15
And Moses	mo·sheh	𐤌𐤔𐤄	
an altar	miz·be·ach	𐤌𐤆𐤁𐤇	
and named	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	
it	she·mo	𐤔𐤌𐤅	
The LORD	YHVH	𐤉𐤄𐤅𐤄	
Is My Banner	nis·see	𐤍𐤎𐤉	

he said	vay·yo·mer		Exodus 17:16
“ Indeed ”	kee	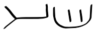	
“ a hand	yad	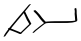	
was lifted up toward	al		
the throne	kes		
of the LORD	yah	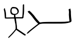	
will war	mil·cha·mah	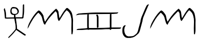	
The LORD	la·YHVH	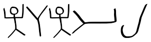	
against Amalek	ba·a·ma·leq		
from generation	mid·dor		
to generation ”	dor		
heard	vay·yish·ma	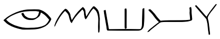	Exodus 18:1
Jethro	yit·ro		
the priest	kho·hen		
of Midian	mid·yan		
father-in-law	cho·ten	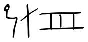	
Now Moses’	mo·sheh		
-	et		
about all	kal		
that	a·sher		
had done	a·sah		
God	e·lo·heem		
for Moses	le·mo·sheh		
Israel	u·le·yis·ra·el	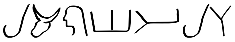	
and His people	am·mo	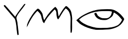	
and how	kee	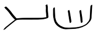	
had brought	ho·w·tsee		

the LORD	YHVH	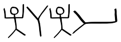	
-	et	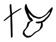	
Israel	yis·ra·el	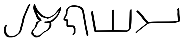	
out of Egypt	mim·mits·ra·yim	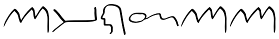	
had received her	vay·yiq·qach	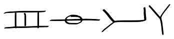	Exodus 18:2
Jethro	yit·ro	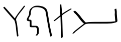	
father-in-law	cho·ten	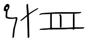	
[his]	mo·sheh	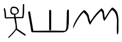	
-	et	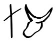	
Zipporah	tsip·po·rah	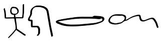	
his wife	e·shet	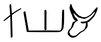	
Moses	mo·sheh	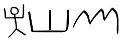	
After	a·char	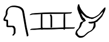	
had sent back	shil·lu·che·ha	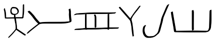	
along with	ve·et	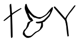	Exodus 18:3
her two	she·ne	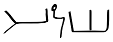	
sons	va·ne·ha	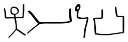	
[son]	a·sher	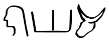	
was named	shem	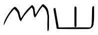	
One	ha·e·chad	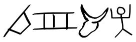	
Gershom	ge·re·shom	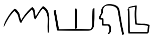	
for	kee	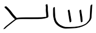	
Moses had said	a·mar	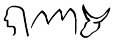	
a foreigner	ger	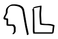	
“ I have been	ha·yee·tee	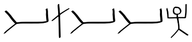	
land ”	be·e·rets	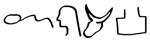	
in a foreign	na·khe·ree·yah	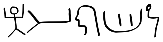	

was named	ve·shem	Exodus 18:4
The other [son]	ha·e·chad	
Eliezer	e·lee·e·zer	
for [Moses had said]	kee	
“ The God	e·lo·he	
of my father	a·vee	
was my helper	be·ez·ree	
and delivered me	vay·yats·tsi·le·nee	
from the sword	me·che·rev	
of Pharaoh ”	par·oh	
came	vay·ya·vo	Exodus 18:5
Jethro	yit·ro	
Moses’ father-in-law	cho·ten	
along with Moses’	mo·sheh	
and sons	u·va·naw	
wife	ve·ish·to	
to	el	
him	mo·sheh	
in	el	
the desert	ham·mid·bar	
where	a·sher	
he	hu	
was encamped	cho·neh	
	sham	
at the mountain	har	
of God	ha·e·lo·heem	
He sent word	vay·yo·mer	Exodus 18:6

to	el	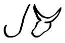	
Moses	mo·sheh	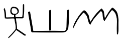	
“ I	a·nee	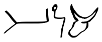	
your father-in-law	cho·ten·kha	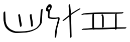	
Jethro	yit·ro	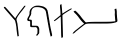	
am coming	ba	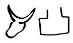	
to	e·le·kha	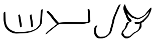	
you with your wife	ve·ish·te·kha	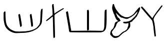	
two	u·she·ne	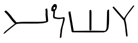	
sons ”	va·ne·ha	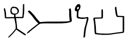	
and her	im·mah	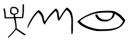	
went out to meet	vay·ye·tse	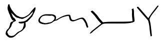	Exodus 18:7
So Moses	mo·sheh	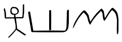	
	liq·rat	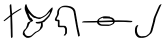	
his father-in-law	cho·te·no	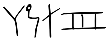	
and bowed down	vay·yish·ta·chu	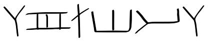	
and kissed	vay·yish·shaq	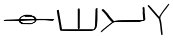	
him	lo	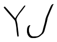	
They greeted	vay·yish·a·lu	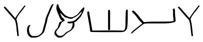	
each	eesh	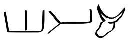	
other	le·re·e·hu	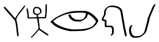	
	le·sha·lo·wm	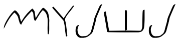	
and went	vay·ya·vo·u	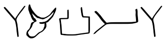	
into the tent	ha·o·he·lah	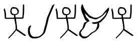	
recounted	vay·sap·per	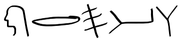	Exodus 18:8
Then Moses	mo·sheh	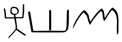	
to his father-in-law	le·cho·te·no	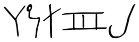	

-	et	
all	kal	
that	a·sher	
had done	a·sah	
the LORD	YHVH	
to Pharaoh	le·phar·oh	
and the Egyptians	u·le·mits·ra·yim	
for	al	
sake	o·w·dot	
Israel’s	yis·ra·el	
-	et	
all	kal	
the hardships	hat·te·la·ah	
-	a·sher	
they had encountered	me·tsa·a·tam	
along the way	bad·de·rekh	
had delivered them	vay·yats·tsi·lem	
and how the LORD	YHVH	
rejoiced	vay·yi·chad	Exodus 18:9
And Jethro	yit·ro	
over	al	
all	kal	
the good things	hat·to·w·vah	
-	a·sher	
had done	a·sah	
the LORD	YHVH	
for Israel	le·yis·ra·el	

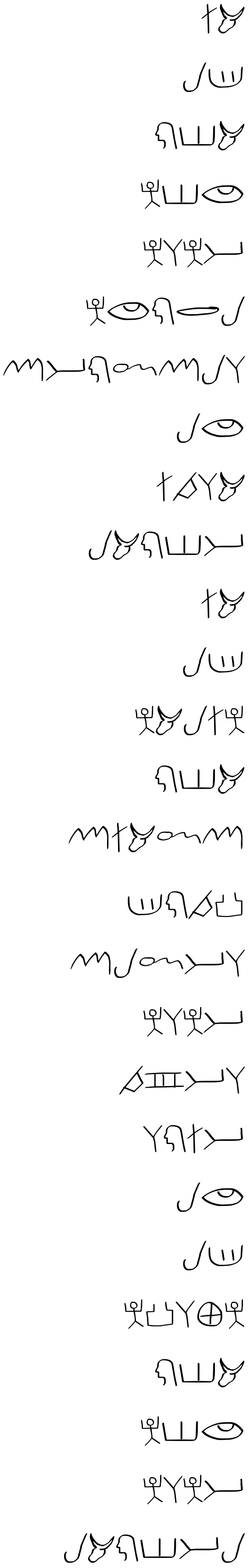

whom	a·sher		
He had rescued	hits·tsee·lo		
from the hand	mee·yad	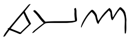	
of the Egyptians	mits·ra·yim		
declared	vay·yo·mer		Exodus 18:10
Jethro	yit·ro		
“ Blessed [be]	ba·rukh		
the LORD	YHVH		
who	a·sher		
has delivered	hits·tseel		
you	et·khem		
from the hand	mee·yad	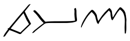	
of the Egyptians	mits·ra·yim		
-	u·mee·yad		
and of Pharaoh	par·oh		
and who	a·sher		
has delivered	hits·tseel		
-	et		
the people	ha·am		
from	mit·ta·chat		
the hand	yad	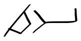	
of the Egyptians	mits·ra·yim		
Now	at·tah		Exodus 18:11
I know	ya·da·tee		
that	kee	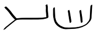	
is greater	ga·do·wl		
the LORD	YHVH		

than all other	mik·kal	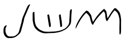	
gods	ha·e·lo·heem	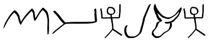	
for	kee	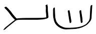	
He did this	vad·da·var	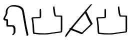	
when they	a·sher	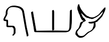	
treated Israel with arrogance	za·du	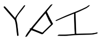	
”	a·le·hem	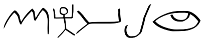	
brought	vay·yiq·qach	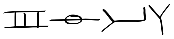	Exodus 18:12
Jethro	yit·ro	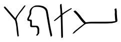	
father-in-law	cho·ten	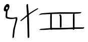	
Then Moses’	mo·sheh	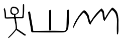	
a burnt offering	o·lah	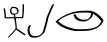	
and sacrifices	u·ze·va·cheem	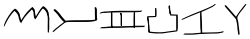	
to God	le·lo·heem	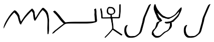	
came	vay·ya·vo	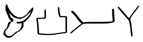	
and Aaron	a·ha·ron	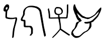	
with all	ve·khol	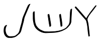	
the elders	ziq·ne	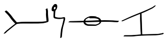	
of Israel	yis·ra·el	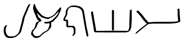	
to eat	le·e·khal	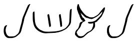	
bread	le·chem	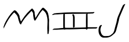	
with	im	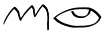	
father-in-law	cho·ten	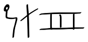	
Moses’	mo·sheh	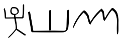	
in the presence	liph·ne	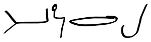	
of God	ha·e·lo·heem	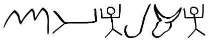	
-	vay·hee	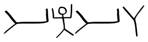	Exodus 18:13

The next day	mim·ma·cho·rat		
took his seat	vay·ye·shev	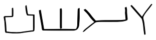	
Moses	mo·sheh	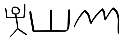	
to judge	lish·pot		
-	et		
the people	ha·am		
and they stood	vay·ya·a·mod		
	ha·am		
around	al		
[him]	mo·sheh		
from	min		
morning	hab·bo·qer	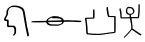	
until	ad		
evening	ha·a·rev		
saw	vay·yar	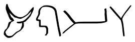	Exodus 18:14
father-in-law	cho·ten	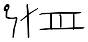	
When [his]	mo·sheh		
-	et		
all	kal		
that	a·sher		
[Moses]	hu		
was doing	o·seh		
for the people	la·am		
he asked	vay·yo·mer		
“ What	mah		
-	had·da·var		
is this	haz·zeh		

that	a·sher		
you are	at·tah		
doing	o·seh		
for the people ?	la·am		
Why	mad·du·a		
do you	at·tah		
sit	yo·wo·shev		
alone [as judge]	le·vad·de·kha		
with all	ve·khal		
the people	ha·am		
standing	nits·tsav		
around	a·le·kha	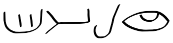	
you from	min		
morning	bo·qer	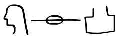	
till	ad		
evening ? ”	a·rev		
replied	vay·yo·mer		Exodus 18:15
Moses	mo·sheh	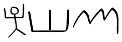	
-	le·cho·te·no	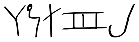	
“ Because	kee	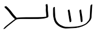	
come	ya·vo	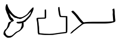	
to me	e·lay	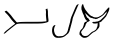	
the people	ha·am		
to inquire	lid·rosh		
of God ”	e·lo·heem		
“ Whenever	kee	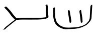	Exodus 18:16
they have	yih·yeh	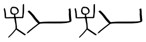	

	la·hem	
a dispute	da·var	
it is brought	ba	
to me	e·lay	
to judge	ve·sha·phat·tee	
between	ben	
one man	eesh	
	u·ven	
and another	re·e·hu	
and I make known	ve·ho·w·da·tee	
to them	et	
the statutes	chuq·qe	
of God ”	ha·e·lo·heem	
and	ve·et	
laws	to·w·ro·taw	
said	vay·yo·mer	Exodus 18:17
father-in-law	cho·ten	
But Moses’	mo·sheh	
to him	e·law	
is not	lo	
good	to·wv	
“ What	had·da·var	
-	a·sher	
you are	at·tah	
doing	o·seh	
will wear yourselves out	na·vol	Exodus 18:18
	tib·bol	

Surely	gam	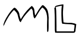	
you	at·tah	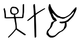	
and	gam	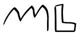	
people	ha·am	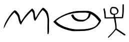	
these	haz·zeh	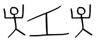	
-	a·sher	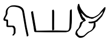	
with you	im·makh	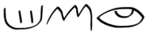	
because	kee	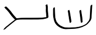	
is too heavy	kha·ved	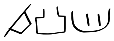	
for you	mim·me·kha	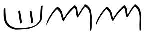	
the task	had·da·var	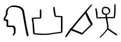	
You cannot	lo	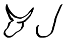	
	tu·khal	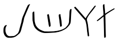	
handle	a·so·hu	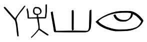	
it alone	le·vad·de·kha	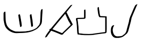	
Now	at·tah	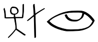	Exodus 18:19
listen to me	she·ma	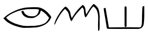	
	be·qo·lee	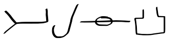	
I will give you some advice	ee·a·tse·kha	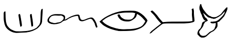	
be	vee·hee	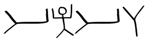	
and may God	e·lo·heem	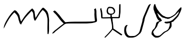	
with you	im·makh	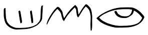	
must be	he·yeh	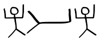	
You	at·tah	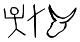	
the people’s representative	la·am	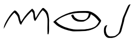	
before	mul	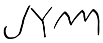	
God	ha·e·lo·heem	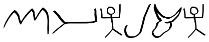	

and bring	ve·he·ve·ta	
	at·tah	
-	et	
their causes	had·de·va·reem	
to	el	
Him	ha·e·lo·heem	
Teach	ve·hiz·har·tah	Exodus 18:20
-	et·hem	
them	et	
the statutes	ha·chuq·qeem	
-	ve·et	
and laws	hat·to·w·rot	
and show	ve·ho·w·da·ta	
them	la·hem	
-	et	
the way	had·de·rekh	
to live	ye·le·khu	
-	vah	
-	ve·et	
and the work	ham·ma·a·seh	
-	a·sher	
they must do	ya·a·sun	
Furthermore	ve·at·tah	Exodus 18:21
select	te·che·zeh	
from among	mik·kal	
the people —	ha·am	
men	an·she	

capable	cha·yil	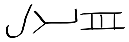	
God-fearing	yir·e		
	e·lo·heem		
	an·she		
trustworthy men	e·met	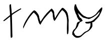	
who are averse	so·ne·e		
to dishonest gain	va·tsa		
Appoint them	ve·sam·ta		
over [the people]	a·le·hem		
as leaders	sa·re	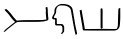	
of thousands	a·la·pheem		
	sa·re	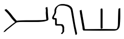	
of hundreds	me·o·wt		
	sa·re	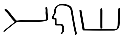	
of fifties	cha·mish·sheem		
	ve·sa·re		
and of tens	a·sa·rot		
Have [these men] judge	ve·sha·phe·tu		Exodus 18:22
-	et		
the people	ha·am		
at all	be·khal		
times	et		
Then	ve·ha·yah	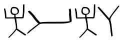	
any	kal	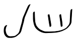	
issue	had·da·var		
major	hag·ga·dol		
they can bring	ya·vee·u	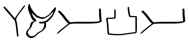	

you	e·le·kha	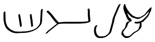	
but all	ve·khal		
cases	had·da·var		
minor	haq·qa·ton	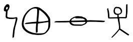	
they can judge	yish·pe·tu		
on their own	hem	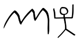	
so that your load may be lightened	ve·ha·qel	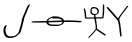	
	me·a·le·kha	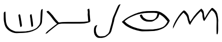	
as they share	ve·na·se·u		
it with you	it·takh	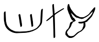	
If	im		Exodus 18:23
-	et		
advice	had·da·var		
this	haz·zeh		
you follow	ta·a·seh		
so directs you	ve·tsiw·ve·kha		
and God	e·lo·heem		
then you will be able	ve·ya·kha·le·ta	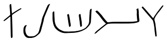	
to endure	a·mod	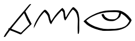	
and	ve·gam		
all	kal		
people	ha·am		
these	haz·zeh		
	al		
home	me·qo·mo	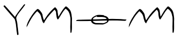	
can go	ya·vo	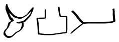	
in peace ”	ve·sha·lo·wm	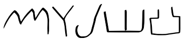	

listened	vay·yish·ma		Exodus 18:24
Moses	mo·sheh		
	le·qo·wl	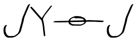	
to his father-in-law	cho·te·no	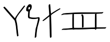	
and did	vay·ya·as		
everything	kol	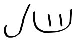	
-	a·sher		
he said	a·mar		
chose	vay·yiv·char	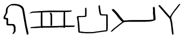	Exodus 18:25
So Moses	mo·sheh		
men	an·she		
capable	cha·yil	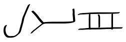	
from all	mik·kal		
Israel	yis·ra·el	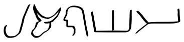	
and made	vay·yit·ten	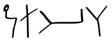	
them	o·tam		
heads	ra·sheem	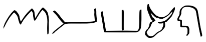	
over	al		
the people	ha·am		
as leaders	sa·re	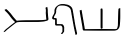	
of thousands	a·la·pheem		
	sa·re	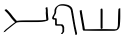	
of hundreds	me·o·wt		
	sa·re	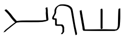	
of fifties	cha·mish·sheem		
	ve·sa·re		
and of tens	a·sa·rot		

And they judged	ve·sha·phe·tu		Exodus 18:26
-	et		
the people	ha·am		
at all	be·khal	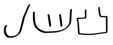	
times	et		
-	et		
cases	had·da·var		
the difficult	haq·qa·sheh		
they would bring	ye·vee·un	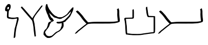	
to	el		
Moses	mo·sheh		
but any	ve·khal		
issue	had·da·var		
minor	haq·qa·ton	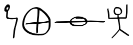	
they would judge	yish·pu·tu		
themselves	hem	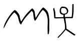	
sent	vay·shal·lach		Exodus 18:27
Then Moses	mo·sheh		
-	et		
his father-in-law {on his way}	cho·te·no	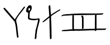	
and [Jethro] returned	vay·ye·lekh	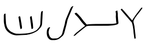	
	lo	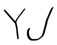	
to	el		
his own land	ar·tso		
month	ba·cho·desh	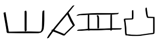	Exodus 19:1
In the third	hash·she·lee·shee	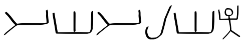	
had left	le·tset		

that the Israelites	be·ne	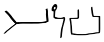	
	yis·ra·el	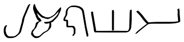	
the land	me·e·rets		
of Egypt	mits·ra·yim		
day [of the month]	bay·yo·wm	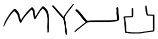	
on the same	haz·zeh		
they came	ba·u		
[to] the Wilderness	mid·bar		
of Sinai	see·nay	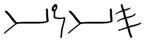	
After they had set out	vay·yis·u		Exodus 19:2
from Rephidim	me·re·phee·deem	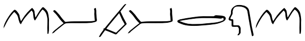	
they entered	vay·ya·vo·u	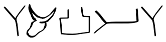	
the Wilderness	mid·bar		
of Sinai	see·nay		
-	vay·ya·cha·nu	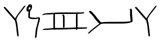	
-	bam·mid·bar		
camped	vay·yi·chan	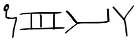	
there	sham		
and Israel	yis·ra·el	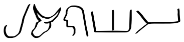	
in front of	ne·ged		
the mountain	ha·har		
Then Moses	u·mo·sheh		Exodus 19:3
went up	a·lah		
to	el		
God	ha·e·lo·heem		
called	vay·yiq·ra	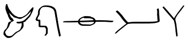	
to him	e·law	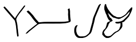	

and the LORD	YHVH	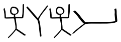	
from	min	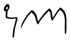	
the mountain	ha·har	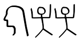	
you are to tell	le·mor	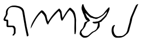	
“ This is what	koh	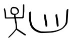	
	to·mar	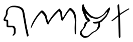	
the house	le·vet	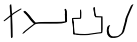	
of Jacob	ya·a·qov	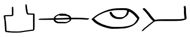	
and explain	ve·tag·ged	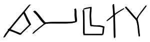	
to the sons	liv·ne	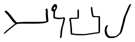	
of Israel :	yis·ra·el	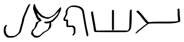	
‘ You	at·tem	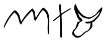	Exodus 19:4
have seen for yourselves	re·ee·tem	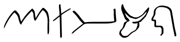	
what	a·sher	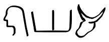	
I did	a·see·tee	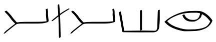	
to Egypt	le·mits·ra·yim	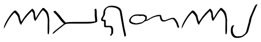	
and how I carried	va·es·sa	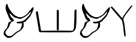	
-	et·khem	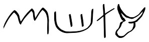	
you on	al	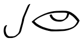	
wings	kan·phe	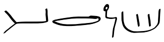	
eagles’	ne·sha·reem	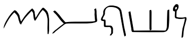	
and brought	va·a·vi	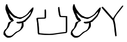	
you	et·khem	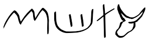	
to Myself	e·lay	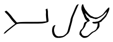	
Now	ve·at·tah	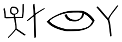	Exodus 19:5
if	im	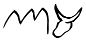	
you will indeed	sha·mo·w·a	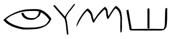	

obey	tish·me·u	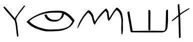	
My voice	be·qo·lee	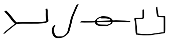	
and keep	u·she·mar·tem	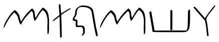	
-	et	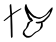	
My covenant	be·ree·tee	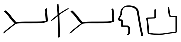	
you will be	wih·yee·tem	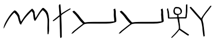	
My	lee	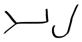	
treasured possession	se·gul·lah	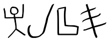	
out of all	mik·kal	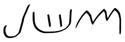	
the nations —	ha·am·meem	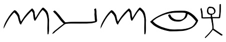	
for	kee	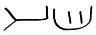	
is Mine	lee	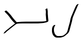	
the whole	kal	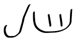	
earth	ha·a·rets	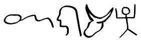	
you	ve·at·tem	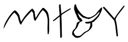	Exodus 19:6
shall be	tih·yu	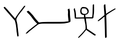	
And unto Me	lee	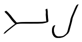	
a kingdom	mam·le·khet	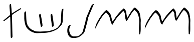	
of priests	ko·ha·neem	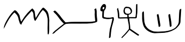	
nation ’	ve·go·w	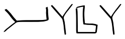	
and a holy	qa·do·wosh	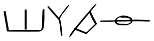	
These	el·leh	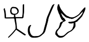	
are the words	had·de·va·reem	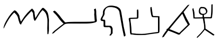	
that	a·sher	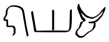	
you are to speak	te·dab·ber	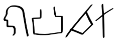	
to	el	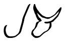	
the Israelites	be·ne	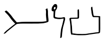	

”	yis·ra·el	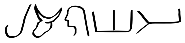	
went back	vay·ya·vo	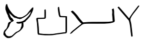	Exodus 19:7
So Moses	mo·sheh	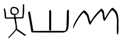	
and summoned	vay·yiq·ra	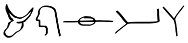	
the elders	le·ziq·ne	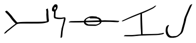	
of the people	ha·am	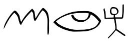	
and set	vay·ya·sem	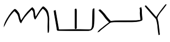	
before	liph·ne·hem	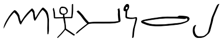	
them	et	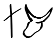	
all	kal	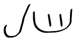	
words	had·de·va·reem	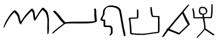	
these	ha·el·leh	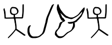	
that	a·sher	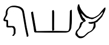	
had commanded him	tsiw·va·hu	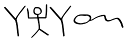	
the LORD	YHVH	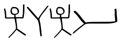	
answered	vay·ya·a·nu	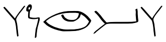	Exodus 19:8
And all	khal	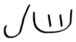	
the people	ha·am	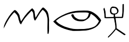	
together	yach·daw	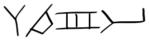	
	vay·yo·me·ru	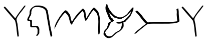	
everything	kol	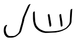	
that	a·sher	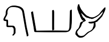	
has spoken ”	dib·ber	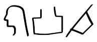	
the LORD	YHVH	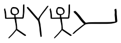	
“ We will do	na·a·seh	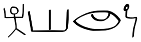	
brought	vay·ya·shev	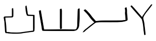	
So Moses	mo·sheh	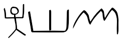	

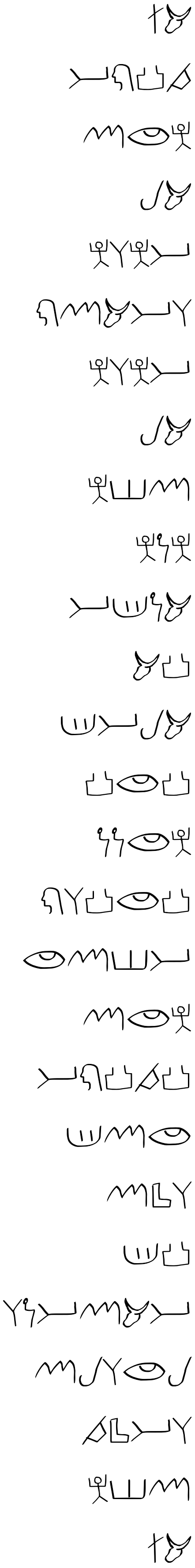

-	et	
words	div·re	
[their]	ha·am	
back to	el	
the LORD	YHVH	
said	vay·yo·mer	Exodus 19:9
The LORD	YHVH	
to	el	
Moses	mo·sheh	
“ Behold	hin·neh	
I	a·no·khee	
will come	ba	
to	e·le·kha	
you in a dense	be·av	
cloud	he·a·nan	
so that	ba·a·vur	
will hear	yish·ma	
the people	ha·am	
when I speak	be·dab·be·ree	
with you	im·makh	
and	ve·gam	
in you ”	be·kha	
put their trust	ya·a·mee·nu	
they will always	le·o·w·lam	
relayed	vay·yag·ged	
And Moses	mo·sheh	
-	et	

had said	div·re	
[what] the people	ha·am	
to	el	
the LORD	YHVH	
said	vay·yo·mer	Exodus 19:10
Then the LORD	YHVH	
to	el	
to Moses	mo·sheh	
“ Go	lekh	
	el	
the people	ha·am	
and consecrate them	ve·qid·dash·tam	
today	hay·yo·wm	
and tomorrow	u·ma·char	
They must wash	ve·khib·be·su	
their clothes	sim·lo·tam	
and be	ve·ha·yu	Exodus 19:11
prepared	ne·kho·neem	
day	lay·yo·wm	
by the third	hash·she·lee·shee	
for	kee	
day	bay·yo·wm	
on the third	hash·she·lee·shee	
will come down	ye·red	
the LORD	YHVH	
in the sight	le·e·ne	
of all	khal	

the people	ha·am		
on	al		
Mount	har		
Sinai	see·nay		
And you are to set up a boundary	ve·hig·bal·ta	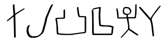	Exodus 19:12
-	et		
for the people	ha·am		
around [the mountain]	sa·veev	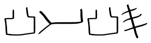	
and tell them	le·mor		
‘ Be careful	hish·sha·me·ru		
	la·khem		
not to go up	a·lo·wt	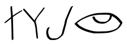	
on the mountain	ba·har		
or touch	u·ne·go·a		
its base	be·qa·tse·hu	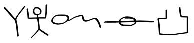	
Whoever	kal	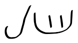	
touches	han·no·ge·a	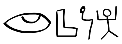	
the mountain	ba·har		
shall surely	mo·wt		
be put to death	yu·mat		
No	lo		Exodus 19:13
shall touch	tig·ga		
him	bo		
hand	yad	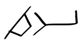	
but	kee	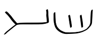	
he shall surely	sa·qo·wl	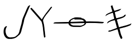	
be stoned	yis·sa·qel		

or	o	𐤀𐤅	
shot	ya·roh	𐤉𐤓𐤄	
with arrows —	yee·ya·reh	𐤉𐤉𐤓𐤄	
whether	im	𐤀𐤌	
beast	be·he·mah	𐤁𐤄𐤌𐤄	
or	im	𐤀𐤌	
man	eesh	𐤀𐤉𐤔	
he must not	lo	𐤋𐤀	
live ’	yich·yeh	𐤉𐤇𐤉𐤄	
sounds a long blast	bim·shokh	𐤁𐤌𐤔𐤊	
Only when the ram’s horn	hay·yo·vel	𐤄𐤉𐤁𐤋	
may they	hem·mah	𐤄𐤌𐤄	
approach	ya·a·lu	𐤉𐤏𐤋𐤅	
the mountain ”	va·har	𐤁𐤄𐤓	
came down	vay·ye·red	𐤅𐤉𐤓𐤃	Exodus 19:14
When Moses	mo·sheh	𐤌𐤔𐤄	
from	min	𐤌𐤍	
the mountain	ha·har	𐤄𐤄𐤓	
to	el	𐤀𐤋	
the people	ha·am	𐤄𐤏𐤌	
he consecrated them	vay·qad·desh	𐤅𐤉𐤒𐤃𐤔	
-	et	𐤀𐤕	
-	ha·am	𐤄𐤏𐤌	
and they washed	vay·khab·be·su	𐤅𐤉𐤊𐤁𐤎𐤅	
their clothes	sim·lo·tam	𐤔𐤌𐤋𐤕𐤌	
he said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Exodus 19:15
to	el	𐤀𐤋	

the people	ha·am		
“ Be	he·yu	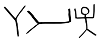	
prepared	ne·kho·neem	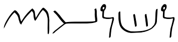	
for the third	lish·lo·shet	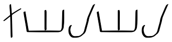	
day ”	ya·meem	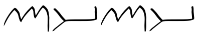	
“ Do not	al		
draw near	tig·ge·shu		
to	el		
a woman ”	ish·shah		
came	vay·hee	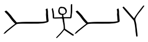	Exodus 19:16
day	vay·yo·wm	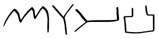	
On the third	hash·she·lee·shee	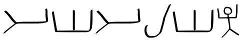	
there was	bih·yot		
when morning	hab·bo·qer	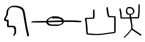	
	vay·hee	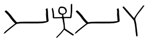	
thunder	qo·lot	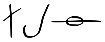	
and lightning	u·ve·ra·qeem	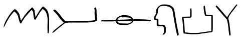	
cloud	ve·a·nan		
A thick	ka·ved	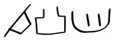	
was upon	al		
the mountain	ha·har		
blast	ve·qol	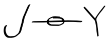	
of the ram’s horn [went out]	sho·phar		
and a very loud	cha·zaq		
	me·od		
trembled	vay·ye·che·rad	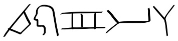	
so that all	kal	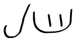	

the people	ha·am	העם	
-	a·sher	אשר	
in the camp	bam·ma·cha·neh	במחנה	
brought	vay·yo·w·tse	ויוצא	Exodus 19:17
Then Moses	mo·sheh	משה	
-	et	את	
the people	ha·am	העם	
to meet	liq·rat	לקראת	
with God	ha·e·lo·heem	האלהים	
out of	min	מן	
the camp	ham·ma·cha·neh	המחנה	
and they stood	vay·yit·yats·tse·vu	ויתיצבו	
at the foot	be·tach·teet	בתחתית	
of the mountain	ha·har	ההר	
Mount	ve·har	והר	Exodus 19:18
Sinai	see·nay	סיני	
enveloped in smoke	a·shan	עשן	
was completely	kul·lo	כלו	
because	mip·pe·ne	מפני	
-	a·sher	אשר	
had descended	ya·rad	ירד	
on it	a·law	עליו	
the LORD	YHVH	יהוה	
in fire	ba·esh	באש	
rose	vay·ya·al	ויעל	
And the smoke	a·sha·no	עשנו	
like the smoke	ke·e·shen	כעשן	

of a furnace	hak·kiv·shan	הכבשן	
quaked	vay·ye·che·rad	ויחרד	
and the whole	kal	כל	
mountain	ha·har	ההר	
violently	me·od	מאד	
And as	vay·hee	ויהי	Exodus 19:19
the sound	qo·wl	קול	
of the ram’s horn	hash·sho·w·phar	השופר	
grew louder	ho·w·lekh	הולך	
	ve·cha·zeq	וחזק	
and louder	me·od	מאד	
Moses	mo·sheh	משה	
spoke	ye·dab·ber	ידבר	
and God	ve·ha·e·lo·heem	והאלהים	
answered him	ya·a·nen·nu	יעננו	
in the thunder	ve·qo·wl	בקול	
descended	vay·ye·red	וירד	Exodus 19:20
The LORD	YHVH	יהוה	
of	al	על	
Mount	har	הר	
Sinai	see·nay	סיני	
to	el	אל	
the top	rosh	ראש	
-	ha·har	ההר	
called	vay·yiq·ra	ויקרא	
[and]	YHVH	יהוה	
Moses	le·mo·sheh	למשה	

to	el	
the summit	rosh	
	ha·har	
went up	vay·ya·al	
So [Moses]	mo·sheh	
said	vay·yo·mer	Exodus 19:21
and the LORD	YHVH	
	el	
to [him]	mo·sheh	
“ Go down	red	
and warn	ha·ed	
the people	ba·am	
not	pen	
to break through	ye·her·su	
	el	
the LORD	YHVH	
to see	lir·o·wt	
perish	ve·na·phal	
of them	mim·men·nu	
[lest] many	rav	
Even	ve·gam	Exodus 19:22
the priests	hak·ko·ha·neem	
who approach	han·nig·ga·sheem	
	el	
the LORD	YHVH	
must consecrate themselves	yit·qad·da·shu	
or	pen	

will break out	yiph·rots		
against them ”	ba·hem		
the LORD	YHVH		
said	vay·yo·mer		Exodus 19:23
But Moses	mo·sheh	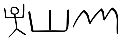	
to	el		
the LORD	YHVH		
cannot	lo		
	yu·khal		
“ The people	ha·am		
come up	la·a·lot		
	el		
Mount	har		
Sinai	see·nay		
for	kee	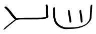	
You	at·tah		
solemnly warned	ha·e·do·tah		
us	ba·nu	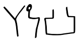	
	le·mor		
‘ Put a boundary around	hag·bel	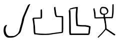	
-	et		
the mountain	ha·har		
and set it apart as holy ’”	ve·qid·dash·to		
replied	vay·yo·mer		Exodus 19:24
-	e·law	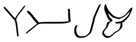	
And the LORD	YHVH		
“ Go	lekh	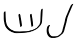	

down	red	
and bring	ve·a·lee·ta	
you	at·tah	
Aaron	ve·a·ha·ron	
with	im·makh	
But the priests	ve·hak·ko·ha·neem	
and the people	ve·ha·am	
must not	al	
break through	ye·her·su	
to come up	la·a·lot	
to	el	
the LORD	YHVH	
or	pen	
He will break out	yiph·rats	
against them ”	bam	
went down	vay·ye·red	Exodus 19:25
So Moses	mo·sheh	
to	el	
the people	ha·am	
and spoke	vay·yo·mer	
to them	a·le·hem	
spoke	vay·dab·ber	Exodus 20:1
And God	e·lo·heem	
-	et	
all	kal	
words :	had·de·va·reem	
these	ha·el·leh	

	le·mor		
“ I	a·no·khee		Exodus 20:2
am the LORD	YHVH		
your God	e·lo·he·kha		
who	a·sher		
brought you out	ho·w·tse·tee·kha		
of the land	me·e·rets		
of Egypt	mits·ra·yim		
out of the house	mib·bet	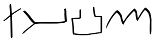	
of slavery	ʿa·va·dīm		
no	lo		Exodus 20:3
shall have	yih·yeh	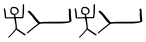	
You	le·kha	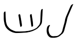	
gods	e·lo·heem		
other	a·che·reem	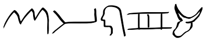	
before	al		
Me	pa·na·ya	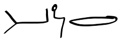	
{You shall} not	lo		Exodus 20:4
make	ta·a·seh		
for yourself	le·kha	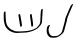	
an idol	phɛ·sɛl		
in the form	ve·khal		
of anything	te·mu·nah		
-	ʾa·shɛr		
in the heavens	bash·sha·ma·yim		
above	mim·ma·al		
-	va·a·sher		

on the earth	ba·a·rets		
below	mit·ta·chat		
-	va·a·sher		
or in the waters	bam·ma·yim	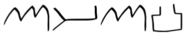	
beneath	mit·ta·chat		
	la·ʾa·rɛts		
You shall not	lo		Exodus 20:5
bow down	tish·tach·wɛh		
to them	la·hem		
or	ve·lo		
worship them	ta·a·ve·dem		
for	kee	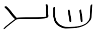	
I	a·no·khee		
the LORD	YHVH		
your God	e·lo·he·kha		
God	el		
am a jealous	qan·na	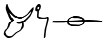	
visiting	po·qed	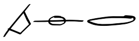	
the iniquity	a·won		
of the fathers	a·vot		
on	al		
[their] children	ba·neem	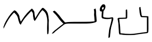	
to	al		
the third	shil·le·sheem		
	ve·al		
and fourth [generations]	rib·be·eem		
of those who hate Me	le·so·ne·ʾay		

but showing	ve·o·seh		Exodus 20:6
loving devotion	che·sed		
to a thousand [generations]	la·a·la·pheem		
of those who love Me	le·o·ha·vay		
and keep	u·le·sho·me·re		
My commandments	mits·wo·tay		
You {shall} not	lo		Exodus 20:7
take	tis·sa		
-	et		
the name	shem		
of the LORD	YHVH		
your God	e·lo·he·kha		
in vain	lash·shaw		
for	kee	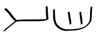	
will not	lo		
leave anyone unpunished	ye·naq·qeh	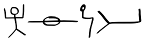	
the LORD	YHVH		
-	et		
who	a·sher		
takes	yis·sa	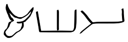	
-	et		
His name	she·mo		
in vain	lash·shaw		
Remember	za·kho·wr		Exodus 20:8
-	et		
day	yo·wm		

the Sabbath	hash·shab·bat		
by keeping it holy	le·qad·de·sho	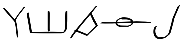	
Six	she·shet	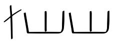	Exodus 20:9
days	ya·meem	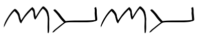	
you shall labor	ta·ʿa·vod		
and do	ve·a·see·ta		
all	kal	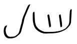	
your work	me·lakh·tɛ·kha		
day	ve·yo·wm	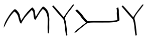	Exodus 20:10
but the seventh	hash·she·vee·ee	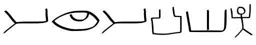	
is a Sabbath	shab·bat		
to the LORD	la·YHVH	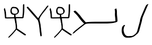	
your God	e·lo·he·kha		
on which you must not	lo		
do	ta·a·seh		
any	khal	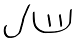	
work —	me·la·khah		
neither you	at·tah		
nor your son	u·vin·kha		
or daughter	u·vit·te·kha		
nor your manservant	av·de·kha		
or maidservant	va·a·ma·te·kha	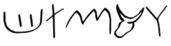	
or livestock	u·ve·hem·te·kha	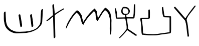	
nor the foreigner	ve·ge·re·kha	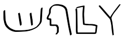	
within	a·sher		
your gates	bish·ʿa·rɛ·kha		
For	kee	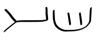	Exodus 20:11

[in] six	she·shet	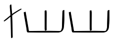	
days	ya·meem	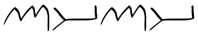	
made	a·sah		
the LORD	YHVH		
-	et		
the heavens	hash·sha·ma·yim		
-	ve·et		
and the earth	ha·a·rets		
-	et		
and the sea	hay·yam	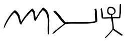	
and	ve·et		
all	kal		
that	a·sher		
[is] in them	bam		
He rested	vay·ya·nach	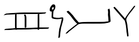	
day	bay·yo·wm	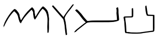	
but on the seventh	hash·she·vee·ee	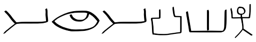	
Therefore	al		
	ken		
blessed	be·rakh		
the LORD	YHVH		
-	et		
day	yo·wm		
the Sabbath	hash·shab·bat		
and set it apart as holy	vay·qad·de·she·hu	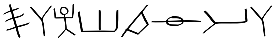	
Honor	kab·bed	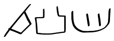	Exodus 20:12
-	et		

your father	a·vee·kha	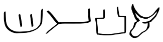	
-	ve·et	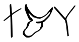	
and mother	im·me·kha	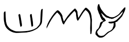	
so that	le·ma·an	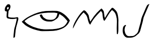	
may be long	ya·a·ri·khun	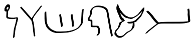	
your days	ya·me·kha	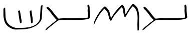	
in	al	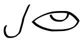	
the land	ha·a·da·mah	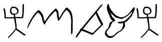	
that	a·sher	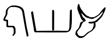	
the LORD	YHVH	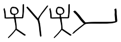	
your God	e·lo·he·kha	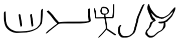	
is giving	no·ten	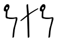	
you	lakh	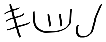	
You shall not	lo	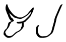	Exodus 20:13
murder	tir·tsach	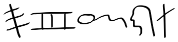	
You shall not	lo	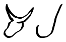	Exodus 20:14
commit adultery	tin·ʾaph	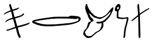	
You shall not	lo	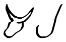	Exodus 20:15
steal	tig·nov	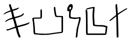	
You shall not	lo	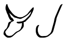	Exodus 20:16
bear	ta·a·neh	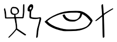	
against your neighbor	ve·re·a·kha	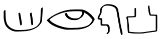	
witness	ed	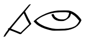	
false	sha·qer	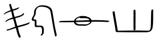	
You shall not	lo	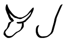	Exodus 20:17
covet	tach·mod	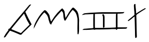	
house	bet	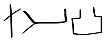	

your neighbor’s	re·e·kha	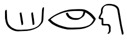	
You shall not	lo	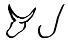	
covet	tach·mod	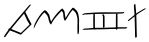	
wife	e·shet	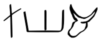	
your neighbor’s	re·e·kha	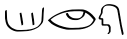	
or his manservant	ve·av·do	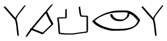	
or maidservant	va·a·ma·to	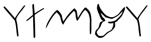	
or his ox	ve·sho·w·ro	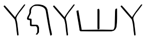	
or donkey	va·cha·mo·ro	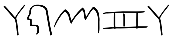	
or anything	ve·khol	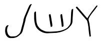	
that	a·sher	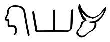	
belongs to your neighbor ”	le·re·e·kha	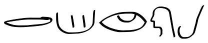	
When all	ve·khal	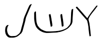	Exodus 20:18
the people	ha·am	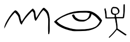	
witnessed	ro·eem	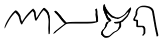	
-	et	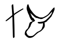	
the thunder	haq·qo·w·lot	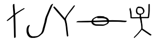	
-	ve·et	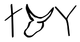	
and lightning	hal·lap·pee·dim	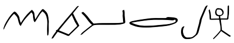	
-	ve·et	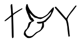	
the sounding	qo·wl	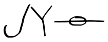	
of the ram’s horn	hash·sho·phar	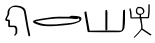	
-	ve·et	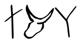	
and the mountain	ha·har	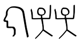	
enveloped in smoke	a·shen	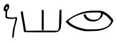	
-	vay·yar	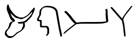	
-	ha·am	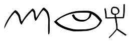	

they trembled	vay·ya·nu·u	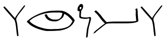	
and stood	vay·ya·am·du		
at a distance	me·ra·choq	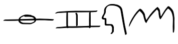	
they said	vay·yo·me·ru		Exodus 20:19
to	el		
Moses	mo·sheh	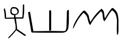	
“ Speak	dab·ber		
yourself	at·tah		
to us	im·ma·nu		
and we will listen ”	ve·nish·ma·ah		
“ But do not	ve·al		
speak	ye·dab·ber		
to us	im·ma·nu		
let God	e·lo·heem	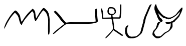	
or	pen		
we will die ”	na·mut		
replied	vay·yo·mer		Exodus 20:20
Moses	mo·sheh	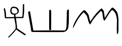	
-	el		
-	ha·am		
“ Do not	al		
be afraid ”	tee·ra·u		
“ For	kee	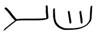	
to	le·va·a·vur		
test you	nas·so·wt		
-	et·khem		
has come	ba		

God	ha·e·lo·heem	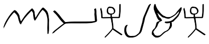	
so that	u·va·a·vur	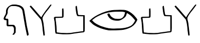	
	tih·yeh	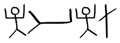	
the fear of Him	yir·a·to		
may be before	al		
you	pe·ne·khem	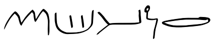	
to keep	le·vil·tee	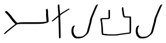	
you from sinning ”	te·che·ta·u	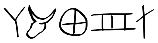	
stood	vay·ya·a·mod		Exodus 20:21
And the people	ha·am		
at a distance	me·ra·choq	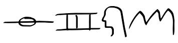	
as Moses	u·mo·sheh		
approached	nig·gash		
	el		
the thick darkness	ha·a·ra·phel		
where	a·sher		
	sham	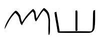	
God was	ha·e·lo·heem	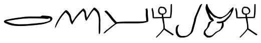	
said	vay·yo·mer		Exodus 20:22
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		
“ This is what	koh	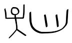	
you are to tell	to·mar		
	el		
the Israelites	be·ne	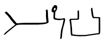	
:	yis·ra·el	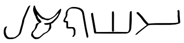	

‘ You	at·tem		
have seen for yourselves	re·ee·tem	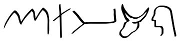	
that	kee	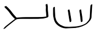	
you from	min		
heaven	hash·sha·ma·yim		
I have spoken	dib·bar·tee		
to	im·ma·khem	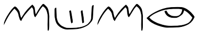	
You are not	lo		Exodus 20:23
to make	ta·a·sun		
alongside Me	it·tee	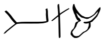	
any gods	e·lo·he		
of silver	khe·seph		
gods	ve·lo·he		
or gold	za·hav	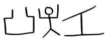	
you are not	lo		
to make	ta·a·su		
for yourselves	la·khem		
an altar	miz·bach		Exodus 20:24
of earth	a·da·mah		
You are to make	ta·a·seh		
for Me	lee	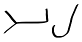	
and sacrifice	ve·za·vach·ta	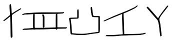	
on it	a·law	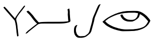	
-	et		
your burnt offerings	o·lo·te·kha	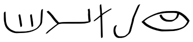	
-	ve·et		
and peace offerings	she·la·me·kha		

-	et	𐤀𐤕	
your sheep and goats	tso·ne·kha	𐤑𐤀𐤍𐤊	
-	ve·et	𐤅𐤀𐤕	
and cattle	be·qa·re·kha	𐤁𐤒𐤓𐤊	
In every	be·khal	𐤁𐤊𐤋	
place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	
where	a·sher	𐤀𐤔𐤓	
to be remembered	az·keer	𐤀𐤆𐤊𐤉𐤓	
-	et	𐤀𐤕	
I cause My name	she·mee	𐤔𐤌𐤉	
I will come	a·vo·w	𐤀𐤁𐤅𐤀	
to you	e·le·kha	𐤀𐤋𐤉𐤊	
and bless you	u·ve·rakh·tee·kha	𐤅𐤁𐤓𐤊𐤕𐤉𐤊	
Now if	ve·im	𐤅𐤀𐤌	Exodus 20:25
an altar	miz·bach	𐤌𐤆𐤁𐤇	
of stones	a·va·neem	𐤀𐤁𐤍𐤉𐤌	
you make	ta·a·seh	𐤕𐤏𐤔𐤄	
for Me	lee	𐤋𐤉	
you must not	lo	𐤋𐤀	
build	tiv·neh	𐤕𐤁𐤍𐤄	
it	et·hen	𐤀𐤕𐤄𐤍	
with stones shaped by tools	ga·zeet	𐤂𐤆𐤉𐤕	
for if	kee	𐤊𐤉	
a chisel	char·be·kha	𐤇𐤓𐤁𐤊	
you use	he·naph·ta	𐤄𐤍𐤐𐤕	
on it	a·le·ha	𐤏𐤋𐤉𐤄	
you will defile it	vat·te·chal·le·ha	𐤅𐤕𐤇𐤋𐤋𐤄	

And you must not	ve·lo		Exodus 20:26
go up	ta·a·leh		
on steps	ve·ma·a·lot		
to	al		
My altar	miz·be·chee		
lest	a·sher		
	lo		
be exposed	tig·ga·leh		
your nakedness	er·va·te·kha		
on it ’ [’’]	a·law	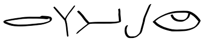	
[“] These	ve·el·leh		Exodus 21:1
are the ordinances	ham·mish·pa·teem		
that	a·sher		
you are to set	ta·seem	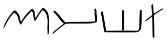	
before them :	liph·ne·hem	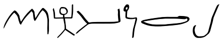	
If	kee	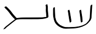	Exodus 21:2
you buy	tiq·neh	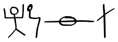	
servant	e·ved	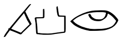	
a Hebrew	iv·ree		
for six	shesh		
years	sha·neem	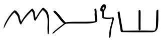	
he is to serve you	ya·a·vod		
But in the seventh [year]	u·vash·she·vi·it		
he shall go	ye·tse		
free	la·cha·phe·shee		
without paying anything	chin·nam	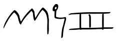	
If	im		Exodus 21:3

	be·gap·po	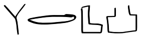	
he arrived alone	ya·vo	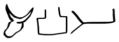	
	be·gap·po	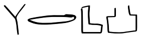	
he is to leave alone	ye·tse		
if	im		
	ba·al		
arrived with a wife	ish·shah		
he	hu		
is to leave	ve·ya·tse·ah		
[she]	ish·to		
with him	im·mo		
If	im		Exodus 21:4
his master	a·do·naw	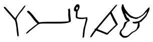	
gives	yit·ten	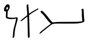	
him	lo		
a wife	ish·shah		
and she bears	ve·ya·le·dah	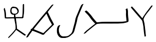	
him	lo		
sons	va·neem	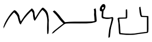	
or	o		
daughters	va·no·wt	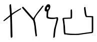	
the woman	ha·ish·shah		
and her children	vee·la·de·ha		
shall belong to	tih·yeh	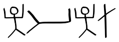	
her master	la·do·ne·ha		
and [only] the man	ve·hu		
shall go free	ye·tse		

	ve·gap·po	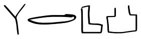	
But if	ve·im	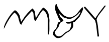	Exodus 21:5
declares	a·mor	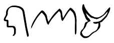	
	yo·mar	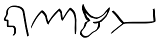	
the servant	ha·e·ved	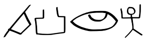	
‘ I love	a·hav·tee	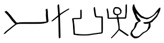	
-	et	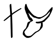	
my master	a·do·nee	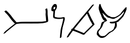	
-	et	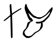	
and my wife	ish·tee	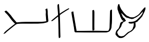	
-	ve·et	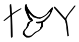	
and children	ba·nay	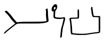	
I do not	lo	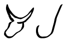	
want to go	e·tse	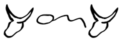	
free ’	cha·phe·shee	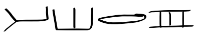	
is to bring him	ve·hig·gee·sho	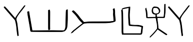	Exodus 21:6
then his master	a·do·naw	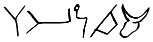	
before	el	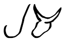	
the judges	ha·e·lo·heem	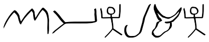	
And he shall take him	ve·hig·gee·sho	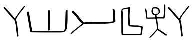	
to	el	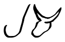	
the door	had·de·let	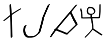	
or	o	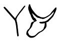	
	el	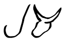	
doorpost	ham·me·zu·zah	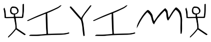	
and pierce	ve·ra·tsa	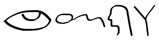	
-	a·do·naw	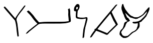	

-	et	
his ear	a·ze·no	
with an awl	bam·mar·tse·a	
Then he shall serve his master	va·a·va·do	
for life	le·o·lam	
And if	ve·khee	Exodus 21:7
sells	yim·kor	
a man	eesh	
-	et	
his daughter	bit·to	
as a servant	le·a·mah	
she is not	lo	
to go free	te·tse	
	ke·tset	
as the menservants do	ha·a·va·deem	
If	im	Exodus 21:8
she is displeasing	ra·ah	
in the eyes	be·e·ne	
of her master	a·do·ne·ha	
who	a·sher	
He has no	lo	
had designated her for himself	ye·a·dah	
he must allow her to be redeemed	ve·heph·dah	
to foreigners	le·am	
	na·khe·ree	
	lo	

right	yim·shol		
to sell her	le·ma·khe·rah	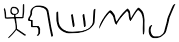	
since he has broken faith	be·vig·do		
with her	vah		
And if	ve·im		Exodus 21:9
for his son	liv·no	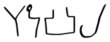	
he chooses her	yee·a·den·nah		
as with	ke·mish·pat	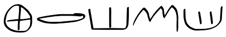	
a daughter	hab·ba·no·wt	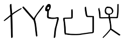	
he must deal	ya·a·seh		
with her	lah		
If	im		Exodus 21:10
another wife	a·che·ret		
he takes	yiq·qach	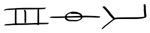	
	lo		
the food	she·e·rah		
clothing	ke·su·tah		
or marital rights [of his first wife]	ve·o·na·tah		
he must not	lo		
reduce	yig·ra		
If, however	ve·im		Exodus 21:11
three things	she·lash	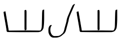	
with these	el·leh	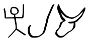	
he does not	lo		
provide	ya·a·seh		
her	lah		
she is free to go	ve·ya·tse·ah		

	chin·nam	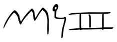	
without	en	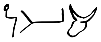	
monetary payment	ka·seph		
Whoever strikes	mak·keh	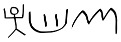	Exodus 21:12
a man	eesh	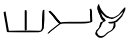	
and kills	va·met		
must surely	mo·wt		
be put to death	yu·mat		
If, however	va·a·sher		Exodus 21:13
he did not	lo		
lie in wait	tsa·dah		
but God	ve·ha·e·lo·heem		
allowed it to happen	in·nah		
	le·ya·do	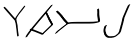	
then I will appoint	ve·sam·tee		
for you	le·kha	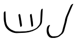	
a place	ma·qo·wm	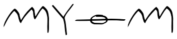	
where	a·sher		
he may flee	ya·nus		
	sham·mah		
But if	ve·khee		Exodus 21:14
and acts willfully	ya·zid	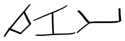	
a man	eesh	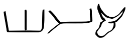	
against	al		
his neighbor	re·e·hu		
to kill him	le·ha·re·go	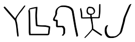	
schemes	ve·a·re·mah		

away from	me·im		
My altar	miz·be·chee		
you must take him	tiq·qa·chen·nu	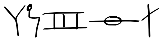	
to be put to death	la·mut		
Whoever strikes	u·mak·keh	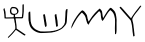	Exodus 21:15
his father	a·vee	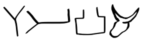	
or mother	ve·im·mo		
must surely	mo·wt		
be put to death	yu·mat		
Whoever kidnaps	ve·go·nev		Exodus 21:16
another man	eesh	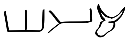	
whether he sells him	u·me·kha·ro	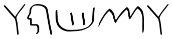	
or the man is found	ve·nim·tsa		
in his possession	ve·ya·do	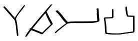	
must be put to death	mo·wt		
	yu·mat		
Anyone who curses	u·me·qal·lel	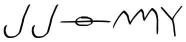	Exodus 21:17
his father	a·vee	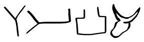	
or mother	ve·im·mo		
must surely	mo·wt		
be put to death	yu·mat		
If	ve·khee		Exodus 21:18
are quarreling	ye·ree·vun	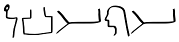	
men	a·na·sheem	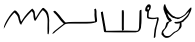	
strikes	ve·hik·kah	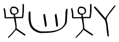	
and one	eesh	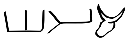	
-	et		

the other	re·e·hu		
with a stone	be·e·ven		
or	o		
a fist	ve·eg·roph		
and he does not	ve·lo		
die	ya·mut		
but is confined	ve·na·phal		
to bed	le·mish·kav		
as long as	im		Exodus 21:19
the other can get up	ya·qum	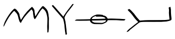	
and walk around	ve·hit·hal·lekh		
outside	ba·chuts		
with	al		
his staff	mish·an·to		
shall go unpunished	ve·niq·qah	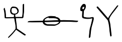	
then the one who struck him	ham·mak·keh	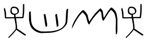	
Nevertheless	raq	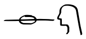	
the man for his lost work	shiv·to	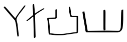	
he must compensate	yit·ten	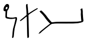	
and see that he is completely	ve·rap·po		
healed	ye·rap·pe		
If	ve·khee		Exodus 21:20
strikes	yak·keh	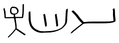	
a man	eesh	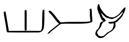	
-	et		
his manservant	av·do	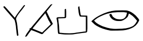	

or	o	𐤀𐤅	
-	et	𐤀𐤕	
maidservant	a·ma·to	𐤀𐤌𐤕𐤅	
with a rod	bash·she·vet	𐤁𐤔𐤁𐤈	
and the servant dies	u·met	𐤅𐤌𐤕	
by	ta·chat	𐤕𐤇𐤕	
his hand	ya·do	𐤉𐤃𐤅	
he shall surely	na·qom	𐤍𐤒𐤌	
be punished	yin·na·qem	𐤉𐤍𐤒𐤌	
However	akh	𐤀𐤊	Exodus 21:21
if	im	𐤀𐤌	
after a day	yo·wm	𐤉𐤅𐤌	
or	o	𐤀𐤅	
two	yo·w·ma·yim	𐤉𐤅𐤌𐤉𐤌	
[the servant] gets up	ya·a·mod	𐤉𐤏𐤌𐤃	
the owner shall not	lo	𐤋𐤀	
be punished	yuq·qam	𐤉𐤒𐤌	
since	kee	𐤊𐤉	
his property	khas·po	𐤊𐤎𐤐𐤅	
[the servant is]	hu	𐤄𐤅𐤀𐤎	
If	ve·khee	𐤅𐤊𐤉	Exodus 21:22
who are fighting	yin·na·tsu	𐤉𐤍𐤑𐤅	
men	a·na·sheem	𐤀𐤍𐤔𐤉𐤌	
strike	ve·na·ge·phu	𐤅𐤍𐤂𐤐𐤅	
woman	ish·shah	𐤀𐤔𐤄	
a pregnant	ha·rah	𐤄𐤓𐤄	
is born prematurely	ve·ya·tse·u	𐤅𐤉𐤑𐤀𐤅	

and her child	ye·la·de·ha	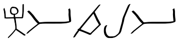	
no [further]	ve·lo		
but there is	yih·yeh	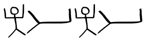	
injury	a·so·wn		
he shall surely be fined	a·no·wosh		
	ye·a·nesh		
as	ka·a·sher		
demands	ya·sheet	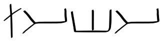	
-	a·law	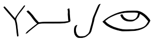	
husband	ba·al		
the woman's	ha·ish·shah		
and as the court allows	ve·na·tan		
	biph·li·leem		
But if	ve·im		Exodus 21:23
a serious injury	a·so·wn		
results	yih·yeh	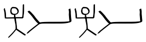	
then you must require	ve·na·tat·tah	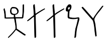	
a life	ne·phesh		
for	ta·chat	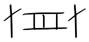	
a life —	na·phesh		
eye	a·yin	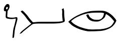	Exodus 21:24
for	ta·chat	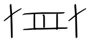	
eye	a·yin	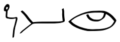	
tooth	shen	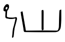	
for	ta·chat	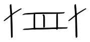	
tooth	shen	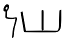	

hand	yad	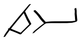	
for	ta·chat	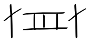	
hand	yad	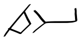	
foot	re·gel	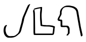	
for	ta·chat	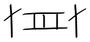	
foot	ra·gel	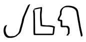	
burn	ke·vee·yah		Exodus 21:25
for	ta·chat	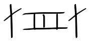	
burn	ke·vee·yah		
wound	pe·tsa		
for	ta·chat	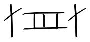	
wound	pa·tsa		
[and] stripe	chab·bu·rah		
for	ta·chat	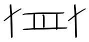	
stripe	chab·bu·rah		
If	ve·khee		Exodus 21:26
strikes	yak·keh	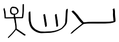	
a man	eesh	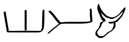	
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the eye	en	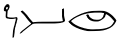	
of his manservant	av·do	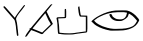	
or	o		
-	et		
the eye	en	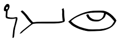	
maidservant	a·ma·to		
and blinds	ve·shi·cha·tah	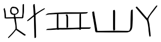	
free	la·cha·phe·shee		

he must let the servant go	ye·shal·le·chen·nu	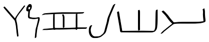	
as compensation for	ta·chat	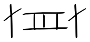	
	e·no	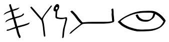	
And if	ve·im		Exodus 21:27
the tooth	shen	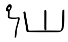	
of his manservant	av·do	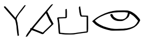	
or	o		
the tooth	shen	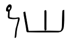	
maidservant	a·ma·to		
he knocks out	yap·peel	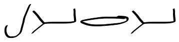	
free	la·cha·phe·shee		
he must let the servant go	ye·shal·le·chen·nu	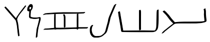	
as compensation for	ta·chat	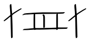	
	shin·no		
If	ve·khee		Exodus 21:28
gores	yig·gach	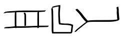	
an ox	sho·wr		
-	et		
a man	eesh	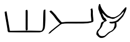	
or	o		
-	et		
woman	ish·shah		
to death	va·met		
must surely	sa·qo·wl	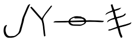	
be stoned	yis·sa·qel		
the ox	hash·sho·wr		
must not	ve·lo		

be eaten	ye·a·khel		
-	et		
and its meat	be·sa·ro		
But the owner	u·va·al		
of the ox	hash·sho·wr		
shall not be held responsible	na·qee	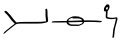	
But if	ve·im		Exodus 21:29
the ox	sho·wr		
of goring	nag·gach	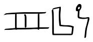	
	hu		
has a habit	mit·te·mol		
	shil·shom	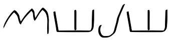	
has been warned	ve·hu·ad		
and its owner	biv·a·law		
yet does not	ve·lo		
restrain it	yish·me·ren·nu		
and it kills	ve·he·meet		
a man	eesh	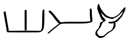	
or	o		
woman	ish·shah		
then the ox	hash·sho·wr		
must be stoned	yis·sa·qel		
must also	ve·gam		
and its owner	be·a·law		
be put to death	yu·mat		
If	im		Exodus 21:30
payment	ko·pher		

is demanded	yu·shat		
of him {instead}	a·law	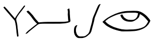	
by paying	ve·na·tan		
he may redeem	pid·yon		
his life	naph·sho		
the full	ke·khol		
-	a·sher		
amount demanded	yu·shat		
of him	a·law	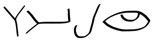	
If	o		Exodus 21:31
a son	ben		
[the ox] gores	yig·gach	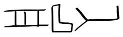	
or	o		
a daughter	vat		
	yig·gach	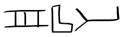	
rule	kam·mish·pat		
according to the same	haz·zeh		
it shall be done	ye·a·seh		
to him	lo		
If	im		Exodus 21:32
a manservant	e·ved	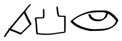	
gores	yig·gach	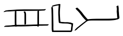	
the ox	hash·sho·wr		
or	o		
maidservant	a·mah		
of silver	ke·seph		
thirty	she·lo·sheem	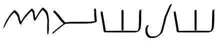	

shekels	she·qa·leem	
[the owner] must pay	yit·ten	
to the master of that servant	la·do·naw	
and the ox	ve·hash·sho·wr	
must be stoned	yis·sa·qel	
If	ve·khee	Exodus 21:33
opens	yiph·tach	
a man	eesh	
-	bo·wr	
or	o	
	kee	
digs	yikh·reh	
	eesh	
a pit	bor	
and fails	ve·lo	
to cover it	ye·khas·sen·nu	
falls	ve·na·phal	
into it	sham·mah	
and an ox	sho·wr	
or	o	
a donkey	cha·mo·wr	
the owner	ba·al	Exodus 21:34
of the pit	hab·bo·wr	
shall make restitution	ye·shal·lem	
	ke·seph	
he must pay	ya·sheev	

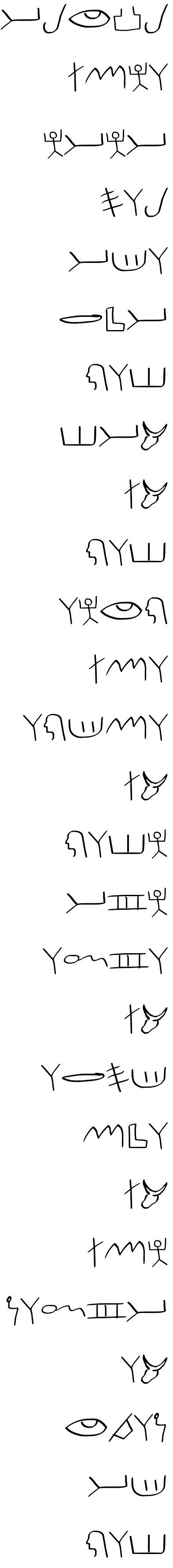

its owner	liv·a·law	
and the dead [animal]	ve·ham·met	
will be	yih·yeh	
his	lo	
If	ve·khee	Exodus 21:35
injures	yig·goph	
ox	sho·wr	
a man’s	eesh	
-	et	
ox	sho·wr	
his neighbor’s	re·e·hu	
and it dies	va·met	
they must sell	u·ma·khe·ru	
-	et	
[one]	hash·sho·wr	
the live	ha·chay	
and divide	ve·cha·tsu	
-	et	
the proceeds	kas·po	
they also must	ve·gam	
-	et	
the dead animal	ham·met	
divide	ye·che·tsun	
But if	o	Exodus 21:36
it was known	no·w·da	
that	kee	
the ox	sho·wr	

of goring	nag·gach	
	hu	
had a habit	mit·te·mo·wl	
	shil·shom	
failed	ve·lo	
to restrain it	yish·me·ren·nu	
yet its owner	be·a·law	
he shall pay full compensation	shal·lem	
	ye·shal·lem	
ox	sho·wr	
for	ta·chat	
ox	hash·sho·wr	
and the dead [animal]	ve·ham·met	
will be	yih·yeh	
his [’’]	lo	
[“] If	kee	Exodus 22:1
steals	yig·nov	
a man	eesh	
an ox	sho·wr	
or	o	
a sheep	seh	
and slaughters	u·te·va·cho	
or	o	
sells it	me·kha·ro	
five	cha·mish·shah	
oxen	va·qar	
he must repay	ye·shal·lem	

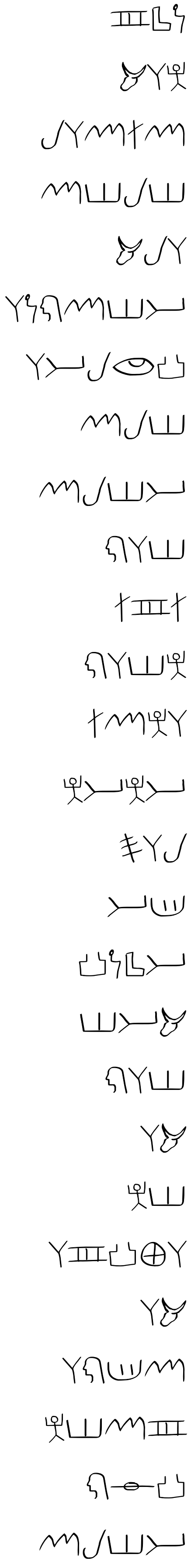

for	ta·chat	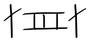	
an ox	hash·sho·wr		
and four	ve·ar·ba	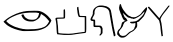	
for a sheep	tson		
	ta·chat	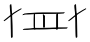	
sheep	has·seh		
If	im		Exodus 22:2
breaking in	bam·mach·te·ret	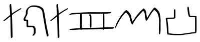	
is caught	yim·ma·tse		
a thief	hag·gan·nav	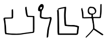	
and is beaten	ve·huk·kah	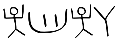	
to death	va·met		
no one	en	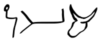	
	lo		
shall be guilty of bloodshed	da·meem	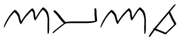	
But if	im		Exodus 22:3
it happens after sunrise	za·re·chah		
	hash·she·mesh		
	a·law	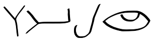	
there is guilt for his bloodshed	da·meem	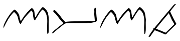	
	lo		
A thief must make full restitution	shal·lem	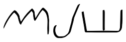	
	ye·shal·lem	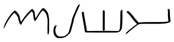	
if	im		
he has nothing	en	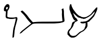	
	lo		

he himself shall be sold	ve·nim·kar	
for his theft	big·ne·va·to	
If what was stolen	im	Exodus 22:4
is actually found	him·ma·tse	
	tim·ma·tse	
in his possession —	ve·ya·do	
	hag·ge·ne·vah	
whether ox	mish·sho·wr	
or	ad	
donkey	cha·mo·wr	
or	ad	
sheep —	seh	
alive	chay·yeem	
double	she·na·yim	
he must pay back	ye·shal·lem	
If	kee	Exodus 22:5
grazes his livestock	yav·er	
a man	eesh	
in a field	sa·deh	
or	o	
vineyard	khe·rem	
to stray	ve·shil·lach	
-	et	
and allows them	be·ʿī·roh	
so that they graze	u·vi·er	
field	bis·deh	
in someone else’s	a·cher	

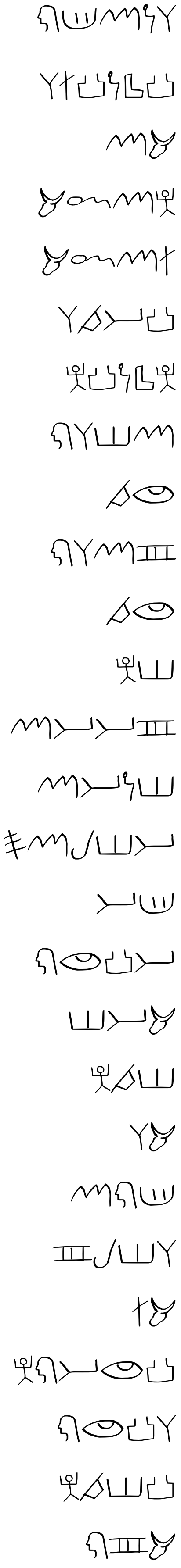

from the best	me·tav	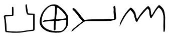	
of his own field	sa·de·hu	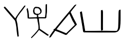	
	u·me·tav	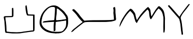	
or vineyard	kar·mo	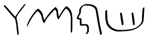	
he must make restitution	ye·shal·lem	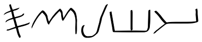	
If	kee	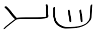	Exodus 22:6
breaks out	te·tse		
a fire	esh		
and spreads	u·ma·tse·ah		
to thornbushes	qo·tseem		
so that it consumes	ve·ne·e·khal		
stacked	ga·deesh	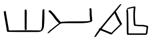	
or	o		
standing grain	haq·qa·mah	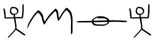	
or	o		
the whole field	has·sa·deh	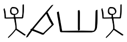	
must make full restitution	shal·lem	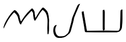	
	ye·shal·lem	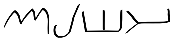	
the one who started	ham·mav·ir		
-	et		
the fire	hab·be·e·rah		
If	kee	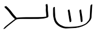	Exodus 22:7
gives	yit·ten	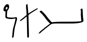	
a man	eesh	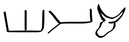	
	el		
his neighbor	re·e·hu		
money	ke·seph		

or	o		
goods	khe·leem	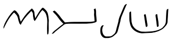	
for safekeeping	lish·mor		
and they are stolen	ve·gun·nav	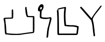	
house	mib·bet	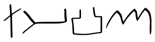	
from the neighbor’s	ha·eesh	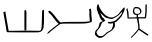	
if	im		
caught	yim·ma·tse		
the thief	hag·gan·nav		
must pay back	ye·shal·lem	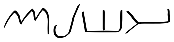	
double	she·na·yim	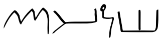	
If	im		Exodus 22:8
is not	lo		
found	yim·ma·tse		
the thief	hag·gan·nav	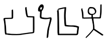	
must appear	ve·niq·rav	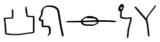	
the owner	ba·al		
of the house	hab·ba·yit	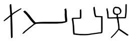	
before	el		
the judges	ha·e·lo·heem		
to determine whether	im		
	lo		
he has taken	sha·lach	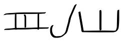	
	ya·do	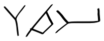	
property	bim·le·khet		
his neighbor’s	re·e·hu		
In	al		Exodus 22:9

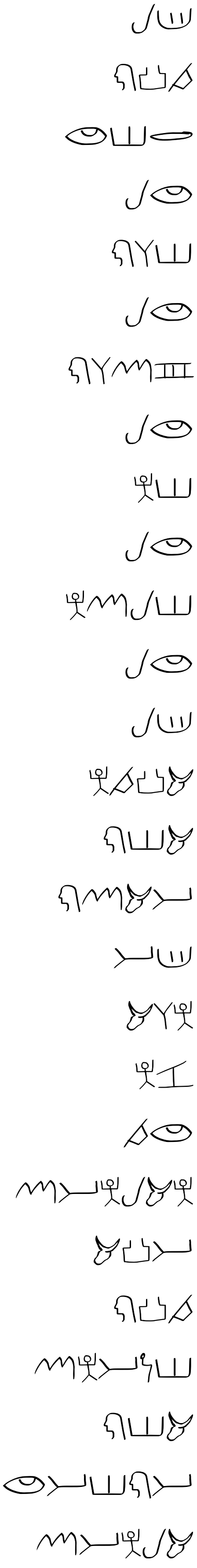

all	kal
cases	de·var
of illegal possession	pe·sha
of	al
an ox	sho·wr
	al
a donkey	cha·mo·wr
	al
a sheep	seh
	al
a garment	sal·mah
	al
or any	kal
lost item	a·ve·dah
that	a·sher
someone claims	yo·mar
	kee
is mine ’	hu
‘ This	zeh
before	ad
the judges	ha·e·lo·heem
shall bring	ya·vo
their cases	de·var
both parties	she·ne·hem
-	a·sher
find guilty	yar·shee·un
The one whom the judges	e·lo·heem

must pay back	ye·shal·lem	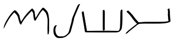	
double	she·na·yim	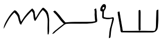	
to his neighbor	le·re·e·hu		
If	kee	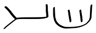	Exodus 22:10
gives	yit·ten	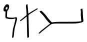	
a man	eesh	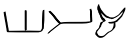	
	el		
by his neighbor	re·e·hu		
a donkey	cha·mo·wr		
	o		
an ox	sho·wr		
-	o		
a sheep	seh	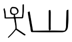	
or any	ve·khal		
other animal	be·he·mah	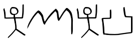	
to be cared for	lish·mor		
but it dies	u·met		
or	o		
is injured	nish·bar		
or	o		
stolen	nish·bah		
while no	en	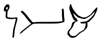	
one is watching	ro·eh		
an oath	she·vu·at		Exodus 22:11
before the LORD	YHVH		
shall be made	tih·yeh	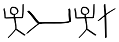	
between	ben	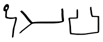	

the parties	she·ne·hem	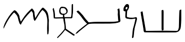	
to determine whether	im		
or not	lo		
the man has taken	sha·lach	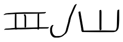	
	ya·do	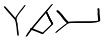	
property	bim·le·khet		
his neighbor’s	re·e·hu		
must accept [the oath]	ve·la·qach	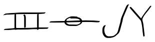	
The owner	be·a·law		
and require no	ve·lo		
restitution	ye·shal·lem	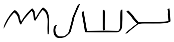	
But if	ve·im		Exodus 22:12
[the animal] was actually	ga·nov		
stolen	yig·ga·nev		
from [the neighbor]	me·im·mo		
he must make restitution	ye·shal·lem	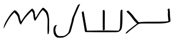	
to the owner	liv·a·law		
If	im		Exodus 22:13
[the animal] was torn to pieces	ta·roph		
	yit·ta·reph		
he shall bring	ye·vi·e·hu		
it as evidence	ed		
for the torn carcass	hat·te·re·phah		
he need not	lo		
make restitution	ye·shal·lem	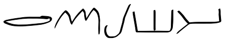	
If	ve·khee		Exodus 22:14

borrows	yish·al	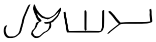	
a man	eesh	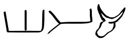	
[an animal]	me·im	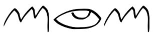	
from his neighbor	re·e·hu	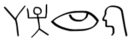	
and it is injured	ve·nish·bar	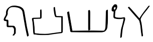	
or	o	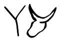	
dies	met	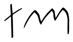	
while its owner	be·a·law	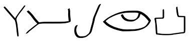	
is not	en	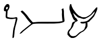	
present	im·mo	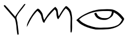	
he must make full restitution	shal·lem	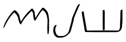	
	ye·shal·lem	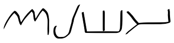	
If	im	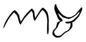	Exodus 22:15
the owner	be·a·law	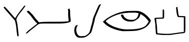	
was present	im·mo	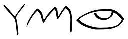	
no	lo	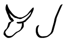	
restitution is required	ye·shal·lem	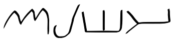	
If	im	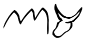	
was rented	sa·kheer	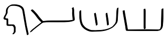	
[the animal]	hu	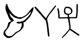	
	ba	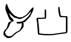	
the fee covers the loss	bis·kha·ro	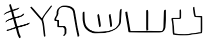	
If	ve·khee	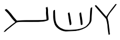	Exodus 22:16
seduces	ye·phat·teh	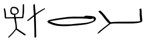	
a man	eesh	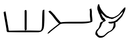	
a virgin	be·tu·lah	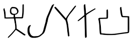	

who	a·sher		
is not	lo		
pledged in marriage	o·ra·sah		
and sleeps	ve·sha·khav	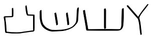	
with her	im·mah		
he must pay the full dowry	ma·hor		
	yim·ha·ren·nah		
for her	lo		
to be his wife	le·ish·shah		
If	im		Exodus 22:17
absolutely refuses	ma·en		
	ye·ma·en		
her father	a·vee·ha	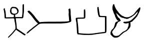	
to give her	le·tit·tah	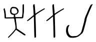	
to him	lo		
an amount comparable	ke·seph		
[the man] still must pay	yish·qol	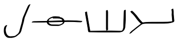	
to the bridal price	ke·mo·har		
of a virgin	hab·be·tu·lot		
allow a sorceress	me·khash·she·phah		Exodus 22:18
You must not	lo		
to live	te·chay·yeh	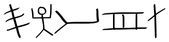	
Whoever	kal		Exodus 22:19
lies	sho·khev		
with	im		
an animal	be·he·mah	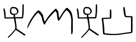	

must surely be put to death	mo·wt	𐤌𐤅𐤕	
	yu·mat	𐤉𐤅𐤌𐤕 𐤎	
[If] anyone sacrifices	zo·ve·ach	𐤆𐤁𐤇	Exodus 22:20
to any god	la·e·lo·heem	𐤋𐤀𐤋𐤄𐤉𐤌	
he must be set apart for destruction	ya·cho·ram	𐤉𐤇𐤓𐤌	
other than	bil·tee	𐤁𐤋𐤕𐤉	
the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
alone	le·vad·do	𐤋𐤁𐤃𐤅	
a foreign resident	ve·ger	𐤅𐤂𐤓	Exodus 22:21
You must not	lo	𐤋𐤀	
exploit	to·w·neh	𐤕𐤅𐤍𐤄	
or	ve·lo	𐤅𐤋𐤀	
oppress	til·cha·tsen·nu	𐤕𐤋𐤇𐤑𐤍𐤅	
for	kee	𐤊𐤉	
foreigners	ge·reem	𐤂𐤓𐤉𐤌	
you [yourselves] were	he·yee·tem	𐤄𐤉𐤉𐤕𐤌	
in the land	be·e·rets	𐤁𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
any	kal	𐤊𐤋	Exodus 22:22
widow	al·ma·nah	𐤀𐤋𐤌𐤍𐤄	
or orphan	ve·ya·to·wm	𐤅𐤉𐤕𐤅𐤌	
You must not	lo	𐤋𐤀	
mistreat	te·an·nun	𐤕𐤏𐤍𐤅𐤍	
If	im	𐤀𐤌	Exodus 22:23
you do mistreat	an·neh	𐤏𐤍𐤄	
them	te·an·neh	𐤕𐤏𐤍𐤄	

-	o·to	אתו	
-	kee	כי	
	im	אם	
[and] they cry out	tsa·oq	צעק	
in distress	yits·aq	יצעק	
to Me	e·lay	אלי	
I will surely hear	sha·mo·a	שמע	
	esh·ma	אשמע	
their cry	tsa·a·qa·to	צעקתו	
will be kindled	ve·cha·rah	וחרה	Exodus 22:24
My anger	ap·pee	אפי	
and I will kill	ve·ha·rag·tee	והרגתי	
you	et·khem	אתכם	
with the sword	be·cha·rev	בחרב	
will become	ve·ha·yu	והיו	
then your wives	ne·she·khem	נשיכם	
widows	al·ma·no·wt	אלמנות	
and your children	u·ve·ne·khem	ובניכם	
[will be] fatherless	ye·to·meem	יתמים	
If	im	אם	Exodus 22:25
money	ke·seph	כסף	
you lend	tal·veh	תלוה	
-	et	את	
to [one of] My people	am·mee	עמי	
-	et	את	
[who is] poor	he·a·nee	העני	
among you	im·makh	עמך	

you must not	lo		
act	tih·yeh	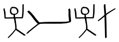	
to him	lo		
as a creditor	ke·no·sheh	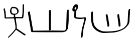	
	lo		
you are not to charge	te·see·mun	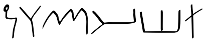	
him	a·law	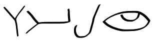	
interest	ne·shekh	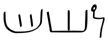	
If	im		Exodus 22:26
as collateral	cha·vol	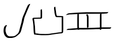	
	tach·bol		
cloak	sal·mat	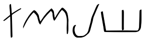	
you take your neighbor’s	re·e·kha		
by	ad		
sunset	bo		
	hash·she·mesh		
return it	te·shee·ven·nu	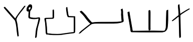	
to him	lo		
because	kee	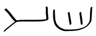	Exodus 22:27
[his cloak]	hee		
covering	khe·su·tah		
is the only	le·vad·dah	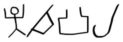	
he has	hee		
[for]	sim·la·to	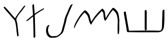	
his body	le·o·ro		
What else	bam·meh		
will he sleep in ?	yish·kav	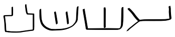	

	ve·ha·yah	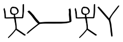	
And if	kee	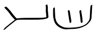	
he cries out	yits·aq		
to Me	e·lay	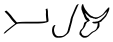	
I will hear	ve·sha·ma·tee		
for	kee	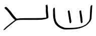	
am compassionate	chan·nun		
I	a·nee	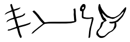	
God	e·lo·heem		Exodus 22:28
You must not	lo		
blaspheme	te·qal·lel	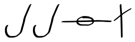	
the ruler	ve·na·see	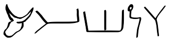	
of your people	ve·am·me·kha		
	lo		
or curse	ta·or		
[offerings] from your granaries	me·le·a·te·kha		Exodus 22:29
or vats	ve·dim·a·kha		
You must not	lo		
hold back	te·a·cher	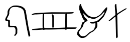	
the firstborn	be·kho·wr		
of your sons	ba·ne·kha	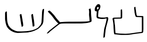	
You are to give	tit·ten		
Me	lee	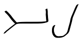	
likewise	ken	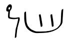	Exodus 22:30
You shall do	ta·a·seh		
with your cattle	le·sho·re·kha	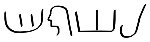	
and your sheep	le·tso·ne·kha		

for seven	shiv·at		
days	ya·meem	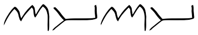	
Let them stay	yih·yeh	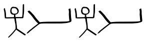	
with	im		
their mothers	im·mo	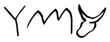	
day	bay·yo·wm	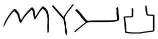	
but on the eighth	hash·she·mee·nee	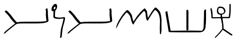	
you are to give them	tit·te·no		
to Me	lee	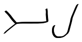	
people	ve·an·she	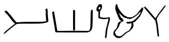	Exodus 22:31
holy	qo·desh	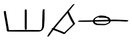	
You are to be	tih·yun	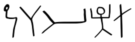	
My	lee	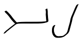	
the meat	u·va·sar	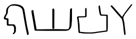	
found in the field	bas·sa·deh	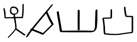	
of a mauled animal	te·re·phah		
You must not	lo		
eat	to·khe·lu		
to the dogs [’’]	lak·ke·lev	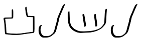	
you are to throw	tash·li·khun	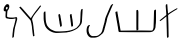	
it	o·to		
[“] You shall not	lo		Exodus 23:1
spread	tis·sa		
report	she·ma		
a false	shaw		
Do not	al		
join	ta·shet		

	ya·de·kha		
	im		
the wicked	ra·sha		
by being	lih·yot		
witness	ed		
a malicious	cha·mas		
You shall not	lo		Exodus 23:2
follow	tih·yeh	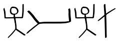	
	a·cha·re	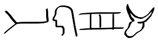	
the crowd	rab·beem	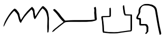	
in wrongdoing	le·ra·ot		
do not	ve·lo		
When you testify	ta·a·neh		
in	al		
a lawsuit	riv	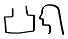	
by siding	lin·tot		
with	a·cha·re	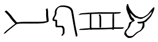	
the crowd	rab·beem	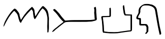	
pervert justice	le·hat·tot		
to a poor man	ve·dal	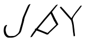	Exodus 23:3
And do not	lo		
show favoritism	teh·dar		
in his lawsuit	be·ree·vo	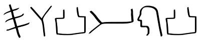	
If	kee	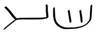	Exodus 23:4
you encounter	tiph·ga		
ox	sho·wr		
your enemy’s	o·yiv·kha	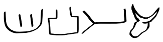	

or	o		
donkey	cha·mo·ro		
stray	to·eh		
you must return it	ha·shev	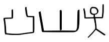	
	te·shee·ven·nu	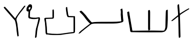	
to him	lo		
If	kee	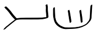	Exodus 23:5
you see	tir·eh		
the donkey	cha·mo·wr		
of one who hates you	so·na·a·kha		
fallen	ro·vets	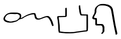	
under	ta·chat	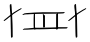	
its load	mas·sa·o	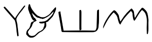	
do not	ve·cha·dal·ta	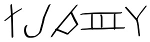	
leave	me·a·zov		
it there	lo		
you must help him	a·zov	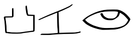	
	ta·a·zov		
with it	im·mo		
You shall not	lo		Exodus 23:6
deny	tat·teh	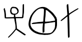	
justice	mish·pat	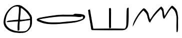	
to the poor	ev·yo·ne·kha	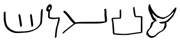	
in their lawsuits	be·ree·vo	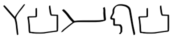	
accusation	mid·de·var		Exodus 23:7
from a false	she·qer	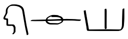	
Stay far away	tir·chaq	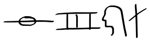	

the innocent	ve·na·qee	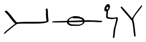	
or the just	ve·tsad·deeq		
Do not	al		
kill	ta·ha·rog		
for	kee	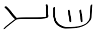	
I will not	lo		
acquit	ats·deeq		
the guilty	ra·sha		
a bribe	ve·sho·chad	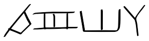	Exodus 23:8
Do not	lo		
accept	tiq·qach	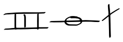	
for	kee	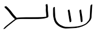	
a bribe	hash·sho·chad	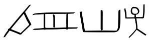	
blinds	ye·aw·ver		
those who see	piq·cheem	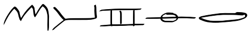	
and twists	vee·sal·leph		
the words	div·re		
of the righteous	tsad·dee·qeem	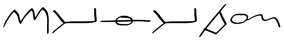	
a foreign resident	ve·ger		Exodus 23:9
Do not	lo		
oppress	til·chats	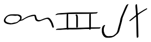	
since you	ve·at·tem		
yourselves know	ye·da·tem		
-	et		
-	ne·phesh		
how it feels to be foreigners	hag·ger		
for	kee	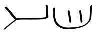	

foreigners	ge·reem	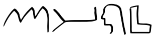	
you were	he·yee·tem	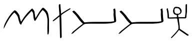	
in the land	be·e·rets		
of Egypt	mits·ra·yim		
For six	ve·shesh		Exodus 23:10
years	sha·neem	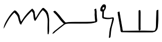	
you are to sow	tiz·ra		
-	et		
your land	ar·tse·kha		
and gather	ve·a·saph·ta		
-	et		
its produce	te·vu·a·tah		
but in the seventh [year]	ve·hash·she·vee·it	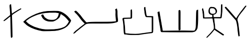	Exodus 23:11
you must let it rest	tish·me·ten·nah		
and lie fallow	u·ne·tash·tah		
may eat	ve·a·khe·lu		
so that the poor	ev·yo·ne	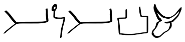	
among your people	am·me·kha		
what they leave	ve·yit·ram	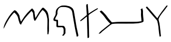	
may consume	to·khal		
and the wild animals	chay·yat	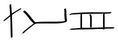	
from the field	has·sa·deh		
the same	ken	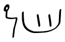	
Do	ta·a·seh		
with your vineyard	le·khar·me·kha		
and olive grove	le·ze·te·kha	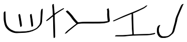	
For six	she·shet		Exodus 23:12

days	ya·meem	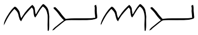	
you are to do	ta·a·seh		
your work	ma·a·se·kha		
day	u·vay·yo·wm	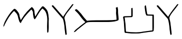	
but on the seventh	hash·she·vee·ee	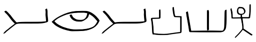	
you must cease	tish·bot		
so that	le·ma·an		
may rest	ya·nu·ach	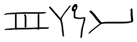	
your ox	sho·wr·kha		
and your donkey	va·cha·mo·re·kha		
may be refreshed	ve·yin·na·phesh		
and the son	ben		
of your maidservant	a·ma·te·kha		
as well as the foreign resident	ve·hag·ger		
to everything	u·ve·khol	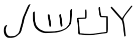	Exodus 23:13
-	a·sher		
I have said	a·mar·tee		
to you	a·le·khem	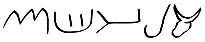	
Pay close attention	tish·sha·me·ru		
the names	ve·shem		
gods	e·lo·heem		
of other	a·che·reem	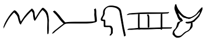	
You must not	lo		
invoke	taz·kee·ru	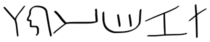	
they must not	lo		
be heard	yish·sha·ma		
on	al		

your lips	pee·kha	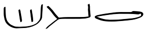	
Three	sha·losh	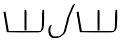	Exodus 23:14
times	re·ga·leem	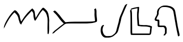	
you are to celebrate a feast	ta·chog	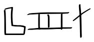	
to Me	lee	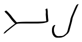	
a year	bash·sha·nah		
-	et		Exodus 23:15
the Feast	chag	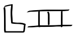	
of Unleavened Bread	ham·mats·tso·wt		
You are to keep	tish·mor		
for seven	shiv·at		
days	ya·meem	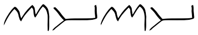	
you are to eat	to·khal		
unleavened bread	mats·tso·wt		
as	ka·a·sher		
I commanded you :	tsiw·vee·ti·kha	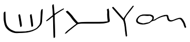	
At the appointed time	le·mo·w·ed		
in the month	cho·desh	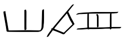	
of Abib	ha·a·veev	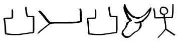	
because	kee	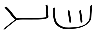	
that [was the month]	vo		
you came out	ya·tsa·ta		
of Egypt	mim·mits·ra·yim		
No one	ve·lo		
may appear	ye·ra·u		
before Me	pha·nay	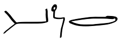	

empty-handed	re·qam	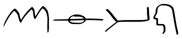	
[You are also to keep] the Feast	ve·chag	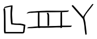	Exodus 23:16
of Harvest	haq·qa·tseer		
with the firstfruits	bik·ku·re		
of the produce	ma·a·se·kha		
from what	a·sher		
you sow	tiz·ra		
in the field	bas·sa·deh	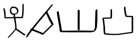	
And [keep] the Feast	ve·chag	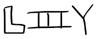	
of Ingathering	ha·a·siph		
at the end	be·tset		
of the year	hash·sha·nah	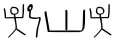	
when you gather	be·a·se·pe·kha		
-	et		
your produce	ma·a·se·kha		
from	min		
the field	has·sa·deh		
Three	sha·losh	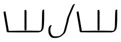	Exodus 23:17
times	pe·a·meem		
a year	bash·sha·nah		
are to appear	ye·ra·eh		
all	kal		
your males	ze·khu·re·kha		
before	el		
	pe·ne	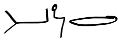	
the Lord	ha·a·don		
GOD	YHVH		

You must not	lo		Exodus 23:18
offer	tiz·bach	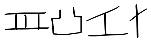	
with	al		
anything leavened	cha·mets		
the blood	dam		
of My sacrifices	ziv·chee	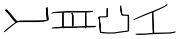	
nor may	ve·lo		
remain	ya·leen	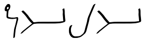	
the fat	che·lev	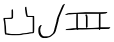	
of My feast	chag·gee		
until	ad		
morning	bo·qer	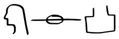	
the best	re·sheet		Exodus 23:19
of the firstfruits	bik·ku·re		
of your soil	ad·ma·te·kha		
Bring	ta·vee	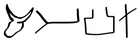	
to the house	bet	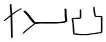	
of the LORD	YHVH		
your God	e·lo·he·kha		
You must not	lo		
cook	te·vash·shel		
a young goat	ge·dee		
milk	ba·cha·lev	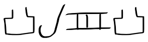	
in its mother’s	im·mo		
Behold	hin·neh	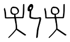	Exodus 23:20
I	a·no·khee		
am sending	sho·le·ach	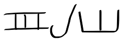	

an angel	mal·akh		
before you	le·pha·ne·kha	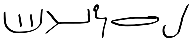	
to protect you	lish·ma·re·kha		
along the way	bad·da·rekh		
and to bring you	ve·la·ha·vee·a·kha	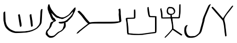	
to	el		
the place	ham·ma·qo·wm	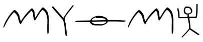	
-	a·sher		
I have prepared	ha·khi·no·tee	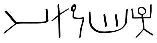	
Pay attention	hish·sha·mer	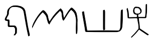	Exodus 23:21
to him	mip·pa·naw		
and listen	u·she·ma		
to his voice	be·qo·lo	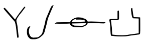	
do not	al		
defy	tam·mer		
him	bo		
for	kee	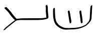	
he will not	lo		
forgive	yis·sa	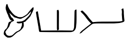	
rebellion	le·phish·a·khem		
since	kee	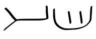	
My Name	she·mee		
is in him	be·qir·bo	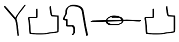	
But	kee	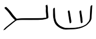	Exodus 23:22
if	im		
you will listen carefully	sha·mo·a		
	tish·ma		

to his voice	be·qo·lo	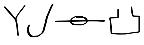	
and do	ve·a·see·ta		
everything	kol		
-	a·sher		
I say	a·dab·ber	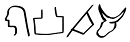	
to your enemies	ve·a·yav·tee	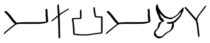	
-	et		
I will be an enemy	o·ye·ve·kha		
and a foe	ve·tsar·tee	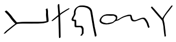	
-	et		
to your foes	tso·re·re·kha		
For	kee	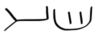	Exodus 23:23
will go	ye·lekh	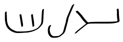	
My angel	mal·a·khee		
before you	le·pha·ne·kha	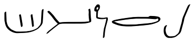	
and bring you	ve·he·vee·a·kha	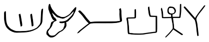	
into	el		
the land of the Amorites	ha·e·mo·ree		
Hittites	ve·ha·chit·tee	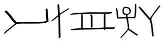	
Perizzites	ve·hap·pe·riz·zee		
Canaanites	ve·hak·ke·na·a·nee		
Hivites	ha·chiw·vee		
and Jebusites	ve·hay·vu·see	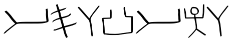	
and I will annihilate them	ve·hikh·chad·tee	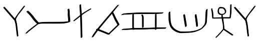	
You must not	lo		Exodus 23:24
bow down	tish·ta·cha·veh		
to their gods	le·lo·he·hem		

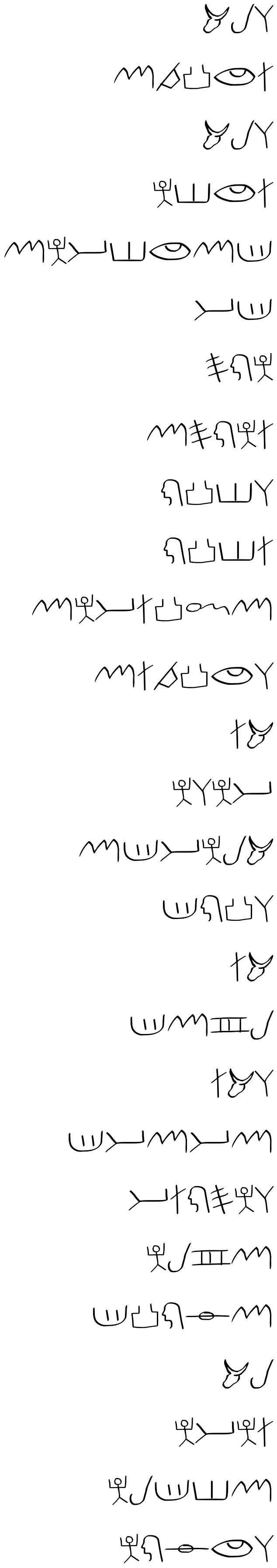

or	ve·lo	
or serve them	ta·a·ve·dem	
	ve·lo	
follow	ta·a·seh	
their practices	ke·ma·a·se·hem	
Instead	kee	
you are to demolish them	ha·res	
	te·ha·re·sem	
to pieces	ve·shab·ber	
	te·shab·ber	
and smash their sacred stones	mats·tse·vo·te·hem	
So you shall serve	va·a·vad·tem	Exodus 23:25
-	et	
the LORD	YHVH	
your God	e·lo·he·khem	
and He will bless	u·ve·rakh	
-	et	
your bread	lach·me·kha	
and	ve·et	
your water	me·me·kha	
And I will take away	va·ha·si·ro·tee	
sickness	ma·cha·lah	
from among you	miq·qir·be·kha	
No	lo	Exodus 23:26
	tih·yeh	
will miscarry	me·shak·ke·lah	
or be barren	va·a·qa·rah	

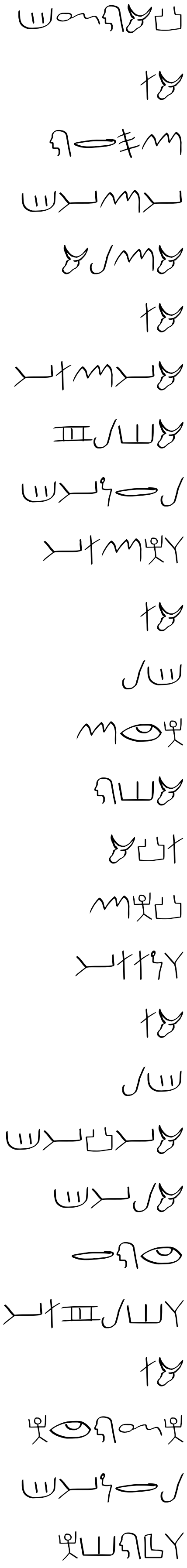

{woman} in your land	be·ar·tse·kha	
-	et	
the number	mis·par	
of your days	ya·me·kha	
I will fulfill	a·mal·le	
-	et	Exodus 23:27
My terror	e·ma·tee	
I will send	a·shal·lach	
ahead of you	le·pha·ne·kha	
and throw into confusion	ve·ham·mo·tee	
-	et	
every	kal	
nation	ha·am	
-	a·sher	
you encounter	ta·vo	
	ba·hem	
turn	ve·na·tat·tee	
-	et	
I will make all	kal	
your enemies	o·ye·ve·kha	
and run	e·le·kha	
	o·reph	
I will send	ve·sha·lach·tee	Exodus 23:28
-	et	
the hornet	hats·tsir·ah	
before you	le·pha·ne·kha	
to drive	ve·ge·re·shah	

-	et		
the Hivites	ha·chiw·vee		
-	et		
and Canaanites	hak·ke·na·a·nee		
-	ve·et		
and Hittites	ha·chit·tee		
out of your way	mil·le·pha·ne·kha		
I will not	lo		Exodus 23:29
drive them out	a·ga·re·shen·nu		
before you	mip·pa·ne·kha	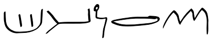	
year	be·sha·nah		
in a single	e·chat	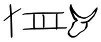	
otherwise	pen		
would become	tih·yeh	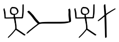	
the land	ha·a·rets		
desolate	she·ma·mah		
would multiply	ve·rab·bah	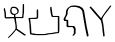	
against you	a·le·kha	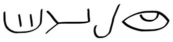	
animals	chay·yat	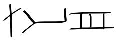	
and wild	has·sa·deh	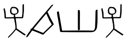	
Little	me·at		Exodus 23:30
by little	me·at		
I will drive them out	a·ga·re·shen·nu		
ahead of you	mip·pa·ne·kha	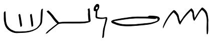	
until	ad		
-	a·sher		
you become fruitful	tiph·reh		

and possess	ve·na·chal·ta	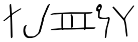	
-	et		
the land	ha·a·rets		
And I will establish	ve·shat·tee		Exodus 23:31
-	et		
your borders	ge·vul·kha	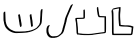	
Sea	mee·yam	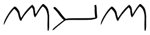	
from the Red	suph		
to	ve·ad		
the Sea	yam	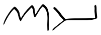	
of the Philistines	pe·lish·teem		
and from the desert	u·mim·mid·bar		
to	ad		
the [Euphrates]	han·na·har		
For	kee	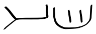	
I will deliver	et·ten		
into your hand	be·yed·khem		
-	et		
the inhabitants	yo·she·ve		
	ha·a·rets		
and you will drive them out	ve·ge·rash·ta·mo		
before you	mip·pa·ne·kha	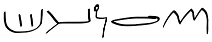	
no	lo		Exodus 23:32
You shall make	tikh·rot		
with them	la·hem		
or with their gods	ve·le·lo·he·hem	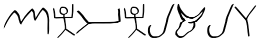	
covenant	be·reet	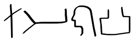	

They must not	lo		Exodus 23:33
remain	ye·she·vu	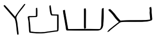	
in your land	be·ar·tse·kha		
lest	pen		
they cause you to sin	ya·cha·tee·u		
-	o·te·kha	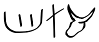	
against Me	lee	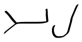	
For	kee	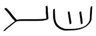	
if you serve	ta·a·vod		
-	et		
their gods	e·lo·he·hem	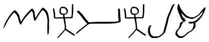	
it will surely	kee	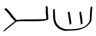	
be	yih·yeh	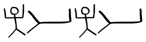	
to you ”	le·kha	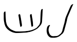	
a snare	le·mo·w·qesh	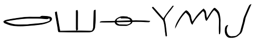	
to	ve·el		Exodus 24:1
Moses	mo·sheh		
Then [the LORD] said	a·mar		
“ Come up	a·leh		
to	el		
the LORD —	YHVH		
you	at·tah		
and Aaron	ve·a·ha·ron		
Nadab	na·dav		
and Abihu	va·a·vee·hu	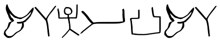	
and seventy	ve·shiv·eem		
elders —	miz·ziq·ne	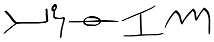	

of Israel’s	yis·ra·el	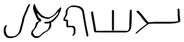	
and you are to worship	ve·hish·ta·cha·vee·tem	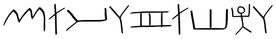	
at a distance	me·ra·choq	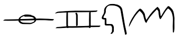	
shall approach	ve·nig·gash		Exodus 24:2
Moses	mo·sheh	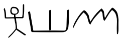	
alone	le·vad·do	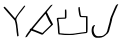	
	el		
the LORD	YHVH		
but the others	ve·hem	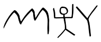	
{must} not	lo		
come near	yig·ga·shu		
And the people	ve·ha·am		
may not	lo		
go up	ya·a·lu		
with him ”	im·mo		
came	vay·ya·vo	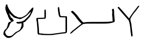	Exodus 24:3
When Moses	mo·sheh		
and told	vay·sap·per		
the people	la·am		
-	et		
all	kal		
the words	div·re		
of the LORD	YHVH		
-	ve·et		
and	kal	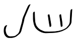	
ordinances	ham·mish·pa·teem		
responded	vay·ya·an	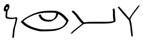	

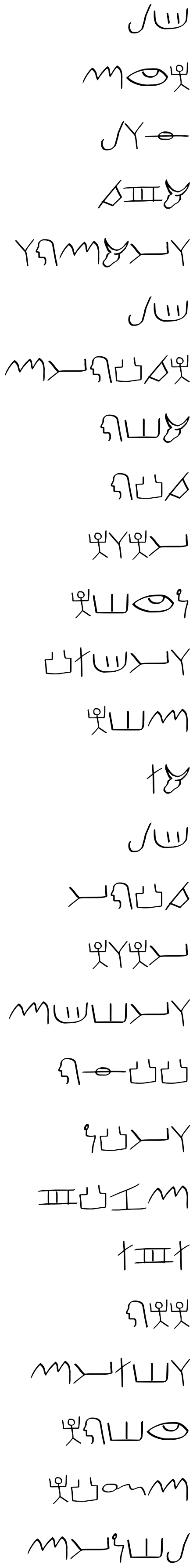

all	kal	
[they]	ha·am	
voice :	qo·wl	
with one	e·chad	
	vay·yo·me·ru	
“ All	kal	
the words	had·de·va·reem	
that	a·sher	
has spoken	dib·ber	
the LORD	YHVH	
we will do ”	na·a·seh	
wrote down	vay·yikh·tov	Exodus 24:4
And Moses	mo·sheh	
-	et	
all	kal	
the words	div·re	
of the LORD	YHVH	
he got up	vay·yash·kem	
{Early} the next morning	bab·bo·qer	
and built	vay·yi·ven	
an altar	miz·be·ach	
at the base of	ta·chat	
the mountain	ha·har	
along with twelve	u·she·tem	
	es·reh	
pillars	mats·tse·vah	
for the twelve	lish·nem	

	a·sar		
tribes	shiv·te	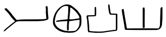	
of Israel	yis·ra·el	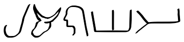	
Then he sent out	vay·yish·lach		Exodus 24:5
-	et		
some young men	na·a·re		
	be·ne	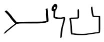	
of Israel	yis·ra·el	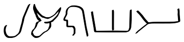	
and they offered	vay·ya·a·lu		
burnt offerings	o·lot		
and sacrificed	vay·yiz·be·chu		
offerings	ze·va·cheem	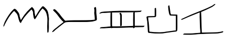	
as peace	she·la·meem		
to the LORD	la·YHVH	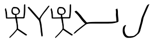	
young bulls	pa·reem	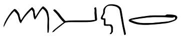	
took	vay·yiq·qach	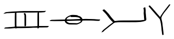	Exodus 24:6
Moses	mo·sheh		
half	cha·tsee		
of the blood	had·dam		
and put [it]	vay·ya·sem		
in bowls	ba·ag·ga·not		
and the other half	va·cha·tsee	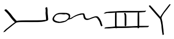	
	had·dam		
he sprinkled	za·raq	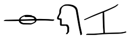	
on	al		
the altar	ham·miz·be·ach	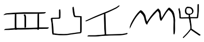	
Then he took	vay·yiq·qach	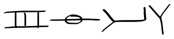	Exodus 24:7

the Book	se·pher		
of the Covenant	hab·be·reet	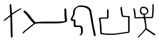	
and read it	vay·yiq·ra	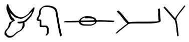	
	be·a·ze·ne		
to the people	ha·am		
who replied	vay·yo·me·ru		
“ All	kol	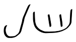	
that	a·sher		
has spoken	dib·ber		
the LORD	YHVH		
we will do	na·a·seh		
and we will be obedient ”	ve·nish·ma		
took	vay·yiq·qach	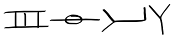	Exodus 24:8
So Moses	mo·sheh	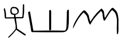	
-	et		
the blood	had·dam		
sprinkled	vay·yiz·roq		
it on	al		
the people	ha·am		
and said	vay·yo·mer		
“ This	hin·neh		
is the blood	dam		
of the covenant	hab·be·reet	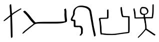	
that	a·sher		
has made	ka·rat		
the LORD	YHVH		
with you	im·ma·khem		

in accordance with	al		
all	kal		
words ”	had·de·va·reem	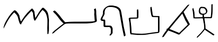	
these	ha·el·leh		
went up	vay·ya·al		Exodus 24:9
Then Moses	mo·sheh	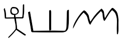	
with Aaron	ve·a·ha·ron		
Nadab	na·dav		
and Abihu	va·a·vee·hu	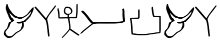	
and seventy	ve·shiv·eem		
of the elders	miz·ziq·ne	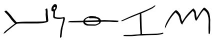	
of Israel	yis·ra·el	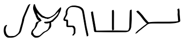	
and they saw	vay·yir·u		Exodus 24:10
-	et		
the God	e·lo·he		
of Israel	yis·ra·el	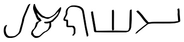	
Under	ve·ta·chat	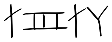	
His feet	rag·law	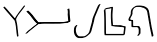	
was a work	ke·ma·a·seh		
like a pavement	liv·nat		
made of sapphire	has·sap·peer		
	u·khe·e·tsem		
as the sky itself	hash·sha·ma·yim		
as clear	la·to·har		
But	ve·el		Exodus 24:11
on the nobles	a·tsee·le	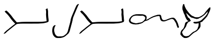	
-	be·ne	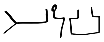	

of Israel	yis·ra·el	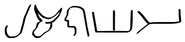	
did not	lo		
lay	sha·lach	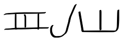	
His hand	ya·do	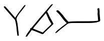	
they saw	vay·ye·che·zu	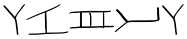	
Him	et		
God	ha·e·lo·heem		
and they ate	vay·yo·khe·lu		
and drank	vay·yish·tu		
said	vay·yo·mer		Exodus 24:12
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	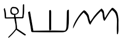	
“ Come up	a·leh		
to Me	e·lay	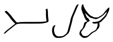	
on the mountain	ha·ha·rah		
and stay	veh·yeh	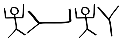	
here	sham		
so that I may give	ve·et·te·nah		
you	le·kha	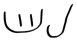	
-	et		
the tablets	lu·chot	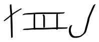	
of stone	ha·e·ven		
with the law	ve·hat·to·w·rah		
and commandments	ve·ham·mits·vah		
-	a·sher		
I have written	ka·tav·tee		

for their instruction ”	le·ho·w·ro·tam	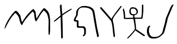	
set out	vay·ya·qam	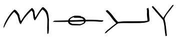	Exodus 24:13
So Moses	mo·sheh	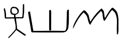	
with Joshua	vee·ho·wo·shu·a	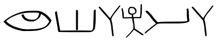	
his attendant	me·sha·re·to	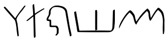	
and went up	vay·ya·al	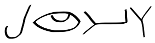	
	mo·sheh	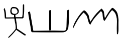	
on	el	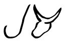	
the mountain	har	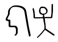	
of God	ha·e·lo·heem	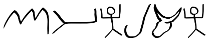	
And	ve·el	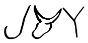	Exodus 24:14
to the elders	haz·ze·qe·neem	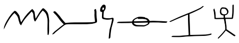	
he said	a·mar	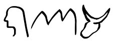	
“ Wait	she·vu	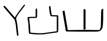	
for us	la·nu	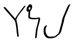	
here	va·zeh	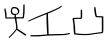	
until	ad	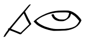	
-	a·sher	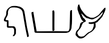	
we return	na·shuv	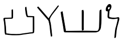	
to you	a·le·khem	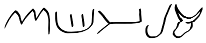	
are here	ve·hin·neh	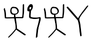	
Aaron	a·ha·ron	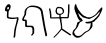	
and Hur	ve·chur	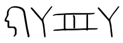	
with you	im·ma·khem	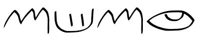	
Whoever	mee	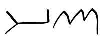	
	va·al	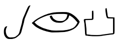	
has a dispute	de·va·reem	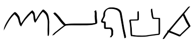	

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to them ”	a·le·hem		
went up	vay·ya·al		Exodus 24:15
When Moses	mo·sheh	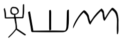	
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on the mountain	ha·har	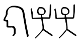	
covered it	vay·khas	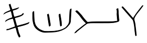	
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-	et		
	ha·har	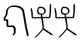	
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and the glory	ke·vo·wd		
of the LORD	YHVH		
on	al		
Mount	har		
Sinai	see·nay		
covered it	vay·khas·se·hu		
the cloud	he·a·nan		
For six	she·shet	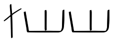	
days	ya·meem	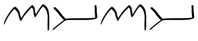	
[the LORD] called	vay·yiq·ra	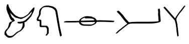	
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Moses	mo·sheh	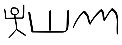	
day	bay·yo·wm	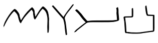	
and on the seventh	hash·she·vee·ee	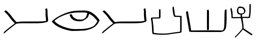	
from within	mit·to·wkh		
the cloud	he·a·nan		

And the sight	u·mar·eh	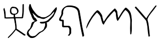	Exodus 24:17
of the glory	ke·vo·wd	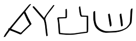	
of the LORD	YHVH	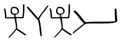	
fire	ke·esh	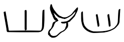	
was like a consuming	o·khe·let	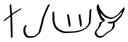	
on the mountaintop	be·rosh	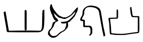	
	ha·har	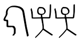	
in the eyes	le·e·ne	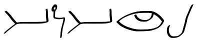	
	be·ne	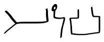	
of the Israelites	yis·ra·el	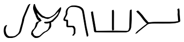	
entered	vay·ya·vo	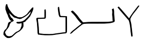	Exodus 24:18
Moses	mo·sheh	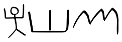	
	be·to·wkh	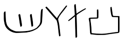	
the cloud	he·a·nan	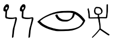	
as he went up	vay·ya·al	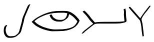	
on	el	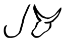	
the mountain	ha·har	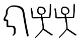	
remained	vay·hee	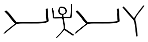	
and he	mo·sheh	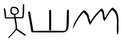	
on the mountain	ba·har	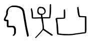	
forty	ar·ba·eem	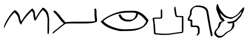	
days	yo·wm	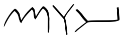	
and forty	ve·ar·ba·eem	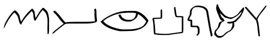	
nights	la·ye·lah	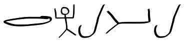	
said	vay·dab·ber	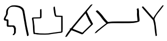	Exodus 25:1
Then the LORD	YHVH	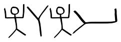	
to	el	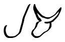	

Moses	mo·sheh		
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the Israelites	be·ne	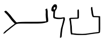	
	yis·ra·el	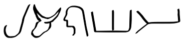	
to bring	ve·yiq·chu	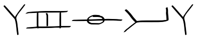	
Me	lee	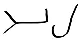	
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	me·et		
from every	kal		
man	eesh	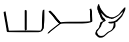	
whose	a·sher		
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heart	lib·bo	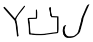	
You are to receive	tiq·chu	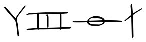	
-	et		
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This	ve·zot		Exodus 25:3
is the offering	hat·te·ru·mah		
-	a·sher		
you are to accept	tiq·chu	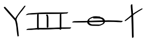	
from them :	me·it·tam		
gold	za·hav	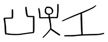	
silver	va·khe·seph		
and bronze	u·ne·cho·shet		
blue	u·te·khe·let		Exodus 25:4

purple	ve·ar·ga·man	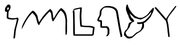	
and scarlet yarn	ve·to·w·la·at	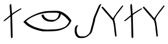	
	sha·nee	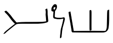	
fine linen	ve·shesh	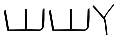	
and goat hair	ve·iz·zeem	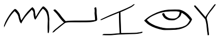	
skins	ve·o·rot	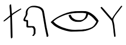	Exodus 25:5
ram	e·lim	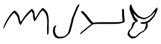	
dyed red	me·ad·da·meem	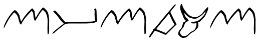	
	ve·o·rot	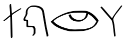	
and fine leather	te·cha·sheem	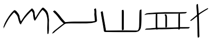	
wood	va·a·tse	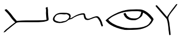	
acacia	shit·teem	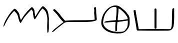	
olive oil	she·men	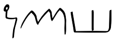	Exodus 25:6
for the light	lam·ma·or	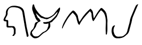	
spices	be·sa·meem	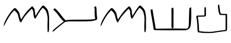	
oil	le·she·men	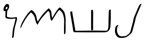	
for the anointing	ham·mish·chah	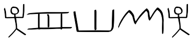	
incense	ve·liq·to·ret	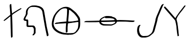	
and for the fragrant	has·sam·meem	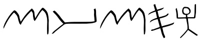	
and onyx stones	av·ne	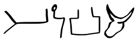	Exodus 25:7
	sho·ham	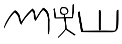	
and gemstones	ve·av·ne	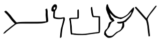	
to be mounted	mil·lu·eem	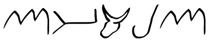	
on the ephod	la·e·phod	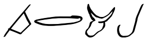	
and breastpiece	ve·la·cho·shen	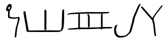	
And they are to make	ve·a·su	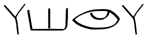	Exodus 25:8
for Me	lee	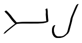	

a sanctuary	miq·dash	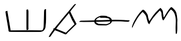	
so that I may dwell	ve·sha·khan·tee	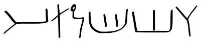	
among them	be·to·w·kham	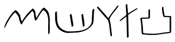	
according to	ke·khol	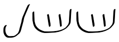	Exodus 25:9
	a·sher	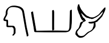	
I	a·nee	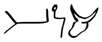	
show	mar·eh	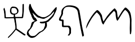	
you	o·wt·kha	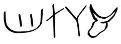	
-	et	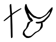	
the pattern	tav·neet	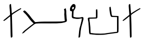	
the tabernacle	ham·mish·kan	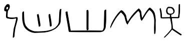	
and	ve·et	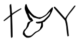	
design	tav·neet	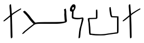	
all	kal	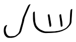	
its furnishings	ke·law	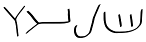	
	ve·khen	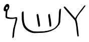	
You must make	ta·a·su	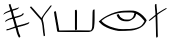	
And they are to construct	ve·a·su	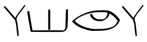	Exodus 25:10
an ark	a·ro·wn	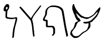	
wood	a·tse	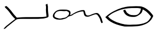	
of acacia	shit·teem	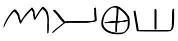	
two	am·ma·ta·yim	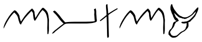	
and a half cubits	va·che·tsee	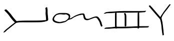	
long	a·re·ko	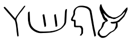	
a cubit	ve·am·mah	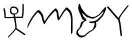	
and a half	va·che·tsee	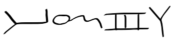	
wide	ra·che·bo	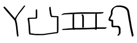	

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and a half	va·che·tsee	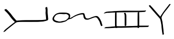	
high	qo·ma·to	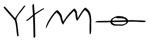	
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gold	za·hav	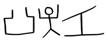	
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both inside	mib·ba·yit	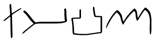	
and out	u·mi·chuts	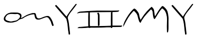	
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	a·law	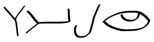	
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a gold	za·hav	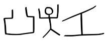	
around it	sa·veev	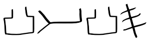	
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gold	za·hav	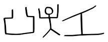	
and fasten them	ve·na·tat·tah	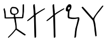	
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rings	tab·ba·ot	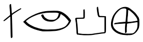	
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one	ha·e·chat	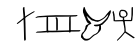	
and two	u·she·te	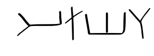	
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on	al		
-	tsal·o		
the other	hash·she·neet	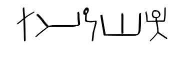	
And make	ve·a·see·ta	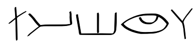	Exodus 25:13
poles	vad·de	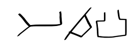	
wood	a·tse		
of acacia	shit·teem	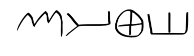	
and overlay	ve·tsip·pee·ta		
them	o·tam		
with gold	za·hav		
Insert	ve·he·ve·ta		Exodus 25:14
-	et		
the poles	hab·bad·deem	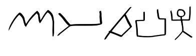	
into the rings	bat·tab·ba·ot		
on	al		
the sides	tsal·ot		
of the ark	ha·a·ron		
in order to carry	la·set		
-	et		
[it]	ha·a·ron		
-	ba·hem		
in the rings	be·tab·be·ot		Exodus 25:15
of the ark	ha·a·ron		

are to remain	yih·yu		
The poles	hab·bad·deem		
they must not	lo		
be removed	ya·su·ru		
-	mim·men·nu	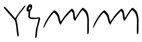	
And place	ve·na·ta·ta	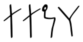	Exodus 25:16
inside	el		
the ark	ha·a·ron		
-	et		
the Testimony	ha·e·dut		
which	a·sher		
I will give	et·ten		
you	e·le·kha	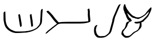	
And you are to construct	ve·a·see·ta		Exodus 25:17
a mercy seat	khap·po·ret		
gold	za·hav	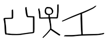	
of pure	ta·ho·wr		
two	am·ma·ta·yim		
and a half cubits	va·che·tsee	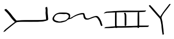	
long	a·re·kah	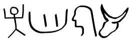	
and a cubit	ve·am·mah		
and a half	va·che·tsee	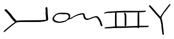	
wide	ra·che·bah	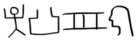	
Make	ve·a·see·ta		Exodus 25:18
two	she·na·yim	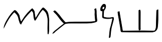	
cherubim	ke·ru·veem	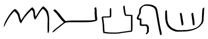	
gold	za·hav	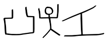	

of hammered	miq·shah	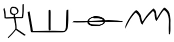	
-	ta·a·seh		
-	o·tam		
[at the]	mish·she·ne	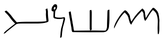	
ends	qe·tso·wt		
of the mercy seat	hak·kap·po·ret		
-	va·a·seh		Exodus 25:19
cherub	ke·ruv		
one	e·chad	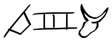	
end	miq·qa·tsah	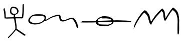	
on one	miz·zeh		
-	u·khe·ruv	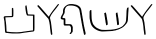	
and one	e·chad	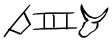	
on the other	miq·qa·tsah	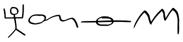	
-	miz·zeh		
	min		
	hak·kap·po·ret		
[all] made	ta·a·su		
-	et		
	hak·ke·ru·veem		
-	al		
-	she·ne	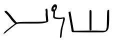	
[from one piece of gold]	qe·tso·w·taw		
are to have	ve·ha·yu	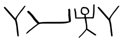	Exodus 25:20
And the cherubim	hak·ke·ru·veem		
that spread	po·re·se		
wings	khe·na·pha·yim		

upward	le·ma·lah		
overshadowing	so·khe·kheem	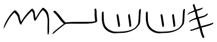	
-	be·khan·phe·hem	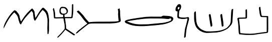	
-	al		
the mercy seat	hak·kap·po·ret		
[The cherubim] are to face	u·phe·ne·hem	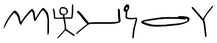	
each	eesh	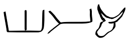	
toward	el		
other	a·chee	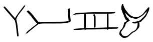	
	el		
the mercy seat	hak·kap·po·ret		
looking	yih·yu		
-	pe·ne	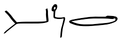	
-	hak·ke·ru·veem		
Set	ve·na·ta·ta	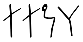	Exodus 25:21
-	et		
the mercy seat	hak·kap·po·ret		
atop	al		
the ark	ha·a·ron		
	mil·ma·e·lah		
into	ve·el		
the ark	ha·a·ron		
and put	tit·ten		
-	et		
the Testimony	ha·e·dut		
that	a·sher		
I will give	et·ten		

you	e·le·kha	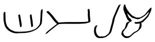	
And I will meet	ve·no·w·ad·tee		Exodus 25:22
with you	le·kha	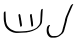	
there	sham		
I will speak	ve·dib·bar·tee		
with you	it·te·kha	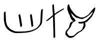	
above	me·al		
the mercy seat	hak·kap·po·ret		
between	mib·ben	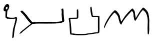	
the two	she·ne	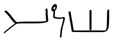	
cherubim	hak·ke·ru·veem		
that	a·sher		
are over	al		
the ark	a·ron		
of the Testimony	ha·e·dut		
-	et		
about all	kal	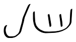	
that	a·sher		
I command	a·tsaw·veh		
you	o·wt·kha		
regarding	el		
the Israelites	be·ne	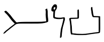	
	yis·ra·el		
You are also to make	ve·a·see·ta		Exodus 25:23
a table	shul·chan	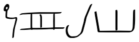	
wood	a·tse		
of acacia	shit·teem	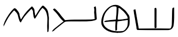	

two cubits	am·ma·ta·yim		
long	a·re·ko	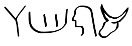	
a cubit	ve·am·mah		
wide	ra·che·bo		
and a cubit	ve·am·mah		
and a half	va·che·tsee		
high	qo·ma·to	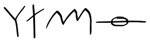	
Overlay	ve·tsip·pee·ta		Exodus 25:24
it	o·to		
gold	za·hav		
with pure	ta·ho·wr	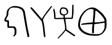	
and make	ve·a·see·ta		
	lo	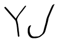	
molding	zer		
a gold	za·hav		
around it	sa·veev	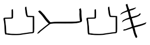	
And make	ve·a·see·ta		Exodus 25:25
	lo	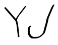	
a rim	mis·ge·ret		
a handbreadth wide	to·phach		
around it	sa·veev	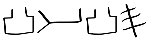	
and put	ve·a·see·ta		
molding	zer		
a gold	za·hav		
the rim	le·mis·gar·to		
on	sa·veev	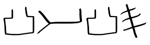	
Make	ve·a·see·ta		Exodus 25:26

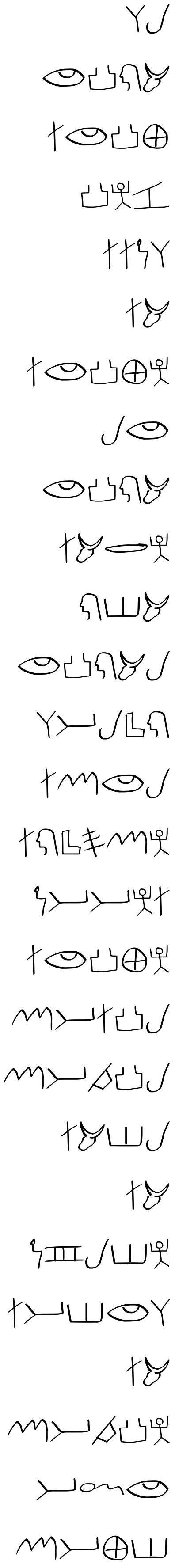

for [the table]	lo	
four	ar·ba	
rings	tab·be·ot	
gold	za·hav	
and fasten	ve·na·ta·ta	
-	et	
[them]	hat·tab·ba·ot	
to	al	
the four	ar·ba	
corners	hap·pe·ot	
-	a·sher	
at its four	le·ar·ba	
legs	rag·law	
close	le·um·mat	Exodus 25:27
to the rim	ham·mis·ge·ret	
are to be	tih·ye·na	
The rings	hat·tab·ba·ot	
to serve as holders	le·vat·teem	
for the poles	le·vad·deem	
used to carry	la·set	
-	et	
the table	hash·shul·chan	
Make	ve·a·see·ta	Exodus 25:28
-	et	
the poles	hab·bad·deem	
wood	a·tse	
of acacia	shit·teem	

and overlay	ve·tsip·pee·ta	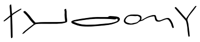	
them	o·tam	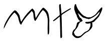	
with gold	za·hav	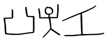	
may be carried	ve·nis·sa	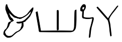	
with them	vam	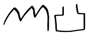	
	et	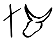	
so that the table	hash·shul·chan	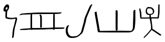	
You are also to make	ve·a·see·ta	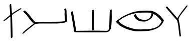	Exodus 25:29
the plates	qe·a·ro·taw	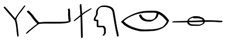	
and dishes	ve·khap·po·taw	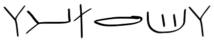	
as well as the pitchers	u·qe·so·w·taw	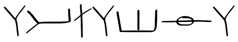	
and bowls	u·me·naq·qee·yo·taw	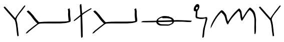	
-	a·sher	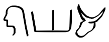	
for pouring drink offerings	yus·sakh	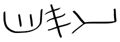	
	ba·hen	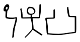	
gold	za·hav	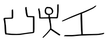	
out of pure	ta·ho·wr	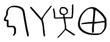	
Make	ta·a·seh	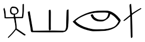	
them	o·tam	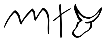	
And place	ve·na·ta·ta	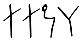	Exodus 25:30
on	al	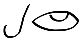	
the table	hash·shul·chan	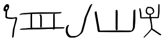	
the Bread	le·chem	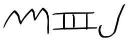	
of the Presence	pa·neem	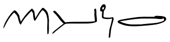	
before Me	le·pha·nay	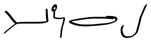	
at all times	ta·meed	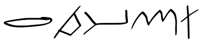	

Then you are to make	ve·a·see·ta		Exodus 25:31
a lampstand	me·no·rat	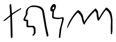	
gold	za·hav	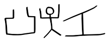	
of pure	ta·ho·wr		
hammered	miq·shah	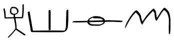	
shall be made	te·a·seh		
It	ham·me·no·w·rah	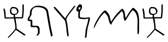	
its base	ye·re·khah		
and shaft	ve·qa·nah	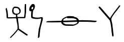	
its cups	ge·vee·e·ha		
and its buds	kaph·to·re·ha		
and petals	u·phe·ra·che·ha	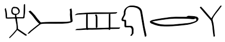	
of one piece	mim·men·nah		
including	yih·yu		
Six	ve·shish·shah		Exodus 25:32
branches	qa·neem	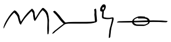	
are to extend	yo·tse·eem		
from the sides	mits·tsid·de·ha		
three	she·lo·shah	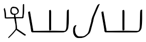	
-	qe·ne	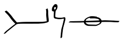	
of the lampstand —	me·no·rah	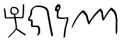	
side	mits·tsid·dah		
on one	ha·e·chad		
and three	u·she·lo·shah	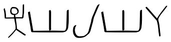	
-	qe·ne	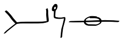	
-	me·no·rah	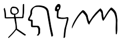	
-	mits·tsid·dah		

on the other	hash·she·nee	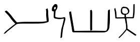	
There are to be three	she·lo·shah	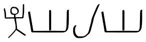	Exodus 25:33
cups	ge·vi·eem	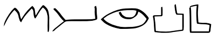	
shaped like almond blossoms	me·shuq·qa·deem	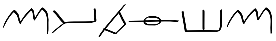	
branch	baq·qa·neh	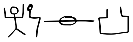	
on the first	ha·e·chad	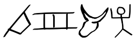	
each with buds	kaph·tor	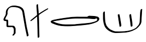	
and petals	va·phe·rach	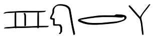	
three	u·she·lo·shah	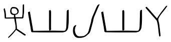	
-	ge·vi·eem	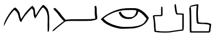	
-	me·shuq·qa·deem	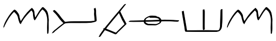	
branch	baq·qa·neh	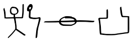	
on the next	ha·e·chad	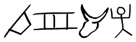	
-	kaph·tor	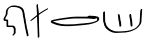	
-	va·pha·rach	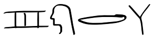	
and the same	ken	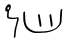	
for all six	le·she·shet	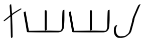	
branches	haq·qa·neem	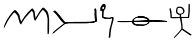	
that extend	hay·yo·tse·eem	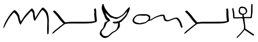	
from	min	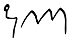	
the lampstand	ham·me·no·rah	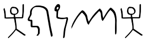	
And on the lampstand	u·vam·me·no·rah	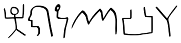	Exodus 25:34
there shall be four	ar·ba·ah	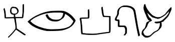	
cups	ge·vi·eem	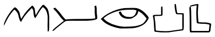	
shaped like almond blossoms	me·shuq·qa·deem	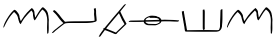	
with buds	kaph·to·re·ha	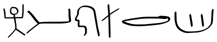	

and petals	u·phe·ra·che·ha	
a bud	ve·khaph·tor	Exodus 25:35
must be under	ta·chat	
the first pair	she·ne	
	haq·qa·neem	
	mim·men·nah	
a bud	ve·khaph·tor	
under	ta·chat	
the second pair	she·ne	
of branches	haq·qa·neem	
-	mim·men·nah	
and a bud	ve·khaph·tor	
under	ta·chat	
the third pair	she·ne	
-	haq·qa·neem	
-	mim·men·nah	
For the six	le·she·shet	
branches	haq·qa·neem	
that extend	hay·yo·tse·eem	
from	min	
the lampstand	ham·me·no·rah	
The buds	kaph·to·re·hem	Exodus 25:36
and branches	u·qe·no·tam	
	mim·men·nah	
are to be	yih·yu	
all	kul·lah	
hammered	miq·shah	

of one piece [with the lampstand]	a·chat	אחת	
gold	za·hav	זהב	
out of pure	ta·ho·wr	טהור	
Make	ve·a·see·ta	ועשית	Exodus 25:37
-	et	את	
lamps	ne·ro·te·ha	נרתיה	
seven	shiv·ah	שבעה	
and set them up	ve·he·e·lah	והעלה	
on [the lampstand]	et	את	
so that [they]	ne·ro·te·ha	נרתיה	
illuminate	ve·he·eer	והאיר	
in	al	על	
the area	e·ver	עבר	
front of it	pa·ne·ha	פניה	
The wick trimmers	u·mal·qa·che·ha	ומלקחיה	Exodus 25:38
and their trays	u·mach·to·te·ha	ומחתתיה	
gold	za·hav	זהב	
must be of pure	ta·ho·wr	טהור	
a talent	kik·kar	ככר	Exodus 25:39
gold	za·hav	זהב	
of pure	ta·ho·wr	טהור	
shall be made	ya·a·seh	יעשה	
[The lampstand]	o·tah	אתה	
from	et	את	
and all	kal	כל	
utensils	hak·ke·leem	הכלים	
these	ha·el·leh	האלה	

See to it that	u·re·eh		Exodus 25:40
you make [everything]	va·a·seh		
according to the pattern	be·tav·nee·tam	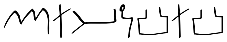	
-	a·sher		
you	at·tah		
shown	ma·re·eh		
on the mountain [”]	ba·har		
[“] -	ve·et		Exodus 26:1
the tabernacle [itself]	ham·mish·kan		
You are to construct	ta·a·seh		
[with] ten	e·ser		
curtains	ye·ree·ot	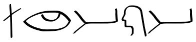	
linen	shesh		
of finely spun	ma·she·zar	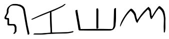	
[each] with blue	u·te·khe·let		
purple	ve·ar·ga·man		
and scarlet yarn	ve·to·la·at		
	sha·nee	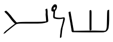	
[and] cherubim	ke·ru·veem	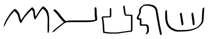	
worked	ma·a·seh		
skillfully	cho·shev	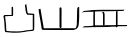	
	ta·a·seh		
into them	o·tam		
long	o·rekh	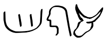	Exodus 26:2
curtain	hay·ree·ah	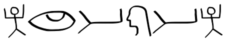	
Each	ha·a·chat		

shall be twenty-eight	she·mo·neh		
	ve·es·reem		
cubits	ba·am·mah		
wide —	ve·ro·chav	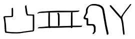	
and four	ar·ba		
cubits	ba·am·mah		
-	hay·ree·ah	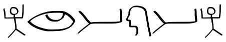	
-	ha·e·chat		
size	mid·dah		
the same	a·chat	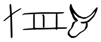	
all	le·khal		
curtains	hay·ree·ot	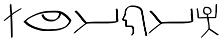	
Five	cha·mesh		Exodus 26:3
of the curtains	hay·ree·ot	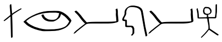	
are to be	tih·ye·na	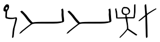	
joined	cho·ve·rot		
together	ish·shah		
	el		
	a·cho·tah	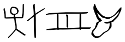	
and the other five	ve·cha·mesh	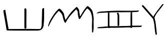	
-	ye·ree·ot	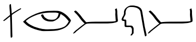	
joined	cho·ve·rot		
[as well]	ish·shah		
	el		
	a·cho·tah	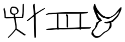	
Make	ve·a·see·ta		Exodus 26:4
loops	lul·ot		

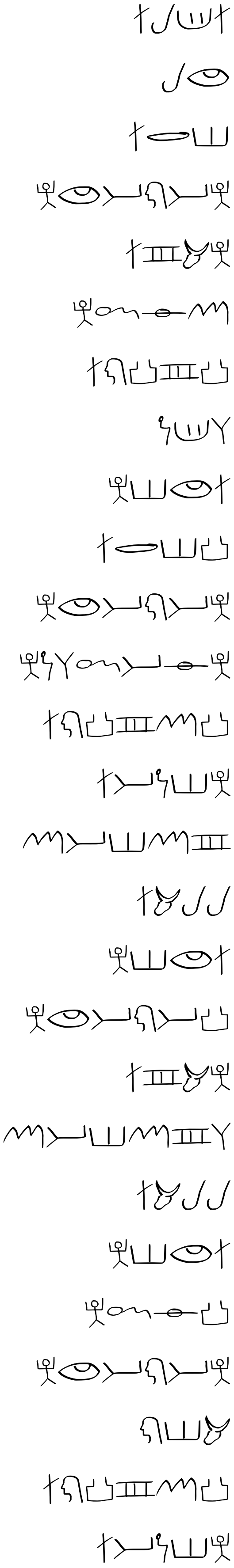

of blue [material]	te·khe·let	
on	al	
the edge	se·phat	
curtain	hay·ree·ah	
in the first	ha·e·chat	
of the end	miq·qa·tsah	
set	ba·cho·va·ret	
the same	ve·khen	
and do	ta·a·seh	
	bis·phat	
curtain	hay·ree·ah	
for the end	haq·qee·tso·w·nah	
set	bam·mach·be·ret	
in the second	hash·she·neet	
fifty	cha·mish·sheem	Exodus 26:5
loops	lu·la·ot	
Make	ta·a·seh	
curtain	bay·ree·ah	
on one	ha·e·chat	
and fifty	va·cha·mish·sheem	
loops	lu·la·ot	
-	ta·a·seh	
on the end	biq·tseh	
curtain	hay·ree·ah	
-	a·sher	
set	bam·mach·be·ret	
of the second	hash·she·neet	

line up	maq·bee·lot		
so that the loops	hal·lu·la·ot		
opposite	ish·shah		
	el		
one another	a·cho·tah	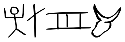	
Make	ve·a·see·ta		Exodus 26:6
fifty	cha·mish·sheem		
clasps {as well}	qar·se		
gold	za·hav	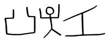	
and join	ve·chib·bar·ta	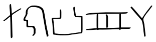	
-	et		
the curtains	hay·ree·ot	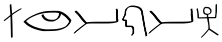	
together	ish·shah		
	el		
	a·cho·tah	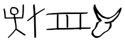	
with the clasps	baq·qe·ra·seem		
will be	ve·ha·yah	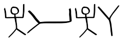	
so that the tabernacle	ham·mish·kan		
a unit	e·chad	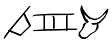	
You are to make	ve·a·see·ta		Exodus 26:7
curtains	ye·ree·ot	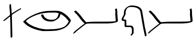	
of goat hair	iz·zeem	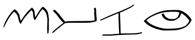	
for the tent	le·o·hel		
over	al		
the tabernacle —	ham·mish·kan		
eleven	ash·te		
	es·reh		

curtains [in all]	ye·ree·ot	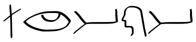	
-	ta·a·seh		
-	o·tam		
long	o·rekh	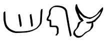	Exodus 26:8
-	hay·ree·ah	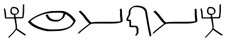	
Each	ha·a·chat		
thirty	she·lo·sheem		
cubits	ba·am·mah		
wide	ve·ro·chav	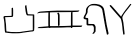	
[and] four	ar·ba		
cubits	ba·am·mah		
-	hay·ree·ah	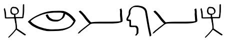	
-	ha·e·chat		
size —	mid·dah		
[is to be] the same	a·chat	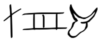	
of the eleven	le·ash·te		
	es·reh		
curtains	ye·ree·ot	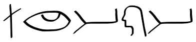	
Join	ve·chib·bar·ta	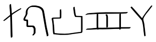	Exodus 26:9
-	et		
five	cha·mesh		
of the curtains	hay·ree·ot	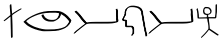	
into one set	le·vad		
-	ve·et		
and the other six	shesh		
into another	hay·ree·ot	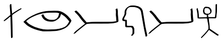	
	le·vad	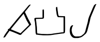	

double	ve·kha·phal·ta		
-	et		
curtain {over}	hay·ree·ah		
Then fold the sixth	hash·shish·sheet		
at	el		
the front	mul		
	pe·ne		
of the tent	ha·o·hel		
Make	ve·a·see·ta		Exodus 26:10
fifty	cha·mish·sheem		
loops	lu·la·ot		
along	al		
the edge	se·phat		
curtain	hay·ree·ah		
of the	ha·e·chat		
end	haq·qee·tso·nah		
in the first set	ba·cho·va·ret		
and fifty	va·cha·mish·sheem		
loops	lu·la·ot		
along	al		
the edge	se·phat		
of the corresponding curtain	hay·ree·ah		
set	ha·cho·ve·ret		
in the second	hash·she·neet		
Make	ve·a·see·ta		Exodus 26:11
clasps	qar·se		
bronze	ne·cho·shet		

fifty	cha·mish·sheem		
and put	ve·he·ve·ta	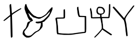	
-	et		
[them]	haq·qe·ra·seem		
through the loops	bal·lu·la·ot		
to join	ve·chib·bar·ta	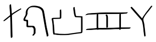	
-	et		
the tent	ha·o·hel		
together	ve·ha·yah	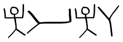	
as a unit	e·chad	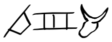	
As for the overlap	ve·se·rach		Exodus 26:12
that remains	ha·o·deph		
curtains	bee·ree·ot	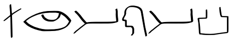	
of the tent	ha·o·hel		
the half	cha·tsee		
curtain	hay·ree·ah	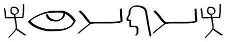	
that is left over	ha·o·de·phet		
shall hang down	tis·rach	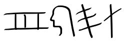	
over	al		
the back	a·cho·re	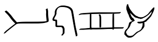	
of the tabernacle	ham·mish·kan		
a cubit	ve·ha·am·mah		Exodus 26:13
on either side	miz·zeh		
	ve·ha·am·mah		
	miz·zeh		
and the excess	ba·o·deph		
longer	be·o·rekh		

curtains [will be]	ye·ree·ot	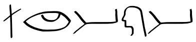	
And the tent	ha·o·hel	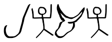	
will	yih·yeh	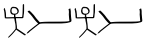	
hang	sa·ru·ach	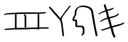	
over	al	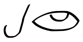	
the sides	tsid·de	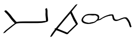	
of the tabernacle	ham·mish·kan	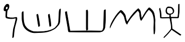	
	miz·zeh	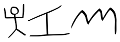	
	u·miz·zeh	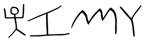	
to cover it	le·khas·so·to	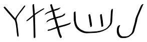	
Also make	ve·a·see·ta	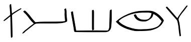	Exodus 26:14
a covering	mikh·seh	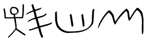	
for the tent	la·o·hel	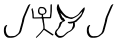	
skins	o·rot	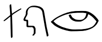	
out of ram	e·lim	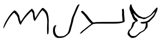	
dyed red	me·ad·da·meem	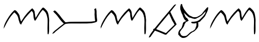	
a covering	u·mikh·seh	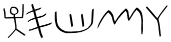	
	o·rot	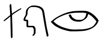	
of fine leather	te·cha·sheem	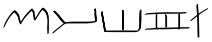	
and over that	mil·ma·e·lah	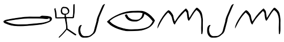	
You are to construct	ve·a·see·ta	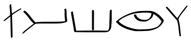	Exodus 26:15
-	et	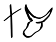	
frames	haq·qe·ra·sheem	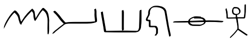	
for the tabernacle	lam·mish·kan	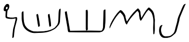	
wood	a·tse	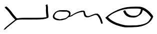	
of acacia	shit·teem	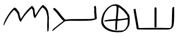	
upright	o·me·deem	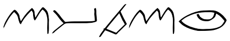	

is to be ten	e·ser		Exodus 26:16
cubits	am·mo·wt		
long	o·rekh		
Each frame	haq·qa·resh		
and a cubit	ve·am·mah		
and a half	va·cha·tsee		
	ha·am·mah		
wide	ro·chav		
-	haq·qe·resh		
-	ha·e·chad		
Two	she·te		Exodus 26:17
tenons	ya·do·wt		
frame	laq·qe·resh		
for each	ha·e·chad		
must be connected	me·shul·la·vot		
each	ish·shah		
to	el		
other	a·cho·tah		
in this way	ken		
Make	ta·a·seh		
all	le·khol		
the frames	qar·she		
of the tabernacle	ham·mish·kan		
Construct	ve·a·see·ta		Exodus 26:18
-	et		
-	haq·qe·ra·sheem		
of the tabernacle	lam·mish·kan		

twenty	es·reem	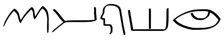	
frames	qe·resh	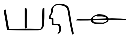	
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for the south	neg·bah		
	te·ma·nah		
forty	ve·ar·ba·eem		Exodus 26:19
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silver	khe·seph		
[with]	ta·a·seh		
under	ta·chat		
the twenty	es·reem	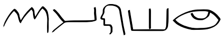	
frames —	haq·qa·resh	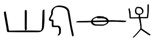	
two	she·ne	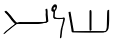	
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-	ta·chat	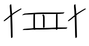	
frame	haq·qe·resh	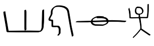	
[for each]	ha·e·chad	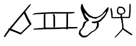	
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tenon	ye·do·taw		
	u·she·ne		
	a·da·neem		
	ta·chat		
	haq·qe·resh	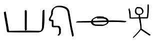	
	ha·e·chad	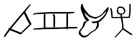	
-	lish·te		
-	ye·do·taw		
side	u·le·tse·la		Exodus 26:20

of the tabernacle	ham·mish·kan		
For the second	hash·she·neet	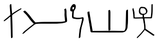	
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the north	tsa·pho·wn		
[make] twenty	es·reem	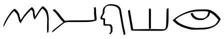	
frames	qa·resh	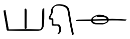	
and forty	ve·ar·ba·eem		Exodus 26:21
bases —	ad·ne·hem	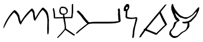	
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two	she·ne	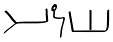	
bases	a·da·neem	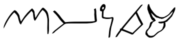	
under	ta·chat	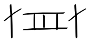	
frame	haq·qe·resh	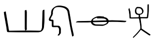	
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	u·she·ne	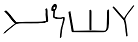	
	a·da·neem	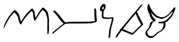	
	ta·chat	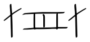	
	haq·qe·resh	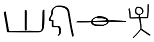	
	ha·e·chad		
for the rear	u·le·yar·ke·te	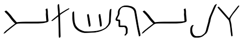	Exodus 26:22
of the tabernacle	ham·mish·kan		
the west side	yam·mah	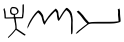	
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six	shish·shah		
frames	qe·ra·sheem	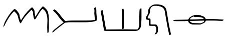	
two	u·she·ne	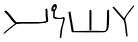	Exodus 26:23
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[and]	ta·a·seh		
corners	lim·quts·ot	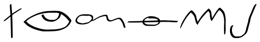	
of the tabernacle	ham·mish·kan		
for the two back	bay·yar·kha·ta·yim		
-	ve·yih·yu		Exodus 26:24
coupled	to·a·meem		
bottom	mil·le·mat·tah	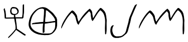	
together	ve·yach·daw	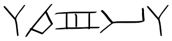	
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	tam·meem	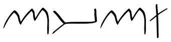	
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to top	ro·sho		
and fitted into	el		
ring	hat·tab·ba·at	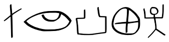	
a single	ha·e·chat		
-	ken	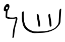	
-	yih·yeh	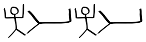	
These	lish·ne·hem	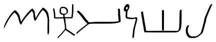	
the two	lish·ne		
corners	ham·miq·tso·ot	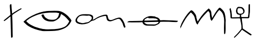	
will serve as	yih·yu		
So there are to be	ve·ha·yu	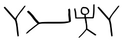	Exodus 26:25
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frames	qe·ra·sheem	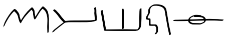	
bases —	ve·ad·ne·hem	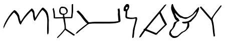	
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and sixteen	shish·shah		

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	a·da·neem	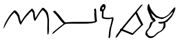	
two	she·ne	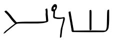	
-	a·da·neem	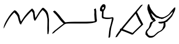	
under	ta·chat	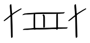	
frame	haq·qe·resh	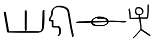	
each	ha·e·chad		
	u·she·ne	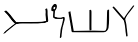	
	a·da·neem	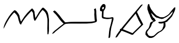	
	ta·chat	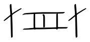	
	haq·qe·resh	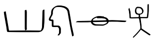	
	ha·e·chad		
You are also to make	ve·a·see·ta		Exodus 26:26
crossbars	ve·ree·chim	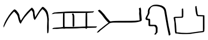	
wood	a·tse		
of acacia	shit·teem	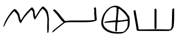	
five	cha·mish·shah		
for the frames	le·qar·she	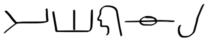	
side	tse·la	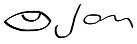	
of the tabernacle	ham·mish·kan		
on one	ha·e·chad		
five	va·cha·mish·shah		Exodus 26:27
-	ve·ree·chim	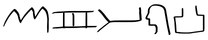	
for [those]	le·qar·she	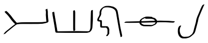	
side	tse·la	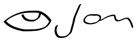	
-	ham·mish·kan		
on the other	hash·she·neet	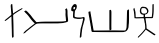	

and five	va·cha·mish·shah		
-	ve·ree·chim	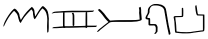	
for those	le·qar·she	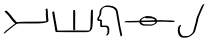	
side	tse·la	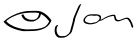	
of the tabernacle	ham·mish·kan		
on the rear	lay·yar·kha·ta·yim		
to the west	yam·mah	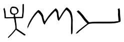	
crossbar	ve·hab·be·ree·ach	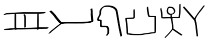	Exodus 26:28
The central	hat·tee·khon	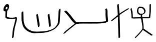	
in the middle	be·to·wkh		
of the frames	haq·qe·ra·sheem		
shall extend	mav·ri·ach		
from	min		
one end	haq·qa·tseh	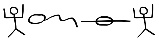	
to the other	el		
	haq·qa·tseh	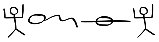	
-	ve·et		Exodus 26:29
the frames	haq·qe·ra·sheem		
Overlay	te·tsap·peh		
with gold	za·hav	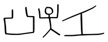	
-	ve·et		
rings	tab·be·o·te·hem		
and make	ta·a·seh		
gold	za·hav	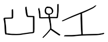	
to hold	bat·teem	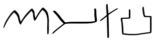	
the crossbars	lab·be·ree·chim	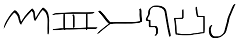	
Also overlay	ve·tsip·pee·ta		

-	et		
the crossbars	hab·be·ree·chim	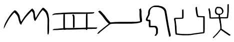	
with gold	za·hav	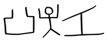	
So you are to set up	va·ha·qe·mo·ta	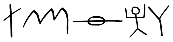	Exodus 26:30
-	et		
the tabernacle	ham·mish·kan		
according to the pattern	ke·mish·pa·to	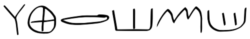	
-	a·sher		
shown you	ha·re·e·ta		
on the mountain	ba·har		
Make	ve·a·see·ta		Exodus 26:31
a veil	pha·ro·khet	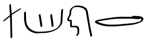	
of blue	te·khe·let	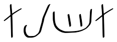	
purple	ve·ar·ga·man		
and scarlet yarn	ve·to·w·la·at		
	sha·nee	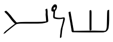	
linen	ve·shesh		
and finely spun	ma·she·zar		
worked	ma·a·seh		
skillfully	cho·shev	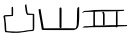	
into it	ya·a·seh		
-	o·tah		
with cherubim	ke·ru·veem	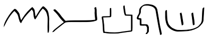	
Hang	ve·na·tat·tah	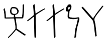	Exodus 26:32
it	o·tah		
on	al		
four	ar·ba·ah	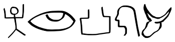	

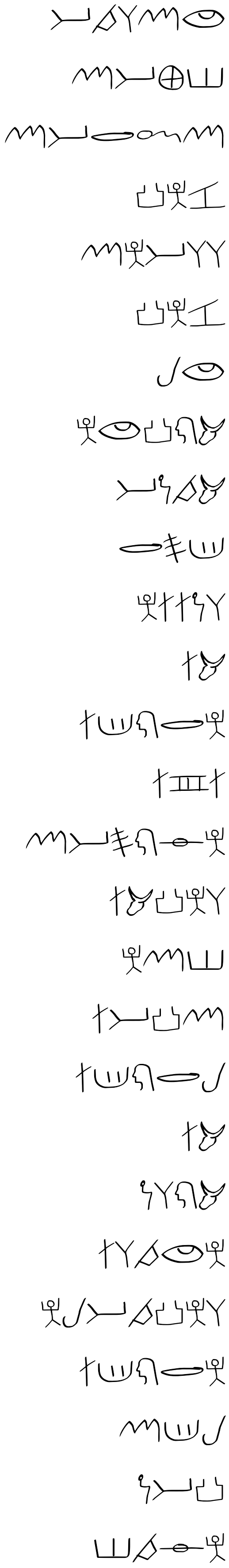

posts	am·mu·de	
of acacia wood	shit·teem	
overlaid	me·tsup·peem	
with gold	za·hav	
hooks	va·ve·hem	
with gold	za·hav	
[and] standing on	al	
four	ar·ba·ah	
bases	ad·ne	
silver	kha·seph	
And hang	ve·na·tat·tah	Exodus 26:33
-	et	
the veil	hap·pa·ro·khet	
from	ta·chat	
the clasps	haq·qe·ra·seem	
and place	ve·he·ve·ta	
-	sham·mah	
behind	mib·bet	
the veil	lap·pa·ro·khet	
-	et	
the ark	a·ro·wn	
of the Testimony	ha·e·dut	
will separate	ve·hiv·dee·lah	
So the veil	hap·pa·ro·khet	
	la·khem	
	ben	
the Holy Place	haq·qo·desh	

	u·ven	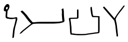	
from the Most Holy Place	qo·desh	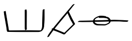	
	haq·qo·da·sheem		
Put	ve·na·ta·ta	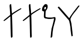	Exodus 26:34
-	et		
the mercy seat	hak·kap·po·ret		
on	al		
the ark	a·ro·wn	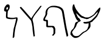	
of the Testimony	ha·e·dut		
in the Most Holy Place	be·qo·desh	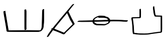	
	haq·qo·da·sheem		
And place	ve·sam·ta		Exodus 26:35
-	et		
the table	hash·shul·chan	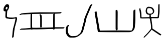	
outside	mi·chuts	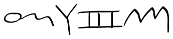	
the veil	lap·pa·ro·khet		
and	ve·et		
the lampstand	ham·me·no·rah	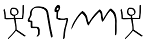	
opposite	no·khach	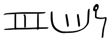	
the table	hash·shul·chan	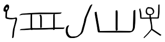	
on	al		
side	tse·la	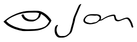	
of the tabernacle	ham·mish·kan	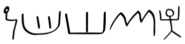	
the south	te·ma·nah		
-	ve·hash·shul·chan		
put	tit·ten		
on	al		

side	tse·la	צלע	
the north	tsa·pho·wn	צפון	
you are to make	ve·a·see·ta	ועשית	Exodus 26:36
a curtain	ma·sakh	מסך	
For the entrance	le·phe·tach	לפתח	
to the tent	ha·o·hel	האהל	
with blue	te·khe·let	תכלת	
purple	ve·ar·ga·man	וארגמן	
and scarlet yarn	ve·to·w·la·at	ותולעת	
	sha·nee	שני	
linen	ve·shesh	ושש	
and finely spun	ma·she·zar	משזר	
	ma·a·seh	מעשה	
embroidered	ro·qem	רקם	
Make	ve·a·see·ta	ועשית	Exodus 26:37
for the curtain	lam·ma·sakh	למסך	
five	cha·mish·shah	חמשה	
posts	am·mu·de	עמודי	
of acacia wood	shit·teem	שטים	
overlay	ve·tsip·pee·ta	וצפית	
them	o·tam	אתם	
with gold	za·hav	זהב	
hooks	va·ve·hem	וויהם	
-	za·hav	זהב	
and cast	ve·ya·tsaq·ta	ויצקת	
for them [”]	la·hem	להם	
five	cha·mish·shah	חמשה	

bases	ad·ne		
bronze	ne·cho·shet		
[“] You are to build	ve·a·see·ta		Exodus 27:1
-	et		
an altar	ham·miz·be·ach	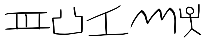	
wood	a·tse		
of acacia	shit·teem	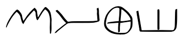	
five	cha·mesh		
cubits	am·mo·wt		
long	o·rekh	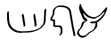	
five	ve·cha·mesh	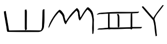	
cubits	am·mo·wt		
wide	ro·chav	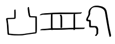	
square	ra·vu·a		
must be	yih·yeh		
The altar	ham·miz·be·ach	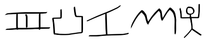	
and three	ve·sha·losh	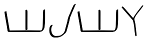	
cubits	am·mo·wt		
high	qo·ma·to	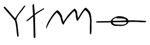	
Make	ve·a·see·ta		Exodus 27:2
a horn	qar·no·taw		
on each of	al		
its four	ar·ba		
corners	pin·no·taw	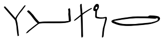	
of one piece	mim·men·nu	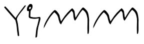	
are	tih·ye·na	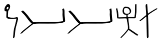	
so that the horns	qar·no·taw		

and overlay	ve·tsip·pee·ta	𐤅𐤑𐤐𐤉𐤕	
-	o·to	𐤀𐤕𐤅	
it with bronze	ne·cho·shet	𐤍𐤇𐤔𐤕	
Make	ve·a·see·ta	𐤅𐤏𐤔𐤉𐤕	Exodus 27:3
its pots	see·ro·taw	𐤎𐤉𐤓𐤕𐤉𐤅	
for removing ashes	le·dash·she·no	𐤋𐤃𐤔𐤍𐤅	
its shovels	ve·ya·aw	𐤅𐤉𐤏𐤉𐤅	
its sprinkling bowls	u·miz·re·qo·taw	𐤅𐤌𐤆𐤓𐤒𐤕𐤉𐤅	
its meat forks	u·miz·le·go·taw	𐤅𐤌𐤆𐤋𐤂𐤕𐤉𐤅	
and its firepans	u·mach·to·taw	𐤅𐤌𐤇𐤕𐤕𐤉𐤅	
all	le·khal	𐤋𐤊𐤋	
its utensils	ke·law	𐤊𐤋𐤉𐤅	
	ta·a·seh	𐤕𐤏𐤔𐤄	
of bronze —	ne·cho·shet	𐤍𐤇𐤔𐤕	
Construct	ve·a·see·ta	𐤅𐤏𐤔𐤉𐤕	Exodus 27:4
for it	lo	𐤋𐤅	
a grate	mikh·bar	𐤌𐤊𐤁𐤓	
	ma·a·seh	𐤌𐤏𐤔𐤄	
mesh	re·shet	𐤓𐤔𐤕	
of bronze	ne·cho·shet	𐤍𐤇𐤔𐤕	
and make a	ve·a·see·ta	𐤅𐤏𐤔𐤉𐤕	
of	al	𐤏𐤋	
the mesh	ha·re·shet	𐤄𐤓𐤔𐤕	
-	ar·ba	𐤀𐤓𐤁𐤏	
ring	tab·be·ot	𐤈𐤁𐤏𐤕	
bronze	ne·cho·shet	𐤍𐤇𐤔𐤕	
at	al	𐤏𐤋	

each of the four	ar·ba		
corners	qe·tso·w·taw		
Set	ve·na·tat·tah	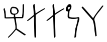	Exodus 27:5
[the grate]	o·tah		
-	ta·chat	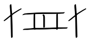	
the ledge	kar·kov	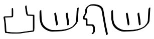	
of the altar	ham·miz·be·ach	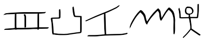	
beneath	mil·le·mat·tah	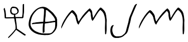	
comes	ve·ha·ye·tah	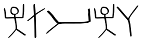	
so that the mesh	ha·re·shet		
up	ad		
halfway	cha·tsee		
the altar	ham·miz·be·ach	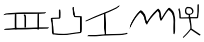	
Additionally, make	ve·a·see·ta		Exodus 27:6
poles	vad·deem	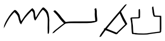	
for the altar	lam·miz·be·ach		
-	bad·de		
wood	a·tse		
of acacia	shit·teem	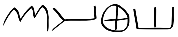	
and overlay	ve·tsip·pee·ta		
them	o·tam		
with bronze	ne·cho·shet		
are to be inserted	ve·hu·va		Exodus 27:7
-	et		
The poles	bad·daw		
into the rings	bat·tab·ba·ot		
are	ve·ha·yu	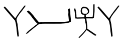	

so that the poles	hab·bad·deem	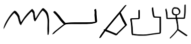	
on	al	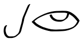	
two	she·te	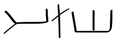	
sides	tsal·ot	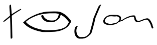	
of the altar	ham·miz·be·ach	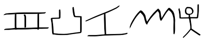	
when it is carried	bis·et	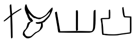	
-	o·to	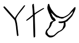	
so that it is hollow	ne·vuv	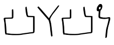	Exodus 27:8
with boards	lu·chot	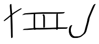	
Construct	ta·a·seh	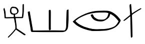	
the altar	o·to	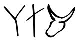	
just as	ka·a·sher	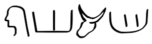	
you were shown	her·ah	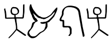	
-	o·te·kha	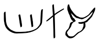	
on the mountain	ba·har	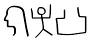	
	ken	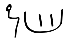	
It is to be made	ya·a·su	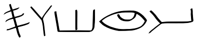	
You are also to make	ve·a·see·ta	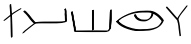	Exodus 27:9
-	et	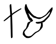	
a courtyard	cha·tsar	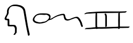	
for the tabernacle	ham·mish·kan	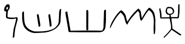	
side	liph·at	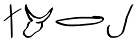	
On the south	ne·gev	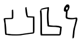	
	te·ma·nah	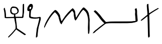	
make curtains	qe·la·eem	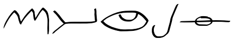	
of the courtyard	le·cha·tser	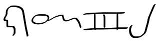	
linen	shesh	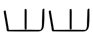	

of finely spun	ma·she·zar	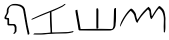	
a hundred	me·ah	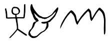	
cubits	va·am·mah	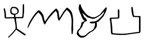	
long	o·rekh	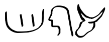	
side	lap·pe·ah	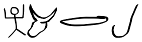	
on one	ha·e·chat	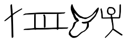	
posts	ve·am·mu·daw	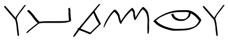	Exodus 27:10
with twenty	es·reem	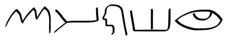	
bases	ve·ad·ne·hem	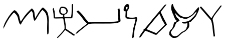	
and twenty	es·reem	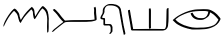	
bronze	ne·cho·shet	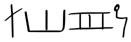	
hooks	va·ve	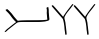	
on the posts	ha·am·mu·deem	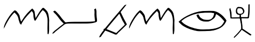	
and bands	va·cha·shu·qe·hem	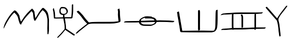	
and silver	ka·seph	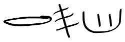	
Likewise	ve·khen	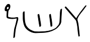	Exodus 27:11
side	liph·at	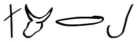	
on the north	tsa·pho·wn	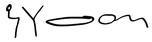	
long	ba·o·rekh	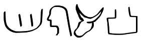	
[there are to be] curtains	qe·la·eem	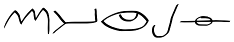	
a hundred	me·ah	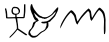	
[cubits]	o·rekh	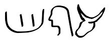	
posts	ve·ʿam·du	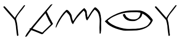	
with twenty	es·reem	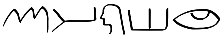	
bases	ve·ad·ne·hem	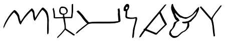	
and twenty	es·reem	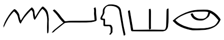	
bronze	ne·cho·shet	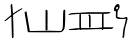	

hooks	va·ve	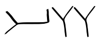	
on the posts	ha·am·mu·deem	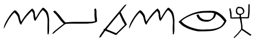	
and bands	va·cha·shu·qe·hem	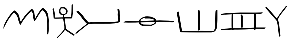	
and with silver	ka·seph	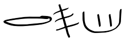	
wide	ve·ro·chav	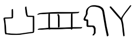	Exodus 27:12
of the courtyard	he·cha·tser	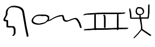	
side	liph·at	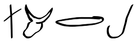	
on the west	yam	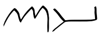	
The curtains	qe·la·eem	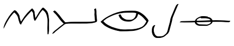	
shall be fifty	cha·mish·sheem	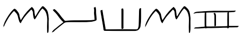	
cubits	am·mah	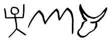	
posts	am·mu·de·hem	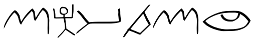	
with ten	a·sa·rah	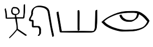	
bases	ve·ad·ne·hem	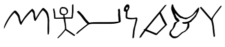	
and ten	a·sa·rah	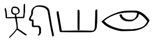	
wide	ve·ro·chav	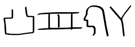	Exodus 27:13
of the courtyard	he·cha·tser	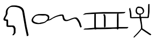	
side	liph·at	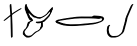	
The east	qe·de·mah	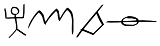	
toward the sunrise	miz·ra·chah	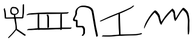	
[is to be] fifty	cha·mish·sheem	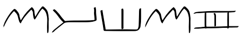	
cubits	am·mah	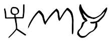	
fifteen	va·cha·mesh	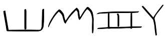	Exodus 27:14
	es·reh	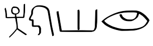	
cubits long	am·mah	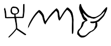	
Make the curtains	qe·la·eem	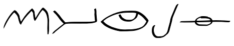	
on one side	lak·ka·teph	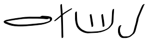	

posts	am·mu·de·hem	
with three	she·lo·shah	
bases	ve·ad·ne·hem	
and three	she·lo·shah	
side	ve·lak·ka·teph	Exodus 27:15
on the other	hash·she·neet	
fifteen cubits long	che·mēsh	
	es·reh	
and the curtains	qe·la·eem	
posts	am·mu·de·hem	
with three	she·lo·shah	
bases	ve·ad·ne·hem	
and three	she·lo·shah	
The gate	u·le·sha·ar	Exodus 27:16
of the courtyard	he·cha·tser	
with a curtain	ma·sakh	
shall be twenty	es·reem	
cubits [long]	am·mah	
with blue	te·khe·let	
purple	ve·ar·ga·man	
and scarlet yarn	ve·to·w·la·at	
	sha·nee	
linen	ve·shesh	
and finely spun	ma·she·zar	
	ma·a·seh	
embroidered	ro·qem	
posts	am·mu·de·hem	

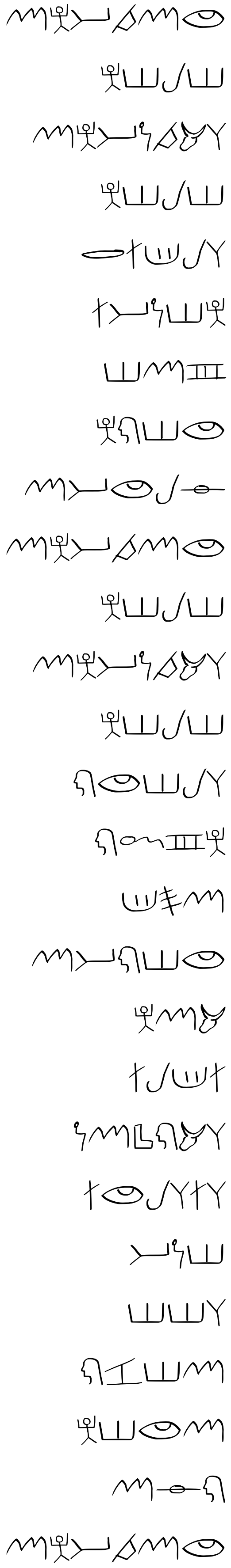

It shall have four	ar·ba·ah	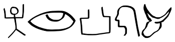	
bases	ve·ad·ne·hem	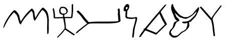	
and four	ar·ba·ah	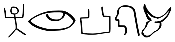	
All	kal		Exodus 27:17
the posts	am·mu·de		
the courtyard	he·cha·tser	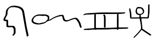	
around	sa·veev	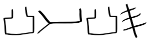	
shall have silver bands	me·chush·sha·qeem	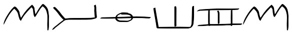	
	ke·seph		
hooks	va·ve·hem	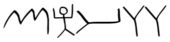	
silver	ka·seph		
bases	ve·ad·ne·hem	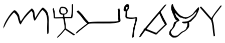	
and bronze	ne·cho·shet		
long	o·rekh	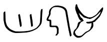	Exodus 27:18
courtyard	he·cha·tser	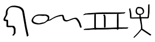	
[shall be] a hundred	me·ah		
cubits	va·am·mah		
wide	ve·ro·chav	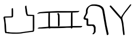	
and fifty [cubits]	cha·mish·sheem		
The entire	ba·cha·mish·sheem	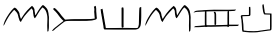	
high	ve·qo·mah	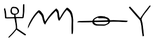	
five	cha·mesh		
cubits	am·mo·wt		
linen	shesh		
[with curtains] of finely spun	ma·she·zar		
bases	ve·ad·ne·hem	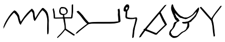	
and with bronze	ne·cho·shet		

All	le·khol	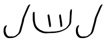	Exodus 27:19
the utensils	ke·le	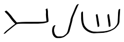	
of the tabernacle	ham·mish·kan	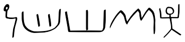	
for every	be·khol	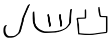	
use	a·vo·da·to	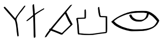	
including all	ve·khal	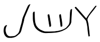	
its tent pegs	ye·te·do·taw	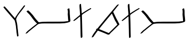	
and	ve·khal	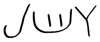	
the tent pegs	yit·dot	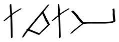	
of the courtyard	he·cha·tser	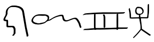	
shall be made of bronze	ne·cho·shet	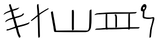	
And you	ve·at·tah	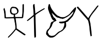	Exodus 27:20
are to command	te·tsaw·veh	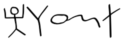	
-	et	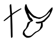	
the Israelites	be·ne	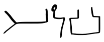	
	yis·ra·el	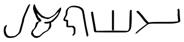	
to bring	ve·yiq·chu	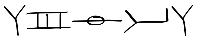	
you	e·le·kha	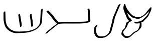	
oil	she·men	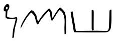	
olives	za·yit	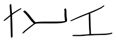	
pure	zakh	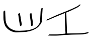	
of pressed	ka·teet	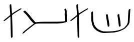	
for the light	lam·ma·o·wr	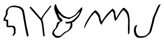	
burning	le·ha·a·lot	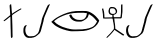	
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continually	ta·meed	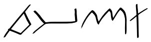	
In the Tent	be·o·hel	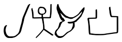	Exodus 27:21

of Meeting	mo·w·ed	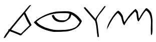	
outside	mi·chuts	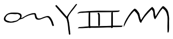	
the veil	lap·pa·ro·khet	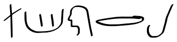	
that [is]	a·sher	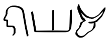	
in front of	al	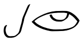	
the Testimony	ha·e·dut	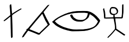	
are to tend	ya·a·rokh	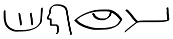	
the lamps	o·to	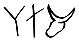	
Aaron	a·ha·ron	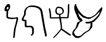	
and his sons	u·va·naw	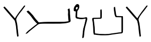	
from evening	me·e·rev	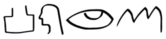	
until	ad	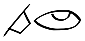	
morning	bo·qer	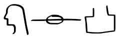	
before	liph·ne	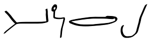	
the LORD	YHVH	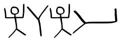	
statute	chuq·qat	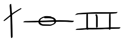	
This is to be a permanent	o·w·lam	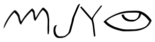	
for the generations to come [”]	le·do·ro·tam	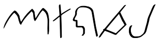	
	me·et	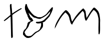	
for the Israelites	be·ne	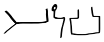	
	yis·ra·el	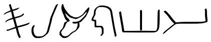	
[“] Next	ve·at·tah	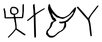	Exodus 28:1
brought	haq·rev	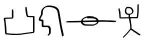	
to you	e·le·kha	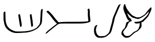	
-	et	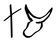	
Aaron	a·ha·ron	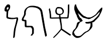	
{have} your brother	a·chee·kha	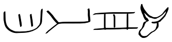	

-	ve·et	ואת	
his sons	ba·naw	בניו	
along with	it·to	אתו	
from among	mit·to·wkh	מתוך	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
to serve Me as priests	le·kha·ha·no	לכהנו	
	lee	לי	
-	a·ha·ron	אהרן	
Nadab	na·dav	נדב	
Abihu	va·a·vee·hu	ואביהוא	
Eleazar	el·a·zar	אלעזר	
and Ithamar	ve·ee·ta·mar	ואיתמר	
-	be·ne	בני	
-	a·ha·ron	אהרן	
Make	ve·a·see·ta	ועשית	Exodus 28:2
garments	vig·de	בגדי	
holy	qo·desh	קדש	
Aaron	le·a·ha·ron	לאהרן	
for your brother	a·chee·kha	אחיך	
to give him glory	le·kha·vo·wd	לכבוד	
and splendor	u·le·tiph·a·ret	ולתפארת	
You	ve·at·tah	ואתה	Exodus 28:3
are to instruct	te·dab·ber	תדבר	
	el	אל	
all	kal	כל	
the skilled craftsmen	chakh·me	חכמי	

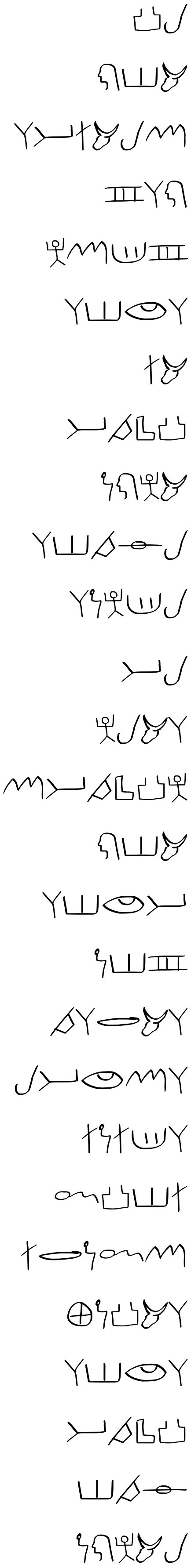

	lev	
whom	a·sher	
I have filled	mil·le·tee	
with a spirit	ru·ach	
of wisdom	chakh·mah	
to make	ve·a·su	
-	et	
garments	big·de	
for Aaron’s	a·ha·ron	
consecration	le·qad·de·sho	
so that he may serve Me as priest	le·kha·ha·no	
	lee	
These	ve·el·leh	Exodus 28:4
are the garments	hab·be·ga·deem	
that	a·sher	
they shall make :	ya·a·su	
a breastpiece	cho·shen	
an ephod	ve·e·pho·wd	
a robe	u·me·eel	
tunic	u·khe·to·net	
a woven	tash·bets	
a turban	mits·ne·phet	
and a sash	ve·av·net	
They are to make	ve·a·su	
garments	vig·de	
[these] holy	qo·desh	
Aaron	le·a·ha·ron	

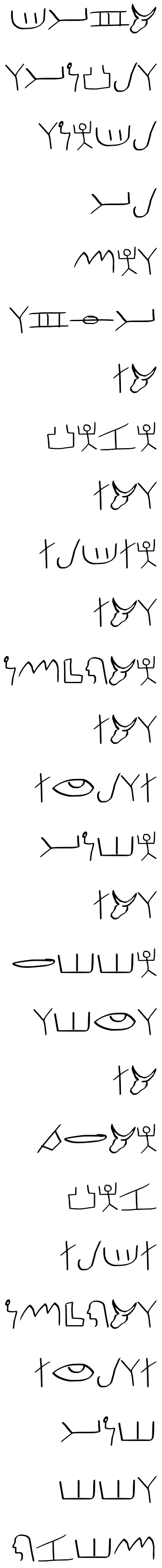

for your brother	a·chee·kha	
and his sons	u·le·va·naw	
so that they may serve Me as priests	le·kha·ha·no	
	lee	
They	ve·hem	Exodus 28:5
shall use	yiq·chu	
-	et	
gold	haz·za·hav	
along with	ve·et	
blue	hat·te·khe·let	
-	ve·et	
purple	ha·ar·ga·man	
-	ve·et	
and scarlet yarn	to·w·la·at	
	hash·sha·nee	
-	ve·et	
and fine linen	hash·shesh	
They are to make	ve·a·su	Exodus 28:6
-	et	
the ephod	ha·e·phod	
with gold	za·hav	
and with blue	te·khe·let	
purple	ve·ar·ga·man	
and scarlet yarn	to·w·la·at	
	sha·nee	
linen	ve·shesh	
of finely spun	ma·she·zar	

embroidered	ma·a·seh		
	cho·shev	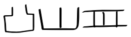	
two	she·te	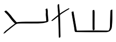	Exodus 28:7
shoulder pieces	khe·te·phot		
attached	cho·ve·rot		
It shall have	yih·yeh	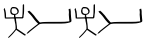	
	lo		
at	el		
two	she·ne	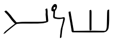	
of its corners	qe·tso·w·taw		
so it can be fastened	ve·chub·bar	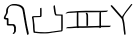	
And the skillfully woven waistband	ve·che·shev		Exodus 28:8
the ephod	a·phud·da·to		
-	a·sher		
of	a·law	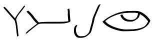	
of the same workmanship —	ke·ma·a·se·hu		
of one piece	mim·men·nu	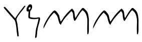	
must be	yih·yeh	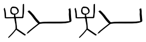	
with gold	za·hav	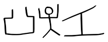	
with blue	te·khe·let	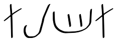	
purple	ve·ar·ga·man		
and scarlet yarn	ve·to·w·la·at	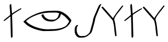	
	sha·nee	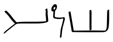	
linen	ve·shesh		
and with finely spun	ma·she·zar		
Take	ve·la·qach·ta	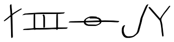	Exodus 28:9
-	et		

two	she·te	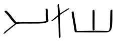	
stones	av·ne		
onyx	sho·ham		
and engrave	u·phit·tach·ta		
on them	a·le·hem	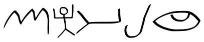	
the names	she·mo·wt		
of the sons	be·ne	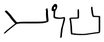	
of Israel :	yis·ra·el	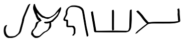	
six	shish·shah		Exodus 28:10
of their names	mish·she·mo·tam		
on	al		
stone	ha·e·ven		
one	ha·e·chat		
-	ve·et		
-	she·mo·wt		
six	hash·shish·shah		
and the remaining	han·no·w·ta·reem		
on	al		
-	ha·e·ven		
the other	hash·she·neet	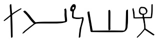	
in the order of their birth	ke·to·wl·do·tam		
-	ma·a·seh		Exodus 28:11
cutter	cha·rash		
the way a gem	e·ven		
engraves	pit·tu·che		
a seal	cho·tam	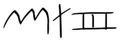	
Engrave	te·phat·tach		

-	et	את	
on the two	she·te	שתי	
stones	ha·a·va·neem	האבנים	
-	al	על	
the names	she·mot	שמות	
of the sons	be·ne	בני	
of Israel	yis·ra·el	ישראל	
Then mount	mu·sab·bot	מסבת	
filigree settings	mish·be·tso·wt	משבצות	
in gold	za·hav	זהב	
	ta·a·seh	תעשה	
[the stones]	o·tam	אתם	
Fasten	ve·sam·ta	ושמת	Exodus 28:12
-	et	את	
both	she·te	שתי	
stones	ha·a·va·neem	האבנים	
on	al	על	
the shoulder pieces	kit·phot	כתפת	
of the ephod	ha·e·phod	האפד	
stones	av·ne	אבני	
as memorial	zik·ka·ron	זכרן	
for the sons	liv·ne	לבני	
of Israel	yis·ra·el	ישראל	
is to bear	ve·na·sa	ונשא	
Aaron	a·ha·ron	אהרן	
-	et	את	
their names	she·mo·w·tam	שמותם	

before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
on	al	𐤏𐤋	
his two	she·te	𐤔𐤕𐤉	
shoulders	khe·te·phaw	𐤊𐤕𐤐𐤉𐤅	
as a memorial	le·zik·ka·ron	𐤋𐤆𐤊𐤓𐤍𐤟	
Fashion	ve·a·see·ta	𐤅𐤏𐤔𐤉𐤕	Exodus 28:13
filigree settings	mish·be·tsot	𐤌𐤔𐤁𐤑𐤕	
gold	za·hav	𐤆𐤄𐤁	
and two	u·she·te	𐤅𐤔𐤕𐤉	Exodus 28:14
chains	shar·she·rot	𐤔𐤓𐤔𐤓𐤕	
gold	za·hav	𐤆𐤄𐤁	
of pure	ta·ho·wr	𐤈𐤄𐤅𐤓	
of braided	mig·ba·lot	𐤌𐤂𐤁𐤋𐤕	
made	ta·a·seh	𐤕𐤏𐤔𐤄	
-	o·tam	𐤀𐤕𐤌	
work	ma·a·seh	𐤌𐤏𐤔𐤄	
cord	a·vot	𐤏𐤁𐤕	
and attach	ve·na·tat·tah	𐤅𐤍𐤕𐤕𐤄	
-	et	𐤀𐤕	
chains	shar·she·rot	𐤔𐤓𐤔𐤓𐤕	
[these]	ha·a·vo·tot	𐤄𐤏𐤁𐤕𐤕	
to	al	𐤏𐤋	
the settings	ham·mish·be·tsot	𐤄𐤌𐤔𐤁𐤑𐤕𐤟	
You are also to make	ve·a·see·ta	𐤅𐤏𐤔𐤉𐤕	Exodus 28:15
a breastpiece	cho·shen	𐤇𐤔𐤍	
of judgment	mish·pat	𐤌𐤔𐤐𐤈	

with the same workmanship	ma·a·seh		
	cho·shev	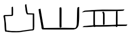	
	ke·ma·a·seh		
as the ephod	e·phod		
-	ta·a·sen·nu		
with gold	za·hav	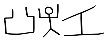	
with blue	te·khe·let	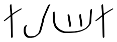	
purple	ve·ar·ga·man		
and scarlet yarn	ve·to·w·la·at		
	sha·nee	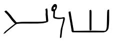	
linen	ve·shesh		
and with finely spun	ma·she·zar		
Construct	ta·a·seh		
it	o·to		
square	ra·vu·a		Exodus 28:16
It must be	yih·yeh	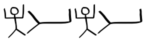	
when folded over double	ka·phul		
a span	ze·ret		
long	a·re·ko	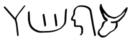	
and a span	ve·ze·ret		
wide	ra·che·bo		
And mount	u·mil·le·ta		Exodus 28:17
on it	vo		
a setting	mil·lu·at		
of gemstones	e·ven		
four	ar·ba·ah		
rows	tu·reem	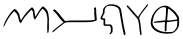	

of stones :	a·ven	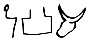	
row there shall be	tur		
a ruby	o·dem		
a topaz	pit·dah		
and an emerald	u·va·re·qet	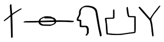	
-	hat·tur		
In the first	ha·e·chad		
row	ve·hat·tur	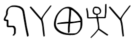	Exodus 28:18
in the second	hash·she·nee	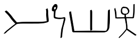	
a turquoise	no·phekh		
a sapphire	sap·peer		
and a diamond	ve·ya·ha·lom		
row	ve·hat·tur		Exodus 28:19
in the third	hash·she·lee·shee	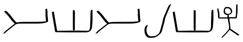	
a jacinth	le·shem		
an agate	she·vo	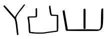	
and an amethyst	ve·ach·la·mah	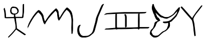	
row	ve·hat·tur	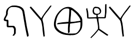	Exodus 28:20
and in the fourth	ha·re·vee·ee	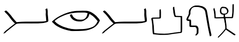	
a beryl	tar·sheesh	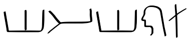	
an onyx	ve·sho·ham		
and a jasper	ve·ya·she·pheh		
	me·shub·ba·tseem	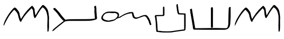	
in gold	za·hav	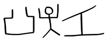	
Mount [these stones]	yih·yu		
filigree settings	be·mil·lu·o·tam		
stones	ve·ha·a·va·neem	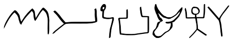	Exodus 28:21

are	tih·ye·na	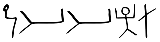	
to	al		
correspond to the names	she·mot		
of the sons	be·ne	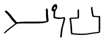	
of Israel	yis·ra·el	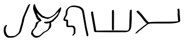	
The twelve	she·tem	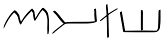	
	es·reh		
with	al		
the name	she·mo·tam		
engraved	pit·tu·che		
like a seal	cho·w·tam		
each	eesh	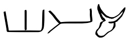	
	al		
	she·mo		
	tih·ye·na	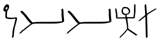	
of one of the twelve	lish·ne		
	a·sar		
tribes	sha·vet	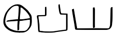	
make	ve·a·see·ta		Exodus 28:22
	al		
For the breastpiece	ha·cho·shen		
	shar·shot		
braided chains	gav·lut	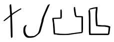	
like cords	ma·a·seh		
	a·vot	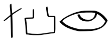	
gold	za·hav	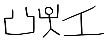	
of pure	ta·ho·wr		

You are also to make	ve·a·see·ta	ועשית	Exodus 28:23
-	al	על	
-	ha·cho·shen	החשן	
two	she·te	שתי	
rings	tab·be·o·wt	טבעות	
gold	za·hav	זהב	
and fasten	ve·na·ta·ta	ונתת	
-	et	את	
them	she·te	שתי	
	hat·tab·ba·o·wt	הטבעות	
to	al	על	
the two	she·ne	שני	
corners	qe·tso·wt	קצות	
of the breastpiece	ha·cho·shen	החשן	
Then fasten	ve·na·tat·tah	ונתתה	Exodus 28:24
-	et	את	
the two	she·te	שתי	
chains	a·vo·tot	עבתת	
gold	haz·za·hav	הזהב	
to	al	על	
the two	she·te	שתי	
gold rings	hat·tab·ba·ot	הטבעת	
at	el	אל	
the corners	qe·tso·wt	קצות	
of the breastpiece	ha·cho·shen	החשן	
-	ve·et	ואת	Exodus 28:25
the other	she·te	שתי	

ends	qe·tso·wt		
of the two	she·te		
chains	ha·a·vo·tot		
and fasten	tit·ten		
to	al		
the two	she·te	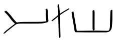	
filigree settings	ham·mish·be·tso·wt		
attaching them	ve·na·tat·tah	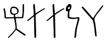	
to	al		
the shoulder pieces	kit·pho·wt		
of the ephod	ha·e·phod		
at	el		
the front	mul		
	pa·naw	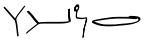	
Make	ve·a·see·ta		Exodus 28:26
two [more]	she·te	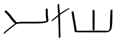	
rings	tab·be·o·wt		
gold	za·hav	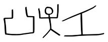	
and attach	ve·sam·ta		
them	o·tam		
to	al		
the other two	she·ne	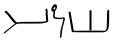	
corners	qe·tso·wt		
of the breastpiece	ha·cho·shen		
on	al		
edge	se·pha·to		
-	a·sher		

next to	el		
	e·ver	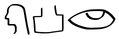	
the ephod	ha·e·phod		
the inside	ba·ye·tah	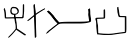	
Make	ve·a·see·ta		Exodus 28:27
two [additional]	she·te	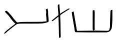	
rings	tab·be·o·wt	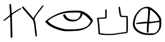	
gold	za·hav	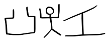	
and attach	ve·na·tat·tah	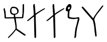	
them	o·tam		
to	al		
of the two	she·te	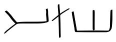	
shoulder pieces	khit·pho·wt		
of the ephod	ha·e·pho·wd		
the bottom	mil·le·mat·tah	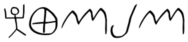	
on its front	mim·mul		
	pa·naw	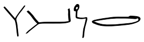	
near	le·um·mat		
its seam	mech·bar·to	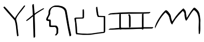	
just above	mim·ma·al		
its woven waistband	le·che·shev		
	ha·e·pho·wd		
shall be tied	ve·yir·ke·su	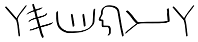	Exodus 28:28
-	et		
of the breastpiece	ha·cho·shen		
The rings	mit·tab·be·ʿo·to	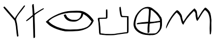	
to	el		

the rings	tab·be·ot	
of the ephod	ha·e·phod	
with a cord	biph·teel	
of blue yarn	te·khe·let	
is	lih·yo·wt	
above	al	
the waistband	che·shev	
of the ephod	ha·e·pho·wd	
and does not	ve·lo	
swing out	yiz·zach	
so that the breastpiece	ha·cho·shen	
from	me·al	
the ephod	ha·e·pho·wd	
shall bear	ve·na·sa	Exodus 28:29
[he]	a·ha·ron	
-	et	
the names	she·mo·wt	
of the sons	be·ne	
of Israel	yis·ra·el	
on the breastpiece	be·cho·shen	
of judgment	ham·mish·pat	
over	al	
his heart	lib·bo	
Whenever [Aaron] enters	be·vo·o	
	el	
the Holy [Place]	haq·qo·desh	
reminder	le·zik·ka·ron	

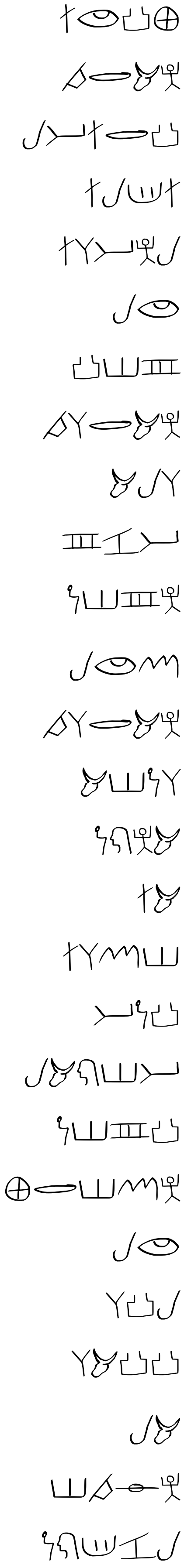

before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
as a continual	ta·meed	𐤕𐤌𐤉𐤃	
And place	ve·na·ta·ta	𐤅𐤍𐤕𐤕	Exodus 28:30
in	el	𐤀𐤋	
the breastpiece	cho·shen	𐤇𐤔𐤍	
of judgment	ham·mish·pat	𐤄𐤌𐤔𐤐𐤈	
-	et	𐤀𐤕	
the Urim	ha·u·reem	𐤄𐤀𐤅𐤓𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
and Thummim	hat·tum·meem	𐤄𐤕𐤌𐤉𐤌	
so that they will also be	ve·ha·yu	𐤅𐤄𐤉𐤅	
over	al	𐤏𐤋	
heart	lev	𐤋𐤁	
Aaron’s	a·ha·ron	𐤀𐤄𐤓𐤍	
whenever he comes	be·vo·o	𐤁𐤁𐤀𐤅	
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
carry	ve·na·sa	𐤅𐤍𐤔𐤀	
Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
-	et	𐤀𐤕	
the judgment	mish·pat	𐤌𐤔𐤐𐤈	
of the sons	be·ne	𐤁𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
over	al	𐤏𐤋	
his heart	lib·bo	𐤋𐤁𐤅	
before	liph·ne	𐤋𐤐𐤍𐤉	

the LORD	YHVH		
will continually	ta·meed	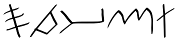	
You are to make	ve·a·see·ta		Exodus 28:31
-	et		
the robe	me·eel		
of the ephod	ha·e·pho·wd		
entirely	ke·leel	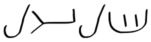	
of blue cloth	te·khe·let	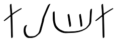	
with	ve·ha·yah	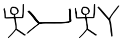	Exodus 28:32
an opening	phee		
at its top	ro·sho		
in the center	be·to·w·kho		
collar	sa·phah		
shall be	yih·yeh	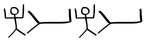	
with an opening	le·phee		
Around [the opening]	sa·veev	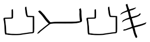	
a woven	ma·a·seh		
	o·reg		
like that	ke·phee		
of a garment	tach·ra	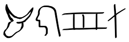	
so that	yih·yeh	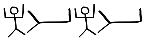	
it	lo		
will not	lo		
tear	yiq·qa·re·a	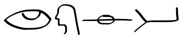	
Make	ve·a·see·ta		Exodus 28:33
-	al		
hem	shu·law	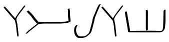	

pomegranates	rim·mo·ne		
of blue	te·khe·let	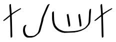	
purple	ve·ar·ga·man		
and scarlet yarn	ve·to·w·la·at	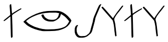	
	sha·nee	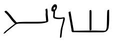	
	al		
	shu·law	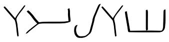	
all the way around the lower	sa·veev	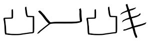	
bells	u·pha·a·mo·ne		
with gold	za·hav	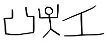	
between	be·to·w·kham	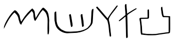	
them	sa·veev	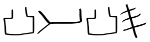	
bells	pa·a·mon		Exodus 28:34
the gold	za·hav	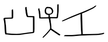	
and pomegranates	ve·rim·mo·wn		
	pa·a·mon		
	za·hav	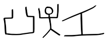	
	ve·rim·mo·wn		
	al		
{around} the lower hem	shu·le		
of the robe	ham·me·eel		
alternating	sa·veev	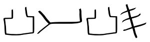	
	ve·ha·yah	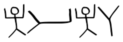	Exodus 28:35
must wear [the robe]	al		
Aaron	a·ha·ron	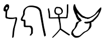	
whenever he ministers	le·sha·ret		

will be heard	ve·nish·ma		
and its sound	qo·w·lo	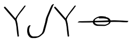	
when he enters	be·vo·o		
	el		
the sanctuary	haq·qo·desh	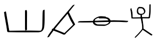	
before	liph·ne		
the LORD	YHVH		
or exits	u·ve·tse·to		
so that he will not	ve·lo		
die	ya·mut		
You are to make	ve·a·see·ta		Exodus 28:36
a plate	tseets	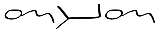	
gold	za·hav	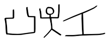	
of pure	ta·ho·wr		
and engrave	u·phit·tach·ta		
on it	a·law	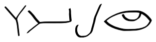	
[as]	pit·tu·che		
on a seal :	cho·tam	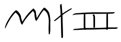	
HOLY	qo·desh	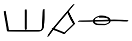	
TO THE LORD	la·YHVH	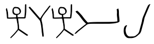	
Fasten	ve·sam·ta	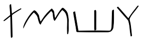	Exodus 28:37
-	o·to		
to it	al		
cord	pe·teel		
a blue	te·khe·let	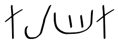	
it shall be	ve·ha·yah	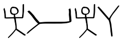	
to mount it on	al		

the turban	ham·mits·na·phet		
on	el		
the front	mul		
	pe·ne	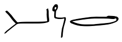	
of the turban	ham·mits·ne·phet		
	yih·yeh	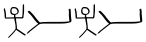	
And it will be [worn]	ve·ha·yah	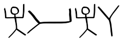	Exodus 28:38
on	al		
forehead	me·tsach		
Aaron's	a·ha·ron	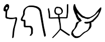	
may bear	ve·na·sa		
so that [he]	a·ha·ron	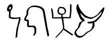	
-	et		
the iniquity	a·won		
of the holy things	haq·qo·da·sheem		
that	a·sher		
consecrate	yaq·dee·shu		
the sons	be·ne	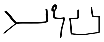	
of Israel	yis·ra·el	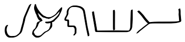	
with regard to all	le·khal		
gifts	mat·te·not		
their holy	qa·de·she·hem	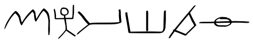	
be	ve·ha·yah	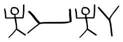	
on	al		
his forehead	mits·cho		
It shall always	ta·meed	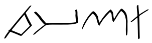	
so that they may be acceptable	le·ra·tso·wn		

	la·hem		
before	liph·ne		
the LORD	YHVH		
You are to weave	ve·shib·bats·ta		Exodus 28:39
the tunic	hak·ke·to·net		
with fine linen	shesh		
make	ve·a·see·ta		
the turban	mits·ne·phet		
of fine linen	shesh		
sash	ve·av·net		
and fashion	ta·a·seh		
	ma·a·seh		
an embroidered	ro·qem	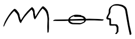	
sons	ve·liv·ne	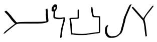	Exodus 28:40
for Aaron’s	a·ha·ron	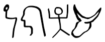	
Make	ta·a·seh		
tunics	khut·to·not	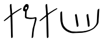	
to give	ve·a·see·ta		
them	la·hem		
sashes	av·ne·teem		
and headbands	u·mig·ba·o·wt		
	ta·a·seh		
	la·hem		
glory	le·kha·vo·wd	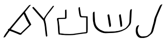	
and splendor	u·le·tiph·a·ret		
After you put	ve·hil·bash·ta		Exodus 28:41
[these garments]	o·tam		

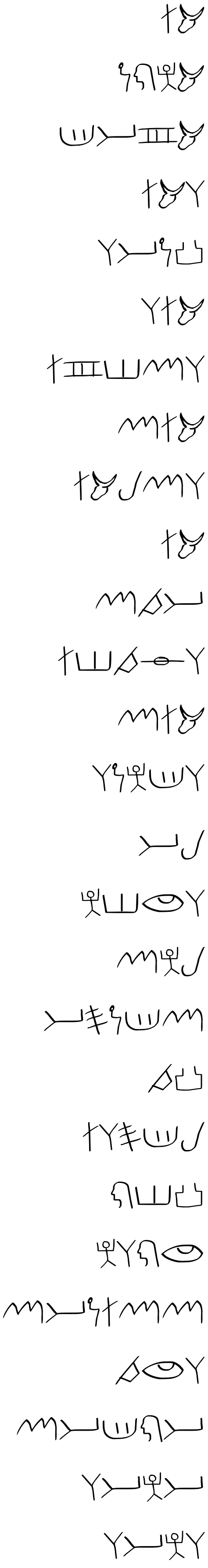

-	et	
Aaron	a·ha·ron	
on your brother	a·chee·kha	
-	ve·et	
and his sons	ba·naw	
	it·to	
anoint	u·ma·shach·ta	
them	o·tam	
ordain	u·mil·le·ta	
them	et	
	ya·dam	
and consecrate	ve·qid·dash·ta	
them	o·tam	
so that they may serve Me as priests	ve·khi·ha·nu	
	lee	
Make	va·a·seh	Exodus 28:42
their	la·hem	
undergarments	mikh·ne·se	
linen	vad	
to cover	le·khas·so·wt	
flesh	be·sar	
bare	er·vah	
from waist	mim·ma·te·na·yim	
to	ve·ad	
thigh	ye·re·kha·yim	
extending	yih·yu	
must wear them	ve·ha·yu	Exodus 28:43

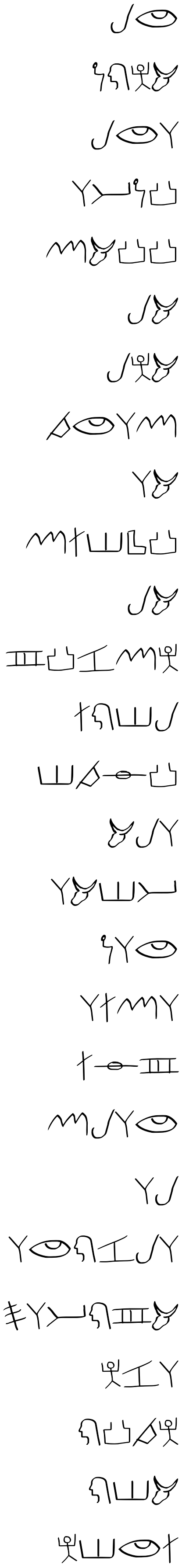

	al	
Aaron	a·ha·ron	
	ve·al	
and his sons	ba·naw	
whenever they enter	be·vo·am	
	el	
the Tent	o·hel	
of Meeting	mo·w·ed	
or	o	
approach	ve·gish·tam	
	el	
the altar	ham·miz·be·ach	
to minister	le·sha·ret	
in the Holy [Place]	baq·qo·desh	
so that they will not	ve·lo	
incur	yis·u	
guilt	a·won	
and die	va·me·tu	
statute	chuq·qat	
This is to be a permanent	o·w·lam	
	lo	
and his descendants [’’]	u·le·zar·o	
for Aaron	a·cha·raw	
[“] Now this	ve·zeh	Exodus 29:1
	had·da·var	
is what	a·sher	
you are to do	ta·a·seh	

	la·hem		
to consecrate	le·qad·desh	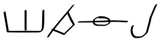	
[Aaron and his sons]	o·tam		
to serve Me as priests	le·kha·hen		
:	lee	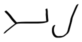	
Take	le·qach	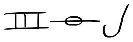	
bull	par		
a	e·chad	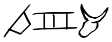	
young	ben		
	ba·qar	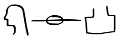	
rams	ve·e·lim	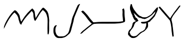	
and two	she·na·yim	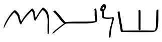	
without blemish	te·mee·mim	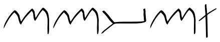	
bread	ve·le·chem	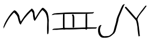	Exodus 29:2
along with unleavened	mats·tso·wt		
cakes	ve·chal·lot	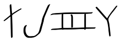	
unleavened	mats·tsot		
mixed	be·lu·lot		
with oil	bash·she·men		
wafers	u·re·qee·qe	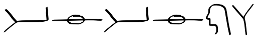	
and unleavened	mats·tso·wt		
anointed	me·shu·cheem	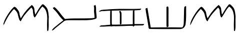	
with oil	bash·sha·men		
flour	so·let		
out of fine wheat	chit·teem	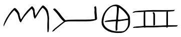	
Make	ta·a·seh		
them	o·tam		

put	ve·na·ta·ta	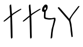	Exodus 29:3
them	o·w·tam		
in	al		
basket	sal		
a	e·chad	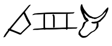	
and present	ve·hiq·rav·ta	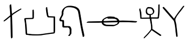	
them	o·tam		
in the basket	bas·sal		
	ve·et		
along with the bull	hap·par		
-	ve·et		
and the two	she·ne	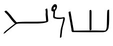	
rams	ha·e·lim	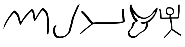	
Then	ve·et		Exodus 29:4
Aaron	a·ha·ron		
-	ve·et		
and his sons	ba·naw		
present	taq·reev	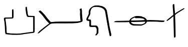	
at	el		
the entrance	pe·tach	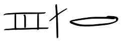	
to the Tent	o·hel		
of Meeting	mo·w·ed		
and wash	ve·ra·chats·ta	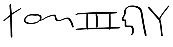	
them	o·tam		
with water	bam·ma·yim	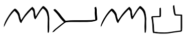	
Take	ve·la·qach·ta	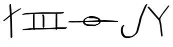	Exodus 29:5
-	et		

the garments	hab·be·ga·deem	
and clothe	ve·hil·bash·ta	
-	et	
Aaron	a·ha·ron	
-	et	
with the tunic	hak·kut·to·net	
-	ve·et	
the robe	me·eel	
of the ephod	ha·e·phod	
-	ve·et	
the ephod itself	ha·e·phod	
-	ve·et	
and the breastplate	ha·cho·shen	
Fasten	ve·a·phad·ta	
on him	lo	
with its woven waistband	be·che·shev	
the ephod	ha·e·phod	
Put	ve·sam·ta	Exodus 29:6
the turban	ham·mits·ne·phet	
on	al	
his head	ro·sho	
and attach	ve·na·ta·ta	
-	et	
diadem	ne·zer	
the holy	haq·qo·desh	
to	al	
the turban	ham·mits·na·phet	

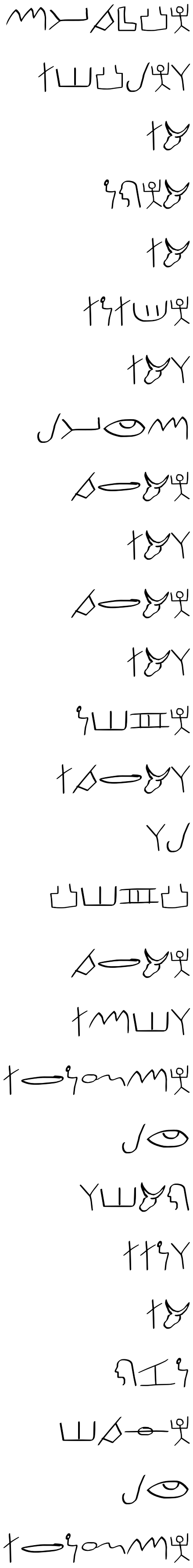

Then take	ve·la·qach·ta	𐤅𐤋𐤒𐤇𐤕	Exodus 29:7
-	et	𐤀𐤕	
oil	she·men	𐤔𐤌𐤍	
the anointing	ham·mish·chah	𐤄𐤌𐤔𐤇𐤄	
by pouring	ve·ya·tsaq·ta	𐤅𐤉𐤑𐤒𐤕	
it on	al	𐤏𐤋	
his head	ro·sho	𐤓𐤀𐤔𐤅	
and anoint him	u·ma·shach·ta	𐤅𐤌𐤔𐤇𐤕	
-	o·to	𐤀𐤕𐤅	
as well	ve·et	𐤅𐤀𐤕	Exodus 29:8
his sons	ba·naw	𐤁𐤍𐤉𐤅	
Present	taq·reev	𐤕𐤒𐤓𐤉𐤁	
and clothe them	ve·hil·bash·tam	𐤅𐤄𐤋𐤁𐤔𐤕𐤌	
with tunics	kut·to·not	𐤊𐤕𐤍𐤕	
Wrap	ve·cha·gar·ta	𐤅𐤇𐤂𐤓𐤕	Exodus 29:9
-	o·tam	𐤀𐤕𐤌	
the sashes	av·net	𐤀𐤁𐤍𐤈	
around Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
and his sons	u·va·naw	𐤅𐤁𐤍𐤉𐤅	
and tie	ve·cha·vash·ta	𐤅𐤇𐤁𐤔𐤕	
on them	la·hem	𐤋𐤄𐤌	
headbands	mig·ba·ot	𐤌𐤂𐤁𐤏𐤕	
shall be	ve·ha·ye·tah	𐤅𐤄𐤉𐤕𐤄	
theirs	la·hem	𐤋𐤄𐤌	
The priesthood	ke·hun·nah	𐤊𐤄𐤍𐤄	
statute	le·chuq·qat	𐤋𐤇𐤒𐤕	
by a permanent	o·w·lam	𐤏𐤅𐤋𐤌	

In this way you are to ordain	u·mil·le·ta	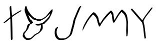	
	yad	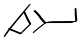	
Aaron	a·ha·ron		
	ve·yad	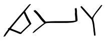	
and his sons	ba·naw	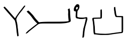	
You are to present	ve·hiq·rav·ta	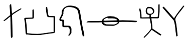	Exodus 29:10
-	et		
the bull	hap·par		
at the front	liph·ne		
of the Tent	o·hel		
of Meeting	mo·w·ed		
are to lay	ve·sa·makh		
and Aaron	a·ha·ron	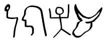	
and his sons	u·va·naw	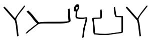	
-	et		
their hands	ye·de·hem	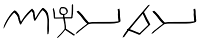	
on	al		
head	rosh		
[its]	hap·par		
And you shall slaughter	ve·sha·chat·ta	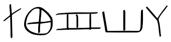	Exodus 29:11
-	et		
the bull	hap·par		
before	liph·ne		
the LORD	YHVH		
at the entrance	pe·tach	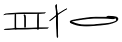	
to the Tent	o·hel		
of Meeting	mo·w·ed		

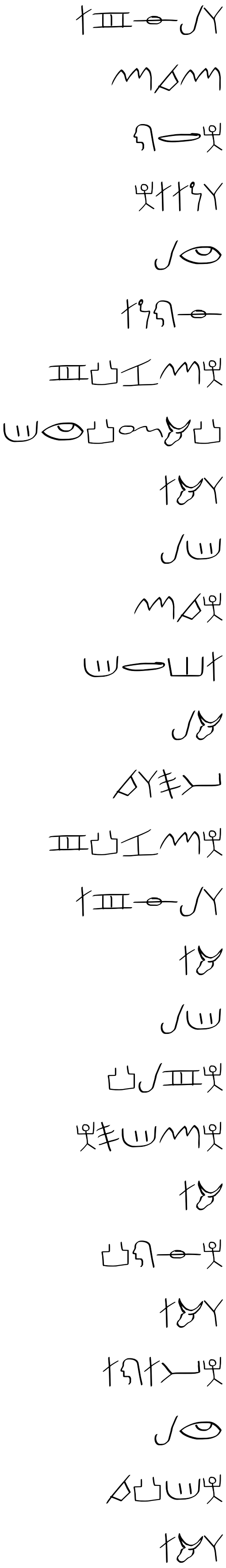

Take some	ve·la·qach·ta	Exodus 29:12
of the blood	mid·dam	
of the bull	hap·par	
and put	ve·na·tat·tah	
[it] on	al	
the horns	qar·not	
of the altar	ham·miz·be·ach	
with your finger	be·ets·ba·e·kha	
-	ve·et	
the rest	kal	
of the blood	had·dam	
then pour out	tish·pokh	
at	el	
the base	ye·so·wd	
of the altar	ham·miz·be·ach	
Take	ve·la·qach·ta	Exodus 29:13
-	et	
all	kal	
the fat	ha·che·lev	
that covers	ham·khas·seh	
-	et	
the entrails	haq·qe·rev	
and	ve·et	
the lobe	hay·yo·te·ret	
of	al	
the liver	hak·ka·ved	
-	ve·et	

and both	she·te	𐤔𐤕𐤉	
kidneys	hak·ke·la·yot	𐤄𐤊𐤋𐤉𐤕	
-	ve·et	𐤅𐤀𐤕	
with the fat	ha·che·lev	𐤄𐤇𐤋𐤁	
-	a·sher	𐤀𐤔𐤓	
on them	a·le·hen	𐤏𐤋𐤉𐤄𐤍	
and burn them	ve·hiq·tar·ta	𐤅𐤄𐤒𐤈𐤓𐤕	
on the altar	ham·miz·be·chah	𐤄𐤌𐤆𐤁𐤇𐤄	
But	ve·et	𐤅𐤀𐤕	Exodus 29:14
the flesh	be·sar	𐤁𐤔𐤓	
of the bull	hap·par	𐤄𐤐𐤓	
and	ve·et	𐤅𐤀𐤕	
its hide	o·ro	𐤏𐤓𐤅	
-	ve·et	𐤅𐤀𐤕	
and dung	pir·sho	𐤐𐤓𐤔𐤅	
burn	tis·roph	𐤕𐤔𐤓𐤐	
	ba·esh	𐤁𐤀𐤔	
outside	mi·chuts	𐤌𐤇𐤅𐤑	
the camp	lam·ma·cha·neh	𐤋𐤌𐤇𐤍𐤄	
a sin offering	chat·tat	𐤇𐤈𐤀𐤕	
it [is]	hu	𐤄𐤅𐤀	
-	ve·et	𐤅𐤀𐤕	Exodus 29:15
of the rams	ha·a·yil	𐤄𐤀𐤉𐤋	
one	ha·e·chad	𐤄𐤀𐤇𐤃	
Take	tiq·qach	𐤕𐤒𐤇	
shall lay	ve·sa·me·khu	𐤅𐤎𐤌𐤊𐤅	
and Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	

and his sons	u·va·naw	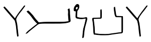	
-	et		
their hands	ye·de·hem	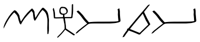	
on	al		
head	rosh		
[its]	ha·a·yil	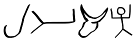	
You are to slaughter	ve·sha·chat·ta	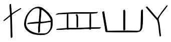	Exodus 29:16
-	et		
the ram	ha·a·yil	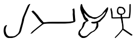	
take	ve·la·qach·ta	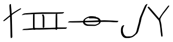	
-	et		
its blood	da·mo		
and sprinkle	ve·za·raq·ta	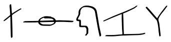	
it on	al		
of the altar	ham·miz·be·ach	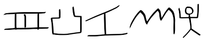	
all sides	sa·veev	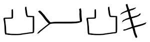	
-	ve·et		Exodus 29:17
the ram	ha·a·yil	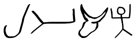	
Cut	te·nat·te·ach	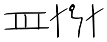	
into pieces	lin·ta·chaw	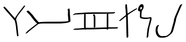	
wash	ve·ra·chats·ta	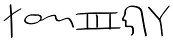	
the entrails	qir·bo		
and legs	u·khe·ra·aw		
and place them	ve·na·ta·ta	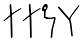	
with	al		
and other pieces	ne·ta·chaw	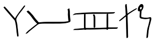	
	ve·al		

its head	ro·sho	ראשו	
Then burn	ve·hiq·tar·ta	והקטרת	Exodus 29:18
-	et	את	
the entire	kal	כל	
ram	ha·a·yil	האיל	
on the altar	ham·miz·be·chah	המזבחה	
is a burnt offering	o·lah	עלה	
it	hu	הוא	
to the LORD	la·YHVH	ליהוה	
aroma	re·ach	ריח	
a pleasing	nee·cho·w·ach	ניחוח	
an offering made by fire	ish·sheh	אשה	
to the LORD	la·YHVH	ליהוה	
-	hu	הוא	
Take	ve·la·qach·ta	ולקחת	Exodus 29:19
-	et	את	
ram	ha·a·yil	האיל	
the second	hash·she·nee	השני	
are to lay	ve·sa·makh	וסמך	
and Aaron	a·ha·ron	אהרן	
and his sons	u·va·naw	ובניו	
-	et	את	
their hands	ye·de·hem	ידיהם	
on	al	על	
head	rosh	ראש	
[its]	ha·a·yil	האיל	
Slaughter	ve·sha·chat·ta	ושחטת	Exodus 29:20

-	et	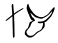
the ram	ha·a·yil	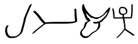
take	ve·la·qach·ta	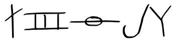
some of its blood	mid·da·mo	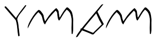
and put	ve·na·tat·tah	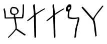
it on	al	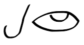
the right earlobes	te·nukh	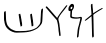
	o·zen	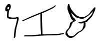
of Aaron	a·ha·ron	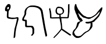
and	ve·al	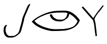
-	te·nukh	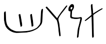
-	o·zen	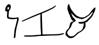
his sons	ba·naw	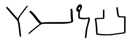
-	hay·ma·neet	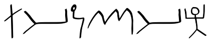
on	ve·al	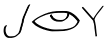
the thumbs	bo·hen	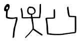
hands	ya·dam	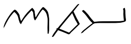
of their right	hay·ma·neet	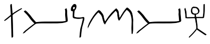
and on	ve·al	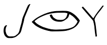
the big toes	bo·hen	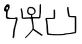
feet	rag·lam	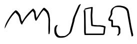
of their right	hay·ma·neet	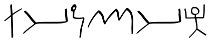
Sprinkle	ve·za·raq·ta	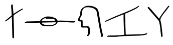
-	et	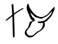
the remaining blood	had·dam	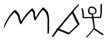
on	al	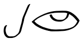
of the altar	ham·miz·be·ach	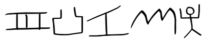

all sides	sa·veev	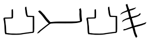	
And take	ve·la·qach·ta	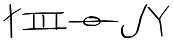	Exodus 29:21
some of	min		
the blood	had·dam		
-	a·sher		
on	al		
the altar	ham·miz·be·ach	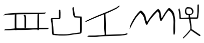	
oil	u·mish·she·men		
and some of the anointing	ham·mish·chah		
and sprinkle	ve·hiz·ze·ta	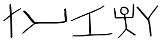	
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Aaron	a·ha·ron	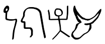	
as well as on	ve·al		
and his garments	be·ga·daw		
	ve·al		
his sons	ba·naw	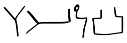	
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and their garments	big·de		
as well as his sons	va·naw	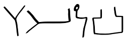	
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will be consecrated	ve·qa·dash	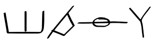	
Then he	hu		
and his garments	u·ve·ga·daw		
and their	u·va·naw	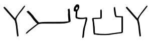	
garments	u·vig·de		
	va·naw	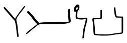	
	it·to		

Take	ve·la·qach·ta	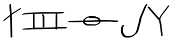	Exodus 29:22
from	min		
the ram	ha·a·yil		
the fat	ha·che·lev	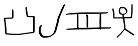	
the fat tail	ve·ha·al·yah	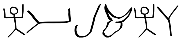	
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the fat	ha·che·lev	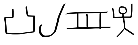	
covering	ham·khas·seh	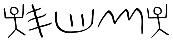	
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the entrails	haq·qe·rev	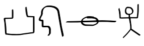	
-	ve·et		
the lobe	yo·te·ret		
of the liver	hak·ka·ved	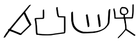	
-	ve·et		
both	she·te	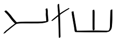	
kidneys	hak·ke·la·yot	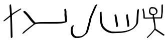	
	ve·et		
with the fat	ha·che·lev	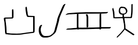	
-	a·sher		
on them	a·le·hen	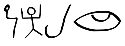	
-	ve·et		
thigh	sho·wq	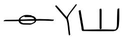	
and the right	hay·ya·meen	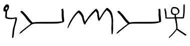	
(since	kee	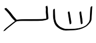	
is a ram	el	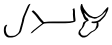	
for ordination)	mil·lu·eem	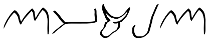	
this	hu		

loaf	ve·khik·kar		Exodus 29:23
of bread	le·chem	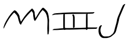	
along with one	a·chat	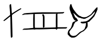	
cake	va·chal·lat	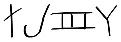	
of bread	le·chem	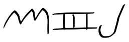	
made with oil	she·men		
one	a·chat	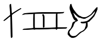	
wafer	ve·ra·qeeq	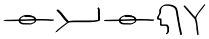	
and one	e·chad	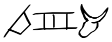	
from the basket	mis·sal		
of unleavened bread	ham·mats·tso·wt		
that	a·sher		
is before	liph·ne		
the LORD	YHVH		
Put	ve·sam·ta	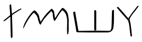	Exodus 29:24
all these	hak·kol		
in	al		
the hands	kap·pe		
of Aaron	a·ha·ron	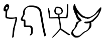	
	ve·al		
	kap·pe		
and his sons	va·naw	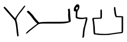	
and wave	ve·he·naph·ta	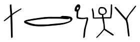	
them	o·tam		
as a wave offering	te·nu·phah	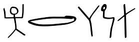	
before	liph·ne		
the LORD	YHVH		

Then take	ve·la·qach·ta	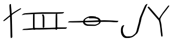	Exodus 29:25
them	o·tam		
from their hands	mee·ya·dam	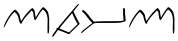	
and burn them	ve·hiq·tar·ta	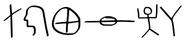	
on the altar	ham·miz·be·chah		
atop	al		
the burnt offering	ha·o·lah		
aroma	le·re·ach	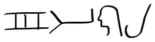	
as a pleasing	nee·cho·w·ach	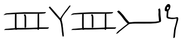	
before	liph·ne		
the LORD	YHVH		
is an offering made by fire	ish·sheh		
it	hu		
to the LORD	la·YHVH	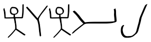	
Take	ve·la·qach·ta	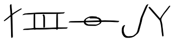	Exodus 29:26
-	et		
the breast	he·cha·zeh	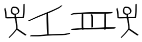	
of the ram	me·el		
ordination	ham·mil·lu·eem		
-	a·sher		
of Aaron’s	le·a·ha·ron		
and wave	ve·he·naph·ta	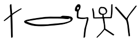	
it	o·to		
as a wave offering	te·nu·phah	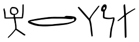	
before	liph·ne		
the LORD	YHVH		
and it will be	ve·ha·yah	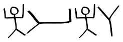	

your	le·kha	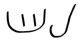	
portion	le·ma·nah		
Consecrate	ve·qid·dash·ta	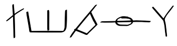	Exodus 29:27
-	et		
the breast	cha·zeh	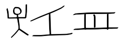	
of the wave offering	hat·te·nu·phah	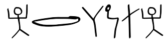	
-	ve·et		
and the thigh	sho·wq	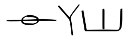	
of the heave offering	hat·te·ru·mah		
that	a·sher		
is waved	hu·naph		
that	va·a·sher		
is lifted up	hu·ram	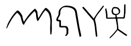	
from the ram	me·el		
of ordination	ham·mil·lu·eem		
-	me·a·sher		
for Aaron	le·a·ha·ron		
-	u·me·a·sher		
and his sons	le·va·naw		
This will belong to	ve·ha·yah	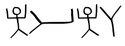	Exodus 29:28
Aaron	le·a·ha·ron		
and his sons	u·le·va·naw		
portion	le·chaq	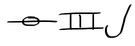	
as a regular	o·w·lam		
	me·et		
from the Israelites	be·ne	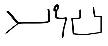	
	yis·ra·el	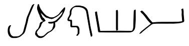	

for	kee	
is the heave offering	te·ru·mah	
it	hu	
will make	u·te·ru·mah	
-	yih·yeh	
-	me·et	
the Israelites	be·ne	
	yis·ra·el	
	miz·ziv·che	
from their peace offerings	shal·me·hem	
-	te·ru·ma·tam	
to the LORD	la·YHVH	
garments	u·vig·de	Exodus 29:29
The holy	haq·qo·desh	
that	a·sher	
belong to Aaron	le·a·ha·ron	
will belong	yih·yu	
to his sons	le·va·naw	
after him	a·cha·raw	
so they can be anointed	le·ma·she·chah	
	va·hem	
and ordained	u·le·mal·le	
	vam	
-	et	
in them	ya·dam	
for seven	shiv·at	Exodus 29:30
days	ya·meem	

must wear them	yil·ba·sham	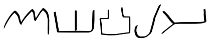	
as priest	hak·ko·hen		
succeeds him	tach·taw	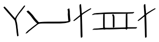	
The son	mib·ba·naw		
who	a·sher		
and enters	ya·vo	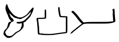	
	el		
the Tent	o·hel		
of Meeting	mo·w·ed		
to minister	le·sha·ret		
in the Holy [Place]	baq·qo·desh	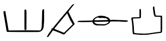	
-	ve·et		Exodus 29:31
the ram	el	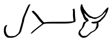	
of ordination	ham·mil·lu·eem		
You are to take	tiq·qach	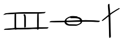	
and boil	u·vish·shal·ta	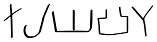	
-	et		
its flesh	be·sa·ro		
place	be·ma·qom	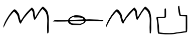	
in a holy	qa·dosh	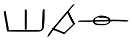	
are to eat	ve·a·khal		Exodus 29:32
Aaron	a·ha·ron		
and his sons	u·va·naw	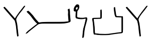	
-	et		
the meat	be·sar		
of the ram	ha·a·yil	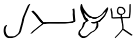	
-	ve·et		

and the bread	hal·le·chem	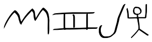	
that [is]	a·sher		
in the basket	bas·sal		
At the entrance	pe·tach	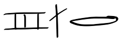	
to the Tent	o·hel		
of Meeting	mo·w·ed		
They must eat	ve·a·khe·lu		Exodus 29:33
-	o·tam		
those things by which	a·sher		
atonement was made	kup·par		
	ba·hem		
for their ordination	le·mal·le		
-	et		
-	ya·dam	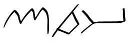	
and consecration	le·qad·desh	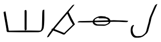	
-	o·tam		
outsider	ve·zar		
But no	lo		
may eat them	yo·khal		
because	kee	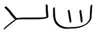	
things are sacred	qo·desh	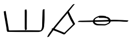	
these	hem	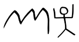	
And if	ve·im		Exodus 29:34
is left	yiw·va·ter		
the meat	mib·be·sar	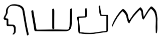	
of ordination	ham·mil·lu·eem		
any of	u·min		

or any bread	hal·le·chem	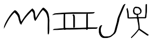	
until	ad	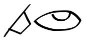	
the morning	hab·bo·qer	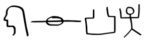	
you are to burn up	ve·sa·raph·ta	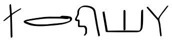	
-	et	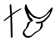	
the remainder	han·no·w·tar	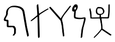	
-	ba·esh	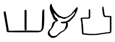	
It must not	lo	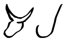	
be eaten	ye·a·khel	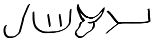	
because	kee	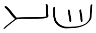	
is sacred	qo·desh	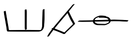	
it	hu	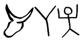	
you are to do	ve·a·see·ta	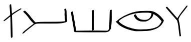	Exodus 29:35
for Aaron	le·a·ha·ron	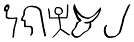	
and his sons	u·le·va·naw	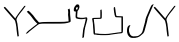	
This is what	ka·khah	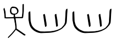	
based on all	ke·khol	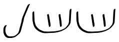	
that	a·sher	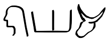	
I have commanded	tsiw·vee·tee	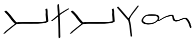	
you	o·ta·khah	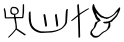	
taking seven	shiv·at	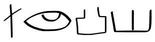	
days	ya·meem	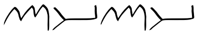	
to ordain	te·mal·le	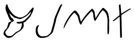	
them	ya·dam	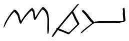	
a bull	u·phar	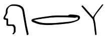	Exodus 29:36
as a sin offering	chat·tat	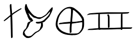	
Sacrifice	ta·a·seh	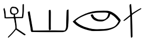	

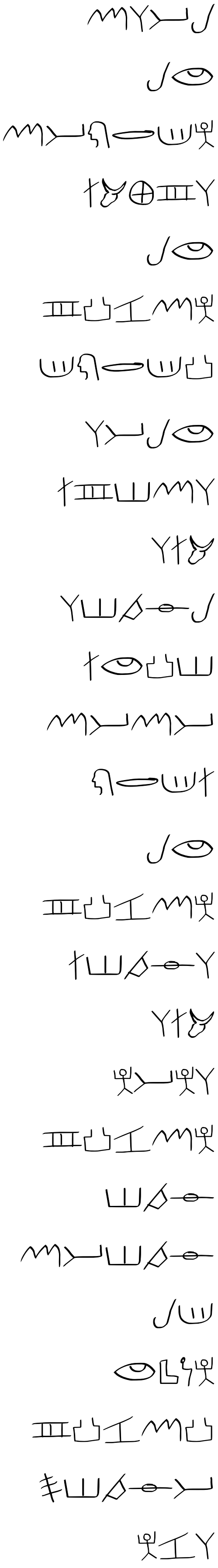

each day	lay·yo·wm	
for	al	
atonement	hak·kip·pu·reem	
Purify	ve·chit·te·ta	
for it	al	
the altar	ham·miz·be·ach	
by making atonement	be·khap·per·kha	
	a·law	
and anoint	u·ma·shach·ta	
it	o·to	
to consecrate it	le·qad·de·sho	
For seven	shiv·at	Exodus 29:37
days	ya·meem	
you shall make atonement	te·khap·per	
for	al	
the altar	ham·miz·be·ach	
and consecrate	ve·qid·dash·ta	
it	o·to	
will become	ve·ha·yah	
Then the altar	ham·miz·be·ach	
most holy	qo·desh	
	qa·da·sheem	
whatever	kal	
touches	han·no·ge·a	
the altar	bam·miz·be·ach	
will be holy	yiq·dash	
This	ve·zeh	Exodus 29:38

is what	a·sher	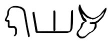	
you are to offer	ta·a·seh	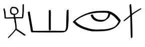	
on	al	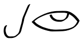	
the altar	ham·miz·be·ach	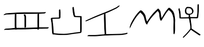	
lambs	ke·va·seem	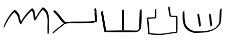	
[that are] a year old	be·ne	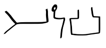	
	sha·nah	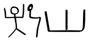	
two	she·na·yim	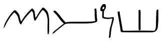	
each day :	lay·yo·wm	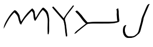	
regularly	ta·meed	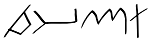	
-	et	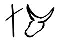	Exodus 29:39
lamb	hak·ke·ves	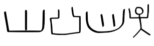	
one	ha·e·chad	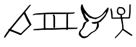	
Offer	ta·a·seh	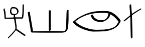	
in the morning	vab·bo·qer	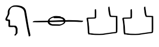	
-	ve·et	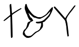	
-	hak·ke·ves	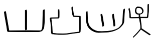	
and the other	hash·she·nee	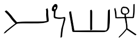	
-	ta·a·seh	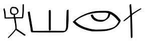	
at	ben	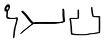	
twilight	ha·ar·ba·yim	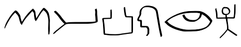	
[offer] a tenth [of an ephah]	ve·is·sa·ron	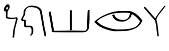	Exodus 29:40
of fine flour	so·let	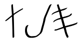	
mixed	ba·lul	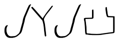	
of oil	be·she·men	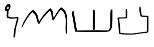	
from pressed [olives]	ka·teet	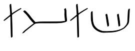	
with a quarter	re·va	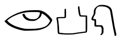	

hin	ha·heen	
and a drink offering	ve·ne·sekh	
of a quarter	re·vi·eet	
hin	ha·heen	
of wine	ya·yin	
lamb	lak·ke·ves	
With the first	ha·e·chad	
And	ve·et	Exodus 29:41
lamb	hak·ke·ves	
the second	hash·she·nee	
offer	ta·a·seh	
at	ben	
twilight	ha·ar·ba·yim	
grain offering	ke·min·chat	
as in the morning	hab·bo·qer	
and drink offering	u·khe·nis·kah	
with	ta·a·seh	
the same	lah	
aroma	le·re·ach	
as a pleasing	nee·cho·ach	
an offering made by fire	ish·sheh	
to the LORD	la·YHVH	
this burnt offering	o·lat	Exodus 29:42
shall be made regularly	ta·meed	
For the generations to come	le·do·ro·te·khem	
at the entrance	pe·tach	

to the Tent	o·hel		
of Meeting	mo·w·ed		
before	liph·ne		
the LORD	YHVH		
where	a·sher		
I will meet	iw·va·ed		
you	la·khem		
-	sham·mah		
to speak	le·dab·ber		
with you	e·le·kha	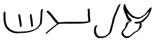	
	sham		
I will also meet	ve·no·ad·tee		Exodus 29:43
there	sham·mah		
with the Israelites	liv·ne		
	yis·ra·el	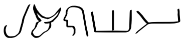	
and that place will be consecrated	ve·niq·dash	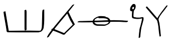	
by My glory	bikh·vo·dee	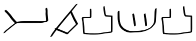	
So I will consecrate	ve·qid·dash·tee		Exodus 29:44
-	et		
the Tent	o·hel		
of Meeting	mo·w·ed		
-	ve·et		
and the altar	ham·miz·be·ach	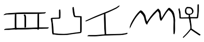	
-	ve·et		
Aaron	a·ha·ron	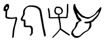	
-	ve·et		
and his sons	ba·naw	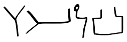	

and I will consecrate	a·qad·desh	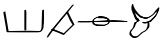	
to serve Me as priests	le·kha·hen		
	lee	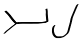	
Then I will dwell	ve·sha·khan·tee	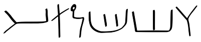	Exodus 29:45
among	be·to·wkh		
the Israelites	be·ne	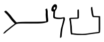	
	yis·ra·el	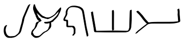	
and be	ve·ha·yee·tee	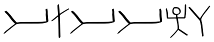	
their	la·hem		
God	le·lo·heem		
And they will know	ve·ya·de·u		Exodus 29:46
that	kee	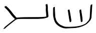	
I	a·nee	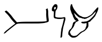	
am the LORD	YHVH		
their God	e·lo·he·hem	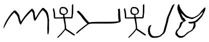	
who	a·sher		
brought them out	ho·w·tse·tee		
-	o·tam		
of the land	me·e·rets		
of Egypt	mits·ra·yim		
so that I might dwell	le·sha·khe·nee		
among them	ve·to·w·kham	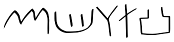	
I	a·nee	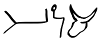	
am the LORD	YHVH		
their God [”]	e·lo·he·hem	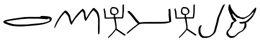	
[“] You are also to make	ve·a·see·ta		Exodus 30:1
an altar	miz·be·ach		

for the burning	miq·tar	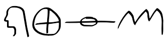	
of incense	qe·to·ret	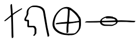	
wood	a·tse		
of acacia	shit·teem	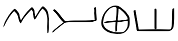	
-	ta·a·seh		
-	o·to		
a cubit	am·mah		Exodus 30:2
long	a·re·ko	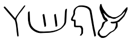	
a cubit	ve·am·mah		
wide	ra·che·bo	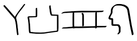	
square	ra·vu·a		
It is to be	yih·yeh	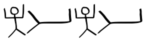	
and two cubits	ve·am·ma·ta·yim		
high	qo·ma·to		
must be of one piece	mim·men·nu	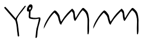	
Its horns	qar·no·taw	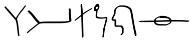	
Overlay	ve·tsip·pee·ta		Exodus 30:3
-	o·to		
gold	za·hav	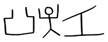	
with pure	ta·ho·wr		
-	et		
the top	gag·go		
-	ve·et		
the sides	qee·ro·taw		
and all	sa·veev	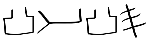	
-	ve·et		
and horns	qar·no·taw	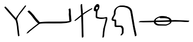	

and make	ve·a·see·ta	ועשית	
	lo	לו	
a molding	zer	זר	
of gold	za·hav	זהב	
around it	sa·veev	סביב	
two	u·she·te	ושתי	Exodus 30:4
rings	tab·be·ot	טבעת	
gold	za·hav	זהב	
And make	ta·a·seh	תעשה	
-	lo	לו	
below	mit·ta·chat	מתחת	
the molding	le·ze·ro	לזרו	
-	al	על	
-	she·te	שתי	
-	tsal·o·taw	צלעתיו	
-	ta·a·seh	תעשה	
on	al	על	
	she·ne	שני	
opposite sides	tsid·daw	צדיו	
to	ve·ha·yah	והיה	
hold	le·vat·teem	לבתים	
the poles	le·vad·deem	לבדים	
used to carry it	la·set	לשאת	
-	o·to	אתו	
-	ba·hem·mah	בהמה	
Make	ve·a·see·ta	ועשית	Exodus 30:5
-	et	את	

the poles	hab·bad·deem		
wood	a·tse		
of acacia	shit·teem	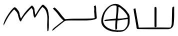	
and overlay	ve·tsip·pee·ta		
them	o·tam		
with gold	za·hav	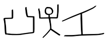	
Place	ve·na·tat·tah	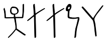	Exodus 30:6
[the altar]	o·to		
in front	liph·ne		
of the veil	hap·pa·ro·khet		
that	a·sher		
is before	al		
the ark	a·ron		
of the Testimony —	ha·e·dut		
before	liph·ne		
the mercy seat	hak·kap·po·ret		
that	a·sher		
is over	al		
the Testimony —	ha·e·dut		
where	a·sher		
I will meet	iw·va·ed		
with you	le·kha	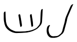	
	sham·mah		
is to burn	ve·hiq·teer	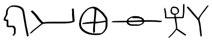	Exodus 30:7
on it	a·law	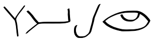	
And Aaron	a·ha·ron	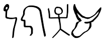	
incense	qe·to·ret	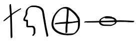	

fragrant	sam·meem	
every morning	bab·bo·qer	
	bab·bo·qer	
when he tends	be·he·tee·vo	
-	et	
the lamps	han·ne·rot	
-	yaq·tee·ren·nah	
sets up	u·ve·ha·a·lot	Exodus 30:8
When Aaron	a·ha·ron	
-	et	
the lamps	han·ne·rot	
at	ben	
twilight	ha·ar·ba·yim	
he must burn	yaq·tee·ren·nah	
the incense	qe·to·ret	
perpetually	ta·meed	
before	liph·ne	
the LORD	YHVH	
for the generations to come	le·do·ro·te·khem	
you must not	lo	Exodus 30:9
offer	ta·a·lu	
On [this altar]	a·law	
incense	qe·to·ret	
unauthorized	za·rah	
or a burnt offering	ve·o·lah	
or grain offering	u·min·chah	
a drink offering	ve·ne·sekh	

nor are you	lo		
to pour	tis·se·khu	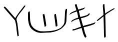	
on it	a·law	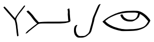	
shall make atonement	ve·khip·per	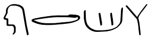	Exodus 30:10
Aaron	a·ha·ron	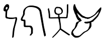	
on	al		
the horns [of the altar]	qar·no·taw	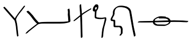	
Once	a·chat	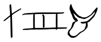	
a year	bash·sha·nah		
with the blood	mid·dam		
of the sin offering	chat·tat	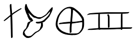	
of atonement	hak·kip·pu·reem		
annually	a·chat	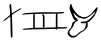	
	bash·sha·nah		
he shall make atonement	ye·khap·per	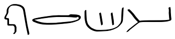	
on it	a·law	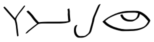	
Throughout your generations	le·do·ro·te·khem	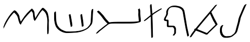	
most	qo·desh	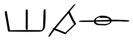	
holy	qa·da·sheem	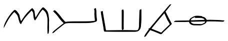	
The altar [is]	hu		
to the LORD ”	la·YHVH	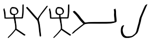	
said	vay·dab·ber		Exodus 30:11
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	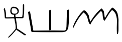	
	le·mor		

“ When	kee	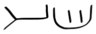	Exodus 30:12
you take a census	tis·sa	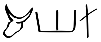	
-	et		
-	rosh		
	be·ne	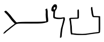	
of the Israelites	yis·ra·ʾēl	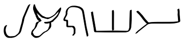	
to number them	liph·qu·de·hem	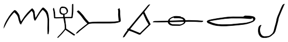	
must pay	ve·na·te·nu	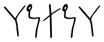	
each man	eesh	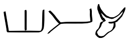	
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for his life	naph·sho		
the LORD	la·YHVH	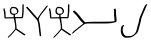	
when he is counted	biph·qod	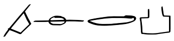	
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Then no	ve·lo		
will come	yih·yeh	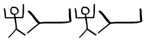	
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plague	ne·geph	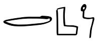	
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-	zeh	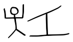	Exodus 30:13
must pay	yit·te·nu	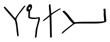	
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who crosses	ha·o·ver		
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to those counted	hap·pe·qu·deem	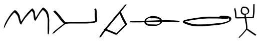	
a half	ma·cha·tseet	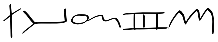	

shekel	hash·she·qel	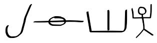	
shekel	be·she·qel	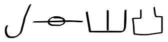	
according to the sanctuary	haq·qo·desh	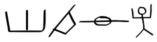	
twenty	es·reem	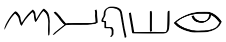	
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[which weighs]	hash·she·qel	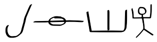	
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shekel	hash·she·qel	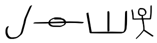	
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to the LORD	la·YHVH	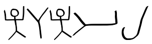	
Everyone	kol	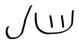	Exodus 30:14
who crosses	ha·o·ver	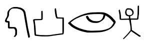	
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-	hap·pe·qu·deem	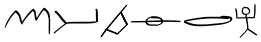	
of age	mib·ben	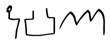	
twenty years	es·reem	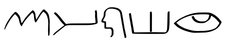	
	sha·nah	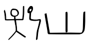	
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must give	yit·ten	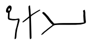	
this offering	te·ru·mat		
to the LORD	YHVH		
the rich	he·a·sheer		Exodus 30:15
shall not	lo		
give more	yar·beh		
the poor	ve·had·dal		
nor shall	lo		
give less	yam·eet		

than a half	mim·ma·cha·tseet	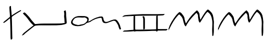	
shekel	hash·sha·qel	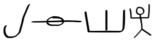	
In making	la·tet	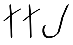	
-	et	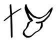	
the offering	te·ru·mat	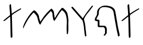	
to the LORD	YHVH	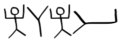	
to atone	le·khap·per	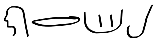	
for	al	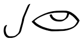	
your lives	naph·sho·te·khem	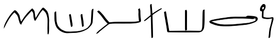	
Take	ve·la·qach·ta	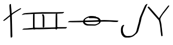	Exodus 30:16
-	et	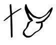	
money	ke·seph	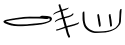	
the atonement	hak·kip·pu·reem	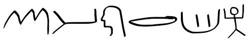	
	me·et	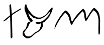	
from the Israelites	be·ne	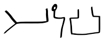	
	yis·ra·el	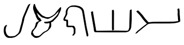	
and use	ve·na·ta·ta	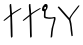	
-	o·to	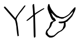	
it for	al	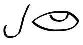	
the service	a·vo·dat	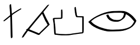	
of the Tent	o·hel	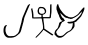	
of Meeting	mo·w·ed	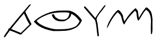	
It will serve as	ve·ha·yah	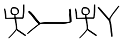	
for the Israelites	liv·ne	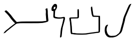	
	yis·ra·el	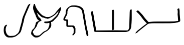	
a memorial	le·zik·ka·ro·wn	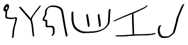	
before	liph·ne	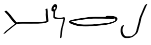	

the LORD	YHVH		
to make atonement	le·khap·per		
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your lives ”	naph·sho·te·khem	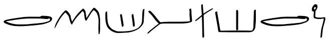	
said	vay·dab·ber	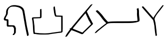	Exodus 30:17
And the LORD	YHVH		
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-	le·mor	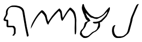	
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basin	kee·yo·wr	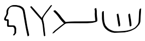	
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stand	ve·khan·no	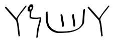	
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for washing	le·ra·che·tsah	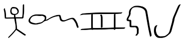	
Set	ve·na·ta·ta	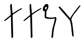	
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it between	ben	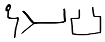	
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	u·ven	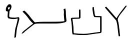	
and the altar	ham·miz·be·ach	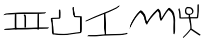	
and put	ve·na·ta·ta	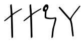	
in it	sham·mah		
water	ma·yim	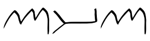	
are to wash	ve·ra·cha·tsu	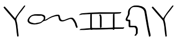	Exodus 30:19
Aaron	a·ha·ron		

and his sons	u·va·naw	
with which	mim·men·nu	
-	et	
their hands	ye·de·hem	
-	ve·et	
and feet	rag·le·hem	
Whenever they enter	be·vo·am	Exodus 30:20
	el	
the Tent	o·hel	
of Meeting	mo·w·ed	
they must wash	yir·cha·tsu	
with water	ma·yim	
so that they will not	ve·lo	
die	ya·mu·tu	
or	o	
approach	ve·gish·tam	
	el	
the altar	ham·miz·be·ach	
to minister	le·sha·ret	
by presenting an offering	le·haq·teer	
made by fire	ish·sheh	
to the LORD	la·YHVH	
Thus they are to wash	ve·ra·cha·tsu	Exodus 30:21
their hands	ye·de·hem	
and feet	ve·rag·le·hem	
so that they will not	ve·lo	

die	ya·mu·tu		
this shall be	ve·ha·ye·tah	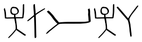	
	la·hem		
statute	chaq	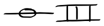	
a permanent	o·w·lam		
	lo		
for Aaron and his descendants	u·le·zar·o		
for the generations to come ”	le·do·ro·tam		
said	vay·dab·ber	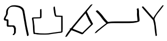	Exodus 30:22
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		
	le·mor		
-	ve·at·tah		Exodus 30:23
“ Take	qach	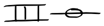	
	le·kha	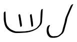	
spices :	be·sa·meem		
the finest	rosh		
myrrh	mar		
of liquid	de·ro·wr		
500 shekels	cha·mesh		
	me·o·wt		
cinnamon	ve·qin·ne·man	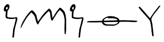	
of fragrant	be·sem		
half [that amount]	ma·cha·tsee·to		
(250 shekels)	cha·mish·sheem		
	u·ma·ta·yim		

cane	u·qe·neh	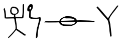	
of fragrant	vo·sem		
250 shekels	cha·mish·sheem		
	u·ma·ta·yim		
of cassia —	ve·qid·dah	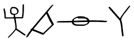	Exodus 30:24
500 shekels	cha·mesh		
	me·o·wt		
shekel —	be·she·qel	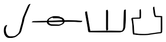	
all according to the sanctuary	haq·qo·desh	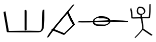	
oil	ve·she·men		
of olive	za·yit	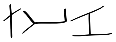	
and a hin	heen	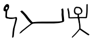	
Prepare	ve·a·see·ta		Exodus 30:25
-	o·to		
oil	men		
anointing	mish·chat	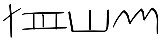	
from these a sacred	qo·desh	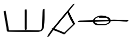	
a fragrant blend	ro·qach	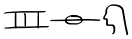	
	mir·qa·chat	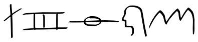	
the work	ma·a·seh		
of a perfumer	ro·qe·ach	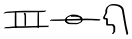	
oil	she·men		
anointing	mish·chat	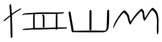	
a sacred	qo·desh	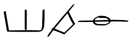	
it will be	yih·yeh	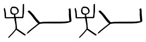	
Use [this oil] to anoint	u·ma·shach·ta		Exodus 30:26
	vo		

-	et	את	
the Tent	o·hel	אהל	
of Meeting	mo·w·ed	מועד	
-	ve·et	ואת	
the ark	a·ro·wn	ארון	
of the Testimony	ha·e·dut	העדת	
-	ve·et	ואת	Exodus 30:27
the table	hash·shul·chan	השלחן	
and	ve·et	ואת	
all	kal	כל	
its utensils	ke·law	כליו	
-	ve·et	ואת	
the lampstand	ham·me·no·rah	המנרה	
and	ve·et	ואת	
its utensils	ke·le·ha	כליה	
-	ve·et	ואת	
the altar	miz·bach	מזבח	
of incense	haq·qe·to·ret	הקטרת	
-	ve·et	ואת	Exodus 30:28
the altar	miz·bach	מזבח	
of burnt offering	ha·o·lah	העלה	
and	ve·et	ואת	
all	kal	כל	
its utensils	ke·law	כליו	
-	ve·et	ואת	
and the basin	hak·kee·yor	הכיר	
-	ve·et	ואת	

with its stand	kan·no	
You are to consecrate	ve·qid·dash·ta	Exodus 30:29
them	o·tam	
so that they will be	ve·ha·yu	
most	qo·desh	
holy	qa·da·sheem	
Whatever	kal	
touches	han·no·ge·a	
them	ba·hem	
{shall} be holy	yiq·dash	
-	ve·et	Exodus 30:30
Aaron	a·ha·ron	
-	ve·et	
and his sons	ba·naw	
Anoint	tim·shach	
and consecrate	ve·qid·dash·ta	
them	o·tam	
to serve Me as priests	le·kha·hen	
	lee	
	ve·el	Exodus 30:31
the Israelites	be·ne	
	yis·ra·el	
And you are to tell	te·dab·ber	
	le·mor	
oil	men	
anointing	mish·chat	
sacred	qo·desh	

will be	yih·yeh	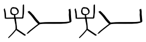	
‘ This	zeh	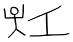	
My	lee	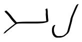	
for the generations to come	le·do·ro·te·khem	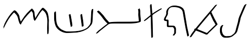	
	al		Exodus 30:32
	be·sar		
an ordinary man	a·dam		
It must not	lo		
be used to anoint	yee·sakh	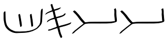	
with the same formula	u·ve·mat·kun·to	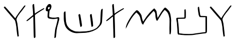	
and you must not	lo		
make	ta·a·su		
anything like it	ka·mo·hu		
is holy	qo·desh	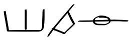	
It	hu		
holy	qo·desh	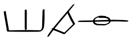	
and it must be	yih·yeh	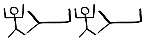	
to you	la·khem		
Anyone	eesh	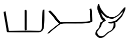	Exodus 30:33
who	a·sher		
mixes perfume	yir·qach	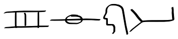	
like it	ka·mo·hu		
-	va·a·sher		
or puts	yit·ten	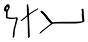	
-	mim·men·nu	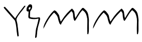	
it on	al		
an outsider	zar		

shall be cut off	ve·nikh·rat	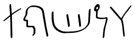	
from his people ’”	me·am·maw	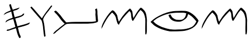	
said	vay·yo·mer	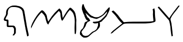	Exodus 30:34
The LORD also	YHVH	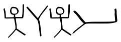	
to	el	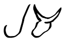	
Moses	mo·sheh	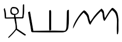	
“ Take	qach	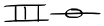	
	le·kha	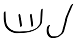	
fragrant spices —	sam·meem	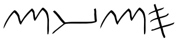	
gum resin	na·taph	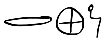	
onycha	u·she·che·let	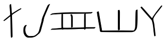	
galbanum	ve·chel·be·nah	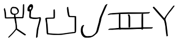	
-	sam·meem	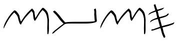	
frankincense —	u·le·vo·nah	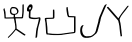	
and pure	zak·kah	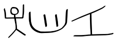	
in equal measures	bad	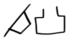	
	be·vad	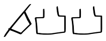	
-	yih·yeh	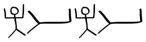	
and make	ve·a·see·ta	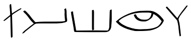	Exodus 30:35
-	o·tah	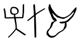	
a fragrant blend of incense	qe·to·ret	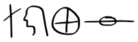	
	ro·qach	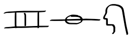	
-	ma·a·seh	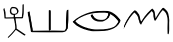	
the work of a perfumer	ro·w·qe·ach	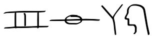	
seasoned with salt	me·mul·lach	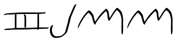	
pure	ta·ho·wr	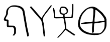	
and holy	qo·desh	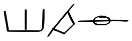	

Grind	ve·sha·chaq·ta	Exodus 30:36
some of it	mim·men·nah	
into fine powder	ha·deq	
and place	ve·na·tat·tah	
it	mim·men·nah	
in front of	liph·ne	
the Testimony	ha·e·dut	
in the Tent	be·o·hel	
of Meeting	mo·w·ed	
where	a·sher	
I will meet	iw·va·ed	
with you	le·kha	
	sham·mah	
most	qo·desh	
holy	qa·da·sheem	
It shall be	tih·yeh	
to you	la·khem	
incense	ve·haq·qe·to·ret	Exodus 30:37
-	a·sher	
You are never to use	ta·a·seh	
this formula	be·mat·kun·tah	
	lo	
to make	ta·a·su	
for yourselves	la·khem	
you shall regard it as holy	qo·desh	
	tih·yeh	
to	le·kha	

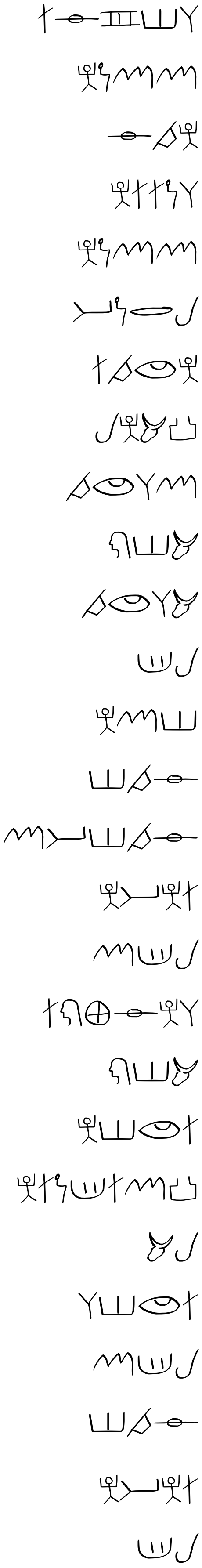

the LORD	la·YHVH	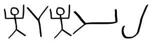	
Anyone	eesh	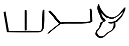	Exodus 30:38
who	a·sher	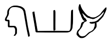	
makes	ya·a·seh	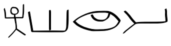	
something like	kha·mo·w·ha	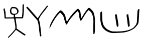	
it to enjoy	le·ha·ree·ach	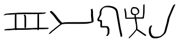	
its fragrance	bah	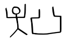	
shall be cut off	ve·nikh·rat	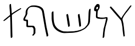	
from his people ”	me·am·maw	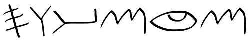	
said	vay·dab·ber	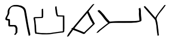	Exodus 31:1
Then the LORD	YHVH	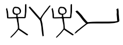	
to	el	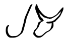	
Moses	mo·sheh	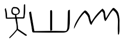	
	le·mor	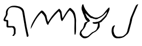	
“ See	re·eh	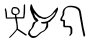	Exodus 31:2
I have called	qa·ra·tee	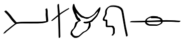	
by name	ve·shem	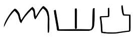	
Bezalel	be·tsal·el	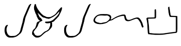	
son	ben	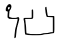	
of Uri	u·ree	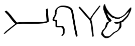	
the son	ben	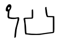	
of Hur	chur	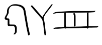	
of the tribe	le·mat·teh	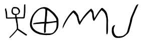	
of Judah	ye·hu·dah	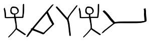	
And I have filled	va·a·mal·le	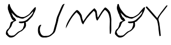	Exodus 31:3
him	o·to	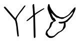	
with the Spirit	ru·ach	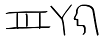	

of God	e·lo·heem		
with skill	be·cha·khe·mah	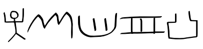	
ability	u·vit·vu·nah		
and knowledge	u·ve·da·at		
in all kinds	u·ve·khal	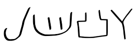	
of craftsmanship	me·la·khah		
to design	lach·shov		Exodus 31:4
artistic	ma·cha·sha·vot	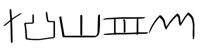	
works	la·a·so·wt		
in gold	baz·za·hav	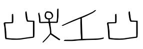	
silver	u·vak·ke·seph		
and bronze	u·van·ne·cho·shet	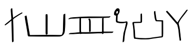	
to cut	u·va·cha·ro·shet	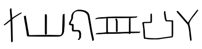	Exodus 31:5
gemstones	e·ven		
for settings	le·mal·lot		
and to carve	u·va·cha·ro·shet	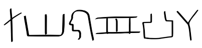	
wood	ets	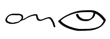	
so that he may be a master	la·a·so·wt		
of every	be·khal	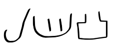	
craft	me·la·khah		
Moreover, I	va·a·nee		Exodus 31:6
	hin·neh		
have selected	na·tat·tee	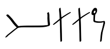	
as his assistant	it·to		
-	et		
Oholiab	a·ho·lee·av	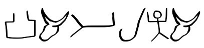	
son	ben		

of Ahisamach	a·chee·sa·makh		
of the tribe	le·mat·teh		
of Dan	dan		
	u·ve·lev		
to all	kal		
the craftsmen	cha·kham		
	lev	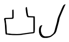	
I have also given	na·tat·tee		
skill	chakh·mah		
that they may fashion	ve·a·su		
-	et		
all	kal		
that	a·sher		
I have commanded you :	tsiw·vee·ti·kha	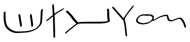	
-	et		Exodus 31:7
the Tent	o·hel		
of Meeting	mo·w·ed		
-	ve·et		
the ark	ha·a·ron		
of the Testimony	la·e·dut		
and	ve·et		
the mercy seat	hak·kap·po·ret		
-	a·sher		
upon it	a·law	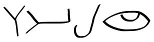	
-	ve·et		
and all	kal	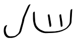	

the other furnishings	ke·le	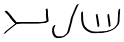	
of the tent —	ha·o·hel		
-	ve·et		Exodus 31:8
the table	hash·shul·chan	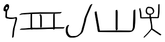	
-	ve·et		
with its utensils	ke·law	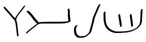	
-	ve·et		
gold lampstand	ham·me·no·rah	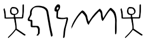	
the pure	hat·te·ho·rah		
-	ve·et		
with all	kal		
its utensils	ke·le·ha	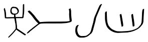	
-	ve·et		
the altar	miz·bach		
of incense	haq·qe·to·ret	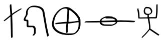	
-	ve·et		Exodus 31:9
the altar	miz·bach		
of burnt offering	ha·o·lah		
-	ve·et		
with all	kal		
its utensils	ke·law	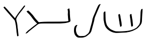	
and	ve·et		
the basin	hak·kee·yo·wr	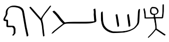	
-	ve·et		
with its stand —	kan·no	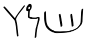	
as well as	ve·et		Exodus 31:10
garments	big·de		

the woven	has·se·rad	השרד	
-	ve·et	ואת	
garments	big·de	בגדי	
both the holy	haq·qo·desh	הקדש	
for Aaron	le·a·ha·ron	לאהרן	
the priest	hak·ko·hen	הכהן	
-	ve·et	ואת	
and the garments	big·de	בגדי	
for his sons	va·naw	בניו	
to serve as priests	le·kha·hen	לכהן	
in addition to	ve·et	ואת	Exodus 31:11
oil	she·men	שמן	
the anointing	ham·mish·chah	המשחה	
-	ve·et	ואת	
incense	qe·to·ret	קטרת	
and fragrant	has·sam·meem	הסמים	
for the Holy Place	laq·qo·desh	לקדש	
according to all	ke·khol	ככל	
that	a·sher	אשר	
I have commanded you ”	tsiw·vee·ti·kha	צויתך	
They are to make them	ya·a·su	יעשו׃	
said	vay·yo·mer	ויאמר	Exodus 31:12
And the LORD	YHVH	יהוה	
to	el	אל	
Moses	mo·sheh	משה	
	le·mor	לאמר	
-	ve·at·tah	ואתה	Exodus 31:13

“ Tell	dab·ber		
	el		
the Israelites	be·ne	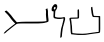	
	yis·ra·el	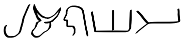	
	le·mor		
‘ Surely	akh		
-	et		
My Sabbaths	shab·be·to·tay		
you must keep	tish·mo·ru		
for	kee	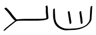	
will be a sign	o·wt		
this	hee		
and you	be·nee	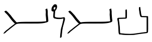	
between Me	u·ve·ne·khem	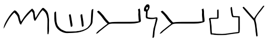	
for the generations to come	le·do·ro·te·khem	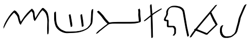	
so that you may know	la·da·at		
that	kee	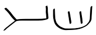	
I	a·nee	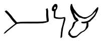	
am the LORD	YHVH		
who sanctifies you	me·qad·dish·khem		
Keep	u·she·mar·tem		Exodus 31:14
-	et		
the Sabbath	hash·shab·bat		
for	kee	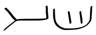	
is holy	qo·desh	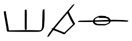	
it	hee		
to you	la·khem		

Anyone who profanes it	me·chal·le·ha	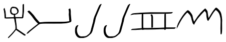	
must surely	mo·wt		
be put to death	yu·mat		
-	kee	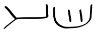	
Whoever	kal		
does	ha·o·seh		
on [that day]	vah		
any work	me·la·khah		
must be cut off	ve·nikh·re·tah	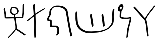	
-	han·ne·phesh		
-	ha·hi·w		
from among	miq·qe·rev	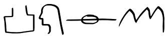	
his people	am·me·ha		
For six	she·shet	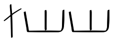	Exodus 31:15
days	ya·meem	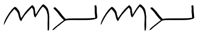	
may be done	ye·a·seh		
work	me·la·khah		
day	u·vay·yo·wm	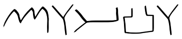	
but the seventh	hash·she·vee·ee	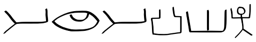	
is a Sabbath	shab·bat		
of complete rest	shab·ba·to·wn	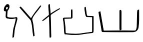	
holy	qo·desh	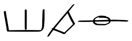	
to the LORD	la·YHVH	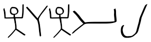	
Whoever	kal	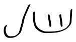	
does	ha·o·seh		
[any] work	me·la·khah		
day	be·yo·wm	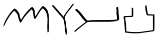	

on the Sabbath	hash·shab·bat		
must surely	mo·wt		
be put to death	yu·mat		
must keep	ve·sha·me·ru		Exodus 31:16
The Israelites	ve·ne	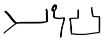	
	yis·ra·el	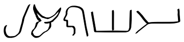	
-	et		
the Sabbath	hash·shab·bat		
celebrating	la·a·so·wt		
-	et		
it	hash·shab·bat		
for the generations to come	le·do·ro·tam	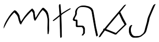	
covenant	be·reet	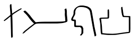	
as a permanent	o·w·lam		
between Me	be·nee	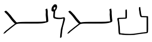	Exodus 31:17
	u·ven	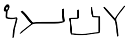	
and the Israelites	be·ne	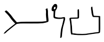	
	yis·ra·el	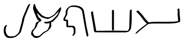	
is a sign	o·wt		
It	hee		
forever	le·o·lam		
for	kee	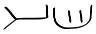	
in six	she·shet	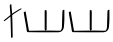	
days	ya·meem	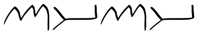	
made	a·sah		
the LORD	YHVH		
-	et		

the heavens	hash·sha·ma·yim	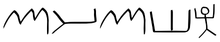	
-	ve·et	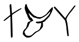	
and the earth	ha·a·rets	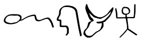	
day	u·vay·yo·wm	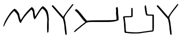	
but on the seventh	hash·she·vee·ee	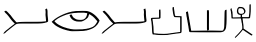	
He rested	sha·vat	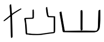	
and was refreshed ’”	vay·yin·na·phash	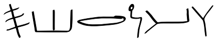	
He gave	vay·yit·ten	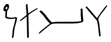	Exodus 31:18
	el	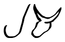	
[him]	mo·sheh	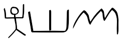	
When [the LORD] had finished	ke·khal·lo·to	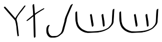	
speaking	le·dab·ber	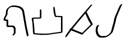	
with [Moses]	it·to	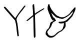	
on Mount	be·har	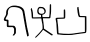	
Sinai	see·nay	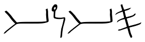	
the two	she·ne	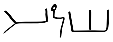	
tablets	lu·chot	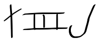	
of the Testimony	ha·e·dut	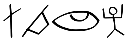	
tablets	lu·chot	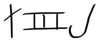	
of stone	e·ven	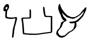	
inscribed	ke·tu·veem	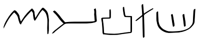	
by the finger	be·ets·ba	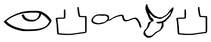	
of God	e·lo·heem	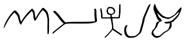	
saw	vay·yar	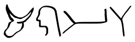	Exodus 32:1
Now when the people	ha·am	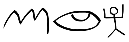	
that	kee	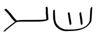	
was delayed	vo·shesh	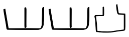	

Moses	mo·sheh	𐤌𐤔𐤄
in coming down	la·re·det	𐤋𐤓𐤃𐤕
from	min	𐤌𐤍
the mountain	ha·har	𐤄𐤄𐤓
gathered	vay·yiq·qa·hel	𐤅𐤉𐤒𐤄𐤋
they	ha·am	𐤄𐤏𐤌
around	al	𐤏𐤋
Aaron	a·ha·ron	𐤀𐤄𐤓𐤍
and said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅
-	e·law	𐤀𐤋𐤉𐤅
“ Come	qum	𐤒𐤅𐤌
make	a·seh	𐤏𐤔𐤄
us	la·nu	𐤋𐤍𐤅
gods	e·lo·heem	𐤀𐤋𐤄𐤉𐤌
who	a·sher	𐤀𐤔𐤓
will go	ye·le·khu	𐤉𐤋𐤊𐤅
before us	le·pha·ne·nu	𐤋𐤐𐤍𐤉𐤍𐤅
As for	kee	𐤊𐤉
this	zeh	𐤆𐤄
Moses	mo·sheh	𐤌𐤔𐤄
-	ha·eesh	𐤄𐤀𐤉𐤔
who	a·sher	𐤀𐤔𐤓
brought us up	he·e·la·nu	𐤄𐤏𐤋𐤍𐤅
out of the land	me·e·rets	𐤌𐤀𐤓𐤑
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌
we do not	lo	𐤋𐤀
know	ya·da·nu	𐤉𐤃𐤏𐤍𐤅

what	meh	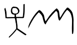	
has happened	ha·yah	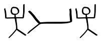	
to him ! ”	lo	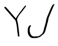	
told	vay·yo·mer		Exodus 32:2
them	a·le·hem	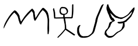	
So Aaron	a·ha·ron	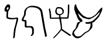	
“ Take off	pa·re·qu	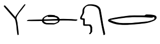	
earrings	niz·me	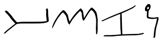	
the gold	haz·za·hav	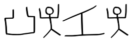	
that	a·sher		
are on	be·a·ze·ne	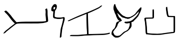	
your wives	ne·she·khem	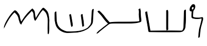	
and sons	be·ne·khem	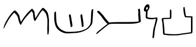	
and daughters	u·ve·no·te·khem	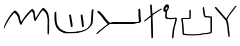	
and bring them	ve·ha·vee·u	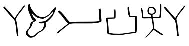	
to me ”	e·lay	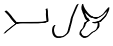	
took off	vay·yit·pa·re·qu		Exodus 32:3
Then all	kal	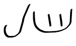	
the people	ha·am		
-	et		
earrings	niz·me	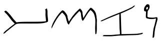	
their gold	haz·za·hav	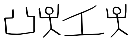	
-	a·sher		
-	be·a·ze·ne·hem	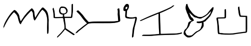	
and brought them	vay·ya·vee·u	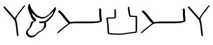	
to	el		
Aaron	a·ha·ron	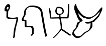	

He took [the gold]	vay·yiq·qach	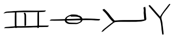	Exodus 32:4
from their hands	mee·ya·dam	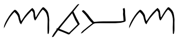	
and	vay·ya·tsar	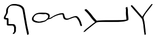	
it	o·to		
with an engraving tool	ba·che·ret		
he fashioned	vay·ya·a·se·hu		
calf	e·gel		
into a molten	mas·se·khah		
And they said	vay·yo·me·ru		
“ These	el·leh	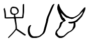	
are your gods	e·lo·he·kha		
O Israel	yis·ra·el	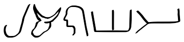	
who	a·sher		
brought you up	he·e·lu·kha		
out of the land	me·e·rets		
of Egypt ! ”	mits·ra·yim		
saw this	vay·yar	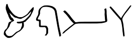	Exodus 32:5
When Aaron	a·ha·ron	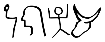	
he built	vay·yi·ven	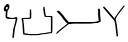	
an altar	miz·be·ach		
before [the calf]	le·pha·naw	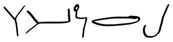	
and proclaimed :	vay·yiq·ra	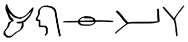	
	a·ha·ron	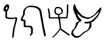	
	vay·yo·mar		
[shall be] a feast	chag	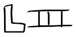	
to the LORD ”	la·YHVH	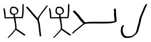	
“ Tomorrow	ma·char	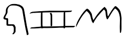	

they arose	vay·yash·kee·mu		Exodus 32:6
So the next day	mim·ma·cho·rat	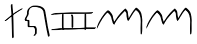	
offered	vay·ya·a·lu		
burnt offerings	o·lot		
and presented	vay·yag·gi·shu		
peace offerings	she·la·meem		
sat down	vay·ye·shev	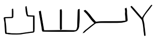	
And the people	ha·am		
to eat	le·e·khol		
and drink	ve·sha·to		
and got up	vay·ya·qu·mu	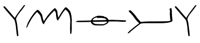	
to indulge in revelry	le·tsa·cheq	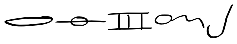	
said	vay·dab·ber	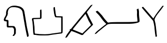	Exodus 32:7
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		
“ Go down at once	lekh	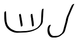	
	red		
for	kee	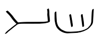	
have corrupted themselves	shi·chet	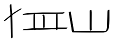	
your people	am·me·kha		
whom	a·sher		
you brought up	he·e·le·ta	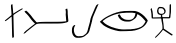	
out of the land	me·e·rets		
of Egypt	mits·ra·yim	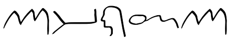	
turned aside	sa·ru		Exodus 32:8
How quickly they have	ma·her	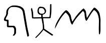	

from	min		
the way	had·de·rekh		
that	a·sher		
I commanded them !	tsiw·vee·tim	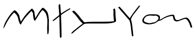	
They have made	a·su		
for themselves	la·hem		
calf	e·gel		
a molten	mas·se·khah		
and have bowed down	vay·yish·ta·cha·wu		
to it	lo		
They have sacrificed	vay·yiz·be·chu		
to it	lo		
and said	vay·yo·me·ru		
‘ These	el·leh	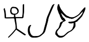	
are your gods	e·lo·he·kha		
O Israel	yis·ra·el	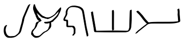	
who	a·sher		
brought you up	he·e·lu·kha	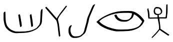	
out of the land	me·e·rets		
of Egypt ’”	mits·ra·yim		
also said	vay·yo·mer		Exodus 32:9
The LORD	YHVH		
to	el		
Moses	mo·sheh	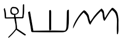	
“ I have seen	ra·ee·tee	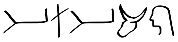	
-	et		
people	ha·am		

this	haz·zeh	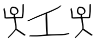	
are indeed	ve·hin·neh	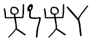	
people	am	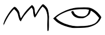	
a stiff-necked	qe·sheh	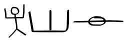	
	o·reph	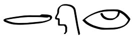	
and they	hu	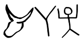	
Now	ve·at·tah	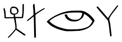	Exodus 32:10
alone	han·nee·chah	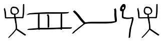	
leave Me	lee	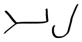	
may burn	ve·yi·char	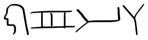	
so that My anger	ap·pee	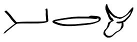	
against them	va·hem	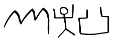	
and consume them	va·a·khal·lem	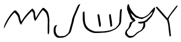	
Then I will make	ve·e·e·seh	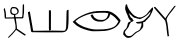	
you	o·wt·kha	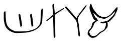	
nation ”	le·go·w	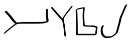	
into a great	ga·do·wl	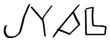	
sought the favor	vay·chal	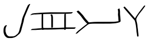	Exodus 32:11
But Moses	mo·sheh	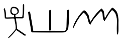	
-	et	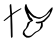	
	pe·ne	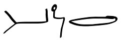	
of the LORD	YHVH	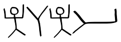	
his God	e·lo·haw	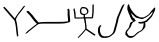	
saying	vay·yo·mer	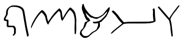	
why	la·mah	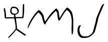	
“ O LORD	YHVH	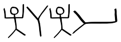	
burn	ye·che·reh	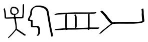	

does Your anger	ap·pe·kha		
against Your people	be·am·me·kha		
whom	a·sher		
You brought	ho·w·tse·ta		
out of the land	me·e·rets		
of Egypt	mits·ra·yim		
power	be·kho·ach		
with great	ga·do·wl		
hand ?	u·ve·yad	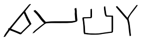	
and a mighty	cha·za·qah		
Why	lam·mah		Exodus 32:12
should the Egyptians declare	yo·me·ru		
	mits·ra·yim		
	le·mor		
with evil intent	be·ra·ah		
‘ He brought them out	ho·w·tsee·am	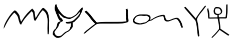	
to kill	la·ha·rog		
them	o·tam		
in the mountains	be·ha·reem	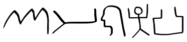	
and wipe them	u·le·khal·lo·tam	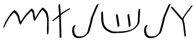	
from	me·al		
the face	pe·ne	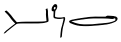	
of the earth ’?	ha·a·da·mah		
Turn	uv		
from Your fierce	me·cha·ro·wn	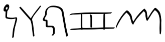	
anger	ap·pe·kha		
and relent	ve·hin·na·chem	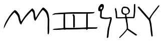	

from {doing}	al		
harm	ha·ra·ah		
to Your people	le·am·me·kha		
Remember	ze·khor	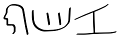	Exodus 32:13
Abraham	le·av·ra·ham		
Isaac	le·yits·chaq		
and Israel	u·le·yis·ra·el	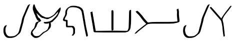	
Your servants	a·va·de·kha		
whom	a·sher		
You swore	nish·ba·ta		
to	la·hem		
by Your very self	bakh	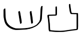	
when You declared	vat·te·dab·ber		
	a·le·hem		
as numerous	ar·beh		
-	et		
‘ {I will make} your descendants	zar·a·khem		
as the stars	ke·kho·wkh·ve	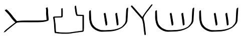	
in the sky	hash·sha·ma·yim		
all	ve·khal		
land	ha·a·rets		
this	haz·zot		
that	a·sher		
I have promised	a·mar·tee		
and I will give	et·ten		
your descendants	le·zar·a·khem		
and it shall be their inheritance	ve·na·cha·lu	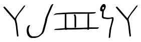	

forever ’”	le·o·lam		
relented	vay·yin·na·chem	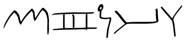	Exodus 32:14
So the LORD	YHVH		
from	al		
the calamity	ha·ra·ah		
-	a·sher		
He had threatened	dib·ber		
to bring	la·a·so·wt		
on His people	le·am·mo		
turned	vay·yi·phen	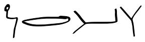	Exodus 32:15
and went down	vay·ye·red	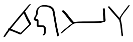	
Then Moses	mo·sheh	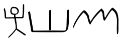	
	min		
the mountain	ha·har		
with the two	u·she·ne	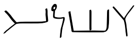	
tablets	lu·chot	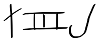	
of the Testimony	ha·e·dut		
in his hands	be·ya·do	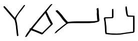	
	lu·chot	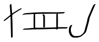	
They were inscribed	ke·tu·veem	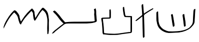	
on both	mish·she·ne	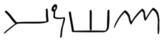	
sides	ev·re·hem	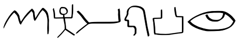	
front	miz·zeh		
and back	u·miz·zeh		
	hem	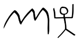	
-	ke·tu·veem	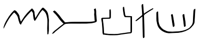	
The tablets	ve·hal·lu·chot	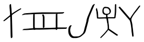	Exodus 32:16

were the work	ma·a·seh		
of God	e·lo·heem	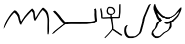	
	hem·mah		
and the writing	ve·ham·mikh·tav	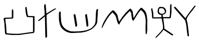	
[was] the writing	mikh·tav		
of God	e·lo·heem	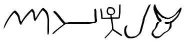	
	hu		
engraved	cha·rut	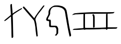	
on	al		
the tablets	hal·lu·chot	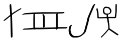	
heard	vay·yish·ma		Exodus 32:17
When Joshua	ye·ho·wo·shu·a		
-	et		
the sound	qo·wl	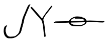	
of the people	ha·am		
shouting	be·rē·ʿoh		
he said	vay·yo·mer		
to	el		
Moses	mo·sheh	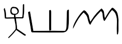	
“ The sound	qo·wl	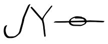	
of war	mil·cha·mah	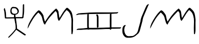	
[is] in the camp ”	bam·ma·cha·nɛh	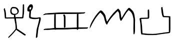	
But Moses replied :	vay·yo·mer	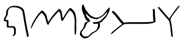	Exodus 32:18
“ It is neither	en		
the cry	qo·wl	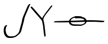	
	a·no·wt		
of victory	ge·vu·rah		

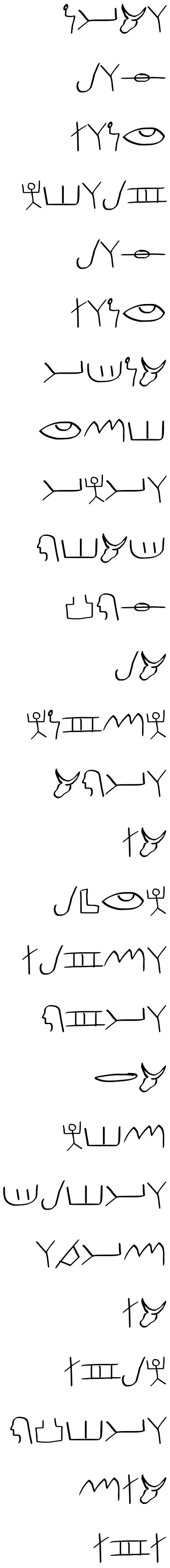

nor	ve·en	
the cry	qo·wl	
	a·no·wt	
of defeat	cha·lu·shah	
the sound	qo·wl	
of singing ! ”	an·no·wt	
I	a·no·khee	
hear	sho·me·a	
-	vay·hee	Exodus 32:19
As	ka·a·sher	
[Moses] approached	qa·rav	
	el	
the camp	ham·ma·cha·neh	
and saw	vay·yar	
-	et	
the calf	ha·e·gel	
and the dancing	u·me·cho·lot	
burned	vay·yi·char	
with anger	aph	
he	mo·sheh	
and threw	vay·yash·lekh	
out of his hands	mī·ya·do	
-	et	
the tablets	hal·lu·chot	
shattering	vay·shab·ber	
them	o·tam	
at the base of	ta·chat	

the mountain	ha·har	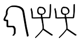	
Then he took	vay·yiq·qach	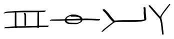	Exodus 32:20
-	et	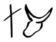	
the calf	ha·e·gel	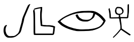	
	a·sher	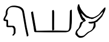	
they had made	a·su	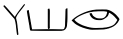	
burned it	vay·yis·roph	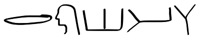	
in the fire	ba·esh	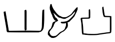	
ground [it]	vay·yit·chan	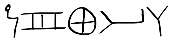	
to	ad	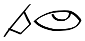	
-	a·sher	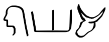	
powder	daq	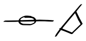	
and scattered [the powder]	vay·yi·zer	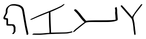	
over	al	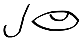	
the face	pe·ne	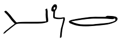	
of the water	ham·ma·yim	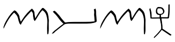	
to drink	vay·yashq	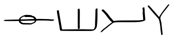	
it	et	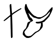	
Then he forced	be·ne	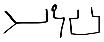	
the Israelites	yis·ra·el	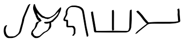	
asked	vay·yo·mer	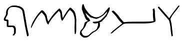	Exodus 32:21
Moses	mo·sheh	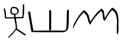	
	el	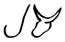	
Aaron	a·ha·ron	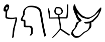	
“ What	meh	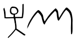	
do	a·sah	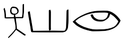	
to you ”	le·kha	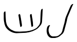	

people	ha·am	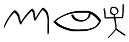	
did this	haz·zeh	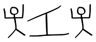	
“ that	kee	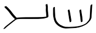	
you have led them	he·ve·ta	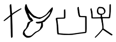	
into	a·law	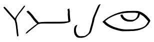	
a sin ? ”	cha·ta·ah	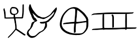	
so great	ge·do·lah	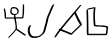	
replied	vay·yo·mer	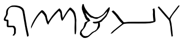	Exodus 32:22
Aaron	a·ha·ron	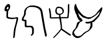	
“ Do not	al	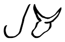	
be enraged	yi·char	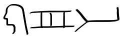	
	aph	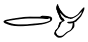	
my lord ”	a·do·nee	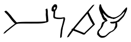	
“ You	at·tah	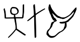	
yourself know	ya·da·ta	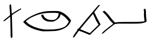	
-	et	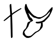	
that the people	ha·am	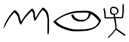	
	kee	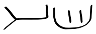	
are intent on evil	ve·ra	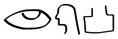	
	hu	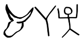	
They told	vay·yo·me·ru	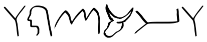	Exodus 32:23
me	lee	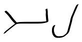	
‘ Make	a·seh	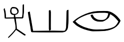	
us	la·nu	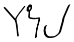	
gods	e·lo·heem	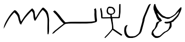	
who	a·sher	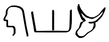	
will go	ye·le·khu	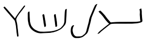	

before us	le·pha·ne·nu	לפנינו	
As for	kee	כי	
this	zeh	זה	
Moses	mo·sheh	משה	
-	ha·eesh	האיש	
who	a·sher	אשר	
brought us up	he·e·la·nu	העלנו	
out of the land	me·e·rets	מארץ	
of Egypt	mits·ra·yim	מצרים	
we do not	lo	לא	
know	ya·da·nu	ידענו	
what	meh	מה	
has happened	ha·yah	היה	
to him ! ’	lo	לו	
So I said	va·o·mar	ואמר	Exodus 32:24
to them	la·hem	להם	
‘ Whoever	le·mee	למי	
has gold	za·hav	זהב	
let him take it off ’	hit·pa·ra·qu	התפרקו	
and they gave it	vay·yit·te·nu	ויתנו	
to me	lee	לי	
And when I threw it	va·ash·li·khe·hu	ואשלכהו	
into the fire	va·esh	באש	
out came	vay·ye·tse	ויצא	
calf ! ”	ha·e·gel	העגל	
this	haz·zeh	הזה	
saw	vay·yar	וירא	Exodus 32:25

Moses	mo·sheh		
-	et		
that the people	ha·am		
for	kee	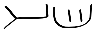	
were out of control	pha·ru·a		
	hu		
	kee	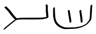	
had let them run wild	phe·ra·oh		
Aaron	a·ha·ron	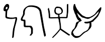	
and become a laughingstock	le·shim·tsah		
to their enemies	be·qa·me·hem		
stood	vay·ya·a·mod		Exodus 32:26
So Moses	mo·sheh		
at the entrance	be·sha·ar		
to the camp	ham·ma·cha·neh	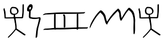	
and said	vay·yo·mer		
“ Whoever	mee		
is for the LORD	la·YHVH	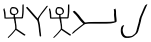	
come to me ”	e·lay	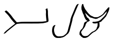	
gathered	vay·ye·a·se·phu		
around him	e·law	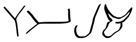	
And all	kal		
the Levites	be·ne	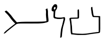	
	le·vee		
He told	vay·yo·mer		Exodus 32:27
them	la·hem		
“ This is what	koh	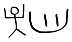	

says :	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	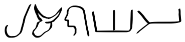	
is to fasten	see·mu	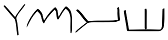	
‘ Each of you men	eesh	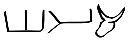	
his sword	char·bo		
to	al		
his side	ye·re·kho		
go back and forth	iv·ru	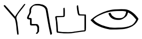	
	va·shu·vu		
from gate	mish·sha·ar		
to gate	la·sha·ar		
through the camp	bam·ma·cha·neh	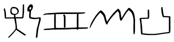	
and slay	ve·hir·gu	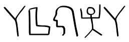	
-	eesh	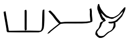	
-	et		
his brother	a·chee	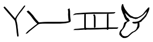	
	ve·eesh	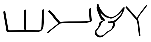	
-	et		
his friend	re·e·hu		
	ve·eesh	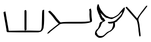	
-	et		
and his neighbor ’”	qe·ro·vo		
did	vay·ya·a·su		Exodus 32:28
The Levites	ve·ne	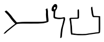	
	le·vee		

commanded	kid·var		
as Moses	mo·sheh		
fell dead	vay·yip·pol	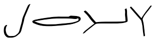	
of	min		
the people	ha·am		
day	bay·yo·wm	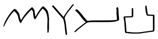	
and that	ha·hu		
about three	kish·lo·shet		
thousand	al·phe		
-	eesh	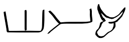	
said	vay·yo·mer		Exodus 32:29
Afterward, Moses	mo·sheh	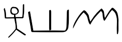	
you have been ordained	mil·u		
for service	yed·khem	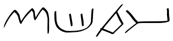	
“ Today	hay·yo·wm	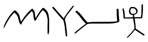	
to the LORD	la·YHVH	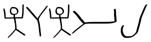	
since	kee	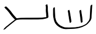	
each man	eesh	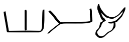	
went against his son	biv·no		
and his brother	u·ve·a·chee	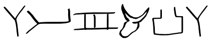	
so [the LORD] has bestowed	ve·la·tet	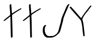	
on you	a·le·khem	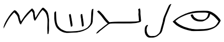	
this day ”	hay·yo·wm	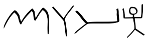	
a blessing	be·ra·khah	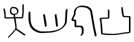	
-	vay·hee	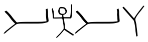	Exodus 32:30
The next day	mim·ma·cho·rat		
said	vay·yo·mer		

Moses	mo·sheh		
to	el		
the people	ha·am		
“ You	at·tem		
have committed	cha·ta·tem		
sin	cha·ta·ah		
a great	ge·do·lah		
Now	ve·at·tah		
I will go up	e·e·leh		
to	el		
the LORD	YHVH		
perhaps	u·lay	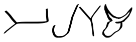	
I can make atonement	a·khap·pe·rah		
for	be·ad		
your sin ”	chat·tat·khem		
returned	vay·ya·shav		Exodus 32:31
So Moses	mo·sheh		
to	el		
the LORD	YHVH		
and said	vay·yo·mar		
“ Oh	an·na		
have committed !	cha·ta	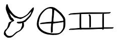	
people	ha·am		
these	haz·zeh		
sin	cha·ta·ah		
what a great	ge·do·lah		
They have made	vay·ya·a·su		

for themselves	la·hem		
gods	e·lo·he		
of gold	za·hav	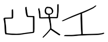	
Yet now	ve·at·tah		Exodus 32:32
if	im		
You would only forgive	tis·sa		
their sin..	chat·ta·tam		
But if	ve·im		
not	a·yin	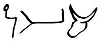	
blot me	me·che·nee	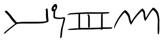	
please	na		
out of the book	mis·siph·re·kha		
that	a·sher		
You have written ”	ka·ta·ve·ta	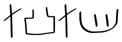	
replied	vay·yo·mer		Exodus 32:33
The LORD	YHVH		
to	el		
Moses	mo·sheh		
“ Whoever	mee	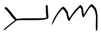	
-	a·sher		
has sinned	cha·ta	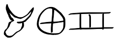	
against Me	lee	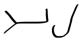	
I will blot out	em·chen·nu	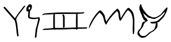	
of My book	mis·siph·ree		
Now	ve·at·tah		Exodus 32:34
go	lekh	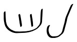	
lead	ne·cheh	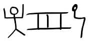	

-	et	
the people	ha·am	
to [the place]	el	
-	a·sher	
I described	dib·bar·tee	
-	lakh	
Behold	hin·neh	
My angel	mal·a·khee	
shall go	ye·lekh	
before you	le·pha·ne·kha	
But on the day	u·ve·yo·wm	
I settle accounts	pa·qe·dee	
I will punish them	u·pha·qad·tee	
	a·le·hem	
for their sin ”	chat·ta·tam	
sent a plague	vay·yig·goph	Exodus 32:35
And the LORD	YHVH	
-	et	
on the people	ha·am	
because of	al	
what	a·sher	
they had done	a·su	
-	et	
with the calf	ha·e·gel	
that	a·sher	
had made	a·sah	
Aaron	a·ha·ron	

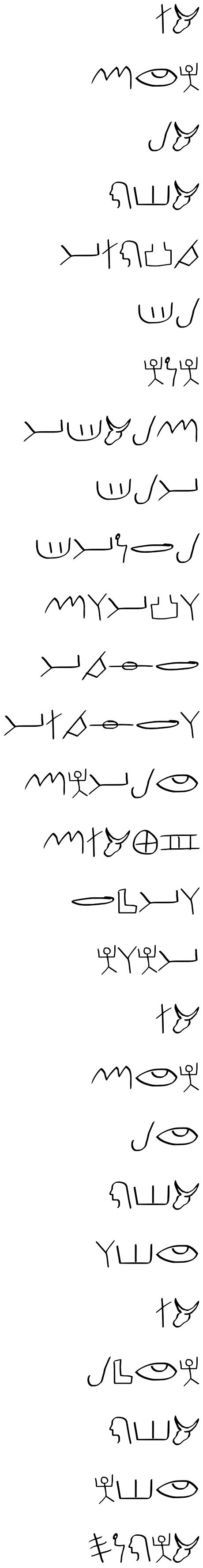

said	vay·dab·ber	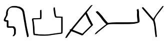	Exodus 33:1
Then the LORD	YHVH	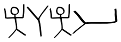	
to	el	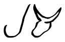	
Moses	mo·sheh	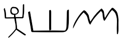	
“ Leave	lekh	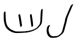	
	a·leh	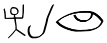	
this place	miz·zeh	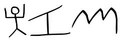	
you	at·tah	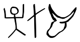	
and the people	ve·ha·am	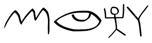	
-	a·sher	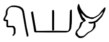	
you brought up	he·e·lee·ta	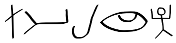	
out of the land	me·e·rets	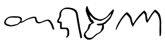	
of Egypt	mits·ra·yim	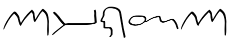	
[and go] to	el	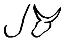	
the land	ha·a·rets	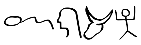	
that	a·sher	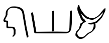	
I promised	nish·ba·tee	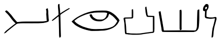	
to Abraham	le·av·ra·ham	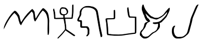	
Isaac	le·yits·chaq	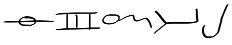	
and Jacob	u·le·ya·a·qov	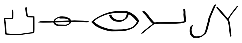	
when I said	le·mor	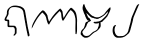	
to your descendants ’	le·zar·a·kha	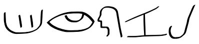	
‘ I will give it	et·te·nen·nah	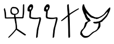	
And I will send	ve·sha·lach·tee	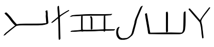	Exodus 33:2
before you	le·pha·ne·kha	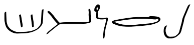	
an angel	mal·akh	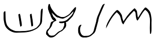	
and I will drive out	ve·ge·rash·tee	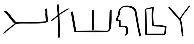	

-	et	את	
the Canaanites	hak·ke·na·a·nee	הכנעני	
Amorites	ha·e·mo·ree	האמרי	
Hittites	ve·ha·chit·tee	והחתי	
Perizzites	ve·hap·pe·riz·zee	והפרזי	
Hivites	ha·chiw·vee	החוי	
and Jebusites	ve·hay·vu·see	והיבוסי	
Go up to	el	אל	Exodus 33:3
a land	e·rets	ארץ	
flowing	za·vat	זבת	
with milk	cha·lav	חלב	
and honey	u·de·vash	ודבש	
But	kee	כי	
I will not	lo	לא	
go	e·e·leh	אעלה	
with you	be·qir·be·kha	בקרבך	
because	kee	כי	
people	am	עם	
are a stiff-necked	qe·sheh	קשה	
	o·reph	ערף	
you	at·tah	אתה	
otherwise	pen	פן	
I might destroy	a·khel·kha	אכלך	
you on the way ”	bad·da·rekh	בדרך	
heard	vay·yish·ma	וישמע	Exodus 33:4
When the people	ha·am	העם	
-	et	את	

tidings	had·da·var		
bad	ha·ra		
these	haz·zeh		
they went into mourning	vay·yit·ab·ba·lu		
and no	ve·lo		
put on	sha·tu		
one	eesh	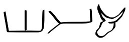	
any of his jewelry	ed·yo		
	a·law	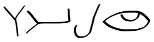	
had said	vay·yo·mer		Exodus 33:5
For the LORD	YHVH		
to	el		
Moses	mo·sheh	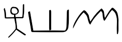	
“ Tell	e·mor		
	el		
the Israelites	be·ne	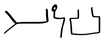	
	yis·ra·el	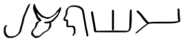	
‘ You	at·tem		
people	am		
are a stiff-necked	qe·sheh	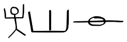	
	o·reph		
moment	re·ga	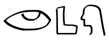	
for a single	e·chad	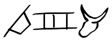	
If I should go	e·e·leh		
with you	ve·qir·be·kha	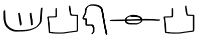	
I would destroy you	ve·khil·lee·tee·kha	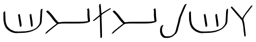	
Now	ve·at·tah		

take off	ho·w·red		
your jewelry	ed·ye·kha	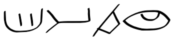	
	me·a·le·kha	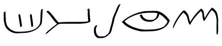	
and I will decide	ve·e·de·ah		
what	mah	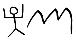	
to do	e·e·seh		
with you ’”	lakh	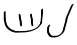	
stripped themselves	vay·yit·nats·tse·lu	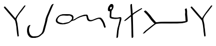	Exodus 33:6
So the Israelites	ve·ne	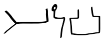	
	yis·ra·el	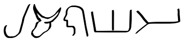	
-	et		
of their jewelry	ed·yam	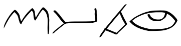	
from Mount	me·har		
Horeb [onward]	cho·w·rev	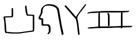	
Now Moses	u·mo·sheh		Exodus 33:7
used to take	yiq·qach	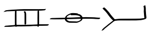	
-	et		
the tent	ha·o·hel		
and pitch	ve·na·tah		
it	lo	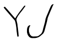	
	mi·chuts	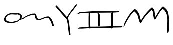	
	lam·ma·cha·neh	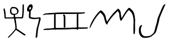	
at a distance	har·cheq	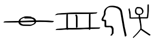	
outside	min	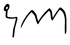	
the camp	ham·ma·cha·neh	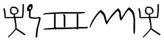	
He called	ve·qa·ra	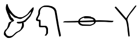	
it	lo	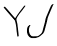	

the Tent	o·hel		
of Meeting	mo·w·ed		
and	ve·ha·yah	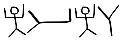	
anyone	kal		
inquiring of	me·vaq·qesh	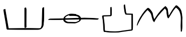	
the LORD	YHVH		
would go	ye·tse		
to	el		
the Tent	o·hel		
of Meeting	mo·w·ed		
-	a·sher		
outside	mi·chuts	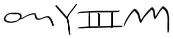	
the camp	lam·ma·cha·neh		
Then	ve·ha·yah	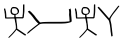	Exodus 33:8
went out	ke·tset		
whenever Moses	mo·sheh		
to	el		
the tent	ha·o·hel		
would stand	ya·qu·mu	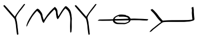	
all	kal		
the people	ha·am		
	ve·nits·tse·vu		
-	eesh	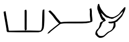	
at the entrances	pe·tach	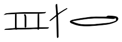	
to their [own] tents	a·ho·lo		
and watch	ve·hib·bee·tu	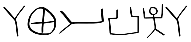	
	a·cha·re	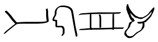	

Moses	mo·sheh	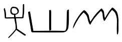	
until	ad	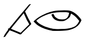	
he entered	bo·o	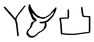	
the tent	ha·o·he·lah	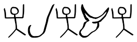	
As	ve·ha·yah	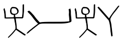	Exodus 33:9
entered	ke·vo	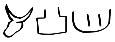	
Moses	mo·sheh	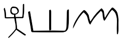	
the tent	ha·o·he·lah	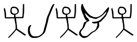	
would come down	ye·red	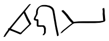	
the pillar	am·mud	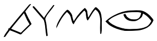	
of cloud	he·a·nan	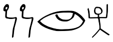	
and remain	ve·a·mad	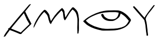	
at the entrance	pe·tach	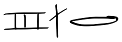	
-	ha·o·hel	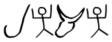	
and the LORD would speak	ve·dib·ber	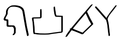	
with	im	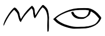	
Moses	mo·sheh	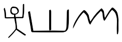	
saw	ve·ra·ah	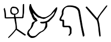	Exodus 33:10
When all	khal	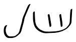	
the people	ha·am	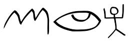	
-	et	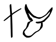	
the pillar	am·mud	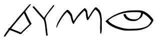	
of cloud	he·a·nan	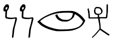	
standing	o·med	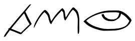	
at the entrance	pe·tach	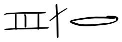	
to the tent	ha·o·hel	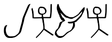	
would stand up	ve·qam	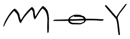	

they	kal	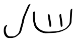	
	ha·am		
and worship	ve·hish·ta·chaw·wu	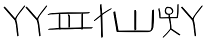	
each one	eesh	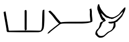	
at the entrance	pe·tach	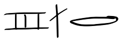	
to his [own] tent	a·ho·lo		
would speak	ve·dib·ber	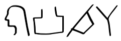	Exodus 33:11
Thus the LORD	YHVH		
to	el		
Moses	mo·sheh		
face	pa·neem	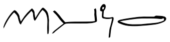	
to	el		
face	pa·neem	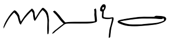	
as	ka·a·sher		
speaks	ye·dab·ber	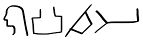	
a man	eesh	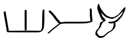	
to	el		
his friend	re·e·hu		
Then Moses would return	ve·shav	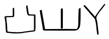	
to	el		
the camp	ham·ma·cha·neh	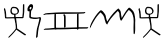	
assistant	u·me·sha·re·to		
Joshua	ye·ho·wo·shu·a		
son	bin		
of Nun	nun		
but his young	na·ar		
would not	lo		

leave	ya·meesh	
	mit·to·wkh	
the tent	ha·o·hel	
said	vay·yo·mer	Exodus 33:12
Then Moses	mo·sheh	
to	el	
the LORD	YHVH	
“ Look	re·eh	
You	at·tah	
have been telling me	o·mer	
	e·lay	
‘ Lead	ha·al	
-	et	
people up ’	ha·am	
this	haz·zeh	
but You	ve·at·tah	
have not	lo	
let me know	ho·w·da·ta·nee	
-	et	
whom	a·sher	
You will send	tish·lach	
with me	im·mee	
Yet You	ve·at·tah	
have said	a·mar·ta	
‘ I know	ye·da·tee·kha	
you by name	ve·shem	
and you have	ve·gam	

found	ma·tsa·ta	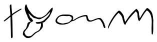	
favor	chen	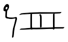	
in My sight ’	be·e·nay	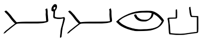	
Now	ve·at·tah	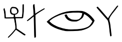	Exodus 33:13
if	im	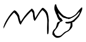	
indeed	na	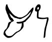	
I have found	ma·tsa·tee	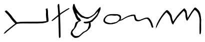	
favor	chen	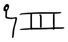	
in Your sight	be·e·ne·kha	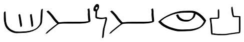	
let me know	ho·w·di·e·nee	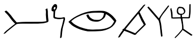	
please	na	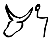	
-	et	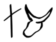	
Your ways	de·ra·khe·kha	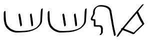	
that I may know You	ve·e·da·a·kha	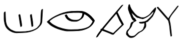	
	le·ma·an	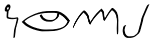	
and find	em·tsa	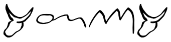	
favor	chen	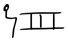	
in Your sight	be·e·ne·kha	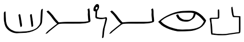	
Remember	u·re·eh	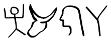	
that	kee	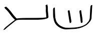	
is Your people ”	am·me·kha	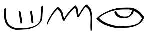	
nation	hag·go·w	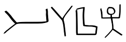	
this	haz·zeh	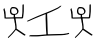	
And [the LORD] answered	vay·yo·mar	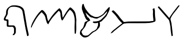	Exodus 33:14
“ My Presence	pa·nay	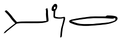	
will go [with you]	ye·le·khu	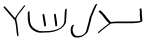	
and I will give you rest	va·ha·ni·cho·tee	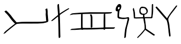	

”	lakh	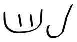	
Moses replied	vay·yo·mer	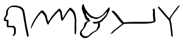	Exodus 33:15
	e·law	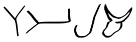	
“ If	im	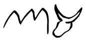	
does not	en	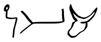	
Your Presence	pa·ne·kha	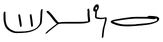	
go [with us] ”	ho·le·kheem	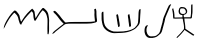	
“ do not	al	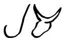	
lead us up	ta·a·le·nu	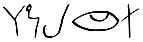	
from here	miz·zeh	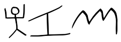	
For how then	u·vam·meh	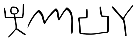	Exodus 33:16
can it be known	yiw·va·da	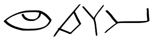	
	e·pho·w	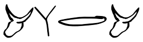	
that	kee	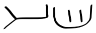	
have found	ma·tsa·tee	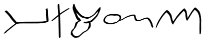	
favor	chen	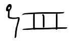	
in Your sight	be·e·ne·kha	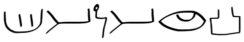	
and I	a·nee	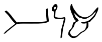	
Your people	ve·am·me·kha	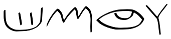	
unless	ha·lo·w	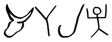	
You go	be·lekh·te·kha	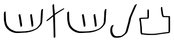	
with us ?	im·ma·nu	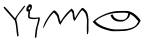	
be distinguished	ve·niph·lē·nu	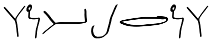	
[How else will] we	a·nee	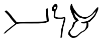	
	ve·am·me·kha	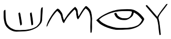	
from all	mik·kal	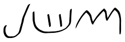	
the other people	ha·am	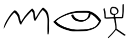	

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the face	pe·ne	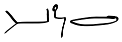	
of the earth ? ”	ha·a·da·mah	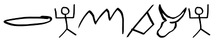	
said	vay·yo·mer		Exodus 33:17
So the LORD	YHVH		
to	el		
Moses	mo·sheh		
very	gam		
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thing	had·da·var	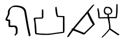	
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you have asked	dib·bar·ta		
“ I will do	e·e·seh		
for	kee	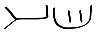	
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favor	chen	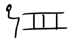	
in My sight	be·e·nay	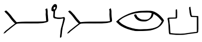	
and I know	va·e·da·a·kha		
you by name ”	be·shem		
Then Moses said	vay·yo·mar		Exodus 33:18
show me	har·e·nee		
“ Please	na		
-	et		
Your glory ”	ke·vo·de·kha		
[the LORD] replied	vay·yo·mer		Exodus 33:19

“ I	a·nee	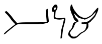	
to pass	a·a·veer	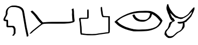	
will cause all	kal	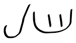	
My goodness	tu·vee	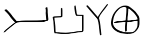	
before	al	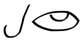	
you ”	pa·ne·kha	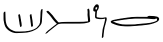	
“ and I will proclaim	ve·qa·ra·tee	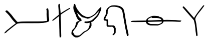	
[My] name —	ve·shem	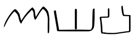	
the LORD —	YHVH	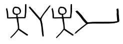	
in your presence	le·pha·ne·kha	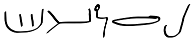	
I will have mercy	ve·chan·no·tee	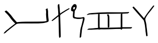	
-	et	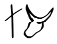	
on whom	a·sher	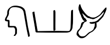	
I have mercy	a·chon	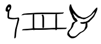	
and I will have compassion	ve·ri·cham·tee	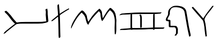	
-	et	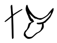	
on whom	a·sher	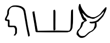	
I have compassion ”	a·ra·chem	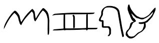	
But He added	vay·yo·mer	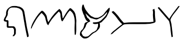	Exodus 33:20
“ You cannot	lo	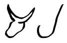	
	tu·khal	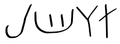	
see	lir·ot	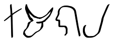	
-	et	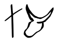	
My face	pa·nay	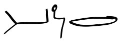	
for	kee	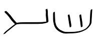	
no	lo	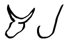	
can see [Me]	yir·a·nee	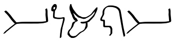	

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and live ”	va·chay	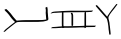	
continued	vay·yo·mer		Exodus 33:21
The LORD	YHVH		
“ There	hin·neh		
is a place	ma·qo·wm	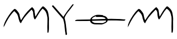	
near Me	it·tee	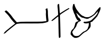	
where you are to stand	ve·nits·tsav·ta		
upon	al		
a rock	hats·tsur		
and when	ve·ha·yah	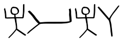	Exodus 33:22
passes by	ba·a·vor		
My glory	ke·vo·dee		
I will put you	ve·sam·tee·kha		
in a cleft	be·niq·rat	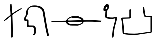	
of the rock	hats·tsur		
and cover you	ve·sak·ko·tee		
with My hand	khap·pee		
	a·le·kha	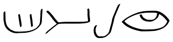	
until	ad		
I have passed by	a·ve·ree		
away	va·ha·si·ro·tee		Exodus 33:23
-	et		
Then I will take My hand	kap·pee		
and you will see	ve·ra·ee·ta		
-	et		
My back	a·cho·ray	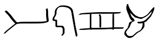	

but My face	u·pha·nay	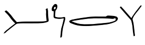	
must not	lo	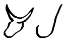	
be seen ”	ye·ra·u	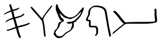	
said	vay·yo·mer	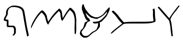	Exodus 34:1
Then the LORD	YHVH	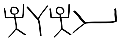	
to	el	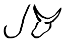	
Moses	mo·sheh	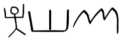	
“ Chisel out	pe·sal	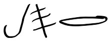	
	le·kha	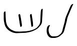	
two	she·ne	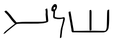	
tablets	lu·chot	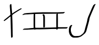	
stone	a·va·neem	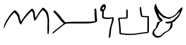	
like the originals	ka·ri·sho·neem	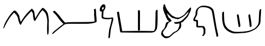	
and I will write	ve·kha·tav·tee	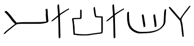	
on	al	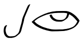	
them	hal·lu·chot	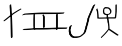	
-	et	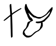	
the words	had·de·va·reem	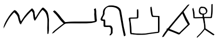	
that	a·sher	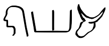	
were	ha·yu	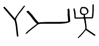	
on	al	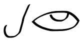	
tablets	hal·lu·chot	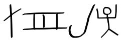	
the first	ha·ri·sho·neem	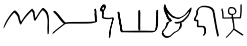	
which	a·sher	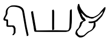	
you broke	shib·bar·ta	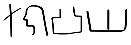	
Be	veh·yeh	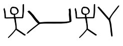	Exodus 34:2
ready	na·kho·wn	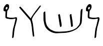	

in the morning	lab·bo·qer	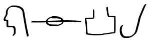	
and come up	ve·a·lee·ta	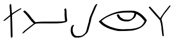	
-	vab·bo·qer	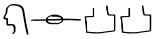	
	el		
on Mount	har		
Sinai	see·nay		
to present yourself	ve·nits·tsav·ta		
before Me	lee	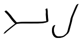	
	sham		
on	al		
the mountaintop	rosh		
	ha·har		
one	ve·eesh	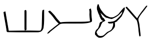	Exodus 34:3
No	lo		
may go up	ya·a·leh		
with you	im·makh		
in fact	ve·gam		
one	eesh	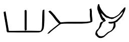	
no	al		
may be seen	ye·ra		
anywhere	be·khal		
on the mountain —	ha·har		
even	gam		
the flocks	hats·tson		
or herds	ve·hab·ba·qar	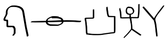	
not	al		
may graze	yir·u		

in front of	el		
	mul		
mountain ”	ha·har		
the	ha·hu	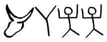	
chiseled out	vay·yiph·sol		Exodus 34:4
two	she·ne	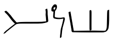	
tablets	lu·chot	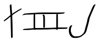	
stone	a·va·neem	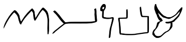	
like the originals	ka·ri·sho·neem	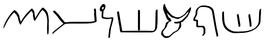	
He rose early	vay·yash·kem	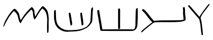	
So Moses	mo·sheh	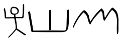	
in the morning	vab·bo·qer	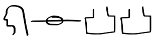	
he went up	vay·ya·al		
	el		
Mount	har		
Sinai	see·nay		
as	ka·a·sher		
had commanded him	tsiw·vah		
the LORD	YHVH		
-	o·to		
and taking	vay·yiq·qach	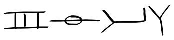	
in his hands	be·ya·do	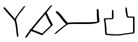	
the two	she·ne	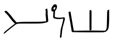	
tablets	lu·chot	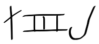	
stone	a·va·neem	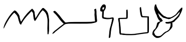	
descended	vay·ye·red	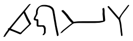	Exodus 34:5
And the LORD	YHVH		

in a cloud	be·a·nan	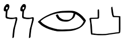	
stood	vay·yit·yats·tsev	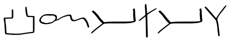	
with him	im·mo	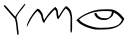	
there	sham	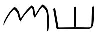	
and proclaimed	vay·yiq·ra	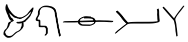	
His name	ve·shem	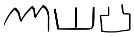	
the LORD	YHVH	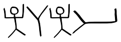	
passed	vay·ya·a·vor	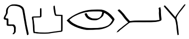	Exodus 34:6
Then the LORD	YHVH	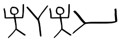	
in front of	al	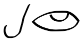	
[Moses]	pa·naw	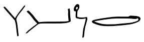	
and called out :	vay·yiq·ra	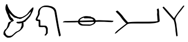	
“ The LORD	YHVH	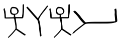	
the LORD	YHVH	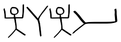	
God	el	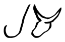	
is compassionate	ra·chum	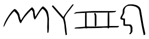	
and gracious	ve·chan·nun	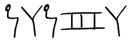	
slow	e·rekh	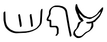	
to anger	ap·pa·yim	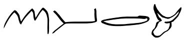	
abounding	ve·rav	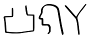	
in loving devotion	che·sed	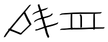	
and faithfulness	wɛ·ʾĕ·mɛt	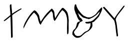	
maintaining	no·tser	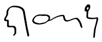	Exodus 34:7
loving devotion	che·sed	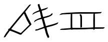	
to a thousand [generations]	la·a·la·pheem	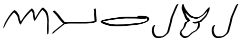	
forgiving	no·se	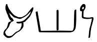	
iniquity	a·won	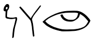	

transgression	va·phe·sha		
and sin	ve·chat·ta·ah	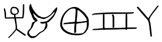	
	ve·naq·qeh	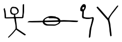	
Yet He will by no means	lo		
leave [the guilty] unpunished	ye·naq·qeh		
He will visit	po·qed	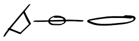	
the iniquity	a·won		
of the fathers	a·vo·wt		
on	al		
their children	ba·neem	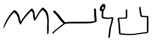	
and	ve·al		
grandchildren	be·ne	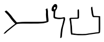	
	va·neem	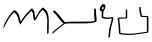	
to	al		
the third	shil·le·sheem		
	ve·al		
and fourth generations ”	rib·be·eem		
immediately	vay·ma·her	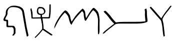	Exodus 34:8
Moses	mo·sheh	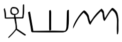	
bowed down	vay·yiq·qod	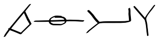	
to the ground	ar·tsah		
and worshiped	vay·yish·ta·chu		
he said	vay·yo·mer		Exodus 34:9
“ if	im		
please	na		
I have indeed found	ma·tsa·tee		

favor	chen	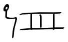	
in Your sight	be·e·ne·kha	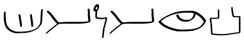	
“ O Lord ”	a·do·nay	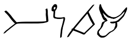	
go	ye·lekh	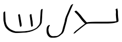	
	na	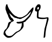	
my Lord	a·do·nay	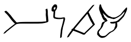	
with us	be·qir·be·nu	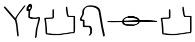	
Although	kee	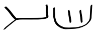	
people	am	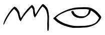	
is a stiff-necked	qe·sheh	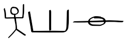	
	o·reph	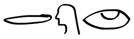	
this	hu	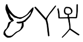	
forgive	ve·sa·lach·ta	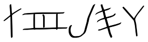	
our iniquity	la·a·wo·ne·nu	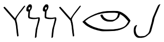	
and sin	u·le·chat·ta·te·nu	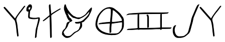	
and take us as Your inheritance ”	u·ne·chal·ta·nu	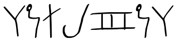	
And [the LORD] said	vay·yo·mer	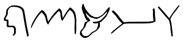	Exodus 34:10
“ Behold	hin·neh	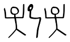	
I	a·no·khee	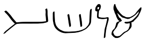	
am making	ko·ret	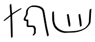	
a covenant	be·reet	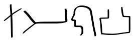	
Before	ne·ged	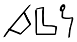	
all	kal	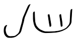	
your people	am·me·kha	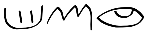	
I will perform	e·e·seh	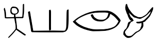	
wonders	niph·la·ot	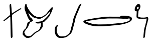	
that	a·sher	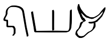	

have never	lo		
been done	niv·re·u		
in all	ve·khal	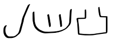	
the world	ha·a·rets		
in any	u·ve·khal		
nation	hag·go·w·yim	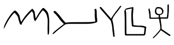	
will see	ve·ra·ah		
All	khal	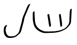	
the people	ha·am		
-	a·sher		
	at·tah		
among whom you live	ve·qir·bo	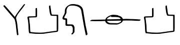	
-	et		
work	ma·a·seh		
the LORD’s	YHVH		
for	kee	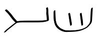	
an awesome [thing]	no·w·ra		
it [is]	hu		
that	a·sher		
I	a·nee	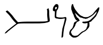	
am doing	o·seh		
with you	im·makh		
Observe	she·mar		Exodus 34:11
	le·kha	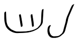	
-	et		
what	a·sher		
I	a·no·khee		

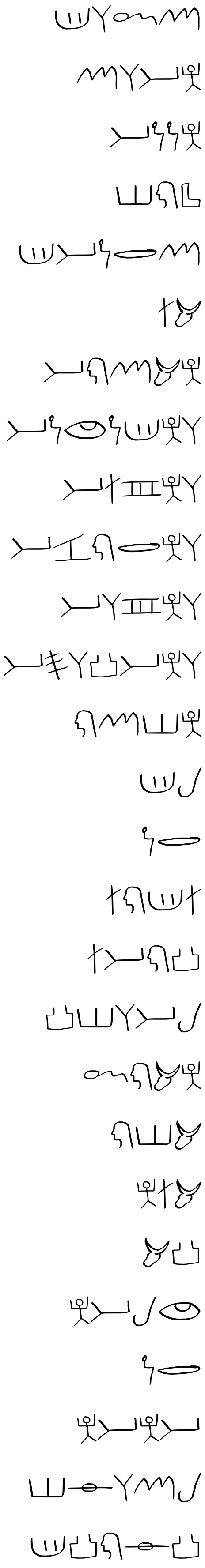

command you	me·tsaw·ve·kha	
this day	hay·yo·wm	
	hin·nee	
I will drive out	go·resh	
before you	mip·pa·ne·kha	
-	et	
the Amorites	ha·e·mo·ree	
Canaanites	ve·hak·ke·na·a·nee	
Hittites	ve·ha·chit·tee	
Perizzites	ve·hap·pe·riz·zee	
Hivites	ve·ha·chiw·vee	
and Jebusites	ve·hay·vu·see	
Be careful	hish·sha·mer	Exodus 34:12
	le·kha	
not	pen	
to make	tikh·rot	
a treaty	be·reet	
with the inhabitants	le·yo·wo·shev	
of the land	ha·a·rets	
-	a·sher	
you	at·tah	
are entering	ba	
	a·le·ha	
lest	pen	
they become	yih·yeh	
a snare	le·mo·w·qesh	
in your midst	be·qir·be·kha	

Rather	kee	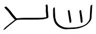	Exodus 34:13
-	et		
their altars	miz·be·cho·tam	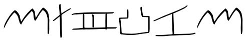	
you must tear down	tit·to·tsun		
-	ve·et		
their sacred stones	mats·tse·vo·tam		
smash	te·shab·be·run		
-	ve·et		
their Asherah poles	a·she·raw		
and chop down	tikh·ro·tun	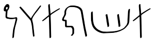	
For	kee	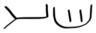	Exodus 34:14
you must not	lo		
worship	tish·ta·cha·veh		
god	le·el		
any other	a·cher	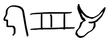	
for	kee	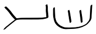	
the LORD	YHVH		
Jealous	qan·na	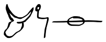	
whose name [is]	she·mo		
God	el		
[is] a jealous	qan·na	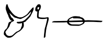	
	hu		
Do not	pen		Exodus 34:15
make	tikh·rot		
a covenant	be·reet	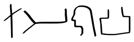	
with the inhabitants	le·yo·wo·shev		
of the land	ha·a·rets		

for when they prostitute themselves	ve·za·nu	
to	a·cha·re	
their gods	e·lo·he·hem	
and sacrifice	ve·za·ve·chu	
to [them]	le·lo·he·hem	
they will invite	ve·qa·ra	
you	le·kha	
and you will eat	ve·a·khal·ta	
their sacrifices	miz·ziv·cho	
And when you take	ve·la·qach·ta	Exodus 34:16
some of their daughters	mib·be·no·taw	
as brides for your sons	le·va·ne·kha	
will prostitute themselves	ve·za·nu	
their daughters	ve·no·taw	
to	a·cha·re	
their gods	e·lo·he·hen	
[to do the same]	ve·hiz·nu	
-	et	
and cause your sons	ba·ne·kha	
-	a·cha·re	
	e·lo·he·hen	
gods	e·lo·he	Exodus 34:17
molten	mas·se·khah	
no	lo	
You shall make	ta·a·seh	
for yourselves	lakh	

-	et		Exodus 34:18
the Feast	chag	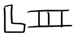	
of Unleavened Bread	ham·mats·tso·wt		
You are to keep	tish·mor		
For seven	shiv·at		
days	ya·meem	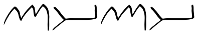	
you are to eat	to·khal		
unleavened bread	mats·tso·wt		
as	a·sher		
I commanded you	tsiw·vee·ti·kha	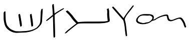	
at the appointed time	le·mo·w·ed		
in the month	cho·desh		
of Abib	ha·a·veev	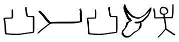	
For	kee	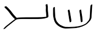	
in the month	be·cho·desh	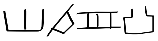	
of Abib	ha·a·veev	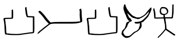	
you came out	ya·tsa·ta		
of Egypt	mim·mits·ra·yim		
of every	kal	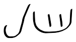	Exodus 34:19
The first offspring	pe·ter		
womb	re·chem	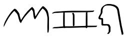	
belongs to Me	lee	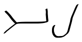	
including all	ve·khal		
among your livestock	miq·ne·kha	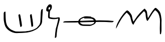	
males	tiz·za·khar	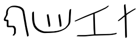	
the firstborn	pe·ter		
[whether] cattle	sho·wr		

or sheep	va·seh		
the firstborn	u·phe·ter		Exodus 34:20
of a donkey	cha·mo·wr		
You must redeem	tiph·deh	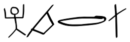	
with a lamb	ve·seh		
but if	ve·im		
you do not	lo		
redeem it	tiph·deh	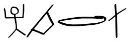	
you are to break its neck	va·a·raph·to		
all	kol	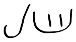	
the firstborn	be·kho·wr		
of your sons	ba·ne·kha	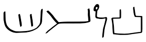	
You must redeem	tiph·deh	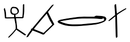	
No	ve·lo		
one shall appear	ye·ra·u		
before Me	pha·nay	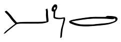	
empty-handed	re·qam	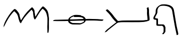	
Six	she·shet		Exodus 34:21
days	ya·meem	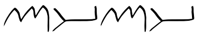	
you shall labor	ta·a·vod		
day	u·vay·yo·wm	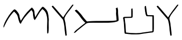	
but on the seventh	hash·she·vee·ee	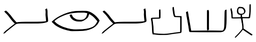	
you shall rest	tish·bot		
even in the seasons of plowing	be·cha·reesh	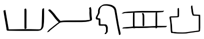	
and harvesting	u·vaq·qa·tseer	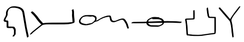	
you must rest	tish·bot		
the Feast	ve·chag	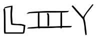	Exodus 34:22

of Weeks	sha·vu·ot		
are to celebrate	ta·a·seh		
And you	le·kha	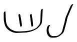	
with the firstfruits	bik·ku·re		
harvest	qe·tseer		
of the wheat	chit·teem	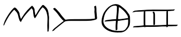	
and the Feast	ve·chag	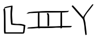	
of Ingathering	ha·a·seeph		
at the turn	te·qu·phat	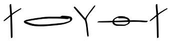	
of the year	hash·sha·nah	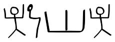	
Three	sha·losh	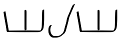	Exodus 34:23
times	pe·a·meem		
a year	bash·sha·nah		
are to appear	ye·ra·eh		
all	kal	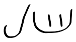	
your males	ze·khu·re·kha		
	et		
before	pe·ne	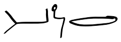	
the Lord	ha·a·don		
GOD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	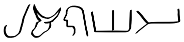	
For	kee	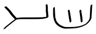	Exodus 34:24
I will drive out	o·w·reesh	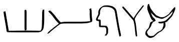	
the nations	go·w·yim	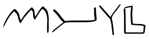	
before you	mip·pa·ne·kha	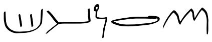	
and enlarge	ve·hir·chav·tee	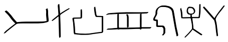	

-	et		
your borders	ge·vu·le·kha		
and no	ve·lo		
will covet	yach·mod	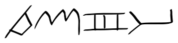	
one	eesh	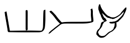	
-	et		
your land	ar·tse·kha		
when you go up	ba·a·lo·te·kha		
to appear	le·ra·o·wt		
-	et		
before	pe·ne		
the LORD	YHVH		
your God	e·lo·he·kha		
three	sha·losh	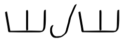	
times	pe·a·meem		
a year	bash·sha·nah		
Do not	lo		Exodus 34:25
offer	tish·chat	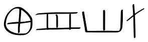	
along with	al		
anything leavened	cha·mets		
the blood	dam		
of a sacrifice to Me	ziv·chee	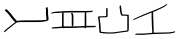	
and do not let	ve·lo		
remain	ya·leen	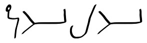	
until morning	lab·bo·qer	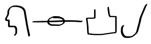	
any of the sacrifice	ze·vach		
Feast	chag	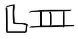	

from the Passover	hap·pa·sach		
the best	re·sheet		Exodus 34:26
of the firstfruits	bik·ku·re		
of your soil	ad·ma·te·kha		
Bring	ta·vee	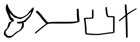	
to the house	bet	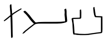	
of the LORD	YHVH		
your God	e·lo·he·kha		
You must not	lo		
cook	te·vash·shel	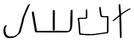	
a young goat	ge·dee		
milk ”	ba·cha·lev	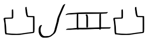	
in its mother’s	im·mo		
also said	vay·yo·mer		Exodus 34:27
The LORD	YHVH		
to	el		
Moses	mo·sheh		
“ Write down	ke·tav		
	le·kha	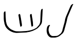	
-	et		
words	had·de·va·reem	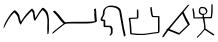	
these	ha·el·leh		
for	kee	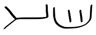	
in accordance with	al		
	pee	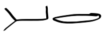	
words	had·de·va·reem	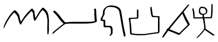	
these	ha·el·leh		

I have made	ka·rat·tee		
with	it·te·kha	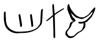	
a covenant	be·reet	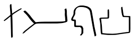	
you and with	ve·et		
Israel ”	yis·ra·el	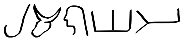	
So Moses was	vay·hee	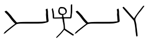	Exodus 34:28
there	sham		
with	im		
the LORD	YHVH		
forty	ar·ba·eem		
days	yo·wm		
and forty	ve·ar·ba·eem		
nights	lay·lah	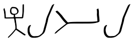	
bread	le·chem	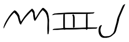	
without	lo		
eating	a·khal		
water	u·ma·yim	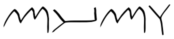	
	lo		
or drinking	sha·tah		
	vay·yikh·tov		
[He wrote] on	al		
the tablets	hal·lu·chot	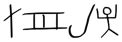	
-	et		
Commandments	div·re		
of the covenant —	hab·be·reet	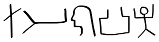	
the Ten	a·se·ret		
the words	had·de·va·reem	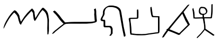	

And	vay·hee	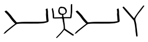	Exodus 34:29
came down	be·re·det		
when Moses	mo·sheh	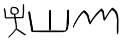	
from Mount	me·har		
Sinai	see·nay		
with the two	u·she·ne	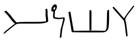	
tablets	lu·chot	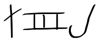	
of the Testimony	ha·e·dut		
hands	be·yad	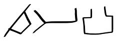	
in his	mo·sheh		
-	be·rid·to		
-	min		
-	ha·har		
he	u·mo·sheh		
	lo		
was unaware	ya·da		
that	kee	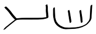	
had become radiant	qa·ran	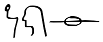	
	o·wr		
his face	pa·naw	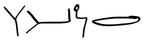	
from speaking	be·dab·be·ro		
with [the LORD]	it·to		
looked at	vay·yar	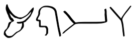	Exodus 34:30
Aaron	a·ha·ron	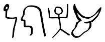	
and all	ve·khal		
the Israelites	be·ne	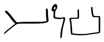	
	yis·ra·el	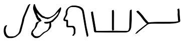	

-	et		
Moses	mo·sheh		
and behold	ve·hin·neh		
was radiant	qa·ran	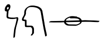	
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his face	pa·naw	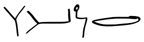	
And they were afraid	vay·yee·re·u	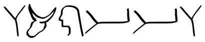	
to approach	mig·ge·shet		
him	e·law	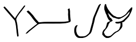	
called out	vay·yiq·ra	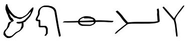	Exodus 34:31
to them	a·le·hem		
But Moses	mo·sheh	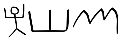	
returned	vay·ya·shu·vu	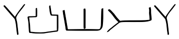	
to him	e·law	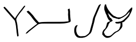	
so Aaron	a·ha·ron	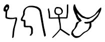	
and all	ve·khal		
the leaders	han·ne·si·eem		
of the congregation	ba·e·dah		
spoke	vay·dab·ber		
and Moses	mo·sheh	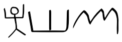	
to them	a·le·hem		
And after	ve·a·cha·re		Exodus 34:32
this	khen	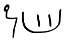	
came near	nig·ge·shu		
all	kal	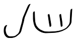	
the Israelites	be·ne	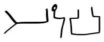	
	yis·ra·el	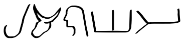	

and [Moses] commanded	vay·tsaw·vem	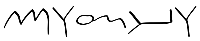	
them	et	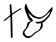	
to do everything	kal	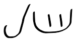	
that	a·sher	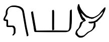	
had told him	dib·ber	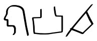	
the LORD	YHVH	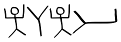	
	it·to	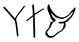	
on Mount	be·har	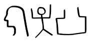	
Sinai	see·nay	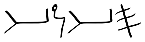	
had finished	vay·khal	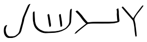	Exodus 34:33
When Moses	mo·sheh	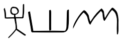	
speaking	mid·dab·ber	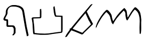	
with them	it·tam	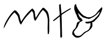	
he put	vay·yit·ten	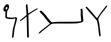	
over	al	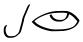	
his face	pa·naw	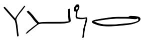	
a veil	mas·veh	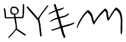	
went in	u·ve·vo	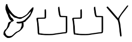	Exodus 34:34
But whenever Moses	mo·sheh	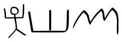	
before	liph·ne	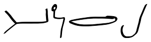	
the LORD	YHVH	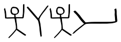	
to speak	le·dab·ber	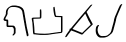	
with Him	it·to	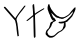	
he would remove	ya·seer	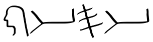	
-	et	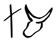	
the veil	ham·mas·veh	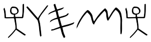	
until	ad	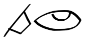	

he came out	tse·to		
And when he came out	ve·ya·tsa	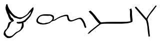	
he would tell	ve·dib·ber		
	el		
the Israelites	be·ne	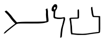	
	yis·ra·el	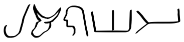	
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what	a·sher		
he had been commanded	ye·tsuw·veh		
would see	ve·ra·u		Exodus 34:35
and the Israelites	ve·ne	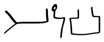	
	yis·ra·el	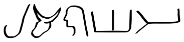	
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the face	pe·ne	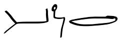	
of Moses	mo·sheh	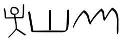	
that	kee	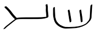	
was radiant	qa·ran	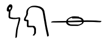	
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his face	pe·ne	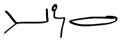	
So Moses	mo·sheh		
back	ve·he·sheev	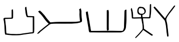	
	mo·sheh	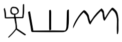	
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would put the veil	ham·mas·veh		
over	al		
	pa·naw	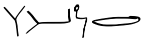	
until	ad		

he went in	bo·o		
to speak	le·dab·ber		
with [the LORD]	it·to		
assembled	vay·yaq·hel	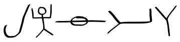	Exodus 35:1
Then Moses	mo·sheh	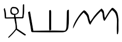	
-	et		
the whole	kal	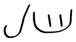	
congregation	a·dat		
	be·ne	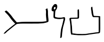	
of Israel	yis·ra·el	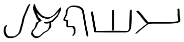	
and said	vay·yo·mer		
to them	a·le·hem		
" These	el·leh	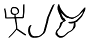	
are the things	had·de·va·reem	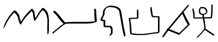	
that	a·sher		
has commanded	tsiw·vah		
the LORD	YHVH		
you to do :	la·a·sot		
-	o·tam		
For six	she·shet	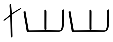	Exodus 35:2
days	ya·meem	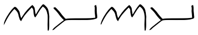	
may be done	te·a·seh		
work	me·la·khah		
day	u·vay·yo·wm	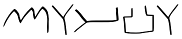	
but the seventh	hash·she·vee·ee	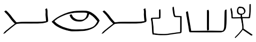	
shall be	yih·yeh	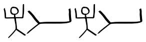	
your	la·khem		

holy day	qo·desh	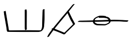	
a Sabbath	shab·bat		
of complete rest	shab·ba·to·wn	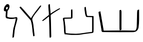	
to the LORD	la·YHVH	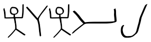	
Whoever	kal		
does	ha·o·seh		
on [that day]	vo		
any work	me·la·khah		
must be put to death	yu·mat		
Do not	lo		Exodus 35:3
light	te·va·a·ru		
a fire	esh		
in any	be·khol		
of your dwellings	mo·she·vo·te·khem		
day ”	be·yo·wm	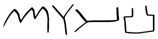	
on the Sabbath	hash·shab·bat		
told	vay·yo·mer		Exodus 35:4
Moses also	mo·sheh		
-	el		
the whole	kal		
congregation	a·dat		
	be·ne	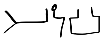	
of Israel	yis·ra·el	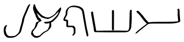	
-	le·mor	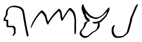	
“ This	zeh	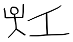	
	had·da·var		
is what	a·sher		

has commanded :	tsiw·vah		
the LORD	YHVH		
	le·mor		
Take	qe·chu	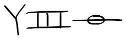	Exodus 35:5
from among you	me·it·te·khem	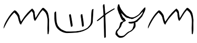	
an offering	te·ru·mah		
to the LORD	la·YHVH	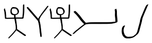	
Let everyone	kol	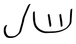	
is willing	ne·deev	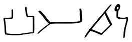	
whose heart	lib·bo	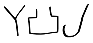	
bring	ye·vee·e·ha	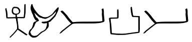	
-	et		
an offering	te·ru·mat		
to the LORD :	YHVH		
gold	za·hav	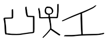	
silver	va·khe·seph		
and bronze	u·ne·cho·shet		
blue	u·te·khe·let		Exodus 35:6
purple	ve·ar·ga·man		
and scarlet yarn	ve·to·w·la·at	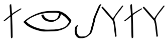	
	sha·nee	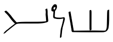	
fine linen	ve·shesh		
and goat hair	ve·iz·zeem	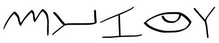	
skins	ve·o·rot		Exodus 35:7
ram	e·lim	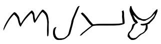	
dyed red	me·ad·da·meem	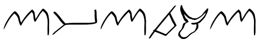	
	ve·o·rot		

and fine leather	te·cha·sheem	𐤕𐤇𐤔𐤉𐤌	
wood	va·a·tse	𐤅𐤏𐤑𐤉	
acacia	sit·tīm	𐤔𐤈𐤉𐤌	
olive oil	ve·she·men	𐤅𐤔𐤌𐤍	Exodus 35:8
for the light	lam·ma·o·wr	𐤋𐤌𐤀𐤅𐤓	
spices	u·ve·sa·meem	𐤅𐤁𐤔𐤌𐤉𐤌	
oil	le·she·men	𐤋𐤔𐤌𐤍	
for the anointing	ham·mish·chah	𐤄𐤌𐤔𐤇𐤄	
incense	ve·liq·to·ret	𐤅𐤋𐤒𐤈𐤓𐤕	
and for the fragrant	has·sam·meem	𐤄𐤎𐤌𐤉𐤌	
and onyx stones	ve·av·ne	𐤅𐤀𐤁𐤍𐤉	Exodus 35:9
	sho·ham	𐤔𐤄𐤌	
and gemstones	ve·av·ne	𐤅𐤀𐤁𐤍𐤉	
to be mounted	mil·lu·eem	𐤌𐤋𐤀𐤉𐤌	
on the ephod	la·e·pho·wd	𐤋𐤀𐤐𐤅𐤃	
and breastpiece	ve·la·cho·shen	𐤅𐤋𐤇𐤔𐤍	
Let every	ve·khal	𐤅𐤊𐤋	Exodus 35:10
skilled craftsman	cha·kham	𐤇𐤊𐤌	
	lev	𐤋𐤁	
among you	ba·khem	𐤁𐤊𐤌	
come	ya·vo·u	𐤉𐤁𐤀𐤅	
and make	ve·ya·a·su	𐤅𐤉𐤏𐤔𐤅	
-	et	𐤀𐤕	
everything	kal	𐤊𐤋	
that	a·sher	𐤀𐤔𐤓	
has commanded :	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	

-	et	𐤀𐤕	Exodus 35:11
the tabernacle	ham·mish·kan	𐤄𐤌𐤔𐤊𐤍	
-	et	𐤀𐤕	
with its tent	a·ho·lo	𐤀𐤄𐤋𐤅	
-	ve·et	𐤅𐤀𐤕	
and covering	mikh·se·hu	𐤌𐤊𐤎𐤄𐤅	
-	et	𐤀𐤕	
its clasps	qe·ra·saw	𐤒𐤓𐤎𐤉𐤅	
-	ve·et	𐤅𐤀𐤕	
and frames	qe·ra·shaw	𐤒𐤓𐤔𐤉𐤅	
-	et	𐤀𐤕	
its crossbars	be·rī·chaw	𐤁𐤓𐤉𐤇𐤅	
-	et	𐤀𐤕	
posts	am·mu·daw	𐤏𐤌𐤃𐤉𐤅	
-	ve·et	𐤅𐤀𐤕	
and bases	a·da·naw	𐤀𐤃𐤍𐤉𐤅	
-	et	𐤀𐤕	Exodus 35:12
the ark	ha·a·ron	𐤄𐤀𐤓𐤍	
-	ve·et	𐤅𐤀𐤕	
with its poles	bad·daw	𐤁𐤃𐤉𐤅	
-	et	𐤀𐤕	
and mercy seat	hak·kap·po·ret	𐤄𐤊𐤐𐤓𐤕	
-	ve·et	𐤅𐤀𐤕	
and the veil	pa·ro·khet	𐤐𐤓𐤊𐤕	
to shield it	ham·ma·sakh	𐤄𐤌𐤎𐤊	
-	et	𐤀𐤕	Exodus 35:13
the table	hash·shul·chan	𐤄𐤔𐤋𐤇𐤍	

-	ve·et	ואת	
with its poles	bad·daw	בדיו	
-	ve·et	ואת	
all	kal	כל	
its utensils	ke·law	כליו	
-	ve·et	ואת	
and the Bread	le·chem	לחם	
of the Presence	hap·pa·neem	הפנים	
-	ve·et	ואת	Exodus 35:14
the lampstand	me·no·rat	מנרת	
for light	ham·ma·o·wr	המאור	
-	ve·et	ואת	
with its accessories	ke·le·ha	כליה	
-	ve·et	ואת	
and lamps	ne·ro·te·ha	נרתיה	
-	ve·et	ואת	
and oil	she·men	שמן	
for the light	ham·ma·o·wr	המאור	
-	ve·et	ואת	Exodus 35:15
the altar	miz·bach	מזבח	
of incense	haq·qe·to·ret	הקטרת	
-	ve·et	ואת	
with its poles	bad·daw	בדיו	
-	ve·et	ואת	
oil	she·men	שמן	
the anointing	ham·mish·chah	המשחה	
-	ve·et	ואת	

incense	qe·to·ret	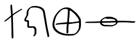	
and fragrant	has·sam·meem	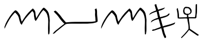	
-	ve·et		
the curtain	ma·sakh		
for the doorway	hap·pe·tach		
at the entrance	le·phe·tach		
to the tabernacle	ham·mish·kan		
-	et		Exodus 35:16
the altar	miz·bach	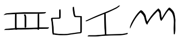	
of burnt offering	ha·o·lah		
	ve·et		
grate	mikh·bar	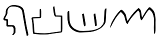	
with its bronze	han·ne·cho·shet	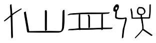	
-	a·sher		
-	lo	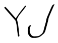	
-	et		
its poles	bad·daw	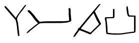	
-	ve·et		
and all	kal	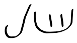	
its utensils	ke·law	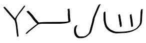	
-	et		
the basin	hak·kee·yor		
-	ve·et		
with its stand	kan·no	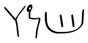	
-	et		Exodus 35:17
the curtains	qal·e		
of the courtyard	he·cha·tser	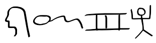	

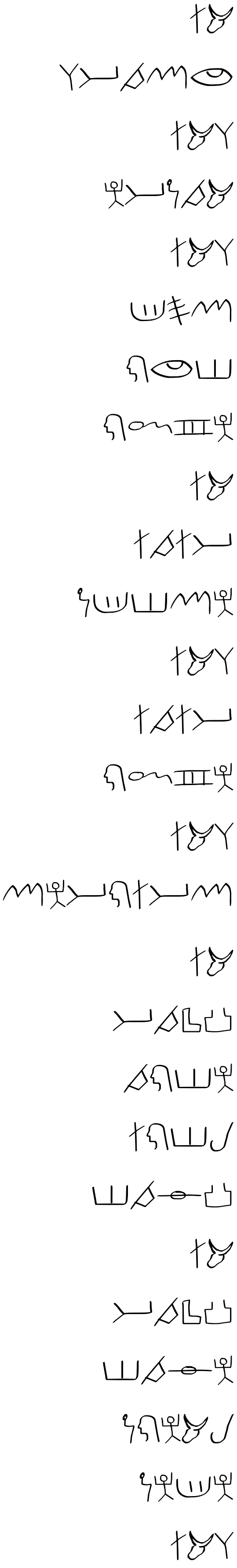

-	et	
with its posts	am·mu·daw	
-	ve·et	
and bases	a·da·ne·ha	
-	ve·et	
and the curtain	ma·sakh	
for the gate	sha·ar	
of the courtyard	he·cha·tser	
-	et	Exodus 35:18
the tent pegs	yit·dot	
for the tabernacle	ham·mish·kan	
-	ve·et	
[and]	yit·dot	
for the courtyard	he·cha·tser	
-	ve·et	
along with their ropes	me·te·re·hem	
-	et	Exodus 35:19
garments	big·de	
and the woven	has·se·rad	
for ministering	le·sha·ret	
in the holy [place] —	baq·qo·desh	
-	et	
garments	big·de	
both the holy	haq·qo·desh	
for Aaron	le·a·ha·ron	
the priest	hak·ko·hen	
-	ve·et	

and the garments	big·de	
for his sons	va·naw	
to serve as priests ”	le·kha·hen	
withdrew	vay·ye·tse·u	Exodus 35:20
Then the whole	kal	
congregation	a·dat	
	be·ne	
of Israel	yis·ra·el	
from the presence	mil·liph·ne	
of Moses	mo·sheh	
came	vay·ya·vo·u	Exodus 35:21
And everyone	kal	
	eesh	
whose	a·sher	
stirred him	ne·sa·o	
heart	lib·bo	
and	ve·khol	
whose	a·sher	
prompted	na·de·vah	
spirit	ru·cho	
him	o·to	
and brought	he·vee·u	
-	et	
an offering	te·ru·mat	
to the LORD	YHVH	
for the work	lim·le·khet	
on the Tent	o·hel	

of Meeting	mo·w·ed	
for all	u·le·khal	
its services	a·vo·da·to	
garments	u·le·vig·de	
and for the holy	haq·qo·desh	
came	vay·ya·vo·u	Exodus 35:22
both men	ha·a·na·sheem	
and	al	
women	han·na·sheem	
So all	kol	
who had willing	ne·deev	
hearts	lev	
[and] brought	he·vee·u	
brooches	chach	
and earrings	va·ne·zem	
rings	ve·tab·ba·at	
and necklaces	ve·khu·maz	
and all kinds	kal	
jewelry	ke·lee	
of gold	za·hav	
And they all	ve·khal	
	eesh	
-	a·sher	
presented	he·neeph	
as a wave offering	te·nu·phat	
their gold	za·hav	
to the LORD	la·YHVH	

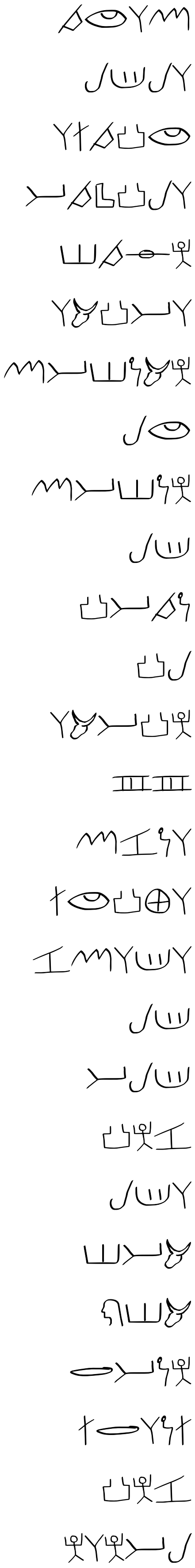

Everyone	ve·khal	𐤅𐤊𐤋	Exodus 35:23
	eesh	𐤀𐤉𐤔	
who	a·sher	𐤀𐤔𐤓	
	nim·tsa	𐤍𐤌𐤑𐤀	
had	it·to	𐤀𐤕𐤅	
blue	te·khe·let	𐤕𐤊𐤋𐤕	
purple	ve·ar·ga·man	𐤅𐤀𐤓𐤂𐤌𐤍	
or scarlet yarn	ve·to·w·la·at	𐤅𐤕𐤅𐤋𐤏𐤕	
	sha·nee	𐤔𐤍𐤉	
or fine linen	ve·shesh	𐤅𐤔𐤔	
goat hair	ve·iz·zeem	𐤅𐤏𐤆𐤉𐤌	
skins	ve·o·rot	𐤅𐤏𐤓𐤕	
ram	e·lim	𐤀𐤉𐤋𐤌	
dyed red	me·ad·da·meem	𐤌𐤀𐤃𐤌𐤉𐤌	
	ve·o·rot	𐤅𐤏𐤓𐤕	
or articles of fine leather	te·cha·sheem	𐤕𐤇𐤔𐤉𐤌	
brought them	he·vee·u	𐤄𐤁𐤉𐤀𐤅	
And all	kal	𐤊𐤋	Exodus 35:24
who could present	me·reem	𐤌𐤓𐤉𐤌	
an offering	te·ru·mat	𐤕𐤓𐤅𐤌𐤕	
of silver	ke·seph	𐤊𐤎𐤐	
or bronze	u·ne·cho·shet	𐤅𐤍𐤇𐤔𐤕	
brought	he·vee·u	𐤄𐤁𐤉𐤀𐤅	
it	et	𐤀𐤕	
as a contribution	te·ru·mat	𐤕𐤓𐤅𐤌𐤕	
to the LORD	YHVH	𐤉𐤄𐤅𐤄	
Also, everyone	ve·khol	𐤅𐤊𐤋	

who	a·sher	אשר	
had	nim·tsa	נמצא	
	it·to	אתו	
wood	a·tse	עצי	
acacia	shit·teem	שטים	
for any	le·khal	לכל	
part	me·le·khet	מלאכת	
of the service	ha·a·vo·dah	העבדה	
brought it	he·vee·u	הביאו	
Every	ve·khal	וכל	Exodus 35:25
woman	ish·shah	אשה	
skilled	chakh·mat	חכמת	
	lev	לב	
with her hands	be·ya·de·ha	בידיה	
spun	ta·wu	טוו	
and brought	vay·ya·vee·u	ויביאו	
what she had spun :	mat·veh	מטוה	
-	et	את	
blue	hat·te·khe·let	התכלת	
-	ve·et	ואת	
purple	ha·ar·ga·man	הארגמן	
-	et	את	
or scarlet yarn	to·w·la·at	תולעת	
	hash·sha·nee	השני	
-	ve·et	ואת	
or fine linen	hash·shesh	השש	
And all	ve·khal	וכל	Exodus 35:26

the skilled women	han·na·sheem	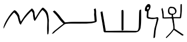	
whose	a·sher		
were stirred	na·sa		
hearts	lib·ban	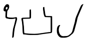	
-	o·ta·nah		
	be·cha·khe·mah	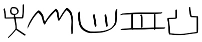	
spun	ta·wu		
-	et		
the goat hair	ha·iz·zeem	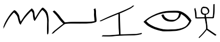	
The leaders	ve·han·ne·si·im		Exodus 35:27
brought	he·vee·u	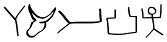	
-	et		
stones	av·ne		
onyx	hash·sho·ham		
-	ve·et		
and gemstones	av·ne	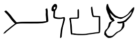	
to mount	ham·mil·lu·eem		
on the ephod	la·e·pho·wd		
and breastpiece	ve·la·cho·shen	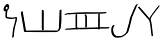	
-	ve·et		Exodus 35:28
as well as spices	hab·bo·sem		
-	ve·et		
and olive oil	hash·sha·men	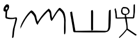	
for the light	le·ma·o·wr		
oil	u·le·she·men	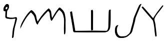	
for the anointing	ham·mish·chah		
incense	ve·liq·to·ret	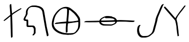	

and for the fragrant	has·sam·meem		
So all	kal		Exodus 35:29
the men	eesh	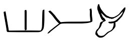	
and women	ve·ish·shah		
whose	a·sher		
prompted	na·dav		
hearts	lib·bam		
them	o·tam		
brought	le·ha·vee	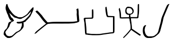	
for all	le·khal		
the work	ham·me·la·khah		
that	a·sher		
had commanded them	tsiw·vah		
the LORD	YHVH		
to do	la·a·so·wt		
through	be·yad	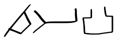	
Moses	mo·sheh		
-	he·vee·u	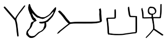	
	ve·ne	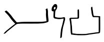	
of the Israelites	yis·ra·el	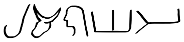	
a freewill offering	ne·da·vah	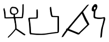	
to the LORD	la·YHVH	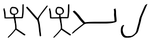	
said	vay·yo·mer		Exodus 35:30
Then Moses	mo·sheh	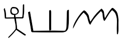	
to	el		
the Israelites	be·ne	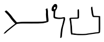	
	yis·ra·el	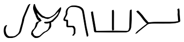	

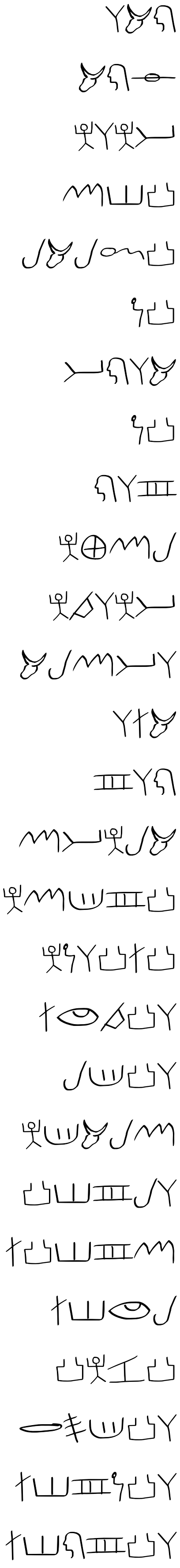

“ See	re·u	
has called	qa·ra	
the LORD	YHVH	
by name	be·shem	
Bezalel	be·tsal·el	
son	ben	
of Uri	u·ree	
the son	ben	
of Hur	chur	
of the tribe	le·mat·teh	
of Judah	ye·hu·dah	
And He has filled	vay·mal·le	Exodus 35:31
him	o·to	
with the Spirit	ru·ach	
of God	e·lo·heem	
with skill	be·cha·khe·mah	
ability	bit·vu·nah	
and knowledge	u·ve·da·at	
in all kinds	u·ve·khal	
of craftsmanship	me·la·khah	
to design	ve·lach·shov	Exodus 35:32
artistic	ma·cha·sha·vot	
works	la·a·sot	
in gold	baz·za·hav	
silver	u·vak·ke·seph	
and bronze	u·van·ne·cho·shet	
to cut	u·va·cha·ro·shet	Exodus 35:33

gemstones	e·ven	𐤀𐤁𐤍	
for settings	le·mal·lot	𐤋𐤌𐤋𐤀𐤕	
and to carve	u·va·cha·ro·shet	𐤅𐤁𐤇𐤓𐤔𐤕	
wood	ets	𐤏𐤑	
so that he may be a master	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
of every	be·khal	𐤁𐤊𐤋	
craft	me·le·khet	𐤌𐤋𐤀𐤊𐤕	
artistic	ma·cha·sha·vet	𐤌𐤇𐤔𐤁𐤕	
the ability to teach others	u·le·ho·w·rot	𐤅𐤋𐤄𐤅𐤓𐤕	Exodus 35:34
has given	na·tan	𐤍𐤕𐤍	
And [the LORD]	be·lib·bo	𐤁𐤋𐤁𐤅	
both him	hu	𐤄𐤅𐤀	
and Oholiab	ve·a·ho·lee·av	𐤅𐤀𐤄𐤋𐤉𐤀𐤁	
son	ben	𐤁𐤍	
of Ahisamach	a·chee·sa·makh	𐤀𐤇𐤉𐤎𐤌𐤊	
of the tribe	le·mat·teh	𐤋𐤌𐤈𐤄	
of Dan	dan	𐤃𐤍	
He has filled	mil·le	𐤌𐤋𐤀	Exodus 35:35
them	o·tam	𐤀𐤕𐤌	
with skill	cha·khe·mat	𐤇𐤊𐤌𐤕	
	lev	𐤋𐤁	
to do	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
all kinds	kal	𐤊𐤋	
of work	me·le·khet	𐤌𐤋𐤀𐤊𐤕	
as engravers	cha·rash	𐤇𐤓𐤔	
designers	ve·cho·shev	𐤅𐤇𐤔𐤁	
embroiderers	ve·ro·qem	𐤅𐤓𐤒𐤌	

in blue	bat·te·khe·let	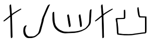	
purple	u·va·ar·ga·man	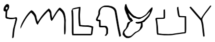	
and scarlet yarn	be·to·w·la·at	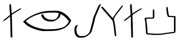	
	hash·sha·nee	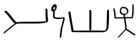	
and fine linen	u·vash·shesh	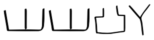	
and as weavers —	ve·o·reg	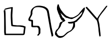	
as artistic designers	o·se	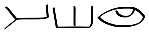	
of every kind	kal	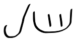	
of craft [”]	me·la·khah	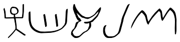	
	ve·cho·she·ve	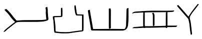	
	ma·cha·sha·vot	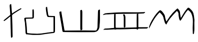	
are to carry out	ve·a·sah	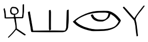	Exodus 36:1
[“] So Bezalel	ve·tsal·el	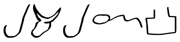	
Oholiab	ve·a·ho·lee·av	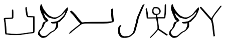	
and every	ve·khol	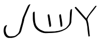	
person	eesh	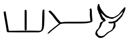	
skilled	cha·kham	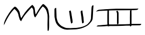	
	lev	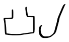	
-	a·sher	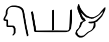	
has given	na·tan	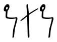	
[who]	YHVH	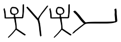	
skill	chakh·mah	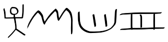	
and ability	u·te·vu·nah	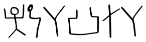	
them	ba·hem·mah	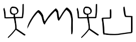	
to know	la·da·at	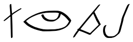	
how to perform	la·a·sot	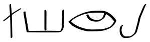	
-	et	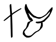	

all	kal	כל	
the work	me·le·khet	מלאכת	
of constructing	a·vo·dat	עבדת	
the sanctuary ”	haq·qo·desh	הקדש	
everything	le·khol	לכל	
-	a·sher	אשר	
commanded	tsiw·vah	צוה	
by the LORD	YHVH	יהוה	
summoned	vay·yiq·ra	ויקרא	Exodus 36:2
Then Moses	mo·sheh	משה	
	el	אל	
Bezalel	be·tsal·ʾēl	בצלאל	
	ve·el	ואל	
Oholiab	a·ho·lee·av	אהליאב	
	ve·el	ואל	
and every	kal	כל	
person	eesh	איש	
skilled	cha·kham	חכם	
	lev	לב	
whom	a·sher	אשר	
had gifted	na·tan	נתן	
the LORD	YHVH	יהוה	
—	chakh·mah	חכמה	
	be·lib·bo	בלבו	
everyone	kol	כל	
whose	a·sher	אשר	
stirred him	ne·sa·o	נשאו	

heart	lib·bo	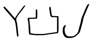	
to come	le·qa·re·vah	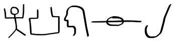	
	el	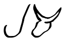	
the work	ham·me·la·khah	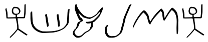	
and do	la·a·sot	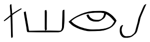	
-	o·tah	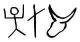	
They received	vay·yiq·chu	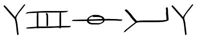	Exodus 36:3
from	mil·liph·ne	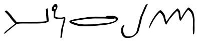	
Moses	mo·sheh	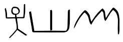	
	et	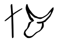	
all	kal	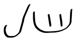	
the contributions	hat·te·ru·mah	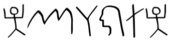	
that	a·sher	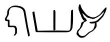	
had brought	he·vee·u	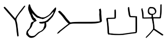	
the Israelites	be·ne	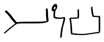	
	yis·ra·el	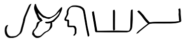	
to carry out	lim·le·khet	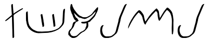	
the service	a·vo·dat	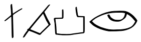	
the sanctuary	haq·qo·desh	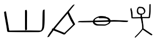	
of constructing	la·a·sot	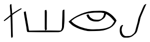	
-	o·tah	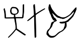	
Meanwhile, the people	ve·hem	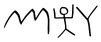	
continued to bring	he·vee·u	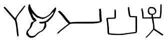	
	e·law	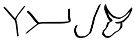	
	o·wd	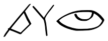	
freewill offerings	ne·da·vah	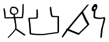	
morning	bab·bo·qer	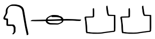	

after morning	bab·bo·qer	
left	vay·ya·vo·u	Exodus 36:4
so that all	kal	
the skilled craftsmen	ha·cha·kha·meem	
who were doing	ha·o·seem	
-	et	
all	kal	
the work	me·le·khet	
on the sanctuary	haq·qo·desh	
-	eesh	
-	eesh	
their work	mim·me·lakh·to	
-	a·sher	
-	hem·mah	
	o·seem	
and said	vay·yo·me·ru	Exodus 36:5
to	el	
Moses	mo·sheh	
	le·mor	
more	mar·beem	
“ The people	ha·am	
are bringing	le·ha·vee	
than enough	mid·de	
for doing	ha·a·vo·dah	
the work	lam·me·la·khah	
-	a·sher	
has commanded	tsiw·vah	

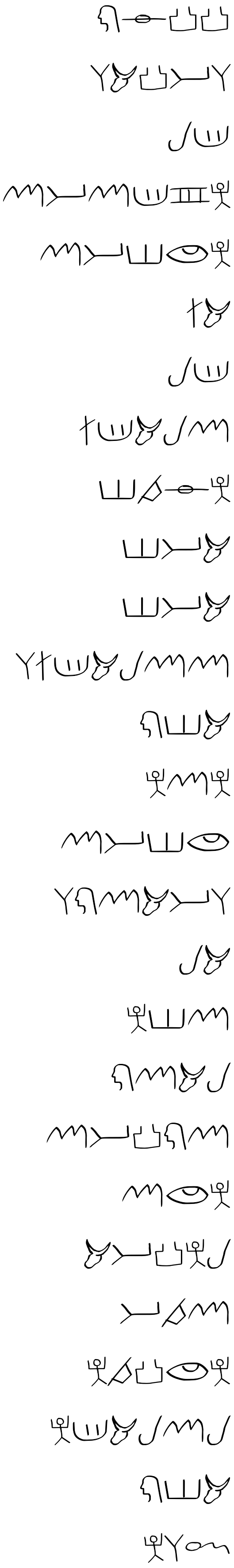

the LORD	YHVH		
to do ”	la·a·sot		
us	o·tah		
had given an order	vay·tsaw	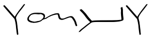	Exodus 36:6
After Moses	mo·sheh	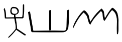	
they sent	vay·ya·a·vee·ru	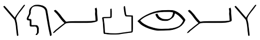	
a proclamation	qo·wl	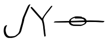	
throughout the camp :	bam·ma·cha·neh	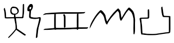	
	le·mor		
man	eesh	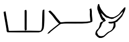	
or woman	ve·ish·shah		
“ No	al		
should make	ya·a·su		
else	o·wd		
anything	me·la·khah		
as an offering	lit·ru·mat		
for the sanctuary ”	haq·qo·desh	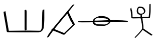	
were restrained	vay·yik·ka·le	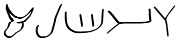	
So the people	ha·am		
from bringing more	me·ha·vee		
the work	ve·ham·me·la·khah		Exodus 36:7
since what they already had	ha·ye·tah	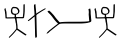	
than enough	day·yam	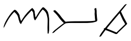	
all	le·khal		
	ham·me·la·khah		
to perform	la·a·so·wt		
-	o·tah		

was more	ve·ho·w·ter	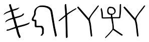	
among the workmen	vay·ya·a·su	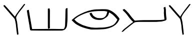	Exodus 36:8
All	khal	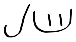	
the skilled craftsmen	cha·kham	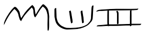	
	lev	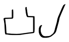	
made	be·o·se	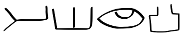	
	ham·me·la·khah	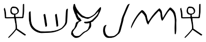	
-	et	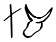	
for the tabernacle	ham·mish·kan	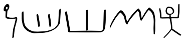	
the ten	e·ser	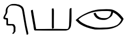	
curtains	ye·ree·ot	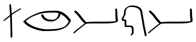	
linen	shesh	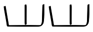	
of finely spun	ma·she·zar	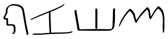	
as well as blue	u·te·khe·let	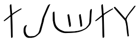	
purple	ve·ar·ga·man	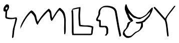	
and scarlet yarn	ve·to·w·la·at	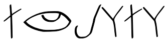	
	sha·nee	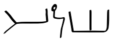	
with cherubim	ke·ru·veem	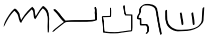	
worked into them	ma·a·seh	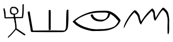	
skillfully	cho·shev	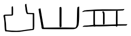	
They were made	a·sah	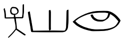	
-	o·tam	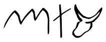	
long	o·rekh	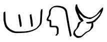	Exodus 36:9
curtain	hay·ree·ah	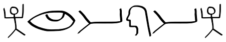	
Each	ha·a·chat	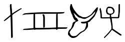	
was twenty-eight	she·mo·neh	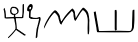	
	ve·es·reem	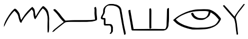	

cubits	ba·am·mah		
wide	ve·ro·chav	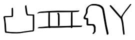	
[and] four	ar·ba		
cubits	ba·am·mah		
-	hay·ree·ah	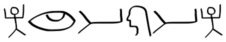	
-	ha·e·chat		
size	mid·dah		
[were] the same	a·chat	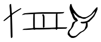	
all	le·khal		
the curtains	hay·ree·ot	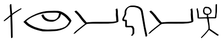	
And he joined	vay·chab·ber	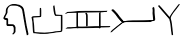	Exodus 36:10
-	et		
five	cha·mesh		
of the curtains	hay·ree·ot	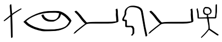	
	a·chat	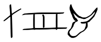	
together	el		
	e·chat	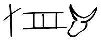	
and the other five	ve·cha·mesh	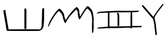	
-	ye·ree·ot	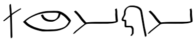	
he joined	chib·bar	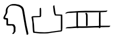	
	a·chat	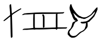	
as well	el		
	e·chat	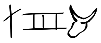	
He made	vay·ya·as		Exodus 36:11
loops	lul·ot		
of blue [material]	te·khe·let	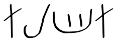	
on	al		

the edge	se·phat		
curtain	hay·ree·ah	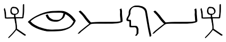	
in the first	ha·e·chat		
of the end	miq·qa·tsah	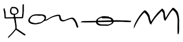	
set	bam·mach·ba·ret	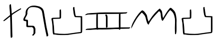	
	ken	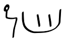	
and also	a·sah		
	bis·phat	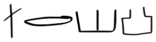	
curtain	hay·ree·ah	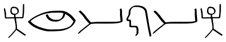	
on the end	haq·qee·tso·w·nah	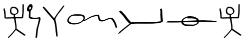	
set	bam·mach·be·ret	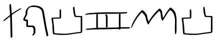	
in the second	hash·she·neet	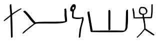	
fifty	cha·mish·sheem		Exodus 36:12
loops	lu·la·ot		
He made	a·sah		
curtain	bay·ree·ah	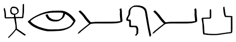	
on one	ha·e·chat		
and fifty	va·cha·mish·sheem	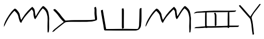	
loops	lu·la·ot		
	a·sah		
on the end	biq·tseh	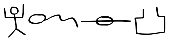	
curtain	hay·ree·ah	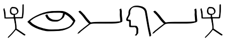	
-	a·sher		
set	bam·mach·be·ret	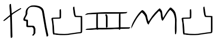	
of the second	hash·she·neet	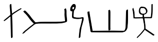	
lined up	maq·bee·lot		
so that the loops	hal·lu·la·ot		

one	a·chat	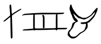	
opposite	el		
another	e·chat	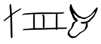	
He also made	vay·ya·as		Exodus 36:13
fifty	cha·mish·sheem		
clasps	qar·se		
gold	za·hav	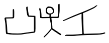	
to join	vay·chab·ber	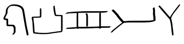	
-	et		
the curtains	hay·ri·ot		
	a·chat	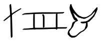	
together	el		
	a·chat	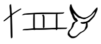	
	baq·qe·ra·seem		
was	vay·hee	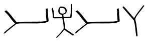	
so that the tabernacle	ham·mish·kan		
a unit	e·chad	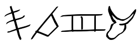	
He then made	vay·ya·as		Exodus 36:14
curtains	ye·ree·ot	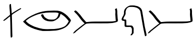	
of goat hair	iz·zeem	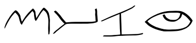	
for the tent	le·o·hel		
over	al		
the tabernacle —	ham·mish·kan		
eleven	ash·te		
	es·reh		
curtains	ye·ree·ot	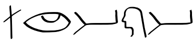	
in all	a·sah		

-	o·tam	אתם	
long	o·rekh	ארך	Exodus 36:15
-	hay·ree·ah	היריעה	
-	ha·a·chat	האחת	
thirty	she·lo·sheem	שלשים	
cubits	ba·am·mah	באמה	
and four	ve·ar·ba	וארבע	
cubits	am·mo·wt	אמות	
wide	ro·chav	רחב	
-	hay·ree·ah	היריעה	
Each	ha·e·chat	האחת	
size —	mid·dah	מדה	
was the same	a·chat	אחת	
of the eleven	le·ash·te	לעשתי	
	es·reh	עשרה	
curtains	ye·ree·ot	יריעת	
He joined	vay·chab·ber	ויחבר	Exodus 36:16
-	et	את	
five	cha·mesh	חמש	
of the curtains	hay·ree·ot	היריעת	
into one set	le·vad	לבד	
-	ve·et	ואת	
six	shesh	שש	
and the other	hay·ree·ot	היריעת	
into another	le·vad	לבד	
He made	vay·ya·as	ויעש	Exodus 36:17
loops	lu·la·ot	ללאת	

fifty	cha·mish·sheem		
along	al		
the edge	se·phat		
curtain	hay·ree·ah	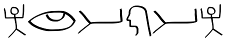	
of the end	haq·qee·tso·nah	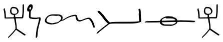	
in the first set	bam·mach·ba·ret	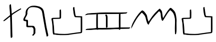	
and fifty	va·cha·mish·sheem	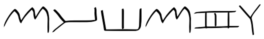	
loops	lu·la·ot		
	a·sah		
along	al		
the edge	se·phat		
of the corresponding curtain	hay·ree·ah	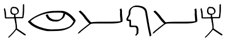	
set	ha·cho·ve·ret	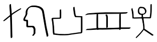	
in the second	hash·she·neet	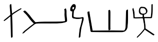	
He also made	vay·ya·as		Exodus 36:18
clasps	qar·se		
bronze	ne·cho·shet		
fifty	cha·mish·sheem		
together	le·chab·ber	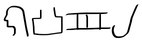	
-	et		
to join the tent	ha·o·hel		
	lih·yot		
as a unit	e·chad	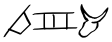	
Additionally, he made	vay·ya·as		Exodus 36:19
a covering	mikh·seh		
for the tent	la·o·hel		

skins	o·rot	ערת	
of ram	e·leem	אלים	
dyed red	me·ad·da·meem	מאדמים	
a covering	u·mikh·seh	ומכסה	
	o·rot	ערת	
of fine leather	te·cha·sheem	תחשים	
and over that	mil·ma·e·lah	מלמעלה	
Next, he constructed	vay·ya·as	ויעש	Exodus 36:20
-	et	את	
frames	haq·qe·ra·sheem	הקרשים	
for the tabernacle	lam·mish·kan	למשכן	
wood	a·tse	עצי	
of acacia	shit·teem	שטים	
upright	o·me·deem	עמדים	
[was] ten	e·ser	עשר	Exodus 36:21
cubits	ʾam·mo·wt	אמות	
long	o·rekh	ארך	
Each frame	haq·qa·resh	הקרש	
and a cubit	ve·am·mah	ואמה	
and a half	va·cha·tsee	וחצי	
	ha·am·mah	האמה	
wide	ro·chav	רחב	
	haq·qe·resh	הקרש	
	ha·e·chad	האחד	
Two	she·te	שתי	Exodus 36:22
tenons	ya·dot	ידת	
frame	laq·qe·resh	לקרש	

each	ha·e·chad		
were connected	me·shul·la·vot	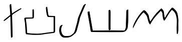	
other	a·chat	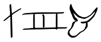	
to	el		
for each	e·chat	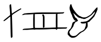	
in this way	ken	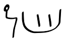	
He made	a·sah		
all	le·khol		
the frames	qar·she		
of the tabernacle	ham·mish·kan		
He constructed	vay·ya·as		Exodus 36:23
-	et		
-	haq·qe·ra·sheem		
of the tabernacle	lam·mish·kan	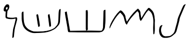	
twenty	es·reem	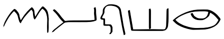	
frames	qe·ra·sheem	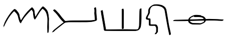	
side	liph·at		
for the south	ne·gev		
	te·ma·nah		
forty	ve·ar·ba·eem		Exodus 36:24
bases	ad·ne		
silver	khe·seph		
[with]	a·sah		
to put under	ta·chat	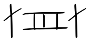	
the twenty	es·reem	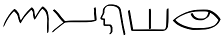	
frames —	haq·qe·ra·sheem		
two	she·ne	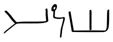	

bases	a·da·neem	
-	ta·chat	
for each frame	haq·qe·resh	
one	ha·e·chad	
-	lish·te	
-	ye·do·taw	
-	u·she·ne	
-	a·da·neem	
under	ta·chat	
-	haq·qe·resh	
each	ha·e·chad	
-	lish·te	
tenon	ye·do·taw	
side	u·le·tse·la	Exodus 36:25
of the tabernacle	ham·mish·kan	
For the second	hash·she·neet	
side	liph·at	
the north	tsa·pho·wn	
he made	a·sah	
twenty	es·reem	
frames	qe·ra·sheem	
and forty	ve·ar·ba·eem	Exodus 36:26
bases —	ad·ne·hem	
silver	ka·seph	
two	she·ne	
bases	a·da·neem	
under	ta·chat	

-	haq·qe·resh	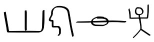	
-	ha·e·chad	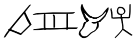	
-	u·she·ne	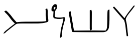	
-	a·da·neem	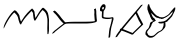	
-	ta·chat	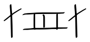	
frame	haq·qe·resh	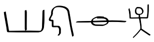	
each	ha·e·chad	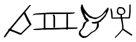	
for the rear	u·le·yar·ke·te	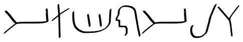	Exodus 36:27
of the tabernacle	ham·mish·kan	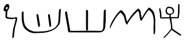	
the west side	yam·mah	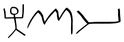	
He made	a·sah	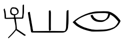	
six	shish·shah	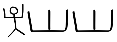	
frames	qe·ra·sheem	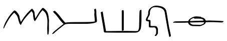	
two	u·she·ne	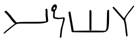	Exodus 36:28
frames	qe·ra·sheem	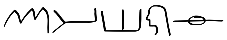	
[and]	a·sah	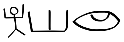	
corners	lim·quts·ot	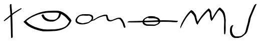	
of the tabernacle	ham·mish·kan	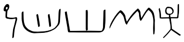	
for the two back	bay·yar·kha·ta·yim	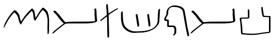	
-	ve·ha·yu	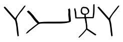	Exodus 36:29
coupled together	to·w·a·mim	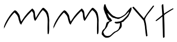	
from bottom	mil·le·mat·tah	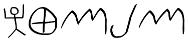	
	ve·yach·daw	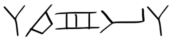	
	yih·yu	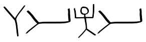	
	tam·meem	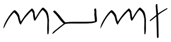	
to	el	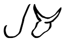	
top	ro·sho	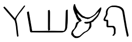	

and fitted into	el	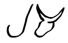	
ring	hat·tab·ba·at	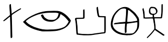	
a single	ha·e·chat	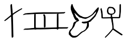	
in this way	ken	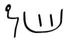	
He made	a·sah	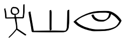	
both	lish·ne·hem	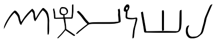	
-	lish·ne	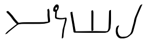	
corners	ham·miq·tso·ot	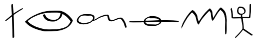	
So there were	ve·ha·yu	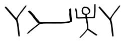	Exodus 36:30
eight	she·mo·nah	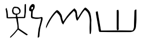	
frames	qe·ra·sheem	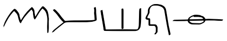	
bases —	ve·ad·ne·hem	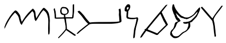	
silver	ke·seph	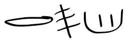	
and sixteen	shish·shah	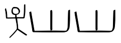	
	a·sar	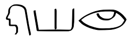	
-	a·da·neem	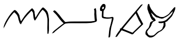	
two	she·ne	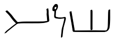	
	a·da·neem	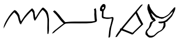	
	she·ne	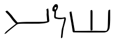	
	a·da·neem	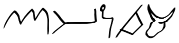	
under	ta·chat	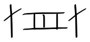	
frame	haq·qe·resh	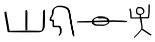	
each	ha·e·chad	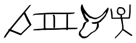	
He also made	vay·ya·as	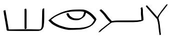	Exodus 36:31
crossbars	be·ree·che	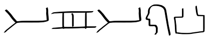	
wood	a·tse	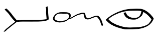	
of acacia	shit·teem	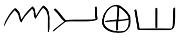	

five	cha·mish·shah	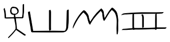	
for the frames	le·qar·she	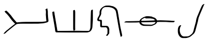	
side	tse·la	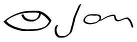	
of the tabernacle	ham·mish·kan	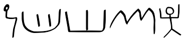	
on one	ha·e·chat	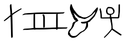	
five	va·cha·mish·shah	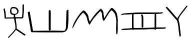	Exodus 36:32
-	ve·ree·chim	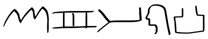	
for [those]	le·qar·she	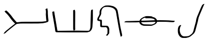	
side	tse·la	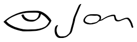	
-	ham·mish·kan	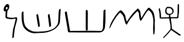	
on the other	hash·she·neet	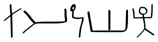	
and five	va·cha·mish·shah	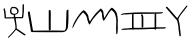	
-	ve·ree·chim	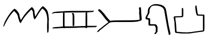	
for those	le·qar·she	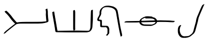	
of the tabernacle	ham·mish·kan	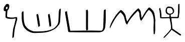	
on the rear side	lay·yar·kha·ta·yim	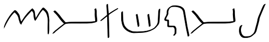	
to the west	yam·mah	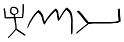	
He made	vay·ya·as	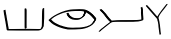	Exodus 36:33
-	et	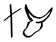	
crossbar	hab·be·ree·ach	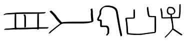	
the central	hat·tee·khon	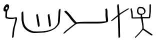	
to run through	liv·ro·ach	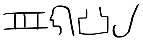	
the center	be·to·wkh	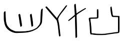	
of the frames	haq·qe·ra·sheem	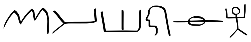	
from	min	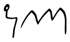	
one end	haq·qa·tseh	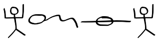	
to	el	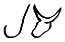	

the other	haq·qa·tseh	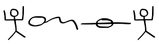	
And	ve·et		Exodus 36:34
the frames	haq·qe·ra·sheem		
he overlaid	tsip·pah		
with gold	za·hav	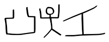	
-	ve·et		
rings	tab·be·o·tam		
and made	a·sah		
gold	za·hav	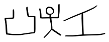	
to hold	bat·teem	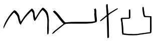	
the crossbars	lab·be·ree·chim	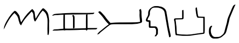	
He also overlaid	vay·tsaph	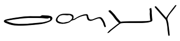	
-	et		
the crossbars	hab·be·ree·chim	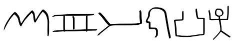	
with gold	za·hav	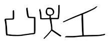	
Next, he made	vay·ya·as		Exodus 36:35
-	et		
the veil	hap·pa·ro·khet		
[of] blue	te·khe·let	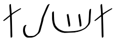	
purple	ve·ar·ga·man		
and scarlet yarn	ve·to·w·la·at	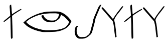	
	sha·nee	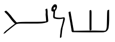	
linen	ve·shesh		
and finely spun	ma·she·zar		
worked [into it]	ma·a·seh		
skillfully	cho·shev	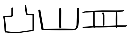	
-	a·sah		

-	o·tah		
[with] cherubim	ke·ru·veem	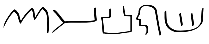	
He also made	vay·ya·as		Exodus 36:36
for it	lah	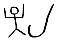	
four	ar·ba·ah		
posts	am·mu·de		
of acacia wood	shit·teem	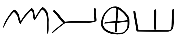	
and overlaid them	vay·tsap·pem		
with gold	za·hav		
hooks	va·ve·hem	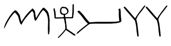	
along with gold	za·hav		
and he cast	vay·yi·tsoq	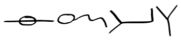	
for the posts	la·hem		
four	ar·ba·ah		
bases	ad·ne		
silver	kha·seph		
he made	vay·ya·as		Exodus 36:37
a curtain	ma·sakh		
For the entrance	le·phe·tach		
to the tent	ha·o·hel		
with blue	te·khe·let	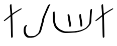	
purple	ve·ar·ga·man		
and scarlet yarn	ve·to·w·la·at	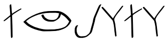	
	sha·nee		
linen	ve·shesh		
and finely spun	ma·she·zar	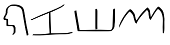	
	ma·a·seh		

embroidered	ro·qem	
together with	ve·et	Exodus 36:38
posts	am·mu·daw	
five	cha·mish·shah	
-	ve·et	
and their hooks	va·ve·hem	
He overlaid	ve·tsip·pah	
the tops	ra·she·hem	
of the posts and their bands	va·cha·shu·qe·hem	
with gold	za·hav	
bases	ve·ad·ne·hem	
and their five	cha·mish·shah	
were bronze	ne·cho·shet	
to construct	vay·ya·as	Exodus 37:1
Bezalel went on	be·tsal·el	
-	et	
the ark	ha·a·ron	
wood	a·tse	
of acacia	shit·teem	
two	am·ma·ta·yim	
and a half cubits	va·che·tsee	
long	a·re·ko	
a cubit	ve·am·mah	
and a half	va·che·tsee	
wide	ra·che·bo	
and a cubit	ve·am·mah	
and a half	va·che·tsee	

high	qo·ma·to	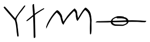	
He overlaid	vay·tsap·pe·hu	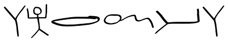	Exodus 37:2
gold	za·hav	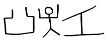	
it with pure	ta·ho·wr	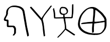	
both inside	mib·ba·yit	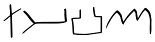	
and out	u·mi·chuts	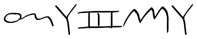	
and made	vay·ya·as	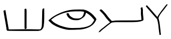	
	lo	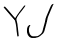	
molding	zer	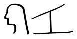	
a gold	za·hav	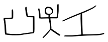	
around it	sa·veev	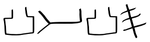	
And he cast	vay·yi·tsoq	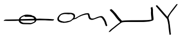	Exodus 37:3
	lo	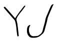	
four	ar·ba	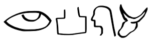	
rings	tab·be·ot	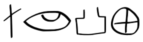	
gold	za·hav	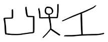	
for	al	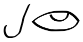	
its four	ar·ba	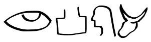	
feet	pa·a·mo·taw	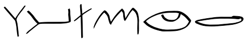	
two	u·she·te	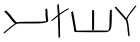	
rings	tab·ba·ot	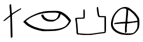	
on	al	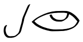	
side	tsal·o	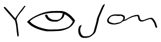	
one	ha·e·chat	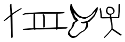	
and two	u·she·te	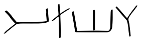	
-	tab·ba·o·wt	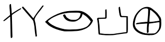	
on	al	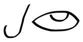	

-	tsal·o		
the other	hash·she·neet	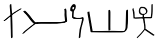	
Then he made	vay·ya·as		Exodus 37:4
poles	bad·de		
wood	a·tse		
of acacia	shit·teem	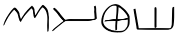	
and overlaid	vay·tsaph		
them	o·tam		
with gold	za·hav	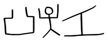	
He inserted	vay·ya·ve	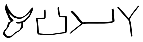	Exodus 37:5
-	et		
the poles	hab·bad·deem		
into the rings	bat·tab·ba·ot		
on	al		
the sides	tsal·ot		
of the ark	ha·a·ron		
in order to carry	la·set		
-	et		
[it]	ha·a·ron		
He constructed	vay·ya·as		Exodus 37:6
a mercy seat	kap·po·ret		
gold	za·hav	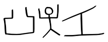	
of pure	ta·ho·wr		
two	am·ma·ta·yim		
and a half cubits	va·che·tsee		
long	a·re·kah	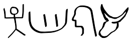	
and a cubit	ve·am·mah		

and a half	va·che·tsee	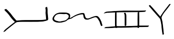	
wide	ra·che·bah	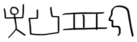	
He made	vay·ya·as		Exodus 37:7
two	she·ne	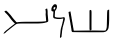	
cherubim	khe·ru·veem	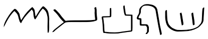	
gold	za·hav	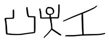	
of hammered	miq·shah	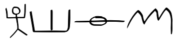	
-	a·sah		
-	o·tam		
[at the]	mish·she·ne	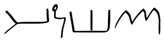	
ends	qe·tso·wt		
of the mercy seat	hak·kap·po·ret		
cherub	ke·ruv	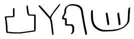	Exodus 37:8
one	e·chad	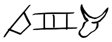	
end	miq·qa·tsah	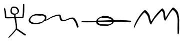	
on one	miz·zeh		
-	u·khe·ruv	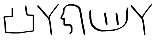	
and one	e·chad	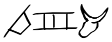	
-	miq·qa·tsah	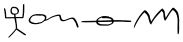	
on the other	miz·zeh		
-	min		
-	hak·kap·po·ret		
[all] made	a·sah		
-	et		
	hak·ke·ru·veem		
-	mish·she·ne	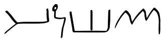	
[from one piece of gold]	qits·wo·to		

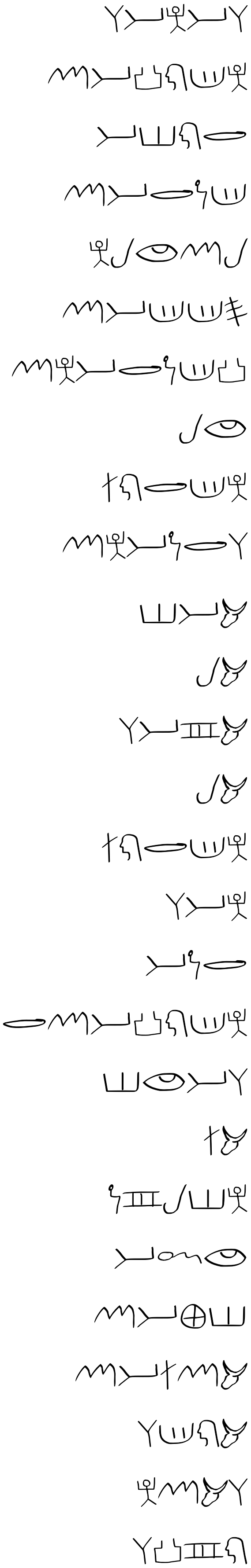

-	vay·yih·yu	Exodus 37:9
And the cherubim	hak·ke·ru·veem	
that spread	po·re·se	
had wings	khe·na·pha·yim	
upward	le·ma·lah	
overshadowing	so·khe·kheem	
-	be·khan·phe·hem	
-	al	
the mercy seat	hak·kap·po·ret	
[The cherubim] faced	u·phe·ne·hem	
each	eesh	
	el	
other	a·chee	
looking toward	el	
the mercy seat	hak·kap·po·ret	
	ha·yu	
-	pe·ne	
-	hak·ke·ru·veem	
He also made	vay·ya·as	Exodus 37:10
-	et	
the table	hash·shul·chan	
wood	a·tse	
of acacia	shit·teem	
two cubits	am·ma·ta·yim	
long	a·re·ko	
a cubit	ve·am·mah	
wide	ra·che·bo	

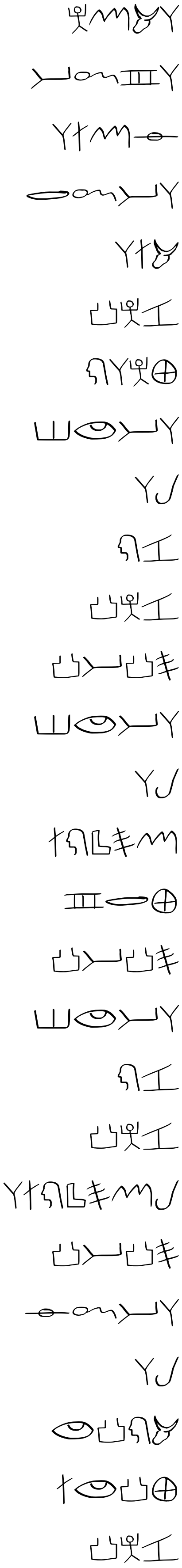

and a cubit	ve·am·mah	
and a half	va·che·tsee	
high	qo·ma·to	
He overlaid	vay·tsaph	Exodus 37:11
it	o·to	
gold	za·hav	
with pure	ta·ho·wr	
and made	vay·ya·as	
	lo	
molding	zer	
a gold	za·hav	
around it	sa·veev	
And he made	vay·ya·as	Exodus 37:12
it	lo	
a rim	mis·ge·ret	
a handbreadth wide	to·phach	
around	sa·veev	
and put	vay·ya·as	
molding	zer	
a gold	za·hav	
the rim	le·mis·gar·to	
on	sa·veev	
He cast	vay·yi·tsoq	Exodus 37:13
for [the table]	lo	
four	ar·ba	
rings	tab·be·ot	
gold	za·hav	

and fastened	vay·yit·ten	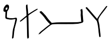	
-	et		
[them]	hat·tab·ba·ot	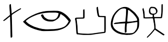	
to	al		
the four	ar·ba		
corners	hap·pe·ot		
-	a·sher		
at its four	le·ar·ba		
legs	rag·law	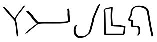	
close	le·um·mat		Exodus 37:14
to the rim	ham·mis·ge·ret		
were placed	ha·yu	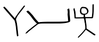	
The rings	hat·tab·ba·ot	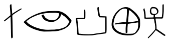	
to serve as holders	bat·teem	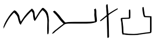	
for the poles	lab·bad·deem	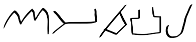	
used to carry	la·set		
-	et		
the table	hash·shul·chan	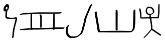	
He made	vay·ya·as		Exodus 37:15
-	et		
the poles	hab·bad·deem		
wood	a·tse		
[of] acacia	shit·teem	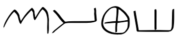	
and overlaid	vay·tsaph		
them	o·tam		
with gold	za·hav	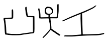	
for carrying	la·set		

-	et	
the table	hash·shul·chan	
He also made	vay·ya·as	Exodus 37:16
-	et	
the utensils	hak·ke·leem	
-	a·sher	
for	al	
the table	hash·shul·chan	
-	et	
its plates	qe·a·ro·taw	
-	ve·et	
and dishes	kap·po·taw	
-	ve·et	
as well as its bowls	me·naq·qee·yo·taw	
-	ve·et	
and pitchers	haq·qe·sa·wot	
-	a·sher	
for pouring drink offerings	yus·sakh	
	ba·hen	
gold :	za·hav	
out of pure	ta·ho·wr	
Then he made	vay·ya·as	Exodus 37:17
-	et	
the lampstand	ham·me·no·rah	
gold	za·hav	
out of pure	ta·ho·wr	
hammered	miq·shah	

-	a·sah		
-	et		
-	ham·me·no·rah	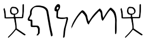	
its base	ye·re·khah		
and shaft	ve·qa·nah	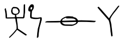	
its cups	ge·vee·e·ha		
and its buds	kaph·to·re·ha	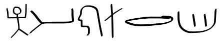	
and petals	u·phe·ra·che·ha	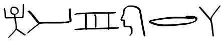	
all of one piece	mim·men·nah	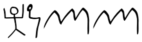	
:	ha·yu	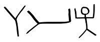	
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branches	qa·neem	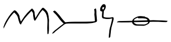	
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from the sides	mits·tsid·de·ha		
three	she·lo·shah	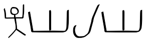	
-	qe·ne	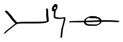	
-	me·no·rah	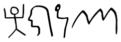	
side	mits·tsid·dah		
on one	ha·e·chad		
and three	u·she·lo·shah	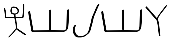	
-	qe·ne	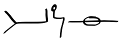	
-	me·no·rah	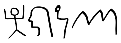	
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on the other	hash·she·nee	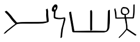	
There were three	she·lo·shah	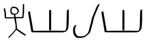	Exodus 37:19
cups	ge·vi·eem		
shaped like almond blossoms	me·shuq·qa·deem	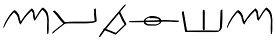	

branch	baq·qa·neh	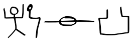	
on the first	ha·e·chad	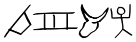	
each with buds	kaph·tor	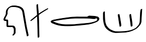	
and petals	va·phe·rach	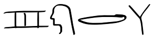	
three	u·she·lo·shah	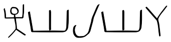	
-	ge·vi·eem	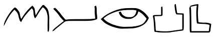	
-	me·shuq·qa·deem	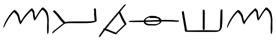	
branch	be·qa·neh	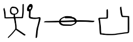	
on the next	e·chad	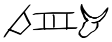	
-	kaph·tor	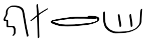	
-	va·pha·rach	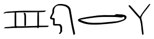	
and the same	ken	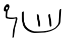	
for all six	le·she·shet	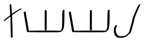	
branches	haq·qa·neem	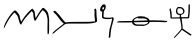	
that extended	hay·yo·tse·eem	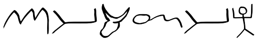	
from	min	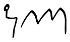	
the lampstand	ham·me·no·rah	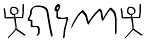	
And on the lampstand	u·vam·me·no·rah	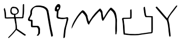	Exodus 37:20
were four	ar·ba·ah	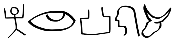	
cups	ge·vi·eem	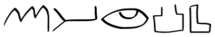	
shaped like almond blossoms	me·shuq·qa·deem	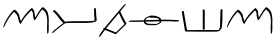	
with buds	kaph·to·re·ha	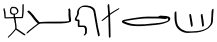	
and petals	u·phe·ra·che·ha	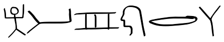	
A bud	ve·khaph·tor	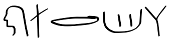	Exodus 37:21
was under	ta·chat	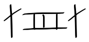	
the first pair	she·ne	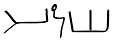	
of branches	haq·qa·neem	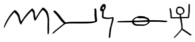	

from [the lampstand]	mim·men·nah	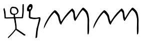	
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under	ta·chat	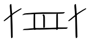	
the second pair	she·ne	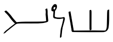	
	haq·qa·neem	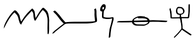	
-	mim·men·nah		
and a bud	ve·khaph·tor		
under	ta·chat	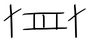	
the third pair	she·ne	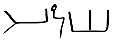	
-	haq·qa·neem	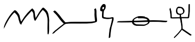	
-	mim·men·nah	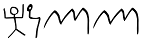	
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-	haq·qa·neem	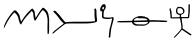	
that extended	hay·yo·tse·eem		
-	mim·men·nah		
The buds	kaph·to·re·hem	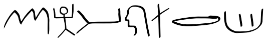	Exodus 37:22
and branches	u·qe·no·tam	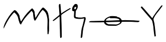	
of one piece [with the lampstand]	mim·men·nah	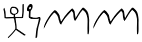	
were	ha·yu	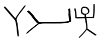	
all	kul·lah	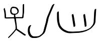	
hammered	miq·shah	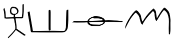	
-	a·chat	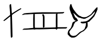	
gold	za·hav	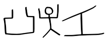	
out of pure	ta·ho·wr		
He also made	vay·ya·as		Exodus 37:23
-	et		
lamps	ne·ro·te·ha		

its seven	shiv·ah	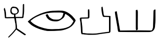	
its wick trimmers	u·mal·qa·che·ha	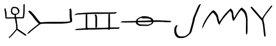	
and trays	u·mach·to·te·ha	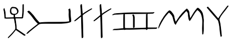	
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of pure	ta·ho·wr	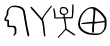	
from a talent	kik·kar		Exodus 37:24
gold	za·hav		
of pure	ta·ho·wr	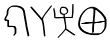	
He made	a·sah		
[the lampstand]	o·tah		
-	ve·et		
and all	kal	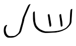	
its utensils	ke·le·ha	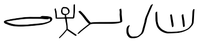	
He made	vay·ya·as		Exodus 37:25
-	et		
the altar	miz·bach		
of incense	haq·qe·to·ret	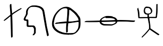	
wood	a·tse		
out of acacia	shit·teem	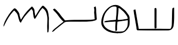	
a cubit	am·mah	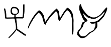	
long	a·re·ko	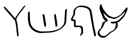	
a cubit	ve·am·mah		
wide	ra·che·bo		
It was square	ra·vu·a		
and two cubits	ve·am·ma·ta·yim		
high	qo·ma·to	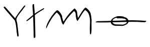	
of one piece	mim·men·nu		

were	ha·yu	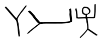	
Its horns	qar·no·taw	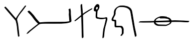	
And he overlaid	vay·tsaph		Exodus 37:26
-	o·to		
gold	za·hav	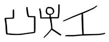	
with pure	ta·ho·wr		
-	et		
the top	gag·go		
-	ve·et		
the sides	qee·ro·taw		
all	sa·veev	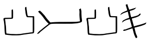	
and	ve·et		
and horns	qar·no·taw	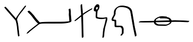	
Then he made	vay·ya·as		
	lo	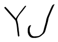	
a molding	zer		
of gold	za·hav	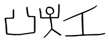	
around it	sa·veev	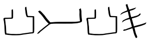	
two	u·she·te		Exodus 37:27
rings	tab·be·ot		
gold	za·hav	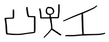	
He made	a·sah		
	lo	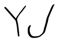	
below	mit·ta·chat		
the molding	le·ze·ro		
on	al		
-	she·te	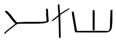	

-	tsal·o·taw	𐤑𐤋𐤏𐤕𐤉𐤅	
-	al	𐤏𐤋	
-	she·ne	𐤔𐤍𐤉	
opposite sides	tsid·daw	𐤑𐤃𐤉𐤅	
to hold	le·vat·teem	𐤋𐤁𐤕𐤉𐤌	
the poles	le·vad·deem	𐤋𐤁𐤃𐤉𐤌	
used to carry	la·set	𐤋𐤔𐤀𐤕	
it	o·to	𐤀𐤕𐤅	
	ba·hem	𐤁𐤄𐤌	
And he made	vay·ya·as	𐤅𐤉𐤏𐤔	Exodus 37:28
-	et	𐤀𐤕	
the poles	hab·bad·deem	𐤄𐤁𐤃𐤉𐤌	
wood	a·tse	𐤏𐤑𐤉	
of acacia	shit·teem	𐤔𐤈𐤉𐤌	
and overlaid	vay·tsaph	𐤅𐤉𐤑𐤐	
them	o·tam	𐤀𐤕𐤌	
with gold	za·hav	𐤆𐤄𐤁	
He also made	vay·ya·as	𐤅𐤉𐤏𐤔	Exodus 37:29
-	et	𐤀𐤕	
oil	she·men	𐤔𐤌𐤍	
anointing	ham·mish·chah	𐤄𐤌𐤔𐤇𐤄	
the sacred	qo·desh	𐤒𐤃𐤔	
-	ve·et	𐤅𐤀𐤕	
incense	qe·to·ret	𐤒𐤈𐤓𐤕	
fragrant	has·sam·meem	𐤄𐤎𐤌𐤉𐤌	
and the pure	ta·ho·wr	𐤈𐤄𐤅𐤓	
	ma·a·seh	𐤌𐤏𐤔𐤄	

[the work] of a perfumer	ro·qe·ach	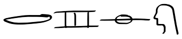	
[Bezalel] constructed	vay·ya·as		Exodus 38:1
-	et		
the altar	miz·bach		
of burnt offering	ha·o·lah		
wood	a·tse		
from acacia	shit·teem	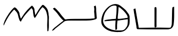	
five	cha·mesh		
cubits	am·mo·wt		
long	a·re·ko	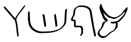	
five	ve·cha·mesh	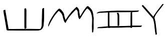	
cubits	am·mo·wt		
wide	ra·che·bo		
It was square	ra·vu·a		
and three	ve·sha·losh		
cubits	am·mo·wt		
high	qo·ma·to	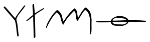	
He made	vay·ya·as		Exodus 38:2
a horn	qar·no·taw	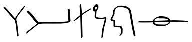	
at each of	al		
its four	ar·ba		
corners	pin·no·taw	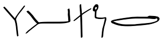	
of one piece	mim·men·nu	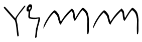	
were	ha·yu	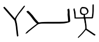	
so that the horns [and altar]	qar·no·taw	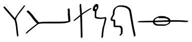	
and he overlaid	vay·tsaph		
-	o·to		

[the altar] with bronze	ne·cho·shet		
He made	vay·ya·as		Exodus 38:3
-	et		
all	kal		
utensils	ke·le	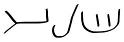	
the altar’s	ham·miz·be·ach	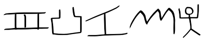	
-	et		
its pots	has·see·rot	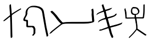	
-	ve·et		
shovels	hay·ya·eem		
-	ve·et		
sprinkling bowls	ham·miz·ra·qot		
-	et		
meat forks	ham·miz·la·got		
-	ve·et		
and firepans	ham·mach·tot		
-	kal	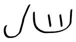	
-	ke·law	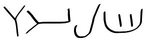	
-	a·sah		
of bronze —	ne·cho·shet		
He made	vay·ya·as		Exodus 38:4
for the altar	lam·miz·be·ach		
a grate	mikh·bar		
	ma·a·seh		
mesh	re·shet		
of bronze	ne·cho·shet		
under	ta·chat	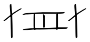	

its ledge	kar·kub·bo	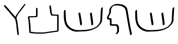	
up from the bottom	mil·le·mat·tah	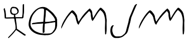	
	ad		
halfway	chets·yo		
he cast	vay·yi·tsoq		Exodus 38:5
At the four	ar·ba		
rings	tab·ba·ot		
four	be·ar·ba		
corners	haq·qe·tsa·wot	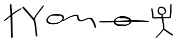	
grate	le·mikh·bar		
of the bronze	han·ne·cho·shet		
as holders	bat·teem	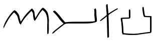	
for the poles	lab·bad·deem	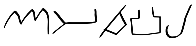	
And he made	vay·ya·as		Exodus 38:6
-	et		
the poles	hab·bad·deem	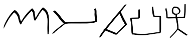	
wood	a·tse		
of acacia	shit·teem	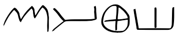	
and overlaid	vay·tsaph		
them	o·tam		
with bronze	ne·cho·shet		
Then he inserted	vay·ya·ve	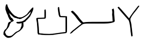	Exodus 38:7
-	et		
the poles	hab·bad·deem	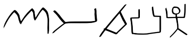	
into the rings	bat·tab·ba·ot		
on	al		
the sides	tsal·ot		

of the altar	ham·miz·be·ach	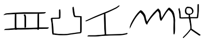	
for carrying	la·set	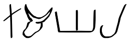	
it	o·to	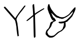	
	ba·hem	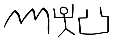	
so that it was hollow	ne·vuv	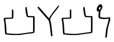	
with boards	lu·chot	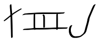	
He made	a·sah	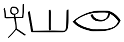	
[the altar]	o·to	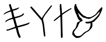	
Next he made	vay·ya·as	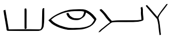	Exodus 38:8
-	et	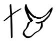	
basin	hak·kee·yo·wr	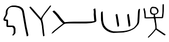	
the bronze	ne·cho·shet	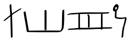	
-	ve·et	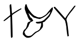	
and its stand	kan·no	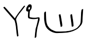	
	ne·cho·shet	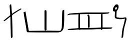	
from the mirrors	be·mar·ot	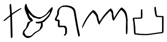	
served	hats·tso·ve·ot	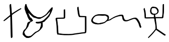	
of the women who	a·sher	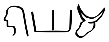	
	tsa·ve·u	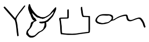	
at the entrance	pe·tach	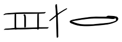	
to the Tent	o·hel	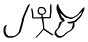	
of Meeting	mo·w·ed	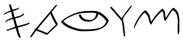	
Then he constructed	vay·ya·as	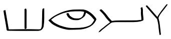	Exodus 38:9
-	et	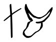	
the courtyard	he·cha·tser	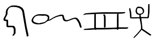	
side	liph·at	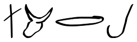	
The south	ne·gev	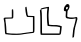	

	te·ma·nah		
[and had] curtains	qal·e		
of the courtyard	he·cha·tser	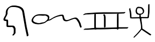	
linen	shesh		
of finely spun	ma·she·zar		
was a hundred	me·ah		
cubits [long]	ba·am·mah		
posts	am·mu·de·hem		Exodus 38:10
with twenty	es·reem	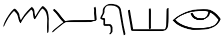	
bases	ve·ad·ne·hem	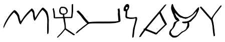	
and twenty	es·reem	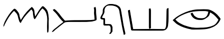	
bronze	ne·cho·shet		
hooks	va·ve		
on the posts	ha·am·mu·deem		
and bands	va·cha·shu·qe·hem	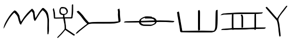	
and with silver	ka·seph		
side	ve·liph·at		Exodus 38:11
The north	tsa·pho·wn		
[was also] a hundred	me·ah		
cubits [long]	va·am·mah		
posts	am·mu·de·hem		
with twenty	es·reem	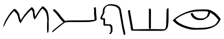	
bases	ve·ad·ne·hem	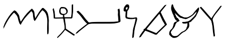	
and twenty	es·reem	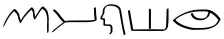	
bronze	ne·cho·shet		
The hooks	va·ve		
of the posts	ha·am·mu·deem		

and bands	va·cha·shu·qe·hem	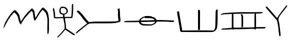	
were silver	ka·seph		
side	ve·liph·at		Exodus 38:12
The west	yam	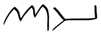	
[and had] curtains	qe·la·eem		
[was] fifty	cha·mish·sheem		
cubits long	ba·am·mah		
posts	am·mu·de·hem		
with ten	a·sa·rah		
bases	ve·ad·ne·hem	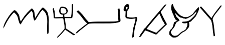	
and ten	a·sa·rah		
The hooks	va·ve	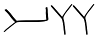	
of the posts	ha·am·mu·deem		
and bands	va·cha·shu·qe·hem	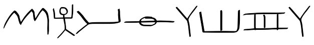	
were silver	ka·seph		
side	ve·liph·at		Exodus 38:13
And the east	qe·de·mah		
toward the sunrise	miz·ra·chah		
[was also] fifty	cha·mish·sheem		
cubits [long]	am·mah	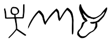	
The curtains	qe·la·eem		Exodus 38:14
[of the entrance were] fifteen	cha·mesh		
	es·reh		
cubits [long]	am·mah	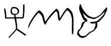	
on	el		
one side	hak·ka·teph	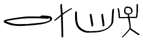	
posts	am·mu·de·hem	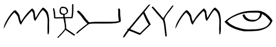	

with three	she·lo·shah	𐤔𐤋𐤔𐤄	
bases	ve·ad·ne·hem	𐤅𐤀𐤃𐤍𐤉𐤄𐤌	
and three	she·lo·shah	𐤔𐤋𐤔𐤄	
side	ve·lak·ka·teph	𐤅𐤋𐤊𐤕𐤐	Exodus 38:15
on the other	hash·she·neet	𐤄𐤔𐤍𐤉𐤕	
[as well]	miz·zeh	𐤌𐤆𐤄	
	u·miz·zeh	𐤅𐤌𐤆𐤄	
	le·sha·ar	𐤋𐤔𐤏𐤓	
	he·cha·tser	𐤄𐤇𐤑𐤓	
And the curtains	qe·la·eem	𐤒𐤋𐤏𐤉𐤌	
were also fifteen	cha·mesh	𐤇𐤌𐤔	
-	es·reh	𐤏𐤔𐤓𐤄	
cubits long	am·mah	𐤀𐤌𐤄	
posts	am·mu·de·hem	𐤏𐤌𐤃𐤉𐤄𐤌	
with three	she·lo·shah	𐤔𐤋𐤔𐤄	
bases	ve·ad·ne·hem	𐤅𐤀𐤃𐤍𐤉𐤄𐤌	
and three	she·lo·shah	𐤔𐤋𐤔𐤄	
All	kal	𐤊𐤋	Exodus 38:16
the curtains	qal·e	𐤒𐤋𐤏𐤉	
the courtyard	he·cha·tser	𐤄𐤇𐤑𐤓	
around	sa·veev	𐤎𐤁𐤉𐤁	
linen	shesh	𐤔𐤔	
were made of finely spun	ma·she·zar	𐤌𐤔𐤆𐤓	
The bases	ve·ha·a·da·neem	𐤅𐤄𐤀𐤃𐤍𐤉𐤌	Exodus 38:17
for the posts	la·am·mu·deem	𐤋𐤏𐤌𐤃𐤉𐤌	
were bronze	ne·cho·shet	𐤍𐤇𐤔𐤕	
the hooks	va·ve	𐤅𐤅𐤉	

-	ha·am·mu·deem		
and bands	va·cha·shu·qe·hem	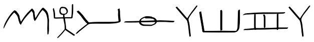	
were silver	ke·seph		
and the plating	ve·tsip·pui		
for the tops	ra·she·hem	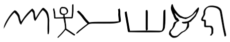	
of the posts was silver	ka·seph		
	ve·hem	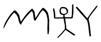	
were banded	me·chush·sha·qeem	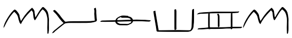	
with silver	ke·seph		
So all	kol	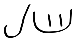	
the posts	am·mu·de		
of the courtyard	he·cha·tser	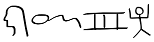	
The curtain	u·ma·sakh		Exodus 38:18
for the entrance	sha·ar		
to the courtyard	he·cha·tser	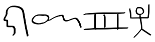	
	ma·a·seh		
was embroidered	ro·qem	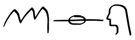	
with blue	te·khe·let	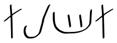	
purple	ve·ar·ga·man		
and scarlet yarn	ve·to·w·la·at	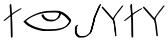	
	sha·nee	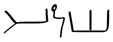	
linen	ve·shesh		
and finely spun	ma·she·zar	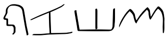	
[It was] twenty	ve·es·reem		
cubits	am·mah		
long	o·rekh	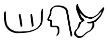	
high	ve·qo·w·mah	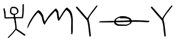	

	ve·ro·chav	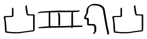	
five	cha·mesh	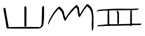	
cubits	am·mo·wt	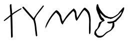	
and, like	le·um·mat	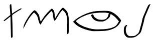	
the curtains	qal·e	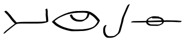	
of the courtyard	he·cha·tser	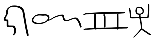	
posts	ve·am·mu·de·hem	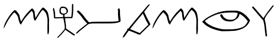	Exodus 38:19
with four	ar·ba·ah	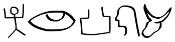	
bases	ve·ad·ne·hem	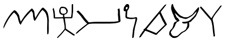	
and four	ar·ba·ah	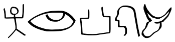	
bronze	ne·cho·shet	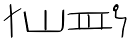	
Their hooks	va·ve·hem	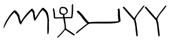	
were silver	ke·seph	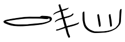	
and the plating	ve·tsip·pui	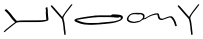	
of their tops	ra·she·hem	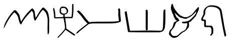	
as well as the bands	va·cha·shu·qe·hem	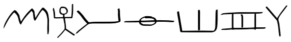	
-	ka·seph	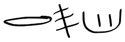	
All	ve·khal	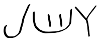	Exodus 38:20
the tent pegs	hay·te·dot	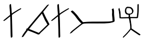	
for the tabernacle	lam·mish·kan	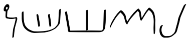	
courtyard	ve·le·cha·tser	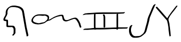	
and for the surrounding	sa·veev	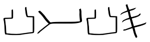	
were bronze	ne·cho·shet	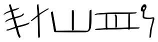	
This	el·leh	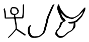	Exodus 38:21
is the inventory	phe·qu·de	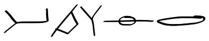	
for the tabernacle	ham·mish·kan	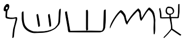	
the tabernacle	mish·kan	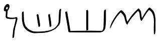	

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as	a·sher		
recorded	puq·qad	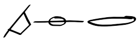	
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command	pee	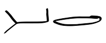	
Moses’	mo·sheh	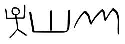	
by	a·vo·dat		
the Levites	hal·vee·yim	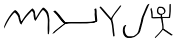	
under the direction	be·yad	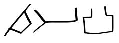	
of Ithamar	ee·ta·mar		
son	ben		
of Aaron	a·ha·ron	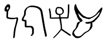	
the priest	hak·ko·hen	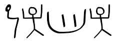	
Bezalel	u·ve·tsal·el		Exodus 38:22
son	ben		
of Uri	u·ree		
the son	ben		
of Hur	chur		
of the tribe	le·mat·teh		
of Judah	ye·hu·dah	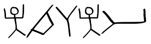	
made	a·sah		
-	et		
everything	kal	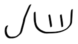	
that	a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		

Moses	mo·sheh	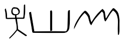	
With him [was]	ve·it·to		Exodus 38:23
Oholiab	a·ho·lee·av	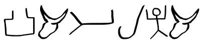	
son	ben		
of Ahisamach	a·chee·sa·makh		
of the tribe	le·mat·teh		
of Dan	dan		
an engraver	cha·rash	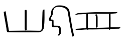	
designer	ve·cho·shev		
and embroiderer	ve·ro·qem	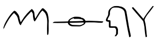	
in blue	bat·te·khe·let		
purple	u·va·ar·ga·man		
and scarlet yarn	u·ve·to·w·la·at		
	hash·sha·nee	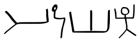	
and fine linen	u·vash·shesh	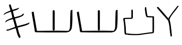	
All	kal	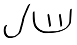	Exodus 38:24
the gold	haz·za·hav	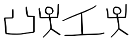	
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for the work	lam·me·la·khah		
	be·khol	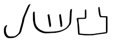	
	me·le·khet		
on the sanctuary	haq·qo·desh	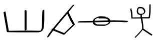	
totaled	vay·hee	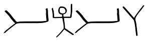	
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from the wave offering	hat·te·nu·phah	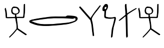	
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	ve·es·reem		

talents	kik·kar	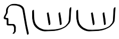	
and 730	u·she·va	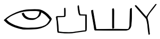	
	me·o·wt	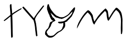	
	u·she·lo·sheem	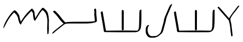	
shekels	she·qel	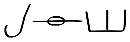	
shekel	be·she·qel	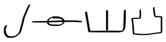	
according to the sanctuary	haq·qo·desh	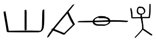	
The silver	ve·khe·seph	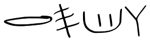	Exodus 38:25
from those numbered	pe·qu·de	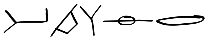	
among the congregation	ha·e·dah	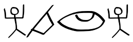	
totaled 100	me·at	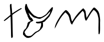	
talents	kik·kar	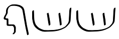	
and 1,775	ve·e·leph	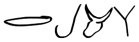	
	u·she·va	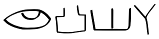	
	me·o·wt	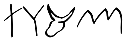	
	va·cha·mish·shah	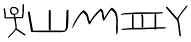	
	ve·shiv·eem	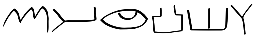	
shekels	she·qel	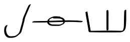	
shekel —	be·she·qel	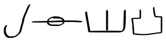	
according to the sanctuary	haq·qo·desh	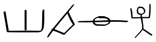	
a beka	be·qa	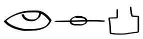	Exodus 38:26
per person	lag·gul·go·let	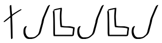	
[that is], half	ma·cha·tseet	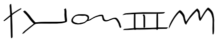	
a shekel	hash·she·qel	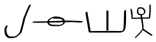	
shekel	be·she·qel	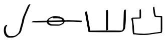	
according to the sanctuary	haq·qo·desh	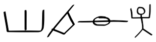	

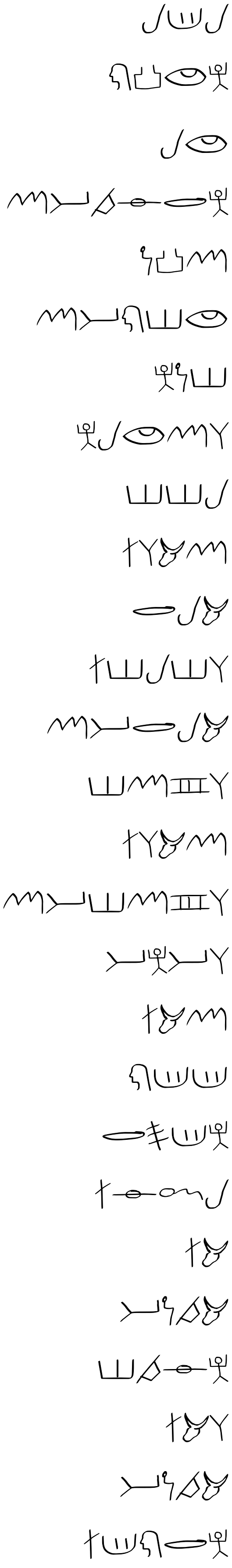

from everyone	le·khol	
who had crossed over	ha·o·ver	
to	al	
be numbered	hap·pe·qu·deem	
of age	mib·ben	
twenty	es·reem	
years	sha·nah	
or older	va·ma·lah	
a total of 603,550	le·shesh	
	me·o·wt	
	e·leph	
	u·she·lo·shet	
	a·la·pheem	
	va·cha·mesh	
	me·o·wt	
men	va·cha·mish·sheem	
were	vay·hee	Exodus 38:27
The hundred	me·at	
talents	kik·kar	
of silver	hak·ke·seph	
used to cast	la·tse·qet	
-	et	
the bases	ad·ne	
of the sanctuary	haq·qo·desh	
-	ve·et	
and the bases	ad·ne	
of the veil —	hap·pa·ro·khet	

100	me·at		
bases	a·da·neem	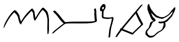	
from the 100	lim·at		
talents	hak·kik·kar		
one talent	kik·kar		
per base	la·a·den		
-	ve·et		Exodus 38:28
With the 1,775 [shekels] [of silver]	ha·e·leph	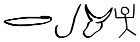	
	u·she·va		
	ham·me·o·wt		
	va·cha·mish·shah		
	ve·shiv·eem		
he made	a·sah		
the hooks	va·veem	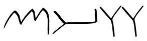	
for the posts	la·am·mu·deem		
overlaid	ve·tsip·pah		
their tops	ra·she·hem	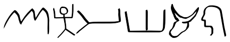	
and supplied bands	ve·chish·shaq	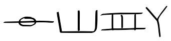	
for them	o·tam		
The bronze	u·ne·cho·shet	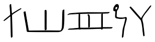	Exodus 38:29
from the wave offering	hat·te·nu·phah		
totaled 70	shiv·eem		
talents	kik·kar		
and 2,400	ve·al·pa·yim		
	ve·ar·ba		
	me·o·wt		
shekels	sha·qel	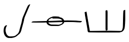	

He used it to make	vay·ya·as	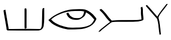	Exodus 38:30
	bah	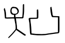	
-	et	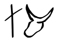	
the bases	ad·ne	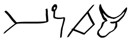	
for the entrance	pe·tach	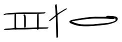	
to the Tent	o·hel	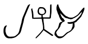	
of Meeting	mo·w·ed	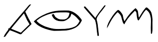	
-	ve·et	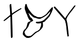	
altar	miz·bach	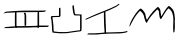	
the bronze	han·ne·cho·shet	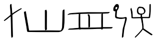	
-	ve·et	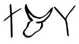	
grating	mikh·bar	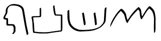	
and its bronze	han·ne·cho·shet	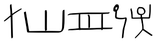	
-	a·sher	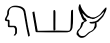	
	lo	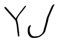	
-	ve·et	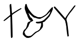	
all	kal	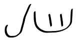	
the utensils	ke·le	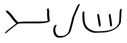	
for the altar	ham·miz·be·ach	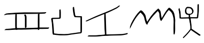	
-	ve·et	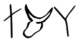	Exodus 38:31
the bases	ad·ne	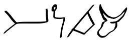	
courtyard	he·cha·tser	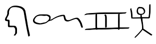	
for the surrounding	sa·veev	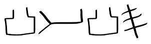	
-	ve·et	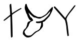	
[and]	ad·ne	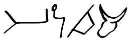	
its gate	sha·ar	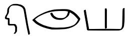	
	he·cha·tser	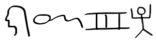	

and	ve·et	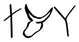	
all	kal	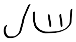	
the tent pegs	yit·dot	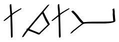	
for the tabernacle	ham·mish·kan	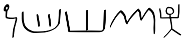	
-	ve·et	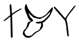	
and	kal	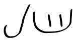	
-	yit·dot	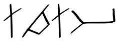	
courtyard	he·cha·tser	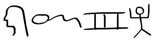	
its surrounding	sa·veev	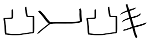	
From	u·min	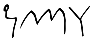	Exodus 39:1
the blue	hat·te·khe·let	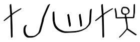	
purple	ve·ha·ar·ga·man	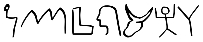	
and scarlet yarn	ve·to·w·la·at	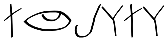	
	hash·sha·nee	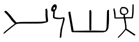	
they made	a·su	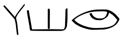	
garments	vig·de	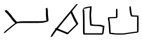	
specially woven	se·rad	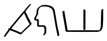	
for ministry	le·sha·ret	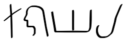	
in the sanctuary	baq·qo·desh	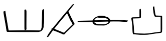	
	vay·ya·a·su	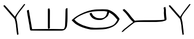	
-	et	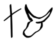	
garments	big·de	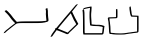	
as well as the holy	haq·qo·desh	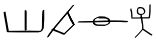	
just as	a·sher	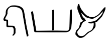	
for Aaron	le·a·ha·ron	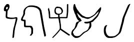	
-	ka·a·sher	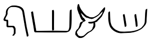	
had commanded	tsiw·vah	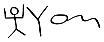	

the LORD	YHVH		
-	et		
Moses	mo·sheh	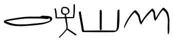	
[Bezalel] made	vay·ya·as		Exodus 39:2
-	et		
the ephod	ha·e·phod		
embroidered with gold	za·hav	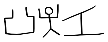	
and with blue	te·khe·let	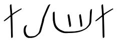	
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and scarlet yarn	ve·to·w·la·at	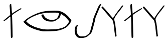	
	sha·nee	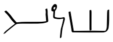	
linen	ve·shesh		
of finely spun	ma·she·zar		
They hammered out	vay·raq·qe·u	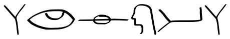	Exodus 39:3
-	et		
thin sheets	pa·che	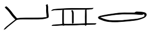	
of gold	haz·za·hav	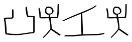	
and cut	ve·qits·tsets		
threads from them	pe·tee·lim	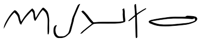	
to interweave	la·a·so·wt		
	be·to·wkh		
with the blue	hat·te·khe·let		
	u·ve·to·wkh		
purple	ha·ar·ga·man		
	u·ve·to·wkh		
and scarlet yarn	to·w·la·at		
	hash·sha·nee	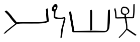	

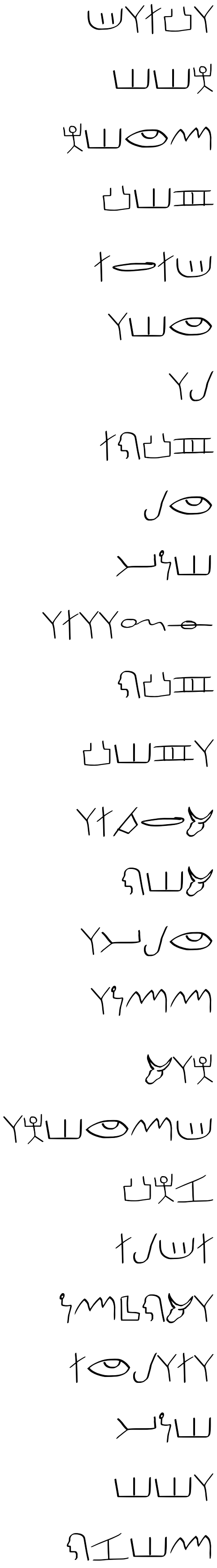

	u·ve·to·wkh	
and fine linen —	hash·shesh	
the work	ma·a·seh	
of a skilled craftsman	cho·shev	
shoulder pieces	ke·te·phot	Exodus 39:4
They made	a·su	
for [the ephod]	lo	
which were attached	cho·ve·rot	
at	al	
two	she·ne	
of its corners	qits·wo·to	
so it could be fastened	chub·bar	
And the skillfully woven waistband	ve·che·shev	Exodus 39:5
the ephod	a·phud·da·to	
-	a·sher	
of	a·law	
was of one piece with the ephod	mim·men·nu	
of the same	hu	
workmanship —	ke·ma·a·se·hu	
with gold	za·hav	
with blue	te·khe·let	
purple	ve·ar·ga·man	
and scarlet yarn	ve·to·w·la·at	
	sha·nee	
linen	ve·shesh	
and with finely spun	ma·she·zar	

just as	ka·a·sher	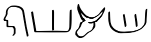	
had commanded	tsiw·vah	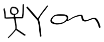	
the LORD	YHVH	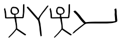	
-	et	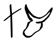	
Moses	mo·sheh	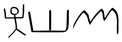	
They mounted	vay·ya·a·su	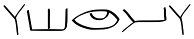	Exodus 39:6
-	et	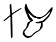	
stones	av·ne	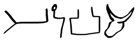	
the onyx	hash·sho·ham	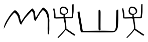	
	mu·sab·bot	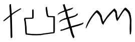	
filigree settings	mish·be·tsot	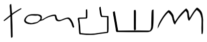	
in gold	za·hav	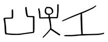	
engraved	me·phut·ta·chot	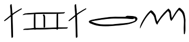	
	pit·tu·che	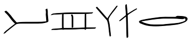	
like a seal	cho·w·tam	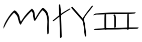	
with	al	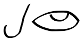	
the names	she·mo·wt	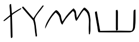	
of the sons	be·ne	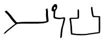	
of Israel	yis·ra·el	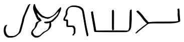	
Then they fastened	vay·ya·sem	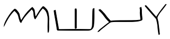	Exodus 39:7
them	o·tam	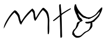	
on	al	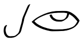	
the shoulder pieces	kit·phot	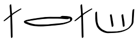	
of the ephod	ha·e·phod	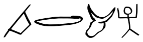	
stones	av·ne	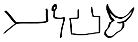	
as memorial	zik·ka·ro·wn	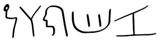	
for the sons	liv·ne	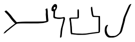	

of Israel	yis·ra·el	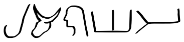	
as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	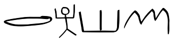	
He made	vay·ya·as		Exodus 39:8
-	et		
the breastpiece	ha·cho·shen		
with the same workmanship	ma·a·seh		
	cho·shev	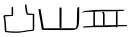	
	ke·ma·a·seh		
as the ephod	e·phod		
with gold	za·hav	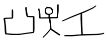	
with blue	te·khe·let	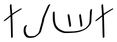	
purple	ve·ar·ga·man		
and scarlet yarn	ve·to·w·la·at		
	sha·nee	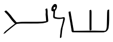	
linen	ve·shesh		
and with finely spun	ma·she·zar	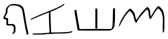	
was square	ra·vu·a		Exodus 39:9
	ha·yah	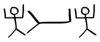	
when folded over double	ka·phul		
[It]	a·su		
-	et		
-	ha·cho·shen		
a span	ze·ret		

long	a·re·ko	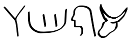	
and a span	ve·ze·ret		
wide	ra·che·bo	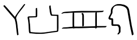	
	ka·phul		
And they mounted	vay·mal·u		Exodus 39:10
on it	vo		
four	ar·ba·ah		
rows	tu·re	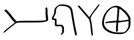	
of gemstones :	a·ven	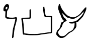	
row [had]	tur		
a ruby	o·dem		
a topaz	pit·dah		
and an emerald	u·va·re·qet	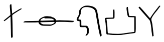	
	hat·tur		
The first	ha·e·chad		
row [had]	ve·hat·tur	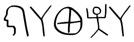	Exodus 39:11
the second	hash·she·nee	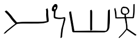	
a turquoise	no·phekh		
a sapphire	sap·peer		
and a diamond	ve·ya·ha·lom		
row [had]	ve·hat·tur		Exodus 39:12
the third	hash·she·lee·shee	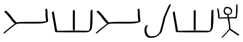	
a jacinth	le·shem		
an agate	she·vo		
and an amethyst	ve·ach·la·mah	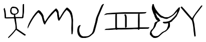	
row [had]	ve·hat·tur	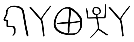	Exodus 39:13
and the fourth	ha·re·vee·ee	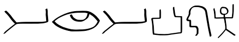	

a beryl	tar·sheesh	
an onyx	sho·ham	
and a jasper	ve·ya·she·pheh	
These [stones] were mounted	mu·sab·bot	
filigree	mish·be·tso·wt	
in gold	za·hav	
settings	be·mil·lu·o·tam	
stones	ve·ha·a·va·neem	Exodus 39:14
corresponded to	al	
the names	she·mot	
of the sons	be·ne	
of Israel	yis·ra·el	
	hen·nah	
The twelve	she·tem	
	es·reh	
	al	
	she·mo·tam	
stone was engraved	pit·tu·che	
like a seal	cho·tam	
Each	eesh	
with	al	
the name	she·mo	
of one of the twelve	lish·nem	
	a·sar	
tribes	sha·vet	
they made	vay·ya·a·su	Exodus 39:15
For	al	

the breastpiece	ha·cho·shen	החשן	
	shar·she·rot	שרשרת	
like cords	gav·lut	גבלת	
braided	ma·a·seh	מעשה	
chains	a·vot	עבת	
gold	za·hav	זהב	
of pure	ta·ho·wr	טהור	
They also made	vay·ya·a·su	ויעשו	Exodus 39:16
two	she·te	שתי	
filigree settings	mish·be·tsot	משבצת	
gold	za·hav	זהב	
and two	u·she·te	ושתי	
rings	tab·be·ot	טבעת	
gold	za·hav	זהב	
and fastened	vay·yit·te·nu	ויתנו	
-	et	את	
the two	she·te	שתי	
rings	hat·tab·ba·ot	הטבעת	
to	al	על	
the two	she·ne	שני	
corners	qe·tso·wt	קצות	
of the breastpiece	ha·cho·shen	החשן	
Then they fastened	vay·yit·te·nu	ויתנו	Exodus 39:17
the two	she·te	שתי	
chains	ha·a·vo·tot	העבתת	
gold	haz·za·hav	הזהב	
to	al	על	

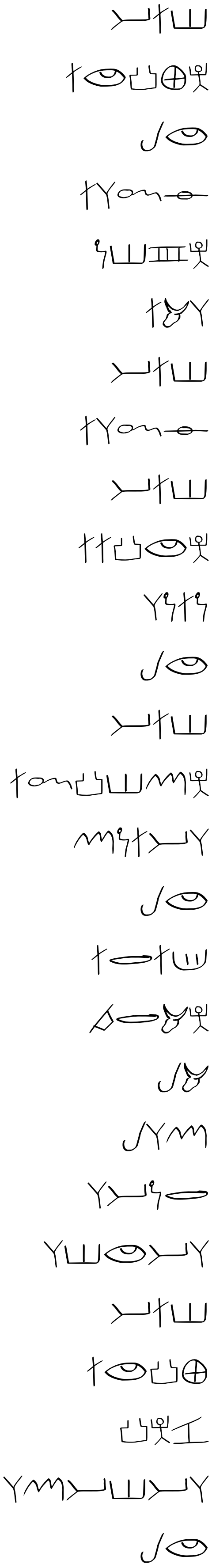

the two	she·te	
gold rings	hat·tab·ba·ot	
at	al	
the corners	qe·tso·wt	
of the breastpiece	ha·cho·shen	
and	ve·et	Exodus 39:18
the other	she·te	
ends	qe·tso·wt	
of the two	she·te	
chains	ha·a·vo·tot	
they fastened	na·te·nu	
to	al	
the two	she·te	
filigree settings	ham·mish·be·tsot	
attaching them	vay·yit·te·num	
to	al	
the shoulder pieces	kit·phot	
of the ephod	ha·e·phod	
at	el	
the front	mul	
	pa·naw	
They made	vay·ya·a·su	Exodus 39:19
two [more]	she·te	
rings	tab·be·ot	
gold	za·hav	
and attached them	vay·ya·see·mu	
to	al	

the other two	she·ne	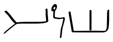	
corners	qe·tso·wt		
of the breastpiece	ha·cho·shen		
on	al		
edge	se·pha·to		
-	a·sher		
next to	el		
	e·ver	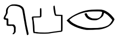	
the ephod	ha·e·phod		
the inside	ba·ye·tah	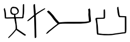	
They made	vay·ya·a·su		Exodus 39:20
two [additional]	she·te	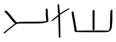	
rings	tab·be·ot		
gold	za·hav	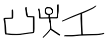	
and attached them	vay·yit·te·num	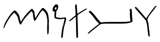	
to	al		
of the two	she·te	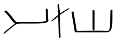	
shoulder pieces	khit·phot		
of the ephod	ha·e·phod		
the bottom	mil·mat·tah	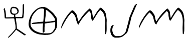	
on its front	mim·mul		
	pa·naw	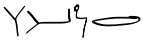	
near	le·um·mat		
the seam	mech·bar·to	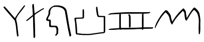	
just above	mim·ma·al		
its woven waistband	le·che·shev		
	ha·e·phod		

Then they tied	vay·yir·ke·su	𐤅𐤉𐤓𐤊𐤎𐤅	Exodus 39:21
-	et	𐤀𐤕	
of the breastpiece	ha·cho·shen	𐤄𐤇𐤔𐤍	
the rings	mit·tab·be·o·taw	𐤌𐤈𐤁𐤏𐤕𐤉𐤅	
to	el	𐤀𐤋	
the rings	tab·be·ot	𐤈𐤁𐤏𐤕	
of the ephod	ha·e·phod	𐤄𐤀𐤐𐤃	
with a cord	biph·teel	𐤁𐤐𐤕𐤉𐤋	
of blue yarn	te·khe·let	𐤕𐤊𐤋𐤕	
was	lih·yot	𐤋𐤄𐤉𐤕	
above	al	𐤏𐤋	
the waistband	che·shev	𐤇𐤔𐤁	
of the ephod	ha·e·phod	𐤄𐤀𐤐𐤃	
and would not	ve·lo	𐤅𐤋𐤀	
swing out	yiz·zach	𐤉𐤆𐤇	
so that the breastpiece	ha·cho·shen	𐤄𐤇𐤔𐤍	
from	me·al	𐤌𐤏𐤋	
the ephod	ha·e·phod	𐤄𐤀𐤐𐤃	
just as	ka·a·sher	𐤊𐤀𐤔𐤓	
had commanded	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
Moses	mo·sheh	𐤌𐤔𐤄	
They made	vay·ya·as	𐤅𐤉𐤏𐤔	Exodus 39:22
-	et	𐤀𐤕	
the robe	me·eel	𐤌𐤏𐤉𐤋	
of the ephod	ha·e·phod	𐤄𐤀𐤐𐤃	

the work	ma·a·seh	
of a weaver	o·reg	
entirely	ke·leel	
of blue cloth	te·khe·let	
with an opening	u·phee	Exodus 39:23
of the robe	ham·me·eel	
in the center	be·to·w·kho	
like that	ke·phee	
of a garment	tach·ra	
with a collar	sa·phah	
the opening	le·phee	
around	sa·veev	
so that it would not	lo	
tear	yiq·qa·re·a	
They made	vay·ya·a·su	Exodus 39:24
on	al	
the lower hem	shu·le	
of the robe	ham·me·eel	
pomegranates	rim·mo·w·ne	
of blue	te·khe·let	
purple	ve·ar·ga·man	
and scarlet yarn	ve·to·w·la·at	
	sha·nee	
and finely spun linen	ma·she·zar	
They also made	vay·ya·a·su	Exodus 39:25
bells	pha·a·mo·ne	
gold	za·hav	

of pure	ta·ho·wr	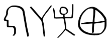	
and attached	vay·yit·te·nu	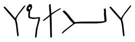	
-	et	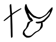	
[them]	hap·pa·a·mo·neem	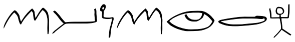	
-	be·to·wkh	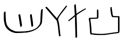	
-	ha·rim·mo·neem	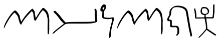	
-	al	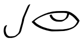	
the hem	shu·le	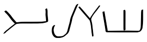	
-	ham·me·eel	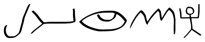	
around	sa·veev	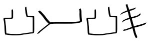	
between	be·to·wkh	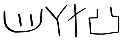	
the pomegranates	ha·rim·mo·neem	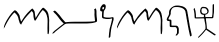	
the bells	pa·a·mon	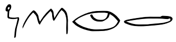	Exodus 39:26
and pomegranates	ve·rim·mon	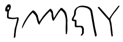	
	pa·a·mon	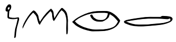	
	ve·rim·mon	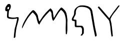	
	al	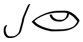	
{around} the lower hem	shu·le	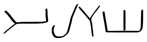	
of the robe	ham·me·eel	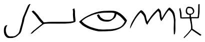	
alternating	sa·veev	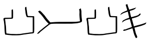	
to be worn for ministry	le·sha·ret	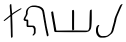	
just as	ka·a·sher	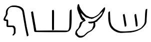	
had commanded	tsiw·vah	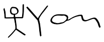	
the LORD	YHVH	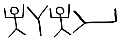	
-	et	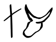	
Moses	mo·sheh	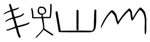	
they made	vay·ya·a·su	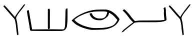	Exodus 39:27

-	et		
tunics	hak·ka·te·not		
of fine linen	shesh		
the work	ma·a·seh		
of a weaver	o·reg		
For Aaron	le·a·ha·ron		
and his sons	u·le·va·naw		
as well as	ve·et		Exodus 39:28
the turban	ham·mits·ne·phet		
of fine linen	shesh		
-	ve·et		
the ornate	pa·a·re		
headbands	ham·mig·ba·ot		
	shesh		
and	ve·et		
undergarments	mikh·ne·se	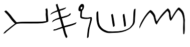	
	hab·bad		
linen	shesh		
[of] finely spun	ma·she·zar		
-	ve·et		Exodus 39:29
and the sash	ha·av·net		
linen	shesh		
of finely spun	ma·she·zar		
blue	u·te·khe·let		
purple	ve·ar·ga·man		
and scarlet yarn	ve·to·w·la·at	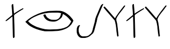	
	sha·nee	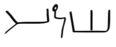	

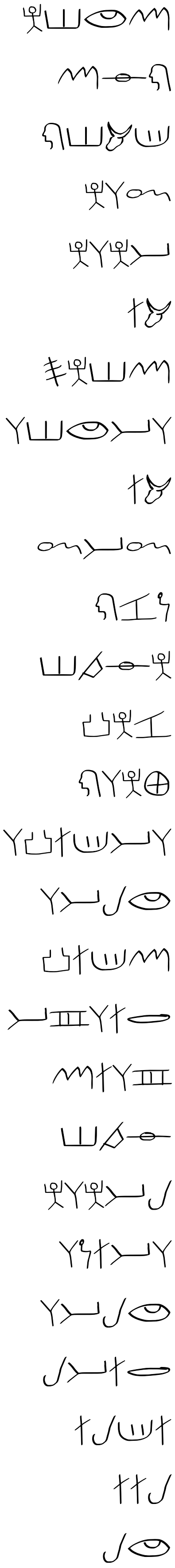

-	ma·a·seh	
embroidered with	ro·qem	
just as	ka·a·sher	
had commanded	tsiw·vah	
the LORD	YHVH	
-	et	
Moses	mo·sheh	
They also made	vay·ya·a·su	Exodus 39:30
-	et	
the plate	tseets	
crown	ne·zer	
of the holy	haq·qo·desh	
gold	za·hav	
[of] pure	ta·ho·wr	
and they engraved	vay·yikh·te·vu	
on it	a·law	
like an inscription	mikh·tav	
	pit·tu·che	
on a seal :	cho·w·tam	
HOLY	qo·desh	
TO THE LORD	la·YHVH	
Then they fastened	vay·yit·te·nu	Exodus 39:31
to it	a·law	
cord	pe·teel	
a blue	te·khe·let	
to mount it	la·tet	
on	al	

the turban	ham·mits·ne·phet	המצנפת	
	mil·ma·e·lah	מלמעלה	
just as	ka·a·sher	כאשר	
had commanded	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
-	et	את	
Moses	mo·sheh	משה ס	
was completed	vat·te·khel	ותכל	Exodus 39:32
So all	kal	כל	
the work	a·vo·dat	עבדת	
for the tabernacle	mish·kan	משכן	
the Tent	o·hel	אהל	
of Meeting	mo·w·ed	מועד	
did	vay·ya·a·su	ויעשו	
The Israelites	be·ne	בני	
	yis·ra·el	ישראל	
everything	ke·khol	ככל	
just as	a·sher	אשר	
had commanded	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
-	et	את	
Moses	mo·sheh	משה	
	ken	כן	
	a·su	עשו פ	
Then they brought	vay·ya·vee·u	ויביאו	Exodus 39:33
-	et	את	
the tabernacle	ham·mish·kan	המשכן	

to	el	𐤀𐤋	
Moses :	mo·sheh	𐤌𐤔𐤄	
-	et	𐤀𐤕	
the tent	ha·o·hel	𐤄𐤀𐤄𐤋	
-	ve·et	𐤅𐤀𐤕	
with all	kal	𐤊𐤋	
its furnishings	ke·law	𐤊𐤋𐤉𐤅	
its clasps	qe·ra·saw	𐤒𐤓𐤎𐤉𐤅	
its frames	qe·ra·shaw	𐤒𐤓𐤔𐤉𐤅	
its crossbars	be·rī·cho	𐤁𐤓𐤉𐤇𐤅	
and its posts	ve·am·mu·daw	𐤅𐤏𐤌𐤃𐤉𐤅	
and bases	va·a·da·naw	𐤅𐤀𐤃𐤍𐤉𐤅	
-	ve·et	𐤅𐤀𐤕	Exodus 39:34
the covering	mikh·seh	𐤌𐤊𐤎𐤄	
skins	o·w·rot	𐤏𐤅𐤓𐤕	
of ram	ha·e·lim	𐤄𐤀𐤉𐤋𐤌	
dyed red	ham·ad·da·meem	𐤄𐤌𐤀𐤃𐤌𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
the covering	mikh·seh	𐤌𐤊𐤎𐤄	
	o·rot	𐤏𐤓𐤕	
of fine leather	hat·te·cha·sheem	𐤄𐤕𐤇𐤔𐤉𐤌	
and	ve·et	𐤅𐤀𐤕	
the veil	pa·ro·khet	𐤐𐤓𐤊𐤕	
of the covering	ham·ma·sakh	𐤄𐤌𐤎𐤊	
-	et	𐤀𐤕	Exodus 39:35
the ark	a·ron	𐤀𐤓𐤍	
of the Testimony	ha·e·dut	𐤄𐤏𐤃𐤕	

-	ve·et		
with its poles	bad·daw		
-	ve·et		
and the mercy seat	hak·kap·po·ret		
-	et		Exodus 39:36
the table	hash·shul·chan		
-	et		
with all	kal		
its utensils	ke·law		
-	ve·et		
and the Bread	le·chem		
of the Presence	hap·pa·neem		
-	et		Exodus 39:37
gold lampstand	ham·me·no·rah		
the pure	hat·te·ho·rah		
-	et		
with its row of lamps	ne·ro·te·ha		
	ne·rot		
	ham·ma·a·ra·khah		
-	ve·et		
and all	kal		
its utensils	ke·le·ha		
-	ve·et		
as well as the oil	she·men		
for the light	ham·ma·o·wr		
-	ve·et		Exodus 39:38
altar	miz·bach		

the gold	haz·za·hav	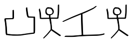	
-	ve·et	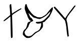	
oil	she·men	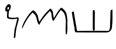	
the anointing	ham·mish·chah	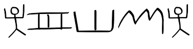	
-	ve·et	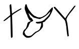	
incense	qe·to·ret	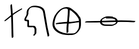	
the fragrant	has·sam·meem	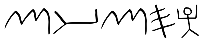	
-	ve·et	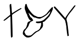	
and the curtain	ma·sakh	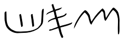	
for the entrance	pe·tach	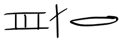	
to the tent	ha·o·hel	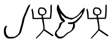	
-	et	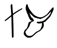	Exodus 39:39
altar	miz·bach	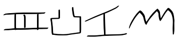	
the bronze	han·ne·cho·shet	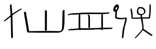	
-	ve·et	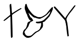	
grating	mikh·bar	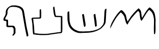	
with its bronze	han·ne·cho·shet	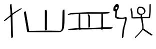	
-	a·sher	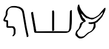	
-	lo	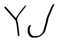	
-	et	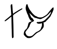	
its poles	bad·daw	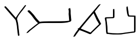	
-	ve·et	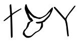	
and all	kal	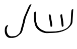	
its utensils	ke·law	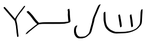	
-	et	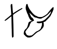	
the basin	hak·kee·yor	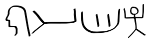	
-	ve·et	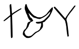	

with its stand	kan·no	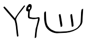	
-	et		Exodus 39:40
the curtains	qal·e		
of the courtyard	he·cha·tser	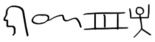	
-	et		
with its posts	am·mu·de·ha		
-	ve·et		
and bases	a·da·ne·ha	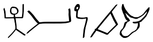	
-	ve·et		
the curtain	ham·ma·sakh		
for the gate	le·sha·ar		
of the courtyard	he·cha·tser	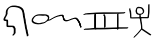	
-	et		
its ropes	me·ta·raw		
and tent pegs	vee·te·do·te·ha		
-	ve·et		
and all	kal	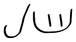	
the equipment	ke·le	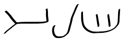	
for the service	a·vo·dat		
of the tabernacle	ham·mish·kan		
the Tent	le·o·hel		
of Meeting	mo·w·ed		
-	et		Exodus 39:41
garments	big·de		
and the woven	has·se·rad	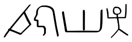	
for ministering	le·sha·ret		
in the sanctuary	baq·qo·desh	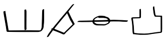	

-	et		
garments	big·de		
both the holy	haq·qo·desh	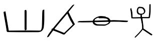	
for Aaron	le·a·ha·ron		
the priest	hak·ko·hen		
-	ve·et		
and the garments	big·de		
for his sons	va·naw	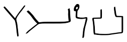	
to serve as priests	le·kha·hen		
all	ke·khol		Exodus 39:42
-	a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	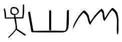	
	ken	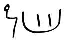	
had done	a·su		
The Israelites	be·ne	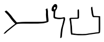	
	yis·ra·el	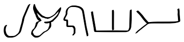	
-	et		
just as	kal		
the work	ha·a·vo·dah	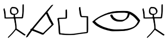	
inspected	vay·yar	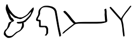	Exodus 39:43
And Moses	mo·sheh		
-	et		
all	kal	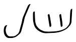	
the work	ham·me·la·khah		

and saw that	ve·hin·neh		
they had accomplished	a·su		
it	o·tah		
just as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
	ken		
-	a·su		
blessed	vay·va·rekh	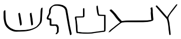	
them	o·tam		
So Moses	mo·sheh	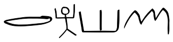	
said	vay·dab·ber		Exodus 40:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	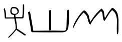	
	le·mor	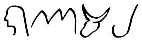	
day	be·yo·wm	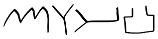	Exodus 40:2
month	ha·cho·desh	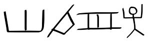	
of the first	ha·ri·sho·wn		
“ On the first	be·e·chad		
	la·cho·desh	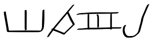	
you are to set up	ta·qeem		
-	et		
the tabernacle	mish·kan	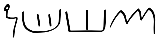	
the Tent	o·hel		
of Meeting	mo·w·ed		
Put	ve·sam·ta		Exodus 40:3

in it	sham	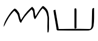	
-	et		
the ark	a·ro·wn	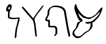	
of the Testimony	ha·e·dut		
and screen	ve·sak·ko·ta		
off	al		
the ark	ha·a·ron		
-	et		
with the veil	hap·pa·ro·khet		
Then bring in	ve·he·ve·ta	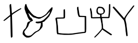	Exodus 40:4
-	et		
the table	hash·shul·chan	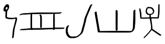	
and set out	ve·a·rakh·ta		
-	et		
its arrangement	er·ko		
bring in	ve·he·ve·ta		
-	et		
the lampstand {as well}	ham·me·no·rah	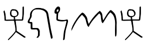	
and set up	ve·ha·a·le·ta		
-	et		
its lamps	ne·ro·te·ha		
Place	ve·na·tat·tah	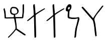	Exodus 40:5
-	et		
altar	miz·bach		
the gold	haz·za·hav	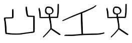	
of incense	liq·to·ret	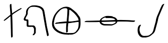	
in front	liph·ne		

of the ark	a·ro·wn	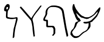	
of the Testimony	ha·e·dut		
and hang	ve·sam·ta		
-	et		
the curtain	ma·sakh		
at the entrance	hap·pe·tach		
to the tabernacle	lam·mish·kan	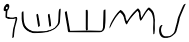	
Place	ve·na·tat·tah	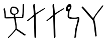	Exodus 40:6
-	et		
the altar	miz·bach		
of burnt offering	ha·o·lah		
in front	liph·ne		
of the entrance	pe·tach	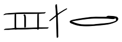	
to the tabernacle	mish·kan	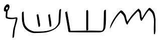	
the Tent	o·hel		
of Meeting	mo·w·ed		
And place	ve·na·ta·ta	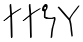	Exodus 40:7
-	et		
the basin	hak·kee·yor	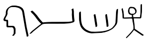	
between	ben	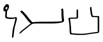	
the Tent	o·hel		
of Meeting	mo·w·ed		
	u·ven	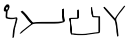	
and the altar	ham·miz·be·ach	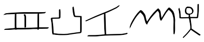	
and put	ve·na·ta·ta	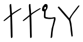	
	sham		
water in it	ma·yim	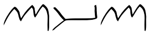	

Set up	ve·sam·ta	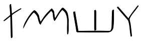	Exodus 40:8
-	et	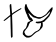	
courtyard	he·cha·tser	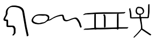	
the surrounding	sa·veev	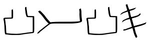	
and hang	ve·na·ta·ta	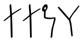	
-	et	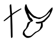	
the curtain	ma·sakh	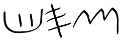	
for the entrance	sha·ar	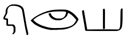	
to the courtyard	he·cha·tser	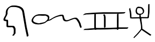	
Take	ve·la·qach·ta	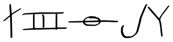	Exodus 40:9
-	et	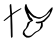	
oil	she·men	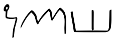	
the anointing	ham·mish·chah	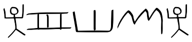	
and anoint	u·ma·shach·ta	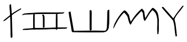	
-	et	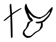	
the tabernacle	ham·mish·kan	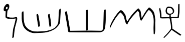	
-	ve·et	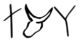	
and everything	kal	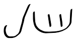	
-	a·sher	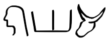	
in it	bo	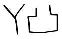	
consecrate	ve·qid·dash·ta	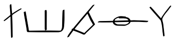	
it	o·to	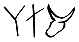	
along with	ve·et	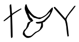	
all	kal	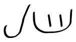	
its furnishings	ke·law	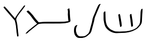	
and it shall be	ve·ha·yah	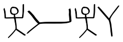	
holy	qo·desh	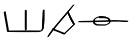	

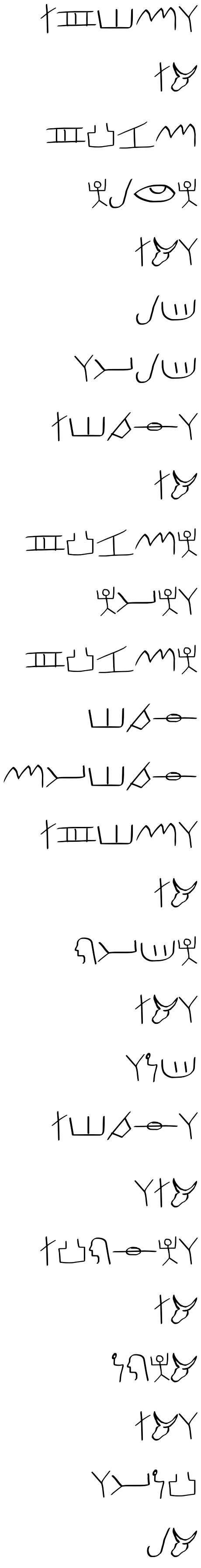

Anoint	u·ma·shach·ta	Exodus 40:10
-	et	
the altar	miz·bach	
of burnt offering	ha·o·lah	
-	ve·et	
and all	kal	
its utensils	ke·law	
consecrate	ve·qid·dash·ta	
-	et	
the altar	ham·miz·be·ach	
and it shall be	ve·ha·yah	
	ham·miz·be·ach	
most	qo·desh	
holy	qa·da·sheem	
Anoint	u·ma·shach·ta	Exodus 40:11
-	et	
the basin	hak·kee·yor	
-	ve·et	
and its stand	kan·no	
and consecrate them	ve·qid·dash·ta	
-	o·to	
Then bring	ve·hiq·rav·ta	Exodus 40:12
-	et	
Aaron	a·ha·ron	
-	ve·et	
and his sons	ba·naw	
to	el	

the entrance	pe·tach	𐤐𐤕𐤇	
to the Tent	o·hel	𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
and wash	ve·ra·chats·ta	𐤅𐤓𐤇𐤑𐤕	
them	o·tam	𐤀𐤕𐤌	
with water	bam·ma·yim	𐤁𐤌𐤉𐤌	
And you are to clothe	ve·hil·bash·ta	𐤅𐤄𐤋𐤁𐤔𐤕	Exodus 40:13
-	et	𐤀𐤕	
Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
-	et	𐤀𐤕	
garments	big·de	𐤁𐤂𐤃𐤉	
with the holy	haq·qo·desh	𐤄𐤒𐤃𐤔	
anoint him	u·ma·shach·ta	𐤅𐤌𐤔𐤇𐤕	
-	o·to	𐤀𐤕𐤅	
and consecrate him	ve·qid·dash·ta	𐤅𐤒𐤃𐤔𐤕	
-	o·to	𐤀𐤕𐤅	
so that he may serve Me as a priest	ve·khi·hen	𐤅𐤊𐤄𐤍	
	lee	𐤋𐤉	
-	ve·et	𐤅𐤀𐤕	Exodus 40:14
Bring his sons	ba·naw	𐤁𐤍𐤉𐤅	
forward	taq·reev	𐤕𐤒𐤓𐤉𐤁	
and clothe	ve·hil·bash·ta	𐤅𐤄𐤋𐤁𐤔𐤕	
them	o·tam	𐤀𐤕𐤌	
with tunics	kut·to·not	𐤊𐤕𐤍𐤕	
Anoint	u·ma·shach·ta	𐤅𐤌𐤔𐤇𐤕	Exodus 40:15
them	o·tam	𐤀𐤕𐤌	
just as	ka·a·sher	𐤊𐤀𐤔𐤓	

you anointed	ma·shach·ta	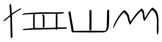	
-	et		
their father	a·vee·hem	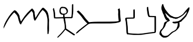	
so that they may also serve Me as priests	ve·khi·ha·nu		
	lee	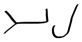	
will qualify	ve·ha·ye·tah	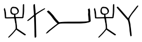	
	lih·yot		
them	la·hem		
Their anointing	ma·she·cha·tam	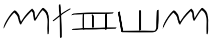	
priesthood	likh·hun·nat	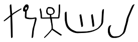	
for a permanent	o·w·lam		
throughout their generations ”	le·do·ro·tam	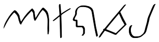	
did	vay·ya·as		Exodus 40:16
Moses	mo·sheh		
everything	ke·khol		
just as	a·sher		
had commanded him	tsiw·vah		
the LORD	YHVH		
-	o·to		
-	ken	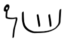	
	a·sah		
So	vay·hee	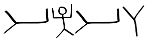	Exodus 40:17
month	ba·cho·desh	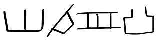	
of the first	ha·ri·sho·wn		
year	bash·sha·nah		
of the second	hash·she·neet	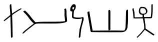	

on the first	be·e·chad		
day	la·cho·desh	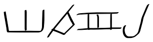	
was set up	hu·qam	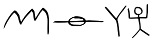	
the tabernacle	ham·mish·kan		
set up	vay·ya·qem	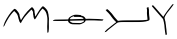	Exodus 40:18
When Moses	mo·sheh	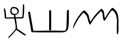	
-	et		
the tabernacle	ham·mish·kan		
he laid	vay·yit·ten	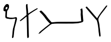	
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its bases	a·da·naw	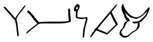	
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-	et		
its frames	qe·ra·shaw		
inserted	vay·yit·ten	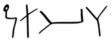	
-	et		
its crossbars	be·ree·chaw	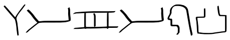	
and set up	vay·ya·qem	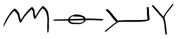	
-	et		
its posts	am·mu·daw		
Then he spread	vay·yiph·ros		Exodus 40:19
-	et		
the tent	ha·o·hel		
over	al		
the tabernacle	ham·mish·kan		
and put	vay·ya·sem		
-	et		

the covering	mikh·seh		
over the tent	ha·o·hel		
	a·law	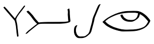	
	mil·ma·e·lah		
just as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH	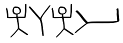	
-	et		
[him]	mo·sheh	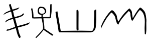	
Moses took	vay·yiq·qach	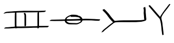	Exodus 40:20
and placed	vay·yit·ten	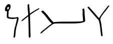	
-	et		
the Testimony	ha·e·dut		
it in	el		
the ark	ha·a·ron		
attaching	vay·ya·sem	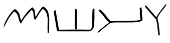	
-	et		
the poles	hab·bad·deem		
to	al		
the ark	ha·a·ron		
and he set	vay·yit·ten	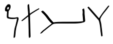	
-	et		
the mercy seat	hak·kap·po·ret		
atop	al		
the ark	ha·a·ron		
	mil·ma·e·lah		
Then he brought	vay·ya·ve	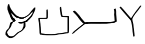	Exodus 40:21

-	et		
the ark	ha·a·ron		
into	el		
the tabernacle	ham·mish·kan		
put up	vay·ya·sem		
-	et		
the veil	pa·ro·khet	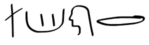	
for the screen	ham·ma·sakh		
and shielded	vay·ya·sekh		
off	al		
the ark	a·ro·wn		
of the Testimony	ha·e·dut		
just as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH	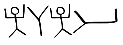	
-	et		
him	mo·sheh		
Moses placed	vay·yit·ten	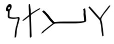	Exodus 40:22
-	et		
the table	hash·shul·chan	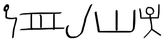	
in the Tent	be·o·hel		
of Meeting	mo·w·ed		
on	al		
side	ye·rekh	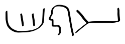	
of the tabernacle	ham·mish·kan		
the north	tsa·pho·nah		
outside	mi·chuts	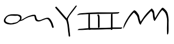	

the veil	lap·pa·ro·khet	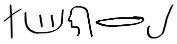	
He arranged	vay·ya·a·rokh	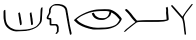	Exodus 40:23
on it	a·law	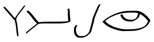	
	e·rekh	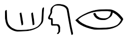	
the bread	le·chem	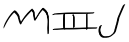	
before	liph·ne	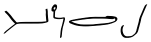	
the LORD	YHVH	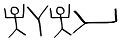	
just as	ka·a·sher	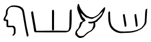	
had commanded	tsiw·vah	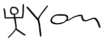	
the LORD	YHVH	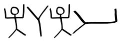	
-	et	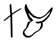	
him	mo·sheh	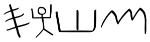	
He also placed	vay·ya·sem	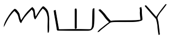	Exodus 40:24
-	et	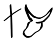	
the lampstand	ham·me·no·rah	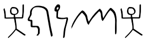	
in the Tent	be·o·hel	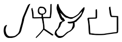	
of Meeting	mo·w·ed	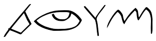	
opposite	no·khach	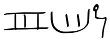	
the table	hash·shul·chan	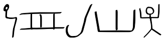	
on	al	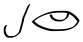	
side	ye·rekh	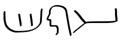	
of the tabernacle	ham·mish·kan	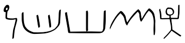	
the south	neg·bah	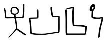	
and set up	vay·ya·al	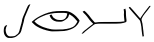	Exodus 40:25
the lamps	han·ne·rot	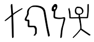	
before	liph·ne	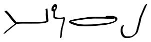	
the LORD	YHVH	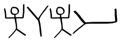	

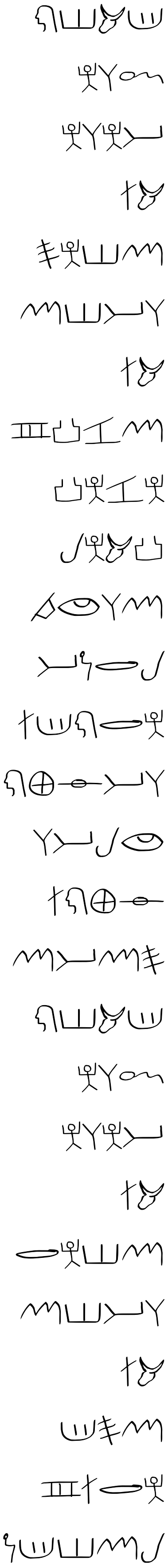

just as	ka·a·sher	
had commanded	tsiw·vah	
the LORD	YHVH	
-	et	
him	mo·sheh	
Moses placed	vay·ya·sem	Exodus 40:26
-	et	
altar	miz·bach	
the gold	haz·za·hav	
in the Tent	be·o·hel	
of Meeting	mo·w·ed	
in front	liph·ne	
of the veil	hap·pa·ro·khet	
and he burned	vay·yaq·ter	Exodus 40:27
on it	a·law	
incense	qe·to·ret	
fragrant	sam·meem	
just as	ka·a·sher	
had commanded	tsiw·vah	
the LORD	YHVH	
-	et	
him	mo·sheh	
Then he put up	vay·ya·sem	Exodus 40:28
-	et	
the curtain	ma·sakh	
at the entrance	hap·pe·tach	
to the tabernacle	lam·mish·kan	

-	ve·et	𐤅𐤀𐤕	Exodus 40:29
the altar	miz·bach	𐤌𐤆𐤁𐤇	
of burnt offering	ha·o·lah	𐤄𐤏𐤋𐤄	
He placed	sam	𐤔𐤌	
near the entrance	pe·tach	𐤐𐤕𐤇	
to the tabernacle	mish·kan	𐤌𐤔𐤊𐤍	
the Tent	o·hel	𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
and offered	vay·ya·al	𐤅𐤉𐤏𐤋	
on it	a·law	𐤏𐤋𐤉𐤅	
-	et	𐤀𐤕	
the burnt offering	ha·o·lah	𐤄𐤏𐤋𐤄	
-	ve·et	𐤅𐤀𐤕	
and the grain offering	ham·min·chah	𐤄𐤌𐤍𐤇𐤄	
just as	ka·a·sher	𐤊𐤀𐤔𐤓	
had commanded	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
him	mo·sheh	𐤌𐤔𐤄𐤎	
He placed	vay·ya·sem	𐤅𐤉𐤔𐤌	Exodus 40:30
-	et	𐤀𐤕	
the basin	hak·kee·yor	𐤄𐤊𐤉𐤓	
between	ben	𐤁𐤉𐤍	
the Tent	o·hel	𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
	u·ven	𐤅𐤁𐤉𐤍	
and the altar	ham·miz·be·ach	𐤄𐤌𐤆𐤁𐤇	

and put	vay·yit·ten	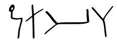	
in it	sham·mah		
water	ma·yim	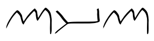	
for washing	le·ra·che·tsah	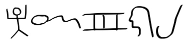	
washed	ve·ra·cha·tsu	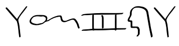	Exodus 40:31
and from it	mim·men·nu		
Moses	mo·sheh	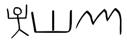	
Aaron	ve·a·ha·ron		
and his sons	u·va·naw	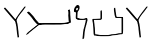	
-	et		
their hands	ye·de·hem	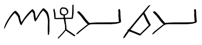	
-	ve·et		
and feet	rag·le·hem	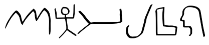	
whenever they entered	be·vo·am		Exodus 40:32
	el		
the Tent	o·hel		
of Meeting	mo·w·ed		
or approached	u·ve·qa·re·va·tam	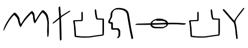	
	el		
the altar	ham·miz·be·ach	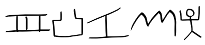	
They washed	yir·cha·tsu	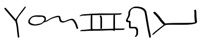	
just as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh		
And Moses set up	vay·ya·qem	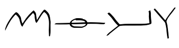	Exodus 40:33

-	et	את	
the courtyard	he·cha·tser	החצר	
around	sa·veev	סביב	
the tabernacle	lam·mish·kan	למשכן	
and the altar	ve·lam·miz·be·ach	ולמזבח	
and he hung	vay·yit·ten	ויתן	
-	et	את	
the curtain	ma·sakh	מסך	
for the entrance	sha·ar	שער	
to the courtyard	he·cha·tser	החצר	
finished	vay·khal	ויכל	
So Moses	mo·sheh	משה	
-	et	את	
the work	ham·me·la·khah	המלאכה	
covered	vay·khas	ויכס	Exodus 40:34
Then the cloud	he·a·nan	הענן	
-	et	את	
the Tent	o·hel	אהל	
of Meeting	mo·w·ed	מועד	
and the glory	u·khe·vo·wd	וכבוד	
of the LORD	YHVH	יהוה	
filled	ma·le	מלא	
-	et	את	
the tabernacle	ham·mish·kan	המשכן	
was unable	ve·lo	ולא	Exodus 40:35
	ya·khol	יכל	
Moses	mo·sheh	משה	

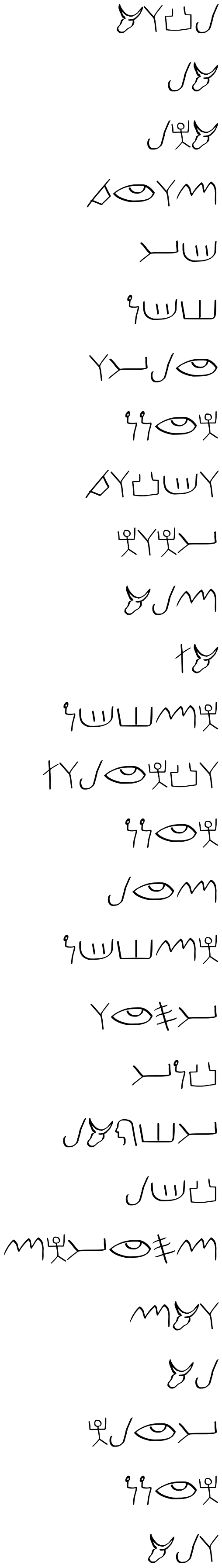

to enter	la·vo·w	
	el	
the Tent	o·hel	
of Meeting	mo·w·ed	
because	kee	
had settled	sha·khan	
on it	a·law	
the cloud	he·a·nan	
and the glory	u·khe·vo·wd	
of the LORD	YHVH	
filled	ma·le	
-	et	
the tabernacle	ham·mish·kan	
was lifted	u·ve·he·a·lo·wt	Exodus 40:36
Whenever the cloud	he·a·nan	
from	me·al	
above the tabernacle	ham·mish·kan	
would set out	yis·u	
the Israelites	be·ne	
	yis·ra·el	
through all	be·khol	
the stages of their journey	mas·e·hem	
If	ve·im	Exodus 40:37
was not	lo	
lifted	ye·a·leh	
the cloud	he·a·nan	
they would not	ve·lo	

set out	yis·u	יסעו	
until	ad	עד	
the day	yo·wm	יום	
it was taken up	he·a·lo·to	העלתו	
For	kee	כי	Exodus 40:38
the cloud	a·nan	ענן	
of the LORD	YHVH	יהוה	
was over	al	על	
the tabernacle	ham·mish·kan	המשכן	
by day	yo·w·mam	יומם	
and fire	ve·esh	ואש	
was	tih·yeh	תהיה	
by night	lay·lah	לילה	
in the cloud	bo	בו	
in the sight	le·e·ne	לעיני	
of all	khal	כל	
the house	bet	בית	
of Israel	yis·ra·el	ישראל	
through all	be·khal	בכל	
their journeys	mas·e·hem	מסעיהם	

Leviticus

BSB Translation	Transliteration	Original Hebrew	
called to	vay·yiq·ra	ויקרא	Leviticus 1:1
to him	el	אל	
Moses	mo·sheh	משה	
and spoke	vay·dab·ber	וידבר	

Then the LORD	YHVH	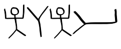	
	e·law	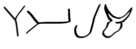	
from the Tent	me·o·hel		
of Meeting	mo·w·ed		
saying	le·mor		
" Speak	dab·ber		Leviticus 1:2
to	el		
the Israelites	be·ne	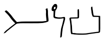	
	yis·ra·el	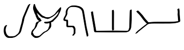	
and tell	ve·a·mar·ta	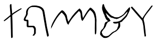	
them :	a·le·hem	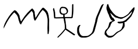	
any	a·dam		
When	kee	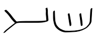	
you brings	yaq·reev	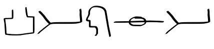	
of	mik·kem	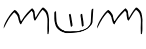	
an offering	qar·ban	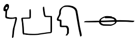	
to the LORD	la·YHVH	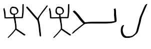	
an	min	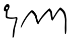	
animal	hab·be·he·mah		
from	min	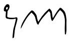	
the herd	hab·ba·qar	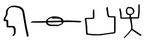	
	u·min	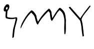	
or the flock	hats·tson		
you may bring	taq·ree·vu	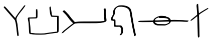	
-	et		
as your offering	qa·re·ban·khem		
If	im		Leviticus 1:3

is a burnt offering	o·lah		
[one’s] offering	qa·re·ba·no		
from	min		
the herd	hab·ba·qar	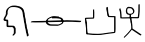	
male	za·khar	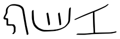	
an unblemished	ta·meem	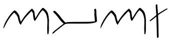	
he is to present	yaq·ree·ven·nu	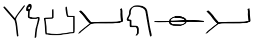	
to	el		
the entrance	pɛ·tach	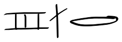	
to the Tent	o·hel		
of Meeting	mo·w·ed		
He must bring	yaq·reev	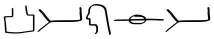	
it	o·to		
for its acceptance	lir·tso·no		
before	liph·ne		
the LORD	YHVH		
He is to lay	ve·sa·makh		Leviticus 1:4
his hand	ya·do	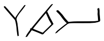	
on	al		
the head	rosh		
of the burnt offering	ha·o·lah		
so it can be accepted	ve·nir·tsah		
on his behalf	lo		
to make atonement	le·khap·per		
for him	a·law	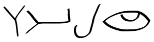	
And he shall slaughter	ve·sha·chat	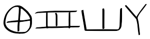	Leviticus 1:5
-	et		

the young	ben		
bull	hab·ba·qar	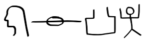	
before	liph·ne		
the LORD	YHVH		
are to present	ve·hiq·ree·vu	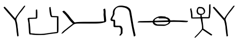	
sons	be·ne	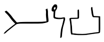	
and Aaron’s	a·ha·ron	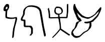	
the priests	hak·ko·ha·neem	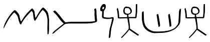	
-	et		
the blood	had·dam		
and sprinkle	ve·za·re·qu	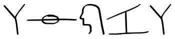	
-	et		
it	had·dam		
of	al		
the altar	ham·miz·be·ach	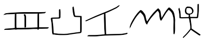	
on all sides	sa·veev	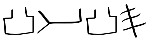	
-	a·sher		
at the entrance	pe·tach	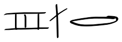	
to the Tent	o·hel		
of Meeting	mo·w·ed		
Next, he is to skin	ve·hiph·sheet	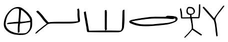	Leviticus 1:6
-	et		
the burnt offering	ha·o·lah		
and cut	ve·nit·tach	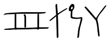	
-	o·tah		
it into pieces	lin·ta·che·ha	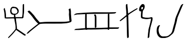	
shall put	ve·na·te·nu	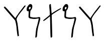	Leviticus 1:7

The sons	be·ne	
of Aaron	a·ha·ron	
the priest	hak·ko·hen	
a fire	esh	
on	al	
the altar	ham·miz·be·ach	
and arrange	ve·a·re·khu	
wood	e·tseem	
on	al	
the fire	ha·esh	
are to arrange	ve·a·re·khu	Leviticus 1:8
sons	be·ne	
Then Aaron’s	a·ha·ron	
the priests	hak·ko·ha·neem	
-	et	
the pieces	han·ne·ta·cheem	
-	et	
including the head	ha·rosh	
-	ve·et	
and the fat	hap·pa·der	
atop	al	
wood	ha·e·tseem	
-	a·sher	
on	al	
the burning	ha·esh	
-	a·sher	
-	al	

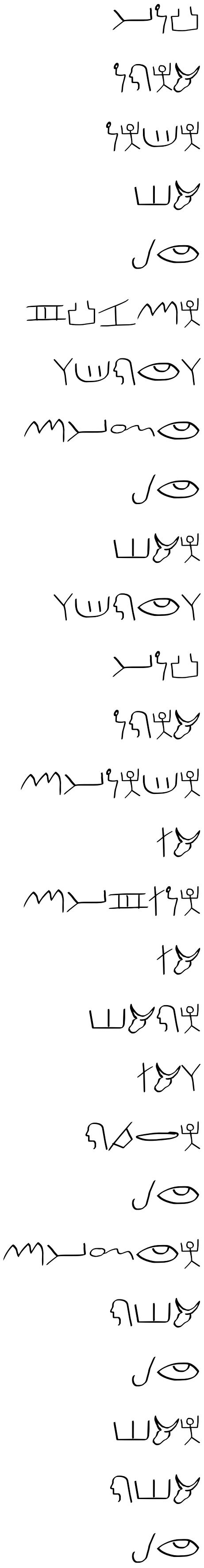

the altar	ham·miz·be·ach	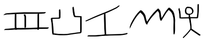	
The entrails	ve·qir·bo	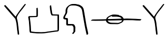	Leviticus 1:9
and legs	u·khe·ra·aw	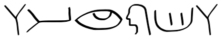	
must be washed	yir·chats	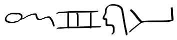	
with water	bam·ma·yim	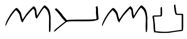	
shall burn	ve·hiq·teer	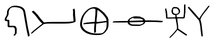	
and the priest	hak·ko·hen	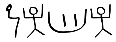	
-	et	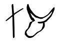	
all of it	hak·kol	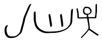	
on the altar	ham·miz·be·chah	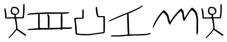	
as a burnt offering	o·lah	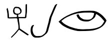	
an offering made by fire	ish·sheh	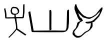	
aroma	re·ach	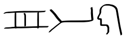	
a pleasing	nee·cho·w·ach	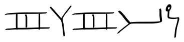	
to the LORD	la·YHVH	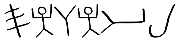	
If, however	ve·im	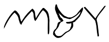	Leviticus 1:10
from	min	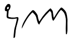	
the flock —	hats·tson	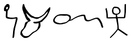	
one’s offering	qa·re·ba·no	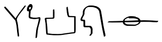	
from	min	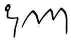	
the sheep	hak·ke·sa·veem	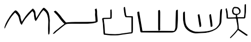	
or	o	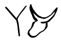	
	min	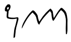	
goats —	ha·iz·zeem	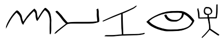	
is a burnt offering	le·o·lah	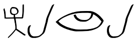	
male	za·khar	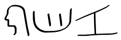	
an unblemished	ta·meem	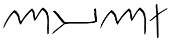	

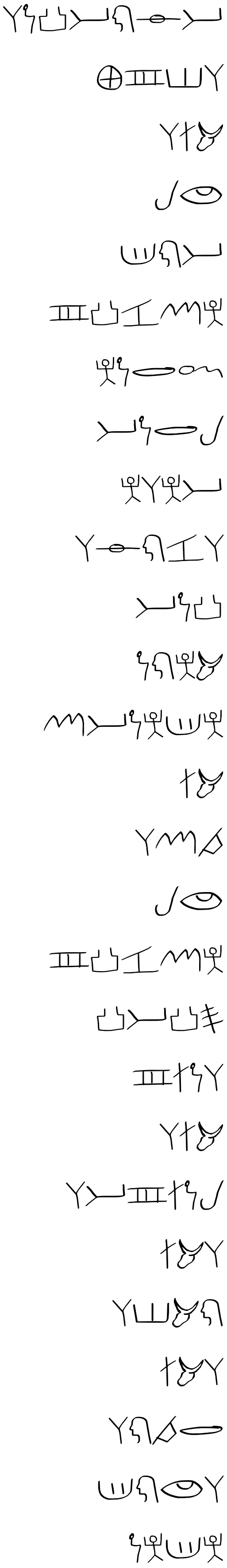

he is to present	yaq·ree·ven·nu	
He shall slaughter	ve·sha·chat	Leviticus 1:11
-	o·to	
it on	al	
side	ye·rekh	
of the altar	ham·miz·be·ach	
the north	tsa·pho·nah	
before	liph·ne	
the LORD	YHVH	
are to sprinkle	ve·za·re·qu	
sons	be·ne	
and Aaron’s	a·ha·ron	
the priests	hak·ko·ha·neem	
-	et	
its blood	da·mo	
against	al	
the altar	ham·miz·be·ach	
on all sides	sa·veev	
He is to cut	ve·nit·tach	Leviticus 1:12
[the animal]	o·to	
into pieces	lin·ta·chaw	
including	ve·et	
the head	ro·sho	
-	ve·et	
and fat	pid·ro	
shall arrange	ve·a·rakh	
and the priest	hak·ko·hen	

them	o·tam		
atop	al		
wood	ha·e·tseem		
that	a·sher		
[is] on	al		
the burning	ha·esh		
-	a·sher		
-	al		
the altar	ham·miz·be·ach	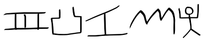	
The entrails	ve·haq·qe·rev	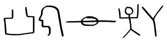	Leviticus 1:13
and legs	ve·hak·ke·ra·a·yim		
must be washed	yir·chats	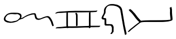	
with water	bam·ma·yim	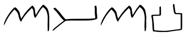	
shall bring	ve·hiq·reev	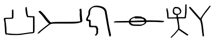	
and the priest	hak·ko·hen		
-	et		
all of it	hak·kol		
and burn [it]	ve·hiq·teer	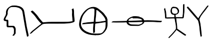	
on the altar	ham·miz·be·chah		
is a burnt offering	o·lah		
it	hu		
an offering made by fire	ish·sheh		
aroma	re·ach	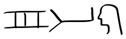	
a pleasing	nee·cho·ach	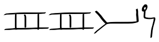	
to the LORD	la·YHVH	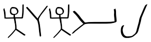	
If, instead	ve·im		Leviticus 1:14
of	min		

birds	ha·o·wph		
is a burnt offering	o·lah		
one’s offering	qa·re·ba·no		
to the LORD	la·YHVH	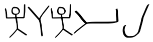	
he is to present	ve·hiq·reev	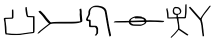	
	min		
a turtledove	hat·to·reem	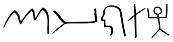	
or	o		
	min		
a young	be·ne	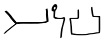	
pigeon	hay·yo·w·nah	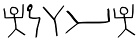	
-	et		
	qa·re·ba·no		
shall bring	ve·hiq·ree·vo	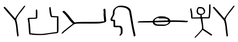	Leviticus 1:15
Then the priest	hak·ko·hen		
it to	el		
the altar	ham·miz·be·ach	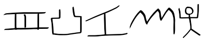	
twist off	u·ma·laq		
-	et		
its head	ro·sho		
and burn	ve·hiq·teer	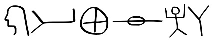	
it on the altar	ham·miz·be·chah	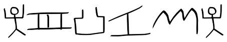	
should be drained out	ve·nim·tsah		
its blood	da·mo		
on	al		
the side	qeer	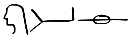	
of the altar	ham·miz·be·ach	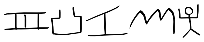	

And he is to remove	ve·he·seer		Leviticus 1:16
-	et		
the crop	mur·a·to		
with its contents	be·no·tsa·tah		
and throw	ve·hish·leekh	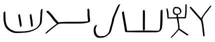	
it	o·tah		
side	e·tsel		
of the altar	ham·miz·be·ach	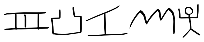	
to the east	qe·de·mah		
in	el		
the place	me·qo·wm	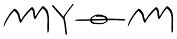	
for ashes	had·da·shen		
He shall tear it open	ve·shis·sa		Leviticus 1:17
-	o·to		
by its wings	vikh·na·phaw		
without	lo		
dividing [the bird] completely	yav·deel	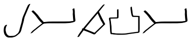	
is to burn	ve·hiq·teer	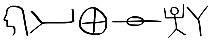	
it	o·to		
And the priest	hak·ko·hen		
on the altar	ham·miz·be·chah		
atop	al		
wood	ha·e·tseem		
-	a·sher		
-	al		
the burning	ha·esh		
is a burnt offering	o·lah		

It	hu	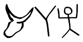	
an offering made by fire	ish·sheh	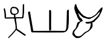	
aroma	re·ach	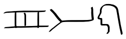	
a pleasing	nee·cho·ach	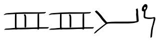	
to the LORD [’’]	la·YHVH	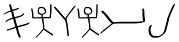	
anyone	ve·ne·phesh	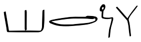	Leviticus 2:1
[“] When	kee	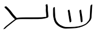	
brings	taq·reev	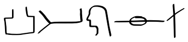	
a grain offering	qa·re·ban	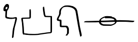	
	min·chah	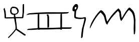	
to the LORD	la·YHVH	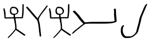	
must consist of fine flour	so·let	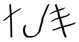	
	yih·yeh	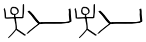	
his offering	qa·re·ba·no	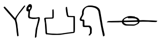	
He is to pour	ve·ya·tsaq	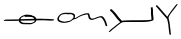	
on it	a·le·ha	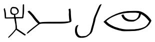	
olive oil	she·men	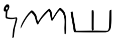	
put	ve·na·tan	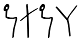	
on it	a·le·ha	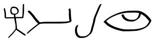	
frankincense	le·vo·nah	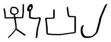	
and bring	ve·he·vee·ah	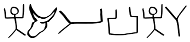	Leviticus 2:2
it to	el	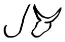	
sons	be·ne	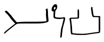	
Aaron’s	a·ha·ron	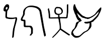	
the priests	hak·ko·ha·neem	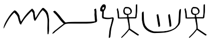	
shall take a handful	ve·qa·mats	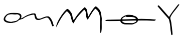	
	mish·sham	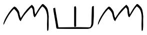	

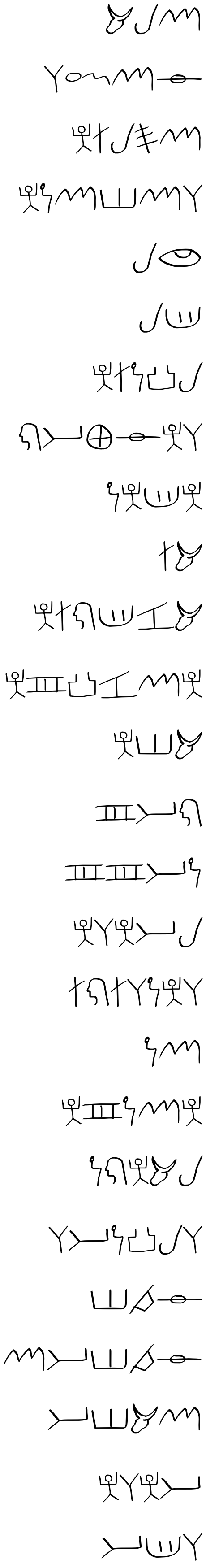

	me·lo	
	qum·tso	
of the flour	mis·sa·le·tah	
and oil	u·mish·sham·nah	
together with	al	
all	kal	
the frankincense	le·vo·na·tah	
and burn this	ve·hiq·teer	
The priest	hak·ko·hen	
-	et	
as a memorial portion	az·ka·ra·tah	
on the altar	ham·miz·be·chah	
an offering made by fire	ish·sheh	
aroma	re·ach	
a pleasing	nee·cho·ach	
to the LORD	la·YHVH	
The remainder	ve·han·no·w·te·ret	Leviticus 2:3
of	min	
the grain offering	ham·min·chah	
shall belong to Aaron	le·a·ha·ron	
and his sons	u·le·va·naw	
it is a most	qo·desh	
holy part	qa·da·sheem	
of the offerings made by fire	me·ish·she	
to the LORD	YHVH	
Now if	ve·khee	Leviticus 2:4

you bring	taq·riv	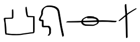	
an offering of grain	qa·re·ban	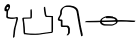	
	min·chah	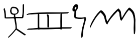	
baked	ma·a·pheh		
in an oven	tan·nur		
it must consist of fine flour	so·let		
cakes	chal·lo·wt	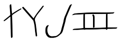	
either unleavened	mats·tsot		
mixed	be·lu·lot		
with oil	bash·she·men		
wafers	u·re·qee·qe	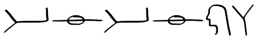	
or unleavened	mats·tso·wt		
coated	me·shu·cheem	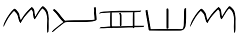	
with oil	bash·sha·men		
If	ve·im		Leviticus 2:5
is a grain offering	min·chah	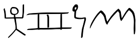	
prepared on	al		
a griddle	ham·ma·cha·vat	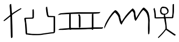	
your offering	qa·re·ba·ne·kha		
made of fine flour	so·let		
mixed	be·lu·lah		
with oil	vash·she·men		
unleavened bread	mats·tsah		
it must be	tih·yeh	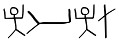	
Crumble it	pa·to·wt		Leviticus 2:6
-	o·tah		
-	pit·teem	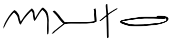	

and pour	ve·ya·tsaq·ta		
on it	a·le·ha	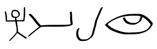	
oil	sha·men	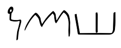	
is a grain offering	min·chah	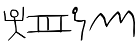	
it	hee		
If	ve·im		Leviticus 2:7
is a grain offering	min·chat	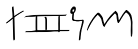	
[cooked] in a pan	mar·che·shet	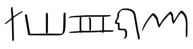	
your offering	qa·re·ba·ne·kha		
of fine flour	so·let		
with oil	bash·she·men		
it must consist	te·a·seh		
When you bring	ve·he·ve·ta	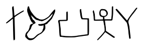	Leviticus 2:8
-	et		
the grain offering	ham·min·chah	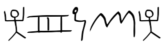	
-	a·sher	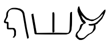	
made	ye·a·seh		
in any of these ways	me·el·leh		
to the LORD	la·YHVH	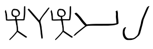	
it is to be presented	ve·hiq·ree·vah	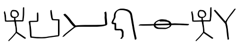	
to	el		
the priest	hak·ko·hen	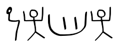	
and he shall take	ve·hig·gee·shah	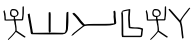	
it to	el		
the altar	ham·miz·be·ach	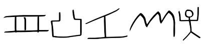	
is to remove	ve·he·reem		Leviticus 2:9
The priest	hak·ko·hen	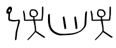	

from	min		
the grain offering	ham·min·chah	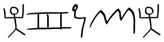	
-	et		
the memorial portion	az·ka·ra·tah		
and burn	ve·hiq·teer	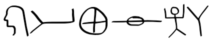	
it on the altar	ham·miz·be·chah		
as an offering made by fire	ish·sheh		
aroma	re·ach	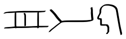	
a pleasing	nee·cho·ach	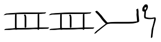	
to the LORD	la·YHVH	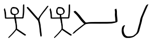	
But the remainder	ve·han·no·w·te·ret		Leviticus 2:10
of	min		
the grain offering	ham·min·chah	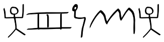	
shall belong to Aaron	le·a·ha·ron		
and his sons	u·le·va·naw		
it is a most	qo·desh	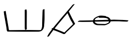	
holy	qa·da·sheem	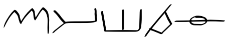	
part of the offerings made by fire	me·ish·she		
to the LORD	YHVH		
No	kal	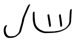	Leviticus 2:11
grain offering	ham·min·chah	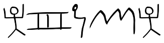	
that	a·sher		
you present	taq·ree·vu	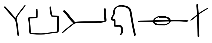	
to the LORD	la·YHVH	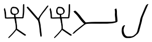	
	lo		
may be made	te·a·seh		

with leaven	cha·mets		
for	kee	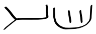	
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leaven	se·or		
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or honey	de·vash	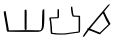	
you are not	lo		
to burn	taq·tee·ru		
	mim·men·nu	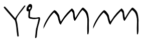	
as an offering made by fire	ish·sheh		
to the LORD	la·YHVH	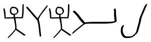	
as an offering	qa·re·ban	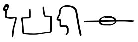	Leviticus 2:12
of firstfruits	re·sheet		
You may bring	taq·ree·vu	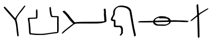	
them	o·tam		
to the LORD	la·YHVH	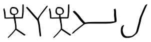	
on	ve·el		
the altar	ham·miz·be·ach	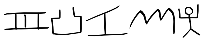	
but they are not	lo		
to be offered	ya·a·lu		
aroma	le·re·ach	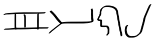	
as a pleasing	nee·cho·ach	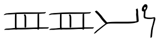	
each	ve·khal		Leviticus 2:13
of your grain offerings	qa·re·ban	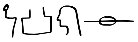	
	min·cha·te·kha	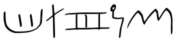	
with salt	bam·me·lach		

And you shall season	tim·lach	תמלח	
You must not	ve·lo	ולא	
leave	tash·beet	תשבית	
the salt	me·lach	מלח	
of the covenant	be·reet	ברית	
of your God	e·lo·he·kha	אלהיך	
out of	me·al	מעל	
your grain offering	min·cha·te·kha	מנחתך	
to	al	על	
each	kal	כל	
of your offerings	qa·re·ba·ne·kha	קרבנך	
you are to add	taq·reev	תקריב	
salt	me·lach	מלח ס	
If	ve·im	ואם	Leviticus 2:14
you bring	taq·reev	תקריב	
a grain offering	min·chat	מנחת	
of firstfruits	bik·ku·reem	בכורים	
to the LORD	la·YHVH	ליהוה	
heads of new grain	a·veev	אביב	
roasted	qa·lui	קלוי	
on the fire	ba·esh	באש	
crushed	ge·res	גרש	
	kar·mel	כרמל	
you shall offer	taq·reev	תקריב	
-	et	את	
-	min·chat	מנחת	
-	bik·ku·re·kha	בכוריך	

And you are to put	ve·na·ta·ta	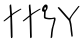	Leviticus 2:15
on it	a·le·ha	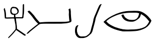	
oil	she·men		
	ve·sam·ta		
	a·le·ha	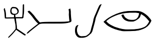	
and frankincense	le·vo·nah	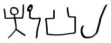	
is a grain offering	min·chah	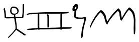	
it	hee		
shall then burn	ve·hiq·teer	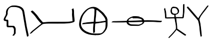	Leviticus 2:16
The priest	hak·ko·hen		
-	et		
the memorial portion	az·ka·ra·tah		
of the crushed grain	mig·gir·sah		
and the oil	u·mish·sham·nah		
together with	al		
all	kal	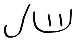	
its frankincense	le·vo·na·tah		
as an offering made by fire	ish·sheh		
to the LORD [’’]	la·YHVH	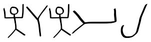	
[“] If	ve·im		Leviticus 3:1
	ze·vach		
[is] a peace offering	she·la·meem		
one’s offering	qa·re·ba·no		
whether	im		
an animal from	min		
the herd	hab·ba·qar	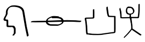	
and he	hu		

offers	maq·reev	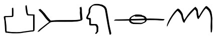	
or	im		
male	za·khar	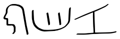	
	im		
female	ne·qe·vah	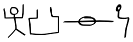	
it without blemish	ta·meem	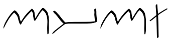	
he must present	yaq·ree·ven·nu	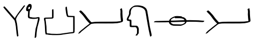	
before	liph·ne		
the LORD	YHVH		
He is to lay	ve·sa·makh		Leviticus 3:2
his hand	ya·do	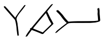	
on	al		
the head	rosh		
of the offering	qa·re·ba·no		
and slaughter	u·she·cha·to	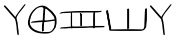	
it at the entrance	pe·tach	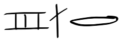	
to the Tent	o·hel		
of Meeting	mo·w·ed		
shall sprinkle	ve·za·re·qu	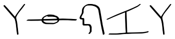	
sons	be·ne	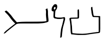	
Then Aaron’s	a·ha·ron	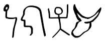	
the priests	hak·ko·ha·neem	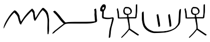	
-	et		
the blood	had·dam		
of	al		
the altar	ham·miz·be·ach	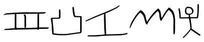	
on all sides	sa·veev	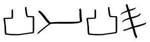	

he is to bring	ve·hiq·reev	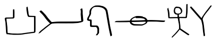	Leviticus 3:3
	miz·ze·vach		
From the peace offering	hash·she·la·meem		
an offering made by fire	ish·sheh		
to the LORD :	la·YHVH	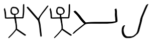	
-	et		
the fat	ha·che·lev	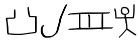	
that covers	ham·khas·seh	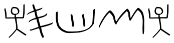	
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the entrails	haq·qe·rev	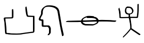	
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all	kal	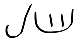	
the fat	ha·che·lev	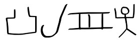	
that	a·sher		
is on	al		
[them]	haq·qe·rev	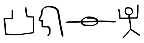	
-	ve·et		Leviticus 3:4
both	she·te	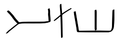	
kidneys	hak·ke·la·yot	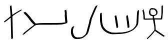	
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with the fat	ha·che·lev	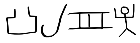	
-	a·sher		
on them	a·le·hen	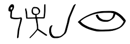	
-	a·sher		
near	al		
the loins	hak·ke·sa·leem	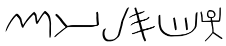	
and	ve·et		

the lobe	hay·yo·te·ret	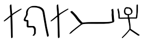	
of	al		
the liver	hak·ka·ved		
with	al		
the kidneys	hak·ke·la·yo·wt	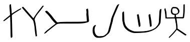	
which he is to remove	ye·see·ren·nah	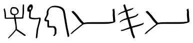	
are to burn	ve·hiq·tee·ru	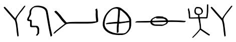	Leviticus 3:5
it	o·to		
sons	ve·ne	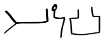	
Then Aaron’s	a·ha·ron		
on the altar	ham·miz·be·chah		
atop	al		
the burnt offering	ha·o·lah		
that	a·sher		
is on	al		
wood	ha·e·tseem		
-	a·sher		
-	al		
the burning	ha·esh		
as an offering made by fire	ish·sheh		
aroma	re·ach	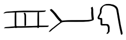	
a pleasing	nee·cho·ach	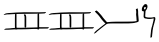	
to the LORD	la·YHVH	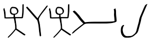	
If, however	ve·im		Leviticus 3:6
is from	min		
the flock	hats·tson		
	qa·re·ba·no		

	le·ze·vach	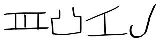	
one’s peace offering	she·la·meem		
to the LORD	la·YHVH	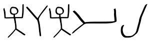	
a male	za·khar	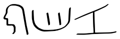	
or	o		
female	ne·qe·vah	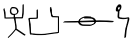	
without blemish	ta·meem	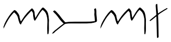	
he must present	yaq·ree·ven·nu	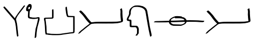	
If	im		Leviticus 3:7
a lamb	ke·sev		
he	hu		
is presenting	maq·reev	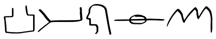	
-	et		
for his offering	qa·re·ba·no		
he must present	ve·hiq·reev	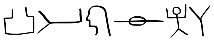	
-	o·to		
it before	liph·ne		
the LORD	YHVH		
He is to lay	ve·sa·makh		Leviticus 3:8
-	et		
his hand	ya·do	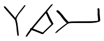	
on	al		
the head	rosh		
of his offering	qa·re·ba·no		
and slaughter	ve·sha·chat		
it	o·to		
in front of	liph·ne		

the Tent	o·hel		
of Meeting	mo·w·ed		
shall sprinkle	ve·za·re·qu	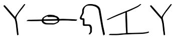	
sons	be·ne	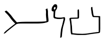	
Then Aaron’s	a·ha·ron	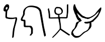	
-	et		
its blood	da·mo		
of	al		
the altar	ham·miz·be·ach	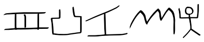	
on all sides	sa·veev	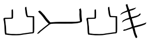	
he shall bring	ve·hiq·reev	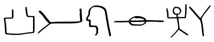	Leviticus 3:9
	miz·ze·vach		
And from the peace offering	hash·she·la·meem		
an offering made by fire	ish·sheh		
to the LORD	la·YHVH	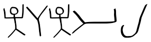	
consisting of its fat :	chel·bo	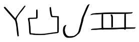	
fat tail	ha·al·yah	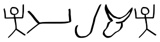	
the entire	te·mee·mah	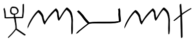	
close to	le·um·mat		
the backbone	he·a·tseh		
cut off	ye·see·ren·nah	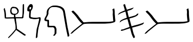	
-	ve·et		
the fat	ha·che·lev	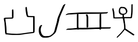	
that covers	ham·khas·seh	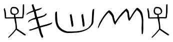	
-	et		
the entrails	haq·qe·rev	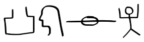	
-	ve·et		

all	kal	כל	
the fat	ha·che·lev	החלב	
that [is]	a·sher	אשר	
on	al	על	
[them]	haq·qe·rev	הקרב	
-	ve·et	ואת	Leviticus 3:10
both	she·te	שתי	
kidneys	hak·ke·la·yot	הכלית	
-	ve·et	ואת	
with the fat	ha·che·lev	החלב	
-	a·sher	אשר	
on them	a·le·hen	עלהן	
-	a·sher	אשר	
near	al	על	
the loins	hak·ke·sa·leem	הכסלים	
and	ve·et	ואת	
the lobe	hay·yo·te·ret	היתרת	
of	al	על	
the liver	hak·ka·ved	הכבד	
with	al	על	
the kidneys	hak·ke·la·yot	הכלית	
which he is to remove	ye·see·ren·nah	יסירנה	
is to burn them	ve·hiq·tee·ro	והקטירו	Leviticus 3:11
Then the priest	hak·ko·hen	הכהן	
on the altar	ham·miz·be·chah	המזבחה	
as food	le·chem	לחם	
an offering made by fire	ish·sheh	אשה	

to the LORD	la·YHVH	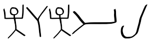	
If	ve·im		Leviticus 3:12
is a goat	ez		
one’s offering	qa·re·ba·no		
he is to present	ve·hiq·ree·vo	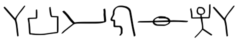	
it before	liph·ne		
the LORD	YHVH	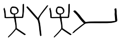	
He must lay	ve·sa·makh	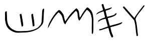	Leviticus 3:13
-	et		
his hand	ya·do	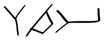	
on	al		
its head	ro·sho		
and slaughter	ve·sha·chat	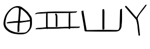	
it	o·to		
in front of	liph·ne		
the Tent	o·hel		
of Meeting	mo·w·ed		
shall sprinkle	ve·za·re·qu	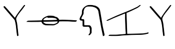	
sons	be·ne	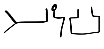	
Then Aaron’s	a·ha·ron		
-	et		
its blood	da·mo	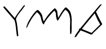	
of	al		
the altar	ham·miz·be·ach		
on all sides	sa·veev	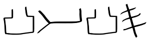	
he shall present	ve·hiq·reev	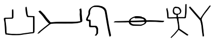	Leviticus 3:14
And from	mim·men·nu		

his offering	qa·re·ba·no	
an offering made by fire	ish·sheh	
to the LORD :	la·YHVH	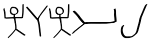
-	et	
the fat	ha·che·lev	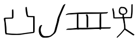
that covers	ham·khas·seh	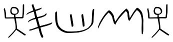
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the entrails	haq·qe·rev	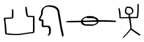
-	ve·et	
all	kal	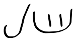
the fat	ha·che·lev	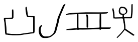
that	a·sher	
is on	al	
[them]	haq·qe·rev	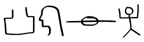
-	ve·et	
both	she·te	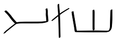
kidneys	hak·ke·la·yot	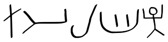
-	ve·et	
with the fat	ha·che·lev	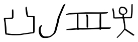
-	a·sher	
on them	a·le·hen	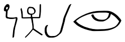
-	a·sher	
near	al	
the loins	hak·ke·sa·leem	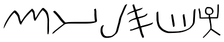
and	ve·et	
the lobe	hay·yo·te·ret	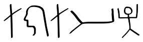
of	al	

Leviticus 3:15

the liver	hak·ka·ved		
with	al		
the kidneys	hak·ke·la·yot	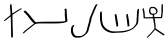	
which he is to remove	ye·see·ren·nah	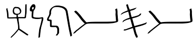	
is to burn	ve·hiq·tee·ram		Leviticus 3:16
Then the priest	hak·ko·hen	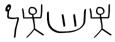	
on the altar	ham·miz·be·chah		
the food	le·chem	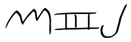	
as an offering made by fire	ish·sheh		
aroma	le·re·ach	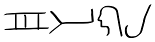	
a pleasing	nee·cho·ach	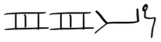	
All	kal		
the fat	che·lev	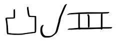	
[is] the LORD’s	la·YHVH	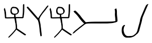	
statute	chuq·qat	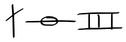	Leviticus 3:17
This is a permanent	o·w·lam		
for the generations to come	le·do·ro·te·khem	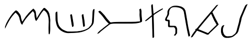	
wherever	be·khol		
you live :	mo·wo·she·vo·te·khem		
any	kal		
fat	che·lev	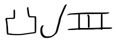	
or any	ve·khal		
blood ”	dam		
You must not	lo		
eat	to·khe·lu	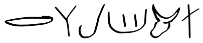	
said	vay·dab·ber	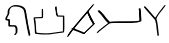	Leviticus 4:1

Then the LORD	YHVH		
to	el		
Moses	mo·sheh	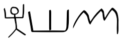	
	le·mor		
“ Tell	dab·ber		Leviticus 4:2
	el		
the Israelites	be·ne	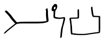	
	yis·ra·ʾēl	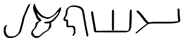	
to	le·mor	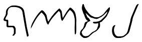	
with one	ne·phesh		
do as follows	kee	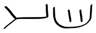	
who sins	te·che·ta	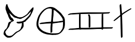	
unintentionally	vish·ga·gah		
against any	mik·kol		
commandments	mits·wot		
of the LORD’s	YHVH		
-	a·sher		
forbidden	lo		
and does	te·a·se·nah	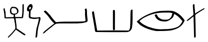	
	ve·a·sah		
what is	me·a·chat		
by them :	me·hen·nah		
If	im		Leviticus 4:3
priest	hak·ko·hen		
the anointed	ham·ma·shee·ach	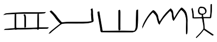	
sins	ye·che·ta	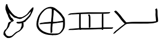	
bringing guilt	le·ash·mat		

on the people	ha·am		
he must bring	ve·hiq·reev	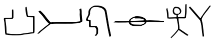	
as	al		
a sin offering	chat·ta·to		
-	a·sher		
he has committed	cha·ta	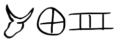	
a young bull	par		
	ben		
	ba·qar	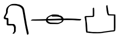	
without blemish	ta·meem	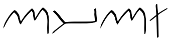	
to the LORD	la·YHVH	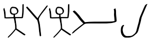	
for the sin	le·chat·tat	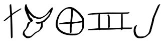	
He must bring	ve·he·vee		Leviticus 4:4
-	et		
the bull	hap·par		
to	el		
the entrance	pe·tach	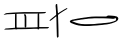	
to the Tent	o·hel		
of Meeting	mo·w·ed		
before	liph·ne		
the LORD	YHVH		
lay	ve·sa·makh		
-	et		
his hand	ya·do	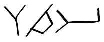	
on	al		
head	rosh		
the bull's	hap·par		

and slaughter	ve·sha·chat	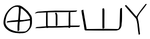	
-	et		
it	hap·par		
before	liph·ne		
the LORD	YHVH		
shall take	ve·la·qach	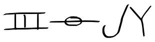	Leviticus 4:5
priest	hak·ko·hen		
Then the anointed	ham·ma·shee·ach	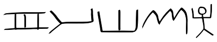	
blood	mid·dam		
some of the bull’s	hap·par		
and bring	ve·he·vee	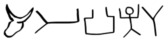	
it	o·to		
into	el		
the Tent	o·hel		
of Meeting	mo·w·ed		
is to dip	ve·ta·val		Leviticus 4:6
The priest	hak·ko·hen		
-	et		
his finger	ets·ba·o		
in the blood	bad·dam		
and sprinkle	ve·hiz·zah	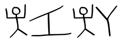	
some of	min		
it	had·dam		
seven	she·va		
times	pe·a·meem		
before	liph·ne		
the LORD	YHVH		

	et		
in front of	pe·ne	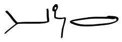	
the veil	pa·ro·khet		
of the sanctuary	haq·qo·desh	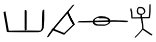	
must then put	ve·na·tan		Leviticus 4:7
The priest	hak·ko·hen	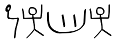	
some of	min		
the blood	had·dam		
on	al		
the horns	qar·no·wt	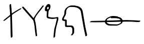	
of the altar	miz·bach		
incense	qe·to·ret	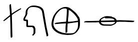	
of fragrant	has·sam·meem		
that is before	liph·ne		
the LORD	YHVH		
-	a·sher		
in the Tent	be·o·hel		
of Meeting	mo·w·ed		
And	ve·et		
the rest	kal	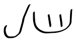	
blood	dam		
of the bull’s	hap·par		
he is to pour out	yish·pokh		
at	el		
the base	ye·so·wd		
of the altar	miz·bach		
of burnt offering	ha·o·lah		

-	a·sher		
at the entrance	pe·tach	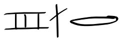	
to the Tent	o·hel		
of Meeting	mo·w·ed		
Then	ve·et		Leviticus 4:8
all	kal	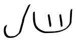	
the fat	che·lev	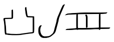	
the bull	par		
of the sin offering —	ha·chat·tat		
he shall remove	ya·reem	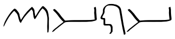	
from	mim·men·nu	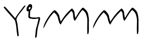	
-	et		
the fat	ha·che·lev	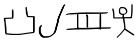	
that covers	ham·khas·seh	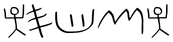	
	al		
the entrails	haq·qe·rev	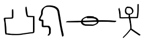	
-	ve·et		
all	kal		
the fat	ha·che·lev	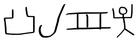	
that	a·sher		
is on	al		
[them]	haq·qe·rev	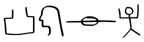	
-	ve·et		Leviticus 4:9
both	she·te	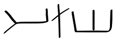	
kidneys	hak·ke·la·yot	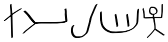	
-	ve·et		
with the fat	ha·che·lev	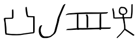	

-	a·sher	𐤀𐤔𐤓	
on them	a·le·hen	𐤏𐤋𐤉𐤄𐤍	
-	a·sher	𐤀𐤔𐤓	
near	al	𐤏𐤋	
the loins	hak·ke·sa·leem	𐤄𐤊𐤎𐤋𐤉𐤌	
and	ve·et	𐤅𐤀𐤕	
the lobe	hay·yo·te·ret	𐤄𐤉𐤕𐤓𐤕	
of	al	𐤏𐤋	
the liver	hak·ka·ved	𐤄𐤊𐤁𐤃	
with	al	𐤏𐤋	
the kidneys —	hak·ke·la·yo·wt	𐤄𐤊𐤋𐤉𐤅𐤕	
which he is to remove	ye·see·ren·nah	𐤉𐤎𐤉𐤓𐤍𐤄	
just as	ka·a·sher	𐤊𐤀𐤔𐤓	Leviticus 4:10
the fat is removed	yu·ram	𐤉𐤅𐤓𐤌	
from the ox	mish·sho·wr	𐤌𐤔𐤅𐤓	
	ze·vach	𐤆𐤁𐤇	
of the peace offering	hash·she·la·meem	𐤄𐤔𐤋𐤌𐤉𐤌	
shall burn them	ve·hiq·tee·ram	𐤅𐤄𐤒𐤈𐤉𐤓𐤌	
Then the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
on	al	𐤏𐤋	
the altar	miz·bach	𐤌𐤆𐤁𐤇	
of burnt offering	ha·o·lah	𐤄𐤏𐤋𐤄	
-	ve·et	𐤅𐤀𐤕	Leviticus 4:11
But the hide	o·wr	𐤏𐤅𐤓	
of the bull	hap·par	𐤄𐤐𐤓	
-	ve·et	𐤅𐤀𐤕	
and all	kal	𐤊𐤋	

its flesh	be·sa·ro	בשרו	
with	al	על	
its head	ro·sho	ראשו	
	ve·al	ועל	
and legs	ke·ra·aw	כרעיו	
and its entrails	ve·qir·bo	וקרבו	
and dung —	u·phir·sho	ופרשו	
he must take	ve·ho·w·tsee	והוציא	Leviticus 4:12
-	et	את	
all	kal	כל	
the rest of the bull —	hap·par	הפר	
to	el	אל	
outside	mi·chuts	מחוץ	
the camp	lam·ma·cha·neh	למחנה	
where	el	אל	
place	ma·qo·wm	מקום	
a ceremonially clean	ta·ho·wr	טהור	
	el	אל	
are poured out	she·phekh	שפך	
the ashes	had·de·shen	הדשן	
and there he must burn	ve·sa·raph	ושרף	
-	o·to	אתו	
it on	al	על	
a wood	e·tseem	עצים	
fire	ba·esh	באש	
on	al	על	
heap	she·phekh	שפך	

the ash	had·de·shen	הדשן	
-	yis·sa·reph	ישרף	
Now if	ve·im	ואם	Leviticus 4:13
the whole	kal	כל	
congregation	a·dat	עדת	
of Israel	yis·ra·el	ישראל	
strays unintentionally	yish·gu	ישגו	
escapes	ve·ne·lam	ונעלם	
and the matter	da·var	דבר	
the notice	me·e·ne	מעיני	
of the assembly	haq·qa·hal	הקהל	
so that they violate	ve·a·su	ועשו	
any	a·chat	אחת	
	mik·kal	מכל	
commandments	mits·wot	מצות	
of the LORD's	YHVH	יהוה	
by doing what	a·sher	אשר	
is forbidden	lo	לא	
	te·a·se·nah	תעשינה	
and incur guilt	ve·a·she·mu	ואשמו	
when they become aware	ve·no·wd·ah	ונודעה	Leviticus 4:14
of the sin	ha·chat·tat	החטאת	
-	a·sher	אשר	
they have committed	cha·te·u	חטאו	
	a·le·ha	עליה	
must bring	ve·hiq·ree·vu	והקריבו	

then the assembly	haq·qa·hal	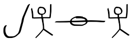	
	par	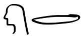	
a young	ben	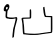	
bull	ba·qar	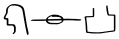	
as a sin offering	le·chat·tat	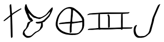	
and present	ve·he·vee·u	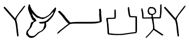	
it	o·to	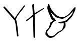	
before	liph·ne	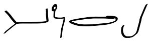	
the Tent	o·hel	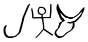	
of Meeting	mo·w·ed	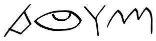	
are to lay	ve·sa·me·khu	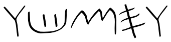	Leviticus 4:15
The elders	ziq·ne	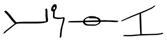	
of the congregation	ha·e·dah	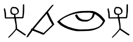	
-	et	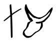	
their hands	ye·de·hem	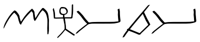	
on	al	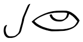	
head	rosh	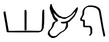	
the bull’s	hap·par	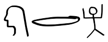	
before	liph·ne	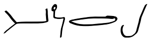	
the LORD	YHVH	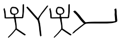	
shall be slaughtered	ve·sha·chat	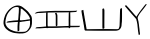	
-	et	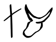	
and it	hap·par	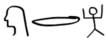	
before	liph·ne	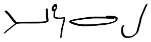	
the LORD	YHVH	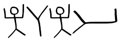	
is to bring	ve·he·vee	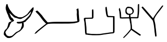	Leviticus 4:16
priest	hak·ko·hen	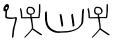	

Then the anointed	ham·ma·shee·ach	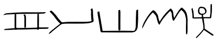	
blood	mid·dam		
some of the bull’s	hap·par		
into	el		
the Tent	o·hel		
of Meeting	mo·w·ed		
is to dip	ve·ta·val	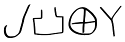	Leviticus 4:17
and [he]	hak·ko·hen	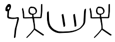	
his finger	ets·ba·o		
in	min		
the blood	had·dam		
and sprinkle	ve·hiz·zah	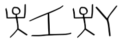	
it seven	she·va		
times	pe·a·meem		
before	liph·ne		
the LORD	YHVH		
	et		
in front	pe·ne	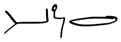	
of the veil	hap·pa·ro·khet		
some of	u·min		Leviticus 4:18
the blood	had·dam		
He is also to put	yit·ten	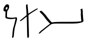	
on	al		
the horns	qar·not	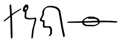	
of the altar	ham·miz·be·ach	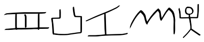	
that	a·sher		
is before	liph·ne		

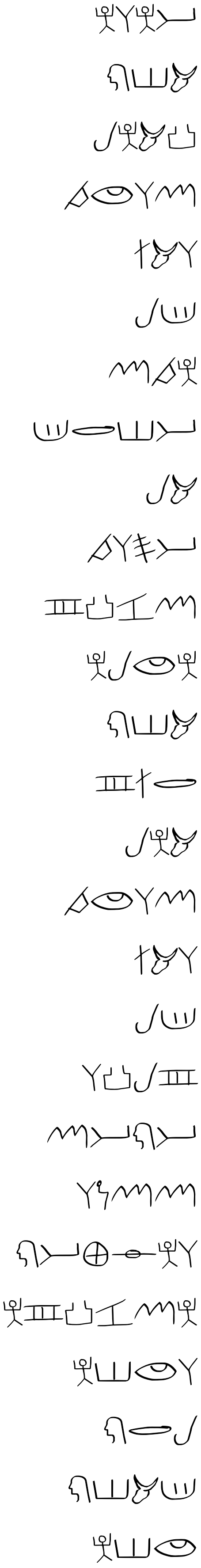

the LORD	YHVH	
-	a·sher	
in the Tent	be·o·hel	
of Meeting	mo·w·ed	
and	ve·et	
the rest	kal	
of the blood	had·dam	
he must pour out	yish·pokh	
at	el	
the base	ye·so·wd	
of the altar	miz·bach	
of burnt offering	ha·o·lah	
-	a·sher	
at the entrance	pe·tach	
to the Tent	o·hel	
of Meeting	mo·w·ed	
And	ve·et	Leviticus 4:19
all	kal	
the fat	chel·bo	
he is to remove	ya·reem	
from it	mim·men·nu	
and burn [it]	ve·hiq·teer	
on the altar	ham·miz·be·chah	
He shall offer	ve·a·sah	Leviticus 4:20
this bull	lap·par	
just as	ka·a·sher	
he did	a·sah	

the bull	le·phar	𐤋𐤐𐤓	
for the sin offering	ha·chat·tat	𐤄𐤇𐤈𐤀𐤕	
in this way	ken	𐤊𐤍	
-	ya·a·seh	𐤉𐤏𐤔𐤄	
	lo	𐤋𐤅	
will make atonement	ve·khip·per	𐤅𐤊𐤐𐤓	
on their behalf	a·le·hem	𐤏𐤋𐤄𐤌	
the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
and they will be forgiven	ve·nis·lach	𐤅𐤍𐤎𐤋𐤇	
	la·hem	𐤋𐤄𐤌	
Then he is to take	ve·ho·w·tsee	𐤅𐤄𐤅𐤑𐤉𐤀	Leviticus 4:21
-	et	𐤀𐤕	
the bull	hap·par	𐤄𐤐𐤓	
	el	𐤀𐤋	
outside	mi·chuts	𐤌𐤇𐤅𐤑	
the camp	lam·ma·cha·neh	𐤋𐤌𐤇𐤍𐤄	
and burn	ve·sa·raph	𐤅𐤔𐤓𐤐	
it	o·to	𐤀𐤕𐤅	
just as	ka·a·sher	𐤊𐤀𐤔𐤓	
he burned	sa·raph	𐤔𐤓𐤐	
-	et	𐤀𐤕	
bull	hap·par	𐤄𐤐𐤓	
the first	ha·ri·sho·wn	𐤄𐤓𐤀𐤔𐤅𐤍	
is the sin offering	chat·tat	𐤇𐤈𐤀𐤕	
for the assembly	haq·qa·hal	𐤄𐤒𐤄𐤋	
It	hu	𐤄𐤅𐤀𐤐	
When	a·sher	𐤀𐤔𐤓	Leviticus 4:22

a leader	na·see	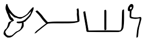	
sins	ye·che·ta	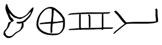	
and does	ve·a·sah		
by any	a·chat	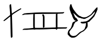	
of	mik·kal		
the commandments	mits·wot		
of the LORD	YHVH	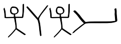	
his God	e·lo·haw	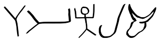	
what	a·sher		
is prohibited	lo		
	te·a·se·nah	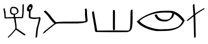	
unintentionally	bish·ga·gah		
he incurs guilt	ve·a·shem		
-	o		Leviticus 4:23
When he becomes aware	ho·w·da		
	e·law	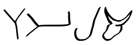	
of the sin	chat·ta·to		
-	a·sher		
he has committed	cha·ta		
	bah		
he must bring	ve·he·vee	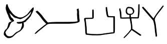	
-	et		
as his offering	qa·re·ba·no		
male goat	se·eer		
	iz·zeem	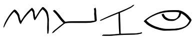	
	za·khar	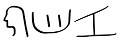	
an unblemished	ta·meem	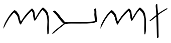	

He is to lay	ve·sa·makh	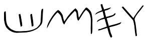	Leviticus 4:24
his hand	ya·do	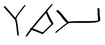	
on	al	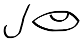	
the head	rosh	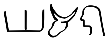	
of the goat	has·sa·eer	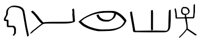	
and slaughter	ve·sha·chat	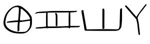	
-	o·to	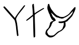	
it at the place	bim·qo·wm	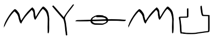	
where	a·sher	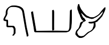	
is slaughtered	yish·chat	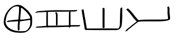	
-	et	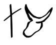	
the burnt offering	ha·o·lah	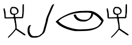	
before	liph·ne	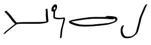	
the LORD	YHVH	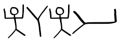	
is a sin offering	chat·tat	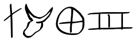	
It	hu	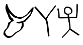	
is to take	ve·la·qach	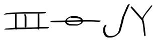	Leviticus 4:25
Then the priest	hak·ko·hen	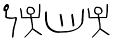	
some of the blood	mid·dam	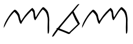	
of the sin offering	ha·chat·tat	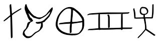	
with his finger	be·ets·ba·o	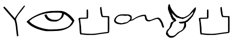	
put it	ve·na·tan	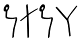	
on	al	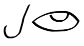	
the horns	qar·not	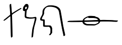	
of the altar	miz·bach	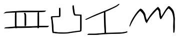	
of burnt offering	ha·o·lah	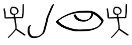	
and	ve·et	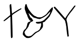	

the rest of the blood	da·mo	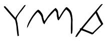	
pour out	yish·pokh	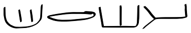	
at	el	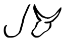	
the base	ye·so·wd	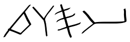	
of the altar	miz·bach	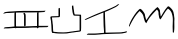	
-	ha·o·lah	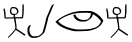	
-	ve·et	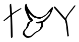	Leviticus 4:26
all	kal	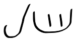	
its fat	chel·bo	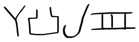	
He must burn	yaq·teer	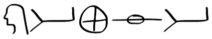	
on the altar	ham·miz·be·chah	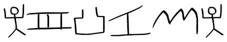	
like the fat	ke·che·lev	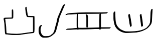	
	ze·vach	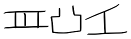	
of the peace offerings	hash·she·la·meem	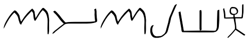	
will make atonement	ve·khip·per	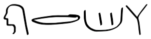	
for	a·law	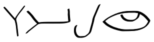	
thus the priest	hak·ko·hen	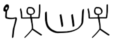	
that man's sin	me·chat·ta·to	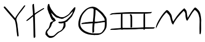	
and he will be forgiven	ve·nis·lach	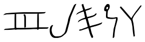	
	lo	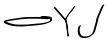	
And if	ve·im	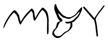	Leviticus 4:27
one	ne·phesh	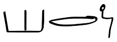	
	a·chat	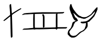	
sins	te·che·ta	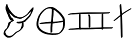	
unintentionally	vish·ga·gah	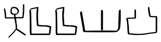	
people	me·am	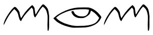	

of the common	ha·a·rets		
-	ba·a·so·tah		
by any	a·chat	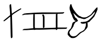	
commandments	mim·mits·wot		
of the LORD’s	YHVH		
and does what	a·sher		
is prohibited	lo		
	te·a·se·nah	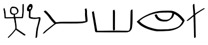	
he incurs guilt	ve·a·shem		
-	o		Leviticus 4:28
When he becomes aware	ho·w·da		
	e·law	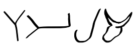	
of the sin	chat·ta·to		
	a·sher		
he has committed	cha·ta	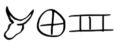	
he must bring	ve·he·vee	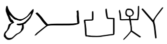	
as his offering	qa·re·ba·no		
goat	se·ee·rat	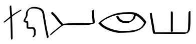	
	iz·zeem	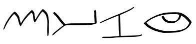	
an unblemished	te·mee·mah	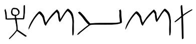	
female	ne·qe·vah	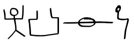	
for	al		
that sin	chat·ta·to		
	a·sher		
	cha·ta	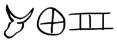	
He is to lay	ve·sa·makh		Leviticus 4:29
-	et		

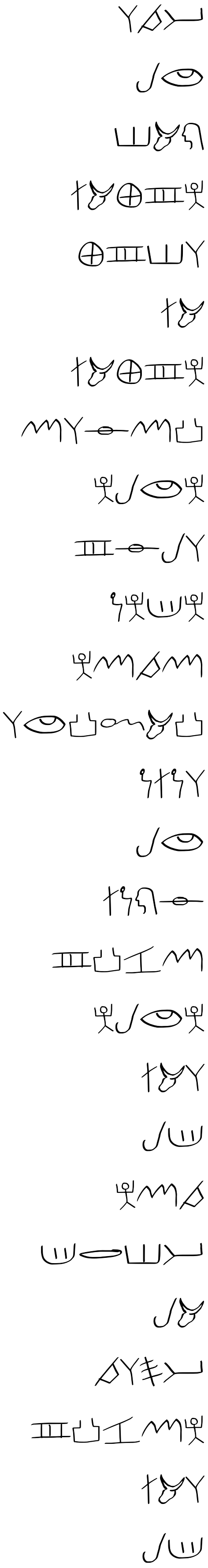

his hand	ya·do	
on	al	
the head	rosh	
of the sin offering	ha·chat·tat	
and slaughter	ve·sha·chat	
-	et	
it	ha·chat·tat	
at the place	bim·qo·wm	
of the burnt offering	ha·o·lah	
is to take	ve·la·qach	Leviticus 4:30
Then the priest	hak·ko·hen	
some of its blood	mid·da·mah	
with his finger	be·ets·ba·o	
put it	ve·na·tan	
on	al	
the horns	qar·not	
of the altar	miz·bach	
of burnt offering	ha·o·lah	
and	ve·et	
the rest	kal	
of the blood	da·mah	
pour out	yish·pokh	
at	el	
the base	ye·so·wd	
of the altar	ham·miz·be·ach	
Then	ve·et	Leviticus 4:31
all	kal	

the fat	chel·bah	
he is to remove	ya·seer	
just as	ka·a·sher	
is removed	hu·sar	
[it]	che·lev	
from	me·al	
	ze·vach	
the peace offering	hash·she·la·meem	
is to burn	ve·hiq·teer	
and the priest	hak·ko·hen	
it on the altar	ham·miz·be·chah	
aroma	le·re·ach	
as a pleasing	nee·cho·ach	
to the LORD	la·YHVH	
will make atonement	ve·khip·per	
for him	a·law	
In this way the priest	hak·ko·hen	
and he will be forgiven	ve·nis·lach	
	lo	
If, however	ve·im	Leviticus 4:32
a lamb	ke·ves	
he brings	ya·vee	
-	qa·re·ba·no	
as a sin offering	le·chat·tat	
female	ne·qe·vah	
an unblemished	te·mee·mah	

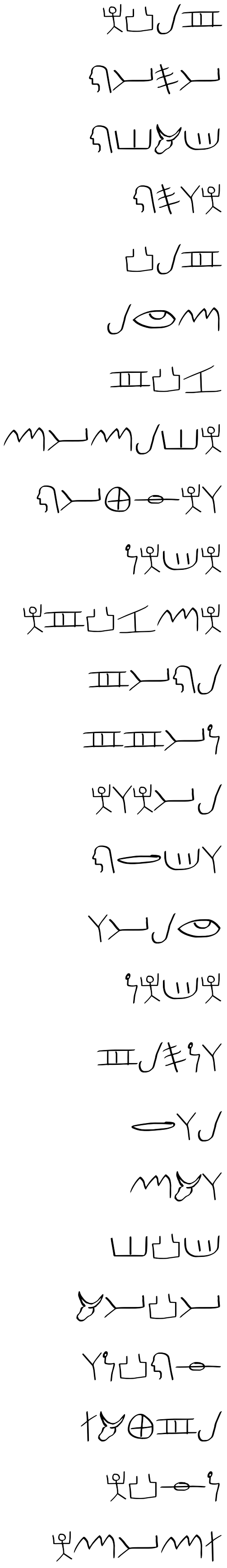

he must bring	ye·vee·en·nah	יביאנה	
And he is to lay	ve·sa·makh	וסמך	Leviticus 4:33
-	et	את	
his hand	ya·do	ידו	
on	al	על	
the head	rosh	ראש	
of the sin offering	ha·chat·tat	החטאת	
and slaughter	ve·sha·chat	ושחט	
it	o·tah	אתה	
as a sin offering	le·chat·tat	לחטאת	
at the place	bim·qo·wm	במקום	
where	a·sher	אשר	
is slaughtered	yish·chat	ישחט	
-	et	את	
the burnt offering	ha·o·lah	העלה	
is to take	ve·la·qach	ולקח	Leviticus 4:34
Then the priest	hak·ko·hen	הכהן	
some of the blood	mid·dam	מדם	
of the sin offering	ha·chat·tat	החטאת	
with his finger	be·ets·ba·o	באצבעו	
put it	ve·na·tan	ונתן	
on	al	על	
the horns	qar·not	קרנת	
of the altar	miz·bach	מזבח	
of burnt offering	ha·o·lah	העלה	
and	ve·et	ואת	
the rest	kal	כל	

of its blood	da·mah	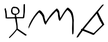	
pour out	yish·pokh	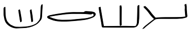	
at	el	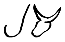	
the base	ye·so·wd	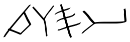	
of the altar	ham·miz·be·ach	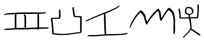	
And	ve·et	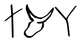	Leviticus 4:35
all	kal	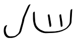	
the fat	chel·bah	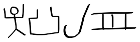	
he shall remove	ya·seer	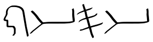	
just as	ka·a·sher	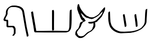	
is removed	yu·sar	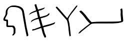	
the fat	che·lev	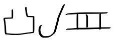	
of the lamb	hak·ke·sev	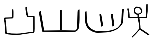	
	miz·ze·vach	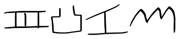	
from the peace offerings	hash·she·la·meem	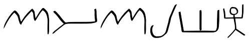	
shall burn	ve·hiq·teer	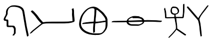	
and [he]	hak·ko·hen	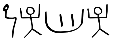	
-	o·tam	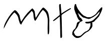	
it on the altar	ham·miz·be·chah	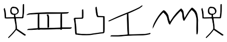	
along with	al	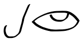	
the offerings made by fire	ish·she	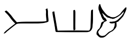	
to the LORD	YHVH	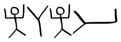	
will make atonement	ve·khip·per	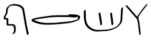	
for him	a·law	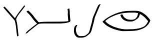	
In this way the priest	hak·ko·hen	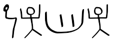	
for	al	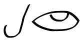	

the sin	chat·ta·to		
-	a·sher		
he has committed	cha·ta	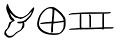	
and he will be forgiven	ve·nis·lach		
[’’]	lo		
someone	ve·ne·phesh		Leviticus 5:1
[“] If	kee	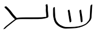	
sins	te·che·ta	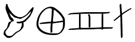	
when he hears	ve·sha·me·ah		
a public	qo·wl	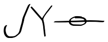	
charge	a·lah	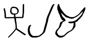	
about something he	ve·hu		
has witnessed	ed		
whether	o		
he has seen it	ra·ah		
or	o		
learned of it	ya·da		
	im		
by failing	lo·w		
to testify	yag·geed		
he shall bear	ve·na·sa		
the iniquity	a·wo·no		
Or	o		Leviticus 5:2
if a person	ne·phesh		
-	a·sher		
touches	tig·ga		
anything	be·khal		

	da·var		
unclean —	ta·me		
-	o		
whether the carcass	ve·niv·lat		
wild animal	chay·yah	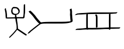	
of [any] unclean	te·me·ah		
or	o		
	be·niv·lat		
livestock	be·he·mah	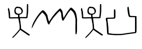	
-	te·me·ah		
or	o		
	be·niv·lat		
crawling creature —	she·rets	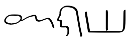	
-	ta·me		
even if he is unaware	ve·ne·lam		
of it	mim·men·nu		
he	ve·hu	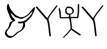	
is unclean	ta·me		
and guilty	ve·a·shem	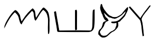	
Or	o		Leviticus 5:3
if	khee	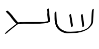	
he touches	yig·ga		
uncleanness —	be·tum·at		
human	a·dam		
anything	le·khol		
-	tum·a·to		
by which	a·sher	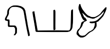	

one becomes unclean	yit·ma	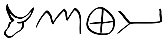	
—	bah	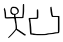	
even if he is unaware	ve·ne·lam	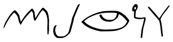	
of it	mim·men·nu	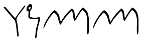	
when he	ve·hu	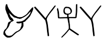	
realizes it	ya·da	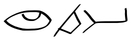	
he is guilty	ve·a·shem	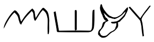	
Or	o	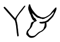	Leviticus 5:4
someone	ne·phesh	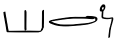	
if	kee	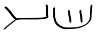	
swears	tish·sha·va	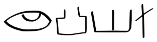	
thoughtlessly	le·vat·te	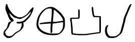	
with his lips	vis·pha·ta·yim	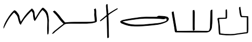	
evil —	le·ha·ra	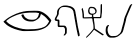	
or	o	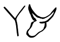	
to do anything good	le·he·teev	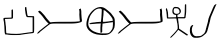	
in	le·khol	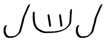	
whatever matter	a·sher	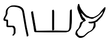	
may rashly pronounce	ye·vat·te	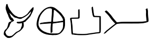	
a man	ha·a·dam	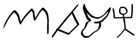	
an oath —	bish·vu·ah	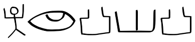	
even if he is unaware	ve·ne·lam	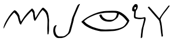	
of it	mim·men·nu	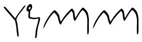	
when he	ve·hu	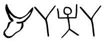	
realizes it	ya·da	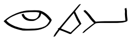	
he is guilty	ve·a·shem	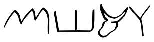	

	le·a·chat		
in [the matter]	me·el·leh		
-	ve·ha·yah	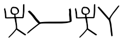	Leviticus 5:5
If	khee	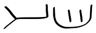	
someone incurs guilt	ye·sham		
in one	le·a·chat		
of these ways	me·el·leh		
he must confess	ve·hit·vad·dah		
-	a·sher		
the sin he has committed	cha·ta	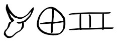	
	a·le·ha	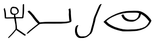	
and he must bring	ve·he·vee	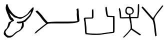	Leviticus 5:6
-	et		
his guilt offering	a·sha·mo	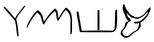	
to the LORD	la·YHVH	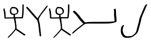	
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the sin	chat·ta·to		
-	a·sher		
he has committed :	cha·ta	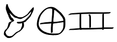	
a female	ne·qe·vah	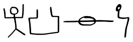	
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the flock	hats·tson		
lamb	kis·bah	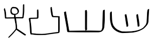	
or	o		
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	iz·zeem	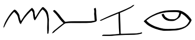	
as a sin offering	le·chat·tat	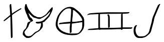	

will make atonement	ve·khip·per	𐤅𐤊𐤐𐤓	
for him	a·law	𐤏𐤋𐤉𐤅	
And the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
concerning his sin	me·chat·ta·to	𐤌𐤇𐤈𐤀𐤕𐤅	
If, however	ve·im	𐤅𐤀𐤌	Leviticus 5:7
he cannot	lo	𐤋𐤀	
afford	tag·gīʿ	𐤕𐤂𐤉𐤏	
	ya·do	𐤉𐤃𐤅	
	de	𐤃𐤉	
a lamb	seh	𐤔𐤄	
he may bring	ve·he·vee	𐤅𐤄𐤁𐤉𐤀	
-	et	𐤀𐤕	
as restitution	a·sha·mo	𐤀𐤔𐤌𐤅	
-	a·sher	𐤀𐤔𐤓	
for his sin	cha·ta	𐤇𐤈𐤀	
two	she·te	𐤔𐤕𐤉	
turtledoves	to·reem	𐤕𐤓𐤉𐤌	
or	o	𐤀𐤅	
two	she·ne	𐤔𐤍𐤉	
young	ve·ne	𐤁𐤍𐤉	
pigeons —	yo·w·nah	𐤉𐤅𐤍𐤄	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
one	e·chad	𐤀𐤇𐤃	
as a sin offering	le·chat·tat	𐤋𐤇𐤈𐤀𐤕	
and the other	ve·e·chad	𐤅𐤀𐤇𐤃	
as a burnt offering	le·o·lah	𐤋𐤏𐤋𐤄	
He is to bring	ve·he·vee	𐤅𐤄𐤁𐤉𐤀	Leviticus 5:8

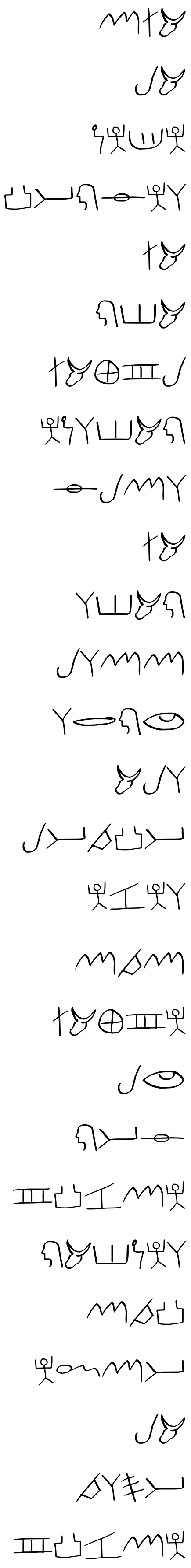

them	o·tam	
to	el	
the priest	hak·ko·hen	
present	ve·hiq·reev	
-	et	
the one	a·sher	
for the sin offering	la·chat·tat	
who shall first	ri·sho·w·nah	
He is to twist	u·ma·laq	
-	et	
its head	ro·sho	
at the front	mim·mul	
of its neck	a·re·po	
without	ve·lo	
severing it	yav·deel	
then he is to sprinkle	ve·hiz·zah	Leviticus 5:9
some of the blood	mid·dam	
of the sin offering	ha·chat·tat	
on	al	
the side	qeer	
of the altar	ham·miz·be·ach	
while the rest	ve·han·nish·ar	
of the blood	bad·dam	
is drained out	yim·ma·tseh	
at	el	
the base	ye·so·wd	
of the altar	ham·miz·be·ach	

a sin offering	chat·tat	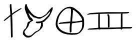	
It [is]	hu		
And	ve·et		Leviticus 5:10
the second [bird]	hash·she·nee	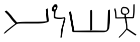	
[the priest] must prepare	ya·a·seh		
as a burnt offering	o·lah		
according to the ordinance	kam·mish·pat		
will make atonement	ve·khip·per	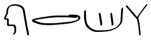	
for him	a·law	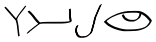	
In this way the priest	hak·ko·hen	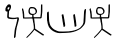	
for the sin	me·chat·ta·to		
-	a·sher		
he has committed	cha·ta	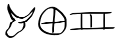	
and he will be forgiven	ve·nis·lach		
	lo		
But if	ve·im		Leviticus 5:11
he cannot	lo		
afford	tas·seeg	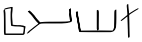	
	ya·do	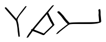	
two	lish·te		
turtledoves	to·reem	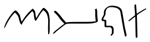	
or	o		
two	lish·ne		
young	ve·ne	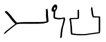	
pigeons	yo·w·nah		
he may bring	ve·he·vee	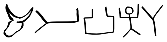	

-	et		
-	qa·re·ba·no		
-	a·sher		
-	cha·ta	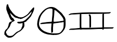	
a tenth	a·see·rit	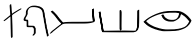	
of an ephah	ha·e·phah		
of fine flour	so·let		
as a sin offering	le·chat·tat	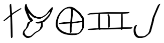	
He must not	lo		
put	ya·seem	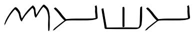	
on it	a·le·ha	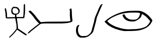	
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	ve·lo		
	yit·ten	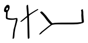	
	a·le·ha	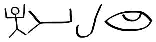	
or frankincense	le·vo·nah		
because	kee	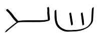	
[is] a sin offering	chat·tat	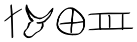	
it	hee	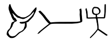	
He is to bring	ve·he·vee·ah	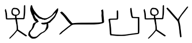	Leviticus 5:12
it to	el		
the priest	hak·ko·hen		
who shall take	ve·qa·mats	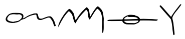	
	hak·ko·hen		
from it	mim·men·nah		
a handful	me·lo·w	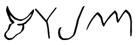	
	qum·tso		

-	et		
as a memorial portion	az·ka·ra·tah		
and burn [it]	ve·hiq·teer	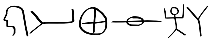	
on the altar	ham·miz·be·chah		
atop	al		
the offerings made by fire	ish·she	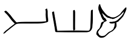	
to the LORD	YHVH		
is a sin offering	chat·tat	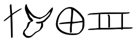	
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will make atonement	ve·khip·per	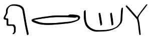	Leviticus 5:13
for him	a·law	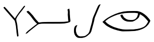	
In this way the priest	hak·ko·hen		
for	al		
sins	chat·ta·to		
-	a·sher		
he has committed	cha·ta	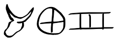	
any	me·a·chat		
of these	me·el·leh		
and he will be forgiven	ve·nis·lach		
	lo		
The remainder will belong to	ve·ha·ye·tah	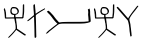	
the priest	lak·ko·hen		
like the grain offering ”	kam·min·chah	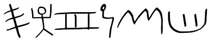	
said	vay·dab·ber		Leviticus 5:14
Then the LORD	YHVH		
to	el		

Moses	mo·sheh		
	le·mor		
someone	ne·phesh		Leviticus 5:15
“ If	kee	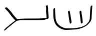	
acts	tim·ol		
unfaithfully	ma·al		
and sins	ve·cha·te·ah	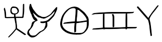	
unintentionally against	bish·ga·gah		
holy things	miq·qa·de·she	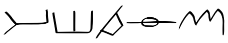	
any of the LORD’s	YHVH		
he must bring	ve·he·vee	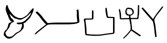	
-	et		
his guilt offering	a·sha·mo	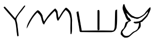	
to the LORD :	la·YHVH	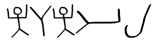	
ram	a·yil	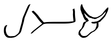	
an unblemished	ta·meem	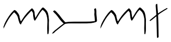	
from	min	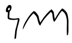	
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of proper value	be·er·ke·kha	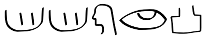	
in silver	ke·seph		
shekels	she·qa·leem	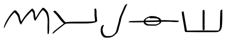	
shekel	be·she·qel	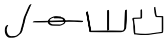	
according to the sanctuary	haq·qo·desh	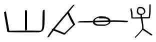	
it is a guilt offering	le·a·sham	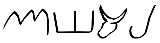	
-	ve·et		Leviticus 5:16
-	a·sher		
he has harmed	cha·ta		

	min	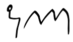	
Regarding any holy thing	haq·qo·desh	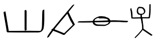	
he must make restitution	ye·shal·lem	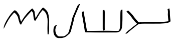	
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a fifth	cha·mee·shi·to	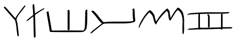	
by adding	yo·w·seph		
of its value to it	a·law	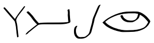	
and giving	ve·na·tan		
-	o·to		
it to the priest	lak·ko·hen		
[who]	ve·hak·ko·hen		
will make atonement	ye·khap·per		
on his behalf	a·law	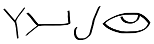	
with the ram	be·el		
as a guilt offering	ha·a·sham		
and he will be forgiven	ve·nis·lach		
	lo		
If	ve·im		Leviticus 5:17
someone	ne·phesh		
	kee		
sins	te·che·ta	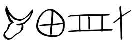	
and violates	ve·a·se·tah		
any	a·chat	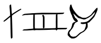	
	mik·kal		
commandments	mits·wot		
of the LORD’s	YHVH		

-	a·sher		
even though he was	lo		
	te·a·se·nah	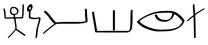	
	ve·lo		
unaware	ya·da		
he is guilty	ve·a·shem		
and shall bear	ve·na·sa		
his punishment	a·wo·no		
He is to bring	ve·he·vee	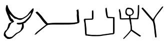	Leviticus 5:18
ram	a·yil	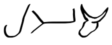	
an unblemished	ta·meem	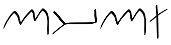	
from	min		
the flock	hats·tson		
of proper value	be·er·ke·kha	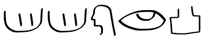	
as a guilt offering	le·a·sham	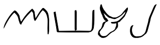	
to	el		
the priest	hak·ko·hen	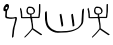	
will make atonement	ve·khip·per		
on his behalf	a·law	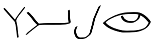	
Then the priest	hak·ko·hen	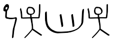	
for	al		
the wrong	shig·ga·to		
-	a·sher		
he has committed	sha·gag		
	ve·hu		
in ignorance	lo		
	ya·da		

and he will be forgiven	ve·nis·lach		
	lo		
is a guilt offering	a·sham		Leviticus 5:19
It	hu		
he was certainly guilty	a·shom	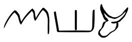	
	a·sham	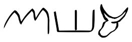	
before the LORD ”	la·YHVH	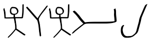	
said	vay·dab·ber	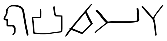	Leviticus 6:1
And the LORD	YHVH		
to	el		
Moses	mo·sheh		
	le·mor	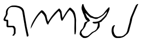	
someone	ne·phesh		Leviticus 6:2
“ If	kee	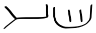	
sins	te·che·ta	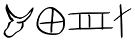	
and acts	u·ma·a·lah		
unfaithfully	ma·al		
against the LORD	ba·YHVH	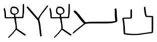	
by deceiving	ve·khi·chesh	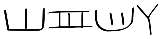	
his neighbor	ba·a·mee·to		
in regard to a deposit	be·phiq·qa·do·wn	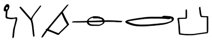	
or	o		
or security	vit·su·met		
entrusted to him	yad	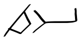	
or	o		
stolen	ve·ga·zel		

	o		
if he extorts	a·shaq		
-	et		
his neighbor	a·mee·to	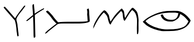	
or	o		Leviticus 6:3
finds	ma·tsa		
lost property	a·ve·dah	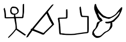	
and lies	ve·khi·chesh	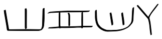	
about it	bah		
and swears	ve·nish·ba		
-	al		
falsely	sha·qer	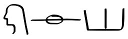	
-	al		
	a·chat	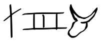	
	mik·kol		
that	a·sher		
might commit —	ya·a·seh		
a man	ha·a·dam		
or if he commits any such sin	la·cha·to	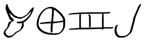	
	va·hen·nah		
-	ve·ha·yah	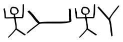	Leviticus 6:4
once	kee	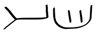	
he has sinned	ye·che·ta	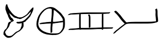	
and becomes guilty	ve·a·shem		
he must return	ve·he·sheev	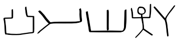	
-	et		
he has stolen	hag·ge·ze·lah		

what	a·sher	אשר	
	ga·zal	גזל	
or	o	או	
-	et	את	
-	ha·o·sheq	העשק	
-	a·sher	אשר	
taken by extortion	a·shaq	עשק	
or	o	או	
-	et	את	
the deposit	hap·piq·qa·do·wn	הפקדון	
-	a·sher	אשר	
entrusted	ha·phe·qad	הפקד	
to him	it·to	אתו	
or	o	או	
-	et	את	
the lost property	ha·a·ve·dah	האבדה	
-	a·sher	אשר	
he found	ma·tsa	מצא	
or	o	או	Leviticus 6:5
anything else	mik·kol	מכל	
which	a·sher	אשר	
he has sworn	yish·sha·va	ישבע	
about	a·law	עליו	
falsely	lash·she·qer	לשקר	
restitution in full	ve·shil·lam	ושלם	
-	o·to	אתו	
He must make	be·ro·sho	בראשו	

a fifth	va·cha·mi·shi·taw	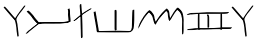	
add	yo·seph		
of the value	a·law	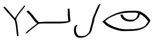	
to the owner	la·a·sher		
	hu		
	lo		
and pay it	yit·te·nen·nu	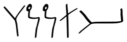	
on the day	be·yo·wm	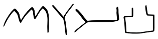	
[he acknowledges] his guilt	ash·ma·to		
-	ve·et		Leviticus 6:6
his guilt offering	a·sha·mo	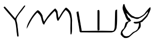	
Then he must bring	ya·vee	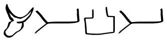	
to the LORD :	la·YHVH	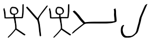	
ram	a·yil	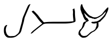	
an unblemished	ta·meem	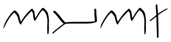	
from	min		
the flock	hats·tson		
of proper value	be·er·ke·kha	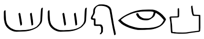	
-	le·a·sham	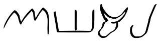	
to	el		
the priest	hak·ko·hen		
will make atonement	ve·khip·per	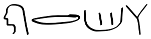	Leviticus 6:7
for him	a·law	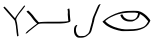	
In this way the priest	hak·ko·hen		
before	liph·ne		
the LORD	YHVH		

and he will be forgiven	ve·nis·lach		
	lo		
for	al		
anything	a·chat	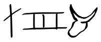	
	mik·kol		
-	a·sher		
he may have done	ya·a·seh		
to incur guilt	le·ash·mah	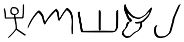	
”	vah		
said	vay·dab·ber		Leviticus 6:8
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	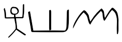	
	le·mor		
“ Command	tsaw		Leviticus 6:9
-	et		
Aaron	a·ha·ron	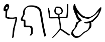	
-	ve·et		
and his sons	ba·naw	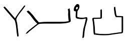	
	le·mor		
[that] this	zot		
is the law	to·w·rat		
of the burnt offering :	ha·o·lah		
	hee		
The burnt offering	ha·o·lah		
is to remain	al		
the hearth	mo·wq·dah	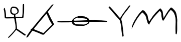	

on	al		
of the altar	ham·miz·be·ach	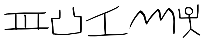	
all	kal		
night	hal·lay·lah	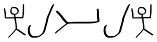	
until	ad		
morning	hab·bo·qer	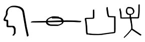	
and the fire	ve·esh		
on the altar	ham·miz·be·ach	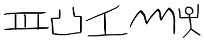	
must be kept burning	tu·qad	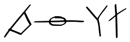	
	bo		
shall put on	ve·la·vash	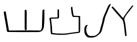	Leviticus 6:10
And the priest	hak·ko·hen	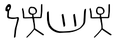	
robe	mid·do		
his linen	vad		
undergarments	u·mikh·ne·se	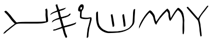	
and linen	vad		
	yil·bash	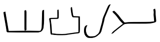	
	al		
	be·sa·ro		
and he shall remove	ve·he·reem	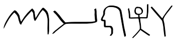	
-	et		
the ashes	had·de·shen		
-	a·sher		
has consumed	to·khal		
that the fire	ha·esh		
-	et		
of the burnt offering	ha·o·lah		

	al	על	
from the altar	ham·miz·be·ach	המזבח	
and place them	ve·sa·mo	ושמו	
beside	e·tsel	אצל	
[it]	ham·miz·be·ach	המזבח	
Then he must take off	u·pha·shat	ופשט	Leviticus 6:11
-	et	את	
his garments	be·ga·daw	בגדיו	
put on	ve·la·vash	ולבש	
clothes	be·ga·deem	בגדים	
other	a·che·reem	אחרים	
and carry	ve·ho·w·tsee	והוציא	
-	et	את	
the ashes	had·de·shen	הדשן	
to	el	אל	
outside	mi·chuts	מחוץ	
the camp	lam·ma·cha·neh	למחנה	
	el	אל	
place	ma·qo·wm	מקום	
a ceremonially clean	ta·ho·wr	טהור	
The fire	ve·ha·esh	והאש	Leviticus 6:12
on	al	על	
the altar	ham·miz·be·ach	המזבח	
shall be kept burning	tu·qad	תוקד	
	bo	בו	
it must not	lo	לא	
be extinguished	tikh·beh	תכבה	

is to add	u·vi·er		
to the fire	a·le·ha	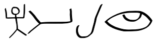	
the priest	hak·ko·hen	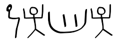	
wood	e·tseem		
Every morning	bab·bo·qer	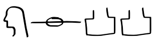	
	bab·bo·qer	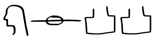	
arrange	ve·a·rakh		
on it	a·le·ha	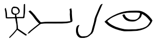	
the burnt offering	ha·o·lah		
and burn	ve·hiq·teer	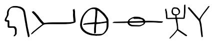	
on it	a·le·ha	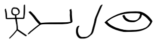	
the fat portions	chel·ve	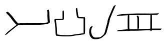	
of the peace offerings	hash·she·la·meem		
The fire	esh		Leviticus 6:13
continually	ta·meed		
shall be kept burning	tu·qad	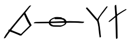	
on	al		
the altar	ham·miz·be·ach	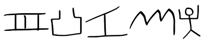	
it must not	lo		
be extinguished	tikh·vɛh		
Now this	ve·zot	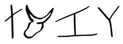	Leviticus 6:14
is the law	to·w·rat		
of the grain offering :	ham·min·chah	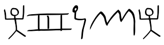	
shall present	haq·rev	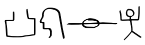	
it	o·tah		
sons	be·ne	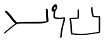	

Aaron’s	a·ha·ron	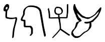	
before	liph·ne	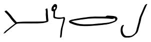	
the LORD	YHVH	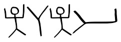	
in	el	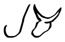	
front	pe·ne	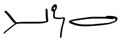	
of the altar	ham·miz·be·ach	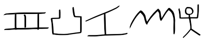	
The priest is to remove	ve·he·reem	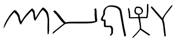	Leviticus 6:15
of	mim·men·nu	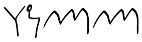	
a handful	be·qum·tso	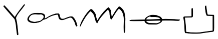	
fine flour	mis·so·let	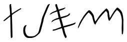	
-	ham·min·chah	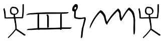	
and olive oil	u·mish·sham·nah	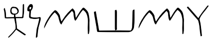	
-	ve·et	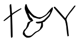	
together with all	kal	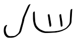	
the frankincense	hal·le·vo·nah	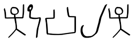	
	a·sher	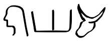	
	al	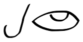	
from the grain offering	ham·min·chah	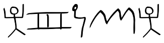	
and burn	ve·hiq·teer	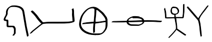	
on the altar	ham·miz·be·ach	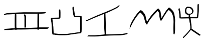	
aroma	re·ach	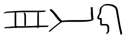	
as a pleasing	nee·cho·ach	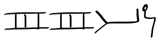	
the memorial portion	az·ka·ra·tah	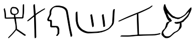	
to the LORD	la·YHVH	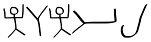	
the remainder	ve·han·no·w·te·ret	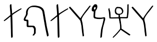	Leviticus 6:16
	mim·men·nah	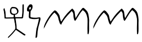	

are to eat	yo·khe·lu		
Aaron	a·ha·ron	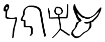	
and his sons	u·va·naw	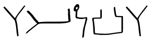	
without leaven	mats·tso·wt		
It must be eaten	te·a·khel		
place	be·ma·qo·wm		
in a holy	qa·dosh	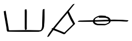	
in the courtyard	ba·cha·tsar	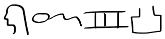	
of the Tent	o·hel		
of Meeting	mo·w·ed		
they are to eat it	yo·khe·lu·ha		
It must not	lo		Leviticus 6:17
be baked	te·a·pheh		
with leaven	cha·mets		
it as their portion	chel·qam	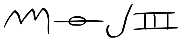	
I have assigned	na·tat·tee		
-	o·tah		
of My offerings made by fire	me·ish·shay		
most	qo·desh	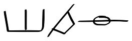	
holy	qa·da·sheem	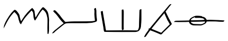	
It [is]	hee		
like the sin offering	ka·chat·tat	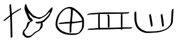	
and the guilt offering	ve·kha·a·sham		
Any	kal		Leviticus 6:18
male	za·khar	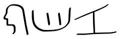	
among the sons	biv·ne		
of Aaron	a·ha·ron	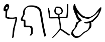	

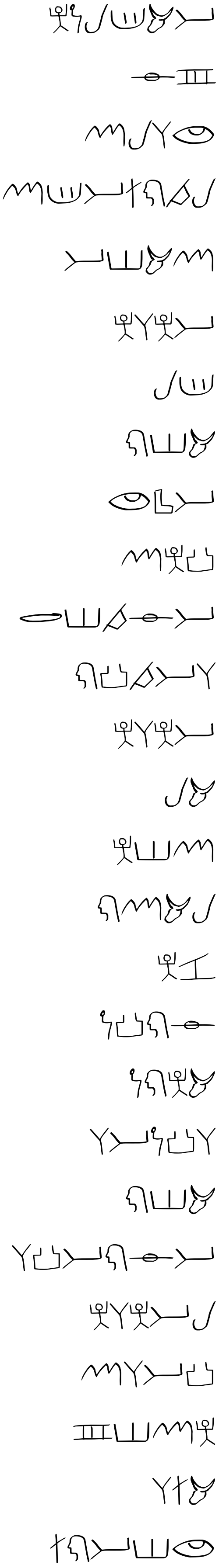

may eat it	yo·kha·len·nah	
portion	chaq	
This is a permanent	o·w·lam	
for the generations to come	le·do·ro·te·khem	
from the offerings made by fire	me·ish·she	
to the LORD	YHVH	
Anything	kol	
that	a·sher	
touches	yig·ga	
them	ba·hem	
will become holy ”	yiq·dash	
said	vay·dab·ber	Leviticus 6:19
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
	le·mor	
“ This	zeh	Leviticus 6:20
is the offering	qa·re·ban	
that Aaron	a·ha·ron	
and his sons	u·va·naw	
-	a·sher	
must present	yaq·ree·vu	
to the LORD	la·YHVH	
on the day	be·yo·wm	
he is anointed :	him·ma·shach	
-	o·to	
a tenth	a·see·rit	

of an ephah	ha·e·phah		
of fine flour	so·let		
grain offering	min·chah	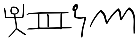	
as a regular	ta·meed		
half	ma·cha·tsee·tah		
of it in the morning	bab·bo·qer	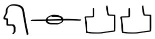	
and half	u·ma·cha·tsee·tah		
in the evening	ba·a·rev		
on	al		Leviticus 6:21
a griddle	ma·cha·vat	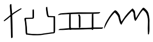	
with oil	bash·she·men	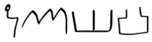	
It shall be prepared	te·a·seh		
well-kneaded	mur·be·khet		
you are to bring it	te·vee·en·nah	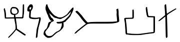	
broken	tu·phee·ne	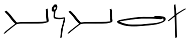	
as a grain offering	min·chat	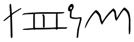	
in pieces	pit·teem	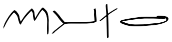	
and present it	taq·reev		
aroma	re·ach	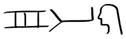	
a pleasing	nee·cho·ach	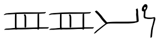	
to the LORD	la·YHVH	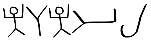	
The priest	ve·hak·ko·hen		Leviticus 6:22
and will be anointed	ham·ma·shee·ach	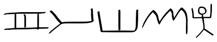	
to take his place	tach·taw	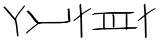	
who is one of Aaron's sons	mib·ba·naw		
is to prepare it	ya·a·seh		
-	o·tah		

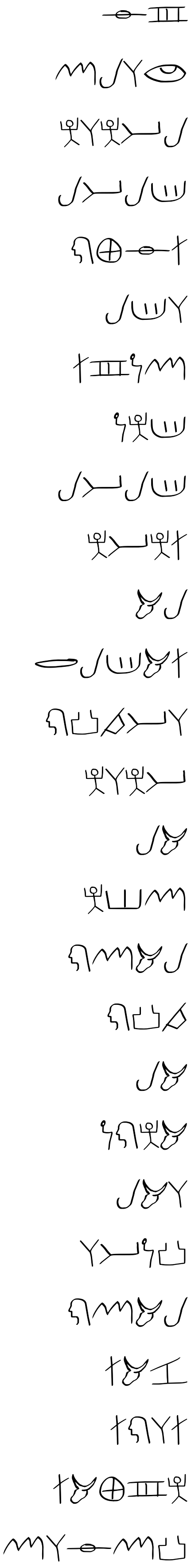

portion	chaq	
As a permanent	o·w·lam	
for the LORD	la·YHVH	
completely	ka·leel	
it must be burned	ta·qe·tar	
Every	ve·khal	Leviticus 6:23
grain offering	min·chat	
for a priest	ko·hen	
completely	ka·leel	
shall be burned	tih·yeh	
it is not	lo	
to be eaten ”	te·a·khel	
said	vay·dab·ber	Leviticus 6:24
And the LORD	YHVH	
to	el	
Moses	mo·sheh	
	le·mor	
“ Tell	dab·ber	Leviticus 6:25
	el	
Aaron	a·ha·ron	
	ve·el	
and his sons	ba·naw	
	le·mor	
[that] this	zot	
is the law	to·w·rat	
of the sin offering :	ha·chat·tat	
In the place	bim·qo·wm	

where	a·sher		
is slaughtered	tish·sha·chet	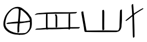	
the burnt offering	ha·o·lah		
shall be slaughtered	tish·sha·chet	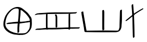	
the sin offering	ha·chat·tat		
before	liph·ne		
the LORD	YHVH		
it [is] most	qo·desh	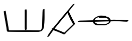	
holy	qa·da·sheem	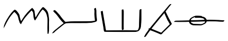	
	hee		
The priest	hak·ko·hen		Leviticus 6:26
who offers	ham·chat·te		
it	o·tah		
shall eat it	yo·kha·len·nah		
place	be·ma·qo·wm		
in a holy	qa·dosh	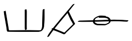	
it must be eaten	te·a·khel		
in the courtyard	ba·cha·tsar	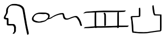	
of the Tent	o·hel		
of Meeting	mo·w·ed		
Anything	kol		Leviticus 6:27
that	a·sher		
touches	yig·ga		
its flesh	biv·sa·rah	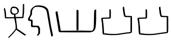	
will become holy	yiq·dash	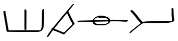	
and if	va·a·sher		
is spattered	yiz·zeh		

any of the blood	mid·da·mah		
on	al		
a garment	hab·be·ged		
it	a·sher		
	yiz·zeh		
	a·le·ha	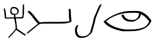	
you must wash	te·khab·bes	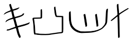	
place	be·ma·qo·wm		
in a holy	qa·dosh	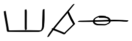	
pot	u·khe·lee	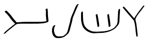	Leviticus 6:28
The clay	che·res		
in which	a·sher		
[the sin offering] is boiled	te·vush·shal		
	bo		
must be broken	yish·sha·ver	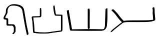	
if	ve·im		
pot	bikh·lee	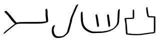	
in a bronze	ne·cho·shet		
it is boiled	bush·sha·lah	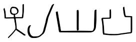	
[the pot] must be scoured	u·mo·raq		
and rinsed	ve·shut·taph		
with water	bam·ma·yim	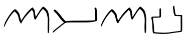	
Any	kal		Leviticus 6:29
male	za·khar	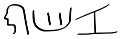	
among the priests	bak·ko·ha·neem		
may eat it	yo·khal		
-	o·tah		

most	qo·desh	קדש	
holy	qa·da·sheem	קדשים	
it [is]	hee	הוא	
-	ve·khal	וכל	Leviticus 6:30
sin offering	chat·tat	חטאת	
-	a·sher	אשר	
has been brought	yu·va	יובא	
if its blood	mid·da·mah	מדמה	
into	el	אל	
the Tent	o·hel	אהל	
of Meeting	mo·w·ed	מועד	
to make atonement	le·khap·per	לכפר	
in the Holy Place	baq·qo·desh	בקדש	
But no	lo	לא	
may be eaten	te·a·khel	תאכל	
	ba·esh	באש	
it must be burned [”]	tis·sa·reph	תשרף	
[“] Now this	ve·zot	וזאת	Leviticus 7:1
is the law	to·w·rat	תורת	
of the guilt offering	ha·a·sham	האשם	
most	qo·desh	קדש	
holy :	qa·da·sheem	קדשים	
which [is]	hu	הוא	
in the place	bim·qo·wm	במקום	Leviticus 7:2
where	a·sher	אשר	
must be slaughtered	yish·cha·tu	ישחטו	
-	et	את	

the burnt offering	ha·o·lah		
is slaughtered	yish·cha·tu	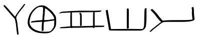	
-	et		
The guilt offering	ha·a·sham		
-	ve·et		
its blood	da·mo		
and [the priest] shall sprinkle	yiz·roq		
of	al		
the altar	ham·miz·be·ach	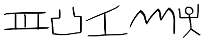	
on all sides	sa·veev	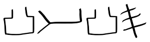	
And	ve·et		Leviticus 7:3
all	kal		
the fat	chel·bo	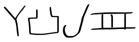	
shall be offered :	yaq·reev	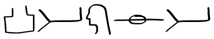	
from	mim·men·nu	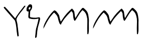	
it	et		
the fat tail	ha·al·yah	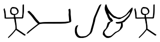	
-	ve·et		
the fat	ha·che·lev	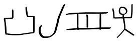	
that covers	ham·khas·seh	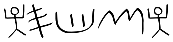	
-	et		
the entrails	haq·qe·rev	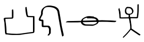	
-	ve·et		Leviticus 7:4
both	she·te	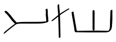	
kidneys	hak·ke·la·yot	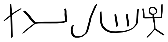	
-	ve·et		
with the fat	ha·che·lev	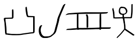	

-	a·sher		
on them	a·le·hen	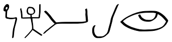	
-	a·sher		
near	al		
the loins	hak·ke·sa·leem	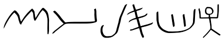	
-	ve·et		
and the lobe	hay·yo·te·ret	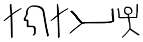	
of	al		
the liver	hak·ka·ved		
with	al		
the kidneys	hak·ke·la·yot	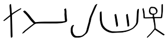	
which is to be removed	ye·see·ren·nah	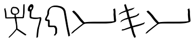	
shall burn	ve·hiq·teer	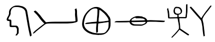	Leviticus 7:5
them	o·tam		
The priest	hak·ko·hen		
on the altar	ham·miz·be·chah		
as an offering made by fire	ish·sheh		
to the LORD	la·YHVH	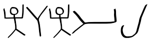	
is a guilt offering	a·sham		
it	hu		
Every	kal		Leviticus 7:6
male	za·khar	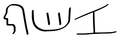	
among the priests	bak·ko·ha·neem		
may eat of it	yo·khe·len·nu		
place	be·ma·qo·wm		
in a holy	qa·do·wosh		
It must be eaten	ye·a·khel		

most	qo·desh	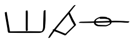	
holy	qa·da·sheem	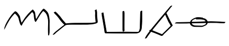	
it [is]	hu		
is like the sin offering	ka·chat·tat	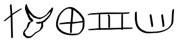	Leviticus 7:7
The guilt offering	ka·a·sham		
law	to·w·rah		
the same	a·chat	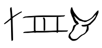	
applies to both	la·hem	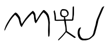	
the priest	hak·ko·hen	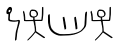	
who	a·sher		
makes atonement	ye·khap·per	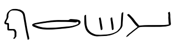	
with it	bo		
	lo	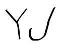	
It belongs to	yih·yeh		
As for the priest	ve·hak·ko·hen		Leviticus 7:8
who presents	ham·maq·reev	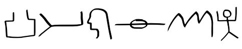	
-	et		
a burnt offering	o·lat		
for anyone	eesh	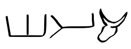	
the hide	o·wr		
of [that] offering	ha·o·lah		
-	a·sher		
-	hiq·reev	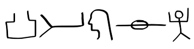	
	lak·ko·hen	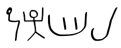	
belongs to him	lo		
	yih·yeh		
Likewise every	ve·khal		Leviticus 7:9

grain offering	min·chah	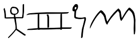	
that	a·sher		
is baked	te·a·pheh		
in an oven	bat·tan·nur		
	ve·khal		
or cooked	na·a·sah		
in a pan	vam·mar·che·shet		
or on	ve·al		
a griddle	ma·cha·vat	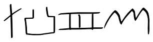	
the priest	lak·ko·hen		
who presents	ham·maq·reev	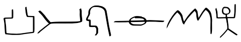	
it	o·tah		
to	lo		
belongs	tih·yeh	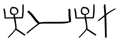	
and every	ve·khal		Leviticus 7:10
grain offering	min·chah	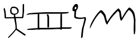	
or mixed	ve·lu·lah		
with oil	vash·she·men		
whether dry	va·cha·re·vah		
all	le·khal		
the sons	be·ne	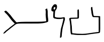	
of Aaron	a·ha·ron	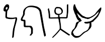	
to	tih·yeh	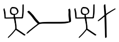	
belongs equally	eesh	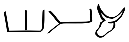	
	ke·a·chee	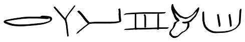	
Now this	ve·zot		Leviticus 7:11
is the law	to·w·rat		

	ze·vach		
of the peace offering	hash·she·la·meem		
that	a·sher		
one may present	yaq·reev	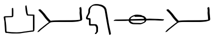	
to the LORD :	la·YHVH	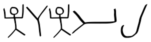	
If	im		Leviticus 7:12
in	al		
thanksgiving	to·w·dah		
he offers it	yaq·ree·ven·nu	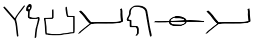	
he shall offer	ve·hiq·reev	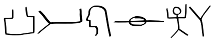	
then along with	al		
the sacrifice	ze·vach		
of thanksgiving	hat·to·w·dah		
cakes	chal·lo·wt	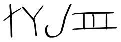	
unleavened	mats·tso·wt		
mixed	be·lu·lot		
with olive oil	bash·she·men		
wafers	u·re·qee·qe	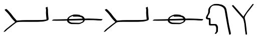	
unleavened	mats·tso·wt		
coated	me·shu·cheem	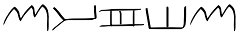	
with oil	bash·sha·men		
of fine flour	ve·so·let		
and well-kneaded	mur·be·khet		
cakes	chal·lot	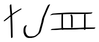	
mixed	be·lu·lot		
with oil	bash·sha·men		
Along	al		Leviticus 7:13

with cakes	chal·lot	𐤇𐤋𐤕	
bread	le·chem	𐤋𐤇𐤌	
of leavened	cha·mets	𐤇𐤌𐤑	
he is to present	yaq·reev	𐤉𐤒𐤓𐤉𐤁	
an offering	qa·re·ba·no	𐤒𐤓𐤁𐤍𐤅	
with	al	𐤏𐤋	
	ze·vach	𐤆𐤁𐤇	
of thanksgiving	to·w·dat	𐤕𐤅𐤃𐤕	
his peace offering	she·la·maw	𐤔𐤋𐤌𐤉𐤅	
the cakes he must present	ve·hiq·reev	𐤅𐤄𐤒𐤓𐤉𐤁	Leviticus 7:14
From	mim·men·nu	𐤌𐤌𐤍𐤅	
one	e·chad	𐤀𐤇𐤃	
portion of each	mik·kal	𐤌𐤊𐤋	
offering	qar·ban	𐤒𐤓𐤁𐤍	
as a contribution	te·ru·mah	𐤕𐤓𐤅𐤌𐤄	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
the priest	lak·ko·hen	𐤋𐤊𐤄𐤍	
who sprinkles	haz·zo·req	𐤄𐤆𐤓𐤒	
-	et	𐤀𐤕	
the blood	dam	𐤃𐤌	
of the peace offering	hash·she·la·meem	𐤄𐤔𐤋𐤌𐤉𐤌	
to	lo	𐤋𐤅	
It belongs	yih·yeh	𐤉𐤄𐤉𐤄	
The meat	u·ve·sar	𐤅𐤁𐤔𐤓	Leviticus 7:15
of the sacrifice	ze·vach	𐤆𐤁𐤇	
of thanksgiving	to·w·dat	𐤕𐤅𐤃𐤕	
of his peace offering	she·la·maw	𐤔𐤋𐤌𐤉𐤅	

on the day	be·yo·wm	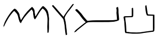	
he offers it	qa·re·ba·no	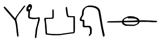	
must be eaten	ye·a·khel	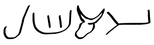	
none	lo	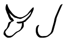	
may be left	yan·nee·ach	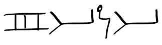	
of it	mim·men·nu	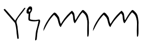	
until	ad	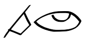	
morning	bo·qer	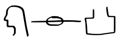	
If, however	ve·im	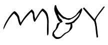	Leviticus 7:16
is a vow	ne·der	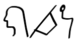	
or	o	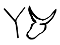	
a freewill offering	ne·da·vah	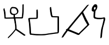	
the sacrifice	ze·vach	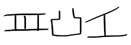	
he offers	qa·re·ba·no	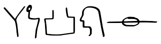	
on the day	be·yo·wm	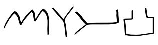	
he presents	haq·ree·vo	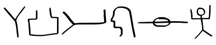	
-	et	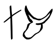	
his sacrifice	ziv·cho	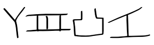	
it shall be eaten	ye·a·khel	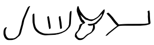	
the next day	u·mim·ma·cho·rat	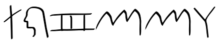	
but the remainder	ve·han·no·w·tar	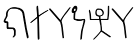	
on	mim·men·nu	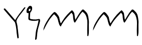	
may be eaten	ye·a·khel	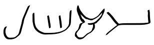	
remaining	ve·han·no·w·tar	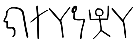	Leviticus 7:17
But any meat	mib·be·sar	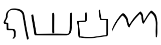	
of the sacrifice	haz·za·vach	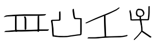	
day	bay·yo·wm	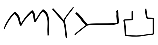	

until the third	hash·she·lee·shee	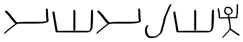	
	ba·esh	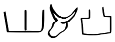	
must be burned up	yis·sa·reph	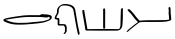	
If	ve·im	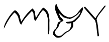	Leviticus 7:18
any of	he·a·khol	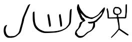	
is eaten	ye·a·khel	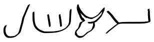	
the meat	mib·be·sar	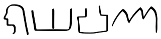	
	ze·vach	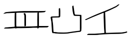	
from his peace offering	she·la·maw	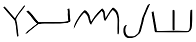	
day	bay·yo·wm	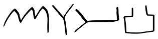	
on the third	hash·she·lee·shee	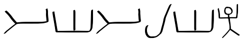	
it will not	lo	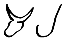	
be accepted	ye·ra·tseh	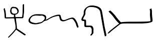	
the one who presented it	ham·maq·reev	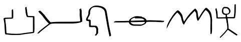	
-	o·to	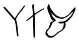	
It will not	lo	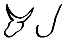	
be credited	ye·cha·shev	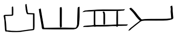	
to	lo	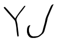	
an abomination	pig·gul	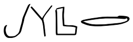	
it shall be	yih·yeh	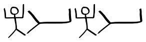	
and the one	ve·han·ne·phesh	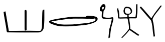	
who eats	ha·o·khe·let	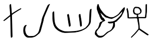	
of it	mim·men·nu	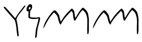	
his iniquity	a·wo·nah	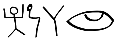	
shall bear	tis·sa	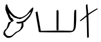	
Meat	ve·hab·ba·sar	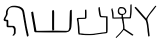	Leviticus 7:19
that	a·sher	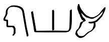	

touches	yig·ga		
anything	be·khal		
unclean	ta·me		
must not	lo		
be eaten	ye·a·khel		
	ba·esh		
it is to be burned up	yis·sa·reph	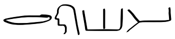	
any other meat	ve·hab·ba·sar	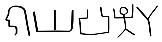	
anyone	kal	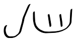	
who is ceremonially clean	ta·ho·wr		
may eat it	yo·khal		
As for	ba·sar		
But if anyone	ve·han·ne·phesh		Leviticus 7:20
who	a·sher		
eats	to·khal		
meat	ba·sar		
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from the peace offering	hash·she·la·meem		
that	a·sher		
belongs to the LORD	la·YHVH	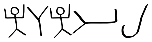	
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	a·law	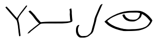	
must be cut off	ve·nikh·re·tah	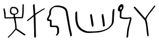	
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that	ha·hi·w		
from his people	me·am·me·ha		
one	ve·ne·phesh		Leviticus 7:21

If	kee	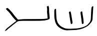	
touches	tig·ga	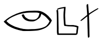	
anything	be·khal	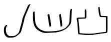	
unclean	ta·me	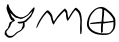	
uncleanness	be·tum·at	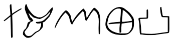	
human	a·dam	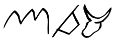	
whether	o	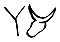	
animal	biv·he·mah	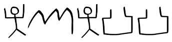	
an unclean	te·me·ah	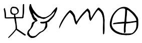	
or	o	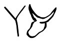	
any	be·khal	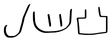	
detestable thing	she·qets	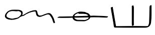	
unclean	ta·me	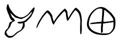	
and then eats	ve·a·khal	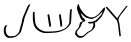	
any of the meat	mib·be·sar	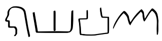	
	ze·vach	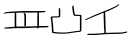	
of the peace offering	hash·she·la·meem	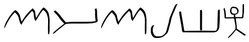	
that	a·sher	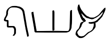	
belongs to the LORD	la·YHVH	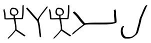	
must be cut off	ve·nikh·re·tah	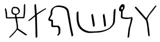	
person	han·ne·phesh	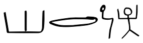	
that	ha·hi·w	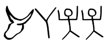	
from his people ”	me·am·me·ha	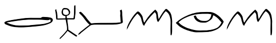	
said	vay·dab·ber	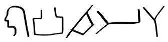	Leviticus 7:22
Then the LORD	YHVH	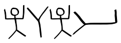	
to	el	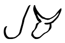	
Moses	mo·sheh	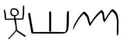	

	le·mor	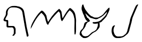	
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the Israelites	be·ne	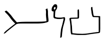	
	yis·ra·el	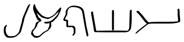	
[and] say	le·mor	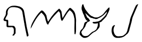	
any	kal	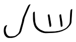	
of the fat	che·lev	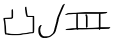	
of an ox	sho·wr		
a sheep	ve·khe·sev		
or a goat	va·ez		
‘ You are not	lo		
to eat	to·khe·lu		
The fat	ve·che·lev	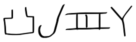	Leviticus 7:24
of an animal found dead	ne·ve·lah	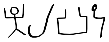	
	ve·che·lev	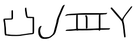	
or mauled by wild beasts	te·re·phah		
may be used	ye·a·seh		
for any other	le·khal		
purpose	me·la·khah		
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but you must not	lo		
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If	kee	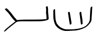	Leviticus 7:25
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the fat	che·lev	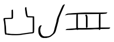	

from which	min		
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may be presented	yaq·reev	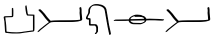	
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an offering made by fire	ish·sheh		
to the LORD	la·YHVH	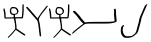	
must be cut off	ve·nikh·re·tah	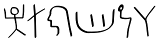	
the one	han·ne·phesh		
who eats it	ha·o·khe·let		
from his people	me·am·me·ha		
	ve·khal		Leviticus 7:26
the blood	dam		
You must not	lo		
eat	to·khe·lu		
in any	be·khol		
of your dwellings	mo·wo·she·vo·te·khem		
of any bird	la·o·wph		
or animal	ve·lab·be·he·mah		
If anyone	kal	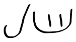	Leviticus 7:27
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must be cut off	ve·nikh·re·tah	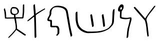	
person	han·ne·phesh		

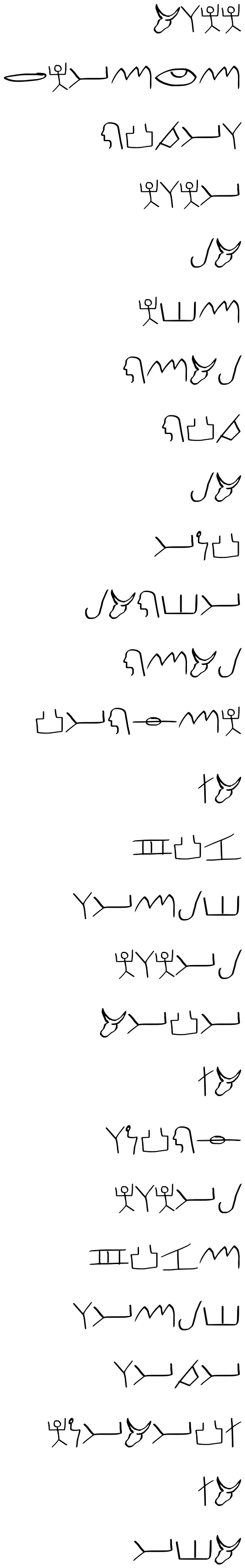

that	ha·hi·w	
from his people ’”	me·am·me·ha	
said	vay·dab·ber	Leviticus 7:28
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
	le·mor	
“ Speak	dab·ber	Leviticus 7:29
to	el	
the Israelites	be·ne	
	yis·ra·el	
[and] say	le·mor	
‘ Anyone who presents	ham·maq·reev	
-	et	
	ze·vach	
a peace offering	she·la·maw	
to the LORD	la·YHVH	
must bring	ya·vee	
-	et	
[it]	qa·re·ba·no	
to the LORD	la·YHVH	
as his sacrifice	miz·ze·vach	
	she·la·maw	
With his own hands	ya·daw	Leviticus 7:30
he is to bring	te·vee·e·nah	
-	et	
the offerings made by fire	ish·she	

to the LORD	YHVH		
-	et		
the fat	ha·che·lev	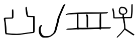	
together with	al		
the breast	he·cha·zeh	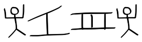	
he shall bring	ye·vee·en·nu	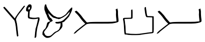	
-	et		
the breast	he·cha·zeh	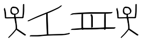	
and wave	le·ha·neeph	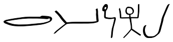	
-	o·to		
as a wave offering	te·nu·phah	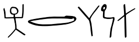	
before	liph·ne		
the LORD	YHVH		
is to burn	ve·hiq·teer	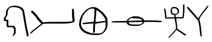	Leviticus 7:31
The priest	hak·ko·hen		
-	et		
the fat	ha·che·lev	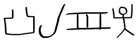	
on the altar	ham·miz·be·chah		
belongs to	ve·ha·yah	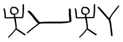	
but the breast	he·cha·zeh	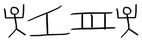	
Aaron	le·a·ha·ron		
and his sons	u·le·va·naw		
And	ve·et		Leviticus 7:32
thigh	sho·wq		
the right	hay·ya·meen		
you are to give	tit·te·nu		
as a contribution	te·ru·mah		

to the priest	lak·ko·hen		
	miz·ziv·che		
from your peace offering	shal·me·khem	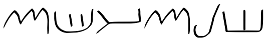	
who presents	ham·maq·reev	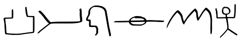	Leviticus 7:33
-	et		
the blood	dam		
of the peace offering	hash·she·la·meem		
and	ve·et		
fat	ha·che·lev	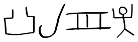	
The son	mib·be·ne	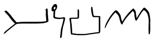	
of Aaron	a·ha·ron	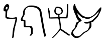	
	lo		
shall have	tih·yeh	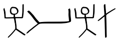	
thigh	sho·wq		
the right	hay·ya·meen		
as a portion	le·ma·nah		
-	kee	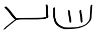	Leviticus 7:34
-	et		
the breast	cha·zeh	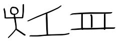	
of the wave offering	hat·te·nu·phah		
-	ve·et		
and the thigh	sho·wq		
of the contribution	hat·te·ru·mah		
I have taken	la·qach·tee	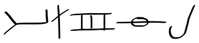	
-	me·et		
from the sons	be·ne	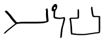	
of Israel	yis·ra·el	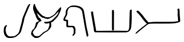	

	miz·ziv·che		
of their peace offerings	shal·me·hem	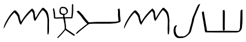	
and I have given	va·et·ten		
them	o·tam		
to Aaron	le·a·ha·ron		
the priest	hak·ko·hen	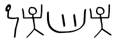	
and his sons	u·le·va·naw		
portion	le·chaq	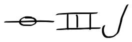	
as a permanent	o·w·lam		
	me·et		
from the sons	be·ne	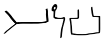	
of Israel ’”	yis·ra·el	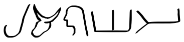	
This	zot		Leviticus 7:35
is the portion	mish·chat	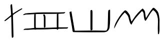	
for Aaron	a·ha·ron	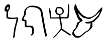	
-	u·mish·chat		
and his sons	ba·naw	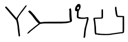	
of the offerings made by fire	me·ish·she		
to the LORD	YHVH	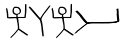	
since the day	be·yo·wm	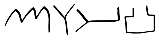	
they were presented	hiq·reev	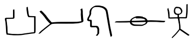	
-	o·tam		
as priests	le·kha·hen		
to serve the LORD	la·YHVH	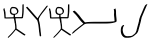	
this	a·sher		Leviticus 7:36
commanded that	tsiw·vah		
the LORD	YHVH	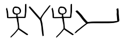	

be given	la·tet		
by	la·hem		
On the day	be·yo·wm	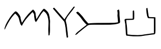	
they were anointed	ma·she·cho		
them	o·tam		
	me·et		
the sons	be·ne	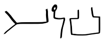	
of Israel	yis·ra·el	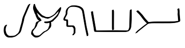	
portion	chuq·qat	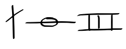	
It is a permanent	o·w·lam		
for the generations to come	le·do·ro·tam	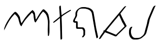	
This	zot		Leviticus 7:37
is the law	hat·to·w·rah		
of the burnt offering	la·o·lah		
the grain offering	lam·min·chah	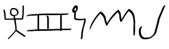	
the sin offering	ve·la·chat·tat	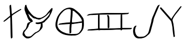	
the guilt offering	ve·la·a·sham		
the ordination offering	ve·lam·mil·lu·eem		
	u·le·ze·vach		
and the peace offering	hash·she·la·meem		
which	a·sher	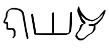	Leviticus 7:38
gave	tsiw·vah		
the LORD	YHVH	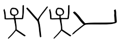	
-	et		
Moses	mo·sheh	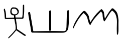	
on Mount	be·har		

Sinai	see·nay	𐤎𐤉𐤍𐤉	
on the day	be·yo·wm	𐤁𐤉𐤅𐤌	
He commanded	tsaw·wo·to	𐤑𐤅𐤕𐤅	
-	et	𐤀𐤕	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to present	le·haq·reev	𐤋𐤄𐤒𐤓𐤉𐤁	
-	et	𐤀𐤕	
their offerings	qa·re·be·ne·hem	𐤒𐤓𐤁𐤍𐤉𐤄𐤌	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
in the Wilderness	be·mid·bar	𐤁𐤌𐤃𐤁𐤓	
of Sinai	see·nay	𐤎𐤉𐤍𐤉	
said	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	Leviticus 8:1
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
	le·mor	𐤋𐤀𐤌𐤓	
“ Take	qach	𐤒𐤇	Leviticus 8:2
-	et	𐤀𐤕	
Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
and	ve·et	𐤅𐤀𐤕	
his sons	ba·naw	𐤁𐤍𐤉𐤅	
-	it·to	𐤀𐤕𐤅	
-	ve·et	𐤅𐤀𐤕	
their garments	hab·be·ga·deem	𐤄𐤁𐤂𐤃𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
oil	she·men	𐤔𐤌𐤍	

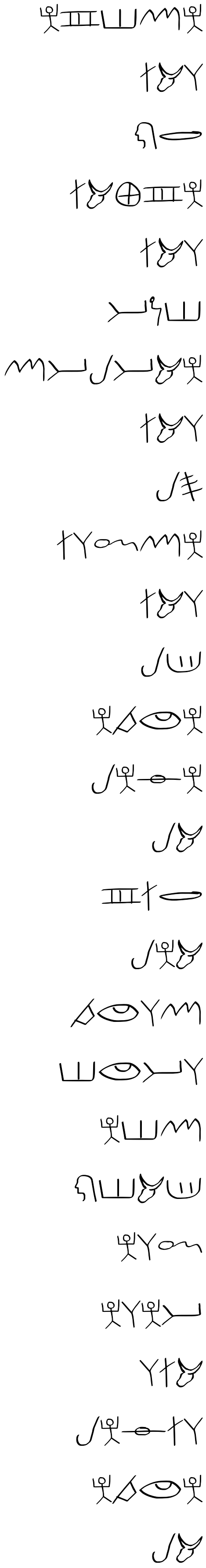

the anointing	ham·mish·chah	
-	ve·et	
the bull	par	
of the sin offering	ha·chat·tat	
-	ve·et	
the two	she·ne	
rams	ha·e·leem	
-	ve·et	
and the basket	sal	
of unleavened bread	ham·mats·tso·wt	
-	ve·et	Leviticus 8:3
the whole	kal	
congregation	ha·e·dah	
and assemble	haq·hel	
at	el	
the entrance	pe·tach	
to the Tent	o·hel	
of Meeting ”	mo·w·ed	
did	vay·ya·as	Leviticus 8:4
So Moses	mo·sheh	
as	ka·a·sher	
had commanded him	tsiw·vah	
the LORD	YHVH	
-	o·to	
gathered	vat·tiq·qa·hel	
and the assembly	ha·e·dah	
at	el	

the entrance	pe·tach	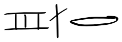	
to the Tent	o·hel		
of Meeting	mo·w·ed		
said	vay·yo·mer		Leviticus 8:5
And Moses	mo·sheh	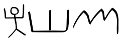	
to them	el		
	ha·e·dah		
“ This	zeh	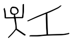	
	had·da·var		
is what	a·sher		
has commanded	tsiw·vah		
the LORD	YHVH		
to be done ”	la·a·so·wt		
presented	vay·yaq·rev	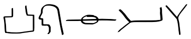	Leviticus 8:6
Then Moses	mo·sheh	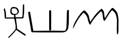	
-	et		
Aaron	a·ha·ron	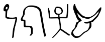	
-	ve·et		
and his sons	ba·naw	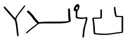	
and washed	vay·yir·chats	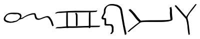	
them	o·tam		
with water	bam·ma·yim	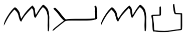	
He put	vay·yit·ten	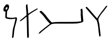	Leviticus 8:7
on Aaron	a·law	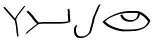	
-	et		
the tunic	hak·kut·to·net		
around him	vay·yach·gor	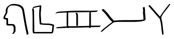	

-	o·to		
tied the sash	ba·av·net		
clothed	vay·yal·besh	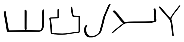	
-	o·to		
him	et		
with the robe	ham·me·eel		
and put	vay·yit·ten	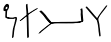	
on him	a·law	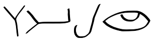	
-	et		
the ephod	ha·e·phod		
around	vay·yach·gor	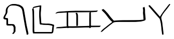	
him	o·to		
He tied the woven band	be·che·shev		
of the ephod	ha·e·phod		
and fastened it	vay·ye·pod		
to him	lo		
	bo		
Then he put	vay·ya·sem		Leviticus 8:8
on	a·law	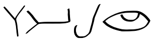	
him	et		
the breastpiece	ha·cho·shen		
and placed	vay·yit·ten	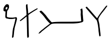	
in	el		
the breastpiece	ha·cho·shen		
-	et		
the Urim	ha·u·reem		
-	ve·et		

and Thummim	hat·tum·meem	
[Moses] also put	vay·ya·sem	Leviticus 8:9
-	et	
the turban	ham·mits·ne·phet	
on	al	
[Aaron's] head	ro·sho	
and set	vay·ya·sem	
	al	
of the turban	ham·mits·ne·phet	
on	el	
the front	mul	
	pa·naw	
-	et	
plate	tseets	
the gold	haz·za·hav	
diadem	ne·zer	
the holy	haq·qo·desh	
as	ka·a·sher	
had commanded	tsiw·vah	
the LORD	YHVH	
-	et	
[him]	mo·sheh	
took	vay·yiq·qach	Leviticus 8:10
Next, Moses	mo·sheh	
-	et	
oil	she·men	
the anointing	ham·mish·chah	

and anointed	vay·yim·shach		
-	et		
the tabernacle	ham·mish·kan		
-	ve·et		
and everything	kal		
-	a·sher		
in it	bo		
and so he consecrated	vay·qad·desh	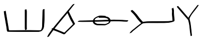	
them	o·tam		
He sprinkled	vay·yaz	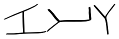	Leviticus 8:11
some of	mim·men·nu	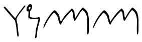	
the oil on	al		
the altar	ham·miz·be·ach	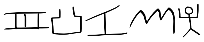	
seven	she·va		
times	pe·a·meem		
anointing	vay·yim·shach		
-	et		
the altar	ham·miz·be·ach	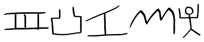	
-	ve·et		
and all	kal		
its utensils	ke·law	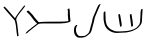	
-	ve·et		
and the basin	hak·kee·yor	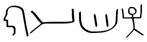	
-	ve·et		
with its stand	kan·no	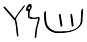	
to consecrate them	le·qad·de·sham		
He also poured	vay·yi·tsoq		Leviticus 8:12

oil	mish·she·men	
some of the anointing	ham·mish·chah	
on	al	
head	rosh	
Aaron’s	a·ha·ron	
and anointed	vay·yim·shach	
him	o·to	
to consecrate him	le·qad·de·sho	
presented	vay·yaq·rev	Leviticus 8:13
Then Moses	mo·sheh	
-	et	
sons	be·ne	
Aaron’s	a·ha·ron	
put	vay·yal·bi·shem	
tunics on them	kut·to·not	
around them	vay·yach·gor	
-	o·tam	
wrapped sashes	av·net	
and tied	vay·ya·cha·vosh	
on them	la·hem	
headbands	mig·ba·o·wt	
just as	ka·a·sher	
had commanded	tsiw·vah	
the LORD	YHVH	
-	et	
[him]	mo·sheh	
near	vay·yag·gesh	Leviticus 8:14

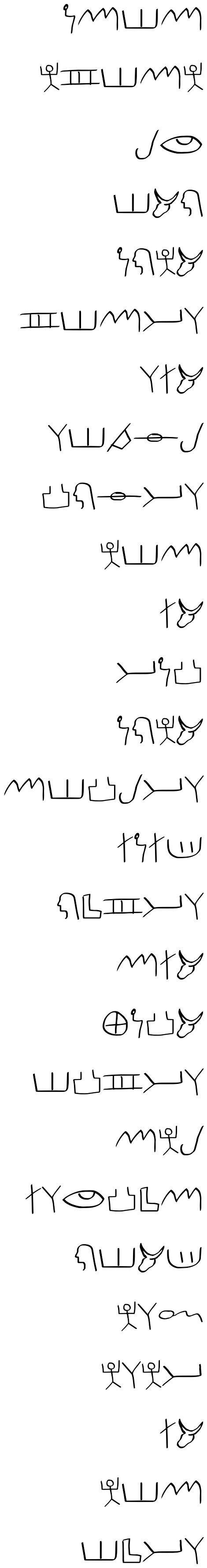

-	et	את	
[Moses] then brought the bull	par	פר	
for the sin offering	ha·chat·tat	החטאת	
laid	vay·yis·mokh	ויסמך	
and Aaron	a·ha·ron	אהרן	
and his sons	u·va·naw	ובניו	
-	et	את	
their hands	ye·de·hem	ידיהם	
on	al	על	
its head	rosh	ראש	
-	par	פר	
-	ha·chat·tat	החטאת	
slaughtered [the bull]	vay·yish·chat	וישחט	Leviticus 8:15
took	vay·yiq·qach	ויקח	
Moses	mo·sheh	משה	
-	et	את	
some of the blood	had·dam	הדם	
and applied	vay·yit·ten	ויתן	
to	al	על	
horns	qar·no·wt	קרנות	
of the altar	ham·miz·be·ach	המזבח	
all [four]	sa·veev	סביב	
it with his finger	be·ets·ba·o	באצבעו	
purifying	vay·chat·te	ויחטא	
-	et	את	
the altar	ham·miz·be·ach	המזבח	
-	ve·et	ואת	

the rest of the blood	had·dam		
He poured out	ya·tsaq		
at	el		
the base	ye·so·wd		
of the altar	ham·miz·be·ach	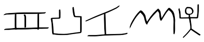	
and consecrated it	vay·qad·de·she·hu	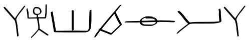	
so that atonement could be made	le·khap·per		
on it	a·law	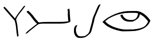	
took	vay·yiq·qach	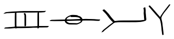	Leviticus 8:16
-	et		
all	kal		
the fat	ha·che·lev	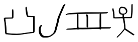	
that	a·sher		
was on	al		
the entrails	haq·qe·rev	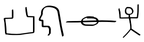	
-	ve·et		
the lobe	yo·te·ret		
of the liver	hak·ka·ved		
-	ve·et		
and both	she·te		
kidneys	hak·ke·la·yot	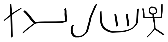	
and	ve·et		
their fat	chel·be·hen	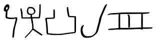	
and burned [it all]	vay·yaq·ter	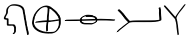	
Moses also	mo·sheh		
on the altar	ham·miz·be·chah		
But	ve·et		Leviticus 8:17

the bull	hap·par		
-	ve·et		
with its hide	o·ro		
-	ve·et		
flesh	be·sa·ro		
-	ve·et		
and dung	pir·sho		
he burned	sa·raph		
	ba·esh		
outside	mi·chuts	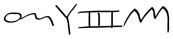	
the camp	lam·ma·cha·neh		
as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
[him]	mo·sheh		
Then [Moses] presented	vay·yaq·rev	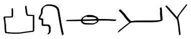	Leviticus 8:18
-	et		
the ram	el	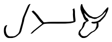	
for the burnt offering	ha·o·lah		
laid	vay·yis·me·khu		
and Aaron	a·ha·ron	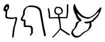	
and his sons	u·va·naw	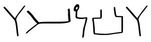	
-	et		
their hands	ye·de·hem	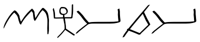	
on	al		
its head	rosh		

-	ha·a·yil	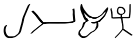	
slaughtered [the ram]	vay·yish·chat		Leviticus 8:19
and sprinkled	vay·yiz·roq		
Moses	mo·sheh	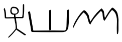	
-	et		
the blood	had·dam		
of	al		
the altar	ham·miz·be·ach	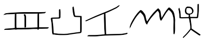	
on all sides	sa·veev	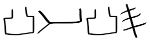	
-	ve·et		Leviticus 8:20
the ram	ha·a·yil	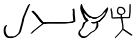	
cut	nit·tach		
into pieces	lin·ta·chaw	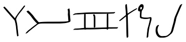	
and burned	vay·yaq·ter	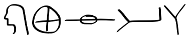	
[He]	mo·sheh	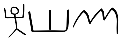	
-	et		
the head	ha·rosh		
-	ve·et		
the pieces	han·ne·ta·cheem	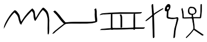	
-	ve·et		
and the fat	hap·pa·der	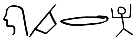	
-	ve·et		Leviticus 8:21
the entrails	haq·qe·rev	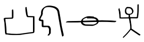	
-	ve·et		
and legs	hak·ke·ra·a·yim		
He washed	ra·chats	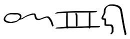	
with water	bam·ma·yim	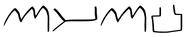	

and burned	vay·yaq·ter	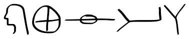	
-	mo·sheh		
-	et		
the entire	kal		
ram	ha·a·yil	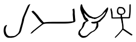	
on the altar	ham·miz·be·chah		
as a burnt offering	o·lah		
-	hu		
aroma	le·re·ach	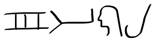	
a pleasing	nee·cho·ach	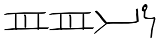	
an offering made by fire	ish·sheh		
	hu		
to the LORD	la·YHVH	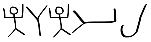	
just as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh		
After that, [Moses] presented	vay·yaq·rev	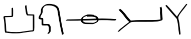	Leviticus 8:22
-	et		
ram	ha·a·yil	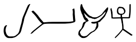	
the other	hash·she·nee	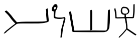	
the ram	el	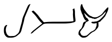	
of ordination	ham·mil·lu·eem		
laid	vay·yis·me·khu		
and Aaron	a·ha·ron	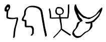	
and his sons	u·va·naw	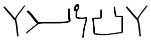	

-	et	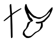	
their hands	ye·de·hem	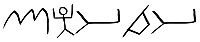	
on	al	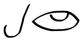	
head	rosh	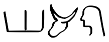	
[its]	ha·a·yil	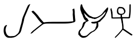	
slaughtered [the ram]	vay·yish·chat	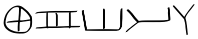	Leviticus 8:23
and took	vay·yiq·qach	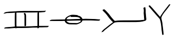	
Moses	mo·sheh	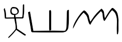	
some of its blood	mid·da·mo	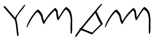	
and put	vay·yit·ten	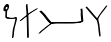	
it on	al	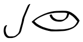	
earlobe	te·nukh	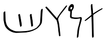	
	o·zen	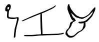	
Aaron’s	a·ha·ron	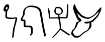	
right	hay·ma·neet	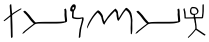	
on	ve·al	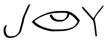	
the thumb	bo·hen	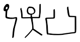	
hand	ya·do	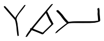	
of his right	hay·ma·neet	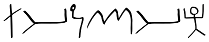	
and on	ve·al	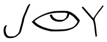	
the big toe	bo·hen	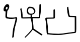	
foot	rag·lo	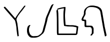	
of his right	hay·ma·neet	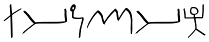	
also presented	vay·yaq·rev	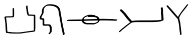	Leviticus 8:24
-	et	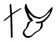	
sons	be·ne	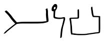	
Aaron’s	a·ha·ron	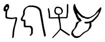	

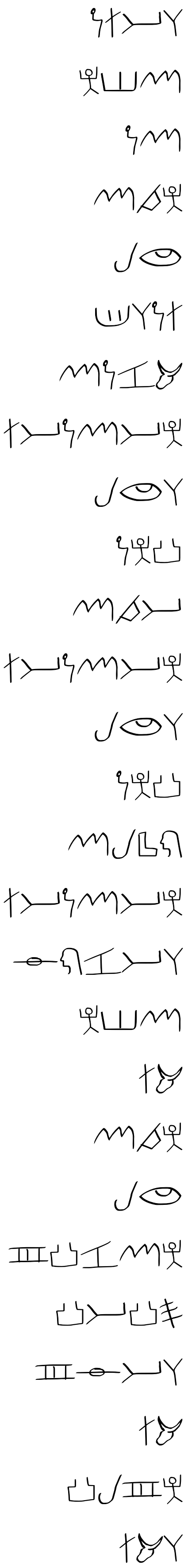

and put	vay·yit·ten	
Moses	mo·sheh	
some of	min	
the blood	had·dam	
on	al	
earlobes	te·nukh	
	a·ze·nam	
their right	hay·ma·neet	
on	ve·al	
the thumbs	bo·hen	
hands	ya·dam	
of their right	hay·ma·neet	
and on	ve·al	
the big toes	bo·hen	
feet	rag·lam	
of their right	hay·ma·neet	
sprinkled	vay·yiz·roq	
Then [he]	mo·sheh	
-	et	
the blood	had·dam	
of	al	
the altar	ham·miz·be·ach	
on all sides	sa·veev	
And [Moses] took	vay·yiq·qach	Leviticus 8:25
-	et	
the fat —	ha·che·lev	
-	ve·et	

the fat tail	ha·al·yah	𐤄𐤀𐤋𐤉𐤄	
-	ve·et	𐤅𐤀𐤕	
all	kal	𐤊𐤋	
the fat	ha·che·lev	𐤄𐤇𐤋𐤁	
that	a·sher	𐤀𐤔𐤓	
was on	al	𐤏𐤋	
the entrails	haq·qe·rev	𐤄𐤒𐤓𐤁	
-	ve·et	𐤅𐤀𐤕	
the lobe	yo·te·ret	𐤉𐤕𐤓𐤕	
of the liver	hak·ka·ved	𐤄𐤊𐤁𐤃	
-	ve·et	𐤅𐤀𐤕	
and both	she·te	𐤔𐤕𐤉	
kidneys	hak·ke·la·yot	𐤄𐤊𐤋𐤉𐤕	
with their	ve·et	𐤅𐤀𐤕	
fat —	chel·be·hen	𐤇𐤋𐤁𐤄𐤍	
-	ve·et	𐤅𐤀𐤕	
thigh	sho·wq	𐤔𐤅𐤒	
as well as the right	hay·ya·meen	𐤄𐤉𐤌𐤉𐤍	
And from the basket	u·mis·sal	𐤅𐤌𐤎𐤋	Leviticus 8:26
of unleavened bread	ham·mats·tso·wt	𐤄𐤌𐤑𐤅𐤕	
that	a·sher	𐤀𐤔𐤓	
was before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
he took	la·qach	𐤋𐤒𐤇	
cake	chal·lat	𐤇𐤋𐤕	
of unleavened bread	mats·tsah	𐤌𐤑𐤄	
one	a·chat	𐤀𐤇𐤕	

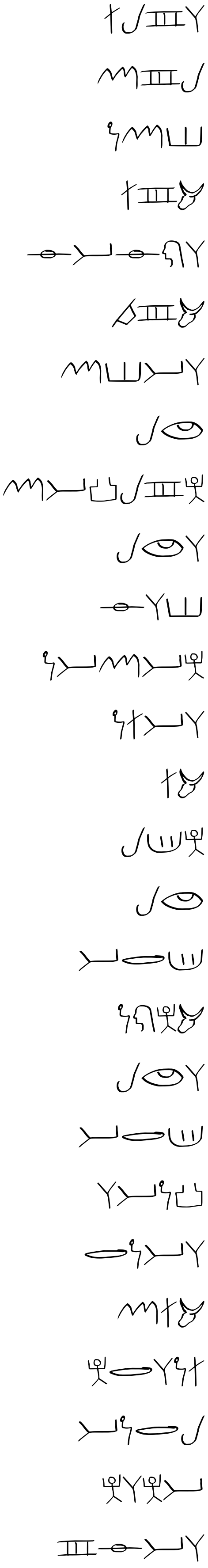

cake	ve·chal·lat	
of bread	le·chem	
made with oil	she·men	
one	a·chat	
wafer	ve·ra·qeeq	
and one	e·chad	
and he placed them	vay·ya·sem	
on	al	
the fat portions	ha·cha·la·veem	
and on	ve·al	
thigh	sho·wq	
the right	hay·ya·meen	
He put	vay·yit·ten	Leviticus 8:27
-	et	
all [these]	hak·kol	
in	al	
the hands	kap·pe	
of Aaron	a·ha·ron	
	ve·al	
	kap·pe	
and his sons	va·naw	
and waved	vay·ya·neph	
them	o·tam	
as a wave offering	te·nu·phah	
before	liph·ne	
the LORD	YHVH	
took these	vay·yiq·qach	Leviticus 8:28

Then Moses	mo·sheh		
-	o·tam		
from	me·al		
their hands	kap·pe·hem	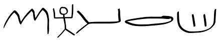	
and burned them	vay·yaq·ter	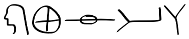	
on the altar	ham·miz·be·chah		
with	al		
the burnt offering	ha·o·lah		
was an ordination offering	mil·lu·eem		
This	hem	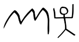	
aroma	le·re·ach	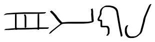	
a pleasing	nee·cho·ach	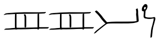	
an offering made by fire	ish·sheh		
	hu		
to the LORD	la·YHVH	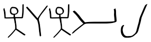	
took	vay·yiq·qach	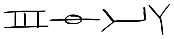	Leviticus 8:29
He also	mo·sheh	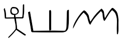	
-	et		
the breast —	he·cha·zeh	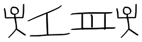	
and waved	vay·nee·phe·hu	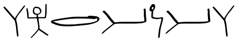	
as a wave offering	te·nu·phah	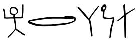	
it before	liph·ne		
the LORD	YHVH		
of the ram	me·el		
of ordination —	ham·mil·lu·eem		
Moses’	le·mo·sheh		
-	ha·yah	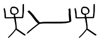	

portion	le·ma·nah		
as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
him	mo·sheh	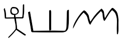	
took	vay·yiq·qach	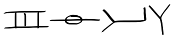	Leviticus 8:30
Next, Moses	mo·sheh		
oil	mish·she·men		
the anointing	ham·mish·chah		
some of	u·min		
and some of the blood	had·dam		
that	a·sher		
was on	al		
the altar	ham·miz·be·ach	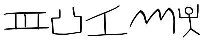	
and sprinkled them	vay·yaz	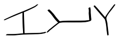	
on	al		
Aaron	a·ha·ron		
-	al		
and his garments	be·ga·daw		
and on	ve·al		
his sons	ba·naw	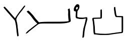	
	ve·al		
garments	big·de		
and their	va·naw	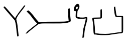	
	it·to		
So he consecrated	vay·qad·desh	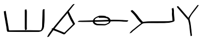	

-	et	את	
Aaron	a·ha·ron	אהרן	
-	et	את	
and his garments	be·ga·daw	בגדיו	
-	ve·et	ואת	
as well as [Aaron’s] sons	ba·naw	בניו	
-	ve·et	ואת	
garments	big·de	בגדי	
and their	va·naw	בניו	
	it·to	אתו	
said	vay·yo·mer	ויאמר	Leviticus 8:31
And Moses	mo·sheh	משה	
to	el	אל	
Aaron	a·ha·ron	אהרן	
	ve·el	ואל	
and his sons	ba·naw	בניו	
“ Boil	bash·she·lu	בשלו	
-	et	את	
the meat	hab·ba·sar	הבשר	
at the entrance	pe·tach	פתח	
to the Tent	o·hel	אהל	
of Meeting	mo·w·ed	מועד	
there	ve·sham	ושם	
and eat	to·khe·lu	תאכלו	
-	o·to	אתו	
it	ve·et	ואת	
with the bread	hal·le·chem	הלחם	

that	a·sher		
is in the basket	be·sal		
of ordination offerings	ham·mil·lu·eem		
as	ka·a·sher		
I commanded	tsiw·ve·tee	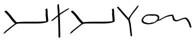	
saying	le·mor		
‘ Aaron	a·ha·ron	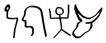	
and his sons	u·va·naw	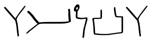	
are to eat it ’	yo·khe·lu·hu		
the remainder	ve·han·no·w·tar	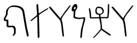	Leviticus 8:32
of the meat	bab·ba·sar	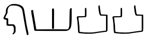	
and bread	u·val·la·chem	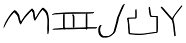	
Then you must burn up	ba·esh		
	tis·ro·phu		
the entrance	u·mip·pe·tach		Leviticus 8:33
to the Tent	o·hel		
of Meeting	mo·w·ed		
You must not	lo		
go outside	te·tse·u		
for seven	shiv·at		
days	ya·meem	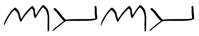	
until	ad		
the days	yo·wm		
are complete	me·lot		
	ye·me		
of your ordination	mil·lu·e·khem	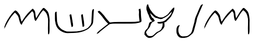	
for	kee	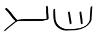	

it will take seven	shiv·at	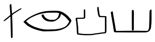	
days	ya·meem	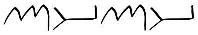	
to ordain	ye·mal·le	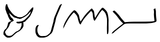	
-	et	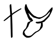	
you	yed·khem	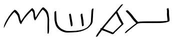	
What	ka·a·sher	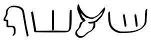	Leviticus 8:34
has been done	a·sah	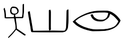	
today	bay·yo·wm	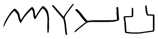	
-	haz·zeh	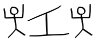	
has been commanded	tsiw·vah	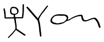	
by the LORD	YHVH	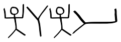	
	la·a·sot	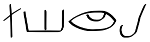	
in order to make atonement	le·khap·per	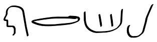	
on your behalf	a·le·khem	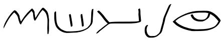	
at the entrance	u·phe·tach	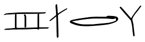	Leviticus 8:35
to the Tent	o·hel	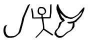	
of Meeting	mo·w·ed	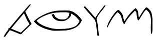	
You must remain	te·she·vu	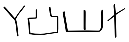	
day	yo·w·mam	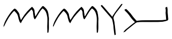	
and night	va·lay·lah	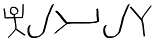	
for seven	shiv·at	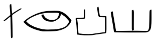	
days	ya·meem	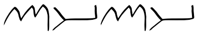	
and keep	u·she·mar·tem	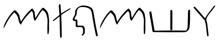	
-	et	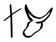	
charge	mish·me·ret	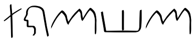	
the LORD’s	YHVH	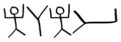	
so that you will not	ve·lo	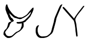	

die	ta·mu·tu	
for	kee	
this is what	khen	
I have been commanded ”	tsuw·ve·tee	
did	vay·ya·as	Leviticus 8:36
So Aaron	a·ha·ron	
and his sons	u·va·naw	
-	et	
everything	kal	
	had·de·va·reem	
-	a·sher	
had commanded	tsiw·vah	
the LORD	YHVH	
through	be·yad	
Moses	mo·sheh	
-	vay·hee	Leviticus 9:1
day	bay·yo·wm	
On the eighth	hash·she·mee·nee	
summoned	qa·ra	
Moses	mo·sheh	
Aaron	le·a·ha·ron	
and his sons	u·le·va·naw	
and the elders	u·le·ziq·ne	
of Israel	yis·ra·el	
He said	vay·yo·mer	Leviticus 9:2
to	el	
Aaron	a·ha·ron	

“ Take	qach
for yourself	le·kha
a young bull	e·gel
	ben
	ba·qar
for a sin offering	le·chat·tat
and a ram	ve·a·yil
for a burnt offering	le·o·lah
both without blemish	te·mee·mim
and present them	ve·haq·rev
before	liph·ne
the LORD	YHVH
to	ve·el
the Israelites	be·ne
	yis·ra·el
Then speak	te·dab·ber
[and] say	le·mor
‘ Take	qe·chu
a male goat	se·eer
	iz·zeem
for a sin offering	le·chat·tat
a calf	ve·e·gel
and a lamb —	va·khe·ves
both a year old	be·ne
	sha·nah
[and] without blemish —	te·mee·mim
for a burnt offering	le·o·lah

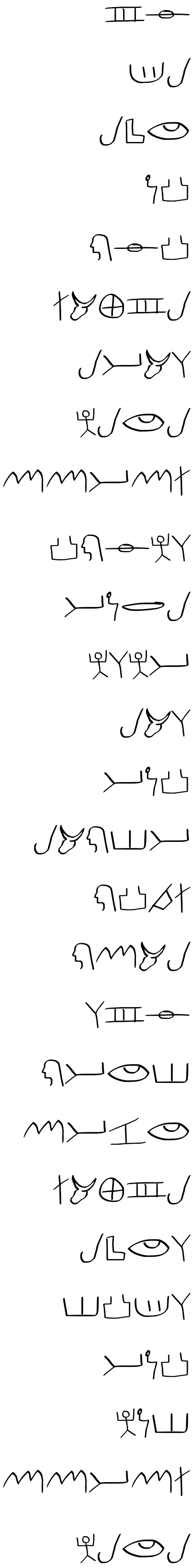

Leviticus 9:3

an ox	ve·sho·wr		Leviticus 9:4
and a ram	va·a·yil	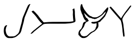	
for a peace offering	lish·la·meem		
to sacrifice	liz·bo·ach	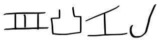	
before	liph·ne		
the LORD	YHVH		
and a grain offering	u·min·chah	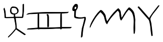	
mixed	be·lu·lah		
with oil	vash·sha·men		
For	kee	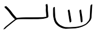	
today	hay·yo·wm	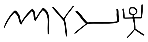	
the LORD	YHVH		
will appear	nir·ah		
to you ’”	a·le·khem	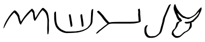	
So they took	vay·yiq·chu	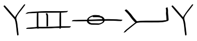	Leviticus 9:5
-	et		
what	a·sher		
had commanded	tsiw·vah		
Moses	mo·sheh	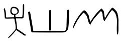	
to	el		
the front	pe·ne	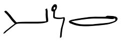	
of the Tent	o·hel		
of Meeting	mo·w·ed		
drew near	vay·yiq·re·vu	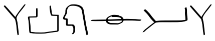	
and the whole	kal	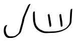	
congregation	ha·e·dah		
and stood	vay·ya·am·du		

before	liph·ne	לפני	
the LORD	YHVH	יהוה	
said	vay·yo·mer	ויאמר	Leviticus 9:6
And Moses	mo·sheh	משה	
“ This	zeh	זה	
	had·da·var	הדבר	
is what	a·sher	אשר	
has commanded	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
you to do	ta·a·su	תעשו	
may appear	ve·ye·ra	וירא	
to you ”	a·le·khem	אליכם	
so that the glory	ke·vo·wd	כבוד	
of the LORD	YHVH	יהוה	
said	vay·yo·mer	ויאמר	Leviticus 9:7
Then Moses	mo·sheh	משה	
to	el	אל	
Aaron	a·ha·ron	אהרן	
“ Approach	qe·rav	קרב	
	el	אל	
the altar	ham·miz·be·ach	המזבח	
and sacrifice	va·a·seh	ועשה	
-	et	את	
your sin offering	chat·ta·te·kha	חטאתך	
-	ve·et	ואת	
and your burnt offering	o·la·te·kha	עלתך	
to make atonement	ve·khap·per	וכפר	

for yourself	ba·ad·kha		
and for	u·ve·ad		
the people	ha·am		
And sacrifice	va·a·seh		
-	et		
offering	qa·re·ban	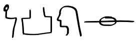	
the people's	ha·am		
to make atonement	ve·khap·per	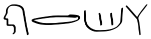	
for them	ba·a·dam		
as	ka·a·sher		
has commanded "	tsiw·vah		
the LORD	YHVH		
approached	vay·yiq·rav	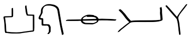	Leviticus 9:8
So Aaron	a·ha·ron	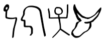	
	el		
the altar	ham·miz·be·ach	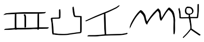	
and slaughtered	vay·yish·chat		
-	et		
the calf	e·gel		
as a sin offering	ha·chat·tat		
-	a·sher		
for himself	lo		
brought	vay·yaq·ri·vu	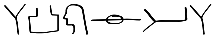	Leviticus 9:9
The sons	be·ne	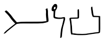	
of Aaron	a·ha·ron	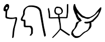	
-	et		
the blood	had·dam		

to him	e·law	
and he dipped	vay·yit·bol	
his finger	ets·ba·o	
in the blood	bad·dam	
and applied	vay·yit·ten	
it to	al	
the horns	qar·no·wt	
of the altar	ham·miz·be·ach	
And	ve·et	
the rest of the blood	had·dam	
he poured out	ya·tsaq	
at	el	
the base	ye·so·wd	
of the altar	ham·miz·be·ach	
-	ve·et	Leviticus 9:10
the fat	ha·che·lev	
-	ve·et	
the kidneys	hak·ke·la·yot	
and	ve·et	
the lobe	hay·yo·te·ret	
of	min	
the liver	hak·ka·ved	
from	min	
the sin offering	ha·chat·tat	
he burned	hiq·teer	
On the altar	ham·miz·be·chah	
as	ka·a·sher	

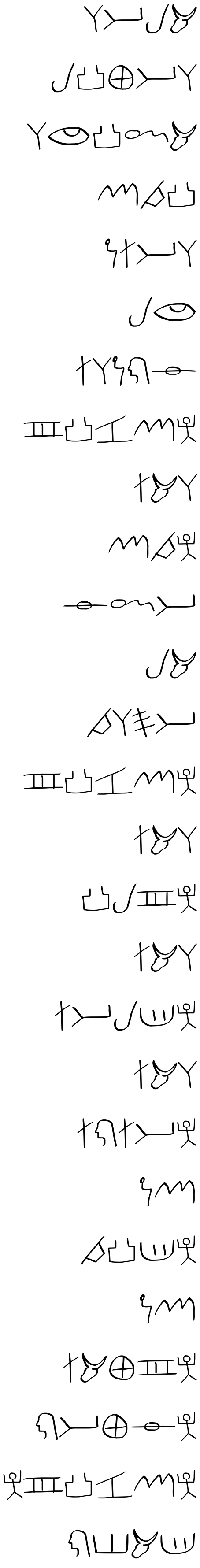

had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	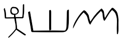	
But	ve·et		Leviticus 9:11
the flesh	hab·ba·sar	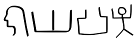	
-	ve·et		
and the hide	ha·o·wr		
he burned up	sa·raph		
	ba·esh		
outside	mi·chuts	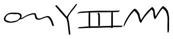	
the camp	lam·ma·cha·neh		
Then [Aaron] slaughtered	vay·yish·chat		Leviticus 9:12
-	et		
the burnt offering	ha·o·lah		
brought him	vay·yam·tsi·u		
sons	be·ne	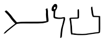	
[His]	a·ha·ron	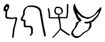	
	e·law	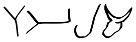	
-	et		
the blood	had·dam		
and he sprinkled	vay·yiz·re·qe·hu		
it on	al		
of the altar	ham·miz·be·ach	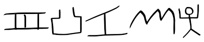	
all sides	sa·veev	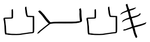	
-	ve·et		Leviticus 9:13
the burnt offering	ha·o·lah		

They brought	him·tsee·u		
him	e·law	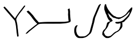	
piece by piece	lin·ta·che·ha	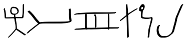	
including	ve·et		
the head	ha·rosh		
and he burned them	vay·yaq·ter	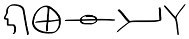	
on	al		
the altar	ham·miz·be·ach	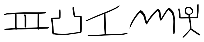	
He washed	vay·yir·chats	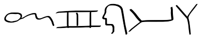	Leviticus 9:14
-	et		
the entrails	haq·qe·rev	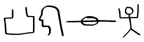	
-	ve·et		
and the legs	hak·ke·ra·a·yim		
and burned [them]	vay·yaq·ter	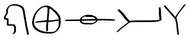	
atop	al		
the burnt offering	ha·o·lah		
on the altar	ham·miz·be·chah		
Aaron then presented	vay·yaq·rev	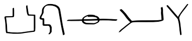	Leviticus 9:15
-	et		
offering	qa·re·ban	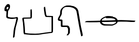	
the people’s	ha·am		
He took	vay·yiq·qach	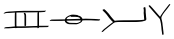	
-	et		
the male goat	se·eer		
sin offering	ha·chat·tat		
-	a·sher		
for the people’s	la·am		

slaughtered it	vay·yish·cha·te·hu	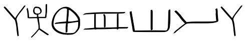	
and offered it for sin	vay·chat·te·e·hu	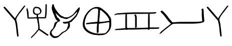	
like the first one	ka·ri·sho·wn	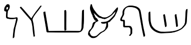	
He presented	vay·yaq·rev	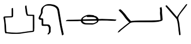	Leviticus 9:16
-	et	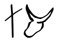	
the burnt offering	ha·o·lah	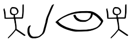	
and offered it	vay·ya·a·se·ha	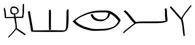	
according to the ordinance	kam·mish·pat	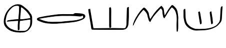	
Next he presented	vay·yaq·rev	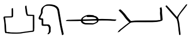	Leviticus 9:17
-	et	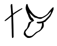	
the grain offering	ham·min·chah	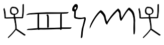	
took	vay·mal·le	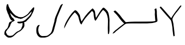	
a handful	khap·po	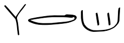	
of it	mim·men·nah	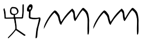	
and burned	vay·yaq·ter	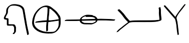	
it on	al	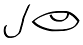	
the altar	ham·miz·be·ach	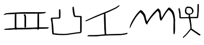	
in addition to	mil·le·vad	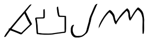	
burnt offering	o·lat	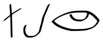	
the morning’s	hab·bo·qer	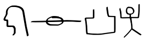	
Then he slaughtered	vay·yish·chat	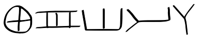	Leviticus 9:18
-	et	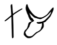	
the ox	hash·sho·wr	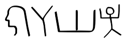	
-	ve·et	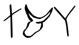	
and the ram	ha·a·yil	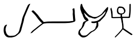	
	ze·vach	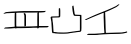	
peace offering	hash·she·la·meem	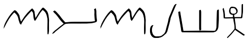	

-	a·sher	𐤀𐤔𐤓	
as the people’s	la·am	𐤋𐤏𐤌	
brought him	vay·yam·tsi·u	𐤅𐤉𐤌𐤑𐤉𐤀𐤅	
sons	be·ne	𐤁𐤍𐤉	
[His]	a·ha·ron	𐤀𐤄𐤓𐤍	
-	et	𐤀𐤕	
the blood	had·dam	𐤄𐤃𐤌	
	e·law	𐤀𐤋𐤉𐤅	
and he sprinkled	vay·yiz·re·qe·hu	𐤅𐤉𐤆𐤓𐤒𐤄𐤅	
it on	al	𐤏𐤋	
of the altar	ham·miz·be·ach	𐤄𐤌𐤆𐤁𐤇	
all sides	sa·veev	𐤎𐤁𐤉𐤁	
-	ve·et	𐤅𐤀𐤕	Leviticus 9:19
They also brought the fat portions	ha·cha·la·veem	𐤄𐤇𐤋𐤁𐤉𐤌	
from	min	𐤌𐤍	
the ox	hash·sho·wr	𐤄𐤔𐤅𐤓	
	u·min	𐤅𐤌𐤍	
and the ram —	ha·a·yil	𐤄𐤀𐤉𐤋	
the fat tail	ha·al·yah	𐤄𐤀𐤋𐤉𐤄	
[the fat] covering	ve·ham·khas·seh	𐤅𐤄𐤌𐤊𐤎𐤄	
the entrails, the kidneys	ve·hak·ke·la·yot	𐤅𐤄𐤊𐤋𐤉𐤕	
and the lobe	ve·yo·te·ret	𐤅𐤉𐤕𐤓𐤕	
of the liver —	hak·ka·ved	𐤄𐤊𐤁𐤃	
and placed	vay·ya·see·mu	𐤅𐤉𐤔𐤉𐤌𐤅	Leviticus 9:20
-	et	𐤀𐤕	
these	ha·cha·la·veem	𐤄𐤇𐤋𐤁𐤉𐤌	
on	al	𐤏𐤋	

the breasts	he·cha·zo·wt	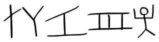	
Aaron burned	vay·yaq·ter	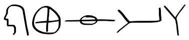	
the fat portions	ha·cha·la·veem	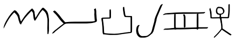	
on the altar	ham·miz·be·chah		
but	ve·et		Leviticus 9:21
the breasts	he·cha·zo·wt	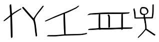	
-	ve·et		
thigh	sho·wq		
and the right	hay·ya·meen		
waved	he·neeph	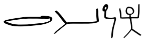	
[he]	a·ha·ron	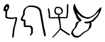	
as a wave offering	te·nu·phah	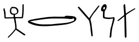	
before	liph·ne		
the LORD	YHVH		
as	ka·a·sher		
had commanded	tsiw·vah		
Moses	mo·sheh		
lifted up	vay·yis·sa	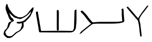	Leviticus 9:22
Aaron	a·ha·ron	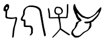	
-	et		
his hands	ya·do	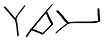	
toward	el		
the people	ha·am		
and blessed them	vay·va·re·khem		
he stepped down	vay·ye·red	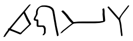	
And having made	me·a·sot		
the sin offering	ha·chat·tat		

the burnt offering	ve·ha·o·lah	𐤅𐤄𐤏𐤋𐤄	
and the peace offering	ve·hash·she·la·meem	𐤅𐤄𐤔𐤋𐤌𐤉𐤌	
then entered	vay·ya·vo	𐤅𐤉𐤁𐤀	Leviticus 9:23
Moses	mo·sheh	𐤌𐤔𐤄	
and Aaron	ve·a·ha·ron	𐤅𐤀𐤄𐤓𐤍	
	el	𐤀𐤋	
the Tent	o·hel	𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
When they came out	vay·ye·tse·u	𐤅𐤉𐤑𐤀𐤅	
they blessed	vay·va·ra·khu	𐤅𐤉𐤁𐤓𐤊𐤅	
-	et	𐤀𐤕	
the people	ha·am	𐤄𐤏𐤌	
appeared	vay·ye·ra	𐤅𐤉𐤓𐤀	
and the glory	khe·vo·wd	𐤊𐤁𐤅𐤃	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
all	kal	𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
came	vat·te·tse	𐤅𐤕𐤑𐤀	Leviticus 9:24
Fire	esh	𐤀𐤔	
out from the presence	mil·liph·ne	𐤌𐤋𐤐𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and consumed	vat·to·khal	𐤅𐤕𐤀𐤊𐤋	
on	al	𐤏𐤋	
the altar	ham·miz·be·ach	𐤄𐤌𐤆𐤁𐤇	
-	et	𐤀𐤕	
the burnt offering	ha·o·lah	𐤄𐤏𐤋𐤄	

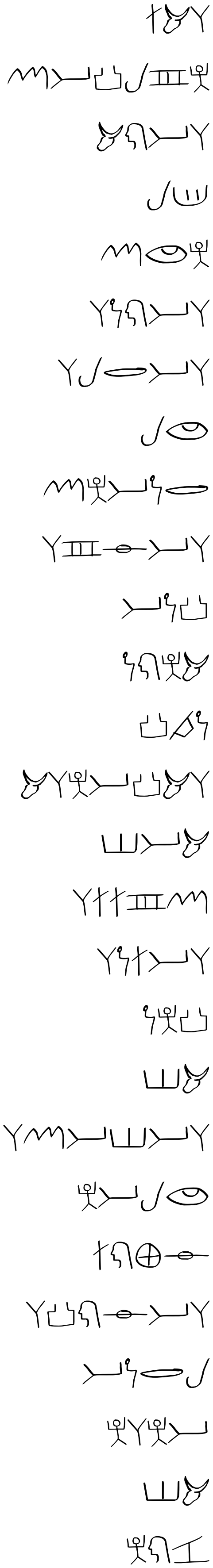

-	ve·et	
and the fat portions	ha·cha·la·veem	
saw it	vay·yar	
And when all	kal	
the people	ha·am	
they shouted for joy	vay·ya·ron·nu	
and fell	vay·yip·pe·lu	
facedown	al	
	pe·ne·hem	
took	vay·yiq·chu	Leviticus 10:1
sons	ve·ne	
Now Aaron’s	a·ha·ron	
Nadab	na·dav	
and Abihu	va·a·vee·hu	
-	eesh	
their censers	mach·ta·to	
put	vay·yit·te·nu	
in them	va·hen	
fire	esh	
and added	vay·ya·see·mu	
-	a·le·ha	
incense	qe·to·ret	
and offered	vay·yaq·ri·vu	
before	liph·ne	
the LORD	YHVH	
fire	esh	
unauthorized	za·rah	

-	a·sher	אשר	
contrary to	lo	לא	
His command	tsiw·vah	צוה	
-	o·tam	אתם	
came out	vat·te·tse	ותצא	Leviticus 10:2
So fire	esh	אש	
from the presence	mil·liph·ne	מלפני	
of the LORD	YHVH	יהוה	
and consumed	vat·to·khal	ותאכל	
them	o·w·tam	אותם	
and they died	vay·ya·mu·tu	וימתו	
in the presence of	liph·ne	לפני	
the LORD	YHVH	יהוה	
said	vay·yo·mer	ויאמר	Leviticus 10:3
Then Moses	mo·sheh	משה	
to	el	אל	
Aaron	a·ha·ron	אהרן	
“ This	hu	הוא	
is what	a·sher	אשר	
meant	dib·ber	דבר	
the LORD	YHVH	יהוה	
when He said :	le·mor	לאמר	
‘ To those who come near Me	biq·ro·vay	בקרבי	
I will show My holiness	eq·qa·desh	אקדש	
and in	ve·al	ועל	
the sight of	pe·ne	פני	
all	khal	כל	

the people	ha·am		
I will reveal My glory ’”	ek·ka·ved	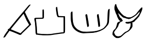	
remained silent	vay·yid·dom		
But Aaron	a·ha·ron		
summoned	vay·yiq·ra	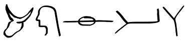	Leviticus 10:4
Moses	mo·sheh	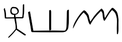	
	el		
Mishael	mee·sha·el	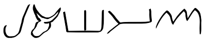	
-	ve·el		
and Elzaphan	el·tsa·phan		
sons	be·ne	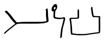	
Uzziel	uz·zee·el	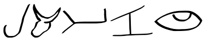	
uncle	dod		
of Aaron’s	a·ha·ron		
and said	vay·yo·mer		
to them	a·le·hem		
“ Come here	qir·vu		
carry	se·u		
-	et		
the bodies of your cousins	a·che·khem	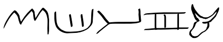	
-	me·et		
away from the front	pe·ne	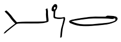	
of the sanctuary	haq·qo·desh	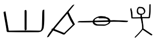	
”	el		
outside	mi·chuts	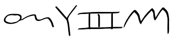	
the camp	lam·ma·cha·neh		

So they came forward	vay·yiq·re·vu	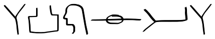	Leviticus 10:5
and carried them	vay·yis·sa·um		
still in their tunics	be·khut·to·no·tam	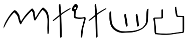	
	el		
outside	mi·chuts	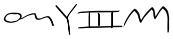	
the camp	lam·ma·cha·neh		
as	ka·a·sher		
had directed	dib·ber		
Moses	mo·sheh		
said	vay·yo·mer		Leviticus 10:6
Then Moses	mo·sheh		
to	el		
Aaron	a·ha·ron	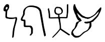	
Eleazar	u·le·el·a·zar		
and Ithamar	u·le·ee·ta·mar	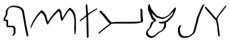	
and his sons	ba·naw	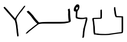	
let your hair	ra·she·khem	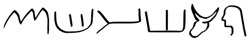	
“ Do not	al		
become disheveled	tiph·ra·u		
your garments	u·vig·de·khem	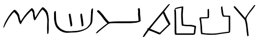	
and do not	lo		
tear	tiph·ro·mu		
or else	ve·lo		
you will die	ta·mu·tu		
with	ve·al		
the whole	kal	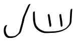	
congregation	ha·e·dah		

and the LORD will be angry	yiq·tsoph	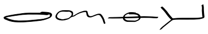	
But your brothers	va·a·che·khem	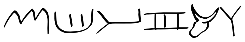	
the whole	kal		
house	bet	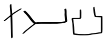	
of Israel	yis·ra·el	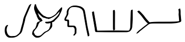	
may mourn [on account of]	yiv·ku	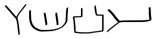	
-	et		
the fire	has·se·re·phah		
that	a·sher		
has ignited	sa·raph		
the LORD	YHVH		
the entrance	u·mip·pe·tach		Leviticus 10:7
to the Tent	o·hel		
of Meeting	mo·w·ed		
You shall not	lo		
go outside	te·tse·u		
or	pen		
you will die	ta·mu·tu		
for	kee	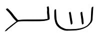	
oil	she·men		
anointing	mish·chat	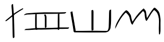	
the LORD’s	YHVH		
is on you ”	a·le·khem	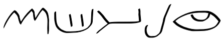	
So they did	vay·ya·a·su		
instructed	kid·var		
as Moses	mo·sheh	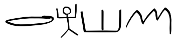	
said	vay·dab·ber		Leviticus 10:8

Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
	le·mor	𐤋𐤀𐤌𐤓	
wine	ya·yin	𐤉𐤉𐤍	Leviticus 10:9
or strong drink	ve·she·khar	𐤅𐤔𐤊𐤓	
are not	al	𐤀𐤋	
to drink	te·shet	𐤕𐤔𐤕	
“ You	at·tah	𐤀𐤕𐤄	
and your sons	u·va·ne·kha	𐤅𐤁𐤍𐤉𐤊	
	it·takh	𐤀𐤕𐤊	
when you enter	be·vo·a·khem	𐤁𐤁𐤀𐤊𐤌	
	el	𐤀𐤋	
the Tent	o·hel	𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
or else	ve·lo	𐤅𐤋𐤀	
you will die	ta·mu·tu	𐤕𐤌𐤕𐤅	
statute	chuq·qat	𐤇𐤒𐤕	
this is a permanent	o·w·lam	𐤏𐤅𐤋𐤌	
for the generations to come	le·do·ro·te·khem	𐤋𐤃𐤓𐤕𐤉𐤊𐤌	
You must distinguish	u·la·hav·deel	𐤅𐤋𐤄𐤁𐤃𐤉𐤋	Leviticus 10:10
between	ben	𐤁𐤉𐤍	
the holy	haq·qo·desh	𐤄𐤒𐤃𐤔	
	u·ven	𐤅𐤁𐤉𐤍	
and the common	ha·chol	𐤄𐤇𐤋	
between	u·ven	𐤅𐤁𐤉𐤍	
and the unclean	hat·ta·me	𐤄𐤈𐤌𐤀	

	u·ven	𐤅𐤁𐤍	
the clean	hat·ta·ho·wr	𐤄𐤈𐤄𐤅𐤓	
so that you may teach	u·le·ho·w·rot	𐤅𐤋𐤄𐤅𐤓𐤕	Leviticus 10:11
-	et	𐤀𐤕	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the statutes	ha·chuq·qeem	𐤄𐤇𐤒𐤉𐤌	
that	a·sher	𐤀𐤔𐤓	
has given	dib·ber	𐤃𐤁𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
them	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
through	be·yad	𐤁𐤉𐤃	
Moses ”	mo·sheh	𐤌𐤔𐤄׃	
said	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	Leviticus 10:12
And Moses	mo·sheh	𐤌𐤔𐤄	
to	el	𐤀𐤋	
Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
	ve·el	𐤅𐤀𐤋	
Eleazar	el·a·zar	𐤀𐤋𐤏𐤆𐤓	
	ve·el	𐤅𐤀𐤋	
and Ithamar	ee·ta·mar	𐤀𐤉𐤕𐤌𐤓	
sons	ba·naw	𐤁𐤍𐤉𐤅	
and his remaining	han·no·w·ta·reem	𐤄𐤍𐤅𐤕𐤓𐤉𐤌	
“ Take	qe·chu	𐤒𐤇𐤅	
-	et	𐤀𐤕	

the grain offering	ham·min·chah	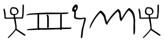	
that remains	han·no·w·te·ret		
from the offerings made by fire	me·ish·she		
to the LORD	YHVH		
and eat it	ve·ikh·lu·ha		
without leaven	mats·tso·wt		
beside	e·tsel		
the altar	ham·miz·be·ach	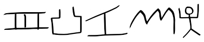	
because	kee	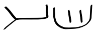	
most	qo·desh	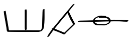	
holy	qa·da·sheem	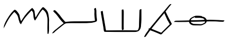	
it [is]	hee		
You shall eat	va·a·khal·tem	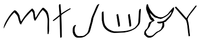	Leviticus 10:13
-	o·tah		
place	be·ma·qo·wm		
it in a holy	qa·dosh	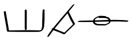	
because	kee	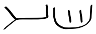	
is your share	cha·qe·kha	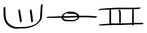	
	ve·chaq	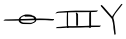	
and your sons' share	ba·ne·kha	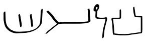	
it	hee		
of the offerings made by fire	me·ish·she		
to the LORD	YHVH		
for	kee	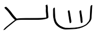	
this is what	khen	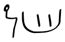	
I have been commanded	tsuw·ve·tee	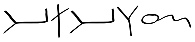	

And	ve·et	Leviticus 10:14
the breast	cha·zeh	
of the wave offering	hat·te·nu·phah	
-	ve·et	
and the thigh	sho·wq	
of the contribution	hat·te·ru·mah	
may eat	to·khe·lu	
place	be·ma·qo·wm	
in a ceremonially clean	ta·ho·wr	
you	at·tah	
and your sons	u·va·ne·kha	
and daughters	u·ve·no·te·kha	
	it·takh	
because	kee	
these portions	cha·qe·kha	
	ve·chaq	
to you and your children	ba·ne·kha	
have been assigned	nit·te·nu	
	miz·ziv·che	
from the peace offerings	shal·me	
of the sons	be·ne	
of Israel	yis·ra·el	
the thigh	sho·wq	Leviticus 10:15
of the contribution	hat·te·ru·mah	
and the breast	va·cha·zeh	
of the wave offering	hat·te·nu·phah	

together with	al		
of the offerings made by fire	ish·she	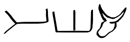	
the fat portions	ha·cha·la·veem	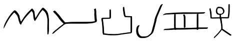	
They are to bring	ya·vee·u	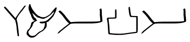	
to wave	le·ha·neeph	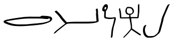	
as a wave offering	te·nu·phah	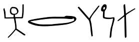	
before	liph·ne		
the LORD	YHVH		
to	ve·ha·yah	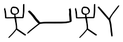	
	le·kha	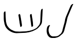	
you and your children	u·le·va·ne·kha	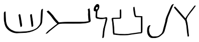	
	it·te·kha	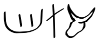	
	le·chaq	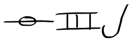	
It will belong permanently	o·w·lam		
as	ka·a·sher		
has commanded ”	tsiw·vah		
the LORD	YHVH		
Later	ve·et		Leviticus 10:16
for the goat	se·eer		
of the sin offering	ha·chat·tat		
searched	da·rosh		
carefully	da·rash		
Moses	mo·sheh		
and behold	ve·hin·neh		
it had been burned up	so·raph		
He was angry	vay·yiq·tsoph	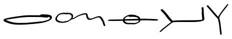	

with	al		
Eleazar	el·a·zar		
	ve·al		
and Ithamar	ee·ta·mar		
sons	be·ne	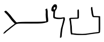	
Aaron’s	a·ha·ron	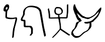	
remaining	han·no·w·ta·rim		
and asked	le·mor	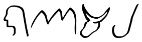	
“ Why	mad·du·a		Leviticus 10:17
didn’t you	lo		
eat	a·khal·tem	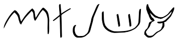	
-	et		
the sin offering	ha·chat·tat		
place ?	bim·qo·wm		
in the holy	haq·qo·desh	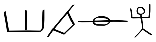	
For	kee	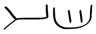	
is most	qo·desh	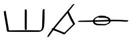	
holy	qa·da·sheem	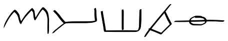	
it	hee		
-	ve·o·tah		
it was given	na·tan	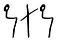	
to you	la·khem		
to take away	la·set		
-	et		
the guilt	a·won		
of the congregation	ha·e·dah		
by making atonement	le·khap·per	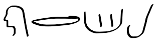	

for them	a·le·hem	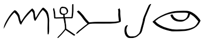	
before	liph·ne		
the LORD	YHVH		
Since	hen		Leviticus 10:18
was not	lo		
brought	hu·va		
-	et		
its blood	da·mah		
	el		
the holy [place]	haq·qo·desh	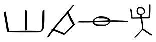	
inside	pe·nee·mah	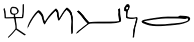	
you should have eaten	a·kho·wl		
	to·khe·lu		
-	o·tah		
it in the sanctuary area	baq·qo·desh	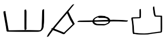	
as	ka·a·sher		
I commanded ”	tsiw·ve·tee	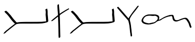	
replied	vay·dab·ber	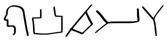	Leviticus 10:19
But Aaron	a·ha·ron	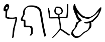	
to	el		
Moses	mo·sheh		
“ Behold	hen		
this very day	hay·yo·wm	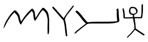	
they presented	hiq·ree·vu	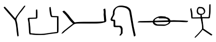	
-	et		
their sin offering	chat·ta·tam		
-	ve·et		

and their burnt offering	o·la·tam	
before	liph·ne	
the LORD	YHVH	
have happened to me	vat·tiq·re·nah	
-	o·tee	
Since these things	ka·el·leh	
if I had eaten	ve·a·khal·tee	
the sin offering	chat·tat	
today	hay·yo·wm	
would it have been acceptable	hay·yee·tav	
in the sight	be·e·ne	
of the LORD ? ”	YHVH	
heard this [explanation]	vay·yish·ma	Leviticus 10:20
And when Moses	mo·sheh	
he was satisfied	vay·yee·tav	
	be·e·naw	
spoke again	vay·dab·ber	Leviticus 11:1
The LORD	YHVH	
to	el	
Moses	mo·sheh	
	ve·el	
and Aaron	a·ha·ron	
telling	le·mor	
them	a·le·hem	
“ Say	dab·be·ru	Leviticus 11:2
to	el	

the Israelites	be·ne	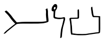	
	yis·ra·el	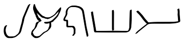	
-	le·mor	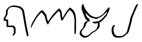	
‘ -	zot	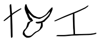	
[these ones]	ha·chay·yah	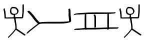	
-	a·sher	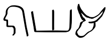	
you may eat :	to·khe·lu	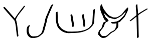	
Of all	mik·kal	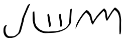	
the beasts	hab·be·he·mah	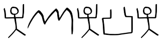	
-	a·sher	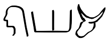	
of	al	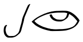	
the earth	ha·a·rets	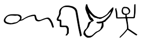	
any	kol	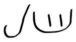	Leviticus 11:3
-	maph·re·set	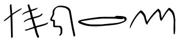	
hoof	par·sah	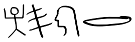	
completely divided	ve·sho·sa·at	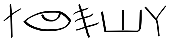	
[that has] a split	she·sa	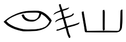	
	pe·ra·sot	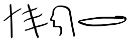	
and that chews	ma·a·lat	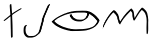	
the cud	ge·rah	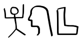	
animal	bab·be·he·mah	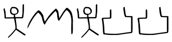	
-	o·tah	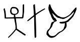	
You may eat	to·khe·lu	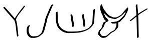	
But	akh	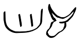	Leviticus 11:4
of those	et	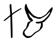	
the following :	zeh	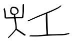	
you are not	lo	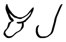	

to eat	to·khe·lu		
that [only] chew	mim·ma·a·le		
the cud	hag·ge·rah		
or [only] have a divided	u·mim·maph·ree·se		
hoof	hap·par·sah		
-	et		
The camel	hag·ga·mal		
though	kee	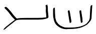	
chews	ma·a·leh		
the cud	ge·rah		
it	hu		
hoof	u·phar·sah		
does not	e·nen·nu	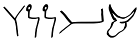	
have a divided	maph·rees		
is unclean	ta·me		
it	hu		
for you	la·khem		
-	ve·et		Leviticus 11:5
The rock badger	hash·sha·phan		
though	kee	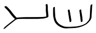	
chews	ma·a·leh		
the cud	ge·rah	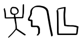	
it	hu		
hoof	u·phar·sah		
does not	lo		
have a divided	yaph·rees		
is unclean	ta·me		

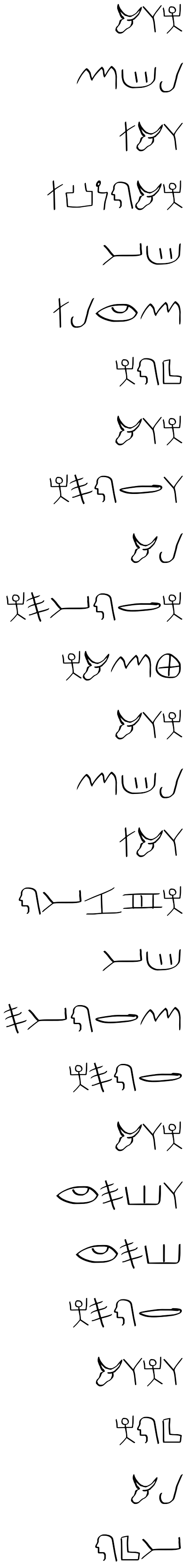

it	hu	
for you	la·khem	
-	ve·et	Leviticus 11:6
The rabbit	ha·ar·ne·vet	
though	kee	
chews	ma·a·lat	
the cud	ge·rah	
it	hee	
hoof	u·phar·sah	
does not	lo	
have a divided	hiph·ree·sah	
is unclean	te·me·ah	
it	hee	
for you	la·khem	
And	ve·et	Leviticus 11:7
the pig	ha·cha·zeer	
though	kee	
completely divided	maph·rees	
hoof	par·sah	
it [has]	hu	
	ve·sho·sa	
a split	she·sa	
-	par·sah	
-	ve·hu	
the cud	ge·rah	
does not	lo	
chew	yig·gar	

unclean	ta·me		
it [is]	hu		
for you	la·khem		
their meat	mib·be·sa·ram		Leviticus 11:8
	lo		
You must not eat	to·khe·lu		
their carcasses	u·ve·niv·la·tam	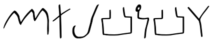	
	lo		
or touch	tig·ga·u		
are unclean	te·me·eem		
they	hem	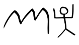	
for you	la·khem		
-	et		Leviticus 11:9
-	zeh	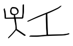	
you may eat	to·khe·lu		
Of all [the creatures]	mik·kol		
that [live]	a·sher		
in the water	bam·ma·yim	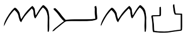	
anything	kol	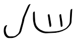	
	a·sher	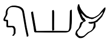	
	lo	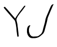	
with fins	se·nap·peer	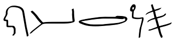	
and scales	ve·qas·qe·set	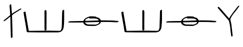	
	bam·ma·yim	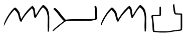	
whether in the seas	bay·yam·meem	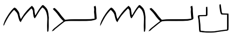	
or in the streams	u·van·ne·cha·leem	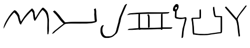	
-	o·tam		

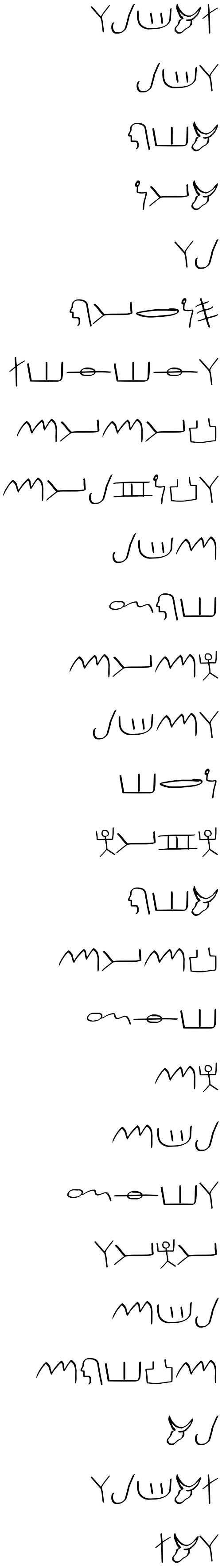

-	to·khe·lu	
everything	ve·khol	Leviticus 11:10
that	a·sher	
does not	en	
	lo	
have fins	se·nap·peer	
and scales	ve·qas·qe·set	
in the seas	bay·yam·meem	
or streams	u·van·ne·cha·leem	
among all	mik·kol	
the teeming	she·rets	
in the water	ham·ma·yim	
	u·mik·kol	
and creatures	ne·phesh	
life	ha·chay·yah	
-	a·sher	
-	bam·ma·yim	
are detestable	she·qets	
But the following	hem	
to you :	la·khem	
an abomination	ve·she·qets	Leviticus 11:11
They shall be	yih·yu	
to you	la·khem	
their meat	mib·be·sa·ram	
you must not	lo	
eat	to·khe·lu	
-	ve·et	

their carcasses	niv·la·tam		
and you must detest	te·shaq·qe·tsu	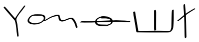	
Everything	kol		Leviticus 11:12
that	a·sher		
does not	en	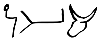	
have	lo		
fins	se·nap·peer		
and scales	ve·qas·qe·set	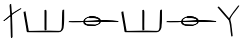	
in the water	bam·ma·yim	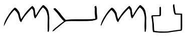	
shall be detestable	she·qets	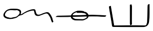	
	hu		
to you	la·khem		
Additionally	ve·et		Leviticus 11:13
the following	el·leh	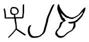	
you are to detest	te·shaq·qe·tsu	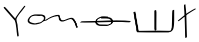	
	min		
birds	ha·o·wph		
and they must not	lo		
be eaten	ye·a·khe·lu		
are detestable :	she·qets	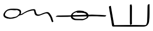	
because they	hem	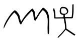	
-	et		
the eagle	han·ne·sher	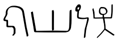	
-	ve·et		
the bearded vulture	hap·pe·res		
-	ve·et		
the black vulture	ha·a·ze·nee·yah	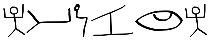	

-	ve·et		Leviticus 11:14
the kite	had·da·ah		
-	ve·et		
of falcon	ha·ay·yah	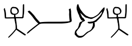	
any kind	le·mee·nah	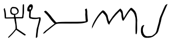	
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any	kal	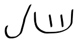	
of raven	o·rev		
kind	le·mee·no	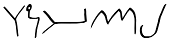	
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	bat		
the ostrich	hay·ya·a·nah		
-	ve·et		
the screech owl	hat·tach·mas	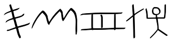	
-	ve·et		
the gull	hash·sha·chaph	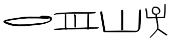	
-	ve·et		
of hawk	han·nets		
any kind	le·mee·ne·hu	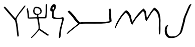	
-	ve·et		Leviticus 11:17
the little owl	hak·ko·ws		
-	ve·et		
the cormorant	hash·sha·lakh		
-	ve·et		
the great owl	hay·yan·shuph	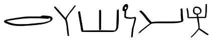	
-	ve·et		Leviticus 11:18
the white owl	hat·tin·she·met		

-	ve·et	
the desert owl	haq·qa·at	
-	ve·et	
the osprey	ha·ra·cham	
-	ve·et	Leviticus 11:19
the stork	ha·cha·see·dah	
of heron	ha·a·na·phah	
any kind	le·mee·nah	
-	ve·et	
the hoopoe	had·du·khee·phat	
and	ve·et	
the bat	ha·a·tal·leph	
All	kol	Leviticus 11:20
insects	she·rets	
flying	ha·o·wph	
that walk	ha·ho·lekh	
on	al	
[all] fours	ar·ba	
are detestable	she·qets	
	hu	
to you	la·khem	
However	akh	Leviticus 11:21
-	et	
the following	zeh	
you may eat	to·khe·lu	
kinds of	mik·kol	
insects	she·rets	

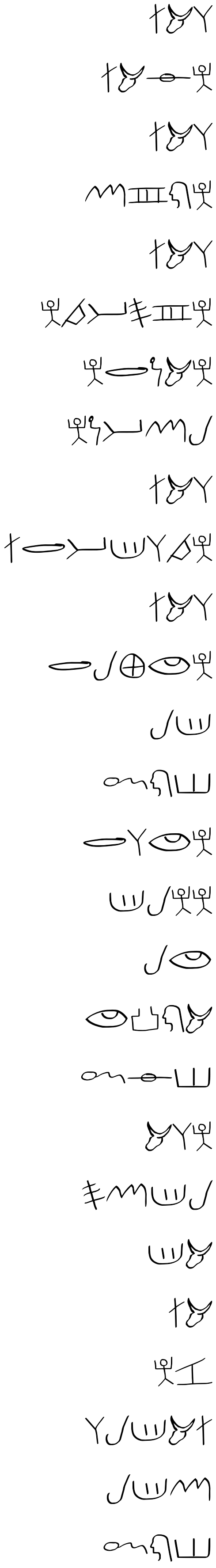

flying	ha·o·wph		
that walk	ha·ho·lekh	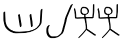	
on	al		
all fours :	ar·ba		
those	a·sher		
-	lo		
having jointed legs	khe·ra·a·yim		
above	mim·ma·al		
their feet	le·rag·law	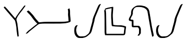	
for hopping	le·nat·ter	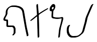	
	ba·hen		
on	al		
the ground	ha·a·rets		
-	et		Leviticus 11:22
Of these	el·leh	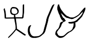	
-	me·hem		
you may eat	to·khe·lu		
-	et		
of locust	ha·ar·beh		
any kind	le·mee·no		
-	ve·et		
katydid	has·sa·le·am		
	le·mee·ne·hu	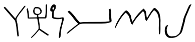	
-	ve·et		
cricket	ha·char·gol		
	le·mee·ne·hu	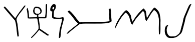	
-	ve·et		

or grasshopper	he·cha·gav		
	le·mee·ne·hu	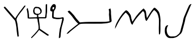	
All [other]	ve·khol		Leviticus 11:23
insects	she·rets		
flying	ha·o·wph		
that	a·sher		
have	lo		
four	ar·ba		
legs	rag·la·yim	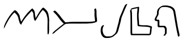	
are detestable	she·qets	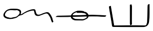	
	hu		
to you	la·khem		
These [creatures]	u·le·el·leh		Leviticus 11:24
will make you unclean	tit·tam·ma·u		
Whoever	kal		
touches	han·no·ge·a	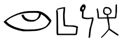	
their carcasses	be·niv·la·tam	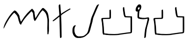	
will be unclean	yit·ma		
until	ad		
evening	ha·a·rev		
and whoever	ve·khal		Leviticus 11:25
picks up	han·no·se	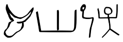	
one of their carcasses	min·niv·la·tam	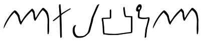	
must wash	ye·khab·bes	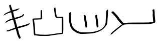	
his clothes	be·ga·daw		
and he will be unclean	ve·ta·me		

until	ad		
evening	ha·a·rev		
Every	le·khal		Leviticus 11:26
animal	hab·be·he·mah		
with	a·sher		
	hee		
completely divided	maph·re·set		
hooves	par·sah		
	ve·she·sa		
not	e·nen·nah	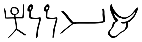	
	sho·sa·at		
the cud	ve·ge·rah		
or that does not	e·nen·nah	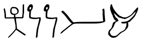	
chew	ma·a·lah		
is unclean	te·me·eem		
	hem	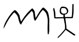	
for you	la·khem		
Whoever	kal		
touches	han·no·ge·a	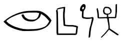	
any of them	ba·hem		
will be unclean	yit·ma		
All	ve·khol		Leviticus 11:27
the four-footed	ho·w·lekh	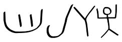	
	al		
their paws	kap·paw		
	be·khal		
animals	ha·chay·yah	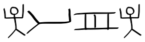	

that walk	ha·ho·le·khet	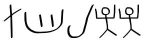	
on	al		
	ar·ba		
are unclean	te·me·eem		
	hem	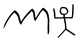	
for you	la·khem		
whoever	kal	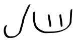	
touches	han·no·ge·a		
their carcasses	be·niv·la·tam	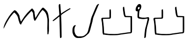	
will be unclean	yit·ma		
until	ad		
evening	ha·a·rev		
and anyone who picks up	ve·han·no·se	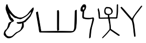	Leviticus 11:28
-	et		
a carcass	niv·la·tam	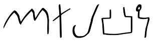	
must wash	ye·khab·bes	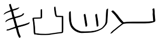	
his clothes	be·ga·daw		
and he will be unclean	ve·ta·me		
until	ad		
evening	ha·a·rev		
are unclean	te·me·eem		
They	hem·mah		
for you	la·khem		
The following	ve·zeh		Leviticus 11:29
for you :	la·khem		
are unclean	hat·ta·me		
creatures	bash·she·rets	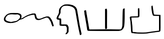	

that move	hash·sho·rets		
along	al		
the ground	ha·a·rets		
the mole	ha·cho·led	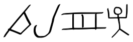	
the mouse	ve·ha·akh·bar	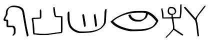	
of great lizard	ve·hats·tsav		
any kind	le·mee·ne·hu	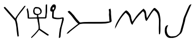	
the gecko	ve·ha·a·na·qah	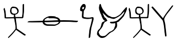	Leviticus 11:30
the monitor lizard	ve·hak·ko·ach		
the common lizard	ve·hal·le·ta·ah		
the skink	ve·ha·cho·met	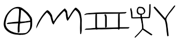	
and the chameleon	ve·hat·tin·sha·met	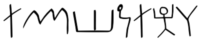	
These [animals]	el·leh	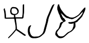	Leviticus 11:31
are unclean	hat·te·me·eem		
for you	la·khem		
among all	be·khal		
the crawling creatures	hash·sha·rets		
Whoever	kal	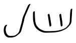	
touches	han·no·ge·a		
them	ba·hem		
when they are dead	be·mo·tam		
shall be unclean	yit·ma		
until	ad		
evening	ha·a·rev		
When	ve·khol		Leviticus 11:32
one of them	a·sher		
and falls	yip·pol	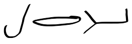	

on	a·law	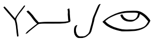	
something	me·hem		
dies	be·mo·tam		
[that article] becomes unclean	yit·ma		
any	mik·kal		
article	ke·lee	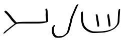	
of wood	ets	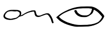	
	o		
clothing	ve·ged		
	o		
leather	o·wr		
	o		
sackcloth	saq	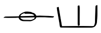	
or any	kal		
implement	ke·lee	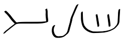	
-	a·sher		
used	ye·a·seh		
for work	me·la·khah		
	ba·hem		
must be rinsed with water	bam·ma·yim	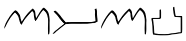	
	yu·va		
and will remain unclean	ve·ta·me		
until	ad		
evening	ha·e·rev		
then it will be clean	ve·ta·her		
a	ve·khal		Leviticus 11:33

pot	ke·lee	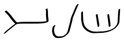	
clay	che·res		
-	a·sher		
falls	yip·pol	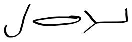	
If any of them	me·hem		
into	el		
	to·w·kho		
everything	kol	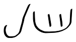	
-	a·sher		
in	be·to·w·kho		
it will be unclean	yit·ma		
-	ve·o·to		
you must break [the pot]	tish·bo·ru		
Any	mik·kal		Leviticus 11:34
food	ha·o·khel		
-	a·sher		
	ye·a·khel		
	a·sher		
coming	ya·vo·w		
into contact	a·law	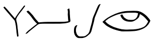	
with water [from that pot]	ma·yim	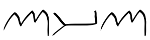	
will be unclean	yit·ma		
and any	ve·khal		
	mash·qeh	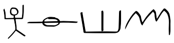	
-	a·sher		
drink	yish·sha·teh		
in such a	be·khal		

container	ke·lee	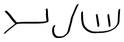	
will be unclean	yit·ma		
Anything	ve·khol		Leviticus 11:35
upon which	a·sher		
falls	yip·pol	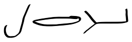	
one of their carcasses	min·niv·la·tam	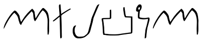	
-	a·law	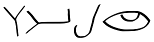	
will be unclean	yit·ma		
If it is an oven	tan·nur		
or cooking pot	ve·khee·ra·yim		
it must be smashed	yut·tats		
is unclean	te·me·eem		
it	hem	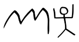	
unclean	u·te·me·eem		
and will remain	yih·yu		
for you	la·khem		
Nevertheless	akh		Leviticus 11:36
a spring	ma·yan		
or cistern	u·vo·wr		
containing	miq·veh	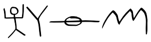	
water	ma·yim	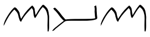	
will remain	yih·yeh	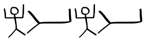	
clean	ta·ho·wr		
but one who touches	ve·no·ge·a		
a carcass in it	be·niv·la·tam	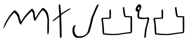	
will be unclean	yit·ma		
If	ve·khee		Leviticus 11:37

falls	yip·pol	𐤉𐤐𐤋	
a carcass	min·niv·la·tam	𐤌𐤍𐤁𐤋𐤕𐤌	
on	al	𐤏𐤋	
any	kal	𐤊𐤋	
seed	ze·ra	𐤆𐤓𐤏	
for sowing	ze·ru·a	𐤆𐤓𐤅𐤏	
-	a·sher	𐤀𐤔𐤓	
-	yiz·za·re·a	𐤉𐤆𐤓𐤏	
is clean	ta·ho·wr	𐤈𐤄𐤅𐤓	
[the seed]	hu	𐤄𐤅𐤀	
but if	ve·khee	𐤅𐤊𐤉	Leviticus 11:38
has been put	yut·tan	𐤉𐤕𐤍	
water	ma·yim	𐤌𐤉𐤌	
on	al	𐤏𐤋	
the seed	ze·ra	𐤆𐤓𐤏	
falls	ve·na·phal	𐤅𐤍𐤐𐤋	
and a carcass	min·niv·la·tam	𐤌𐤍𐤁𐤋𐤕𐤌	
on it	a·law	𐤏𐤋𐤉𐤅	
is unclean	ta·me	𐤈𐤌𐤀	
it	hu	𐤄𐤅𐤀	
for you	la·khem	𐤋𐤊𐤌𐤎	
If	ve·khee	𐤅𐤊𐤉	Leviticus 11:39
dies	ya·mut	𐤉𐤌𐤅𐤕	
an	min	𐤌𐤍	
animal	hab·be·he·mah	𐤄𐤁𐤄𐤌𐤄	
that	a·sher	𐤀𐤔𐤓	
	hee	𐤄𐤉𐤀	

you	la·khem	𐤋𐤊𐤌	
may eat	le·akh·lah	𐤋𐤀𐤊𐤋𐤄	
anyone who touches	han·no·ge·a	𐤄𐤍𐤂𐤏	
the carcass	be·niv·la·tah	𐤁𐤍𐤁𐤋𐤕𐤄	
will be unclean	yit·ma	𐤉𐤈𐤌𐤀	
until	ad	𐤏𐤃	
evening	ha·a·rev	𐤄𐤏𐤓𐤁	
Whoever eats	ve·ha·o·khel	𐤅𐤄𐤀𐤊𐤋	Leviticus 11:40
from the carcass	min·niv·la·tah	𐤌𐤍𐤁𐤋𐤕𐤄	
must wash	ye·khab·bes	𐤉𐤊𐤁𐤎	
his clothes	be·ga·daw	𐤁𐤂𐤃𐤉𐤅	
and will be unclean	ve·ta·me	𐤅𐤈𐤌𐤀	
until	ad	𐤏𐤃	
evening	ha·a·rev	𐤄𐤏𐤓𐤁	
and anyone who picks up	ve·han·no·se	𐤅𐤄𐤍𐤔𐤀	
-	et	𐤀𐤕	
the carcass	niv·la·tah	𐤍𐤁𐤋𐤕𐤄	
must wash	ye·khab·bes	𐤉𐤊𐤁𐤎	
his clothes	be·ga·daw	𐤁𐤂𐤃𐤉𐤅	
and will be unclean	ve·ta·me	𐤅𐤈𐤌𐤀	
until	ad	𐤏𐤃	
evening	ha·a·rev	𐤄𐤏𐤓𐤁	
Every	ve·khal	𐤅𐤊𐤋	Leviticus 11:41
creature	hash·she·rets	𐤄𐤔𐤓𐤑	
that moves	hash·sho·rets	𐤄𐤔𐤓𐤑	
along	al	𐤏𐤋	
the ground	ha·a·rets	𐤄𐤀𐤓𐤑	

is detestable	she·qets	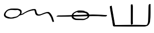	
it	hu	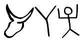	
must not	lo	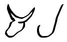	
be eaten	ye·a·khel	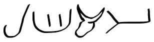	
whether	kol	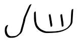	Leviticus 11:42
it crawls	ho·w·lekh	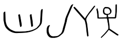	
on	al	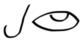	
its belly	ga·chon	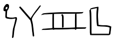	
or	ve·khol	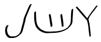	
walks	ho·w·lekh	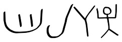	
on	al	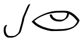	
four	ar·ba	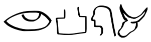	
or	ad	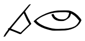	
	kal	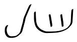	
more	mar·beh	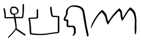	
feet	rag·la·yim	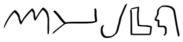	
	le·khal	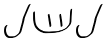	
any creature	hash·she·rets	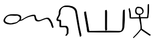	
that moves	hash·sho·rets	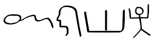	
along	al	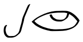	
the ground	ha·a·rets	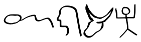	
Do not	lo	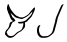	
eat	to·khe·lum	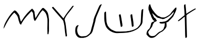	
for	kee	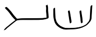	
are detestable	she·qets	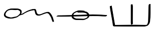	
such [creatures]	hem	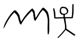	
Do not	al	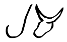	Leviticus 11:43

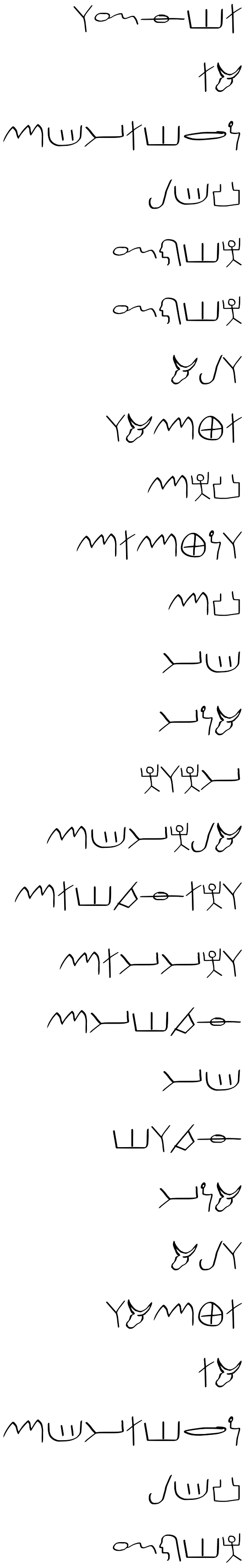

defile	te·shaq·qe·tsu	
-	et	
yourselves	naph·sho·te·khem	
by any	be·khal	
crawling creature	hash·she·rets	
	hash·sho·rets	
do not	ve·lo	
become unclean	tit·tam·me·u	
	ba·hem	
or defiled	ve·nit·me·tem	
by them	bam	
For	kee	Leviticus 11:44
I	a·nee	
am the LORD	YHVH	
your God	e·lo·he·khem	
consecrate yourselves, therefore	ve·hit·qad·dish·tem	
and be	wih·yee·tem	
holy	qe·do·sheem	
because	kee	
am holy	qa·do·wosh	
I	a·nee	
You must not	ve·lo	
defile	te·tam·me·u	
-	et	
yourselves	naph·sho·te·khem	
by any	be·khal	
creature	hash·she·rets	

that crawls	ha·ro·mes	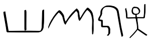	
along	al	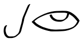	
the ground	ha·a·rets	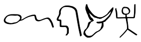	
For	kee	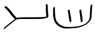	Leviticus 11:45
I	a·nee	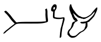	
am the LORD	YHVH	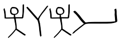	
who brought you up	ham·ma·a·leh	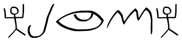	
-	et·khem	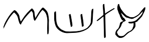	
out of the land	me·e·rets	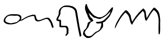	
of Egypt	mits·ra·yim	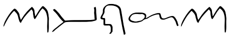	
so that I would be	lih·yot	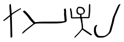	
your	la·khem	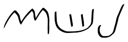	
God	le·lo·heem	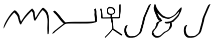	
therefore be	wih·yee·tem	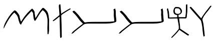	
holy	qe·do·sheem	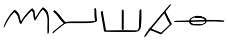	
because	kee	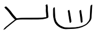	
am holy	qa·do·wosh	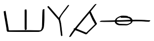	
I	a·nee	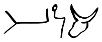	
This	zot	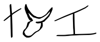	Leviticus 11:46
is the law	to·w·rat	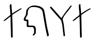	
regarding animals	hab·be·he·mah	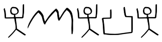	
birds	ve·ha·o·wph	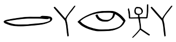	
all	ve·khol	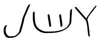	
creatures	ne·phesh	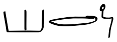	
living	ha·chay·yah	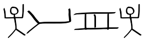	
that move	ha·ro·me·set	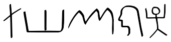	
in the water	bam·ma·yim	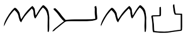	

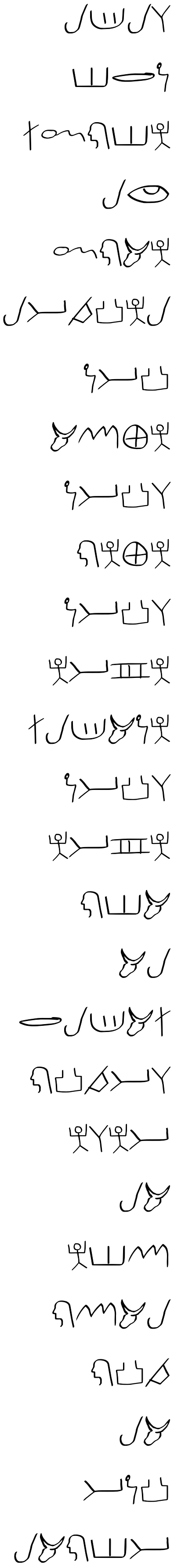

and all	u·le·khal	
creatures	ne·phesh	
that crawl	hash·sho·re·tset	
along	al	
the ground	ha·a·rets	
You must distinguish	le·hav·deel	Leviticus 11:47
between	ben	
the unclean	hat·ta·me	
between	u·ven	
and the clean	hat·ta·hor	
	u·ven	
animals	ha·chay·yah	
that may be eaten	han·ne·e·khe·let	
	u·ven	
and those	ha·chay·yah	
that	a·sher	
may not	lo	
- ’”	te·a·khel	
said	vay·dab·ber	Leviticus 12:1
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
	le·mor	
“ Say	dab·ber	Leviticus 12:2
to	el	
the Israelites	be·ne	
	yis·ra·el	

-	le·mor	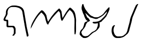	
A woman who	ish·shah		
‘ -	kee	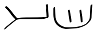	
becomes pregnant	taz·ree·a	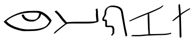	
and gives birth to	ve·ya·le·dah		
a son	za·khar	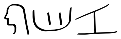	
will be unclean	ve·ta·me·ah		
for seven	shiv·at		
days	ya·meem	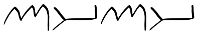	
as she is during the days	kee·me	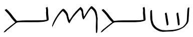	
of her menstruation	nid·dat	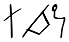	
	de·wo·tah		
	tit·ma		
day	u·vay·yo·wm	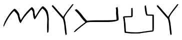	Leviticus 12:3
And on the eighth	hash·she·mee·nee	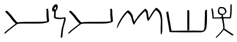	
is to be circumcised	yim·mo·wl		
the flesh	be·sar		
of [the boy’s] foreskin	a·re·la·to		
for thirty-three	u·she·lo·sheem		Leviticus 12:4
days	yo·wm		
	u·she·lo·shet	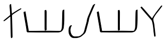	
	ya·meem	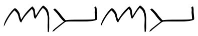	
The woman shall continue	te·shev	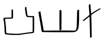	
from her bleeding	bid·me	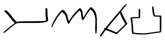	
in purification	ta·ho·rah		
anything	be·khal		

sacred	qo·desh	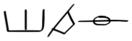	
She must not	lo	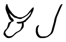	
touch	tig·ga	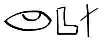	
into	ve·el	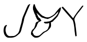	
the sanctuary	ham·miq·dash	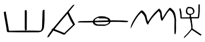	
	lo	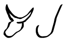	
or go	ta·vo	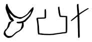	
until	ad	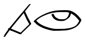	
are complete	me·lot	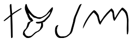	
the days	ye·me	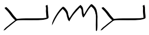	
of her purification	ta·ho·rah	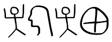	
If, however	ve·im	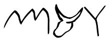	Leviticus 12:5
a daughter	ne·qe·vah	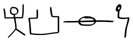	
she gives birth to	te·led	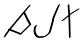	
[the woman] will be unclean	ve·ta·me·ah	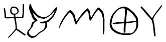	
for two weeks	she·vu·a·yim	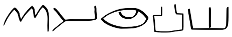	
as she is during her menstruation	ke·nid·da·tah	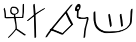	
for sixty-six	ve·shish·sheem	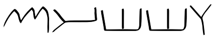	
	yo·wm	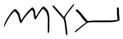	
	ve·she·shet	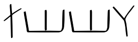	
days	ya·meem	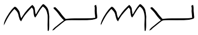	
Then she must continue	te·shev	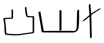	
in	al	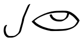	
from her bleeding	de·me	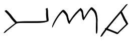	
purification	ta·ho·rah	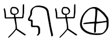	
are complete	u·vim·lot	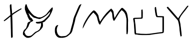	Leviticus 12:6

When the days	ye·me		
of her purification	ta·ho·rah		
whether for a son	le·ven		
or	o		
for a daughter	le·vat		
she is to bring	ta·vee	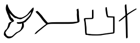	
lamb	ke·ves		
a year-old	ben		
	she·na·to	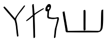	
for a burnt offering	le·o·lah		
and a young	u·ven		
pigeon	yo·w·nah		
or	o		
a turtledove	tor		
for a sin offering	le·chat·tat	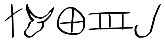	
at	el		
the entrance	pe·tach	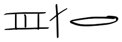	
to the Tent	o·hel		
of Meeting	mo·w·ed		
to	el		
the priest	hak·ko·hen	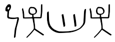	
And [the priest] will present them	ve·hiq·ree·vo	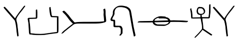	Leviticus 12:7
before	liph·ne		
the LORD	YHVH		
and make atonement	ve·khip·per		
for her	a·le·ha	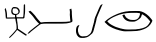	

and she shall be ceremonially cleansed	ve·ta·ha·rah		
from her flow	mim·me·qor	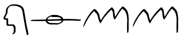	
of blood	da·me·ha	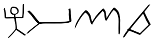	
This	zot		
is the law	to·w·rat		
for a woman giving birth	hay·yo·le·det	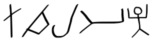	
whether to a male	laz·za·khar	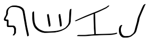	
or	o		
to a female	lan·ne·qe·vah	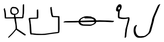	
But if	ve·im		Leviticus 12:8
she cannot	lo		
afford	tim·tsa		
	ya·dah	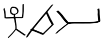	
	de	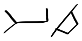	
a lamb	seh	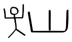	
she shall bring	ve·la·qe·chah	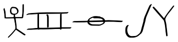	
two	she·te	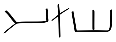	
turtledoves	to·reem	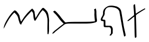	
or	o		
two	she·ne	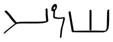	
young	be·ne	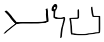	
pigeons	yo·w·nah		
one	e·chad	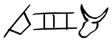	
for a burnt offering	le·o·lah		
and the other	ve·e·chad		
for a sin offering	le·chat·tat	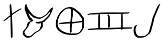	

will make atonement	ve·khip·per	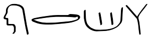	
for her	a·le·ha	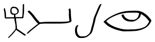	
Then the priest	hak·ko·hen		
and she will be clean ’”	ve·ta·he·rah	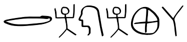	
said	vay·dab·ber		Leviticus 13:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	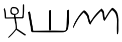	
	ve·el		
and Aaron	a·ha·ron	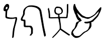	
	le·mor	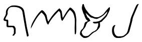	
someone	a·dam		Leviticus 13:2
“ When	kee	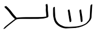	
has	yih·yeh	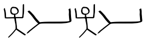	
on his skin	ve·o·wr		
	be·sa·ro		
a swelling	se·et		
or	o		
rash	sap·pa·chat	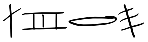	
or	o		
bright spot	va·he·ret		
that could become	ve·ha·yah	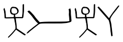	
skin	ve·o·wr		
	be·sa·ro		
disease	le·ne·ga		
an infectious	tsa·ra·at		
he must be brought	ve·hu·va		

to	el		
Aaron	a·ha·ron	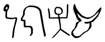	
the priest	hak·ko·hen		
or	o		
to	el		
one	a·chad	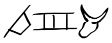	
of his sons	mib·ba·naw		
who is a priest	hak·ko·ha·neem	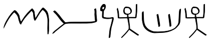	
is to examine	ve·ra·ah		Leviticus 13:3
The priest	hak·ko·hen		
-	et		
the infection	han·ne·ga	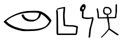	
on his skin	be·o·wr		
	hab·ba·sar	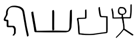	
and if the hair	ve·se·ar		
in the infection	ban·ne·ga		
has turned	ha·phakh		
white	la·van	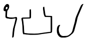	
appears	u·mar·eh		
and the sore	han·ne·ga	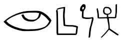	
to be deeper	a·moq		
than the skin	me·o·wr		
	be·sa·ro		
	ne·ga		
is a skin disease	tsa·ra·at		
it	hu		
examines him	ve·ra·a·hu		

After the priest	hak·ko·hen		
he must pronounce him unclean	ve·tim·me		
-	o·to		
If, however	ve·im		Leviticus 13:4
the spot	ba·he·ret		
is white	le·va·nah	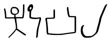	
	hee		
on his skin	be·o·wr		
	be·sa·ro		
to be deeper	ve·a·moq	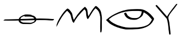	
and does not	en	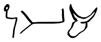	
appear	mar·e·ha		
than	min		
the skin	ha·o·wr		
and the hair in it	u·se·a·rah		
has not	lo		
turned	ha·phakh		
white	la·van	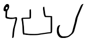	
shall isolate	ve·his·geer		
the priest	hak·ko·hen		
-	et		
the infected person	han·ne·ga	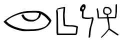	
for seven	shiv·at		
days	ya·meem	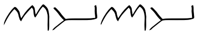	
is to reexamine him	ve·ra·a·hu		Leviticus 13:5
the priest	hak·ko·hen		
day	bay·yo·wm	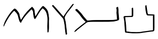	

On the seventh	hash·she·vee·ee	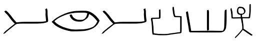	
and if	ve·hin·neh		
that the infection	han·ne·ga	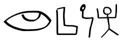	
is unchanged	a·mad	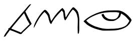	
he sees	be·e·naw	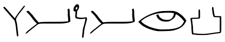	
and has not	lo		
spread	pha·sah	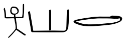	
	han·ne·ga		
on the skin	ba·o·wr		
must isolate him	ve·his·gee·ro	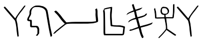	
the priest	hak·ko·hen		
seven	shiv·at		
days	ya·meem	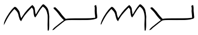	
for another	she·neet	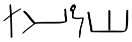	
will examine him	ve·ra·ah		Leviticus 13:6
The priest	hak·ko·hen		
-	o·to		
day	bay·yo·wm	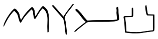	
on the seventh	hash·she·vee·ee	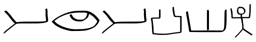	
again	she·neet	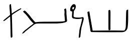	
and if	ve·hin·neh		
has faded	ke·hah		
the sore	han·ne·ga	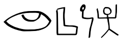	
and has not	ve·lo		
spread	pha·sah	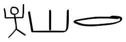	
	han·ne·ga		
on the skin	ba·o·wr		

shall pronounce him clean	ve·ti·ha·ro	וטהרו	
the priest	hak·ko·hen	הכהן	
is a rash	mis·pa·chat	מספחת	
it	hee	היא	
The person must wash	ve·khib·bes	וכבס	
his clothes	be·ga·daw	בגדיו	
and be clean	ve·ta·her	וטהר	
But if	ve·im	ואם	Leviticus 13:7
spreads	pa·soh	פשה	
	tiph·seh	תפשה	
the rash	ham·mis·pa·chat	המספחת	
further on his skin	ba·o·wr	בעור	
after	a·cha·re	אחרי	
he has shown himself	he·ra·o·to	הראתו	
to	el	אל	
the priest	hak·ko·hen	הכהן	
for his cleansing	le·ta·ho·ra·to	לטהרתו	
he must present himself	ve·nir·ah	ונראה	
again	she·neet	שנית	
to	el	אל	
the priest	hak·ko·hen	הכהן	
will reexamine him	ve·ra·ah	וראה	Leviticus 13:8
The priest	hak·ko·hen	הכהן	
and if	ve·hin·neh	והנה	
has spread	pa·se·tah	פשתה	
the rash	ham·mis·pa·chat	המספחת	

on the skin	ba·o·wr		
must pronounce him unclean	ve·tim·me·o		
the priest	hak·ko·hen		
has a skin disease	tsa·ra·at		
he	hee		
a skin disease	ne·ga		Leviticus 13:9
	tsa·ra·at		
When	kee	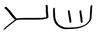	
develops	tih·yeh	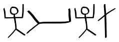	
anyone	be·a·dam		
he must be brought	ve·hu·va		
to	el		
the priest	hak·ko·hen		
will examine him	ve·ra·ah		Leviticus 13:10
The priest	hak·ko·hen		
and if	ve·hin·neh		
swelling	se·et		
there is a white	le·va·nah	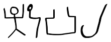	
on the skin	ba·o·wr		
that	ve·hee	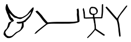	
has turned	ha·phe·khah	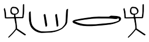	
the hair	se·ar		
white	la·van	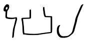	
	u·mich·yat	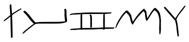	
flesh	ba·sar		
and there is raw	chay	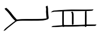	
in the swelling	bas·et		

skin disease	tsa·ra·at		Leviticus 13:11
is a chronic	no·wo·she·net		
it	hee		
	be·o·wr		
	be·sa·ro		
must pronounce him unclean	ve·tim·me·o		
and the priest	hak·ko·hen		
He need not	lo		
isolate him	yas·gi·ren·nu		
for	kee	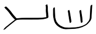	
is unclean	ta·me		
he	hu		
But if	ve·im		Leviticus 13:12
breaks out	pa·ro·w·ach		
	tiph·rach		
the skin disease	hats·tsa·ra·at		
all over his skin	ba·o·wr		
covers	ve·khis·se·tah		
so that it	hats·tsa·ra·at		
-	et		
all	kal		
the skin	o·wr		
of the infected person	han·ne·ga	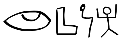	
from head	me·ro·sho		
to	ve·ad		
foot	rag·law	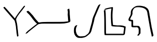	
	le·khal		

can see	mar·eh		
	e·ne	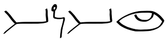	
as far as the priest	hak·ko·hen	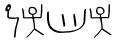	
shall examine him	ve·ra·ah		Leviticus 13:13
the priest	hak·ko·hen	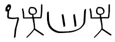	
and if	ve·hin·neh		
has covered	khis·se·tah		
the disease	hats·tsa·ra·at		
-	et		
his entire	kal		
body	be·sa·ro		
clean	ve·ti·har		
-	et		
he is to pronounce the infected person	han·na·ga	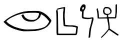	
	kul·lo	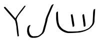	
Since it has all turned	ha·phakh		
white	la·van		
is clean	ta·ho·wr		
he	hu		
But whenever	u·ve·yo·wm	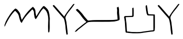	Leviticus 13:14
appears	he·ra·o·wt		
on [someone]	bo		
flesh	ba·sar		
raw	chay	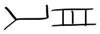	
he will be unclean	yit·ma		
sees	ve·ra·ah		Leviticus 13:15
When the priest	hak·ko·hen	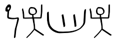	

-	et		
flesh	hab·ba·sar		
the raw	ha·chay	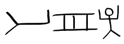	
he must pronounce him unclean	ve·tim·me·o		
flesh	hab·ba·sar		
The raw	ha·chay	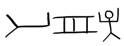	
is unclean	ta·me		
it	hu		
is a skin disease	tsa·ra·at		
	hu		
But	o		Leviticus 13:16
if	khee	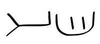	
changes	ya·shuv	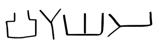	
flesh	hab·ba·sar		
the raw	ha·chay	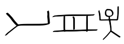	
and turns	ve·neh·pakh		
white	le·la·van	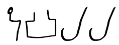	
he must go	u·va		
to	el		
the priest	hak·ko·hen	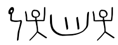	
will reexamine him	ve·ra·a·hu		Leviticus 13:17
The priest	hak·ko·hen	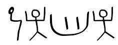	
and if	ve·hin·neh		
has turned	neh·pakh		
the infection	han·ne·ga	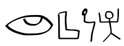	
white	le·la·van	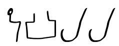	
clean	ve·ti·har		

the priest	hak·ko·hen		
-	et		
is to pronounce the infected person	han·ne·ga	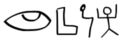	
is clean	ta·ho·wr		
then he	hu		
	u·va·sar	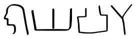	Leviticus 13:18
When	kee	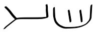	
appears	yih·yeh	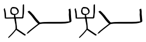	
	vo		
on someone’s skin	ve·o·ro		
a boil	she·cheen	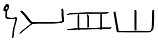	
and it heals	ve·nir·pa		
develops	ve·ha·yah	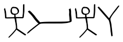	Leviticus 13:19
where	bim·qo·wm		
the boil was	hash·she·cheen	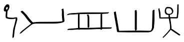	
swelling	se·et		
and a white	le·va·nah	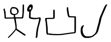	
or	o		
spot	va·he·ret		
a reddish-white	le·va·nah	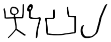	
	a·dam·da·met		
he must present himself	ve·nir·ah		
to	el		
the priest	hak·ko·hen		
shall examine it	ve·ra·ah		Leviticus 13:20
The priest	hak·ko·hen		
and if	ve·hin·neh		

it appears	mar·e·ha	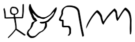	
to be beneath	sha·phal	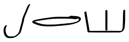	
	min	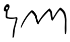	
the skin	ha·o·wr	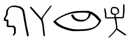	
and the hair in it	u·se·a·rah	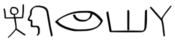	
has turned	ha·phakh	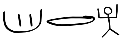	
white	la·van	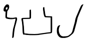	
shall pronounce him unclean	ve·tim·me·o	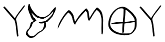	
the priest	hak·ko·hen	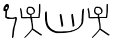	
	ne·ga	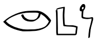	
is a diseased infection	tsa·ra·at	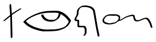	
it	hee	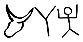	
in the boil	bash·she·cheen	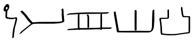	
that has broken out	pa·ra·chah	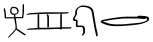	
But when	ve·im	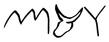	Leviticus 13:21
examines it	yir·en·nah	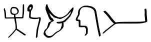	
the priest	hak·ko·hen	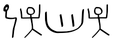	
if	ve·hin·neh	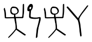	
there is no	en	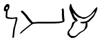	
in it	bah	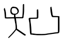	
hair	se·ar	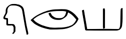	
white	la·van	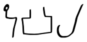	
beneath	u·she·pha·lah	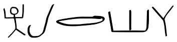	
and it is not	e·nen·nah	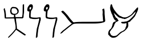	
	min	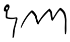	
the skin	ha·o·wr	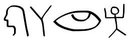	
	ve·hee	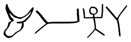	

and has faded	khe·hah		
shall isolate him	ve·his·gee·ro	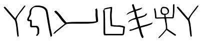	
the priest	hak·ko·hen		
for seven	shiv·at		
days	ya·meem	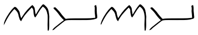	
If	ve·im		Leviticus 13:22
it spreads	pa·soh	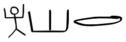	
any	tiph·seh		
further on the skin	ba·o·wr		
must pronounce him unclean	ve·tim·me		
the priest	hak·ko·hen		
-	o·to		
is an infection	ne·ga		
it	hee		
But if	ve·im		Leviticus 13:23
unchanged	tach·te·ha	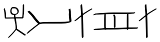	
remains	ta·a·mod		
the spot	hab·ba·he·ret		
and does not	lo		
spread	pha·sa·tah		
is only the scar	tsa·re·vet		
from the boil	hash·she·cheen	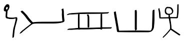	
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shall pronounce him clean	ve·ti·ha·ro		
and the priest	hak·ko·hen	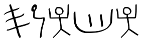	
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-	va·sar		

When	kee	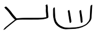	
there is	yih·yeh	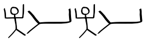	
on someone’s skin	ve·o·ro		
a burn	mikh·vat		
	esh		
becomes	ve·ha·ye·tah	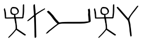	
and the raw	mich·yat	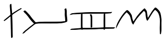	
[area] of the burn	ham·mikh·vah	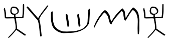	
	ba·he·ret		
reddish-white	le·va·nah	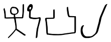	
	a·dam·de·met		
or	o		
white	le·va·nah	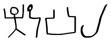	
must examine it	ve·ra·ah		Leviticus 13:25
-	o·tah		
the priest	hak·ko·hen		
If	ve·hin·neh		
has turned	neh·pakh		
the hair	se·ar		
white	la·van	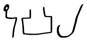	
in the spot	bab·ba·he·ret		
and the spot appears	u·mar·e·ha		
to be deeper	a·moq		
than	min		
the skin	ha·o·wr		
is a disease	tsa·ra·at		
it	hee		

in the burn	bam·mikh·vah	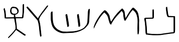	
that has broken out	pa·ra·chah		
must pronounce him unclean	ve·tim·me		
-	o·to		
The priest	hak·ko·hen		
	ne·ga		
is a diseased infection	tsa·ra·at		
it	hee		
But if	ve·im		Leviticus 13:26
examines it	yir·en·nah		
the priest	hak·ko·hen		
and there is	ve·hin·neh		
no	en	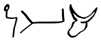	
in the spot	bab·be·he·ret		
hair	se·ar		
white	la·van	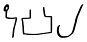	
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and it is not	e·nen·nah	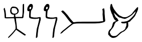	
	min		
the skin	ha·o·wr		
	ve·hi·w		
but has faded	khe·hah		
shall isolate him	ve·his·gee·ro	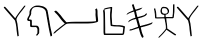	
the priest	hak·ko·hen		
for seven	shiv·at		
days	ya·meem	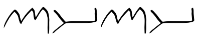	
is to reexamine him	ve·ra·a·hu		Leviticus 13:27

the priest	hak·ko·hen	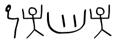	
day	bay·yo·wm	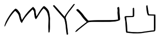	
On the seventh	hash·she·vee·ee	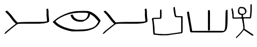	
and if	im	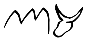	
it has spread	pa·soh	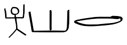	
	tiph·seh	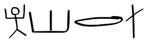	
further on the skin	ba·o·wr	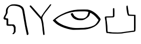	
must pronounce him unclean	ve·tim·me	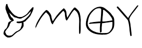	
the priest	hak·ko·hen	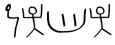	
-	o·to	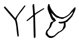	
-	ne·ga	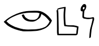	
is a diseased infection	tsa·ra·at	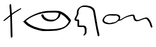	
it	hee	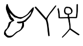	
But if	ve·im	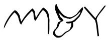	Leviticus 13:28
	tach·te·ha	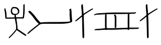	
is unchanged	ta·a·mod	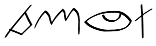	
the spot	hab·ba·he·ret	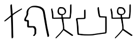	
and has not	lo	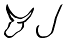	
spread	pha·se·tah	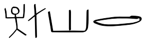	
on the skin	va·o·wr	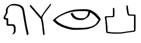	
it	ve·hi·w	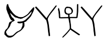	
but has faded	khe·hah	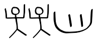	
is a swelling	se·et	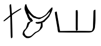	
from the burn	ham·mikh·vah	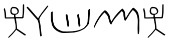	
it	hee	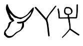	
is to pronounce him clean	ve·ti·ha·ro	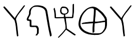	

and the priest	hak·ko·hen		
for	kee	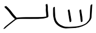	
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from the burn	ham·mikh·vah	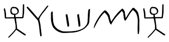	
	hee		
a man	ve·eesh	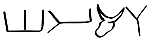	Leviticus 13:29
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woman	ish·shah		
If	kee	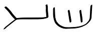	
has	yih·yeh	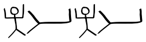	
	vo		
an infection	na·ga		
on the head	be·rosh		
or	o		
chin	ve·za·qan	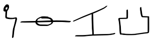	
shall examine	ve·ra·ah		Leviticus 13:30
the priest	hak·ko·hen		
-	et		
the infection	han·ne·ga	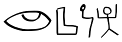	
and if	ve·hin·neh		
it appears	mar·e·hu		
to be deeper	a·moq		
than	min		
the skin	ha·o·wr		
and	u·vo		
the hair in it	se·ar		
is yellow	tsa·hov		

and thin	daq	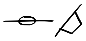	
must pronounce him unclean	ve·tim·me		
-	o·to		
the priest	hak·ko·hen		
is a scaly outbreak	ne·teq	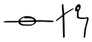	
it	hu		
an infectious disease	tsa·ra·at		
of the head	ha·rosh		
or	o		
chin	haz·za·qan	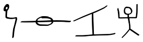	
	hu		
But if	ve·khee		Leviticus 13:31
examines	yir·eh		
the priest	hak·ko·hen		
-	et		
infection	ne·ga		
the scaly	han·ne·teq	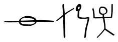	
and	ve·hin·neh		
it does not	en	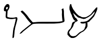	
appear	mar·e·hu		
to be deeper	a·moq		
than	min		
the skin	ha·o·wr		
hair	ve·se·ar		
black	sha·chor	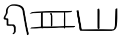	
and there is no	en	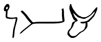	
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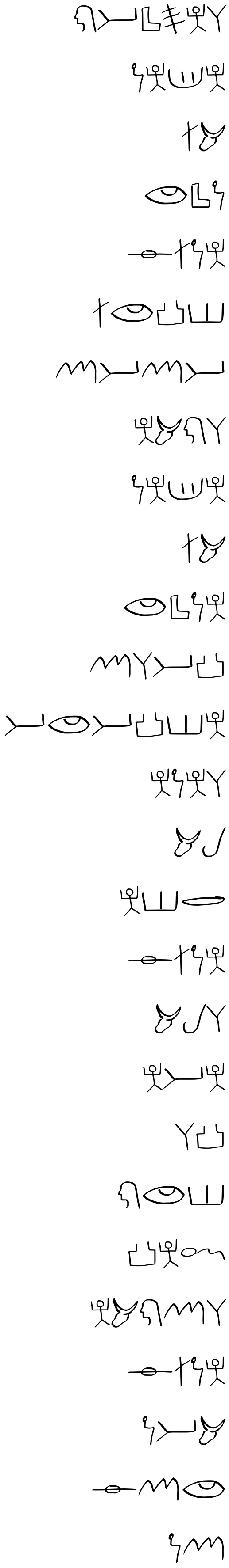

shall isolate	ve·his·geer	
the priest	hak·ko·hen	
-	et	
	ne·ga	
the infected person	han·ne·teq	
for seven	shiv·at	
days	ya·meem	
is to reexamine	ve·ra·ah	Leviticus 13:32
the priest	hak·ko·hen	
-	et	
the infection	han·ne·ga	
day	bay·yo·wm	
On the seventh	hash·she·vee·ee	
and if	ve·hin·neh	
has not	lo	
spread	pha·sah	
the scaly outbreak	han·ne·teq	
no	ve·lo	
and there is	ha·yah	
in it	vo	
hair	se·ar	
yellow	tsa·hov	
appear	u·mar·eh	
and it	han·ne·teq	
does not	en	
to be deeper	a·moq	
than	min	

the skin	ha·o·wr		
then the person must shave himself	ve·hit·gal·lach	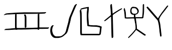	Leviticus 13:33
except for	ve·et		
the scaly area	han·ne·teq	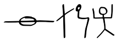	
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-	ye·gal·le·ach	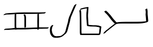	
shall isolate	ve·his·geer		
Then the priest	hak·ko·hen		
-	et		
[him]	han·ne·teq	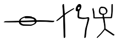	
seven	shiv·at		
days	ya·meem	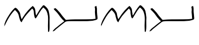	
for another	she·neet	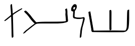	
shall examine	ve·ra·ah		Leviticus 13:34
the priest	hak·ko·hen		
-	et		
the scaly outbreak	han·ne·teq	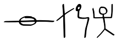	
day	bay·yo·wm	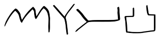	
On the seventh	hash·she·vee·ee	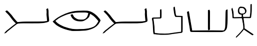	
and if	ve·hin·neh		
has not	lo		
spread	pha·sah	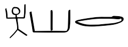	
it	han·ne·teq	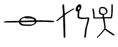	
on the skin	ba·o·wr		
appear to be	u·mar·e·hu		
and does not	e·nen·nu	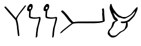	
deeper	a·moq		

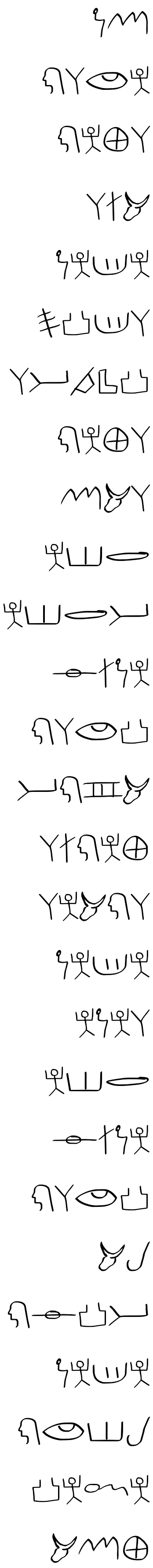

than	min	
the skin	ha·o·wr	
is to pronounce him clean	ve·ti·har	
-	o·to	
the priest	hak·ko·hen	
He must wash	ve·khib·bes	
his clothes	be·ga·daw	
and he will be clean	ve·ta·her	
If, however	ve·im	Leviticus 13:35
spreads	pa·soh	
further	yiph·seh	
the scaly outbreak	han·ne·teq	
on the skin	ba·o·wr	
after	a·cha·re	
his cleansing	ta·ho·ra·to	
is to examine him	ve·ra·a·hu	Leviticus 13:36
the priest	hak·ko·hen	
and if	ve·hin·neh	
has spread	pa·sah	
the scaly outbreak	han·ne·teq	
on the skin	ba·o·wr	
need not	lo	
look for	ye·vaq·qer	
the priest	hak·ko·hen	
hair	las·se·ar	
yellow	hats·tsa·hov	
is unclean	ta·me	

the person	hu		
If, however	ve·im		Leviticus 13:37
in his sight	be·e·naw	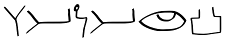	
is unchanged	a·mad	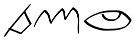	
the scaly outbreak	han·ne·teq	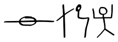	
hair	ve·se·ar		
and black	sha·chor	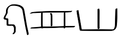	
has grown	tsa·mach		
in it	bo		
has healed	nir·pa		
then it	han·ne·teq	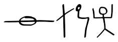	
is clean	ta·ho·wr		
He	hu		
is to pronounce him [clean]	ve·ti·ha·ro		
and the priest	hak·ko·hen	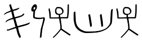	
a man	ve·eesh	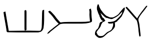	Leviticus 13:38
or	o		
a woman	ish·shah		
When	kee	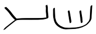	
	yih·yeh	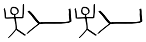	
on the skin	ve·o·wr		
	be·sa·ram	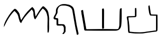	
spots	be·ha·rot		
	be·ha·rot		
has white	le·va·not		
shall examine them	ve·ra·ah		Leviticus 13:39
the priest	hak·ko·hen		

and if	ve·hin·neh		
-	ve·o·wr		
-	be·sa·ram	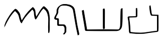	
the spots	be·ha·rot		
are dull	ke·ho·wt		
white	le·va·not	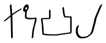	
is a harmless rash	bo·haq		
it	hu		
that has broken out	pa·rach		
on the skin	ba·o·wr		
is clean	ta·ho·wr		
the person	hu		
a man	ve·eesh	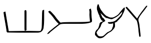	Leviticus 13:40
Now if	kee		
loses his hair	yim·ma·ret		
	ro·sho		
[and] is bald	qe·re·ach	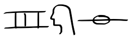	
	hu		
clean	ta·ho·wr		
he is still	hu		
Or if	ve·im		Leviticus 13:41
his hairline	mip·pe·at		
	pa·naw	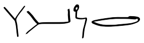	
recedes	yim·ma·ret		
	ro·sho		
is bald on his forehead	gib·be·ach	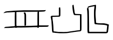	
and he	hu		

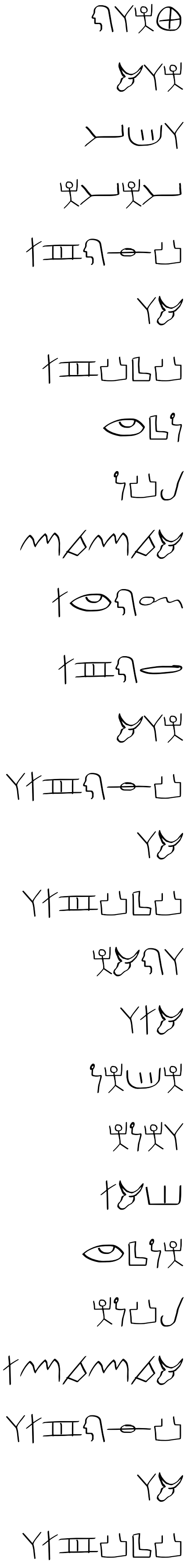

clean	ta·ho·wr	
he is still	hu	
But if	ve·khee	Leviticus 13:42
there is	yih·yeh	
on the bald head	vaq·qa·ra·chat	
or	o	
forehead	vag·gab·ba·chat	
sore	ne·ga	
a reddish-white	la·van	
	a·dam·dam	
is an infectious disease	tsa·ra·at	
breaking out	po·ra·chat	
it	hee	
[on it]	be·qa·rach·to	
	o	
	ve·gab·bach·to	
is to examine him	ve·ra·ah	Leviticus 13:43
-	o·to	
The priest	hak·ko·hen	
and if	ve·hin·neh	
the swelling	se·et	
of the infection	han·ne·ga	
is reddish-white	le·va·nah	
	a·dam·de·met	
on his bald head	be·qa·rach·to	
or	o	
forehead	ve·gab·bach·to	

like	ke·mar·eh	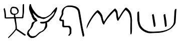	
disease	tsa·ra·at		
a skin	o·wr		
-	ba·sar		
the man	eesh	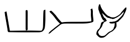	Leviticus 13:44
is diseased	tsa·ru·a		
he	hu		
is unclean	ta·me		
	hu		
must pronounce him unclean	tam·me		
	ye·tam·me·en·nu		
The priest	hak·ko·hen		
on his head	be·ro·sho		
because of the infection	nig·o		
	ve·hats·tsa·ru·a		Leviticus 13:45
-	a·sher		
-	bo		
A diseased person	han·ne·ga		
must wear torn clothes	be·ga·daw		
	yih·yu		
	phe·ru·meem		
and let his hair	ve·ro·sho		
	yih·yeh	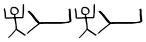	
hang loose	pha·ru·a		
	ve·al		
his mouth	sa·pham		

and he must cover	ya·teh	
‘ Unclean	ve·ta·me	
unclean ! ’	ta·me	
and cry out	yiq·ra	
As	kal	Leviticus 13:46
long as	ye·me	
-	a·sher	
he has the infection	han·ne·ga	
	bo	
he remains	yit·ma	
unclean	ta·me	
	hu	
	ba·dad	
He must live alone	ye·shev	
outside	mi·chuts	
the camp	lam·ma·cha·neh	
in a place	mo·wo·sha·vo	
any fabric	ve·hab·be·ged	Leviticus 13:47
If	kee	
is	yih·yeh	
	vo	
contaminated	ne·ga	
with mildew —	tsa·ra·at	
garment	be·ve·ged	
any wool	tse·mer	
or	o	
	be·ve·ged	

linen	pish·teem		
-	o		Leviticus 13:48
any weave	vish·tee		
or	o		
knit	ve·e·rev		
of linen	lap·pish·teem		
or wool	ve·lats·tsa·mer		
or	o		
any article of leather	ve·o·wr		
	o		
	be·khal		
-	me·le·khet		
- —	o·wr		
is	ve·ha·yah	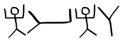	Leviticus 13:49
and if the mark	han·ne·ga	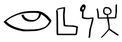	
green	ye·raq·raq	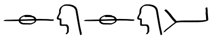	
or	o		
red	a·dam·dam		
in the fabric	bab·be·ged	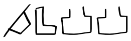	
	o		
leather	va·o·wr		
-	o		
weave	vash·she·tee		
-	o		
knit	va·e·rev		
or	o		
-	ve·khal		

article	ke·lee	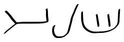	
leather	o·wr		
contaminated	ne·ga		
with mildew	tsa·ra·at		
then it is	hu		
and must be shown	ve·ha·re·ah		
-	et		
to the priest	hak·ko·hen		
is to examine	ve·ra·ah		Leviticus 13:50
And the priest	hak·ko·hen		
-	et		
the mildew	han·na·ga	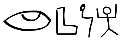	
and isolate	ve·his·geer		
-	et		
the contaminated [fabric]	han·ne·ga	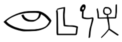	
for seven	shiv·at		
days	ya·meem	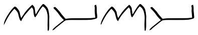	
the priest shall reexamine	ve·ra·ah		Leviticus 13:51
it	et		
the mildew	han·ne·ga		
day	bay·yo·wm	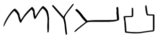	
On the seventh	hash·she·vee·ee	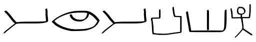	
and if	kee	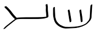	
has spread	pha·sah	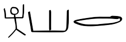	
-	han·ne·ga	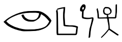	
in the fabric	bab·be·ged		
or	o		

weave	vash·she·tee	
	o	
knit	va·e·rev	
	o	
leather	va·o·wr	
then regardless of	le·khol	
how	a·sher	
is used	ye·a·seh	
it	ha·o·wr	
	lim·la·khah	
mildew	tsa·ra·at	
is a harmful	mam·e·ret	
[it]	han·ne·ga	
is unclean	ta·me	
[the article]	hu	
He is to burn	ve·sa·raph	Leviticus 13:52
-	et	
the fabric	hab·be·ged	
whether	o	
-	et	
weave	hash·she·tee	
or	o	
-	et	
knit	ha·e·rev	
wool	bats·tse·mer	
or	o	
or linen	vap·pish·teem	

	o	או	
-	et	את	
-	kal	כל	
-	ke·lee	כלי	
leather	ha·o·wr	העור	
	a·sher	אשר	
	yih·yeh	יהיה	
	vo	בו	
the contaminated item [is]	han·na·ga	הנגע	
Since	kee	כי	
the mildew	tsa·ra·at	צרעת	
is harmful	mam·e·ret	ממארת	
[the article]	hee	הוא	
must be burned up	ba·esh	באש	
	tis·sa·reph	תשרף	
But when	ve·im	ואם	Leviticus 13:53
reexamines it	yir·eh	יראה	
the priest	hak·ko·hen	הכהן	
if	ve·hin·neh	והנה	
has not	lo	לא	
spread	pha·sah	פשה	
the mildew	han·ne·ga	הנגע	
in the fabric	bab·be·ged	בבגד	
-	o	או	
weave	vash·she·tee	בשתי	
or	o	או	
knit	va·e·rev	בערב	

	o	
-	be·khal	
article	ke·lee	
leather	o·wr	
is to order	ve·tsiw·vah	Leviticus 13:54
the priest	hak·ko·hen	
to be washed	ve·khib·be·su	
-	et	
the	a·sher	
	bo	
contaminated [article]	han·na·ga	
and isolated	ve·his·gee·ro	
seven	shiv·at	
days	ya·meem	
for another	she·neet	
is to reexamine it	ve·ra·ah	Leviticus 13:55
the priest	hak·ko·hen	
After	a·cha·re	
it has been washed	huk·kab·bes	
-	et	
the mildewed	han·ne·ga	
and if	ve·hin·neh	
has not	lo	
changed	ha·phakh	
article	han·ne·ga	
-	et	
in appearance	e·no	

Even though the mildew	ve·han·ne·ga	𐤅𐤄𐤍𐤂𐤏	
has not	lo	𐤋𐤀	
spread	pha·sah	𐤐𐤔𐤄	
is unclean	ta·me	𐤈𐤌𐤀	
it	hu	𐤄𐤅𐤀	
	ba·esh	𐤁𐤀𐤔	
you must burn it	tis·re·phen·nu	𐤕𐤔𐤓𐤐𐤍𐤅	
the rot is	pe·che·tet	𐤐𐤇𐤕𐤕	
whether	hee	𐤄𐤅𐤀	
back	be·qa·rach·to	𐤁𐤒𐤓𐤇𐤕𐤅	
or	o	𐤀𐤅	
on the front	ve·gab·bach·to	𐤁𐤂𐤁𐤇𐤕𐤅	
If	ve·im	𐤅𐤀𐤌	Leviticus 13:56
examines it	ra·ah	𐤓𐤀𐤄	
the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
	ve·hin·neh	𐤅𐤄𐤍𐤄	
has faded	ke·hah	𐤊𐤄𐤄	
and the mildew	han·ne·ga	𐤄𐤍𐤂𐤏	
after	a·cha·re	𐤀𐤇𐤓𐤉	
it has been washed	huk·kab·bes	𐤄𐤊𐤁𐤎	
-	o·to	𐤀𐤕𐤅	
he must cut the contaminated section out	ve·qa·ra	𐤅𐤒𐤓𐤏	
-	o·to	𐤀𐤕𐤅	
of	min	𐤌𐤍	
the fabric	hab·be·ged	𐤄𐤁𐤂𐤃	
-	o	𐤀𐤅	

-	min	
leather	ha·o·wr	
or	o	
	min	
weave	hash·she·tee	
	o	
	min	
knit	ha·e·rev	
But if	ve·im	Leviticus 13:57
it reappears	te·ra·eh	
	o·wd	
in the fabric	bab·be·ged	
or	o	
weave	vash·she·tee	
or	o	
knit	va·e·rev	
	o	
on any	ve·khal	
article	ke·lee	
leather	o·wr	
is spreading	po·ra·chat	
it	hee	
	ba·esh	
You must burn	tis·re·phen·nu	
-	et	
article	a·sher	
	bo	

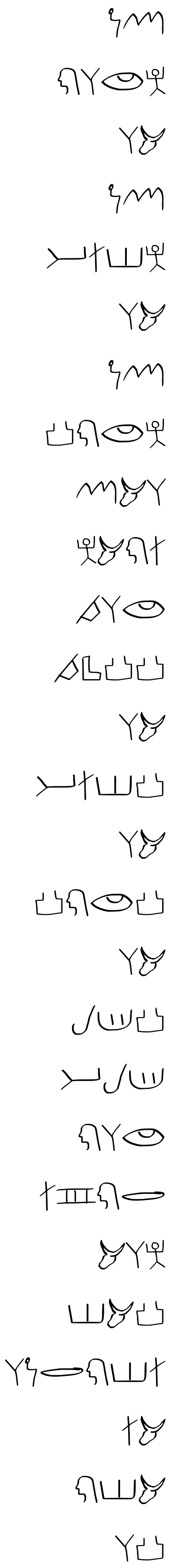

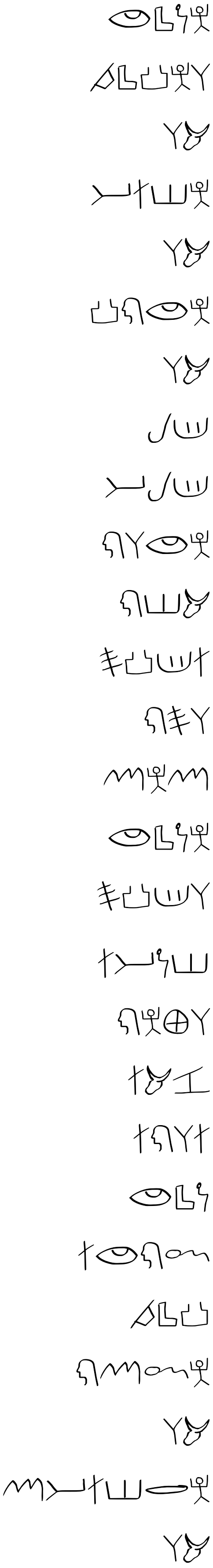

the contaminated	han·na·ga	
the fabric	ve·hab·be·ged	Leviticus 13:58
or	o	
weave	hash·she·tee	
or	o	
knit	ha·e·rev	
	o	
any	khal	
article	ke·lee	
leather	ha·o·wr	
after	a·sher	
washing	te·khab·bes	
disappears	ve·sar	
from	me·hem	
If the mildew	han·na·ga	
then it is to be washed	ve·khub·bas	
again	she·neet	
and it will be clean	ve·ta·her	
This	zot	Leviticus 13:59
is the law	to·w·rat	
contamination	ne·ga	
concerning a mildew	tsa·ra·at	
fabric	be·ged	
in wool	hats·tse·mer	
or	o	
linen	hap·pish·teem	
-	o	

weave	hash·she·tee		
or	o		
knit	ha·e·rev		
or	o		
any	kal		
article	ke·lee	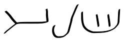	
leather	o·wr		
for pronouncing it clean	le·ta·ha·ro	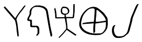	
or	o		
unclean ”	le·tam·me·o		
said	vay·dab·ber		Leviticus 14:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	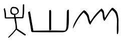	
	le·mor		
“ This	zot		Leviticus 14:2
is	tih·yeh	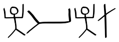	
the law	to·w·rat		
for the one afflicted with a skin disease	ham·me·tso·ra		
on the day	be·yo·wm	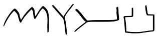	
of his cleansing	ta·ho·ra·to		
when he is brought	ve·hu·va		
to	el		
the priest	hak·ko·hen		
is to go	ve·ya·tsa	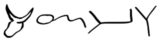	Leviticus 14:3
The priest	hak·ko·hen		
	el		

outside	mi·chuts	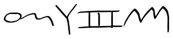	
the camp	lam·ma·cha·neh		
to examine him	ve·ra·ah		
	hak·ko·hen		
and if	ve·hin·neh		
has healed	nir·pa		
	ne·ga		
the skin disease	hats·tsa·ra·at		
of	min		
the afflicted person	hats·tsa·ru·a		
shall order	ve·tsiw·vah		Leviticus 14:4
the priest	hak·ko·hen		
be brought	ve·la·qach	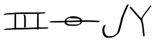	
for the one to be cleansed	lam·mit·ta·her		
that two	she·te	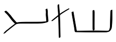	
birds	tsip·po·reem		
live	chay·yo·wt	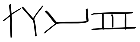	
clean	te·ho·ro·wt		
wood	ve·ets		
cedar	e·rez	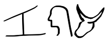	
scarlet yarn	u·she·nee	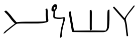	
	to·w·la·at		
and hyssop	ve·e·zov		
shall command	ve·tsiw·vah		Leviticus 14:5
Then the priest	hak·ko·hen		
be slaughtered	ve·sha·chat		
-	et		

of the birds	hats·tsip·po·wr		
that one	ha·e·chat		
in	el		
pot	ke·lee	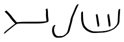	
a clay	che·res		
over	al		
water	ma·yim	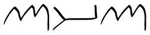	
fresh	chay·yeem	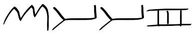	
-	et		Leviticus 14:6
bird	hats·tsip·por		
the live	ha·chay·yah	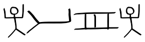	
And he is to take	yiq·qach	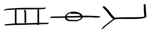	
-	o·tah		
-	ve·et		
wood	ets		
together with the cedar	ha·e·rez		
-	ve·et		
scarlet yarn	she·nee	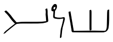	
	hat·to·w·la·at	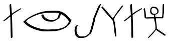	
-	ve·et		
and hyssop	ha·e·zov		
and dip	ve·ta·val		
-	o·w·tam		
them	ve·et		
of the bird	hats·tsip·por		
	ha·chay·yah	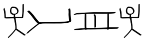	
into the blood	be·dam		

	hats·tsip·por		
that was slaughtered	hash·she·chu·tah		
over	al		
water	ham·ma·yim	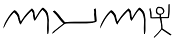	
the fresh	ha·chay·yeem	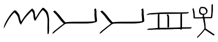	
he shall sprinkle	ve·hiz·zah	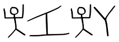	Leviticus 14:7
	al		
the one to be cleansed	ham·mit·ta·her		
of	min		
the skin disease	hats·tsa·ra·at		
Seven	she·va		
times	pe·a·meem		
Then he shall pronounce him clean	ve·ti·ha·ro		
and release	ve·shil·lach		
-	et		
bird	hats·tsip·por		
the live	ha·chay·yah	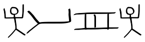	
into	al		
the open	pe·ne	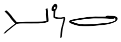	
field	has·sa·deh		
must wash	ve·khib·bes	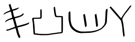	Leviticus 14:8
The one being cleansed	ham·mit·ta·her		
-	et		
his clothes	be·ga·daw		
shave off	ve·gil·lach	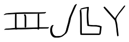	
-	et		

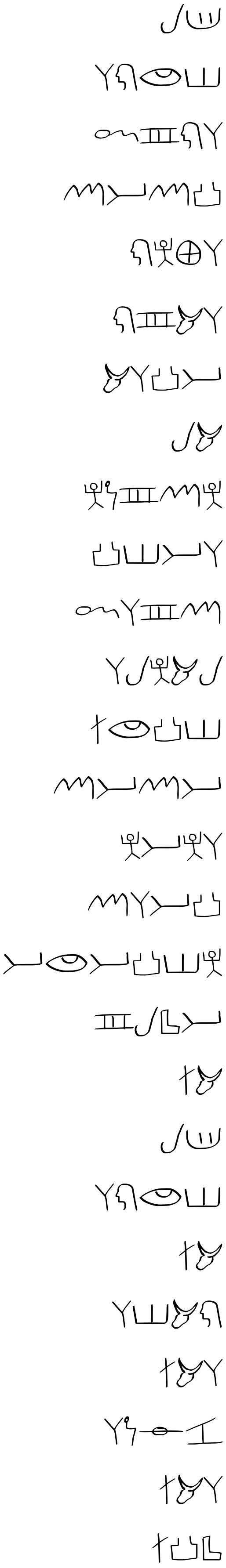

all	kal	
his hair	se·a·ro	
and bathe	ve·ra·chats	
with water	bam·ma·yim	
then he will be ceremonially clean	ve·ta·her	
Afterward	ve·a·char	
he may enter	ya·vo·w	
	el	
the camp	ham·ma·cha·neh	
but he must remain	ve·ya·shav	
outside	mi·chuts	
his tent	le·a·ho·lo	
for seven	shiv·at	
days	ya·meem	
	ve·ha·yah	Leviticus 14:9
day	vay·yo·wm	
On the seventh	hash·she·vee·ee	
he must shave off	ye·gal·lach	
-	et	
all	kal	
his hair —	se·a·ro	
-	et	
his head	ro·sho	
-	ve·et	
his beard	ze·qa·no	
-	ve·et	
his eyebrows	gab·bot	

	e·naw	עיניו	
-	ve·et	ואת	
and the rest	kal	כל	
of his hair	se·a·ro	שערו	
	ye·gal·le·ach	יגלח	
He must wash	ve·khib·bes	וכבס	
-	et	את	
his clothes	be·ga·daw	בגדיו	
and bathe	ve·ra·chats	ורחץ	
-	et	את	
himself	be·sa·ro	בשרו	
with water	bam·ma·yim	במים	
and he will be clean	ve·ta·her	וטהר	
day	u·vay·yo·wm	וביום	Leviticus 14:10
On the eighth	hash·she·mee·nee	השמיני	
he is to bring	yiq·qach	יקח	
two	she·ne	שני	
male lambs	khe·va·seem	כבשים	
unblemished	te·mee·mem	תמימים	
ewe lamb	ve·khav·sah	וכבשה	
an	a·chat	אחת	
a year old	bat	בת	
	she·na·tah	שנתה	
unblemished	te·mee·mah	תמימה	
of three-tenths [of an ephah]	u·she·lo·shah	ושלשה	
	es·ro·neem	עשרנים	
of fine flour	so·let	סלת	

a grain offering	min·chah	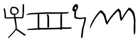	
mixed	be·lu·lah		
with olive oil	vash·she·men		
log	ve·log	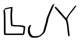	
and one	e·chad	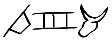	
of olive oil	sha·men		
shall present	ve·he·e·meed		Leviticus 14:11
The priest	hak·ko·hen		
who performs the cleansing	ham·ta·her		
-	et		
the one	ha·eesh	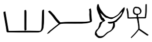	
to be cleansed	ham·mit·ta·her		
together with these offerings	ve·o·tam		
before	liph·ne		
the LORD	YHVH		
at the entrance	pe·tach	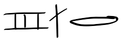	
to the Tent	o·hel		
of Meeting	mo·w·ed		
is to take	ve·la·qach	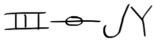	Leviticus 14:12
Then the priest	hak·ko·hen		
-	et		
of the male lambs	hak·ke·ves	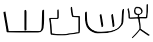	
one	ha·e·chad		
and present	ve·hiq·reev	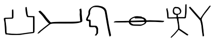	
-	o·to		
it as a guilt offering	le·a·sham	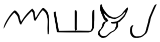	
-	ve·et		

along with the log	log	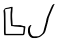	
of olive oil	hash·sha·men	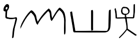	
and he must wave	ve·he·neeph	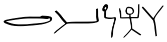	
them	o·tam		
as a wave offering	te·nu·phah	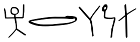	
before	liph·ne		
the LORD	YHVH		
Then he is to slaughter	ve·sha·chat		Leviticus 14:13
-	et		
the lamb	hak·ke·ves	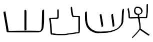	
	bim·qo·wm		
where	a·sher		
are slaughtered	yish·chat		
-	et		
the sin offering	ha·chat·tat		
-	ve·et		
and burnt offering	ha·o·lah		
area	bim·qo·wm		
in the sanctuary	haq·qo·desh	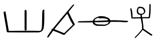	
Like	kee	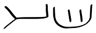	
the sin offering	ka·chat·tat	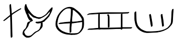	
the guilt offering	ha·a·sham		
it	hu		
belongs to the priest	lak·ko·hen		
[is] most	qo·desh	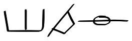	
holy	qa·da·sheem	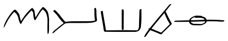	
	hu		

is to take	ve·la·qach	𐤅𐤋𐤒𐤇	Leviticus 14:14
The priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
[some] of the blood	mid·dam	𐤌𐤃𐤌	
from the guilt offering	ha·a·sham	𐤄𐤀𐤔𐤌	
and put it	ve·na·tan	𐤅𐤍𐤕𐤍	
	hak·ko·hen	𐤄𐤊𐤄𐤍	
on	al	𐤏𐤋	
	te·nukh	𐤕𐤍𐤅𐤊	
earlobe	o·zen	𐤀𐤆𐤍	
of the one to be cleansed	ham·mit·ta·her	𐤄𐤌𐤈𐤄𐤓	
the right	hay·ma·neet	𐤄𐤉𐤌𐤍𐤉𐤕	
on	ve·al	𐤅𐤏𐤋	
the thumb	bo·hen	𐤁𐤄𐤍	
hand	ya·do	𐤉𐤃𐤅	
of his right	hay·ma·neet	𐤄𐤉𐤌𐤍𐤉𐤕	
and on	ve·al	𐤅𐤏𐤋	
the big toe	bo·hen	𐤁𐤄𐤍	
foot	rag·lo	𐤓𐤂𐤋𐤅	
of his right	hay·ma·neet	𐤄𐤉𐤌𐤍𐤉𐤕	
shall take	ve·la·qach	𐤅𐤋𐤒𐤇	Leviticus 14:15
Then the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
[some] of the log	mil·log	𐤌𐤋𐤂	
of olive oil	hash·sha·men	𐤄𐤔𐤌𐤍	
pour	ve·ya·tsaq	𐤅𐤉𐤑𐤒	
it into	al	𐤏𐤋	
palm	kaph	𐤊𐤐	
his	hak·ko·hen	𐤄𐤊𐤄𐤍	

left	has·se·ma·leet	השמאלית	
dip	ve·ta·val	וטבל	Leviticus 14:16
-	hak·ko·hen	הכהן	
-	et	את	
forefinger	ets·ba·o	אצבעו	
his right	hay·ma·neet	הימנית	
into	min	מן	
the oil	hash·she·men	השמן	
-	a·sher	אשר	
in	al	על	
palm	kap·po	כפו	
his left	has·se·ma·leet	השמאלית	
and sprinkle	ve·hiz·zah	והזה	
some of	min	מן	
the oil	hash·she·men	השמן	
with his finger	be·ets·ba·o	באצבעו	
seven	she·va	שבע	
times	pe·a·meem	פעמים	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
remaining	u·mee·ye·ter	ומיתר	Leviticus 14:17
of the oil	hash·she·men	השמן	
-	a·sher	אשר	
in	al	על	
his palm	kap·po	כפו	
is to put	yit·ten	יתן	
And the priest	hak·ko·hen	הכהן	

some	al		
	te·nukh		
earlobe	o·zen		
of the one to be cleansed	ham·mit·ta·her		
on the right	hay·ma·neet		
on	ve·al		
the thumb	bo·hen		
hand	ya·do	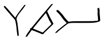	
of his right	hay·ma·neet		
and on	ve·al		
the big toe	bo·hen		
foot	rag·lo	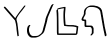	
of his right	hay·ma·neet		
on top of	al		
the blood	dam		
of the guilt offering	ha·a·sham		
The rest	ve·han·no·w·tar	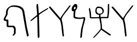	Leviticus 14:18
of the oil	bash·she·men		
-	a·sher		
in his	al		
palm	kaph		
the priest	hak·ko·hen		
is to put	yit·ten	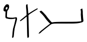	
on	al		
the head	rosh		
of the one to be cleansed	ham·mit·ta·her		
to make atonement	ve·khip·per	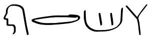	

for him	a·law	עליו	
-	hak·ko·hen	הכהן	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
is to sacrifice	ve·a·sah	ועשה	Leviticus 14:19
Then the priest	hak·ko·hen	הכהן	
-	et	את	
the sin offering	ha·chat·tat	החטאת	
and make atonement	ve·khip·per	וכפר	
for	al	על	
the one to be cleansed	ham·mit·ta·her	המטהר	
from his uncleanness	mit·tum·a·to	מטמאתו	
After that	ve·a·char	ואחר	
[the priest] shall slaughter	yish·chat	ישחט	
-	et	את	
the burnt offering	ha·o·lah	העלה	
and offer	ve·he·e·lah	והעלה	Leviticus 14:20
-	hak·ko·hen	הכהן	
-	et	את	
[it]	ha·o·lah	העלה	
with	ve·et	ואת	
the grain offering	ham·min·chah	המנחה	
on the altar	ham·miz·be·chah	המזבחה	
to make atonement	ve·khip·per	וכפר	
for him	a·law	עליו	
-	hak·ko·hen	הכהן	

and he will be clean	ve·ta·her	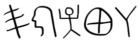	
If, however	ve·im	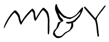	Leviticus 14:21
is poor	dal	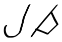	
[the person]	hu	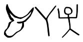	
and cannot	ve·en	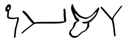	
afford these [offerings]	ya·do	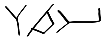	
	mas·se·get	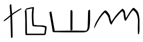	
he is to take	ve·la·qach	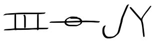	
male lamb	ke·ves	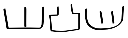	
one	e·chad	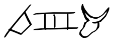	
as a guilt offering	a·sham	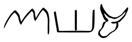	
to be waved	lit·nu·phah	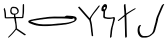	
to make atonement	le·khap·per	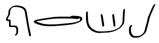	
for him	a·law	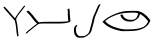	
along with a tenth [of an ephah]	ve·is·sa·ro·wn	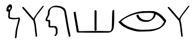	
of fine flour	so·let	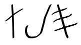	
	e·chad	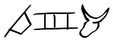	
mixed	ba·lul	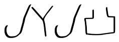	
with olive oil	bash·she·men	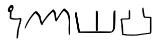	
for a grain offering	le·min·chah	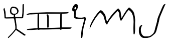	
a log	ve·log	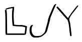	
of olive oil	sha·men	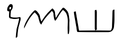	
and two	u·she·te	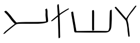	Leviticus 14:22
turtledoves	to·reem	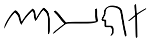	
or	o	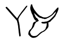	
two	she·ne	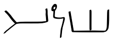	
young	be·ne	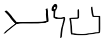	

pigeons	yo·w·nah		
whichever	a·sher		
he can afford	tas·seeg	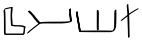	
	ya·do	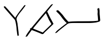	
to be	ve·ha·yah	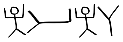	
one	e·chad	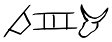	
a sin offering	chat·tat	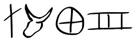	
and the other	ve·ha·e·chad		
a burnt offering	o·lah		
he is to bring	ve·he·vee	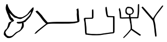	Leviticus 14:23
them	o·tam		
day	bay·yo·wm	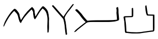	
On the eighth	hash·she·mee·nee	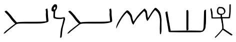	
for his cleansing	le·ta·ho·ra·to		
to	el		
the priest	hak·ko·hen		
at	el		
the entrance	pe·tach	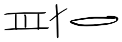	
to the Tent	o·hel		
of Meeting	mo·w·ed		
before	liph·ne		
the LORD	YHVH		
shall take	ve·la·qach	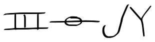	Leviticus 14:24
The priest	hak·ko·hen		
-	et		
the lamb	ke·ves		
for the guilt offering	ha·a·sham		

along with	ve·et		
the log	log	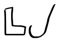	
of olive oil	hash·sha·men		
and wave	ve·he·neeph	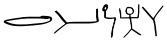	
them	o·tam		
	hak·ko·hen		
as a wave offering	te·nu·phah	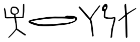	
before	liph·ne		
the LORD	YHVH		
And after he slaughters	ve·sha·chat	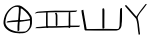	Leviticus 14:25
-	et		
the lamb	ke·ves		
for the guilt offering	ha·a·sham		
is to take	ve·la·qach	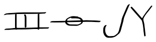	
the priest	hak·ko·hen		
[some] of the blood	mid·dam		
of the guilt offering	ha·a·sham		
and put	ve·na·tan	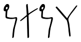	
it on	al		
earlobe	te·nukh		
	o·zen		
of the one to be cleansed	ham·mit·ta·her		
the right	hay·ma·neet		
on	ve·al		
the thumb	bo·hen		
hand	ya·do	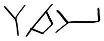	
of his right	hay·ma·neet		

and on	ve·al		
the big toe	bo·hen		
foot	rag·lo	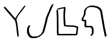	
of his right	hay·ma·neet		
some of	u·min		Leviticus 14:26
the oil	hash·she·men		
is to pour	yi·tsoq		
Then the priest	hak·ko·hen	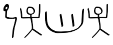	
into	al		
palm	kaph	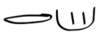	
his	hak·ko·hen	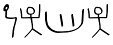	
left	has·se·ma·leet		
and sprinkle	ve·hiz·zah	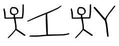	Leviticus 14:27
-	hak·ko·hen	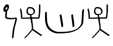	
forefinger	be·ets·ba·o		
with his right	hay·ma·neet		
some of	min		
the oil	hash·she·men	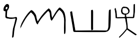	
-	a·sher		
in	al		
palm	kap·po		
his left	has·se·ma·leet		
seven	she·va		
times	pe·a·meem		
before	liph·ne		
the LORD	YHVH	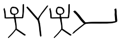	
shall also put	ve·na·tan		Leviticus 14:28

The priest	hak·ko·hen	
some of	min	
the oil	hash·she·men	
-	a·sher	
in	al	
his palm	kap·po	
on	al	
earlobe	te·nukh	
	o·zen	
of the one to be cleansed	ham·mit·ta·her	
the right	hay·ma·neet	
on	ve·al	
the thumb	bo·hen	
hand	ya·do	
of his right	hay·ma·neet	
and on	ve·al	
the big toe	bo·hen	
foot —	rag·lo	
of his right	hay·ma·neet	
on	al	
the same places	me·qo·wm	
as the blood	dam	
of the guilt offering	ha·a·sham	
The rest	ve·han·no·w·tar	Leviticus 14:29
of	min	
the oil	hash·she·men	
-	a·sher	

in his	al		
palm	kaph		
the priest	hak·ko·hen		
is to put	yit·ten	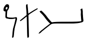	
on	al		
the head	rosh		
of the one to be cleansed	ham·mit·ta·her		
to make atonement	le·khap·per		
for him	a·law	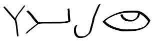	
before	liph·ne		
the LORD	YHVH		
Then he must sacrifice	ve·a·sah		Leviticus 14:30
-	et		
-	ha·e·chad		
-	min		
the turtledoves	hat·to·reem	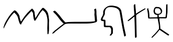	
or	o		
	min		
young	be·ne	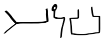	
pigeons	hay·yo·w·nah	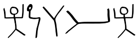	
whichever	me·a·sher		
he can afford	tas·seeg	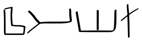	
	ya·do	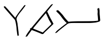	
-	et		Leviticus 14:31
-	a·sher		
-	tas·seeg	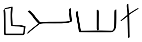	
-	ya·do	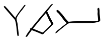	

-	et		
one	ha·e·chad		
as a sin offering	chat·tat	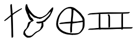	
-	ve·et		
and the other	ha·e·chad		
as a burnt offering	o·lah		
together with	al		
the grain offering	ham·min·chah	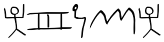	
will make atonement	ve·khip·per	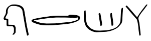	
In this way the priest	hak·ko·hen		
for	al		
the one to be cleansed	ham·mit·ta·her		
before	liph·ne		
the LORD	YHVH		
This	zot		Leviticus 14:32
is the law	to·w·rat		
for someone who has	a·sher		
	bo		
	ne·ga		
a skin disease	tsa·ra·at		
-	a·sher		
and cannot	lo		
afford	tas·seeg	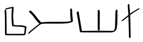	
	ya·do	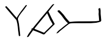	
the cost of his cleansing ”	be·ta·ho·ra·to	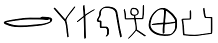	
said	vay·dab·ber		Leviticus 14:33

Then the LORD	YHVH		
to	el		
Moses	mo·sheh	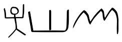	
	ve·el		
and Aaron	a·ha·ron	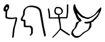	
	le·mor	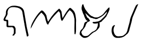	
" When	kee	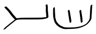	Leviticus 14:34
you enter	ta·vo·u		
	el		
the land	e·rets		
of Canaan	ke·na·an		
which	a·sher		
I	a·nee	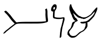	
am giving	no·ten	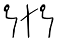	
you	la·khem		
as your possession	la·a·chuz·zah	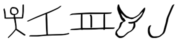	
and I put	ve·na·tat·tee	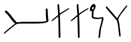	
a contamination	ne·ga		
of mildew	tsa·ra·at		
into a house	be·vet	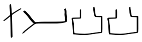	
in that land	e·rets		
-	a·chuz·zat·khem	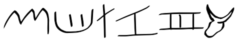	
shall come	u·va		Leviticus 14:35
the owner	a·sher		
	lo		
of the house	hab·ba·yit	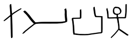	
and tell	ve·hig·geed	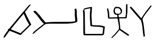	

the priest	lak·ko·hen		
	le·mor		
‘ Something like mildew	ke·ne·ga		
has appeared	nir·ah		
in my	lee	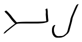	
house ’	bab·ba·yit	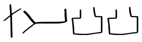	
must order that	ve·tsiw·vah		Leviticus 14:36
The priest	hak·ko·hen		
be cleared	u·phin·nu		
-	et		
the house	hab·ba·yit	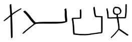	
before	be·te·rem		
enters it	ya·vo	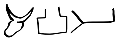	
he	hak·ko·hen		
to examine	lir·o·wt		
-	et		
the mildew	han·ne·ga		
so that nothing	ve·lo		
will become unclean	yit·ma		
	kal		
-	a·sher		
in the house	bab·ba·yit	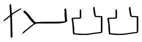	
After	ve·a·char	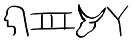	
this	ken	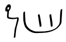	
shall go in	ya·vo	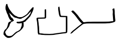	
the priest	hak·ko·hen		
to inspect	lir·o·wt		

-	et	את	
the house	hab·ba·yit	הבית	
He is to examine	ve·ra·ah	וראה	Leviticus 14:37
-	et	את	
[the house]	han·ne·ga	הנגע	
and if	ve·hin·neh	והנה	
the mildew	han·ne·ga	הנגע	
on the walls	be·qee·rot	בקירת	
-	hab·ba·yit	הבית	
depressions	she·qa·a·ru·rot	שקערורת	
consists of green	ye·raq·raq·qot	ירקרקת	
or	o	או	
red	a·dam·dam·mot	אדמדמת	
that appear	u·mar·e·hen	ומראיהן	
to be beneath	sha·phal	שפל	
	min	מן	
the surface of the wall	haq·qeer	הקיר	
shall go outside	ve·ya·tsa	ויצא	Leviticus 14:38
the priest	hak·ko·hen	הכהן	
	min	מן	
-	hab·ba·yit	הבית	
-	el	אל	
the doorway	pe·tach	פתח	
of the house	hab·ba·yit	הבית	
and close	ve·his·geer	והסגיר	
-	et	את	
[it] up	hab·ba·yit	הבית	

for seven	shiv·at		
days	ya·meem	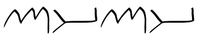	
is to return	ve·shav	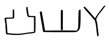	Leviticus 14:39
the priest	hak·ko·hen	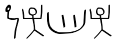	
day	bay·yo·wm	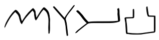	
On the seventh	hash·she·vee·ee	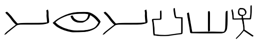	
and inspect [the house]	ve·ra·ah		
If	ve·hin·neh		
has spread	pa·sah	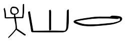	
the mildew	han·ne·ga		
on the walls	be·qee·rot	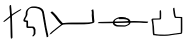	
-	hab·ba·yit	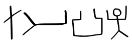	
must order	ve·tsiw·vah		Leviticus 14:40
[he]	hak·ko·hen	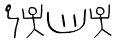	
be pulled out	ve·chil·le·tsu	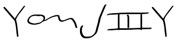	
-	et		
stones	ha·a·va·neem	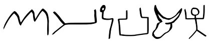	
that	a·sher		
-	ba·hen		
the contaminated	han·na·ga		
and thrown	ve·hish·lee·khu	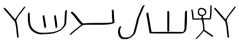	
-	et·hen		
into	el		
outside	mi·chuts	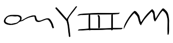	
the city	la·eer		
	el		
place	ma·qo·wm	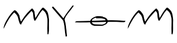	

an unclean	ta·me		
And	ve·et		Leviticus 14:41
{he shall have} the inside	hab·ba·yit	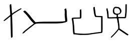	
scraped	yaq·tsi·a	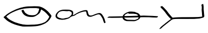	
of the house	mib·ba·yit	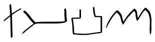	
completely	sa·veev	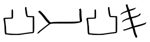	
dumped	ve·sha·phe·khu		
-	et		
and the plaster	he·a·phar		
that	a·sher		
is scraped off	hiq·tsu	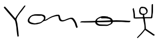	
into	el		
outside	mi·chuts	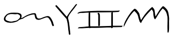	
the city	la·eer		
	el		
place	ma·qo·wm	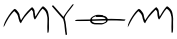	
an unclean	ta·me		
must be obtained	ve·la·qe·chu	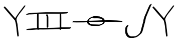	Leviticus 14:42
stones	a·va·neem	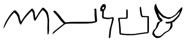	
So different	a·che·ro·wt	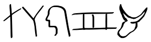	
to replace	ve·he·vee·u	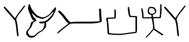	
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	ta·chat	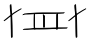	
the [contaminated] ones	ha·a·va·neem	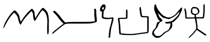	
mortar	ve·a·phar		
as well as additional	a·cher	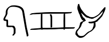	
-	yiq·qach	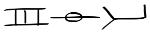	

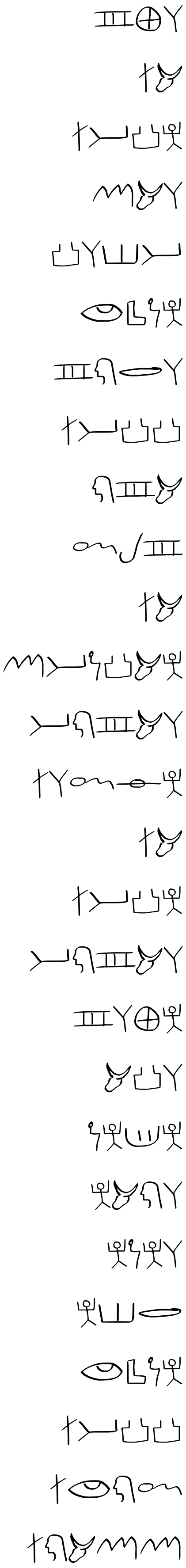

to replaster	ve·tach	
-	et	
the house	hab·ba·yit	
If	ve·im	Leviticus 14:43
reappears	ya·shuv	
the mildew	han·ne·ga	
	u·pha·rach	
in the house	bab·ba·yit	
after	a·char	
have been torn out	chil·lets	
-	et	
the stones	ha·a·va·neem	
and	ve·a·cha·re	
has been scraped	hiq·tso·wt	
-	et	
the house	hab·ba·yit	
	ve·a·cha·re	
and replastered	hit·to·w·ach	
must come	u·va	Leviticus 14:44
the priest	hak·ko·hen	
and inspect it	ve·ra·ah	
If	ve·hin·neh	
has spread	pa·sah	
the mildew	han·ne·ga	
in the house	bab·ba·yit	
mildew	tsa·ra·at	
a destructive	mam·e·ret	

it [is]	hee	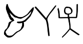	
the house	bab·ba·yit	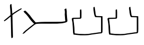	
is unclean	ta·me	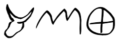	
	hu	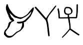	
must be torn down	ve·na·tats	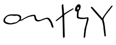	Leviticus 14:45
-	et	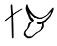	
It	hab·ba·yit	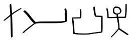	
-	et	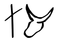	
with its stones	a·va·naw	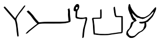	
-	ve·et	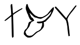	
its timbers	e·tsaw	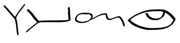	
-	ve·et	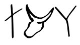	
and all	kal	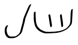	
plaster	a·phar	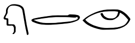	
its	hab·ba·yit	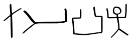	
and taken	ve·ho·w·tsee	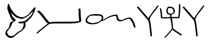	
to	el	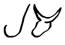	
outside	mi·chuts	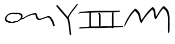	
the city	la·eer	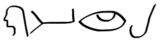	
	el	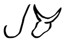	
place	ma·qo·wm	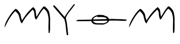	
an unclean	ta·me	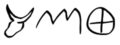	
Anyone who enters	ve·hab·ba	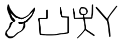	Leviticus 14:46
	el	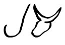	
the house	hab·ba·yit	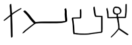	
during any	kal	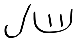	
of the days	ye·me	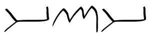	

that it is closed up	his·geer	הסגיר	
-	o·to	אתו	
will be unclean	yit·ma	יטמא	
until	ad	עד	
evening	ha·a·rev	הערב	
And anyone who sleeps	ve·hash·sho·khev	והשכב	Leviticus 14:47
in the house	bab·ba·yit	בבית	
-	ye·khab·bes	יכבס	
-	et	את	
-	be·ga·daw	בגדיו	
or eats	ve·ha·o·khel	והאכל	
in it	bab·ba·yit	בבית	
must wash	ye·khab·bes	יכבס	
-	et	את	
his clothes	be·ga·daw	בגדיו	
If, however	ve·im	ואם	Leviticus 14:48
comes	bo	בא	
	ya·vo	יבא	
the priest	hak·ko·hen	הכהן	
and inspects it	ve·ra·ah	וראה	
and	ve·hin·neh	והנה	
has not	lo	לא	
spread	pha·sah	פשה	
the mildew	han·ne·ga	הנגע	
-	bab·ba·yit	בבית	
after	a·cha·re	אחרי	
has been replastered	hit·to·ach	הטח	

-	et	את	
the house	hab·ba·yit	הבית	
clean	ve·ti·har	וטהר	
he	hak·ko·hen	הכהן	
-	et	את	
shall pronounce the house	hab·ba·yit	הבית	
because	kee	כי	
is gone	nir·pa	נרפא	
the mildew	han·na·gaʿ	הנגע	
He is to take	ve·la·qach	ולקח	Leviticus 14:49
to purify	le·chat·te	לחטא	
-	et	את	
the house	hab·ba·yit	הבית	
two	she·te	שתי	
birds	tsip·po·reem	צפרים	
wood	ve·ets	ועץ	
cedar	e·rez	ארז	
scarlet yarn	u·she·nee	ושני	
	to·w·la·at	תולעת	
and hyssop	ve·e·zov	ואזב	
and he shall slaughter	ve·sha·chat	ושחט	Leviticus 14:50
-	et	את	
of the birds	hats·tsip·por	הצפר	
one	ha·e·chat	האחת	
over	el	אל	
pot	ke·lee	כלי	
in a clay	che·res	חרש	

	al	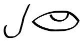	
water	ma·yim	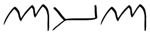	
fresh	chay·yeem	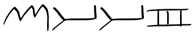	
Then he shall take	ve·la·qach	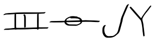	Leviticus 14:51
-	et	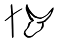	
wood	ets	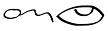	
the cedar	ha·e·rez	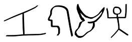	
-	ve·et	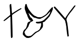	
the hyssop	ha·e·zov	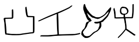	
-	ve·et	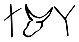	
the scarlet yarn	she·nee	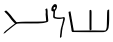	
	hat·to·w·la·at	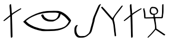	
-	ve·et	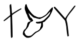	
bird	hats·tsip·por	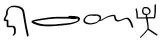	
and the live	ha·chay·yah	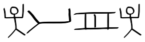	
dip	ve·ta·val	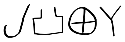	
them	o·tam	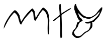	
in the blood	be·dam	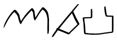	
bird	hats·tsip·por	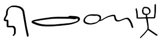	
of the slaughtered	hash·she·chu·tah	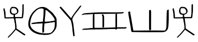	
water	u·vam·ma·yim	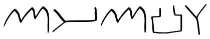	
and the fresh	ha·chay·yeem	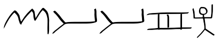	
and sprinkle	ve·hiz·zah	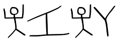	
	el	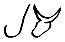	
the house	hab·ba·yit	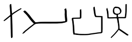	
seven	she·va	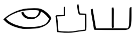	
times	pe·a·meem	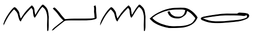	

And he shall cleanse	ve·chit·te	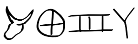	Leviticus 14:52
-	et	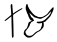	
the house	hab·ba·yit	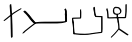	
blood	be·dam	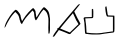	
with the bird's	hats·tsip·po·wr	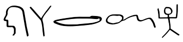	
water	u·vam·ma·yim	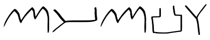	
the fresh	ha·chay·yeem	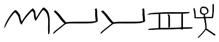	
bird	u·vats·tsip·por	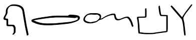	
the live	ha·chay·yah	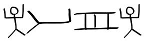	
wood	u·ve·ets	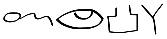	
the cedar	ha·e·rez	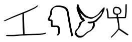	
the hyssop	u·va·e·zov	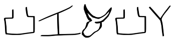	
and the scarlet yarn	u·vish·nee	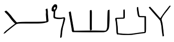	
	hat·to·w·la·at	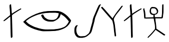	
Finally, he is to release	ve·shil·lach	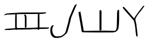	Leviticus 14:53
-	et	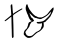	
bird	hats·tsip·por	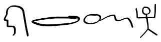	
the live	ha·chay·yah	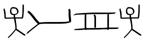	
into	el	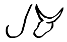	
outside	mi·chuts	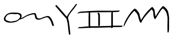	
the city	la·eer	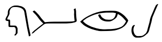	
	el	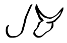	
the open	pe·ne	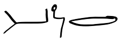	
fields	has·sa·deh	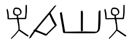	
In this way he will make atonement	ve·khip·per	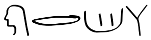	
for	al	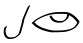	
the house	hab·ba·yit	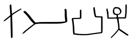	

and it will be clean	ve·ta·her	𐤅𐤈𐤄𐤓	
This	zot	𐤆𐤀𐤕	Leviticus 14:54
is the law	hat·to·w·rah	𐤄𐤕𐤅𐤓𐤄	
for any	le·khal	𐤋𐤊𐤋	
	ne·ga	𐤍𐤂𐤏	
infectious skin disease	hats·tsa·ra·at	𐤄𐤑𐤓𐤏𐤕	
for a scaly outbreak	ve·lan·na·teq	𐤅𐤋𐤍𐤕𐤒	
for mildew	u·le·tsa·ra·at	𐤅𐤋𐤑𐤓𐤏𐤕	Leviticus 14:55
in clothing	hab·be·ged	𐤄𐤁𐤂𐤃	
or in a house	ve·lab·ba·yit	𐤅𐤋𐤁𐤉𐤕	
and for a swelling	ve·las·et	𐤅𐤋𐤔𐤀𐤕	Leviticus 14:56
rash	ve·las·sap·pa·chat	𐤅𐤋𐤎𐤐𐤇𐤕	
or spot	ve·lab·be·ha·ret	𐤅𐤋𐤁𐤄𐤓𐤕	
to determine	le·ho·w·rot	𐤋𐤄𐤅𐤓𐤕	Leviticus 14:57
when	be·yo·wm	𐤁𐤉𐤅𐤌	
or unclean	hat·ta·me	𐤄𐤈𐤌𐤀	
	u·ve·yo·wm	𐤅𐤁𐤉𐤅𐤌	
something is clean	hat·ta·hor	𐤄𐤈𐤄𐤓	
This	zot	𐤆𐤀𐤕	
is the law	to·w·rat	𐤕𐤅𐤓𐤕	
regarding skin diseases and mildew ”	hats·tsa·ra·at	𐤄𐤑𐤓𐤏𐤕𐤎	
said	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	Leviticus 15:1
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
	ve·el	𐤅𐤀𐤋	

and Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
	le·mor	𐤋𐤀𐤌𐤓	
“ Say	dab·be·ru	𐤃𐤁𐤓𐤅	Leviticus 15:2
to	el	𐤀𐤋	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	va·a·mar·tem	𐤅𐤀𐤌𐤓𐤕𐤌	
-	a·le·hem	𐤀𐤋𐤄𐤌	
any	eesh	𐤀𐤉𐤔	
man	eesh	𐤀𐤉𐤔	
‘ When	kee	𐤊𐤉	
has	yih·yeh	𐤉𐤄𐤉𐤄	
discharge	zav	𐤆𐤁	
a bodily	mib·be·sa·ro	𐤌𐤁𐤔𐤓𐤅	
the discharge	zo·w·vo	𐤆𐤅𐤁𐤅	
is unclean	ta·me	𐤈𐤌𐤀	
-	hu	𐤄𐤅𐤀	
This	ve·zot	𐤅𐤆𐤀𐤕	Leviticus 15:3
is	tih·yeh	𐤕𐤄𐤉𐤄	
uncleanness	tum·a·to	𐤈𐤌𐤀𐤕𐤅	
from his discharge	be·zo·w·vo	𐤁𐤆𐤅𐤁𐤅	
allows	rar	𐤓𐤓	
whether his body	be·sa·ro	𐤁𐤔𐤓𐤅	
-	et	𐤀𐤕	
the discharge {to flow}	zo·w·vo	𐤆𐤅𐤁𐤅	
or	o	𐤀𐤅	
blocks it	hech·teem	𐤄𐤇𐤕𐤉𐤌	

-	be·sa·ro	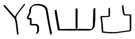	
So his discharge	miz·zo·w·vo	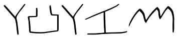	
uncleanness	tum·a·to	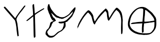	
will bring about	hee	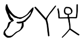	
Any	kal	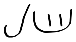	Leviticus 15:4
bed	ham·mish·kav	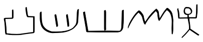	
which	a·sher	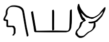	
lies	yish·kav	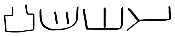	
on	a·law	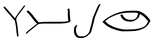	
the man with the discharge	haz·zav	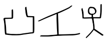	
will be unclean	yit·ma	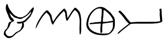	
and any	ve·khal	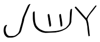	
furniture	hak·ke·lee	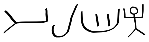	
which	a·sher	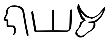	
he sits	ye·shev	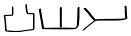	
on	a·law	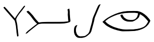	
will be unclean	yit·ma	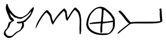	
Anyone	ve·eesh	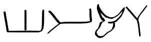	Leviticus 15:5
who	a·sher	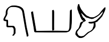	
touches	yig·ga	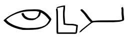	
his bed	be·mish·ka·vo	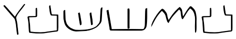	
must wash	ye·khab·bes	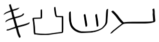	
his clothes	be·ga·daw	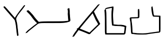	
and bathe	ve·ra·chats	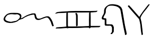	
with water	bam·ma·yim	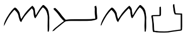	
and he will be unclean	ve·ta·me	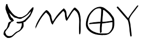	
until	ad	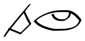	

evening	ha·a·rev		
Whoever sits	ve·hay·yo·shev	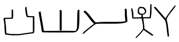	Leviticus 15:6
on	al		
furniture	hak·ke·lee	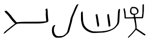	
which	a·sher		
was sitting	ye·shev		
on	a·law	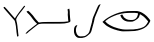	
the man with the discharge	haz·zav		
must wash	ye·khab·bes	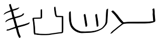	
his clothes	be·ga·daw		
and bathe	ve·ra·chats	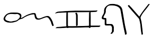	
with water	bam·ma·yim	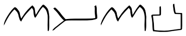	
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until	ad		
evening	ha·a·rev		
Whoever touches	ve·han·no·ge·a		Leviticus 15:7
the body	biv·sar	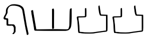	
of the man with a discharge	haz·zav	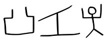	
must wash	ye·khab·bes	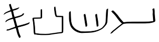	
his clothes	be·ga·daw		
and bathe	ve·ra·chats	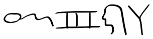	
with water	bam·ma·yim	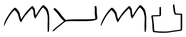	
and he will be unclean	ve·ta·me		
until	ad		
evening	ha·a·rev		
If	ve·khee		Leviticus 15:8

spits	ya·roq	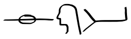	
the man with the discharge	haz·zav	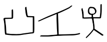	
on one who is clean	bat·ta·ho·wr		
[that person] must wash	ve·khib·bes	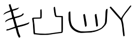	
his clothes	be·ga·daw		
and bathe	ve·ra·chats	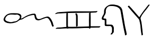	
with water	bam·ma·yim	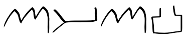	
and he will be unclean	ve·ta·me		
until	ad		
evening	ha·a·rev		
Any	ve·khal		Leviticus 15:9
saddle	ham·mer·kav	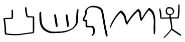	
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rides	yir·kav	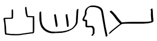	
on	a·law	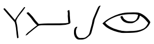	
the man with the discharge	haz·zav	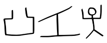	
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Whoever	ve·khal		Leviticus 15:10
touches	han·no·ge·a	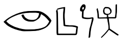	
anything	be·khol		
that	a·sher		
was	yih·yeh	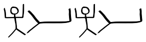	
under him	tach·taw	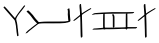	
will be unclean	yit·ma		
until	ad		
evening	ha·a·rev		

and whoever carries	ve·han·no·w·se		
such things	o·w·tam		
must wash	ye·khab·bes	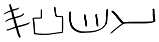	
his clothes	be·ga·daw		
and bathe	ve·ra·chats	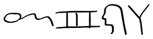	
with water	bam·ma·yim	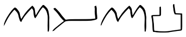	
and he will be unclean	ve·ta·me		
until	ad		
evening	ha·a·rev		
anyone	ve·khol		Leviticus 15:11
-	a·sher		
touches	yig·ga		
	bo		
If the man with the discharge	haz·zav	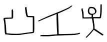	
his hands	ve·ya·daw	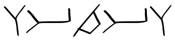	
without	lo		
first rinsing	sha·taph		
with water	bam·ma·yim	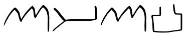	
the one who was touched must wash	ve·khib·bes	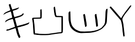	
his clothes	be·ga·daw		
and bathe	ve·ra·chats	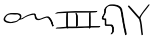	
with water	bam·ma·yim	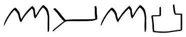	
and he will be unclean	ve·ta·me		
until	ad		
evening	ha·a·rev		
pot	u·khe·lee	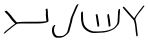	Leviticus 15:12

Any clay	che·res	
that	a·sher	
touches	yig·ga	
	bo	
the man with the discharge	haz·zav	
must be broken	yish·sha·ver	
and any	ve·khal	
utensil	ke·lee	
wooden	ets	
must be rinsed	yish·sha·teph	
with water	bam·ma·yim	
When	ve·khee	Leviticus 15:13
has been cleansed	yit·har	
the man	haz·zav	
from his discharge	miz·zo·w·vo	
he must count off	ve·sa·phar	
for his	lo	
seven	shiv·at	
days	ya·meem	
cleansing	le·ta·ho·ra·to	
wash	ve·khib·bes	
his clothes	be·ga·daw	
and bathe	ve·ra·chats	
himself	be·sa·ro	
water	be·ma·yim	
in fresh	chay·yeem	
and he shall be clean	ve·ta·her	

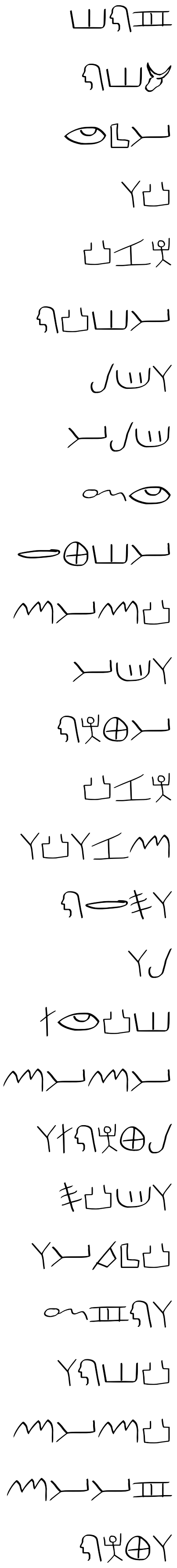

day	u·vay·yo·wm	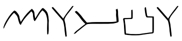	Leviticus 15:14
On the eighth	hash·she·mee·nee	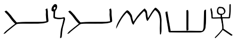	
he is to take	yiq·qach	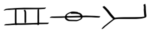	
	lo	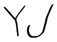	
two	she·te	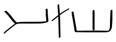	
turtledoves	to·reem	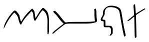	
or	o	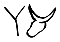	
two	she·ne	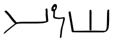	
young	be·ne	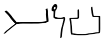	
pigeons	yo·w·nah	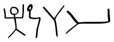	
come	u·va	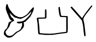	
before	liph·ne	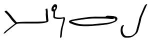	
the LORD	YHVH	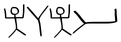	
at	el	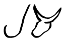	
the entrance	pe·tach	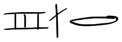	
to the Tent	o·hel	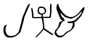	
of Meeting	mo·w·ed	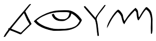	
and give them	u·ne·ta·nam	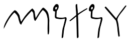	
to	el	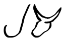	
the priest	hak·ko·hen	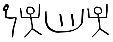	
is to sacrifice	ve·a·sah	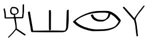	Leviticus 15:15
them	o·tam	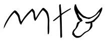	
The priest	hak·ko·hen	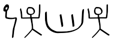	
one	e·chad	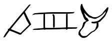	
as a sin offering	chat·tat	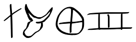	
and the other	ve·ha·e·chad	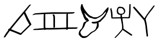	
as a burnt offering	o·lah	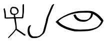	

will make atonement	ve·khip·per	𐤅𐤊𐤐𐤓	
for	a·law	𐤏𐤋𐤉𐤅	
In this way the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
[the man] before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
because of his discharge	miz·zo·w·vo	𐤌𐤆𐤅𐤁𐤅𐤎	
a man	ve·eesh	𐤅𐤀𐤉𐤔	Leviticus 15:16
When	kee	𐤊𐤉	
	te·tse	𐤕𐤑𐤀	
	mim·men·nu	𐤌𐤌𐤍𐤅	
has an emission	shikh·vat	𐤔𐤊𐤁𐤕	
of semen	za·ra	𐤆𐤓𐤏	
he must bathe	ve·ra·chats	𐤅𐤓𐤇𐤑	
with water	bam·ma·yim	𐤁𐤌𐤉𐤌	
-	et	𐤀𐤕	
his whole	kal	𐤊𐤋	
body	be·sa·ro	𐤁𐤔𐤓𐤅	
and he will be unclean	ve·ta·me	𐤅𐤈𐤌𐤀	
until	ad	𐤏𐤃	
evening	ha·a·rev	𐤄𐤏𐤓𐤁	
Any	ve·khal	𐤅𐤊𐤋	Leviticus 15:17
clothing	be·ged	𐤁𐤂𐤃	
	ve·khal	𐤅𐤊𐤋	
or leather	o·wr	𐤏𐤅𐤓	
which	a·sher	𐤀𐤔𐤓	
there is	yih·yeh	𐤉𐤄𐤉𐤄	

on	a·law	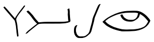	
an emission	shikh·vat	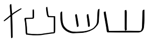	
of semen	za·ra	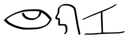	
must be washed	ve·khub·bas	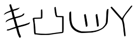	
with water	bam·ma·yim	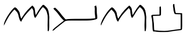	
and it will remain unclean	ve·ta·me	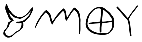	
until	ad	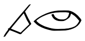	
evening	ha·a·rev	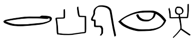	
a woman	ve·ish·shah	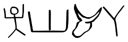	Leviticus 15:18
-	a·sher	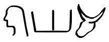	
lies with	yish·kav	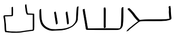	
If a man	eesh	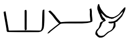	
	o·tah	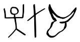	
and there is an emission	shikh·vat	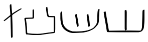	
of semen	za·ra	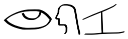	
both must bathe	ve·ra·cha·tsu	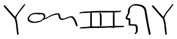	
with water	vam·ma·yim	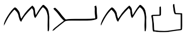	
and they will remain unclean	ve·ta·me·u	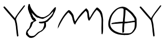	
until	ad	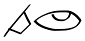	
evening	ha·a·rev	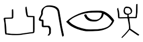	
a woman	ve·ish·shah	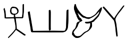	Leviticus 15:19
When	kee	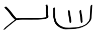	
has	tih·yeh	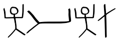	
a discharge	za·vah	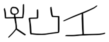	
of blood	dam	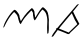	
consisting	yih·yeh	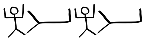	

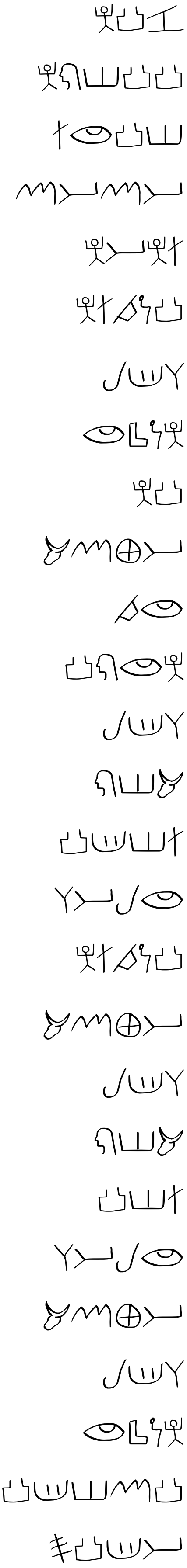

-	zo·vah	
from her body	biv·sa·rah	
for seven	shiv·at	
days	ya·meem	
she will be	tih·yeh	
unclean due to her menstruation	ve·nid·da·tah	
and anyone	ve·khal	
who touches	han·no·ge·a	
her	bah	
will be unclean	yit·ma	
until	ad	
evening	ha·a·rev	
Anything	ve·khol	Leviticus 15:20
which	a·sher	
she lies	tish·kav	
on	a·law	
during her menstruation	be·nid·da·tah	
will be unclean	yit·ma	
-	ve·khol	
-	a·sher	
or sits	te·shev	
-	a·law	
-	yit·ma	
and anyone	ve·khal	Leviticus 15:21
who touches	han·no·ge·a	
her bed	be·mish·ka·vah	
must wash	ye·khab·bes	

his clothes	be·ga·daw	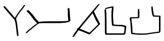	
and bathe	ve·ra·chats	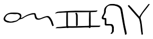	
with water	bam·ma·yim	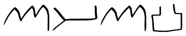	
and he will be unclean	ve·ta·me	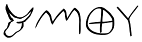	
until	ad	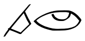	
evening	ha·a·rev	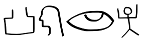	
Whoever	ve·khal	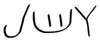	Leviticus 15:22
touches	han·no·ge·a	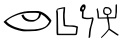	
any	be·khal	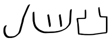	
furniture	ke·lee	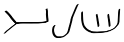	
which	a·sher	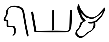	
she was sitting	te·shev	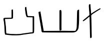	
on	a·law	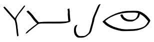	
must wash	ye·khab·bes	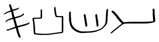	
his clothes	be·ga·daw	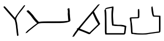	
and bathe	ve·ra·chats	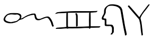	
with water	bam·ma·yim	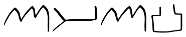	
and he will be unclean	ve·ta·me	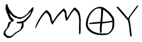	
until	ad	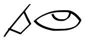	
evening	ha·a·rev	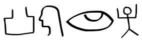	
And whether	ve·im	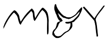	Leviticus 15:23
	al	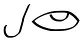	
a bed	ham·mish·kav	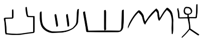	
it is	hu	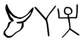	
or	o	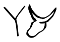	
on	al	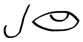	
furniture	hak·ke·lee	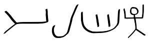	

which	a·sher		
she	hee		
was sitting	yo·she·vet	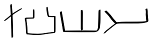	
	a·law	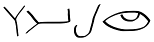	
whoever touches	be·na·ge·o	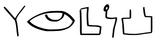	
it	vo		
will be unclean	yit·ma		
until	ad		
evening	ha·a·rev		
If	ve·im		Leviticus 15:24
lies with	sha·khov		
her	yish·kav	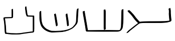	
a man	eesh	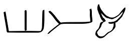	
	o·tah		
touches	u·te·hee		
and her menstrual flow	nid·da·tah		
him	a·law	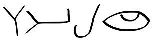	
he will be unclean	ve·ta·me		
for seven	shiv·at		
days	ya·meem	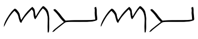	
and any	ve·khal		
bed	ham·mish·kav		
which	a·sher		
he lies	yish·kav	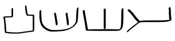	
on	a·law	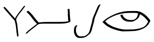	
will become unclean	yit·ma		
a woman	ve·ish·shah		Leviticus 15:25

When	kee	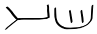	
has a discharge	ya·zuv		
	zo·wv		
of her blood	da·mah		
days	ya·meem	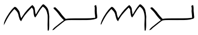	
for many	rab·beem	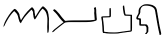	
other than	be·lo	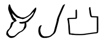	
at a time	et		
her menstrual period	nid·da·tah		
or	o		
if	khee	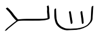	
it continues	ta·zuv		
beyond	al		
her period	nid·da·tah		
all	kal		
the days	ye·me		
discharge	zo·wv	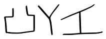	
of her unclean	tum·a·tah		
just as she is during the days	kee·me	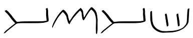	
of her menstruation	nid·da·tah		
will be	tih·yeh	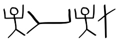	
unclean	te·me·ah		
she	hee		
Any	kal		Leviticus 15:26
bed	ham·mish·kav		
which	a·sher		
she lies	tish·kav		

on	a·law	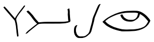	
or any	kal		
during the days	ye·me		
of her discharge	zo·w·vah		
like her bed	ke·mish·kav		
-	nid·da·tah		
-	yih·yeh	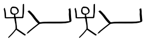	
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-	ve·khal		
furniture	hak·ke·lee	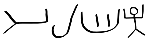	
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she sits	te·shev	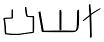	
on	a·law	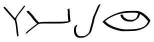	
unclean	ta·me		
will be	yih·yeh	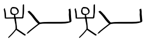	
during her menstrual period	ke·tum·at		
	nid·da·tah		
Anyone	ve·khal		Leviticus 15:27
who touches	han·no·w·ge·a		
these things	bam		
will be unclean	yit·ma		
he must wash	ve·khib·bes		
his clothes	be·ga·daw		
and bathe	ve·ra·chats	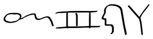	
with water	bam·ma·yim	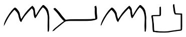	
and he will be unclean	ve·ta·me		
until	ad		

evening	ha·a·rev		
When	ve·im		Leviticus 15:28
[a woman] is cleansed	ta·ha·rah		
of her discharge	miz·zo·w·vah		
she must count off	ve·sa·phe·rah		
	lah		
seven	shiv·at		
days	ya·meem	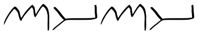	
and after that	ve·a·char	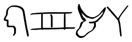	
she will be ceremonially clean	tit·har		
day	u·vay·yo·wm	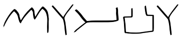	Leviticus 15:29
On the eighth	hash·she·mee·nee	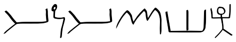	
she is to take	tiq·qach	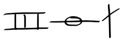	
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two	she·te	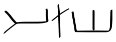	
turtledoves	to·reem	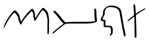	
or	o		
two	she·ne	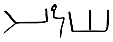	
young	be·ne	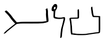	
pigeons	yo·w·nah		
and bring	ve·he·vee·ah	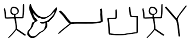	
them	o·w·tam		
to	el		
the priest	hak·ko·hen		
at	el		
the entrance	pe·tach	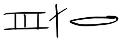	
to the Tent	o·hel		

of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
is to sacrifice	ve·a·sah	𐤅𐤏𐤔𐤄	Leviticus 15:30
The priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
-	et	𐤀𐤕	
one	ha·e·chad	𐤄𐤀𐤇𐤃	
as a sin offering	chat·tat	𐤇𐤈𐤀𐤕	
-	ve·et	𐤅𐤀𐤕	
and the other	ha·e·chad	𐤄𐤀𐤇𐤃	
as a burnt offering	o·lah	𐤏𐤋𐤄	
will make atonement	ve·khip·per	𐤅𐤊𐤐𐤓	
for her	a·le·ha	𐤏𐤋𐤉𐤄	
In this way the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
discharge	miz·zo·wv	𐤌𐤆𐤅𐤁	
for her unclean	tum·a·tah	𐤈𐤌𐤀𐤕𐤄	
You must keep	ve·hiz·zar·tem	𐤅𐤄𐤆𐤓𐤕𐤌	Leviticus 15:31
-	et	𐤀𐤕	
the children	be·ne	𐤁𐤍𐤉	
of Israel {separate}	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
from their uncleanness	mit·tum·a·tam	𐤌𐤈𐤌𐤀𐤕𐤌	
so that they do not	ve·lo	𐤅𐤋𐤀	
die	ya·mu·tu	𐤉𐤌𐤕𐤅	
	be·tum·a·tam	𐤁𐤈𐤌𐤀𐤕𐤌	
by defiling	be·tam·me·am	𐤁𐤈𐤌𐤀𐤌	
-	et	𐤀𐤕	

My tabernacle	mish·ka·nee		
which	a·sher		
is among them	be·to·w·kham	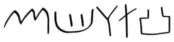	
This	zot		Leviticus 15:32
is the law	to·w·rat		
of him who has a discharge	haz·zav	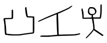	
of the man who	va·a·sher		
has	te·tse		
	mim·men·nu	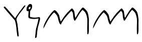	
an emission	shikh·vat	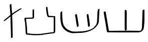	
of semen	ze·ra		
he is unclean	le·ta·me·ah	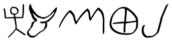	
whereby	vah		
of a woman	ve·had·da·vah	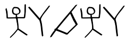	Leviticus 15:33
in her menstrual period	be·nid·da·tah	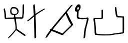	
who has a discharge	ve·haz·zav	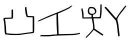	
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-	zo·w·vo		
of any male	laz·za·khar	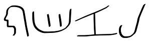	
or female	ve·lan·ne·qe·vah	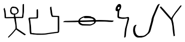	
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who	a·sher		
lies	yish·kav	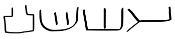	
with	im		
an unclean woman ’”	te·me·ah		
spoke	vay·dab·ber		Leviticus 16:1

Now the LORD	YHVH		
to	el		
Moses	mo·sheh	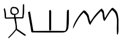	
after	a·cha·re	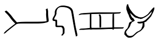	
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of two	she·ne	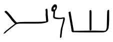	
sons	be·ne	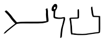	
of Aaron’s	a·ha·ron		
when they approached	be·qa·re·va·tam		
the presence	liph·ne		
of the LORD	YHVH		
-	vay·ya·mu·tu		
said	vay·yo·mer		Leviticus 16:2
And the LORD	YHVH		
to	el		
Moses :	mo·sheh	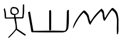	
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	el		
Aaron	a·ha·ron		
your brother	a·chee·kha	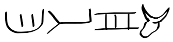	
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to enter	ya·vo	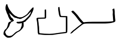	
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the Most Holy Place	haq·qo·desh	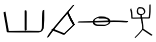	
behind	mib·bet	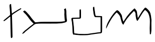	

the veil	lap·pa·ro·khet	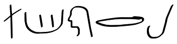	
in	el	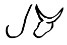	
front	pe·ne	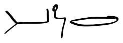	
of the mercy seat	hak·kap·po·ret	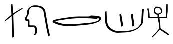	
-	a·sher	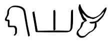	
on	al	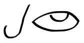	
the ark	ha·a·ron	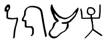	
or else	ve·lo	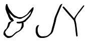	
he will die	ya·mut	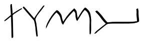	
because	kee	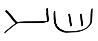	
in the cloud	be·a·nan	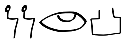	
I appear	e·ra·eh	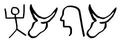	
above	al	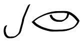	
the mercy seat	hak·kap·po·ret	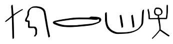	
This is how	be·zot	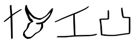	Leviticus 16:3
is to enter	ya·vo	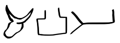	
Aaron	a·ha·ron	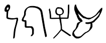	
	el	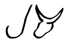	
the Holy Place :	haq·qo·desh	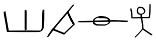	
with a young bull	be·phar	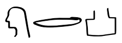	
	ben	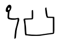	
	ba·qar	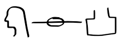	
for a sin offering	le·chat·tat	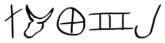	
and a ram	ve·a·yil	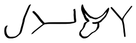	
for a burnt offering	le·o·lah	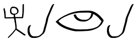	
tunic	ke·to·net	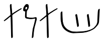	Leviticus 16:4
linen	bad	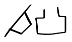	

the sacred	qo·desh	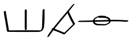	
He is to wear	yil·bash	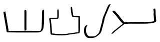	
undergarments	u·mikh·ne·se	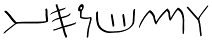	
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He must tie	yach·gor	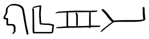	
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[are] holy	qo·desh	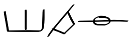	
These	hem	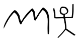	
and he must bathe	ve·ra·chats	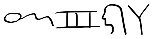	
with water	bam·ma·yim	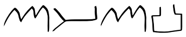	
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before he wears them	u·le·ve·sham	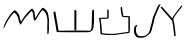	
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	be·ne	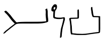	
of Israel	yis·ra·el	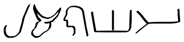	
he shall take	yiq·qach	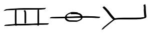	
two	she·ne	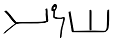	

male goats	se·ee·re	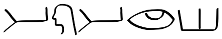	
	iz·zeem	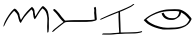	
for a sin offering	le·chat·tat	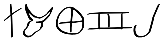	
ram	ve·a·yil	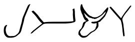	
and one	e·chad	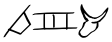	
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is to present	ve·hiq·reev	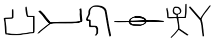	Leviticus 16:6
Aaron	a·ha·ron	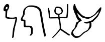	
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and make atonement	ve·khip·per	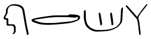	
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himself	u·ve·ad		
and his household	be·to	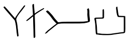	
Then he shall take	ve·la·qach	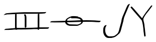	Leviticus 16:7
-	et		
the two	she·ne	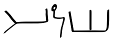	
goats	has·se·ee·rim	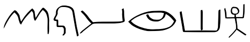	
and present	ve·he·e·meed		
them	o·tam		
before	liph·ne		
the LORD	YHVH		
at the entrance	pe·tach	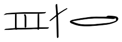	
to the Tent	o·hel		

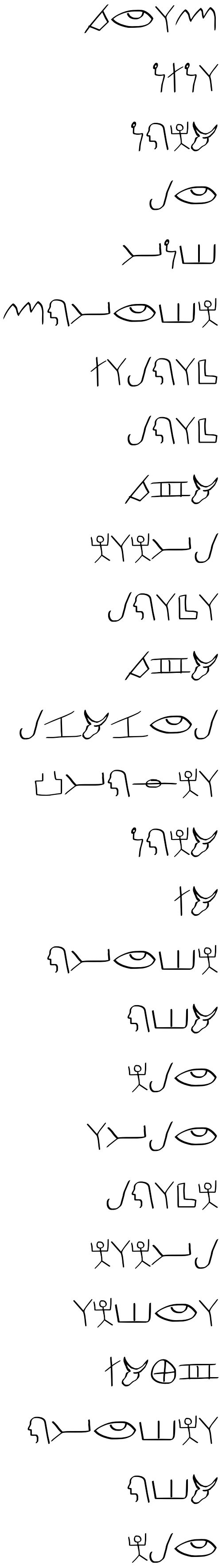

of Meeting	mo·w·ed	
casts	ve·na·tan	Leviticus 16:8
After Aaron	a·ha·ron	
for	al	
the two	she·ne	
goats	has·se·ee·rim	
lots	go·w·ra·lo·wt	
-	go·w·ral	
one	e·chad	
for the LORD	la·YHVH	
	ve·go·w·ral	
and the other	e·chad	
for the scapegoat	la·a·za·zel	
shall present	ve·hiq·reev	Leviticus 16:9
he	a·ha·ron	
-	et	
the goat	has·sa·eer	
-	a·sher	
chosen	a·lah	
	a·law	
by lot	hag·go·w·ral	
for the LORD	la·YHVH	
and sacrifice	ve·a·sa·hu	
it as a sin offering	chat·tat	
But the goat	ve·has·sa·eer	Leviticus 16:10
-	a·sher	
chosen	a·lah	

by	a·law	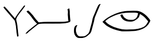	
lot	hag·go·w·ral		
as the scapegoat	la·a·za·zel		
shall be presented	ya·o·mad		
alive	chay	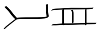	
before	liph·ne		
the LORD	YHVH		
to make atonement	le·khap·per		
	a·law	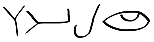	
by sending	le·shal·lach		
-	o·to		
as the scapegoat	la·a·za·zel		
it into the wilderness	ham·mid·ba·rah		
presents	ve·hiq·reev	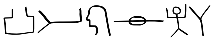	Leviticus 16:11
When Aaron	a·ha·ron	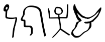	
-	et		
the bull	par		
for his sin offering	ha·chat·tat		
-	a·sher		
	lo		
and makes atonement	ve·khip·per		
for himself	ba·a·do		
	u·ve·ad		
and his household	be·to	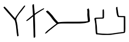	
he is to slaughter	ve·sha·chat	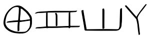	
-	et		
the bull	par		

for his own sin offering	ha·chat·tat	𐤄𐤇𐤈𐤀𐤕	
-	a·sher	𐤀𐤔𐤓	
	lo	𐤋𐤅	
Then he must take	ve·la·qach	𐤅𐤋𐤒𐤇	Leviticus 16:12
full	me·lo	𐤌𐤋𐤀	
a censer	ham·mach·tah	𐤄𐤌𐤇𐤕𐤄	
coals	ga·cha·le	𐤂𐤇𐤋𐤉	
of burning	esh	𐤀𐤔	
from	me·al	𐤌𐤏𐤋	
the altar	ham·miz·be·ach	𐤄𐤌𐤆𐤁𐤇	
before	mil·liph·ne	𐤌𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and two handfuls	u·me·lo	𐤅𐤌𐤋𐤀	
	cha·phe·naw	𐤇𐤐𐤍𐤉𐤅	
incense	qe·to·ret	𐤒𐤈𐤓𐤕	
fragrant	sam·meem	𐤎𐤌𐤉𐤌	
of finely ground	daq·qah	𐤃𐤒𐤄	
and take them	ve·he·vee	𐤅𐤄𐤁𐤉𐤀	
inside	mib·bet	𐤌𐤁𐤉𐤕	
the veil	lap·pa·ro·khet	𐤋𐤐𐤓𐤊𐤕	
He is to put	ve·na·tan	𐤅𐤍𐤕𐤍	Leviticus 16:13
-	et	𐤀𐤕	
the incense	haq·qe·to·ret	𐤄𐤒𐤈𐤓𐤕	
on	al	𐤏𐤋	
the fire	ha·esh	𐤄𐤀𐤔	
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	

will cover	ve·khis·sah		
and the cloud	a·nan		
of incense	haq·qe·to·ret	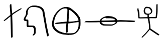	
-	et		
the mercy seat	hak·kap·po·ret		
-	a·sher		
above	al		
the Testimony	ha·e·dut		
so that he will not	ve·lo		
die	ya·mut		
And he is to take	ve·la·qach	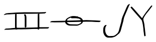	Leviticus 16:14
blood	mid·dam		
some of the bull’s	hap·par		
and sprinkle	ve·hiz·zah	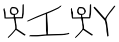	
it with his finger	ve·ets·ba·o		
on	al		
side	pe·ne	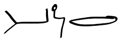	
of the mercy seat	hak·kap·po·ret		
the east	qe·de·mah		
before	ve·liph·ne		
the mercy seat	hak·kap·po·ret		
then he shall sprinkle	yaz·zeh		
seven	she·va		
times	pe·a·meem		
some of	min		
[it]	had·dam		
with his finger	be·ets·ba·o		

[Aaron] shall then slaughter	ve·sha·chat	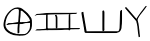	Leviticus 16:15
-	et		
the goat	se·eer		
for the sin offering	ha·chat·tat	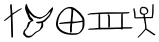	
-	a·sher		
for the people	la·am		
and bring	ve·he·vee	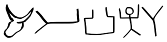	
-	et		
its blood	da·mo		
	el		
behind	mib·bet	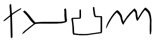	
the veil	lap·pa·ro·khet		
he must do	ve·a·sah		
	et		
and with its blood	da·mo		
as	ka·a·sher		
he did	a·sah		
blood :	le·dam		
with the bull’s	hap·par		
He is to sprinkle	ve·hiz·zah	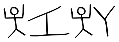	
-	o·to		
it against	al		
the mercy seat	hak·kap·po·ret		
and in front	ve·liph·ne		
of it	hak·kap·po·ret		
So he shall make atonement	ve·khip·per	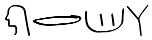	Leviticus 16:16
for	al		

the Most Holy Place	haq·qo·desh	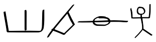	
because of the impurities	mit·tum·ot		
	be·ne	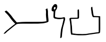	
of the Israelites	yis·ra·el	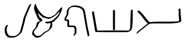	
and rebellious acts	u·mip·pish·e·hem		
in regard to all	le·khal		
their sins	chat·to·tam		
the same	ve·khen		
He is to do	ya·a·seh		
for the Tent	le·o·hel		
of Meeting	mo·w·ed		
which abides	hash·sho·khen	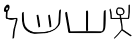	
among them	it·tam		
because it is surrounded by	be·to·wkh		
their impurities	tum·o·tam		
No	ve·khal		Leviticus 16:17
one	a·dam		
	lo		
may be	yih·yeh	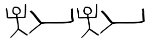	
in the Tent	be·o·hel		
of Meeting	mo·w·ed		
from the time [Aaron] goes in	be·vo·o		
to make atonement	le·khap·per	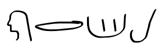	
in the Most Holy Place	baq·qo·desh	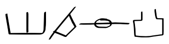	
until	ad		
he leaves	tse·to		

after he has made atonement	ve·khip·per	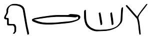	
for himself	ba·a·do		
	u·ve·ad		
his household	be·to	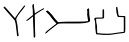	
	u·ve·ad		
and the whole	kal		
assembly	qe·hal	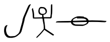	
of Israel	yis·ra·el	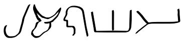	
Then he shall go out	ve·ya·tsa	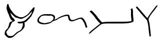	Leviticus 16:18
to	el		
the altar	ham·miz·be·ach	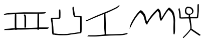	
that	a·sher		
is before	liph·ne		
the LORD	YHVH		
and make atonement	ve·khip·per	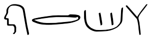	
for it	a·law	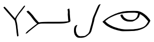	
He is to take	ve·la·qach	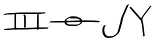	
blood	mid·dam		
some of the bull's	hap·par		
blood	u·mid·dam		
and some of the goat's	has·sa·eer		
and put it	ve·na·tan		
on	al		
the horns	qar·no·wt	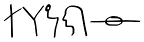	
of the altar	ham·miz·be·ach	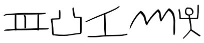	
all	sa·veev	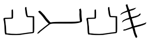	

He is to sprinkle	ve·hiz·zah	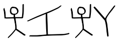	Leviticus 16:19
on it	a·law	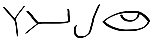	
some of	min		
the blood	had·dam		
with his finger	be·ets·ba·o		
seven	she·va		
times	pe·a·meem		
to cleanse it	ve·ti·ha·ro		
and consecrate it	ve·qid·de·sho	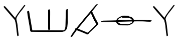	
from the uncleanness	mit·tum·ot		
	be·ne	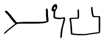	
of the Israelites	yis·ra·el	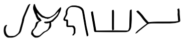	
When [Aaron] has finished	ve·khil·lah	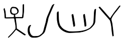	Leviticus 16:20
purifying	mik·kap·per		
-	et		
the Most Holy Place	haq·qo·desh	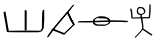	
-	ve·et		
the Tent	o·hel		
of Meeting	mo·w·ed		
-	ve·et		
and the altar	ham·miz·be·ach	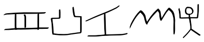	
he is to bring forward	ve·hiq·reev	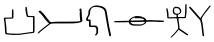	
-	et		
goat	has·sa·eer		
the live	he·chay	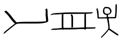	
is to lay	ve·sa·makh		Leviticus 16:21

Then [he]	a·ha·ron	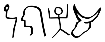
-	et	
both	she·te	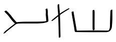
hands	ya·do	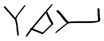
on	al	
the head	rosh	
goat	has·sa·eer	
of the live	ha·chay	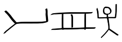
and confess	ve·hit·vad·dah	
over	a·law	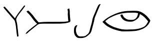
it	et	
all	kal	
the iniquities	a·wo·not	
	be·ne	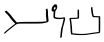
of the Israelites	yis·ra·el	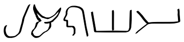
-	ve·et	
all	kal	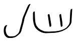
and rebellious acts	pish·e·hem	
in regard to	le·khal	
their sins	chat·to·tam	
He is to put	ve·na·tan	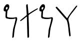
them	o·tam	
on	al	
head	rosh	
the goat’s	has·sa·eer	
and send it away	ve·shil·lach	
by the hand	be·yad	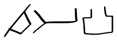

of a man	eesh	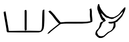	
appointed for the task	it·tee		
into the wilderness	ham·mid·ba·rah		
will carry	ve·na·sa		Leviticus 16:22
The goat	has·sa·eer		
on	a·law	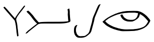	
itself	et		
all	kal	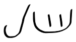	
their iniquities	a·wo·no·tam		
into	el		
place	e·rets		
a solitary	ge·ze·rah		
and [the man] will release	ve·shil·lach		
-	et		
[it]	has·sa·eer		
into the wilderness	bam·mid·bar		
is to enter	u·va		Leviticus 16:23
Then Aaron	a·ha·ron	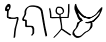	
	el		
the Tent	o·hel		
of Meeting	mo·w·ed		
take off	u·pha·shat		
-	et		
garments	big·de		
the linen	hab·bad		
-	a·sher		
he put on	la·vash	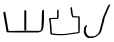	

before entering	be·vo·o		
	el		
the Most Holy Place	haq·qo·desh	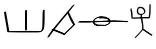	
and leave them	ve·hin·nee·cham	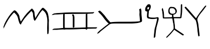	
there	sham		
He is to bathe	ve·ra·chats		Leviticus 16:24
-	et		
himself	be·sa·ro	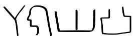	
with water	vam·ma·yim	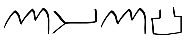	
place	be·ma·qo·wm	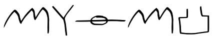	
in a holy	qa·do·wosh		
and put on	ve·la·vash	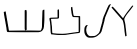	
-	et		
his own clothes	be·ga·daw		
Then he must go out	ve·ya·tsa	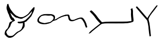	
and sacrifice	ve·a·sah		
-	et		
his burnt offering	o·la·to	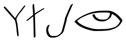	
-	ve·et		
burnt offering	o·lat		
and the people’s	ha·am		
to make atonement	ve·khip·per		
for	ba·a·do		
himself	u·ve·ad		
and for the people	ha·am		
-	ve·et		Leviticus 16:25
the fat	che·lev	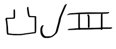	

of the sin offering	ha·chat·tat		
He is also to burn	yaq·teer	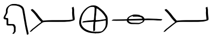	
on the altar	ham·miz·be·chah		
The man who released	ve·ham·shal·le·ach	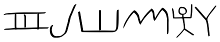	Leviticus 16:26
-	et		
the goat	has·sa·eer		
as the scapegoat	la·a·za·zel		
must wash	ye·khab·bes	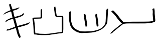	
his clothes	be·ga·daw		
and bathe	ve·ra·chats	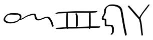	
-	et		
himself	be·sa·ro		
with water	bam·ma·yim	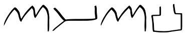	
afterward	ve·a·cha·re		
	khen	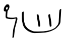	
he may reenter	ya·vo·w		
	el		
the camp	ham·ma·cha·neh	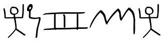	
-	ve·et		Leviticus 16:27
The bull	par		
for the sin offering	ha·chat·tat		
-	ve·et		
and the goat	se·eer		
for the sin offering	ha·chat·tat		
whose	a·sher		
was brought	hu·va		
-	et		

blood	da·mam	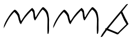	
to make atonement	le·khap·per	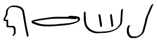	
into the Most Holy Place	baq·qo·desh	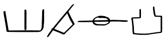	
must be taken	yo·w·tsee		
outside	el		
	mi·chuts	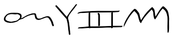	
the camp	lam·ma·cha·neh		
must be burned up	ve·sa·re·phu		
	va·esh		
-	et		
and their hides	o·ro·tam		
-	ve·et		
flesh	be·sa·ram	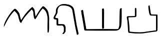	
-	ve·et		
and dung	pir·sham		
The one who burns	ve·has·so·reph	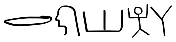	Leviticus 16:28
them	o·tam		
must wash	ye·khab·bes	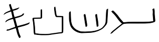	
his clothes	be·ga·daw		
and bathe	ve·ra·chats	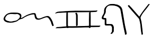	
-	et		
himself	be·sa·ro		
with water	bam·ma·yim	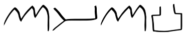	
and afterward	ve·a·cha·re		
	khen	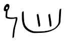	
he may reenter	ya·vo·w		
	el		

the camp	ham·ma·cha·neh	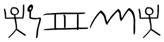	
This is to be	ve·ha·ye·tah	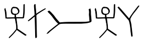	Leviticus 16:29
for you :	la·khem		
statute	le·chuq·qat	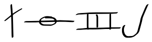	
a permanent	o·w·lam		
month	ba·cho·desh	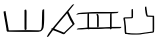	
of the seventh	hash·she·vee·ee	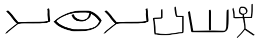	
On the tenth	be·a·so·wr		
day	la·cho·desh	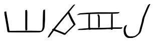	
you shall humble	te·an·nu		
	et		
yourselves	naph·sho·te·khem		
any	ve·khal		
work —	me·la·khah		
	lo		
and not do	ta·a·su		
whether the native	ha·ez·rach		
or the foreigner	ve·hag·ger		
who resides	hag·gar		
among you —	be·to·wkh·khem		
because	kee	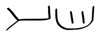	Leviticus 16:30
day	vay·yo·wm	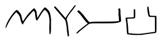	
on this	haz·zeh		
atonement will be made	ye·khap·per	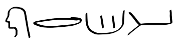	
for you	a·le·khem	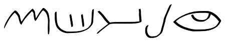	
to cleanse	le·ta·her		
you	et·khem		

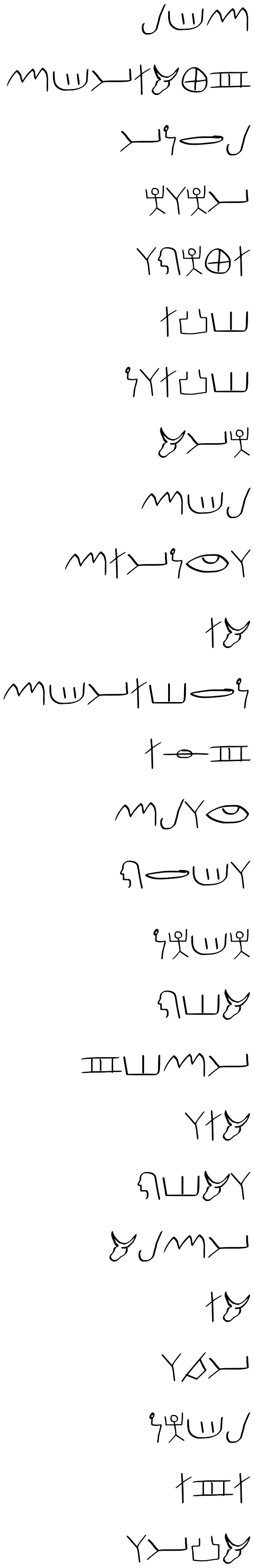

from all	mik·kol	
your sins	chat·to·te·khem	
before	liph·ne	
the LORD	YHVH	
and you will be clean	tit·ha·ru	
is a Sabbath	shab·bat	Leviticus 16:31
of complete rest	shab·ba·to·wn	
It	hee	
for you	la·khem	
that you may humble	ve·in·nee·tem	
	et	
yourselves	naph·sho·te·khem	
statute	chuq·qat	
it is a permanent	o·w·lam	
shall make atonement	ve·khip·per	Leviticus 16:32
The priest	hak·ko·hen	
who	a·sher	
is anointed	yim·shach	
-	o·to	
-	va·a·sher	
and ordained	ye·mal·le	
-	et	
-	ya·do	
to succeed	le·kha·hen	
	ta·chat	
his father {as high priest}	a·vee	

He will put on	ve·la·vash	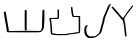	
-	et		
garments	big·de		
linen	hab·bad		
-	big·de		
the sacred	haq·qo·desh	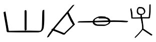	
and make atonement	ve·khip·per	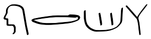	Leviticus 16:33
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for the Most Holy Place	miq·dash	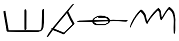	
	haq·qo·desh	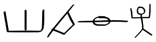	
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the Tent	o·hel		
of Meeting	mo·w·ed		
-	ve·et		
and the altar	ham·miz·be·ach	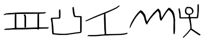	
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and for	ve·al		
the priests	hak·ko·ha·neem	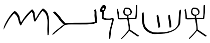	
	ve·al		
and all	kal	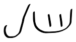	
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of the assembly	haq·qa·hal	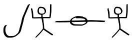	
-	ye·khap·per		
is to be	ve·ha·ye·tah	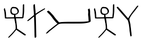	Leviticus 16:34
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for you	la·khem		
statute	le·chuq·qat	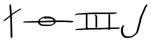	

a permanent	o·w·lam		
to make atonement	le·khap·per	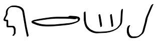	
for	al		
the Israelites	be·ne	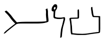	
	yis·ra·el	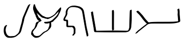	
because of all	mik·kal		
their sins ”	chat·to·tam		
once	a·chat	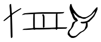	
a year	bash·sha·nah		
And all this was done	vay·ya·as		
as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	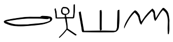	
said	vay·dab·ber	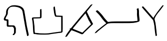	Leviticus 17:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		
	le·mor		
“ Speak	dab·ber		Leviticus 17:2
to	el		
Aaron	a·ha·ron	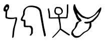	
	ve·el		
his sons	ba·naw	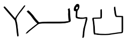	
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and all	kal	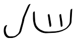	

the Israelites	be·ne	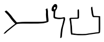	
	yis·ra·el	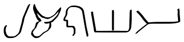	
and tell	ve·a·mar·ta		
them	a·le·hem	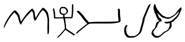	
this	zeh	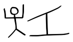	
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‘ Anyone	eesh	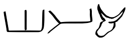	Leviticus 17:3
	eesh	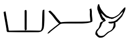	
from the house	mib·bet	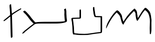	
of Israel	yis·ra·el	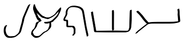	
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slaughters	yish·chat	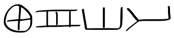	
an ox	sho·wr		
or	o		
a lamb	khe·sev		
-	o		
a goat	ez		
in the camp	bam·ma·cha·neh	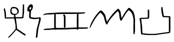	
	o		
-	a·sher		
-	yish·chat	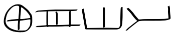	
or outside	mi·chuts	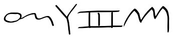	
of [it]	lam·ma·cha·neh		

it to	ve·el	ואל	Leviticus 17:4
the entrance	pe·tach	פתח	
to the Tent	o·hel	אהל	
of Meeting	mo·w·ed	מועד	
instead of	lo	לא	
bringing	he·vee·o	הביאו	
to present	le·haq·reev	להקריב	
it as an offering	qar·ban	קרבן	
to the LORD	la·YHVH	ליהוה	
before	liph·ne	לפני	
tabernacle —	mish·kan	משכן	
His	YHVH	יהוה	
bloodguilt	dam	דם	
shall incur	ye·cha·shev	יחשב	
man	la·eesh	לאיש	
that	ha·hu	ההוא	
blood	dam	דם	
He has shed	sha·phakh	שפך	
and must be cut off	ve·nikh·rat	ונכרת	
	ha·eesh	האיש	
	ha·hu	ההוא	
from among	miq·qe·rev	מקרב	
his people	am·mo	עמו	
For this reason	le·ma·an	למען	Leviticus 17:5
-	a·sher	אשר	
will bring	ya·vee·u	יביאו	
the Israelites	be·ne	בני	

	yis·ra·el	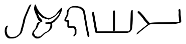	
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the sacrifices	ziv·che·hem	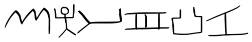	
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they	hem	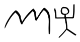	
have been offering	zo·ve·cheem	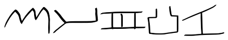	
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the open	pe·ne	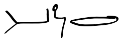	
fields	has·sa·deh	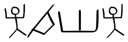	
They are to bring them	ve·he·vee·um	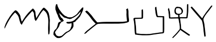	
to the LORD	la·YHVH	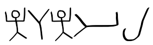	
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the entrance	pe·tach	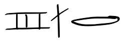	
to the Tent	o·hel		
of Meeting	mo·w·ed		
at	el		
the priest	hak·ko·hen	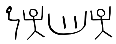	
and offer	ve·za·ve·chu		
as sacrifices	ziv·che	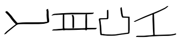	
of peace	she·la·meem		
to the LORD	la·YHVH	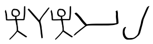	
them	o·w·tam		
will then sprinkle	ve·za·raq		Leviticus 17:6
The priest	hak·ko·hen	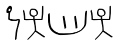	
-	et		
the blood	had·dam		
on	al		

the altar	miz·bach		
of the LORD	YHVH		
at the entrance	pe·tach	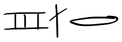	
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of Meeting	mo·w·ed		
and burn	ve·hiq·teer	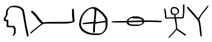	
the fat	ha·che·lev	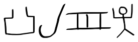	
aroma	le·re·ach	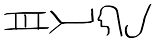	
as a pleasing	nee·cho·ach	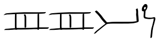	
to the LORD	la·YHVH	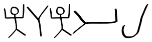	
They must no	ve·lo		Leviticus 17:7
offer	yiz·be·chu	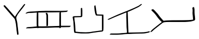	
longer	o·wd		
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their sacrifices	ziv·che·hem	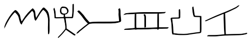	
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to which	a·sher		
they	hem	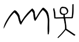	
have prostituted	zo·neem	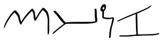	
themselves	a·cha·re·hem	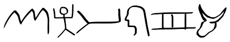	
statute	chuq·qat	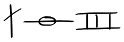	
a permanent	o·w·lam		
will be	tih·yeh	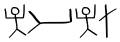	
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for the generations to come ’	le·do·ro·tam	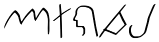	
them	va·a·le·hem	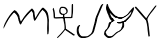	Leviticus 17:8

Tell	to·mar	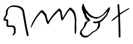
that if anyone	eesh	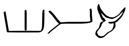
	eesh	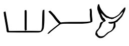
the house	mib·bet	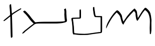
of Israel	yis·ra·el	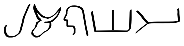
from	u·min	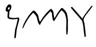
or any foreigner	hag·ger	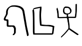
-	a·sher	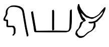
living	ya·gur	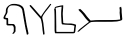
among them	be·to·w·kham	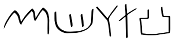
-	a·sher	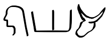
offers	ya·a·leh	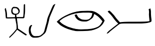
a burnt offering	o·lah	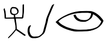
or	o	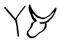
a sacrifice	za·vach	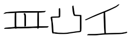
it to	ve·el	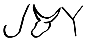
the entrance	pe·tach	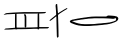
to the Tent	o·hel	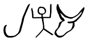
of Meeting	mo·w·ed	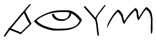
but does not	lo	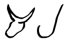
bring	ye·vee·en·nu	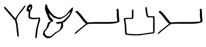
to sacrifice	la·a·so·wt	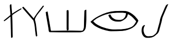
it	o·to	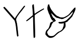
to the LORD	la·YHVH	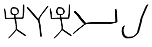
must be cut off	ve·nikh·rat	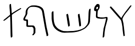
man	ha·eesh	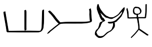
that	ha·hu	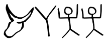

Leviticus 17:9

from his people	me·am·maw		
If anyone	ve·eesh	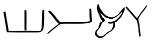	Leviticus 17:10
	eesh	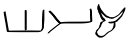	
the house	mib·bet	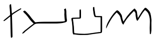	
of Israel	yis·ra·el	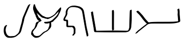	
from	u·min		
or a foreigner	hag·ger		
living	hag·gar		
among them	be·to·w·kham	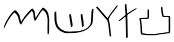	
-	a·sher		
eats	yo·khal		
any	kal		
blood	dam		
I will set	ve·na·tat·tee	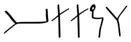	
My face	pha·nay	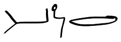	
against that person	ban·ne·phesh		
-	ha·o·khe·let		
-	et		
-	had·dam		
and cut him off	ve·hikh·rat·tee		
-	o·tah		
from among	miq·qe·rev	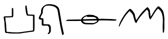	
his people	am·mah		
For	kee	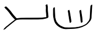	Leviticus 17:11
the life	ne·phesh		
of the flesh	hab·ba·sar	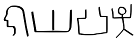	
is in the blood	bad·dam		

it	hee		
and I	va·a·nee		
have given	ne·tat·tee	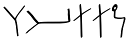	
to you	la·khem		
upon	al		
the altar	ham·miz·be·ach	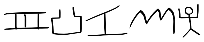	
to make atonement	le·khap·per		
for	al		
your souls	naph·sho·te·khem		
for	kee	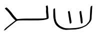	
the blood	had·dam		
it [is]	hu		
for the soul	ban·ne·phesh		
[that] makes atonement	ye·khap·per	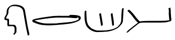	
Therefore	al		Leviticus 17:12
	ken	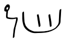	
I say	a·mar·tee		
to the Israelites	liv·ne		
	yis·ra·el	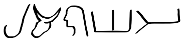	
‘ None	kal		
	ne·phesh		
of you	mik·kem		
	lo		
may eat	to·khal		
blood	dam		
any foreigner	ve·hag·ger		
living	hag·gar		

among you	be·to·wkh·khem		
nor may	lo		
eat	yo·khal		
blood ’	dam		
And if any	ve·eesh	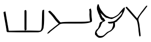	Leviticus 17:13
	eesh	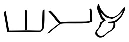	
Israelite	mib·be·ne	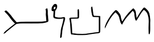	
	yis·ra·el	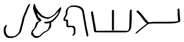	
	u·min		
or foreigner	hag·ger		
living	hag·gar		
among them	be·to·w·kham	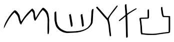	
-	a·sher		
hunts down	ya·tsud		
animal	tsed	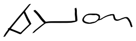	
a wild	chay·yah	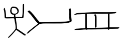	
or	o		
bird	o·wph		
that	a·sher		
may be eaten	ye·a·khel		
he must drain	ve·sha·phakh		
-	et		
its blood	da·mo		
and cover	ve·khis·sa·hu		
it with dirt	be·a·phar		
For	kee	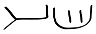	Leviticus 17:14
the life	ne·phesh		

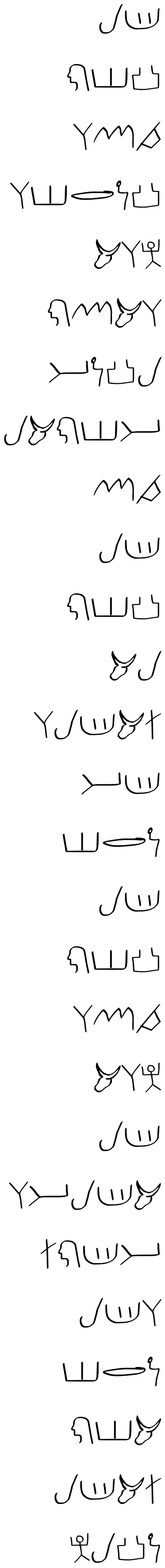

of all	kal	
flesh	ba·sar	
is its blood	da·mo	
	ve·naph·sho	
-	hu	
Therefore I have told	va·o·mar	
the Israelites	liv·ne	
	yis·ra·el	
the blood	dam	
of any	kal	
living thing	ba·sar	
‘ You must not	lo	
eat	to·khe·lu	
because	kee	
the life	ne·phesh	
of all	kal	
flesh	ba·sar	
is its blood	da·mo	
whoever	hee	
	kal	
eats it	o·khe·law	
must be cut off ’	yik·ka·ret	
And any	ve·khal	Leviticus 17:15
person	ne·phesh	
who	a·sher	
eats	to·khal	
anything found dead	ne·ve·lah	

or mauled by wild beasts	u·te·re·phah		
whether native	ba·ez·rach		
or foreigner	u·vag·ger		
must wash	ve·khib·bes	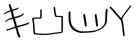	
his clothes	be·ga·daw		
and bathe	ve·ra·chats	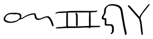	
with water	bam·ma·yim	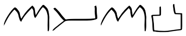	
and he will be unclean	ve·ta·me		
until	ad		
evening	ha·e·rev		
then he will be clean	ve·ta·her		
But if	ve·im		Leviticus 17:16
he does not	lo		
wash	ye·khab·bes	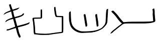	
himself	u·ve·sa·ro		
	lo		
his clothes and bathe	yir·chats	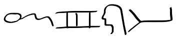	
then he shall bear	ve·na·sa		
his iniquity ”	a·wo·no	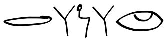	
said	vay·dab·ber		Leviticus 18:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		
	le·mor		
“ Speak	dab·ber		Leviticus 18:2
to	el		

the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
[and] tell	ve·a·mar·ta	ואמרת	
them :	a·le·hem	אלהם	
I	a·nee	אני	
am the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
the practices	ke·ma·a·seh	כמעשה	Leviticus 18:3
of the land	e·rets	ארץ	
of Egypt	mits·ra·yim	מצרים	
where	a·sher	אשר	
you used to live	ye·shav·tem	ישבתם	
	bah	בה	
	lo	לא	
You must not follow	ta·a·su	תעשו	
[and you must not follow] the practices	u·khe·ma·a·seh	וכמעשה	
of the land	e·rets	ארץ	
of Canaan	ke·na·an	כנען	
into which	a·sher	אשר	
I	a·nee	אני	
am bringing you	me·vee	מביא	
-	et·khem	אתכם	
-	sham·mah	שמה	
not	lo	לא	
You must	ta·a·su	תעשו	
in their customs	u·ve·chuq·qo·te·hem	ובחקתיהם	
	lo	לא	

walk	te·le·khu	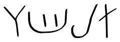	
-	et		Leviticus 18:4
My judgments	mish·pa·tay		
You are to practice	ta·a·su		
-	ve·et		
My statutes	chuq·qo·tay	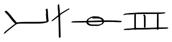	
and keep	tish·me·ru		
by walking	la·le·khet	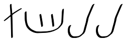	
in them	ba·hem		
I	a·nee	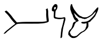	
am the LORD	YHVH		
your God	e·lo·he·khem	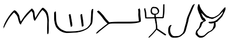	
Keep	u·she·mar·tem		Leviticus 18:5
-	et		
My statutes	chuq·qo·tay	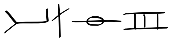	
and	ve·et		
My judgments	mish·pa·tay		
[for]	a·sher		
who does these things	ya·a·seh		
-	o·tam		
the man	ha·a·dam		
will live	va·chay	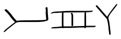	
by them	ba·hem		
I	a·nee	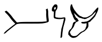	
am the LORD	YHVH		
None of	eesh	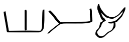	Leviticus 18:6
	eesh	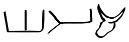	

	el	
any	kal	
close relative	she·er	
	be·sa·ro	
	lo	
you are to approach	tiq·re·vu	
to have sexual relations	le·gal·lo·wt	
	er·vah	
I	a·nee	
am the LORD	YHVH	
expose the nakedness	er·vat	Leviticus 18:7
of your father	a·vee·kha	
-	ve·er·vat	
your mother	im·me·kha	
You must not	lo	
by having sexual relations with	te·gal·leh	
is your mother	im·me·kha	
She	hee	
you must not	lo	
have sexual relations with her	te·gal·leh	
	er·va·tah	
have sexual relations with	er·vat	Leviticus 18:8
wife	e·shet	
your father’s	a·vee·kha	
You must not	lo	
	te·gal·leh	

would dishonor	er·vat		
your father	a·vee·kha	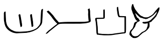	
it	hee		
-	er·vat		Leviticus 18:9
your sister	a·cho·wt·kha	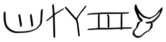	
daughter	vat		
either your father’s	a·vee·kha	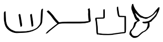	
or	o		
	vat		
your mother’s daughter	im·me·kha		
whether she was born	mo·w·le·det		
in the same home	ba·yit	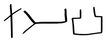	
or	o		
-	mo·w·le·det		
elsewhere	chuts	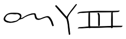	
You must not	lo		
have sexual relations with	te·gal·leh		
	er·va·tan		
	er·vat		Leviticus 18:10
daughter	bat		
your son’s	bin·kha	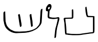	
or	o		
your daughter’s	vat		
daughter	bit·te·kha	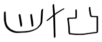	
You must not	lo		
have sexual relations with	te·gal·leh		

would shame your family	er·va·tan	ערותן	
for	kee	כי	
	er·va·te·kha	ערותך	
that	hen·nah	הנה׃	
have sexual relations with	er·vat	ערות	Leviticus 18:11
the daughter	bat	בת	
wife	e·shet	אשת	
of your father’s	a·vee·kha	אביך	
born	mo·w·le·det	מולדת	
to your father	a·vee·kha	אביך	
is your sister	a·cho·wt·kha	אחותך	
she	hee	היא	
You must not	lo	לא	
	te·gal·leh	תגלה	
	er·va·tah	ערותה׃	
have sexual relations with	er·vat	ערות	Leviticus 18:12
sister	a·cho·wt	אחות	
your father’s	a·vee·kha	אביך	
You must not	lo	לא	
	te·gal·leh	תגלה	
close relative	she·er	שאר	
is your father’s	a·vee·kha	אביך	
she	hee	היא׃	
have sexual relations with	er·vat	ערות	Leviticus 18:13
sister	a·cho·wt	אחות	
your mother’s	im·me·kha	אמך	

You must not	lo	𐤋𐤀	
	te·gal·leh	𐤕𐤂𐤋𐤄	
for	kee	𐤊𐤉	
close relative	she·er	𐤔𐤀𐤓	
is your mother’s	im·me·kha	𐤀𐤌𐤊	
she	hee	𐤄𐤅𐤀𐤎	
	er·vat	𐤏𐤓𐤅𐤕	Leviticus 18:14
brother	a·chee	𐤀𐤇𐤉	
your father’s	a·vee·kha	𐤀𐤁𐤉𐤊	
You must not {dishonor}	lo	𐤋𐤀	
to have sexual relations with her	te·gal·leh	𐤕𐤂𐤋𐤄	
	el	𐤀𐤋	
his wife	ish·to	𐤀𐤔𐤕𐤅	
-	lo	𐤋𐤀	
by approaching	tiq·rav	𐤕𐤒𐤓𐤁	
your aunt	do·da·te·kha	𐤃𐤃𐤕𐤊	
she [is]	hee	𐤄𐤅𐤀𐤎	
have sexual relations with	er·vat	𐤏𐤓𐤅𐤕	Leviticus 18:15
your daughter-in-law	kal·la·te·kha	𐤊𐤋𐤕𐤊	
You must not	lo	𐤋𐤀	
	te·gal·leh	𐤕𐤂𐤋𐤄	
wife	e·shet	𐤀𐤔𐤕	
is your son’s	bin·kha	𐤁𐤍𐤊	
She	hee	𐤄𐤅𐤀	
you are not	lo	𐤋𐤀	
to have sexual relations with her	te·gal·leh	𐤕𐤂𐤋𐤄	

	er·va·tah		
have sexual relations with	er·vat		Leviticus 18:16
wife	e·shet	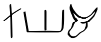	
your brother’s	a·chee·kha	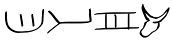	
You must not	lo		
	te·gal·leh	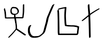	
would shame	er·vat		
your brother	a·chee·kha	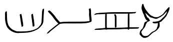	
that	hee		
have sexual relations with both	er·vat		Leviticus 18:17
a woman	ish·shah		
and her daughter	u·vit·tah		
You must not	lo		
	te·gal·leh	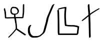	
-	et		
daughter	bat		
her son’s	be·nah	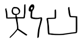	
-	ve·et		
or her daughter’s	bat		
daughter	bit·tah		
You are not	lo		
to marry	tiq·qach	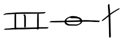	
and have sexual relations with her	le·gal·lo·wt	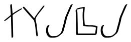	
	er·va·tah		
are close relatives	sha·a·rah		
They	hen·nah		

is depraved	zim·mah	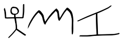	
it	hī		
your wife's	ve·ish·shah		Leviticus 18:18
-	el		
sister	a·cho·tah	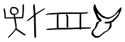	
You must not	lo		
take	tiq·qach	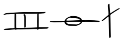	
as a rival wife	lits·ror		
and have sexual relations with her	le·gal·lo·wt	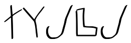	
	er·va·tah		
	a·le·ha	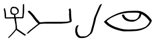	
while your wife is still alive	be·chay·ye·ha	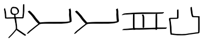	
-	ve·el		Leviticus 18:19
a woman	ish·shah		
during her menstrual period	be·nid·dat		
	tum·a·tah		
You must not	lo		
approach	tiq·rav	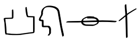	
to have sexual relations with her	le·gal·lo·wt	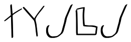	
	er·va·tah		
with	ve·el		Leviticus 18:20
wife	e·shet	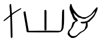	
your neighbor's	a·mee·te·kha		
You must not	lo		
lie	tit·ten		
carnally	she·kha·ve·te·kha	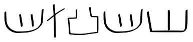	

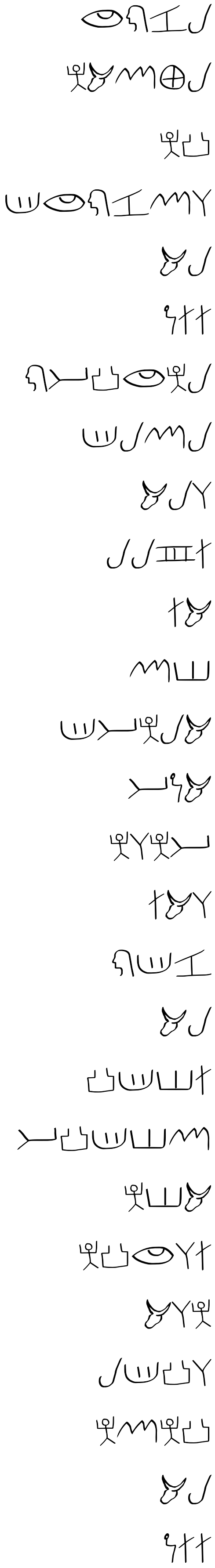

	le·za·ra	
and thus defile yourself	le·ta·me·ah	
with her	vah	
any of your children	u·miz·zar·a·kha	Leviticus 18:21
You must not	lo	
give	tit·ten	
to be sacrificed	le·ha·a·veer	
to Molech	lam·mo·lekh	
for you must not	ve·lo	
profane	te·chal·lel	
-	et	
the name	shem	
of your God	e·lo·he·kha	
I	a·nee	
am the LORD	YHVH	
with	ve·et	Leviticus 18:22
a man	za·khar	
You must not	lo	
lie	tish·kav	
as with	mish·ke·ve	
a woman	ish·shah	
[is] an abomination	to·w·e·vah	
that	hee	
with any	u·ve·khal	Leviticus 18:23
animal	be·he·mah	
You must not	lo	
lie	tit·ten	

carnally	she·kha·ve·te·kha	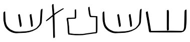	
thus defiling yourself	le·ta·me·ah		
with it	vah		
a woman	ve·ish·shah		
must not	lo		
stand	ta·a·mod		
before	liph·ne		
an animal	ve·he·mah	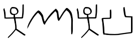	
to mate with it	le·riv·ah	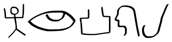	
is a perversion	te·vel		
that	hu		
Do not	al		Leviticus 18:24
defile	tit·tam·me·u		
yourselves by any	be·khal		
of these practices	el·leh	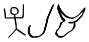	
for	kee	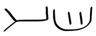	
by all	ve·khal		
these things	el·leh	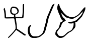	
have defiled themselves	nit·me·u		
the nations	hag·go·w·yim	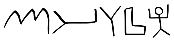	
-	a·sher		
I	a·nee	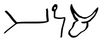	
am driving out	me·shal·le·ach	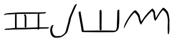	
before you	mip·pe·ne·khem	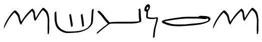	
has become defiled	vat·tit·ma		Leviticus 18:25
Even the land	ha·a·rets		
so I am punishing it	va·eph·qod	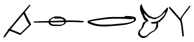	

for its sin	a·wo·nah	
	a·le·ha	
will vomit out	vat·ta·qi	
and the land	ha·a·rets	
its	et	
inhabitants	yo·she·ve·ha	
are to keep	u·she·mar·tem	Leviticus 18:26
But you	at·tem	
-	et	
My statutes	chuq·qo·tay	
-	ve·et	
and ordinances	mish·pa·tay	
and you must not	ve·lo	
commit	ta·a·su	
any	mik·kol	
abominations —	hat·to·w·e·vot	
of these	ha·el·leh	
neither your native-born	ha·ez·rach	
nor the foreigner	ve·hag·ger	
who lives	hag·gar	
among you	be·to·wkh·khem	
For	kee	Leviticus 18:27
-	et	
all	kal	
abominations	hat·to·w·e·vot	
these	ha·el	
committed	a·su	

the men	an·she		
who were in the land	ha·a·rets		
-	a·sher		
before you	liph·ne·khem	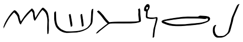	
has become defiled	vat·tit·ma		
and the land	ha·a·rets		
	ve·lo		Leviticus 18:28
it will vomit you out	ta·qee	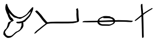	
the land	ha·a·rets		
-	et·khem		
So if you defile	be·tam·ma·a·khem		
-	o·tah		
as	ka·a·sher		
it spewed out	qa·ah	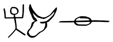	
-	et		
the nations	hag·go·w		
-	a·sher		
before you	liph·ne·khem	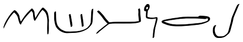	
Therefore	kee	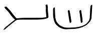	Leviticus 18:29
anyone	kal		
who	a·sher		
commits	ya·a·seh		
any	mik·kol		
abominations	hat·to·w·e·vo·wt		
of these	ha·el·leh		
must be cut off	ve·nikh·re·tu	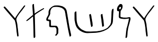	
	han·ne·pha·sho·wt		

	ha·o·sot		
from among	miq·qe·rev	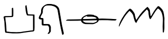	
his people	am·mam		
You must keep	u·she·mar·tem		Leviticus 18:30
-	et		
My charge	mish·mar·tee		
not	le·vil·tee	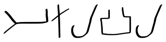	
to practice	a·so·wt		
customs	me·chuq·qo·wt	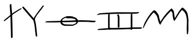	
[any] of the abominable	hat·to·w·e·vot		
that	a·sher		
were practiced	na·a·su		
before you	liph·ne·khem	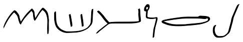	
so that you do not	ve·lo		
defile yourselves	tit·tam·me·u		
by them	ba·hem		
I	a·nee	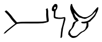	
am the LORD	YHVH		
your God ”	e·lo·he·khem	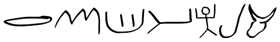	
said	vay·dab·ber		Leviticus 19:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	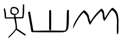	
	lē·mor	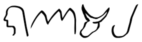	
“ Speak	dab·ber		Leviticus 19:2
to	el		
the whole	kal	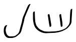	

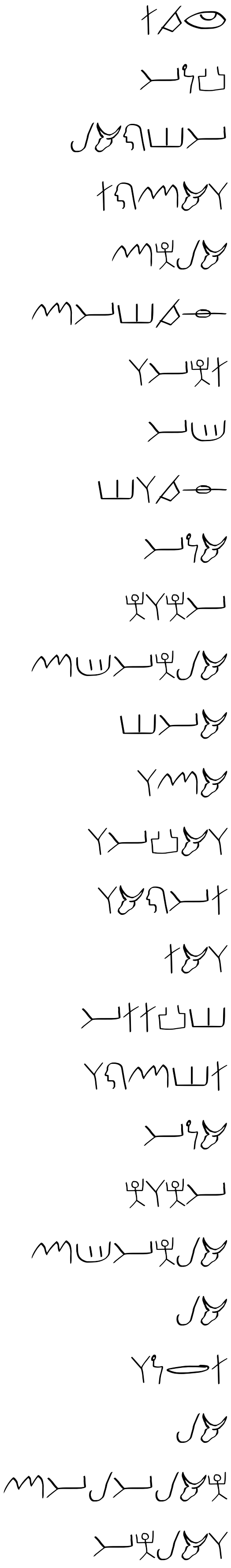

congregation	a·dat	
	be·ne	
of Israel	yis·ra·el	
and tell	ve·a·mar·ta	
them :	a·le·hem	
holy	qe·do·sheem	
Be	tih·yu	
because	kee	
am holy	qa·do·wosh	
I	a·nee	
the LORD	YHVH	
your God	e·lo·he·khem	
Each	eesh	Leviticus 19:3
his mother	im·mo	
and father	ve·a·vee	
of you must respect	tee·ra·u	
-	ve·et	
My Sabbaths	shab·be·to·tay	
and you must keep	tish·mo·ru	
I	a·nee	
am the LORD	YHVH	
your God	e·lo·he·khem	
Do not	al	Leviticus 19:4
turn	tiph·nu	
to	el	
idols	ha·e·lee·leem	
gods	ve·lo·he	

molten	mas·se·khah		
	lo		
or make	ta·a·su		
for yourselves	la·khem		
I	a·nee	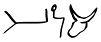	
am the LORD	YHVH		
your God	e·lo·he·khem	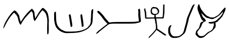	
When	ve·khee		Leviticus 19:5
you sacrifice	tiz·be·chu		
	ze·vach		
a peace offering	she·la·meem		
to the LORD	la·YHVH	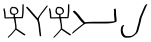	
for your acceptance	lir·tso·ne·khem		
you shall offer it	tiz·ba·chu·hu	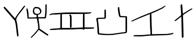	
on the day	be·yo·wm	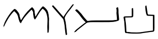	Leviticus 19:6
you sacrifice it	ziv·cha·khem	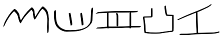	
It shall be eaten	ye·a·khel		
or on the next day	u·mim·ma·cho·rat	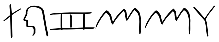	
but what remains	ve·han·no·w·tar	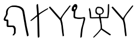	
	ad		
day	yo·wm		
on the third	hash·she·lee·shee	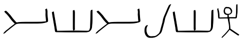	
must be burned up	ba·esh		
	yis·sa·reph	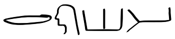	
If	ve·im		Leviticus 19:7
any of it	he·a·khol		
is eaten	ye·a·khel		

day	bay·yo·wm	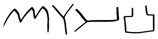	
on the third	hash·she·lee·shee	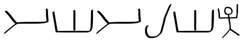	
is tainted	pig·gul	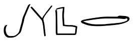	
it	hu		
and will not	lo		
be accepted	ye·ra·tseh		
Whoever eats	ve·o·khe·law	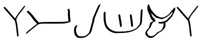	Leviticus 19:8
his iniquity	a·wo·no		
it will bear	yis·sa	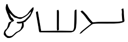	
for	kee	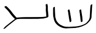	
-	et		
what is holy	qo·desh	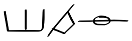	
to the LORD	YHVH		
he has profaned	chil·lel	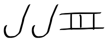	
must be cut off	ve·nikh·re·tah	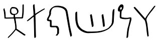	
person	han·ne·phesh		
That	ha·hi·w		
from his people	me·am·me·ha		
When you reap	u·ve·quts·re·khem		Leviticus 19:9
-	et		
the harvest	qe·tseer		
of your land	ar·tse·khem		
you are not	lo		
to reap	te·khal·leh	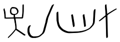	
to the very edges	pe·at		
of your field	sa·de·kha		
	liq·tsor	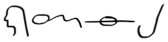	

the gleanings	ve·le·qet	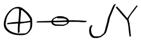	
of your harvest	qe·tsee·re·kha	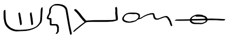	
	lo	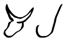	
or gather	te·laq·qet	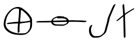	
strip your vineyard	ve·khar·me·kha	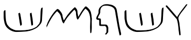	Leviticus 19:10
You must not	lo	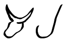	
bare	te·o·w·lel	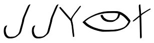	
fallen grapes	u·phe·ret	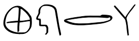	
its	kar·me·kha	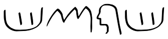	
	lo	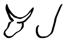	
or gather	te·laq·qet	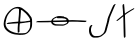	
for the poor	le·a·nee	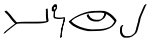	
and the foreigner	ve·lag·ger	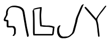	
Leave	ta·a·zov	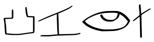	
them	o·tam	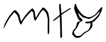	
I	a·nee	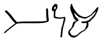	
am the LORD	YHVH	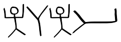	
your God	e·lo·he·khem	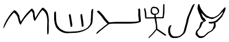	
You must not	lo	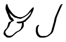	Leviticus 19:11
steal	tig·no·vu	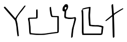	
You must not	ve·lo	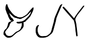	
lie	te·kha·cha·shu	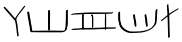	
	ve·lo	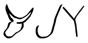	
or deceive	te·shaq·qe·ru	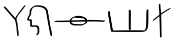	
one	eesh	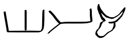	
another	ba·a·mee·to	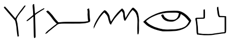	
You must not	ve·lo	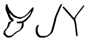	Leviticus 19:12

swear	tish·sha·ve·u		
by My name	vish·mee	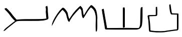	
falsely	lash·sha·qer	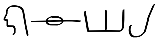	
and so profane	ve·chil·lal·ta	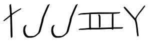	
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the name	shem	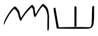	
of your God	e·lo·he·kha		
I	a·nee	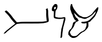	
am the LORD	YHVH		
You must not	lo		Leviticus 19:13
defraud	ta·a·shoq		
-	et		
your neighbor	re·a·kha		
or	ve·lo		
rob him	tig·zol	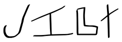	
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withhold	ta·leen	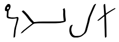	
the wages	pe·ul·lat		
due a hired hand	sa·kheer	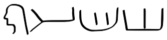	
You	it·te·kha	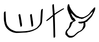	
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morning	bo·qer	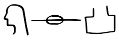	
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curse	te·qal·lel	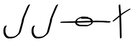	
the deaf	che·resh		
before	ve·liph·ne		
the blind	iw·ver		

	lo		
or place	tit·ten		
a stumbling block	mikh·shol	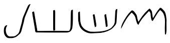	
but you shall fear	ve·ya·re·ta		
your God	me·e·lo·he·kha		
I	a·nee	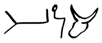	
am the LORD	YHVH		
You must not	lo		Leviticus 19:15
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	a·vel		
justice	bam·mish·pat		
you must not	lo		
show partiality	tis·sa		
	phe·ne	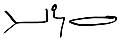	
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or	ve·lo		
favoritism	teh·dar		
	pe·ne	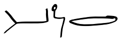	
to the rich	ga·do·wl		
fairly	be·tse·deq		
you are to judge	tish·pot		
your neighbor	a·mee·te·kha		
You must not	lo		Leviticus 19:16
go	te·lekh	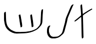	
about spreading slander	ra·kheel	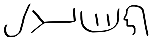	
among your people	be·am·me·kha		
You must not	lo		

endanger	ta·a·mod		
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the life	dam		
of your neighbor	re·e·kha		
I	a·nee	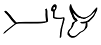	
am the LORD	YHVH	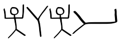	
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harbor hatred	tis·na	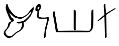	
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against your brother	a·chee·kha	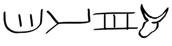	
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Directly	ho·w·khe·ach		
rebuke	to·w·khee·ach	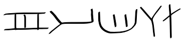	
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your neighbor	a·mee·te·kha	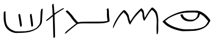	
so that you will not	ve·lo		
incur	tis·sa		
on account of him	a·law	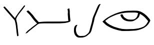	
guilt	chet	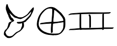	
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seek revenge	tiq·qom	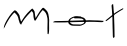	
	ve·lo		
or bear a grudge	tit·tor		
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against any	be·ne	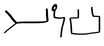	
of your people	am·me·kha		
but love	ve·a·hav·ta		

your neighbor	le·re·a·kha	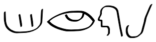	
as yourself	ka·mo·w·kha	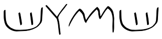	
I	a·nee	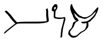	
am the LORD	YHVH	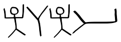	
-	et	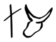	Leviticus 19:19
My statutes	chuq·qo·tay	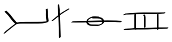	
You are to keep	tish·mo·ru	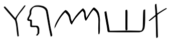	
of livestock	be·hem·te·kha	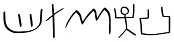	
You shall not	lo	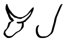	
crossbreed	tar·bee·a	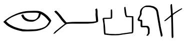	
two different kinds	kil·a·yim	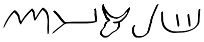	
your fields	sa·de·kha	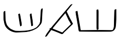	
	lo	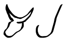	
you shall not sow	tiz·ra	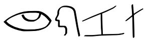	
with two kinds	kil·a·yim	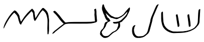	
clothing	u·ve·ged	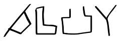	
made of two kinds	kil·a·yim	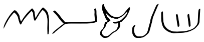	
of material	sha·at·nez	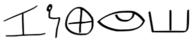	
	lo	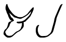	
of seed	ya·a·leh	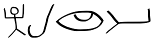	
and you shall not wear	a·le·kha	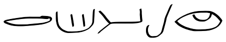	
a man	ve·eesh	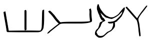	Leviticus 19:20
If	kee	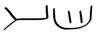	
lies	yish·kav	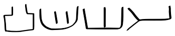	
-	et	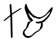	
-	ish·shah	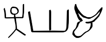	
-	shikh·vat	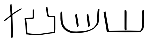	

carnally	ze·ra	
	ve·hi·w	
with a slave girl	shiph·chah	
promised	ne·che·re·phet	
to another man	le·eesh	
been redeemed	ve·ha·phe·deh	
but who has not	lo	
	niph·da·tah	
or	o	
freedom	chuph·shah	
[But] they are not	lo	
given	nit·tan	
her	lah	
due punishment	biq·qo·ret	
there must be	tih·yeh	
she had not	lo	
to be put to death	yu·me·tu	
because	kee	
	lo	
been freed	chup·pa·shah	
[The man,] however, must bring	ve·he·vee	Leviticus 19:21
-	et	
as his guilt offering	a·sha·mo	
to the LORD	la·YHVH	
to	el	
the entrance	pe·tach	
to the Tent	o·hel	

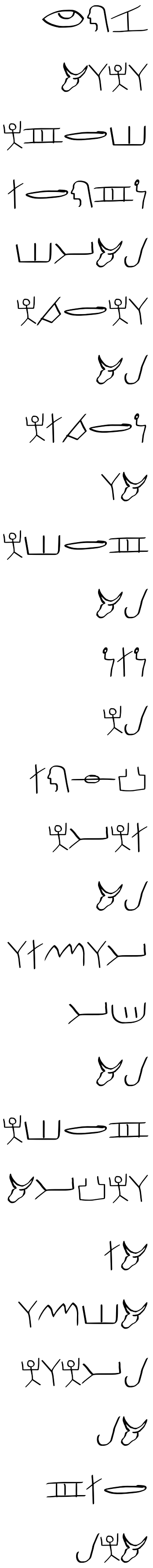

of Meeting	mo·w·ed		
a ram	el	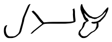	
	a·sham	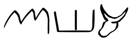	
shall make atonement	ve·khip·per		Leviticus 19:22
on his behalf	a·law	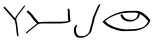	
The priest	hak·ko·hen		
with the ram	be·el		
of the guilt offering	ha·a·sham		
before	liph·ne		
the LORD	YHVH		
for	al		
the sin	chat·ta·to		
-	a·sher		
he has committed	cha·ta	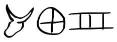	
and he will be forgiven	ve·nis·lach		
	lo	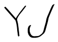	
the sin	me·chat·ta·to		
-	a·sher		
he has committed	cha·ta		
When	ve·khee		Leviticus 19:23
you enter	ta·vo·u		
	el		
the land	ha·a·rets		
and plant	u·ne·ta·tem		
any	kal		
kind of tree	ets		
for food	ma·a·khal		

you shall regard	va·a·ral·tem		
as forbidden	a·re·la·to		
-	et		
the fruit	pir·yo		
For three	sha·losh	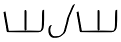	
years	sha·neem	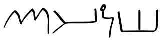	
it will be	yih·yeh	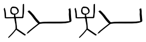	
to you	la·khem		
forbidden	a·re·leem	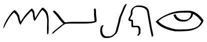	
and must not	lo		
be eaten	ye·a·khel		
year	u·vash·sha·nah	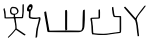	Leviticus 19:24
In the fourth	ha·re·vee·it	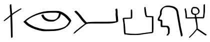	
must be	yih·yeh	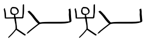	
all	kal	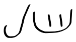	
its fruit	pir·yo		
consecrated	qo·desh	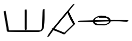	
as a praise offering	hil·lu·leem	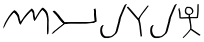	
to the LORD	la·YHVH	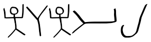	
year	u·vash·sha·nah	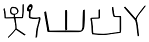	Leviticus 19:25
But in the fifth	ha·cha·mee·shit	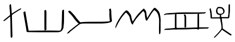	
you may eat	to·khe·lu		
-	et		
its fruit	pir·yo		
will be increased	le·ho·w·seeph		
thus your	la·khem		
harvest	te·vu·a·to		

I	a·nee	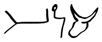	
am the LORD	YHVH		
your God	e·lo·he·khem	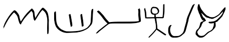	
You must not	lo		Leviticus 19:26
eat	to·khe·lu		
anything with	al		
blood still in it	had·dam		
You must not	lo		
practice divination	te·na·cha·shu		
or	ve·lo		
sorcery	te·o·w·ne·nu		
You must not	lo		Leviticus 19:27
cut off the hair	taq·qi·phu	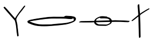	
at the sides	pe·at		
of your head	ro·she·khem	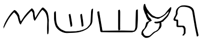	
	ve·lo		
or clip off	tash·cheet	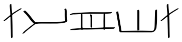	
-	et		
the edges	pe·at		
of your beard	ze·qa·ne·kha	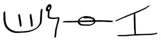	
make any cuts	ve·se·ret	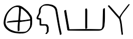	Leviticus 19:28
for the dead	la·ne·phesh		
You must not	lo		
	tit·te·nu		
in your bodies	biv·sar·khem		
marks	u·khe·to·vet	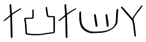	
tattoo	qa·a·qa	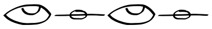	

	lo		
or put	tit·te·nu	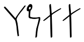	
on yourselves	ba·khem	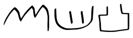	
I	a·nee	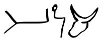	
am the LORD	YHVH		
You must not	al		Leviticus 19:29
defile	te·chal·lel	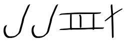	
-	et		
your daughter	bit·te·kha	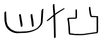	
by making her a prostitute	le·haz·no·w·tah		
or	ve·lo		
will be prostituted	tiz·neh	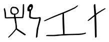	
the land	ha·a·rets		
and filled	u·ma·le·ah		
	ha·a·rets		
with depravity	zim·mah	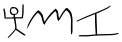	
-	et		Leviticus 19:30
My Sabbaths	shab·be·to·tay		
You must keep	tish·mo·ru		
My sanctuary	u·miq·da·shee	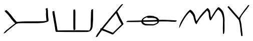	
and have reverence for	tee·ra·u	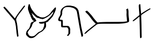	
I	a·nee	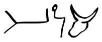	
am the LORD	YHVH		
You must not	al		Leviticus 19:31
turn	tiph·nu		
to	el		
mediums	ha·o·vot		

[or]	ve·el	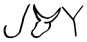	
spiritists	hay·yid·de·o·neem	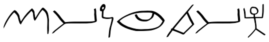	
	al	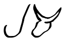	
do not seek them out	te·vaq·shu	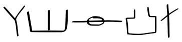	
or you will be defiled	le·ta·me·ah	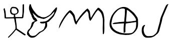	
by them	va·hem	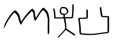	
I	a·nee	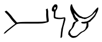	
am the LORD	YHVH	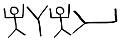	
your God	e·lo·he·khem	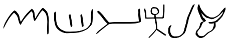	
in the presence	mip·pe·ne	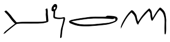	Leviticus 19:32
of the elderly	se·vah	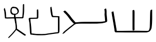	
You are to rise	ta·qum	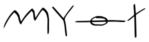	
honor	ve·ha·dar·ta	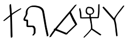	
	pe·ne	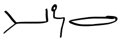	
the aged	za·qen	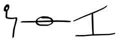	
and fear	ve·ya·re·ta	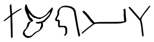	
your God	me·e·lo·he·kha	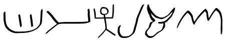	
I	a·nee	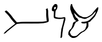	
am the LORD	YHVH	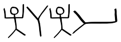	
When	ve·khee	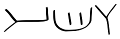	Leviticus 19:33
resides	ya·gur	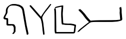	
with you	it·te·kha	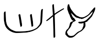	
a foreigner	ger	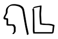	
in your land	be·ar·tse·khem	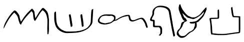	
you must not	lo	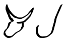	
oppress	to·w·nu	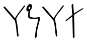	
him	o·to	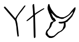	

as native-born	ke·ez·rach		Leviticus 19:34
	mik·kem		
You must treat	yih·yeh	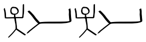	
	la·khem		
the foreigner	hag·ger		
living	hag·gar		
among you	it·te·khem		
and love	ve·a·hav·ta		
him	lo		
as yourself	ka·mo·w·kha		
for	kee	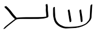	
foreigners	ge·reem	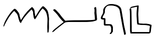	
you were	he·yee·tem	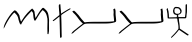	
in the land	be·e·rets		
of Egypt	mits·ra·yim	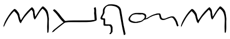	
I	a·nee	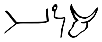	
am the LORD	YHVH		
your God	e·lo·he·khem	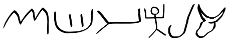	
You must not	lo		Leviticus 19:35
use	ta·a·su		
dishonest	a·vel		
measures	bam·mish·pat		
of length	bam·mid·dah		
weight	bam·mish·qal		
or volume	u·vam·me·su·rah		
scales	mo·ze·ne		Leviticus 19:36
honest	tse·deq	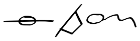	

weights	av·ne	
[and]	tse·deq	
ephah	e·phat	
an honest	tse·deq	
hin	ve·heen	
[and] an honest	tse·deq	
You shall maintain	yih·yeh	
	la·khem	
I	a·nee	
am the LORD	YHVH	
your God	e·lo·he·khem	
who	a·sher	
brought	ho·w·tse·tee	
you	et·khem	
out of the land	me·e·rets	
of Egypt	mits·ra·yim	
You must keep	u·she·mar·tem	Leviticus 19:37
-	et	
all	kal	
My statutes	chuq·qo·tay	
-	ve·et	
and all	kal	
My ordinances	mish·pa·tay	
and follow	va·a·see·tem	
them	o·tam	
I	a·nee	
am the LORD ”	YHVH	

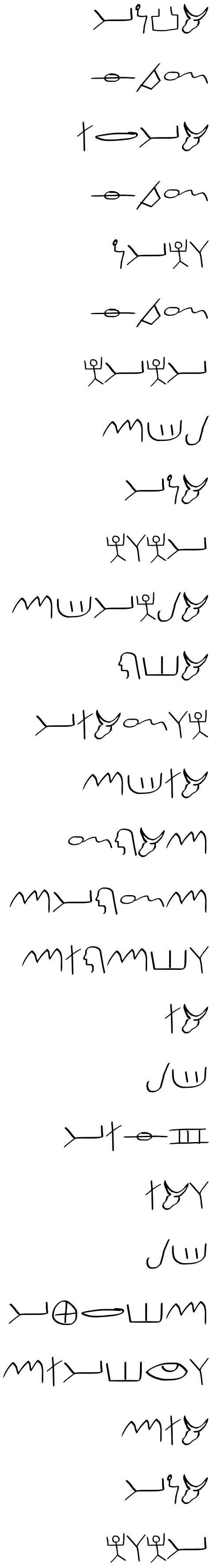

said	vay·dab·ber		Leviticus 20:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	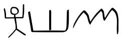	
	le·mor		
	ve·el		Leviticus 20:2
the Israelites	be·ne	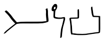	
	yis·ra·ʾēl	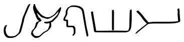	
“ Tell	to·mar		
‘ Any	eesh	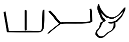	
	eesh	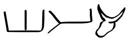	
Israelite	mib·be·ne	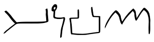	
	yis·ra·el	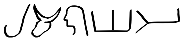	
or	u·min		
foreigner	hag·ger		
living	hag·gar		
in Israel	be·yis·ra·el		
who	a·sher		
gives	yit·ten	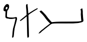	
any of his children	miz·zar·o		
to Molech	lam·mo·lekh		
must be put to death	mo·wt		
	yu·mat		
The people	am		
of the land	ha·a·rets		
are to stone	yir·ge·mu·hu		
him	va·a·ven		

And I	va·a·nee	𐤅𐤀𐤍𐤉	Leviticus 20:3
will set	et·ten	𐤀𐤕𐤍	
-	et	𐤀𐤕	
My face	pa·nay	𐤐𐤍𐤉	
man	ba·eesh	𐤁𐤀𐤉𐤔	
against that	ha·hu	𐤄𐤄𐤅𐤀	
and cut him off	ve·hikh·rat·tee	𐤅𐤄𐤊𐤓𐤕𐤉	
-	o·to	𐤀𐤕𐤅	
from	miq·qe·rev	𐤌𐤒𐤓𐤁	
his people	am·mo	𐤏𐤌𐤅	
because	kee	𐤊𐤉	
his offspring	miz·zar·o	𐤌𐤆𐤓𐤏𐤅	
by giving	na·tan	𐤍𐤕𐤍	
to Molech	lam·mo·lekh	𐤋𐤌𐤋𐤊	
	le·ma·an	𐤋𐤌𐤏𐤍	
he has defiled	tam·me	𐤈𐤌𐤀	
-	et	𐤀𐤕	
My sanctuary	miq·da·shee	𐤌𐤒𐤃𐤔𐤉	
and profaned	u·le·chal·lel	𐤅𐤋𐤇𐤋𐤋	
-	et	𐤀𐤕	
name	shem	𐤔𐤌	
My holy	qad·shee	𐤒𐤃𐤔𐤉	
And if	ve·im	𐤅𐤀𐤌	Leviticus 20:4
ever hide	ha·lem	𐤄𐤏𐤋𐤌	
	ya·lee·mu	𐤉𐤏𐤋𐤉𐤌𐤅	
the people	am	𐤏𐤌	
of the land	ha·a·rets	𐤄𐤀𐤓𐤑	

-	et	
their eyes	e·ne·hem	
-	min	
the man	ha·eesh	
who	ha·hu	
gives	be·tit·to	
one of his children	miz·zar·o	
to Molech	lam·mo·lekh	
and fail	le·vil·tee	
to put to death	ha·meet	
-	o·to	
will set	ve·sam·tee	Leviticus 20:5
then I	a·nee	
-	et	
My face	pa·nay	
man	ba·eesh	
against that	ha·hu	
and his family	u·ve·mish·pach·to	
and cut off	ve·hikh·rat·tee	
-	o·to	
-	ve·et	
both him and all	kal	
in prostituting themselves	haz·zo·neem	
who follow him	a·cha·raw	
	liz·no·wt	
with	a·cha·re	
Molech	ham·mo·lekh	

from among	miq·qe·rev	
their people	am·mam	
Whoever	ve·han·ne·phesh	Leviticus 20:6
	a·sher	
turns	tiph·neh	
to	el	
mediums	ha·o·vot	
	ve·el	
or spiritists	hay·yid·de·o·neem	
to prostitute himself	liz·no·wt	
with them	a·cha·re·hem	
I will also set	ve·na·tat·tee	
	et	
My face	pa·nay	
against that person	ban·ne·phesh	
	ha·hi·w	
and cut him off	ve·hikh·rat·tee	
-	o·to	
from	miq·qe·rev	
his people	am·mo	
Consecrate yourselves	ve·hit·qad·dish·tem	Leviticus 20:7
therefore, and be	wih·yee·tem	
holy	qe·do·sheem	
because	kee	
I	a·nee	
am the LORD	YHVH	
your God	e·lo·he·khem	

And you shall keep	u·she·mar·tem		Leviticus 20:8
-	et		
My statutes	chuq·qo·tay	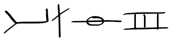	
and practice them	va·a·see·tem	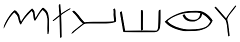	
-	o·tam		
I	a·nee	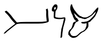	
am the LORD	YHVH		
who sanctifies you	me·qad·dish·khem		
If	kee	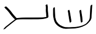	Leviticus 20:9
anyone	eesh	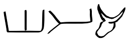	
	eesh	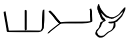	
-	a·sher		
curses	ye·qal·lel	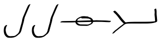	
-	et		
his father	a·vee	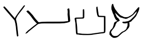	
-	ve·et		
or mother	im·mo		
he must be put to death	mo·wt		
	yu·mat		
his father	a·vee	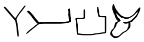	
or mother	ve·im·mo		
He has cursed	qil·lel	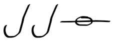	
his blood	da·maw	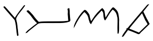	
[shall be] upon him	bo		
If a man	ve·eesh	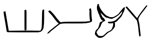	Leviticus 20:10
-	a·sher		
commits adultery	yin·aph		

with	et	𐤀𐤕	
wife —	e·shet	𐤀𐤔𐤕	
[another] man’s	eesh	𐤀𐤉𐤔	
-	a·sher	𐤀𐤔𐤓	
-	yin·aph	𐤉𐤍𐤀𐤐	
with	et	𐤀𐤕	
the wife	e·shet	𐤀𐤔𐤕	
of his neighbor —	re·e·hu	𐤓𐤏𐤄𐤅	
must surely	mo·wt	𐤌𐤅𐤕	
be put to death	yu·mat	𐤉𐤅𐤌𐤕	
both the adulterer	han·no·eph	𐤄𐤍𐤀𐤐	
and the adulteress	ve·han·no·a·phet	𐤅𐤄𐤍𐤀𐤐𐤕	
If a man	ve·eesh	𐤅𐤀𐤉𐤔	Leviticus 20:11
-	a·sher	𐤀𐤔𐤓	
lies	yish·kav	𐤉𐤔𐤊𐤁	
with	et	𐤀𐤕	
wife	e·shet	𐤀𐤔𐤕	
his father’s	a·vee	𐤀𐤁𐤉𐤅	
nakedness	er·vat	𐤏𐤓𐤅𐤕	
his father’s	a·vee	𐤀𐤁𐤉𐤅	
he has uncovered	gil·lah	𐤂𐤋𐤄	
must surely	mo·wt	𐤌𐤅𐤕	
be put to death	yu·me·tu	𐤉𐤅𐤌𐤕𐤅	
Both	she·ne·hem	𐤔𐤍𐤉𐤄𐤌	
their blood	de·me·hem	𐤃𐤌𐤉𐤄𐤌	
[is] upon them	bam	𐤁𐤌	
If a man	ve·eesh	𐤅𐤀𐤉𐤔	Leviticus 20:12

-	a·sher	אשר	
lies	yish·kav	ישכב	
with	et	את	
his daughter-in-law	kal·la·to	כלתו	
must surely	mo·wt	מות	
be put to death	yu·me·tu	יומתו	
both	she·ne·hem	שניהם	
perversely	te·vel	תבל	
They have acted	a·su	עשו	
their blood	de·me·hem	דמיהם	
[is] upon them	bam	בם	
If a man	ve·eesh	ואיש	Leviticus 20:13
-	a·sher	אשר	
lies	yish·kav	ישכב	
with	et	את	
a man	za·khar	זכר	
	mish·ke·ve	משכבי	
as with a woman	ish·shah	אשה	
an abomination	to·w·e·vah	תועבה	
committed	a·su	עשו	
they have both	she·ne·hem	שניהם	
They must surely	mo·wt	מות	
be put to death	yu·ma·tu	יומתו	
their blood	de·me·hem	דמיהם	
[is] upon them	bam	בם	
If a man	ve·eesh	ואיש	Leviticus 20:14
-	a·sher	אשר	

marries	yiq·qach	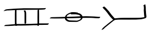	
-	et		
both a woman	ish·shah		
-	ve·et		
and her mother	im·mah		
is depraved	zim·mah	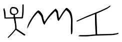	
it	hee		
in the fire	ba·esh		
must be burned	yis·re·phu		
and they	o·to		
Both he	ve·et·hen		
no	ve·lo		
so that there will be	tih·yeh	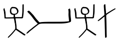	
depravity	zim·mah	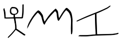	
among you	be·to·wkh·khem		
If a man	ve·eesh	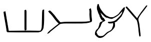	Leviticus 20:15
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lies	yit·ten	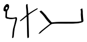	
carnally	she·kha·ve·to	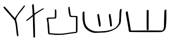	
with an animal	biv·he·mah	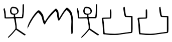	
he must be put to death	mo·wt		
	yu·mat		
And	ve·et		
the animal	hab·be·he·mah		
you are also to kill	ta·ha·ro·gu	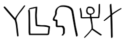	
If a woman	ve·ish·shah		Leviticus 20:16
-	a·sher		

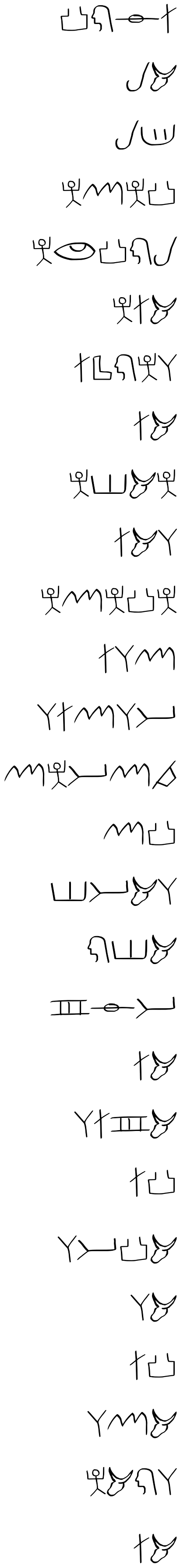

approaches	tiq·rav	
	el	
any	kal	
animal	be·he·mah	
to mate	le·riv·ah	
with it	o·tah	
you must kill	ve·ha·rag·ta	
both	et	
the woman	ha·ish·shah	
and	ve·et	
the animal	hab·be·he·mah	
They must surely	mo·wt	
be put to death	yu·ma·tu	
their blood	de·me·hem	
[is] upon them	bam	
If a man	ve·eesh	Leviticus 20:17
-	a·sher	
marries	yiq·qach	
-	et	
his sister	a·cho·to	
whether the daughter	bat	
of his father	a·vee	
or	o	
-	vat	
of his mother	im·mo	
and they have sexual relations	ve·ra·ah	
	et	

	er·va·tah		
	ve·hee	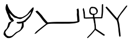	
	tir·eh		
	et		
	er·va·to		
is a disgrace	che·sed		
it	hu		
They must be cut off	ve·nikh·re·tu	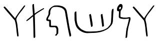	
in the sight	le·e·ne	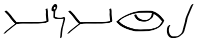	
of	be·ne	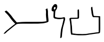	
their people	am·mam		
the nakedness	er·vat		
of his sister	a·cho·to	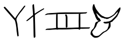	
He has uncovered	gil·lah	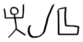	
his iniquity	a·wo·no		
he shall bear	yis·sa	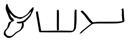	
If a man	ve·eesh	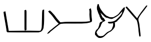	Leviticus 20:18
-	a·sher		
lies	yish·kav	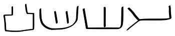	
with	et		
woman	ish·shah		
a menstruating	da·vah		
and has sexual relations with her	ve·gil·lah		
-	et		
-	er·va·tah		
-	et		
the source of her flow	me·qo·rah	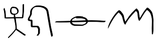	

he has exposed	he·e·rah		
and she	ve·hee	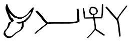	
has uncovered	gil·le·tah		
-	et		
the source	me·qo·wr	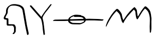	
of her blood	da·me·ha	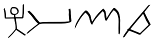	
of them must be cut off	ve·nikh·re·tu	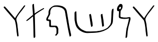	
Both	she·ne·hem	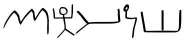	
from among	miq·qe·rev	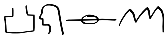	
their people	am·mam		
have sexual relations with	ve·er·vat		Leviticus 20:19
the sister	a·cho·wt	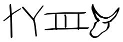	
of your mother	im·me·kha		
-	va·a·cho·wt	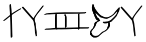	
or your father	a·vee·kha	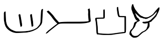	
You must not	lo		
	te·gal·leh		
for	kee	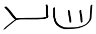	
-	et		
one’s own kin	she·e·ro		
it is exposing	he·e·rah		
their iniquity	a·wo·nam		
both shall bear	yis·sa·u		
If a man	ve·eesh	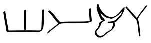	Leviticus 20:20
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lies	yish·kav	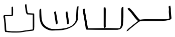	
with	et		

his uncle’s wife	do·da·to		
the nakedness	er·vat		
of his uncle	do·do		
he has uncovered	gil·lah	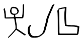	
their sin	chet·am		
They will bear	yis·sa·u		
childless	a·ree·reem	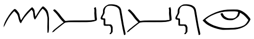	
they shall die	ya·mu·tu		
If a man	ve·eesh	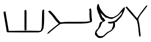	Leviticus 20:21
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marries	yiq·qach	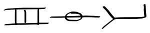	
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wife	e·shet	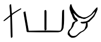	
his brother’s	a·chee	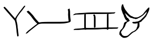	
is an act of impurity	nid·dah	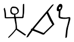	
it	hee		
the nakedness	er·vat		
of his brother	a·chee	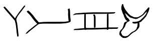	
He has uncovered	gil·lah	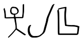	
childless	a·ree·reem	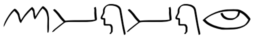	
they shall be	yih·yu		
You are therefore to keep	u·she·mar·tem		Leviticus 20:22
-	et		
all	kal	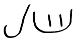	
My statutes	chuq·qo·tay	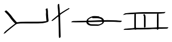	
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and	kal	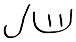	

ordinances	mish·pa·tay	
-	va·a·see·tem	
-	o·tam	
will not	ve·lo	
vomit you out	ta·qee	
-	et·khem	
so that the land	ha·a·rets	
where	a·sher	
I	a·nee	
am bringing	me·vee	
-	et·khem	
-	sham·mah	
you to live	la·she·vet	
	bah	
You must not	ve·lo	Leviticus 20:23
follow	te·le·khu	
the statutes	be·chuq·qot	
of the nations	hag·go·w	
-	a·sher	
I	a·nee	
am driving out	me·shal·le·ach	
before you	mip·pe·ne·khem	
Because	kee	
-	et	
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these things	el·leh	
they did	a·su	

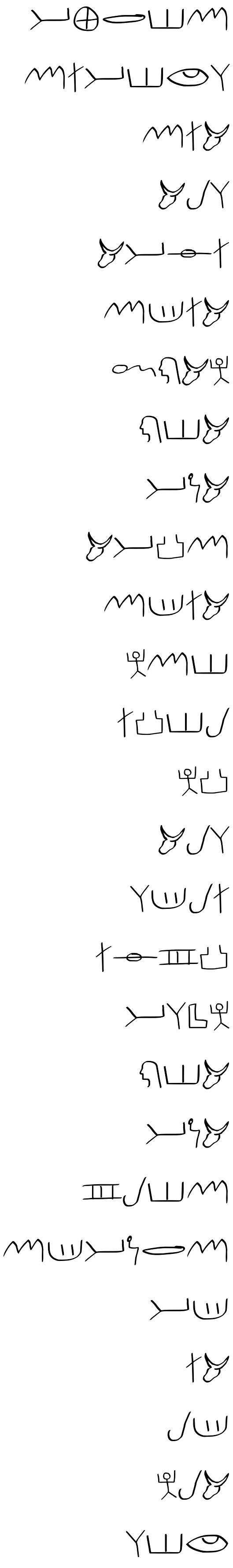

I abhorred	va·a·quts	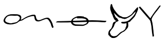	
them	bam	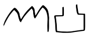	
But I have told	va·o·mar	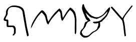	Leviticus 20:24
you	la·khem	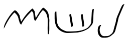	
that you	at·tem	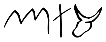	
will inherit	tee·re·shu	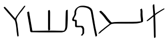	
-	et	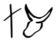	
their land	ad·ma·tam	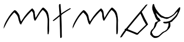	
since I	va·a·nee	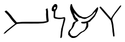	
will give	et·te·nen·nah	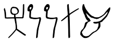	
it to you	la·khem	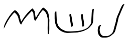	
as an inheritance —	la·re·shet	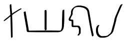	
-	o·tah	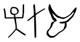	
a land	e·rets	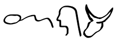	
flowing	za·vat	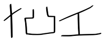	
with milk	cha·lav	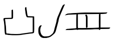	
and honey	u·de·vash	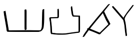	
I	a·nee	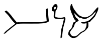	
am the LORD	YHVH	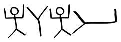	
your God	e·lo·he·khem	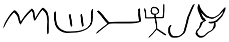	
who	a·sher	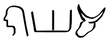	
has set you apart	hiv·dal·tee	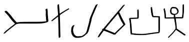	
-	et·khem	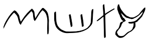	
from	min	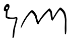	
the peoples	ha·am·meem	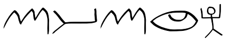	
You are therefore to distinguish	ve·hiv·dal·tem	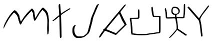	Leviticus 20:25
between	ben	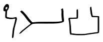	

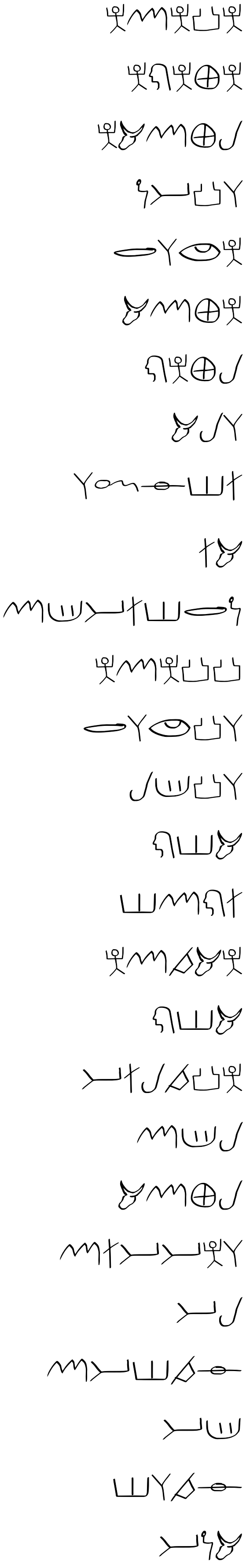

animals	hab·be·he·mah	
clean	hat·te·ho·rah	
and unclean	lat·te·me·ah	
and	u·ven	
birds	ha·o·wph	
-	hat·ta·me	
-	lat·ta·hor	
Do not	ve·lo	
become contaminated	te·shaq·qe·tsu	
-	et	
-	naph·sho·te·khem	
by any animal	bab·be·he·mah	
or bird	u·va·o·wph	
or by anything	u·ve·khol	
that	a·sher	
crawls	tir·mos	
on the ground	ha·a·da·mah	
I have set these	a·sher	
apart	hiv·dal·tee	
for you	la·khem	
as unclean	le·tam·me	
You are to be	wih·yee·tem	Leviticus 20:26
to Me	lee	
holy	qe·do·sheem	
because	kee	
am holy	qa·do·wosh	
I	a·nee	

the LORD	YHVH	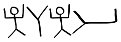	
and I have set you apart	va·av·dil	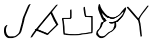	
-	et·khem	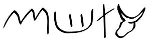	
from	min	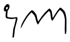	
the nations	ha·am·meem	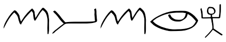	
to be	lih·yo·wt	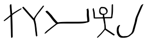	
My own	lee	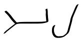	
A man	ve·eesh	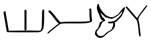	Leviticus 20:27
or	o	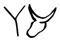	
a woman	ish·shah	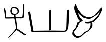	
	kee	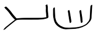	
who is	yih·yeh	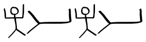	
	va·hem	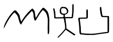	
a medium	o·wv	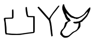	
or	o	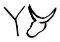	
spiritist	yid·de·o·nee	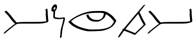	
must surely	mo·wt	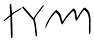	
be put to death	yu·ma·tu	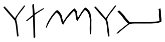	
	ba·e·ven	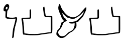	
They shall be stoned	yir·ge·mu	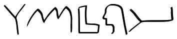	
-	o·tam	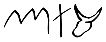	
their blood	de·me·hem	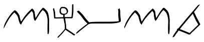	
[is] upon them ’”	bam	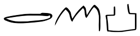	
said	vay·yo·mer	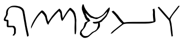	Leviticus 21:1
Then the LORD	YHVH	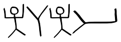	
to	el	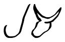	
Moses	mo·sheh	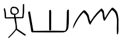	

" Speak	e·mor	
to	el	
the priests	hak·ko·ha·neem	
sons	be·ne	
Aaron's	a·ha·ron	
and tell	ve·a·mar·ta	
them [that]	a·le·hem	
for a dead person	le·ne·phesh	
[a priest] is not	lo	
to defile himself	yit·tam·ma	
among his people	be·am·maw	
except	kee	Leviticus 21:2
	im	
family —	lish·e·ro	
for his immediate	haq·qa·rov	
	e·law	
his mother	le·im·mo	
father	u·le·a·vee	
son	ve·liv·no	
daughter	u·le·vit·to	
or brother	u·le·a·chee	
sister	ve·la·a·cho·to	Leviticus 21:3
or his unmarried	hab·be·tu·lah	
who is near	haq·qe·ro·w·vah	
to him	e·law	
since	a·sher	
no	lo	

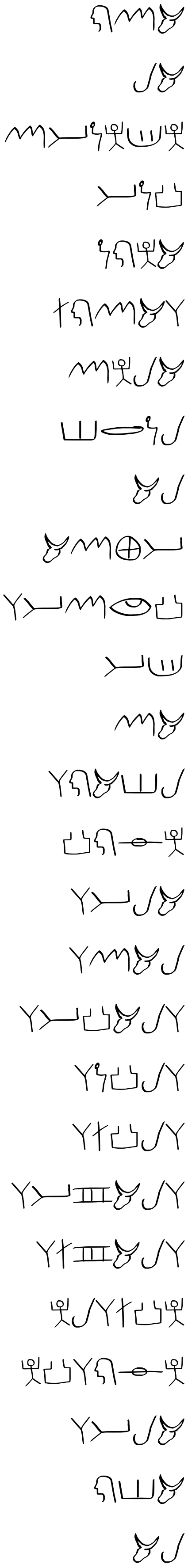

she has	ha·ye·tah	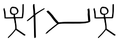	
husband	le·eesh		
-	lah		
-	yit·tam·ma		
He is not	lo		Leviticus 21:4
to defile himself	yit·tam·ma		
for those related to him by marriage	ba·al		
	be·am·maw		
and so profane himself	le·he·chal·lo	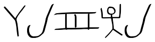	
Priests must not	lo		Leviticus 21:5
make bald	yiq·re·chah	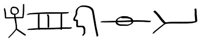	
	qa·re·chah		
spots on their heads	be·ro·sham		
shave off the edges	u·phe·at		
of their beards	ze·qa·nam	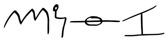	
	lo		
	ye·gal·le·chu	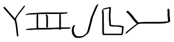	
in their bodies	u·viv·sa·ram	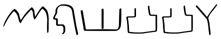	
	lo		
or make	yis·re·tu	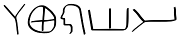	
cuts	sa·ra·tet		
holy	qe·do·sheem	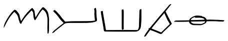	Leviticus 21:6
They must be	yih·yu		
to their God	le·lo·he·hem		
and not	ve·lo		
profane	ye·chal·le·lu	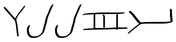	
the name	shem		

of their God	e·lo·he·hem	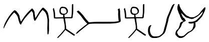	
Because	kee	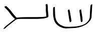	
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the offerings made by fire	ish·she	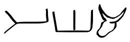	
to the LORD	YHVH		
the food	le·chem	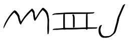	
of their God	e·lo·he·hem	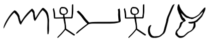	
they	hem	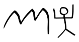	
present	maq·ree·vim	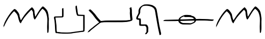	
they must be	ve·ha·yu	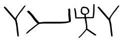	
holy	qo·desh	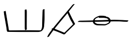	
a woman	ish·shah		Leviticus 21:7
by prostitution	zo·nah	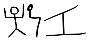	
defiled	va·cha·la·lah	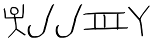	
[A priest] must not	lo		
marry	yiq·qa·chu	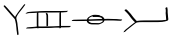	
	ve·ish·shah		
divorced	ge·ru·shah		
by her husband	me·ee·shah	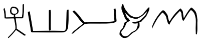	
or	lo		
-	yiq·qa·chu	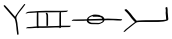	
for	kee	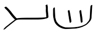	
is holy	qa·dosh	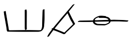	
[the priest]	hu		
to his God	le·lo·haw		
You are to regard him as holy	ve·qid·dash·to		Leviticus 21:8
since	kee	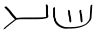	

-	et		
the food	le·chem	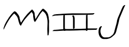	
of your God	e·lo·he·kha	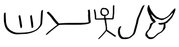	
he	hu		
presents	maq·reev	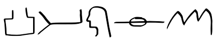	
holy	qa·dosh	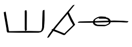	
He shall be	yih·yeh	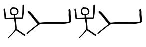	
to you	lakh	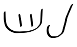	
because	kee	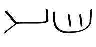	
am holy —	qa·do·wosh		
I	a·nee	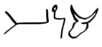	
the LORD	YHVH	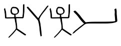	
I who set you apart	me·qad·dish·khem		
daughter	u·vat		Leviticus 21:9
	eesh	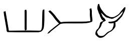	
a priest’s	ko·hen		
If	kee	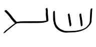	
defiles herself	te·chel	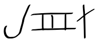	
by prostituting herself	liz·no·wt	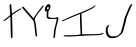	
-	et		
her father	a·vee·ha	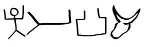	
she	hee	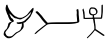	
profanes	me·chal·le·let	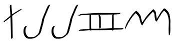	
in the fire	ba·esh		
she must be burned	tis·sa·reph		
The priest	ve·hak·ko·hen		Leviticus 21:10
who is highest	hag·ga·do·wl		

among his brothers	me·e·chaw	מאחיו	
who	asher	אשר	
poured	yu·tsaq	יוצק	
on	al	על	
his head	ro·sho	ראשו	
oil	she·men	שמן	
has had the anointing	ham·mish·chah	המשחה	
and has been ordained	u·mil·le	ומלא	
-	et	את	
-	ya·do	ידו	
to wear	lil·bosh	ללבש	
-	et	את	
the priestly garments	hab·be·ga·deem	הבגדים	
-	et	את	
his hair	ro·sho	ראשו	
must not {let}	lo	לא	
hang loose	yiph·ra	יפרע	
his garments	u·ve·ga·daw	ובגדיו	
	lo	לא	
or tear	yiph·rom	יפרם	
-	ve·al	ועל	Leviticus 21:11
near any	kal	כל	
body	naph·shot	נפשת	
dead	met	מת	
He must not	lo	לא	
go	ya·vo	יבא	

even for his father	le·a·vee	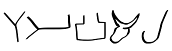	
or mother	u·le·im·mo		
he must not	lo		
defile himself	yit·tam·ma		
-	u·min	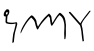	Leviticus 21:12
-	ham·miq·dash	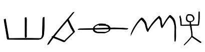	
He must not	lo		
leave	ye·tse		
	ve·lo		
or desecrate	ye·chal·lel	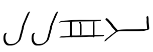	
-	et		
the sanctuary	miq·dash	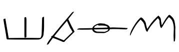	
of his God	e·lo·haw		
for	kee	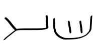	
the consecration	ne·zer		
oil	she·men		
of the anointing	mish·chat	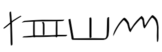	
of his God	e·lo·haw		
is on him	a·law	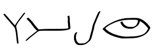	
I	a·nee	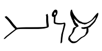	
am the LORD	YHVH	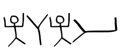	
he	ve·hu	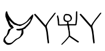	Leviticus 21:13
The woman	ish·shah		
must be a virgin	viv·tu·le·ha		
marries	yiq·qach	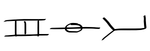	
a widow	al·ma·nah	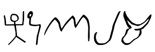	Leviticus 21:14
a divorced woman	u·ge·ru·shah		

or one defiled	va·cha·la·lah	
by prostitution	zo·nah	
-	et	
-	el·leh	
He is not	lo	
to marry	yiq·qach	
	kee	
	im	
a virgin	be·tu·lah	
from his own people	me·am·maw	
He is to marry	yiq·qach	
	ish·shah	
so that he does not	ve·lo	Leviticus 21:15
defile	ye·chal·lel	
his offspring	zar·o	
among his people	be·am·maw	
for	kee	
I	a·nee	
am the LORD	YHVH	
who sanctifies him ”	me·qad·de·sho	
said	vay·dab·ber	Leviticus 21:16
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
	le·mor	
“ Say	dab·ber	Leviticus 21:17
to	el	

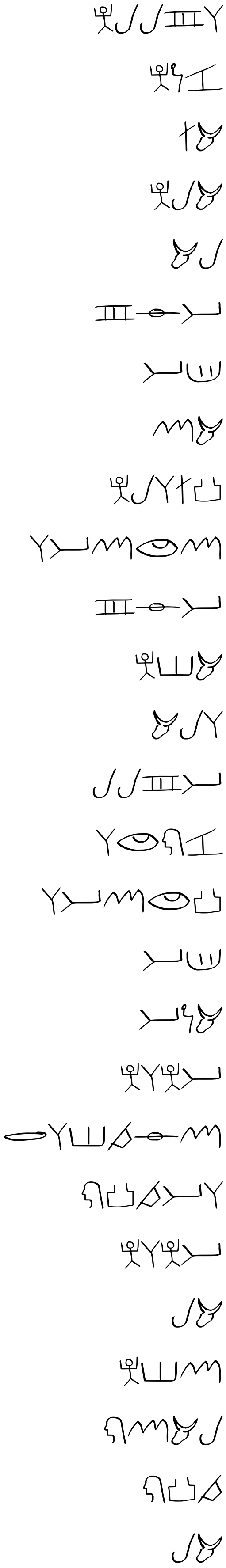

Aaron	a·ha·ron		
-	le·mor		
-	eesh	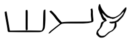	
of your descendants	miz·zar·a·kha		
‘ For the generations to come	le·do·ro·tam	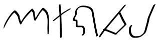	
who	a·sher		
has	yih·yeh	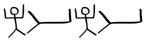	
	vo		
a physical defect	mum		
none	lo		
may approach	yiq·rav	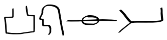	
to offer	le·haq·reev	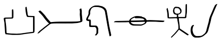	
the food	le·chem	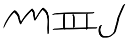	
of his God	e·lo·haw		
-	kee	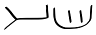	Leviticus 21:18
No	khal	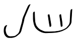	
man	eesh	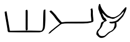	
who	a·sher		
	bo		
has any defect	mum		
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may approach —	yiq·rav	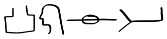	
no man	eesh	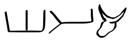	
who is blind	iw·ver		
or	o		
lame	phis·se·ach		
	o		

disfigured	cha·rum	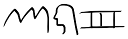	
	o		
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no man	eesh	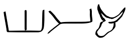	
who	a·sher		
has	yih·yeh	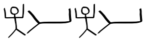	
	vo		
a broken	she·ver	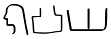	
foot	ra·gel		
or	o		
	she·ver	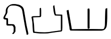	
hand	yad	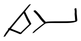	
or	o		Leviticus 21:20
who is a hunchback	gib·ben		
or	o		
dwarf	daq	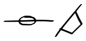	
or	o		
defect	te·val·lul	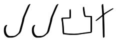	
who has an eye	be·e·no	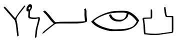	
or	o		
a festering rash	ga·rav		
	o		
scabs	yal·le·phet		
	o		
a crushed	me·ro·w·ach		
testicle	a·shekh		

No	kal	𐤊𐤋	Leviticus 21:21
	eesh	𐤀𐤉𐤔	
who	a·sher	𐤀𐤔𐤓	
	bo	𐤁𐤅	
has a defect	mum	𐤌𐤅𐤌	
descendant	miz·ze·ra	𐤌𐤆𐤓𐤏	
of Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
	lo	𐤋𐤀	
shall approach	yig·gash	𐤉𐤂𐤔	
to present	le·haq·reev	𐤋𐤄𐤒𐤓𐤉𐤁	
-	et	𐤀𐤕	
the offerings made by fire	ish·she	𐤀𐤔𐤉	
to the LORD	YHVH	𐤉𐤄𐤅𐤄	
[Since] he has a defect	mum	𐤌𐤅𐤌	
	bo	𐤁𐤅	
-	et	𐤀𐤕	
the food	le·chem	𐤋𐤇𐤌	
of his God	e·lo·haw	𐤀𐤋𐤄𐤉𐤅	
he is not	lo	𐤋𐤀	
to come near	yig·gash	𐤉𐤂𐤔	
to offer	le·haq·reev	𐤋𐤄𐤒𐤓𐤉𐤁	
food	le·chem	𐤋𐤇𐤌	Leviticus 21:22
of his God	e·lo·haw	𐤀𐤋𐤄𐤉𐤅	
the most	miq·qa·de·she	𐤌𐤒𐤃𐤔𐤉	
holy	haq·qo·da·sheem	𐤄𐤒𐤃𐤔𐤉𐤌	
as well as	u·min	𐤅𐤌𐤍	

the holy [food]	haq·qo·da·sheem	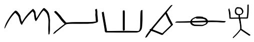	
He may eat	yo·khel		
but	akh		Leviticus 21:23
near	el		
the veil	hap·pa·ro·khet		
he must not	lo		
go	ya·vo	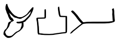	
	ve·el		
the altar	ham·miz·be·ach	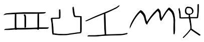	
	lo		
or approach	yig·gash		
because	kee	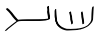	
he has a defect	mum		
	bo		
-	ve·lo		
so as not to desecrate	ye·chal·lel	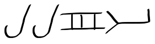	
-	et		
My sanctuaries	miq·da·shay	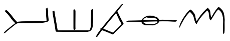	
For	kee	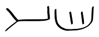	
I	a·nee	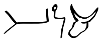	
am the LORD	YHVH		
who sanctifies them ’”	me·qad·de·sham	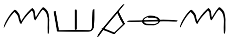	
told	vay·dab·ber	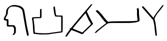	Leviticus 21:24
Moses	mo·sheh		
this to	el		
Aaron	a·ha·ron		
and to	ve·el		

and his sons	ba·naw	בניו	
	ve·el	ואל	
all	kal	כל	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל׃	
said	vay·dab·ber	וידבר	Leviticus 22:1
Then the LORD	YHVH	יהוה	
to	el	אל	
Moses	mo·sheh	משה	
	le·mor	לאמר	
“ Tell	dab·ber	דבר	Leviticus 22:2
	el	אל	
Aaron	a·ha·ron	אהרן	
	ve·el	ואל	
and his sons	ba·naw	בניו	
to treat with respect	ve·yin·na·ze·ru	וינזרו	
the sacred offerings	miq·qa·de·she	מקדשי	
that the Israelites	ve·ne	בני	
	yis·ra·el	ישראל	
so that they do not	ve·lo	ולא	
profane	ye·chal·le·lu	יחללו	
-	et	את	
name	shem	שם	
My holy	qad·shee	קדשי	
	a·sher	אשר	
-	hem	הם	
have consecrated to Me	maq·di·sheem	מקדשים	

	lee	
I	a·nee	
am the LORD	YHVH	
Tell	e·mor	Leviticus 22:3
them [that]	a·le·hem	
for the generations to come	le·do·ro·te·khem	
if any	kal	
-	eesh	
	a·sher	
approaches	yiq·rav	
-	mik·kal	
of [their] descendants	zar·a·khem	
	el	
the sacred offerings	haq·qo·da·sheem	
that	a·sher	
consecrate	yaq·dee·shu	
the Israelites	ve·ne	
	yis·ra·el	
to the LORD	la·YHVH	
in a state of uncleanness	ve·tum·a·to	
	a·law	
must be cut off	ve·nikh·re·tah	
person	han·ne·phesh	
that	ha·hi·w	
from My presence	mil·le·pha·nay	
I	a·nee	

am the LORD	YHVH		
	eesh	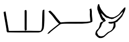	Leviticus 22:4
	eesh	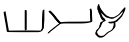	
If a descendant	miz·ze·ra		
of Aaron	a·ha·ron	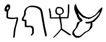	
	ve·hu		
has a skin disease	tsa·ru·a		
or	o		
a discharge	zav		
the sacred offerings	baq·qo·da·sheem		
	lo		
he may not eat	yo·khal		
until	ad		
-	a·sher		
he is clean	yit·har	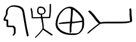	
Whoever touches	ve·han·no·ge·a		
anything	be·khal		
defiled	te·me		
by a corpse	ne·phesh		
or	o		
by a man	eesh	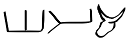	
who	a·sher		
has	te·tse		
	mim·men·nu	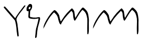	
an emission	shikh·vat	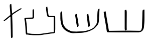	
of semen	za·ra		
or	o		Leviticus 22:5

whoever	eesh	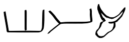	
-	a·sher		
touches	yig·ga		
a	be·khal		
crawling creature	she·rets		
-	a·sher		
-	yit·ma		
	lo		
or	o		
a person	ve·a·dam		
that	a·sher		
makes him unclean	yit·ma		
	lo		
whatever	le·khol		
the uncleanness may be —	tum·a·to		
the man	ne·phesh		Leviticus 22:6
who	a·sher		
touches	tig·ga		
any of these	bo		
will remain unclean	ve·ta·me·ah		
until	ad		
evening	ha·a·rev		
He must not	ve·lo		
eat	yo·khal		
from	min		
the sacred offerings	haq·qo·da·sheem		
unless	kee	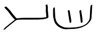	

	im		
he has bathed	ra·chats		
himself	be·sa·ro		
with water	bam·ma·yim	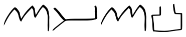	
has set	u·va		Leviticus 22:7
When the sun	hash·she·mesh		
he will become clean	ve·ta·her		
and then	ve·a·char	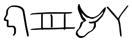	
he may eat	yo·khal		
from	min		
the sacred offerings	haq·qo·da·sheem		
for	kee	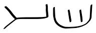	
are his food	lach·mo	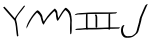	
they	hu		
anything found dead	ne·ve·lah	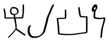	Leviticus 22:8
or torn by wild animals	u·te·re·phah		
He must not	lo		
eat	yo·khal		
which would make him unclean	le·ta·me·ah		
	vah		
I	a·nee	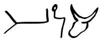	
am the LORD	YHVH		
[The priests] must keep	ve·sha·me·ru		Leviticus 22:9
-	et		
My charge	mish·mar·tee		
lest	ve·lo		

they bear	yis·u	𐤉𐤔𐤀𐤅	
-	a·law	𐤏𐤋𐤉𐤅	
the guilt	chet	𐤇𐤈𐤀	
and die	u·me·tu	𐤅𐤌𐤕𐤅	
	vo	𐤁𐤅	
because	kee	𐤊𐤉	
they profane it	ye·chal·le·lu·hu	𐤉𐤇𐤋𐤋𐤄𐤅	
I	a·nee	𐤀𐤍𐤉	
am the LORD	YHVH	𐤉𐤄𐤅𐤄	
who sanctifies them	me·qad·de·sham	𐤌𐤒𐤃𐤔𐤌	
one	ve·khal	𐤅𐤊𐤋	Leviticus 22:10
outside [a priest's family]	zar	𐤆𐤓	
No	lo	𐤋𐤀	
may eat	yo·khal	𐤉𐤀𐤊𐤋	
the sacred offering	qo·desh	𐤒𐤃𐤔	
may the guest	to·wo·shav	𐤕𐤅𐤔𐤁	
of a priest	ko·hen	𐤊𐤄𐤍	
or his hired hand	ve·sa·kheer	𐤅𐤔𐤊𐤉𐤓	
nor	lo	𐤋𐤀	
eat	yo·khal	𐤉𐤀𐤊𐤋	
[it]	qo·desh	𐤒𐤃𐤔	
a priest	ve·kho·hen	𐤅𐤊𐤄𐤍	Leviticus 22:11
But if	kee	𐤊𐤉	
buys	yiq·neh	𐤉𐤒𐤍𐤄	
a slave	ne·phesh	𐤍𐤐𐤔	
with	qin·yan	𐤒𐤍𐤉𐤍	
his own money	kas·po	𐤊𐤎𐤐𐤅	

that [slave]	hu	𐤄𐤅𐤀	
may eat	yo·khal	𐤉𐤀𐤊𐤋	
	bo	𐤁𐤅	
is born	vee·leed	𐤅𐤉𐤋𐤉𐤃	
in his household	be·to	𐤁𐤉𐤕𐤅	
or if [a slave]	hem	𐤄𐤌	
-	yo·khe·lu	𐤉𐤀𐤊𐤋𐤅	
his food	ve·lach·mo	𐤁𐤋𐤇𐤌𐤅	
daughter	u·vat	𐤅𐤁𐤕	Leviticus 22:12
the priest’s	ko·hen	𐤊𐤄𐤍	
If	kee	𐤊𐤉	
is married	tih·yeh	𐤕𐤄𐤉𐤄	
to a man	le·eesh	𐤋𐤀𐤉𐤔	
other [than a priest]	zar	𐤆𐤓	
she	hee	𐤄𐤅𐤀	
contributions	bit·ru·mat	𐤁𐤕𐤓𐤅𐤌𐤕	
of the sacred	haq·qo·da·sheem	𐤄𐤒𐤃𐤔𐤉𐤌	
is not	lo	𐤋𐤀	
to eat	to·khel	𐤕𐤀𐤊𐤋	
daughter	u·vat	𐤅𐤁𐤕	Leviticus 22:13
a priest’s	ko·hen	𐤊𐤄𐤍	
But if	kee	𐤊𐤉	
becomes	tih·yeh	𐤕𐤄𐤉𐤄	
widowed	al·ma·nah	𐤀𐤋𐤌𐤍𐤄	
or divorced	u·ge·ru·shah	𐤅𐤂𐤓𐤅𐤔𐤄	
children	ve·ze·ra	𐤅𐤆𐤓𐤏	
with no	en	𐤀𐤉𐤍	

-	lah		
and returns	ve·sha·vah		
to	el		
house	bet	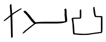	
her father’s	a·vee·ha	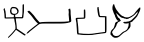	
as in her youth	kin·u·re·ha		
food	mil·le·chem	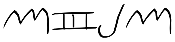	
her father’s	a·vee·ha	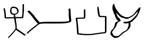	
she may share	to·khel		
But no	ve·khal		
outsider	zar		
	lo		
may share	yo·khal		
it	bo		
anyone	ve·eesh	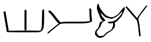	Leviticus 22:14
If	kee	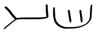	
eats	yo·khal		
a sacred offering	qo·desh	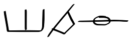	
in error	bish·ga·gah		
he must add	ve·ya·saph		
a fifth	cha·mi·shee·to		
to	a·law	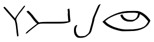	
its value and give	ve·na·tan	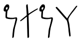	
to the priest	lak·ko·hen		
-	et		
the sacred offering	haq·qo·desh	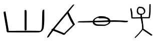	
The priests must not	ve·lo		Leviticus 22:15

profane	ye·chal·le·lu	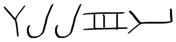	
-	et		
the sacred offerings	qa·de·she		
[that] the Israelites	be·ne	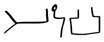	
	yis·ra·el	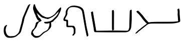	
-	et		
-	a·sher		
present	ya·ree·mu	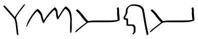	
to the LORD	la·YHVH	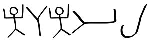	
and thus to bear	ve·his·see·u	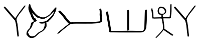	Leviticus 22:16
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for guilt	ash·mah	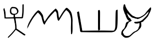	
by allowing the people to eat	be·a·khe·lam		
-	et		
the sacred offerings	qa·de·she·hem	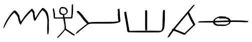	
For	kee	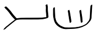	
I	a·nee	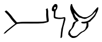	
am the LORD	YHVH		
who sanctifies them ”	me·qad·de·sham		
said	vay·dab·ber		Leviticus 22:17
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	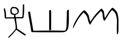	
	le·mor	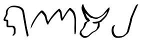	
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to	el		

Aaron	a·ha·ron	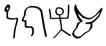
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and his sons	ba·naw	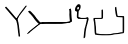
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and all	kal	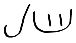
the Israelites	be·ne	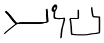
	yis·ra·el	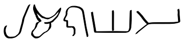
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them	a·le·hem	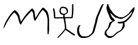
‘ Any man	eesh	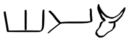
	eesh	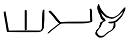
the house	mib·bet	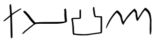
of Israel	yis·ra·el	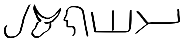
of	u·min	
or any foreign resident	hag·ger	
-	be·yis·ra·el	
who	a·sher	
presents	yaq·reev	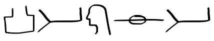
a gift	qa·re·ba·no	
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whether to fulfill a vow	nid·re·hem	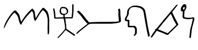
or as a	u·le·khal	
freewill offering	nid·vo·w·tam	
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	yaq·ree·vu	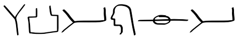
to the LORD	la·YHVH	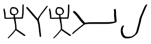
for a burnt offering	le·o·lah	

in order for it to be accepted on your behalf	lir·tso·ne·khem		Leviticus 22:19
must offer an unblemished	ta·meem	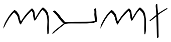	
male	za·khar	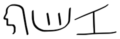	
from the cattle	bab·ba·qar	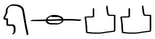	
sheep	bak·ke·sa·veem		
or goats	u·va·iz·zeem	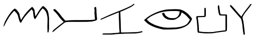	
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You must not	lo		
present	taq·ree·vu	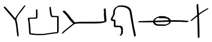	
because	kee	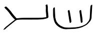	
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be	yih·yeh	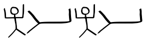	
on your behalf	la·khem		
a man	ve·eesh	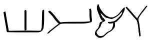	Leviticus 22:21
When	kee	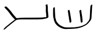	
presents	yaq·reev	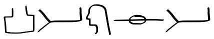	
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a peace offering	she·la·meem		
to the LORD	la·YHVH	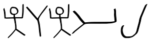	
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a vow	ne·der		
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as a freewill offering	lin·da·vah	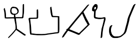	
from the herd	bab·ba·qar	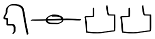	
or	o	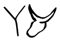	
flock	vats·tson	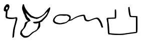	
without blemish	ta·meem	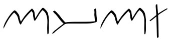	
it must be	yih·yeh	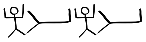	
to be acceptable	le·ra·tso·wn	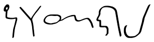	
-	kal	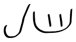	
[or] defect	mum	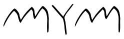	
-	lo	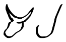	
	yih·yeh	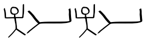	
	bo	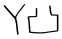	
that is blind	aw·ve·ret	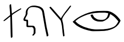	Leviticus 22:22
or	o	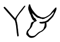	
injured	sha·vur	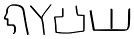	
or	o	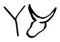	
maimed	cha·ruts	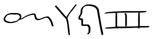	
	o	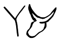	
anything with a running sore	yab·be·let	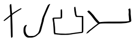	
	o	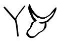	
a festering rash	ga·rav	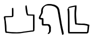	
	o	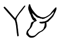	
or a scab	yal·le·phet	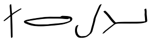	
You are not	lo	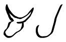	
to present	taq·ree·vu	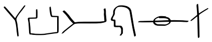	
[any animal]	el·leh	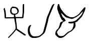	
to the LORD	la·YHVH	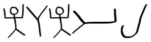	

as an offering made by fire	ve·ish·sheh		
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put	tit·te·nu	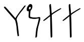	
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the altar	ham·miz·be·ach	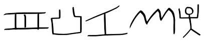	
to the LORD	la·YHVH	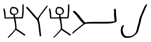	
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or sheep	va·seh		
that has a deformed	sa·ru·a		
or stunted limb	ve·qa·lut	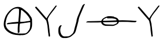	
as a freewill offering	ne·da·vah	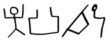	
You may present	ta·a·seh		
-	o·to		
in fulfillment of a vow	u·le·ne·der	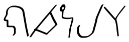	
but it is not	lo		
acceptable	ye·ra·tseh		
[an animal whose testicles are] bruised	u·ma·ukh		Leviticus 22:24
crushed	ve·kha·tut		
torn	ve·na·tuq		
or cut	ve·kha·rut	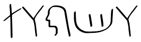	
You are not	lo		
to present	taq·ree·vu	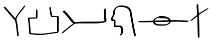	
to the LORD	la·YHVH	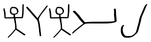	
in your land	u·ve·ar·tse·khem		
you are not to	lo		

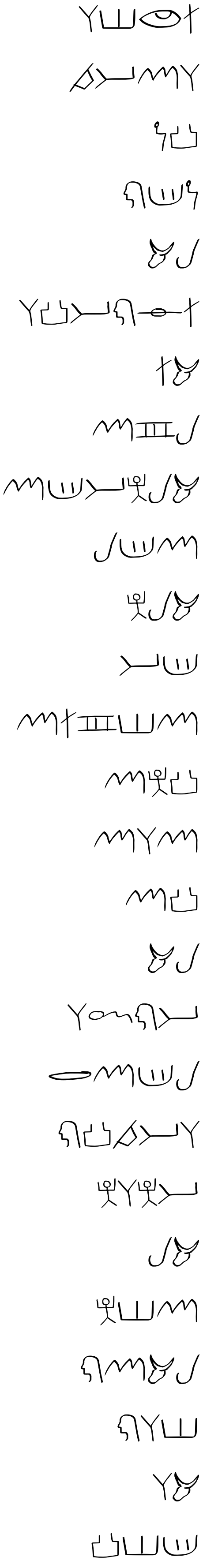

sacrifice them	ta·a·su	
-	u·mee·yad	Leviticus 22:25
a foreigner	ben	
	ne·khar	
Neither you nor	lo	
shall present	taq·ree·vu	
-	et	
food	le·chem	
to your God	e·lo·he·khem	
from any	mik·kal	
such [animal]	el·leh	
because	kee	
they are deformed	ma·she·cha·tam	
	ba·hem	
and flawed ’”	mum	
	bam	
They will not	lo	
be accepted	ye·ra·tsu	
on your behalf	la·khem	
said	vay·dab·ber	Leviticus 22:26
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
	le·mor	
an ox	sho·wr	Leviticus 22:27
or	o	
a sheep	khe·sev	

	o		
a goat	ez		
“ When	kee	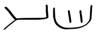	
is born	yiw·va·led	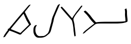	
it must remain	ve·ha·yah	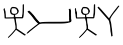	
for seven	shiv·at		
days	ya·meem	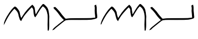	
with	ta·chat	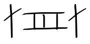	
its mother	im·mo	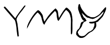	
day	u·mee·yo·wm	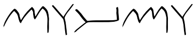	
From the eighth	hash·she·mee·nee	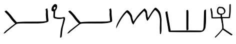	
on	va·ha·le·ah	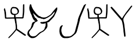	
it will be acceptable	ye·ra·tseh		
as an offering	le·qa·re·ban	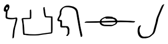	
made by fire	ish·sheh		
to the LORD	la·YHVH	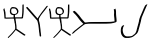	
an ox	ve·sho·wr		Leviticus 22:28
or	o		
a sheep	seh	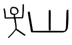	
-	o·to		
-	ve·et		
as its young	be·no	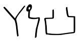	
But you must not	lo		
slaughter	tish·cha·tu	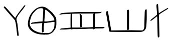	
day	be·yo·wm	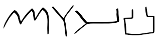	
on the same	e·chad	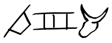	
When	ve·khee	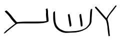	Leviticus 22:29

you sacrifice	tiz·be·chu		
offering	ze·vach		
a thank	to·w·dah		
to the LORD	la·YHVH	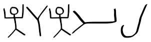	
so that it may be acceptable on your behalf	lir·tso·ne·khem		
offer it	tiz·ba·chu		
day	bay·yo·wm	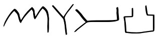	Leviticus 22:30
that same	ha·hu		
It must be eaten	ye·a·khel		
Do not	lo		
leave	to·w·tee·ru	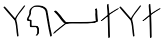	
any of it	mim·men·nu	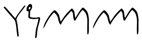	
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morning	bo·qer	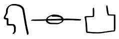	
I	a·nee	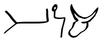	
am the LORD	YHVH		
You are to keep	u·she·mar·tem		Leviticus 22:31
My commandments	mits·wo·tay		
and practice	va·a·see·tem	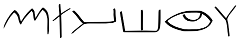	
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I	a·nee	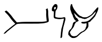	
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You must not	ve·lo		Leviticus 22:32
profane	te·chal·le·lu	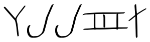	
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name	shem		

My holy	qad·shee	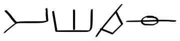	
I must be acknowledged as holy	ve·niq·dash·tee	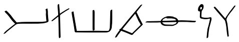	
among	be·to·wkh	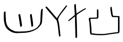	
the Israelites	be·ne	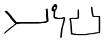	
	yis·ra·el	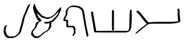	
I	a·nee	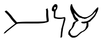	
am the LORD	YHVH	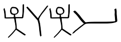	
who sanctifies you	me·qad·dish·khem	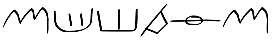	
who brought you out	ham·mo·w·tsee	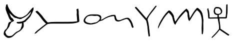	Leviticus 22:33
-	et·khem	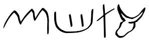	
of the land	me·e·rets	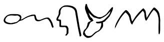	
of Egypt	mits·ra·yim	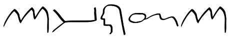	
to be	lih·yo·wt	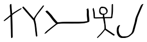	
your	la·khem	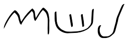	
God	le·lo·heem	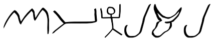	
I	a·nee	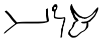	
am the LORD ”	YHVH	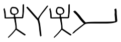	
said	vay·dab·ber	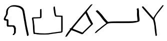	Leviticus 23:1
Then the LORD	YHVH	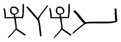	
to	el	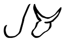	
Moses	mo·sheh	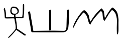	
	le·mor	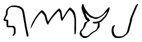	
“ Speak	dab·ber	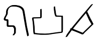	Leviticus 23:2
to	el	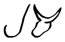	
the Israelites	be·ne	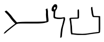	
	yis·ra·el	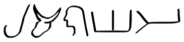	

and say	ve·a·mar·ta	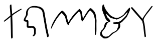	
to them	a·le·hem	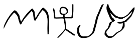	
the feasts	mo·w·a·de		
of the LORD	YHVH	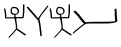	
that	a·sher		
you are to proclaim	tiq·re·u	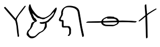	
-	o·tam		
assemblies	miq·ra·e	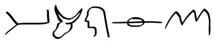	
as sacred	qo·desh	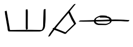	
‘ These	el·leh	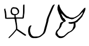	
are	hem	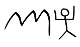	
My appointed feasts	mo·w·a·day		
For six	she·shet	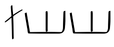	Leviticus 23:3
days	ya·meem	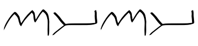	
may be done	te·a·seh		
work	me·la·khah		
day	u·vay·yo·wm	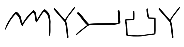	
but the seventh	hash·she·vee·ee	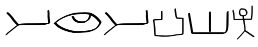	
is a Sabbath	shab·bat		
of complete rest	shab·ba·to·wn		
assembly	miq·ra	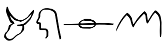	
a day of sacred	qo·desh	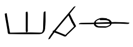	
any	kal	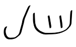	
work	me·la·khah		
You must not	lo		
do	ta·a·su		
is a Sabbath	shab·bat		

it	hee		
to the LORD	la·YHVH	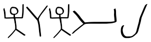	
wherever	be·khol		
you live	mo·wo·she·vo·te·khem	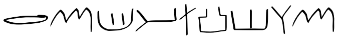	
These	el·leh	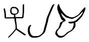	Leviticus 23:4
appointed feasts	mo·w·a·de		
are the LORD’s	YHVH		
assemblies	miq·ra·e	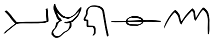	
the sacred	qo·desh	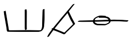	
-	a·sher		
you are to proclaim	tiq·re·u	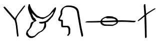	
-	o·tam		
at their appointed times	be·mo·w·a·dam		
month	ba·cho·desh	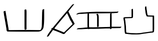	Leviticus 23:5
of the first	ha·ri·sho·wn		
on the fourteenth	be·ar·ba·ah		
	a·sar		
day	la·cho·desh	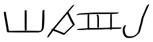	
begins at	ben	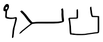	
twilight	ha·ar·ba·yim		
The Passover	pe·sach		
to the LORD	la·YHVH	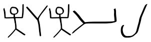	
On the fifteenth	u·va·cha·mish·shah	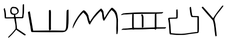	Leviticus 23:6
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day	yo·wm		
month [begins]	la·cho·desh	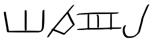	
of the same	haz·zeh		

the Feast	chag	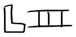	
of Unleavened Bread	ham·mats·tso·wt		
to the LORD	la·YHVH	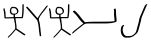	
For seven	shiv·at		
days	ya·meem	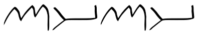	
unleavened bread	mats·tso·wt		
you must eat	to·khe·lu		
day	bay·yo·wm	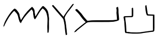	Leviticus 23:7
On the first	ha·ri·sho·wn		
assembly	miq·ra	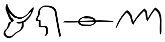	
a sacred	qo·desh	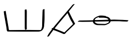	
you are to hold	yih·yeh	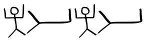	
	la·khem		
any	kal		
work	me·le·khet		
regular	a·vo·dah	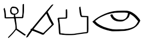	
you are not	lo		
to do	ta·a·su		
you are to present	ve·hiq·rav·tem		Leviticus 23:8
an offering made by fire	ish·sheh		
to the LORD	la·YHVH	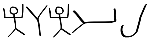	
For seven	shiv·at		
days	ya·meem	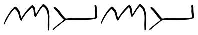	
day	bay·yo·wm	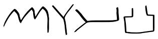	
On the seventh	hash·she·vee·ee	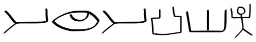	
assembly	miq·ra	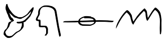	
there shall be a sacred	qo·desh	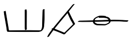	

any	kal	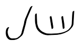	
work ’”	me·le·khet		
regular	a·vo·dah		
you must not	lo		
do	ta·a·su		
said	vay·dab·ber	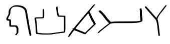	Leviticus 23:9
And the LORD	YHVH		
to	el		
Moses	mo·sheh		
	le·mor		
“ Speak	dab·ber		Leviticus 23:10
to	el		
the Israelites	be·ne	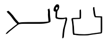	
	yis·ra·el	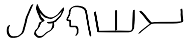	
and say	ve·a·mar·ta		
	a·le·hem	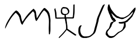	
‘ When	kee	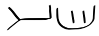	
you enter	ta·vo·u		
	el		
the land	ha·a·rets		
that	a·sher		
I	a·nee	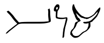	
am giving	no·ten		
you	la·khem		
and you reap	u·qe·tsar·tem		
-	et		
its harvest	qe·tsee·rah		

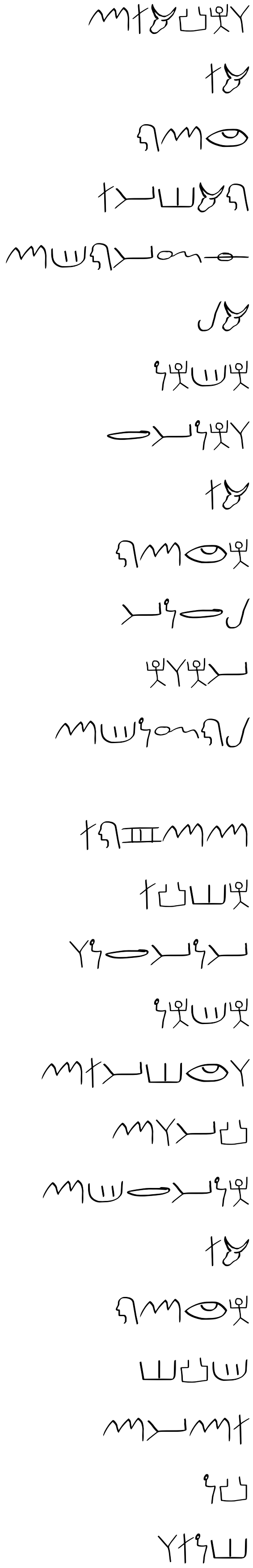

you are to bring	va·ha·ve·tem	
-	et	
a sheaf	o·mer	
of the firstfruits	re·sheet	
of your harvest	qe·tsee·re·khem	
to	el	
the priest	hak·ko·hen	
And he shall wave	ve·he·neeph	Leviticus 23:11
-	et	
the sheaf	ha·o·mer	
before	liph·ne	
the LORD	YHVH	
so that it may be accepted on your behalf	lir·tso·ne·khem	
on the day after	mim·ma·cho·rat	
the Sabbath	hash·shab·bat	
is to wave it	ye·nee·phen·nu	
the priest	hak·ko·hen	
you shall offer	va·a·see·tem	Leviticus 23:12
On the day	be·yo·wm	
you wave	ha·nee·phe·khem	
-	et	
the sheaf	ha·o·mer	
lamb	ke·ves	
without blemish	ta·meem	
a year-old	ben	
	she·na·to	

as a burnt offering	le·o·lah		
to the LORD	la·YHVH	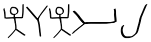	
along with its grain offering	u·min·cha·to	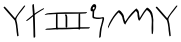	Leviticus 23:13
of two-tenths of an ephah	she·ne	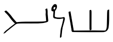	
	es·ro·neem		
of fine flour	so·let	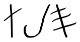	
mixed	be·lu·lah		
with oil —	vash·she·men		
an offering made by fire	ish·sheh		
to the LORD	la·YHVH	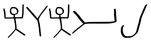	
aroma —	re·ach	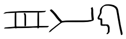	
a pleasing	nee·cho·ach	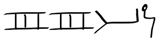	
and its drink offering	ve·nis·koh		
of wine	ya·yin	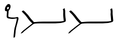	
of a quarter	re·vee·it	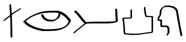	
hin	ha·heen	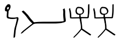	
any bread	ve·le·chem	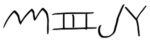	Leviticus 23:14
or roasted	ve·qa·lee	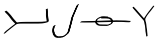	
or new grain	ve·khar·mel		
You must not	lo		
eat	to·khe·lu		
until	ad		
very	e·tsem		
day	hay·yo·wm	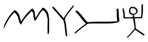	
the	haz·zeh		
-	ad		

you have brought	ha·vee·a·khem		
this	et		
offering	qa·re·ban	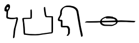	
to your God	e·lo·he·khem	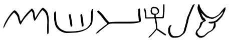	
statute	chuq·qat	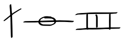	
This is to be a permanent	o·w·lam		
for the generations to come	le·do·ro·te·khem	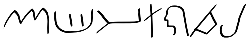	
wherever	be·khol		
you live	mo·she·vo·te·khem	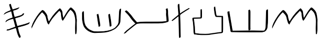	
you are to count off	u·se·phar·tem		Leviticus 23:15
	la·khem		
From the day after	mim·ma·cho·rat		
the Sabbath	hash·shab·bat		
the day	mee·yo·wm	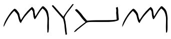	
you brought	ha·vee·a·khem		
-	et		
the sheaf	o·mer		
of the wave offering	hat·te·nu·phah		
seven	she·va		
weeks	shab·ba·to·wt		
full	te·mee·mot	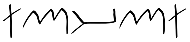	
	tih·ye·nah	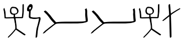	
until	ad		Leviticus 23:16
the day after	mim·ma·cho·rat		
Sabbath	hash·shab·bat		
the seventh	hash·she·vee·it	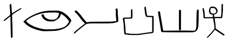	
You shall count off	tis·pe·ru		

fifty	cha·mish·sheem	𐤇𐤌𐤔𐤉𐤌	
days	yo·wm	𐤉𐤅𐤌	
and then present	ve·hiq·rav·tem	𐤅𐤄𐤒𐤓𐤁𐤕𐤌	
grain	min·chah	𐤌𐤍𐤇𐤄	
an offering of new	cha·da·shah	𐤇𐤃𐤔𐤄	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
from your dwellings	mim·mo·wo·she·vo·te·khem	𐤌𐤌𐤅𐤔𐤁𐤕𐤉𐤊𐤌	Leviticus 23:17
Bring	ta·vee·u	𐤕𐤁𐤉𐤀𐤅	
loaves of bread	le·chem	𐤋𐤇𐤌	
as a wave offering	te·nu·phah	𐤕𐤍𐤅𐤐𐤄	
two	ta·yim	𐤔𐤕𐤉𐤌	
[each made] from two-tenths of an ephah	she·ne	𐤔𐤍𐤉	
	es·ro·neem	𐤏𐤔𐤓𐤍𐤉𐤌	
of fine flour	so·let	𐤎𐤋𐤕	
	tih·ye·nah	𐤕𐤄𐤉𐤉𐤍𐤄	
with leaven	cha·mets	𐤇𐤌𐤑	
baked	te·a·phe·nah	𐤕𐤀𐤐𐤉𐤍𐤄	
as the firstfruits	bik·ku·reem	𐤁𐤊𐤅𐤓𐤉𐤌	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
you are to present	ve·hiq·rav·tem	𐤅𐤄𐤒𐤓𐤁𐤕𐤌	Leviticus 23:18
Along with	al	𐤏𐤋	
the bread	hal·le·chem	𐤄𐤋𐤇𐤌	
seven	shiv·at	𐤔𐤁𐤏𐤕	
male lambs	ke·va·seem	𐤊𐤁𐤔𐤉𐤌	
unblemished	te·mee·mim	𐤕𐤌𐤉𐤌𐤌	
a year old	be·ne	𐤁𐤍𐤉	

	sha·nah	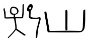	
young bull	u·phar		
	ben		
	ba·qar	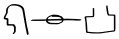	
one	e·chad	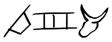	
rams	ve·e·lim	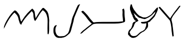	
and two	she·na·yim	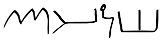	
They will be	yih·yu		
a burnt offering	o·lah		
to the LORD	la·YHVH	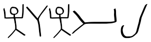	
together with their grain offerings	u·min·cha·tam	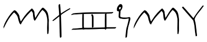	
and drink offerings —	ve·nis·ke·hem		
an offering made by fire	ish·sheh		
aroma	re·ach	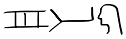	
a pleasing	nee·cho·ach	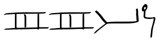	
to the LORD	la·YHVH	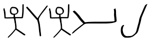	
You shall also prepare	va·a·see·tem	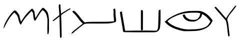	Leviticus 23:19
male goat	se·eer		
	iz·zeem	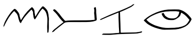	
one	e·chad	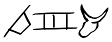	
as a sin offering	le·chat·tat	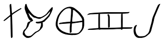	
and two	u·she·ne	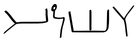	
male lambs	khe·va·seem	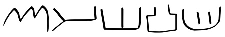	
a year old	be·ne	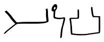	
	sha·nah	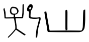	
	le·ze·vach	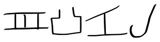	

as a peace offering	she·la·meem		
is to wave	ve·he·neeph	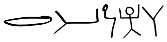	Leviticus 23:20
The priest	hak·ko·hen		
[the lambs]	o·tam		
together with	al		
the bread	le·chem	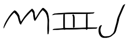	
of the firstfruits	hab·bik·ku·reem		
as a wave offering	te·nu·phah	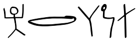	
before	liph·ne		
the LORD	YHVH		
-	al		
The bread and the two	she·ne	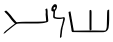	
lambs	ke·va·seem	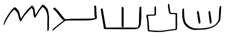	
holy	qo·desh	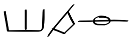	
shall be	yih·yu		
to the LORD	la·YHVH	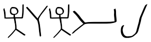	
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you are to proclaim	u·qe·ra·tem		Leviticus 23:21
same	be·e·tsem	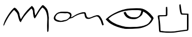	
day	hay·yo·wm	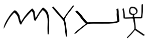	
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assembly	miq·ra	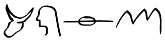	
a sacred	qo·desh	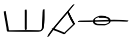	
	yih·yeh	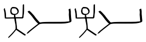	
and	la·khem		
any	kal	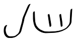	
regular work	me·le·khet		

	a·vo·dah	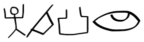	
you must not	lo		
do	ta·a·su		
statute	chuq·qat	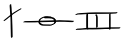	
This is to be a permanent	o·w·lam		
wherever	be·khal		
you live	mo·wo·she·vo·te·khem		
for the generations to come	le·do·ro·te·khem	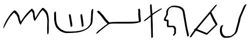	
When you reap	u·ve·quts·re·khem		Leviticus 23:22
-	et		
the harvest	qe·tseer		
of your land	ar·tse·khem		
do not	lo		
all the way	te·khal·leh	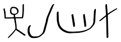	
to the edges	pe·at		
of your field	sa·de·kha		
reap	be·quts·re·kha		
the gleanings	ve·le·qet	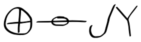	
of your harvest	qe·tsee·re·kha		
	lo		
or gather	te·laq·qet	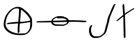	
for the poor	le·a·nee		
and the foreign resident	ve·lag·ger		
Leave	ta·a·zov	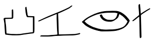	
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I	a·nee	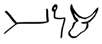	

am the LORD	YHVH		
your God ’”	e·lo·he·khem	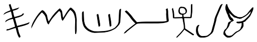	
said	vay·dab·ber	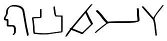	Leviticus 23:23
The LORD also	YHVH		
to	el		
Moses	mo·sheh	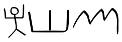	
	le·mor	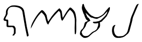	
“ Speak	dab·ber		Leviticus 23:24
to	el		
the Israelites	be·ne	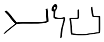	
	yis·ra·el	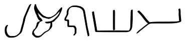	
[and] say	le·mor		
month	ba·cho·desh	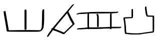	
of the seventh	hash·she·vee·ee	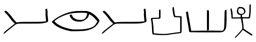	
‘ On the first	be·e·chad		
day	la·cho·desh	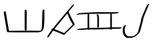	
you are to have	yih·yeh	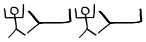	
	la·khem		
a day of rest	shab·ba·to·wn	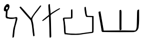	
announced	zikh·ro·wn		
by [trumpet] blasts	te·ru·ah		
assembly	miq·ra	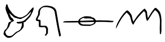	
a sacred	qo·desh	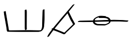	
any	kal	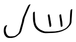	Leviticus 23:25
regular work	me·le·khet		
	a·vo·dah	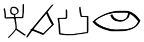	
You must not	lo		

do	ta·a·su	
but you are to present	ve·hiq·rav·tem	
an offering made by fire	ish·sheh	
to the LORD ’”	la·YHVH	
said	vay·dab·ber	Leviticus 23:26
Again the LORD	YHVH	
to	el	
Moses	mo·sheh	
	le·mor	
“	akh	Leviticus 23:27
The tenth	be·a·so·wr	
month	la·cho·desh	
seventh	hash·she·vee·ee	
day of this	haz·zeh	
is the Day	yo·wm	
of Atonement	hak·kip·pu·reem	
	hu	
assembly	miq·ra	
a sacred	qo·desh	
You shall hold	yih·yeh	
	la·khem	
and humble	ve·in·nee·tem	
-	et	
yourselves	naph·sho·te·khem	
and present	ve·hiq·rav·tem	
an offering made by fire	ish·sheh	

to the LORD	la·YHVH		
any	ve·khal		Leviticus 23:28
work	me·la·khah		
you are not	lo		
to do	ta·a·su		
	be·e·tsem		
day	hay·yo·wm		
On this	haz·zeh		
for	kee		
is the Day	yo·wm		
of Atonement	kip·pu·reem		
it	hu		
when atonement is made	le·khap·per		
for you	a·le·khem		
before	liph·ne		
the LORD	YHVH		
your God	e·lo·he·khem		
If	kee		Leviticus 23:29
anyone	khal		
	han·ne·phesh		
-	a·sher		
does not	lo		
humble himself	te·un·neh		
	be·e·tsem		
day	hay·yo·wm		
on this	haz·zeh		
he must be cut off	ve·nikh·re·tah		

from his people	me·am·me·ha	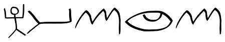	
anyone	ve·khal	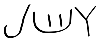	Leviticus 23:30
	han·ne·phesh	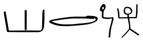	
who	a·sher	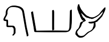	
does	ta·a·seh	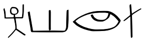	
any	kal	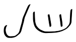	
work	me·la·khah	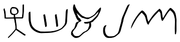	
	be·e·tsem	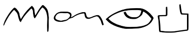	
day	hay·yo·wm	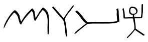	
on this	haz·zeh	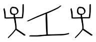	
I will destroy	ve·ha·a·vad·tee	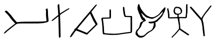	
-	et	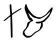	
-	han·ne·phesh	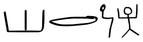	
	ha·hi·w	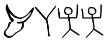	
from among	miq·qe·rev	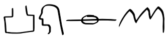	
his people	am·mah	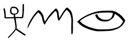	
any	kal	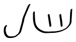	Leviticus 23:31
work {at all}	me·la·khah	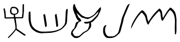	
You are not	lo	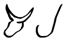	
to do	ta·a·su	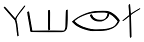	
statute	chuq·qat	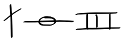	
This is a permanent	o·w·lam	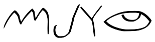	
for the generations to come	le·do·ro·te·khem	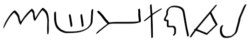	
wherever	be·khol	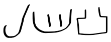	
you live	mo·she·vo·te·khem	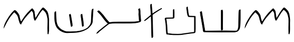	
will be a Sabbath	shab·bat	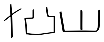	Leviticus 23:32
of complete rest	shab·ba·to·wn	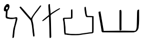	

It	hu		
for you	la·khem		
and you shall humble	ve·in·nee·tem	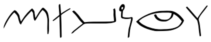	
-	et		
yourselves	naph·sho·te·khem		
of the ninth	be·tish·ah		
day of the month	la·cho·desh	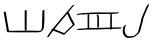	
From the evening	ba·e·rev		
the following evening	me·e·rev		
until	ad		
	e·rev		
you are to keep	tish·be·tu		
your Sabbath ”	shab·bat·te·khem		
said	vay·dab·ber	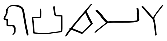	Leviticus 23:33
And the LORD	YHVH		
to	el		
Moses	mo·sheh	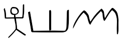	
	le·mor	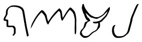	
“ Speak	dab·ber		Leviticus 23:34
to	el		
the Israelites	be·ne	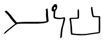	
	yis·ra·el	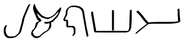	
[and] say	le·mor		
‘ On the fifteenth	ba·cha·mish·shah	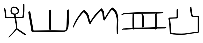	
	a·sar		
day	yo·wm		
month	la·cho·desh	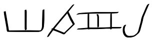	

seventh	hash·she·vee·ee	השביעי	
of the	haz·zeh	הזה	
the Feast	chag	חג	
of Tabernacles	has·suk·ko·wt	הסכות	
and it continues for seven	shiv·at	שבעת	
days	ya·meem	ימים	
to the LORD [begins]	la·YHVH	ליהוה	
day	bay·yo·wm	ביום	Leviticus 23:35
On the first	ha·ri·sho·wn	הראשון	
assembly	miq·ra	מקרא	
[there shall be] a sacred	qo·desh	קדש	
any	kal	כל	
regular work	me·le·khet	מלאכת	
	a·vo·dah	עבדה	
You must not	lo	לא	
do	ta·a·su	תעשו	
For seven	shiv·at	שבעת	Leviticus 23:36
days	ya·meem	ימים	
you are to present	taq·ree·vu	תקריבו	
an offering made by fire	ish·sheh	אשה	
to the LORD	la·YHVH	ליהוה	
day	bay·yo·wm	ביום	
On the eighth	hash·she·mee·nee	השמיני	
assembly	miq·ra	מקרא	
a sacred	qo·desh	קדש	
you are to hold	yih·yeh	יהיה	

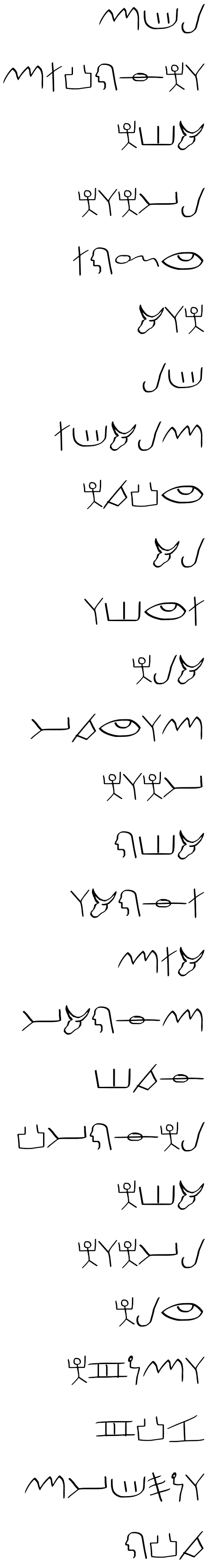

	la·khem	
and present	ve·hiq·rav·tem	
an offering made by fire	ish·sheh	
to the LORD	la·YHVH	
a solemn assembly	a·tse·ret	
It [is]	hee	
any	kal	
regular work	me·le·khet	
	a·vo·dah	
you must not	lo	
do	ta·a·su	
These	el·leh	Leviticus 23:37
appointed feasts	mo·w·a·de	
are the LORD's	YHVH	
which	a·sher	
you are to proclaim	tiq·re·u	
-	o·tam	
assemblies	miq·ra·e	
as sacred	qo·desh	
for presenting	le·haq·reev	
offerings by fire	ish·sheh	
to the LORD —	la·YHVH	
burnt offerings	o·lah	
and grain offerings	u·min·chah	
sacrifices	ze·vach	
and drink offerings	u·ne·sa·kheem	
each on	de·var	

its designated	yo·wm	
day	be·yo·w·mo	
[These offerings are] in addition to	mil·le·vad	Leviticus 23:38
Sabbaths	shab·be·tot	
the offerings for the LORD's	YHVH	
	u·mil·le·vad	
[and in addition] to your gifts	mat·te·no·w·te·khem	
	u·mil·le·vad	
to all	kal	
your vow offerings	nid·re·khem	
	u·mil·le·vad	
and to all	kal	
the freewill offerings	nid·vo·w·te·khem	
-	a·sher	
you give	tit·te·nu	
to the LORD	la·YHVH	
-	akh	Leviticus 23:39
On the fifteenth	ba·cha·mish·shah	
	a·sar	
day	yo·wm	
month	la·cho·desh	
of the seventh	hash·she·vee·ee	
after you have gathered	be·a·se·pe·khem	
-	et	
the produce	te·vu·at	
of the land	ha·a·rets	

you are to celebrate	ta·chog·gu	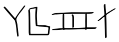	
-	et	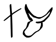	
a feast	chag	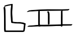	
to the LORD	YHVH	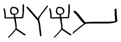	
for seven	shiv·at	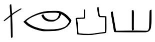	
days	ya·meem	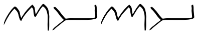	
day	bay·yo·wm	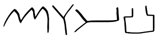	
on the first	ha·ri·sho·wn	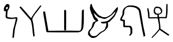	
There shall be complete rest	shab·ba·to·wn	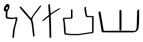	
day	u·vay·yo·wm	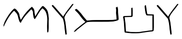	
on the eighth	hash·she·mee·nee	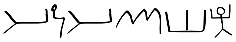	
and [also]	shab·ba·to·wn	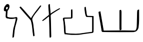	
you are to gather	u·le·qach·tem	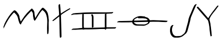	Leviticus 23:40
	la·khem	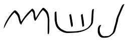	
day	bay·yo·wm	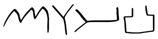	
On the first	ha·ri·sho·wn	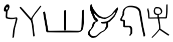	
the fruit	pe·ree	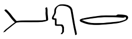	
trees	ets	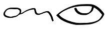	
of majestic	ha·dar	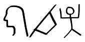	
the branches	kap·pot	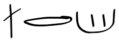	
of palm trees	te·ma·reem	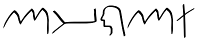	
and the boughs	va·a·naph	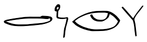	
trees	ets	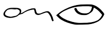	
of leafy	a·vot	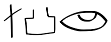	
and of willows	ve·ar·ve	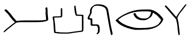	
of the brook	na·chal	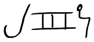	
And you are to rejoice	u·se·mach·tem	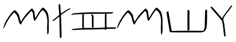	

before	liph·ne	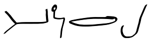	
the LORD	YHVH	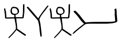	
your God	e·lo·he·khem	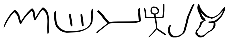	
for seven	shiv·at	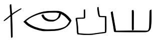	
days	ya·meem	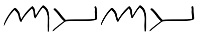	
You are to celebrate	ve·chag·go·tem	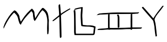	Leviticus 23:41
this	o·to	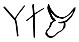	
as a feast	chag	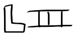	
to the LORD	la·YHVH	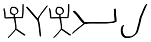	
for seven	shiv·at	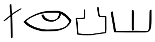	
days	ya·meem	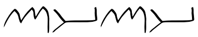	
each year	bash·sha·nah	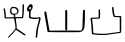	
statute	chuq·qat	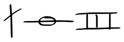	
This is a permanent	o·w·lam	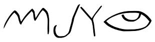	
for the generations to come	le·do·ro·te·khem	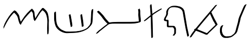	
month	ba·cho·desh	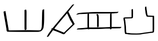	
in the seventh	hash·she·vee·ee	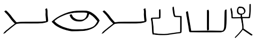	
you are to celebrate	ta·chog·gu	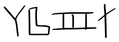	
it	o·to	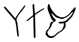	
in booths	bas·suk·kot	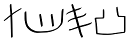	Leviticus 23:42
You are to dwell	te·she·vu	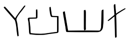	
for seven	shiv·at	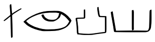	
days	ya·meem	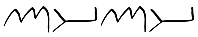	
All	kal	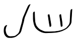	
the native-born	ha·ez·rach	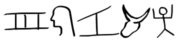	
of Israel	be·yis·ra·el	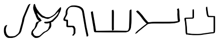	
must dwell	ye·she·vu	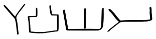	

in booths	bas·suk·kot	בסכת	
so that	le·ma·an	למען	Leviticus 23:43
may know	ye·de·u	ידעו	
your descendants	do·ro·te·khem	דרתיכם	
that	kee	כי	
in booths	vas·suk·ko·wt	בסכות	
dwell	ho·wo·shav·tee	הושבתי	
-	et	את	
I made the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
when I brought them out	be·ho·w·tsee·ee	בהוציאי	
-	o·w·tam	אותם	
of the land	me·e·rets	מארץ	
of Egypt	mits·ra·yim	מצרים	
I	a·nee	אני	
am the LORD	YHVH	יהוה	
your God ’”	e·lo·he·khem	אלהיכם	
announced	vay·dab·ber	וידבר	Leviticus 23:44
So Moses	mo·sheh	משה	
-	et	את	
the appointed [feasts]	mo·a·de	מעדי	
of the LORD	YHVH	יהוה	
to	el	אל	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל פ	
said	vay·dab·ber	וידבר	Leviticus 24:1
Then the LORD	YHVH	יהוה	

to	el		
Moses	mo·sheh		
	le·mor		
“ Command	tsaw		Leviticus 24:2
-	et		
the Israelites	be·ne	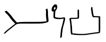	
	yis·ra·el	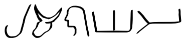	
to bring	ve·yiq·chu	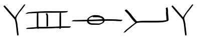	
you	e·le·kha	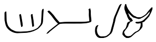	
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olives	za·yit	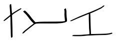	
pure	zakh	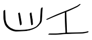	
of pressed	ka·teet		
for the light	lam·ma·o·wr		
burning	le·ha·a·lot		
to keep the lamps	ner		
continually	ta·meed		
Outside	mi·chuts	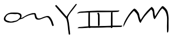	Leviticus 24:3
the veil	le·pha·ro·khet		
of the Testimony	ha·e·dut		
in the Tent	be·o·hel		
of Meeting	mo·w·ed		
is to tend	ya·a·rokh		
the lamps	o·to		
Aaron	a·ha·ron		
from evening	me·e·rev		
until	ad		

morning	bo·qer	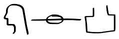	
before	liph·ne		
the LORD	YHVH		
continually	ta·meed		
statute	chuq·qat	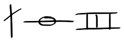	
This is to be a permanent	o·w·lam		
for the generations to come	le·do·ro·te·khem	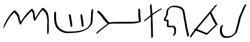	
on	al		Leviticus 24:4
lampstand	ham·me·no·rah	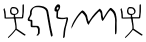	
the pure [gold]	hat·te·ho·rah		
He shall tend	ya·a·rokh		
-	et		
the lamps	han·ne·ro·wt		
before	liph·ne		
the LORD	YHVH		
continually	ta·meed	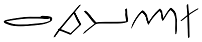	
You are also to take	ve·la·qach·ta	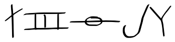	Leviticus 24:5
fine flour	so·let		
and bake	ve·a·phee·ta		
-	o·tah		
twelve	she·tem	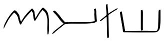	
	es·reh		
loaves	chal·lo·wt	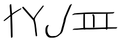	
two-tenths of an ephah	she·ne	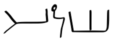	
	es·ro·neem		
using	yih·yeh	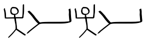	

loaf	ha·chal·lah	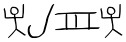	
for each	ha·e·chat		
and set	ve·sam·ta		Leviticus 24:6
them	o·w·tam		
in two	she·ta·yim	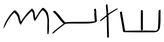	
rows —	ma·a·ra·kho·wt		
six	shesh		
per row —	ham·ma·a·ra·khet		
on	al		
the table	hash·shul·chan	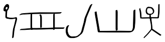	
of pure gold	hat·ta·hor		
before	liph·ne		
the LORD	YHVH		
And you are to place	ve·na·ta·ta	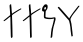	Leviticus 24:7
near	al		
each row	ham·ma·a·re·khet		
frankincense	le·vo·nah	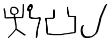	
pure	zak·kah	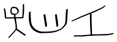	
so that it may serve	ve·ha·ye·tah	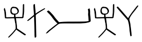	
for the bread	lal·le·chem	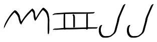	
as a memorial portion	le·az·ka·rah	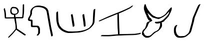	
an offering made by fire	ish·sheh		
to the LORD	la·YHVH	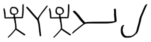	
Every Sabbath day	be·yo·wm	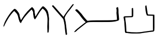	Leviticus 24:8
	hash·shab·bat		
	be·yo·wm	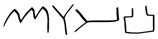	
	hash·shab·bat		

the bread is to be set out	ya·ar·khen·nu		
before	liph·ne		
the LORD	YHVH		
	ta·meed		
	me·et		
	be·ne	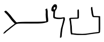	
on behalf of the Israelites	yis·ra·el	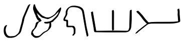	
covenant	be·reet	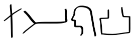	
as a permanent	o·w·lam		
It belongs to	ve·ha·ye·tah	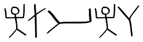	Leviticus 24:9
Aaron	le·a·ha·ron		
and his sons	u·le·va·naw		
who are to eat	va·a·kha·lu·hu		
place	be·ma·qo·wm		
it in a holy	qa·dosh	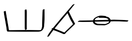	
for	kee	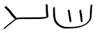	
a most	qo·desh	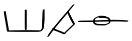	
holy [part]	qa·da·sheem	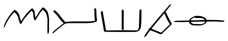	
it [is]	hu		
to him	lo		
of the offerings made by fire	me·ish·she		
to the LORD —	YHVH		
[his] portion	chaq	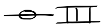	
forever ”	o·w·lam	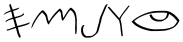	
went out	vay·ye·tse	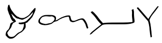	Leviticus 24:10
Now the son	ben		

mother	ish·shah		
of an Israelite	yis·re·e·leet		
	ve·hu		
	ben		
father	eesh	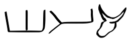	
and an Egyptian	mits·ree		
among	be·to·wkh		
	be·ne	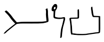	
the Israelites	yis·ra·el	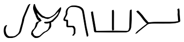	
and a fight broke out	vay·yin·na·tsu		
in the camp	bam·ma·cha·neh	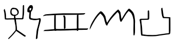	
[between him]	ben		
	hay·yis·re·e·leet		
-	ve·eesh	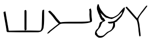	
and an Israelite	hay·yis·re·e·lee		
blasphemed	vay·yiq·qov	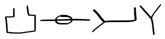	Leviticus 24:11
The son	ben		
woman	ha·ish·shah		
of the Israelite	hay·yis·re·e·leet		
	et		
the Name	hash·shem	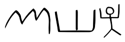	
with a curse	vay·qal·lel	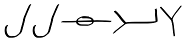	
So they brought	vay·ya·vee·u	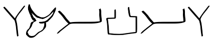	
him	o·to		
to	el		
Moses	mo·sheh		
name	ve·shem		

(His mother’s	im·mo	𐤀𐤌𐤅	
was Shelomith	she·lo·meet	𐤔𐤋𐤌𐤉𐤕	
daughter	bat	𐤁𐤕	
of Dibri	div·ree	𐤃𐤁𐤓𐤉	
of the tribe	le·mat·teh	𐤋𐤌𐤈𐤄	
of Dan)	dan	𐤃𐤍	
They placed him	vay·yan·nee·chu·hu	𐤅𐤉𐤍𐤉𐤇𐤄𐤅	Leviticus 24:12
in custody	bam·mish·mar	𐤁𐤌𐤔𐤌𐤓	
should be made clear	liph·rosh	𐤋𐤐𐤓𐤔	
to them	la·hem	𐤋𐤄𐤌	
	al	𐤏𐤋	
until the will	pee	𐤐𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
said	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	Leviticus 24:13
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
	le·mor	𐤋𐤀𐤌𐤓	
“ Take	ho·w·tse	𐤄𐤅𐤑𐤀	Leviticus 24:14
-	et	𐤀𐤕	
the blasphemer	ham·qal·lel	𐤄𐤌𐤒𐤋𐤋	
-	el	𐤀𐤋	
outside	mi·chuts	𐤌𐤇𐤅𐤑	
the camp	lam·ma·cha·neh	𐤋𐤌𐤇𐤍𐤄	
lay	ve·sa·me·khu	𐤅𐤎𐤌𐤊𐤅	
and have all	khal	𐤊𐤋	
who heard	hash·sho·me·eem	𐤄𐤔𐤌𐤏𐤉𐤌	

him	et		
their hands	ye·de·hem	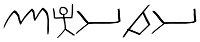	
on	al		
his head	ro·sho		
stone	ve·ra·ge·mu		
him	o·to		
then have the whole	kal	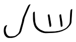	
assembly	ha·e·dah		
-	ve·el		Leviticus 24:15
the Israelites	be·ne	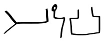	
	yis·ra·el	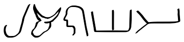	
And you are to tell	te·dab·ber	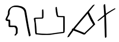	
	le·mor		
anyone	eesh	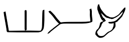	
	eesh	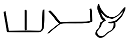	
‘ If	kee	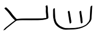	
curses	ye·qal·lel	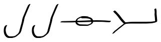	
his God	e·lo·haw		
he shall bear the consequences	ve·na·sa		
of his sin	chet·o		
Whoever blasphemes	ve·no·qev	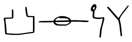	Leviticus 24:16
the name	shem		
of the LORD	YHVH		
must surely be put to death	mo·wt		
	yu·mat		
must surely stone	ra·go·wm		

	yir·ge·mu		
him	vo		
the whole	kal		
assembly	ha·e·dah		
whether he is a foreign resident	kag·ger		
or native	ka·ez·rach		
if he blasphemes	be·na·qe·vo	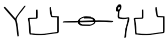	
the Name	shem		
he must be put to death	yu·mat		
a man	ve·eesh	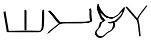	Leviticus 24:17
And if	kee	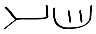	
takes the life	yak·keh	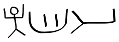	
of anyone else	kal		
	ne·phesh		
	a·dam		
he must surely be put to death	mo·wt		
	yu·mat		
Whoever kills	u·mak·keh	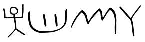	Leviticus 24:18
life	ne·phesh		
an animal	be·he·mah	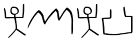	
must make restitution —	ye·shal·le·men·nah	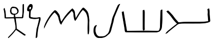	
life	ne·phesh		
for	ta·chat	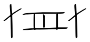	
	na·phesh		
anyone	ve·eesh	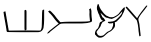	Leviticus 24:19
If	kee	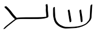	

injures	yit·ten	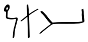	
	mum		
his neighbor	ba·a·mee·to		
whatever	ka·a·sher		
he has done	a·sah		
	ken		
must be done	ye·a·seh		
to him :	lo	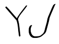	
fracture	ver	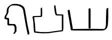	Leviticus 24:20
for	ta·chat	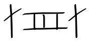	
fracture	she·ver	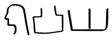	
eye	a·yin	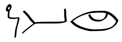	
for	ta·chat	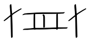	
eye	a·yin	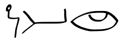	
tooth	shen	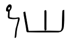	
for	ta·chat	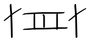	
tooth	shen	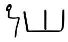	
Just as	ka·a·sher		
he injured	yit·ten	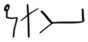	
	mum		
the other person	ba·a·dam		
the same	ken		
must be inflicted	yin·na·ten		
on him	bo		
Whoever kills	u·mak·keh		Leviticus 24:21
an animal	ve·he·mah	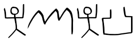	
must make restitution	ye·shal·le·men·nah	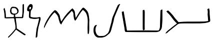	

but whoever kills	u·mak·keh	
a man	a·dam	
must be put to death	yu·mat	
standard of law	mish·pat	Leviticus 24:22
the same	e·chad	
You are to have	yih·yeh	
	la·khem	
for the foreign resident	kag·ger	
and the native	ka·ez·rach	
	yih·yeh	
for	kee	
I	a·nee	
am the LORD	YHVH	
your God ’”	e·lo·he·khem	
spoke	vay·dab·ber	Leviticus 24:23
Then Moses	mo·sheh	
to	el	
the Israelites	be·ne	
	yis·ra·el	
and they took	vay·yo·w·tsee·u	
-	et	
the blasphemer	ham·qal·lel	
	el	
outside	mi·chuts	
the camp	lam·ma·cha·neh	
and stoned	vay·yir·ge·mu	
-	o·to	

him	a·ven		
So the Israelites	u·ve·ne		
	yis·ra·el	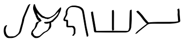	
did	a·su	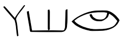	
as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH	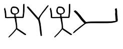	
-	et		
Moses	mo·sheh	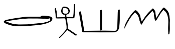	
said	vay·dab·ber	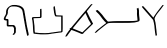	Leviticus 25:1
Then the LORD	YHVH	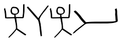	
to	el		
Moses	mo·sheh	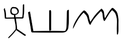	
on Mount	be·har		
Sinai	see·nay	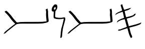	
-	le·mor		
“ Speak	dab·ber		Leviticus 25:2
to	el		
the Israelites	be·ne	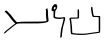	
	yis·ra·el	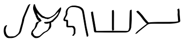	
and say to them :	ve·a·mar·ta	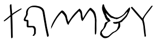	
	a·le·hem		
When	kee	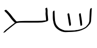	
you enter	ta·vo·u		
	el		
the land	ha·a·rets		
that	a·sher	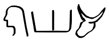	

I	a·nee	אני	
am giving	no·ten	נתן	
you	la·khem	לכם	
must observe	ve·sha·ve·tah	ושבתה	
the land itself	ha·a·rets	הארץ	
a Sabbath	shab·bat	שבת	
to the LORD	la·YHVH	ליהוה	
For six	shesh	שש	Leviticus 25:3
years	sha·neem	שנים	
you may sow	tiz·ra	תזרע	
your field	sa·de·kha	שדך	
-	ve·shesh	ושש	
-	sha·neem	שנים	
and prune	tiz·mor	תזמר	
your vineyard	kar·me·kha	כרמך	
and gather	ve·a·saph·ta	ואספת	
-	et	את	
its crops	te·vu·a·tah	תבואתה	
year	u·vash·sha·nah	ובשנה	Leviticus 25:4
But in the seventh	hash·she·vee·it	השביעת	
a Sabbath	shab·bat	שבת	
of complete rest	shab·ba·to·wn	שבתון	
{there shall} be	yih·yeh	יהיה	
for the land —	la·a·rets	לארץ	
a Sabbath	shab·bat	שבת	
to the LORD	la·YHVH	ליהוה	
your field	sa·de·kha	שדך	

You are not	lo		
to sow	tiz·ra		
your vineyard	ve·khar·me·kha	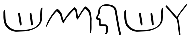	
	lo		
or prune	tiz·mor	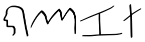	
-	et		Leviticus 25:5
the aftergrowth	se·phee·ach	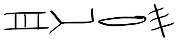	
of your harvest	qe·tsee·re·kha		
You are not	lo		
to reap	tiq·tso·wr	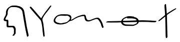	
-	ve·et		
the grapes	in·ne·ve	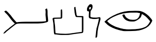	
of your untended vines	ne·zee·re·kha	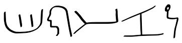	
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or gather	tiv·tsor	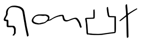	
a year	she·nat	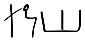	
of complete rest	shab·ba·to·wn	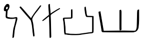	
must have	yih·yeh	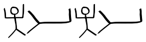	
The land	la·a·rets		
shall be	ve·ha·ye·tah	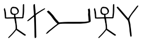	Leviticus 25:6
during the Sabbath year	shab·bat		
Whatever the land	ha·a·rets		
yields	la·khem		
food for you —	le·akh·lah		
for yourself	le·kha	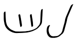	
your manservant	u·le·av·de·kha	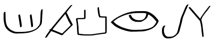	
and maidservant	ve·la·a·ma·te·kha	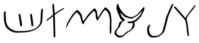	

the hired hand	ve·lis·khee·re·kha		
or foreigner	u·le·to·wo·sha·ve·kha		
who stays	hag·ga·reem	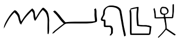	
with you	im·makh		
and for your livestock	ve·liv·hem·te·kha	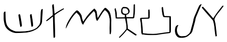	Leviticus 25:7
and the wild animals	ve·la·chay·yah	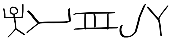	
-	a·sher		
in your land	be·ar·tse·kha		
may serve	tih·yeh	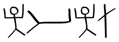	
All	khal	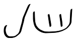	
its growth	te·vu·a·tah		
as food	le·e·khol		
shall count off	ve·sa·phar·ta		Leviticus 25:8
And you	le·kha	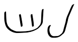	
seven	va		
Sabbaths	shab·be·tot		
of years —	sha·neem	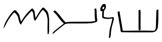	
seven	she·va		
years —	sha·neem	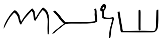	
seven	she·va		
times	pe·a·meem		
	ve·ha·yu	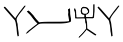	
-	le·kha	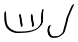	
	ye·me		
so that the seven	va		
Sabbaths	shab·be·tot		
of years	hash·sha·neem	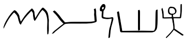	

	te·sha		
amount to forty-nine	ve·ar·ba·eem		
years	sha·nah	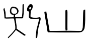	
Then you are to sound	ve·ha·a·var·ta		Leviticus 25:9
the horn	sho·w·phar	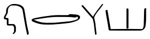	
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month	ba·cho·desh	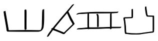	
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on the tenth day	be·a·so·wr		
-	la·cho·desh	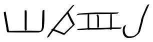	
the Day	be·yo·wm	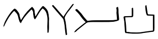	
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You shall sound	ta·a·vee·ru	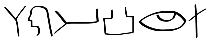	
[it]	sho·w·phar	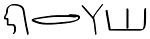	
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your land	ar·tse·khem		
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year	she·nat	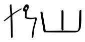	
the fiftieth	ha·cha·mish·sheem		
	sha·nah	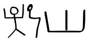	
and proclaim	u·qe·ra·tem		
liberty	de·ro·wr		
in the land	ba·a·rets		
for all	le·khal		
its inhabitants	yo·she·ve·ha		

Jubilee	yo·w·vel	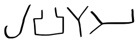	
It	hee	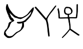	
shall be	tih·yeh	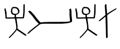	
your	la·khem	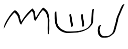	
of you is to return	ve·shav·tem	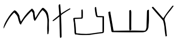	
when each	eesh	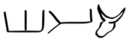	
to	el	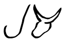	
his property	a·chuz·za·to	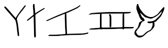	
[and]	ve·eesh	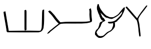	
to	el	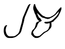	
his clan	mish·pach·to	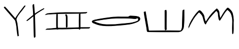	
	ta·shu·vu	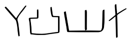	
a Jubilee	yo·w·vel	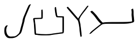	Leviticus 25:11
	hee	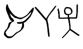	
year	she·nat	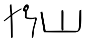	
The fiftieth	ha·cha·mish·sheem	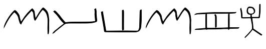	
	sha·nah	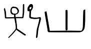	
will be	tih·yeh	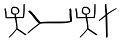	
for you	la·khem	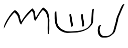	
you are not	lo	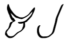	
to sow [the land]	tiz·ra·u	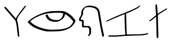	
or	ve·lo	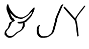	
reap	tiq·tse·ru	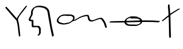	
-	et	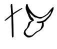	
its aftergrowth	se·phee·che·ha	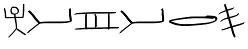	
	ve·lo	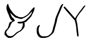	
or harvest	tiv·tse·ru	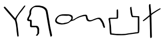	

-	et	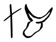	
the untended vines	ne·zi·re·ha	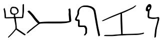	
For	kee	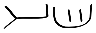	Leviticus 25:12
a Jubilee	yo·w·vel	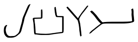	
it [is]	hee	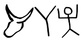	
holy	qo·desh	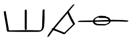	
it shall be	tih·yeh	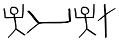	
to you	la·khem	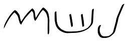	
directly from	min	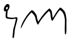	
the field	has·sa·deh	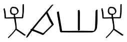	
You may eat only	to·khe·lu	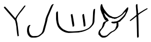	
-	et	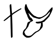	
the crops taken	te·vu·a·tah	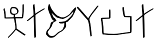	
Year	bish·nat	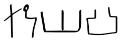	Leviticus 25:13
of Jubilee	hay·yo·w·vel	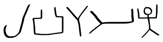	
In this	haz·zot	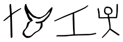	
of you shall return	ta·shu·vu	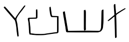	
each	eesh	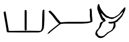	
to	el	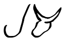	
his own property	a·chuz·za·to	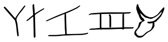	
If	ve·khee	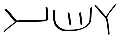	Leviticus 25:14
you make a sale	tim·ke·ru	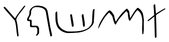	
	mim·kar	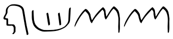	
to your neighbor	la·a·mee·te·kha	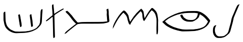	
or	o	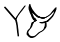	
a purchase	qa·noh	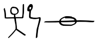	
from	mee·yad	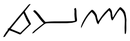	

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of each	eesh	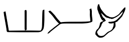	
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other	a·chee	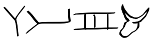	
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of years	sha·neem	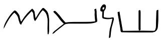	
since	a·char	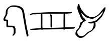	
the last Jubilee	hay·yo·w·vel	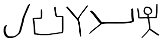	
You are to buy	tiq·neh	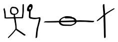	
from	me·et		
your neighbor	a·mee·te·kha		
according to the number	be·mis·par		
years {remaining}	she·ne	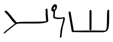	
of harvest	te·vu·ot		
he is to sell	yim·kar		
to you	lakh	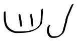	
in proportion	le·phee		Leviticus 25:16
to a greater number	rov	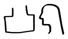	
of years	hash·sha·neem	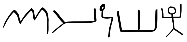	
You shall increase	tar·beh		
the price	miq·na·to	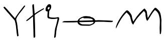	
in proportion to	u·le·phee		
or decrease	me·ot		
number of years	hash·sha·neem	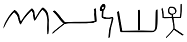	
a lesser	tam·eet		

[it]	miq·na·to	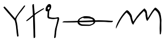	
for	kee	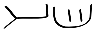	
a given number of	mis·par		
harvests	te·vu·ot		
he	hu		
is selling	mo·kher	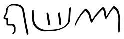	
you	lakh	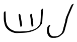	
Do not	ve·lo		Leviticus 25:17
take advantage	to·w·nu		
of each	eesh	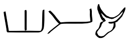	
-	et		
other	a·mee·to	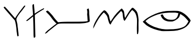	
but fear	ve·ya·re·ta		
your God	me·e·lo·he·kha		
for	kee	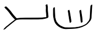	
I	a·nee	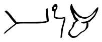	
am the LORD	YHVH		
your God	e·lo·he·khem	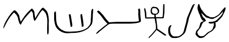	
You are to keep	va·a·see·tem	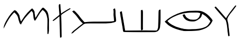	Leviticus 25:18
-	et		
My statutes	chuq·qo·tay	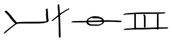	
and	ve·et		
My judgments	mish·pa·tay		
carefully	tish·me·ru		
observe	va·a·see·tem	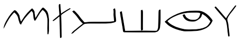	
-	o·tam		
so that you may dwell	vee·shav·tem		

in	al		
the land	ha·a·rets		
securely	la·ve·tach	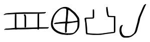	
will yield	ve·na·te·nah	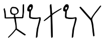	Leviticus 25:19
Then the land	ha·a·rets		
its fruit	pir·yah	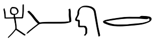	
so that you can eat	va·a·khal·tem	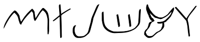	
your fill	la·so·va	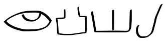	
and dwell	vee·shav·tem		
in safety	la·ve·tach	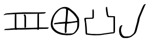	
in the land	a·le·ha	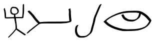	
Now	ve·khee		Leviticus 25:20
you may wonder	to·me·ru		
‘ What	mah	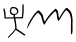	
will we eat	no·khal		
year	bash·sha·nah		
in the seventh	hash·she·vee·it	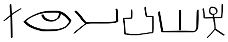	
if	hen		
we do not	lo		
sow	niz·ra		
	ve·lo		
or gather	ne·e·soph		
-	et		
our produce ? ’	te·vu·a·te·nu		
But I will send	ve·tsiw·vee·tee	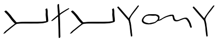	Leviticus 25:21
-	et		
My blessing	bir·kha·tee		

upon you	la·khem	לכם	
year	bash·sha·nah	בשנה	
in the sixth	hash·shish·sheet	הששית	
so that [the land] will yield	ve·a·sat	ועשת	
-	et	את	
a crop	hat·te·vu·ah	התבואה	
sufficient for three	lish·losh	לשלש	
years	hash·sha·neem	השנים	
While you are sowing	u·ze·ra·tem	וזרעתם	Leviticus 25:22
-	et	את	
year	hash·sha·nah	השנה	
in the eighth	hash·she·mee·nit	השמינת	
you will be eating	va·a·khal·tem	ואכלתם	
from	min	מן	
harvest	hat·te·vu·ah	התבואה	
the previous	ya·shan	ישן	
until	ad	עד	
year’s	hash·sha·nah	השנה	
the ninth	hat·te·shee·it	התשיעת	
-	ad	עד	
comes in	bo·w	בוא	
harvest	te·vu·a·tah	תבואתה	
-	to·khe·lu	תאכלו	
-	ya·shan	ישן	
The land	ve·ha·a·rets	והארץ	Leviticus 25:23
must not	lo	לא	
be sold	tim·ma·kher	תמכר	

permanently	lits·mi·tut		
because	kee	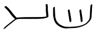	
[is] Mine	lee	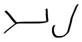	
[it]	ha·a·rets		
and	kee	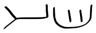	
are but foreigners	ge·reem	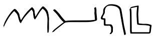	
and residents	ve·to·wo·sha·veem		
you	at·tem		
with Me	im·ma·dee		
Thus for every	u·ve·khol	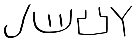	Leviticus 25:24
piece of property	e·rets		
you possess	a·chuz·zat·khem	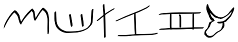	
the redemption	ge·ul·lah		
you must provide for	tit·te·nu		
of the land	la·a·rets		
If	kee	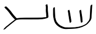	Leviticus 25:25
becomes impoverished	ya·mukh		
your brother	a·chee·kha	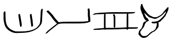	
and sells	u·ma·khar		
some of his property	me·a·chuz·za·to	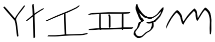	
may come	u·va		
of kin	go·a·lo		
his nearest	haq·qa·rov	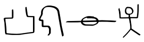	
	e·law	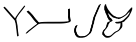	
and redeem	ve·ga·al		
-	et		
has sold	mim·kar		

what his brother	a·chee	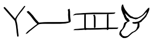	
a man	ve·eesh	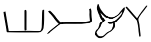	Leviticus 25:26
Or if	kee	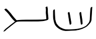	
no one	lo		
has	yih·yeh	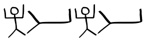	
for him	lo		
to redeem it	go·el		
but he prospers	ve·his·see·gah	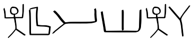	
	ya·do	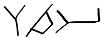	
and acquires	u·ma·tsa		
enough	ke·de	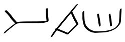	
to redeem his land	ge·ul·la·to		
he shall calculate	ve·chish·shav		Leviticus 25:27
-	et		
the years	she·ne	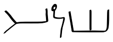	
since its sale	mim·ka·ro	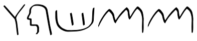	
repay	ve·he·sheev	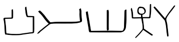	
-	et		
the balance	ha·o·deph		
to the man	la·eesh		
whom	a·sher		
he sold it	ma·khar	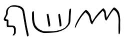	
to	lo		
and return	ve·shav	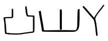	
to his property	la·a·chuz·za·to	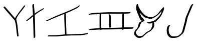	
But if	ve·im		Leviticus 25:28
he cannot	lo		

obtain	ma·tse·ah	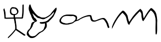	
	ya·do	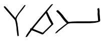	
enough	de	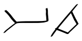	
to repay	ha·sheev	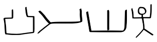	
him	lo	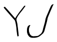	
will remain	ve·ha·yah	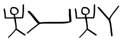	
what he sold	mim·ka·ro	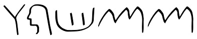	
in possession	be·yad	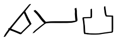	
of the buyer	haq·qo·neh	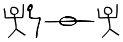	
-	o·to	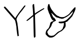	
until	ad	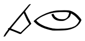	
the Year	she·nat	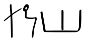	
of Jubilee	hay·yo·w·vel	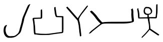	
however, it is to be released	ve·ya·tsa	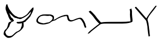	
In the Jubilee	bay·yo·vel	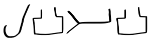	
so that he may return	ve·shav	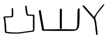	
to his property	la·a·chuz·za·to	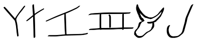	
a man	ve·eesh	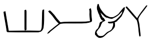	Leviticus 25:29
If	kee	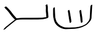	
sells	yim·kor	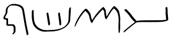	
a house	bet	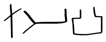	
	mo·wo·shav	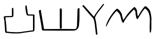	
city	eer	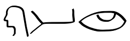	
in a walled	cho·w·mah	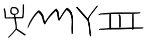	
he retains	ve·ha·ye·tah	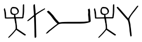	
his right of redemption	ge·ul·la·to	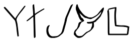	

until	ad	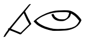	
a full	tom	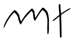	
year	she·nat	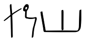	
after its sale	mim·ka·ro	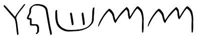	
during that year	ya·meem	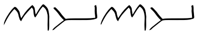	
it may be	tih·yeh	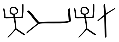	
redeemed	ge·ul·la·to	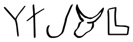	
If	ve·im	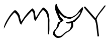	Leviticus 25:30
it is not	lo	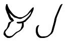	
redeemed	yig·ga·el	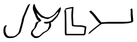	
by the end	ad	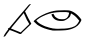	
	me·lot	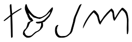	
of	lo	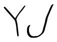	
year	sha·nah	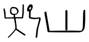	
a full	te·mee·mah	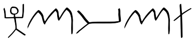	
	ve·qam	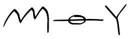	
then the house	hab·ba·yit	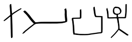	
-	a·sher	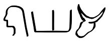	
city	ba·eer	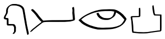	
-	a·sher	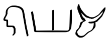	
-	lo	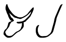	
in the walled	cho·mah	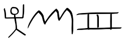	
is permanently	lats·tse·mee·tut	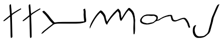	
transferred to its buyer	laq·qo·neh	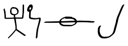	
-	o·to	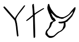	
and his descendants	le·do·ro·taw	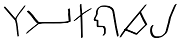	
It is not	lo	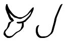	

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in the Jubilee	bay·yo·vel	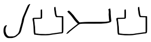	
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no	en	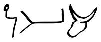	
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walls	cho·mah	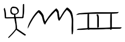	
around them	sa·veev	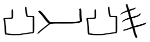	
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and they shall be	tih·yeh	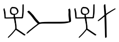	
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in the Jubilee	u·vay·yo·vel	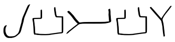	
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As for the cities	ve·a·re	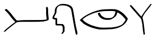	Leviticus 25:32
of the Levites	hal·vee·yim	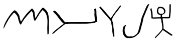	
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they possess	a·chuz·za·tam	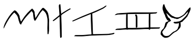	
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have	tih·yeh	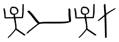	
the Levites	lal·vee·yim	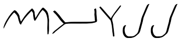	

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the Levites	hal·vee·yim	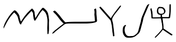	
and must be released	ve·ya·tsa	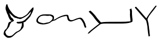	
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a house	ba·yit	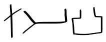	
in a city	ve·eer	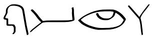	
they possess —	a·chuz·za·to	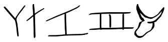	
in the Jubilee	bay·yo·vel	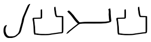	
because	kee	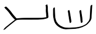	
the houses	vat·te		
in the cities	a·re		
of the Levites	hal·vee·yim	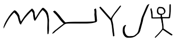	
	hee		
are their possession	a·chuz·za·tam	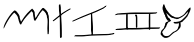	
among	be·to·wkh		
the Israelites	be·ne	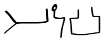	
	yis·ra·el	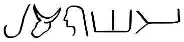	
But the open	u·se·deh	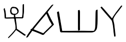	Leviticus 25:34
pastureland	mig·rash		
around their cities	a·re·hem	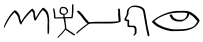	
may not	lo		
be sold	yim·ma·kher		
for	kee	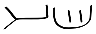	
possession	a·chuz·zat	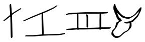	
permanent	o·w·lam		

this	hu		
is their	la·hem	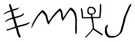	
Now if	ve·khee		Leviticus 25:35
becomes destitute	ya·mukh		
your countryman	a·chee·kha	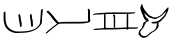	
and cannot support himself	u·ma·tah		
	ya·do	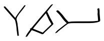	
among you	im·makh		
then you are to help	ve·he·che·zaq·ta	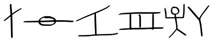	
him	bo		
{as you would} a foreigner	ger		
or stranger	ve·to·wo·shav		
so that he can continue to live	va·chay	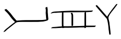	
among you	im·makh		
Do not	al		Leviticus 25:36
take	tiq·qach	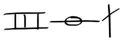	
from him	me·it·to		
any interest	ne·shekh	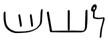	
or profit	ve·tar·beet		
but fear	ve·ya·re·ta		
your God	me·e·lo·he·kha		
may live	ve·che	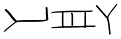	
that your countryman	a·chee·kha	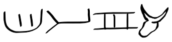	
among you	im·makh		
him	et		Leviticus 25:37
your silver	kas·pe·kha		

You must not	lo		
lend	tit·ten		
-	lo		
at interest	be·ne·shekh		
for profit	u·ve·mar·beet		
or	lo		
sell him	tit·ten		
your food	a·khe·le·kha	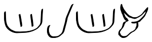	
I	a·nee	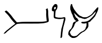	Leviticus 25:38
am the LORD	YHVH		
your God	e·lo·he·khem	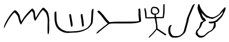	
who	a·sher		
brought you	ho·w·tse·tee		
-	et·khem		
out of the land	me·e·rets		
of Egypt	mits·ra·yim	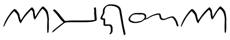	
to give	la·tet	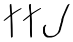	
you	la·khem		
-	et		
the land	e·rets		
of Canaan	ke·na·an		
and to be	lih·yo·wt	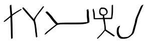	
your	la·khem		
God	le·lo·heem		
If	ve·khee	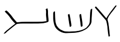	Leviticus 25:39
becomes destitute	ya·mukh		
a countryman	a·chee·kha	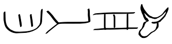	

among you	im·makh		
and sells himself	ve·nim·kar		
to you	lakh	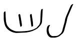	
then you must not	lo		
force him	ta·a·vod		
into	bo		
labor	a·vo·dat		
slave	a·ved	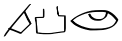	
as a hired worker	ke·sa·kheer		Leviticus 25:40
or temporary resident	ke·to·wo·shav		
Let him stay	yih·yeh	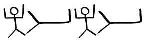	
with you	im·makh		
you until	ad		
the Year	she·nat	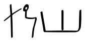	
of Jubilee	hay·yo·vel	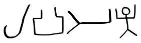	
he is to work	ya·a·vod		
for	im·makh		
are to be released	ve·ya·tsa		Leviticus 25:41
-	me·im·makh		
Then he	hu		
and his children	u·va·naw	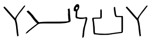	
	im·mo		
and he may return	ve·shav	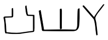	
to	el		
his clan	mish·pach·to		
and to	ve·el		
the property	a·chuz·zat	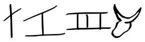	

of his fathers	a·vo·taw	𐤀𐤁𐤕𐤉𐤅	
	ya·shuv	𐤉𐤔𐤅𐤁	
Because	kee	𐤊𐤉	Leviticus 25:42
My servants	a·va·day	𐤏𐤁𐤃𐤉	
[the Israelites are]	hem	𐤄𐤌	
whom	a·sher	𐤀𐤔𐤓	
I brought	ho·w·tse·tee	𐤄𐤅𐤑𐤀𐤕𐤉	
-	o·tam	𐤀𐤕𐤌	
out of the land	me·e·rets	𐤌𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
they are not	lo	𐤋𐤀	
to be sold	yim·ma·khe·ru	𐤉𐤌𐤊𐤓𐤅	
	mim·ke·ret	𐤌𐤌𐤊𐤓𐤕	
as slaves	a·ved	𐤏𐤁𐤃	
You are not	lo	𐤋𐤀	Leviticus 25:43
to rule	tir·deh	𐤕𐤓𐤃𐤄	
over them	vo	𐤁𐤅	
harshly	be·pha·rekh	𐤁𐤐𐤓𐤊	
but you shall fear	ve·ya·re·ta	𐤅𐤉𐤓𐤀𐤕	
your God	me·e·lo·he·kha	𐤌𐤀𐤋𐤄𐤉𐤊	
Your menservants	ve·av·de·kha	𐤅𐤏𐤁𐤃𐤊	Leviticus 25:44
and maidservants	va·a·ma·te·kha	𐤅𐤀𐤌𐤕𐤊	
-	a·sher	𐤀𐤔𐤓	
shall come	yih·yu	𐤉𐤄𐤉𐤅	
	lakh	𐤋𐤊	
from	me·et	𐤌𐤀𐤕	
the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	

-	a·sher	אשר	
around you	se·vee·vo·te·khem	סביבתיכם	
from [whom]	me·hem	מהם	
you may purchase	tiq·nu	תקנו	
[them]	e·ved	עבד	
	ve·a·mah	ואמה	
You may also	ve·gam	וגם	Leviticus 25:45
from the	mib·be·ne	מבני	
foreigners	hat·to·wo·sha·veem	התושבים	
residing	hag·ga·reem	הגרים	
among you	im·ma·khem	עמכם	
	me·hem	מהם	
purchase them	tiq·nu	תקנו	
or their clans	u·mim·mish·pach·tam	וממשפחתם	
-	a·sher	אשר	
living among you	im·ma·khem	עמכם	
who	a·sher	אשר	
are born	ho·w·lee·du	הולידו	
in your land	be·ar·tse·khem	בארצכם	
These may become	ve·ha·yu	והיו	
your	la·khem	לכם	
property	la·a·chuz·zah	לאחזה	
You may leave	ve·hit·na·chal·tɛm	והתנחלתם	Leviticus 25:46
them	o·tam	אתם	
to your sons	liv·ne·khem	לבניכם	
after	a·cha·re·khem	אחריכם	
you to inherit	la·re·shet	לרשת	

as property	a·chuz·zah	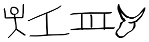	
for life	le·o·lam		
	ba·hem		
you can make them slaves	ta·a·vo·du	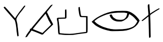	
But as for your brothers	u·ve·a·che·khem	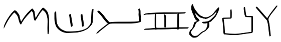	
the Israelites	be·ne	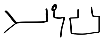	
	yis·ra·el	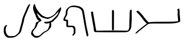	
man	eesh	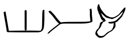	
over his brother	be·a·chee	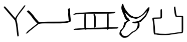	
no	lo		
may rule	tir·deh		
	vo		
harshly	be·pha·rekh		
If	ve·khee		Leviticus 25:47
prospers	tas·seeg	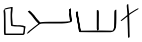	
	yad	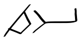	
a foreigner	ger		
residing	ve·to·wo·shav		
among you	im·makh		
becomes destitute	u·makh		
but your countryman	a·chee·kha	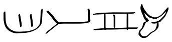	
dwelling near him	im·mo		
and sells himself	ve·nim·kar		
to the foreigner	le·ger		
-	to·wo·shav		
-	im·makh		

or	o		
to a member	le·e·qer	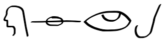	
clan	mish·pa·chat	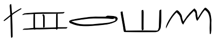	
of [his]	ger		
after	a·cha·re	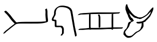	Leviticus 25:48
he has sold himself	nim·kar	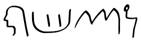	
the right of redemption	ge·ul·lah		
he retains	tih·yeh	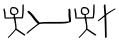	
	lo		
One	e·chad	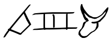	
of his brothers	me·e·chaw	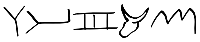	
may redeem him :	yig·a·len·nu		
either	o		Leviticus 25:49
his uncle	do·do	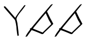	
or	o		
cousin	ben		
	do·do	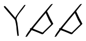	
-	yig·a·len·nu		
or	o		
any close relative	mish·she·er		
	be·sa·ro		
from his clan	mim·mish·pach·to		
may redeem him	yig·a·len·nu		
Or if	o		
he prospers	his·see·gah	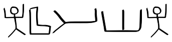	
	ya·do	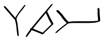	
he may redeem himself	ve·nig·al		

will then count the time	ve·chish·shav		Leviticus 25:50
He and	im		
his purchaser	qo·ne·hu	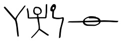	
from the year	mish·she·nat		
he sold	him·ma·khe·ro	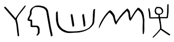	
himself	lo	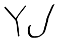	
up to	ad		
the Year	she·nat		
of Jubilee	hay·yo·vel	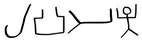	
will be	ve·ha·yah	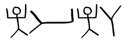	
The price	ke·seph		
of his sale	mim·ka·ro		
determined by the number	be·mis·par		
of years	sha·neem	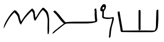	
the daily	kee·me		
wages of a hired hand	sa·kheer		
based on	yih·yeh		
-	im·mo		
If	im		Leviticus 25:51
remain	o·wd		
many	rab·bo·wt		
years	bash·sha·neem	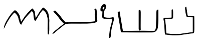	
in proportion to	le·phee·hen	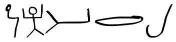	
he must pay	ya·sheev	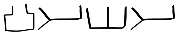	
for his redemption	ge·ul·la·to		
price	mik·ke·seph		

his purchase	miq·na·to	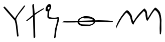	
If	ve·im		Leviticus 25:52
only a few	me·at		
remain	nish·ar		
years	bash·sha·neem	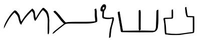	
until	ad		
the Year	she·nat	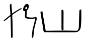	
of Jubilee	hay·yo·vel	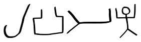	
he is to calculate	ve·chish·shav		
	lo		
according to	ke·phee		
his remaining years	sha·naw	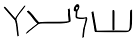	
and pay	ya·sheev	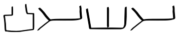	
-	et		
his redemption	ge·ul·la·to		
like a man hired	kis·kheer		Leviticus 25:53
from year	sha·nah	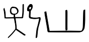	
to year	be·sha·nah		
He shall be treated	yih·yeh	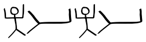	
	im·mo		
but [a foreign owner] must not	lo		
rule over him	yir·den·nu		
harshly	be·phe·rekh		
in your sight	le·e·ne·kha	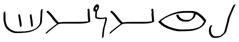	
Even if	ve·im		Leviticus 25:54
he is not	lo		
redeemed	yig·ga·el		

in any of these ways	be·el·leh		
shall be released	ve·ya·tsa	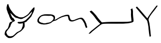	
in the Year	bish·nat		
of Jubilee	hay·yo·vel	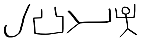	
he	hu		
and his children	u·va·naw	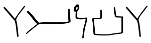	
	im·mo		
For	kee	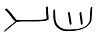	Leviticus 25:55
are My	lee	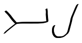	
the Israelites	ve·ne	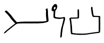	
	yis·ra·el	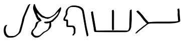	
servants	a·va·deem		
are My servants	a·va·day		
They	hem	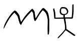	
whom	a·sher		
I brought	ho·w·tse·tee		
-	o·w·tam		
out of the land	me·e·rets		
of Egypt	mits·ra·yim	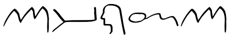	
I	a·nee	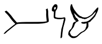	
am the LORD	YHVH		
your God [”]	e·lo·he·khem	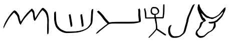	
[“] You must not	lo		Leviticus 26:1
make	ta·a·su		
for yourselves	la·khem		
idols	e·lee·lim	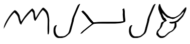	
a carved image	u·phe·sel		

or sacred pillar	u·mats·tse·vah		
you must not	lo		
or set up	ta·qee·mu	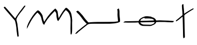	
	la·khem		
stone	ve·e·ven		
a sculpted	mas·keet		
	lo		
place	tit·te·nu	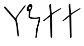	
in your land	be·ar·tse·khem		
to bow down	le·hish·ta·cha·wot	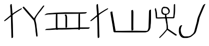	
to it	a·le·ha	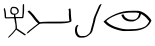	
For	kee	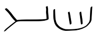	
I	a·nee	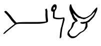	
am the LORD	YHVH	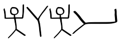	
your God	e·lo·he·khem	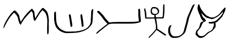	
-	et		Leviticus 26:2
My Sabbaths	shab·be·to·tay		
You must keep	tish·mo·ru		
My sanctuary	u·miq·da·shee	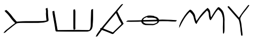	
and have reverence for	tee·ra·u		
I	a·nee	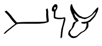	
am the LORD	YHVH	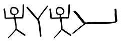	
If	im		Leviticus 26:3
My statutes	be·chuq·qo·tay	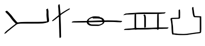	
you follow	te·le·khu		
-	ve·et		
My commandments	mits·wo·tay		

and carefully keep	tish·me·ru	תשמרו	
	va·a·see·tem	ועשיתם	
-	o·tam	אתם	
I will give	ve·na·tat·tee	ונתתי	Leviticus 26:4
you rains	gish·me·khem	גשמיכם	
in their season	be·it·tam	בעתם	
will yield	ve·na·te·nah	ונתנה	
and the land	ha·a·rets	הארץ	
its produce	ye·vu·lah	יבולה	
and the trees	ve·ets	ועץ	
of the field	has·sa·deh	השדה	
will bear	yit·ten	יתן	
their fruit	pir·yo	פריו	
will continue	ve·his·seeg	והשיג	Leviticus 26:5
Your	la·khem	לכם	
threshing	da·yish	דיש	
-	et	את	
until the grape harvest	ba·tseer	בציר	
and the grape harvest	u·va·tseer	ובציר	
will continue	yas·seeg	ישיג	
-	et	את	
until sowing time	za·ra	זרע	
to eat	va·a·khal·tem	ואכלתם	
food	lach·me·khem	לחמכם	
you will have your fill of	la·so·va	לשבע	
and will dwell	vee·shav·tem	וישבתם	

securely	la·ve·tach	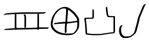	
in your land	be·ar·tse·khem		
And I will give	ve·na·tat·tee	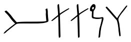	Leviticus 26:6
peace	sha·lo·wm		
to the land	ba·a·rets		
and you will lie down	u·she·khav·tem	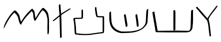	
with nothing	ve·en		
to fear	ma·cha·reed		
I will rid	ve·hish·bat·tee		
animals	chay·yah	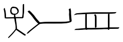	
of dangerous	ra·ah		
-	min		
the land	ha·a·rets		
sword	ve·che·rev		
and no	lo		
will pass	ta·a·vor		
through your land	be·ar·tse·khem		
You will pursue	u·re·daph·tem		Leviticus 26:7
-	et		
your enemies	o·ye·ve·khem	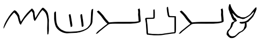	
and they will fall	ve·na·phe·lu		
before you	liph·ne·khem	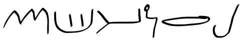	
by the sword	lɛ·cha·rɛv	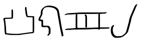	
will pursue	ve·ra·de·phu		Leviticus 26:8
of you	mik·kem		
Five	cha·mish·shah		
a hundred	me·ah		

and a hundred	u·me·ah		
of you	mik·kem		
ten thousand	re·va·vah		
will pursue	yir·do·phu		
will fall	ve·na·phe·lu		
and your enemies	o·ye·ve·khem	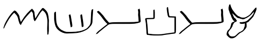	
before you	liph·ne·khem	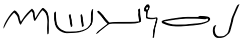	
by the sword	le·cha·rev	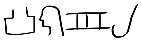	
I will turn	u·pha·nee·tee	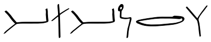	Leviticus 26:9
toward you	a·le·khem	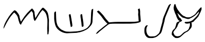	
and make you fruitful	ve·hiph·re·tee		
-	et·khem		
and multiply	ve·hir·be·tee	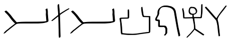	
you	et·khem		
and I will establish	va·ha·qee·mo·tee	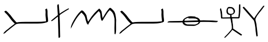	
-	et		
My covenant	be·ree·tee	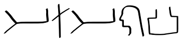	
with you	it·te·khem		
You will still be eating	va·a·khal·tem	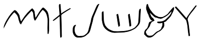	Leviticus 26:10
the old	ya·shan	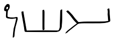	
supply of grain	no·wo·shan		
	ve·ya·shan	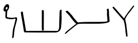	
to make room for	mip·pe·ne		
the new	cha·dash	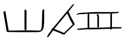	
when you need to clear it out	to·w·tsee·u		
And I will make	ve·na·tat·tee	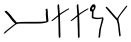	Leviticus 26:11

My dwelling place	mish·ka·nee		
among you	be·to·wkh·khem		
will not	ve·lo		
despise	tig·al		
and My soul	naph·shee	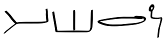	
you	et·khem		
I will walk	ve·hit·hal·lakh·tee	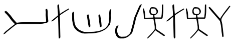	Leviticus 26:12
among you	be·to·wkh·khem		
and be	ve·ha·yee·tee	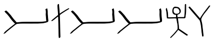	
your	la·khem		
God	le·lo·heem		
and you	ve·at·tem		
will be	tih·yu	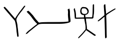	
My	lee	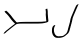	
people	le·am		
I	a·nee	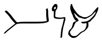	Leviticus 26:13
am the LORD	YHVH		
your God	e·lo·he·khem	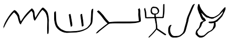	
who	a·sher		
brought	ho·w·tse·tee		
you	et·khem		
out of the land	me·e·rets		
of Egypt	mits·ra·yim	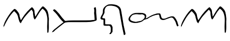	
so that you would no longer be	mih·yot		
to [the Egyptians]	la·hem		
slaves	a·va·deem	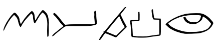	
I broke	va·esh·bor		

the bars	mo·tot	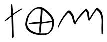	
of your yoke	ul·le·khem	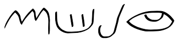	
and enabled you to walk	va·o·w·lekh	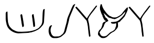	
-	et·khem	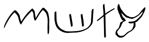	
in uprightness	qo·wm·mee·yut	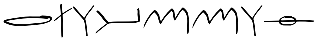	
If, however	ve·im	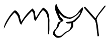	Leviticus 26:14
you fail	lo	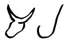	
to obey	tish·me·u	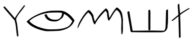	
Me	lee	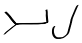	
	ve·lo	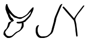	
and to carry out	ta·a·su	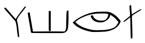	
-	et	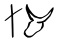	
all	kal	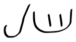	
commandments	ham·mits·wot	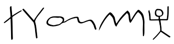	
these	ha·el·leh	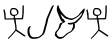	
and if	ve·im	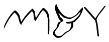	Leviticus 26:15
My statutes	be·chuq·qo·tay	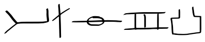	
you reject	tim·a·su	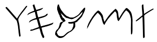	
	ve·im	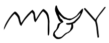	
-	et	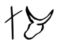	
My ordinances	mish·pa·tay	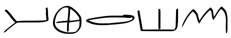	
despise	tig·al	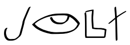	
	naph·she·khem	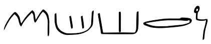	
and neglect	le·vil·tee	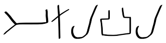	
to carry out	a·so·wt	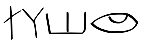	
-	et	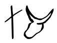	
all	kal	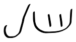	

My commandments	mits·wo·tay		
and so break	le·haph·re·khem		
-	et		
My covenant	be·ree·tee	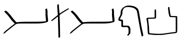	
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I	a·nee	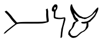	
will do	e·e·seh		
this is what	zot		
to you :	la·khem		
I will bring	ve·hiph·qad·tee	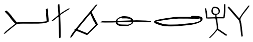	
upon you	a·le·khem	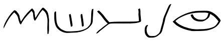	
sudden terror	be·ha·lah		
-	et		
wasting disease	hash·sha·che·phet	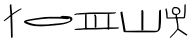	
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fever	haq·qad·da·chat	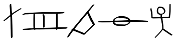	
that will destroy	me·khal·lo·wt		
your sight	e·na·yim	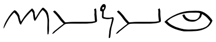	
and drain	u·me·dee·vot	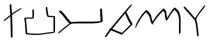	
your life	na·phesh		
You will sow	u·ze·ra·tem		
in vain	la·reeq	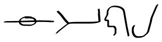	
your seed	zar·a·khem		
will eat it	va·a·kha·lu·hu		
because your enemies	o·ye·ve·khem	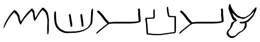	
And I will set	ve·na·tat·tee	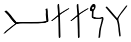	Leviticus 26:17
My face	pha·nay	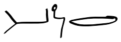	

against you	ba·khem		
so that you will be defeated	ve·nig·gaph·tem		
by	liph·ne		
your enemies	o·ye·ve·khem	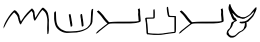	
will rule	ve·ra·du		
over you	va·khem		
Those who hate you	so·ne·e·khem	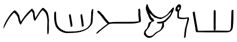	
and you will flee	ve·nas·tem		
when no one	ve·en		
pursues	ro·deph		
you	et·khem		
And if	ve·im		Leviticus 26:18
after	ad		
all this	el·leh	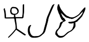	
you will not	lo		
obey	tish·me·u		
Me	lee	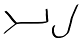	
I will proceed	ve·ya·saph·tee		
to punish	le·yas·se·rah		
you	et·khem		
sevenfold	she·va		
for	al		
your sins	chat·to·te·khem	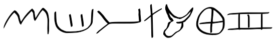	
I will break down	ve·sha·var·tee	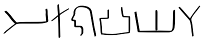	Leviticus 26:19
-	et		
pride	ge·o·wn		
your stubborn	uz·ze·khem	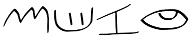	

and make	ve·na·tat·tee	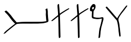	
-	et		
your sky	she·me·khem	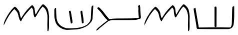	
like iron	kab·bar·zel		
-	ve·et		
and your land	ar·tse·khem		
like bronze	kan·ne·chu·shah	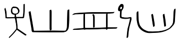	
will be spent	ve·tam		Leviticus 26:20
in vain	la·reeq	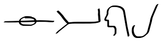	
and your strength	ko·cha·khem		
will not	ve·lo		
yield	tit·ten		
For your land	ar·tse·khem		
its	et		
produce	ye·vu·lah		
and the trees	ve·ets		
of the land	ha·a·rets		
will not	lo		
bear	yit·ten	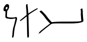	
their fruit	pir·yo		
If	ve·im		Leviticus 26:21
you walk	te·le·khu	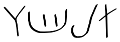	
toward Me	im·mee		
in hostility	qe·ree	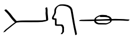	
and refuse	ve·lo		
	to·vu		
to obey	lish·mo·a		

Me	lee	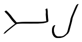	
I will multiply	ve·ya·saph·tee		
	a·le·khem	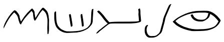	
your plagues	mak·kah	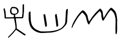	
seven times	she·va		
according to your sins	ke·chat·to·te·khem		
I will send	ve·hish·lach·tee	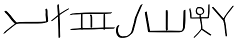	Leviticus 26:22
against you	va·khem		
-	et		
animals	chay·yat	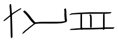	
wild	has·sa·deh		
to rob you of your children	ve·shik·ke·lah		
-	et·khem		
destroy	ve·hikh·ree·tah	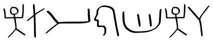	
-	et		
your livestock	be·hem·te·khem		
and reduce	ve·him·ee·tah		
your numbers	et·khem		
lie desolate	ve·na·sham·mu		
until your roads	dar·khe·khem	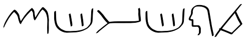	
And if	ve·im		Leviticus 26:23
in spite of these	be·el·leh		
things you do not	lo		
accept My discipline	tiw·va·se·ru		
	lee	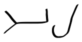	
but continue to walk	va·ha·lakh·tem		
toward Me	im·mee		

in hostility	qe·ree	קרי	
will act	ve·ha·lakh·tee	והלכתי	Leviticus 26:24
	aph	אף	
then I	a·nee	אני	
toward you	im·ma·khem	עמכם	
with hostility	be·qe·ree	בקרי	
will strike	ve·hik·ke·tee	והכיתי	
you	et·khem	אתכם	
and	gam	גם	
I	a·nee	אני	
sevenfold	she·va	שבע	
for	al	על	
your sins	chat·to·te·khem	חטאתיכם	
And I will bring	ve·he·ve·tee	והבאתי	Leviticus 26:25
against you	a·le·khem	עליכם	
a sword	che·rev	חרב	
to execute	no·qe·met	נקמת	
the vengeance	ne·qam	נקם	
of the covenant	be·reet	ברית	
Though you withdraw	ve·ne·e·saph·tem	ונאספתם	
into	el	אל	
your cities	a·re·khem	עריכם	
I will send	ve·shil·lach·tee	ושלחתי	
a plague	de·ver	דבר	
among you	be·to·wkh·khem	בתוככם	
and you will be delivered	ve·nit·tat·tem	ונתתם	
into the hand	be·yad	ביד	

of the enemy	o·w·yev	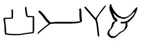	
When I cut off	be·shiv·ree		Leviticus 26:26
your	la·khem		
supply	mat·teh		
of bread	le·chem	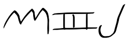	
will bake	ve·a·phu		
ten	e·ser		
women	na·sheem	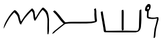	
your bread	lach·me·khem		
oven	be·tan·nur		
in a single	e·chad	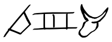	
and dole out	ve·he·shee·vu	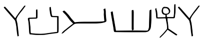	
your bread	lach·me·khem		
by weight	bam·mish·qal		
so that you will eat	va·a·khal·tem	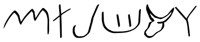	
but not	ve·lo		
be satisfied	tis·ba·u	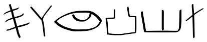	
But if	ve·im		Leviticus 26:27
in spite of all this	be·zot		
you do not	lo		
obey	tish·me·u		
Me	lee	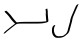	
but continue to walk	va·ha·lakh·tem		
toward Me	im·mee		
in hostility	be·qe·ree	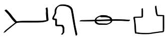	
then I will walk	ve·ha·lakh·tee		Leviticus 26:28
you	im·ma·khem	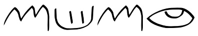	

in fury	ba·cha·mat	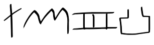	
against	qe·ree	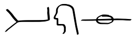	
will punish	ve·yis·sar·tee		
you	et·khem		
even I	aph		
and I	a·nee	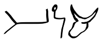	
sevenfold	she·va		
for	al		
your sins	chat·to·tē·khɛm	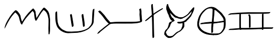	
You will eat	va·a·khal·tem	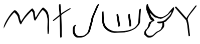	Leviticus 26:29
the flesh	be·sar		
of your own sons	be·ne·khem	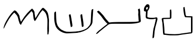	
[and]	u·ve·sar		
daughters	be·no·te·khem	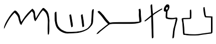	
-	to·khe·lu		
I will destroy	ve·hish·mad·tee		Leviticus 26:30
-	et		
your high places	ba·mo·te·khem	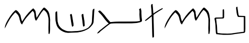	
cut down	ve·hikh·rat·tee	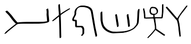	
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your incense altars	cham·ma·ne·khem	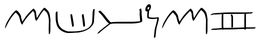	
and heap	ve·na·tat·tee	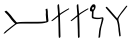	
-	et		
your lifeless bodies	pig·re·khem	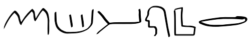	
on	al		
the lifeless remains	pig·re		
of your idols	gil·lu·le·khem	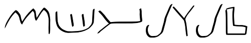	

will despise	ve·ga·a·lah	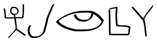	
and My soul	naph·shee	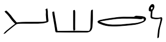	
you	et·khem	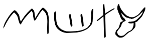	
I will reduce	ve·na·tat·tee	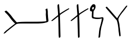	Leviticus 26:31
-	et	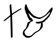	
your cities	a·re·khem	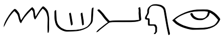	
to rubble	cha·re·bah	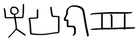	
and lay waste	va·ha·shim·mo·w·tee	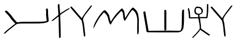	
-	et	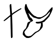	
your sanctuaries	miq·de·she·khem	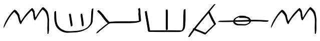	
and I will refuse	ve·lo	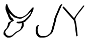	
to smell	a·ree·ach	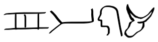	
aroma of your sacrifices	be·re·ach	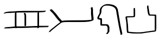	
the pleasing	nee·cho·cha·khem	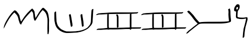	
will lay waste	va·ha·shim·mo·tee	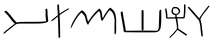	Leviticus 26:32
And I	a·nee	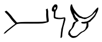	
-	et	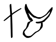	
the land	ha·a·rets	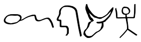	
will be appalled	ve·sha·me·mu	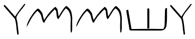	
	a·le·ha	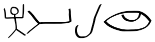	
so that your enemies	o·ye·ve·khem	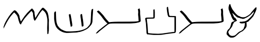	
who dwell	hay·yo·she·veem	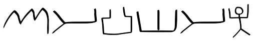	
in it	bah	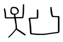	
But	ve·et·khem	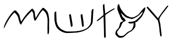	Leviticus 26:33
I will scatter	e·za·reh	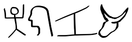	
you among the nations	vag·go·w·yim	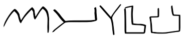	

and will draw out	va·ha·ree·qo·tee	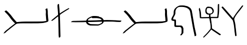	
after you	a·cha·re·khem	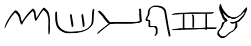	
a sword	cha·rev		
becomes	ve·ha·ye·tah	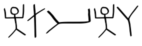	
as your land	ar·tse·khem		
desolate	she·ma·mah	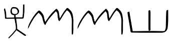	
and your cities	ve·a·re·khem	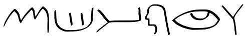	
are laid	yih·yu		
waste	cha·re·bah		
Then	az		Leviticus 26:34
shall enjoy	tir·tseh		
the land	ha·a·rets		
its	et		
Sabbaths	shab·be·to·te·ha		
all	kol	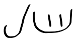	
the days	ye·me		
it lies desolate	hosh·sham·mah	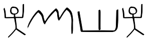	
while you	ve·at·tem		
are in the land	be·e·rets		
of your enemies	o·ye·ve·khem	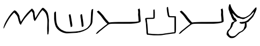	
At that time	az		
will rest	tish·bat		
the land	ha·a·rets		
and enjoy	ve·hir·tsat		
its	et		
Sabbaths	shab·be·to·te·ha		
As long as	kal	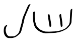	Leviticus 26:35

	ye·me		
it lies desolate	hash·sham·mah	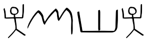	
[the land] will have the rest	tish·bot		
-	et		
-	a·sher		
it did not	lo		
receive	sha·ve·tah		
during the Sabbaths	be·shab·be·to·te·khem		
when you lived	be·shiv·te·khem		
in it	a·le·ha	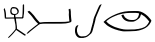	
As for those of you who survive	ve·han·nish·a·reem		Leviticus 26:36
	ba·khem		
I will send	ve·he·ve·tee		
a faintness	mo·rekh		
into their hearts	bil·va·vam		
in the lands	be·ar·tsot	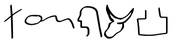	
of their enemies	o·ye·ve·hem	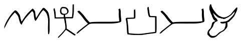	
will put them to flight	ve·ra·daph		
-	o·tam		
so that even the sound	qo·wl	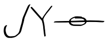	
leaf	a·leh		
of a windblown	nid·daph		
And they will flee	ve·na·su		
as one flees	me·nu·sat		
the sword	che·rev	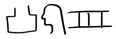	
and fall	ve·na·phe·lu		

when no one	ve·en	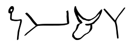	
pursues them	ro·deph		
They will stumble	ve·kha·she·lu		Leviticus 26:37
over one	eesh	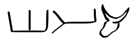	
another	be·a·chee	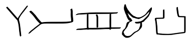	
as before	ke·mip·pe·ne		
the sword	che·rev	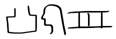	
is behind them	ve·ro·deph		
though no one	a·yin	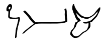	
So	ve·lo		
be	tih·yeh	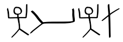	
you will not	la·khem		
able to stand	te·qu·mah	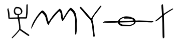	
against	liph·ne		
your enemies	o·ye·ve·khem	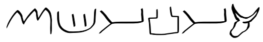	
You will perish	va·a·vad·tem	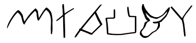	Leviticus 26:38
among the nations	bag·go·w·yim	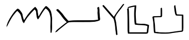	
will consume	ve·a·khe·lah		
you	et·khem		
and the land	e·rets		
of your enemies	o·ye·ve·khem	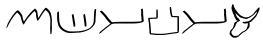	
Those of you who survive	ve·han·nish·a·reem		Leviticus 26:39
	ba·khem	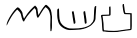	
will waste away	yim·maq·qu	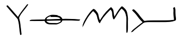	
in their iniquity	ba·a·wo·nam		
in the lands	be·ar·tsot	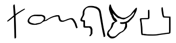	
of your enemies	o·ye·ve·khem	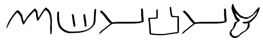	

and	ve·aph	𐤅𐤀𐤐	
in the sins	ba·a·wo·not	𐤁𐤏𐤅𐤍𐤕	
of their fathers	a·vo·tam	𐤀𐤁𐤕𐤌	
	it·tam	𐤀𐤕𐤌	
will decay	yim·maq·qu	𐤉𐤌𐤒𐤅	
But if they will confess	ve·hit·vad·du	𐤅𐤄𐤕𐤅𐤃𐤅	Leviticus 26:40
-	et	𐤀𐤕	
their iniquity	a·wo·nam	𐤏𐤅𐤍𐤌	
-	ve·et	𐤅𐤀𐤕	
and [that]	a·won	𐤏𐤅𐤍	
of their fathers	a·vo·tam	𐤀𐤁𐤕𐤌	
in the unfaithfulness	be·ma·a·lam	𐤁𐤌𐤏𐤋𐤌	
that	a·sher	𐤀𐤔𐤓	
they practiced	ma·a·lu	𐤌𐤏𐤋𐤅	
against Me	vee	𐤁𐤉	
	ve·aph	𐤅𐤀𐤐	
by which	a·sher	𐤀𐤔𐤓	
they have also walked	ha·le·khu	𐤄𐤋𐤊𐤅	
toward Me —	im·mee	𐤏𐤌𐤉	
in hostility	be·qe·ree	𐤁𐤒𐤓𐤉	
and	aph	𐤀𐤐	Leviticus 26:41
I	a·nee	𐤀𐤍𐤉	
acted	e·lekh	𐤀𐤋𐤊	
toward them	im·mam	𐤏𐤌𐤌	
with hostility	be·qe·ree	𐤁𐤒𐤓𐤉	
and brought	ve·he·ve·tee	𐤅𐤄𐤁𐤀𐤕𐤉	
them	o·tam	𐤀𐤕𐤌	

into the land	be·e·rets	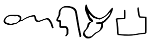	
of their enemies —	o·ye·ve·hem	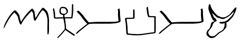	
and	o	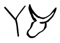	
	az	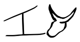	
will be humbled	yik·ka·na	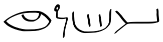	
hearts	le·va·vam	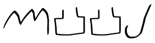	
if their uncircumcised	he·a·rel	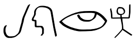	
	ve·az	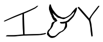	
and they will make amends	yir·tsu	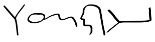	
-	et	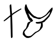	
for their iniquity	a·wo·nam	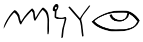	
then I will remember	ve·za·khar·tee	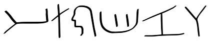	Leviticus 26:42
-	et	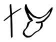	
My covenant	be·ree·tee	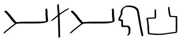	
with Jacob	ya·a·qo·wv	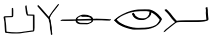	
and	ve·aph	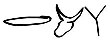	
-	et	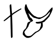	
My covenant	be·ree·tee	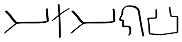	
with Isaac	yits·chaq	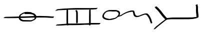	
	ve·aph	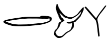	
-	et	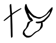	
and My covenant	be·ree·tee	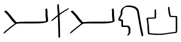	
with Abraham	av·ra·ham	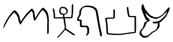	
-	ez·kor	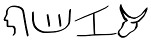	
the land	ve·ha·a·rets	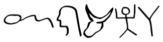	
and I will remember	ez·kor	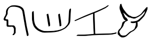	
For the land	ve·ha·a·rets	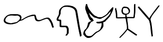	Leviticus 26:43

will be abandoned	te·a·zev		
by them	me·hem		
and it will enjoy	ve·ti·rets		
-	et		
its Sabbaths	shab·be·to·te·ha		
by lying desolate	ba·he·sham·mah	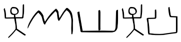	
without them	me·hem		
And they	ve·hem	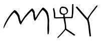	
will pay the penalty	yir·tsu		
-	et		
for their iniquity	a·wo·nam		
because	ya·an		
	u·ve·ya·an	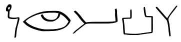	
My ordinances	be·mish·pa·tay		
they rejected	ma·a·su		
-	ve·et		
My statutes	chuq·qo·tay	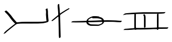	
and abhorred	ga·a·lah		
	naph·sham	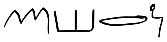	
Yet	ve·aph		Leviticus 26:44
in spite of	gam		
this	zot		
when they are	bih·yo·w·tam	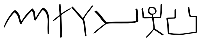	
in the land	be·e·rets		
of their enemies	o·ye·ve·hem	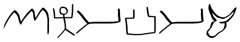	
I will not	lo		
reject	me·as·teem		

or	ve·lo		
despise them	ge·al·teem	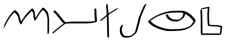	
so as to destroy them	le·khal·lo·tam	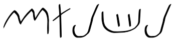	
and break	le·ha·pher	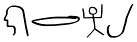	
My covenant	be·ree·tee	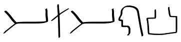	
with them	it·tam		
for	kee	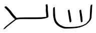	
I	a·nee	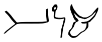	
am the LORD	YHVH		
their God	e·lo·he·hem	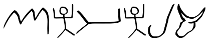	
I will remember	ve·za·khar·tee		Leviticus 26:45
But for their sake	la·hem		
the covenant	be·reet	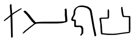	
with their fathers	ri·sho·neem	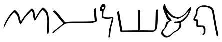	
whom	a·sher		
I brought out	ho·w·tse·tee		
-	o·tam		
of the land	me·e·rets		
of Egypt	mits·ra·yim		
in the sight	le·e·ne	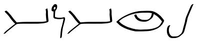	
of the nations	hag·go·w·yim	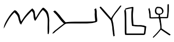	
that I might be	lih·yot		
their	la·hem		
God	le·lo·heem		
I	a·nee	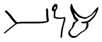	
am the LORD ”	YHVH		
These	el·leh	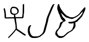	Leviticus 26:46

are the statutes	ha·chuq·qeem	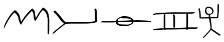	
ordinances	ve·ham·mish·pa·teem		
and laws	ve·hat·to·w·rot		
that	a·sher		
established	na·tan	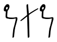	
the LORD	YHVH		
between Himself	be·no	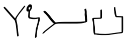	
	u·ven	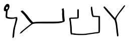	
and the Israelites	be·ne	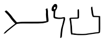	
	yis·ra·el	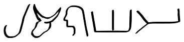	
on Mount	be·har		
Sinai	see·nay		
through	be·yad	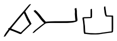	
Moses	mo·sheh	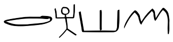	
said	vay·dab·ber	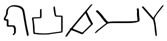	Leviticus 27:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		
	le·mor	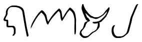	
“ Speak	dab·ber		Leviticus 27:2
to	el		
the Israelites	be·ne	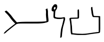	
	yis·ra·el	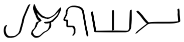	
and say	ve·a·mar·ta		
to them	a·le·hem		
someone	eesh	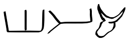	
‘ When	kee	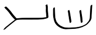	

makes a special	yaph·li		
vow	ne·der		
involving the value	be·er·ke·kha	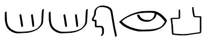	
of persons	ne·pha·shot		
to the LORD	la·YHVH	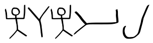	
concerns	ve·ha·yah	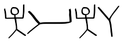	Leviticus 27:3
if the valuation	er·ke·kha	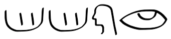	
a male	haz·za·khar	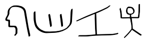	
	mib·ben	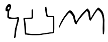	
from twenty	es·reem	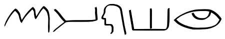	
-	sha·nah	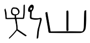	
to	ve·ad		
	ben		
sixty	shish·sheem	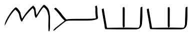	
years of age	sha·nah	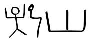	
shall be	ve·ha·yah	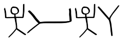	
then your valuation	er·ke·kha	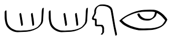	
fifty	cha·mish·sheem		
shekels	she·qel	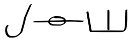	
of silver	ke·seph		
shekel	be·she·qel	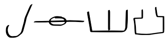	
according to the sanctuary	haq·qo·desh	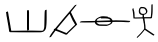	
Or if	ve·im		Leviticus 27:4
is a female	ne·qe·vah	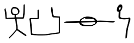	
it	hee		
shall be	ve·ha·yah	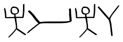	
then your valuation	er·ke·kha	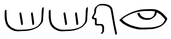	

thirty	she·lo·sheem	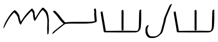	
shekels	sha·qel	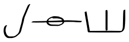	
And if [the person is]	ve·im		Leviticus 27:5
years of age	mib·ben	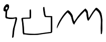	
from five	cha·mesh		
	sha·neem	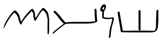	
to	ve·ad		
	ben		
twenty	es·reem	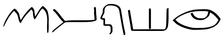	
	sha·nah	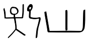	
shall be	ve·ha·yah	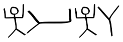	
then your valuation	er·ke·kha	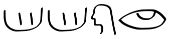	
for the male	haz·za·khar	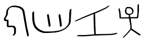	
twenty	es·reem	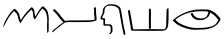	
shekels	she·qa·leem	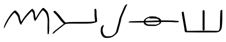	
and for the female	ve·lan·ne·qe·vah	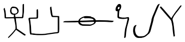	
ten	a·se·ret		
shekels	she·qa·leem	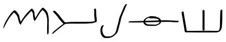	
Now if [the person is]	ve·im		Leviticus 27:6
-	mib·ben	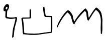	
from one month	cho·desh		
to	ve·ad		
	ben		
five	cha·mesh		
years of age	sha·neem	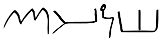	
shall be	ve·ha·yah	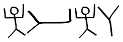	
then your valuation	er·ke·kha	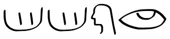	

for the male	haz·za·khar	הזכר	
five	cha·mish·shah	חמשה	
shekels	she·qa·leem	שקלים	
of silver	ka·seph	כסף	
and for the female	ve·lan·ne·qe·vah	ולנקבה	
-	er·ke·kha	ערכך	
three	she·lo·shet	שלשת	
shekels	she·qa·leem	שקלים	
of silver	ka·seph	כסף	
And if [the person is]	ve·im	ואם	Leviticus 27:7
	mib·ben	מבן	
sixty	shish·sheem	ששים	
years of age	sha·nah	שנה	
or older	va·ma·lah	ומעלה	
	im	אם	
for the male	za·khar	זכר	
shall be	ve·ha·yah	והיה	
then your valuation	er·ke·kha	ערכך	
fifteen	cha·mish·shah	חמשה	
	a·sar	עשר	
shekels	sha·qel	שקל	
for the female	ve·lan·ne·qe·vah	ולנקבה	
and ten	a·sa·rah	עשרה	
shekels	she·qa·leem	שקלים	
But if	ve·im	ואם	Leviticus 27:8
is too poor to pay	makh	מך	
[the one making the vow]	hu	הוא	

the valuation	me·er·ke·kha	
he is to present [the person]	ve·he·e·mee·do	
before	liph·ne	
the priest	hak·ko·hen	
shall set the value	ve·he·e·reekh	
-	o·to	
[who]	hak·ko·hen	
according to	al	
	pee	
what	a·sher	
can afford	tas·seeg	
	yad	
the one making the vow	han·no·der	
-	ya·a·ree·khen·nu	
-	hak·ko·hen	
If [he vows]	ve·im	Leviticus 27:9
animal	be·he·mah	
that	a·sher	
may be brought	yaq·ree·vu	
an	mim·men·nah	
as an offering	qar·ban	
to the LORD	la·YHVH	
any	kol	
-	a·sher	
given	yit·ten	
such [animal]	mim·men·nu	
to the LORD	la·YHVH	

shall be	yih·yeh	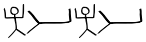	
holy	qo·desh	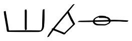	
He must not	lo		Leviticus 27:10
replace it	ya·cha·lee·phen·nu	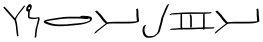	
	ve·lo		
or exchange it	ya·meer	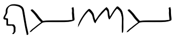	
-	o·to		
either good	to·wv		
for bad	be·ra		
or	o		
bad	ra		
for good	be·to·wv		
But if	ve·im		
he does substitute	ha·mer		
	ya·meer	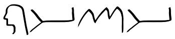	
one animal	be·he·mah	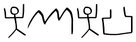	
for another	biv·he·mah	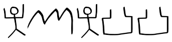	
will be	ve·ha·yah	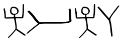	
both that animal	hu		
and its substitute	u·te·mu·ra·to		
	yih·yeh	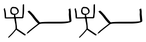	
holy	qo·desh	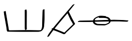	
But if	ve·im		Leviticus 27:11
the vow involves any	kal	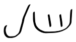	
animals	be·he·mah	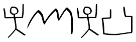	
of the unclean	te·me·ah		
that	a·sher		

may not	lo	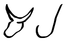	
be brought	yaq·ree·vu	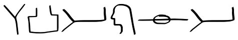	
	mim·men·nah	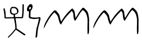	
as an offering	qar·ban	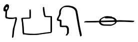	
to the LORD	la·YHVH	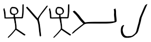	
must be presented	ve·he·e·meed	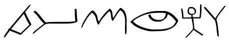	
-	et	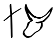	
the animal	hab·be·he·mah	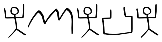	
before	liph·ne	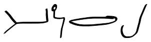	
the priest	hak·ko·hen	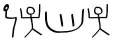	
shall set its value	ve·he·e·reekh	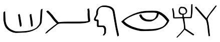	Leviticus 27:12
The priest	hak·ko·hen	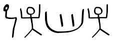	
-	o·tah	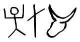	
-	ben	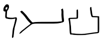	
whether high	to·wv	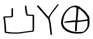	
	u·ven	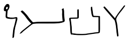	
or low	ra	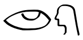	
values it	ke·er·ke·kha	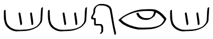	
as the priest	hak·ko·hen	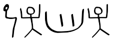	
the price	ken	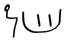	
will be set	yih·yeh	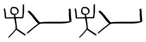	
If, however, [the owner]	ve·im	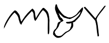	Leviticus 27:13
decides to redeem [the animal]	ga·ol	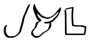	
	yig·a·len·nah	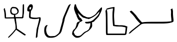	
he must add	ve·ya·saph	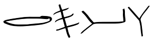	
a fifth	cha·mee·shi·to	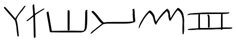	
to	al	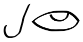	

its value	er·ke·kha	𐤏𐤓𐤊𐤊	
a man	ve·eesh	𐤅𐤀𐤉𐤔	Leviticus 27:14
Now if	kee	𐤊𐤉	
consecrates	yaq·dish	𐤉𐤒𐤃𐤉𐤔	
-	et	𐤀𐤕	
his house	be·to	𐤁𐤉𐤕𐤅	
as holy	qo·desh	𐤒𐤃𐤔	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
shall value it	ve·he·e·ree·kho	𐤅𐤄𐤏𐤓𐤉𐤊𐤅	
then the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
either as	ben	𐤁𐤉𐤍	
good	to·wv	𐤈𐤅𐤁	
or	u·ven	𐤅𐤁𐤉𐤍	
bad	ra	𐤓𐤏	
just as	ka·a·sher	𐤊𐤀𐤔𐤓	
values	ya·a·reekh	𐤉𐤏𐤓𐤉𐤊	
it	o·to	𐤀𐤕𐤅	
the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
	ken	𐤊𐤍	
The price will stand	ya·qum	𐤉𐤒𐤅𐤌	
But if	ve·im	𐤅𐤀𐤌	Leviticus 27:15
he who consecrated	ham·maq·deesh	𐤄𐤌𐤒𐤃𐤉𐤔	
redeems	yig·al	𐤉𐤂𐤀𐤋	
it	et	𐤀𐤕	
his house	be·to	𐤁𐤉𐤕𐤅	
he must add	ve·ya·saph	𐤅𐤉𐤎𐤐	
a fifth	cha·mee·sheet	𐤇𐤌𐤉𐤔𐤉𐤕	

value	ke·seph		
the assessed	er·ke·kha	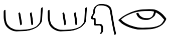	
to	a·law	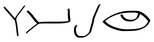	
and it will belong	ve·ha·yah	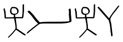	
to him	lo		
If	ve·im		Leviticus 27:16
a parcel	mis·se·deh		
of his land	a·chuz·za·to	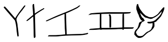	
consecrates	yaq·deesh	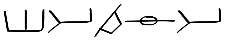	
a man	eesh	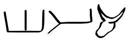	
to the LORD	la·YHVH	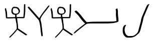	
shall be	ve·ha·yah	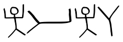	
then your valuation	er·ke·kha	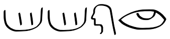	
proportional	le·phee	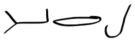	
to the seed required for it —	zar·o		
seed	ze·ra		
for every homer	cho·mer	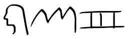	
of barley	se·o·reem	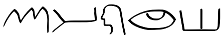	
fifty	ba·cha·mish·sheem	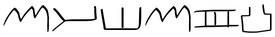	
shekels	she·qel	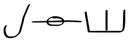	
of silver	ka·seph		
If	im		Leviticus 27:17
during the Year	mish·she·nat		
of Jubilee	hay·yo·vel	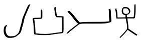	
he consecrates	yaq·deesh	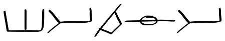	
his field	sa·de·hu	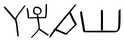	
according to your valuation	ke·er·ke·kha		

the price will stand	ya·qum	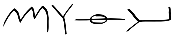	
But if	ve·im		Leviticus 27:18
after	a·char	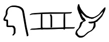	
the Jubilee	hay·yo·vel	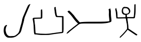	
he consecrates	yaq·deesh	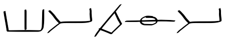	
his field	sa·de·hu	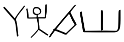	
is to calculate	ve·chish·shav		
	lo	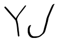	
the priest	hak·ko·hen		
-	et		
the price	hak·ke·seph		
in proportion to	al		
	pee		
the years	hash·sha·neem	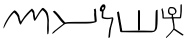	
left	han·no·w·ta·rot		
until	ad		
the next Year	she·nat	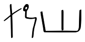	
of Jubilee	hay·yo·vel	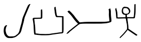	
will be reduced	ve·nig·ra		
so that your valuation	me·er·ke·kha		
And if	ve·im		Leviticus 27:19
decides to redeem	ga·ol		
it	yig·al		
-	et		
the field	has·sa·deh		
the one who consecrated	ham·maq·deesh	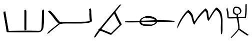	
-	o·to		

he must add	ve·ya·saph		
a fifth	cha·mi·sheet		
value	ke·seph		
the assessed	er·ke·kha	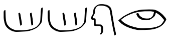	
to	a·law	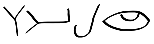	
and it shall belong	ve·qam	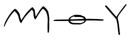	
to him	lo	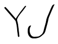	
If, however	ve·im		Leviticus 27:20
he does not	lo		
redeem	yig·al		
-	et		
the field	has·sa·deh	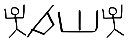	
or if	ve·im		
he has sold	ma·khar		
-	et		
it	has·sa·deh		
man	le·eesh	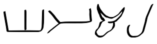	
to another	a·cher	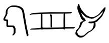	
it may no	lo		
be redeemed	yig·ga·el		
longer	o·wd		
it will become	ve·ha·yah	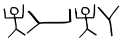	Leviticus 27:21
When the field	has·sa·deh		
is released	be·tse·to		
in the Jubilee	vay·yo·vel	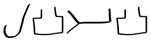	
holy	qo·desh	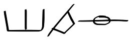	
to the LORD	la·YHVH	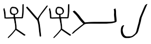	

like a field	kis·deh	
devoted	ha·che·rem	
of the priests	lak·ko·hen	
it becomes	tih·yeh	
the property	a·chuz·za·to	
Now if	ve·im	Leviticus 27:22
	et	
a field	se·deh	
he has purchased	miq·na·to	
which	a·sher	
is not	lo	
a part	mis·se·deh	
of his own property	a·chuz·za·to	
[a man] consecrates	yaq·deesh	
to the LORD	la·YHVH	
shall calculate	ve·chish·shav	Leviticus 27:23
	lo	
then the priest	hak·ko·hen	
-	et	
for him the value	mikh·sat	
	ha·er·ke·kha	
up to	ad	
the Year	she·nat	
of Jubilee	hay·yo·vel	
and [the man] shall pay	ve·na·tan	
-	et	
the assessed value	ha·er·ke·kha	

day	bay·yo·wm	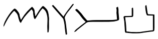	
on that	ha·hu		
as a sacred offering	qo·desh	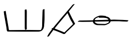	
to the LORD	la·YHVH	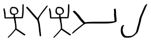	
In the Year	bish·nat		Leviticus 27:24
of Jubilee	hay·yo·w·vel	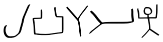	
shall return	ya·shuv		
the field	has·sa·deh	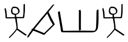	
to the one from whom	la·a·sher		
it was bought —	qa·na·hu	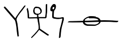	
	me·it·to		
-	la·a·sher		
-	lo		
the original owner	a·chuz·zat	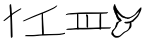	
of the land	ha·a·rets		
Every	ve·khal		Leviticus 27:25
valuation	er·ke·kha	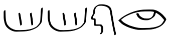	
will be	yih·yeh	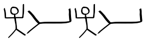	
shekel	be·she·qel	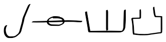	
according to the sanctuary	haq·qo·desh	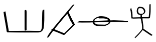	
twenty	es·reem	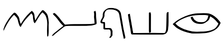	
gerahs	ge·rah	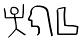	
	yih·yeh	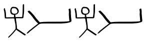	
to the shekel	hash·sha·qel	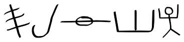	
But	akh		Leviticus 27:26
a firstborn	be·kho·wr		
because	a·sher		

a firstborn	ye·vuk·kar		
belongs to the LORD	la·YHVH	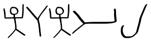	
of the livestock	biv·he·mah	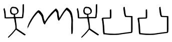	
no	lo		
may consecrate	yaq·deesh	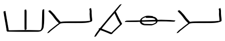	
one	eesh	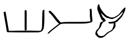	
-	o·to		
Whether [it is]	im		
an ox	sho·wr		
or	im		
a sheep	seh	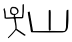	
the LORD’s	la·YHVH	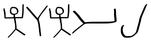	
it [is]	hu		
But if	ve·im		Leviticus 27:27
animals	bab·be·he·mah	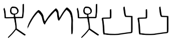	
[it is] among the unclean	hat·te·me·ah		
then he may redeem	u·pha·dah	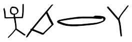	
it according to your valuation	ve·er·ke·kha	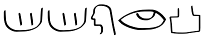	
and add	ve·ya·saph		
a fifth	cha·mi·shi·to		
of its value	a·law	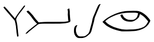	
If	ve·im		
it is not	lo		
redeemed	yig·ga·el		
then it shall be sold	ve·nim·kar		
according to your valuation	be·er·ke·kha	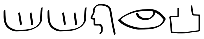	

-	akh		Leviticus 27:28
Nothing	kal		
sets apart	che·rem	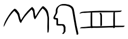	
that	a·sher		
	ya·cha·rim	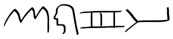	
a man	eesh	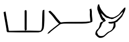	
to the LORD	la·YHVH	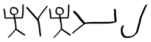	
from all he owns —	mik·kal		
-	a·sher		
	lo		
whether a man	me·a·dam		
an animal	u·ve·he·mah		
or his inherited land	u·mis·se·deh	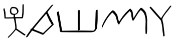	
—	a·chuz·za·to	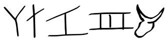	
-	lo		
can be sold	yim·ma·kher		
	ve·lo		
or redeemed	yig·ga·el		
everything	kal		
so devoted	che·rem	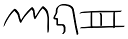	
[is] most	qo·desh	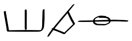	
holy	qa·da·sheem	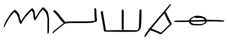	
	hu		
to the LORD	la·YHVH	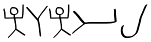	
No	kal	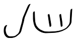	Leviticus 27:29
	che·rem	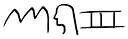	
-	a·sher		

set apart for destruction	ya·cho·ram	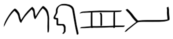	
	min		
person	ha·a·dam		
-	lo		
may be ransomed	yip·pa·deh		
he must surely	mo·wt		
be put to death	yu·mat		
Thus any	ve·khal		Leviticus 27:30
tithe	ma·sar		
from the land	ha·a·rets		
[whether] from the seed	miz·ze·ra		
of the land	ha·a·rets		
or the fruit	mip·pe·ree		
of the trees	ha·ets		
belongs to the LORD	la·YHVH	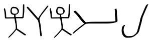	
it	hu		
is holy	qo·desh	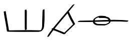	
to the LORD	la·YHVH	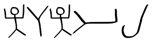	
If	ve·im		Leviticus 27:31
wishes	ga·ol		
to redeem	yig·al		
a man	eesh	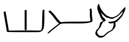	
part of his tithe	mim·ma·as·ro		
a fifth	cha·mi·shee·to		
he must add	yo·seph		
to its value	a·law	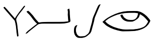	
Every	ve·khal		Leviticus 27:32

tenth	ma·sar	
animal from the herd	ba·qar	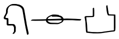
or flock	va·tson	
	kol	
that	a·sher	
passes	ya·a·vor	
under	ta·chat	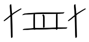
the shepherd’s rod	hash·sha·vet	
	ha·a·see·ree	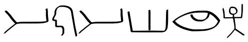
will be	yih·yeh	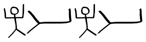
holy	qo·desh	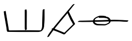
to the LORD	la·YHVH	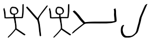
He must not	lo	
inspect	ye·vaq·qer	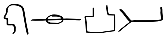
or	ben	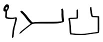
whether it is good	to·wv	
bad	la·ra	
and he shall not	ve·lo	
make any substitution	ye·mee·ren·nu	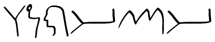
But if	ve·im	
he does make a substitution	ha·mer	
	ye·mee·ren·nu	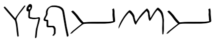
shall become	ve·ha·yah	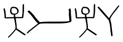
both the animal	hu	
and its substitute	u·te·mu·ra·to	
	yih·yeh	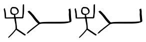

Leviticus 27:33

holy	qo·desh	קדש	
they cannot	lo	לא	
be redeemed ’”	yig·ga·el	יגאל	
These	el·leh	אלה	Leviticus 27:34
are the commandments	ham·mits·wot	המצות	
that	a·sher	אשר	
gave	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
-	et	את	
to Moses	mo·sheh	משה	
for	el	אל	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
on Mount	be·har	בהר	
Sinai	see·nay	סיני	

Numbers

BSB Translation	Transliteration	Original Hebrew	
spoke	vay·dab·ber	וידבר	Numbers 1:1
the LORD	YHVH	יהוה	
to	el	אל	
Moses	mo·sheh	משה	
in the Wilderness	be·mid·bar	במדבר	
of Sinai	see·nay	סיני	
in the Tent	be·o·hel	באהל	
of Meeting	mo·w·ed	מועד	
On the first	be·e·chad	באחד	

month	la·cho·desh	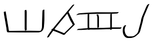	
day of the second	hash·she·nee	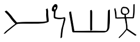	
year	bash·sha·nah	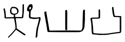	
of the second	hash·she·neet	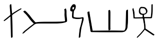	
after [the Israelites] had come out	le·tse·tam	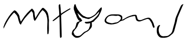	
of the land	me·e·rets	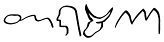	
of Egypt	mits·ra·yim	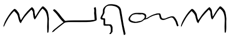	
He said :	le·mor	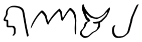	
“ Take a census	se·u	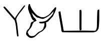	Numbers 1:2
-	et	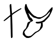	
-	rosh	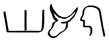	
of the whole	kal	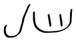	
congregation	a·dat	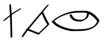	
	be·ne	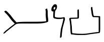	
of Israel	yis·ra·el	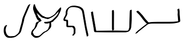	
by their clans	le·mish·pe·cho·tam	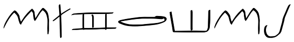	
	le·vet	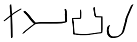	
and families	a·vo·tam	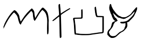	
listing	be·mis·par	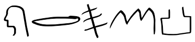	
by name	she·mo·wt	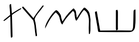	
every	kal	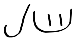	
man	za·khar	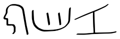	
one by one	le·gul·ge·lo·tam	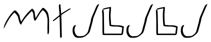	
years of age	mib·ben	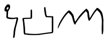	Numbers 1:3
who are twenty	es·reem	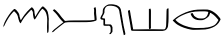	
	sha·nah	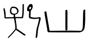	
or older	va·ma·lah	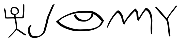	

everyone	kal	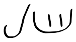	
who can serve	yo·tse	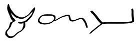	
by their divisions —	tsa·va	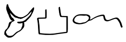	
in Israel’s	be·yis·ra·el	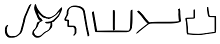	
are to number	tiph·qe·du	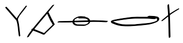	
those	o·tam	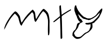	
army	le·tsiv·o·tam	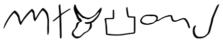	
You	at·tah	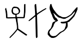	
and Aaron	ve·a·ha·ron	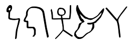	
with you	ve·it·te·khem	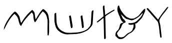	Numbers 1:4
must be there	yih·yu	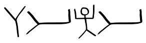	
And one man	eesh	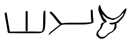	
	eesh	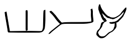	
from each tribe	lam·mat·teh	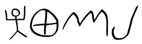	
-	eesh	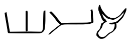	
the head	rosh	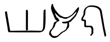	
	le·vet	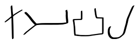	
of each family	a·vo·taw	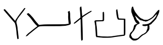	
	hu	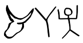	
These	ve·el·leh	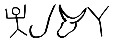	Numbers 1:5
are the names	she·mo·wt	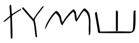	
of the men	ha·a·na·sheem	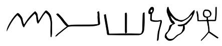	
who	a·sher	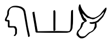	
are to assist	ya·am·du	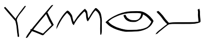	
you :	it·te·khem	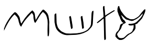	
From [the tribe of] Reuben	lir·u·ven	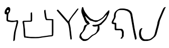	
Elizur	e·lee·tsur	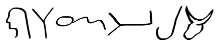	

son	ben	𐤁𐤍	
of Shedeur	she·de·ur	𐤔𐤃𐤉𐤀𐤅𐤓	
from Simeon	le·shim·o·wn	𐤋𐤔𐤌𐤏𐤅𐤍	Numbers 1:6
Shelumiel	she·lu·mee·el	𐤔𐤋𐤌𐤉𐤀𐤋	
son	ben	𐤁𐤍	
of Zurishaddai	tsu·ree·shad·day	𐤑𐤅𐤓𐤉𐤔𐤃𐤉	
from Judah	lee·hu·dah	𐤋𐤉𐤄𐤅𐤃𐤄	Numbers 1:7
Nahshon	nach·sho·wn	𐤍𐤇𐤔𐤅𐤍	
son	ben	𐤁𐤍	
of Amminadab	am·mee·na·dav	𐤏𐤌𐤉𐤍𐤃𐤁	
from Issachar	le·yis·sa·sh·khar	𐤋𐤉𐤔𐤔𐤊𐤓	Numbers 1:8
Nethanel	ne·tan·el	𐤍𐤕𐤍𐤀𐤋	
son	ben	𐤁𐤍	
of Zuar	tsu·ar	𐤑𐤅𐤏𐤓	
from Zebulun	liz·vu·lun	𐤋𐤆𐤁𐤅𐤋𐤍	Numbers 1:9
Eliab	e·lee·av	𐤀𐤋𐤉𐤀𐤁	
son	ben	𐤁𐤍	
of Helon	che·lon	𐤇𐤋𐤍	
from the sons	liv·ne	𐤋𐤁𐤍𐤉	Numbers 1:10
of Joseph :	yo·w·seph	𐤉𐤅𐤎𐤐	
from Ephraim	le·eph·ra·yim	𐤋𐤀𐤐𐤓𐤉𐤌	
Elishama	e·lee·sha·ma	𐤀𐤋𐤉𐤔𐤌𐤏	
son	ben	𐤁𐤍	
of Ammihud	am·mee·hud	𐤏𐤌𐤉𐤄𐤅𐤃	
and from Manasseh	lim·nash·sheh	𐤋𐤌𐤍𐤔𐤄	
Gamaliel	gam·lee·el	𐤂𐤌𐤋𐤉𐤀𐤋	
son	ben	𐤁𐤍	

of Pedahzur	pe·da·h·tsur	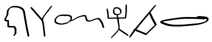	
from Benjamin	le·vin·ya·min	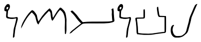	Numbers 1:11
Abidan	a·vee·dan	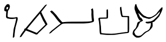	
son	ben	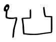	
of Gideoni	gid·o·nee	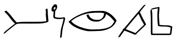	
from Dan	le·dan	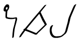	Numbers 1:12
Ahiezer	a·chee·e·zer	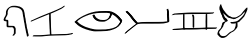	
son	ben	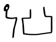	
of Ammishaddai	am·mee·shad·day	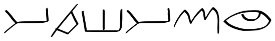	
from Asher	le·a·sher	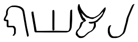	Numbers 1:13
Pagiel	pag·ee·el	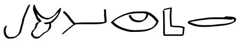	
son	ben	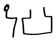	
of Ocran	a·khe·ran	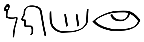	
from Gad	le·gad	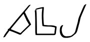	Numbers 1:14
Eliasaph	el·ya·saph	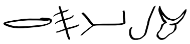	
son	ben	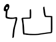	
of Deuel	de·u·el	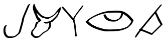	
[and] from Naphtali	le·naph·ta·lee	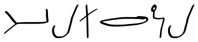	Numbers 1:15
Ahira	a·chee·ra	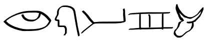	
son	ben	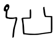	
of Enan ”	e·nan	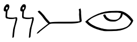	
These men	el·leh	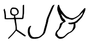	Numbers 1:16
were appointed	qe·rī·ʾē	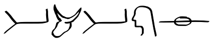	
from the congregation	ha·e·dah	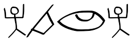	
the leaders	ne·see·e	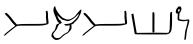	
of the tribes	mat·to·wt	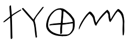	
of their fathers	a·vo·w·tam	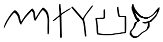	

the heads	ra·she	
of the clans	al·phe	
of Israel	yis·ra·el	
they [were]	hem	
took	vay·yiq·qach	Numbers 1:17
So Moses	mo·sheh	
and Aaron	ve·a·ha·ron	
-	et	
-	ha·a·na·sheem	
these men	ha·el·leh	
who	a·sher	
had been designated	niq·qe·vu	
by name	be·she·mo·wt	
and	ve·et	Numbers 1:18
the whole	kal	
congregation	ha·e·dah	
they assembled	hiq·hee·lu	
on the first	be·e·chad	
month	la·cho·desh	
day of the second	hash·she·nee	
and recorded their ancestry	vay·yit·yal·du	
by	al	
clans	mish·pe·cho·tam	
	le·vet	
and families	a·vo·tam	
counting	be·mis·par	
the names	she·mo·wt	

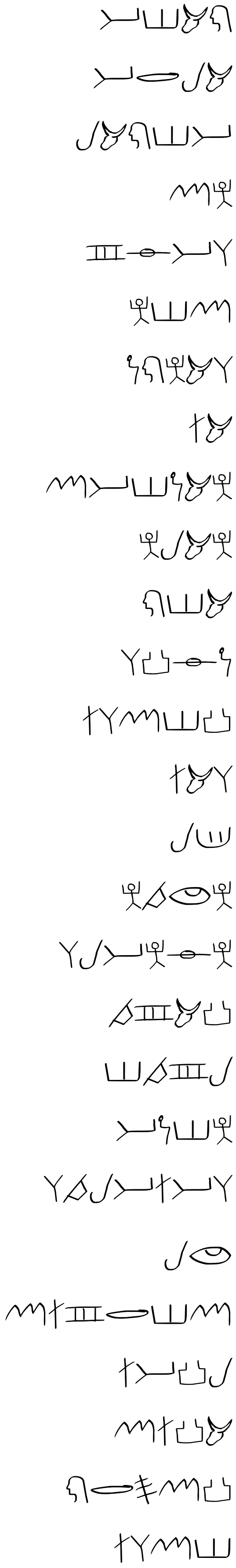

years of age	mib·ben	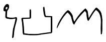	
of those twenty	es·reem	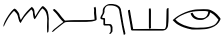	
	sha·nah	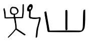	
or older	va·ma·lah		
one by one	le·gul·ge·lo·tam	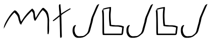	
just as	ka·a·sher		Numbers 1:19
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh		
So [Moses] numbered them	vay·yiph·qe·dem	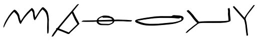	
in the Wilderness	be·mid·bar		
of Sinai :	see·nay	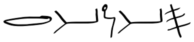	
-	vay·yih·yu		Numbers 1:20
From the sons	ve·ne	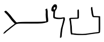	
of Reuben	re·u·ven		
the firstborn	be·khor		
of Israel	yis·ra·el	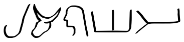	
according to the records	to·wl·do·tam	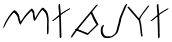	
of their clans	le·mish·pe·cho·tam		
	le·vet	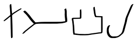	
and families	a·vo·tam		
counting	be·mis·par		
by one the names	she·mo·wt		
one	le·gul·ge·lo·tam	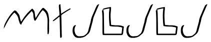	
of every	kal	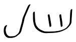	
male	za·khar	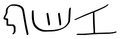	

years of age	mib·ben	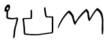	
twenty	es·reem	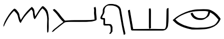	
	sha·nah	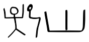	
or older	va·ma·lah		
-	kol		
who could serve	yo·tse		
in the army	tsa·va	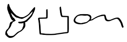	
those registered	pe·qu·de·hem		Numbers 1:21
to the tribe	le·mat·teh		
of Reuben	re·u·ven		
numbered 46,500	shish·shah	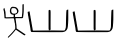	
	ve·ar·ba·eem		
	e·leph	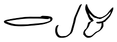	
	va·cha·mesh	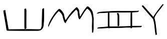	
	me·o·wt		
From the sons	liv·ne	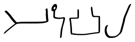	Numbers 1:22
of Simeon	shim·o·wn		
according to the records	to·wl·do·tam	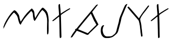	
of their clans	le·mish·pe·cho·tam		
	le·vet	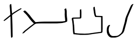	
and families	a·vo·tam		
	pe·qu·daw	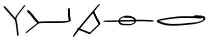	
counting	be·mis·par		
the names	she·mo·wt		
one by one	le·gul·ge·lo·tam	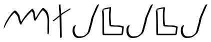	
of every	kal	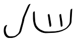	
male	za·khar	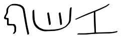	

years of age	mib·ben	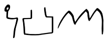	
twenty	es·reem	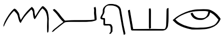	
	sha·nah	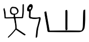	
or older	va·ma·lah		
-	kol		
who could serve	yo·tse		
in the army	tsa·va	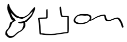	
those registered	pe·qu·de·hem		Numbers 1:23
to the tribe	le·mat·teh		
of Simeon	shim·o·wn		
numbered 59,300	tish·ah		
	va·cha·mish·sheem	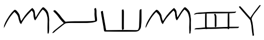	
	e·leph	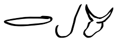	
	u·she·losh		
	me·o·wt		
From the sons	liv·ne	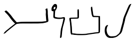	Numbers 1:24
of Gad	gad		
according to the records	to·wl·do·tam	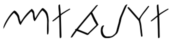	
of their clans	le·mish·pe·cho·tam		
	le·vet	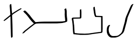	
and families	a·vo·tam		
counting	be·mis·par		
the names	she·mo·wt		
years of age	mib·ben	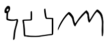	
twenty	es·reem	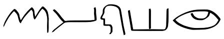	
	sha·nah	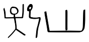	
or older	va·ma·lah		

of all those	kol	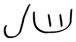	
who could serve	yo·tse		
in the army	tsa·va	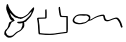	
those registered	pe·qu·de·hem		Numbers 1:25
to the tribe	le·mat·teh		
of Gad	gad		
numbered 45,650	cha·mish·shah		
	ve·ar·ba·eem		
	e·leph	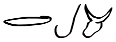	
	ve·shesh		
	me·o·wt		
	va·cha·mish·sheem	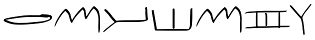	
From the sons	liv·ne		Numbers 1:26
of Judah	ye·hu·dah	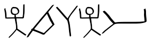	
according to the records	to·wl·do·tam		
of their clans	le·mish·pe·cho·tam		
	le·vet	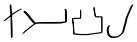	
and families	a·vo·tam		
counting	be·mis·par		
the names	she·mot		
years of age	mib·ben	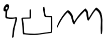	
twenty	es·reem	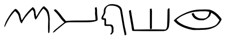	
	sha·nah	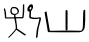	
or older	va·ma·lah		
of all those	kol	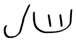	
who could serve	yo·tse		
in the army	tsa·va	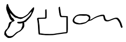	

those registered	pe·qu·de·hem	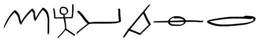	Numbers 1:27
to the tribe	le·mat·teh	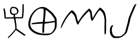	
of Judah	ye·hu·dah	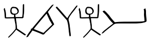	
numbered 74,600	ar·ba·ah	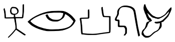	
	ve·shiv·eem	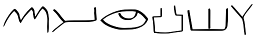	
	e·leph	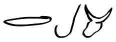	
	ve·shesh	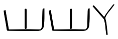	
	me·o·wt	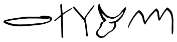	
From the sons	liv·ne	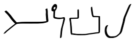	Numbers 1:28
of Issachar	yis·sa·sh·khar	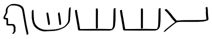	
according to the records	to·wl·do·tam	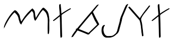	
of their clans	le·mish·pe·cho·tam	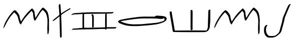	
	le·vet	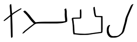	
and families	a·vo·tam	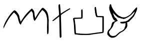	
counting	be·mis·par	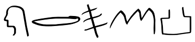	
the names	she·mot	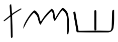	
years of age	mib·ben	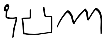	
twenty	es·reem	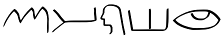	
	sha·nah	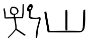	
or older	va·ma·lah	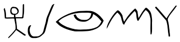	
of all those	kol	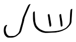	
who could serve	yo·tse	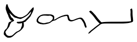	
in the army	tsa·va	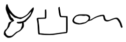	
those registered	pe·qu·de·hem	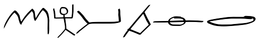	Numbers 1:29
to the tribe	le·mat·teh	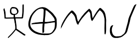	
of Issachar	yis·sa·sh·khar	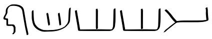	
numbered 54,400	ar·ba·ah	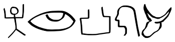	

	va·cha·mish·sheem	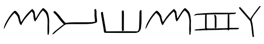	
	e·leph	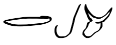	
	ve·ar·ba		
	me·o·wt		
From the sons	liv·ne		Numbers 1:30
of Zebulun	ze·vu·lun		
according to the records	to·wl·do·tam	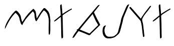	
of their clans	le·mish·pe·cho·tam		
	le·vet	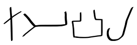	
and families	a·vo·tam		
counting	be·mis·par		
the names	she·mot	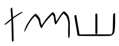	
years of age	mib·ben	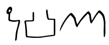	
twenty	es·reem		
	sha·nah		
or older	va·ma·lah		
of all those	kol	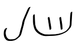	
who could serve	yo·tse		
in the army	tsa·va	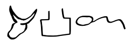	
those registered	pe·qu·de·hem		Numbers 1:31
to the tribe	le·mat·teh		
of Zebulun	ze·vu·lun		
numbered 57,400	shiv·ah		
	va·cha·mish·sheem	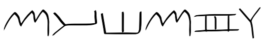	
	e·leph	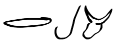	
	ve·ar·ba		
	me·o·wt		

From the sons	liv·ne	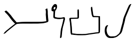	Numbers 1:32
of Joseph :	yo·w·seph	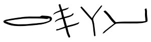	
From the sons	liv·ne	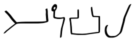	
of Ephraim	eph·ra·yim	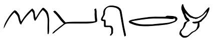	
according to the records	to·wl·do·tam	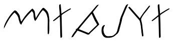	
of their clans	le·mish·pe·cho·tam	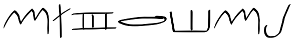	
	le·vet	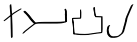	
and families	a·vo·tam	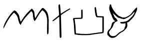	
counting	be·mis·par	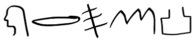	
the names	she·mot	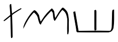	
years of age	mib·ben	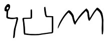	
twenty	es·reem	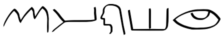	
	sha·nah	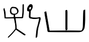	
or older	va·ma·lah	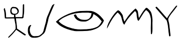	
of all those	kol	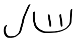	
who could serve	yo·tse	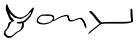	
in the army	tsa·va	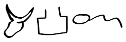	
those registered	pe·qu·de·hem	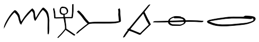	Numbers 1:33
to the tribe	le·mat·teh	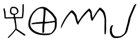	
of Ephraim	eph·ra·yim	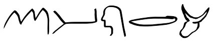	
numbered 40,500	ar·ba·eem	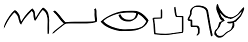	
	e·leph	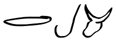	
	va·cha·mesh	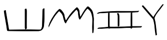	
	me·o·wt	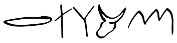	
And from the sons	liv·ne	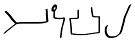	Numbers 1:34
of Manasseh	me·nash·sheh	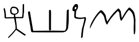	
according to the records	to·wl·do·tam	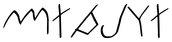	

of their clans	le·mish·pe·cho·tam	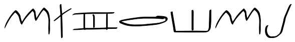	
	le·vet	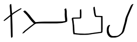	
and families	a·vo·tam	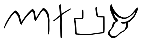	
counting	be·mis·par	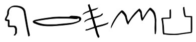	
the names	she·mo·wt	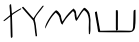	
years of age	mib·ben	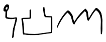	
twenty	es·reem	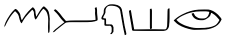	
	sha·nah	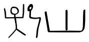	
or older	va·ma·lah	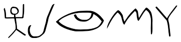	
of all those	kol	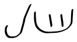	
who could serve	yo·tse	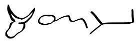	
in the army	tsa·va	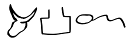	
those registered	pe·qu·de·hem	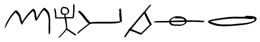	Numbers 1:35
to the tribe	le·mat·teh	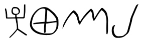	
of Manasseh	me·nash·sheh	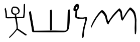	
numbered 32,200	she·na·yim	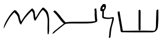	
	u·she·lo·sheem	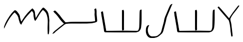	
	e·leph	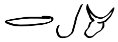	
	u·ma·ta·yim	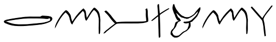	
From the sons	liv·ne	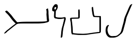	Numbers 1:36
of Benjamin	vin·ya·min	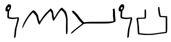	
according to the records	to·wl·do·tam	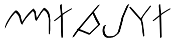	
of their clans	le·mish·pe·cho·tam	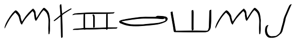	
	le·vet	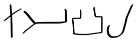	
and families	a·vo·tam	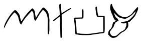	
counting	be·mis·par	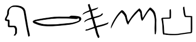	
the names	she·mot	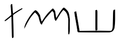	

years of age	mib·ben	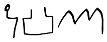	
twenty	es·reem	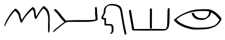	
	sha·nah	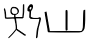	
or older	va·ma·lah		
of all those	kol		
who could serve	yo·tse		
in the army	tsa·va		
those registered	pe·qu·de·hem		Numbers 1:37
to the tribe	le·mat·teh		
of Benjamin	vin·ya·min	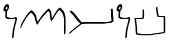	
numbered 35,400	cha·mish·shah		
	u·she·lo·sheem		
	e·leph	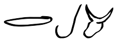	
	ve·ar·ba		
	me·o·wt		
From the sons	liv·ne		Numbers 1:38
of Dan	dan		
according to the records	to·wl·do·tam	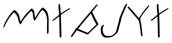	
of their clans	le·mish·pe·cho·tam		
	le·vet	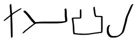	
and families	a·vo·tam		
counting	be·mis·par		
the names	she·mot		
years of age	mib·ben	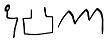	
twenty	es·reem	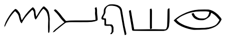	
	sha·nah	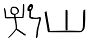	
or older	va·ma·lah		

of all those	kol	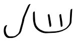	
who could serve	yo·tse		
in the army	tsa·va	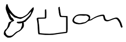	
those registered	pe·qu·de·hem		Numbers 1:39
to the tribe	le·mat·teh		
of Dan	dan		
numbered 62,700	she·na·yim	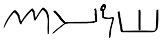	
	ve·shish·sheem	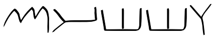	
	e·leph	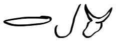	
	u·she·va	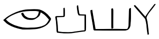	
	me·o·wt		
From the sons	liv·ne		Numbers 1:40
of Asher	a·sher		
according to the records	to·wl·do·tam		
of their clans	le·mish·pe·cho·tam		
	le·vet	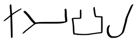	
and families	a·vo·tam		
counting	be·mis·par		
the names	she·mot		
years of age	mib·ben	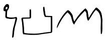	
twenty	es·reem	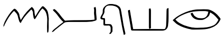	
	sha·nah	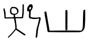	
or older	va·ma·lah		
of all those	kol	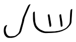	
who could serve	yo·tse		
in the army	tsa·va	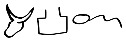	
those registered	pe·qu·de·hem		Numbers 1:41

to the tribe	le·mat·teh		
of Asher	a·sher		
numbered 41,500	e·chad	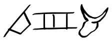	
	ve·ar·ba·eem		
	e·leph	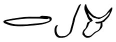	
	va·cha·mesh	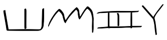	
	me·o·wt		
From the sons	be·ne	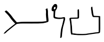	Numbers 1:42
of Naphtali	naph·ta·lee		
according to the records	to·wl·do·tam	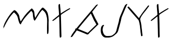	
of their clans	le·mish·pe·cho·tam		
	le·vet	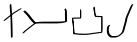	
and families	a·vo·tam		
counting	be·mis·par		
the names	she·mot		
years of age	mib·ben	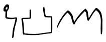	
twenty	es·reem	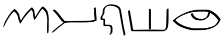	
	sha·nah	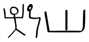	
or older	va·ma·lah		
of all those	kol		
who could serve	yo·tse		
in the army	tsa·va		
those registered	pe·qu·de·hem		Numbers 1:43
to the tribe	le·mat·teh		
of Naphtali	naph·ta·lee		
numbered 53,400	she·lo·shah	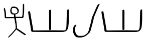	
	va·cha·mish·sheem	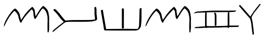	

	e·leph	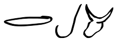	
	ve·ar·ba	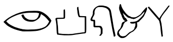	
	me·o·wt	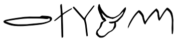	
These	el·leh	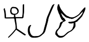	Numbers 1:44
-	hap·pe·qu·deem	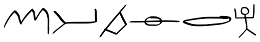	
were the men	a·sher	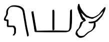	
numbered	pa·qad	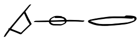	
by Moses	mo·sheh	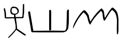	
and Aaron	ve·a·ha·ron	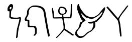	
leaders	u·ne·see·e	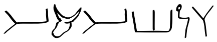	
of Israel	yis·ra·el	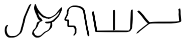	
with the assistance of the twelve	she·nem	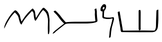	
	a·sar	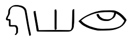	
	eesh	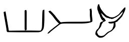	
	eesh	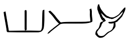	
each one	e·chad	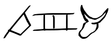	
	le·vet	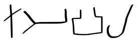	
representing his family	a·vo·taw	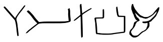	
	ha·yu	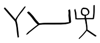	
were	vay·yih·yu	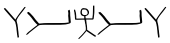	Numbers 1:45
So all	kal	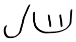	
counted	pe·qu·de	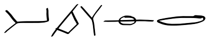	
the Israelites	ve·ne	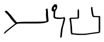	
	yis·ra·el	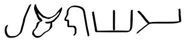	
	le·vet	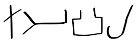	
according to their families	a·vo·tam	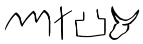	

years of age	mib·ben	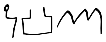	
twenty	es·reem	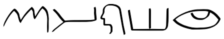	
	sha·nah	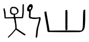	
or older	va·ma·lah		
-	kal		
who could serve	yo·tse		
army	tsa·va	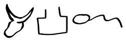	
in Israel’s	be·yis·ra·el		
And	vay·yih·yu		Numbers 1:46
all	kal		
those counted	hap·pe·qu·deem	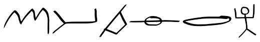	
totaled 603,550	shesh		
	me·o·wt		
	e·leph	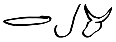	
	u·she·lo·shet	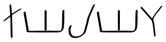	
	a·la·pheem		
	va·cha·mesh	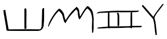	
	me·o·wt		
	va·cha·mish·sheem	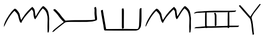	
The Levites, however	ve·hal·vee·yim		Numbers 1:47
by the tribe	le·mat·teh		
of their fathers	a·vo·tam		
were not	lo		
numbered	ha·te·pa·qe·du	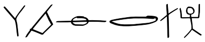	
along with them	be·to·w·kham		
had said to	vay·dab·ber		Numbers 1:48
For the LORD	YHVH		

	el	אל	
Moses	mo·sheh	משה	
:	le·mor	לאמר	
“ -	akh	אך	Numbers 1:49
-	et	את	
the tribe	mat·teh	מטה	
of Levi	le·vee	לוי	
Do not	lo	לא	
number	tiph·qod	תפקד	
-	ve·et	ואת	
in the census	ro·sham	ראשם	
	lo	לא	
	tis·sa	תשא	
with	be·to·wkh	בתוך	
the other Israelites	be·ne	בני	
	yis·ra·el	ישראל	
Instead	ve·at·tah	ואתה	Numbers 1:50
you are to appoint	haph·qed	הפקד	
-	et	את	
the Levites	hal·vee·yim	הלוים	
over	al	על	
the tabernacle	mish·kan	משכן	
of the Testimony	ha·e·dut	העדת	
	ve·al	ועל	
all	kal	כל	
its furnishings	ke·law	כליו	
	ve·al	ועל	

and everything	kal	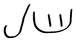	
-	a·sher		
in it	lo	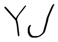	
They	hem·mah		
shall carry	yis·u		
-	et		
the tabernacle	ham·mish·kan		
-	ve·et		
and all	kal	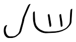	
its articles	ke·law	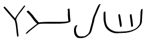	
	ve·hem	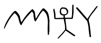	
care for it	ye·sha·re·tu·hu		
around	ve·sa·veev	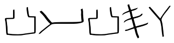	
it	lam·mish·kan		
and camp	ya·cha·nu	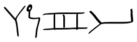	
is to move	u·vin·so·a		Numbers 1:51
Whenever the tabernacle	ham·mish·kan		
are to take it down	yo·w·ree·du	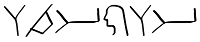	
-	o·to		
the Levites	hal·vee·yim	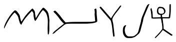	
is to be pitched	u·va·cha·not	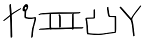	
and whenever it	ham·mish·kan		
are to set it up	ya·qee·mu	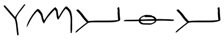	
-	o·to		
the Levites	hal·vee·yim		
Any outsider	ve·haz·zar	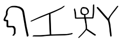	
who goes near it	haq·qa·rev	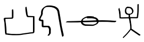	

must be put to death	yu·mat		
are to camp	ve·cha·nu	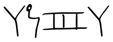	Numbers 1:52
The Israelites	be·ne	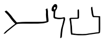	
	yis·ra·el	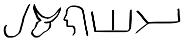	
each man	eesh	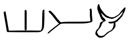	
in	al		
his own camp	ma·cha·ne·hu	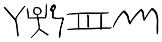	
	ve·eesh	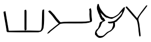	
and under	al		
his own standard	dig·lo	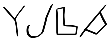	
by their divisions	le·tsiv·o·tam	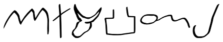	
But the Levites	ve·hal·vee·yim		Numbers 1:53
are to camp	ya·cha·nu	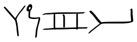	
around	sa·veev	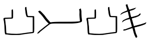	
the tabernacle	le·mish·kan	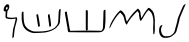	
of the Testimony	ha·e·dut		
so that no	ve·lo		
will fall	yih·yeh	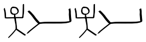	
wrath	qe·tseph		
on	al		
the congregation	a·dat		
	be·ne	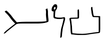	
of Israel	yis·ra·el	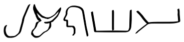	
and watch over it	ve·sha·me·ru		
So the Levites	hal·vee·yim		
	et		
are responsible	mish·me·ret	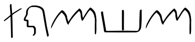	

for the tabernacle	mish·kan	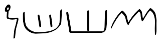	
of the Testimony ”	ha·e·dut		
did	vay·ya·a·su		Numbers 1:54
Thus the Israelites	be·ne	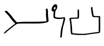	
	yis·ra·el	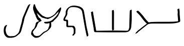	
everything	ke·khol		
just as	a·sher		
had commanded	tsiw·vah		
the LORD	YHVH	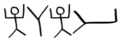	
-	et		
Moses	mo·sheh	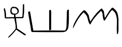	
	ken		
	a·su		
said	vay·dab·ber	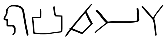	Numbers 2:1
Then the LORD	YHVH	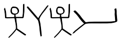	
to	el		
Moses	mo·sheh	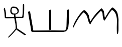	
	ve·el		
and Aaron	a·ha·ron	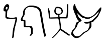	
:	le·mor		
each [man]	eesh	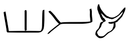	Numbers 2:2
under	al		
his standard	dig·lo		
with the banners	ve·o·tot		
	le·vet	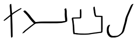	
of his family	a·vo·tam		
are to camp	ya·cha·nu	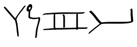	

“ The Israelites	be·ne	
	yis·ra·el	
at a distance from it	min·ne·ged	
around	sa·veev	
the Tent	le·o·hel	
of Meeting	mo·w·ed	
-	ya·cha·nu	
are to camp	ve·ha·cho·neem	Numbers 2:3
On the east side	qe·de·mah	
toward the sunrise	miz·ra·chah	
under their standard	de·gel	
:	ma·cha·neh	
of Judah	ye·hu·dah	
the divisions	le·tsiv·o·tam	
The leader	ve·na·see	
of the descendants	liv·ne	
of Judah	ye·hu·dah	
is Nahshon	nach·sho·wn	
son	ben	
of Amminadab	am·mee·na·dav	
and his division	u·tse·va·o	Numbers 2:4
numbers	u·phe·qu·de·hem	
74600	ar·ba·ah	
	ve·shiv·eem	
	e·leph	
	ve·shesh	
	me·o·wt	

will camp	ve·ha·cho·neem	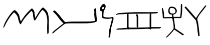	Numbers 2:5
next to it	a·law	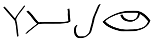	
The tribe	mat·teh		
of Issachar	yis·sa·sh·khar	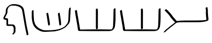	
The leader	ve·na·see	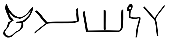	
of the Issacharites	liv·ne		
	yis·sa·sh·khar	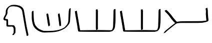	
is Nethanel	ne·tan·el		
son	ben		
of Zuar	tsu·ar		
and his division	u·tse·va·o	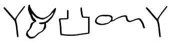	Numbers 2:6
numbers	u·phe·qu·daw	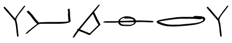	
54400	ar·ba·ah	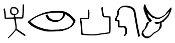	
	va·cha·mish·sheem		
	e·leph	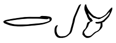	
	ve·ar·ba		
	me·o·wt		
[Next will be] the tribe	mat·teh		Numbers 2:7
of Zebulun	ze·vu·lun		
The leader	ve·na·see	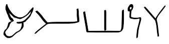	
of the Zebulunites	liv·ne		
	ze·vu·lun		
is Eliab	e·lee·av	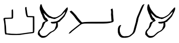	
son	ben		
of Helon	che·lon	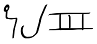	
and his division	u·tse·va·o		Numbers 2:8
numbers	u·phe·qu·daw	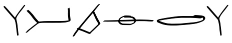	

57400	shiv·ah	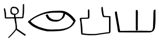	
	va·cha·mish·sheem	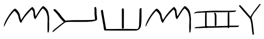	
	e·leph	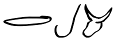	
	ve·ar·ba	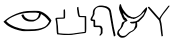	
	me·o·wt	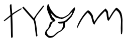	
The total	kal	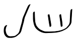	Numbers 2:9
number of men	hap·pe·qu·deem	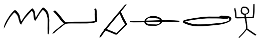	
of the camp	le·ma·cha·neh	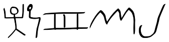	
of Judah	ye·hu·dah	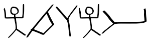	
is 186,400	me·at	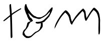	
	e·leph	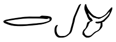	
	u·she·mo·neem	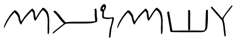	
	e·leph	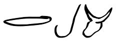	
	ve·she·shet	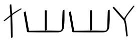	
	a·la·pheem	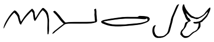	
	ve·ar·ba	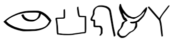	
	me·o·wt	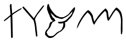	
in the divisions	le·tsiv·o·tam	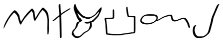	
first	ri·sho·nah	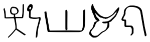	
they shall set out	yis·sa·u	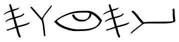	
under their standard :	de·gel	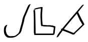	Numbers 2:10
are to camp	ma·cha·neh	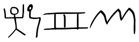	
of Reuben	re·u·ven	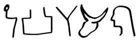	
On the south side	te·ma·nah	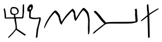	
the divisions	le·tsiv·o·tam	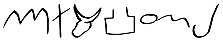	
The leader	ve·na·see	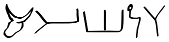	
of the Reubenites	liv·ne	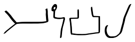	

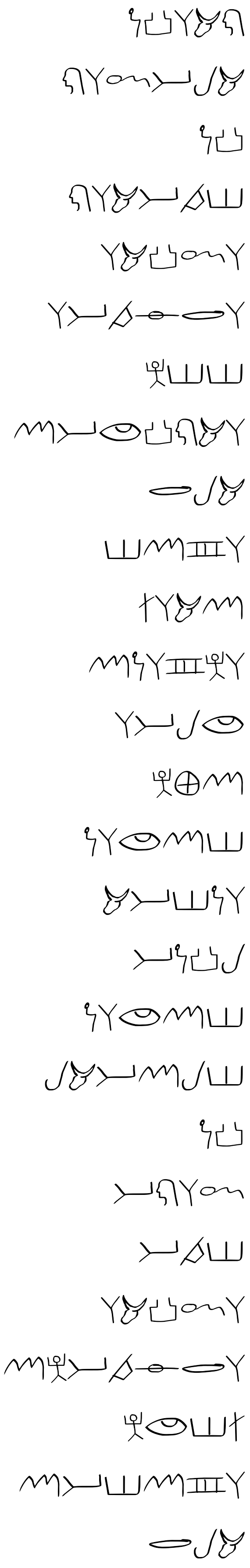

	re·u·ven	
is Elizur	e·lee·tsur	
son	ben	
of Shedeur	she·de·ur	
and his division	u·tse·va·o	Numbers 2:11
numbers	u·phe·qu·daw	
46500	shish·shah	
	ve·ar·ba·eem	
	e·leph	
	va·cha·mesh	
	me·o·wt	
will camp	ve·ha·cho·w·nim	Numbers 2:12
next to it	a·law	
The tribe	mat·teh	
of Simeon	shim·o·wn	
The leader	ve·na·see	
of the Simeonites	liv·ne	
	shim·o·wn	
is Shelumiel	she·lu·mee·el	
son	ben	
	tsu·ree	
of Zurishaddai	shad·day	
and his division	u·tse·va·o	Numbers 2:13
numbers	u·phe·qu·de·hem	
59300	tish·ah	
	va·cha·mish·sheem	
	e·leph	

	u·she·losh		
	me·o·wt		
[Next will be] the tribe	ve·mat·teh		Numbers 2:14
of Gad	gad		
The leader	ve·na·see	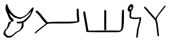	
of the Gadites	liv·ne		
	gad		
is Eliasaph	el·ya·saph	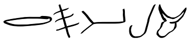	
son	ben		
of Deuel	re·u·el		
and his division	u·tse·va·o	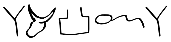	Numbers 2:15
numbers	u·phe·qu·de·hem	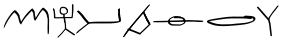	
45650	cha·mish·shah		
	ve·ar·ba·eem		
	e·leph	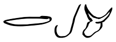	
	ve·shesh		
	me·o·wt		
	va·cha·mish·sheem	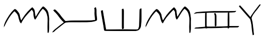	
The total	kal	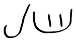	Numbers 2:16
number of men	hap·pe·qu·deem	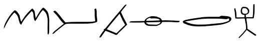	
of the camp	le·ma·cha·neh		
of Reuben	re·u·ven		
is 151,450	me·at		
	e·leph	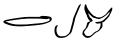	
	ve·e·chad		
	va·cha·mish·sheem	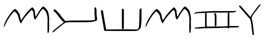	
	e·leph	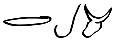	

	ve·ar·ba	וארבע	
	me·o·wt	מאות	
	va·cha·mish·sheem	וחמשים	
in the divisions	le·tsiv·o·tam	לצבאתם	
second	u·she·nee·yim	ושנים	
they shall set out	yis·sa·u	יסעו׃	
is to travel	ve·na·sa	ונסע	Numbers 2:17
the Tent	o·hel	אהל	
of Meeting	mo·w·ed	מועד	
with the camp	ma·cha·neh	מחנה	
of the Levites	hal·vee·yim	הלוים	
In the middle	be·to·wkh	בתוך	
of the camps	ham·ma·cha·not	המחנת	
in the order	ka·a·sher	כאשר	
they encamped	ya·cha·nu	יחנו	
	ken	כן	
They are to set out	yis·sa·u	יסעו	
each	eesh	איש	
in	al	על	
his own place	ya·do	ידו	
under his standard	le·dig·le·hem	לדגליהם׃	
under their standard :	de·gel	דגל	Numbers 2:18
are to camp	ma·cha·neh	מחנה	
of Ephraim	eph·ra·yim	אפרים	
the divisions	le·tsiv·o·tam	לצבאתם	
On the west side	yam·mah	ימה	
The leader	ve·na·see	ונשיא	

of the Ephraimites	liv·ne	לבני	
	eph·ra·yim	אפרים	
is Elishama	e·lee·sha·ma	אלישמע	
son	ben	בן	
of Ammihud	am·mee·hud	עמיהוד	
and his division	u·tse·va·o	וצבאו	Numbers 2:19
numbers	u·phe·qu·de·hem	ופקדיהם	
40500	ar·ba·eem	ארבעים	
	e·leph	אלף	
	va·cha·mesh	וחמש	
	me·o·wt	מאות	
will be next to it	ve·a·law	ועליו	Numbers 2:20
The tribe	mat·teh	מטה	
of Manasseh	me·nash·sheh	מנשה	
The leader	ve·na·see	ונשיא	
of the Manassites	liv·ne	לבני	
	me·nash·sheh	מנשה	
is Gamaliel	gam·lee·el	גמליאל	
son	ben	בן	
of Pedahzur	pe·da·h·tsur	פדהצור	
and his division	u·tse·va·o	וצבאו	Numbers 2:21
numbers	u·phe·qu·de·hem	ופקדיהם	
32200	she·na·yim	שנים	
	u·she·lo·sheem	ושלשים	
	e·leph	אלף	
	u·ma·ta·yim	ומאתים	
[Next will be] the tribe	u·mat·teh	ומטה	Numbers 2:22

of Benjamin	bin·ya·min	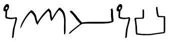	
The leader	ve·na·see	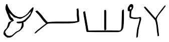	
of the Benjamites	liv·ne		
	vin·ya·min	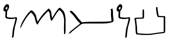	
is Abidan	a·vee·dan	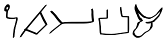	
son	ben		
of Gideoni	gid·o·nee		
and his division	u·tse·va·o	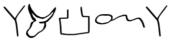	Numbers 2:23
numbers	u·phe·qu·de·hem	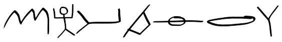	
35400	cha·mish·shah		
	u·she·lo·sheem		
	e·leph	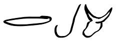	
	ve·ar·ba		
	me·o·wt		
The total	kal	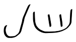	Numbers 2:24
number of men	hap·pe·qu·deem	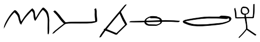	
of the camp	le·ma·cha·neh		
of Ephraim	eph·ra·yim		
[is] 108,100	me·at		
	e·leph	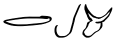	
	u·she·mo·nat		
	a·la·pheem		
	u·me·ah		
in the divisions	le·tsiv·o·tam		
third	u·she·li·sheem		
they shall set out	yis·sa·u		
under their standard :	de·gel		Numbers 2:25

are to camp	ma·cha·neh	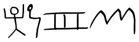	
of Dan	dan	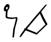	
On the north side	tsa·pho·nah	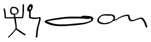	
the divisions	le·tsiv·o·tam	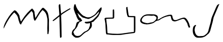	
The leader	ve·na·see	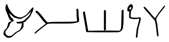	
of the Danites	liv·ne	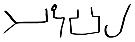	
	dan	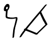	
is Ahiezer	a·chee·e·zer	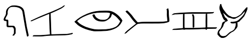	
son	ben	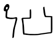	
of Ammishaddai	am·mee·shad·day	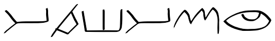	
and his division	u·tse·va·o	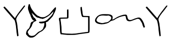	Numbers 2:26
numbers	u·phe·qu·de·hem	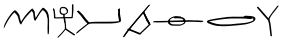	
62700	she·na·yim	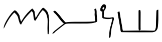	
	ve·shish·sheem	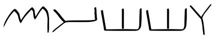	
	e·leph	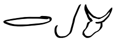	
	u·she·va	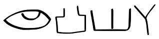	
	me·o·wt	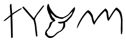	
will camp	ve·ha·cho·neem	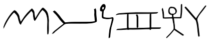	Numbers 2:27
next to it	a·law	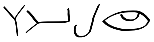	
The tribe	mat·teh	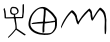	
of Asher	a·sher	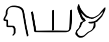	
The leader	ve·na·see	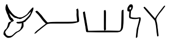	
of the Asherites	liv·ne	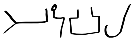	
	a·sher	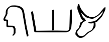	
is Pagiel	pag·ee·el	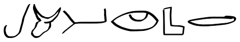	
son	ben	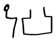	
of Ocran	a·khe·ran	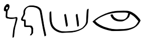	

and his division	u·tse·va·o	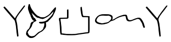	Numbers 2:28
numbers	u·phe·qu·de·hem	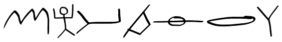	
41500	e·chad	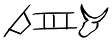	
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	e·leph	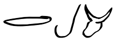	
	va·cha·mesh	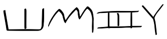	
	me·o·wt		
[Next will be] the tribe	u·mat·teh		Numbers 2:29
of Naphtali	naph·ta·lee		
The leader	ve·na·see	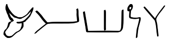	
of the Naphtalites	liv·ne		
	naph·ta·lee		
is Ahira	a·chee·ra	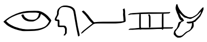	
son	ben		
of Enan	e·nan	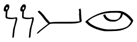	
and his division	u·tse·va·o	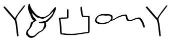	Numbers 2:30
numbers	u·phe·qu·de·hem	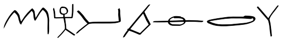	
53400	she·lo·shah	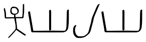	
	va·cha·mish·sheem	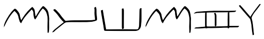	
	e·leph	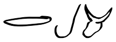	
	ve·ar·ba	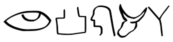	
	me·o·wt		
The total	kal		Numbers 2:31
number of men	hap·pe·qu·deem	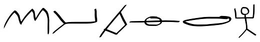	
in the camp	le·ma·cha·neh		
of Dan	dan		
is 157,600	me·at		

	e·leph	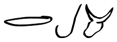	
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	va·cha·mish·sheem	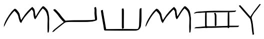	
	e·leph	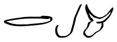	
	ve·shesh		
	me·o·wt		
last	la·a·cha·ro·nah		
they shall set out	yis·u		
under their standards ”	le·dig·le·hem	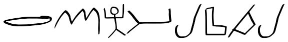	
These	el·leh	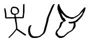	Numbers 2:32
numbered	pe·qu·de	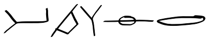	
are the Israelites	ve·ne	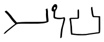	
	yis·ra·el	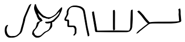	
	le·vet	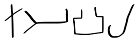	
according to their families	a·vo·tam		
The total	kal		
of those counted	pe·qu·de	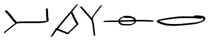	
in the camps	ham·ma·cha·not		
by their divisions	le·tsiv·o·tam	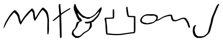	
was 603,550	shesh		
	me·o·wt		
	e·leph	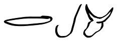	
	u·she·lo·shet	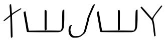	
	a·la·pheem		
	va·cha·mesh	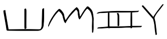	
	me·o·wt		
	va·cha·mish·sheem	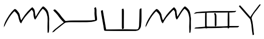	

But the Levites	ve·hal·vee·yim		Numbers 2:33
were not	lo		
counted	ha·te·pa·qe·du	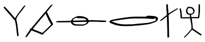	
among	be·to·wkh		
the other Israelites	be·ne	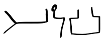	
	yis·ra·el	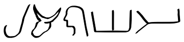	
as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	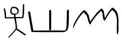	
did	vay·ya·a·su		Numbers 2:34
So the Israelites	be·ne	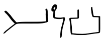	
	yis·ra·el	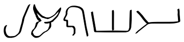	
everything	ke·khol		
-	a·sher		
commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	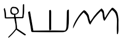	
in this way	ken	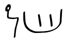	
they camped	cha·nu	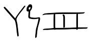	
under their standards	le·dig·le·hem	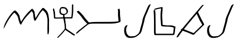	
in the same way	ve·khen		
and set out	na·sa·u	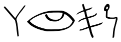	
each man	eesh	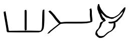	
with his clan	le·mish·pe·cho·taw		

and	al	על	
	bet	בית	
his family	a·vo·taw	אבתיו	
This	ve·el·leh	ואלה	Numbers 3:1
is the account	to·wl·dot	תולדת	
of Aaron	a·ha·ron	אהרן	
and Moses	u·mo·sheh	ומשה	
at the time	be·yo·wm	ביום	
spoke	dib·ber	דבר	
the LORD	YHVH	יהוה	
with	et	את	
Moses	mo·sheh	משה	
on Mount	be·har	בהר	
Sinai	see·nay	סיני	
These	ve·el·leh	ואלה	Numbers 3:2
are the names	she·mo·wt	שמות	
of the sons	be·ne	בני	
of Aaron :	a·ha·ron	אהרן	
the firstborn	hab·be·kho·wr	הבכור	
Nadab	na·dav	נדב	
then Abihu	va·a·vee·hu	ואביהוא	
Eleazar	el·a·zar	אלעזר	
and Ithamar	ve·ee·ta·mar	ואיתמר	
These	el·leh	אלה	Numbers 3:3
-	she·mo·wt	שמות	
sons	be·ne	בני	
[were] Aaron’s	a·ha·ron	אהרן	

priests	hak·ko·ha·neem	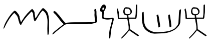	
the anointed	ham·me·shu·cheem		
who	a·sher	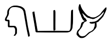	
were ordained	mil·le	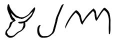	
	ya·dam		
to serve as priests	le·kha·hen		
died	vay·ya·mat	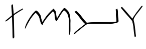	Numbers 3:4
Nadab	na·dav	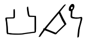	
and Abihu, however	va·a·vee·hu	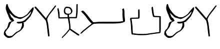	
in the presence of	liph·ne		
the LORD	YHVH	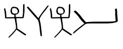	
when they offered	be·haq·ri·vam	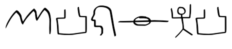	
fire	esh		
unauthorized	za·rah		
before	liph·ne		
the LORD	YHVH	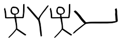	
in the Wilderness	be·mid·bar		
of Sinai	see·nay	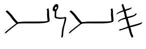	
sons	u·va·neem		
no	lo		
And since they had	ha·yu	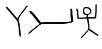	
	la·hem		
served as priests	vay·kha·hen	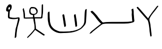	
only Eleazar	el·a·zar		
and Ithamar	ve·ee·ta·mar	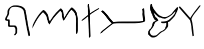	
during	al		
the lifetime	pe·ne		

Aaron	a·ha·ron		
of their father	a·vee·hem		
said	vay·dab·ber	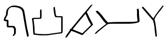	Numbers 3:5
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	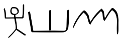	
	le·mor	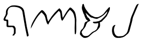	
“ Bring	haq·rev	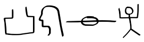	Numbers 3:6
-	et		
the tribe	mat·teh		
of Levi	le·vee		
and present	ve·ha·a·mad·ta		
them	o·to		
to	liph·ne		
Aaron	a·ha·ron		
the priest	hak·ko·hen	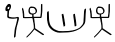	
to assist him	ve·she·re·tu		
-	o·to		
They are to perform	ve·sha·me·ru		Numbers 3:7
-	et		
duties for him	mish·mar·to		
-	ve·et		
-	mish·me·ret	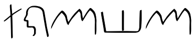	
and for the whole	kal	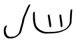	
congregation	ha·e·dah		
before	liph·ne		
the Tent	o·hel		

of Meeting	mo·w·ed		
attending	la·a·vod		
-	et		
to the service	a·vo·dat		
of the tabernacle	ham·mish·kan		
They shall take care of	ve·sha·me·ru		Numbers 3:8
-	et		
all	kal	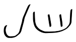	
the furnishings	ke·le	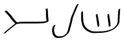	
of the Tent	o·hel		
of Meeting	mo·w·ed		
and	ve·et		
fulfill obligations	mish·me·ret	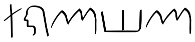	
for the Israelites	be·ne	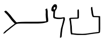	
	yis·ra·el	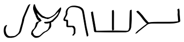	
by attending	la·a·vod		
-	et		
to the service	a·vo·dat		
of the tabernacle	ham·mish·kan		
Assign	ve·na·tat·tah	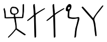	Numbers 3:9
-	et		
the Levites	hal·vee·yim	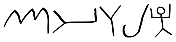	
to Aaron	le·a·ha·ron		
and his sons	u·le·va·naw		
have been given exclusively	ne·tu·nim		
	ne·tu·nim		
they	hem·mah		

to him	lo	𐤋𐤅	
from among	me·et	𐤌𐤀𐤕	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
So	ve·et	𐤅𐤀𐤕	Numbers 3:10
Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
-	ve·et	𐤅𐤀𐤕	
and his sons	ba·naw	𐤁𐤍𐤉𐤅	
you shall appoint	tiph·qod	𐤕𐤐𐤒𐤃	
to carry out	ve·sha·me·ru	𐤅𐤔𐤌𐤓𐤅	
-	et	𐤀𐤕	
the duties of the priesthood	ke·hun·na·tam	𐤊𐤄𐤍𐤕𐤌	
but any outsider	ve·haz·zar	𐤅𐤄𐤆𐤓	
who approaches [the tabernacle]	haq·qa·rev	𐤄𐤒𐤓𐤁	
must be put to death ”	yu·mat	𐤉𐤅𐤌𐤕	
spoke	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	Numbers 3:11
Again the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
saying	le·mor	𐤋𐤀𐤌𐤓	
I	va·a·nee	𐤅𐤀𐤍𐤉	Numbers 3:12
“ Behold	hin·neh	𐤄𐤍𐤄	
have taken	la·qach·tee	𐤋𐤒𐤇𐤕𐤉	
-	et	𐤀𐤕	
the Levites	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	
from among	mit·to·wkh	𐤌𐤕𐤅𐤊	

the children	be·ne	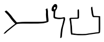	
of Israel	yis·ra·el	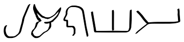	
in place of	ta·chat	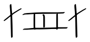	
every	kal		
	be·kho·wr		
firstborn	pe·ter		
from the womb	re·chem	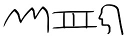	
Israelite	mib·be·ne	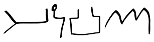	
	yis·ra·el	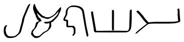	
belong	ve·ha·yu	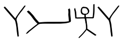	
to Me	lee	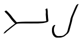	
The Levites	hal·vee·yim	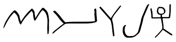	
for	kee	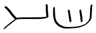	Numbers 3:13
[are] Mine	lee	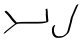	
all	kal	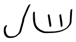	
the firstborn	be·kho·wr		
On the day	be·yo·wm	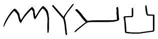	
I struck down	hak·ko·tee		
every	khal		
firstborn	be·kho·wr		
in the land	be·e·rets		
of Egypt	mits·ra·yim		
I consecrated	hiq·dash·tee		
to Myself	lee	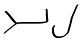	
all	khal	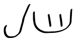	
the firstborn	be·kho·wr		
in Israel	be·yis·ra·el		

both man	me·a·dam	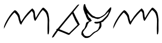	
and	ad	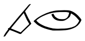	
beast	be·he·mah	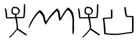	
Mine	lee	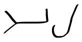	
They are	yih·yu	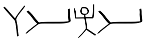	
I	a·nee	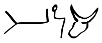	
am the LORD ”	YHVH	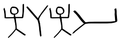	
spoke	vay·dab·ber	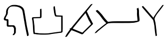	Numbers 3:14
Then the LORD	YHVH	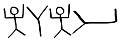	
to	el	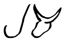	
Moses	mo·sheh	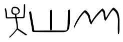	
in the Wilderness	be·mid·bar	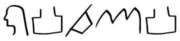	
of Sinai	see·nay	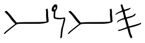	
saying	le·mor	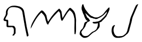	
“ Number	pe·qod	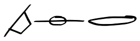	Numbers 3:15
-	et	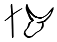	
the Levites	be·ne	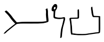	
	le·vee	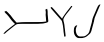	
	le·vet	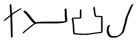	
by their families	a·vo·tam	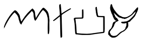	
and clans	le·mish·pe·cho·tam	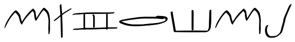	
every	kal	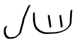	
male	za·khar	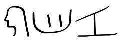	
old	mib·ben	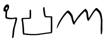	
a month	cho·desh	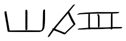	
or more ”	va·ma·lah	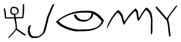	
You are to count	tiph·qe·dem	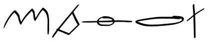	

numbered	vay·yiph·qod		Numbers 3:16
them	o·tam		
So Moses	mo·sheh	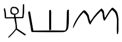	
according to	al		
the word	pee		
of the LORD	YHVH		
as	ka·a·sher		
he had been commanded	tsuw·vah		
were	vay·yih·yu		Numbers 3:17
These	el·leh	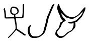	
the sons	ve·ne	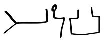	
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by name :	bish·mo·tam	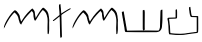	
Gershon	ge·re·sho·wn	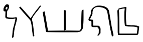	
Kohath	u·qe·hat	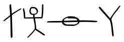	
and Merari	u·me·ra·ree	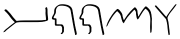	
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were the names	she·mo·wt		
of the sons	be·ne	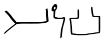	
of Gershon	ge·re·sho·wn	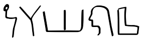	
by their clans :	le·mish·pe·cho·tam		
Libni	liv·nee		
and Shimei	ve·shim·ee		
The sons	u·ve·ne		Numbers 3:19
of Kohath	qe·hat	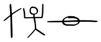	
by their clans	le·mish·pe·cho·tam		
were Amram	am·ram		

Izhar	ve·yits·har	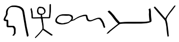	
Hebron	chev·ro·wn	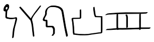	
and Uzziel	ve·uz·zee·el	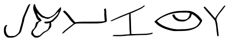	
And the sons	u·ve·ne	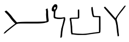	Numbers 3:20
of Merari	me·ra·ree	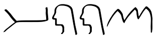	
by their clans	le·mish·pe·cho·tam	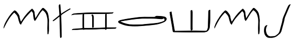	
were Mahli	mach·lee	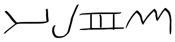	
and Mushi	u·mu·shee	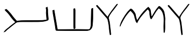	
These	el·leh	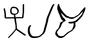	
were	hem	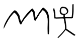	
the clans	mish·pe·chot	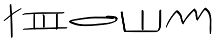	
of the Levites	hal·le·vee	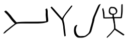	
	le·vet	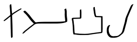	
according to their families	a·vo·tam	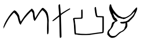	
From Gershon came	le·ge·re·sho·wn	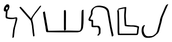	Numbers 3:21
clan	mish·pa·chat	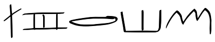	
the Libnite	hal·liv·nee	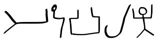	
clan	u·mish·pa·chat	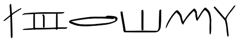	
and the Shimeite	hash·shim·ee	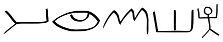	
these	el·leh	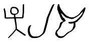	
	hem	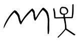	
clans	mish·pe·chot	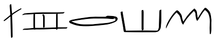	
were the Gershonite	hag·ge·re·shun·nee	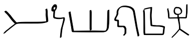	
The number	pe·qu·de·hem	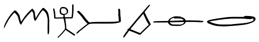	Numbers 3:22
	be·mis·par	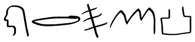	
of all	kal	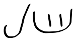	
the males	za·khar	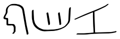	

old	mib·ben	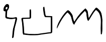	
a month	cho·desh	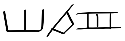	
or more	va·ma·e·lah	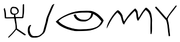	
was	pe·qu·de·hem	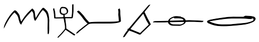	
7500	shiv·at	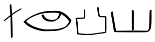	
	a·la·pheem	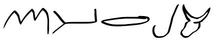	
	va·cha·mesh	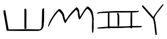	
	me·o·wt	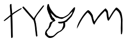	
clans	mish·pe·chot	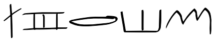	Numbers 3:23
The Gershonite	hag·ge·re·shun·nee	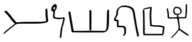	
behind	a·cha·re	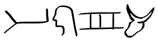	
the tabernacle	ham·mish·kan	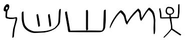	
were to camp	ya·cha·nu	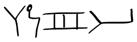	
on the west	yam·mah	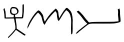	
and the leader	u·ne·see	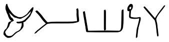	Numbers 3:24
of the families	vet	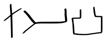	
	av	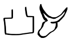	
of the Gershonites	lag·ge·re·shun·nee	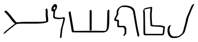	
was Eliasaph	el·ya·saph	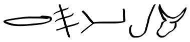	
son	ben	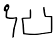	
of Lael	la·el	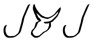	
The duties	u·mish·me·ret	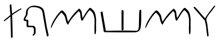	Numbers 3:25
of the Gershonites	be·ne	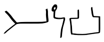	
	ge·re·sho·wn	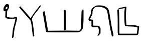	
at the Tent	be·o·hel	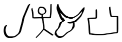	
of Meeting	mo·w·ed	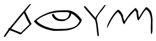	
[were] the tabernacle	ham·mish·kan	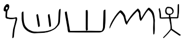	

and tent	ve·ha·o·hel		
its covering	mikh·se·hu		
the curtain	u·ma·sakh		
for the entrance	pe·tach	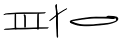	
to the Tent	o·hel		
of Meeting	mo·w·ed		
the curtains	ve·qal·e		Numbers 3:26
of the courtyard	he·cha·tser		
-	ve·et		
the curtain	ma·sakh		
for the entrance	pe·tach	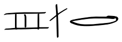	
to the courtyard	he·cha·tser		
that	a·sher		
surrounds	al		
the tabernacle	ham·mish·kan		
	ve·al		
and altar	ham·miz·be·ach		
	sa·veev	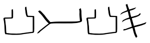	
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and the cords —	me·ta·raw	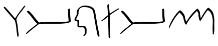	
all	le·khol		
the service [for these items]	a·vo·da·to		
From Kohath came	ve·liq·hat	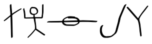	Numbers 3:27
the clans	mish·pa·chat		
of the Amramites	ha·am·ra·mee	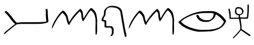	
	u·mish·pa·chat	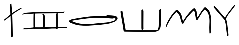	
the Izharites	hay·yits·ha·ree		

	u·mish·pa·chat		
the Hebronites	ha·chev·ro·nee		
	u·mish·pa·chat		
and the Uzzielites	ha·az·zee·e·lee	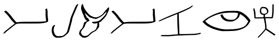	
these	el·leh	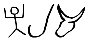	
	hem	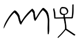	
were the clans	mish·pe·chot	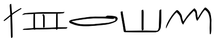	
of the Kohathites	haq·qe·ha·tee	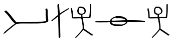	
The number	be·mis·par		Numbers 3:28
of all	kal		
the males	za·khar	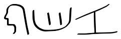	
old	mib·ben	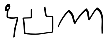	
a month	cho·desh	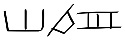	
or more	va·ma·e·lah		
was 8,600	she·mo·nat		
	a·la·pheem		
	ve·shesh		
	me·o·wt		
They were responsible for	sho·me·re		
the duties	mish·me·ret		
of the sanctuary	haq·qo·desh	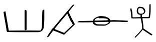	
The clans	mish·pe·chot	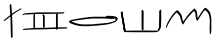	Numbers 3:29
of the Kohathites	be·ne	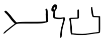	
	qe·hat	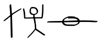	
were to camp	ya·cha·nu	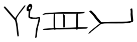	
on	al		
side	ye·rekh		

of the tabernacle	ham·mish·kan		
the south	te·ma·nah		
and the leader	u·ne·see	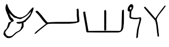	Numbers 3:30
of the families	vet	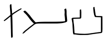	
	av		
	le·mish·pe·chot	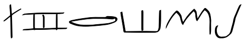	
of the Kohathites	haq·qe·ha·tee	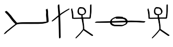	
was Elizaphan	ʾɛ·lī·tsa·phan	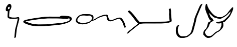	
son	ben		
of Uzziel	uz·zee·el	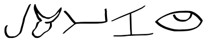	
Their duties	u·mish·mar·tam		Numbers 3:31
[were] the ark	ha·a·ron		
the table	ve·hash·shul·chan		
the lampstand	ve·ham·me·no·rah	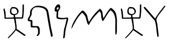	
the altars	ve·ham·miz·be·chot		
the articles	u·khe·le	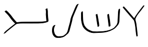	
of the sanctuary	haq·qo·desh	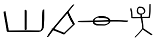	
-	a·sher	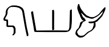	
used	ye·sha·re·tu		
with them	ba·hem		
and the curtain —	ve·ham·ma·sakh		
all	ve·khol		
the service [for these items]	a·vo·da·to		
The chief	u·ne·see	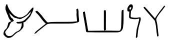	Numbers 3:32
of the leaders	ne·see·e	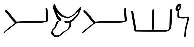	
of the Levites	hal·le·vee		
was Eleazar	el·a·zar		

son	ben		
of Aaron	a·ha·ron	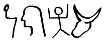	
the priest	hak·ko·hen		
he oversaw	pe·qud·dat	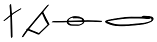	
those responsible for	sho·me·re		
the duties	mish·me·ret	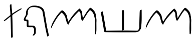	
of the sanctuary	haq·qo·desh	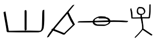	
From Merari came	lim·ra·ree		Numbers 3:33
the clans	mish·pa·chat	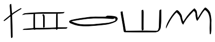	
of the Mahlites	ham·mach·lee	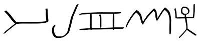	
	u·mish·pa·chat		
and Mushites	ham·mu·shee		
these	el·leh	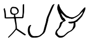	
	hem	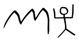	
clans	mish·pe·chot	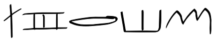	
were the Merarite	me·ra·ree		
The number	u·phe·qu·de·hem	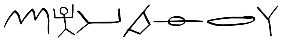	Numbers 3:34
	be·mis·par		
of all	kal	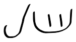	
the males	za·khar	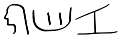	
old	mib·ben	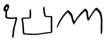	
a month	cho·desh	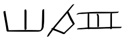	
or more	va·ma·e·lah		
was 6,200	she·shet	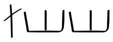	
	a·la·pheem		
	u·ma·ta·yim		
The leader	u·ne·see	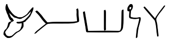	Numbers 3:35

of the families	vet	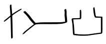	
	av	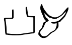	
-	le·mish·pe·chot	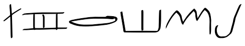	
of the Merarites	me·ra·ree	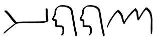	
was Zuriel	tsu·ree·el	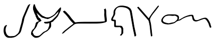	
son	ben	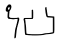	
of Abihail	a·vee·cha·yil	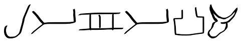	
on	al	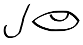	
side	ye·rekh	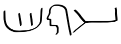	
of the tabernacle	ham·mish·kan	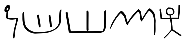	
they were to camp	ya·cha·nu	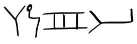	
the north	tsa·pho·nah	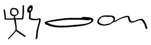	
assigned	u·phe·qud·dat	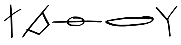	Numbers 3:36
The duties	mish·me·ret	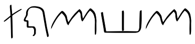	
to the sons	be·ne	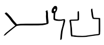	
of Merari	me·ra·ree	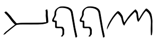	
frames	qar·she	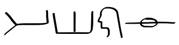	
were the tabernacle’s	ham·mish·kan	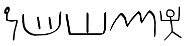	
crossbars	u·ve·ree·chaw	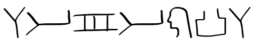	
posts	ve·am·mu·daw	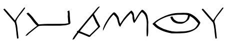	
bases	va·a·da·naw	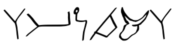	
and all	ve·khal	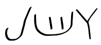	
its equipment —	ke·law	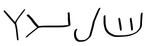	
all	ve·khol	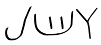	
the service for these [items]	a·vo·da·to	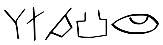	
as well as the posts	ve·am·mu·de	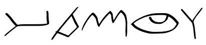	Numbers 3:37
courtyard	he·cha·tser	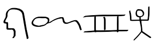	

of the surrounding	sa·veev	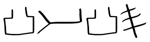	
with their bases	ve·ad·ne·hem	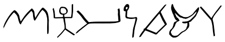	
tent pegs	vee·te·do·tam		
and ropes	u·me·te·re·hem	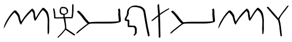	
were to camp	ve·ha·cho·neem	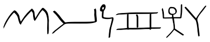	Numbers 3:38
	liph·ne		
of the tabernacle	ham·mish·kan		
to the east	qe·de·mah		
before	liph·ne		
the Tent	o·hel		
of Meeting	mo·w·ed		
toward the sunrise	miz·ra·chah		
Moses	mo·sheh	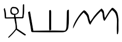	
Aaron	ve·a·ha·ron		
and [Aaron’s sons]	u·va·naw	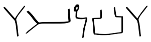	
They were to perform	sho·me·reem	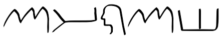	
the duties	mish·me·ret	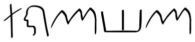	
of the sanctuary	ham·miq·dash	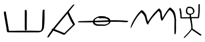	
as a service	le·mish·me·ret	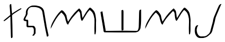	
	be·ne	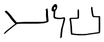	
on behalf of the Israelites	yis·ra·el	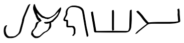	
but any outsider	ve·haz·zar	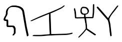	
who approached [the sanctuary]	haq·qa·rev	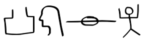	
was to be put to death	yu·mat		
The total	kal		Numbers 3:39
number	pe·qu·de	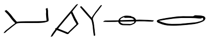	

of Levites	hal·vee·yim	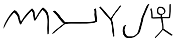	
that	a·sher		
counted	pa·qad	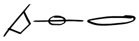	
Moses	mo·sheh	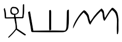	
and Aaron	ve·ʾa·ha·ron		
at	al		
command	pee		
the LORD’s	YHVH		
by their clans	le·mish·pe·cho·tam		
including all	kal		
the males	za·khar	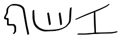	
old	mib·ben	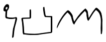	
a month	cho·desh	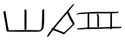	
or more	va·ma·lah		
was 22,000	she·na·yim	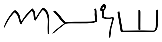	
	ve·es·reem		
	a·leph	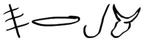	
said	vay·yo·mer		Numbers 3:40
Then the LORD	YHVH		
	el		
to Moses	mo·sheh	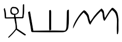	
“ Number	pe·qod	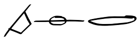	
every	kal	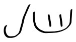	
firstborn	be·khor		
male	za·khar	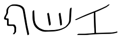	
	liv·ne		
of the Israelites	yis·ra·el	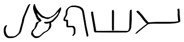	

old	mib·ben	
a month	cho·desh	
or more	va·ma·e·lah	
and list	ve·sa	
-	et	
-	mis·par	
their names	she·mo·tam	
You are to take	ve·la·qach·ta	Numbers 3:41
-	et	
the Levites	hal·vee·yim	
for Me —	lee	
I	a·nee	
am the LORD —	YHVH	
in place of	ta·chat	
all	kal	
the firstborn	be·khor	
	biv·ne	
of Israel	yis·ra·el	
-	ve·et	
and the livestock	be·he·mat	
of the Levites	hal·vee·yim	
in place of	ta·chat	
all	kal	
the firstborn	be·kho·wr	
of the livestock	be·ve·he·mat	
	be·ne	
of the Israelites ”	yis·ra·el	

numbered	vay·yiph·qod		Numbers 3:42
So Moses	mo·sheh		
as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
him	o·to		
-	et		
all	kal	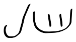	
the firstborn	be·khor		
	biv·ne		
of the Israelites	yis·ra·el	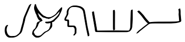	
was	vay·hee	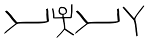	Numbers 3:43
The total	khal		
of the firstborn	be·kho·wr		
males	za·khar	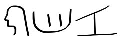	
listed	be·mis·par		
by name	she·mo·wt		
old	mib·ben	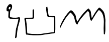	
a month	cho·desh	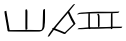	
or more	va·ma·lah		
number	liph·qu·de·hem	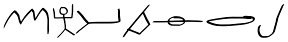	
22273	she·na·yim	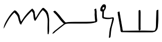	
	ve·es·reem		
	e·leph	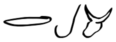	
	she·lo·shah	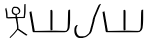	
	ve·shiv·eem		
	u·ma·ta·yim	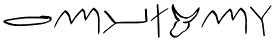	

spoke	vay·dab·ber	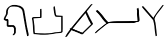	Numbers 3:44
Again the LORD	YHVH		
to	el		
Moses	mo·sheh	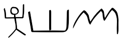	
saying	le·mor		
“ Take	qach	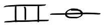	Numbers 3:45
-	et		
the Levites	hal·vee·yim	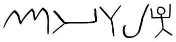	
in place	ta·chat	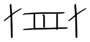	
of all	kal		
the firstborn	be·kho·wr		
	biv·ne		
of Israel	yis·ra·el	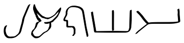	
and	ve·et		
the livestock	be·he·mat	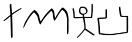	
of the Levites	hal·vee·yim	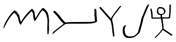	
in place	ta·chat	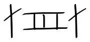	
of their livestock	be·hem·tam		
belong	ve·ha·yu	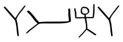	
to Me	lee	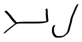	
The Levites	hal·vee·yim	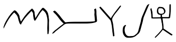	
I	a·nee	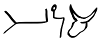	
am the LORD	YHVH		
-	ve·et		Numbers 3:46
To redeem	pe·du·ye		
the 273	hash·she·lo·shah	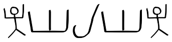	
	ve·hash·shiv·eem		

	ve·ham·ma·ta·yim	
who outnumber	ha·o·de·pheem	
	al	
the Levites	hal·vee·yim	
firstborn	mib·be·kho·wr	
Israelites	be·ne	
	yis·ra·el	
you are to collect	ve·la·qach·ta	Numbers 3:47
five	cha·me·shet	
	cha·me·shet	
shekels	she·qa·leem	
for each one	lag·gul·go·let	
shekel	be·she·qel	
according to the sanctuary	haq·qo·desh	
	tiq·qach	
of twenty	es·reem	
gerahs	ge·rah	
	hash·sha·qel	
Give	ve·na·tat·tah	Numbers 3:48
the money	hak·ke·seph	
to Aaron	le·a·ha·ron	
and his sons	u·le·va·naw	
as the redemption price	pe·du·ye	
for the excess	ha·o·de·pheem	
among [the Israelites] ”	ba·hem	
collected	vay·yiq·qach	Numbers 3:49

So Moses	mo·sheh	משה	
-	et	את	
money	ke·seph	כסף	
the redemption	hap·pid·yo·wm	הפדיום	
	me·et	מאת	
from those in excess	ha·o·de·pheem	העדפים	
of	al	על	
the number redeemed	pe·du·ye	פדויי	
by the Levites	hal·vee·yim	הלוים	
-	me·et	מאת	Numbers 3:50
from the firstborn	be·kho·wr	בכור	
	be·ne	בני	
of the Israelites :	yis·ra·el	ישראל	
He collected	la·qach	לקח	
-	et	את	
the money	hak·ka·seph	הכסף	
1365	cha·mish·shah	חמשה	
	ve·shish·sheem	וששים	
	u·she·losh	ושלש	
	me·o·wt	מאות	
	va·e·leph	ואלף	
shekels	be·she·qel	בשקל	
according to the sanctuary shekel	haq·qo·desh	הקדש	
gave	vay·yit·ten	ויתן	Numbers 3:51
And Moses	mo·sheh	משה	
-	et	את	
money	ke·seph	כסף	

the redemption	hap·pe·du·yim		
to Aaron	le·a·ha·ron		
and his sons	u·le·va·naw		
in obedience to	al		
the word	pee		
of the LORD	YHVH		
just as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
[him]	mo·sheh	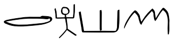	
said	vay·dab·ber	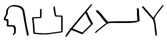	Numbers 4:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	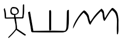	
	ve·el		
and Aaron	a·ha·ron	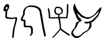	
	le·mor	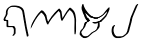	
“ Take	na·so		Numbers 4:2
-	et		
a census	rosh		
	be·ne	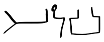	
of the Kohathites	qe·hat	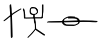	
among	mit·to·wkh		
	be·ne	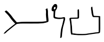	
the Levites	le·vee		
by their clans	le·mish·pe·cho·tam		

	le·vet	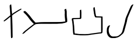	
and families	a·vo·tam		
	mib·ben	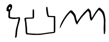	Numbers 4:3
men from thirty	she·lo·sheem		
	sha·nah	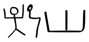	
	va·ma·lah		
to	ve·ad		
years old	ben		
fifty	cha·mish·sheem		
—	sha·nah	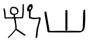	
everyone	kal		
who is qualified	ba		
to serve	lats·tsa·va		
	la·a·so·wt		
in the work	me·la·khah		
at the Tent	be·o·hel		
of Meeting	mo·w·ed		
This	zot		Numbers 4:4
service	a·vo·dat		
of the Kohathites	be·ne	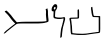	
	qe·hat	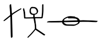	
at the Tent	be·o·hel		
of Meeting	mo·w·ed		
regards the most	qo·desh	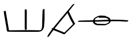	
holy things	haq·qo·da·sheem		
are to go in	u·va		Numbers 4:5
Aaron	a·ha·ron	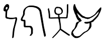	

and his sons	u·va·naw	𐤅𐤁𐤍𐤉𐤅	
sets out	bin·so·a	𐤁𐤍𐤎𐤏	
Whenever the camp	ham·ma·cha·neh	𐤄𐤌𐤇𐤍𐤄	
take down	ve·ho·w·ri·du	𐤅𐤄𐤅𐤓𐤃𐤅	
-	et	𐤀𐤕	
the veil	pa·ro·khet	𐤐𐤓𐤊𐤕	
of the curtain	ham·ma·sakh	𐤄𐤌𐤎𐤊	
and cover	ve·khis·su	𐤅𐤊𐤎𐤅	
with it	vah	𐤁𐤄	
-	et	𐤀𐤕	
the ark	a·ron	𐤀𐤓𐤍	
of the Testimony	ha·e·dut	𐤄𐤏𐤃𐤕	
They are to place	ve·na·te·nu	𐤅𐤍𐤕𐤍𐤅	Numbers 4:6
over	a·law	𐤏𐤋𐤉𐤅	
this a covering	ke·sui	𐤊𐤎𐤅𐤉	
	o·wr	𐤏𐤅𐤓	
of fine leather	ta·chash	𐤕𐤇𐤔	
spread	u·pha·re·su	𐤅𐤐𐤓𐤔𐤅	
cloth	ve·ged	𐤁𐤂𐤃	
a solid	ke·leel	𐤊𐤋𐤉𐤋	
blue	te·khe·let	𐤕𐤊𐤋𐤕	
over it	mil·ma·e·lah	𐤌𐤋𐤌𐤏𐤋𐤄	
and insert	ve·sa·mu	𐤅𐤔𐤌𐤅	
its poles	bad·daw	𐤁𐤃𐤉𐤅	
Over	ve·al	𐤅𐤏𐤋	Numbers 4:7
the table	shul·chan	𐤔𐤋𐤇𐤍	
of the Presence	hap·pa·neem	𐤄𐤐𐤍𐤉𐤌	

they are to spread	yiph·re·su		
cloth	be·ged		
a blue	te·khe·let	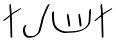	
and place	ve·na·te·nu	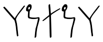	
on it	a·law	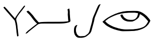	
along with	et		
the plates	haq·qe·a·rot	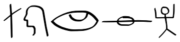	
-	ve·et		
and cups	hak·kap·pot	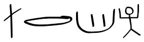	
-	ve·et		
the bowls	ham·me·naq·qee·yot	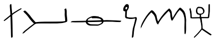	
-	ve·et		
and pitchers	qe·so·wt	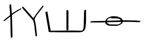	
for the drink offering	han·na·sekh		
bread	ve·le·chem	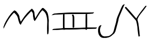	
The regular	hat·ta·meed		
on it	a·law	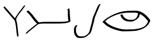	
offering is to remain	yih·yeh	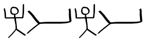	
And they shall spread	u·pha·re·su		Numbers 4:8
over them	a·le·hem	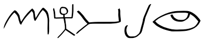	
cloth	be·ged		
a scarlet	to·w·la·at		
	sha·nee	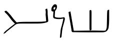	
cover	ve·khis·su	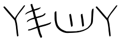	
them	o·to		
with	be·mikh·seh	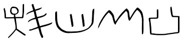	
	o·wr		

fine leather	ta·chash	תחש	
and insert	ve·sa·mu	ושמו	
-	et	את	
the poles	bad·daw	בדיו	
They are to take	ve·la·qe·chu	ולקחו	Numbers 4:9
cloth	be·ged	בגד	
a blue	te·khe·let	תכלת	
and cover	ve·khis·su	וכסו	
-	et	את	
the lampstand	me·no·rat	מנרת	
used for light	ham·ma·o·wr	המאור	
together	ve·et	ואת	
with its lamps	ne·ro·te·ha	נרתיה	
-	ve·et	ואת	
wick trimmers	mal·qa·che·ha	מלקחיה	
-	ve·et	ואת	
and trays	mach·to·te·ha	מחתתיה	
-	ve·et	ואת	
-	kal	כל	
as well as the jars	ke·le	כלי	
of oil	sham·nah	שמנה	
with which	a·sher	אשר	
to supply	ye·sha·re·tu	ישרתו	
it	lah	לה	
-	ba·hem	בהם	
Then they shall wrap	ve·na·te·nu	ונתנו	Numbers 4:10
-	o·tah	אתה	

it	ve·et	
and all	kal	
its utensils	ke·le·ha	
inside	el	
a covering	mikh·seh	
	o·wr	
of fine leather	ta·chash	
and put	ve·na·te·nu	
[it] on	al	
the carrying frame	ham·mo·wt	
Over	ve·al	Numbers 4:11
altar	miz·bach	
the gold	haz·za·hav	
they are to spread	yiph·re·su	
cloth	be·ged	
a blue	te·khe·let	
cover	ve·khis·su	
it	o·to	
with	be·mikh·seh	
	o·wr	
fine leather	ta·chash	
and insert	ve·sa·mu	
-	et	
the poles	bad·daw	
They are to take	ve·la·qe·chu	Numbers 4:12
-	et	
all	kal	

the utensils	ke·le	𐤊𐤋𐤉	
for serving	hash·sha·ret	𐤄𐤔𐤓𐤕	
-	a·sher	𐤀𐤔𐤓	
-	ye·sha·re·tu	𐤉𐤔𐤓𐤕𐤅	
in	vam	𐤁𐤌	
the sanctuary	baq·qo·desh	𐤁𐤒𐤃𐤔	
place them	ve·na·te·nu	𐤅𐤍𐤕𐤍𐤅	
in	el	𐤀𐤋	
cloth	be·ged	𐤁𐤂𐤃	
a blue	te·khe·let	𐤕𐤊𐤋𐤕	
cover	ve·khis·su	𐤅𐤊𐤎𐤅	
them	o·w·tam	𐤀𐤅𐤕𐤌	
with	be·mikh·seh	𐤁𐤌𐤊𐤎𐤄	
	o·wr	𐤏𐤅𐤓	
fine leather	ta·chash	𐤕𐤇𐤔	
and put them	ve·na·te·nu	𐤅𐤍𐤕𐤍𐤅	
on	al	𐤏𐤋	
the carrying frame	ham·mo·wt	𐤄𐤌𐤅𐤈	
Then they shall remove the ashes	ve·dish·she·nu	𐤅𐤃𐤔𐤍𐤅	Numbers 4:13
-	et	𐤀𐤕	
from the bronze altar	ham·miz·be·ach	𐤄𐤌𐤆𐤁𐤇	
spread	u·pha·re·su	𐤅𐤐𐤓𐤔𐤅	
over it	a·law	𐤏𐤋𐤉𐤅	
cloth	be·ged	𐤁𐤂𐤃	
a purple	ar·ga·man	𐤀𐤓𐤂𐤌𐤍	
and place	ve·na·te·nu	𐤅𐤍𐤕𐤍𐤅	Numbers 4:14
on it	a·law	𐤏𐤋𐤉𐤅	

-	et	
all	kal	
the vessels	ke·law	
-	a·sher	
used to serve	ye·sha·re·tu	
there	a·law	
:	ba·hem	
-	et	
the firepans	ham·mach·tot	
-	et	
meat forks	ham·miz·la·got	
-	ve·et	
shovels	hay·ya·eem	
-	ve·et	
and sprinkling bowls —	ham·miz·ra·qot	
all	kol	
the equipment	ke·le	
of the altar	ham·miz·be·ach	
They are to spread	u·pha·re·su	
over it	a·law	
a covering	ke·sui	
	o·wr	
of fine leather	ta·chash	
and insert	ve·sa·mu	
the poles	vad·daw	
have finished	ve·khil·lah	Numbers 4:15
When Aaron	a·ha·ron	

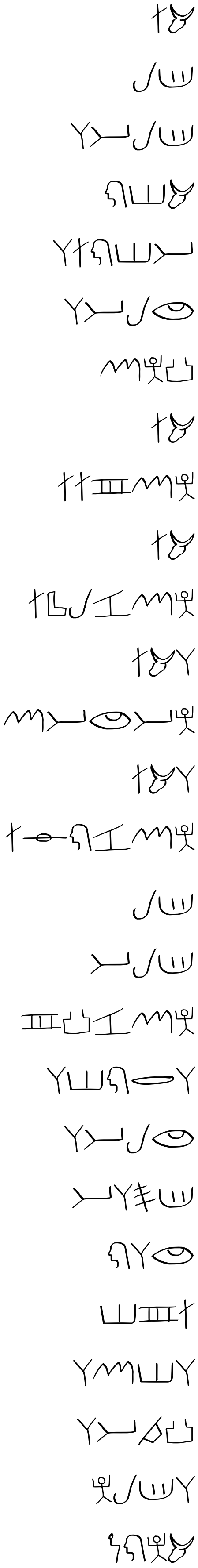

and his sons	u·va·naw	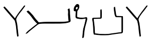
covering	le·khas·sot	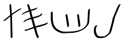
-	et	
the holy objects	haq·qo·desh	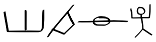
-	ve·et	
and all	kal	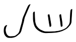
their equipment	ke·le	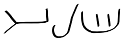
	haq·qo·desh	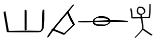
is ready to move	bin·so·a	
as soon as the camp	ham·ma·cha·neh	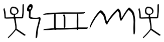
	ve·a·cha·re	
	khen	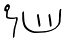
shall come	ya·vo·u	
the Kohathites	ve·ne	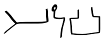
	qe·hat	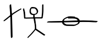
and do the carrying	la·set	
But they must not	ve·lo	
touch	yig·ge·u	
	el	
the holy objects	haq·qo·desh	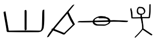
or they will die	va·me·tu	
These	el·leh	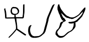
are the transportation duties	mas·sa	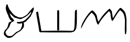
of the Kohathites	ve·ne	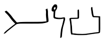
	qe·hat	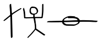
regarding the Tent	be·o·hel	
of Meeting	mo·w·ed	

shall oversee	u·phe·qud·dat	𐤅𐤐𐤒𐤃𐤕	Numbers 4:16
Eleazar	el·a·zar	𐤀𐤋𐤏𐤆𐤓	
son	ben	𐤁𐤍	
of Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
the oil	she·men	𐤔𐤌𐤍	
for the light	ham·ma·o·wr	𐤄𐤌𐤀𐤅𐤓	
incense	u·qe·to·ret	𐤅𐤒𐤈𐤓𐤕	
the fragrant	has·sam·meem	𐤄𐤎𐤌𐤉𐤌	
grain offering	u·min·chat	𐤅𐤌𐤍𐤇𐤕	
the daily	hat·ta·meed	𐤄𐤕𐤌𐤉𐤃	
oil	ve·she·men	𐤅𐤔𐤌𐤍	
and the anointing	ham·mish·chah	𐤄𐤌𐤔𐤇𐤄	
He has oversight	pe·qud·dat	𐤐𐤒𐤃𐤕	
of the entire	kal	𐤊𐤋	
tabernacle	ham·mish·kan	𐤄𐤌𐤔𐤊𐤍	
and everything	ve·khal	𐤅𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
in it	bo	𐤁𐤅	
including the holy objects	be·qo·desh	𐤁𐤒𐤃𐤔	
and their utensils ”	u·ve·khe·law	𐤅𐤁𐤊𐤋𐤉𐤅𐤎	
said	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	Numbers 4:17
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
	ve·el	𐤅𐤀𐤋	
and Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	

	le·mor	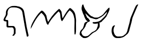	
“ Do not	al	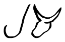	Numbers 4:18
to be cut off	takh·ree·tu	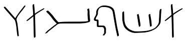	
-	et	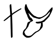	
tribal	she·vet	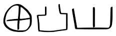	
clans	mish·pe·chot	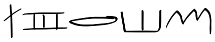	
allow the Kohathite	haq·qe·ha·tee	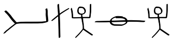	
from among	mit·to·wkh	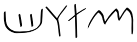	
the Levites	hal·vee·yim	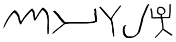	
this	ve·zot	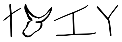	Numbers 4:19
do	a·su	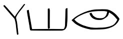	
for them :	la·hem	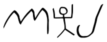	
In order that they may live	ve·cha·yu	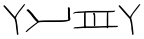	
and not	ve·lo	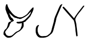	
die	ya·mu·tu	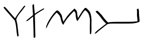	
when they come near	be·gish·tam	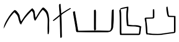	
-	et	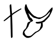	
the most	qo·desh	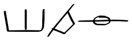	
holy things	haq·qo·da·sheem	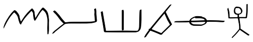	
Aaron	a·ha·ron	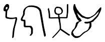	
and his sons	u·va·naw	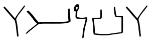	
are to go in	ya·vo·u	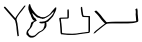	
and assign	ve·sa·mu	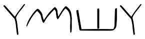	
-	o·w·tam	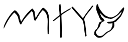	
each man	eesh	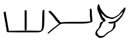	
	eesh	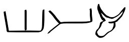	
	al	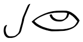	

his task	a·vo·da·to	עבדתו	
	ve·el	ואל	
and what he is to carry	mas·sa·o	משאו	
But [the Kohathites] are not	ve·lo	ולא	Numbers 4:20
to go in	ya·vo·u	יבאו	
and look	lir·o·wt	לראות	
even for a moment	ke·val·la	כבלע	
-	et	את	
at the holy objects	haq·qo·desh	הקדש	
or they will die ”	va·me·tu	ומתו	
said	vay·dab·ber	וידבר	Numbers 4:21
And the LORD	YHVH	יהוה	
to	el	אל	
Moses	mo·sheh	משה	
	le·mor	לאמר	
“ Take a census	na·so	נשא	Numbers 4:22
-	et	את	
-	rosh	ראש	
of the Gershonites	be·ne	בני	
	ge·re·sho·wn	גרשון	
as well	gam	גם	
	hem	הם	
	le·vet	לבית	
by their families	a·vo·tam	אבתם	
and clans	le·mish·pe·cho·tam	למשפחתם	
-	mib·ben	מבן	Numbers 4:23
from thirty	she·lo·sheem	שלשים	

-	sha·nah	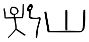	
-	va·ma·lah	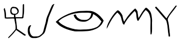	
to	ad	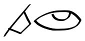	
years old	ben	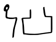	
fifty	cha·mish·sheem	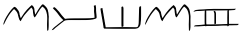	
	sha·nah	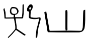	
counting	tiph·qod	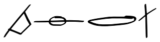	
-	o·w·tam	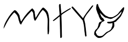	
everyone	kal	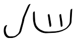	
who comes	hab·ba	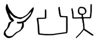	
to serve	lits·vo	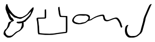	
	tsa·va	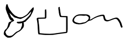	
	la·a·vod	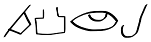	
in the work	a·vo·dah	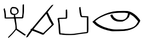	
at the Tent	be·o·hel	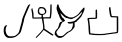	
of Meeting	mo·w·ed	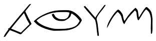	
This	zot	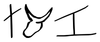	Numbers 4:24
is the service	a·vo·dat	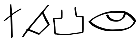	
clans	mish·pe·chot	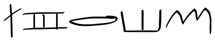	
of the Gershonite	hag·ge·re·shun·nee	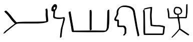	
regarding work	la·a·vod	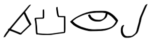	
and transport :	u·le·mas·sa	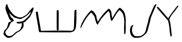	
They are to carry	ve·na·se·u	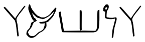	Numbers 4:25
-	et	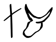	
the curtains	ye·ree·ot	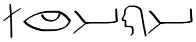	
of the tabernacle	ham·mish·kan	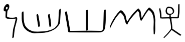	
-	ve·et	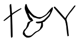	

the Tent	o·hel	
of Meeting	mo·w·ed	
with the covering	mikh·se·hu	
	u·mikh·seh	
of fine leather	hat·ta·chash	
-	a·sher	
over	a·law	
it	mil·ma·e·lah	
-	ve·et	
the curtains	ma·sakh	
for the entrance	pe·tach	
to the Tent	o·hel	
of Meeting	mo·w·ed	
-	ve·et	Numbers 4:26
the curtains	qal·e	
of the courtyard	he·cha·tser	
and	ve·et	
the curtains	ma·sakh	
for the entrance	pe·tach	
at the gate	sha·ar	
of the courtyard	he·cha·tser	
that	a·sher	
surrounds	al	
the tabernacle	ham·mish·kan	
	ve·al	
and altar	ham·miz·be·ach	
	sa·veev	

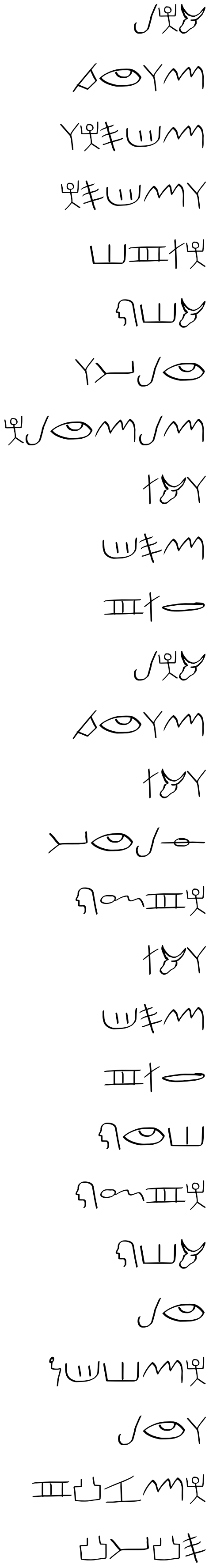

-	ve·et		
along with their ropes	me·te·re·hem	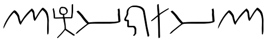	
-	ve·et		
and all	kal		
the equipment	ke·le	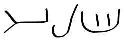	
for their service	a·vo·da·tam	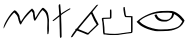	
-	ve·et		
all	kal	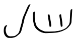	
that	a·sher		
needs to be done	ye·a·seh		
with these items	la·hem		
[The Gershonites] will do	ve·a·va·du	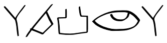	
is to be done at	al		Numbers 4:27
the direction	pee	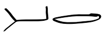	
of Aaron	a·ha·ron	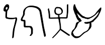	
of the Gershonites	u·va·naw	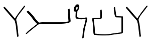	
	tih·yeh	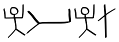	
All	kal	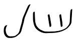	
the service	a·vo·dat		
and his sons	be·ne	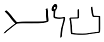	
—	hag·ge·re·shun·nee		
all	le·khal		
their transport duties	mas·sa·am		
and	u·le·khol	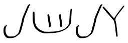	
other work —	a·vo·da·tam	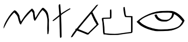	
you are to assign	u·phe·qad·tem	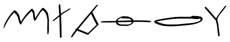	

to them	a·le·hem		
that they are responsible	be·mish·me·ret	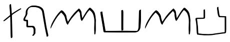	
-	et		
all	kal		
to carry	mas·sa·am		
This	zot		Numbers 4:28
is the service	a·vo·dat		
clans	mish·pe·chot	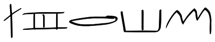	
of the Gershonite	be·ne	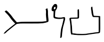	
	hag·ge·re·shun·nee	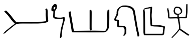	
at the Tent	be·o·hel		
of Meeting	mo·w·ed		
and their duties	u·mish·mar·tam		
shall be under the direction	be·yad	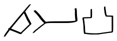	
of Ithamar	ee·ta·mar		
son	ben		
of Aaron	a·ha·ron	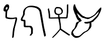	
the priest	hak·ko·hen		
As for the sons	be·ne	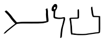	Numbers 4:29
of Merari	me·ra·ree		
by their clans	le·mish·pe·cho·tam		
	le·vet	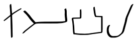	
and families	a·vo·tam		
you are to number	tiph·qod	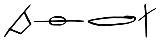	
them	o·tam		
	mib·ben	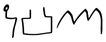	Numbers 4:30
from thirty	she·lo·sheem		

	sha·nah	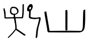	
	va·ma·lah		
to	ve·ad		
years old	ben		
fifty	cha·mish·sheem		
	sha·nah	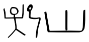	
counting	tiph·qe·dem	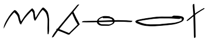	
everyone	kal	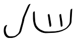	
who comes	hab·ba		
to serve	lats·tsa·va		
	la·a·vod		
-	et		
in the work	a·vo·dat		
of the Tent	o·hel		
of Meeting	mo·w·ed		
This	ve·zot	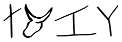	Numbers 4:31
is the duty	mish·me·ret	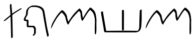	
to carry	mas·sa·am		
for all	le·khal		
their service	a·vo·da·tam	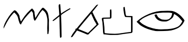	
at the Tent	be·o·hel		
of Meeting :	mo·w·ed		
the frames	qar·she		
of the tabernacle	ham·mish·kan		
with its crossbars	u·ve·ree·chaw	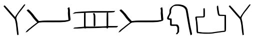	
posts	ve·am·mu·daw		
and bases	va·a·da·naw		

and the posts	ve·am·mu·de		Numbers 4:32
courtyard	he·cha·tser	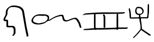	
of the surrounding	sa·veev	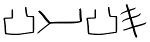	
with their bases	ve·ad·ne·hem	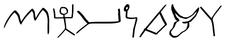	
tent pegs	vee·te·do·tam		
and ropes	u·me·te·re·hem	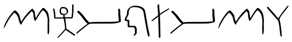	
including all	le·khal		
their equipment	ke·le·hem	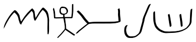	
and everything	u·le·khol	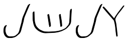	
related to their use	a·vo·da·tam	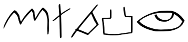	
by name	u·ve·she·mot	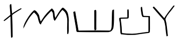	
You shall assign	tiph·qe·du	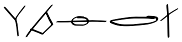	
-	et		
the items	ke·le	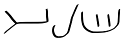	
that they are responsible	mish·me·ret	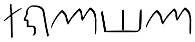	
to carry	mas·sa·am		
This	zot		Numbers 4:33
is the service	a·vo·dat		
clans	mish·pe·chot	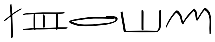	
of the Merarite	be·ne	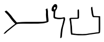	
	me·ra·ree		
according to all	le·khal		
their work	a·vo·da·tam	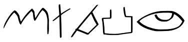	
at the Tent	be·o·hel		
of Meeting	mo·w·ed		
under the direction	be·yad	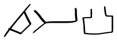	
of Ithamar	ee·ta·mar		

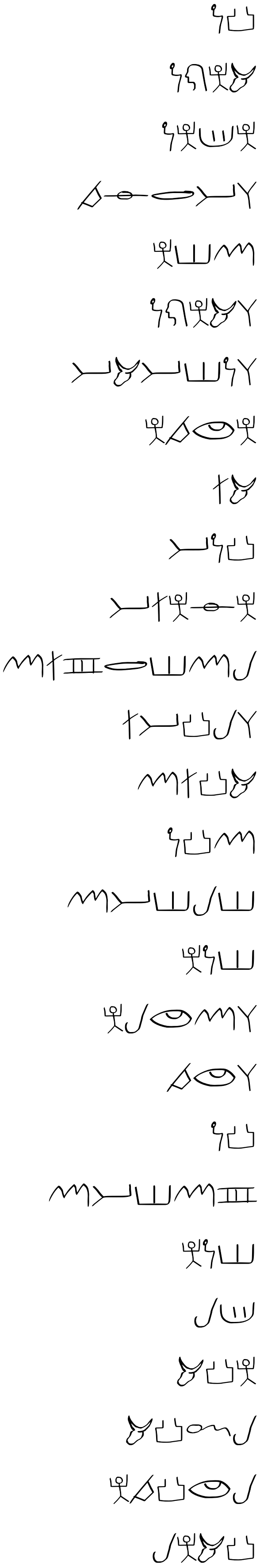

son	ben	
of Aaron	a·ha·ron	
the priest ”	hak·ko·hen	
numbered	vay·yiph·qod	Numbers 4:34
So Moses	mo·sheh	
Aaron	ve·a·ha·ron	
and the leaders	u·ne·see·e	
of the congregation	ha·e·dah	
-	et	
the Kohathites	be·ne	
	haq·qe·ha·tee	
by their clans	le·mish·pe·cho·tam	
	u·le·vet	
and families	a·vo·tam	
-	mib·ben	Numbers 4:35
from thirty	she·lo·sheem	
-	sha·nah	
-	va·ma·lah	
to	ve·ad	
years old	ben	
fifty	cha·mish·sheem	
	sha·nah	
everyone	kal	
who came	hab·ba	
to serve	lats·tsa·va	
in the work	la·a·vo·dah	
at the Tent	be·o·hel	

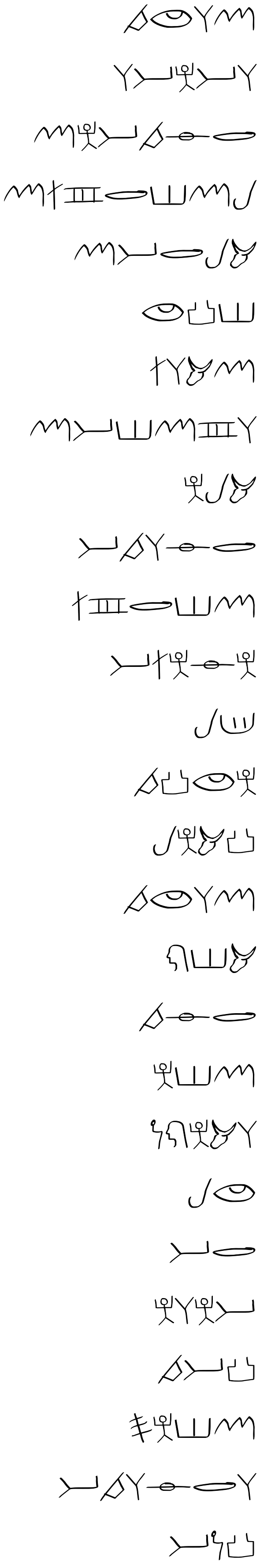

of Meeting	mo·w·ed	
And those	vay·yih·yu	Numbers 4:36
numbered	phe·qu·de·hem	
by their clans	le·mish·pe·cho·tam	
totaled 2,750	al·pa·yim	
	she·va	
	me·o·wt	
	va·cha·mish·sheem	
These	el·leh	Numbers 4:37
were counted	phe·qu·de	
clans	mish·pe·chot	
from the Kohathite	haq·qe·ha·tee	
everyone	kal	
who could serve	ha·o·ved	
at the Tent	be·o·hel	
of Meeting	mo·w·ed	
them	a·sher	
numbered	pa·qad	
Moses	mo·sheh	
and Aaron	ve·a·ha·ron	
according to	al	
the command	pee	
of the LORD	YHVH	
through	be·yad	
Moses	mo·sheh	
were numbered	u·phe·qu·de	Numbers 4:38
Then the Gershonites	be·ne	

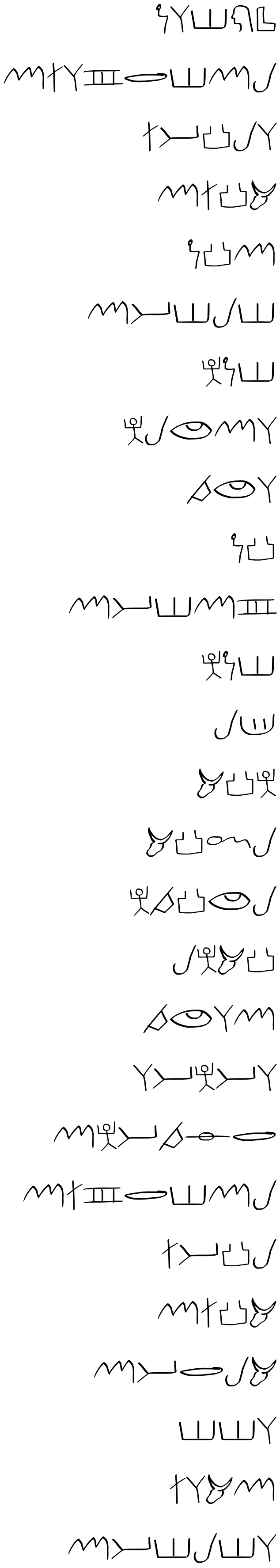

	ge·re·sho·wn	
by their clans	le·mish·pe·cho·w·tam	
	u·le·vet	
and families	a·vo·tam	
-	mib·ben	Numbers 4:39
from thirty	she·lo·sheem	
-	sha·nah	
-	va·ma·lah	
to	ve·ad	
years old	ben	
fifty	cha·mish·sheem	
	sha·nah	
everyone	kal	
who came	hab·ba	
to serve	lats·tsa·va	
in the work	la·a·vo·dah	
at the Tent	be·o·hel	
of Meeting	mo·w·ed	
And those	vay·yih·yu	Numbers 4:40
numbered	pe·qu·de·hem	
by their clans	le·mish·pe·cho·tam	
	le·vet	
and families	a·vo·tam	
totaled 2,630	al·pa·yim	
	ve·shesh	
	me·o·wt	
	u·she·lo·sheem	

These	el·leh	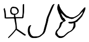	Numbers 4:41
were counted	phe·qu·de	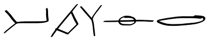	
clans	mish·pe·chot	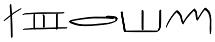	
	be·ne	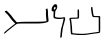	
from the Gershonite	ge·re·sho·wn	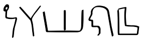	
	kal	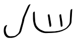	
who served	ha·o·ved		
at the Tent	be·o·hel		
of Meeting	mo·w·ed		
whom	a·sher		
counted	pa·qad	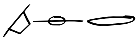	
Moses	mo·sheh	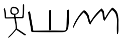	
and Aaron	ve·a·ha·ron		
at	al		
command	pee		
the LORD’s	YHVH		
were numbered	u·phe·qu·de	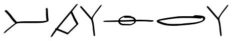	Numbers 4:42
	mish·pe·chot	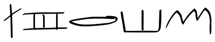	
	be·ne	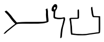	
And the Merarites	me·ra·ree		
by their clans	le·mish·pe·cho·tam		
	le·vet	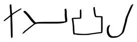	
and families	a·vo·tam		
-	mib·ben	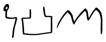	Numbers 4:43
from thirty	she·lo·sheem	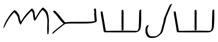	
-	sha·nah	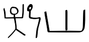	
-	va·ma·lah		

to	ve·ad	ועד	
years old	ben	בן	
fifty	cha·mish·sheem	חמשים	
	sha·nah	שנה	
everyone	kal	כל	
who came	hab·ba	הבא	
to serve	lats·tsa·va	לצבא	
in the work	la·a·vo·dah	לעבדה	
at the Tent	be·o·hel	באהל	
of Meeting	mo·w·ed	מועד	
-	vay·yih·yu	ויהיו	Numbers 4:44
The men registered	phe·qu·de·hem	פקדיהם	
by their clans	le·mish·pe·cho·tam	למשפחתם	
numbered 3,200	she·lo·shet	שלשת	
	a·la·pheem	אלפים	
	u·ma·ta·yim	ומאתים	
These	el·leh	אלה	Numbers 4:45
were counted	phe·qu·de	פקודי	
clans	mish·pe·chot	משפחת	
	be·ne	בני	
from the Merarite	me·ra·ree	מררי	
whom	a·sher	אשר	
numbered	pa·qad	פקד	
Moses	mo·sheh	משה	
and Aaron	ve·a·ha·ron	ואהרן	
at	al	על	
command	pee	פי	

the LORD’s	YHVH	
through	be·yad	
Moses	mo·sheh	
all	kal	Numbers 4:46
numbered	hap·pe·qu·deem	
-	a·sher	
-	pa·qad	
So Moses	mo·sheh	
Aaron	ve·a·ha·ron	
and the leaders	u·ne·see·e	
of Israel	yis·ra·el	
-	et	
the Levites	hal·vee·yim	
by their clans	le·mish·pe·cho·tam	
	u·le·vet	
and families	a·vo·tam	
-	mib·ben	Numbers 4:47
from thirty	she·lo·sheem	
-	sha·nah	
-	va·ma·lah	
to	ve·ad	
years old	ben	
fifty	cha·mish·sheem	
	sha·nah	
-	kal	
who came	hab·ba	
to do	la·a·vod	

the work	a·vo·dat	𐤏𐤁𐤃𐤕	
of serving	a·vo·dah	𐤏𐤁𐤃𐤄	
	va·a·vo·dat	𐤅𐤏𐤁𐤃𐤕	
and carrying	mas·sa	𐤌𐤔𐤀	
the Tent	be·o·hel	𐤁𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
And	vay·yih·yu	𐤅𐤉𐤄𐤉𐤅	Numbers 4:48
the number of men	pe·qu·de·hem	𐤐𐤒𐤃𐤉𐤄𐤌	
was 8,580	she·mo·nat	𐤔𐤌𐤍𐤕	
	a·la·pheem	𐤀𐤋𐤐𐤉𐤌	
	va·cha·mesh	𐤅𐤇𐤌𐤔	
	me·o·wt	𐤌𐤀𐤅𐤕	
	u·she·mo·neem	𐤅𐤔𐤌𐤍𐤉𐤌	
At	al	𐤏𐤋	Numbers 4:49
command	pee	𐤐𐤉	
the LORD’s	YHVH	𐤉𐤄𐤅𐤄	
they were numbered	pa·qad	𐤐𐤒𐤃	
-	o·w·tam	𐤀𐤅𐤕𐤌	
through	be·yad	𐤁𐤉𐤃	
Moses	mo·sheh	𐤌𐤔𐤄	
and each one	eesh	𐤀𐤉𐤔	
	eesh	𐤀𐤉𐤔	
-	al	𐤏𐤋	
his work	a·vo·da·to	𐤏𐤁𐤃𐤕𐤅	
	ve·al	𐤅𐤏𐤋	
and burden	mas·sa·o	𐤌𐤔𐤀𐤅	
was assigned	u·phe·qu·daw	𐤅𐤐𐤒𐤃𐤉𐤅	

as	a·sher	𐤀𐤔𐤓	
had commanded	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
Moses	mo·sheh	𐤌𐤔𐤄 𐤐	
said	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	Numbers 5:1
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
	le·mor	𐤋𐤀𐤌𐤓	
“ Command	tsaw	𐤑𐤅	Numbers 5:2
-	et	𐤀𐤕	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to send away	vee·shal·le·chu	𐤅𐤉𐤔𐤋𐤇𐤅	
from	min	𐤌𐤍	
the camp	ham·ma·cha·neh	𐤄𐤌𐤇𐤍𐤄	
anyone	kal	𐤊𐤋	
with a skin disease	tsa·ru·a	𐤑𐤓𐤅𐤏	
anyone	ve·khal	𐤅𐤊𐤋	
who has a bodily discharge	zav	𐤆𐤁	
and anyone	ve·khol	𐤅𐤊𐤋	
who is defiled	ta·me	𐤈𐤌𐤀	
by a dead body	la·na·phesh	𐤋𐤍𐤐𐤔	
male	miz·za·khar	𐤌𐤆𐤊𐤓	Numbers 5:3
and	ad	𐤏𐤃	
female alike	ne·qe·vah	𐤍𐤒𐤁𐤄	

You must send away	te·shal·le·chu	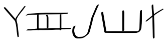	
	el		
outside	mi·chuts	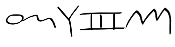	
the camp	lam·ma·cha·neh	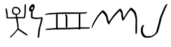	
send them	te·shal·le·chum	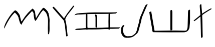	
so they will not	ve·lo		
defile	ye·tam·me·u		
-	et		
their camp	ma·cha·ne·hem	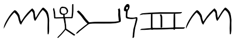	
where	a·sher		
I	a·nee	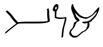	
dwell	sho·khen		
among them ”	be·to·w·kham		
did	vay·ya·a·su		Numbers 5:4
this	khen		
So the Israelites	be·ne	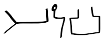	
	yis·ra·el	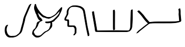	
sending	vay·shal·le·chu	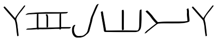	
[such people]	o·w·tam		
	el		
outside	mi·chuts	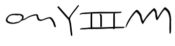	
the camp	lam·ma·cha·neh	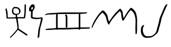	
just as	ka·a·sher		
had instructed	dib·ber		
the LORD	YHVH	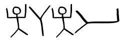	
	el		
Moses	mo·sheh	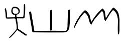	

	ken	כן	
did	a·su	עשו	
[They]	be·ne	בני	
	yis·ra·el	ישראל׃	
said	vay·dab·ber	וידבר	Numbers 5:5
And the LORD	YHVH	יהוה	
to	el	אל	
Moses	mo·sheh	משה	
	le·mor	לאמר	
“ Tell	dab·ber	דבר	Numbers 5:6
	el	אל	
the Israelites that	be·ne	בני	
	yis·ra·el	ישראל	
a man	eesh	איש	
or	o	או	
woman	ish·shah	אשה	
when	kee	כי	
by committing	ya·a·su	יעשו	
any	mik·kal	מכל	
sin	chat·tot	חטאת	
against another	ha·a·dam	האדם	
acts	lim·ol	למעל	
unfaithfully	ma·al	מעל	
against the LORD	ba·YHVH	ביהוה	
is guilty	ve·a·she·mah	ואשמה	
person	han·ne·phesh	הנפש	
that	ha·hi·w	ההוא	

and must confess	ve·hit·vad·du		Numbers 5:7
-	et		
the sin	chat·ta·tam		
-	a·sher		
he has committed	a·su		
He must make full restitution	ve·he·sheev	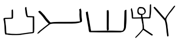	
-	et		
-	a·sha·mo	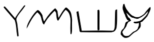	
	be·ro·sho		
a fifth	va·cha·mee·shi·to	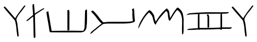	
add	yo·seph		
to its value	a·law	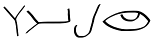	
and give all this	ve·na·tan		
to the one	la·a·sher		
he has wronged	a·sham	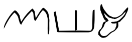	
	lo		
But if	ve·im		Numbers 5:8
has no	en	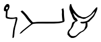	
the man	la·eesh		
relative	go·el		
to whom restitution can be made for	le·ha·sheev	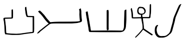	
the wrong	ha·a·sham		
	e·law	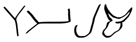	
	ha·a·sham		
the restitution	ham·mu·shav		
belongs to the LORD	la·YHVH	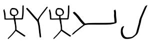	

and must be given to the priest	lak·ko·hen		
along with	mil·le·vad	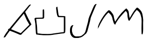	
the ram	el	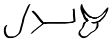	
of atonement	hak·kip·pu·reem		
by which	a·sher		
the atonement is made	ye·khap·per	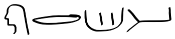	
for	bo		
him	a·law	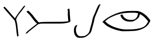	
Every	ve·khal		Numbers 5:9
contribution	te·ru·mah		
	le·khal		
sacred	qa·de·she		
the Israelites	ve·ne	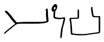	
	yis·ra·el	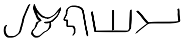	
-	a·sher		
bring	yaq·ree·vu	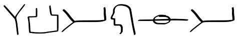	
to the priest	lak·ko·hen		
to him	lo	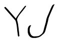	
shall belong	yih·yeh	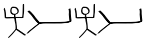	
Each man's	ve·eesh	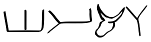	Numbers 5:10
-	et		
sacred gifts	qo·da·shaw		
are his own	lo	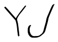	
-	yih·yu		
[he]	eesh	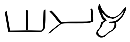	
[but] whatever	a·sher		
gives	yit·ten	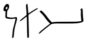	

to the priest	lak·ko·hen		
[the priest] ”	lo	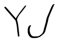	
will belong to	yih·yeh	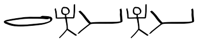	
said	vay·dab·ber	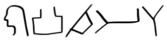	Numbers 5:11
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	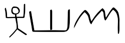	
	le·mor		
“ Speak	dab·ber		Numbers 5:12
to	el		
the Israelites	be·ne	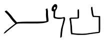	
	yis·ra·el	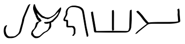	
and tell them that	ve·a·mar·ta		
	a·le·hem	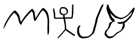	
any man’s	eesh	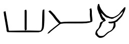	
	eesh	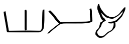	
if	kee	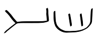	
goes astray	tis·teh		
wife	ish·to		
and is unfaithful	u·ma·a·lah		
to him	vo		
	ma·al		
by sleeping with	ve·sha·khav		Numbers 5:13
another man	eesh	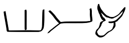	
	o·tah		
	shikh·vat	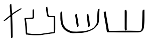	
	ze·ra		

and it is concealed	ve·ne·lam		
from	me·e·ne	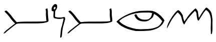	
her husband	ee·shah	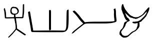	
is undetected	ve·nis·te·rah		
and her	ve·hee	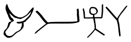	
impurity	nit·ma·ah		
witness against her	ve·ed		
(since there is no	en	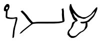	
-	bah		
and she	ve·hi·w		
was not	lo		
caught in the act),	nit·pa·sah		
comes over	ve·a·var		Numbers 5:14
[her husband]	a·law	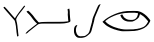	
and if a feeling	ru·ach		
of jealousy	qin·ah	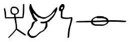	
and he suspects	ve·qin·ne	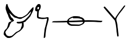	
-	et		
his wife	ish·to		
who	ve·hi·w		
has defiled herself —	nit·ma·ah		
or	o		
comes over	a·var	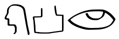	
him	a·law	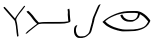	
if a feeling	ru·ach		
of jealousy	qin·ah	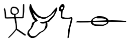	
and he suspects	ve·qin·ne	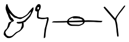	

-	et		
her	ish·to		
even though she	ve·hee	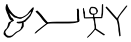	
has not	lo		
defiled herself —	nit·ma·ah		
is to bring	ve·he·vee	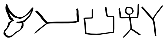	Numbers 5:15
then [he]	ha·eesh	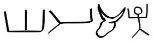	
-	et		
his wife	ish·to		
to	el		
the priest	hak·ko·hen	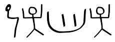	
He must also bring	ve·he·vee	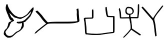	
-	et		
an offering	qa·re·ba·nah		
for her	a·le·ha	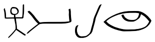	
of a tenth	a·see·rit	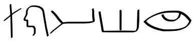	
of an ephah	ha·e·phah	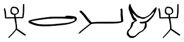	
flour	qe·mach		
of barley	se·o·reem	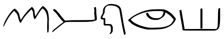	
He is not	lo		
to pour	yi·tsoq		
over	a·law	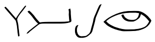	
oil	she·men		
	ve·lo		
it or put	yit·ten	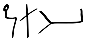	
on it	a·law	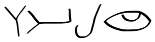	
frankincense	le·vo·nah	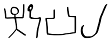	

because	kee	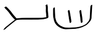	
is a grain offering	min·chat	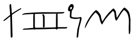	
for jealousy	qe·na·ot	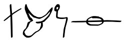	
it	hu		
an offering	min·chat	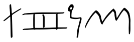	
of memorial	zik·ka·ro·wn		
as a reminder	maz·ke·ret	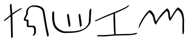	
of iniquity	a·won		
is to bring [the wife] forward	ve·hiq·reev	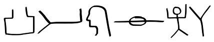	Numbers 5:16
-	o·tah		
The priest	hak·ko·hen		
and have her stand	ve·he·e·mi·dah		
before	liph·ne		
the LORD	YHVH		
is to take	ve·la·qach	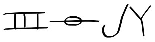	Numbers 5:17
Then [he]	hak·ko·hen		
water	ma·yim	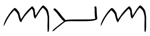	
[some] holy	qe·do·sheem	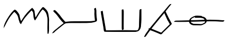	
jar	bikh·lee	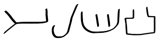	
in a clay	cha·res		
some of	u·min		
the dust	he·a·phar		
-	a·sher		
-	yih·yeh	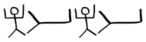	
floor	be·qar·qa	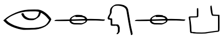	
from the tabernacle	ham·mish·kan		
-	yiq·qach	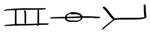	

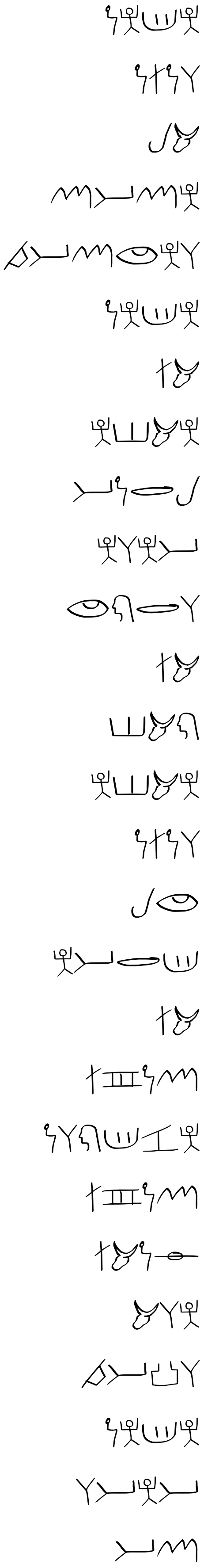

-	hak·ko·hen	
and put	ve·na·tan	
into	el	
the water	ham·ma·yim	
stand	ve·he·e·meed	Numbers 5:18
After the priest	hak·ko·hen	
-	et	
has the woman	ha·ish·shah	
before	liph·ne	
the LORD	YHVH	
he is to let down	u·pha·ra	
-	et	
hair	rosh	
her	ha·ish·shah	
and place	ve·na·tan	
in	al	
her hands	kap·pe·ha	
-	et	
the grain offering	min·chat	
of memorial	haz·zik·ka·ro·wn	
is the grain offering	min·chat	
for jealousy	qe·na·ot	
which	hee	
to hold	u·ve·yad	
The priest	hak·ko·hen	
is	yih·yu	
water	me	

the bitter	ham·ma·reem	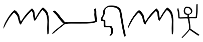	
that brings a curse	ham·a·ra·reem	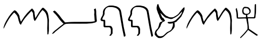	
is to put the woman under oath	ve·hish·bee·a	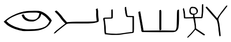	Numbers 5:19
-	o·tah	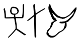	
And [he]	hak·ko·hen	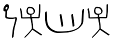	
and say	ve·a·mar	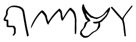	
to	el	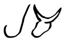	
her	ha·ish·shah	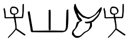	
‘ If	im	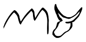	
no other	lo	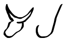	
has slept with you	sha·khav	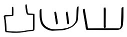	
man	eesh	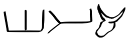	
	o·takh	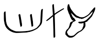	
and	ve·im	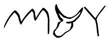	
you have not	lo	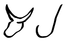	
gone astray	sa·teet	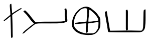	
and become defiled	tum·ah	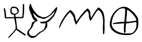	
while under	ta·chat	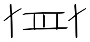	
your husband’s authority	ee·shekh	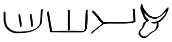	
may you be immune	hin·na·qee	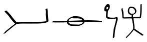	
water	mim·me	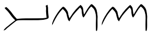	
bitter	ham·ma·reem	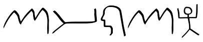	
that brings a curse	ham·a·ra·reem	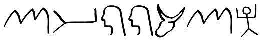	
to this	ha·el·leh	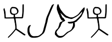	
you	ve·at	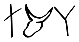	Numbers 5:20
But if	kee	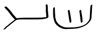	
have gone astray	sa·teet	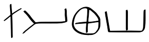	

while under	ta·chat	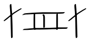	
your husband’s authority	ee·shekh	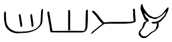	
and	ve·khee		
have defiled yourself	nit·met		
and lain	vay·yit·ten	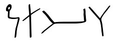	
with a man	eesh	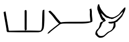	
	bakh	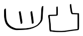	
-	et		
carnally	she·kha·ve·to	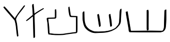	
other than	mib·bal·a·de		
your husband ’—	ee·shekh	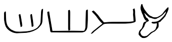	
swear	ve·hish·bee·a		Numbers 5:21
and the priest	hak·ko·hen		
	et		
shall have the woman	ha·ish·shah		
under the oath	bish·vu·at		
of the curse	ha·a·lah		
-	ve·a·mar		
-	hak·ko·hen		
- —	la·ish·shah		
make	yit·ten	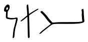	
‘ then may the LORD	YHVH		
you	o·w·takh		
an attested	le·a·lah		
curse	ve·lish·vu·ah	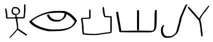	
among	be·to·wkh		
your people	am·mekh		

by making	be·tet	
-	YHVH	
	et	
your thigh	ye·re·khekh	
shrivel	no·phe·let	
-	ve·et	
and your belly	bit·nekh	
swell	tsa·vah	
enter	u·va·u	Numbers 5:22
water	ham·ma·yim	
that brings a curse	ham·a·re·reem	
May this	ha·el·leh	
your stomach	be·me·a·yikh	
to swell	lats·bo·wt	
and cause your belly	be·ten	
to shrivel ’	ve·lan·pil	
and your thigh	ya·rekh	
is to say	ve·a·me·rah	
Then the woman	ha·ish·shah	
‘ Amen	a·men	
Amen ’	a·men	
shall write	ve·kha·tav	Numbers 5:23
-	et	
curses	ha·a·lot	
these	ha·el·leh	
And the priest	hak·ko·hen	
on a scroll	bas·se·pher	

and wash them off	u·ma·chah	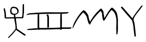	
into	el		
water	me	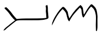	
the bitter	ham·ma·reem	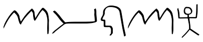	
drink	ve·hish·qah	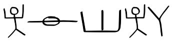	Numbers 5:24
-	et		
He is to have the woman	ha·ish·shah		
-	et		
water	me	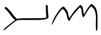	
the bitter	ham·ma·reem		
that brings a curse	ham·a·ra·reem		
will enter	u·va·u		
her	vah		
and it	ham·ma·yim	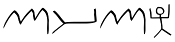	
suffering	ham·a·ra·reem		
and cause her bitter	le·ma·reem	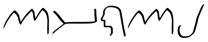	
shall take	ve·la·qach	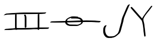	Numbers 5:25
The priest	hak·ko·hen		
hand	mee·yad	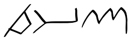	
from [her]	ha·ish·shah		
-	et		
the grain offering	min·chat	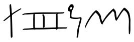	
for jealousy	haq·qe·na·ot	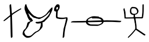	
wave	ve·he·neeph	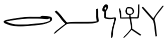	
-	et		
[it]	ham·min·chah	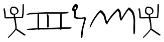	
before	liph·ne		

the LORD	YHVH		
and bring	ve·hiq·reev	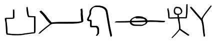	
-	o·tah		
it to	el		
the altar	ham·miz·be·ach		
is to take a handful	ve·qa·mats	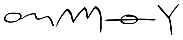	Numbers 5:26
Then the priest	hak·ko·hen	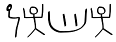	
of	min		
the grain offering	ham·min·chah	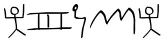	
-	et		
as a memorial portion	az·ka·ra·tah		
and burn	ve·hiq·teer	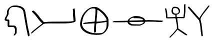	
it on the altar	ham·miz·be·chah		
after that	ve·a·char		
drink	yash·qeh	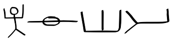	
-	et		
he is to have the woman	ha·ish·shah		
-	et		
the water	ham·ma·yim	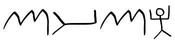	
When he has made her drink	ve·hish·qah	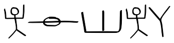	Numbers 5:27
-	et		
the water	ham·ma·yim	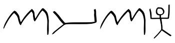	
	ve·ha·ye·tah	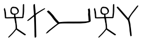	
if	im		
she has defiled herself	nit·me·ah		
and been unfaithful	vat·tim·ol		

	ma·al	מעל	
to her husband	be·ee·shah	באישה	
will enter	u·va·u	ובאו	
her	vah	בה	
then the water	ham·ma·yim	המים	
that brings a curse	ham·a·ra·reem	המאררים	
and cause bitter suffering	le·ma·reem	למרים	
will swell	ve·tsa·ve·tah	וצבתה	
her belly	vit·nah	בטנה	
will shrivel	ve·na·phe·lah	ונפלה	
her thigh	ye·re·khah	ירכה	
and she will become	ve·ha·ye·tah	והיתה	
	ha·ish·shah	האשה	
accursed	le·a·lah	לאלה	
among	be·qe·rev	בקרב	
her people	am·mah	עמה	
But if	ve·im	ואם	Numbers 5:28
has not	lo	לא	
defiled herself	nit·me·ah	נטמאה	
the woman	ha·ish·shah	האשה	
and is clean	u·te·ho·rah	וטהרה	
she	hee	הוא	
will be unaffected	ve·niq·qe·tah	ונקתה	
and able to conceive	ve·niz·re·ah	ונזרעה	
children	za·ra	זרע	
This	zot	זאת	Numbers 5:29
is the law	to·w·rat	תורת	

of jealousy	haq·qe·na·ot	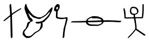	
when	a·sher		
goes astray	tis·teh		
a wife	ish·shah		
while under	ta·chat	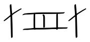	
her husband's authority	ee·shah	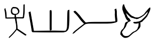	
and defiles herself	ve·nit·ma·ah	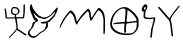	
or	o		Numbers 5:30
a husband	eesh	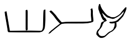	
when	a·sher		
comes over	ta·a·vor	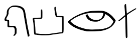	
	a·law	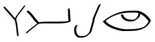	
a feeling	ru·ach		
of jealousy	qin·ah	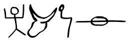	
and he suspects	ve·qin·ne	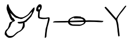	
-	et		
his wife	ish·to		
stand	ve·he·e·meed		
-	et		
He is to have the woman	ha·ish·shah		
before	liph·ne		
the LORD	YHVH		
is to apply	ve·a·sah		
to her	lah		
and the priest	hak·ko·hen	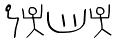	
-	et		
entire	kal	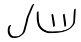	

law	hat·to·w·rah	𐤄𐤕𐤅𐤓𐤄	
this	haz·zot	𐤄𐤆𐤀𐤕	
will be free	ve·niq·qah	𐤅𐤍𐤒𐤄	Numbers 5:31
The husband	ha·eesh	𐤄𐤀𐤉𐤔	
from guilt	me·a·won	𐤌𐤏𐤅𐤍	
woman	ve·ha·ish·shah	𐤅𐤄𐤀𐤔𐤄	
but the	ha·hi·w	𐤄𐤄𐤅𐤀	
shall bear	tis·sa	𐤕𐤔𐤀	
her	et	𐤀𐤕	
iniquity ”	a·wo·nah	𐤏𐤅𐤍𐤄𐤐	
said	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	Numbers 6:1
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
	el	𐤀𐤋	
to Moses	mo·sheh	𐤌𐤔𐤄	
	le·mor	𐤋𐤀𐤌𐤓	
“ Speak	dab·ber	𐤃𐤁𐤓	Numbers 6:2
to	el	𐤀𐤋	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and tell	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	
them that	a·le·hem	𐤀𐤋𐤄𐤌	
a man	eesh	𐤀𐤉𐤔	
or	o	𐤀𐤅	
woman	ish·shah	𐤀𐤔𐤄	
if	kee	𐤊𐤉	
makes a special	yaph·li	𐤉𐤐𐤋𐤀	
vow	lin·dor	𐤋𐤍𐤃𐤓	

the vow	ne·der		
of a Nazirite	na·zeer	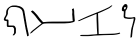	
to separate himself	le·haz·zeer	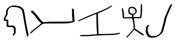	
to the LORD	la·YHVH	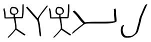	
from wine	mee·ya·yin	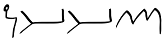	Numbers 6:3
and strong drink	ve·she·khar		
he is to abstain	yaz·zeer	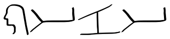	
vinegar	cho·mets		
made from wine	ya·yin	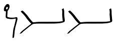	
	ve·cho·mets		
[or] strong drink	she·khar		
He must not	lo		
drink	yish·teh		
any	ve·khal		
juice	mish·rat		
grape	a·na·veem	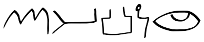	
and he must not	lo		
drink	yish·teh		
grapes	va·a·na·veem		
fresh	la·cheem	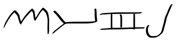	
or raisins	vee·ve·sheem		
	lo		
or eat	yo·khel		
All	kol	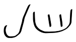	Numbers 6:4
the days	ye·me		
of his separation	niz·ro	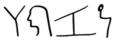	
	mik·kol		

	a·sher	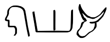	
anything that comes from	ye·a·seh	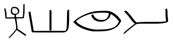	
the grapevine	mig·ge·phen	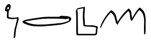	
	hay·ya·yin	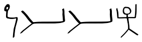	
not even the seeds	me·char·tsan·neem	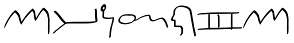	
or	ve·ad	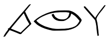	
skins	zag	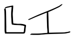	
he is not	lo	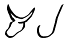	
to eat	yo·khel	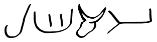	
For the entire	kal	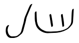	Numbers 6:5
period	ye·me	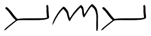	
of his vow	ne·der	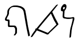	
of separation	niz·ro	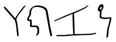	
razor	ta·ar	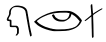	
no	lo	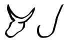	
shall pass	ya·a·vor	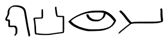	
over	al	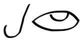	
his head	ro·sho	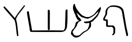	
until	ad	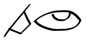	
is complete	me·lot	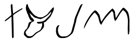	
the time	hay·ya·mim	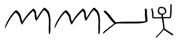	
of	a·sher	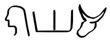	
his separation	yaz·zeer	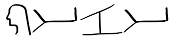	
to the LORD	la·YHVH	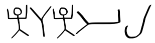	
holy	qa·dosh	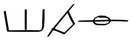	
He must be	yih·yeh	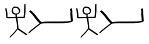	
grow	gad·del	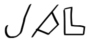	

long	pe·ra		
he must let the hair	se·ar		
of his head	ro·sho		
Throughout	kal		Numbers 6:6
the days	ye·me		
of his separation	haz·zee·ro	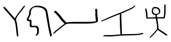	
to the LORD	la·YHVH	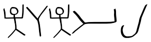	
near	al		
body	ne·phesh		
a dead	met		
he must not	lo		
go	ya·vo	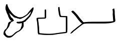	
Even if his father	le·a·vee		Numbers 6:7
or mother	u·le·im·mo		
or brother	le·a·chee	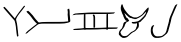	
or sister	u·le·a·cho·to		
he is not	lo		
to defile himself	yit·tam·ma		
	la·hem		
should die	be·mo·tam		
because	kee	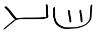	
the crown of consecration	ne·zer		
to his God	e·lo·haw		
is upon	al		
his head	ro·sho		
Throughout the time	kol	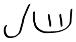	Numbers 6:8
	ye·me		

of his separation	niz·ro	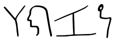	
is holy	qa·dosh	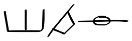	
he	hu		
to the LORD	la·YHVH	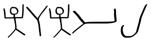	
If	ve·khee		Numbers 6:9
dies	ya·mut		
	met		
in his presence	a·law	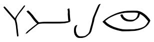	
someone suddenly	be·phe·ta		
	pit·om		
and defiles	ve·tim·me		
his consecrated head	rosh		
of hair	niz·ro	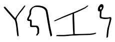	
he must shave	ve·gil·lach	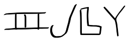	
his head	ro·sho		
on the day	be·yo·wm	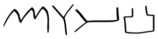	
of his cleansing —	ta·ho·ra·to		
day	bay·yo·wm	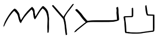	
the seventh	hash·she·vee·ee	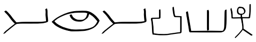	
-	ye·gal·le·chen·nu	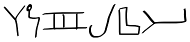	
day	u·vay·yo·wm	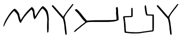	Numbers 6:10
On the eighth	hash·she·mee·nee	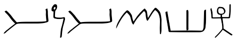	
he must bring	ya·vi	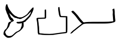	
two	she·te	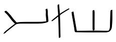	
turtledoves	to·reem	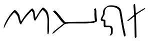	
or	o		
two	she·ne	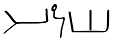	

young	be·ne	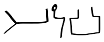	
pigeons	yo·w·nah		
to	el		
the priest	hak·ko·hen		
at	el		
the entrance	pe·tach	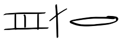	
to the Tent	o·hel		
of Meeting	mo·w·ed		
is to offer	ve·a·sah		Numbers 6:11
And the priest	hak·ko·hen		
one	e·chad	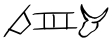	
as a sin offering	le·chat·tat	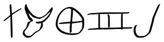	
and the other	ve·e·chad		
as a burnt offering	le·o·lah		
to make atonement	ve·khip·per	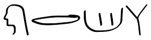	
for him	a·law	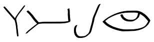	
because	me·a·sher		
he has sinned	cha·ta	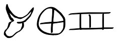	
by being in the presence	al		
of the dead body	han·na·phesh		
he must consecrate	ve·qid·dash	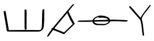	
-	et		
his head again	ro·sho		
day	bay·yo·wm	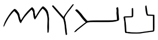	
On that	ha·hu		
He must rededicate	ve·hiz·zeer		Numbers 6:12
to the LORD	la·YHVH	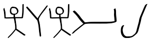	

-	et		
his time	ye·me		
of separation	niz·ro	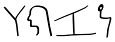	
and bring	ve·he·vee	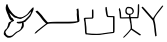	
male lamb	ke·ves		
a year-old	ben		
	she·na·to	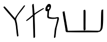	
as a guilt offering	le·a·sham	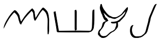	
days	ve·hay·ya·meem		
But the preceding	ha·ri·sho·neem	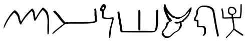	
shall not be counted	yip·pe·lu		
because	kee	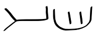	
was defiled	ta·me		
his separation	niz·ro	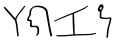	
Now this	ve·zot	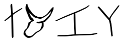	Numbers 6:13
is the law	to·w·rat		
of the Nazirite	han·na·zeer	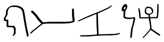	
when	be·yo·wm	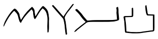	
is complete :	me·lot		
his time	ye·me		
of separation	niz·ro	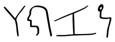	
He must be brought	ya·vee	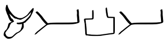	
-	o·to		
to	el		
the entrance	pe·tach	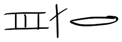	
to the Tent	o·hel		
of Meeting	mo·w·ed		

and he is to present	ve·hiq·reev	Numbers 6:14
-	et	
an offering	qa·re·ba·no	
to the LORD	la·YHVH	
male lamb	ke·ves	
year-old	ben	
	she·na·to	
unblemished	ta·meem	
of an	e·chad	
as a burnt offering	le·o·lah	
female lamb	ve·khav·sah	
an	a·chat	
year-old	bat	
	she·na·tah	
unblemished	te·mee·mah	
as a sin offering	le·chat·tat	
ram	ve·a·yil	
and an	e·chad	
unblemished	ta·meem	
as a peace offering —	lish·la·meem	
and a basket	ve·sal	Numbers 6:15
of unleavened	mats·tso·wt	
made from fine flour	so·let	
cakes	chal·lot	
mixed	be·lu·lot	
with oil	bash·she·men	
wafers	u·re·qee·qe	

and unleavened	mats·tso·wt	𐤌𐤑𐤅𐤕	
coated	me·shu·cheem	𐤌𐤔𐤇𐤉𐤌	
with oil	bash·sha·men	𐤁𐤔𐤌𐤍	
together with their grain offerings	u·min·cha·tam	𐤅𐤌𐤍𐤇𐤕𐤌	
and drink offerings —	ve·nis·ke·hem	𐤅𐤍𐤎𐤊𐤉𐤄𐤌	
is to present all these	ve·hiq·reev	𐤅𐤄𐤒𐤓𐤉𐤁	Numbers 6:16
The priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and make	ve·a·sah	𐤅𐤏𐤔𐤄	
-	et	𐤀𐤕	
the sin offering	chat·ta·to	𐤇𐤈𐤀𐤕𐤅	
and	ve·et	𐤅𐤀𐤕	
the burnt offering	o·la·to	𐤏𐤋𐤕𐤅	
-	ve·et	𐤅𐤀𐤕	Numbers 6:17
the ram	ha·a·yil	𐤄𐤀𐤉𐤋	
He shall also offer	ya·a·seh	𐤉𐤏𐤔𐤄	
	ze·vach	𐤆𐤁𐤇	
as a peace offering	she·la·meem	𐤔𐤋𐤌𐤉𐤌	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
along with	al	𐤏𐤋	
the basket	sal	𐤎𐤋	
of unleavened bread	ham·mats·tso·wt	𐤄𐤌𐤑𐤅𐤕	
is to offer	ve·a·sah	𐤅𐤏𐤔𐤄	
And the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
-	et	𐤀𐤕	

the accompanying grain offering	min·cha·to	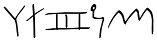	
-	ve·et		
and drink offering	nis·ko	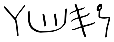	
is to shave	ve·gil·lach	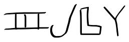	Numbers 6:18
the Nazirite	han·na·zeer	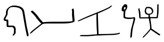	
Then at the entrance	pe·tach	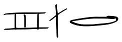	
to the Tent	o·hel		
of Meeting	mo·w·ed		
-	et		
head	rosh		
his consecrated	niz·ro	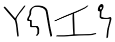	
take	ve·la·qach	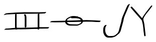	
-	et		
the hair	se·ar		
-	rosh		
-	niz·ro	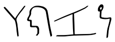	
and put	ve·na·tan	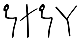	
it on	al		
the fire	ha·esh		
-	a·sher		
under	ta·chat	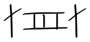	
	ze·vach		
the peace offering	hash·she·la·meem		
is to take	ve·la·qach	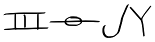	Numbers 6:19
And the priest	hak·ko·hen		
-	et		
shoulder	haz·ze·ro·a		

the boiled	be·she·lah	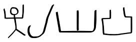	
from	min	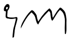	
the ram	ha·a·yil	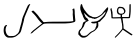	
cake	ve·chal·lat	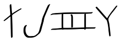	
unleavened	mats·tsah	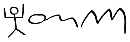	
one	a·chat	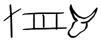	
from	min	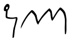	
the basket	has·sal	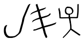	
wafer	u·re·qeeq	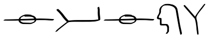	
unleavened	mats·tsah	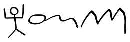	
and one	e·chad	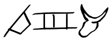	
and put them	ve·na·tan	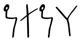	
into	al	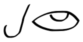	
the hands	kap·pe	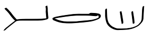	
of the Nazirite	han·na·zeer	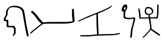	
who has just	a·char	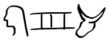	
shaved	hit·gal·le·cho	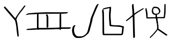	
-	et	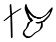	
[the hair of] his consecration	niz·ro	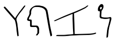	
shall then wave	ve·he·neeph	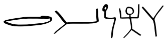	Numbers 6:20
them	o·w·tam	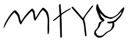	
The priest	hak·ko·hen	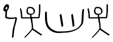	
as a wave offering	te·nu·phah	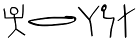	
before	liph·ne	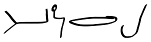	
the LORD	YHVH	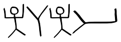	
is a holy	qo·desh	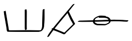	
This	hu	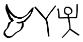	

portion for the priest	lak·ko·hen	
in addition to	al	
the breast	cha·zeh	
of the wave offering	hat·te·nu·phah	
	ve·al	
and the thigh	sho·wq	
that was presented	hat·te·ru·mah	
After that	ve·a·char	
may drink	yish·teh	
the Nazirite	han·na·zeer	
wine	ya·yin	
This	zot	Numbers 6:21
[is] the law	to·w·rat	
of the Nazirite	han·na·zeer	
who	a·sher	
vows	yid·dor	
his offering	qa·re·ba·no	
to the LORD	la·YHVH	
for	al	
his separation	niz·ro	
in addition to	mil·le·vad	
whatever else	a·sher	
he can afford	tas·seeg	
	ya·do	
	ke·phee	
vow	nid·ro	
whatever	a·sher	

he makes	yid·dor	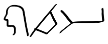	
	ken	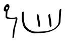	
he must fulfill	ya·a·seh	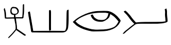	
according to	al	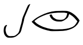	
the law	to·w·rat	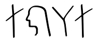	
of his separation ”	niz·ro	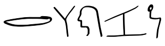	
said	vay·dab·ber	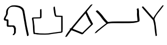	Numbers 6:22
Then the LORD	YHVH	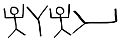	
to	el	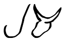	
Moses	mo·sheh	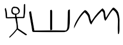	
	le·mor	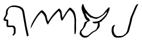	
“ Tell	dab·ber	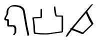	Numbers 6:23
	el	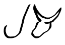	
Aaron	a·ha·ron	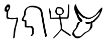	
	ve·el	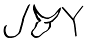	
and his sons :	ba·naw	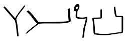	
	le·mor	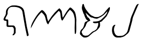	
	koh	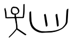	
This is how you are to bless	te·va·ra·khu	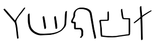	
-	et	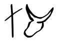	
the Israelites	be·ne	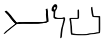	
	yis·ra·el	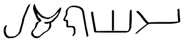	
Say	a·mo·wr	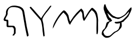	
to them :	la·hem	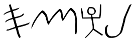	
bless you	ye·va·rekh·kha	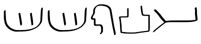	Numbers 6:24
‘ May the LORD	YHVH	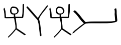	
and keep you	ve·yish·me·re·kha	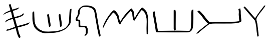	

to shine	ya·er		Numbers 6:25
may the LORD	YHVH	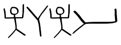	
cause His face	pa·naw	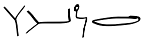	
upon you	e·le·kha	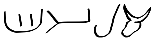	
and be gracious to you	vee·chun·ne·ka	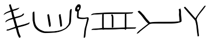	
lift up	yis·sa		Numbers 6:26
may the LORD	YHVH		
His countenance	pa·naw	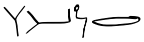	
toward you	e·le·kha	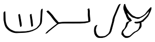	
and give	ve·ya·sem		
you	le·kha	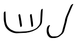	
peace ’	sha·lo·wm		
So they shall put	ve·sa·mu	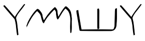	Numbers 6:27
-	et		
My name	she·mee		
on	al		
the Israelites	be·ne	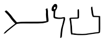	
	yis·ra·el	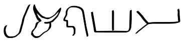	
and I	va·a·nee		
will bless them ”	a·va·ra·khem		
-	vay·hee	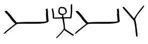	Numbers 7:1
On the day	be·yo·wm	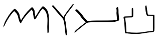	
finished	kal·lo·wt	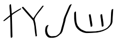	
Moses	mo·sheh	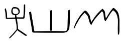	
setting up	le·ha·qeem	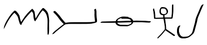	
-	et		
the tabernacle	ham·mish·kan		

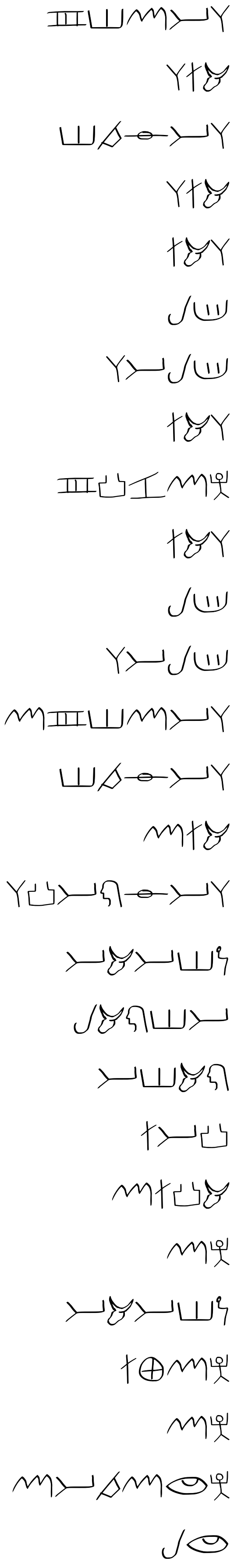

he anointed	vay·yim·shach	
-	o·to	
and consecrated	vay·qad·desh	
it	o·to	
-	ve·et	
and all	kal	
its furnishings	ke·law	
along with	ve·et	
the altar	ham·miz·be·ach	
and	ve·et	
all	kal	
its utensils	ke·law	
-	vay·yim·sha·chem	
-	vay·qad·desh	
-	o·tam	
presented an offering	vay·yaq·ree·vu	Numbers 7:2
And the leaders	ne·see·e	
of Israel	yis·ra·el	
the heads	ra·she	
	bet	
of their families	a·vo·tam	
These [men]	hem	
leaders	ne·see·e	
were the tribal	ham·mat·tot	
	hem	
who had supervised	ha·o·me·deem	
	al	

the registration	hap·pe·qu·deem	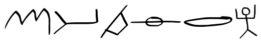	
They brought	vay·ya·vee·u	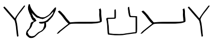	Numbers 7:3
-	et		
as their offering	qa·re·ba·nam		
before	liph·ne		
the LORD	YHVH	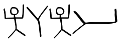	
six	shesh		
carts	eg·lot		
covered	tsav		
and twelve	u·she·ne		
	a·sar		
oxen —	ba·qar	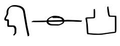	
and a cart	a·ga·lah	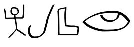	
from	al		
every two	she·ne	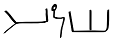	
leaders —	han·ne·si·eem		
an ox	ve·sho·wr		
from each [leader]	le·e·chad		
and presented	vay·yaq·ree·vu	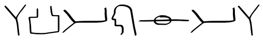	
them	o·w·tam		
before	liph·ne		
the tabernacle	ham·mish·kan		
said	vay·yo·mer		Numbers 7:4
And the LORD	YHVH	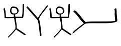	
to	el		
Moses	mo·sheh	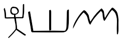	
	le·mor		

“ Accept these [gifts]	qach	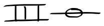	Numbers 7:5
from them	me·it·tam		
that they may be	ve·ha·yu	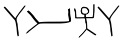	
used	la·a·vod		
-	et		
in the work	a·vo·dat		
of the Tent	o·hel		
of Meeting	mo·w·ed		
And give	ve·na·tat·tah	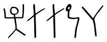	
them	o·w·tam		
to	el		
the Levites	hal·vee·yim	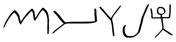	
to each man	eesh	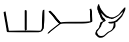	
according to	ke·phee		
his service ”	a·vo·da·to		
took	vay·yiq·qach	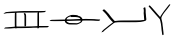	Numbers 7:6
So Moses	mo·sheh		
-	et		
the carts	ha·a·ga·lot		
-	ve·et		
and oxen	hab·ba·qar	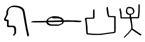	
and gave	vay·yit·ten	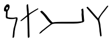	
them	o·w·tam		
to	el		
the Levites	hal·vee·yim	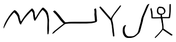	
-	et		Numbers 7:7
two	she·te		

carts	ha·a·ga·lot	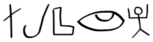	
-	ve·et		
and four	ar·ba·at		
oxen	hab·ba·qar	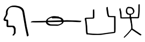	
He gave	na·tan	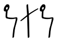	
the Gershonites	liv·ne		
	ge·re·sho·wn	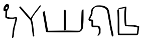	
required	ke·phee		
as their service	a·vo·da·tam	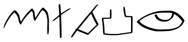	
and	ve·et		Numbers 7:8
four	ar·ba		
carts	ha·a·ga·lot		
-	ve·et		
and eight	she·mo·nat		
oxen	hab·ba·qar	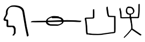	
he gave	na·tan	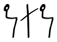	
the Merarites	liv·ne		
	me·ra·ree		
required	ke·phee		
as their service	a·vo·da·tam	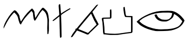	
all under the direction	be·yad	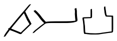	
of Ithamar	ee·ta·mar		
son	ben		
of Aaron	a·ha·ron	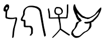	
the priest	hak·ko·hen		
to the Kohathites	ve·liv·ne	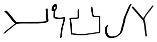	Numbers 7:9
	qe·hat	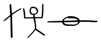	

But he did not	lo		
give [any]	na·tan	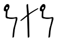	
since	kee	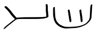	
for which they were responsible	a·vo·dat		
the holy objects	haq·qo·desh	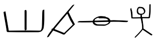	
on their	a·le·hem		
shoulders	bak·ka·teph		
they were to carry	yis·sa·u		
approached	vay·yaq·ree·vu	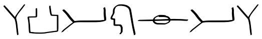	Numbers 7:10
the leaders	han·ne·si·eem		
-	et		
for [its] dedication	cha·nuk·kat	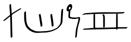	
	ham·miz·be·ach	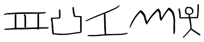	
When	be·yo·wm	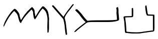	
[the altar] was anointed	him·ma·shach		
-	o·to		
presented them	vay·yaq·ree·vu	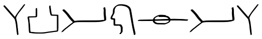	
[and]	han·ne·see·im	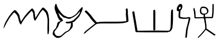	
-	et		
with their offerings	qa·re·ba·nam		
before	liph·ne		
the altar	ham·miz·be·ach	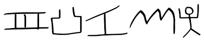	
said	vay·yo·mer		Numbers 7:11
And the LORD	YHVH		
to	el		
Moses	mo·sheh	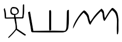	
leader	na·see	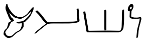	

one	e·chad	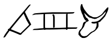	
“ Each day	lay·yo·wm	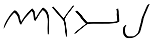	
	na·see	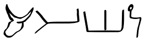	
	e·chad	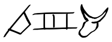	
	lay·yo·wm	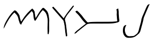	
is to present	yaq·ree·vu	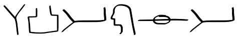	
-	et		
his offering	qa·re·ba·nam		
for the dedication	la·cha·nuk·kat	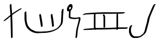	
of the altar ”	ham·miz·be·ach		
-	vay·hee	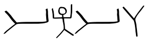	Numbers 7:12
drew near	ham·maq·reev	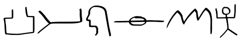	
day	bay·yo·wm	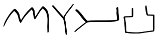	
On the first	ha·ri·sho·wn		
-	et		
with his offering	qa·re·ba·no		
Nahshon	nach·sho·wn		
son	ben		
of Amminadab	am·mee·na·dav	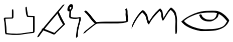	
from the tribe	le·mat·teh		
of Judah	ye·hu·dah	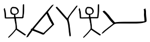	
His offering	ve·qa·re·ba·no	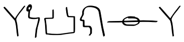	Numbers 7:13
platter	qa·a·rat		
silver	ke·seph		
was one	a·chat	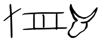	
a hundred and thirty [shekels]	she·lo·sheem	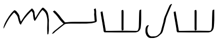	
	u·me·ah		

weighing	mish·qa·lah	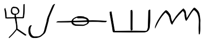	
bowl	miz·raq		
and one	e·chad	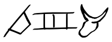	
silver	ke·seph		
weighing seventy	shiv·eem		
shekels	she·qel	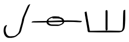	
shekel	be·she·qel	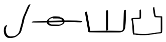	
both according to the sanctuary	haq·qo·desh	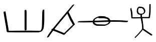	
[and]	she·ne·hem	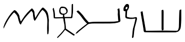	
filled with	me·le·eem	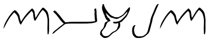	
fine flour	so·let		
mixed	be·lu·lah		
with oil	vash·she·men	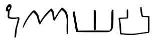	
for a grain offering	le·min·chah	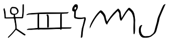	
dish	kaph		Numbers 7:14
one	a·chat	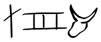	
weighing ten [shekels]	a·sa·rah		
gold	za·hav	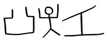	
filled with	me·le·ah		
incense	qe·to·ret	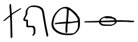	
bull	par		Numbers 7:15
one	e·chad	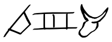	
young	ben		
	ba·qar	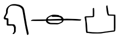	
ram	a·yil	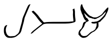	
one	e·chad	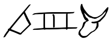	
male lamb	ke·ves		

and one	e·chad	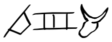	
a year old	ben		
	she·na·to		
for a burnt offering	le·o·lah		
male goat	se·eer		Numbers 7:16
	iz·zeem	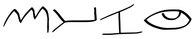	
one	e·chad	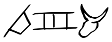	
for a sin offering	le·chat·tat	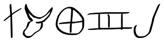	
	u·le·ze·vach		Numbers 7:17
and a peace offering	hash·she·la·meem		
oxen	ba·qar	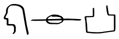	
of two	she·na·yim	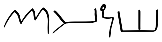	
rams	e·lim	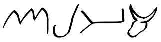	
five	cha·mish·shah		
male goats	at·tu·deem	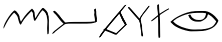	
five	cha·mish·shah		
male lambs	ke·va·seem	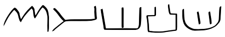	
a year old	be·ne	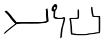	
	sha·nah	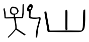	
and five	cha·mish·shah		
This	zeh	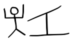	
was the offering	qa·re·ban	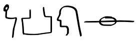	
of Nahshon	nach·sho·wn	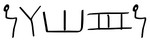	
son	ben		
of Amminadab	am·mee·na·dav	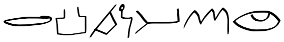	
day	bay·yo·wm	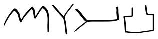	Numbers 7:18
On the second	hash·she·nee		

drew near	hiq·reev	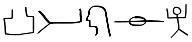	
Nethanel	ne·tan·el	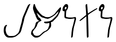	
son	ben	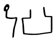	
of Zuar	tsu·ar	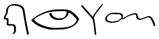	
the leader	ne·see	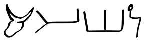	
of Issachar	yis·sa·sh·khar	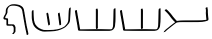	
he presented	hiq·riv	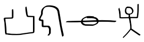	Numbers 7:19
-	et	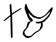	
The offering	qa·re·ba·no	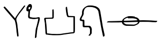	
platter	qa·a·rat	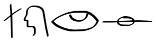	
silver	ke·seph	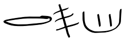	
was one	a·chat	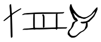	
a hundred and thirty [shekels]	she·lo·sheem	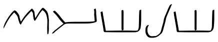	
	u·me·ah	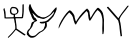	
weighing	mish·qa·lah	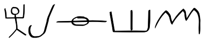	
bowl	miz·raq	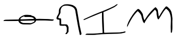	
and one	e·chad	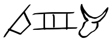	
silver	ke·seph	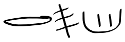	
weighing seventy	shiv·eem	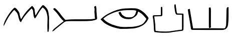	
shekels	she·qel	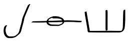	
shekel	be·she·qel	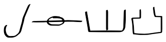	
both according to the sanctuary	haq·qo·desh	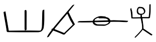	
[and]	she·ne·hem	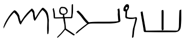	
filled with	me·le·eem	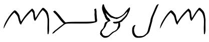	
fine flour	so·let	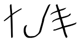	
mixed	be·lu·lah	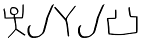	
with oil	vash·she·men	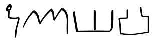	

for a grain offering	le·min·chah	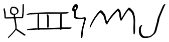	
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one	a·chat	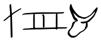	
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gold	za·hav	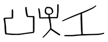	
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incense	qe·to·ret	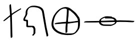	
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one	e·chad	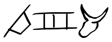	
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	ba·qar	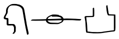	
ram	a·yil	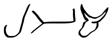	
one	e·chad	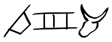	
male lamb	ke·ves		
and one	e·chad	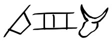	
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	she·na·to	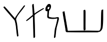	
for a burnt offering	le·o·lah		
male goat	se·eer		Numbers 7:22
	iz·zeem	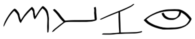	
one	e·chad	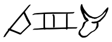	
for a sin offering	le·chat·tat	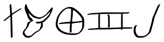	
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and a peace offering	hash·she·la·meem		
oxen	ba·qar	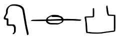	
of two	she·na·yim	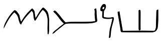	
rams	e·lim	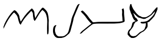	

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male goats	at·tu·deem	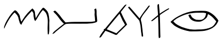	
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male lambs	ke·va·seem	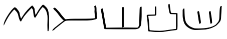	
a year old	be·ne	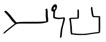	
	sha·nah	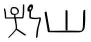	
and five	cha·mish·shah		
This	zeh	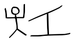	
was the offering	qa·re·ban	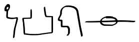	
of Nethanel	ne·tan·el		
son	ben		
of Zuar	tsu·ar		
day	bay·yo·wm	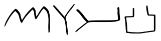	Numbers 7:24
On the third	hash·she·lee·shee	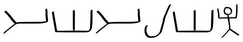	
the leader	na·see	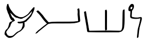	
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	ze·vu·lun		
Eliab	e·lee·av	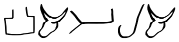	
of the Zebulunites, [drew near]	ben		
of Helon	che·lon	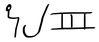	
His offering	qa·re·ba·no		Numbers 7:25
platter	qa·a·rat		
silver	ke·seph		
was one	a·chat	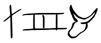	
a hundred and thirty [shekels]	she·lo·sheem	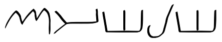	
	u·me·ah		
weighing	mish·qa·lah	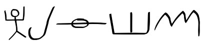	

bowl	miz·raq		
and one	e·chad	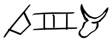	
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weighing seventy	shiv·eem		
shekels	she·qel	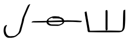	
shekel	be·she·qel	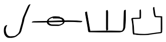	
both according to the sanctuary	haq·qo·desh	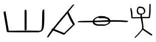	
[and]	she·ne·hem	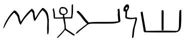	
filled with	me·le·eem		
fine flour	so·let		
mixed	be·lu·lah		
with oil	vash·she·men		
for a grain offering	le·min·chah	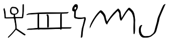	
dish	kaph		Numbers 7:26
one	a·chat	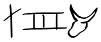	
weighing ten [shekels]	a·sa·rah		
gold	za·hav	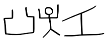	
filled with	me·le·ah		
incense	qe·to·ret	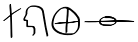	
bull	par		Numbers 7:27
one	e·chad	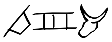	
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	ba·qar	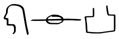	
ram	a·yil	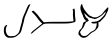	
one	e·chad	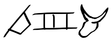	
male lamb	ke·ves		
and one	e·chad	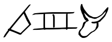	

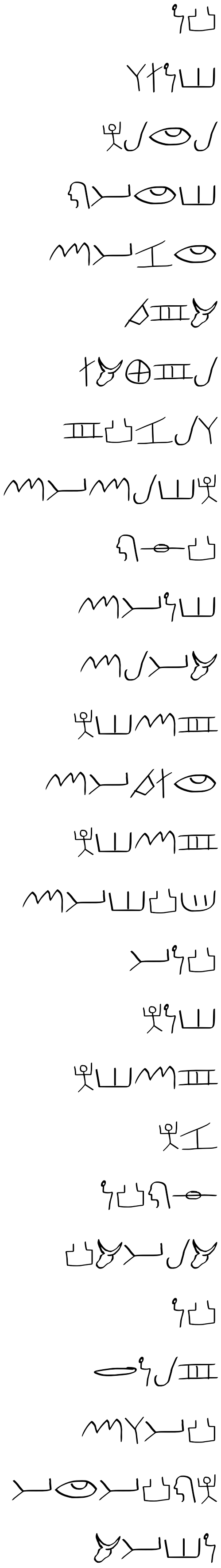

a year old	ben	
	she·na·to	
for a burnt offering	le·o·lah	
male goat	se·eer	Numbers 7:28
	iz·zeem	
one	e·chad	
for a sin offering	le·chat·tat	
	u·le·ze·vach	Numbers 7:29
and a peace offering	hash·she·la·meem	
oxen	ba·qar	
of two	she·na·yim	
rams	e·lim	
five	cha·mish·shah	
male goats	at·tu·deem	
five	cha·mish·shah	
male lambs	ke·va·seem	
a year old	be·ne	
	sha·nah	
and five	cha·mish·shah	
This	zeh	
was the offering	qa·re·ban	
of Eliab	e·lee·av	
son	ben	
of Helon	che·lon	
day	bay·yo·wm	Numbers 7:30
On the fourth	ha·re·vee·ee	
the leader	na·see	

son	liv·ne	𐤋𐤁𐤍𐤉	
	re·u·ven	𐤓𐤀𐤅𐤁𐤍	
Elizur	e·lee·tsur	𐤀𐤋𐤉𐤑𐤅𐤓	
of the Reubenites, [drew near]	ben	𐤁𐤍	
of Shedeur	she·de·ur	𐤔𐤃𐤉𐤀𐤅𐤓	
His offering	qa·re·ba·no	𐤒𐤓𐤁𐤍𐤅	Numbers 7:31
platter	qa·a·rat	𐤒𐤏𐤓𐤕	
silver	ke·seph	𐤊𐤎𐤐	
was one	a·chat	𐤀𐤇𐤕	
a hundred and thirty [shekels]	she·lo·sheem	𐤔𐤋𐤔𐤉𐤌	
	u·me·ah	𐤅𐤌𐤀𐤄	
weighing	mish·qa·lah	𐤌𐤔𐤒𐤋𐤄	
bowl	miz·raq	𐤌𐤆𐤓𐤒	
and one	e·chad	𐤀𐤇𐤃	
silver	ke·seph	𐤊𐤎𐤐	
weighing seventy	shiv·eem	𐤔𐤁𐤏𐤉𐤌	
shekels	she·qel	𐤔𐤒𐤋	
shekel	be·she·qel	𐤁𐤔𐤒𐤋	
both according to the sanctuary	haq·qo·desh	𐤄𐤒𐤃𐤔	
[and]	she·ne·hem	𐤔𐤍𐤉𐤄𐤌	
filled with	me·le·eem	𐤌𐤋𐤀𐤉𐤌	
fine flour	so·let	𐤎𐤋𐤕	
mixed	be·lu·lah	𐤁𐤋𐤅𐤋𐤄	
with oil	vash·she·men	𐤁𐤔𐤌𐤍	
for a grain offering	le·min·chah	𐤋𐤌𐤍𐤇𐤄	
dish	kaph	𐤊𐤐	Numbers 7:32

one	a·chat	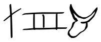	
weighing ten [shekels]	a·sa·rah		
gold	za·hav	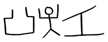	
filled with	me·le·ah		
incense	qe·to·rεt	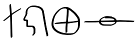	
bull	par		Numbers 7:33
one	e·chad	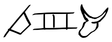	
young	ben		
	ba·qar	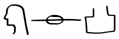	
ram	a·yil	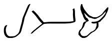	
one	e·chad	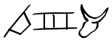	
male lamb	ke·ves		
and one	e·chad	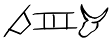	
a year old	ben		
	she·na·to		
for a burnt offering	le·o·lah		
male goat	se·eer		Numbers 7:34
	iz·zeem	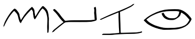	
one	e·chad	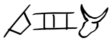	
for a sin offering	le·chat·tat	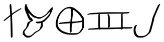	
	u·le·ze·vach		Numbers 7:35
and a peace offering	hash·she·la·meem		
oxen	ba·qar	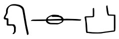	
of two	she·na·yim	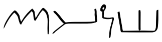	
rams	e·lim	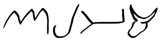	
five	cha·mish·shah		
male goats	at·tu·deem	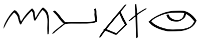	

five	cha·mish·shah		
male lambs	ke·va·seem	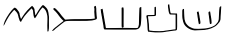	
a year old	be·ne	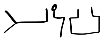	
	sha·nah	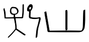	
and five	cha·mish·shah		
This	zeh	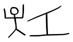	
was the offering	qa·re·ban	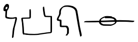	
of Elizur	e·lee·tsur	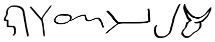	
son	ben		
of Shedeur	she·de·ur		
day	bay·yo·wm	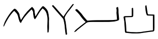	Numbers 7:36
On the fifth	ha·cha·mee·shee	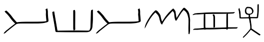	
the leader	na·see	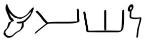	
son	liv·ne		
[drew near]	shim·o·wn		
Shelumiel	she·lu·mee·el		
of the Simeonites	ben		
of Zurishaddai	tsu·ree·shad·day	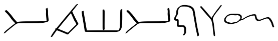	
His offering	qa·re·ba·no		Numbers 7:37
platter	qa·a·rat		
silver	ke·seph		
was one	a·chat	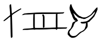	
a hundred and thirty [shekels]	she·lo·sheem	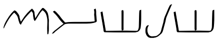	
	u·me·ah		
weighing	mish·qa·lah	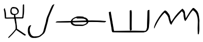	
bowl	miz·raq		
and one	e·chad	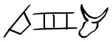	

silver	ke·seph		
weighing seventy	shiv·eem		
shekels	she·qel	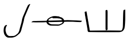	
shekel	be·she·qel	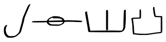	
both according to the sanctuary	haq·qo·desh	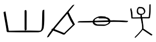	
[and]	she·ne·hem	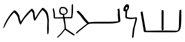	
filled with	me·le·eem		
fine flour	so·let		
mixed	be·lu·lah		
with oil	vash·she·men		
for a grain offering	le·min·chah	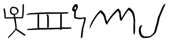	
dish	kaph		Numbers 7:38
one	a·chat	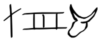	
weighing ten [shekels]	a·sa·rah		
gold	za·hav	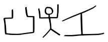	
filled with	me·le·ah		
incense	qe·to·ret	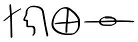	
bull	par		Numbers 7:39
one	e·chad	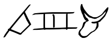	
young	ben		
	ba·qar	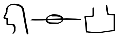	
ram	a·yil	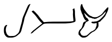	
one	e·chad	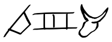	
male lamb	ke·ves		
and one	e·chad	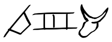	
a year old	ben		
	she·na·to	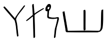	

for a burnt offering	le·o·lah	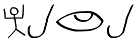	
male goat	se·eer	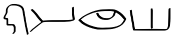	Numbers 7:40
	iz·zeem	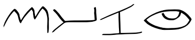	
one	e·chad	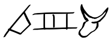	
for a sin offering	le·chat·tat	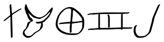	
	u·le·ze·vach	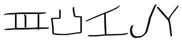	Numbers 7:41
and a peace offering	hash·she·la·meem	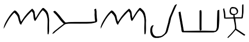	
oxen	ba·qar	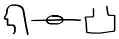	
of two	she·na·yim	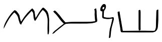	
rams	e·lim	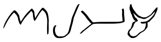	
five	cha·mish·shah	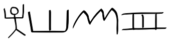	
male goats	at·tu·deem	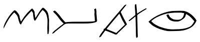	
five	cha·mish·shah	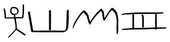	
male lambs	ke·va·seem	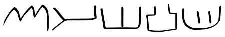	
a year old	be·ne	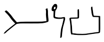	
	sha·nah	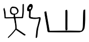	
and five	cha·mish·shah	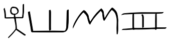	
This	zeh	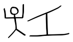	
was the offering	qa·re·ban	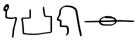	
of Shelumiel	she·lu·mee·el	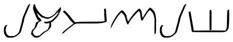	
son	ben	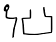	
of Zurishaddai	tsu·ree·shad·day	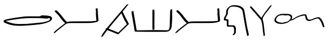	
day	bay·yo·wm	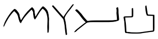	Numbers 7:42
On the sixth	hash·shish·shee	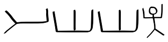	
the leader	na·see	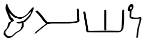	
son	liv·ne	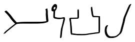	
	gad	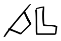	

Eliasaph	el·ya·saph	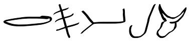	
of the Gadites, [drew near]	ben		
of Deuel	de·u·el		
His offering	qa·re·ba·no		Numbers 7:43
platter	qa·a·rat		
silver	ke·seph		
was one	a·chat	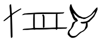	
a hundred and thirty [shekels]	she·lo·sheem	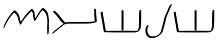	
	u·me·ah		
weighing	mish·qa·lah	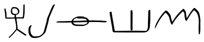	
bowl	miz·raq		
and one	e·chad	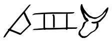	
silver	ke·seph		
weighing seventy	shiv·eem		
shekels	she·qel	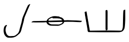	
shekel	be·she·qel	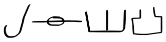	
both according to the sanctuary	haq·qo·desh	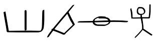	
[and]	she·ne·hem	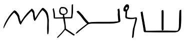	
filled with	me·le·eem		
fine flour	so·let	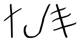	
mixed	be·lu·lah		
with oil	vash·she·men	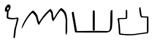	
for a grain offering	le·min·chah	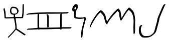	
dish	kaph		Numbers 7:44
one	a·chat	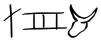	
weighing ten [shekels]	a·sa·rah		

gold	za·hav		
filled with	me·le·ah		
incense	qe·to·ret	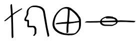	
bull	par		Numbers 7:45
one	e·chad		
young	ben		
	ba·qar	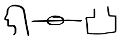	
ram	a·yil	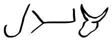	
one	e·chad		
male lamb	ke·ves		
and one	e·chad		
a year old	ben		
	she·na·to		
for a burnt offering	le·o·lah		
male goat	se·eer		Numbers 7:46
	iz·zeem	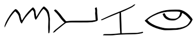	
one	e·chad		
for a sin offering	le·chat·tat	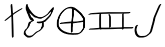	
	u·le·ze·vach		Numbers 7:47
and a peace offering	hash·she·la·meem		
oxen	ba·qar	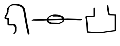	
of two	she·na·yim	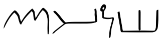	
rams	e·lim	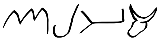	
five	cha·mish·shah		
male goats	at·tu·deem	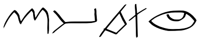	
five	cha·mish·shah		
male lambs	ke·va·seem	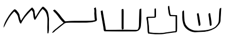	

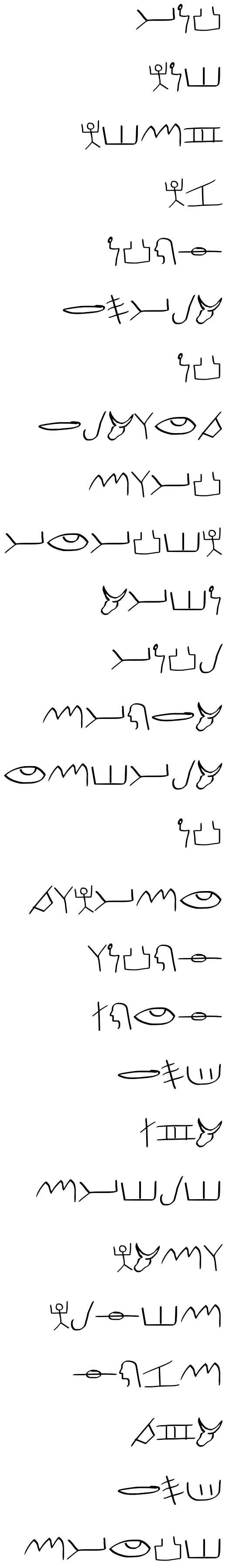

a year old	be·ne	
	sha·nah	
and five	cha·mish·shah	
This	zeh	
was the offering	qa·re·ban	
of Eliasaph	el·ya·saph	
son	ben	
of Deuel	de·u·el	
day	bay·yo·wm	Numbers 7:48
On the seventh	hash·she·vee·ee	
the leader	na·see	
son	liv·ne	
	eph·ra·yim	
Elishama	e·lee·sha·ma	
of the Ephraimites, [drew near]	ben	
of Ammihud	am·mee·hud	
His offering	qa·re·ba·no	Numbers 7:49
platter	qa·a·rat	
silver	ke·seph	
was one	a·chat	
a hundred and thirty [shekels]	she·lo·sheem	
	u·me·ah	
weighing	mish·qa·lah	
bowl	miz·raq	
and one	e·chad	
silver	ke·seph	
weighing seventy	shiv·eem	

shekels	she·qel	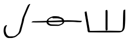	
shekel	be·she·qel	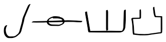	
both according to the sanctuary	haq·qo·desh	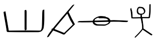	
[and]	she·ne·hem	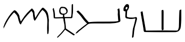	
filled with	me·le·eem	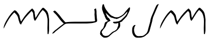	
fine flour	so·let		
mixed	be·lu·lah		
with oil	vash·she·men		
for a grain offering	le·min·chah	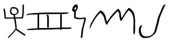	
dish	kaph		Numbers 7:50
one	a·chat	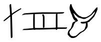	
weighing ten [shekels]	a·sa·rah		
gold	za·hav	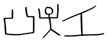	
filled with	me·le·ah		
incense	qe·to·ret	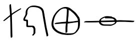	
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one	e·chad	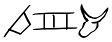	
young	ben		
	ba·qar	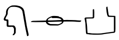	
ram	a·yil	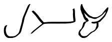	
one	e·chad	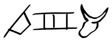	
male lamb	ke·ves		
and one	e·chad	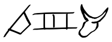	
a year old	ben		
	she·na·to	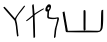	
for a burnt offering	le·o·lah		
male goat	se·eer		Numbers 7:52

	iz·zeem	
one	e·chad	
for a sin offering	le·chat·tat	
	u·le·ze·vach	Numbers 7:53
and a peace offering	hash·she·la·meem	
oxen	ba·qar	
of two	she·na·yim	
rams	e·lim	
five	cha·mish·shah	
male goats	at·tu·deem	
five	cha·mish·shah	
male lambs	ke·va·seem	
a year old	be·ne	
	sha·nah	
and five	cha·mish·shah	
This	zeh	
was the offering	qa·re·ban	
of Elishama	e·lee·sha·ma	
son	ben	
of Ammihud	am·mee·hud	
day	bay·yo·wm	Numbers 7:54
On the eighth	hash·she·mee·nee	
the leader	na·see	
son	liv·ne	
	me·nash·sheh	
Gamaliel	gam·lee·el	
of the Manassites, [drew near]	ben	

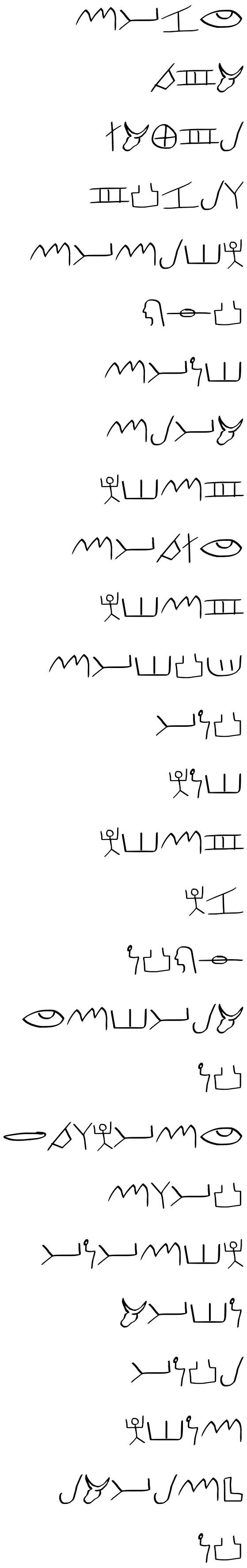

	pe·dah		
of Pedahzur	tsur		
His offering	qa·re·ba·no		Numbers 7:55
platter	qa·a·rat		
silver	ke·seph		
was one	a·chat	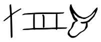	
a hundred and thirty [shekels]	she·lo·sheem		
	u·me·ah		
weighing	mish·qa·lah	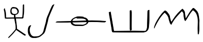	
bowl	miz·raq		
and one	e·chad	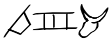	
silver	ke·seph		
weighing seventy	shiv·eem		
shekels	she·qel	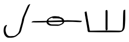	
shekel	be·she·qel	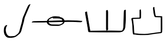	
both according to the sanctuary	haq·qo·desh	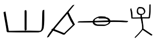	
[and]	she·ne·hem	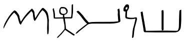	
filled with	me·le·eem		
fine flour	so·let		
mixed	be·lu·lah		
with oil	vash·she·men		
for a grain offering	le·min·chah	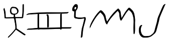	
dish	kaph		Numbers 7:56
one	a·chat	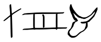	
weighing ten [shekels]	a·sa·rah		
gold	za·hav	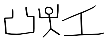	

filled with	me·le·ah		
incense	qe·to·ret	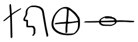	
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one	e·chad	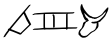	
young	ben		
	ba·qar	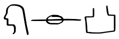	
ram	a·yil	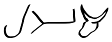	
one	e·chad	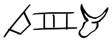	
male lamb	ke·ves		
and one	e·chad	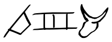	
a year old	ben		
	she·na·to		
for a burnt offering	le·o·lah		
male goat	se·eer		Numbers 7:58
	iz·zeem	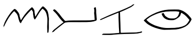	
one	e·chad	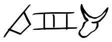	
for a sin offering	le·chat·tat	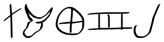	
	u·le·ze·vach		Numbers 7:59
and a peace offering	hash·she·la·meem		
oxen	ba·qar	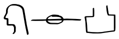	
of two	she·na·yim	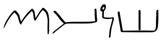	
rams	e·lim	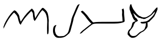	
five	cha·mish·shah		
male goats	at·tu·deem	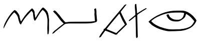	
five	cha·mish·shah		
male lambs	ke·va·seem	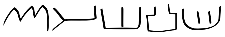	
a year old	be·ne	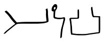	

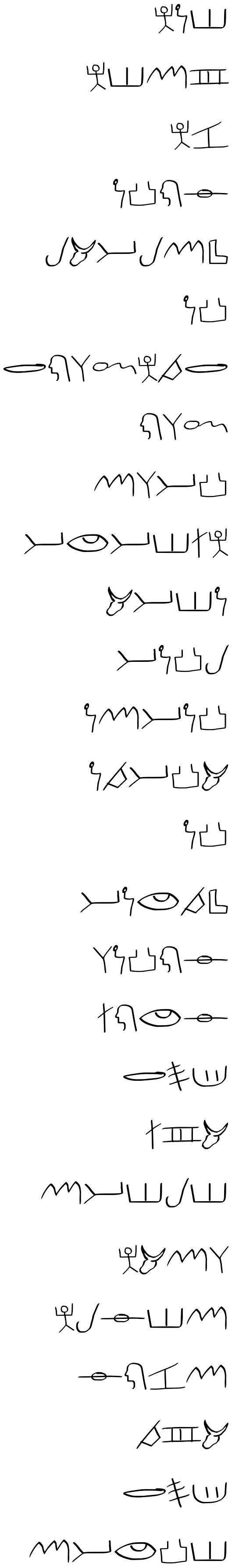

	sha·nah	
and five	cha·mish·shah	
This	zeh	
was the offering	qa·re·ban	
of Gamaliel	gam·lee·el	
son	ben	
of Pedahzur	pe·da·h·tsur	
	tsur	
day	bay·yo·wm	Numbers 7:60
On the ninth	hat·te·shee·ee	
the leader	na·see	
son	liv·ne	
	vin·ya·min	
Abidan	a·vee·dan	
of the Benjamites, [drew near]	ben	
of Gideoni	gid·o·nee	
His offering	qa·re·ba·no	Numbers 7:61
platter	qa·a·rat	
silver	ke·seph	
was one	a·chat	
a hundred and thirty [shekels]	she·lo·sheem	
	u·me·ah	
weighing	mish·qa·lah	
bowl	miz·raq	
and one	e·chad	
silver	ke·seph	
weighing seventy	shiv·eem	

shekels	she·qel	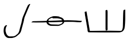	
shekel	be·she·qel	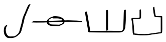	
both according to the sanctuary	haq·qo·desh	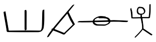	
[and]	she·ne·hem	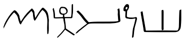	
filled with	me·le·eem	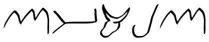	
fine flour	so·let	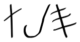	
mixed	be·lu·lah	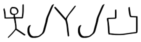	
with oil	vash·she·men	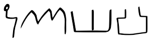	
for a grain offering	le·min·chah	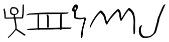	
dish	kaph	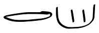	Numbers 7:62
one	a·chat	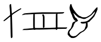	
weighing ten [shekels]	a·sa·rah	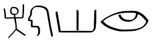	
gold	za·hav	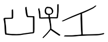	
filled with	me·le·ah	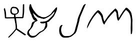	
incense	qe·to·ret	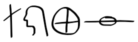	
bull	par	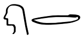	Numbers 7:63
one	e·chad	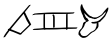	
young	ben	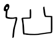	
	ba·qar	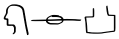	
ram	a·yil	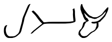	
one	e·chad	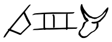	
male lamb	ke·ves	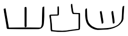	
and one	e·chad	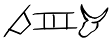	
a year old	ben	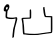	
	she·na·to	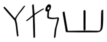	
for a burnt offering	le·o·lah	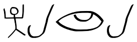	
male goat	se·eer	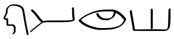	Numbers 7:64

	iz·zeem	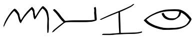	
one	e·chad	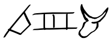	
for a sin offering	le·chat·tat	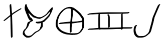	
	u·le·ze·vach		Numbers 7:65
and a peace offering	hash·she·la·meem		
oxen	ba·qar	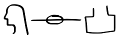	
of two	she·na·yim	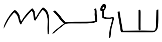	
rams	e·lim	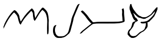	
five	cha·mish·shah		
male goats	at·tu·deem		
five	cha·mish·shah		
male lambs	ke·va·seem	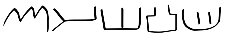	
a year old	be·ne	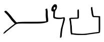	
	sha·nah	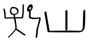	
and five	cha·mish·shah		
This	zeh	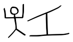	
was the offering	qa·re·ban	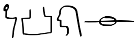	
of Abidan	a·vee·dan	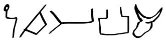	
son	ben		
of Gideoni	gid·o·nee	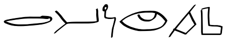	
day	bay·yo·wm	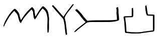	Numbers 7:66
On the tenth	ha·a·see·ree	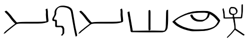	
the leader	na·see	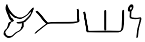	
son	liv·ne		
	dan		
Ahiezer	a·chee·e·zer	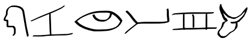	
of the Danites, [drew near]	ben		

of Ammishaddai	am·mee·shad·day	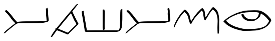	
His offering	qa·re·ba·no		Numbers 7:67
platter	qa·a·rat		
silver	ke·seph		
was one	a·chat	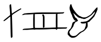	
a hundred and thirty [shekels]	she·lo·sheem		
	u·me·ah		
weighing	mish·qa·lah	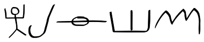	
bowl	miz·raq		
and one	e·chad	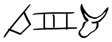	
silver	ke·seph		
weighing seventy	shiv·eem		
shekels	she·qel	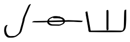	
shekel	be·she·qel	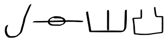	
both according to the sanctuary	haq·qo·desh	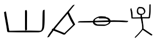	
[and]	she·ne·hem	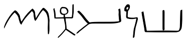	
filled with	me·le·eem		
fine flour	so·let		
mixed	be·lu·lah		
with oil	vash·she·men		
for a grain offering	le·min·chah	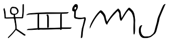	
dish	kaph		Numbers 7:68
one	a·chat	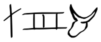	
weighing ten [shekels]	a·sa·rah		
gold	za·hav	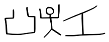	
filled with	me·le·ah		

incense	qe·to·rɛt	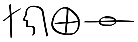	
bull	par		Numbers 7:69
one	e·chad	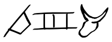	
young	ben		
	ba·qar	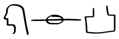	
ram	a·yil	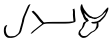	
one	e·chad	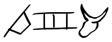	
male lamb	ke·ves		
and one	e·chad	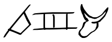	
a year old	ben		
	she·na·to		
for a burnt offering	le·o·lah		
male goat	se·eer		Numbers 7:70
	iz·zeem	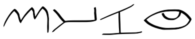	
one	e·chad	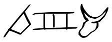	
for a sin offering	le·chat·tat	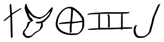	
	u·le·ze·vach		Numbers 7:71
and a peace offering	hash·she·la·meem		
oxen	ba·qar	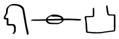	
of two	she·na·yim	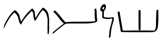	
rams	e·lim	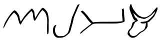	
five	cha·mish·shah		
male goats	at·tu·deem		
five	cha·mish·shah		
male lambs	ke·va·seem	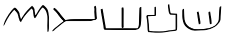	
a year old	be·ne	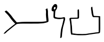	
	sha·nah	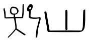	

and five	cha·mish·shah		
This	zeh	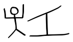	
was the offering	qa·re·ban	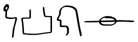	
of Ahiezer	a·chee·e·zer	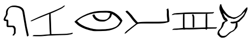	
son	ben		
of Ammishaddai	am·mee·shad·day		
day	be·yo·wm	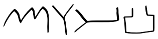	Numbers 7:72
On the eleventh	ash·te		
	a·sar		
	yo·wm		
the leader	na·see	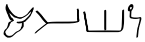	
son	liv·ne		
	a·sher		
Pagiel	pag·ee·el		
of the Asherites, [drew near]	ben		
of Ocran	a·khe·ran		
His offering	qa·re·ba·no		Numbers 7:73
platter	qa·a·rat		
silver	ke·seph		
was one	a·chat	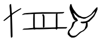	
a hundred and thirty [shekels]	she·lo·sheem		
	u·me·ah		
weighing	mish·qa·lah	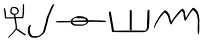	
bowl	miz·raq		
and one	e·chad	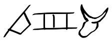	
silver	ke·seph		
weighing seventy	shiv·eem		

shekels	she·qel	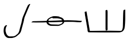	
shekel	be·she·qel	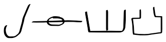	
both according to the sanctuary	haq·qo·desh	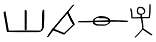	
[and]	she·ne·hem	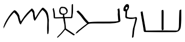	
filled with	me·le·eem	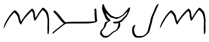	
fine flour	so·let		
mixed	be·lu·lah		
with oil	vash·she·men		
for a grain offering	le·min·chah	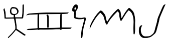	
dish	kaph		Numbers 7:74
one	a·chat	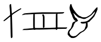	
weighing ten [shekels]	a·sa·rah		
gold	za·hav	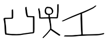	
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incense	qe·to·ret	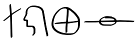	
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one	e·chad	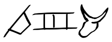	
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	ba·qar	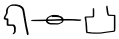	
ram	a·yil	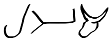	
one	e·chad	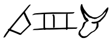	
male lamb	ke·ves		
and one	e·chad	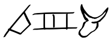	
a year old	ben		
	she·na·to	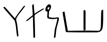	
for a burnt offering	le·o·lah		
male goat	se·eer		Numbers 7:76

	iz·zeem	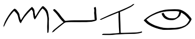	
one	e·chad	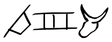	
for a sin offering	le·chat·tat	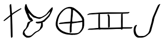	
	u·le·ze·vach		Numbers 7:77
and a peace offering	hash·she·la·meem		
oxen	ba·qar	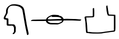	
of two	she·na·yim	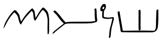	
rams	e·lim	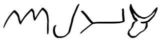	
five	cha·mish·shah		
male goats	at·tu·deem		
five	cha·mish·shah		
male lambs	ke·va·seem	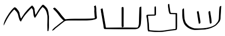	
a year old	be·ne	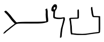	
	sha·nah	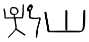	
and five	cha·mish·shah		
This	zeh	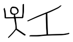	
was the offering	qa·re·ban	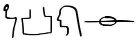	
of Pagiel	pag·ee·el		
son	ben		
of Ocran	a·khe·ran	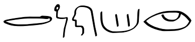	
day	be·yo·wm	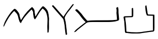	Numbers 7:78
On the twelfth	she·nem	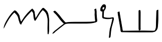	
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	yo·wm		
the leader	na·see	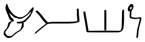	
son	liv·ne		
	naph·ta·lee		

Ahira	a·chee·ra	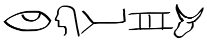	
of the Naphtalites, [drew near]	ben		
of Enan	e·nan	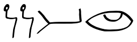	
His offering	qa·re·ba·no		Numbers 7:79
platter	qa·a·rat		
silver	ke·seph		
was one	a·chat	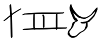	
a hundred and thirty [shekels]	she·lo·sheem	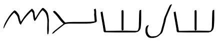	
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weighing	mish·qa·lah	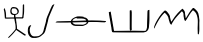	
bowl	miz·raq		
and one	e·chad	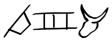	
silver	ke·seph		
weighing seventy	shiv·eem		
shekels	she·qel	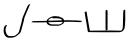	
shekel	be·she·qel	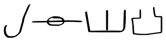	
both according to the sanctuary	haq·qo·desh	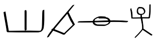	
[and]	she·ne·hem	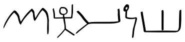	
filled with	me·le·eem		
fine flour	so·let	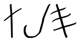	
mixed	be·lu·lah		
with oil	vash·she·men		
for a grain offering	le·min·chah	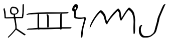	
dish	kaph		Numbers 7:80
one	a·chat	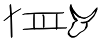	
weighing ten [shekels]	a·sa·rah		

gold	za·hav		
filled with	me·le·ah		
incense	qe·to·ret	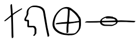	
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one	e·chad	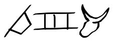	
young	ben		
	ba·qar	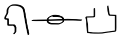	
ram	a·yil	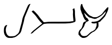	
one	e·chad	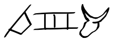	
male lamb	ke·ves		
and one	e·chad	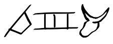	
a year old	ben		
	she·na·to		
for a burnt offering	le·o·lah		
male goat	se·eer		Numbers 7:82
	iz·zeem	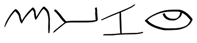	
one	e·chad	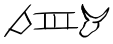	
for a sin offering	le·chat·tat	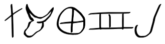	
	u·le·ze·vach		Numbers 7:83
and a peace offering	hash·she·la·meem		
oxen	ba·qar	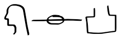	
of two	she·na·yim	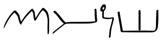	
rams	e·lim	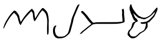	
five	cha·mish·shah		
male goats	at·tu·deem		
five	cha·mish·shah		
male lambs	ke·va·seem	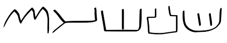	

a year old	be·ne	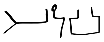	
	sha·nah	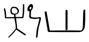	
and five	cha·mish·shah		
This	zeh	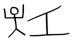	
was the offering	qa·re·ban	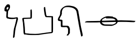	
of Ahira	a·chee·ra	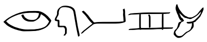	
son	ben		
of Enan	e·nan		
[So] these [were the offerings]	zot		Numbers 7:84
for the dedication	cha·nuk·kat	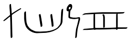	
of the altar	ham·miz·be·ach	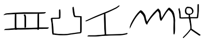	
-	be·yo·wm	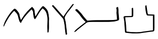	
when it was anointed :	him·ma·shach	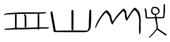	
-	o·to		
-	me·et		
from the leaders	ne·see·e	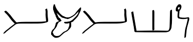	
of Israel	yis·ra·el	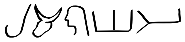	
platters	qa·a·rot		
silver	ke·seph		
twelve	she·tem	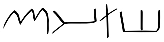	
	es·reh		
bowls	miz·re·qe	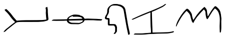	
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twelve	she·nem	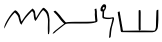	
	a·sar		
dishes	kap·po·wt		
gold	za·hav	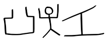	

and twelve	she·tem	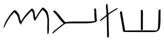	
	es·reh		
weighed a hundred and thirty shekels	she·lo·sheem		Numbers 7:85
	u·me·ah		
platter	haq·qe·a·rah	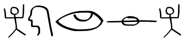	
Each	ha·a·chat		
silver	ke·seph		
seventy [shekels]	ve·shiv·eem		
[silver] bowl	ham·miz·raq		
and each	ha·e·chad	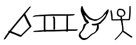	
The total weight	kol		
of the silver	ke·seph		
articles	hak·ke·leem	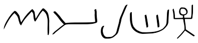	
[was] two thousand	al·pa·yim		
four	ve·ar·ba	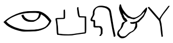	
hundred [shekels]	me·o·wt		
shekel	be·she·qel	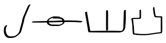	
according to the sanctuary	haq·qo·desh	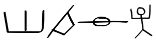	
dishes	kap·po·wt		Numbers 7:86
gold	za·hav	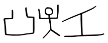	
The twelve	she·tem	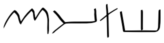	
	es·reh		
filled with	me·le·ot		
incense	qe·to·ret	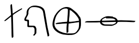	
[weighed] ten [shekels]	a·sa·rah		
each	a·sa·rah		

	hak·kaph	
shekel	be·she·qel	
according to the sanctuary	haq·qo·desh	
The total	kal	
weight of the gold	ze·hav	
dishes	hak·kap·po·wt	
and twenty [shekels]	es·reem	
[was] a hundred	u·me·ah	
All	kal	Numbers 7:87
the livestock	hab·ba·qar	
for the burnt offering	la·o·lah	
totaled twelve	she·nem	
	a·sar	
bulls	pa·reem	
rams	e·lim	
twelve	she·nem	
	a·sar	
male lambs	ke·va·seem	
a year old	be·ne	
—	sha·nah	
and twelve	she·nem	
	a·sar	
together with their grain offerings —	u·min·cha·tam	
male goats	u·se·ee·re	
	iz·zeem	
and twelve	she·nem	

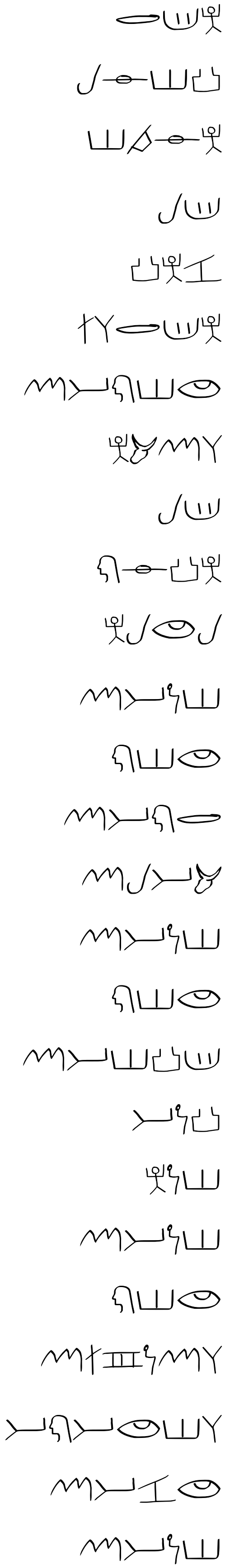

	a·sar		
for the sin offering	le·chat·tat	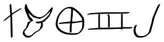	
All	ve·khol		Numbers 7:88
the livestock	be·qar	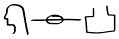	
sacrificed	ze·vach		
for the peace offering	hash·she·la·meem		
totaled twenty-four	es·reem	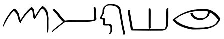	
	ve·ar·ba·ah		
bulls	pa·reem	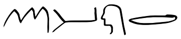	
rams	e·lim	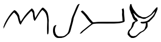	
sixty	shish·sheem	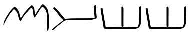	
male goats	at·tu·deem	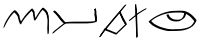	
sixty	shish·sheem	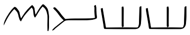	
male lambs	ke·va·seem	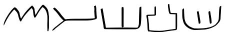	
a year old	be·ne	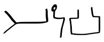	
	sha·nah	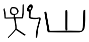	
and sixty	shish·sheem	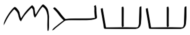	
This	zot		
was the dedication offering	cha·nuk·kat	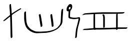	
for the altar	ham·miz·be·ach	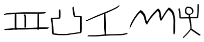	
after	a·cha·re	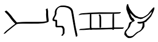	
it was anointed	him·ma·shach	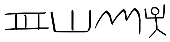	
-	o·to		
entered	u·ve·vo		Numbers 7:89
When Moses	mo·sheh	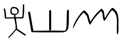	
	el		
the Tent	o·hel		

of Meeting	mo·w·ed	מועד	
to speak	le·dab·ber	לדבר	
with [the LORD]	it·to	אתו	
he heard	vay·yish·ma	וישמע	
-	et	את	
the voice	haq·qo·wl	הקול	
speaking	mid·dab·ber	מדבר	
to him	e·law	אליו	
above	me·al	מעל	
the mercy seat	hak·kap·po·ret	הכפרת	
-	a·sher	אשר	
on	al	על	
the ark	a·ron	ארן	
of the Testimony	ha·e·dut	העדת	
from between	mib·ben	מבין	
the two	she·ne	שני	
cherubim	hak·ke·ru·veem	הכרבים	
Thus [the LORD] spoke	vay·dab·ber	וידבר	
to him	e·law	אליו פ	
said	vay·dab·ber	וידבר	Numbers 8:1
Then the LORD	YHVH	יהוה	
to	el	אל	
Moses	mo·sheh	משה	
	le·mor	לאמר	
“ Speak	dab·ber	דבר	Numbers 8:2
to	el	אל	
Aaron	a·ha·ron	אהרן	

and tell	ve·a·mar·ta		
him :	e·law	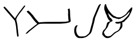	
‘ When you set up	be·ha·a·lo·te·kha		
-	et		
-	han·ne·rot		
-	el		
in front	mul		
	pe·ne	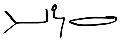	
of the lampstand ’”	ham·me·no·w·rah	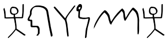	
they are to light [the area]	ya·ee·ru	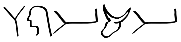	
the seven	shiv·at		
lamps	han·ne·ro·wt		
did	vay·ya·as		Numbers 8:3
so	ken	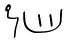	
And Aaron	a·ha·ron	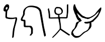	
toward	el		
the front	mul		
facing	pe·ne	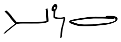	
of the lampstand	ham·me·no·w·rah	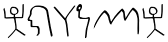	
he set up	he·e·lah		
the lamps	ne·ro·te·ha		
just as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh		
This is how	ve·zeh		Numbers 8:4

was constructed :	ma·a·seh		
the lampstand	ham·me·no·rah	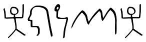	
it was made of hammered	miq·shah	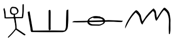	
gold	za·hav	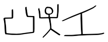	
from	ad		
its base	ye·re·khah		
to	ad		
its blossoms	pir·chah		
-	miq·shah	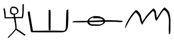	
-	hee		
according to the pattern	kam·mar·eh	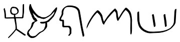	
-	a·sher		
had shown	her·ah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	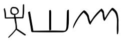	
	ken	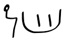	
fashioned	a·sah		
-	et		
-	ham·me·no·rah		
spoke	vay·dab·ber		Numbers 8:5
Again the LORD	YHVH		
to	el		
Moses	mo·sheh	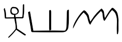	
saying	le·mor	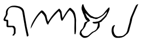	
“ Take	qach	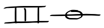	Numbers 8:6
-	et		

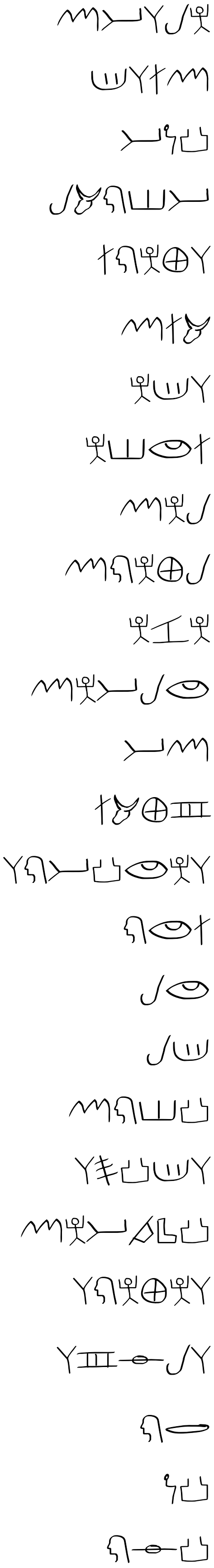

the Levites	hal·vee·yim	
from among	mit·to·wkh	
the Israelites	be·ne	
	yis·ra·el	
and make them ceremonially clean	ve·ti·har·ta	
-	o·tam	
This is what	ve·khoh	Numbers 8:7
you must do	ta·a·seh	
	la·hem	
to cleanse them :	le·ta·ha·ram	
Sprinkle	haz·zeh	
them	a·le·hem	
with the water	me	
of purification	chat·tat	
Have them shave	ve·he·e·vee·ru	
	ta·ar	
	al	
their whole	kal	
bodies	be·sa·ram	
and wash	ve·khib·be·su	
their clothes	vig·de·hem	
and so purify themselves	ve·hit·te·ha·ru	
Then have them take	ve·la·qe·chu	Numbers 8:8
a young bull	par	
	ben	
	ba·qar	

with its grain offering	u·min·cha·to	ומנחתו	
of fine flour	so·let	סלת	
mixed	be·lu·lah	בלולה	
with oil	vash·sha·men	בשמן	
young bull	u·phar	ופר	
a second	she·nee	שני	
	ben	בן	
	ba·qar	בקר	
and you are to take	tiq·qach	תקח	
for a sin offering	le·chat·tat	לחטאת	
Bring	ve·hiq·rav·ta	והקרבת	Numbers 8:9
-	et	את	
the Levites	hal·vee·yim	הלוים	
before	liph·ne	לפני	
the Tent	o·hel	אהל	
of Meeting	mo·w·ed	מועד	
and assemble	ve·hiq·hal·ta	והקהלת	
-	et	את	
the whole	kal	כל	
congregation	a·dat	עדת	
	be·ne	בני	
of Israel	yis·ra·el	ישראל	
You are to present	ve·hiq·rav·ta	והקרבת	Numbers 8:10
-	et	את	
the Levites	hal·vee·yim	הלוים	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	

lay	ve·sa·me·khu	
and have the Israelites	ve·ne	
	yis·ra·el	
-	et	
their hands	ye·de·hem	
upon	al	
[them]	hal·vee·yim	
is to present	ve·he·neeph	Numbers 8:11
Aaron	a·ha·ron	
-	et	
the Levites	hal·vee·yim	
as a wave offering	te·nu·phah	
before	liph·ne	
the LORD	YHVH	
	me·et	
from the sons	be·ne	
of Israel	yis·ra·el	
	ve·ha·yu	
so that they may perform	la·a·vod	
-	et	
the service	a·vo·dat	
of the LORD	YHVH	
And the Levites	ve·hal·vee·yim	Numbers 8:12
are to lay	yis·me·khu	
-	et	
their hands	ye·de·hem	
on	al	

the heads	rosh		
of the bulls	hap·pa·reem	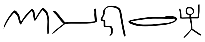	
and offer	va·a·seh		
-	et		
one	ha·e·chad		
as a sin offering	chat·tat	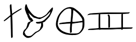	
-	ve·et		
and the other	ha·e·chad	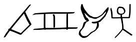	
as a burnt offering	o·lah		
to the LORD	la·YHVH	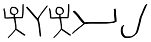	
to make atonement	le·khap·per	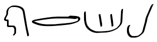	
for	al		
the Levites	hal·vee·yim	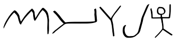	
stand	ve·ha·a·mad·ta		Numbers 8:13
-	et		
You are to have the Levites	hal·vee·yim	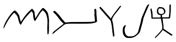	
before	liph·ne		
Aaron	a·ha·ron	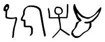	
	ve·liph·ne		
and his sons	va·naw	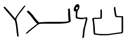	
and then present	ve·he·naph·ta		
them	o·tam		
as a wave offering	te·nu·phah	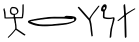	
before the LORD	la·YHVH	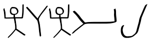	
In this way you shall separate	ve·hiv·dal·ta	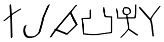	Numbers 8:14
-	et		
the Levites	hal·vee·yim		

from	mit·to·wkh		
	be·ne	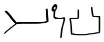	
the rest of the Israelites	yis·ra·el	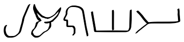	
will belong	ve·ha·yu	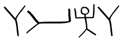	
to Me	lee	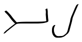	
and the Levites	hal·vee·yim	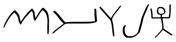	
After	ve·a·cha·re		Numbers 8:15
-	khen	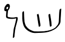	
may come	ya·vo·u		
[they]	hal·vee·yim	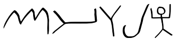	
to serve	la·a·vod		
-	et		
at the Tent	o·hel		
of Meeting	mo·w·ed		
you have cleansed	ve·ti·har·ta		
them	o·tam		
and presented	ve·he·naph·ta	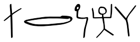	
them	o·tam		
as a wave offering	te·nu·phah	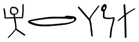	
For	kee	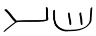	Numbers 8:16
have been wholly given	ne·tu·neem	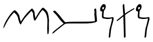	
	ne·tu·neem	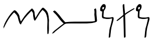	
[the Levites]	hem·mah		
to Me	lee	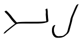	
from among	mit·to·wkh		
the sons	be·ne	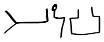	
of Israel	yis·ra·el	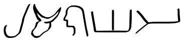	

in place of	ta·chat	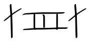	
who come first	pit·rat	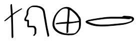	
all	kal	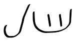	
from the womb	re·chem	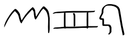	
the firstborn	be·kho·wr		
of all	kol	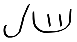	
the sons	mib·be·ne		
of Israel	yis·ra·el	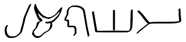	
I have taken	la·qach·tee	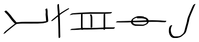	
them	o·tam		
for Myself	lee	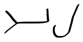	
For	kee	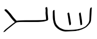	Numbers 8:17
is Mine	lee	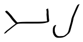	
every	khal	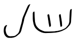	
firstborn	be·kho·wr		
male	biv·ne		
in Israel	yis·ra·el	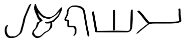	
both man	ba·a·dam		
and beast	u·vab·be·he·mah		
on the day	be·yo·wm	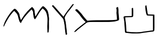	
I struck down	hak·ko·tee		
all	khal	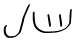	
the firstborn	be·kho·wr		
in the land	be·e·rets		
of Egypt	mits·ra·yim	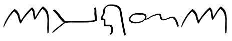	
I set them apart	hiq·dash·tee		
-	o·tam		

for Myself	lee	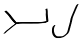	
But I have taken	va·eq·qach	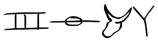	Numbers 8:18
-	et		
the Levites	hal·vee·yim	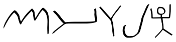	
in place of	ta·chat	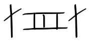	
all	kal	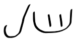	
the firstborn	be·kho·wr		
among the sons	biv·ne		
of Israel	yis·ra·el	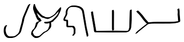	
And I have given	va·et·te·nah		Numbers 8:19
	et		
the Levites	hal·vee·yim	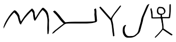	
as a gift	ne·tu·neem	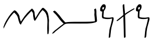	
to Aaron	le·a·ha·ron		
	u·le·va·naw		
from among	mit·to·wkh		
[and] his sons	be·ne	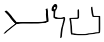	
the Israelites	yis·ra·el	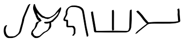	
to perform	la·a·vod		
-	et		
the service	a·vo·dat		
for the Israelites	be·ne	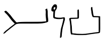	
	yis·ra·el	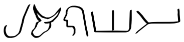	
at the Tent	be·o·hel		
of Meeting	mo·w·ed		
and to make atonement	u·le·khap·per		
behalf	al		

on their	be·ne	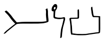	
	yis·ra·el	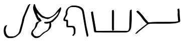	
so that no	ve·lo	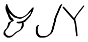	
will come	yih·yeh	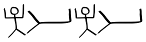	
against the Israelites	biv·ne	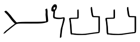	
	yis·ra·el	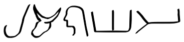	
plague	ne·geph	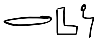	
approach	be·ge·shet	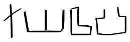	
when they	be·ne	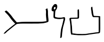	
	yis·ra·el	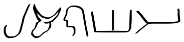	
	el	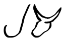	
the sanctuary ”	haq·qo·desh	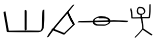	
did	vay·ya·as	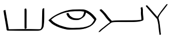	Numbers 8:20
So Moses	mo·sheh	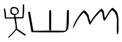	
Aaron	ve·a·ha·ron	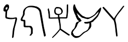	
and the whole	ve·khal	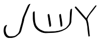	
congregation	a·dat	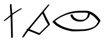	
	be·ne	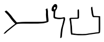	
of Israel	yis·ra·el	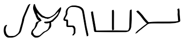	
with the Levites	lal·vee·yim	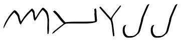	
everything	ke·khol	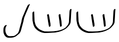	
that	a·sher	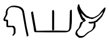	
had commanded	tsiw·vah	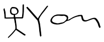	
the LORD	YHVH	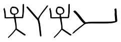	
-	et	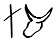	
Moses	mo·sheh	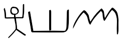	
-	lal·vee·yim	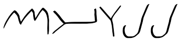	

	ken	כן	
should do	a·su	עשו	
-	la·hem	להם	
[they]	be·ne	בני	
	yis·ra·el	ישראל	
purified	vay·yit·chat·te·u	ויתחטאו	Numbers 8:21
The Levites	hal·vee·yim	הלוים	
themselves and washed	vay·khab·be·su	ויכבסו	
their clothes	big·de·hem	בגדיהם	
presented	vay·ya·neph	וינף	
and Aaron	a·ha·ron	אהרן	
them	o·tam	אתם	
as a wave offering	te·nu·phah	תנופה	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
also made atonement	vay·khap·per	ויכפר	
for them	a·le·hem	עליהם	
Aaron	a·ha·ron	אהרן	
to cleanse them	le·ta·ha·ram	לטהרם	
After	ve·a·cha·re	ואחרי	Numbers 8:22
that	khen	כן	
came	ba·u	באו	
the Levites	hal·vee·yim	הלוים	
to perform	la·a·vod	לעבד	
	et	את	
their service	a·vo·da·tam	עבדתם	
at the Tent	be·o·hel	באהל	

of Meeting	mo·w·ed		
in the presence	liph·ne		
of Aaron	a·ha·ron	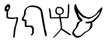	
	ve·liph·ne		
and his sons	va·naw	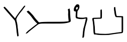	
just as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh		
-	al		
with the Levites	hal·vee·yim	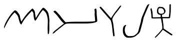	
Thus	ken	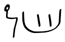	
they did	a·su		
	la·hem	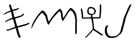	
said	vay·dab·ber		Numbers 8:23
And the LORD	YHVH		
to	el		
Moses	mo·sheh		
-	le·mor		
“ This	zot		Numbers 8:24
applies	a·sher		
to the Levites :	lal·vee·yim	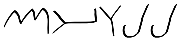	
years of age	mib·ben	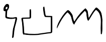	
Men twenty-five	cha·mesh		
	ve·es·reem		
	sha·nah	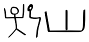	

or older	va·ma·lah		
shall enter	ya·vo·w		
to perform	lits·vo		
the service	tsa·va	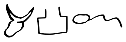	
in the work	ba·a·vo·dat		
at the Tent	o·hel		
of Meeting	mo·w·ed		
But at the age	u·mib·ben		Numbers 8:25
of fifty	cha·mish·sheem		
	sha·nah	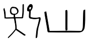	
they must retire	ya·shuv	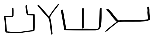	
from performing	mits·tse·va		
the work	ha·a·vo·dah	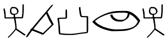	
and no	ve·lo		
serve	ya·a·vod		
longer	o·wd		
After that, they may assist	ve·she·ret		Numbers 8:26
-	et		
their brothers	e·chaw	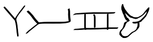	
at the Tent	be·o·hel		
of Meeting	mo·w·ed		
in fulfilling	lish·mor		
their duties	mish·me·ret	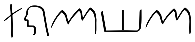	
the work	va·a·vo·dah	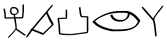	
but they themselves are not	lo		
to do	ya·a·vod		
This is how	ka·khah		

you are to assign	ta·a·seh	𐤕𐤏𐤔𐤄	
to the Levites ”	lal·vee·yim	𐤋𐤋𐤅𐤉𐤌	
responsibilities	be·mish·me·ro·tam	𐤁𐤌𐤔𐤌𐤓𐤕𐤌𐤐	
spoke	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	Numbers 9:1
the LORD	YHVH	𐤉𐤄𐤅𐤄	
	el	𐤀𐤋	
to Moses	mo·sheh	𐤌𐤔𐤄	
in the Wilderness	ve·mid·bar	𐤁𐤌𐤃𐤁𐤓	
of Sinai :	see·nay	𐤎𐤉𐤍𐤉	
year	bash·sha·nah	𐤁𐤔𐤍𐤄	
of the second	hash·she·neet	𐤄𐤔𐤍𐤉𐤕	
after [Israel] had come out	le·tse·tam	𐤋𐤑𐤀𐤕𐤌	
of the land	me·e·rets	𐤌𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
month	ba·cho·desh	𐤁𐤇𐤃𐤔	
In the first	ha·ri·sho·wn	𐤄𐤓𐤀𐤔𐤅𐤍	
	le·mor	𐤋𐤀𐤌𐤓	
are to observe	ve·ya·a·su	𐤅𐤉𐤏𐤔𐤅	Numbers 9:2
“ The Israelites	ve·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	et	𐤀𐤕	
the Passover	hap·pa·sach	𐤄𐤐𐤎𐤇	
at its appointed time	be·mo·w·a·do	𐤁𐤌𐤅𐤏𐤃𐤅	
on the fourteenth	be·ar·ba·ah	𐤁𐤀𐤓𐤁𐤏𐤄	Numbers 9:3
	a·sar	𐤏𐤔𐤓	
day	yo·wm	𐤉𐤅𐤌	
month	ba·cho·desh	𐤁𐤇𐤃𐤔	

of this	haz·zeh		
at	ben	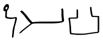	
twilight	ha·ʿar·ba·yim		
You are to observe	ta·a·su		
it	o·to		
at the appointed time	be·mo·w·a·do		
in accordance with	ke·khal		
its statutes	chuq·qo·taw	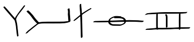	
	u·khe·khal	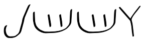	
and ordinances ”	mish·pa·taw		
-	ta·a·su		
-	o·to		
told	vay·dab·ber	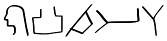	Numbers 9:4
So Moses	mo·sheh	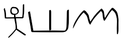	
	el		
the Israelites	be·ne	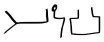	
	yis·ra·el	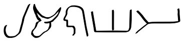	
to observe	la·a·sot		
the Passover	hap·pa·sach		
and they [did so]	vay·ya·a·su		Numbers 9:5
-	et		
-	hap·pe·sach		
of the first	ba·ri·sho·wn		
on the fourteenth	be·ar·ba·ah		
	a·sar		
day	yo·wm		
month	la·cho·desh	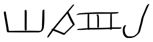	

at	ben	
twilight	ha·ar·ba·yim	
in the Wilderness	be·mid·bar	
of Sinai	see·nay	
everything	ke·khol	
just as	a·sher	
had commanded	tsiw·vah	
the LORD	YHVH	
-	et	
Moses	mo·sheh	
	ken	
did	a·su	
The Israelites	be·ne	
	yis·ra·el	
But there were	vay·hee	Numbers 9:6
some men	a·na·sheem	
who	a·sher	
were	ha·yu	
unclean	te·me·eem	
	le·ne·phesh	
due to a dead body	a·dam	
not	ve·lo	
so they could	ya·khe·lu	
observe	la·a·sot	
the Passover	hap·pe·sach	
day	bay·yo·wm	
on that	ha·hu	

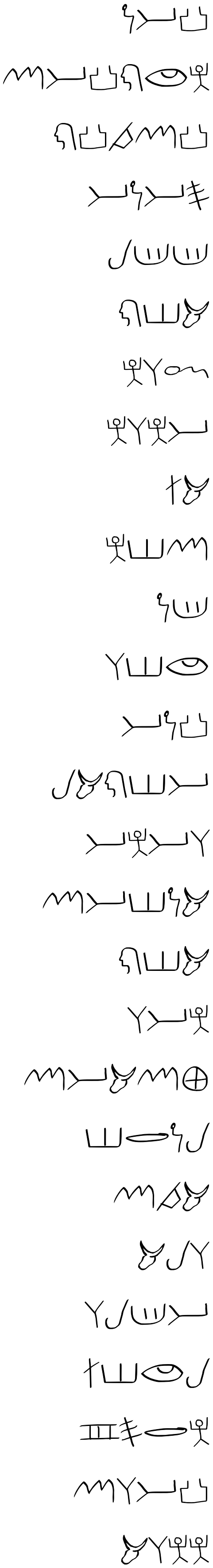

And they came	vay·yiq·re·vu	𐤅𐤉𐤒𐤓𐤁𐤅	
before	liph·ne	𐤋𐤐𐤍𐤉	
Moses	mo·sheh	𐤌𐤔𐤄	
	ve·liph·ne	𐤅𐤋𐤐𐤍𐤉	
and Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
that same	ha·hu	𐤄𐤄𐤅𐤀	
and said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	Numbers 9:7
	ha·a·na·sheem	𐤄𐤀𐤍𐤔𐤉𐤌	
	ha·hem·mah	𐤄𐤄𐤌𐤄	
to [Moses]	e·law	𐤀𐤋𐤉𐤅	
“ We	a·nach·nu	𐤀𐤍𐤇𐤍𐤅	
are unclean	te·me·eem	𐤈𐤌𐤀𐤉𐤌	
	le·ne·phesh	𐤋𐤍𐤐𐤔	
because of a dead body	a·dam	𐤀𐤃𐤌	
but why	lam·mah	𐤋𐤌𐤄	
should we be excluded	nig·ga·ra	𐤍𐤂𐤓𐤏	
from	le·vil·tee	𐤋𐤁𐤋𐤕𐤉	
presenting	haq·riv	𐤄𐤒𐤓𐤁	
-	et	𐤀𐤕	
offering	qa·re·ban	𐤒𐤓𐤁𐤍	
the LORD’s	YHVH	𐤉𐤄𐤅𐤄	
at the appointed time ? ”	be·mo·a·do	𐤁𐤌𐤏𐤃𐤅	
with	be·to·wkh	𐤁𐤕𐤅𐤊	
the other Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

replied	vay·yo·mer		Numbers 9:8
-	a·le·hem		
Moses	mo·sheh	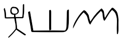	
“ Wait here	im·du		
until I find out	ve·esh·me·ah		
what	mah	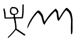	
commands	ye·tsaw·veh		
the LORD	YHVH		
concerning you ”	la·khem		
said	vay·dab·ber		Numbers 9:9
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	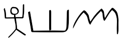	
-	le·mor	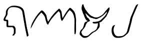	
“ Tell	dab·ber		Numbers 9:10
	el		
the Israelites	be·ne	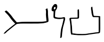	
:	yis·ra·el	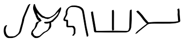	
	le·mor		
any one	eesh	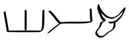	
	eesh	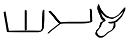	
‘ When	kee	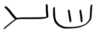	
is	yih·yeh	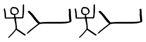	
unclean	ta·me		
because of a dead body	la·ne·phesh		
of you or	o		
on a journey	ve·de·rekh		

is away	re·cho·qah	
	la·khem	
or	o	
your descendants	le·do·ro·te·khem	
he may still observe	ve·a·sah	
the Passover	phe·sach	
to the LORD	la·YHVH	
month	ba·cho·desh	Numbers 9:11
of the second	hash·she·nee	
on the fourteenth	be·ar·ba·ah	
	a·sar	
day	yo·wm	
at	ben	
twilight	ha·ar·ba·yim	
Such people are to observe	ya·a·su	
it	o·to	
together with	al	
unleavened bread	mats·tso·wt	
and bitter herbs	u·me·ro·reem	
They are to eat [the lamb]	yo·khe·lu·hu	
they may not	lo	Numbers 9:12
leave	yash·ee·ru	
any of	mim·men·nu	
it until	ad	
morning	bo·qer	
bones	ve·e·tsem	
	lo	

or break	yish·be·ru	ישברו	
any of its	vo	בו	
according to all	ke·khal	ככל	
its statutes	chuq·qat	חקת	
the Passover	hap·pe·sach	הפסח	
They must observe	ya·a·su	יעשו	
-	o·to	אתו	
But [if] a man	ve·ha·eesh	והאיש	Numbers 9:13
who	a·sher	אשר	
is	hu	הוא	
ceremonially clean	ta·ho·wr	טהור	
on a journey	u·ve·de·rekh	ובדרך	
not	lo	לא	
[and] is	ha·yah	היה	
still fails	ve·cha·dal	וחדל	
to observe	la·a·so·wt	לעשות	
the Passover	hap·pe·sach	הפסח	
he must be cut off	ve·nikh·re·tah	ונכרתה	
	han·ne·phesh	הנפש	
	ha·hi·w	ההוא	
from his people	me·am·me·ha	מעמיה	
because	kee	כי	
offering	qa·re·ban	קרבן	
the LORD’s	YHVH	יהוה	
he did not	lo	לא	
present	hiq·reev	הקריב	
at its appointed time	be·mo·a·do	במעדו	

the consequences of his sin	chet·o		
will bear	yis·sa	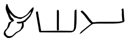	
man	ha·eesh	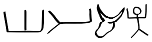	
That	ha·hu	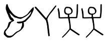	
If	ve·khee		Numbers 9:14
dwelling	ya·gur		
among you	it·te·khem		
a foreigner	ger		
wants to observe	ve·a·sah		
the Passover	phe·sach		
to the LORD	la·YHVH	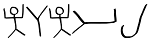	
statute	ke·chuq·qat	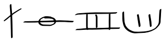	
according to the Passover	hap·pe·sach		
and its ordinances	u·khe·mish·pa·to		
so	ken	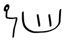	
he is to do	ya·a·seh		
statute	chuq·qah	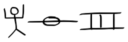	
the same	a·chat	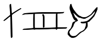	
You are to apply	yih·yeh	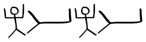	
	la·khem		
to both the foreigner	ve·lag·ger	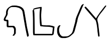	
and the native	u·le·ez·rach	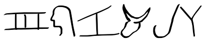	
of the land '"	ha·a·rets		
On the day that	u·ve·yo·wm	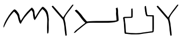	Numbers 9:15
was set up	ha·qeem	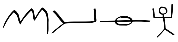	
-	et		

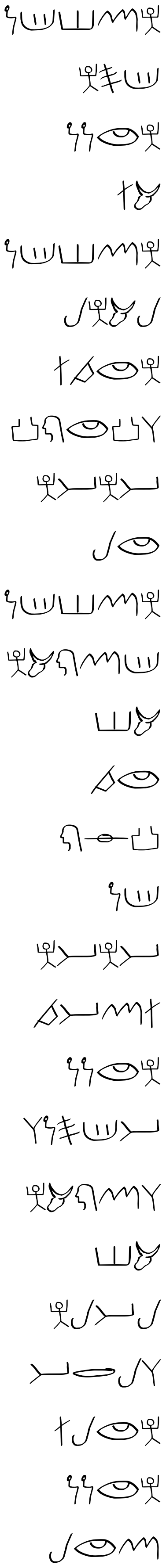

the tabernacle	ham·mish·kan	
covered	kis·sah	
the cloud	he·a·nan	
-	et	
[it]	ham·mish·kan	
the Tent	le·o·hel	
of the Testimony	ha·e·dut	
from evening	u·va·e·rev	
	yih·yeh	
above	al	
the tabernacle	ham·mish·kan	
and appeared	ke·mar·eh	
like fire	esh	
until	ad	
morning	bo·qer	
that way	ken	Numbers 9:16
It remained	yih·yeh	
continually	ta·meed	
the cloud	he·a·nan	
would cover [the tabernacle] [by day]	ye·khas·sen·nu	
it would appear	u·mar·eh	
like fire	esh	
and at night	la·ye·lah	
Whenever	u·le·phee	Numbers 9:17
was lifted	he·a·lot	
the cloud	he·a·nan	
from above	me·al	

the Tent	ha·o·hel	
	ve·a·cha·re	
	khen	
would set out	yis·u	
the Israelites	be·ne	
	yis·ra·el	
and wherever	u·vim·qo·wm	
-	a·sher	
settled	yish·kan	
there	sham	
the cloud	he·a·nan	
	sham	
would camp	ya·cha·nu	
the Israelites	be·ne	
	yis·ra·el	
At	al	Numbers 9:18
command	pee	
the LORD’s	YHVH	
set out	yis·u	
the Israelites	be·ne	
	yis·ra·el	
and at	ve·al	
command	pee	
the LORD’s	YHVH	
they camped	ya·cha·nu	
As long as	kal	
	ye·me	

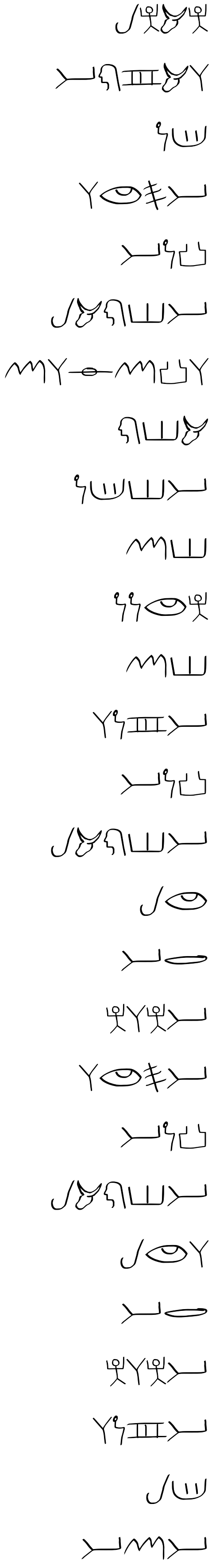

-	a·sher		
remained	yish·kon	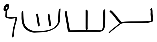	
the cloud	he·a·nan		
over	al		
the tabernacle	ham·mish·kan		
they remained encamped	ya·cha·nu	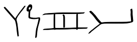	
lingered	u·ve·ha·a·reekh		Numbers 9:19
Even when the cloud	he·a·nan		
over	al		
the tabernacle	ham·mish·kan		
days	ya·meem	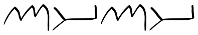	
for many	rab·beem	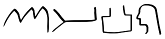	
kept	ve·sha·me·ru		
the Israelites	ve·ne	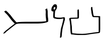	
	yis·ra·el	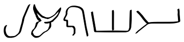	
-	et		
charge	mish·me·ret	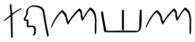	
the LORD’s	YHVH		
and did not	ve·lo		
set out	yis·sa·u		
Sometimes	ve·yesh	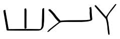	Numbers 9:20
-	a·sher		
remained	yih·yeh	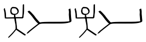	
the cloud	he·a·nan		
days	ya·meem	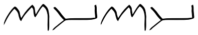	
for only a few	mis·par		
over	al		

the tabernacle	ham·mish·kan		
at	al		
command	pee		
the LORD’s	YHVH		
and they would camp	ya·cha·nu	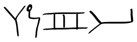	
at	ve·al		
command	pee		
the LORD’s	YHVH		
and set out	yis·sa·u		
Sometimes	ve·yesh	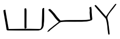	Numbers 9:21
-	a·sher		
remained	yih·yeh	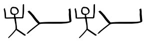	
the cloud	he·a·nan		
only from evening	me·e·rev		
until	ad		
morning	bo·qer	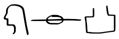	
lifted	ve·na·a·lah		
and when [it]	he·a·nan		
in the morning	bab·bo·qer	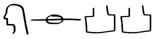	
they would set out	ve·na·sa·u		
Whether	o		
[it was] by day	yo·w·mam		
or by night	va·lay·lah	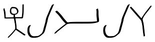	
was taken up	ve·na·a·lah		
when the cloud	he·a·nan		
they would set out	ve·na·sa·u		
Whether	o		Numbers 9:22

for two days	yo·ma·yim	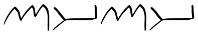	
or longer	o		
a month	cho·desh		
	o		
	ya·meem	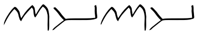	
[the cloud] lingered	be·ha·a·reekh		
as long as the cloud	he·a·nan		
over	al		
the tabernacle	ham·mish·kan		
remained	lish·kon	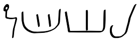	
	a·law	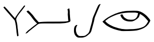	
camped	ya·cha·nu	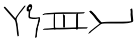	
the Israelites	ve·ne	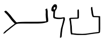	
	yis·ra·el	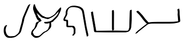	
and did not	ve·lo		
set out	yis·sa·u		
but when it was lifted	u·ve·he·a·lo·to		
they would set out	yis·sa·u		
at	al		Numbers 9:23
command	pee		
the LORD’s	YHVH		
They camped	ya·cha·nu	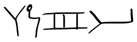	
at	ve·al		
command	pee		
the LORD’s	YHVH		
and they set out	yis·sa·u		
-	et		

charge	mish·me·ret	משמרת	
the LORD’s	YHVH	יהוה	
they carried out	sha·ma·ru	שמרו	
according to	al	על	
command	pee	פי	
His	YHVH	יהוה	
through	be·yad	ביד	
Moses	mo·sheh	משהפ	
said	vay·dab·ber	וידבר	Numbers 10:1
Then the LORD	YHVH	יהוה	
to	el	אל	
Moses	mo·sheh	משה	
-	le·mor	לאמר	
“ Make	a·seh	עשה	Numbers 10:2
	le·kha	לך	
two	she·te	שתי	
trumpets	cha·tso·wts·rot	חצוצרת	
silver	ke·seph	כסף	
of hammered	miq·shah	מקשה	
	ta·a·seh	תעשה	
-	o·tam	אתם	
to be used	ve·ha·yu	והיו	
	le·kha	לך	
for calling	le·miq·ra	למקרא	
the congregation	ha·e·dah	העדה	
set out	u·le·mas·sa	ולמסע	
-	et	את	

and for having the camps	ham·ma·cha·no·wt	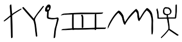	
When both are sounded	ve·ta·qe·u	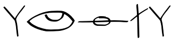	Numbers 10:3
	ba·hen		
is to assemble	ve·no·w·a·du		
before	e·le·kha	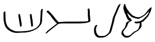	
the whole	kal		
congregation	ha·e·dah		
you at	el		
the entrance	pe·tach	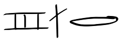	
to the Tent	o·hel		
of Meeting	mo·w·ed		
But if	ve·im		Numbers 10:4
[only] one	be·a·chat		
is sounded	yit·qa·u	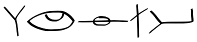	
are to gather	ve·no·w·a·du		
before you	e·le·kha	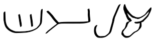	
then the leaders	han·ne·see·eem	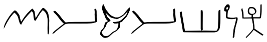	
the heads	ra·she	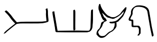	
of the clans	al·phe		
of Israel	yis·ra·el	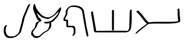	
When you sound	u·te·qa·tem	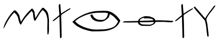	Numbers 10:5
short blasts	te·ru·ah		
are to set out	ve·na·se·u		
the camps	ham·ma·cha·no·wt	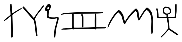	
that lie	ha·cho·neem	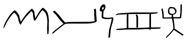	
on the east side	qe·de·mah		
When you sound	u·te·qa·tem	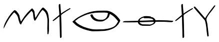	Numbers 10:6

the short blasts	te·ru·ah		
a second time	she·neet	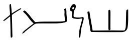	
are to set out	ve·na·se·u		
the camps	ham·ma·cha·no·wt	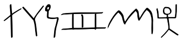	
that lie	ha·cho·neem	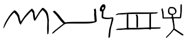	
on the south side	te·ma·nah		
The blasts	te·ru·ah		
are to signal them	yit·qe·u	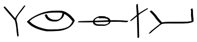	
to set out	le·mas·e·hem		
To convene	u·ve·haq·heel	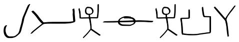	Numbers 10:7
-	et		
the assembly	haq·qa·hal	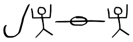	
you are to sound long blasts	tit·qe·u	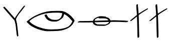	
not	ve·lo		
short ones	ta·ree·u	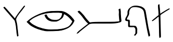	
The sons	u·ve·ne		Numbers 10:8
of Aaron	a·ha·ron	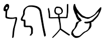	
the priests	hak·ko·ha·neem	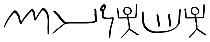	
are to sound	yit·qe·u	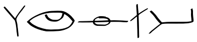	
the trumpets	ba·cha·tso·tse·ro·wt		
This shall be	ve·ha·yu	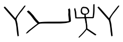	
for you	la·khem		
statute	le·chuq·qat	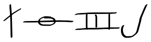	
a permanent	o·w·lam		
[and] the generations to come	le·do·ro·te·khem	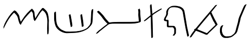	
When	ve·khee	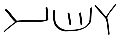	Numbers 10:9
you enter	ta·vo·u		

into battle	mil·cha·mah	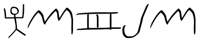	
in your land	be·ar·tse·khem		
against	al		
an adversary	hats·tsar		
who attacks	hats·tso·rer		
you	et·khem		
sound short blasts	va·ha·re·o·tem		
on the trumpets	ba·cha·tso·tse·ro·wt		
and you will be remembered	va·niz·kar·tɛm		
before	liph·ne		
the LORD	YHVH		
your God	e·lo·he·khem	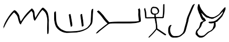	
and saved	ve·no·wo·sha·tem		
from your enemies	me·o·ye·ve·khem	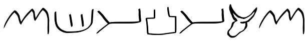	
occasions	u·ve·yo·wm	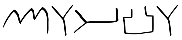	Numbers 10:10
And on your joyous	sim·chat·khem	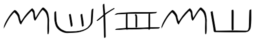	
your appointed feasts	u·ve·mo·w·a·de·khem		
and the beginning	u·ve·ra·she		
of each month	cha·de·she·khem	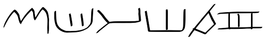	
you are to blow	u·te·qa·tem	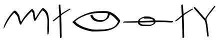	
the trumpets	ba·cha·tso·tse·rot		
over	al		
your burnt offerings	o·lo·te·khem	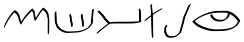	
	ve·al		
offerings	ziv·che	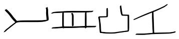	
and fellowship	shal·me·khem	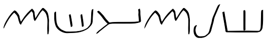	
to serve	ve·ha·yu	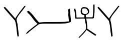	

for you	la·khem		
as a reminder	le·zik·ka·ro·wn		
before	liph·ne		
your God	e·lo·he·khem	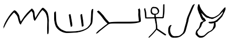	
I	a·nee	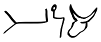	
am the LORD	YHVH		
your God ”	e·lo·he·khem	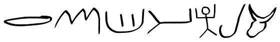	
-	vay·hee	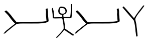	Numbers 10:11
year	bash·sha·nah		
of the second	hash·she·neet	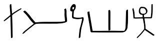	
month	ba·cho·desh	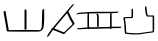	
of the second	hash·she·nee	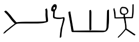	
On the twentieth	be·es·reem	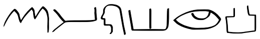	
day	ba·cho·desh	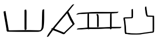	
was lifted	na·a·lah		
the cloud	he·a·nan		
from above	me·al		
the tabernacle	mish·kan		
of the Testimony	ha·e·dut		
set out	vay·yis·u		Numbers 10:12
and the Israelites	ve·ne	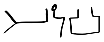	
	yis·ra·el	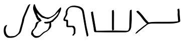	
traveling from place to place	le·mas·e·hem		
from the Wilderness	mim·mid·bar		
of Sinai	see·nay		
settled	vay·yish·kon	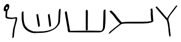	
until the cloud	he·a·nan		

in the Wilderness	be·mid·bar		
of Paran	pa·ran		
They set out	vay·yis·u		Numbers 10:13
this first time	ba·ri·sho·nah		
according to	al		
command	pee	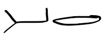	
the LORD’s	YHVH	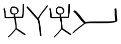	
through	be·yad	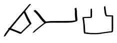	
Moses	mo·sheh	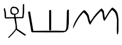	
set out	vay·yis·sa		Numbers 10:14
under their standard	de·gel		
of the camp	ma·cha·neh		
of Judah	ve·ne	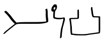	
	ye·hu·dah	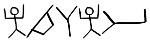	
First	ba·ri·sho·nah		
the divisions	le·tsiv·o·tam		
in command	ve·al		
	tse·va·o	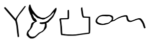	
with Nahshon	nach·sho·wn	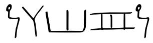	
son	ben		
of Amminadab	am·mee·na·dav	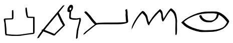	
was over	ve·al		Numbers 10:15
the division	tse·va	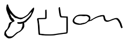	
of the tribe	mat·teh		
son	be·ne	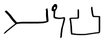	
of Issachar	yi·sa·sh·khar	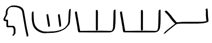	
Nethanel	ne·tan·el		

	ben		
of Zuar	tsu·ar		
was over	ve·al		Numbers 10:16
the division	tse·va	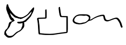	
of the tribe	mat·teh		
son	be·ne	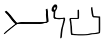	
of Zebulun	ze·vu·lun		
and Eliab	e·lee·av	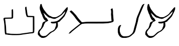	
	ben		
of Helon	che·lo·wn	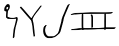	
was taken down	ve·hu·rad	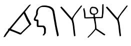	Numbers 10:17
Then the tabernacle	ham·mish·kan		
set out	ve·na·se·u		
and the Gershonites	ve·ne	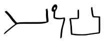	
	ge·re·sho·wn	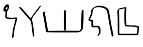	
and the Merarites	u·ve·ne		
	me·ra·ree		
transporting	no·se·e		
[it]	ham·mish·kan	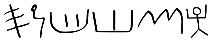	
set out	ve·na·sa		Numbers 10:18
under their standard	de·gel		
of the camp	ma·cha·neh	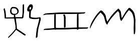	
of Reuben	re·u·ven		
Then the divisions	le·tsiv·o·tam		
in command	ve·al		
	tse·va·o		
with Elizur	e·lee·tsur	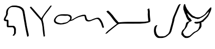	

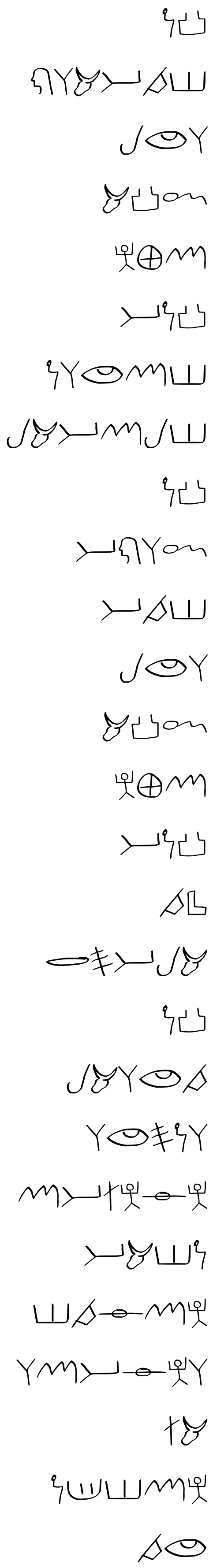

son	ben	
of Shedeur	she·de·ur	
was over	ve·al	Numbers 10:19
the division	tse·va	
of the tribe	mat·teh	
son	be·ne	
of Simeon	shim·o·wn	
Shelumiel	she·lu·mee·el	
	ben	
	tsu·ree	
of Zurishaddai	shad·day	
was over	ve·al	Numbers 10:20
the division	tse·va	
of the tribe	mat·teh	
son	ve·ne	
	gad	
and Eliasaph	el·ya·saph	
of Gad	ben	
of Deuel	de·u·el	
set out	ve·na·se·u	Numbers 10:21
Then the Kohathites	haq·qe·ha·teem	
transporting	no·se·e	
the holy objects	ham·miq·dash	
was to be set up	ve·he·qee·mu	
-	et	
the tabernacle	ham·mish·kan	
before	ad	

their arrival	bo·am		
set out	ve·na·sa		Numbers 10:22
under their standard	de·gel		
of the camp	ma·cha·neh	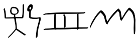	
of Ephraim	ve·ne	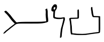	
	eph·ra·yim		
Next, the divisions	le·tsiv·o·tam		
in command	ve·al		
	tse·va·o		
with Elishama	e·lee·sha·ma	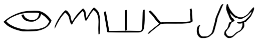	
son	ben		
of Ammihud	am·mee·hud	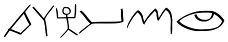	
was over	ve·al		Numbers 10:23
the division	tse·va	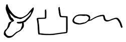	
of the tribe	mat·teh		
son	be·ne	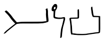	
	me·nash·sheh	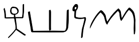	
Gamaliel	gam·lee·el	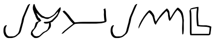	
of Manasseh	ben		
of Pedahzur	pe·dah		
	tsur		
was over	ve·al		Numbers 10:24
the division	tse·va	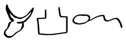	
of the tribe	mat·teh		
son	be·ne	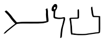	
of Benjamin	vin·ya·min	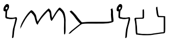	
and Abidan	a·vee·dan	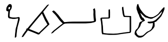	

	ben		
of Gideoni	gid·o·w·nee		
set out	ve·na·sa		Numbers 10:25
under their standard	de·gel		
of the camp	ma·cha·neh	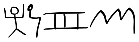	
of Dan	ve·ne	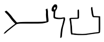	
	dan		
serving as the rear guard	me·as·seph		
for all	le·khal		
units	ham·ma·cha·not		
Finally, the divisions	le·tsiv·o·tam		
in command	ve·al		
	tse·va·o		
with Ahiezer	a·chee·e·zer	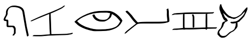	
son	ben		
of Ammishaddai	am·mee·shad·day	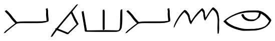	
was over	ve·al		Numbers 10:26
the division	tse·va	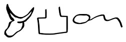	
of the tribe	mat·teh		
son	be·ne	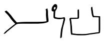	
	a·sher		
Pagiel	pag·ee·el		
of Asher	ben		
of Ocran	a·khe·ran		
was over	ve·al		Numbers 10:27
the division	tse·va	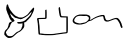	
of the tribe	mat·teh		

son	be·ne	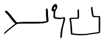	
	naph·ta·lee		
and Ahira	a·chee·ra	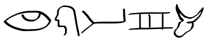	
of Naphtali	ben		
of Enan	e·nan	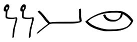	
This	el·leh	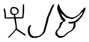	Numbers 10:28
was the order of march	mas·e		
for the Israelite	ve·ne	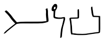	
	yis·ra·el	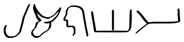	
divisions	le·tsiv·o·tam	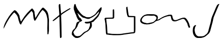	
as they set out	vay·yis·sa·u		
said	vay·yo·mer		Numbers 10:29
Then Moses	mo·sheh	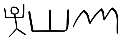	
to Hobab	le·cho·vav		
the son	ben		
Reuel	re·u·el		
the Midianite	ham·mid·ya·nee	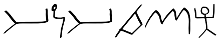	
father-in-law	cho·ten	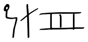	
of Moses’	mo·sheh		
setting out	no·se·eem	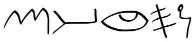	
“ We are	a·nach·nu	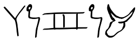	
for	el		
the place	ham·ma·qo·wm	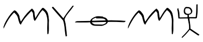	
of which	a·sher		
said :	a·mar		
the LORD	YHVH		
-	o·to		

‘ I will give it	et·ten	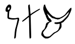	
to you ’	la·khem	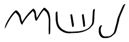	
Come	le·khah	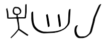	
with us	it·ta·nu	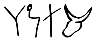	
and we will treat you well	ve·he·tav·nu	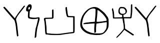	
	lakh	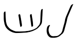	
for	kee	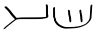	
the LORD	YHVH	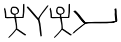	
has promised	dib·ber	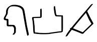	
good	to·wv	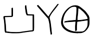	
things to	al	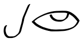	
Israel ”	yis·ra·el	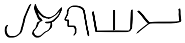	
[Hobab] replied	vay·yo·mer	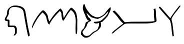	Numbers 10:30
-	e·law	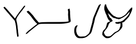	
“ I will not	lo	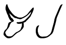	
go ”	e·lekh	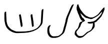	
“ Instead	kee	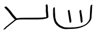	
	im	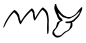	
to	el	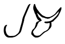	
my own land	ar·tsee	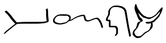	
	ve·el	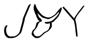	
and my own people ”	mo·w·lad·tee	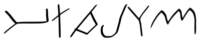	
I am going back	e·lekh	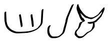	
Moses said	vay·yo·mer	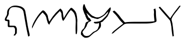	Numbers 10:31
do not	al	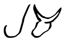	
“ Please	na	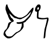	
leave us ”	ta·a·zov	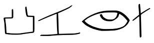	

-	o·ta·nu	
“ since	kee	
	al	
	ken	
you know	ya·da·ta	
where we should camp	cha·no·te·nu	
in the wilderness	bam·mid·bar	
and you can serve	ve·ha·yee·ta	
as our	la·nu	
eyes	le·e·na·yim	
-	ve·ha·yah	Numbers 10:32
If	kee	
you come	te·lekh	
with us	im·ma·nu	
-	ve·ha·yah	
good things	hat·to·wv	
	ha·hu	
whatever	a·sher	
	ye·teev	
the LORD	YHVH	
gives us ”	im·ma·nu	
we will share	ve·he·tav·nu	
with you	lakh	
So they set out	vay·yis·u	Numbers 10:33
from the mountain	me·har	
of the LORD	YHVH	
journey	de·rekh	

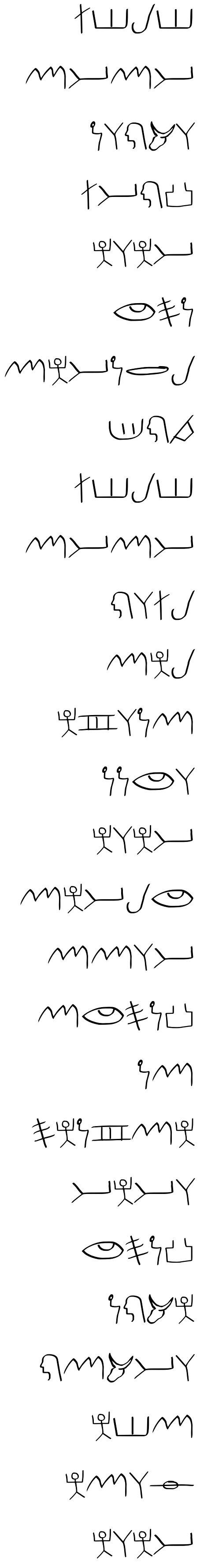

on a three-day	she·lo·shet	
	ya·meem	
with the ark	va·a·ro·wn	
of the covenant	be·reet	
of the LORD	YHVH	
traveling	no·se·a	
ahead of them	liph·ne·hem	
	de·rekh	
for those three	she·lo·shet	
days	ya·meem	
to seek	la·tur	
for them	la·hem	
a resting place	me·nu·chah	
And the cloud	va·a·nan	Numbers 10:34
of the LORD	YHVH	
was over them	a·le·hem	
by day	yo·w·mam	
when they set out	be·na·se·am	
from	min	
the camp	ham·ma·cha·nɛ·hs	
Whenever	vay·hee	Numbers 10:35
set out	bin·so·a	
the ark	ha·a·ron	
would say	vay·yo·mer	
Moses	mo·sheh	
“ Rise up	qu·mah	
O LORD !	YHVH	

be scattered	ve·ya·phu·tsu		
May Your enemies	o·ye·ve·kha		
flee	ve·ya·nu·su	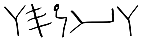	
may those who hate You	me·san·e·kha		
before You ”	mip·pa·ne·kha	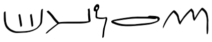	
And when it came to rest	u·ve·nu·choh	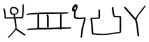	Numbers 10:36
he would say :	yo·mar		
“ Return	shu·vah		
O LORD	YHVH		
to the countless	riv·vo·wt		
thousands	al·phe		
of Israel ”	yis·ra·ʾē·ls	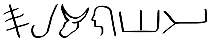	
Soon	vay·hee	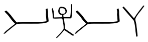	Numbers 11:1
the people	ha·am		
began to complain	ke·mit·o·ne·neem		
about their hardship	ra		
in the hearing	be·a·ze·ne		
of the LORD	YHVH		
heard [them]	vay·yish·ma	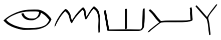	
and when He	YHVH		
was kindled	vay·yi·char	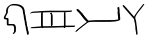	
His anger	ap·po		
blazed	vat·tiv·ar	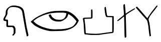	
among them	bam		
and fire	esh		
from the LORD	YHVH		
and consumed	vat·to·khal		

the outskirts	biq·tseh	בקצה	
of the camp	ham·ma·cha·neh	המחנה	
cried out	vay·yits·aq	ויצעק	Numbers 11:2
And the people	ha·am	העם	
to	el	אל	
Moses	mo·sheh	משה	
prayed	vay·yit·pal·lel	ויתפלל	
and he	mo·sheh	משה	
to	el	אל	
the LORD	YHVH	יהוה	
died down	vat·tish·qa	ותשקע	
and the fire	ha·esh	האש	
was called	vay·yiq·ra	ויקרא	Numbers 11:3
	shem	שם	
place	ham·ma·qo·wm	המקום	
So that	ha·hu	ההוא	
Taberah	tav·e·rah	תבערה	
because	kee	כי	
had burned	va·a·rah	בערה	
among them	vam	בם	
the fire	esh	אש	
of the LORD	YHVH	יהוה	
Meanwhile, the rabble	ve·ha·saph·suph	והאספסף	Numbers 11:4
-	a·sher	אשר	
among them	be·qir·bo	בקרבו	
had a strong craving for other food	hit·aw·wu	התאוו	
	ta·a·vah	תאוה	

again	vay·ya·shu·vu		
wept	vay·yiv·ku	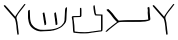	
and	gam		
the Israelites	be·ne	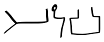	
	yis·ra·el	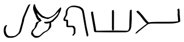	
and said	vay·yo·me·ru		
“ Who	mee		
will feed us	ya·a·khi·le·nu		
meat ?	ba·sar		
We remember	za·khar·nu		Numbers 11:5
-	et		
the fish	had·da·gah		
-	a·sher		
we ate	no·khal		
in Egypt	be·mits·ra·yim		
freely	chin·nam	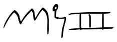	
-	et		
along with the cucumbers	haq·qish·shu·eem		
-	ve·et		
melons	ha·a·vat·ti·cheem	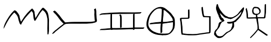	
-	ve·et		
leeks	he·cha·tseer		
-	ve·et		
onions	hab·be·tsa·leem		
-	ve·et		
and garlic	hash·shu·meem		
But now	ve·at·tah		Numbers 11:6

our appetite	naph·she·nu	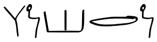	
is gone	ye·ve·shah	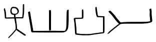	
there is nothing	en	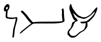	
	kol		
but	bil·tee	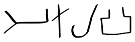	
	el		
this manna ! ”	ham·man		
to see	e·ne·nu	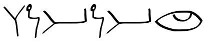	
Now the manna	ve·ham·man	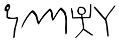	Numbers 11:7
seed	kiz·ra		
resembled coriander	gad		
	hu		
and its appearance	ve·e·no	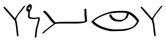	
was like that	ke·en		
of gum resin	hab·be·do·lach		
walked around	sha·tu		Numbers 11:8
The people	ha·am		
and gathered it	ve·la·qe·tu	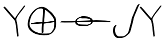	
ground it	ve·ta·cha·nu	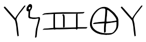	
on a handmill	va·re·cha·yim	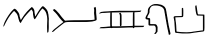	
or	o		
crushed it	da·khu		
in a mortar	bam·me·do·khah		
then boiled	u·vish·she·lu		
it in a cooking pot	bap·pa·rur		
or shaped it into	ve·a·su		
-	o·to		

cakes	u·go·wt		
	ve·ha·yah	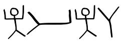	
It tasted	ta·mo		
	ke·ta·am		
like pastry	le·shad		
baked with fine oil	hash·sha·men	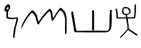	
fell	u·ve·re·det		Numbers 11:9
When the dew	hat·tal	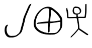	
on	al		
the camp	ham·ma·cha·neh	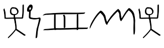	
at night	la·ye·lah	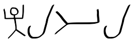	
would fall	ye·red	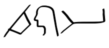	
the manna	ham·man	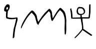	
with it	a·law	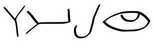	
heard	vay·yish·ma		Numbers 11:10
Then Moses	mo·sheh	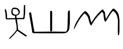	
-	et		
the people	ha·am		
weeping	bo·kheh	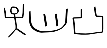	
of family	le·mish·pe·cho·taw		
after family	eesh	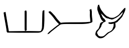	
at the entrances	le·phe·tach		
to their tents	a·ho·lo		
was kindled	vay·yi·char	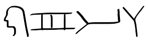	
and the anger	aph		
of the LORD	YHVH	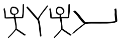	
greatly	me·od		

was also displeased	u·ve·e·ne	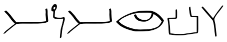	
and Moses	mo·sheh	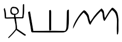	
	ra	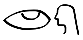	
asked	vay·yo·mer	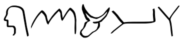	Numbers 11:11
So Moses	mo·sheh	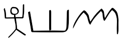	
	el	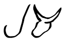	
the LORD	YHVH	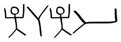	
“ Why	la·mah	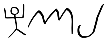	
have You brought this trouble	ha·re·o·ta	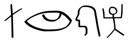	
on Your servant ?	le·av·de·kha	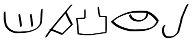	
Why	ve·lam·mah	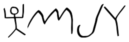	
have I not	lo	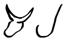	
found	ma·tsa·tee	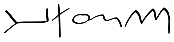	
favor	chen	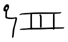	
in Your sight	be·e·ne·kha	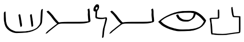	
that You have laid	la·sum	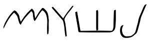	
	et	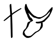	
the burden	mas·sa	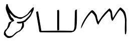	
of all	kal	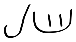	
people ?	ha·am	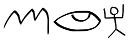	
these	haz·zeh	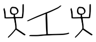	
upon me	a·lay	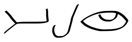	
Did I	he·a·no·khee	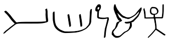	Numbers 11:12
conceive	ha·ree·tee	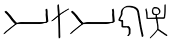	
-	et	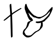	
all	kal	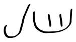	
people ?	ha·am	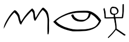	

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so that	kee	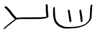	
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me	e·lay	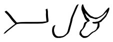	
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in your bosom	ve·che·qe·kha	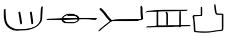	
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carries	yis·sa	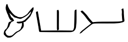	
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an infant ’	hay·yo·neq	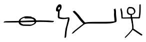	
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the land	ha·a·da·mah		
that	a·sher		
You swore to give	nish·ba·ta		
their fathers ?	la·a·vo·taw		
Where	me·a·yin		Numbers 11:13
	lee	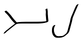	
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for	la·tet	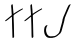	
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For	kee	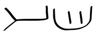	

they keep crying out	yiv·ku	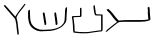	
to me	a·lay	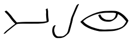	
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to eat ! ’	ve·no·khe·lah		
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	u·khal	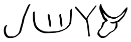	
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by myself	le·vad·dee	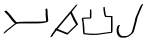	
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[it is]	kee	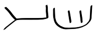	
too burdensome	kha·ved	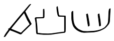	
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are going to treat	o·seh		
me	lee	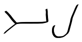	
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kill me right now	ha·rog	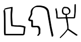	

if	im	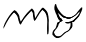	
I have found	ma·tsa·tee	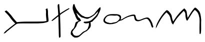	
favor	chen	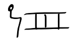	
in Your eyes —	be·e·ne·kha	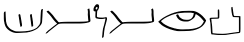	
and let me not	ve·al	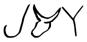	
see	er·eh	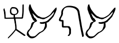	
my own wretchedness ”	be·ra·a·tee	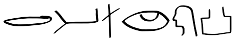	
said	vay·yo·mer	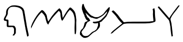	Numbers 11:16
Then the LORD	YHVH	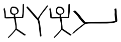	
to	el	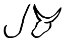	
Moses	mo·sheh	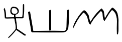	
“ Bring	es·phah	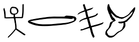	
Me	lee	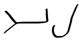	
seventy	shiv·eem	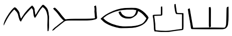	
	eesh	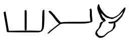	
of the elders	miz·ziq·ne	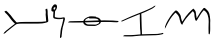	
of Israel	yis·ra·el	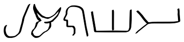	
-	a·sher	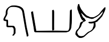	
known to you	ya·da·ta	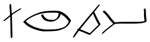	
	kee	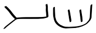	
	hem	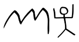	
as leaders	ziq·ne	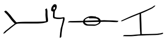	
of the people	ha·am	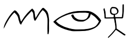	
and officers	ve·sho·te·raw	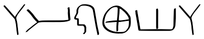	
Bring	ve·la·qach·ta	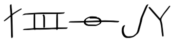	
them	o·tam	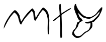	
to	el	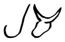	

the Tent	o·hel	אהל	
of Meeting	mo·w·ed	מועד	
and have them stand	ve·hit·yats·tse·vu	והתיצבו	
there	sham	שם	
with you	im·makh	עמך	
And I will come down	ve·ya·rad·tee	וירדתי	Numbers 11:17
and speak	ve·dib·bar·tee	ודברתי	
with you	im·me·kha	עמך	
there	sham	שם	
and I will take	ve·a·tsal·tee	ואצלתי	
some of	min	מן	
the Spirit	ha·ru·ach	הרוח	
that [is]	a·sher	אשר	
on you	a·le·kha	עליך	
and put	ve·sam·tee	ושמתי	
[that Spirit] on them	a·le·hem	עליהם	
They will help you bear	ve·na·se·u	ונשאו	
	it·te·kha	אתך	
the burden	be·mas·sa	במשא	
of the people	ha·am	העם	
do not	ve·lo	ולא	
have to bear it	tis·sa	תשא	
so that you	at·tah	אתה	
by yourself	le·vad·de·kha	לבדך	
And	ve·el	ואל	Numbers 11:18
to the people :	ha·am	העם	

say	to·mar	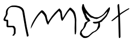	
Consecrate yourselves	hit·qad·de·shu	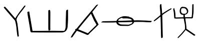	
for tomorrow	le·ma·char	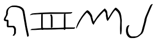	
and you will eat	va·a·khal·tem	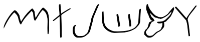	
meat	ba·sar	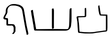	
because	kee	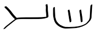	
you have cried out	be·khee·tem	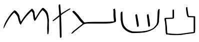	
in the hearing	be·a·ze·ne	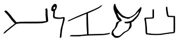	
of the LORD	YHVH	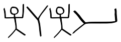	
saying :	le·mor	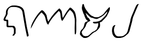	
‘ Who	mee	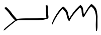	
will feed us	ya·a·khi·le·nu	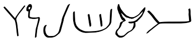	
meat ?	ba·sar	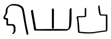	
For	kee	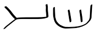	
we were better off	to·wv	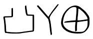	
	la·nu	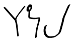	
in Egypt ! ’	be·mits·ra·yim	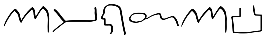	
will give	ve·na·tan	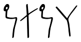	
Therefore the LORD	YHVH	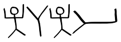	
you	la·khem	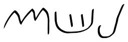	
meat	ba·sar	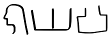	
and you will eat	va·a·khal·tem	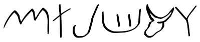	
not	lo	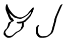	Numbers 11:19
-	yo·wm	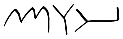	
for one	e·chad	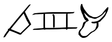	
You will eat it	to·khe·lun	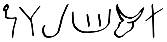	
	ve·lo	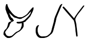	

or two days	yo·w·ma·yim	𐤉𐤅𐤌𐤉𐤌	
nor	ve·lo	𐤅𐤋𐤀	
for five	cha·mish·shah	𐤇𐤌𐤔𐤄	
-	ya·meem	𐤉𐤌𐤉𐤌	
-	ve·lo	𐤅𐤋𐤀	
or ten	a·sa·rah	𐤏𐤔𐤓𐤄	
-	ya·meem	𐤉𐤌𐤉𐤌	
-	ve·lo	𐤅𐤋𐤀	
or twenty	es·reem	𐤏𐤔𐤓𐤉𐤌	
days	yo·wm	𐤉𐤅𐤌	
but for	ad	𐤏𐤃	Numbers 11:20
a whole month	cho·desh	𐤇𐤃𐤔	
—	ya·meem	𐤉𐤌𐤉𐤌	
until	ad	𐤏𐤃	
-	a·sher	𐤀𐤔𐤓	
it comes out	ye·tse	𐤉𐤑𐤀	
of your nostrils	me·ap·pe·khem	𐤌𐤀𐤐𐤊𐤌	
and makes	ve·ha·yah	𐤅𐤄𐤉𐤄	
you	la·khem	𐤋𐤊𐤌	
nauseous —	le·za·ra	𐤋𐤆𐤓𐤀	
because	ya·an	𐤉𐤏𐤍	
	kee	𐤊𐤉	
you have rejected	me·as·tem	𐤌𐤀𐤎𐤕𐤌	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
who	a·sher	𐤀𐤔𐤓	
is among you	be·qir·be·khem	𐤁𐤒𐤓𐤁𐤊𐤌	

and have cried out	vat·tiv·ku	ותבכו	
before Him	le·pha·naw	לפניו	
saying	le·mor	לאמר	
‘ Why	lam·mah	למה	
did we ever	zeh	זה	
leave	ya·tsa·nu	יצאנו	
Egypt ? ’”	mim·mits·ra·yim	ממצרים	
replied	vay·yo·mer	ויאמר	Numbers 11:21
But Moses	mo·sheh	משה	
600,000 {}	shesh	שש	
	me·o·wt	מאות	
	e·leph	אלף	
on foot	rag·lee	רגלי	
men	ha·am	העם	
-	a·sher	אשר	
“ Here I am	a·no·khee	אנכי	
among	be·qir·bo	בקרבו	
yet You	ve·at·tah	ואתה	
say	a·mar·ta	אמרת	
meat	ba·sar	בשר	
‘ I will give	et·ten	אתן	
them	la·hem	להם	
and they will eat	ve·a·khe·lu	ואכלו	
for a month	cho·desh	חדש	
’	ya·meem	ימים	
If [all our] flocks	ha·tson	הצאן	Numbers 11:22
and herds	u·va·qar	ובקר	

were slaughtered	yish·sha·chet		
for them	la·hem		
would they have enough	u·ma·tsa		
?	la·hem		
Or if	im		
-	et		
all	kal		
the fish	de·ge	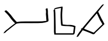	
in the sea	hay·yam	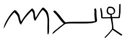	
were caught	ye·a·seph		
for them	la·hem		
would they have enough	u·ma·tsa		
? ”	la·hem		
answered	vay·yo·mer		Numbers 11:23
The LORD	YHVH		
	el		
Moses	mo·sheh	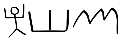	
arm	ha·yad	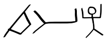	
“ Is the LORD’s	YHVH		
too short ?	tiq·tsar	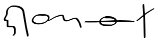	
Now	at·tah		
you will see	tir·eh		
will come to pass ”	ha·yiq·re·kha	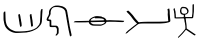	
My word	de·va·ree		
whether or	im		
not	lo		
went out	vay·ye·tse	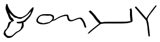	Numbers 11:24

So Moses	mo·sheh	𐤌𐤔𐤄	
and relayed	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	
to	el	𐤀𐤋	
the people	ha·am	𐤄𐤏𐤌	
-	et	𐤀𐤕	
the words	div·re	𐤃𐤁𐤓𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and he gathered	vay·ye·e·soph	𐤅𐤉𐤀𐤎𐤐	
seventy	shiv·eem	𐤔𐤁𐤏𐤉𐤌	
	eesh	𐤀𐤉𐤔	
of the elders	miz·ziq·ne	𐤌𐤆𐤒𐤍𐤉	
of the people	ha·am	𐤄𐤏𐤌	
and had them stand	vay·ya·a·med	𐤅𐤉𐤏𐤌𐤃	
-	o·tam	𐤀𐤕𐤌	
around	se·vee·vot	𐤎𐤁𐤉𐤁𐤕	
the tent	ha·o·hel	𐤄𐤀𐤄𐤋	
came down	vay·ye·red	𐤅𐤉𐤓𐤃	Numbers 11:25
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
in the cloud	be·a·nan	𐤁𐤏𐤍𐤍	
and spoke	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	
to him	e·law	𐤀𐤋𐤉𐤅	
and He took	vay·ya·tsel	𐤅𐤉𐤀𐤑𐤋	
some of	min	𐤌𐤍	
the Spirit	ha·ru·ach	𐤄𐤓𐤅𐤇	
that	a·sher	𐤀𐤔𐤓	
was on [Moses]	a·law	𐤏𐤋𐤉𐤅	
and placed	vay·yit·ten	𐤅𐤉𐤕𐤍	

that Spirit on	al		
the seventy	shiv·eem		
	eesh	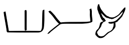	
elders	haz·ze·qe·neem	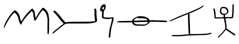	
	vay·hee	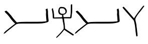	
rested	ke·no·w·ach	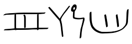	
on them	a·le·hem	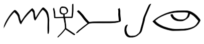	
As the Spirit	ha·ru·ach	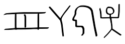	
they prophesied —	vay·yit·nab·be·u		
but they never	ve·lo		
did so again	ya·sa·phu		
however, had remained	vay·yish·sha·a·ru		Numbers 11:26
Two	she·ne	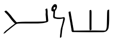	
men	a·na·sheem		
in the camp —	bam·ma·cha·neh	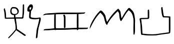	
named	shem	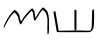	
one	ha·e·chad	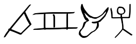	
Eldad	el·dad		
	ve·shem	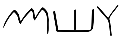	
and the other	hash·she·nee	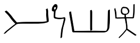	
Medad —	me·dad	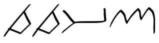	
rested	vat·ta·nach	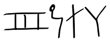	
on them	a·le·hem	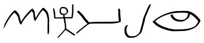	
and the Spirit	ha·ru·ach		
They	ve·hem·mah	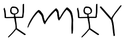	
were among those listed	bak·ke·tu·veem	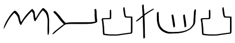	
but they had not	ve·lo		

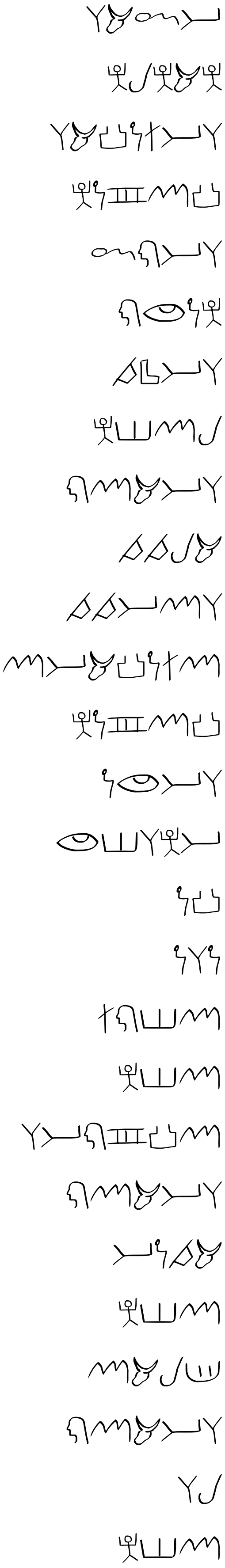

gone out	ya·tse·u	
to the tent	ha·o·he·lah	
and they prophesied	vay·yit·nab·be·u	
in the camp	bam·ma·cha·neh	
ran	vay·ya·rats	Numbers 11:27
A young man	han·na·ar	
and reported	vay·yag·ged	
to Moses	le·mo·sheh	
	vay·yo·mar	
“ Eldad	el·dad	
and Medad	u·me·dad	
are prophesying	mit·nab·be·eem	
in the camp ”	bam·ma·cha·neh	
spoke up	vay·ya·an	Numbers 11:28
Joshua	ye·ho·wo·shu·a	
son	bin	
of Nun	nun	
the attendant	me·sha·ret	
to Moses	mo·sheh	
since youth	mib·be·chu·raw	
and said	vay·yo·mar	
my lord	a·do·nee	
“ Moses	mo·sheh	
stop them ! ”	ke·la·em	
replied	vay·yo·mer	Numbers 11:29
	lo	
But Moses	mo·sheh	

jealous	ham·qan·ne	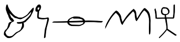	
“ Are you	at·tah		
on my	lee	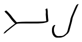	
account ?	u·mee		
I wish that	yit·ten	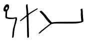	
all	kal	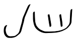	
people	am		
the LORD’s	YHVH		
were prophets	ne·vee·eem		
and that	kee	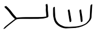	
would place	yit·ten	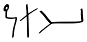	
the LORD	YHVH		
-	et		
His Spirit	ru·cho	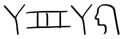	
on them ! ”	a·le·hem	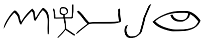	
returned	vay·ye·a·seph		Numbers 11:30
Then Moses	mo·sheh		
to	el		
the camp	ham·ma·cha·neh	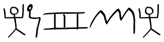	
	hu		
along with the elders	ve·ziq·ne	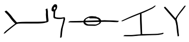	
of Israel	yis·ra·el	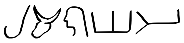	
Now a wind	ve·ru·ach	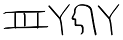	Numbers 11:31
came up	na·sa		
from	me·et		
the LORD	YHVH		
drove in	vay·ya·gaz	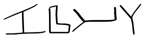	

quail	sal·veem		
sent by	min		
the sea	hay·yam	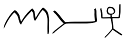	
and brought them	vay·yit·tosh	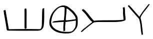	
near	al		
the camp	ham·ma·cha·neh	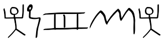	
journey	ke·de·rekh		
for a day’s	yo·wm		
in every direction	koh	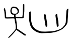	
	u·khe·de·rekh		
	yo·wm		
	koh	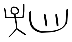	
around	se·vee·vo·wt	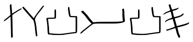	
the camp	ham·ma·cha·neh	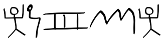	
about two cubits	u·khe·am·ma·ta·yim		
above	al		
the surface	pe·ne	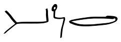	
of the ground	ha·a·rets		
stayed up	vay·ya·qam	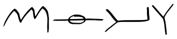	Numbers 11:32
the people	ha·am		
All	kal		
day	hay·yo·wm	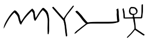	
that	ha·hu		
and all	ve·khal		
and night	hal·lay·lah	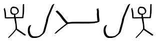	
	ve·khol		
day	yo·wm		

the next	ham·ma·cho·rat	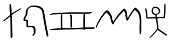	
gathering	vay·ya·as·phu		
-	et		
the quail	has·se·law	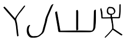	
less than	ham·mam·eet		
No one gathered	a·saph		
ten	a·sa·rah		
homers	cho·ma·reem	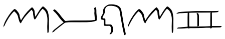	
and they spread them out	vay·yish·te·chu		
	la·hem		
-	sha·to·w·ach		
all around	se·vee·vo·wt	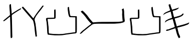	
the camp	ham·ma·cha·neh	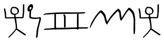	
the meat	hab·ba·sar	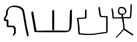	Numbers 11:33
But while	o·w·den·nu		
was still between	ben	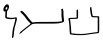	
their teeth	shin·ne·hem	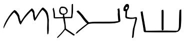	
before	te·rem		
it was chewed	yik·ka·ret		
the anger	ve·aph		
of the LORD	YHVH		
burned	cha·rah		
against the people	va·am		
struck	vay·yakh	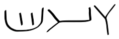	
and the LORD	YHVH		
them	ba·am		
plague	mak·kah	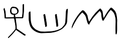	

with a severe	rab·bah	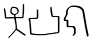	
	me·od		
So they called	vay·yiq·ra	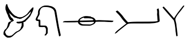	Numbers 11:34
-	et		
-	shem		
place	ham·ma·qo·wm	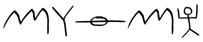	
that	ha·hu	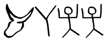	
	qiv·ro·wt		
Kibroth-hattaavah	hat·ta·a·vah		
because	kee	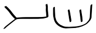	
there	sham		
they buried	qa·ve·ru		
-	et		
the people	ha·am		
who had craved other food	ham·mit·aw·veem		
From	miq·qiv·ro·wt	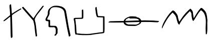	Numbers 11:35
Kibroth-hattaavah	hat·ta·a·vah		
moved on	na·se·u	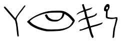	
the people	ha·am		
to Hazeroth	cha·tse·ro·wt		
where they remained for some time	vay·yih·yu		
	ba·cha·tse·ro·wt		
criticized	vat·te·dab·ber		Numbers 12:1
Then Miriam	mir·yam	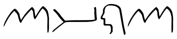	
and Aaron	ve·a·ha·ron		
Moses	be·mo·sheh		

because of	al		
	o·do·wt		
woman	ha·ish·shah		
the Cushite	hak·ku·sheet		
-	a·sher		
he had married	la·qach	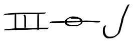	
for	kee	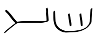	
wife	ish·shah		
a Cushite	khu·sheet		
he had taken	la·qach	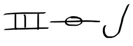	
they said	vay·yo·me·ru		Numbers 12:2
only	ha·raq		
	akh		
through Moses ? ”	be·mo·sheh		
speak	dib·ber		
“ Does the LORD	YHVH	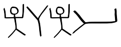	
“ Does He not	ha·lo	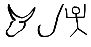	
also	gam		
through us ? ”	ba·nu		
speak	dib·ber		
heard this	vay·yish·ma		
And the LORD	YHVH	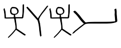	
man	ve·ha·eesh		Numbers 12:3
Now Moses	mo·sheh	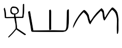	
humble	ʿa·naw		
was a very	me·od		
more so than any	mik·kol		

man	ha·a·dam		
-	a·sher		
on	al		
the face	pe·ne	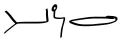	
of the earth	ha·a·da·mah		
said	vay·yo·mer		Numbers 12:4
the LORD	YHVH		
And suddenly	pit·om		
to	el		
Moses	mo·sheh		
	ve·el		
Aaron	a·ha·ron	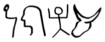	
	ve·el		
and Miriam	mir·yam	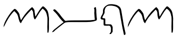	
come out	tse·u		
“ You three	she·la·she·te·khem		
to	el		
the Tent	o·hel		
of Meeting ”	mo·w·ed		
went out	vay·ye·tse·u	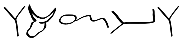	
So the three	she·la·she·tam		
came down	vay·ye·red	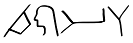	Numbers 12:5
and the LORD	YHVH		
in a pillar	be·am·mud	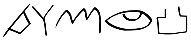	
of cloud	a·nan		
stood	vay·ya·a·mod		
at the entrance	pe·tach	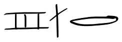	

to the Tent	ha·o·hel		
and summoned	vay·yiq·ra		
Aaron	a·ha·ron	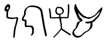	
and Miriam	u·mir·yam	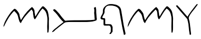	
of them had stepped forward	vay·ye·tse·u		
When both	she·ne·hem	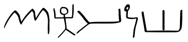	
He said	vay·yo·mer		Numbers 12:6
“ Hear	shim·u		
now	na		
My words :	de·va·ray		
If	im		
there is	yih·yeh	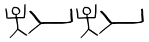	
a prophet [among you]	ne·vee·a·khem		
[I], the LORD	YHVH		
in a vision	bam·mar·ah	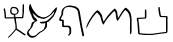	
to him	e·law	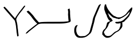	
will reveal Myself	et·vad·da		
in a dream	ba·cha·lo·wm	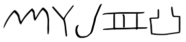	
I will speak	a·dab·ber	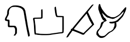	
to him	bo		
[But this is] not	lo		Numbers 12:7
so	khen	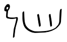	
with My servant	av·dee		
Moses	mo·sheh	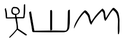	
in all	be·khal		
My house	be·tee	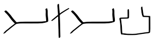	
is faithful	ne·e·man		

he	hu		
face	peh	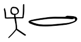	Numbers 12:8
to	el		
face	peh	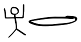	
I speak	a·dab·ber	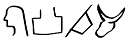	
with him	bo		
clearly	u·mar·eh		
and not	ve·lo		
in riddles	ve·chee·dot	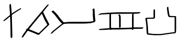	
the form	u·te·mu·nat		
of the LORD	YHVH		
he sees	yab·beet	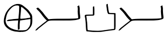	
Why then	u·mad·du·a	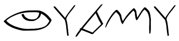	
	lo		
were you unafraid	ye·re·tem		
to speak	le·dab·ber		
against My servant	be·av·dee		
Moses ? ”	ve·mo·sheh		
burned	vay·yi·char	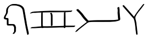	Numbers 12:9
So the anger	aph		
of the LORD	YHVH		
against them	bam		
and He departed	vay·ye·lakh	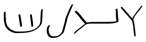	
As the cloud	ve·he·a·nan		Numbers 12:10
lifted	sar		
from above	me·al		
the Tent	ha·o·hel		

suddenly	ve·hin·neh	והנה	
Miriam	mir·yam	מרים	
[became] leprous	me·tso·ra·at	מצרעת	
[white] as snow	kash·sha·leg	כשלג	
turned	vay·yi·phen	ויפן	
Aaron	a·ha·ron	אהרן	
toward	el	אל	
her	mir·yam	מרים	
saw that	ve·hin·neh	והנה	
she [was] leprous	me·tso·ra·at	מצרעת	
and said	vay·yo·mer	ויאמר	Numbers 12:11
	a·ha·ron	אהרן	
to	el	אל	
Moses	mo·sheh	משה	
	bee	בי	
“ My lord	a·do·nee	אדני	
do not	al	אל	
please	na	נא	
hold	ta·shet	תשת	
against us	a·le·nu	עלינו	
this sin	chat·tat	חטאת	
-	a·sher	אשר	
we have so foolishly	no·w·al·nu	נואלנו	
-	va·a·sher	ואשר	
committed	cha·ta·nu	חטאנו	
do not	al	אל	Numbers 12:12
Please	na	נא	

let her be	te·hee		
like a stillborn infant	kam·met		
whose	a·sher		
when he comes out	be·tse·to		
womb ”	me·re·chem	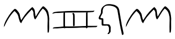	
of his mother’s	im·mo	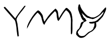	
consumed	vay·ye·a·khel		
is half	cha·tsee		
flesh	ve·sa·ro		
cried out	vay·yits·aq		Numbers 12:13
So Moses	mo·sheh	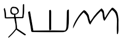	
to	el		
the LORD	YHVH		
	le·mor	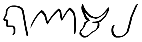	
“ O God	el		
please	na		
heal	re·pha		
-	na		
her ! ”	lah		
answered	vay·yo·mer		Numbers 12:14
But the LORD	YHVH		
	el		
Moses	mo·sheh	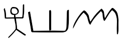	
“ If her father	ve·a·vee·ha		
had but	ya·roq	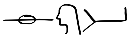	
spit	ya·raq	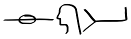	
in her face	be·pha·ne·ha	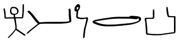	

would she not	ha·lo	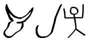	
have been in disgrace	tik·ka·lem	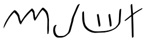	
for seven	shiv·at		
days ?	ya·meem	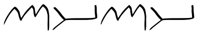	
Let her be confined	tis·sa·ger		
for seven	shiv·at		
days	ya·meem	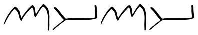	
outside	mi·chuts	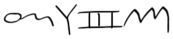	
the camp	lam·ma·cha·neh		
after that	ve·a·char		
she may be brought back in ”	te·a·seph		
was confined	vat·tis·sa·ger		Numbers 12:15
So Miriam	mir·yam	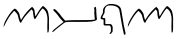	
outside	mi·chuts	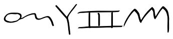	
the camp	lam·ma·cha·neh		
for seven	shiv·at		
days	ya·meem	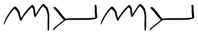	
and the people	ve·ha·am		
did not	lo		
move on	na·sa		
until	ad		
was brought in again	he·a·seph		
[she]	mir·yam	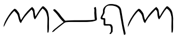	
After that	ve·a·char		Numbers 12:16
set out	na·se·u		
the people	ha·am		
from Hazeroth	me·cha·tse·ro·wt		

and camped	vay·ya·cha·nu	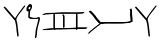	
in the Wilderness	be·mid·bar		
of Paran	pa·ran		
said	vay·dab·ber	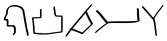	Numbers 13:1
And the LORD	YHVH		
to	el		
Moses	mo·sheh		
-	le·mor	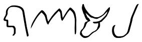	
" Send out	she·lach	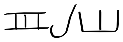	Numbers 13:2
for yourself	le·kha	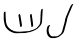	
men	a·na·sheem	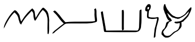	
to spy out	ve·ya·tu·ru	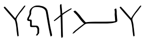	
-	et		
the land	e·rets		
of Canaan	ke·na·an		
which	a·sher		
I	a·nee	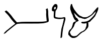	
am giving	no·ten	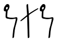	
to the Israelites	liv·ne		
	yis·ra·el	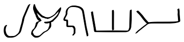	
	eesh	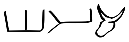	
one	e·chad	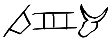	
man	eesh	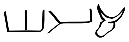	
	e·chad	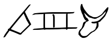	
tribes	le·mat·teh		
of their fathers'	a·vo·taw		
send	tish·la·chu	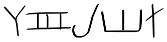	

From each	kol	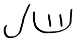	
who is a leader	na·see	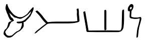	
among them ”	va·hem		
sent them	vay·yish·lach		Numbers 13:3
out	o·tam		
Moses	mo·sheh	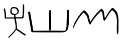	
from the Wilderness	mim·mid·bar		
of Paran	pa·ran		
So at	al		
the consent	pee		
of the LORD	YHVH		
All	kul·lam	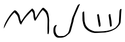	
the men	a·na·sheem	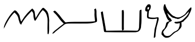	
were leaders	ra·she	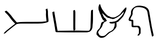	
	ve·ne	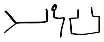	
of the Israelites	yis·ra·el	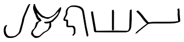	
-	hem·mah		
and these	ve·el·leh		Numbers 13:4
were their names :	she·mo·w·tam		
From the tribe	le·mat·teh		
of Reuben	re·u·ven		
Shammua	sham·mu·a		
son	ben		
of Zaccur	zak·kur		
from the tribe	le·mat·teh		Numbers 13:5
of Simeon	shim·o·wn		
Shaphat	sha·phat		

son	ben		
of Hori	cho·w·ree		
from the tribe	le·mat·teh		Numbers 13:6
of Judah	ye·hu·dah	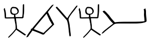	
Caleb	ka·lev	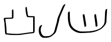	
son	ben		
of Jephunneh	ye·phun·neh		
from the tribe	le·mat·teh		Numbers 13:7
of Issachar	yis·sa·sh·khar		
Igal	yig·al		
son	ben		
of Joseph	yo·w·seph		
from the tribe	le·mat·teh		Numbers 13:8
of Ephraim	eph·ra·yim		
Hoshea	ho·wo·she·a		
son	bin		
of Nun	nun		
from the tribe	le·mat·teh		Numbers 13:9
of Benjamin	vin·ya·min	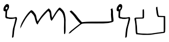	
Palti	pal·tee		
son	ben		
of Raphu	ra·phu		
from the tribe	le·mat·teh		Numbers 13:10
of Zebulun	ze·vu·lun		
Gaddiel	gad·dee·el	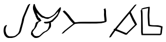	
son	ben		
of Sodi	so·w·dee		

from the tribe	le·mat·teh		Numbers 13:11
of Joseph),	yo·w·seph		
(a tribe	le·mat·teh		
of Manasseh	me·nash·sheh	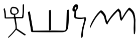	
Gaddi	gad·dee		
son	ben		
of Susi	su·see		
from the tribe	le·mat·teh		Numbers 13:12
of Dan	dan		
Ammiel	am·mee·el	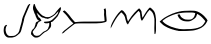	
son	ben		
of Gemalli	ge·mal·lee		
from the tribe	le·mat·teh		Numbers 13:13
of Asher	a·sher		
Sethur	se·tur		
son	ben		
of Michael	mee·kha·el	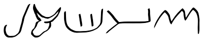	
from the tribe	le·mat·teh		Numbers 13:14
of Naphtali	naph·ta·lee		
Nahbi	nach·bee	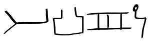	
son	ben		
of Vophsi	va·phe·see		
[and] from the tribe	le·mat·teh		Numbers 13:15
of Gad	gad		
Geuel	ge·u·el		
son	ben		
of Machi	ma·khee		

These	el·leh	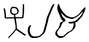	Numbers 13:16
were the names	she·mo·wt		
of the men	ha·a·na·sheem		
-	a·sher		
sent	sha·lach	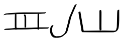	
Moses	mo·sheh	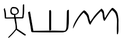	
to spy out	la·tur		
-	et		
the land	ha·a·rets		
gave	vay·yiq·ra	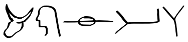	
and Moses	mo·sheh	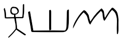	
to Hoshea	le·ho·wo·she·a		
son	bin		
of Nun	nun	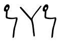	
{the name} Joshua	ye·ho·wo·shu·a		
sent	vay·yish·lach		Numbers 13:17
them	o·tam		
When Moses	mo·sheh		
to spy out	la·tur		
-	et		
the land	e·rets		
of Canaan	ke·na·an		
he told	vay·yo·mer		
them	a·le·hem		
“ Go up	a·lu		
-	zeh	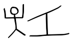	
through the Negev	ban·ne·gev		

and	va·a·lee·tem	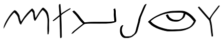	
-	et		
into the hill country	ha·har		
See	u·re·ee·tem	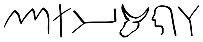	Numbers 13:18
-	et		
the land	ha·a·rets		
what	mah	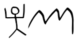	
is like	hee		
and	ve·et		
whether its people	ha·am		
	hay·yo·shev	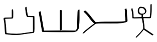	
	a·le·ha	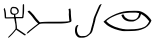	
are strong	he·cha·zaq	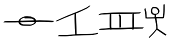	
	hu		
or weak	ha·ra·pheh		
few	ham·at		
	hu		
or	im		
many	rav	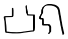	
-	u·mah		Numbers 13:19
Is the land	ha·a·rets		
where	a·sher		
they	hu		
live	yo·shev		
	bah		
good	ha·to·w·vah		
	hee		

or	im	
bad ?	ra·ah	
	u·mah	
Are the cities	he·a·reem	
where	a·sher	
they	hu	
dwell	yo·wo·shev	
	ba·hen·nah	
open camps	hab·be·ma·cha·neem	
or	im	
fortifications ?	be·miv·tsa·reem	
-	u·mah	Numbers 13:20
Is the soil	ha·a·rets	
fertile	hash·she·me·nah	
	hee	
or	im	
unproductive ?	ra·zah	
Are there	ha·yesh	
in it	bah	
trees	ets	
or	im	
not ?	a·yin	
Be courageous	ve·hit·chaz·zaq·tem	
and bring back	u·le·qach·tem	
some of the fruit	mip·pe·ree	
of the land ”	ha·a·rets	
(It was the season	ve·hay·ya·meem	

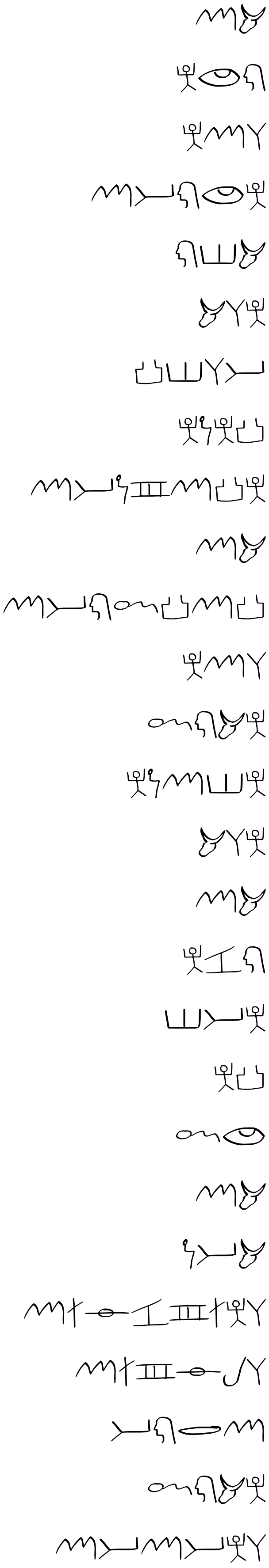

	ye·me		
for the first ripe	bik·ku·re		
grapes)	a·na·veem	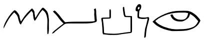	
So they went up	vay·ya·a·lu		Numbers 13:21
and spied out	vay·ya·tu·ru	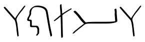	
-	et		
the land	ha·a·rets		
from the Wilderness	mim·mid·bar		
of Zin	tsin		
as	ad		
far as Rehob	re·chov	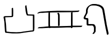	
	le·vo		
toward Lebo-hamath	cha·mat	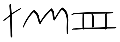	
They went up	vay·ya·a·lu		Numbers 13:22
through the Negev	van·ne·gev		
and came	vay·ya·vo	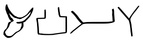	
to	ad		
Hebron	chev·ro·wn		
where	ve·sham		
Ahiman	a·chee·man	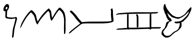	
Sheshai	she·shay		
and Talmai	ve·tal·may	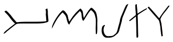	
the descendants	ye·lee·de	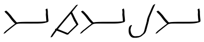	
of Anak	ha·a·naq		
dwelled	ve·chev·ro·wn	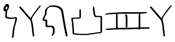	
seven	she·va		
years	sha·neem	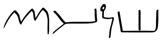	

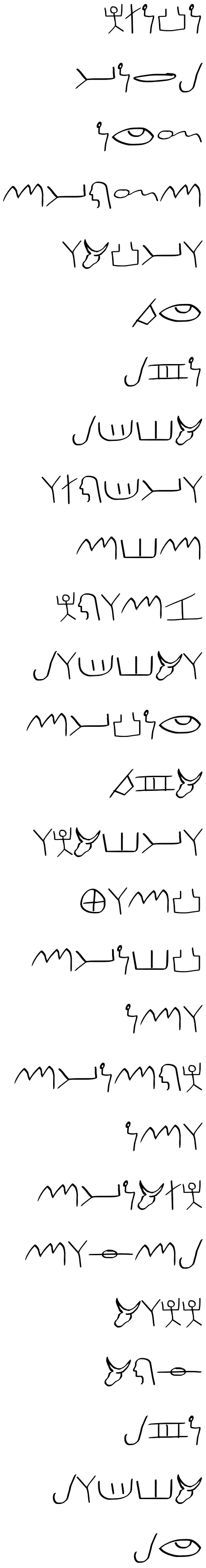

It had been built	niv·ne·tah	
before	liph·ne	
Zoan	tso·an	
in Egypt	mits·ra·yim	
When they came	vay·ya·vo·u	Numbers 13:23
to	ad	
the Valley	na·chal	
of Eshcol	esh·kol	
they cut down	vay·yikh·re·tu	
	mish·sham	
a branch	ze·mo·w·rah	
cluster	ve·esh·ko·wl	
of grapes	a·na·veem	
with a single	e·chad	
which they carried	vay·yis·sa·u·hu	
on a pole	vam·mo·wt	
between two men	bish·na·yim	
They also took some	u·min	
pomegranates	ha·rim·mo·neem	
	u·min	
and figs	hat·te·e·neem	
place	lam·ma·qo·wm	Numbers 13:24
that	ha·hu	
was called	qa·ra	
the Valley	na·chal	
of Eshcol	esh·ko·wl	
Because of	al	

	o·do·wt	𐤀𐤃𐤅𐤕	
the cluster	ha·esh·ko·wl	𐤄𐤀𐤔𐤊𐤅𐤋	
-	a·sher	𐤀𐤔𐤓	
cut	ka·re·tu	𐤊𐤓𐤕𐤅	
there	mish·sham	𐤌𐤔𐤌	
of grapes the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
[the men] returned	vay·ya·shu·vu	𐤅𐤉𐤔𐤁𐤅	Numbers 13:25
from spying out	mit·tur	𐤌𐤕𐤅𐤓	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
After	miq·qets	𐤌𐤒𐤑	
forty	ar·ba·eem	𐤀𐤓𐤁𐤏𐤉𐤌	
days	yo·wm	𐤉𐤅𐤌	
and they went back	vay·ye·le·khu	𐤅𐤉𐤋𐤊𐤅	Numbers 13:26
	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
-	ve·el	𐤅𐤀𐤋	
Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
	ve·el	𐤅𐤀𐤋	
and the whole	kal	𐤊𐤋	
congregation	a·dat	𐤏𐤃𐤕	
	be·ne	𐤁𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
in	el	𐤀𐤋	
the Wilderness	mid·bar	𐤌𐤃𐤁𐤓	
of Paran	pa·ran	𐤐𐤀𐤓𐤍	

at Kadesh	qa·de·shah		
They brought back	vay·ya·shee·vu	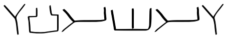	
-	o·w·tam		
a report	da·var		
-	ve·et		
for the whole	kal	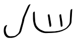	
congregation	ha·e·dah		
and showed	vay·yar·um		
them	et		
the fruit	pe·ree		
of the land	ha·a·rets		
And they gave this account	vay·sap·pe·ru		Numbers 13:27
to [Moses]	lo		
:	vay·yo·me·ru		
“ We went	ba·nu		
into	el		
the land	ha·a·rets		
to which	a·sher		
you sent us	she·lach·ta·nu	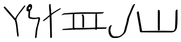	
and indeed	ve·gam		
is flowing	za·vat	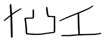	
with milk	cha·lav	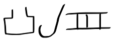	
and honey	u·de·vash		
it	hee		
Here is	ve·zeh		
some of its fruit !	pir·yah		
Nevertheless	e·phes		Numbers 13:28

	kee	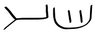	
are strong	az		
the people	ha·am		
living	hay·yo·shev	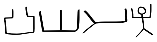	
in the land	ba·a·rets		
and the cities	ve·he·a·reem		
	be·tsu·ro·wt		
are large	ge·do·lot		
and fortified	me·od		
We even	ve·gam		
the descendants	ye·li·de		
of Anak	ha·a·naq		
saw	ra·ee·nu	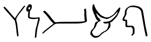	
there	sham		
The Amalekites	a·ma·leq		Numbers 13:29
live	yo·wo·shev		
in the land	be·e·rets		
of the Negev	han·ne·gev		
the Hittites	ve·ha·chit·tee	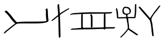	
Jebusites	ve·hay·vu·see	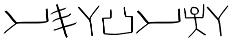	
and Amorites	ve·ha·e·mo·ree		
live	yo·wo·shev		
in the hill country	ba·har		
and the Canaanites	ve·hak·ke·na·a·nee		
live	yo·shev		
by	al		
the sea	hay·yam	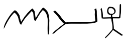	

and along	ve·al	𐤅𐤏𐤋	
	yad	𐤉𐤃	
the Jordan ”	hay·yar·den	𐤄𐤉𐤓𐤃𐤍	
quieted	vay·ya·has	𐤅𐤉𐤄𐤎	Numbers 13:30
Then Caleb	ka·lev	𐤊𐤋𐤁	
-	et	𐤀𐤕	
the people	ha·am	𐤄𐤏𐤌	
before	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
and said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ We must go up	a·loh	𐤏𐤋𐤄	
	na·a·leh	𐤍𐤏𐤋𐤄	
and take possession of	ve·ya·rash·nu	𐤅𐤉𐤓𐤔𐤍𐤅	
[the land]	o·tah	𐤀𐤕𐤄	
for	kee	𐤊𐤉	
we can certainly conquer	ya·kho·wl	𐤉𐤊𐤅𐤋	
	nu·khal	𐤍𐤅𐤊𐤋	
it ! ”	lah	𐤋𐤄	
But the men	ve·ha·a·na·sheem	𐤅𐤄𐤀𐤍𐤔𐤉𐤌	Numbers 13:31
who	a·sher	𐤀𐤔𐤓	
had gone up	a·lu	𐤏𐤋𐤅	
with him	im·mo	𐤏𐤌𐤅	
replied	a·me·ru	𐤀𐤌𐤓𐤅	
“ We cannot	lo	𐤋𐤀	
	nu·khal	𐤍𐤅𐤊𐤋	
go up	la·a·lo·wt	𐤋𐤏𐤋𐤅𐤕	
against	el	𐤀𐤋	

the people	ha·am		
for	kee	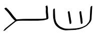	
are stronger	cha·zaq		
they	hu		
than we are ! ”	mim·men·nu	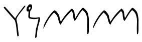	
So they gave	vay·yo·w·tsee·u		Numbers 13:32
a bad report	dib·bat		
about the land	ha·a·rets		
that	a·sher		
they had spied out :	ta·ru		
-	o·tah		
-	el		
the Israelites	be·ne	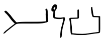	
	yis·ra·el	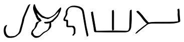	
	le·mor	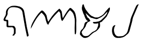	
“ The land	ha·a·rets		
-	a·sher		
we explored	a·var·nu		
	vah		
	la·tur		
-	o·tah		
-	e·rets		
devours	o·khe·let		
its inhabitants	yo·wo·she·ve·ha		
	hee		
and all	ve·khal		
the people	ha·am		

-	a·sher		
we saw	ra·ee·nu	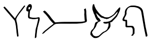	
there	ve·to·w·khah		
	an·she		
are great in stature	mid·do·wt	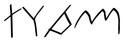	
there —	ve·sham	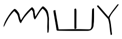	Numbers 13:33
We even saw	ra·ee·nu	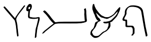	
-	et		
the Nephilim	han·ne·phee·leem	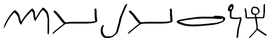	
the descendants	be·ne	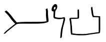	
of Anak	a·naq	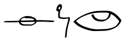	
that come from	min		
the Nephilim !	han·ne·phi·leem	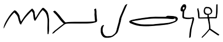	
We seemed	van·ne·hee		
in our own sight	ve·e·ne·nu	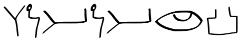	
like grasshoppers	ka·cha·ga·veem	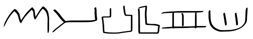	
the same to them ! ”	ve·khen		
and we must have seemed	ha·yee·nu	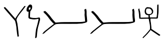	
	be·e·ne·hem	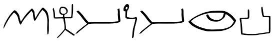	
lifted up	vat·tis·sa		Numbers 14:1
Then the whole	kal	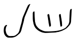	
congregation	ha·e·dah		
and cried out	vay·yit·te·nu	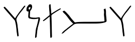	
	et		
their voices	qo·w·lam		
wept	vay·yiv·ku	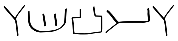	
the people	ha·am		

night	bal·lay·lah	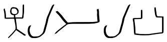	
and that	ha·hu		
grumbled	vay·yil·lo·nu	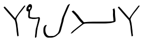	Numbers 14:2
against	al		
Moses	mo·sheh	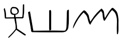	
	ve·al		
and Aaron	a·ha·ron	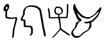	
All	kol	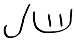	
the Israelites	be·ne	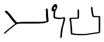	
	yis·ra·el	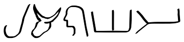	
said	vay·yo·me·ru		
to them	a·le·hem		
and the whole	kal		
congregation	ha·e·dah		
“ If only	lu		
we had died	mat·nu		
in the land	be·e·rets		
of Egypt	mits·ra·yim		
or	o		
wilderness !	bam·mid·bar		
in this	haz·zeh		
if only	lu		
we had died	ma·te·nu		
Why	ve·la·mah	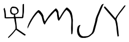	Numbers 14:3
is the LORD	YHVH		
bringing	me·vee	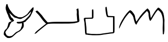	
us	o·ta·nu		

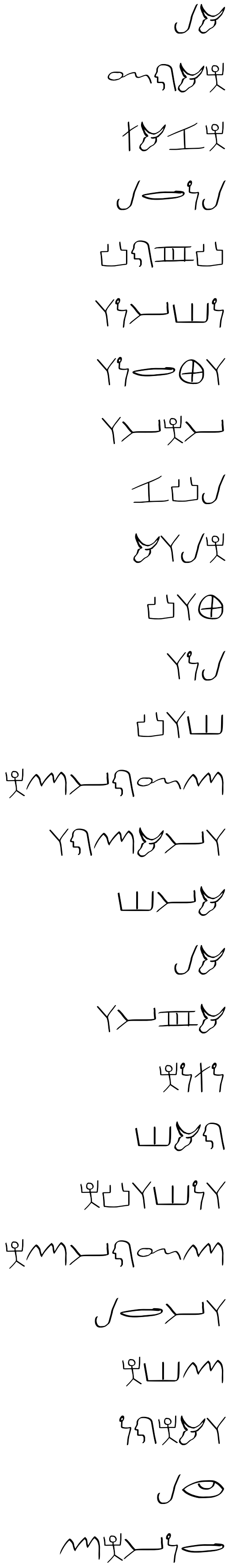

into	el	
land	ha·a·rets	
this	haz·zot	
to fall	lin·pol	
by the sword ?	ba·che·rev	
Our wives	na·she·nu	
and children	ve·tap·pe·nu	
will become	yih·yu	
plunder	la·vaz	
Would it not	ha·lo·w	
be better	to·wv	
for us	la·nu	
to go back	shuv	
to Egypt ? ”	mits·ra·ye·mah	
So they said	vay·yo·me·ru	Numbers 14:4
one	eesh	
to	el	
another	a·chee	
“ Let us appoint	nit·te·nah	
a leader	rosh	
and return	ve·na·shu·vah	
to Egypt ”	mits·ra·ye·mah	
fell	vay·yip·pol	Numbers 14:5
Then Moses	mo·sheh	
and Aaron	ve·a·ha·ron	
	al	
facedown	pe·ne·hem	

before	liph·ne		
the whole	kal		
assembly	qe·hal	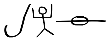	
of the congregation	a·dat		
	be·ne	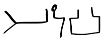	
of Israel	yis·ra·el	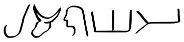	
Joshua	vee·ho·wo·shu·a	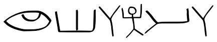	Numbers 14:6
son	bin		
of Nun	nun		
and Caleb	ve·kha·lev	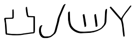	
son	ben		
of Jephunneh	ye·phun·neh		
who were	min		
among those who had spied out	hat·ta·reem	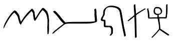	
-	et		
the land	ha·a·rets		
tore	qa·re·u		
their clothes	big·de·hem	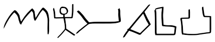	
and said	vay·yo·me·ru		Numbers 14:7
to	el		
the whole	kal		
congregation	a·dat		
	be·ne	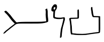	
of Israel	yis·ra·el	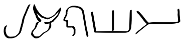	
	le·mor	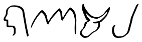	
“ The land	ha·a·rets		
-	a·sher		

we passed through	a·var·nu		
	vah		
and explored	la·tur		
-	o·tah		
good	to·w·vah		
land	ha·a·rets		
[is] an exceedingly	me·od		
	me·od		
If	im		Numbers 14:8
delights	cha·phets		
in us	ba·nu		
the LORD	YHVH	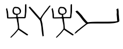	
He will bring	ve·he·vee	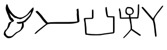	
us	o·ta·nu		
into	el		
land	ha·a·rets		
this	haz·zot		
and He will give it	u·ne·ta·nah		
to us	la·nu		
a land	e·rets		
-	a·sher	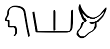	
-	hee		
flowing	za·vat	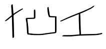	
with milk	cha·lav	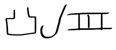	
and honey	u·de·vash		
Only	akh		Numbers 14:9
against the LORD	ba·YHVH	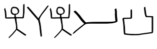	

do not	al	אל	
rebel	tim·ro·du	תמרדו	
	ve·at·tem	ואתם	
and do not	al	אל	
be afraid	tee·re·u	תיראו	
-	et	את	
of the people	am	עם	
of the land	ha·a·rets	הארץ	
for	kee	כי	
they will be like bread for us	lach·me·nu	לחמנו	
	hem	הם	
has been removed	sar	סר	
Their protection	tsil·lam	צלם	
	me·a·le·hem	מעליהם	
and the LORD	va·YHVH	ויהוה	
is with us	it·ta·nu	אתנו	
Do not	al	אל	
be afraid of them ! ”	tee·ra·um	תיראם	
threatened	vay·yo·me·ru	ויאמרו	Numbers 14:10
But the whole	kal	כל	
congregation	ha·e·dah	העדה	
to stone	lir·go·wm	לרגום	
-	o·tam	אתם	
[Joshua and Caleb]	ba·a·va·neem	באבנים	
Then the glory	u·khe·vo·wd	וכבוד	
of the LORD	YHVH	יהוה	
appeared	nir·ah	נראה	

at the Tent	be·o·hel	𐤁𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
to	el	𐤀𐤋	
all	kal	𐤊𐤋	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Numbers 14:11
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
“ How long	ad	𐤏𐤃	
	a·nah	𐤀𐤍𐤄	
treat Me with contempt ?	ye·na·a·tsu·nee	𐤉𐤍𐤀𐤑𐤍𐤉	
people	ha·am	𐤄𐤏𐤌	
will this	haz·zeh	𐤄𐤆𐤄	
How long	ve·ad	𐤅𐤏𐤃	
	a·nah	𐤀𐤍𐤄	
will they refuse	lo	𐤋𐤀	
to believe	ya·a·mee·nu	𐤉𐤀𐤌𐤉𐤍𐤅	
in Me	vee	𐤁𐤉	
despite all	be·khol	𐤁𐤊𐤋	
the signs	ha·o·to·wt	𐤄𐤀𐤕𐤅𐤕	
-	a·sher	𐤀𐤔𐤓	
I have performed	a·see·tee	𐤏𐤔𐤉𐤕𐤉	
among them ?	be·qir·bo	𐤁𐤒𐤓𐤁𐤅	
I will strike them	ak·ken·nu	𐤀𐤊𐤍𐤅	Numbers 14:12
with a plague	vad·de·ver	𐤁𐤃𐤁𐤓	

and destroy them —	ve·o·w·ri·shen·nu	𐤅𐤀𐤅𐤓𐤔𐤍𐤅	
and I will make	ve·e·e·seh	𐤅𐤀𐤏𐤔𐤄	
you	o·te·kha	𐤀𐤕𐤊	
into a nation	le·go·w	𐤋𐤂𐤅𐤉	
greater	ga·do·wl	𐤂𐤃𐤅𐤋	
and mightier	ve·a·tsum	𐤅𐤏𐤑𐤅𐤌	
than they are ”	mim·men·nu	𐤌𐤌𐤍𐤅	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Numbers 14:13
But Moses	mo·sheh	𐤌𐤔𐤄	
to	el	𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
will hear	ve·sha·me·u	𐤅𐤔𐤌𐤏𐤅	
“ The Egyptians	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
of it	kee	𐤊𐤉	
You brought	he·e·lee·ta	𐤄𐤏𐤋𐤉𐤕	
for by Your strength	ve·kho·cha·kha	𐤁𐤊𐤇𐤊	
-	et	𐤀𐤕	
people	ha·am	𐤄𐤏𐤌	
this	haz·zeh	𐤄𐤆𐤄	
from among them	miq·qir·bo	𐤌𐤒𐤓𐤁𐤅	
And they will tell it	ve·a·me·ru	𐤅𐤀𐤌𐤓𐤅	Numbers 14:14
to	el	𐤀𐤋	
the inhabitants	yo·wo·shev	𐤉𐤅𐤔𐤁	
land	ha·a·rets	𐤄𐤀𐤓𐤑	
of this	haz·zot	𐤄𐤆𐤀𐤕	
They have already heard	sha·me·u	𐤔𐤌𐤏𐤅	
that	kee	𐤊𐤉	

You	at·tah		
O LORD	YHVH		
are in the midst	be·qe·rev	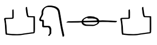	
people	ha·am		
of this	haz·zeh		
that	a·sher		
face	a·yin	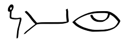	
to face	be·a·yin		
have been seen	nir·ah		
You	at·tah		
O LORD	YHVH	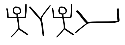	
[that] Your cloud	va·a·na·ne·kha		
stands	o·med		
over them	a·le·hem	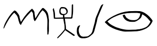	
in a pillar	u·ve·am·mud		
of cloud	a·nan		
and [that] You	at·tah		
go	ho·lekh	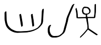	
before them	liph·ne·hem	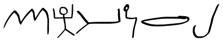	
by day	yo·w·mam	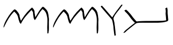	
and a pillar	u·ve·am·mud		
of fire	esh		
by night	la·ye·lah	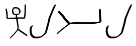	
If You kill	ve·he·mat·tah		Numbers 14:15
-	et		
people	ha·am		
this	haz·zeh		

man	ke·eesh	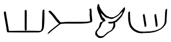	
as one	e·chad	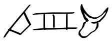	
will say	ve·a·me·ru	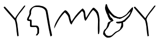	
the nations	hag·go·w·yim	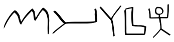	
who	a·sher	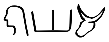	
have heard	sha·me·u	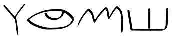	
-	et	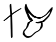	
of Your fame	shim·a·kha	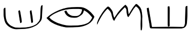	
	le·mor	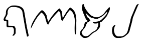	
	mib·bil·tee	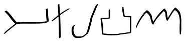	Numbers 14:16
was unable	ye·kho·let	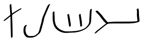	
‘ Because the LORD	YHVH	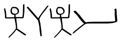	
to bring	le·ha·vee	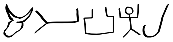	
-	et	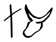	
people	ha·am	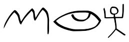	
this	haz·zeh	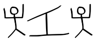	
into	el	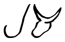	
the land	ha·a·rets	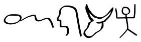	
-	a·sher	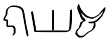	
He swore to give	nish·ba	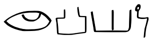	
them	la·hem	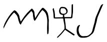	
He has slaughtered them	vay·yish·cha·tem	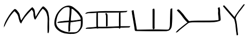	
in the wilderness ’	bam·mid·bar	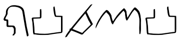	
So now	ve·at·tah	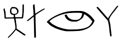	Numbers 14:17
be magnified	yig·dal	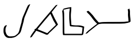	
I pray	na	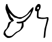	
may the power	ko·ach	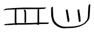	

of my Lord	a·do·nay	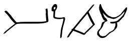	
just as	ka·a·sher	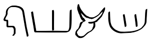	
You have declared	dib·bar·ta	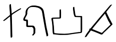	
:	le·mor	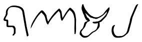	
‘ The LORD	YHVH	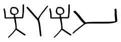	Numbers 14:18
is slow	e·rekh	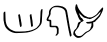	
to anger	ap·pa·yim	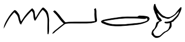	
and abounding	ve·rav	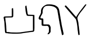	
in loving devotion	che·sed	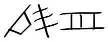	
forgiving	no·se	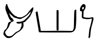	
iniquity	a·won	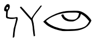	
and transgression	va·pha·sha	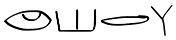	
leave the guilty unpunished	ve·naq·qeh	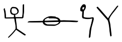	
Yet He will by no means	lo	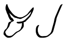	
	ye·naq·qeh	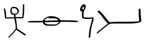	
He will visit	po·qed	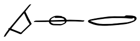	
the iniquity	a·won	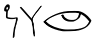	
of the fathers	a·vo·wt	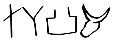	
upon	al	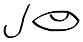	
their children	ba·neem	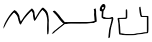	
to	al	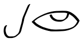	
the third	shil·le·sheem	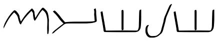	
	ve·al	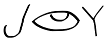	
and fourth [generation] ’	rib·be·eem	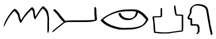	
Pardon	se·lach	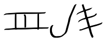	Numbers 14:19
I pray	na	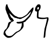	

the iniquity	la·a·won		
people	ha·am		
of this	haz·zeh		
in keeping with the greatness	ke·go·del		
of Your loving devotion	chas·de·kha		
just as	ve·kha·a·sher		
You have forgiven	na·sa·tah		
[them]	la·am		
	haz·zeh		
[they left] Egypt ”	mim·mits·ra·yim		
ever	ve·ad		
since	hen·nah		
replied	vay·yo·mer		Numbers 14:20
the LORD	YHVH		
“ I have pardoned them	sa·lach·tee	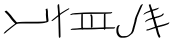	
as you requested ”	kid·va·re·kha	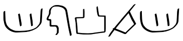	
“ Yet	ve·u·lam		Numbers 14:21
live	chay	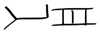	
as surely as I	a·nee	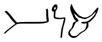	
is filled	ve·yim·ma·le		
with the glory	khe·vo·wd	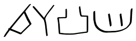	
of the LORD	YHVH		
-	et		
and as surely as the whole	kal		
earth	ha·a·rets		
-	kee	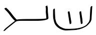	Numbers 14:22

[not one]	khal	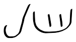	
of the men	ha·a·na·sheem	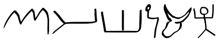	
who have seen	ha·ro·eem	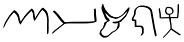	
-	et		
My glory	ke·vo·dee		
-	ve·et		
and the signs	o·to·tay	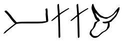	
-	a·sher		
I performed	a·see·tee	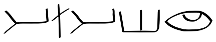	
in Egypt	ve·mits·ra·yim		
and in the wilderness —	u·vam·mid·bar		
yet have tested	vay·nas·su	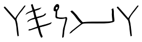	
Me	o·tee	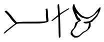	
these	zeh	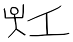	
ten	e·ser		
times —	pe·a·meem		
	ve·lo		
and disobeyed	sha·me·u		
Me	be·qo·w·lee	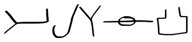	
not one	im		Numbers 14:23
will ever see	yir·u		
-	et		
the land	ha·a·rets		
that	a·sher		
I swore	nish·ba·tee		
to give their fathers	la·a·vo·tam		
None	ve·khal		

of those who have treated Me with contempt	me·na·a·tsay		
	lo		
will see it	yir·u·ha		
My servant	ve·av·dee		Numbers 14:24
Caleb	kha·lev	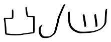	
But because	e·qev		
has	ha·ye·tah	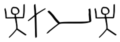	
spirit	ru·ach		
a different	a·che·ret		
	im·mo		
wholeheartedly	vay·mal·le		
and has followed Me	a·cha·ray	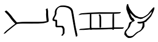	
I will bring him	va·ha·vee·o·tee	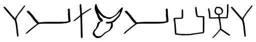	
into	el		
the land	ha·a·rets		
	a·sher		
he has entered	ba		
	sham·mah		
and his descendants	ve·zar·o		
will inherit it	yo·w·ri·shen·nah		
Now since the Amalekites	ve·ha·a·ma·le·qee		Numbers 14:25
and Canaanites	ve·hak·ke·na·a·nee		
are living	yo·wo·shev		
in the valleys	ba·e·meq		
tomorrow	ma·char	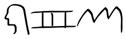	
turn back	pe·nu		

and head for	u·se·u	𐤅𐤎𐤏𐤅	
	la·khem	𐤋𐤊𐤌	
the wilderness	ham·mid·bar	𐤄𐤌𐤃𐤁𐤓	
along the route to	de·rekh	𐤃𐤓𐤊	
Sea ”	yam	𐤉𐤌	
the Red	suph	𐤎𐤅𐤐	
said	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	Numbers 14:26
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
	ve·el	𐤅𐤀𐤋	
and Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
	le·mor	𐤋𐤀𐤌𐤓	
“ How long	ad	𐤏𐤃	Numbers 14:27
	ma·tay	𐤌𐤕𐤉	
congregation	la·e·dah	𐤋𐤏𐤃𐤄	
wicked	ha·ra·ah	𐤄𐤓𐤏𐤄	
will this	haz·zot	𐤄𐤆𐤀𐤕	
	a·sher	𐤀𐤔𐤓	
-	hem·mah	𐤄𐤌𐤄	
grumble	mal·lee·neem	𐤌𐤋𐤉𐤍𐤉𐤌	
against	a·lay	𐤏𐤋𐤉	
Me ?	et	𐤀𐤕	
the complaints	te·lun·no·wt	𐤕𐤋𐤍𐤅𐤕	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
that	a·sher	𐤀𐤔𐤓	

	hem·mah		
	mal·lee·neem		
{are making} against Me	a·lay	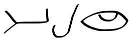	
I have heard	sha·ma·e·tee		
So tell them	e·mor		Numbers 14:28
:	a·le·hem		
live	chay	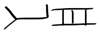	
As surely as I	a·nee	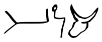	
declares	ne·um		
the LORD	YHVH		
exactly	im		
	lo		
as	ka·a·sher		
you say	dib·bar·tem		
I heard	be·a·ze·nay		
	ken	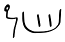	
I will do	e·e·seh		
to you	la·khem		
wilderness —	bam·mid·bar		Numbers 14:29
in this	haz·zeh		
will fall	yip·pe·lu		
Your bodies	phig·re·khem	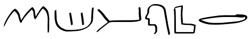	
all	ve·khal		
who were numbered	pe·qu·de·khem	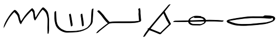	
everyone	le·khal		
in the census	mis·par·khem		
years of age	mib·ben	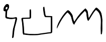	

twenty	es·reem	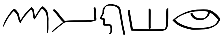	
	sha·nah	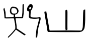	
or older —	va·ma·e·lah		
because	a·sher		
you have grumbled	ha·lee·no·tem	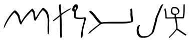	
against Me	a·lay	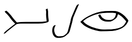	
Surely none	im		Numbers 14:30
of you	at·tem		
will enter	ta·vo·u		
	el		
the land	ha·a·rets		
in which	a·sher		
I swore	na·sa·tee		
	et		
	ya·dee	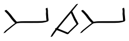	
to settle you	le·shak·ken	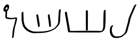	
-	et·khem		
	bah		
except	kee	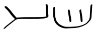	
	im		
Caleb	ka·lev	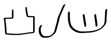	
son	ben		
of Jephunneh	ye·phun·neh		
and Joshua	vee·ho·wo·shu·a	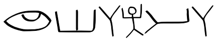	
son	bin		
of Nun	nun		
But I will bring your children	ve·tap·pe·khem		Numbers 14:31

whom	a·sher		
you said	a·mar·tem	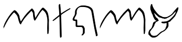	
plunder	la·vaz		
would become	yih·yeh	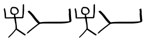	
into	ve·he·ve·tee	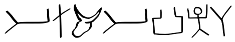	
-	o·tam		
and they will enjoy it	ve·ya·de·u		
-	et		
the land	ha·a·rets		
-	a·sher		
you have rejected	me·as·tem		
—	bah		
however, your bodies	u·phig·re·khem	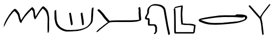	Numbers 14:32
As for you	at·tem		
will fall	yip·pe·lu		
wilderness	bam·mid·bar		
in this	haz·zeh		
Your children	u·ve·ne·khem	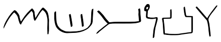	Numbers 14:33
will be	yih·yu		
shepherds	ro·eem	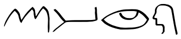	
in the wilderness	bam·mid·bar		
for forty	ar·ba·eem		
years	sha·nah	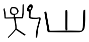	
and they will suffer	ve·na·se·u		
	et		
[for] your unfaithfulness	ze·nu·te·khem	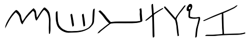	
until the last	ad		

lies	tom	
of your bodies	pig·re·khem	
in the wilderness	bam·mid·bar	
In keeping with the	be·mis·par	Numbers 14:34
days	hay·ya·meem	
-	a·sher	
you spied	tar·tem	
	et	
out the land	ha·a·rets	
forty	ar·ba·eem	
-	yo·wm	
- —	yo·wm	
for each day	lash·sha·nah	
-	yo·wm	
a year	lash·sha·nah	
you shall bear	tis·u	
	et	
your guilt	a·wo·no·te·khem	
forty	ar·ba·eem	
years —	sha·nah	
and you will experience	vee·da·tem	
-	et	
My alienation	te·nu·a·tee	
I	a·nee	Numbers 14:35
the LORD	YHVH	
have spoken	dib·bar·tee	
and I will surely	im	

	lo		
these things	zot		
do	e·e·seh		
to this entire	le·khal		
congregation	ha·e·dah		
wicked	ha·ra·ah		
	haz·zot	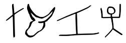	
which has conspired	han·no·w·a·deem		
against Me	a·lay	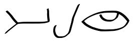	
in the wilderness	bam·mid·bar		
	haz·zeh		
They will meet their end	yit·tam·mu		
and there	ve·sham	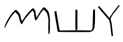	
they will die ”	ya·mu·tu		
So the men	ve·ha·a·na·sheem		Numbers 14:36
who	a·sher		
had sent	sha·lach	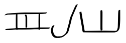	
Moses	mo·sheh	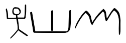	
to spy out	la·tur		
-	et		
the land	ha·a·rets		
had returned	vay·ya·shu·vu		
grumble	vay·yil·lo·nu	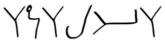	
against him	a·law	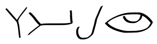	
-	et		
and made the whole	kal	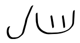	
congregation	ha·e·dah		

by bringing out	le·ho·w·tsee	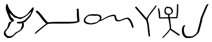	
a bad report	dib·bah	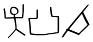	
about	al	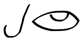	
the land —	ha·a·rets	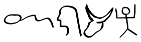	
were struck down	vay·ya·mu·tu	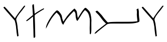	Numbers 14:37
those men	ha·a·na·sheem	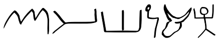	
who had brought out	mo·w·tsi·e	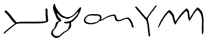	
report	dib·bat	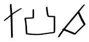	
about the land —	ha·a·rets	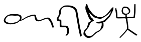	
the bad	ra·ah	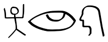	
by a plague	bam·mag·ge·phah	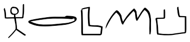	
before	liph·ne	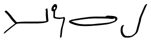	
the LORD	YHVH	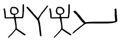	
only Joshua	vee·ho·wo·shu·a	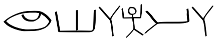	Numbers 14:38
son	bin	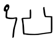	
of Nun	nun	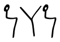	
and Caleb	ve·kha·lev	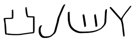	
son	ben	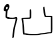	
of Jephunneh	ye·phun·neh	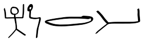	
remained alive	cha·yu	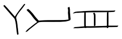	
Of	min	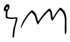	
men	ha·a·na·sheem	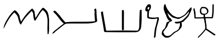	
those	ha·hem	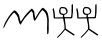	
who had gone	ha·ho·le·kheem	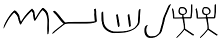	
to spy out	la·tur	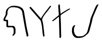	
-	et	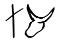	
the land	ha·a·rets	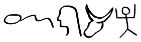	

relayed	vay·dab·ber	וידבר	Numbers 14:39
And when Moses	mo·sheh	משה	
-	et	את	
words	had·de·va·reem	הדברים	
these	ha·el·leh	האלה	
to	el	אל	
all	kal	כל	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
mourned	vay·yit·ab·be·lu	ויתאבלו	
the people	ha·am	העם	
bitterly	me·od	מאד	
they got up	vay·yash·ki·mu	וישכמו	Numbers 14:40
Early the next morning	vab·bo·qer	בבקר	
and went up	vay·ya·a·lu	ויעלו	
toward	el	אל	
the ridge	rosh	ראש	
of the hill country	ha·har	ההר	
they said	le·mor	לאמר	
“ We have indeed	hin·nen·nu	הננו	
“ but we will go	ve·a·lee·nu	ועלינו	
to	el	אל	
the place	ham·ma·qo·wm	המקום	
-	a·sher	אשר	
has promised ”	a·mar	אמר	
the LORD	YHVH	יהוה	
	kee	כי	

sinned ”	cha·ta·nu		
said	vay·yo·mer		Numbers 14:41
But Moses	mo·sheh	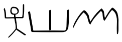	
“ Why	lam·mah		
	zeh	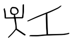	
are you	at·tem		
transgressing	o·ve·reem		
-	et		
the commandment	pee		
of the LORD ?	YHVH		
This	ve·hi·w		
will not	lo		
succeed !	tits·lach		
Do not	al		Numbers 14:42
go up	ta·a·lu		
because	kee	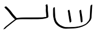	
is not	en	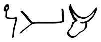	
the LORD	YHVH		
among you	be·qir·be·khem		
lest	ve·lo		
you be struck down	tin·na·ge·phu	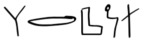	
by	liph·ne		
your enemies	o·ye·ve·khem	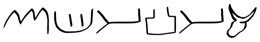	
For	kee	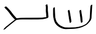	Numbers 14:43
the Amalekites	ha·a·ma·le·qee		
and Canaanites	ve·hak·ke·na·a·nee		
there	sham		

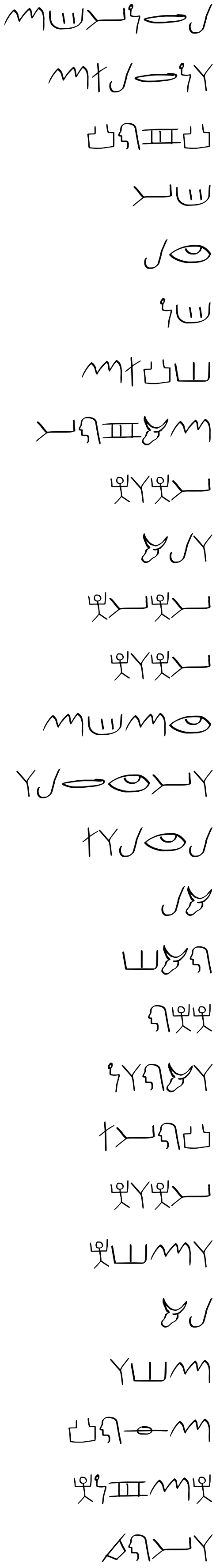

will face you	liph·ne·khem	
and you will fall	u·ne·phal·tem	
by the sword	be·cha·rev	
Because	kee	
	al	
	ken	
you have turned	shav·tem	
away	me·a·cha·re	
from the LORD	YHVH	
will not	ve·lo	
be	yih·yeh	
[He]	YHVH	
with you ”	im·ma·khem	
But they dared	vay·ya·pi·lu	Numbers 14:44
to go up	la·a·lo·wt	
to	el	
the ridge	rosh	
of the hill country	ha·har	
[nor] the ark	va·a·ro·wn	
of the covenant	be·reet	
of the LORD	YHVH	
Moses	u·mo·sheh	
though neither	lo	
moved	ma·shu	
from	miq·qe·rev	
the camp	ham·ma·cha·neh	
came down	vay·ye·red	Numbers 14:45

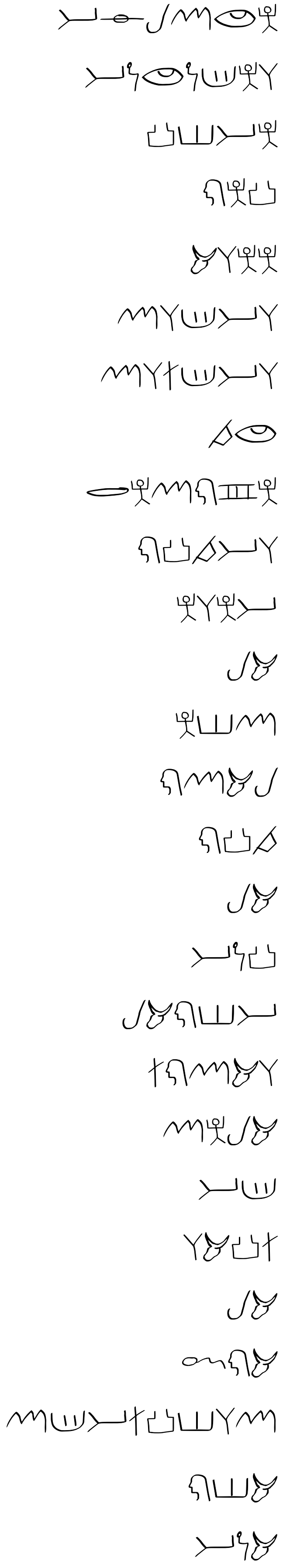

Then the Amalekites	ha·a·ma·le·qee	
and Canaanites	ve·hak·ke·na·a·nee	
who lived	hay·yo·shev	
part of the hill country	ba·har	
in that	ha·hu	
attacked them	vay·yak·kum	
and routed them	vay·yak·ke·tum	
all the way	ad	
to Hormah	ha·cha·re·mah	
said	vay·dab·ber	Numbers 15:1
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
	le·mor	
“ Speak	dab·ber	Numbers 15:2
to	el	
the Israelites	be·ne	
	yis·ra·el	
and tell them :	ve·a·mar·ta	
	a·le·hem	
After	kee	
you enter	ta·vo·u	
	el	
the land	e·rets	
as a home	mo·wo·she·vo·te·khem	
that	a·sher	
I	a·nee	

am giving	no·ten	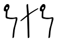	
you	la·khem		
and you present	va·a·see·tem	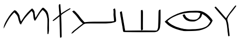	Numbers 15:3
an offering made by fire	ish·sheh		
to the LORD	la·YHVH	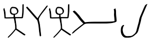	
either a burnt offering	o·lah		
or	o		
a sacrifice	ze·vach		
for a special	le·phal·le		
vow	ne·der		
or	o		
freewill offering	vin·da·vah	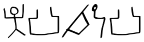	
or	o		
appointed feast —	be·mo·a·de·khem		
to produce	la·a·so·wt		
aroma	re·ach	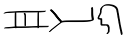	
a pleasing	nee·cho·ach	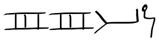	
to the LORD —	la·YHVH	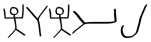	
from	min		
the herd	hab·ba·qar	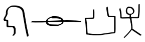	
or	o		
	min		
flock	hats·tson		
then the one presenting	ve·hiq·reev	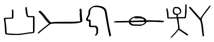	Numbers 15:4
shall also present	ham·maq·reev	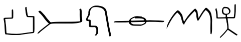	
his offering	qa·re·ba·no		

to the LORD	la·YHVH	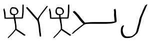	
a grain offering	min·chah	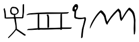	
of fine flour	so·let	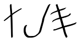	
of a tenth of an ephah	is·sa·ro·wn	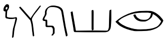	
mixed	ba·lul	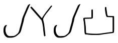	
with a quarter	bir·vi·eet	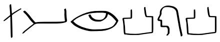	
hin	ha·heen	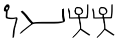	
of olive oil	sha·men	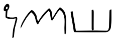	
of wine	ve·ya·yin	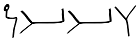	Numbers 15:5
as a drink offering	lan·ne·sekh	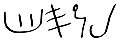	
a quarter	re·vee·eet	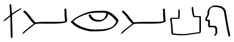	
hin	ha·heen	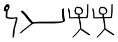	
you are to prepare	ta·a·seh	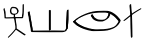	
With	al	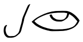	
the burnt offering	ha·o·lah	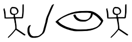	
or	o	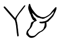	
sacrifice	laz·za·vach	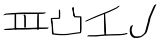	
lamb	lak·ke·ves	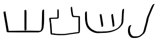	
of each	ha·e·chad	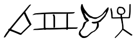	
-	o	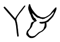	Numbers 15:6
With a ram	la·a·yil	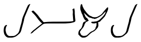	
you are to prepare	ta·a·seh	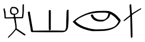	
a grain offering	min·chah	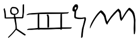	
of fine flour	so·let	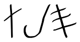	
of two-tenths [of an ephah]	she·ne	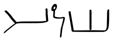	
	es·ro·neem	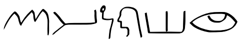	
mixed	be·lu·lah	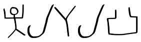	

of olive oil	vash·she·men		
with a third	she·li·sheet		
of a hin	ha·heen	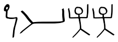	
of wine	ve·ya·yin	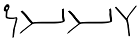	Numbers 15:7
as a drink offering	lan·ne·sekh		
a third	she·li·sheet		
of a hin	ha·heen	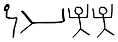	
[and]	taq·reev		
aroma	re·ach	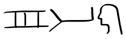	
a pleasing	nee·cho·ach	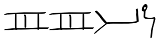	
to the LORD	la·YHVH	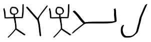	
When	ve·khee		Numbers 15:8
you prepare	ta·a·seh		
a young	ben		
bull	ba·qar	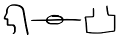	
as a burnt offering	o·lah		
or	o		
sacrifice	za·vach		
to fulfill	le·phal·le		
a vow	ne·der		
or	o		
as a peace offering	she·la·meem		
to the LORD	la·YHVH	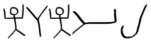	
present	ve·hiq·reev	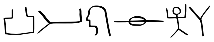	Numbers 15:9
with	al		
	ben		
the bull	hab·ba·qar	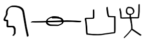	

a grain offering	min·chah	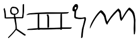	
of fine flour	so·let		
of three-tenths [of an ephah]	she·lo·shah	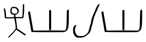	
	es·ro·neem		
mixed	ba·lul	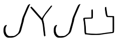	
of olive oil	bash·she·men		
with half	cha·tsee		
a hin	ha·heen		
of wine	ve·ya·yin	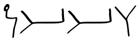	Numbers 15:10
Also present	taq·reev		
as a drink offering	lan·ne·sekh		
half	cha·tsee		
a hin	ha·heen		
It is an offering made by fire	ish·sheh		
aroma	re·ach	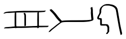	
a pleasing	nee·cho·ach	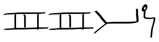	
to the LORD	la·YHVH	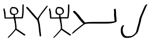	
This	ka·khah		Numbers 15:11
is to be done	ye·a·seh		
bull	lash·sho·wr		
for each	ha·e·chad		
	o		
ram	la·a·yil	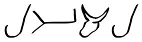	
	ha·e·chad		
	o		
lamb	las·seh		
	vak·ke·va·seem	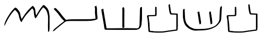	

or	o	
goat	va·iz·zeem	
many	kam·mis·par	Numbers 15:12
no matter how	a·sher	
you must prepare	ta·a·su	
This is how	ka·khah	
	ta·a·su	
each one	la·e·chad	
	ke·mis·pa·ram	
Everyone	kal	Numbers 15:13
who is native-born	ha·ez·rach	
shall prepare	ya·a·seh	
things in this way	ka·khah	
-	et	
these	el·leh	
when he presents	le·haq·reev	
an offering made by fire	ish·sheh	
aroma	re·ach	
as a pleasing	nee·cho·ach	
to the LORD	la·YHVH	
if	ve·khee	Numbers 15:14
residing	ya·gur	
with	it·te·khem	
a foreigner	ger	
you or	o	
someone else	a·sher	
among you	be·to·wkh·khem	

And for the generations to come	le·do·ro·te·khem	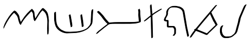	
wants to prepare	ve·a·sah		
an offering made by fire	ish·sheh		
aroma	re·ach	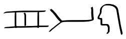	
as a pleasing	nee·cho·ach	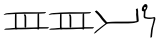	
to the LORD	la·YHVH	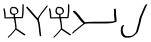	
exactly as	ka·a·sher		
he is to do	ta·a·su		
	ken	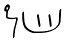	
you do	ya·a·seh		
The assembly	haq·qa·hal	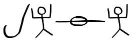	Numbers 15:15
statute	chuq·qah	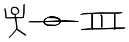	
is to have the same	a·chat	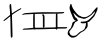	
both for you	la·khem		
and for the foreign resident	ve·lag·ger	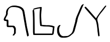	
	hag·gar		
statute	chuq·qat	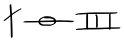	
it is a permanent	o·w·lam		
for the generations to come	le·do·ro·te·khem	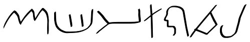	
	ka·khem		
You and the foreigner	kag·ger		
shall be	yih·yeh	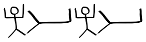	
the same before	liph·ne		
the LORD	YHVH		
law	to·w·rah		Numbers 15:16
The same	a·chat	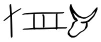	

ordinance	u·mish·pat	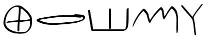	
and the same	e·chad	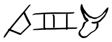	
will apply	yih·yeh	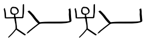	
both to you	la·khem		
and to the foreigner	ve·lag·ger	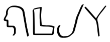	
residing	hag·gar		
with you ”	it·te·khem	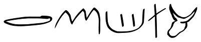	
said	vay·dab·ber		Numbers 15:17
Then the LORD	YHVH		
	el		
to Moses	mo·sheh	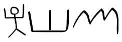	
	le·mor		
“ Speak	dab·ber		Numbers 15:18
to	el		
the Israelites	be·ne	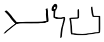	
	yis·ra·el	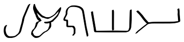	
and tell them :	ve·a·mar·ta		
	a·le·hem		
When you enter	be·vo·a·khem		
	el		
the land	ha·a·rets		
to which	a·sher		
I	a·nee	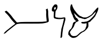	
am bringing you	me·vee	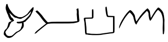	
-	et·khem		
-	sham·mah		
	ve·ha·yah	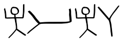	Numbers 15:19

and you eat	ba·a·kha·le·khem	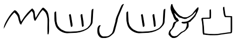	
the food	mil·le·chem	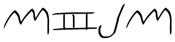	
of the land	ha·a·rets		
you shall lift	ta·ree·mu	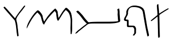	
up an offering	te·ru·mah		
to the LORD	la·YHVH	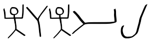	
From the first	re·sheet		Numbers 15:20
of your dough	a·ri·so·te·khem		
up a cake	chal·lah	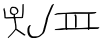	
you are to lift	ta·ree·mu	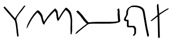	
as a contribution	te·ru·mah		
an offering	kit·ru·mat		
from the threshing floor	go·ren		
just like	ken	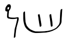	
offer	ta·ree·mu	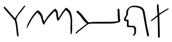	
it	o·tah		
from the first	me·re·sheet		Numbers 15:21
of your dough	a·ri·so·te·khem	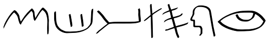	
you are to give	tit·te·nu		
the LORD	la·YHVH	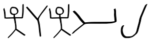	
an offering	te·ru·mah		
Throughout your generations	le·do·ro·te·khem	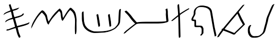	
Now if	ve·khee		Numbers 15:22
you stray unintentionally	tish·gu	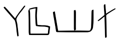	
and do not	ve·lo		
obey	ta·a·su		

-	et		
all	kal		
commandments	ham·mits·wot		
these	ha·el·leh		
that	a·sher		
has spoken	dib·ber		
the LORD	YHVH		
to	el		
Moses —	mo·sheh		
-	et		Numbers 15:23
all	kal		
that	a·sher		
has commanded	tsiw·vah		
the LORD	YHVH		
	a·le·khem	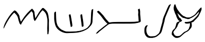	
you through	be·yad	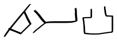	
Moses	mo·sheh		
from	min		
the day	hay·yo·wm	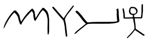	
-	a·sher		
gave them	tsiw·vah		
the LORD	YHVH		
and continuing through	va·ha·le·ah	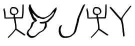	
the generations to come —	le·do·ro·te·khem	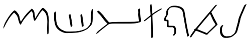	
-	ve·ha·yah	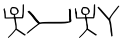	Numbers 15:24
and if	im		

without the knowledge	me·e·ne	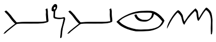	
of the congregation	ha·e·dah		
it was done	ne·es·tah		
unintentionally	lish·ga·gah		
is to prepare	ve·a·su		
then the whole	khal		
congregation	ha·e·dah		
young bull	par		
	ben		
	ba·qar	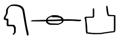	
one	e·chad	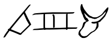	
as a burnt offering	le·o·lah		
aroma	le·re·ach	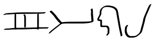	
a pleasing	nee·cho·ach	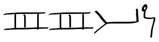	
to the LORD	la·YHVH	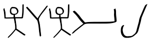	
with its grain offering	u·min·cha·to	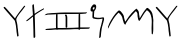	
and drink offering	ve·nis·ko		
according to the regulation	kam·mish·pat	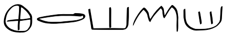	
male goat	u·se·eer		
	iz·zeem	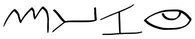	
and one	e·chad	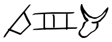	
as a sin offering	le·chat·tat	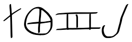	
is to make atonement	ve·khip·per	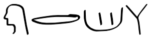	Numbers 15:25
The priest	hak·ko·hen		
for	al		
the whole	kal		

congregation	a·dat		
	be·ne	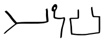	
of Israel	yis·ra·el	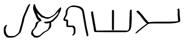	
so that they may be forgiven	ve·nis·lach		
	la·hem		
for	kee	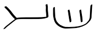	
was unintentional	she·ga·gah		
[the sin]	hee		
and they	ve·hem	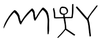	
have brought	he·vee·u	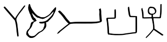	
-	et		
an offering	qa·re·ba·nam		
made by fire	ish·sheh		
to the LORD	la·YHVH	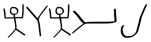	
and a sin offering	ve·chat·ta·tam		
[presented] before	liph·ne		
the LORD	YHVH		
for	al		
their unintentional sin	shig·ga·tam		
will be forgiven	ve·nis·lach		Numbers 15:26
Then the whole	le·khal		
congregation	a·dat		
	be·ne	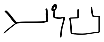	
of Israel	yis·ra·el	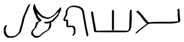	
and the foreigners	ve·lag·ger	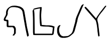	
residing	hag·gar		
among them	be·to·w·kham	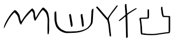	

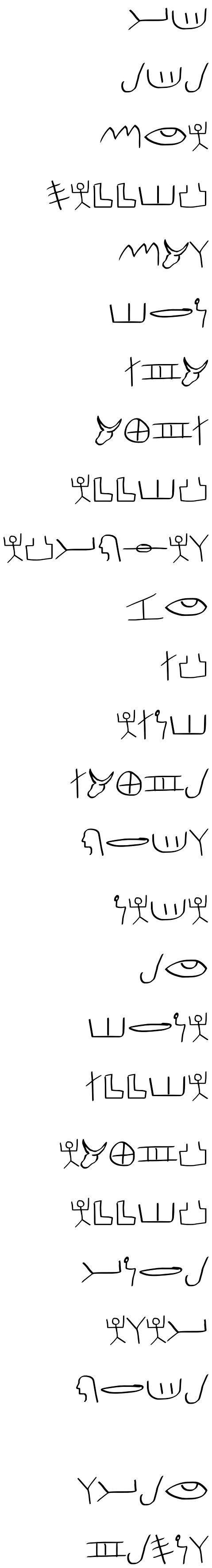

since	kee	
it happened to all	le·khal	
the people	ha·am	
unintentionally	bish·ga·gah	
Also, if	ve·im	Numbers 15:27
person	ne·phesh	
one	a·chat	
sins	te·che·ta	
unintentionally	vish·ga·gah	
he is to present	ve·hiq·ree·vah	
female goat	ez	
a year-old	bat	
	she·na·tah	
as a sin offering	le·chat·tat	
shall make atonement	ve·khip·per	Numbers 15:28
And the priest	hak·ko·hen	
on behalf of	al	
the person	han·ne·phesh	
by sinning unintentionally	hash·sho·ge·get	
	be·chet·ah	
who erred	vish·ga·gah	
before	liph·ne	
the LORD	YHVH	
and when atonement has been made	le·khap·per	
for him	a·law	
he will be forgiven	ve·nis·lach	

	lo		
whether he is a native-born	ha·ez·rach		Numbers 15:29
Israelite	biv·ne		
	yis·ra·el	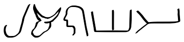	
or a foreigner	ve·lag·ger	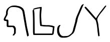	
residing	hag·gar		
among you	be·to·w·kham	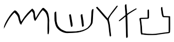	
law	to·w·rah		
the same	a·chat	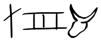	
shall have	yih·yeh	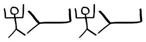	
You	la·khem		
for the one who acts	la·o·seh		
in error	bish·ga·gah		
But the person	ve·han·ne·phesh		Numbers 15:30
who	a·sher		
	ta·a·seh		
sins defiantly	be·yad	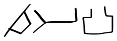	
	ra·mah		
whether	min		
a native	ha·ez·rach		
or	u·min		
foreigner	hag·ger		
-	et		
the LORD	YHVH		
That	hu		
blasphemes	me·gad·deph		
shall be cut off	ve·nikh·re·tah	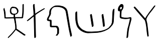	

person	han·ne·phesh	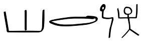	
	ha·hi·w	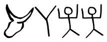	
from among	miq·qe·rev	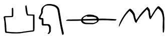	
his people	am·mah	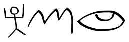	
because	kee	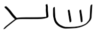	Numbers 15:31
the word	de·var	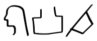	
of the LORD	YHVH	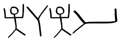	
he has despised	ba·zah	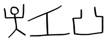	
and	ve·et	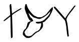	
His commandment	mits·va·to	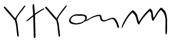	
broken	he·phar	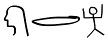	
shall certainly be cut off	hik·ka·ret	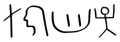	
	tik·ka·ret	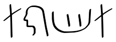	
He	han·ne·phesh	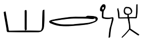	
	ha·hi·w	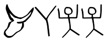	
his guilt [remains]	a·wo·nah	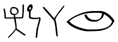	
on him ”	vah	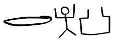	
were	vay·yih·yu	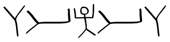	Numbers 15:32
While the Israelites	ve·ne	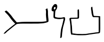	
	yis·ra·el	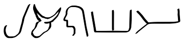	
in the wilderness	bam·mid·bar	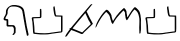	
was found	vay·yim·tse·u	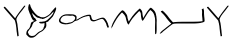	
a man	eesh	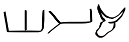	
gathering	me·qo·shesh	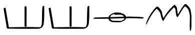	
wood	e·tseem	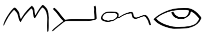	
day	be·yo·wm	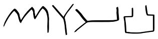	
on the Sabbath	hash·shab·bat	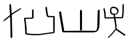	

brought	vay·yaq·ree·vu	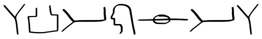	Numbers 15:33
him	o·to		
Those who found	ham·mo·tse·eem		
[the man]	o·to		
gathering	me·qo·shesh	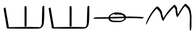	
wood	e·tseem		
to	el		
Moses	mo·sheh		
	ve·el		
Aaron	a·ha·ron		
	ve·el		
and the whole	kal		
congregation	ha·e·dah		
they placed	vay·yan·nee·chu	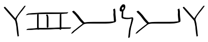	Numbers 15:34
him	o·to		
in custody	bam·mish·mar		
and because	kee	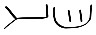	
it had not been	lo		
declared	pho·rash		
what	mah	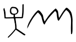	
should be done	ye·a·seh		
to him	lo		
said	vay·yo·mer		Numbers 15:35
And the LORD	YHVH		
to	el		
Moses	mo·sheh		
must surely be put to death	mo·wt		

	yu·mat	יומת	
“ The man	ha·eesh	האיש	
is to stone	ra·go·wm	רגום	
him	o·to	אתו	
	va·a·va·neem	באבנים	
The whole	kal	כל	
congregation	ha·e·dah	העדה	
outside	mi·chuts	מחוץ	
the camp ”	lam·ma·cha·neh	למחנה	
took	vay·yo·tsee·u	ויציאו	Numbers 15:36
[the man]	o·to	אתו	
So the whole	kal	כל	
congregation	ha·e·dah	העדה	
	el	אל	
outside	mi·chuts	מחוץ	
the camp	lam·ma·cha·neh	למחנה	
and stoned	vay·yir·ge·mu	וירגמו	
-	o·to	אתו	
him	ba·a·va·neem	באבנים	
to death	vay·ya·mot	וימת	
as	ka·a·sher	כאשר	
had commanded	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
-	et	את	
Moses	mo·sheh	משה׃	
said	vay·yo·mer	ויאמר	Numbers 15:37
Later, the LORD	YHVH	יהוה	

to	el	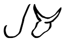	
Moses	mo·sheh	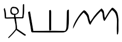	
	le·mor	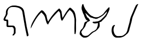	
“ Speak	dab·ber	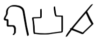	Numbers 15:38
to	el	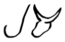	
the Israelites	be·ne	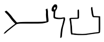	
	yis·ra·el	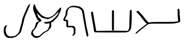	
and tell them	ve·a·mar·ta	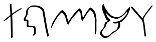	
that	a·le·hem	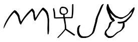	
they are to make	ve·a·su	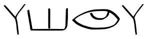	
for themselves	la·hem	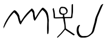	
tassels	tsee·tsit	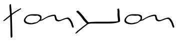	
for	al	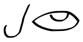	
the corners	kan·phe	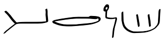	
of their garments	vig·de·hem	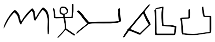	
throughout the generations to come	le·do·ro·tam	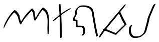	
with	ve·na·te·nu	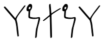	
on	al	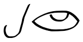	
each tassel	tsee·tsit	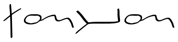	
	hak·ka·naph	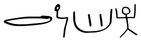	
cord	pe·teel	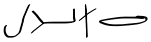	
a blue	te·khe·let	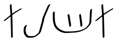	
These will serve	ve·ha·yah	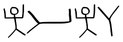	Numbers 15:39
	la·khem	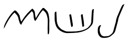	
as tassels	le·tsee·tsit	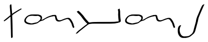	
for you to look at	u·re·ee·tem	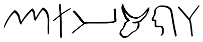	
-	o·to	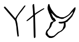	

so that you may remember	u·ze·khar·tem	וזכרתם	
-	et	את	
all	kal	כל	
the commandments	mits·wot	מצות	
of the LORD	YHVH	יהוה	
that you may obey	va·a·see·tem	ועשיתם	
them	o·tam	אתם	
and not	ve·lo	ולא	
by following	ta·tu·ru	תתרו	
	a·cha·re	אחרי	
your own heart	le·vav·khem	לבבכם	
	ve·a·cha·re	ואחרי	
and your own eyes	e·ne·khem	עיניכם	
-	a·sher	אשר	
-	at·tem	אתם	
prostitute yourselves	zo·neem	זנים	
	a·cha·re·hem	אחריהם	
Then	le·ma·an	למען	Numbers 15:40
you will remember	tiz·ke·ru	תזכרו	
and obey	va·a·see·tem	ועשיתם	
-	et	את	
all	kal	כל	
My commandments	mits·wo·tay	מצותי	
and you will be	wih·yee·tem	והייתם	
holy	qe·do·sheem	קדשים	
to your God	le·lo·he·khem	לאלהיכם	
I	a·nee	אני	Numbers 15:41

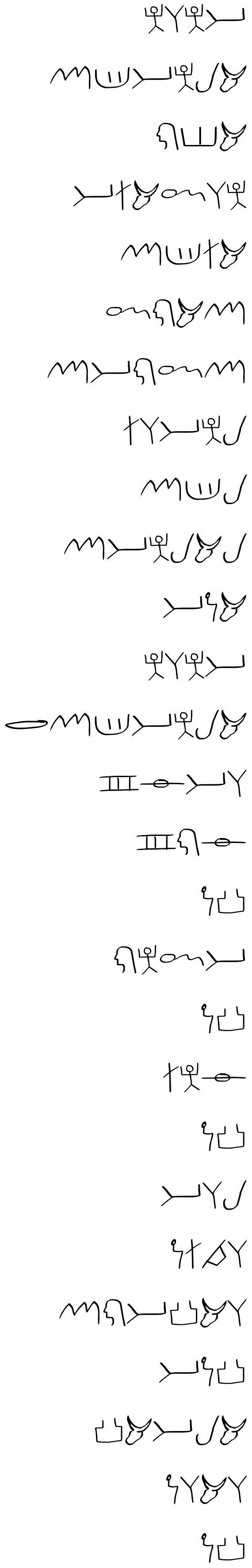

am the LORD	YHVH	
your God	e·lo·he·khem	
who	a·sher	
brought you out	ho·w·tse·tee	
-	et·khem	
of the land	me·e·rets	
of Egypt	mits·ra·yim	
to be	lih·yo·wt	
your	la·khem	
God	le·lo·heem	
I	a·nee	
am the LORD	YHVH	
your God ”	e·lo·he·khem	
conducted	vay·yiq·qach	Numbers 16:1
Now Korah	qo·rach	
son	ben	
of Izhar	yits·har	
the son	ben	
of Kohath	qe·hat	
son	ben	
of Levi	le·vee	
Dathan	ve·da·tan	
and Abiram	va·a·vee·ram	
sons	be·ne	
of Eliab	e·lee·av	
and On	ve·o·wn	
son	ben	

of Peleth —	pe·let		
	be·ne	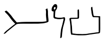	
along with some Reubenites —	re·u·ven		
a rebellion	vay·ya·qu·mu	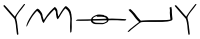	Numbers 16:2
against	liph·ne		
Moses	mo·sheh	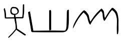	
	va·a·na·sheem	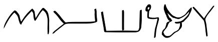	
	mib·be·ne	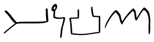	
of Israel	yis·ra·el	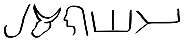	
along with 250	cha·mish·sheem		
	u·ma·ta·yim		
as leaders	ne·see·e	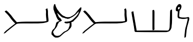	
of the congregation	e·dah		
and representatives	qe·ri·e		
in the assembly	mo·w·ed		
men	an·she		
renowned	shem		
They came together	vay·yiq·qa·ha·lu	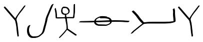	Numbers 16:3
against	al		
Moses	mo·sheh		
and	ve·al		
Aaron	a·ha·ron	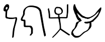	
and told them	vay·yo·me·ru		
	a·le·hem		
“ [You have taken] too much	rav	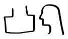	
upon yourselves !	la·khem		
For	kee	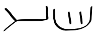	

everyone	khal	𐤊𐤋	
congregation	ha·e·dah	𐤄𐤏𐤃𐤄	
in the entire	kul·lam	𐤊𐤋𐤌	
is holy	qe·do·sheem	𐤒𐤃𐤔𐤉𐤌	
is in their midst	u·ve·to·w·kham	𐤅𐤁𐤕𐤅𐤊𐤌	
and the LORD	YHVH	𐤉𐤄𐤅𐤄	
Why	u·mad·du·a	𐤅𐤌𐤃𐤅𐤏	
then do you exalt	tit·nas·se·u	𐤕𐤕𐤍𐤔𐤀𐤅	
yourselves above	al	𐤏𐤋	
the assembly	qe·hal	𐤒𐤄𐤋	
of the LORD ? ”	YHVH	𐤉𐤄𐤅𐤄	
heard this	vay·yish·ma	𐤅𐤉𐤔𐤌𐤏	Numbers 16:4
When Moses	mo·sheh	𐤌𐤔𐤄	
he fell	vay·yip·pol	𐤅𐤉𐤐𐤋	
facedown	al	𐤏𐤋	
	pa·naw	𐤐𐤍𐤉𐤅	
Then he said	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	Numbers 16:5
to	el	𐤀𐤋	
Korah	qo·rach	𐤒𐤓𐤇	
	ve·el	𐤅𐤀𐤋	
and all	kal	𐤊𐤋	
his followers	a·da·to	𐤏𐤃𐤕𐤅	
	le·mor	𐤋𐤀𐤌𐤓	
“ Tomorrow morning	bo·qer	𐤁𐤒𐤓	
will reveal	ve·yo·da	𐤅𐤉𐤃𐤏	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	

who belongs	a·sher		
to Him	lo		
and	ve·et		
who is holy	haq·qa·do·wosh	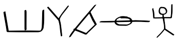	
and He will bring that person near	ve·hiq·reev	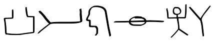	
to Himself	e·law	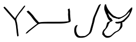	
-	ve·et		
The one	a·sher		
He chooses	yiv·char	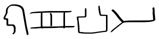	
	bo		
He will bring near	yaq·reev	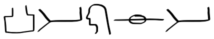	
to Himself	e·law	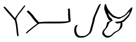	
as follows :	zot		Numbers 16:6
are to do	a·su		
Take	qe·chu	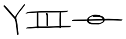	
	la·khem		
censers	mach·to·wt	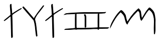	
[You,] Korah	qo·rach	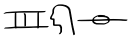	
and all	ve·khal		
your followers	a·da·to	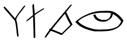	
you are to place	u·te·nu		Numbers 16:7
in them	va·hen		
fire	esh		
-	ve·see·mu	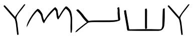	
-	a·le·hen	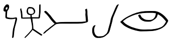	
and incense	qe·to·ret	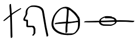	
in the presence	liph·ne		

of the LORD	YHVH		
and tomorrow	ma·char	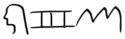	
will be	ve·ha·yah	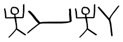	
Then the man	ha·eesh	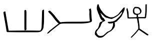	
-	a·sher		
chooses	yiv·char	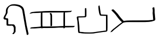	
the LORD	YHVH		
the one	hu		
who is holy	haq·qa·do·wosh	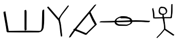	
who have taken too much	rav	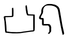	
upon yourselves ! ”	la·khem		
It is you sons	be·ne	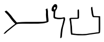	
of Levi	le·vee		
also said	vay·yo·mer		Numbers 16:8
Moses	mo·sheh	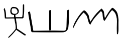	
to	el		
Korah	qo·rach	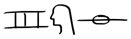	
listen	shim·u		
“ Now	na		
you sons	be·ne	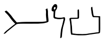	
of Levi !	le·vee		
Is it not enough	ham·at		Numbers 16:9
for	mik·kem		
you that	kee	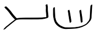	
has separated you	hiv·deel		
the God	e·lo·he		
of Israel	yis·ra·el	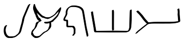	

-	et·khem	𐤀𐤕𐤊𐤌	
from the congregation	me·a·dat	𐤌𐤏𐤃𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and brought you near	le·haq·reev	𐤋𐤄𐤒𐤓𐤉𐤁	
-	et·khem	𐤀𐤕𐤊𐤌	
to Himself	e·law	𐤀𐤋𐤉𐤅	
to perform	la·a·vod	𐤋𐤏𐤁𐤃	
-	et	𐤀𐤕	
the work	a·vo·dat	𐤏𐤁𐤃𐤕	
tabernacle	mish·kan	𐤌𐤔𐤊𐤍	
at the LORD’s	YHVH	𐤉𐤄𐤅𐤄	
and to stand	ve·la·a·mod	𐤅𐤋𐤏𐤌𐤃	
before	liph·ne	𐤋𐤐𐤍𐤉	
the congregation	ha·e·dah	𐤄𐤏𐤃𐤄	
to minister to them ?	le·sha·re·tam	𐤋𐤔𐤓𐤕𐤌	
He has brought you near	vay·yaq·rev	𐤅𐤉𐤒𐤓𐤁	Numbers 16:10
-	o·te·kha	𐤀𐤕𐤊	
-	ve·et	𐤅𐤀𐤕	
[you] and all	kal	𐤊𐤋	
your fellow	a·che·kha	𐤀𐤇𐤉𐤊	
Levites	ve·ne	𐤁𐤍𐤉	
	le·vee	𐤋𐤅𐤉	
-	it·takh	𐤀𐤕𐤊	
but you are seeking	u·viq·qash·tem	𐤅𐤁𐤒𐤔𐤕𐤌	
as well	gam	𐤂𐤌	
the priesthood	ke·hun·nah	𐤊𐤄𐤍𐤄	

Therefore	la·khen	Numbers 16:11
it is you	at·tah	
and all	ve·khal	
your followers	a·da·te·kha	
who have conspired	han·no·a·deem	
against	al	
the LORD !	YHVH	
As for Aaron	ve·a·ha·ron	
who	mah	
is he	hu	
that	kee	
you should grumble	til·lo·nu	
against him ? ”	a·law	
summoned	vay·yish·lach	Numbers 16:12
Then Moses	mo·sheh	
	liq·ro	
Dathan	le·da·tan	
and Abiram	ve·la·a·vee·ram	
the sons	be·ne	
of Eliab	e·lee·av	
but they said	vay·yo·me·ru	
“ We will not	lo	
come !	na·a·leh	
Is it not enough	ham·at	Numbers 16:13
that	kee	
you have brought us up	he·e·lee·ta·nu	
out of a land	me·e·rets	

flowing	za·vat	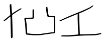	
with milk	cha·lav	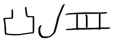	
and honey	u·de·vash		
to kill us	la·ha·mee·te·nu	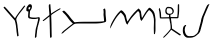	
in the wilderness ?	bam·mid·bar		
	kee	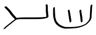	
appoint yourself as ruler	tis·ta·rer		
over us ?	a·le·nu	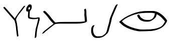	
Must you also	gam		
	his·ta·rer		
Moreover	aph		Numbers 16:14
you have not	lo		
into	el		
a land	e·rets		
flowing	za·vat	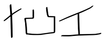	
with milk	cha·lav	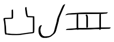	
and honey	u·de·vash		
brought us	ha·vee·o·ta·nu	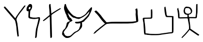	
or given	vat·tit·ten		
us	la·nu		
an inheritance	na·cha·lat	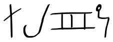	
of fields	sa·deh		
and vineyards	va·kha·rem		
the eyes	ha·e·ne	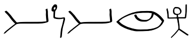	
men ?	ha·a·na·sheem	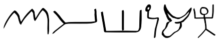	
of these	ha·hem	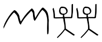	
Will you gouge out	te·naq·qer	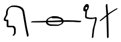	

No, we will not	lo	𐤋𐤀	
come ! ”	na·a·leh	𐤍𐤏𐤋𐤄	
angry	vay·yi·char	𐤅𐤉𐤇𐤓	Numbers 16:15
Then Moses	le·mo·sheh	𐤋𐤌𐤔𐤄	
became very	me·od	𐤌𐤀𐤃	
and said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
to	el	𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ Do not	al	𐤀𐤋	
regard	te·phen	𐤕𐤐𐤍	
	el	𐤀𐤋	
their offering	min·cha·tam	𐤌𐤍𐤇𐤕𐤌	
I have not	lo	𐤋𐤀	
donkey	cha·mo·wr	𐤇𐤌𐤅𐤓	
one	e·chad	𐤀𐤇𐤃	
from them	me·hem	𐤌𐤄𐤌	
taken	na·sa·tee	𐤍𐤔𐤀𐤕𐤉	
	ve·lo	𐤅𐤋𐤀	
or mistreated	ha·re·o·tee	𐤄𐤓𐤏𐤕𐤉	
-	et	𐤀𐤕	
a single	a·chad	𐤀𐤇𐤃	
one of them ”	me·hem	𐤌𐤄𐤌	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Numbers 16:16
And Moses	mo·sheh	𐤌𐤔𐤄	
to	el	𐤀𐤋	
Korah	qo·rach	𐤒𐤓𐤇	
“ You	at·tah	𐤀𐤕𐤄	

and all	ve·khal
your followers	a·da·te·kha
are to appear	he·yu
before	liph·ne
the LORD	YHVH
you	at·tah
and they	va·hem
and Aaron	ve·a·ha·ron
tomorrow —	ma·char
is to take	u·qe·chu
Each man	eesh
his censer	mach·ta·to
place	u·ne·tat·tem
in it	a·le·hem
incense	qe·to·ret
and present	ve·hiq·rav·tem
before	liph·ne
the LORD —	YHVH
-	eesh
[it]	mach·ta·to
250	cha·mish·sheem
	u·ma·ta·yim
censers	mach·tot
You	ve·at·tah
and Aaron	ve·a·ha·ron
	eesh
are to present your censers as well ”	mach·ta·to

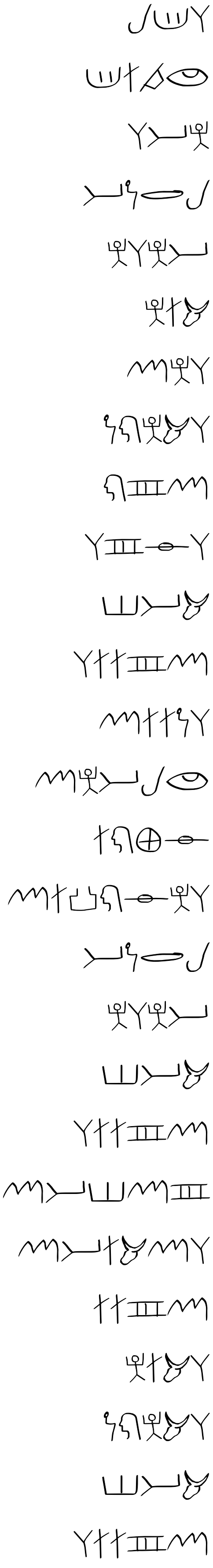

Numbers 16:17

took	vay·yiq·chu	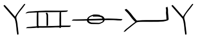	Numbers 16:18
So each man	eesh	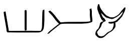	
his censer	mach·ta·to	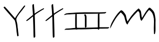	
put	vay·yit·te·nu	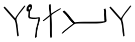	
-	a·le·hem	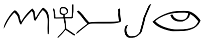	
fire	esh		
-	vay·ya·see·mu	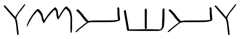	
in it	a·le·hem	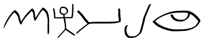	
and incense	qe·to·ret	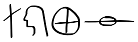	
and stood	vay·ya·am·du		
at the entrance	pe·tach	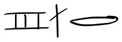	
to the Tent	o·hel		
of Meeting	mo·w·ed		
with Moses	u·mo·sheh		
and Aaron	ve·a·ha·ron		
had gathered	vay·yaq·hel	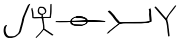	Numbers 16:19
against them	a·le·hem	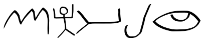	
When Korah	qo·rach	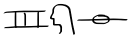	
-	et		
his whole	kal		
assembly	ha·e·dah		
at	el		
the entrance	pe·tach	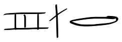	
to the Tent	o·hel		
of Meeting	mo·w·ed		
appeared	vay·ye·ra	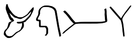	
the glory	khe·vo·wd		

of the LORD	YHVH		
to	el		
the whole	kal		
congregation	ha·e·dah	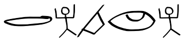	
said	vay·dab·ber	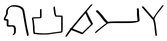	Numbers 16:20
And the LORD	YHVH		
to	el		
Moses	mo·sheh		
	ve·el		
and Aaron	a·ha·ron	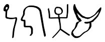	
	le·mor		
“ Separate yourselves	hib·ba·de·lu	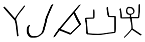	Numbers 16:21
from	mit·to·wkh		
congregation	ha·e·dah		
this	haz·zot		
so that I may consume	va·ʾa·khal·lɛh		
them	o·tam		
in an instant ”	ke·ra·ga		
But Moses and Aaron fell	vay·yip·pe·lu	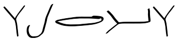	Numbers 16:22
facedown	al		
	pe·ne·hem	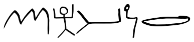	
and said	vay·yo·me·ru		
“ O God	el		
the God	e·lo·he		
of the spirits	ha·ru·chot		
of all	le·khal		

flesh	ba·sar	בשר	
man	ha·eesh	האיש	
when one	e·chad	אחד	
sins	ye·che·ta	יחטא	
with	ve·al	ועל	
the whole	kal	כל	
congregation ? ”	ha·e·dah	העדה	
will You be angry	tiq·tsoph	תקצף	
said	vay·dab·ber	וידבר	Numbers 16:23
Then the LORD	YHVH	יהוה	
to	el	אל	
Moses	mo·sheh	משה	
	le·mor	לאמר	
“ Tell	dab·ber	דבר	Numbers 16:24
	el	אל	
the congregation	ha·e·dah	העדה	
	le·mor	לאמר	
to move away	he·a·lu	העלו	
from	mis·sa·veev	מסביב	
the dwellings	le·mish·kan	למשכן	
of Korah	qo·rach	קרח	
Dathan	da·tan	דתן	
and Abiram ”	va·a·vee·ram	ואבירם	
got up	vay·ya·qam	ויקם	Numbers 16:25
So Moses	mo·sheh	משה	
and went	vay·ye·lekh	וילך	
to	el	אל	

Dathan	da·tan	
and Abiram	va·a·vee·ram	
followed	vay·ye·le·khu	
him	a·cha·raw	
and the elders	ziq·ne	
of Israel	yis·ra·el	
And he warned	vay·dab·ber	Numbers 16:26
	el	
the congregation	ha·e·dah	
	le·mor	
“ Move away	su·ru	
now	na	
from	me·al	
the tents	a·ho·le	
men	ha·a·na·sheem	
wicked	ha·re·sha·eem	
of these	ha·el·leh	
Do not	ve·al	
touch	tig·ge·u	
anything	be·khal	
that belongs	a·sher	
to them	la·hem	
or	pen	
you will be swept away	tis·sa·phu	
because of all	be·khal	
their sins ”	chat·to·tam	
So they moved away	vay·ye·a·lu	Numbers 16:27

from	me·al		
the dwellings	mish·kan	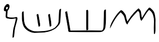	
of Korah	qo·rεch	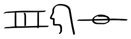	
Dathan	da·tan		
and Abiram	va·a·vee·ram	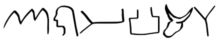	
Meanwhile	mis·sa·veev		
Dathan	ve·da·tan		
and Abiram	va·a·vee·ram	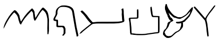	
had come out	ya·tse·u		
and stood	nits·tsa·veem	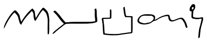	
at the entrances	pe·tach	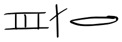	
to their tents	a·ho·le·hem	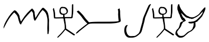	
with their wives	u·ne·she·hem	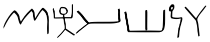	
and children	u·ve·ne·hem	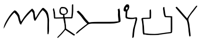	
and infants	ve·tap·pam		
said	vay·yo·mer		Numbers 16:28
Then Moses	mo·sheh		
“ This is how	be·zot		
you will know	te·de·un		
that	kee	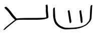	
the LORD	YHVH		
has sent me	she·la·cha·nee	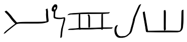	
to do	la·a·so·wt		
-	et		
all	kal	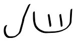	
things	ham·ma·a·seem		
these	ha·el·leh		

for	kee	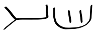	
it was not	lo		
my own doing :	mil·lib·bee	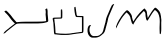	
If	im		Numbers 16:29
a natural death	ke·mo·wt		
-	kal	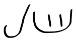	
-	ha·a·dam		
men die	ye·mu·tun		
these	el·leh	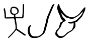	
the fate	u·phe·qud·dat	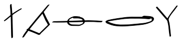	
of all	kal		
men	ha·a·dam		
or if they suffer	yip·pa·qed	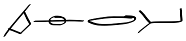	
	a·le·hem	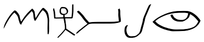	
has not	lo		
then the LORD	YHVH		
sent me	she·la·cha·nee	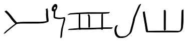	
But if	ve·im		Numbers 16:30
something unprecedented	be·ree·ah	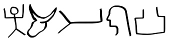	
brings about	yiv·ra		
the LORD	YHVH		
opens	u·pha·tse·tah		
and the earth	ha·a·da·mah		
-	et		
its mouth	pee·ha	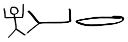	
and swallows	u·va·le·ah		
them	o·tam		

and	ve·et	ואת	
all	kal	כל	
that	a·sher	אשר	
belongs to them	la·hem	להם	
so that they go down	ve·ya·re·du	וירדו	
alive	chay·yeem	חיים	
into Sheol	she·o·lah	שאלה	
then you will know	vee·da·tem	וידעתם	
that	kee	כי	
have treated	ni·a·tsu	נאצו	
men	ha·a·na·sheem	האנשים	
these	ha·el·leh	האלה	
-	et	את	
the LORD {with contempt} ”	YHVH	יהוה	
-	vay·hee	ויהי	Numbers 16:31
As soon as [Moses] had finished	ke·khal·lo·to	ככלתו	
saying	le·dab·ber	לדבר	
-	et	את	
all	kal	כל	
	had·de·va·reem	הדברים	
this	ha·el·leh	האלה	
split open	vat·tib·ba·qa	ותבקע	
the ground	ha·a·da·mah	האדמה	
-	a·sher	אשר	
beneath them	tach·te·hem	תחתיהם	
opened	vat·tiph·tach	ותפתח	Numbers 16:32

and the earth	ha·a·rets		
-	et		
its mouth	pee·ha	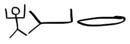	
and swallowed	vat·tiv·la	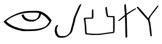	
them	o·tam		
and	ve·et		
their households —	bat·te·hem	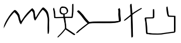	
-	ve·et		
all	kal	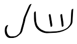	
men	ha·a·dam		
-	a·sher		
Korah’s	le·qo·rach	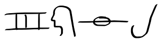	
-	ve·et		
and all	kal	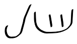	
their possessions	ha·ra·khush	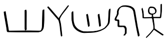	
went down	vay·ye·re·du		Numbers 16:33
They	hem	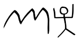	
with all	ve·khal		
they owned	a·sher		
	la·hem		
alive	chay·yeem	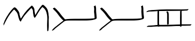	
into Sheol	she·o·lah		
closed	vat·te·khas	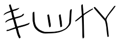	
over them	a·le·hem	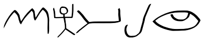	
The earth	ha·a·rets		
and they vanished	vay·yo·ve·du		
from	mit·to·wkh		

the assembly	haq·qa·hal	
all	ve·khal	Numbers 16:34
the people of Israel	yis·ra·el	
who [were]	a·sher	
around them	se·vee·vo·te·hem	
fled	na·su	
At their cries	le·qo·lam	
-	kee	
saying	a·me·ru	
may	pen	
swallow us too ! ”	tiv·la·e·nu	
“ The earth	ha·a·rets	
And fire	ve·esh	Numbers 16:35
came forth	ya·tse·ah	
-	me·et	
from the LORD	YHVH	
and consumed	vat·to·khal	
-	et	
the 250	ha·cha·mish·sheem	
	u·ma·ta·yim	
men	eesh	
who were offering	maq·ree·ve	
the incense	haq·qe·to·ret	
said	vay·dab·ber	Numbers 16:36
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	

	le·mor	לאמר	
“ Tell	e·mor	אמר	Numbers 16:37
	el	אל	
Eleazar	el·a·zar	אלעזר	
son	ben	בן	
of Aaron	a·ha·ron	אהרן	
the priest	hak·ko·hen	הכהן	
to remove	ve·ya·rem	וירם	
-	et	את	
the censers	ham·mach·tot	המחתת	
from	mib·ben	מבין	
the flames	has·se·re·phah	השרפה	
and	ve·et	ואת	
the coals	ha·esh	האש	
to scatter	ze·reh	זרה	
far away	ha·le·ah	הלאה	
because	kee	כי	
[the censers] are holy	qa·de·shu	קדשו	
-	et	את	Numbers 16:38
As for the censers	mach·to·wt	מחתות	
who sinned	ha·chat·ta·eem	החטאים	
of those	ha·el·leh	האלה	
at the cost of their own lives	be·naph·sho·tam	בנפשתם	
	ve·a·su	ועשו	
	o·tam	אתם	
hammer them into	riq·qu·e	רקעי	
sheets	pha·cheem	פחים	

to overlay	tsip·pui		
the altar	lam·miz·be·ach		
for	kee	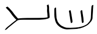	
these were presented	hiq·ree·vum	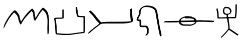	
before	liph·ne		
the LORD	YHVH		
and so have become holy	vay·yiq·da·shu	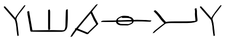	
They will serve as	ve·yih·yu		
a sign	le·o·wt		
to the Israelites	liv·ne		
”	yis·ra·el	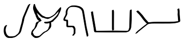	
took	vay·yiq·qach	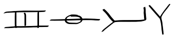	Numbers 16:39
So Eleazar	el·a·zar		
the priest	hak·ko·hen		
-	et		
censers	mach·to·wt	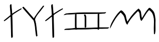	
the bronze	han·ne·cho·shet	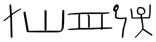	
-	a·sher		
brought	hiq·ree·vu	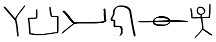	
by those who had been burned up	has·se·ru·pheem		
and he had them hammered out	vay·raq·qe·um	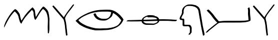	
to overlay	tsip·pui	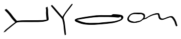	
the altar	lam·miz·be·ach		
This was to be a reminder	zik·ka·ro·wn		Numbers 16:40
to the Israelites	liv·ne		
	yis·ra·el	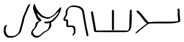	

that	le·ma·an	למען	
just as	a·sher	אשר	
no	lo	לא	
should approach	yiq·rav	יקרב	
	eesh	איש	
outsider	zar	זר	
who	a·sher	אשר	
not	lo	לא	
a descendant	miz·ze·ra	מזרע	
of Aaron	a·ha·ron	אהרן	
is	hu	הוא	
to offer	le·haq·teer	להקטיר	
incense	qe·to·ret	קטרת	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
	ve·lo	ולא	
lest he become	yih·yeh	יהיה	
like Korah	khe·qo·rach	כקרח	
and his followers	ve·kha·a·da·to	וכעדתו	
-	ka·a·sher	כאשר	
commanded him	dib·ber	דבר	
the LORD	YHVH	יהוה	
through	be·yad	ביד	
Moses	mo·sheh	משה	
	lo	לו	
grumbled	vay·yil·lo·nu	וילנו	Numbers 16:41
the whole	kal	כל	

congregation	a·dat	𐤏𐤃𐤕	
	be·ne	𐤁𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
The next day	mim·ma·cho·rat	𐤌𐤌𐤇𐤓𐤕	
against	al	𐤏𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
	ve·al	𐤅𐤏𐤋	
and Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
saying	le·mor	𐤋𐤀𐤌𐤓	
“ You	at·tem	𐤀𐤕𐤌	
have killed	ha·mit·tem	𐤄𐤌𐤕𐤌	
-	et	𐤀𐤕	
people ! ”	am	𐤏𐤌	
the LORD’s	YHVH	𐤉𐤄𐤅𐤄	
But	vay·hee	𐤅𐤉𐤄𐤉	Numbers 16:42
gathered	be·hiq·qa·hel	𐤁𐤄𐤒𐤄𐤋	
when the congregation	ha·e·dah	𐤄𐤏𐤃𐤄	
against them	al	𐤏𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
	ve·al	𐤅𐤏𐤋	
and Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
turned	vay·yiph·nu	𐤅𐤉𐤐𐤍𐤅	
toward	el	𐤀𐤋	
the Tent	o·hel	𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
	ve·hin·neh	𐤅𐤄𐤍𐤄	
covered it	khis·sa·hu	𐤊𐤎𐤄𐤅	

and suddenly the cloud	he·a·nan	הענן	
appeared	vay·ye·ra	וירא	
and the glory	ke·vo·wd	כבוד	
of the LORD	YHVH	יהוה	
went	vay·ya·vo	ויבא	Numbers 16:43
Then Moses	mo·sheh	משה	
and Aaron	ve·a·ha·ron	ואהרן	
to	el	אל	
the front	pe·ne	פני	
of the Tent	o·hel	אהל	
of Meeting	mo·w·ed	מועדפ	
said	vay·dab·ber	וידבר	Numbers 16:44
and the LORD	YHVH	יהוה	
to	el	אל	
Moses	mo·sheh	משה	
	le·mor	לאמר	
“ Get away	he·rom·mu	הרמו	Numbers 16:45
from	mit·to·wkh	מתוך	
congregation	ha·e·dah	העדה	
this	haz·zot	הזאת	
so that I may consume	va·a·khal·leh	ואכלה	
them	o·tam	אתם	
in an instant ”	ke·ra·ga	כרגע	
And [Moses and Aaron] fell	vay·yip·pe·lu	ויפלו	
facedown	al	על	
	pe·ne·hem	פניהם	

said	vay·yo·mer		Numbers 16:46
Moses	mo·sheh		
to	el		
Aaron	a·ha·ron	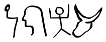	
“ Take	qach	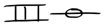	
-	et		
your censer	ham·mach·tah	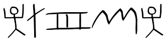	
place	ve·ten		
from	a·le·ha	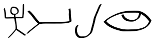	
fire	esh		
in it	me·al		
the altar	ham·miz·be·ach	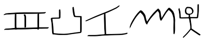	
	ve·seem	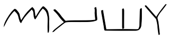	
and add incense	qe·to·ret	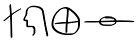	
Go	ve·ho·w·lekh		
quickly	me·he·rah		
to	el		
the congregation	ha·e·dah		
and make atonement	ve·khap·per	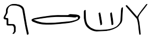	
for them	a·le·hem	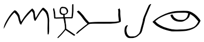	
because	kee	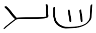	
has come	ya·tsa		
wrath	haq·qe·tseph	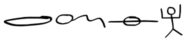	
out from	mil·liph·ne		
the LORD	YHVH		
has begun ”	he·chel	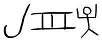	
the plague	han·na·geph	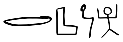	

took [the censer]	vay·yiq·qach	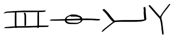	Numbers 16:47
So Aaron	a·ha·ron	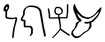	
as	ka·a·sher		
had ordered	dib·ber		
Moses	mo·sheh	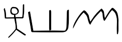	
and ran	vay·ya·rats		
into	el		
the midst	tokh		
of the assembly	haq·qa·hal	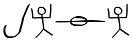	
	ve·hin·neh		
had begun	he·chel	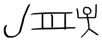	
And seeing that the plague	han·ne·geph	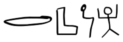	
among the people	ba·am		
	vay·yit·ten	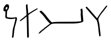	
-	et		
he offered the incense	haq·qe·to·ret	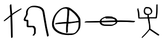	
and made atonement	vay·khap·per		
for	al		
the people	ha·am		
He stood	vay·ya·a·mod		Numbers 16:48
between	ben	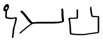	
and the dead	ham·me·teem		
	u·ven	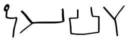	
the living	ha·chay·yeem	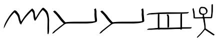	
was halted	vat·te·a·tsar		
and the plague	ham·mag·ge·phah		

-	vay·yih·yu	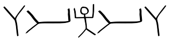	Numbers 16:49
But those who died	ham·me·teem	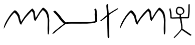	
from the plague	bam·mag·ge·phah		
numbered 14,700	ar·ba·ah		
	a·sar		
	e·leph	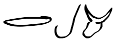	
	u·she·va	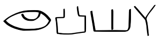	
	me·o·wt		
in addition to	mil·le·vad	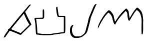	
those who had died	ham·me·teem		
on	al		
account	de·var		
of Korah	qo·rach	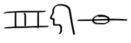	
returned	vay·ya·shav	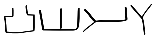	Numbers 16:50
Then Aaron	a·ha·ron	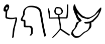	
to	el		
Moses	mo·sheh		
at	el		
the entrance	pe·tach	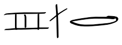	
to the Tent	o·hel		
of Meeting	mo·w·ed		
since the plague	ve·ham·mag·ge·phah		
had been halted	ne·e·tsa·rah		
said to	vay·dab·ber		Numbers 17:1
And the LORD	YHVH	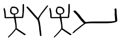	
	el		
Moses	mo·sheh		

	le·mor	
“ Speak	dab·ber	Numbers 17:2
to	el	
the Israelites	be·ne	
	yis·ra·el	
and take	ve·qach	
from them	me·it·tam	
[one]	mat·teh	
	mat·teh	
	le·vet	
-	av	
-	me·et	
of each	kal	
from the leader	ne·see·e·hem	
	le·vet	
tribe	a·vo·tam	
twelve	she·nem	
	a·sar	
staffs	mat·to·wt	
each	eesh	
-	et	
man’s name	she·mo	
Write	tikh·tov	
on	al	
his staff	mat·te·hu	
and	ve·et	Numbers 17:3
name	shem	

Aaron’s	a·ha·ron	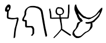	
write	tikh·tov	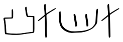	
on	al	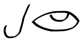	
the staff	mat·teh	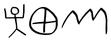	
of Levi	le·vee	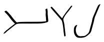	
because	kee	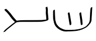	
staff	mat·teh	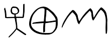	
there must be one	e·chad	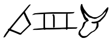	
for the head	le·rosh	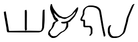	
	bet	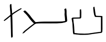	
of each tribe	a·vo·w·tam	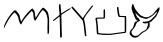	
Place [the staffs]	ve·hin·nach·tam	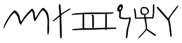	Numbers 17:4
in the Tent	be·o·hel	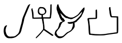	
of Meeting	mo·w·ed	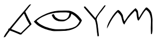	
in front of	liph·ne	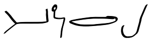	
the Testimony	ha·e·dut	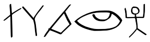	
where	a·sher	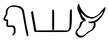	
I meet	iw·va·ed	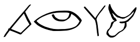	
with you	la·khem	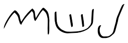	
	sham·mah	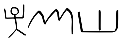	
-	ve·ha·yah	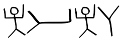	Numbers 17:5
belonging to the man	ha·eesh	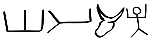	
-	a·sher	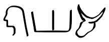	
I choose	ev·char	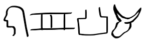	
	bo	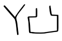	
The staff	mat·te·hu	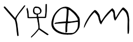	
will sprout	yiph·rach	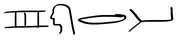	

and I will rid	va·ha·shik·ko·tee	והשכתי	
Myself	me·a·lay	מעלי	
-	et	את	
of the constant grumbling	te·lun·no·wt	תלנות	
	be·ne	בני	
of the Israelites	yis·ra·el	ישראל	
-	a·sher	אשר	
-	hem	הם	
-	mal·lee·nim	מלינם	
against you ”	a·le·khem	עליכם	
spoke	vay·dab·ber	וידבר	Numbers 17:6
So Moses	mo·sheh	משה	
to	el	אל	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
gave him	vay·yit·te·nu	ויתנו	
	e·law	אליו	
and each	kal	כל	
of their leaders	ne·see·e·hem	נשיאיהם	
staff —	mat·teh	מטה	
	le·na·see	לנשיא	
a	e·chad	אחד	
one	mat·teh	מטה	
of the leaders	le·na·see	לנשיא	
for each	e·chad	אחד	
	le·vet	לבית	
of their tribes	a·vo·tam	אבתם	

twelve	she·nem	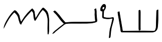	
	a·sar		
staffs in all	mat·to·wt	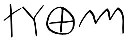	
staff	u·mat·teh		
And Aaron’s	a·ha·ron	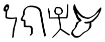	
was among	be·to·wkh		
[them]	mat·to·w·tam		
placed	vay·yan·nach	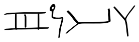	Numbers 17:7
Then Moses	mo·sheh		
-	et		
the staffs	ham·mat·tot		
before	liph·ne		
the LORD	YHVH		
in the Tent	be·o·hel		
of the Testimony	ha·e·dut		
-	vay·hee	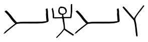	Numbers 17:8
The next day	mim·ma·cho·rat		
entered	vay·ya·vo	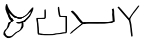	
Moses	mo·sheh		
	el		
the Tent	o·hel		
of the Testimony	ha·e·dut		
and saw	ve·hin·neh		
had sprouted	pa·rach		
staff	mat·teh		
that Aaron’s	a·ha·ron	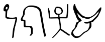	
representing the house	le·vet	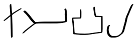	

of Levi	le·vee		
put forth	vay·yo·tse	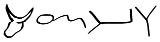	
buds	phe·rach		
blossomed	vay·ya·tsets		
	tseets	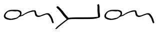	
and produced	vay·yig·mol		
almonds	she·qe·deem	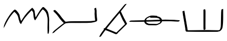	
brought out	vay·yo·tse	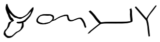	Numbers 17:9
Then Moses	mo·sheh		
-	et		
all	kal		
the staffs	ham·mat·tot		
presence	mil·liph·ne		
from the LORD’s	YHVH		
to	el		
all	kal	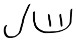	
the Israelites	be·ne	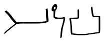	
	yis·ra·el	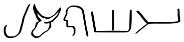	
They saw them	vay·yir·u		
took	vay·yiq·chu	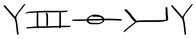	
and each man	eesh	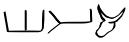	
his own staff	mat·te·hu		
said	vay·yo·mer		Numbers 17:10
The LORD	YHVH		
to	el		
Moses	mo·sheh		
“ Put	ha·shev	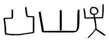	

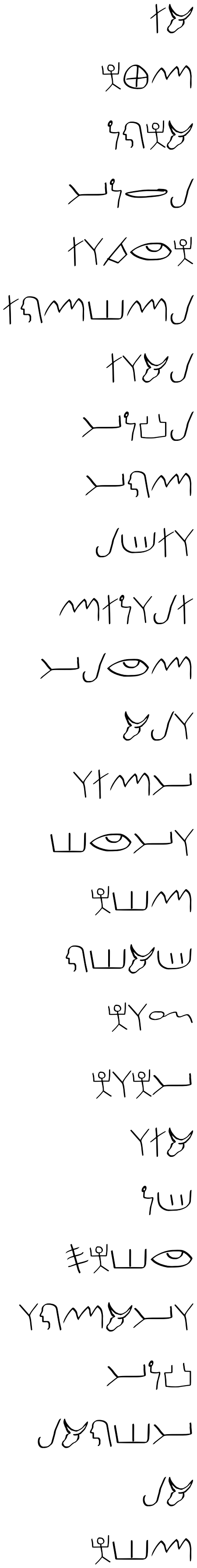

-	et	
staff	mat·teh	
Aaron’s	a·ha·ron	
{back} in front of	liph·ne	
the Testimony	ha·e·dut	
to be kept	le·mish·me·ret	
as a sign	le·o·wt	
for the rebellious	liv·ne	
	me·ree	
so that you may put an end	u·te·khal	
to their grumbling	te·lun·no·tam	
against Me	me·a·lay	
lest	ve·lo	
they die ”	ya·mu·tu	
did	vay·ya·as	Numbers 17:11
So Moses	mo·sheh	
as	ka·a·sher	
had commanded him	tsiw·vah	
the LORD	YHVH	
-	o·to	
-	ken	
	a·sah	
declared	vay·yo·me·ru	Numbers 17:12
Then the Israelites	be·ne	
	yis·ra·el	
to	el	
Moses	mo·sheh	

	le·mor	𐤋𐤀𐤌𐤓	
“ Look	hen	𐤄𐤍	
we are perishing !	ga·va·nu	𐤂𐤅𐤏𐤍𐤅	
We are lost	a·vad·nu	𐤀𐤁𐤃𐤍𐤅	
we are all	kul·la·nu	𐤊𐤋𐤍𐤅	
lost !	a·vad·nu	𐤀𐤁𐤃𐤍𐤅	
Anyone	kol	𐤊𐤋	Numbers 17:13
who comes near	haq·qa·rev	𐤄𐤒𐤓𐤁	
	haq·qa·rev	𐤄𐤒𐤓𐤁	
	el	𐤀𐤋	
the tabernacle	mish·kan	𐤌𐤔𐤊𐤍	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
will die	ya·mut	𐤉𐤌𐤅𐤕	
	ha·im	𐤄𐤀𐤌	
Are we all	tam·nu	𐤕𐤌𐤍𐤅	
going to perish ? ”	lig·wo·a	𐤋𐤂𐤅𐤏	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Numbers 18:1
So the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
“ You	at·tah	𐤀𐤕𐤄	
and your sons	u·va·ne·kha	𐤅𐤁𐤍𐤉𐤊	
house	u·vet	𐤅𐤁𐤉𐤕	
and your father’s	a·vee·kha	𐤀𐤁𐤉𐤊	
	it·takh	𐤀𐤕𐤊	
must bear	tis·u	𐤕𐤔𐤀𐤅	
-	et	𐤀𐤕	

the iniquity [involving]	a·won	עון	
the sanctuary	ham·miq·dash	המקדש	
And you	ve·at·tah	ואתה	
and your sons	u·va·ne·kha	ובניך	
[alone]	it·takh	אתך	
must bear	tis·u	תשאו	
-	et	את	
the iniquity [involving]	a·won	עון	
your priesthood	ke·hun·nat·khem	כהנתכם	
also	ve·gam	וגם	Numbers 18:2
	et	את	
your brothers	a·che·kha	אחיך	
from the tribe	mat·teh	מטה	
of Levi	le·vee	לוי	
the tribe	she·vet	שבט	
of your father	a·vee·kha	אביך	
But bring	haq·rev	הקרב	
with you	it·takh	אתך	
that they may join	ve·yil·la·wu	וילוו	
you	a·le·kha	עליך	
and assist	vee·sha·re·tu·kha	וישרתוך	
you	ve·at·tah	ואתה	
and your sons	u·va·ne·kha	ובניך	
	it·takh	אתך	
before	liph·ne	לפני	
the Tent	o·hel	אהל	
of the Testimony	ha·e·dut	העדת	

And they shall attend	ve·sha·me·ru	𐤅𐤔𐤌𐤓𐤅	Numbers 18:3
to your duties	mish·mar·te·kha	𐤌𐤔𐤌𐤓𐤕𐤊	
and to all the duties	u·mish·me·ret	𐤅𐤌𐤔𐤌𐤓𐤕	
	kal	𐤊𐤋	
of the Tent	ha·o·hel	𐤄𐤀𐤄𐤋	
	akh	𐤀𐤊	
but	el	𐤀𐤋	
to the furnishings	ke·le	𐤊𐤋𐤉	
of the sanctuary	haq·qo·desh	𐤄𐤒𐤃𐤔	
or	ve·el	𐤅𐤀𐤋	
the altar	ham·miz·be·ach	𐤄𐤌𐤆𐤁𐤇	
they must not	lo	𐤋𐤀	
come near	yiq·ra·vu	𐤉𐤒𐤓𐤁𐤅	
or	ve·lo	𐤅𐤋𐤀	
will die	ya·mu·tu	𐤉𐤌𐤕𐤅	
both	gam	𐤂𐤌	
they	hem	𐤄𐤌	
and	gam	𐤂𐤌	
you	at·tem	𐤀𐤕𐤌	
They are to join	ve·nil·wu	𐤅𐤍𐤋𐤅𐤅	Numbers 18:4
you	a·le·kha	𐤏𐤋𐤉𐤊	
and attend	ve·sha·me·ru	𐤅𐤔𐤌𐤓𐤅	
	et	𐤀𐤕	
to the duties	mish·me·ret	𐤌𐤔𐤌𐤓𐤕	
of the Tent	o·hel	𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
doing all	le·khol	𐤋𐤊𐤋	

the work	a·vo·dat	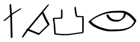	
at the Tent	ha·o·hel	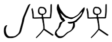	
outsider	ve·zar	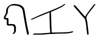	
but no	lo	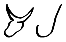	
may come near	yiq·rav	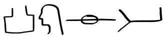	
you	a·le·khem	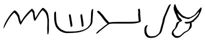	
And you shall attend	u·she·mar·tem	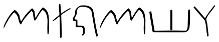	Numbers 18:5
	et	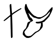	
to the duties	mish·me·ret	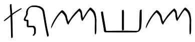	
of the sanctuary	haq·qo·desh	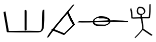	
[and]	ve·et	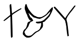	
	mish·me·ret	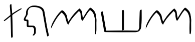	
of the altar	ham·miz·be·ach	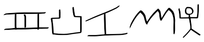	
may not	ve·lo	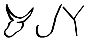	
fall	yih·yeh	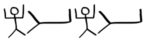	
again	o·wd	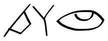	
so that wrath	qe·tseph	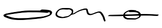	
on	al	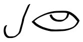	
the Israelites	be·ne	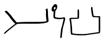	
	yis·ra·el	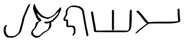	
I Myself	va·a·nee	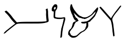	Numbers 18:6
Behold	hin·neh	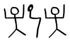	
have selected	la·qach·tee	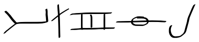	
-	et	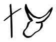	
your fellow	a·che·khem	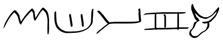	
Levites	hal·vee·yim	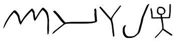	
from	mit·to·wkh	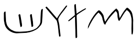	

the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to you	la·khem	𐤋𐤊𐤌	
as a gift	mat·ta·nah	𐤌𐤕𐤍𐤄	
dedicated	ne·tu·neem	𐤍𐤕𐤍𐤉𐤌	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
to perform	la·a·vod	𐤋𐤏𐤁𐤃	
	et	𐤀𐤕	
the service	a·vo·dat	𐤏𐤁𐤃𐤕	
for the Tent	o·hel	𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
But only you	ve·at·tah	𐤅𐤀𐤕𐤄	Numbers 18:7
and your sons	u·va·ne·kha	𐤅𐤁𐤍𐤉𐤊	
	it·te·kha	𐤀𐤕𐤊	
shall attend	tish·me·ru	𐤕𐤔𐤌𐤓𐤅	
-	et	𐤀𐤕	
to your priesthood	ke·hun·nat·khem	𐤊𐤄𐤍𐤕𐤊𐤌	
for everything	le·khal	𐤋𐤊𐤋	
concerning	de·var	𐤃𐤁𐤓	
the altar	ham·miz·be·ach	𐤄𐤌𐤆𐤁𐤇	
and what is inside	u·le·mib·bet	𐤅𐤋𐤌𐤁𐤉𐤕	
the veil	lap·pa·ro·khet	𐤋𐤐𐤓𐤊𐤕	
and you are to perform that service	va·a·vad·tem	𐤅𐤏𐤁𐤃𐤕𐤌	
you the work	a·vo·dat	𐤏𐤁𐤃𐤕	
as a gift	mat·ta·nah	𐤌𐤕𐤍𐤄	
I am giving	et·ten	𐤀𐤕𐤍	
-	et	𐤀𐤕	

of the priesthood	ke·hun·nat·khem	כהנתכם	
but any outsider	ve·haz·zar	והזר	
who comes near [the sanctuary]	haq·qa·rev	הקרב	
must be put to death ”	yu·mat	יומת׃	
said	vay·dab·ber	וידבר	Numbers 18:8
Then the LORD	YHVH	יהוה	
to	el	אל	
Aaron	a·ha·ron	אהרן	
I	va·a·nee	ואני	
“ Behold	hin·neh	הנה	
have put	na·tat·tee	נתתי	
you	le·kha	לך	
-	et	את	
in charge	mish·me·ret	משמרת	
of My offerings	te·ru·mo·tay	תרומתי	
As for all	le·khal	לכל	
the sacred offerings	qa·de·she	קדשי	
	ve·ne	בני	
of the Israelites	yis·ra·el	ישראל	
to you	le·kha	לך	
I have given them	ne·tat·teem	נתתים	
as a portion	le·ma·she·chah	למשחה	
and your sons	u·le·va·ne·kha	ולבניך	
statute	le·chaq	לחק	
and a permanent	o·w·lam	עולם	
-	zeh	זה	Numbers 18:9
will be	yih·yeh	יהיה	

yours	le·kha	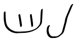	
the most holy offerings	miq·qo·desh	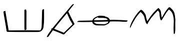	
	haq·qo·da·sheem		
A portion of	min		
[reserved] from the fire	ha·esh		
From all	kal		
the offerings	qa·re·ba·nam	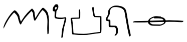	
	le·khal		
whether grain offerings	min·cha·tam	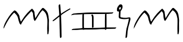	
	u·le·khal	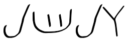	
or sin offerings	chat·ta·tam		
	u·le·khal	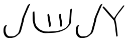	
or guilt offerings	a·sha·mam		
-	a·sher		
they render	ya·shee·vu	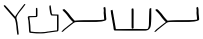	
to Me	lee	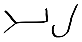	
as most holy [offerings]	qo·desh	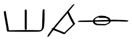	
	qa·da·sheem	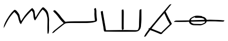	
to you	le·kha	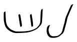	
[that part] belongs	hu		
and your sons	u·le·va·ne·kha	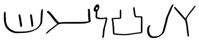	
as a most holy [offering]	be·qo·desh	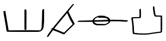	Numbers 18:10
	haq·qo·da·sheem		
You are to eat it	to·kha·len·nu		
[and] every	kal		
male	za·khar	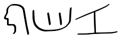	

may eat	yo·khal		
it	o·to		
as holy	qo·desh	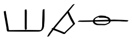	
You shall regard it	yih·yeh	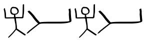	
-	lakh	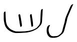	
And this	ve·zeh		Numbers 18:11
is yours as well :	le·kha	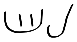	
the offering	te·ru·mat		
of their gifts	mat·ta·nam	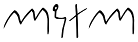	
along with all	le·khal		
the wave offerings	te·nu·phot	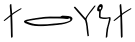	
	be·ne	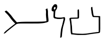	
of the Israelites	yis·ra·el	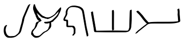	
to you	le·kha	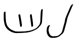	
I have given this	ne·tat·teem	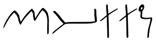	
and your sons	u·le·va·ne·kha	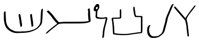	
and daughters	ve·liv·no·te·kha	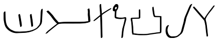	
	it·te·kha	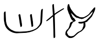	
statute	le·chaq	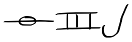	
as a permanent	o·w·lam		
Every	kal		
ceremonially clean person	ta·ho·wr		
in your household	be·ve·te·kha	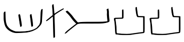	
may eat it	yo·khal		
-	o·to		
all	kol	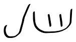	Numbers 18:12
the freshest	che·lev	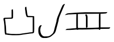	

olive oil	yits·har	𐤉𐤑𐤄𐤓	
and all	ve·khal	𐤅𐤊𐤋	
the finest	che·lev	𐤇𐤋𐤁	
new wine	tee·ro·wosh	𐤕𐤉𐤓𐤅𐤔	
and grain	ve·da·gan	𐤅𐤃𐤂𐤍	
as their firstfruits	re·shee·tam	𐤓𐤀𐤔𐤉𐤕𐤌	
that	a·sher	𐤀𐤔𐤓	
I give you	yit·te·nu	𐤉𐤕𐤍𐤅	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
	le·kha	𐤋𐤊	
the Israelites give	ne·tat·teem	𐤍𐤕𐤕𐤉𐤌	
The firstfruits	bik·ku·re	𐤁𐤊𐤅𐤓𐤉	Numbers 18:13
of everything	kal	𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
in their land	be·ar·tsam	𐤁𐤀𐤓𐤑𐤌	
that	a·sher	𐤀𐤔𐤓	
they bring	ya·vee·u	𐤉𐤁𐤉𐤀𐤅	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
to you	le·kha	𐤋𐤊	
will belong	yih·yeh	𐤉𐤄𐤉𐤄	
Every	kal	𐤊𐤋	
ceremonially clean person	ta·ho·wr	𐤈𐤄𐤅𐤓	
in your household	be·ve·te·kha	𐤁𐤁𐤉𐤕𐤊	
may eat them	yo·kha·len·nu	𐤉𐤀𐤊𐤋𐤍𐤅	
Every	kal	𐤊𐤋	Numbers 18:14
devoted thing	che·rem	𐤇𐤓𐤌	
in Israel	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	

	le·kha	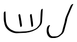	
belongs to you	yih·yeh	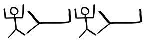	
of every	kal	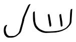	Numbers 18:15
The firstborn	pe·ter	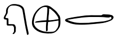	
	re·chem	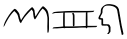	
	le·khal	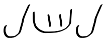	
womb	ba·sar	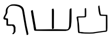	
whether	a·sher	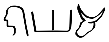	
that is offered	yaq·ree·vu	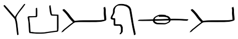	
to the LORD	la·YHVH	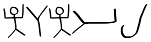	
man	ba·a·dam	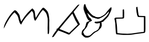	
or beast	u·vab·be·he·mah	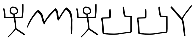	
belongs	yih·yeh	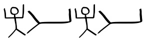	
to you	lakh	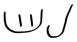	
But	akh	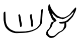	
you must surely redeem	pa·doh	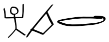	
	tiph·deh	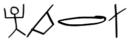	
-	et	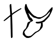	
every firstborn	be·kho·wr	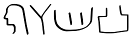	
son	ha·a·dam	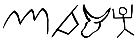	
-	ve·et	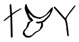	
every firstborn male	be·kho·wr	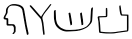	
animals	hab·be·he·mah	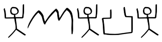	
of unclean	hat·te·me·ah	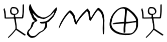	
[and]	tiph·deh	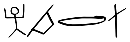	
You are to pay the redemption price	u·phe·du·yaw	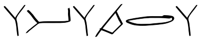	Numbers 18:16

for a month-old male	mib·ben	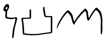	
	cho·desh		
	tiph·deh	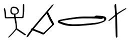	
according to your valuation :	be·er·ke·kha	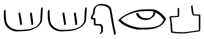	
of silver	ke·seph		
five	cha·me·shet		
shekels	she·qa·leem	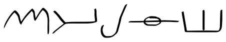	
shekel	be·she·qel	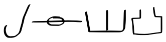	
according to the sanctuary	haq·qo·desh	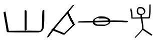	
is twenty	es·reem	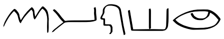	
gerahs	ge·rah	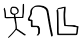	
which	hu		
But	akh		Numbers 18:17
the firstborn	be·kho·wr		
of an ox	sho·wr		
or	o		
	ve·kho·wr		
a sheep	ke·sev	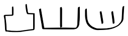	
	o		
	ve·kho·wr		
a goat	ez		
you must not	lo		
redeem	tiph·deh	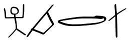	
are holy	qo·desh	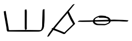	
they	hem	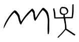	
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their blood	da·mam	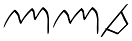	
You are to sprinkle	tiz·roq	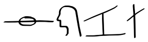	
on	al		
the altar	ham·miz·be·ach	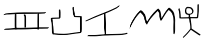	
-	ve·et		
their fat	chel·bam	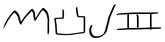	
and burn	taq·teer	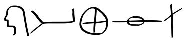	
as an offering made by fire	ish·sheh		
aroma	le·re·ach	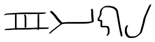	
a pleasing	nee·cho·ach	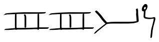	
to the LORD	la·YHVH	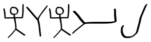	
And their meat	u·ve·sa·ram		Numbers 18:18
belongs	yih·yeh	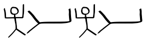	
to you	lakh	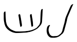	
just as the breast	ka·cha·zeh	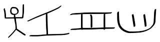	
of the wave offering	hat·te·nu·phah		
thigh	u·khe·sho·wq	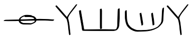	
and right	hay·ya·meen		
to you	le·kha	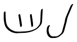	
belong	yih·yeh	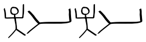	
All	kol		Numbers 18:19
offerings	te·ru·mot		
the holy	haq·qo·da·sheem		
that	a·sher		
present	ya·ree·mu	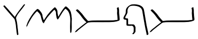	
	ve·ne	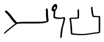	
the Israelites	yis·ra·el	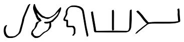	

to the LORD	la·YHVH	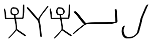	
I give	na·tat·tee	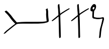	
to you	le·kha	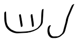	
and to your sons	u·le·va·ne·kha	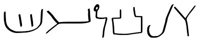	
and daughters	ve·liv·no·te·kha	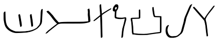	
	it·te·kha	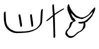	
statute	le·chaq	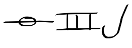	
as a permanent	o·w·lam	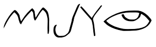	
covenant	be·reet	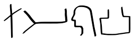	
of salt	me·lach	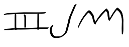	
is a permanent	o·w·lam	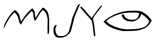	
It	hee	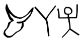	
before	liph·ne	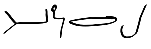	
the LORD	YHVH	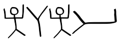	
for you	le·kha	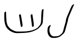	
and your offspring	u·le·zar·a·kha	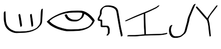	
”	it·takh	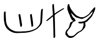	
said	vay·yo·mer	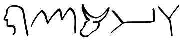	Numbers 18:20
Then the LORD	YHVH	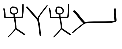	
el	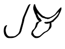		
to Aaron	a·ha·ron	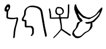	
in their land	be·ar·tsam	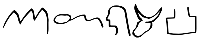	
“ You will have no	lo	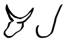	
inheritance	tin·chal	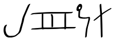	
any portion	ve·che·leq	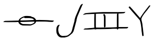	
nor	lo	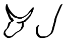	
will you have	yih·yeh	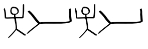	

	le·kha	𐤋𐤊	
among them	be·to·w·kham	𐤁𐤕𐤅𐤊𐤌	
I	a·nee	𐤀𐤍𐤉	
am your portion	chel·qe·kha	𐤇𐤋𐤒𐤊	
and your inheritance	ve·na·cha·la·te·kha	𐤅𐤍𐤇𐤋𐤕𐤊	
among	be·to·wkh	𐤁𐤕𐤅𐤊	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋 ‡	
to the Levites	ve·liv·ne	𐤅𐤋𐤁𐤍𐤉	Numbers 18:21
	le·vee	𐤋𐤅𐤉	
Behold	hin·neh	𐤄𐤍𐤄	
I have given	na·tat·tee	𐤍𐤕𐤕𐤉	
all	kal	𐤊𐤋	
the tithes	ma·a·ser	𐤌𐤏𐤔𐤓	
in Israel	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	
as an inheritance	le·na·cha·lah	𐤋𐤍𐤇𐤋𐤄	
in return for	che·leph	𐤇𐤋𐤐	
the work	a·vo·da·tam	𐤏𐤁𐤃𐤕𐤌	
-	a·sher	𐤀𐤔𐤓	
they	hem	𐤄𐤌	
do	o·ve·deem	𐤏𐤁𐤃𐤉𐤌	
-	et	𐤀𐤕	
the service	a·vo·dat	𐤏𐤁𐤃𐤕	
of the Tent	o·hel	𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
No	ve·lo	𐤅𐤋𐤀	Numbers 18:22
near	yiq·re·vu	𐤉𐤒𐤓𐤁𐤅	

longer	o·wd	
may the Israelites	be·ne	
	yis·ra·el	
come	el	
to the Tent	o·hel	
of Meeting	mo·w·ed	
or they will incur	la·set	
guilt	chet	
and die	la·mut	
are to perform	ve·a·vad	Numbers 18:23
The Levites	hal·le·vee	
	hu	
-	et	
the work	a·vo·dat	
of the Tent	o·hel	
of Meeting	mo·w·ed	
and they	ve·hem	
must bear	yis·u	
their iniquity	a·wo·nam	
statute	chuq·qat	
This is a permanent	o·w·lam	
for the generations to come	le·do·ro·te·khem	
among	u·ve·to·wkh	
the Israelites	be·ne	
	yis·ra·el	
The Levites will not	lo	
receive an inheritance	yin·cha·lu	

	na·cha·lah	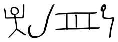	
For	kee	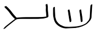	Numbers 18:24
-	et		
the tithe	ma·sar		
the Israelites	be·ne	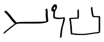	
	yis·ra·el	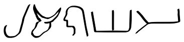	
that	a·sher		
present	ya·ree·mu	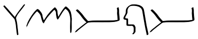	
to the LORD	la·YHVH	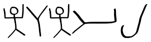	
as a contribution	te·ru·mah		
I have given	na·tat·tee		
to the Levites	lal·vee·yim	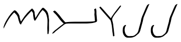	
as their inheritance	le·na·cha·lah	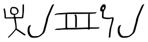	
That is why	al		
	ken	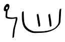	
I told them	a·mar·tee		
	la·hem		
among	be·to·wkh		
the Israelites	be·ne	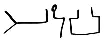	
”	yis·ra·el	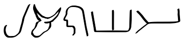	
that they would not	lo		
receive an inheritance	yin·cha·lu	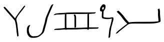	
	na·cha·lah		
instructed	vay·dab·ber	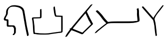	Numbers 18:25
And the LORD	YHVH		
	el		
Moses	mo·sheh		

	le·mor	לאמר	
to	ve·el	ואל	Numbers 18:26
the Levites	hal·vee·yim	הלוים	
“ Speak	te·dab·ber	תדבר	
and tell them	ve·a·mar·ta	ואמרת	
:	a·le·hem	אלהם	
‘ When	kee	כי	
you receive	tiq·chu	תקחו	
from	me·et	מאת	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
-	et	את	
the tithe	ham·ma·a·ser	המעשר	
that	a·sher	אשר	
I have given	na·tat·tee	נתתי	
you	la·khem	לכם	
	me·it·tam	מאתם	
as your inheritance	be·na·cha·lat·khem	בנחלתכם	
you must present	va·ha·re·mo·tem	והרמתם	
of it	mim·men·nu	ממנו	
as an offering	te·ru·mat	תרומת	
to the LORD —	YHVH	יהוה	
a tithe	ma·a·ser	מעשר	
part	min	מן	
of the tithe	ham·ma·a·ser	המעשר	
will be reckoned	ve·nech·shav	ונחשב	Numbers 18:27
to you	la·khem	לכם	

Your offering	te·ru·mat·khem	תרומתכם	
as grain	kad·da·gan	כדגן	
from	min	מן	
the threshing floor	hag·go·ren	הגרן	
or juice	ve·kham·le·ah	וכמלאה	
from	min	מן	
the winepress	hay·ya·qev	היקב	
So	ken	כן	Numbers 18:28
are to present	ta·ree·mu	תרימו	
	gam	גם	
you	at·tem	אתם	
an offering	te·ru·mat	תרומת	
to the LORD	YHVH	יהוה	
from all	mik·kol	מכל	
the tithes	ma·se·ro·te·khem	מעשרתיכם	
-	a·sher	אשר	
you receive	tiq·chu	תקחו	
	me·et	מאת	
from the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
you are to give	u·ne·tat·tem	ונתתם	
and from [these]	mim·men·nu	ממנו	
-	et	את	
offering	te·ru·mat	תרומת	
the LORD’s	YHVH	יהוה	
to Aaron	le·a·ha·ron	לאהרן	
the priest	hak·ko·hen	הכהן	

of every	mik·kol	מכל	Numbers 18:29
gift	mat·te·no·te·khem	מתנתיכם	
You must present	ta·ree·mu	תרימו	
-	et	את	
all	kal	כל	
the offering	te·ru·mat	תרומת	
due the LORD	YHVH	יהוה	
from	mik·kal	מכל	
the best	chel·bo	חלבו	
-	et	את	
the holiest part	miq·de·sho	מקדשו	
of it ’	mim·men·nu	ממנו	
Therefore say	ve·a·mar·ta	ואמרת	Numbers 18:30
to [the Levites]	a·le·hem	אלהם	
‘ When you have presented	ba·ha·ree·me·khem	בהרימכם	
-	et	את	
the best part	chel·bo	חלבו	
-	mim·men·nu	ממנו	
it will be reckoned	ve·nech·shav	ונחשב	
[to you]	lal·vee·yim	ללוים	
as the produce	kit·vu·at	כתבואת	
of the threshing floor	go·ren	גרן	
	ve·khit·vu·at	וכתבואת	
or winepress	ya·qev	יקב	
may eat [the rest of it] anywhere	va·a·khal·tem	ואכלתם	Numbers 18:31
-	o·to	אתו	

-	be·khal		
	ma·qo·wm	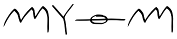	
And you	at·tem		
and your households	u·ve·te·khem	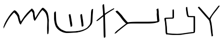	
	kee	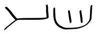	
is the compensation	sa·khar		
it	hu		
	la·khem		
for	che·leph	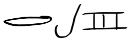	
your work	a·vo·dat·khem		
at the Tent	be·o·hel		
of Meeting	mo·w·ed		
you will not	ve·lo		Numbers 18:32
incur	tis·u		
because of it	a·law	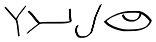	
guilt	chet		
Once you have presented	ba·ha·ree·me·khem	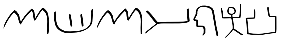	
-	et		
the best part	chel·bo	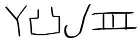	
of it	mim·men·nu	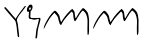	
But	ve·et		
the sacred offerings	qa·de·she		
	ve·ne	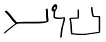	
of the Israelites	yis·ra·el	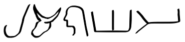	
you must not	lo		
defile	te·chal·le·lu	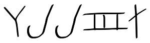	
or else	ve·lo		

you will die ’”	ta·mu·tu	𐤕𐤌𐤅𐤕𐤅 𐤐	
said	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	Numbers 19:1
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
	ve·el	𐤅𐤀𐤋	
and Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
	le·mor	𐤋𐤀𐤌𐤓	
“ This	zot	𐤆𐤀𐤕	Numbers 19:2
is the statute	chuq·qat	𐤇𐤒𐤕	
of the law	hat·to·w·rah	𐤄𐤕𐤅𐤓𐤄	
that	a·sher	𐤀𐤔𐤓	
has commanded :	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
	le·mor	𐤋𐤀𐤌𐤓	
Instruct	dab·ber	𐤃𐤁𐤓	
	el	𐤀𐤋	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to bring	ve·yiq·chu	𐤅𐤉𐤒𐤇𐤅	
you	e·le·kha	𐤀𐤋𐤉𐤊	
heifer	pha·rah	𐤐𐤓𐤄	
red	a·dum·mah	𐤀𐤃𐤌𐤄	
an unblemished	te·mee·mah	𐤕𐤌𐤉𐤌𐤄	
that	a·sher	𐤀𐤔𐤓	
has no	en	𐤀𐤉𐤍	
	bah	𐤁𐤄	

defect	mum		
-	a·sher		
and has never	lo		
been placed	a·lah		
	a·le·ha	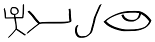	
under a yoke	ol		
Give	u·ne·tat·tem		Numbers 19:3
-	o·tah		
it to	el		
Eleazar	el·a·zar		
the priest	hak·ko·hen		
and he will have it brought	ve·ho·w·tsee		
-	o·tah		
-	el		
outside	mi·chuts	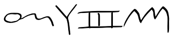	
the camp	lam·ma·cha·neh		
and slaughtered	ve·sha·chat		
-	o·tah		
in his presence	le·pha·naw	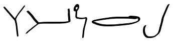	
is to take	ve·la·qach	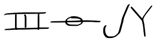	Numbers 19:4
Eleazar	el·a·zar		
the priest	hak·ko·hen	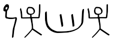	
some of its blood	mid·da·mah		
on his finger	be·ets·ba·o		
and sprinkle	ve·hiz·zah	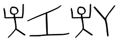	
toward	el		
	no·khach	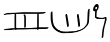	

the front	pe·ne	פני	
of the Tent	o·hel	אהל	
of Meeting	mo·w·ed	מועד	
[it]	mid·da·mah	מדמה	
seven	she·va	שבע	
times	pe·a·meem	פעמים	
must be burned	ve·sa·raph	ושרף	Numbers 19:5
-	et	את	
Then the heifer	hap·pa·rah	הפרה	
in his sight	le·e·naw	לעיניו	
-	et	את	
Its hide	o·rah	ערה	
-	ve·et	ואת	
its flesh	be·sa·rah	בשרה	
-	ve·et	ואת	
and its blood	da·mah	דמה	
along with	al	על	
its dung	pir·shah	פרשה	
are to be burned	yis·roph	ישרף	
is to take	ve·la·qach	ולקח	Numbers 19:6
The priest	hak·ko·hen	הכהן	
wood	ets	עץ	
cedar	e·rez	ארז	
hyssop	ve·e·zo·wv	ואזוב	
and scarlet wool	u·she·nee	ושני	
	to·w·la·at	תולעת	
and throw	ve·hish·leekh	והשליך	

them	el		
onto	to·wkh		
the burning	se·re·phat		
heifer	hap·pa·rah		
must wash	ve·khib·bes		Numbers 19:7
his clothes	be·ga·daw		
Then the priest	hak·ko·hen		
and bathe	ve·ra·chats	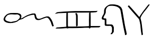	
his body	be·sa·ro		
in water	bam·ma·yim	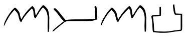	
after that	ve·a·char		
he may enter	ya·vo·w		
	el		
the camp	ham·ma·cha·neh	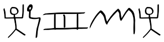	
will be ceremonially unclean	ve·ta·me		
but he	hak·ko·hen		
until	ad		
evening	ha·a·rev		
The one who burned	ve·has·so·reph	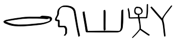	Numbers 19:8
[the heifer]	o·tah		
must also wash	ye·khab·bes	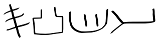	
his clothes	be·ga·daw		
in water	bam·ma·yim	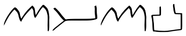	
and bathe	ve·ra·chats	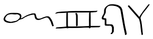	
his body	be·sa·ro		
	bam·ma·yim	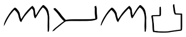	
and he too will be ceremonially unclean	ve·ta·me		

until	ad		
evening	ha·a·rev		
is to gather up	ve·a·saph		Numbers 19:9
Then a man	eesh	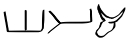	
who is ceremonially clean	ta·ho·wr		
-	et		
the ashes	e·pher		
of the heifer	hap·pa·rah		
and store [them]	ve·hin·nee·ach	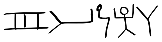	
outside	mi·chuts	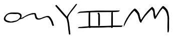	
the camp	lam·ma·cha·neh		
place	be·ma·qo·wm		
in a ceremonially clean	ta·ho·wr		
They must be	ve·ha·ye·tah	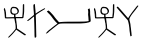	
by the congregation	la·a·dat		
	be·ne	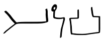	
of Israel	yis·ra·el	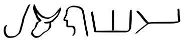	
kept	le·mish·me·ret	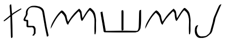	
for preparing the water	le·me		
of purification	nid·dah	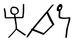	
for purification from sin	chat·tat	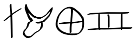	
this [is]	hee		
must also wash	ve·khib·bes	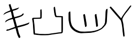	Numbers 19:10
The man who has gathered up	ha·o·seph		
-	et		
the ashes	e·pher		

of the heifer	hap·pa·rah	הפרה	
-	et	את	
his clothes	be·ga·daw	בגדיו	
and he will be ceremonially unclean	ve·ta·me	וטמא	
until	ad	עד	
evening	ha·a·rev	הערב	
This	ve·ha·ye·tah	והיתה	
for the Israelites	liv·ne	לבני	
	yis·ra·el	ישראל	
and for the foreigner	ve·lag·ger	ולגר	
residing	hag·gar	הגר	
among them	be·to·w·kham	בתוכם	
statute	le·chuq·qat	לחקת	
is a permanent	o·w·lam	עולם	
Whoever touches	han·no·ge·a	הנגע	Numbers 19:11
dead	be·met	במת	
any	le·khal	לכל	
body	ne·phesh	נפש	
	a·dam	אדם	
will be unclean	ve·ta·me	וטמא	
for seven	shiv·at	שבעת	
days	ya·meem	ימים	
He	hu	הוא	Numbers 19:12
must purify himself	yit·chat·ta	יתחטא	
with [the water]	vo	בו	
day	bay·yo·wm	ביום	
on the third	hash·she·lee·shee	השלישי	

day	u·vay·yo·wm	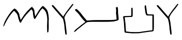	
and on the seventh	hash·she·vee·ee	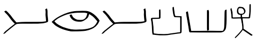	
then he will be clean	yit·har	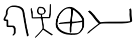	
But if	ve·im		
he does not	lo		
purify himself	yit·chat·ta	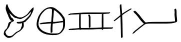	
days	bay·yo·wm	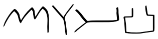	
on the third	hash·she·lee·shee	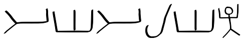	
	u·vay·yo·wm	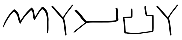	
and seventh	hash·she·vee·ee	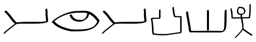	
he will not	lo		
be clean	yit·har	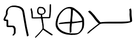	
Anyone	kal		Numbers 19:13
who touches	han·no·ge·a	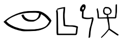	
corpse	be·met		
	be·ne·phesh		
a human	ha·a·dam		
-	a·sher		
-	ya·mut		
and fails	ve·lo		
to purify	yit·chat·ta	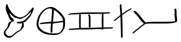	
himself	et		
the tabernacle	mish·kan	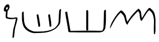	
of the LORD	YHVH		
defiles	tim·me		
must be cut off	ve·nikh·re·tah	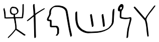	
person	han·ne·phesh		

That	ha·hi·w	𐤄𐤄𐤅𐤀	
from Israel	mee·yis·ra·el	𐤌𐤉𐤔𐤓𐤀𐤋	
because	kee	𐤊𐤉	
the water	me	𐤌𐤉	
of purification	nid·dah	𐤍𐤃𐤄	
has not	lo	𐤋𐤀	
been sprinkled	zo·raq	𐤆𐤓𐤒	
on him	a·law	𐤏𐤋𐤉𐤅	
unclean	ta·me	𐤈𐤌𐤀	
He remains	yih·yeh	𐤉𐤄𐤉𐤄	
is still on him	o·wd	𐤏𐤅𐤃	
and his uncleanness	tum·a·to	𐤈𐤌𐤀𐤕𐤅	
	vo	𐤁𐤅	
This	zot	𐤆𐤀𐤕	Numbers 19:14
is the law	hat·to·w·rah	𐤄𐤕𐤅𐤓𐤄	
a person	a·dam	𐤀𐤃𐤌	
when	kee	𐤊𐤉	
dies	ya·mut	𐤉𐤌𐤅𐤕	
in a tent :	be·o·hel	𐤁𐤀𐤄𐤋	
Everyone	kal	𐤊𐤋	
who enters	hab·ba	𐤄𐤁𐤀	
	el	𐤀𐤋	
the tent	ha·o·hel	𐤄𐤀𐤄𐤋	
and everyone	ve·khal	𐤅𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
already in the tent	ba·o·hel	𐤁𐤀𐤄𐤋	
will be unclean	yit·ma	𐤉𐤈𐤌𐤀	

for seven	shiv·at		
days	ya·meem	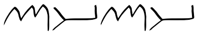	
and any	ve·khol		Numbers 19:15
container	ke·lee	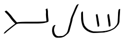	
open	pha·tu·ach		
-	a·sher		
without	en	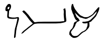	
a lid	tsa·meed		
fastened	pa·teel		
on it	a·law	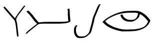	
is unclean	ta·me		
	hu		
Anyone	ve·khol		Numbers 19:16
who	a·sher		
touches	yig·ga		
in	al		
the open field	pe·ne	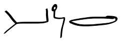	
	has·sa·deh		
someone who has been killed	ba·cha·lal	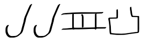	
by the sword	che·rev		
or	o		
has died of natural causes	ve·met		
or	o		
bone	ve·e·tsem	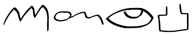	
anyone who touches a human	a·dam		
or	o		

a grave	ve·qa·ver	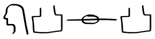	
will be unclean	yit·ma		
for seven	shiv·at		
days	ya·meem	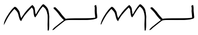	
take	ve·la·qe·chu	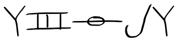	Numbers 19:17
[For the purification] of the unclean person,	lat·ta·me		
some of the ashes	me·a·phar		
of the burnt	se·re·phat		
sin offering	ha·chat·tat		
put them	ve·na·tan	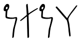	
over them	a·law	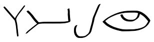	
water	ma·yim	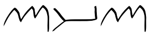	
and pour fresh	chay·yeem	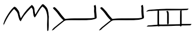	
in	el		
a jar	ke·lee	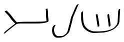	
is to take	ve·la·qach	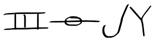	Numbers 19:18
some hyssop	e·zo·wv		
dip	ve·ta·val	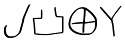	
it in the water	bam·ma·yim	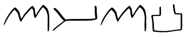	
Then a man	eesh	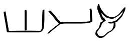	
who is ceremonially clean	ta·ho·wr		
and sprinkle	ve·hiz·zah	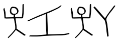	
	al		
the tent	ha·o·hel		
	ve·al		
all	kal		

the furnishings	hak·ke·leem	
	ve·al	
and the people	han·ne·pha·sho·wt	
who	a·sher	
were	ha·yu	
there	sham	
	ve·al	
He is also to sprinkle the one who touched	han·no·ge·a	
a bone	ba·e·tsem	
or	o	
been slain	ve·cha·lal	
	o	
or a person who has died	vam·met	
	o	
a grave	vaq·qa·ver	
is to sprinkle	ve·hiz·zah	Numbers 19:19
The man who is ceremonially clean	hat·ta·hor	
	al	
the unclean person	hat·ta·me	
day	bay·yo·wm	
on the third	hash·she·lee·shee	
day	u·vay·yo·wm	
and on the seventh	hash·she·vee·ee	
After he purifies	ve·chit·te·o	
day	bay·yo·wm	
the unclean person on the seventh	hash·she·vee·ee	

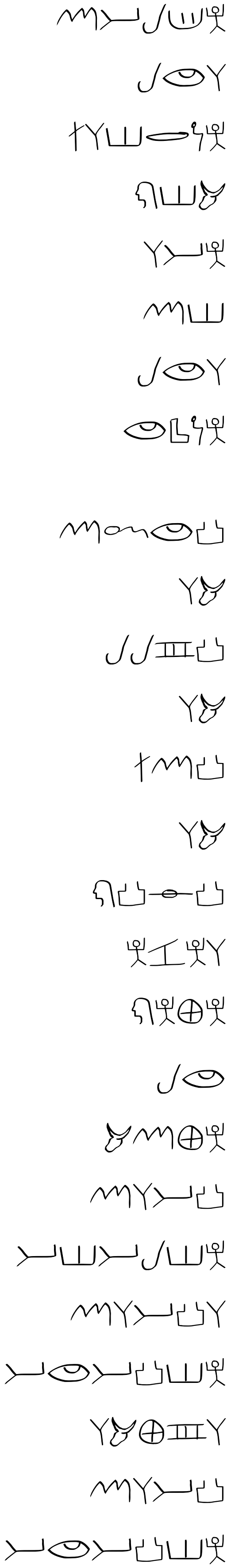

[the one being cleansed] must wash	ve·khib·bes	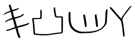	
his clothes	be·ga·daw		
and bathe	ve·ra·chats	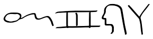	
in water	bam·ma·yim	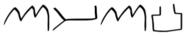	
he will be clean	ve·ta·her		
and that evening	ba·a·rev		
But if a person	ve·eesh	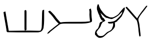	Numbers 19:20
who	a·sher		
is unclean	yit·ma		
does not	ve·lo		
purify	yit·chat·ta	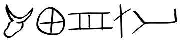	
will be cut off	ve·nikh·re·tah	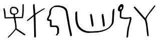	
[he]	han·ne·phesh		
himself	ha·hi·w	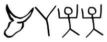	
from	mit·to·wkh		
the assembly	haq·qa·hal	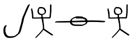	
because	kee	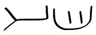	
-	et		
the sanctuary	miq·dash	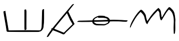	
of the LORD	YHVH		
he has defiled	tim·me		
The water	me	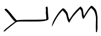	
of [purification]	nid·dah	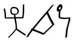	
has not	lo		
been sprinkled	zo·raq	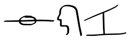	
on him	a·law	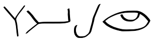	
is unclean	ta·me		

he	hu		
This	ve·ha·ye·tah	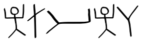	Numbers 19:21
for [the people] :	la·hɛm		
statute	le·chuq·qat	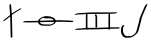	
is a permanent	o·w·lam		
The one who sprinkles	u·maz·zeh		
the water	me		
of [purification]	han·nid·dah		
must wash	ye·khab·bes	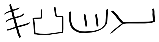	
his clothes	be·ga·daw		
and whoever touches	ve·han·no·ge·a		
the water	be·me		
of [purification]	han·nid·dah		
will be unclean	yit·ma		
until	ad		
evening	ha·a·rev		
Anything	ve·khol		Numbers 19:22
-	a·sher		
person touches	yig·ga		
	bo		
the unclean	hat·ta·me		
will become unclean	yit·ma		
and anyone	ve·han·ne·phesh		
who touches it	han·no·ga·at		
will be unclean	tit·ma		
until	ad		
evening ”	ha·a·rev		

entered	vay·ya·vo·u	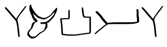	Numbers 20:1
	ve·ne	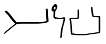	
of Israel	yis·ra·el	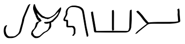	
the whole	kal	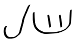	
congregation	ha·e·dah		
the Wilderness	mid·bar		
of Zin	tsin		
month	ba·cho·desh	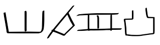	
In the first	ha·ri·sho·wn		
stayed	vay·ye·shev	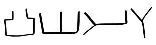	
[and]	ha·am		
in Kadesh	be·qa·desh	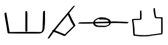	
died	vat·ta·mat		
There	sham	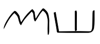	
Miriam	mir·yam	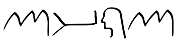	
and was buried	vat·tiq·qa·ver	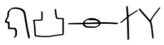	
	sham	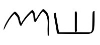	
no	ve·lo		Numbers 20:2
Now there was	ha·yah	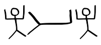	
water	ma·yim	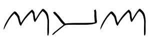	
for the congregation	la·e·dah		
so they gathered	vay·yiq·qa·ha·lu	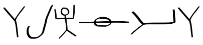	
against	al		
Moses	mo·sheh		
	ve·al		
and Aaron	a·ha·ron	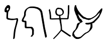	
quarreled	vay·ya·rev	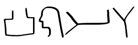	Numbers 20:3

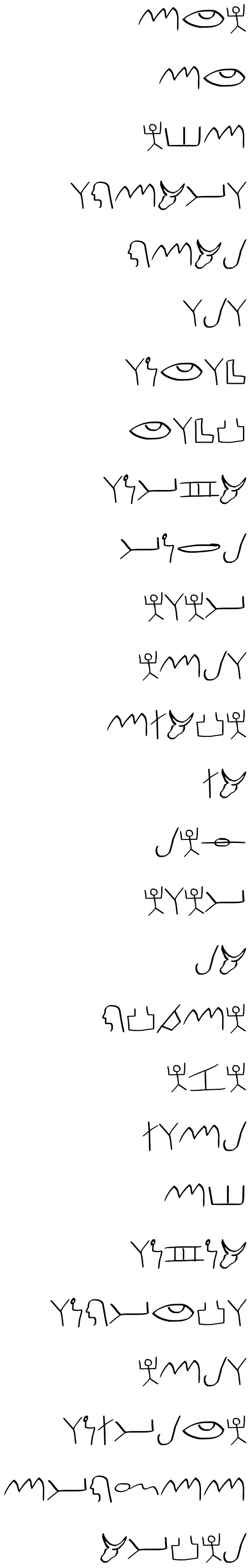

The people	ha·am	
with	im	
Moses	mo·sheh	
and said	vay·yo·me·ru	
	le·mor	
“ If only	ve·lu	
we had perished	ga·va·nu	
	big·va	
with our brothers	a·che·nu	
before	liph·ne	
the LORD !	YHVH	
Why	ve·la·mah	Numbers 20:4
have you brought	ha·ve·tem	
-	et	
assembly	qe·hal	
the LORD’s	YHVH	
into	el	
wilderness	ham·mid·bar	
this	haz·zeh	
to die	la·mut	
here ?	sham	
for us	a·nach·nu	
and our livestock	u·ve·ee·re·nu	
Why	ve·la·mah	Numbers 20:5
have you led us up	he·e·lee·tu·nu	
out of Egypt	mim·mits·ra·yim	
to bring	le·ha·vee	

us	o·ta·nu	אתנו	
to	el	אל	
place ?	ham·ma·qo·wm	המקום	
wretched	ha·ra	הרע	
this	haz·zeh	הזה	
It is not	lo	לא	
a place	me·qo·wm	מקום	
of grain	ze·ra	זרע	
figs	u·te·e·nah	ותאנה	
vines	ve·ge·phen	וגפן	
or pomegranates —	ve·rim·mo·wn	ורמון	
water	u·ma·yim	ומים	
and there is no	a·yin	אין	
to drink ! ”	lish·to·wt	לשתות	
went	vay·ya·vo	ויבא	Numbers 20:6
Then Moses	mo·sheh	משה	
and Aaron	ve·a·ha·ron	ואהרן	
from the presence	mip·pe·ne	מפני	
of the assembly	haq·qa·hal	הקהל	
to	el	אל	
the entrance	pe·tach	פתח	
to the Tent	o·hel	אהל	
of Meeting	mo·w·ed	מועד	
They fell facedown	vay·yip·pe·lu	ויפלו	
	al	על	
	pe·ne·hem	פניהם	
appeared	vay·ye·ra	וירא	

and the glory	khe·vo·wd		
of the LORD	YHVH		
to them	a·le·hem	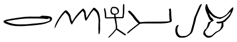	
said	vay·dab·ber	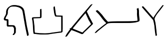	Numbers 20:7
And the LORD	YHVH		
to	el		
Moses	mo·sheh		
	le·mor	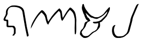	
“ Take	qach	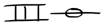	Numbers 20:8
-	et		
the staff	ham·mat·teh		
and assemble	ve·haq·hel	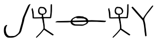	
-	et		
the congregation	ha·e·dah		
You	at·tah		
Aaron	ve·a·ha·ron		
and your brother	a·chee·kha	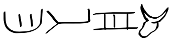	
are to speak	ve·dib·bar·tem		
to	el		
the rock	has·se·la	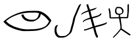	
while they watch	le·e·ne·hem	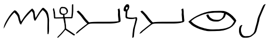	
and it will pour out	ve·na·tan	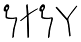	
its water	me·maw	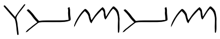	
You will bring out	ve·ho·w·tse·ta		
	la·hem		
water	ma·yim	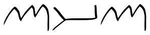	
from	min		

the rock	has·se·la	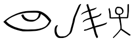	
and provide drink	ve·hish·qee·ta	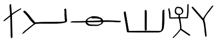	
-	et		
for the congregation	ha·e·dah		
-	ve·et		
and their livestock ”	be·ee·ram	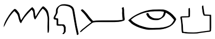	
took	vay·yiq·qach	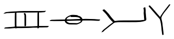	Numbers 20:9
So Moses	mo·sheh		
-	et		
the staff	ham·mat·teh		
presence	mil·liph·ne		
from the LORD’s	YHVH		
just as	ka·a·sher		
he had been commanded	tsiw·va·hu		
gathered	vay·yaq·hi·lu	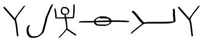	Numbers 20:10
Then Moses	mo·sheh	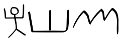	
and Aaron	ve·a·ha·ron		
-	et		
the assembly	haq·qa·hal	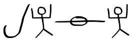	
in	el		
front	pe·ne	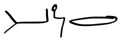	
of the rock	has·sa·la	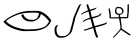	
and [Moses] said	vay·yo·mer		
to them	la·hem		
“ Listen	shim·u		
now	na		
you rebels	ham·mo·reem		

of	ha·min		
rock ? ”	has·se·la	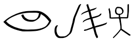	
this	haz·zeh		
out	no·w·tsee		
	la·khem		
must we bring you water	ma·yim	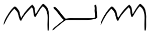	
raised	vay·ya·rem	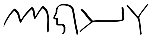	Numbers 20:11
Then Moses	mo·sheh	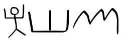	
-	et		
his hand	ya·do	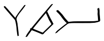	
and struck	vay·yakh	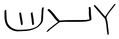	
-	et		
the rock	has·se·la	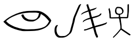	
with his staff	be·mat·te·hu		
twice	pa·a·ma·yim		
gushed out	vay·ye·tse·u		
water	ma·yim	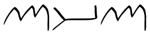	
so that a great amount of	rab·beem	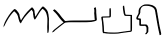	
were able to drink	vat·te·shet	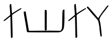	
and the congregation	ha·e·dah		
and their livestock	u·ve·ee·ram	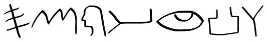	
said	vay·yo·mer		Numbers 20:12
But the LORD	YHVH		
to	el		
Moses	mo·sheh	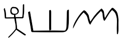	
and	ve·el		

Aaron	a·ha·ron	אהרן	
“ Because	ya·an	יען	
you did not	lo	לא	
trust	he·e·man·tem	האמנתם	
Me	bee	בי	
to show My holiness	le·haq·dee·she·nee	להקדישני	
in the sight	le·e·ne	לעיני	
	be·ne	בני	
of the Israelites	yis·ra·el	ישראל	
	la·khen	לכן	
you will not	lo	לא	
bring	ta·vee·u	תביאו	
-	et	את	
assembly	haq·qa·hal	הקהל	
this	haz·zeh	הזה	
	el	אל	
into the land	ha·a·rets	הארץ	
that	a·sher	אשר	
I have given	na·tat·tee	נתתי	
them ”	la·hem	להם	
These	hem·mah	המה	Numbers 20:13
were the waters	me	מי	
of Meribah	me·ree·vah	מריבה	
where	a·sher	אשר	
quarreled	ra·vu	רבו	
the Israelites	ve·ne	בני	
	yis·ra·el	ישראל	

with	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and He showed His holiness	vay·yiq·qa·desh	𐤅𐤉𐤒𐤃𐤔	
among them	bam	𐤁𐤌𐤎	
sent	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	Numbers 20:14
Moses	mo·sheh	𐤌𐤔𐤄	
messengers	mal·a·kheem	𐤌𐤋𐤀𐤊𐤉𐤌	
From Kadesh	miq·qa·desh	𐤌𐤒𐤃𐤔	
to [tell]	el	𐤀𐤋	
the king	me·lekh	𐤌𐤋𐤊	
of Edom	e·do·wm	𐤀𐤃𐤅𐤌	
“ This is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
your brother	a·chee·kha	𐤀𐤇𐤉𐤊	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
You	at·tah	𐤀𐤕𐤄	
know	ya·da·ta	𐤉𐤃𐤏𐤕	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the hardship	hat·te·la·ah	𐤄𐤕𐤋𐤀𐤄	
that	a·sher	𐤀𐤔𐤓	
has befallen us	me·tsa·a·te·nu	𐤌𐤑𐤀𐤕𐤍𐤅	
went down	vay·ye·re·du	𐤅𐤉𐤓𐤃𐤅	Numbers 20:15
how our fathers	a·vo·te·nu	𐤀𐤁𐤕𐤉𐤍𐤅	
to Egypt	mits·ray·mah	𐤌𐤑𐤓𐤉𐤌𐤄	
where we lived	van·ne·shev	𐤅𐤍𐤔𐤁	
-	be·mits·ra·yim	𐤁𐤌𐤑𐤓𐤉𐤌	

years	ya·meem	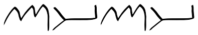	
many	rab·beem	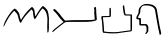	
mistreated	vay·ya·re·u		
us	la·nu		
The Egyptians	mits·ra·yim		
and our fathers	ve·la·a·vo·te·nu		
and when we cried out	van·nits·aq		Numbers 20:16
to	el		
the LORD	YHVH		
He heard	vay·yish·ma		
our voice	qo·le·nu	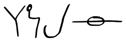	
sent	vay·yish·lach		
an angel	mal·akh		
and brought us	vay·yo·tsi·e·nu		
out of Egypt	mim·mits·ra·yim		
Now look	ve·hin·neh		
we	a·nach·nu	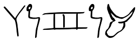	
are in Kadesh	ve·qa·desh	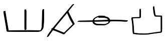	
a city	eer	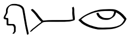	
on the edge	qe·tseh	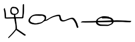	
of your territory	ge·vu·le·kha		
let us pass	na·be·rah		Numbers 20:17
Please	na		
through your land	ve·ar·tse·kha		
We will not	lo		
cut	na·a·vor		
through any field	be·sa·deh	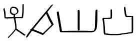	

or vineyard	u·ve·khe·rem	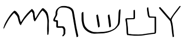	
[or]	ve·lo	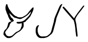	
drink	nish·teh	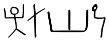	
water	me	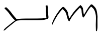	
from any well	ve·er	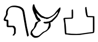	
Highway	de·rekh	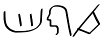	
the King’s	ham·me·lekh	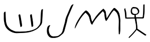	
We will stay on	ne·lekh	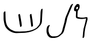	
we will not	lo	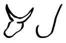	
turn	nit·teh	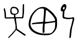	
to the right	ya·meen	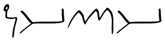	
or to the left	u·se·mo·wl	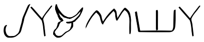	
until	ad	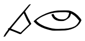	
-	a·sher	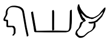	
we have passed through	na·a·vor	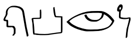	
your territory ”	ge·vu·le·kha	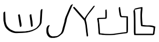	
answered	vay·yo·mer	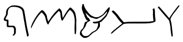	Numbers 20:18
	e·law	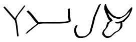	
But Edom	e·do·wm	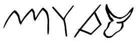	
“ You may not	lo	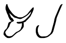	
travel	ta·a·vor	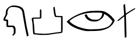	
through our land	bee	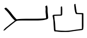	
	pen	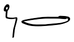	
with the sword ”	ba·che·rev	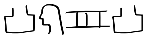	
or we will come out	e·tse	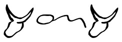	
and confront you	liq·ra·te·kha	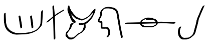	
replied	vay·yo·me·ru	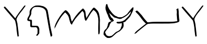	Numbers 20:19

-	e·law	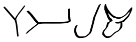	
the Israelites	be·ne	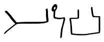	
	yis·ra·ʾēl	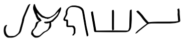	
on the main road ”	bam·sil·lah	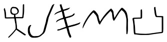	
“ We will stay	na·a·leh	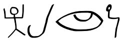	
“ and if	ve·im	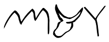	
your water	me·me·kha	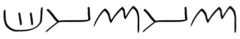	
drink	nish·teh	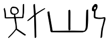	
we	a·nee	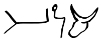	
or our herds	u·miq·nay	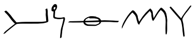	
we will pay	ve·na·tat·tee	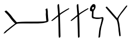	
for it	mikh·ram	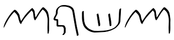	
only	raq	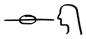	
There will be no	en	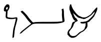	
problem	da·var	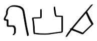	
on foot ”	be·rag·lay	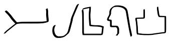	
let us pass through	e·e·vo·rah	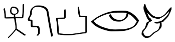	
insisted	vay·yo·mer	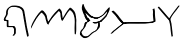	Numbers 20:20
“ You may not	lo	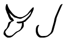	
pass through ”	ta·a·vor	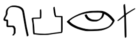	
And they came out	vay·ye·tse	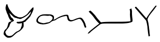	
But Edom	e·do·wm	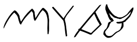	
to confront [the Israelites]	liq·ra·to	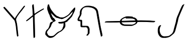	
army	be·am	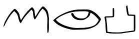	
with a large	ka·ved	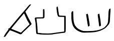	
hand	u·ve·yad	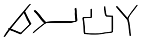	
and a strong	cha·za·qah	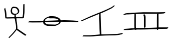	

refused	vay·ma·en		Numbers 20:21
So Edom	e·do·wm		
to allow	ne·ton	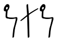	
-	et		
Israel	yis·ra·el	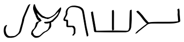	
to pass	a·vor		
through their territory	big·vu·lo		
turned away	vay·yet	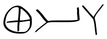	
and Israel	yis·ra·el	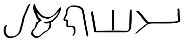	
from them	me·a·law	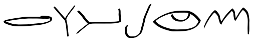	
After they had set out	vay·yis·u		Numbers 20:22
from Kadesh	miq·qa·desh	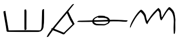	
came	vay·ya·vo·u	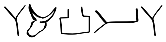	
	ve·ne	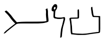	
of Israel	yis·ra·el	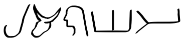	
the whole	kal		
congregation	ha·e·dah		
Hor	hor		
to Mount	ha·har		
said	vay·yo·mer		Numbers 20:23
the LORD	YHVH		
to	el		
Moses	mo·sheh	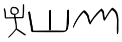	
	ve·el		
and Aaron	a·ha·ron	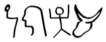	
Hor	be·hor		
And at Mount	ha·har		

near	al		
the border	ge·vul		
of the land	e·rets		
of Edom	e·do·wm		
-	le·mor		
will be gathered	ye·a·seph		Numbers 20:24
“ Aaron	a·ha·ron		
to	el		
his people	am·maw		
	kee	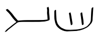	
he will not	lo		
enter	ya·vo	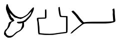	
	el		
the land	ha·a·rets		
that	a·sher	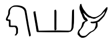	
I have given	na·tat·tee		
the Israelites	liv·ne		
	yis·ra·el	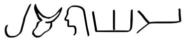	
because	al		
-	a·sher	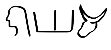	
both of you rebelled	me·ree·tem	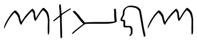	
-	et		
against My command	pee	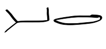	
at the waters	le·me	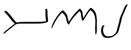	
of Meribah	me·ree·vah	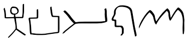	
Take	qach	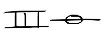	Numbers 20:25
-	et		

Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
-	ve·et	𐤅𐤀𐤕	
Eleazar	el·a·zar	𐤀𐤋𐤏𐤆𐤓	
and his son	be·no	𐤁𐤍𐤅	
and bring them up	ve·ha·al	𐤅𐤄𐤏𐤋	
-	o·tam	𐤀𐤕𐤌	
Hor	hor	𐤄𐤓	
Mount	ha·har	𐤄𐤄𐤓	
Remove	ve·haph·shet	𐤅𐤄𐤐𐤔𐤈	Numbers 20:26
-	et	𐤀𐤕	
Aaron’s	a·ha·ron	𐤀𐤄𐤓𐤍	
-	et	𐤀𐤕	
priestly garments	be·ga·daw	𐤁𐤂𐤃𐤉𐤅	
and put them on	ve·hil·bash·tam	𐤅𐤄𐤋𐤁𐤔𐤕𐤌	
-	et	𐤀𐤕	
Eleazar	el·a·zar	𐤀𐤋𐤏𐤆𐤓	
his son	be·no	𐤁𐤍𐤅	
Aaron	ve·a·ha·ron	𐤅𐤀𐤄𐤓𐤍	
will be gathered [to his people]	ye·a·seph	𐤉𐤀𐤎𐤐	
and will die	u·met	𐤅𐤌𐤕	
there ”	sham	𐤔𐤌	
did	vay·ya·as	𐤅𐤉𐤏𐤔	Numbers 20:27
So Moses	mo·sheh	𐤌𐤔𐤄	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
had commanded	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and they climbed	vay·ya·a·lu	𐤅𐤉𐤏𐤋𐤅	

	el	
Hor	hor	
Mount	ha·har	
in the sight	le·e·ne	
of the whole	kal	
congregation	ha·e·dah	
had removed	vay·yaph·shet	Numbers 20:28
After Moses	mo·sheh	
-	et	
Aaron’s	a·ha·ron	
-	et	
garments	be·ga·daw	
and put them on	vay·yal·besh	
	o·tam	
-	et	
Eleazar	el·a·zar	
his son	be·no	
died	vay·ya·mat	
Aaron	a·ha·ron	
there	sham	
on top	be·rosh	
of the mountain	ha·har	
came down	vay·ye·red	
Then Moses	mo·sheh	
and Eleazar	ve·el·a·zar	
from	min	
the mountain	ha·har	

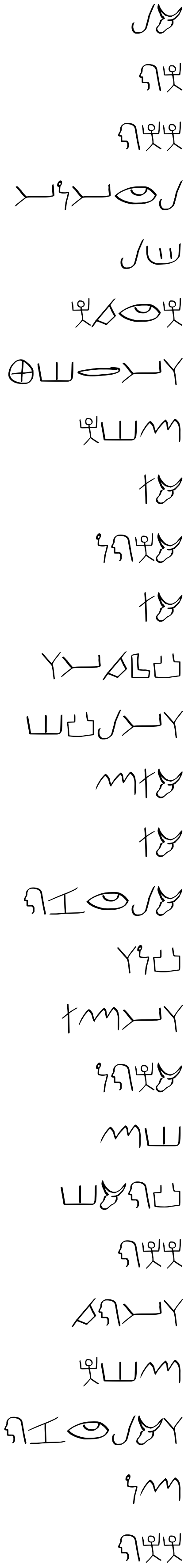

saw	vay·yir·u		Numbers 20:29
When the whole	kal	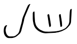	
congregation	ha·e·dah		
that	kee	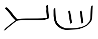	
had died	ga·va		
Aaron	a·ha·ron	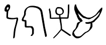	
mourned	vay·yiv·ku	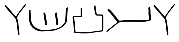	
-	et		
for him	a·ha·ron	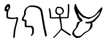	
thirty	she·lo·sheem	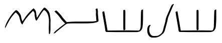	
days	yo·wm		
the entire	kol	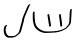	
house	bet	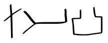	
of Israel	yis·ra·el	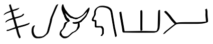	
heard	vay·yish·ma		Numbers 21:1
When the Canaanite	hak·ke·na·a·nee		
king	me·lekh	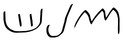	
of Arad	a·rad		
who lived	yo·shev	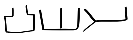	
in the Negev	han·ne·gev	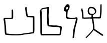	
that	kee	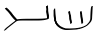	
was coming	ba	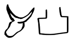	
Israel	yis·ra·el	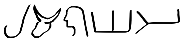	
along the road	de·rekh		
to Atharim	ha·a·ta·reem	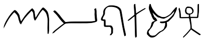	
he attacked	vay·yil·la·chem	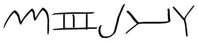	
Israel	be·yis·ra·el	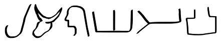	

and captured	vay·yishb	וישב	
some	mim·men·nu	ממנו	
prisoners	she·vee	שבי	
made	vay·yid·dar	וידר	Numbers 21:2
So Israel	yis·ra·el	ישראל	
a vow	ne·der	נדר	
to the LORD	la·YHVH	ליהוה	
:	vay·yo·mar	ויאמר	
“ If	im	אם	
You will deliver	na·ton	נתן	
	tit·ten	תתן	
-	et	את	
people	ha·am	העם	
this	haz·zeh	הזה	
into our hands	be·ya·dee	בידי	
we will devote	ve·ha·cha·ram·tee	והחרמתי	
-	et	את	
their cities {to destruction} ”	a·re·hem	עריהם	
heard	vay·yish·ma	וישמע	Numbers 21:3
And the LORD	YHVH	יהוה	
plea	be·qo·wl	בקול	
Israel’s	yis·ra·el	ישראל	
and delivered up	vay·yit·ten	ויתן	
-	et	את	
the Canaanites	hak·ke·na·a·nee	הכנעני	
[Israel] devoted	vay·ya·cha·rem	ויחרם	
them	et·hem	אתהם	

and	ve·et	ואת	
their cities {to destruction}	a·re·hem	עריהם	
so they named	vay·yiq·ra	ויקרא	
	shem	שם	
the place	ham·ma·qo·wm	המקום	
Hormah	cha·re·mah	חרמה	
Then they set out	vay·yis·u	ויסעו	Numbers 21:4
Hor	me·hor	מהר	
from Mount	ha·har	ההר	
along the route	de·rekh	דרך	
Sea	yam	ים	
to the Red	suph	סוף	
in order to bypass	lis·vov	לסבב	
-	et	את	
the land	e·rets	ארץ	
of Edom	e·do·wm	אדום	
grew impatient	vat·tiq·tsar	ותקצר	
	ne·phesh	נפש	
But the people	ha·am	העם	
on the journey	bad·da·rekh	בדרך	
and spoke	vay·dab·ber	וידבר	Numbers 21:5
-	ha·am	העם	
against God	be·lo·heem	באלהים	
and against Moses :	u·ve·mo·sheh	ובמשה	
“ Why	la·mah	למה	
have you led us up	he·e·lee·tu·nu	העליתנו	
out of Egypt	mim·mits·ra·yim	ממצרים	

to die	la·mut		
in the wilderness ?	bam·mid·bar		
	kee	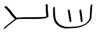	
There is no	en	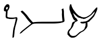	
bread	le·chem	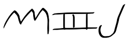	
	ve·en		
or water	ma·yim	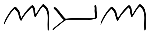	
and we	ve·naph·she·nu		
detest	qa·tsah	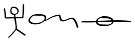	
food ! ”	bal·le·chem	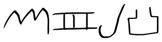	
this wretched	haq·qe·lo·qel	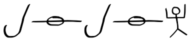	
sent	vay·shal·lach		Numbers 21:6
So the LORD	YHVH		
among [the people]	ba·am		
-	et		
snakes	han·ne·cha·sheem		
venomous	has·se·ra·pheem		
were bitten	vay·nash·she·khu	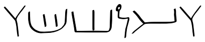	
-	et		
-	ha·am		
and died	vay·ya·mat	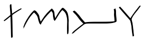	
	am		
and many	rav	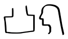	
of the Israelites	mee·yis·ra·el		
came	vay·ya·vo	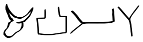	Numbers 21:7
Then the people	ha·am		
to	el		

Moses	mo·sheh	
and said	vay·yo·me·ru	
“ We have sinned	cha·ta·nu	
by	kee	
speaking	dib·bar·nu	
against the LORD	va·YHVH	
and against you	va·vakh	
Intercede	hit·pal·lel	
with	el	
the LORD	YHVH	
so He will take	ve·ya·ser	
away from us ”	me·a·le·nu	
-	et	
the snakes	han·na·chash	
interceded	vay·yit·pal·lel	
So Moses	mo·sheh	
for	be·ad	
the people	ha·am	
said	vay·yo·mer	Numbers 21:8
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
“ Make	a·seh	
	le·kha	
a fiery serpent	sa·raph	
and mount	ve·seem	
it	o·to	

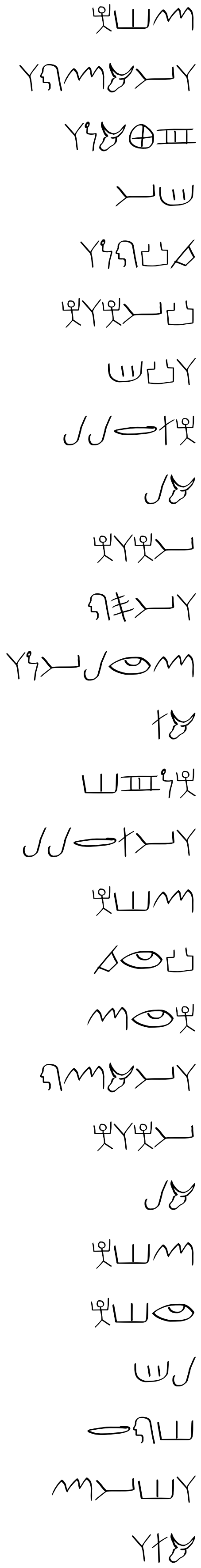

on	al		
a pole	nes		
	ve·ha·yah	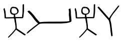	
When anyone	kal		
who is bitten	han·na·shukh		
looks at it	ve·ra·ah		
-	o·to		
he will live ”	va·chay	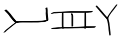	
made	vay·ya·as		Numbers 21:9
So Moses	mo·sheh		
snake	ne·chash		
a bronze	ne·cho·shet		
and mounted	vay·si·me·hu		
it on	al		
a pole	han·nes	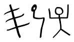	
	ve·ha·yah	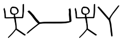	
If	im		
was bitten	na·shakh	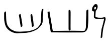	
snake	han·na·chash	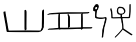	
-	et		
anyone who	eesh	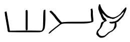	
looked	ve·hib·beet	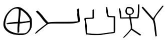	
at	el		
	ne·chash		
the bronze	han·ne·cho·shet	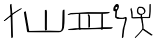	
he would live	va·chay	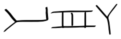	
set out	vay·yis·u		Numbers 21:10

Then the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and camped	vay·ya·cha·nu	𐤅𐤉𐤇𐤍𐤅	
at Oboth	be·o·vot	𐤁𐤀𐤁𐤕	
They journeyed	vay·yis·u	𐤅𐤉𐤎𐤏𐤅	Numbers 21:11
from Oboth	me·o·vot	𐤌𐤀𐤁𐤕	
and camped	vay·ya·cha·nu	𐤅𐤉𐤇𐤍𐤅	
	be·ee·ye	𐤁𐤏𐤉𐤉	
at Iye-abarim	ha·a·va·reem	𐤄𐤏𐤁𐤓𐤉𐤌	
in the wilderness	bam·mid·bar	𐤁𐤌𐤃𐤁𐤓	
-	a·sher	𐤀𐤔𐤓	
opposite	al	𐤏𐤋	
	pe·ne	𐤐𐤍𐤉	
Moab	mo·w·av	𐤌𐤅𐤀𐤁	
to the east	mim·miz·rach	𐤌𐤌𐤆𐤓𐤇	
	hash·sha·mesh	𐤄𐤔𐤌𐤔	
From there	mish·sham	𐤌𐤔𐤌	Numbers 21:12
they set	na·sa·u	𐤍𐤎𐤏𐤅	
out and camped	vay·ya·cha·nu	𐤅𐤉𐤇𐤍𐤅	
in the Valley	be·na·chal	𐤁𐤍𐤇𐤋	
of Zered	za·red	𐤆𐤓𐤃	
From there	mish·sham	𐤌𐤔𐤌	Numbers 21:13
they moved on	na·sa·u	𐤍𐤎𐤏𐤅	
and camped	vay·ya·cha·nu	𐤅𐤉𐤇𐤍𐤅	
on the other side	me·e·ver	𐤌𐤏𐤁𐤓	
of the Arnon	ar·no·wn	𐤀𐤓𐤍𐤅𐤍	
-	a·sher	𐤀𐤔𐤓	

in the wilderness	bam·mid·bar	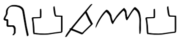	
that extends	hay·yo·tse	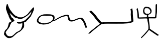	
territory	mig·ge·vul	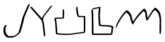	
into the Amorite	ha·e·mo·ree	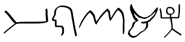	
Now	kee	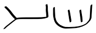	
the Arnon	ar·no·wn	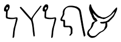	
is the border	ge·vul	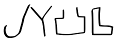	
-	mo·w·av	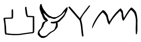	
between	ben	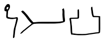	
the Moabites	mo·w·av	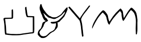	
and	u·ven	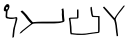	
the Amorites	ha·e·mo·ree	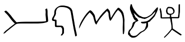	
Therefore	al	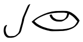	Numbers 21:14
	ken	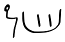	
it is stated	ye·a·mar	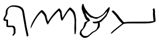	
in the Book	be·se·pher	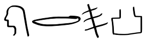	
of the Wars	mil·cha·mot	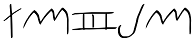	
of the LORD	YHVH	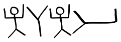	
:	et	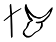	
“ Waheb	va·hev	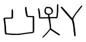	
in Suphah	be·su·phah	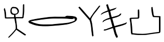	
and	ve·et	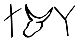	
the wadis	han·ne·cha·leem	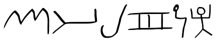	
of the Arnon	ar·no·wn	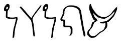	
even the slopes	ve·e·shed	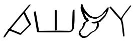	Numbers 21:15
of the wadis	han·ne·cha·leem	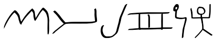	
that	a·sher	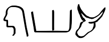	

extend	na·tah	נטה	
to the site	le·she·vet	לשבת	
of Ar	ar	ער	
and lie	ve·nish·an	ונשען	
along the border	lig·vul	לגבול	
of Moab ”	mo·w·av	מואב	
From there	u·mish·sham	ומשם	Numbers 21:16
[they went on] to Beer	be·e·rah	בארה	
	hee	הוא	
the well	hab·be·er	הבאר	
where	a·sher	אשר	
said	a·mar	אמר	
the LORD	YHVH	יהוה	
to Moses	le·mo·sheh	למשה	
“ Gather	e·soph	אסף	
-	et	את	
the people	ha·am	העם	
so that I may give	ve·et·te·nah	ואתנה	
them	la·hem	להם	
water ”	ma·yim	מימס	
Then	az	אז	Numbers 21:17
sang	ya·sheer	ישיר	
Israel	yis·ra·el	ישראל	
-	et	את	
song :	hash·shee·rah	השירה	
this	haz·zot	הזאת	
“ Spring up	a·lee	עלי	

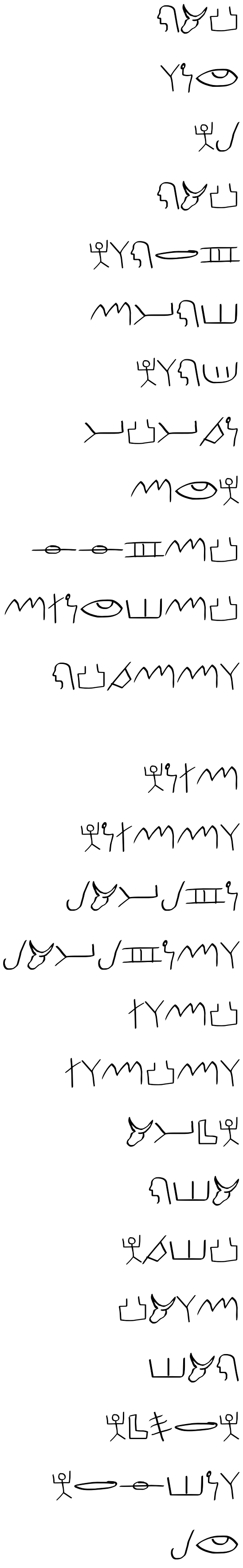

O well	ve·er	
all of you sing	e·nu	
to it !	lah	
the well	be·er	Numbers 21:18
dug	cha·pha·ru·ha	
The princes	sa·reem	
hollowed it out	ka·ru·ha	
the nobles	ne·dee·ve	
of the people	ha·am	
with their scepters	bim·cho·qeq	
and with their staffs ”	be·mish·a·no·tam	
From the wilderness [the Israelites went on]	u·mim·mid·bar	
to Mattanah	mat·ta·nah	
and from Mattanah	u·mim·mat·ta·nah	Numbers 21:19
to Nahaliel	na·cha·lee·el	
and from Nahaliel	u·min·na·cha·lee·el	
to Bamoth	ba·mo·wt	
and from Bamoth	u·mib·ba·mo·wt	Numbers 21:20
to the valley	hag·gay	
-	a·sher	
[in]	bis·deh	
Moab	mo·w·av	
where the top	rosh	
of Pisgah	hap·pis·gah	
overlooks	ve·nish·qa·phah	
	al	

	pe·ne	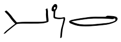	
the wasteland	hay·shee·mon	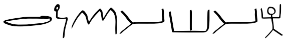	
sent	vay·yish·lach	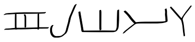	Numbers 21:21
Then Israel	yis·ra·el	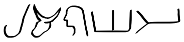	
messengers	mal·a·kheem	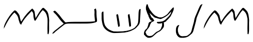	
to	el	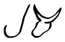	
Sihon	see·chon	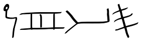	
king	me·lekh	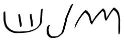	
of the Amorites	ha·e·mo·ree	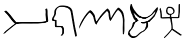	
saying	le·mor	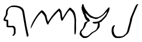	
“ Let us pass	e·be·rah	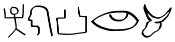	Numbers 21:22
through your land	ve·ar·tse·kha	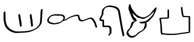	
We will not	lo	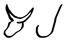	
cut through	nit·teh	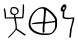	
any field	be·sa·deh	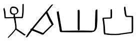	
or vineyard	u·ve·khe·rem	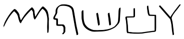	
[or]	lo	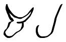	
drink	nish·teh	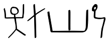	
water	me	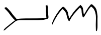	
from any well	ve·er	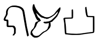	
Highway	be·de·rekh	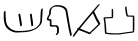	
the King’s	ham·me·lekh	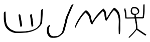	
We will stay on	ne·lekh	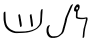	
until	ad	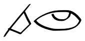	
-	a·sher	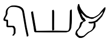	
we have passed through	na·a·vor	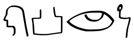	
your territory ”	ge·vu·le·kha	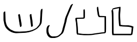	

would not	ve·lo		Numbers 21:23
let	na·tan		
But Sihon	see·chon	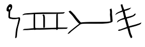	
-	et		
Israel	yis·ra·el	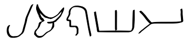	
pass	a·vor	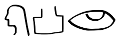	
through his territory	big·vu·lo		
gathered	vay·ye·e·soph		
Instead, he	see·chon	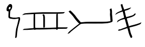	
-	et		
his whole	kal	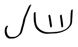	
army	am·mo		
and went out	vay·ye·tse		
to confront	liq·rat	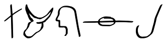	
Israel	yis·ra·el	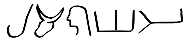	
in the wilderness	ham·mid·ba·rah		
When he came	vay·ya·vo	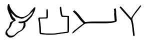	
to Jahaz	ya·he·tsah		
he fought	vay·yil·la·chem	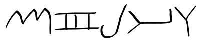	
against Israel	be·yis·ra·el		
put him	vay·yak·ke·hu		Numbers 21:24
And Israel	yis·ra·el	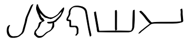	
	le·phee	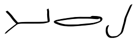	
to the sword	cha·rev		
and took possession of	vay·yee·rash	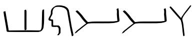	
-	et		
his land	ar·tso		

from the Arnon	me·ar·non		
to	ad		
the Jabbok —	yab·boq		
but only up to	ad		
of the Ammonites	be·ne	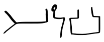	
	am·mo·wn		
because	kee	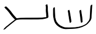	
it was fortified	az		
the border	ge·vul		
	be·ne	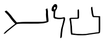	
	am·mo·wn		
captured	vay·yiq·qach	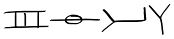	Numbers 21:25
Israel	yis·ra·el	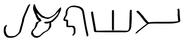	
-	et		
all	kal	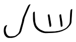	
the cities	he·a·reem		
	ha·el·leh		
and occupied	vay·ye·shev	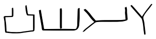	
-	yis·ra·el	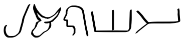	
[them]	be·khal		
-	a·re		
of the Amorites	ha·e·mo·ree		
including Heshbon	be·chesh·bo·wn		
and all	u·ve·khal	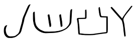	
its villages	be·no·te·ha	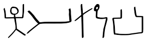	
-	kee	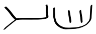	Numbers 21:26
Heshbon	chesh·bo·wn	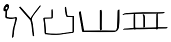	

was the city	eer	𐤏𐤉𐤓	
of Sihon	see·chon	𐤎𐤉𐤇𐤍	
king	me·lekh	𐤌𐤋𐤊	
of the Amorites	ha·e·mo·ree	𐤄𐤀𐤌𐤓𐤉	
who	hee	𐤄𐤅𐤀	
	ve·hu	𐤅𐤄𐤅𐤀	
had fought	nil·cham	𐤍𐤋𐤇𐤌	
king	be·me·lekh	𐤁𐤌𐤋𐤊	
of Moab	mo·w·av	𐤌𐤅𐤀𐤁	
against the former	ha·ri·sho·wn	𐤄𐤓𐤀𐤔𐤅𐤍	
and taken	vay·yiq·qach	𐤅𐤉𐤒𐤇	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
his land	ar·tso	𐤀𐤓𐤑𐤅	
	mee·ya·do	𐤌𐤉𐤃𐤅	
as	ad	𐤏𐤃	
far as the Arnon	ar·non	𐤀𐤓𐤍𐤍	
That is why	al	𐤏𐤋	Numbers 21:27
	ken	𐤊𐤍	
say :	yo·me·ru	𐤉𐤀𐤌𐤓𐤅	
the poets	ham·mo·she·leem	𐤄𐤌𐤔𐤋𐤉𐤌	
“ Come	bo·u	𐤁𐤀𐤅	
to Heshbon	chesh·bo·wn	𐤇𐤔𐤁𐤅𐤍	
let it be rebuilt	tib·ba·neh	𐤕𐤁𐤍𐤄	
be restored	ve·tik·ko·w·nen	𐤅𐤕𐤊𐤅𐤍𐤍	
let the city	eer	𐤏𐤉𐤓	
of Sihon	see·cho·wn	𐤎𐤉𐤇𐤅𐤍	

For	kee	𐤊𐤉	Numbers 21:28
a fire	esh	𐤀𐤔	
went out	ya·tse·ah	𐤉𐤑𐤀𐤄	
from Heshbon	me·chesh·bo·wn	𐤌𐤇𐤔𐤁𐤅𐤍	
a blaze	le·ha·vah	𐤋𐤄𐤁𐤄	
from the city	miq·qir·yat	𐤌𐤒𐤓𐤉𐤕	
of Sihon	see·chon	𐤎𐤉𐤇𐤍	
It consumed	a·khe·lah	𐤀𐤊𐤋𐤄	
Ar	ar	𐤏𐤓	
of Moab	mo·w·av	𐤌𐤅𐤀𐤁	
the rulers	ba·a·le	𐤁𐤏𐤋𐤉	
heights	ba·mo·wt	𐤁𐤌𐤅𐤕	
of Arnon’s	ar·non	𐤀𐤓𐤍𐤍	
Woe	o·w	𐤀𐤅𐤉	Numbers 21:29
to you	le·kha	𐤋𐤊	
O Moab !	mo·w·av	𐤌𐤅𐤀𐤁	
You are destroyed	a·vad·ta	𐤀𐤁𐤃𐤕	
O people	am	𐤏𐤌	
of Chemosh !	ke·mo·wosh	𐤊𐤌𐤅𐤔	
He gave up	na·tan	𐤍𐤕𐤍	
his sons	ba·naw	𐤁𐤍𐤉𐤅	
as refugees	pe·le·tim	𐤐𐤋𐤉𐤈𐤌	
and his daughters	u·ve·no·taw	𐤅𐤁𐤍𐤕𐤉𐤅	
into captivity	bash·she·veet	𐤁𐤔𐤁𐤉𐤕	
king	le·me·lekh	𐤋𐤌𐤋𐤊	
of the Amorites	e·mo·ree	𐤀𐤌𐤓𐤉	
to Sihon	see·cho·wn	𐤎𐤉𐤇𐤅𐤍	

But we have overthrown them	van·nee·ram	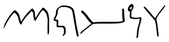	Numbers 21:30
is destroyed	a·vad	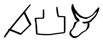	
Heshbon	chesh·bo·wn		
as far as	ad		
Dibon	dee·vo·wn	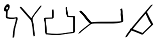	
We demolished them	van·nash·sheem	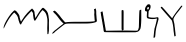	
as	ad		
far as Nophah	no·phach		
which	ʾa·shɛr		
reaches to	ad		
Medeba ”	me·de·va	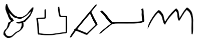	
lived	vay·ye·shev	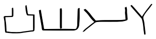	Numbers 21:31
So Israel	yis·ra·el	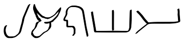	
in the land	be·e·rets		
of the Amorites	ha·e·mo·ree		
had sent	vay·yish·lach		Numbers 21:32
After Moses	mo·sheh	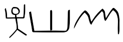	
spies	le·rag·gel		
-	et		
to Jazer	ya·zer		
Israel captured	vay·yil·ke·du	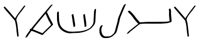	
its villages	be·no·te·ha		
and drove out	vay·yī·rɛsh	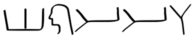	
-	et		
the Amorites	ha·e·mo·ree		
who	a·sher		
were there	sham		

Then they turned	vay·yiph·nu	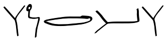	Numbers 21:33
and went up	vay·ya·a·lu		
the road	de·rekh		
to Bashan	hab·ba·shan		
came out	vay·ye·tse		
and Og	o·wg		
king	me·lekh	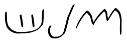	
of Bashan	hab·ba·shan		
to meet	liq·ra·tam		
them	hu		
and his whole	ve·khal		
army	am·mo		
in battle	lam·mil·cha·mah	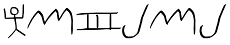	
at Edrei	ed·re·ee		
said	vay·yo·mer		Numbers 21:34
But the LORD	YHVH	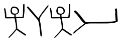	
to	el		
Moses	mo·sheh		
“ Do not	al		
fear him	tee·ra	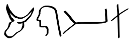	
-	o·to		
for	kee	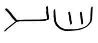	
into your hand	ve·ya·de·kha	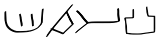	
I have delivered	na·tat·tee		
him	o·to		
along with	ve·et		
all	kal	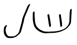	

his people	am·mo	𐤏𐤌𐤅	
-	ve·et	𐤅𐤀𐤕	
and his land	ar·tso	𐤀𐤓𐤑𐤅	
Do	ve·a·see·ta	𐤅𐤏𐤔𐤉𐤕	
to him	lo	𐤋𐤅	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
you did	a·see·ta	𐤏𐤔𐤉𐤕	
to Sihon	le·see·chon	𐤋𐤎𐤉𐤇𐤍	
king	me·lekh	𐤌𐤋𐤊	
of the Amorites	ha·e·mo·ree	𐤄𐤀𐤌𐤓𐤉	
who	a·sher	𐤀𐤔𐤓	
lived	yo·wo·shev	𐤉𐤅𐤔𐤁	
in Heshbon ”	be·chesh·bo·wn	𐤁𐤇𐤔𐤁𐤅𐤍	
So they struck down [Og]	vay·yak·ku	𐤅𐤉𐤊𐤅	Numbers 21:35
-	o·to	𐤀𐤕𐤅	
along with	ve·et	𐤅𐤀𐤕	
his sons	ba·naw	𐤁𐤍𐤉𐤅	
-	ve·et	𐤅𐤀𐤕	
and his whole	kal	𐤊𐤋	
army	am·mo	𐤏𐤌𐤅	
until	ad	𐤏𐤃	
no	bil·tee	𐤁𐤋𐤕𐤉	
remnant was left	hish·eer	𐤄𐤔𐤀𐤉𐤓	
	lo	𐤋𐤅	
-	sa·reed	𐤔𐤓𐤉𐤃	
And they took possession of	vay·yee·re·shu	𐤅𐤉𐤉𐤓𐤔𐤅	
-	et	𐤀𐤕	

his land	ar·tso	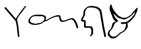	
traveled on	vay·yis·u	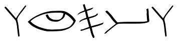	Numbers 22:1
Then the Israelites	be·ne	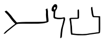	
	yis·ra·el	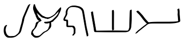	
and camped	vay·ya·cha·nu	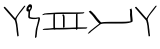	
in the plains	be·ar·vo·wt	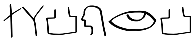	
of Moab	mo·w·av	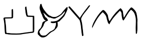	
across from	me·e·ver	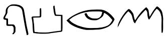	
near the Jordan	le·yar·den	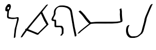	
Jericho	ye·re·cho	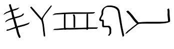	
saw	vay·yar	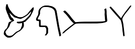	Numbers 22:2
Now Balak	ba·laq	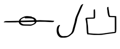	
son	ben	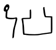	
of Zippor	tsip·po·wr	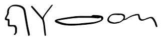	
-	et	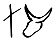	
all	kal	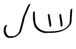	
that	a·sher	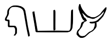	
had done	a·sah	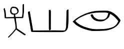	
Israel	yis·ra·el	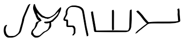	
to the Amorites	la·e·mo·ree	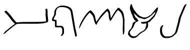	
was terrified	vay·ya·gar	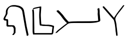	Numbers 22:3
and Moab	mo·w·av	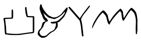	
of	mip·pe·ne	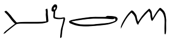	
the people	ha·am	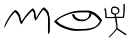	
	me·od	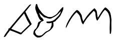	
because	kee	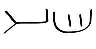	
were numerous	rav	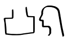	

they	hu	
dreaded	vay·ya·qats	
Indeed, Moab	mo·w·av	
	mip·pe·ne	
the Israelites	be·ne	
	yis·ra·el	
said	vay·yo·mer	Numbers 22:4
So the Moabites	mo·w·av	
to	el	
the elders	ziq·ne	
of Midian	mid·yan	
	at·tah	
will devour	ye·la·cha·khu	
“ This horde	haq·qa·hal	
-	et	
everything	kal	
around us	se·vee·vo·te·nu	
licks up	kil·chokh	
as an ox	hash·sho·wr	
-	et	
the grass	ye·req	
of the field ”	has·sa·deh	
Since Balak	u·va·laq	
son	ben	
of Zippor	tsip·po·wr	
was king	me·lekh	
of Moab	le·mo·w·av	

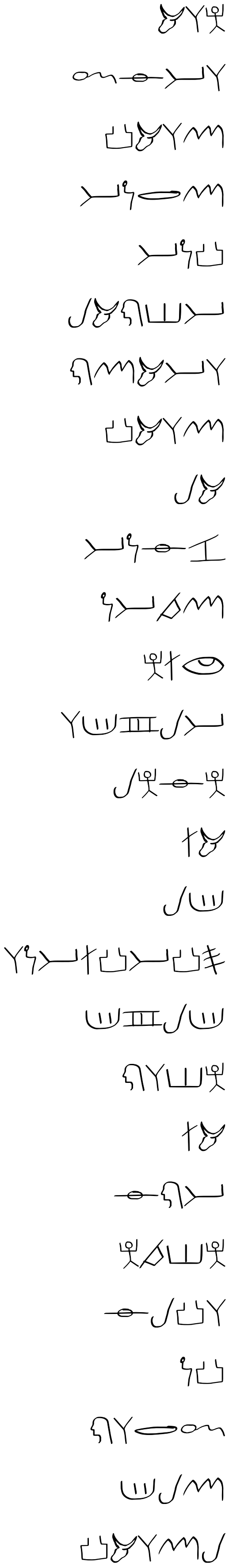

time	ba·et	בעת	
at that	ha·hi·w	ההוא	
he sent	vay·yish·lach	וישלח	Numbers 22:5
messengers	mal·a·kheem	מלאכים	
to	el	אל	
Balaam	bil·am	בלעם	
son	ben	בן	
of Beor	be·o·wr	בעור	
at Pethor	pe·to·w·rah	פתורה	
which	a·sher	אשר	
is by	al	על	
the Euphrates	han·na·har	הנהר	
in the land	e·rets	ארץ	
of his people	be·ne	בני	
	am·mo	עמו	
said Balak	liq·ro	לקרא	
	lo	לו	
-	le·mor	לאמר	
“ Behold	hin·neh	הנה	
a people	am	עם	
has come out	ya·tsa	יצא	
of Egypt ”	mim·mits·ra·yim	ממצרים	
“ -	hin·neh	הנה	
They cover	khis·sah	כסה	
-	et	את	
the face	en	עין	
of the land	ha·a·rets	הארץ	

	ve·hu	והוא	
and have settled	yo·shev	ישב	
next to me	mim·mu·lee	ממלי	
now	ve·at·tah	ועתה	Numbers 22:6
come	le·khah	לכה	
So please	na	נא	
and put a curse	a·rah	ארה	
	lee	לי	
-	et	את	
people	ha·am	העם	
on this	haz·zeh	הזה	
because	kee	כי	
are too mighty	a·tsum	עצום	
they	hu	הוא	
for me	mim·men·nee	ממני	
Perhaps I may	u·lay	אולי	
be able	u·khal	אוכל	
to defeat	nak·keh	נכה	
them	bo	בו	
and drive them out	va·a·ga·re·shen·nu	ואגרשנו	
of	min	מן	
the land	ha·a·rets	הארץ	
for	kee	כי	
I know	ya·da·tee	ידעתי	
-	et	את	
that those	a·sher	אשר	
you bless	te·va·rekh	תברך	

are blessed	me·vo·rakh		
and those	va·a·sher		
you curse	ta·or		
are cursed ”	yu·ar		
departed	vay·ye·le·khu	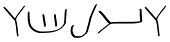	Numbers 22:7
The elders	ziq·ne	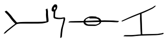	
of Moab	mo·w·av		
	ve·ziq·ne	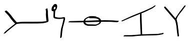	
and Midian	mid·yan		
with the fees for divination	u·qe·sa·meem		
in hand	be·ya·dam	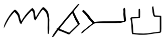	
They came	vay·ya·vo·u	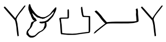	
to	el		
Balaam	bil·am		
and relayed	vay·dab·be·ru		
to him	e·law	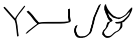	
the words	div·re		
of Balak	va·laq	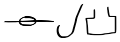	
[Balaam] replied	vay·yo·mer		Numbers 22:8
	a·le·hem	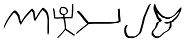	
“ Spend	lee·nu	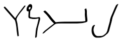	
here ”	phoh	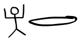	
the night	hal·lay·lah	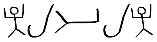	
“ and I will give	va·ha·shi·vo·tee		
-	et·khem		
you the answer	da·var		
that	ka·a·sher		

speaks	ye·dab·ber	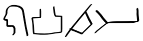	
the LORD	YHVH		
to me ”	e·lay	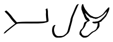	
stayed	vay·ye·she·vu	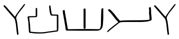	
So the princes	sa·re	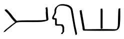	
of Moab	mo·w·av		
with	im		
Balaam	bil·am		
came	vay·ya·vo	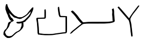	Numbers 22:9
Then God	e·lo·heem		
to	el		
Balaam	bil·am		
and asked	vay·yo·mer		
“ Who	mee		
men	ha·a·na·sheem	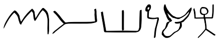	
are these	ha·el·leh		
with you ? ”	im·makh		
said	vay·yo·mer		Numbers 22:10
And Balaam	bil·am		
to	el		
God	ha·e·lo·heem		
“ Balak	ba·laq	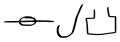	
son	ben		
of Zippor	tsip·por		
king	me·lekh	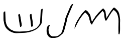	
of Moab	mo·w·av		
sent me	sha·lach	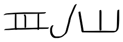	

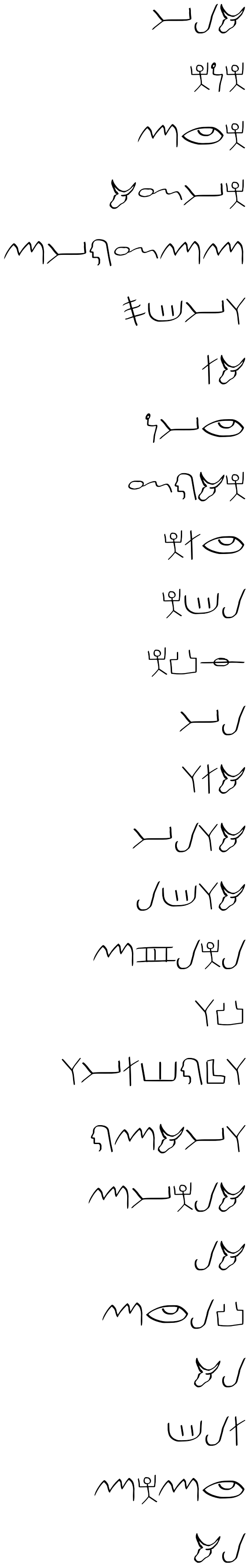

this message :	e·lay	
‘ Behold	hin·neh	Numbers 22:11
a people	ha·am	
has come out	hay·yo·tse	
of Egypt	mim·mits·ra·yim	
and they cover	vay·khas	
-	et	
the face	en	
of the land	ha·a·rets	
Now	at·tah	
come	le·khah	
and put a curse	qa·vah	
for me	lee	
on them	o·to	
Perhaps I may	u·lay	
be able	u·khal	
to fight	le·hil·la·chem	
against them	bo	
and drive them away ’”	ve·ge·rash·tee	
said	vay·yo·mer	Numbers 22:12
But God	e·lo·heem	
to	el	
Balaam	bil·am	
“ Do not	lo	
go	te·lekh	
with them	im·ma·hem	
You are not	lo	

to curse	ta·or	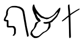	
-	et	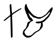	
this people	ha·am	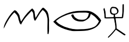	
for	kee	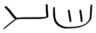	
are blessed ”	va·rukh	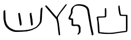	
they	hu	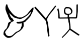	
got up	vay·ya·qam	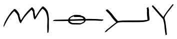	Numbers 22:13
So Balaam	bil·am	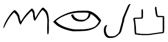	
the next morning	bab·bo·qer	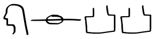	
and said	vay·yo·mer	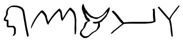	
to	el	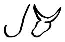	
princes	sa·re	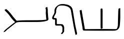	
Balak’s	va·laq	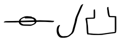	
“ Go back	le·khu	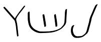	
to	el	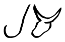	
your homeland	ar·tse·khem	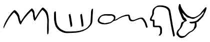	
because	kee	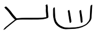	
has refused	me·en	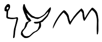	
the LORD	YHVH	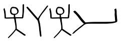	
to let me	le·tit·tee	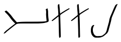	
go	la·ha·lokh	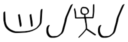	
with you ”	im·ma·khem	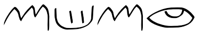	
arose	vay·ya·qu·mu	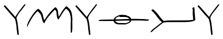	Numbers 22:14
And the princes	sa·re	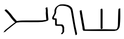	
of Moab	mo·w·av	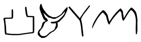	
returned	vay·ya·vo·u	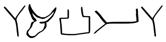	
to	el	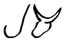	

Balak	ba·laq	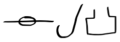	
and said	vay·yo·me·ru		
refused	me·en		
“ Balaam	bil·am		
to come	ha·lokh	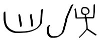	
with us ”	im·ma·nu	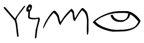	
other	vay·yo·seph		Numbers 22:15
	o·wd		
Then Balak	ba·laq	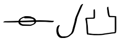	
sent	she·lo·ach	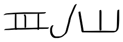	
princes	sa·reem	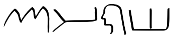	
more numerous	rab·beem	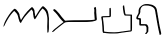	
and more distinguished	ve·nikh·ba·deem		
than the [first messengers]	me·el·leh		
They came	vay·ya·vo·u	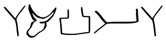	Numbers 22:16
to	el		
Balaam	bil·am		
and said	vay·yo·me·ru		
	lo		
“ This is what	koh	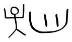	
says :	a·mar		
Balak	ba·laq	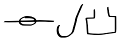	
son	ben		
of Zippor	tsip·po·wr		
let nothing	al		
‘ Please	na		
hinder	tim·ma·na	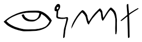	

you from coming	me·ha·lokh		
to me	e·lay	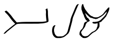	
for	kee	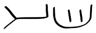	Numbers 22:17
I will honor you	khab·bed		
	a·khab·bed·kha		
richly	me·od		
whatever	ve·khol		
-	a·sher		
you say	to·mar		
	e·lay	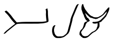	
and do	e·e·seh		
come	u·le·khah	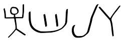	
So please	na		
and put a curse	qa·vah	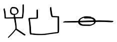	
	lee	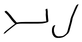	
-	et		
people for me ! ’”	ha·am		
on this	haz·zeh		
replied	vay·ya·an	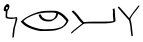	Numbers 22:18
But Balaam	bil·am		
	vay·yo·mer		
to	el		
the servants	av·de	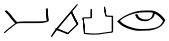	
of Balak	va·laq	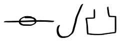	
“ If	im		
were to give	yit·ten	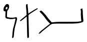	
me	lee	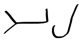	

Balak	va·laq	
full	me·lo	
his house	ve·to	
of silver	ke·seph	
and gold	ve·za·hav	
not	lo	
I could	u·khal	
to go beyond	la·a·vor	
-	et	
the command	pee	
of the LORD	YHVH	
my God	e·lo·hay	
do	la·a·so·wt	
anything small	qe·tan·nah	
or	o	
great	ge·do·w·lah	
So now	ve·at·tah	Numbers 22:19
stay	she·vu	
please	na	
here	va·zeh	
as the others did	gam	
	at·tem	
overnight	hal·la·ye·lah	
that I may find out	ve·e·de·ah	
what	mah	
else	yo·seph	
the LORD	YHVH	

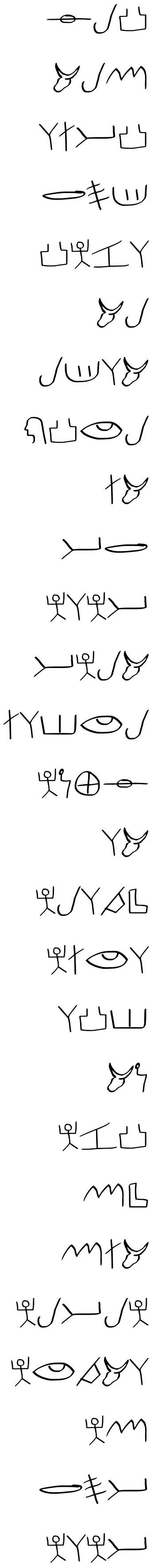

has to tell me	dab·ber		
”	im·mee	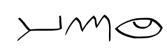	
came	vay·ya·vo	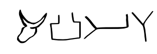	Numbers 22:20
God	e·lo·heem		
to	el		
Balaam	bil·am		
That night	lay·lah	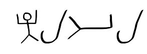	
and said	vay·yo·mer		
	lo	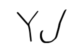	
“ Since	im		
to summon	liq·ro	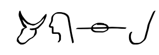	
you	le·kha		
have come	ba·u		
these men	ha·a·na·sheem	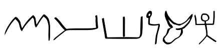	
get up	qum	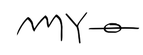	
and go	lekh		
with them	it·tam		
but you must only	ve·akh		
-	et		
-	had·da·var		
what	a·sher		
I tell you	a·dab·ber		
	e·le·kha	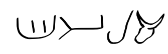	
- ”	o·to		
do	ta·a·seh		
got up	vay·ya·qam	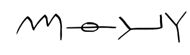	Numbers 22:21
Balaam	bil·am		

So in the morning	bab·bo·qer	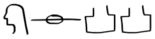	
saddled	vay·ya·cha·vosh	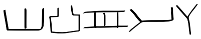	
-	et	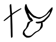	
his donkey	a·to·no	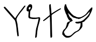	
and went	vay·ye·lekh	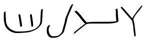	
with	im	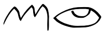	
the princes	sa·re	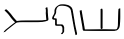	
of Moab	mo·w·av	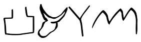	
was kindled	vay·yi·char	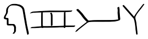	Numbers 22:22
anger	aph	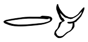	
Then God’s	e·lo·heem	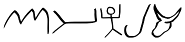	
because	kee	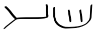	
was going along	ho·w·lekh	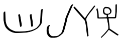	
Balaam	hu	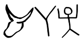	
stood	vay·yit·yats·tsev	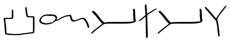	
and the angel	mal·akh	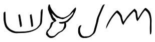	
of the LORD	YHVH	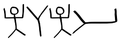	
in the road	bad·de·rekh	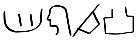	
to oppose	le·sa·tan	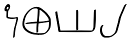	
him	lo	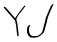	
Balaam	ve·hu	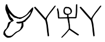	
was riding	ro·khev	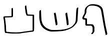	
	al	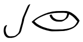	
his donkey	a·to·no	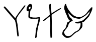	
and his two	u·she·ne	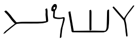	
servants	ne·a·raw	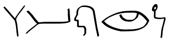	
were with him	im·mo	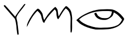	

saw	vat·te·re	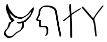	Numbers 22:23
When the donkey	ha·a·to·wn		
-	et		
the angel	mal·akh		
of the LORD	YHVH		
standing	nits·tsav		
in the road	bad·de·rekh		
sword	ve·char·bo	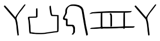	
with a drawn	she·lu·phah		
in his hand	be·ya·do	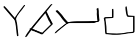	
turned	vat·tet		
she	ha·a·to·wn		
off	min	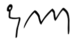	
the path	had·de·rekh		
and went	vat·te·lekh	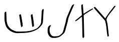	
into a field	bas·sa·deh		
beat	vay·yakh	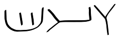	
So Balaam	bil·am		
-	et		
her	ha·a·to·wn		
to return her	le·hat·to·tah	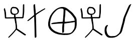	
to the path	had·da·rekh		
stood	vay·ya·a·mod		Numbers 22:24
Then the angel	mal·akh		
of the LORD	YHVH		
in a narrow passage	be·mish·o·wl		
between two vineyards	hak·ke·ra·meem		

with walls	ga·der	
on either side	miz·zeh	
	ve·ga·der	
	miz·zeh	
saw	vat·te·re	Numbers 22:25
And the donkey	ha·a·to·wn	
-	et	
the angel	mal·akh	
of the LORD	YHVH	
and pressed herself	vat·til·la·chets	
against	el	
the wall	haq·qeer	
crushing	vat·til·chats	
-	et	
foot	re·gel	
Balaam’s	bil·am	
against	el	
it	haq·qeer	
once again	vay·yo·seph	
So he beat her	le·hak·ko·tah	
on ahead	vay·yo·w·seph	Numbers 22:26
And the angel	mal·akh	
of the LORD	YHVH	
moved	a·vo·wr	
and stood	vay·ya·a·mod	
place	be·ma·qo·wm	
in a narrow	tsar	

where	a·sher		
there was no	en	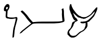	
room	de·rekh		
to turn	lin·to·wt		
to the right	ya·meen		
or left	u·se·mo·wl		
saw	vat·te·re	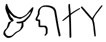	Numbers 22:27
When the donkey	ha·a·to·wn		
-	et		
the angel	mal·akh		
of the LORD	YHVH		
she lay down	vat·tir·bats		
under	ta·chat	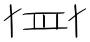	
Balaam	bil·am		
became furious	vay·yi·char	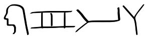	
	aph		
and [he]	bil·am		
and beat	vay·yakh	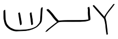	
-	et		
[her]	ha·a·to·wn		
with his staff	bam·maq·qel	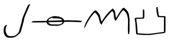	
opened	vay·yiph·tach		Numbers 22:28
Then the LORD	YHVH		
-	et		
mouth	pee		
the donkey’s	ha·a·to·wn		
and she said	vat·to·mer		

to Balaam	le·vil·am	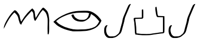	
“ What	meh	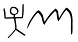	
have I done	a·see·tee	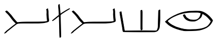	
to you	le·kha	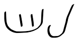	
that	kee	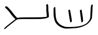	
you have beaten me	hik·kee·ta·nee	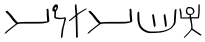	
these	zeh	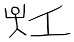	
three	sha·losh	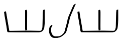	
times ? ”	re·ga·leem	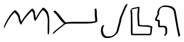	
answered	vay·yo·mer	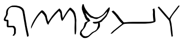	Numbers 22:29
Balaam	bil·am	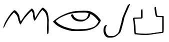	
the donkey	la·a·to·wn	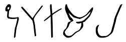	
	kee	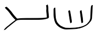	
“ You have made a fool	hit·al·lalt	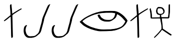	
of me !	bee	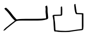	
If	lu	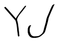	
I had	yesh	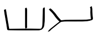	
a sword	che·rev	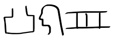	
in my hand	be·ya·dee	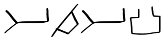	
	kee	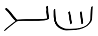	
right now ! ”	at·tah	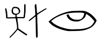	
I would kill you	ha·rag·teekh	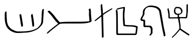	
said	vat·to·mer	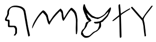	Numbers 22:30
But the donkey	ha·a·to·wn	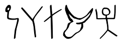	
	el	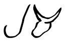	
to Balaam	bil·am	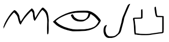	
not	ha·lo·w	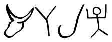	

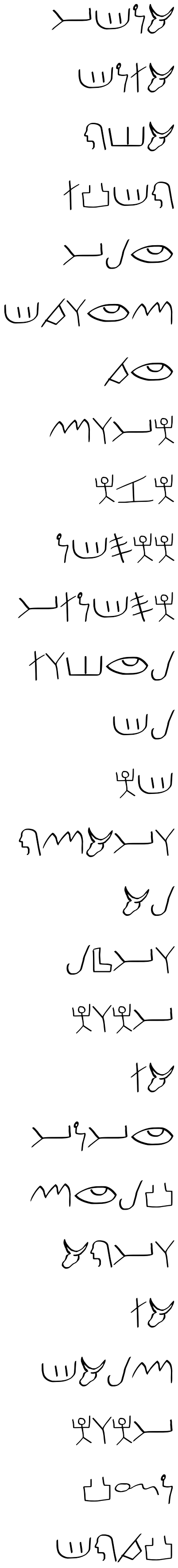

“ Am I	a·no·khee	
the donkey	a·to·ne·kha	
-	a·sher	
you have ridden	ra·khav·ta	
	a·lay	
all your life	me·o·wd·kha	
until today	ad	
?	hay·yo·wm	
	haz·zeh	
before	ha·has·ken	
? ”	his·kan·tee	
Have I ever treated	la·a·so·wt	
you	le·kha	
this way	koh	
he replied	vay·yo·mer	
“ No ”	lo	
opened	vay·gal	Numbers 22:31
Then the LORD	YHVH	
-	et	
eyes	e·ne	
Balaam’s	vil·am	
and he saw	vay·yar	
-	et	
the angel	mal·akh	
of the LORD	YHVH	
standing	nits·tsav	
in the road	bad·de·rekh	

sword	ve·char·bo	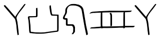	
with a drawn	she·lu·phah		
in his hand	be·ya·do	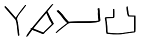	
	vay·yiq·qod	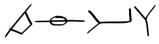	
And Balaam bowed low	vay·yish·ta·chu		
and fell facedown	le·ap·paw		
asked him	vay·yo·mer	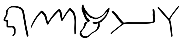	Numbers 22:32
	e·law	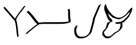	
The angel	mal·akh		
of the LORD	YHVH	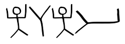	
“ Why	al		
	mah		
have you beaten	hik·kee·ta	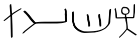	
-	et		
your donkey	a·to·ne·kha	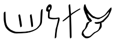	
these	zeh	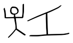	
three	sha·lo·wosh		
times ?	re·ga·leem	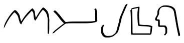	
Behold	hin·neh		
I	a·no·khee		
have come out	ya·tsa·tee		
to oppose you	le·sa·tan		
because	kee	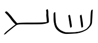	
is perverse	ya·rat		
your way	had·de·rekh		
before me	le·neg·dee		
saw me	vat·tir·a·nee		Numbers 22:33

The donkey	ha·a·to·wn	
and turned away	vat·tet	
from me	le·pha·nay	
these	zeh	
three	sha·losh	
times	re·ga·leem	
If she had not	u·lay	
turned away	na·te·tah	
-	mip·pa·nay	
	kee	
then by now	at·tah	
	gam	
you	o·te·khah	
I would surely have killed	ha·rag·tee	
and {let} her	ve·o·w·tah	
live ”	he·che·ye·tee	
said	vay·yo·mer	Numbers 22:34
Balaam	bil·am	
to	el	
the angel	mal·akh	
of the LORD	YHVH	
“ I have sinned ”	cha·ta·tee	
“ for	kee	
I did not	lo	
realize	ya·da·tee	
that	kee	
you	at·tah	

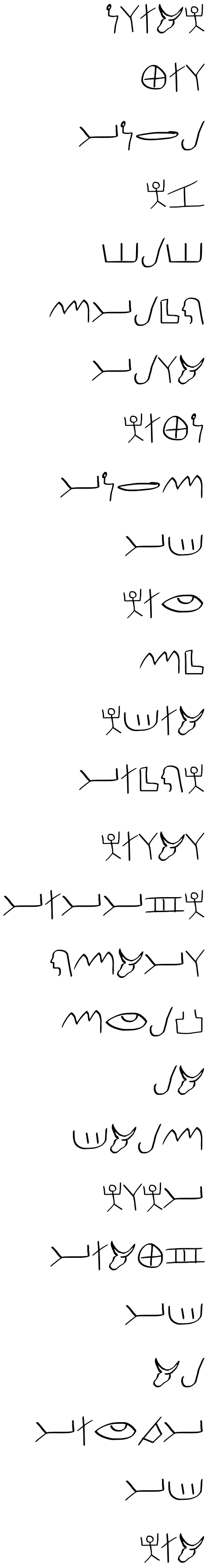

were standing	nits·tsav		
to confront me	liq·ra·tee		
in the road	bad·da·rekh		
And now	ve·at·tah		
if	im		
this is displeasing	ra		
in your sight	be·e·ne·kha	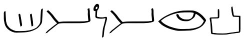	
I will go back	a·shu·vah		
[home] ”	lee	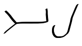	
said	vay·yo·mer		Numbers 22:35
But the angel	mal·akh		
of the LORD	YHVH	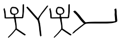	
to	el		
Balaam	bil·am		
“ Go	lekh	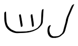	
with	im		
the men	ha·a·na·sheem	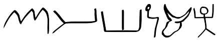	
only	ve·e·phes		
-	et		
-	had·da·var		
what	a·sher	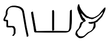	
but you are to speak	a·dab·ber		
	e·le·kha	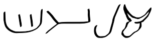	
-	o·to		
I tell you ”	te·dab·ber	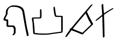	
went	vay·ye·lekh	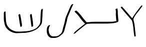	
So Balaam	bil·am		

with	im		
the princes	sa·re	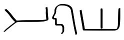	
of Balak	va·laq	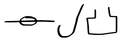	
heard	vay·yish·ma		Numbers 22:36
When Balak	ba·laq	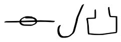	
that	kee	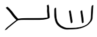	
was coming	va		
Balaam	vil·am		
he went out	vay·ye·tse		
to meet him	liq·ra·to	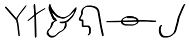	
at	el		
city	eer	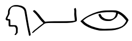	
the Moabite	mo·w·av		
-	a·sher		
on	al		
border	ge·vul		
the Arnon	ar·non		
-	a·sher		
at the edge	biq·tseh	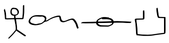	
of his territory	hag·ge·vul	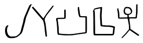	
said	vay·yo·mer		Numbers 22:37
And [he]	ba·laq	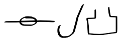	
to	el		
Balaam	bil·am		
“ Did I not	ha·lo		
send you an urgent summons	sha·lo·ach	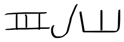	
	sha·lach·tee	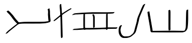	

	e·le·kha	
	liq·ro	
?	lakh	
Why	lam·mah	
	lo	
did you not come	ha·lakh·ta	
to me ?	e·lay	
Am I really	ha·um·nam	
not	lo	
able	u·khal	
to richly reward you ? ”	kab·be·de·kha	
replied	vay·yo·mer	Numbers 22:38
Balaam	bil·am	
-	el	
-	ba·laq	
“ See	hin·neh	
I have come	va·tee	
to you ”	e·le·kha	
“ -	at·tah	
	ha·ya·kho·wl	
but can	u·khal	
I say	dab·ber	
just anything ?	me·u·mah	
only the word	had·da·var	
that	a·sher	
puts	ya·seem	
God	e·lo·heem	

in my mouth ”	be·phee		
-	o·to		
I must speak	a·dab·ber	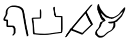	
accompanied	vay·ye·lekh	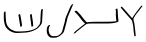	Numbers 22:39
So Balaam	bil·am		
	im		
Balak	ba·laq	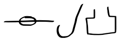	
and they came	vay·ya·vo·u	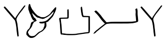	
	qir·yat		
to Kiriath-huzoth	chu·tso·wt		
sacrificed	vay·yiz·bach		Numbers 22:40
Balak	ba·laq	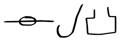	
cattle	ba·qar	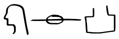	
and sheep	va·tson		
and he gave [portions]	vay·shal·lach		
to Balaam	le·vil·am		
and the princes	ve·las·sa·reem	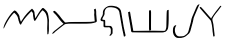	
who	a·sher		
were with him	it·to		
	vay·hee	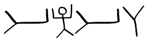	Numbers 22:41
The next morning	vab·bo·qer	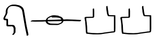	
took	vay·yiq·qach	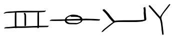	
Balak	ba·laq	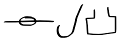	
-	et		
Balaam	bil·am		
and brought him	vay·ya·a·le·hu		
up to	ba·mo·wt		

Bamoth-baal	ba·al	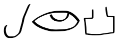	
he could see	vay·yar	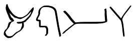	
From there	mish·sham	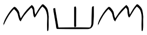	
the outskirts of the camp	qe·tseh	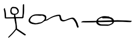	
of the people	ha·am	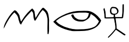	
said	vay·yo·mer	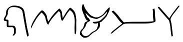	Numbers 23:1
Then Balaam	bil·am	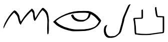	
to	el	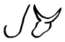	
Balak	ba·laq	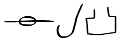	
“ Build	be·neh	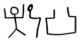	
for me	lee	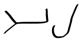	
here	va·zeh	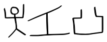	
seven	shiv·ah	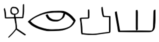	
altars	miz·be·chot	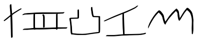	
and prepare	ve·ha·khen	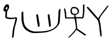	
for me	lee	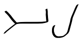	
	ba·zeh	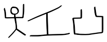	
seven	shiv·ah	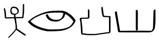	
bulls	pha·reem	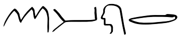	
and seven	ve·shiv·ah	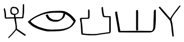	
rams ”	e·leem	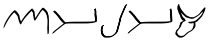	
did	vay·ya·as	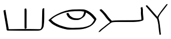	Numbers 23:2
So Balak	ba·laq	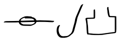	
as	ka·a·sher	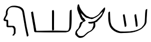	
had instructed	dib·ber	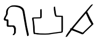	
Balaam	bil·am	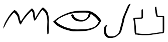	
offered	vay·ya·al	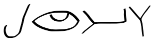	

and Balak	ba·laq	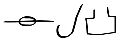	
and Balaam	u·vil·am		
a bull	par		
and a ram	va·a·yil	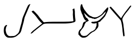	
on each altar	bam·miz·be·ach		
said	vay·yo·mer		Numbers 23:3
Balaam	bil·am		
to Balak	le·va·laq	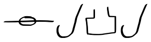	
“ Stay	hit·yats·tsev	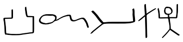	
here by	al		
your burnt offering	o·la·te·kha		
while I am gone ”	ve·e·le·khah	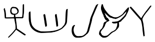	
“ Perhaps	u·lay	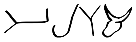	
	yiq·qa·reh	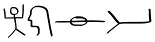	
the LORD	YHVH		
will meet with me	liq·ra·tee		
	u·de·var		
And whatever	mah		
He reveals to me	yar·e·nee		
I will tell	ve·hig·gad·tee	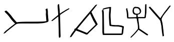	
you ”	lakh	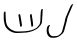	
So [Balaam] went off	vay·ye·lekh	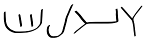	
to a barren height	she·phee		
met	vay·yiq·qar	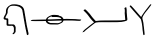	Numbers 23:4
and God	e·lo·heem		
with	el		
him	bil·am		

Balaam said	vay·yo·mer		
-	e·law	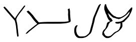	
-	et		
seven	shiv·at		
altars ”	ham·miz·be·chot		
“ I have set up	a·rakh·tee		
I have offered	va·a·al		
a bull	par		
and a ram ”	va·a·yil	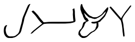	
“ and on each altar	bam·miz·be·ach		
put	vay·ya·sem		Numbers 23:5
Then the LORD	YHVH		
a message	da·var		
mouth	be·phee		
in Balaam’s	vil·am		
saying	vay·yo·mer		
“ Return	shuv		
to	el		
Balak	ba·laq	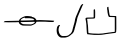	
and	ve·khoh		
give him this message ”	te·dab·ber	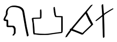	
So he returned	vay·ya·shav		Numbers 23:6
to Balak	e·law	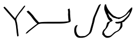	
there	ve·hin·neh		
was standing	nits·tsav		
beside	al		
his burnt offering	o·la·to	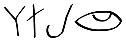	

who	hu		
with all	ve·khal		
the princes	sa·re	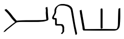	
of Moab	mo·w·av		
And Balaam lifted up	vay·yis·sa	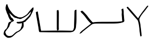	Numbers 23:7
an oracle	me·sha·lo		
saying :	vay·yo·mar		
from	min		
Aram	a·ram		
brought me	yan·che·nee	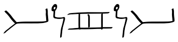	
“ Balak	va·laq	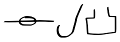	
the king	me·lekh	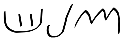	
of Moab	mo·w·av		
from the mountains	me·har·re	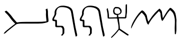	
of the east	qe·dem	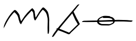	
‘ Come,’ he said	le·khah		
‘ put a curse	a·rah		
for me	lee	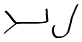	
on Jacob	ya·a·qov	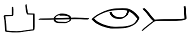	
come	u·le·khah	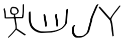	
[and] denounce	zo·a·mah		
Israel ! ’	yis·ra·el	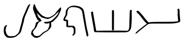	
How	mah	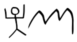	Numbers 23:8
cursed ?	eq·qov	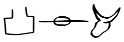	
has not	lo		
can I curse [what]	qab·boh	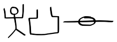	
God	el		

How	u·mah	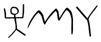	
can I denounce [what]	ez·om	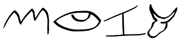	
has not	lo	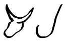	
denounced ?	za·am	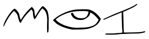	
the LORD	YHVH	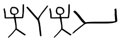	
For	kee	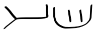	Numbers 23:9
from atop	me·rosh	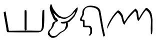	
the rocky cliffs	tsu·reem	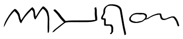	
I see them	er·en·nu	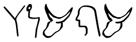	
from the hills	u·mig·ge·va·o·wt	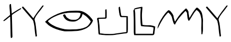	
and I watch them	a·shu·ren·nu	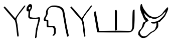	
Behold	hen		
a people	am	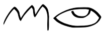	
apart	le·va·dad	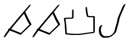	
dwelling	yish·kon	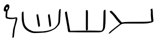	
among the nations	u·vag·go·w·yim	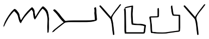	
not	lo	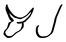	
reckoning themselves	yit·chash·shav	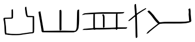	
Who	mee	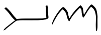	Numbers 23:10
can count	ma·nah	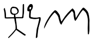	
the dust	a·phar	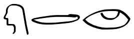	
of Jacob	ya·a·qov	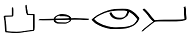	
or number	u·mis·par	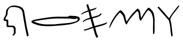	
-	et	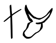	
[even] a fourth	ro·va	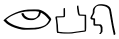	
of Israel ?	yis·ra·el	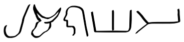	
die	ta·mot	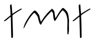	

Let me	naph·shee		
the death	mo·wt		
of the righteous	ye·sha·reem	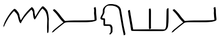	
be	u·te·hee		
let my end	a·cha·ree·tee	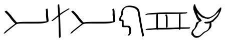	
like theirs ! ”	ka·mo·hu		
said	vay·yo·mer		Numbers 23:11
Then Balak	ba·laq	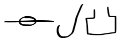	
to	el		
Balaam	bil·am		
“ What	meh	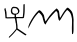	
have you done	a·see·ta	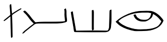	
to me ?	lee	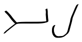	
to curse	la·qov	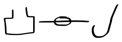	
my enemies	o·ye·vay	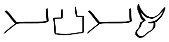	
I brought you [here]	le·qach·tee·kha	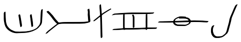	
and behold	ve·hin·neh		
you have only blessed	be·rakh·ta		
them ! ”	va·rekh		
But [Balaam] replied	vay·ya·an	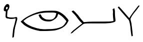	Numbers 23:12
	vay·yo·mar		
“ Should I not	ha·lo	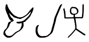	
-	et		
exactly what	a·sher		
puts	ya·seem	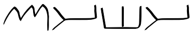	
the LORD	YHVH		
in my mouth	be·phee		

-	o·to	אתו	
- ? ”	esh·mor	אשמר	
speak	le·dab·ber	לדבר	
said	vay·yo·mer	ויאמר	Numbers 23:13
to him	e·law	אליו	
Then Balak	ba·laq	בלק	
“ Please come	le·kha	לך	
		נא	
with me	it·tee	אתי	
to	el	אל	
place	ma·qo·wm	מקום	
another	a·cher	אחר	
where	a·sher	אשר	
you can see them	tir·en·nu	תראנו	
	mish·sham	משם	
You will only	e·phes	אפס	
the outskirts of their camp —	qa·tse·hu	קצהו	
see	tir·eh	תראה	
all of them	ve·khul·lo	וכלו	
not	lo	לא	
-	tir·eh	תראה	
curse them	ve·qa·ve·no	וקבנו	
for me ”	lee	לי	
And from there	mish·sham	משם	
So Balak took him	vay·yiq·qa·che·hu	ויקחהו	Numbers 23:14
to the field	se·deh	שדה	
of Zophim	tso·pheem	צפים	

to the	el	𐤀𐤋	
top	rosh	𐤓𐤀𐤔	
of Pisgah	hap·pis·gah	𐤄𐤐𐤎𐤂𐤄	
where he built	vay·yi·ven	𐤅𐤉𐤁𐤍	
seven	shiv·ah	𐤔𐤁𐤏𐤄	
altars	miz·be·chot	𐤌𐤆𐤁𐤇𐤕	
and offered	vay·ya·al	𐤅𐤉𐤏𐤋	
a bull	par	𐤐𐤓	
and a ram	va·a·yil	𐤅𐤀𐤉𐤋	
on each altar	bam·miz·be·ach	𐤁𐤌𐤆𐤁𐤇	
Balaam said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Numbers 23:15
to	el	𐤀𐤋	
Balak	ba·laq	𐤁𐤋𐤒	
“ Stay	hit·yats·tsev	𐤄𐤕𐤉𐤑𐤁	
here	koh	𐤊𐤄	
beside	al	𐤏𐤋	
your burnt offering	o·la·te·kha	𐤏𐤋𐤕𐤊	
while I	ve·a·no·khee	𐤅𐤀𐤍𐤊𐤉	
meet [the LORD]	iq·qa·reh	𐤀𐤒𐤓𐤄	
over there ”	koh	𐤊𐤄	
met	vay·yiq·qar	𐤅𐤉𐤒𐤓	Numbers 23:16
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
with	el	𐤀𐤋	
Balaam	bil·am	𐤁𐤋𐤏𐤌	
and put	vay·ya·sem	𐤅𐤉𐤔𐤌	
a message	da·var	𐤃𐤁𐤓	
in his mouth	be·phee	𐤁𐤐𐤉𐤅	

saying	vay·yo·mer	
“ Return	shuv	
to	el	
Balak	ba·laq	
what I tell you ”	ve·khoh	
and speak	te·dab·ber	
So he returned	vay·ya·vo	Numbers 23:17
to Balak	e·law	
there	ve·hin·no	
who was standing	nits·tsav	
by	al	
his burnt offering	o·la·to	
the princes	ve·sa·re	
of Moab	mo·w·av	
with	it·to	
asked	vay·yo·mer	
	lo	
Balak	ba·laq	
“ What	mah	
say ? ”	dib·ber	
did the LORD	YHVH	
Then Balaam lifted up	vay·yis·sa	Numbers 23:18
an oracle	me·sha·lo	
saying :	vay·yo·mar	
“ Arise	qum	
O Balak	ba·laq	
and listen	u·sha·ma	

give	ha·a·zee·nah	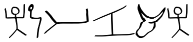	
ear to me	a·day	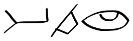	
O son	be·no	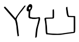	
of Zippor	tsip·por		
is not	lo		Numbers 23:19
a man	eesh	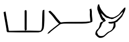	
God	el		
that He should lie	vee·khaz·zev		
or a son	u·ven		
of man	a·dam		
that He should change His mind	ve·yit·ne·cham	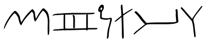	
Does He	ha·hu	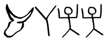	
speak	a·mar		
and not	ve·lo		
act ?	ya·a·seh		
Does He promise	ve·dib·ber		
and not	ve·lo		
fulfill ?	ye·qee·men·nah	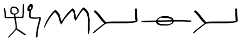	
I have indeed	hin·neh		Numbers 23:20
a command to bless	va·rekh		
received	la·qa·che·tee	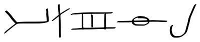	
He has blessed	u·ve·rekh		
and I cannot	ve·lo		
change it	a·shee·ven·nah	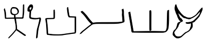	
no	lo		Numbers 23:21
He considers	hib·beet	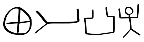	
disaster	a·ven		

for Jacob	be·ya·a·qov	𐤁𐤉𐤏𐤒𐤁	
no	ve·lo	𐤅𐤋𐤀	
He sees	ra·ah	𐤓𐤀𐤄	
trouble	a·mal	𐤏𐤌𐤋	
for Israel	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	
The LORD	YHVH	𐤉𐤄𐤅𐤄	
their God	e·lo·haw	𐤀𐤋𐤄𐤉𐤅	
is with them	im·mo	𐤏𐤌𐤅	
and the shout	u·te·ru·at	𐤅𐤕𐤓𐤅𐤏𐤕	
of the King	me·lekh	𐤌𐤋𐤊	
is among them	bo	𐤁𐤅	
God	el	𐤀𐤋	Numbers 23:22
brought them out	mo·w·tsee·am	𐤌𐤅𐤑𐤉𐤀𐤌	
of Egypt	mim·mits·ra·yim	𐤌𐤌𐤑𐤓𐤉𐤌	
with strength	ke·to·w·a·phot	𐤊𐤕𐤅𐤏𐤐𐤕	
like a wild ox	re·em	𐤓𐤀𐤌	
	lo	𐤋𐤅	
For	kee	𐤊𐤉	Numbers 23:23
there is no	lo	𐤋𐤀	
spell	na·chash	𐤍𐤇𐤔	
against Jacob	be·ya·a·qov	𐤁𐤉𐤏𐤒𐤁	
and no	ve·lo	𐤅𐤋𐤀	
divination	qe·sem	𐤒𐤎𐤌	
against Israel	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	
It will now	ka·et	𐤊𐤏𐤕	
be said	ye·a·mer	𐤉𐤀𐤌𐤓	
of Jacob	le·ya·a·qov	𐤋𐤉𐤏𐤒𐤁	

and Israel	u·le·yis·ra·el	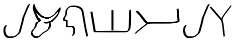	
‘ What	mah		
has done ! ’	pa·al		
great things God	el		
Behold	hen		Numbers 23:24
the people	am		
like a lioness	ke·la·vee		
rise	ya·qum	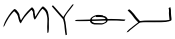	
like a lion	ve·kha·a·ree		
they rouse themselves	yit·nas·sa	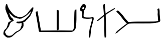	
not	lo		
resting	yish·kav	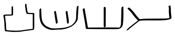	
until	ad		
they devour	yo·khal		
their prey	te·reph		
the blood	ve·dam		
of the slain ”	cha·la·leem	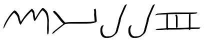	
and drink	yish·teh		
said	vay·yo·mer		Numbers 23:25
Now Balak	ba·laq	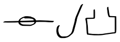	
to	el		
Balaam	bil·am		
“ Then	gam		
at all	qov	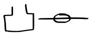	
neither	lo		
curse them	tiq·qo·ven·nu	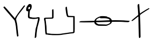	
	gam		

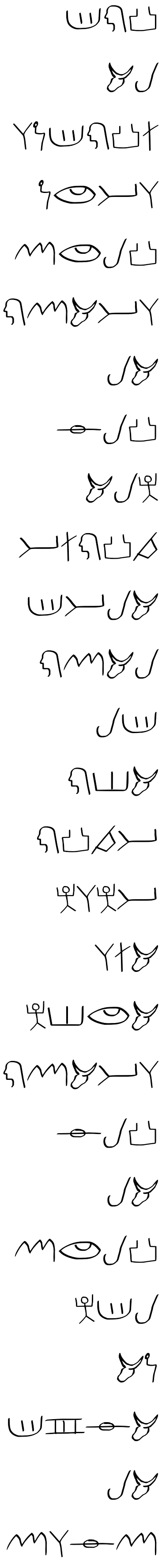

bless them	ba·rekh	
nor	lo	
at all ! ”	te·va·ra·khen·nu	
replied	vay·ya·an	Numbers 23:26
But Balaam	bil·am	
	vay·yo·mer	
	el	
-	ba·laq	
“ Did I not	ha·lo	
tell you that	dib·bar·tee	
	e·le·kha	
	le·mor	
whatever	kol	
-	a·sher	
says	ye·dab·ber	
the LORD	YHVH	
-	o·to	
I must do ? ”	e·e·seh	
said	vay·yo·mer	Numbers 23:27
Balak	ba·laq	
-	el	
-	bil·am	
come ”	le·khah	
“ Please	na	
“ I will take	eq·qa·cha·kha	
you to	el	
place	ma·qo·wm	

another	a·cher	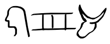	
Perhaps	u·lay	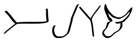	
it will please	yee·shar	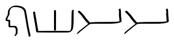	
	be·e·ne	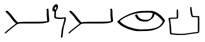	
God	ha·e·lo·heem		
that you curse them	ve·qab·bo·to	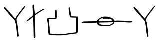	
for me	lee	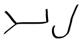	
from there ”	mish·sham		
took	vay·yiq·qach	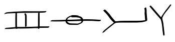	Numbers 23:28
And Balak	ba·laq	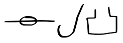	
-	et		
Balaam	bil·am		
to the top	rosh		
of Peor	hap·pe·o·wr		
which overlooks	han·nish·qaph	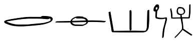	
al	al		
	pe·ne	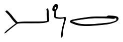	
the wasteland	hay·shee·mon	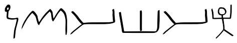	
said	vay·yo·mer	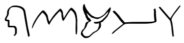	Numbers 23:29
Then Balaam	bil·am		
	el		
-	ba·laq	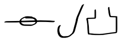	
“ Build	be·neh		
for me	lee	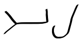	
here	va·zeh		
seven	shiv·ah	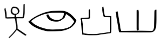	
altars	miz·be·chot	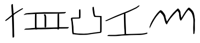	

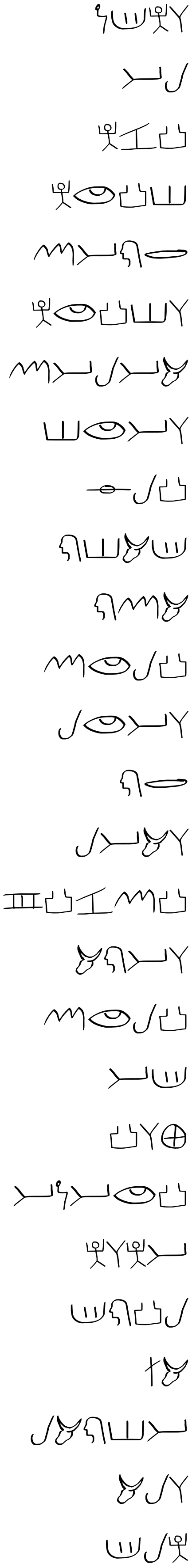

and prepare	ve·ha·khen	
for me	lee	
	ba·zeh	
seven	shiv·ah	
bulls	pha·reem	
and seven	ve·shiv·ah	
rams ”	e·leem	
did	vay·ya·as	Numbers 23:30
So Balak	ba·laq	
as	ka·a·sher	
had instructed	a·mar	
Balaam	bil·am	
and he offered	vay·ya·al	
a bull	par	
and a ram	va·a·yil	
on each altar	bam·miz·be·ach	
saw	vay·yar	Numbers 24:1
And when Balaam	bil·am	
that	kee	
it pleased	to·wv	
	be·e·ne	
the LORD	YHVH	
to bless	le·va·rekh	
-	et	
Israel	yis·ra·el	
he did not	ve·lo	
resort	ha·lakh	

as on previous occasions	ke·pha·am	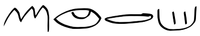	
	be·pha·am	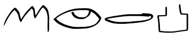	
	liq·rat	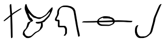	
to sorcery	ne·cha·sheem	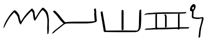	
but he turned	vay·ya·shet	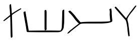	
toward	el	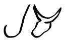	
the wilderness	ham·mid·bar	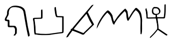	
his face	pa·naw	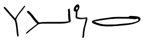	
looked up	vay·yis·sa	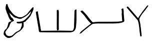	Numbers 24:2
When Balaam	vil·am	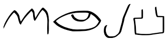	
-	et	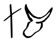	
	e·naw	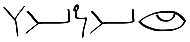	
and saw	vay·yar	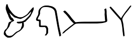	
-	et	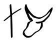	
Israel	yis·ra·el	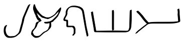	
encamped	sho·khen	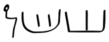	
tribe by tribe	lish·va·taw	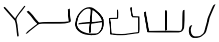	
came	vat·te·hee	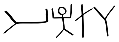	
upon him	a·law	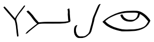	
the Spirit	ru·ach	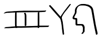	
of God	e·lo·heem	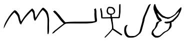	
and he lifted up	vay·yis·sa	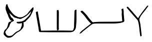	Numbers 24:3
an oracle	me·sha·lo	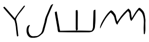	
saying :	vay·yo·mar	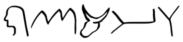	
“ [This is] the prophecy	ne·um	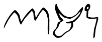	
of Balaam	bil·am	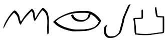	
son	be·no	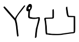	

of Beor	ve·or		
the prophecy	u·ne·um		
of a man	hag·ge·ver	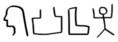	
are open	she·tum		
whose eyes	ha·a·yin		
the prophecy	ne·um		Numbers 24:4
of one who hears	sho·me·a		
the words	im·re	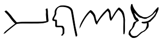	
of God	el		
who	a·sher		
a vision	ma·cha·zeh	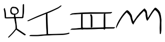	
from the Almighty	shad·day	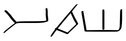	
sees	ye·che·zeh	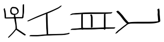	
who bows down	no·phel		
wide open :	u·ge·lui		
with eyes	e·na·yim	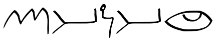	
How	mah		Numbers 24:5
lovely are	to·vu		
your tents	o·ha·le·kha	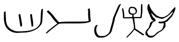	
O Jacob	ya·a·qov	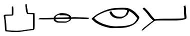	
your dwellings	mish·ke·no·te·kha	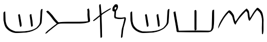	
O Israel !	yis·ra·el	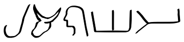	
like palm groves	kin·cha·leem	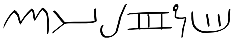	Numbers 24:6
They spread out	nit·ta·yu	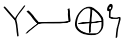	
like gardens	ke·gan·not	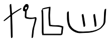	
beside	a·le	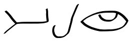	
a stream	na·har	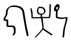	

like aloes	ka·a·ha·leem	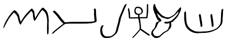	
has planted	na·ta	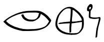	
the LORD	YHVH	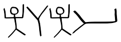	
like cedars	ka·a·ra·zeem	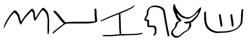	
beside	a·le	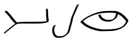	
the waters	ma·yim	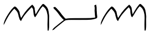	
will flow	yiz·zal	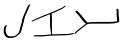	Numbers 24:7
Water	ma·yim	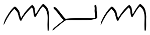	
from his buckets	mid·da·le·yaw	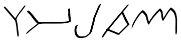	
and his seed	ve·zar·o	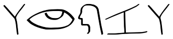	
water	be·ma·yim	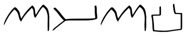	
will have abundant	rab·beem	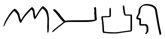	
will be greater	ve·ya·rom	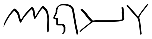	
than Agag	me·a·gag	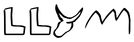	
His king	mal·ko	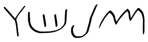	
will be exalted	ve·tin·nas·se	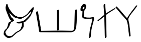	
and his kingdom	mal·khu·to	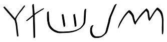	
God	el	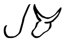	Numbers 24:8
brought him	mo·w·tsee·o	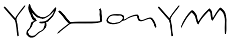	
out of Egypt	mim·mits·ra·yim	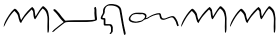	
with strength	ke·to·w·a·phot	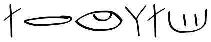	
like a wild ox	re·em	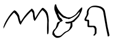	
	lo	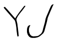	
to devour	yo·khal	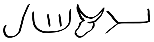	
nations	go·w·yim	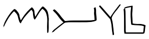	
hostile	tsa·raw	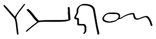	
their bones	ve·ats·mo·te·hem	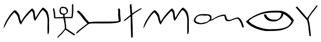	

and crush	ye·ga·rem		
with arrows	ve·chits·tsaw		
to pierce them	yim·chats	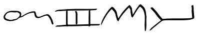	
He crouches	ka·ra		Numbers 24:9
he lies down	sha·khav		
like a lion	ka·a·ree		
like a lioness	u·khe·la·vee	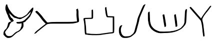	
who	mee	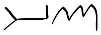	
dares to rouse him ?	ye·qee·men·nu	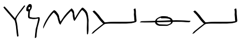	
those who bless you	me·va·ra·khe·kha	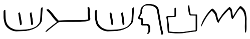	
Blessed are	va·rukh		
those who curse you ”	ve·o·re·re·kha	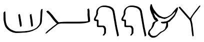	
and cursed are	a·rur		
burned	vay·yi·char	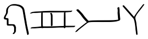	Numbers 24:10
anger	aph		
Then Balak’s	ba·laq	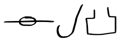	
against	el		
Balaam	bil·am		
together	vay·yis·poq		
-	et		
and he struck his hands	kap·paw		
and said	vay·yo·mer		
	ba·laq	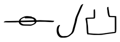	
to	el		
Balaam	bil·am		
to curse	la·qov	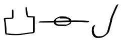	
my enemies	o·ye·vay	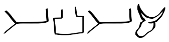	

“ I summoned you	qe·ra·tee·kha		
but behold	ve·hin·neh		
you have persisted	be·rakh·ta		
in blessing	va·rekh		
[them] these	zeh	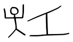	
three	sha·losh	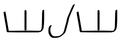	
times	pe·a·meem		
at once	ve·at·tah		Numbers 24:11
Therefore flee	be·rach		
your	le·kha	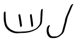	
to	el		
home !	me·qo·w·me·kha	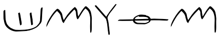	
I said	a·mar·tee		
I would richly reward you	kab·bed	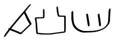	
	a·khab·bed·kha		
but instead	ve·hin·neh		
has denied	me·na·a·kha		
the LORD	YHVH		
your reward ”	mik·ka·vo·wd		
answered	vay·yo·mer		Numbers 24:12
Balaam	bil·am		
	el		
Balak	ba·laq	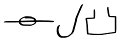	
“ Did I not	ha·lo		
already	gam		
	el		
the messengers	mal·a·khe·kha		

-	a·sher	אשר	
you sent me	sha·lach·ta	שלחת	
	e·lay	אלי	
tell	dib·bar·tee	דברתי	
	le·mor	לאמר	
that even if	im	אם	Numbers 24:13
were to give	yit·ten	יתן	
me	lee	לי	
Balak	va·laq	בלק	
full	me·lo	מלא	
his house	ve·to	ביתו	
of silver	ke·seph	כסף	
and gold	ve·za·hav	וזהב	
not	lo	לא	
I could	u·khal	אוכל	
to go beyond	la·a·vor	לעבר	
-	et	את	
the command	pee	פי	
of the LORD ?	YHVH	יהוה	
do	la·a·so·wt	לעשות	
good	to·w·vah	טובה	
or	o	או	
bad	ra·ah	רעה	
anything of my own accord	mil·lib·bee	מלבי	
whatever	a·sher	אשר	
I will speak	ye·dab·ber	ידבר	
the LORD	YHVH	יהוה	

-	o·to		
says	a·dab·ber	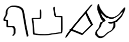	
Now	ve·at·tah		Numbers 24:14
	hin·nee	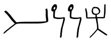	
I am going back	ho·w·lekh	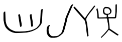	
to my people	le·am·mee		
but come	le·khah		
let me warn you	ee·a·tse·kha		
what	a·sher		
will do	ya·a·seh		
people	ha·am		
this	haz·zeh		
to your people	le·am·me·kha		
to come ”	be·a·cha·reet	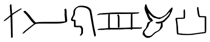	
in the days	hay·ya·meem		
Then [Balaam] lifted up	vay·yis·sa	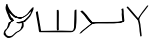	Numbers 24:15
an oracle	me·sha·lo		
saying	vay·yo·mar		
“ [This is] the prophecy	ne·um		
of Balaam	bil·am		
son	be·no	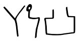	
of Beor	ve·or		
the prophecy	u·ne·um		
of a man	hag·ge·ver	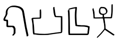	
are open	she·tum		
whose eyes	ha·a·yin		
the prophecy	ne·um		Numbers 24:16

of one who hears	sho·me·a		
the words	im·re	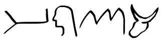	
of God	el		
who has knowledge	ve·yo·de·a	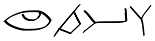	
	da·at		
from the Most High	el·yo·wn	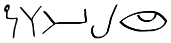	
a vision	ma·cha·zeh	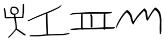	
from the Almighty	shad·day	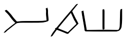	
who sees	ye·che·zeh	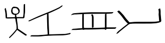	
who bows down	no·phel		
wide open :	u·ge·lui		
with eyes	e·na·yim	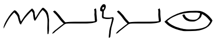	
I see him	er·en·nu		Numbers 24:17
but not	ve·lo		
now	at·tah		
I behold him	a·shu·ren·nu		
but not	ve·lo		
near	qa·ro·wv	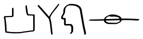	
will come forth	da·rakh		
A star	ko·w·khav	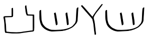	
from Jacob	mee·ya·a·qov		
will arise	ve·qam	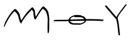	
and a scepter	she·vet		
from Israel	mee·yis·ra·el		
He will crush	u·ma·chats	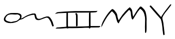	
the skulls	pa·a·te		
of Moab	mo·w·av		

and strike down	ve·qar·qar	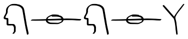	
all	kal		
the sons	be·ne	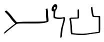	
of Sheth	shēt		
will become	ve·ha·yah	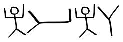	Numbers 24:18
Edom	e·do·wm		
a possession	ye·re·shah		
will	ve·ha·yah	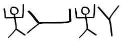	
[as]	ye·re·shah		
Seir	se·eer		
his enemy	o·ye·vaw		
but Israel	ve·yis·ra·el	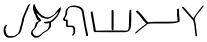	
will perform	o·seh		
with valor	cha·yil	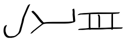	
A ruler will come	ve·ye·red	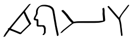	Numbers 24:19
from Jacob	mee·ya·a·qov		
and destroy	ve·he·e·veed	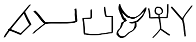	
the survivors	sa·reed	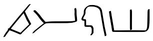	
of the city ”	me·eer		
Then Balaam saw	vay·yar	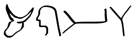	Numbers 24:20
-	et		
Amalek	a·ma·leq		
and lifted up	vay·yis·sa	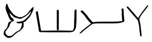	
an oracle	me·sha·lo		
saying :	vay·yo·mar		
was first	re·sheet		
among the nations	go·w·yim	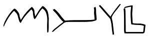	

“ Amalek	a·ma·leq		
but his end	ve·a·cha·ree·to		
	a·de		
[is] destruction ”	o·ved		
Next he saw	vay·yar	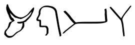	Numbers 24:21
-	et		
the Kenites	haq·qe·nee	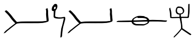	
and lifted up	vay·yis·sa	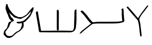	
an oracle	me·sha·lo	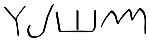	
saying :	vay·yo·mar		
is secure	e·tan	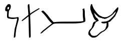	
“ Your dwelling place	mo·wo·sha·ve·kha		
is set	ve·seem	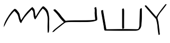	
in a cliff	bas·se·la		
and your nest	qin·ne·kha	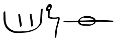	
Yet	kee	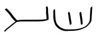	Numbers 24:22
	im		
will be	yih·yeh	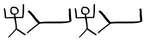	
destroyed	le·va·er		
Kain	qa·yin	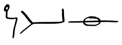	
when	ad		
	mah	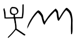	
Asshur	ash·shur		
takes you captive ”	tish·be·ka		
Once more [Balaam] lifted up	vay·yis·sa	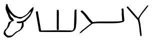	Numbers 24:23
an oracle	me·sha·lo	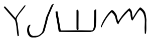	
saying :	vay·yo·mar		

“ Ah	o·w	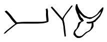	
who	mee	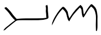	
can live	yich·yeh	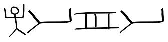	
has ordained it ?	mis·su·mo	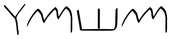	
unless God	el	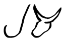	
Ships	ve·tseem	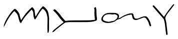	Numbers 24:24
[will come] from the coasts	mee·yad	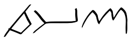	
of Cyprus	kit·teem	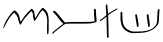	
they will subdue	ve·in·nu	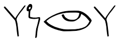	
Asshur	ash·shur	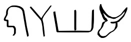	
	ve·in·nu	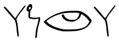	
and Eber	e·ver	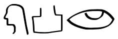	
too	ve·gam	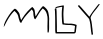	
but they	hu	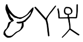	
forever ”	a·de	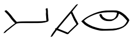	
will perish	o·ved	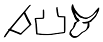	
arose	vay·ya·qam	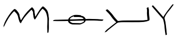	Numbers 24:25
Then Balaam	bil·am	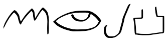	
	vay·ye·lekh	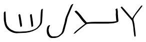	
and returned	vay·ya·shav	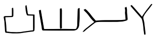	
to his homeland	lim·qo·mo	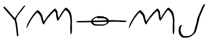	
also	ve·gam	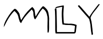	
and Balak	ba·laq	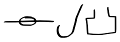	
went	ha·lakh	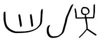	
on his way	le·dar·ko	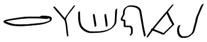	
was staying	vay·ye·shev	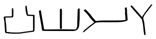	Numbers 25:1
While Israel	yis·ra·el	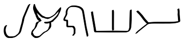	

in Shittim	bash·shit·teem	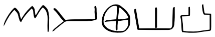	
began	vay·ya·chel	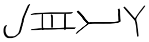	
the men	ha·am	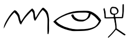	
to indulge in sexual immorality	liz·no·wt	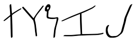	
with	el	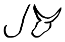	
the daughters	be·no·wt	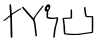	
of Moab	mo·w·av	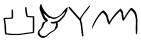	
who also invited	vat·tiq·re·na	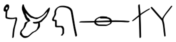	Numbers 25:2
them	la·am	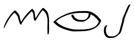	
to the sacrifices	le·ziv·che	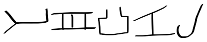	
for their gods	e·lo·he·hen	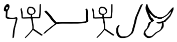	
ate	vay·yo·khal	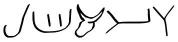	
And the people	ha·am	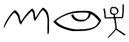	
and bowed down	vay·yish·ta·chaw·wu	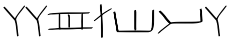	
to these gods	le·lo·he·hen	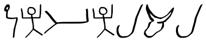	
joined in worshiping	vay·yits·tsa·med	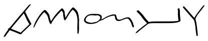	Numbers 25:3
So Israel	yis·ra·el	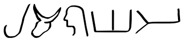	
	le·va·al	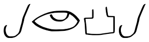	
Baal of Peor	pe·o·wr	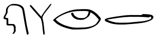	
burned	vay·yi·char	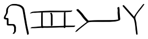	
and the anger	aph	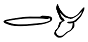	
of the LORD	YHVH	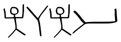	
against [them]	be·yis·ra·el	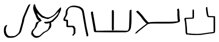	
said	vay·yo·mer	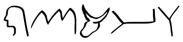	Numbers 25:4
Then the LORD	YHVH	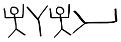	
to	el	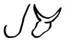	
Moses	mo·sheh	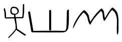	

“ Take	qach	
-	et	
all	kal	
the leaders	ra·she	
of the people	ha·am	
and execute	ve·ho·w·qa	
them	o·w·tam	
before the LORD	la·YHVH	
in	ne·ged	
broad daylight	hash·sha·mesh	
may turn away	ve·ya·shov	
fierce	cha·ro·wn	
anger	aph	
so that [His]	YHVH	
from Israel ”	mee·yis·ra·el	
told	vay·yo·mer	Numbers 25:5
So Moses	mo·sheh	
	el	
the judges	sho·phe·te	
of Israel	yis·ra·el	
“ Each of you must kill	hir·gu	
all of his men	eesh	
	a·na·shaw	
who have joined in worshiping	han·nits·ma·deem	
	le·va·al	
Baal of Peor ”	pe·o·wr	
Just then	ve·hin·neh	Numbers 25:6

man	eesh	
an Israelite	mib·be·ne	
	yis·ra·el	
	ba	
brought	vay·yaq·rev	
to	el	
his family	e·chaw	
-	et	
a Midianite woman	ham·mid·ya·neet	
in the sight	le·e·ne	
of Moses	mo·sheh	
[and]	u·le·e·ne	
the whole	kal	
congregation	a·dat	
	be·ne	
of Israel	yis·ra·el	
while they	ve·hem·mah	
were weeping	vo·kheem	
at the entrance	pe·tach	
to the Tent	o·hel	
of Meeting	mo·w·ed	
On seeing this	vay·yar	Numbers 25:7
Phinehas	pee·ne·chas	
son	ben	
of Eleazar	el·a·zar	
the son	ben	
of Aaron	a·ha·ron	

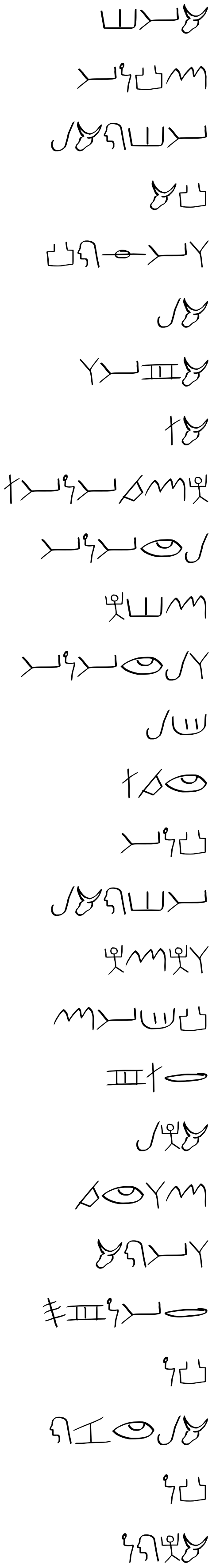

the priest	hak·ko·hen	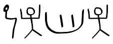	
got up	vay·ya·qam	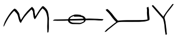	
from	mit·to·wkh		
the assembly	ha·e·dah		
took	vay·yiq·qach	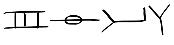	
a spear	ro·mach	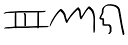	
in his hand	be·ya·do	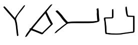	
followed	vay·ya·vo	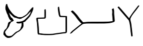	Numbers 25:8
	a·char	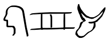	
	eesh	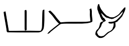	
the Israelite	yis·ra·el	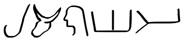	
into	el		
his tent	haq·qub·bah	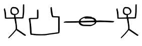	
and drove [the spear] through	vay·yid·qor	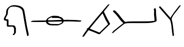	
-	et		
both of them —	she·ne·hem	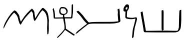	
-	et		
	eesh	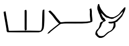	
through the Israelite	yis·ra·el	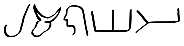	
-	ve·et		
of the woman	ha·ish·shah		
and on through	el		
the belly	qo·va·tah	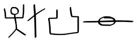	
was halted	vat·te·a·tsar		
So the plague	ham·mag·ge·phah		
against	me·al		
the Israelites	be·ne	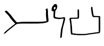	

	yis·ra·el	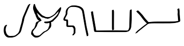	
-	vay·yih·yu	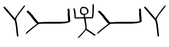	Numbers 25:9
but those who died	ham·me·teem	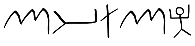	
in the plague	bam·mag·ge·phah		
numbered 24,000	ar·ba·ah		
	ve·es·reem		
	a·leph		
said	vay·dab·ber	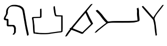	Numbers 25:10
Then the LORD	YHVH	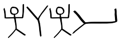	
to	el		
Moses	mo·sheh	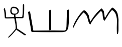	
	le·mor		
“ Phinehas	pee·ne·chas	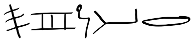	Numbers 25:11
son	ben		
of Eleazar	el·a·zar		
the son	ben		
of Aaron	a·ha·ron		
the priest	hak·ko·hen	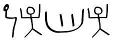	
has turned	he·sheev	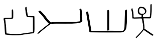	
-	et		
My wrath	cha·ma·tee		
away from	me·al		
the Israelites	be·ne	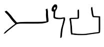	
	yis·ra·el	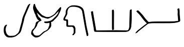	
for he was zealous	be·qan·o	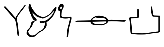	
-	et		
[for My sake]	qin·a·tee		

among them	be·to·w·kham	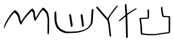	
so that I did not	ve·lo		
consume	khil·lee·tee	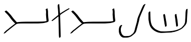	
-	et		
the Israelites	be·ne	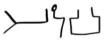	
	yis·ra·el	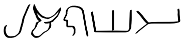	
in My zeal	be·qin·a·tee	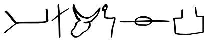	
therefore	la·khen		Numbers 25:12
Declare	e·mor		
that	hin·nee	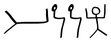	
I am granting	no·ten	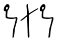	
him	lo		
-	et		
My covenant	be·ree·tee	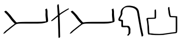	
of peace	sha·lo·wm		
It will be	ve·ha·ye·tah	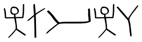	Numbers 25:13
for him	lo		
and his descendants	u·le·zar·o		
	a·cha·raw	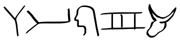	
a covenant	be·reet	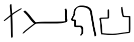	
priesthood	ke·hun·nat		
of permanent	o·w·lam		
because	ta·chat	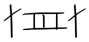	
-	a·sher		
he was zealous	qin·ne	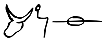	
for his God	le·lo·haw		
and made atonement	vay·khap·per		

for	al		
the Israelites	be·ne	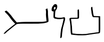	
”	yis·ra·el	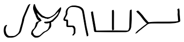	
The name	ve·shem		Numbers 25:14
	eesh	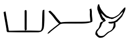	
of the Israelite	yis·ra·el	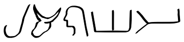	
who was slain	ham·muk·keh	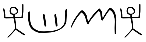	
-	a·sher		
-	huk·kah		
with	et		
the Midianite woman	ham·mid·ya·neet	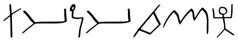	
was Zimri	zim·ree		
son	ben		
of Salu	sa·lu		
the leader	ne·see	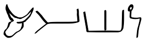	
	vet	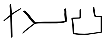	
family	av		
of a Simeonite	lash·shim·o·nee		
And the name	ve·shem		Numbers 25:15
woman	ha·ish·shah		
of the slain	ham·muk·kah	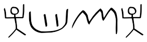	
Midianite	ham·mid·ya·neet	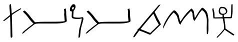	
was Cozbi	ka·ze·bee		
the daughter	vat		
of Zur	tsur		
chief	rosh		
a tribal	um·mo·wt		

	bet	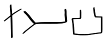	
family	av		
of a Midianite	be·mid·yan		
	hu		
said	vay·dab·ber	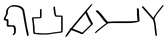	Numbers 25:16
And the LORD	YHVH		
	el		
to Moses	mo·sheh		
	le·mor	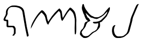	
“ Attack	tsa·ro·wr		Numbers 25:17
-	et		
the Midianites	ham·mid·ya·neem	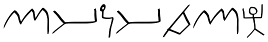	
and strike them dead	ve·hik·kee·tem	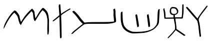	
-	o·w·tam		
For	kee	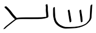	Numbers 25:18
assailed	tso·re·reem		
they	hem	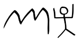	
you	la·khem		
deceitfully	be·nikh·le·hem	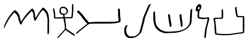	
when	a·sher		
they seduced	nik·ke·lu	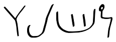	
you	la·khem		
in	al		
the matter	de·var		
of Peor	pe·o·wr		
and	ve·al		
-	de·var		

Cozbi	ka·ze·bee		
the daughter	vat		
leader	ne·see	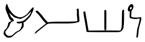	
of the Midianite	mid·yan		
their sister	a·cho·tam	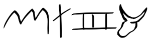	
[the woman] who was killed	ham·muk·kah	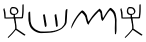	
on the day	ve·yo·wm	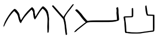	
the plague	ham·mag·ge·phah		
came	al		
because of	de·var		
Peor ”	pe·o·wr		
-	vay·hee	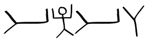	Numbers 26:1
After	a·cha·re	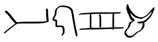	
the plague [had ended]	ham·mag·gē·phah ph		
said	vay·yo·mer		
the LORD	YHVH		
to	el		
Moses	mo·sheh		
	ve·el		
and Eleazar	el·a·zar		
son	ben		
of Aaron	a·ha·ron	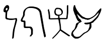	
the priest	hak·ko·hen		
	le·mor		
“ Take a census	se·u		Numbers 26:2
-	et		
-	rosh		

of the whole	kal	𐤊𐤋	
congregation	a·dat	𐤏𐤃𐤕	
	be·ne	𐤁𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
years of age	mib·ben	𐤌𐤁𐤍	
twenty	es·reem	𐤏𐤔𐤓𐤉𐤌	
	sha·nah	𐤔𐤍𐤄	
or older	va·ma·lah	𐤅𐤌𐤏𐤋𐤄	
by the houses	le·vet	𐤋𐤁𐤉𐤕	
of their fathers —	a·vo·tam	𐤀𐤁𐤕𐤌	
all [those]	kal	𐤊𐤋	
who can serve	yo·tse	𐤉𐤑𐤀	
in the army	tsa·va	𐤑𐤁𐤀	
of Israel ”	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	
issued	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	Numbers 26:3
Moses	mo·sheh	𐤌𐤔𐤄	
and Eleazar	ve·el·a·zar	𐤅𐤀𐤋𐤏𐤆𐤓	
the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
	o·tam	𐤀𐤕𐤌	
So on the plains	be·ar·vot	𐤁𐤏𐤓𐤁𐤕	
of Moab	mo·w·av	𐤌𐤅𐤀𐤁	
by	al	𐤏𐤋	
the Jordan	yar·den	𐤉𐤓𐤃𐤍	
across from Jericho	ye·re·cho	𐤉𐤓𐤇𐤅	
the instruction	le·mor	𐤋𐤀𐤌𐤓	
years of age	mib·ben	𐤌𐤁𐤍	Numbers 26:4
“ [Take a census of the men] twenty	es·reem	𐤏𐤔𐤓𐤉𐤌	

	sha·nah	שנה	
or older	va·ma·e·lah	ומעלה	
as	ka·a·sher	כאשר	
has commanded	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
-	et	את	
Moses ”	mo·sheh	משה	
And [these were] the Israelites	u·ve·ne	ובני	
	yis·ra·el	ישראל	
who came out	hay·yo·tse·eem	היצאים	
of the land	me·e·rets	מארץ	
of Egypt :	mits·ra·yim	מצרים	
Reuben	re·u·ven	ראובן	Numbers 26:5
was the firstborn	be·kho·wr	בכור	
of Israel	yis·ra·el	ישראל	
[These were] the descendants	be·ne	בני	
of Reuben :	re·u·ven	ראובן	
from Hanoch	cha·no·wkh	חנוך	
clan	mish·pa·chat	משפחת	
The Hanochite	ha·cha·no·khee	החנכי	
from Pallu	le·phal·lu	לפלוא	
clan	mish·pa·chat	משפחת	
the Palluite	hap·pal·lu·ee	הפלאי	
from Hezron	le·chets·ron	לחצרן	Numbers 26:6
clan	mish·pa·chat	משפחת	
the Hezronite	ha·chets·ro·w·nee	החצרוני	
[and] the Carmite	le·khar·mee	לכרמי	

clan	mish·pa·chat		
from Carmi	hak·kar·mee		
These	el·leh	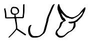	Numbers 26:7
clans	mish·pe·chot	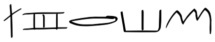	
of Reuben	ha·ru·ʾu·vē·nī		
were the	vay·yih·yu		
and their registration	phe·qu·de·hem		
numbered 43,730	she·lo·shah	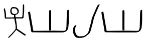	
	ve·ar·ba·eem		
	e·leph	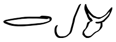	
	u·she·va	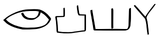	
	me·o·wt		
	u·she·lo·sheem		
Now the son	u·ve·ne		Numbers 26:8
of Pallu	phal·lu	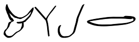	
was Eliab	e·lee·av	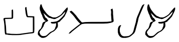	
and the sons	u·ve·ne		Numbers 26:9
of Eliab	e·lee·av	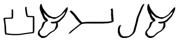	
were Nemuel	ne·mu·el		
Dathan	ve·da·tan		
and Abiram	va·a·vee·ram	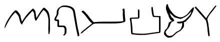	
It	hu		
was Dathan	da·tan		
and Abiram	va·a·vee·ram	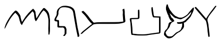	
chosen	qe·ru·ʾē		
by the congregation	ha·e·dah		
who	a·sher		

fought	hits·tsu		
against	al		
Moses	mo·sheh	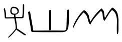	
and	ve·al		
Aaron	a·ha·ron	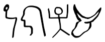	
with the followers	ba·a·dat		
of Korah	qo·rach	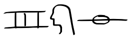	
who rebelled	be·hats·tso·tam		
against	al		
the LORD	YHVH		
opened	vat·tiph·tach		Numbers 26:10
And the earth	ha·a·rets		
-	et		
its mouth	pee·ha	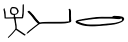	
and swallowed	vat·tiv·la	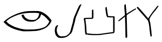	
them	o·tam		
-	ve·et		
along with Korah	qo·rach	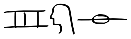	
died	be·mo·wt		
whose followers	ha·e·dah		
consumed	ba·a·khol		
when the fire	ha·esh		
-	et		
250	cha·mish·sheem		
	u·ma·ta·yim		
men	eesh	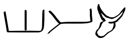	
They serve	vay·yih·yu		

as a warning sign	le·nes	
However, the line	u·ve·ne	Numbers 26:11
of Korah	qo·rach	
did not	lo	
die out	me·tu	
[These were] the descendants	be·ne	Numbers 26:12
of Simeon	shim·o·wn	
by their clans :	le·mish·pe·cho·tam	
from Nemuel	lin·mu·el	
clan	mish·pa·chat	
The Nemuelite	han·ne·mu·e·lee	
from Jamin	le·ya·meen	
clan	mish·pa·chat	
the Jaminite	hay·ya·mee·nee	
from Jachin	le·ya·kheen	
clan	mish·pa·chat	
the Jachinite	hay·ya·khee·nee	
from Zerah	le·ze·rach	Numbers 26:13
clan	mish·pa·chat	
the Zerahite	haz·zar·chee	
from Shaul	le·sha·ul	
clan	mish·pa·chat	
[and] the Shaulite	hash·sha·u·lee	
These	el·leh	Numbers 26:14
were the clans	mish·pe·chot	
of Simeon	hash·shim·o·nee	
[and there were] 22,200	she·na·yim	

	ve·es·reem		
	e·leph	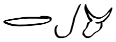	
men.	u·ma·ta·yim		
[These were] the descendants	be·ne	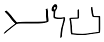	Numbers 26:15
of Gad	gad		
by their clans :	le·mish·pe·cho·tam		
from Zephon	lits·pho·wn		
clan	mish·pa·chat	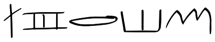	
The Zephonite	hats·tse·pho·w·nee		
the Haggite	le·chag·gee	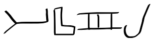	
clan	mish·pa·chat	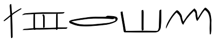	
from Haggi	ha·chag·gee		
from Shuni	le·shu·nee		
clan	mish·pa·chat	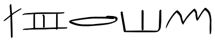	
the Shunite	hash·shu·nee		
the Oznite	le·a·ze·nee		Numbers 26:16
clan	mish·pa·chat	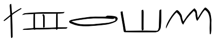	
from Ozni	ha·a·ze·nee	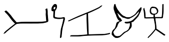	
from Eri	le·e·ree		
clan	mish·pa·chat	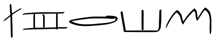	
the Erite	ha·e·ree		
from Arod	la·a·ro·wd		Numbers 26:17
clan	mish·pa·chat	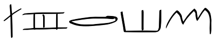	
the Arodite	ha·a·ro·w·dee		
[and] the Arelite	le·ar·e·lee		
clan	mish·pa·chat	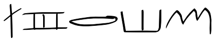	
from Areli	ha·ar·e·lee		

These	el·leh	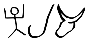	Numbers 26:18
[were] the clans	mish·pe·chot	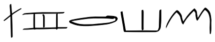	
	be·ne	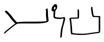	
of Gad	gad		
and their registration numbered	liph·qu·de·hem	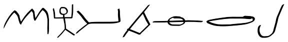	
40,500	ar·ba·eem		
	e·leph	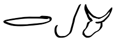	
	va·cha·mesh	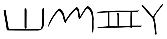	
	me·o·wt		
The sons	be·ne	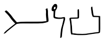	Numbers 26:19
of Judah	ye·hu·dah	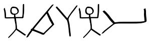	
[were] Er	er		
and Onan	ve·o·w·nan		
died	vay·ya·mat	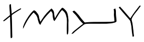	
but they	er		
	ve·o·w·nan		
in the land	be·e·rets		
of Canaan	ke·na·an		
These were	vay·yih·yu		Numbers 26:20
the descendants	ve·ne	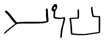	
of Judah	ye·hu·dah		
by their clans :	le·mish·pe·cho·tam		
from Shelah	le·she·lah	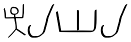	
clan	mish·pa·chat	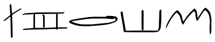	
The Shelanite	hash·she·la·nee	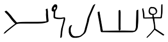	
from Perez	le·phe·rets		

clan	mish·pa·chat	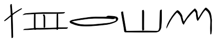	
the Perezite	hap·par·tsee		
from Zerah	le·ze·rach		
clan	mish·pa·chat	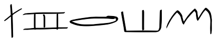	
[and] the Zerahite	haz·zar·chee		
And [these were]	vay·yih·yu		Numbers 26:21
the descendants	ve·ne	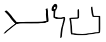	
of Perez :	phe·rets	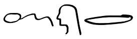	
from Hezron	le·chets·ron	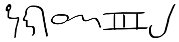	
clan	mish·pa·chat	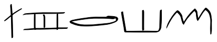	
the Hezronite	ha·chets·ro·nee		
from Hamul	le·cha·mul	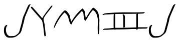	
clan	mish·pa·chat		
[and] the Hamulite	he·cha·mu·lee		
These	el·leh	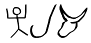	Numbers 26:22
[were] the clans	mish·pe·chot	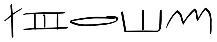	
of Judah	ye·hu·dah	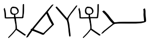	
and their registration numbered	liph·qu·de·hem	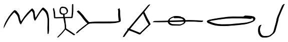	
76,500	shish·shah		
	ve·shiv·eem		
	e·leph	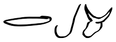	
	va·cha·mesh	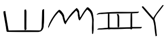	
	me·o·wt		
[These were] the descendants	be·ne	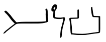	Numbers 26:23
of Issachar	yis·sa·sh·khar	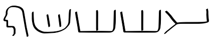	
by their clans :	le·mish·pe·cho·tam		

from Tola	to·w·la	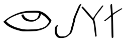	
clan	mish·pa·chat	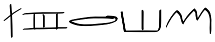	
The Tolaite	hat·to·w·la·ee		
from Puvah	le·phu·vah		
clan	mish·pa·chat	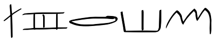	
the Punite	hap·pu·nee		
from Jashub	le·ya·shuv	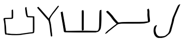	Numbers 26:24
clan	mish·pa·chat	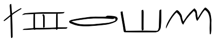	
the Jashubite	hay·ya·shu·vee		
from Shimron	le·shim·ron		
clan	mish·pa·chat	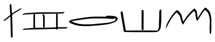	
[and] the Shimronite	hash·shim·ro·nee		
These	el·leh	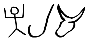	Numbers 26:25
[were] the clans	mish·pe·chot	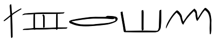	
of Issachar	yis·sa·sh·khar		
and their registration numbered	liph·qu·de·hem	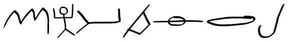	
64,300	ar·ba·ah	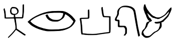	
	ve·shish·sheem	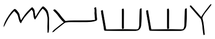	
	e·leph	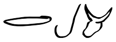	
	u·she·losh		
	me·o·wt		
[These were] the descendants	be·ne	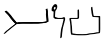	Numbers 26:26
of Zebulun	ze·vu·lun		
by their clans :	le·mish·pe·cho·tam		
from Sered	le·se·red		
clan	mish·pa·chat	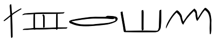	

The Seredite	has·sar·dee	𐤄𐤎𐤓𐤃𐤉	
from Elon	le·e·lo·wn	𐤋𐤀𐤋𐤅𐤍	
clan	mish·pa·chat	𐤌𐤔𐤐𐤇𐤕	
the Elonite	ha·e·lo·nee	𐤄𐤀𐤋𐤍𐤉	
from Jahleel	le·yach·le·el	𐤋𐤉𐤇𐤋𐤀𐤋	
clan	mish·pa·chat	𐤌𐤔𐤐𐤇𐤕	
[and] the Jahleelite	hay·yach·le·e·lee	𐤄𐤉𐤇𐤋𐤀𐤋𐤉	
These [were]	el·leh	𐤀𐤋𐤄	Numbers 26:27
the clans	mish·pe·chot	𐤌𐤔𐤐𐤇𐤕	
of Zebulun	haz·ze·vu·lo·nee	𐤄𐤆𐤁𐤅𐤋𐤍𐤉	
and their registration numbered	liph·qu·de·hem	𐤋𐤐𐤒𐤃𐤉𐤄𐤌	
60,500	shish·sheem	𐤔𐤔𐤉𐤌	
	e·leph	𐤀𐤋𐤐	
	va·cha·mesh	𐤅𐤇𐤌𐤔	
	me·o·wt	𐤌𐤀𐤅𐤕	
The descendants	be·ne	𐤁𐤍𐤉	Numbers 26:28
of Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
[included] the clans	le·mish·pe·cho·tam	𐤋𐤌𐤔𐤐𐤇𐤕𐤌	
of Manasseh	me·nash·sheh	𐤌𐤍𐤔𐤄	
and Ephraim	ve·eph·ra·yim	𐤅𐤀𐤐𐤓𐤉𐤌	
[These were] the descendants	be·ne	𐤁𐤍𐤉	Numbers 26:29
of Manasseh :	me·nash·sheh	𐤌𐤍𐤔𐤄	
from Machir	le·ma·kheer	𐤋𐤌𐤊𐤉𐤓	
clan	mish·pa·chat	𐤌𐤔𐤐𐤇𐤕	
The Machirite	ham·ma·khee·ree	𐤄𐤌𐤊𐤉𐤓𐤉	
-	u·ma·kheer	𐤅𐤌𐤊𐤉𐤓	

the father of	ho·w·leed	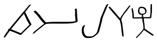	
-	et		
Gilead	gil·ad		
from Gilead	le·gil·ad		
clan	mish·pa·chat	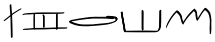	
[and] the Gileadite	hag·gil·a·dee		
These [were]	el·leh	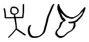	Numbers 26:30
the descendants	be·ne	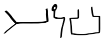	
of Gilead :	gil·ad		
from Iezer	ee·e·zer		
clan	mish·pa·chat	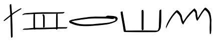	
the Iezerite	ha·ee·ez·ree		
from Helek	le·che·leq	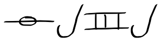	
clan	mish·pa·chat	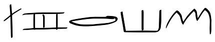	
the Helekite	ha·chel·qee	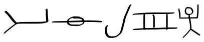	
from Asriel	ve·as·ree·el	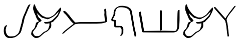	Numbers 26:31
clan	mish·pa·chat	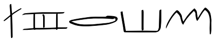	
the Asrielite	ha·as·ri·e·lee		
from Shechem	ve·she·khem		
clan	mish·pa·chat	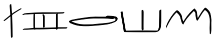	
the Shechemite	hash·shikh·mee		
from Shemida	u·she·mee·da	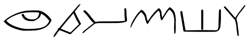	Numbers 26:32
clan	mish·pa·chat		
the Shemidaite	hash·she·mee·da·ee	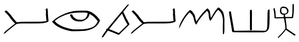	
from Hepher	ve·che·pher	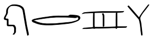	
clan	mish·pa·chat	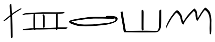	
[and] the Hepherite	ha·cheph·ree		

Now Zelophehad	u·tse·la·phe·chad		Numbers 26:33
son	ben		
of Hepher	che·pher		
no	lo		
had	ha·yu	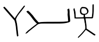	
	lo		
sons	ba·neem	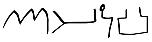	
but only	kee	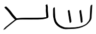	
	im		
daughters	ba·no·wt		
The names	ve·shem		
of [his] daughters	be·no·wt	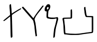	
	tse·la·phe·chad		
were Mahlah	mach·lah	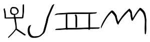	
Noah	ve·no·ah		
Hoglah	cha·ge·lah	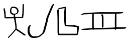	
Milcah	mil·kah	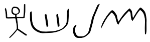	
and Tirzah	ve·tir·tsah		
These	el·leh	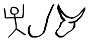	Numbers 26:34
[were] the clans	mish·pe·chot	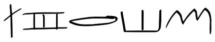	
of Manasseh	me·nash·sheh	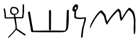	
and their registration numbered	u·phe·qu·de·hem	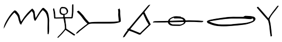	
52,700	she·na·yim	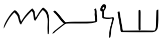	
	va·cha·mish·sheem	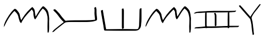	
	e·leph	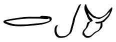	
	u·she·va		

	me·o·wt	
These [were]	el·leh	Numbers 26:35
the descendants	ve·ne	
of Ephraim	eph·ra·yim	
by their clans :	le·mish·pe·cho·tam	
from Shuthelah	le·shu·te·lach	
clan	mish·pa·chat	
The Shuthelahite	hash·shu·tal·chee	
from Becher	le·ve·kher	
clan	mish·pa·chat	
the Becherite	hab·bakh·ree	
from Tahan	le·ta·chan	
clan	mish·pa·chat	
[and] the Tahanite	hat·ta·cha·nee	
And	ve·el·leh	Numbers 26:36
the descendants	be·ne	
of Shuthelah [were]	shu·ta·lach	
from Eran	le·e·ran	
clan	mish·pa·chat	
the Eranite	ha·e·ra·nee	
These [were]	el·leh	Numbers 26:37
the clans	mish·pe·chot	
	be·ne	
of Ephraim	eph·ra·yim	
and their registration numbered	liph·qu·de·hem	
32,500	she·na·yim	

	u·she·lo·sheem	ושלשים	
	e·leph	אלף	
	va·cha·mesh	וחמש	
	me·o·wt	מאות	
These	el·leh	אלה	
the descendants	ve·ne	בני	
of Joseph	yo·w·seph	יוסף	
clans [were]	le·mish·pe·cho·tam	למשפחתםס	
[These were] the descendants	be·ne	בני	Numbers 26:38
of Benjamin	vin·ya·min	בנימן	
by their clans :	le·mish·pe·cho·tam	למשפחתם	
from Bela	le·ve·la	לבלע	
clan	mish·pa·chat	משפחת	
The Belaite	hab·bal·ee	הבלעי	
from Ashbel	le·ash·bel	לאשבל	
clan	mish·pa·chat	משפחת	
the Ashbelite	ha·ash·be·lee	האשבלי	
from Ahiram	la·a·chee·ram	לאחירם	
clan	mish·pa·chat	משפחת	
the Ahiramite	ha·a·chee·ra·mee	האחירמי	
from Shupham	lish·phu·pham	לשפופם	Numbers 26:39
clan	mish·pa·chat	משפחת	
the Shuphamite	hash·shu·pha·mee	השופמי	
from Hupham	le·chu·pham	לחופם	
clan	mish·pa·chat	משפחת	
[and] the Huphamite	ha·chu·pha·mee	החופמי	
And	vay·yih·yu	ויהיו	Numbers 26:40

the descendants	ve·ne	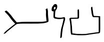	
of Bela	ve·la		
from Ard	ard		
and Naaman [were]	ve·na·a·man		
clan [from Ard]	mish·pa·chat	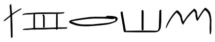	
the Ardite	ha·ar·dee		
from Naaman	le·na·a·man		
clan	mish·pa·chat	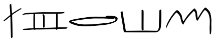	
[and] the Naamite	han·na·a·mee		
These [were]	el·leh	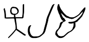	Numbers 26:41
	ve·ne	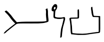	
of Benjamin	vin·ya·min	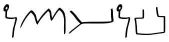	
the clans	le·mish·pe·cho·tam		
and their registration numbered	u·phe·qu·de·hem	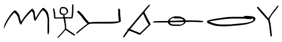	
45,600	cha·mish·shah		
	ve·ar·ba·eem		
	e·leph	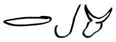	
	ve·shesh		
	me·o·wt		
These [were]	el·leh	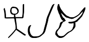	Numbers 26:42
the descendants	ve·ne	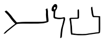	
of Dan	dan		
by their clans :	le·mish·pe·cho·tam		
from Shuham	le·shu·cham		
clan	mish·pa·chat	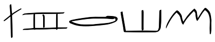	
The Shuhamite	hash·shu·cha·mee	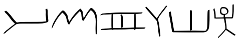	

These	el·leh	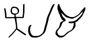	
were the clans	mish·pe·chot		
of Dan	dan		
-	le·mish·pe·cho·tam		
All [of them]	kal	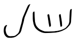	Numbers 26:43
clans	mish·pe·chot		
[were] Shuhamite	hash·shu·cha·mee	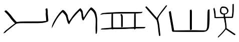	
and their registration numbered	liph·qu·de·hem	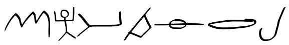	
64,400	ar·ba·ah		
	ve·shish·sheem	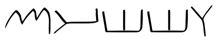	
	e·leph	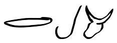	
	ve·ar·ba		
	me·o·wt		
[These were] the descendants	be·ne	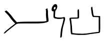	Numbers 26:44
of Asher	a·sher		
by their clans :	le·mish·pe·cho·tam		
The Imnite	le·yim·nah	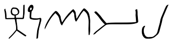	
clan	mish·pa·chat		
from Imnah	hay·yim·nah		
from Ishvi	le·yish·vee		
clan	mish·pa·chat	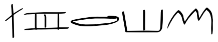	
the Ishvite	hay·yish·vee		
from Beriah	liv·ree·ah	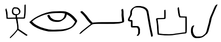	
clan	mish·pa·chat		
[and] the Beriite	hab·be·ree·ee	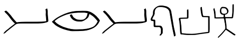	
[And these were] the descendants	liv·ne		Numbers 26:45

of Beriah :	ve·ree·ah	בריעה	
from Heber	le·che·ver	לחבר	
clan	mish·pa·chat	משפחת	
the Heberite	ha·chev·ree	החברי	
from Malchiel	le·mal·kee·el	למלכיאל	
clan	mish·pa·chat	משפחת	
[and] the Malchielite	ham·mal·kee·e·lee	המלכיאלי	
And the name	ve·shem	ושם	Numbers 26:46
daughter	bat	בת	
of Asher’s	a·sher	אשר	
was Serah	sa·rach	שרח	
These [were]	el·leh	אלה	Numbers 26:47
the clans	mish·pe·chot	משפחת	
	be·ne	בני	
of Asher	a·sher	אשר	
and their registration numbered	liph·qu·de·hem	לפקדיהם	
53,400	she·lo·shah	שלשה	
	va·cha·mish·sheem	וחמשים	
	e·leph	אלף	
	ve·ar·ba	וארבע	
	me·o·wt	מאות ס	
[These were] the descendants	be·ne	בני	Numbers 26:48
of Naphtali	naph·ta·lee	נפתלי	
by their clans :	le·mish·pe·cho·tam	למשפחתם	
from Jahzeel	le·yach·tse·el	ליחצאל	
clan	mish·pa·chat	משפחת	

The Jahzeelite	hay·yach·tse·e·lee		
from Guni	le·gu·nee		
clan	mish·pa·chat	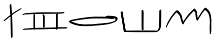	
the Gunite	hag·gu·nee		
from Jezer	le·ye·tser	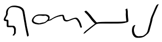	Numbers 26:49
clan	mish·pa·chat		
the Jezerite	hay·yits·ree		
from Shillem	le·shil·lem		
clan	mish·pa·chat	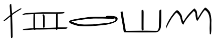	
[and] the Shillemite	hash·shil·le·mee	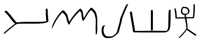	
These [were]	el·leh	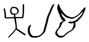	Numbers 26:50
the clans	mish·pe·chot	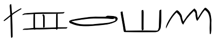	
of Naphtali	naph·ta·lee		
	le·mish·pe·cho·tam		
and their registration numbered	u·phe·qu·de·hem	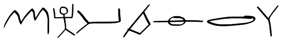	
45,400	cha·mish·shah		
	ve·ar·ba·eem		
	e·leph	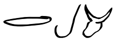	
	ve·ar·ba		
	me·o·wt		
These	el·leh	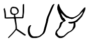	Numbers 26:51
numbered	pe·qu·de	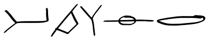	
men	be·ne	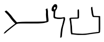	
of Israel	yis·ra·el	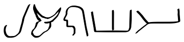	
601,730 [in all]	shesh		
	me·o·wt		

	e·leph	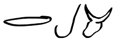	
	va·a·leph	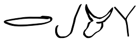	
	she·va	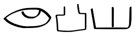	
	me·o·wt	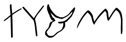	
	u·she·lo·sheem	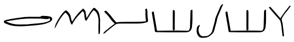	
said	vay·dab·ber	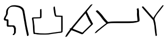	Numbers 26:52
Then the LORD	YHVH	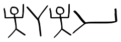	
to	el	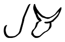	
Moses	mo·sheh	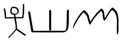	
	le·mor	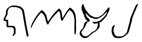	
among [the tribes]	la·el·leh	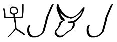	Numbers 26:53
is to be divided	te·cha·leq	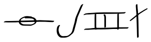	
“ The land	ha·a·rets	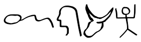	
as an inheritance	be·na·cha·lah	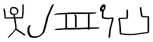	
according to the number	be·mis·par	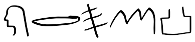	
of names	she·mo·wt	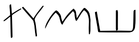	
for a large [tribe]	la·rav	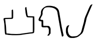	Numbers 26:54
Increase	tar·beh	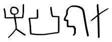	
the inheritance	na·cha·la·to	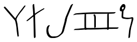	
for a small one	ve·lam·at	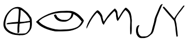	
and decrease	tam·eet	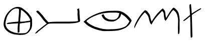	
it	na·cha·la·to	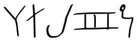	
each [tribe]	eesh	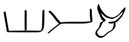	
according to	le·phee	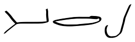	
the number of those registered	phe·qu·daw	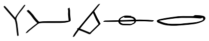	
is to receive	yut·tan	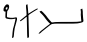	
its inheritance	na·cha·la·to	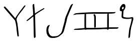	

Indeed	akh		Numbers 26:55
by lot	be·go·w·ral		
must be divided	ye·cha·leq	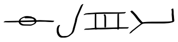	
-	et		
the land	ha·a·rets		
according to the names	lish·mo·wt		
of the tribes	mat·to·wt	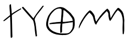	
of their fathers	a·vo·tam		
they shall receive their inheritance	yin·cha·lu	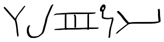	
by	al		Numbers 26:56
	pee		
lot	hag·go·w·ral		
is to be divided	te·cha·leq	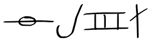	
Each inheritance	na·cha·la·to	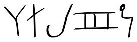	
among	ben	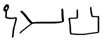	
the larger	rav	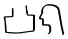	
and smaller tribes ”	lim·at		
Now these	ve·el·leh		Numbers 26:57
numbered	phe·qu·de	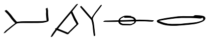	
were the Levites	hal·le·vee		
by their clans :	le·mish·pe·cho·tam		
from Gershon	le·ge·re·sho·wn		
clan	mish·pa·chat	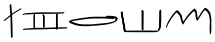	
The Gershonite	hag·ge·re·shun·nee	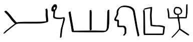	
from Kohath	liq·hat	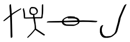	
clan	mish·pa·chat	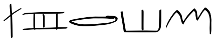	
the Kohathite	haq·qe·ha·tee	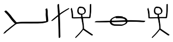	

from Merari	lim·ra·ree		
clan	mish·pa·chat	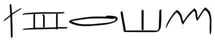	
and the Merarite	ham·me·ra·ree		
These [were]	el·leh	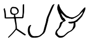	Numbers 26:58
the families	mish·pe·chot	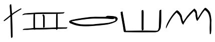	
of the Levites :	le·vee		
clan	mish·pa·chat	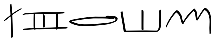	
The Libnite	hal·liv·nee	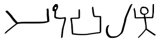	
clan	mish·pa·chat	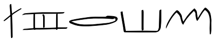	
the Hebronite	ha·chev·ro·nee	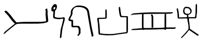	
clan	mish·pa·chat	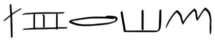	
the Mahlite	ham·mach·lee	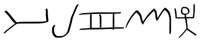	
clan	mish·pa·chat	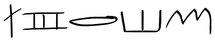	
the Mushite	ham·mu·shee		
clan	mish·pa·chat	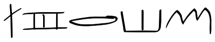	
and the Korahite	haq·qa·re·chee		
Now Kohath	u·qe·hat	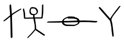	
was the father of	ho·w·lid		
-	et		
Amram	am·ram		
was named	ve·shem	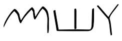	Numbers 26:59
wife	e·shet	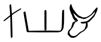	
and Amram’s	am·ram		
Jochebed	yo·w·khe·ved		
She was also a daughter	bat		
of Levi	le·vee		
-	a·sher		

born	ya·le·dah	ילדה	
-	o·tah	אתה	
to Levi	le·le·vee	ללוי	
in Egypt	be·mits·ra·yim	במצרים	
she bore	vat·te·led	ותלד	
To Amram	le·am·ram	לעמרם	
-	et	את	
Aaron	a·ha·ron	אהרן	
-	ve·et	ואת	
Moses	mo·sheh	משה	
-	ve·et	ואת	
Miriam	mir·yam	מרים	
and their sister	a·cho·tam	אחתם	
were born	vay·yiw·va·led	ויולד	Numbers 26:60
to Aaron	le·a·ha·ron	לאהרן	
-	et	את	
Nadab	na·dav	נדב	
-	ve·et	ואת	
Abihu	a·vee·hu	אביהוא	
-	et	את	
Eleazar	el·a·zar	אלעזר	
-	ve·et	ואת	
and Ithamar	ee·ta·mar	איתמר	
died	vay·ya·mat	וימת	Numbers 26:61
but Nadab	na·dav	נדב	
and Abihu	va·a·vee·hu	ואביהוא	
when they offered	be·haq·ree·vam	בהקריבם	

fire	esh	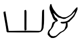	
unauthorized	za·rah	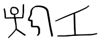	
before	liph·ne	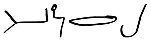	
the LORD	YHVH	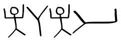	
totaled	vay·yih·yu	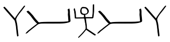	Numbers 26:62
The registration [of the Levites]	phe·qu·de·hem	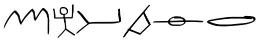	
23,000 {}	she·lo·shah	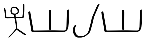	
	ve·es·reem	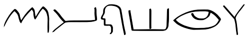	
	e·leph	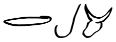	
every	kal	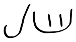	
male	za·khar	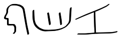	
old	mib·ben	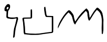	
a month	cho·desh	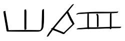	
or more	va·ma·e·lah	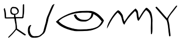	
	kee	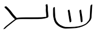	
they were not	lo	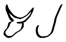	
numbered	ha·te·pa·qe·du	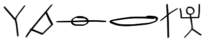	
among	be·to·wkh	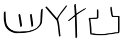	
the other Israelites	be·ne	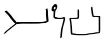	
	yis·ra·el	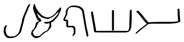	
because	kee	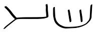	
no	lo	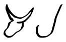	
was given	nit·tan	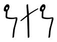	
	la·hem	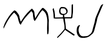	
inheritance	na·cha·lah	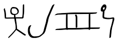	
to them among	be·to·wkh	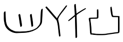	
the Israelites	be·ne	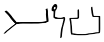	

	yis·ra·el	ישראל	
These	el·leh	אלה	Numbers 26:63
were the ones numbered	pe·qu·de	פקודי	
by Moses	mo·sheh	משה	
and Eleazar	ve·el·a·zar	ואלעזר	
the priest	hak·ko·hen	הכהן	
when	a·sher	אשר	
they counted	pa·qe·du	פקדו	
-	et	את	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
on the plains	be·ar·vot	בערבת	
of Moab	mo·w·av	מואב	
by	al	על	
the Jordan	yar·den	ירדן	
across from Jericho	ye·re·cho	ירחו	
Among all these, however	u·ve·el·leh	ובאלה	Numbers 26:64
not	lo	לא	
there was	ha·yah	היה	
one	eesh	איש	
who had been numbered	mip·pe·qu·de	מפקודי	
by Moses	mo·sheh	משה	
and Aaron	ve·a·ha·ron	ואהרן	
the priest	hak·ko·hen	הכהן	
when	a·sher	אשר	
they counted	pa·qe·du	פקדו	

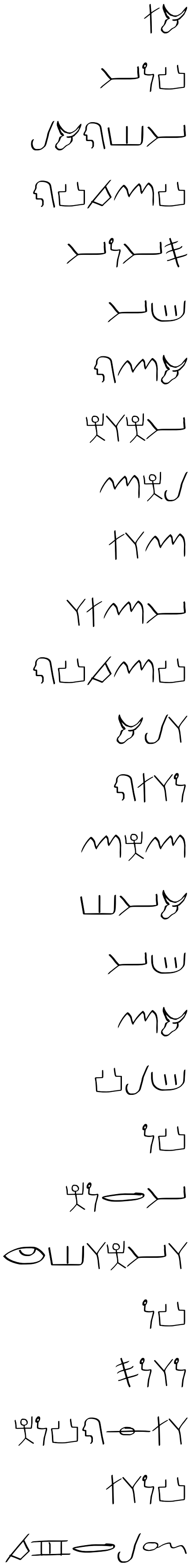

-	et	
the Israelites	be·ne	
	yis·ra·el	
in the Wilderness	be·mid·bar	
of Sinai	see·nay	
For	kee	Numbers 26:65
had told	a·mar	
the LORD	YHVH	
them	la·hem	
that they would surely die	mo·wt	
	ya·mu·tu	
in the wilderness	bam·mid·bar	
Not one	ve·lo	
was left	no·w·tar	
	me·hem	
	eesh	
except	kee	
	im	
Caleb	ka·lev	
son	ben	
of Jephunneh	ye·phun·neh	
and Joshua	vee·ho·wo·shu·a	
son	bin	
of Nun	nun	
They approached	vat·tiq·rav·nah	Numbers 27:1
Now the daughters	be·no·wt	
of Zelophehad	tse·la·phe·chad	

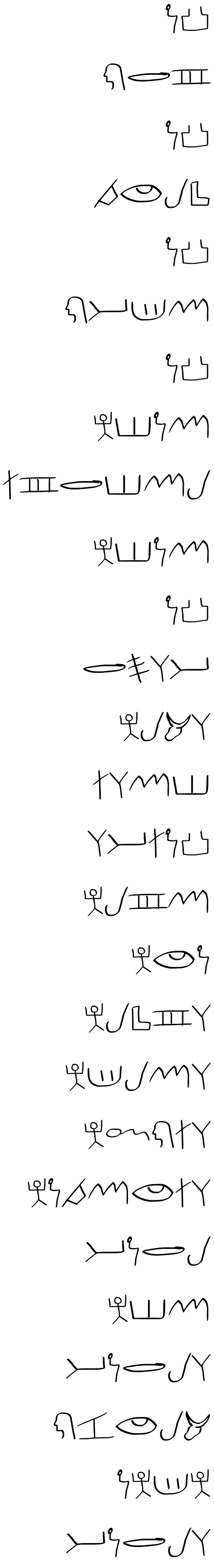

son	ben	
of Hepher	che·pher	
the son	ben	
of Gilead	gil·ad	
the son	ben	
of Machir	ma·kheer	
the son	ben	
of Manasseh	me·nash·sheh	
belonged to the clans	le·mish·pe·chot	
of Manasseh	me·nash·sheh	
son	ben	
of Joseph	yo·w·seph	
These	ve·el·leh	
were the names	she·mo·wt	
of his daughters :	be·no·taw	
Mahlah	mach·lah	
Noah	no·ah	
Hoglah	ve·cha·ge·lah	
Milcah	u·mil·kah	
and Tirzah	ve·tir·tsah	
stood	vat·ta·a·mo·de·nah	Numbers 27:2
before	liph·ne	
Moses	mo·sheh	
	ve·liph·ne	
Eleazar	el·a·zar	
the priest	hak·ko·hen	
	ve·liph·ne	

the leaders	han·ne·see·im	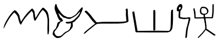	
and the whole	ve·khal		
congregation	ha·e·dah		
the entrance	pe·tach	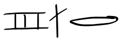	
to the Tent	o·hel		
of Meeting	mo·w·ed		
and said	le·mor		
“ Our father	a·vee·nu	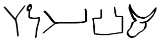	Numbers 27:3
died	met		
in the wilderness	bam·mid·bar		
but he	ve·hu		
not	lo		
was	ha·yah	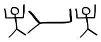	
among	be·to·wkh		
the followers	ha·e·dah		
who gathered together	han·no·w·a·deem		
against	al		
the LORD	YHVH		
	ba·a·dat		
of Korah	qo·rach	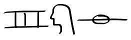	
Instead	kee	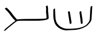	
because of his own sin	ve·chet·o	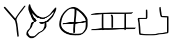	
he died	met		
sons	u·va·neem	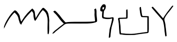	
no	lo		
and he had	ha·yu	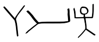	
	lo	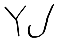	

Why	lam·mah		Numbers 27:4
disappear	yig·ga·ra		
should the name	shem	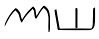	
of our father	a·vee·nu	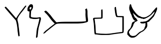	
from	mit·to·wkh		
his clan	mish·pach·to		
because	kee	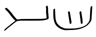	
he had no	en	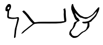	
	lo	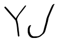	
sons ?	ben		
Give	te·nah		
us	la·nu		
property	a·chuz·zah	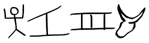	
among	be·to·wkh		
brothers ”	a·che	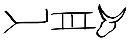	
our father’s	a·vee·nu	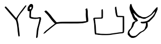	
brought	vay·yaq·rev	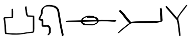	Numbers 27:5
So Moses	mo·sheh	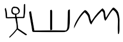	
-	et		
their case	mish·pa·tan		
before	liph·ne		
the LORD	YHVH		
answered	vay·yo·mer		Numbers 27:6
and the LORD	YHVH		
	el		
him	mo·sheh		
	le·mor		

correctly	ken	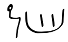	Numbers 27:7
“ The daughters	be·no·wt		
of Zelophehad	tse·la·phe·chad		
speak	do·ve·rot		
You certainly must give	na·ton	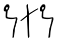	
	tit·ten		
them	la·hem		
property	a·chuz·zat	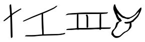	
as an inheritance	na·cha·lah	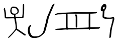	
among	be·to·wkh		
brothers	a·che	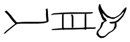	
their father’s	a·vee·hem	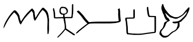	
and transfer	ve·ha·a·var·ta		
their	et		
inheritance	na·cha·lat	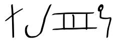	
father’s	a·vee·hen	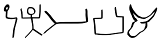	
to them	la·hen		
Furthermore	ve·el		Numbers 27:8
to the Israelites	be·ne	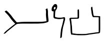	
	yis·ra·el	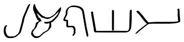	
you shall say	te·dab·ber	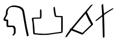	
	le·mor		
a man	eesh	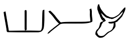	
‘ If	kee	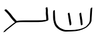	
dies	ya·mut		
son	u·ven		
and leaves no	en	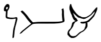	

	lo	לו	
you are to transfer	ve·ha·a·var·tem	והעברתם	
-	et	את	
his inheritance	na·cha·la·to	נחלתו	
to his daughter	le·vit·to	לבתו	
If	ve·im	ואם	Numbers 27:9
he has no	en	אין	
	lo	לו	
daughter	bat	בת	
give	u·ne·tat·tem	ונתתם	
-	et	את	
his inheritance	na·cha·la·to	נחלתו	
to his brothers	le·ʾɛ·chaw	לאחיו	
If	ve·im	ואם	Numbers 27:10
he has no	en	אין	
	lo	לו	
brothers	a·cheem	אחים	
give	u·ne·tat·tem	ונתתם	
-	et	את	
his inheritance	na·cha·la·to	נחלתו	
brothers	la·a·che	לאחי	
to his father’s	a·vee	אביו	
And if	ve·im	ואם	Numbers 27:11
has no	en	אין	
brothers	a·cheem	אחים	
his father	le·a·vee	לאביו	
give	u·ne·tat·tem	ונתתם	

-	et		
his inheritance	na·cha·la·to	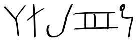	
of kin	lish·e·ro		
to the next	haq·qa·rov	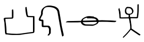	
	e·law	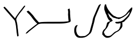	
from his clan	mim·mish·pach·to		
that he may take possession of it	ve·ya·rash	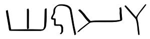	
-	o·tah		
This is to be	ve·ha·ye·tah	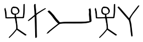	
for the Israelites	liv·ne		
	yis·ra·el	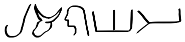	
a statutory	le·chuq·qat	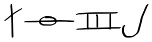	
ordinance	mish·pat	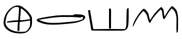	
as	ka·a·sher		
has commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses ’”	mo·sheh		
said	vay·yo·mer		Numbers 27:12
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	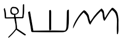	
“ Go up	a·leh		
	el		
mountain	har		
of the Abarim range	ha·a·va·reem		
this	haz·zeh		

and see	u·re·eh	𐤅𐤓𐤀𐤄	
-	et	𐤀𐤕	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
that	a·sher	𐤀𐤔𐤓	
I have given	na·tat·tee	𐤍𐤕𐤕𐤉	
the Israelites	liv·ne	𐤋𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
After you have seen it	ve·ra·ee·tah	𐤅𐤓𐤀𐤉𐤕𐤄	Numbers 27:13
-	o·tah	𐤀𐤕𐤄	
be gathered	ve·ne·e·saph·ta	𐤅𐤍𐤀𐤎𐤐𐤕	
to	el	𐤀𐤋	
your people	am·me·kha	𐤏𐤌𐤉𐤊	
too will	gam	𐤂𐤌	
you	at·tah	𐤀𐤕𐤄	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
was	ne·e·saph	𐤍𐤀𐤎𐤐	
Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
your brother	a·chee·kha	𐤀𐤇𐤉𐤊	
for	ka·a·sher	𐤊𐤀𐤔𐤓	Numbers 27:14
both of you rebelled	me·ree·tem	𐤌𐤓𐤉𐤕𐤌	
against My command	pee	𐤐𐤉	
in the Wilderness	be·mid·bar	𐤁𐤌𐤃𐤁𐤓	
of Zin	tsin	𐤑𐤍	
contended	bim·ree·vat	𐤁𐤌𐤓𐤉𐤁𐤕	
when the congregation	ha·e·dah	𐤄𐤏𐤃𐤄	
to show My holiness	le·haq·dee·she·nee	𐤋𐤄𐤒𐤃𐤉𐤔𐤍𐤉	

regarding the waters ”	vam·ma·yim	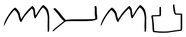	
in their sight	le·e·ne·hem	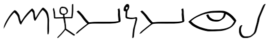	
Those	hem	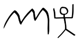	
were the waters	me	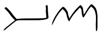	
of Meribah	me·ree·vat	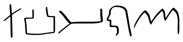	
in Kadesh	qa·desh	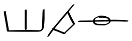	
in the Wilderness	mid·bar	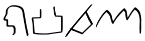	
of Zin	tsin	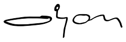	
appealed	vay·dab·ber	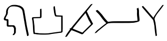	Numbers 27:15
So Moses	mo·sheh	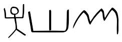	
to	el	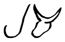	
the LORD	YHVH	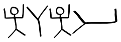	
	le·mor	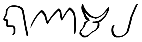	
appoint	yiph·qod	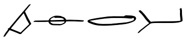	Numbers 27:16
“ May the LORD	YHVH	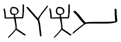	
the God	e·lo·he	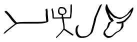	
of the spirits	ha·ru·chot	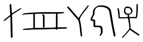	
of all	le·khal	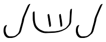	
flesh	ba·sar	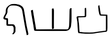	
a man	eesh	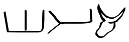	
over	al	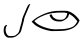	
the congregation	ha·e·dah	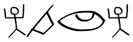	
who	a·sher	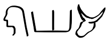	Numbers 27:17
will go out	ye·tse	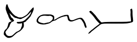	
-	liph·ne·hem	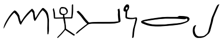	
and who	va·a·sher	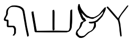	
and come in	ya·vo	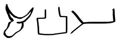	

before them	liph·ne·hem	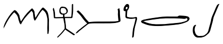	
-	va·a·sher		
will lead them out	yo·w·tsee·em		
-	va·a·sher		
and bring them in	ye·vee·em	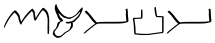	
will not	ve·lo		
be	tih·yeh	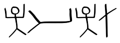	
so that the congregation	a·dat		
of the LORD	YHVH		
like sheep	kats·tson		
-	a·sher		
without	en		
	la·hem		
a shepherd ”	ro·eh		
replied	vay·yo·mer		Numbers 27:18
And the LORD	YHVH	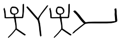	
to	el		
Moses	mo·sheh		
“ Take	qach	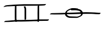	
	le·kha	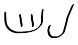	
-	et		
Joshua	ye·ho·wo·shu·a		
son	bin		
of Nun	nun	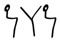	
a man with	eesh	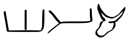	
	a·sher		
the Spirit	ru·ach		

in him	bo	בו	
and lay	ve·sa·makh·ta	וסמכת	
-	et	את	
your hands	ya·de·kha	ידך	
on him	a·law	עליו	
Have him stand	ve·ha·a·mad·ta	והעמדת	Numbers 27:19
-	o·to	אתו	
before	liph·ne	לפני	
Eleazar	el·a·zar	אלעזר	
the priest	hak·ko·hen	הכהן	
	ve·liph·ne	ולפני	
and the whole	kal	כל	
congregation	ha·e·dah	העדה	
and commission	ve·tsiw·vee·tah	וצויתה	
him	o·to	אתו	
in their sight	le·e·ne·hem	לעיניהם	
Confer	ve·na·tat·tah	ונתתה	Numbers 27:20
[some of] your authority	me·ho·wd·kha	מהודך	
on him	a·law	עליו	
so that	le·ma·an	למען	
will obey him	yish·me·u	ישמעו	
the whole	kal	כל	
congregation	a·dat	עדת	
	be·ne	בני	
of Israel	yis·ra·el	ישראל	
before	ve·liph·ne	ולפני	Numbers 27:21
Eleazar	el·a·zar	אלעזר	

the priest	hak·ko·hen	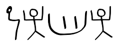	
He shall stand	ya·a·mod		
who will seek counsel	ve·sha·al		
for him	lo		
by the judgment	be·mish·pat		
of the Urim	ha·u·reem	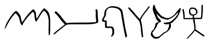	
	liph·ne		
before the LORD	YHVH		
At	al		
his command	pee	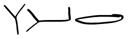	
will go out	ye·tse·u		
	ve·al		
	pee	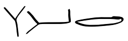	
and come in ”	ya·vo·u		
he	hu		
and all	ve·khal		
the Israelites	be·ne	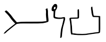	
	yis·ra·el	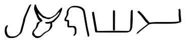	
with him —	it·to		
the entire	ve·khal		
congregation —	ha·e·dah		
did	vay·ya·as		Numbers 27:22
Moses	mo·sheh	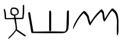	
as	ka·a·sher		
had commanded him	tsiw·vah		
the LORD	YHVH		
-	o·to		

He took	vay·yiq·qach	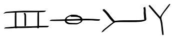	
-	et		
Joshua	ye·ho·wo·shu·a		
had him stand	vay·ya·a·mi·de·hu		
before	liph·ne		
Eleazar	el·a·zar		
the priest	hak·ko·hen	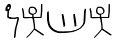	
	ve·liph·ne		
and the whole	kal	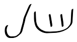	
congregation	ha·e·dah		
and laid	vay·yis·mokh		Numbers 27:23
-	et		
his hands	ya·daw		
on him	a·law	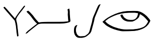	
and commissioned him	vay·tsaw·ve·hu		
as	ka·a·sher		
had instructed	dib·ber		
the LORD	YHVH		
through	be·yad	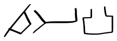	
Moses	mo·sheh	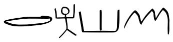	
said	vay·dab·ber	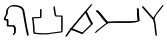	Numbers 28:1
Then the LORD	YHVH		
to	el		
Moses	mo·sheh	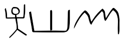	
	le·mor		
“ Command	tsaw		Numbers 28:2
-	et		

the Israelites	be·ne	
	yis·ra·el	
and say	ve·a·mar·ta	
to them	a·le·hem	
- :	et	
for My offerings	qa·re·ba·nee	
the food	lach·mee	
by fire	le·ish·shay	
aroma to Me	re·ach	
as a pleasing	nee·cho·chee	
See	tish·me·ru	
that you present	le·haq·reev	
to Me	lee	
at its appointed time	be·mo·w·a·do	
And tell them	ve·a·mar·ta	Numbers 28:3
[that]	la·hem	
this [is]	zeh	
the offering made by fire	ha·ish·sheh	
-	a·sher	
you are to present	taq·ree·vu	
to the LORD	la·YHVH	
male lambs	ke·va·seem	
year-old	be·ne	
	sha·nah	
unblemished	te·mee·mim	
two	she·na·yim	
each day :	lay·yo·wm	

burnt offering	o·lah	
as a regular	ta·meed	
-	et	Numbers 28:4
lamb	hak·ke·ves	
one	e·chad	
Offer	ta·a·seh	
in the morning	vab·bo·qer	
-	ve·et	
-	hak·ke·ves	
and the other	hash·she·nee	
	ta·a·seh	
at	ben	
twilight	ha·ar·ba·yim	
along with a tenth	va·a·see·reet	Numbers 28:5
of an ephah	ha·e·phah	
of fine flour	so·let	
as a grain offering	le·min·chah	
mixed	be·lu·lah	
of oil	be·she·men	
from pressed [olives]	ka·teet	
with a quarter	re·vee·it	
hin	ha·heen	
burnt offering	o·lat	Numbers 28:6
This is a regular	ta·meed	
established	ha·a·su·yah	
at Mount	be·har	
Sinai	see·nay	

aroma	le·re·ach	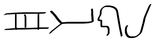	
as a pleasing	nee·cho·ach	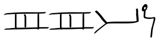	
an offering made by fire	ish·sheh		
to the LORD	la·YHVH	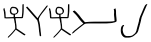	
The drink offering	ve·nis·ko		Numbers 28:7
[shall be] a quarter	re·vee·it	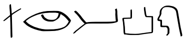	
hin	ha·heen		
lamb	lak·ke·ves	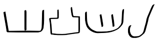	
accompanying each	ha·e·chad		
in the sanctuary area	baq·qo·desh	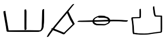	
Pour out	has·sekh		
the offering	ne·sekh		
of fermented drink	she·khar		
to the LORD	la·YHVH	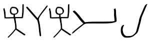	
And	ve·et		Numbers 28:8
lamb	hak·ke·ves	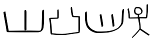	
the second	hash·she·nee	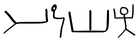	
offer	ta·a·seh		
at	ben	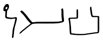	
twilight	ha·ar·ba·yim		
with the same grain offering	ke·min·chat		
as in the morning	hab·bo·qer	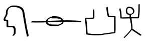	
and drink offering	u·khe·nis·ko		
	ta·a·seh		
It is an offering made by fire	ish·sheh		
aroma	re·ach	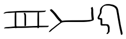	

a pleasing	nee·cho·ach	ניחח	
to the LORD	la·YHVH	ליהוה	
day	u·ve·yo·wm	וביום	Numbers 28:9
On the Sabbath	hash·shab·bat	השבת	
present two	she·ne	שני	
male lambs	khe·va·seem	כבשים	
year-old	be·ne	בני	
	sha·nah	שנה	
unblemished	te·mee·mim	תמימם	
of two-tenths of an ephah	u·she·ne	ושני	
	es·ro·neem	עשרנים	
of fine flour	so·let	סלת	
accompanied by a grain offering	min·chah	מנחה	
mixed	be·lu·lah	בלולה	
with oil	vash·she·men	בשמן	
as well as a drink offering	ve·nis·ko	ונסכו	
This is the burnt offering	o·lat	עלת	Numbers 28:10
for every Sabbath	shab·bat	שבת	
	be·shab·bat·to	בשבתו	
in addition to	al	על	
burnt offering	o·lat	עלת	
the regular	hat·ta·meed	התמיד	
and its drink offering	ve·nis·kah	ונסכהס	
At the beginning	u·ve·ra·she	ובראשי	Numbers 28:11
of every month	cha·de·she·khem	חדשיכם	
you are to present	taq·ree·vu	תקריבו	

a burnt offering	o·lah		
to the LORD	la·YHVH	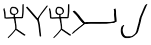	
bulls	pa·reem	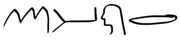	
young	be·ne	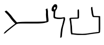	
	va·qar	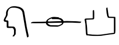	
of two	she·na·yim	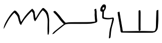	
ram	ve·a·yil		
one	e·chad	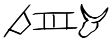	
male lambs	ke·va·seem	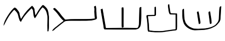	
a year old	be·ne	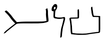	
	sha·nah	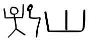	
and seven	shiv·ah	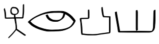	
all unblemished	te·mee·mim	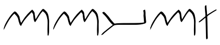	
along with three-tenths [of an ephah]	u·she·lo·shah	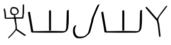	Numbers 28:12
	es·ro·neem		
of fine flour	so·let		
as a grain offering	min·chah	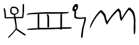	
mixed	be·lu·lah		
with oil	vash·she·men		
bull	lap·par		
with each	ha·e·chad	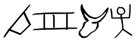	
two-tenths [of an ephah]	u·she·ne	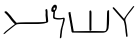	
	es·ro·neem		
of fine flour	so·let		
as a grain offering	min·chah	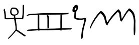	
mixed	be·lu·lah		
with oil	vash·she·men		

with the ram	la·a·yil	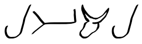	
	ha·e·chad	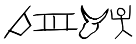	
and a tenth [of an ephah]	ve·is·sa·ron		Numbers 28:13
	is·sa·ro·wn	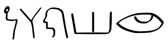	
of fine flour	so·let		
as a grain offering	min·chah	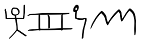	
mixed	be·lu·lah		
with oil	vash·she·men		
lamb	lak·ke·ves	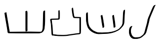	
with each	ha·e·chad	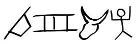	
This is a burnt offering	o·lah		
aroma	re·ach	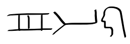	
a pleasing	nee·cho·ach	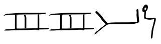	
an offering made by fire	ish·sheh		
to the LORD	la·YHVH	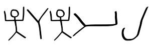	
Their drink offerings	ve·nis·ke·hem		Numbers 28:14
half	cha·tsee		
a hin	ha·heen		
shall be	yih·yeh		
with each bull	lap·par		
a third	u·she·lee·shit	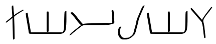	
of a hin	ha·heen		
with the ram	la·a·yil		
and a quarter	u·re·vee·it	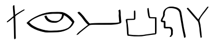	
hin	ha·heen		
with each lamb	lak·ke·ves	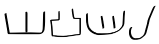	

of wine	ya·yin	יין	
This	zot	זאת	
burnt offering	o·lat	עלת	
is the monthly	cho·desh	חדש	
to be made at each new moon	be·cha·de·sho	בחדשו	
	le·cha·de·she	לחדשי	
throughout the year	hash·sha·nah	השנה	
male goat	u·se·eer	ושעיר	Numbers 28:15
	iz·zeem	עזים	
one	e·chad	אחד	
as a sin offering	le·chat·tat	לחטאת	
to the LORD	la·YHVH	ליהוה	
In addition to	al	על	
burnt offering	o·lat	עלת	
the regular	hat·ta·meed	התמיד	
is to be presented	ye·a·seh	יעשה	
with its drink offering	ve·nis·ko	ונסכו	
month	u·va·cho·desh	ובחדש	Numbers 28:16
of the first	ha·ri·sho·wn	הראשון	
The fourteenth	be·ar·ba·ah	בארבעה	
	a·sar	עשר	
day	yo·wm	יום	
-	la·cho·desh	לחדש	
Passover	pe·sach	פסח	
is the LORD’s	la·YHVH	ליהוה	
On the fifteenth	u·va·cha·mish·shah	ובחמשה	Numbers 28:17
	a·sar	עשר	

day	yo·wm	
month	la·cho·desh	
of this	haz·zeh	
there shall be a feast	chag	
for seven	shiv·at	
days	ya·meem	
unleavened bread	mats·tso·wt	
is to be eaten	ye·a·khel	
day	bay·yo·wm	Numbers 28:18
On the first	ha·ri·sho·wn	
assembly	miq·ra	
there is to be a sacred	qo·desh	
any	kal	
regular work	me·le·khet	
	a·vo·dah	
you must not	lo	
do	ta·a·su	
Present	ve·hiq·rav·tem	Numbers 28:19
an offering made by fire	ish·sheh	
a burnt offering	o·lah	
to the LORD	la·YHVH	
bulls	pa·reem	
young	be·ne	
	va·qar	
of two	she·na·yim	
ram	ve·a·yil	
one	e·chad	

and seven	ve·shiv·ah	𐤅𐤔𐤁𐤏𐤄	
male lambs	khe·va·seem	𐤊𐤁𐤔𐤉𐤌	
a year old	be·ne	𐤁𐤍𐤉	
	sha·nah	𐤔𐤍𐤄	
unblemished	te·mee·mim	𐤕𐤌𐤉𐤌𐤌	
all	yih·yu	𐤉𐤄𐤉𐤅	
	la·khem	𐤋𐤊𐤌	
The grain offering	u·min·cha·tam	𐤅𐤌𐤍𐤇𐤕𐤌	Numbers 28:20
shall consist of fine flour	so·let	𐤎𐤋𐤕	
mixed	be·lu·lah	𐤁𐤋𐤅𐤋𐤄	
with oil	vash·sha·men	𐤁𐤔𐤌𐤍	
three-tenths [of an ephah]	she·lo·shah	𐤔𐤋𐤔𐤄	
	es·ro·neem	𐤏𐤔𐤓𐤍𐤉𐤌	
with each bull	lap·par	𐤋𐤐𐤓	
two-tenths [of an ephah]	u·she·ne	𐤅𐤔𐤍𐤉	
	es·ro·neem	𐤏𐤔𐤓𐤍𐤉𐤌	
with the ram	la·a·yil	𐤋𐤀𐤉𐤋	
offer	ta·a·su	𐤕𐤏𐤔𐤅	
a tenth [of an ephah]	is·sa·ro·wn	𐤏𐤔𐤓𐤅𐤍	Numbers 28:21
	is·sa·ro·wn	𐤏𐤔𐤓𐤅𐤍	
and	ta·a·seh	𐤕𐤏𐤔𐤄	
lambs	lak·ke·ves	𐤋𐤊𐤁𐤔	
with each	ha·e·chad	𐤄𐤀𐤇𐤃	
of the seven	le·shiv·at	𐤋𐤔𐤁𐤏𐤕	
	hak·ke·va·seem	𐤄𐤊𐤁𐤔𐤉𐤌	
male goat	u·se·eer	𐤅𐤔𐤏𐤉𐤓	Numbers 28:22

as a sin offering	chat·tat	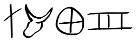	
Include one	e·chad	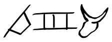	
to make atonement	le·khap·per	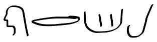	
for you	a·le·khem	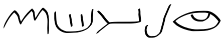	
in addition to	mil·le·vad	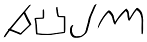	Numbers 28:23
burnt offering	o·lat		
morning	hab·bo·qer	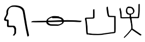	
the	a·sher		
-	le·o·lat		
regular	hat·ta·meed		
You are to present	ta·a·su		
-	et		
these	el·leh	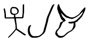	
the same	ka·el·leh		Numbers 28:24
Offer	ta·a·su		
each day	lay·yo·wm	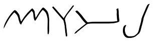	
for seven	shiv·at		
days	ya·meem	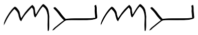	
food	le·chem	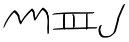	
as an offering made by fire	ish·sheh		
aroma	re·ach	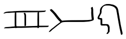	
a pleasing	nee·cho·ach	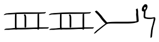	
to the LORD	la·YHVH	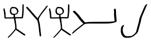	
with	al		
burnt offering	o·w·lat		
and the regular	hat·ta·meed		
It is to be offered	ye·a·seh		

its drink offering	ve·nis·ko	ונסכו	
day	u·vay·yo·wm	וביום	Numbers 28:25
On the seventh	hash·she·vee·ee	השביעי	
assembly	miq·ra	מקרא	
a sacred	qo·desh	קדש	
you shall hold	yih·yeh	יהיה	
	la·khem	לכם	
any	kal	כל	
regular work	me·le·khet	מלאכת	
	a·vo·dah	עבדה	
you must not	lo	לא	
do	ta·a·su	תעשוס	
On the day	u·ve·yo·wm	וביום	Numbers 28:26
of firstfruits	hab·bik·ku·reem	הבכורים	
when you present	be·haq·ree·ve·khem	בהקריבכם	
grain	min·chah	מנחה	
an offering of new	cha·da·shah	חדשה	
to the LORD	la·YHVH	ליהוה	
during the Feast of Weeks	be·sha·vu·o·te·khem	בשבעתיכם	
assembly	miq·ra	מקרא	
a sacred	qo·desh	קדש	
you are to hold	yih·yeh	יהיה	
	la·khem	לכם	
any	kal	כל	
regular work	me·le·khet	מלאכת	
	a·vo·dah	עבדה	
you must not	lo	לא	

do	ta·a·su		
Present	ve·hiq·rav·tem		Numbers 28:27
a burnt offering	o·w·lah		
aroma	le·re·ach	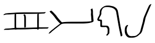	
as a pleasing	nee·cho·ach	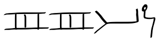	
to the LORD	la·YHVH	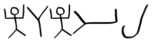	
bulls	pa·reem	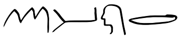	
young	be·ne	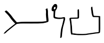	
	va·qar	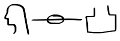	
of two	she·na·yim	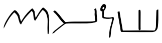	
ram	a·yil	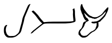	
one	e·chad	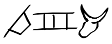	
and seven	shiv·ah	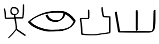	
male lambs	khe·va·seem	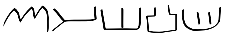	
a year old	be·ne	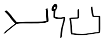	
	sha·nah	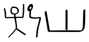	
together with their grain offerings	u·min·cha·tam	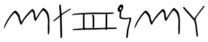	Numbers 28:28
of fine flour	so·let		
mixed	be·lu·lah		
with oil —	vash·sha·men	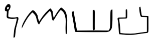	
three-tenths [of an ephah]	she·lo·shah	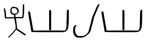	
	es·ro·neem		
bull	lap·par		
with each	ha·e·chad		
two-tenths [of an ephah]	she·ne	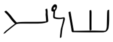	
	es·ro·neem		

with the ram	la·a·yil		
	ha·e·chad		
and a tenth [of an ephah]	is·sa·ro·wn		Numbers 28:29
	is·sa·ro·wn	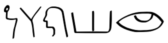	
lambs	lak·ke·ves	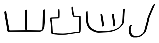	
with each	ha·e·chad		
of the seven	le·shiv·at		
	hak·ke·va·seem		
male goat	se·eer		Numbers 28:30
	iz·zeem	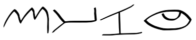	
Include one	e·chad	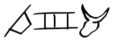	
to make atonement	le·khap·per	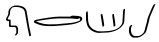	
for you	a·le·khem	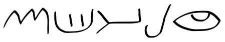	
in addition to	mil·le·vad	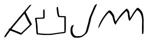	Numbers 28:31
burnt offering	o·lat		
the regular	hat·ta·meed		
and its grain offering	u·min·cha·to	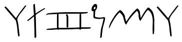	
Offer them	ta·a·su		
unblemished [’’]	te·mee·mim	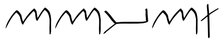	
The animals must be	yih·yu		
	la·khem		
with their drink offerings	ve·nis·ke·hem	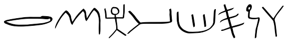	
month	u·va·cho·desh	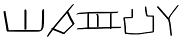	Numbers 29:1
of the seventh	hash·she·vee·ee	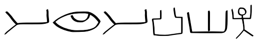	
[“] On the first	be·e·chad		
day	la·cho·desh	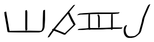	
assembly	miq·ra	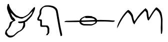	

a sacred	qo·desh	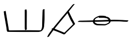	
you are to hold	yih·yeh	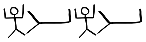	
	la·khem		
any	kal		
regular work	me·le·khet		
	a·vo·dah		
and you must not	lo		
do	ta·a·su		
a day	yo·wm		
to sound the trumpets	te·ru·ah		
This will be	yih·yeh	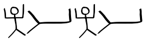	
for you	la·khem		
you are to present	va·a·see·tem	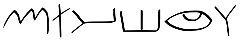	Numbers 29:2
a burnt offering	o·lah		
aroma	le·re·ach	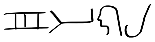	
As a pleasing	nee·cho·ach	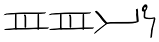	
to the LORD	la·YHVH	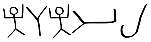	
bull	par		
young	ben		
	ba·qar	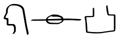	
of one	e·chad	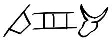	
ram	a·yil	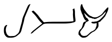	
one	e·chad	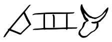	
male lambs	ke·va·seem	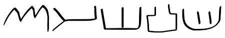	
a year old	be·ne	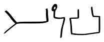	
	sha·nah	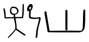	
and seven	shiv·ah		

all unblemished	te·mee·mim	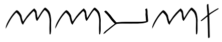	
together with their grain offerings	u·min·cha·tam	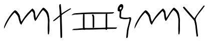	Numbers 29:3
of fine flour	so·let		
mixed	be·lu·lah		
with oil —	vash·sha·men		
three-tenths [of an ephah]	she·lo·shah	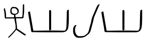	
	es·ro·neem		
with the bull	lap·par		
two-tenths [of an ephah]	she·ne	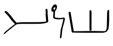	
	es·ro·neem		
with the ram	la·a·yil	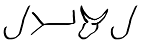	
and a tenth [of an ephah]	ve·is·sa·ro·wn		Numbers 29:4
	e·chad	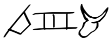	
male lambs	lak·ke·ves	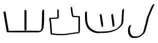	
with each	ha·e·chad		
of the seven	le·shiv·at		
	hak·ke·va·seem		
male goat	u·se·eer		Numbers 29:5
	iz·zeem	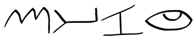	
Include one	e·chad	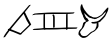	
as a sin offering	chat·tat	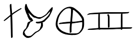	
to make atonement	le·khap·per	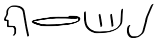	
for you	a·le·khem	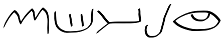	
These are in addition to	mil·le·vad	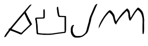	Numbers 29:6
burnt offerings	o·lat		
the monthly	ha·cho·desh	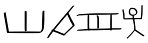	

grain offerings	u·min·cha·tah	ומנחתה	
	ve·o·lat	ועלת	
and daily	hat·ta·meed	התמיד	
	u·min·cha·tah	ומנחתה	
and drink offerings	ve·nis·ke·hem	ונסכיהם	
with their prescribed	ke·mish·pa·tam	כמשפטם	
aroma	le·re·ach	לריח	
They are a pleasing	nee·cho·ach	ניחח	
an offering made by fire	ish·sheh	אשה	
to the LORD	la·YHVH	ליהוה	
On the tenth	u·ve·a·so·wr	ובעשור	Numbers 29:7
month	la·cho·desh	לחדש	
seventh	hash·she·vee·ee	השביעי	
day of this	haz·zeh	הזה	
assembly	miq·ra	מקרא	
a sacred	qo·desh	קדש	
you are to hold	yih·yeh	יהיה	
	la·khem	לכם	
and you shall humble	ve·in·nee·tem	ועניתם	
	et	את	
yourselves	naph·sho·te·khem	נפשתיכם	
any	kal	כל	
work	me·la·khah	מלאכה	
you must not	lo	לא	
do	ta·a·su	תעשו	
Present	ve·hiq·rav·tem	והקרבתם	Numbers 29:8
a burnt offering	o·lah	עלה	

to the LORD	la·YHVH	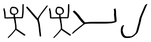	
aroma	re·ach	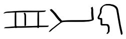	
as a pleasing	nee·cho·ach	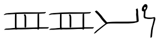	
bull	par		
young	ben		
	ba·qar	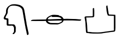	
of one	e·chad	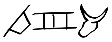	
ram	a·yil	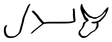	
one	e·chad	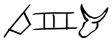	
male lambs	ke·va·seem	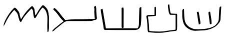	
a year old	be·ne	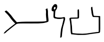	
	sha·nah	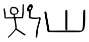	
and seven	shiv·ah		
unblemished	te·mee·mim	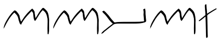	
all	yih·yu		
	la·khem		
together with their grain offerings	u·min·cha·tam	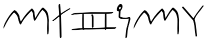	Numbers 29:9
of fine flour	so·let		
mixed	be·lu·lah		
with oil —	vash·sha·men		
three-tenths [of an ephah]	she·lo·shah	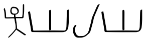	
	es·ro·neem		
with the bull	lap·par		
two-tenths [of an ephah]	she·ne	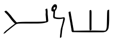	
	es·ro·neem		
with the ram	la·a·yil	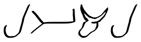	

	ha·e·chad		
and a tenth [of an ephah]	is·sa·ro·wn		Numbers 29:10
	is·sa·ro·wn		
lambs	lak·ke·ves	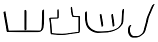	
with each	ha·e·chad		
of the seven	le·shiv·at		
	hak·ke·va·seem		
male goat	se·eer		Numbers 29:11
	iz·zeem	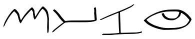	
Include one	e·chad	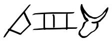	
for a sin offering	chat·tat	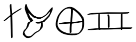	
in addition to	mil·le·vad	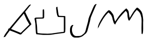	
the sin offering	chat·tat	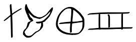	
of atonement	hak·kip·pu·reem		
burnt offering	ve·o·lat		
and the regular	hat·ta·meed		
with its grain offering	u·min·cha·tah	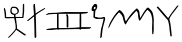	
and drink offerings	ve·nis·ke·hem	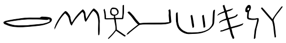	
On the fifteenth	u·va·cha·mish·shah	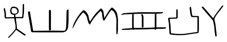	Numbers 29:12
	a·sar		
day	yo·wm		
month	la·cho·desh	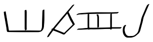	
of the seventh	hash·she·vee·ee	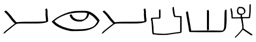	
assembly	miq·ra	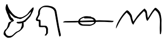	
a sacred	qo·desh	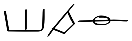	
you are to hold	yih·yeh	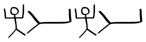	
	la·khem		

any	kal	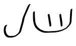	
regular work	me·le·khet		
	a·vo·dah		
you must not	lo		
do	ta·a·su		
and you shall observe	ve·chag·go·tem		
a feast	chag		
to the LORD	la·YHVH	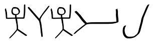	
for seven	shiv·at	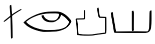	
days	ya·meem	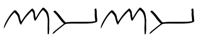	
you are to present	ve·hiq·rav·tem		Numbers 29:13
a burnt offering	o·lah		
an offering made by fire	ish·sheh	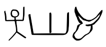	
aroma	re·ach	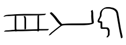	
As a pleasing	nee·cho·ach	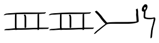	
to the LORD	la·YHVH	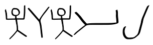	
bulls	pa·reem	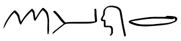	
young	be·ne	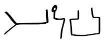	
	va·qar	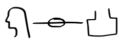	
of thirteen	she·lo·shah	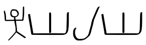	
	a·sar		
rams	e·lim	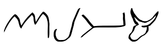	
two	she·na·yim	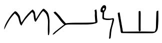	
male lambs	ke·va·seem	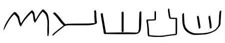	
a year old	be·ne	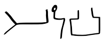	
	sha·nah	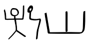	
[and] fourteen	ar·ba·ah		

	a·sar	𐤏𐤔𐤓	
unblemished	te·mee·mim	𐤕𐤌𐤉𐤌𐤌	
all	yih·yu	𐤉𐤄𐤉𐤅	
along with the grain offering	u·min·cha·tam	𐤅𐤌𐤍𐤇𐤕𐤌	Numbers 29:14
of fine flour	so·let	𐤎𐤋𐤕	
mixed	be·lu·lah	𐤁𐤋𐤅𐤋𐤄	
with oil	vash·sha·men	𐤁𐤔𐤌𐤍	
of three-tenths [of an ephah]	she·lo·shah	𐤔𐤋𐤔𐤄	
	es·ro·neem	𐤏𐤔𐤓𐤍𐤉𐤌	
bulls	lap·par	𐤋𐤐𐤓	
with each	ha·e·chad	𐤄𐤀𐤇𐤃	
of the thirteen	lish·lo·shah	𐤋𐤔𐤋𐤔𐤄	
	a·sar	𐤏𐤔𐤓	
	pa·reem	𐤐𐤓𐤉𐤌	
two-tenths [of an ephah]	she·ne	𐤔𐤍𐤉	
	es·ro·neem	𐤏𐤔𐤓𐤍𐤉𐤌	
rams	la·a·yil	𐤋𐤀𐤉𐤋	
with each	ha·e·chad	𐤄𐤀𐤇𐤃	
of the two	lish·ne	𐤋𐤔𐤍𐤉	
	ha·e·lim	𐤄𐤀𐤉𐤋𐤌	
and a tenth [of an ephah]	ve·ʿis·sa·ron	𐤅𐤏𐤔𐤓𐤅𐤍	Numbers 29:15
	is·sa·ro·wn	𐤏𐤔𐤓𐤅𐤍	
lambs	lak·ke·ves	𐤋𐤊𐤁𐤔	
with each	ha·e·chad	𐤄𐤀𐤇𐤃	
of the fourteen	le·ar·ba·ah	𐤋𐤀𐤓𐤁𐤏𐤄	
	a·sar	𐤏𐤔𐤓	

	ke·va·seem	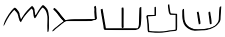	
male goat	u·se·eer	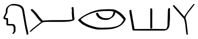	Numbers 29:16
	iz·zeem	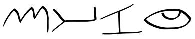	
Include one	e·chad	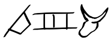	
as a sin offering	chat·tat	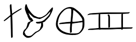	
in addition to	mil·le·vad	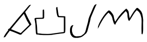	
burnt offering	o·lat	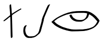	
the regular	hat·ta·meed	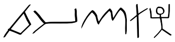	
with its grain offering	min·cha·tah	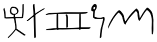	
and drink offering	ve·nis·kah	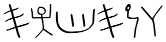	
day	u·vay·yo·wm	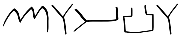	Numbers 29:17
On the second	hash·she·nee	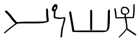	
young bulls	pa·reem	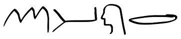	
	be·ne	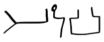	
	va·qar	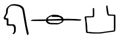	
[you are to present] twelve	she·nem	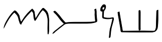	
	a·sar	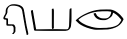	
rams	e·lim	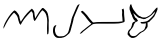	
two	she·na·yim	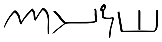	
male lambs	ke·va·seem	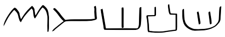	
	be·ne	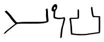	
a year old	sha·nah	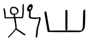	
[and] fourteen	ar·ba·ah	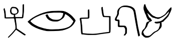	
	a·sar	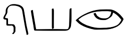	
all unblemished	te·mee·mim	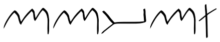	
along with the grain and drink offerings	u·min·cha·tam	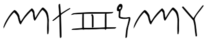	Numbers 29:18

	ve·nis·ke·hem	ונסכיהם	
for the bulls	lap·pa·reem	לפרים	
rams	la·e·lim	לאילם	
and lambs	ve·lak·ke·va·seem	ולכבשים	
according to the number	be·mis·pa·ram	במספרם	
prescribed	kam·mish·pat	כמשפט	
male goat	u·se·eer	ושעיר	Numbers 29:19
	iz·zeem	עזים	
Include one	e·chad	אחד	
as a sin offering	chat·tat	חטאת	
in addition to	mil·le·vad	מלבד	
burnt offering	o·lat	עלת	
the regular	hat·ta·meed	התמיד	
with its grain offering	u·min·cha·tah	ומנחתה	
and drink offering	ve·nis·ke·hem	ונסכיהם ס	
day	u·vay·yo·wm	וביום	Numbers 29:20
On the third	hash·she·lee·shee	השלישי	
bulls	pa·reem	פרים	
[you are to present] eleven	ash·te	עשתי	
	a·sar	עשר	
rams	e·lim	אילם	
two	she·na·yim	שנים	
male lambs	ke·va·seem	כבשים	
a year old	be·ne	בני	
	sha·nah	שנה	
[and] fourteen	ar·ba·ah	ארבעה	

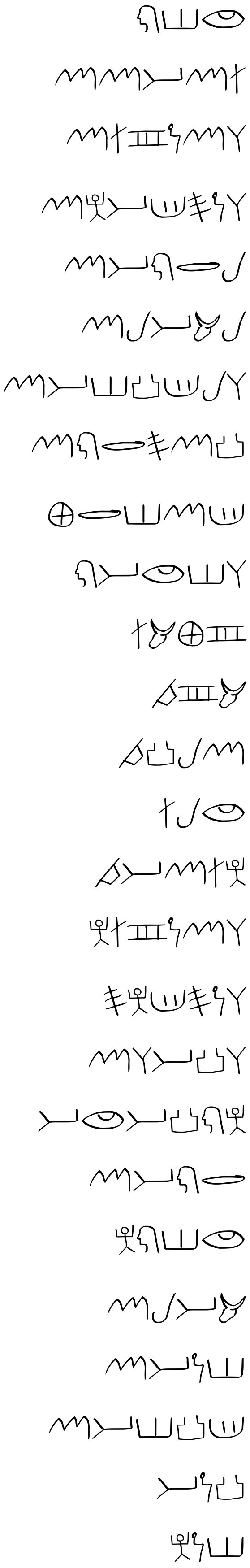

	a·sar	
all unblemished	te·mee·mim	
along with the grain and drink offerings	u·min·cha·tam	Numbers 29:21
	ve·nis·ke·hem	
for the bulls	lap·pa·reem	
rams	la·e·lim	
and lambs	ve·lak·ke·va·seem	
according to the number	be·mis·pa·ram	
prescribed	kam·mish·pat	
male goat	u·se·eer	Numbers 29:22
as a sin offering	chat·tat	
Include one	e·chad	
in addition to	mil·le·vad	
burnt offering	o·lat	
the regular	hat·ta·meed	
with its grain offering	u·min·cha·tah	
and drink offering	ve·nis·kah	
day	u·vay·yo·wm	Numbers 29:23
On the fourth	ha·re·vee·ee	
bulls	pa·reem	
[you are to present] ten	a·sa·rah	
rams	e·lim	
two	she·na·yim	
male lambs	ke·va·seem	
a year old	be·ne	
	sha·nah	

[and] fourteen	ar·ba·ah	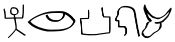	
	a·sar	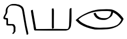	
all unblemished	te·mee·mim	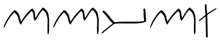	
along with the grain and drink offerings	min·cha·tam	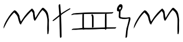	Numbers 29:24
	ve·nis·ke·hem	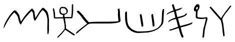	
for the bulls	lap·pa·reem	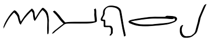	
rams	la·e·lim	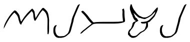	
and lambs	ve·lak·ke·va·seem	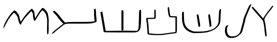	
according to the number	be·mis·pa·ram	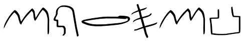	
prescribed	kam·mish·pat	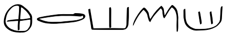	
male goat	u·se·eer	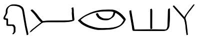	Numbers 29:25
	iz·zeem	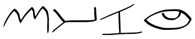	
Include one	e·chad	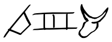	
as a sin offering	chat·tat	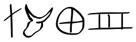	
in addition to	mil·le·vad	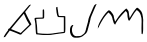	
burnt offering	o·lat	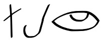	
the regular	hat·ta·meed	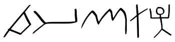	
with its grain offering	min·cha·tah	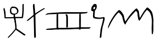	
and drink offering	ve·nis·kah	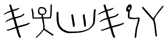	
day	u·vay·yo·wm	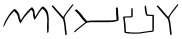	Numbers 29:26
On the fifth	ha·cha·mee·shee	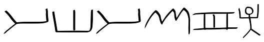	
bulls	pa·reem	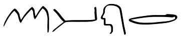	
[you are to present] nine	tish·ah	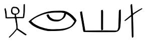	
rams	e·lim	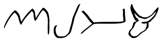	
two	she·na·yim	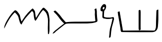	
male lambs	ke·va·seem	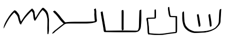	

a year old	be·ne	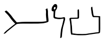	
	sha·nah	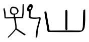	
[and] fourteen	ar·ba·ah	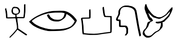	
	a·sar	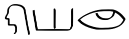	
all unblemished	te·mee·mim	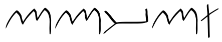	
along with the grain and drink offerings	u·min·cha·tam	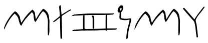	Numbers 29:27
	ve·nis·ke·hem	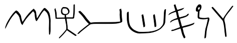	
for the bulls	lap·pa·reem	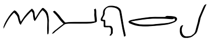	
rams	la·e·lim	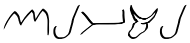	
and lambs	ve·lak·ke·va·seem	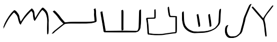	
according to the number	be·mis·pa·ram	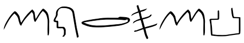	
prescribed	kam·mish·pat	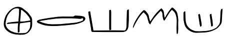	
male goat	u·se·eer	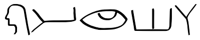	Numbers 29:28
as a sin offering	chat·tat	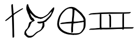	
Include one	e·chad	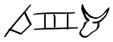	
in addition to	mil·le·vad	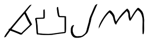	
burnt offering	o·lat	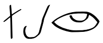	
the regular	hat·ta·meed	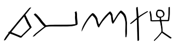	
with its grain offering	u·min·cha·tah	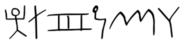	
and drink offering	ve·nis·kah	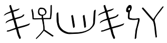	
day	u·vay·yo·wm	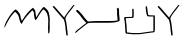	Numbers 29:29
On the sixth	hash·shish·shee	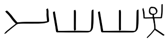	
bulls	pa·reem	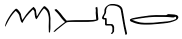	
[you are to present] eight	she·mo·nah	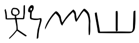	
rams	e·lim	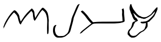	
two	she·na·yim	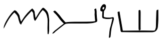	

male lambs	ke·va·seem	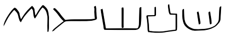	
a year old	be·ne	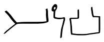	
	sha·nah	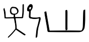	
[and] fourteen	ar·ba·ah	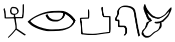	
	a·sar	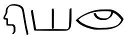	
all unblemished	te·mee·mim	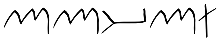	
along with the grain and drink offerings	u·min·cha·tam	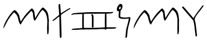	Numbers 29:30
	ve·nis·ke·hem	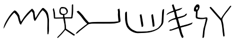	
for the bulls	lap·pa·reem	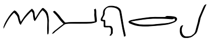	
rams	la·e·lim	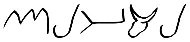	
and lambs	ve·lak·ke·va·seem	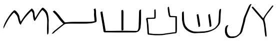	
according to the number	be·mis·pa·ram	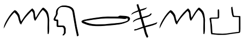	
prescribed	kam·mish·pat	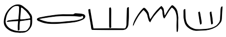	
male goat	u·se·eer	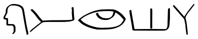	Numbers 29:31
as a sin offering	chat·tat	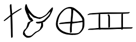	
Include one	e·chad	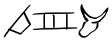	
in addition to	mil·le·vad	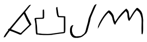	
burnt offering	o·lat	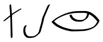	
the regular	hat·ta·meed	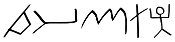	
with its grain offering	min·cha·tah	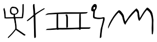	
and drink offering	u·ne·sa·khe·ha	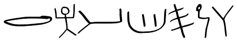	
day	u·vay·yo·wm	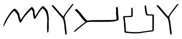	Numbers 29:32
On the seventh	hash·she·vee·ee	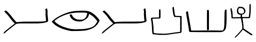	
bulls	pa·reem	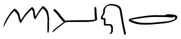	
[you are to present] seven	shiv·ah	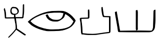	
rams	e·lim	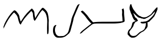	

two	she·na·yim	שנים	
male lambs	ke·va·seem	כבשים	
a year old	be·ne	בני	
	sha·nah	שנה	
[and] fourteen	ar·ba·ah	ארבעה	
	a·sar	עשר	
all unblemished	te·mee·mim	תמימם	
along with the grain and drink offerings	u·min·cha·tam	ומנחתם	Numbers 29:33
	ve·nis·ke·hem	ונסכהם	
for the bulls	lap·pa·reem	לפרים	
rams	la·e·lim	לאילם	
and lambs	ve·lak·ke·va·seem	ולכבשים	
according to the number	be·mis·pa·ram	במספרם	
prescribed	ke·mish·pa·tam	כמשפטם	
male goat	u·se·eer	ושעיר	Numbers 29:34
as a sin offering	chat·tat	חטאת	
Include one	e·chad	אחד	
in addition to	mil·le·vad	מלבד	
burnt offering	o·lat	עלת	
the regular	hat·ta·meed	התמיד	
with its grain offering	min·cha·tah	מנחתה	
and drink offering	ve·nis·kah	ונסכהפ	
day	bay·yo·wm	ביום	Numbers 29:35
On the eighth	hash·she·mee·nee	השמיני	
a solemn assembly	a·tse·ret	עצרת	
you are to hold	tih·yeh	תהיה	

	la·khem		
any	kal		
regular work	me·le·khet		
	a·vo·dah		
you must not	lo		
do	ta·a·su		
you are to present	ve·hiq·rav·tem		Numbers 29:36
a burnt offering	o·lah		
an offering made by fire	ish·sheh		
aroma	re·ach	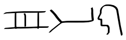	
As a pleasing	nee·cho·ach	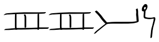	
to the LORD	la·YHVH	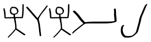	
bull	par		
of one	e·chad	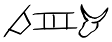	
ram	a·yil	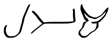	
one	e·chad	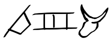	
male lambs	ke·va·seem	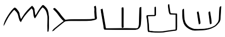	
a year old	be·ne	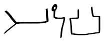	
	sha·nah	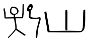	
[and] seven	shiv·ah		
all unblemished	te·mee·mim	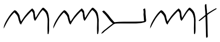	
along with the grain and drink offerings	min·cha·tam	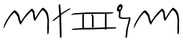	Numbers 29:37
	ve·nis·ke·hem		
for the bulls	lap·par		
rams	la·a·yil	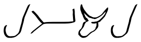	
and lambs	ve·lak·ke·va·seem	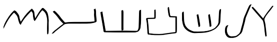	

according to the number	be·mis·pa·ram	𐤁𐤌𐤎𐤐𐤓𐤌	
prescribed	kam·mish·pat	𐤊𐤌𐤔𐤐𐤈	
male goat	u·se·eer	𐤅𐤔𐤏𐤉𐤓	Numbers 29:38
as a sin offering	chat·tat	𐤇𐤈𐤀𐤕	
Include one	e·chad	𐤀𐤇𐤃	
in addition to	mil·le·vad	𐤌𐤋𐤁𐤃	
burnt offering	o·lat	𐤏𐤋𐤕	
the regular	hat·ta·meed	𐤄𐤕𐤌𐤉𐤃	
with its grain offering	u·min·cha·tah	𐤅𐤌𐤍𐤇𐤕𐤄	
and drink offering	ve·nis·kah	𐤅𐤍𐤎𐤊𐤄	
these [offerings]	el·leh	𐤀𐤋𐤄	Numbers 29:39
You are to present	ta·a·su	𐤕𐤏𐤔𐤅	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
at your appointed times	be·mo·w·a·de·khem	𐤁𐤌𐤅𐤏𐤃𐤉𐤊𐤌	
in addition to	le·vad	𐤋𐤁𐤃	
your vow	min·nid·re·khem	𐤌𐤍𐤃𐤓𐤉𐤊𐤌	
and freewill offerings	ve·nid·vo·te·khem	𐤅𐤍𐤃𐤁𐤕𐤉𐤊𐤌	
whether burnt offerings	le·o·lo·te·khem	𐤋𐤏𐤋𐤕𐤉𐤊𐤌	
grain offerings	u·le·min·cho·te·khem	𐤅𐤋𐤌𐤍𐤇𐤕𐤉𐤊𐤌	
drink offerings	u·le·nis·ke·khem	𐤅𐤋𐤍𐤎𐤊𐤉𐤊𐤌	
or peace offerings ”	u·le·shal·me·khem	𐤅𐤋𐤔𐤋𐤌𐤉𐤊𐤌	
spoke	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Numbers 29:40
So Moses	mo·sheh	𐤌𐤔𐤄	
	el	𐤀𐤋	
to the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

all this	ke·khol	
just as	a·sher	
had commanded	tsiw·vah	
the LORD	YHVH	
-	et	
him	mo·sheh	
said	vay·dab·ber	Numbers 30:1
Then Moses	mo·sheh	
	el	
to the heads	ra·she	
of the tribes	ham·mat·to·wt	
	liv·ne	
of Israel	yis·ra·el	
	le·mor	
“ This	zeh	
	had·da·var	
is what	a·sher	
has commanded :	tsiw·vah	
the LORD	YHVH	
a man	eesh	Numbers 30:2
If	kee	
makes	yid·dor	
a vow	ne·der	
to the LORD	la·YHVH	
or	o	
swears	hish·sha·va	
an oath	she·vu·ah	

to obligate	le·sor		
by a pledge	is·sar		
-	al		
himself	naph·sho		
he must not	lo		
break	ya·chel	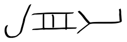	
his word	de·va·ro	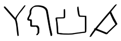	
everything	ke·khal		
he has promised	hay·yo·tse		
	mip·pee		
he must do	ya·a·seh		
a woman	ve·ish·shah		Numbers 30:3
And if	kee		
makes	tid·dor		
a vow	ne·der		
to the LORD	la·YHVH	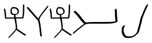	
or obligates herself	ve·a·se·rah		
by a pledge	is·sar		
house	be·vet	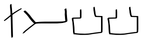	
in her father’s	a·vee·ha	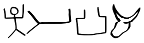	
during her youth	bin·u·re·ha		
hears about	ve·sha·ma		Numbers 30:4
and her father	a·vee·ha	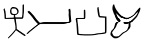	
-	et		
her vow	nid·rah		
or pledge	ve·e·sa·rah		
-	a·sher		

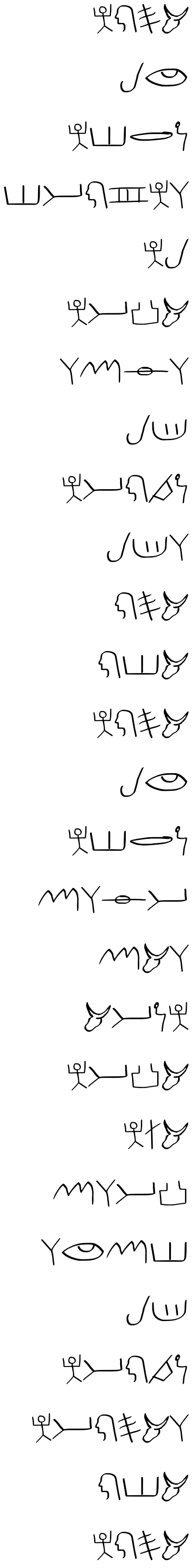

-	a·se·rah	
-	al	
-	naph·shah	
says nothing	ve·he·che·reesh	
to her	lah	
[but]	a·vee·ha	
shall stand	ve·qa·mu	
then all	kal	
the vows	ne·da·re·ha	
or	ve·khal	
pledges	is·sar	
by which	a·sher	
she has bound	a·se·rah	
	al	
herself	naph·shah	
	ya·qum	
But if	ve·im	Numbers 30:5
prohibits her	he·nee	
her father	a·vee·ha	
-	o·tah	
on the day	be·yo·wm	
he hears	sha·me·o	
about it	kal	
of the vows	ne·da·re·ha	
or pledges	ve·e·sa·re·ha	
by which	a·sher	
she has bound	a·se·rah	

-	al		
herself	naph·shah		
then none	lo		
shall stand	ya·qum	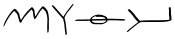	
The LORD	va·YHVH	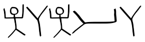	
will absolve	yis·lach		
her	lah		
because	kee	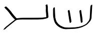	
has prohibited her	he·nee	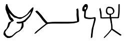	
her father	a·vee·ha	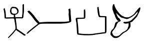	
-	o·tah		
If	ve·im		Numbers 30:6
a woman marries	ha·yo	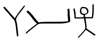	
	tih·yeh	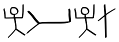	
	le·eesh		
while under a vow	u·ne·da·re·ha	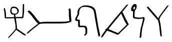	
	a·le·ha	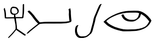	
or	o		
rash promise	miv·ta		
	se·pha·te·ha		
by which	a·sher		
has bound	a·se·rah		
herself	al		
she	naph·shah		
hears of it	ve·sha·ma		Numbers 30:7
and her husband	ee·shah	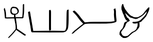	
on that day	be·yo·wm	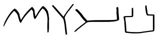	

-	sha·me·o		
but says nothing	ve·he·che·reesh	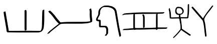	
to her	lah	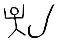	
-	ve·qa·mu	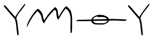	
then the vows	ne·da·re·ha	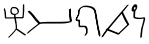	
or pledges	ve·e·sa·re·ha		
by which	a·sher		
has bound	a·se·rah		
herself	al		
she	naph·shah		
shall stand	ya·qu·mu	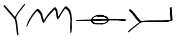	
But if	ve·im		Numbers 30:8
when	be·yo·wm	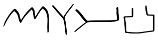	
he hears of it	she·mo·a		
her husband	ee·shah	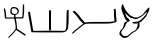	
prohibits	ya·nee	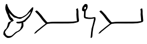	
her	o·w·tah		
he nullifies	ve·he·pher		
-	et		
the vow	nid·rah		
that	a·sher		
binds her	a·le·ha	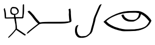	
-	ve·et		
or the rash promise	miv·ta		
	se·pha·te·ha		
-	a·sher		
has made	a·se·rah		

	al		
she	naph·shah		
and the LORD	va·YHVH	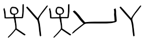	
will absolve	yis·lach		
her	lah		
vow	ve·ne·der		Numbers 30:9
a widow	al·ma·nah	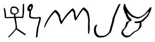	
or divorced woman	u·ge·ru·shah		
Every	kol	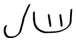	
-	a·sher		
pledges to fulfill	a·se·rah		
	al		
	naph·shah		
is binding	ya·qum	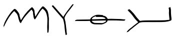	
on her	a·le·ha	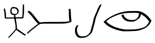	
If	ve·im		Numbers 30:10
house	bet	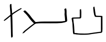	
a woman in her husband’s	ee·shah	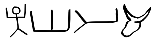	
has made a vow	na·da·rah		
or	o		
an obligation	a·se·rah		
	is·sar		
under	al		
put herself	naph·shah		
with an oath	bish·vu·ah		
hears of it	ve·sha·ma		Numbers 30:11
and her husband	ee·shah	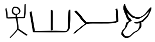	

but says nothing	ve·he·che·rish	
to her	lah	
and does not	lo	
prohibit her	he·nee	
-	o·tah	
-	ve·qa·mu	
then all	kal	
the vows	ne·da·re·ha	
or	ve·khal	
pledges	is·sar	
by which	a·sher	
she has bound	a·se·rah	
	al	
herself	naph·shah	
shall stand	ya·qum	
But if	ve·im	Numbers 30:12
nullifies them	ha·pher	
has nullified them	ya·pher	
-	o·tam	
her husband	ee·shah	
on the day	be·yo·wm	
he hears of them	sha·me·o	
then nothing	kal	
that came from	mo·w·tsa	
her lips	se·pha·te·ha	
whether her vows	lin·da·re·ha	
or pledges	u·le·is·sar	

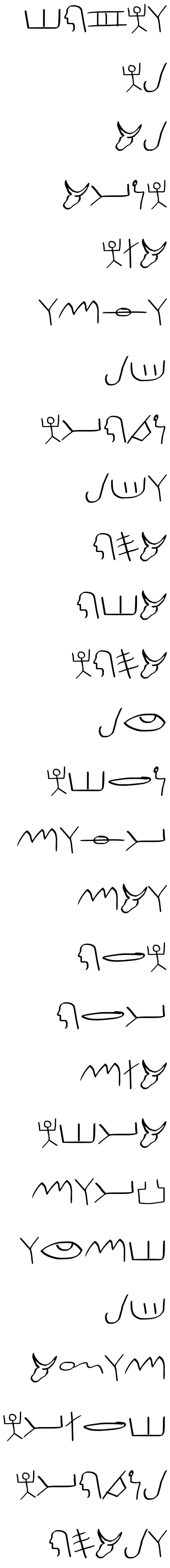

-	naph·shah		
	lo		
shall stand	ya·qum	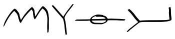	
Her husband	ee·shah	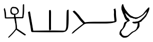	
	ha·phe·ram		
and the LORD	va·YHVH	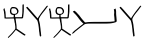	
will absolve	yis·lach		
her	lah		
any	kal	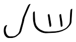	Numbers 30:13
vow	ne·der		
or any	ve·khal		
sworn	she·vu·at		
pledge	is·sar		
to deny	le·an·not		
herself	na·phesh		
Her husband	ee·shah	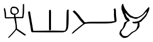	
may confirm	ye·qee·men·nu	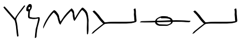	
	ve·ee·shah	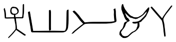	
or nullify	ye·phe·ren·nu		
But if	ve·im		Numbers 30:14
says nothing	ha·cha·resh		
	ya·cha·reesh	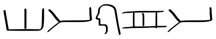	
to her	lah		
her husband	ee·shah	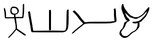	
from day	mee·yo·wm	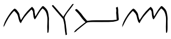	
to	el		
day	yo·wm		

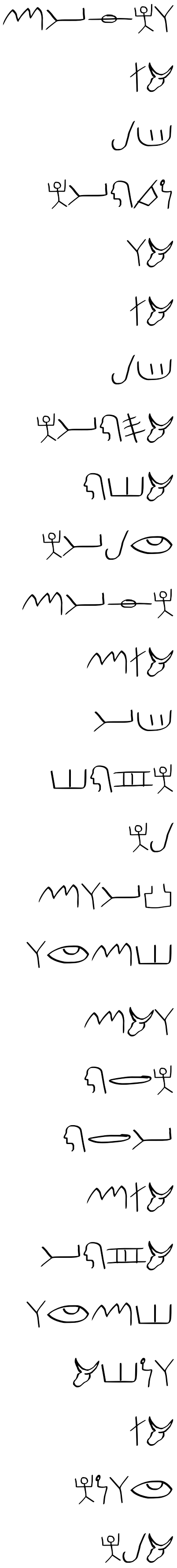

then he confirms	ve·he·qeem	
-	et	
all	kal	
the vows	ne·da·re·ha	
and	o	
-	et	
-	kal	
pledges	e·sa·re·ha	
that	a·sher	
bind her	a·le·ha	
He has confirmed	he·qeem	
them	o·tam	
because	kee	
he said nothing	he·che·rish	
to her	lah	
on the day	be·yo·wm	
he heard about them	sha·me·o	
But if	ve·im	Numbers 30:15
he nullifies	ha·pher	
	ya·pher	
them	o·tam	
after	a·cha·re	
he hears of them	sha·me·o	
then he will bear	ve·na·sa	
her	et	
iniquity ”	a·wo·nah	
These	el·leh	Numbers 30:16

are the statutes	ha·chuq·qeem	
that	a·sher	
commanded	tsiw·vah	
the LORD	YHVH	
-	et	
Moses	mo·sheh	
concerning the relationship between	ben	
a man	eesh	
and his wife	le·ish·to	
and between	ben	
a father	av	
and a young daughter	le·vit·to	
	bin·u·re·ha	
home	bet	
still in his	a·vee·ha	
said	vay·dab·ber	Numbers 31:1
And the LORD	YHVH	
to	el	
Moses	mo·sheh	
	le·mor	
“ Take vengeance	ne·qom	Numbers 31:2
	niq·mat	
for the Israelites	be·ne	
	yis·ra·el	
on	me·et	
the Midianites	ham·mid·ya·neem	
After that	a·char	

you will be gathered	te·a·seph		
to	el		
your people ”	am·me·kha		
told	vay·dab·ber	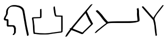	Numbers 31:3
So Moses	mo·sheh	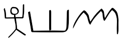	
	el		
the people	ha·am		
	le·mor	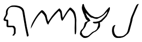	
“ Arm	he·cha·le·tsu	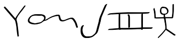	
	me·it·te·khem	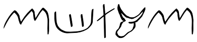	
some of your men	a·na·sheem	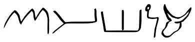	
for war	lats·tsa·va		
that they may go	ve·yih·yu		
against	al		
the Midianites	mid·yan		
and execute	la·tet	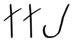	
vengeance	niq·mat	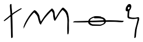	
the LORD’s	YHVH		
on them	be·mid·yan		
a thousand men	e·leph	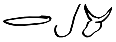	Numbers 31:4
-	lam·mat·teh		
-	e·leph	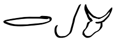	
”	lam·mat·teh		
from each	le·khol		
tribe	mat·to·wt	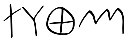	
of Israel	yis·ra·el	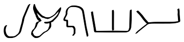	
Send	tish·le·chu	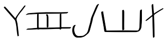	

into battle	lats·tsa·va		
were recruited	vay·yim·ma·se·ru		Numbers 31:5
So a thousand men	me·al·phe		
of Israel —	yis·ra·el	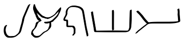	
-	e·leph	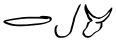	
from each tribe	lam·mat·teh		
twelve	she·nem	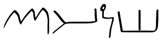	
	a·sar		
thousand	e·leph	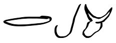	
armed	cha·lu·tse		
for war	tsa·va	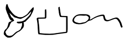	
sent	vay·yish·lach		Numbers 31:6
-	o·tam		
And Moses	mo·sheh	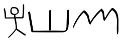	
the thousand	e·leph	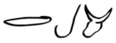	
from each tribe	lam·mat·teh		
into battle	lats·tsa·va		
-	o·tam		
along with	ve·et		
Phinehas	pee·ne·chas	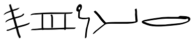	
son	ben		
of Eleazar	el·a·zar		
the priest	hak·ko·hen	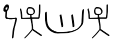	
	lats·tsa·va		
the vessels	u·khe·le	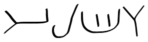	
of the sanctuary	haq·qo·desh	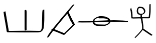	
and the trumpets	va·cha·tso·tse·ro·wt		

for signaling	hat·te·ru·ah		
who took with him	be·ya·do	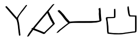	
Then they waged war	vay·yits·be·u		Numbers 31:7
against	al		
Midian	mid·yan		
as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH	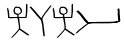	
-	et		
Moses	mo·sheh		
and they killed	vay·ya·har·gu		
every	kal		
male	za·khar	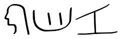	
-	ve·et		Numbers 31:8
-	mal·khe	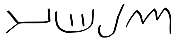	
-	mid·yan		
[were]	ha·re·gu		
Among	al		
the slain	chal·le·hem	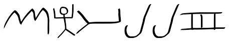	
	et		
Evi	e·vee		
-	ve·et		
Rekem	re·qem	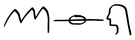	
-	ve·et		
Zur	tsur		
-	ve·et		
Hur	chur		

-	ve·et	𐤅𐤀𐤕	
and Reba —	re·va	𐤓𐤁𐤏	
the five	cha·me·shet	𐤇𐤌𐤔𐤕	
kings	mal·khe	𐤌𐤋𐤊𐤉	
of Midian	mid·yan	𐤌𐤃𐤉𐤍	
-	ve·et	𐤅𐤀𐤕	
Balaam	bil·am	𐤁𐤋𐤏𐤌	
son	ben	𐤁𐤍	
of Beor	be·o·wr	𐤁𐤏𐤅𐤓	
They also killed	ha·re·gu	𐤄𐤓𐤂𐤅	
with the sword	be·cha·rev	𐤁𐤇𐤓𐤁	
captured	vay·yish·bu	𐤅𐤉𐤔𐤁𐤅	Numbers 31:9
The Israelites	ve·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	et	𐤀𐤕	
women	ne·she	𐤍𐤔𐤉	
the Midianite	mid·yan	𐤌𐤃𐤉𐤍	
-	ve·et	𐤅𐤀𐤕	
and their children	tap·pam	𐤈𐤐𐤌	
-	ve·et	𐤅𐤀𐤕	
all	kal	𐤊𐤋	
their herds	be·hem·tam	𐤁𐤄𐤌𐤕𐤌	
-	ve·et	𐤅𐤀𐤕	
-	kal	𐤊𐤋	
flocks	miq·ne·hem	𐤌𐤒𐤍𐤄𐤌	
-	ve·et	𐤅𐤀𐤕	
-	kal	𐤊𐤋	

and goods	che·lam	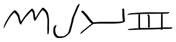	
and they plundered	ba·za·zu	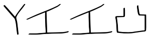	
Then	ve·et	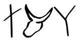	Numbers 31:10
all	kal	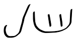	
the cities	a·re·hem	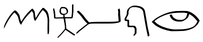	
where [the Midianites] had lived	be·mo·wo·she·vo·tam	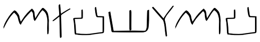	
-	ve·et	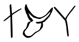	
as well as all	kal	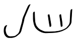	
their encampments	tee·ro·tam	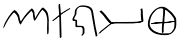	
they burned	sa·re·phu	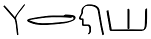	
	ba·esh	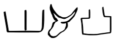	
and carried away	vay·yiq·chu	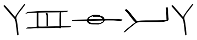	Numbers 31:11
-	et	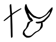	
all	kal	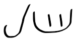	
the plunder	hash·sha·lal	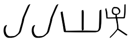	
-	ve·et	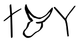	
and	kal	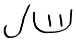	
spoils	ham·mal·qo·w·ach	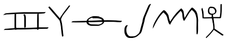	
both people	ba·a·dam	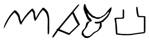	
and animals	u·vab·be·he·mah	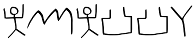	
They brought	vay·ya·vi·u	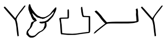	Numbers 31:12
to	el	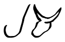	
Moses	mo·sheh	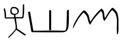	
to	ve·el	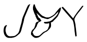	
Eleazar	el·a·zar	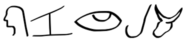	
the priest	hak·ko·hen	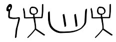	
and to	ve·el	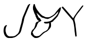	

the congregation	a·dat	עדת	
	be·ne	בני	
of Israel	yis·ra·el	ישראל	
	et	את	
the captives	hash·she·vee	השבי	
-	ve·et	ואת	
spoils	ham·mal·qo·w·ach	המלקוח	
-	ve·et	ואת	
and plunder	hash·sha·lal	השלל	
at	el	אל	
the camp	ham·ma·cha·neh	המחנה	
on	el	אל	
the plains	ar·vot	ערבת	
of Moab	mo·w·av	מואב	
-	a·sher	אשר	
by	al	על	
the Jordan	yar·den	ירדן	
across from Jericho	ye·re·cho	ירחו׃	
went	vay·ye·tse·u	ויצאו	Numbers 31:13
And Moses	mo·sheh	משה	
Eleazar	ve·el·a·zar	ואלעזר	
the priest	hak·ko·hen	הכהן	
and all	ve·khal	וכל	
the leaders	ne·see·e	נשיאי	
of the congregation	ha·e·dah	העדה	
to meet them	liq·ra·tam	לקראתם	
	el	אל	

outside	mi·chuts	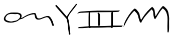	
the camp	lam·ma·cha·neh		
was angry	vay·yiq·tsoph	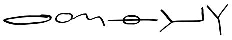	Numbers 31:14
But Moses	mo·sheh	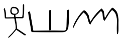	
with	al		
the officers	pe·qu·de	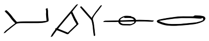	
of the army —	he·cha·yil	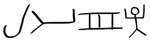	
the commanders	sa·re	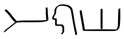	
of thousands	ha·a·la·pheem		
and commanders	ve·sa·re		
of hundreds —	ham·me·o·wt		
who were returning	hab·ba·eem		
from	mits·tse·va		
the battle	ham·mil·cha·mah	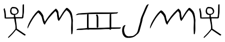	
asked them	vay·yo·mer		Numbers 31:15
	a·le·hem	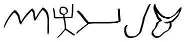	
he	mo·sheh		
“ Have you spared	ha·chee·yee·tem	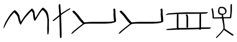	
all	kal		
the women ? ”	ne·qe·vah	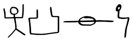	
“ Look	hen		Numbers 31:16
these women	hen·nah		
caused	ha·yu	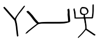	
the sons	liv·ne		
of Israel	yis·ra·el	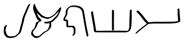	
through the counsel	bid·var		
of Balaam	bil·am		

to turn	lim·sar	𐤋𐤌𐤎𐤓	
unfaithfully	ma·al	𐤌𐤏𐤋	
against the LORD	ba·YHVH	𐤁𐤉𐤄𐤅𐤄	
at	al	𐤏𐤋	
-	de·var	𐤃𐤁𐤓	
Peor	pe·o·wr	𐤐𐤏𐤅𐤓	
struck	vat·te·hee	𐤅𐤕𐤄𐤉	
so that the plague	ham·mag·ge·phah	𐤄𐤌𐤂𐤐𐤄	
the congregation	ba·a·dat	𐤁𐤏𐤃𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
So now	ve·at·tah	𐤅𐤏𐤕𐤄	Numbers 31:17
kill	hir·gu	𐤄𐤓𐤂𐤅	
all	khal	𐤊𐤋	
the boys	za·khar	𐤆𐤊𐤓	
	bat·taph	𐤁𐤈𐤐	
every	ve·khal	𐤅𐤊𐤋	
woman	ish·shah	𐤀𐤔𐤄	
who has had relations with	yo·da·at	𐤉𐤃𐤏𐤕	
	eesh	𐤀𐤉𐤔	
	le·mish·kav	𐤋𐤌𐤔𐤊𐤁	
a man	za·khar	𐤆𐤊𐤓	
as well as	ha·ro·gu	𐤄𐤓𐤂𐤅	
every	ve·khol	𐤅𐤊𐤋	Numbers 31:18
girl	hat·taph	𐤄𐤈𐤐	
	ban·na·sheem	𐤁𐤍𐤔𐤉𐤌	
who	a·sher	𐤀𐤔𐤓	
has never	lo	𐤋𐤀	

had relations	ya·de·u		
	mish·kav	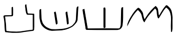	
with a man	za·khar	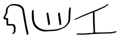	
but spare	ha·cha·yu	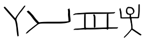	
for yourselves	la·khem		
-	ve·at·tem		Numbers 31:19
are to remain	cha·nu	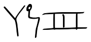	
outside	mi·chuts	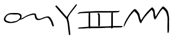	
the camp	lam·ma·cha·neh		
for seven	shiv·at		
days	ya·meem	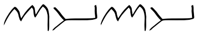	
All of you	kol		
who have killed	ho·reg	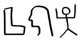	
a person	ne·phesh		
	ve·khol		
or touched	no·ge·a		
the dead	be·cha·lal	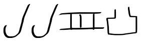	
you are to purify	tit·chat·te·u	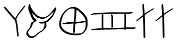	
day	bay·yo·wm	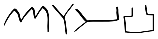	
On the third	hash·she·lee·shee	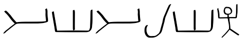	
day	u·vay·yo·wm	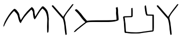	
and the seventh	hash·she·vee·ee	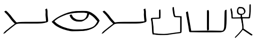	
[both] yourselves	at·tem		
and your captives	u·she·vee·khem	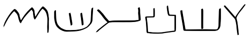	
every	ve·khal		Numbers 31:20
garment	be·ged		
-	ve·khal		

good	ke·lee	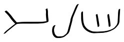	
and leather	o·wr		
	ve·khal		
everything	ma·a·seh		
made of goat’s hair	iz·zeem	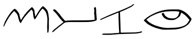	
and every	ve·khal		
article	ke·lee	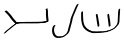	
of wood ”	ets		
And purify	tit·chat·ta·u	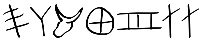	
said	vay·yo·mer		Numbers 31:21
Then Eleazar	el·a·zar		
the priest	hak·ko·hen		
to	el		
the soldiers	an·she		
	hats·tsa·va		
who had gone	hab·ba·eem		
into battle	lam·mil·cha·mah	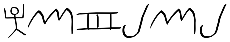	
“ This	zot		
is the statute	chuq·qat	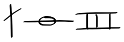	
of the law	hat·to·w·rah		
which	a·sher		
has commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses :	mo·sheh		
Only	akh		Numbers 31:22
-	et		

the gold	haz·za·hav	
-	ve·et	
silver	hak·ka·seph	
-	et	
bronze	han·ne·cho·shet	
-	et	
iron	hab·bar·zel	
-	et	
tin	hab·be·deel	
-	ve·et	
and lead —	ha·o·pha·ret	
everything	kal	Numbers 31:23
	da·var	
that	a·sher	
can withstand	ya·vo	
the fire —	va·esh	
must be put	ta·a·vee·ru	
through the fire	va·esh	
and it will be clean	ve·ta·her	
But	akh	
with the water	be·me	
of purification	nid·dah	
it must still be purified	yit·chat·ta	
And everything	ve·khol	
that	a·sher	
cannot	lo	
withstand	ya·vo	

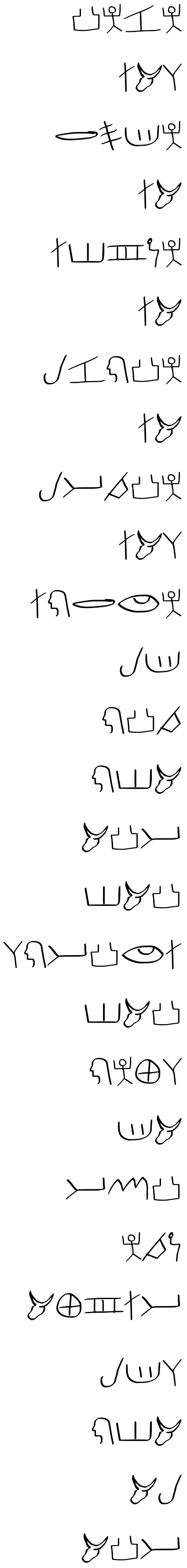

the fire	ba·esh		
must pass	ta·a·vee·ru	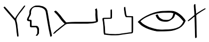	
through the water	vam·ma·yim	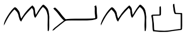	
you are to wash	ve·khib·bas·tem		Numbers 31:24
your clothes	big·de·khem	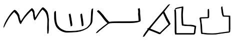	
day	bay·yo·wm	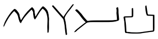	
On the seventh	hash·she·vee·ee	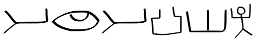	
and you will be clean	u·te·har·tem		
After that	ve·a·char		
you may enter	ta·vo·u		
	el		
the camp ”	ham·ma·cha·neh	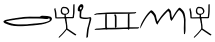	
said	vay·yo·mer		Numbers 31:25
The LORD	YHVH		
to	el		
Moses	mo·sheh		
	le·mor	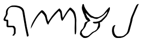	
are to take a count	sa		Numbers 31:26
-	et		
-	rosh		
of what was captured	mal·qo·w·ach	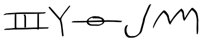	
	hash·she·vee		
[both] of man	ba·a·dam		
and beast	u·vab·be·he·mah		
“ You	at·tah		
and Eleazar	ve·el·a·zar		
the priest	hak·ko·hen		

heads	ve·ra·she	𐤅𐤓𐤀𐤔𐤉	
and the family	a·vo·wt	𐤀𐤁𐤅𐤕	
of the congregation	ha·e·dah	𐤄𐤏𐤃𐤄	
Then divide	ve·cha·tsee·ta	𐤅𐤇𐤑𐤉𐤕	Numbers 31:27
-	et	𐤀𐤕	
the captives	ham·mal·qo·w·ach	𐤄𐤌𐤋𐤒𐤅𐤇	
between	ben	𐤁𐤉𐤍	
the troops	to·phe·se	𐤕𐤐𐤔𐤉	
	ham·mil·cha·mah	𐤄𐤌𐤋𐤇𐤌𐤄	
who went out	hay·yo·tse·eem	𐤄𐤉𐤑𐤀𐤉𐤌	
to battle	lats·tsa·va	𐤋𐤑𐤁𐤀	
	u·ven	𐤅𐤁𐤉𐤍	
and the rest of	kal	𐤊𐤋	
the congregation	ha·e·dah	𐤄𐤏𐤃𐤄	
Set aside	va·ha·re·mo·ta	𐤅𐤄𐤓𐤌𐤕	Numbers 31:28
a tribute	me·khes	𐤌𐤊𐤎	
for the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
from what belongs	me·et	𐤌𐤀𐤕	
	an·she	𐤀𐤍𐤔𐤉	
to the soldiers	ham·mil·cha·mah	𐤄𐤌𐤋𐤇𐤌𐤄	
who went	hay·yo·tse·eem	𐤄𐤉𐤑𐤀𐤉𐤌	
into battle :	lats·tsa·va	𐤋𐤑𐤁𐤀	
one	e·chad	𐤀𐤇𐤃	
	ne·phesh	𐤍𐤐𐤔	
every five	me·cha·mesh	𐤌𐤇𐤌𐤔	
hundred	ham·me·o·wt	𐤄𐤌𐤀𐤅𐤕	
-	min	𐤌𐤍	

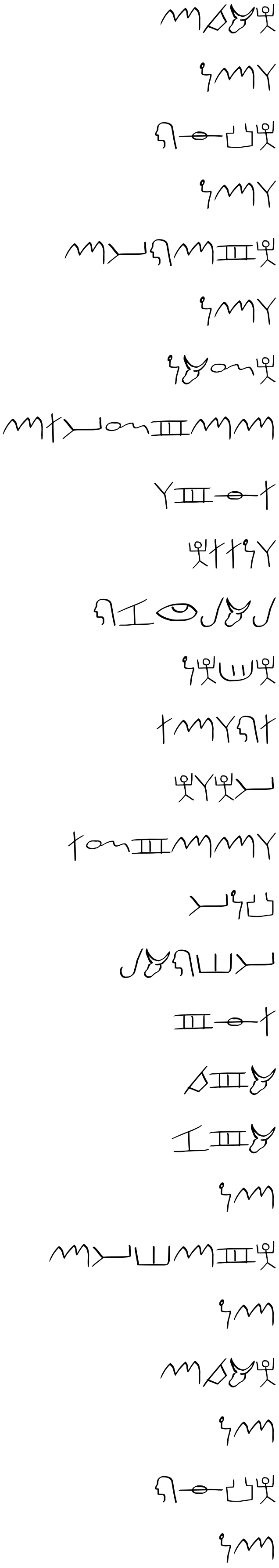

whether persons	ha·a·dam	
out of	u·min	
cattle	hab·ba·qar	
	u·min	
donkeys	ha·cha·mo·reem	
	u·min	
or sheep	hats·tson	
from their half	mim·ma·cha·tsee·tam	Numbers 31:29
Take it	tiq·qa·chu	
and give	ve·na·tat·tah	
it to Eleazar	le·el·a·zar	
the priest	hak·ko·hen	
as an offering	te·ru·mat	
to the LORD	YHVH	
half	u·mim·ma·cha·tsit	Numbers 31:30
the Israelites’	be·ne	
	yis·ra·el	
take	tiq·qach	
one	e·chad	
	a·chuz	
From	min	
every fifty	ha·cha·mish·sheem	
out of	min	
whether persons	ha·a·dam	
	min	
cattle	hab·ba·qar	
	min	

donkeys	ha·cha·mo·reem		
	u·min		
sheep	hats·tson		
[or] other	mik·kal		
animals	hab·be·he·mah		
and give	ve·na·tat·tah	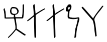	
them	o·tam		
to the Levites	lal·vee·yim	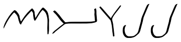	
who keep	sho·me·re		
charge	mish·me·ret	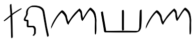	
of the tabernacle	mish·kan	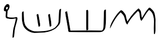	
of the LORD ”	YHVH		
did	vay·ya·as		Numbers 31:31
So Moses	mo·sheh	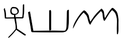	
and Eleazar	ve·el·a·zar		
the priest	hak·ko·hen		
as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh	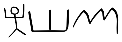	
[and]	vay·hee	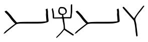	Numbers 31:32
this plunder	ham·mal·qo·w·ach	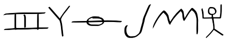	
remained	ye·ter	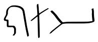	
from the spoils	hab·baz		
-	a·sher		
had taken :	ba·ze·zu	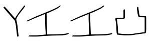	

the soldiers	am		
	hats·tsa·va		
sheep	tson		
675,000 {}	shesh		
	me·o·wt		
	e·leph	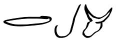	
	ve·shiv·eem		
	e·leph	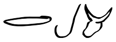	
	va·cha·me·shet		
	a·la·pheem		
cattle	u·va·qar	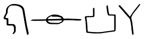	Numbers 31:33
72,000 {}	she·na·yim	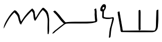	
	ve·shiv·eem		
	a·leph	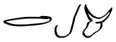	
donkeys	va·cha·mo·reem	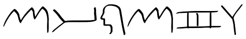	Numbers 31:34
61,000 {}	e·chad	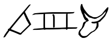	
	ve·shish·sheem	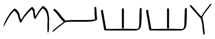	
	a·leph	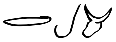	
and	ve·ne·phesh		Numbers 31:35
-	a·dam		
-	min		
women	han·na·sheem	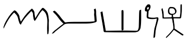	
who	a·sher		
had not	lo		
slept with	ya·de·u		
	mish·kav	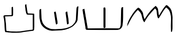	
a man	za·khar	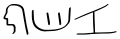	

-	kal	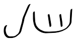	
-	ne·phesh		
32,000 {}	she·na·yim	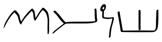	
	u·she·lo·sheem		
	a·leph	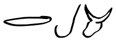	
-	vat·te·hee		Numbers 31:36
This [was] the half	ham·me·che·tsah	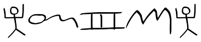	
portion	che·leq	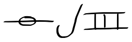	
for those who had gone	hay·yo·tse·eem		
to war	bats·tsa·va		
- :	mis·par		
sheep	hats·tson		
337500	she·losh	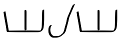	
	me·o·wt		
	e·leph	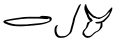	
	u·she·lo·sheem		
	e·leph	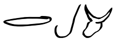	
	ve·shiv·at		
	a·la·pheem		
	va·cha·mesh	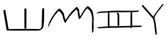	
	me·o·wt		
including	vay·hee	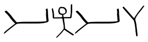	Numbers 31:37
a tribute	ham·me·khes	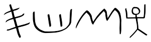	
to the LORD	la·YHVH	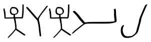	
-	min		
-	hats·tson		
of 675	shesh		

	me·o·wt	
	cha·mesh	
	ve·shiv·eem	
cattle	ve·hab·ba·qar	Numbers 31:38
36,000 {}	shish·shah	
	u·she·lo·sheem	
	a·leph	
including a tribute	u·mikh·sam	
to the LORD	la·YHVH	
of 72	she·na·yim	
	ve·shiv·eem	
donkeys	va·cha·mo·reem	Numbers 31:39
{} 30,500	she·lo·sheem	
	e·leph	
	va·cha·mesh	
	me·o·wt	
including a tribute	u·mikh·sam	
to the LORD	la·YHVH	
of 61	e·chad	
	ve·shish·sheem	
people	ve·ne·phesh	Numbers 31:40
	a·dam	
and 16,000	shish·shah	
	a·sar	
	a·leph	
including a tribute	u·mikh·sam	
to the LORD	la·YHVH	

of 32	she·na·yim	
	u·she·lo·sheem	
-	na·phesh	
gave	vay·yit·ten	Numbers 31:41
Moses	mo·sheh	
-	et	
the tribute	me·khes	
as an offering	te·ru·mat	
for the LORD	YHVH	
to Eleazar	le·el·a·zar	
the priest	hak·ko·hen	
as	ka·a·sher	
had commanded	tsiw·vah	
the LORD	YHVH	
-	et	
Moses	mo·sheh	
half	u·mim·ma·cha·tseet	Numbers 31:42
the Israelites’	be·ne	
	yis·ra·el	
which	a·sher	
had set apart	cha·tsah	
Moses	mo·sheh	
From	min	
from the men	ha·a·na·sheem	
who had gone to war	hats·tso·ve·eem	
-	vat·te·hee	Numbers 31:43
this half belonged to	me·che·tsat	

the congregation	ha·e·dah		
:	min		
sheep	hats·tson		
337500	she·losh	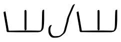	
	me·o·wt		
	e·leph	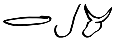	
	u·she·lo·sheem		
	e·leph	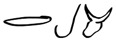	
	shiv·at		
	a·la·pheem		
	va·cha·mesh	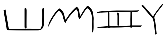	
	me·o·wt		
cattle	u·va·qar	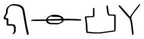	Numbers 31:44
36,000 {}	shish·shah		
	u·she·lo·sheem		
	a·leph	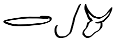	
donkeys	va·cha·mo·reem		Numbers 31:45
30500	she·lo·sheem	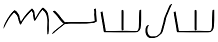	
	e·leph	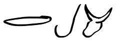	
	va·cha·mesh	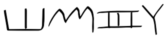	
	me·o·wt		
people	ve·ne·phesh		Numbers 31:46
	a·dam		
and 16,000	shish·shah		
	a·sar		
	a·leph	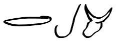	
	vay·yiq·qach	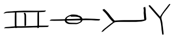	Numbers 31:47

Moses	mo·sheh		
half	mim·ma·cha·tsit	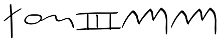	
From the Israelites’	be·ne	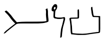	
	yis·ra·el	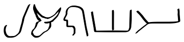	
-	et		
took	ha·a·chuz	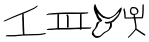	
one	e·chad	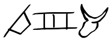	
out of	min		
every fifty	ha·cha·mish·sheem		
-	min		
persons	ha·a·dam		
and	u·min		
animals	hab·be·he·mah		
and gave	vay·yit·ten	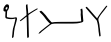	
them	o·tam		
to the Levites	lal·vee·yim	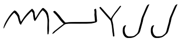	
who kept	sho·me·re		
charge	mish·me·ret	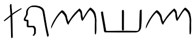	
of the tabernacle	mish·kan	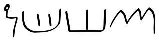	
of the LORD	YHVH		
as	ka·a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
him	mo·sheh		
approached	vay·yiq·re·vu	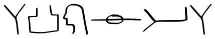	Numbers 31:48
	el		

Moses	mo·sheh		
Then the officers	hap·pe·qu·deem	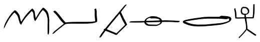	
who	a·sher		
were over the units	le·al·phe		
of the army —	hats·tsa·va		
the commanders	sa·re	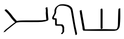	
of thousands	ha·a·la·pheem		
	ve·sa·re		
and of hundreds —	ham·me·o·wt		
and said	vay·yo·me·ru		Numbers 31:49
	el		
-	mo·sheh	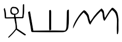	
“ Your servants	a·va·de·kha		
have counted	na·se·u		
-	et		
-	rosh		
-	an·she		
the soldiers	ham·mil·cha·mah	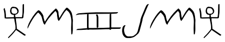	
-	a·sher		
under our command	be·ya·de·nu	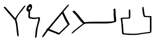	
and not	ve·lo		
is missing	niph·qad	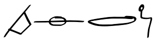	
of us	mim·men·nu	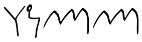	
one	eesh	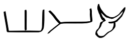	
So we have brought	van·naq·rev	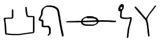	Numbers 31:50
-	et		
an offering	qa·re·ban	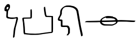	

to the LORD	YHVH	ליהוה	
each man	eesh	איש	
-	a·sher	אשר	
acquired —	ma·tsa	מצא	
articles	khe·lee	כלי	
of the gold	za·hav	זהב	
armlets	ets·a·dah	אצעדה	
bracelets	ve·tsa·meed	וצמיד	
rings	tab·ba·at	טבעת	
earrings	a·geel	עגיל	
and necklaces —	ve·khu·maz	וכומז	
to make atonement	le·khap·per	לכפר	
for	al	על	
ourselves	naph·sho·te·nu	נפשתינו	
before	liph·ne	לפני	
the LORD ”	YHVH	יהוה	
received	vay·yiq·qach	ויקח	Numbers 31:51
So Moses	mo·sheh	משה	
and Eleazar	ve·el·a·zar	ואלעזר	
the priest	hak·ko·hen	הכהן	
	et	את	
out of gold	haz·za·hav	הזהב	
from them	me·it·tam	מאתם	
all	kol	כל	
the articles	ke·lee	כלי	
made	ma·a·seh	מעשה	
-	vay·hee	ויהי	Numbers 31:52

All	kal	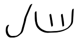	
the gold	ze·hav		
as an offering	hat·te·ru·mah		
-	a·sher		
presented	he·ree·mu	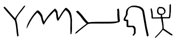	
to the LORD	la·YHVH	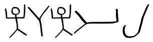	
weighed 16,750	shish·shah		
	a·sar		
	e·leph		
	she·va		
	me·o·wt		
	va·cha·mish·sheem	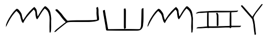	
shekels	sha·qel	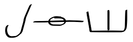	
	me·et		
that the commanders	sa·re	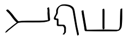	
of thousands	ha·a·la·pheem		
	u·me·et		
	sa·re	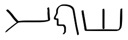	
and of hundreds	ham·me·o·wt		
Each	an·she		Numbers 31:53
	hats·tsa·va		
had taken plunder	ba·ze·zu	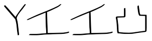	
of the soldiers	eesh	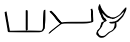	
for himself	lo		
received	vay·yiq·qach	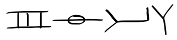	Numbers 31:54
And Moses	mo·sheh	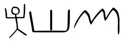	
and Eleazar	ve·el·a·zar		

the priest	hak·ko·hen	הכהן	
-	et	את	
the gold	haz·za·hav	הזהב	
	me·et	מאת	
from the commanders	sa·re	שרי	
of thousands	ha·a·la·pheem	האלפים	
and of hundreds	ve·ham·me·o·wt	והמאות	
and brought	vay·ya·vi·u	ויבאו	
-	o·to	אתו	
it into	el	אל	
the Tent	o·hel	אהל	
of Meeting	mo·w·ed	מועד	
as a memorial	zik·ka·ro·wn	זכרון	
for the Israelites	liv·ne	לבני	
	yis·ra·el	ישראל	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
herds and flocks	u·miq·neh	ומקנה	Numbers 32:1
-	rav	רב	
who had	ha·yah	היה	
Now the Reubenites	liv·ne	לבני	
	re·u·ven	ראובן	
and Gadites	ve·liv·ne	ולבני	
	gad	גד	
large	a·tsum	עצום	
very	me·od	מאד	
surveyed	vay·yir·u	ויראו	

-	et	𐤀𐤕	
the lands	e·rets	𐤀𐤓𐤑	
of Jazer	ya·zer	𐤉𐤏𐤆𐤓	
-	ve·et	𐤅𐤀𐤕	
-	e·rets	𐤀𐤓𐤑	
and Gilead	gil·ad	𐤂𐤋𐤏𐤃	
and they saw	ve·hin·neh	𐤅𐤄𐤍𐤄	
that the region	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	
was suitable	me·qo·wm	𐤌𐤒𐤅𐤌	
for livestock	miq·neh	𐤌𐤒𐤍𐤄	
came	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	Numbers 32:2
So the Gadites	ve·ne	𐤁𐤍𐤉	
	gad	𐤂𐤃	
and Reubenites	u·ve·ne	𐤅𐤁𐤍𐤉	
	re·u·ven	𐤓𐤀𐤅𐤁𐤍	
-	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	
	ve·el	𐤅𐤀𐤋	
Eleazar	el·a·zar	𐤀𐤋𐤏𐤆𐤓	
the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
	ve·el	𐤅𐤀𐤋	
and the leaders	ne·see·e	𐤍𐤔𐤉𐤀𐤉	
of the congregation	ha·e·dah	𐤄𐤏𐤃𐤄	
and said	le·mor	𐤋𐤀𐤌𐤓	
“ Ataroth	a·ta·ro·wt	𐤏𐤈𐤓𐤅𐤕	Numbers 32:3
Dibon	ve·dee·von	𐤅𐤃𐤉𐤁𐤍	

Jazer	ve·ya·zer	𐤅𐤉𐤏𐤆𐤓	
Nimrah	ve·nim·rah	𐤅𐤍𐤌𐤓𐤄	
Heshbon	ve·chesh·bo·wn	𐤅𐤇𐤔𐤁𐤅𐤍	
Elealeh	ve·el·a·leh	𐤅𐤀𐤋𐤏𐤋𐤄	
Sebam	u·se·vam	𐤅𐤔𐤁𐤌	
Nebo	u·ne·vo	𐤅𐤍𐤁𐤅	
and Beon	u·ve·on	𐤅𐤁𐤏𐤍	
-	ha·a·rets	𐤄𐤀𐤓𐤑	Numbers 32:4
which	a·sher	𐤀𐤔𐤓	
conquered	hik·kah	𐤄𐤊𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
before	liph·ne	𐤋𐤐𐤍𐤉	
the congregation	a·dat	𐤏𐤃𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
are suitable	e·rets	𐤀𐤓𐤑	
for livestock	miq·neh	𐤌𐤒𐤍𐤄	
—	hee	𐤄𐤅𐤀	
and your servants	ve·la·a·va·de·kha	𐤅𐤋𐤏𐤁𐤃𐤉𐤊	
have livestock ”	miq·neh	𐤌𐤒𐤍𐤄 𐤎	
they said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	Numbers 32:5
“ If	im	𐤀𐤌	
we have found	ma·tsa·nu	𐤌𐤑𐤀𐤍𐤅	
favor	chen	𐤇𐤍	
in your sight ”	be·e·ne·kha	𐤁𐤏𐤉𐤍𐤉𐤊	
be given	yut·tan	𐤉𐤕𐤍	
-	et	𐤀𐤕	
land	ha·a·rets	𐤄𐤀𐤓𐤑	

“ let this	haz·zot	הזאת	
to your servants	la·a·va·de·kha	לעבדיך	
as a possession	la·a·chuz·zah	לאחזה	
Do not	al	אל	
make us cross	ta·a·vi·re·nu	תעברנו	
-	et	את	
the Jordan ”	hay·yar·den	הירדן	
asked	vay·yo·mer	ויאמר	Numbers 32:6
But Moses	mo·sheh	משה	
the Gadites	liv·ne	לבני	
	gad	גד	
and Reubenites	ve·liv·ne	ולבני	
	re·u·ven	ראובן	
“ Shall your brothers	ha·a·che·khem	האחיכם	
go	ya·vo·u	יבאו	
to war	lam·mil·cha·mah	למלחמה	
while you	ve·at·tem	ואתם	
sit	te·she·vu	תשבו	
here ?	phoh	פה	
Why	ve·lam·mah	ולמה	Numbers 32:7
are you discouraging	te·nu·ʾun	תנואון	
-	et	את	
-	lev	לב	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
from crossing	me·a·vor	מעבר	
into	el	אל	

the land	ha·a·rets		
that	a·sher		
has given	na·tan	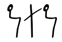	
them ?	la·hem		
the LORD	YHVH		
This is what	koh	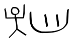	Numbers 32:8
did	a·su		
your fathers	a·vo·te·khem	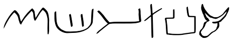	
when I sent	be·sha·le·chee	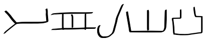	
-	o·tam		
them	miq·qa·desh	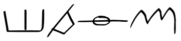	
from Kadesh-barnea	bar·ne·a		
to inspect	lir·o·wt		
-	et		
the land	ha·a·rets		
For when [your fathers] went up	vay·ya·a·lu		Numbers 32:9
to	ad		
the Valley	na·chal	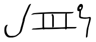	
of Eshcol	esh·ko·wl		
and saw	vay·yir·u		
-	et		
the land	ha·a·rets		
they discouraged	vay·ya·nee·u	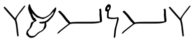	
-	et		
-	lev	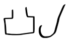	
the Israelites	be·ne	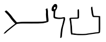	
	yis·ra·el	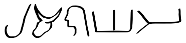	

from	le·vil·tee	𐤋𐤁𐤋𐤕𐤉	
entering	vo	𐤁𐤀	
	el	𐤀𐤋	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
that	a·sher	𐤀𐤔𐤓	
had given	na·tan	𐤍𐤕𐤍	
them	la·hem	𐤋𐤄𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
was kindled	vay·yi·char	𐤅𐤉𐤇𐤓	Numbers 32:10
So the anger	aph	𐤀𐤐	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
that	ha·hu	𐤄𐤄𐤅𐤀	
and He swore an oath	vay·yish·sha·va	𐤅𐤉𐤔𐤁𐤏	
saying	le·mor	𐤋𐤀𐤌𐤓	
not one	im	𐤀𐤌	Numbers 32:11
will see	yir·u	𐤉𐤓𐤀𐤅	
of the men	ha·a·na·sheem	𐤄𐤀𐤍𐤔𐤉𐤌	
who came	ha·o·leem	𐤄𐤏𐤋𐤉𐤌	
out of Egypt	mim·mits·ra·yim	𐤌𐤌𐤑𐤓𐤉𐤌	
years of age	mib·ben	𐤌𐤁𐤍	
twenty	es·reem	𐤏𐤔𐤓𐤉𐤌	
	sha·nah	𐤔𐤍𐤄	
or older	va·ma·lah	𐤅𐤌𐤏𐤋𐤄	
-	et	𐤀𐤕	
the land	ha·a·da·mah	𐤄𐤀𐤃𐤌𐤄	
that	a·sher	𐤀𐤔𐤓	

I swore	nish·ba·tee	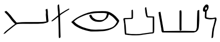	
to give Abraham	le·av·ra·ham	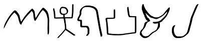	
Isaac	le·yits·chaq	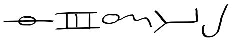	
and Jacob —	u·le·ya·a·qov	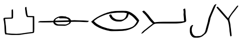	
‘ Because	kee	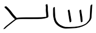	
they did not	lo	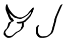	
wholeheartedly	mil·u	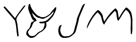	
follow Me	a·cha·ray	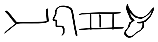	
not one except	bil·tee	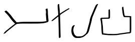	Numbers 32:12
Caleb	ka·lev	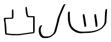	
son	ben	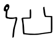	
of Jephunneh	ye·phun·neh	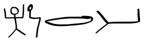	
the Kenizzite	haq·qe·niz·zee	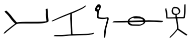	
and Joshua	vee·ho·wo·shu·a	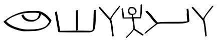	
son	bin	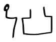	
of Nun —	nun	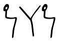	
because	kee	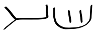	
wholeheartedly ’	mil·u	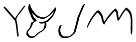	
they did follow	a·cha·re	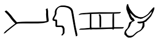	
the LORD	YHVH	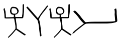	
burned	vay·yi·char	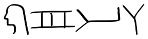	Numbers 32:13
The anger	aph	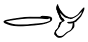	
of the LORD	YHVH	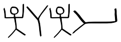	
against Israel	be·yis·ra·el	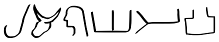	
and He made them wander	vay·ni·em	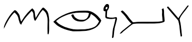	
in the wilderness	bam·mid·bar	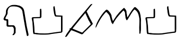	
forty	ar·ba·eem	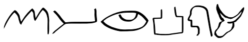	

years	sha·nah	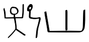	
until	ad	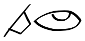	
was gone	tom	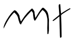	
the whole	kal	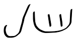	
generation	had·do·wr	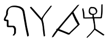	
who had done	ha·o·seh	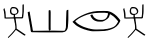	
evil	ha·ra	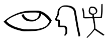	
sight	be·e·ne	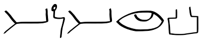	
in [His]	YHVH	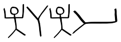	
Now behold	ve·hin·neh	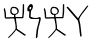	Numbers 32:14
have risen up	qam·tem	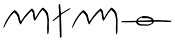	
in place	ta·chat	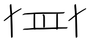	
of your fathers	a·vo·te·khem	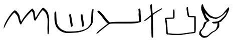	
you, a brood	tar·but	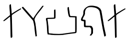	
	a·na·sheem	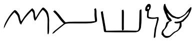	
of sinners	chat·ta·eem	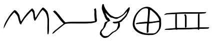	
stoke	lis·po·wt	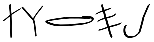	
to further	o·wd	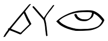	
	al	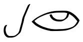	
the burning	cha·ro·wn	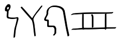	
anger	aph	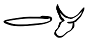	
of the LORD	YHVH	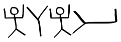	
against	el	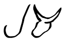	
Israel	yis·ra·el	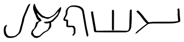	
For if	kee	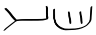	Numbers 32:15
you turn away	te·shu·vun	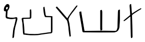	
from following Him	me·a·cha·raw	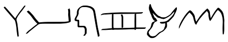	

He will once again	ve·ya·saph		
	o·wd		
leave	le·han·nee·cho	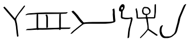	
in the wilderness	bam·mid·bar		
and you will be the cause of their destruction	ve·shi·chat·tem	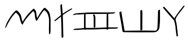	
”	le·khal		
people	ha·am		
this	haz·zeh	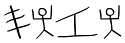	
Then [the Gadites and Reubenites] approached	vay·yig·ge·shu		Numbers 32:16
[Moses]	e·law	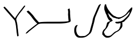	
and said	vay·yo·me·ru		
sheepfolds	gid·rot		
	tson		
“ We want to build	niv·neh	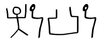	
for our livestock	le·miq·ne·nu	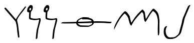	
here	poh	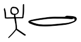	
and cities	ve·a·reem		
for our little ones	le·tap·pe·nu	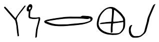	
But we	va·a·nach·nu	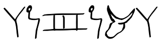	Numbers 32:17
will arm ourselves	ne·cha·lets	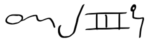	
and be ready	chu·sheem	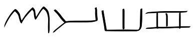	
to go ahead of	liph·ne		
the Israelites	be·ne	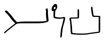	
	yis·ra·el	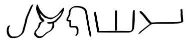	
until	ad		

-	a·sher	אשר	
-	im	אם	
we have brought them	ha·vee·o·num	הביאנם	
into	el	אל	
their place	me·qo·w·mam	ממקומם	
will remain	ve·ya·shav	וישב	
Meanwhile, our little ones	tap·pe·nu	טפנו	
cities	be·a·re	בערי	
in the fortified	ham·miv·tsar	המבצר	
for protection from	mip·pe·ne	מפני	
the inhabitants	yo·she·ve	ישבי	
of the land	ha·a·rets	הארץ	
We will not	lo	לא	Numbers 32:18
return	na·shuv	נשוב	
to	el	אל	
our homes	bat·te·nu	בתינו	
until	ad	עד	
has taken possession of	hit·na·chel	התנחל	
Israelite	be·ne	בני	
	yis·ra·el	ישראל	
every	eesh	איש	
his inheritance	na·cha·la·to	נחלתו	
Yet	kee	כי	Numbers 32:19
we will not	lo	לא	
have an inheritance	nin·chal	ננחל	
with them	it·tam	אתם	

across	me·e·ver	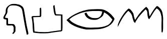	
the Jordan	lay·yar·den	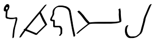	
and beyond	va·ha·le·ah	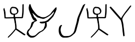	
because	kee	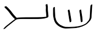	
	va·ah	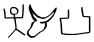	
our inheritance	na·cha·la·te·nu	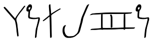	
has come to us	e·le·nu	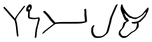	
side	me·e·ver	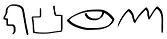	
of the Jordan ”	hay·yar·den	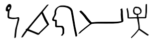	
on the east	miz·ra·chah	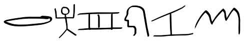	
replied	vay·yo·mer	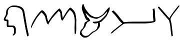	Numbers 32:20
-	a·le·hem	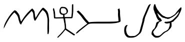	
Moses	mo·sheh	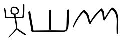	
“ If	im	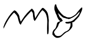	
you will do	ta·a·sun	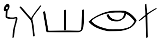	
-	et	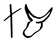	
-	had·da·var	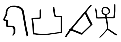	
this —	haz·zeh	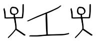	
if	im	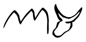	
you will arm yourselves	te·cha·le·tsu	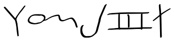	
before	liph·ne	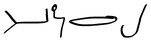	
the LORD	YHVH	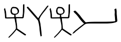	
for battle	lam·mil·cha·mah	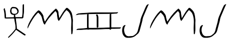	
crosses	ve·a·var	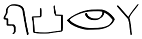	Numbers 32:21
	la·khem	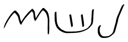	
and if every one	kal	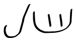	
of your armed men	cha·luts	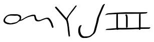	

-	et		
the Jordan	hay·yar·den		
before	liph·ne		
the LORD	YHVH		
until	ad		
He has driven	ho·w·ree·sho	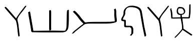	
-	et		
His enemies	o·ye·vaw		
out before Him	mip·pa·naw		
is subdued	ve·nikh·be·shah	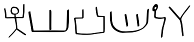	Numbers 32:22
then when the land	ha·a·rets		
before	liph·ne		
the LORD	YHVH		
-	ve·a·char		
you may return	ta·shu·vu		
and be	wih·yee·tem	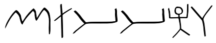	
free	ne·qee·yeem	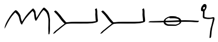	
of obligation to the LORD	meh·YHVH	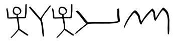	
and to Israel	u·mee·yis·ra·el	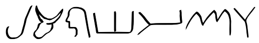	
will belong	ve·ha·ye·tah	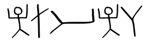	
land	ha·a·rets		
And this	haz·zot	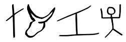	
to you	la·khem		
as a possession	la·a·chuz·zah	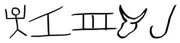	
before	liph·ne		
the LORD	YHVH		
But if	ve·im		Numbers 32:23

you do not	lo	𐤋𐤀	
do	ta·a·sun	𐤕𐤏𐤔𐤅𐤍	
this	ken	𐤊𐤍	
you will certainly	hin·neh	𐤄𐤍𐤄	
sin	cha·ta·tem	𐤇𐤈𐤀𐤕𐤌	
against the LORD —	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
and be assured that	u·de·u	𐤅𐤃𐤏𐤅	
your sin	chat·tat·khem	𐤇𐤈𐤀𐤕𐤊𐤌	
-	a·sher	𐤀𐤔𐤓	
will find you out	tim·tsa	𐤕𐤌𐤑𐤀	
-	et·khem	𐤀𐤕𐤊𐤌	
Build	be·nu	𐤁𐤍𐤅	Numbers 32:24
for your	la·khem	𐤋𐤊𐤌	
cities	a·reem	𐤏𐤓𐤉𐤌	
little ones	le·tap·pe·khem	𐤋𐤈𐤐𐤊𐤌	
and folds	u·ge·de·rot	𐤅𐤂𐤃𐤓𐤕	
for your flocks	le·tso·na·a·khem	𐤋𐤑𐤍𐤀𐤊𐤌	
what you have promised	ve·hay·yo·tse	𐤅𐤄𐤉𐤑𐤀	
”	mip·pee·khem	𐤌𐤐𐤉𐤊𐤌	
but do	ta·a·su	𐤕𐤏𐤔𐤅	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Numbers 32:25
The Gadites	be·ne	𐤁𐤍𐤉	
	gad	𐤂𐤃	
and Reubenites	u·ve·ne	𐤅𐤁𐤍𐤉	
	re·u·ven	𐤓𐤀𐤅𐤁𐤍	
to	el	𐤀𐤋	
Moses	mo·sheh	𐤌𐤔𐤄	

	le·mor	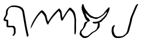	
“ Your servants	a·va·de·kha	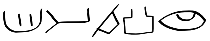	
will do	ya·a·su	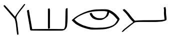	
just as	ka·a·sher	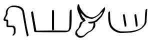	
our lord	a·do·nee	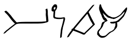	
commands	me·tsaw·veh	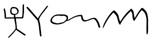	
Our children	tap·pe·nu	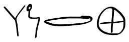	Numbers 32:26
our wives	na·she·nu	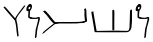	
our livestock	miq·ne·nu	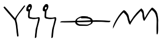	
and all	ve·khal	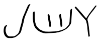	
our animals	be·hem·te·nu	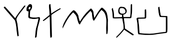	
will remain	yih·yu	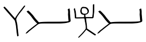	
here	sham	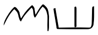	
in the cities	be·a·re	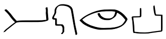	
of Gilead	hag·gil·ad	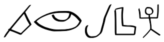	
But your servants	va·a·va·de·kha	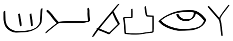	Numbers 32:27
will cross over	ya·av·ru	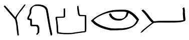	
and every man	kal	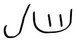	
are equipped	cha·luts	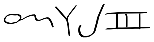	
for war	tsa·va	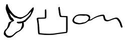	
before	liph·ne	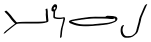	
the LORD	YHVH	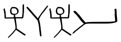	
to the battle	lam·mil·cha·mah	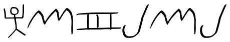	
just as	ka·a·sher	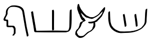	
our lord	a·do·nee	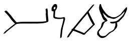	
says ”	do·ver	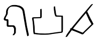	
gave orders	vay·tsaw	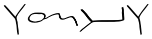	Numbers 32:28

about them	la·hem	
So Moses	mo·sheh	
-	et	
to Eleazar	el·a·zar	
the priest	hak·ko·hen	
-	ve·et	
to Joshua	ye·ho·wo·shu·a	
son	bin	
of Nun	nun	
-	ve·et	
leaders	ra·she	
and to the family	a·vo·wt	
of the tribes	ham·mat·to·wt	
	liv·ne	
of Israel	yis·ra·el	
said	vay·yo·mer	Numbers 32:29
And Moses	mo·sheh	
to them	a·le·hem	
“ If	im	
cross	ya·av·ru	
the Gadites	ve·ne	
	gad	
and Reubenites	u·ve·ne	
	re·u·ven	
with you	it·te·khem	
-	et	
the Jordan	hay·yar·den	

with every	kal	כל	
man armed	cha·luts	חלוץ	
for battle	lam·mil·cha·mah	למלחמה	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
is subdued	ve·nikh·be·shah	ונכבשה	
and the land	ha·a·rets	הארץ	
before you	liph·ne·khem	לפניכם	
then you are to give	u·ne·tat·tem	ונתתם	
them	la·hem	להם	
-	et	את	
the land	e·rets	ארץ	
of Gilead	hag·gil·ad	הגלעד	
as a possession	la·a·chuz·zah	לאחזה	
But if	ve·im	ואם	Numbers 32:30
they do not	lo	לא	
[and] go across	ya·av·ru	יעברו	
arm themselves	cha·lu·tseem	חלוצים	
with you	it·te·khem	אתכם	
then they must accept their possession	ve·no·cha·zu	ונאחזו	
among you	ve·to·khe·khɛm	בתככם	
in the land	be·e·rets	בארץ	
of Canaan ”	ke·na·an	כנען	
replied	vay·ya·a·nu	ויענו	Numbers 32:31
The Gadites	ve·ne	בני	
	gad	גד	

and Reubenites	u·ve·ne		
	re·u·ven		
	le·mor		
-	et		
“ As	a·sher		
has spoken	dib·ber		
the LORD	YHVH		
to	el		
your servants	a·va·de·kha		
so	ken	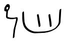	
we will do	na·a·seh		
We	nach·nu	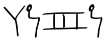	Numbers 32:32
will cross over	na·a·vor		
armed	cha·lu·tseem		
before	liph·ne		
the LORD	YHVH		
into the land	e·rets		
of Canaan	ke·na·an		
that	ve·it·ta·nu		
	a·chuz·zat	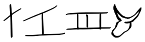	
we may have our inheritance	na·cha·la·te·nu	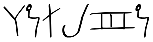	
on this side	me·e·ver		
of the Jordan ”	lay·yar·den	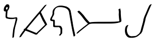	
gave	vay·yit·ten	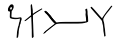	Numbers 32:33
to	la·hem		
So Moses	mo·sheh		
the Gadites	liv·ne		

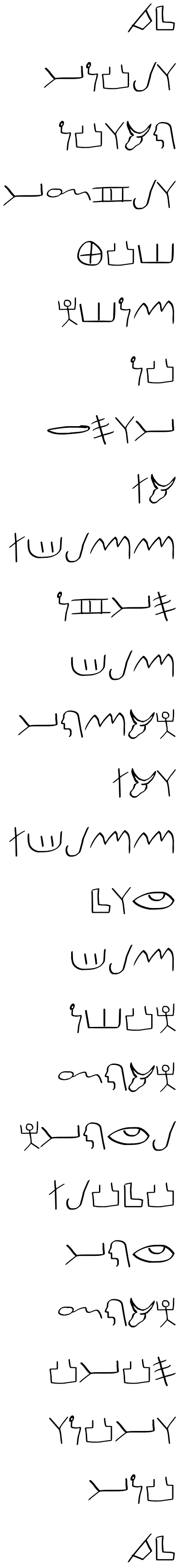

	gad	
to the Reubenites	ve·liv·ne	
	re·u·ven	
and to the half-tribe	ve·la·cha·tsee	
	she·vet	
of Manasseh	me·nash·sheh	
son	ben	
of Joseph	yo·w·seph	
-	et	
the kingdom	mam·le·khet	
of Sihon	see·chon	
king	me·lekh	
of the Amorites	ha·e·mo·ree	
-	ve·et	
and the kingdom	mam·le·khet	
of Og	o·wg	
king	me·lekh	
of Bashan —	hab·ba·shan	
the land	ha·a·rets	
including its cities	le·a·re·ha	
and the territory	big·vu·lot	
them	a·re	
	ha·a·rets	
surrounding	sa·veev	
built up	vay·yiv·nu	Numbers 32:34
And the Gadites	ve·ne	
	gad	

-	et	𐤀𐤕	
Dibon	dee·von	𐤃𐤉𐤁𐤍	
-	ve·et	𐤅𐤀𐤕	
Ataroth	a·ta·rot	𐤏𐤈𐤓𐤕	
-	ve·et	𐤅𐤀𐤕	
Aroer	a·ro·er	𐤏𐤓𐤏𐤓	
-	ve·et	𐤅𐤀𐤕	Numbers 32:35
	at·rot	𐤏𐤈𐤓𐤕	
Atroth-shophan	sho·w·phan	𐤔𐤅𐤐𐤍	
-	ve·et	𐤅𐤀𐤕	
Jazer	ya·zer	𐤉𐤏𐤆𐤓	
Jogbehah	ve·ya·ge·bo·hah	𐤅𐤉𐤂𐤁𐤄𐤄	
-	ve·et	𐤅𐤀𐤕	Numbers 32:36
	bet	𐤁𐤉𐤕	
Beth-nimrah	nim·rah	𐤍𐤌𐤓𐤄	
-	ve·et	𐤅𐤀𐤕	
	bet	𐤁𐤉𐤕	
and Beth-haran	ha·ran	𐤄𐤓𐤍	
cities	a·re	𐤏𐤓𐤉	
as fortified	miv·tsar	𐤌𐤁𐤑𐤓	
and they built folds	ve·gid·rot	𐤅𐤂𐤃𐤓𐤕	
for their flocks	tson	𐤑𐤀𐤍	
The Reubenites	u·ve·ne	𐤅𐤁𐤍𐤉	Numbers 32:37
	re·u·ven	𐤓𐤀𐤅𐤁𐤍	
built up	ba·nu	𐤁𐤍𐤅	
-	et	𐤀𐤕	
Heshbon	chesh·bo·wn	𐤇𐤔𐤁𐤅𐤍	

-	ve·et		
Elealeh	el·a·le		
-	ve·et		
Kiriathaim	qir·ya·ta·yim	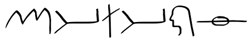	
-	ve·et		Numbers 32:38
as well as Nebo	ne·vo		
-	ve·et		
	ba·al		
and Baal-meon	me·o·wn		
were changed),	mu·sab·bot		
(whose names	shem		
-	ve·et		
and Sibmah	siv·mah		
And they renamed	vay·yiq·re·u	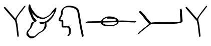	
	ve·she·mot		
-	et		
-	she·mo·wt		
the cities	he·a·reem	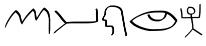	
-	a·sher		
they rebuilt	ba·nu		
went	vay·ye·le·khu	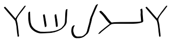	Numbers 32:39
The descendants	be·ne	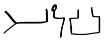	
of Machir	ma·kheer		
son	ben		
of Manasseh	me·nash·sheh	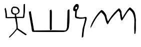	
to Gilead	gil·a·dah		
captured it	vay·yil·ke·du·ha	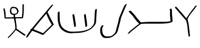	

and drove out	vay·yo·w·resh	ויורש	
-	et	את	
the Amorites	ha·e·mo·ree	האמרי	
who were	a·sher	אשר	
there	bah	בה	
gave	vay·yit·ten	ויתן	Numbers 32:40
So Moses	mo·sheh	משה	
-	et	את	
Gilead	hag·gil·ad	הגלעד	
to the clan of Machir	le·ma·kheer	למכיר	
son	ben	בן	
of Manasseh	me·nash·sheh	מנשה	
and they settled	vay·ye·shev	וישב	
there	bah	בה	
Jair	ve·ya·eer	ויאיר	Numbers 32:41
a descendant	ben	בן	
of Manasseh	me·nash·sheh	מנשה	
went	ha·lakh	הלך	
and captured	vay·yil·kod	וילכד	
-	et	את	
their villages	chaw·wo·te·hem	חותיהם	
and called	vay·yiq·ra	ויקרא	
-	et·hen	אתהן	
them	chaw·wot	חות	
Havvoth-jair	ya·eer	יאיר	
And Nobah	ve·no·vach	ונבח	Numbers 32:42
went	ha·lakh	הלך	

and captured	vay·yil·kod	𐤅𐤉𐤋𐤊𐤃	
-	et	𐤀𐤕	
Kenath	qe·nat	𐤒𐤍𐤕	
-	ve·et	𐤅𐤀𐤕	
and its villages	be·no·te·ha	𐤁𐤍𐤕𐤉𐤄	
and called	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	
it	lah	𐤋𐤄	
Nobah	no·vach	𐤍𐤁𐤇	
after his own name	bish·mo	𐤁𐤔𐤌𐤅	
These	el·leh	𐤀𐤋𐤄	Numbers 33:1
[are] the journeys	mas·e	𐤌𐤎𐤏𐤉	
	ve·ne	𐤁𐤍𐤉	
of the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
when	a·sher	𐤀𐤔𐤓	
they came out	ya·tse·u	𐤉𐤑𐤀𐤅	
of the land	me·e·rets	𐤌𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
by their divisions	le·tsiv·o·tam	𐤋𐤑𐤁𐤀𐤕𐤌	
under the leadership	be·yad	𐤁𐤉𐤃	
of Moses	mo·sheh	𐤌𐤔𐤄	
and Aaron	ve·a·ha·ron	𐤅𐤀𐤄𐤓𐤍	
recorded	vay·yikh·tov	𐤅𐤉𐤊𐤕𐤁	Numbers 33:2
Moses	mo·sheh	𐤌𐤔𐤄	
-	et	𐤀𐤕	
the stages	mo·w·tsa·e·hem	𐤌𐤅𐤑𐤀𐤉𐤄𐤌	
of their journey	le·mas·e·hem	𐤋𐤌𐤎𐤏𐤉𐤄𐤌	
At	al	𐤏𐤋	

command	pee	𐤐𐤉	
the LORD’s	YHVH	𐤉𐤄𐤅𐤄	
These	ve·el·leh	𐤅𐤀𐤋𐤄	
are the stages	mas·e·hem	𐤌𐤎𐤏𐤉𐤄𐤌	
listed by their starting points :	le·mo·w·tsa·e·hem	𐤋𐤌𐤅𐤑𐤀𐤉𐤄𐤌	
[the Israelites] set out	vay·yis·u	𐤅𐤉𐤎𐤏𐤅	Numbers 33:3
from Rameses	me·ra·me·ses	𐤌𐤓𐤏𐤌𐤎𐤎	
month	ba·cho·desh	𐤁𐤇𐤃𐤔	
of the first	ha·ri·sho·wn	𐤄𐤓𐤀𐤔𐤅𐤍	
On the fifteenth	ba·cha·mish·shah	𐤁𐤇𐤌𐤔𐤄	
	a·sar	𐤏𐤔𐤓	
day	yo·wm	𐤉𐤅𐤌	
-	la·cho·desh	𐤋𐤇𐤃𐤔	
on	ha·ri·sho·wn	𐤄𐤓𐤀𐤔𐤅𐤍	
the day after	mim·ma·cho·rat	𐤌𐤌𐤇𐤓𐤕	
the Passover	hap·pe·sach	𐤄𐤐𐤎𐤇	
marched out	ya·tse·u	𐤉𐤑𐤀𐤅	
[They]	ve·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
defiantly	be·yad	𐤁𐤉𐤃	
	ra·mah	𐤓𐤌𐤄	
in full view	le·e·ne	𐤋𐤏𐤉𐤍𐤉	
of all	kal	𐤊𐤋	
the Egyptians	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
[who]	u·mits·ra·yim	𐤅𐤌𐤑𐤓𐤉𐤌	Numbers 33:4
were burying	me·qab·be·reem	𐤌𐤒𐤁𐤓𐤉𐤌	
-	et	𐤀𐤕	

-	a·sher		
had struck down	hik·kah		
whom the LORD	YHVH		
among them	ba·hem		
all	kal	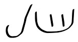	
[their] firstborn	be·kho·wr		
against their gods	u·ve·lo·he·hem		
had executed	a·sah		
for the LORD	YHVH		
judgment	she·pha·teem		
set out	vay·yis·u		Numbers 33:5
The Israelites	ve·ne	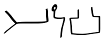	
	yis·ra·el	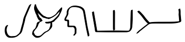	
from Rameses	me·ra·me·ses		
and camped	vay·ya·cha·nu	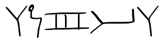	
at Succoth	be·suk·kot		
They set out	vay·yis·u		Numbers 33:6
from Succoth	mis·suk·kot		
and camped	vay·ya·cha·nu	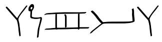	
at Etham	ve·e·tam		
-	a·sher		
on the edge	biq·tseh	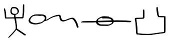	
of the wilderness	ham·mid·bar		
They set out	vay·yis·u		Numbers 33:7
from Etham	me·e·tam		
and turned back	vay·ya·shav		
to	al		

	pee	פי	
Pi-hahiroth	ha·chee·rot	החירת	
-	a·sher	אשר	
opposite	al	על	
	pe·ne	פני	
	ba·al	בעל	
Baal-zephon	tse·pho·wn	צפון	
and they camped	vay·ya·cha·nu	ויחנו	
near	liph·ne	לפני	
Migdol	mig·dol	מגדל	
They set out	vay·yis·u	ויסעו	Numbers 33:8
from	mip·pe·ne	מפני	
Pi-hahiroth	ha·chee·rot	החירת	
and crossed	vay·ya·av·ru	ויעברו	
through	ve·to·wkh	בתוך	
the sea	hay·yam	הים	
into the wilderness	ham·mid·ba·rah	המדברה	
	vay·ye·le·khu	וילכו	
	de·rekh	דרך	
and they journeyed three days	she·lo·shet	שלשת	
	ya·meem	ימים	
into the Wilderness	be·mid·bar	במדבר	
of Etham	e·tam	אתם	
and camped	vay·ya·cha·nu	ויחנו	
at Marah	be·ma·rah	במרה	
They set out	vay·yis·u	ויסעו	Numbers 33:9
from Marah	mim·ma·rah	ממרה	

and came	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
to Elim	e·li·mah	𐤀𐤉𐤋𐤌𐤄	
	u·ve·e·lim	𐤅𐤁𐤀𐤉𐤋𐤌	
where there were twelve	she·tem	𐤔𐤕𐤉𐤌	
	es·reh	𐤏𐤔𐤓𐤄	
springs	e·not	𐤏𐤉𐤍𐤕	
	ma·yim	𐤌𐤉𐤌	
and seventy	ve·shiv·eem	𐤅𐤔𐤁𐤏𐤉𐤌	
palm trees	te·ma·reem	𐤕𐤌𐤓𐤉𐤌	
and they camped	vay·ya·cha·nu	𐤅𐤉𐤇𐤍𐤅	
there	sham	𐤔𐤌	
They set out	vay·yis·u	𐤅𐤉𐤎𐤏𐤅	Numbers 33:10
from Elim	me·e·lim	𐤌𐤀𐤉𐤋𐤌	
and camped	vay·ya·cha·nu	𐤅𐤉𐤇𐤍𐤅	
by	al	𐤏𐤋	
Sea	yam	𐤉𐤌	
the Red	suph	𐤎𐤅𐤐	
They set out	vay·yis·u	𐤅𐤉𐤎𐤏𐤅	Numbers 33:11
Sea	mee·yam	𐤌𐤉𐤌	
from the Red	suph	𐤎𐤅𐤐	
and camped	vay·ya·cha·nu	𐤅𐤉𐤇𐤍𐤅	
in the Desert	be·mid·bar	𐤁𐤌𐤃𐤁𐤓	
of Sin	seen	𐤎𐤉𐤍	
They set out	vay·yis·u	𐤅𐤉𐤎𐤏𐤅	Numbers 33:12
from the Desert	mim·mid·bar	𐤌𐤌𐤃𐤁𐤓	
of Sin	seen	𐤎𐤉𐤍	
and camped	vay·ya·cha·nu	𐤅𐤉𐤇𐤍𐤅	

at Dophkah	be·da·phe·qah		
They set out	vay·yis·u		Numbers 33:13
from Dophkah	mid·da·phe·qah		
and camped	vay·ya·cha·nu	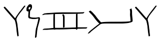	
at Alush	be·a·lush	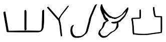	
They set out	vay·yis·u		Numbers 33:14
from Alush	me·a·lush		
and camped	vay·ya·cha·nu	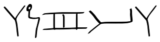	
at Rephidim	bir·phee·dim	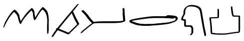	
no	ve·lo		
there was	ha·yah	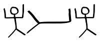	
where	sham		
water	ma·yim	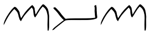	
for the people	la·am		
to drink	lish·to·wt		
They set out	vay·yis·u		Numbers 33:15
from Rephidim	me·re·phee·dim		
and camped	vay·ya·cha·nu	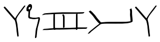	
in the Wilderness	be·mid·bar		
of Sinai	see·nay		
They set out	vay·yis·u		Numbers 33:16
from the Wilderness	mim·mid·bar		
of Sinai	see·nay		
and camped	vay·ya·cha·nu	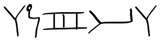	
	be·qiv·rot	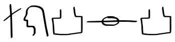	
at Kibroth-hattaavah	hat·ta·a·vah		
They set out	vay·yis·u		Numbers 33:17

from	miq·qiv·rot	
Kibroth-hattaavah	hat·ta·a·vah	
and camped	vay·ya·cha·nu	
at Hazeroth	ba·cha·tse·rot	
They set out	vay·yis·u	Numbers 33:18
from Hazeroth	me·cha·tse·rot	
and camped	vay·ya·cha·nu	
at Rithmah	be·rit·mah	
They set out	vay·yis·u	Numbers 33:19
from Rithmah	me·rit·mah	
and camped	vay·ya·cha·nu	
	be·rim·mon	
at Rimmon-perez	pa·rets	
They set out	vay·yis·u	Numbers 33:20
from	me·rim·mon	
Rimmon-perez	pa·rets	
and camped	vay·ya·cha·nu	
at Libnah	be·liv·nah	
They set out	vay·yis·u	Numbers 33:21
from Libnah	mil·liv·nah	
and camped	vay·ya·cha·nu	
at Rissah	be·ris·sah	
They set out	vay·yis·u	Numbers 33:22
from Rissah	me·ris·sah	
and camped	vay·ya·cha·nu	
at Kehelathah	biq·he·la·tah	
They set out	vay·yis·u	Numbers 33:23

from Kehelathah	miq·qe·he·la·tah	
and camped	vay·ya·cha·nu	
at Mount	be·har	
Shepher	sha·pher	
They set out	vay·yis·u	Numbers 33:24
from Mount	me·har	
Shepher	sha·pher	
and camped	vay·ya·cha·nu	
at Haradah	ba·cha·ra·dah	
They set out	vay·yis·u	Numbers 33:25
from Haradah	me·cha·ra·dah	
and camped	vay·ya·cha·nu	
at Makheloth	be·maq·he·lot	
They set out	vay·yis·u	Numbers 33:26
from Makheloth	mim·maq·he·lot	
and camped	vay·ya·cha·nu	
at Tahath	be·ta·chat	
They set out	vay·yis·u	Numbers 33:27
from Tahath	mit·ta·chat	
and camped	vay·ya·cha·nu	
at Terah	be·ta·rach	
They set out	vay·yis·u	Numbers 33:28
from Terah	mit·ta·rach	
and camped	vay·ya·cha·nu	
at Mithkah	be·mit·qah	
They set out	vay·yis·u	Numbers 33:29
from Mithkah	mim·mit·qah	

and camped	vay·ya·cha·nu	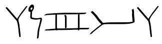	
at Hashmonah	be·chash·mo·nah	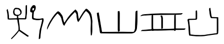	
They set out	vay·yis·u		Numbers 33:30
from Hashmonah	me·chash·mo·nah		
and camped	vay·ya·cha·nu	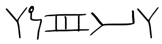	
at Moseroth	be·mo·se·ro·wt		
They set out	vay·yis·u		Numbers 33:31
from Moseroth	mim·mo·se·ro·wt		
and camped	vay·ya·cha·nu	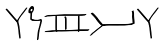	
	biv·ne		
at Bene-jaakan	ya·a·qan		
They set out	vay·yis·u		Numbers 33:32
from	mib·be·ne		
Bene-jaakan	ya·a·qan		
and camped	vay·ya·cha·nu	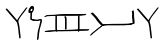	
	be·chor	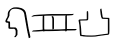	
at Hor-haggidgad	hag·gid·gad		
They set out	vay·yis·u		Numbers 33:33
from	me·chor		
Hor-haggidgad	hag·gid·gad		
and camped	vay·ya·cha·nu	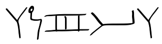	
at Jotbathah	be·ya·te·va·tah		
They set out	vay·yis·u		Numbers 33:34
from Jotbathah	mee·ya·te·va·tah		
and camped	vay·ya·cha·nu	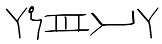	
at Abronah	be·av·ro·nah	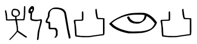	
They set out	vay·yis·u		Numbers 33:35

from Abronah	me·av·ro·nah	
and camped	vay·ya·cha·nu	
	be·ets·yo·wn	
at Ezion-geber	ga·ver	
They set out	vay·yis·u	Numbers 33:36
from	me·ets·yo·wn	
Ezion-geber	ga·ver	
and camped	vay·ya·cha·nu	
in the Wilderness	ve·mid·bar	
of Zin	tsin	
-	hee	
at Kadesh	qa·desh	
They set out	vay·yis·u	Numbers 33:37
from Kadesh	miq·qa·desh	
and camped	vay·ya·cha·nu	
Hor	be·hor	
at Mount	ha·har	
on the outskirts	biq·tseh	
of the land	e·rets	
of Edom	e·do·wm	
climbed	vay·ya·al	Numbers 33:38
Aaron	a·ha·ron	
the priest	hak·ko·hen	
	el	
Hor	hor	
Mount	ha·har	
At	al	

command	pee		
the LORD’s	YHVH		
and died	vay·ya·mat	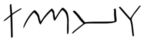	
there	sham		
year	bish·nat		
in the fortieth	ha·ar·ba·eem		
had come out	le·tset		
after the Israelites	be·ne	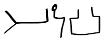	
	yis·ra·el	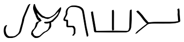	
of the land	me·e·rets		
of Egypt	mits·ra·yim		
month	ba·cho·desh	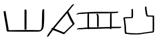	
[day] of the fifth	ha·cha·mee·shee	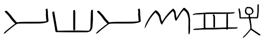	
on the first	be·e·chad		
	la·cho·desh	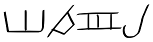	
Aaron	ve·a·ha·ron		Numbers 33:39
years old	ben		
was 123	sha·losh	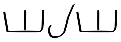	
	ve·es·reem		
	u·me·at		
	sha·nah	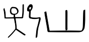	
when he died	be·mo·to		
Hor	be·hor		
on Mount	ha·har		
heard	vay·yish·ma		Numbers 33:40
Now the Canaanite	hak·ke·na·a·nee		
king	me·lekh	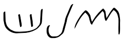	

of Arad	a·rad		
	ve·hu	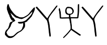	
who lived	yo·shev	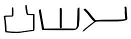	
in the Negev	ban·ne·gev		
in the land	be·e·rets		
of Canaan	ke·na·an		
were coming	be·vo		
that the Israelites	be·ne	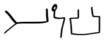	
	yis·ra·el	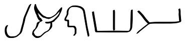	
And [the Israelites] set out	vay·yis·u		Numbers 33:41
Hor	me·hor		
from Mount	ha·har		
and camped	vay·ya·cha·nu	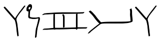	
at Zalmonah	be·tsal·mo·nah	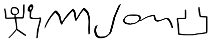	
They set out	vay·yis·u		Numbers 33:42
from Zalmonah	mits·tsal·mo·nah		
and camped	vay·ya·cha·nu	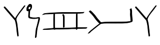	
at Punon	be·phu·non		
They set out	vay·yis·u		Numbers 33:43
from Punon	mip·pu·non		
and camped	vay·ya·cha·nu	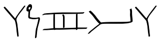	
at Oboth	be·o·vot		
They set out	vay·yis·u		Numbers 33:44
from Oboth	me·o·vot		
and camped	vay·ya·cha·nu	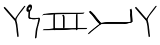	
	be·ee·ye	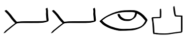	
at Iye-abarim	ha·a·va·reem		

on the border	big·vul		
of Moab	mo·w·av		
They set out	vay·yis·u		Numbers 33:45
from Iyim	me·ee·yeem	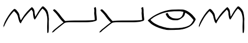	
and camped	vay·ya·cha·nu	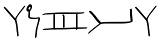	
at Dibon-gad	be·dee·von	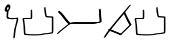	
	gad		
They set out	vay·yis·u		Numbers 33:46
from Dibon-gad	mid·dee·von	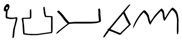	
	gad		
and camped	vay·ya·cha·nu	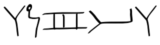	
	be·al·mon		
at Almon-diblathaim	div·la·ta·ye·mah		
They set out	vay·yis·u		Numbers 33:47
from	me·al·mon		
Almon-diblathaim	div·la·ta·ye·mah	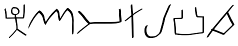	
and camped	vay·ya·cha·nu	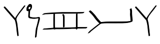	
in the mountains	be·ha·re		
of Abarim	ha·a·va·reem		
facing	liph·ne		
Nebo	ne·vo		
They set out	vay·yis·u		Numbers 33:48
from the mountains	me·ha·re		
of Abarim	ha·a·va·reem		
and camped	vay·ya·cha·nu	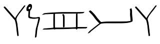	
on the plains	be·ar·vot		
of Moab	mo·w·av		

by	al	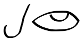	
the Jordan	yar·den	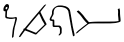	
across from Jericho	ye·re·cho	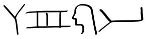	
they camped	vay·ya·cha·nu	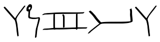	Numbers 33:49
by	al	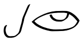	
the Jordan	hay·yar·den	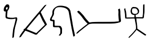	
	mib·bet	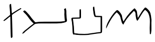	
from Beth-jeshimoth	hay·shi·mot	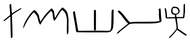	
to	ad	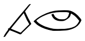	
	a·vel	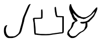	
Abel-shittim	hash·shit·teem	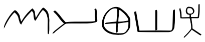	
And there on the plains	be·ar·vot	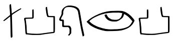	
of Moab	mo·w·av	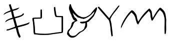	
said	vay·dab·ber	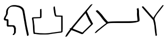	Numbers 33:50
the LORD	YHVH	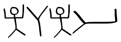	
to	el	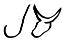	
Moses	mo·sheh	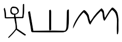	
On the plains	be·ar·vot	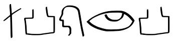	
of Moab	mo·w·av	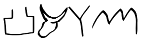	
by	al	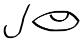	
the Jordan	yar·den	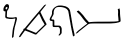	
across from Jericho	ye·re·cho	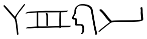	
	le·mor	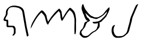	
“ Speak	dab·ber	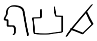	Numbers 33:51
to	el	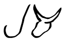	
the Israelites	be·ne	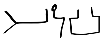	
	yis·ra·el	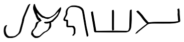	

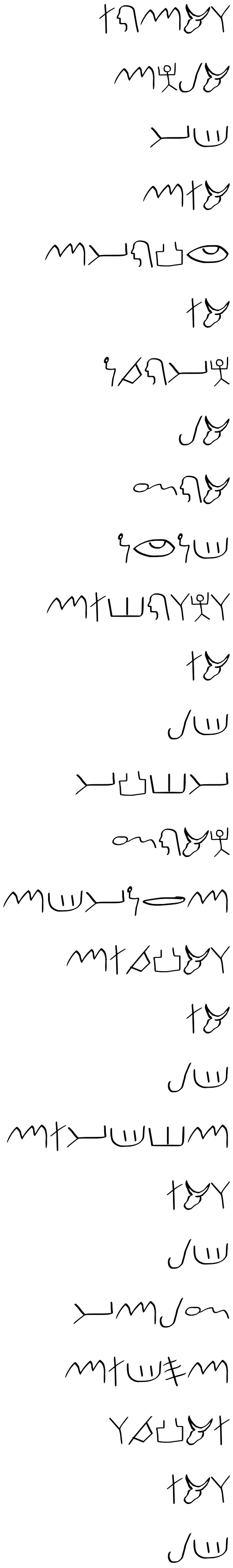

and tell	ve·a·mar·ta	
them :	a·le·hem	
When	kee	
you	at·tem	
cross	o·ve·reem	
-	et	
the Jordan	hay·yar·den	
into	el	
the land	e·rets	
of Canaan	ke·na·an	
you must drive out	ve·ho·w·rash·tem	Numbers 33:52
-	et	
all	kal	
the inhabitants	yo·she·ve	
of the land	ha·a·rets	
before you	mip·pe·ne·khem	
destroy	ve·ib·bad·tem	
-	et	
all	kal	
their carved images	mas·kee·yo·tam	
-	ve·et	
-	kal	
idols	tsal·me	
and cast	mas·se·kho·tam	
-	te·ab·be·du	
and	ve·et	
all	kal	

their high places	ba·mo·tam	𐤁𐤌𐤕𐤌	
demolish	tash·mee·du	𐤕𐤔𐤌𐤉𐤃𐤅	
You are to take possession of	ve·ho·w·rash·tem	𐤅𐤄𐤅𐤓𐤔𐤕𐤌	Numbers 33:53
-	et	𐤀𐤕	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
and settle	vee·shav·tem	𐤅𐤉𐤔𐤁𐤕𐤌	
in it	bah	𐤁𐤄	
for	kee	𐤊𐤉	
you	la·khem	𐤋𐤊𐤌	
I have given	na·tat·tee	𐤍𐤕𐤕𐤉	
-	et	𐤀𐤕	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
to possess	la·re·shet	𐤋𐤓𐤔𐤕	
-	o·tah	𐤀𐤕𐤄	
And you are to divide	ve·hit·na·chal·tem	𐤅𐤄𐤕𐤍𐤇𐤋𐤕𐤌	Numbers 33:54
-	et	𐤀𐤕	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
by lot	be·go·w·ral	𐤁𐤂𐤅𐤓𐤋	
according to your clans	le·mish·pe·cho·te·khem	𐤋𐤌𐤔𐤐𐤇𐤕𐤉𐤊𐤌	
to a larger clan	la·rav	𐤋𐤓𐤁	
Give a larger	tar·bu	𐤕𐤓𐤁𐤅	
-	et	𐤀𐤕	
inheritance	na·cha·la·to	𐤍𐤇𐤋𐤕𐤅	
to a smaller one	ve·lam·at	𐤅𐤋𐤌𐤏𐤈	
and a smaller	tam·eet	𐤕𐤌𐤏𐤉𐤈	
-	et	𐤀𐤕	

inheritance	na·cha·la·to	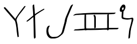	
	el		
Whatever	a·sher		
falls	ye·tse		
to each one	lo	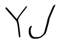	
	sham·mah		
by lot	hag·go·w·ral		
his	lo	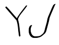	
will be	yih·yeh		
according to the tribes	le·mat·to·wt		
of your fathers	a·vo·te·khem	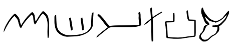	
You will receive an inheritance	tit·ne·cha·lu	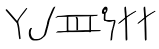	
But if	ve·im		Numbers 33:55
you do not	lo		
drive out	to·w·ree·shu	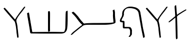	
-	et		
the inhabitants	yo·she·ve		
of the land	ha·a·rets		
before you	mip·pe·ne·khem	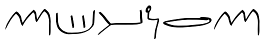	
will become	ve·ha·yah	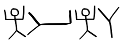	
those	a·sher		
you allow to remain	to·w·tee·ru	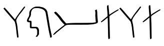	
	me·hem		
barbs	le·sik·keem		
in your eyes	be·e·ne·khem		
and thorns	ve·lits·nee·nim	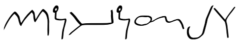	
in your sides	be·tsid·de·khem	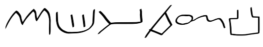	

they will harass	ve·tsa·ra·ru	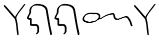	
-	et·khem	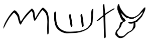	
you in	al	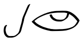	
the land	ha·a·rets	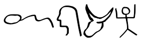	
where	a·sher	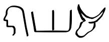	
you	at·tem	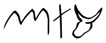	
settle	yo·she·veem	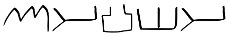	
	bah	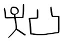	
And then	ve·ha·yah	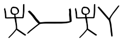	Numbers 33:56
what	ka·a·sher	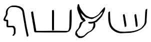	
I had planned	dim·mee·tee	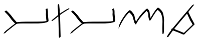	
to do	la·a·so·wt	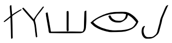	
to them ”	la·hem	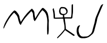	
I will do	e·e·seh	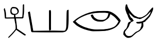	
to you	la·khem	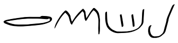	
said	vay·dab·ber	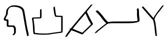	Numbers 34:1
Then the LORD	YHVH	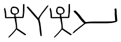	
to	el	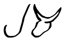	
Moses	mo·sheh	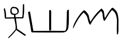	
	le·mor	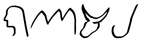	
“ Command	tsaw	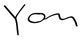	Numbers 34:2
-	et	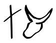	
the Israelites	be·ne	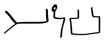	
	yis·ra·el	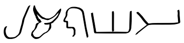	
and say	ve·a·mar·ta	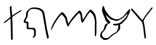	
to them :	a·le·hem	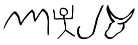	
When	kee	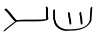	

you	at·tem		
enter	ba·eem		
	el		
the land	ha·a·rets		
of Canaan	ke·na·an		
	zot		
it	ha·a·rets		
-	a·sher		
will be allotted	tip·pol		
to you	la·khem		
as an inheritance	be·na·cha·lah	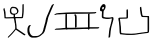	
	e·rets		
	ke·na·an		
with these boundaries :	lig·vu·lo·te·ha	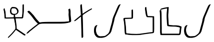	
will extend	ve·ha·yah	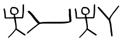	Numbers 34:3
Your	la·khem		
border	pe·at		
southern	ne·gev		
from the Wilderness	mim·mid·bar		
of Zin	tsin		
along	al		
the border	ye·de	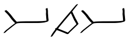	
of Edom	e·dowm		
will run	ve·ha·yah	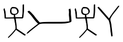	
	la·khem		
border	ge·vul		
your southern	ne·gev		

from the end	miq·tseh	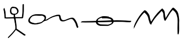	
Sea	yam	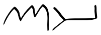	
of the Salt	ham·me·lach	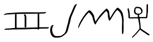	
On the east	qe·de·mah	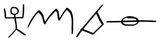	
cross	ve·na·sav	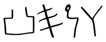	Numbers 34:4
-	la·khem	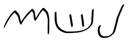	
-	hag·ge·vul	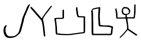	
south	min·ne·gev	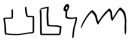	
of the Ascent	le·ma·a·leh	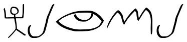	
of Akrabbim	aq·rab·beem	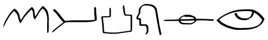	
continue	ve·a·var	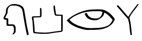	
to Zin	tsi·nah	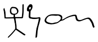	
and go	ve·ha·yah	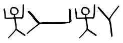	
	to·wts·o·taw	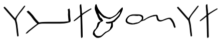	
south	min·ne·gev	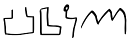	
	le·qa·desh	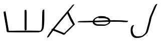	
of Kadesh-barnea	bar·ne·a	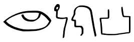	
Then it will go on	ve·ya·tsa	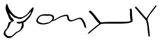	
	cha·tsar	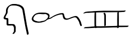	
to Hazar-addar	ad·dar	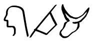	
and proceed	ve·a·var	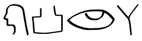	
to Azmon	ats·mo·nah	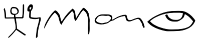	
will turn	ve·na·sav	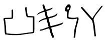	Numbers 34:5
where [it]	hag·ge·vul	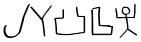	
from Azmon	me·ats·mo·wn	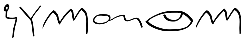	
join the Brook	nach·lah	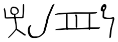	
of Egypt	mits·ra·yim	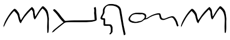	

and end	ve·ha·yu	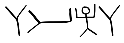	
	to·wts·o·taw		
at the Sea	hay·yam·mah	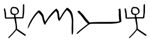	
border	u·ge·vul		Numbers 34:6
western	yam	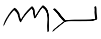	
will be	ve·ha·yah	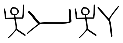	
Your	la·khem		
Sea	hay·yam	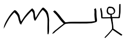	
of the Great	hag·ga·do·wl		
the coastline	u·ge·vul		
this	zeh	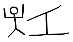	
will be	yih·yeh	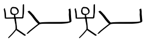	
your	la·khem		
boundary	ge·vul		
on the west	yam	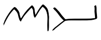	
-	ve·zeh		Numbers 34:7
will run	yih·yeh	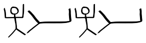	
Your	la·khem		
border	ge·vul		
northern	tsa·pho·wn		
from	min		
Sea	hay·yam	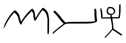	
the Great	hag·ga·dol		
directly	te·ta·u		
	la·khem		
Hor	hor		
to Mount	ha·har		

Hor	me·hor	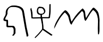	Numbers 34:8
and from Mount	ha·har	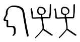	
	te·ta·u	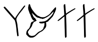	
	le·vo	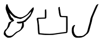	
to Lebo-hamath	cha·mat	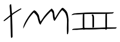	
extend	ve·ha·yu	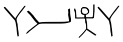	
	to·wts·ot	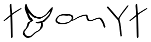	
[then]	hag·ge·vul	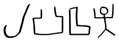	
to Zedad	tse·da·dah	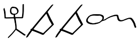	
continue	ve·ya·tsa	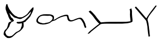	Numbers 34:9
-	hag·ge·vul	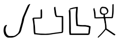	
to Ziphron	ziph·ro·nah	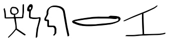	
and end	ve·ha·yu	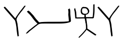	
	to·wts·o·taw	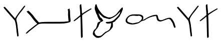	
	cha·tsar	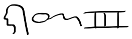	
at Hazar-enan	e·nan	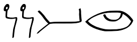	
This	zeh	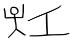	
will be	yih·yeh	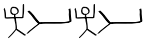	
your	la·khem	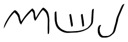	
boundary	ge·vul	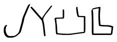	
on the north	tsa·pho·wn	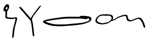	
will run straight	ve·hit·aw·vee·tem	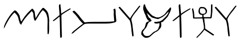	Numbers 34:10
from	la·khem	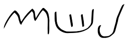	
border	lig·vul	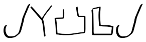	
And your eastern	qe·de·mah	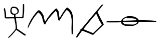	
	me·cha·tsar	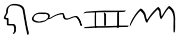	
Hazar-enan	e·nan	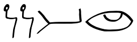	

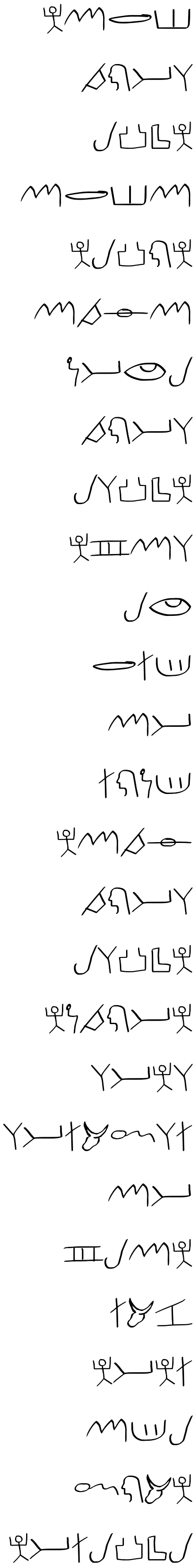

to Shepham	she·pha·mah	
go down	ve·ya·rad	Numbers 34:11
[then]	hag·ge·vul	
from Shepham	mish·she·pham	
to Riblah	ha·riv·lah	
on the east side	miq·qe·dem	
of Ain	la·a·yin	
and continue along	ve·ya·rad	
-	hag·ge·vul	
-	u·ma·chah	
-	al	
the slopes	ke·teph	
of the Sea	yam	
of Chinnereth	kin·ne·ret	
east	qe·de·mah	
will go down	ve·ya·rad	Numbers 34:12
Then the border	hag·ge·vul	
along the Jordan	hay·yar·de·nah	
and end	ve·ha·yu	
	to·wts·o·taw	
Sea	yam	
at the Salt	ham·me·lach	
This	zot	
will be	tih·yeh	
your	la·khem	
land	ha·a·rets	
defined by its borders	lig·vu·lo·te·ha	

on all sides ”	sa·veev	סביב	
commanded	vay·tsaw	ויצו	Numbers 34:13
So Moses	mo·sheh	משה	
-	et	את	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
	le·mor	לאמר	
“ {Apportion} this	zot	זאת	
land	ha·a·rets	הארץ	
	a·sher	אשר	
as an inheritance	tit·na·cha·lu	תתנחלו	
-	o·tah	אתה	
by lot	be·go·w·ral	בגורל	
-	a·sher	אשר	
has commanded that	tsiw·vah	צוה	
The LORD	YHVH	יהוה	
it be given	la·tet	לתת	
to the nine	le·tish·at	לתשעת	
tribes	ham·mat·to·wt	המטות	
and a half	va·cha·tsee	וחצי	
	ham·mat·teh	המטה	
For	kee	כי	Numbers 34:14
-	la·qe·chu	לקחו	
the tribes	mat·teh	מטה	
of the Reubenites	ve·ne	בני	
	ha·r·u·ve·nee	הראובני	
-	le·vet	לבית	

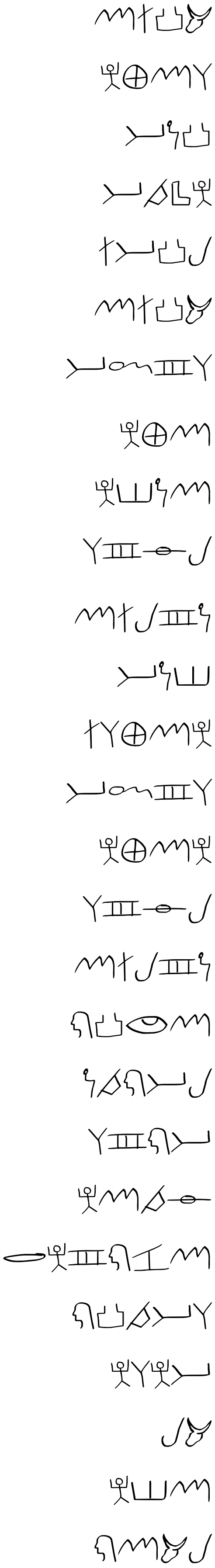

-	a·vo·tam	
[and]	u·mat·teh	
Gadites	ve·ne	
	hag·ga·dee	
	le·vet	
	a·vo·tam	
along with the half-tribe	va·cha·tsee	
	mat·teh	
of Manasseh	me·nash·sheh	
have already received	la·qe·chu	
their inheritance	na·cha·la·tam	
These two	she·ne	Numbers 34:15
tribes	ham·mat·to·wt	
and a half	va·cha·tsee	
	ham·mat·teh	
have received	la·qe·chu	
their inheritance	na·cha·la·tam	
across	me·e·ver	
the Jordan	le·yar·den	
from Jericho	ye·re·cho	
	qe·de·mah	
toward the sunrise ”	miz·ra·chah	
said	vay·dab·ber	Numbers 34:16
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
	le·mor	

“ These	el·leh	אלה	Numbers 34:17
are the names	she·mo·wt	שמות	
of the men	ha·a·na·sheem	האנשים	
who	a·sher	אשר	
as an inheritance	yin·cha·lu	ינחלו	
for you :	la·khem	לכם	
-	et	את	
are to assign the land	ha·a·rets	הארץ	
Eleazar	el·a·zar	אלעזר	
the priest	hak·ko·hen	הכהן	
and Joshua	vee·ho·wo·shu·a	ויהושע	
son	bin	בן	
of Nun	nun	נון	
leader	ve·na·see	ונשיא	Numbers 34:18
one	e·chad	אחד	
	na·see	נשיא	
from each	e·chad	אחד	
tribe	mim·mat·teh	ממטה	
Appoint	tiq·chu	תקחו	
to distribute	lin·chol	לנחל	
-	et	את	
the land	ha·a·rets	הארץ	
These	ve·el·leh	ואלה	Numbers 34:19
are their names	she·mo·wt	שמות	
:	ha·a·na·sheem	האנשים	
from the tribe	le·mat·teh	למטה	
of Judah	ye·hu·dah	יהודה	

Caleb	ka·lev	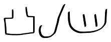	
son	ben		
of Jephunneh	ye·phun·neh		
from the tribe	u·le·mat·teh		Numbers 34:20
son	be·ne	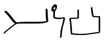	
of Simeon	shim·o·wn		
Shemuel	she·mu·el		
	ben		
of Ammihud	am·mee·hud	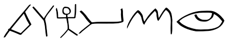	
from the tribe	le·mat·teh		Numbers 34:21
of Benjamin	vin·ya·min	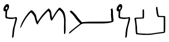	
Elidad	e·lee·dad	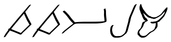	
son	ben		
of Chislon	kis·lo·wn		
from the tribe	u·le·mat·teh		Numbers 34:22
son	ve·ne	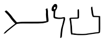	
of Dan	dan		
a leader	na·see	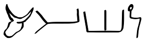	
Bukki	buq·qee	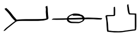	
	ben		
of Jogli	ya·ge·lee		
son	liv·ne		Numbers 34:23
of Joseph	yo·w·seph		
from the tribe	le·mat·teh		
son	ve·ne	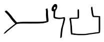	
	me·nash·sheh	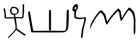	
a leader	na·see	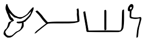	

Hanniel	chan·nee·el	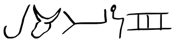	
of Manasseh	ben		
of Ephod	e·phod		
from the tribe	u·le·mat·teh		Numbers 34:24
	ve·ne	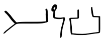	
of Ephraim	eph·ra·yim		
a leader	na·see	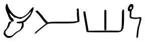	
Kemuel	qe·mu·el		
son	ben		
of Shiphtan	shiph·tan		
from the tribe	u·le·mat·teh		Numbers 34:25
son	ve·ne	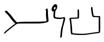	
of Zebulun	ze·vu·lun		
a leader	na·see	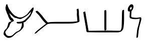	
Eli-zaphan	e·lee·tsa·phan		
	ben		
of Parnach	par·nakh		
from the tribe	u·le·mat·teh		Numbers 34:26
son	ve·ne	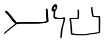	
of Issachar	yi·sa·sh·khar		
a leader	na·see	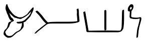	
Paltiel	pal·tee·el	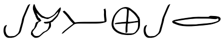	
	ben		
of Azzan	az·zan		
from the tribe	u·le·mat·teh		Numbers 34:27
son	ve·ne	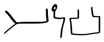	
of Asher	a·sher		

a leader	na·see	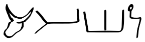	
Ahihud	a·chee·hud	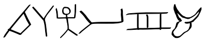	
	ben		
of Shelomi	she·lo·mee	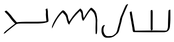	
from the tribe	u·le·mat·teh		Numbers 34:28
son	ve·ne	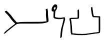	
of Naphtali ”	naph·ta·lee		
a leader	na·see	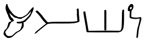	
and Pedahel	pe·dah·el		
	ben		
of Ammihud	am·mee·hud	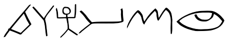	
These	el·leh	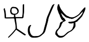	Numbers 34:29
are the ones whom	a·sher		
commanded	tsiw·vah		
the LORD	YHVH		
to apportion the inheritance	le·na·chel	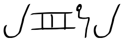	
-	et		
to the Israelites	be·ne	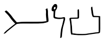	
	yis·ra·el	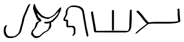	
in the land	be·e·rets		
of Canaan	ke·na·an		
spoke	vay·dab·ber	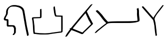	Numbers 35:1
Again the LORD	YHVH		
to	el		
Moses	mo·sheh		
on the plains	be·ar·vot		
of Moab	mo·w·av		

by	al	על	
the Jordan	yar·den	ירדן	
across from Jericho	ye·re·cho	ירחו	
:	le·mor	לאמר	
“ Command	tsaw	צו	Numbers 35:2
-	et	את	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
to give	ve·na·te·nu	ונתנו	
for the Levites	lal·vee·yim	ללוים	
from the inheritance	min·na·cha·lat	מנחלת	
they will possess	a·chuz·za·tam	אחזתם	
cities	a·reem	ערים	
to live in	la·sha·vet	לשבת	
and pasturelands	u·mig·rash	ומגרש	
the cities	le·a·reem	לערים	
around	se·vee·vo·te·hem	סביבתיהם	
	tit·te·nu	תתנו	
	lal·vee·yim	ללוים	
will be	ve·ha·yu	והיו	Numbers 35:3
The cities	he·a·reem	הערים	
for them	la·hem	להם	
to live in	la·sha·vet	לשבת	
and the pasturelands	u·mig·re·she·hem	ומגרשיהם	
will be	yih·yu	יהיו	
for their herds	liv·hem·tam	לבהמתם	
their flocks	ve·lir·khu·sham	ולרכשם	

and all	u·le·khol	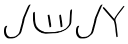	
their other livestock	chay·ya·tam	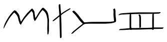	
The pasturelands	u·mig·re·she		Numbers 35:4
around the cities	he·a·reem		
-	a·sher		
you are to give	tit·te·nu	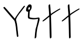	
the Levites	lal·vee·yim	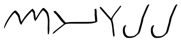	
from the wall	miq·qeer	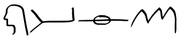	
-	ha·eer		
[will extend]	va·chu·tsah	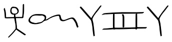	
a thousand	e·leph	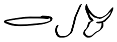	
cubits	am·mah		
on every side	sa·veev	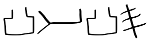	
You are also to measure	u·mad·do·tem	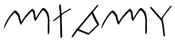	Numbers 35:5
outside	mi·chuts	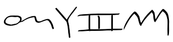	
the city	la·eer		
-	et		
-	pe·at		
on the east	qe·de·mah		
two thousand	al·pa·yim		
cubits	ba·am·mah		
-	ve·et		
-	pe·at		
on the south	ne·gev		
two thousand	al·pa·yim		
-	ba·am·mah		
	ve·et		

-	pe·at		
on the west	yam	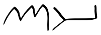	
two thousand	al·pa·yim		
-	ba·am·mah		
	ve·et		
-	pe·at		
on the north	tsa·pho·wn		
[and] two thousand	al·pa·yim		
-	ba·am·mah		
with the city	ve·ha·eer		
in the center	bat·ta·vekh		
These areas	zeh	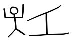	
will serve	yih·yeh	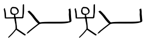	
	la·hem		
as larger pasturelands	mig·re·she		
for the cities	he·a·reem		
-	ve·et		Numbers 35:6
of the cities	he·a·reem		
-	a·sher		
you give	tit·te·nu	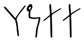	
the Levites	lal·vee·yim	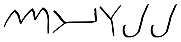	
-	et		
Six	shesh		
as cities	a·re		
of refuge	ham·miq·lat	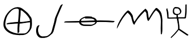	
-	a·sher		
are to be appointed	tit·te·nu		

may flee	la·nus	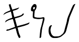	
-	sham·mah		
to which a manslayer	ha·ro·tse·ach		
In addition to these	va·a·le·hem	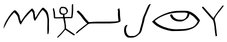	
give [the Levites]	tit·te·nu	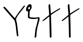	
forty-two	ar·ba·eem		
	u·she·ta·yim		
other cities	eer	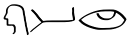	
The total	kal	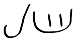	Numbers 35:7
number of cities	he·a·reem		
-	a·sher		
you give	tit·te·nu	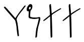	
the Levites	lal·vee·yim	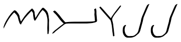	
[will be] forty-eight	ar·ba·eem		
	u·she·mo·neh		
	eer	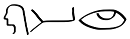	
with their corresponding	et·hen		
-	ve·et		
pasturelands	mig·re·she·hen	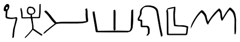	
The cities	ve·he·a·reem	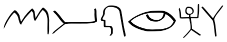	Numbers 35:8
that	a·sher		
you apportion	tit·te·nu	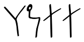	
from the territory	me·a·chuz·zat	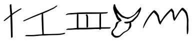	
	be·ne	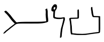	
of the Israelites	yis·ra·el	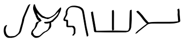	
	me·et		
a larger [tribe]	ha·rav		

more from	tar·bu	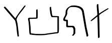	
	u·me·et		
a smaller one ”	ham·at		
and less from	tam·ee·tu		
of each [tribe] :	eesh	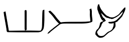	
in proportion to	ke·phee		
the inheritance	na·cha·la·to	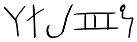	
-	a·sher		
-	yin·cha·lu	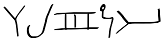	
should be given	yit·ten	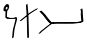	
-	me·a·raw		
to the Levites	lal·vee·yim	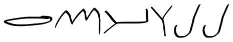	
said	vay·dab·ber	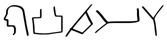	Numbers 35:9
Then the LORD	YHVH		
to	el		
Moses	mo·sheh		
	le·mor	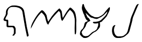	
“ Speak	dab·ber		Numbers 35:10
to	el		
the Israelites	be·ne	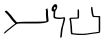	
	yis·ra·el	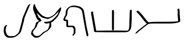	
and tell them	ve·a·mar·ta		
:	a·le·hem		
When	kee	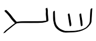	
you	at·tem		
cross	o·ve·reem		
-	et		

the Jordan	hay·yar·den		
into the land	ar·tsah		
of Canaan	ke·na·an		
designate	ve·hiq·ree·tem		Numbers 35:11
	la·khem		
cities	a·reem	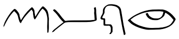	
cities	a·re		
of refuge	miq·lat	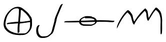	
to serve as	tih·ye·nah	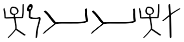	
your	la·khem		
may flee	ve·nas		
there	sham·mah		
so that a person	ro·tse·ach		
who kills	mak·keh	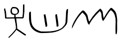	
someone	ne·phesh		
unintentionally	bish·ga·gah		
You are to have	ve·ha·yu	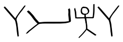	Numbers 35:12
	la·khem		
these cities	he·a·reem		
as a refuge	le·miq·lat	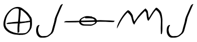	
from the avenger	mig·go·el		
will not	ve·lo		
die	ya·mut		
so that the manslayer	ha·ro·tse·ach		
until	ad		
he stands	a·me·do		
before	liph·ne		

the assembly	ha·e·dah		
trial	lam·mish·pat		
The cities	ve·he·a·reem	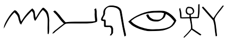	Numbers 35:13
-	a·sher		
you select	tit·te·nu		
six	shesh		
cities	a·re		
of refuge	miq·lat	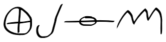	
will be	tih·ye·nah	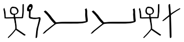	
your	la·khem		
-	et		Numbers 35:14
Select three	she·losh	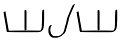	
cities	he·a·reem		
	tit·te·nu		
across	me·e·ver		
the Jordan	lay·yar·den	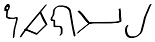	
-	ve·et		
and three	she·losh	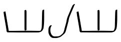	
-	he·a·reem		
-	tit·te·nu	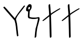	
in the land	be·e·rets		
of Canaan	ke·na·an		
cities	a·re		
of refuge	miq·lat	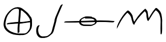	
as	tih·ye·nah	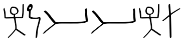	
for the Israelites	liv·ne		Numbers 35:15
	yis·ra·el	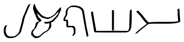	

and for the foreigner	ve·lag·ger	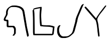	
or stranger	ve·lat·to·wo·shav	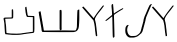	
among them	be·to·w·kham	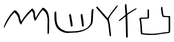	
will serve	tih·ye·nah	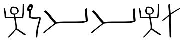	
six	shesh	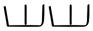	
cities	he·a·reem	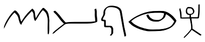	
These	ha·el·leh	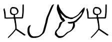	
as a refuge	le·miq·lat	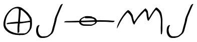	
may flee	la·nus	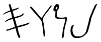	
there	sham·mah	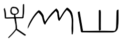	
so that anyone	kal	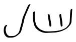	
who kills	mak·keh	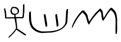	
a person	ne·phesh	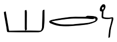	
unintentionally	bish·ga·gah	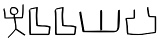	
If, however	ve·im	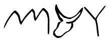	Numbers 35:16
object	bikh·lee	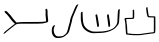	
a person with an iron	var·zel	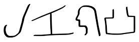	
anyone strikes	hik·ka·hu	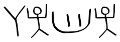	
and kills him	vay·ya·mot	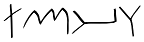	
is a murderer	ro·tse·ach	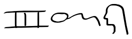	
he	hu	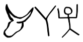	
must surely be put to death	mo·wt	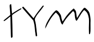	
	yu·mat	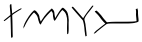	
the murderer	ha·ro·tse·ach	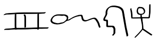	
Or if	ve·im	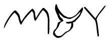	Numbers 35:17
a stone	be·e·ven	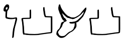	

anyone has in his hand	yad	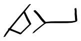	
-	a·sher		
of deadly size	ya·mut		
	bah		
and he strikes	hik·ka·hu		
and kills another	vay·ya·mot	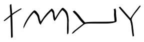	
he is a murderer	ro·tse·ach		
-	hu		
must surely be put to death	mo·wt		
	yu·mat		
the murderer	ha·ro·tse·ach		
If	o		Numbers 35:18
object	bikh·lee	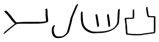	
of wood	ets		
anyone has in his hand	yad	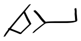	
-	a·sher		
a deadly	ya·mut		
	bo		
and he strikes	hik·ka·hu	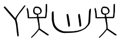	
and kills another	vay·ya·mot	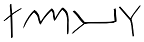	
he is a murderer	ro·tse·ach		
	hu		
must surely be put to death	mo·wt		
	yu·mat		
the murderer	ha·ro·tse·ach		
The avenger	go·el		Numbers 35:19

of blood	had·dam		
-	hu		
to death	ya·meet		
-	et		
{is to put} the murderer	ha·ro·tse·ach		
when he finds	be·phig·o		
him	vo		
he	hu		
is to kill him	ye·mee·ten·nu	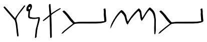	
Likewise, if	ve·im		Numbers 35:20
anyone maliciously	be·sin·ah	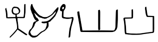	
pushes another	yeh·da·phen·nu		
or	o		
throws an object	hish·leekh	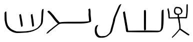	
at him	a·law	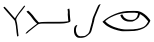	
intentionally	bits·dee·yah		
and kills him	vay·ya·mot	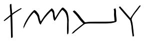	
or	o		Numbers 35:21
if in hostility	ve·e·vah	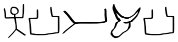	
he strikes him	hik·ka·hu		
with his hand	ve·ya·do	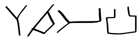	
and he dies	vay·ya·mot	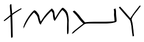	
must surely be put to death	mo·wt		
	yu·mat		
the one who struck him	ham·mak·keh		
is a murderer	ro·tse·ach		

he	hu		
When the avenger	go·el		
of blood	had·dam		
he is to kill	ya·meet		
him	et		
the murderer	ha·ro·tse·ach		
finds	be·phig·o	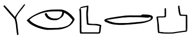	
	vo		
But if anyone	ve·im		Numbers 35:22
suddenly	be·phe·ta		
without	be·lo	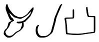	
hostility	e·vah	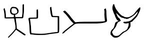	
pushes a person	ha·da·pho		
or	o		
throws	hish·leekh	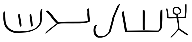	
at him	a·law	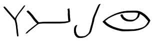	
an	kal	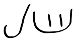	
object	ke·lee	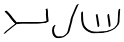	
unintentionally	be·lo	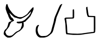	
	tse·dee·yah		
or	o		Numbers 35:23
	ve·khal		
a heavy stone	e·ven		
	a·sher		
	ya·mut		
	bah		
without	be·lo	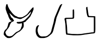	

looking	re·o·wt		
drops	vay·yap·pel	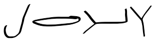	
	a·law	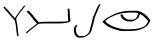	
that kills him	vay·ya·mot	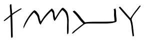	
but he	ve·hu		
was not	lo		
an enemy	o·w·yev	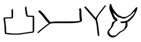	
	lo		
and did not	ve·lo		
intend	me·vaq·qesh	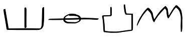	
to harm him	ra·a·to		
must judge	ve·sha·phe·tu		Numbers 35:24
then the congregation	ha·e·dah		
between	ben	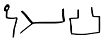	
the slayer	ham·mak·keh	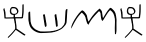	
	u·ven	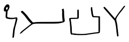	
and the avenger	go·el		
of blood	had·dam		
according to	al		
ordinances	ham·mish·pa·teem		
these	ha·el·leh		
is to protect	ve·hits·tsee·lu		Numbers 35:25
The assembly	ha·e·dah		
-	et		
the manslayer	ha·ro·tse·ach		
from the hand	mee·yad	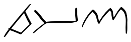	
of the avenger	go·el		

of blood	had·dam	הדם	
will return	ve·he·shee·vu	והשיבו	
him	o·to	אתו	
Then the assembly	ha·e·dah	העדה	
to	el	אל	
the city	eer	עיר	
of refuge	miq·la·to	מקלטו	
to which	a·sher	אשר	
he fled	nas	נס	
	sham·mah	שמה	
and he must live	ve·ya·shav	וישב	
there	bah	בה	
until	ad	עד	
the death	mo·wt	מות	
priest	hak·ko·hen	הכהן	
of the high	hag·ga·dol	הגדל	
who	a·sher	אשר	
was anointed	ma·shach	משח	
-	o·to	אתו	
oil	be·she·men	בשמן	
with the holy	haq·qo·desh	הקדש	
But if	ve·im	ואם	Numbers 35:26
ever goes outside	ya·tso	יצא	
	ye·tse	יצא	
the manslayer	ha·ro·tse·ach	הרצח	
-	et	את	
the limits	ge·vul	גבול	

of the city	eer	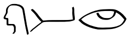	
of refuge	miq·la·to	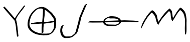	
-	a·sher		
to which he fled	ya·nus		
	sham·mah		
finds	u·ma·tsa		Numbers 35:27
him	o·to		
and the avenger	go·el		
of blood	had·dam		
outside	mi·chuts	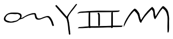	
	lig·vul		
of his city	eer	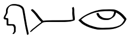	
of refuge	miq·la·to	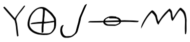	
and kills him	ve·ra·tsach		
[then] the avenger	go·el		
be guilty of bloodshed	had·dam		
-	et		
-	ha·ro·tse·ach		
will not	en	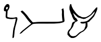	
	lo		
-	dam		
because	kee	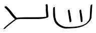	Numbers 35:28
in his city	ve·eer		
of refuge	miq·la·to	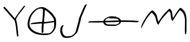	
[the manslayer] must remain	ye·shev		
until	ad		
the death	mo·wt		

priest	hak·ko·hen		
of the high	hag·ga·dol		
Only after	ve·a·cha·re		
the death	mo·wt		
priest	hak·ko·hen		
of the high	hag·ga·dol		
return	ya·shuv		
may [he]	ha·ro·tse·ach		
to	el		
the land	e·rets		
he owns	a·chuz·za·to	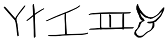	
will be	ve·ha·yu	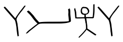	Numbers 35:29
This	el·leh	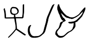	
for you	la·khem		
a statutory	le·chuq·qat	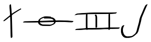	
ordinance	mish·pat		
for the generations to come	le·do·ro·te·khem	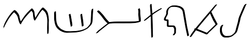	
wherever	be·khol		
you live	mo·wo·she·vo·te·khem		
If anyone	kal	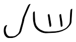	Numbers 35:30
kills	mak·keh	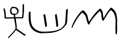	
a person	ne·phesh		
on the testimony	le·phee	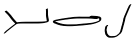	
of the witnesses	e·deem	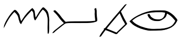	
the murderer	yir·tsach		
-	et		
is to be put to death	ha·ro·tse·ach		

witness	ve·ed		
of a lone	e·chad	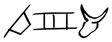	
But no	lo		
based on the testimony	ya·a·neh		
one	ve·ne·phesh		
is to be put to death	la·mut		
You are not	ve·lo		Numbers 35:31
to accept	tiq·chu	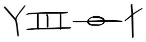	
a ransom	kho·pher		
for the life	le·ne·phesh		
of a murderer	ro·tse·ach		
who	a·sher		
	hu		
deserves	ra·sha		
to die	la·mut		
	kee	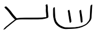	
he must surely be put to death	mo·wt		
	yu·mat		
Nor	ve·lo		Numbers 35:32
should you accept	tiq·chu	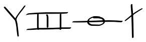	
a ransom	kho·pher		
for the person who flees	la·nus	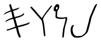	
to	el		
a city	eer	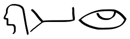	
of refuge	miq·la·to	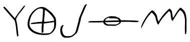	
and allow him to return	la·shuv		

and live	la·she·vet		
on his own land	ba·a·rets		
before	ad		
the death	mo·wt		
of the high priest	hak·ko·hen	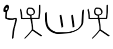	
Do not	ve·lo		Numbers 35:33
pollute	ta·cha·nee·phu	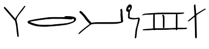	
-	et		
the land	ha·a·rets		
where	a·sher	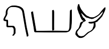	
you	at·tem		
live	bah		
for	kee	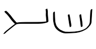	
bloodshed	had·dam		
	hu		
pollutes	ya·cha·neeph	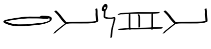	
-	et		
the land	ha·a·rets		
for the land	ve·la·a·rets		
and no	lo		
atonement can be made	ye·khup·par	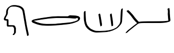	
on which the blood	lad·dam		
-	a·sher	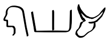	
is shed	shup·pakh		
	bah		
except	kee	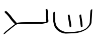	
	im		

by the blood	be·dam		
of the one who shed it	sho·phe·kho		
Do not	ve·lo		Numbers 35:34
defile	te·tam·me		
-	et		
the land	ha·a·rets		
where	a·sher		
you	at·tem		
live	yo·she·veem		
	bah		
and where	a·sher		
I	a·nee	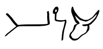	
dwell	sho·khen		
	be·to·w·khah		
For	kee	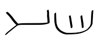	
I	a·nee	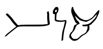	
the LORD	YHVH	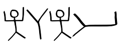	
dwell	sho·khen		
among	be·to·wkh		
the Israelites	be·ne	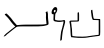	
”	yis·ra·el		
approached	vay·yiq·re·vu	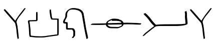	Numbers 36:1
heads	ra·she		
Now the family	ha·a·vo·wt		
of the clan	le·mish·pa·chat	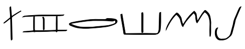	
	be·ne	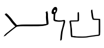	
of Gilead	gil·ad		

son	ben	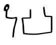	
of Machir	ma·kheer	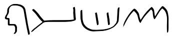	
son	ben	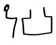	
of Manasseh	me·nash·sheh	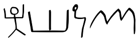	
one of the clans	mim·mish·pe·chot	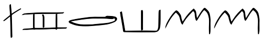	
	be·ne	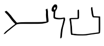	
of Joseph	yo·w·seph	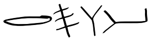	
and addressed them	vay·dab·be·ru	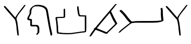	
	liph·ne	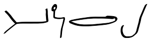	
Moses	mo·sheh	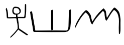	
	ve·liph·ne	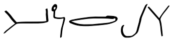	
and the leaders	han·ne·si·eem	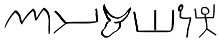	
who were the heads	ra·she	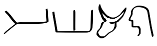	
	a·vo·wt	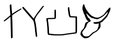	
of the Israelite	liv·ne	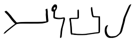	
families	yis·ra·el	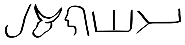	
saying	vay·yo·me·ru	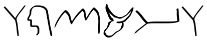	Numbers 36:2
-	et	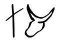	
my lord	a·do·nee	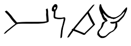	
commanded	tsiw·vah	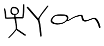	
“ When the LORD	YHVH	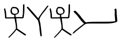	
to give	la·tet	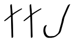	
-	et	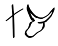	
the land	ha·a·rets	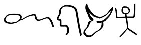	
as an inheritance	be·na·cha·lah	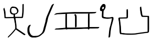	
by lot	be·go·w·ral	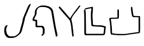	
to the Israelites	liv·ne	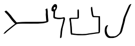	

	yis·ra·el	
[him]	va·do·nee	
also commanded	tsuw·vah	
[He]	va·YHVH	
to give	la·tet	
-	et	
the inheritance	na·cha·lat	
Zelophehad	tse·la·phe·chad	
of our brother	a·chee·nu	
to his daughters	liv·no·taw	
But if they marry	ve·ha·yu	Numbers 36:3
any of the men	le·e·chad	
	mib·be·ne	
from the [other] tribes	shiv·te	
	ve·ne	
of Israel	yis·ra·el	
-	le·na·sheem	
will be withdrawn	ve·nig·re·ah	
their inheritance	na·cha·la·tan	
from the portion	min·na·cha·lat	
of our fathers	a·vo·te·nu	
and added	ve·no·w·saph	
to	al	
-	na·cha·lat	
the tribe	ham·mat·teh	
into which	a·sher	
they marry	tih·ye·nah	

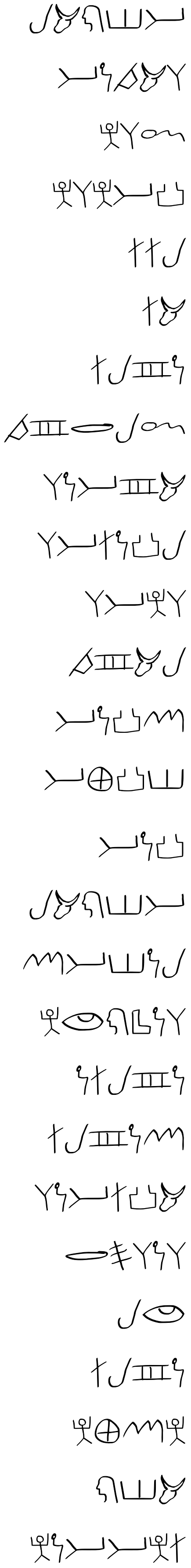

So our	la·hem		
allotted	u·mig·go·ral		
inheritance	na·cha·la·te·nu	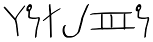	
would be taken away	yig·ga·re·a		
And when	ve·im		Numbers 36:4
comes	yih·yeh	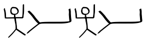	
the Jubilee	hay·yo·vel	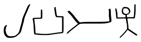	
for the Israelites	liv·ne		
	yis·ra·el	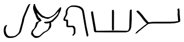	
will be added	ve·no·ws·phah		
their inheritance	na·cha·la·tan	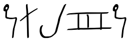	
to	al		
-	na·cha·lat	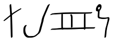	
the tribe	ham·mat·teh		
into which	a·sher		
they marry	tih·ye·nah	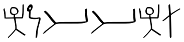	
	la·hem		
[and]	u·min·na·cha·lat	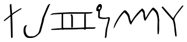	
from the tribe	mat·teh		
of our fathers ”	a·vo·te·nu		
taken away	yig·ga·ra		
-	na·cha·la·tan	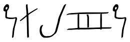	
commanded	vay·tsaw	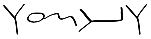	Numbers 36:5
Moses	mo·sheh	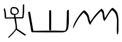	
-	et		
the Israelites	be·ne	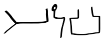	
	yis·ra·el	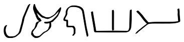	

So at	al		
the word	pee		
of the LORD	YHVH		
:	le·mor		
correctly	ken		
“ The tribe	mat·teh		
of the sons	ve·ne	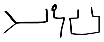	
of Joseph	yo·w·seph		
speaks	do·ve·reem	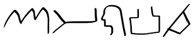	
This	zeh	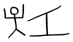	Numbers 36:6
	had·da·var		
is what	a·sher		
has commanded	tsiw·vah		
the LORD	YHVH		
concerning the daughters	liv·no·wt	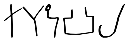	
of Zelophehad	tse·la·phe·chad		
- :	le·mor	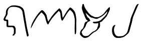	
anyone they please	lat·to·wv		
	be·e·ne·hem	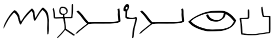	
They may marry	tih·ye·nah	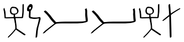	
	le·na·sheem	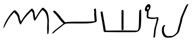	
provided	akh		
within a clan	le·mish·pa·chat	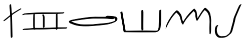	
of the tribe	mat·teh		
of their father	a·vee·hem	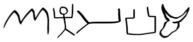	
they marry	tih·ye·nah	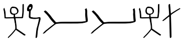	
	le·na·sheem	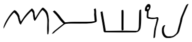	

No	ve·lo		Numbers 36:7
may be transferred	tis·sov		
inheritance	na·cha·lah	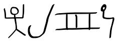	
in Israel	liv·ne		
	yis·ra·el	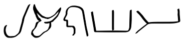	
from tribe	mim·mat·teh		
to	el		
tribe	mat·teh		
because	kee	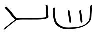	
each	eesh	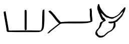	
the inheritance	be·na·cha·lat	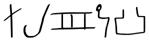	
of the tribe	mat·teh		
of his fathers	a·vo·taw	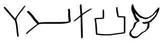	
is to retain	yid·be·qu		
	be·ne	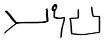	
of the Israelites	yis·ra·el	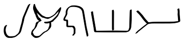	
Every	ve·khal		Numbers 36:8
daughter	bat		
who possesses	yo·re·shet		
an inheritance	na·cha·lah	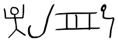	
tribe	mim·mat·to·wt		
	be·ne	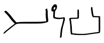	
from any Israelite	yis·ra·el	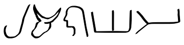	
	le·e·chad		
within a clan	mim·mish·pa·chat		
of the tribe	mat·teh		
of her father	a·vee·ha	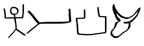	

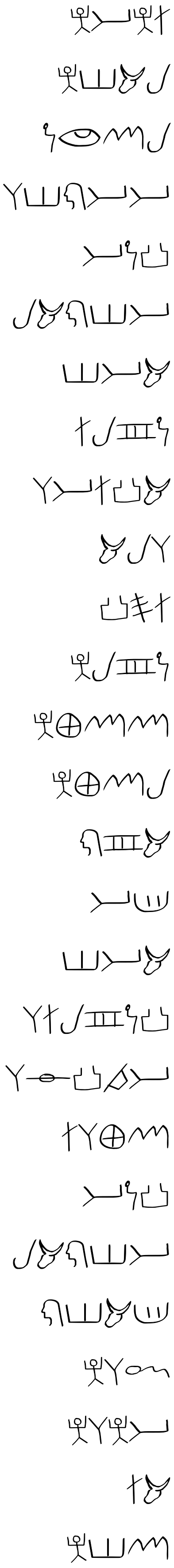

must marry	tih·yeh	
	le·ish·shah	
so that	le·ma·an	
will possess	yee·re·shu	
Israelite	be·ne	
	yis·ra·el	
every	eesh	
the inheritance	na·cha·lat	
of his fathers	a·vo·taw	
No	ve·lo	Numbers 36:9
may be transferred	tis·sov	
inheritance	na·cha·lah	
from one tribe	mim·mat·teh	
to	le·mat·teh	
another	a·cher	
for	kee	
each	eesh	
its inheritance ”	be·na·cha·la·to	
must retain	yid·be·qu	
tribe	mat·to·wt	
	be·ne	
of Israel	yis·ra·el	
as	ka·a·sher	Numbers 36:10
had commanded	tsiw·vah	
the LORD	YHVH	
-	et	
Moses	mo·sheh	

	ken	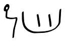	
did	a·su		
So the daughters	be·no·wt	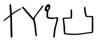	
of Zelophehad	tse·la·phe·chad		
-	vat·tih·ye·nah	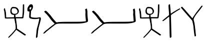	Numbers 36:11
Mahlah	mach·lah	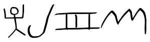	
Tirzah	tir·tsah		
Hoglah	ve·cha·ge·lah		
Milcah	u·mil·kah	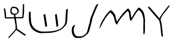	
and Noah	ve·no·ah		
the daughters	be·no·wt	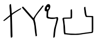	
of Zelophehad	tse·la·phe·chad		
to cousins on their	liv·ne		
father’s side	do·de·hen	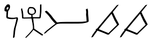	
were married	le·na·sheem	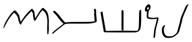	
within the clans	mim·mish·pe·chot	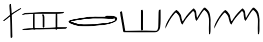	Numbers 36:12
of the descendants	be·ne	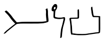	
of Manasseh	me·nash·sheh	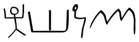	
son	ben		
of Joseph	yo·w·seph		
They married	ha·yu	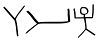	
	le·na·sheem	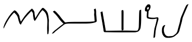	
remained	vat·te·hee		
and their inheritance	na·cha·la·tan	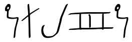	
within	al		
the tribe	mat·teh		
clan	mish·pa·chat	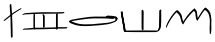	

of their father’s	a·vee·hen	אביהן	
These	el·leh	אלה	Numbers 36:13
are the commandments	ham·mits·wot	המצות	
and ordinances	ve·ham·mish·pa·teem	והמשפטים	
that	a·sher	אשר	
gave	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
through	be·yad	ביד	
Moses	mo·sheh	משה	
	el	אל	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
on the plains	be·ar·vot	בערבת	
of Moab	mo·w·av	מואב	
by	al	על	
the Jordan	yar·den	ירדן	
across from Jericho	ye·re·cho	ירחו	

Deuteronomy

BSB Translation	Transliteration	Original Hebrew	
These	el·leh	אלה	Deuteronomy 1:1
are the words	had·de·va·reem	הדברים	
that	a·sher	אשר	
spoke	dib·ber	דבר	
Moses	mo·sheh	משה	
to	el	אל	
all	kal	כל	

Israel	yis·ra·el	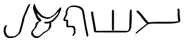	
east of	be·e·ver		
the Jordan —	hay·yar·den		
in the wilderness	bam·mid·bar		
in the Arabah	ba·a·ra·vah		
opposite	mo·wl		
Suph —	suph		
between	ben	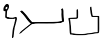	
Paran	pa·ran		
	u·ven	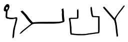	
and Tophel	to·phel		
Laban	ve·la·van	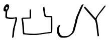	
Hazeroth	va·cha·tse·rot		
	ve·dee		
and Dizahab	za·hav	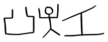	
It is an eleven-day	a·chad	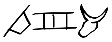	Deuteronomy 1:2
	a·sar		
	yo·wm		
[journey] from Horeb	me·cho·rev		
by way	de·rekh	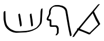	
of Mount	har		
Seir	se·eer		
to	ad		
	qa·desh	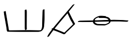	
Kadesh-barnea	bar·ne·a	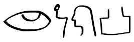	
-	vay·hee	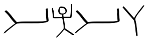	Deuteronomy 1:3
In the fortieth	be·ar·ba·eem		

year	sha·nah	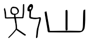	
of the eleventh	be·ash·te		
	a·sar		
month	cho·desh	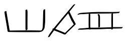	
on the first day	be·e·chad		
	la·cho·desh	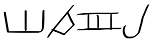	
proclaimed	dib·ber		
Moses	mo·sheh		
to	el		
the Israelites	be·ne	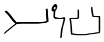	
	yis·ra·el	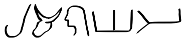	
all	ke·khol		
that	a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
him	o·to		
concerning them	a·le·hem		
This was after	a·cha·re	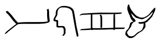	Deuteronomy 1:4
he had defeated	hak·ko·to		
-	et		
Sihon	see·chon	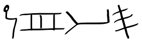	
king	me·lekh	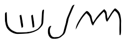	
of the Amorites	ha·e·mo·ree		
who	a·sher		
lived	yo·wo·shev		
in Heshbon	be·chesh·bo·wn		
and then	ve·et		

Og	o·wg	
king	me·lekh	
of Bashan	hab·ba·shan	
who	a·sher	
lived	yo·wo·shev	
in Ashtaroth	be·ash·ta·rot	
at Edrei [had defeated]	be·ed·re·ee	
On the east side	be·e·ver	Deuteronomy 1:5
of the Jordan	hay·yar·den	
in the land	be·e·rets	
of Moab	mo·w·av	
began	ho·w·eel	
Moses	mo·sheh	
to explain	be·er	
-	et	
law	hat·to·w·rah	
this	haz·zot	
saying :	le·mor	
The LORD	YHVH	Deuteronomy 1:6
our God	e·lo·he·nu	
said	dib·ber	
to us	e·le·nu	
at Horeb	be·cho·rev	
- :	le·mor	
long enough	rav	
	la·khem	
“ You have stayed	she·vet	

mountain	ba·har	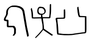	
at this	haz·zeh	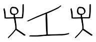	
Resume	pe·nu	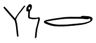	Deuteronomy 1:7
your journey	u·se·u	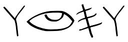	
	la·khem	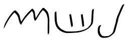	
and go	u·vo·u	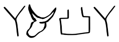	
to the hill country	har	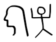	
of the Amorites	ha·e·mo·ree	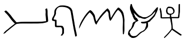	
[go] to	ve·el	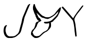	
all	kal	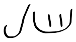	
the neighboring peoples	she·khe·naw	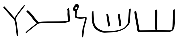	
in the Arabah	ba·a·ra·vah	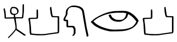	
in the hill country	va·har	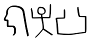	
in the foothills	u·vash·she·phe·lah	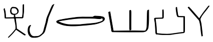	
in the Negev	u·van·ne·gev	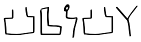	
	u·ve·cho·wph	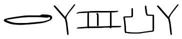	
and along the seacoast	hay·yam	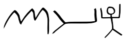	
to the land	e·rets	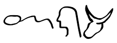	
of the Canaanites	hak·ke·na·a·nee	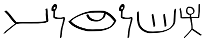	
and to Lebanon	ve·hal·le·va·no·wn	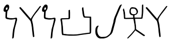	
as far as	ad	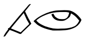	
River	han·na·har	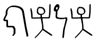	
the great	hag·ga·dol	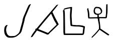	
-	ne·har	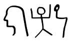	
Euphrates	pe·rat	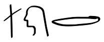	
See	re·eh	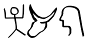	Deuteronomy 1:8
I have placed	na·tat·tee	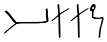	

before you	liph·ne·khem	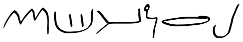	
-	et		
the land	ha·a·rets		
Enter	bo·u		
and possess	u·re·shu	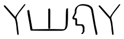	
-	et		
the land	ha·a·rets		
that	a·sher		
swore	nish·ba		
the LORD	YHVH		
to your fathers	la·a·vo·te·khem	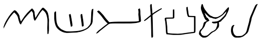	
Abraham	le·av·ra·ham		
Isaac	le·yits·chaq		
and Jacob	u·le·ya·a·qov		
He would give	la·tet	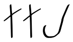	
	la·hem		
and to their descendants	u·le·zar·am		
after them ”	a·cha·re·hem	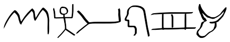	
I said	va·o·mar		Deuteronomy 1:9
to you	a·le·khem		
time	ba·et		
At that	ha·hi·w	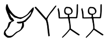	
	le·mor		
“ I cannot	lo		
	u·khal	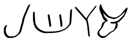	
alone	le·vad·dee	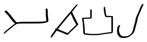	
carry the burden	se·et		

for you	et·khem		
The LORD	YHVH		Deuteronomy 1:10
your God	e·lo·he·khem	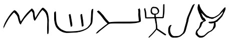	
has multiplied	hir·bah	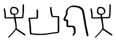	
you	et·khem		
you are	ve·hin·ne·khem		
so that today	hay·yo·wm	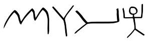	
as the stars	ke·kho·wkh·ve	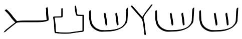	
in the sky	hash·sha·ma·yim		
as numerous	la·rov		
May the LORD	YHVH		Deuteronomy 1:11
the God	e·lo·he		
of your fathers	a·vo·w·te·khem		
increase you	yo·seph		
	a·le·khem	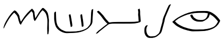	
	ka·khem		
a thousand	e·leph	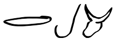	
times over	pe·a·meem		
and bless	vee·va·rekh	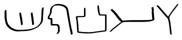	
you	et·khem		
as	ka·a·sher		
He has promised	dib·ber		
	la·khem		
But how	e·khah	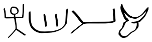	Deuteronomy 1:12
can I bear	es·sa		
all by myself ?	le·vad·dee	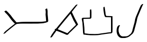	
your troubles	ta·re·cha·khem	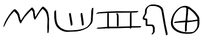	

burdens	u·mas·sa·a·khem	𐤅𐤌𐤔𐤀𐤊𐤌	
and disputes	ve·ree·ve·khem	𐤅𐤓𐤉𐤁𐤊𐤌	
Choose	ha·vu	𐤄𐤁𐤅	Deuteronomy 1:13
for yourselves	la·khem	𐤋𐤊𐤌	
men	a·na·sheem	𐤀𐤍𐤔𐤉𐤌	
wise	cha·kha·meem	𐤇𐤊𐤌𐤉𐤌	
understanding	u·ne·vo·neem	𐤅𐤍𐤁𐤍𐤉𐤌	
and respected	vee·du·eem	𐤅𐤉𐤃𐤏𐤉𐤌	
from each of your tribes	le·shiv·te·khem	𐤋𐤔𐤁𐤈𐤉𐤊𐤌	
and I will appoint them	va·a·see·mem	𐤅𐤀𐤔𐤉𐤌𐤌	
as your leaders ”	be·ra·she·khem	𐤁𐤓𐤀𐤔𐤉𐤊𐤌	
And you answered	vat·ta·a·nu	𐤅𐤕𐤏𐤍𐤅	Deuteronomy 1:14
me	o·tee	𐤀𐤕𐤉	
and said	vat·to·me·ru	𐤅𐤕𐤀𐤌𐤓𐤅	
is good	to·wv	𐤈𐤅𐤁	
”	had·da·var	𐤄𐤃𐤁𐤓	
“ What	a·sher	𐤀𐤔𐤓	
you propose	dib·bar·ta	𐤃𐤁𐤓𐤕	
to do	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
So I took	va·eq·qach	𐤅𐤀𐤒𐤇	Deuteronomy 1:15
-	et	𐤀𐤕	
the leaders	ra·she	𐤓𐤀𐤔𐤉	
of your tribes	shiv·te·khem	𐤔𐤁𐤈𐤉𐤊𐤌	
men	a·na·sheem	𐤀𐤍𐤔𐤉𐤌	
wise	cha·kha·meem	𐤇𐤊𐤌𐤉𐤌	
and respected	vee·du·eem	𐤅𐤉𐤃𐤏𐤉𐤌	
and appointed	va·et·ten	𐤅𐤀𐤕𐤍	

them	o·tam		
as leaders	ra·sheem	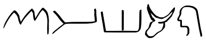	
over you —	a·le·khem	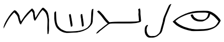	
as commanders	sa·re	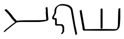	
of thousands	a·la·pheem		
	ve·sa·re		
of hundreds	me·o·wt		
	ve·sa·re		
of fifties	cha·mish·sheem		
	ve·sa·re		
and of tens	a·sa·rot		
and as officers	ve·sho·te·reem	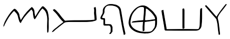	
for your tribes	le·shiv·te·khem	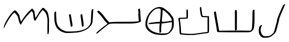	
I charged	va·a·tsaw·veh		Deuteronomy 1:16
-	et		
your judges :	sho·phe·te·khem	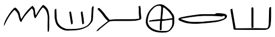	
time	ba·et		
At that	ha·hi·w		
	le·mor		
“ Hear	sha·mo·a		
the disputes between	ben	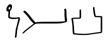	
your brothers	a·che·khem	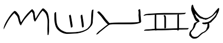	
and judge	u·she·phat·tem		
fairly	tse·deq	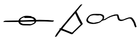	
between	ben	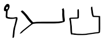	
a man	eesh	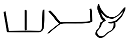	
	u·ven	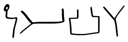	

and his brother	a·chee	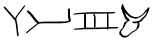	
	u·ven	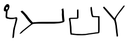	
or a foreign resident	ge·ro	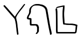	
	lo		Deuteronomy 1:17
Show no partiality	tak·kee·ru	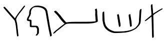	
	pha·neem	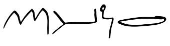	
in judging	bam·mish·pat		
[both] small	kaq·qa·ton	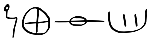	
and great alike	kag·ga·dol		
hear	tish·ma·un		
Do not	lo		
be intimidated	ta·gu·ru		
by	mip·pe·ne		
anyone	eesh	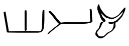	
for	kee	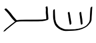	
judgment	ham·mish·pat		
belongs to God	le·lo·heem	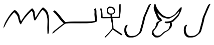	
	hu		
any case	ve·had·da·var		
-	a·sher		
too difficult	yiq·sheh	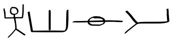	
for you	mik·kem		
And bring	taq·ri·vun		
to me	e·lay	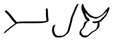	
and I will hear it ”	u·she·ma·tee		
I commanded	va·a·tsaw·veh		Deuteronomy 1:18
you	et·khem		

time	ba·et	𐤁𐤏𐤕	
And at that	ha·hi·w	𐤄𐤄𐤅𐤀	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the things	had·de·va·reem	𐤄𐤃𐤁𐤓𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
you were to do	ta·a·sun	𐤕𐤏𐤔𐤅𐤍	
we set out	van·nis·sa	𐤅𐤍𐤎𐤏	Deuteronomy 1:19
from Horeb	me·cho·rev	𐤌𐤇𐤓𐤁	
and went	van·ne·lekh	𐤅𐤍𐤋𐤊	
	et	𐤀𐤕	
through all	kal	𐤊𐤋	
wilderness	ham·mid·bar	𐤄𐤌𐤃𐤁𐤓	
the vast	hag·ga·do·wl	𐤄𐤂𐤃𐤅𐤋	
and terrifying	ve·han·no·w·ra	𐤅𐤄𐤍𐤅𐤓𐤀	
	ha·hu	𐤄𐤄𐤅𐤀	
And just as	a·sher	𐤀𐤔𐤓	
you have seen	re·ee·tem	𐤓𐤀𐤉𐤕𐤌	
toward	de·rekh	𐤃𐤓𐤊	
the hill country	har	𐤄𐤓	
of the Amorites	ha·e·mo·ree	𐤄𐤀𐤌𐤓𐤉	
-	ka·a·sher	𐤊𐤀𐤔𐤓	
had commanded us	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
-	o·ta·nu	𐤀𐤕𐤍𐤅	
When we reached	van·na·vo	𐤅𐤍𐤁𐤀	

	ad		
	qa·desh	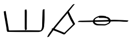	
Kadesh-barnea	bar·ne·a	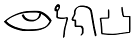	
I said	va·o·mar		Deuteronomy 1:20
- :	a·le·khem		
“ You have reached	ba·tem		
	ad		
the hill country	har		
of the Amorites	ha·e·mo·ree		
which	a·sher		
the LORD	YHVH		
our God	e·lo·he·nu		
is giving	no·ten	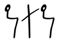	
us	la·nu		
See	re·eh		Deuteronomy 1:21
has placed	na·tan	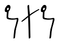	
the LORD	YHVH		
your God	e·lo·he·kha		
before you	le·pha·ne·kha	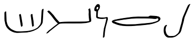	
-	et		
the land	ha·a·rets		
Go up	a·leh		
and take possession of	resh		
it as	ka·a·sher		
has told you	dib·ber		
the LORD	YHVH		
the God	e·lo·he		

of your fathers	a·vo·te·kha		
	lakh		
Do not	al		
be afraid	tee·ra	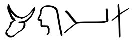	
	ve·al		
or discouraged ”	te·chat	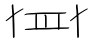	
approached	vat·tiq·re·vun	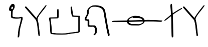	Deuteronomy 1:22
me	e·lay	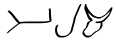	
Then all of you	kul·le·khem		
and said	vat·to·me·ru		
“ Let us send	nish·le·chah	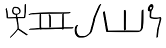	
men	a·na·sheem	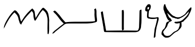	
ahead of us	le·pha·ne·nu	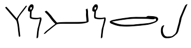	
to search out	ve·yach·pe·ru	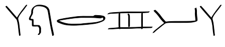	
	la·nu	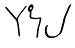	
-	et		
the land	ha·a·rets		
and bring us	ve·ya·shi·vu		
-	o·ta·nu	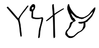	
word	da·var		
-	et		
of what route	had·de·rekh		
-	a·sher	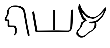	
to follow	na·a·leh		
	bah		
-	ve·et		
and which cities	he·a·reem	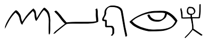	

-	a·sher		
to enter	na·vo	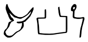	
”	a·le·hen	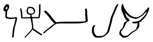	
good to me	vay·yee·tav	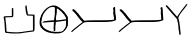	Deuteronomy 1:23
seemed	be·e·nay	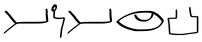	
The plan	had·da·var		
so I selected	va·eq·qach	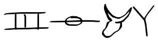	
from among you	mik·kem		
twelve	she·nem	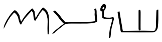	
	a·sar		
	a·na·sheem	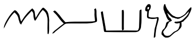	
men	eesh	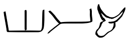	
one	e·chad	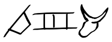	
from each tribe	lash·sha·vet		
They left	vay·yiph·nu	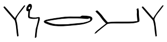	Deuteronomy 1:24
and went up	vay·ya·a·lu		
into the hill country	ha·ha·rah		
and came	vay·ya·vo·u	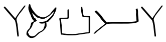	
to	ad		
the Valley	na·chal	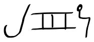	
of Eshcol	esh·kol	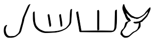	
and spied out [the land]	vay·rag·ge·lu	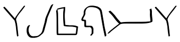	
-	o·tah		
They took	vay·yiq·chu	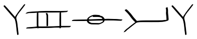	Deuteronomy 1:25
in their hands	ve·ya·dam	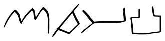	
some of the fruit	mip·pe·ree		
of the land	ha·a·rets		

carried it down	vay·yo·w·ri·du	𐤅𐤉𐤅𐤓𐤃𐤅	
to us	e·le·nu	𐤀𐤋𐤉𐤍𐤅	
and brought us	vay·ya·shi·vu	𐤅𐤉𐤔𐤁𐤅	
-	o·ta·nu	𐤀𐤕𐤍𐤅	
word :	da·var	𐤃𐤁𐤓	
	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
“ It is a good	to·w·vah	𐤈𐤅𐤁𐤄	
land	ha·a·rets	𐤄𐤀𐤓𐤑	
that	a·sher	𐤀𐤔𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
is giving	no·ten	𐤍𐤕𐤍	
us ”	la·nu	𐤋𐤍𐤅	
But you were unwilling	ve·lo	𐤅𐤋𐤀	Deuteronomy 1:26
	a·vee·tem	𐤀𐤁𐤉𐤕𐤌	
to go up	la·a·lot	𐤋𐤏𐤋𐤕	
you rebelled	vat·tam·ru	𐤅𐤕𐤌𐤓𐤅	
-	et	𐤀𐤕	
against the command	pee	𐤐𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
You grumbled	vat·te·ra·ge·nu	𐤅𐤕𐤓𐤂𐤍𐤅	Deuteronomy 1:27
in your tents	ve·a·ho·le·khem	𐤁𐤀𐤄𐤋𐤉𐤊𐤌	
and said	vat·to·me·ru	𐤅𐤕𐤀𐤌𐤓𐤅	
	be·sin·at	𐤁𐤔𐤍𐤀𐤕	
“ Because the LORD	YHVH	𐤉𐤄𐤅𐤄	
hates us	o·ta·nu	𐤀𐤕𐤍𐤅	

He has brought us out	ho·w·tsee·a·nu		
of the land	me·e·rets		
of Egypt	mits·ra·yim		
to deliver	la·tet	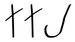	
us	o·ta·nu		
into the hand	be·yad	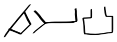	
of the Amorites	ha·e·mo·ree		
to be annihilated	le·hash·mee·de·nu		
Where	a·nah		Deuteronomy 1:28
can we	a·nach·nu	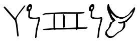	
go ?	o·leem	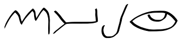	
Our brothers	a·che·nu	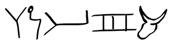	
have made our hearts melt	he·mas·su		
-	et		
-	le·va·ve·nu		
saying :	le·mor		
‘ The people	am		
are larger	ga·do·wl		
and taller	va·ram		
than we are	mim·men·nu	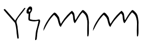	
the cities	a·reem	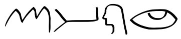	
are large	ge·do·lot		
with walls up	u·ve·tsu·rot		
to the heavens	bash·sha·ma·yim		
We even	ve·gam		
the descendants	be·ne	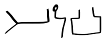	
of the Anakim	a·na·qeem	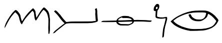	

saw	ra·ee·nu	ראינו	
there ’”	sham	שם	
So I said	va·o·mar	ואמר	Deuteronomy 1:29
to you :	a·le·khem	אלכם	
“ Do not	lo	לא	
be terrified	ta·ar·tsun	תערצון	
	ve·lo	ולא	
or afraid	tee·re·un	תיראון	
of them !	me·hem	מהם	
The LORD	YHVH	יהוה	Deuteronomy 1:30
your God	e·lo·he·khem	אלהיכם	
who goes	ha·ho·lekh	ההלך	
before you	liph·ne·khem	לפניכם	
	hu	הוא	
will fight	yil·la·chem	ילחם	
for you	la·khem	לכם	
just as	ke·khol	ככל	
-	a·sher	אשר	
do	a·sah	עשה	
for you	it·te·khem	אתכם	
in Egypt	be·mits·ra·yim	במצרים	
you saw Him	le·e·ne·khem	לעיניכם	
in the wilderness	u·vam·mid·bar	ובמדבר	Deuteronomy 1:31
where	a·sher	אשר	
[and]	ra·ee·ta	ראית	
as	a·sher	אשר	
carried you	ne·sa·a·kha	נשאך	

the LORD	YHVH		
your God	e·lo·he·kha		
-	ka·a·sher		
carries	yis·sa		
a man	eesh	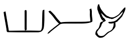	
-	et		
his son	be·no	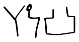	
all	be·khal		
the way	had·de·rekh		
by which	a·sher		
you traveled	ha·lakh·tem		
until	ad		
you reached	bo·a·khem		
	ad		
place ”	ham·ma·qo·wm	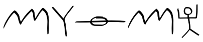	
this	haz·zeh		
But in spite	u·vad·da·var		Deuteronomy 1:32
of all this	haz·zeh		
you did not	e·ne·khem	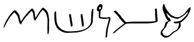	
trust	ma·a·mee·nim		
the LORD	ba·YHVH	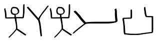	
your God	e·lo·he·khem	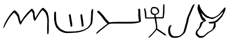	
who went	ha·ho·lekh	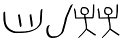	Deuteronomy 1:33
before you	liph·ne·khem	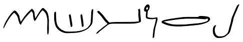	
on the journey	bad·de·rekh		
to seek out	la·tur		
	la·khem		

a place	ma·qo·wm	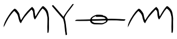	
for you to camp	la·cha·no·te·khem	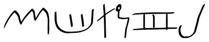	
in the fire	ba·esh		
by night	lay·lah	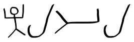	
[and] to show you	lar·o·te·khem		
the road	bad·de·rekh		
-	a·sher		
to travel	te·le·khu	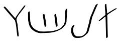	
	vah		
and in the cloud	u·ve·a·nan		
by day	yo·w·mam		
heard	vay·yish·ma	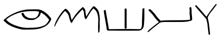	Deuteronomy 1:34
When the LORD	YHVH		
-	et		
-	qo·wl	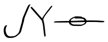	
your words	div·re·khem	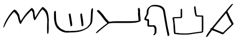	
He grew angry	vay·yiq·tsoph	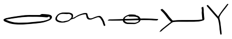	
and swore an oath	vay·yish·sha·va	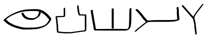	
saying	le·mor		
“ Not	im		Deuteronomy 1:35
shall see	yir·eh		
one	eesh	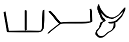	
men	ba·a·na·sheem		
of the	ha·el·leh		
generation	had·do·wr		
evil	ha·ra		
of this	haz·zeh		

-	et		
land	ha·a·rets		
the good	hat·to·w·vah		
-	a·sher		
I swore	nish·ba·tee		
to give	la·tet	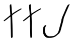	
your fathers	la·a·vo·te·khem	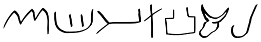	
except	zu·la·tee		Deuteronomy 1:36
Caleb	ka·lev	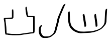	
son	ben		
of Jephunneh	ye·phun·neh		
He	hu		
will see it	yir·en·nah		
	ve·lo		
and I will give	et·ten		
him	et		
the land	ha·a·rets		
on which	a·sher		
he has set foot	da·rakh		
	bah		
and his descendants	u·le·va·naw		
because	ya·an		
-	a·sher		
wholeheartedly ”	mil·le		
he followed	a·cha·re	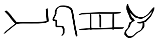	
the LORD	YHVH		
	gam		Deuteronomy 1:37

with me	bee	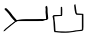	
was also angry	hit·an·naph		
The LORD	YHVH		
on your account	big·lal·khem	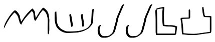	
and He said	le·mor		
even	gam		
you	at·tah		
“ Not	lo		
shall enter	ta·vo		
[the land]	sham		
Joshua	ye·ho·wo·shu·a		Deuteronomy 1:38
son	bin		
of Nun	nun	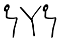	
who stands	ha·o·med		
before you	le·pha·ne·kha	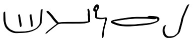	
	hu		
will enter	ya·vo	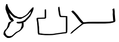	
it	sham·mah		
-	o·to		
Encourage him	chaz·zeq		
for	kee	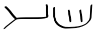	
he	hu		
to inherit	yan·chi·len·nah	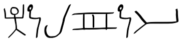	
[the land]	et		
will enable Israel	yis·ra·el	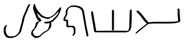	
And the little ones	ve·tap·pe·khem		Deuteronomy 1:39
-	a·sher		

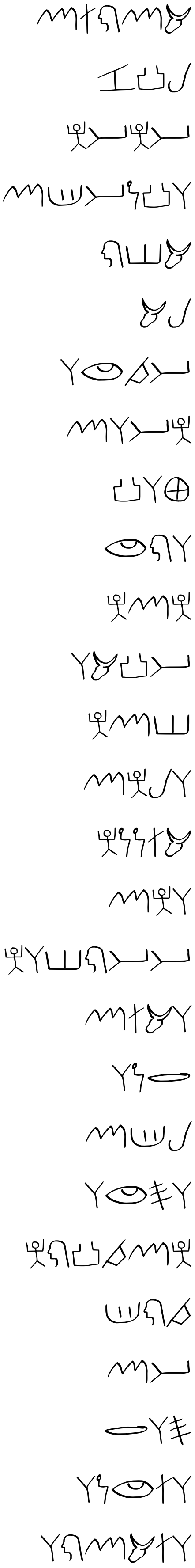

you said	a·mar·tem	
captives —	la·vaz	
would become	yih·yeh	
your children	u·ve·ne·khem	
who	a·sher	
did not	lo	
know	ya·de·u	
on that day	hay·yo·wm	
good	to·wv	
from evil —	va·ra	
	hem·mah	
will enter	ya·vo·u	
[the land that]	sham·mah	
	ve·la·hem	
I will give them	et·te·nen·nah	
and they	ve·hem	
will possess it	yī·ra·shu·ha	
But you	ve·at·tem	Deuteronomy 1:40
are to turn back	pe·nu	
	la·khem	
and head	u·se·u	
for the wilderness	ham·mid·ba·rah	
along the route	de·rekh	
Sea ”	yam	
to the Red	suph	
you replied	vat·ta·a·nu	Deuteronomy 1:41
	vat·to·me·ru	

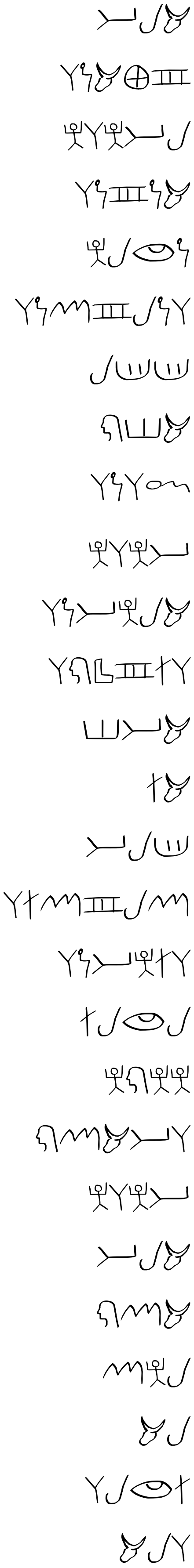

	e·lay	
“ We have sinned	cha·ta·nu	
against the LORD ”	la·YHVH	
“ We	a·nach·nu	
will go up	na·a·leh	
and fight	ve·nil·cham·nu	
as	ke·khol	
-	a·sher	
has commanded us ”	tsiw·va·nu	
the LORD	YHVH	
our God	e·lo·he·nu	
of you put on	vat·tach·ge·ru	
Then each	eesh	
-	et	
his weapons	ke·le	
of war	mil·cham·to	
thinking it easy	vat·ta·hee·nu	
to go up	la·a·lot	
into the hill country	ha·ha·rah	
said	vay·yo·mer	Deuteronomy 1:42
But the LORD	YHVH	
to me	e·lay	
“ Tell	e·mor	
them	la·hem	
not	lo	
to go up	ta·a·lu	
	ve·lo	

and fight	til·la·cha·mu	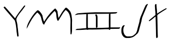	
for	kee	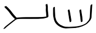	
I [am] not	e·nen·nee	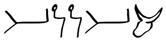	
with you	be·qir·be·khem		
to keep you from	ve·lo		
defeat	tin·na·ge·phu	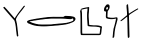	
by	liph·ne		
your enemies ”	o·ye·ve·khem	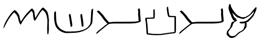	
So I spoke	va·a·dab·ber	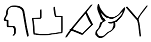	Deuteronomy 1:43
to you	a·le·khem	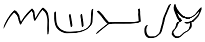	
but you would not	ve·lo		
listen	she·ma·tem		
You rebelled against	vat·tam·ru		
-	et		
the command	pee		
of the LORD	YHVH		
and presumptuously	vat·ta·zi·du		
went up	vat·ta·a·lu		
into the hill country	ha·ha·rah		
came out	vay·ye·tse		Deuteronomy 1:44
Then the Amorites	ha·e·mo·ree		
who lived	hay·yo·shev	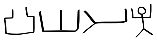	
the hills	ba·har		
in	ha·hu	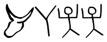	
against you	liq·rat·khem		
and chased	vay·yir·de·phu		
-	et·khem		

you like	ka·a·sher		
	ta·a·se·nah		
a swarm of bees	had·de·vo·reem	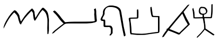	
They routed	vay·yak·ke·tu	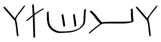	
you	et·khem		
from Seir	be·se·eer		
all the way	ad		
to Hormah	cha·re·mah	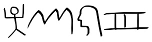	
And you returned	vat·ta·shu·vu	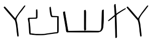	Deuteronomy 1:45
and wept	vat·tiv·ku	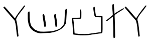	
before	liph·ne		
the LORD	YHVH		
would not	ve·lo		
listen	sha·ma		
but [He]	YHVH		
to your voice	be·qo·le·khem	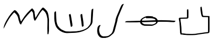	
[or]	ve·lo		
give ear	he·e·zeen	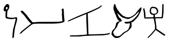	
to you	a·le·khem	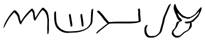	
For this reason you stayed	vat·te·she·vu	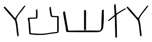	Deuteronomy 1:46
in Kadesh	ve·qa·desh	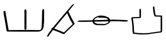	
	ya·meem	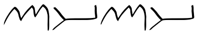	
for a long time —	rab·beem	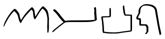	
a very long time	kay·ya·meem		
-	a·sher		
-	ye·shav·tem	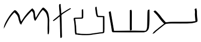	
Then we turned back	van·ne·phen	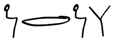	Deuteronomy 2:1

and headed	van·nis·sa	ונסע	
for the wilderness	ham·mid·ba·rah	המדברה	
by way	de·rekh	דרך	
Sea	yam	ים	
of the Red	suph	סוף	
as	ka·a·sher	כאשר	
had instructed me	dib·ber	דבר	
the LORD	YHVH	יהוה	
	e·lay	אלי	
we wandered around	van·na·sav	ונסב	
-	et	את	
Mount	har	הר	
Seir	se·eer	שעיר	
days	ya·meem	ימים	
and for many	rab·beem	רבים ס	
said	vay·yo·mer	ויאמר	Deuteronomy 2:2
At this time the LORD	YHVH	יהוה	
to me	e·lay	אלי	
	le·mor	לאמר	
long enough	rav	רב	Deuteronomy 2:3
	la·khem	לכם	
“ You have been wandering around	sov	סב	
-	et	את	
hill country	ha·har	ההר	
this	haz·zeh	הזה	
turn	pe·nu	פנו	

	la·khem		
to the north	tsa·pho·nah		
-	ve·et		Deuteronomy 2:4
the people :	ha·am		
and command	tsaw		
	le·mor	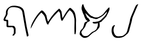	
‘ You	at·tem		
will pass	o·ve·reem		
through the territory	big·vul		
of your brothers	a·che·khem	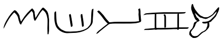	
the descendants	be·ne	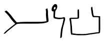	
of Esau	e·saw		
who live	hay·yo·she·veem	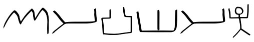	
in Seir	be·se·eer		
They will be afraid	ve·yee·re·u	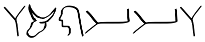	
of you	mik·kem		
careful	ve·nish·mar·tem		
so you must be very	me·od		
Do not	al		Deuteronomy 2:5
provoke	tit·ga·ru		
them	vam		
for	kee	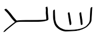	
I will not	lo		
give	et·ten		
you	la·khem		
any of their land	me·ar·tsam		
not even	ad		

a footprint	mid·rakh		
	kaph		
	ra·gel	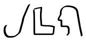	
because	kee	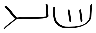	
as [his] possession	ye·rush·shah		
to Esau	le·e·saw		
I have given	na·tat·tee		
-	et		
Mount	har		
Seir	se·eer		
for the food	o·khel		Deuteronomy 2:6
You are to pay	tish·be·ru		
them	me·it·tam		
in silver	bak·ke·seph		
you eat	va·a·khal·tem	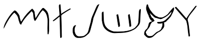	
and	ve·gam		
the water	ma·yim	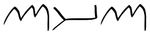	
-	tikh·ru	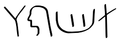	
-	me·it·tam		
-	bak·ke·seph		
you drink ’”	u·she·tee·tem	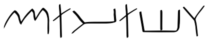	
Indeed	kee	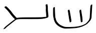	Deuteronomy 2:7
the LORD	YHVH		
your God	e·lo·he·kha		
has blessed	be·rakh·kha	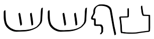	
you in all	be·khol		
the work	ma·a·seh		

of your hands	ya·de·kha		
He has watched over	ya·da		
your journey	lekh·te·kha		
-	et		
wilderness	ham·mid·bar		
vast	hag·ga·dol		
through this	haz·zeh		
these	zeh	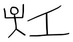	
forty	ar·ba·eem		
years	sha·nah	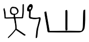	
The LORD	YHVH		
your God	e·lo·he·kha		
has been with you	im·makh		
nothing	lo		
and you have lacked	cha·sar·ta		
	da·var		
So we passed by	van·na·a·vor		Deuteronomy 2:8
	me·et		
our brothers	a·che·nu	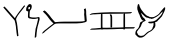	
the descendants	ve·ne	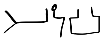	
of Esau	e·saw		
who live	hay·yo·she·veem	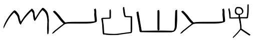	
in Seir	be·se·eer		
road	mid·de·rekh		
from the Arabah	ha·a·ra·vah		
which comes up from Elath	me·e·lat	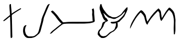	
	u·me·ets·yon		

and Ezion-geber	ga·vɛ·rs	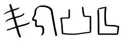	
We turned away	van·ne·phen	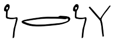	
and traveled	van·na·a·vor		
along the road	de·rekh	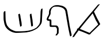	
of the Wilderness	mid·bar		
of Moab	mo·w·av		
said	vay·yo·mer		Deuteronomy 2:9
Then the LORD	YHVH		
to me	e·lay	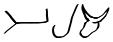	
“ Do not	el		
harass	ta·tsar		
-	et		
the Moabites	mo·w·av		
[or]	ve·al		
provoke	tit·gar		
them	bam		
to war	mil·cha·mah	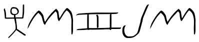	
for	kee	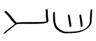	
I will not	lo		
give	et·ten		
you	le·kha	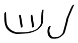	
any of their land	me·ar·tso		
-	ye·rush·shah		
because	kee	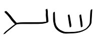	
to the descendants	liv·ne		
of Lot	lo·wt		
I have given	na·tat·tee		

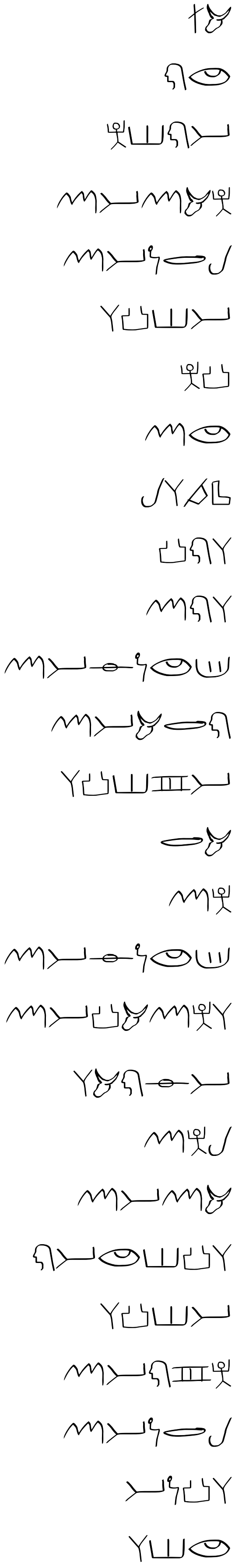

-	et	
Ar	ar	
as [their] possession ”	ye·rush·shah	
(The Emites	ha·e·meem	Deuteronomy 2:10
used to	le·pha·neem	
live	ya·she·vu	
there	vah	
a people	am	
great	ga·do·wl	
and many	ve·rav	
as tall	va·ram	
as the Anakites	ka·a·na·qeem	
as Rephaim	re·pha·eem	Deuteronomy 2:11
regarded	ye·cha·she·vu	
they were also	aph	
	hem	
Like the Anakites	ka·a·na·qeem	
though the Moabites	ve·ham·mo·a·veem	
called	yiq·re·u	
them	la·hem	
Emites	e·meem	
in Seir	u·ve·se·eer	Deuteronomy 2:12
live	ya·she·vu	
The Horites	ha·cho·reem	
used to	le·pha·neem	
but the descendants	u·ve·ne	
of Esau	e·saw	

drove them out	yee·ra·shum	יירשום	
They destroyed [the Horites]	vay·yash·mee·dum	וישמידום	
from before them	mip·pe·ne·hem	מפניהם	
and settled	vay·ye·she·vu	וישבו	
in their place	tach·tam	תחתם	
just as	ka·a·sher	כאשר	
did	a·sah	עשה	
Israel	yis·ra·el	ישראל	
in the land	le·e·rets	לארץ	
as their possession)	ye·rush·sha·to	ירשתו	
that	a·sher	אשר	
gave	na·tan	נתן	
the LORD	YHVH	יהוה	
them	la·hem	להם	
“ Now	at·tah	עתה	Deuteronomy 2:13
arise	qu·mu	קמו	
and cross over	ve·iv·ru	ועברו	
	la·khem	לכם	
-	et	את	
the Brook	na·chal	נחל	
of Zered ”	za·red	זרד	
So we crossed over	van·na·a·vor	ונעבר	
-	et	את	
the Brook	na·chal	נחל	
of Zered	za·red	זרד	
The time	ve·hay·ya·meem	והימים	Deuteronomy 2:14
-	a·sher	אשר	

we spent traveling	ha·lakh·nu		
from	miq·qa·desh	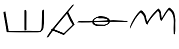	
Kadesh-barnea	bar·ne·a		
until	ad		
-	a·sher	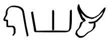	
we crossed over	a·var·nu		
-	et		
the Brook	na·chal	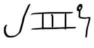	
of Zered	ze·red	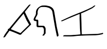	
was thirty-eight	she·lo·sheem	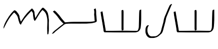	
	u·she·mo·neh		
years	sha·nah	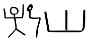	
until	ad		
had perished	tom		
that entire	kal	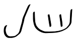	
generation	had·do·wr		
men	an·she	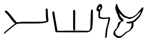	
of fighting	ham·mil·cha·mah	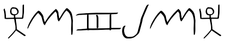	
from	miq·qe·rev	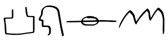	
the camp	ham·ma·cha·neh	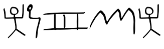	
as	ka·a·sher		
had sworn	nish·ba		
the LORD	YHVH	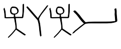	
to them	la·hem		
Indeed	ve·gam		Deuteronomy 2:15
hand	yad	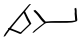	
the LORD's	YHVH	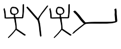	

was	ha·ye·tah	היתה	
against them	bam	בם	
to eliminate them	le·hum·mam	להמם	
from	miq·qe·rev	מקרב	
the camp	ham·ma·cha·neh	המחנה	
until	ad	עד	
they had all perished	tum·mam	תמם	
Now	vay·hee	ויהי	Deuteronomy 2:16
when	kha·a·sher	כאשר	
	tam·mu	תמו	
all	kal	כל	
men	an·she	אנשי	
the fighting	ham·mil·cha·mah	המלחמה	
had died	la·mut	למות	
among	miq·qe·rev	מקרב	
the people	ha·am	העם׃	
said	vay·dab·ber	וידבר	Deuteronomy 2:17
the LORD	YHVH	יהוה	
to me	e·lay	אלי	
	le·mor	לאמר	
you	at·tah	אתה	Deuteronomy 2:18
are going to cross	o·ver	עבר	
“ Today	hay·yo·wm	היום	
-	et	את	
the border	ge·vul	גבול	
of Moab	mo·w·av	מואב	
-	et	את	

at Ar	ar		
But when you get close	ve·qa·rav·ta	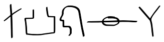	Deuteronomy 2:19
to	mul		
the Ammonites	be·ne	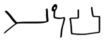	
	am·mo·wn	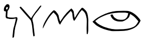	
do not	al		
harass them	te·tsu·rem		
	ve·al		
or provoke	tit·gar		
them	bam		
for	kee	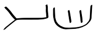	
I will not	lo		
give	et·ten		
any of the land	me·e·rets		
of the Ammonites	be·ne	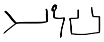	
	am·mo·wn		
you	le·kha	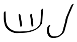	
-	ye·rush·shah		
-	kee	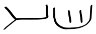	
to the descendants	liv·ne		
of Lot	lo·wt		
I have given it	ne·tat·tee·ha	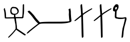	
as [their] possession ”	ye·rush·shah		
as the land	e·rets		Deuteronomy 2:20
of the Rephaim	re·pha·eem		
was regarded	te·cha·shev		
(That too	aph		

	hee		
[who]	re·pha·eem		
used to live	ya·she·vu	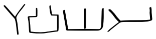	
there	vah		
	le·pha·neem	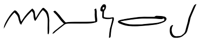	
though the Ammonites	ve·ha·am·mo·neem	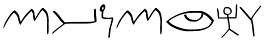	
called	yiq·re·u	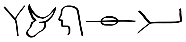	
them	la·hem		
Zamzummites	zam·zum·meem	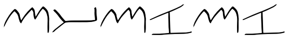	
[They were] a people	am		Deuteronomy 2:21
great	ga·do·wl		
and many	ve·rav		
as tall	va·ram		
as the Anakites	ka·a·na·qeem	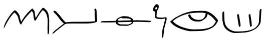	
destroyed them	vay·yash·mee·dem		
But the LORD	YHVH		
from before [the Ammonites]	mip·pe·ne·hem	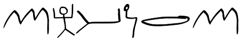	
who drove them out	vay·yee·ra·shum	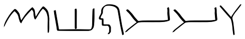	
and settled	vay·ye·she·vu	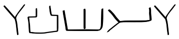	
in their place	tach·tam		
just as	ka·a·sher		Deuteronomy 2:22
He had done	a·sah		
for the descendants	liv·ne		
of Esau	e·saw		
who lived	hay·yo·she·veem	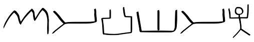	
in Seir	be·se·eer		
when	a·sher		

He destroyed	hish·meed		
-	et		
the Horites	ha·cho·ree		
from before them	mip·pe·ne·hem	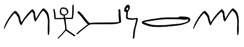	
They drove them out	vay·yee·ra·shum	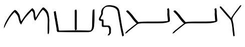	
and have lived	vay·ye·she·vu		
in their place	tach·tam	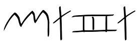	
to	ad		
day	hay·yo·wm	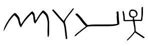	
this	haz·zeh	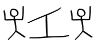	
And the Avvim	ve·ha·aw·veem		Deuteronomy 2:23
who lived	hay·yo·she·veem		
in villages	ba·cha·tse·reem		
as	ad		
far as Gaza	az·zah		
the Caphtorites	kaph·to·reem	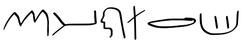	
who came	hay·yo·tse·eem		
out of Caphtor	mik·kaph·to·wr	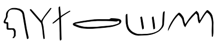	
were destroyed by	hish·mee·dum	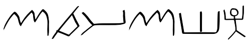	
and settled	vay·ye·she·vu		
in their place)	tach·tam	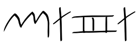	
“ Arise	qu·mu		Deuteronomy 2:24
set out	se·u		
and cross	ve·iv·ru	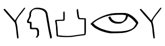	
-	et		
Valley	na·chal	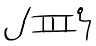	
the Arnon	ar·non		

See	re·eh	ראה	
I have delivered	na·tat·tee	נתתי	
into your hand	ve·ya·de·kha	בידך	
-	et	את	
Sihon	see·chon	סיחן	
king	me·lekh	מלך	
of Heshbon	chesh·bo·wn	חשבון	
the Amorite	ha·e·mo·ree	האמרי	
-	ve·et	ואת	
and his land	ar·tso	ארצו	
Begin	ha·chel	החל	
to take possession of it	rash	רש	
and engage	ve·hit·gar	והתגר	
him	bo	בו	
in battle	mil·cha·mah	מלחמה	
day	hay·yo·wm	היום	Deuteronomy 2:25
This very	haz·zeh	הזה	
I will begin	a·chel	אחל	
to put	tet	תת	
the dread	pach·de·kha	פחדך	
and fear	ve·yir·a·te·kha	ויראתך	
of you	al	על	
	pe·ne	פני	
the nations	ha·am·meem	העמים	
under	ta·chat	תחת	
upon all	kal	כל	
heaven	hash·sha·ma·yim	השמים	

-	a·sher	𐤀𐤔𐤓	
They will hear	yish·me·un	𐤉𐤔𐤌𐤏𐤅𐤍	
the reports of you	shim·a·kha	𐤔𐤌𐤏𐤊	
and tremble	ve·ra·ge·zu	𐤅𐤓𐤂𐤆𐤅	
in anguish	ve·cha·lu	𐤅𐤇𐤋𐤅	
because of you ”	mip·pa·ne·kha	𐤌𐤐𐤍𐤉𐤊	
I sent	va·esh·lach	𐤅𐤀𐤔𐤋𐤇	Deuteronomy 2:26
messengers	mal·a·kheem	𐤌𐤋𐤀𐤊𐤉𐤌	
So from the Wilderness	mim·mid·bar	𐤌𐤌𐤃𐤁𐤓	
of Kedemoth	qe·de·mo·wt	𐤒𐤃𐤌𐤅𐤕	
to	el	𐤀𐤋	
Sihon	see·cho·wn	𐤎𐤉𐤇𐤅𐤍	
king	me·lekh	𐤌𐤋𐤊	
of Heshbon	chesh·bo·wn	𐤇𐤔𐤁𐤅𐤍	
with an offer	div·re	𐤃𐤁𐤓𐤉	
of peace	sha·lo·wm	𐤔𐤋𐤅𐤌	
saying	le·mor	𐤋𐤀𐤌𐤓	
“ Let us pass	e·be·rah	𐤀𐤏𐤁𐤓𐤄	Deuteronomy 2:27
through your land	ve·ar·tse·kha	𐤁𐤀𐤓𐤑𐤊	
we will stay on the main road	bad·de·rekh	𐤁𐤃𐤓𐤊	
	bad·de·rekh	𐤁𐤃𐤓𐤊	
	e·lekh	𐤀𐤋𐤊	
We will not	lo	𐤋𐤀	
turn	a·sur	𐤀𐤎𐤅𐤓	
to the right	ya·meen	𐤉𐤌𐤉𐤍	
or to the left	u·se·mo·wl	𐤅𐤔𐤌𐤀𐤅𐤋	
food	o·khel	𐤀𐤊𐤋	Deuteronomy 2:28

-	bak·ke·seph		
You can sell us	tash·bi·re·nee	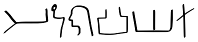	
to eat	ve·a·khal·tee		
water	u·ma·yim	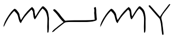	
in exchange for silver	bak·ke·seph		
[and]	tit·ten		
	lee	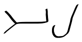	
to drink	ve·sha·tee·tee	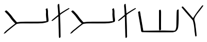	
Only	raq	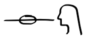	
let us pass through	e·be·rah	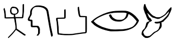	
on foot	ve·rag·lay	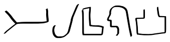	
just as	ka·a·sher		Deuteronomy 2:29
did for us	a·su		
	lee	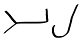	
the descendants	be·ne	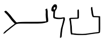	
of Esau	e·saw		
who live	hay·yo·she·veem	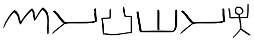	
in Seir	be·se·eer		
and the Moabites	ve·ham·mo·w·a·veem		
who live	hay·yo·she·veem	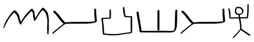	
in Ar	be·ar		
until	ad		
-	a·sher		
we cross	e·e·vor		
-	et		
the Jordan	hay·yar·den		
into	el		

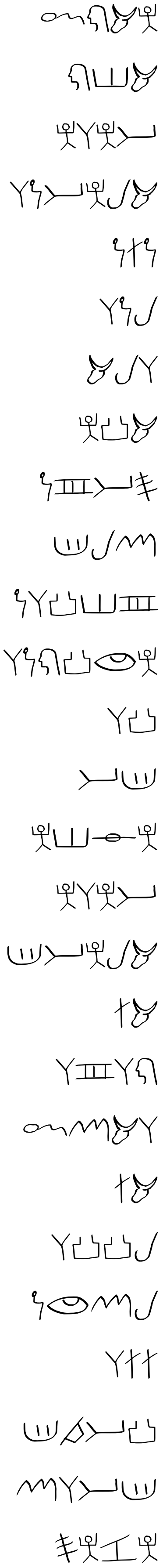

the land	ha·a·rets	
that	a·sher	
the LORD	YHVH	
our God	e·lo·he·nu	
is giving	no·ten	
us ”	la·nu	
not	ve·lo	Deuteronomy 2:30
would	a·vah	
But Sihon	see·chon	
king	me·lekh	
of Heshbon	chesh·bo·wn	
let us pass	ha·a·vi·re·nu	
through	bo	
for	kee	
stubborn	hiq·shah	
the LORD	YHVH	
your God	e·lo·he·kha	
-	et	
had made his spirit	ru·cho	
obstinate	ve·im·mets	
-	et	
and his heart	le·va·vo	
that	le·ma·an	
He might deliver him	tit·to	
into your hand	ve·ya·de·kha	
this day	kay·yo·wm	
as is the case	haz·zeh	

said	vay·yo·mer	ויאמר	Deuteronomy 2:31
Then the LORD	YHVH	יהוה	
to me	e·lay	אלי	
“ See	re·eh	ראה	
I have begun	ha·chil·lo·tee	החלתי	
to deliver	tet	תת	
over to you	le·pha·ne·kha	לפניך	
Now	et	את	
Sihon	see·chon	סיחן	
-	ve·et	ואת	
and his land	ar·tso	ארצו	
begin	ha·chel	החל	
to conquer	rash	רש	
and possess	la·re·shet	לרשת	
-	et	את	
his land ”	ar·tso	ארצו	
came out	vay·ye·tse	ויצא	Deuteronomy 2:32
So Sihon	see·chon	סיחן	
against us	liq·ra·te·nu	לקראתנו	
-	hu	הוא	
and his whole	ve·khal	וכל	
army	am·mo	עמו	
for battle	lam·mil·cha·mah	למלחמה	
at Jahaz	ya·he·tsah	יהצה	
delivered him over	vay·yit·te·ne·hu	ויתנהו	Deuteronomy 2:33
And the LORD	YHVH	יהוה	
our God	e·lo·he·nu	אלהינו	

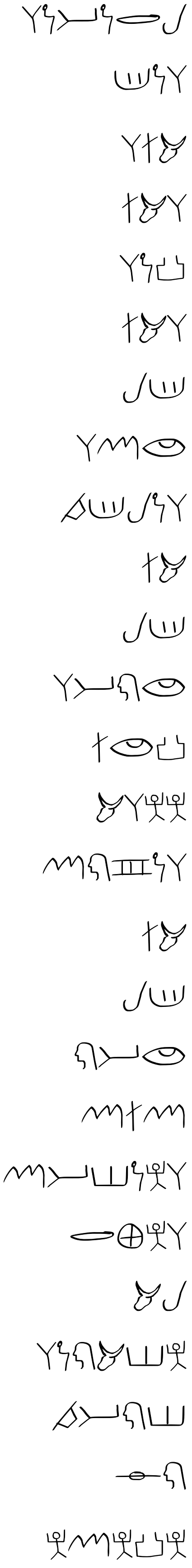

to us	le·pha·ne·nu	
and we defeated him	van·nakh	
-	o·to	
-	ve·et	
and his sons	be·no	
-	ve·et	
and his whole	kal	
army	am·mo	
we captured	van·nil·kod	Deuteronomy 2:34
-	et	
all	kal	
his cities	a·raw	
time	ba·et	
At that	ha·hi·w	
and devoted to destruction	van·na·cha·rem	
-	et	
of every	kal	
city	eer	
the people	me·tim	
including women	ve·han·na·sheem	
and children	ve·hat·taph	
no	lo	
We left	hish·ar·nu	
survivors	sa·reed	
We carried off for ourselves only	raq	Deuteronomy 2:35
the livestock	hab·be·he·mah	

	ba·zaz·nu	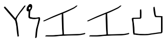	
	la·nu		
and the plunder	u·she·lal	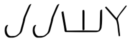	
from the cities	he·a·reem		
-	a·sher		
we captured	la·kha·de·nu		
From Aroer	me·a·ro·er		Deuteronomy 2:36
-	a·sher		
on	al		
the rim	se·phat		
Valley	na·chal	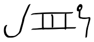	
of the Arnon	ar·non		
along with the city	ve·ha·eer		
-	a·sher		
in the valley	ban·na·chal	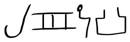	
even as	ve·ad		
far as Gilead	hag·gil·ad		
not one	lo		
[had walls]	ha·ye·tah	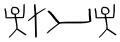	
city	qir·yah	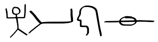	
-	a·sher		
too high	sa·ge·vah		
for us	mim·men·nu	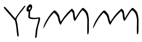	
-	et		
all of them	hak·kol		
gave	na·tan	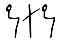	
The LORD	YHVH		

our God	e·lo·he·nu	אלהינו	
us	le·pha·ne·nu	לפנינו	
But	raq	רק	Deuteronomy 2:37
	el	אל	
the land	e·rets	ארץ	
of the Ammonites	be·ne	בני	
	am·mo·wn	עמון	
you did not	lo	לא	
go near	qa·ra·ve·ta	קרבת	
or [the land]	kal	כל	
along the banks	yad	יד	
River	na·chal	נחל	
of the Jabbok	yab·boq	יבק	
or the cities	ve·a·re	וערי	
of the hill country	ha·har	ההר	
or any	ve·khol	וכל	
place that	a·sher	אשר	
had forbidden	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
our God	e·lo·he·nu	אלהינו	
Then we turned	van·ne·phen	ונפן	Deuteronomy 3:1
and went up	van·na·al	ונעל	
the road	de·rekh	דרך	
to Bashan	hab·ba·shan	הבשן	
came out	vay·ye·tse	ויצא	
and Og	o·wg	עוג	
king	me·lekh	מלך	

of Bashan	hab·ba·shan	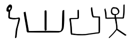	
to meet us	liq·ra·te·nu	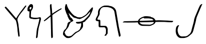	
	hu	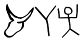	
and his whole	ve·khal	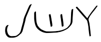	
army	am·mo	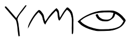	
in battle	lam·mil·cha·mah	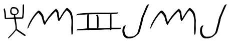	
at Edrei	ed·re·ee	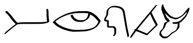	
said	vay·yo·mer	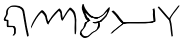	Deuteronomy 3:2
But the LORD	YHVH	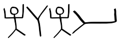	
to me	e·lay	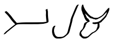	
“ Do not	al	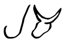	
fear him	tee·ra	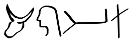	
-	o·to	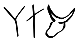	
for	kee	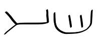	
into your hand	ve·ya·de·kha	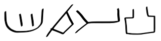	
I have delivered	na·tat·tee	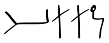	
him	o·to	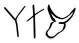	
along with	ve·et	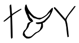	
all	kal	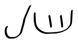	
his people	am·mo	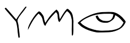	
-	ve·et	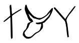	
and his land	ar·tso	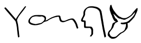	
Do	ve·a·see·ta	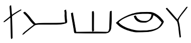	
to him	lo	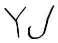	
as	ka·a·sher	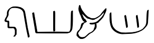	
you did	a·see·ta	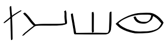	
to Sihon	le·see·chon	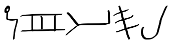	

king	me·lekh	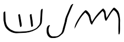	
of the Amorites	ha·e·mo·ree		
who	a·sher		
lived	yo·wo·shev		
in Heshbon ”	be·chesh·bo·wn		
delivered	vay·yit·ten	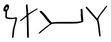	Deuteronomy 3:3
So the LORD	YHVH		
our God	e·lo·he·nu		
into our hands	be·ya·de·nu	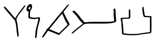	
also	gam		
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Og	o·wg		
king	me·lekh	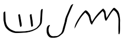	
of Bashan	hab·ba·shan	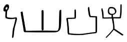	
-	ve·et		
and his whole	kal	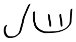	
army	am·mo		
We struck them down	van·nak·ke·hu		
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until no	bil·tee	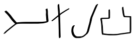	
was left	hish·eer		
	lo		
survivor	sa·reed	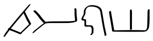	
we captured	van·nil·kod	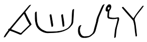	Deuteronomy 3:4
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all	kal	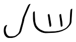	
-	a·raw	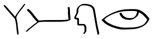	

time	ba·et		
At that	ha·hi·w		
There was not	lo		
	ha·ye·tah	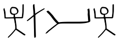	
a single city	qir·yah	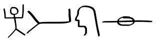	
-	a·sher		
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take	la·qach·nu	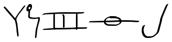	
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sixty	shish·sheem	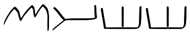	
of his cities	eer	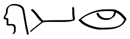	
the entire	kal		
region	che·vel	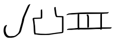	
of Argob	ar·gov		
the kingdom	mam·le·khet		
of Og	o·wg		
in Bashan	bab·ba·shan	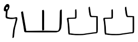	
All	kal		Deuteronomy 3:5
these	el·leh	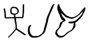	
cities	a·reem	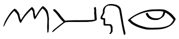	
were fortified	be·tsu·ro·wt		
walls	cho·w·mah		
with high	ge·vo·hah		
and gates	de·la·ta·yim		
and bars	u·ve·ree·ach	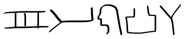	
and there were	le·vad	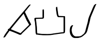	
	me·a·re		

unwalled villages	hap·pe·ra·zee		
many more	har·beh	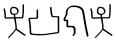	
	me·od		
We devoted them to destruction	van·na·cha·rem	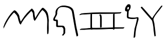	Deuteronomy 3:6
-	o·w·tam		
as	ka·a·sher		
we had done	a·see·nu	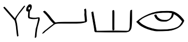	
to Sihon	le·see·chon	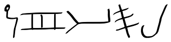	
king	me·lekh	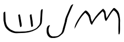	
of Heshbon	chesh·bo·wn	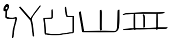	
utterly destroying	ha·cha·rem		
of every	kal		
city	eer	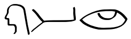	
the men	me·tim		
women	han·na·sheem	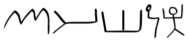	
and children	ve·hat·taph		
But all	ve·khal		Deuteronomy 3:7
the livestock	hab·be·he·mah	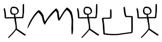	
and plunder	u·she·lal	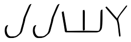	
of the cities	he·a·reem		
we carried off	baz·zo·w·nu		
for ourselves	la·nu		
we took	van·niq·qach	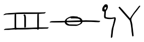	Deuteronomy 3:8
time	ba·et		
At that	ha·hi·w	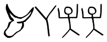	
-	et		
the land	ha·a·rets		

from	mee·yad	𐤌𐤉𐤃	
the two	she·ne	𐤔𐤍𐤉	
kings	mal·khe	𐤌𐤋𐤊𐤉	
of the Amorites	ha·e·mo·ree	𐤄𐤀𐤌𐤓𐤉	
-	a·sher	𐤀𐤔𐤓	
across	be·e·ver	𐤁𐤏𐤁𐤓	
the Jordan	hay·yar·den	𐤄𐤉𐤓𐤃𐤍	
Valley	min·na·chal	𐤌𐤍𐤇𐤋	
from the Arnon	ar·non	𐤀𐤓𐤍𐤍	
as	ad	𐤏𐤃	
far as Mount	har	𐤄𐤓	
Hermon —	cher·mo·wn	𐤇𐤓𐤌𐤅𐤍	
which the Sidonians	tsee·do·neem	𐤑𐤉𐤃𐤍𐤉𐤌	Deuteronomy 3:9
call	yiq·re·u	𐤉𐤒𐤓𐤀𐤅	
	le·cher·mo·wn	𐤋𐤇𐤓𐤌𐤅𐤍	
Sirion	sir·yon	𐤔𐤓𐤉𐤍	
but the Amorites	ve·ha·e·mo·ree	𐤅𐤄𐤀𐤌𐤓𐤉	
call	yiq·re·u	𐤉𐤒𐤓𐤀𐤅	
-	lo	𐤋𐤅	
Senir —	se·neer	𐤔𐤍𐤉𐤓	
all	kol	𐤊𐤋	Deuteronomy 3:10
the cities	a·re	𐤏𐤓𐤉	
of the plateau	ham·mee·shor	𐤄𐤌𐤉𐤔𐤓	
all	ve·khal	𐤅𐤊𐤋	
of Gilead	hag·gil·ad	𐤄𐤂𐤋𐤏𐤃	
and all	ve·khal	𐤅𐤊𐤋	
of Bashan	hab·ba·shan	𐤄𐤁𐤔𐤍	

as far as	ad		
of Salecah	sal·khah	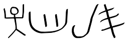	
and Edrei	ve·ed·re·ee		
the cities	a·re		
in the kingdom	mam·le·khet		
of Og	o·wg		
-	bab·ba·shan	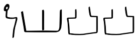	
(For	kee	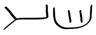	Deuteronomy 3:11
only	raq	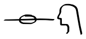	
Og	o·wg		
king	me·lekh	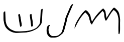	
of Bashan	hab·ba·shan	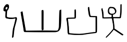	
had remained	nish·ar		
of the remnant	mee·ye·ter	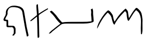	
of the Rephaim	ha·re·pha·eem		
	hin·neh	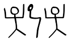	
His bed	ar·so		
	e·res		
of iron	bar·zel	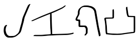	
[is still]	ha·loh	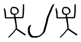	
-	hee		
in Rabbah	be·rab·bat		
of the Ammonites	be·ne	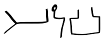	
)	am·mo·wn		
nine	te·sha		
cubits	am·mo·wt		
long	a·re·kah	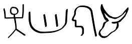	

and four	ve·ar·ba		
cubits	am·mo·wt	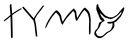	
wide	ra·che·bah	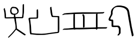	
-	be·am·mat		
-	eesh	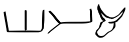	
So	ve·et		Deuteronomy 3:12
land	ha·a·rets		
this	haz·zot		
we took possession of	ya·rash·nu		
time	ba·et		
at that	ha·hi·w		
[the land] beyond Aroer	me·a·ro·er		
-	a·sher		
along	al		
Valley	na·chal	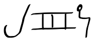	
the Arnon	ar·non	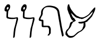	
and half	va·cha·tsee	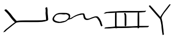	
the hill country	har		
of Gilead	hag·gil·ad		
along with its cities	ve·a·raw		
I gave	na·tat·tee		
To the Reubenites	la·ru·ʾu·vē·nī		
and Gadites	ve·lag·ga·dee		
the rest	ve·ye·ter	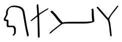	Deuteronomy 3:13
of Gilead	hag·gil·ad		
and all	ve·khal		
of Bashan	hab·ba·shan	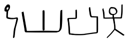	

the kingdom	mam·le·khet	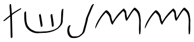	
of Og	o·wg	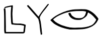	
I gave	na·tat·tee	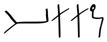	
To the half-tribe	la·cha·tsee	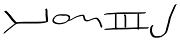	
	she·vet	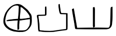	
of Manasseh	ham·nash·sheh	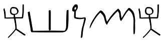	
(The entire	kol	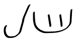	
region	che·vel	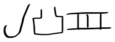	
of Argob	ha·ar·gov	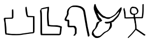	
the whole	le·khal	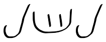	
territory of Bashan	hab·ba·shan	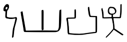	
	ha·hu	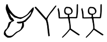	
used to be called	yiq·qa·re	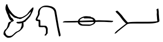	
the land	e·rets	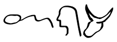	
of the Rephaim)	re·pha·eem	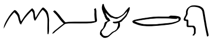	
Jair	ya·eer	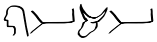	Deuteronomy 3:14
a descendant	ben	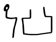	
of Manasseh	me·nash·sheh	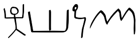	
took	la·qach	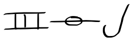	
-	et	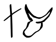	
the whole	kal	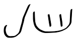	
region	che·vel	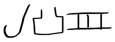	
of Argob	ar·gov	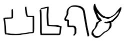	
as far as	ad	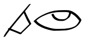	
the border	ge·vul	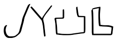	
of the Geshurites	hag·ge·shu·ree	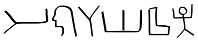	
and Maacathites	ve·ham·ma·a·kha·tee	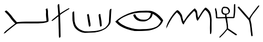	

He renamed	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	
-	o·tam	𐤀𐤕𐤌	
after	al	𐤏𐤋	
himself	she·mo	𐤔𐤌𐤅	
-	et	𐤀𐤕	
Bashan	hab·ba·shan	𐤄𐤁𐤔𐤍	
	chaw·wot	𐤇𐤅𐤕	
Havvoth-jair	ya·eer	𐤉𐤀𐤉𐤓	
	ad	𐤏𐤃	
to this day	hay·yo·wm	𐤄𐤉𐤅𐤌	
by which [it is called]	haz·zeh	𐤄𐤆𐤄	
To Machir	u·le·ma·kheer	𐤅𐤋𐤌𐤊𐤉𐤓	Deuteronomy 3:15
I gave	na·tat·tee	𐤍𐤕𐤕𐤉	
-	et	𐤀𐤕	
Gilead	hag·gil·ad	𐤄𐤂𐤋𐤏𐤃	
and to the Reubenites	ve·la·ru·ʾu·vē·nī	𐤅𐤋𐤓𐤀𐤅𐤁𐤍𐤉	Deuteronomy 3:16
and Gadites	ve·lag·ga·dee	𐤅𐤋𐤂𐤃𐤉	
I gave	na·tat·tee	𐤍𐤕𐤕𐤉	
the territory from	min	𐤌𐤍	
Gilead	hag·gil·ad	𐤄𐤂𐤋𐤏𐤃	
to	ve·ad	𐤅𐤏𐤃	
Valley	na·chal	𐤍𐤇𐤋	
the Arnon	ar·non	𐤀𐤓𐤍𐤍	
(the middle	to·wkh	𐤕𐤅𐤊	
of the valley	han·na·chal	𐤄𐤍𐤇𐤋	
was the border)	u·ge·vul	𐤅𐤂𐤁𐤋	
and up to	ve·ad	𐤅𐤏𐤃	

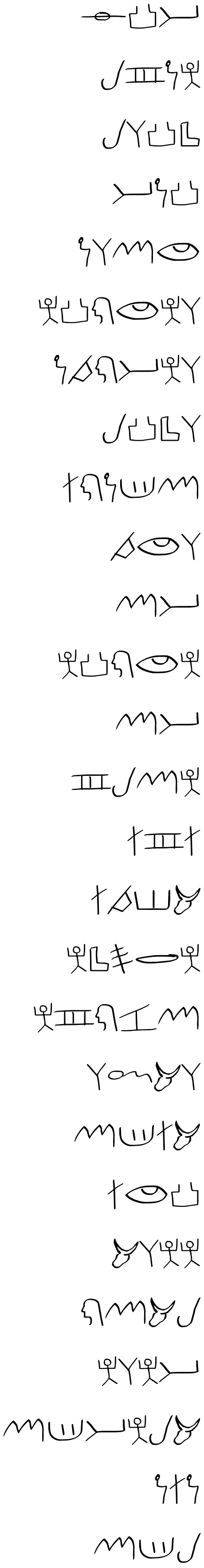

the Jabbok	yab·boq	
River	han·na·chal	
the border	ge·vul	
of the Ammonites	be·ne	
	am·mo·wn	
in the Arabah	ve·ha·a·ra·vah	Deuteronomy 3:17
The Jordan [River]	ve·hay·yar·den	
bordered it	u·ge·vul	
from Chinnereth	mik·kin·ne·ret	
to	ve·ad	
the Sea	yam	
of the Arabah	ha·a·ra·vah	
(the Salt Sea	yam	
)	ham·me·lach	
with	ta·chat	
the slopes	ash·dot	
of Pisgah	hap·pis·gah	
to the east	miz·ra·chah	
I commanded	va·a·tsaw	Deuteronomy 3:18
you :	et·khem	
time	ba·et	
At that	ha·hi·w	
	le·mor	
“ The LORD	YHVH	
your God	e·lo·he·khem	
has given	na·tan	
you	la·khem	

-	et	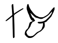	
land	ha·a·rets	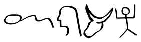	
this	haz·zot	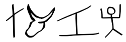	
to possess	le·rish·tah	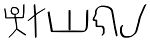	
armed for battle	cha·lu·tseem	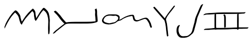	
are to cross over	ta·av·ru	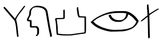	
ahead of	liph·ne	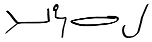	
your brothers	a·che·khem	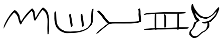	
the Israelites	be·ne	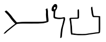	
	yis·ra·el	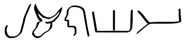	
All [your]	kal	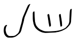	
men	be·ne	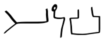	
of valor	cha·yil	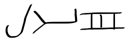	
But	raq	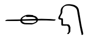	Deuteronomy 3:19
your wives	ne·she·khem	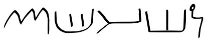	
your children	ve·tap·pe·khem	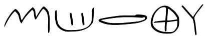	
and your livestock —	u·miq·ne·khem	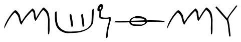	
I know	ya·da·tee	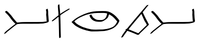	
that	kee	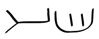	
livestock —	miq·neh	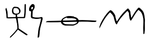	
much	rav	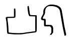	
you have	la·khem	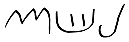	
may remain	ye·she·vu	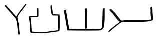	
in the cities	be·a·re·khem	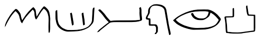	
-	a·sher	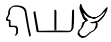	
I have given	na·tat·tee	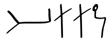	
you	la·khem	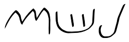	

until	ad	עד	Deuteronomy 3:20
-	a·sher	אשר	
gives rest	ya·nee·ach	יניח	
the LORD	YHVH	יהוה	
to your brothers	la·a·che·khem	לאחיכם	
as He has to you	ka·khem	ככם	
have taken possession of	ve·ya·re·shu	וירשו	
too	gam	גם	
and they	hem	הם	
-	et	את	
the land	ha·a·rets	הארץ	
that	a·sher	אשר	
the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
is giving	no·ten	נתן	
them	la·hem	להם	
across	be·e·ver	בעבר	
the Jordan	hay·yar·den	הירדן	
may return	ve·shav·tem	ושבתם	
Then each of you	eesh	איש	
to the possession	lee·rush·sha·to	לירשתו	
-	a·sher	אשר	
I have given	na·tat·tee	נתתי	
you ”	la·khem	לכם	
And	ve·et	ואת	Deuteronomy 3:21
Joshua :	ye·ho·wo·shu·a	יהושוע	
I commanded	tsiw·ve·tee	צויתי	

time	ba·et		
at that	ha·hi·w	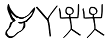	
	le·mor		
“ Your own eyes	e·ne·kha	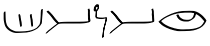	
have seen	ha·ro·ot		
-	et		
all	kal	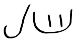	
that	a·sher		
has done	a·sah		
the LORD	YHVH	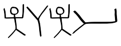	
your God	e·lo·he·khem	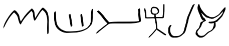	
two	lish·ne		
kings	ham·me·la·kheem		
to these	ha·el·leh		
the same	ken		
will do	ya·a·seh		
The LORD	YHVH	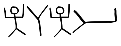	
to all	le·khal		
the kingdoms	ham·mam·la·kho·wt		
-	a·sher	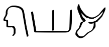	
you	at·tah		
are about to enter	o·ver		
	sham·mah		
Do not	lo		Deuteronomy 3:22
be afraid of them	tī·ra·ʾum		
for	kee	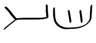	
the LORD	YHVH	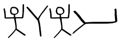	

your God	e·lo·he·khem	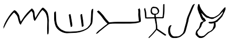	
Himself	hu		
will fight	han·nil·cham	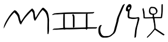	
for you ”	la·khem		
I also pleaded	va·et·chan·nan		Deuteronomy 3:23
	el		
with the LORD :	YHVH		
time	ba·et		
At that	ha·hi·w		
	le·mor		
“ O Lord	a·do·nay		Deuteronomy 3:24
GOD	YHVH		
You	at·tah		
have begun	ha·chil·lo·w·ta	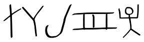	
to show	le·har·o·wt		
-	et		
to Your servant	av·de·kha	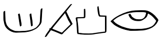	
-	et		
Your greatness	ga·de·le·kha		
-	ve·et		
and power	ya·de·kha		
	ha·cha·za·qah	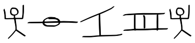	
For	a·sher		
what	mee	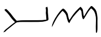	
god	el		
in heaven	bash·sha·ma·yim		
or on earth	u·va·a·rets		

-	a·sher		
can perform	ya·a·seh		
such works	khe·ma·a·se·kha		
and mighty acts [as Yours] ?	ve·khig·vu·ro·te·kha		
let me cross over	e·be·rah	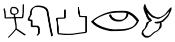	Deuteronomy 3:25
Please	na		
and see	ve·er·eh		
-	et		
land	ha·a·rets		
the good	hat·to·w·vah		
-	a·sher		
beyond	be·e·ver		
the Jordan —	hay·yar·den	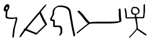	
hill country	ha·har		
pleasant	hat·to·wv		
that	haz·zeh		
as well as Lebanon ! ”	ve·hal·le·va·no·wn	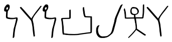	
was angry	vay·yit·ab·ber		Deuteronomy 3:26
But the LORD	YHVH		
with me	bee	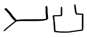	
on account of you	le·ma·an·khem		
and He would not	ve·lo		
listen	sha·ma		
to me	e·lay	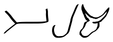	
said	vay·yo·mer		
the LORD	YHVH		
to me	e·lay	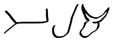	

“ That is enough ”	rav		
	lakh	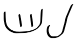	
“ Do not	al		
Me	to·w·seph		
speak	dab·ber		
to	e·lay	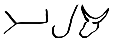	
again	o·wd		
matter	bad·da·var		
about this	haz·zeh	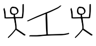	
Go	a·leh		Deuteronomy 3:27
to the top	rosh		
of Pisgah	hap·pis·gah		
and look	ve·sa		
	e·ne·kha	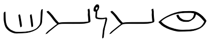	
to the west	yam·mah		
and north	ve·tsa·pho·nah		
and south	ve·te·ma·nah	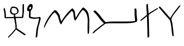	
and east	u·miz·ra·chah		
See [the land]	u·re·eh		
with your own eyes	ve·e·ne·kha	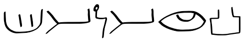	
for	kee	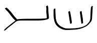	
you will not	lo		
cross	ta·a·vor		
-	et		
Jordan	hay·yar·den		
this	haz·zeh	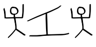	
But commission	ve·tsaw		Deuteronomy 3:28

-	et	
Joshua	ye·ho·wo·shu·a	
encourage him	ve·chaz·ze·qe·hu	
and strengthen him	ve·am·me·tse·hu	
for	kee	
he	hu	
will cross over	ya·a·vor	
ahead of	liph·ne	
people	ha·am	
the	haz·zeh	
	ve·hu	
and enable them to inherit	yan·cheel	
-	o·w·tam	
-	et	
the land	ha·a·rets	
that	a·sher	
you will see ”	tir·eh	
So we stayed	van·ne·shev	Deuteronomy 3:29
in the valley	bag·gay	
opposite	mul	
	bet	
Beth-peor	pe·o·wr	
now	ve·at·tah	Deuteronomy 4:1
O Israel	yis·ra·el	
Hear	she·ma	
	el	
the statutes	ha·chuq·qeem	

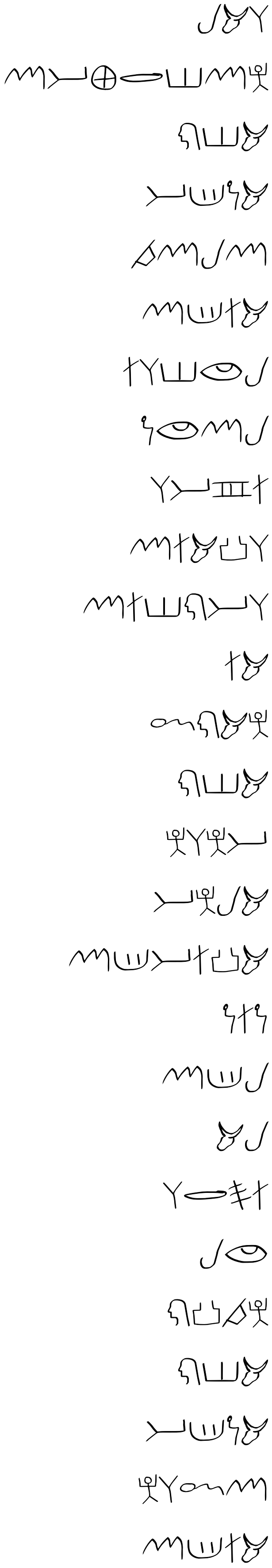

	ve·el	
and ordinances	ham·mish·pa·teem	
-	a·sher	
I	a·no·khee	
am teaching	me·lam·med	
you	et·khem	
to follow	la·a·so·wt	
so that	le·ma·an	
you may live	tich·yu	
and may enter	u·va·tem	
and take possession	vee·rish·tem	
-	et	
of the land	ha·a·rets	
that	a·sher	
the LORD	YHVH	
the God	e·lo·he	
of your fathers	a·vo·te·khem	
is giving	no·ten	
you	la·khem	
You must not	lo	Deuteronomy 4:2
add	to·si·phu	
to	al	
	had·da·var	
what	a·sher	
I	a·no·khee	
command	me·tsaw·veh	
you	et·khem	

	ve·lo		
or subtract	tig·re·u		
from	mim·men·nu	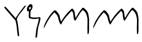	
so that you may keep	lish·mor		
-	et		
the commandments	mits·wot		
of the LORD	YHVH		
your God	e·lo·he·khem	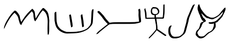	
that	a·sher		
I	a·no·khee		
am giving you	me·tsaw·veh		
-	et·khem		
Your eyes	e·ne·khem	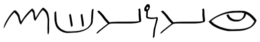	Deuteronomy 4:3
have seen	ha·ro·ot		
-	et		
what	a·sher		
did	a·sah		
the LORD	YHVH		
	be·va·al	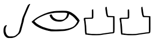	
at Baal-peor	pe·o·wr		
for	kee	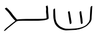	
all	khal		
	ha·eesh	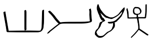	
who	a·sher		
followed	ha·lakh	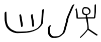	
	a·cha·re	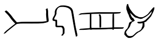	
	va·al		

Baal of Peor	pe·o·wr		
destroyed	hish·mee·do		
the LORD	YHVH		
your God	e·lo·he·kha		
from among you	miq·qir·be·kha	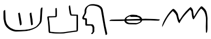	
But you	ve·at·tem		Deuteronomy 4:4
who held fast	had·de·ve·qeem	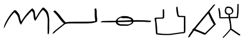	
to the LORD	ba·YHVH	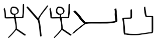	
your God	e·lo·he·khem	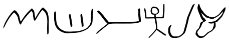	
[are] alive	chay·yeem	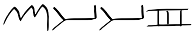	
every one of you	kul·le·khem	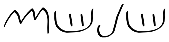	
to this day	hay·yo·wm	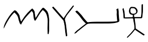	
See	re·eh		Deuteronomy 4:5
I have taught	lim·mad·tee	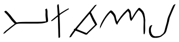	
you	et·khem		
statutes	chuq·qeem	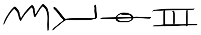	
and ordinances	u·mish·pa·teem		
just as	ka·a·sher		
has commanded me	tsiw·va·nee		
the LORD	YHVH		
my God	e·lo·hay		
so that you may follow them	la·a·so·wt		
	ken	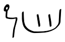	
in	be·qe·rev	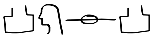	
the land	ha·a·rets		
that	a·sher		
you	at·tem		

are about to enter	ba·eem	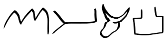	
	sham·mah	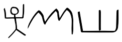	
and possess	le·rish·tah	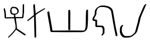	
carefully	u·she·mar·tem	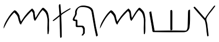	Deuteronomy 4:6
Observe them	va·a·see·tem	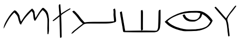	
for	kee	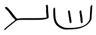	
this	hee	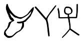	
will show your wisdom	cha·khe·mat·khem	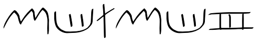	
and understanding	u·vee·nat·khem	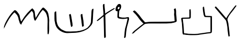	
in the sight	le·e·ne	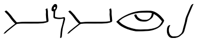	
of the peoples	ha·am·meem	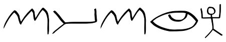	
who	a·sher	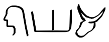	
will hear	yish·me·un	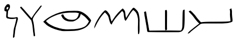	
-	et	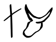	
of all	kal	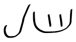	
statutes	ha·chuq·qeem	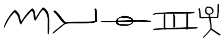	
these	ha·el·leh	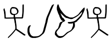	
and say	ve·a·me·ru	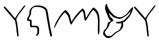	
“ Surely	raq	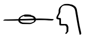	
people ”	am	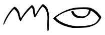	
[is] a wise	cha·kham	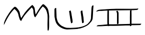	
and understanding	ve·na·vo·wn	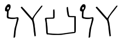	
nation	hag·go·w	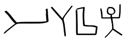	
great	hag·ga·do·wl	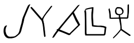	
this	haz·zeh	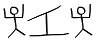	
For	kee	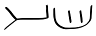	Deuteronomy 4:7
what	mee	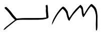	

nation [is]	go·w	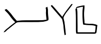	
great enough	ga·do·wl		
to	a·sher		
have	lo	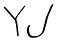	
a god	e·lo·heem	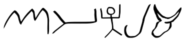	
[as] near	qe·ro·veem		
to them	e·law	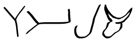	
as the LORD	ka·YHVH	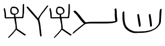	
our God [is to us]	e·lo·he·nu	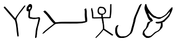	
whenever	be·khal		
we call	qa·re·ʾē·nu		
on Him ?	e·law	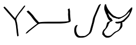	
And what	u·mee		Deuteronomy 4:8
nation [is]	go·w	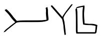	
great enough	ga·do·wl		
to	a·sher		
have	lo	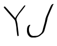	
statutes	chuq·qeem	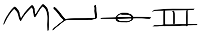	
and ordinances	u·mish·pa·teem		
righteous	tsad·dee·qim	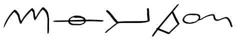	
entire	ke·khol		
law	hat·to·w·rah		
like this	haz·zot		
-	a·sher		
I	a·no·khee		
set	no·ten		
before you	liph·ne·khem	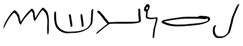	

today ?	hay·yo·wm	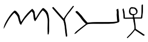	
Only	raq	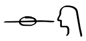	Deuteronomy 4:9
be on your guard	hish·sha·mer	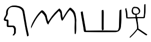	
	le·kha	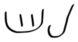	
watch	u·she·mor		
yourselves	naph·she·kha	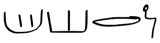	
and diligently	me·od		
so that you do not	pen		
forget	tish·kach	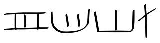	
-	et		
the things	had·de·va·reem		
-	a·sher		
have seen	ra·u		
your eyes	e·ne·kha	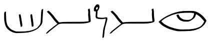	
and so that they do not	u·phen		
slip	ya·su·ru		
from your heart	mil·le·va·ve·kha		
as	kol	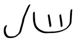	
	ye·me		
long as you live	chay·ye·kha	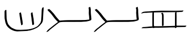	
Teach them	ve·ho·w·da·tam		
to your children	le·va·ne·kha	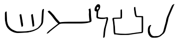	
and grandchildren	ve·liv·ne		
	va·ne·kha	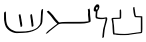	
The day	yo·wm		Deuteronomy 4:10
	a·sher		
you stood	a·mad·ta		

before	liph·ne	
the LORD	YHVH	
your God	e·lo·he·kha	
at Horeb	be·cho·rev	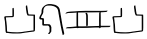
said	be·e·mor	
the LORD	YHVH	
to me	e·lay	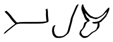
“ Gather	haq·hel	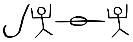
	lee	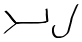
before Me	et	
the people	ha·am	
to hear	ve·ash·mi·em	
-	et	
My words	de·va·ray	
so that	a·sher	
they may learn	yil·me·dun	
to fear	le·yir·ah	
Me	o·tee	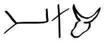
all	kal	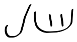
the days	hay·ya·meem	
-	a·sher	
they	hem	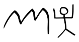
live	chay·yeem	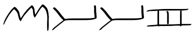
on	al	
the earth	ha·a·da·mah	
and that	ve·et	
to their children ”	be·ne·hem	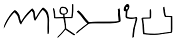

they may teach them	ye·lam·me·dun	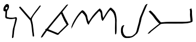	
You came near	vat·tiq·re·vun	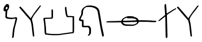	Deuteronomy 4:11
and stood	vat·ta·am·dun	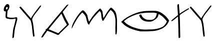	
at the base	ta·chat	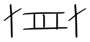	
of the mountain	ha·har	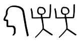	
a mountain	ve·ha·har	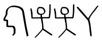	
blazing	bo·er	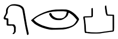	
with fire	ba·esh	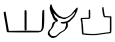	
to	ad	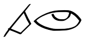	
	lev	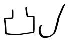	
the heavens	hash·sha·ma·yim	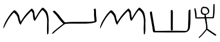	
darkness	cho·shekh	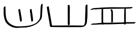	
with black clouds	a·nan	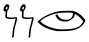	
and deep	va·a·ra·phel	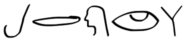	
spoke	vay·dab·ber	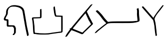	Deuteronomy 4:12
And the LORD	YHVH	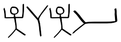	
to you	a·le·khem	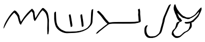	
out of	mit·to·wkh	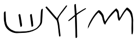	
the fire	ha·esh	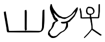	
the sound	qo·wl	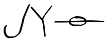	
of the words	de·va·reem	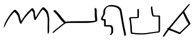	
You	at·tem	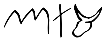	
heard	sho·me·eem	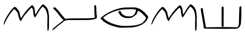	
form	u·te·mu·nah	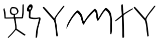	
no	e·ne·khem	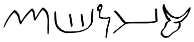	
but saw	ro·eem	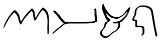	
there was only	zu·la·tee	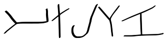	

a voice	qo·wl	𐤒𐤅𐤋	
He declared	vay·yag·ged	𐤅𐤉𐤂𐤃	Deuteronomy 4:13
to you	la·khem	𐤋𐤊𐤌	
	et	𐤀𐤕	
His covenant	be·ree·to	𐤁𐤓𐤉𐤕𐤅	
which	a·sher	𐤀𐤔𐤓	
He commanded	tsiw·vah	𐤑𐤅𐤄	
-	et·khem	𐤀𐤕𐤊𐤌	
you to follow —	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
the Ten	a·se·ret	𐤏𐤔𐤓𐤕	
Commandments	had·de·va·reem	𐤄𐤃𐤁𐤓𐤉𐤌	
that He wrote	vay·yikh·te·vem	𐤅𐤉𐤊𐤕𐤁𐤌	
on	al	𐤏𐤋	
two	she·ne	𐤔𐤍𐤉	
tablets	lu·cho·wt	𐤋𐤇𐤅𐤕	
of stone	a·va·neem	𐤀𐤁𐤍𐤉𐤌	
-	ve·o·tee	𐤅𐤀𐤕𐤉	Deuteronomy 4:14
commanded me	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
time	ba·et	𐤁𐤏𐤕	
At that	ha·hi·w	𐤄𐤄𐤅𐤀	
to teach	le·lam·med	𐤋𐤋𐤌𐤃	
you	et·khem	𐤀𐤕𐤊𐤌	
the statutes	chuq·qeem	𐤇𐤒𐤉𐤌	
and ordinances	u·mish·pa·teem	𐤅𐤌𐤔𐤐𐤈𐤉𐤌	
you are to follow	la·a·so·te·khem	𐤋𐤏𐤔𐤕𐤊𐤌	
-	o·tam	𐤀𐤕𐤌	

in the land	ba·a·rets	בארץ	
that	a·sher	אשר	
you	at·tem	אתם	
are crossing	o·ve·reem	עברים	
[the Jordan]	sham·mah	שמה	
to possess	le·rish·tah	לרשתה	
be careful	ve·nish·mar·tem	ונשמרתם	Deuteronomy 4:15
	me·od	מאד	
	le·naph·sho·te·khem	לנפשתיכם	
So since	kee	כי	
no	lo	לא	
you saw	re·ee·tem	ראיתם	
of any kind	kal	כל	
form	te·mu·nah	תמונה	
on the day	be·yo·wm	ביום	
spoke	dib·ber	דבר	
the LORD	YHVH	יהוה	
to you	a·le·khem	אליכם	
at Horeb	be·cho·rev	בחרב	
out of	mit·to·wkh	מתוך	
the fire	ha·esh	האש	
that you do not	pen	פן	Deuteronomy 4:16
act corruptly	tash·chi·tun	תשחתון	
and make	va·a·see·tem	ועשיתם	
for yourselves	la·khem	לכם	
an idol	pe·sel	פסל	
of any form	te·mu·nat	תמונת	

or	kal	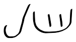	
shape	sa·mel		
whether in the likeness	tav·neet	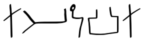	
of a male	za·khar	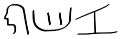	
or	o		
female	ne·qe·vah	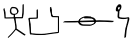	
-	tav·neet	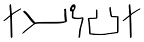	Deuteronomy 4:17
of any	kal	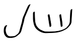	
beast	be·he·mah	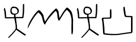	
that [is]	a·sher		
on the earth	ba·a·rets		
	tav·neet	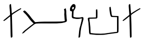	
-	kal		
or bird	tsip·po·wr		
	ka·naph	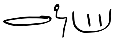	
that	a·sher		
flies	ta·uph		
in the air	bash·sha·ma·yim		
[or]	tav·neet	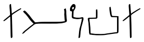	Deuteronomy 4:18
of any	kal		
creature that crawls	ro·mes		
on the ground	ba·a·da·mah		
	tav·neet	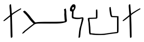	
or	kal	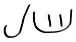	
fish	da·gah		
that [is]	a·sher		
in the waters	bam·ma·yim	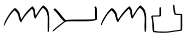	

Deuteronomy 4:19

below	mit·ta·chat
-	la·a·rets
do not be	u·phen
When you look	tis·sa
	e·ne·kha
to the heavens	hash·sha·may·mah
and see	ve·ra·ee·ta
-	et
the sun	hash·she·mesh
and	ve·et
moon	hay·ya·re·ach
-	ve·et
and stars —	hak·ko·w·kha·veem
all	kol
the host	tse·va
of heaven —	hash·sha·ma·yim
enticed	ve·nid·dach·ta
to bow down	ve·hish·ta·cha·vee·ta
	la·hem
and worship	va·a·vad·tam
what	a·sher
has apportioned	cha·laq
the LORD	YHVH
your God	e·lo·he·kha
-	o·tam
to all	le·khol
the nations	ha·am·meem

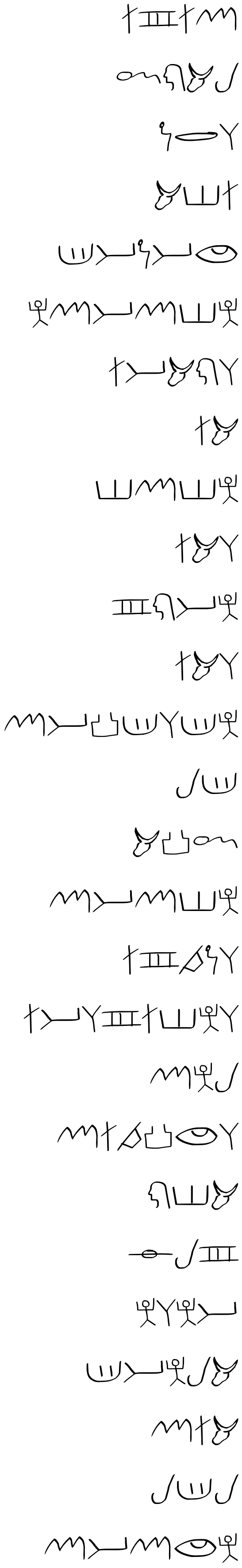

under	ta·chat	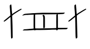	
-	kal	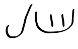	
heaven	hash·sha·ma·yim		
you	ve·et·khem		Deuteronomy 4:20
has taken	la·qach	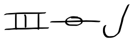	
Yet the LORD	YHVH	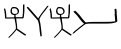	
and brought	vay·yo·w·tsi	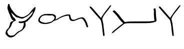	
you	et·khem		
furnace	mik·kur		
out of the iron	hab·bar·zel	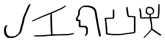	
out of Egypt	mim·mits·ra·yim		
to be	lih·yo·wt	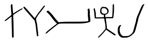	
-	lo		
the people	le·am		
of His inheritance	na·cha·lah	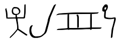	
as you are today	kay·yo·wm	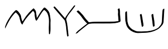	
	haz·zeh		
The LORD, however	va·YHVH	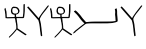	Deuteronomy 4:21
was angry	hit·an·neph		
with me	bī	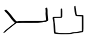	
on account	al		
of you	div·re·khem	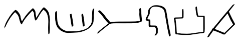	
and He swore	vay·yish·sha·va		
that I would not	le·vil·tee	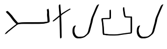	
cross	a·ve·ree		
-	et		
the Jordan	hay·yar·den		

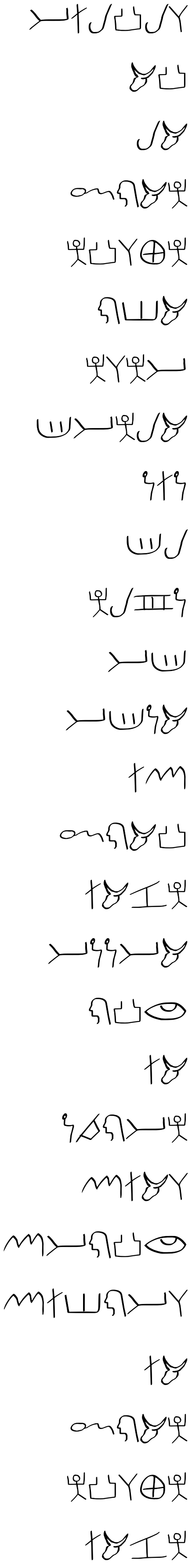

	u·le·vil·tee	
to enter	vo	
	el	
land	ha·a·rets	
the good	hat·to·w·vah	
that	a·sher	
the LORD	YHVH	
your God	e·lo·he·kha	
is giving	no·ten	
you	le·kha	
as an inheritance	na·cha·lah	
because	kee	Deuteronomy 4:22
I	a·no·khee	
must die	met	
land	ba·a·rets	
in this	haz·zot	
For I will not	e·nen·nee	
be crossing	o·ver	
-	et	
the Jordan	hay·yar·den	
But you	ve·at·tem	
shall cross over	o·ve·reem	
and take possession of	vee·rish·tem	
-	et	
land	ha·a·rets	
good	hat·to·w·vah	
that	haz·zot	

Be careful	hish·sha·me·ru		Deuteronomy 4:23
that you	la·khem		
do not	pen		
forget	tish·ke·chu		
-	et		
the covenant	be·reet	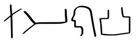	
of the LORD	YHVH		
your God	e·lo·he·khem	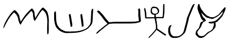	
that	a·sher		
He made	ka·rat	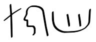	
with you	im·ma·khem		
do not make	va·a·see·tem	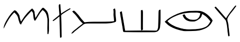	
for yourselves	la·khem		
an idol	pe·sel		
in the form	te·mu·nat		
of anything	kol	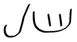	
-	a·sher		
has forbidden you	tsiw·ve·kha		
He	YHVH		
	e·lo·he·kha		
For	kee	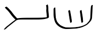	Deuteronomy 4:24
the LORD	YHVH		
your God	e·lo·he·kha		
fire	esh		
is a consuming	o·khe·lah		
	hu		
God	el		

a jealous	qan·na		
After	kee	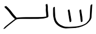	Deuteronomy 4:25
you have	to·w·leed	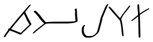	
children	ba·neem	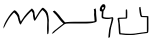	
and grandchildren	u·ve·ne		
	va·neem	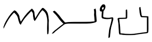	
a long time	ve·no·wo·shan·tem	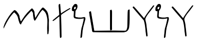	
and you have been in the land	ba·a·rets		
if you then act corruptly	ve·hish·chat·tem	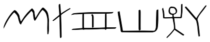	
and make	va·a·see·tem	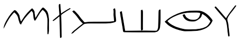	
an idol	pe·sel		
form —	te·mu·nat		
of any	kol		
doing	va·a·see·tem	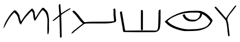	
evil	ha·ra		
in the sight	be·e·ne	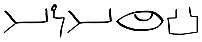	
of the LORD	YHVH		
your God	e·lo·he·kha		
[and] provoking Him to anger —	le·hakh·ee·so		
as witnesses	ha·ee·do·tee	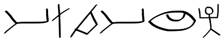	Deuteronomy 4:26
against you	va·khem		
this day	hay·yo·wm	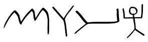	
-	et		
I call heaven	hash·sha·ma·yim		
-	ve·et		
and earth	ha·a·rets		

that	kee	כי	
perish	a·vod	אבד	
	to·ve·dun	תאבדון	
you will quickly	ma·her	מהר	
from	me·al	מעל	
the land	ha·a·rets	הארץ	
that	a·sher	אשר	
you	at·tem	אתם	
are crossing	o·ve·reem	עברים	
-	et	את	
the Jordan	hay·yar·den	הירדן	
	sham·mah	שמה	
to possess	le·rish·tah	לרשתה	
You will not	lo	לא	
live long	ta·a·ree·khun	תאריכן	
	ya·meem	ימים	
upon it	a·le·ha	עליה	
but	kee	כי	
will be utterly destroyed	hish·sha·med	השמד	
	tish·sha·me·dun	תשמדון	
will scatter	ve·he·pheets	והפיץ	Deuteronomy 4:27
Then the LORD	YHVH	יהוה	
-	et·khem	אתכם	
you among the peoples	ba·am·meem	בעמים	
will survive	ve·nish·ar·tem	ונשארתם	
and only a few of you	me·te	מתי	

	mis·par	𐤌𐤎𐤐𐤓	
among the nations	bag·go·w·yim	𐤁𐤂𐤅𐤉𐤌	
to which	a·sher	𐤀𐤔𐤓	
will drive you	ye·na·heg	𐤉𐤍𐤄𐤂	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et·khem	𐤀𐤕𐤊𐤌	
-	sham·mah	𐤔𐤌𐤄	
you will serve	va·a·vad·tem	𐤅𐤏𐤁𐤃𐤕𐤌	Deuteronomy 4:28
And there	sham	𐤔𐤌	
gods	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
man-made	ma·a·seh	𐤌𐤏𐤔𐤄	
	ye·de	𐤉𐤃𐤉	
	a·dam	𐤀𐤃𐤌	
of wood	ets	𐤏𐤑	
and stone	va·e·ven	𐤅𐤀𐤁𐤍	
which	a·sher	𐤀𐤔𐤓	
cannot	lo	𐤋𐤀	
see	yir·un	𐤉𐤓𐤀𐤅𐤍	
[or]	ve·lo	𐤅𐤋𐤀	
hear	yish·me·un	𐤉𐤔𐤌𐤏𐤅𐤍	
[or]	ve·lo	𐤅𐤋𐤀	
eat	yo·khe·lun	𐤉𐤀𐤊𐤋𐤅𐤍	
[or]	ve·lo	𐤅𐤋𐤀	
smell	ye·ree·chun	𐤉𐤓𐤉𐤇𐤍	
you will seek	u·viq·qash·tem	𐤅𐤁𐤒𐤔𐤕𐤌	Deuteronomy 4:29
But if from there	mish·sham	𐤌𐤔𐤌	
-	et	𐤀𐤕	

the LORD	YHVH	
your God	e·lo·he·kha	
you will find	u·ma·tsa·ta	
Him	kee	
if you seek Him	tid·re·shen·nu	
with all	be·khal	
your heart	le·va·ve·kha	
and with all	u·ve·khal	
your soul	naph·she·kha	
When you are in distress	bats·tsar	Deuteronomy 4:30
	le·kha	
have happened to you	u·me·tsa·u·kha	
and all	kol	
things	had·de·va·reem	
these	ha·el·leh	
then in later	be·a·cha·reet	
days	hay·ya·meem	
you will return	ve·shav·ta	
to	ad	
the LORD	YHVH	
your God	e·lo·he·kha	
and listen	ve·sha·ma·ta	
to His voice	be·qo·lo	
For	kee	Deuteronomy 4:31
God	el	
[is] a merciful	ra·chum	
the LORD	YHVH	

your God	e·lo·he·kha		
He will not	lo		
abandon you	yar·pe·kha		
[or]	ve·lo		
destroy you	yash·chee·te·kha	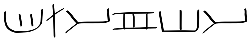	
[or]	ve·lo		
forget	yish·kach		
-	et		
the covenant	be·reet	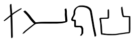	
with your fathers	a·vo·te·kha		
which	a·sher		
He swore to them by oath	nish·ba		
	la·hem		
Indeed	kee	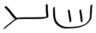	Deuteronomy 4:32
ask	she·al		
now	na		
about the days	le·ya·meem		
long	ri·sho·neem	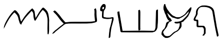	
that	a·sher		
preceded	ha·yu	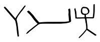	
you	le·pha·ne·kha	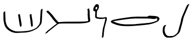	
from	le·min		
the day	hay·yo·wm	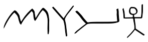	
that	a·sher		
created	ba·ra		
God	e·lo·heem		
man	a·dam		

on	al		
earth :	ha·a·rets		
from one end	u·le·miq·tseh	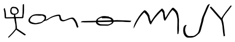	
of the heavens	hash·sha·ma·yim		
to	ve·ad		
[the other]	qe·tseh	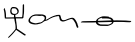	
	hash·sha·ma·yim	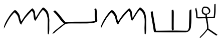	
ever happened	ha·nih·yah		
as this	kad·da·var		
great	hag·ga·do·wl		
Has anything as	haz·zeh		
or	o		
been reported ?	ha·nish·ma		
-	ka·mo·hu		
ever heard	ha·sha·ma		Deuteronomy 4:33
Has a people	am		
the voice	qo·wl	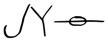	
of God	e·lo·heem		
speaking	me·dab·ber		
out of	mit·to·wkh		
the fire	ha·esh		
as	ka·a·sher		
have	sha·ma·ta		
you	at·tah		
and lived ?	vay·ye·chee	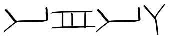	
Or	o		Deuteronomy 4:34
tried	ha·nis·sah		

has any god	e·lo·heem	
	la·vo·w	
to take	la·qa·chat	
as his own	lo	
a nation	go·w	
out of	miq·qe·rev	
another nation —	go·w	
by trials	be·mas·sot	
signs	be·o·tot	
wonders	u·ve·mo·wph·teem	
and war	u·ve·mil·cha·mah	
hand	u·ve·yad	
by a strong	cha·za·qah	
arm	u·viz·ro·w·a	
and an outstretched	ne·tu·yah	
terrors —	u·ve·mo·w·ra·eem	
and by great	ge·do·leem	
as	ke·khol	
-	a·sher	
did	a·sah	
for you	la·khem	
the LORD	YHVH	
your God	e·lo·he·khem	
in Egypt	be·mits·ra·yim	
before your eyes ?	le·e·ne·kha	
You	at·tah	Deuteronomy 4:35
were shown [these things]	ha·re·e·ta	

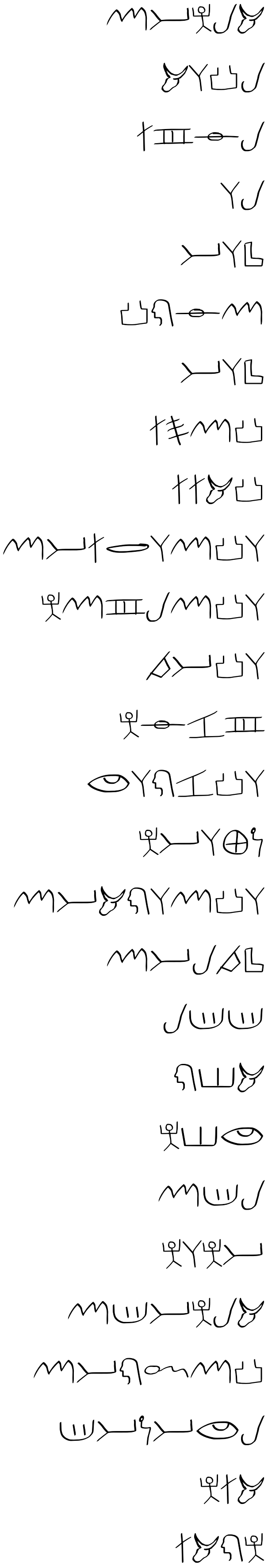

so that you would know	la·da·at	𐤋𐤃𐤏𐤕	
that	kee	𐤊𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
	hu	𐤄𐤅𐤀	
is God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
there is no	en	𐤀𐤉𐤍	
other	o·wd	𐤏𐤅𐤃	
besides Him	mil·vad·do	𐤌𐤋𐤁𐤃𐤅	
from	min	𐤌𐤍	Deuteronomy 4:36
heaven	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
He let you hear	hish·mee·a·kha	𐤄𐤔𐤌𐤉𐤏𐤊	
-	et	𐤀𐤕	
His voice	qo·lo	𐤒𐤋𐤅	
to discipline you	le·yas·se·re·ka	𐤋𐤉𐤎𐤓𐤊	
and on	ve·al	𐤅𐤏𐤋	
earth	ha·a·rets	𐤄𐤀𐤓𐤑	
He showed	her·a·kha	𐤄𐤓𐤀𐤊	
you	et	𐤀𐤕	
fire	ish·sho	𐤀𐤔𐤅	
His great	hag·ge·do·w·lah	𐤄𐤂𐤃𐤅𐤋𐤄	
His words	u·de·va·raw	𐤅𐤃𐤁𐤓𐤉𐤅	
and you heard	sha·ma·ta	𐤔𐤌𐤏𐤕	
out of	mit·to·wkh	𐤌𐤕𐤅𐤊	
the fire	ha·esh	𐤄𐤀𐤔	
Because	ve·ta·chat	𐤅𐤕𐤇𐤕	Deuteronomy 4:37
	kee	𐤊𐤉	
He loved	a·hav	𐤀𐤄𐤁	

-	et		
your fathers	a·vo·te·kha		
He chose	vay·yiv·char	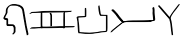	
their descendants	be·zar·o		
after them	a·cha·raw	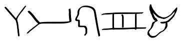	
and brought you	vay·yo·w·tsi·a·kha		
by His presence	be·pha·naw	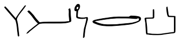	
power	be·kho·cho	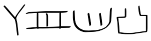	
and great	hag·ga·dol		
out of Egypt	mim·mits·ra·yim		
to drive out	le·ho·w·reesh		Deuteronomy 4:38
nations	go·w·yim	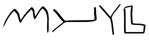	
greater	ge·do·leem	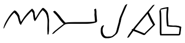	
and mightier [than you]	va·a·tsu·meem		
before you	mim·me·kha		
	mip·pa·ne·kha	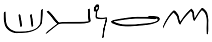	
and to bring you	la·ha·vee·a·kha	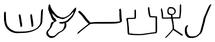	
and give it to you	la·tet	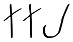	
for your	le·kha	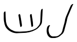	
-	et		
into their land	ar·tsam		
inheritance	na·cha·lah	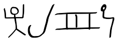	
day	kay·yo·wm	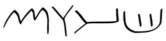	
as it is this	haz·zeh		
Know therefore	ve·ya·da·ta	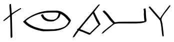	Deuteronomy 4:39
this day	hay·yo·wm	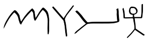	
and take	va·ha·she·vo·ta		

to	el		
heart	le·va·ve·kha		
that	kee	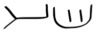	
the LORD	YHVH		
	hu		
is God	ha·e·lo·heem		
in heaven	bash·sha·ma·yim		
above	mim·ma·al		
and on	ve·al		
the earth	ha·a·rets		
below	mit·ta·chat		
there is no	en	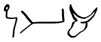	
other	o·wd		
Keep	ve·sha·mar·ta		Deuteronomy 4:40
-	et		
His statutes	chuq·qaw	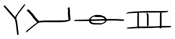	
-	ve·et		
and commandments	mits·wo·taw		
which	a·sher		
I	a·no·khee		
am giving you today	me·tsaw·ve·kha		
	hay·yo·wm	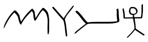	
so that	a·sher		
may prosper	yee·tav	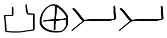	
	le·kha	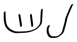	
you and your children	u·le·va·ne·kha	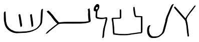	
after you	a·cha·re·kha	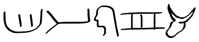	

and that	u·le·ma·an		
you may live long	ta·a·reekh	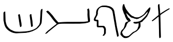	
	ya·meem	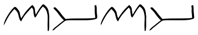	
in	al		
the land	ha·ʾa·da·mah		
that	a·sher		
the LORD	YHVH		
your God	e·lo·he·kha		
is giving	no·ten	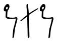	
you	le·kha	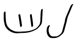	
for all	kal		
time	hay·ya·meem	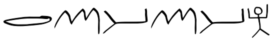	
Then	az		Deuteronomy 4:41
set aside	yav·deel	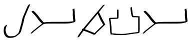	
Moses	mo·sheh	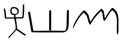	
three	sha·losh	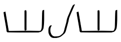	
cities	a·reem	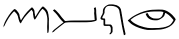	
across	be·e·ver		
the Jordan	hay·yar·den	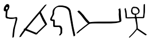	
to the east	miz·re·chah		
	sha·mesh		
could flee	la·nus	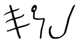	Deuteronomy 4:42
to which	sham·mah		
a manslayer	ro·w·tse·ach		
-	a·sher		
after killing	yir·tsach		
-	et		

his neighbor	re·e·hu	רעהו	
unintentionally	biv·lee	בבלי	
	da·at	דעת	
	ve·hu	והוא	
without	lo	לא	
malice	so·ne	שנא	
-	lo	לו	
prior	mit·te·mo·wl	מתמול	
	shil·sho·wm	שלשום	
he could flee	ve·nas	ונס	
to	el	אל	
one	a·chat	אחת	
of	min	מן	
cities :	he·a·reem	הערים	
these	ha·el	האל	
To save one’s own life	va·chay	וחי	
-	et	את	Deuteronomy 4:43
Bezer	be·tser	בצר	
in the wilderness	bam·mid·bar	במדבר	
	be·e·rets	בארץ	
on the plateau	ham·mee·shor	המישר	
belonging to the Reubenites	la·ru·ʾu·vē·nī	לראובני	
-	ve·et	ואת	
Ramoth	ra·mot	ראמת	
in Gilead	bag·gil·ad	בגלעד	
belonging to the Gadites	lag·ga·dee	לגדי	

-	ve·et		
or Golan	go·w·lan		
in Bashan	bab·ba·shan	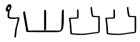	
belonging to the Manassites	lam·nash·shee	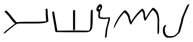	
This	ve·zot		Deuteronomy 4:44
is the law	hat·to·w·rah		
that	a·sher		
set	sam		
Moses	mo·sheh		
before	liph·ne		
the Israelites	be·ne	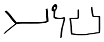	
	yis·ra·el	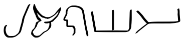	
These [are]	el·leh	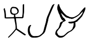	Deuteronomy 4:45
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statutes	ve·ha·chuq·qeem	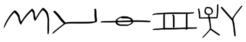	
and ordinances	ve·ham·mish·pa·teem		
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proclaimed	dib·ber		
Moses	mo·sheh		
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them	be·ne	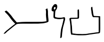	
	yis·ra·el	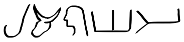	
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of Egypt	mim·mits·ra·yim		
across	be·e·ver		Deuteronomy 4:46
the Jordan	hay·yar·den	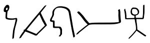	

while they were in the valley	bag·gay	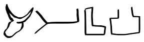	
facing	mul	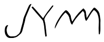	
	bet	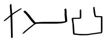	
Beth-peor	pe·o·wr	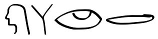	
in the land	be·e·rets	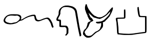	
of Sihon	see·chon	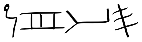	
king	me·lekh	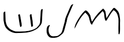	
of the Amorites	ha·e·mo·ree	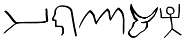	
who	a·sher	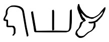	
lived	yo·wo·shev	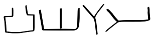	
in Heshbon	be·chesh·bo·wn	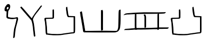	
-	a·sher	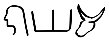	
and was defeated	hik·kah	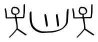	
by Moses	mo·sheh	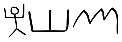	
and the Israelites	u·ve·ne	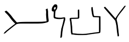	
	yis·ra·el	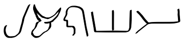	
after they had come out	be·tse·tam	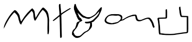	
of Egypt	mim·mits·ra·yim	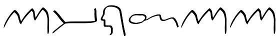	
They took possession	vay·yee·re·shu	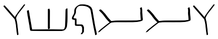	Deuteronomy 4:47
-	et	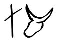	
of the land [belonging to Sihon]	ar·tso	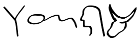	
and	ve·et	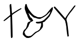	
-	e·rets	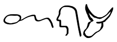	
to Og	o·wg	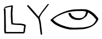	
king	me·lekh	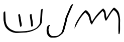	
of Bashan —	hab·ba·shan	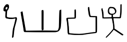	

the two	she·ne	שני	
kings	mal·khe	מלכי	
Amorite	ha·e·mo·ree	האמרי	
-	a·sher	אשר	
across	be·e·ver	בעבר	
the Jordan	hay·yar·den	הירדן	
to the east	miz·rach	מזרח	
—	sha·mesh	שמש	
extending from Aroer	me·a·ro·er	מערער	Deuteronomy 4:48
-	a·sher	אשר	
on	al	על	
the rim	se·phat	שפת	
Valley	na·chal	נחל	
of the Arnon	ar·non	ארנן	
as far as	ve·ad	ועד	
Mount	har	הר	
Siyon	see·on	שיאן	
(that is	hu	הוא	
Hermon),	cher·mo·wn	חרמון	
including all	ve·khal	וכל	Deuteronomy 4:49
the Arabah	ha·a·ra·vah	הערבה	
side	e·ver	עבר	
of the Jordan	hay·yar·den	הירדן	
on the east	miz·ra·chah	מזרחה	
and as far as	ve·ad	ועד	
the Sea	yam	ים	
of the Arabah	ha·a·ra·vah	הערבה	

below	ta·chat	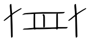	
the slopes	ash·dot	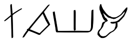	
of Pisgah	hap·pis·gah	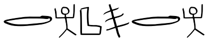	
summoned	vay·yiq·ra	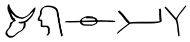	Deuteronomy 5:1
Then Moses	mo·sheh	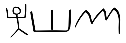	
to them :	el	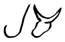	
all	kal	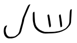	
Israel	yis·ra·el	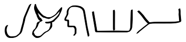	
and said	vay·yo·mer	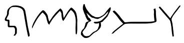	
	a·le·hem	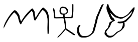	
Hear	she·ma	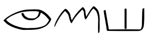	
O Israel	yis·ra·el	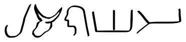	
-	et	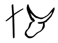	
the statutes	ha·chuq·qeem	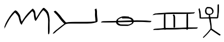	
-	ve·et	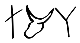	
and ordinances	ham·mish·pa·teem	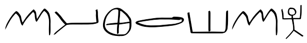	
that	a·sher	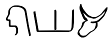	
I	a·no·khee	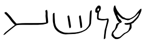	
declare	do·ver	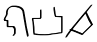	
in your hearing	be·a·ze·ne·khem	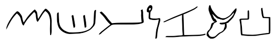	
this day	hay·yo·wm	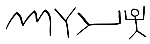	
Learn	u·le·mad·tem	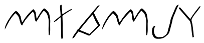	
them	o·tam	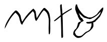	
carefully	u·she·mar·tem	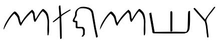	
and observe them	la·a·so·tam	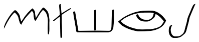	
The LORD	YHVH	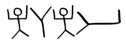	Deuteronomy 5:2
our God	e·lo·he·nu	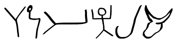	

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with us	im·ma·nu	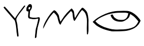	
a covenant	be·reet	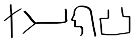	
at Horeb	be·cho·rev	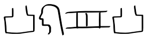	
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with	et		
our fathers	a·vo·te·nu	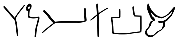	
make	ka·rat	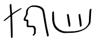	
He	YHVH	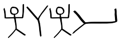	
-	et		
covenant	hab·be·reet		
this	haz·zot		
but	kee	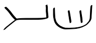	
with	it·ta·nu		
	a·nach·nu	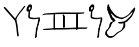	
	el·leh	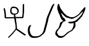	
here today	phoh	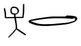	
	hay·yo·wm	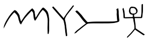	
all	kul·la·nu	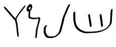	
of us who are alive	chay·yeem	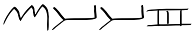	
face	pa·neem	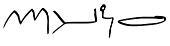	Deuteronomy 5:4
to face	be·pha·neem	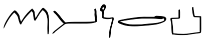	
spoke	dib·ber		
The LORD	YHVH	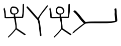	
with you	im·ma·khem		
on the mountain	ba·har		
out of	mit·to·wkh		

the fire	ha·esh		
I	a·no·khee		Deuteronomy 5:5
was standing	o·med		
between	ben	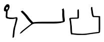	
the LORD	YHVH		
and you	u·ve·ne·khem	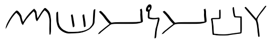	
time	ba·et		
At that	ha·hi·w	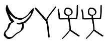	
to declare	le·hag·geed	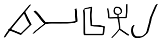	
to you	la·khem		
-	et		
the word	de·var		
of the LORD	YHVH		
because	kee	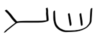	
you were afraid	ye·re·tem		
of	mip·pe·ne		
the fire	ha·esh		
and would not	ve·lo		
go up	a·lee·tem	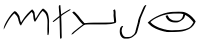	
the mountain	ba·har		
And He said :	le·mor		
“ I	a·no·khee		Deuteronomy 5:6
am the LORD	YHVH		
your God	e·lo·he·kha		
who	a·sher		
brought you out	ho·w·tse·tee·kha		
of the land	me·e·rets		

of Egypt	mits·ra·yim		
out of the house	mib·bēt	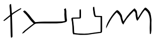	
of slavery	ʿa·va·dīm		
no	lo		Deuteronomy 5:7
You shall have	yih·yeh	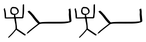	
-	le·kha	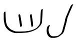	
gods	e·lo·heem		
other	a·che·reem		
before	al		
Me	pa·na·ya	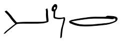	
{You shall} not	lo		Deuteronomy 5:8
make	ta·a·seh		
for yourself	le·kha	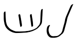	
an idol	phe·sel		
of anything	kal	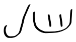	
in the form	te·mu·nah		
-	a·sher		
in the heavens	bash·sha·ma·yim		
above	mim·ma·al		
-	va·a·sher		
on the earth	ba·a·rets		
below	mit·ta·chat		
-	va·a·sher		
or in the waters	bam·ma·yim	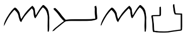	
beneath	mit·ta·chat		
-	la·a·rets		
You shall not	lo		Deuteronomy 5:9

bow down	tish·ta·cha·veh		
to them	la·hem		
	ve·lo		
or worship them	ta·a·ve·dem		
for	kee	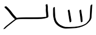	
I	a·no·khee		
the LORD	YHVH		
your God	e·lo·he·kha		
God	el		
am a jealous	qan·na	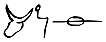	
visiting	po·qed	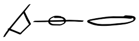	
the iniquity	a·won		
of the fathers	a·vo·wt		
on	al		
their children	ba·neem	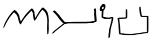	
	ve·al		
to the third	shil·le·sheem	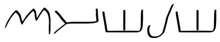	
	ve·al		
and fourth [generations]	rib·be·eem		
of those who hate Me	le·so·ne·ʾay		
but showing	ve·o·seh		Deuteronomy 5:10
loving devotion	che·sed		
to a thousand [generations]	la·a·la·pheem		
of those who love Me	le·o·ha·vay		
and keep	u·le·sho·me·re		
My commandments	mits·wo·to		

You shall not	lo	לא	Deuteronomy 5:11
take	tis·sa	תשא	
-	et	את	
the name	shem	שם	
of the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
in vain	lash·shaw	לשוא	
for	kee	כי	
will not	lo	לא	
leave anyone unpunished	ye·naq·qeh	ינקה	
the LORD	YHVH	יהוה	
-	et	את	
who	a·sher	אשר	
takes	yis·sa	ישא	
-	et	את	
His name	she·mo	שמו	
in vain	lash·shaw	לשוא ס	
Observe	sha·mo·wr	שמור	Deuteronomy 5:12
-	et	את	
day	yo·wm	יום	
the Sabbath	hash·shab·bat	השבת	
by keeping it holy	le·qad·de·sho	לקדשו	
as	ka·a·sher	כאשר	
has commanded you	tsiw·ve·kha	צוך	
the LORD	YHVH	יהוה	
your God	ʾĕ·lo·hɛ·kha	אלהיך	
Six	she·shet	ששת	Deuteronomy 5:13

days	ya·meem	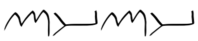	
you shall labor	ta·a·vod	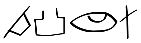	
and do	ve·a·see·ta	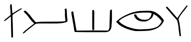	
all	kal	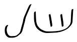	
your work	me·lakh·te·kha	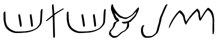	
day	ve·yo·wm	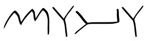	Deuteronomy 5:14
but the seventh	hash·she·vee·ee	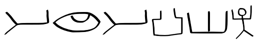	
is a Sabbath	shab·bat	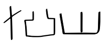	
to the LORD	lash·shēm	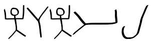	
your God	e·lo·he·kha	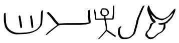	
on which you must not	lo	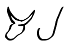	
do	ta·a·seh	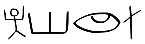	
any	khal	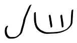	
work —	me·la·khah	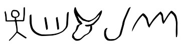	
neither you	at·tah	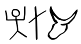	
nor your son	u·vin·kha	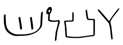	
[or] daughter	u·vit·te·kha	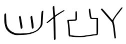	
nor your manservant	ve·av·de·kha	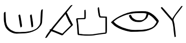	
[or] maidservant	va·a·ma·te·kha	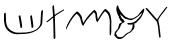	
nor your ox	ve·sho·wr·kha	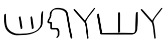	
or donkey	va·cha·mo·re·kha	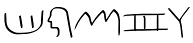	
or any	ve·khal	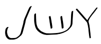	
of your livestock	be·hem·te·kha	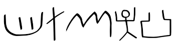	
nor the foreigner	ve·ge·re·kha	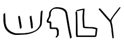	
-	a·sher	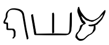	
within your gates	bish·a·re·kha	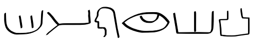	
so that	le·ma·an	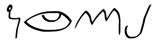	

may rest	ya·nu·ach	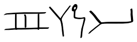	
your manservant	av·de·kha	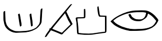	
and maidservant	va·a·ma·te·kha		
as you do	ka·mo·kha		
Remember	ve·za·khar·ta	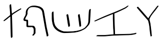	Deuteronomy 5:15
that	kee	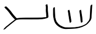	
a slave	e·ved	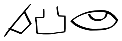	
you were	ha·yee·ta	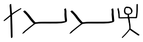	
in the land	be·e·rets		
of Egypt	mits·ra·yim		
brought you out	vay·yo·tsi·a·kha		
and that the LORD	YHVH		
your God	e·lo·he·kha		
of there	mish·sham		
hand	be·yad	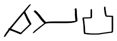	
with a mighty	cha·za·qah	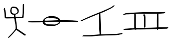	
arm	u·viz·ro·a		
and an outstretched	ne·tu·yah		
That is why	al		
	ken	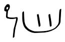	
has commanded	tsiw·ve·kha		
the LORD	YHVH		
your God	e·lo·he·kha		
you to keep	la·a·so·wt		
-	et		
day	yo·wm		
the Sabbath	ha·shab·bat		

Honor	kab·bed	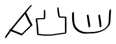	Deuteronomy 5:16
-	et		
your father	a·vee·kha	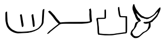	
-	ve·et		
and your mother	im·me·kha		
as	ka·a·sher		
has commanded you	tsiw·ve·kha		
the LORD	YHVH		
your God	e·lo·he·kha		
so that	le·ma·an		
may be long	ya·a·ree·khun	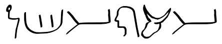	
your days	ya·me·kha	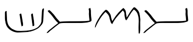	
and that	u·le·ma·an		
it may go well	yee·tav	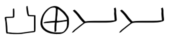	
with you	lakh	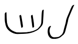	
in	al		
the land	ha·a·da·mah		
that	a·sher		
the LORD	YHVH	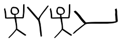	
your God	e·lo·he·kha		
is giving	no·ten	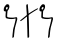	
you	lakh		
You shall not	lo		Deuteronomy 5:17
murder	tir·tsach		
You shall not	ve·lo		Deuteronomy 5:18
commit adultery	tin·ʾaph		
You shall not	ve·lo		Deuteronomy 5:19

steal	tig·nov	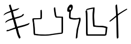	
You shall not	ve·lo		Deuteronomy 5:20
bear	ta·a·neh		
against your neighbor	ve·re·a·kha		
witness	ed		
false	shaw		
You shall not	ve·lo		Deuteronomy 5:21
covet	tach·mod	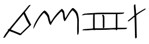	
wife	e·shet	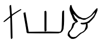	
your neighbor's	rē·ʿɛ·khas		
	ve·lo		
You shall not covet	tit·aw·veh		
house	bet	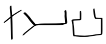	
your neighbor's	re·e·kha		
or field	sa·de·hu	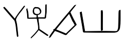	
or his manservant	ve·av·do	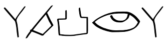	
or maidservant	va·a·ma·to	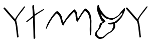	
or his ox	sho·w·ro		
or donkey	va·cha·mo·ro	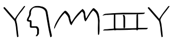	
or anything	ve·khol		
that	a·sher		
belongs to your neighbor "	le·re·e·kha		
-	et		Deuteronomy 5:22
commandments	had·de·va·reem	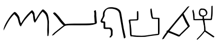	
these	ha·el·leh		
spoke	dib·ber		
The LORD	YHVH		

to	el		
your whole	kal		
assembly	qe·hal·khem	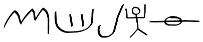	
on the mountain	ba·har		
out of	mit·to·wkh		
the fire	ha·esh		
the cloud	he·a·nan		
and the deep darkness	ve·ha·a·ra·phel		
voice	qo·wl	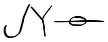	
in a loud	ga·do·wl		
nothing more	ve·lo		
He added	ya·saph		
And He wrote them	vay·yikh·te·vem		
on	al		
two	she·ne	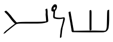	
tablets	lu·chot	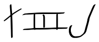	
of stone	a·va·neem	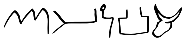	
and gave them	vay·yit·te·nem	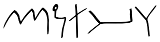	
to me	e·lay	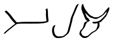	
-	vay·hee	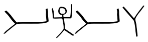	Deuteronomy 5:23
And when you heard	ke·sha·me·a·khem		
-	et		
the voice	haq·qo·wl	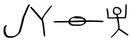	
out of	mit·to·wkh		
the darkness	ha·cho·shekh		
while the mountain	ve·ha·har		
was blazing	bo·er		

with fire	ba·esh		
approached	vat·tiq·re·vun	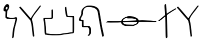	
me	e·lay	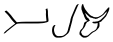	
all	kal		
the heads	ra·she	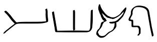	
of your tribes	shiv·te·khem	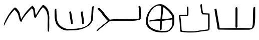	
and your elders	ve·ziq·ne·khem	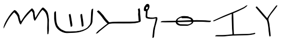	
and you said	vat·to·me·ru		Deuteronomy 5:24
“ Behold	hen		
has shown us	her·a·nu		
the LORD	YHVH		
our God	e·lo·he·nu		
-	et		
His glory	ke·vo·do		
-	ve·et		
and greatness	ga·de·lo		
-	ve·et		
His voice	qo·lo	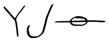	
and we have heard	sha·ma·nu		
out of	mit·to·wkh		
the fire	ha·esh		
Today	hay·yo·wm	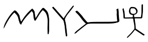	
	haz·zeh		
we have seen	ra·ee·nu	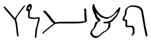	
that	kee	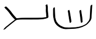	
speaks	ye·dab·ber	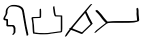	
[even if] God	e·lo·heem		

with [him]	et		
a man	ha·a·dam		
can live	va·chay	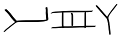	
But now	ve·at·tah		Deuteronomy 5:25
why	lam·mah		
should we die ?	na·mut		
For	kee	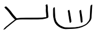	
will consume us	to·khe·le·nu		
fire	ha·esh		
great	hag·ge·do·lah		
this	haz·zot		
if	im		
-	yo·se·pheem		
we	a·nach·nu	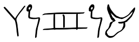	
hear	lish·mo·a		
-	et		
the voice	qo·wl	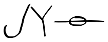	
of the LORD	YHVH		
our God	e·lo·he·nu		
any longer	o·wd		
and we will die	va·ma·te·nu		
For	kee	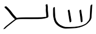	Deuteronomy 5:26
who	mee		
of all	khal	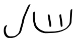	
flesh	ba·sar		
-	a·sher		
has heard	sha·ma		

the voice	qo·wl	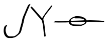	
God	e·lo·heem		
of the living	chay·yeem	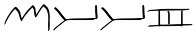	
speaking	me·dab·ber		
out of	mit·to·wkh		
the fire	ha·esh		
as we [have]	ka·mo·nu		
and survived ?	vay·ye·chee	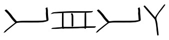	
Go near	qe·rav	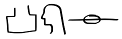	Deuteronomy 5:27
	at·tah		
and listen	u·sha·ma		
-	et		
to all	kal	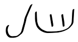	
that	a·sher		
says	yo·mar		
the LORD	YHVH		
our God	e·lo·he·nu		
Then you	ve·at		
can tell	te·dab·ber	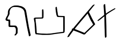	
	e·le·nu	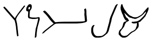	
us	et		
everything	kal	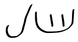	
-	a·sher		
tells you	ye·dab·ber		
the LORD	YHVH		
our God	e·lo·he·nu		
	e·le·kha	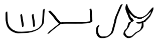	

we will listen	ve·sha·ma·nu		
and obey ”	ve·a·see·nu	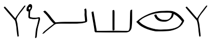	
heard	vay·yish·ma		Deuteronomy 5:28
And the LORD	YHVH	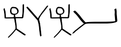	
-	et		
-	qo·wl	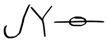	
the words	div·re·khem	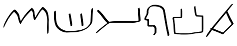	
you spoke	be·dab·ber·khem		
to me	e·lay	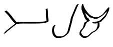	
said	vay·yo·mer		
and [He]	YHVH	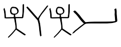	
to me	e·lay	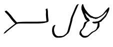	
“ I have heard	sha·ma·tee		
-	et		
-	qo·wl	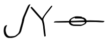	
the words	div·re		
people	ha·am		
these	haz·zeh	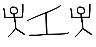	
that	a·sher	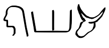	
have spoken	dib·be·ru	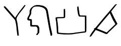	
to you	e·le·kha	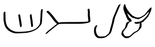	
They have done well	he·tee·vu	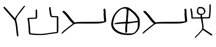	
in all	kal	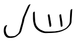	
that	a·sher	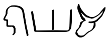	
they have spoken	dib·be·ru	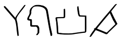	
If only	mee	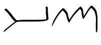	Deuteronomy 5:29
	yit·ten	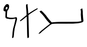	

they had	ve·ha·yah	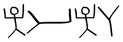	
a heart	le·va·vam		
such	zeh	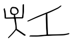	
-	la·hem		
to fear	le·yir·ah		
Me	o·tee	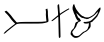	
and keep	ve·lish·mor		
-	et		
all	kal	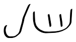	
My commandments	mits·wo·tay		
always	kal		
	hay·ya·meem		
so that	le·ma·an		
it might be well	yee·tav	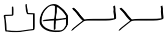	
with them	la·hem		
and with their children	ve·liv·ne·hem	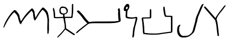	
forever	le·o·lam		
Go	lekh	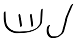	Deuteronomy 5:30
and tell	e·mor		
them :	la·hem		
‘ Return	shu·vu		
to your	la·khem		
tents ’	le·a·ho·le·khem	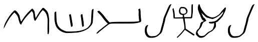	
But you	ve·at·tah		Deuteronomy 5:31
here	poh	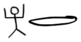	
stand	a·mod	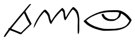	
with Me	im·ma·dee		

that I may speak	va·a·dab·be·rah		
to you	e·le·kha	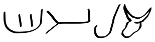	
-	et		
all	kal		
the commandments	ham·mits·vah		
and statutes	ve·ha·chuq·qeem	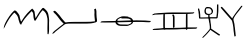	
and ordinances	ve·ham·mish·pa·teem		
-	a·sher		
you are to teach them	te·lam·me·dem		
to follow	ve·a·su		
in the land	va·a·rets		
that	a·sher		
I	a·no·khee		
am giving	no·ten	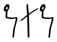	
them	la·hem		
to possess ”	le·rish·tah	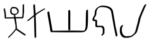	
So be careful	u·she·mar·tem		Deuteronomy 5:32
to do	la·a·so·wt		
as	ka·a·sher		
has commanded you	tsiw·vah		
the LORD	YHVH		
your God	e·lo·he·khem	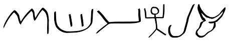	
-	et·khem		
you are not	lo		
to turn aside	ta·su·ru		
to the right	ya·meen		
or to the left	u·se·mol		

in all	be·khal	בכל	Deuteronomy 5:33
the ways	had·de·rekh	הדרך	
that	a·sher	אשר	
has commanded you	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
-	et·khem	אתכם	
You must walk	te·le·khu	תלכו	
so that	le·ma·an	למען	
you may live	tich·yun	תחיון	
and prosper	ve·to·wv	וטוב	
	la·khem	לכם	
and prolong	ve·ha·a·rakh·tem	והארכתם	
[your] days	ya·meem	ימים	
in the land	ba·a·rets	בארץ	
that	a·sher	אשר	
you will possess	tee·ra·shun	תירשון	
These are	ve·zot	וזאת	Deuteronomy 6:1
the commandments	ham·mits·vah	המצוה	
and statutes	ha·chuq·qeem	החקים	
and ordinances	ve·ham·mish·pa·teem	והמשפטים	
that	a·sher	אשר	
has instructed me	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
to teach you	le·lam·med	ללמד	
-	et·khem	אתכם	

to follow	la·a·so·wt	
in the land	ba·a·rets	
that	a·sher	
you	at·tem	
are about to enter	o·ve·reem	
	sham·mah	
and possess	le·rish·tah	
so that you	le·ma·an	Deuteronomy 6:2
may fear	tee·ra	
-	et	
the LORD	YHVH	
your God	e·lo·he·kha	
by keeping	lish·mor	
-	et	
all	kal	
His statutes	chuq·qo·taw	
and commandments	u·mits·wo·taw	
that	a·sher	
I	a·no·khee	
give	me·tsaw·ve·kha	
you	at·tah	
and your children	u·vin·kha	
and grandchildren	u·ven	
	bin·kha	
all	kol	
the days	ye·me	
of your lives	chay·ye·kha	

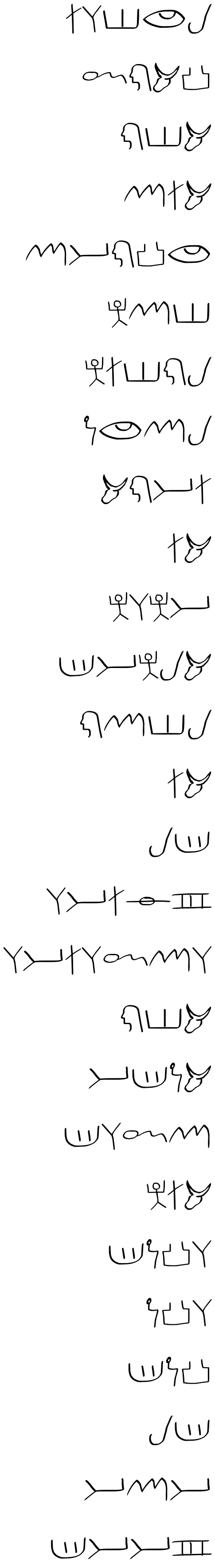

and so that	u·le·ma·an	𐤅𐤋𐤌𐤏𐤍	
may be prolonged	ya·a·ri·khun	𐤉𐤀𐤓𐤊𐤍	
your days	ya·me·kha	𐤉𐤌𐤉𐤊	
Hear	ve·sha·ma·ta	𐤅𐤔𐤌𐤏𐤕	Deuteronomy 6:3
O Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and be careful	ve·sha·mar·ta	𐤅𐤔𐤌𐤓𐤕	
to observe them	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
so that	a·sher	𐤀𐤔𐤓	
you may prosper	yee·tav	𐤉𐤉𐤈𐤁	
-	le·kha	𐤋𐤊	
-	va·a·sher	𐤅𐤀𐤔𐤓	
and multiply	tir·bun	𐤕𐤓𐤁𐤅𐤍	
greatly	me·od	𐤌𐤀𐤃	
just as	ka·a·sher	𐤊𐤀𐤔𐤓	
has promised	dib·ber	𐤃𐤁𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of your fathers	a·vo·te·kha	𐤀𐤁𐤕𐤉𐤊	
you	lakh	𐤋𐤊	
in a land	e·rets	𐤀𐤓𐤑	
flowing	za·vat	𐤆𐤁𐤕	
with milk	cha·lav	𐤇𐤋𐤁	
and honey	u·de·vash	𐤅𐤃𐤁𐤔	
Hear	she·maʿ	𐤔𐤌𐤏	Deuteronomy 6:4
O Israel :	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
The LORD	YHVH	𐤉𐤄𐤅𐤄	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	

the LORD	YHVH		
is One	ʾɛ·chad	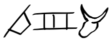	
And you shall love	ve·a·hav·ta		Deuteronomy 6:5
-	et		
the LORD	YHVH		
your God	e·lo·he·kha		
with all	be·khal		
your heart	le·va·ve·kha		
and with all	u·ve·khal	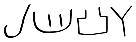	
your soul	naph·she·kha	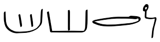	
and with all	u·ve·khal	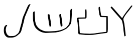	
your strength	me·o·de·kha		
are to be	ve·ha·yu	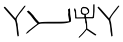	Deuteronomy 6:6
words	had·de·va·reem	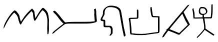	
These	ha·el·leh		
-	a·sher		
I	a·no·khee		
am commanding you	me·tsaw·ve·kha		
today	hay·yo·wm	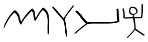	
upon	al		
your hearts	le·va·ve·kha		
And you shall teach them diligently	ve·shin·nan·tam	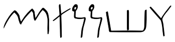	Deuteronomy 6:7
to your children	le·va·ne·kha	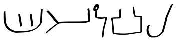	
and speak	ve·dib·bar·ta		
of them	bam		
when you sit	be·shiv·te·kha	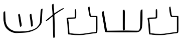	
at home	be·ve·te·kha	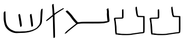	

and when you walk	u·ve·lekh·te·kha	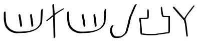	
along the road	vad·de·rekh		
when you lie down	u·ve·sha·khe·be·kha	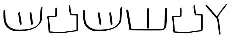	
and when you get up	u·ve·qu·me·kha	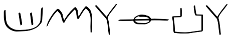	
Tie them	u·qe·shar·tam		Deuteronomy 6:8
as reminders	le·o·wt		
on	al		
your hands	ya·de·kha	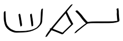	
and bind them	ve·ha·yu	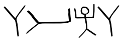	
	le·to·ta·phot		
on your foreheads	ben	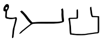	
	e·ne·kha	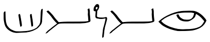	
Write them	u·khe·tav·tam		Deuteronomy 6:9
on	al		
the doorposts	me·zu·zot		
of your houses	be·te·kha	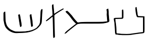	
and on your gates	u·vish·a·re·kha		
-	ve·ha·yah	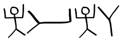	Deuteronomy 6:10
And when	kee	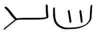	
brings	ye·vee·a·kha	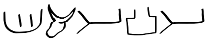	
the LORD	YHVH		
your God	e·lo·he·kha		
you into	el		
the land	ha·a·rets		
	a·sher		
He swore	nish·ba		
to your fathers	la·a·vo·te·kha		

to Abraham	le·av·ra·ham	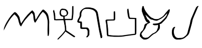	
Isaac	le·yits·chaq	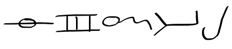	
and Jacob	u·le·ya·a·qov	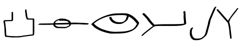	
that He would give	la·tet	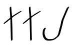	
you —	lakh	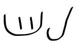	
cities	a·reem	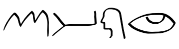	
[a land with] great	ge·do·lot	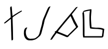	
and splendid	ve·to·vot	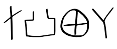	
that	a·sher	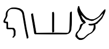	
you did not	lo	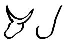	
build	va·nee·ta	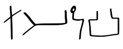	
with houses	u·vat·teem	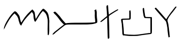	Deuteronomy 6:11
full of	me·le·eem	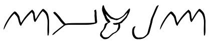	
every	kal	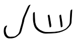	
good	tuv	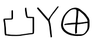	
thing with which	a·sher	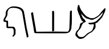	
you did not	lo	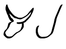	
fill them	mil·le·ta	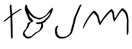	
with wells	u·vo·rot	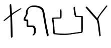	
	cha·tsu·veem	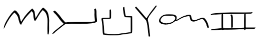	
that	a·sher	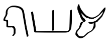	
you did not	lo	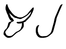	
dig	cha·tsav·ta	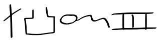	
and with vineyards	ke·ra·meem	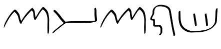	
and olive groves	ve·ze·teem	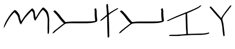	
that	a·sher	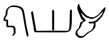	
you did not	lo	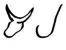	

plant —	na·ta·e·ta	𐤍𐤈𐤏𐤕	
and when you eat	ve·a·khal·ta	𐤅𐤀𐤊𐤋𐤕	
and are satisfied	ve·sa·va·e·ta	𐤅𐤔𐤁𐤏𐤕	
be careful	hish·sha·mer	𐤄𐤔𐤌𐤓	Deuteronomy 6:12
	le·kha	𐤋𐤊	
not	pen	𐤐𐤍	
to forget	tish·kach	𐤕𐤔𐤊𐤇	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
who	a·sher	𐤀𐤔𐤓	
brought you out	ho·w·tsee·a·kha	𐤄𐤅𐤑𐤉𐤀𐤊	
of the land	me·e·rets	𐤌𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
out of the house	mib·bet	𐤌𐤁𐤉𐤕	
of slavery	a·va·deem	𐤏𐤁𐤃𐤉𐤌	
-	et	𐤀𐤕	Deuteronomy 6:13
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
Fear	tee·ra	𐤕𐤉𐤓𐤀	
-	ve·o·to	𐤅𐤀𐤕𐤅	
serve Him [only]	ta·a·vod	𐤕𐤏𐤁𐤃	
in His name	u·vish·mo	𐤅𐤁𐤔𐤌𐤅	
and take your oaths	tish·sha·ve·a	𐤕𐤔𐤁𐤏	
Do not	lo	𐤋𐤀	Deuteronomy 6:14
follow	te·le·khun	𐤕𐤋𐤊𐤅𐤍	
	a·cha·re	𐤀𐤇𐤓𐤉	
gods	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	

other	a·che·reem	אחרים	
the gods	me·e·lo·he	מאלהי	
of the peoples	ha·am·meem	העמים	
-	a·sher	אשר	
around you	se·vee·vo·w·te·khem	סביבותיכם	
For	kee	כי	Deuteronomy 6:15
God	el	אל	
is a jealous	qan·na	קנא	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
who is among you	be·qir·be·kha	בקרבך	
Otherwise	pen	פן	
will be kindled	ye·che·reh	יחרה	
the anger	aph	אף	
of the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
against you	bakh	בך	
and He will wipe you	ve·hish·mee·de·kha	והשמידך	
off	me·al	מעל	
the face	pe·ne	פני	
of the earth	ha·a·da·mah	האדמהס	
Do not	lo	לא	Deuteronomy 6:16
test	te·nas·su	תנסו	
-	et	את	
the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
as	ka·a·sher	כאשר	

you tested Him	nis·see·tem	𐤍𐤎𐤉𐤕𐤌	
at Massah	bam·mas·sah	𐤁𐤌𐤎𐤄	
You are to diligently	sha·mo·wr	𐤔𐤌𐤅𐤓	Deuteronomy 6:17
keep	tish·me·run	𐤕𐤔𐤌𐤓𐤅𐤍	
-	et	𐤀𐤕	
the commandments	mits·wot	𐤌𐤑𐤅𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
and the testimonies	ve·e·do·taw	𐤅𐤏𐤃𐤕𐤉𐤅	
and statutes	ve·chuq·qaw	𐤅𐤇𐤒𐤉𐤅	
-	a·sher	𐤀𐤔𐤓	
He has given you	tsiw·vakh	𐤑𐤅𐤊	
Do	ve·a·see·ta	𐤅𐤏𐤔𐤉𐤕	Deuteronomy 6:18
what is right	hay·ya·shar	𐤄𐤉𐤔𐤓	
and good	ve·hat·to·wv	𐤅𐤄𐤈𐤅𐤁	
in the sight	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
so that	le·ma·an	𐤋𐤌𐤏𐤍	
it may be well	yee·tav	𐤉𐤉𐤈𐤁	
with you	lakh	𐤋𐤊	
and that you may enter	u·va·ta	𐤅𐤁𐤀𐤕	
and possess	ve·ya·rash·ta	𐤅𐤉𐤓𐤔𐤕	
-	et	𐤀𐤕	
land	ha·a·rets	𐤄𐤀𐤓𐤑	
the good	hat·to·vah	𐤄𐤈𐤅𐤁𐤄	
that	a·sher	𐤀𐤔𐤓	
your God swore	nish·ba	𐤍𐤔𐤁𐤏	

the LORD	YHVH	𐤉𐤄𐤅𐤄	
to give your fathers	la·a·vo·te·kha	𐤋𐤀𐤁𐤕𐤉𐤊	
driving out	la·ha·doph	𐤋𐤄𐤃𐤐	Deuteronomy 6:19
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
your enemies	o·ye·ve·kha	𐤀𐤉𐤁𐤉𐤊	
before you	mip·pa·ne·kha	𐤌𐤐𐤍𐤉𐤊	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
has said	dib·ber	𐤃𐤁𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
when	kee	𐤊𐤉	Deuteronomy 6:20
asks	yish·a·le·kha	𐤉𐤔𐤀𐤋𐤊	
your son	vin·kha	𐤁𐤍𐤊	
In the future	ma·char	𐤌𐤇𐤓	
	le·mor	𐤋𐤀𐤌𐤓	
“ What	mah	𐤌𐤄	
is the meaning of the decrees	ha·e·dot	𐤄𐤏𐤃𐤕	
and statutes	ve·ha·chuq·qeem	𐤅𐤄𐤇𐤒𐤉𐤌	
and ordinances	ve·ham·mish·pa·teem	𐤅𐤄𐤌𐤔𐤐𐤈𐤉𐤌	
that	a·sher	𐤀𐤔𐤓	
has commanded you ? ”	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
-	et·khem	𐤀𐤕𐤊𐤌	
then you are to tell	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	Deuteronomy 6:21
him	le·vin·kha	𐤋𐤁𐤍𐤊	

slaves	a·va·deem	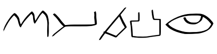	
“ We were	ha·yee·nu	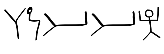	
of Pharaoh	le·phar·oh	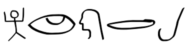	
in Egypt	be·mits·ra·yim	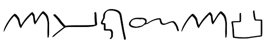	
brought us out	vay·yo·w·tsee·e·nu	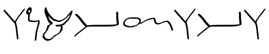	
but the LORD	YHVH	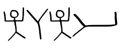	
of Egypt	mim·mits·ra·yim	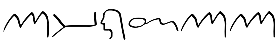	
hand	be·yad	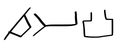	
with a mighty	cha·za·qah	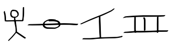	
inflicted	vay·yit·ten	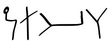	Deuteronomy 6:22
the LORD	YHVH	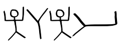	
signs	o·w·tot	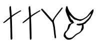	
and wonders	u·mo·phe·teem	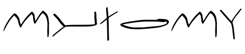	
great	ge·do·leem	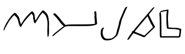	
and devastating	ve·ra·eem	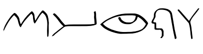	
on Egypt	be·mits·ra·yim	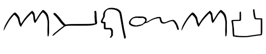	
on Pharaoh	be·phar·oh	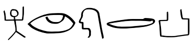	
and on all	u·ve·khal	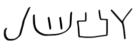	
his household	be·to	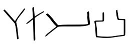	
Before our eyes	le·e·ne·nu	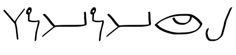	
us out	ve·o·w·ta·nu	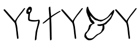	Deuteronomy 6:23
But He brought	ho·w·tsee	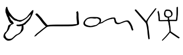	
from there	mish·sham	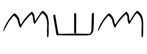	
to	le·ma·an	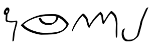	
lead us in	ha·vee	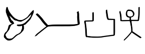	
-	o·ta·nu	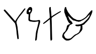	
and give	la·tet	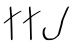	

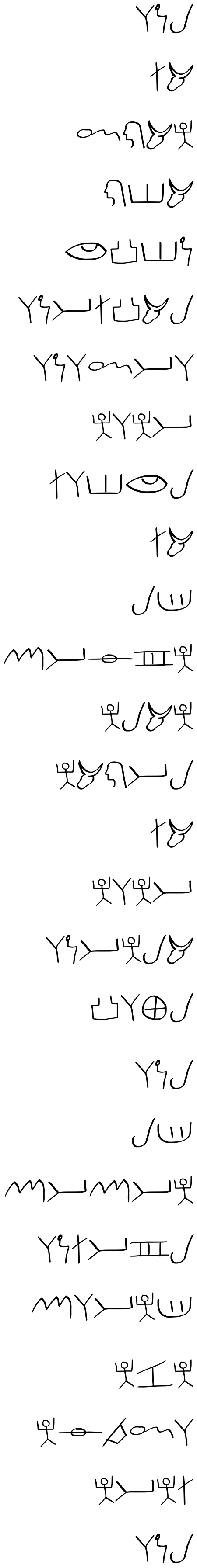

us	la·nu	
-	et	
the land	ha·a·rets	
that	a·sher	
He had sworn	nish·ba	
to our fathers	la·a·vo·te·nu	
commanded us	vay·tsaw·ve·nu	Deuteronomy 6:24
And the LORD	YHVH	
to observe	la·a·so·wt	
-	et	
all	kal	
statutes	ha·chuq·qeem	
these	ha·el·leh	
and to fear	le·yir·ah	
-	et	
the LORD	YHVH	
our God	e·lo·he·nu	
that we may always be prosperous	le·to·wv	
	la·nu	
	kal	
	hay·ya·meem	
and preserved	le·chay·yo·te·nu	
as [we are] to this day	ke·hay·yo·wm	
	haz·zeh	
righteousness ”	u·tse·da·qah	Deuteronomy 6:25
will be	tih·yeh	
our	la·nu	

then that	kee	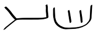	
And if we are careful	nish·mor	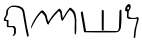	
to observe	la·a·so·wt	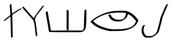	
-	et	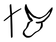	
every	kal	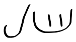	
commandments	ham·mits·vah	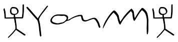	
one of these	haz·zot	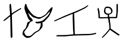	
before	liph·ne	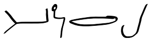	
the LORD	YHVH	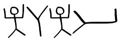	
our God	e·lo·he·nu	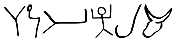	
as	ka·a·sher	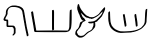	
He has commanded us	tsiw·va·nu	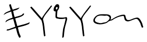	
When	kee	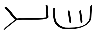	Deuteronomy 7:1
brings	ye·vee·a·kha	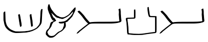	
the LORD	YHVH	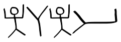	
your God	e·lo·he·kha	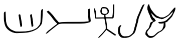	
you into	el	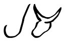	
the land	ha·a·rets	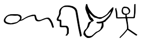	
that	a·sher	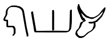	
you	at·tah	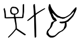	
are entering	va	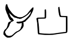	
	sham·mah	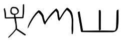	
to possess	le·rish·tah	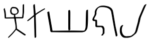	
and He drives out	ve·na·shal	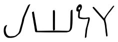	
nations —	go·w·yim	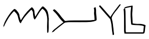	
many	rab·beem	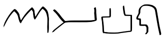	
before you	mip·pa·ne·kha	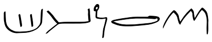	

the Hittites	ha·chit·tee		
Girgashites	ve·hag·gir·ga·shee		
Amorites	ve·ha·e·mo·ree		
Canaanites	ve·hak·ke·na·a·nee		
Perizzites	ve·hap·pe·riz·zee		
Hivites	ve·ha·chiw·vee	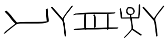	
and Jebusites	ve·hay·vu·see	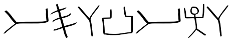	
seven	shiv·ah	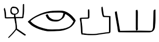	
nations	go·w·yim	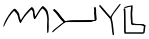	
larger	rab·beem	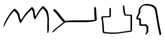	
and stronger	va·a·tsu·meem		
than you —	mim·me·ka		
has delivered them over	u·ne·ta·nam		Deuteronomy 7:2
and when the LORD	YHVH		
your God	e·lo·he·kha		
to you	le·pha·ne·kha	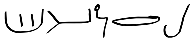	
to defeat them	ve·hik·kee·tam	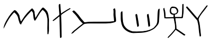	
then you must devote them to complete destruction	ha·cha·rem		
	ta·cha·reem	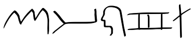	
-	o·tam		
no	lo		
Make	tikh·rot		
with them	la·hem		
treaty	be·reet	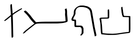	
and show them no	ve·lo		
mercy	te·chan·nem	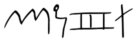	

Do not	ve·lo		Deuteronomy 7:3
intermarry	tit·chat·ten	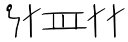	
with them	bam		
your daughters	bit·te·kha	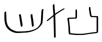	
Do not	lo		
give	tit·ten		
to their sons	liv·no	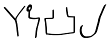	
their daughters	u·vit·to		
or	lo		
take	tiq·qach	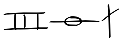	
for your sons	liv·ne·kha		
because	kee	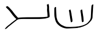	Deuteronomy 7:4
away	ya·seer		
-	et		
they will turn your sons	bin·kha	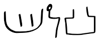	
from following Me	me·a·cha·ray	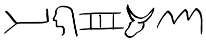	
to serve	ve·a·ve·du	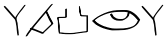	
gods	e·lo·heem		
other	a·che·reem		
will burn	ve·cha·rah	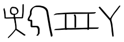	
Then the anger	aph		
of the LORD	YHVH		
against you	ba·khem		
destroy you	ve·hish·mee·de·kha		
and He will swiftly	ma·her	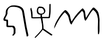	
Instead	kee	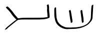	Deuteronomy 7:5
	im		

this is what	koh	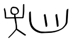	
you are to do to them :	ta·a·su		
	la·hem		
their altars	miz·be·cho·te·hem	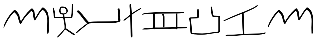	
tear down	tit·to·tsu		
their sacred pillars	u·mats·tse·vo·tam		
smash	te·shab·be·ru		
their Asherah poles	va·a·she·re·hem	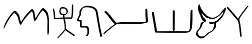	
cut down	te·gad·de·un		
their idols	u·phe·see·le·hem	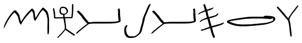	
and burn	tis·re·phun		
in the fire	ba·esh		
For	kee	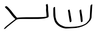	Deuteronomy 7:6
are a people	am		
holy	qa·do·wosh		
you	at·tah		
to the LORD	la·YHVH	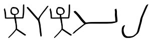	
your God	e·lo·he·kha		
	be·kha	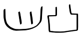	
has chosen you	ba·char	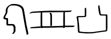	
The LORD	YHVH		
your God	e·lo·he·kha		
to be	lih·yo·wt	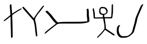	
for His	lo		
a people	le·am		
prized possession	se·gul·lah		
out of all	mik·kol		

peoples	ha·am·meem		
-	a·sher		
on	al		
the face	pe·ne	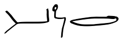	
of the earth	ha·a·da·mah		
did not	lo		Deuteronomy 7:7
because you were more numerous	me·rub·be·khem	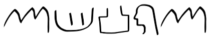	
than the other	mik·kal		
peoples	ha·am·meem		
set His affection	cha·shaq		
The LORD	YHVH		
on you	ba·khem		
[and] choose	vay·yiv·char	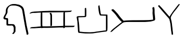	
you	ba·khem		
for	kee	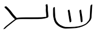	
you	at·tem		
were the fewest	ham·at		
of all	mik·kal		
peoples	ha·am·meem		
But	kee	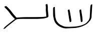	Deuteronomy 7:8
loved	me·a·ha·vat		
because the LORD	YHVH		
you	et·khem		
and kept	u·mish·sha·me·ru	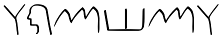	
-	et		
the oath	hash·she·vu·ah		
-	a·sher		

He swore	nish·ba		
to your fathers	la·a·vo·te·khem	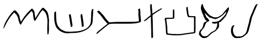	
brought you out	ho·w·tsee		
He	YHVH		
-	et·khem		
hand	be·yad	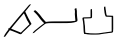	
with a mighty	cha·za·qah	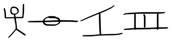	
and redeemed you	vay·yiph·de·kha		
from the house	mib·bet	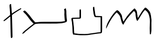	
of slavery	a·va·deem		
from the hand	mee·yad	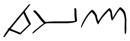	
of Pharaoh	par·oh		
king	me·lekh	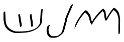	
of Egypt	mits·ra·yim		
Know therefore	ve·ya·da·ta	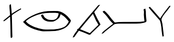	Deuteronomy 7:9
that	kee	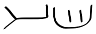	
the LORD	YHVH		
your God	e·lo·he·kha		
	hu		
is God	ha·e·lo·heem		
God	ha·el		
the faithful	han·ne·e·man		
who keeps	sho·mer		
His covenant	hab·be·reet	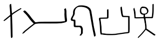	
of loving devotion	ve·ha·che·sed	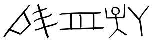	
of those who love Him	le·o·ha·vaw	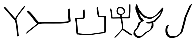	
and keep	u·le·sho·me·re		

His commandments	mits·wo·to		
for a thousand	le·e·leph	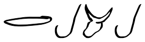	
generations	do·wr		
He repays	u·me·shal·lem	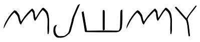	Deuteronomy 7:10
But those who hate Him	le·so·ne·aw		
to	el		
their faces	pa·naw	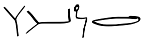	
with destruction	le·ha·a·vee·do	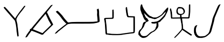	
He will not	lo		
hesitate	ye·a·cher		
the one who hates Him	le·so·ne·o	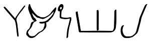	
to	el		
his face	pa·naw	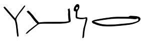	
to repay	ye·shal·lem	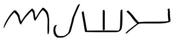	
	lo		
So keep	ve·sha·mar·ta		Deuteronomy 7:11
-	et		
the commandments	ham·mits·vah		
and	ve·et		
statutes	ha·chuq·qeem	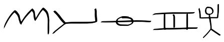	
and	ve·et		
ordinances	ham·mish·pa·teem		
that	a·sher		
I	a·no·khee		
am giving you	me·tsaw·ve·kha		
this day	hay·yo·wm	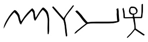	
to follow	la·a·so·w·tam		

-	ve·ha·yah	Deuteronomy 7:12
If	e·qev	
you listen to	tish·me·un	
-	et	
ordinances	ham·mish·pa·teem	
these	ha·el·leh	
and keep them carefully	u·she·mar·tem	
	va·a·see·tem	
	o·tam	
will keep	ve·sha·mar	
then the LORD	YHVH	
your God	e·lo·he·kha	
	le·kha	
-	et	
His covenant	hab·be·reet	
and	ve·et	
the loving devotion	ha·che·sed	
that	a·sher	
He swore	nish·ba	
to your fathers	la·a·vo·te·kha	
He will love you	va·a·he·ve·kha	Deuteronomy 7:13
and bless you	u·ve·rakh·kha	
and multiply you	ve·hir·be·kha	
He will bless	u·ve·rakh	
the fruit	pe·ree	
of your womb	vit·ne·kha	
and the produce	u·phe·ree	

of your land —	ad·ma·te·kha		
your grain	de·ga·ne·kha		
new wine	ve·tee·ro·she·kha	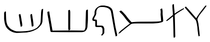	
and oil	ve·yits·ha·re·kha		
the young	she·gar		
of your herds	a·la·phe·kha		
and the lambs	ve·ash·te·rot		
of your flocks —	tso·ne·kha		
in	al		
the land	ha·a·da·mah		
that	a·sher		
He swore	nish·ba		
to your fathers	la·a·vo·te·kha	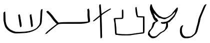	
to give	la·tet	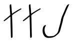	
you	lakh	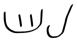	
blessed	ba·rukh		Deuteronomy 7:14
You will be	tih·yeh	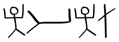	
above all	mik·kal		
peoples	ha·am·meem		
no	lo		
there will be	yih·yeh	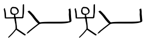	
among you	ve·kha	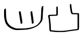	
barren man	a·qar	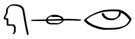	
or woman	va·a·qa·rah	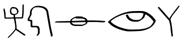	
or livestock	u·viv·hem·te·kha		
will remove	ve·he·seer		Deuteronomy 7:15
And the LORD	YHVH		

from you	mim·me·kha		
all	kal		
sickness	cho·lee	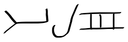	
any	ve·khal		
diseases	mad·ve		
in Egypt	mits·ra·yim		
of the terrible	ha·ra·eem		
-	a·sher		
you knew	ya·da·ta		
He will not	lo		
lay	ye·see·mam	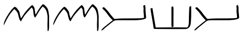	
upon you	bakh	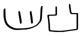	
but He will inflict them	u·ne·ta·nam		
on all	be·khal		
who hate you	so·ne·e·kha		
You must destroy	ve·a·khal·ta		Deuteronomy 7:16
-	et		
all	kal	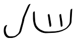	
the peoples	ha·am·meem		
-	a·sher		
the LORD	YHVH		
your God	e·lo·he·kha		
will deliver	no·ten	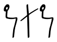	
to you	lakh	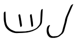	
Do not	lo		
with pity	ta·chos	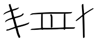	
look	e·ne·kha	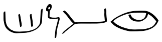	

on them	a·le·hem	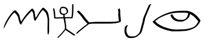	
Do not	ve·lo		
worship	ta·a·vod		
-	et		
their gods	e·lo·he·hem	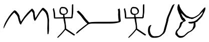	
for	kee	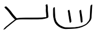	
will be a snare	mo·w·qesh	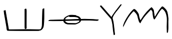	
that	hu		
to you	lakh		
	kee	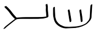	Deuteronomy 7:17
You may say	to·mar		
in your heart	bil·va·ve·kha		
are greater	rab·beem	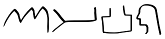	
nations	hag·go·w·yim	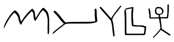	
“ These	ha·el·leh		
than we are	mim·men·nee		
how	e·khah	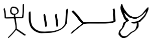	
can	u·khal	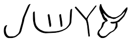	
we drive them out ? ”	le·ho·w·ree·sham	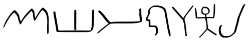	
But do not	lo		Deuteronomy 7:18
be afraid	tee·ra	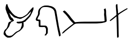	
of them	me·hem		
Be sure to remember	za·khor	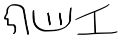	
	tiz·kor	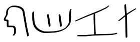	
-	et		
what	a·sher		
did	a·sah		

the LORD	YHVH	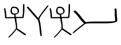	
your God	e·lo·he·kha		
to Pharaoh	le·phar·oh		
and all	u·le·khal		
Egypt :	mits·ra·yim	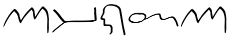	
trials	ham·mas·sot		Deuteronomy 7:19
the great	hag·ge·do·lot		
that	a·sher		
saw	ra·u		
you	e·ne·kha	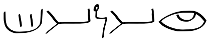	
the signs	ve·ha·o·tot	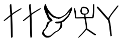	
and wonders	ve·ham·mo·phe·teem		
hand	ve·hay·yad	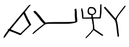	
and the mighty	ha·cha·za·qah		
arm	ve·haz·ze·ro·a	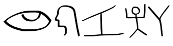	
and outstretched	han·ne·tu·yah		
by which	a·sher		
brought you out	ho·w·tsi·a·kha		
the LORD	YHVH	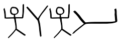	
your God	e·lo·he·kha		
the same	ken		
will do	ya·a·seh		
The LORD	YHVH	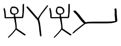	
your God	e·lo·he·kha		
to all	le·khal		
the peoples	ha·am·meem		
-	a·sher		

you	at·tah	אתה	
now fear	ya·re	ירא	
	mip·pe·ne·hem	מפניהם	
Moreover	ve·gam	וגם	Deuteronomy 7:20
	et	את	
the hornet	hats·tsir·ah	הצרעה	
will send	ye·shal·lach	ישלח	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
against them	bam	בם	
until	ad	עד	
have perished	a·vod	אבד	
even the survivors	han·nish·a·reem	הנשארים	
hiding	ve·han·nis·ta·reem	והנסתרים	
from you	mip·pa·ne·kha	מפניך	
Do not	lo	לא	Deuteronomy 7:21
be terrified	ta·a·rots	תערץ	
by them	mip·pe·ne·hem	מפניהם	
for	kee	כי	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
who [is] among you	be·qir·be·kha	בקרבך	
God	el	אל	
[is] a great	ga·do·wl	גדול	
and awesome	ve·no·w·ra	ונורא	
will drive out	ve·na·shal	ונשל	Deuteronomy 7:22
The LORD	YHVH	יהוה	

your God	e·lo·he·kha		
-	et		
nations	hag·go·w·yim	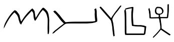	
these	ha·el		
before you	mip·pa·ne·kha	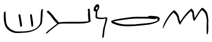	
little	me·at		
by little	me·at		
You will not	lo		
be enabled	tu·khal		
to eliminate them	kal·lo·tam	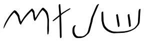	
all at once	ma·her	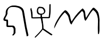	
or	pen		
would multiply	tir·beh		
around you	a·le·kha	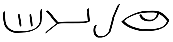	
animals	chay·yat	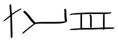	
the wild	has·sa·deh		
will give them over	u·ne·ta·nam		Deuteronomy 7:23
But the LORD	YHVH		
your God	e·lo·he·kha		
to you	le·pha·ne·kha	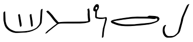	
and throw them	ve·ha·mam		
confusion	me·hu·mah		
into great	ge·do·lah		
until	ad		
they are destroyed	hish·sha·me·dam		
over to	ve·na·tan	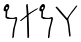	Deuteronomy 7:24
He will hand their kings	mal·khe·hem	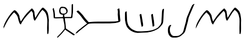	

you	be·ya·de·kha	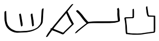	
and you will wipe out	ve·ha·a·vad·ta		
-	et		
their names	she·mam		
from under	mit·ta·chat		
heaven	hash·sha·ma·yim		
No	lo		
will be able to stand	yit·yats·tsev	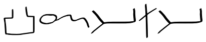	
one	eesh	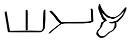	
against you	be·pha·ne·kha	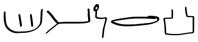	
	ad		
you will annihilate them	hish·mid·kha		
-	o·tam		
the images	pe·see·le	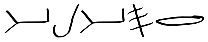	Deuteronomy 7:25
of their gods	e·lo·he·hem	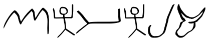	
You must burn up	tis·re·phun		
	ba·esh		
do not	lo		
covet	tach·mod	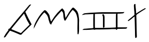	
the silver	ke·seph		
and gold	ve·za·hav	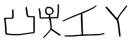	
[that is] on them	a·le·hem	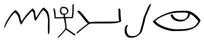	
or take it	ve·la·qach·ta	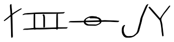	
for yourselves	lakh	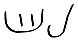	
or	pen		
you will be ensnared	tiw·va·qesh	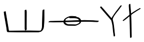	
by it	bo		

for	kee	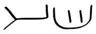	
is detestable	to·w·a·vat		
to the LORD	YHVH		
your God	e·lo·he·kha		
it	hu		
And you must not	ve·lo		Deuteronomy 7:26
bring	ta·vee	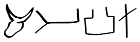	
any detestable thing	to·w·e·vah		
into	el		
your house	be·te·kha	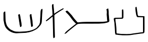	
or you,	ve·ha·yee·ta	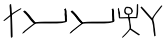	
will be set apart for destruction	che·rem	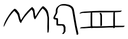	
like it,	ka·mo·hu		
You are to utterly detest	shaq·qets	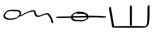	
	te·shaq·qe·tsen·nu	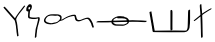	
and abhor it	ve·ta·ev		
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because	kee	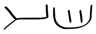	
is set apart for destruction	che·rem	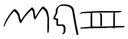	
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every	kal	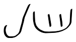	Deuteronomy 8:1
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today	hay·yo·wm	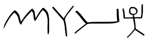	

You must carefully	tish·me·run	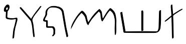	
follow	la·a·so·wt	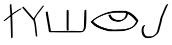	
so that	le·ma·an	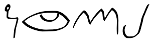	
you may live	tich·yun	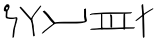	
and multiply	u·re·vee·tem	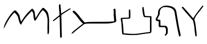	
and enter	u·va·tem	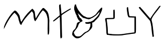	
and possess	vee·rish·tem	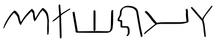	
-	et	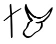	
the land	ha·a·rets	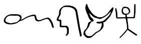	
that	a·sher	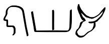	
swore [to give]	nish·ba	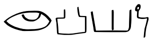	
the LORD	YHVH	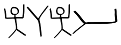	
your fathers	la·a·vo·te·khem	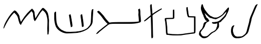	
Remember that	ve·za·khar·ta	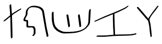	Deuteronomy 8:2
-	et	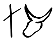	
all	kal	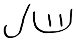	
the way	had·de·rekh	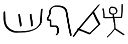	
-	a·sher	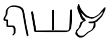	
led you	ho·lee·kha·kha	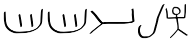	
the LORD	YHVH	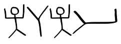	
your God	e·lo·he·kha	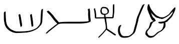	
these	zeh	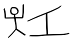	
forty	ar·ba·eem	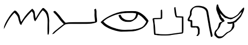	
years	sha·nah	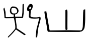	
in the wilderness	bam·mid·bar	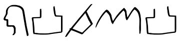	
so that	le·ma·an	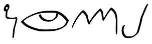	
He might humble you	an·no·te·kha	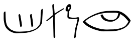	

and test you	le·nas·so·te·kha	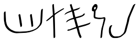	
in order to know	la·da·at	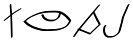	
-	et	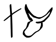	
what	a·sher	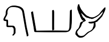	
was in your heart	bil·va·ve·kha	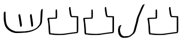	
you would keep	ha·tish·mor	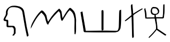	
His commandments	mits·wo·to	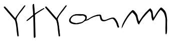	
whether or	im	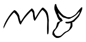	
not	lo	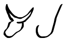	
He humbled you	vay·an·ne·kha	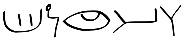	Deuteronomy 8:3
and in your hunger	vay·yar·i·ve·kha	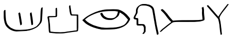	
to eat	vay·ya·a·khil·kha	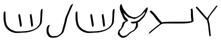	
-	ʾɛt	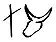	
He gave you manna	ham·man	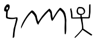	
which	a·sher	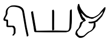	
neither {you}	lo	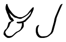	
had known	ya·da·ta	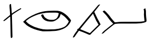	
nor	ve·lo	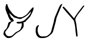	
you might understand	ya·de·un	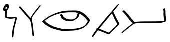	
your fathers	a·vo·te·kha	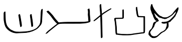	
so that	le·ma·an	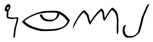	
	ho·w·di·a·kha	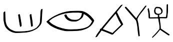	
that	kee	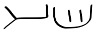	
does not	lo	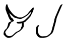	
on	al	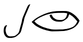	
bread	hal·le·chem	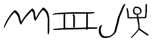	
alone	le·vad·do	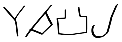	

live	yich·yeh	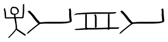	
man	ha·a·dam	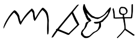	
but	kee	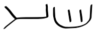	
on	al	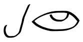	
every	kal	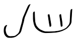	
word that comes from	mo·w·tsa	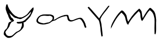	
the mouth	phee	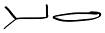	
of the LORD	YHVH	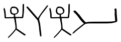	
-	yich·yeh	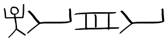	
-	ha·a·dam	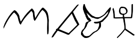	
Your clothing	sim·la·te·kha	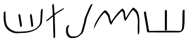	Deuteronomy 8:4
did not	lo	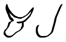	
wear out	va·le·tah	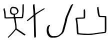	
	me·a·le·kha	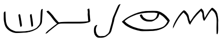	
and your feet	ve·rag·le·kha	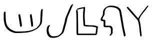	
did not	lo	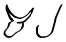	
swell	va·tse·qah	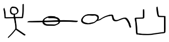	
during these	zeh	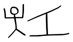	
forty	ar·ba·eem	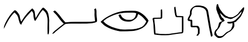	
years	sha·nah	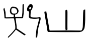	
So know	ve·ya·da·ta	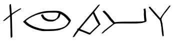	Deuteronomy 8:5
in	im	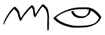	
your heart	le·va·ve·kha	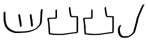	
that	kee	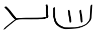	
just as	ka·a·sher	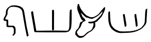	
disciplines	ye·yas·ser	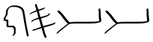	
a man	eesh	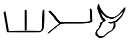	

-	et	𐤀𐤕	
his son	be·no	𐤁𐤍𐤅	
[so] the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
disciplines you	me·yas·se·re·ka	𐤌𐤉𐤎𐤓𐤊	
Therefore you shall keep	ve·sha·mar·ta	𐤅𐤔𐤌𐤓𐤕	Deuteronomy 8:6
-	et	𐤀𐤕	
the commandments	mits·wot	𐤌𐤑𐤅𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
walking	la·le·khet	𐤋𐤋𐤊𐤕	
in His ways	bid·ra·khaw	𐤁𐤃𐤓𐤊𐤉𐤅	
and fearing	u·le·yir·ah	𐤅𐤋𐤉𐤓𐤀𐤄	
Him	o·to	𐤀𐤕𐤅	
For	kee	𐤊𐤉	Deuteronomy 8:7
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
is bringing	me·vee·a·kha	𐤌𐤁𐤉𐤀𐤊	
you into	el	𐤀𐤋	
land	e·rets	𐤀𐤓𐤑	
a good	to·w·vah	𐤈𐤅𐤁𐤄	
a land	e·rets	𐤀𐤓𐤑	
of brooks	na·cha·le	𐤍𐤇𐤋𐤉	
	ma·yim	𐤌𐤉𐤌	
and fountains	a·ya·not	𐤏𐤉𐤍𐤕	
and springs	u·te·ho·mot	𐤅𐤕𐤄𐤌𐤕	
that flow	yo·tse·eem	𐤉𐤑𐤀𐤉𐤌	

through the valleys	bab·biq·ah	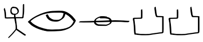	
and hills	u·va·har		
a land	e·rets		Deuteronomy 8:8
of wheat	chit·tah	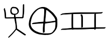	
barley	u·se·o·rah		
vines	ve·ge·phen	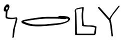	
fig trees	u·te·e·nah		
and pomegranates	ve·rim·mo·wn		
a land	e·rets		
of olive	zet	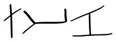	
oil	she·men		
and honey	u·de·vash		
a land	e·rets		Deuteronomy 8:9
where	a·sher		
without	lo		
scarcity	ve·mis·ke·nut		
you will eat	to·khal		
	bah		
food	le·chem	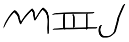	
nothing	lo		
where you will lack	tech·sar	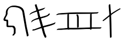	
	kol		
-	bah		
a land	e·rets		
-	a·sher		
whose rocks	a·va·ne·ha	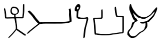	
are iron	var·zel	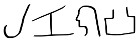	

and whose hills	u·me·ha·ra·re·ha		
are ready to be mined	tach·tsov		
for copper	ne·cho·shet		
When you eat	ve·a·khal·ta		Deuteronomy 8:10
and are satisfied	ve·sa·va·e·ta		
you are to bless	u·ve·rakh·ta	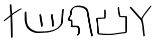	
-	et		
the LORD	YHVH		
your God	e·lo·he·kha		
for	al		
land	ha·a·rets		
the good	hat·to·vah		
that	a·sher		
He has given	na·tan	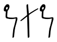	
you	lakh	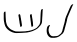	
Be careful	hish·sha·mer	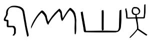	Deuteronomy 8:11
	le·kha	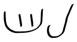	
not	pen		
to forget	tish·kach		
-	et		
the LORD	YHVH		
your God	e·lo·he·kha		
by failing	le·vil·tee	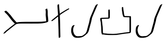	
to keep	she·mor		
His commandments	mits·wo·taw		
and ordinances	u·mish·pa·taw		
and statutes	ve·chuq·qo·taw	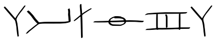	

which	a·sher		
I	a·no·khee		
am giving you	me·tsaw·ve·kha		
this day	hay·yo·wm	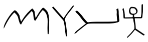	
Otherwise	pen		Deuteronomy 8:12
when you eat	to·khal		
and are satisfied	ve·sa·va·e·ta		
houses	u·vat·teem		
fine	to·w·veem	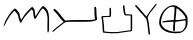	
when you build	tiv·neh		
in which to dwell	ve·ya·sha·ve·ta		
and when your herds	u·ve·qa·re·kha	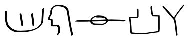	Deuteronomy 8:13
and flocks	ve·tso·ne·kha		
grow large	yir·be·yun		
and your silver	ve·khe·seph		
and gold	ve·za·hav	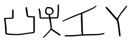	
increase	yir·beh		
	lakh	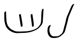	
and all	ve·khol		
that	a·sher		
you have	le·kha	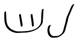	
is multiplied	yir·beh		
will become proud	ve·ram		Deuteronomy 8:14
then your heart	le·va·ve·kha		
and you will forget	ve·sha·khach·ta		
-	et		
the LORD	YHVH		

your God	e·lo·he·kha		
who brought you out	ham·mo·w·tsee·a·kha		
of the land	me·e·rets		
of Egypt	mits·ra·yim	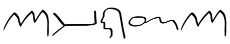	
out of the house	mib·bet	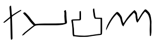	
of slavery	a·va·deem		
He led	ham·mo·w·lee·kha·kha	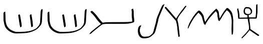	Deuteronomy 8:15
wilderness	bam·mid·bar		
you through the vast	hag·ga·dol		
and terrifying	ve·han·no·w·ra		
snakes	na·chash		
with its venomous	sa·raph		
and scorpions	ve·aq·rav	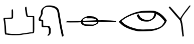	
a thirsty	ve·tsim·ma·o·wn		
-	a·sher		
	en		
and waterless [land]	ma·yim	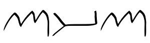	
He brought	ham·mo·w·tsee		
you	le·kha	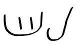	
water	ma·yim	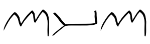	
from the rock	mits·tsur		
of flint	ha·chal·la·meesh		
He fed you	ham·ma·a·khil·kha		Deuteronomy 8:16
with manna	man		
in the wilderness	bam·mid·bar		
that	a·sher		

had not	lo		
known	ya·de·un		
your fathers	a·vo·te·kha		
in order to	le·ma·an		
humble you	an·no·te·kha	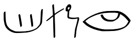	
	u·le·ma·an		
and test you	nas·so·te·kha		
He might cause you to prosper	le·he·tiv·kha		
so that in the end	be·a·cha·ree·te·kha		
You might say	ve·a·mar·ta		Deuteronomy 8:17
in your heart	bil·va·ve·kha		
“ The power	ko·chee	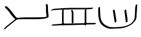	
and strength	ve·o·tsem		
of my hands	ya·dee	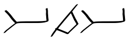	
have made	a·sah		
for me ”	lee	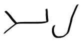	
-	et		
wealth	ha·cha·yil	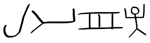	
this	haz·zeh		
But remember	ve·za·khar·ta	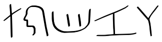	Deuteronomy 8:18
-	et		
that it is the LORD	YHVH		
your God	e·lo·he·kha		
	kee	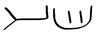	
[who]	hu		
gives	han·no·ten	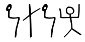	
you	le·kha	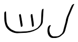	

the power	ko·ach	𐤊𐤇	
to gain	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
wealth	cha·yil	𐤇𐤉𐤋	
in order to	le·ma·an	𐤋𐤌𐤏𐤍	
confirm	ha·qeem	𐤄𐤒𐤉𐤌	
-	et	𐤀𐤕	
His covenant	be·ree·to	𐤁𐤓𐤉𐤕𐤅	
that	a·sher	𐤀𐤔𐤓	
He swore	nish·ba	𐤍𐤔𐤁𐤏	
to your fathers	la·a·vo·te·kha	𐤋𐤀𐤁𐤕𐤉𐤊	
day	kay·yo·wm	𐤊𐤉𐤅𐤌	
even to this	haz·zeh	𐤄𐤆𐤄	
-	ve·ha·yah	𐤅𐤄𐤉𐤄	Deuteronomy 8:19
If	im	𐤀𐤌	
you ever forget	sha·kho·ach	𐤔𐤊𐤇	
	tish·kach	𐤕𐤔𐤊𐤇	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
and go	ve·ha·lakh·ta	𐤅𐤄𐤋𐤊𐤕	
after	a·cha·re	𐤀𐤇𐤓𐤉	
gods	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
other	a·che·reem	𐤀𐤇𐤓𐤉𐤌	
to worship	va·a·vad·tam	𐤅𐤏𐤁𐤃𐤕𐤌	
and bow down	ve·hish·ta·cha·vee·ta	𐤅𐤄𐤔𐤕𐤇𐤅𐤉𐤕	
to them	la·hem	𐤋𐤄𐤌	
I testify	ha·i·do·tee	𐤄𐤏𐤃𐤕𐤉	

against you	va·khem	𐤁𐤊𐤌	
today	hay·yo·wm	𐤄𐤉𐤅𐤌	
that	kee	𐤊𐤉	
you will surely	a·vod	𐤀𐤁𐤃	
perish	to·ve·dun	𐤕𐤀𐤁𐤃𐤅𐤍	
Like the nations	kag·go·w·yim	𐤊𐤂𐤅𐤉𐤌	Deuteronomy 8:20
that	a·sher	𐤀𐤔𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
has destroyed	ma·a·veed	𐤌𐤀𐤁𐤉𐤃	
before you	mip·pe·ne·khem	𐤌𐤐𐤍𐤉𐤊𐤌	
so	ken	𐤊𐤍	
you will perish	to·ve·dun	𐤕𐤀𐤁𐤃𐤅𐤍	
	e·qev	𐤏𐤒𐤁	
if you do not	lo	𐤋𐤀	
obey	tish·me·un	𐤕𐤔𐤌𐤏𐤅𐤍	
	be·qo·wl	𐤁𐤒𐤅𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌𐤐	
Hear	she·ma	𐤔𐤌𐤏	Deuteronomy 9:1
O Israel :	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
you	at·tah	𐤀𐤕𐤄	
are about to cross	o·ver	𐤏𐤁𐤓	
Today	hay·yo·wm	𐤄𐤉𐤅𐤌	
-	et	𐤀𐤕	
the Jordan	hay·yar·den	𐤄𐤉𐤓𐤃𐤍	
to go in	la·vo	𐤋𐤁𐤀	
and dispossess	la·re·shet	𐤋𐤓𐤔𐤕	

nations	go·w·yim	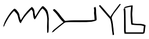	
greater	ge·do·leem	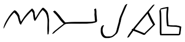	
and stronger	va·a·tsu·meem	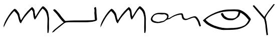	
than you	mim·me·ka	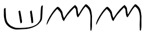	
cities	a·reem	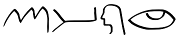	
with large	ge·do·lot	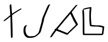	
fortified	u·ve·tsu·rot	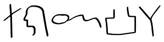	
to the heavens	bash·sha·ma·yim	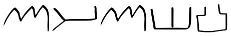	
The people	am	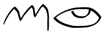	Deuteronomy 9:2
are strong	ga·do·wl	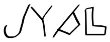	
and tall	va·ram	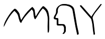	
the descendants	be·ne	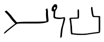	
of the Anakim	a·na·qeem	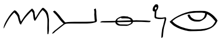	
about them	a·sher	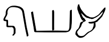	
You	at·tah	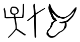	
know	ya·da·ta	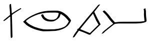	
and you	ve·at·tah	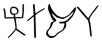	
have heard it said	sha·ma·ta	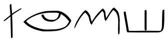	
“ Who	mee	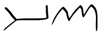	
can stand up	yit·yats·tsev	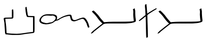	
to	liph·ne	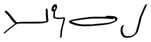	
the sons	be·ne	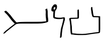	
of Anak ? ”	a·naq	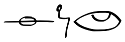	
But understand	ve·ya·da·ta	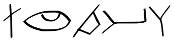	Deuteronomy 9:3
today	hay·yo·wm	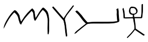	
that	kee	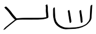	
the LORD	YHVH	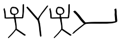	

your God	e·lo·he·kha		
-	hu		
goes across	ha·o·ver		
ahead of you	le·pha·ne·kha	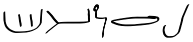	
fire	esh		
as a consuming	o·khe·lah		
	hu		
He will destroy them	yash·mee·dem		
	ve·hu		
and subdue them	yakh·nee·em	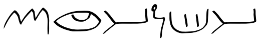	
before you	le·pha·ne·kha	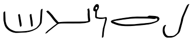	
And you will drive them out	ve·ho·w·rash·tam		
and annihilate them	ve·ha·ʾa·vad·tam		
swiftly	ma·her		
as	ka·a·sher		
has promised	dib·ber		
the LORD	YHVH		
you	lakh	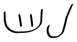	
do not	al		Deuteronomy 9:4
say	to·mar		
in your heart	bil·va·ve·kha		
has driven them out	ba·ha·doph	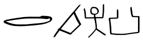	
When the LORD	YHVH		
your God	e·lo·he·kha		
-	o·tam		
before you	mil·le·pha·ne·kha		
	le·mor	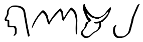	

“ Because of my righteousness	be·tsid·qa·tee
has brought me in	he·vee·a·nee
the LORD	YHVH
to possess	la·re·shet
-	et
land ”	ha·a·rets
this	haz·zot
is driving out	u·ve·rish·at
nations	hag·go·w·yim
these	ha·el·leh
Rather, the LORD	YHVH
because of their wickedness	mo·w·ree·sham
before you	mip·pa·ne·kha
It is not	lo
because of your righteousness	ve·tsid·qa·te·kha
or uprightness	u·ve·yo·sher
of heart	le·va·ve·kha
that you	at·tah
are going in	va
to possess	la·re·shet
	et
their land	ar·tsam
but [it is] because	kee
of their wickedness	be·rish·at
nations	hag·go·w·yim
these	ha·el·leh

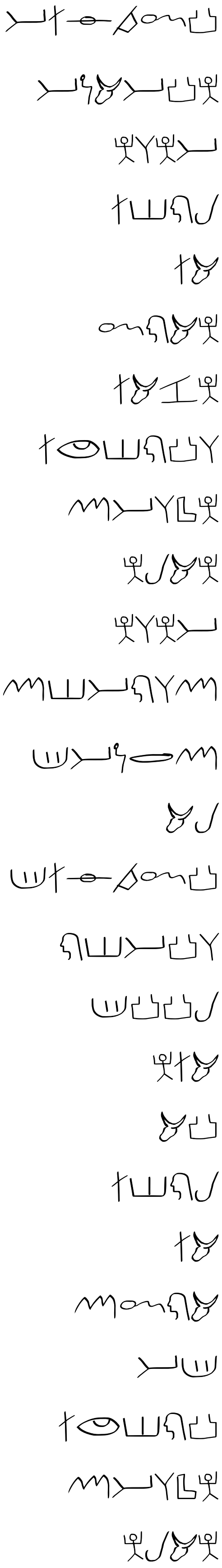

Deuteronomy 9:5

that the LORD	YHVH	
your God	e·lo·he·kha	
is driving out	mo·w·ree·sham	
before you	mip·pa·ne·kha	
to	u·le·ma·an	
keep	ha·qeem	
-	et	
the promise	had·da·var	
-	a·sher	
swore	nish·ba	
He	YHVH	
to your fathers	la·a·vo·te·kha	
to Abraham	le·av·ra·ham	
Isaac	le·yits·chaq	
and Jacob	u·le·ya·a·qov	
Understand, then	ve·ya·da·ta	Deuteronomy 9:6
that	kee	
it is not	lo	
because of your righteousness	ve·tsid·qa·te·kha	
that the LORD	YHVH	
your God	e·lo·he·kha	
is giving	no·ten	
you	le·kha	
-	et	
land	ha·a·rets	
good	hat·to·w·vah	
this	haz·zot	

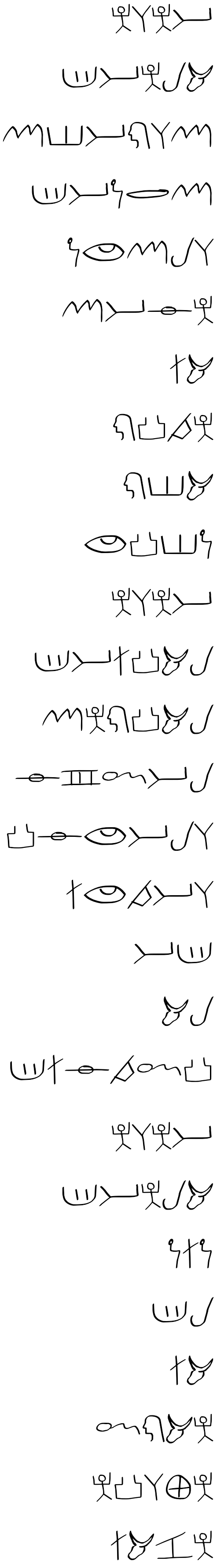

to possess	le·rish·tah	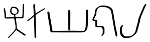	
for	kee	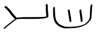	
people	am		
are a stiff-necked	qe·sheh	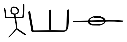	
	o·reph		
you	at·tah		
Remember this	ze·khor	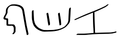	Deuteronomy 9:7
and never	al		
forget	tish·kach		
-	et		
how	a·sher		
you provoked	hiq·tsaph·ta		
-	et		
the LORD	YHVH		
your God	e·lo·he·kha		
in the wilderness	bam·mid·bar		
From	le·min		
the day	hay·yo·wm	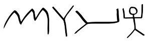	
-	a·sher		
you left	ya·tsa·ta		
the land	me·e·rets		
of Egypt	mits·ra·yim		
until	ad		
you reached	bo·a·khem		
	ad		
place	ham·ma·qo·wm	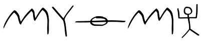	
this	haz·zeh		

rebelling	mam·reem		
you have been	he·yee·tem	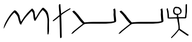	
against	im		
the LORD	YHVH		
At Horeb	u·ve·cho·rev	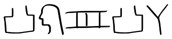	Deuteronomy 9:8
you provoked	hiq·tsaph·tem		
-	et		
the LORD	YHVH		
was angry enough	vay·yit·an·naph		
and He	YHVH		
	ba·khem		
to destroy	le·hash·meed		
you	et·khem		
When I went up	ba·a·lo·tee		Deuteronomy 9:9
on the mountain	ha·ha·rah		
to receive	la·qa·chat	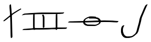	
the tablets	lu·chot	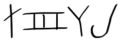	
of stone	ha·a·va·neem	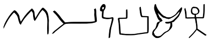	
the tablets	lu·chot	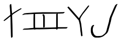	
of the covenant	hab·be·reet	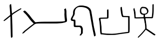	
that	a·sher		
made	ka·rat		
the LORD	YHVH		
with you	im·ma·khem	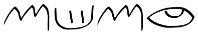	
I stayed	va·e·shev		
on the mountain	ba·har		
forty	ar·ba·eem		

days	yo·wm		
and forty	ve·ar·ba·eem		
nights	lay·lah	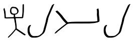	
bread	le·chem	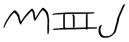	
no	lo		
I ate	a·khal·tee	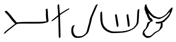	
water	u·ma·yim	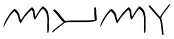	
no	lo		
and drank	sha·tee·tee	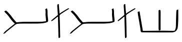	
gave me	vay·yit·ten	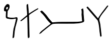	Deuteronomy 9:10
Then the LORD	YHVH		
	e·lay	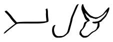	
-	et		
the two	she·ne	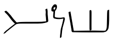	
tablets	lu·chot	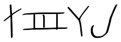	
stone	ha·a·va·neem	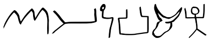	
inscribed	ke·tu·veem	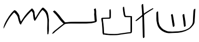	
by the finger	be·ets·ba		
of God	e·lo·heem		
-	va·a·le·hem	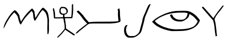	
with the exact	ke·khal		
words	had·de·va·reem	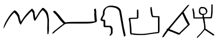	
that	a·sher		
spoke	dib·ber		
the LORD	YHVH		
to you	im·ma·khem	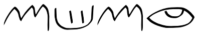	
on the mountain	ba·har		

out of	mit·to·wkh	𐤌𐤕𐤅𐤊	
the fire	ha·esh	𐤄𐤀𐤔	
on the day	be·yo·wm	𐤁𐤉𐤅𐤌	
of the assembly	haq·qa·hal	𐤄𐤒𐤄𐤋	
And	vay·hee	𐤅𐤉𐤄𐤉	Deuteronomy 9:11
at the end	miq·qets	𐤌𐤒𐤑	
of forty	ar·ba·eem	𐤀𐤓𐤁𐤏𐤉𐤌	
days	yo·wm	𐤉𐤅𐤌	
and forty	ve·ar·ba·eem	𐤅𐤀𐤓𐤁𐤏𐤉𐤌	
nights	la·ye·lah	𐤋𐤉𐤋𐤄	
gave me	na·tan	𐤍𐤕𐤍	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
	e·lay	𐤀𐤋𐤉	
-	et	𐤀𐤕	
the two	she·ne	𐤔𐤍𐤉	
tablets	lu·chot	𐤋𐤇𐤕	
stone	ha·a·va·neem	𐤄𐤀𐤁𐤍𐤉𐤌	
the tablets	lu·cho·wt	𐤋𐤇𐤅𐤕	
of the covenant	hab·be·reet	𐤄𐤁𐤓𐤉𐤕	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Deuteronomy 9:12
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
to me	e·lay	𐤀𐤋𐤉	
“ Get up	qum	𐤒𐤅𐤌	
and go down	red	𐤓𐤃	
at once	ma·her	𐤌𐤄𐤓	
from here	miz·zeh	𐤌𐤆𐤄	
for	kee	𐤊𐤉	

have corrupted [themselves]	shi·chet	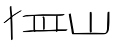	
your people	am·me·kha		
whom	a·sher		
you brought	ho·w·tse·ta		
out of Egypt	mim·mits·ra·yim		
they have turned aside	sa·ru		
How quickly	ma·her		
from	min		
the way	had·de·rekh		
that	a·sher		
I commanded them !	tsiw·vee·tim	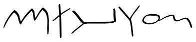	
They have made	a·su		
for themselves	la·hem		
a molten image ”	mas·se·khah		
also said	vay·yo·mer		Deuteronomy 9:13
The LORD	YHVH		
to me	e·lay	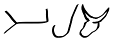	
	le·mor	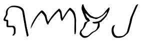	
“ I have seen	ra·ee·tee	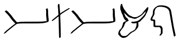	
-	et		
people	ha·am		
this	haz·zeh		
are indeed	ve·hin·neh		
people	am		
a stiff-necked	qe·sheh	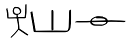	
	o·reph		

and they	hu		
Leave Me alone	he·reph		Deuteronomy 9:14
from	mim·men·nee		
so that I may destroy them	ve·ash·mee·dem		
and blot out	ve·em·cheh	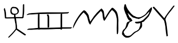	
-	et		
their name	she·mam		
under	mit·ta·chat		
heaven	hash·sha·ma·yim		
Then I will make	ve·e·e·seh		
-	o·wt·kha		
you into a nation	le·go·w		
mightier	a·tsum		
and greater	va·rav	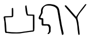	
than they [are] ”	mim·men·nu		
So I went back	va·e·phen		Deuteronomy 9:15
down	va·e·red		
	min		
the mountain	ha·har		
while it	ve·ha·har		
was blazing	bo·er		
with fire	ba·esh		
with the two	u·she·ne	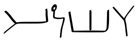	
tablets	lu·chot	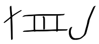	
of the covenant	hab·be·reet	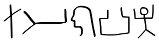	
in	al		
	she·te	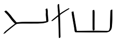	

my hands	ya·day	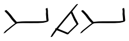	
And I saw	va·e·re		Deuteronomy 9:16
how	ve·hin·neh		
you had sinned	cha·ta·tem		
against the LORD	la·YHVH	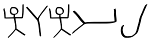	
your God	e·lo·he·khem	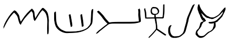	
you had made	a·see·tem	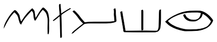	
for yourselves	la·khem		
calf	e·gel		
a molten	mas·se·khah		
You had turned aside	sar·tem	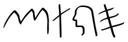	
quickly	ma·her	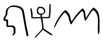	
from	min		
the way	had·de·rekh		
that	a·sher		
had commanded you	tsiw·vah		
the LORD	YHVH		
-	et·khem		
So I took	va·et·pos		Deuteronomy 9:17
the two	bish·ne		
tablets	hal·lu·chot	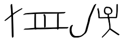	
and threw them	va·ash·li·khem	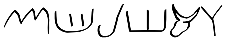	
out of	me·al		
	she·te	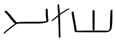	
my hands	ya·day	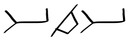	
shattering them	va·a·shab·be·rem	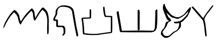	
before your eyes	le·e·ne·khem	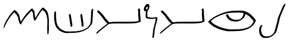	

Then I fell down	va·et·nap·pal	Deuteronomy 9:18
before	liph·ne	
the LORD	YHVH	
as [I had done] the first time	ka·ri·sho·nah	
for forty	ar·ba·eem	
days	yo·wm	
and forty	ve·ar·ba·eem	
nights	lay·lah	
bread	le·chem	
I did not	lo	
eat	a·khal·tee	
water	u·ma·yim	
	lo	
or drink	sha·tee·tee	
because of	al	
all	kal	
the sin	chat·tat·khem	
-	a·sher	
you had committed	cha·ta·tem	
in doing	la·a·so·wt	
what was evil	ha·ra	
in the sight	be·e·ne	
of the LORD	YHVH	
and provoking Him to anger	le·hakh·ee·so	
For	kee	Deuteronomy 9:19
I was afraid	ya·go·re·tee	
	mip·pe·ne	

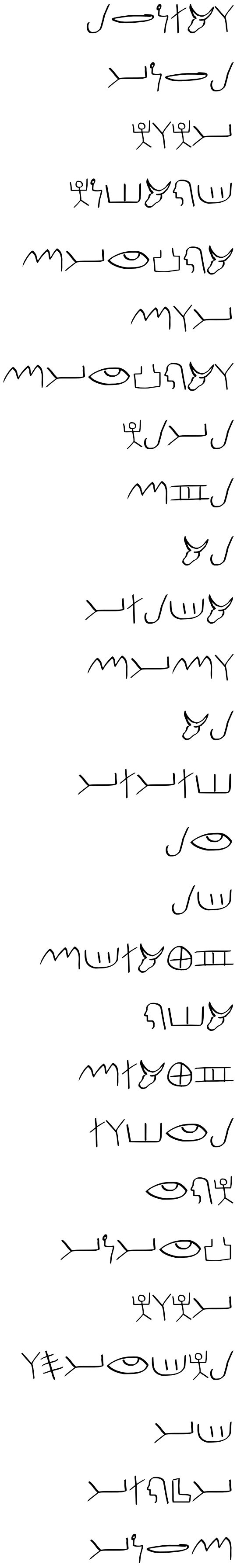

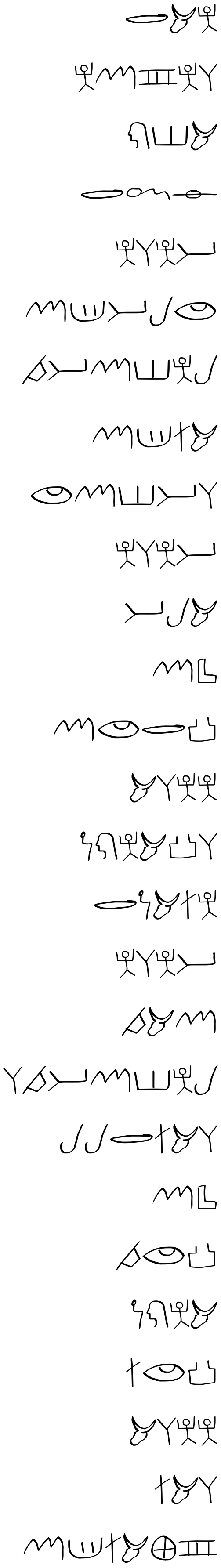

of the anger	ha·aph	
and wrath	ve·ha·che·mah	
that	a·sher	
had directed	qa·tsaph	
the LORD	YHVH	
against you	a·le·khem	
enough to destroy you	le·hash·meed	
-	et·khem	
listened	vay·yish·ma	
But the LORD	YHVH	
to me	e·lay	
as well	gam	
time	bap·pa·am	
this	ha·hi·w	
with Aaron	u·ve·a·ha·ron	Deuteronomy 9:20
was angry	hit·an·naph	
The LORD	YHVH	
enough	me·od	
to destroy him	le·hash·mee·do	
prayed	va·et·pal·lel	
I also	gam	
for	be·ad	
Aaron	a·ha·ron	
time	ba·et	
but at that	ha·hi·w	
And	ve·et	Deuteronomy 9:21
sinful thing	chat·tat·khem	

that	a·sher		
you had made	a·see·tem	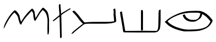	
-	et		
the calf	ha·e·gel		
I took	la·qach·tee	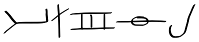	
and burned	va·es·roph		
it	o·to		
in the fire	ba·esh		
Then I crushed it	va·ek·kot		
-	o·to		
[and] ground	ta·cho·wn	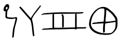	
	he·tev	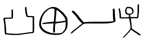	
it to	ad		
-	a·sher		
powder	daq	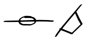	
as fine as dust	le·a·phar		
and I cast	va·ash·likh		
-	et		
it	a·pha·ro		
into	el		
the stream	han·na·chal	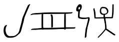	
that came down	hay·yo·red	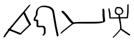	
from	min		
the mountain	ha·har		
at Taberah	u·ve·tav·e·rah		Deuteronomy 9:22
at Massah	u·ve·mas·sah		
	u·ve·qiv·rot	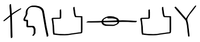	

and at Kibroth-hattaavah	hat·ta·a·vah		
You continued to provoke	maq·tsi·pheem		
	he·yee·tem	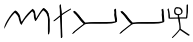	
-	et		
the LORD	YHVH		
sent you out	u·vish·lo·ach		Deuteronomy 9:23
And when the LORD	YHVH		
-	et·khem		
	miq·qa·desh	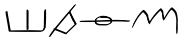	
from Kadesh-barnea	bar·ne·a	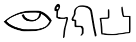	
He said	le·mor	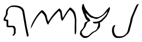	
“ Go up	a·lu		
and possess	u·re·shu	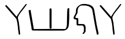	
-	et		
the land	ha·a·rets		
that	a·sher		
I have given	na·tat·tee		
you ”	la·khem		
But you rebelled	vat·tam·ru		
-	et		
against the command	pee		
of the LORD	YHVH		
your God	e·lo·he·khem	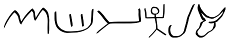	
You neither	ve·lo		
believed	he·e·man·tem	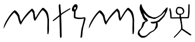	
Him	lo	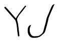	

nor	ve·lo		
obeyed	she·ma·tem		
Him	be·qo·lo	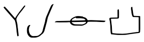	
rebelling	mam·reem		Deuteronomy 9:24
You have been	he·yee·tem	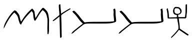	
against	im		
the LORD	YHVH		
since the day	mee·yo·wm	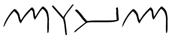	
I came to know you	da·tee		
-	et·khem		
So I fell down	va·et·nap·pal	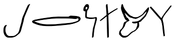	Deuteronomy 9:25
before	liph·ne		
the LORD	YHVH		
-	et		
for forty	ar·ba·eem		
days	hay·yo·wm	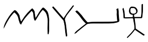	
and	ve·et		
forty	ar·ba·eem		
nights	hal·lay·lah	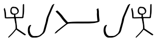	
-	a·sher		
-	hit·nap·pa·le·tee		
because	kee	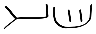	
had said	a·mar		
the LORD	YHVH		
He would destroy	le·hash·meed		
you	et·khem		
And I prayed	va·et·pal·lel		Deuteronomy 9:26

to	el		
the LORD	YHVH		
and said	va·o·mar		
“ O Lord	a·do·nay		
GOD	YHVH		
do not	al		
destroy	tash·chet		
Your people	am·me·kha		
Your inheritance	ve·na·cha·la·te·kha	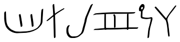	
whom	a·sher		
You redeemed	pa·dee·ta		
through Your greatness	be·ga·de·le·kha		
-	a·sher		
and brought out	ho·w·tse·ta		
of Egypt	mim·mits·ra·yim		
hand	be·yad	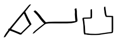	
with a mighty	cha·za·qah	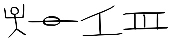	
Remember	ze·khor	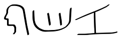	Deuteronomy 9:27
Your servants	la·a·va·de·kha		
Abraham	le·av·ra·ham		
Isaac	le·yits·chaq		
and Jacob	u·le·ya·a·qov		
Overlook	al		
	te·phen		
	el		
the stubbornness	qe·shee		
people	ha·am		

of this	haz·zeh		
	ve·el		
and the wickedness	rish·o		
	ve·el		
of their sin	chat·ta·to		
Otherwise	pen		Deuteronomy 9:28
will say	yo·me·ru		
those in the land	ha·a·rets		
from which	a·sher		
You brought us out	ho·w·tse·ta·nu		
	mish·sham		
was not	mib·be·lee	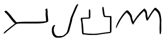	
able	ye·kho·let		
‘ Because the LORD	YHVH		
to bring them	la·ha·vee·am	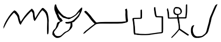	
into	el		
the land	ha·a·rets		
-	a·sher		
He had promised	dib·ber		
them	la·hem		
and because He hated	u·mis·sin·a·to	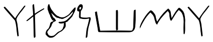	
them	o·w·tam		
He has brought them out	ho·w·tsee·am	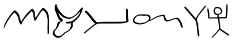	
to kill them	la·ha·mi·tam		
in the wilderness ’	bam·mid·bar		
But they	ve·hem	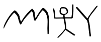	Deuteronomy 9:29
are Your people	am·me·kha		

Your inheritance	ve·na·cha·la·te·kha	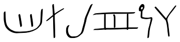	
whom	a·sher		
You brought out	ho·w·tse·ta		
power	be·kho·cha·kha		
by Your great	hag·ga·dol		
arm ”	u·viz·ro·a·kha		
and outstretched	han·ne·tu·yah	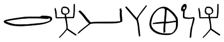	
time	ba·et		Deuteronomy 10:1
At that	ha·hi·w		
said	a·mar		
the LORD	YHVH		
to me	e·lay	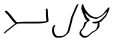	
“ Chisel out	pe·sal		
	le·kha	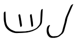	
two	she·ne	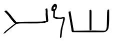	
tablets	lu·w·chot	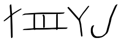	
stone	a·va·neem	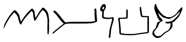	
like the originals	ka·ri·sho·neem	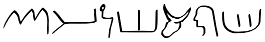	
come up	va·a·leh		
to Me	e·lay	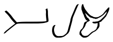	
on the mountain	ha·ha·rah		
and make	ve·a·see·ta		
	le·kha	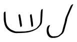	
an ark	a·ro·wn	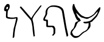	
of wood	ets		
And I will write	ve·ekh·tov		Deuteronomy 10:2
on	al		

the tablets	hal·lu·chot	𐤄𐤋𐤇𐤕	
-	et	𐤀𐤕	
the words	had·de·va·reem	𐤄𐤃𐤁𐤓𐤉𐤌	
that	a·sher	𐤀𐤔𐤓	
were	ha·yu	𐤄𐤉𐤅	
on	al	𐤏𐤋	
tablets	hal·lu·chot	𐤄𐤋𐤇𐤕	
the first	ha·ri·sho·neem	𐤄𐤓𐤀𐤔𐤍𐤉𐤌	
which	a·sher	𐤀𐤔𐤓	
you broke	shib·bar·ta	𐤔𐤁𐤓𐤕	
and you are to place them	ve·sam·tam	𐤅𐤔𐤌𐤕𐤌	
in the ark ”	ba·a·ro·wn	𐤁𐤀𐤓𐤅𐤍	
So I made	va·a·as	𐤅𐤀𐤏𐤔	Deuteronomy 10:3
an ark	a·ro·wn	𐤀𐤓𐤅𐤍	
wood	a·tse	𐤏𐤑𐤉	
of acacia	shit·teem	𐤔𐤈𐤉𐤌	
chiseled out	va·eph·sol	𐤅𐤀𐤐𐤎𐤋	
two	she·ne	𐤔𐤍𐤉	
tablets	lu·chot	𐤋𐤇𐤕	
stone	a·va·neem	𐤀𐤁𐤍𐤉𐤌	
like the originals	ka·ri·sho·neem	𐤊𐤓𐤀𐤔𐤍𐤉𐤌	
and went up	va·a·al	𐤅𐤀𐤏𐤋	
the mountain	ha·ha·rah	𐤄𐤄𐤓𐤄	
with the two	u·she·ne	𐤅𐤔𐤍𐤉	
tablets	hal·lu·chot	𐤄𐤋𐤇𐤕	
in my hands	be·ya·dee	𐤁𐤉𐤃𐤉	
And [the LORD] wrote	vay·yikh·tov	𐤅𐤉𐤊𐤕𐤁	Deuteronomy 10:4

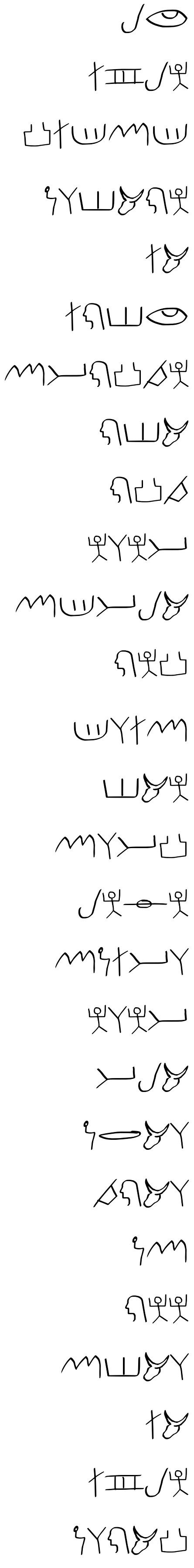

on	al	
the tablets	hal·lu·chot	
what had been written	kam·mikh·tav	
previously	ha·ri·sho·wn	
-	et	
the Ten	a·se·ret	
Commandments	had·de·va·reem	
that	a·sher	
had spoken	dib·ber	
He	YHVH	
to	a·le·khem	
you on the mountain	ba·har	
out of	mit·to·wkh	
the fire	ha·esh	
on the day	be·yo·wm	
of the assembly	haq·qa·hal	
gave them	vay·yit·te·nem	
The LORD	YHVH	
to me	e·lay	
and I went back	va·e·phen	Deuteronomy 10:5
down	va·e·red	
	min	
the mountain	ha·har	
and placed	va·a·sim	
-	et	
the tablets	hal·lu·chot	
in the ark	ba·a·ro·wn	

as	a·sher	𐤀𐤔𐤓	
I had made	a·see·tee	𐤏𐤔𐤉𐤕𐤉	
they have remained	vay·yih·yu	𐤅𐤉𐤄𐤉𐤅	
and there	sham	𐤔𐤌	
-	ka·a·sher	𐤊𐤀𐤔𐤓	
had commanded me	tsiw·va·nee	𐤑𐤅𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
The Israelites	u·ve·ne	𐤅𐤁𐤍𐤉	Deuteronomy 10:6
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
traveled	na·se·u	𐤍𐤎𐤏𐤅	
from	mib·be·e·rot	𐤌𐤁𐤀𐤓𐤕	
	be·ne	𐤁𐤍𐤉	
Beeroth Bene-jaakan	ya·a·qan	𐤉𐤏𐤒𐤍	
to Moserah	mo·w·se·rah	𐤌𐤅𐤎𐤓𐤄	
where	sham	𐤔𐤌	
died	met	𐤌𐤕	
Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
and was buried	vay·yiq·qa·ver	𐤅𐤉𐤒𐤁𐤓	
-	sham	𐤔𐤌	
succeeded him as priest	vay·kha·hen	𐤅𐤉𐤊𐤄𐤍	
and Eleazar	el·a·zar	𐤀𐤋𐤏𐤆𐤓	
his son	be·no	𐤁𐤍𐤅	
	tach·taw	𐤕𐤇𐤕𐤉𐤅	
there	mish·sham	𐤌𐤔𐤌	Deuteronomy 10:7
they traveled	na·se·u	𐤍𐤎𐤏𐤅	
to Gudgodah	hag·gud·go·dah	𐤄𐤂𐤃𐤂𐤃𐤄	
From	u·min	𐤅𐤌𐤍	

and from Gudgodah	hag·gud·go·dah		
to Jotbathah	ya·te·va·tah		
a land	e·rets		
with streams	na·cha·lē	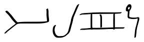	
of water	ma·yim	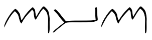	
time	ba·et		Deuteronomy 10:8
At that	ha·hi·w	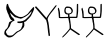	
set apart	hiv·deel		
the LORD	YHVH		
-	et		
the tribe	she·vet		
of Levi	hal·le·vee		
to carry	la·set		
-	et		
the ark	a·ro·wn	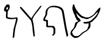	
of the covenant	be·reet	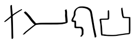	
of the LORD	YHVH		
to stand	la·a·mod		
before	liph·ne		
the LORD	YHVH		
to serve Him	le·sha·re·to	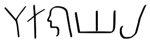	
and to pronounce blessings	u·le·va·rekh		
in His name	bish·mo		
as [they do] to this day	ad		
	hay·yo·wm	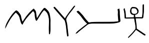	
	haz·zeh		
That is why	al		Deuteronomy 10:9

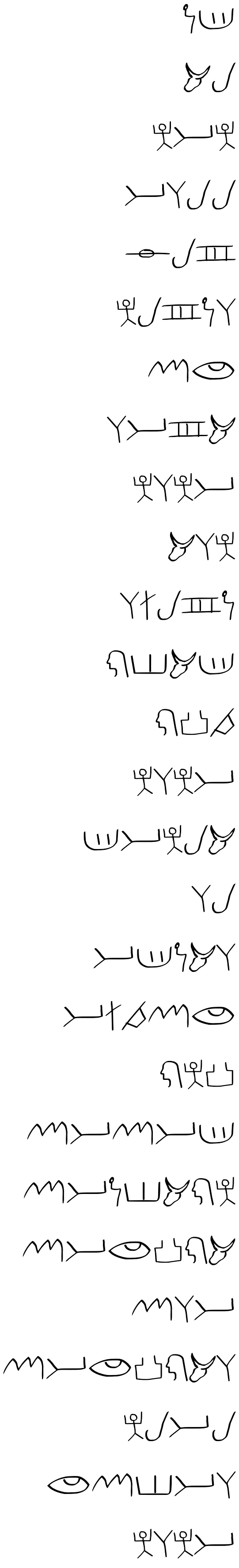

	ken	
no	lo	
has	ha·yah	
Levi	le·le·vee	
portion	che·leq	
or inheritance	ve·na·cha·lah	
among	im	
his brothers	e·chaw	
the LORD	YHVH	
	hu	
is his inheritance	na·cha·la·to	
as	ka·a·sher	
promised	dib·ber	
the LORD	YHVH	
your God	e·lo·he·kha	
him	lo	
I	ve·a·no·khee	Deuteronomy 10:10
stayed	a·mad·tee	
on the mountain	va·har	
days	kay·ya·meem	
like the first	ha·ri·sho·neem	
forty	ar·ba·eem	
time	yo·wm	
and forty	ve·ar·ba·eem	
nights	la·ye·lah	
listened	vay·yish·ma	
the LORD	YHVH	

to me	e·lay	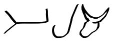	
again	gam	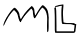	
time	bap·pa·am	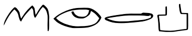	
and that	ha·hi·w	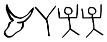	
not	lo	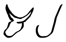	
agreed	a·vah	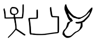	
[and]	YHVH	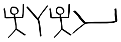	
to destroy you	hash·chee·te·kha	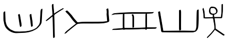	
said	vay·yo·mer	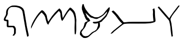	Deuteronomy 10:11
Then the LORD	YHVH	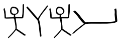	
to me	e·lay	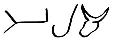	
“ Get up	qum	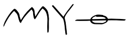	
Continue	lekh	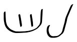	
your journey	le·mas·sa	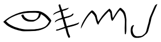	
ahead of	liph·ne	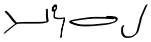	
the people	ha·am	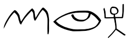	
that they may enter	ve·ya·vo·u	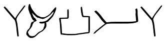	
and possess	ve·yir·shu	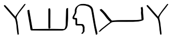	
-	et	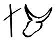	
the land	ha·a·rets	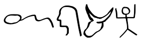	
that	a·sher	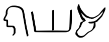	
I swore	nish·ba·tee	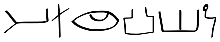	
their fathers	la·a·vo·tam	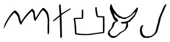	
to give them ”	la·tet	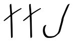	
to	la·hem	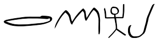	
And now	ve·at·tah	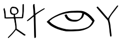	Deuteronomy 10:12
O Israel	yis·ra·el	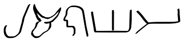	

what	mah	
does the LORD	YHVH	
your God	e·lo·he·kha	
ask	sho·el	
of you	me·im·makh	
but	kee	
	im	
to fear	le·yir·ah	
-	et	
the LORD	YHVH	
your God	e·lo·he·kha	
by walking	la·le·khet	
in all	be·khal	
His ways	de·ra·khaw	
to love Him	u·le·a·ha·vah	
-	o·to	
to serve	ve·la·a·vod	
-	et	
the LORD	YHVH	
your God	e·lo·he·kha	
with all	be·khal	
your heart	le·va·ve·kha	
and with all	u·ve·khal	
your soul	naph·she·kha	
[and] to keep	lish·mor	Deuteronomy 10:13
-	et	
the commandments	mits·wot	

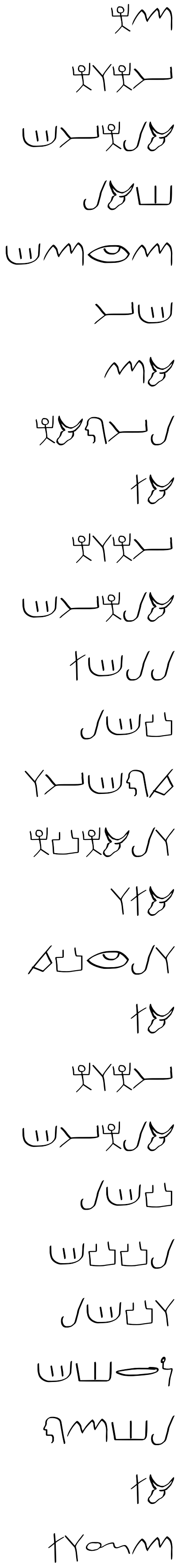

of the LORD	YHVH		
and	ve·et		
statutes	chuq·qo·taw	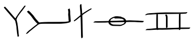	
that	a·sher		
I	a·no·khee		
am giving you	me·tsaw·ve·kha		
this day	hay·yo·wm	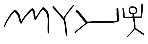	
for your own good	le·to·wv		
?	lakh	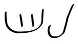	
Behold	hen		Deuteronomy 10:14
to the LORD	la·YHVH	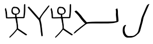	
your God	e·lo·he·kha		
belong the heavens	hash·sha·ma·yim		
even the highest	u·she·me		
heavens	hash·sha·ma·yim		
and the earth	ha·a·rets		
and everything	ve·khal		
-	a·sher		
in it	bah		
Yet	raq	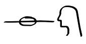	Deuteronomy 10:15
on your fathers	ba·a·vo·te·kha		
has set His affection	cha·shaq		
the LORD	YHVH	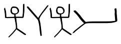	
and loved	le·a·ha·vah		
them	o·w·tam		
And He has chosen you	vay·yiv·char	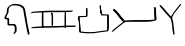	
their descendants	be·zar·am		

after	a·cha·re·hem	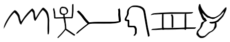	
them	ba·khem		
above all	mik·kal		
the peoples	ha·am·meem		
even to this day	kay·yo·wm	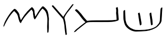	
	haz·zɛh		
Circumcise	u·mal·tem		Deuteronomy 10:16
-	et		
-	a·re·lat	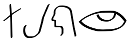	
your hearts, therefore	le·vav·khem		
your necks	ve·a·re·pe·khem		
no	lo		
and stiffen	taq·shu	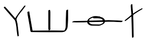	
more	o·wd		
For	kee	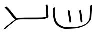	Deuteronomy 10:17
the LORD	YHVH		
your God	e·lo·he·khem	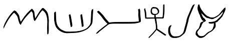	
	hu		
is God	e·lo·he		
of gods	ha·e·lo·heem		
and Lord	va·a·do·ne	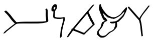	
of lords	ha·a·do·neem	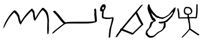	
God	ha·el		
the great	hag·ga·dol		
mighty	hag·gib·bor	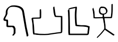	
and awesome	ve·han·no·w·ra		
-	a·sher		

showing no	lo		
partiality	yis·sa	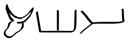	
	pha·neem	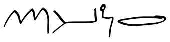	
no	ve·lo		
and accepting	yiq·qach	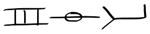	
bribe	sho·chad	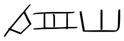	
He executes	o·seh		Deuteronomy 10:18
justice	mish·pat		
for the fatherless	ya·to·wm		
and widow	ve·al·ma·nah	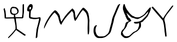	
and He loves	ve·o·hev		
the foreigner	ger		
giving	la·tet	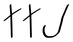	
him	lo		
food	le·chem	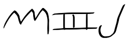	
and clothing	ve·sim·lah		
So you also must love	va·a·hav·tem	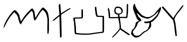	Deuteronomy 10:19
-	et		
the foreigner	hag·ger		
since	kee	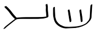	
foreigners	ge·reem	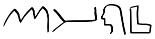	
you yourselves were	he·yee·tem	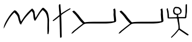	
in the land	be·e·rets		
of Egypt	mits·ra·yim		
-	et		Deuteronomy 10:20
the LORD	YHVH		
your God	e·lo·he·kha		

You are to fear	tee·ra	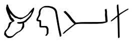	
-	o·to		
and serve	ta·a·vod		
Him	u·vo		
Hold fast to Him	tid·baq	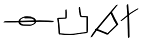	
in His name	u·vish·mo		
and take your oaths	tish·sha·ve·a		
He	hu		Deuteronomy 10:21
is your praise	te·hil·la·te·kha		
and He	ve·hu		
is your God	e·lo·he·kha		
who	a·sher		
has done	a·sah		
for you	it·te·kha	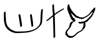	
-	et		
great	hag·ge·do·lot		
-	ve·et		
and awesome wonders	han·no·w·ra·ot	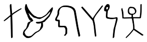	
these	ha·el·leh		
that	a·sher		
have seen	ra·u		
your eyes	e·ne·kha	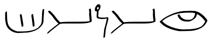	
seventy	be·shiv·eem		Deuteronomy 10:22
in all	ne·phesh		
went down	ya·re·du	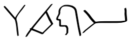	
Your fathers	a·vo·te·kha		
to Egypt	mits·ra·ye·mah		

and now	ve·at·tah		
has made	sa·me·kha		
the LORD	YHVH		
your God	e·lo·he·kha		
as the stars	ke·kho·wkh·ve		
in the sky	hash·sha·ma·yim		
you as numerous	la·rov		
You shall therefore love	ve·a·hav·ta		Deuteronomy 11:1
-	et		
the LORD	YHVH		
your God	e·lo·he·kha		
keep	ve·sha·mar·ta		
His charge	mish·mar·to		
His statutes	ve·chuq·qo·taw	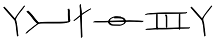	
His ordinances	u·mish·pa·taw		
and His commandments	u·mits·wo·taw		
and always	kal	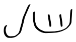	
	hay·ya·meem		
Know	vee·da·tem		Deuteronomy 11:2
this day	hay·yo·wm	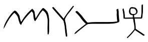	
that	kee	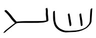	
it is not	lo		
-	et		
your children	be·ne·khem	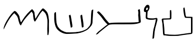	
who	a·sher		
	lo		
have known	ya·de·u		

and	va·a·sher		
	lo		
seen	ra·u		
-	et		
the discipline	mu·sar		
of the LORD	YHVH		
your God :	e·lo·he·khem	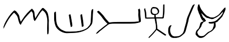	
-	et		
His greatness	ga·de·lo		
-	et		
hand	ya·do	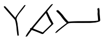	
His mighty	ha·cha·za·qah		
arm	u·ze·ro·o		
and His outstretched	han·ne·tu·yah		
-	ve·et		Deuteronomy 11:3
the signs	o·to·taw		
-	ve·et		
and works	ma·a·saw		
-	a·sher		
He did	a·sah		
in	be·to·wkh		
Egypt	mits·ra·yim		
to Pharaoh	le·phar·oh		
king	me·lekh	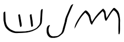	
of Egypt	mits·ra·yim	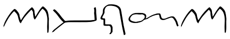	
and all	u·le·khal	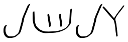	
his land	ar·tso		

what	va·a·sher	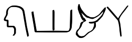	Deuteronomy 11:4
He did	a·sah	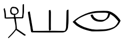	
army	le·chel	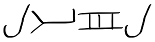	
to the Egyptian	mits·ra·yim	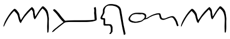	
and horses	le·su·saw	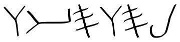	
and chariots	u·le·rikh·bo	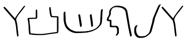	
when	a·sher	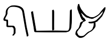	
engulf	he·tseeph	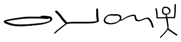	
-	et	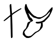	
He made the waters	me	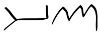	
Sea	yam	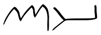	
of the Red	suph	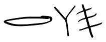	
-	al	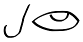	
them	pe·ne·hem	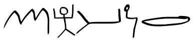	
as they pursued you	be·ra·de·pham	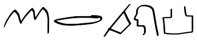	
	a·cha·re·khem	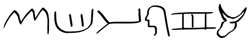	
destroyed them completely	vay·ab·be·dem	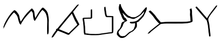	
and [how] He	YHVH	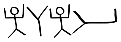	
even to	ad	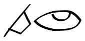	
this day	hay·yo·wm	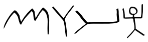	
	haz·zeh	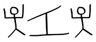	
what	va·a·sher	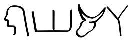	Deuteronomy 11:5
He did	a·sah	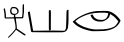	
for you	la·khem	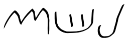	
in the wilderness	bam·mid·bar	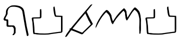	
until	ad	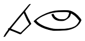	
you reached	bo·a·khem	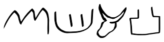	

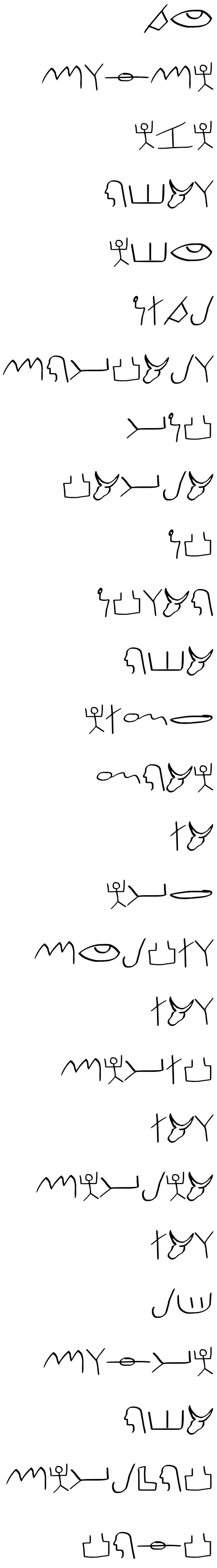

	ad	
place	ham·ma·qo·wm	
this	haz·zeh	
and what	va·a·sher	Deuteronomy 11:6
He did	a·sah	
to Dathan	le·da·tan	
and Abiram	ve·la·a·vee·ram	
the sons	be·ne	
of Eliab	e·lee·av	
the Reubenite	ben	
	re·u·ven	
when	a·sher	
opened	pa·tse·tah	
the earth	ha·a·rets	
-	et	
its mouth	pee·ha	
and swallowed them	vat·tiv·la·em	
-	ve·et	
their households	bat·te·hem	
-	ve·et	
their tents	a·ho·le·hem	
and	ve·et	
every	kal	
living thing	hay·qum	
-	a·sher	
that belonged to them	be·rag·le·hem	
in the midst	be·qe·rev	

of all	kal	כל	
the Israelites	yis·ra·el	ישראל	
For [it is]	kee	כי	Deuteronomy 11:7
your own eyes	e·ne·khem	עיניכם	
[that] have seen	ha·ro·ot	הראת	
-	et	את	
every	kal	כל	
work	ma·a·seh	מעשה	
the LORD	YHVH	יהוה	
great	hag·ga·dol	הגדל	
that	a·sher	אשר	
has done	a·sah	עשה	
You shall therefore keep	u·she·mar·tem	ושמרתם	Deuteronomy 11:8
-	et	את	
every	kal	כל	
commandment	ham·mits·vah	המצוה	
-	a·sher	אשר	
I	a·no·khee	אנכי	
am giving you today	me·tsaw·ve·kha	מצוך	
	hay·yo·wm	היום	
so that	le·ma·an	למען	
you may have the strength	te·chez·qu	תחזקו	
to go in	u·va·tem	ובאתם	
and possess	vee·rish·tem	וירשתם	
-	et	את	
the land	ha·a·rets	הארץ	
that	a·sher	אשר	

you	at·tem		
are crossing	o·ve·reem		
[the Jordan]	sham·mah		
to possess	le·rish·tah	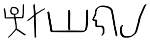	
and so that	u·le·ma·an		Deuteronomy 11:9
you may live long	ta·a·ree·khu	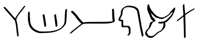	
	ya·meem	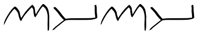	
in	al		
the land	ha·a·da·mah		
that	a·sher		
swore	nish·ba		
the LORD	YHVH		
to your fathers	la·a·vo·te·khem	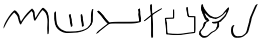	
to give	la·tet	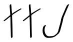	
them	la·hem		
and their descendants	u·le·zar·am		
a land	e·rets		
flowing	za·vat	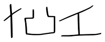	
with milk	cha·lav	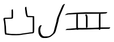	
and honey	u·de·vash	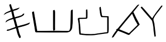	
For	kee	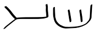	Deuteronomy 11:10
the land	ha·a·rets		
that	a·sher		
you	at·tah		
are entering	va		
	sham·mah		
to possess	le·rish·tah	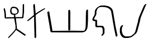	

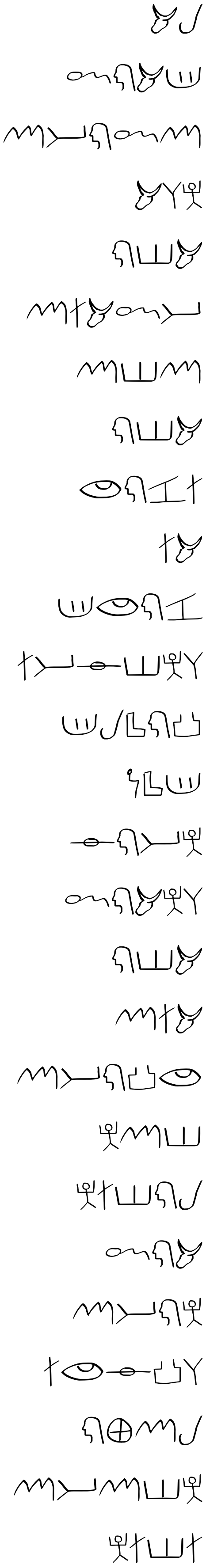

is not	lo	
like the land	khe·e·rets	
of Egypt	mits·ra·yim	
from which	hee	
where	a·sher	
you have come	ye·tsa·tem	
	mish·sham	
-	a·sher	
you sowed	tiz·ra	
-	et	
your seed	zar·a·kha	
and irrigated	ve·hish·qee·ta	
on foot	ve·rag·le·kha	
garden	ke·gan	
like a vegetable	hay·ya·raq	
But the land	ve·ha·a·rets	Deuteronomy 11:11
that	a·sher	
you	at·tem	
are crossing	o·ve·reem	
[the Jordan]	sham·mah	
to possess	le·rish·tah	
is a land	e·rets	
of mountains	ha·reem	
and valleys	u·ve·qa·ot	
the rain	lim·tar	
from heaven	hash·sha·ma·yim	
that drinks in	tish·teh	

	ma·yim	𐤌𐤉𐤌	
It is a land	e·rets	𐤀𐤓𐤑	Deuteronomy 11:12
for which	a·sher	𐤀𐤔𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
cares	do·resh	𐤃𐤓𐤔	
-	o·tah	𐤀𐤕𐤄	
are always	ta·meed	𐤕𐤌𐤉𐤃	
the eyes	e·ne	𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
on it	bah	𐤁𐤄	
from the beginning	me·re·sheet	𐤌𐤓𐤔𐤉𐤕	
of the year	hash·sha·nah	𐤄𐤔𐤍𐤄	
to	ve·ad	𐤅𐤏𐤃	
the end	a·cha·reet	𐤀𐤇𐤓𐤉𐤕	
	sha·nah	𐤔𐤍𐤄𐤎	
So	ve·ha·yah	𐤅𐤄𐤉𐤄	Deuteronomy 11:13
if	im	𐤀𐤌	
you carefully obey	sha·mo·a	𐤔𐤌𐤏	
	tish·me·u	𐤕𐤔𐤌𐤏𐤅	
	el	𐤀𐤋	
the commandments	mits·wo·tay	𐤌𐤑𐤅𐤕𐤉	
-	a·sher	𐤀𐤔𐤓	
I	a·no·khee	𐤀𐤍𐤊𐤉	
am giving you today	me·tsaw·veh	𐤌𐤑𐤅𐤄	
-	et·khem	𐤀𐤕𐤊𐤌	

-	hay·yo·wm	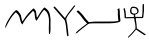	
to love	le·a·ha·vah		
-	et		
the LORD	YHVH		
your God	e·lo·he·khem	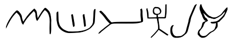	
and to serve Him	u·le·a·ve·do		
with all	be·khal		
your heart	le·vav·khem	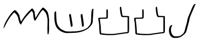	
and with all	u·ve·khal	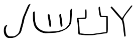	
your soul	naph·she·khem		
then I will provide	ve·na·tat·tee	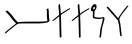	Deuteronomy 11:14
rain	me·tar		
for your land	ar·tse·khem		
in season	be·it·to		
the autumn and spring rains	yo·w·reh		
	u·mal·qo·wosh	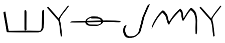	
that you may gather	ve·a·saph·ta		
your grain	de·ga·ne·kha		
new wine	ve·tee·ro·she·kha	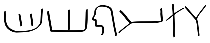	
and oil	ve·yits·ha·re·kha		
And I will provide	ve·na·tat·tee	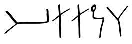	Deuteronomy 11:15
grass	e·sev		
in the fields	be·sa·de·kha		
for your livestock	liv·hem·te·kha	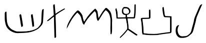	
and you will eat	ve·a·khal·ta		
and be satisfied	ve·sa·va·e·ta		
But be careful	hish·sha·me·ru		Deuteronomy 11:16

	la·khem		
that you are not	pen		
enticed	yiph·teh		
	le·vav·khem		
to turn aside	ve·sar·tem	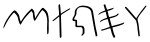	
to worship	va·a·vad·tem	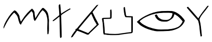	
gods	e·lo·heem		
to other	a·che·reem		
and bow down	ve·hish·ta·cha·vee·tem	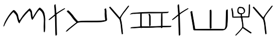	
	la·hem		
will be kindled	ve·cha·rah	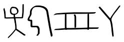	Deuteronomy 11:17
or the anger	aph		
of the LORD	YHVH		
against you	ba·khem		
He will shut	ve·a·tsar		
-	et		
the heavens	hash·sha·ma·yim	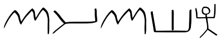	
no	ve·lo		
so that there will be	yih·yeh	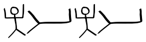	
rain	ma·tar		
the land	ve·ha·a·da·mah		
nor will	lo		
yield	tit·ten		
-	et		
its produce	ye·vu·lah		
and you will soon perish	va·a·vad·tem		
	me·he·rah		

from	me·al		
land	ha·a·rets		
the good	hat·to·vah		
that	a·sher		
the LORD	YHVH		
is giving	no·ten	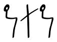	
you	la·khem		
Fix	ve·sam·tem		Deuteronomy 11:18
-	et		
words of mine	de·va·ray		
these	el·leh	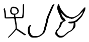	
in your	al		
hearts	le·vav·khem		
and	ve·al		
minds	naph·she·khem	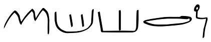	
tie	u·qe·shar·tem		
them	o·tam		
as reminders	le·o·wt		
on	al		
your hands	yed·khem	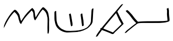	
and bind them	ve·ha·yu	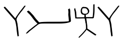	
	le·to·w·ta·phot		
on your foreheads	ben	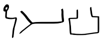	
	e·ne·khem	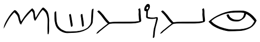	
Teach	ve·lim·mad·tem		Deuteronomy 11:19
them	o·tam		
-	et		

to your children	be·ne·khem	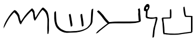	
speaking	le·dab·ber	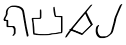	
about them	bam		
when you sit	be·shiv·te·kha		
at home	be·ve·te·kha	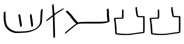	
and when you walk	u·ve·lekh·te·kha		
along the road	vad·de·rekh		
when you lie down	u·ve·sha·khe·be·kha	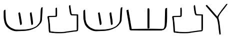	
and when you get up	u·ve·qu·me·kha	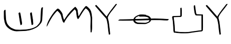	
Write them	u·khe·tav·tam	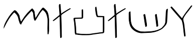	Deuteronomy 11:20
on	al		
the doorposts	me·zu·zo·wt		
of your houses	be·te·kha	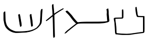	
and on your gates	u·vish·a·re·kha		
so that	le·ma·an		Deuteronomy 11:21
may be multiplied	yir·bu	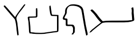	
your days	ye·me·khem	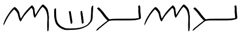	
[and those]	vee·me		
of your children	ve·ne·khem	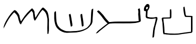	
in	al		
the land	ha·a·da·mah		
that	a·sher		
swore	nish·ba		
the LORD	YHVH		
your fathers	la·a·vo·te·khem		
to give	la·tet	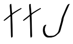	
	la·hem		

as long as	kee·me	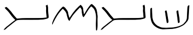	
the heavens	hash·sha·ma·yim		
are above	al		
the earth	ha·a·rets		
For	kee	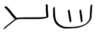	Deuteronomy 11:22
if	im		
you carefully keep	sha·mor		
	tish·me·run		
-	et		
all	kal		
commandments	ham·mits·vah		
these	haz·zot		
-	a·sher		
I	a·no·khee		
am giving	me·tsaw·veh		
-	et·khem		
you to follow —	la·a·so·tah		
to love	le·a·ha·vah		
-	et		
the LORD	YHVH		
your God	e·lo·he·khem	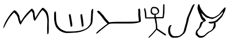	
to walk	la·le·khet	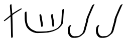	
in all	be·khal		
His ways	de·ra·khaw		
and to hold fast	u·le·da·ve·qah		
to Him —	vo		
will drive out	ve·ho·w·reesh	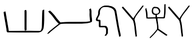	Deuteronomy 11:23

then the LORD	YHVH		
-	et		
all	kal		
nations	hag·go·w·yim	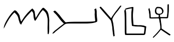	
these	ha·el·leh		
before you	mil·liph·ne·khem	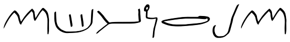	
and you will dispossess	vee·rish·tem		
nations	go·w·yim	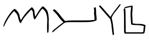	
greater	ge·do·leem	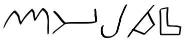	
and stronger	va·a·tsu·meem		
than you	mik·kem		
Every	kal		Deuteronomy 11:24
place	ham·ma·qo·wm	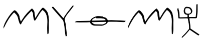	
where	a·sher		
treads	tid·rokh		
the sole	kaph		
of your foot	rag·le·khem	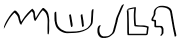	
	bo		
	la·khem		
will be yours	yih·yeh	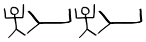	
from	min		
the wilderness	ham·mid·bar		
to Lebanon	ve·hal·le·va·no·wn	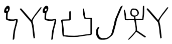	
and from	min		
River	han·na·har		
	ne·har	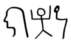	
the Euphrates	pe·rat		

to	ve·ad	𐤅𐤏𐤃	
Sea	hay·yam	𐤄𐤉𐤌	
the Western	ha·a·cha·ro·wn	𐤄𐤀𐤇𐤓𐤅𐤍	
will extend	yih·yeh	𐤉𐤄𐤉𐤄	
Your territory	ge·vul·khem	𐤂𐤁𐤋𐤊𐤌	
No	lo	𐤋𐤀	Deuteronomy 11:25
will be able to stand	yit·yats·tsev	𐤉𐤕𐤉𐤑𐤁	
man	eesh	𐤀𐤉𐤔	
against you	biph·ne·khem	𐤁𐤐𐤍𐤉𐤊𐤌	
the fear	pach·de·khem	𐤐𐤇𐤃𐤊𐤌	
and dread	u·mo·w·ra·a·khem	𐤅𐤌𐤅𐤓𐤀𐤊𐤌	
will put	yit·ten	𐤉𐤕𐤍	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
of you	al	𐤏𐤋	
upon	pe·ne	𐤐𐤍𐤉	
all	khal	𐤊𐤋	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
wherever	a·sher	𐤀𐤔𐤓	
you set foot	tid·re·khu	𐤕𐤃𐤓𐤊𐤅	
	vah	𐤁𐤄	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
He has promised	dib·ber	𐤃𐤁𐤓	
you	la·khem	𐤋𐤊𐤌 𐤎	
See	re·eh	𐤓𐤀𐤄	Deuteronomy 11:26
I	a·no·khee	𐤀𐤍𐤊𐤉	
am setting	no·ten	𐤍𐤕𐤍	

before you	liph·ne·khem	𐤋𐤐𐤍𐤉𐤊𐤌	
today	hay·yo·wm	𐤄𐤉𐤅𐤌	
a blessing	be·ra·khah	𐤁𐤓𐤊𐤄	
and a curse —	u·qe·la·lah	𐤅𐤒𐤋𐤋𐤄	
-	et	𐤀𐤕	Deuteronomy 11:27
a blessing	hab·be·ra·khah	𐤄𐤁𐤓𐤊𐤄	
if	a·sher	𐤀𐤔𐤓	
you obey	tish·me·u	𐤕𐤔𐤌𐤏𐤅	
	el	𐤀𐤋	
the commandments	mits·wot	𐤌𐤑𐤅𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
that	a·sher	𐤀𐤔𐤓	
I	a·no·khee	𐤀𐤍𐤊𐤉	
am giving you today	me·tsaw·veh	𐤌𐤑𐤅𐤄	
-	et·khem	𐤀𐤕𐤊𐤌	
-	hay·yo·wm	𐤄𐤉𐤅𐤌	
but a curse	ve·haq·qe·la·lah	𐤅𐤄𐤒𐤋𐤋𐤄	Deuteronomy 11:28
if	im	𐤀𐤌	
	lo	𐤋𐤀	
you disobey	tish·me·u	𐤕𐤔𐤌𐤏𐤅	
	el	𐤀𐤋	
the commandments	mits·wot	𐤌𐤑𐤅𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
and turn aside	ve·sar·tem	𐤅𐤎𐤓𐤕𐤌	
from	min	𐤌𐤍	

the path	had·de·rekh	הדרך	
-	a·sher	אשר	
I	a·no·khee	אנכי	
command	me·tsaw·veh	מצוה	
you	et·khem	אתכם	
today	hay·yo·wm	היום	
by following	la·le·khet	ללכת	
	a·cha·re	אחרי	
gods	e·lo·heem	אלהים	
other	a·che·reem	אחרים	
-	a·sher	אשר	
which you have not	lo	לא	
known	ye·da·tem	ידעתם ס	
-	ve·ha·yah	והיה	Deuteronomy 11:29
When	kee	כי	
brings	ye·vee·a·kha	יביאך	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
you into	el	אל	
the land	ha·a·rets	הארץ	
-	a·sher	אשר	
you	at·tah	אתה	
are entering	va	בא	
	sham·mah	שמה	
to possess	le·rish·tah	לרשתה	
you are to proclaim	ve·na·tat·tah	ונתתה	
-	et	את	

the blessing	hab·be·ra·khah		
on	al		
Mount	har		
Gerizim	ge·ri·zeem	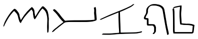	
-	ve·et		
and the curse	haq·qe·la·lah	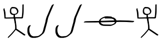	
on	al		
Mount	har		
Ebal	e·val	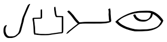	
Are not	ha·lo	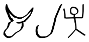	Deuteronomy 11:30
these mountains	hem·mah		
across	be·e·ver		
the Jordan	hay·yar·den		
toward	a·cha·re	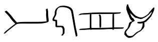	
of the road	de·rekh		
west	me·vo·w		
the sunset	hash·she·mesh		
in the land	be·e·rets		
of the Canaanites	hak·ke·na·a·nee		
who live	hay·yo·shev	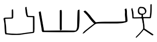	
in the Arabah	ba·a·ra·vah		
opposite	mul		
Gilgal	hag·gil·gal	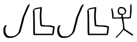	
near	e·tsel		
the Oak	e·lo·w·ne	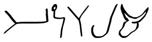	
of Moreh ?	mo·reh	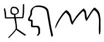	
For	kee	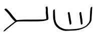	Deuteronomy 11:31

you	at·tem		
are about to cross	o·ve·reem		
-	et		
the Jordan	hay·yar·den	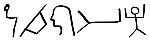	
to enter	la·vo		
and possess	la·re·shet		
-	et		
the land	ha·a·rets		
that	a·sher		
the LORD	YHVH		
your God	e·lo·he·khem	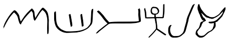	
is giving	no·ten	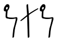	
you	la·khem		
When you take possession	vee·rish·tem		
of it	o·tah		
and settle	vee·shav·tem		
in it	bah		
be careful	u·she·mar·tem		Deuteronomy 11:32
to follow	la·a·so·wt		
-	et		
all	kal		
the statutes	ha·chuq·qeem	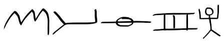	
-	ve·et		
and ordinances	ham·mish·pa·teem		
that	a·sher		
I	a·no·khee		
am setting	no·ten	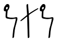	

before you	liph·ne·khem	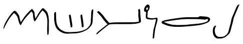	
today	hay·yo·wm	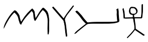	
These [are]	el·leh	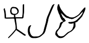	Deuteronomy 12:1
the statutes	ha·chuq·qeem	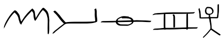	
and ordinances	ve·ham·mish·pa·teem	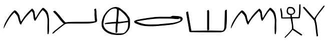	
that	a·sher	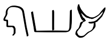	
you must be careful	tish·me·run	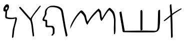	
to follow	la·a·so·wt	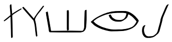	
in the land	ba·a·rets	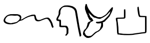	
-	a·sher	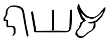	
has given	na·tan	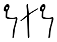	
the LORD	YHVH	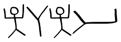	
the God	e·lo·he	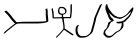	
of your fathers	a·vo·te·kha	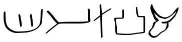	
you	le·kha	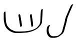	
to possess	le·rish·tah	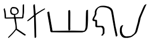	
all	kal	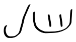	
the days	hay·ya·meem	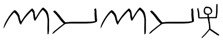	
-	a·sher	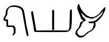	
you	at·tem	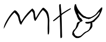	
live	chay·yeem	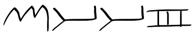	
-	al	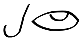	
-	ha·a·da·mah	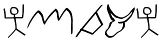	
Destroy completely	ab·bed	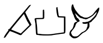	Deuteronomy 12:2
	te·ab·be·dun	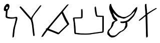	
-	et	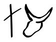	
all	kal	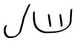	

the places	ham·me·qo·mo·wt	
where	a·sher	
have served	a·ve·du	
	sham	
the nations	hag·go·w·yim	
-	a·sher	
you	at·tem	
are dispossessing	yo·re·sheem	
-	o·tam	
-	et	
their gods —	e·lo·he·hem	
atop	al	
mountains	he·ha·reem	
the high	ha·ra·meem	
on	ve·al	
the hills	hag·ge·va·o·wt	
and under	ve·ta·chat	
every	kal	
tree	ets	
green	ra·ʿa·nan	
Tear down	ve·nit·tats·tem	Deuteronomy 12:3
-	et	
their altars	miz·b·cho·tam	
smash	ve·shib·bar·tem	
-	et	
their sacred pillars	mats·tse·vo·tam	
their Asherah poles	va·a·she·re·hem	

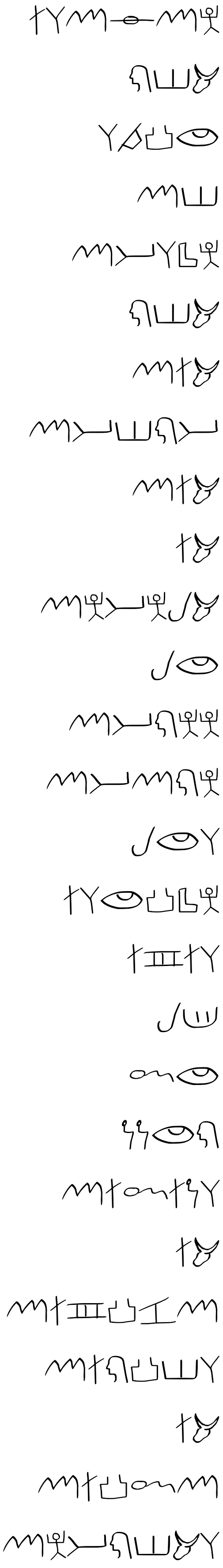

burn up	tis·re·phun	תשרפון	
	ba·esh	באש	
the idols	u·phe·see·le	ופסילי	
of their gods	e·lo·he·hem	אלהיהם	
cut down	te·gad·de·un	תגדעון	
and wipe out	ve·ib·bad·tem	ואבדתם	
-	et	את	
their names	she·mam	שמם	
from	min	מן	
every place	ham·ma·qo·wm	המקום	
	ha·hu	ההוא	
You shall not	lo	לא	Deuteronomy 12:4
worship	ta·a·sun	תעשון	
in this way	ken	כן	
the LORD	la·YHVH	ליהוה	
your God	e·lo·he·khem	אלהיכם	
Instead	kee	כי	Deuteronomy 12:5
	im	אם	
-	el	אל	
the place	ham·ma·qo·wm	המקום	
-	a·sher	אשר	
will choose	yiv·char	יבחר	
the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
from among all	mik·kal	מכל	
your tribes	shiv·te·khem	שבטיכם	
to establish	la·sum	לשום	

-	et	את	
for His Name	she·mo	שמו	
-	sham	שם	
as a dwelling	le·shikh·no	לשכנו	
you must seek	tid·re·shu	תדרשו	
you must go	u·va·ta	ובאת	
and there	sham·mah	שמה	
you are to bring	va·ha·ve·tem	והבאתם	Deuteronomy 12:6
To that place	sham·mah	שמה	
your burnt offerings	o·lo·te·khem	עלתיכם	
and sacrifices	ve·ziv·che·khem	וזבחיכם	
-	ve·et	ואת	
your tithes	ma·se·ro·te·khem	מעשרתיכם	
-	ve·et	ואת	
and heave offerings	te·ru·mat	תרומת	
	yed·khem	ידכם	
your vow offerings	ve·nid·re·khem	ונדריכם	
and freewill offerings	ve·nid·vo·te·khem	ונדבתיכם	
as well as the firstborn	u·ve·kho·rot	ובכרת	
of your herds	be·qar·khem	בקרכם	
and flocks	ve·tso·ne·khem	וצאנכם	
shall eat	va·a·khal·tem	ואכלתם	Deuteronomy 12:7
There	sham	שם	
in the presence	liph·ne	לפני	
of the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
and rejoice	u·se·mach·tem	ושמחתם	

in all	be·khol	𐤁𐤊𐤋	
you do	mish·lach	𐤌𐤔𐤋𐤇	
	yed·khem	𐤉𐤃𐤊𐤌	
	at·tem	𐤀𐤕𐤌	
[you and] your households	u·vat·te·khem	𐤅𐤁𐤕𐤉𐤊𐤌	
because	a·sher	𐤀𐤔𐤓	
has blessed you	be·rakh·kha	𐤁𐤓𐤊𐤊	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
You are not	lo	𐤋𐤀	Deuteronomy 12:8
to do	ta·a·sun	𐤕𐤏𐤔𐤅𐤍	
as	ke·khol	𐤊𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
we	a·nach·nu	𐤀𐤍𐤇𐤍𐤅	
are doing	o·seem	𐤏𐤔𐤉𐤌	
here	poh	𐤐𐤄	
today	hay·yo·wm	𐤄𐤉𐤅𐤌	
[where] everyone	eesh	𐤀𐤉𐤔	
[does] what	kal	𐤊𐤋	
seems right	hay·ya·shar	𐤄𐤉𐤔𐤓	
in his own eyes	be·e·naw	𐤁𐤏𐤉𐤍𐤉𐤅	
For	kee	𐤊𐤉	Deuteronomy 12:9
you have not	lo	𐤋𐤀	
come	ba·tem	𐤁𐤀𐤕𐤌	
yet	ad	𐤏𐤃	
	at·tah	𐤏𐤕𐤄	
to	el	𐤀𐤋	

the resting place	ham·me·nu·chah	המנחה	
	ve·el	ואל	
and the inheritance	han·na·cha·lah	הנחלה	
that	a·sher	אשר	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
is giving	no·ten	נתן	
you	lakh	לך	
When you cross	va·a·var·tem	ועברתם	Deuteronomy 12:10
-	et	את	
the Jordan	hay·yar·den	הירדן	
and live	vee·shav·tem	וישבתם	
in the land	ba·a·rets	בארץ	
that	a·sher	אשר	
the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
is giving you as an inheritance	man·cheel	מנחיל	
-	et·khem	אתכם	
and He gives you rest	ve·he·nee·ach	והניח	
	la·khem	לכם	
from all	mik·kal	מכל	
the enemies	o·ye·ve·khem	איביכם	
around you	mis·sa·veev	מסביב	
and you dwell	vee·shav·tem	וישבתם	
securely	be·tach	בטח	
-	ve·ha·yah	והיה	Deuteronomy 12:11
-	ham·ma·qo·wm	המקום	

-	a·sher
will choose	yiv·char
then the LORD	YHVH
your God	e·lo·he·khem
	bo
a dwelling	le·shak·ken
for His Name	she·mo
And there	sham
	sham·mah
you are to bring	ta·vee·u
-	et
everything	kal
-	a·sher
I	a·no·khee
command you :	me·tsaw·veh
-	et·khem
your burnt offerings	o·w·lo·te·khem
and sacrifices	ve·ziv·che·khem
your tithes	ma·se·ro·te·khem
and special gifts	u·te·ru·mat
	yed·khem
and all	ve·khol
the choice	miv·char
offerings	nid·re·khem
-	a·sher
you vow	tid·de·ru
to the LORD	la·YHVH

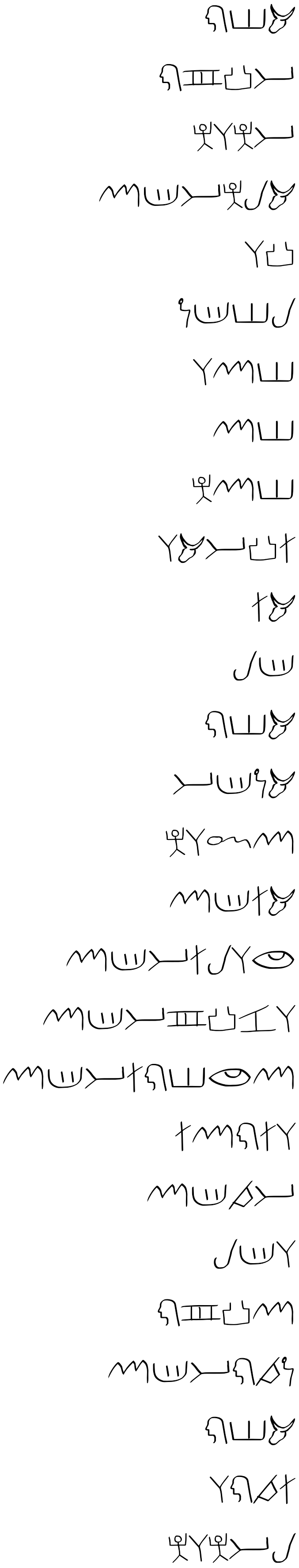

And you shall rejoice	u·se·mach·tem	𐤅𐤔𐤌𐤇𐤕𐤌	Deuteronomy 12:12
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God —	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
you	at·tem	𐤀𐤕𐤌	
your sons	u·ve·ne·khem	𐤅𐤁𐤍𐤉𐤊𐤌	
and daughters	u·ve·no·te·khem	𐤅𐤁𐤍𐤕𐤉𐤊𐤌	
your menservants	ve·av·de·khem	𐤅𐤏𐤁𐤃𐤉𐤊𐤌	
and maidservants	ve·am·ho·te·khem	𐤅𐤀𐤌𐤄𐤕𐤉𐤊𐤌	
and the Levite	ve·hal·le·vee	𐤅𐤄𐤋𐤅𐤉	
-	a·sher	𐤀𐤔𐤓	
within your gates	be·sha·a·re·khem	𐤁𐤔𐤏𐤓𐤉𐤊𐤌	
since	kee	𐤊𐤉	
he has no	en	𐤀𐤉𐤍	
	lo	𐤋𐤅	
portion	che·leq	𐤇𐤋𐤒	
or inheritance	ve·na·cha·lah	𐤅𐤍𐤇𐤋𐤄	
among you	it·te·khem	𐤀𐤕𐤊𐤌	
Be careful	hish·sha·mer	𐤄𐤔𐤌𐤓	Deuteronomy 12:13
	le·kha	𐤋𐤊	
not	pen	𐤐𐤍	
to offer	ta·a·leh	𐤕𐤏𐤋𐤄	
your burnt offerings	o·lo·te·kha	𐤏𐤋𐤕𐤉𐤊	
in just any	be·khal	𐤁𐤊𐤋	
place	ma·qo·wm	𐤌𐤒𐤅𐤌	
-	a·sher	𐤀𐤔𐤓	
you see	tir·eh	𐤕𐤓𐤀𐤄	

only	kee	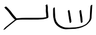	Deuteronomy 12:14
	im		
in the place	bam·ma·qo·wm		
-	a·sher		
will choose	yiv·char	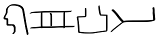	
the LORD	YHVH		
in one	be·a·chad		
of your tribal territories	she·va·te·kha	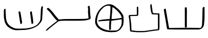	
and there	sham		
you must offer	ta·a·leh		
[them]	o·lo·te·kha	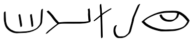	
	ve·sham	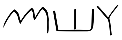	
you shall do	ta·a·seh		
all	kol		
that	a·sher		
I	a·no·khee		
command you	me·tsaw·ve·ka		
But	raq	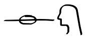	Deuteronomy 12:15
whenever	be·khal		
want	aw·vat		
you	naph·she·kha	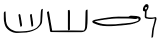	
you may slaughter	tiz·bach	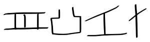	
and eat	ve·a·khal·ta		
meat	va·sar		
according to the blessing	ke·vir·kat		
the LORD	YHVH		
your God	e·lo·he·kha		

-	a·sher		
has given	na·tan	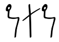	
you	le·kha	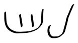	
within any	be·khal		
of your gates	she·a·re·kha		
and unclean	hat·ta·me		
Both the ceremonially clean	ve·hat·ta·ho·wr		
may eat it	yo·khe·len·nu		
as they would a gazelle	kats·tse·vee		
or deer	ve·kha·ay·yal		
but	raq	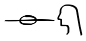	Deuteronomy 12:16
the blood	had·dam		
you must not	lo		
eat	to·khe·lu		
it on	al		
the ground	ha·a·rets		
pour	tish·pe·khen·nu		
like water	kam·ma·yim	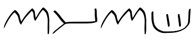	
not	lo		Deuteronomy 12:17
you must	tu·khal		
eat	le·e·khol		
Within your gates	bish·a·re·kha		
the tithe	ma·sar		
of your grain	de·ga·ne·kha	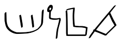	
or new wine	ve·tee·ro·she·kha	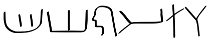	
or oil	ve·yits·ha·re·kha		
the firstborn	u·ve·kho·rot		

of your herds	be·qa·re·kha	בקרך	
or flocks	ve·tso·ne·kha	וצאנך	
any	ve·khal	וכל	
of the offerings	ne·da·re·kha	נדריך	
that	a·sher	אשר	
you have vowed to give	tid·dor	תדר	
or your freewill offerings	ve·nid·vo·te·kha	ונדבתיך	
or special gifts	u·te·ru·mat	ותרומת	
	ya·de·kha	ידך	
Instead	kee	כי	Deuteronomy 12:18
	im	אם	
in the presence	liph·ne	לפני	
of the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
you must eat them	to·khe·len·nu	תאכלנו	
at the place	bam·ma·qo·wm	במקום	
-	a·sher	אשר	
will choose —	yiv·char	יבחר	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
	bo	בו	
you	at·tah	אתה	
your sons	u·vin·kha	ובנך	
and daughters	u·vit·te·kha	ובתך	
your menservants	ve·av·de·kha	ועבדך	
and maidservants	va·a·ma·te·kha	ואמתך	
and the Levite	ve·hal·le·vee	והלוי	

-	a·sher		
within your gates	bish·a·re·kha		
Rejoice	ve·sa·mach·ta		
before	liph·ne		
the LORD	YHVH		
your God	e·lo·he·kha		
in all	be·khol		
you do	mish·lach	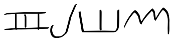	
	ya·de·kha		
and be careful	hish·sha·mer	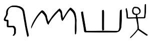	Deuteronomy 12:19
	le·kha	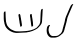	
not	pen		
to neglect	ta·a·zov		
-	et		
the Levites	hal·le·vee		
as	kal	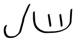	
	ya·me·kha	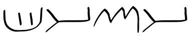	
long as you live in	al		
your land	ad·ma·te·kha		
When	kee	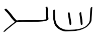	Deuteronomy 12:20
expands	yar·cheev	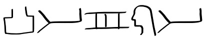	
the LORD	YHVH		
your God	e·lo·he·kha		
-	et		
your territory	ge·vu·le·kha		
as	ka·a·sher		
He has promised	dib·ber		

-	lakh	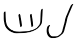	
and say	ve·a·mar·ta		
“ I want to eat	o·khe·lah		
meat ”	va·sar		
-	kee	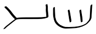	
crave	te·aw·veh		
and you	naph·she·kha	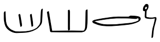	
	le·e·khol		
meat	ba·sar		
whenever	be·khal		
want	aw·vat		
you	naph·she·kha	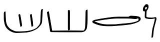	
you may eat	to·khal		
it	ba·sar		
If	kee	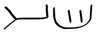	Deuteronomy 12:21
is too far	yir·chaq	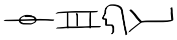	
from you	mim·me·kha		
the place	ham·ma·qo·wm	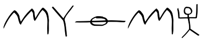	
where	a·sher		
chooses	yiv·char	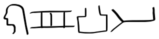	
the LORD	YHVH		
your God	e·lo·he·kha		
to put	la·sum		
His Name	she·mo	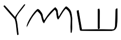	
	sham		
then you may slaughter	ve·za·vach·ta	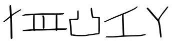	
any of the herd	mib·be·qa·re·kha		

or flock	u·mits·tso·ne·kha	ומצאנך	
as	a·sher	אשר	
has given	na·tan	נתן	
He	YHVH	יהוה	
you	le·kha	לך	
-	ka·a·sher	כאשר	
I have commanded you	tsiw·vee·ti·kha	צויתך	
and you may eat	ve·a·khal·ta	ואכלת	
it within your gates	bish·a·re·kha	בשעריך	
whenever	be·khol	בכל	
want	aw·vat	אות	
you	naph·she·kha	נפשך	
Indeed	akh	אך	Deuteronomy 12:22
it as	ka·a·sher	כאשר	
you may eat	ye·a·khel	יאכל	
-	et	את	
a gazelle	hats·tse·vee	הצבי	
-	ve·et	ואת	
or deer	ha·ay·yal	האיל	
	ken	כן	
you would eat	to·khe·len·nu	תאכלנו	
the ceremonially unclean	hat·ta·me	הטמא	
and the clean	ve·hat·ta·ho·wr	והטהור	
both	yach·daw	יחדו	
may eat it	yo·khe·len·nu	יאכלנו	
Only	raq	רק	Deuteronomy 12:23
be sure	cha·zaq	חזק	

not	le·vil·tee	לבלתי	
to eat	a·khol	אכל	
the blood	had·dam	הדם	
because	kee	כי	
the blood	had·dam	הדם	
is	hu	הוא	
the life	han·na·phesh	הנפש	
and you must not	ve·lo	ולא	
eat	to·khal	תאכל	
the life	han·ne·phesh	הנפש	
with	im	עם	
the meat	hab·ba·sar	הבשר	
	lo	לא	Deuteronomy 12:24
You must not eat [the blood]	to·khe·len·nu	תאכלנו	
it on	al	על	
the ground	ha·a·rets	הארץ	
pour	tish·pe·khen·nu	תשפכנו	
like water	kam·ma·yim	כמים	
Do not	lo	לא	Deuteronomy 12:25
eat it	to·khe·len·nu	תאכלנו	
so that	le·ma·an	למען	
it may go well	yee·tav	ייטב	
with you	le·kha	לך	
and your children	u·le·va·ne·kha	ולבניך	
after you	a·cha·re·kha	אחריך	
because	kee	כי	
you will be doing	ta·a·seh	תעשה	

what is right	hay·ya·shar	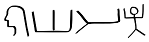	
in the eyes	be·e·ne	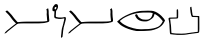	
of the LORD	YHVH	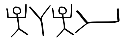	
But	raq	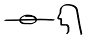	Deuteronomy 12:26
your holy things	qa·da·she·kha	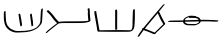	
-	a·sher	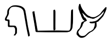	
-	yih·yu	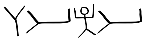	
	le·kha	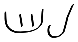	
and your vow offerings	u·ne·da·re·kha	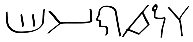	
you are to take	tis·sa	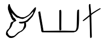	
and go	u·va·ta	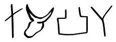	
to	el	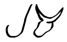	
the place	ham·ma·qo·wm	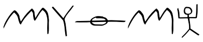	
-	a·sher	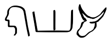	
will choose	yiv·char	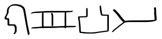	
the LORD	YHVH	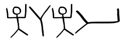	
Present	ve·a·see·ta	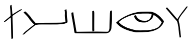	Deuteronomy 12:27
of your burnt offerings	o·lo·te·kha	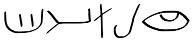	
the meat	hab·ba·sar	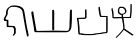	
and blood	ve·had·dam	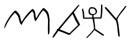	
on	al	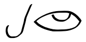	
the altar	miz·bach	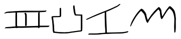	
of the LORD	YHVH	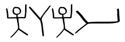	
your God	e·lo·he·kha	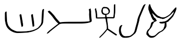	
The blood	ve·dam	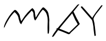	
of your other sacrifices	ze·va·che·kha	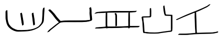	

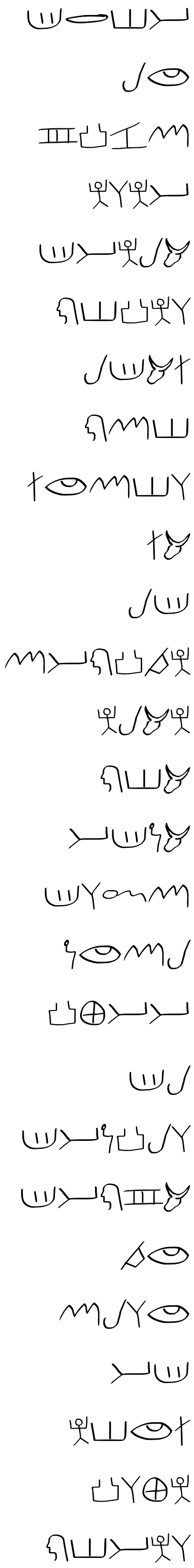

must be poured out	yish·sha·phekh	
beside	al	
the altar	miz·bach	
of the LORD	YHVH	
your God	e·lo·he·kha	
the meat	ve·hab·ba·sar	
but you may eat	to·khel	
Be careful	she·mor	Deuteronomy 12:28
to obey	ve·sha·ma·ta	
-	et	
all	kal	
things	had·de·va·reem	
these	ha·el·leh	
-	a·sher	
I	a·no·khee	
command you	me·tsaw·ve·ka	
so that	le·ma·an	
it may always go well	yee·tav	
with you	le·kha	
and your children	u·le·va·ne·kha	
after you	a·cha·re·kha	
	ad	
	o·w·lam	
because	kee	
you will be doing	ta·a·seh	
what is good	hat·to·wv	
and right	ve·hay·ya·shar	

in the eyes	be·e·ne	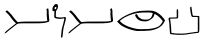	
of the LORD	YHVH		
your God	e·lo·he·kha	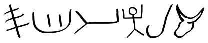	
When	kee	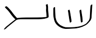	Deuteronomy 12:29
cuts off	yakh·reet	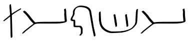	
the LORD	YHVH		
your God	e·lo·he·kha		
-	et		
the nations	hag·go·w·yim	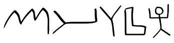	
-	a·sher		
you	at·tah		
are entering	va		
	sham·mah		
to dispossess	la·re·shet		
-	o·w·tam		
before you	mip·pa·ne·kha	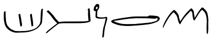	
and you drive them out	ve·ya·rash·ta		
-	o·tam		
and live	ve·ya·shav·ta		
in their land	be·ar·tsam		
be careful	hish·sha·mer	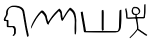	Deuteronomy 12:30
	le·kha	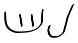	
not	pen		
to be ensnared	tin·na·qesh	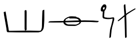	
by their ways	a·cha·re·hem	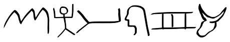	
after	a·cha·re	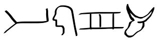	
they have been destroyed	hish·sha·me·dam		

before you	mip·pa·ne·kha	
Do not	u·phen	
inquire	tid·rosh	
about their gods	le·lo·he·hem	
asking	le·mor	
“ How	e·khah	
serve	ya·av·du	
nations	hag·go·w·yim	
do these	ha·el·leh	
-	et	
their gods ?	e·lo·he·hem	
do	ve·e·e·seh	
	ken	
likewise ”	gam	
I will	a·nee	
You must not	lo	Deuteronomy 12:31
[worship]	ta·a·seh	
in this way	khen	
the LORD	la·YHVH	
your God	e·lo·he·kha	
because	kee	
every	kal	
abomination	to·w·a·vat	
the LORD	YHVH	
which	a·sher	
hates	sa·ne	
they practice	a·su	

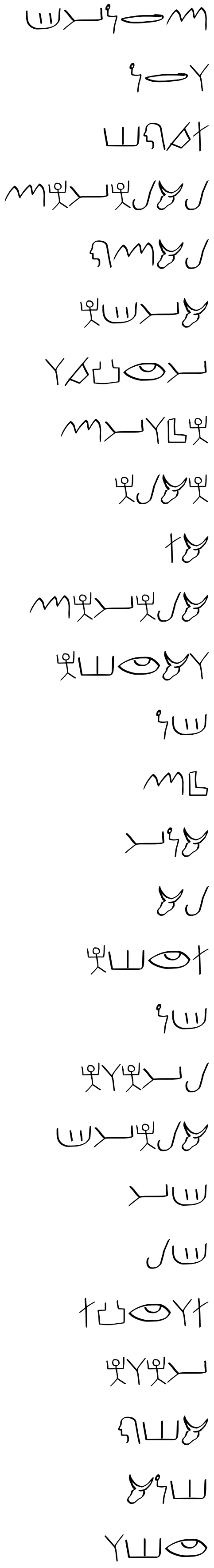

for their gods	le·lo·he·hem		
They even	kee	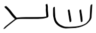	
	gam		
-	et		
their sons	be·ne·hem	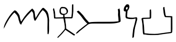	
-	ve·et		
and daughters	be·no·te·hem	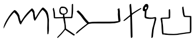	
burn	yis·re·phu		
in the fire	va·esh		
[as sacrifices] to their gods	le·lo·he·hem		
-	et		Deuteronomy 12:32
everything	kal		
	had·da·var		
-	a·sher		
I	a·no·khee		
command you	me·tsaw·veh		
-	et·khem		
	o·to		
See that you do	tish·me·ru		
-	la·a·so·wt		
do not	lo		
add	to·seph		
to it	a·law	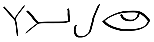	
	ve·lo		
or subtract	tig·ra		
from it	mim·men·nu	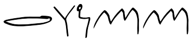	
If	kee	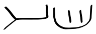	Deuteronomy 13:1

arises	ya·qum	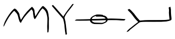	
among you	be·qir·be·kha	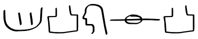	
a prophet	na·vee	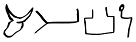	
or	o		
dreamer	cho·lem	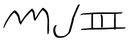	
of dreams	cha·lo·wm		
and proclaims	ve·na·tan	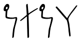	
to you	e·le·kha	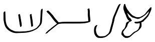	
a sign	o·wt		
or	o		
wonder	mo·w·phet		
comes about	u·va		Deuteronomy 13:2
and if the sign	ha·o·wt		
or wonder	ve·ham·mo·w·phet		
-	a·sher		
he has spoken	dib·ber		
to you	e·le·kha	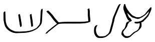	
but he says	le·mor	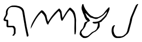	
“ Let us follow	ne·le·khah	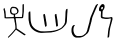	
	a·cha·re	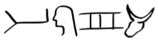	
gods	e·lo·heem		
other	a·che·reem	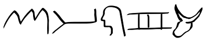	
-	a·sher		
(which you have not	lo		
known)	ye·da·tam		
and let us worship them ”	ve·na·a·ve·dem		
you must not	lo		Deuteronomy 13:3

listen	tish·ma
to	el
the words	div·re
prophet	han·na·vee
of that	ha·hu
or	o
-	el
dreamer	cho·w·lem
	ha·cha·lo·wm
-	ha·hu
For	kee
is testing you	me·nas·seh
the LORD	YHVH
your God	e·lo·he·khem
-	et·khem
to find out	la·da·at
whether	ha·yish·khem
you love	o·ha·veem
-	et
[Him]	YHVH
	e·lo·he·khem
with all	be·khal
your heart	le·vav·khem
and with all	u·ve·khal
your soul	naph·she·khem
-	a·cha·re
the LORD	YHVH

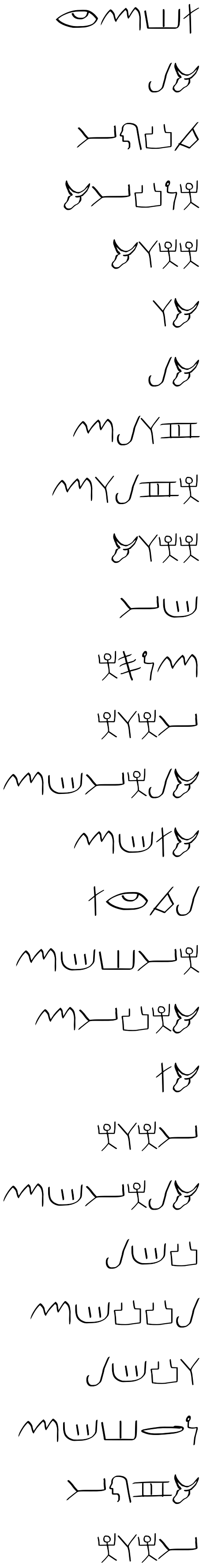

Deuteronomy 13:4

your God	e·lo·he·khem	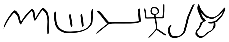	
You are to follow	te·le·khu	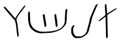	
and	ve·o·to		
fear Him	tee·ra·u		
-	ve·et		
His commandments	mits·wo·taw		
Keep	tish·mo·ru		
to His voice	u·ve·qo·lo	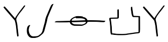	
and listen	tish·ma·u		
-	ve·o·to		
serve Him	ta·a·vo·du	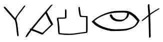	
to Him	u·vo		
and hold fast	tid·ba·qun	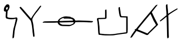	
prophet	ve·han·na·vee	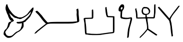	Deuteronomy 13:5
Such a	ha·hu		
or	o		
dreamer	cho·lem	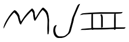	
	ha·cha·lo·wm	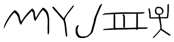	
	ha·hu	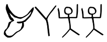	
must be put to death	yu·mat		
because	kee	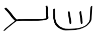	
he has advocated	dib·ber		
rebellion	sa·rah		
against	al		
the LORD	YHVH		
your God	e·lo·he·khem	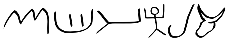	
who brought you out	ham·mo·w·tsee		

-	et·khem	𐤀𐤕𐤊𐤌	
of the land	me·e·rets	𐤌𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
and redeemed you	ve·hap·po·de·kha	𐤅𐤄𐤐𐤃𐤊	
from the house	mib·bet	𐤌𐤁𐤉𐤕	
of slavery	a·va·deem	𐤏𐤁𐤃𐤉𐤌	
he has tried to turn you	le·had·dee·cha·kha	𐤋𐤄𐤃𐤉𐤇𐤊	
from	min	𐤌𐤍	
the way	had·de·rekh	𐤄𐤃𐤓𐤊	
in which	a·sher	𐤀𐤔𐤓	
has commanded you	tsiw·ve·kha	𐤑𐤅𐤊	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
to walk	la·le·khet	𐤋𐤋𐤊𐤕	
	bah	𐤁𐤄	
So you must purge	u·vi·ar·ta	𐤅𐤁𐤏𐤓𐤕	
the evil	ha·ra	𐤄𐤓𐤏	
from among you	miq·qir·be·kha	𐤌𐤒𐤓𐤁𐤊	
If	kee	𐤊𐤉	Deuteronomy 13:6
entices you	ye·see·te·kha	𐤉𐤎𐤉𐤕𐤊	
your very own brother	a·chee·kha	𐤀𐤇𐤉𐤊	
	ben	𐤁𐤍	
	im·me·kha	𐤀𐤌𐤊	
or	o	𐤀𐤅	
your son	vin·kha	𐤁𐤍𐤊	
or	o	𐤀𐤅	
daughter	vit·te·kha	𐤁𐤕𐤊	

or	o
the wife	e·shet
you embrace	che·qe·kha
or	o
your closest friend	re·a·kha
-	a·sher
-	ke·naph·she·kha
secretly	bas·se·ter
saying	le·mor
“ Let us go	ne·le·khah
and worship	ve·na·av·dah
gods ”	e·lo·heem
other	a·che·reem
(which	a·sher
nor	lo
have known	ya·da·ta
neither you	at·tah
your fathers	va·a·vo·te·kha
the gods	me·e·lo·he
of the peoples	ha·am·meem
-	a·sher
around you	se·vee·vo·te·khem
whether near	haq·qe·ro·veem
	e·le·kha
or	o
far	ha·re·cho·qeem
whether from	mim·me·ka

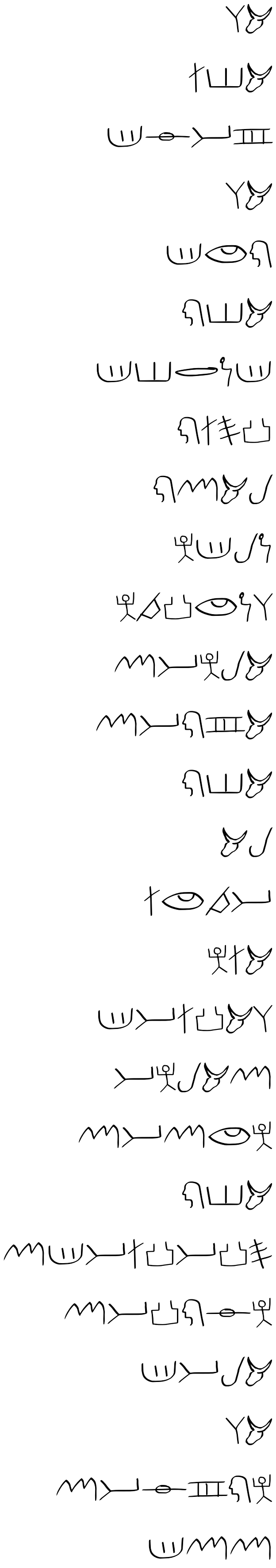

Deuteronomy 13:7

one end	miq·tseh	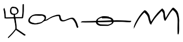	
of the earth	ha·a·rets	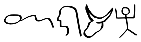	
or the other	ve·ad	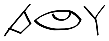	
	qe·tseh	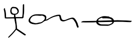	
),	ha·a·rets	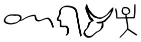	
you must not	lo	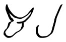	Deuteronomy 13:8
yield	to·veh	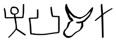	
to him	lo	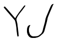	
Show him no	ve·lo	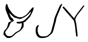	
or listen	tish·ma	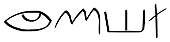	
to him	e·law	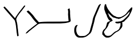	
and do not	ve·lo	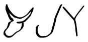	
pity	ta·cho·ws	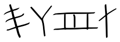	
	e·ne·kha	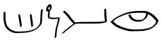	
	a·law	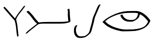	
	ve·lo	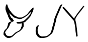	
spare	tach·mol	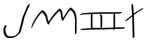	
him	ve·lo	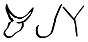	
or shield	te·khas·seh	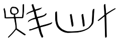	
him	a·law	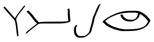	
Instead	kee	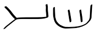	Deuteronomy 13:9
you must surely kill him	ha·rog	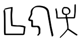	
	ta·har·gen·nu	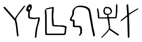	
Your hand	ya·de·kha	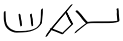	
must be	tih·yeh	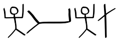	
against him	bo	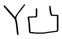	
the first	va·ri·sho·w·nah	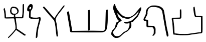	

to put him to death	la·ha·mee·to		
the hands	ve·yad	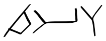	
of all	kal		
the people	ha·am		
and then	ba·a·cha·ro·nah	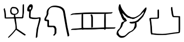	
Stone him	u·se·qal·to	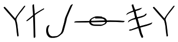	Deuteronomy 13:10
	va·a·va·neem		
to death	va·met		
for	kee	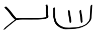	
trying	viq·qesh	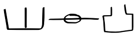	
to turn you	le·had·dee·cha·kha	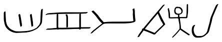	
away from	me·al		
the LORD	YHVH		
your God	e·lo·he·kha		
who brought you out	ham·mo·w·tsee·a·kha		
of the land	me·e·rets		
of Egypt	mits·ra·yim	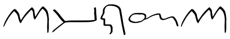	
out of the house	mib·bet	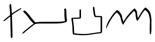	
of slavery	a·va·deem		
Then all	ve·khal		Deuteronomy 13:11
Israel	yis·ra·el	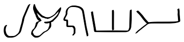	
will hear	yish·me·u		
and be afraid	ve·yi·ra·un		
and will never	ve·lo		
again	yo·w·si·phu		
do	la·a·so·wt		
such	kad·da·var		

a wicked	ha·ra	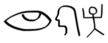	
thing	haz·zeh	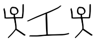	
among you	be·qir·be·kha	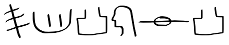	
If	kee	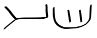	Deuteronomy 13:12
you hear	tish·ma	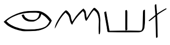	
regarding one	be·a·chat	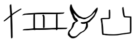	
of the cities	a·re·kha	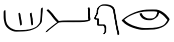	
-	a·sher	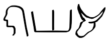	
the LORD	YHVH	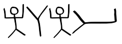	
your God	e·lo·he·kha	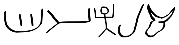	
is giving	no·ten	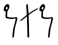	
you	le·kha	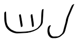	
to inhabit	la·she·vet	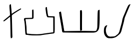	
	sham	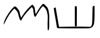	
it said	le·mor	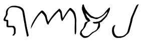	
have arisen	ya·tse·u	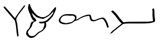	Deuteronomy 13:13
men	a·na·sheem	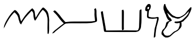	
	be·ne	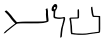	
that wicked	ve·lee·ya·al	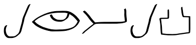	
from among you	miq·qir·be·kha	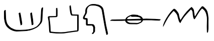	
astray	vay·yad·dee·chu	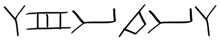	
-	et	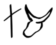	
and have led the people	yo·she·ve	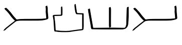	
of their city	ee·ram	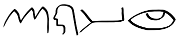	
saying	le·mor	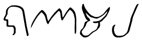	
“ Let us go	ne·le·khah	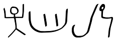	
and serve	ve·na·av·dah	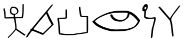	

gods ”	e·lo·heem	אלהים	
other	a·che·reem	אחרים	
(which	a·sher	אשר	
you have not	lo	לא	
known),	ye·da·tem	ידעתם	
then you must inquire	ve·da·rash·ta	ודרשת	Deuteronomy 13:14
investigate	ve·cha·qar·ta	וחקרת	
and interrogate	ve·sha·al·ta	ושאלת	
thoroughly	he·tev	היטב	
And if	ve·hin·neh	והנה	
it is established with certainty	e·met	אמת	
	na·kho·wn	נכון	
	had·da·var	הדבר	
has been committed	ne·es·tah	נעשתה	
abomination	hat·to·w·e·vah	התועבה	
that this	haz·zot	הזאת	
among you	be·qir·be·kha	בקרבך	
you must surely put	hak·keh	הכה	Deuteronomy 13:15
	tak·keh	תכה	
-	et	את	
the inhabitants	yo·she·ve	ישבי	
city	ha·eer	העיר	
of that	ha·hu	ההוא	
	le·phee	לפי	
to the sword	cha·rev	חרב	
Devote to destruction	ha·cha·rem	החרם	

-	o·tah		
-	ve·et		
all [its people]	kal		
-	a·sher		
	bah		
-	ve·et		
and livestock	be·hem·tah		
-	le·phee		
-	cha·rev		
And	ve·et		Deuteronomy 13:16
all	kal		
its plunder	she·la·lah	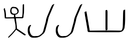	
you are to gather	tiq·bots	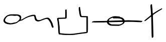	
in	el		
the middle	to·wkh		
of the public square	re·cho·vah		
and completely burn	ve·sa·raph·ta		
	va·esh		
-	et		
the city	ha·eer		
-	ve·et		
and all	kal		
its plunder	she·la·lah	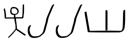	
as a whole burnt offering	ka·leel	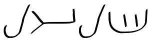	
to the LORD	la·YHVH	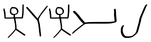	
your God	e·lo·he·kha		
[The city] must remain	ve·ha·ye·tah	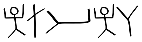	

a mound of ruins	tel		
forever	o·w·lam		
never	lo		
to be rebuilt	tib·ba·neh		
	o·wd		
Nothing	ve·lo		Deuteronomy 13:17
shall cling	yid·baq	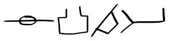	
to your hands	be·ya·de·kha	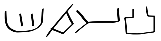	
	me·u·mah		
from	min		
devoted to destruction	ha·che·rem		
so that	le·ma·an		
will turn	ya·shuv	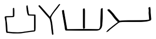	
the LORD	YHVH		
His fierce anger	me·cha·ro·wn	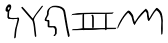	
	ap·po		
grant	ve·na·tan		
you	le·kha	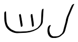	
mercy	ra·cha·meem		
show you compassion	ve·ri·cham·kha	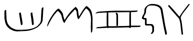	
and multiply you	ve·hir·be·kha		
as	ka·a·sher		
He swore	nish·ba		
to your fathers	la·a·vo·te·kha		
because	kee		Deuteronomy 13:18
you obey	tish·ma		
	be·qo·wl	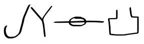	

the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
keeping	lish·mor	𐤋𐤔𐤌𐤓	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
His commandments	mits·wo·taw	𐤌𐤑𐤅𐤕𐤉𐤅	
-	a·sher	𐤀𐤔𐤓	
I	a·no·khee	𐤀𐤍𐤊𐤉	
am giving you today	me·tsaw·ve·kha	𐤌𐤑𐤅𐤊	
	hay·yo·wm	𐤄𐤉𐤅𐤌	
[and] doing	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
what is right	hay·ya·shar	𐤄𐤉𐤔𐤓	
in the eyes	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊𐤎	
are sons	ba·neem	𐤁𐤍𐤉𐤌	Deuteronomy 14:1
You	at·tem	𐤀𐤕𐤌	
of the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
do not	lo	𐤋𐤀	
cut	tit·go·de·du	𐤕𐤕𐤂𐤃𐤃𐤅	
yourselves	ve·lo	𐤅𐤋𐤀	
or shave	ta·see·mu	𐤕𐤔𐤉𐤌𐤅	
	qa·re·chah	𐤒𐤓𐤇𐤄	
your foreheads	ben	𐤁𐤉𐤍	
	e·ne·khem	𐤏𐤉𐤍𐤉𐤊𐤌	
on behalf of the dead	la·met	𐤋𐤌𐤕	

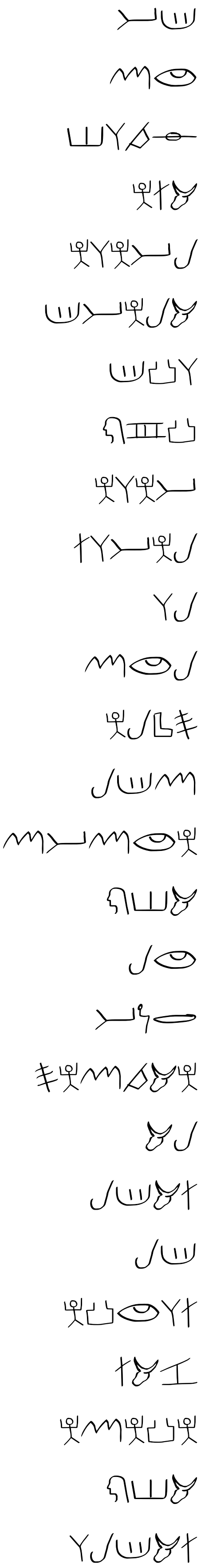

for	kee	Deuteronomy 14:2
are a people	am	
holy	qa·do·wosh	
you	at·tah	
to the LORD	la·YHVH	
your God	e·lo·he·kha	
	u·ve·kha	
has chosen	ba·char	
The LORD	YHVH	
you to be	lih·yo·wt	
for His	lo	
a people	le·am	
prized possession	se·gul·lah	
out of all	mik·kol	
the peoples	ha·am·meem	
-	a·sher	
on	al	
the face	pe·ne	
of the earth	ha·a·da·mah	
You must not	lo	Deuteronomy 14:3
eat	to·khal	
any	kal	
detestable thing	to·w·e·vah	
These	zot	Deuteronomy 14:4
are the animals	hab·be·he·mah	
that	a·sher	
you may eat :	to·khe·lu	

The ox	sho·wr		
	seh	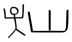	
the sheep	khe·sa·veem		
	ve·seh		
the goat	iz·zeem	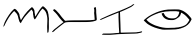	
the deer	ay·yal	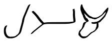	Deuteronomy 14:5
the gazelle	u·tse·vee	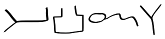	
the roe deer	ve·yach·mur	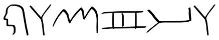	
the wild goat	ve·aq·qo		
the ibex	ve·dee·shon	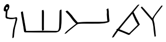	
the antelope	u·te·o		
and the mountain sheep	va·za·mer	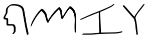	
any	ve·khal		Deuteronomy 14:6
animal	be·he·mah	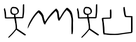	
	maph·re·set		
hoof	par·sah		
divided	ve·sho·sa·at		
that has a split	she·sa		
in two	she·te	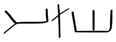	
	phe·ra·so·wt		
and that chews	ma·a·lat		
the cud	ge·rah	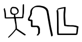	
	bab·be·he·mah		
-	o·tah		
You may eat	to·khe·lu		
But	akh		Deuteronomy 14:7
-	et		

the following :	zeh	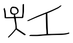	
you are not	lo	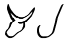	
to eat	to·khe·lu	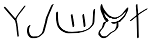	
of those that chew	mim·ma·a·le	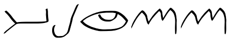	
the cud	hag·ge·rah	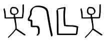	
or have a completely divided	u·mim·maph·ree·se	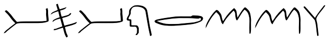	
hoof	hap·par·sah	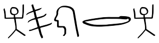	
	hash·she·su·ah	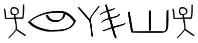	
-	et	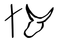	
the camel	hag·ga·mal	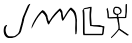	
-	ve·et	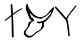	
the rabbit	ha·ar·ne·vet	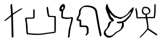	
[or]	ve·et	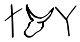	
the rock badger	hash·sha·phan	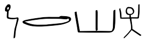	
Although	kee	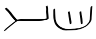	
chew	ma·a·leh	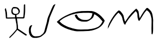	
the cud	ge·rah	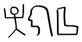	
they	hem·mah	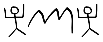	
hoof	u·phar·sah	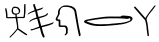	
they do not	lo	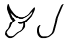	
have a divided	hiph·ree·su	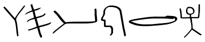	
are unclean	te·me·eem	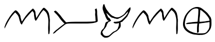	
They	hem	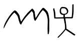	
for you	la·khem	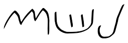	
as well as	ve·et	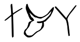	Deuteronomy 14:8
the pig	ha·cha·zeer	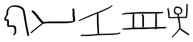	
	kee	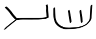	

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chew the cud	ge·rah	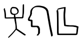	
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its carcass	u·ve·niv·la·tam	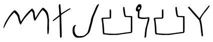	
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-	zeh	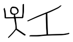	
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in the water	bam·ma·yim	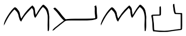	
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and scales	ve·qas·qe·set	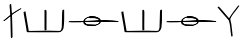	
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that	a·sher	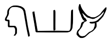	
does not	en	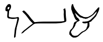	
	lo	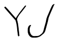	
have fins	se·nap·peer	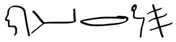	
and scales	ve·qas·qe·set	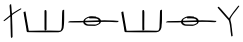	
but you may not	lo	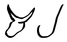	
eat	to·khe·lu	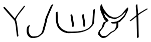	
is unclean	ta·me	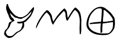	
it	hu	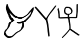	
for you	la·khem	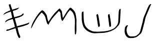	
any	kal	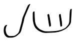	Deuteronomy 14:11
bird	tsip·po·wr	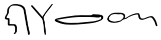	
clean	te·ho·rah	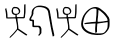	
You may eat	to·khe·lu	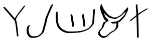	
but these	ve·zeh	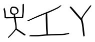	Deuteronomy 14:12
-	a·sher	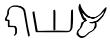	
you may not	lo	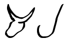	
eat	to·khe·lu	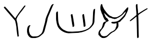	
:	me·hem	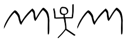	
the eagle	han·ne·sher	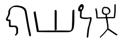	
the bearded vulture	ve·hap·pe·res	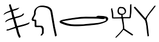	
the black vulture	ve·ha·a·ze·nee·yah	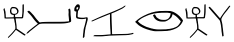	
the red kite	ve·ha·ra·ah	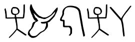	Deuteronomy 14:13
-	ve·et	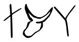	
the falcon	ha·ay·yah	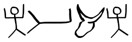	
of kite	ve·had·day·yah	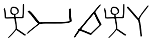	
any kind	le·mee·nah	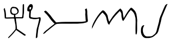	

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any	kal	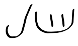	
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kind	le·mee·no	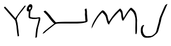	
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the screech owl	hat·tach·mas	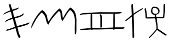	
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the gull	hash·sha·chaph	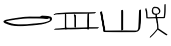	
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any kind	le·mee·ne·hu	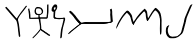	
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the great owl	hay·yan·shuph	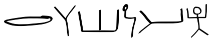	
the white owl	ve·hat·tin·sha·met	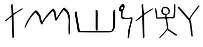	
the desert owl	ve·haq·qa·at	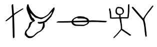	Deuteronomy 14:17
-	ve·et		
the osprey	ha·ra·cha·mah	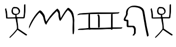	
-	ve·et		
the cormorant	hash·sha·lakh		
the stork	ve·ha·cha·see·dah		Deuteronomy 14:18
of heron	ve·ha·a·na·phah		
any kind	le·mee·nah	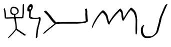	

the hoopoe	ve·had·du·khee·phat		
or the bat	ve·ha·a·tal·leph	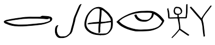	
All	ve·khol		Deuteronomy 14:19
insects	she·rets	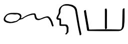	
flying	ha·o·wph		
are unclean	ta·me		
	hu		
for you	la·khem		
they may not	lo		
be eaten	ye·a·khe·lu		
any	kal	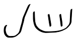	Deuteronomy 14:20
bird	o·wph		
clean	ta·ho·wr	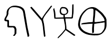	
But you may eat	to·khe·lu	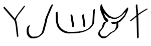	
You are not	lo		Deuteronomy 14:21
to eat	to·khe·lu	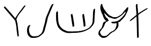	
any	khal	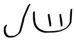	
carcass	ne·ve·lah	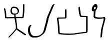	
to the foreigner residing	lag·ger		
-	a·sher		
within your gates	bish·a·re·kha		
you may give it	tit·te·nen·nah	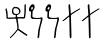	
and he may eat it	va·a·kha·lah		
or	o		
you may sell	ma·khor		
it to a foreigner	le·na·khe·ree	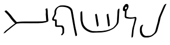	
For	kee	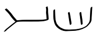	

people	am		
are a holy	qa·do·wosh		
you	at·tah		
belonging to the LORD	la·YHVH	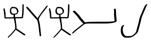	
your God	e·lo·he·kha		
You must not	lo		
cook	te·vash·shel		
a young goat	ge·dee		
milk	ba·cha·lev	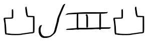	
in its mother's	im·mo		
You must be sure to set aside a tenth	as·ser		Deuteronomy 14:22
	te·as·ser		
-	et		
of all	kal		
the produce	te·vu·at		
	zar·e·kha		
brought forth	hay·yo·tse		
from your fields	has·sa·deh		
each year	sha·nah	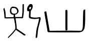	
	sha·nah	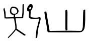	
And you are to eat	ve·a·khal·ta		Deuteronomy 14:23
in the presence	liph·ne		
of the LORD	YHVH		
your God	e·lo·he·kha		
at the place	bam·ma·qo·wm		
-	a·sher		
He will choose	yiv·char	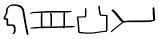	

as a dwelling	le·shak·ken	
for His Name	she·mo	
	sham	
a tenth	ma·sar	
of your grain	de·ga·ne·kha	
new wine	tee·ro·she·kha	
and oil	ve·yits·ha·re·kha	
and the firstborn	u·ve·kho·rot	
of your herds	be·qa·re·kha	
and flocks	ve·tso·ne·kha	
so that	le·ma·an	
you may learn	til·mad	
to fear	le·yir·ah	
-	et	
the LORD	YHVH	
your God	e·lo·he·kha	
always	kal	
	hay·ya·meem	
But if	ve·khee	Deuteronomy 14:24
is too great	yir·beh	
for	mim·me·kha	
the distance	had·de·rekh	
because	kee	
	lo	
	tu·khal	
you to carry	se·e·to	
that with which	kee	

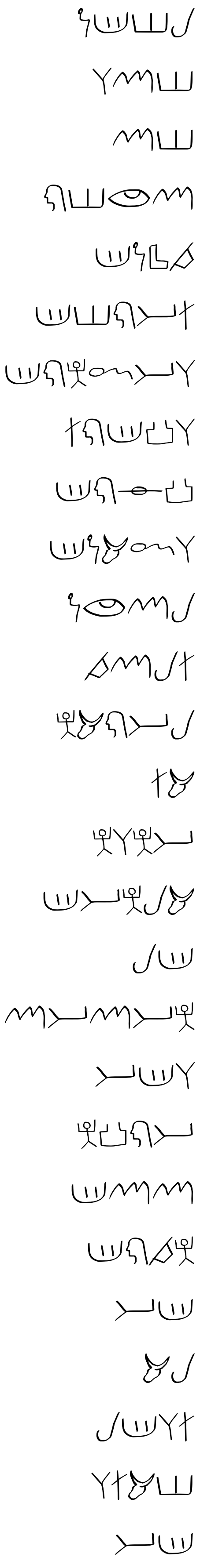

is too far away	yir·chaq	𐤉𐤓𐤇𐤒	
	mim·me·kha	𐤌𐤌𐤊	
the place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	
where	a·sher	𐤀𐤔𐤓	
will choose	yiv·char	𐤉𐤁𐤇𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
to put	la·sum	𐤋𐤔𐤅𐤌	
His Name	she·mo	𐤔𐤌𐤅	
	sham	𐤔𐤌	
	kee	𐤊𐤉	
has blessed you	ye·va·rekh·kha	𐤉𐤁𐤓𐤊𐤊	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
then exchange	ve·na·tat·tah	𐤅𐤍𐤕𐤕𐤄	Deuteronomy 14:25
it for money	bak·ka·seph	𐤁𐤊𐤎𐤐	
take	ve·tsar·ta	𐤅𐤑𐤓𐤕	
the money	hak·ke·seph	𐤄𐤊𐤎𐤐	
in your hand	be·ya·de·kha	𐤁𐤉𐤃𐤊	
and go	ve·ha·lakh·ta	𐤅𐤄𐤋𐤊𐤕	
to	el	𐤀𐤋	
the place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	
-	a·sher	𐤀𐤔𐤓	
will choose	yiv·char	𐤉𐤁𐤇𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
	bo	𐤁𐤅	

Then you may spend	ve·na·tat·tah	𐤅𐤍𐤕𐤕𐤄	Deuteronomy 14:26
the money	hak·ke·seph	𐤄𐤊𐤎𐤐	
on anything	be·khol	𐤁𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
desire :	te·aw·veh	𐤕𐤀𐤅𐤄	
you	naph·she·kha	𐤍𐤐𐤔𐤊	
cattle	bab·ba·qar	𐤁𐤁𐤒𐤓	
sheep	u·vats·tson	𐤅𐤁𐤑𐤀𐤍	
wine	u·vay·ya·yin	𐤅𐤁𐤉𐤉𐤍	
strong drink	u·vash·she·khar	𐤅𐤁𐤔𐤊𐤓	
or anything	u·ve·khol	𐤅𐤁𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
wish	tish·a·le·kha	𐤕𐤔𐤀𐤋𐤊	
you	naph·she·kha	𐤍𐤐𐤔𐤊	
You are to feast	ve·a·khal·ta	𐤅𐤀𐤊𐤋𐤕	
there	sham	𐤔𐤌	
in the presence	liph·ne	𐤋𐤐𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
and rejoice	ve·sa·mach·ta	𐤅𐤔𐤌𐤇𐤕	
	at·tah	𐤀𐤕𐤄	
with your household	u·ve·te·kha	𐤅𐤁𐤉𐤕𐤊	
the Levite	ve·hal·le·vee	𐤅𐤄𐤋𐤅𐤉	Deuteronomy 14:27
-	a·sher	𐤀𐤔𐤓	
within your gates	bish·a·re·kha	𐤁𐤔𐤏𐤓𐤉𐤊	
And do not	lo	𐤋𐤀	
neglect	ta·az·ven·nu	𐤕𐤏𐤆𐤁𐤍𐤅	

since	kee	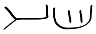	
he has no	en	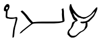	
	lo		
portion	che·leq	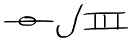	
or inheritance	ve·na·cha·lah	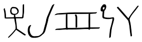	
among you	im·makh		
At the end	miq·tseh	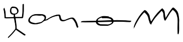	Deuteronomy 14:28
of every three	sha·losh	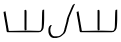	
years	sha·neem	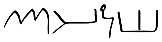	
bring	to·w·tsee		
-	et		
of all	kal		
a tenth	ma·sar		
your produce	te·vu·a·te·kha		
year	bash·sha·nah		
for that	ha·hi·w	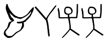	
and lay [it] up	ve·hin·nach·ta	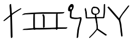	
within your gates	bish·a·re·kha		
may come	u·va		Deuteronomy 14:29
Then the Levite	hal·le·vee		
(because	kee	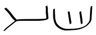	
he has no	en	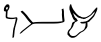	
	lo		
portion	che·leq	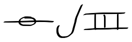	
or inheritance	ve·na·cha·lah	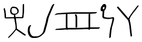	
among you),	im·makh		
the foreigner	ve·hag·ger		

the fatherless	ve·hay·ya·to·wm	𐤅𐤄𐤉𐤕𐤅𐤌	
and the widow	ve·ha·al·ma·nah	𐤅𐤄𐤀𐤋𐤌𐤍𐤄	
-	a·sher	𐤀𐤔𐤓	
within your gates	bish·a·re·kha	𐤁𐤔𐤏𐤓𐤉𐤊	
and eat	ve·a·khe·lu	𐤅𐤀𐤊𐤋𐤅	
and be satisfied	ve·sa·ve·u	𐤅𐤔𐤁𐤏𐤅	
	le·ma·an	𐤋𐤌𐤏𐤍	
will bless	ye·va·rekh·kha	𐤉𐤁𐤓𐤊𐤊	
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
you in all	be·khal	𐤁𐤊𐤋	
the work	ma·a·seh	𐤌𐤏𐤔𐤄	
of your hands	ya·de·kha	𐤉𐤃𐤊	
-	a·sher	𐤀𐤔𐤓	
-	ta·a·seh	𐤕𐤏𐤔𐤄𐤎	
At the end	miq·qets	𐤌𐤒𐤑	Deuteronomy 15:1
of every seven	she·va	𐤔𐤁𐤏	
years	sha·neem	𐤔𐤍𐤉𐤌	
	ta·a·seh	𐤕𐤏𐤔𐤄	
you must cancel debts	she·mit·tah	𐤔𐤌𐤈𐤄	
This	ve·zeh	𐤅𐤆𐤄	Deuteronomy 15:2
is the manner	de·var	𐤃𐤁𐤓	
of remission :	hash·she·mit·tah	𐤄𐤔𐤌𐤈𐤄	
shall cancel	sha·mo·wt	𐤔𐤌𐤅𐤈	
Every	kal	𐤊𐤋	
creditor	ba·al	𐤁𐤏𐤋	
	mash·sheh	𐤌𐤔𐤄	

	ya·do	ידו	
what	a·sher	אשר	
he has loaned	yash·sheh	ישה	
to his neighbor	be·re·e·hu	ברעהו	
He is not	lo	לא	
to collect	yig·gos	יגש	
anything	et	את	
from his neighbor	re·e·hu	רעהו	
-	ve·et	ואת	
or brother	a·chee	אחיו	
because	kee	כי	
has been proclaimed	qa·ra	קרא	
time of release	she·mit·tah	שמטה	
the LORD’s	la·YHVH	ליהוה	
-	et	את	Deuteronomy 15:3
something from a foreigner	han·na·khe·ree	הנכרי	
You may collect	tig·gos	תגש	
whatever	va·a·sher	ואשר	
owes	yih·yeh	יהיה	
you	le·kha	לך	
	et	את	
your brother	a·chee·kha	אחיך	
but you must forgive	tash·met	תשמט	
	ya·de·kha	ידך	
however	e·phes	אפס	Deuteronomy 15:4
	kee	כי	
no	lo	לא	

There will be	yih·yeh	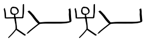	
among you	be·kha	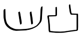	
poor	ev·yo·wn	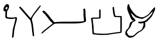	
because	kee	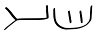	
will surely bless you	va·rekh		
	ye·va·rekh·kha	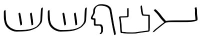	
the LORD	YHVH		
in the land	ba·a·rets		
that	a·sher		
the LORD	YHVH		
your God	e·lo·he·kha		
is giving	no·ten	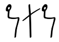	
you	le·kha	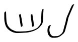	
as an inheritance	na·cha·lah	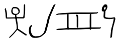	
to possess	le·rish·tah	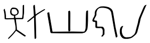	
only	raq	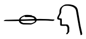	Deuteronomy 15:5
if	im		
you obey	sha·mo·w·a		
	tish·ma		
	be·qo·wl	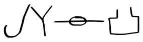	
the LORD	YHVH		
your God	e·lo·he·kha		
and are careful	lish·mor	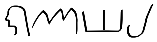	
to follow	la·a·so·wt		
-	et		
all	kal	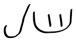	
commandments	ham·mits·vah		

these	haz·zot	
-	a·sher	
I	a·no·khee	
am giving you today	me·tsaw·ve·kha	
	hay·yo·wm	
-	kee	Deuteronomy 15:6
When the LORD	YHVH	
your God	e·lo·he·kha	
blesses you	be·rakh·kha	
as	ka·a·sher	
He has promised	dib·ber	
	lakh	
you will lend	ve·ha·a·vat·ta	
nations	go·w·yim	
to many	rab·beem	
	ve·at·tah	
from none	lo	
but borrow	ta·a·vot	
you will rule	u·ma·shal·ta	
nations	be·go·w·yim	
over many	rab·beem	
	u·ve·kha	
by none	lo	
but be ruled	yim·sho·lu	
If	kee	Deuteronomy 15:7
there is	yih·yeh	
among	ve·kha	

a poor man	ev·yo·wn	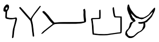	
-	me·a·chad		
your brothers	a·che·kha	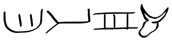	
within any	be·a·chad		
of the gates	she·a·re·kha		
in the land	be·ar·tse·kha		
that	a·sher		
the LORD	YHVH		
your God	e·lo·he·kha		
is giving	no·ten	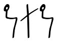	
you	lakh	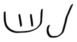	
then you are not	lo		
to harden	te·am·mets		
-	et		
your heart	le·va·ve·kha		
[or]	ve·lo		
shut	tiq·pots		
-	et		
your hand	ya·de·kha		
brother	me·a·chee·kha	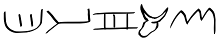	
from your poor	ha·ev·yo·wn	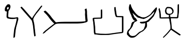	
Instead	kee	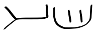	Deuteronomy 15:8
you are to open	pha·to·ach	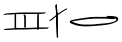	
	tiph·tach		
-	et		
your hand	ya·de·kha		
to him	lo		

and freely loan	ve·ha·a·vet		
him	ta·a·vee·ten·nu	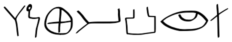	
whatever	de	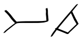	
he needs	mach·so·ro	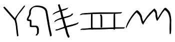	
-	a·sher		
-	yech·sar	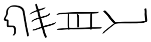	
-	lo		
Be careful	hish·sha·mer	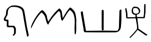	Deuteronomy 15:9
	le·kha	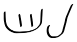	
not to harbor	pen		
	yih·yeh	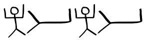	
thought	da·var		
in	im		
your heart :	le·va·ve·kha		
this wicked	ve·lee·ya·al	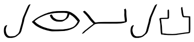	
	le·mor	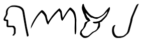	
is near ”	qa·re·vah		
year	she·nat	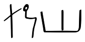	
“ The seventh	hash·she·va		
the year	she·nat	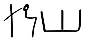	
of release	hash·she·mit·tah		
begrudgingly	ve·ra·ah		
so that you look upon	e·ne·kha	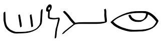	
brother	be·a·chee·kha	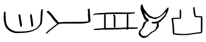	
your poor	ha·ev·yo·wn	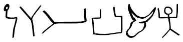	
nothing	ve·lo		
and give him	tit·ten		

	lo		
He will cry out	ve·qa·ra	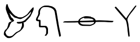	
against you	a·le·kha	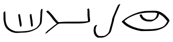	
to	el		
the LORD	YHVH		
and you will be	ve·ha·yah	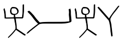	
	ve·kha	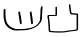	
guilty of sin	chet	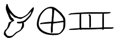	
Give generously	na·to·wn		Deuteronomy 15:10
	tit·ten		
to him	lo		
and do not	ve·lo		
be grieved	ye·ra		
let your heart	le·va·ve·kha		
[when you do so]	be·tit·te·kha	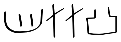	
	lo		
	kee	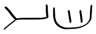	
And because of	big·lal	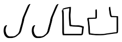	
	had·da·var		
this	haz·zeh		
will bless	ye·va·rekh·kha	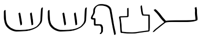	
the LORD	YHVH		
your God	e·lo·he·kha		
you in all	be·khal		
your work	ma·a·se·kha		
and in everything	u·ve·khol	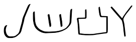	
to which you put	mish·lach	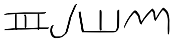	

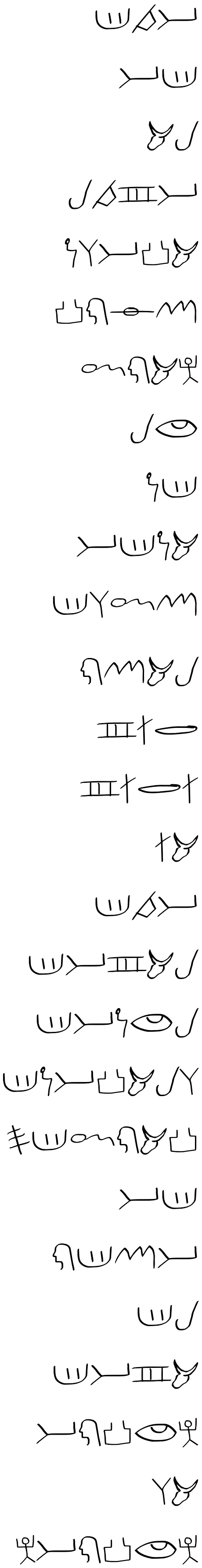

your hand	ya·de·kha	
For	kee	Deuteronomy 15:11
there will never	lo	
cease	yech·dal	
to be poor	ev·yo·wn	
in	miq·qe·rev	
the land	ha·a·rets	
that is why	al	
	ken	
I	a·no·khee	
am commanding you	me·tsaw·ve·kha	
to	le·mor	
open	pa·to·ach	
wide	tiph·tach	
-	et	
your hand	ya·de·kha	
to your brother	le·a·chee·kha	
and to the poor	la·a·nee·ye·kha	
and needy	u·le·ev·yo·ne·kha	
in your land	be·ar·tse·kha	
If	kee	Deuteronomy 15:12
is sold	yim·ma·kher	
to you	le·kha	
a fellow	a·chee·kha	
Hebrew	ha·iv·ree	
a man or	o	
a woman	ha·iv·ree·yah	

and serves you	va·a·va·de·kha	
six	shesh	
years	sha·neem	
year	u·vash·sha·nah	
then in the seventh	hash·she·vee·it	
you must set him	te·shal·le·chen·nu	
free	cha·phe·shee	
	me·im·makh	
And when	ve·khee	Deuteronomy 15:13
you release him	te·shal·le·chen·nu	
	cha·phe·shee	
	me·im·makh	
do not	lo	
send him away	te·shal·le·chen·nu	
empty-handed	re·qam	
You are to furnish him	ha·a·neq	Deuteronomy 15:14
liberally	ta·a·neeq	
	lo	
from your flock	mits·tso·ne·kha	
your threshing floor	u·mig·ga·re·ne·kha	
and your winepress	u·mee·yiq·ve·kha	
as	a·sher	
has blessed you	be·rakh·kha	
the LORD	YHVH	
your God	e·lo·he·kha	
You shall give	tit·ten	
to him	lo	

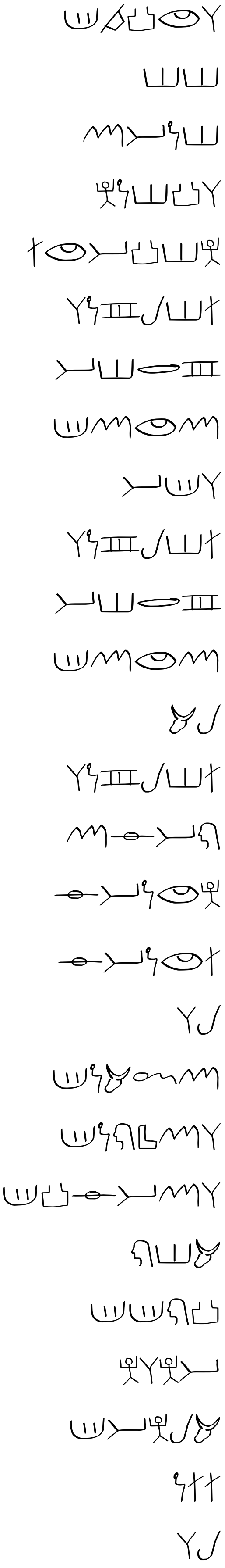

Remember	ve·za·khar·ta	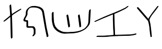	Deuteronomy 15:15
that	kee	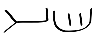	
slaves	e·ved	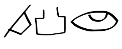	
you were	ha·yee·ta	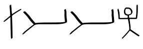	
in the land	be·e·rets		
of Egypt	mits·ra·yim	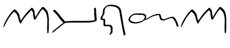	
redeemed you	vay·yiph·de·kha		
and the LORD	YHVH	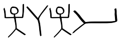	
your God	e·lo·he·kha		
that is why	al		
	ken		
I	a·no·khee		
am giving	me·tsaw·ve·kha		
you	et		
command	had·da·var		
this	haz·zeh	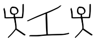	
today	hay·yo·wm	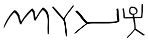	
-	ve·ha·yah	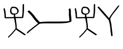	Deuteronomy 15:16
But if	kee	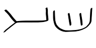	
your servant says	yo·mar		
to you	e·le·kha	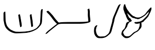	
‘ I do not	lo		
want to leave	e·tse		
you ’	me·im·makh		
because	kee	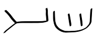	
he loves	a·he·ve·kha	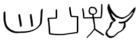	
you	ve·et		

and your household	be·te·kha	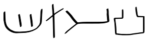	
and	kee	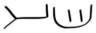	
is well off	to·wv		
	lo		
with you	im·makh		
then take	ve·la·qach·ta	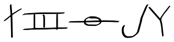	Deuteronomy 15:17
-	et		
an awl	ham·mar·tse·a		
and pierce [it]	ve·na·tat·tah	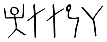	
through his ear	ve·a·ze·no		
into the door	u·vad·de·let	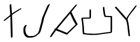	
and he will become	ve·ha·yah	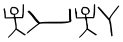	
your	le·kha	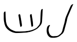	
servant	e·ved	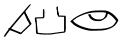	
for life	o·w·lam		
And	ve·aph		
your maidservant	la·a·ma·te·kha		
treat	ta·a·seh		
the same way	ken	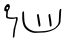	
Do not	lo		Deuteronomy 15:18
as a hardship	yiq·sheh	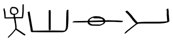	
regard it	ve·e·ne·kha	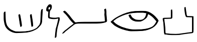	
to set	be·shal·le·cha·kha	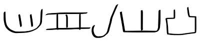	
[your servant]	o·to		
free	cha·phe·shee		
	me·im·makh		
because	kee	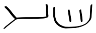	

were worth twice	mish·neh	משנה	
the wages	se·khar	שכר	
of a hired hand	sa·kheer	שכיר	
of service	a·va·de·kha	עבדך	
his six	shesh	שש	
years	sha·neem	שנים	
will bless you	u·ve·rakh·kha	וברכך	
And the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
in all	be·khol	בכל	
-	a·sher	אשר	
you do	ta·a·seh	תעשה־	
every	kal	כל	Deuteronomy 15:19
firstborn	hab·be·kho·wr	הבכור	
-	a·sher	אשר	
produced	yiw·va·led	יולד	
by your herds	biv·qa·re·kha	בבקרך	
and flocks	u·ve·tso·ne·kha	ובצאנך	
male	haz·za·khar	הזכר	
You must set apart	taq·deesh	תקדיש	
to the LORD	la·YHVH	ליהוה	
your God	e·lo·he·kha	אלהיך	
You are not	lo	לא	
to work	ta·a·vod	תעבד	
to put the firstborn	biv·khor	בבכר	
of your oxen	sho·w·re·kha	שורך	
nor	ve·lo	ולא	

are you to shear	ta·goz		
the firstborn	be·kho·wr		
of your flock	tso·ne·kha		
before	liph·ne		Deuteronomy 15:20
the LORD	YHVH		
your God	e·lo·he·kha		
are to eat it	to·kha·len·nu		
Each year	sha·nah	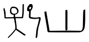	
	ve·sha·nah		
in the place	bam·ma·qo·wm		
-	a·sher		
will choose	yiv·char	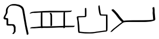	
the LORD	YHVH		
you	at·tah		
and your household	u·ve·te·kha	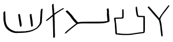	
But if	ve·khee		Deuteronomy 15:21
[an animal] has	yih·yeh	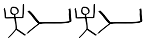	
	vo		
a defect	mum		
is lame	pis·se·ach		
or	o		
blind	iw·ver		
or has any	kol	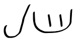	
flaw	mum		
serious	ra		
you must not	lo		
sacrifice	tiz·ba·chen·nu	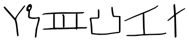	

it to the LORD	la·YHVH	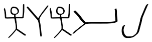	
your God	e·lo·he·kha		
within your gates	bish·a·re·kha		Deuteronomy 15:22
Eat it	to·kha·len·nu		
the ceremonially unclean	hat·ta·me		
and clean [may eat it]	ve·hat·ta·ho·wr		
both	yach·daw	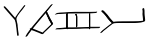	
as [they would] a gazelle	kats·tse·vee		
or a deer	ve·kha·ay·yal		
But	raq	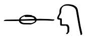	Deuteronomy 15:23
-	et		
the blood	da·mo		
you must not	lo		
eat	to·khel		
it on	al		
the ground	ha·a·rets		
pour	tish·pe·khen·nu		
like water	kam·ma·yim	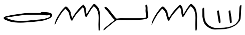	
Observe	sha·mo·wr		Deuteronomy 16:1
-	et		
the month	cho·desh		
of Abib	ha·a·veev	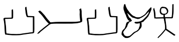	
and celebrate	ve·a·see·ta		
the Passover	pe·sach		
to the LORD	la·YHVH	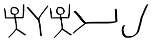	
your God	e·lo·he·kha		

because	kee	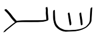	
in the month	be·cho·desh	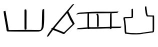	
of Abib	ha·a·veev	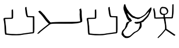	
brought you out	ho·w·tsee·a·kha	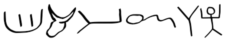	
the LORD	YHVH	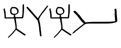	
your God	e·lo·he·kha	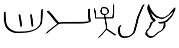	
of Egypt	mim·mits·ra·yim		
by night	la·ye·lah	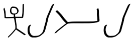	
You are to offer	ve·za·vach·ta	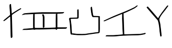	Deuteronomy 16:2
the Passover sacrifice	pe·sach		
to the LORD	la·YHVH	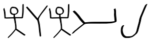	
your God	e·lo·he·kha	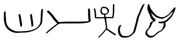	
or flock	tson		
from the herd	u·va·qar	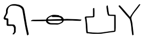	
in the place	bam·ma·qo·wm	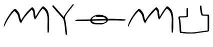	
-	a·sher	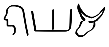	
will choose	yiv·char	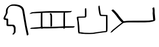	
the LORD	YHVH	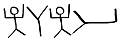	
as a dwelling	le·shak·ken	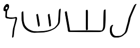	
for His Name	she·mo		
	sham		
You must not	lo		Deuteronomy 16:3
eat	to·khal		
with it	a·law	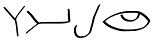	
leavened bread	cha·mets	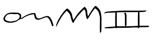	
for seven	shiv·at		
days	ya·meem	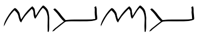	

you are to eat	to·khal		
with it	a·law	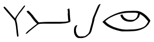	
unleavened bread	mats·tso·wt		
the bread	le·chem	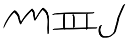	
of affliction	o·nee	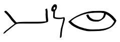	
because	kee	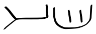	
in haste —	ve·chip·pa·zo·wn		
you left	ya·tsa·ta		
the land	me·e·rets		
of Egypt	mits·ra·yim		
so that	le·ma·an		
you may remember	tiz·kor	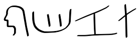	
-	et		
-	yo·wm		
you left	tse·te·kha		
the land	me·e·rets		
of Egypt	mits·ra·yim		
for the rest	kol		
the day	ye·me		
of your life	chay·ye·kha	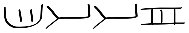	
No	ve·lo		Deuteronomy 16:4
is to be found	ye·ra·eh		
	le·kha	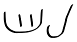	
leaven	se·or		
in all	be·khal		
your land	ge·vul·kha	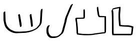	
for seven	shiv·at		

days	ya·meem	𐤉𐤌𐤉𐤌	
and none	ve·lo	𐤅𐤋𐤀	
shall remain	ya·leen	𐤉𐤋𐤉𐤍	
of	min	𐤌𐤍	
the meat	hab·ba·sar	𐤄𐤁𐤔𐤓	
-	a·sher	𐤀𐤔𐤓	
you sacrifice	tiz·bach	𐤕𐤆𐤁𐤇	
in the evening	ba·e·rev	𐤁𐤏𐤓𐤁	
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
of the first	ha·ri·sho·wn	𐤄𐤓𐤀𐤔𐤅𐤍	
until morning	lab·bo·qer	𐤋𐤁𐤒𐤓	
You are not	lo	𐤋𐤀	Deuteronomy 16:5
	tu·khal	𐤕𐤅𐤊𐤋	
to sacrifice	liz·bo·ach	𐤋𐤆𐤁𐤇	
-	et	𐤀𐤕	
the Passover animal	hap·pa·sach	𐤄𐤐𐤎𐤇	
in any	be·a·chad	𐤁𐤀𐤇𐤃	
of the towns	she·a·re·kha	𐤔𐤏𐤓𐤉𐤊	
that	a·sher	𐤀𐤔𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
is giving	no·ten	𐤍𐤕𐤍	
you	lakh	𐤋𐤊	
You must only	kee	𐤊𐤉	Deuteronomy 16:6
	im	𐤀𐤌	
at	el	𐤀𐤋	
the place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	

-	a·sher		
will choose	yiv·char	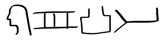	
the LORD	YHVH		
your God	e·lo·he·kha		
as a dwelling	le·shak·ken	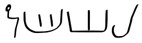	
for His Name	she·mo		
	sham	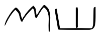	
offer	tiz·bach	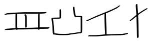	
-	et		
the Passover sacrifice	hap·pe·sach		
Do this in the evening	ba·a·rev		
sets	ke·vo·w		
as the sun	hash·she·mesh		
at the same time	mo·w·ed		
you departed	tse·te·kha		
from Egypt	mim·mits·ra·yim		
And you shall roast it	u·vish·shal·ta		Deuteronomy 16:7
and eat it	ve·a·khal·ta		
in the place	bam·ma·qo·wm	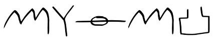	
-	a·sher		
will choose	yiv·char	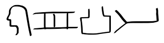	
the LORD	YHVH		
your God	e·lo·he·kha		
	bo		
-	u·pha·nee·ta	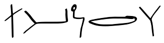	
and in the morning	vab·bo·qer	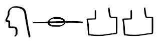	

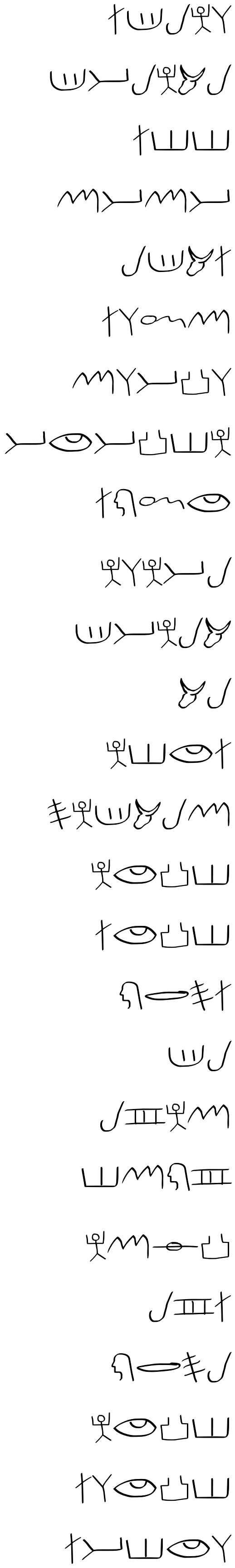

you shall return	ve·ha·lakh·ta	
to your tents	le·o·ha·le·kha	
For six	she·shet	Deuteronomy 16:8
days	ya·meem	
you must eat	to·khal	
unleavened bread	mats·tso·wt	
day	u·vay·yo·wm	
and on the seventh	hash·she·vee·ee	
you shall hold a solemn assembly	a·tse·ret	
to the LORD	la·YHVH	
your God	e·lo·he·kha	
and you must not	lo	
do	ta·a·seh	
any work	me·la·khah	
seven	shiv·ah	Deuteronomy 16:9
weeks	sha·vu·ot	
You are to count off	tis·par	
	lakh	
	me·ha·chel	
you first put the sickle	cher·mesh	
to the standing grain	baq·qa·mah	
	ta·chel	
[from]	lis·por	
	shiv·ah	
[the time]	sha·vu·o·wt	
And you shall celebrate	ve·a·see·ta	Deuteronomy 16:10

the Feast	chag	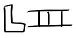	
of Weeks	sha·vu·o·wt	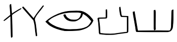	
to the LORD	la·YHVH	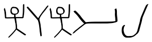	
your God	e·lo·he·kha		
	mis·sat		
with a freewill offering	nid·vat		
	ya·de·kha		
that	a·sher		
you give	tit·ten		
in proportion to how	ka·a·sher		
has blessed you	ye·va·rekh·kha	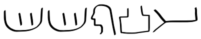	
the LORD	YHVH		
your God	e·lo·he·kha		
and you shall rejoice	ve·sa·mach·ta		Deuteronomy 16:11
before	liph·ne		
the LORD	YHVH		
your God	e·lo·he·kha		
you	at·tah		
your sons	u·vin·kha	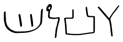	
and daughters	u·vit·te·kha		
your menservants	ve·av·de·kha		
and maidservants	va·a·ma·te·kha		
and the Levite	ve·hal·le·vee	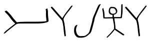	
-	a·sher		
within your gates	bish·a·re·kha		
as well as the foreigner	ve·hag·ger		

the fatherless	ve·hay·ya·to·wm	𐤅𐤄𐤉𐤕𐤅𐤌	
and the widows	ve·ha·al·ma·nah	𐤅𐤄𐤀𐤋𐤌𐤍𐤄	
-	a·sher	𐤀𐤔𐤓	
among you	be·qir·be·kha	𐤁𐤒𐤓𐤁𐤊	
in the place	bam·ma·qo·wm	𐤁𐤌𐤒𐤅𐤌	
-	a·sher	𐤀𐤔𐤓	
will choose	yiv·char	𐤉𐤁𐤇𐤓	
He	YHVH	𐤉𐤄𐤅𐤄	
	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
as a dwelling	le·shak·ken	𐤋𐤔𐤊𐤍	
for His Name	she·mo	𐤔𐤌𐤅	
—	sham	𐤔𐤌	
Remember	ve·za·khar·ta	𐤅𐤆𐤊𐤓𐤕	Deuteronomy 16:12
that	kee	𐤊𐤉	
slaves	e·ved	𐤏𐤁𐤃	
you were	ha·yee·ta	𐤄𐤉𐤉𐤕	
in Egypt	be·mits·ra·yim	𐤁𐤌𐤑𐤓𐤉𐤌	
and carefully	ve·sha·mar·ta	𐤅𐤔𐤌𐤓𐤕	
follow	ve·a·see·ta	𐤅𐤏𐤔𐤉𐤕	
-	et	𐤀𐤕	
statutes	ha·chuq·qeem	𐤄𐤇𐤒𐤉𐤌	
these	ha·el·leh	𐤄𐤀𐤋𐤄	
the Feast	chag	𐤇𐤂	Deuteronomy 16:13
of Tabernacles	has·suk·kot	𐤄𐤎𐤊𐤕	
You are to celebrate	ta·a·seh	𐤕𐤏𐤔𐤄	
	le·kha	𐤋𐤊	
for seven	shiv·at	𐤔𐤁𐤏𐤕	

days	ya·meem	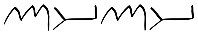	
after you have gathered	be·a·se·pe·kha		
[the produce of] your threshing floor	mig·ga·re·ne·kha		
and your winepress	u·mee·yiq·ve·kha	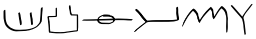	
And you shall rejoice	ve·sa·mach·ta		Deuteronomy 16:14
in your feast —	be·chag·ge·kha	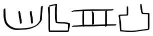	
you	at·tah		
your sons	u·vin·kha		
and daughters	u·vit·te·kha		
your menservants	ve·av·de·kha		
and maidservants	va·a·ma·te·kha		
and the Levite	ve·hal·le·vee	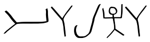	
as well as the foreigner	ve·hag·ger		
the fatherless	ve·hay·ya·to·wm		
and the widows	ve·ha·al·ma·nah	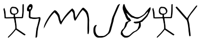	
-	a·sher		
among you	bish·a·re·kha		
For seven	shiv·at		Deuteronomy 16:15
days	ya·meem	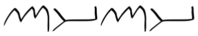	
you shall celebrate a feast	ta·chog	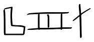	
to the LORD	la·YHVH	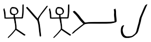	
your God	e·lo·he·kha		
in the place	bam·ma·qo·wm		
-	a·sher		
will choose	yiv·char	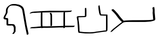	
He	YHVH		

because	kee	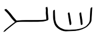	
will bless	ye·va·rekh·kha	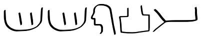	
the LORD	YHVH		
your God	e·lo·he·kha		
you in all	be·khol		
your produce	te·vu·a·te·kha		
and in all	u·ve·khol	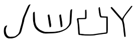	
the work	ma·a·seh		
of your hands	ya·de·kha	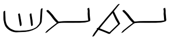	
will be	ve·ha·yee·ta	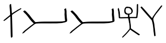	
complete	akh		
so that your joy	sa·me·ach		
Three	sha·lo·wosh	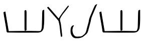	Deuteronomy 16:16
times	pe·a·meem		
a year	bash·sha·nah		
are to appear	ye·ra·eh		
all	khal	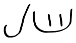	
your men	ze·khu·re·kha		
	et		
before	pe·ne	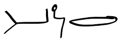	
the LORD	YHVH		
your God	e·lo·he·kha		
in the place	bam·ma·qo·wm	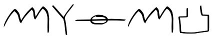	
-	a·sher		
He will choose :	yiv·char	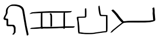	
at the Feast	be·chag	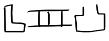	
of Unleavened Bread	ham·mats·tso·wt		

the Feast	u·ve·chag	ובחג	
of Weeks	hash·sha·vu·o·wt	השבעות	
and the Feast	u·ve·chag	ובחג	
of Tabernacles	has·suk·ko·wt	הסכות	
No one	ve·lo	ולא	
should appear	ye·ra·eh	יראה	
	et	את	
before	pe·ne	פני	
the LORD	YHVH	יהוה	
empty-handed	re·qam	ריקם	
Everyone	eesh	איש	Deuteronomy 16:17
must appear with a gift	ke·mat·te·nat	כמתנת	
as he is able	ya·do	ידו	
according to the blessing	ke·vir·kat	כברכת	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
-	a·sher	אשר	
has given	na·tan	נתן	
you	lakh	לך	
judges	sho·phe·teem	שפטים	Deuteronomy 16:18
and officials	ve·sho·te·reem	ושטרים	
You are to appoint	tit·ten	תתן	
	le·kha	לך	
in every	be·khal	בכל	
town	she·a·re·kha	שעריך	
that	a·sher	אשר	
the LORD	YHVH	יהוה	

your God	e·lo·he·kha		
is giving	no·ten	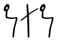	
you	le·kha	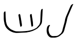	
for your tribes	lish·va·te·kha	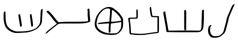	
They are to judge	ve·sha·phe·tu		
-	et		
the people	ha·am		
judgment	mish·pat	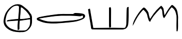	
with righteous	tse·deq	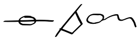	
Do not	lo		Deuteronomy 16:19
deny	tat·teh	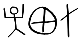	
justice	mish·pat		
Do not	lo		
or show partiality	tak·keer	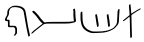	
	pa·neem	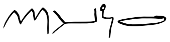	
	ve·lo		
accept	tiq·qach	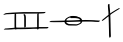	
a bribe	sho·chad		
for	kee	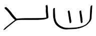	
a bribe	hash·sho·chad	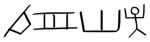	
blinds	ye·aw·ver		
the eyes	e·ne	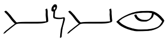	
of the wise	cha·kha·meem		
and twists	vee·sal·leph		
the words	div·re		
of the righteous	tsad·dee·qim	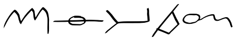	
justice	tse·deq	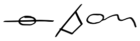	Deuteronomy 16:20

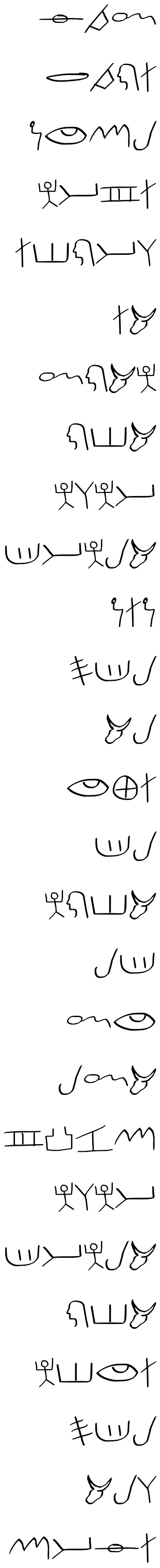

and justice alone	tse·deq	
Pursue	tir·doph	
so that	le·ma·an	
you may live	tich·yeh	
and you may possess	ve·ya·rash·ta	
-	et	
the land	ha·a·rets	
that	a·sher	
the LORD	YHVH	
your God	e·lo·he·kha	
is giving	no·ten	
you	lakh	
Do not	lo	Deuteronomy 16:21
set up	tit·ta	
	le·kha	
Asherah pole	a·she·rah	
any	kal	
wooden	ets	
next to	e·tsel	
the altar	miz·bach	
for the LORD	YHVH	
your God	e·lo·he·kha	
-	a·sher	
you will build	ta·a·seh	
	lakh	
and do not	ve·lo	Deuteronomy 16:22
set up	ta·qeem	

for yourselves	le·kha	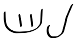	
a sacred pillar	mats·tse·vah		
which	a·sher		
hates	sa·ne	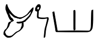	
the LORD	YHVH		
your God	e·lo·he·kha	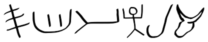	
You shall not	lo		Deuteronomy 17:1
sacrifice	tiz·bach	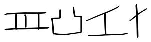	
to the LORD	la·YHVH	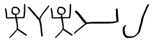	
your God	e·lo·he·kha		
an ox	sho·wr		
or a sheep	va·seh		
-	a·sher		
-	yih·yeh	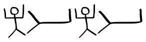	
	vo		
with any defect	mum		
[or]	kol	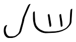	
flaw	da·var		
serious	ra		
for	kee	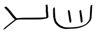	
is detestable	to·w·a·vat		
to the LORD	YHVH		
your God	e·lo·he·kha		
that	hu		
If	kee	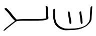	Deuteronomy 17:2
is found	yim·ma·tse		
among you	ve·qir·be·kha	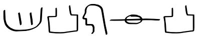	

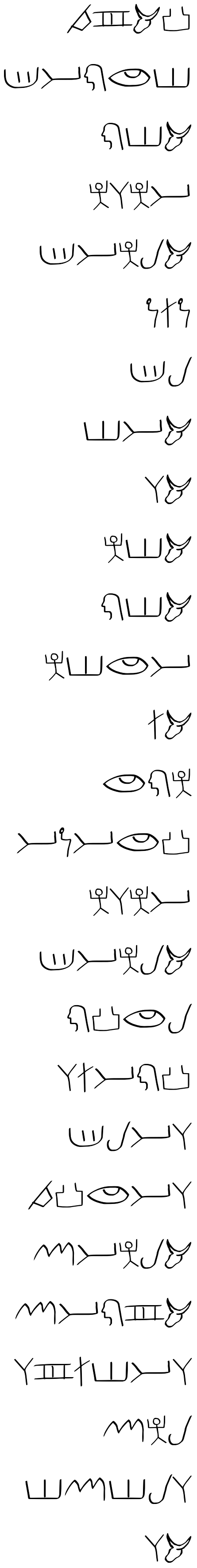

in one	be·a·chad	
of the towns	she·a·re·kha	
that	a·sher	
the LORD	YHVH	
your God	e·lo·he·kha	
gives	no·ten	
you	lakh	
a man	eesh	
or	o	
woman	ish·shah	
-	a·sher	
doing	ya·a·seh	
-	et	
evil	ha·ra	
in the sight	be·e·ne	
of the LORD	YHVH	
your God	e·lo·he·kha	
by transgressing	la·a·vor	
His covenant	be·ree·to	
and going	vay·ye·lekh	Deuteronomy 17:3
to worship	vay·ya·a·vod	
gods	e·lo·heem	
other	a·che·reem	
bowing down	vay·yish·ta·chu	
to them	la·hem	
or to the sun	ve·lash·she·mesh	
or	o	

moon	lay·ya·re·ach	לירח	
or	o	או	
any	le·khal	לכל	
of the host	tse·va	צבא	
of heaven —	hash·sha·ma·yim	השמים	
which	a·sher	אשר	
I have forbidden	lo	לא	
—	tsiw·vee·tee	צויתי	
and if it is reported	ve·hug·gad	והגד	Deuteronomy 17:4
	le·kha	לך	
and you hear about it	ve·sha·ma·e·ta	ושמעת	
you must investigate it	ve·da·rash·ta	ודרשת	
thoroughly	he·tev	היטב	
If	ve·hin·neh	והנה	
true	e·met	אמת	
	na·kho·wn	נכון	
the report	had·da·var	הדבר	
is	ne·es·tah	נעשתה	
an abomination	hat·to·w·e·vah	התועבה	
and such	haz·zot	הזאת	
has happened in Israel	be·yis·ra·el	בישראל	
you must bring out	ve·ho·w·tse·ta	והוצאת	Deuteronomy 17:5
-	et	את	
the man	ha·eesh	האיש	
-	ha·hu	ההוא	
or	o	או	

-	et	
woman	ha·ish·shah	
	ha·hi·w	
who	a·sher	
has done	a·su	
-	et	
thing	had·da·var	
evil	ha·ra	
this	haz·zeh	
to	el	
your gates	she·a·re·kha	
-	et	
-	ha·eesh	
	o	
-	et	
-	ha·ish·shah	
and you must stone that person	u·se·qal·tam	
	ba·a·va·neem	
to death	va·me·tu	
On	al	Deuteronomy 17:6
the testimony	pee	
of two	she·na·yim	
witnesses	e·deem	
or	o	
three	she·lo·shah	
witness	e·deem	
a man shall be put to death	yu·mat	

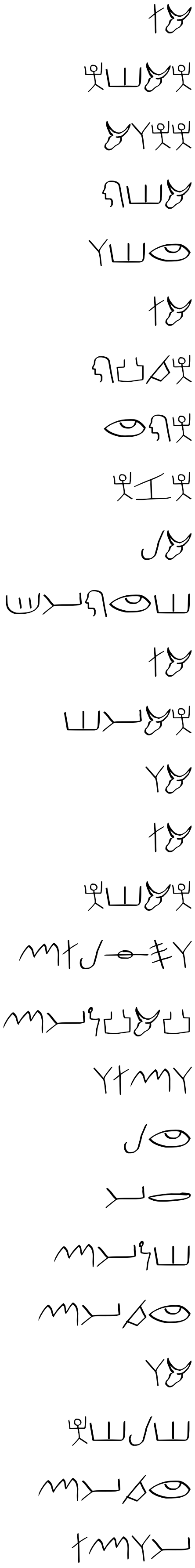

	ham·met		
but he shall not	lo		
be executed	yu·mat		
on	al		
the testimony	pee		
	ed		
of a lone	e·chad	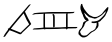	
The hands	yad	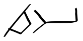	Deuteronomy 17:7
of the witnesses	ha·e·deem		
shall be	tih·yeh	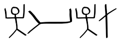	
-	bo		
the first	va·ri·sho·nah		
in putting him to death	la·ha·mee·to	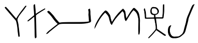	
the hands	ve·yad	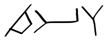	
of all	kal	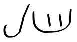	
the people	ha·am		
and after that	ba·a·cha·ro·nah		
So you must purge	u·vi·ar·ta		
the evil	ha·ra		
from among you	miq·qir·be·kha		
If	kee	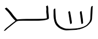	Deuteronomy 17:8
is too difficult	yip·pa·le		
for you	mim·me·kha		
a case	da·var		
to judge	lam·mish·pat		
is regarding	ben	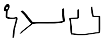	
bloodshed	dam		

	le·dam		
	ben	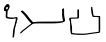	
lawsuits	deen	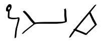	
	le·deen	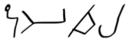	
	u·ven	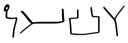	
or assaults	ne·ga		
	la·ne·ga		
whether	div·re		
the controversy	ree·vot	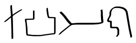	
within your gates	bish·a·re·kha		
	ve·qam·ta	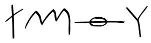	
you must go up	ve·a·lee·ta	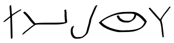	
to	el		
the place	ham·ma·qo·wm	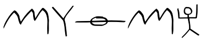	
-	a·sher		
will choose	yiv·char	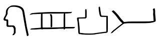	
the LORD	YHVH		
your God	e·lo·he·kha		
-	bo		
You are to go	u·va·ta		Deuteronomy 17:9
to	el		
priests	hak·ko·ha·neem	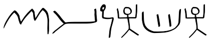	
the Levitical	hal·vee·yim	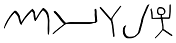	
and to	ve·el		
the judge	hash·sho·phet		
who	a·sher		
	yih·yeh		

time	bay·ya·meem	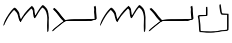	
presides at that	ha·hem	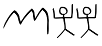	
Inquire of them	ve·da·rash·ta	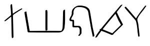	
and they will give	ve·hig·gee·du	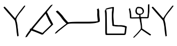	
you	le·kha	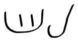	
-	et	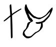	
a verdict	de·var	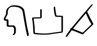	
in the case	ham·mish·pat	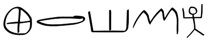	
You must abide by	ve·a·see·ta	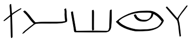	Deuteronomy 17:10
	al	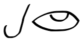	
	pee	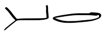	
the verdict	had·da·var	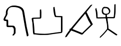	
-	a·sher	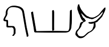	
they give	yag·gee·du	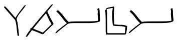	
you	le·kha	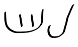	
at	min	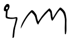	
the place	ham·ma·qo·wm	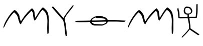	
	ha·hu	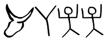	
-	a·sher	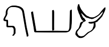	
will choose	yiv·char	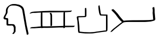	
the LORD	YHVH	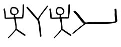	
Be careful	ve·sha·mar·ta	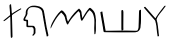	
to do	la·a·so·wt	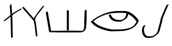	
everything	ke·khol	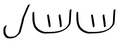	
-	a·sher	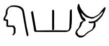	
they instruct you	yo·w·ru·kha	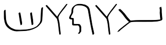	
according	al	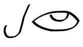	Deuteronomy 17:11

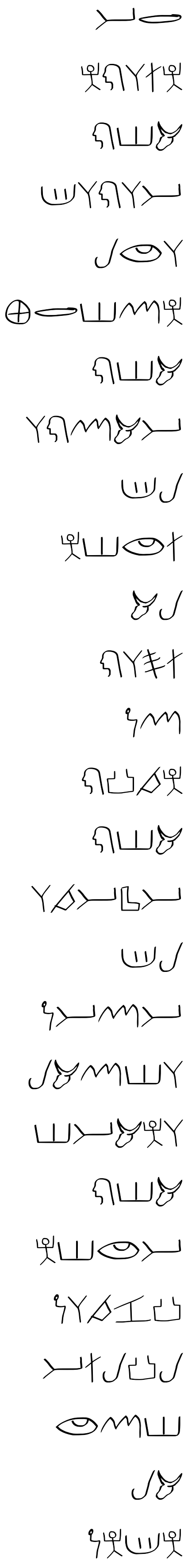

to the terms	pee	
of law	hat·to·w·rah	
-	a·sher	
they give	yo·w·ru·kha	
	ve·al	
and the verdict	ham·mish·pat	
-	a·sher	
they proclaim	yo·me·ru	
	le·kha	
-	ta·a·seh	
Do not	lo	
turn aside	ta·sur	
from	min	
the decision	had·da·var	
-	a·sher	
they declare	yag·gee·du	
to you	le·kha	
to the right	ya·meen	
or to the left	u·se·mol	
But the man	ve·ha·eesh	Deuteronomy 17:12
who	a·sher	
acts	ya·a·seh	
presumptuously	ve·za·do·wn	
refusing	le·vil·tee	
to listen	she·mo·a	
either to	el	
the priest	hak·ko·hen	

who stands	ha·o·med	𐤄𐤏𐤌𐤃	
to serve	le·sha·ret	𐤋𐤔𐤓𐤕	
there	sham	𐤔𐤌	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
or	o	𐤀𐤅	
to	el	𐤀𐤋	
the judge	hash·sho·phet	𐤄𐤔𐤐𐤈	
must be put to death	u·met	𐤅𐤌𐤕	
	ha·eesh	𐤄𐤀𐤉𐤔	
	ha·hu	𐤄𐤄𐤅𐤀	
You must purge	u·vi·ar·ta	𐤅𐤁𐤏𐤓𐤕	
the evil	ha·ra	𐤄𐤓𐤏	
from Israel	mee·yis·ra·el	𐤌𐤉𐤔𐤓𐤀𐤋	
Then all	ve·khal	𐤅𐤊𐤋	Deuteronomy 17:13
the people	ha·am	𐤄𐤏𐤌	
will hear	yish·me·u	𐤉𐤔𐤌𐤏𐤅	
and be afraid	ve·yi·ra·u	𐤅𐤉𐤓𐤀𐤅	
and will no	ve·lo	𐤅𐤋𐤀	
behave arrogantly	ye·zee·dun	𐤉𐤆𐤉𐤃𐤅𐤍	
longer	o·wd	𐤏𐤅𐤃 𐤎	
When	kee	𐤊𐤉	Deuteronomy 17:14
you enter	ta·vo	𐤕𐤁𐤀	
	el	𐤀𐤋	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
that	a·sher	𐤀𐤔𐤓	

the LORD	YHVH	
your God	e·lo·he·kha	
is giving	no·ten	
you	lakh	
and have taken possession of it	vee·rish·tah	
and settled	ve·ya·shav·tah	
in it	bah	
and you say	ve·a·mar·ta	
“ Let us set	a·see·mah	
over us	a·lay	
a king	me·lekh	
like all	ke·khal	
the nations	hag·go·w·yim	
-	a·sher	
around us ”	se·vee·vo·tay	
you are to appoint	so·wm	Deuteronomy 17:15
Appoint	ta·seem	
over yourselves	a·le·kha	
the king	me·lekh	
whom	a·sher	
shall choose	yiv·char	
the LORD	YHVH	
your God	e·lo·he·kha	
	bo	
from among	miq·qe·rev	
your brothers	a·che·kha	
	ta·seem	

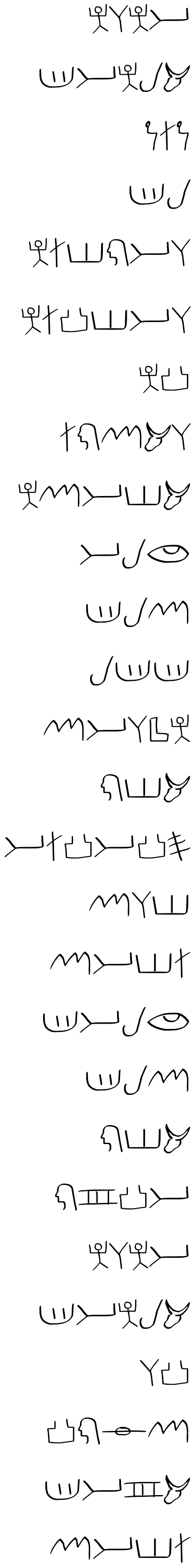

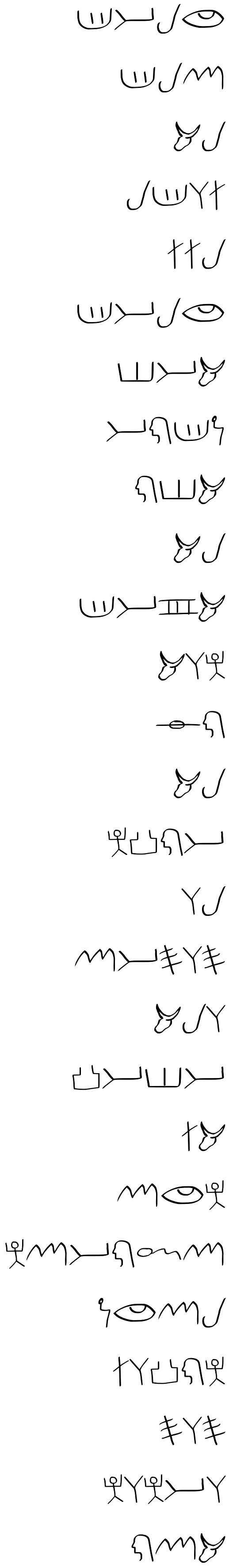

over yourselves	a·le·kha	
a king	me·lekh	
you are not	lo	
	tu·khal	
to set	la·tet	
	a·le·kha	
a foreigner	eesh	
	na·khe·ree	
who	a·sher	
not	lo	
one of your brothers	a·chee·kha	
is	hu	
But	raq	Deuteronomy 17:16
[the king] must not	lo	
acquire many	yar·beh	
for himself	lo	
horses	su·seem	
[or]	ve·lo	
back	ya·sheev	
-	et	
send the people	ha·am	
to Egypt	mits·ray·mah	
to	le·ma·an	
acquire more	har·bo·wt	
horses	sus	
for the LORD	va·YHVH	
has said	a·mar	

-	la·khem		
never	lo		
‘ You are	to·si·phun		
to go back	la·shuv		
way	bad·de·rekh		
that	haz·zeh		
again ’	o·wd		
He must not	ve·lo		Deuteronomy 17:17
take many	yar·beh	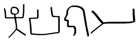	
for himself	lo	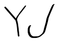	
wives	na·sheem	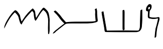	
lest	ve·lo		
go astray	ya·sur		
his heart	le·va·vo		
of silver	ve·khe·seph	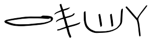	
and gold	ve·za·hav		
He must not	lo		
accumulate	yar·beh	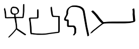	
for himself	lo	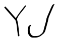	
large amounts	me·od		
-	ve·ha·yah	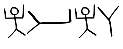	Deuteronomy 17:18
When he is seated	khe·shiv·to		
on	al		
throne	kis·se		
his royal	mam·lakh·to	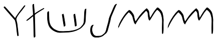	
he must write	ve·kha·tav		
for himself	lo	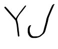	

	et		
a copy	mish·neh		
instruction	hat·to·w·rah		
of this	haz·zot		
on	al		
a scroll	se·pher		
in the presence	mil·liph·ne		
priests	hak·ko·ha·neem	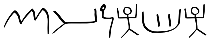	
of the Levitical	hal·vee·yim	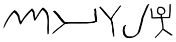	
It is to remain	ve·ha·ye·tah	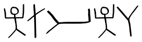	Deuteronomy 17:19
with him	im·mo		
and he is to read	ve·qa·ra	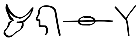	
from it	vo		
all	kal		
the days	ye·me		
of his life	chay·yaw	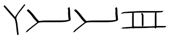	
so that	le·ma·an		
he may learn	yil·mad	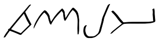	
to fear	le·yir·ah		
-	et		
the LORD	YHVH		
his God	e·lo·haw		
by carefully observing	lish·mor		
-	et		
all	kal	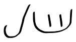	
the words	div·re		
instruction	hat·to·w·rah		

of this	haz·zot		
-	ve·et		
statutes	ha·chuq·qeem	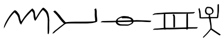	
and these	ha·el·leh		
-	la·a·so·tam		
will not	le·vil·tee	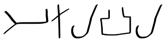	Deuteronomy 17:20
be exalted	rum		
Then his heart	le·va·vo		
his countrymen	me·e·chaw	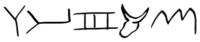	
and he will not	u·le·vil·tee	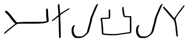	
turn aside	sur		
above	min		
from the commandment	ham·mits·vah		
to the right	ya·meen		
or to the left	u·se·mo·wl		
in order that	le·ma·an		
may reign	ya·a·reekh	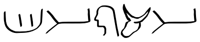	
many years	ya·meem	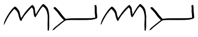	
over	al		
his kingdom	mam·lakh·to		
he	hu		
and his sons	u·va·naw	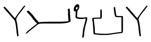	
in	be·qe·rev	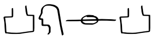	
Israel	yis·ra·el	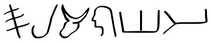	
no	lo		Deuteronomy 18:1
shall have	yih·yeh	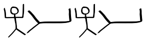	
priests —	lak·ko·ha·neem	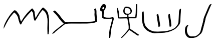	

The Levitical	hal·vee·yim	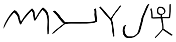	
indeed the whole	kal		
tribe	she·vet	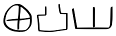	
of Levi —	le·vee		
portion	che·leq	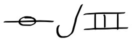	
or inheritance	ve·na·cha·lah	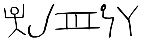	
with	im		
Israel	yis·ra·el	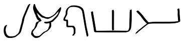	
the offerings made by fire	ish·she	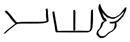	
to the LORD	YHVH		
that is their inheritance	ve·na·cha·la·to	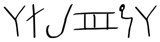	
They are to eat	yo·khe·lun		
inheritance	ve·na·cha·lah	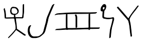	Deuteronomy 18:2
no	lo		
Although they have	yih·yeh	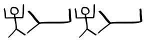	
	lo		
among	be·qe·rev	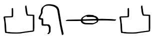	
their brothers	e·chaw	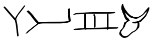	
the LORD	YHVH		
	hu		
[is] their inheritance	na·cha·la·to	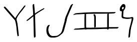	
as	ka·a·sher		
He promised	dib·ber		
them	lo		
This	ve·zeh		Deuteronomy 18:3
shall be	yih·yeh	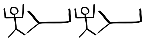	
share	mish·pat		

the priests’	hak·ko·ha·neem	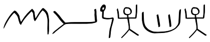	
	me·et		
from the people	ha·am		
	me·et		
who offer	zo·ve·che	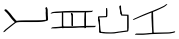	
a sacrifice	haz·ze·vach	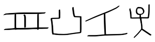	
whether	im		
a bull	sho·wr		
or	im		
a sheep :	seh	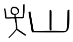	
are to be given	ve·na·tan		
the priests	lak·ko·hen		
the shoulder	haz·ze·ro·a		
the jowls	ve·hal·le·cha·ya·yim	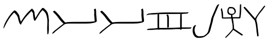	
and the stomach	ve·haq·qe·vah	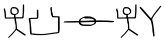	
the firstfruits	re·sheet		Deuteronomy 18:4
of your grain	de·ga·ne·kha	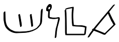	
new wine	tee·ro·she·kha		
and oil	ve·yits·ha·re·kha		
and the first	ve·re·sheet	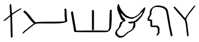	
wool sheared	gez		
from your flock	tso·ne·kha		
You are to give	tit·ten		
them	lo		
For	kee	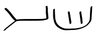	Deuteronomy 18:5
[Levi]	vo		
has chosen	ba·char	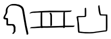	

the LORD	YHVH		
your God	e·lo·he·kha		
out of all	mik·kal		
your tribes	she·va·te·kha	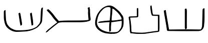	
to stand	la·a·mod		
and minister	le·sha·ret		
name	be·shem		
in [His]	YHVH		
	hu		
and his sons	u·va·naw	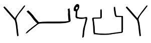	
for all	kal	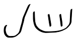	
time	hay·ya·meem	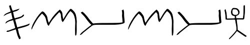	
Now if	ve·khee		Deuteronomy 18:6
moves	ya·vo	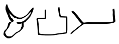	
a Levite	hal·le·vee		
from any	me·a·chad		
town	she·a·re·kha		
	mik·kal		
Israel	yis·ra·el	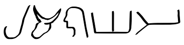	
	a·sher		
	hu		
of residence	gar		
throughout	sham		
and comes	u·va		
in all	be·khal		
earnestness	aw·vat		
	naph·sho		

to	el		
the place	ham·ma·qo·wm	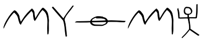	
-	a·sher		
will choose	yiv·char	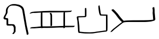	
the LORD	YHVH		
then he shall serve	ve·she·ret		Deuteronomy 18:7
in the name	be·shem		
of the LORD	YHVH		
his God	e·lo·haw		
like all	ke·khal		
his fellow	e·chaw	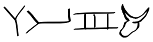	
Levites	hal·vee·yim	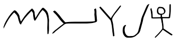	
who stand	ha·o·me·deem		
there	sham		
before	liph·ne		
the LORD	YHVH		
equal portions	che·leq	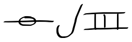	Deuteronomy 18:8
	ke·che·leq	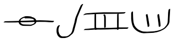	
They shall eat	yo·khe·lu		
even though	le·vad	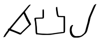	
the sale	mim·ka·raw		
he has received [money] from	al		
of his father's estate	ha·a·vo·wt		
When	kee	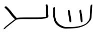	Deuteronomy 18:9
you	at·tah		
enter	ba		
	el		

the land	ha·a·rets	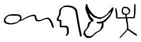	
that	a·sher	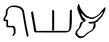	
the LORD	YHVH	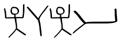	
your God	e·lo·he·kha	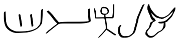	
is giving	no·ten	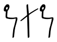	
you	lakh	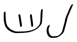	
do not	lo	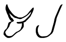	
	til·mad	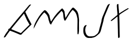	
imitate	la·a·so·wt	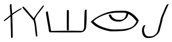	
the detestable ways	ke·to·w·a·vot	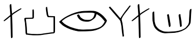	
of the nations	hag·go·w·yim	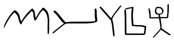	
there	ha·hem	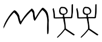	
Let no one	lo	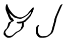	Deuteronomy 18:10
be found	yim·ma·tse	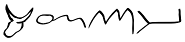	
among you	ve·kha	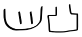	
who sacrifices	ma·a·veer	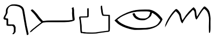	
his son	be·no	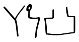	
or daughter	u·vit·to	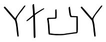	
in the fire	ba·esh	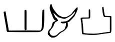	
	qo·sem	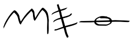	
practices divination	qe·sa·meem	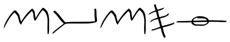	
[or] conjury	me·o·w·nen	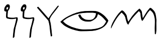	
interprets omens	u·me·na·chesh	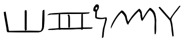	
practices sorcery	u·me·khash·sheph	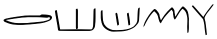	
casts spells	ve·cho·ver	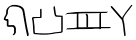	Deuteronomy 18:11
	cha·ver	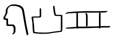	
consults	ve·sho·el	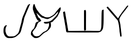	

a medium	o·wv	𐤀𐤅𐤁	
or spiritist	ve·yid·de·o·nee	𐤅𐤉𐤃𐤏𐤍𐤉	
or inquires	ve·do·resh	𐤅𐤃𐤓𐤔	
of	el	𐤀𐤋	
the dead	ham·me·teem	𐤄𐤌𐤕𐤉𐤌	
-	kee	𐤊𐤉	Deuteronomy 18:12
is detestable	to·w·a·vat	𐤕𐤅𐤏𐤁𐤕	
to the LORD	YHVH	𐤉𐤄𐤅𐤄	
For whoever	kal	𐤊𐤋	
does	o·seh	𐤏𐤔𐤄	
these things	el·leh	𐤀𐤋𐤄	
And because	u·vig·lal	𐤅𐤁𐤂𐤋𐤋	
detestable things	hat·to·w·e·vot	𐤄𐤕𐤅𐤏𐤁𐤕	
of these	ha·el·leh	𐤄𐤀𐤋𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
is driving out	mo·w·reesh	𐤌𐤅𐤓𐤉𐤔	
-	o·w·tam	𐤀𐤅𐤕𐤌	
[the nations] before you	mip·pa·ne·kha	𐤌𐤐𐤍𐤉𐤊	
blameless	ta·meem	𐤕𐤌𐤉𐤌	Deuteronomy 18:13
You must be	tih·yeh	𐤕𐤄𐤉𐤄	
before	im	𐤏𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊𐤎	
Though	kee	𐤊𐤉	Deuteronomy 18:14
nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
these	ha·el·leh	𐤄𐤀𐤋𐤄	

which	a·sher	𐤀𐤔𐤓	
you	at·tah	𐤀𐤕𐤄	
will dispossess	yo·w·resh	𐤉𐤅𐤓𐤔	
-	o·w·tam	𐤀𐤅𐤕𐤌	
to	el	𐤀𐤋	
conjurers	me·o·ne·neem	𐤌𐤏𐤍𐤍𐤉𐤌	
	ve·el	𐤅𐤀𐤋	
and diviners	qo·se·meem	𐤒𐤎𐤌𐤉𐤌	
listen	yish·ma·u	𐤉𐤔𐤌𐤏𐤅	
	ve·at·tah	𐤅𐤀𐤕𐤄	
has not	lo	𐤋𐤀	
to do so	khen	𐤊𐤍	
permitted you	na·tan	𐤍𐤕𐤍	
	le·kha	𐤋𐤊	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
a prophet	na·vee	𐤍𐤁𐤉𐤀	Deuteronomy 18:15
from among	miq·qir·be·kha	𐤌𐤒𐤓𐤁𐤊	
your brothers	me·a·che·kha	𐤌𐤀𐤇𐤉𐤊	
like me	ka·mo·nee	𐤊𐤌𐤍𐤉	
will raise up	ya·qeem	𐤉𐤒𐤉𐤌	
for you	le·kha	𐤋𐤊	
The LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
to him	e·law	𐤀𐤋𐤉𐤅	
You must listen	tish·ma·un	𐤕𐤔𐤌𐤏𐤅𐤍	
This is what	ke·khol	𐤊𐤊𐤋	Deuteronomy 18:16

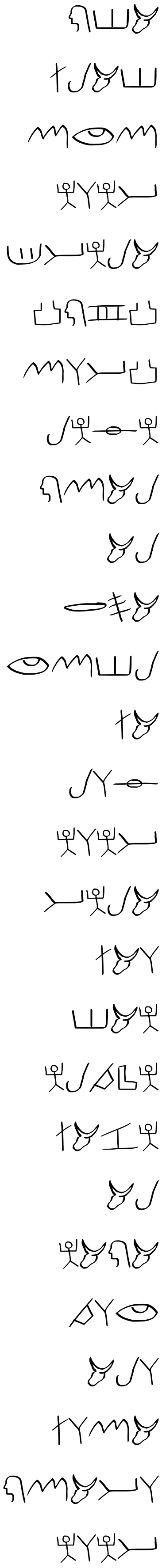

-	a·sher	
you asked	sha·al·ta	
of	me·im	
the LORD	YHVH	
your God	e·lo·he·kha	
at Horeb	be·cho·rev	
on the day	be·yo·wm	
of the assembly	haq·qa·hal	
when you said	le·mor	
“ Let us not	lo	
-	o·seph	
hear	lish·mo·a	
-	et	
the voice	qo·wl	
of the LORD	YHVH	
our God	e·lo·hay	
-	ve·et	
fire	ha·esh	
great	hag·ge·do·lah	
this	haz·zot	
	lo	
or see	er·eh	
anymore	o·wd	
so that we will not	ve·lo	
die ! ”	a·mut	
said	vay·yo·mer	Deuteronomy 18:17
Then the LORD	YHVH	

to me	e·lay	𐤀𐤋𐤉	
well	he·tee·vu	𐤄𐤉𐤈𐤉𐤁𐤅	
-	a·sher	𐤀𐤔𐤓	
“ They have spoken	dib·be·ru	𐤃𐤁𐤓𐤅	
for them a prophet	na·vee	𐤍𐤁𐤉𐤀	Deuteronomy 18:18
I will raise up	a·qeem	𐤀𐤒𐤉𐤌	
	la·hem	𐤋𐤄𐤌	
from among	miq·qe·rev	𐤌𐤒𐤓𐤁	
their brothers	a·che·hem	𐤀𐤇𐤉𐤄𐤌	
like you	ka·mo·w·kha	𐤊𐤌𐤅𐤊	
I will put	ve·na·tat·tee	𐤅𐤍𐤕𐤕𐤉	
My words	de·va·ray	𐤃𐤁𐤓𐤉	
in his mouth	be·phee	𐤁𐤐𐤉𐤅	
and he will tell	ve·dib·ber	𐤅𐤃𐤁𐤓	
them	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
-	et	𐤀𐤕	
everything	kal	𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
I command him	a·tsaw·ven·nu	𐤀𐤑𐤅𐤍𐤅	
-	ve·ha·yah	𐤅𐤄𐤉𐤄	Deuteronomy 18:19
anyone	ha·eesh	𐤄𐤀𐤉𐤔	
who	a·sher	𐤀𐤔𐤓	
does not	lo	𐤋𐤀	
listen	yish·ma	𐤉𐤔𐤌𐤏	
to	el	𐤀𐤋	
My words	de·va·ray	𐤃𐤁𐤓𐤉	
that	a·sher	𐤀𐤔𐤓	

[the prophet] speaks	ye·dab·ber	𐤉𐤃𐤁𐤓	
in My name	bish·mee	𐤁𐤔𐤌𐤉	
And I	a·no·khee	𐤀𐤍𐤊𐤉	
will hold accountable	ed·rosh	𐤀𐤃𐤓𐤔	
	me·im·mo	𐤌𐤏𐤌𐤅	
But	akh	𐤀𐤊	Deuteronomy 18:20
if any prophet	han·na·vee	𐤄𐤍𐤁𐤉𐤀	
-	a·sher	𐤀𐤔𐤓	
dares	ya·zeed	𐤉𐤆𐤉𐤃	
to speak	le·dab·ber	𐤋𐤃𐤁𐤓	
a message	da·var	𐤃𐤁𐤓	
in My name	bish·mee	𐤁𐤔𐤌𐤉	
-	et	𐤀𐤕	
that	a·sher	𐤀𐤔𐤓	
I have not	lo	𐤋𐤀	
commanded him	tsiw·vee·tee	𐤑𐤅𐤉𐤕𐤉𐤅	
to speak	le·dab·ber	𐤋𐤃𐤁𐤓	
[or]	va·a·sher	𐤅𐤀𐤔𐤓	
to speak	ye·dab·ber	𐤉𐤃𐤁𐤓	
in the name	be·shem	𐤁𐤔𐤌	
gods	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
of other	a·che·reem	𐤀𐤇𐤓𐤉𐤌	
must be put to death ”	u·met	𐤅𐤌𐤕	
prophet	han·na·vee	𐤄𐤍𐤁𐤉𐤀	
that	ha·hu	𐤄𐤄𐤅𐤀	
-	ve·khee	𐤅𐤊𐤉	Deuteronomy 18:21
You may ask	to·mar	𐤕𐤀𐤌𐤓	

in your heart	bil·va·ve·kha	בלבבך	
“ How	e·khah	איכה	
can we recognize	ne·da	נדע	
-	et	את	
a message	had·da·var	הדבר	
that	a·sher	אשר	
has not	lo	לא	
spoken ? ”	dib·be·ro	דברו	
the LORD	YHVH	יהוה	
When	a·sher	אשר	Deuteronomy 18:22
speaks	ye·dab·ber	ידבר	
a prophet	han·na·vee	הנביא	
in the name	be·shem	בשם	
of the LORD	YHVH	יהוה	
does not	ve·lo	ולא	
come to pass	yih·yeh	יהיה	
and the message	had·da·var	הדבר	
[or]	ve·lo	ולא	
come true	ya·vo·w	יבוא	
that	hu	הוא	
is a message	had·da·var	הדבר	
-	a·sher	אשר	
Do not	lo	לא	
spoken	dib·be·ro	דברו	
the LORD	YHVH	יהוה	
presumptuously	be·za·do·wn	בזדון	
has spoken	dib·be·ro	דברו	

The prophet	han·na·vee	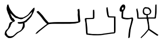	
has not	lo		
be afraid	ta·gur		
of him	mim·men·nu		
When	kee	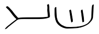	Deuteronomy 19:1
has cut off	yakh·reet	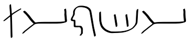	
the LORD	YHVH		
your God	e·lo·he·kha		
-	et		
the nations	hag·go·w·yim	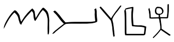	
-	a·sher		
He	YHVH		
	e·lo·he·kha		
is giving	no·ten	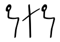	
you	le·kha	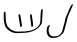	
-	et		
whose land	ar·tsam		
and when you have driven them out	vee·rish·tam		
and settled	ve·ya·shav·ta		
in their cities	ve·a·re·hem	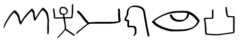	
and houses	u·ve·vat·te·hem		
three	sha·lo·wosh		Deuteronomy 19:2
cities	a·reem	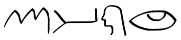	
then you are to set apart	tav·deel		
for yourselves	lakh	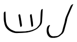	
within	be·to·wkh		
the land	ar·tse·kha		

that	a·sher		
the LORD	YHVH		
your God	e·lo·he·kha		
is giving	no·ten	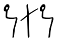	
you	le·kha	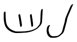	
to possess	le·rish·tah	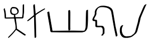	
You are to build	ta·kheen	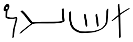	Deuteronomy 19:3
for yourselves	le·kha	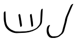	
roads	had·de·rekh		
and divide into three regions	ve·shil·lash·ta	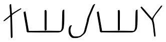	
-	et		
-	ge·vul		
the land	ar·tse·kha		
that	a·sher		
is giving you as an inheritance	yan·chee·le·kha	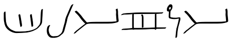	
the LORD	YHVH		
your God	e·lo·he·kha		
	ve·ha·yah	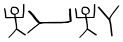	
can flee	la·nus	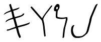	
to these cities	sham·mah		
so that any	kal		
manslayer	ro·tse·ach		
Now this	ve·zeh		Deuteronomy 19:4
is the situation	de·var		
regarding the manslayer	ha·ro·tse·ach		
who	a·sher		

flees	ya·nus		
[to one of these cities]	sham·mah		
to save his life	va·chay	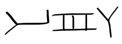	
-	a·sher		
having killed	yak·keh	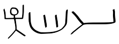	
-	et		
his neighbor	re·e·hu		
accidentally	biv·lee	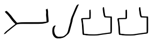	
	da·at		
	ve·hu		
without	lo		
intending to harm	so·ne		
him	lo		
-	mit·te·mol		
- :	shil·shom	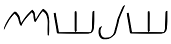	
If	va·a·sher		Deuteronomy 19:5
he goes	ya·vo		
with	et		
his neighbor	re·e·hu		
into the forest	vay·ya·ar	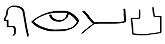	
to cut	lach·tov	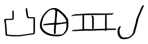	
timber	e·tseem		
and swings	ve·nid·de·chah	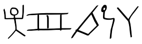	
	ya·do	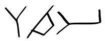	
his axe	vag·gar·zen	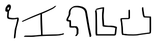	
to chop down	likh·rot		
a tree	ha·ets		

but the blade flies off	ve·na·shal	𐤅𐤍𐤔𐤋	
	hab·bar·zel	𐤄𐤁𐤓𐤆𐤋	
	min	𐤌𐤍	
the handle	ha·ets	𐤄𐤏𐤑	
and strikes	u·ma·tsa	𐤅𐤌𐤑𐤀	
-	et	𐤀𐤕	
his neighbor	re·e·hu	𐤓𐤏𐤄𐤅	
and kills	va·met	𐤅𐤌𐤕	
he	hu	𐤄𐤅𐤀	
may flee	ya·nus	𐤉𐤍𐤅𐤎	
to	el	𐤀𐤋	
one	a·chat	𐤀𐤇𐤕	
cities	he·a·reem	𐤄𐤏𐤓𐤉𐤌	
of these	ha·el·leh	𐤄𐤀𐤋𐤄	
to save his life	va·chay	𐤅𐤇𐤉	
Otherwise	pen	𐤐𐤍	Deuteronomy 19:6
might pursue	yir·doph	𐤉𐤓𐤃𐤐	
the avenger	go·el	𐤂𐤀𐤋	
of blood	had·dam	𐤄𐤃𐤌	
	a·cha·re	𐤀𐤇𐤓𐤉	
the manslayer	ha·ro·tse·ach	𐤄𐤓𐤑𐤇	
-	kee	𐤊𐤉	
-	ye·cham	𐤉𐤇𐤌	
in a rage	le·va·vo	𐤋𐤁𐤁𐤅	
overtake him	ve·his·see·go	𐤅𐤄𐤔𐤉𐤂𐤅	
if	kee	𐤊𐤉	
is great	yir·beh	𐤉𐤓𐤁𐤄	

the distance	had·de·rekh		
and strike him	ve·hik·ka·hu		
dead	na·phesh		
though he	ve·lo	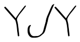	
did not	en	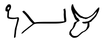	
deserve	mish·pat		
to die	ma·vet		
since	kee	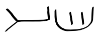	
did not	lo		
intend any harm	so·ne	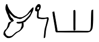	
he	hu		
	lo	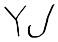	
	mit·te·mo·wl	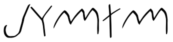	
	shil·sho·wm		
This is why	al		Deuteronomy 19:7
	ken	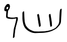	
I	a·no·khee		
am commanding	me·tsaw·ve·kha		
	le·mor		
three	sha·losh	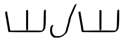	
cities	a·reem	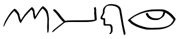	
you to set apart	tav·deel		
for yourselves	lakh		
And if	ve·im		Deuteronomy 19:8
enlarges	yar·cheev	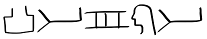	
the LORD	YHVH		
your God	e·lo·he·kha		

-	et	את	
your territory	ge·vul·kha	גבלך	
as	ka·a·sher	כאשר	
He swore	nish·ba	נשבע	
to your fathers	la·a·vo·te·kha	לאבתיך	
and gives	ve·na·tan	ונתן	
you	le·kha	לך	
-	et	את	
all	kal	כל	
the land	ha·a·rets	הארץ	
-	a·sher	אשר	
He promised	dib·ber	דבר	
	la·tet	לתת	
them	la·a·vo·te·kha	לאבתיך	
and if	kee	כי	Deuteronomy 19:9
you carefully keep	tish·mor	תשמר	
-	et	את	
all	kal	כל	
commandments	ham·mits·vah	המצוה	
these	haz·zot	הזאת	
-	la·a·so·tah	לעשתה	
-	a·sher	אשר	
I	a·no·khee	אנכי	
am giving you	me·tsaw·ve·kha	מצוך	
today	hay·yo·wm	היום	
loving	le·a·ha·vah	לאהבה	
-	et	את	

the LORD	YHVH		
your God	e·lo·he·kha		
and walking	ve·la·le·khet	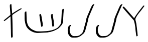	
in His ways	bid·ra·khaw	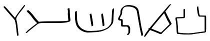	
at all times	kal		
	hay·ya·meem		
then you are to add	ve·ya·saph·ta		
	le·kha	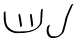	
more	o·wd		
three	sha·losh	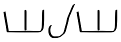	
cities	a·reem	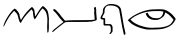	
to	al		
three	hash·sha·losh		
these	ha·el·leh		
will not	ve·lo		Deuteronomy 19:10
be shed	yish·sha·phekh		
blood	dam		
Thus innocent	na·qee	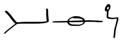	
in	be·qe·rev	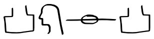	
the land	ar·tse·kha		
that	a·sher		
the LORD	YHVH		
your God	e·lo·he·kha		
is giving	no·ten	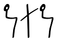	
you	le·kha	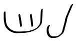	
[as] an inheritance	na·cha·lah	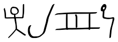	
so that you will not be	ve·ha·yah	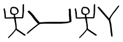	

	a·le·kha	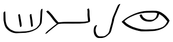	
guilty of bloodshed	da·meem	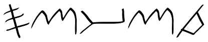	
If, however	ve·khee		Deuteronomy 19:11
	yih·yeh	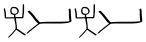	
a man	eesh	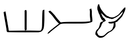	
hates	so·ne	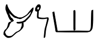	
his neighbor	le·re·e·hu		
and lies in wait	ve·a·rav		
	lo		
attacks	ve·qam	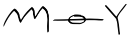	
him	a·law	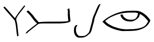	
and kills him	ve·hik·ka·hu		
	ne·phesh		
	va·met		
and then flees	ve·nas		
to	el		
one	a·chat	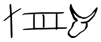	
cities	he·a·reem		
of these	ha·el		
must send for him	ve·sha·le·chu	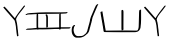	Deuteronomy 19:12
the elders	ziq·ne	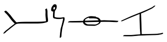	
of his city	ee·ro	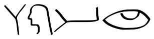	
bring	ve·la·qe·chu	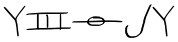	
him	o·to		
back	mish·sham		
and hand him over to	ve·na·te·nu	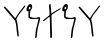	
-	o·to		

-	be·yad	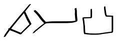	
the avenger	go·el	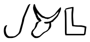	
of blood	had·dam	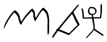	
to die	va·met	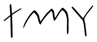	
	lo	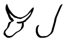	Deuteronomy 19:13
You must show him no pity	ta·cho·ws	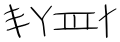	
	e·ne·kha	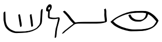	
	a·law	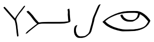	
You are to purge	u·vi·ar·ta	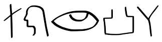	
blood	dam	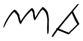	
the guilt of shedding innocent	han·na·qee	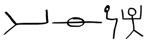	
from Israel	mee·yis·ra·el	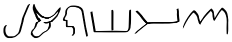	
that it may go well	ve·to·wv	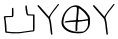	
with you	lakh	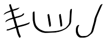	
You must not	lo	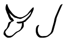	Deuteronomy 19:14
move	tas·seeg	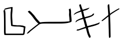	
boundary marker	ge·vul	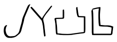	
your neighbor’s	re·a·kha	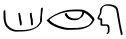	
-	a·sher	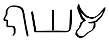	
which was set up	ga·ve·lu	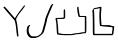	
by your ancestors	ri·sho·neem	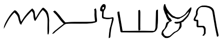	
[to mark] the inheritance	be·na·cha·la·te·kha	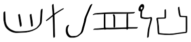	
-	a·sher	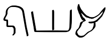	
you shall receive	tin·chal	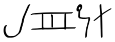	
in the land	ba·a·rets	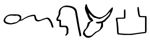	
that	a·sher	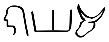	

the LORD	YHVH	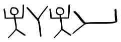	
your God	e·lo·he·kha	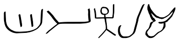	
is giving	no·ten	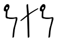	
you	le·kha	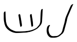	
to possess	le·rish·tah	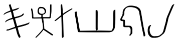	
is not sufficient	lo	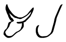	Deuteronomy 19:15
to establish	ya·qum	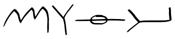	
witness	ed	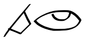	
A lone	e·chad	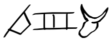	
against a man	be·eesh	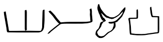	
any	le·khal	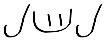	
wrongdoing	a·won	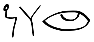	
[or]	u·le·khal	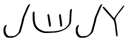	
sin	chat·tat	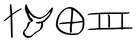	
regardless of what	be·khal	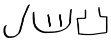	
offense	chet	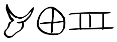	
-	a·sher	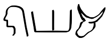	
he may have committed	ye·che·ta	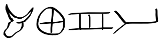	
by	al	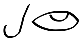	
the testimony	pee	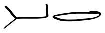	
of two	she·ne	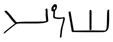	
witnesses	e·deem	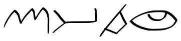	
or	o	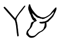	
	al	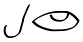	
	pee	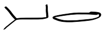	
three	she·lo·shah	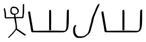	
	e·deem	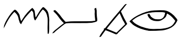	

must be established	ya·qum	יקום	
A matter	da·var	דבר	
If	kee	כי	Deuteronomy 19:16
	ya·qum	יקום	
witness	ed	עד	
a false	cha·mas	חמס	
someone	be·eesh	באיש	
testifies	la·a·no·wt	לענות	
against	bo	בו	
accusing him of a crime	sa·rah	סרה	
must stand	ve·a·me·du	ועמדו	Deuteronomy 19:17
both	she·ne	שני	
parties	ha·a·na·sheem	האנשים	
-	a·sher	אשר	
	la·hem	להם	
to the dispute	ha·reev	הריב	
in the presence	liph·ne	לפני	
of the LORD	YHVH	יהוה	
before	liph·ne	לפני	
the priests	hak·ko·ha·neem	הכהנים	
and judges	ve·hash·sho·phe·teem	והשפטים	
who	a·sher	אשר	
are [in office]	yih·yu	יהיו	
time	bay·ya·meem	בימים	
at that	ha·hem	ההם	
shall investigate	ve·da·re·shu	ודרשו	Deuteronomy 19:18
The judges	hash·sho·phe·teem	השפטים	

thoroughly	he·tev	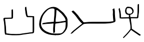	
and if	ve·hin·neh	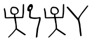	
the witness	ed	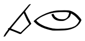	
is proven to be a liar	she·qer	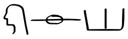	
	ha·ed	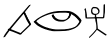	
who has falsely	she·qer	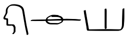	
accused	a·nah	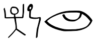	
his brother	ve·a·chee	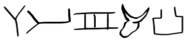	
you must do	va·a·see·tem	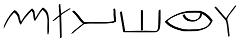	Deuteronomy 19:19
to him	lo	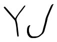	
as	ka·a·sher	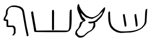	
he intended	za·mam	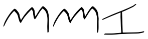	
to do	la·a·so·wt	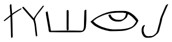	
to his brother	le·a·chee	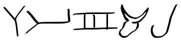	
So you must purge	u·vi·ar·ta	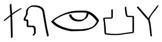	
the evil	ha·ra	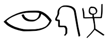	
from among you	miq·qir·be·kha	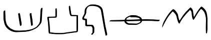	
Then the rest [of the people]	ve·han·nish·a·reem	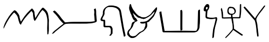	Deuteronomy 19:20
will hear	yish·me·u	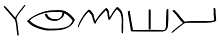	
and be afraid	ve·yi·ra·u	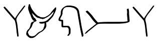	
and they will never	ve·lo	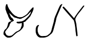	
again	yo·si·phu	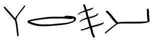	
do	la·a·so·wt	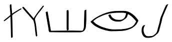	
	o·wd	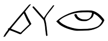	
anything	kad·da·var	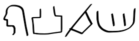	
evil	ha·ra	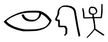	
so	haz·zeh	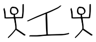	

among you	be·qir·be·kha	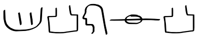	
You must show no pity	ve·lo		Deuteronomy 19:21
	ta·cho·ws	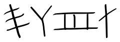	
:	e·ne·kha	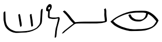	
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for life	be·ne·phesh		
eye	a·yin	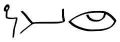	
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tooth	shen	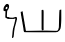	
for tooth	be·shen	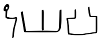	
hand	yad	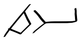	
for hand	be·yad	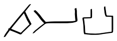	
[and] foot	re·gel	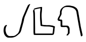	
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When	kee	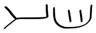	Deuteronomy 20:1
you go out	te·tse		
to war	lam·mil·cha·mah	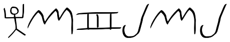	
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your enemies	o·ye·ve·kha		
and see	ve·ra·ee·ta		
horses	sus		
chariots	va·re·khev		
and an army	am		
larger	rav	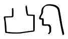	
than yours	mim·me·kha		
do not	lo		
be afraid	tee·ra	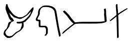	

of them	me·hem		
for	kee	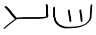	
the LORD	YHVH		
your God	e·lo·he·kha		
is with you	im·makh		
who brought you	ham·ma·al·kha		
out of the land	me·e·rets		
of Egypt	mits·ra·yim		
When you are about to	ve·ha·yah	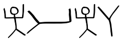	Deuteronomy 20:2
go	ke·qa·ra·ve·khem	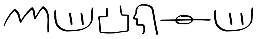	
into	el		
battle	ham·mil·cha·mah	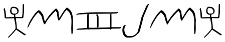	
is to come forward	ve·nig·gash		
the priest	hak·ko·hen		
and address	ve·dib·ber		
	el		
the army	ha·am		
saying	ve·a·mar		Deuteronomy 20:3
to them	a·le·hem		
“ Hear	she·ma		
O Israel	yis·ra·el	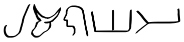	
you	at·tem		
are going	qe·re·veem	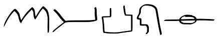	
today	hay·yo·wm	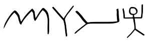	
into battle	lam·mil·cha·mah	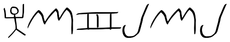	
with	al		
your enemies	o·ye·ve·khem	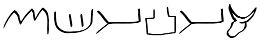	

Do not	al		
be fainthearted	ye·rakh		
	le·vav·khem	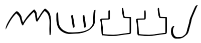	
[or]	al		
afraid	tee·re·u		
do not	ve·al		
be alarmed	tach·pe·zu		
	ve·al		
or terrified	ta·ar·tsu		
because of them	mip·pe·ne·hem	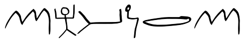	
For	kee	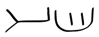	Deuteronomy 20:4
the LORD	YHVH		
your God	e·lo·he·khem	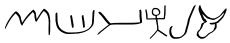	
goes	ha·ho·lekh	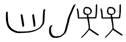	
with you	im·ma·khem		
to fight	le·hil·la·chem	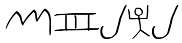	
for you	la·khem		
against	im		
your enemies	o·ye·ve·khem	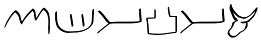	
to give you the victory	le·ho·wo·shee·a		
- ”	et·khem		
are to address	ve·dib·be·ru		Deuteronomy 20:5
Furthermore, the officers	hash·sho·te·reem	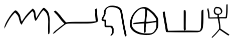	
	el		
the army	ha·am		
saying	le·mor		
“ Has any	mee	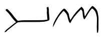	

man	ha·eesh	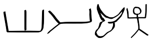	
-	a·sher	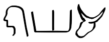	
built	ba·nah	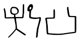	
house	va·yit	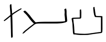	
a new	cha·dash	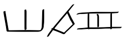	
and not	ve·lo	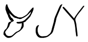	
dedicated it ?	cha·na·kho	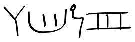	
Let him return	ye·lekh	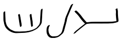	
	ve·ya·shov	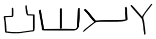	
home	le·ve·to	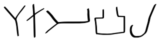	
or	pen	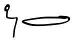	
he may die	ya·mut	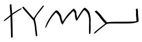	
in battle	bam·mil·cha·mah	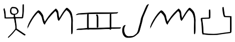	
man	ve·eesh	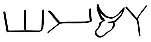	
and another	a·cher	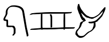	
dedicate it	yach·ne·khen·nu	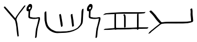	
Has any	u·mee	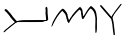	Deuteronomy 20:6
man	ha·eesh	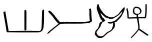	
-	a·sher	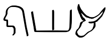	
planted	na·ta	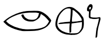	
a vineyard	ke·rem	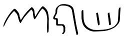	
and not	ve·lo	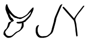	
begun to enjoy its fruit ?	chil·le·lo	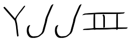	
Let him return	ye·lekh	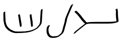	
	ve·ya·shov	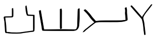	
home	le·ve·to	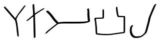	
or	pen	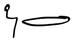	

he may die	ya·mut		
in battle	bam·mil·cha·mah	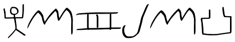	
man	ve·eesh	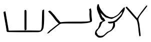	
and another	a·cher	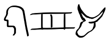	
enjoy its fruit	ye·chal·le·len·nu	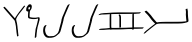	
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man	ha·eesh	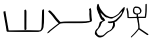	
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and not	ve·lo		
married her ?	le·qa·chah	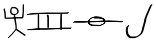	
Let him return	ye·lekh	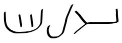	
	ve·ya·shov	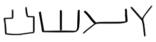	
home	le·ve·to	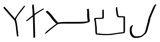	
or	pen		
he may die	ya·mut		
in battle	bam·mil·cha·mah	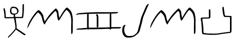	
man	ve·eesh	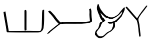	
and another	a·cher	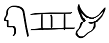	
marry her ”	yiq·qa·chen·nah	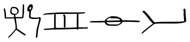	
further	ve·ya·se·phu		Deuteronomy 20:8
Then the officers	hash·sho·te·reem	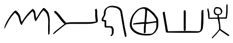	
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to	el		
the army	ha·am		
saying	ve·a·me·ru		

“ Is any	mee	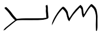	
man	ha·eesh	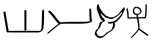	
afraid	hay·ya·re	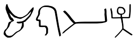	
or fainthearted	ve·rakh		
?	hal·le·vav	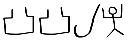	
Let him return	ye·lekh	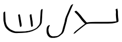	
	ve·ya·shov		
home	le·ve·to	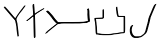	
will not	ve·lo		
melt	yim·mas	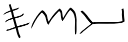	
-	et		
so that the hearts	le·vav		
of his brothers	e·chaw	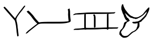	
like his own ”	kil·va·vo		
-	ve·ha·yah	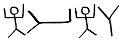	Deuteronomy 20:9
have finished	ke·khal·lot		
When the officers	hash·sho·te·reem	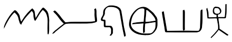	
addressing	le·dab·ber		
	el		
the army	ha·am		
they are to appoint	u·pha·qe·du	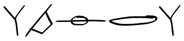	
commanders	sa·re	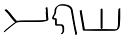	
	tse·va·o·wt	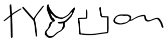	
to lead it	be·rosh		
	ha·am		
When	kee	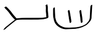	Deuteronomy 20:10
you approach	tiq·rav	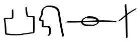	

	el		
a city	eer	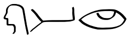	
to fight	le·hil·la·chem	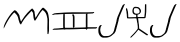	
against it	a·le·ha	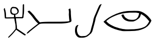	
you are to make an offer	ve·qa·ra·ta	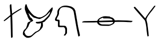	
	e·le·ha	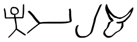	
of peace	le·sha·lo·wm	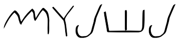	
	ve·ha·yah	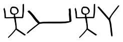	Deuteronomy 20:11
If	im		
your offer of peace	sha·lo·wm		
they accept	ta·an·kha		
and open [their gates]	u·pha·te·chah		
	lakh	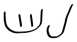	
-	ve·ha·yah	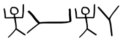	
all	kal		
the people	ha·am		
[there]	han·nim·tsa		
	vah		
will become	yih·yu		
you	le·kha	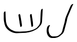	
forced laborers	la·mas		
to serve	va·a·va·du·kha		
But if	ve·im		Deuteronomy 20:12
they refuse	lo		
to make peace	tash·leem	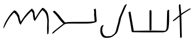	
with you	im·makh		
and wage	ve·a·se·tah		

against you	im·me·kha		
war	mil·cha·mah	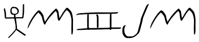	
lay siege	ve·tsar·ta		
to [that city]	ʿa·lɛ·ha	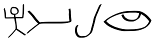	
has delivered it	u·ne·ta·nah	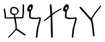	Deuteronomy 20:13
When the LORD	YHVH		
your God	e·lo·he·kha		
into your hand	be·ya·de·kha	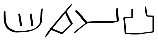	
you must put	ve·hik·kee·ta		
-	et		
every	kal		
male	ze·khu·rah		
	le·phee		
to the sword	cha·rev		
But	raq	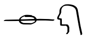	Deuteronomy 20:14
the women	han·na·sheem	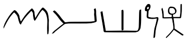	
children	ve·hat·taph		
livestock	ve·hab·be·he·mah		
and whatever	ve·khol		
-	a·sher		
else is	yih·yeh	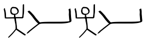	
in the city —	va·eer		
all	kal	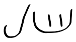	
its spoil —	she·la·lah	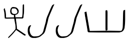	
you may take as plunder	ta·voz	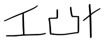	
	lakh	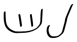	
and you shall use	ve·a·khal·ta		

-	et	את	
the spoil	she·lal	שלל	
of your enemies	o·ye·ve·kha	איביך	
that	a·sher	אשר	
gives	na·tan	נתן	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
you	lakh	לך	
This is how	ken	כן	Deuteronomy 20:15
you are to treat	ta·a·seh	תעשה	
all	le·khal	לכל	
the cities	he·a·reem	הערים	
that are far away	ha·re·cho·qot	הרחקת	
from you	mim·me·kha	ממך	
	me·od	מאד	
-	a·sher	אשר	
and do not	lo	לא	
-	me·a·re	מערי	
nations nearby	hag·go·w·yim	הגוים	
belong to the	ha·el·leh	האלה	
	hen·nah	הנה	
However	raq	רק	Deuteronomy 20:16
in the cities	me·a·re	מערי	
nations	ha·am·meem	העמים	
of the	ha·el·leh	האלה	
that	a·sher	אשר	
the LORD	YHVH	יהוה	

your God	e·lo·he·kha		
is giving	no·ten	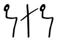	
you	le·kha	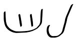	
as an inheritance	na·cha·lah	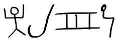	
	lo		
you must not leave alive	te·chay·yeh	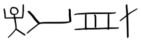	
anything	kal		
that breathes	ne·sha·mah		
For	kee	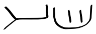	Deuteronomy 20:17
you must devote them to complete destruction	ha·cha·rem		
—	ta·cha·ree·mem	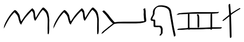	
the Hittites	ha·chit·tee		
Amorites	ve·ha·e·mo·ree		
Canaanites	hak·ke·na·a·nee		
Perizzites	ve·hap·pe·riz·zee		
Hivites	ha·chiw·vee		
and Jebusites —	ve·hay·vu·see	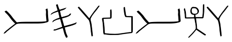	
as	ka·a·sher		
has commanded you	tsiw·ve·kha		
the LORD	YHVH		
your God	e·lo·he·kha		
so that	le·ma·an		Deuteronomy 20:18
-	a·sher		
they cannot	lo		
teach	ye·lam·me·du	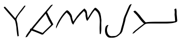	
-	et·khem		

you to do	la·a·so·wt	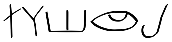	
all	ke·khol	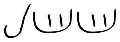	
the detestable things	to·w·a·vo·tam	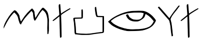	
-	a·sher	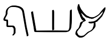	
they do	a·su	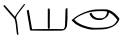	
for their gods	le·lo·he·hem	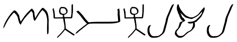	
and so cause you to sin	va·cha·ta·tem	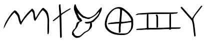	
against the LORD	la·YHVH	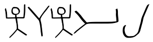	
your God	e·lo·he·khem	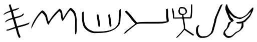	
When	kee	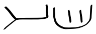	Deuteronomy 20:19
you lay siege	ta·tsur	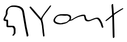	
to	el	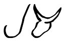	
a city	eer	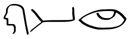	
time	ya·meem	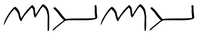	
for an extended	rab·beem	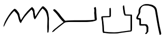	
while fighting	le·hil·la·chem	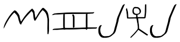	
against it	a·le·ha	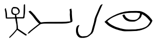	
to capture it	le·ta·phe·sah	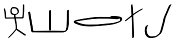	
you must not	lo	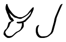	
destroy	tash·cheet	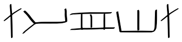	
-	et	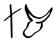	
its trees	e·tsah	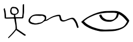	
by putting	lin·do·ach	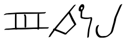	
to them	a·law	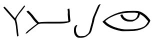	
an axe	gar·zen	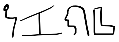	
because	kee	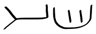	
-	mim·men·nu	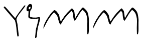	

you can eat their fruit	to·khel		
-	ve·o·to		
You must not	lo		
cut them down	tikh·rot		
	kee	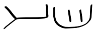	
human	ha·a·dam		
Are the trees	ets		
of the field	has·sa·deh	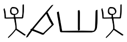	
	la·vo		
	mip·pa·ne·kha	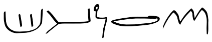	
that you should besiege them ?	bam·ma·tso·wr		
But	raq	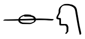	Deuteronomy 20:20
the trees	ets		
that	a·sher		
you know	te·da		
	kee	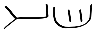	
do not	lo		
	ets		
produce fruit	ma·a·khal		
	hu		
-	o·to		
you may destroy	tash·cheet	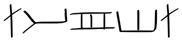	
[Use them]	ve·kha·ra·ta		
to build	u·va·nee·ta		
siege works	ma·tso·wr		
against	al		
the city	ha·eer		

that	a·sher		
	hee		
is waging	o·sah		
against you	im·me·kha		
war	mil·cha·mah	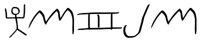	
until	ad		
it falls	rid·tah		
If	kee	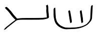	Deuteronomy 21:1
[one] is found	yim·ma·tse		
slain	cha·lal	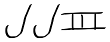	
in the land	ba·a·da·mah		
that	a·sher		
the LORD	YHVH		
your God	e·lo·he·kha		
is giving	no·ten	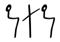	
you	le·kha	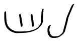	
to possess	le·rish·tah	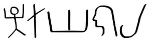	
lying	no·phel		
in a field	bas·sa·deh	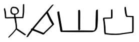	
and it is not	lo		
known	no·w·da		
who	mee		
killed him	hik·ka·hu		
must come out	ve·ya·tse·u	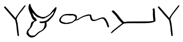	Deuteronomy 21:2
your elders	ze·qe·ne·kha	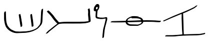	
and judges	ve·sho·phe·te·kha	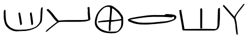	
and measure the distance	u·ma·de·du		

to	el		
cities	he·a·reem	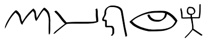	
-	a·sher		
the neighboring	se·vee·vot	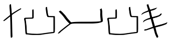	
from the victim	he·cha·lal	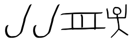	
Then	ve·ha·yah	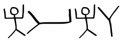	Deuteronomy 21:3
of the city	ha·eer	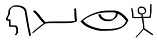	
nearest	haq·qe·ro·vah	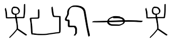	
-	el		
the victim	he·cha·lal	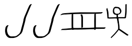	
shall take	ve·la·qe·chu	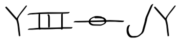	
the elders	ziq·ne	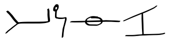	
	ha·eer	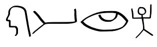	
	ha·hi·w	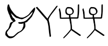	
a heifer	eg·lat	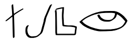	
	ba·qar	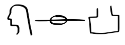	
that	a·sher		
has never	lo		
or used for work	ub·bad		
	bah		
	a·sher		
	lo		
	ma·she·khah	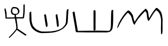	
been yoked	be·ol		
bring	ve·ho·w·ri·du		Deuteronomy 21:4
-	ziq·ne	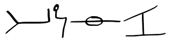	
-	ha·eer	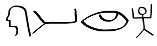	

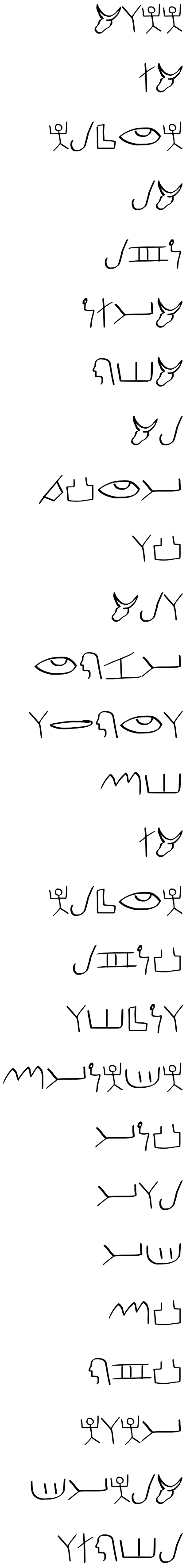

-	ha·hi·w	
-	et	
the heifer	ha·eg·lah	
to	el	
a valley	na·chal	
with running water	e·tan	
that	a·sher	
has not	lo	
been plowed	ye·a·ved	
	bo	
-	ve·lo	
or sown	yiz·za·re·a	
neck	ve·a·re·phu	
there	sham	
-	et	
and break its	ha·eg·lah	
by the stream	ban·na·chal	
shall come forward	ve·nig·ge·shu	Deuteronomy 21:5
And the priests	hak·ko·ha·neem	
the sons	be·ne	
of Levi	le·vee	
for	kee	
	vam	
has chosen them	ba·char	
the LORD	YHVH	
your God	e·lo·he·kha	
to serve Him	le·sha·re·to	

and pronounce blessings	u·le·va·rekh		
name	be·shem		
in His	YHVH		
and to give a ruling	ve·al		
	pee·hem	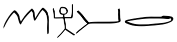	
	yih·yeh	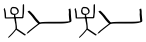	
in every	kal		
dispute	reev	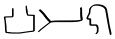	
	ve·khal		
and case of assault	na·ga		
Then all	ve·khol		Deuteronomy 21:6
the elders	ziq·ne	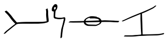	
of the city	ha·eer		
	ha·hi·w	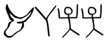	
nearest	haq·qe·ro·veem		
-	el		
the victim	he·cha·lal	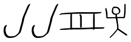	
shall wash	yir·cha·tsu	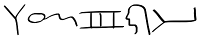	
-	et		
their hands	ye·de·hem	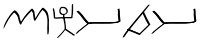	
over	al		
the heifer	ha·eg·lah		
whose neck has been broken	ha·a·ru·phah		
by the stream	van·na·chal	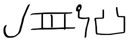	
and they shall declare	ve·a·nu		Deuteronomy 21:7
	ve·a·me·ru		

“ Our hands	ya·de·nu	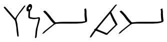	
did not	lo		
shed	sha·phe·khah		
-	et		
blood	had·dam		
this	haz·zeh		
our eyes	ve·e·ne·nu	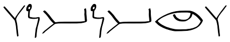	
nor did	lo		
see it	ra·u		
Accept this atonement	kap·per		Deuteronomy 21:8
for Your people	le·am·me·kha		
Israel	yis·ra·el	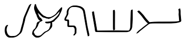	
whom	a·sher		
You have redeemed	pa·dee·ta		
O LORD	YHVH		
and do not	ve·al		
hold	tit·ten		
blood	dam		
the shedding of innocent	na·qee	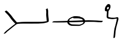	
against	be·qe·rev	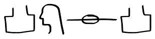	
them	am·me·kha		
”	yis·ra·el	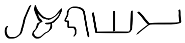	
will be atoned for	ve·nik·kap·per	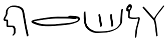	
	la·hem		
And the bloodshed	had·dam		
So you	ve·at·tah		Deuteronomy 21:9
shall purge	te·va·er		

blood	had·dam		
the guilt of shedding innocent	han·na·qee	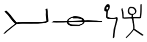	
from among you	miq·qir·be·kha	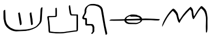	
since	kee	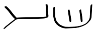	
you have done	ta·a·seh		
what is right	hay·ya·shar	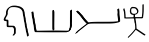	
in the eyes	be·e·ne	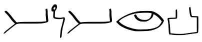	
of the LORD	YHVH		
When	kee	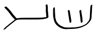	Deuteronomy 21:10
you go	te·tse		
to war	lam·mil·cha·mah	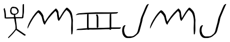	
against	al		
your enemies	o·ye·ve·kha		
delivers them	u·ne·ta·no	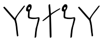	
and the LORD	YHVH		
your God	e·lo·he·kha		
into your hand	be·ya·de·kha	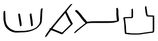	
and you take them	ve·sha·vee·ta		
captive	shiv·yo		
if you see	ve·ra·ee·ta		Deuteronomy 21:11
among [them]	bash·shiv·yah		
woman	e·shet	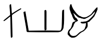	
a beautiful	ye·phat	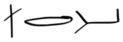	
	to·ar		
and you desire	ve·cha·shaq·ta		
her	vah		
and want to take	ve·la·qach·ta	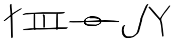	

her	le·kha	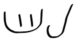	
as your wife	le·ish·shah	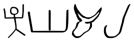	
then you shall bring her	va·ha·ve·tah	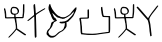	Deuteronomy 21:12
into	el	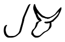	
	to·wkh	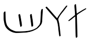	
your house	be·te·kha	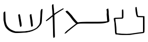	
She must shave	ve·gil·le·chah	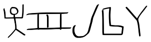	
-	et	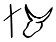	
her head	ro·shah	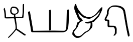	
trim	ve·a·se·tah	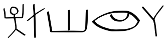	
-	et	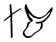	
her nails	tsip·pa·re·ne·ha	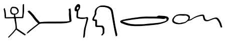	
and put aside	ve·he·see·rah	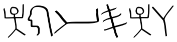	Deuteronomy 21:13
-	et	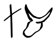	
the clothing	sim·lat	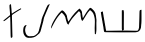	
of her captivity	shiv·yah	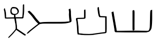	
	me·a·le·ha	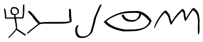	
she has lived	ve·ya·she·vah	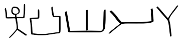	
in your house	be·ve·te·kha	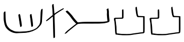	
and mourned	u·va·khe·tah	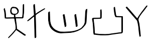	
-	et	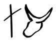	
her father	a·vee·ha	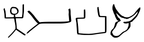	
-	ve·et	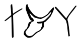	
and mother	im·mah	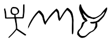	
a full month	ye·rach	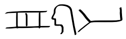	
	ya·meem	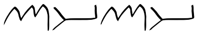	
After	ve·a·char	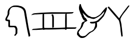	

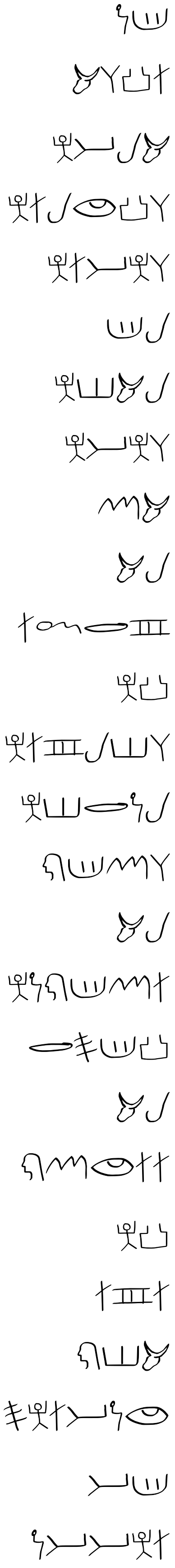

	ken	
you may have relations with	ta·vo·w	
her	e·le·ha	
and be her husband	u·ve·al·tah	
and she shall be	ve·ha·ye·tah	
	le·kha	
your wife	le·ish·shah	
And	ve·ha·yah	Deuteronomy 21:14
if	im	
you are not	lo	
pleased	cha·phats·ta	
with her	bah	
you are to let her go	ve·shil·lach·tah	
wherever she wishes	le·naph·shah	
sell her	u·ma·khor	
But you must not	lo	
	tim·ke·ren·nah	
for money	bak·ka·seph	
	lo	
or treat her as a slave	tit·am·mer	
	bah	
since	ta·chat	
-	a·sher	
you have dishonored her	in·nee·tah	
If	kee	Deuteronomy 21:15
has	tih·ye·na	

a man	le·eesh		
two	she·te		
wives	na·sheem	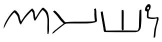	
one	ha·a·chat		
beloved	a·hu·vah	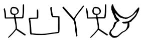	
and the other	ve·ha·a·chat		
unloved	se·nu·ah		
bear	ve·ya·le·du	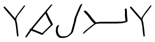	
him	lo		
sons	va·neem	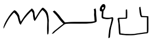	
and [both]	ha·a·hu·vah		
	ve·has·se·nu·ah	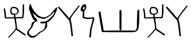	
wife has	ve·ha·yah	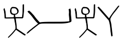	
son	hab·ben	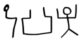	
the firstborn	hab·be·kho·wr		
but the unloved	las·se·nee·ah	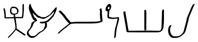	
	ve·ha·yah	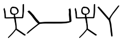	Deuteronomy 21:16
when	be·yo·wm	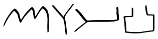	
assigns his inheritance	han·chee·lo	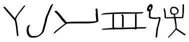	
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to his sons	ba·naw	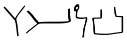	
-	et		
that man	a·sher		
	yih·yeh	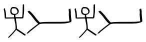	
	lo		
he must not	lo		
appoint	yu·khal		

[the son]	le·vak·ker	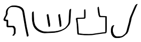	
-	et		
the son	ben		
of the beloved wife	ha·a·hu·vah		
as	al		
the firstborn	pe·ne	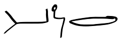	
over	ben		
of the unloved wife	has·se·nu·ah		
	hab·be·khor	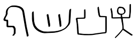	
Instead	kee	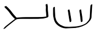	Deuteronomy 21:17
-	et		
the firstborn	hab·be·khor	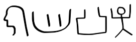	
the son	ben		
of his unloved wife	has·se·nu·ah		
he must acknowledge	yak·keer		
by giving	la·tet	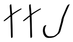	
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portion	pee		
a double	she·na·yim	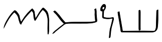	
of all	be·khol		
that	a·sher		
he has	yim·ma·tse		
	lo		
For	kee	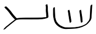	
[that son]	hu		
is the firstfruits	re·sheet		
of his [father's] strength	o·no		

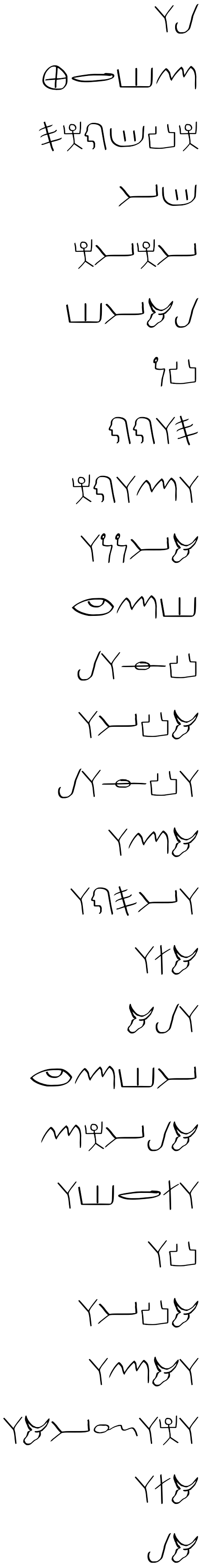

belongs to him	lo	
the right	mish·pat	
of the firstborn	hab·be·kho·rah	
If	kee	Deuteronomy 21:18
has	yih·yeh	
a man	le·eesh	
son	ben	
a stubborn	so·w·rer	
and rebellious	u·mo·w·reh	
who does not	e·nen·nu	
obey	sho·me·a	
	be·qo·wl	
his father	a·vee	
	u·ve·qo·wl	
and mother	im·mo	
when disciplined	ws·se·ru	
-	o·to	
and	ve·lo	
does not listen	yish·ma	
to them	a·le·hem	
are to lay hold	ve·ta·phe·su	Deuteronomy 21:19
of him	vo	
his father	a·vee	
and mother	ve·im·mo	
and bring	ve·ho·w·tsee·u	
him	o·to	
to	el	

the elders	ziq·ne	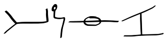	
of his city	ee·ro	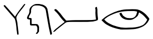	
to	ve·el	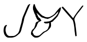	
the gate	sha·ar	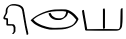	
of his hometown	me·qo·mo	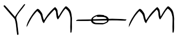	
and say	ve·a·me·ru	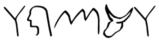	Deuteronomy 21:20
to	el	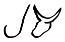	
the elders	ziq·ne	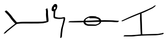	
-	ee·ro	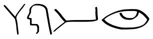	
son of ours	be·ne·nu	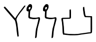	
“ This	zeh	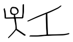	
is stubborn	so·w·rer	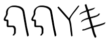	
and rebellious	u·mo·reh	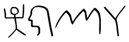	
he does not	e·nen·nu	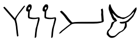	
obey us	sho·me·a	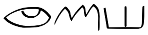	
	be·qo·le·nu	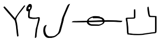	
He is a glutton	zo·w·lel	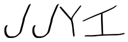	
and a drunkard ”	ve·so·ve	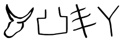	
will stone him	u·re·ga·mu·hu	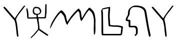	Deuteronomy 21:21
Then all	kal	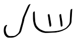	
the men	an·she	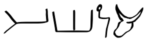	
of his city	ee·ro	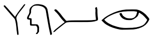	
	va·a·va·neem	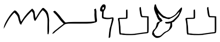	
to death	va·met	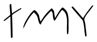	
So you must purge	u·vi·ar·ta	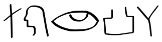	
the evil	ha·ra	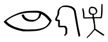	
from among you	miq·qir·be·kha	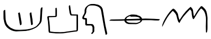	

and all	ve·khal		
Israel	yis·ra·el	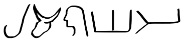	
will hear	yish·me·u		
and be afraid	ve·yi·ra·u		
If	ve·khee		Deuteronomy 21:22
has committed	yih·yeh	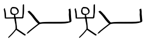	
a man	ve·eesh	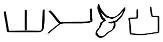	
a sin	chet	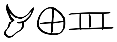	
worthy	mish·pat		
of death	ma·vet		
and he is executed	ve·hu·mat		
and you hang	ve·ta·lee·ta	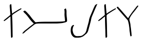	
his body	o·to		
on	al		
a tree	ets		
you must not leave	lo		Deuteronomy 21:23
overnight	ta·leen	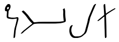	
the body	niv·la·to	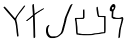	
on	al		
the tree	ha·ets		
but	kee	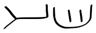	
you must be sure to bury	qa·vo·wr		
	tiq·be·ren·nu		
that day	bay·yo·wm	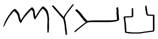	
him	ha·hu	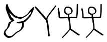	
because	kee	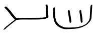	
curse	qil·lat	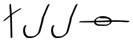	

is under God’s	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
anyone who is hung [on a tree]	ta·lui	𐤕𐤋𐤅𐤉	
You must not	ve·lo	𐤅𐤋𐤀	
defile	te·tam·me	𐤕𐤈𐤌𐤀	
-	et	𐤀𐤕	
the land	ad·ma·te·kha	𐤀𐤃𐤌𐤕𐤊	
that	a·sher	𐤀𐤔𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
is giving	no·ten	𐤍𐤕𐤍	
you	le·kha	𐤋𐤊	
as an inheritance	na·cha·lah	𐤍𐤇𐤋𐤄‡	
you must not	lo	𐤋𐤀	Deuteronomy 22:1
If you see	tir·eh	𐤕𐤓𐤀𐤄	
-	et	𐤀𐤕	
ox	sho·wr	𐤔𐤅𐤓	
your brother’s	a·chee·kha	𐤀𐤇𐤉𐤊	
or	o	𐤀𐤅	
-	et	𐤀𐤕	
sheep	se·yo	𐤔𐤉𐤅	
straying	nid·da·cheem	𐤍𐤃𐤇𐤉𐤌	
ignore it	ve·hit·al·lam·ta	𐤅𐤄𐤕𐤏𐤋𐤌𐤕	
	me·hem	𐤌𐤄𐤌	
be sure to return it	ha·shev	𐤄𐤔𐤁	
	te·shee·vem	𐤕𐤔𐤉𐤁𐤌	
to your brother	le·a·chee·kha	𐤋𐤀𐤇𐤉𐤊	
If	ve·im	𐤅𐤀𐤌	Deuteronomy 22:2

does not	lo	לא	
live near you	qa·ro·wv	קרוב	
your brother	a·chee·kha	אחיך	
the animal	e·le·kha	אליך	
or if you do not	ve·lo	ולא	
know who he is	ye·da·to	ידעתו	
you are to take	va·a·saph·to	ואספתו	
	el	אל	
	to·wkh	תוך	
home	be·te·kha	ביתך	
to remain	ve·ha·yah	והיה	
with you	im·me·kha	עמך	
until	ad	עד	
comes seeking it	de·rosh	דרש	
your brother	a·chee·kha	אחיך	
-	o·to	אתו	
then you can return it	va·ha·she·vo·to	והשבתו	
to him	lo	לו	
the same	ve·khen	וכן	Deuteronomy 22:3
And you shall do	ta·a·seh	תעשה	
for his donkey	la·cha·mo·ro	לחמרו	
	ve·khen	וכן	
	ta·a·seh	תעשה	
his cloak	le·sim·la·to	לשמלתו	
	ve·khen	וכן	
	ta·a·seh	תעשה	
or anything	le·khal	לכל	

has lost	a·ve·dat	אבדת	
your brother	a·chee·kha	אחיך	
-	a·sher	אשר	
-	to·vad	תאבד	
	mim·men·nu	ממנו	
and you have found	u·me·tsa·tah	ומצאתה	
not	lo	לא	
You must	tu·khal	תוכל	
ignore it	le·hit·al·lem	להתעלם׃	
you must not	lo	לא	Deuteronomy 22:4
If you see	tir·eh	תראה	
-	et	את	
donkey	cha·mo·wr	חמור	
your brother’s	a·chee·kha	אחיך	
or	o	או	
ox	sho·w·ro	שורו	
fallen	no·phe·leem	נפלים	
on the road	bad·de·rekh	בדרך	
ignore it	ve·hit·al·lam·ta	והתעלמת	
	me·hem	מהם	
you must help him lift it up	ha·qem	הקם	
	ta·qeem	תקים	
	im·mo	עמו׃	
must not	lo	לא	Deuteronomy 22:5
wear	yih·yeh	יהיה	
clothing	khe·lee	כלי	
men’s	ge·ver	גבר	

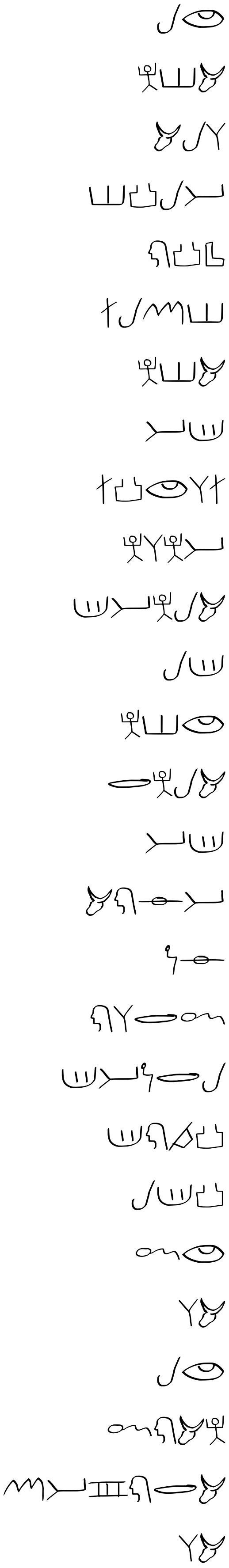

	al	
A woman	ish·shah	
must not	ve·lo	
wear	yil·bash	
and a man	ge·ver	
clothing	sim·lat	
women’s	ish·shah	
for	kee	
is detestable	to·w·a·vat	
to the LORD	YHVH	
your God	e·lo·he·kha	
whoever	kal	
does	o·seh	
these things	el·leh	
If	kee	Deuteronomy 22:6
you come across	yiq·qa·re	
nest	qan	
a bird’s	tsip·po·wr	
	le·pha·ne·kha	
along the road	bad·de·rekh	
	be·khal	
either in a tree	ets	
or	o	
on	al	
the ground	ha·a·rets	
with chicks	eph·ro·cheem	
or	o	

eggs	ve·tseem		
and the mother	ve·ha·em		
is sitting	ro·ve·tset		
on	al		
the chicks	ha·eph·ro·cheem		
or	o		
along with	al		
eggs	hab·be·tseem		
you must not	lo		
take	tiq·qach	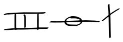	
the mother	ha·em		
	al		
the young	hab·ba·neem	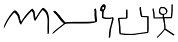	
go	shal·le·ach	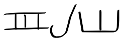	Deuteronomy 22:7
	te·shal·lach	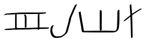	
-	et		
but be sure to let the mother	ha·em		
-	ve·et		
the young	hab·ba·neem	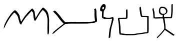	
You may take	tiq·qach	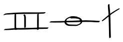	
	lakh	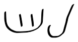	
so that	le·ma·an		
it may be well	yee·tav	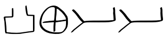	
with you	lakh	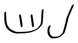	
and that you may prolong	ve·ha·a·rakh·ta		
your days	ya·meem	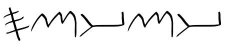	
If	kee	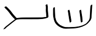	Deuteronomy 22:8

you build	tiv·neh		
house	ba·yit	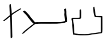	
a new	cha·dash		
you are to construct	ve·a·see·ta		
a railing	ma·a·qeh	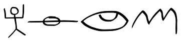	
around your roof	le·gag·ge·kha		
so that you do not	ve·lo		
bring	ta·seem	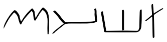	
bloodguilt	da·meem	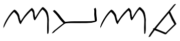	
on your house	be·ve·te·kha	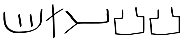	
if	kee	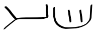	
someone	yip·pol	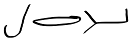	
falls	han·no·phel		
from it	mim·men·nu		
Do not	lo		Deuteronomy 22:9
plant	tiz·ra		
your vineyard	kar·me·kha	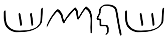	
with two types of seed	kil·a·yim		
if you do	pen		
will be defiled —	tiq·dash	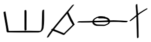	
the entire harvest	ham·le·ah		
both the crop	haz·ze·ra		
-	a·sher		
you plant	tiz·ra		
and the fruit	u·te·vu·at		
of your vineyard	hak·ka·rem	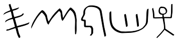	
Do not	lo		Deuteronomy 22:10

plow	ta·cha·rosh	תחרש	
with an ox	be·sho·wr	בשור	
and a donkey	u·va·cha·mor	ובחמר	
[yoked] together	yach·daw	יחדו	
Do not	lo	לא	Deuteronomy 22:11
wear	til·bash	תלבש	
clothes	sha·at·nez	שעטנז	
of wool	tse·mer	צמר	
and linen	u·phish·teem	ופשתים	
woven together	yach·daw	יחדו	
tassels	ge·di·leem	גדלים	Deuteronomy 22:12
You are to make	ta·a·seh	תעשה	
	lakh	לך	
on	al	על	
the four	ar·ba	ארבע	
corners	kan·pho·wt	כנפות	
of the cloak	ke·su·te·kha	כסותך	
-	a·sher	אשר	
you wear	te·khas·seh	תכסה	
	bah	בה	
Suppose	kee	כי	Deuteronomy 22:13
marries	yiq·qach	יקח	
a man	eesh	איש	
a woman	ish·shah	אשה	
has relations with	u·va	ובא	
her	e·le·ha	אליה	
and comes to hate her	u·se·ne·ah	ושנאה	

and he then accuses	ve·sam		Deuteronomy 22:14
her	lah		
of shameful conduct	a·lee·lot	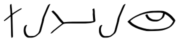	
	de·va·reem	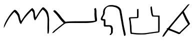	
and gives her	ve·ho·w·tsee		
	a·le·ha	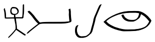	
name	shem		
a bad	ra		
saying	ve·a·mar		
-	et		
woman	ha·ish·shah		
this	haz·zot		
“ I married	la·qach·tee	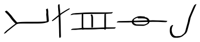	
and had relations with	va·eq·rav	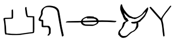	
her	e·le·ha	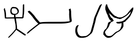	
she was not	ve·lo		
but I discovered	ma·tsa·tee		
	lah		
a virgin ”	be·tu·leem	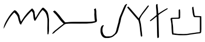	
-	ve·la·qach	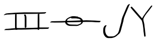	Deuteronomy 22:15
father	a·vee	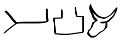	
Then the young woman’s	han·na·ʿar		
and mother	ve·im·mah		
shall bring	ve·ho·w·tsee·u		
-	et		
virginity	be·tu·le		
the proof of her	han·na·ʿar		

to	el		
elders	ziq·ne	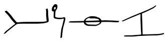	
the city	ha·eer		
at the gate	hash·sha·e·rah		
say	ve·a·mar		Deuteronomy 22:16
-	a·vee	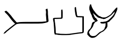	
[and]	han·na·ʿar		
to	el		
the elders	haz·ze·qe·neem	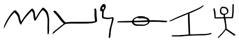	
-	et		
my daughter	bit·tee		
“ I gave	na·tat·tee		
man	la·eesh		
to this	haz·zeh		
in marriage	le·ish·shah		
but he has come to hate her	vay·yis·na·e·ha		
And now	ve·hin·neh		Deuteronomy 22:17
he	hu		
has accused her	sam		
of shameful conduct	a·lee·lot	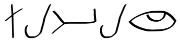	
	de·va·reem	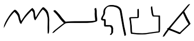	
saying	le·mor		
was not	lo		
‘ I discovered that	ma·tsa·tee		
your daughter	le·vit·te·kha		
a virgin ’	be·tu·leem	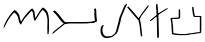	
But here is the proof	ve·el·leh		

virginity ”	be·tu·le		
of [her]	vit·tee		
And they shall spread out	u·pha·re·su		
the cloth	has·sim·lah	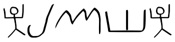	
before	liph·ne		
elders	ziq·ne	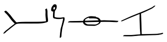	
the city	ha·eer		
shall take	ve·la·qe·chu	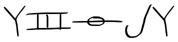	Deuteronomy 22:18
Then the elders	ziq·ne	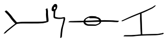	
city	ha·eer		
of that	ha·hi·w		
-	et		
the man	ha·eesh	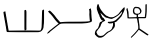	
and punish him	ve·yis·se·ru		
-	o·to		
They are also to fine	ve·a·ne·shu	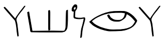	Deuteronomy 22:19
him	o·to		
a hundred [shekels]	me·ah		
of silver	khe·seph		
and give them	ve·na·te·nu	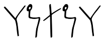	
father	la·a·vee		
to the young woman’s	han·na·a·rah		
because	kee	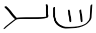	
this man has given	ho·w·tsee		
name	shem		
a bad	ra		
	al		

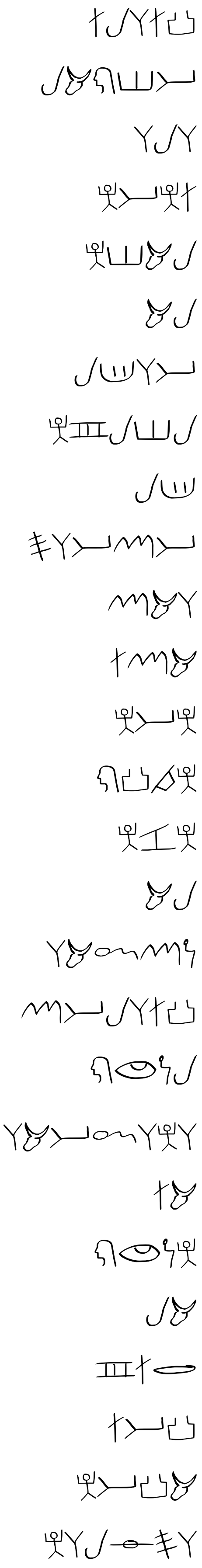

a virgin	be·tu·lat	
of Israel	yis·ra·el	
his	ve·lo	
And she shall remain	tih·yeh	
wife	le·ish·shah	
he must not	lo	
	yu·khal	
divorce her	lesh·shal·le·chah	
as	kal	
long as he lives	ya·maw	
If, however	ve·im	Deuteronomy 22:20
true	e·met	
is	ha·yah	
accusation	had·da·var	
this	haz·zeh	
and no	lo	
can be found	nim·tse·u	
virginity	ve·tu·leem	
proof of the young woman's	lan·na·ʿar	
shall be brought	ve·ho·w·tsee·u	Deuteronomy 22:21
-	et	
[she]	han·na·ʿar	
to	el	
the door	pe·tach	
house	bet	
of her father's	a·vee·ha	
will stone her	u·se·qa·lu·ha	

and there the men	an·she		
of her city	ee·rah	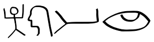	
	ba·a·va·neem		
to death	va·me·tah		
For	kee	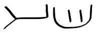	
she has committed	a·se·tah		
an outrage	ne·va·lah	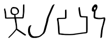	
in Israel	be·yis·ra·el		
by being promiscuous	liz·no·wt		
house	bet	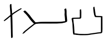	
in her father’s	a·vee·ha	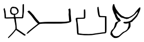	
So you must purge	u·vi·ar·ta		
the evil	ha·ra		
from among you	miq·qir·be·kha		
If	kee	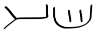	Deuteronomy 22:22
is found	yim·ma·tse		
a man	eesh	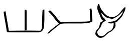	
lying	sho·khev		
with	im		
wife	ish·shah		
	ve·u·lat		
another man’s	ba·al		
must die	u·me·tu		
both	gam		
	she·ne·hem	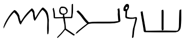	
the man	ha·eesh	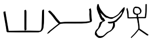	
who slept	hash·sho·khev	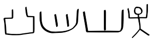	

with	im		
[her]	ha·ish·shah		
and the woman	ve·ha·ish·shah		
You must purge	u·vi·ar·ta		
the evil	ha·ra		
from Israel	mee·yis·ra·el		
If	kee	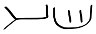	Deuteronomy 22:23
there is	yih·yeh	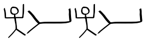	
	na·ʿar		
a virgin	ve·tu·lah		
pledged in marriage	me·o·ra·sah		
to a man	le·eesh		
encounters her	u·me·tsa·ah		
and another man	eesh	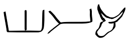	
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and sleeps	ve·sha·khav	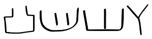	
with her	im·mah		
of them out	ve·ho·w·tse·tem		Deuteronomy 22:24
-	et		
you must take both	she·ne·hem	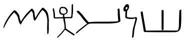	
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the gate	sha·ar		
city	ha·eer		
of that	ha·hi·w	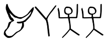	
and stone	u·se·qal·tem	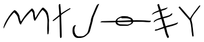	
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them	ba·a·va·neem		

to death —	va·me·tu	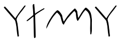	
-	et	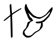	
the young woman	han·na·ʿar	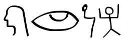	
because	al	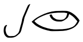	
	de·var	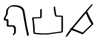	
-	a·sher	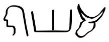	
she did not	lo	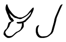	
cry out	tsa·a·qah	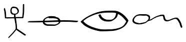	
in the city	va·eer	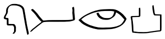	
-	ve·et	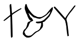	
and the man	ha·eesh	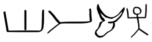	
because	al	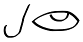	
	de·var	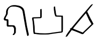	
-	a·sher	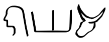	
he has violated	in·nah	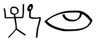	
-	et	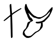	
wife	e·shet	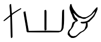	
his neighbor’s	re·e·hu	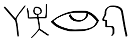	
So you must purge	u·vi·ar·ta	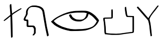	
the evil	ha·ra	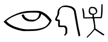	
from among you	miq·qir·be·kha	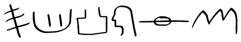	
But if	ve·im	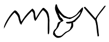	Deuteronomy 22:25
in the open country	bas·sa·deh	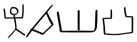	
encounters	yim·tsa	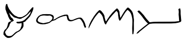	
the man	ha·eesh	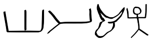	
-	et	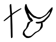	
woman	han·na·ʿar	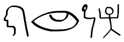	

a betrothed	ham·o·ra·sah		
overpowers	ve·he·che·zeeq		
her	bah		
and he	ha·eesh	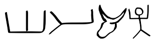	
and lies	ve·sha·khav	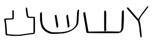	
with her	im·mah		
must die	u·met		
the man	ha·eesh	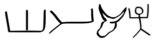	
who	a·sher		
[has done this]	sha·khav		
	im·mah		
only	le·vad·do	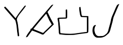	
to the young woman	ve·lan·na·ʿar		Deuteronomy 22:26
nothing	lo		
Do	ta·a·seh		
	da·var		
[has committed] no	en	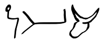	
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sin	chet	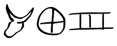	
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because	kee	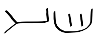	
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attacks	ya·qum	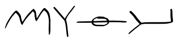	
one in which a man	eesh	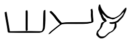	
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his neighbor	re·e·hu		
and murders him	u·re·tsa·cho		

	ne·phesh		
	ken	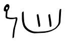	
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This	haz·zeh		
When	kee	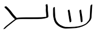	Deuteronomy 22:27
in the field	vas·sa·deh	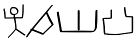	
he found her	me·tsa·ah		
cried out	tsa·a·qah		
woman	han·na·ʿar		
the betrothed	ham·o·ra·sah		
but there was no one	ve·en		
to save	mo·wo·shee·a	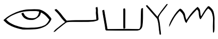	
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If	kee	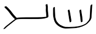	Deuteronomy 22:28
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a man	eesh	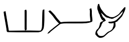	
	na·ʿar		
a virgin	ve·tu·lah		
who	a·sher		
is not	lo		
pledged in marriage	o·ra·sah		
and he seizes her	u·te·pha·sah		
and lies	ve·sha·khav	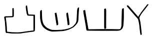	
with her	im·mah		
and they are discovered	ve·nim·tsa·u		
must pay	ve·na·tan	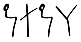	Deuteronomy 22:29
then the man	ha·eesh	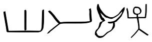	

who lay	hash·sho·khev	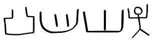	
with her	im·mah		
father	la·a·vee		
the young woman’s	han·na·ʿar		
fifty [shekels]	cha·mish·sheem		
of silver	ka·seph		
and	ve·lo		
she must become	tih·yeh	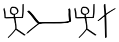	
his wife	le·ish·shah		
because	ta·chat	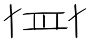	
-	a·sher		
he has violated her	in·nah		
He must not	lo		
	yu·khal		
divorce her	shal·le·chah	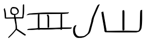	
as	kal	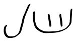	
long as he lives	ya·maw	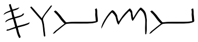	
is not	lo		Deuteronomy 22:30
to marry	yiq·qach	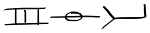	
A man	eesh	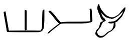	
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wife	e·shet	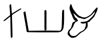	
his father’s	a·vee	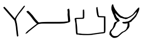	
so that he will not	ve·lo		
dishonor	ye·gal·leh	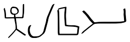	
marriage bed	ke·naph	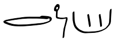	
his father’s	a·vee	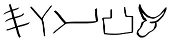	

No man	lo		Deuteronomy 23:1
may enter	ya·vo	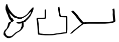	
with crushed	phe·tsu·a		
	dak·ka		
or severed	u·khe·rut	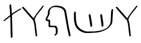	
genitals	sha·phe·khah		
the assembly	biq·hal	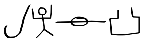	
of the LORD	YHVH	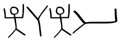	
No	lo		Deuteronomy 23:2
may enter	ya·vo	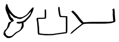	
one of illegitimate birth	mam·zer		
the assembly	biq·hal	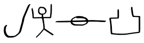	
of the LORD	YHVH		
even	gam		
generation	do·wr		
to the tenth	a·see·ree	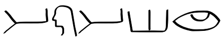	
nor may any of his descendants	lo		
-	ya·vo	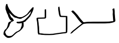	
	lo		
-	biq·hal	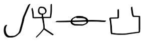	
-	YHVH		
No	lo		Deuteronomy 23:3
may enter	ya·vo	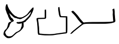	
Ammonite	am·mo·w·nee		
or Moabite	u·mo·w·a·vee		
the assembly	biq·hal	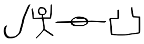	
of the LORD	YHVH		

even	gam		
generation	do·wr		
to the tenth	a·see·ree	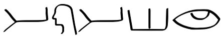	
or any of their descendants	lo		
-	ya·vo	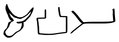	
-	la·hem		
-	biq·hal	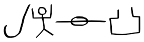	
-	YHVH		
-	ad		
-	o·w·lam		
For	al		Deuteronomy 23:4
	de·var		
-	a·sher		
they did not	lo		
meet	qid·de·mu		
-	et·khem		
you with food	bal·le·chem	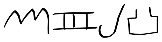	
and water	u·vam·ma·yim	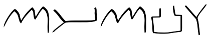	
on your way	bad·de·rekh		
out of	be·tse·te·khem		
Egypt	mim·mits·ra·yim		
[and]	va·a·sher		
they hired	sa·khar		
-	a·le·kha	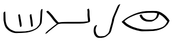	
-	et		
Balaam	bil·am		
son	ben		

of Beor	be·o·wr	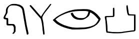	
from Pethor	mip·pe·to·wr	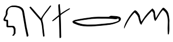	
	a·ram	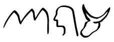	
in Aram-naharaim	na·ha·ra·yim	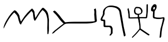	
to curse you	le·qal·le·ka	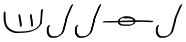	
not	ve·lo	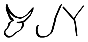	Deuteronomy 23:5
would	a·vah	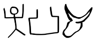	
Yet the LORD	YHVH	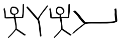	
your God	e·lo·he·kha	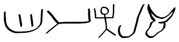	
listen	lish·mo·a	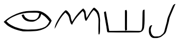	
to	el	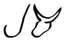	
Balaam	bil·am	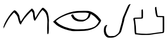	
turned	vay·ya·ha·phokh	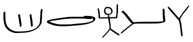	
and the LORD	YHVH	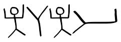	
your God	e·lo·he·kha	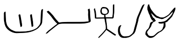	
for you	le·kha	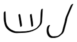	
	et	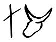	
the curse	haq·qe·la·lah	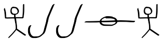	
into a blessing	liv·ra·khah	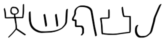	
because	kee	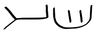	
loves you	a·he·ve·kha	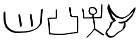	
the LORD	YHVH	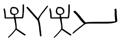	
your God	e·lo·he·kha	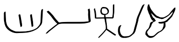	
You are not to	lo	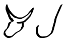	Deuteronomy 23:6
seek	tid·rosh	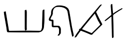	
peace	she·lo·mam	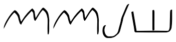	
or prosperity from them	ve·to·va·tam	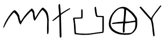	

as long as you live	kal	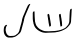	
	ya·me·kha	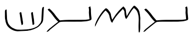	
	le·o·w·lam		
Do not	lo		Deuteronomy 23:7
despise	te·ta·ev		
an Edomite	a·do·mee	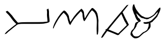	
for	kee	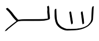	
is your brother	a·chee·kha	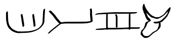	
he	hus		
Do not	lo		
despise	te·ta·ev		
an Egyptian	mits·ree		
because	kee	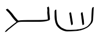	
as a foreigner	ger		
you lived	ha·yee·ta	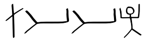	
in his land	ve·ar·tso		
of children	ba·neem	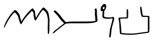	Deuteronomy 23:8
-	a·sher		
born	yiw·va·le·du		
to them	la·hem		
generation	do·wr		
The third	she·lee·shee	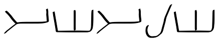	
may enter	ya·vo		
	la·hem		
the assembly	biq·hal	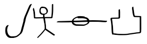	
of the LORD	YHVH	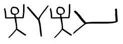	
When	kee	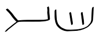	Deuteronomy 23:9

you are encamped	te·tse	
	ma·cha·neh	
against	al	
your enemies	o·ye·ve·kha	
then you shall keep yourself	ve·nish·mar·ta	
from every	mik·kol	
thing	da·var	
wicked	ra	
If	kee	Deuteronomy 23:10
-	yih·yeh	
among you	ve·kha	
any man	eesh	
-	a·sher	
	lo	
becomes	yih·yeh	
unclean	ta·ho·wr	
emission	miq·qe·reh	
because of a nocturnal	la·ye·lah	
he must leave	ve·ya·tsa	
	el	
outside	mi·chuts	
the camp	lam·ma·cha·neh	
-	lo	
[and] stay	ya·vo	
	el	
-	to·wkh	
-	ham·ma·cha·neh	

-	ve·ha·yah	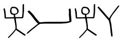	Deuteronomy 23:11
approaches	liph·no·wt		
When evening	e·rev		
he must wash	yir·chats	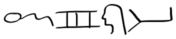	
with water	bam·ma·yim	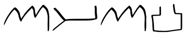	
sets	u·khe·vo		
and when the sun	hash·she·mesh		
he may return	ya·vo	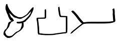	
to	el		
	to·wkh		
the camp	ham·ma·cha·nɛh	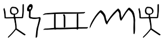	
a place	ve·yad	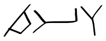	Deuteronomy 23:12
You must have	tih·yeh	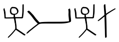	
	le·kha	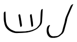	
outside	mi·chuts	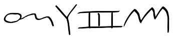	
the camp	lam·ma·cha·neh		
to go	ve·ya·tsa·ta	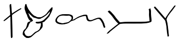	
[and] relieve yourself	sham·mah		
	chuts	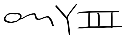	
a digging tool	ve·ya·ted	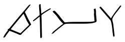	Deuteronomy 23:13
And you must have	tih·yeh	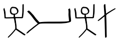	
	le·kha	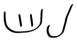	
in	al		
your equipment	a·ze·ne·kha		
so that	ve·ha·yah	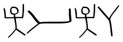	
when you relieve yourself	be·shiv·te·kha	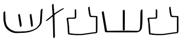	
	chuts	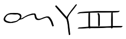	

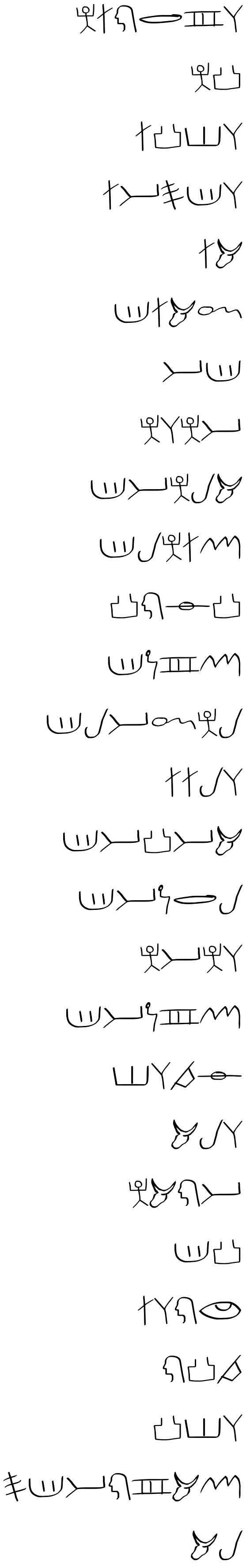

you can dig a hole	ve·cha·phar·tah	
	vah	
-	ve·shav·ta	
and cover up	ve·khis·see·ta	
-	et	
your excrement	tse·a·te·kha	
For	kee	Deuteronomy 23:14
the LORD	YHVH	
your God	e·lo·he·kha	
walks	mit·hal·lekh	
throughout	be·qe·rev	
your camp	ma·cha·ne·kha	
to protect you	le·hats·tsee·le·kha	
and deliver	ve·la·tet	
your enemies	o·ye·ve·kha	
to you	le·pha·ne·kha	
must be	ve·ha·yah	
Your camp	ma·cha·ne·kha	
holy	qa·do·wosh	
lest	ve·lo	
He see	yir·eh	
among you	ve·kha	
unclean	er·vat	
anything	da·var	
and turn away	ve·shav	
from you	me·a·cha·re·kha	
Do not	lo	Deuteronomy 23:15

return	tas·geer	𐤕𐤎𐤂𐤉𐤓	
a slave	e·ved	𐤏𐤁𐤃	
to	el	𐤀𐤋	
his master	a·do·naw	𐤀𐤃𐤍𐤉𐤅	
-	a·sher	𐤀𐤔𐤓	
if he has taken refuge	yin·na·tsel	𐤉𐤍𐤑𐤋	
with you	e·le·kha	𐤀𐤋𐤉𐤊	
	me·im	𐤌𐤏𐤌	
	a·do·naw	𐤀𐤃𐤍𐤉𐤅	
-	im·me·kha	𐤏𐤌𐤊	Deuteronomy 23:16
Let him live	ye·shev	𐤉𐤔𐤁	
among you	be·qir·be·kha	𐤁𐤒𐤓𐤁𐤊	
wherever	bam·ma·qo·wm	𐤁𐤌𐤒𐤅𐤌	
-	a·sher	𐤀𐤔𐤓	
he chooses	yiv·char	𐤉𐤁𐤇𐤓	
in	be·a·chad	𐤁𐤀𐤇𐤃	
the town	she·a·re·kha	𐤔𐤏𐤓𐤉𐤊	
of his pleasing	bat·to·wv	𐤁𐤈𐤅𐤁	
	lo	𐤋𐤅	
Do not	lo	𐤋𐤀	
oppress him	to·w·nen·nu	𐤕𐤅𐤍𐤍𐤅𐤎	
No	lo	𐤋𐤀	Deuteronomy 23:17
is to be	tih·yeh	𐤕𐤄𐤉𐤄	
	qe·de·shah	𐤒𐤃𐤔𐤄	
daughter	mib·be·no·wt	𐤌𐤁𐤍𐤅𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
or	ve·lo	𐤅𐤋𐤀	

-	yih·yeh	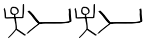	
a shrine prostitute	qa·desh	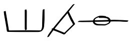	
son	mib·be·ne	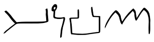	
-	yis·ra·ʾēl	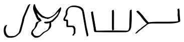	
You must not	lo		Deuteronomy 23:18
bring	ta·vee	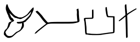	
the wages	et·nan		
of a prostitute, whether female	zo·w·nah	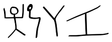	
-	u·me·cheer	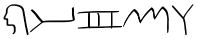	
or male	ke·lev	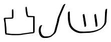	
into the house	bet	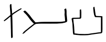	
of the LORD	YHVH		
your God	e·lo·he·kha		
to fulfill any	le·khal		
vow	ne·der		
because	kee	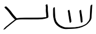	
are detestable	to·w·a·vat		
to the LORD	YHVH		
your God	e·lo·he·kha		
	gam		
both	she·ne·hem	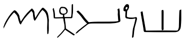	
Do not	lo		Deuteronomy 23:19
charge	tash·sheekh	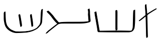	
your brother	le·a·chee·kha	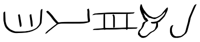	
interest	ne·shekh	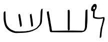	
on money	ke·seph		
	ne·shekh	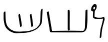	

food	o·khel		
	ne·shekh	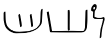	
or any	kal		
other	da·var		
-	a·sher		
type of loan	yish·shakh		
You may charge a foreigner	lan·na·khe·ree	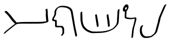	Deuteronomy 23:20
interest	tash·sheekh	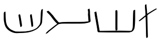	
your brother	u·le·a·chee·kha	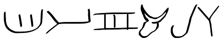	
but not	lo		
-	tash·sheekh	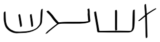	
so that	le·ma·an		
may bless you	ye·va·rekh·kha	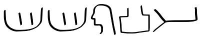	
the LORD	YHVH		
your God	e·lo·he·kha		
in everything	be·khol		
to which you put	mish·lach	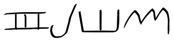	
your hand	ya·de·kha		
in	al		
the land	ha·a·rets		
that	a·sher		
you	at·tah		
are entering	va		
	sham·mah		
to possess	le·rish·tah		
If	kee	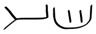	Deuteronomy 23:21
you make	tid·dor		

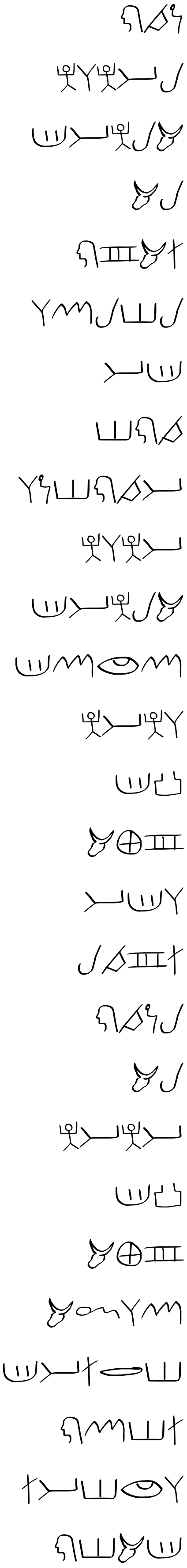

a vow	ne·der	
to the LORD	la·YHVH	
your God	e·lo·he·kha	
do not	lo	
be slow to keep it	te·a·cher	
	le·shal·le·mo	
because	kee	
will surely require it	da·rosh	
	yid·re·shen·nu	
He	YHVH	
	e·lo·he·kha	
of you	me·im·makh	
and you will be	ve·ha·yah	
	ve·kha	
guilty of sin	chet	
But if	ve·khee	Deuteronomy 23:22
you refrain	tech·dal	
from making a vow	lin·dor	
you will not	lo	
be	yih·yeh	
	ve·kha	
guilty of sin	chet	
on what comes	mo·w·tsa	Deuteronomy 23:23
from your lips	se·pha·te·kha	
Be careful	tish·mor	
to follow through	ve·a·see·ta	
because	ka·a·sher	

vowed	na·dar·ta		
to the LORD	la·YHVH	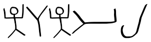	
your God	e·lo·he·kha		
you have freely	ne·da·vah	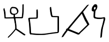	
-	a·sher		
	dib·bar·ta		
with your own mouth	be·phee·kha	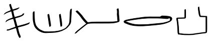	
When	kee	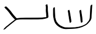	Deuteronomy 23:24
you enter	ta·vo		
vineyard	be·khe·rem	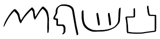	
your neighbor’s	re·e·kha		
you may eat	ve·a·khal·ta		
grapes	a·na·veem	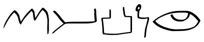	
your	ke·naph·she·kha		
fill of	sa·ve·e·kha	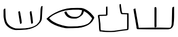	
any in	ve·el		
your basket	kel·ye·kha	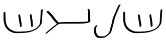	
but you must not	lo		
put	tit·ten	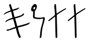	
When	kee	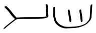	Deuteronomy 23:25
you enter	ta·vo		
grainfield	be·qa·mat	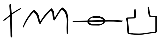	
your neighbor’s	re·e·kha		
you may pluck	ve·qa·taph·ta	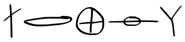	
the heads of grain	me·lee·lot	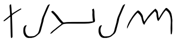	
with your hand	be·ya·de·kha	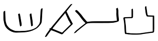	
a sickle	ve·cher·mesh		

but you must not	lo		
put	ta·neeph	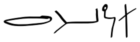	
to	al		
grain	qa·mat	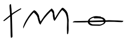	
your neighbor’s	re·e·kha		
If	kee	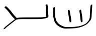	Deuteronomy 24:1
	yiq·qach	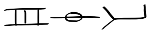	
a man	eesh	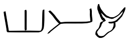	
a woman	ish·shah		
marries	u·ve·a·lah		
	ve·ha·yah	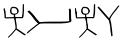	
but	im		
she becomes displeasing	lo		
	tim·tsa		
	chen	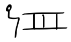	
	be·e·naw	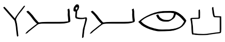	
to him because	kee	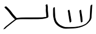	
he finds	ma·tsa		
in her	vah		
indecency	er·vat		
some	da·var	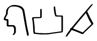	
he may write	ve·kha·tav		
her	lah		
a certificate	se·pher		
of divorce	ke·ree·tut	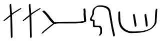	
hand it to	ve·na·tan	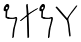	
her	be·ya·dah	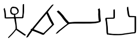	

and send her away	ve·shil·le·chah	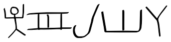	
from his house	mib·be·to	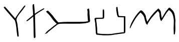	
If, after leaving	ve·ya·tse·ah		Deuteronomy 24:2
his house	mib·be·to	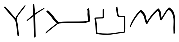	
she goes	ve·ha·le·khah	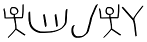	
and becomes	ve·ha·ye·tah	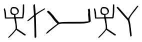	
man's wife	le·eesh		
another	a·cher	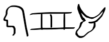	
hates her	u·se·ne·ah	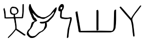	Deuteronomy 24:3
man	ha·eesh	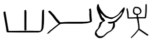	
and the second	ha·a·cha·ro·wn		
writes	ve·kha·tav		
her	lah		
a certificate	se·pher		
of divorce	ke·ree·tut	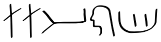	
hands it to	ve·na·tan	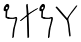	
her	be·ya·dah	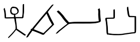	
and sends her away	ve·shil·le·chah	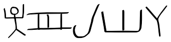	
from his house	mib·be·to	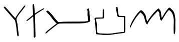	
or	o		
if	khee	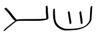	
he dies	ya·mut		
	ha·eesh	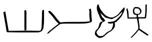	
	ha·a·cha·ro·wn		
-	a·sher		
-	le·qa·chah	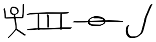	
	lo		

Deuteronomy 24:4

-	le·ish·shah
not	lo
may	yu·khal
then the husband	ba·lah
first	ha·ri·sho·wn
who	a·she·ro·shi
divorced her	le·chah
	la·shuv
remarry	le·qach·tah
	lih·yo·wt
	lo
her	le·ish·shah
after	a·cha·re
-	a·sher
she has been defiled	hut·tam·ma·ah
for	kee
an abomination	to·w·e·vah
that [is]	hee
to	liph·ne
the LORD	YHVH
You must not	ve·lo
bring sin	ta·cha·tee
-	et
upon the land	ha·a·rets
that	a·sher
the LORD	YHVH
your God	e·lo·he·kha

is giving	no·ten	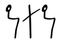	
you	le·kha	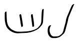	
[as] an inheritance	na·cha·lah	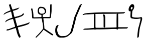	
If	kee	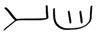	Deuteronomy 24:5
married	yiq·qach	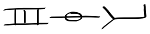	
a man	eesh	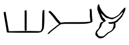	
	ish·shah		
is newly	cha·da·shah		
he must not	lo		
be sent	ye·tse	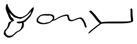	
to war	bats·tsa·va		
or	ve·lo		
be pressed into	ya·a·vor		
	a·law	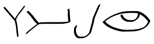	
any	le·khal		
duty	da·var		
free	na·qee	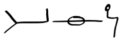	
he is	yih·yeh		
to stay at home	le·ve·to	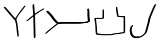	
year	sha·nah	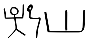	
For one	e·chat	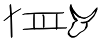	
and bring joy	ve·sim·mach		
-	et		
to the wife	ish·to		
-	a·sher		
he has married	la·qach	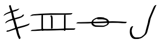	
Do not	lo		Deuteronomy 24:6

as security for a debt	ya·cha·vol	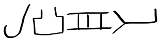	
take a pair of millstones	re·cha·yim	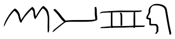	
or even an upper millstone	va·ra·khev		
because	kee	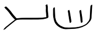	
taking one’s livelihood	ne·phesh		
that would be	hu		
as security	cho·vel	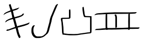	
If	kee	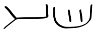	Deuteronomy 24:7
is caught	yim·ma·tse		
a man	eesh	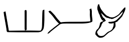	
kidnapping	go·nev		
one	ne·phesh		
brothers	me·e·chaw	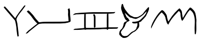	
of his Israelite	mib·be·ne	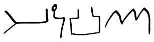	
	yis·ra·el	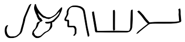	
whether he treats him as a slave	ve·hit·am·mer		
	bo		
or sells him	u·me·kha·ro	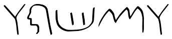	
must die	u·met		
kidnapper	hag·gan·nav	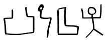	
the	ha·hu		
So you must purge	u·vi·ar·ta		
the evil	ha·ra		
from among you	miq·qir·be·kha	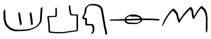	
be careful	hish·sha·mer	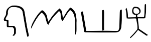	Deuteronomy 24:8
In cases of infectious	be·ne·ga		

skin diseases	hats·tsa·ra·at		
to diligently	lish·mor		
	me·od		
follow	ve·la·a·so·wt		
everything	ke·khol		
	a·sher		
instruct	yo·w·ru		
you	et·khem		
priests	hak·ko·ha·neem	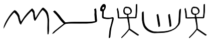	
the Levitical	hal·vee·yim	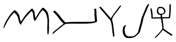	
-	ka·a·sher		
as I have commanded them	tsiw·vee·tim	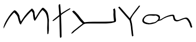	
Be careful	tish·me·ru		
to do	la·a·so·wt		
Remember	za·kho·wr		Deuteronomy 24:9
-	et		
what	a·sher		
did	a·sah		
the LORD	YHVH		
your God	e·lo·he·kha		
to Miriam	le·mir·yam		
on the journey	bad·de·rekh		
after you came out	be·tse·te·khem		
of Egypt	mim·mits·ra·yim		
When	kee	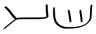	Deuteronomy 24:10
you lend	tash·sheh		
to your neighbor	ve·rē·ʿa·kha		

anything	mash·shat	משאת	
	me·u·mah	מאומה	
do not	lo	לא	
enter	ta·vo	תבא	
	el	אל	
his house	be·to	ביתו	
to collect	la·a·vot	לעבט	
security	a·vo·to	עבטו	
outside	ba·chuts	בחוץ	Deuteronomy 24:11
You are to stand	ta·a·mod	תעמד	
while the man	ve·ha·eesh	והאיש	
-	a·sher	אשר	
to whom	at·tah	אתה	
you are lending	no·sheh	נשה	
	vo	בו	
brings	yo·w·tsee	יוציא	
to you	e·le·kha	אליך	
-	et	את	
the security	ha·a·vo·wt	העבוט	
out	ha·chu·tsah	החוצה	
If	ve·im	ואם	Deuteronomy 24:12
man	eesh	איש	
is a poor	a·nee	עני	
he	hu	הוא	
you must not	lo	לא	
go to sleep	tish·kav	תשכב	
with the security {in your possession}	ba·a·vo·to	בעבטו	

be sure to return	ha·shev	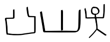	Deuteronomy 24:13
	ta·sheev	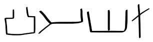	
to him	lo	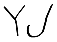	
-	et	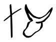	
[it]	ha·a·vo·wt	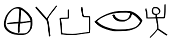	
by sunset	ke·vo	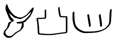	
	hash·she·mesh	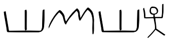	
so that he may sleep	ve·sha·khav	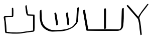	
in his own cloak	be·sal·ma·to	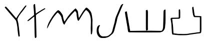	
and bless you	u·ve·ra·khe·ka	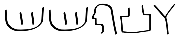	
	u·le·kha	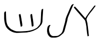	
and this will be	tih·yeh	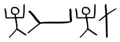	
credited to you as righteousness	tse·da·qah	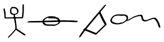	
before	liph·ne	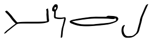	
the LORD	YHVH	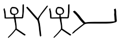	
your God	e·lo·he·kha	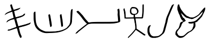	
Do not	lo	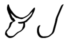	Deuteronomy 24:14
oppress	ta·a·shoq	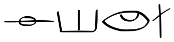	
a hired hand	sa·kheer	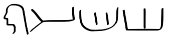	
who is poor	a·nee	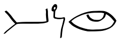	
and needy	ve·ev·yo·wn	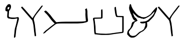	
[whether] he is a brother	me·a·che·kha	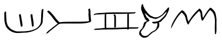	
or	o	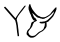	
a foreigner residing	mig·ge·re·kha	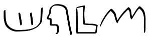	
-	a·sher	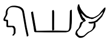	
	be·ar·tse·kha	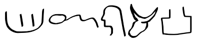	
in one of your towns	bish·a·re·kha	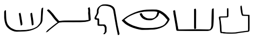	

each day	be·yo·w·mo	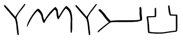	Deuteronomy 24:15
You are to pay	tit·ten	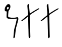	
his wages	se·kha·ro		
before	ve·lo		
	ta·vo·w		
	a·law	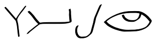	
sunset	hash·she·mesh		
because	kee	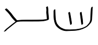	
is poor	a·nee		
he	hu		
	ve·e·law	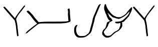	
	hu		
and depends	no·se		
-	et		
-	naph·sho		
Otherwise	ve·lo		
he may cry out	yiq·ra	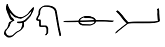	
against you	a·le·kha	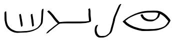	
on them	el		
to the LORD	YHVH	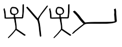	
	ve·ha·yah	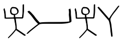	
	ve·kha		
and you will be guilty of sin	chet		
shall not	lo		Deuteronomy 24:16
be put to death	yu·me·tu		
Fathers	a·vo·wt		
for	al		

their children	ba·neem	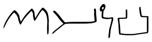	
nor children	u·va·neem	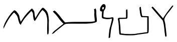	
	lo		
-	yu·me·tu		
for	al		
their fathers	a·vo·wt		
each	ʾīsh	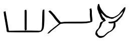	
for his own sin	be·chet·o	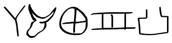	
is to die	yu·ma·tu		
Do not	lo		Deuteronomy 24:17
deny	tat·teh	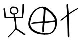	
justice	mish·pat	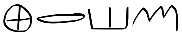	
to the foreigner	ger		
or the fatherless	ya·to·wm		
and do not	ve·lo		
as security	ta·cha·vol	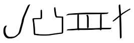	
cloak	be·ged		
take a widow’s	al·ma·nah	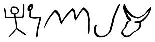	
Remember	ve·za·khar·ta	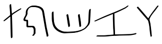	Deuteronomy 24:18
that	kee	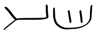	
slaves	e·ved	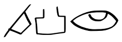	
you were	ha·yee·ta	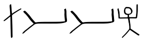	
in Egypt	be·mits·ra·yim		
redeemed you	vay·yiph·de·kha		
and the LORD	YHVH		
your God	e·lo·he·kha		
from that place	mish·sham		

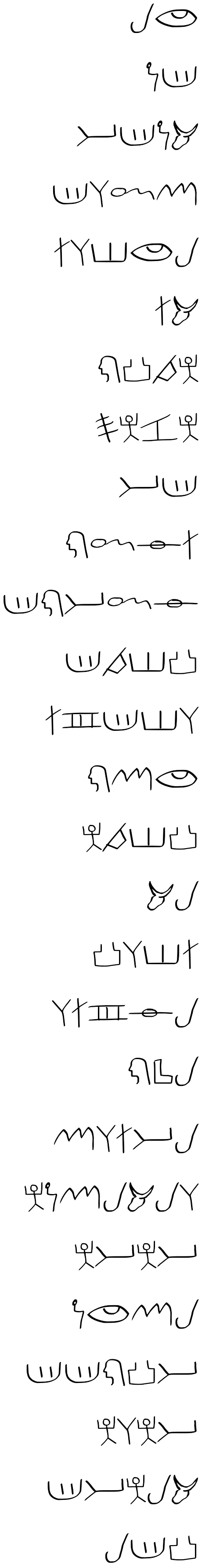

Therefore	al	
	ken	
I	a·no·khee	
am commanding	me·tsaw·ve·kha	
you to do	la·a·so·wt	
-	et	
-	had·da·var	
this	haz·zeh	
If	kee	Deuteronomy 24:19
you are harvesting	tiq·tsor	
	qe·tsee·re·kha	
in your field	ve·sa·de·kha	
and forget	ve·sha·khach·ta	
a sheaf	o·mer	
[there]	bas·sa·deh	
do not	lo	
go back	ta·shuv	
to get it	le·qach·to	
to be left for the foreigner	lag·ger	
the fatherless	lay·ya·to·wm	
and the widow	ve·la·al·ma·nah	
It is	yih·yeh	
so that	le·ma·an	
may bless	ye·va·rekh·kha	
the LORD	YHVH	
your God	e·lo·he·kha	
you in all	be·khol	

the work	ma·a·seh		
of your hands	ya·de·kha	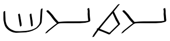	
When	kee	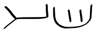	Deuteronomy 24:20
you beat	tach·bot		
the olives from your trees	ze·te·kha	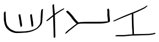	
you must not	lo		
go over	te·pha·er		
the branches again	a·cha·re·kha	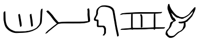	
for the foreigner	lag·ger		
the fatherless	lay·ya·to·wm		
and the widow	ve·la·al·ma·nah	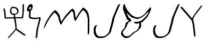	
What remains will be	yih·yeh	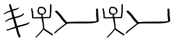	
When	kee	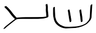	Deuteronomy 24:21
you gather the grapes	tiv·tsor	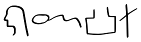	
of your vineyard	kar·me·kha	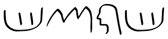	
you must not	lo		
go over [the vines]	te·o·w·lel		
again	a·cha·re·kha	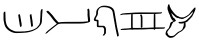	
for the foreigner	lag·ger		
the fatherless	lay·ya·to·wm		
and the widow	ve·la·al·ma·nah	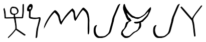	
What remains will be	yih·yeh	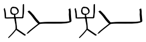	
Remember	ve·za·khar·ta	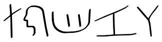	Deuteronomy 24:22
that	kee	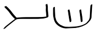	
slaves	e·ved	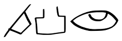	
you were	ha·yee·ta	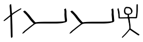	

in the land	be·e·rets	𐤁𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
Therefore	al	𐤏𐤋	
	ken	𐤊𐤍	
I	a·no·khee	𐤀𐤍𐤊𐤉	
am commanding	me·tsaw·ve·kha	𐤌𐤑𐤅𐤊	
you to do	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
-	et	𐤀𐤕	
-	had·da·var	𐤄𐤃𐤁𐤓	
this	haz·zeh	𐤄𐤆𐤄𐤎	
If	kee	𐤊𐤉	Deuteronomy 25:1
there is	yih·yeh	𐤉𐤄𐤉𐤄	
a dispute	reev	𐤓𐤉𐤁	
between	ben	𐤁𐤉𐤍	
men	a·na·sheem	𐤀𐤍𐤔𐤉𐤌	
they are to go	ve·nig·ge·shu	𐤅𐤍𐤂𐤔𐤅	
to	el	𐤀𐤋	
court	ham·mish·pat	𐤄𐤌𐤔𐤐𐤈	
to be judged	u·she·pha·tum	𐤅𐤔𐤐𐤈𐤅𐤌	
may be acquitted	ve·hits·dee·qu	𐤅𐤄𐤑𐤃𐤉𐤒𐤅	
-	et	𐤀𐤕	
so that the innocent	hats·tsad·deeq	𐤄𐤑𐤃𐤉𐤒	
condemned	ve·hir·shee·u	𐤅𐤄𐤓𐤔𐤉𐤏𐤅	
-	et	𐤀𐤕	
and the guilty	ha·ra·sha	𐤄𐤓𐤔𐤏	
-	ve·ha·yah	𐤅𐤄𐤉𐤄	Deuteronomy 25:2
If	im	𐤀𐤌	

	bin		
deserves to be beaten	hak·ko·wt		
the guilty man	ha·ra·sha		
shall have him lie down	ve·hip·pee·lo		
the judge	hash·sho·phet		
and be flogged	ve·hik·ka·hu		
in his presence	le·pha·naw	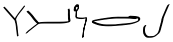	
of lashes	ke·de	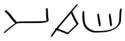	
his crime warrants	rish·a·to		
with the number	be·mis·par		
than forty {lashes}	ar·ba·eem		Deuteronomy 25:3
He may receive	yak·ken·nu		
no	lo		
more	yo·seeph	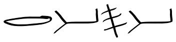	
lest	pen		
any more	yo·seeph	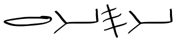	
be beaten	le·hak·ko·to		
than	al		
that	el·leh	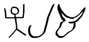	
	mak·kah	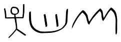	
	rab·bah	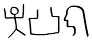	
and be degraded	ve·niq·lah	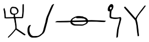	
your brother	a·chee·kha	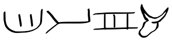	
in your sight	le·e·ne·kha	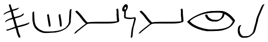	
Do not	lo		Deuteronomy 25:4
muzzle	tach·som		
an ox	sho·wr		

while it is treading out the grain	be·dee·sho	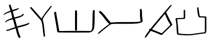	
When	kee	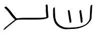	Deuteronomy 25:5
dwell	ye·she·vu	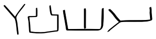	
brothers	a·cheem	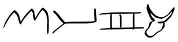	
together	yach·daw	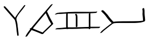	
dies	u·met	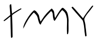	
and one	a·chad	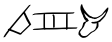	
of them	me·hem	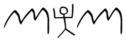	
a son	u·ven	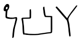	
without	en	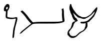	
	lo	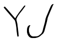	
must not	lo	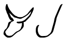	
marry	tih·yeh	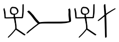	
the widow	e·shet	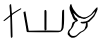	
	ham·met	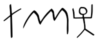	
outside [the family]	ha·chu·tsah	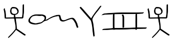	
	le·eesh	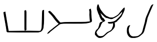	
	zar	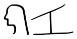	
Her husband's brother	ye·va·mah	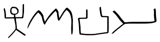	
	ya·vo	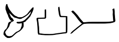	
	a·le·ha	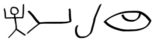	
is to take her	u·le·qa·chah	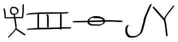	
as his	lo	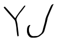	
wife	le·ish·shah	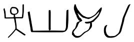	
and fulfill the duty of a brother-in-law for her	ve·yib·be·mah	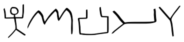	
-	ve·ha·yah	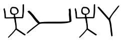	Deuteronomy 25:6

The first son	hab·be·kho·wr		
-	a·sher		
she bears	te·led	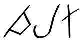	
will carry	ya·qum	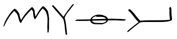	
on	al		
the name	shem		
brother	a·chee	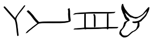	
of the dead	ham·met		
will not	ve·lo		
be blotted out	yim·ma·cheh	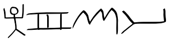	
so that his name	she·mo		
from Israel	mee·yis·ra·el	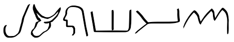	
But if	ve·im		Deuteronomy 25:7
does not	lo		
want	yach·pots		
the man	ha·eesh	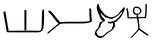	
to marry	la·qa·chat	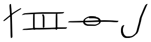	
-	et		
his brother’s widow	ye·vim·to		
is to go	ve·a·le·tah		
she	ye·vim·to		
at the city gate	hash·sha·rah		
to	el		
the elders	haz·ze·qe·neem	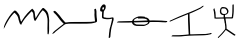	
and say	ve·a·me·rah		
refuses	me·en		
“ My husband’s brother	ye·va·mee	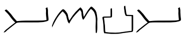	

to preserve	le·ha·qeem	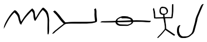	
his brother’s	le·a·chee	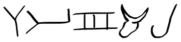	
name	shem		
in Israel	be·yis·ra·el	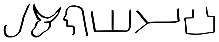	
He is not	lo		
willing	a·vah		
to perform the duty of a brother-in-law for me ”	yab·be·mee	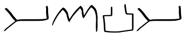	
shall summon	ve·qa·re·u	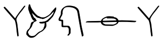	Deuteronomy 25:8
him	lo		
Then the elders	ziq·ne	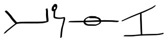	
of his city	ee·ro	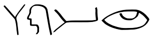	
and speak	ve·dib·be·ru		
with him	e·law	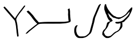	
If he persists	ve·a·mad		
and says	ve·a·mar		
“ I do not	lo		
want	cha·phats·tee		
to marry her ”	le·qach·tah	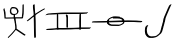	
shall go up	ve·nig·ge·shah		Deuteronomy 25:9
his brother’s widow	ye·vim·to		
to him	e·law	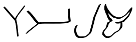	
in the presence	le·e·ne	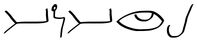	
of the elders	haz·ze·qe·neem	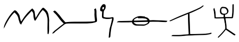	
remove	ve·cha·le·tsah	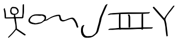	
his sandal	na·a·lo		
-	me·al		

-	rag·lo	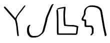	
spit	ve·ya·re·qah	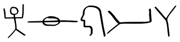	
in his face	be·pha·naw	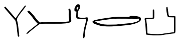	
	ve·a·ne·tah		
and declare	ve·a·me·rah		
“ This is what	ka·khah		
is done	ye·a·seh		
to the man	la·eesh		
who	a·sher		
will not	lo		
maintain	yiv·neh	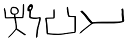	
-	et		
line ”	bet	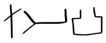	
his brother’s	ʾa·chīw	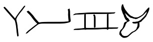	
will be called	ve·niq·ra	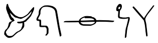	Deuteronomy 25:10
And his family name	she·mo	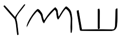	
in Israel	be·yis·ra·el	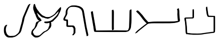	
“ The House	bet	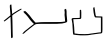	
”	cha·luts		
of the Unsandaled	han·na·al		
If	kee	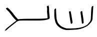	Deuteronomy 25:11
are fighting	yin·na·tsu		
two men	a·na·sheem	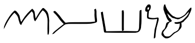	
	yach·daw	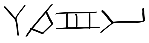	
-	eesh	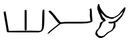	
-	ve·a·chee	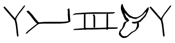	
steps in	ve·qa·re·vah	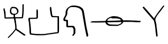	

and the wife	e·shet	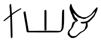	
of one	ha·e·chad		
to rescue	le·hats·tseel		
-	et		
her husband	eesh·shah	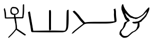	
from	mee·yad	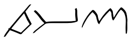	
the one striking him	mak·ke·hu		
and she reaches out	ve·sha·le·chah	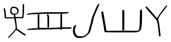	
her hand	ya·dah	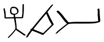	
and grabs	ve·he·che·zee·qah	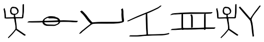	
his genitals	bim·vu·shaw		
you are to cut off	ve·qats·tso·tah	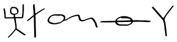	Deuteronomy 25:12
-	et		
her hand	kap·pah		
	lo		
You must show her no pity	ta·cho·ws	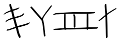	
	e·ne·kha		
You shall not	lo		Deuteronomy 25:13
have	yih·yeh	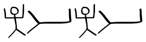	
	le·kha	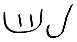	
in your bag	be·khee·se·kha	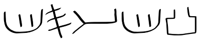	
two differing weights	e·ven		
	va·a·ven		
one heavy	ge·do·w·lah		
and one light	u·qe·tan·nah	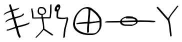	
You shall not	lo		Deuteronomy 25:14
have	yih·yeh	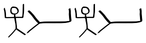	

	le·kha	
in your house	be·ve·te·kha	
two differing measures	e·phah	
	ve·e·phah	
one large	ge·do·w·lah	
and one small	u·qe·tan·nah	
weights	e·ven	Deuteronomy 25:15
accurate	she·le·mah	
and honest	va·tse·deq	
You must maintain	yih·yeh	
	lakh	
measures	e·phah	
	she·le·mah	
[and]	va·tse·deq	
	yih·yeh	
	lakh	
so that	le·ma·an	
you may live long	ya·a·ree·khu	
	ya·me·kha	
in	al	
the land	ha·a·da·mah	
that	a·sher	
the LORD	YHVH	
your God	e·lo·he·kha	
is giving	no·ten	
you	lakh	
For	kee	Deuteronomy 25:16

is detestable	to·w·a·vat	𐤕𐤅𐤏𐤁𐤕	
to the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
everyone	kal	𐤊𐤋	
-	o·seh	𐤏𐤔𐤄	
in regard to these things	el·leh	𐤀𐤋𐤄	
-	kol	𐤊𐤋	
who behaves	o·seh	𐤏𐤔𐤄	
dishonestly	a·vel	𐤏𐤅𐤋	
Remember	za·kho·wr	𐤆𐤊𐤅𐤓	Deuteronomy 25:17
-	et	𐤀𐤕	
what	a·sher	𐤀𐤔𐤓	
did	a·sah	𐤏𐤔𐤄	
to you	le·kha	𐤋𐤊	
the Amalekites	a·ma·leq	𐤏𐤌𐤋𐤒	
along your way	bad·de·rekh	𐤁𐤃𐤓𐤊	
from	be·tse·te·khem	𐤁𐤑𐤀𐤕𐤊𐤌	
Egypt	mim·mits·ra·yim	𐤌𐤌𐤑𐤓𐤉𐤌	
how	a·sher	𐤀𐤔𐤓	Deuteronomy 25:18
they met you	qa·re·kha	𐤒𐤓𐤊	
on your journey	bad·de·rekh	𐤁𐤃𐤓𐤊	
and they attacked	vay·zan·nev	𐤅𐤉𐤆𐤍𐤁	
-	be·kha	𐤁𐤊	
all	kal	𐤊𐤋	
your stragglers	han·ne·che·sha·leem	𐤄𐤍𐤇𐤔𐤋𐤉𐤌	
	ʾa·cha·rɛ·kha	𐤀𐤇𐤓𐤉𐤊	
when you	ve·at·tah	𐤅𐤀𐤕𐤄	

and weary	a·yeph	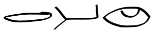	
were tired	ve·ya·ge·a	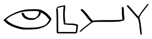	
they had no	ve·lo	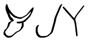	
fear	ya·re	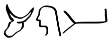	
of God	e·lo·heem	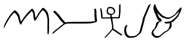	
-	ve·ha·yah	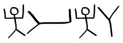	Deuteronomy 25:19
gives you rest	be·ha·nee·ach	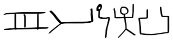	
When the LORD	YHVH	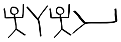	
your God	e·lo·he·kha	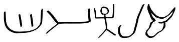	
	le·kha	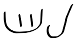	
from	mik·kal	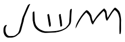	
the enemies	o·ye·ve·kha	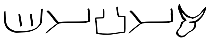	
around you	mis·sa·veev	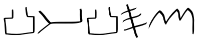	
in the land	ba·a·rets	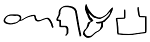	
that	a·sher	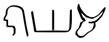	
[He]	YHVH	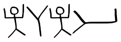	
	e·lo·he·kha	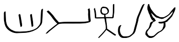	
is giving	no·ten	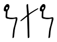	
you	le·kha	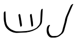	
as an inheritance	na·cha·lah	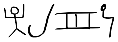	
to possess	le·rish·tah	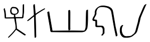	
you are to blot out	tim·cheh	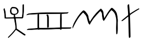	
-	et	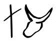	
the memory	ze·kher	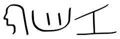	
of Amalek	a·ma·leq	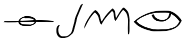	
from under	mit·ta·chat	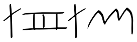	
heaven	hash·sha·ma·yim	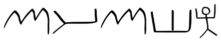	

Do not	lo		
forget !	tish·kach	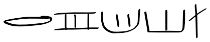	
-	ve·ha·yah	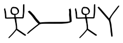	Deuteronomy 26:1
When	kee		
you enter	ta·vo·w		
	el		
the land	ha·a·rets		
that	a·sher		
the LORD	YHVH		
your God	e·lo·he·kha		
is giving	no·ten	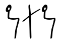	
you	le·kha	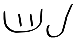	
[as] an inheritance	na·cha·lah	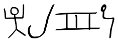	
and you take possession of it	vee·rish·tah		
and settle	ve·ya·shav·ta	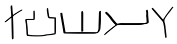	
in it	bah		
you are to take	ve·la·qach·ta	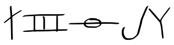	Deuteronomy 26:2
some of the firstfruits	me·re·sheet		
of all	kal	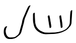	
your produce	pe·ree		
from the soil	ha·a·da·mah		
-	a·sher		
-	ta·vee	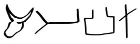	
of the land	me·ar·tse·kha		
that	a·sher		
the LORD	YHVH		
your God	e·lo·he·kha		

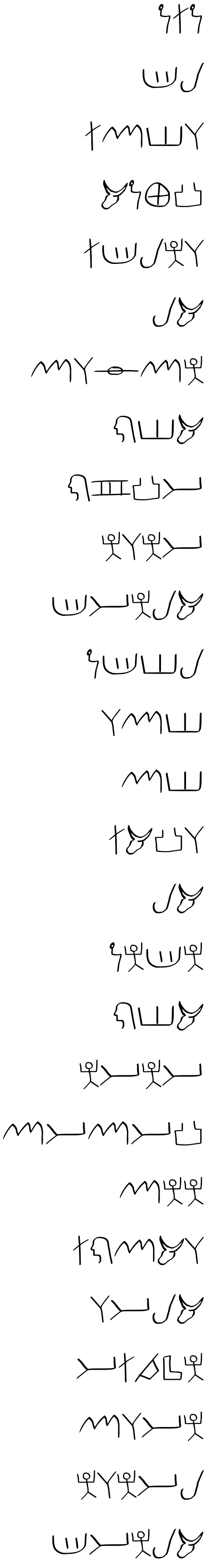

is giving	no·ten	
you	lakh	
and put [them]	ve·sam·ta	
in a basket	vat·te·ne	
Then go	ve·ha·lakh·ta	
to	el	
the place	ham·ma·qo·wm	
-	a·sher	
will choose	yiv·char	
the LORD	YHVH	
your God	e·lo·he·kha	
as a dwelling	le·shak·ken	
for His Name	she·mo	
	sham	
-	u·va·ta	Deuteronomy 26:3
to	el	
the priest	hak·ko·hen	
who	a·sher	
is	yih·yeh	
time	bay·ya·meem	
serving at that	ha·hem	
and say	ve·a·mar·ta	
to him	e·law	
“ I declare	hig·gad·tee	
today	hay·yo·wm	
to the LORD	la·YHVH	
your God	e·lo·he·kha	

that	kee	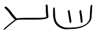	
I have entered	va·tee	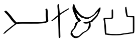	
	el	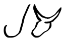	
the land	ha·a·rets	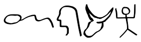	
that	a·sher	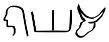	
swore	nish·ba	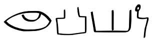	
the LORD	YHVH	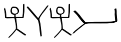	
to our fathers	la·a·vo·te·nu	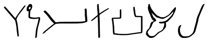	
to give	la·tet	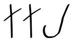	
us ”	la·nu	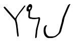	
shall take	ve·la·qach	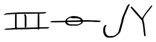	Deuteronomy 26:4
Then the priest	hak·ko·hen	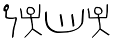	
the basket	hat·te·ne	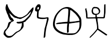	
from your hands	mee·ya·de·kha	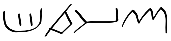	
and place it	ve·hin·nee·cho	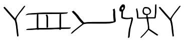	
before	liph·ne	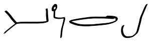	
the altar	miz·bach	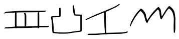	
of the LORD	YHVH	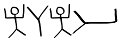	
your God	e·lo·he·kha	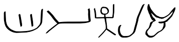	
and you are to declare	ve·a·nee·ta	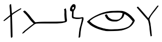	Deuteronomy 26:5
	ve·a·mar·ta	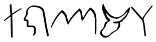	
before	liph·ne	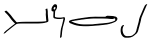	
the LORD	YHVH	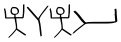	
your God	e·lo·he·kha	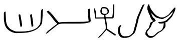	
Aramean	a·ram·mee	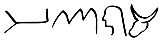	
was a wandering	o·ved	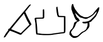	
“ My father	a·vee	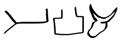	

and he went down	vay·ye·red	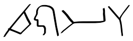	
to Egypt	mits·ray·mah		
and lived	vay·ya·gar	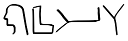	
there	sham		
	bim·te		
few in number	me·at		
and became	vay·hee	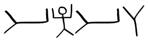	
-	sham		
nation	le·go·w		
a great	ga·do·wl		
mighty	a·tsum		
and numerous	va·rav		
mistreated us	vay·ya·re·u		Deuteronomy 26:6
-	o·ta·nu		
But the Egyptians	ham·mits·reem		
and afflicted us	vay·an·nu·nu		
putting us	vay·yit·te·nu	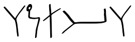	
	a·le·nu	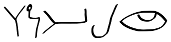	
labor	a·vo·dah	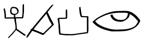	
to hard	qa·shah	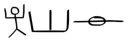	
So we called out	van·nits·aq		Deuteronomy 26:7
to	el		
the LORD	YHVH		
the God	e·lo·he		
of our fathers	a·vo·te·nu		
heard	vay·yish·ma		
and the LORD	YHVH		

-	et	את	
our voice	qo·le·nu	קלנו	
and saw	vay·yar	וירא	
-	et	את	
our affliction	a·ne·ye·nu	ענינו	
-	ve·et	ואת	
toil	a·ma·le·nu	עמלנו	
-	ve·et	ואת	
and oppression	la·cha·tse·nu	לחצנו	
brought us	vay·yo·w·tsi·e·nu	ויוצאנו	Deuteronomy 26:8
Then the LORD	YHVH	יהוה	
out of Egypt	mim·mits·ra·yim	ממצרים	
hand	be·yad	ביד	
with a mighty	cha·za·qah	חזקה	
arm	u·viz·ro·a	ובזרע	
and an outstretched	ne·tu·yah	נטויה	
terror	u·ve·mo·ra	ובמרא	
with great	ga·dol	גדל	
signs	u·ve·o·to·wt	ובאתות	
and wonders	u·ve·mo·phe·teem	ובמפתים	
And He brought us	vay·vi·e·nu	ויבאנו	Deuteronomy 26:9
to	el	אל	
place	ham·ma·qo·wm	המקום	
this	haz·zeh	הזה	
and gave	vay·yit·ten	ויתן	
us	la·nu	לנו	
-	et	את	

land	ha·a·rets		
this	haz·zot		
a land	e·rets		
flowing	za·vat	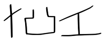	
with milk	cha·lav	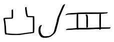	
and honey	u·de·vash		
And now	ve·at·tah		Deuteronomy 26:10
behold	hin·neh	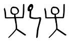	
I have brought	he·ve·tee		
-	et		
	re·sheet		
the firstfruits	pe·ree		
of the land	ha·a·da·mah		
that	a·sher		
have given	na·tat·tah	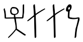	
me ”	lee	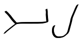	
You, O LORD	YHVH		
Then you are to place [the basket]	ve·hin·nach·to	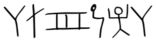	
before	liph·ne		
the LORD	YHVH		
your God	e·lo·he·kha		
and bow down	ve·hish·ta·cha·vee·ta	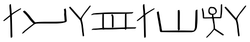	
before	liph·ne		
Him	YHVH		
	e·lo·he·kha		
So you shall rejoice —	ve·sa·mach·ta		Deuteronomy 26:11
in all	ve·khal		

the good	hat·to·wv		
-	a·sher		
has given	na·tan	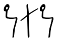	
to you	le·kha	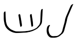	
things the LORD	YHVH		
your God	e·lo·he·kha		
and your household	u·le·ve·te·kha	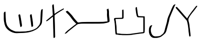	
you	at·tah		
the Levite	ve·hal·le·vee	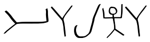	
and the foreigner dwelling	ve·hag·ger		
-	a·sher		
among you —	be·qir·be·kha		
When	kee	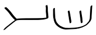	Deuteronomy 26:12
you have finished laying aside	te·khal·leh	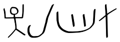	
	la·ser		
-	et		
of all	kal	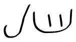	
a tenth	ma·sar		
your produce	te·vu·a·te·kha		
year	bash·sha·nah		
in the third	hash·she·lee·shit	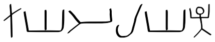	
the year	she·nat	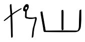	
of the tithe	ham·ma·a·ser		
you are to give	ve·na·tat·tah	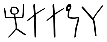	
it to the Levite	lal·le·vee		
the foreigner	lag·ger		
the fatherless	lay·ya·to·wm		

and the widow	ve·la·al·ma·nah	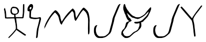	
that they may eat	ve·a·khe·lu		
within your gates	vish·a·re·kha		
and be filled	ve·sa·ve·u		
Then you shall declare	ve·a·mar·ta		Deuteronomy 26:13
in the presence	liph·ne		
of the LORD	YHVH		
your God	e·lo·he·kha		
“ I have removed	bi·ar·tee		
the sacred [portion]	haq·qo·desh	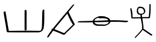	
from	min		
[my] house	hab·ba·yit	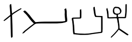	
and	ve·gam		
have given it	ne·tat·tee	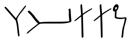	
to the Levite	lal·le·vee		
the foreigner	ve·lag·ger	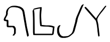	
the fatherless	lay·ya·to·wm		
and the widow	ve·la·al·ma·nah	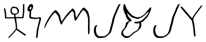	
according to all	ke·khal		
the commandments	mits·va·te·kha		
-	a·sher		
You have given me	tsiw·vee·ta·nee	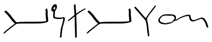	
I have not	lo		
transgressed	a·var·tee		
Your commandments	mim·mits·wo·te·kha		
	ve·lo		
or forgotten	sha·kha·che·tee	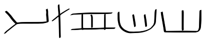	

I have not	lo		Deuteronomy 26:14
eaten	a·khal·tee	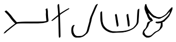	
while in mourning	ve·o·nee		
any of [the sacred portion]	mim·men·nu	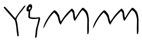	
	ve·lo		
or removed	vi·ar·tee		
any of it	mim·men·nu	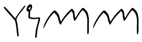	
while unclean	be·ta·me		
	ve·lo		
or offered	na·tat·tee		
any of	mim·men·nu	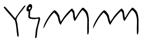	
it for the dead	le·met	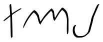	
I have obeyed	sha·ma·tee		
	be·qo·wl	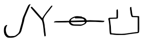	
the LORD	YHVH		
my God	e·lo·hay		
I have done	a·see·tee	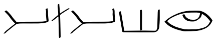	
everything	ke·khol		
-	a·sher		
You commanded me	tsiw·vee·ta·nee	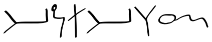	
Look down	hash·qee·phah	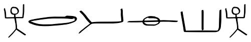	Deuteronomy 26:15
habitation	mim·me·o·wn		
Your holy	qad·she·kha		
from	min		
from heaven	hash·sha·ma·yim	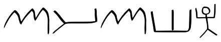	
and bless	u·va·rekh		
-	et		

Your people	am·me·kha	עמך	
-	et	את	
Israel	yis·ra·el	ישראל	
-	ve·et	ואת	
and the land	ha·a·da·mah	האדמה	
as	a·sher	אשר	
You have given	na·tat·tah	נתתה	
us	la·nu	לנו	
-	ka·a·sher	כאשר	
You swore	nish·ba·ta	נשבעת	
to our fathers —	la·a·vo·te·nu	לאבתינו	
a land	e·rets	ארץ	
flowing	za·vat	זבת	
with milk	cha·lav	חלב	
and honey ”	u·de·vash	ודבש	
day	hay·yo·wm	היום	Deuteronomy 26:16
this	haz·zeh	הזה	
The LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
commands you	me·tsaw·ve·kha	מצוך	
to follow	la·a·so·wt	לעשות	
-	et	את	
statutes	ha·chuq·qeem	החקים	
these	ha·el·leh	האלה	
-	ve·et	ואת	
and ordinances	ham·mish·pa·teem	המשפטים	
You must be careful	ve·sha·mar·ta	ושמרת	

to follow	ve·a·see·ta	
them	o·w·tam	
with all	be·khal	
your heart	le·va·ve·kha	
and with all	u·ve·khal	
your soul	naph·she·kha	
-	et	Deuteronomy 26:17
that the LORD	YHVH	
you have proclaimed	he·e·mar·ta	
Today	hay·yo·wm	
is	lih·yo·wt	
your	le·kha	
God	le·lo·heem	
and that you will walk	ve·la·le·khet	
in His ways	bid·ra·khaw	
keep	ve·lish·mor	
His statutes	chuq·qaw	
and commandments	u·mits·wo·taw	
and ordinances	u·mish·pa·taw	
and listen	ve·lish·mo·a	
to His voice	be·qo·lo	
the LORD	va·YHVH	Deuteronomy 26:18
has proclaimed that	he·e·mee·re·kha	
And today	hay·yo·wm	
you are	lih·yo·wt	
His	lo	
people	le·am	

[and] treasured possession	se·gul·lah	𐤎𐤂𐤋𐤄	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
He promised	dib·ber	𐤃𐤁𐤓	
	lakh	𐤋𐤊	
that you are to keep	ve·lish·mor	𐤅𐤋𐤔𐤌𐤓	
all	kal	𐤊𐤋	
His commandments	mits·wo·taw	𐤌𐤑𐤅𐤕𐤉𐤅	
that He will set you	u·le·tit·te·kha	𐤅𐤋𐤕𐤕𐤊	Deuteronomy 26:19
high	el·yo·wn	𐤏𐤋𐤉𐤅𐤍	
above	al	𐤏𐤋	
all	kal	𐤊𐤋	
the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
He has made	a·sah	𐤏𐤔𐤄	
in praise	lit·hil·lah	𐤋𐤕𐤄𐤋𐤄	
and name	u·le·shem	𐤅𐤋𐤔𐤌	
and honor	u·le·tiph·a·ret	𐤅𐤋𐤕𐤐𐤀𐤓𐤕	
and that you will be	ve·lih·yo·te·kha	𐤅𐤋𐤄𐤉𐤕𐤊	
people	am	𐤏𐤌	
a holy	qa·dosh	𐤒𐤃𐤔	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
He has promised	dib·ber	𐤃𐤁𐤓𐤎	
commanded	vay·tsaw	𐤅𐤉𐤑𐤅	Deuteronomy 27:1
Then Moses	mo·sheh	𐤌𐤔𐤄	
and the elders	ve·ziq·ne	𐤅𐤆𐤒𐤍𐤉	

of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	et	𐤀𐤕	
the people	ha·am	𐤄𐤏𐤌	
:	le·mor	𐤋𐤀𐤌𐤓	
“ Keep	sha·mor	𐤔𐤌𐤓	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the commandments	ham·mits·vah	𐤄𐤌𐤑𐤅𐤄	
-	a·sher	𐤀𐤔𐤓	
I	a·no·khee	𐤀𐤍𐤊𐤉	
am giving	me·tsaw·veh	𐤌𐤑𐤅𐤄	
you	et·khem	𐤀𐤕𐤊𐤌	
today	hay·yo·wm	𐤄𐤉𐤅𐤌	
And	ve·ha·yah	𐤅𐤄𐤉𐤄	Deuteronomy 27:2
on the day	bay·yo·wm	𐤁𐤉𐤅𐤌	
-	a·sher	𐤀𐤔𐤓	
you cross	ta·av·ru	𐤕𐤏𐤁𐤓𐤅	
-	et	𐤀𐤕	
the Jordan	hay·yar·den	𐤄𐤉𐤓𐤃𐤍	
into	el	𐤀𐤋	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
that	a·sher	𐤀𐤔𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
is giving	no·ten	𐤍𐤕𐤍	
you	lakh	𐤋𐤊	
set up	va·ha·qe·mo·ta	𐤅𐤄𐤒𐤌𐤕	

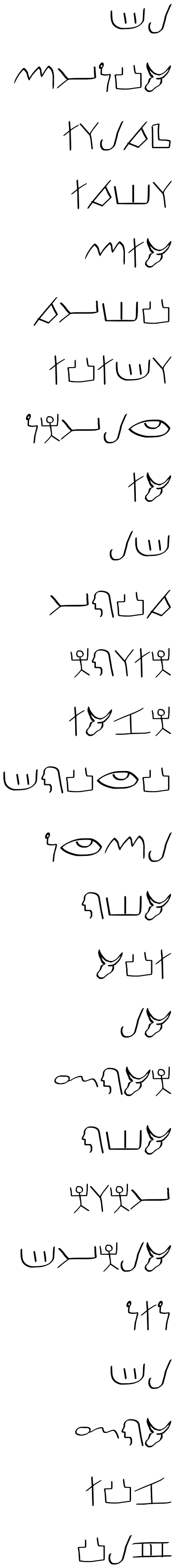

	le·kha	
stones	a·va·neem	
large	ge·do·lo·wt	
and coat	ve·sad·ta	
them	o·tam	
with plaster	bas·seed	
Write	ve·kha·tav·ta	Deuteronomy 27:3
on them	a·le·hen	
-	et	
all	kal	
the words	div·re	
law	hat·to·w·rah	
of this	haz·zot	
when you have crossed over	be·a·ve·re·kha	
to	le·ma·an	
-	a·sher	
enter	ta·vo	
	el	
the land	ha·a·rets	
that	asher	
the LORD	YHVH	
your God	e·lo·he·kha	
is giving	no·ten	
you	le·kha	
a land	e·rets	
flowing	za·vat	
with milk	cha·lav	

and honey	u·de·vash		
just as	ka·a·sher		
has promised you	dib·ber		
the LORD	YHVH		
the God	e·lo·he		
of your fathers	a·vo·te·kha		
	lakh	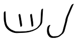	
And	ve·ha·yah	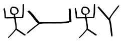	Deuteronomy 27:4
when you have crossed	be·a·ve·re·khem	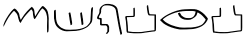	
-	et		
the Jordan	hay·yar·den		
you are to set up	ta·qee·mu	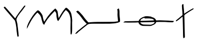	
-	et		
stones	ha·a·va·neem	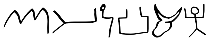	
these	ha·el·leh		
as	a·sher		
I	a·no·khee		
am commanding you today	me·tsaw·veh		
-	et·khem		
-	hay·yo·wm	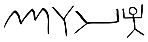	
on Mount	be·har		
Ebal	e·val	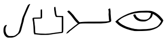	
and you are to coat	ve·sad·ta		
them	o·w·tam		
with plaster	bas·seed	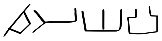	
Moreover, you are to build	u·va·nee·ta	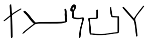	Deuteronomy 27:5

there	sham		
an altar	miz·be·ach		
to the LORD	la·YHVH	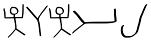	
your God	e·lo·he·kha		
an altar of	miz·bach		
stones	a·va·neem	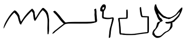	
You must not	lo		
use	ta·neeph	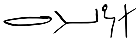	
on them	a·le·hem	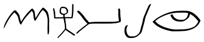	
any iron tool	bar·zel	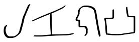	
stones	a·va·neem	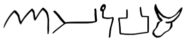	Deuteronomy 27:6
with uncut	she·le·mo·wt	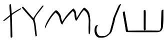	
You shall build	tiv·neh		
-	et		
the altar	miz·bach		
of the LORD	YHVH		
your God	e·lo·he·kha		
and offer	ve·ha·a·lee·ta		
upon it	a·law	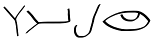	
burnt offerings	o·w·lot		
to the LORD	la·YHVH	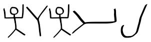	
your God	e·lo·he·kha		
you are to sacrifice	ve·za·vach·ta	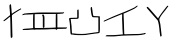	Deuteronomy 27:7
[your] peace offerings	she·la·meem		
eating them	ve·a·khal·ta		
There	sham		
and rejoicing	ve·sa·mach·ta		

in the presence	liph·ne	
of the LORD	YHVH	
your God	e·lo·he·kha	
And you shall write	ve·kha·tav·ta	Deuteronomy 27:8
upon	al	
these stones	ha·a·va·neem	
-	et	
all	kal	
the words	div·re	
law ”	hat·to·w·rah	
of this	haz·zot	
distinctly	ba·er	
	he·tev	
spoke	vay·dab·ber	Deuteronomy 27:9
Then Moses	mo·sheh	
priests	ve·hak·ko·ha·neem	
and the Levitical	hal·vee·yim	
to	el	
all	kal	
Israel :	yis·ra·el	
	le·mor	
“ Be silent	has·ket	
and listen !	u·she·ma	
O Israel	yis·ra·el	
day	hay·yo·wm	
This	haz·zeh	
you have become	nih·ye·ta	

the people	le·am	𐤋𐤏𐤌	
of the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
You shall therefore obey	ve·sha·ma·ta	𐤅𐤔𐤌𐤏𐤕	Deuteronomy 27:10
the voice	be·qo·wl	𐤁𐤒𐤅𐤋	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
and follow	ve·a·see·ta	𐤅𐤏𐤔𐤉𐤕	
-	et	𐤀𐤕	
His commandments	mits·w·taw	𐤌𐤑𐤅𐤕𐤅	
-	ve·et	𐤅𐤀𐤕	
and statutes	chuq·qaw	𐤇𐤒𐤉𐤅	
-	a·sher	𐤀𐤔𐤓	
I	a·no·khee	𐤀𐤍𐤊𐤉	
am giving you today	me·tsaw·ve·kha	𐤌𐤑𐤅𐤊	
”	hay·yo·wm	𐤄𐤉𐤅𐤌𐤟	
commanded	vay·tsaw	𐤅𐤉𐤑𐤅	Deuteronomy 27:11
Moses	mo·sheh	𐤌𐤔𐤄	
-	et	𐤀𐤕	
the people :	ha·am	𐤄𐤏𐤌	
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
On that	ha·hu	𐤄𐤄𐤅𐤀	
	le·mor	𐤋𐤀𐤌𐤓	
these [tribes]	el·leh	𐤀𐤋𐤄	Deuteronomy 27:12
shall stand	ya·am·du	𐤉𐤏𐤌𐤃𐤅	
to bless	le·va·rekh	𐤋𐤁𐤓𐤊	
-	et	𐤀𐤕	

the people :	ha·am		
on	al		
Mount	har		
Gerizim	ge·ri·zeem	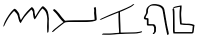	
“ When you have crossed	be·a·ve·re·khem	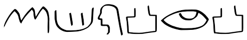	
-	et		
the Jordan	hay·yar·den	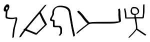	
Simeon	shim·o·wn		
Levi	ve·le·vee		
Judah	vee·hu·dah		
Issachar	ve·yis·sa·sh·khar		
Joseph	ve·yo·w·seph		
and Benjamin	u·vin·ya·min	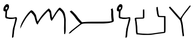	
And these [tribes]	ve·el·leh		Deuteronomy 27:13
shall stand	ya·am·du		
to	al		
deliver the curse :	haq·qe·la·lah	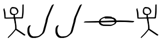	
on Mount	be·har		
Ebal	e·val	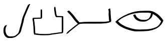	
Reuben	re·u·ven		
Gad	gad		
Asher	ve·a·sher		
Zebulun	u·ze·vu·lun		
Dan	dan		
and Naphtali	ve·naph·ta·lee		
Then	ve·a·nu		Deuteronomy 27:14
the Levites	hal·vee·yim	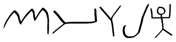	

shall proclaim	ve·a·me·ru	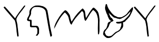	
to	el	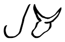	
every	kal	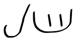	
Israelite	eesh	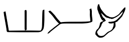	
:	yis·ra·el	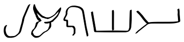	
voice	qo·wl	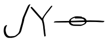	
in a loud	ram	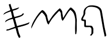	
‘ Cursed [is]	a·rur	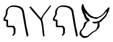	Deuteronomy 27:15
the man	ha·eesh	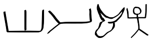	
who	a·sher	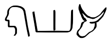	
makes	ya·a·seh	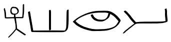	
a carved idol	phe·sel	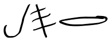	
or molten image —	u·mas·se·khah	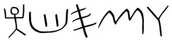	
an abomination	to·w·a·vat	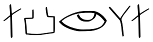	
to the LORD	YHVH	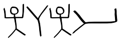	
the work of	ma·a·seh	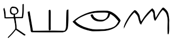	
the hands	ye·de	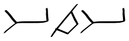	
of a craftsman —	cha·rash	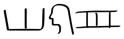	
and sets it up	ve·sam	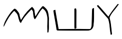	
in secret ’	bas·sa·ter	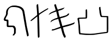	
say	ve·a·nu	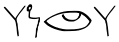	
And {let} all	khal	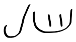	
the people	ha·am	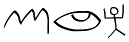	
	ve·a·me·ru	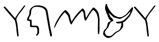	
‘ Amen ! ’	a·men	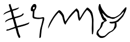	
‘ Cursed [is]	a·rur	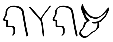	Deuteronomy 27:16
he who dishonors	maq·leh	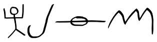	

his father	a·vee	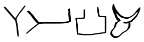	
or mother ’	ve·im·mo		
say	ve·a·mar		
And {let} all	kal		
the people	ha·am		
‘ Amen ! ’	a·men		
‘ Cursed [is]	a·rur		Deuteronomy 27:17
he who moves	mas·seeg		
boundary stone ’	ge·vul		
his neighbor’s	re·e·hu		
say	ve·a·mar		
And {let} all	kal		
the people	ha·am		
‘ Amen ! ’	a·men		
‘ Cursed is	a·rur		Deuteronomy 27:18
wander	mash·geh		
he who lets a blind man	iw·ver		
in the road ’	bad·da·rekh		
say	ve·a·mar		
And {let} all	kal		
the people	ha·am		
‘ Amen ! ’	a·men		
‘ Cursed is	a·rur		Deuteronomy 27:19
he who withholds	mat·teh		
justice	mish·pat		
from the foreigner	ger		
the fatherless	ya·to·wm		

or the widow ’	ve·al·ma·nah		
say	ve·a·mar		
And {let} all	kal	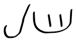	
the people	ha·am		
‘ Amen ! ’	a·men		
‘ Cursed is	a·rur		Deuteronomy 27:20
he who sleeps	sho·khev		
with	im		
wife	e·shet		
his father’s	a·vee	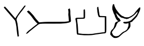	
for	kee	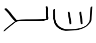	
he has violated	gil·lah	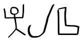	
marriage bed ’	ke·naph	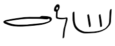	
his father’s	a·vee	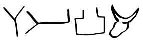	
say	ve·a·mar		
And {let} all	kal	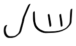	
the people	ha·am		
‘ Amen ! ’	a·men		
‘ Cursed is	a·rur		Deuteronomy 27:21
he who lies	sho·khev		
with	im		
any	kal	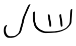	
animal ’	be·he·mah	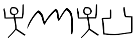	
say	ve·a·mar		
And {let} all	kal	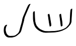	
the people	ha·am		
‘ Amen ! ’	a·men	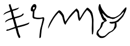	

‘ Cursed is	a·rur		Deuteronomy 27:22
he who sleeps	sho·khev		
with	im		
his sister	a·cho·to	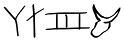	
the daughter of	bat		
his father	a·vee	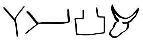	
or	o		
the daughter of	vat		
his mother ’	im·mo	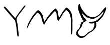	
say	ve·a·mar		
And {let} all	kal	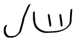	
the people	ha·am		
‘ Amen ! ’	a·men	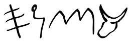	
‘ Cursed is	a·rur		Deuteronomy 27:23
he who sleeps	sho·khev		
with	im		
his mother-in-law ’	cho·tan·to	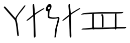	
say	ve·a·mar		
And {let} all	kal	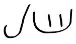	
the people	ha·am		
‘ Amen ! ’	a·men		
‘ Cursed is	a·rur		Deuteronomy 27:24
he who strikes down	mak·keh		
his neighbor	re·e·hu		
in secret ’	bas·sa·ter		
say	ve·a·mar		
And {let} all	kal	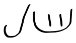	

the people	ha·am		
‘ Amen ! ’	a·men		
‘ Cursed is	a·rur		Deuteronomy 27:25
he who accepts	lo·qe·ach	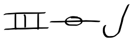	
a bribe	sho·chad	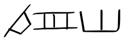	
to kill	le·hak·ko·wt	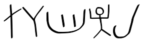	
person	ne·phesh		
’	dam		
an innocent	na·qee	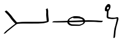	
say	ve·a·mar		
And {let} all	kal	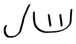	
the people	ha·am		
‘ Amen ! ’	a·men	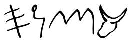	
‘ Cursed is	a·rur		Deuteronomy 27:26
he who	a·sher		
does not	lo		
put	ya·qeem	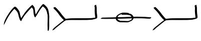	
-	et		
the words	div·re		
law	hat·to·w·rah		
of this	haz·zot		
into practice	la·a·so·wt		
-’	o·w·tam		
say	ve·a·mar		
And {let} all	kal	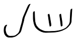	
the people	ha·am		
‘ Amen ! ’ [”]	a·men		

[“] Now	ve·ha·yah	והיה	Deuteronomy 28:1
if	im	אם	
you faithfully obey	sha·mo·w·a	שמוע	
	tish·ma	תשמע	
the voice of	be·qo·wl	בקול	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
and are careful	lish·mor	לשמר	
to follow	la·a·so·wt	לעשות	
-	et	את	
all	kal	כל	
His commandments	mits·wo·taw	מצותיו	
-	a·sher	אשר	
I	a·no·khee	אנכי	
am giving you today	me·tsaw·ve·kha	מצוך	
	hay·yo·wm	היום	
will set you	u·ne·ta·ne·kha	ונתנך	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
	el·yo·wn	עליון	
high above	al	על	
all	kal	כל	
the nations	go·w·ye	גויי	
of the earth	ha·a·rets	הארץ	
will come	u·va·u	ובאו	Deuteronomy 28:2
upon you	a·le·kha	עליך	
And all	kal	כל	

blessings	hab·be·ra·kho·wt		
these	ha·el·leh		
and overtake you	ve·his·see·gu·kha	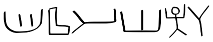	
if	kee	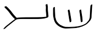	
you will obey	tish·ma		
the voice of	be·qo·wl	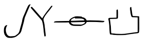	
the LORD	YHVH		
your God :	e·lo·he·kha		
will be blessed	ba·rukh		Deuteronomy 28:3
You	at·tah		
in the city	ba·eer		
and blessed	u·va·rukh		
	at·tah		
in the country	bas·sa·deh	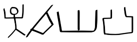	
will be blessed	ba·rukh		Deuteronomy 28:4
The fruit of	pe·ree		
your womb	vit·ne·kha		
as well as the produce	u·phe·ree		
of your land	ad·ma·te·kha		
and the offspring	u·phe·ree		
of your livestock —	ve·hem·te·kha		
the calves	she·gar		
of your herds	a·la·phe·kha		
and the lambs	ve·ash·te·ro·wt		
of your flocks	tso·ne·kha		
will be blessed	ba·rukh		Deuteronomy 28:5
Your basket	tan·a·kha		

and kneading bowl	u·mish·ar·te·kha	ומשארתך	
will be blessed	ba·rukh	ברוך	Deuteronomy 28:6
You	at·tah	אתה	
when you come in	be·vo·e·kha	בבאך	
and blessed	u·va·rukh	וברוך	
when you	at·tah	אתה	
go out	be·tse·te·kha	בצאתך	
will cause	yit·ten	יתן	Deuteronomy 28:7
The LORD	YHVH	יהוה	
-	et	את	
the enemies	o·ye·ve·kha	איביך	
who rise up	haq·qa·meem	הקמים	
against you	a·le·kha	עליך	
to be defeated	nig·ga·pheem	נגפים	
before you	le·pha·ne·kha	לפניך	
direction	be·de·rekh	בדרך	
you in one	e·chad	אחד	
They will march out	ye·tse·u	יצאו	
against	e·le·kha	אליך	
in seven	u·ve·shiv·ah	ובשבעה	
-	de·ra·kheem	דרכים	
but flee	ya·nu·su	ינוסו	
from you	le·pha·ne·kha	לפניך	
will decree	ye·tsaw	יצו	Deuteronomy 28:8
The LORD	YHVH	יהוה	
-	it·te·kha	אתך	
-	et	את	

a blessing	hab·be·ra·khah	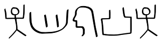	
on your barns	ba·a·sa·me·kha		
and on everything	u·ve·khol		
to which you put	mish·lach	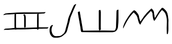	
your hand	ya·de·kha	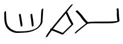	
will bless you	u·ve·rakh·kha		
in the land	ba·a·rets		
-	a·sher		
the LORD	YHVH		
your God	e·lo·he·kha		
He is giving	no·ten		
you	lakh	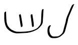	
will establish you	ye·qee·me·kha	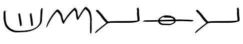	Deuteronomy 28:9
The LORD	YHVH		
	lo	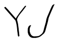	
people	le·am		
as His holy	qa·do·wosh		
just as	ka·a·sher		
He has sworn	nish·ba		
to you	lakh	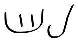	
if	kee	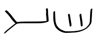	
you keep	tish·mor		
-	et		
the commandments	mits·wot		
of the LORD	YHVH	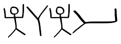	
your God	e·lo·he·kha		
and walk	ve·ha·lakh·ta	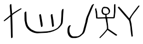	

in His ways	bid·ra·khaw	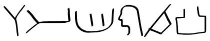	
will see	ve·ra·u		Deuteronomy 28:10
Then all	kal		
the peoples	am·me		
of the earth	ha·a·rets		
that	kee	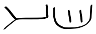	
by the name of	shem		
the LORD	YHVH		
you are called	niq·ra	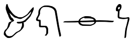	
	a·le·kha	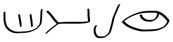	
and they will stand in awe	ve·ya·re·u		
of you	mim·me·ka		
will make you prosper	ve·ho·w·tir·kha		Deuteronomy 28:11
The LORD	YHVH		
abundantly —	le·to·w·vah		
in the fruit of	biph·ree		
your womb	vit·ne·kha		
the offspring	u·viph·ree		
of your livestock	ve·ham·te·kha		
and the produce	u·viph·ree		
of your land —	ad·ma·te·kha		
in	al		
the land	ha·a·da·mah		
that	a·sher		
swore	nish·ba		
the LORD	YHVH		
to your fathers	la·a·vo·te·kha		

to give	la·tet	𐤋𐤕𐤕	
you	lakh	𐤋𐤊	
will open	yiph·tach	𐤉𐤐𐤕𐤇	Deuteronomy 28:12
The LORD	YHVH	𐤉𐤄𐤅𐤄	
	le·kha	𐤋𐤊	
-	et	𐤀𐤕	
storehouse	o·w·tsa·ro	𐤀𐤅𐤑𐤓𐤅	
His abundant	hat·to·wv	𐤄𐤈𐤅𐤁	
-	et	𐤀𐤕	
the heavens	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
to send	la·tet	𐤋𐤕𐤕	
rain	me·tar	𐤌𐤈𐤓	
on your land	ar·tse·kha	𐤀𐤓𐤑𐤊	
in season	be·it·to	𐤁𐤏𐤕𐤅	
and to bless	u·le·va·rekh	𐤅𐤋𐤁𐤓𐤊	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the work	ma·a·seh	𐤌𐤏𐤔𐤄	
of your hands	ya·de·kha	𐤉𐤃𐤊	
You will lend	ve·hil·vee·ta	𐤅𐤄𐤋𐤅𐤉𐤕	
nations	go·w·yim	𐤂𐤅𐤉𐤌	
to many	rab·beem	𐤓𐤁𐤉𐤌	
but	ve·at·tah	𐤅𐤀𐤕𐤄	
from none	lo	𐤋𐤀	
borrow	til·veh	𐤕𐤋𐤅𐤄	
will make	u·ne·ta·ne·kha	𐤅𐤍𐤕𐤍𐤊	Deuteronomy 28:13
The LORD	YHVH	𐤉𐤄𐤅𐤄	

you the head	le·rosh	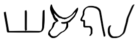	
and not	ve·lo	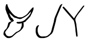	
the tail	le·za·nav	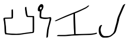	
	ve·ha·yee·ta	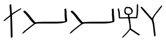	
you will only	raq	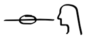	
move upward	le·ma·lah	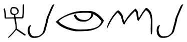	
and never	ve·lo	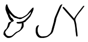	
	tih·yeh	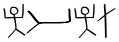	
downward	le·mat·tah	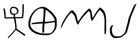	
if	kee	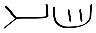	
you hear	tish·ma	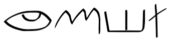	
	el	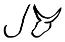	
the commandments	mits·wot	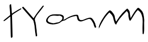	
of the LORD	YHVH	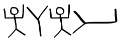	
your God	e·lo·he·kha	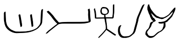	
which	a·sher	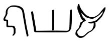	
I	a·no·khee	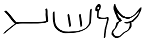	
am giving	me·tsaw·ve·kha	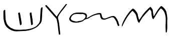	
you today	hay·yo·wm	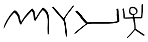	
and carefully	lish·mor	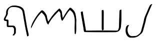	
follow	ve·la·a·so·wt	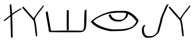	
Do not	ve·lo	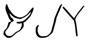	Deuteronomy 28:14
turn aside	ta·sur	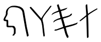	
from any of	mik·kal	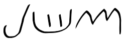	
the words	had·de·va·reem	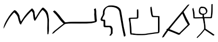	
-	a·sher	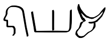	
I	a·no·khee	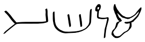	

command	me·tsaw·veh	𐤌𐤑𐤅𐤄	
you	et·khem	𐤀𐤕𐤊𐤌	
today	hay·yo·wm	𐤄𐤉𐤅𐤌	
to the right	ya·meen	𐤉𐤌𐤉𐤍	
or to the left	u·se·mo·wl	𐤅𐤔𐤌𐤀𐤅𐤋	
and do not go	la·le·khet	𐤋𐤋𐤊𐤕	
after	a·cha·re	𐤀𐤇𐤓𐤉	
gods	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
other	a·che·reem	𐤀𐤇𐤓𐤉𐤌	
to serve them	le·a·ve·dam	𐤋𐤏𐤁𐤃𐤌 𐤎	
-	ve·ha·yah	𐤅𐤄𐤉𐤄	Deuteronomy 28:15
If, however	im	𐤀𐤌	
you do not	lo	𐤋𐤀	
obey	tish·ma	𐤕𐤔𐤌𐤏	
	be·qo·wl	𐤁𐤒𐤅𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
by carefully	lish·mor	𐤋𐤔𐤌𐤓	
following	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
His commandments	mits·wo·taw	𐤌𐤑𐤅𐤕𐤉𐤅	
and statutes	ve·chuq·qo·taw	𐤅𐤇𐤒𐤕𐤉𐤅	
-	a·sher	𐤀𐤔𐤓	
I	a·no·khee	𐤀𐤍𐤊𐤉	
am giving you today	me·tsaw·ve·kha	𐤌𐤑𐤅𐤊	
	hay·yo·wm	𐤄𐤉𐤅𐤌	

will come	u·va·u		
upon you	a·le·kha	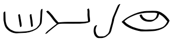	
all	kal		
curses	haq·qe·la·lo·wt	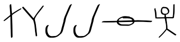	
these	ha·el·leh		
and overtake you :	ve·his·see·gu·kha	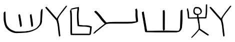	
will be cursed	a·rur		Deuteronomy 28:16
You	at·tah		
in the city	ba·eer		
and cursed	ve·a·rur		
	at·tah		
in the country	bas·sa·deh	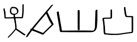	
will be cursed	a·rur		Deuteronomy 28:17
Your basket	tan·a·kha		
and kneading bowl	u·mish·ar·te·kha		
will be cursed	a·rur		Deuteronomy 28:18
The fruit	pe·ree		
of your womb	vit·ne·kha		
as well as the produce	u·phe·ree		
of your land	ad·ma·te·kha		
the calves	she·gar		
of your herds	a·la·phe·kha		
and the lambs	ve·ash·te·ro·wt		
of your flocks	tso·ne·kha		
will be cursed	a·rur		Deuteronomy 28:19
You	at·tah		
when you come in	be·vo·e·kha		

and cursed	ve·a·rur		
when you	at·tah		
go out	be·tse·te·kha		
will send	ye·shal·lach	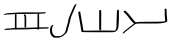	Deuteronomy 28:20
The LORD	YHVH		
upon you	be·kha	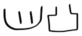	
-	et		
curses	ham·me·e·rah		
-	et		
confusion	ham·me·hu·mah	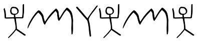	
and	ve·et		
reproof	ham·mig·e·ret		
in all	be·khal		
to which you put	mish·lach	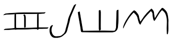	
your hand	ya·de·kha	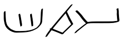	
-	a·sher		
-	ta·a·seh		
until	ad		
you are destroyed	hish·sha·med·kha		
	ve·ad		
perish	a·va·de·kha		
and quickly	ma·her	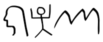	
because of	mip·pe·ne		
the wickedness	ro·a		
you have committed	ma·a·la·le·kha	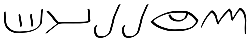	
-	a·sher		
in forsaking Him	a·zav·ta·nee	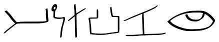	

cling	yad·beq	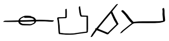	Deuteronomy 28:21
The LORD	YHVH		
to you	be·kha	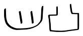	
	et		
will make the plague	had·da·ver		
until	ad		
He has exterminated	kal·lo·to	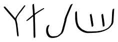	
you	o·te·kha		
from	me·al		
the land	ha·a·da·mah		
that	a·sher		
you	at·tah		
are entering	va		
	sham·mah		
to possess	le·rish·tah	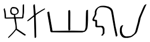	
will strike you	yak·ke·khah		Deuteronomy 28:22
The LORD	YHVH		
with wasting disease	bash·sha·che·phet	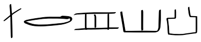	
with fever	u·vaq·qad·da·chat	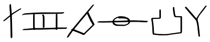	
and inflammation	u·vad·dal·le·qet		
with scorching heat	u·va·char·chur	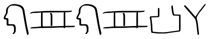	
and drought	u·va·che·rev	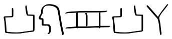	
and with blight	u·vash·shid·da·pho·wn		
and mildew	u·vay·ye·ra·qo·wn		
these will pursue	u·re·da·phu·kha		
you until	ad		
you perish	a·ve·de·kha	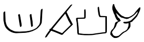	

will be	ve·ha·yu	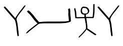	Deuteronomy 28:23
The sky	sha·me·kha	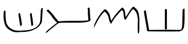	
-	a·sher		
over	al		
your head	ro·she·kha		
bronze	ne·cho·shet		
and the earth	ve·ha·a·rets		
-	a·sher		
beneath you	tach·te·kha		
iron	bar·zel	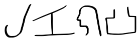	
will turn	yit·ten	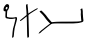	Deuteronomy 28:24
The LORD	YHVH		
-	et		
the rain	me·tar		
of your land	ar·tse·kha		
into dust	a·vaq	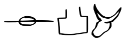	
and powder	ve·a·phar		
from	min		
the sky	hash·sha·ma·yim		
it will descend	ye·red		
on you	a·le·kha	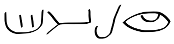	
until	ad		
you are destroyed	hish·sha·me·dakh		
will cause	yit·ten·kha	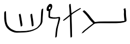	Deuteronomy 28:25
The LORD	YHVH	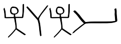	
you to be defeated	nig·gaph	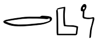	
before	liph·ne		

your enemies	o·ye·ve·kha	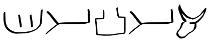	
direction	be·de·rekh	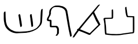	
in one	e·chad	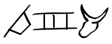	
You will march out	te·tse	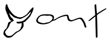	
against them	e·law	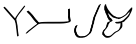	
in seven	u·ve·shiv·ah	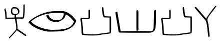	
-	de·ra·kheem	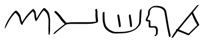	
but flee	ta·nus	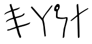	
from them	le·pha·naw	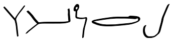	
You will be	ve·ha·yee·ta	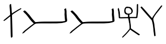	
an object of horror	le·za·a·vah	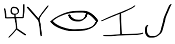	
to all	le·khol	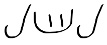	
the kingdoms	mam·le·kho·wt	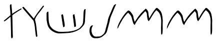	
of the earth	ha·a·rets	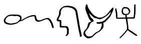	
will be	ve·ha·ye·tah	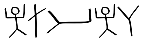	Deuteronomy 28:26
Your corpses	niv·la·te·kha	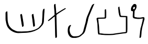	
food	le·ma·a·khal	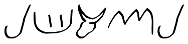	
for all	le·khal	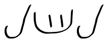	
the birds	o·wph	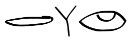	
of the air	hash·sha·ma·yim	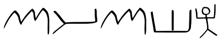	
and beasts of	u·le·ve·he·mat	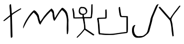	
the earth	ha·a·rets	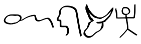	
with no	ve·en	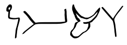	
one to scare them away	ma·cha·reed	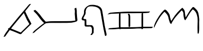	
will afflict	yak·ke·khah	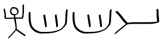	Deuteronomy 28:27
The LORD	YHVH	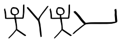	
you with the boils	bish·cheen	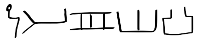	

of Egypt	mits·ra·yim	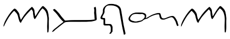	
with tumors	u·va·ʿo·pha·līm	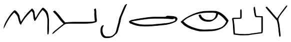	
and scabs	u·vag·ga·rav	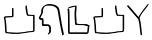	
and itch	u·ve·cha·res	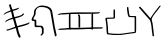	
from which	a·sher	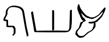	
you cannot	lo	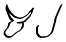	
	tu·khal	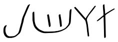	
be cured	le·he·ra·phe	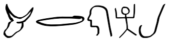	
will afflict	yak·ke·khah	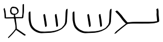	Deuteronomy 28:28
The LORD	YHVH	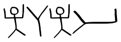	
you with madness	be·shig·ga·o·wn	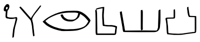	
blindness	u·ve·iw·va·ro·wn	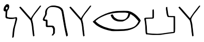	
and confusion	u·ve·tim·ho·wn	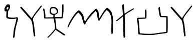	
of mind	le·vav	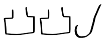	
you will	ve·ha·yee·ta	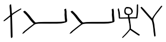	Deuteronomy 28:29
grope about	me·mash·shesh	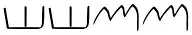	
and at noon	bats·tsa·ho·ra·yim	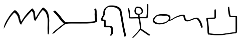	
like	ka·a·sher	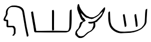	
-	ye·mash·shesh	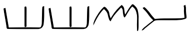	
a blind man	ha·iw·ver	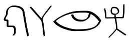	
in the darkness	ba·a·phe·lah	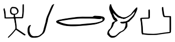	
You will not	ve·lo	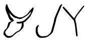	
prosper	tats·lee·ach	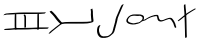	
-	et	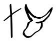	
in your ways	de·ra·khe·kha	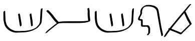	
you will be	ve·ha·yee·ta	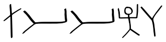	
-	akh	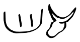	

oppressed	a·shuq		
and plundered	ve·ga·zul		
Day after day	kal		
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with no one	ve·en		
to save you	mo·wo·shee·a	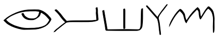	
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You will be pledged in marriage	te·a·res		
man	ve·eesh	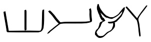	
but another	a·cher	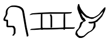	
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a house	ba·yit	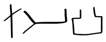	
You will build	tiv·neh		
but will not	ve·lo		
live	te·shev	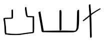	
in it	bo		
a vineyard	ke·rem		
You will plant	tit·ta	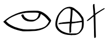	
but will not	ve·lo		
enjoy its fruit	te·chal·lel·lɛn·nu	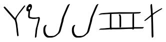	
Your ox	sho·wr·kha		Deuteronomy 28:31
will be slaughtered	ta·vu·ach		
before your eyes	le·e·ne·kha	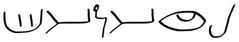	
but you will not	ve·lo		
eat	to·khal		
any of it	mim·men·nu	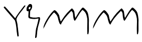	
Your donkey	cha·mo·re·kha		

will be taken away	ga·zul		
-	mil·le·pha·ne·kha		
and not	ve·lo		
returned	ya·shuv		
to you	lakh	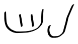	
Your flock	tso·ne·kha		
will be given	ne·tu·no·wt		
to your enemies	le·o·ye·ve·kha	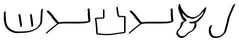	
and no one	ve·en	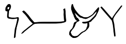	
you	le·kha	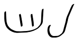	
will save	mo·wo·shee·a	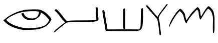	
Your sons	ba·ne·kha	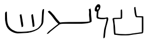	Deuteronomy 28:32
and daughters	u·ve·no·te·kha	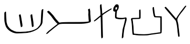	
will be given	ne·tu·neem	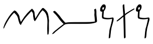	
nation	le·am		
to another	a·cher	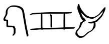	
while your eyes	ve·e·ne·kha	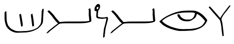	
looking	ro·o·wt		
grow weary	ve·kha·lo·wt	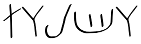	
for them	a·le·hem	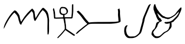	
	kal	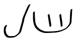	
day after day	hay·yo·wm	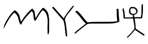	
with no	ve·en		
power in	le·el		
your hand	ya·de·kha	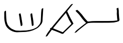	
the produce	pe·ree		Deuteronomy 28:33
of your land	ad·ma·te·kha		

and of all	ve·khal	וכל	
your toil	ye·gee·a·kha	יגיעך	
will eat	yo·khal	יאכל	
A people	am	עם	
-	a·sher	אשר	
you do not	lo	לא	
know	ya·da·e·ta	ידעת	
you will be	ve·ha·yee·ta	והיית	
-	raq	רק	
oppressed	a·shuq	עשוק	
and crushed	ve·ra·tsuts	ורצוץ	
All	kal	כל	
your days	hay·ya·meem	הימים	
You will be	ve·ha·yee·ta	והיית	Deuteronomy 28:34
driven mad	me·shug·ga	משגע	
by the sights	mim·mar·eh	ממראה	
	e·ne·kha	עיניך	
-	a·sher	אשר	
you see	tir·eh	תראה	
will afflict you	yak·ke·khah	יככה	Deuteronomy 28:35
The LORD	YHVH	יהוה	
boils	bish·cheen	בשחין	
with painful	ra	רע	
on	al	על	
your knees	hab·bir·ka·yim	הברכים	
	ve·al	ועל	
and thighs	hash·sho·qa·yim	השקים	

-	a·sher		
	lo		
incurable	tu·khal		
	le·he·ra·phe		
from the soles	mik·kaph		
of your feet	rag·le·kha	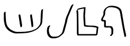	
to	ve·ad		
the top of your head	qa·de·qo·de·kha	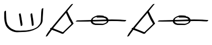	
will bring	yo·w·lekh	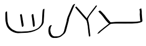	Deuteronomy 28:36
The LORD	YHVH	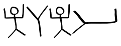	
you	o·te·kha	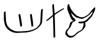	
and	ve·et		
the king	mal·ke·kha	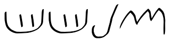	
	a·sher		
you appoint	ta·qeem	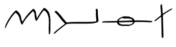	
	a·le·kha	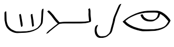	
to	el		
a nation	go·w		
-	a·sher	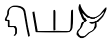	
nor	lo		
have known	ya·da·ta		
neither you	at·tah		
your fathers	va·a·vo·te·kha		
you will worship	ve·a·vad·ta	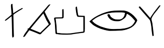	
and there	sham		
gods —	e·lo·heem		
other	a·che·reem	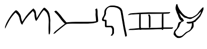	

[gods] of wood	ets		
and stone	va·a·ven		
You will become	ve·ha·yee·ta	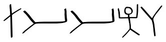	Deuteronomy 28:37
an object of horror	le·sham·mah		
scorn	le·ma·shal		
and ridicule	ve·lish·nee·nah		
among all	be·khol		
the nations	ha·am·meem		
to which	a·sher		
will drive you	ye·na·heg·kha		
the LORD	YHVH		
	sham·mah		
seed	ze·ra		Deuteronomy 28:38
much	rav	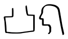	
You will sow	to·w·tsee		
in the field	has·sa·deh		
little	u·me·at		
but harvest	te·e·soph		
because	kee	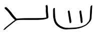	
will consume it	yach·se·len·nu		
the locusts	ha·ar·beh		
vineyards	ke·ra·meem		Deuteronomy 28:39
You will plant	tit·ta	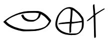	
and cultivate	ve·a·va·de·ta	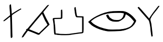	
the wine	ve·ya·yin	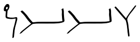	
but will neither	lo		
drink	tish·teh		

nor	ve·lo		
gather [the grapes]	te·e·gor		
because	kee	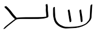	
will eat them	to·khe·len·nu		
worms	hat·to·la·at		
olive trees	ze·teem		Deuteronomy 28:40
You will have	yih·yu		
	le·kha	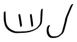	
throughout	be·khal		
your territory	ge·vu·le·kha		
yourself with oil	ve·she·men		
but will never	lo		
anoint	ta·sukh		
because	kee	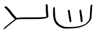	
will drop off	yish·shal	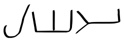	
the olives	ze·te·kha	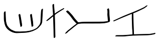	
sons	ba·neem	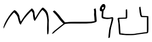	Deuteronomy 28:41
and daughters	u·va·no·wt	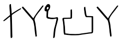	
You will father	to·w·leed	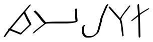	
but they will not	ve·lo		
remain	yih·yu		
yours	lakh	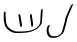	
because	kee	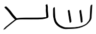	
they will go	ye·le·khu	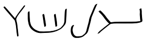	
into captivity	bash·she·vee		
all	kal	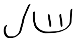	Deuteronomy 28:42
your trees	e·tse·kha		

and the produce	u·phe·ree	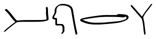	
of your land	ad·ma·te·kha	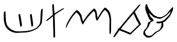	
will consume	ye·ya·resh	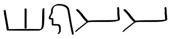	
Swarms of locusts	hats·tse·la·tsal	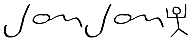	
The foreigner living	hag·ger	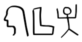	Deuteronomy 28:43
-	a·sher	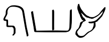	
among you	be·qir·be·kha	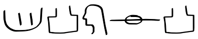	
will rise	ya·a·leh	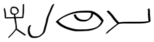	
above you	a·le·kha	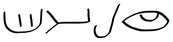	
higher	ma·lah	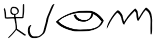	
and higher	ma·e·lah	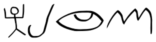	
while you	ve·at·tah	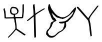	
sink down	te·red	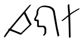	
lower	mat·tah	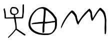	
and lower	mat·tah	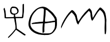	
He	hu	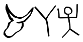	Deuteronomy 28:44
will lend to you	yal·ve·kha	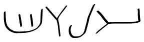	
but you	ve·at·tah	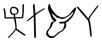	
will not	lo	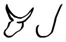	
lend to him	tal·ven·nu	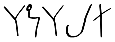	
He	hu	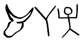	
will be	yih·yeh	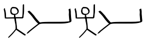	
the head	le·rosh	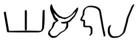	
and you	ve·at·tah	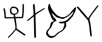	
will be	tih·yeh	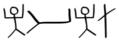	
the tail	le·za·nav	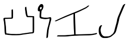	
will come	u·va·u	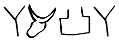	Deuteronomy 28:45

upon you	a·le·kha	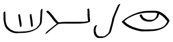	
All	kal	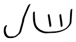	
curses	haq·qe·la·lo·wt	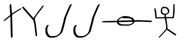	
these	ha·el·leh	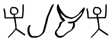	
They will pursue you	u·re·da·phu·kha	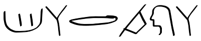	
and overtake you	ve·his·see·gu·kha	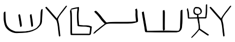	
until	ad	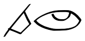	
you are destroyed	hish·sha·me·dakh	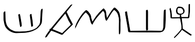	
since	kee	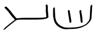	
you did not	lo	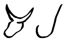	
obey	sha·ma·ta	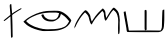	
	be·qo·wl	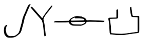	
the LORD	YHVH	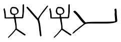	
your God	e·lo·he·kha	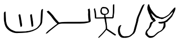	
and keep	lish·mor	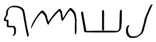	
the commandments	mits·wo·taw	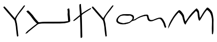	
and statutes	ve·chuq·qo·taw	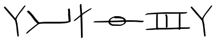	
-	a·sher	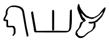	
He gave you	tsiw·vakh	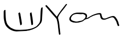	
These curses will be	ve·ha·yu	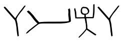	Deuteronomy 28:46
upon you	ve·kha	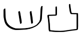	
a sign	le·o·wt	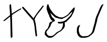	
and a wonder	u·le·mo·w·phet	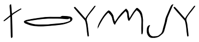	
and your descendants	u·ve·zar·a·kha	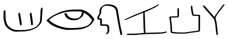	
forever	ad	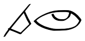	
	o·w·lam	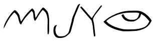	
Because	ta·chat	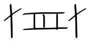	Deuteronomy 28:47

-	a·sher	אשר	
you did not	lo	לא	
serve	a·vad·ta	עבדת	
-	et	את	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
with joy	be·sim·chah	בשמחה	
and gladness	u·ve·tuv	ובטוב	
of heart	le·vav	לבב	
your abundance	me·rov	מרב	
in all	kol	כל	
you will serve	ve·a·vad·ta	ועבדת	Deuteronomy 28:48
-	et	את	
your enemies	o·ye·ve·kha	איביך	
-	a·sher	אשר	
will send	ye·shal·le·chen·nu	ישלחנו	
the LORD	YHVH	יהוה	
against you	bakh	בך	
in famine	be·ra·av	ברעב	
thirst	u·ve·tsa·ma	ובצמא	
nakedness	u·ve·e·rom	ובעירם	
and destitution	u·ve·cho·ser	ובחסר	
	kol	כל	
He will place	ve·na·tan	ונתן	
yoke	ol	על	
an iron	bar·zel	ברזל	
on	al	על	

your neck	tsaw·va·re·kha		
until	ad		
He has destroyed	hish·mee·do		
you	o·takh	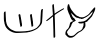	
will bring	yis·sa		Deuteronomy 28:49
The LORD	YHVH		
upon you	a·le·kha	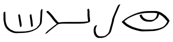	
a nation	go·w		
from afar	me·ra·cho·wq	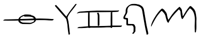	
from the ends of	miq·tseh	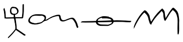	
the earth	ha·a·rets		
like	ka·a·sher		
to swoop down	yid·eh		
an eagle —	han·na·sher	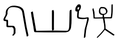	
a nation	go·w		
whose	a·sher		
you will not	lo		
understand	tish·ma		
language	le·sho·no	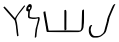	
nation	go·w		Deuteronomy 28:50
a ruthless	az		
	pa·neem	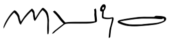	
-	a·sher		
with no	lo		
respect	yis·sa	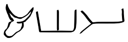	
	pha·neem	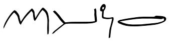	
for the old	le·za·qen	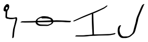	

for the young	ve·na·ar		
and no	lo		
pity	ya·chon	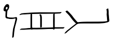	
They will eat	ve·a·khal		Deuteronomy 28:51
the offspring	pe·ree		
of your livestock	ve·hem·te·kha		
and the produce	u·phe·ree		
of your land	ad·ma·te·kha		
until	ad		
you are destroyed	hish·sha·me·dakh		
-	a·sher		
no	lo		
They will leave	yash·eer		
you	le·kha	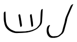	
grain	da·gan		
or new wine	tee·ro·wosh		
or oil	ve·yits·har	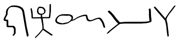	
no calves	she·gar		
of your herds	a·la·phe·kha		
or lambs	ve·ash·te·rot		
of your flocks	tso·ne·kha		
until	ad		
they have caused you to perish	ha·a·vee·do	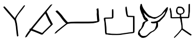	
-	o·takh	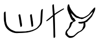	
They will besiege	ve·he·tsar		Deuteronomy 28:52
-	le·kha	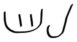	
all	be·khal		

the cities	she·a·re·kha		
until	ad		
have fallen	re·det	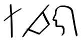	
walls	cho·mo·te·kha	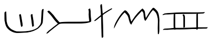	
the high	hag·ge·vo·ho·wt	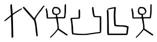	
and fortified	ve·hab·be·tsu·ro·wt		
in which	a·sher		
you	at·tah		
trust	bo·te·ach		
	ba·hen		
throughout	be·khal		
your land	ar·tse·kha		
They will besiege	ve·he·tsar		
	le·kha	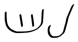	
all	be·khal		
your cities	she·a·re·kha		
throughout	be·khal		
the land	ar·tse·kha		
that	a·sher		
has given	na·tan	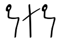	
the LORD	YHVH		
your God	e·lo·he·kha		
you	lakh	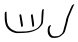	
Then you will eat	ve·a·khal·ta		Deuteronomy 28:53
the fruit	phe·ree		
of your womb	vit·ne·kha		
the flesh	be·sar		

of the sons	ba·ne·kha	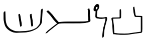	
and daughters	u·ve·no·te·kha	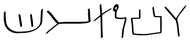	
whom	a·sher		
has given	na·tan		
you	le·kha	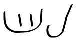	
the LORD	YHVH	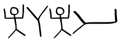	
your God	e·lo·he·kha		
in the siege	be·ma·tso·wr		
and distress	u·ve·ma·tso·wq		
that	a·sher		
will inflict	ya·tseeq		
on you	le·kha	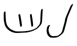	
your enemy	o·ye·ve·kha	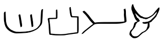	
man	ha·eesh	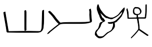	Deuteronomy 28:54
gentle	ha·rakh		
among you	be·kha		
and refined	ve·he·a·nog		
The most	me·od		
will begrudge	te·ra		
	e·no	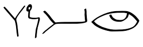	
his brother	ve·a·chee	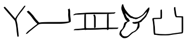	
the wife	u·ve·e·shet		
he embraces	che·qo	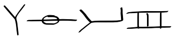	
and the rest	u·ve·ye·ter	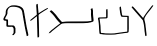	
of his children	ba·naw		
-	a·sher	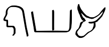	
who have survived	yo·w·teer		

refusing to share	mit·tet		Deuteronomy 28:55
with any	le·a·chad		
of them	me·hem		
the flesh	mib·be·sar	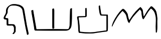	
of his children	ba·naw	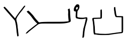	
-	a·sher		
he will eat	yo·khel		
because he has nothing	mib·be·lee	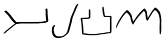	
left	hish·eer		
	lo		
	kol		
in the siege	be·ma·tso·wr		
and distress	u·ve·ma·tso·wq		
that	a·sher		
will inflict	ya·tseeq		
on you	le·kha	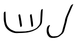	
your enemy	o·yiv·kha	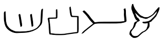	
within all	be·khal		
your gates	she·a·re·kha		
The most gentle	ha·rak·kah		Deuteronomy 28:56
among you	ve·kha	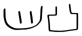	
and refined woman	ve·ha·a·nug·gah		
	a·sher		
she would not	lo		
venture	nis·se·tah		
the sole	khaph		
of her foot	rag·lah	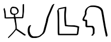	

to set	hats·tseg		
on	al		
the ground	ha·a·rets		
and refined	me·hit·an·neg		
so gentle	u·me·rokh	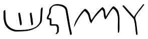	
will begrudge	te·ra		
	e·nah	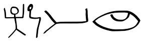	
the husband	be·eesh	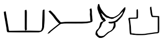	
she embraces	che·qah	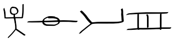	
and her son	u·viv·nah	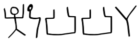	
and daughter	u·ve·vit·tah		
the afterbirth	u·ve·shil·ya·tah	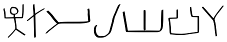	Deuteronomy 28:57
that comes	hay·yo·w·tset	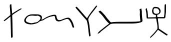	
from between	mib·ben	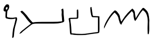	
her legs	rag·le·ha	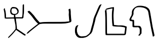	
and the children	u·ve·va·ne·ha		
-	a·sher		
she bears	te·led	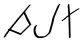	
because	kee	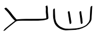	
eat them	to·khe·lem	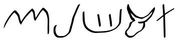	
for lack	be·cho·ser	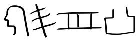	
of anything else	kol		
she will secretly	bas·sa·ter		
in the siege	be·ma·tso·wr		
and distress	u·ve·ma·tso·wq		
that	a·sher		
will inflict	ya·tseeq		

on you	le·kha	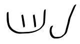	
your enemy	o·yiv·kha	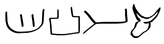	
within your gates	bish·a·re·kha		
If	im		Deuteronomy 28:58
you are not	lo		
careful	tish·mor		
to observe	la·a·so·wt		
-	et		
all	kal	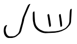	
the words	div·re		
law	hat·to·w·rah		
of this	haz·zot		
which are written	hak·ke·tu·veem		
book	bas·se·pher		
in this	haz·zeh		
that you may fear	le·yir·ah		
-	et		
name —	hash·shem		
this glorious	han·nikh·bad	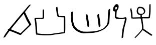	
and awesome	ve·han·no·w·ra		
	haz·zeh	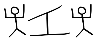	
-	et		
the LORD	YHVH		
your God —	e·lo·he·kha		
extraordinary	ve·hiph·la		Deuteronomy 28:59
He	YHVH	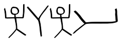	
-	et		

disasters	mak·ko·te·kha	𐤌𐤊𐤕𐤊	
-	ve·et	𐤅𐤀𐤕	
plagues	mak·ko·wt	𐤌𐤊𐤅𐤕	
{will bring} upon you and your descendants	zar·e·kha	𐤆𐤓𐤏𐤊	
	mak·ko·wt	𐤌𐤊𐤅𐤕	
severe	ge·do·lo·wt	𐤂𐤃𐤋𐤅𐤕	
and lasting	ve·ne·e·ma·no·wt	𐤅𐤍𐤀𐤌𐤍𐤅𐤕	
sicknesses	va·cho·la·yim	𐤅𐤇𐤋𐤉𐤌	
and terrible	ra·eem	𐤓𐤏𐤉𐤌	
and chronic	ve·ne·e·ma·neem	𐤅𐤍𐤀𐤌𐤍𐤉𐤌	
He will afflict you again	ve·he·sheev	𐤅𐤄𐤔𐤉𐤁	Deuteronomy 28:60
	be·kha	𐤁𐤊	
-	et	𐤀𐤕	
with all	kal	𐤊𐤋	
the diseases	mad·veh	𐤌𐤃𐤅𐤄	
in Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
you dreaded	ya·go·re·ta	𐤉𐤂𐤓𐤕	
	mip·pe·ne·hem	𐤌𐤐𐤍𐤉𐤄𐤌	
and they will cling	ve·da·ve·qu	𐤅𐤃𐤁𐤒𐤅	
to you	bakh	𐤁𐤊	
will also	gam	𐤂𐤌	Deuteronomy 28:61
every	kal	𐤊𐤋	
sickness	cho·lee	𐤇𐤋𐤉	
	ve·khal	𐤅𐤊𐤋	
and plague	mak·kah	𐤌𐤊𐤄	

-	a·sher		
not	lo		
recorded	kha·tuv		
Book	be·se·pher		
of the Law	hat·to·w·rah		
in this	haz·zot		
bring	ya·lem		
The LORD	YHVH		
upon you	a·le·kha	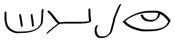	
until	ad		
you are destroyed	hish·sha·me·dakh		
will be left	ve·nish·ar·tem		Deuteronomy 28:62
in number	bim·te		
few	me·at		
-	ta·chat	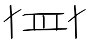	
-	a·sher		
You who were	he·yee·tem	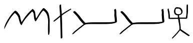	
as the stars	ke·kho·wkh·ve	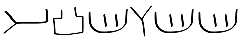	
in the sky	hash·sha·ma·yim		
as numerous	la·rov		
because	kee		
you would not	lo		
obey	sha·ma·ta		
the voice of	be·qo·wl	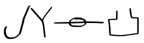	
the LORD	YHVH		
your God	e·lo·he·kha		
-	ve·ha·yah	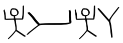	Deuteronomy 28:63

Just as	ka·a·sher	
it pleased	sas	
the LORD	YHVH	
-	a·le·khem	
to make you prosper	le·he·teev	
-	et·khem	
and multiply	u·le·har·bo·wt	
-	et·khem	
so also	ken	
it will please	ya·sees	
Him	YHVH	
	a·le·khem	
to annihilate	le·ha·a·veed	
you	et·khem	
and destroy	u·le·hash·meed	
you	et·khem	
And you will be uprooted	ve·nis·sach·tem	
from	me·al	
the land	ha·a·da·mah	
-	a·sher	
you	at·tah	
are entering	va	
	sham·mah	
to possess	le·rish·tah	
will scatter	ve·he·phee·tse·kha	Deuteronomy 28:64
Then the LORD	YHVH	
you among all	be·khal	

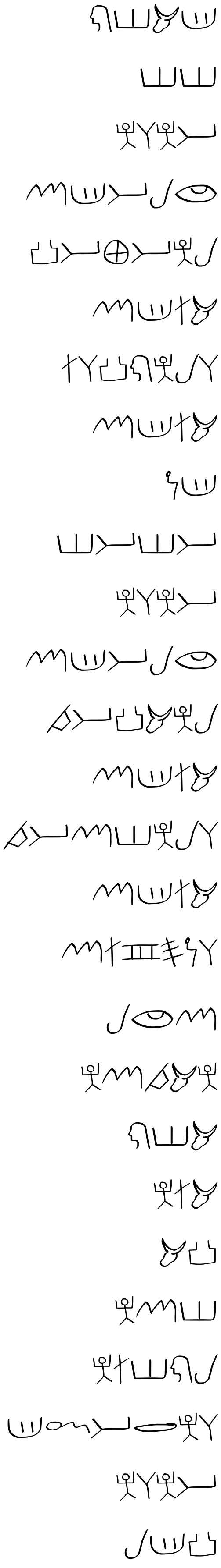

the nations	ha·am·meem		
from one end	miq·tseh	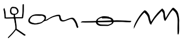	
of the earth	ha·a·rets		
to	ve·ad		
the other	qe·tseh	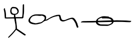	
	ha·a·rets		
you will worship	ve·a·vad·ta	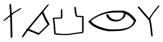	
and there	sham		
gods	e·lo·heem		
other	a·che·reem		
which	a·sher		
nor	lo		
have known	ya·da·ta		
neither you	at·tah		
your fathers	va·a·vo·te·kha		
[gods] of wood	ets		
and stone	va·a·ven		
nations	u·vag·go·w·yim		Deuteronomy 28:65
Among those	ha·hem	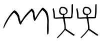	
you will find no	lo		
repose	tar·gee·a	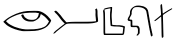	
not even	ve·lo		
	yih·yeh	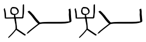	
a resting place	ma·no·w·ach		
for the sole	le·khaph		
of your foot	rag·le·kha	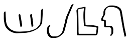	
will give	ve·na·tan		

the LORD	YHVH		
	le·kha	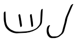	
There	sham		
heart	lev	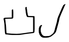	
you a trembling	rag·gaz		
failing	ve·khil·yo·wn	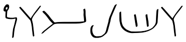	
eyes	e·na·yim	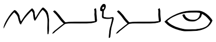	
and a despairing	ve·da·a·vo·wn		
soul	na·phesh		
-	ve·ha·yu	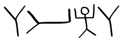	Deuteronomy 28:66
So your life	chay·ye·kha	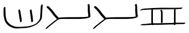	
will hang in doubt	te·lu·eem	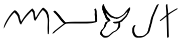	
	le·kha	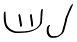	
before you	min·ne·ged		
and you will be afraid	u·pha·chad·ta	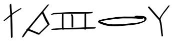	
night	lay·lah	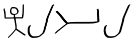	
and day	ve·yo·w·mam		
never	ve·lo		
certain	ta·a·meen		
of survival	be·chay·ye·kha	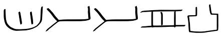	
In the morning	bab·bo·qer	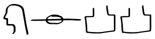	Deuteronomy 28:67
you will say	to·mar		
‘ If only	mee		
	yit·ten	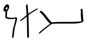	
it were evening ! ’	e·rev		
and in the evening	u·va·e·rev		
you will say	to·mar		

‘ If only	mee	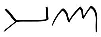	
	yit·ten	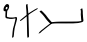	
it were morning !’—	bo·qer	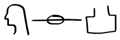	
because of the dread	mip·pa·chad	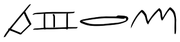	
in your hearts	le·va·ve·kha	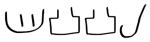	
of	a·sher	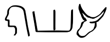	
the terrifying	tiph·chad	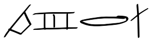	
sights	u·mim·mar·eh	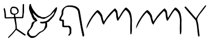	
	e·ne·kha	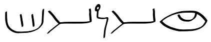	
-	a·sher	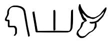	
you will see	tir·eh	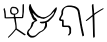	
will return you	ve·he·shee·ve·kha	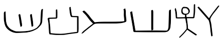	Deuteronomy 28:68
The LORD	YHVH	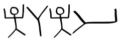	
to Egypt	mits·ra·yim	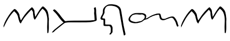	
in ships	ba·o·nee·yo·wt	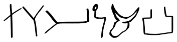	
by a route	bad·de·rekh	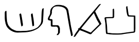	
that	a·sher	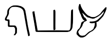	
I said	a·mar·tee	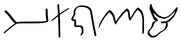	
you {should}	le·kha	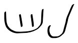	
never	lo	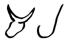	
again	to·seeph	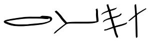	
	o·wd	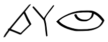	
see	lir·o·tah	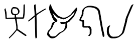	
you will sell	ve·hit·mak·kar·tem	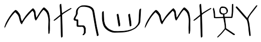	
There	sham	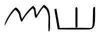	
yourselves to your enemies	le·o·ye·ve·kha	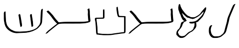	
as male	la·a·va·deem	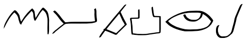	

and female slaves	ve·lish·pha·cho·wt	
but no	ve·en	
one will buy you ”	qo·neh	
These	el·leh	Deuteronomy 29:1
are the words	div·re	
of the covenant	hab·be·reet	
that	asher	
commanded	tsiw·vah	
the LORD	YHVH	
-	et	
Moses	mo·sheh	
to make	likh·rot	
with	et	
the Israelites	be·ne	
	yis·ra·el	
in the land	be·e·rets	
of Moab	mo·w·av	
in addition to	mil·le·vad	
the covenant	hab·be·reet	
-	a·sher	
He had made	ka·rat	
with them	it·tam	
at Horeb	be·cho·rev	
summoned	vay·yiq·ra	Deuteronomy 29:2
Moses	mo·sheh	
to them	el	
all	kal	

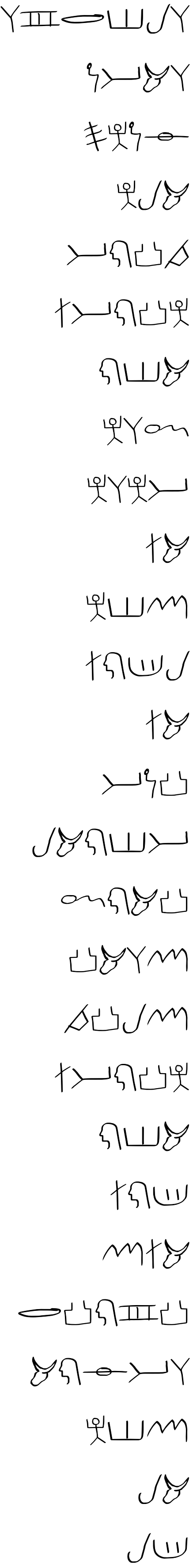

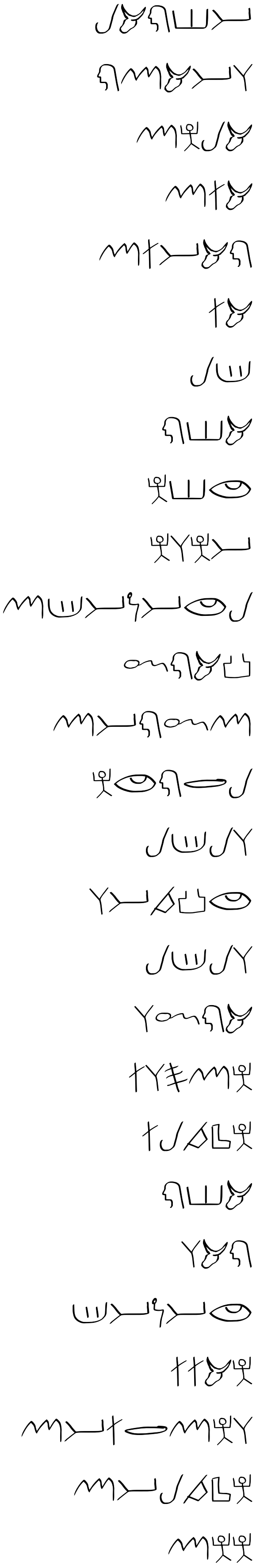

Israel	yis·ra·el	
and proclaimed	vay·yo·mer	
	a·le·hem	
“ You	at·tem	
have seen	re·ee·tem	
-	et	
everything	kal	
-	a·sher	
did	a·sah	
the LORD	YHVH	
with your own eyes	le·e·ne·khem	
-	be·e·rets	
in Egypt	mits·ra·yim	
to Pharaoh	le·phar·oh	
to all	u·le·khal	
his officials	a·va·daw	
and to all	u·le·khal	
his land	ar·tso	
trials	ham·mas·so·wt	Deuteronomy 29:3
the great	hag·ge·do·lot	
-	a·sher	
You saw	ra·u	
with your own eyes	e·ne·kha	
signs	ha·o·tot	
and wonders	ve·ham·mo·phe·teem	
miraculous	hag·ge·do·leem	
and those	ha·hem	

has not	ve·lo	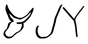	Deuteronomy 29:4
given	na·tan	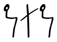	
the LORD	YHVH	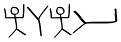	
you	la·khem	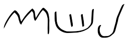	
a mind	lev	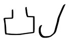	
to understand	la·da·at	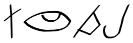	
eyes	ve·e·na·yim	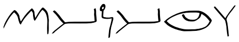	
to see	lir·o·wt	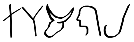	
or ears	ve·a·ze·na·yim	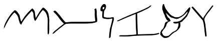	
to hear	lish·mo·a	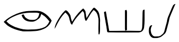	
Yet to	ad	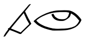	
day	hay·yo·wm	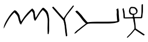	
this	haz·zeh	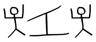	
I led	va·o·w·lekh	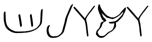	Deuteronomy 29:5
you	et·khem	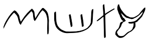	
For forty	ar·ba·eem	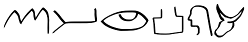	
years	sha·nah	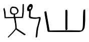	
in the wilderness	bam·mid·bar	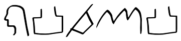	
did not	lo	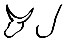	
wear out	va·lu	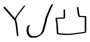	
yet your clothes	sal·mo·te·khem	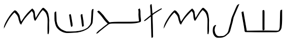	
	me·a·le·khem	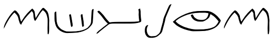	
and sandals	ve·na·al·kha	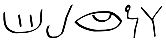	
	lo	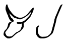	
	va·le·tah	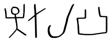	
	me·al	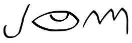	
	rag·le·kha	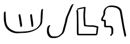	

bread	le·chem	לחם	Deuteronomy 29:6
no	lo	לא	
You ate	a·khal·tem	אכלתם	
[no] wine	ve·ya·yin	ויין	
or strong drink	ve·she·khar	ושכר	
	lo	לא	
and drank	she·tee·tem	שתיתם	
so that	le·ma·an	למען	
you might know	te·de·u	תדעו	
that	kee	כי	
I	a·nee	אני	
am the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
When you reached	vat·ta·vo·u	ותבאו	Deuteronomy 29:7
	el	אל	
place	ham·ma·qo·wm	המקום	
this	haz·zeh	הזה	
came out	vay·ye·tse	ויצא	
Sihon	see·chon	סיחן	
king	me·lekh	מלך	
of Heshbon	chesh·bo·wn	חשבון	
and Og	ve·o·wg	ועוג	
king	me·lekh	מלך	
of Bashan	hab·ba·shan	הבשן	
against us	liq·ra·te·nu	לקראתנו	
in battle	lam·mil·cha·mah	למלחמה	
but we defeated them	van·nak·kem	ונכם	

We took	van·niq·qach	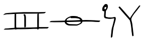	Deuteronomy 29:8
-	et		
their land	ar·tsam		
and gave	van·nit·te·nah	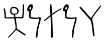	
it as an inheritance	le·na·cha·lah	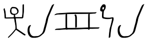	
to the Reubenites	la·r·u·ve·nee		
the Gadites	ve·lag·ga·dee		
and the half-tribe	ve·la·cha·tsee		
	she·vet		
of Manasseh	ham·nash·shee	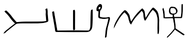	
So keep	u·she·mar·tem		Deuteronomy 29:9
-	et		
the words	div·re		
covenant	hab·be·reet	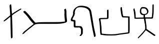	
of this	haz·zot		
and follow	va·a·see·tem	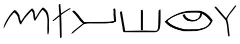	
-	o·tam		
that	le·ma·an		
you may prosper	tas·kee·lu	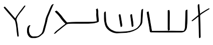	
-	et		
in all	kal	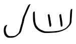	
-	a·sher		
you do	ta·a·sun		
of you	at·tem		Deuteronomy 29:10
are standing	nits·tsa·veem	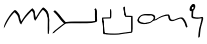	
today	hay·yo·wm	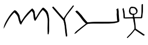	
All	kul·le·khem		

before	liph·ne		
the LORD	YHVH		
your God —	e·lo·he·khem	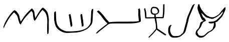	
you leaders	ra·she·khem	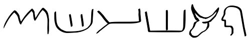	
of tribes	shiv·te·khem	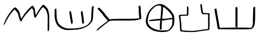	
elders	ziq·ne·khem	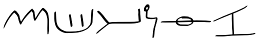	
officials	ve·sho·te·re·khem	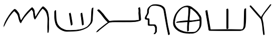	
and all	kol	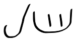	
the men	eesh	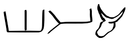	
of Israel	yis·ra·el	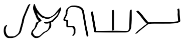	
your children	tap·pe·khem	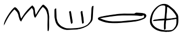	Deuteronomy 29:11
and wives	ne·she·khem	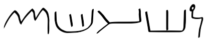	
and the foreigners	ve·ge·re·kha		
-	a·sher		
in	be·qe·rev	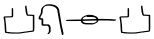	
your camps	ma·cha·ne·kha	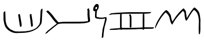	
who cut	me·cho·tev	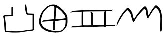	
your wood	e·tse·kha		
	ad		
and draw	sho·ev		
your water —	me·me·kha		
so that you may enter	le·a·ve·re·kha		Deuteronomy 29:12
into the covenant	biv·reet		
of the LORD	YHVH		
your God	e·lo·he·kha		
and into His oath	u·ve·a·la·to		
which	a·sher		

He	YHVH		
	e·lo·he·kha		
is making	ko·ret	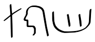	
with you today	im·me·kha		
	hay·yo·wm	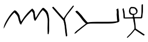	
and so that	le·ma·an		Deuteronomy 29:13
He may establish	ha·qeem	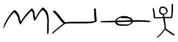	
you	o·te·kha		
today	hay·yo·wm	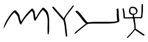	
as His	lo		
people	le·am		
and He	ve·hu		
may be	yih·yeh	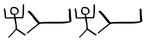	
your	le·kha	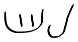	
God	le·lo·heem		
as	ka·a·sher		
He promised	dib·ber		
you	lakh	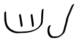	
and as	ve·kha·a·sher		
He swore	nish·ba		
to your fathers	la·a·vo·te·kha	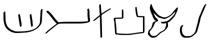	
to Abraham	le·av·ra·ham		
Isaac	le·yits·chaq		
and Jacob	u·le·ya·a·qov		
not	ve·lo		Deuteronomy 29:14
with you	it·te·khem		
only	le·vad·de·khem	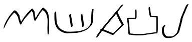	

I	a·no·khee		
am making	ko·ret	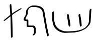	
-	et		
covenant	hab·be·reet	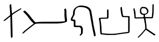	
this	haz·zot		
-	ve·et		
oath	ha·a·lah		
and this	haz·zot		
but	kee	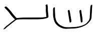	Deuteronomy 29:15
also with	et		
those who	a·sher		
	yesh·no		
here	poh	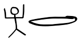	
with us	im·ma·nu	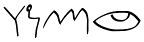	
are standing	o·med	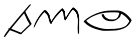	
today	hay·yo·wm	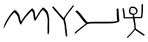	
in the presence	liph·ne		
of the LORD	YHVH		
our God	e·lo·he·nu		
as well as	ve·et		
with those who	a·sher		
are not	e·nen·nu	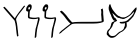	
here today	poh	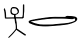	
	im·ma·nu		
	hay·yo·wm	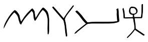	
For	kee	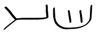	Deuteronomy 29:16
you yourselves	at·tem		

know	ye·da·tem	𐤉𐤃𐤏𐤕𐤌	
-	et	𐤀𐤕	
how	a·sher	𐤀𐤔𐤓	
we lived	ya·shav·nu	𐤉𐤔𐤁𐤍𐤅	
in the land	be·e·rets	𐤁𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
and	ve·et	𐤅𐤀𐤕	
how	a·sher	𐤀𐤔𐤓	
we passed	a·var·nu	𐤏𐤁𐤓𐤍𐤅	
through	be·qe·rev	𐤁𐤒𐤓𐤁	
the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
on the way [here]	a·var·tem	𐤏𐤁𐤓𐤕𐤌	
You saw	vat·tir·u	𐤅𐤕𐤓𐤀𐤅	Deuteronomy 29:17
-	et	𐤀𐤕	
the abominations	shiq·qu·tse·hem	𐤔𐤒𐤅𐤑𐤉𐤄𐤌	
-	ve·et	𐤅𐤀𐤕	
and idols	gil·lu·le·hem	𐤂𐤋𐤋𐤉𐤄𐤌	
made of wood	ets	𐤏𐤑	
and stone	va·e·ven	𐤅𐤀𐤁𐤍	
of silver	ke·seph	𐤊𐤎𐤐	
and gold	ve·za·hav	𐤅𐤆𐤄𐤁	
-	a·sher	𐤀𐤔𐤓	
among them	im·ma·hem	𐤏𐤌𐤄𐤌	
no	pen	𐤐𐤍	Deuteronomy 29:18
Make sure there is	yesh	𐤉𐤔	
among you	ba·khem	𐤁𐤊𐤌	

man	eesh	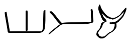
or	o	
or woman	ish·shah	
	o	
clan	mish·pa·chah	
	o	
tribe	she·vet	
whose	a·sher	
heart	le·va·vo	
turns away	pho·neh	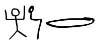
today	hay·yo·wm	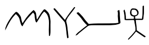
from	me·im	
the LORD	YHVH	
our God	e·lo·he·nu	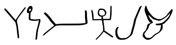
to go	la·le·khet	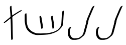
and worship	la·a·vod	
-	et	
the gods	e·lo·he	
nations	hag·go·w·yim	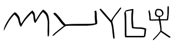
of those	ha·hem	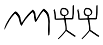
no	pen	
Make sure there is	yesh	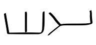
among you	ba·khem	
root	sho·resh	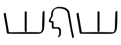
that bears	po·reh	
such poisonous	rosh	
and bitter fruit	ve·la·a·nah	

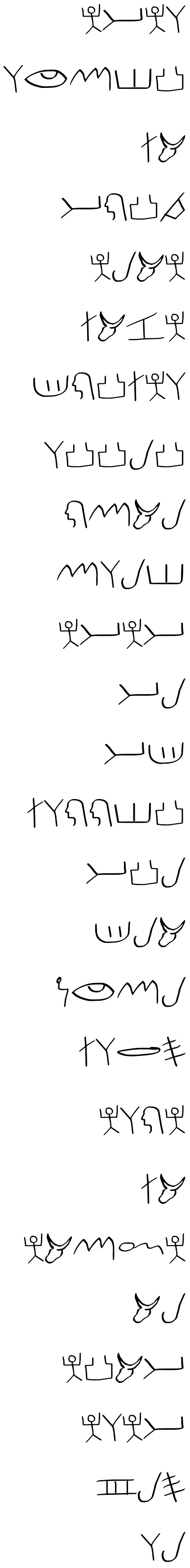

-	ve·ha·yah	Deuteronomy 29:19
because when such a person hears	be·sha·me·o	
-	et	
the words	div·re	
oath	ha·a·lah	
of this	haz·zot	
he invokes a blessing	ve·hit·ba·rekh	
on himself	bil·va·vo	
saying	le·mor	
peace	sha·lo·wm	
will have	yih·yeh	
‘ I	lee	
even though	kee	
in the stubbornness	bish·ri·rut	
of my own heart ’	lib·bee	
I walk	e·lekh	
	le·ma·an	
This will bring disaster	se·pho·wt	
on the watered [land]	ha·ra·vah	
as well as	et	
the dry	hats·tse·me·ah	
will never	lo	Deuteronomy 29:20
be willing	yo·veh	
The LORD	YHVH	
to forgive	se·lo·ach	
him	lo	

Instead	kee	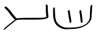	
	az		
will burn	ye·shan		
anger	aph		
[His]	YHVH		
and jealousy	ve·qin·a·to	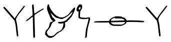	
man	ba·eesh	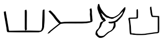	
against that	ha·hu	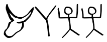	
will fall	ve·ra·ve·tsah	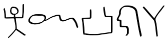	
upon him	bo		
and every	kal		
curse	ha·a·lah		
written	hak·ke·tu·vah		
book	bas·se·pher		
in this	haz·zeh		
will blot out	u·ma·chah		
The LORD	YHVH		
-	et		
his name	she·mo		
from under	mit·ta·chat		
heaven	hash·sha·ma·yim		
and single him out	ve·hiv·dee·lo		Deuteronomy 29:21
	YHVH		
for disaster	le·ra·ah		
from all	mik·kol		
the tribes	shiv·te	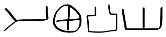	
of Israel	yis·ra·el	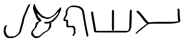	

according to all	ke·khol	
the curses	a·lo·wt	
of the covenant	hab·be·reet	
written	hak·ke·tu·vah	
Book	be·se·pher	
of the Law	hat·to·w·rah	
in this	haz·zeh	
-	ve·a·mar	Deuteronomy 29:22
Then the generation	had·do·wr	
to come —	ha·a·cha·ro·wn	
your sons	be·ne·khem	
who	a·sher	
follow	ya·qu·mu	
you	me·a·cha·re·khem	
and the foreigner	ve·han·na·khe·ree	
who	a·sher	
comes	ya·vo	
land —	me·e·rets	
from a distant	re·cho·w·qah	
will see	ve·ra·u	
-	et	
the plagues	mak·ko·wt	
of the land	ha·a·rets	
	ha·hi·w	
-	ve·et	
and the sicknesses	ta·cha·lu·e·ha	
-	a·sher	

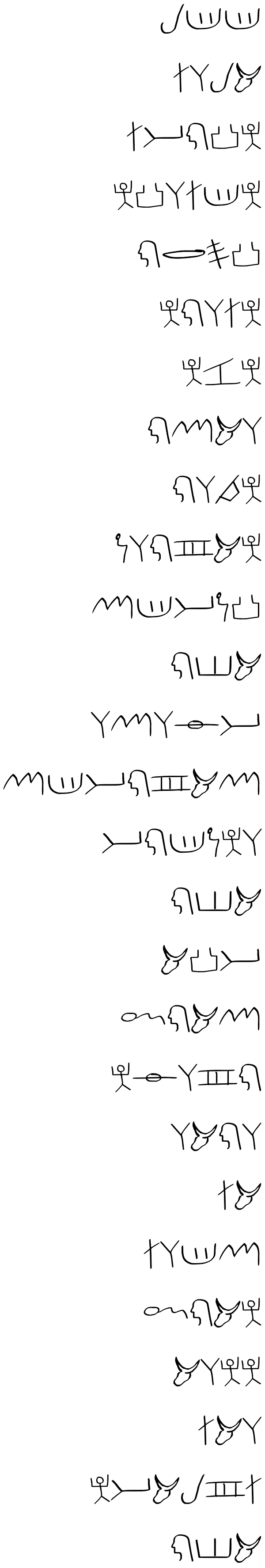

has inflicted	chil·lah	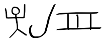	
the LORD	YHVH	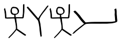	
on it	bah	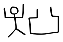	
of sulfur	ga·phe·reet	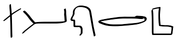	Deuteronomy 29:23
and salt	va·me·lach	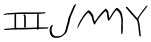	
will be a burning waste	se·re·phah	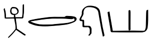	
All	khal	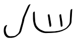	
its soil	ar·tsah	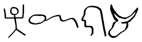	
unsown	lo	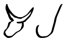	
	tiz·za·ra	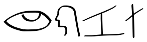	
	ve·lo	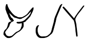	
and unproductive	tats·mi·ach	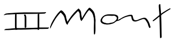	
with no	ve·lo	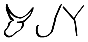	
growing	ya·a·leh	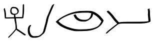	
on it	vah	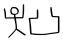	
	kal	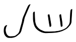	
plant	e·sev	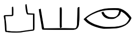	
just like the destruction	ke·mah·pe·khat	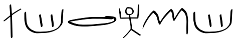	
of Sodom	se·dom	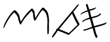	
and Gomorrah	va·a·mo·rah	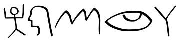	
Admah	ad·mah	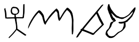	
and Zeboiim	u·tse·v·yīm	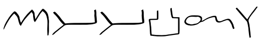	
which	a·sher	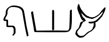	
overthrew	ha·phakh	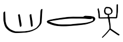	
the LORD	YHVH	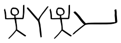	
in His fierce anger	be·ap·po	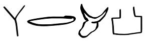	
	u·va·cha·ma·to	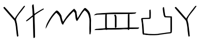	

will ask	ve·a·me·ru		Deuteronomy 29:24
So all	kal		
the nations	hag·go·w·yim	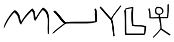	
‘ Why	al		
	meh	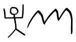	
done	a·sah		
has the LORD	YHVH		
such a thing	ka·khah		
land ?	la·a·rets		
to this	haz·zot		
Why	meh	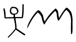	
outburst	cho·ree	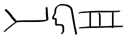	
of anger ? ’	ha·aph		
great	hag·ga·do·wl		
this	haz·zeh		
And [the people] will answer	ve·a·me·ru		Deuteronomy 29:25
‘ It is because	al		
-	a·sher		
they abandoned	a·ze·vu		
-	et		
the covenant	be·reet	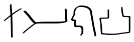	
of the LORD	YHVH		
the God	e·lo·he		
of their fathers	a·vo·tam		
which	a·sher		
He made	ka·rat	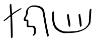	
with them	im·mam		

when He brought	be·ho·w·tsee·o	𐤁𐤄𐤅𐤑𐤉𐤀𐤅	
them	o·tam	𐤀𐤕𐤌	
out of the land	me·e·rets	𐤌𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
They went	vay·ye·le·khu	𐤅𐤉𐤋𐤊𐤅	Deuteronomy 29:26
and served	vay·ya·av·du	𐤅𐤉𐤏𐤁𐤃𐤅	
gods	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
other	a·che·reem	𐤀𐤇𐤓𐤉𐤌	
and they worshiped	vay·yish·ta·chaw·wu	𐤅𐤉𐤔𐤕𐤇𐤅𐤅	
	la·hem	𐤋𐤄𐤌	
gods	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
they had not	lo	𐤋𐤀	
known —	ye·da·um	𐤉𐤃𐤏𐤅𐤌	
gods that [the LORD] had not	ve·lo	𐤅𐤋𐤀	
given	cha·laq	𐤇𐤋𐤒	
to them	la·hem	𐤋𐤄𐤌	
burned	vay·yi·char	𐤅𐤉𐤇𐤓	Deuteronomy 29:27
Therefore the anger	aph	𐤀𐤐	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
land	ba·a·rets	𐤁𐤀𐤓𐤑	
against this	ha·hi·w	𐤄𐤄𐤅𐤀	
and He brought	le·ha·vee	𐤋𐤄𐤁𐤉𐤀	
upon it	a·le·ha	𐤏𐤋𐤉𐤄	
-	et	𐤀𐤕	
every	kal	𐤊𐤋	
curse	haq·qe·la·lah	𐤄𐤒𐤋𐤋𐤄	

written	hak·ke·tu·vah		
book	bas·se·pher		
in this	haz·zeh		
uprooted them	vay·yit·te·shem		Deuteronomy 29:28
The LORD	YHVH		
from	me·al		
their land	ad·ma·tam		
in His anger	be·aph		
rage	u·ve·che·mah	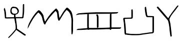	
wrath	u·ve·qe·tseph	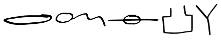	
and great	ga·do·wl		
and He cast them	vay·yash·li·khem	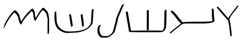	
into	el		
land	e·rets		
another	a·che·ret		
where they are today	kay·yo·wm	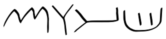	
,	haz·zeh		
The secret [things belong]	han·nis·ta·rot		Deuteronomy 29:29
to the LORD	la·YHVH	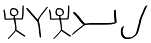	
our God	e·lo·he·nu	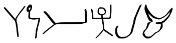	
but the things revealed	ve·han·nig·lot		
belong to us	la·nu		
and to our children	u·le·va·nē·nu		
forever	ad		
	o·w·lam		
so that we may follow	la·a·so·wt		

-	et	
all	kal	
the words	div·re	
law [”]	hat·to·w·rah	
of this	haz·zot	
[“] -	ve·ha·yah	Deuteronomy 30:1
When	khee	
come	ya·vo·u	
upon you —	a·le·kha	
all	kal	
things	had·de·va·reem	
these	ha·el·leh	
the blessings	hab·be·ra·khah	
and curses	ve·haq·qe·la·lah	
	a·sher	
I have set	na·tat·tee	
before you —	le·pha·ne·kha	
and you call [them]	va·ha·she·vo·ta	
to	el	
mind	le·va·ve·kha	
in all	be·khal	
the nations	hag·go·w·yim	
to which	a·sher	
has banished you	hid·dee·cha·kha	
the LORD	YHVH	
your God	e·lo·he·kha	
	sham·mah	

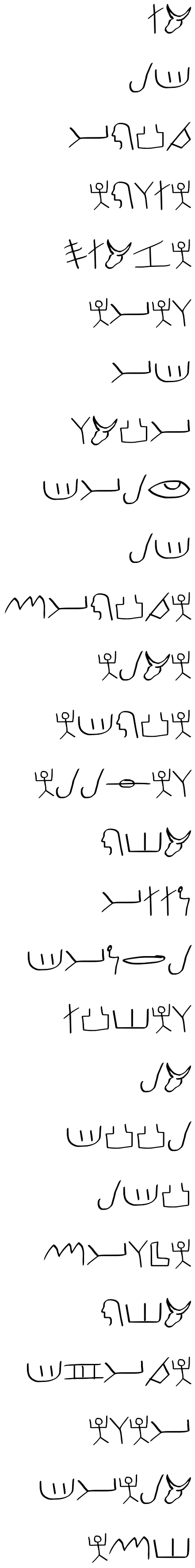

return	ve·shav·ta		Deuteronomy 30:2
to	ad		
the LORD	YHVH		
your God	e·lo·he·kha		
and obey	ve·sha·ma·ta		
His voice	ve·qo·lo	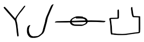	
with all	ke·khol		
-	a·sher		
I	a·no·khee		
am giving you	me·tsaw·ve·kha		
today	hay·yo·wm	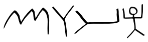	
and when you	at·tah		
and your children	u·va·ne·kha	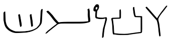	
and all	be·khal		
your heart	le·va·ve·kha		
according to everything	u·ve·khal	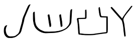	
your soul	naph·she·kha	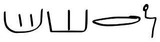	
will restore	ve·shav	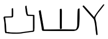	Deuteronomy 30:3
then [He]	YHVH		
	e·lo·he·kha		
-	et		
you from captivity	she·vu·te·kha		
and have compassion on you	ve·ri·cha·me·kha	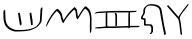	
	ve·shav	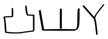	
and gather you	ve·qib·bets·kha		
from all	mik·kal		
the nations	ha·am·meem		

to which	a·sher		
has scattered you	he·phee·tse·kha	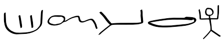	
the LORD	YHVH		
your God	e·lo·he·kha		
	sham·mah		
Even if	im		Deuteronomy 30:4
	yih·yeh		
you have been banished	nid·da·cha·kha	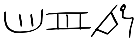	
to the farthest	biq·tseh	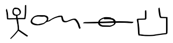	
horizon	hash·sha·ma·yim	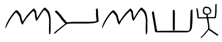	
from there	mish·sham		
will gather you	ye·qab·bets·kha		
He	YHVH		
	e·lo·he·kha		
	u·mish·sham	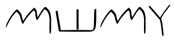	
and return you	yiq·qa·che·kha	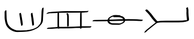	
will bring you	ve·he·vee·a·kha	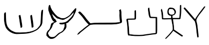	Deuteronomy 30:5
And the LORD	YHVH		
your God	e·lo·he·kha		
into	el		
the land	ha·a·rets		
-	a·sher		
possessed	ya·re·shu	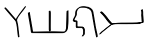	
your fathers	a·vo·te·kha		
and you will take possession of it	vee·rish·tah		
He will cause you to prosper	ve·he·tiv·kha		

and multiply	ve·hir·be·kha	והרבך	
more than your fathers	me·a·vo·te·kha	מאבתיך	
will circumcise	u·mal	ומל	Deuteronomy 30:6
The LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
-	et	את	
your hearts	le·va·ve·kha	לבבך	
-	ve·et	ואת	
and the hearts	le·vav	לבב	
of your descendants	zar·e·kha	זרעך	
and you will love	le·a·ha·vah	לאהבה	
-	et	את	
Him	YHVH	יהוה	
	e·lo·he·kha	אלהיך	
with all	be·khal	בכל	
your heart	le·va·ve·kha	לבבך	
and with all	u·ve·khal	ובכל	
your soul	naph·she·kha	נפשך	
so that	le·ma·an	למען	
you may live	chay·ye·kha	חייך	
will put	ve·na·tan	ונתן	Deuteronomy 30:7
Then the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
-	et	את	
all	kal	כל	
curses	ha·a·lo·wt	האלות	
these	ha·el·leh	האלה	

upon	al	𐤏𐤋	
your enemies	o·ye·ve·kha	𐤀𐤉𐤁𐤉𐤊	
	ve·al	𐤅𐤏𐤋	
hate you	so·ne·e·kha	𐤔𐤍𐤀𐤉𐤊	
who	a·sher	𐤀𐤔𐤓	
and persecute you	re·da·phu·kha	𐤓𐤃𐤐𐤅𐤊	
And you	ve·at·tah	𐤅𐤀𐤕𐤄	Deuteronomy 30:8
will again	ta·shuv	𐤕𐤔𐤅𐤁	
obey	ve·sha·ma·ta	𐤅𐤔𐤌𐤏𐤕	
the voice	be·qo·wl	𐤁𐤒𐤅𐤋	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and follow	ve·a·see·ta	𐤅𐤏𐤔𐤉𐤕	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
His commandments	mits·wo·taw	𐤌𐤑𐤅𐤕𐤉𐤅	
-	a·sher	𐤀𐤔𐤓	
I	a·no·khee	𐤀𐤍𐤊𐤉	
am giving you today	me·tsaw·ve·kha	𐤌𐤑𐤅𐤊	
	hay·yo·wm	𐤄𐤉𐤅𐤌	
will make you abound	ve·ho·w·tee·re·kha	𐤅𐤄𐤅𐤕𐤉𐤓𐤊	Deuteronomy 30:9
So the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
in all	be·khol	𐤁𐤊𐤋	
the work	ma·a·seh	𐤌𐤏𐤔𐤄	
of your hands	ya·de·kha	𐤉𐤃𐤊	
[and] in the fruit	biph·ree	𐤁𐤐𐤓𐤉	
of your womb	vit·ne·kha	𐤁𐤈𐤍𐤊	

the offspring	u·viph·ree	
of your livestock	ve·hem·te·kha	
and the produce	u·viph·ree	
of your land	ad·ma·te·kha	
-	le·to·w·vah	
Indeed,	kee	
will again	ya·shuv	
the LORD	YHVH	
delight	la·sus	
in	a·le·kha	
your goodness	le·to·wv	
as	ka·a·sher	
He delighted	sas	
in	al	
that of your fathers	a·vo·te·kha	
if	kee	Deuteronomy 30:10
you obey	tish·ma	
	be·qo·wl	
the LORD	YHVH	
your God	e·lo·he·kha	
by keeping	lish·mor	
His commandments	mits·wo·taw	
and statutes	ve·chuq·qo·taw	
that are written	hak·ke·tu·vah	
Book	be·se·pher	
of the Law	hat·to·w·rah	
in this	haz·zeh	

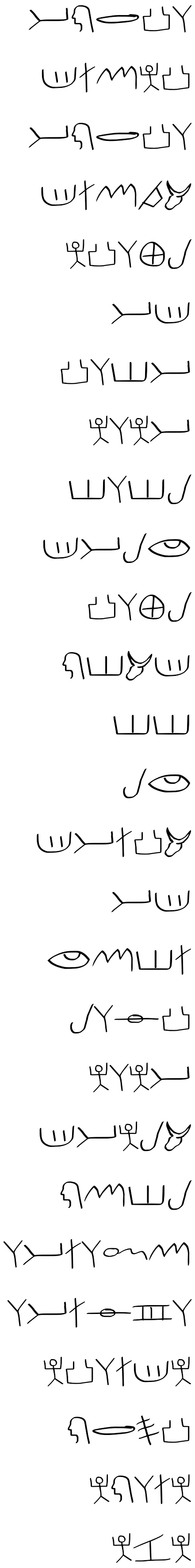

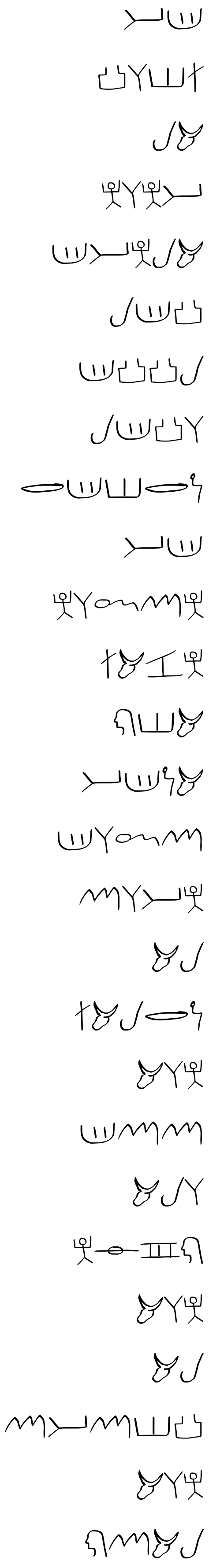

[and] if	kee	
you turn	ta·shuv	
to	el	
Him	YHVH	
	e·lo·he·kha	
with all	be·khal	
your heart	le·va·ve·kha	
and with all	u·ve·khal	
your soul	naph·she·kha	
For	kee	Deuteronomy 30:11
commandment	ham·mits·vah	
this	haz·zot	
-	a·sher	
I	a·no·khee	
give	me·tsaw·ve·kha	
you today	hay·yo·wm	
is not	lo	
too difficult	niph·let	
	hee	
for you	mim·me·kha	
or	ve·lo	
beyond your reach	re·cho·qah	
	hee	
is not	lo	Deuteronomy 30:12
in heaven	vash·sha·ma·yim	
It	hee	
that you should need to ask	le·mor	

‘ Who	mee	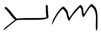	
will ascend	ya·a·leh		
into	la·nu		
heaven	hash·sha·may·mah	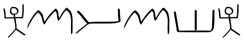	
to get it	ve·yiq·qa·che·ha	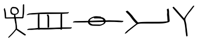	
for us	la·nu		
and proclaim	ve·yash·mi·e·nu		
it	o·tah		
that we may obey it ? ’	ve·na·a·sen·nah		
is not	ve·lo		Deuteronomy 30:13
beyond	me·e·ver		
the sea	lay·yam	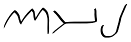	
And it	hee		
that you should need to ask	le·mor		
‘ Who	mee	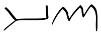	
will cross	ya·a·var		
	la·nu		
	el		
	e·ver	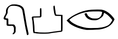	
the sea	hay·yam	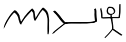	
to get it	ve·yiq·qa·che·ha	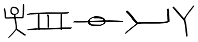	
for us	la·nu		
and proclaim	ve·yash·mi·e·nu		
it	o·tah		
that we may obey it ? ’	ve·na·a·sen·nah		
But	kee	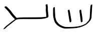	Deuteronomy 30:14

near	qa·ro·wv	𐤒𐤓𐤅𐤁	
you	e·le·kha	𐤀𐤋𐤉𐤊	
the word [is]	had·da·var	𐤄𐤃𐤁𐤓	
very	me·od	𐤌𐤀𐤃	
[it is] in your mouth	be·phee·kha	𐤁𐤐𐤉𐤊	
and in your heart	u·vil·va·ve·kha	𐤅𐤁𐤋𐤁𐤁𐤊	
so that you may obey it	la·a·so·to	𐤋𐤏𐤔𐤕𐤅𐤎	
See	re·eh	𐤓𐤀𐤄	Deuteronomy 30:15
I have set	na·tat·tee	𐤍𐤕𐤕𐤉	
before you	le·pha·ne·kha	𐤋𐤐𐤍𐤉𐤊	
today	hay·yo·wm	𐤄𐤉𐤅𐤌	
-	et	𐤀𐤕	
life	ha·chay·yeem	𐤄𐤇𐤉𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
and goodness	hat·to·wv	𐤄𐤈𐤅𐤁	
as well as	ve·et	𐤅𐤀𐤕	
death	ham·ma·vet	𐤄𐤌𐤅𐤕	
-	ve·et	𐤅𐤀𐤕	
and disaster	ha·ra	𐤄𐤓𐤏	
For	a·sher	𐤀𐤔𐤓	Deuteronomy 30:16
I	a·no·khee	𐤀𐤍𐤊𐤉	
am commanding	me·tsaw·ve·kha	𐤌𐤑𐤅𐤊	
you today	hay·yo·wm	𐤄𐤉𐤅𐤌	
to love	le·a·ha·vah	𐤋𐤀𐤄𐤁𐤄	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	

to walk	la·le·khet	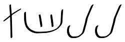	
in His ways	bid·ra·khaw	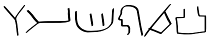	
and to keep	ve·lish·mor	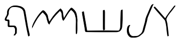	
His commandments	mits·wo·taw		
statutes	ve·chuq·qo·taw	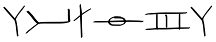	
and ordinances	u·mish·pa·taw		
so that you may live	ve·cha·yee·ta	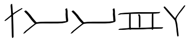	
and increase	ve·ra·vee·ta		
may bless	u·ve·rakh·kha		
and the LORD	YHVH		
your God	e·lo·he·kha		
you in the land	ba·a·rets		
that	a·sher		
you	at·tah		
are entering	va		
	sham·mah		
to possess	le·rish·tah	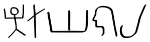	
But if	ve·im		Deuteronomy 30:17
turns away	yiph·neh		
your heart	le·va·ve·kha		
and you do not	ve·lo		
listen	tish·ma		
but are drawn away	ve·nid·dach·ta	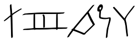	
to bow down	ve·hish·ta·cha·vee·ta		
gods	le·lo·heem		
to other	a·che·reem	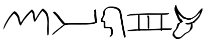	
and worship them	va·a·vad·tam		

I declare	hig·gad·tee		Deuteronomy 30:18
to you	la·khem		
today	hay·yo·wm	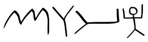	
that	kee	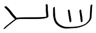	
you will surely perish	a·vod		
	to·ve·dun		
	lo		
you shall not prolong	ta·a·ree·khun	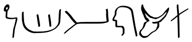	
[your] days	ya·meem	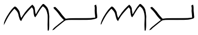	
in	al		
the land	ha·a·da·mah		
that	a·sher		
you	at·tah		
are crossing	o·ver	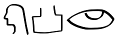	
-	et		
the Jordan	hay·yar·den		
	la·vo		
	sham·mah		
to possess	le·rish·tah	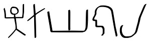	
as witnesses	ha·ee·do·tee	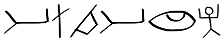	Deuteronomy 30:19
against you	va·khem		
today	hay·yo·wm	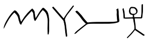	
-	et		
I call heaven	hash·sha·ma·yim		
-	ve·et		
and earth	ha·a·rets		
you life	ha·chay·yeem	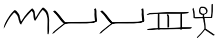	

and death	ve·ham·ma·vet		
that I have set	na·tat·tee		
before	le·pha·ne·kha	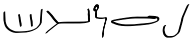	
blessing	hab·be·ra·khah	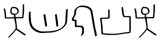	
and cursing	ve·haq·qe·la·lah	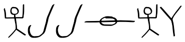	
Therefore choose	u·va·char·ta	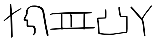	
life	ba·chay·yeem	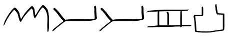	
so that	le·ma·an		
may live	tich·yeh	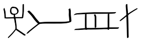	
you	at·tah		
and your descendants	ve·zar·e·kha		
and that you may love	le·a·ha·vah		Deuteronomy 30:20
-	et		
the LORD	YHVH		
your God	e·lo·he·kha		
obey Him	lish·mo·a		
	be·qo·lo	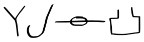	
and hold fast	u·le·da·ve·qah		
to Him	vo		
For	kee	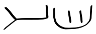	
He [is]	hu		
your life	chay·ye·kha	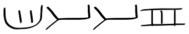	
and He will prolong	ve·o·rekh		
your life	ya·me·kha	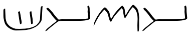	
	la·she·vet		
in	al		
the land	ha·a·da·mah		

that	a·sher	
swore	nish·ba	
the LORD	YHVH	
to your fathers	la·a·vo·te·kha	
to Abraham	le·av·ra·ham	
Isaac	le·yits·chaq	
and Jacob ”	u·le·ya·a·qov	
to give	la·tet	
	la·hem	
had finished	vay·ye·lekh	Deuteronomy 31:1
When Moses	mo·sheh	
speaking	vay·dab·ber	
-	et	
words	had·de·va·reem	
these	ha·el·leh	
to	el	
all	kal	
Israel	yis·ra·el	
he said	vay·yo·mer	Deuteronomy 31:2
to them	a·le·hem	
years old	ben	
a hundred	me·ah	
and twenty	ve·es·reem	
	sha·nah	
“ I	a·no·khee	
am now	hay·yo·wm	
no	lo	

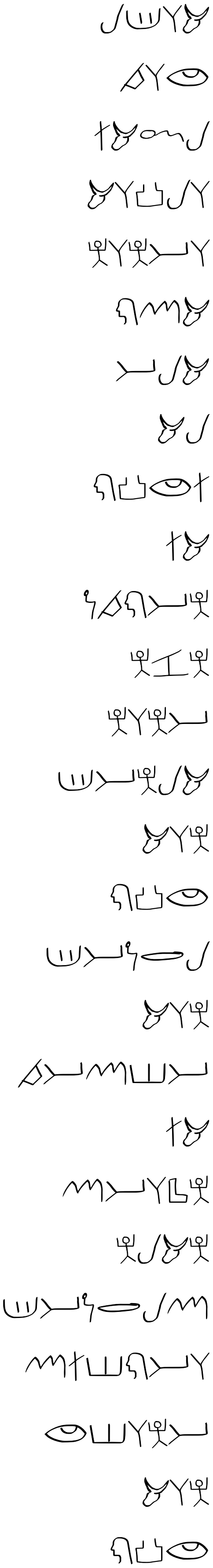

I am	u·khal	
longer	o·wd	
able to come	la·tset	
and go	ve·la·vo·w	
and the LORD	va·YHVH	
has said	a·mar	
to me	e·lay	
‘ You shall not	lo	
cross	ta·a·vor	
-	et	
Jordan ’	hay·yar·den	
the	haz·zeh	
The LORD	YHVH	Deuteronomy 31:3
your God	e·lo·he·kha	
Himself	hu	
will cross over	o·ver	
ahead of you	le·pha·ne·kha	
He	hu	
will destroy	yash·meed	
-	et	
nations	hag·go·w·yim	
these	ha·el·leh	
before you	mil·le·pha·ne·kha	
and you will dispossess them	vee·rish·tam	
Joshua	ye·ho·wo·shu·a	
	hu	
will cross	o·ver	

ahead of you	le·pha·ne·kha	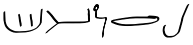	
as	ka·a·sher		
has said	dib·ber		
the LORD	YHVH		
will do	ve·a·sah		Deuteronomy 31:4
And the LORD	YHVH		
to them	la·hem	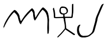	
as	ka·a·sher		
He did	a·sah		
to Sihon	le·see·cho·wn	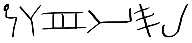	
and Og	u·le·o·wg		
the kings	mal·khe	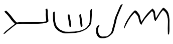	
of the Amorites	ha·e·mo·ree		
along with their land	u·le·ar·tsam		
when	a·sher		
He destroyed	hish·meed		
them	o·tam		
will deliver them over	u·ne·ta·nam		Deuteronomy 31:5
The LORD	YHVH		
to you	liph·ne·khem	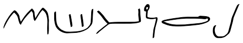	
and you must do	va·a·see·tem	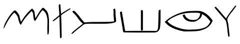	
to them	la·hem		
exactly as	ke·khal		
	ham·mits·vah		
-	a·sher		
I have commanded	tsiw·vee·tee	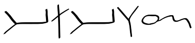	
you	et·khem		

Be strong	chiz·qu		Deuteronomy 31:6
and courageous	ve·im·tsu		
do not	al		
be afraid	tee·re·u		
	ve·al		
or terrified	ta·ar·tsu	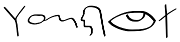	
of them	mip·pe·ne·hem	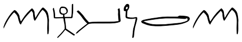	
for	kee	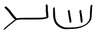	
it is the LORD	YHVH		
your God	e·lo·he·kha		
who	hu		
goes	ha·ho·lekh	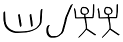	
with you	im·makh		
He will never	lo		
leave you	yar·pe·kha		
[nor]	ve·lo		
forsake you ”	ya·az·ve·ka		
called	vay·yiq·ra	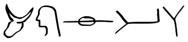	Deuteronomy 31:7
Then Moses	mo·sheh		
for Joshua	lee·ho·wo·shu·a		
and said	vay·yo·mer		
to him	e·law	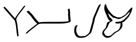	
in the presence	le·e·ne	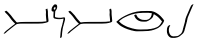	
of all	khal	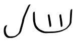	
Israel	yis·ra·ʾēl	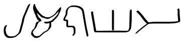	
“ Be strong	cha·zaq		
and courageous	ve·e·mats		

for	kee	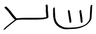	
you	at·tah	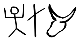	
will go	ta·vo·w	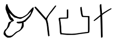	
with	et	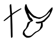	
people	ha·am	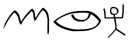	
this	haz·zeh	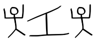	
into	el	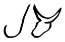	
the land	ha·a·rets	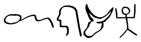	
that	a·sher	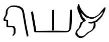	
swore	nish·ba	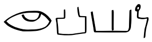	
the LORD	YHVH	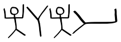	
to their fathers	la·a·vo·tam	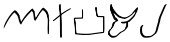	
to give	la·tet	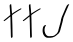	
them	la·hem	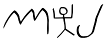	
and you	ve·at·tah	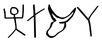	
shall give it to them as an inheritance	tan·chee·len·nah	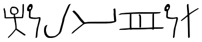	
-	o·w·tam	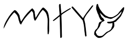	
The LORD	va·YHVH	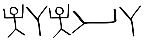	Deuteronomy 31:8
Himself	hu	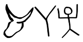	
goes	ha·ho·lekh	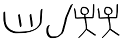	
before you	le·pha·ne·kha	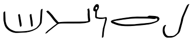	
He	hu	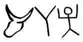	
will be	yih·yeh	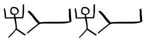	
with you	im·makh	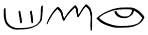	
He will never	lo	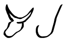	
leave you	yar·pe·kha	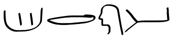	
nor	ve·lo	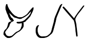	

forsake you	ya·az·ve·ka		
Do not	lo		
be afraid	tee·ra	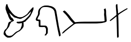	
[or]	ve·lo		
discouraged ”	te·chat	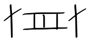	
wrote down	vay·yikh·tov		Deuteronomy 31:9
So Moses	mo·sheh		
-	et		
law	hat·to·w·rah		
this	haz·zot		
and gave	vay·yit·te·nah	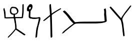	
it to	el		
the priests	hak·ko·ha·neem	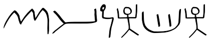	
the sons	be·ne	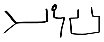	
of Levi	le·vee		
who carried	han·no·se·eem		
-	et		
the ark	a·ro·wn	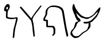	
of the covenant	be·reet	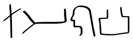	
of the LORD	YHVH		
and to	ve·el		
all	kal		
the elders	ziq·ne	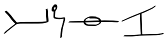	
of Israel	yis·ra·el	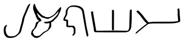	
commanded them	vay·tsaw	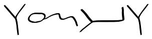	Deuteronomy 31:10
Then Moses	mo·sheh		
-	o·w·tam		

-	le·mor	
“ At the end	miq·qets	
of [every] seven	she·va	
years	sha·neem	
at the appointed time	be·mo·ed	
in the year	she·nat	
of remission [of debt]	hash·she·mit·tah	
during the Feast	be·chag	
of Tabernacles	has·suk·ko·wt	
comes	be·vo·w	Deuteronomy 31:11
when all	khal	
Israel	yis·ra·el	
	le·ra·o·wt	
	et	
before	pe·ne	
the LORD	YHVH	
your God	e·lo·he·kha	
at the place	bam·ma·qo·wm	
-	a·sher	
He will choose	yiv·char	
you are to read	tiq·ra	
-	et	
law	hat·to·w·rah	
this	haz·zot	
of	ne·ged	
all	kal	
Israel	yis·ra·el	

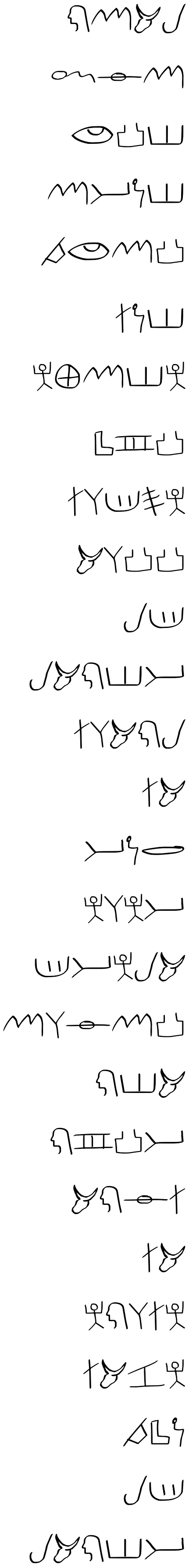

in the hearing	be·a·ze·ne·hem	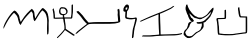	
Assemble	haq·hel	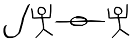	Deuteronomy 31:12
-	et		
the people —	ha·am		
men	ha·a·na·sheem		
women	ve·han·na·sheem	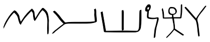	
children	ve·hat·taph		
and the foreigners	ve·ge·re·kha		
-	a·sher		
within your gates —	bish·a·re·kha		
so that	le·ma·an		
they may listen	yish·me·u		
	u·le·ma·an		
and learn	yil·me·du	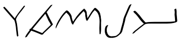	
to fear	ve·ya·re·u		
-	et		
the LORD	YHVH		
your God	e·lo·he·khem	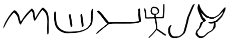	
carefully	ve·sha·me·ru		
and to follow	la·a·so·wt		
-	et		
all	kal		
the words	div·re		
law	hat·to·w·rah		
of this	haz·zot		
Then their children	u·ve·ne·hem	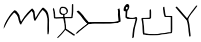	Deuteronomy 31:13
who	a·sher		

do not	lo	
know [the law]	ya·de·u	
will listen	yish·me·u	
and learn	ve·la·me·du	
to fear	le·yir·ah	
-	et	
the LORD	YHVH	
your God	e·lo·he·khem	
as	kal	
	hay·ya·meem	
-	a·sher	
long as you	at·tem	
live	chay·yeem	
in	al	
the land	ha·a·da·mah	
that	a·sher	
you	at·tem	
are crossing	o·ve·reem	
-	et	
the Jordan	hay·yar·den	
	sham·mah	
to possess ”	le·rish·tah	
said	vay·yo·mer	Deuteronomy 31:14
Then the LORD	YHVH	
to	el	
Moses	mo·sheh	
“ Behold	hen	

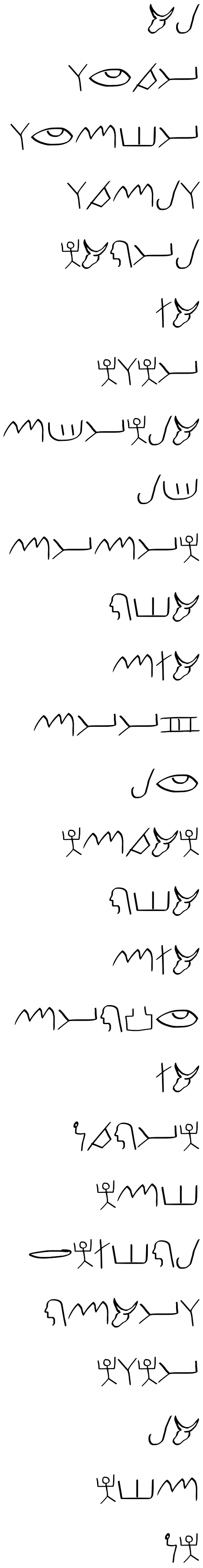

is near	qa·re·vu		
the time	ya·me·kha	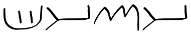	
of your death	la·mut		
Call	qe·ra	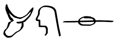	
-	et		
Joshua	ye·ho·wo·shu·a		
and present yourselves	ve·hit·yats·tse·vu	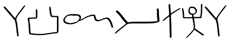	
at the Tent	be·o·hel		
of Meeting	mo·w·ed		
so that I may commission him ”	va·a·tsaw·ven·nu		
went	vay·ye·lekh	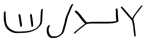	
So Moses	mo·sheh		
and Joshua	vee·ho·wo·shu·a	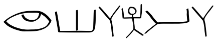	
and presented themselves	vay·yit·yats·tse·vu	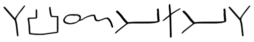	
at the Tent	be·o·hel		
of Meeting	mo·w·ed		
appeared	vay·ye·ra	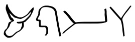	Deuteronomy 31:15
Then the LORD	YHVH		
at the tent	ba·o·hel		
in a pillar	be·am·mud	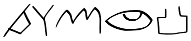	
of cloud	a·nan		
stood	vay·ya·a·mod		
	am·mud		
and the cloud	he·a·nan		
over	al		
the entrance	pe·tach	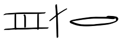	

to the tent	ha·o·hel	
said	vay·yo·mer	Deuteronomy 31:16
And the LORD	YHVH	
to	el	
Moses	mo·sheh	
“ You will soon	hin·ne·kha	
rest	sho·khev	
with	im	
your fathers	a·vo·te·kha	
will rise up	ve·qam	
people	ha·am	
and these	haz·zeh	
and prostitute themselves	ve·za·nah	
with	a·cha·re	
gods	e·lo·he	
the foreign	ne·khar	
of the land	ha·a·rets	
-	a·sher	
they	hu	
are entering	va	
	sham·mah	
	be·qir·bo	
They will forsake Me	va·a·za·va·nee	
and break	ve·he·pher	
-	et	
the covenant	be·ree·tee	
-	a·sher	

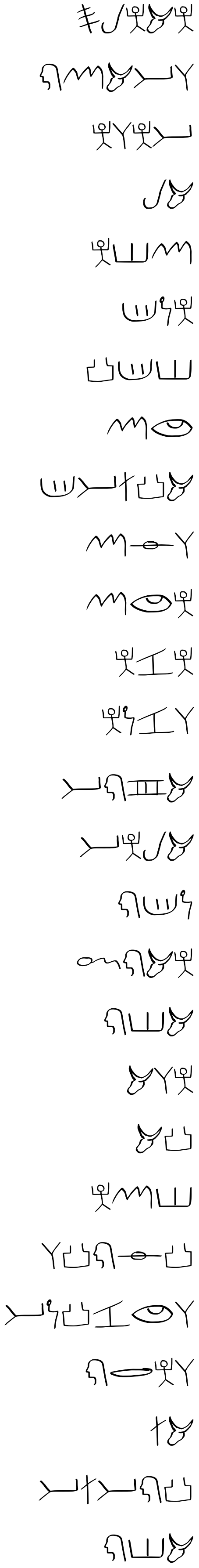

I have made	ka·rat·tee	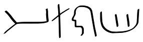	
with them	it·to	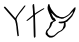	
will burn	ve·cha·rah	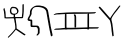	Deuteronomy 31:17
My anger	ap·pee	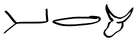	
against them	vo	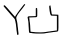	
day	vay·yo·wm	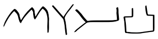	
On that	ha·hu	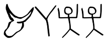	
and I will abandon them	va·a·zav·teem	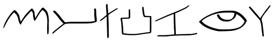	
and hide	ve·his·tar·tee	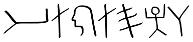	
My face	pha·nay	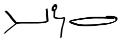	
from them	me·hem	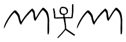	
so that they will be	ve·ha·yah	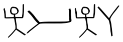	
consumed	le·e·khol	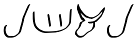	
will befall them	u·me·tsa·u·hu	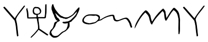	
troubles	ra·o·wt	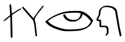	
and many	rab·bo·wt	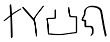	
and afflictions	ve·tsa·ro·wt	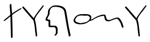	
they will say	ve·a·mar	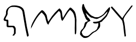	
day	bay·yo·wm	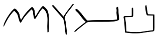	
On that	ha·hu	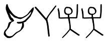	
‘ Have not	ha·lo	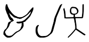	
because	al	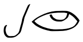	
	kee	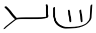	
is no	en	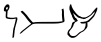	
our God	e·lo·hay	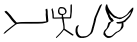	
longer with us ? ’	be·qir·bee	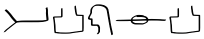	
come upon us	me·tsa·u·nee	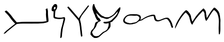	

disasters	ha·ra·o·wt		
these	ha·el·leh		
And	ve·a·no·khee	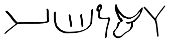	Deuteronomy 31:18
I will surely	has·ter		
hide	as·teer	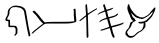	
My face	pa·nay		
day	bay·yo·wm	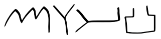	
on that	ha·hu	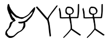	
because of	al		
all	kal		
the evil	ha·ra·ah		
-	a·sher		
they have done	a·sah		
	kee	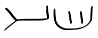	
by turning	pha·nah		
to	el		
gods	e·lo·heem		
other	a·che·reem		
Now therefore	ve·at·tah		Deuteronomy 31:19
write down	kit·vu		
for yourselves	la·khem		
-	et		
song	hash·shee·rah	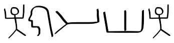	
this	haz·zot		
and teach	ve·lam·me·dah		
-	et		
it to the Israelites	be·ne	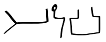	

	yis·ra·el	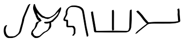	
have them recite	see·mah	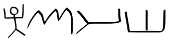	
it	be·phee·hem	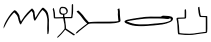	
so that	le·ma·an		
may be	tih·yeh	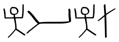	
for Me	lee	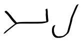	
	hash·shee·rah	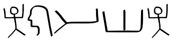	
[it]	haz·zot		
a witness	le·ed		
against [them]	biv·ne		
	yis·ra·el	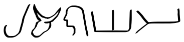	
When	kee	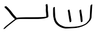	Deuteronomy 31:20
I have brought them	a·vee·en·nu	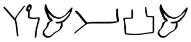	
into	el		
the land	ha·a·da·mah		
that	a·sher		
I swore	nish·ba·tee		
to give their fathers	la·a·vo·taw		
a land flowing	za·vat	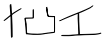	
with milk	cha·lav	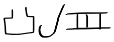	
and honey	u·de·vash		
they will eat	ve·a·khal		
their fill	ve·sa·va		
and prosper	ve·da·shen		
Then they will turn	u·pha·nah		
to	el		
gods	e·lo·heem		

other	a·che·reem	אחרים	
and worship them	va·a·va·dum	ועבדום	
and they will reject Me	ve·ni·a·tsu·nee	ונאצוני	
and break	ve·he·pher	והפר	
-	et	את	
My covenant	be·ree·tee	בריתי	
-	ve·ha·yah	והיה	Deuteronomy 31:21
And when	kee	כי	
have come upon them	tim·tse·na	תמצאן	
-	o·to	אתו	
troubles	ra·o·wt	רעות	
many	rab·bo·wt	רבות	
and afflictions	ve·tsa·ro·wt	וצרות	
will testify	ve·a·ne·tah	וענתה	
song	hash·shee·rah	השירה	
this	haz·zot	הזאת	
against them	le·pha·naw	לפניו	
	le·ed	לעד	
because	kee	כי	
	lo	לא	
it will not be forgotten	tish·sha·khach	תשכח	
from the lips	mip·pee	מפי	
of their descendants	zar·o	זרעו	
For	kee	כי	
I know	ya·da·tee	ידעתי	
-	et	את	

their inclination	yits·ro	יצרו	
-	a·sher	אשר	
-	hu	הוא	
	o·seh	עשה	
	hay·yo·wm	היום	
even before	be·te·rem	בטרם	
I bring them	a·vee·en·nu	אביאנו	
into	el	אל	
the land	ha·a·rets	הארץ	
that	a·sher	אשר	
I swore to give them ”	nish·ba·e·tee	נשבעתי	
wrote down	vay·yikh·tov	ויכתב	Deuteronomy 31:22
Moses	mo·sheh	משה	
-	et	את	
song	hash·shee·rah	השירה	
this	haz·zot	הזאת	
day	bay·yo·wm	ביום	
So that very	ha·hu	ההוא	
and taught it	vay·lam·me·dah	וילמדה	
-	et	את	
to the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
Then the LORD commissioned	vay·tsaw	ויצו	Deuteronomy 31:23
-	et	את	
Joshua	ye·ho·wo·shu·a	יהושע	
son	bin	בן	
of Nun	nun	נון	

and said	vay·yo·mer		
“ Be strong	cha·zaq		
and courageous	ve·e·mats		
for	kee	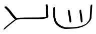	
you	at·tah		
will bring	ta·vee	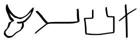	
-	et		
the Israelites	be·ne	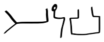	
	yis·ra·el	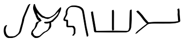	
into	el		
the land	ha·a·rets		
that	a·sher		
I swore to give	nish·ba·tee		
them	la·hem		
and I	ve·a·no·khee	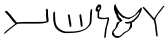	
will be	eh·yeh	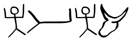	
with you ”	im·makh		
-	vay·hee	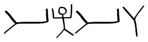	Deuteronomy 31:24
had finished	ke·khal·lo·wt	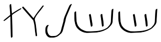	
When Moses	mo·sheh	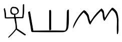	
writing	likh·tov		
-	et		
the words	div·re		
law	hat·to·w·rah		
of this	haz·zot		
	al		
in a book	se·pher		

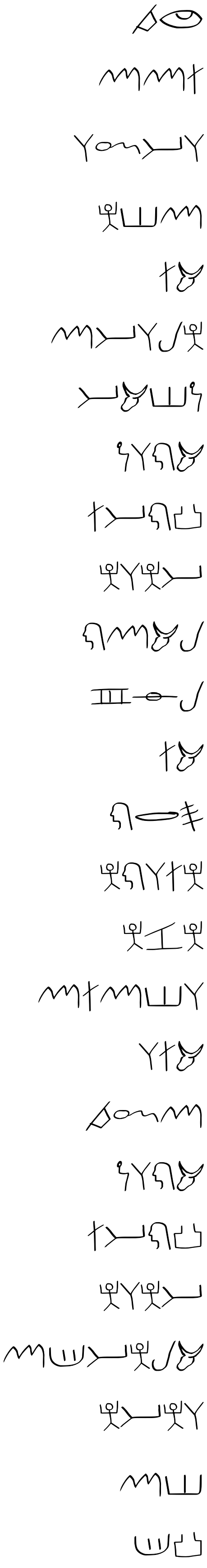

	ad	
from beginning to end	tum·mam	
he gave this command to	vay·tsaw	Deuteronomy 31:25
	mo·sheh	
-	et	
the Levites	hal·vee·yim	
who carried	no·se·e	
the ark	a·ro·wn	
of the covenant	be·reet	
of the LORD	YHVH	
- :	le·mor	
“ Take	la·qo·ach	Deuteronomy 31:26
-	et	
Book	se·pher	
of the Law	hat·to·w·rah	
this	haz·zeh	
and place	ve·sam·tem	
it	o·to	
beside	mits·tsad	
the ark	a·ro·wn	
of the covenant	be·reet	
of the LORD	YHVH	
your God	e·lo·he·khem	
so that it may remain	ve·ha·yah	
there	sham	
against you	be·kha	

as a witness	le·ed	𐤋𐤏𐤃	
For	kee	𐤊𐤉	Deuteronomy 31:27
I	a·no·khee	𐤀𐤍𐤊𐤉	
know	ya·da·tee	𐤉𐤃𐤏𐤕𐤉	
-	et	𐤀𐤕	
how rebellious	mer·ye·kha	𐤌𐤓𐤉𐤊	
-	ve·et	𐤅𐤀𐤕	
and stiff-necked you are	a·re·pe·kha	𐤏𐤓𐤐𐤊	
	haq·qa·sheh	𐤄𐤒𐤔𐤄	
	hen	𐤄𐤍	
while I am still	be·o·w·den·nee	𐤁𐤏𐤅𐤃𐤍𐤉	
alive	chay	𐤇𐤉	
against	im·ma·khem	𐤏𐤌𐤊𐤌	
	hay·yo·wm	𐤄𐤉𐤅𐤌	
rebelling	mam·reem	𐤌𐤌𐤓𐤉𐤌	
If you are already	he·yi·tem	𐤄𐤉𐤕𐤌	
	im	𐤏𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
how much more	ve·aph	𐤅𐤀𐤐	
	kee	𐤊𐤉	
will you rebel after	a·cha·re	𐤀𐤇𐤓𐤉	
my death !	mo·w·tee	𐤌𐤅𐤕𐤉	
Assemble	haq·hee·lu	𐤄𐤒𐤄𐤉𐤋𐤅	Deuteronomy 31:28
before me	e·lay	𐤀𐤋𐤉	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the elders	ziq·ne	𐤆𐤒𐤍𐤉	

of your tribes	shiv·te·khem	𐤔𐤁𐤈𐤉𐤊𐤌	
and [all] your officers	ve·sho·te·re·khem	𐤅𐤔𐤈𐤓𐤉𐤊𐤌	
so that I may speak	va·a·dab·be·rah	𐤅𐤀𐤃𐤁𐤓𐤄	
in their hearing	ve·a·ze·ne·hem	𐤁𐤀𐤆𐤍𐤉𐤄𐤌	
-	et	𐤀𐤕	
words	had·de·va·reem	𐤄𐤃𐤁𐤓𐤉𐤌	
these	ha·el·leh	𐤄𐤀𐤋𐤄	
to witness	ve·a·ee·dah	𐤅𐤀𐤏𐤉𐤃𐤄	
against them	bam	𐤁𐤌	
-	et	𐤀𐤕	
and call heaven	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
and earth	ha·a·rets	𐤄𐤀𐤓𐤑	
For	kee	𐤊𐤉	Deuteronomy 31:29
I know	ya·da·tee	𐤉𐤃𐤏𐤕𐤉	
after	a·cha·re	𐤀𐤇𐤓𐤉	
my death	mo·w·tee	𐤌𐤅𐤕𐤉	
that	kee	𐤊𐤉	
you will become utterly corrupt	hash·chet	𐤄𐤔𐤇𐤕	
	tash·chi·tun	𐤕𐤔𐤇𐤕𐤅𐤍	
and turn	ve·sar·tem	𐤅𐤎𐤓𐤕𐤌	
from	min	𐤌𐤍	
the path	had·de·rekh	𐤄𐤃𐤓𐤊	
-	a·sher	𐤀𐤔𐤓	
I have commanded you	tsiw·vee·tee	𐤑𐤅𐤉𐤕𐤉	
-	et·khem	𐤀𐤕𐤊𐤌	

will befall	ve·qa·rat	וקראת	
you	et·khem	אתכם	
disaster	ha·ra·ah	הרעה	
And in	be·a·cha·reet	באחרית	
the days {to come}	hay·ya·meem	הימים	
because	kee	כי	
you will do	ta·a·su	תעשו	
-	et	את	
evil	ha·ra	הרע	
in the sight	be·e·ne	בעיני	
of the LORD	YHVH	יהוה	
to provoke Him to anger	le·hakh·ee·so	להכעיסו	
by the work	be·ma·a·seh	במעשה	
of your hands ”	ye·de·khem	ידיכם	
recited aloud	vay·dab·ber	וידבר	Deuteronomy 31:30
Then Moses	mo·sheh	משה	
	be·a·ze·ne	באזני	
to the whole	kal	כל	
assembly	qe·hal	קהל	
of Israel	yis·ra·el	ישראל	
-	et	את	
the words	div·re	דברי	
song	hash·shee·rah	השירה	
of this	haz·zot	הזאת	
[from beginning]	ad	עד	
to end :	tum·mam	תמם׃	
Give ear	ha·a·zee·nu	האזינו	Deuteronomy 32:1

O heavens	hash·sha·ma·yim		
and I will speak	va·a·dab·be·rah		
hear	ve·tish·ma		
O earth	ha·a·rets		
the words	im·re	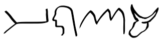	
of my mouth	phee		
fall	ya·a·roph		Deuteronomy 32:2
like rain	kam·ma·tar		
Let my teaching	liq·chee	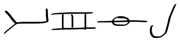	
settle	tiz·zal	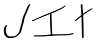	
like dew	kat·tal		
and my speech	im·ra·tee		
like gentle rain	kis·ee·rim		
on	a·le	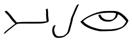	
new grass	de·she		
like showers	ve·khir·vee·veem	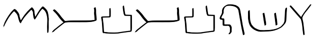	
on	a·le	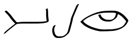	
tender plants	e·sev	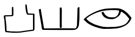	
For	kee	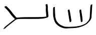	Deuteronomy 32:3
the name	shem	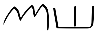	
of the LORD	YHVH		
I will proclaim	eq·ra	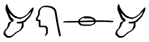	
Ascribe	ha·vu		
greatness	go·del		
to our God !	le·lo·he·nu		
[He is] the Rock	hats·tsur		Deuteronomy 32:4
is perfect	ta·meem	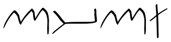	

His work	pa·o·lo		
	kee	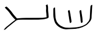	
all	khal		
His ways	de·ra·khaw		
are just	mish·pat	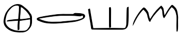	
A God	el		
of faithfulness	e·mu·nah		
without	ve·en		
injustice	a·vel		
righteous	tsad·deeq	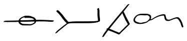	
and upright	ve·ya·shar	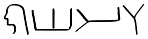	
[is] He	hu		
[His people] have acted corruptly	shi·chet	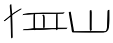	Deuteronomy 32:5
toward Him	lo		
not	lo		
that of His children	ba·naw	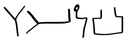	
the spot [on them is]	mu·mam	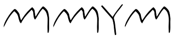	
generation	do·wr		
but of a perverse	iq·qesh	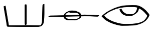	
and crooked	u·phe·tal·tol		
	ha		Deuteronomy 32:6
the LORD	la·YHVH	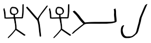	
how you repay	tig·me·lu		
Is this	zot		
people ?	am		
O foolish	na·val		
and senseless	ve·lo		

	cha·kham	𐤇𐤊𐤌	
not	ha·lo·w	𐤄𐤋𐤅𐤀	
Is He	hu	𐤄𐤅𐤀	
your Father	a·vee·kha	𐤀𐤁𐤉𐤊	
and Creator ?	qa·ne·kha	𐤒𐤍𐤊	
Has He not	hu	𐤄𐤅𐤀	
made you	a·se·kha	𐤏𐤔𐤊	
and established you ?	vay·kho·ne·ne·kha	𐤅𐤉𐤊𐤍𐤍𐤊	
Remember	ze·khor	𐤆𐤊𐤓	Deuteronomy 32:7
the days	ye·mo·wt	𐤉𐤌𐤅𐤕	
of old	o·w·lam	𐤏𐤅𐤋𐤌	
consider	bee·nu	𐤁𐤉𐤍𐤅	
the years	she·no·wt	𐤔𐤍𐤅𐤕	
long	do·wr	𐤃𐤅𐤓	
past	va·do·wr	𐤅𐤃𐤅𐤓	
Ask	she·al	𐤔𐤀𐤋	
your father	a·vee·kha	𐤀𐤁𐤉𐤊	
and he will tell you	ve·yag·ge·de·kha	𐤅𐤉𐤂𐤃𐤊	
your elders	ze·qe·ne·kha	𐤆𐤒𐤍𐤉𐤊	
and they will inform	ve·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
you	lakh	𐤋𐤊	
their inheritance	be·han·chel	𐤁𐤄𐤍𐤇𐤋	Deuteronomy 32:8
When the Most High	el·yo·wn	𐤏𐤋𐤉𐤅𐤍	
gave the nations	go·w·yim	𐤂𐤅𐤉𐤌	
when He divided	be·haph·ree·do	𐤁𐤄𐤐𐤓𐤉𐤃𐤅	
the sons	be·ne	𐤁𐤍𐤉	
of man	a·dam	𐤀𐤃𐤌	

He set	yats·tsev	יצב	
the boundaries	ge·vu·lot	גבלת	
of the peoples	am·meem	עמים	
according to the number	le·mis·par	למספר	
of the sons	be·ne	בני	
of God	yis·ra·el	ישראל	
But	kee	כי	Deuteronomy 32:9
portion	che·leq	חלק	
the LORD’s	YHVH	יהוה	
is His people	am·mo	עמו	
Jacob	ya·a·qov	יעקב	
His allotted	che·vel	חבל	
inheritance	na·cha·la·to	נחלתו	
He found him	yim·tsa·e·hu	ימצאהו	Deuteronomy 32:10
land	be·e·rets	בארץ	
in a desert	mid·bar	מדבר	
in a barren	u·ve·to·hu	ובתהו	
howling	ye·lel	ילל	
wilderness	ye·shi·mon	ישמן	
He surrounded him	ye·so·ve·ven·hu	יסבבנהו	
He instructed him	ye·vo·wn·ne·hu	יבוננהו	
He guarded him	yits·tse·ren·hu	יצרנהו	
as the apple	ke·ee·sho·wn	כאישון	
of His eye	e·no	עינו	
As an eagle	ke·ne·sher	כנשר	Deuteronomy 32:11
stirs up	ya·eer	יעיר	
its nest	qin·no	קנו	

over	al	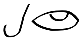	
its young	go·w·za·law	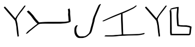	
and hovers	ye·ra·cheph	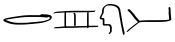	
He spread	yiph·ros	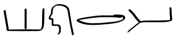	
His wings	ke·na·phaw	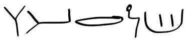	
to catch them	yiq·qa·che·hu	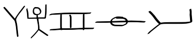	
[and] carried them	yis·sa·e·hu	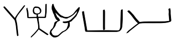	
on	al	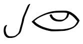	
His pinions	ev·ra·to	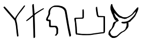	
The LORD	YHVH	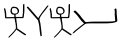	Deuteronomy 32:12
alone	ba·dad	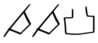	
led him	yan·chen·nu	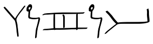	
and no	ve·en	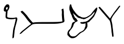	
[was] with him	im·mo	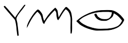	
god	el	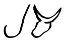	
foreign	ne·khar	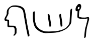	
He made him ride	yar·ki·ve·hu	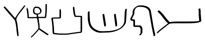	Deuteronomy 32:13
on	al	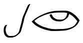	
the heights	ba·mo·tē	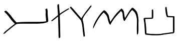	
of the land	a·rets	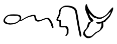	
and fed him	vay·yo·khal	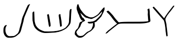	
the produce	te·nu·vot	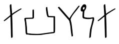	
of the field	sa·day	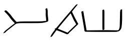	
He nourished him	vay·ye·ni·qe·hu	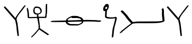	
with honey	de·vash	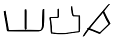	
from the rock	mis·se·la	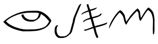	
and oil	ve·she·men	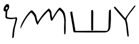	

from the flinty	me·chal·meesh	
crag	tsur	
with curds	chem·at	Deuteronomy 32:14
from the herd	ba·qar	
and milk	va·cha·lev	
from the flock	tson	
with	im	
the fat	che·lev	
of lambs	ka·reem	
with rams	ve·e·leem	
from Bashan	be·ne	
	va·shan	
and goats	ve·at·tu·deem	
with	im	
the choicest	che·lev	
grains	kil·yo·wt	
of wheat	chit·tah	
From the juice	ve·dam	
of the finest grapes	e·nav	
you drank	tish·teh	
the wine	cha·mer	
grew fat	vay·yish·man	Deuteronomy 32:15
But Jeshurun	ye·shu·run	
and kicked —	vay·yiv·at	
becoming fat	sha·man·ta	
bloated	a·vee·ta	
and gorged	ka·see·ta	

He abandoned	vay·yit·tosh	ויטש	
the God	e·lo·w·ha	אלוה	
who made him	a·sa·hu	עשהו	
and scorned	vay·nab·bel	וינבל	
the Rock	tsur	צור	
of his salvation	ye·shu·a·to	ישעתו	
They provoked His jealousy	yaq·ni·u·hu	יקנאהו	Deuteronomy 32:16
with foreign gods	be·za·reem	בזרים	
with abominations	be·to·w·e·vot	בתועבת	
they enraged Him	yakh·ee·su·hu	יכעיסהו	
They sacrificed	yiz·be·chu	יזבחו	Deuteronomy 32:17
to demons	lash·she·deem	לשדים	
not	lo	לא	
to God	e·lo·ha	אלה	
to gods	e·lo·heem	אלהים	
they had not	lo	לא	
known	ye·da·um	ידעום	
to newly arrived [gods]	cha·da·sheem	חדשים	
	miq·qa·rov	מקרב	
	ba·u	באו	
did not	lo	לא	
fear	se·a·rum	שערום	
which your fathers	a·vo·te·khem	אבתיכם	
the Rock	tsur	צור	Deuteronomy 32:18
who brought you forth	ye·la·de·kha	ילדך	
You ignored	te·shee	תשי	

you forgot	vat·tish·kach		
the God	el		
who gave you birth	me·cho·le·le·kha	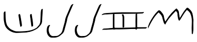	
saw this	vay·yar	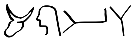	Deuteronomy 32:19
When the LORD	YHVH		
He rejected [them]	vay·yin·ats		
provoked to anger	mik·ka·as		
by His sons	ba·naw	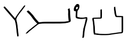	
and daughters	u·ve·no·taw	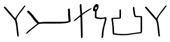	
He said :	vay·yo·mer		Deuteronomy 32:20
“ I will hide	as·tee·rah	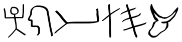	
My face from them	pha·nay	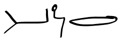	
they	me·hem		
I will see	er·eh		
what [will be]	mah	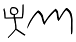	
their end	a·cha·ree·tam	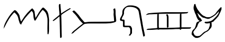	
For	kee	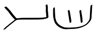	
generation —	do·wr		
are a perverse	tah·pu·khot		
	hem·mah		
children	ba·neem	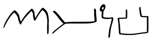	
	lo		
of unfaithfulness	e·mun	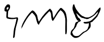	
	bam		
They	hem	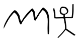	Deuteronomy 32:21
have provoked My jealousy	qin·u·nee		
by [that which is] not	ve·lo	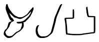	

God	el		
they have enraged Me	ki·a·su·nee		
with their worthless idols	be·hav·le·hem	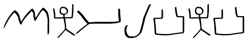	
So I	va·a·nee		
will make them jealous	aq·nee·em	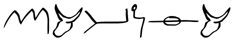	
by those who are not	be·lo	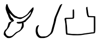	
a people	am		
by a nation	be·go·w		
without understanding	na·val		
I will make them angry	akh·ee·sem		
For	kee	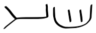	Deuteronomy 32:22
a fire	esh		
has been kindled	qa·de·chah		
by My anger	ve·ap·pee	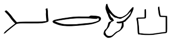	
and it burns	vat·tee·qad	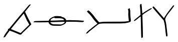	
to	ad		
of Sheol	she·o·wl		
the depths	tach·teet	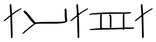	
it consumes	vat·to·khal		
the earth	e·rets		
and its produce	vee·vu·lah	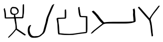	
and scorches	vat·te·la·het		
the foundations	mo·ws·de		
of the mountains	ha·reem	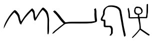	
I will heap	as·peh		Deuteronomy 32:23
upon them	a·le·mo	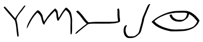	

disasters	ra·o·wt	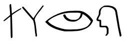	
My arrows	chits·tsay	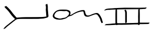	
I will spend	a·khal·leh	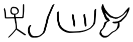	
against them	bam	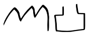	
They will be wasted	me·ze	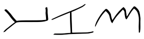	Deuteronomy 32:24
from hunger	ra·av	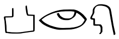	
and ravaged	u·le·chu·me	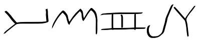	
by pestilence	re·sheph	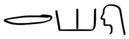	
plague	ve·qe·tev	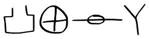	
and bitter	me·ree·ree	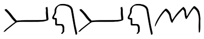	
the fangs	ve·shen	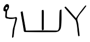	
of wild beasts	be·he·mo·wt	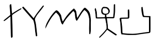	
I will send	a·shal·lach	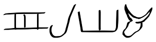	
against them	bam	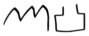	
with	im	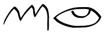	
the venom	cha·mat	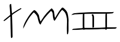	
of vipers that slither	zo·cha·le	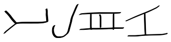	
in the dust	a·phar	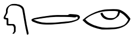	
Outside	mi·chuts	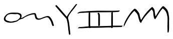	Deuteronomy 32:25
will take their children	te·shak·kel	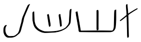	
the sword	che·rev	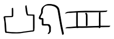	
and inside	u·me·cha·da·reem	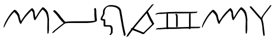	
terror will strike	e·mah	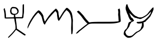	
and	gam	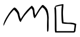	
the young man	ba·chur	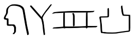	
	gam	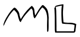	
the young woman	be·tu·lah	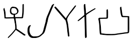	

the infant	yo·w·neq	𐤉𐤅𐤍𐤒	
and	im	𐤏𐤌	
man	eesh	𐤀𐤉𐤔	
the gray-haired	se·vah	𐤔𐤉𐤁𐤄	
I would have said that	a·mar·tee	𐤀𐤌𐤓𐤕𐤉	Deuteronomy 32:26
I would cut them to pieces	aph·e·hem	𐤀𐤐𐤀𐤉𐤄𐤌	
and blot out	ash·bee·tah	𐤀𐤔𐤁𐤉𐤕𐤄	
from mankind	me·e·no·wosh	𐤌𐤀𐤍𐤅𐤔	
their memory	zikh·ram	𐤆𐤊𐤓𐤌	
if I had not	lu·le	𐤋𐤅𐤋𐤉	Deuteronomy 32:27
the taunt	ka·as	𐤊𐤏𐤎	
of the enemy	o·w·yev	𐤀𐤅𐤉𐤁	
dreaded	a·gur	𐤀𐤂𐤅𐤓	
	pen	𐤐𐤍	
misunderstand	ye·nak·ke·ru	𐤉𐤍𐤊𐤓𐤅	
their adversaries	tsa·re·mo	𐤑𐤓𐤉𐤌𐤅	
lest	pen	𐤐𐤍	
and say :	yo·me·ru	𐤉𐤀𐤌𐤓𐤅	
‘ Our own hand	ya·de·nu	𐤉𐤃𐤍𐤅	
has prevailed	ra·mah	𐤓𐤌𐤄	
it was not	ve·lo	𐤅𐤋𐤀	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
who did	pa·al	𐤐𐤏𐤋	
all	kal	𐤊𐤋	
this ’”	zot	𐤆𐤀𐤕	
-	kee	𐤊𐤉	Deuteronomy 32:28
is a nation	go·w	𐤂𐤅𐤉	

devoid	o·vad	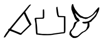	
of counsel	e·tso·wt		
Israel	hem·mah		
with no	ve·en		
among them	ba·hem		
understanding	te·vu·nah		
If only	lu		Deuteronomy 32:29
they were wise	cha·khe·mu		
they would understand	yas·kee·lu		
it	zot		
they would comprehend	ya·vee·nu	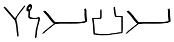	
their fate	le·a·cha·ree·tam	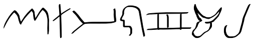	
How	e·khah	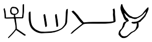	Deuteronomy 32:30
pursue	yir·doph		
could one man	e·chad	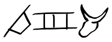	
a thousand	e·leph	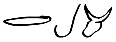	
or two	u·she·na·yim	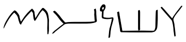	
to flight	ya·nee·su	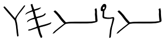	
put ten thousand	re·va·vah		
unless	im		
	lo		
	kee	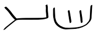	
their Rock	tsu·ram		
had sold them	me·kha·ram		
unless the LORD	va·YHVH	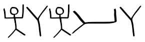	
had given them up ?	his·gee·ram	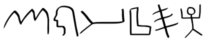	
For	kee	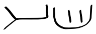	Deuteronomy 32:31

is not	lo	𐤋𐤀	
their rock	khe·tsu·re·nu	𐤊𐤑𐤅𐤓𐤍𐤅	
like our Rock	tsu·ram	𐤑𐤅𐤓𐤌	
even our enemies	ve·o·ye·ve·nu	𐤅𐤀𐤉𐤁𐤉𐤍𐤅	
concede	pe·lee·leem	𐤐𐤋𐤉𐤋𐤉𐤌	
But	kee	𐤊𐤉	Deuteronomy 32:32
from the vine	mig·ge·phen	𐤌𐤂𐤐𐤍	
of Sodom	se·dom	𐤎𐤃𐤌	
their vine [is]	gaph·nam	𐤂𐤐𐤍𐤌	
and from the fields	u·mish·shad·mot	𐤅𐤌𐤔𐤃𐤌𐤕	
of Gomorrah	a·mo·rah	𐤏𐤌𐤓𐤄	
Their grapes	a·na·ve·mo	𐤏𐤍𐤁𐤌𐤅	
	in·ne·ve	𐤏𐤍𐤁𐤉	
are poisonous	ro·wsh	𐤓𐤅𐤔	
clusters [are]	ash·ke·lot	𐤀𐤔𐤊𐤋𐤕	
bitter	me·ro·rot	𐤌𐤓𐤓𐤕	
their	la·mo	𐤋𐤌𐤅	
is the venom	cha·mat	𐤇𐤌𐤕	Deuteronomy 32:33
of serpents	tan·nee·nim	𐤕𐤍𐤉𐤍𐤌	
Their wine	ye·nam	𐤉𐤉𐤍𐤌	
poison	ve·rosh	𐤅𐤓𐤀𐤔	
of cobras	pe·ta·neem	𐤐𐤕𐤍𐤉𐤌	
the deadly	akh·zar	𐤀𐤊𐤆𐤓	
“ Have I not	ha·lo	𐤄𐤋𐤀	Deuteronomy 32:34
these things	hu	𐤄𐤅𐤀	
stored up	ka·mus	𐤊𐤌𐤎	
within My	im·ma·dee	𐤏𐤌𐤃𐤉	

sealed up	cha·tum	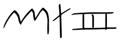	
vaults ?	be·o·wts·ro·tay		
is Mine	lee	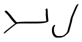	Deuteronomy 32:35
Vengeance	na·qam	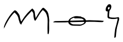	
I will repay	ve·shil·lem	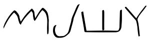	
In due time	le·et		
will slip	ta·mut		
their foot	rag·lam	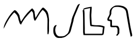	
for	kee	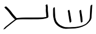	
is near	qa·ro·wv	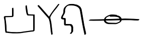	
their day	yo·wm		
of disaster	e·dam	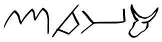	
is coming quickly ”	ve·chash	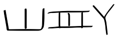	
and their doom	a·ti·dot		
	la·mo		
For	kee	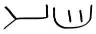	Deuteronomy 32:36
will vindicate	ya·deen		
the LORD	YHVH		
His people	am·mo		
on	ve·al		
His servants	a·va·daw		
and have compassion	yit·ne·cham	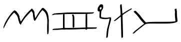	
when	kee	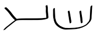	
He sees	yir·eh		
that	kee	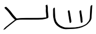	
is gone	a·ze·lat		
their strength	yad	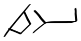	

and no one [remains]	ve·e·phes		
slave	a·tsur		
or free	ve·a·zuv		
He will say :	ve·a·mar		Deuteronomy 32:37
“ Where	e	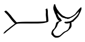	
are their gods	e·lo·he·mo	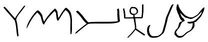	
the rock	tsur		
they took refuge	cha·sa·yu		
in which	vo		
which	a·sher		Deuteronomy 32:38
the fat	che·lev	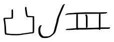	
of their sacrifices	ze·va·che·mo	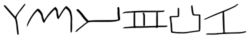	
ate	yo·khe·lu		
and drank	yish·tu		
the wine	yen	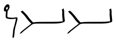	
of their drink offerings ?	ne·see·kham	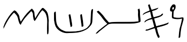	
Let them rise up	ya·qu·mu	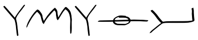	
and help you	ve·ya·ze·ru·khem		
let them give you	ye·hee	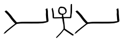	
	a·le·khem	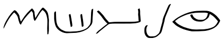	
shelter !	sit·rah		
See	re·u		Deuteronomy 32:39
now	at·tah		
that	kee	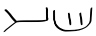	
I	a·nee	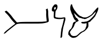	
I	a·nee	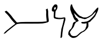	
am He	hu		

there is no	ve·en		
God	e·lo·heem		
besides Me	im·ma·dee		
and I	a·nee	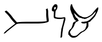	
bring death	a·meet		
and I give life	va·a·chay·yeh	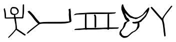	
I wound	ma·chats·tee		
	va·a·nee		
heal	er·pa		
and [there is] no one	ve·en		
from My hand	mee·ya·dee	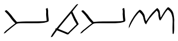	
who can deliver	mats·tseel		
For	kee	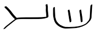	Deuteronomy 32:40
I lift up	es·sa		
to	el		
heaven	sha·ma·yim	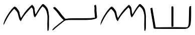	
My hand	ya·dee	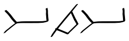	
and declare :	ve·a·mar·tee	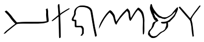	
live	chay	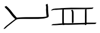	
As surely as I	a·no·khee		
forever	le·o·lam		
when	im		Deuteronomy 32:41
I sharpen	shan·no·w·tee		
My flashing	be·raq	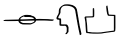	
sword	char·bee		
grasps it	ve·to·chez	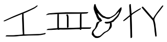	
in judgment	be·mish·pat		

and My hand	ya·dee	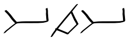	
I will take	a·sheev	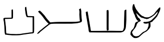	
vengeance	na·qam	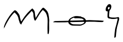	
on My adversaries	le·tsa·ray		
those who hate Me	ve·lim·san·ay		
and repay	a·shal·lem		
drunk	ash·keer		Deuteronomy 32:42
I will make My arrows	chits·tsay		
with blood	mid·dam		
while My sword	ve·char·bee		
devours	to·khal		
flesh —	ba·sar		
the blood	mid·dam		
of the slain	cha·lal	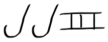	
and captives	ve·shiv·yah		
the heads	me·rosh		
leaders ”	par·o·wt		
of the enemy	o·w·yev	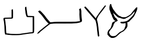	
Rejoice, [O heavens, with Him, and let all God’s angels worship Him.]	har·nee·nu	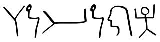	Deuteronomy 32:43
[Rejoice,] O nations	go·w·yim	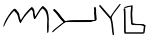	
[with] His people	am·mo		
for	kee	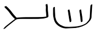	
the blood	dam		
of His children	a·va·daw		
He will avenge	yiq·qo·wm	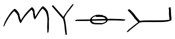	

vengeance	ve·na·qam	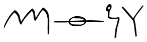	
He will take	ya·sheev	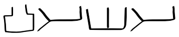	
on His adversaries [and repay those who hate Him]	le·tsa·raw		
He will cleanse	ve·khip·per	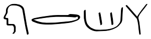	
His land	ad·ma·to	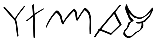	
[and] His people	am·mo		
came	vay·ya·vo	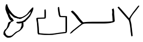	Deuteronomy 32:44
Then Moses	mo·sheh	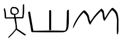	
and recited	vay·dab·ber	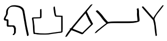	
-	et		
all	kal	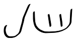	
the words	div·re		
song	hash·shee·rah	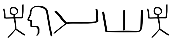	
of this	haz·zot		
in the hearing	be·a·ze·ne		
of the people	ha·am		
	hu		
with Joshua	ve·ho·wo·she·a		
son	bin		
of Nun	nun		
had finished	vay·khal	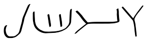	Deuteronomy 32:45
When Moses	mo·sheh		
reciting	le·dab·ber		
-	et		
all	kal		
words	had·de·va·reem	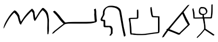	

these	ha·el·leh		
to	el		
all	kal		
Israel	yis·ra·el	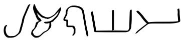	
he said	vay·yo·mer		Deuteronomy 32:46
to them	a·le·hem	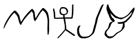	
“ Take	see·mu	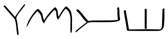	
to heart	le·vav·khem	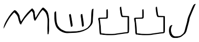	
all	le·khal		
these words	had·de·va·reem	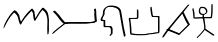	
-	a·sher		
I	a·no·khee		
testify	me·eed		
among you	ba·khem	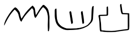	
today	hay·yo·wm	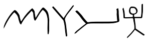	
so that	a·sher		
you may command	te·tsaw·wum		
-	et		
your children	be·ne·khem	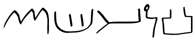	
to carefully	lish·mor		
follow	la·a·so·wt		
-	et		
all	kal	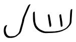	
the words	div·re		
law	hat·to·w·rah		
of this	haz·zot		
For	kee	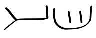	Deuteronomy 32:47

are not	lo	
words	da·var	
idle	req	
they	hu	
to you	mik·kem	
because	kee	
they	hu	
are your life	chay·ye·khem	
	u·vad·da·var	
and by them	haz·zeh	
you will live long	ta·a·ree·khu	
	ya·meem	
in	al	
the land	ha·a·da·mah	
that	a·sher	
you	at·tem	
are crossing	o·ve·reem	
-	et	
the Jordan	hay·yar·den	
	sham·mah	
to possess ”	le·rish·tah	
said	vay·dab·ber	Deuteronomy 32:48
the LORD	YHVH	
to	el	
Moses	mo·sheh	
same	be·e·tsem	
day	hay·yo·wm	

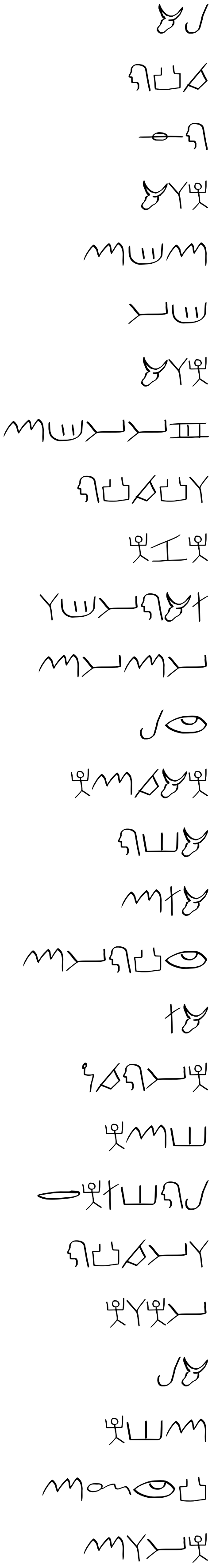

On that	haz·zeh		
	le·mor		
“ Go up	a·leh		Deuteronomy 32:49
into	el		
Range	har		
the Abarim	ha·a·va·reem		
	haz·zeh		
to Mount	har		
Nebo	ne·vo		
-	a·sher		
in the land	be·e·rets		
of Moab	mo·w·av		
-	a·sher		
across	al		
from	pe·ne	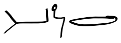	
Jericho	ye·re·cho	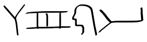	
and view	u·re·eh		
-	et		
the land	e·rets		
of Canaan	ke·na·an		
which	a·sher		
I	a·nee	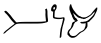	
am giving	no·ten	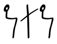	
to the Israelites	liv·ne		
	yis·ra·el	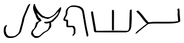	
as their own possession	la·a·chuz·zah	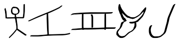	
you will die	u·mut		Deuteronomy 32:50

on the mountain	ba·har		
that	a·sher		
you	at·tah		
climb	o·leh		
And there	sham·mah		
and be gathered	ve·he·a·seph		
to	el		
your people	am·me·kha		
just as	ka·a·sher		
died	met		
Aaron	a·ha·ron	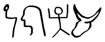	
your brother	a·chee·kha	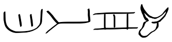	
Hor	be·hor		
on Mount	ha·har		
and was gathered	vay·ye·a·seph		
to	el		
his people	am·maw		
For	al		Deuteronomy 32:51
-	a·sher		
both of you broke faith	me·al·tem		
with Me	bee	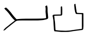	
among	be·to·wkh		
the Israelites	be·ne	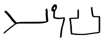	
	yis·ra·el	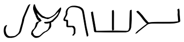	
at the waters	be·me		
of Meribah-kadesh	me·ree·vat	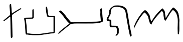	
	qa·desh	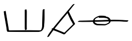	

in the Wilderness	mid·bar		
of Zin	tsin		
by	al		
-	a·sher		
failing	lo		
to treat Me as holy	qid·dash·tem	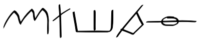	
-	o·w·tee	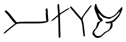	
presence	be·to·wkh		
in their	be·ne	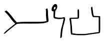	
	yis·ra·el	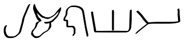	
Although	kee	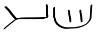	Deuteronomy 32:52
from a distance	min·ne·ged		
you shall see	tir·eh		
-	et		
the land	ha·a·rets		
”	ve·sham·mah	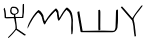	
you shall not	lo		
enter	ta·vo·w		
[it]	el		
	ha·a·rets		
that	a·sher		
I	a·nee	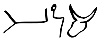	
am giving	no·ten	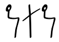	
the Israelites	liv·ne		
	yis·ra·el		
This	ve·zot		Deuteronomy 33:1
is the blessing	hab·be·ra·khah	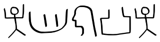	

that	a·sher		
pronounced	be·rakh		
Moses	mo·sheh	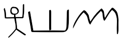	
the man	eesh	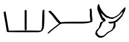	
of God	ha·e·lo·heem		
-	et		
upon the Israelites	be·ne	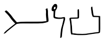	
	yis·ra·el	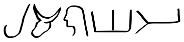	
before	liph·ne		
his death	mo·w·to		
He said :	vay·yo·mar		Deuteronomy 33:2
“ The LORD	YHVH		
from Sinai	mis·see·nay	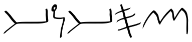	
came	ba		
and dawned	ve·za·rach		
from Seir	mis·se·eer		
upon us	la·mo		
He shone forth	ho·w·phee·a		
from Mount	me·har	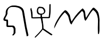	
Paran	pa·ran		
and came	ve·a·tah		
with myriads	me·riv·vot		
of holy ones	qo·desh	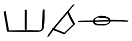	
at His right hand	mee·mee·no	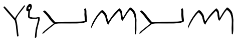	
with flaming fire	ʾē·she·dat	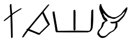	
	la·mo		
Surely	aph		Deuteronomy 33:3

You love	cho·vev	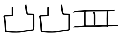	
the people	am·meem		
all	kal		
the holy ones [are]	qe·do·shaw		
in Your hand	be·ya·de·kha	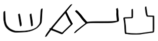	
and they	ve·hem	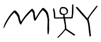	
sit down	tuk·ku		
at Your feet	le·rag·le·kha	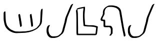	
each receives	yis·sa	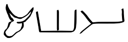	
Your words —	mid·dab·be·ro·te·kha		
the law	to·w·rah		Deuteronomy 33:4
gave	tsiw·vah		
us	la·nu		
that Moses	mo·sheh	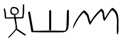	
the possession	mo·w·ra·shah	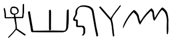	
of the assembly	qe·hil·lat	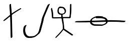	
of Jacob	ya·a·qov		
So [the LORD] became	vay·hee	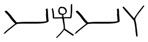	Deuteronomy 33:5
in Jeshurun	vee·shu·run	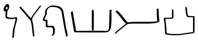	
King	me·lekh	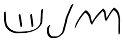	
gathered	be·hit·as·seph		
when the leaders	ra·she	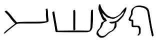	
of the people	am		
[came] together	ya·chad	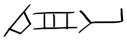	
when the tribes	shiv·te	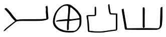	
of Israel	yis·ra·el	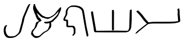	
live	ye·chee	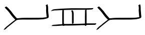	Deuteronomy 33:6

Let Reuben	re·u·ven		
and not	ve·al		
die	ya·mot		
nor	vee·hee	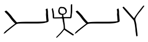	
his men	me·taw		
be few ”	mis·par	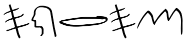	
And	ve·zot	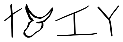	Deuteronomy 33:7
concerning Judah	lee·hu·dah		
he said :	vay·yo·mar		
hear	she·ma		
“ O LORD	YHVH		
the cry	qo·wl	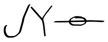	
of Judah	ye·hu·dah	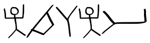	
to	ve·el		
his people	am·mo		
and bring him	te·vee·en·nu	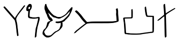	
With his own hands	ya·daw		
he defends his cause	rav	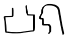	
	lo		
a help	ve·e·zer		
against his foes ”	mits·tsa·raw		
but may You be	tih·yeh	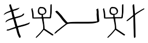	
Concerning Levi	u·le·le·vee	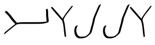	Deuteronomy 33:8
he said :	a·mar		
“ [Give] Your Thummim [to Levi]	tum·me·kha	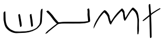	
and Your Urim	ve·u·re·kha	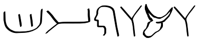	
one	le·eesh		

to Your godly	cha·see·de·kha	𐤇𐤎𐤉𐤃𐤊	
whom	a·sher	𐤀𐤔𐤓	
You tested	nis·see·to	𐤍𐤎𐤉𐤕𐤅	
at Massah	be·mas·sah	𐤁𐤌𐤎𐤄	
and contested	te·ree·ve·hu	𐤕𐤓𐤉𐤁𐤄𐤅	
at	al	𐤏𐤋	
the waters	me	𐤌𐤉	
of Meribah	me·ree·vah	𐤌𐤓𐤉𐤁𐤄	
He said	ha·o·mer	𐤄𐤀𐤌𐤓	Deuteronomy 33:9
of his father	le·a·vee	𐤋𐤀𐤁𐤉𐤅	
and mother	u·le·im·mo	𐤅𐤋𐤀𐤌𐤅	
‘ I do not	lo	𐤋𐤀	
consider them ’	re·ee·tee	𐤓𐤀𐤉𐤕𐤉𐤅	
-	ve·et	𐤅𐤀𐤕	
his brothers	e·chaw	𐤀𐤇𐤉𐤅	
He disregarded	lo	𐤋𐤀	
	hik·keer	𐤄𐤊𐤉𐤓	
-	ve·et	𐤅𐤀𐤕	
his own sons	ba·no	𐤁𐤍𐤅	
and did not	lo	𐤋𐤀	
know	ya·da	𐤉𐤃𐤏	
for	kee	𐤊𐤉	
he kept	sha·me·ru	𐤔𐤌𐤓𐤅	
Your word	im·ra·te·kha	𐤀𐤌𐤓𐤕𐤊	
Your covenant	u·ve·ree·te·kha	𐤅𐤁𐤓𐤉𐤕𐤊	
and maintained	yin·tso·ru	𐤉𐤍𐤑𐤓𐤅	
He will teach	yo·w·ru	𐤉𐤅𐤓𐤅	Deuteronomy 33:10

Your ordinances	mish·pa·te·kha	𐤌𐤔𐤐𐤈𐤉𐤊	
to Jacob	le·ya·a·qov	𐤋𐤉𐤏𐤒𐤁	
and Your law	ve·to·w·ra·te·kha	𐤅𐤕𐤅𐤓𐤕𐤊	
to Israel	le·yis·ra·el	𐤋𐤉𐤔𐤓𐤀𐤋	
he will set	ya·see·mu	𐤉𐤔𐤉𐤌𐤅	
incense	qe·to·w·rah	𐤒𐤈𐤅𐤓𐤄	
before You	be·ap·pe·kha	𐤁𐤀𐤐𐤊	
and whole burnt offerings	ve·kha·leel	𐤅𐤊𐤋𐤉𐤋	
on	al	𐤏𐤋	
Your altar	miz·be·che·kha	𐤌𐤆𐤁𐤇𐤊	
Bless	ba·rekh	𐤁𐤓𐤊	Deuteronomy 33:11
O LORD	YHVH	𐤉𐤄𐤅𐤄	
his substance	che·lo	𐤇𐤉𐤋𐤅	
the work	u·pho·al	𐤅𐤐𐤏𐤋	
of his hands	ya·daw	𐤉𐤃𐤉𐤅	
and accept	tir·tseh	𐤕𐤓𐤑𐤄	
Smash	me·chats	𐤌𐤇𐤑	
the loins	ma·te·na·yim	𐤌𐤕𐤍𐤉𐤌	
of those who rise against him	qa·maw	𐤒𐤌𐤉𐤅	
and of his foes	u·me·san·aw	𐤅𐤌𐤔𐤍𐤀𐤉𐤅	
so they can	min	𐤌𐤍	
rise [no more] ”	ye·qu·mun	𐤉𐤒𐤅𐤌𐤅𐤍𐤎	
Concerning Benjamin	le·vin·ya·min	𐤋𐤁𐤍𐤉𐤌𐤍	Deuteronomy 33:12
he said :	a·mar	𐤀𐤌𐤓	
“ May the beloved	ye·deed	𐤉𐤃𐤉𐤃	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	

rest	yish·kon	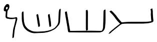	
secure	la·ve·tach	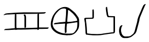	
in Him	a·law	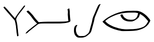	
[God] shields	cho·pheph		
him	a·law	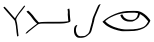	
all	kal	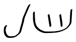	
day long	hay·yo·wm	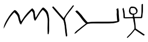	
	u·ven	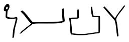	
and upon His shoulders	ke·te·phaw	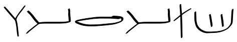	
he rests ”	sha·khen		
Concerning Joseph	u·le·yo·w·seph	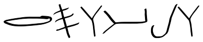	Deuteronomy 33:13
he said :	a·mar		
be blessed	me·vo·re·khet		
by the LORD	YHVH		
“ May his land	ar·tso		
with the precious	mim·me·ged		
from heaven above	sha·ma·yim	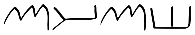	
dew	mit·tal		
and the deep waters	u·mit·te·ho·wm		
that lie	ro·ve·tset		
beneath	ta·chat	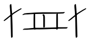	
with the bountiful	u·mim·me·ged		Deuteronomy 33:14
harvest	te·vu·ot		
from the sun	sha·mesh		
and the abundant	u·mim·me·ged		
yield	ge·resh		
of the seasons	ye·ra·cheem		

with the best	u·me·rosh		Deuteronomy 33:15
mountains	har·re		
of the ancient	qe·dem	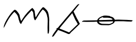	
and the bounty	u·mim·me·ged		
hills	giv·o·wt		
of the everlasting	o·w·lam		
with the choice gifts	u·mim·me·ged		Deuteronomy 33:16
of the land	e·rets		
and everything in it	u·me·lo·ah		
and with the favor	u·re·tso·wn		
of Him who dwelt	sho·khe·nee	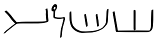	
in the burning bush	se·neh		
May these rest	ta·vo·w·tah		
on the head	le·rosh		
of Joseph	yo·w·seph		
and crown the brow	u·le·qa·de·qod	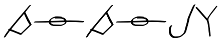	
of the prince	ne·zeer	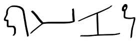	
of his brothers	e·chaw	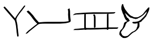	
a firstborn	be·kho·wr		Deuteronomy 33:17
bull	sho·w·ro		
majesty [is like]	ha·dar		
His	lo		
and his horns	ve·qar·ne	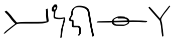	
of a wild ox	re·em		
are like those	qar·naw	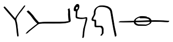	
	ba·hem		
the nations	am·meem		

With them he will gore	ye·nag·gach		
	yach·daw	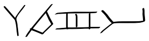	
even to the ends	aph·se		
of the earth	a·rets		
Such	ve·hem	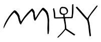	
are the myriads	riv·vo·wt		
of Ephraim	eph·ra·yim		
and such	ve·hem	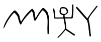	
are the thousands	al·phe		
of Manasseh ”	me·nash·sheh	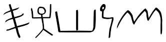	
Concerning Zebulun	ve·liz·vu·lun	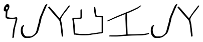	Deuteronomy 33:18
he said :	a·mar		
“ Rejoice	se·mach		
Zebulun	ze·vu·lun		
in your journeys	be·tse·te·kha		
and Issachar	ve·yis·sa·sh·khar		
in your tents	be·o·ha·le·kha	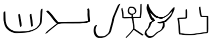	
the peoples	am·meem		Deuteronomy 33:19
to a mountain	har		
They will call	yiq·ra·u	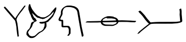	
there	sham		
they will offer	yiz·be·chu	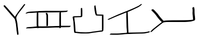	
sacrifices	ziv·che	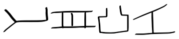	
of righteousness	tse·deq	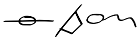	
For	kee	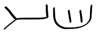	
the abundance	she·pha		
of the seas	yam·meem	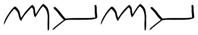	

they will feast on	yee·na·qu	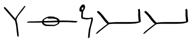	
and the hidden	u·se·phu·ne	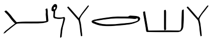	
treasures	te·mu·ne	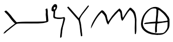	
of the sand ”	cho·wl	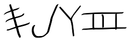	
Concerning Gad	u·le·gad	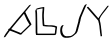	Deuteronomy 33:20
he said :	a·mar	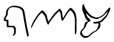	
“ Blessed [is]	ba·rukh	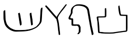	
he who enlarges	mar·cheev	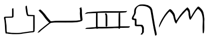	
[the domain of] Gad !	gad	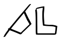	
like a lion	ke·la·vee	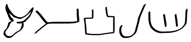	
He lies down	sha·khen	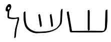	
and tears off	ve·ta·raph	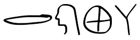	
an arm	ze·ro·w·a	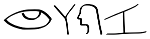	
or	aph	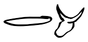	
a head	qa·de·qod	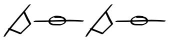	
He chose	vay·yar	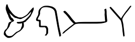	Deuteronomy 33:21
the best [land]	re·sheet	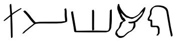	
for himself	lo	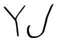	
because	kee	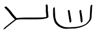	
there	sham	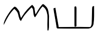	
portion	chel·qat	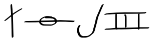	
a ruler’s	me·cho·qeq	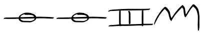	
was reserved for him	sa·phun	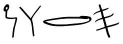	
He came	vay·ye·te	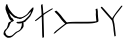	
with the leaders	ra·she	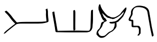	
of the people	am	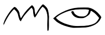	
justice	tsid·qat	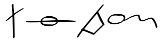	

the LORD’s	YHVH	𐤉𐤄𐤅𐤄	
he administered	a·sah	𐤏𐤔𐤄	
and His ordinances	u·mish·pa·taw	𐤅𐤌𐤔𐤐𐤈𐤉𐤅	
for	im	𐤏𐤌	
Israel ”	yis·ra·el	𐤉𐤔𐤓𐤀𐤋𐤎	
Concerning Dan	u·le·dan	𐤅𐤋𐤃𐤍	Deuteronomy 33:22
he said :	a·mar	𐤀𐤌𐤓	
“ Dan [is]	dan	𐤃𐤍	
cub	gur	𐤂𐤅𐤓	
a lion’s	ar·yeh	𐤀𐤓𐤉𐤄	
leaping	ye·zan·neq	𐤉𐤆𐤍𐤒	
out of	min	𐤌𐤍	
Bashan ”	hab·ba·shan	𐤄𐤁𐤔𐤍	
Concerning Naphtali	u·le·naph·ta·lee	𐤅𐤋𐤍𐤐𐤕𐤋𐤉	Deuteronomy 33:23
he said :	a·mar	𐤀𐤌𐤓	
“ Naphtali	naph·ta·lee	𐤍𐤐𐤕𐤋𐤉	
is abounding	se·va	𐤔𐤁𐤏	
with favor	ra·tso·wn	𐤓𐤑𐤅𐤍	
full	u·ma·le	𐤅𐤌𐤋𐤀	
of the blessing	bir·kat	𐤁𐤓𐤊𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
of the sea	yam	𐤉𐤌	
and the south ”	ve·da·ro·wm	𐤅𐤃𐤓𐤅𐤌	
he shall take possession	ye·ra·shah	𐤉𐤓𐤔𐤄𐤎	
And concerning Asher	u·le·a·sher	𐤅𐤋𐤀𐤔𐤓	Deuteronomy 33:24
he said :	a·mar	𐤀𐤌𐤓	
be the most blessed	ba·rukh	𐤁𐤓𐤅𐤊	

of sons	mib·ba·neem	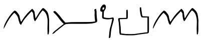	
“ May Asher	a·sher		
may he be	ye·hee		
the most favored	re·tsui		
among his brothers	e·chaw	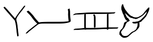	
and dip	ve·to·vel		
in oil	bash·she·men		
his foot	rag·lo	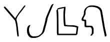	
be iron	bar·zel	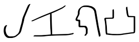	Deuteronomy 33:25
and bronze	u·ne·cho·shet		
May the bolts of your gate	min·a·le·kha		
match your days ”	u·khe·ya·me·kha		
and may your strength	da·ve·e·kha		
“ There is none	en	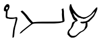	Deuteronomy 33:26
like the God	ka·el		
of Jeshurun	ye·shu·run		
who rides	ro·khev		
the heavens	sha·ma·yim	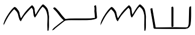	
to your aid	ve·ez·re·kha	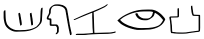	
in His majesty	u·ve·ga·a·va·to		
and the clouds	she·cha·qeem	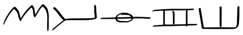	
is your dwelling place	me·o·nah		Deuteronomy 33:27
God	e·lo·he		
The eternal	qe·dem	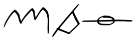	
and underneath	u·mit·ta·chat		
arms	ze·ro·ot		

are the everlasting	o·w·lam	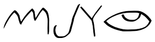	
He drives out	vay·ga·resh	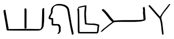	
before you	mip·pa·ne·kha	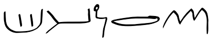	
the enemy	o·w·yev	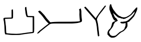	
giving the command	vay·yo·mer	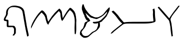	
‘ Destroy [him] ! ’	hash·med	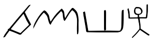	
dwells	vay·yish·kon	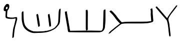	Deuteronomy 33:28
So Israel	yis·ra·el	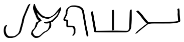	
securely	be·tach	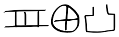	
lives untroubled	ba·dad	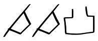	
the fountain	en	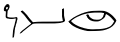	
of Jacob	ya·a·qov	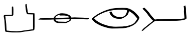	
in	el	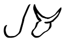	
a land	e·rets	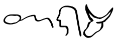	
of grain	da·gan	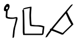	
and new wine	ve·tee·ro·wosh	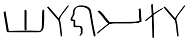	
where even	aph	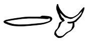	
the heavens	sha·maw	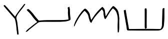	
drip	ya·ar·phu	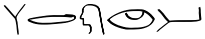	
with dew	tal	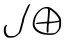	
Blessed [are] you	ash·re·kha	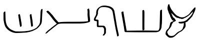	Deuteronomy 33:29
O Israel !	yis·ra·el	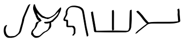	
Who	mee	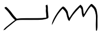	
is like you	kha·mo·w·kha	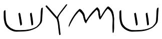	
a people	am	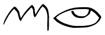	
saved	no·wo·sha	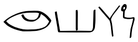	
by the LORD ?	ba·YHVH	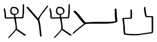	

He is the shield	ma·gen	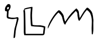	
that protects you	ez·re·kha		
-	va·a·sher		
the sword	che·rev		
in which you boast	ga·a·va·te·kha		
will cower before you	ve·yik·ka·cha·shu		
Your enemies	o·ye·ve·kha	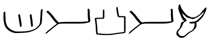	
	lakh	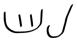	
and you	ve·at·tah		
	al		
their high places ”	ba·mo·w·te·mo		
shall trample	tid·rokh	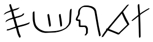	
went up	vay·ya·al	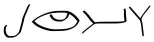	Deuteronomy 34:1
Then Moses	mo·sheh	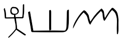	
from the plains	me·ar·vot		
of Moab	mo·w·av		
to	el		
Mount	har		
Nebo	ne·vo		
to the top	rosh		
of Pisgah	hap·pis·gah		
which	a·sher		
faces	al		
	pe·ne	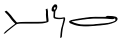	
Jericho	ye·re·cho		
showed him	vay·yar·e·hu		
And the LORD	YHVH		

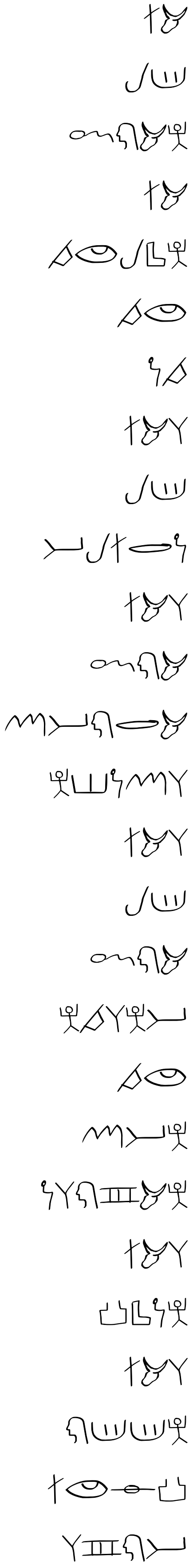

-	et	
the whole	kal	
land —	ha·a·rets	
-	et	
from Gilead	hag·gil·ad	
as far	ad	
as Dan	dan	
-	ve·et	Deuteronomy 34:2
all	kal	
of Naphtali	naph·ta·lee	
-	ve·et	
the land	e·rets	
of Ephraim	eph·ra·yim	
and Manasseh	u·me·nash·sheh	
-	ve·et	
all	kal	
the land	e·rets	
of Judah	ye·hu·dah	
as far as	ad	
Sea	hay·yam	
the Western	ha·a·cha·ro·wn	
-	ve·et	Deuteronomy 34:3
the Negev	han·ne·gev	
-	ve·et	
and the region	hak·kik·kar	
from the Valley	biq·at	
of Jericho	ye·re·cho	

(the City	eer	
of Palms)	hat·te·ma·reem	
all the way	ad	
to Zoar	tso·ar	
said	vay·yo·mer	Deuteronomy 34:4
And the LORD	YHVH	
to him	e·law	
“ This	zot	
is the land	ha·a·rets	
that	a·sher	
I swore to give	nish·ba·tee	
Abraham	le·av·ra·ham	
Isaac	le·yits·chaq	
and Jacob	u·le·ya·a·qov	
when I said	le·mor	
it to your descendants ,	le·zar·a·kha	
‘ I will give	et·te·nen·nah	
I have let you see	her·ee·tee·kha	
it with your own eyes	ve·e·ne·kha	
	ve·sham·mah	
but you will not	lo	
cross into it ”	ta·a·vor	
died	vay·ya·mat	Deuteronomy 34:5
there	sham	
So Moses	mo·sheh	
the servant	e·ved	
of the LORD	YHVH	

in the land	be·e·rets	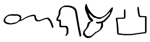	
of Moab	mo·w·av	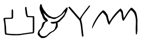	
as	al	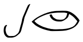	
had said	pee	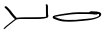	
the LORD	YHVH	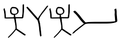	
And He buried	vay·yiq·bor	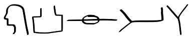	Deuteronomy 34:6
him	o·to	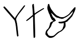	
in a valley	vag·gay	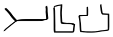	
in the land	be·e·rets	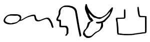	
of Moab	mo·w·av	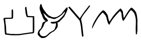	
facing	mul	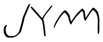	
	bet	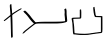	
Beth-peor	pe·o·wr	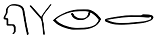	
and no	ve·lo	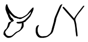	
knows	ya·da	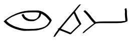	
one	eesh	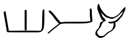	
-	et	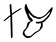	
the location of his grave	qe·vu·ra·to	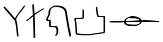	
to	ad	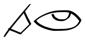	
day	hay·yo·wm	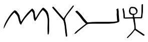	
this	haz·zeh	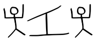	
Moses [was]	u·mo·sheh	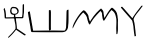	Deuteronomy 34:7
years old	ben	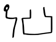	
a hundred	me·ah	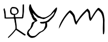	
and twenty	ve·es·reem	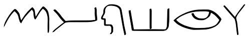	
	sha·nah	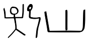	
when he died	be·mo·to	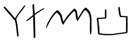	

were not	lo	לא	
weak	kha·ha·tah	כהתה	
yet his eyes	e·no	עינו	
had not	ve·lo	ולא	
diminished	nas	נס	
and his vitality	le·choh	לחה	
grieved	vay·yiv·ku	ויבכו	Deuteronomy 34:8
The Israelites	ve·ne	בני	
	yis·ra·el	ישראל	
-	et	את	
for Moses	mo·sheh	משה	
in the plains	be·ar·vot	בערבת	
of Moab	mo·w·av	מואב	
thirty	she·lo·sheem	שלשים	
days	yo·wm	יום	
came to an end	vay·yit·te·mu	ויתמו	
until the time	ye·me	ימי	
of weeping	ve·khee	בכי	
and mourning	e·vel	אבל	
for Moses	mo·sheh	משה	
Now Joshua	vee·ho·wo·shu·a	ויהושע	Deuteronomy 34:9
son	bin	בן	
of Nun	nun	נון	
was filled	ma·le	מלא	
with the spirit	ru·ach	רוח	
of wisdom	chakh·mah	חכמה	
because	kee	כי	

had laid	sa·makh	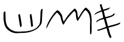	
Moses	mo·sheh	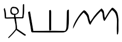	
-	et	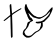	
his hands	ya·daw	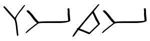	
on him	a·law	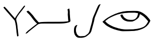	
obeyed	vay·yish·me·u	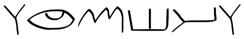	
him	e·law	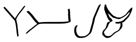	
So the Israelites	be·ne	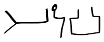	
	yis·ra·el	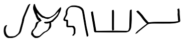	
and did	vay·ya·a·su	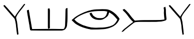	
as	ka·a·sher	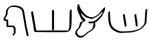	
had commanded	tsiw·vah	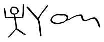	
the LORD	YHVH	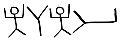	
-	et	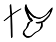	
Moses	mo·sheh	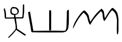	
no	ve·lo	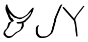	Deuteronomy 34:10
has risen	qam	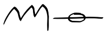	
prophet	na·vee	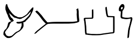	
Since that time	o·wd	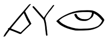	
in Israel	be·yis·ra·el	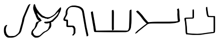	
like Moses	ke·mo·sheh	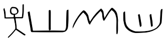	
whom	a·sher	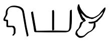	
knew	ye·da·o	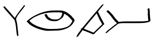	
the LORD	YHVH	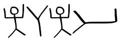	
face	pa·neem	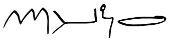	
to	el	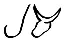	
face —	pa·neem	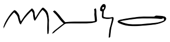	

[no prophet who did] all	le·khal		Deuteronomy 34:11
the signs	ha·o·to·wt		
and wonders	ve·ham·mo·wph·teem		
that	a·sher		
sent [Moses]	she·la·cho	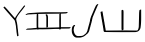	
the LORD	YHVH		
to do	la·a·so·wt		
in the land	be·e·rets		
of Egypt	mits·ra·yim	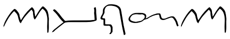	
to Pharaoh	le·phar·oh		
and to all	u·le·khal	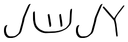	
his officials	a·va·daw		
and all	u·le·khal	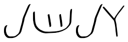	
his land	ar·tso		
all	u·le·khol	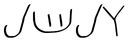	Deuteronomy 34:12
acts of power	hay·yad	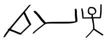	
the mighty	ha·cha·za·qah		
and	u·le·khol	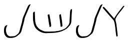	
awesome deeds	ham·mo·w·ra		
	hag·ga·do·wl		
that	a·sher		
[and no prophet who] performed	a·sah		
Moses [did]	mo·sheh		
in the sight	le·e·ne	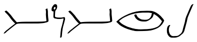	
of all	kal		
Israel	yis·ra·el	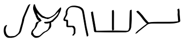	

Joshua

BSB Translation	Transliteration	Original Hebrew	
Now	vay·hee	ויהי	Joshua 1:1
after	a·cha·re	אחרי	
the death	mo·wt	מות	
Moses	mo·sheh	משה	
servant	e·ved	עבד	
of His	YHVH	יהוה	
spoke	vay·yo·mer	ויאמר	
the LORD	YHVH	יהוה	
to	el	אל	
Joshua	ye·ho·wo·shu·a	יהושע	
son	bin	בן	
of Nun	nun	נון	
assistant	me·sha·ret	משרת	
Moses’	mo·sheh	משה	
saying	le·mor	לאמר	
“ Moses	mo·sheh	משה	Joshua 1:2
My servant	av·dee	עבדי	
is dead	met	מת	
Now therefore	ve·at·tah	ועתה	
arise	qum	קום	
[and] cross over	a·vor	עבר	
-	et	את	
the Jordan	hay·yar·den	הירדן	
-	haz·zeh	הזה	

you	at·tah		
and all	ve·khal		
these people	ha·am		
-	haz·zeh		
into	el		
the land	ha·a·rets		
that	a·sher		
I	a·no·khee		
am giving	no·ten	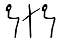	
to	la·hem		
the children	liv·ne		
of Israel	yis·ra·el	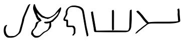	
every	kal	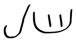	Joshua 1:3
place	ma·qo·wm	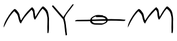	
where	a·sher		
will tread	tid·rokh		
the sole	kaph		
of your foot	rag·le·khem	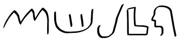	
	bo		
	la·khem		
I have given you	ne·tat·tee	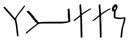	
just as	ka·a·sher		
I promised	dib·bar·tee		
to	el		
Moses	mo·sheh		
from the wilderness	me·ham·mid·bar		Joshua 1:4
and Lebanon	ve·hal·le·va·no·wn	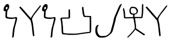	

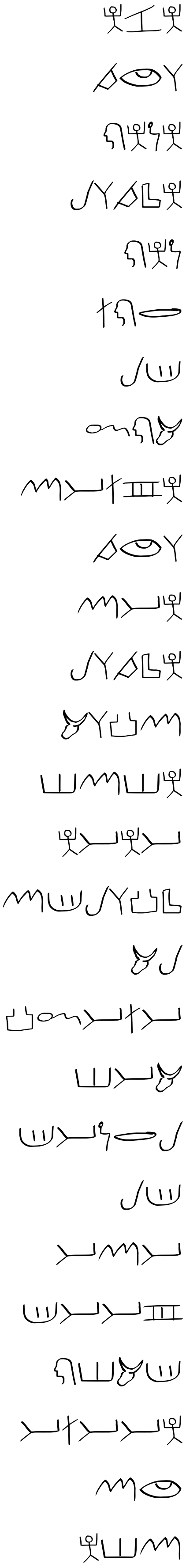

	haz·zeh	
to	ve·ad	
- —	han·na·har	
the great	hag·ga·do·wl	
River	ne·har	
Euphrates	pe·rat	
all	kol	
the land	e·rets	
of the Hittites —	ha·chit·teem	
as far as	ve·ad	
Sea	hay·yam	
the Great	hag·ga·do·wl	
and west	me·vo·w	
	hash·sha·mesh	
shall extend	yih·yeh	
Your territory	ge·vu·le·khem	
No	lo	Joshua 1:5
shall stand	yit·yats·tsev	
one	eesh	
against you	le·pha·ne·kha	
all	kol	
the days	ye·me	
of your life	chay·ye·kha	
As	ka·a·sher	
so will I be	ha·yee·tee	
with you	im	
Moses	mo·sheh	

I was	eh·yeh	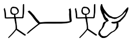	
with	im·makh		
I will never	lo		
leave you	ar·pe·kha		
nor	ve·lo		
forsake you	e·ez·ve·ka		
Be strong	cha·zaq		Joshua 1:6
and courageous	ve·e·mats		
for	kee	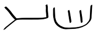	
you	at·tah		
shall give these people the inheritance	tan·cheel	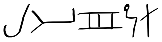	
-	et		
-	ha·am		
	haz·zeh		
-	et		
of the land	ha·a·rets		
that	a·sher		
I swore	nish·ba·tee		
to their fathers	la·a·vo·w·tam		
I would give	la·tet	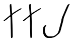	
them	la·hem		
Above all	raq	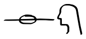	Joshua 1:7
be strong	cha·zaq		
courageous	ve·e·mats		
and very	me·od		
Be careful	lish·mor		

to observe	la·a·so·wt		
all	ke·khal		
the law	hat·to·w·rah		
that	a·sher		
commanded you	tsiw·ve·kha		
Moses	mo·sheh	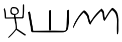	
My servant	av·dee	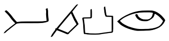	
Do not	al		
turn	ta·sur		
from	mim·men·nu		
it to the right	ya·meen		
or to the left	u·se·mo·wl		
so that	le·ma·an		
you may prosper	tas·keel		
wherever	be·khol		
	a·sher		
you go	te·lekh	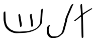	
must not	lo		Joshua 1:8
depart	ya·mush		
Book	se·pher		
of the Law	hat·to·w·rah		
This	haz·zeh		
from your mouth	mip·pee·kha		
meditate	ve·ha·gee·ta		
on it	bo		
day	yo·w·mam		
and night	va·lay·lah	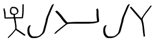	

so that	le·ma·an		
you may be careful	tish·mor		
to do	la·a·so·wt		
everything	ke·khal		
written	hak·ka·tuv	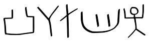	
in it	bo		
For	kee	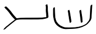	
then	az		
you will prosper	tats·lee·ach	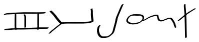	
-	et		
in all you do	de·ra·khe·kha	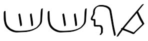	
	ve·az		
and succeed	tas·keel		
Have I not	ha·lo·w		Joshua 1:9
commanded you	tsiw·vee·tee·kha	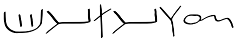	
to be strong	cha·zaq		
and courageous ?	ve·e·mats		
Do not	al		
be afraid	ta·a·rots		
	ve·al		
do not be discouraged	te·chat	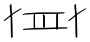	
for	kee	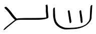	
is with	im·me·kha		
the LORD	YHVH		
your God	e·lo·he·kha		
you wherever	be·khol		
-	a·sher		

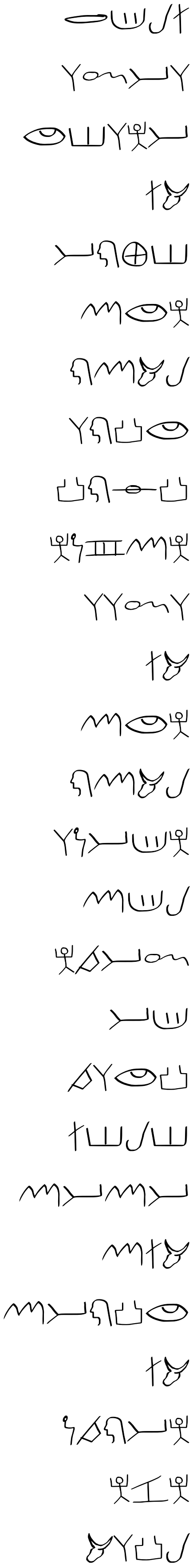

you go ”	te·lekh	
commanded	vay·tsaw	Joshua 1:10
Then Joshua	ye·ho·wo·shu·a	
-	et	
the officers	sho·te·re	
of the people	ha·am	
:	le·mor	
“ Go	iv·ru	Joshua 1:11
through	be·qe·rev	
the camp	ham·ma·cha·neh	
and tell	ve·tsaw·wu	
-	et	
the people	ha·am	
	le·mor	
‘ Prepare	ha·khee·nu	
your	la·khem	
provisions	tse·dah	
for	kee	
within	be·o·wd	
three	she·lo·shet	
days	ya·meem	
you	at·tem	
will cross	o·ve·reem	
-	et	
Jordan	hay·yar·den	
the	haz·zeh	
to go in	la·vo·w	

and take possession of	la·re·shet	לרשת	
-	et	את	
the land	ha·a·rets	הארץ	
that	a·sher	אשר	
the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
is giving	no·ten	נתן	
you	la·khem	לכם	
to possess ’”	le·rish·tah	לרשתה	
But to the Reubenites	ve·la·r·u·ve·nee	ולראובני	Joshua 1:12
the Gadites	ve·lag·ga·dee	ולגדי	
and the half-tribe	ve·la·cha·tsee	ולחצי	
	she·vet	שבט	
of Manasseh	ham·nash·sheh	המנשה	
said	a·mar	אמר	
Joshua	ye·ho·wo·shu·a	יהושע	
	le·mor	לאמר	
“ Remember	za·kho·wr	זכור	Joshua 1:13
-	et	את	
-	had·da·var	הדבר	
what	a·sher	אשר	
commanded	tsiw·vah	צוה	
you	et·khem	אתכם	
Moses	mo·sheh	משה	
the servant	e·ved	עבד	
of the LORD	YHVH	יהוה	
when he said	le·mor	לאמר	

‘ The LORD	YHVH		
your God	e·lo·he·khem	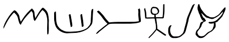	
will give you rest	me·nee·ach	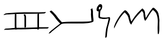	
	la·khem		
and He will give	ve·na·tan		
you	la·khem		
	et		
land ’	ha·a·rets		
this	haz·zot		
Your wives	ne·she·khem	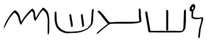	Joshua 1:14
your young children	tap·pe·khem	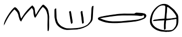	
and your livestock	u·miq·ne·khem	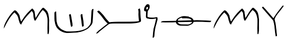	
may remain	ye·she·vu	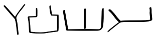	
in the land	ba·a·rets		
that	a·sher		
gave	na·tan	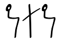	
you	la·khem		
Moses	mo·sheh		
on this side	be·e·ver		
of the Jordan	hay·yar·den	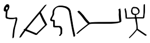	
	ve·at·tem		
to cross over	ta·av·ru	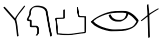	
must be armed for battle	cha·mu·sheem		
ahead of	liph·ne		
your brothers	a·che·khem	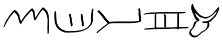	
But all	kol	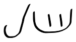	
your mighty men	gib·bo·w·re		

of valor	ha·cha·yil	𐤄𐤇𐤉𐤋	
and help them	va·a·zar·tem	𐤅𐤏𐤆𐤓𐤕𐤌	
-	o·w·tam	𐤀𐤅𐤕𐤌	
until	ad	𐤏𐤃	Joshua 1:15
-	a·sher	𐤀𐤔𐤓	
gives [them] rest	ya·nee·ach	𐤉𐤍𐤉𐤇	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
	la·a·che·khem	𐤋𐤀𐤇𐤉𐤊𐤌	
as He has done for you	ka·khem	𐤊𐤊𐤌	
possess	ve·ya·re·shu	𐤅𐤉𐤓𐤔𐤅	
also	gam	𐤂𐤌	
and [your brothers]	hem·mah	𐤄𐤌𐤄	
-	et	𐤀𐤕	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
that	a·sher	𐤀𐤔𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
is giving	no·ten	𐤍𐤕𐤍	
them	la·hem	𐤋𐤄𐤌	
Then you may return	ve·shav·tem	𐤅𐤔𐤁𐤕𐤌	
to the land	le·e·rets	𐤋𐤀𐤓𐤑	
of your inheritance	ye·rush·shat·khem	𐤉𐤓𐤔𐤕𐤊𐤌	
and take possession of	vee·rish·tem	𐤅𐤉𐤓𐤔𐤕𐤌	
-	o·w·tah	𐤀𐤅𐤕𐤄	
that which	a·sher	𐤀𐤔𐤓	
gave	na·tan	𐤍𐤕𐤍	

you	la·khem		
Moses	mo·sheh		
the servant	e·ved	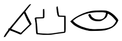	
of the LORD	YHVH		
side	be·e·ver		
of the Jordan ”	hay·yar·den	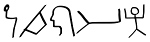	
on the east	miz·rach		
	hash·sha·mesh		
So they answered	vay·ya·a·nu		Joshua 1:16
-	et		
Joshua	ye·ho·wo·shu·a		
	le·mor		
“ Everything	kol		
	a·sher		
you have commanded us	tsiw·vee·ta·nu	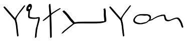	
we will do	na·a·seh		
and everywhere	ve·el		
	kal	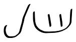	
-	a·sher		
you send us	tish·la·che·nu	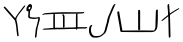	
we will go	ne·lekh	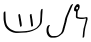	
in all things	ke·khol		Joshua 1:17
Just as	a·sher		
so we will obey you	sha·ma·nu		
	el		
Moses	mo·sheh		
	ken	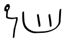	

we obeyed	nish·ma		
	e·le·kha	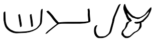	
	raq	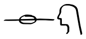	
be	yih·yeh	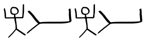	
And may the LORD	YHVH		
your God	e·lo·he·kha		
with you	im·makh		
as	ka·a·sher		
He was	ha·yah	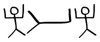	
with	im		
Moses	mo·sheh	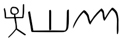	
Anyone	kal		Joshua 1:18
	eesh	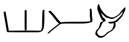	
who	a·sher		
rebels	yam·reh		
-	et		
against your order	pee·kha	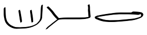	
and does not	ve·lo		
obey	yish·ma		
-	et		
your words	de·va·re·kha	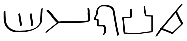	
all	le·khol		
that	a·sher		
you command him	te·tsaw·ven·nu		
will be put to death	yu·mat		
Above all	raq	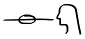	
be strong	cha·zaq		

and courageous ! ”	ve·e·mats	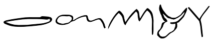	
sent	vay·yish·lach	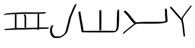	Joshua 2:1
Then Joshua	ye·ho·wo·shu·a	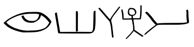	
son	bin	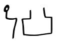	
of Nun	nun	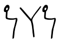	
from	min	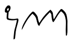	
Shittim	hash·shit·teem	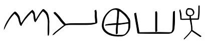	
two	she·na·yim	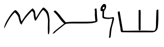	
	a·na·sheem	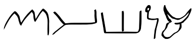	
spies	me·rag·ge·leem	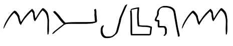	
secretly	che·resh	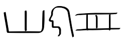	
saying	le·mor	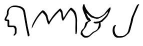	
“ Go	le·khu	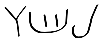	
inspect	re·u	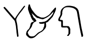	
-	et	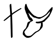	
the land	ha·a·rets	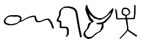	
-	ve·et	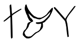	
especially Jericho ”	ye·ree·cho	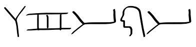	
So they went	vay·ye·le·khu	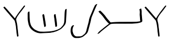	
and entered	vay·ya·vo·u	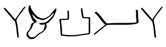	
the house	bet	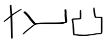	
	ish·shah	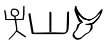	
of a prostitute	zo·w·nah	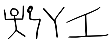	
named	u·she·mah	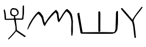	
Rahab	ra·chav	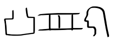	
and stayed	vay·yish·ke·vu	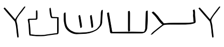	
there	sham·mah	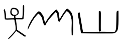	

And it was reported	vay·ye·a·mar		Joshua 2:2
to the king	le·me·lekh		
of Jericho	ye·ree·cho	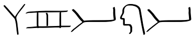	
:	le·mor		
“ Behold	hin·neh		
some men	a·na·sheem		
have come	ba·u		
here	hen·nah		
tonight	hal·lay·lah	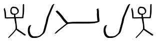	
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of Israel	yis·ra·el	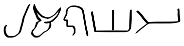	
to spy out	lach·por	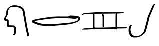	
-	et		
the land ”	ha·a·rets		
sent	vay·yish·lach		Joshua 2:3
So the king	me·lekh	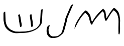	
of Jericho	ye·ree·cho	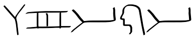	
to	el		
Rahab	ra·chav	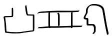	
and said	le·mor		
“ Bring out	ho·w·tsee·ee	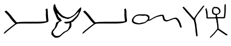	
the men	ha·a·na·sheem	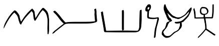	
who came	hab·ba·eem		
to	e·la·yikh	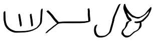	
you	a·sher		
and entered	ba·u		
your house	le·ve·tekh	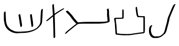	

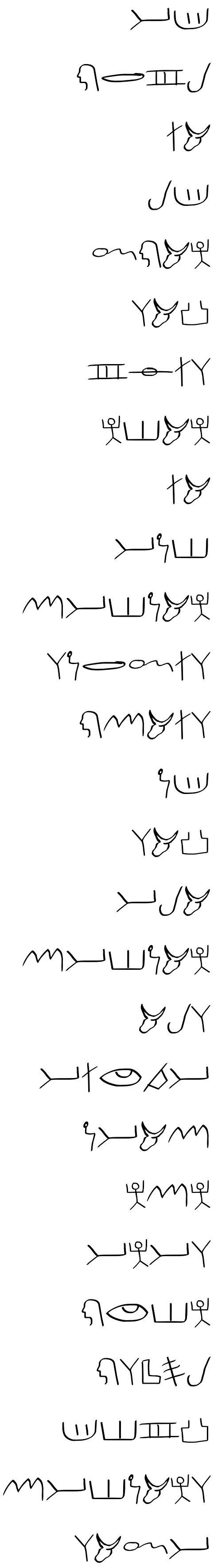

for	kee	
to spy out	lach·por	
-	et	
the whole	kal	
land ”	ha·a·rets	
they have come	ba·u	
had taken	vat·tiq·qach	Joshua 2:4
But the woman	ha·ish·shah	
-	et	
the two	she·ne	
men	ha·a·na·sheem	
and hidden them	vat·tits·pe·no	
So she said	vat·to·mer	
“ Yes	ken	
did come	ba·u	
to me	e·lay	
the men	ha·a·na·sheem	
but I did not	ve·lo	
know	ya·da·tee	
where	me·a·yin	
they had come from	hem·mah	
was	vay·hee	Joshua 2:5
when the gate	hash·sha·ar	
about to close	lis·go·wr	
At dusk	ba·cho·shekh	
the men	ve·ha·a·na·sheem	
went out	ya·tsa·u	

and I do not	lo		
know	ya·da·tee		
which way	a·nah		
went	ha·le·khu	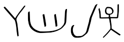	
they	ha·a·na·sheem		
Pursue	rid·phu		
quickly	ma·her	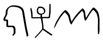	
them	a·cha·re·hem	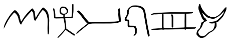	
and	kee	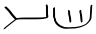	
you may catch them ! ”	tas·see·gum	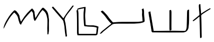	
(But [Rahab]	ve·hee	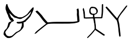	Joshua 2:6
had taken them up	he·e·la·tam	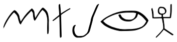	
to the roof	hag·ga·gah		
and hidden them	vat·tit·me·nem		
of flax	be·phish·te	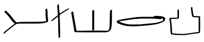	
among the stalks	ha·ets		
that she had laid out	ha·a·ru·kho·wt		
	lah		
	al		
[there])	hag·gag	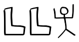	
So the [king’s] men	ve·ha·a·na·sheem		Joshua 2:7
set out in pursuit	ra·de·phu		
[of the spies]	a·cha·re·hem	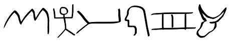	
along the road	de·rekh		
of the Jordan	hay·yar·den	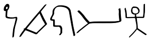	
to	al		
the fords	ham·ma·be·ro·wt		

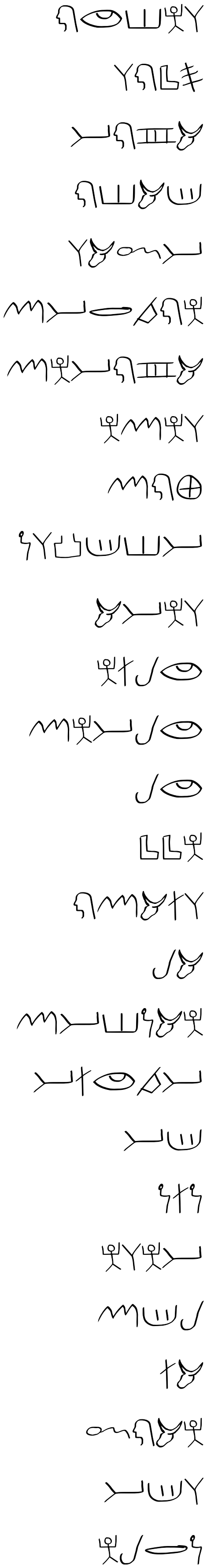

the gate	ve·hash·sha·ar	
was shut	sa·ga·ru	
	a·cha·re	
and as	ka·a·sher	
soon as they	ya·tse·u	
had gone out	ha·ro·de·pheem	
	a·cha·re·hem	
[the spies]	ve·hem·mah	Joshua 2:8
Before	te·rem	
lay down for the night	yish·ka·vun	
[Rahab]	ve·hee	
went up	a·le·tah	
on	a·le·hem	
	al	
the roof	hag·gag	
and said	vat·to·mer	Joshua 2:9
to them	el	
	ha·a·na·sheem	
“ I know	ya·da·tee	
that	kee	
has given	na·tan	
the LORD	YHVH	
you	la·khem	
	et	
this land	ha·a·rets	
and that	ve·khee	
has fallen	na·phe·lah	

the fear of you	e·mat·khem	אימתכם	
on us	a·le·nu	עלינו	
so that	ve·khee	וכי	
are melting in fear	na·mo·gu	נמגו	
all	kal	כל	
who dwell	yo·she·ve	ישבי	
in the land	ha·a·rets	הארץ	
of you	mip·pe·ne·khem	מפניכם	
For	kee	כי	Joshua 2:10
we have heard	sha·ma·nu	שמענו	
-	et	את	
how	a·sher	אשר	
dried up	ho·w·veesh	הוביש	
the LORD	YHVH	יהוה	
-	et	את	
the waters	me	מי	
Sea	yam	ים	
of the Red	suph	סוף	
before you	mip·pe·ne·khem	מפניכם	
when you came out	be·tse·te·khem	בצאתכם	
of Egypt	mim·mits·ra·yim	ממצרים	
and what	va·a·sher	ואשר	
you did	a·see·tem	עשיתם	
the two	lish·ne	לשני	
kings	mal·khe	מלכי	
of the Amorites	ha·e·mo·ree	האמרי	
whom	a·sher	אשר	

across	be·e·ver		
the Jordan	hay·yar·den		
to Sihon	le·see·chon	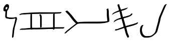	
and Og	u·le·o·wg		
-	a·sher		
you devoted to destruction	he·che·ram·tem	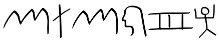	
-	o·w·tam		
When we heard this	van·nish·ma		Joshua 2:11
melted	vay·yim·mas	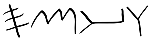	
our hearts	le·va·ve·nu	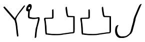	
failed	ve·lo		
	qa·mah	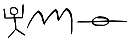	
	o·wd		
courage	ru·ach		
and everyone’s	be·eesh	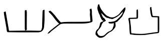	
because of you	mip·pe·ne·khem	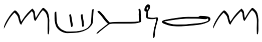	
for	kee	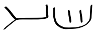	
the LORD	YHVH		
your God	e·lo·he·khem	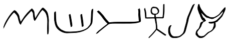	
	hu		
is God	e·lo·heem		
in the heavens	bash·sha·ma·yim		
above	mim·ma·al		
and on	ve·al		
the earth	ha·a·rets		
below	mit·ta·chat		
Now therefore	ve·at·tah		Joshua 2:12

swear	hish·sha·ve·u		
please	na		
to me	lee	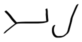	
by the LORD	ba·YHVH	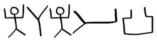	
because	kee	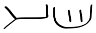	
I showed	a·see·tee	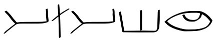	
to you	im·ma·khem	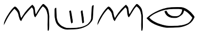	
kindness	cha·sed		
show	va·a·see·tem	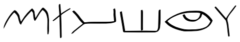	
will indeed	gam		
that you	at·tem		
to	im		
my family	bet	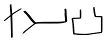	
	a·vee	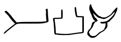	
kindness	che·sed		
Give	u·ne·tat·tem		
me	lee	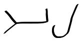	
sign	o·wt		
a sure	e·met	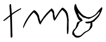	
that you will spare the lives	ve·ha·cha·yi·tem	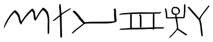	Joshua 2:13
-	et		
of my father	a·vee	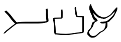	
and	ve·et		
mother	im·mee	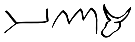	
-	ve·et		
my brothers	a·chay	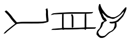	
and	ve·et		

sisters	ʾa·cho·tay		
-	ve·et		
and all	kal		
who belong	a·sher		
to them	la·hem		
and that you will deliver	ve·hits·tsal·tem		
-	et		
us	naph·sho·te·nu		
from death ”	mim·ma·vet		
agreed	vay·yo·me·ru		Joshua 2:14
	lah		
the men	ha·a·na·sheem		
“ Our lives	naph·she·nu	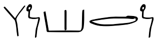	
for your	tach·te·khem	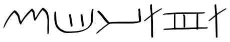	
lives ! ”	la·mut		
“ If	im		
you do not	lo		
report	tag·gee·du	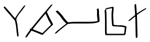	
-	et		
our mission	de·va·re·nu		
	zeh	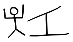	
	ve·ha·yah	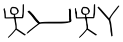	
gives	be·tet		
when the LORD	YHVH		
us	la·nu		
-	et		
the land ”	ha·a·rets		

we will show	ve·a·see·nu		
you	im·makh		
kindness	che·sed		
and faithfulness	ve·e·met		
Then [Rahab] let them down	vat·to·w·ri·dem		Joshua 2:15
by a rope	ba·che·vel	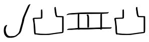	
through	be·ad		
the window	ha·chal·lo·wn	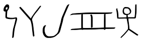	
since	kee	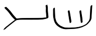	
the house	ve·tah	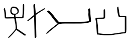	
was built into the wall	be·qeer	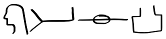	
of the city	ha·cho·w·mah		
-	u·va·cho·w·mah		
where she	hee	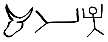	
lived	yo·wo·sha·vet		
she said	vat·to·mer		Joshua 2:16
	la·hem		
to the hill country ”	ha·ha·rah		
“ Go	le·khu		
will not	pen		
find	yiph·ge·u	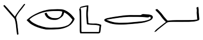	
you	va·khem		
“ so that your pursuers	ha·ro·de·pheem		
Hide yourselves	ve·nach·be·tem	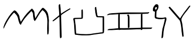	
there	sham·mah		
for three	she·lo·shet	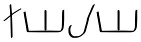	

days	ya·meem	
until	ad	
have returned	sho·wv	
they	ha·ro·de·pheem	
then	ve·a·char	
go	te·le·khu	
on your way ”	le·dar·ke·khem	
said	vay·yo·me·ru	Joshua 2:17
to her	e·le·ha	
The men	ha·a·na·sheem	
will not be bound	ne·qee·yim	
“ We	a·nach·nu	
oath	mish·she·vu·a·tekh	
by this	haz·zeh	
-	a·sher	
you made us swear	hish·ba·ta·nu	
unless	hin·neh	Joshua 2:18
when we	a·nach·nu	
enter	va·eem	
the land	ba·a·rets	
-	et	
cord	tiq·vat	
	chut	
scarlet	hash·sha·nee	
this	haz·zeh	
you have tied	tiq·she·ree	
in the window	ba·chal·lo·wn	

through which	a·sher	
you let us down	ho·w·rad·te·nu	
	vo	
and unless	ve·et	
your father	a·veekh	
and	ve·et	
mother	im·mekh	
and	ve·et	
brothers	a·cha·yikh	
-	ve·et	
and all	kal	
your family	bet	
	a·veekh	
you have brought	ta·as·phee	
	e·la·yikh	
into your house	hab·ba·ye·tah	
-	ve·ha·yah	Joshua 2:19
If anyone	kol	
-	a·sher	
goes out	ye·tse	
the door	mid·dal·te	
of your house	ve·tekh	
into the street	ha·chu·tsah	
his blood [will be]	da·mo	
on his own head	ve·ro·sho	
and we	va·a·nach·nu	
will be innocent	ne·qee·yim	

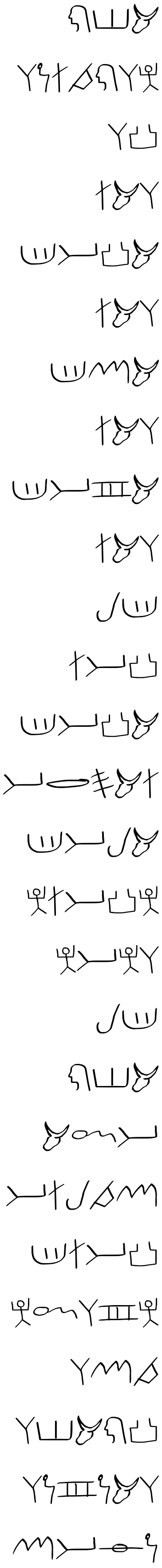

anyone	ve·khol		
-	a·sher		
	yih·yeh	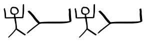	
with you	it·takh	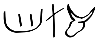	
in the house	bab·ba·yit	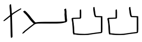	
his blood	da·mo		
will be on our heads	ve·ro·she·nu		
But if	im		
a hand	yad	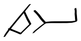	
is laid	tih·yeh	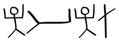	
on	bo		
And if	ve·im		Joshua 2:20
you report	tag·gee·dee	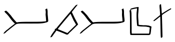	
-	et		
our mission	de·va·re·nu		
	zeh	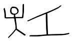	
we will be	ve·ha·yee·nu	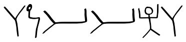	
released	ne·qee·yim	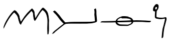	
from the oath	mish·she·vu·a·tekh		
-	a·sher		
you made us swear ”	hish·ba·ta·nu	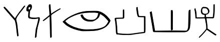	
she replied	vat·to·mer		Joshua 2:21
be as you say	ke·div·re·khem	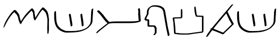	
”	ken	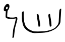	
“ Let it	hu		
and she sent them away	vat·te·shal·le·chem	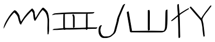	
And when they had gone	vay·ye·le·khu	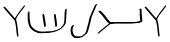	

she tied	vat·tiq·shor	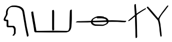	
-	et	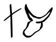	
cord	tiq·vat	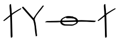	
the scarlet	hash·sha·nee	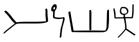	
in the window	ba·chal·lo·wn	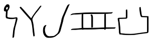	
-	vay·ye·le·khu	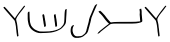	Joshua 2:22
So the [spies] went out	vay·ya·vo·u	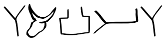	
into the hill country	ha·ha·rah	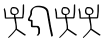	
and stayed	vay·ye·she·vu	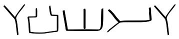	
there	sham	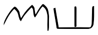	
three	she·lo·shet	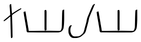	
days	ya·meem	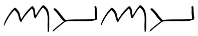	
until	ad	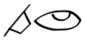	
had returned	sha·vu	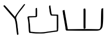	
their pursuers	ha·ro·de·pheem	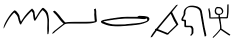	
having searched	vay·vaq·shu	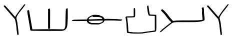	
-	ha·ro·de·pheem	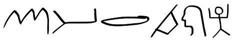	
all	be·khal	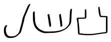	
along the road	had·de·rekh	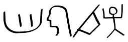	
without	ve·lo	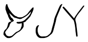	
finding them	ma·tsa·u	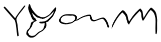	
started back	vay·ya·shu·vu	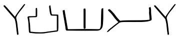	Joshua 2:23
	she·ne	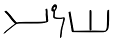	
Then the [two] men	ha·a·na·sheem	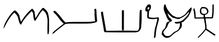	
came down	vay·ye·re·du	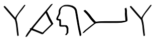	
from the hill country	me·ha·har	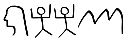	
and crossed [the river]	vay·ya·av·ru	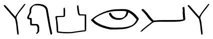	

So they came	vay·ya·vo·u	
to	el	
Joshua	ye·ho·wo·shu·a	
son	bin	
of Nun	nun	
and reported	vay·sap·pe·ru	
	lo	
-	et	
all	kal	
that had happened	ham·mo·tse·o·wt	
to them	o·w·tam	
they said	vay·yo·me·ru	Joshua 2:24
to	el	
Joshua	ye·ho·wo·shu·a	
has surely	kee	
delivered	na·tan	
“ The LORD	YHVH	
into our hands ”	be·ya·de·nu	
-	et	
the entire	kal	
land	ha·a·rets	
“ Indeed	ve·gam	
are melting in fear	na·mo·gu	
all	kal	
who dwell	yo·she·ve	
in the land	ha·a·rets	
of us ”	mip·pa·ne·nu	

got up	vay·yash·kem	Joshua 3:1
Joshua	ye·ho·wo·shu·a	
Early the next morning	bab·bo·qer	
and left	vay·yis·u	
Shittim	me·hash·shit·teem	
They went	vay·ya·vo·u	
as	ad	
far as the Jordan	hay·yar·den	
	hu	
with all	ve·khal	
the Israelites	be·ne	
	yis·ra·el	
where they camped	vay·ya·li·nu	
	sham	
before	te·rem	
crossing over	ya·a·vo·ru	
-	vay·hee	Joshua 3:2
After	miq·tseh	
three	she·lo·shet	
days	ya·meem	
went	vay·ya·av·ru	
the officers	hash·sho·te·reem	
through	be·qe·rev	
the camp	ham·ma·cha·neh	
and commanded	vay·tsaw·wu	Joshua 3:3
-	et	
the people	ha·am	

:	le·mor		
“ When you see	kir·o·wt·khem		
-	et		
the ark	a·ro·wn		
of the covenant	be·reet	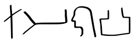	
of the LORD	YHVH		
your God	e·lo·he·khem	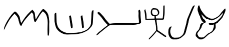	
priests	ve·hak·ko·ha·neem		
by the Levitical	hal·vee·yim	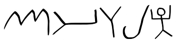	
being carried	no·se·eem		
-	o·to		
you	ve·at·tem		
are to set out	tis·u		
from your positions	mim·me·qo·wm·khem	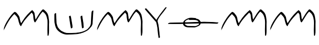	
and follow	va·ha·lakh·tem		
it	a·cha·raw	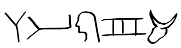	
But	akh		Joshua 3:4
keep a distance	ra·cho·wq		
	yih·yeh		
between yourselves	be·ne·khem	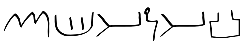	
and the ark	u·vē·no	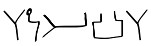	
of about two thousand	ke·al·pa·yim		
cubits	am·mah	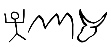	
	bam·mid·dah		
Do not	al		
go near it	tiq·re·vu	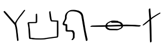	
	e·law	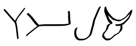	

so that	le·ma·an		
-	a·sher		
you can see	te·de·u		
-	et		
the way	had·de·rekh		
-	a·sher		
to go	te·le·khu		
	vah		
since	kee	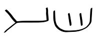	
you have never	lo		
traveled	a·var·tem		
this way	bad·de·rekh		
before	mit·te·mo·wl	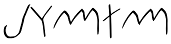	
”	shil·sho·wm	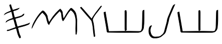	
told	vay·yo·mer		Joshua 3:5
Then Joshua	ye·ho·wo·shu·a		
	el		
the people	ha·am		
“ Consecrate yourselves	hit·qad·da·shu	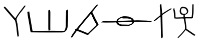	
for	kee	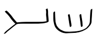	
tomorrow	ma·char	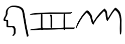	
will do	ya·a·seh		
the LORD	YHVH		
among you ”	be·qir·be·khem		
wonders	niph·la·o·wt	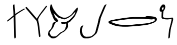	
said	vay·yo·mer		Joshua 3:6
And [he]	ye·ho·wo·shu·a		

to	el	אל	
the priests	hak·ko·ha·neem	הכהנים	
	le·mor	לאמר	
“ Take	se·u	שאו	
-	et	את	
the ark	a·ro·wn	ארון	
of the covenant	hab·be·reet	הברית	
and go on	ve·iv·ru	ועברו	
ahead of	liph·ne	לפני	
the people ”	ha·am	העם	
So they carried	vay·yis·u	וישאו	
-	et	את	
the ark	a·ro·wn	ארון	
of the covenant	hab·be·reet	הברית	
and went	vay·ye·le·khu	וילכו	
ahead	liph·ne	לפני	
of them	ha·am	העם ס	
said	vay·yo·mer	ויאמר	Joshua 3:7
Now the LORD	YHVH	יהוה	
to	el	אל	
Joshua	ye·ho·wo·shu·a	יהושע	
“ Today	hay·yo·wm	היום	
	haz·zeh	הזה	
I will begin	a·chel	אחל	
to exalt you	gad·del·kha	גדלך	
in the sight	be·e·ne	בעיני	
of all	kal	כל	

Israel	yis·ra·el	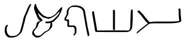	
so	a·sher		
they may know	ye·de·un		
that	kee	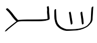	
just as	ka·a·sher		
I am	ha·yee·tee	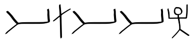	
with you	im		
Moses	mo·sheh	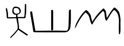	
I was	eh·yeh		
with	im·makh		
-	ve·at·tah		Joshua 3:8
Command	te·tsaw·veh		
-	et		
the priests	hak·ko·ha·neem	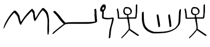	
carrying	no·se·e		
the ark	a·ro·wn	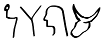	
of the covenant :	hab·be·reet	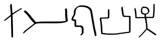	
	le·mor		
‘ When you reach	ke·vo·a·khem		
	ad		
the edge	qe·tseh	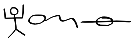	
of the waters	me	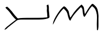	
-	hay·yar·den	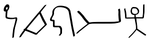	
in the Jordan ’”	bay·yar·den	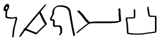	
stand	ta·a·mo·du		
told	vay·yo·mer		Joshua 3:9
So Joshua	ye·ho·wo·shu·a		

	el	𐤀𐤋	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
“ Come	go·shu	𐤂𐤔𐤅	
here	hen·nah	𐤄𐤍𐤄	
and listen	ve·shim·u	𐤅𐤔𐤌𐤏𐤅	
-	et	𐤀𐤕	
to the words	div·re	𐤃𐤁𐤓𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God ”	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
continued	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Joshua 3:10
He	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
“ This is how	be·zot	𐤁𐤆𐤀𐤕	
you will know	te·de·un	𐤕𐤃𐤏𐤅𐤍	
that	kee	𐤊𐤉	
God [is]	el	𐤀𐤋	
the living	chay	𐤇𐤉	
among you	be·qir·be·khem	𐤁𐤒𐤓𐤁𐤊𐤌	
and that He will surely drive out	ve·ho·w·resh	𐤅𐤄𐤅𐤓𐤔	
	yo·w·reesh	𐤉𐤅𐤓𐤉𐤔	
before you	mip·pe·ne·khem	𐤌𐤐𐤍𐤉𐤊𐤌	
-	et	𐤀𐤕	
the Canaanites	hak·ke·na·a·nee	𐤄𐤊𐤍𐤏𐤍𐤉	
-	ve·et	𐤅𐤀𐤕	
Hittites	ha·chit·tee	𐤄𐤇𐤕𐤉	
-	ve·et	𐤅𐤀𐤕	
Hivites	ha·chiw·vee	𐤄𐤇𐤅𐤉	

-	ve·et		
Perizzites	hap·pe·riz·zee		
-	ve·et		
Girgashites	hag·gir·ga·shee		
Amorites	ve·ha·e·mo·ree		
and Jebusites	ve·hay·vu·see	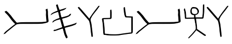	
Behold	hin·neh		Joshua 3:11
the ark	a·ro·wn		
of the covenant	hab·be·reet	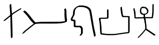	
of the Lord	a·do·wn	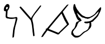	
of all	kal	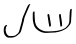	
the earth	ha·a·rets		
will go	o·ver		
ahead of you	liph·ne·khem	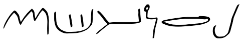	
into the Jordan	bay·yar·den	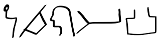	
Now	ve·at·tah		Joshua 3:12
choose	qe·chu	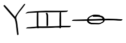	
	la·khem		
twelve	she·ne	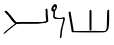	
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men	eesh	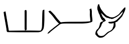	
from the tribes	mish·shiv·te		
of Israel	yis·ra·el	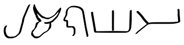	
	eesh	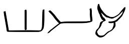	
one	e·chad	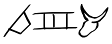	
	eesh	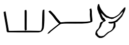	
	e·chad	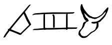	

from each tribe	lash·sha·vet		
-	ve·ha·yah	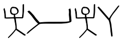	Joshua 3:13
touch down	ke·no·w·ach	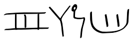	
When the feet	kap·po·wt		
	rag·le	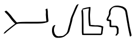	
of the priests	hak·ko·ha·neem	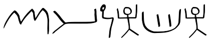	
who carry	no·se·e		
the ark	a·ro·wn	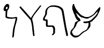	
of the LORD —	YHVH	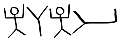	
the Lord	a·do·wn		
of all	kal	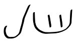	
the earth —	ha·a·rets		
in the waters	be·me		
of the Jordan	hay·yar·den		
waters	me	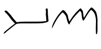	
its	hay·yar·den		
will be cut off	yik·ka·re·tun	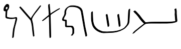	
[and]	ham·ma·yim	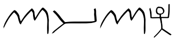	
flowing	hay·yo·re·deem		
	mil·ma·e·lah		
will stand up	ve·ya·am·du		
heap ”	ned		
in a	e·chad	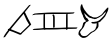	
So	vay·hee	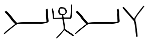	Joshua 3:14
broke camp	bin·so·a		
when the people	ha·am		
	me·a·ho·le·hem	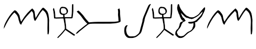	

to cross	la·a·vor	𐤋𐤏𐤁𐤓	
-	et	𐤀𐤕	
the Jordan	hay·yar·den	𐤄𐤉𐤓𐤃𐤍	
the priests	ve·hak·ko·ha·neem	𐤅𐤄𐤊𐤄𐤍𐤉𐤌	
carried	no·se·e	𐤍𐤔𐤀𐤉	
the ark	ha·a·ro·wn	𐤄𐤀𐤓𐤅𐤍	
of the covenant	hab·be·reet	𐤄𐤁𐤓𐤉𐤕	
ahead of	liph·ne	𐤋𐤐𐤍𐤉	
[them]	ha·am	𐤄𐤏𐤌	
reached	u·khe·vo·w	𐤅𐤊𐤁𐤅𐤀	Joshua 3:15
carrying	no·se·e	𐤍𐤔𐤀𐤉	
the ark	ha·a·ro·wn	𐤄𐤀𐤓𐤅𐤍	
	ad	𐤏𐤃	
Now the Jordan	hay·yar·den	𐤄𐤉𐤓𐤃𐤍	
[and] their feet	ve·rag·le	𐤅𐤓𐤂𐤋𐤉	
But as soon as the priests	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
	no·se·e	𐤍𐤔𐤀𐤉	
	ha·a·ro·wn	𐤄𐤀𐤓𐤅𐤍	
touched	nit·be·lu	𐤍𐤈𐤁𐤋𐤅	
edge	biq·tseh	𐤁𐤒𐤑𐤄	
the water’s	ham·ma·yim	𐤄𐤌𐤉𐤌	
the Jordan	ve·hay·yar·den	𐤅𐤄𐤉𐤓𐤃𐤍	
overflows	ma·le	𐤌𐤋𐤀	
	al	𐤏𐤋	
	kal	𐤊𐤋	
its banks	ge·do·w·taw	𐤂𐤃𐤅𐤕𐤉𐤅	
throughout	kol	𐤊𐤋	

season	ye·me		
the harvest	qa·tseer		
stood still	vay·ya·am·du		Joshua 3:16
water	ham·ma·yim	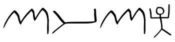	
the flowing	hay·yo·re·deem		
	mil·ma·lah		
It backed up	qa·mu	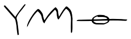	
	ned		
	e·chad	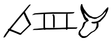	
as far upstream	har·cheq	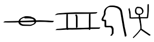	
	me·od		
as Adam	va·ʾa·dam		
a city	ha·eer		
-	a·sher		
in the area	mits·tsad		
of Zarethan	tsa·re·tan		
while the water flowing	ve·hay·yo·re·deem		
toward	al		
the Sea	yam	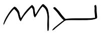	
of the Arabah	ha·a·ra·vah		
(the Salt Sea)	yam	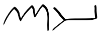	
	ham·me·lach		
was completely	tam·mu		
cut off	nikh·ra·tu	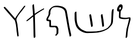	
So the people	ve·ha·am		
crossed over	a·ve·ru		
opposite	ne·ged		

Jericho	ye·ree·cho	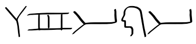	
stood	vay·ya·am·du		Joshua 3:17
The priests	hak·ko·ha·neem	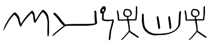	
carrying	no·se·e		
the ark	ha·a·ro·wn		
of the covenant	be·reet	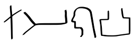	
of the LORD	YHVH		
on dry ground	be·cha·ra·vah		
in the middle	be·to·wkh		
of the Jordan	hay·yar·den		
firm	ha·khen		
while all	ve·khal		
Israel	yis·ra·el	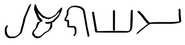	
crossed over	o·ve·reem	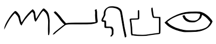	
the dry ground	be·cha·ra·vah		
until	ad		
-	a·sher		
	tam·mu		
the entire	kal	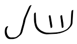	
nation	hag·go·w		
had crossed	la·a·vor		
-	et		
the Jordan	hay·yar·den		
-	vay·hee	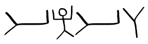	Joshua 4:1
When	ka·a·sher		
had finished	tam·mu		
the whole	khal	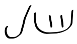	

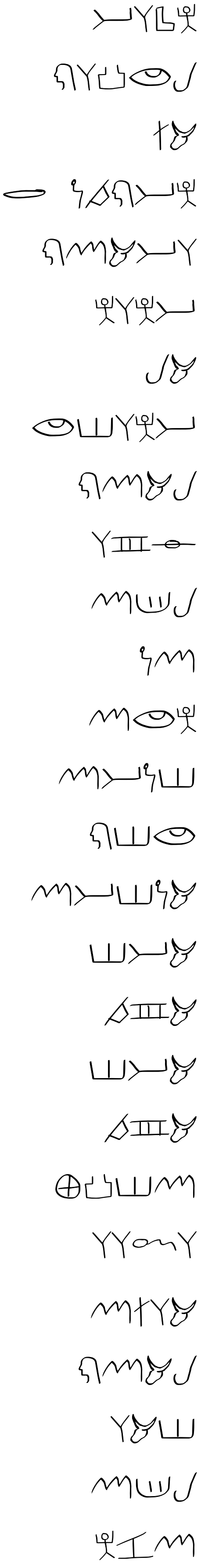

nation	hag·go·w	
crossing	la·a·vo·wr	
-	et	
the Jordan	hay·yar·dēn ph	
said	vay·yo·mer	
the LORD	YHVH	
to	el	
Joshua	ye·ho·wo·shu·a	
	le·mor	
“ Choose	qe·chu	Joshua 4:2
	la·khem	
from among	min	
the people	ha·am	
twelve	she·nem	
	a·sar	
	a·na·sheem	
men	eesh	
one	e·chad	
	eesh	
	e·chad	
from each tribe	mish·sha·vet	
and command them :	ve·tsaw·wu	Joshua 4:3
-	o·w·tam	
-	le·mor	
‘ Take up	se·u	
for yourselves	la·khem	
from	miz·zeh	

the middle	mit·to·wkh	
of the Jordan	hay·yar·den	
	mim·mats·tsav	
	rag·le	
where the priests	hak·ko·ha·neem	
were standing	ha·kheen	
twelve	she·tem	
	es·reh	
stones	a·va·neem	
carry	ve·ha·a·var·tem	
them	o·w·tam	
with you	im·ma·khem	
and set them down	ve·hin·nach·tem	
-	o·w·tam	
in the place	bam·ma·lo·wn	
where	a·sher	
you spend	ta·lee·nu	
	vo	
the night ’”	hal·la·ye·lah	
summoned	vay·yiq·ra	Joshua 4:4
So Joshua	ye·ho·wo·shu·a	
	el	
the twelve	she·nem	
	he·a·sar	
men	eesh	
-	a·sher	
he had appointed	he·kheen	

from the Israelites	mib·be·ne	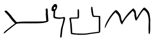	
	yis·ra·el	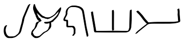	
	eesh	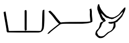	
one	e·chad	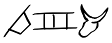	
	eesh	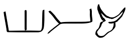	
	e·chad	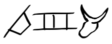	
from [each] tribe	mish·sha·vet		
and said	vay·yo·mer		Joshua 4:5
to them	la·hem		
	ye·ho·wo·shu·a		
“ Cross over	iv·ru		
before	liph·ne		
the ark	a·ro·wn	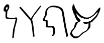	
of the LORD	YHVH		
your God	e·lo·he·khem	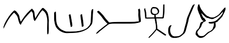	
into	el		
the middle	to·wkh		
of the Jordan	hay·yar·den	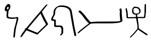	
of you is to take	ve·ha·ree·mu	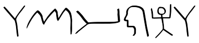	
	la·khem		
Each	eesh	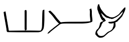	
stone	e·ven		
a	a·chat	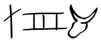	
upon	al		
his shoulder	shikh·mo		
according to the number	le·mis·par		
of the tribes	shiv·te	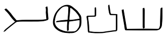	

	ve·ne	
of Israel	yis·ra·el	
to	le·ma·an	Joshua 4:6
serve as	tih·yeh	
-	zot	
a sign	o·wt	
among you	be·qir·be·khem	
when	kee	
ask	yish·a·lun	
your children	be·ne·khem	
In the future	ma·char	
	le·mor	
‘ What	mah	
stones	ha·a·va·neem	
do these	ha·el·leh	
mean to you ? ’	la·khem	
you are to tell	va·a·mar·tem	Joshua 4:7
them	la·hem	
-	a·sher	
were cut off	nikh·re·tu	
‘ The waters	me·me	
of the Jordan	hay·yar·den	
before	mip·pe·ne	
the ark	a·ro·wn	
of the covenant	be·reet	
of the LORD	YHVH	
When it crossed	be·a·ve·ro	

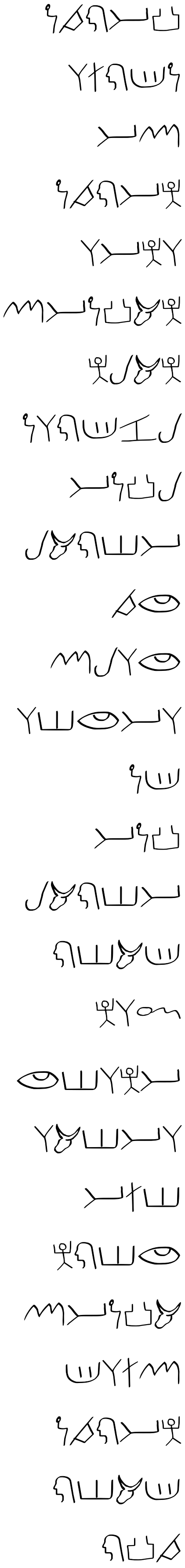

the Jordan	bay·yar·den	
were cut off ’	nikh·re·tu	
waters	me	
[the]	hay·yar·den	
will be	ve·ha·yu	
stones	ha·a·va·neem	
Therefore these	ha·el·leh	
a memorial	le·zik·ka·ro·wn	
to the Israelites	liv·ne	
	yis·ra·el	
	ad	
forever ”	o·w·lam	
did	vay·ya·a·su	Joshua 4:8
	khen	
Thus the Israelites	be·ne	
	yis·ra·ʾēl	
as	ka·a·sher	
had commanded them	tsiw·vah	
Joshua	ye·ho·wo·shu·a	
They took up	vay·yis·u	
twelve	she·te	
	es·reh	
stones	a·va·neem	
from the middle	mit·to·wkh	
of the Jordan	hay·yar·den	
just as	ka·a·sher	
had told	dib·ber	

the LORD	YHVH	יהוה	
	el	אל	
Joshua	ye·ho·wo·shu·a	יהושע	
one for each	le·mis·par	למספר	
tribe	shiv·te	שבטי	
	ve·ne	בני	
of Israel	yis·ra·el	ישראל	
and they carried	vay·ya·a·vi·rum	ויעברום	
them	im·mam	עמם	
to	el	אל	
the camp	ham·ma·lo·wn	המלון	
where they set them down	vay·yan·ni·chum	וינחום	
	sham	שם	
twelve	u·she·tem	ושתים	Joshua 4:9
	es·reh	עשרה	
stones	a·va·neem	אבנים	
set up	he·qeem	הקים	
Joshua also	ye·ho·wo·shu·a	יהושע	
in the middle	be·to·wkh	בתוך	
of the Jordan	hay·yar·den	הירדן	
in the place	ta·chat	תחת	
stood	mats·tsav	מצב	
	rag·le	רגלי	
where the priests	hak·ko·ha·neem	הכהנים	
who carried	no·se·e	נשאי	
the ark	a·ro·wn	ארון	
of the covenant	hab·be·reet	הברית	

And [the stones] are	vay·yih·yu		
there	sham		
to	ad		
day	hay·yo·wm	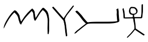	
this	haz·zeh		
Now the priests	ve·hak·ko·ha·neem		Joshua 4:10
who carried	no·se·e		
the ark	ha·a·ro·wn		
remained standing	o·me·deem	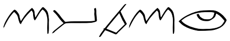	
in the middle	be·to·wkh		
of the Jordan	hay·yar·den	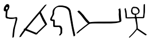	
until	ad		
had completed	tom	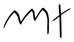	
everything	kal		
	had·da·var		
-	a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Joshua	ye·ho·wo·shu·a		
to tell	le·dab·ber		
them	el		
the people	ha·am		
just as	ke·khol		
-	a·sher		
had directed	tsiw·vah		
Moses	mo·sheh		

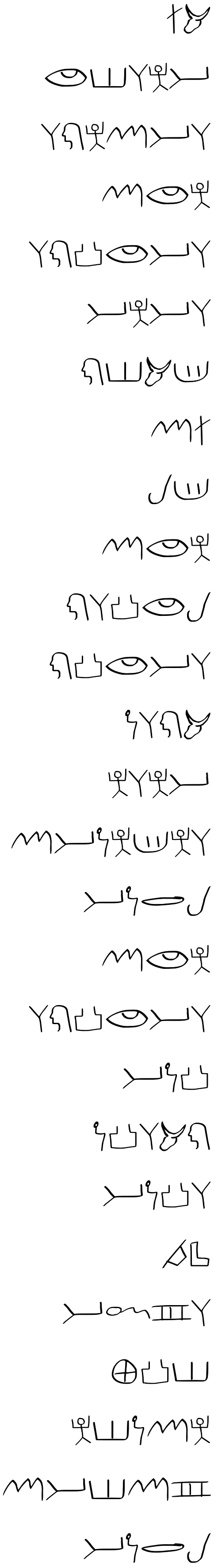

-	et	
Joshua	ye·ho·wo·shu·a	
hurried	vay·ma·ha·ru	
The people	ha·am	
across	vay·ya·a·vo·ru	
-	vay·hee	Joshua 4:11
and after	ka·a·sher	
had finished	tam	
everyone	kal	
	ha·am	
crossing	la·a·vo·wr	
crossed	vay·ya·a·vor	
with the ark	a·ro·wn	
of the LORD	YHVH	
the priests	ve·hak·ko·ha·neem	
in the sight of	liph·ne	
the people	ha·am	
crossed over	vay·ya·av·ru	Joshua 4:12
The Reubenites	be·ne	
	re·u·ven	
the Gadites	u·ve·ne	
	gad	
and the half-tribe	va·cha·tsee	
	she·vet	
of Manasseh	ham·nash·sheh	
armed for battle	cha·mu·sheem	
before	liph·ne	

the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
as	ka·a·sher	כאשר	
had instructed them	dib·ber	דבר	
	a·le·hem	אליהם	
Moses	mo·sheh	משה	
About 40,000	ke·ar·ba·eem	כארבעים	Joshua 4:13
	e·leph	אלף	
troops armed	cha·lu·tse	חלוצי	
	hats·tsa·va	הצבא	
crossed over	a·ve·ru	עברו	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
for battle	lam·mil·cha·mah	למלחמה	
into	el	אל	
the plains	ar·vo·wt	ערבות	
of Jericho	ye·ree·cho	יריחו׃	
day	bay·yo·wm	ביום	Joshua 4:14
On that	ha·hu	ההוא	
exalted	gid·dal	גדל	
the LORD	YHVH	יהוה	
-	et	את	
Joshua	ye·ho·wo·shu·a	יהושע	
in the sight	be·e·ne	בעיני	
of all	kal	כל	
Israel	yis·ra·el	ישראל	
and they revered	vay·yir·u	ויראו	

him	o·to	אתו	
just as	ka·a·sher	כאשר	
they had revered	ya·re·u	יראו	
-	et	את	
Moses	mo·sheh	משה	
all	kal	כל	
the days	ye·me	ימי	
of his life	chay·yaw	חייו	
said to	vay·yo·mer	ויאמר	Joshua 4:15
Then the LORD	YHVH	יהוה	
	el	אל	
Joshua	ye·ho·wo·shu·a	יהושע	
	le·mor	לאמר	
“ Command	tsaw·veh	צוה	Joshua 4:16
-	et	את	
the priests	hak·ko·ha·neem	הכהנים	
who carry	no·se·e	נשאי	
the ark	a·ro·wn	ארון	
of the Testimony	ha·e·dut	העדות	
to come up	ve·ya·a·lu	ויעלו	
from	min	מן	
the Jordan ”	hay·yar·den	הירדן	
commanded	vay·tsaw	ויצו	Joshua 4:17
So Joshua	ye·ho·wo·shu·a	יהושע	
-	et	את	
the priests	hak·ko·ha·neem	הכהנים	
	le·mor	לאמר	

“ Come up	a·lu		
from	min		
the Jordan ”	hay·yar·den		
-	vay·hee	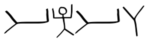	Joshua 4:18
came up	ba·ʿa·lot		
When the priests	hak·ko·ha·neem	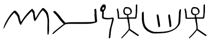	
carrying	no·se·e		
the ark	a·ro·wn		
of the covenant	be·reet	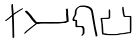	
of the LORD	YHVH		
out	mit·to·wkh		
of the Jordan	hay·yar·den		
touched	nit·te·qu		
feet	kap·po·wt		
	rag·le	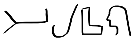	
and their	hak·ko·ha·neem	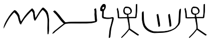	
	el		
the dry land	he·cha·ra·vah		
returned	vay·ya·shu·vu	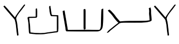	
the waters	me	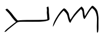	
of the Jordan	hay·yar·den		
to their course	lim·qo·w·mam	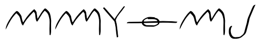	
and overflowed	vay·ye·le·khu	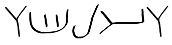	
as before	khit·mo·wl	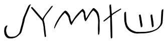	
	shil·sho·wm		
	al		
all	kal		

the banks	ge·do·w·taw	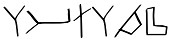	
the people	ve·ha·am	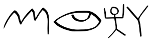	Joshua 4:19
went up	a·lu	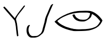	
from	min	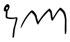	
the Jordan	hay·yar·den	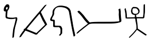	
On the tenth	be·a·so·wr	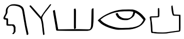	
month	la·cho·desh	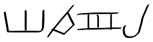	
day of the first	ha·ri·sho·wn	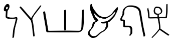	
and camped	vay·ya·cha·nu	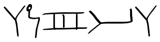	
at Gilgal	bag·gil·gal	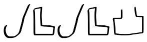	
border	biq·tseh	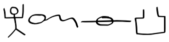	
on the eastern	miz·rach	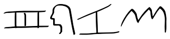	
of Jericho	ye·ree·cho	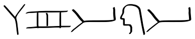	
And	ve·et	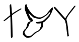	Joshua 4:20
twelve	she·tem	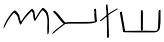	
	es·reh	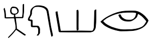	
stones	ha·a·va·neem	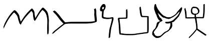	
the	ha·el·leh	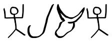	
-	a·sher	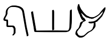	
they had taken	la·qe·chu	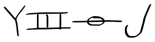	
from	min	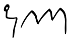	
the Jordan	hay·yar·den	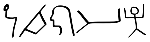	
set up	he·qeem	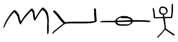	
Joshua	ye·ho·wo·shu·a	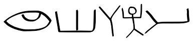	
there at Gilgal	bag·gil·gal	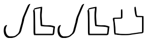	
Then [Joshua] said	vay·yo·mer	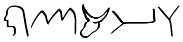	Joshua 4:21
to	el	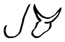	

the Israelites	be·ne	
	yis·ra·el	
	le·mor	
when	a·sher	
ask	yish·a·lun	
your children	be·ne·khem	
“ In the future	ma·char	
-	et	
their fathers	a·vo·w·tam	
	le·mor	
‘ What	mah	
stones ? ’	ha·a·va·neem	
is the meaning of these	ha·el·leh	
you are to tell	ve·ho·w·da·tem	Joshua 4:22
-	et	
[them]	be·ne·khem	
	le·mor	
on dry ground ’	bay·yab·ba·shah	
crossed	a·var	
‘ Israel	yis·ra·el	
-	et	
Jordan	hay·yar·den	
the	haz·zeh	
For	a·sher	Joshua 4:23
dried up	ho·w·veesh	
the LORD	YHVH	
your God	e·lo·he·khem	

-	et		
the waters	me	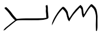	
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before you	mip·pe·ne·khem	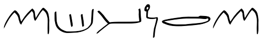	
until	ad		
you had crossed over	a·ve·re·khem		
just as	ka·a·sher		
did	a·sah		
[He]	YHVH		
	e·lo·he·khem	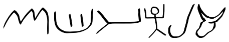	
Sea	le·yam	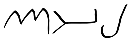	
to the Red	suph		
which	a·sher		
He dried up	ho·w·veesh	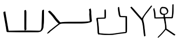	
before us	mip·pa·ne·nu	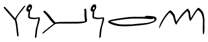	
until	ad		
we had crossed over	a·ve·re·nu		
{He did this] so that	le·ma·an		Joshua 4:24
may know	da·at		
all	kal		
the peoples	am·me		
of the earth	ha·a·rets		
	et		
the hand	yad	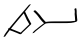	
of the LORD	YHVH		
that	kee	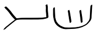	
is mighty	cha·za·qah	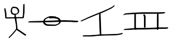	

	hee	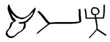	
and so that	le·ma·an		
fear	ye·ra·tem		
-	et		
the LORD	YHVH		
your God ”	e·lo·he·khem	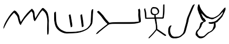	
you may always	kal	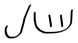	
	hay·ya·meem	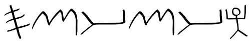	
Now	vay·hee	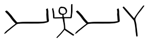	Joshua 5:1
heard	khish·mo·a		
when all	kal	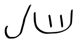	
kings	mal·khe	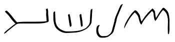	
the Amorite	ha·e·mo·ree		
	a·sher		
	be·e·ver		
the Jordan	hay·yar·den		
west of	yam·mah		
and all	ve·khal		
kings	mal·khe	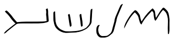	
the Canaanite	hak·ke·na·a·nee		
-	a·sher		
along	al		
the coast	hay·yam	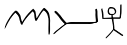	
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how	a·sher		
had dried up	ho·w·veesh	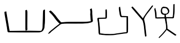	
the LORD	YHVH		

-	et		
the waters	me	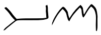	
of the Jordan	hay·yar·den		
before	mip·pe·ne		
the Israelites	ve·ne	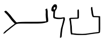	
	yis·ra·el	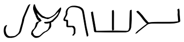	
until	ad		
they had crossed over	ʿa·ve·ra·nu		
melted	vay·yim·mas	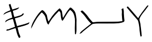	
their hearts	le·va·vam		
failed	ve·lo		
	ha·yah	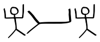	
	vam		
-	o·wd		
and their spirits	ru·ach		
for fear of	mip·pe·ne		
the Israelites	be·ne	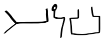	
	yis·ra·el	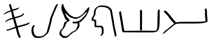	
time	ba·et		Joshua 5:2
At that	ha·hee	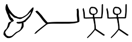	
said	a·mar		
the LORD	YHVH		
to	el		
Joshua	ye·ho·wo·shu·a		
“ Make	a·seh		
	le·kha	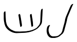	
knives	char·vo·wt		

flint	tsu·reem	
once again	ve·shuv	
and circumcise	mol	
-	et	
the sons	be·ne	
of Israel	yis·ra·el	
”	she·neet	
made	vay·ya·as	Joshua 5:3
	lo	
So Joshua	ye·ho·wo·shu·a	
knives	char·vo·wt	
flint	tsu·reem	
and circumcised	vay·ya·mal	
-	et	
the sons	be·ne	
of Israel	yis·ra·el	
at	el	
Gibeath-haaraloth	giv·at	
	ha·a·ra·lo·wt	
Now this	ve·zeh	Joshua 5:4
is why	had·da·var	
-	a·sher	
circumcised them :	mal	
Joshua	ye·ho·wo·shu·a	
All	kal	
those	ha·am	
who came out	hay·yo·tse	

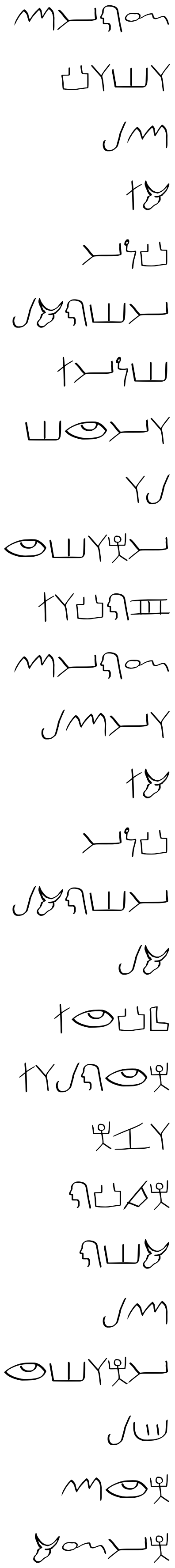

of Egypt —	mim·mits·ra·yim		
-	haz·ze·kha·reem	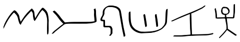	
all	kol		
the men	an·she		
of war —	ham·mil·cha·mah	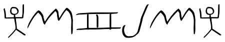	
had died	me·tu		
in the wilderness	vam·mid·bar		
on the journey	bad·de·rekh		
after they had left	be·tse·tam		
Egypt	mim·mits·ra·yim		
Though	kee	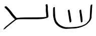	Joshua 5:5
circumcised	mu·leem	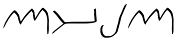	
were	ha·yu	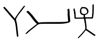	
all	kal		
	ha·am		
who had come out	hay·yo·tse·eem		
none	ve·khal		
of those	ha·am		
born	hay·yil·lo·deem	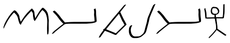	
in the wilderness	bam·mid·bar		
on the journey	bad·de·rekh		
	be·tse·tam		
from Egypt	mim·mits·ra·yim		
	lo		
had been circumcised	ma·lu		
For	kee	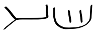	Joshua 5:6
forty	ar·ba·eem		

years	sha·nah	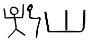
had wandered	ha·le·khu	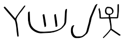
the Israelites	ve·ne	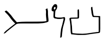
	yis·ra·el	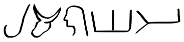
in the wilderness	bam·mid·bar	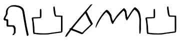
until	ad	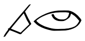
had died	tom	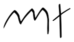
all	kal	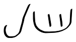
the nation's	hag·go·w	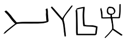
men	an·she	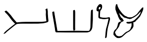
of war	ham·mil·cha·mah	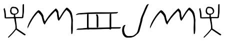
who had come out	hay·yo·tse·eem	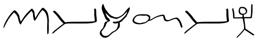
of Egypt	mim·mits·ra·yim	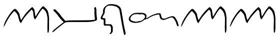
since	a·sher	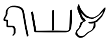
they did not	lo	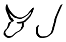
obey	sha·me·u	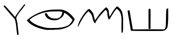
	be·qo·wl	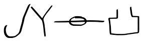
the LORD	YHVH	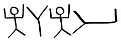
So	a·sher	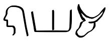
vowed	nish·ba	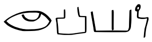
the LORD	YHVH	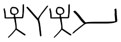
	la·hem	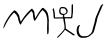
never	le·vil·tee	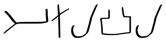
to let them see	har·o·w·tam	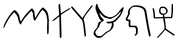
-	et	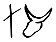
the land	ha·a·rets	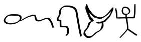
-	a·sher	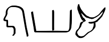

had sworn	nish·ba		
He	YHVH		
to their fathers	la·a·vo·w·tam		
to give	la·tet	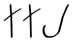	
us	la·nu		
a land	e·rets		
flowing	za·vat	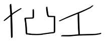	
with milk	cha·lav	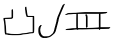	
and honey	u·de·vash		
And	ve·et		Joshua 5:7
their sons	be·ne·hem	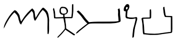	
raised up	he·qeem	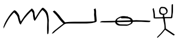	
in their place	tach·tam		
-	o·tam		
and these were the ones he circumcised	mal	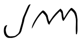	
Joshua	ye·ho·wo·shu·a		
since	kee	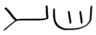	
still uncircumcised	a·re·leem	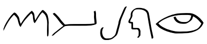	
[Until this time] they were	ha·yu	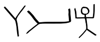	
	kee	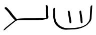	
they had not	lo		
been circumcised	ma·lu		
-	o·w·tam		
along the way	bad·da·rekh		
And	vay·hee	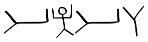	Joshua 5:8
after	ka·a·sher		
	tam·mu		

all	khal	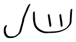	
the nation	hag·go·w		
had been circumcised	le·him·mo·wl		
they stayed	vay·ye·she·vu	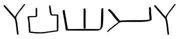	
there	tach·tam		
in the camp	bam·ma·cha·neh	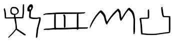	
until	ad		
they were healed	cha·yo·w·tam		
said	vay·yo·mer		Joshua 5:9
Then the LORD	YHVH		
to	el		
Joshua	ye·ho·wo·shu·a		
“ Today	hay·yo·wm	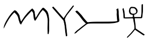	
I have rolled away	gal·lo·w·tee		
-	et		
the reproach	cher·pat		
of Egypt	mits·ra·yim	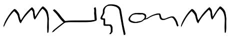	
from you ”	me·a·le·khem	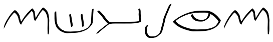	
has been called	vay·yiq·ra	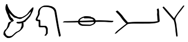	
	shem		
place	ham·ma·qo·wm	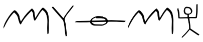	
So that	ha·hu	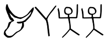	
Gilgal	gil·gal	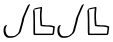	
to	ad		
day	hay·yo·wm	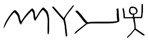	
this	haz·zeh		
were camped	vay·ya·cha·nu	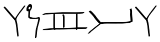	Joshua 5:10

while the Israelites	ve·ne	
	yis·ra·el	
at Gilgal	bag·gil·gal	
they kept	vay·ya·a·su	
-	et	
the Passover	hap·pe·sach	
of the fourteenth	be·ar·ba·ah	
	a·sar	
day	yo·wm	
of the month	la·cho·desh	
On the evening	ba·e·rev	
on the plains	be·ar·vo·wt	
of Jericho	ye·ree·cho	
they ate	vay·yo·khe·lu	Joshua 5:11
from the produce	me·a·vur	
of the land	ha·a·rets	
The day after	mim·ma·cho·rat	
the Passover	hap·pe·sach	
unleavened bread	mats·tso·wt	
and roasted grain	ve·qa·lui	
on that very	be·e·tsem	
day	hay·yo·wm	
	haz·zeh	
ceased	vay·yish·bot	Joshua 5:12
the manna	ham·man	
And the day	mim·ma·cho·rat	
after they had eaten	be·a·khe·lam	

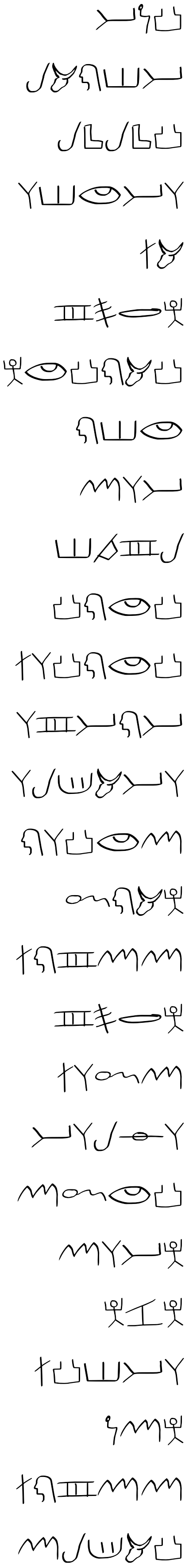

from the produce	me·a·vur		
of the land	ha·a·rets		
no	ve·lo		
There was	ha·yah	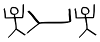	
more	o·wd		
for the Israelites	liv·ne		
	yis·ra·el	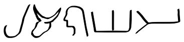	
manna	man		
they began to eat	vay·yo·khe·lu		
the crops	mit·te·vu·at		
of the land	e·rets		
of Canaan	ke·na·an		
year	bash·sha·nah		
so that	ha·hee	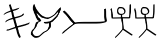	
was	vay·hee	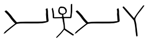	Joshua 5:13
	bih·yo·wt	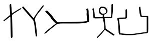	
Now when Joshua	ye·ho·wo·shu·a		
near Jericho	bee·ree·cho	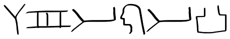	
he looked up	vay·yis·sa	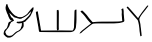	
	e·naw		
and saw	vay·yar	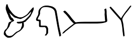	
	ve·hin·neh		
a man	eesh	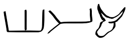	
standing	o·med	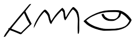	
in front of him	le·neg·do		
sword	ve·char·bo	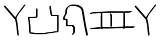	
with a drawn	she·lu·phah		

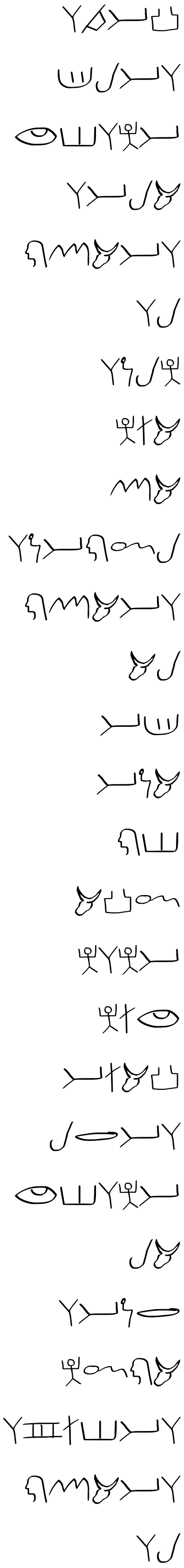

in His hand	be·ya·do	
approached	vay·ye·lekh	
Joshua	ye·ho·wo·shu·a	
Him	e·law	
and asked	vay·yo·mer	
	lo	
for us	ha·la·nu	
“ Are You	at·tah	
or	im	
for our enemies ? ”	le·tsa·re·nu	
He replied	vay·yo·mer	Joshua 5:14
“ Neither ”	lo	
	kee	
“ I	a·nee	
as Commander	sar	
army ”	tse·va	
of the LORD’s	YHVH	
have now	at·tah	
come	va·tee	
fell	vay·yip·pol	
Then Joshua	ye·ho·wo·shu·a	
facedown	el	
	pa·naw	
	ar·tsah	
in reverence	vay·yish·ta·chu	
and asked	vay·yo·mer	
Him	lo	

“ What	mah	
does my Lord	a·do·nee	
have to say	me·dab·ber	
to	el	
His servant ? ”	av·do	
replied	vay·yo·mer	Joshua 5:15
The Commander	sar	
army	tse·va	
of the LORD’s	YHVH	
-	el	
-	ye·ho·wo·shu·a	
“ Take off	shal	
your sandals	na·al·kha	
-	me·al	
-	rag·le·kha	
for	kee	
the place	ham·ma·qo·wm	
where	a·sher	
you	at·tah	
are standing	o·med	
	a·law	
is holy	qo·desh	
”	hu	
did	vay·ya·as	
And Joshua	ye·ho·wo·shu·a	
so	ken	
Now Jericho	vee·ree·cho	Joshua 6:1

was tightly shut up	so·ge·ret	
	u·me·sug·ge·ret	
because of	mip·pe·ne	
the Israelites	be·ne	
	yis·ra·el	
No one	en	
went out	yo·w·tse	
and no one	ve·en	
came in	ba	
said	vay·yo·mer	Joshua 6:2
And the LORD	YHVH	
to	el	
Joshua	ye·ho·wo·shu·a	
“ Behold	re·eh	
I have delivered	na·tat·tee	
into your hand	ve·ya·de·kha	
-	et	
Jericho	ye·ree·cho	
along with	ve·et	
its king	mal·kah	
and its mighty men	gib·bo·w·re	
of valor	he·cha·yil	
March around	ve·sab·bo·tem	Joshua 6:3
-	et	
the city	ha·eer	
with all	kol	
the men	an·she	

of war	ham·mil·cha·mah	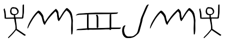	
circling	haq·qeph	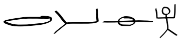	
-	et		
the city	ha·eer		
time	pa·am		
one	e·chat	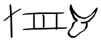	
this	koh	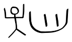	
Do	ta·a·seh		
for six	she·shet		
days	ya·meem	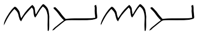	
Have seven	ve·shiv·ah		Joshua 6:4
priests	kho·ha·neem	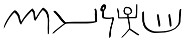	
carry	yis·u		
seven	shiv·ah	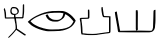	
	sho·wph·ro·wt		
rams’ horns	hay·yo·wv·leem	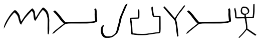	
in front	liph·ne		
of the ark	ha·a·ro·wn		
day	u·vay·yo·wm	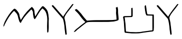	
Then on the seventh	hash·she·vee·ee	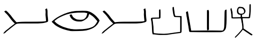	
march around	ta·sob·bu		
-	et		
the city	ha·eer		
seven	she·va		
times	pe·a·meem		
while the priests	ve·hak·ko·ha·neem		
blow	yit·qe·u	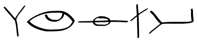	

the horns	bash·sho·w·pha·ro·wt	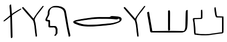	
And when	ve·ha·yah	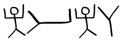	Joshua 6:5
there is a long blast	bim·shokh		
horn	be·qe·ren	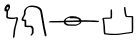	
of the ram’s	hay·yo·w·vel	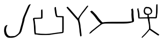	
and you hear	be·sha·me·ʻa·khɛm		
-	et		
sound	qo·wl	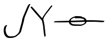	
[its]	hash·sho·w·phar		
shout	ya·ree·u	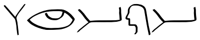	
have all	khal		
the people	ha·am		
	te·ru·ah		
give a mighty	ge·do·w·lah		
will collapse	ve·na·phe·lah		
Then the wall	cho·w·mat		
of the city	ha·eer		
	tach·te·ha	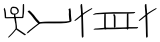	
will charge	ve·a·lu		
and all [your] people	ha·am		
	eesh	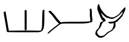	
straight into [the city] ”	neg·do		
summoned	vay·yiq·ra	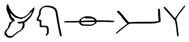	Joshua 6:6
So Joshua	ye·ho·wo·shu·a		
son	bin		
of Nun	nun		
-	el		

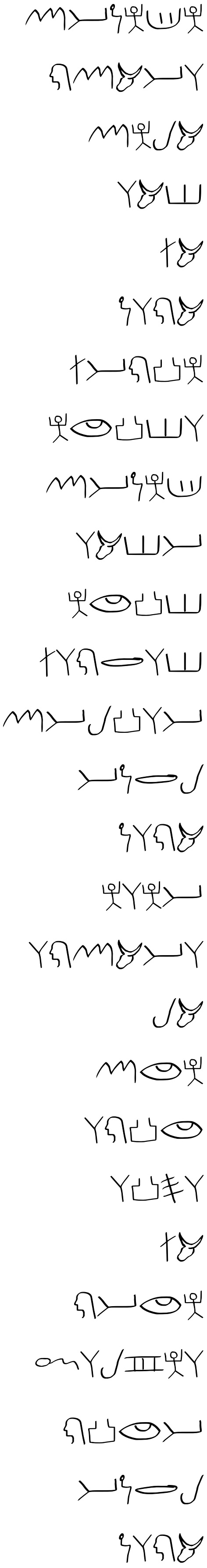

the priests	hak·ko·ha·neem	
and said	vay·yo·mer	
	a·le·hem	
“ Take up	se·u	
-	et	
the ark	a·ro·wn	
of the covenant	hab·be·reet	
and have seven	ve·shiv·ah	
priests	kho·ha·neem	
carry	yis·u	
seven	shiv·ah	
	sho·wph·ro·wt	
rams’ horns	yo·wv·leem	
in front	liph·ne	
of the ark	a·ro·wn	
of the LORD ”	YHVH	
And he told	vay·yo·me·ru	Joshua 6:7
	el	
the people	ha·am	
“ Advance	iv·ru	
and march around	ve·sob·bu	
-	et	
the city	ha·eer	
with the armed troops	ve·he·cha·luts	
going	ya·a·vor	
ahead of	liph·ne	
the ark	a·ro·wn	

of the LORD ”	YHVH	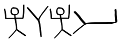	
-	vay·hee	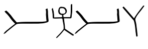	Joshua 6:8
had spoken	ke·e·mor		
After Joshua	ye·ho·wo·shu·a		
to	el		
the people	ha·am		
seven	ve·shiv·ah	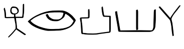	
priests	hak·ko·ha·neem	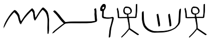	
carrying	no·se·eem	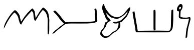	
seven	shiv·ah		
	sho·wph·ro·wt		
rams’ horns	hay·yo·wv·leem	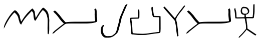	
before	liph·ne		
the LORD	YHVH	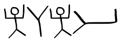	
advanced	a·ve·ru		
and blew	ve·ta·qe·u	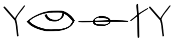	
the horns	bash·sho·w·pha·ro·wt		
and the ark	va·a·ro·wn		
of the covenant	be·reet	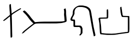	
of the LORD	YHVH	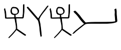	
followed	ho·lekh	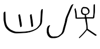	
them	a·cha·re·hem	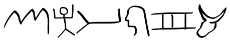	
the armed troops	ve·he·cha·luts	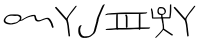	Joshua 6:9
marched	ho·lekh	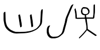	
ahead	liph·ne		
of the priests	hak·ko·ha·neem		
continued to sound	ta·qe·ʿu	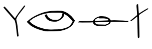	

While the horns	hash·sho·w·pha·ro·wt	
and the rear guard	ve·ham·as·seph	
followed	ho·lekh	
	a·cha·re	
the ark	ha·a·ro·wn	
-	ha·lo·wkh	
who blew	ve·ta·qo·w·a	
the horns	bash·sho·w·pha·ro·wt	
-	ve·et	Joshua 6:10
the people	ha·am	
had commanded	tsiw·vah	
But Joshua	ye·ho·wo·shu·a	
:	le·mor	
“ Do not	lo	
give a battle cry	ta·ree·u	
do not	ve·lo	
be heard	tash·mee·u	
-	et	
or let your voice	qo·wl·khem	
	ve·lo	
come out	ye·tse	
of your mouth	mip·pee·khem	
let one word	da·var	
until	ad	
the day	yo·wm	
I tell	a·me·ree	
you	a·le·khem	

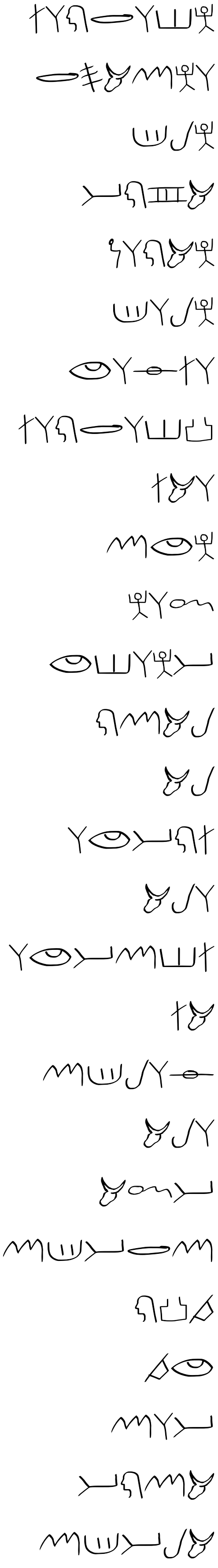

to shout	ha·ree·u	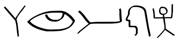	
Then you are to shout ! ”	va·ha·ree·o·tem	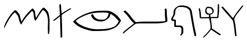	
carried around	vay·yas·sev		Joshua 6:11
So he had the ark	a·ro·wn	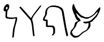	
of the LORD	YHVH		
-	et		
the city	ha·eer		
circling	haq·qeph	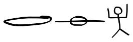	
it once	pa·am		
	e·chat	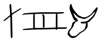	
And [the people] returned	vay·ya·vo·u	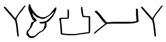	
to the camp	ham·ma·cha·neh	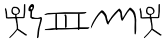	
and spent the night there	vay·ya·lee·nu	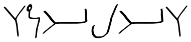	
	bam·ma·cha·neh	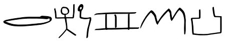	
got up early	vay·yash·kem	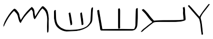	Joshua 6:12
Joshua	ye·ho·wo·shu·a		
the next morning	bab·bo·qer	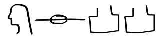	
took	vay·yis·u		
and the priests	hak·ko·ha·neem	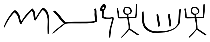	
-	et		
the ark	a·ro·wn	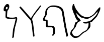	
of the LORD	YHVH		
And the seven	ve·shiv·ah		Joshua 6:13
priests	hak·ko·ha·neem	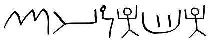	
carrying	no·se·eem		
seven	shiv·ah	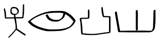	

	sho·wph·ro·wt	
rams' horns	hay·yo·ve·leem	
ahead	liph·ne	
of the ark	a·ro·wn	
of the LORD	YHVH	
kept marching	ho·le·kheem	
	ha·lo·wkh	
and blowing	ve·ta·qe·u	
the horns	bash·sho·w·pha·ro·wt	
The armed troops	ve·he·cha·luts	
went	ho·lekh	
in front of them	liph·ne·hem	
and the rear guard	ve·ham·as·seph	
followed	ho·lekh	
	a·cha·re	
the ark	a·ro·wn	
of the LORD	YHVH	
kept	ho·lēkh	
sounding	ve·ta·qo·w·a	
while the horns	bash·sho·w·pha·ro·wt	
they marched around	vay·ya·sob·bu	Joshua 6:14
-	et	
the city	ha·eer	
day	bay·yo·wm	
So on the second	hash·she·nee	
once	pa·am	
	a·chat	

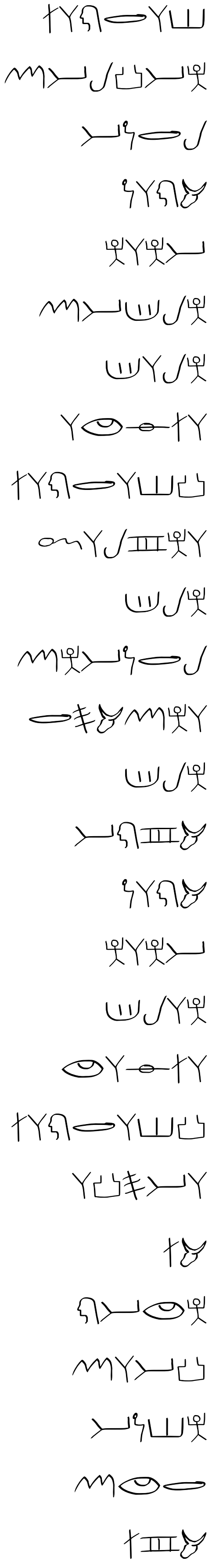

and returned	vay·ya·shu·vu	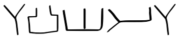	
to the camp	ham·ma·cha·neh	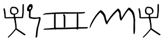	
this	koh	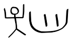	
They did	a·su		
for six	she·shet	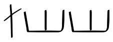	
days	ya·meem	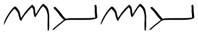	
Then	vay·hee	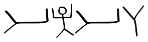	Joshua 6:15
day	bay·yo·wm	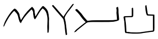	
on the seventh	hash·she·vee·ee	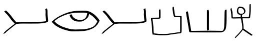	
they got up	vay·yash·ki·mu	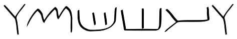	
at dawn	ka·a·lo·wt		
	hash·sha·char		
and marched around	vay·ya·sob·bu		
-	et		
the city	ha·eer		
manner	kam·mish·pat	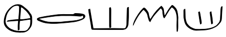	
in the same	haz·zeh		
seven	she·va		
times	pe·a·meem		
was the only	raq	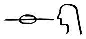	
day	bay·yo·wm	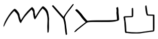	
That	ha·hu		
they circled	sa·ve·vu		
-	et		
the city	ha·eer		
seven	she·va		
times	pe·a·meem		

-	vay·hee	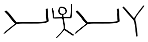	Joshua 6:16
time around	bap·pa·am		
After the seventh	hash·she·vee·eet	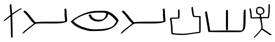	
blew	ta·qe·u	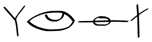	
the priests	hak·ko·ha·neem	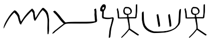	
the horns	bash·sho·w·pha·ro·wt	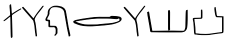	
commanded	vay·yo·mer		
and Joshua	ye·ho·wo·shu·a		
-	el		
the people	ha·am		
“ Shout !	ha·ree·u	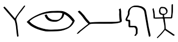	
For	kee	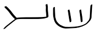	
has given	na·tan	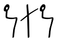	
the LORD	YHVH		
you	la·khem		
-	et		
the city !	ha·eer		
must be	ve·ha·ye·tah	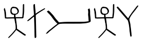	Joshua 6:17
Now the city	ha·eer		
devoted	che·rem	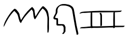	
	hee	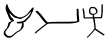	
and everything	ve·khal		
-	a·sher		
in it	bah		
to the LORD {for destruction}	la·YHVH	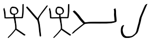	
Only	raq	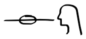	
Rahab	ra·chav	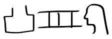	

the prostitute	haz·zo·w·nah	
will live	tich·yeh	
	hee	
and all those	ve·khal	
-	a·sher	
with her	it·tah	
in her house	bab·ba·yit	
because	kee	
she hid	hech·be·a·tah	
-	et	
the spies	ham·mal·a·kheem	
-	a·sher	
we sent	sha·la·che·nu	
But	ve·raq	Joshua 6:18
	at·tem	
keep away	shim·ru	
from	min	
the things devoted to destruction	ha·che·rem	
lest	pen	
you yourself be set apart for destruction	ta·cha·ree·mu	
If you take	u·le·qach·tem	
any of	min	
[these]	ha·che·rem	
you will set	ve·sam·tem	
-	et	
apart the camp	ma·cha·neh	
of Israel	yis·ra·el	

for destruction	le·che·rem	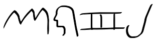	
and bring disaster upon it	va·a·khar·tem	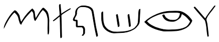	
-	o·w·to	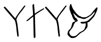	
For all	ve·khol	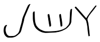	Joshua 6:19
the silver	ke·seph	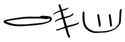	
and gold	ve·za·hav	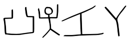	
and all the articles	u·khe·le	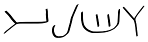	
of bronze	ne·cho·shet	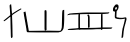	
and iron	u·var·zel	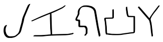	
are holy	qo·desh	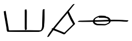	
	hu	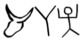	
to the LORD	la·YHVH	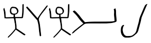	
treasury ”	o·w·tsar	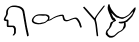	
[His]	YHVH	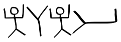	
they must go into	ya·vo·w	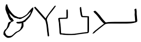	
shouted	vay·ya·ra	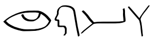	Joshua 6:20
the people	ha·am	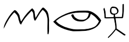	
sounded	vay·yit·qe·u	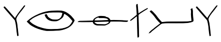	
So when the rams’ horns	bash·sho·pha·ro·wt	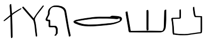	
	vay·hee	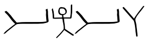	
heard	khish·mo·a	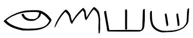	
When they	ha·am	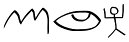	
-	et	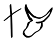	
the blast	qo·wl	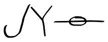	
of the horn	hash·sho·w·phar	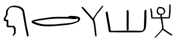	
shout	vay·ya·ree·u	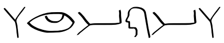	
the people	ha·am	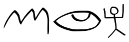	

	te·ru·ah		
gave a great	ge·do·w·lah		
collapsed	vat·tip·pol		
and the wall	ha·cho·w·mah		
	tach·te·ha	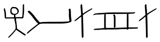	
charged	vay·ya·al	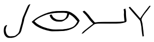	
Then all the people	ha·am		
into the city	ha·ee·rah	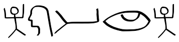	
	eesh	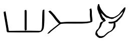	
straight	neg·do		
and captured	vay·yil·ke·du	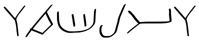	
-	et		
[it]	ha·eer		
they devoted to destruction	vay·ya·cha·ree·mu	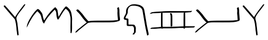	Joshua 6:21
-	et		
everything	kal	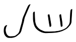	
-	a·sher		
in the city —	ba·eer		
man	me·eesh	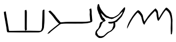	
	ve·ad		
and woman	ish·shah		
young	min·na·ar		
and	ve·ad		
old	za·qen	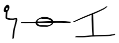	
	ve·ad		
oxen	sho·wr		
sheep	va·seh		

and donkeys	va·cha·mo·wr	וחמור	
At the edge	le·phee	לפי	
of the sword	cha·rev	חרב	
the two	ve·lish·na·yim	ולשנים	Joshua 6:22
men	ha·a·na·sheem	האנשים	
who had spied out	ham·rag·ge·leem	המרגלים	
-	et	את	
the land	ha·a·rets	הארץ	
told	a·mar	אמר	
Meanwhile, Joshua	ye·ho·wo·shu·a	יהושע	
“ Go into	bo·u	באו	
the house	bet	בית	
the woman	ha·ish·shah	האשה	
of the prostitute	haz·zo·w·nah	הזונה	
and bring out	ve·ho·w·tsee·u	והוציאו	
-	mish·sham	משם	
-	et	את	
-	ha·ish·shah	האשה	
-	ve·et	ואת	
and all	kal	כל	
who are	a·sher	אשר	
with her	lah	לה	
just as	ka·a·sher	כאשר	
you promised	nish·ba·tem	נשבעתם	
her ”	lah	לה	
went in	vay·ya·vo·u	ויבאו	Joshua 6:23
So the young	han·ne·a·reem	הנערים	

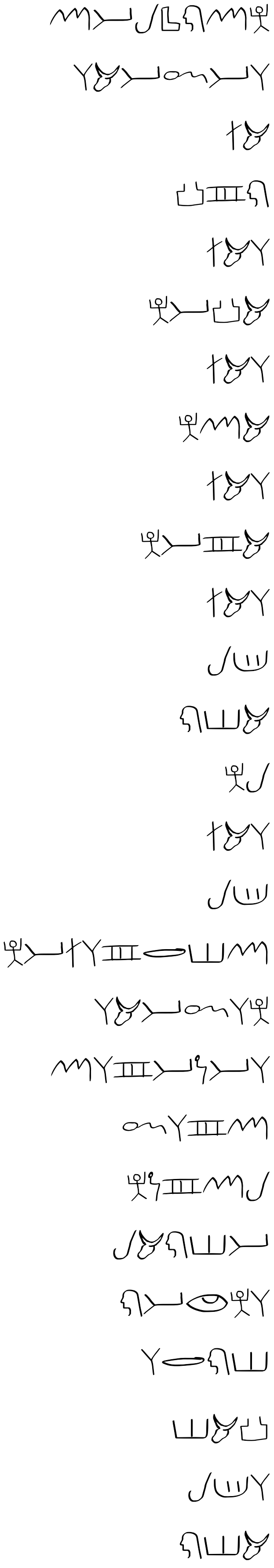

spies	ham·rag·ge·leem	
and brought out	vay·yo·tsee·u	
-	et	
Rahab	ra·chav	
-	ve·et	
her father	a·vee·ha	
and	ve·et	
mother	im·mah	
and	ve·et	
brothers	a·che·ha	
-	ve·et	
and all	kal	
who belonged	a·sher	
to her	lah	
-	ve·et	
her whole	kal	
family	mish·pe·cho·w·te·ha	
They brought out	ho·w·tsee·u	
and settled them	vay·yan·nee·chum	
outside	mi·chuts	
the camp	le·ma·cha·neh	
of Israel	yis·ra·el	
the city	ve·ha·eer	Joshua 6:24
Then [the Israelites] burned up	sa·re·phu	
	va·esh	
and everything	ve·khal	
-	a·sher	

in it	bah		
However	raq	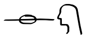	
the silver	hak·ke·seph		
and gold	ve·haz·za·hav		
and articles	u·khe·le	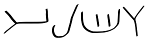	
of bronze	han·ne·cho·shet	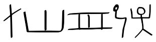	
and iron	ve·hab·bar·zel		
they put	na·te·nu	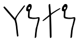	
into the treasury	o·w·tsar		
house	bet	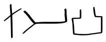	
of the LORD’s	YHVH		
And	ve·et		Joshua 6:25
Rahab	ra·chav	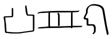	
the prostitute	haz·zo·w·nah		
with	ve·et		
household	bet	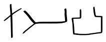	
her father’s	a·vee·ha	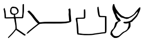	
-	ve·et		
and all	kal		
who belonged	a·sher		
to her	lah		
spared	he·che·yah	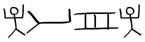	
Joshua	ye·ho·wo·shu·a		
So she has lived	vat·te·shev		
among	be·qe·rev	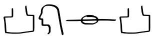	
the Israelites	yis·ra·el	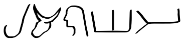	
to	ad		

day	hay·yo·wm	
this	haz·zeh	
because	kee	
she hid	hech·bee·ah	
-	et	
the men	ham·mal·a·kheem	
-	a·sher	
had sent	sha·lach	
Joshua	ye·ho·wo·shu·a	
to spy out	le·rag·gel	
-	et	
Jericho	ye·ree·cho	
invoked this solemn oath :	vay·yash·ba	Joshua 6:26
Joshua	ye·ho·wo·shu·a	
time	ba·et	
At that	ha·hee	
	le·mor	
“ Cursed	a·rur	
is the man	ha·eesh	
before	liph·ne	
the LORD	YHVH	
who	a·sher	
rises up	ya·qum	
and rebuilds	u·va·nah	
-	et	
city	ha·eer	
this	haz·zot	

-	et	את	
Jericho	ye·ree·cho	יריחו	
at the cost of his firstborn	biv·kho·ro	בבכרו	
he will lay its foundations	ye·yas·se·den·nah	ייסדנה	
at the cost of his youngest	u·vits·ee·ro	ובצעירו	
he will set up	yats·tseev	יציב	
its gates ”	de·la·te·ha	דלתיה	
was	vay·hee	ויהי	Joshua 6:27
So the LORD	YHVH	יהוה	
with	et	את	
Joshua	ye·ho·wo·shu·a	יהושע	
spread	vay·hee	ויהי	
and his fame	sha·me·o	שמעו	
throughout	be·khal	בכל	
the land	ha·a·rets	הארץ	
acted	vay·yim·a·lu	וימעלו	Joshua 7:1
The Israelites	ve·ne	בני	
however	yis·ra·el	ישראל	
unfaithfully	ma·al	מעל	
regarding the things devoted to destruction	ba·che·rem	בחרם	
took	vay·yiq·qach	ויקח	
Achan	a·khan	עכן	
son	ben	בן	
of Carmi	kar·mee	כרמי	
the son	ben	בן	
of Zabdi	zav·dee	זבדי	

the son	ben		
of Zerah	ze·rach	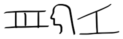	
of the tribe	le·mat·teh		
of Judah	ye·hu·dah	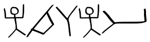	
some of	min		
what was set apart	ha·che·rem		
burned	vay·yi·char	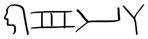	
So the anger	aph		
of the LORD	YHVH		
against the Israelites	biv·ne		
	yis·ra·el	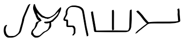	
sent	vay·yish·lach		Joshua 7:2
Meanwhile, Joshua	ye·ho·wo·shu·a		
men	a·na·sheem	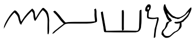	
from Jericho	mee·ree·cho		
to Ai	ha·ay		
which	a·sher		
is near	im		
	bet	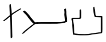	
Beth-aven	a·ven		
to the east	miq·qe·dem	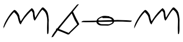	
	le·vet	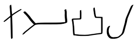	
of Bethel	el		
and told them	vay·yo·mer		
	a·le·hem	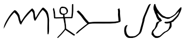	
	le·mor		
“ Go up	a·lu		

and spy out	ve·rag·ge·lu	
-	et	
the land ”	ha·a·rets	
went up	vay·ya·a·lu	
So the men	ha·a·na·sheem	
and spied out	vay·rag·ge·lu	
-	et	
Ai	ha·ay	
On returning	vay·ya·shu·vu	Joshua 7:3
to	el	
Joshua	ye·ho·wo·shu·a	
they reported	vay·yo·me·ru	
	e·law	
“ There is no need	al	
	ya·al	
to send all	kal	
the people	ha·am	
two	ke·al·pa·yim	
-	eesh	
or	o	
three	kish·lo·shet	
thousand	a·la·pheem	
men [are enough]	eesh	
to go up	ya·a·lu	
and attack	ve·yak·ku	
-	et	
Ai	ha·ay	

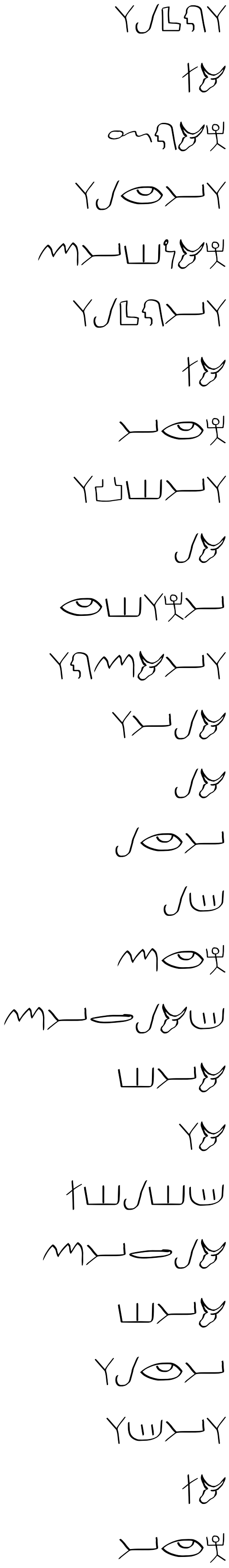

you need not	al		
wear out	te·yag·ga		
there	sham·mah		
- ”	et		
all	kal		
our people	ha·am		
Since	kee	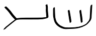	
are so few	me·at		
the people of Ai	hem·mah		
went up	vay·ya·a·lu		Joshua 7:4
	min		
	ha·am		
	sham·mah		
So about three	kish·lo·shet		
thousand	a·la·pheem		
men	eesh	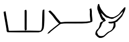	
but they fled	vay·ya·nu·su	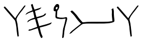	
before	liph·ne		
the men	an·she		
of Ai	ha·ay		
struck down	vay·yak·ku	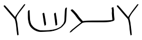	Joshua 7:5
	me·hem		
	an·she		
of Ai	ha·ay		
about thirty-six of them	kish·lo·sheem	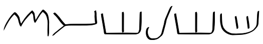	
	ve·shish·shah		
And the men	eesh	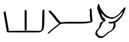	

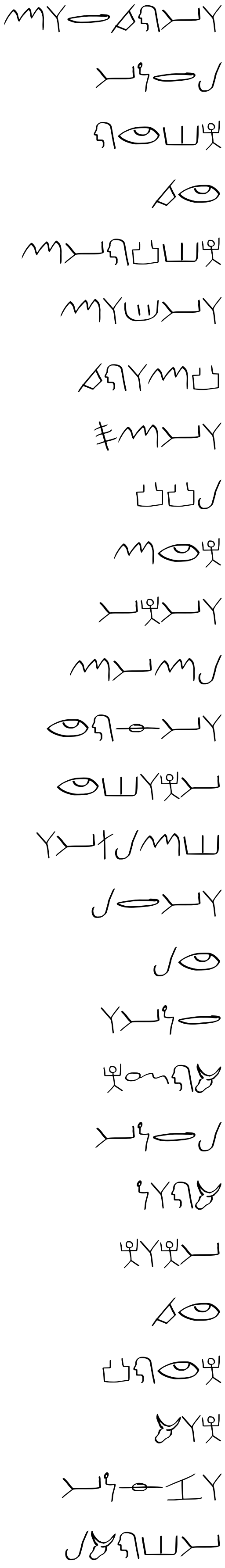

chasing them	vay·yir·de·phum	
from	liph·ne	
the gate	hash·sha·ar	
as far as	ad	
the quarries	hash·she·va·reem	
and striking them down	vay·yak·kum	
on the slopes	bam·mo·w·rad	
melted	vay·yim·mas	
So the hearts	le·vav	
of the people	ha·am	
and became	vay·hee	
like water	le·ma·yim	
tore	vay·yiq·ra	Joshua 7:6
Then Joshua	ye·ho·wo·shu·a	
his clothes	sim·lo·taw	
and fell	vay·yip·pol	
	al	
before	pa·naw	
	ar·tsah	
facedown	liph·ne	
the ark	a·ro·wn	
of the LORD	YHVH	
until	ad	
evening	ha·e·rev	
	hu	
as did the elders	ve·ziq·ne	
of Israel	yis·ra·el	

and they all sprinkled	vay·ya·a·lu	
dust	a·phar	
on	al	
their heads	ro·sham	
said	vay·yo·mer	Joshua 7:7
Joshua	ye·ho·wo·shu·a	
“ O	a·hah	
Lord	a·do·nay	
GOD ”	YHVH	
“ why	la·mah	
did You ever bring	he·a·var·ta	
	ha·a·veer	
-	et	
people	ha·am	
this	haz·zeh	
-	et	
across the Jordan	hay·yar·den	
to deliver	la·tet	
us	o·ta·nu	
into the hand	be·yad	
of the Amorites	ha·e·mo·ree	
to be destroyed ?	le·ha·a·vee·de·nu	
If only	ve·lu	
we had been content	ho·w·al·nu	
to stay	van·ne·shev	
on the other side	be·e·ver	
of the Jordan !	hay·yar·den	

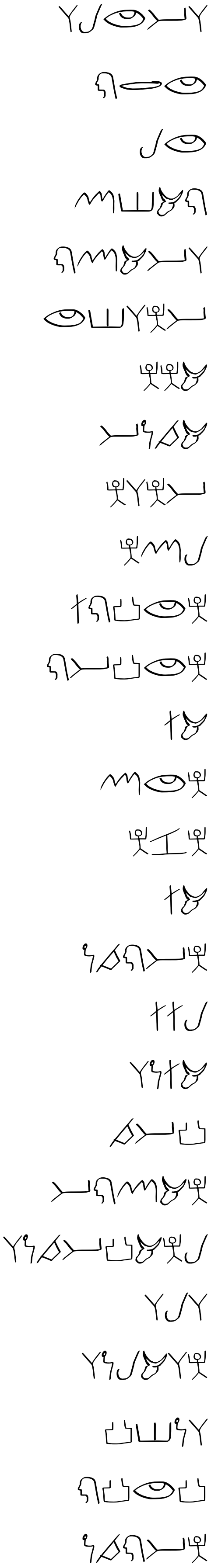

O	bee	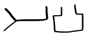	Joshua 7:8
Lord	a·do·nay		
what	mah	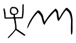	
can I say	o·mar		
now that	a·cha·re	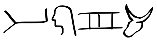	
-	a·sher		
has turned	ha·phakh		
Israel	yis·ra·el	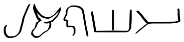	
its back	o·reph		
and run from	liph·ne		
its enemies ?	o·ye·vaw		
hear about this	ve·yish·me·u	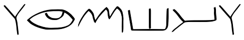	Joshua 7:9
When the Canaanites	hak·ke·na·a·nee		
and all	ve·khol		
who live	yo·she·ve		
in the land	ha·a·rets		
they will surround	ve·na·sab·bu		
us	a·le·nu	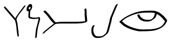	
and wipe out	ve·hikh·ree·tu	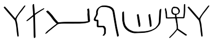	
-	et		
our name	she·me·nu		
from	min		
the earth	ha·a·rets		
Then what	u·mah		
will You do	ta·a·seh		
name ? ”	le·shim·kha		
for Your great	hag·ga·do·wl		

said	vay·yo·mer		Joshua 7:10
But the LORD	YHVH		
to	el		
Joshua	ye·ho·wo·shu·a		
“ Stand up	qum	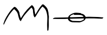	
!	lakh	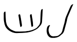	
Why	lam·mah		
	zeh	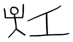	
have you	at·tah		
fallen	no·phel		
on	al		
your face ?	pa·ne·kha	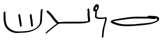	
has sinned	cha·ta	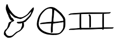	Joshua 7:11
Israel	yis·ra·el	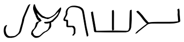	
-	ve·gam		
they have transgressed	a·ve·ru		
-	et		
My covenant	be·ree·tee	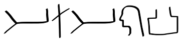	
that	a·sher		
I commanded	tsiw·vee·tee	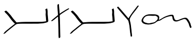	
them	o·w·tam		
and they	ve·gam		
have taken	la·qe·chu	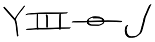	
some of	min		
what was devoted to destruction	ha·che·rem		
Indeed	ve·gam		
they have stolen	ga·ne·vu		

and	ve·gam		
lied	ki·cha·shu		
and	ve·gam		
they have put [these things]	sa·mu		
with their own possessions	vikh·le·hem	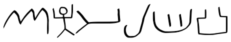	
cannot	ve·lo		Joshua 7:12
	yukh·lu		
This is why the Israelites	be·ne	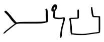	
	yis·ra·el	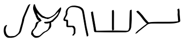	
stand	la·qum	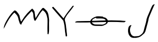	
against	liph·ne		
their enemies	o·ye·ve·hem	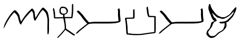	
their backs	o·reph		
They will turn	yiph·nu		
and run from	liph·ne		
their enemies	o·ye·ve·hem	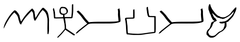	
because	kee	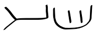	
they themselves have been	ha·yu	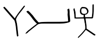	
set apart for destruction	le·che·rem		
I will no	lo		
longer	o·w·seeph		
be	lih·yo·wt	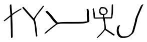	
with	im·ma·khem	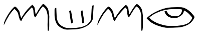	
you unless	im		
	lo		
you remove	tash·mee·du		

whatever is devoted to destruction	ha·che·rem		
from among you	miq·qir·be·khem		
Get up	qum	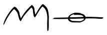	Joshua 7:13
and consecrate	qad·desh	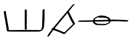	
-	et		
the people	ha·am		
saying	ve·a·mar·ta		
‘ Consecrate yourselves	hit·qad·de·shu	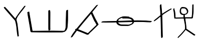	
for tomorrow	le·ma·char	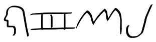	
for	kee	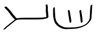	
this is what	khoh	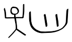	
says :	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	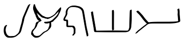	
there are things devoted to destruction	che·rem	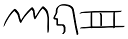	
Among you	be·qir·be·kha	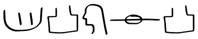	
O Israel	yis·ra·el	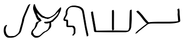	
You cannot	lo		
	tu·khal		
stand	la·qum	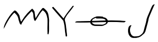	
against	liph·ne		
your enemies	o·ye·ve·kha		
until	ad		
you remove	ha·see·re·khem		
[them]	ha·che·rem		

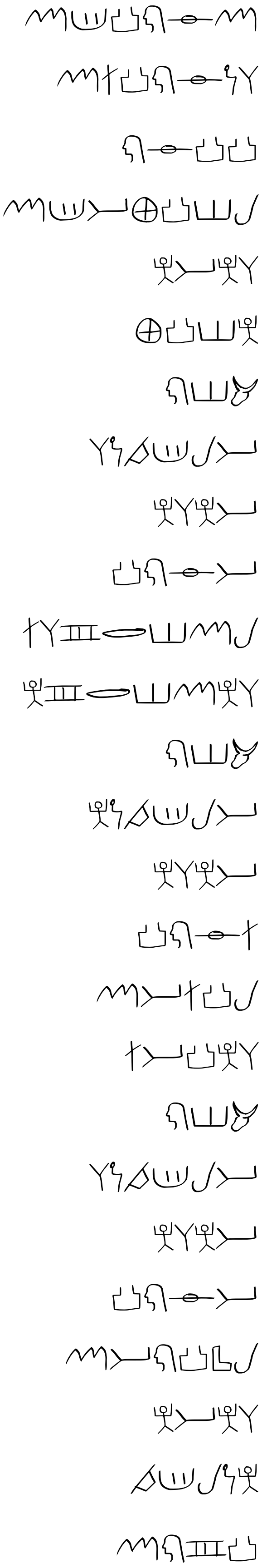

-	miq·qir·be·khem	
you must present yourselves	ve·niq·rav·tem	Joshua 7:14
In the morning	bab·bo·qer	
tribe by tribe	le·shiv·te·khem	
	ve·ha·yah	
The tribe	hash·she·vet	
that	a·sher	
selects	yil·ke·den·nu	
the LORD	YHVH	
shall come forward	yiq·rav	
clan by clan	lam·mish·pa·cho·wt	
and the clan	ve·ham·mish·pa·chah	
that	a·sher	
selects	yil·ke·den·nah	
the LORD	YHVH	
shall come forward	tiq·rav	
family by family	lab·bat·teem	
and the family	ve·hab·ba·yit	
that	a·sher	
selects	yil·ke·den·nu	
the LORD	YHVH	
shall come forward	yiq·rav	
man by man	lag·ge·va·reem	
-	ve·ha·yah	Joshua 7:15
The one who is caught	han·nil·kad	
with the things devoted to destruction	ba·che·rem	

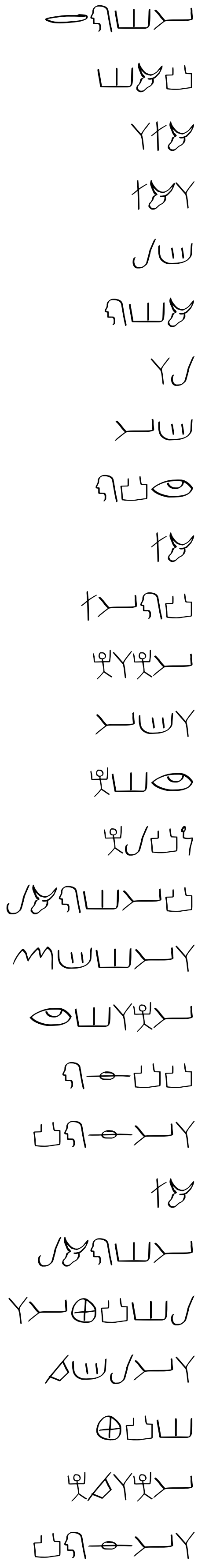

must be burned	yis·sa·reph	
	ba·esh	
-	o·to	
along with all	ve·et	
that belongs to him	kal	
-	a·sher	
-	lo	
because	kee	
he has transgressed	a·var	
-	et	
the covenant	be·reet	
of the LORD	YHVH	
[and]	ve·khee	
committed	a·sah	
an outrage	ne·va·lah	
in Israel ’”	be·yis·ra·el	
arose early	vay·yash·kem	Joshua 7:16
So Joshua	ye·ho·wo·shu·a	
the next morning	bab·bo·qer	
come forward	vay·yaq·rev	
-	et	
and had Israel	yis·ra·el	
tribe by tribe	lish·va·taw	
was selected	vay·yil·la·khed	
and the tribe	she·vet	
of Judah	ye·hu·dah	
come forward	vay·yaq·rev	Joshua 7:17

Joshua 7:18

-	et
He had the clans	mish·pa·chat
of Judah	ye·hu·dah
was selected	vay·yil·kod
-	et
and the clan	mish·pa·chat
of the Zerahites	haz·zar·chee
come forward	vay·yaq·rev
-	et
He had the clan	mish·pa·chat
of the Zerahites	haz·zar·chee
and the family	lag·ge·va·reem
was selected	vay·yil·la·khed
of Zabdi	zav·dee
come forward	vay·yaq·rev
-	et
And he had the family [of Zabdi]	be·to
man by man	lag·ge·va·reem
was selected	vay·yil·la·khed
and Achan	a·khan
son	ben
of Carmi	kar·mee
the son	ben
of Zabdi	zav·dee
the son	ben
of Zerah	ze·rach
of the tribe	le·mat·teh

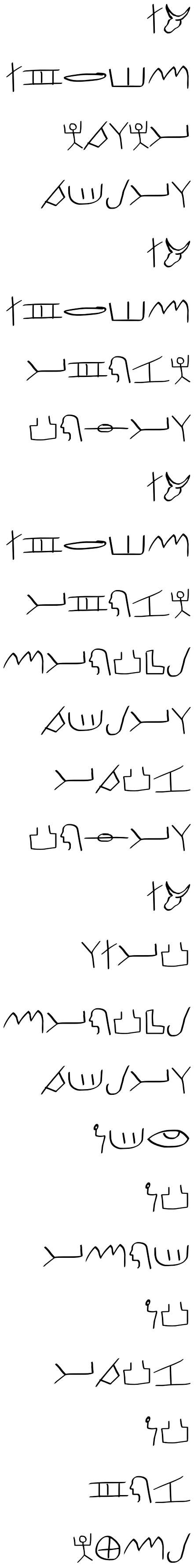

of Judah	ye·hu·dah	יהודה	
said	vay·yo·mer	ויאמר	Joshua 7:19
So Joshua	ye·ho·wo·shu·a	יהושע	
to	el	אל	
Achan	a·khan	עכן	
“ My son	be·nee	בני	
give	seem	שים	
I urge you	na	נא	
glory	kha·vo·wd	כבוד	
to the LORD	la·YHVH	ליהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
and make	ve·ten	ותן	
to Him	lo	לו	
a confession	to·w·dah	תודה	
to tell	ve·hag·ged	והגד	
	na	נא	
me	lee	לי	
what	meh	מה	
you have done	a·see·ta	עשית	
do not	al	אל	
hide [it]	te·kha·ched	תכחד	
from me ”	mim·men·nee	ממני	
replied	vay·ya·an	ויען	Joshua 7:20
Achan	a·khan	עכן	
-	et	את	
-	ye·ho·wo·shu·a	יהושע	

-	vay·yo·mar	
“ It is true ”	a·me·nah	
“ I	a·no·khee	
have sinned	cha·ta·tee	
against the LORD	la·YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
This	ve·kha·zot	
	ve·kha·zot	
is what I did :	a·see·tee	
When I saw	va·ʾɛr·ʾɛh	Joshua 7:21
among the spoils	vash·sha·lal	
cloak	ad·de·ret	
from Shinar	shin·ar	
a	a·chat	
beautiful	to·w·vah	
two hundred	u·ma·ta·yim	
shekels	she·qa·leem	
of silver	ke·seph	
bar	u·le·sho·wn	
of gold	za·hav	
and a	e·chad	
fifty	cha·mish·sheem	
shekels	she·qa·leem	
weighing	mish·qa·lo	
I coveted them	va·ech·me·dem	
and took them	va·eq·qa·chem	

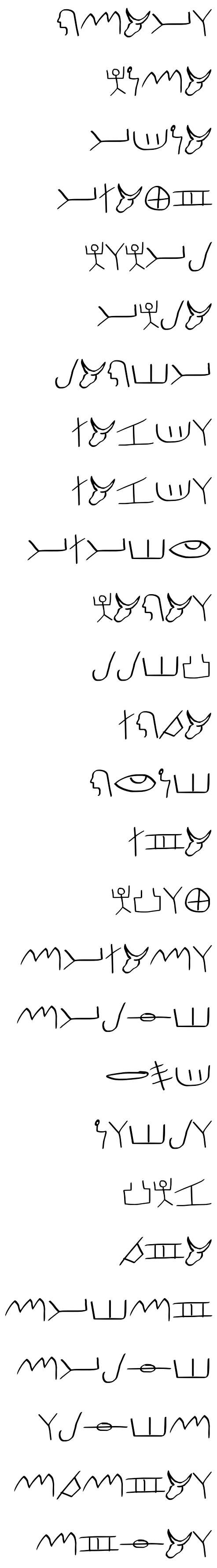

They are	ve·hin·nam	
hidden	te·mu·neem	
in the ground	ba·a·rets	
inside	be·to·wkh	
my tent	ha·a·ho·lee	
with the silver	ve·hak·ke·seph	
underneath ”	tach·te·ha	
sent	vay·yish·lach	Joshua 7:22
So Joshua	ye·ho·wo·shu·a	
messengers	mal·a·kheem	
who ran	vay·ya·ru·tsu	
to the tent	ha·o·he·lah	
and there it [all] was	ve·hin·neh	
hidden	te·mu·nah	
in his tent	be·a·ho·lo	
with the silver	ve·hak·ke·seph	
underneath	tach·te·ha	
They took the things	vay·yiq·qa·chum	Joshua 7:23
from inside	mit·to·wkh	
the tent	ha·o·hel	
brought them	vay·vi·um	
to	el	
Joshua	ye·ho·wo·shu·a	
	ve·el	
and all	kal	
the Israelites	be·ne	
	yis·ra·el	

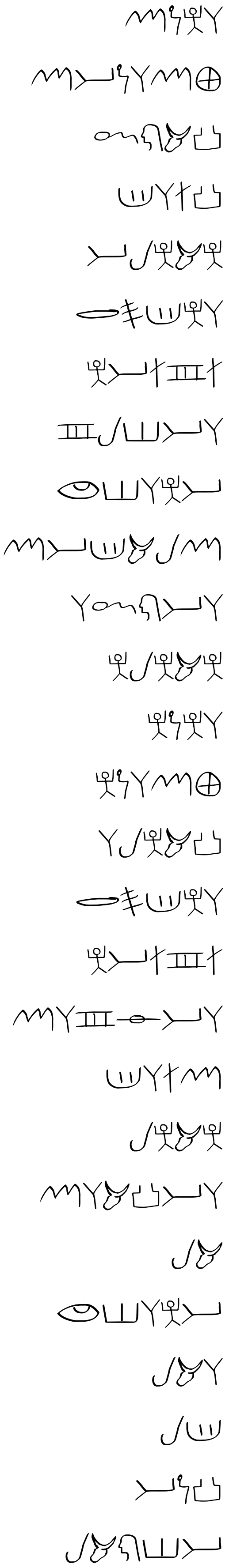

and spread them out	vay·yats·tsi·qum	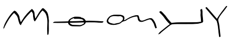	
before	liph·ne	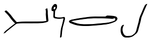	
the LORD	YHVH	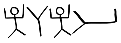	
took	vay·yiq·qach	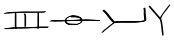	Joshua 7:24
Then Joshua	ye·ho·wo·shu·a	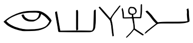	
-	et	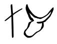	
Achan	a·khan	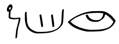	
son	ben	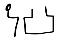	
of Zerah	ze·rach	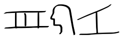	
-	ve·et	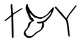	
the silver	hak·ke·seph	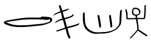	
-	ve·et	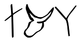	
the cloak	ha·ad·de·ret	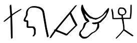	
-	ve·et	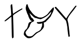	
the bar	le·sho·wn	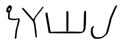	
of gold	haz·za·hav	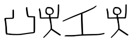	
-	ve·et	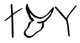	
his sons	ba·naw	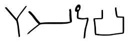	
-	ve·et	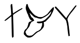	
and daughters	be·no·taw	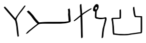	
-	ve·et	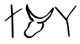	
his oxen	sho·w·ro	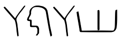	
and	ve·et	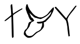	
donkeys	cha·mo·ro	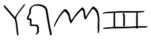	
and	ve·et	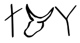	
sheep	tso·no	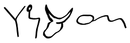	
-	ve·et	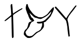	

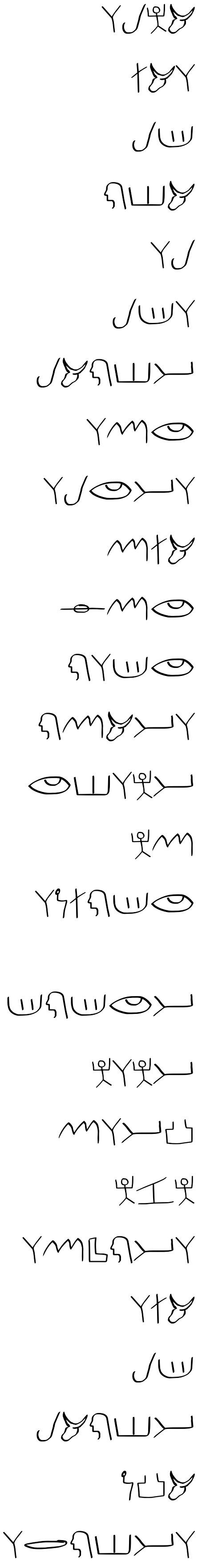

his tent	a·ho·lo	
-	ve·et	
and everything [else]	kal	
he owned	a·sher	
	lo	
all	ve·khal	
Israel	yis·ra·el	
together with	im·mo	
and brought them	vay·ya·a·lu	
-	o·tam	
to the Valley	e·meq	
of Achor	a·kho·wr	
said	vay·yo·mer	Joshua 7:25
Joshua	ye·ho·wo·shu·a	
“ Why	meh	
have you brought this trouble upon us ? ”	a·khar·ta·nu	
will bring trouble upon you ! ”	ya·kor·kha	
the LORD	YHVH	
“ Today	bay·yo·wm	
	haz·zeh	
stoned him to death	vay·yir·ge·mu	
-	o·to	
And all	khal	
Israel	yis·ra·el	
-	e·ven	
and burned their bodies	vay·yis·re·phu	

-	o·tam		
-	ba·esh		
Then they stoned [the others]	vay·yis·qe·lu		
-	o·tam		
-	ba·a·va·neem		
And they heaped	vay·ya·qee·mu	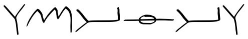	Joshua 7:26
over [Achan]	a·law	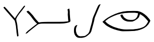	
pile	gal		
of rocks	a·va·neem	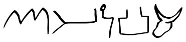	
a large	ga·do·wl		
that remains to	ad		
day	hay·yo·wm	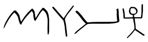	
this	haz·zeh		
turned	vay·ya·shav	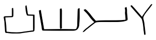	
So the LORD	YHVH		
from His burning anger	me·cha·ro·wn	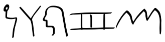	
	ap·po		
Therefore	al		
	ken	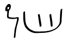	
is called	qa·ra	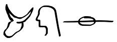	
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place	ham·ma·qo·wm	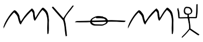	
that	ha·hu	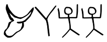	
the Valley	e·meq		
of Achor	a·kho·wr		
to	ad		
day	hay·yo·wm	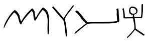	

this	haz·zeh		
said	vay·yo·mer		Joshua 8:1
Then the LORD	YHVH		
to	el		
Joshua	ye·ho·wo·shu·a		
“ Do not	al		
be afraid	tee·ra	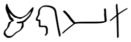	
	ve·al		
or discouraged	te·chat	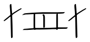	
Take	qach	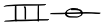	
with you	im·me·kha		
-	et		
the whole	kal		
	am		
army	ham·mil·cha·mah	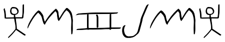	
and go up	ve·qum	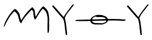	
and attack	a·leh		
Ai	ha·ay		
See	re·eh		
I have delivered	na·tat·tee		
into your hand	ve·ya·de·kha	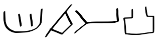	
-	et		
the king	me·lekh	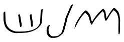	
of Ai	ha·ay		
-	ve·et		
his people	am·mo		
-	ve·et		

his city	ee·ro	
and	ve·et	
his land	ar·tso	
And you shall do	ve·a·see·ta	Joshua 8:2
to Ai	la·ay	
and its king	u·le·mal·kah	
as	ka·a·sher	
you did	a·see·ta	
to Jericho	lee·ree·cho	
and its king	u·le·mal·kah	
except that	raq	
their plunder	she·la·lah	
and livestock	u·ve·hem·tah	
you may carry off	ta·voz·zu	
for yourselves	la·khem	
Set up	seem	
	le·kha	
an ambush	o·rev	
the city ”	la·eer	
behind	me·a·cha·re·ha	
set out	vay·ya·qam	Joshua 8:3
So Joshua	ye·ho·wo·shu·a	
and the whole	ve·khal	
	am	
army	ham·mil·cha·mah	
to attack	la·a·lo·wt	
Ai	ha·ay	

chose	vay·yiv·char	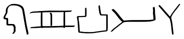	
Joshua	ye·ho·wo·shu·a		
30,000 {}	she·lo·sheem		
	e·leph	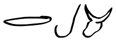	
	eesh	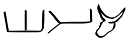	
mighty men	gib·bo·w·re		
of valor	ha·cha·yil	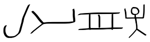	
and sent them out	vay·yish·la·chem	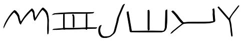	
at night	la·ye·lah	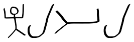	
with these orders	vay·tsaw	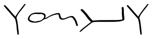	Joshua 8:4
-	o·tam		
- :	le·mor		
“ Pay attention	re·u		
You	at·tem		
are to lie in ambush	o·re·veem	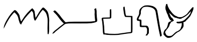	
the city	la·eer		
behind	me·a·cha·re	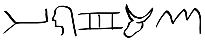	
from it	ha·eer		
not	al		
far	tar·chee·qu	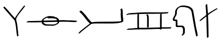	
-	min		
-	ha·eer		
too	me·od		
must be	wih·yee·tem	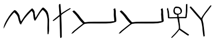	
All of you	kul·le·khem	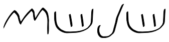	
ready	ne·kho·neem	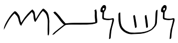	
Then I	va·a·nee		Joshua 8:5

and all	ve·khal		
the troops	ha·am		
-	a·sher		
with me	it·tee	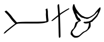	
will advance	niq·rav	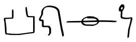	
	el		
on the city	ha·eer		
	ve·ha·yah	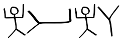	
When	kee	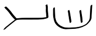	
they come out	ye·tse·u		
against us	liq·ra·te·nu		
as	ka·a·sher		
they did the first time	ba·ri·sho·nah		
we will flee	ve·nas·nu		
from them	liph·ne·hem	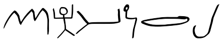	
They will pursue us	ve·ya·tse·u		Joshua 8:6
	a·cha·re·nu	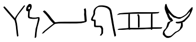	
until	ad		
we have drawn them away	hat·tee·qe·nu	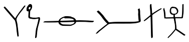	
-	o·w·tam		
from	min	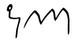	
the city	ha·eer		
for	kee	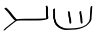	
they will say	yo·me·ru		
‘ [The Israelites] are running away	na·seem	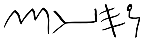	
from us	le·pha·ne·nu	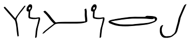	

as they did before	ka·a·sher	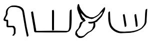	
’	ba·ri·sho·nah	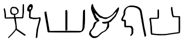	
So as we flee	ve·nas·nu	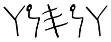	
from them	liph·ne·hem	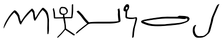	
you	ve·at·tem	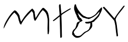	Joshua 8:7
are to rise	ta·qu·mu	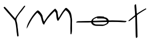	
from the ambush	me·ha·o·w·rev	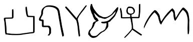	
and seize	ve·ho·w·rash·tem	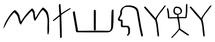	
-	et	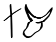	
the city	ha·eer	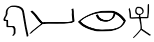	
will deliver it	u·ne·ta·nah	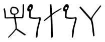	
for the LORD	YHVH	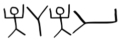	
your God	e·lo·he·khem	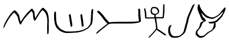	
into your hand	be·yed·khem	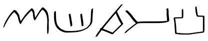	
And	ve·ha·yah	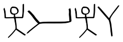	Joshua 8:8
when you have taken	ke·ta·phe·se·khem	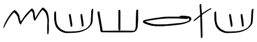	
-	et	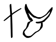	
the city	ha·eer	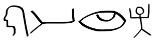	
on fire	tats·tsee·tu	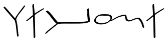	
-	et	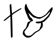	
set it	ha·eer	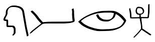	
-	ba·esh	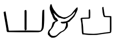	
has commanded !	kid·var	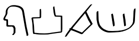	
as the LORD	YHVH	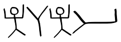	
Do	ta·a·su	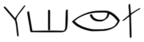	
See	re·u	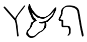	
I have given you orders	tsiw·vee·tee	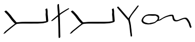	

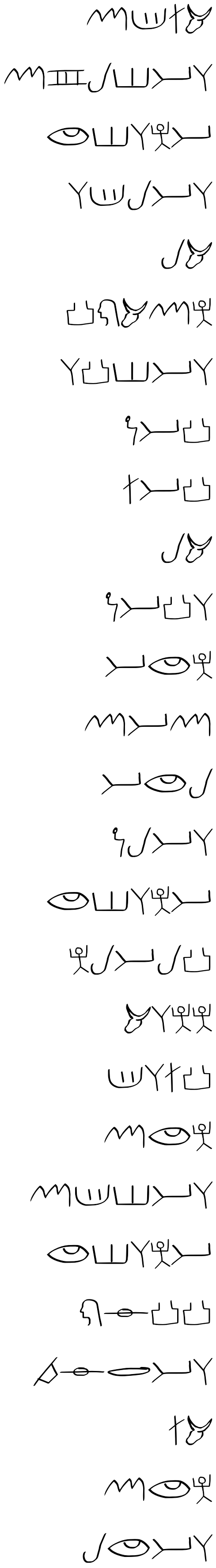

- ”	et·khem	
sent them out	vay·yish·la·chem	Joshua 8:9
So Joshua	ye·ho·wo·shu·a	
and they went	vay·ye·le·khu	
to	el	
the place of ambush	ham·ma·rav	
and lay in wait	vay·ye·she·vu	
between	ben	
	bet	
Bethel	el	
	u·ven	
and Ai	ha·ay	
to the west	mee·yam	
of Ai	la·ay	
spent	vay·ya·len	
But [Joshua]	ye·ho·wo·shu·a	
night	bal·lay·lah	
that	ha·hu	
among	be·to·wkh	
the people	ha·am	
got up early	vay·yash·kem	Joshua 8:10
Joshua	ye·ho·wo·shu·a	
the next morning	bab·bo·qer	
and mobilized	vay·yiph·qod	
-	et	
[his men]	ha·am	
marched	vay·ya·al	

and he	hu	
and the elders	ve·ziq·ne	
of Israel	yis·ra·el	
before	liph·ne	
[them]	ha·am	
up to Ai	ha·ay	
Then all	ve·khal	Joshua 8:11
the troops	ha·am	
	ham·mil·cha·mah	
who [were]	a·sher	
with him	it·to	
marched up	a·lu	
and approached	vay·yig·ge·shu	
They arrived	vay·ya·vo·u	
in front [of Ai]	ne·ged	
the city	ha·eer	
and camped	vay·ya·cha·nu	
to the north	mits·tse·pho·wn	
of it	la·ay	
with the valley	ve·hag·gay	
between them	bē·no	
	u·ven	
and the city	ha·ay	
Now Joshua had taken	vay·yiq·qach	Joshua 8:12
about five	ka·cha·me·shet	
thousand	a·la·pheem	
men	eesh	

and set up	vay·ya·sem	𐤅𐤉𐤔𐤌	
-	o·w·tam	𐤀𐤅𐤕𐤌	
an ambush	o·rev	𐤀𐤓𐤁	
between	ben	𐤁𐤉𐤍	
	bet	𐤁𐤉𐤕	
Bethel	el	𐤀𐤋	
	u·ven	𐤅𐤁𐤉𐤍	
and Ai	ha·ay	𐤄𐤏𐤉	
to the west	mee·yam	𐤌𐤉𐤌	
of the city	la·eer	𐤋𐤏𐤉𐤓	
were stationed	vay·ya·see·mu	𐤅𐤉𐤔𐤉𐤌𐤅	Joshua 8:13
So the forces	ha·am	𐤄𐤏𐤌	
-	et	𐤀𐤕	
with the main	kal	𐤊𐤋	
camp	ham·ma·cha·neh	𐤄𐤌𐤇𐤍𐤄	
-	a·sher	𐤀𐤔𐤓	
to the north	mits·tse·pho·wn	𐤌𐤑𐤐𐤅𐤍	
of the city	la·eer	𐤋𐤏𐤉𐤓	
-	ve·et	𐤅𐤀𐤕	
and the rear guard	a·qe·vo	𐤏𐤒𐤁𐤅	
to the west	mee·yam	𐤌𐤉𐤌	
of the city	la·eer	𐤋𐤏𐤉𐤓	
went	vay·ye·lekh	𐤅𐤉𐤋𐤊	
Joshua	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
night	bal·lay·lah	𐤁𐤋𐤉𐤋𐤄	
And that	ha·hu	𐤄𐤄𐤅𐤀	
into	be·to·wkh	𐤁𐤕𐤅𐤊	

the valley	ha·e·meq	
-	vay·hee	Joshua 8:14
saw [the Israelites]	kir·o·wt	
When the king	me·lekh	
of Ai	ha·ay	
he hurried	vay·ma·ha·ru	
early in the morning	vay·yash·kee·mu	
out	vay·ye·tse·u	
with the men	an·she	
of the city	ha·eer	
to engage	liq·rat	
[them]	yis·ra·el	
in battle	lam·mil·cha·mah	
-	hu	
-	ve·khal	
-	am·mo	
at an appointed place	lam·mo·w·ed	
overlooking	liph·ne	
the Arabah	ha·a·ra·vah	
But he	ve·hu	
did not	lo	
know	ya·da	
that	kee	
an ambush	o·rev	
[had been set up] against him	lo	
behind	me·a·cha·re	
the city	ha·eer	

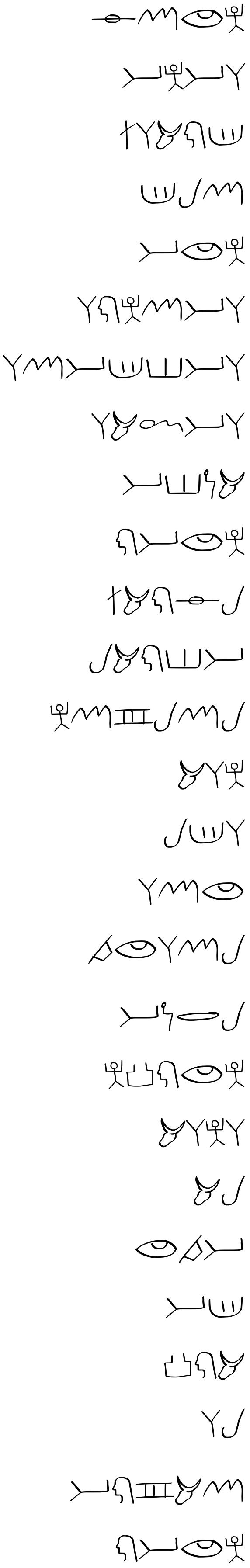

let themselves be beaten back	vay·yin·na·ge·u	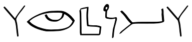	Joshua 8:15
Joshua	ye·ho·wo·shu·a	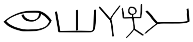	
and all	ve·khal	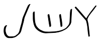	
Israel	yis·ra·el	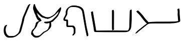	
before them	liph·ne·hem	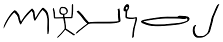	
and they fled	vay·ya·nu·su	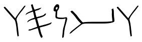	
toward	de·rekh	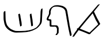	
the wilderness	ham·mid·bar	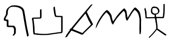	
were summoned	vay·yiz·za·a·qu	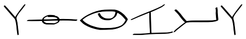	Joshua 8:16
Then all	kal	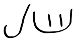	
the men	ha·am	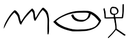	
-	a·sher	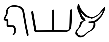	
[of Ai]	ba·ʿîr	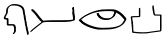	
to pursue them	lir·doph	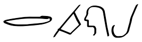	
	a·cha·re·hem	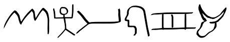	
and they followed	vay·yir·de·phu	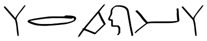	
	a·cha·re	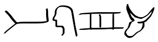	
Joshua	ye·ho·wo·shu·a	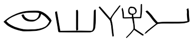	
and were drawn away	vay·yin·na·te·qu	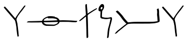	
from	min	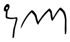	
the city	ha·eer	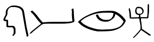	
Not	ve·lo	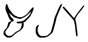	Joshua 8:17
was left	nish·ar	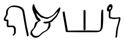	
a man	eesh	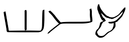	
in Ai	ba·ay	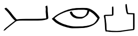	
	u·vet	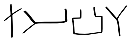	
or Bethel	el	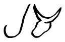	

who	a·sher		
did not	lo		
go out	ya·tse·u		
after	a·cha·re	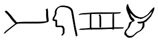	
Israel	yis·ra·el	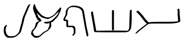	
leaving	vay·ya·az·vu		
-	et		
the city	ha·eer		
wide open	pe·tu·chah		
while they pursued	vay·yir·de·phu		
	a·cha·re	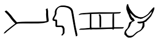	
Israel	yis·ra·el		
said	vay·yo·mer		Joshua 8:18
Then the LORD	YHVH		
to	el		
Joshua	ye·ho·wo·shu·a		
“ Hold out	ne·teh		
your battle lance	bak·kee·do·wn	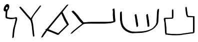	
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-	be·ya·de·kha	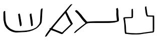	
toward	el		
Ai	ha·ay		
for	kee	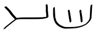	
into your hand	ve·ya·de·kha	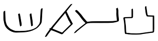	
I will deliver [the city] ”	et·te·nen·nah	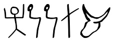	
held out	vay·yet	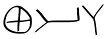	
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his battle lance	bak·kee·do·wn	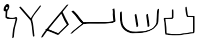	
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-	be·ya·do	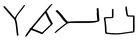	
toward	el		
[Ai]	ha·eer		
the men in ambush	ve·ha·o·w·rev		Joshua 8:19
rose	qam	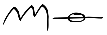	
quickly	me·he·rah		
from their position	mim·me·qo·w·mo	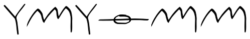	
They rushed forward	vay·ya·ru·tsu		
and as soon as he did so	kin·to·wt		
	ya·do	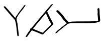	
entered	vay·ya·vo·u	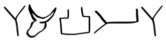	
the city	ha·eer		
captured it	vay·yil·ke·du·ha	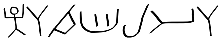	
and immediately	vay·ma·ha·ru		
on fire	vay·yats·tsee·tu		
-	et		
set it	ha·eer		
-	ba·esh		
turned	vay·yiph·nu	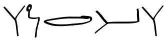	Joshua 8:20
When the men	an·she		
of Ai	ha·ay		
back	a·cha·re·hem	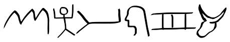	
and looked	vay·yir·u		
	ve·hin·neh		
was rising	a·lah		

the smoke	a·shan	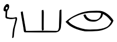	
of the city	ha·eer	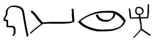	
into the sky	hash·sha·may·mah	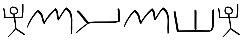	
They could not	ve·lo	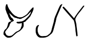	
	ha·yah	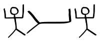	
	va·hem	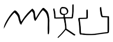	
	ya·da·yim	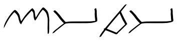	
escape	la·nus	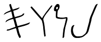	
in any direction	hen·nah	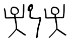	
	va·hen·nah	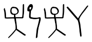	
and the troops	ve·ha·am	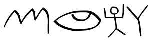	
who had fled	han·nas	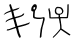	
to the wilderness	ham·mid·bar	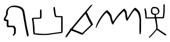	
	neh·pakh	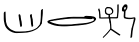	
	el	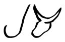	
now became the pursuers	ha·ro·w·deph	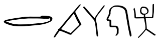	
When Joshua	vee·ho·wo·shu·a	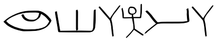	Joshua 8:21
and all	ve·khal	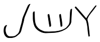	
Israel	yis·ra·el	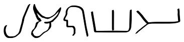	
saw	ra·u	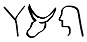	
that	kee	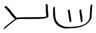	
had captured	la·khad	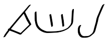	
the men in ambush	ha·o·rev	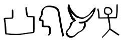	
-	et	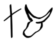	
the city	ha·eer	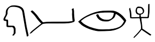	
and that	ve·khee	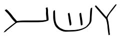	
was rising from	a·lah	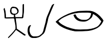	

smoke	a·shan		
[it]	ha·eer		
they turned around	vay·ya·shu·vu		
and struck down	vay·yak·ku	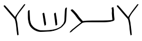	
-	et		
the men	an·she		
of Ai	ha·ay		
Meanwhile, those in the ambush	ve·el·leh		Joshua 8:22
came out	ya·tse·u		
of	min		
the city	ha·eer	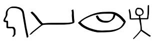	
against them	liq·ra·tam		
and the men of Ai were	vay·yih·yu		
the Israelite	le·yis·ra·el		
trapped between	bat·ta·vekh		
forces	el·leh	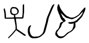	
on	miz·zeh		
both sides	ve·el·leh		
	miz·zeh		
So [Israel] struck them down	vay·yak·ku	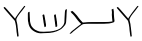	
-	o·w·tam		
until	ad		
no	bil·tee	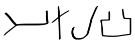	
remained	hish·eer		
	lo		
survivor	sa·reed	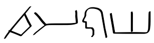	

or fugitive	u·pha·leet	
But	ve·et	Joshua 8:23
the king	me·lekh	
of Ai	ha·ay	
they took	ta·phe·su	
alive	chay	
and brought	vay·yaq·ri·vu	
him	o·to	
to	el	
Joshua	ye·ho·wo·shu·a	
-	vay·hee	Joshua 8:24
had finished	ke·khal·lo·wt	
When Israel	yis·ra·el	
killing	la·ha·rog	
-	et	
all	kal	
the men	yo·she·ve	
of Ai	ha·ay	
into the field	bas·sa·deh	
and wilderness	bam·mid·bar	
-	a·sher	
who had pursued	re·da·phum	
them	bo	
last one of them had fallen	vay·yip·pe·lu	
and when every	khul·lam	
	le·phee	
by the sword	che·rev	

	ad		
	tum·mam		
returned	vay·ya·shu·vu	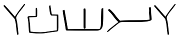	
all	khal		
the Israelites	yis·ra·el	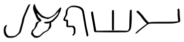	
to Ai	ha·ay		
and put	vay·yak·ku	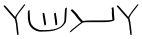	
it	o·tah		
	le·phee		
to the sword [as well]	cha·rev		
-	vay·hee	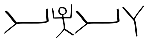	Joshua 8:25
A total	khal		
fell	han·no·phe·leem	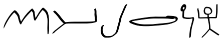	
day —	bay·yo·wm	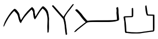	
that	ha·hu		
men	me·eesh		
and	ve·ad		
women	ish·shah		
of twelve	she·nem	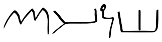	
	a·sar		
thousand	a·leph	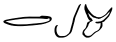	
all	kol		
the people	an·she		
of Ai	ha·ay		
Joshua	vee·ho·wo·shu·a	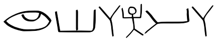	Joshua 8:26
did not	lo		
draw back	he·sheev	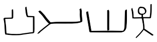	

the hand	ya·do	ידו	
that	a·sher	אשר	
held	na·tah	נטה	
his battle lance	bak·kee·do·wn	בכידון	
until	ad	עד	
-	a·sher	אשר	
he had devoted to destruction	he·che·reem	החרים	
-	et	את	
all	kal	כל	
who lived	yo·she·ve	ישבי	
in Ai	ha·ay	העי	
only	raq	רק	Joshua 8:27
the cattle	hab·be·he·mah	הבהמה	
and plunder	u·she·lal	ושלל	
city	ha·eer	העיר	
of that	ha·hee	ההיא	
took	ba·ze·zu	בזזו	
for themselves	la·hem	להם	
Israel	yis·ra·el	ישראל	
	kid·var	כדבר	
as the LORD	YHVH	יהוה	
	a·sher	אשר	
had commanded	tsiw·vah	צוה	
-	et	את	
Joshua	ye·ho·wo·shu·a	יהושע	
burned	vay·yis·roph	וישרף	Joshua 8:28
So Joshua	ye·ho·wo·shu·a	יהושע	

-	et		
Ai	ha·ay		
and made it	vay·see·me·ha		
heap of ruins	tel		
a permanent	o·w·lam		
a desolation	she·ma·mah		
to	ad		
day	hay·yo·wm	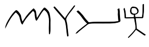	
this	haz·zeh	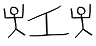	
-	ve·et		Joshua 8:29
the king	me·lekh	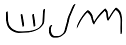	
of Ai	ha·ay		
He hung	ta·lah	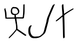	
on	al		
a tree	ha·ets		
until	ad		
	et		
evening	ha·a·rev		
and at sunset	u·khe·vo·w		
	hash·she·mesh		
commanded	tsiw·vah		
Joshua	ye·ho·wo·shu·a		
	vay·yo·ree·du	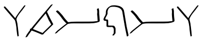	
-	et		
that they take down the body	niv·la·to	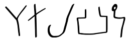	
from	min		
the tree	ha·ets		

and throw it down	vay·yash·lee·khu	וישליכו	
-	o·w·tah	אותה	
at	el	אל	
the entrance	pe·tach	פתח	
gate	sha·ar	שער	
of the city	ha·eer	העיר	
they raised	vay·ya·qee·mu	ויקימו	
And over it	a·law	עליו	
pile	gal	גל	
of rocks	a·va·neem	אבנים	
a large	ga·do·wl	גדול	
which remains to	ad	עד	
day	hay·yo·wm	היום	
this	haz·zeh	הזה פ	
At that time	az	אז	Joshua 8:30
built	yiv·neh	יבנה	
Joshua	ye·ho·wo·shu·a	יהושע	
an altar	miz·be·ach	מזבח	
to the LORD	la·YHVH	ליהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
on Mount	be·har	בהר	
Ebal	e·val	עיבל	
just as	ka·a·sher	כאשר	Joshua 8:31
had commanded	tsiw·vah	צוה	
Moses	mo·sheh	משה	
the servant	e·ved	עבד	

of the LORD	YHVH		
	et		
the Israelites	be·ne	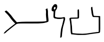	
	yis·ra·el	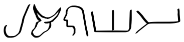	
He built it according to what is written	kak·ka·tuv		
in the Book	be·se·pher		
of the Law	to·w·rat		
of Moses :	mo·sheh	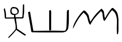	
“ an altar	miz·bach		
stones	a·va·neem	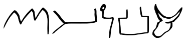	
of uncut	she·le·mo·wt	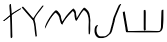	
which	a·sher		
no	lo		
has been used ”	he·neeph	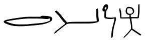	
on	a·le·hen	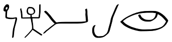	
iron tool	bar·zel	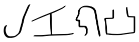	
they offered	vay·ya·a·lu		
And on it	a·law	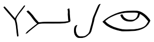	
burnt offerings	o·lo·wt	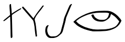	
to the LORD	la·YHVH	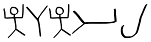	
and they sacrificed	vay·yiz·be·chu		
peace offerings	she·la·meem		
[Joshua] inscribed	vay·yikh·tav		Joshua 8:32
And there	sham		
on	al		
the stones	ha·a·va·neem	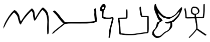	
-	et		

a copy	mish·neh	
of the law	to·w·rat	
of Moses	mo·sheh	
which	a·sher	
he had written	ka·tav	
in the presence	liph·ne	
	be·ne	
of the Israelites	yis·ra·el	
All	ve·khal	Joshua 8:33
Israel	yis·ra·el	
with their elders	u·ze·qe·naw	
officers	ve·sho·te·reem	
and judges	ve·sho·phe·taw	
stood	o·me·deem	
on both sides	miz·zeh	
	u·miz·zeh	
of the ark	la·a·ro·wn	
facing	ne·ged	
priests	hak·ko·ha·neem	
the Levitical	hal·vee·yim	
who carried	no·se·e	
[it]	a·ro·wn	
of the covenant	be·reet	
of the LORD	YHVH	
foreigners	kag·ger	
and citizens alike	ka·ez·rach	
Half [of the people stood]	chets·yo	

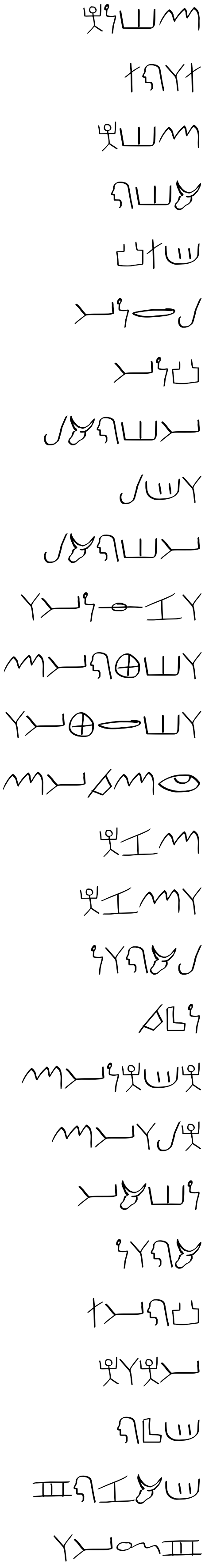

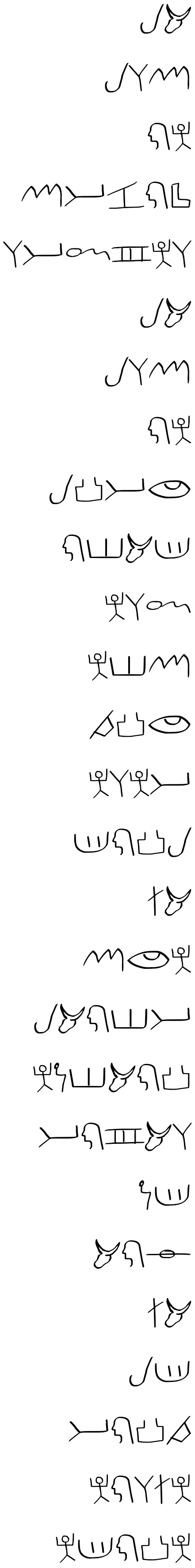

in	el	
front	mul	
of Mount	har	
Gerizim	ge·ri·zeem	
and half of them	ve·ha·chets·yo	
in	el	
front	mul	
of Mount	har	
Ebal	e·val	
as	ka·a·sher	
had commanded	tsiw·vah	
Moses	mo·sheh	
the servant	e·ved	
of the LORD	YHVH	
to bless	le·va·rekh	
-	et	
the people	ha·am	
of Israel	yis·ra·el	
earlier	ba·ri·sho·nah	
Afterward	ve·a·cha·re	Joshua 8:34
	khen	
Joshua read aloud	qa·ra	
-	et	
all	kal	
the words	div·re	
of the law —	hat·to·w·rah	
the blessings	hab·be·ra·khah	

and the curses —	ve·haq·qe·la·lah	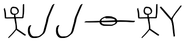	
according to all	ke·khal		
that is written	hak·ka·tuv		
in the Book	be·se·pher		
of the Law	hat·to·w·rah		
not	lo		Joshua 8:35
There was	ha·yah	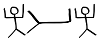	
a word	da·var		
of all	mik·kol		
that	a·sher		
had commanded	tsiw·vah		
Moses	mo·sheh	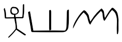	
that	a·sher		
failed	lo		
to read	qa·ra	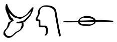	
Joshua	ye·ho·wo·shu·a		
before	ne·ged		
the whole	kal		
assembly	qe·hal	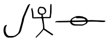	
of Israel	yis·ra·el	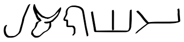	
including the women	ve·han·na·sheem	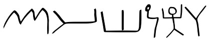	
the little ones	ve·hat·taph		
and the foreigners	ve·hag·ger		
who lived	ha·ho·lekh	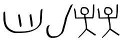	
among them	be·qir·bam		
Now when	vay·hee	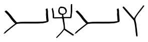	Joshua 9:1
news of this reached	khish·mo·a		

all	kal	
the kings	ham·me·la·kheem	
those	a·sher	
west	be·e·ver	
of the Jordan —	hay·yar·den	
in the hill country	ba·har	
the foothills	u·vash·she·phe·lah	
and all	u·ve·khol	
along the coast	cho·wph	
Sea	hay·yam	
of the Great	hag·ga·do·wl	
toward	el	
	mul	
Lebanon	hal·le·va·no·wn	
(the Hittites	ha·chit·tee	
Amorites	ve·ha·e·mo·ree	
Canaanites	hak·ke·na·a·nee	
Perizzites	hap·pe·riz·zee	
Hivites	ha·chiw·vee	
and Jebusites)—	ve·hay·vu·see	
they came	vay·yit·qab·be·tsu	Joshua 9:2
together	yach·daw	
to wage war	le·hil·la·chem	
against	im	
Joshua	ye·ho·wo·shu·a	
	ve·im	
and Israel	yis·ra·el	

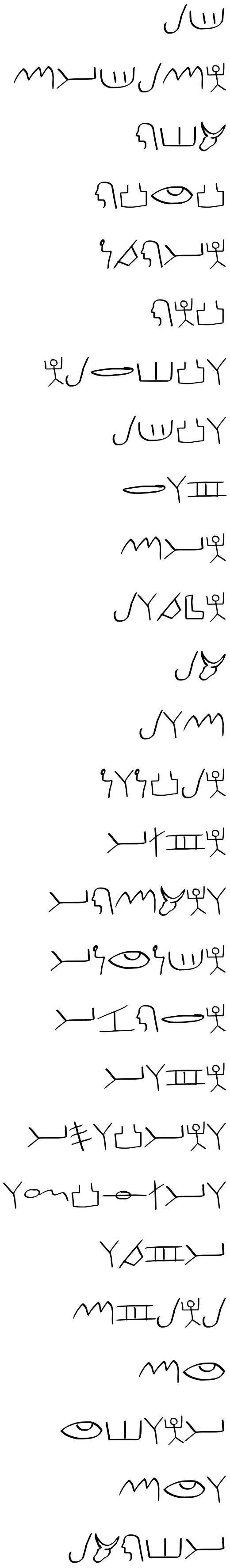

	peh	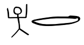	
	e·chad	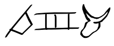	
But the people	ve·yo·she·ve	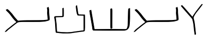	Joshua 9:3
of Gibeon	giv·o·wn		
having heard	sha·me·u		
-	et		
what	a·sher		
had done	a·sah	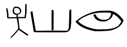	
Joshua	ye·ho·wo·shu·a		
to Jericho	lee·ree·cho	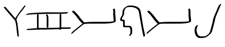	
and Ai	ve·la·ay		
acted deceptively	vay·ya·a·su		Joshua 9:4
	gam		
	hem·mah		
	be·a·re·mah		
and set out	vay·ye·le·khu	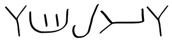	
as envoys	vay·yits·tay·ya·ru		
carrying	vay·yiq·chu	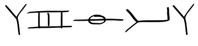	
sacks	saq·qeem	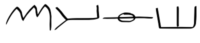	
worn-out	ba·leem	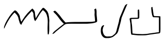	
on their donkeys	la·cha·mo·w·re·hem		
wineskins	ve·no·do·wt		
	ya·yin	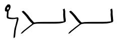	
and old	ba·leem	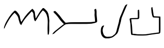	
cracked	u·me·vuq·qa·eem	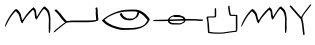	
and mended	u·me·tso·ra·reem	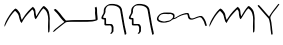	
sandals	u·ne·a·lo·wt		Joshua 9:5

They put worn	ba·lo·wt	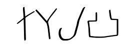	
patched	u·me·tul·la·o·wt	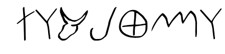	
on their feet	be·rag·le·hem	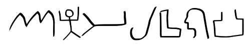	
clothing	u·se·la·mo·wt	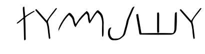	
and threadbare	ba·lo·wt	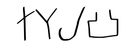	
on [their bodies]	a·le·hem	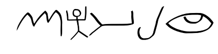	
and their whole	ve·khol	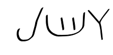	
of bread	le·chem		
supply	tse·dam	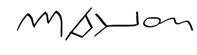	
was dry	ya·vesh	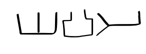	
	ha·yah	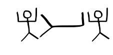	
[and] moldy	niq·qu·deem	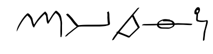	
They went	vay·ye·le·khu	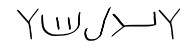	Joshua 9:6
to	el		
Joshua	ye·ho·wo·shu·a		
in	el		
the camp	ham·ma·cha·neh	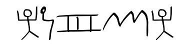	
at Gilgal	hag·gil·gal	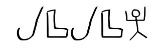	
and said	vay·yo·me·ru		
to him	e·law	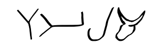	
and	ve·el		
the men	eesh	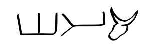	
of Israel	yis·ra·el	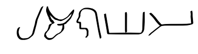	
land	me·e·rets		
from a distant	re·cho·w·qah	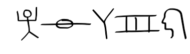	
“ We have come	ba·nu		
	ve·at·tah		

please make	kir·tu	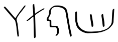	
with us ”	la·nu		
a treaty	ve·reet	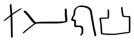	
said	vay·yo·me·ru		Joshua 9:7
But the men	eesh	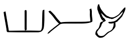	
of Israel	yis·ra·el	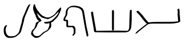	
to	el		
the Hivites	ha·chiw·vee		
“ Perhaps	u·lay	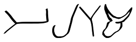	
near us	be·qir·bee		
you	at·tah		
dwell	yo·wo·shev		
How	ve·ekh	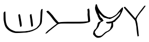	
can we make	ʾɛkh·rot	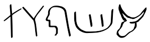	
	le·kha	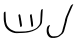	
a treaty with you ? ”	ve·reet	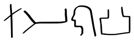	
they said	vay·yo·me·ru		Joshua 9:8
to	el		
Joshua	ye·ho·wo·shu·a		
are your servants ”	a·va·de·kha		
“ We	a·na·che·nu	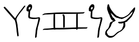	
asked them	vay·yo·mer		
	a·le·hem		
Then Joshua	ye·ho·wo·shu·a		
“ Who	mee	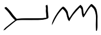	
are you	at·tem		
and where	u·me·a·yin		

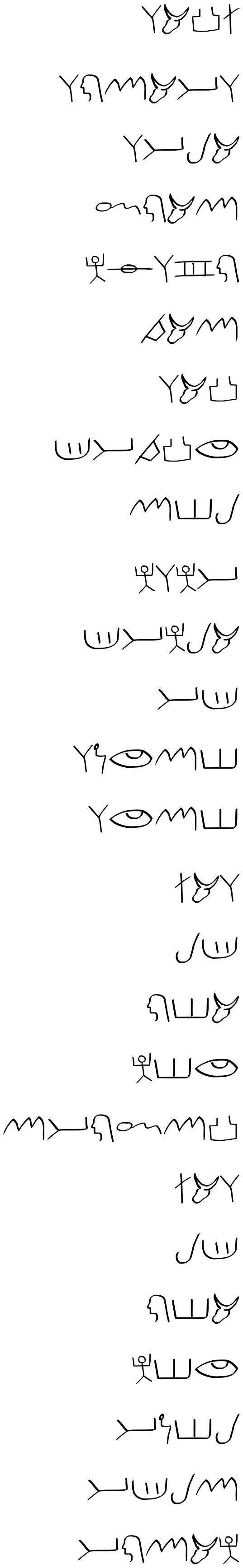

have you come from ? „	ta·vo·u	
they replied	vay·yo·me·ru	Joshua 9:9
	e·law	
land ”	me·e·rets	
distant	re·cho·w·qah	
from a very	me·od	
have come	ba·u	
“ Your servants	a·va·de·kha	
“ because of the fame	le·shem	
of the LORD	YHVH	
your God	e·lo·he·kha	
For	kee	
we have heard	sha·ma·nu	
the reports about Him	sha·me·o	
- :	ve·et	
all	kal	
that	a·sher	
He did	a·sah	
in Egypt	be·mits·ra·yim	
and	ve·et	Joshua 9:10
all	kal	
that	a·sher	
He did	a·sah	
to the two	lish·ne	
kings	mal·khe	
of the Amorites	ha·e·mo·ree	

	a·sher	
beyond	be·e·ver	
the Jordan —	hay·yar·den	
Sihon	le·see·cho·wn	
king	me·lekh	
of Heshbon	chesh·bo·wn	
and Og	u·le·o·wg	
king	me·lekh	
of Bashan	hab·ba·shan	
who	a·sher	
reigned in Ashtaroth	be·ash·ta·ro·wt	
told	vay·yo·me·ru	Joshua 9:11
us	e·le·nu	
So the elders	ze·qe·ne·nu	
and	ve·khal	
inhabitants	yo·she·ve	
of our land	ar·tse·nu	
-	le·mor	
‘ Take	qe·chu	
-	ve·yed·khem	
provisions	tse·dah	
for your journey	lad·de·rekh	
go	u·le·khu	
to meet them	liq·ra·tam	
and say	va·a·mar·tem	
to them :	a·le·hem	
are your servants	av·de·khem	

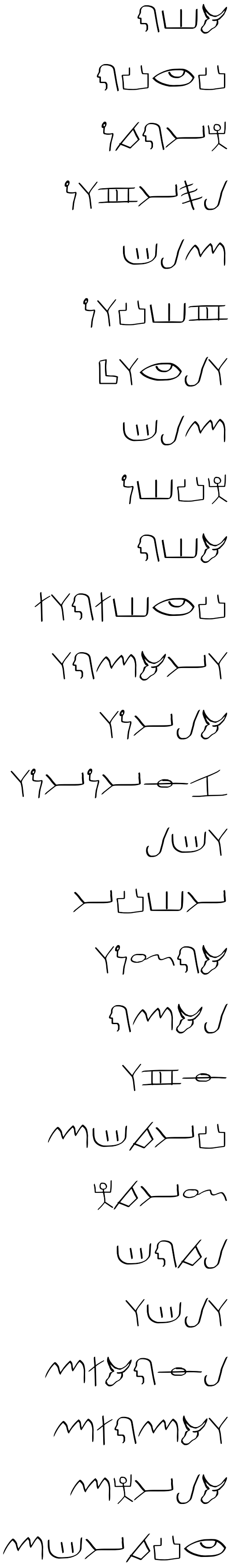

We	a·nach·nu	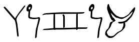	
	ve·at·tah		
Please make	kir·tu	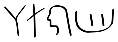	
with us ’	la·nu		
a treaty	ve·reet	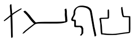	
This	zeh	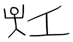	Joshua 9:12
bread	lach·me·nu	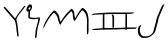	
of ours was warm	cham	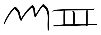	
when we packed	hits·tay·yad·nu	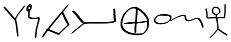	
it	o·to		
at home	mib·bat·te·nu		
on the day	be·yo·wm	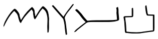	
we left	tse·te·nu		
to come	la·le·khet	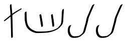	
to you	a·le·khem	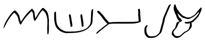	
it is now	ve·at·tah		
But take a look	hin·neh		
dry	ya·vesh		
and	ve·ha·yah	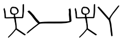	
moldy	niq·qu·deem	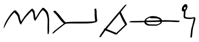	
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wineskins	no·do·wt		
	hay·ya·yin	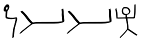	
them	a·sher		
when we filled	mil·le·nu		
were new	cha·da·sheem	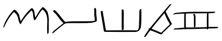	
but look	ve·hin·neh		

they are cracked	hit·baq·qa·u	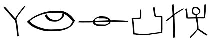	
And these	ve·el·leh		
clothes	sal·mo·w·te·nu		
and sandals	u·ne·a·le·nu	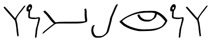	
are worn out	ba·lu	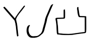	
long	me·rov		
journey ”	had·de·rekh		
from our very	me·od		
sampled	vay·yiq·chu	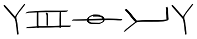	Joshua 9:14
Then the men of Israel	ha·a·na·sheem	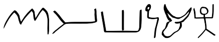	
their provisions	mits·tse·dam	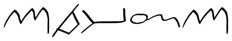	
-	ve·et		
the counsel	pee		
of the LORD	YHVH		
but did not	lo		
seek	sha·a·lu		
made	vay·ya·as		Joshua 9:15
	la·hem		
And Joshua	ye·ho·wo·shu·a		
of peace	sha·lo·wm		
	vay·yikh·rot	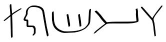	
with them	la·hem		
a treaty	be·reet	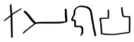	
to let them live	le·chay·yo·w·tam	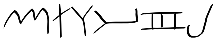	
swore an oath	vay·yish·sha·ve·u		
to them	la·hem		
and the leaders	ne·see·e	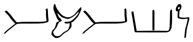	

of the congregation	ha·e·dah		
-	vay·hee	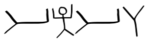	Joshua 9:16
-	miq·tseh	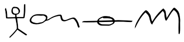	
Three	she·lo·shet	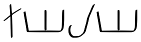	
days	ya·meem	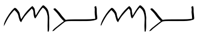	
after	a·cha·re	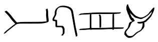	
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they had made	ka·re·tu	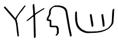	
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the treaty	be·reet	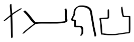	
[the Israelites learned	vay·yish·me·u	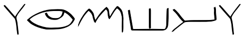	
that	kee	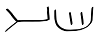	
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they [were]	hem	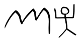	
-	e·law	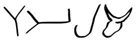	
among them	u·ve·qir·bo	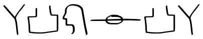	
	hem	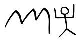	
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set out	vay·yis·u		Joshua 9:17
So the Israelites	ve·ne	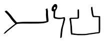	
	yis·ra·el	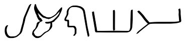	
arrived	vay·ya·vo·u	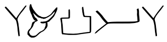	
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at their cities —	a·re·hem	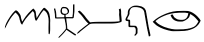	
day	bay·yo·wm	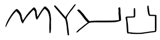	
and on the third	hash·she·lee·shee	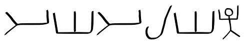	
-	ve·a·re·hem	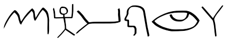	

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Chephirah	ve·hak·ke·phee·rah		
Beeroth	u·ve·e·ro·wt		
	ve·qir·yat	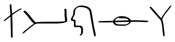	
and Kiriath-jearim	ye·a·reem		
did not	ve·lo		Joshua 9:18
attack them	hik·kum		
But the Israelites	be·ne	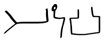	
	yis·ra·el	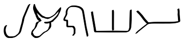	
because	kee	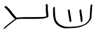	
had sworn an oath	nish·be·u	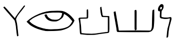	
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the leaders	ne·see·e	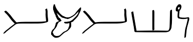	
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by the LORD	ba·YHVH	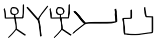	
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of Israel	yis·ra·el	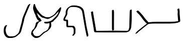	
grumbled	vay·yil·lo·nu	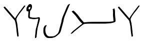	
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congregation	ha·e·dah		
against	al		
the leaders	han·ne·see·eem	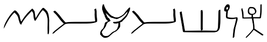	
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All	khal	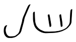	
the leaders	han·ne·see·eem	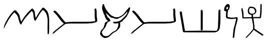	
	el		
-	kal		

-	ha·e·dah		
“ We	a·nach·nu	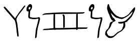	
have sworn an oath	nish·ba·nu	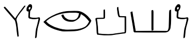	
to them	la·hem	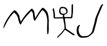	
by the LORD	ba·YHVH	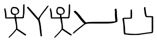	
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of Israel	yis·ra·el	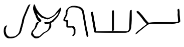	
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we cannot	lo		
	nu·khal		
touch	lin·go·a		
them	ba·hem	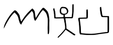	
This	zot		Joshua 9:20
is how we will treat	na·a·seh		
them :	la·hem	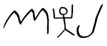	
We will let them live	ve·ha·cha·yeh	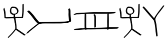	
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so that no	ve·lo		
will fall	yih·yeh	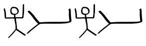	
on us	a·le·nu	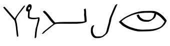	
wrath	qe·tseph		
because of	al		
the oath	hash·she·vu·ah		
-	a·sher		
we swore	nish·ba·nu	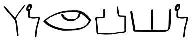	
to them ”	la·hem		
continued	vay·yo·me·ru		Joshua 9:21

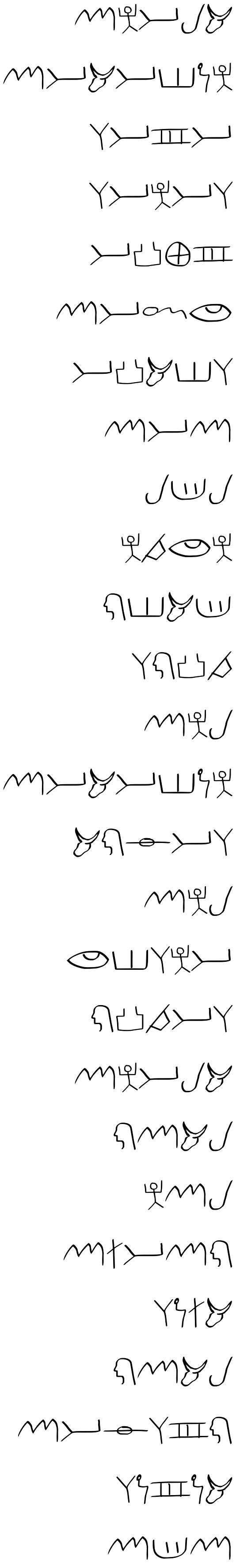

	a·le·hem	
They	han·ne·see·eem	
“ Let them live	yich·yu	
but let them be	vay·yih·yu	
woodcutters	cho·te·ve	
	e·tseem	
carriers	ve·sho·a·ve	
and water	ma·yim	
for the whole	le·khal	
congregation ”	ha·e·dah	
So	ka·a·sher	
kept their promise	dib·be·ru	
-	la·hem	
the leaders	han·ne·see·eem	
summoned	vay·yiq·ra	Joshua 9:22
the Gibeonites	la·hem	
Then Joshua	ye·ho·wo·shu·a	
and said	vay·dab·ber	
-	a·le·hem	
by telling us	le·mor	
“ Why	lam·mah	
did you deceive	rim·mee·tem	
us	o·ta·nu	
	le·mor	
you live far away	re·cho·w·qeem	
us	a·nach·nu	
from	mik·kem	

	me·od		
when in fact you	ve·at·tem		
among us ?	be·qir·be·nu	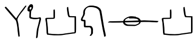	
live	yo·she·veem		
Now therefore	ve·at·tah		Joshua 9:23
are under a curse	a·ru·reem		
you	at·tem		
and will perpetually	ve·lo		
	yik·ka·ret		
	mik·kem		
serve	e·ved	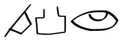	
as woodcutters	ve·cho·te·ve		
	e·tseem		
carriers	ve·sho·a·ve		
and water	ma·yim	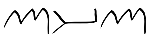	
for the house	le·vet	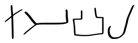	
of my God ”	e·lo·hay		
The Gibeonites answered	vay·ya·a·nu		Joshua 9:24
-	et		
-	ye·ho·wo·shu·a		
-	vay·yo·me·ru		
	kee		
clearly	hug·ged		
were told	hug·gad		
“ Your servants	la·a·va·de·kha		
-	et		
that	a·sher		

had commanded	tsiw·vah		
the LORD	YHVH		
your God	e·lo·he·kha		
-	et		
Moses	mo·sheh	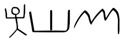	
His servant	av·do		
to give	la·tet	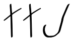	
you	la·khem		
-	et		
all	kal	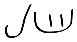	
the land	ha·a·rets		
and wipe out	u·le·hash·meed	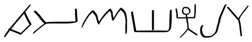	
-	et		
all	kal	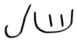	
its inhabitants	yo·she·ve		
	ha·a·rets		
before you	mip·pe·ne·khem	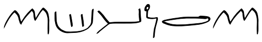	
feared	van·nee·ra	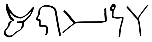	
So we greatly	me·od		
for our lives	le·naph·sho·te·nu		
because of you	mip·pe·ne·khem	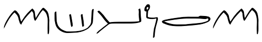	
and that is why we have done	van·na·a·seh		
-	et		
-	had·da·var		
this	haz·zeh		
Now	ve·at·tah		Joshua 9:25
	hin·nu	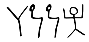	

we are in your hands	ve·ya·de·kha	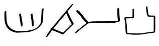	
good	kat·to·wv	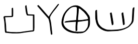	
and right	ve·khay·ya·shar	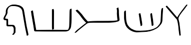	
whatever seems	be·e·ne·kha	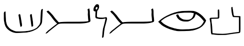	
[to you] ”	la·a·so·wt	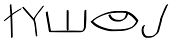	
to us	la·nu	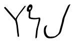	
Do	a·seh	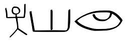	
Joshua did this	vay·ya·as	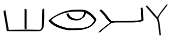	Joshua 9:26
	la·hem	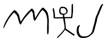	
So	ken	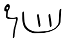	
and delivered	vay·yats·tsel	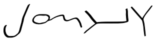	
them	o·w·tam	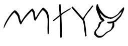	
from the hands	mee·yad	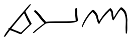	
	be·ne	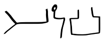	
of the Israelites	yis·ra·el	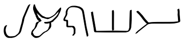	
and they did not	ve·lo	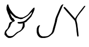	
kill [the Gibeonites]	ha·ra·gum	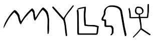	
made them	vay·yit·te·nem	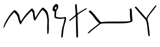	Joshua 9:27
he	ye·ho·wo·shu·a	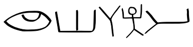	
day	bay·yo·wm	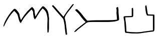	
On that	ha·hu	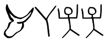	
woodcutters	cho·te·ve	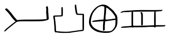	
	e·tseem	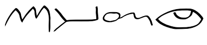	
carriers	ve·sho·a·ve	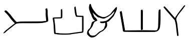	
and water	ma·yim	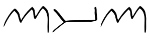	
for the congregation	la·e·dah	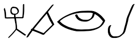	
and for the altar	u·le·miz·bach	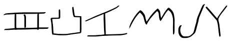	

of the LORD	YHVH		
as they are to this day	ad		
	hay·yo·wm	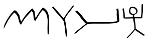	
	haz·zeh		
at	el		
the place	ham·ma·qo·wm	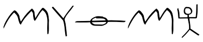	
-	a·sher		
He would choose	yiv·char	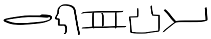	
Now	vay·hee	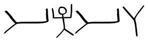	Joshua 10:1
heard	khish·mo·a		
	a·do·nee		
Adoni-zedek	tse·deq	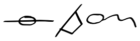	
king	me·lekh	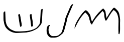	
of Jerusalem	ye·ru·sha·lim		
that	kee	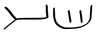	
had captured	la·khad		
Joshua	ye·ho·wo·shu·a		
-	et		
Ai	ha·ay		
and devoted it to destruction —	vay·ya·cha·ree·mah	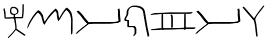	
as	ka·a·sher		
doing to	a·sah		
Jericho	lee·ree·cho	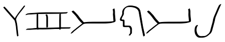	
and its king	u·le·mal·kah		
	ken	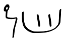	
he had done to	a·sah		
Ai	la·ay		

and its king —	u·le·mal·kah	
and that	ve·khee	
had made peace	hish·lee·mu	
the people	yo·she·ve	
of Gibeon	giv·o·wn	
with	et	
Israel	yis·ra·el	
and were [living]	vay·yih·yu	
near them	be·qir·bam	
alarmed	vay·yee·re·u	Joshua 10:2
So [Adoni-zedek and his people] were greatly	me·od	
because	kee	
city	eer	
[was] a great	ge·do·w·lah	
Gibeon	giv·o·wn	
like one	ke·a·chat	
cities	a·re	
of the royal	ham·mam·la·khah	
	ve·khee	
it	hee	
was larger	ge·do·w·lah	
than	min	
Ai	ha·ay	
and all	ve·khal	
its men	a·na·she·ha	
were mighty	gib·bo·reem	

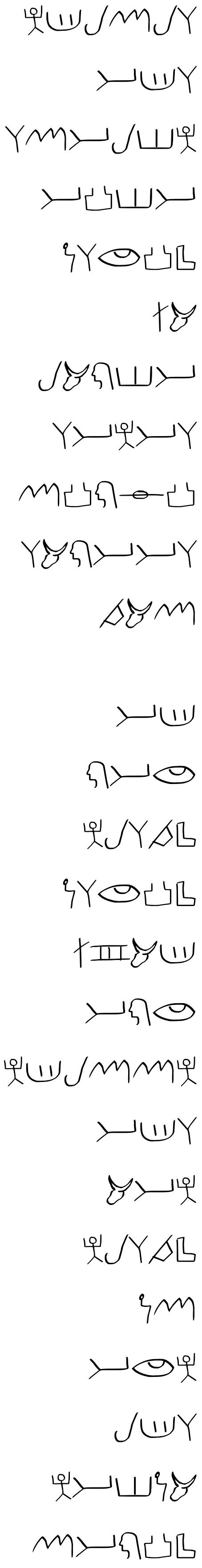

sent	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	Joshua 10:3
	a·do·nee	𐤀𐤃𐤍𐤉	
Therefore Adoni-zedek	tse·deq	𐤑𐤃𐤒	
king	me·lekh	𐤌𐤋𐤊	
of Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
word to	el	𐤀𐤋	
Hoham	ho·w·ham	𐤄𐤅𐤄𐤌	
king	me·lekh	𐤌𐤋𐤊	
of Hebron	chev·ro·wn	𐤇𐤁𐤓𐤅𐤍	
	ve·el	𐤅𐤀𐤋	
Piram	pir·am	𐤐𐤓𐤀𐤌	
king	me·lekh	𐤌𐤋𐤊	
of Jarmuth	yar·mut	𐤉𐤓𐤌𐤅𐤕	
	ve·el	𐤅𐤀𐤋	
Japhia	ya·phee·a	𐤉𐤐𐤉𐤏	
king	me·lekh	𐤌𐤋𐤊	
of Lachish	la·kheesh	𐤋𐤊𐤉𐤔	
	ve·el	𐤅𐤀𐤋	
and Debir	de·veer	𐤃𐤁𐤉𐤓	
king	me·lekh	𐤌𐤋𐤊	
of Eglon	eg·lo·wn	𐤏𐤂𐤋𐤅𐤍	
saying	le·mor	𐤋𐤀𐤌𐤓	
“ Come up	a·lu	𐤏𐤋𐤅	Joshua 10:4
	e·lay	𐤀𐤋𐤉	
and help me	ve·iz·ru·nee	𐤅𐤏𐤆𐤓𐤍𐤉	
We will attack	ve·nak·keh	𐤅𐤍𐤊𐤄	
-	et	𐤀𐤕	

Gibeon	giv·o·wn		
because	kee	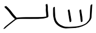	
they have made peace	hish·lee·mah	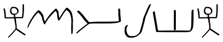	
with	et		
Joshua	ye·ho·wo·shu·a		
	ve·et		
and the Israelites	be·ne	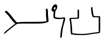	
”	yis·ra·el	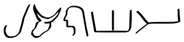	
joined forces	vay·ye·a·se·phu		Joshua 10:5
and advanced	vay·ya·a·lu		
So the five	cha·me·shet		
kings	mal·khe	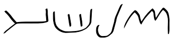	
of the Amorites —	ha·e·mo·ree		
the kings	me·lekh	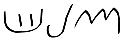	
of Jerusalem	ye·ru·sha·lim		
	me·lekh	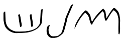	
Hebron	chev·ro·wn		
	me·lekh	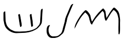	
Jarmuth	yar·mut	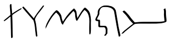	
	me·lekh	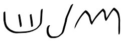	
Lachish	la·kheesh	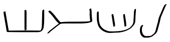	
	me·lekh	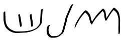	
and Eglon —	eg·lo·wn	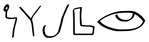	
	hem	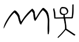	
with all	ve·khal		
their armies	ma·cha·ne·hem	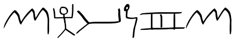	
They camped	vay·ya·cha·nu	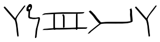	

before	al	
Gibeon	giv·o·wn	
and made war	vay·yil·la·cha·mu	
against it	a·le·ha	
sent	vay·yish·le·chu	Joshua 10:6
Then the men	an·she	
of Gibeon	giv·o·wn	
word to	el	
Joshua	ye·ho·wo·shu·a	
in	el	
the camp	ham·ma·cha·neh	
at Gilgal :	hag·gil·ga·lah	
	le·mor	
“ Do not	al	
abandon	te·reph	
	ya·de·kha	
your servants	me·a·va·de·kha	
Come	a·leh	
	e·le·nu	
quickly	me·he·rah	
and save	ve·ho·wo·shee·ah	
us !	la·nu	
Help us	ve·a·ze·re·nu	
because	kee	
have joined forces	niq·be·tsu	
against us ”	e·le·nu	
all	kal	

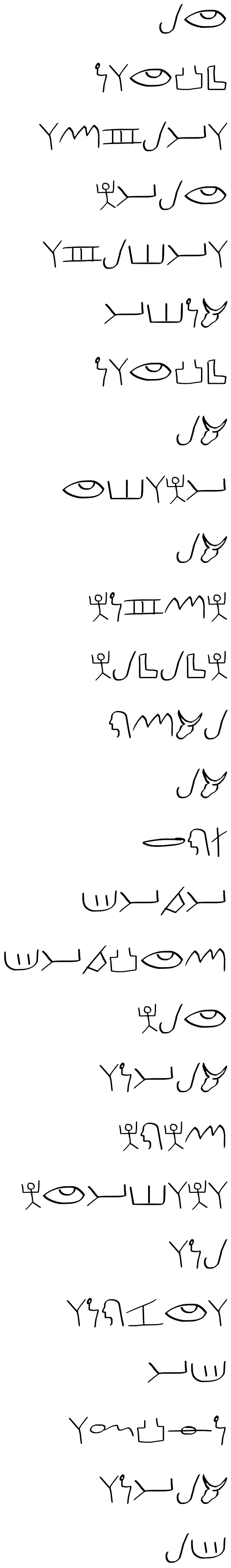

the kings	mal·khe	מלכי	
of the Amorites	ha·e·mo·ree	האמרי	
from	yo·she·ve	ישבי	
the hill country	ha·har	ההר	
came	vay·ya·al	ויעל	Joshua 10:7
So Joshua	ye·ho·wo·shu·a	יהושע	
from	min	מן	
Gilgal	hag·gil·gal	הגלגל	
-	hu	הוא	
and his whole	ve·khal	וכל	
	am	עם	
army	ham·mil·cha·mah	המלחמה	
	im·mo	עמו	
including all	ve·khol	וכל	
the mighty men	gib·bo·w·re	גבורי	
of valor	he·cha·yil	החיל	
said	vay·yo·mer	ויאמר	Joshua 10:8
The LORD	YHVH	יהוה	
to	el	אל	
Joshua	ye·ho·wo·shu·a	יהושע	
“ Do not	al	אל	
be afraid	tee·ra	תירא	
of them	me·hem	מהם	
for	kee	כי	
into your hand	ve·ya·de·kha	בידך	
I have delivered them	ne·tat·teem	נתתים	
Not	lo	לא	

shall stand	ya·a·mod		
one	eesh	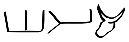	
of them	me·hem		
against you ”	be·pha·ne·kha	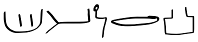	
caught	vay·ya·vo	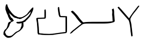	Joshua 10:9
them	a·le·hem	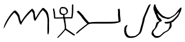	
Joshua	ye·ho·wo·shu·a		
by surprise	pit·om		
all	kal	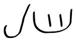	
night	hal·lay·lah	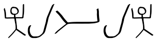	
After marching	a·lah		
from	min		
Gilgal	hag·gil·gal	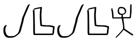	
threw them into confusion	vay·hum·mem	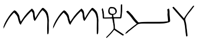	Joshua 10:10
And the LORD	YHVH		
before	liph·ne		
Israel	yis·ra·el	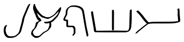	
who defeated them	vay·yak·kem	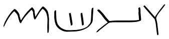	
slaughter	mak·kah	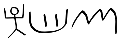	
in a great	ge·do·w·lah		
at Gibeon	be·giv·o·wn		
pursued them	vay·yir·de·phem	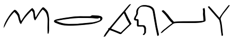	
along	de·rekh		
the ascent	ma·a·leh		
	vet	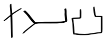	
to Beth-horon	cho·w·ron		
and struck them down	vay·yak·kem	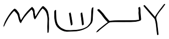	

as	ad	עד	
far as Azekah	a·ze·qah	עזקה	
	ve·ad	ועד	
and Makkedah	maq·qe·dah	מקדה	
-	vay·hee	ויהי	Joshua 10:11
As they fled	be·nu·sam	בנסם	
before	mip·pe·ne	מפני	
Israel	yis·ra·el	ישראל	
	hem	הם	
along the descent	be·mo·w·rad	במורד	
	bet	בית	
from Beth-horon	cho·w·ron	חורן	
the LORD	va·YHVH	ויהוה	
cast down	hish·leekh	השליך	
on them	a·le·hem	עליהם	
hailstones	a·va·neem	אבנים	
large	ge·do·lo·wt	גדלות	
from	min	מן	
the sky	hash·sha·ma·yim	השמים	
to	ad	עד	
Azekah	a·ze·qah	עזקה	
-	vay·ya·mu·tu	וימתו	
and more	rab·beem	רבים	
of them	a·sher	אשר	
were killed	me·tu	מתו	
by	be·av·ne	באבני	
the hailstones	hab·ba·rad	הברד	

than	me·a·sher		
-	ha·re·gu		
	be·ne	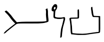	
of the Israelites	yis·ra·el	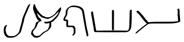	
by the swords	be·cha·rev		
-	az		Joshua 10:12
spoke	ye·dab·ber		
Joshua	ye·ho·wo·shu·a		
the LORD	la·YHVH	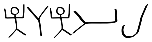	
On the day [that]	be·yo·wm	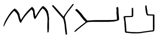	
over	tet		
to the LORD	YHVH		
-	et		
gave the Amorites	ha·e·mo·ree		
to	liph·ne		
the Israelites	be·ne	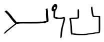	
	yis·ra·el	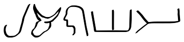	
	vay·yo·mer		
in the presence	le·e·ne	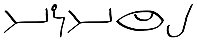	
of Israel :	yis·ra·el	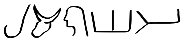	
“ O sun	mesh		
over Gibeon	be·giv·o·wn	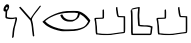	
stand still	do·wm		
O moon	ve·ya·re·ach	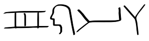	
over the Valley	be·e·meq	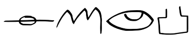	
of Aijalon ”	ay·ya·lo·wn	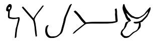	
stood still	vay·yid·dom		Joshua 10:13

So the sun	hash·she·mesh		
and the moon	ve·ya·re·ach	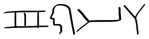	
stopped	a·mad	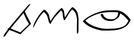	
until	ad		
took vengeance	yiq·qom	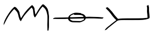	
the nation	go·w		
upon its enemies	o·ye·vaw	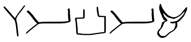	
not	ha·lo	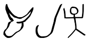	
Is this	hee	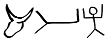	
written	khe·tu·vah		
in	al		
the Book	se·pher		
of Jashar ?	hay·ya·shar	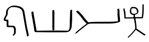	
stopped	vay·ya·a·mod		
“ So the sun	hash·she·mesh		
in the middle	ba·cha·tsee		
of the sky	hash·sha·ma·yim		
and delayed	ve·lo		
	ats		
going down	la·vo·w		
day ”	ke·yo·wm	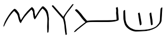	
about a full	ta·meem	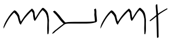	
no	ve·lo		Joshua 10:14
There has been	ha·yah	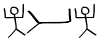	
day	kay·yo·wm	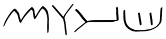	
	ha·hu		
like it before	le·pha·naw	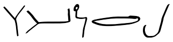	

or since	ve·a·cha·raw	ואחריו	
listened	lish·mo·a	לשמע	
when the LORD	YHVH	יהוה	
to the voice	be·qo·wl	בקול	
of a man	eesh	איש	
because	kee	כי	
the LORD	YHVH	יהוה	
fought	nil·cham	נלחם	
for Israel	le·yis·ra·el	לישראל	
returned	vay·ya·shav	וישב	Joshua 10:15
Then Joshua	ye·ho·wo·shu·a	יהושע	
with all	ve·khal	וכל	
Israel	yis·ra·el	ישראל	
-	im·mo	עמו	
to	el	אל	
the camp	ham·ma·cha·neh	המחנה	
at Gilgal	hag·gil·ga·lah	הגלגלה	
had fled	vay·ya·nu·su	וינסו	Joshua 10:16
five	cha·me·shet	חמשת	
kings	ham·me·la·kheem	המלכים	
Now the	ha·el·leh	האלה	
and hidden	vay·ye·cha·ve·u	ויחבאו	
in the cave	vam·me·a·rah	במערה	
at Makkedah	be·maq·qe·dah	במקדה	
was informed	vay·yug·gad	ויגד	Joshua 10:17
And Joshua	lee·ho·wo·shu·a	ליהושע	
:	le·mor	לאמר	

have been found	nim·tse·u	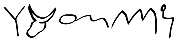	
“ The five	cha·me·shet	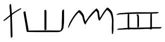	
kings	ham·me·la·kheem	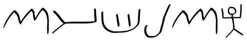	
they are hiding	nech·be·eem	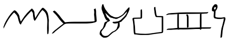	
in the cave	bam·me·a·rah	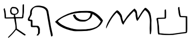	
at Makkedah ”	be·maq·qe·dah	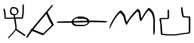	
said	vay·yo·mer	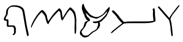	Joshua 10:18
So Joshua	ye·ho·wo·shu·a	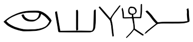	
“ Roll	gol·lu	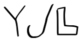	
stones	a·va·neem	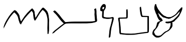	
large	ge·do·lo·wt	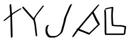	
against	el	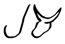	
the mouth	pee	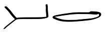	
of the cave	ham·me·a·rah	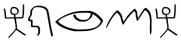	
and post	ve·haph·qee·du	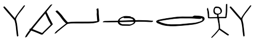	
there	a·le·ha	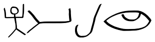	
men	a·na·sheem	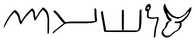	
to guard them	le·sha·me·ram	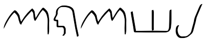	
But you	ve·at·tem	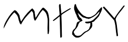	Joshua 10:19
do not	al	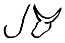	
stop there	ta·a·mo·du	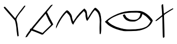	
Pursue	rid·phu	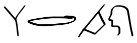	
	a·cha·re	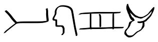	
your enemies	o·ye·ve·khem	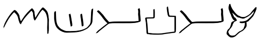	
and attack them from behind	ve·zin·nav·tem	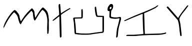	
-	o·w·tam	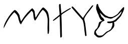	
Do not	al	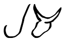	

let them	tit·te·num	תתנום	
reach	la·vo·w	לבוא	
	el	אל	
their cities	a·re·hem	עריהם	
for	kee	כי	
has delivered them	ne·ta·nam	נתנם	
the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
into your hand ”	be·yed·khem	בידכם	
-	vay·hee	ויהי	Joshua 10:20
continued	ke·khal·lo·wt	ככלות	
So Joshua	ye·ho·wo·shu·a	יהושע	
and the Israelites	u·ve·ne	ובני	
	yis·ra·el	ישראל	
to inflict	le·hak·ko·w·tam	להכותם	
slaughter	mak·kah	מכה	
a terrible	ge·do·w·lah	גדולה	
	me·od	מאד	
until	ad	עד	
they had finished them off	tum·mam	תמם	
and the remaining	ve·has·se·ree·deem	והשרידים	
survivors	sa·re·du	שרדו	
	me·hem	מהם	
retreated	vay·ya·vo·u	ויבאו	
to	el	אל	
cities	a·re	ערי	
the fortified	ham·miv·tsar	המבצר	

returned	vay·ya·shu·vu	𐤅𐤉𐤔𐤁𐤅	Joshua 10:21
The whole	khal	𐤊𐤋	
army	ha·am	𐤄𐤏𐤌	
to	el	𐤀𐤋	
the camp	ham·ma·cha·neh	𐤄𐤌𐤇𐤍𐤄	
in	el	𐤀𐤋	
Joshua	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
at Makkedah	maq·qe·dah	𐤌𐤒𐤃𐤄	
safely	be·sha·lo·wm	𐤁𐤔𐤋𐤅𐤌	
[and] no one	lo	𐤋𐤀	
dared to utter	cha·rats	𐤇𐤓𐤑	
	liv·ne	𐤋𐤁𐤍𐤉	
the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
against	le·eesh	𐤋𐤀𐤉𐤔	
-	et	𐤀𐤕	
a word	le·sho·no	𐤋𐤔𐤍𐤅	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Joshua 10:22
Then Joshua	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
“ Open	pit·chu	𐤐𐤕𐤇𐤅	
-	et	𐤀𐤕	
the mouth	pee	𐤐𐤉	
of the cave	ham·me·a·rah	𐤄𐤌𐤏𐤓𐤄	
me ”	ve·ho·w·tsee·u	𐤅𐤄𐤅𐤑𐤉𐤀𐤅	
to	e·lay	𐤀𐤋𐤉	
-	et	𐤀𐤕	
five	cha·me·shet	𐤇𐤌𐤔𐤕	
kings	ham·me·la·kheem	𐤄𐤌𐤋𐤊𐤉𐤌	

[and bring] those	ha·el·leh	
out	min	
	ham·me·a·rah	
[they]	vay·ya·a·su	Joshua 10:23
So	khen	
brought	vay·yo·tsee·u	
-	e·law	
-	et	
five	cha·me·shet	
kings	ham·me·la·kheem	
the	ha·el·leh	
out of	min	
the cave —	ham·me·a·rah	
-	et	
the kings	me·lekh	
of Jerusalem	ye·ru·sha·lim	
-	et	
-	me·lekh	
Hebron	chev·ro·wn	
-	et	
-	me·lekh	
Jarmuth	yar·mut	
-	et	
-	me·lekh	
Lachish	la·kheesh	
-	et	
-	me·lekh	

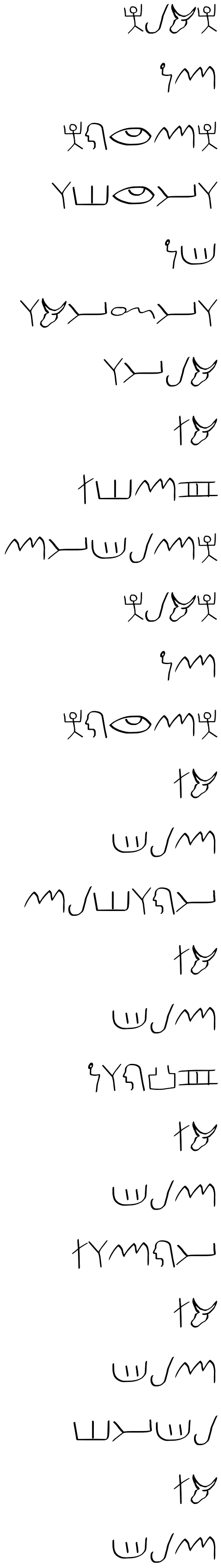

and Eglon	eg·lo·wn	עגלון	
-	vay·hee	ויהי	Joshua 10:24
When they had brought	ke·ho·w·tsee·am	כהוציאם	
-	et	את	
kings	ham·me·la·kheem	המלכים	
the	ha·el·leh	האלה	
to	el	אל	
Joshua	ye·ho·wo·shu·a	יהושע	
summoned	vay·yiq·ra	ויקרא	
[he]	ye·ho·wo·shu·a	יהושע	
to	el	אל	
all	kal	כל	
the men	eesh	איש	
of Israel	yis·ra·el	ישראל	
and said	vay·yo·mer	ויאמר	
	el	אל	
commanders	qe·tsee·ne	קציני	
	an·she	אנשי	
the army	ham·mil·cha·mah	המלחמה	
who had accompanied	he·ha·le·khu	ההלכוא	
him	it·to	אתו	
“ Come	qir·vu	קרבו	
here and put	·mu	שימו	
-	et	את	
your feet	rag·le·khem	רגליכם	
on	al	על	
the necks	tsaw·ve·re	צוארי	

kings ”	ham·me·la·kheem	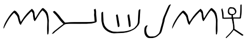	
of these	ha·el·leh	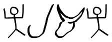	
So the commanders came forward	vay·yiq·re·vu	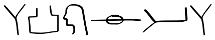	
and put	vay·ya·see·mu	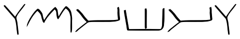	
-	et	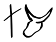	
their feet	rag·le·hem	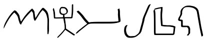	
on	al	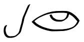	
their necks	tsaw·ve·re·hem	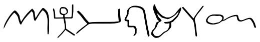	
said	vay·yo·mer	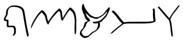	Joshua 10:25
-	a·le·hem	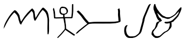	
Joshua	ye·ho·wo·shu·a	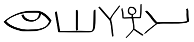	
“ Do not	al	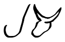	
be afraid	tee·re·u	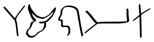	
	ve·al	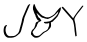	
or discouraged ”	te·chat·tu	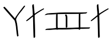	
“ Be strong	chiz·qu	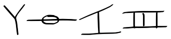	
and courageous	ve·im·tsu	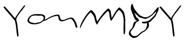	
for	kee	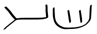	
this	kha·khah	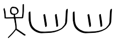	
will do	ya·a·seh	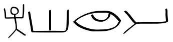	
the LORD	YHVH	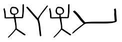	
to all	le·khal	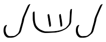	
the enemies	o·ye·ve·khem	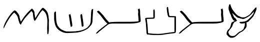	
-	a·sher	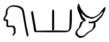	
you	at·tem	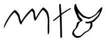	
fight ”	nil·cha·meem	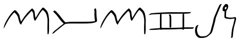	
-	o·w·tam	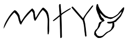	

struck down	vay·yak·kem	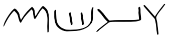	Joshua 10:26
Joshua	ye·ho·wo·shu·a		
After	a·cha·re	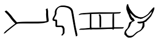	
this	khen	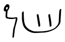	
and killed [the kings]	vay·mee·tem		
and he hung	vay·yit·lem		
their bodies on	al		
five	cha·mish·shah		
trees	e·tseem		
and left them	vay·yih·yu		
	te·lu·yim	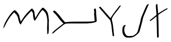	
there	al		
	ha·e·tseem		
until	ad		
evening	ha·a·rev		
-	vay·hee	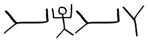	Joshua 10:27
-	le·et		
At sunset	bo·w		
	hash·she·mesh		
ordered	tsiw·vah		
Joshua	ye·ho·wo·shu·a		
that they be taken down	vay·yo·ree·dum	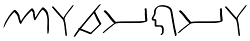	
from	me·al		
the trees	ha·e·tseem		
and thrown	vay·yash·li·khum	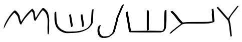	
into	el		
the cave	ham·me·a·rah		

in which	a·sher	
they had hidden	nech·be·u	
	sham	
were placed	vay·ya·si·mu	
stones	a·va·neem	
Then large	ge·do·lo·wt	
against	al	
the mouth	pee	
of the cave	ham·me·a·rah	
and the stones	ad	
	e·tsem	
day	hay·yo·wm	
are there to this	haz·zeh	
-	ve·et	Joshua 10:28
Makkedah	maq·qe·dah	
captured	la·khad	
Joshua	ye·ho·wo·shu·a	
day	bay·yo·wm	
On that	ha·hu	
and put it	vay·yak·ke·ha	
	le·phee	
to the sword	che·rev	
along with	ve·et	
its king	mal·kah	
He devoted to destruction	he·che·rim	
	o·w·tam	
	ve·et	

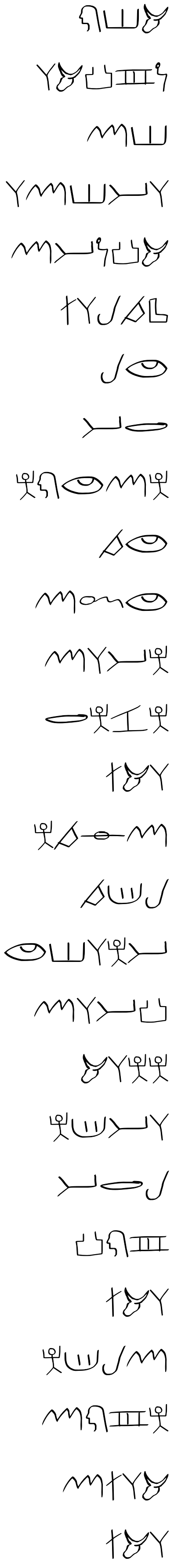

everyone	kal	
	han·ne·phesh	
-	a·sher	
in [the city]	bah	
no	lo	
leaving	hish·eer	
survivors	sa·reed	
So he did	vay·ya·as	
to the king	le·me·lekh	
of Makkedah	maq·qe·dah	
as	ka·a·sher	
he had done	a·sah	
to the king	le·me·lekh	
of Jericho	ye·ree·cho	
moved on	vay·ya·a·vor	Joshua 10:29
Then Joshua	ye·ho·wo·shu·a	
and all	ve·khal	
Israel	yis·ra·el	
with him	im·mo	
from Makkedah	mim·maq·qe·dah	
to Libnah	liv·nah	
and fought	vay·yil·la·chem	
against	im	
Libnah	liv·nah	
delivered	vay·yit·ten	Joshua 10:30
And the LORD	YHVH	
also	gam	

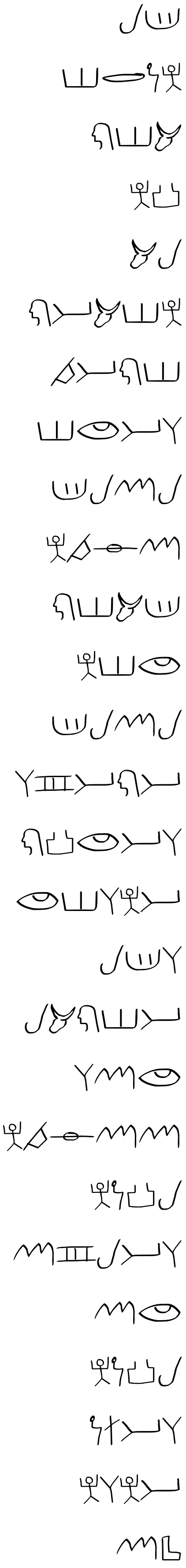

[that city]	o·w·tah		
into the hand	be·yad		
of Israel	yis·ra·ʾēl		
and	ve·et		
and its king	mal·kah		
[Joshua] put	vay·yak·ke·ha		
	le·phee		
to the sword	che·rev		
-	ve·et		
all	kal		
the people	han·ne·phesh		
	a·sher		
	bah		
no	lo		
leaving	hish·eer		
	bah		
survivors	sa·reed		
And he did	vay·ya·as		
to the king [of Libnah]	le·mal·kah		
as	ka·a·sher		
he had done	a·sah		
to the king	le·me·lekh		
of Jericho	ye·ree·cho		
moved on	vay·ya·a·vor		Joshua 10:31
And Joshua	ye·ho·wo·shu·a		
and all	ve·khal		
Israel	yis·ra·el		

with him	im·mo		
from Libnah	mil·liv·nah	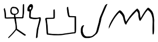	
to Lachish	la·khee·shah	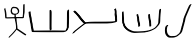	
They laid siege	vay·yi·chan	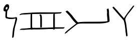	
to it	a·le·ha	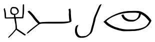	
and fought	vay·yil·la·chem	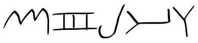	
against it	bah		
delivered	vay·yit·ten	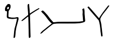	Joshua 10:32
And the LORD	YHVH		
-	et		
Lachish	la·kheesh	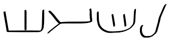	
into the hand	be·yad	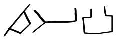	
of Israel	yis·ra·el	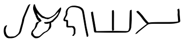	
and Joshua captured	vay·yil·ke·dah	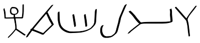	
day	bay·yo·wm	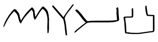	
it on the second	hash·she·nee	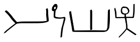	
He put	vay·yak·ke·ha	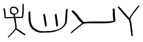	
	le·phee		
to the sword	che·rev		
-	ve·et		
all	kal		
the people	han·ne·phesh		
-	a·sher		
	bah		
just as	ke·khol		
-	a·sher		
he had done	a·sah		

to Libnah	le·liv·nah	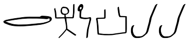	
At that time	az		Joshua 10:33
went	a·lah		
Horam	ho·ram		
king	me·lekh	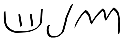	
of Gezer	ge·zer		
to help	la·zor		
-	et		
Lachish	la·kheesh	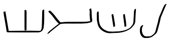	
struck him down	vay·yak·ke·hu	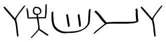	
but Joshua	ye·ho·wo·shu·a		
-	ve·et		
along with his people	am·mo		
	ad		
no	bil·tee	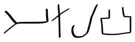	
leaving	hish·eer		
	lo		
survivors	sa·reed	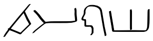	
moved on	vay·ya·a·vor		Joshua 10:34
So Joshua	ye·ho·wo·shu·a		
and all	ve·khal		
Israel	yis·ra·el	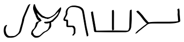	
with him	im·mo		
from Lachish	mil·la·kheesh		
to Eglon	eg·lo·nah		
They laid siege	vay·ya·cha·nu	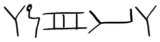	
to it	a·le·ha	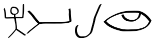	

and fought	vay·yil·la·cha·mu	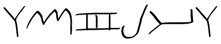	
against it	a·le·ha	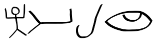	
they captured [Eglon]	vay·yil·ke·du·ha	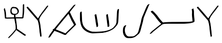	Joshua 10:35
day	bay·yo·wm	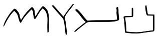	
That	ha·hu	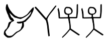	
and put it	vay·yak·ku·ha	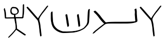	
	le·phee	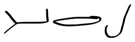	
to the sword	che·rev		
and	ve·et		
everyone	kal	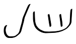	
	han·ne·phesh		
-	a·sher		
in [the city]	bah		
-	bay·yo·wm	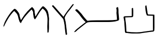	
-	ha·hu	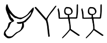	
[Joshua] devoted to destruction	he·che·reem	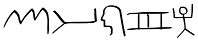	
just as	ke·khol		
-	a·sher		
he had done	a·sah		
to Lachish	le·la·kheesh	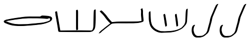	
went up	vay·ya·al	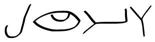	Joshua 10:36
Then Joshua	ye·ho·wo·shu·a		
and all	ve·khal		
Israel	yis·ra·el	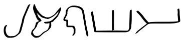	
with him	im·mo		
from Eglon	me·eg·lo·w·nah		
to Hebron	chev·ro·w·nah		

and fought	vay·yil·la·cha·mu	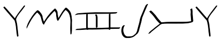	
against it	a·le·ha	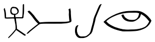	
They captured it	vay·yil·ke·du·ha	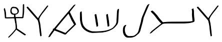	Joshua 10:37
and put	vay·yak·ku·ha	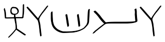	
	le·phee		
to the sword	che·rev		
-	ve·et		
its king	mal·kah	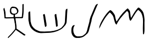	
-	ve·et		
all	kal		
its villages	a·re·ha	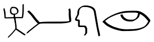	
and	ve·et		
all	kal		
the people	han·ne·phesh		
-	a·sher		
-	bah		
no	lo		
[Joshua] left	hish·eer		
survivors	sa·reed	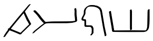	
just as	ke·khol		
-	a·sher		
he had done	a·sah		
at Eglon	le·eg·lo·wn	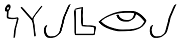	
he devoted to destruction	vay·ya·cha·rem	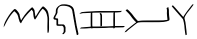	
[Hebron]	o·w·tah		
and	ve·et		
everyone	kal	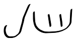	

	han·ne·phesh		
-	a·sher		
in it	bah		
turned	vay·ya·shav		Joshua 10:38
Finally Joshua	ye·ho·wo·shu·a		
and all	ve·khal		
Israel	yis·ra·el	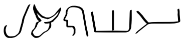	
with him	im·mo		
toward Debir	de·vi·rah	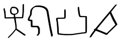	
and fought	vay·yil·la·chem	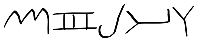	
against it	a·le·ha	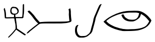	
And they captured [Debir]	vay·yil·ke·dah	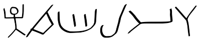	Joshua 10:39
-	ve·et		
its king	mal·kah	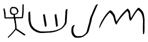	
and	ve·et		
all	kal	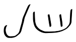	
its villages	a·re·ha	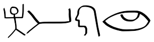	
They put them	vay·yak·kum		
	le·phee		
to the sword	che·rev		
and devoted to destruction	vay·ya·cha·ree·mu	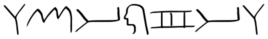	
-	et		
everyone	kal		
	ne·phesh		
-	a·sher		
in [the city]	bah		
no	lo		

leaving	hish·eer		
survivors	sa·reed	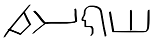	
	ka·a·sher		
[Joshua] did to	a·sah		
to Hebron	le·chev·ro·wn	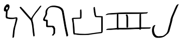	
and as	ken	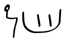	
he had done	a·sah	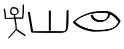	
Debir	lid·vi·rah		
and its king	u·le·mal·kah		
as	ve·kha·a·sher		
he had done	a·sah		
to Libnah	le·liv·nah		
and its king	u·le·mal·kah		
conquered	vay·yak·keh	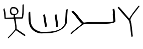	Joshua 10:40
So Joshua	ye·ho·wo·shu·a		
-	et		
the whole	kal	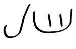	
region —	ha·a·rets		
the hill country	ha·har		
the Negev	ve·han·ne·gev	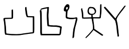	
the foothills	ve·hash·she·phe·lah	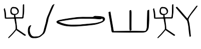	
and the slopes	ve·ha·a·she·do·wt		
together with	ve·et		
all	kal	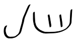	
their kings —	mal·khe·hem	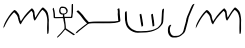	
no	lo		
leaving	hish·eer		

survivors	sa·reed	שריד	
-	ve·et	ואת	
everything	kal	כל	
that breathed	han·ne·sha·mah	הנשמה	
He devoted to destruction	he·che·reem	החרים	
just as	ka·a·sher	כאשר	
had commanded	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
conquered the area	vay·yak·kem	ויכם	Joshua 10:41
Joshua	ye·ho·wo·shu·a	יהושע	
from	miq·qa·desh	מקדש	
Kadesh-barnea	bar·ne·a	ברנע	
to	ve·ad	ועד	
Gaza	az·zah	עזה	
-	ve·et	ואת	
and the whole	kal	כל	
region	e·rets	ארץ	
of Goshen	go·shen	גשן	
as far as	ve·ad	ועד	
Gibeon	giv·o·wn	גבעון	
And	ve·et	ואת	Joshua 10:42
all	kal	כל	
kings	ham·me·la·kheem	המלכים	
these	ha·el·leh	האלה	
-	ve·et	ואת	

and their land	ar·tsam		
captured	la·khad		
Joshua	ye·ho·wo·shu·a		
campaign	pa·am		
in one	e·chat	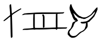	
because	kee	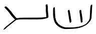	
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	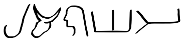	
fought	nil·cham	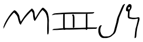	
for Israel	le·yis·ra·el		
returned	vay·ya·shav		Joshua 10:43
Then Joshua	ye·ho·wo·shu·a		
all	ve·khal		
Israel	yis·ra·el	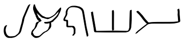	
with	im·mo		
to	el		
the camp	ham·ma·cha·neh	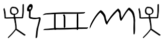	
at Gilgal	hag·gil·ga·lah	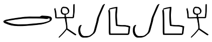	
Now when	vay·hee	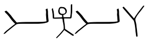	Joshua 11:1
heard about these things	kish·mo·a		
Jabin	ya·veen	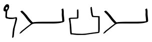	
king	me·lekh	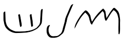	
of Hazor	cha·tso·wr		
he sent word	vay·yish·lach		
to	el		
Jobab	yo·w·vav		

king	me·lekh	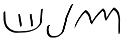	
of Madon	ma·do·wn	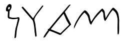	
to	ve·el	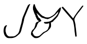	
the kings	me·lekh	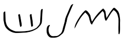	
of Shimron	shim·ro·wn	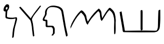	
	ve·el	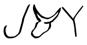	
	me·lekh	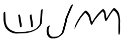	
and Achshaph	akh·shaph	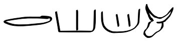	
to	ve·el	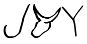	Joshua 11:2
the kings	ham·me·la·kheem	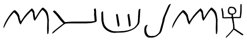	
-	a·sher	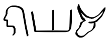	
of the north	mits·tse·pho·wn	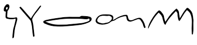	
in the mountains	ba·har	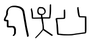	
in the Arabah	u·va·a·ra·vah	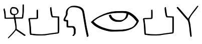	
south	ne·gev	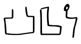	
of Chinnereth	ki·na·ro·wt	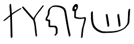	
in the foothills	u·vash·she·phe·lah	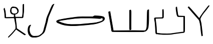	
and in Naphoth-dor	u·ve·na·pho·wt	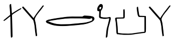	
	do·wr	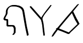	
to the west	mee·yam	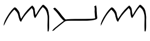	
to the Canaanites	hak·ke·na·a·nee	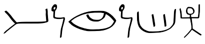	Joshua 11:3
in the east	mim·miz·rach	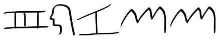	
and west	u·mee·yam	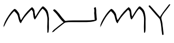	
to the Amorites	ve·ha·e·mo·ree	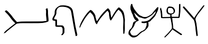	
Hittites	ve·ha·chit·tee	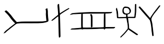	
Perizzites	ve·hap·pe·riz·zee	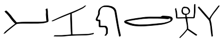	
and Jebusites	ve·hay·vu·see	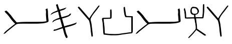	

in the hill country	ba·har	בהר	
and to the Hivites	ve·ha·chiw·vee	והחוי	
at the foot of	ta·chat	תחת	
Hermon	cher·mo·wn	חרמון	
in the land	be·e·rets	בארץ	
of Mizpah	ham·mits·pah	המצפה	
came out	vay·ye·tse·u	ויצאו	Joshua 11:4
So [these kings]	hem	הם	
all	ve·khal	וכל	
their armies	ma·cha·ne·hem	מחניהם	
with	im·mam	עמם	
a multitude	am	עם	
as numerous	rav	רב	
as the sand	ka·cho·wl	כחול	
-	a·sher	אשר	
on	al	על	
the seashore	se·phat	שפת	
	hay·yam	הים	
	la·rov	לרב	
of horses	ve·sus	וסוס	
and chariots	va·re·khev	ורכב	
along with a great number	rav	רב	
	me·od	מאד	
joined forces	vay·yiw·va·a·du	ויועדו	Joshua 11:5
All	kol	כל	
kings	ham·me·la·kheem	המלכים	
these	ha·el·leh	האלה	

	vay·ya·vo·u	ויבאו	
and encamped	vay·ya·cha·nu	ויחנו	
-	yach·daw	יחדו	
at	el	אל	
the waters	me	מי	
of Merom	me·ro·wm	מרום	
to fight	le·hil·la·chem	להלחם	
against	im	עם	
Israel	yis·ra·el	ישראל פ	
said	vay·yo·mer	ויאמר	Joshua 11:6
Then the LORD	YHVH	יהוה	
to	el	אל	
Joshua	ye·ho·wo·shu·a	יהושע	
“ Do not	al	אל	
be afraid	tee·ra	תירא	
of them	mip·pe·ne·hem	מפניהם	
for	kee	כי	
tomorrow	ma·char	מחר	
time	ka·et	כעת	
by this	haz·zot	הזאת	
I	a·no·khee	אנכי	
will deliver	no·ten	נתן	
-	et	את	
all of them	kul·lam	כלם	
slain	cha·la·leem	חללים	
before	liph·ne	לפני	
Israel	yis·ra·el	ישראל	

-	et	
their horses	su·se·hem	
You are to hamstring	te·aq·qer	
and	ve·et	
their chariots ”	mar·ke·vo·te·hem	
burn up	tis·roph	
	ba·esh	
came	vay·ya·vo	Joshua 11:7
Joshua	ye·ho·wo·shu·a	
and his whole	ve·khal	
	am	
army	ham·mil·cha·mah	
	im·mo	
upon them	a·le·hem	
So by	al	
the waters	me	
of Merom	me·ro·wm	
suddenly	pit·om	
and attacked	vay·yip·pe·lu	
them	ba·hem	
delivered them	vay·yit·te·nem	Joshua 11:8
and the LORD	YHVH	
into the hand	be·yad	
of Israel	yis·ra·el	
who struck them down	vay·yak·kum	
and pursued them	vay·yir·de·phum	
all the way to	ad	

Sidon	tsee·do·wn	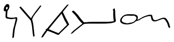	
Greater	rab·bah	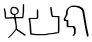	
as far as	ve·ad		
	mis·re·pho·wt		
and Misrephoth-maim	ma·yim	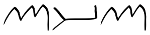	
	ve·ad		
the Valley	biq·at	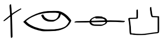	
of Mizpeh	mits·peh		
and eastward	miz·ra·chah		
They struck them down	vay·yak·kum	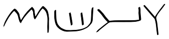	
	ad		
no	bil·tee	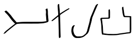	
leaving	hish·eer		
	la·hem		
survivors	sa·reed	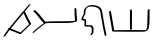	
treated	vay·ya·as		Joshua 11:9
them	la·hem		
Joshua	ye·ho·wo·shu·a		
as	ka·a·sher		
had told	a·mar		
him	lo		
the LORD	YHVH		
-	et		
their horses	su·se·hem	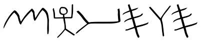	
he hamstrung	iq·qer	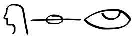	
-	ve·et		
their chariots	mar·ke·vo·te·hem		

and burned up	sa·raph		
	ba·esh		
turned back	vay·ya·shav	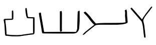	Joshua 11:10
Joshua	ye·ho·wo·shu·a		
time	ba·et		
At that	ha·hee	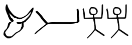	
and captured	vay·yil·kod	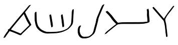	
-	et		
Hazor	cha·tso·wr		
-	ve·et		
its king	mal·kah	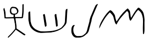	
and put	hik·kah		
to the sword	ve·cha·rev	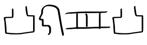	
because	kee	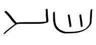	
Hazor	cha·tso·wr		
formerly	le·pha·neem	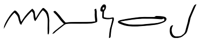	
was	hee	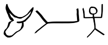	
the head	rosh		
of all	kal	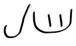	
kingdoms	ham·mam·la·kho·wt		
these	ha·el·leh		
[The Israelites] put	vay·yak·ku	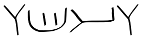	Joshua 11:11
-	et		
everyone	kal	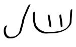	
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-	a·sher	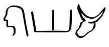	
in [Hazor]	bah		

	le·phee	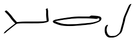	
to the sword	che·rev	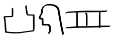	
devoting [them] to destruction	ha·cha·rem	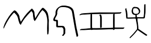	
Nothing	lo	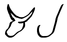	
remained	no·w·tar	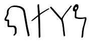	
-	kal	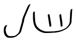	
that breathed	ne·sha·mah	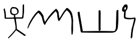	
and	ve·et	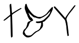	
Hazor itself	cha·tso·wr	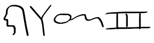	
[Joshua] burned down	sa·raph	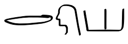	
	ba·esh	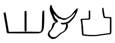	
-	ve·et	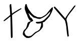	Joshua 11:12
all	kal	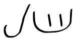	
and their cities	a·re	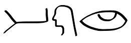	
kings	ham·me·la·kheem	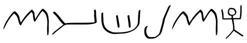	
these	ha·el·leh	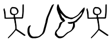	
-	ve·et	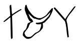	
-	kal	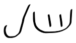	
	mal·khe·hem	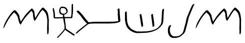	
captured	la·khad	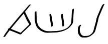	
Joshua	ye·ho·wo·shu·a	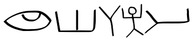	
and put them	vay·yak·kem	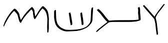	
	le·phee	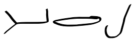	
to the sword	che·rev	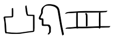	
He devoted them to destruction	he·che·reem	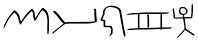	
-	o·w·tam	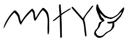	

as	ka·a·sher	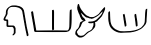	
had commanded	tsiw·vah	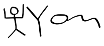	
Moses	mo·sheh	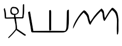	
servant	e·ved	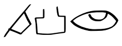	
the LORD's	YHVH	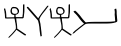	
Yet	raq	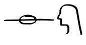	Joshua 11:13
any	kal	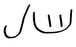	
of the cities	he·a·reem	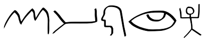	
built	ha·o·me·do·wt	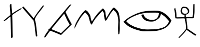	
on	al	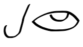	
their mounds	til·lam	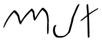	
did not	lo	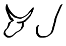	
burn	se·ra·pham	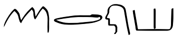	
Israel	yis·ra·el	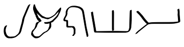	
except	zu·la·tee	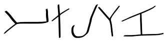	
-	et	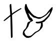	
Hazor	cha·tso·wr	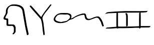	
	le·vad·dah	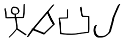	
burned	sa·raph	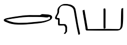	
which Joshua	ye·ho·wo·shu·a	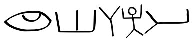	
all	ve·khol	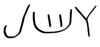	Joshua 11:14
the plunder	she·lal	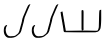	
cities	he·a·reem	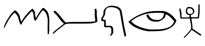	
of these	ha·el·leh	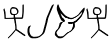	
and livestock	ve·hab·be·he·mah	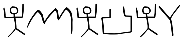	
took for themselves	ba·ze·zu	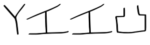	
	la·hem	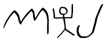	

The Israelites	be·ne	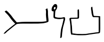	
	yis·ra·el	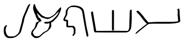	
but	raq	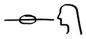	
-	et		
all	kal		
the people	ha·a·dam		
they put	hik·ku		
	le·phee		
to the sword	che·rev		
until	ad		
they had completely destroyed them	hish·mi·dam		
-	o·w·tam		
	lo		
not sparing anyone	hish·ee·ru		
	kal		
who breathed	ne·sha·mah		
As	ka·a·sher		Joshua 11:15
had commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh		
His servant	av·do	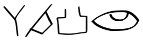	
so	ken	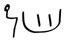	
commanded	tsiw·vah		
Moses	mo·sheh	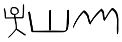	
-	et		

Joshua	ye·ho·wo·shu·a	יהושע	
That is what	ve·khen	וכן	
did	a·sah	עשה	
Joshua	ye·ho·wo·shu·a	יהושע	
leaving nothing	lo	לא	
undone	he·seer	הסיר	
	da·var	דבר	
of all	mik·kol	מכל	
that	a·sher	אשר	
had commanded	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
-	et	את	
Moses	mo·sheh	משה	
took	vay·yiq·qach	ויקח	Joshua 11:16
So Joshua	ye·ho·wo·shu·a	יהושע	
-	et	את	
entire	kal	כל	
region :	ha·a·rets	הארץ	
this	haz·zot	הזאת	
the hill country	ha·har	ההר	
-	ve·et	ואת	
all	kal	כל	
the Negev	han·ne·gev	הנגב	
-	ve·et	ואת	
all	kal	כל	
the land	e·rets	ארץ	
of Goshen	hag·go·shen	הגשן	

-	ve·et	ואת	
the [western] foothills	hash·she·phe·lah	השפלה	
-	ve·et	ואת	
the Arabah	ha·a·ra·vah	הערבה	
-	ve·et	ואת	
and the mountains	har	הר	
of Israel	yis·ra·el	ישראל	
and their foothills	u·she·phe·la·toh	ושפלתה	
from	min	מן	Joshua 11:17
Mount	ha·har	ההר	
Halak	he·cha·laq	החלק	
which rises	ha·o·w·leh	העולה	
toward Seir	se·eer	שעיר	
as far as	ve·ad	ועד	
	ba·al	בעל	
Baal-gad	gad	גד	
in the Valley	be·viq·at	בבקעת	
of Lebanon	hal·le·va·no·wn	הלבנון	
at the foot of	ta·chat	תחת	
Mount	har	הר	
Hermon	cher·mo·wn	חרמון	
-	ve·et	ואת	
all	kal	כל	
their kings	mal·khe·hem	מלכיהם	
He captured	la·khad	לכד	
and struck them down	vay·yak·kem	ויכם	

putting them to death	vay·mee·tem	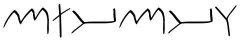	
of time	ya·meem	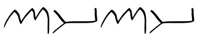	Joshua 11:18
for a long period	rab·beem	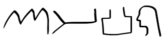	
waged	a·sah		
Joshua	ye·ho·wo·shu·a		
	et		
against all	kal	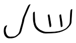	
kings	ham·me·la·kheem		
these	ha·el·leh		
war	mil·cha·mah	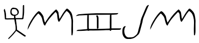	
No	lo		Joshua 11:19
	ha·ye·tah	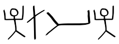	
city	eer	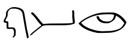	
-	a·sher		
made peace	hish·lee·mah	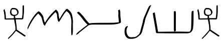	
with	el		
the Israelites	be·ne	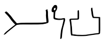	
	yis·ra·el	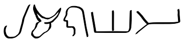	
except	bil·tee	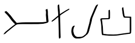	
the Hivites	ha·chiw·vee		
living	yo·she·ve		
in Gibeon	giv·o·wn		
-	et		
all	hak·kol		
others were taken	la·qe·chu	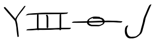	
in battle	vam·mil·cha·mah	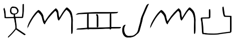	
For	kee	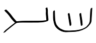	Joshua 11:20

of	me·et	
the LORD	YHVH	
it was	ha·ye·tah	
to harden	le·chaz·zeq	
-	et	
their hearts	lib·bam	
to engage	liq·rat	
in battle	ham·mil·cha·mah	
	et	
Israel	yis·ra·el	
	le·ma·an	
so that they would be set apart for destruction	ha·cha·ree·mam	
no	le·vil·tee	
[and] would receive	he·yo·wt	
	la·hem	
mercy	te·chin·nah	
-	kee	
-	le·ma·an	
being annihilated	hash·mee·dam	
as	ka·a·sher	
had commanded	tsiw·vah	
the LORD	YHVH	
-	et	
Moses	mo·sheh	
proceeded	vay·ya·vo	Joshua 11:21
Joshua	ye·ho·wo·shu·a	

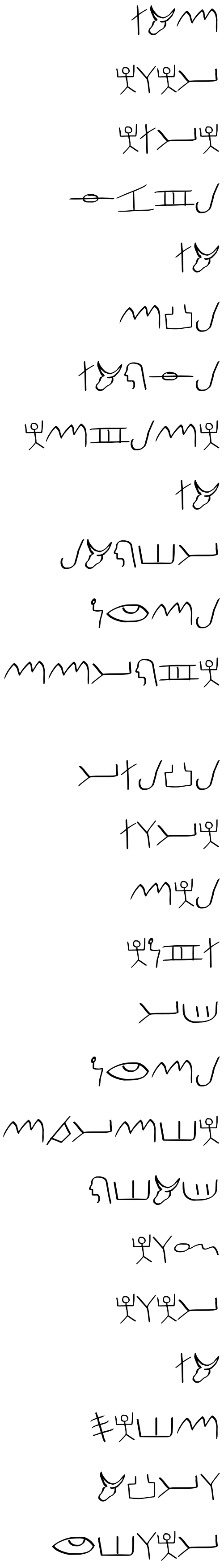

time	ba·et	
At that	ha·hee	
to eliminate	vay·yakh·ret	
-	et	
the Anakim	ha·a·na·qeem	
from	min	
the hill country	ha·har	
	min	
of Hebron	chev·ro·wn	
	min	
Debir	de·vir	
	min	
[and] Anab	a·nav	
and from all	u·mik·kol	
the hill country	har	
of Judah	ye·hu·dah	
	u·mik·kol	
	har	
and of Israel	yis·ra·el	
along with	im	
their cities	a·re·hem	
devoted them to destruction	he·che·ree·mam	
Joshua	ye·ho·wo·shu·a	
No	lo	Joshua 11:22
were left	no·w·tar	
Anakim	a·na·qeem	
in the land	be·e·rets	

	be·ne	
of the Israelites	yis·ra·el	
only	raq	
in Gaza	be·az·zah	
Gath	be·gat	
and Ashdod	u·ve·ash·do·wd	
did any survive	nish·a·ru	
took	vay·yiq·qach	Joshua 11:23
So Joshua	ye·ho·wo·shu·a	
-	et	
the entire	kal	
land	ha·a·rets	
in keeping with all	ke·khol	
that	a·sher	
had spoken	dib·ber	
the LORD	YHVH	
	el	
to Moses	mo·sheh	
gave	vay·yit·te·nah	
And Joshua	ye·ho·wo·shu·a	
it as an inheritance	le·na·cha·lah	
to Israel	le·yis·ra·el	
according to the allotments	ke·mach·le·qo·tam	
to their tribes	le·shiv·te·hem	
Then the land	ve·ha·a·rets	
had rest	sha·qe·tah	
from war	mim·mil·cha·mah	

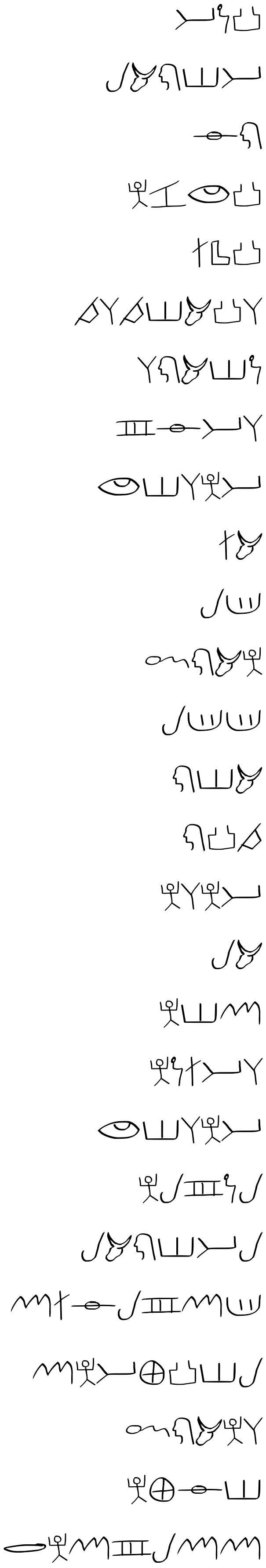

Now these [are]	ve·el·leh		Joshua 12:1
the kings	mal·khe	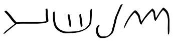	
of the land	ha·a·rets		
and whose	a·sher		
struck down	hik·ku		
whom the Israelites	ve·ne	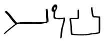	
	yis·ra·el	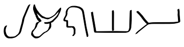	
they took	vay·yir·shu	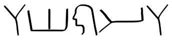	
-	et		
lands	ar·tsam		
beyond	be·e·ver		
the Jordan	hay·yar·den		
to the east	miz·re·chah		
	hash·sha·mesh		
Valley	min·na·chal	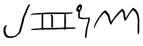	
from the Arnon	ar·no·wn		
to	ad		
Mount	har		
Hermon	cher·mo·wn	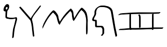	
including all	ve·khal		
the Arabah	ha·a·ra·vah		
eastward :	miz·ra·chah		
Sihon	see·cho·wn	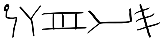	Joshua 12:2
king	me·lekh	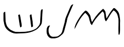	
of the Amorites	ha·e·mo·ree		
who lived	hay·yo·wo·shev		
in Heshbon	be·chesh·bo·wn		

He ruled	mo·shel		
from Aroer	me·a·ro·w·er		
-	a·sher		
on	al		
the rim	se·phat		
Valley	na·chal	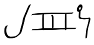	
of the Arnon	ar·no·wn		
along the middle	ve·to·wkh		
of the valley	han·na·chal	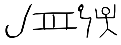	
that is, half	va·cha·tsee	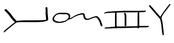	
of Gilead	hag·gil·ad		
up to	ve·ad		
the Jabbok	yab·boq		
River	han·na·chal	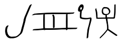	
(the border	ge·vul		
of the	be·ne	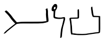	
Ammonites)	am·mo·wn	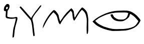	
as well as the Arabah	ve·ha·a·ra·vah		Joshua 12:3
to	ad		
of the Sea	yam	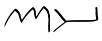	
of Chinnereth	kin·ro·wt		
east	miz·ra·chah		
	ve·ad		
the Sea	yam	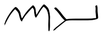	
of the Arabah	ha·a·ra·vah		
(the Salt Sea	yam	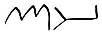	
),	ham·me·lach		

eastward	miz·ra·chah	𐤌𐤆𐤓𐤇𐤄	
through	de·rekh	𐤃𐤓𐤊	
	bet	𐤁𐤉𐤕	
Beth-jeshimoth	hay·shi·mo·wt	𐤄𐤉𐤔𐤌𐤅𐤕	
and southward	u·mit·te·man	𐤅𐤌𐤕𐤉𐤌𐤍	
below	ta·chat	𐤕𐤇𐤕	
the slopes	ash·do·wt	𐤀𐤔𐤃𐤅𐤕	
of Pisgah	hap·pis·gah	𐤄𐤐𐤎𐤂𐤄	
And	u·ge·vul	𐤅𐤂𐤁𐤅𐤋	Joshua 12:4
Og	o·wg	𐤏𐤅𐤂	
king	me·lekh	𐤌𐤋𐤊	
of Bashan	hab·ba·shan	𐤄𐤁𐤔𐤍	
one of the remnant	mee·ye·ter	𐤌𐤉𐤕𐤓	
of the Rephaim	ha·re·pha·eem	𐤄𐤓𐤐𐤀𐤉𐤌	
who lived	hay·yo·wo·shev	𐤄𐤉𐤅𐤔𐤁	
in Ashtaroth	be·ash·ta·ro·wt	𐤁𐤏𐤔𐤕𐤓𐤅𐤕	
and Edrei	u·ve·ed·re·ee	𐤅𐤁𐤀𐤃𐤓𐤏𐤉	
He ruled	u·mo·shel	𐤅𐤌𐤔𐤋	Joshua 12:5
over Mount	be·har	𐤁𐤄𐤓	
Hermon	cher·mo·wn	𐤇𐤓𐤌𐤅𐤍	
Salecah	u·ve·sal·khah	𐤅𐤁𐤎𐤋𐤊𐤄	
all	u·ve·khal	𐤅𐤁𐤊𐤋	
of Bashan	hab·ba·shan	𐤄𐤁𐤔𐤍	
up to	ad	𐤏𐤃	
the border	ge·vul	𐤂𐤁𐤅𐤋	
of the Geshurites	hag·ge·shu·ree	𐤄𐤂𐤔𐤅𐤓𐤉	
and Maacathites	ve·ham·ma·a·kha·tee	𐤅𐤄𐤌𐤏𐤊𐤕𐤉	

and half	va·cha·tsee	וחצי	
of Gilead	hag·gil·ad	הגלעד	
to the border	ge·vul	גבול	
of Sihon	see·cho·wn	סיחון	
king	me·lekh	מלך	
of Heshbon	chesh·bo·wn	חשבון	
Moses	mo·sheh	משה	Joshua 12:6
the servant	e·ved	עבד	
of the LORD	YHVH	יהוה	
and the Israelites	u·ve·ne	ובני	
	yis·ra·el	ישראל	
had struck them down	hik·kum	הכום	
given	vay·yit·te·nah	ויתנה	
[and]	mo·sheh	משה	
	e·ved	עבד	
	YHVH	יהוה	
their land as an inheritance	ye·rush·shah	ירשה	
to the Reubenites	la·ru·u·ve·nee	לראובני	
the Gadites	ve·lag·ga·dee	ולגדי	
and the half-tribe	ve·la·cha·tsee	ולחצי	
	she·vet	שבט	
of Manasseh	ham·nash·sheh	המנשה ס	
And these [are]	ve·el·leh	ואלה	Joshua 12:7
the kings	mal·khe	מלכי	
of the land	ha·a·rets	הארץ	
that	a·sher	אשר	
conquered	hik·kah	הכה	

Joshua	ye·ho·wo·shu·a		
and the Israelites	u·ve·ne		
	yis·ra·el	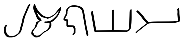	
beyond	be·e·ver		
the Jordan	hay·yar·den	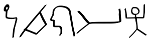	
to the west	yam·mah	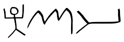	
	mib·ba·al		
from Baal-gad	gad		
in the Valley	be·viq·at	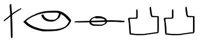	
of Lebanon	hal·le·va·no·wn		
to	ve·ad		
Mount	ha·har		
Halak	he·cha·laq	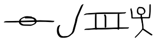	
which rises	ha·o·leh		
toward Seir	se·ee·rah	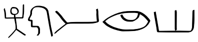	
gave [them]	vay·yit·te·nah	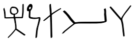	
Joshua	ye·ho·wo·shu·a		
to the tribes	le·shiv·te		
of Israel	yis·ra·el	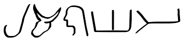	
as an inheritance	ye·rush·shah		
(according to the allotments	ke·mach·le·qo·tam	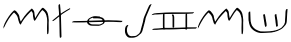	
the hill country	ba·har		Joshua 12:8
the foothills	u·vash·she·phe·lah	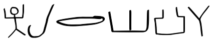	
the Arabah	u·va·a·ra·vah		
the slopes	u·va·a·she·do·wt		
the wilderness	u·vam·mid·bar		
and the Negev —	u·van·ne·gev		

[the lands of] the Hittites	ha·chit·tee		
Amorites	ha·e·mo·ree		
Canaanites	ve·hak·ke·na·a·nee		
Perizzites	hap·pe·riz·zee		
Hivites	ha·chiw·vee		
and Jebusites):	ve·hay·vu·see		
the king	me·lekh	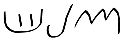	Joshua 12:9
of Jericho	ye·ree·cho	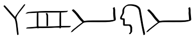	
one	e·chad	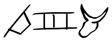	
the king	me·lekh	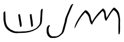	
of Ai	ha·ay		
which [is]	a·sher		
near	mits·tsad		
	bet	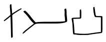	
Bethel	el		
one	e·chad	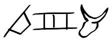	
the king	me·lekh	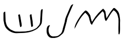	Joshua 12:10
of Jerusalem	ye·ru·sha·lim		
one	e·chad	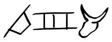	
the king	me·lekh	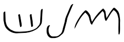	
of Hebron	chev·ro·wn	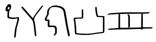	
one	e·chad	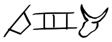	
the king	me·lekh	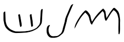	Joshua 12:11
of Jarmuth	yar·mut		
one	e·chad	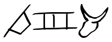	
the king	me·lekh	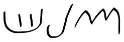	
of Lachish	la·kheesh	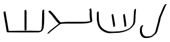	

one	e·chad	אחד	
the king	me·lekh	מלך	Joshua 12:12
of Eglon	eg·lo·wn	עגלון	
one	e·chad	אחד	
the king	me·lekh	מלך	
of Gezer	ge·zer	גזר	
one	e·chad	אחד	
the king	me·lekh	מלך	Joshua 12:13
of Debir	de·vir	דבר	
one	e·chad	אחד	
the king	me·lekh	מלך	
of Geder	ge·der	גדר	
one	e·chad	אחד	
the king	me·lekh	מלך	Joshua 12:14
of Hormah	cha·re·mah	חרמה	
one	e·chad	אחד	
the king	me·lekh	מלך	
of Arad	a·rad	ערד	
one	e·chad	אחד	
the king	me·lekh	מלך	Joshua 12:15
of Libnah	liv·nah	לבנה	
one	e·chad	אחד	
the king	me·lekh	מלך	
of Adullam	a·dul·lam	עדלם	
one	e·chad	אחד	
the king	me·lekh	מלך	Joshua 12:16
of Makkedah	maq·qe·dah	מקדה	

one	e·chad	אחד	
the king	me·lekh	מלך	
	bet	בית	
of Bethel	el	אל	
one	e·chad	אחד	
the king	me·lekh	מלך	Joshua 12:17
of Tappuah	tap·pu·ach	תפוח	
one	e·chad	אחד	
the king	me·lekh	מלך	
of Hepher	che·pher	חפר	
one	e·chad	אחד	
the king	me·lekh	מלך	Joshua 12:18
of Aphek	a·pheq	אפק	
one	e·chad	אחד	
the king	me·lekh	מלך	
of Lasharon	lash·sha·ro·wn	לשרון	
one	e·chad	אחד	
the king	me·lekh	מלך	Joshua 12:19
of Madon	ma·do·wn	מדון	
one	e·chad	אחד	
the king	me·lekh	מלך	
of Hazor	cha·tso·wr	חצור	
one	e·chad	אחד	
the king	me·lekh	מלך	Joshua 12:20
	shim·ro·wn	שמרון	
of Shimron-meron	me·r·o·wn	מראון	
one	e·chad	אחד	

the king	me·lekh	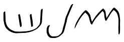	
of Achshaph	akh·shaph		
one	e·chad	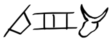	
the king	me·lekh	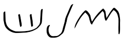	Joshua 12:21
of Taanach	ta·nakh		
one	e·chad	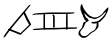	
the king	me·lekh	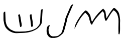	
of Megiddo	me·gid·do		
one	e·chad	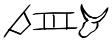	
the king	me·lekh	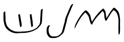	Joshua 12:22
of Kedesh	qe·desh	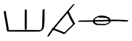	
one	e·chad	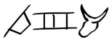	
the king	me·lekh	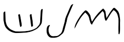	
of Jokneam	ya·qe·no·am	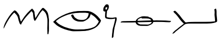	
in Carmel	lak·kar·mel	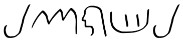	
one	e·chad	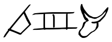	
the king	me·lekh	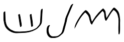	Joshua 12:23
of Dor	do·wr		
	le·na·phat		
in Naphath-dor	do·wr		
one	e·chad	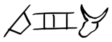	
the king	me·lekh	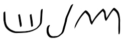	
of Goiim	go·w·yim	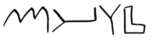	
in Gilgal	le·gil·gal	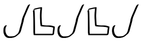	
one	e·chad	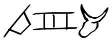	
[and] the king	me·lekh	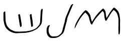	Joshua 12:24
of Tirzah	tir·tsah		

one	e·chad	אחד	
in all	kal	כל	
kings	me·la·kheem	מלכים	
[So there were] thirty-one	she·lo·sheem	שלשים	
	ve·e·chad	ואחד	
Now Joshua	vee·ho·wo·shu·a	ויהושע	Joshua 13:1
was old	za·qen	זקן	
[and] well along	ba	בא	
in years	bay·ya·meem	בימים	
said	vay·yo·mer	ויאמר	
and the LORD	YHVH	יהוה	
to him	e·law	אליו	
“ You	at·tah	אתה	
are old	za·qan·tah	זקנתה	
[and] well along	ba·ta	באת	
in years	vay·ya·meem	בימים	
of the land	ve·ha·a·rets	והארץ	
remains	nish·a·rah	נשארה	
much	har·beh	הרבה	
but very	me·od	מאד	
to be possessed	le·rish·tah	לרשתה	
This	zot	זאת	Joshua 13:2
is the land	ha·a·rets	הארץ	
that remains :	han·nish·a·ret	הנשארת	
All	kal	כל	
the territory	ge·lee·lo·wt	גלילות	
of the Philistines	hap·pe·lish·teem	הפלשתים	

	ve·khal	וכל	
and the Geshurites	hag·ge·shu·ree	הגשורי	
from	min	מן	Joshua 13:3
the Shihor	hash·shee·cho·wr	השיחור	
-	a·sher	אשר	
east	al	על	
	pe·ne	פני	
of Egypt	mits·ra·yim	מצרים	
to	ve·ad	ועד	
the territory	ge·vul	גבול	
of Ekron	eq·ro·wn	עקרון	
on the north	tsa·pho·w·nah	צפונה	
to be Canaanite [territory]) —	lak·ke·na·a·nee	לכנעני	
(considered	te·cha·shev	תחשב	
that of the five	cha·me·shet	חמשת	
rulers	sar·ne	סרני	
Philistine	phe·lish·teem	פלשתים	
of Gaza	ha·az·za·tee	העזתי	
Ashdod	ve·ha·ash·do·w·dee	והאשדודי	
Ashkelon	ha·esh·qe·lo·w·nee	האשקלוני	
Gath	hag·git·tee	הגתי	
and Ekron	ve·ha·eq·ro·w·nee	והעקרוני	
as well as that of the Avvites	ve·ha·aw·veem	והעוים	
to the south	mit·te·man	מתימן	Joshua 13:4
all	kal	כל	
the land	e·rets	ארץ	
of the Canaanites	hak·ke·na·a·nee	הכנעני	

from Mearah	u·me·a·rah		
of	a·sher		
the Sidonians	lats·tsee·do·neem		
to	ad		
Aphek	a·phe·qah	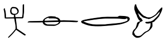	
as far as	ad		
the border	ge·vul		
of the Amorites	ha·e·mo·ree		
the land	ve·ha·a·rets		Joshua 13:5
of the Gebalites	hag·giv·lee	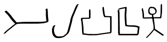	
and all	ve·khal		
Lebanon	hal·le·va·no·wn		
to the east	miz·rach		
	hash·she·mesh		
from	mib·ba·al		
Baal-gad	gad		
below	ta·chat	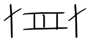	
Mount	har		
Hermon	cher·mo·wn	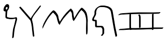	
to	ad		
	le·vo·w		
Lebo-hamath	cha·mat	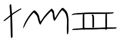	
All	kal	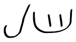	Joshua 13:6
the inhabitants	yo·she·ve		
of the hill country	ha·har		
from	min		
Lebanon	hal·le·va·no·wn		

to	ad		
	mis·re·phot		
Misrephoth-maim —	ma·yim	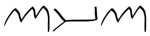	
all	kal		
the Sidonians —	tsee·do·neem		
I Myself	a·no·khee		
will drive out	o·w·ree·shem	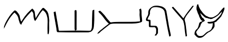	
before	mip·pe·ne		
the Israelites	be·ne	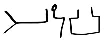	
	yis·ra·el	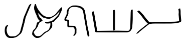	
Be sure to	raq	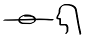	
divide it by lot	hap·pi·le·ha		
to Israel	le·yis·ra·el		
as an inheritance	be·na·cha·lah	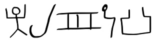	
as	ka·a·sher		
I have commanded you	tsiw·vee·tee·kha	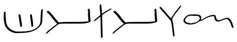	
Now therefore	ve·at·tah		Joshua 13:7
divide	chal·leq	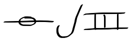	
-	et		
land	ha·a·rets		
this	haz·zot		
as an inheritance	be·na·cha·lah	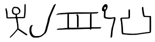	
to the nine	le·tish·at		
tribes	hash·she·va·teem		
and the half-tribe	va·cha·tsee	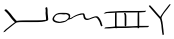	
	hash·she·vet		
of Manasseh ”	ham·nash·sheh	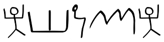	

The other [half of Manasseh]	im·mo		Joshua 13:8
along with the Reubenites	ha·r·u·ve·nee		
and Gadites	ve·hag·ga·dee		
had received	la·qe·chu	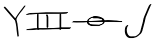	
the inheritance	na·cha·la·tam	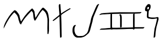	
	a·sher		
had given	na·tan	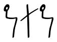	
them	la·hem		
Moses	mo·sheh	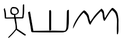	
beyond	be·e·ver		
the Jordan	hay·yar·den		
to the east	miz·ra·chah		
just as	ka·a·sher		
had assigned	na·tan	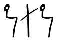	
to them :	la·hem		
Moses	mo·sheh	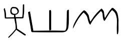	
the servant	e·ved	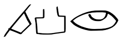	
of the LORD	YHVH		
[The area] from Aroer	me·a·ro·w·er	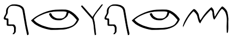	Joshua 13:9
-	a·sher		
on	al		
the rim	se·phat		
Valley	na·chal	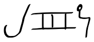	
of the Arnon	ar·no·wn	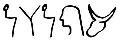	
along with the city	ve·ha·eer		
-	a·sher		

in the middle	be·to·wkh	𐤁𐤕𐤅𐤊	
of the valley	han·na·chal	𐤄𐤍𐤇𐤋	
the whole	ve·khal	𐤅𐤊𐤋	
plateau	ham·mee·shor	𐤄𐤌𐤉𐤔𐤓	
of Medeba	me·de·va	𐤌𐤉𐤃𐤁𐤀	
as	ad	𐤏𐤃	
far as Dibon	dee·vo·wn	𐤃𐤉𐤁𐤅𐤍	
and all	ve·khol	𐤅𐤊𐤋	Joshua 13:10
the cities	a·re	𐤏𐤓𐤉	
of Sihon	see·cho·wn	𐤎𐤉𐤇𐤅𐤍	
king	me·lekh	𐤌𐤋𐤊	
of the Amorites	ha·e·mo·ree	𐤄𐤀𐤌𐤓𐤉	
who	a·sher	𐤀𐤔𐤓	
reigned	ma·lakh	𐤌𐤋𐤊	
in Heshbon	be·chesh·bo·wn	𐤁𐤇𐤔𐤁𐤅𐤍	
as far as	ad	𐤏𐤃	
the border	ge·vul	𐤂𐤁𐤅𐤋	
of the Ammonites	be·ne	𐤁𐤍𐤉	
	am·mo·wn	𐤏𐤌𐤅𐤍	
also Gilead	ve·hag·gil·ad	𐤅𐤄𐤂𐤋𐤏𐤃	Joshua 13:11
and the territory	u·ge·vul	𐤅𐤂𐤁𐤅𐤋	
of the Geshurites	hag·ge·shu·ree	𐤄𐤂𐤔𐤅𐤓𐤉	
and Maacathites	ve·ham·ma·a·kha·tee	𐤅𐤄𐤌𐤏𐤊𐤕𐤉	
all	ve·khol	𐤅𐤊𐤋	
of Mount	har	𐤄𐤓	
Hermon	cher·mo·wn	𐤇𐤓𐤌𐤅𐤍	
and all	ve·khal	𐤅𐤊𐤋	

Bashan	hab·ba·shan	𐤄𐤁𐤔𐤍	
as far as	ad	𐤏𐤃	
Salecah —	sal·khah	𐤎𐤋𐤊𐤄	
the whole	kal	𐤊𐤋	Joshua 13:12
kingdom	mam·le·khut	𐤌𐤌𐤋𐤊𐤅𐤕	
of Og	o·wg	𐤏𐤅𐤂	
in Bashan	bab·ba·shan	𐤁𐤁𐤔𐤍	
who	a·sher	𐤀𐤔𐤓	
had reigned	ma·lakh	𐤌𐤋𐤊	
in Ashtaroth	be·ash·ta·ro·wt	𐤁𐤏𐤔𐤕𐤓𐤅𐤕	
and Edrei	u·ve·ed·re·ee	𐤅𐤁𐤀𐤃𐤓𐤏𐤉	
-	hu	𐤄𐤅𐤀	
and had remained	nish·ar	𐤍𐤔𐤀𐤓	
as a remnant	mee·ye·ter	𐤌𐤉𐤕𐤓	
of the Rephaim	ha·re·pha·eem	𐤄𐤓𐤐𐤀𐤉𐤌	
had struck them down	vay·yak·kem	𐤅𐤉𐤊𐤌	
Moses	mo·sheh	𐤌𐤔𐤄	
and dispossessed them	vay·yo·ri·shem	𐤅𐤉𐤓𐤔𐤌	
did not	ve·lo	𐤅𐤋𐤀	Joshua 13:13
drive out	ho·w·ree·shu	𐤄𐤅𐤓𐤉𐤔𐤅	
but the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	et	𐤀𐤕	
the Geshurites	hag·ge·shu·ree	𐤄𐤂𐤔𐤅𐤓𐤉	
or	ve·et	𐤅𐤀𐤕	
the Maacathites	ham·ma·a·kha·tee	𐤄𐤌𐤏𐤊𐤕𐤉	
dwell	vay·ye·shev	𐤅𐤉𐤔𐤁	

So Geshur	ge·shur	
and Maacath	u·ma·a·khat	
among	be·qe·rev	
the Israelites	yis·ra·el	
to	ad	
day	hay·yo·wm	
this	haz·zeh	
however	raq	Joshua 13:14
To the tribe	le·she·vet	
of Levi	hal·le·vee	
no	lo	
[Moses] had given	na·tan	
inheritance	na·cha·lah	
The offerings made by fire	ish·she	
to the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
are	hu	
their inheritance	na·cha·la·to	
just as	ka·a·sher	
He had promised	dib·ber	
them	lo	
had given	vay·yit·ten	Joshua 13:15
[This is what] Moses	mo·sheh	
of the tribe	le·mat·teh	
	ve·ne	
of Reuben :	re·u·ven	

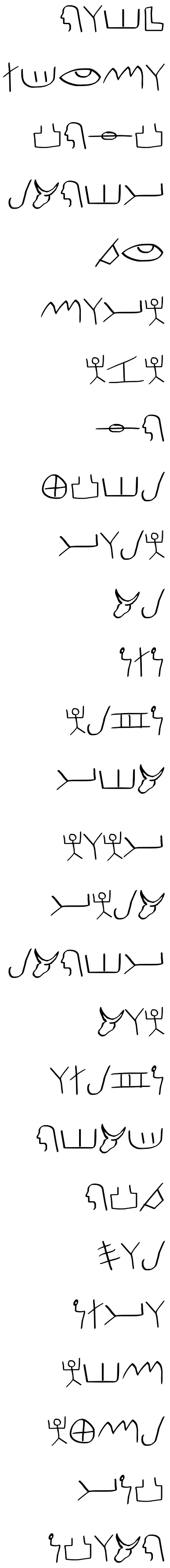

to the clans	le·mish·pe·cho·tam	
-	vay·hee	Joshua 13:16
-	la·hem	
The territory	hag·ge·vul	
from Aroer	me·a·ro·w·er	
-	a·sher	
on	al	
the rim	se·phat	
Valley	na·chal	
of the Arnon	ar·no·wn	
along with the city	ve·ha·eer	
-	a·sher	
in the middle	be·to·wkh	
of the valley	han·na·chal	
to the whole	ve·khal	
plateau	ham·mee·shor	
beyond	al	
Medeba	me·de·va	
to Heshbon	chesh·bo·wn	Joshua 13:17
and all	ve·khal	
its cities	a·re·ha	
-	a·sher	
on the plateau	bam·mee·shor	
including Dibon	dee·vo·wn	
	u·va·mo·wt	
Bamoth-baal	ba·al	
	u·vet	

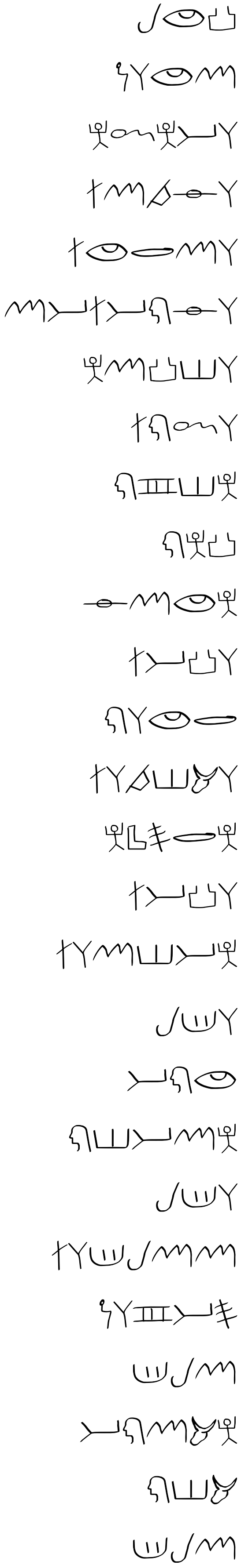

	ba·al	
Beth-baal-meon	me·o·wn	
Jahaz	ve·yah·tsah	Joshua 13:18
Kedemoth	u·qe·de·mot	
Mephaath	u·me·pha·at	
Kiriathaim	ve·qir·ya·ta·yim	Joshua 13:19
Sibmah	ve·siv·mah	
	ve·tse·ret	
Zereth-shahar	hash·sha·char	
on the hill	be·har	
in the valley	ha·e·meq	
	u·vet	Joshua 13:20
Beth-peor	pe·o·wr	
the slopes	ve·ash·do·wt	
of Pisgah	hap·pis·gah	
	u·vet	
and Beth-jeshimoth —	hay·shi·mo·wt	
all	ve·khol	Joshua 13:21
the cities	a·re	
of the plateau	ham·mee·shor	
and all	ve·khal	
the kingdom	mam·le·khut	
of Sihon	see·cho·wn	
king	me·lekh	
of the Amorites	ha·e·mo·ree	
who	a·sher	
reigned	ma·lakh	

in Heshbon	be·chesh·bo·wn	
[until]	a·sher	
killed him	hik·kah	
Moses	mo·sheh	
-	o·to	
-	ve·et	
and the chiefs	ne·see·e	
of Midian	mid·yan	
-	et	
(Evi	e·vee	
-	ve·et	
Rekem	re·qem	
-	ve·et	
Zur	tsur	
-	ve·et	
Hur	chur	
-	ve·et	
and Reba),	re·va	
the princes	ne·see·khe	
of Sihon	see·cho·wn	
who lived	yo·she·ve	
in the land	ha·a·rets	
also [killed]	ve·et	Joshua 13:22
Balaam	bil·am	
The Israelites	ben	
son of Beor	be·o·wr	
the diviner	haq·qo·w·sem	

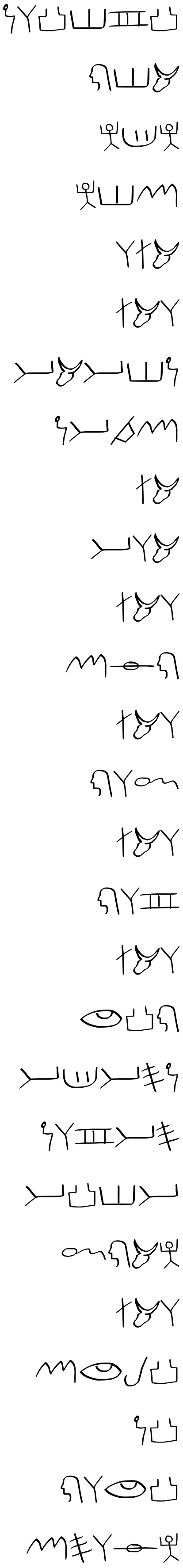

[along with the others] they put	ha·re·gu	הרגו	
	ve·ne	בני	
	yis·ra·el	ישראל	
to the sword	ba·che·rev	בחרב	
	el	אל	
	chal·le·hem	חלליהם	
was	vay·hee	ויהי	Joshua 13:23
And the border	ge·vul	גבול	
of the Reubenites	be·ne	בני	
	re·u·ven	ראובן	
of the Jordan	hay·yar·den	הירדן	
the bank	u·ge·vul	וגבול	
This	zot	זאת	
was the inheritance	na·cha·lat	נחלת	
of the Reubenites	be·ne	בני	
	re·u·ven	ראובן	
of the clans	le·mish·pe·cho·tam	למשפחתם	
including the cities	he·a·reem	הערים	
and villages	ve·chats·re·hen	וחצריהן	
had given	vay·yit·ten	ויתן	Joshua 13:24
[This is what] Moses	mo·sheh	משה	
of the tribe	le·mat·teh	למטה	
:	gad	גד	
of Gad	liv·ne	לבני	
	gad	גד	
to the clans	le·mish·pe·cho·tam	למשפחתם	
-	vay·hee	ויהי	Joshua 13:25

	la·hem		
The territory	hag·ge·vul	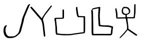	
of Jazer	ya·zer		
all	ve·khal		
the cities	a·re		
of Gilead	hag·gil·ad		
and half	va·cha·tsee	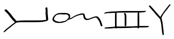	
the land	e·rets		
of the Ammonites	be·ne	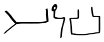	
	am·mo·wn		
as far as	ad		
Aroer	a·ro·w·er		
-	a·sher		
near	al		
	pe·ne	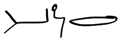	
Rabbah	rab·bah	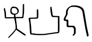	
[the territory] from Heshbon	u·me·chesh·bo·wn		Joshua 13:26
to	ad		
Ramath-mizpeh	ra·mat	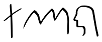	
	ham·mits·peh		
and Betonim	u·ve·to·neem	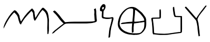	
and from Mahanaim	u·mim·ma·cha·na·yim		
to	ad		
the border	ge·vul		
of Debir	lid·vir		
and in the valley	u·va·e·meq		Joshua 13:27
	bet	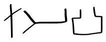	

Beth-haram	ha·ram	
	u·vet	
Beth-nimrah	nim·rah	
Succoth	ve·suk·ko·wt	
and Zaphon	ve·tsa·pho·wn	
with the rest	ye·ter	
of the kingdom	mam·le·khut	
of Sihon	see·cho·wn	
king	me·lekh	
of Heshbon	chesh·bo·wn	
-	hay·yar·den	
(the territory	u·ge·vul	
up	ad	
to the edge	qe·tseh	
of the Sea	yam	
of Chinnereth).	kin·ne·ret	
side	e·ver	
of the Jordan	hay·yar·den	
on the east	miz·ra·chah	
This	zot	Joshua 13:28
was the inheritance	na·cha·lat	
of the Gadites	be·ne	
	gad	
of the clans	le·mish·pe·cho·tam	
including the cities	he·a·reem	
and villages	ve·chats·re·hem	
had given	vay·yit·ten	Joshua 13:29

[This is what] Moses	mo·sheh	
of the half-tribe	la·cha·tsee	
	she·vet	
of Manasseh	me·nash·sheh	
that is	vay·hee	
to half	la·cha·tsee	
the tribe	mat·teh	
of the descendants	ve·ne	
of Manasseh :	me·nash·sheh	
to the clans	le·mish·pe·cho·w·tam	
-	vay·hee	Joshua 13:30
The territory	ge·vu·lam	
from Mahanaim	mim·ma·cha·na·yim	
through all	kal	
Bashan —	hab·ba·shan	
all	kal	
the kingdom	mam·le·khut	
of Og	o·wg	
king	me·lekh	
of Bashan	hab·ba·shan	
including all	ve·khal	
the towns	chaw·wot	
of Jair	ya·eer	
that	a·sher	
are in Bashan	bab·ba·shan	
sixty	shish·sheem	
cities	eer	

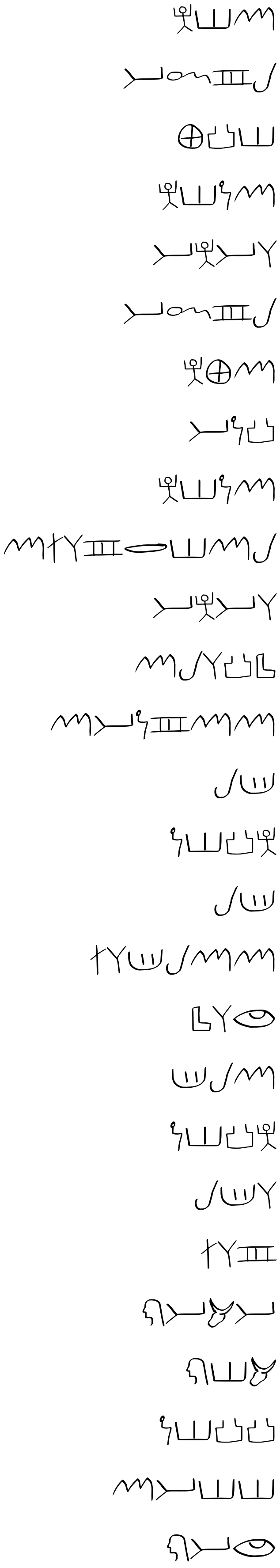

half	va·cha·tsee	וחצי	Joshua 13:31
of Gilead	hag·gil·ad	הגלעד	
and Ashtaroth	ve·ash·ta·ro·wt	ועשתרות	
and Edrei	ve·ed·re·ee	ואדרעי	
cities	a·re	ערי	
the royal	mam·le·khut	ממלכות	
of Og	o·wg	עוג	
in Bashan	bab·ba·shan	בבשן	
of the descendants	liv·ne	לבני	
of Machir	ma·kheer	מכיר	
son	ben	בן	
of Manasseh	me·nash·sheh	מנשה	
that is, half of	la·cha·tsee	לחצי	
the descendants	ve·ne	בני	
of Machir	ma·kheer	מכיר	
[All this was] for the clans	le·mish·pe·cho·w·tam	למשפחותם	
These	el·leh	אלה	Joshua 13:32
-	a·sher	אשר	
had given them	ni·chal	נחל	
{were the portions} Moses	mo·sheh	משה	
on the plains	be·ar·vo·wt	בערבות	
of Moab	mo·w·av	מואב	
beyond	me·e·ver	מעבר	
the Jordan	le·yar·den	לירדן	
of Jericho	ye·ree·cho	יריחו	
east	miz·ra·chah	מזרחה	
To the tribe	u·le·she·vet	ולשבט	Joshua 13:33

of Levi	hal·le·vee		
no	lo		
[Moses] had given	na·tan	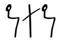	
however	mo·sheh	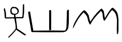	
inheritance	na·cha·lah	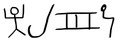	
The LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	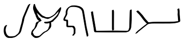	
	hu		
is their inheritance	na·cha·la·tam	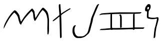	
just as	ka·a·sher		
He had promised	dib·ber		
them	la·hem		
Now these [are the portions]	ve·el·leh		Joshua 14:1
that	a·sher		
inherited	na·cha·lu	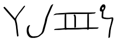	
the Israelites	ve·ne	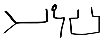	
	yis·ra·el	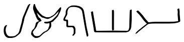	
in the land	be·e·rets		
of Canaan	ke·na·an		
-	a·sher		
as distributed	ni·cha·lu	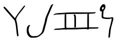	
-	o·w·tam		
by Eleazar	el·a·zar		
the priest	hak·ko·hen		
Joshua	vee·ho·wo·shu·a	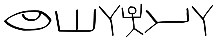	
son	bin		

of Nun	nun	𐤍𐤅𐤍	
and the heads	ve·ra·she	𐤅𐤓𐤀𐤔𐤉	
of the families	a·vo·wt	𐤀𐤁𐤅𐤕	
of the tribes	ham·mat·to·wt	𐤄𐤌𐤈𐤅𐤕	
	liv·ne	𐤋𐤁𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
was assigned by lot	be·go·w·ral	𐤁𐤂𐤅𐤓𐤋	Joshua 14:2
Their inheritance	na·cha·la·tam	𐤍𐤇𐤋𐤕𐤌	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
had commanded	tsiw·vah	𐤑𐤅𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
through	be·yad	𐤁𐤉𐤃	
Moses	mo·sheh	𐤌𐤔𐤄	
for the nine	le·tish·at	𐤋𐤕𐤔𐤏𐤕	
tribes	ham·mat·to·wt	𐤄𐤌𐤈𐤅𐤕	
and a half	va·cha·tsee	𐤅𐤇𐤑𐤉	
	ham·mat·teh	𐤄𐤌𐤈𐤄	
For	kee	𐤊𐤉	Joshua 14:3
had given	na·tan	𐤍𐤕𐤍	
Moses	mo·sheh	𐤌𐤔𐤄	
the inheritance	na·cha·lat	𐤍𐤇𐤋𐤕	
to the [other] two	she·ne	𐤔𐤍𐤉	
tribes	ham·mat·to·wt	𐤄𐤌𐤈𐤅𐤕	
and a half	va·cha·tsee	𐤅𐤇𐤑𐤉	
	ham·mat·teh	𐤄𐤌𐤈𐤄	
east of	me·e·ver	𐤌𐤏𐤁𐤓	
the Jordan	lay·yar·den	𐤋𐤉𐤓𐤃𐤍	

to the Levites	ve·lal·vee·yim		
no	lo		
But he granted	na·tan	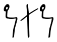	
inheritance	na·cha·lah	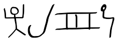	
among them	be·to·w·kham	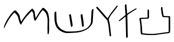	
-	kee	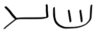	Joshua 14:4
became	ha·yu	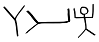	
The descendants	ve·ne	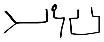	
of Joseph	yo·w·seph		
two	she·ne	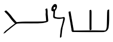	
tribes	mat·to·wt	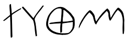	
Manasseh	me·nash·sheh	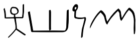	
and Ephraim	ve·eph·ra·yim		
And no	ve·lo		
was given	na·te·nu	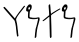	
portion	che·leq	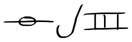	
to the Levites	lal·vee·yim	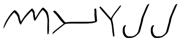	
of the land	ba·a·rets		
	kee	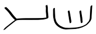	
except for	im		
cities	a·reem	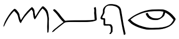	
in which to live	la·she·vet		
along with pasturelands	u·mig·re·she·hem		
for their flocks	le·miq·ne·hem	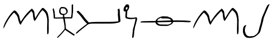	
and herds	u·le·qin·ya·nam	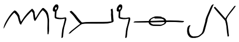	
as	ka·a·sher		Joshua 14:5
had commanded	tsiw·vah		

the LORD	YHVH	
-	et	
Moses	mo·sheh	
So	ken	
did	a·su	
the Israelites	be·ne	
	yis·ra·el	
and they divided	vay·yach·le·qu	
-	et	
the land	ha·a·rets	
approached	vay·yig·ge·shu	Joshua 14:6
Then the sons	ve·ne	
of Judah	ye·hu·dah	
to him	el	
Joshua	ye·ho·wo·shu·a	
at Gilgal	bag·gil·gal	
said	vay·yo·mer	
	e·law	
and Caleb	ka·lev	
son	ben	
of Jephunneh	ye·phun·neh	
the Kenizzite	haq·qe·niz·zee	
“ You	at·tah	
know	ya·da·ta	
-	et	
-	had·da·var	
what	a·sher	

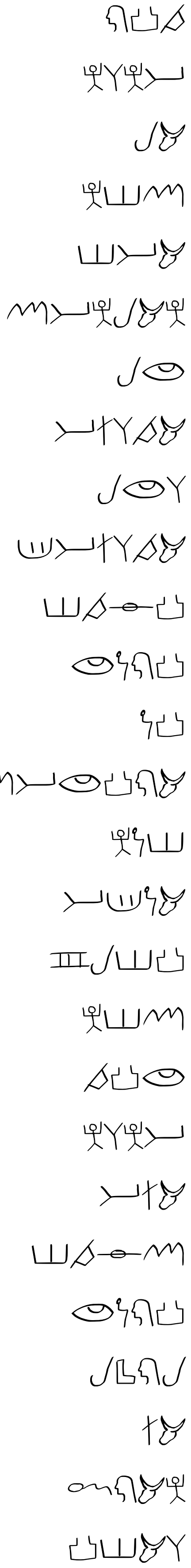

said	dib·ber	
the LORD	YHVH	
to	el	
Moses	mo·sheh	
the man	eesh	
of God	ha·e·lo·heem	
about	al	
me	o·do·w·tay	
and	ve·al	
you	o·do·w·te·kha	
	be·qa·desh	
at Kadesh-barnea	bar·ne·a	
years old	ben	Joshua 14:7
forty	ar·ba·eem	
	sha·nah	
I [was]	a·no·khee	
sent	bish·lo·ach	
when Moses	mo·sheh	
the servant	e·ved	
of the LORD	YHVH	
me	o·tee	
from	miq·qa·desh	
Kadesh-barnea	bar·ne·a	
to spy out	le·rag·gel	
-	et	
the land	ha·a·rets	
and I brought back	va·a·shev	

to him	o·to		
report	da·var	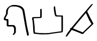	
an honest	ka·a·sher		
	im		
	le·va·vee		
Although my brothers	ve·a·chay	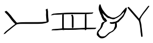	Joshua 14:8
who	a·sher		
went	a·lu		
with me	im·mee		
melt with fear	him·see		
-	et		
{made} the hearts	lev	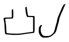	
of the people	ha·am		
I	ve·a·no·khee	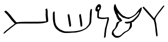	
remained loyal	mil·le·tee		
to	a·cha·re	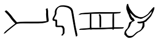	
the LORD	YHVH		
my God	e·lo·hay		
swore to me	vay·yish·sha·va	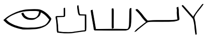	Joshua 14:9
Moses	mo·sheh		
day	bay·yo·wm	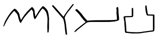	
On that	ha·hu	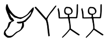	
saying	le·mor		
‘ Surely	im		
	lo		
the land	ha·a·rets		
on which	a·sher		

you have set foot	da·re·khah	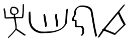	
	rag·le·kha	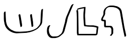	
	bah		
to you	le·kha	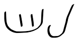	
will be	tih·yeh	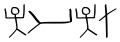	
an inheritance	le·na·cha·lah	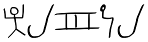	
and your children	u·le·va·ne·kha	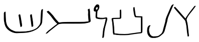	
forever	ad		
	o·w·lam		
because	kee	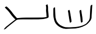	
you have wholly	mil·le·ta		
followed	a·cha·re	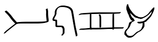	
the LORD	YHVH		
my God ’	e·lo·hay		
Now	ve·at·tah		Joshua 14:10
behold	hin·neh	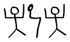	
has kept me alive	he·che·yah	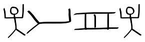	
[He]	YHVH		
-	o·w·tee	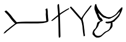	
as	ka·a·sher		
[the LORD] promised	dib·ber		
these	zeh		
forty-five	ar·ba·eem		
	ve·cha·mesh	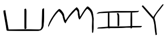	
years	sha·nah	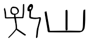	
since	me·az		
spoke	dib·ber		

[He]	YHVH	
-	et	
word	had·da·var	
this	haz·zeh	
to	el	
Moses	mo·sheh	
while	a·sher	
wandered	ha·lakh	
Israel	yis·ra·el	
in the wilderness	bam·mid·bar	
So	ve·at·tah	
here	hin·neh	
I am today	a·no·khee	
	hay·yo·wm	
years old	ben	
eighty-five	cha·mesh	
	u·she·mo·w·neem	
	sha·nah	
still	o·w·den·nee	Joshua 14:11
today	hay·yo·wm	
as strong	cha·zaq	
as	ka·a·sher	
I was the day	be·yo·wm	
sent me out	she·lo·ach	
-	o·w·tee	
Moses	mo·sheh	
As my strength	ke·kho·chee	

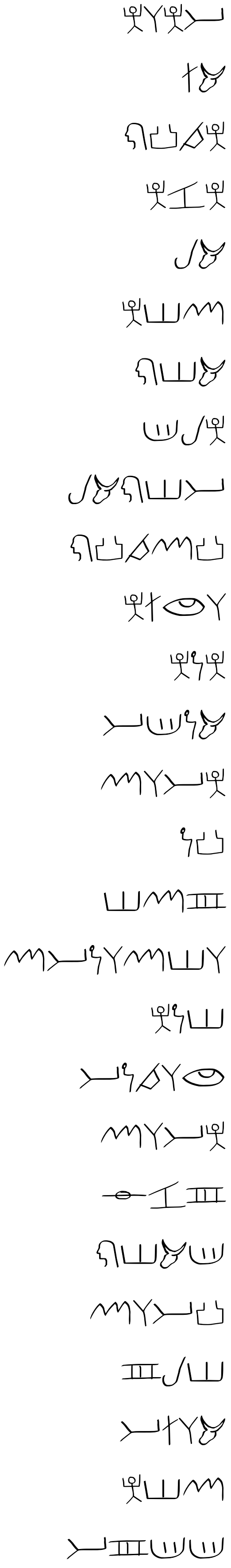

was then	az		
so [it]	u·khe·kho·chee	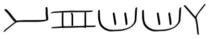	
is now	at·tah		
for war	lam·mil·cha·mah	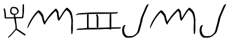	
for going out	ve·la·tset		
and for coming in	ve·la·vo·w		
Now therefore	ve·at·tah		Joshua 14:12
give	te·nah		
me	lee	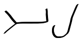	
-	et		
hill country	ha·har		
this	haz·zeh		
that	a·sher		
promised me	dib·ber		
the LORD	YHVH		
day	bay·yo·wm	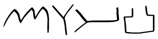	
on that	ha·hu		
for	kee	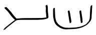	
you yourself	at·tah		
heard	sha·ma·ta		
then	vay·yo·wm	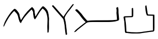	
	ha·hu		
that	kee	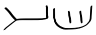	
the Anakim	a·na·qeem	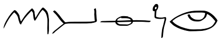	
were there	sham		
cities	ve·a·reem		
with great	ge·do·lo·wt		

[and] fortified	be·tsu·ro·wt		
Perhaps	u·lay	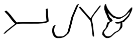	
with the LORD’s	YHVH		
help	o·w·tee	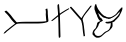	
I will drive them out	ve·ho·w·rash·teem		
as	ka·a·sher		
has spoken ”	dib·ber		
the LORD	YHVH		
blessed	vay·va·re·khe·hu		Joshua 14:13
Then Joshua	ye·ho·wo·shu·a		
and gave	vay·yit·ten	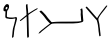	
him	et		
Hebron	chev·ro·wn		
Caleb	le·kha·lev	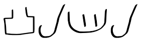	
son	ben		
of Jephunneh	ye·phun·neh		
as his inheritance	le·na·cha·lah	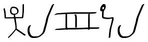	
Therefore	al		Joshua 14:14
	ken	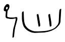	
belongs to	ha·ye·tah	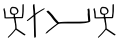	
Hebron	chev·ro·wn		
Caleb	le·kha·lev	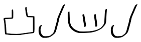	
son	ben		
of Jephunneh	ye·phun·neh		
the Kenizzite	haq·qe·niz·zee	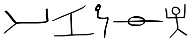	
as an inheritance	le·na·cha·lah	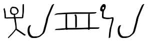	
to	ad		

day	hay·yo·wm	היום	
this	haz·zeh	הזה	
because	ya·an	יען	
-	a·sher	אשר	
he wholly	mil·le	מלא	
followed	a·cha·re	אחרי	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
called	ve·shem	ושם	Joshua 14:15
(Hebron	chev·ro·wn	חברון	
used to be	le·pha·neem	לפנים	
	qir·yat	קרית	
Kiriath-arba	ar·ba	ארבע	
man	ha·a·dam	האדם	
the greatest	hag·ga·do·wl	הגדול	
among the Anakim)	ba·a·na·qeem	בענקים	
after Arba	hu	הוא	
Then the land	ve·ha·a·rets	והארץ	
had rest	sha·qe·tah	שקטה	
from war	mim·mil·cha·mah	ממלחמה פ	
extended	vay·hee	ויהי	Joshua 15:1
Now the allotment	hag·go·w·ral	הגורל	
of the tribe	le·mat·teh	למטה	
	be·ne	בני	
of Judah	ye·hu·dah	יהודה	
for the clans	le·mish·pe·cho·tam	למשפחתם	

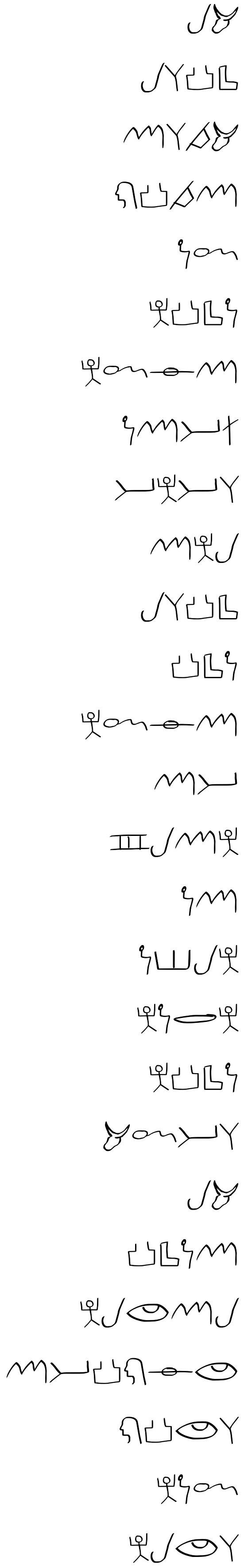

to	el	
the border	ge·vul	
of Edom	e·do·wm	
to the Wilderness	mid·bar	
of Zin	tsin	
	neg·bah	
at the extreme	miq·tseh	
southern boundary :	te·man	
started	vay·hee	Joshua 15:2
Their	la·hem	
border	ge·vul	
southern	ne·gev	
tip	miq·tseh	
of the Salt Sea	yam	
	ham·me·lach	
on	min	
at the bay	hal·la·shon	
	hap·po·neh	
the southern	neg·bah	
proceeded	ve·ya·tsa	Joshua 15:3
	el	
south	min·ne·gev	
of the Ascent	le·ma·a·leh	
of Akrabbim	aq·rab·beem	
continued on	ve·a·var	
to Zin	tsi·nah	
went over	ve·a·lah	

to the south	min·ne·gev	
	le·qa·desh	
of Kadesh-barnea	bar·ne·a	
ran past	ve·a·var	
Hezron	chets·ro·wn	
up to	ve·a·lah	
Addar	ad·da·rah	
and curved	ve·na·sav	
toward Karka	haq·qar·qa·ah	
It proceeded	ve·a·var	Joshua 15:4
to Azmon	ats·mo·w·nah	
	ve·ya·tsa	
joined the Brook	na·chal	
of Egypt	mits·ra·yim	
-	ve·ha·yah	
and ended	to·tse·o·wt	
	hag·ge·vul	
at the Sea	yam·mah	
This	zeh	
was	yih·yeh	
their	la·khem	
border	ge·vul	
southern	ne·gev	
border	u·ge·vul	Joshua 15:5
The eastern	qe·de·mah	
was the Salt Sea	yam	
	ham·me·lach	

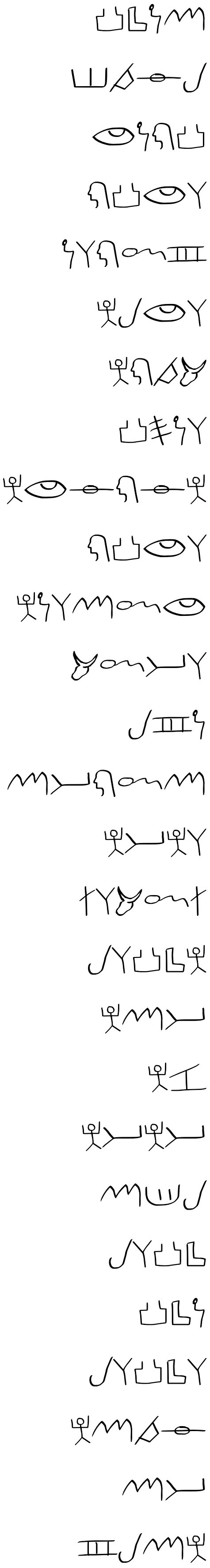

as far as	ad		
the mouth	qe·tseh	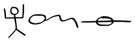	
of the Jordan	hay·yar·den	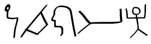	
border [started]	u·ge·vul		
from	liph·at		
The northern	tsa·pho·w·nah		
the bay	mil·le·sho·wn	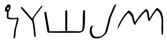	
of the sea	hay·yam	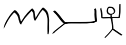	
at the mouth	miq·tseh	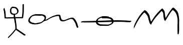	
of the Jordan	hay·yar·den	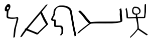	
went up	ve·a·lah		Joshua 15:6
-	hag·ge·vul	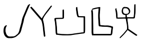	
to	bet	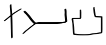	
Beth-hoglah	cha·ge·lah	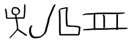	
proceeded	ve·a·var		
north	mits·tse·pho·wn		
of	le·vet	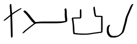	
Beth-arabah	ha·a·ra·vah		
and went up	ve·a·lah		
	hag·ge·vul	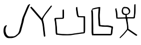	
to the Stone	e·ven		
of Bohan	bo·han		
son	ben		
of Reuben	re·u·ven		
went up	ve·a·lah		Joshua 15:7
Then [the border]	hag·ge·vul	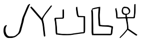	
to Debir	de·vi·rah		

from the Valley	me·e·meq		
of Achor	a·kho·wr		
north	ve·tsa·pho·w·nah		
turning	po·neh		
to	el		
Gilgal	hag·gil·gal	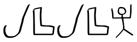	
which	a·sher		
faces	no·khach	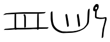	
the Ascent	le·ma·a·leh		
of Adummim	a·dum·meem		
-	a·sher		
south	min·ne·gev	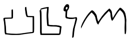	
of the ravine	lan·na·chal	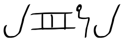	
continued	ve·a·var		
[It]	hag·ge·vul	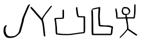	
along	el		
the waters	me	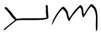	
	en	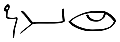	
of En-shemesh	she·mesh		
and came out	ve·ha·yu	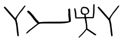	
	to·tse·o·taw		
at	el		
	en	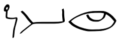	
En-rogel	ro·gel		
went up	ve·a·lah		Joshua 15:8
From there the border	hag·ge·vul	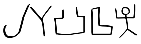	
the Valley of Hinnom	ge	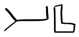	

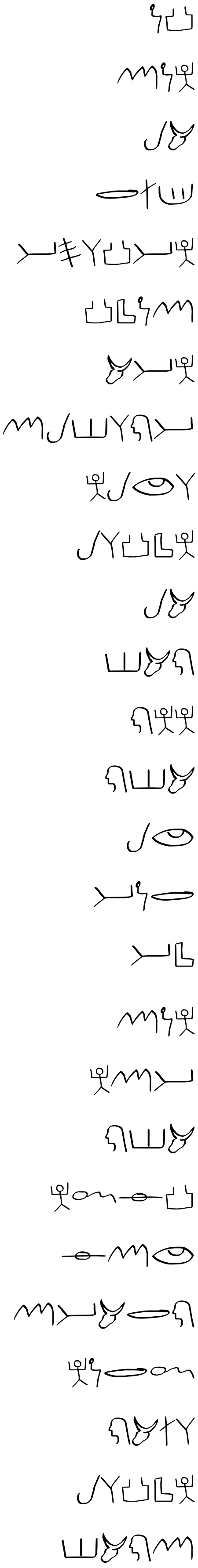

	ben	
	hin·nom	
along	el	
slope	ke·teph	
of the Jebusites	hay·vu·see	
the southern	min·ne·gev	
(that is	hee	
Jerusalem)	ye·ru·sha·lim	
and ascended	ve·a·lah	
	hag·ge·vul	
to	el	
the top	rosh	
of the hill	ha·har	
that	a·sher	
faces	al	
	pe·ne	
the Valley of Hinnom	ge	
	hin·nom	
on the west	yam·mah	
-	a·sher	
end	biq·tseh	
of the Valley	e·meq	
of Rephaim	re·pha·eem	
at the northern	tsa·pho·nah	
curved	ve·ta·ar	Joshua 15:9
the border	hag·ge·vul	
From the hilltop	me·rosh	

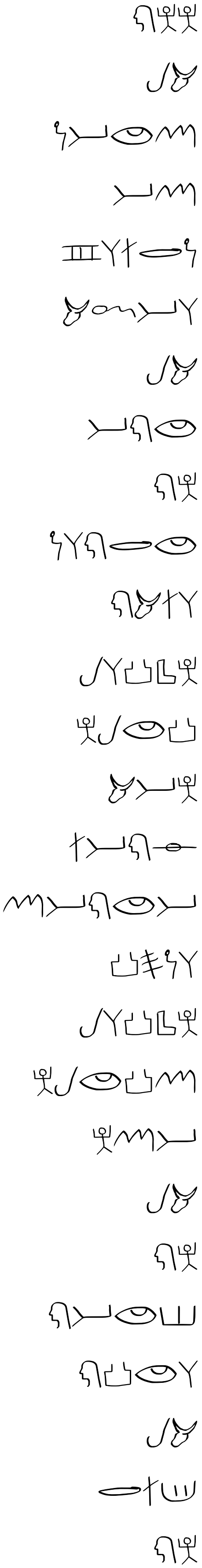

	ha·har	
to	el	
the spring	ma·yan	
of the Waters	me	
of Nephtoah	neph·to·w·ach	
proceeded	ve·ya·tsa	
to	el	
the cities	a·re	
of Mount	har	
Ephron	eph·ro·wn	
and then bent around	ve·ta·ar	
	hag·ge·vul	
toward Baalah	ba·a·lah	
(that is	hee	
	qir·yat	
Kiriath-jearim)	ye·a·reem	
curled	ve·na·sav	Joshua 15:10
The border	hag·ge·vul	
from Baalah	mib·ba·a·lah	
westward	yam·mah	
to	el	
Mount	har	
Seir	se·eer	
ran	ve·a·var	
along	el	
slope	ke·teph	
of Mount	har	

Jearim	ye·a·reem	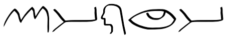	
the northern	mits·tsa·pho·w·nah	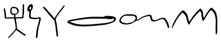	
(that is	hee	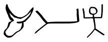	
Chesalon),	khe·sa·lo·wn	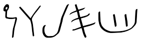	
went down	ve·ya·rad	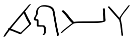	
	bet	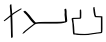	
to Beth-shemesh	she·mesh	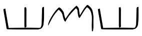	
and crossed	ve·a·var	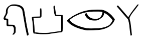	
to Timnah	tim·nah	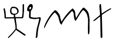	
went out	ve·ya·tsa	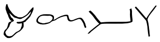	Joshua 15:11
Then [it]	hag·ge·vul	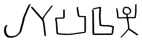	
to	el	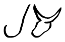	
slope	ke·teph	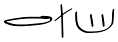	
of Ekron	eq·ro·wn	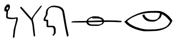	
the northern	tsa·pho·w·nah	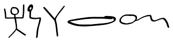	
curved	ve·ta·ar	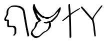	
	hag·ge·vul	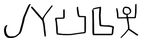	
toward Shikkeron	shik·ke·ro·w·nah	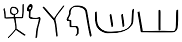	
proceeded	ve·a·var	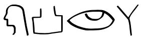	
to Mount	har	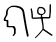	
Baalah	hab·ba·a·lah	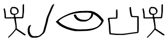	
went on	ve·ya·tsa	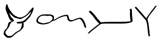	
to Jabneel	yav·ne·el	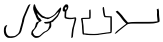	
and ended	ve·ha·yu	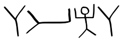	
	to·tse·o·wt	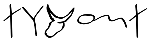	
	hag·ge·vul	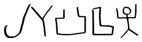	
at the Sea	yam·mah	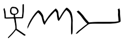	

border	u·ge·vul		Joshua 15:12
And the western	yam		
Sea	hay·yam·mah		
of the Great	hag·ga·do·wl		
was the coastline	u·ge·vul		
These	zeh		
are the boundaries	ge·vul		
of the descendants	be·ne		
of Judah	ye·hu·dah		
around	sa·veev		
the clans	le·mish·pe·cho·tam		
Caleb	u·le·kha·lev		Joshua 15:13
son	ben		
of Jephunneh	ye·phun·neh		
[Joshua] gave	na·tan		
a portion	che·leq		
among	be·to·wkh		
the sons	be·ne		
of Judah —	ye·hu·dah		
According	el		
command	pee		
to the LORD’s	YHVH		
to [him]	lee·ho·wo·shu·a		
-	et		
	qir·yat		
Kiriath-arba	ar·ba		
(Arba was the forefather	a·vee		

of Anak)	ha·a·naq	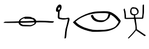	
that [is]	hee	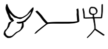	
Hebron	chev·ro·wn		
drove out	vay·yo·resh		Joshua 15:14
from there	mish·sham		
And Caleb	ka·lev	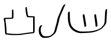	
-	et		
the three	she·lo·wo·shah		
sons	be·ne	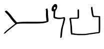	
of Anak —	ha·a·naq	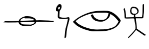	
the descendants of	et		
Sheshai	she·shay	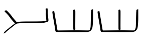	
-	ve·et		
Ahiman	a·chee·man	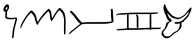	
-	ve·et		
and Talmai	tal·may		
the children	ye·lee·de	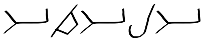	
of Anak	ha·a·naq	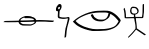	
he marched	vay·ya·al	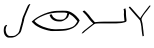	Joshua 15:15
From there	mish·sham		
against	el		
the inhabitants	yo·she·ve		
of Debir	de·vir		
known as	ve·shem	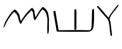	
-	de·vir		
(formerly	le·pha·neem	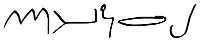	
	qir·yat	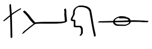	

Kiriath-sepher).	se·pher		
said	vay·yo·mer		Joshua 15:16
And Caleb	ka·lev	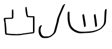	
“ To the man who	a·sher	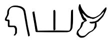	
strikes down	yak·keh		
-	et		
	qir·yat	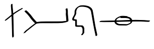	
Kiriath-sepher	se·pher		
and captures it	u·le·kha·dah		
I will give	ve·na·tat·tee		
	lo	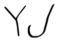	
-	et		
Acsah	akh·sah		
my daughter	vit·tee	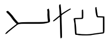	
in marriage ”	le·ish·shah		
captured [the city]	vay·yil·ke·dah	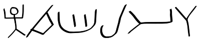	Joshua 15:17
So Othniel	a·te·nee·el	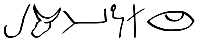	
son	ben		
Kenaz	qe·naz	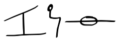	
brother	a·chee	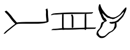	
of Caleb’s	kha·lev	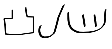	
and [Caleb] gave	vay·yit·ten	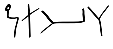	
to him	lo	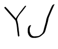	
-	et		
Acsah	akh·sah		
his daughter	vit·to		
in marriage	le·ish·shah		

One day	vay·hee	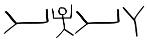	Joshua 15:18
[Acsah] came [to Othniel]	be·vo·w·ah		
and urged him	vat·te·see·te·hu	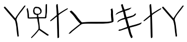	
to ask	lish·o·wl		
for	me·et		
her father	a·vee·ha	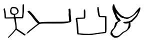	
a field	sa·deh		
When she got off	vat·tits·nach		
	me·al		
her donkey	ha·cha·mo·wr	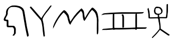	
asked	vay·yo·mer		
her	lah		
Caleb	ka·lev	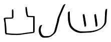	
“ What	mah	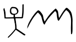	
do you desire ? ”	lakh	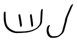	
she answered	vat·to·mer		Joshua 15:19
“ Give	te·nah		
me	lee	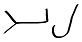	
a blessing ”	ve·ra·khah	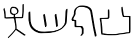	
“ Since	kee	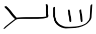	
land	e·rets		
in the Negev	han·ne·gev		
you have given me	ne·tat·ta·nee	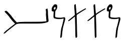	
give me	ve·na·tat·tah	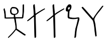	
as well ”	lee	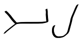	
springs	gul·lot	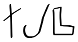	
of water	ma·yim	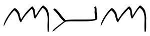	

So [Caleb] gave	vay·yit·ten	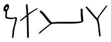	
her	lah		
-	et		
springs	gul·lot	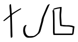	
[both] the upper	il·lee·yo·wt	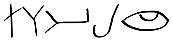	
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-	gul·lot	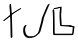	
and lower	tach·tee·yo·wt	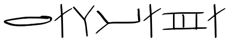	
This	zot		Joshua 15:20
is the inheritance	na·cha·lat	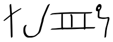	
of the tribe	mat·teh		
	ve·ne	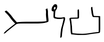	
of Judah	ye·hu·dah	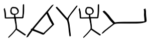	
of the clans	le·mish·pe·cho·tam		
These were	vay·yih·yu		Joshua 15:21
cities	he·a·reem		
the southernmost	miq·tseh	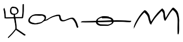	
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	ve·ne	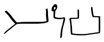	
of Judah	ye·hu·dah	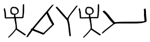	
toward	el		
the border	ge·vul		
of Edom :	e·do·wm		
in the Negev	ban·neg·bah		
Kabzeel	qav·tse·el	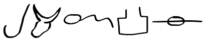	
Eder	ve·e·der		
Jagur	ve·ya·gur	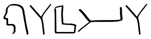	

Kinah	ve·qee·nah	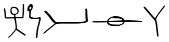	Joshua 15:22
Dimonah	ve·dee·mo·w·nah	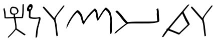	
Adadah	ve·ad·a·dah		
Kedesh	ve·qe·desh	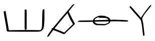	Joshua 15:23
Hazor	ve·cha·tso·wr		
Ithnan	ve·yit·nan	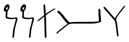	
Ziph	zeeph	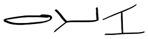	Joshua 15:24
Telem	va·te·lem	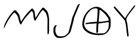	
Bealoth	u·ve·a·lo·wt		
	ve·cha·tso·wr		Joshua 15:25
Hazor-hadattah	cha·dat·tah	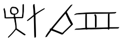	
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	chets·ro·wn		
(that is	hee	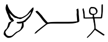	
Hazor),	cha·tso·wr		
Amam	a·mam	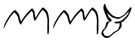	Joshua 15:26
Shema	u·she·ma		
Moladah	u·mo·w·la·dah		
	va·cha·tsar	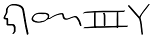	Joshua 15:27
Hazar-gaddah	gad·dah	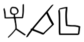	
Heshmon	ve·chesh·mo·wn	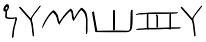	
	u·vet	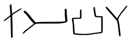	
Beth-pelet	pa·let	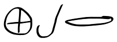	
	va·cha·tsar		Joshua 15:28
Hazar-shual	shu·al		
	u·ve·er		
Beersheba	she·va		

Biziothiah	u·viz·yo·wt·yah	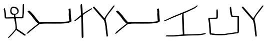	
Baalah	ba·a·lah	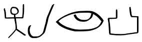	Joshua 15:29
Iim	ve·ee·yeem	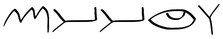	
Ezem	va·a·tsem	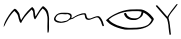	
Eltolad	ve·el·to·w·lad	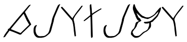	Joshua 15:30
Chesil	u·khe·seel	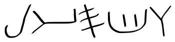	
Hormah	ve·cha·re·mah	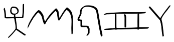	
Ziklag	ve·tsiq·lag	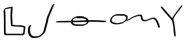	Joshua 15:31
Madmannah	u·mad·man·nah	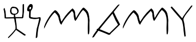	
Sansannah	ve·san·san·nah	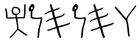	
Lebaoth	u·le·va·o·wt	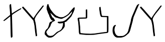	Joshua 15:32
Shilhim	ve·shil·cheem	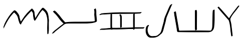	
Ain	ve·a·yin	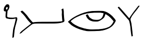	
and Rimmon —	ve·rim·mo·wn	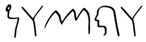	
in all	kal	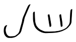	
cities	a·reem	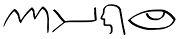	
twenty-nine	es·reem	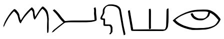	
	va·te·sha	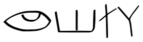	
along with their villages	ve·chats·re·hen	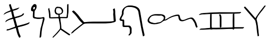	
[These were] in the foothills :	bash·she·phe·lah	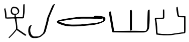	Joshua 15:33
Eshtaol	esh·ta·o·wl	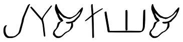	
Zorah	ve·tsa·re·ah	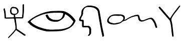	
Ashnah	ve·ash·nah	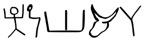	
Zanoah	ve·za·no·w·ach	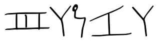	Joshua 15:34
	ve·en	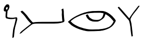	
En-gannim	gan·neem	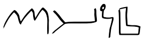	
Tappuah	tap·pu·ach	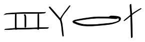	

Enam	ve·ha·e·nam	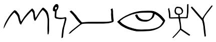	
Jarmuth	yar·mut	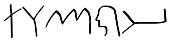	Joshua 15:35
Adullam	va·a·dul·lam		
Socoh	so·w·khoh		
Azekah	va·a·ze·qah		
Shaaraim	ve·sha·a·ra·yim	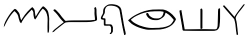	Joshua 15:36
Adithaim	va·a·dee·ta·yim	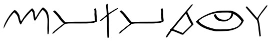	
and Gederah	ve·hag·ge·de·rah		
(or Gederothaim) —	u·ge·de·ro·ta·yim	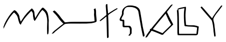	
cities	a·reem	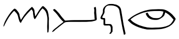	
fourteen	ar·ba		
	es·reh		
along with their villages	ve·chats·re·hen		
Zenan	tse·nan		Joshua 15:37
Hadashah	va·cha·da·shah	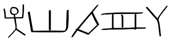	
	u·mig·dal		
Migdal-gad	gad		
Dilan	ve·dil·an		Joshua 15:38
Mizpeh	ve·ham·mits·peh		
Joktheel	ve·ya·qe·te·el	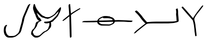	
Lachish	la·kheesh	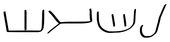	Joshua 15:39
Bozkath	u·va·tse·qat		
Eglon	ve·eg·lo·wn		
Cabbon	ve·khab·bo·wn	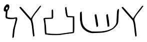	Joshua 15:40
Lahmas	ve·lach·mas	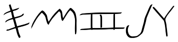	
Chitlish	ve·khit·leesh	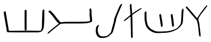	
Gederoth	u·ge·de·ro·wt		Joshua 15:41

	bet	
Beth-dagon	da·go·wn	
Naamah	ve·na·a·mah	
and Makkedah —	u·maq·qe·dah	
cities	a·reem	
sixteen	shesh	
	es·reh	
along with their villages	ve·chats·re·hen	
Libnah	liv·nah	Joshua 15:42
Ether	va·e·ter	
Ashan	ve·a·shan	
Iphtah	ve·yiph·tach	Joshua 15:43
Ashnah	ve·ash·nah	
Nezib	u·ne·tseev	
Keilah	u·qe·ee·lah	Joshua 15:44
Achzib	ve·akh·zeev	
and Mareshah —	u·ma·re·shah	
cities	a·reem	
nine	te·sha	
along with their villages	ve·chats·re·hen	
Ekron	eq·ro·wn	Joshua 15:45
with its towns	u·ve·no·te·ha	
and villages	va·cha·tse·re·ha	
from Ekron	me·eq·ro·wn	Joshua 15:46
to the sea	va·yam·mah	
all	kol	
the cities	a·sher	

near	al		
	yad	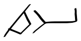	
Ashdod	ash·do·wd		
along with their villages	ve·chats·re·hen		
Ashdod	ash·do·wd		Joshua 15:47
with its towns	be·no·w·te·ha		
and villages	va·cha·tse·re·ha		
Gaza	az·zah		
with its towns	be·no·w·te·ha		
and villages	va·cha·tse·re·ha		
as far as	ad		
the Brook	na·chal	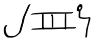	
of Egypt	mits·ra·yim		
Sea	ve·hay·yam	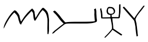	
of the Great	hag·ga·vol	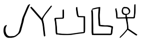	
and the coastline	u·ge·vul		
[These were] in the hill country :	u·va·har		Joshua 15:48
Shamir	sha·meer	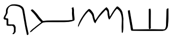	
Jattir	ve·yat·teer		
Socoh	ve·so·w·khoh		
Dannah	ve·dan·nah		Joshua 15:49
	ve·qir·yat	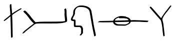	
Kiriath-sannah	san·nah		
(that is	hee	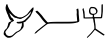	
Debir),	de·vir		
Anab	va·a·nav		Joshua 15:50
Eshtemoh	ve·esh·te·moh		

Anim	ve·a·neem	וענים	
Goshen	ve·go·shen	וגשן	Joshua 15:51
Holon	ve·cho·lon	וחלן	
and Giloh —	ve·gi·loh	וגלה	
cities	a·reem	ערים	
eleven	a·chat	אחת	
	es·reh	עשרה	
along with their villages	ve·chats·re·hen	וחצריהן	
Arab	a·rav	ארב	Joshua 15:52
Dumah	ve·ru·mah	ורומה	
Eshan	ve·esh·an	ואשען	
Janim	ve·ya·nīm	וינים	Joshua 15:53
	u·vet	ובית	
Beth-tappuah	tap·pu·ach	תפוח	
Aphekah	va·a·phe·qah	ואפקה	
Humtah	ve·chum·tah	וחמטה	Joshua 15:54
	ve·qir·yat	וקרית	
Kiriath-arba	ar·ba	ארבע	
(that is	hee	היא	
Hebron),	chev·ro·wn	חברון	
and Zior —	ve·tsee·or	וציער	
cities	a·reem	ערים	
nine	te·sha	תשע	
along with their villages	ve·chats·re·hen	וחצריהןס	
Maon	ma·o·wn	מעון	Joshua 15:55
Carmel	kar·mel	כרמל	
Ziph	va·zeeph	וזיף	

Juttah	ve·yut·tah	ויוטה	
Jezreel	ve·yiz·re·el	ויזרעאל	Joshua 15:56
Jokdeam	ve·ya·qe·de·am	ויקדעם	
Zanoah	ve·za·no·w·ach	וזנוח	
Kain	haq·qa·yin	הקין	Joshua 15:57
Gibeah	giv·ah	גבעה	
and Timnah —	ve·tim·nah	ותמנה	
cities	a·reem	ערים	
ten	e·ser	עשר	
along with their villages	ve·chats·re·hen	וחצריהן	
Halhul	chal·chul	חלחול	Joshua 15:58
	bet	בית	
Beth-zur	tsur	צור	
Gedor	u·ge·do·wr	וגדור	
Maarath	u·ma·a·rat	ומערת	Joshua 15:59
	u·vet	ובית	
Beth-anoth	a·no·wt	ענות	
and Eltekon —	ve·el·te·qon	ואלתקן	
cities	a·reem	ערים	
six	shesh	שש	
along with their villages	ve·chats·re·hen	וחצריהן	
	qir·yat	קרית	Joshua 15:60
Kiriath-baal	ba·al	בעל	
(that is	hee	היא	
	qir·yat	קרית	
Kiriath-jearim),	ye·a·reem	יערים	
and Rabbah —	ve·ha·rab·bah	והרבה	

cities	a·reem	𐤏𐤓𐤉𐤌	
two	she·ta·yim	𐤔𐤕𐤉𐤌	
along with their villages	ve·chats·re·hen	𐤅𐤇𐤑𐤓𐤉𐤄𐤍𐤎	
[These were] in the wilderness :	bam·mid·bar	𐤁𐤌𐤃𐤁𐤓	Joshua 15:61
	bet	𐤁𐤉𐤕	
Beth-arabah	ha·a·ra·vah	𐤄𐤏𐤓𐤁𐤄	
Middin	mid·deen	𐤌𐤃𐤉𐤍	
Secacah	u·se·kha·khah	𐤅𐤎𐤊𐤊𐤄	
Nibshan	ve·han·niv·shan	𐤅𐤄𐤍𐤁𐤔𐤍	Joshua 15:62
	ve·eer	𐤅𐤏𐤉𐤓	
the City of Salt	ham·me·lach	𐤄𐤌𐤋𐤇	
	ve·en	𐤅𐤏𐤉𐤍	
and En-gedi —	ge·dee	𐤂𐤃𐤉	
cities	a·reem	𐤏𐤓𐤉𐤌	
six	shesh	𐤔𐤔	
along with their villages	ve·chats·re·hen	𐤅𐤇𐤑𐤓𐤉𐤄𐤍	
-	ve·et	𐤅𐤀𐤕	Joshua 15:63
the Jebusites	hay·vu·see	𐤄𐤉𐤁𐤅𐤎𐤉	
living	yo·wo·she·ve	𐤉𐤅𐤔𐤁𐤉	
in Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
not	lo	𐤋𐤀	
could	yu·khe·lu	𐤉𐤅𐤊𐤋𐤅	
But the descendants	ve·ne	𐤁𐤍𐤉	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
drive out	le·ho·w·ree·sham	𐤋𐤄𐤅𐤓𐤉𐤔𐤌	
live	vay·ye·shev	𐤅𐤉𐤔𐤁	

the Jebusites	hay·vu·see	היבוסי	
-	et	את	
among the descendants	be·ne	בני	
of Judah	ye·hu·dah	יהודה	
[there]	bee·ru·sha·lim	בירושלם	
So to	ad	עד	
day	hay·yo·wm	היום	
this	haz·zeh	הזה׃	
extended	vay·ye·tse	ויצא	Joshua 16:1
The allotment	hag·go·w·ral	הגורל	
for the descendants	liv·ne	לבני	
of Joseph	yo·w·seph	יוסף	
from the Jordan	mee·yar·den	מירדן	
at Jericho	ye·ree·cho	יריחו	
to the waters	le·me	למי	
of Jericho	ye·ree·cho	יריחו	
on the east	miz·ra·chah	מזרחה	
through the wilderness	ham·mid·bar	המדבר	
that goes up	o·leh	עלה	
from Jericho	mee·ree·cho	מיריחו	
into the hill country	ba·har	בהר	
	bet	בית	
of Bethel	el	אל	
It went on	ve·ya·tsa	ויצא	Joshua 16:2
from	mib·bet	מבית	
Bethel	el	אל	
([that is,] Luz)	lu·zah	לוזה	

and proceeded	ve·a·var		
to	el		
the border	ge·vul		
of the Archites	ha·ar·kee	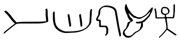	
in Ataroth	a·ta·ro·wt		
Then it descended	ve·ya·rad	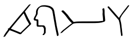	Joshua 16:3
westward	yam·mah	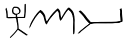	
to	el		
the border	ge·vul		
of the Japhletites	hay·yaph·le·tee		
as	ad		
far as the border	ge·vul		
of	bet	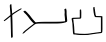	
Beth-horon	cho·w·ron		
Lower	tach·to·wn	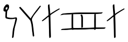	
and on to	ve·ad		
Gezer	ga·zer		
and it ended	ve·ha·yu	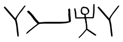	
	to·tse·ʾo·to		
at the Sea	yam·mah	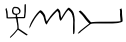	
received their inheritance	vay·yin·cha·lu	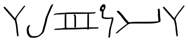	Joshua 16:4
the sons	ve·ne	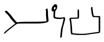	
of Joseph	yo·w·seph		
and Manasseh	me·nash·sheh	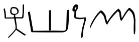	
So Ephraim	ve·eph·ra·yim		
This was	vay·hee	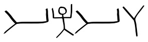	Joshua 16:5
the territory	ge·vul		

of the descendants	be·ne	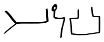	
of Ephraim	eph·ra·yim		
by their clans :	le·mish·pe·cho·tam		
	vay·hee	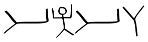	
The border	ge·vul		
of their inheritance	na·cha·la·tam	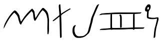	
in the east	miz·ra·chah		
	at·ro·wt		
went from Ataroth-addar	ad·dar		
	ad		
	bet	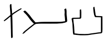	
Beth-horon	cho·w·ron	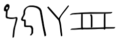	
to Upper	el·yo·wn	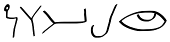	
and out toward	ve·ya·tsa		Joshua 16:6
-	hag·ge·vul	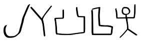	
the Sea	hay·yam·mah	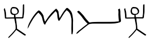	
From Michmethath	ham·mikh·me·tat		
on the north	mits·tsa·pho·wn		
turned	ve·na·sav	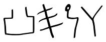	
it	hag·ge·vul	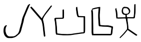	
eastward	miz·ra·chah		
	ta·a·nat		
toward Taanath-shiloh	shi·loh	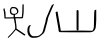	
and passed by	ve·a·var		
it	o·w·to		
on the east	mim·miz·rach		
to Janoah	ya·no·w·chah		

it went down	ve·ya·rad	𐤅𐤉𐤓𐤃	Joshua 16:7
From Janoah	mee·ya·no·w·chah	𐤌𐤉𐤍𐤅𐤇𐤄	
to Ataroth	a·ta·ro·wt	𐤏𐤈𐤓𐤅𐤕	
and Naarah	ve·na·a·ra·tah	𐤅𐤍𐤏𐤓𐤕𐤄	
and then reached	u·pha·ga	𐤅𐤐𐤂𐤏	
Jericho	bee·ree·cho	𐤁𐤉𐤓𐤉𐤇𐤅	
and came out	ve·ya·tsa	𐤅𐤉𐤑𐤀	
at the Jordan	hay·yar·den	𐤄𐤉𐤓𐤃𐤍	
From Tappuah	mit·tap·pu·ach	𐤌𐤕𐤐𐤅𐤇	Joshua 16:8
went	ye·lekh	𐤉𐤋𐤊	
the border	hag·ge·vul	𐤄𐤂𐤁𐤅𐤋	
westward	yam·mah	𐤉𐤌𐤄	
to the Brook	na·chal	𐤍𐤇𐤋	
of Kanah	qa·nah	𐤒𐤍𐤄	
and ended	ve·ha·yu	𐤅𐤄𐤉𐤅	
	to·tse·o·taw	𐤕𐤑𐤀𐤕𐤉𐤅	
at the Sea	hay·yam·mah	𐤄𐤉𐤌𐤄	
This	zot	𐤆𐤀𐤕	
was the inheritance	na·cha·lat	𐤍𐤇𐤋𐤕	
of the tribe	mat·teh	𐤌𐤈𐤄	
	ve·ne	𐤁𐤍𐤉	
of Ephraim	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌	
of the clans	le·mish·pe·cho·tam	𐤋𐤌𐤔𐤐𐤇𐤕𐤌	
-	ve·he·a·reem	𐤅𐤄𐤏𐤓𐤉𐤌	Joshua 16:9
set apart	ham·miv·da·lo·wt	𐤄𐤌𐤁𐤃𐤋𐤅𐤕	
for the descendants	liv·ne	𐤋𐤁𐤍𐤉	
of Ephraim	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌	

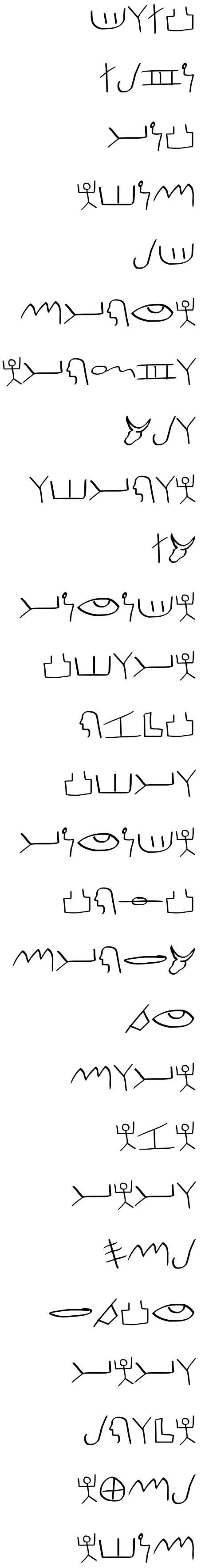

within	be·to·wkh	
the inheritance	na·cha·lat	
	be·ne	
of Manasseh	me·nash·sheh	
[along] with all	kal	
the cities	he·a·reem	
and villages	ve·chats·re·hen	
But they did not	ve·lo	Joshua 16:10
drive out	ho·w·ree·shu	
-	et	
the Canaanites	hak·ke·na·a·nee	
who lived	hay·yo·wo·shev	
in Gezer	be·ga·zer	
dwell	vay·ye·shev	
So the Canaanites	hak·ke·na·a·nee	
among	be·qe·rev	
the Ephraimites	eph·ra·yim	
to	ad	
day	hay·yo·wm	
this	haz·zeh	
but they are	vay·hee	
forced	le·mas	
laborers	o·ved	
Now this was	vay·hee	Joshua 17:1
the allotment	hag·go·w·ral	
for the tribe	le·mat·teh	
of Manasseh	me·nash·sheh	

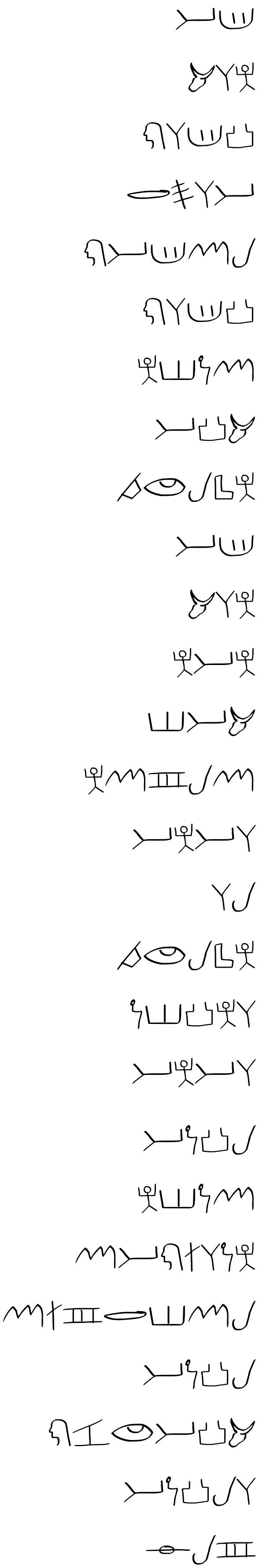

	kee	
-	hu	
firstborn son	be·kho·wr	
as Joseph’s	yo·w·seph	
[namely] for Machir	le·ma·kheer	
the firstborn	be·kho·wr	
of Manasseh	me·nash·sheh	
and father	a·vee	
of the Gileadites	hag·gil·ad	
because	kee	
[Machir]	hu	
was	ha·yah	
a man	eesh	
of war	mil·cha·mah	
who had received	vay·hee	
	lo	
Gilead	hag·gil·ad	
and Bashan	ve·hab·ba·shan	
So this allotment was	vay·hee	Joshua 17:2
of the descendants	liv·ne	
of Manasseh	me·nash·sheh	
for the rest	han·no·w·ta·reem	
- —	le·mish·pe·cho·tam	
the clans	liv·ne	
of Abiezer	a·vee·e·zer	
-	ve·liv·ne	
Helek	che·leq	

-	ve·liv·ne	ולבני	
Asriel	as·ree·el	אשריאל	
	ve·liv·ne	ולבני	
Shechem	she·khem	שכם	
	ve·liv·ne	ולבני	
Hepher	che·pher	חפר	
	ve·liv·ne	ולבני	
and Shemida	she·mee·da	שמידע	
These	el·leh	אלה	
descendants	be·ne	בני	
of Manasseh	me·nash·sheh	מנשה	
son	ben	בן	
of Joseph	yo·w·seph	יוסף	
are the other male	haz·ze·kha·reem	הזכרים	
of the clans	le·mish·pe·cho·tam	למשפחתם	
But Zelophehad	ve·lits·la·phe·chad	ולצלפחד	Joshua 17:3
son	ben	בן	
of Hepher	che·pher	חפר	
(the son	ben	בן	
of Gilead	gil·ad	גלעד	
the son	ben	בן	
of Machir	ma·kheer	מכיר	
the son	ben	בן	
of Manasseh)	me·nash·sheh	מנשה	
no	lo	לא	
had	ha·yu	היו	
	lo	לו	

sons	ba·neem	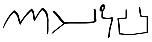	
but	kee	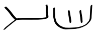	
only	im		
daughters	ba·no·wt	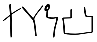	
These	ve·el·leh		
are the names	she·mo·wt		
of his daughters :	be·no·taw		
Mahlah	mach·lah	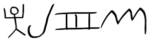	
Noah	ve·no·ah		
Hoglah	cha·ge·lah	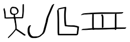	
Milcah	mil·kah	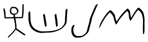	
and Tirzah	ve·tir·tsah		
They approached	vat·tiq·rav·nah	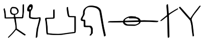	Joshua 17:4
	liph·ne		
Eleazar	el·a·zar		
the priest	hak·ko·hen		
	ve·liph·ne		
Joshua	ye·ho·wo·shu·a		
son	bin		
of Nun	nun		
	ve·liph·ne		
and the leaders	han·ne·see·eem	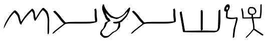	
and said	le·mor		
“ The LORD	YHVH		
commanded	tsiw·vah		
-	et		
Moses	mo·sheh		

to give	la·tet	לתת	
us	la·nu	לנו	
an inheritance	na·cha·lah	נחלה	
among	be·to·wkh	בתוך	
our brothers ”	a·che·nu	אחינו	
So [Joshua] gave	vay·yit·ten	ויתן	
them	la·hem	להם	
in keeping with	el	אל	
the command of	pee	פי	
the LORD	YHVH	יהוה	
an inheritance	na·cha·lah	נחלה	
among	be·to·wkh	בתוך	
brothers	a·che	אחי	
their father’s	a·vee·hen	אביהן	
fell	vay·yip·pe·lu	ויפלו	Joshua 17:5
shares	chav·le	חבלי	
to Manasseh	me·nash·sheh	מנשה	
Thus ten	a·sa·rah	עשרה	
in addition to	le·vad	לבד	
the land	me·e·rets	מארץ	
of Gilead	hag·gil·ad	הגלעד	
and Bashan	ve·hab·ba·shan	והבשן	
-	a·sher	אשר	
beyond	me·e·ver	מעבר	
the Jordan	lay·yar·den	לירדן	
because	kee	כי	Joshua 17:6
the daughters	be·no·wt	בנות	

of Manasseh	me·nash·sheh	
received	na·cha·lu	
an inheritance	na·cha·lah	
among	be·to·wkh	
his sons	ba·naw	
And the land	ve·e·rets	
of Gilead	hag·gil·ad	
belonged to	ha·ye·tah	
of the sons	liv·ne	
of Manasseh	me·nash·sheh	
the rest	han·no·w·ta·reem	
went	vay·hee	Joshua 17:7
Now the border	ge·vul	
of Manasseh	me·nash·sheh	
from Asher	me·a·sher	
to Michmethath	ham·mikh·me·tat	
-	a·sher	
near	al	
	pe·ne	
Shechem	she·khem	
then	ve·ha·lakh	
-	hag·ge·vul	
southward	el	
	hay·ya·meen	
to include	el	
the inhabitants	yo·she·ve	
	en	

of En-tappuah	tap·pu·ach	𐤕𐤐𐤅𐤇	
Manasseh	lim·nash·sheh	𐤋𐤌𐤍𐤔𐤄	Joshua 17:8
belonged to	ha·ye·tah	𐤄𐤉𐤕𐤄	
The region	e·rets	𐤀𐤓𐤑	
of Tappuah	tap·pu·ach	𐤕𐤐𐤅𐤇	
but Tappuah itself	ve·tap·pu·ach	𐤅𐤕𐤐𐤅𐤇	
on	el	𐤀𐤋	
the border	ge·vul	𐤂𐤁𐤅𐤋	
of Manasseh	me·nash·sheh	𐤌𐤍𐤔𐤄	
belonged to	liv·ne	𐤋𐤁𐤍𐤉	
Ephraim	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌	
continued	ve·ya·rad	𐤅𐤉𐤓𐤃	Joshua 17:9
From there the border	hag·ge·vul	𐤄𐤂𐤁𐤅𐤋	
to the Brook	na·chal	𐤍𐤇𐤋	
of Kanah	qa·nah	𐤒𐤍𐤄	
southward	neg·bah	𐤍𐤂𐤁𐤄	
-	lan·na·chal	𐤋𐤍𐤇𐤋	
There were cities	a·reem	𐤏𐤓𐤉𐤌	
	ha·el·leh	𐤄𐤀𐤋𐤄	
belonging to Ephraim	le·eph·ra·yim	𐤋𐤀𐤐𐤓𐤉𐤌	
among	be·to·wkh	𐤁𐤕𐤅𐤊	
the cities	a·re	𐤏𐤓𐤉	
of Manasseh	me·nash·sheh	𐤌𐤍𐤔𐤄	
but the border	u·ge·vul	𐤅𐤂𐤁𐤅𐤋	
of Manasseh	me·nash·sheh	𐤌𐤍𐤔𐤄	
[was] on the north side	mits·tse·pho·wn	𐤌𐤑𐤐𐤅𐤍	

of the brook	lan·na·chal	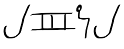	
and ended	vay·hee	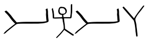	
	to·tse·o·taw		
at the Sea	hay·yam·mah	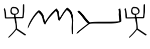	
was to the south	neg·bah		Joshua 17:10
Ephraim's [territory]	le·eph·ra·yim		
to the north	ve·tsa·pho·w·nah		
and Manasseh's	lim·nash·sheh	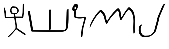	
was	vay·hee	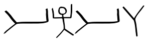	
having the Sea	hay·yam	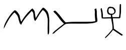	
as its border	ge·vu·lo		
Asher	u·ve·a·sher		
and adjoining	yiph·ge·un		
on the north	mits·tsa·pho·wn		
and Issachar	u·ve·yis·sa·sh·khar		
on the east	mim·miz·rach		
was assigned	vay·hee	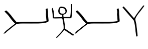	Joshua 17:11
Manasseh	lim·nash·sheh	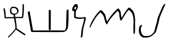	
Within Issachar	be·yis·sa·sh·khar		
and Asher	u·ve·a·sher		
-	bet	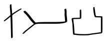	
Beth-shean	she·an		
-	u·ve·no·w·te·ha		
Ibleam	ve·yiv·le·am	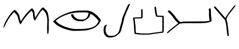	
-	u·ve·no·w·te·ha		
-	ve·et		
-	yo·she·ve		

Dor	dor	
-	u·ve·no·w·te·ha	
-	ve·yo·she·ve	
	en	
Endor	dor	
-	u·ve·no·te·ha	
-	ve·yo·she·ve	
Taanach	ta·nakh	
-	u·ve·no·te·ha	
[and]	ve·yo·she·ve	
Megiddo	me·gid·do	
each with their surrounding settlements	u·ve·no·w·te·ha	
(that is,	she·lo·shet	
Naphath)	han·na·phet	
	ve·lo	Joshua 17:12
were unable	ya·khe·lu	
But the descendants	be·ne	
of Manasseh	me·nash·sheh	
to occupy	le·ho·w·reesh	
-	et	
cities	he·a·reem	
these	ha·el·leh	
were determined	vay·yo·w·el	
because the Canaanites	hak·ke·na·a·nee	
to stay	la·she·vet	
land	ba·a·rets	

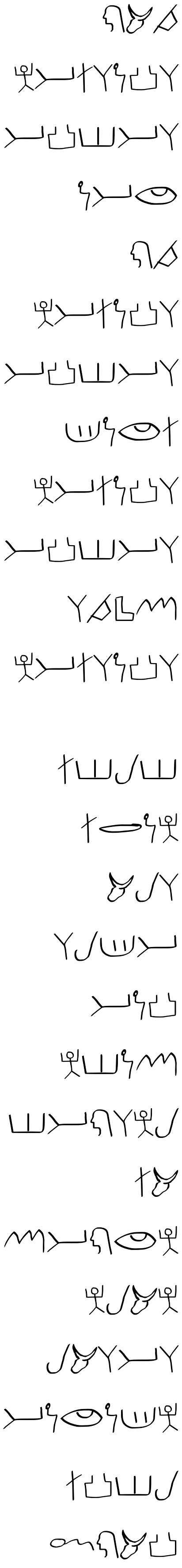

in this	haz·zot		
However	vay·hee	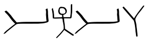	Joshua 17:13
when	kee	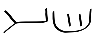	
grew stronger	cha·ze·qu	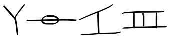	
the Israelites	be·ne	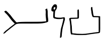	
	yis·ra·el	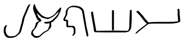	
they put	vay·yit·te·nu	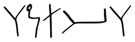	
-	et		
the Canaanites	hak·ke·na·a·nee		
to forced labor	la·mas		
to drive them out	ve·ho·w·resh		
but they failed	lo		
completely	ho·w·ree·sho	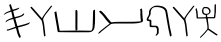	
said	vay·dab·be·ru		Joshua 17:14
Then the sons	be·ne	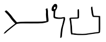	
of Joseph	yo·w·seph		
to	et		
Joshua	ye·ho·wo·shu·a		
	le·mor		
“ Why	mad·du·a		
have you given	na·tat·tah	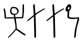	
us	lee	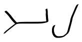	
as an inheritance ?	na·cha·lah	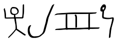	
portion	go·w·ral		
[only]	e·chad	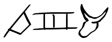	
	ve·che·vel		
one	e·chad	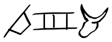	

We	va·a·nee		
people	am		
have many	rav	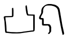	
because	ad		
-	a·sher		
	ad		
	koh	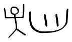	
has blessed us abundantly ”	be·re·kha·nee		
the LORD	YHVH		
answered	vay·yo·mer		Joshua 17:15
them	a·le·hem	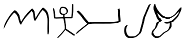	
Joshua	ye·ho·wo·shu·a		
“ If	im		
people	am		
have so many	rav	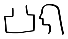	
you	at·tah		
go	a·leh		
to	le·kha	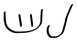	
the forest	hay·ya·rah		
and clear	u·ve·re·ta		
for yourself	le·kha	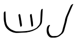	
an area	sham		
in the land	be·e·rets		
of the Perizzites	hap·pe·riz·zee		
and the Rephaim ”	ve·ha·re·pha·eem		
that	kee	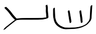	
is too small	ats		

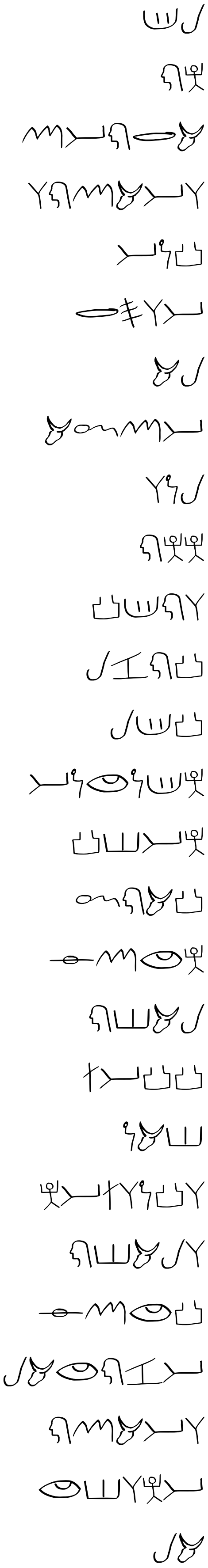

for you	le·kha	
the hill country	har	
of Ephraim	eph·ra·yim	
replied	vay·yo·me·ru	Joshua 17:16
[they]	be·ne	
	yo·w·seph	
is not	lo	
enough	yim·ma·tse	
for us ”	la·nu	
“ The hill country	ha·har	
chariots	ve·re·khev	
have iron	bar·zel	
“ and all	be·khal	
the Canaanites	hak·ke·na·a·nee	
who live	hay·yo·shev	
	be·e·rets	
in the valley	ha·e·meq	
-	la·a·sher	
	be·vet	
both in Beth-shean	she·an	
with its towns	u·ve·no·w·te·ha	
-	ve·la·a·sher	
and in the Valley	be·e·meq	
of Jezreel ”	yiz·re·el	
said	vay·yo·mer	Joshua 17:17
So Joshua	ye·ho·wo·shu·a	
to	el	

the house	bet
of Joseph —	yo·w·seph
to Ephraim	le·eph·ra·yim
and Manasseh —	ve·lim·nash·sheh
	le·mor
people	am
“You have many	rav
	at·tah
strength	ve·kho·ach
and great	ga·do·wl
-	lakh
You shall not	lo
have	yih·yeh
	le·kha
allotment	go·w·ral
just one	e·chad
because	kee
the hill country	har
will be	yih·yeh
yours as well	lakh
-	kee
is a forest	ya·ar
It	hu
clear it	u·ve·re·to
will be	ve·ha·yah
yours	le·kha
and its farthest limits	to·tse·o·taw

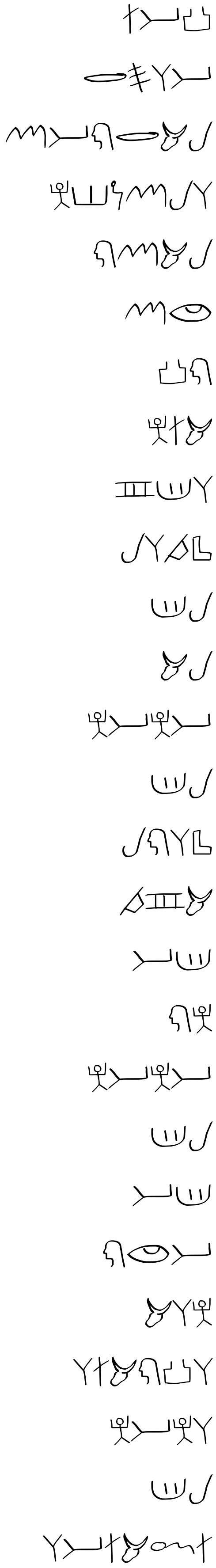

Joshua 17:18

	kee	כי	
drive [them] out	to·w·reesh	תוריש	
-	et	את	
- ”	hak·ke·na·a·nee	הכנעני	
Although	kee	כי	
chariots	re·khev	רכב	
[the Canaanites] have iron	bar·zel	ברזל	
	lo	לו	
and although	kee	כי	
they are strong	cha·zaq	חזק	
you can	hu	הוא	
assembled	vay·yiq·qa·ha·lu	ויקהלו	Joshua 18:1
Then the whole	kal	כל	
congregation	a·dat	עדת	
	be·ne	בני	
of Israel	yis·ra·el	ישראל	
at Shiloh	shi·loh	שלה	
and set up	vay·yash·kee·nu	וישכינו	
there	sham	שם	
-	et	את	
the Tent	o·hel	אהל	
of Meeting	mo·w·ed	מועד	
And though the land	ve·ha·a·rets	והארץ	
was subdued	nikh·be·shah	נכבשה	
before them	liph·ne·hem	לפניהם	
there were still	vay·yiw·va·te·ru	ויותרו	Joshua 18:2
	biv·ne	בבני	

of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
who	a·sher	𐤀𐤔𐤓	
had not	lo	𐤋𐤀	
yet received	cha·le·qu	𐤇𐤋𐤒𐤅	
-	et	𐤀𐤕	
their inheritance	na·cha·la·tam	𐤍𐤇𐤋𐤕𐤌	
seven	shiv·ah	𐤔𐤁𐤏𐤄	
tribes	she·va·teem	𐤔𐤁𐤈𐤉𐤌	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Joshua 18:3
So Joshua	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
to	el	𐤀𐤋	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
“ How long	ad	𐤏𐤃	
	a·nah	𐤀𐤍𐤄	
will you	at·tem	𐤀𐤕𐤌	
put off	mit·rap·peem	𐤌𐤕𐤓𐤐𐤉𐤌	
entering	la·vo·w	𐤋𐤁𐤅𐤀	
and possessing	la·re·shet	𐤋𐤓𐤔𐤕	
-	et	𐤀𐤕	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
that	a·sher	𐤀𐤔𐤓	
has given	na·tan	𐤍𐤕𐤍	
you ?	la·khem	𐤋𐤊𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of your fathers	a·vo·w·te·khem	𐤀𐤁𐤅𐤕𐤉𐤊𐤌	

Appoint	ha·vu	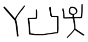	Joshua 18:4
	la·khem	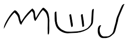	
three	she·lo·shah	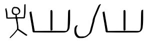	
men	a·na·sheem	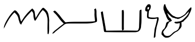	
from each tribe	lash·sha·vet	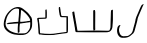	
and I will send them out	ve·esh·la·chem	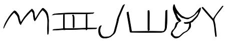	
	ve·ya·qu·mu	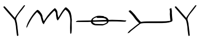	
to survey	ve·yit·hal·le·khu	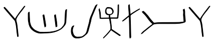	
the land	va·a·rets	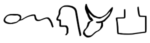	
and map it out	ve·yikh·te·vu	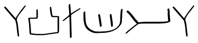	
-	o·w·tah	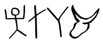	
according to	le·phee	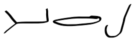	
the inheritance of each	na·cha·la·tam	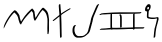	
Then they will return	ve·ya·vo·u	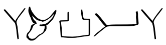	
to me	e·lay	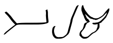	
and divide	ve·hit·chal·le·qu	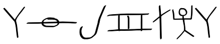	Joshua 18:5
[the land]	o·tah	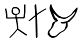	
into seven	le·shiv·ah	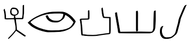	
portions	cha·la·qeem	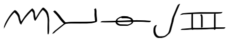	
Judah	ye·hu·dah	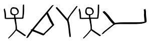	
shall remain	ya·a·mod	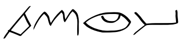	
in	al	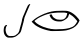	
their territory	ge·vu·lo	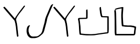	
in the south	min·ne·gev	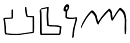	
and the house	u·vet	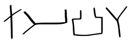	
of Joseph	yo·w·seph	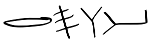	
shall remain	ya·am·du	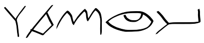	

in	al		
their territory	ge·vu·lam		
in the north	mits·tsa·pho·wn		
When you	ve·at·tem		Joshua 18:6
have mapped out	tikh·te·vu	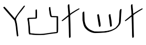	
-	et		
of land	ha·a·rets		
the seven	shiv·ah	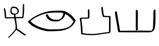	
portions	cha·la·qeem	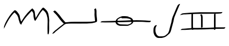	
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it to me	e·lay	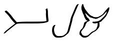	
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I will cast	ve·ya·ree·tee	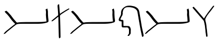	
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lots	go·w·ral		
here	poh		
in the presence	liph·ne		
of the LORD	YHVH	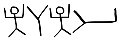	
our God	e·lo·he·nu		
however	kee	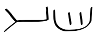	Joshua 18:7
have no	en	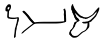	
portion	che·leq	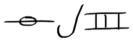	
The Levites	lal·vee·yim	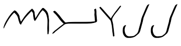	
among you	be·qir·be·khem	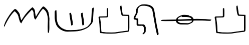	
because	kee	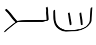	
is the priesthood	khe·hun·nat		
of the LORD	YHVH	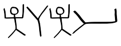	

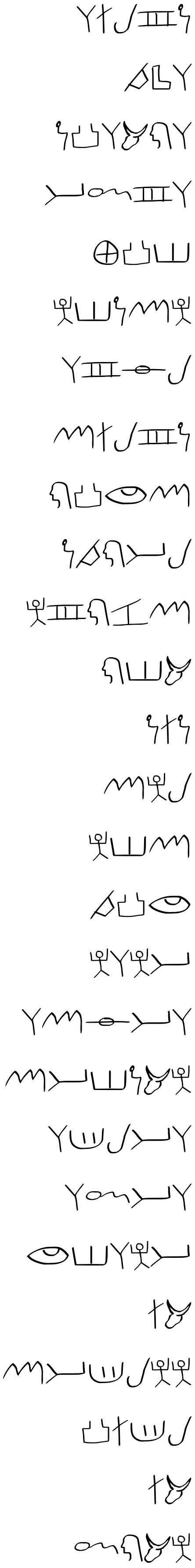

their inheritance	na·cha·la·to	
And Gad	ve·gad	
Reuben	u·re·u·ven	
and half	va·cha·tsee	
the tribe	she·vet	
of Manasseh	ham·nash·sheh	
have already received	la·qe·chu	
the inheritance	na·cha·la·tam	
beyond	me·e·ver	
the Jordan	lay·yar·den	
to the east ”	miz·ra·chah	
that	a·sher	
gave	na·tan	
them	la·hem	
Moses	mo·sheh	
the servant	e·ved	
of the LORD	YHVH	
got up	vay·ya·qu·mu	Joshua 18:8
As the men	ha·a·na·sheem	
to go out	vay·ye·le·khu	
commanded	vay·tsaw	
Joshua	ye·ho·wo·shu·a	
-	et	
them	ha·ho·le·kheem	
to map out	likh·tov	
-	et	
the land	ha·a·rets	

saying	le·mor	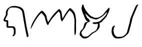	
“ Go	le·khu	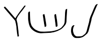	
and survey	ve·hit·hal·le·khu	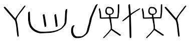	
the land	va·a·rets	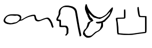	
map it out	ve·khit·vu	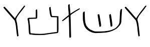	
-	o·w·tah	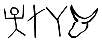	
and return	ve·shu·vu	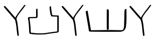	
to me	e·lay	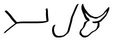	
here	u·phoh	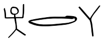	
Then I will cast	ash·leekh	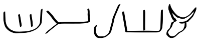	
for you	la·khem	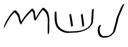	
lots	go·w·ral	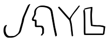	
in the presence	liph·ne	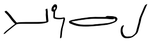	
of the LORD ”	YHVH	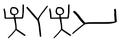	
in Shiloh	be·shi·loh	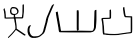	
departed	vay·ye·le·khu	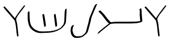	Joshua 18:9
So the men	ha·a·na·sheem	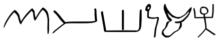	
and went throughout	vay·ya·av·ru	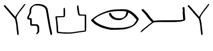	
the land	va·a·rets	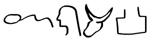	
mapping it	vay·yikh·te·vu·ha	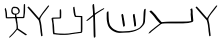	
city by city	le·a·reem	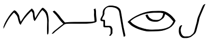	
into seven	le·shiv·ah	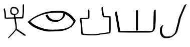	
portions	cha·la·qeem	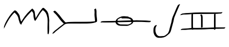	
	al	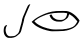	
with the document	se·pher	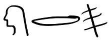	
Then they returned	vay·ya·vo·u	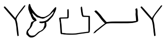	
to	el	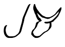	

Joshua	ye·ho·wo·shu·a	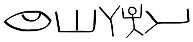	
at	el	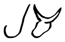	
the camp	ham·ma·cha·neh	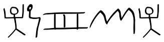	
in Shiloh	shi·loh	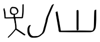	
cast	vay·yash·lekh	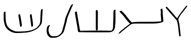	Joshua 18:10
for them	la·hem	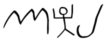	
And Joshua	ye·ho·wo·shu·a	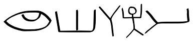	
lots	go·w·ral	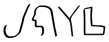	
at Shiloh	be·shi·loh	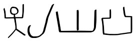	
in the presence	liph·ne	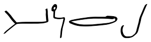	
of the LORD	YHVH	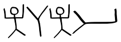	
distributed	vay·chal·leq	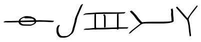	
where	sham	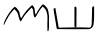	
he	ye·ho·wo·shu·a	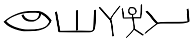	
-	et	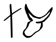	
the land	ha·a·rets	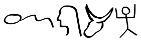	
to the Israelites	liv·ne	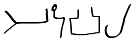	
	yis·ra·el	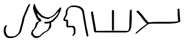	
according to their divisions	ke·mach·le·qo·tam	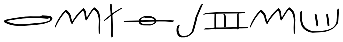	
came up	vay·ya·al	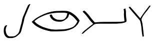	Joshua 18:11
The [first] lot	go·w·ral	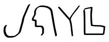	
of the tribe	mat·teh	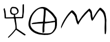	
-	ve·ne	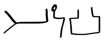	
of Benjamin	vin·ya·min	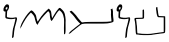	
for the clans	le·mish·pe·cho·tam	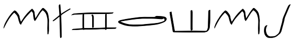	
lay	vay·ye·tse	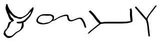	
territory	ge·vul	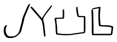	

Their allotted	go·w·ra·lam	גורלם	
between	ben	בין	
the [tribes]	be·ne	בני	
of Judah	ye·hu·dah	יהודה	
and	u·ven	ובין	
	be·ne	בני	
Joseph :	yo·w·seph	יוסף	
began	vay·hee	ויהי	Joshua 18:12
	la·hem	להם	
their border	hag·ge·vul	הגבול	
side	liph·at	לפאת	
On the north	tsa·pho·w·nah	צפונה	
at	min	מן	
the Jordan	hay·yar·den	הירדן	
went up	ve·a·lah	ועלה	
	hag·ge·vul	הגבול	
past	el	אל	
slope	ke·teph	כתף	
of Jericho	ye·ree·cho	יריחו	
the northern	mits·tsa·pho·wn	מצפון	
headed	ve·a·lah	ועלה	
through the hill country	va·har	בהר	
west	yam·mah	ימה	
and came out	ve·ha·yah	והיה	
	to·tse·o·taw	תצאתיו	
at the wilderness	mid·ba·rah	מדברה	
	bet	בית	

of Beth-aven	a·ven	
crossed over	ve·a·var	Joshua 18:13
From there	mish·sham	
the border	hag·ge·vul	
-	lu·zah	
to	el	
slope	ke·teph	
of Luz	lu·zah	
the southern	neg·bah	
(that is	hee	
	bet	
Bethel)	el	
and went down	ve·ya·rad	
-	hag·ge·vul	
	at·ro·wt	
to Ataroth-addar	ad·dar	
on	al	
the hill	ha·har	
-	a·sher	
south	min·ne·gev	
of	le·vet	
Beth-horon	cho·ro·wn	
Lower	tach·to·wn	
curved	ve·ta·ar	Joshua 18:14
the border	hag·ge·vul	
	ve·na·sav	
side	liph·at	

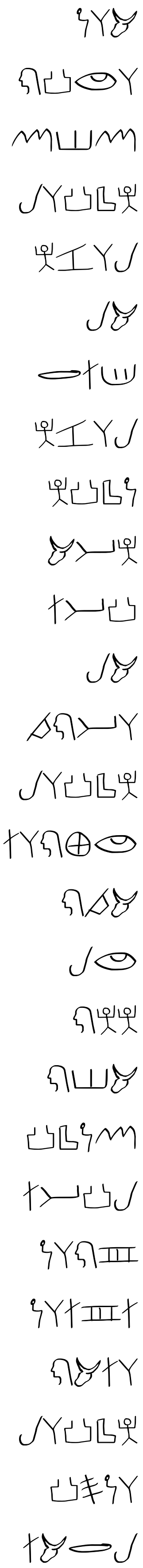

On the west	yam	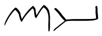	
southward	neg·bah	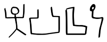	
from	min		
the hill	ha·har		
-	a·sher		
facing	al		
	pe·ne	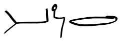	
	vet	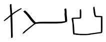	
Beth-horon	cho·ro·wn	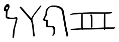	
on the south	neg·bah	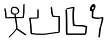	
and came out	ve·ha·yah	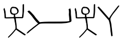	
	to·tse·o·taw		
at	el		
	qir·yat		
Kiriath-baal	ba·al		
(that is	hee	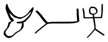	
	qir·yat		
Kiriath-jearim),	ye·a·reem		
a city	eer	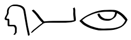	
of the sons	be·ne	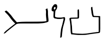	
of Judah	ye·hu·dah	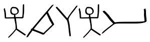	
This	zot		
side	pe·at		
was the western	yam	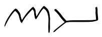	
side	u·phe·at		Joshua 18:15
On the south	neg·bah	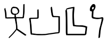	
began at the outskirts	miq·tseh	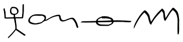	

	qir·yat		
of Kiriath-jearim	ye·a·reem		
and extended	ve·ya·tsa		
the border	hag·ge·vul	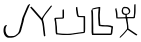	
westward	yam·mah	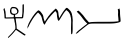	
-	ve·ya·tsa	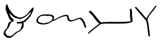	
to	el		
the spring	ma·yan		
at the Waters	me	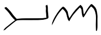	
of Nephtoah	neph·to·w·ach		
went down	ve·ya·rad	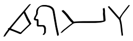	Joshua 18:16
Then [it]	hag·ge·vul	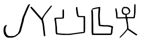	
to	el		
the foot	qe·tseh	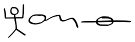	
of the hill	ha·har		
that	a·sher		
faces	al		
	pe·ne	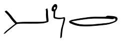	
the Valley of Hinnom	ge	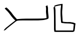	
	ben		
	hin·nom	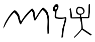	
-	a·sher		
end of the Valley	be·e·meq		
of Rephaim	re·pha·eem		
at the northern	tsa·pho·w·nah		
and ran down	ve·ya·rad	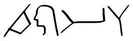	
the Valley of Hinnom	ge	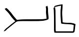	

	hin·nom	
toward	el	
slope	ke·teph	
of the Jebusites	hay·vu·see	
the southern	neg·bah	
and downward	ve·ya·rad	
	en	
to En-rogel	ro·gel	
From there it curved	ve·ta·ar	Joshua 18:17
northward	mits·tsa·pho·wn	
and proceeded	ve·ya·tsa	
	en	
to En-shemesh	she·mesh	
	ve·ya·tsa	
and on to	el	
Geliloth	ge·lee·lo·wt	
-	a·sher	
facing	no·khach	
the Ascent	ma·a·leh	
of Adummim	a·dum·meem	
and continued down	ve·ya·rad	
to the Stone	e·ven	
of Bohan	bo·han	
son	ben	
of Reuben	re·u·ven	
Then it went on	ve·a·var	Joshua 18:18
to	el	

slope	ke·teph	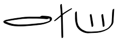	
of	mul	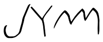	
Beth-arabah	ha·a·ra·vah	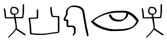	
the northern	tsa·pho·w·nah	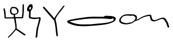	
and went down	ve·ya·rad	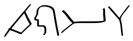	
into the valley	ha·a·ra·va·tah	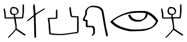	
continued	ve·a·var	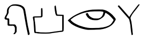	Joshua 18:19
The border	hag·ge·vul	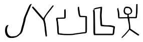	
to	el	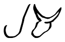	
slope	ke·teph	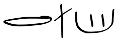	
	bet	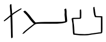	
of Beth-hoglah	cha·ge·lah	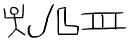	
the northern	tsa·pho·w·nah	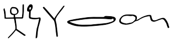	
and came out	ve·ha·yah	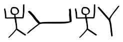	
	to·tse·ʾo·taw	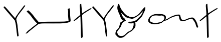	
border	hag·ge·vul	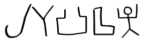	
at	el	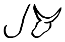	
bay	le·sho·wn	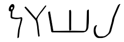	
of the Salt Sea	yam	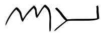	
	ham·me·lach	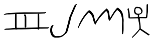	
the northern	tsa·pho·w·nah	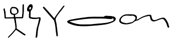	
at	el	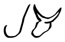	
	qe·tseh	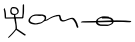	
of the Jordan	hay·yar·den	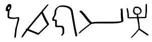	
the mouth	neg·bah	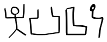	
This	zeh	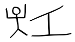	
	ge·vul	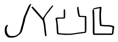	

was the southern	ne·gev	𐤍𐤂𐤁	
was the Jordan	ve·hay·yar·den	𐤅𐤄𐤉𐤓𐤃𐤍	Joshua 18:20
the border	yig·bol	𐤉𐤂𐤁𐤋	
-	o·to	𐤀𐤕𐤅	
side	liph·at	𐤋𐤐𐤀𐤕	
On the east	qe·de·mah	𐤒𐤃𐤌𐤄	
These	zot	𐤆𐤀𐤕	
the inheritance	na·cha·lat	𐤍𐤇𐤋𐤕	
of the tribe	be·ne	𐤁𐤍𐤉	
of Benjamin	vin·ya·min	𐤁𐤍𐤉𐤌𐤍	
[were the] borders	lig·vu·lo·te·ha	𐤋𐤂𐤁𐤅𐤋𐤕𐤉𐤄	
around	sa·veev	𐤎𐤁𐤉𐤁	
of the clans	le·mish·pe·cho·tam	𐤋𐤌𐤔𐤐𐤇𐤕𐤌	
These were	ve·ha·yu	𐤅𐤄𐤉𐤅	Joshua 18:21
the cities	he·a·reem	𐤄𐤏𐤓𐤉𐤌	
of the tribe	le·mat·teh	𐤋𐤌𐤈𐤄	
-	be·ne	𐤁𐤍𐤉	
of Benjamin :	vin·ya·min	𐤁𐤍𐤉𐤌𐤍	
of the clans	le·mish·pe·cho·w·te·hem	𐤋𐤌𐤔𐤐𐤇𐤅𐤕𐤉𐤄𐤌	
Jericho	ye·ree·cho	𐤉𐤓𐤉𐤇𐤅	
	u·vet	𐤅𐤁𐤉𐤕	
Beth-hoglah	cha·ge·lah	𐤇𐤂𐤋𐤄	
	ve·e·meq	𐤅𐤏𐤌𐤒	
Emek-keziz	qe·tseets	𐤒𐤑𐤉𐤑	
	u·vet	𐤅𐤁𐤉𐤕	Joshua 18:22
Beth-arabah	ha·a·ra·vah	𐤄𐤏𐤓𐤁𐤄	
Zemaraim	u·tse·ma·ra·yim	𐤅𐤑𐤌𐤓𐤉𐤌	

	u·vet	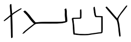	
Bethel	el		
Avvim	ve·ha·aw·veem		Joshua 18:23
Parah	ve·hap·pa·rah		
Ophrah	ve·a·phe·rah		
	u·khe·phar	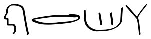	Joshua 18:24
Chephar-ammoni	ha·ʿam·mo·nī		
Ophni	ve·ha·a·phe·nee		
and Geba —	va·ga·va		
cities	a·reem	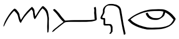	
twelve	she·tem	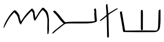	
	es·reh		
along with their villages	ve·chats·re·hen		
Gibeon	giv·o·wn		Joshua 18:25
Ramah	ve·ha·ra·mah		
Beeroth	u·ve·e·ro·wt		
Mizpeh	ve·ham·mits·peh		Joshua 18:26
Chephirah	ve·hak·ke·phee·rah		
Mozah	ve·ham·mo·tsah		
Rekem	ve·re·qem	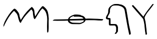	Joshua 18:27
Irpeel	ve·yir·pe·el		
Taralah	ve·tar·a·lah		
Zelah	ve·tse·la		Joshua 18:28
Haeleph	ha·e·leph	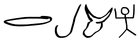	
Jebus	ve·hay·vu·see	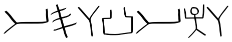	
(that is	hee	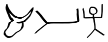	
Jerusalem),	ye·ru·sha·lim		

Gibeah	giv·at	
and Kiriath-jearim —	qir·yat	
cities	a·reem	
fourteen	ar·ba	
	es·reh	
along with their villages	ve·chats·re·hen	
This	zot	
was the inheritance	na·cha·lat	
of the tribe	be·ne	
of Benjamin	vin·ya·min	
of the clans	le·mish·pe·cho·tam	
came out	vay·ye·tse	Joshua 19:1
lot	hag·go·w·ral	
The second	hash·she·nee	
of Simeon	le·shim·o·wn	
of the tribe	le·mat·teh	
- :	ve·ne	
-	shim·o·wn	
for the clans	le·mish·pe·cho·w·tam	
lay	vay·hee	
Their inheritance	na·cha·la·tam	
within	be·to·wkh	
the territory	na·cha·lat	
-	be·ne	
of Judah	ye·hu·dah	
-	vay·hee	Joshua 19:2
-	la·hem	

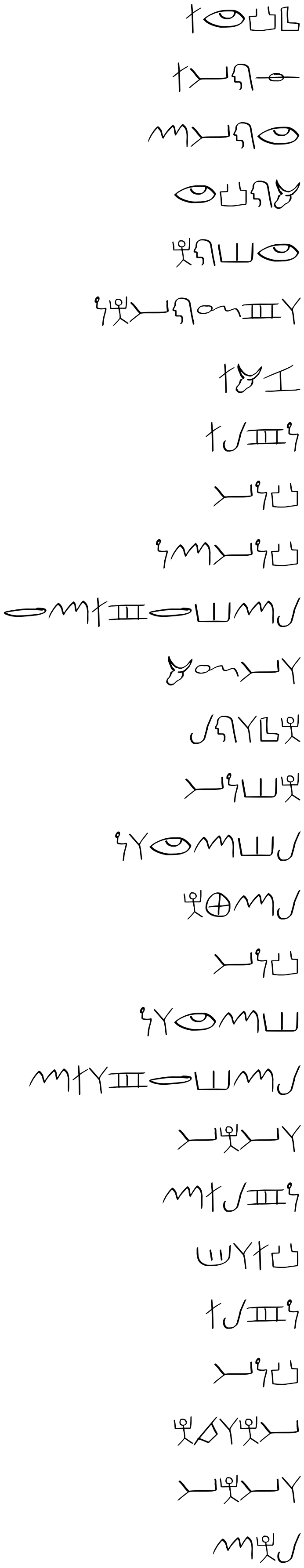

and included	be·na·cha·la·tam	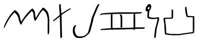	
	be·er		
Beersheba	she·va		
(or Sheba)	ve·she·va	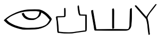	
Moladah	u·mo·w·la·dah		
	va·cha·tsar	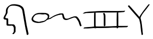	Joshua 19:3
Hazar-shual	shu·al		
Balah	u·va·lah	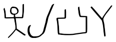	
Ezem	va·a·tsem		
Eltolad	ve·el·to·w·lad		Joshua 19:4
Bethul	u·ve·tul		
Hormah	ve·cha·re·mah	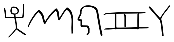	
Ziklag	ve·tsiq·lag	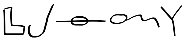	Joshua 19:5
	u·vet	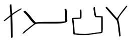	
Beth-marcaboth	ham·mar·ka·vo·wt	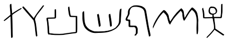	
	va·cha·tsar	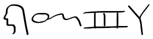	
Hazar-susah	su·sah		
	u·vet	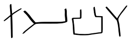	Joshua 19:6
Beth-lebaoth	le·va·o·wt		
and Sharuhen —	ve·sha·ru·chen		
cities	a·reem	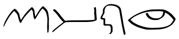	
thirteen	she·losh	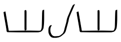	
	es·reh		
along with their villages	ve·chats·re·hen		
Ain	a·yin	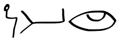	Joshua 19:7
Rimmon	rim·mo·wn		
Ether	va·e·ter		

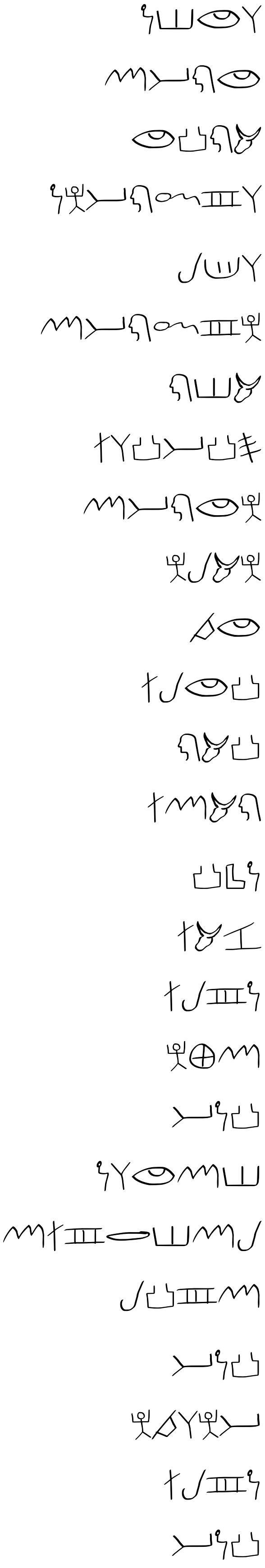

and Ashan —	ve·a·shan	
cities	a·reem	
four	ar·ba	
along with their villages	ve·chats·re·hen	
and all	ve·khal	Joshua 19:8
the villages	ha·cha·tse·reem	
-	a·sher	
surrounding	se·vee·vo·wt	
cities	he·a·reem	
these	ha·el·leh	
as	ad	
	ba·a·lat	
far as Baalath-beer	be·er	
(Ramah of the Negev)	ra·mat	
	ne·gev	
This	zot	
was the inheritance	na·cha·lat	
of the tribe	mat·teh	
-	ve·ne	
of Simeon	shim·o·wn	
of the clans	le·mish·pe·cho·tam	
was taken from the territory	me·che·vel	Joshua 19:9
	be·ne	
of Judah	ye·hu·dah	
The inheritance	na·cha·lat	
-	be·ne	

of the Simeonites	shim·o·wn		
because	kee	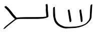	
was	ha·yah	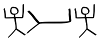	
the share	che·leq	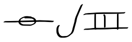	
descendants	be·ne	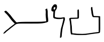	
for Judah’s	ye·hu·dah	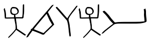	
too large	rav	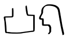	
for them	me·hem		
Judah’s portion	vay·yin·cha·lu	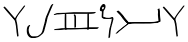	
	ve·ne	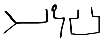	
So the Simeonites	shim·o·wn		
within	be·to·wkh		
received an inheritance	na·cha·la·tam		
came up	vay·ya·al		Joshua 19:10
lot	hag·go·w·ral		
The third	hash·she·lee·shee	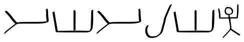	
of the tribe	liv·ne		
of Zebulun :	ze·vu·lun		
for the clans	le·mish·pe·cho·tam		
stretched	vay·hee	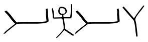	
The border	ge·vul		
of their inheritance	na·cha·la·tam	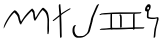	
as far as	ad		
Sarid	sa·reed	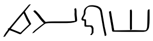	
went up	ve·a·lah		Joshua 19:11
[It]	ge·vu·lam		
westward	lay·yam·mah	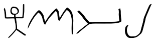	

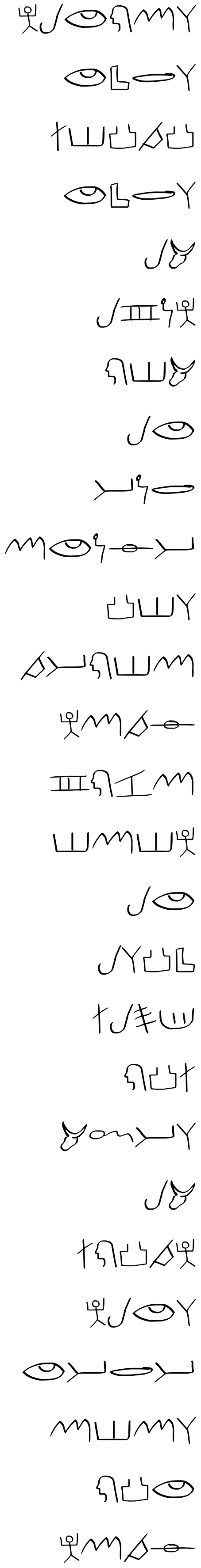

to Maralah	u·mar·a·lah	
reached	u·pha·ga	
Dabbesheth	be·dab·ba·shet	
and met	u·pha·ga	
	el	
the brook	han·na·chal	
-	a·sher	
east	al	
	pe·ne	
of Jokneam	ya·qe·ne·am	
it turned	ve·shav	Joshua 19:12
From Sarid	mis·sa·reed	
eastward	qe·de·mah	
	miz·rach	
	hash·she·mesh	
along	al	
the border	ge·vul	
	kis·lot	
of Chisloth-tabor	ta·vor	
and went	ve·ya·tsa	
on to	el	
Daberath	had·da·ve·rat	
and up	ve·a·lah	
to Japhia	ya·phee·a	
From there	u·mish·sham	Joshua 19:13
it crossed	a·var	
eastward	qe·de·mah	

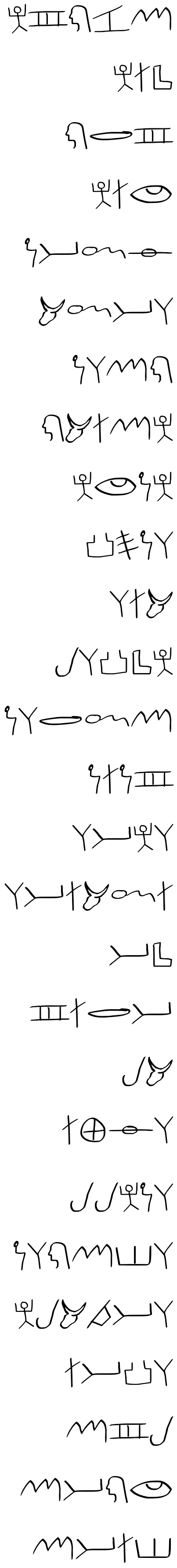

	miz·ra·chah	
	git·tah	
to Gath-hepher	che·pher	
	it·tah	
and to Eth-kazin	qa·tseen	
it extended	ve·ya·tsa	
to Rimmon	rim·mo·wn	
and curved	ham·me·to·ar	
around toward Neah	han·ne·ah	
circled around	ve·na·sav	Joshua 19:14
[of Neah]	o·to	
Then the border	hag·ge·vul	
the north side	mits·tse·pho·wn	
to Hannathon	chan·na·ton	
and ended	ve·ha·yu	
	to·tse·o·taw	
at the Valley	ge	
	yiph·tach	
of Iphtah-el	el	
It also included Kattath	ve·qat·tat	Joshua 19:15
Nahalal	ve·na·ha·lal	
Shimron	ve·shim·ro·wn	
Idalah	ve·yid·a·lah	
	u·vet	
and Bethlehem	la·chem	
cities	a·reem	
There were twelve	she·tem	

	es·reh		
along with their villages	ve·chats·re·hen		
This	zot		Joshua 19:16
was the inheritance	na·cha·lat	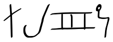	
of the tribe	be·ne	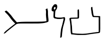	
of Zebulun	ze·vu·lun		
of the clans	le·mish·pe·cho·w·tam		
cities	he·a·reem		
including these	ha·el·leh		
and their villages	ve·chats·re·hen	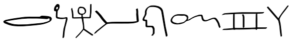	
-	le·yis·sa·sh·khar	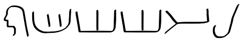	Joshua 19:17
came out	ya·tsa		
lot	hag·go·w·ral		
The fourth	ha·re·vee·ee	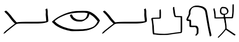	
of the tribe	liv·ne		
of Issachar :	yis·sa·sh·khar		
for the clans	le·mish·pe·cho·w·tam		
included	vay·hee	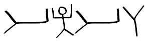	Joshua 19:18
Their territory	ge·vu·lam		
Jezreel	yiz·re·e·lah		
Chesulloth	ve·hak·ke·su·lot		
Shunem	ve·shu·nem		
Hapharaim	va·cha·pha·ra·yim		Joshua 19:19
Shion	ve·shee·on	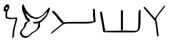	
Anaharath	va·a·na·cha·rat	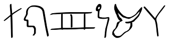	
Rabbith	ve·ha·rab·beet		Joshua 19:20
Kishion	ve·qish·yo·wn		

Ebez	va·a·vets	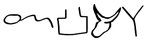	
Remeth	ve·re·met	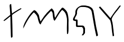	Joshua 19:21
	ve·en		
En-gannim	gan·neem	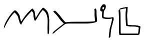	
	ve·en		
En-haddah	chad·dah	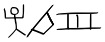	
	u·vet	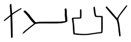	
and Beth-pazzez	pats·tsets		
reached	u·pha·ga	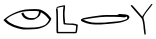	Joshua 19:22
The border	hag·ge·vul	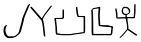	
Tabor	be·ta·vo·wr		
Shahazumah	ve·sha·cha·tsu·mah	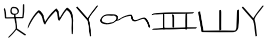	
	u·vet	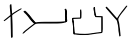	
and Beth-shemesh	she·mesh		
and ended	ve·ha·yu	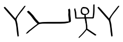	
	to·tse·o·wt		
	ge·vu·lam		
at the Jordan	hay·yar·den		
cities	a·reem	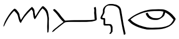	
There were sixteen	shesh		
	es·reh		
along with their villages	ve·chats·re·hen		
This	zot		Joshua 19:23
was the inheritance	na·cha·lat	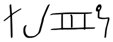	
of the tribe	mat·teh		
-	ve·ne	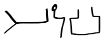	
of Issachar	yis·sa·sh·khar		

of the clans	le·mish·pe·cho·tam	
including [these] cities	he·a·reem	
and their villages	ve·chats·re·hen	
came out	vay·ye·tse	Joshua 19:24
lot	hag·go·w·ral	
The fifth	ha·cha·mee·shee	
of the tribe	le·mat·teh	
- :	ve·ne	
of Asher	a·sher	
for the clans	le·mish·pe·cho·w·tam	
included	vay·hee	Joshua 19:25
Their territory	ge·vu·lam	
Helkath	chel·qat	
Hali	va·cha·lee	
Beten	va·ve·ten	
Achshaph	ve·akh·shaph	
Allammelech	ve·a·lam·me·lekh	Joshua 19:26
Amad	ve·am·ad	
and Mishal	u·mish·al	
[the border] touched	u·pha·ga	
Carmel	be·khar·mel	
On the west	hay·yam·mah	
	u·ve·shee·cho·wr	
and Shihor-libnath	liv·nat	
then turned	ve·shav	Joshua 19:27
eastward	miz·rach	
	hash·she·mesh	

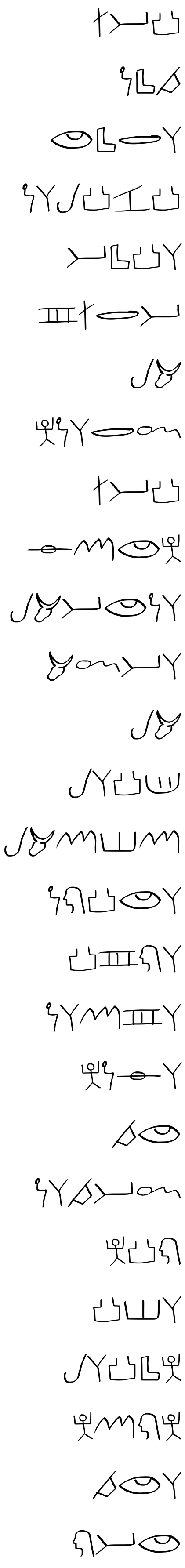

toward	bet	
Beth-dagon	da·gon	
touched	u·pha·ga	
Zebulun	biz·vu·lun	
and the Valley	u·ve·ge	
	yiph·tach	
of Iphtah-el	el	
and went north	tsa·pho·w·nah	
	bet	
to Beth-emek	ha·e·meq	
and Neiel	u·ne·ee·el	
passing	ve·ya·tsa	
	el	
Cabul	ka·vul	
on the left	mis·se·mol	
[It went on] to Ebron	ve·ev·ron	Joshua 19:28
Rehob	u·re·chov	
Hammon	ve·cham·mo·wn	
and Kanah	ve·qa·nah	
as	ad	
Sidon	tsee·do·wn	
far as Greater	rab·bah	
then turned back	ve·shav	Joshua 19:29
The border	hag·ge·vul	
toward Ramah	ha·ra·mah	
as far as	ve·ad	
city	eer	

the fortified	miv·tsar	מבצר	
of Tyre	tsor	צר	
turned	ve·shav	ושב	
-	hag·ge·vul	הגבול	
toward Hosah	cho·sah	חסה	
and came out	ve·yih·yu	ויהיו	
	to·tse·o·taw	תצאתיו	
at the Sea	hay·yam·mah	הימה	
in the region	me·che·vel	מחבל	
of Achzib	akh·zee·vah	אכזיבה	
Ummah	ve·u·mah	ועמה	Joshua 19:30
Aphek	va·a·pheq	ואפק	
and Rehob	u·re·chov	ורחב	
cities	a·reem	ערים	
[There were] twenty-two	es·reem	עשרים	
	u·she·ta·yim	ושתים	
along with their villages	ve·chats·re·hen	וחצריהן	
This	zot	זאת	Joshua 19:31
was the inheritance	na·cha·lat	נחלת	
of the tribe	mat·teh	מטה	
-	ve·ne	בני	
of Asher	a·sher	אשר	
of the clans	le·mish·pe·cho·tam	למשפחתם	
cities	he·a·reem	הערים	
including these	ha·el·leh	האלה	
and their villages	ve·chats·re·hen	וחצריהן	
- :	liv·ne	לבני	Joshua 19:32

-	naph·ta·lee		
came out	ya·tsa		
lot	hag·go·w·ral		
The sixth	hash·shish·shee		
of the tribe	liv·ne		
of Naphtali	naph·ta·lee		
for the clans	le·mish·pe·cho·tam		
started	vay·hee	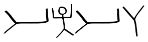	Joshua 19:33
Their border	ge·vu·lam		
at Heleph	me·che·leph	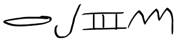	
and the great tree	me·e·lo·wn		
of Zaanannim	be·tsa·a·nan·neem		
passing Adami-nekeb	va·a·da·mee		
	han·ne·qev	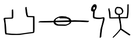	
and Jabneel	ve·yav·ne·el		
as far as	ad		
Lakkum	laq·qum	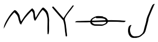	
and ending	vay·hee	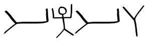	
	to·tse·o·taw		
at the Jordan	hay·yar·den		
turned	ve·shav	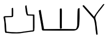	Joshua 19:34
Then the border	hag·ge·vul	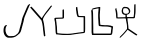	
westward	yam·mah	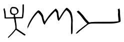	
	az·no·wt		
to Aznoth-tabor	ta·vo·wr		
and ran	ve·ya·tsa	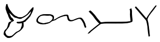	
from there	mish·sham		

to Hukkok	chu·qo·qah	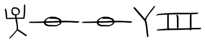	
touching	u·pha·ga		
Zebulun	biz·vu·lun		
on the south side	min·ne·gev	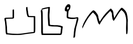	
Asher	u·ve·a·sher		
	pa·ga	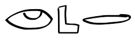	
on the west	mee·yam	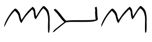	
and Judah	u·vee·hu·dah	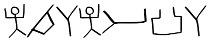	
at the Jordan	hay·yar·den		
on the east	miz·rach		
	hash·sha·mesh		
cities	ve·a·re		Joshua 19:35
The fortified	miv·tsar	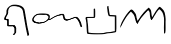	
were Ziddim	hats·tsid·deem		
Zer	tser		
Hammath	ve·cham·mat	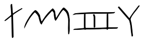	
Rakkath	raq·qat	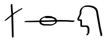	
Chinnereth	ve·khin·na·ret	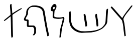	
Adamah	va·a·da·mah		Joshua 19:36
Ramah	ve·ha·ra·mah		
Hazor	ve·cha·tso·wr	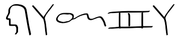	
Kedesh	ve·qe·desh	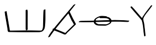	Joshua 19:37
Edrei	ve·ed·re·ee		
	ve·en		
En-hazor	cha·tso·wr		
Iron	ve·yir·o·wn		Joshua 19:38
	u·mig·dal		

Migdal-el	el	אל	
Horem	cho·rem	חרם	
	u·vet	ובית	
Beth-anath	a·nat	ענת	
	u·vet	ובית	
and Beth-shemesh	sha·mesh	שמש	
cities	a·reem	ערים	
[There were] nineteen	te·sha	תשע	
	es·reh	עשרה	
along with their villages	ve·chats·re·hen	וחצריהן	
This	zot	זאת	Joshua 19:39
was the inheritance	na·cha·lat	נחלת	
of the tribe	mat·teh	מטה	
-	ve·ne	בני	
of Naphtali	naph·ta·lee	נפתלי	
of the clans	le·mish·pe·cho·tam	למשפחתם	
including [these] cities	he·a·reem	הערים	
and their villages	ve·chats·re·hen	וחצריהן פ	
of the tribe	le·mat·teh	למטה	Joshua 19:40
-	ve·ne	בני	
of Dan :	dan	דן	
for the clans	le·mish·pe·cho·tam	למשפחתם	
came out	ya·tsa	יצא	
lot	hag·go·w·ral	הגורל	
The seventh	hash·she·vee·ee	השביעי	
-	vay·hee	ויהי	Joshua 19:41

The territory	ge·vul		
of their inheritance	na·cha·la·tam	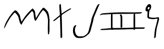	
included Zorah	tsa·re·ah		
Eshtaol	ve·esh·ta·o·wl		
	ve·eer	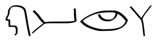	
Ir-shemesh	sha·mesh		
Shaalabbin	ve·sha·a·lab·been		Joshua 19:42
Aijalon	ve·ay·ya·lo·wn	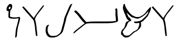	
Ithlah	ve·yit·lah	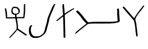	
Elon	ve·e·lo·wn	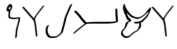	Joshua 19:43
Timnah	ve·tim·na·tah		
Ekron	ve·eq·ro·wn	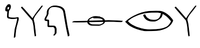	
Eltekeh	ve·el·te·qeh	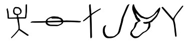	Joshua 19:44
Gibbethon	ve·gib·be·to·wn		
Baalath	u·va·a·lat		
Jehud	vee·hud	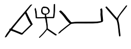	Joshua 19:45
	u·ve·ne		
Bene-berak	ve·raq		
	ve·gat		
Gath-rimmon	rim·mo·wn	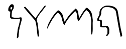	
	u·me		Joshua 19:46
Me-jarkon	hay·yar·qo·wn	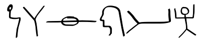	
and Rakkon	ve·ha·raq·qo·wn	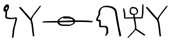	
including	im		
the territory	hag·ge·vul		
across from	mul		
Joppa	ya·pho	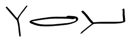	

was lost	vay·ye·tse	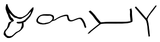	Joshua 19:47
(Later, when the territory	ge·vul		
of the Danites	be·ne	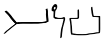	
	dan		
	me·hem		
they went up	vay·ya·a·lu		
[to them]	ve·ne	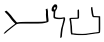	
	dan		
and fought	vay·yil·la·cha·mu	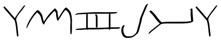	
against	im		
Leshem	le·shem		
captured it	vay·yil·ke·du	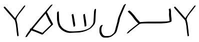	
-	o·w·tah		
and put it	vay·yak·ku	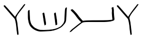	
-	o·w·tah		
	le·phee	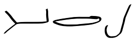	
to the sword	che·rev		
So they took possession	vay·yir·shu		
of [Leshem]	o·w·tah		
settled	vay·ye·she·vu	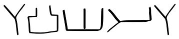	
there	vah		
and renamed	vay·yiq·re·u	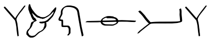	
[it]	le·le·shem		
Dan	dan		
after	ke·shem		
)	dan		
their father	a·vee·hem	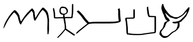	

This	zot		Joshua 19:48
was the inheritance	na·cha·lat	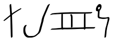	
of the tribe	mat·teh		
	ve·ne	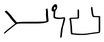	
of Dan	dan		
of the clans	le·mish·pe·cho·tam		
cities	he·a·reem		
including these	ha·el·leh		
and their villages	ve·chats·re·hen	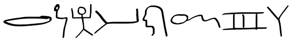	
When they had finished	vay·khal·lu		Joshua 19:49
distributing	lin·chol	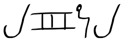	
-	et		
the land	ha·a·rets		
into its territories	lig·vu·lo·te·ha		
gave	vay·yit·te·nu	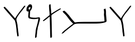	
the Israelites	ve·ne	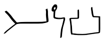	
	yis·ra·el	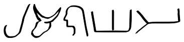	
an inheritance	na·cha·lah	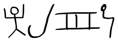	
Joshua	lee·ho·wo·shu·a		
son	bin		
of Nun	nun		
among them	be·to·w·kham	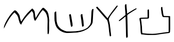	
as	al		Joshua 19:50
had commanded	pee		
the LORD	YHVH		
They gave	na·te·nu	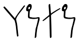	
him	lo		

-	et	𐤀𐤕	
the city	ha·eer	𐤄𐤏𐤉𐤓	
as	a·sher	𐤀𐤔𐤓	
he requested	sha·al	𐤔𐤀𐤋	
-	et	𐤀𐤕	
	tim·nat	𐤕𐤌𐤍𐤕	
of Timnath-serah	se·rach	𐤎𐤓𐤇	
in the hill country	be·har	𐤁𐤄𐤓	
of Ephraim	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌	
He rebuilt	vay·yiv·neh	𐤅𐤉𐤁𐤍𐤄	
-	et	𐤀𐤕	
the city	ha·eer	𐤄𐤏𐤉𐤓	
and settled	vay·ye·shev	𐤅𐤉𐤔𐤁	
in it	bah	𐤁𐤄	
These [are]	el·leh	𐤀𐤋𐤄	Joshua 19:51
the inheritances	han·ne·cha·lot	𐤄𐤍𐤇𐤋𐤕	
that	a·sher	𐤀𐤔𐤓	
distributed	ni·cha·lu	𐤍𐤇𐤋𐤅	
Eleazar	el·a·zar	𐤀𐤋𐤏𐤆𐤓	
the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
Joshua	vee·ho·wo·shu·a	𐤅𐤉𐤄𐤅𐤔𐤏	
son	bin	𐤁𐤍	
of Nun	nun	𐤍𐤅𐤍	
and the heads	ve·ra·she	𐤅𐤓𐤀𐤔𐤉	
of the families	ha·a·vo·wt	𐤄𐤀𐤁𐤅𐤕	
to the tribes	le·mat·to·wt	𐤋𐤌𐤈𐤅𐤕	
	be·ne	𐤁𐤍𐤉	

of Israel	yis·ra·el	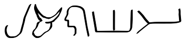	
by lot	be·go·w·ral		
at Shiloh	be·shi·loh	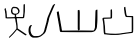	
before	liph·ne		
the LORD	YHVH		
at the entrance	pe·tach	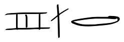	
to the Tent	o·hel		
of Meeting	mo·w·ed		
So they finished	vay·khal·lu		
dividing up	me·chal·leq	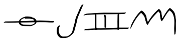	
-	et		
the land	ha·a·rets		
said	vay·dab·ber	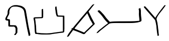	Joshua 20:1
Then the LORD	YHVH		
to	el		
Joshua	ye·ho·wo·shu·a		
	le·mor		
“ Tell	dab·ber	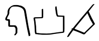	Joshua 20:2
	el		
the Israelites	be·ne	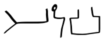	
	yis·ra·el	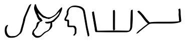	
	le·mor		
to designate	te·nu		
	la·khem		
-	et		
the cities	a·re		
of refuge	ham·miq·lat	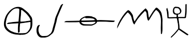	

as	a·sher		
I instructed	dib·bar·tee		
	a·le·khem	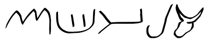	
you through	be·yad	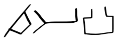	
Moses	mo·sheh		
may flee	la·nus	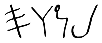	Joshua 20:3
there	sham·mah		
so that anyone	ro·w·tse·ach		
who kills	mak·keh	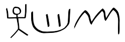	
another	ne·phesh		
unintentionally	bish·ga·gah		
or accidentally	biv·lee	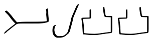	
	da·at		
These will be	ve·ha·yu	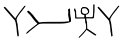	
your	la·khem		
refuge	le·miq·lat	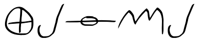	
from the avenger	mig·go·el		
of blood	had·dam		
When someone flees	ve·nas		Joshua 20:4
to	el		
one	a·chat	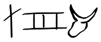	
cities	me·he·a·reem		
of these	ha·el·leh		
stands	ve·a·mad		
at the entrance	pe·tach	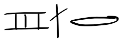	
gate	sha·ar		
of the city	ha·eer		

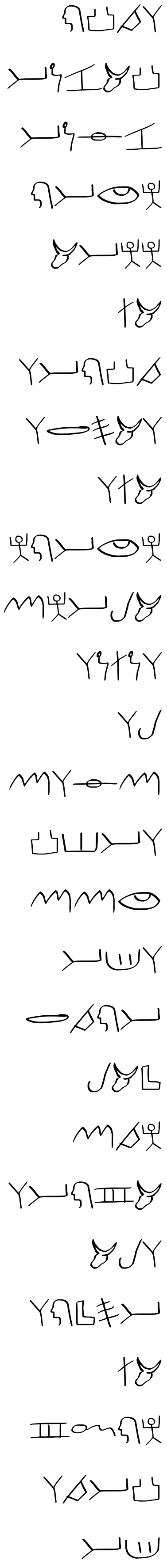

and states	ve·dib·ber	
	be·a·ze·ne	
before [its] elders	ziq·ne	
-	ha·eer	
	ha·hee	
-	et	
his case	de·va·raw	
they are to bring	ve·a·se·phu	
him	o·to	
into the city	ha·ee·rah	
	a·le·hem	
and give	ve·na·te·nu	
him	lo	
a place	ma·qo·wm	
to live	ve·ya·shav	
among them	im·mam	
Now if	ve·khee	Joshua 20:5
pursues him	yir·doph	
the avenger	go·el	
of blood	had·dam	
	a·cha·raw	
they must not	ve·lo	
surrender	yas·gi·ru	
-	et	
the manslayer	ha·ro·tse·ach	
into his hand	be·ya·do	
because	kee	

accidentally	viv·lee	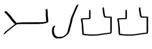	
	da·at	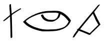	
[that man] killed	hik·kah	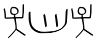	
-	et	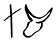	
his neighbor	re·e·hu	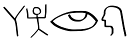	
without	ve·lo	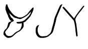	
malice	so·ne	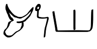	
	hu	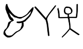	
	lo	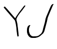	
	mit·te·mo·wl	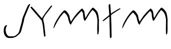	
prior	shil·sho·wm	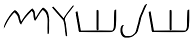	
He is to stay	ve·ya·shav	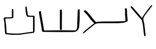	Joshua 20:6
city	ba·eer	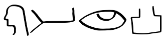	
in that	ha·hee	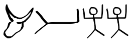	
until	ad	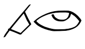	
he stands	a·me·do	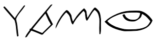	
before	liph·ne	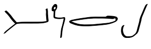	
the assembly	ha·e·dah	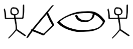	
trial	lam·mish·pat	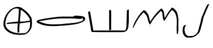	
and until	ad	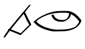	
the death	mo·wt	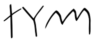	
priest	hak·ko·hen	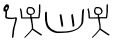	
of the high	hag·ga·do·wl	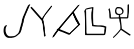	
-	a·sher	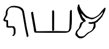	
serving	yih·yeh	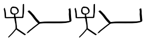	
time	bay·ya·meem	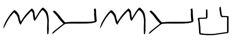	
at that	ha·hem	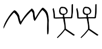	

Then	az	
may return	ya·shuv	
the manslayer	ha·ro·w·tse·ach	
	u·va	
in	el	
the city	ee·ro	
	ve·el	
to his own home	be·to	
	el	
	ha·eer	
from which	a·sher	
he fled	nas	
”	mish·sham	
So they set apart	vay·yaq·di·shu	Joshua 20:7
-	et	
Kedesh	qe·desh	
in Galilee	bag·ga·leel	
in the hill country	be·har	
of Naphtali	naph·ta·lee	
-	ve·et	
Shechem	she·khem	
in the hill country	be·har	
of Ephraim	eph·ra·yim	
-	ve·et	
	qir·yat	
and Kiriath-arba	ar·ba	
(that is	hee	

Hebron)	chev·ro·wn	חברון	
in the hill country	be·har	בהר	
of Judah	ye·hu·dah	יהודה	
And beyond	u·me·e·ver	ומעבר	Joshua 20:8
the Jordan	le·yar·den	לירדן	
of Jericho	ye·ree·cho	יריחו	
east	miz·ra·chah	מזרחה	
they designated	na·te·nu	נתנו	
-	et	את	
Bezer	be·tser	בצר	
on the wilderness	bam·mid·bar	במדבר	
plateau	bam·mee·shor	במישר	
from the tribe	mim·mat·teh	ממטה	
of Reuben	re·u·ven	ראובן	
-	ve·et	ואת	
Ramoth	ra·mot	ראמת	
in Gilead	bag·gil·ad	בגלעד	
from the tribe	mim·mat·teh	ממטה	
of Gad	gad	גד	
and	ve·et	ואת	
Golan	ga·lon	גלון	
in Bashan	bab·ba·shan	בבשן	
from the tribe	mim·mat·teh	ממטה	
of Manasseh	me·nash·sheh	מנשה	
These	el·leh	אלה	Joshua 20:9
are	ha·yu	היו	
the cities	a·re	ערי	

appointed	ham·mu·a·dah	המועדה	
for all	le·khol	לכל	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
and foreigners	ve·lag·ger	ולגר	
	hag·gar	הגר	
among them	be·to·w·kham	בתוכם	
may flee	la·nus	לנוס	
there	sham·mah	שמה	
so that anyone	kal	כל	
who kills	mak·keh	מכה	
a person	ne·phesh	נפש	
unintentionally	bish·ga·gah	בשגגה	
and not	ve·lo	ולא	
die	ya·mut	ימות	
by the hand	be·yad	ביד	
of the avenger	go·el	גאל	
of blood	had·dam	הדם	
prior	ad	עד	
to standing [trial]	a·me·do	עמדו	
before	liph·ne	לפני	
the assembly	ha·e·dah	העדה פ	
approached	vay·yig·ge·shu	ויגשו	Joshua 21:1
heads	ra·she	ראשי	
Now the family	a·vo·wt	אבות	
of the Levites	hal·vee·yim	הלוים	
	el	אל	

Eleazar	el·a·zar	אלעזר	
the priest	hak·ko·hen	הכהן	
	ve·el	ואל	
Joshua	ye·ho·wo·shu·a	יהושע	
son	bin	בן	
of Nun	nun	נון	
and	ve·el	ואל	
the heads	ra·she	ראשי	
-	a·vo·wt	אבות	
of the [other] tribes	ham·mat·to·wt	המטות	
	liv·ne	לבני	
of Israel	yis·ra·el	ישראל	
and said	vay·dab·be·ru	וידברו	Joshua 21:2
to them	a·le·hem	אליהם	
at Shiloh	be·shi·loh	בשלה	
in the land	be·e·rets	בארץ	
of Canaan	ke·na·an	כנען	
	le·mor	לאמר	
“ The LORD	YHVH	יהוה	
commanded	tsiw·vah	צוה	
through	ve·yad	ביד	
Moses	mo·sheh	משה	
that we be given	la·tet	לתת	
	la·nu	לנו	
cities	a·reem	ערים	
in which to live	la·sha·vet	לשבת	
together with pasturelands	u·mig·re·she·hen	ומגרשיהן	

for our livestock ”	liv·hem·te·nu	לבהמתנו	
gave	vay·yit·te·nu	ויתנו	Joshua 21:3
the Israelites	ve·ne	בני	
	yis·ra·el	ישראל	
the Levites	lal·vee·yim	ללוים	
out of their own inheritance :	min·na·cha·la·tam	מנחלתם	
So by	el	אל	
the command	pee	פי	
of the LORD	YHVH	יהוה	
-	et	את	
cities	he·a·reem	הערים	
these	ha·el·leh	האלה	
and	ve·et	ואת	
their pasturelands	mig·re·she·hen	מגרשיהן	
came out	vay·ye·tse	ויצא	Joshua 21:4
The [first] lot	hag·go·w·ral	הגורל	
clans	le·mish·pe·chot	למשפחת	
for the Kohathite	haq·qe·ha·tee	הקהתי	
received	vay·hee	ויהי	
who were descendants	liv·ne	לבני	
of Aaron	a·ha·ron	אהרן	
the priest	hak·ko·hen	הכהן	
	min	מן	
The Levites	hal·vee·yim	הלוים	
from the tribes	mim·mat·teh	ממטה	
of Judah	ye·hu·dah	יהודה	
	u·mim·mat·teh	וממטה	

Simeon	hash·shim·o·nee	השמעני	
	u·mim·mat·teh	וממטה	
and Benjamin	vin·ya·min	בנימן	
by lot	bag·go·w·ral	בגורל	
cities	a·reem	ערים	
thirteen	she·losh	שלש	
	es·reh	עשרה׃	
descendants	ve·liv·ne	ולבני	Joshua 21:5
of Kohath	qe·hat	קהת	
The remaining	han·no·w·ta·reem	הנותרים	
	mim·mish·pe·chot	ממשפחת	
from the tribes	mat·teh	מטה	
of Ephraim	eph·ra·yim	אפרים	
	u·mim·mat·teh	וממטה	
Dan	dan	דן	
and	u·me·cha·tsee	ומחצי	
the half-tribe	mat·teh	מטה	
of Manasseh	me·nash·sheh	מנשה	
by lot	bag·go·w·ral	בגורל	
cities	a·reem	ערים	
received ten	a·ser	עשר׃	
The descendants	ve·liv·ne	ולבני	Joshua 21:6
of Gershon	ge·re·sho·wn	גרשון	
	mim·mish·pe·cho·wt	ממשפחות	
from the tribes	mat·teh	מטה	
of Issachar	yis·sa·sh·khar	יששכר	
-	u·mim·mat·teh	וממטה	

Asher	a·sher	
	u·mim·mat·teh	
Naphtali	naph·ta·lee	
and the half-tribe	u·me·cha·tsee	
	mat·teh	
of Manasseh	me·nash·sheh	
in Bashan	vab·ba·shan	
by lot	bag·go·w·ral	
cities	a·reem	
received thirteen	she·losh	
	es·reh	
[And] the descendants	liv·ne	Joshua 21:7
of Merari	me·ra·ree	
	le·mish·pe·cho·tam	
from the tribes	mim·mat·teh	
of Reuben	re·u·ven	
	u·mim·mat·teh	
Gad	gad	
	u·mim·mat·teh	
and Zebulun	ze·vu·lun	
cities	a·reem	
received twelve	she·tem	
	es·reh	
allotted	vay·yit·te·nu	Joshua 21:8
So the Israelites	ve·ne	
	yis·ra·el	
to the Levites	lal·vee·yim	

-	et	את	
cities	he·a·reem	הערים	
these	ha·el·leh	האלה	
-	ve·et	ואת	
together with their pasturelands	mig·re·she·hen	מגרשיהן	
as	ka·a·sher	כאשר	
had commanded	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
through	be·yad	ביד	
Moses	mo·sheh	משה	
	bag·go·w·ral	בגורל	
they designated	vay·yit·te·nu	ויתנו	Joshua 21:9
From the tribes	mim·mat·teh	ממטה	
	be·ne	בני	
of Judah	ye·hu·dah	יהודה	
	u·mim·mat·teh	וממטה	
	be·ne	בני	
and Simeon	shim·o·wn	שמעון	
-	et	את	
cities	he·a·reem	הערים	
these	ha·el·leh	האלה	
-	a·sher	אשר	
-	yiq·ra	יקרא	
-	et·hen	אתהן	
by name	be·shem	בשם	
-	vay·hee	ויהי	Joshua 21:10
to the descendants	liv·ne	לבני	

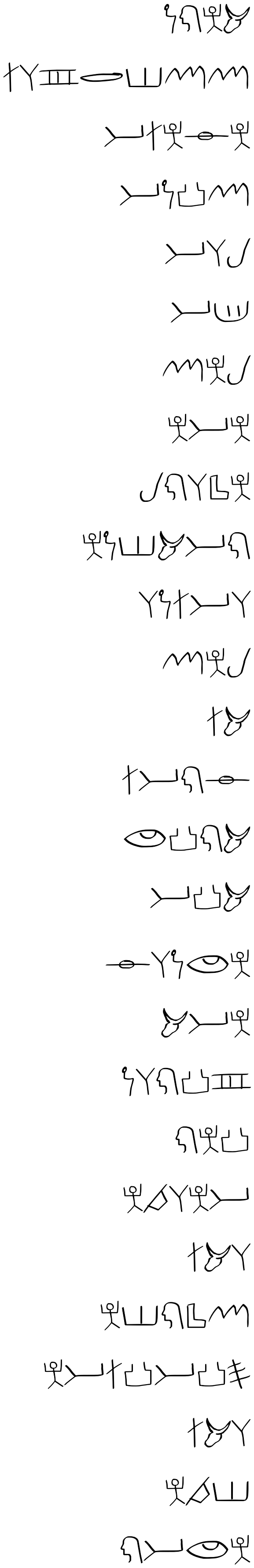

of Aaron	a·ha·ron	
clans	mim·mish·pe·cho·wt	
from the Kohathite	haq·qe·ha·tee	
of the Levites	mib·be·ne	
	le·vee	
because	kee	
to them :	la·hem	
fell	ha·yah	
lot	hag·go·w·ral	
the first	ree·sho·nah	
They gave	vay·yit·te·nu	Joshua 21:11
them	la·hem	
-	et	
	qir·yat	
Kiriath-arba	ar·ba	
(Arba was the father	a·vee	
of Anak)	ha·a·no·wq	
(that is	hee	
Hebron),	chev·ro·wn	
in the hill country	be·har	
of Judah	ye·hu·dah	
	ve·et	
pasturelands	mig·ra·she·ha	
with its surrounding	se·vee·vo·te·ha	
-	ve·et	Joshua 21:12
the fields	se·deh	
around the city	ha·eer	

-	ve·et		
and villages	cha·tse·re·ha		
But they had given	na·te·nu	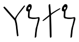	
to Caleb	le·kha·lev	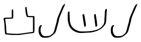	
son	ben		
of Jephunneh	ye·phun·neh		
as his possession	ba·a·chuz·za·to	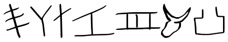	
So to the descendants	ve·liv·ne	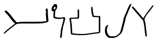	Joshua 21:13
of Aaron	a·ha·ron	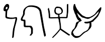	
the priest	hak·ko·hen		
they gave	na·te·nu	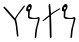	
[these cities]	et		
a city	eer	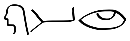	
of refuge	miq·lat	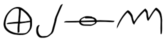	
for the manslayer	ha·ro·tse·ach		
-	et		
Hebron	chev·ro·wn	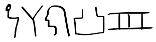	
together with	ve·et		
their pasturelands :	mig·ra·she·ha		
-	ve·et		
Libnah	liv·nah	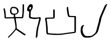	
-	ve·et		
-	mig·ra·she·ha		
-	ve·et		Joshua 21:14
Jattir	yat·tir	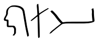	
-	ve·et		
-	mig·ra·she·ha		

-	ve·et	
Eshtemoa	esh·te·mo·a	
-	ve·et	
-	mig·ra·she·ha	
-	ve·et	Joshua 21:15
Holon	cho·lon	
-	ve·et	
-	mig·ra·she·ha	
-	ve·et	
Debir	de·vir	
-	ve·et	
-	mig·ra·she·ha	
-	ve·et	Joshua 21:16
Ain	a·yin	
-	ve·et	
-	mig·ra·she·ha	
-	ve·et	
Juttah	yut·tah	
-	ve·et	
-	mig·ra·she·ha	
-	et	
	bet	
and Beth-shemesh —	she·mesh	
together with	ve·et	
their pasturelands	mig·ra·she·ha	
cities	a·reem	
nine	te·sha	

from	me·et	מאת	
two	she·ne	שני	
tribes	hash·she·va·teem	השבטים	
these	ha·el·leh	האלה	
And from the tribe	u·mim·mat·teh	וממטה	Joshua 21:17
of Benjamin they gave	vin·ya·min	בנימן	
them	et	את	
Gibeon	giv·o·wn	גבעון	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	
-	et	את	
Geba	ge·va	גבע	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	
-	et	את	Joshua 21:18
Anathoth	a·na·to·wt	ענתות	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	
-	ve·et	ואת	
and Almon —	al·mo·wn	עלמון	
together with	ve·et	ואת	
their pasturelands	mig·ra·she·ha	מגרשה	
cities	a·reem	ערים	
four	ar·ba	ארבע	
In all	kal	כל	Joshua 21:19
-	a·re	ערי	
the descendants	ve·ne	בני	

of Aaron	a·ha·ron	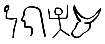	
[were given] to the priests	hak·ko·ha·neem	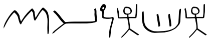	
thirteen	she·losh	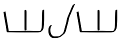	
	es·reh		
cities	a·reem	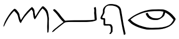	
together with their pasturelands	u·mig·re·she·hen		
clans	u·le·mish·pe·cho·wt	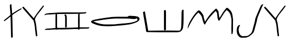	Joshua 21:20
-	be·ne	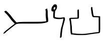	
-	qe·hat	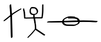	
of the Levites	hal·vee·yim		
The remaining	han·no·w·ta·reem		
	mib·be·ne	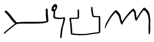	
Kohathite	qe·hat	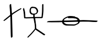	
	vay·hee	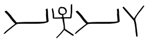	
these cities :	a·re		
were allotted	go·w·ra·lam		
From the tribe	mim·mat·teh		
of Ephraim	eph·ra·yim		
they were given	vay·yit·te·nu	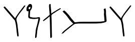	Joshua 21:21
	la·hem		
-	et		
(a city	eer	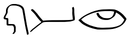	
of refuge	miq·lat	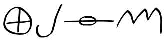	
for the manslayer),	ha·ro·tse·ach		
-	et		
Shechem	she·khem		
-	ve·et		

-	mig·ra·she·ha		
in the hill country	be·har		
of Ephraim	eph·ra·yim		
-	ve·et		
Gezer	ge·zer		
-	ve·et		
-	mig·ra·she·ha	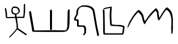	
-	ve·et		Joshua 21:22
Kibzaim	qiv·tsa·yim		
-	ve·et		
-	mig·ra·she·ha	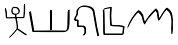	
-	ve·et		
	bet	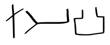	
and Beth-horon —	cho·w·ron		
together with	ve·et		
their pasturelands	mig·ra·she·ha		
cities	a·reem	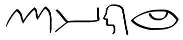	
four	ar·ba		
From the tribe	u·mim·mat·teh		Joshua 21:23
of Dan [they were given]	dan		
-	et		
Elteke	el·te·qe	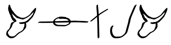	
-	ve·et		
-	mig·ra·she·ha	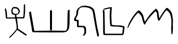	
-	et		
Gibbethon	gib·be·to·wn		
-	ve·et		

-	mig·ra·she·ha	מגרשה	
-	et	את	Joshua 21:24
Aijalon	ay·ya·lo·wn	אילון	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	
-	et	את	
	gat	גת	
and Gath-rimmon —	rim·mo·wn	רמון	
together with	ve·et	ואת	
their pasturelands	mig·ra·she·ha	מגרשה	
cities	a·reem	ערים	
four	ar·ba	ארבע ס	
And from the half-tribe	u·mim·ma·cha·tseet	וממחצית	Joshua 21:25
	mat·teh	מטה	
of Manasseh [they were given]	me·nash·sheh	מנשה	
-	et	את	
Taanach	ta·nakh	תענך	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	
and	ve·et	ואת	
	gat	גת	
Gath-rimmon —	rim·mo·wn	רמון	
together with	ve·et	ואת	
their pasturelands	mig·ra·she·ha	מגרשה	
cities	a·reem	ערים	
two	she·ta·yim	שתים	
In all	kal	כל	Joshua 21:26

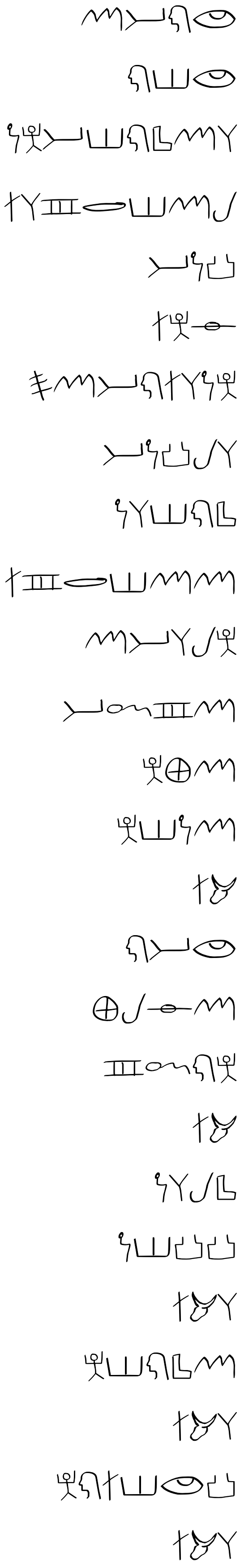

cities	a·reem	
ten	e·ser	
together with their pasturelands	u·mig·re·she·hen	
clans	le·mish·pe·cho·wt	
-	be·ne	
of the Kohathite	qe·hat	
[were given] to the rest	han·no·w·ta·reem	
	ve·liv·ne	Joshua 21:27
of the Gershonites [were given] :	ge·re·sho·wn	
clans	mim·mish·pe·chot	
[This is what] the Levite	hal·vee·yim	
From the half-tribe	me·cha·tsee	
	mat·teh	
of Manasseh	me·nash·sheh	
[they were given]	et	
a city	eer	
of refuge	miq·lat	
for the manslayer	ha·ro·tse·ach	
-	et	
Golan	ga·lon	
in Bashan	bab·ba·shan	
-	ve·et	
-	mig·ra·she·ha	
-	ve·et	
and Beeshterah —	be·esh·te·rah	
together with	ve·et	

their pasturelands	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤄	
cities	a·reem	𐤏𐤓𐤉𐤌	
two	she·ta·yim	𐤔𐤕𐤉𐤌	
From the tribe	u·mim·mat·teh	𐤅𐤌𐤌𐤈𐤄	Joshua 21:28
of Issachar [they were given]	yis·sa·sh·khar	𐤉𐤔𐤔𐤊𐤓	
-	et	𐤀𐤕	
Kishion	qish·yo·wn	𐤒𐤔𐤉𐤅𐤍	
-	ve·et	𐤅𐤀𐤕	
-	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤄	
-	et	𐤀𐤕	
Daberath	da·ve·rat	𐤃𐤁𐤓𐤕	
-	ve·et	𐤅𐤀𐤕	
-	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤄	
-	et	𐤀𐤕	Joshua 21:29
Jarmuth	yar·mut	𐤉𐤓𐤌𐤅𐤕	
-	ve·et	𐤅𐤀𐤕	
-	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤄	
-	et	𐤀𐤕	
	en	𐤏𐤉𐤍	
and En-gannim —	gan·neem	𐤂𐤍𐤉𐤌	
together with	ve·et	𐤅𐤀𐤕	
their pasturelands	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤄	
cities	a·reem	𐤏𐤓𐤉𐤌	
four	ar·ba	𐤀𐤓𐤁𐤏	
From the tribe	u·mim·mat·teh	𐤅𐤌𐤌𐤈𐤄	Joshua 21:30
of Asher they were given	a·sher	𐤀𐤔𐤓	
-	et	𐤀𐤕	

Mishal	mish·al	משאל	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	
-	et	את	
Abdon	av·do·wn	עבדון	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	
-	et	את	Joshua 21:31
Helkath	chel·qat	חלקת	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	
-	ve·et	ואת	
and Rehob —	re·chov	רחב	
together with	ve·et	ואת	
their pasturelands	mig·ra·she·ha	מגרשה	
cities	a·reem	ערים	
four	ar·ba	ארבע	
And from the tribe	u·mim·mat·teh	וממטה	Joshua 21:32
of Naphtali [they were given]	naph·ta·lee	נפתלי	
-	et	את	
(a city	eer	עיר	
of refuge	miq·lat	מקלט	
for the manslayer)	ha·ro·tse·ach	הרצח	
-	et	את	
Kedesh	qe·desh	קדש	
in Galilee	bag·ga·leel	בגליל	
-	ve·et	ואת	

-	mig·ra·she·ha	
-	ve·et	
	cham·mot	
Hammoth-dor	dor	
-	ve·et	
-	mig·ra·she·ha	
-	ve·et	
and Kartan —	qar·tan	
together with	ve·et	
their pasturelands	mig·ra·she·ha	
cities	a·reem	
three	sha·losh	
In all	kal	Joshua 21:33
together with	a·re	
[were given] to the Gershonite	hag·ge·re·shun·nee	
clans	le·mish·pe·cho·tam	
thirteen	she·losh	
	es·reh	
cities	eer	
their pasturelands	u·mig·re·she·hen	
clan	u·le·mish·pe·cho·wt	Joshua 21:34
-	be·ne	
[This is what] the Merarite	me·ra·ree	
the Levites) were given :	hal·vee·yim	
(the rest of	han·no·w·ta·reem	
	me·et	
From the tribe	mat·teh	

of Zebulun [they were given]	ze·vu·lun	
-	et	
Jokneam	ya·qe·ne·am	
-	ve·et	
-	mig·ra·she·ha	
-	et	
Kartah	qar·tah	
-	ve·et	
-	mig·ra·she·ha	
-	et	Joshua 21:35
Dimnah	dim·nah	
-	ve·et	
-	mig·ra·she·ha	
-	et	
and Nahalal —	na·ha·lal	
together with	ve·et	
their pasturelands	mig·ra·she·ha	
cities	a·reem	
four	ar·ba	
From the tribe	u·mim·mat·teh	Joshua 21:36
of Reuben [they were given]	re·u·ven	
-	et	
Bezer	be·tser	
-	ve·et	
-	mig·ra·she·ha	
-	ve·et	
Jahaz	yah·tsah	

-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	
-	et	את	Joshua 21:37
Kedemoth	qe·de·mo·wt	קדמות	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	
-	ve·et	ואת	
and Mephaath —	me·pha·at	מיפעת	
together with	ve·et	ואת	
their pasturelands	mig·ra·she·ha	מגרשה	
cities	a·reem	ערים	
four	ar·ba	ארבע ס	
And from the tribe	u·mim·mat·teh	וממטה	Joshua 21:38
of Gad [they were given]	gad	גד	
-	et	את	
a city	eer	עיר	
of refuge	miq·lat	מקלט	
for the manslayer	ha·ro·tse·ach	הרצח	
-	et	את	
Ramoth	ra·mot	רמת	
in Gilead	bag·gil·ad	בגלעד	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	
-	ve·et	ואת	
Mahanaim	ma·cha·na·yim	מחנים	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשה	

-	et	Joshua 21:39
Heshbon	chesh·bo·wn	
-	ve·et	
-	mig·ra·she·ha	
-	et	
and Jazer —	ya·zer	
together with	ve·et	
their pasturelands	mig·ra·she·ha	
in all	kal	
cities	a·reem	
four	ar·ba	
In all	kal	Joshua 21:40
-	he·a·reem	
-	liv·ne	
of Merari	me·ra·ree	
to the clans	le·mish·pe·cho·tam	
the remaining	han·no·w·ta·reem	
clans	mim·mish·pe·cho·wt	
Levite	hal·vee·yim	
were	vay·hee	
allotted	go·w·ra·lam	
cities	a·reem	
twelve	she·tem	
	es·reh	
in all	kol	Joshua 21:41
cities	a·re	
For the Levites, then	hal·vee·yim	

within	be·to·wkh		
the territory	a·chuz·zat	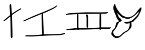	
	be·ne	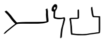	
of the Israelites	yis·ra·el	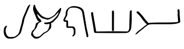	
	a·reem	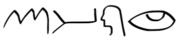	
there were forty-eight	ar·ba·eem		
	u·she·mo·neh	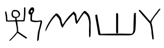	
together with their pasturelands	u·mig·re·she·hen		
had	tih·ye·nah	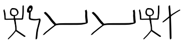	Joshua 21:42
Each	he·a·reem	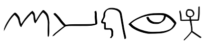	
of these	ha·el·leh		
	eer	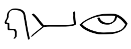	
cities	eer	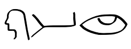	
pasturelands	u·mig·ra·she·ha		
its own surrounding	se·vee·vo·te·ha	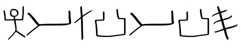	
this was true	ken	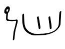	
for all	le·khal		
cities	he·a·reem	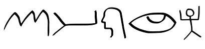	
the	ha·el·leh	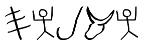	
gave	vay·yit·ten	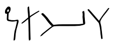	Joshua 21:43
Thus the LORD	YHVH	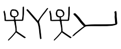	
Israel	le·yis·ra·el	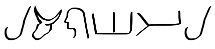	
-	et		
all	kal	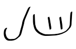	
the land	ha·a·rets		
-	a·sher		
He had sworn	nish·ba		

to give	la·tet		
their fathers	la·a·vo·w·tam		
and they took possession of it	vay·yi·ra·shu·ha		
and settled	vay·ye·she·vu	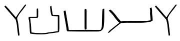	
in it	vah		
gave them rest	vay·ya·nach	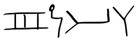	Joshua 21:44
And the LORD	YHVH		
	la·hem		
on every side	mis·sa·veev		
just as	ke·khol		
-	a·sher		
He had sworn	nish·ba		
to their fathers	la·a·vo·w·tam		
None	ve·lo		
could stand	a·mad	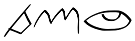	
	eesh	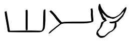	
against them	biph·ne·hem	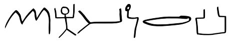	
all	mik·kal		
of their enemies	o·ye·ve·hem	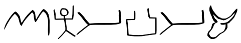	
-	et		
-	kal		
their enemies	o·ye·ve·hem	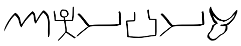	
delivered	na·tan	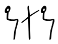	
for the LORD	YHVH		
into their hand	be·ya·dam	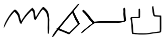	
Not one	lo		Joshua 21:45
had failed	na·phal		

promises	da·var		
of all	mik·kol	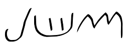	
	had·da·var	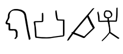	
good	hat·to·wv		
-	a·sher		
-	dib·ber		
the LORD's	YHVH	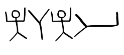	
to	el		
the house	bet	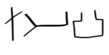	
of Israel	yis·ra·el	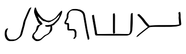	
everything	hak·kol		
was fulfilled	ba		
Then	az		Joshua 22:1
summoned	yiq·ra	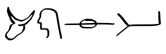	
Joshua	ye·ho·wo·shu·a		
the Reubenites	la·r·u·ve·nee		
the Gadites	ve·lag·ga·dee		
and the half-tribe	ve·la·cha·tsee		
	mat·teh		
of Manasseh	me·nash·sheh	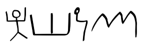	
and told them	vay·yo·mer		Joshua 22:2
	a·le·hem	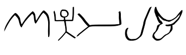	
" You	at·tem		
have done	she·mar·tem	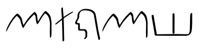	
-	et		
all	kal	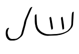	
that	a·sher		

commanded	tsiw·vah		
you	et·khem		
Moses	mo·sheh	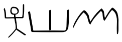	
the servant	e·ved	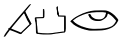	
of the LORD	YHVH		
and you have obeyed	vat·tish·me·u		
my voice	ve·qo·w·lee	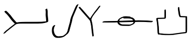	
in all	le·khol		
that	a·sher		
I commanded	tsiw·vee·tee	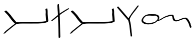	
you	et·khem		
you have not	lo		Joshua 22:3
deserted	a·zav·tem	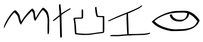	
-	et		
your brothers	a·che·khem	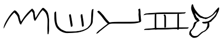	
	zeh	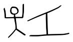	
All this time	ya·meem	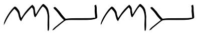	
	rab·beem	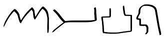	
up to	ad		
this very day	hay·yo·wm	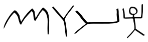	
	haz·zeh		
but have kept	u·she·mar·tem		
-	et		
the charge	mish·me·ret	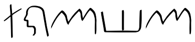	
given you	mits·vat		
by the LORD	YHVH		
your God	e·lo·he·khem	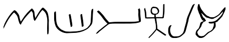	

And now that	ve·at·tah		Joshua 22:4
rest	he·nee·ach	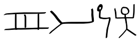	
the LORD	YHVH		
your God	e·lo·he·khem	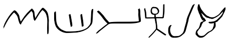	
has given your brothers	la·a·che·khem	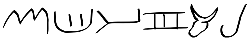	
as	ka·a·sher		
He promised	dib·ber		
them	la·hem		
	ve·at·tah		
you may return	pe·nu		
	u·le·khu	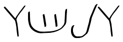	
to	la·khem		
your homes	le·a·ho·le·khem	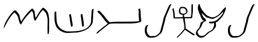	
in	el		
the land	e·rets		
	a·chuz·zat·khem	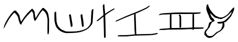	
that	a·sher		
gave	na·tan	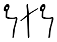	
you	la·khem		
Moses	mo·sheh		
the servant	e·ved	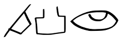	
of the LORD	YHVH		
across	be·e·ver		
the Jordan	hay·yar·den	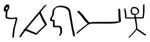	
But	raq	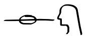	Joshua 22:5
careful	shim·ru		
be very	me·od		

to observe	la·a·so·wt	
-	et	
the commandment	ham·mits·vah	
and	ve·et	
the law	hat·to·w·rah	
that	a·sher	
gave you :	tsiw·vah	
-	et·khem	
Moses	mo·sheh	
the servant	e·ved	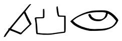
of the LORD	YHVH	
to love	le·a·ha·vah	
-	et	
the LORD	YHVH	
your God	e·lo·he·khem	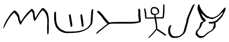
to walk	ve·la·le·khet	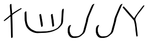
in all	be·khal	
His ways	de·ra·khaw	
to keep	ve·lish·mor	
His commandments	mits·wo·taw	
to hold fast	u·le·da·ve·qah	
to Him	vo	
and to serve Him	u·le·a·ve·do	
with all	be·khal	
your heart	le·vav·khem	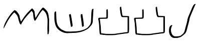
and with all	u·ve·khal	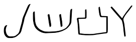
your soul ”	naph·she·khem	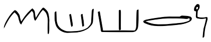

blessed them	vay·va·re·khem		Joshua 22:6
So Joshua	ye·ho·wo·shu·a		
and sent them on their way	vay·shal·le·chem	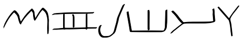	
and they went	vay·ye·le·khu	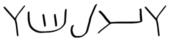	
to	el		
their homes	a·ho·le·hem	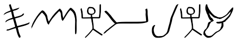	
(To the half-tribe	ve·la·cha·tsee		Joshua 22:7
	she·vet		
of Manasseh	ham·nash·sheh	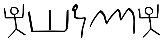	
had given land	na·tan	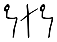	
Moses	mo·sheh	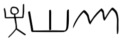	
in Bashan	bab·ba·shan	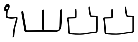	
and to the other half	u·le·chets·yo	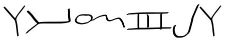	
gave land	na·tan	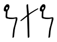	
Joshua	ye·ho·wo·shu·a		
among	im		
their brothers)	a·che·hem	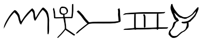	
side	mē·ʿē·vɛr		
of the Jordan	hay·yar·den		
on the west	yam·mah	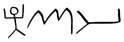	
-	ve·gam		
When	kee	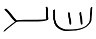	
sent them	shil·le·cham	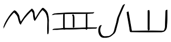	
Joshua	ye·ho·wo·shu·a		
to	el		
their homes	a·ho·le·hem	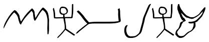	
he blessed them	vay·va·ra·khem		

saying	vay·yo·mer	ויאמר	Joshua 22:8
to	a·le·hem	אליהם	
	le·mor	לאמר	
wealth	bin·kha·seem	בנכסים	
with your great	rab·beem	רבים	
“ Return	shu·vu	שובו	
	el	אל	
your homes	a·ho·le·khem	אהליכם	
herds of livestock	u·ve·miq·neh	ובמקנה	
with immense	rav	רב	
	me·od	מאד	
with silver	be·khe·seph	בכסף	
gold	u·ve·za·hav	ובזהב	
bronze	u·vin·cho·shet	ובנחשת	
iron	u·ve·var·zel	ובברזל	
clothes	u·vis·la·mo·wt	ובשלמות	
and very many	har·beh	הרבה	
	me·od	מאד	
Divide	chil·qu	חלקו	
the spoil	she·lal	שלל	
of your enemies ”	o·ye·ve·khem	איביכם	
with	im	עם	
your brothers	a·che·khem	אחיכםפ	
-	vay·ya·shu·vu	וישבו	Joshua 22:9
left	vay·ye·le·khu	וילכו	
So the Reubenites	be·ne	בני	
	re·u·ven	ראובן	

the Gadites	u·ve·ne	
	gad	
and the half-tribe	va·cha·tsee	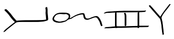
	she·vet	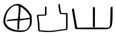
of Manasseh	ham·nash·sheh	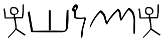
	me·et	
the Israelites	be·ne	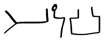
	yis·ra·el	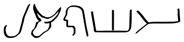
at Shiloh	mish·shi·loh	
-	a·sher	
in the land	be·e·rets	
of Canaan	ke·na·an	
to return	la·le·khet	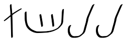
to	el	
their own land	e·rets	
of Gilead	hag·gil·ad	
	el	
	e·rets	
	a·chuz·za·tam	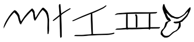
which	a·sher	
they had acquired	no·cha·zu	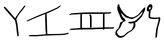
	vah	
according to	al	
the command	pee	
of the LORD	YHVH	
through	be·yad	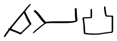
Moses	mo·sheh	

And when they came	vay·ya·vo·u	ויבאו	Joshua 22:10
to	el	אל	
Geliloth	ge·lee·lo·wt	גלילות	
near the Jordan	hay·yar·den	הירדן	
-	a·sher	אשר	
in the land	be·e·rets	בארץ	
of Canaan	ke·na·an	כנען	
built	vay·yiv·nu	ויבנו	
the Reubenites	ve·ne	בני	
	re·u·ven	ראובן	
the Gadites	u·ve·ne	ובני	
	gad	גד	
and the half-tribe	va·cha·tsee	וחצי	
	she·vet	שבט	
of Manasseh	ham·nash·sheh	המנשה	
there	sham	שם	
altar	miz·be·ach	מזבח	
by	al	על	
the Jordan	hay·yar·den	הירדן	
	miz·be·ach	מזבח	
	ga·do·wl	גדול	
an imposing	le·mar·eh	למראה	
received	vay·yish·me·u	וישמעו	Joshua 22:11
Then the Israelites	ve·ne	בני	
	yis·ra·el	ישראל	
the report :	le·mor	לאמר	
“ Behold	hin·neh	הנה	

have built	va·nu	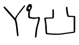	
the Reubenites	ve·ne	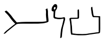	
	re·u·ven	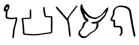	
the Gadites	u·ve·ne	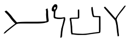	
	gad	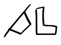	
and the half-tribe	va·cha·tsee	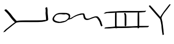	
	she·vet	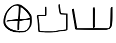	
of Manasseh	ham·nash·sheh	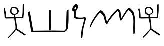	
-	et	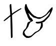	
an altar	ham·miz·be·ach	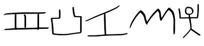	
on	el	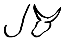	
the border	mul	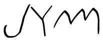	
of the land	e·rets	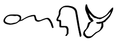	
of Canaan	ke·na·an	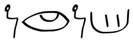	
at	el	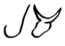	
Geliloth	ge·lee·lo·wt	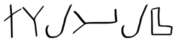	
near the Jordan	hay·yar·den	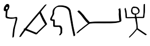	
on	el	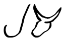	
side ”	e·ver	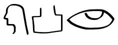	
the Israelite	be·ne	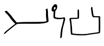	
	yis·ra·el	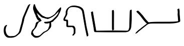	
heard this	vay·yish·me·u	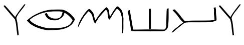	Joshua 22:12
And when [they]	be·ne	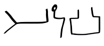	
	yis·ra·el	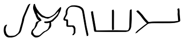	
assembled	vay·yiq·qa·ha·lu	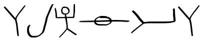	
the whole	kal	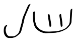	
congregation	a·dat	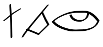	

	be·ne	
of Israel	yis·ra·el	
at Shiloh	shi·loh	
to go	la·a·lo·wt	
against them	a·le·hem	
to war	lats·tsa·va	
sent	vay·yish·le·chu	Joshua 22:13
The Israelites	ve·ne	
	yis·ra·el	
to	el	
-	be·ne	
	re·u·ven	
-	ve·el	
the Reubenites	be·ne	
the Gadites	gad	
	ve·el	
and the half-tribe	cha·tsee	
	she·vet	
of Manasseh	me·nash·sheh	
to	el	
the land	e·rets	
of Gilead	hag·gil·ad	
-	et	
Phinehas	pee·ne·chas	
son of	ben	
Eleazar	el·a·zar	
the priest	hak·ko·hen	

[they sent] ten	va·a·sa·rah		Joshua 22:14
chiefs —	ne·si·eem		
With him	im·mo		
leader	na·see	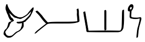	
one	e·chad	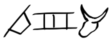	
	na·see	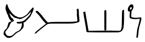	
	e·chad	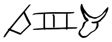	
family	le·vet	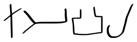	
	av		
from each	le·khol		
tribe	mat·to·wt	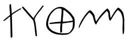	
of Israel	yis·ra·el	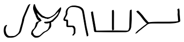	
each	ve·eesh	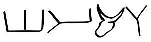	
the head	rosh		
of a family	bet	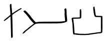	
	a·vo·w·tam		
-	hem·mah		
among the clans	le·al·phe		
of Israel	yis·ra·el	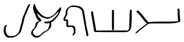	
They went	vay·ya·vo·u	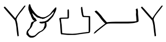	Joshua 22:15
to	el		
the Reubenites	be·ne	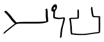	
	re·u·ven		
	ve·el		
the Gadites	be·ne	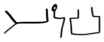	
	gad		
	ve·el		

and the half-tribe	cha·tsee	𐤇𐤑𐤉	
	she·vet	𐤔𐤁𐤈	
of Manasseh	me·nash·sheh	𐤌𐤍𐤔𐤄	
	el	𐤀𐤋	
in the land	e·rets	𐤀𐤓𐤑	
of Gilead	hag·gil·ad	𐤄𐤂𐤋𐤏𐤃	
and said	vay·dab·be·ru	𐤅𐤉𐤃𐤁𐤓𐤅	
to them	it·tam	𐤀𐤕𐤌	
	le·mor	𐤋𐤀𐤌𐤓	
“ This is what	koh	𐤊𐤄	Joshua 22:16
says :	a·me·ru	𐤀𐤌𐤓𐤅	
the whole	kol	𐤊𐤋	
congregation	a·dat	𐤏𐤃𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
‘ What	mah	𐤌𐤄	
you have committed	ham·ma·al	𐤄𐤌𐤏𐤋	
is this	haz·zeh	𐤄𐤆𐤄	
-	a·sher	𐤀𐤔𐤓	
breach of faith	me·al·tem	𐤌𐤏𐤋𐤕𐤌	
against the God	be·lo·he	𐤁𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
by turning away	la·shuv	𐤋𐤔𐤅𐤁	
today	hay·yo·wm	𐤄𐤉𐤅𐤌	
from	me·a·cha·re	𐤌𐤀𐤇𐤓𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and building	biv·no·wt·khem	𐤁𐤁𐤍𐤅𐤕𐤊𐤌	
for yourselves	la·khem	𐤋𐤊𐤌	

an altar	miz·be·ach	
that you might rebel	lim·ra·de·khem	
this day ?	hay·yo·wm	
against the LORD	ba·YHVH	
enough	ham·at	Joshua 22:17
for us	la·nu	
-	et	
Was not the sin	a·won	
of Peor	pe·o·wr	
from which	a·sher	
we have not	lo	
cleansed	hit·ta·har·nu	
ourselves	mim·men·nu	
to	ad	
day ?	hay·yo·wm	
this	haz·zeh	
It even brought	vay·hee	
a plague	han·ne·geph	
upon the congregation	ba·a·dat	
of the LORD	YHVH	
would you	ve·at·tem	Joshua 22:18
turn away	ta·shu·vu	
And now	hay·yo·wm	
from	me·a·cha·re	
the LORD ?	YHVH	
	ve·ha·yah	
If you	at·tem	

rebel	tim·re·du		
today	hay·yo·wm	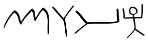	
against the LORD	ba·YHVH	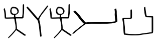	
tomorrow	u·ma·char	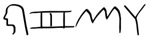	
with	el		
the whole	kal	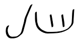	
congregation	a·dat		
of Israel	yis·ra·el	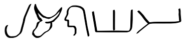	
He will be angry	yiq·tsoph	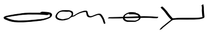	
indeed	ve·akh		Joshua 22:19
If	im		
is unclean	te·me·ah		
the land	e·rets		
of your inheritance	a·chuz·zat·khem	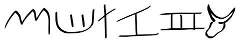	
[then] cross over	iv·ru		
	la·khem		
to	el		
the land	e·rets		
possession	a·chuz·zat	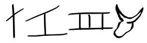	
of the LORD’s	YHVH		
where	a·sher		
stands	sha·khan	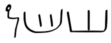	
	sham	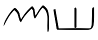	
tabernacle	mish·kan	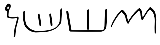	
the LORD’s	YHVH		
and take possession	ve·he·a·cha·zu	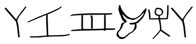	
of it among us	be·to·w·khe·nu		

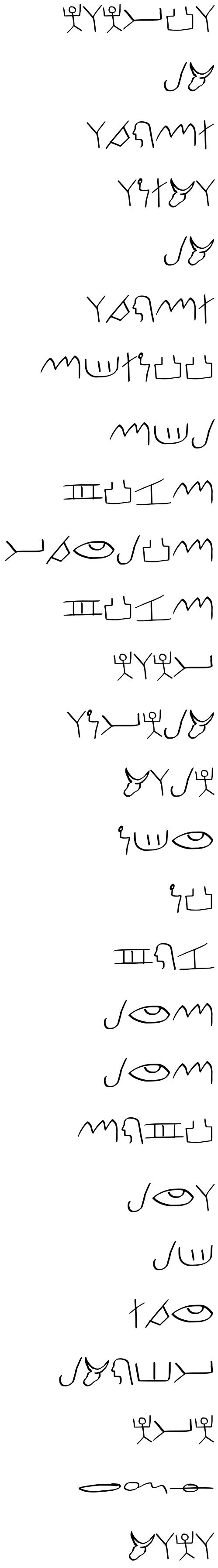

against the LORD	u·ba·YHVH	
But do not	al	
rebel	tim·ro·du	
	ve·o·ta·nu	
	el	
	tim·ro·du	
or against us by building	biv·no·te·khem	
for yourselves	la·khem	
an altar	miz·be·ach	
other than	mib·bal·a·de	
the altar	miz·bach	
of the LORD	YHVH	
our God	e·lo·he·nu	
Was not	ha·lo·w	Joshua 22:20
Achan	a·khan	
son	ben	
of Zerah	ze·rach	
unfaithful	ma·al	
regarding	ma·al	
what was set apart for destruction	ba·che·rem	
upon	ve·al	
the whole	kal	
congregation	a·dat	
of Israel ?	yis·ra·el	
	ha·yah	
bringing wrath	qa·tseph	
[Achan]	ve·hu	

	eesh	𐤀𐤉𐤔	
only	e·chad	𐤀𐤇𐤃	
Yet it was not	lo	𐤋𐤀	
who perished	ga·va	𐤂𐤅𐤏	
because of his sin ! ’”	ba·a·wo·no	𐤁𐤏𐤅𐤍𐤅	
answered	vay·ya·a·nu	𐤅𐤉𐤏𐤍𐤅	Joshua 22:21
Then the Reubenites	be·ne	𐤁𐤍𐤉	
	re·u·ven	𐤓𐤀𐤅𐤁𐤍	
the Gadites	u·ve·ne	𐤅𐤁𐤍𐤉	
	gad	𐤂𐤃	
and the half-tribe	va·cha·tsee	𐤅𐤇𐤑𐤉	
	she·vet	𐤔𐤁𐤈	
of Manasseh	ham·nash·sheh	𐤄𐤌𐤍𐤔𐤄	
	vay·dab·be·ru	𐤅𐤉𐤃𐤁𐤓𐤅	
	et	𐤀𐤕	
the leaders	ra·she	𐤓𐤀𐤔𐤉	
of the clans	al·phe	𐤀𐤋𐤐𐤉	
of Israel :	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
the Mighty One	el	𐤀𐤋	Joshua 22:22
[is] God !	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
“ The LORD	YHVH	𐤉𐤄𐤅𐤄	
the Mighty One	el	𐤀𐤋	
[is] God !	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
The LORD	YHVH	𐤉𐤄𐤅𐤄	
He	hu	𐤄𐤅𐤀	
knows	yo·de·a	𐤉𐤃𐤏	
and may Israel	ve·yis·ra·el	𐤅𐤉𐤔𐤓𐤀𐤋	

	hu	
also know	ye·da	
If [this]	im	
was in rebellion	be·me·red	
	ve·im	
or breach of faith	be·ma·al	
against the LORD	ba·YHVH	
do not	al	
spare us	to·wo·shee·e·nu	
today	hay·yo·wm	
	haz·zeh	
If we have built	liv·no·wt	Joshua 22:23
for ourselves	la·nu	
an altar	miz·be·ach	
to turn away	la·shuv	
from	me·a·cha·re	
Him	YHVH	
and	ve·im	
to offer	le·ha·a·lo·wt	
on it	a·law	
burnt offerings	o·w·lah	
and grain offerings	u·min·chah	
or	ve·im	
to sacrifice	la·a·so·wt	
on it	a·law	
offerings	ziv·che	
fellowship	she·la·meem	

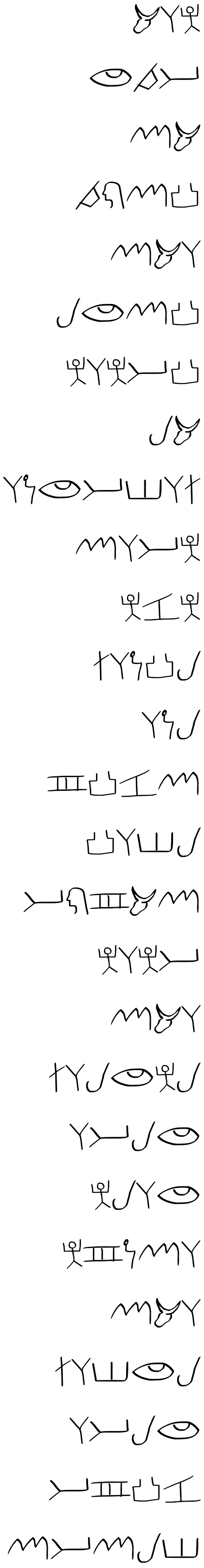

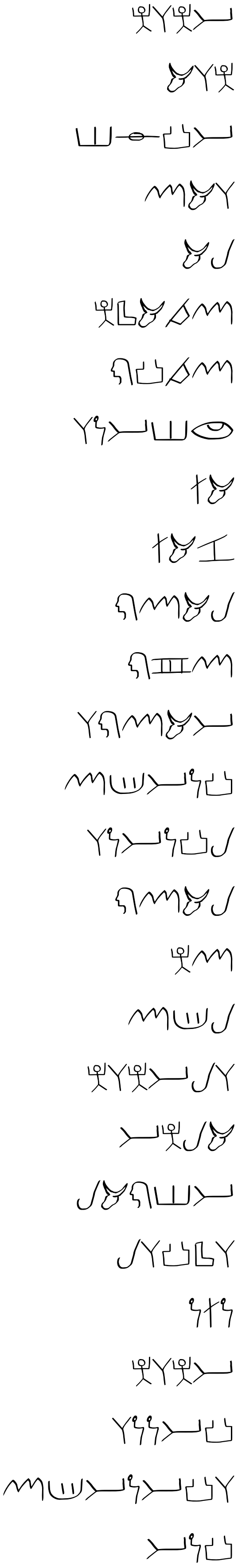

may the LORD	YHVH	
Himself	hu	
hold us accountable	ye·vaq·qesh	
But in fact	ve·im	Joshua 22:24
	lo	
for fear	mid·de·a·gah	
	mid·da·var	
we have done	a·see·nu	
-	et	
this	zot	
might say	le·mor	
that in the future	ma·char	
-	yo·me·ru	
your descendants	ve·ne·khem	
to ours	le·va·ne·nu	
	le·mor	
‘ What	mah	
have you to do	la·khem	
with the LORD	ve·la·YHVH	
the God	e·lo·he	
of Israel ?	yis·ra·el	
a border	u·ge·vul	Joshua 22:25
has made	na·tan	
For the LORD	YHVH	
between us	be·ne·nu	
and you	u·ve·ne·khem	
	be·ne	

Reubenites	re·u·ven	ראובן	
and	u·ve·ne	ובני	
Gadites	gad	גד	
-	et	את	
the Jordan	hay·yar·den	הירדן	
You have no	en	אין	
	la·khem	לכם	
share	che·leq	חלק	
in the LORD ! ’	ba·YHVH	ביהוה	
to stop	ve·hish·bee·tu	והשביתו	
So your descendants {could cause}	ve·ne·khem	בניכם	
-	et	את	
ours	ba·ne·nu	בנינו	
	le·vil·tee	לבלתי	
fearing	ye·ro	ירא	
-	et	את	
the LORD	YHVH	יהוה	
That is why we said	van·no·mer	ונאמר	Joshua 22:26
‘ Let us take action	na·a·seh	נעשה	
	na	נא	
	la·nu	לנו	
and build	liv·no·wt	לבנות	
-	et	את	
an altar for ourselves	ham·miz·be·ach	המזבח	
but not	lo	לא	
for burnt offerings	le·o·w·lah	לעולה	

Joshua 22:27

	ve·lo	
or sacrifices	le·za·vach	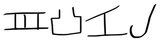
Rather	kee	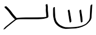
a witness	ed	
let it be	hu	
between us	be·ne·nu	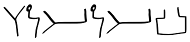
and you	u·ve·ne·khem	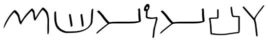
and	u·ven	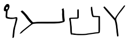
the generations	do·ro·w·te·nu	
to come	a·cha·re·nu	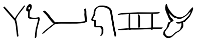
that we will worship	la·a·vod	
-	et	
-	a·vo·dat	
the LORD	YHVH	
in His presence	le·pha·naw	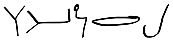
with our burnt offerings	be·o·lo·w·te·nu	
sacrifices	u·viz·va·che·nu	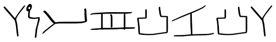
and peace offerings ’	u·vish·la·me·nu	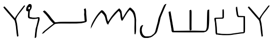
cannot	ve·lo	
say	yo·me·ru	
your descendants	ve·ne·khem	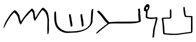
Then in the future	ma·char	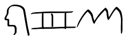
to ours	le·va·ne·nu	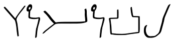
‘ You have no	en	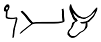
	la·khem	
share	che·leq	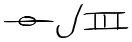
in the LORD ! ’	ba·YHVH	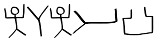

Therefore we said	van·no·mer		Joshua 22:28
	ve·ha·yah	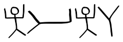	
‘ If they ever	kee	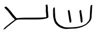	
say [this]	yo·me·ru		
to us	e·le·nu	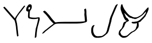	
or	ve·el		
to our descendants	do·ro·te·nu	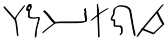	
	ma·char	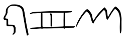	
we will answer :	ve·a·mar·nu		
Look at	re·u		
-	et		
the replica	tav·neet	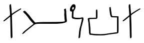	
of the altar	miz·bach		
of the LORD	YHVH		
that	a·sher		
made	a·su		
our fathers	a·vo·w·te·nu		
not	lo		
for burnt offerings	le·o·w·lah		
	ve·lo		
or sacrifices	le·ze·vach	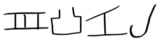	
but	kee	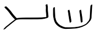	
as a witness	ed		
	hu		
between us	be·ne·nu	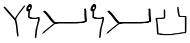	
and you ’	u·ve·ne·khem	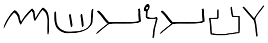	
Far be it	cha·lee·lah	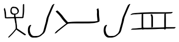	Joshua 22:29

from us	la·nu	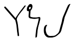	
from	mim·men·nu		
to rebel	lim·rod		
against the LORD	ba·YHVH	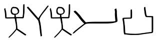	
and turn away	ve·la·shuv		
today	hay·yo·wm	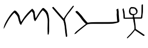	
	me·a·cha·re	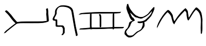	
Him	YHVH	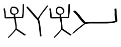	
by building	liv·no·wt		
an altar	miz·be·ach		
for burnt offerings	le·o·lah		
grain offerings	le·min·chah	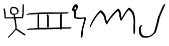	
or sacrifices	u·le·za·vach		
other than	mil·le·vad	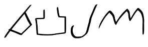	
the altar	miz·bach		
of the LORD	YHVH	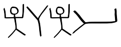	
our God	e·lo·he·nu	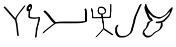	
which [stands]	a·sher		
before	liph·ne		
His tabernacle ”	mish·ka·no		
heard	vay·yish·ma		Joshua 22:30
When Phinehas	pee·ne·chas	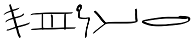	
the priest	hak·ko·hen		
and the chiefs	u·ne·see·e	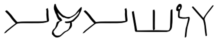	
of the congregation —	ha·e·dah		
the heads	ve·ra·she		
clans	al·phe		

of Israel’s	yis·ra·el	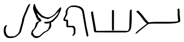	
who	a·sher		
were with him —	it·to		
-	et		
-	had·de·va·reem	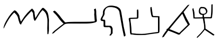	
what	a·sher		
had to say	dib·be·ru	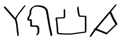	
the descendants	be·ne	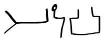	
of Reuben	re·u·ven		
	u·ve·ne		
Gad	gad		
	u·ve·ne		
and Manasseh	me·nash·sheh	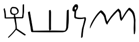	
they were satisfied	vay·yee·tav	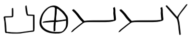	
	be·e·ne·hem	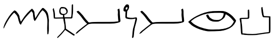	
said	vay·yo·mer		Joshua 22:31
Phinehas	pee·ne·chas	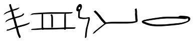	
son	ben		
of Eleazar	el·a·zar		
the priest	hak·ko·hen		
to	el		
the descendants	be·ne	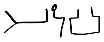	
of Reuben	re·u·ven		
	ve·el		
	be·ne	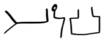	
Gad	gad		
	ve·el		

	be·ne	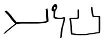	
and Manasseh	me·nash·sheh	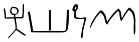	
“ Today	hay·yo·wm	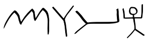	
we know	ya·da·nu	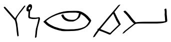	
that	kee	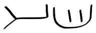	
is among us	ve·to·w·khe·nu	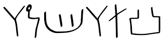	
the LORD	YHVH	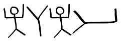	
because	a·sher	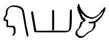	
you have not	lo	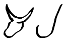	
committed	me·al·tem	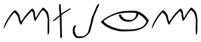	
against Him	ba·YHVH	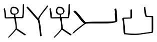	
breach of faith	ham·ma·al	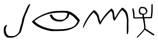	
this	haz·zeh	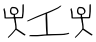	
Consequently	az	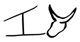	
you have delivered	hits·tsal·tem	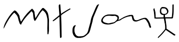	
-	et	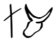	
	be·ne	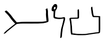	
the Israelites	yis·ra·el	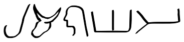	
from the hand	mee·yad	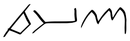	
of the LORD ”	YHVH	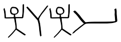	
returned	vay·ya·shav	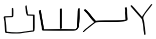	Joshua 22:32
Then Phinehas	pee·ne·chas	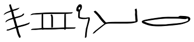	
son	ben	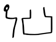	
of Eleazar	el·a·zar	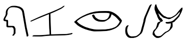	
the priest	hak·ko·hen	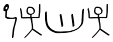	
together with the [other] leaders	ve·han·ne·see·eem	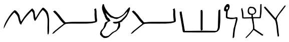	
	me·et	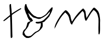	

the Reubenites	be·ne	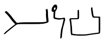	
	re·u·ven		
	u·me·et		
and Gadites	be·ne	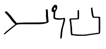	
	gad		
in the land	me·e·rets		
of Gilead	hag·gil·ad		
to	el		
the land	e·rets		
of Canaan	ke·na·an		
in	el		
the Israelites	be·ne	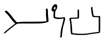	
	yis·ra·el	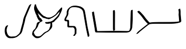	
and brought back	vay·ya·shi·vu		
-	o·w·tam		
a report regarding	da·var		
were satisfied	vay·yee·tav	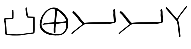	Joshua 22:33
with the report	had·da·var		
	be·e·ne	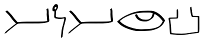	
The Israelites	be·ne	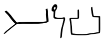	
	yis·ra·el	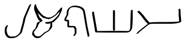	
blessed	vay·va·ra·khu	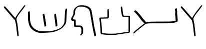	
God	e·lo·heem	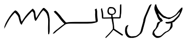	
and [they]	be·ne	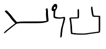	
	yis·ra·el	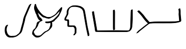	
no	ve·lo		
and spoke	a·me·ru		

more about going	la·a·lo·wt	𐤋𐤏𐤋𐤅𐤕	
against them	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
to war	lats·tsa·va	𐤋𐤑𐤁𐤀	
to destroy	le·sha·chet	𐤋𐤔𐤇𐤕	
-	et	𐤀𐤕	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
where	a·sher	𐤀𐤔𐤓	
the Reubenites	be·ne	𐤁𐤍𐤉	
	re·u·ven	𐤓𐤀𐤅𐤁𐤍	
and Gadites	u·ve·ne	𐤅𐤁𐤍𐤉	
	gad	𐤂𐤃	
lived	yo·she·veem	𐤉𐤔𐤁𐤉𐤌	
	bah	𐤁𐤄	
named	vay·yiq·re·u	𐤅𐤉𐤒𐤓𐤀𐤅	Joshua 22:34
So the Reubenites	be·ne	𐤁𐤍𐤉	
	re·u·ven	𐤓𐤀𐤅𐤁𐤍	
and Gadites	u·ve·ne	𐤅𐤁𐤍𐤉	
	gad	𐤂𐤃	
the altar [Witness]	lam·miz·be·ach	𐤋𐤌𐤆𐤁𐤇	
for [they said]	kee	𐤊𐤉	
is a witness	ed	𐤏𐤃	
“ It	hu	𐤄𐤅𐤀	
between us	be·no·te·nu	𐤁𐤉𐤍𐤕𐤉𐤍𐤅	
that	kee	𐤊𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
is God ”	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
-	vay·hee	𐤅𐤉𐤄𐤉	Joshua 23:1

time	mee·ya·meem		
A long	rab·beem	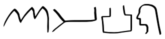	
after	a·cha·re	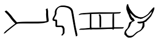	
-	a·sher		
rest	he·nee·ach	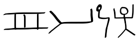	
the LORD	YHVH		
had given Israel	le·yis·ra·el		
from all	mik·kal		
the enemies	o·ye·ve·hem	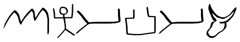	
around them	mis·sa·veev		
when Joshua	vee·ho·wo·shu·a	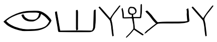	
was old	za·qen	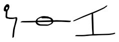	
[and] well along	ba		
in years	bay·ya·meem		
summoned	vay·yiq·ra	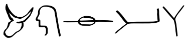	Joshua 23:2
[he]	ye·ho·wo·shu·a		
all	le·khal		
Israel	yis·ra·el	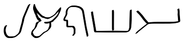	
including its elders	liz·qe·naw	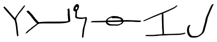	
leaders	u·le·ra·shaw		
judges	u·le·sho·phe·taw		
and officers	u·le·sho·te·raw		
he said	vay·yo·mer		
-	a·le·hem		
“ I	a·nee	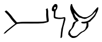	
am old	za·qan·tee	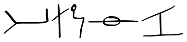	
[and] well along	ba·tee		

in years ”	bay·ya·meem	𐤁𐤉𐤌𐤉𐤌	
“ and you	ve·at·tem	𐤅𐤀𐤕𐤌	Joshua 23:3
have seen	re·ee·tem	𐤓𐤀𐤉𐤕𐤌	
-	et	𐤀𐤕	
everything	kal	𐤊𐤋	
that	a·sher	𐤀𐤔𐤓	
has done	a·sah	𐤏𐤔𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
to all	le·khal	𐤋𐤊𐤋	
nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
these	ha·el·leh	𐤄𐤀𐤋𐤄	
for your sake	mip·pe·ne·khem	𐤌𐤐𐤍𐤉𐤊𐤌	
because	kee	𐤊𐤉	
was the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
it	hu	𐤄𐤅𐤀	
who fought	han·nil·cham	𐤄𐤍𐤋𐤇𐤌	
for you	la·khem	𐤋𐤊𐤌	
See	re·u	𐤓𐤀𐤅	Joshua 23:4
I have allotted	hip·pal·tee	𐤄𐤐𐤋𐤕𐤉	
	la·khem	𐤋𐤊𐤌	
-	et	𐤀𐤕	
nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
remaining	han·nish·a·reem	𐤄𐤍𐤔𐤀𐤓𐤉𐤌	
these	ha·el·leh	𐤄𐤀𐤋𐤄	
as an inheritance	be·na·cha·lah	𐤁𐤍𐤇𐤋𐤄	

to your tribes	le·shiv·te·khem	
from	min	
the Jordan	hay·yar·den	
including all	ve·khal	
the nations	hag·go·w·yim	
-	a·sher	
I have already cut off	hikh·rat·tee	
to the Great Sea	ve·hay·yam	
	hag·ga·do·wl	
westward	me·vo·w	
	hash·sha·mesh	
The LORD	va·YHVH	Joshua 23:5
your God	e·lo·he·khem	
	hu	
will push them	yeh·do·phem	
out of your way	mip·pe·ne·khem	
and drive them out	ve·ho·w·reesh	
before you	o·tam	
	mil·liph·ne·khem	
so that you can take possession of	vee·rish·tem	
-	et	
their land	ar·tsam	
as	ka·a·sher	
promised	dib·ber	
the LORD	YHVH	
your God	e·lo·he·khem	
you	la·khem	

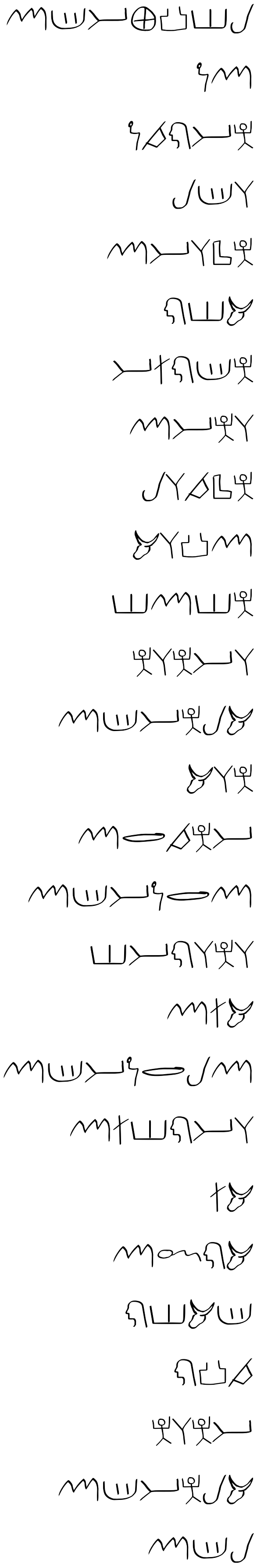

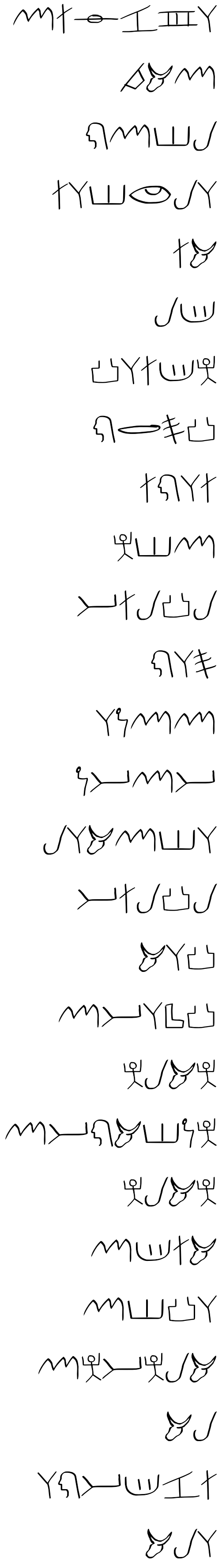

strong, then	va·cha·zaq·tem	Joshua 23:6
Be very	me·od	
so that you can keep	lish·mor	
and obey	ve·la·a·so·wt	
-	et	
all	kal	
that is written	hak·ka·tuv	
in the Book	be·se·pher	
of the Law	to·w·rat	
of Moses	mo·sheh	
not	le·vil·tee	
turning aside	sur	
from it	mim·men·nu	
to the right	ya·meen	
or to the left	u·se·mo·wl	
So you are not	le·vil·tee	Joshua 23:7
to associate	vo·w	
nations	bag·go·w·yim	
with these	ha·el·leh	
that remain	han·nish·a·reem	
	ha·el·leh	
among you	it·te·khem	
the names	u·ve·shem	
of their gods	e·lo·he·hem	
You must not	lo	
call on	taz·kee·ru	
or	ve·lo	

swear by them	tash·bee·u	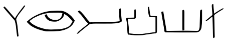	
and you must not	ve·lo	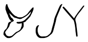	
serve them	ta·av·dum	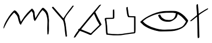	
[or]	ve·lo	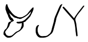	
bow down	tish·ta·cha·wu	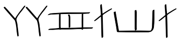	
to them	la·hem	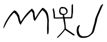	
Instead	kee	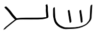	Joshua 23:8
	im	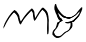	
to the LORD	ba·YHVH	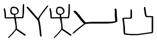	
your God	e·lo·he·khem	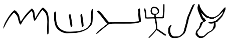	
you shall hold fast	tid·ba·qu	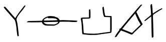	
as	ka·a·sher	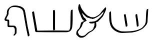	
you have done	a·see·tem	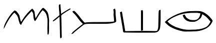	
to	ad	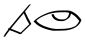	
day	hay·yo·wm	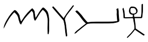	
this	haz·zeh	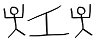	
has driven out	vay·yo·w·resh	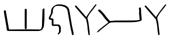	Joshua 23:9
The LORD	YHVH	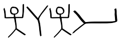	
before you	mip·pe·ne·khem	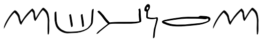	
nations	go·w·yim	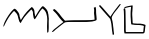	
great	ge·do·leem	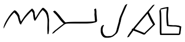	
and powerful	va·a·tsu·meem	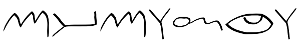	
	ve·at·tem	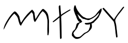	
no	lo	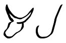	
can stand	a·mad	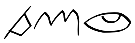	
one	eesh	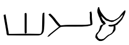	
against you	biph·ne·khem	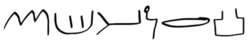	

and to	ad		
day	hay·yo·wm	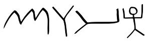	
this	haz·zeh		
	eesh	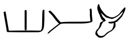	Joshua 23:10
One	e·chad	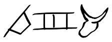	
of you	mik·kem		
can put	yir·daph		
a thousand {to flight}	a·leph	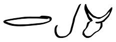	
because	kee	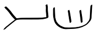	
the LORD	YHVH		
your God	e·lo·he·khem	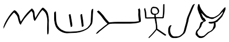	
	hu		
fights	han·nil·cham	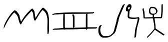	
for you	la·khem		
just as	ka·a·sher		
He promised	dib·ber		
	la·khem		
Therefore watch	ve·nish·mar·tem		Joshua 23:11
carefully	me·od		
yourselves	le·naph·sho·te·khem		
that you love	le·a·ha·vah		
-	et		
the LORD	YHVH		
your God	e·lo·he·khem	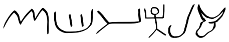	
For	kee	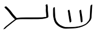	Joshua 23:12
if	im		
you turn away	sho·wv		

	ta·shu·vu	
and cling	u·de·vaq·tem	
to the rest	be·ye·ter	
nations	hag·go·w·yim	
of these	ha·el·leh	
that remain	han·nish·a·reem	
	ha·el·leh	
among you	it·te·khem	
and if you intermarry	ve·hit·chat·tan·tem	
	ba·hem	
and associate	u·va·tem	
	ba·hem	
with them	ve·hem	
	ba·khem	
know for sure	ya·do·w·a	Joshua 23:13
	te·de·u	
that	kee	
will no	lo	
longer	yo·w·seeph	
the LORD	YHVH	
your God	e·lo·he·khem	
drive out	le·ho·w·reesh	
-	et	
nations	hag·go·w·yim	
these	ha·el·leh	
before you	mil·liph·ne·khem	
Instead, they will become	ve·ha·yu	

for you	la·khem	
a snare	le·phach	
and a trap	u·le·mo·w·qesh	
a scourge	u·le·sho·tet	
in your sides	be·tsid·de·khem	
and thorns	ve·lits·ni·neem	
in your eyes	be·e·ne·khem	
until	ad	
you perish	a·va·de·khem	
from	me·al	
land	ha·a·da·mah	
good	hat·to·w·vah	
this	haz·zot	
that	a·sher	
has given	na·tan	
you	la·khem	
the LORD	YHVH	
your God	e·lo·he·khem	
Now behold	ve·hin·neh	Joshua 23:14
I	a·no·khee	
am going	ho·w·lekh	
today	hay·yo·wm	
the way	be·de·rekh	
of all	kal	
the earth	ha·a·rets	
and you know	vee·da·tem	
with all	be·khal	

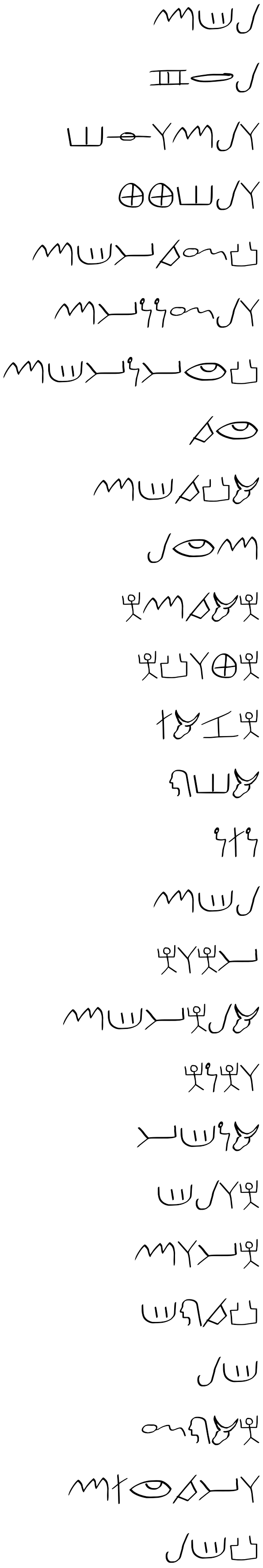

your heart	le·vav·khem	
[and]	u·ve·khal	
soul	naph·she·khem	
that	kee	
not	lo	
has failed	na·phal	
	da·var	
one	e·chad	
	mik·kol	
promises	had·de·va·reem	
of the good	hat·to·w·veem	
-	a·sher	
made	dib·ber	
the LORD	YHVH	
your God	e·lo·he·khem	
to you	a·le·khem	
Everything	hak·kol	
was fulfilled	ba·u	
for you	la·khem	
not	lo	
has failed	na·phal	
	mim·men·nu	
promise	da·var	
one	e·chad	
-	ve·ha·yah	Joshua 23:15
But just as	ka·a·sher	
has come to pass	ba	

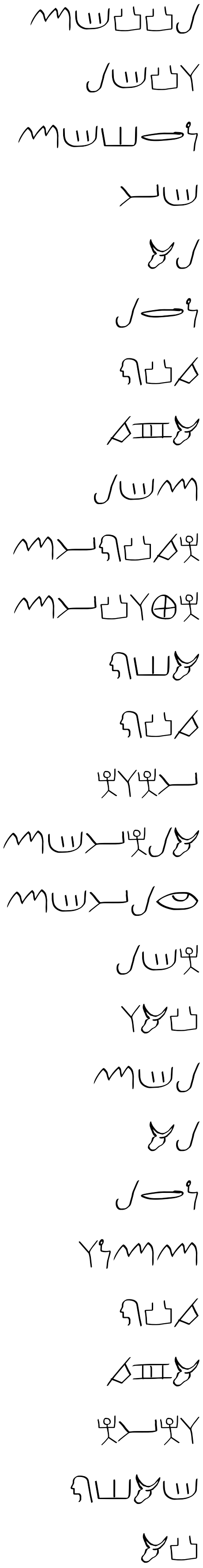

-	a·le·khem	עליכם
every	kal	כל
thing	had·da·var	הדבר
good	hat·to·wv	הטוב
-	a·sher	אשר
promised	dib·ber	דבר
the LORD	YHVH	יהוה
your God	e·lo·he·khem	אלהיכם
you	a·le·khem	אליכם
likewise	ken	כן
will bring	ya·vee	יביא
the LORD	YHVH	יהוה
upon you	a·le·khem	עליכם
-	et	את
-	kal	כל
	had·da·var	הדבר
the calamity He has threatened	ha·ra	הרע
until	ad	עד
He has destroyed	hash·mee·do	השמידו
you	o·wt·khem	אותכם
from	me·al	מעל
land	ha·a·da·mah	האדמה
good	hat·to·w·vah	הטובה
this	haz·zot	הזאת
-	a·sher	אשר
has given	na·tan	נתן
you	la·khem	לכם

[He]	YHVH	יהוה	
	e·lo·he·khem	אלהיכם	
If you transgress	be·a·ve·re·khem	בעברכם	Joshua 23:16
-	et	את	
the covenant	be·reet	ברית	
of the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
which	a·sher	אשר	
He commanded you	tsiw·vah	צוה	
-	et·khem	אתכם	
and go	va·ha·lakh·tem	והלכתם	
and serve	va·a·vad·tem	ועבדתם	
gods	e·lo·heem	אלהים	
other	a·che·reem	אחרים	
and bow down	ve·hish·ta·cha·vee·tem	והשתחויתם	
to them	la·hem	להם	
will burn	ve·cha·rah	וחרה	
then the anger	aph	אף	
of the LORD	YHVH	יהוה	
against you	ba·khem	בכם	
perish	va·a·vad·tem	ואבדתם	
and you will quickly	me·he·rah	מהרה	
from	me·al	מעל	
land	ha·a·rets	הארץ	
this good	hat·to·w·vah	הטובה	
-	a·sher	אשר	
He has given	na·tan	נתן	

you ”	la·khem	𐤋𐤊𐤌𐤐	
assembled	vay·ye·e·soph	𐤅𐤉𐤀𐤎𐤐	Joshua 24:1
Then Joshua	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the tribes	shiv·te	𐤔𐤁𐤈𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
at Shechem	she·khe·mah	𐤔𐤊𐤌𐤄	
He summoned	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	
the elders	le·ziq·ne	𐤋𐤆𐤒𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
leaders	u·le·ra·shaw	𐤅𐤋𐤓𐤀𐤔𐤉𐤅	
judges	u·le·sho·phe·taw	𐤅𐤋𐤔𐤐𐤈𐤉𐤅	
and officers	u·le·sho·te·raw	𐤅𐤋𐤔𐤈𐤓𐤉𐤅	
and they presented	vay·yit·yats·tse·vu	𐤅𐤉𐤕𐤉𐤑𐤁𐤅	
themselves before	liph·ne	𐤋𐤐𐤍𐤉	
God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Joshua 24:2
And Joshua	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
to	el	𐤀𐤋	
all	kal	𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
“ This is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

beyond	be·e·ver	בעבר	
the Euphrates	han·na·har	הנהר	
lived	ya·she·vu	ישבו	
your fathers	a·vo·w·te·khem	אבותיכם	
‘ Long ago	me·o·w·lam	מעולם	
including Terah	te·rach	תרח	
the father	a·vee	אבי	
of Abraham	av·ra·ham	אברהם	
	va·a·vee	ואבי	
and Nahor	na·cho·wr	נחור	
and worshiped	vay·ya·av·du	ויעבדו	
gods	e·lo·heem	אלהים	
other	a·che·reem	אחרים	
But I took	va·eq·qach	ואקח	Joshua 24:3
-	et	את	
your father	a·vee·khem	אביכם	
-	et	את	
Abraham	av·ra·ham	אברהם	
from beyond	me·e·ver	מעבר	
the Euphrates	han·na·har	הנהר	
and led	va·o·w·lekh	ואולך	
him	o·w·to	אותו	
through all	be·khal	בכל	
the land	e·rets	ארץ	
of Canaan	ke·na·an	כנען	
and I multiplied	va·ˀɛ·rɛv	וארב	
-	et	את	

his descendants	zar·o	זרעו	
I gave	va·et·ten	ואתן	
him	lo	לו	
-	et	את	
Isaac	yits·chaq	יצחק	
I gave	va·et·ten	ואתן	Joshua 24:4
and to Isaac	le·yits·chaq	ליצחק	
-	et	את	
Jacob	ya·a·qov	יעקב	
-	ve·et	ואת	
and Esau	e·saw	עשו	
I gave	va·et·ten	ואתן	
Esau	le·e·saw	לעשו	
-	et	את	
Mount	har	הר	
Seir	se·eer	שעיר	
to possess	la·re·shet	לרשת	
-	o·w·to	אותו	
but Jacob	ve·ya·a·qov	ויעקב	
and his sons	u·va·naw	ובניו	
went down	ya·re·du	ירדו	
to Egypt	mits·ra·yim	מצרים	
Then I sent	va·esh·lach	ואשלח	Joshua 24:5
-	et	את	
Moses	mo·sheh	משה	
-	ve·et	ואת	
and Aaron	a·ha·ron	אהרן	

and I afflicted	va·eg·goph	𐤅𐤀𐤂𐤐	
-	et	𐤀𐤕	
the Egyptians	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
by what	ka·a·sher	𐤊𐤀𐤔𐤓	
I did	a·see·tee	𐤏𐤔𐤉𐤕𐤉	
there	be·qir·bo	𐤁𐤒𐤓𐤁𐤅	
and afterward	ve·a·char	𐤅𐤀𐤇𐤓	
I brought you out	ho·w·tse·tee	𐤄𐤅𐤑𐤀𐤕𐤉	
-	et·khem	𐤀𐤕𐤊𐤌	
When I brought	va·o·w·tsee	𐤅𐤀𐤅𐤑𐤉𐤀	Joshua 24:6
-	et	𐤀𐤕	
your fathers	a·vo·w·te·khem	𐤀𐤁𐤅𐤕𐤉𐤊𐤌	
out of Egypt	mim·mits·ra·yim	𐤌𐤌𐤑𐤓𐤉𐤌	
and you reached	vat·ta·vo·u	𐤅𐤕𐤁𐤀𐤅	
the Red Sea	hay·yam·mah	𐤄𐤉𐤌𐤄	
pursued	vay·yir·de·phu	𐤅𐤉𐤓𐤃𐤐𐤅	
the Egyptians	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
	a·cha·re	𐤀𐤇𐤓𐤉	
[them]	a·vo·w·te·khem	𐤀𐤁𐤅𐤕𐤉𐤊𐤌	
with chariots	be·re·khev	𐤁𐤓𐤊𐤁	
and horsemen	u·ve·pha·ra·sheem	𐤅𐤁𐤐𐤓𐤔𐤉𐤌	
as far as the Red Sea	yam	𐤉𐤌	
	suph	𐤎𐤅𐤐	
So [your fathers] cried out	vay·yits·a·qu	𐤅𐤉𐤑𐤏𐤒𐤅	Joshua 24:7
to	el	𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and He put	vay·ya·sem	𐤅𐤉𐤔𐤌	

darkness	ma·a·phel	
between	be·ne·khem	
	u·ven	
you and the Egyptians	ham·mits·reem	
He brought	vay·ya·ve	
over whom	a·law	
-	et	
the sea	hay·yam	
and engulfed them	vay·khas·se·hu	
saw	vat·tir·e·nah	
Your very eyes	e·ne·khem	
-	et	
what	a·sher	
I did	a·see·tee	
to the Egyptians	be·mits·ra·yim	
Then you lived	vat·te·she·vu	
in the wilderness	vam·mid·bar	
time	ya·meem	
for a long	rab·beem	
Later, I brought	va·ʾa·vi·ʾah	Joshua 24:8
-	et·khem	
you to	el	
the land	e·rets	
of the Amorites	ha·e·mo·ree	
who lived	hay·yo·wo·shev	
beyond	be·e·ver	
the Jordan	hay·yar·den	

They fought	vay·yil·la·cha·mu	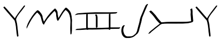	
against you	it·te·khem		
but I delivered	va·et·ten		
them	o·w·tam		
into your hand	be·yed·khem		
that you should possess	vat·tee·re·shu		
-	et		
their land	ar·tsam		
when I destroyed them	va·ash·mee·dem		
before you	mip·pe·ne·khem	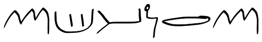	
set out	vay·ya·qam	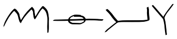	Joshua 24:9
Then Balak	ba·laq	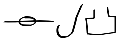	
son	ben		
of Zippor	tsip·po·wr		
the king	me·lekh	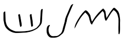	
of Moab	mo·w·av		
to fight	vay·yil·la·chem	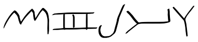	
against Israel	be·yis·ra·el		
He sent	vay·yish·lach		
	vay·yiq·ra	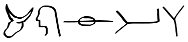	
for Balaam	le·vil·am		
son	ben		
of Beor	be·o·wr		
to curse you	le·qal·lel	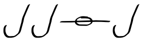	
-	et·khem		
not	ve·lo		Joshua 24:10
but I would	a·vee·tee	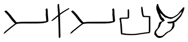	

listen	lish·mo·a		
to Balaam	le·vil·am		
So he blessed you	vay·va·rekh	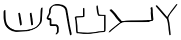	
again and again	ba·ro·wkh		
-	et·khem		
and I delivered	va·ats·tsil		
you	et·khem		
from his hand	mee·ya·do	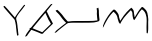	
After this, you crossed	vat·ta·av·ru		Joshua 24:11
-	et		
the Jordan	hay·yar·den		
and came	vat·ta·vo·u		
to	el		
Jericho	ye·ree·cho	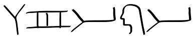	
fought	vay·yil·la·cha·mu	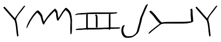	
against you	va·khem		
The people	ba·a·le		
of Jericho	ye·ree·cho	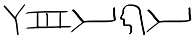	
as did the Amorites	ha·e·mo·ree		
Perizzites	ve·hap·pe·riz·zee		
Canaanites	ve·hak·ke·na·a·nee		
Hittites	ve·ha·chit·tee	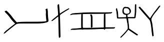	
Girgashites	ve·hag·gir·ga·shee		
Hivites	ha·chiw·vee		
and Jebusites	ve·hay·vu·see	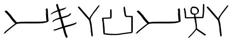	
and I delivered	va·et·ten		
them	o·w·tam		

into your hand	be·yed·khem		
I sent	va·esh·lach		Joshua 24:12
ahead of you	liph·ne·khem	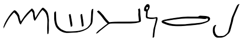	
-	et		
the hornet	hats·tsir·ah		
and it drove out	vat·te·ga·resh		
-	o·w·tam		
before you	mip·pe·ne·khem	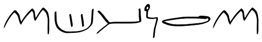	
the two	she·ne	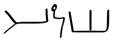	
kings	mal·khe	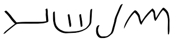	
Amorite	ha·e·mo·ree		
[but] not	lo		
by your own sword	ve·char·be·kha		
	ve·lo		
or bow	ve·qash·te·kha	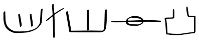	
So I gave	va·et·ten		Joshua 24:13
you	la·khem		
a land	e·rets		
on which	a·sher		
you did not	lo		
toil	ya·ga·ta	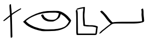	
	bah		
and cities	ve·a·reem	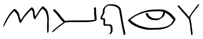	
that	a·sher		
you did not	lo		
build	ve·nee·tem	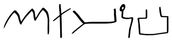	
and now you live	vat·te·she·vu	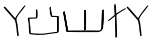	

in them	ba·hem	𐤁𐤄𐤌	
from vineyards	ke·ra·meem	𐤊𐤓𐤌𐤉𐤌	
and olive groves	ve·ze·teem	𐤅𐤆𐤉𐤕𐤉𐤌	
that	a·sher	𐤀𐤔𐤓	
you did not	lo	𐤋𐤀	
plant ’	ne·ta·tem	𐤍𐤈𐤏𐤕𐤌	
-	at·tem	𐤀𐤕𐤌	
and eat	o·khe·leem	𐤀𐤊𐤋𐤉𐤌	
Now, therefore	ve·at·tah	𐤅𐤏𐤕𐤄	Joshua 24:14
fear	ye·r·u	𐤉𐤓𐤀𐤅	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and serve	ve·iv·du	𐤅𐤏𐤁𐤃𐤅	
Him	o·to	𐤀𐤕𐤅	
in sincerity	be·ta·meem	𐤁𐤕𐤌𐤉𐤌	
and truth	u·ve·e·met	𐤅𐤁𐤀𐤌𐤕	
cast aside	ve·ha·see·ru	𐤅𐤄𐤎𐤉𐤓𐤅	
-	et	𐤀𐤕	
the gods	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
served	a·ve·du	𐤏𐤁𐤃𐤅	
your fathers	a·vo·w·te·khem	𐤀𐤁𐤅𐤕𐤉𐤊𐤌	
beyond	be·e·ver	𐤁𐤏𐤁𐤓	
the Euphrates	han·na·har	𐤄𐤍𐤄𐤓	
and in Egypt	u·ve·mits·ra·yim	𐤅𐤁𐤌𐤑𐤓𐤉𐤌	
and serve	ve·iv·du	𐤅𐤏𐤁𐤃𐤅	
-	et	𐤀𐤕	

the LORD	YHVH	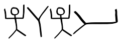	
But if	ve·im	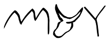	Joshua 24:15
it is unpleasing	ra	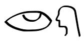	
in your sight	be·e·ne·khem	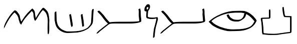	
to serve	la·a·vod	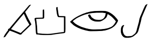	
-	et	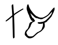	
the LORD	YHVH	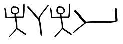	
then choose	ba·cha·ru	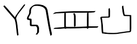	
for yourselves	la·khem	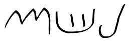	
this day	hay·yo·wm	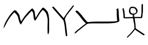	
-	et	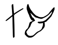	
whom	mee	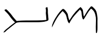	
you will serve	ta·a·vo·dun	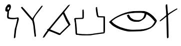	
whether the	im	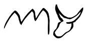	
-	et	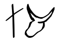	
gods	e·lo·heem	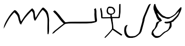	
-	a·sher	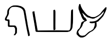	
served	a·ve·du	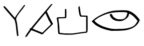	
your fathers	a·vo·w·te·khem	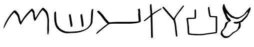	
-	a·sher	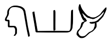	
beyond	be·ʿē·vɛr	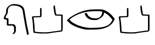	
the Euphrates	han·na·har	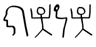	
or	ve·im	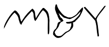	
-	et	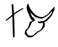	
the gods	e·lo·he	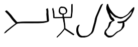	
of the Amorites	ha·e·mo·ree	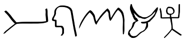	
in whose	a·sher	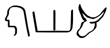	

you	at·tem	אתם	
are living	yo·she·veem	ישבים	
land	be·ar·tsam	בארצם	
As for me	ve·a·no·khee	ואנכי	
and my house	u·ve·tee	וביתי	
we will serve	na·a·vod	נעבד	
-	et	את	
the LORD ! ”	YHVH	יהוה	
replied	vay·ya·an	ויען	Joshua 24:16
The people	ha·am	העם	
	vay·yo·mer	ויאמר	
“ Far be it	cha·lee·lah	חלילה	
from us	la·nu	לנו	
to forsake	me·a·zov	מעזב	
-	et	את	
the LORD	YHVH	יהוה	
to serve	la·a·vod	לעבד	
gods !	e·lo·heem	אלהים	
other	a·che·reem	אחרים	
For	kee	כי	Joshua 24:17
the LORD	YHVH	יהוה	
our God	e·lo·he·nu	אלהינו	
	hu	הוא	
brought	ham·ma·a·leh	המעלה	
us	o·ta·nu	אתנו	
and	ve·et	ואת	
our fathers	a·vo·w·te·nu	אבותינו	

out of the land	me·e·rets		
of Egypt	mits·ra·yim		
out of the house	mib·bet	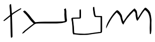	
of slavery	a·va·deem		
and	va·a·sher		
performed	a·sah		
before our eyes	le·e·ne·nu	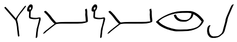	
-	et		
signs	ha·o·to·wt		
great	hag·ge·do·lo·wt		
these	ha·el·leh		
He also protected us	vay·yish·me·re·nu		
throughout	be·khal		
our journey	had·de·rekh		
	a·sher		
	ha·lakh·nu		
	vah		
and among all	u·ve·khol	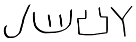	
the nations	ha·am·meem		
through which	a·sher		
we traveled	a·var·nu		
	be·qir·bam		
drove out	vay·ga·resh		Joshua 24:18
And the LORD	YHVH		
-	et		
all	kal	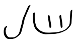	
the nations	ha·am·meem		

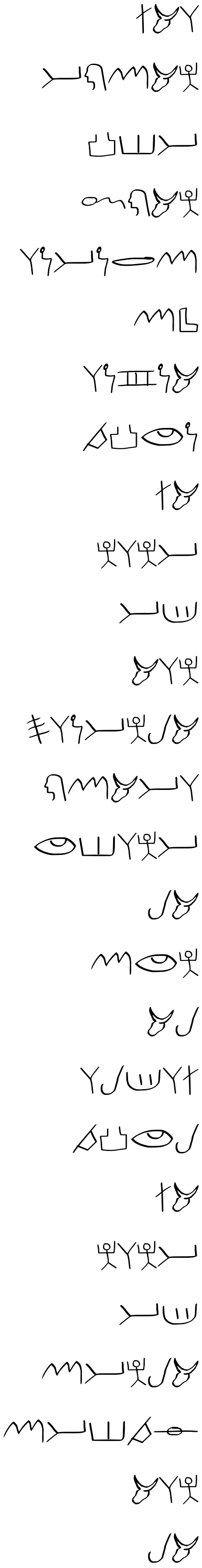

-	ve·et	
including the Amorites	ha·e·mo·ree	
who lived	yo·shev	
in the land	ha·a·rets	
before us	mip·pa·ne·nu	
too	gam	
We	a·nach·nu	
will serve	na·a·vod	
-	et	
the LORD	YHVH	
because	kee	
He	hu	
is our God ! ”	e·lo·he·nu	
said	vay·yo·mer	Joshua 24:19
But Joshua	ye·ho·wo·shu·a	
to	el	
the people	ha·am	
“ You are not	lo	
able	tu·khe·lu	
to serve	la·a·vod	
-	et	
the LORD	YHVH	
for	kee	
God	e·lo·heem	
is a holy	qe·do·sheem	
He	hu	
God	el	

is a jealous	qan·no·w	𐤒𐤍𐤅𐤀	
He	hu	𐤄𐤅𐤀	
He will not	lo	𐤋𐤀	
forgive	yis·sa	𐤉𐤔𐤀	
your rebellion	le·phish·a·khem	𐤋𐤐𐤔𐤏𐤊𐤌	
or your sins	u·le·chat·to·w·te·khem	𐤅𐤋𐤇𐤈𐤀𐤅𐤕𐤉𐤊𐤌	
If	kee	𐤊𐤉	Joshua 24:20
you forsake	ta·az·vu	𐤕𐤏𐤆𐤁𐤅	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and serve	va·a·vad·tem	𐤅𐤏𐤁𐤃𐤕𐤌	
gods	e·lo·he	𐤀𐤋𐤄𐤉	
foreign	ne·khar	𐤍𐤊𐤓	
He will turn	ve·shav	𐤅𐤔𐤁	
and bring disaster	ve·he·ra	𐤅𐤄𐤓𐤏	
on you	la·khem	𐤋𐤊𐤌	
and consume	ve·khil·lah	𐤅𐤊𐤋𐤄	
you	et·khem	𐤀𐤕𐤊𐤌	
even after	a·cha·re	𐤀𐤇𐤓𐤉	
-	a·sher	𐤀𐤔𐤓	
He has been good	he·teev	𐤄𐤉𐤈𐤉𐤁	
to you ”	la·khem	𐤋𐤊𐤌	
replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Joshua 24:21
the people	ha·am	𐤄𐤏𐤌	
	el	𐤀𐤋	
-	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
“ No ! ”	lo	𐤋𐤀	

	kee	𐤊𐤉	
-	et	𐤀𐤕	
the LORD ! ”	YHVH	𐤉𐤄𐤅𐤄	
“ We will serve	na·a·vod	𐤍𐤏𐤁𐤃	
told	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Joshua 24:22
Then Joshua	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
	el	𐤀𐤋	
[them]	ha·am	𐤄𐤏𐤌	
are witnesses	e·deem	𐤏𐤃𐤉𐤌	
“ You	at·tem	𐤀𐤕𐤌	
against yourselves	ba·khem	𐤁𐤊𐤌	
that	kee	𐤊𐤉	
you	at·tem	𐤀𐤕𐤌	
have chosen	be·char·tem	𐤁𐤇𐤓𐤕𐤌	
	la·khem	𐤋𐤊𐤌	
-	et	𐤀𐤕	
the LORD ”	YHVH	𐤉𐤄𐤅𐤄	
to serve	la·a·vod	𐤋𐤏𐤁𐤃	
-	o·w·to	𐤀𐤅𐤕𐤅	
they said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
“ We are witnesses ! ”	e·deem	𐤏𐤃𐤉𐤌	
“ Now, therefore,” [he said],	ve·at·tah	𐤅𐤏𐤕𐤄	Joshua 24:23
“ get rid of	ha·see·ru	𐤄𐤎𐤉𐤓𐤅	
-	et	𐤀𐤕	
gods	e·lo·he	𐤀𐤋𐤄𐤉	
the foreign	han·ne·khar	𐤄𐤍𐤊𐤓	
-	a·sher	𐤀𐤔𐤓	

among you	be·qir·be·khem	
and incline	ve·hat·tu	
-	et	
your hearts	le·vav·khem	
to	el	
the LORD	YHVH	
the God	e·lo·he	
of Israel ”	yis·ra·el	
said	vay·yo·me·ru	Joshua 24:24
So the people	ha·am	
to	el	
Joshua	ye·ho·wo·shu·a	
-	et	
the LORD	YHVH	
our God	e·lo·he·nu	
“ We will serve	na·a·vod	
His voice ”	u·ve·qo·w·lo	
and obey	nish·ma	
made	vay·yikh·rot	Joshua 24:25
Joshua	ye·ho·wo·shu·a	
a covenant	be·reet	
for the people	la·am	
day	bay·yo·wm	
On that	ha·hu	
he established	vay·ya·sem	
for them	lo	
a statute	choq	

and ordinance	u·mish·pat	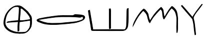	
and there at Shechem	bish·khem		
recorded	vay·yikh·tov		Joshua 24:26
Joshua	ye·ho·wo·shu·a		
-	et		
things	had·de·va·reem	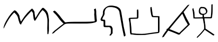	
these	ha·el·leh		
in the Book	be·se·pher		
of the Law	to·w·rat		
of God	e·lo·heem		
Then he took	vay·yiq·qach	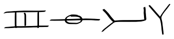	
stone	e·ven		
a large	ge·do·w·lah		
and set it up	vay·qee·me·ha	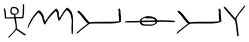	
there	sham		
under	ta·chat	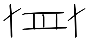	
the oak	ha·al·lah		
that [was]	a·sher		
near the sanctuary	be·miq·dash	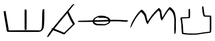	
of the LORD	YHVH		
said	vay·yo·mer		Joshua 24:27
And Joshua	ye·ho·wo·shu·a		
to	el		
all	kal	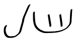	
the people	ha·am		
“ You see	hin·neh	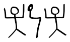	
stone	ha·e·ven		

this	haz·zot		
It will be	tih·yeh	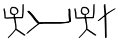	
against us	ba·nu	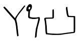	
a witness	le·e·dah		
for	kee	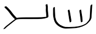	
it	hee	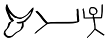	
has heard	sha·me·ah		
-	et		
all	kal	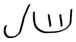	
the words	im·re	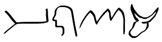	
the LORD	YHVH		
-	a·sher		
has spoken	dib·ber		
to us	im·ma·nu	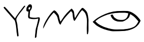	
and it will be	ve·ha·ye·tah	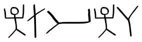	
against you	va·khem		
a witness	le·e·dah		
if you ever	pen		
deny	te·kha·cha·shun	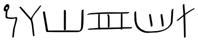	
your God ”	be·lo·he·khem	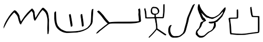	
away	vay·shal·lach		Joshua 24:28
Then Joshua	ye·ho·wo·shu·a		
-	et		
sent the people	ha·am		
each	eesh	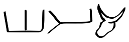	
to his own inheritance	le·na·cha·la·to	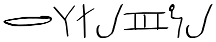	
-	vay·hee	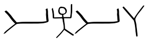	Joshua 24:29

Some time later	a·cha·re		
	had·de·va·reem	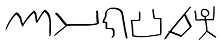	
	ha·el·leh		
died	vay·ya·mat	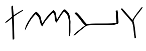	
Joshua	ye·ho·wo·shu·a		
son	bin		
of Nun	nun		
the servant	e·ved		
of the LORD	YHVH	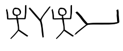	
at the age	ben		
of 110	me·ah		
	va·e·ser		
	sha·neem	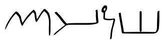	
And they buried	vay·yiq·be·ru	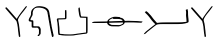	Joshua 24:30
him	o·to		
in the land	big·vul	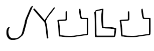	
of his inheritance	na·cha·la·to	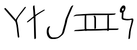	
at	be·tim·nat		
Timnath-serah	se·rach	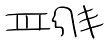	
-	a·sher	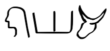	
in the hill country	be·har		
of Ephraim	eph·ra·yim	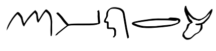	
north	mits·tse·pho·wn		
of Mount	le·har		
Gaash	ga·ash		
had served	vay·ya·a·vod		Joshua 24:31
Israel	yis·ra·el	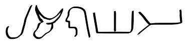	

-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
throughout	kol	𐤊𐤋	
the days	ye·me	𐤉𐤌𐤉	
of Joshua	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
[and]	ve·khol	𐤅𐤊𐤋	
	ye·me	𐤉𐤌𐤉	
of the elders	haz·ze·qe·neem	𐤄𐤆𐤒𐤍𐤉𐤌	
who	a·sher	𐤀𐤔𐤓	
outlived	he·e·ree·khu	𐤄𐤀𐤓𐤉𐤊𐤅	
	ya·meem	𐤉𐤌𐤉𐤌	
	a·cha·re	𐤀𐤇𐤓𐤉	
[him]	ye·ho·wo·shu·a	𐤉𐤄𐤅𐤔𐤏	
and	va·a·sher	𐤅𐤀𐤔𐤓	
who had experienced	ya·de·u	𐤉𐤃𐤏𐤅	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the works	ma·a·seh	𐤌𐤏𐤔𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
that	a·sher	𐤀𐤔𐤓	
had done	a·sah	𐤏𐤔𐤄	
for Israel	le·yis·ra·el	𐤋𐤉𐤔𐤓𐤀𐤋	
And	ve·et	𐤅𐤀𐤕	Joshua 24:32
the bones	ats·mo·wt	𐤏𐤑𐤌𐤅𐤕	
of Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	
which	a·sher	𐤀𐤔𐤓	
had brought up	he·e·lu	𐤄𐤏𐤋𐤅	

the Israelites	ve·ne	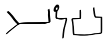	
	yis·ra·el	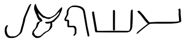	
out of Egypt	mim·mits·ra·yim		
were buried	qa·ve·ru		
at Shechem	vish·khem		
in the plot	be·chel·qat	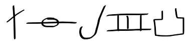	
of land	has·sa·deh		
that	a·sher		
had purchased	qa·nah	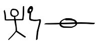	
Jacob	ya·a·qov		
	me·et		
from the sons	be·ne	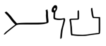	
of Hamor	cha·mo·wr		
father	a·vee		
Shechem’s	she·khem		
for a hundred	be·me·ah		
pieces of silver	qe·see·tah	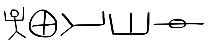	
So it became	vay·yih·yu		
descendants	liv·ne		
for Joseph’s	yo·w·seph		
an inheritance	le·na·cha·lah	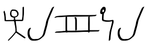	
Eleazar	ve·el·a·zar		Joshua 24:33
son	ben		
of Aaron	a·ha·ron	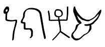	
also died	met		
and they buried	vay·yiq·be·ru	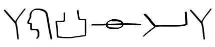	
him	o·to		

at Gibeah	be·giv·at	בגבעת
Phinehas	pee·ne·chas	פינחס
son	be·no	בנו
which	a·sher	אשר
had been given	nit·tan	נתן
to his	lo	לו
in the hill country	be·har	בהר
of Ephraim	eph·ra·yim	אפרים

Judges

BSB Translation	Transliteration	Original Hebrew	
-	vay·hee	ויהי	Judges 1:1
After	a·cha·re	אחרי	
the death	mo·wt	מות	
of Joshua	ye·ho·wo·shu·a	יהושע	
inquired	vay·yish·a·lu	וישאלו	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
of the LORD	ba·YHVH	ביהוה	
	le·mor	לאמר	
“ Who	mee	מי	
to go up	ya·a·leh	יעלה	
for us	la·nu	לנו	
against	el	אל	
the Canaanites ? ”	hak·ke·na·a·nee	הכנעני	
will be the first	bat·te·chil·lah	בתחלה	
and fight	le·hil·la·chem	להלחם	

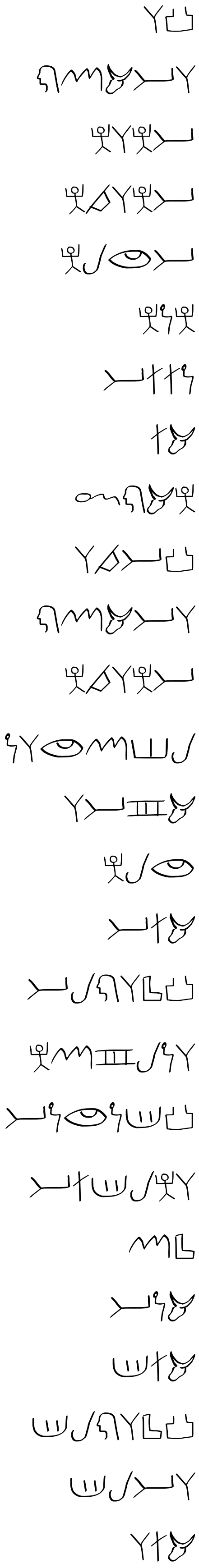

	bo	
answered	vay·yo·mer	Judges 1:2
the LORD	YHVH	
“ Judah	ye·hu·dah	
shall go up ”	ya·a·leh	
“ Indeed	hin·neh	
I have delivered	na·tat·tee	
-	et	
the land	ha·a·rets	
into their hands ”	be·ya·do	
said	vay·yo·mer	Judges 1:3
Then the men of Judah	ye·hu·dah	
the Simeonites	le·shim·o·wn	
to their brothers	a·chee	
“ Come up	a·leh	
with us	it·tee	
to our allotted territory	ve·go·w·ra·lee	
and let us fight	ve·nil·la·cha·mah	
against the Canaanites	bak·ke·na·a·nee	
will go	ve·ha·lakh·tee	
likewise	gam	
And we	a·nee	
with you	it·te·kha	
to your territory ”	be·go·w·ra·le·kha	
went	vay·ye·lekh	
with them	it·to	

So the Simeonites	shim·o·wn	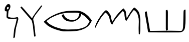	
attacked	vay·ya·al	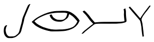	Judges 1:4
When Judah	ye·hu·dah	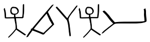	
delivered	vay·yit·ten	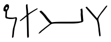	
the LORD	YHVH	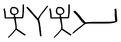	
-	et	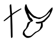	
the Canaanites	hak·ke·na·a·nee	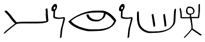	
and Perizzites	ve·hap·pe·riz·zee	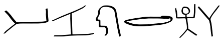	
into their hands	be·ya·dam	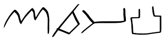	
and they struck down	vay·yak·kum	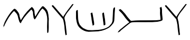	
at Bezek	be·ve·zeq	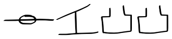	
ten	a·se·ret	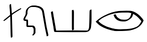	
thousand	a·la·pheem	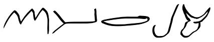	
men	eesh	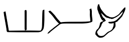	
they found	vay·yim·tse·u	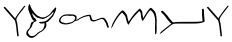	Judges 1:5
-	et	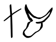	
	a·do·nee	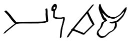	
Adoni-bezek	ve·zeq	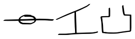	
And [there]	be·ve·zeq	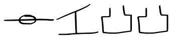	
and fought	vay·yil·la·cha·mu	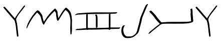	
against him	bo	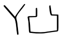	
striking down	vay·yak·ku	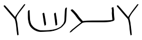	
-	et	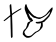	
the Canaanites	hak·ke·na·a·nee	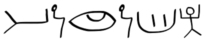	
-	ve·et	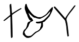	
and Perizzites	hap·pe·riz·zee	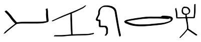	
fled	vay·ya·nas	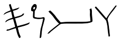	Judges 1:6

	a·do·nee		
As Adoni-bezek	ve·zeq		
they pursued him	vay·yir·de·phu		
	a·cha·raw	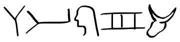	
seized him	vay·yo·cha·zu		
-	o·to		
and cut off	vay·qats·tse·tsu	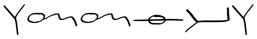	
-	et		
his thumbs	be·ho·no·wt		
	ya·daw		
and big toes	ve·rag·law	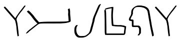	
said	vay·yo·mer		Judges 1:7
	a·do·nee		
Then Adoni-bezek	ve·zeq		
“ Seventy	shiv·eem		
kings	me·la·kheem		
with their thumbs	be·ho·no·wt		
	ye·de·hem	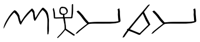	
and big toes	ve·rag·le·hem	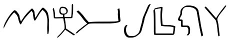	
cut off	me·quts·tsa·tseem		
	ha·yu	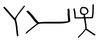	
have gathered [the scraps]	me·laq·qe·teem	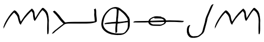	
under	ta·chat	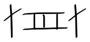	
my table	shul·cha·nee	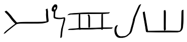	
As	ka·a·sher		
I have done [to them]	a·see·tee	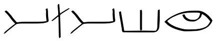	
so	ken	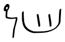	

has repaid	shil·lam	שלם	
me ”	lee	לי	
God	e·lo·heem	אלהים	
And they brought him	vay·vee·u·hu	ויביאהו	
to Jerusalem	ye·ru·sha·lim	ירושלם	
where he died	vay·ya·mat	וימת	
	sham	שםפ	
fought	vay·yil·la·cha·mu	וילחמו	Judges 1:8
Then the men	ve·ne	בני	
of Judah	ye·hu·dah	יהודה	
against Jerusalem	bee·ru·sha·lim	בירושלם	
and captured it	vay·yil·ke·du	וילכדו	
-	o·w·tah	אותה	
They put [the city]	vay·yak·ku·ha	ויכוה	
	le·phee	לפי	
to the sword	cha·rev	חרב	
-	ve·et	ואת	
it	ha·eer	העיר	
and set	shil·le·chu	שלחו	
on fire	va·esh	באש	
Afterward	ve·a·char	ואחר	Judges 1:9
marched down	ya·re·du	ירדו	
the men	be·ne	בני	
of Judah	ye·hu·dah	יהודה	
to fight	le·hil·la·chem	להלחם	
against the Canaanites	bak·ke·na·a·nee	בכנעני	
living	yo·wo·shev	יושב	

in the hill country	ha·har	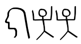	
in the Negev	ve·han·ne·gev	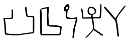	
and in the foothills	ve·hash·she·phe·lah	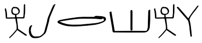	
also marched	vay·ye·lekh	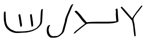	Judges 1:10
Judah	ye·hu·dah	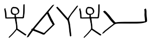	
against	el	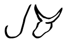	
the Canaanites	hak·ke·na·a·nee	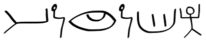	
who were living	hay·yo·wo·shev	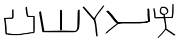	
in Hebron	be·chev·ro·wn	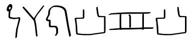	
known as	ve·shem	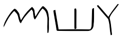	
(-	chev·ro·wn	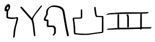	
formerly	le·pha·neem	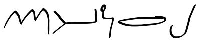	
	qir·yat	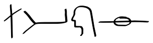	
Kiriath-arba)	ar·ba	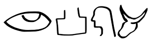	
and they struck down	vay·yak·ku	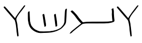	
-	et	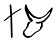	
Sheshai	she·shay	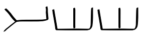	
-	ve·et	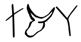	
Ahiman	a·chee·man	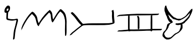	
-	ve·et	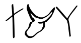	
and Talmai	tal·may	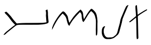	
they marched	vay·ye·lekh	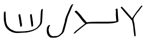	Judges 1:11
From there	mish·sham	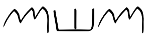	
against	el	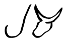	
the inhabitants	yo·wo·she·ve	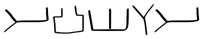	
of Debir	de·veer	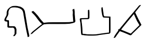	
known as	ve·shem	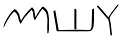	

(-	de·veer	דביר	
formerly	le·pha·neem	לפנים	
	qir·yat	קרית	
Kiriath-sepher).	se·pher	ספר	
said	vay·yo·mer	ויאמר	Judges 1:12
And Caleb	ka·lev	כלב	
“ To the man	a·sher	אשר	
who strikes down	yak·keh	יכה	
-	et	את	
	qir·yat	קרית	
Kiriath-sepher	se·pher	ספר	
and captures it	u·le·kha·dah	ולכדה	
I will give	ve·na·tat·tee	ונתתי	
	lo	לו	
-	et	את	
Acsah	akh·sah	עכסה	
my daughter	vit·tee	בתי	
in marriage ”	le·ish·shah	לאשה	
captured [the city]	vay·yil·ke·dah	וילכדה	Judges 1:13
So Othniel	a·te·nee·el	עתניאל	
son	ben	בן	
Kenaz	qe·naz	קנז	
brother	a·chee	אחי	
of Caleb’s	kha·lev	כלב	
younger	haq·qa·ton	הקטן	
	mim·men·nu	ממנו	
and [Caleb] gave	vay·yit·ten	ויתן	

to him	lo	𐤋𐤅	
-	et	𐤀𐤕	
Acsah	akh·sah	𐤏𐤊𐤎𐤄	
his daughter	vit·to	𐤁𐤕𐤅	
in marriage	le·ish·shah	𐤋𐤀𐤔𐤄	
One day	vay·hee	𐤅𐤉𐤄𐤉	Judges 1:14
[Acsah] came [to Othniel]	be·vo·w·ah	𐤁𐤁𐤅𐤀𐤄	
and urged him	vat·te·see·te·hu	𐤅𐤕𐤎𐤉𐤕𐤄𐤅	
to ask	lish·o·wl	𐤋𐤔𐤀𐤅𐤋	
-	me·et	𐤌𐤀𐤕	
her father	a·vee·ha	𐤀𐤁𐤉𐤄	
for a field	has·sa·deh	𐤄𐤔𐤃𐤄	
When she got off	vat·tits·nach	𐤅𐤕𐤑𐤍𐤇	
	me·al	𐤌𐤏𐤋	
her donkey	ha·cha·mo·wr	𐤄𐤇𐤌𐤅𐤓	
asked	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
her	lah	𐤋𐤄	
Caleb	ka·lev	𐤊𐤋𐤁	
“ What	mah	𐤌𐤄	
do you desire ? ”	lakh	𐤋𐤊	
she answered	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	Judges 1:15
	lo	𐤋𐤅	
“ Give	ha·vah	𐤄𐤁𐤄	
me	lee	𐤋𐤉	
a blessing ”	ve·ra·khah	𐤁𐤓𐤊𐤄	
“ Since	kee	𐤊𐤉	
land	e·rets	𐤀𐤓𐤑	

in the Negev	han·ne·gev		
you have given me	ne·tat·ta·nee		
give	ve·na·tat·tah	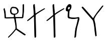	
me	lee	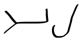	
springs	gul·lot	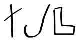	
of water [as well] ”	ma·yim	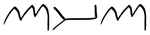	
gave	vay·yit·ten	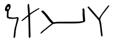	
her	lah		
So Caleb	ka·lev	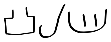	
-	et		
springs	gul·lot	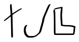	
both the upper	il·leet	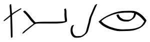	
-	ve·et		
-	gul·lot	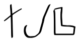	
and lower	tach·teet	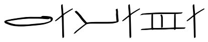	
Now the descendants	u·ve·ne		Judges 1:16
the Kenite	qe·nee	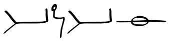	
father-in-law	cho·ten	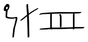	
of Moses’	mo·sheh		
went up	a·lu		
from the City	me·eer		
of Palms	hat·te·ma·reem	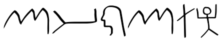	
with	et		
the men	be·ne	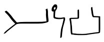	
of Judah	ye·hu·dah	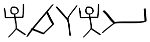	
to the Wilderness	mid·bar		
of Judah	ye·hu·dah	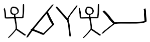	

-	a·sher		
in the Negev	be·ne·gev		
near Arad	a·rad		
They went	vay·ye·lekh	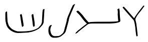	
to live	vay·ye·shev		
among	et		
the people	ha·am		
went	vay·ye·lekh		Judges 1:17
Then the men of Judah	ye·hu·dah	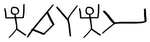	
with	et		
the Simeonites	shim·o·wn		
their brothers	a·chee	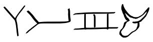	
attacked	vay·yak·ku	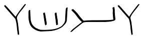	
-	et		
the Canaanites	hak·ke·na·a·nee		
living	yo·wo·shev		
in Zephath	tse·phat		
and devoted [the city] to destruction	vay·ya·cha·ree·mu	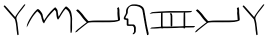	
-	o·w·tah		
So [it] was called	vay·yiq·ra	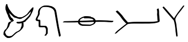	
-	et		
-	shem	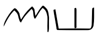	
	ha·eer		
Hormah	cha·re·mah	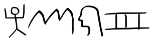	
also captured	vay·yil·kod	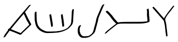	Judges 1:18
And Judah	ye·hu·dah	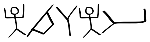	
-	et		

Gaza	az·zah	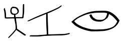	
-	ve·et		
-	ge·vu·lah		
-	ve·et		
Ashkelon	ash·qe·lo·wn		
-	ve·et		
-	ge·vu·lah		
-	ve·et		
and Ekron —	eq·ro·wn	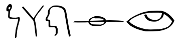	
each with	ve·et		
its territory	ge·vu·lah		
was	vay·hee	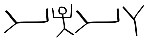	Judges 1:19
The LORD	YHVH		
with	et		
Judah	ye·hu·dah	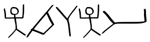	
and they took possession	vay·yo·resh	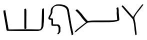	
-	et		
of the hill country	ha·har		
but	kee	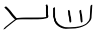	
they could not	lo		
drive out	le·ho·w·reesh		
-	et		
the inhabitants	yo·she·ve		
of the plains	ha·e·meq		
because	kee	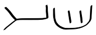	
chariots	re·khev		
of iron	bar·zel	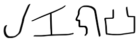	

they had	la·hem	להם	
Judah gave	vay·yit·te·nu	ויתנו	Judges 1:20
to Caleb	le·kha·lev	לכלב	
-	et	את	
Hebron	chev·ro·wn	חברון	
Just as	ka·a·sher	כאשר	
had promised	dib·ber	דבר	
Moses	mo·sheh	משה	
who drove out	vay·yo·w·resh	ויורש	
-	mish·sham	משם	
-	et	את	
[the descendants of] the three	she·lo·shah	שלשה	
sons	be·ne	בני	
of Anak	ha·a·naq	הענק	
however	ve·et	ואת	Judges 1:21
the Jebusites	hay·vu·see	היבוסי	
living	yo·shev	ישב	
in Jerusalem	ye·ru·sha·lim	ירושלם	
failed to	lo	לא	
drive out	ho·w·ree·shu	הורישו	
The Benjamites	be·ne	בני	
	vin·ya·min	בנימן	
live	vay·ye·shev	וישב	
the Jebusites	hay·vu·see	היבוסי	
among	et	את	
the Benjamites	be·ne	בני	
	vin·ya·min	בנימן	

[there]	bee·ru·sha·lim	
So to	ad	
day	hay·yo·wm	
this	haz·zeh	
attacked	vay·ya·a·lu	Judges 1:22
The house	vet	
of Joseph	yo·w·seph	
also	gam	
	hem	
	bet	
Bethel	el	
and the LORD	va·YHVH	
was with them	im·mam	
sent spies	vay·ya·tee·ru	Judges 1:23
[They]	vet	
	yo·w·seph	
	be·vet	
to Bethel	el	
known as	ve·shem	
(	ha·eer	
formerly	le·pha·neem	
Luz)	luz	
saw	vay·yir·u	Judges 1:24
and when the spies	hash·sho·me·reem	
a man	eesh	
coming out	yo·w·tse	
of	min	

the city	ha·eer		
they said	vay·yo·me·ru		
to him	lo		
show us	har·e·nu		
“ Please	na		
-	et		
how to get into	me·vo·w		
the city	ha·eer		
and we will treat	ve·a·see·nu		
you	im·me·kha		
kindly ”	cha·sed		
So [the man] showed them	vay·yar·em		Judges 1:25
-	et		
the entrance	me·vo·w		
to the city	ha·eer		
and they put	vay·yak·ku	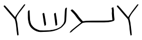	
-	et		
the city	ha·eer		
	le·phee		
to the sword	cha·rev		
-	ve·et		
that man	ha·eesh	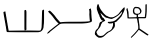	
-	ve·et		
and all	kal	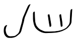	
his family	mish·pach·to		
but released	shil·le·chu	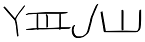	
went	vay·ye·lekh	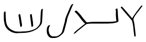	Judges 1:26

And the man	ha·eesh	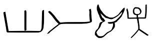	
to the land	e·rets		
of the Hittites	ha·chit·teem		
built	vay·yi·ven	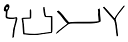	
a city	eer	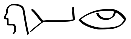	
and called it	vay·yiq·ra	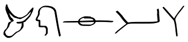	
	she·mah		
Luz	luz		
which	hu		
is its name	she·mah		
to	ad		
day	hay·yo·wm	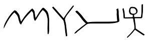	
this	haz·zeh		
failed	ve·lo		Judges 1:27
to drive out the inhabitants	ho·w·reesh	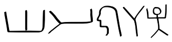	
At that time Manasseh	me·nash·sheh	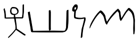	
-	et		
	bet	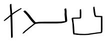	
of Beth-shean	she·an		
-	ve·et		
-	be·no·w·te·ha		
-	ve·et		
Taanach	ta·nakh		
-	ve·et		
-	be·no·te·ha		
-	ve·et		
-	yo·shēv		

Dor	do·wr		
-	ve·et		
-	be·no·w·te·ha		
-	ve·et		
-	yo·wo·she·ve	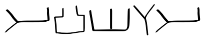	
Ibleam	yiv·le·am	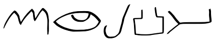	
-	ve·et		
-	be·no·te·ha	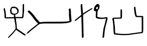	
-	ve·et		
-	yo·wo·she·ve	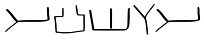	
Megiddo	me·gid·do		
-	ve·et		
and their villages	be·no·w·te·ha		
were determined	vay·yo·w·el	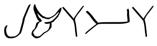	
for the Canaanites	hak·ke·na·a·nee		
to dwell	la·she·vet		
land	ba·a·rets		
in that	haz·zot		
-	vay·hee	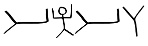	Judges 1:28
When	kee	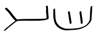	
became stronger	cha·zaq		
Israel	yis·ra·el	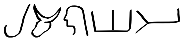	
they pressed	vay·ya·sem		
-	et		
the Canaanites	hak·ke·na·a·nee		
into forced labor	la·mas		
drove them out	ve·ho·w·resh	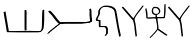	

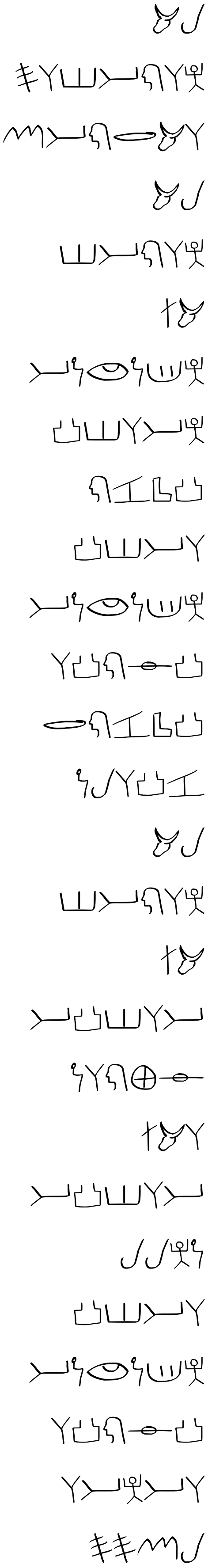

but they never	lo	
completely	ho·w·ree·sho	
Ephraim	ve·eph·ra·yim	Judges 1:29
also failed	lo	
to drive out	ho·w·reesh	
-	et	
the Canaanites	hak·ke·na·a·nee	
living	hay·yo·wo·shev	
in Gezer	be·ga·zer	
continued to dwell	vay·ye·shev	
so the Canaanites	hak·ke·na·a·nee	
among them	be·qir·bo	
in Gezer	be·ga·zer	
Zebulun	ze·vu·lun	Judges 1:30
failed	lo	
to drive out	ho·w·reesh	
-	et	
the inhabitants	yo·wo·she·ve	
of Kitron	qit·ro·wn	
[and]	ve·et	
-	yo·wo·she·ve	
Nahalol	na·ha·lol	
lived	vay·ye·shev	
so the Canaanites	hak·ke·na·a·nee	
among them	be·qir·bo	
and served	vay·yih·yu	
as forced laborers	la·mas	

Asher	a·sher		Judges 1:31
failed	lo		
to drive out	ho·w·reesh	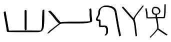	
-	et		
the inhabitants	yo·she·ve		
of Acco	ak·ko		
-	ve·et		
-	yo·wo·she·ve	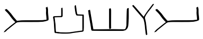	
Sidon	tsee·do·wn	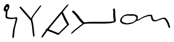	
-	ve·et		
Ahlab	ach·lav	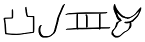	
-	ve·et		
Achzib	akh·zeev	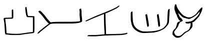	
-	ve·et		
Helbah	chel·bah	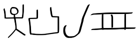	
-	ve·et		
Aphik	a·pheeq	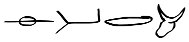	
and	ve·et		
Rehob	re·chov	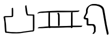	
lived	vay·ye·shev		Judges 1:32
So the Asherites	ha·a·she·ree		
among	be·qe·rev	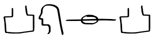	
the Canaanite	hak·ke·na·a·nee		
inhabitants	yo·she·ve		
of the land	ha·a·rets		
because	kee	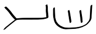	
they did not	lo		

drive them out	ho·w·ree·sho	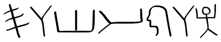	
Naphtali	naph·ta·lee		Judges 1:33
failed	lo		
to drive out	ho·w·reesh	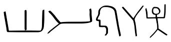	
-	et		
the inhabitants	yo·she·ve		
	vet	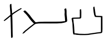	
of Beth-shemesh	she·mesh		
and	ve·et		
-	yo·she·ve		
	vet	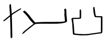	
Beth-anath	a·nat		
So [the Naphtalites] also lived	vay·ye·shev		
among	be·qe·rev	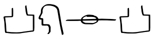	
the Canaanite	hak·ke·na·a·nee		
inhabitants	yo·she·ve		
of the land	ha·a·rets		
but the inhabitants	ve·yo·she·ve	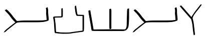	
	vet	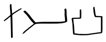	
of Beth-shemesh	she·mesh		
	u·vet	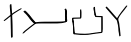	
and Beth-anath	a·nat		
served	ha·yu	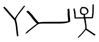	
them	la·hem		
as forced laborers	la·mas		
forced	vay·yil·cha·tsu	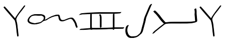	Judges 1:34
The Amorites	ha·e·mo·ree		

-	et	
the Danites	be·ne	
	dan	
into the hill country	ha·ha·rah	
and	kee	
did not	lo	
allow them	ne·ta·no	
to come down	la·re·det	
into the plain	la·e·meq	
were determined	vay·yo·w·el	Judges 1:35
And the Amorites	ha·e·mo·ree	
to dwell	la·she·vet	
in Mount	be·har	
Heres	che·res	
Aijalon	be·ay·ya·lo·wn	
and Shaalbim	u·ve·sha·al·veem	
grew	vat·tikh·bad	
in strength	yad	
But when the house	bet	
of Joseph	yo·w·seph	
they pressed the Amorites	vay·yih·yu	
into forced labor	la·mas	
And the border	u·ge·vul	Judges 1:36
of the Amorites	ha·e·mo·ree	
[extended] from the Ascent	mim·ma·a·leh	
of Akrabbim	aq·rab·beem	
to Sela	me·has·se·la	

and beyond	va·ma·e·lah		
went up	vay·ya·al		Judges 2:1
Now the angel	mal·akh		
of the LORD	YHVH		
from	min		
Gilgal	hag·gil·gal	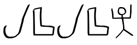	
to	el		
Bochim	hab·bo·khīm ph	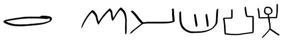	
and said	vay·yo·mer		
" I brought you up	a·a·leh		
-	et·khem		
out of Egypt	mim·mits·ra·yim		
and led	va·a·vee	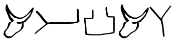	
-	et·khem		
you into	el		
the land	ha·a·rets		
that	a·sher		
I had promised	nish·ba·tee		
to your fathers	la·a·vo·te·khem	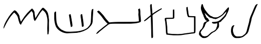	
and I said	va·o·mar		
' I will never	lo		
break	a·pher		
My covenant	be·ree·tee	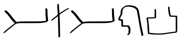	
with you	it·te·khem		
	le·o·w·lam		
and you	ve·at·tem		Judges 2:2
are not	lo		

to make	tikh·re·tu		
a covenant	ve·reet	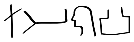	
with the people	le·yo·wo·she·ve		
land	ha·a·rets		
of this	haz·zot		
their altars ’	miz·be·cho·w·te·hem	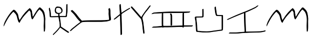	
but you shall tear down	tit·to·tsun		
Yet you have not	ve·lo		
obeyed	she·ma·tem		
My voice	be·qo·lee	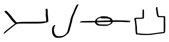	
What	mah	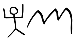	
is this	zot		
you have done ?	a·see·tem	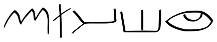	
So now	ve·gam		Judges 2:3
I tell you	a·mar·tee		
that I will not	lo		
drive out [these people]	a·ga·resh		
-	o·w·tam		
before you	mip·pe·ne·khem	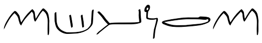	
they will be [thorns]	ve·ha·yu	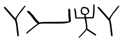	
in your	la·khem		
sides	le·tsid·deem	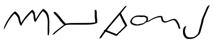	
and their gods	ve·lo·he·hem	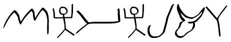	
will be	yih·yu		
to you ”	la·khem		
a snare	le·mo·w·qesh	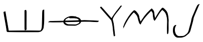	
-	vay·hee	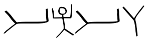	Judges 2:4

had spoken	ke·dab·ber	כדבר	
When the angel	mal·akh	מלאך	
of the LORD	YHVH	יהוה	
-	et	את	
words	had·de·va·reem	הדברים	
these	ha·el·leh	האלה	
to	el	אל	
all	kal	כל	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
lifted up	vay·yis·u	וישאו	
the people	ha·am	העם	
-	et	את	
their voices	qo·w·lam	קולם	
and wept	vay·yiv·ku	ויבכו	
So they called	vay·yiq·re·u	ויקראו	Judges 2:5
	shem	שם	
place	ham·ma·qo·wm	המקום	
that	ha·hu	ההוא	
Bochim	bo·kheem	בכים	
and offered sacrifices	vay·yiz·be·chu	ויזבחו	
there	sham	שם	
to the LORD	la·YHVH	ליהוה	
had dismissed	vay·shal·lach	וישלח	Judges 2:6
After Joshua	ye·ho·wo·shu·a	יהושע	
	et	את	
the people	ha·am	העם	

went out	vay·ye·le·khu	וילכו	
the Israelites	ve·ne	בני	
	yis·ra·el	ישראל	
each	eesh	איש	
to his own inheritance	le·na·cha·la·to	לנחלתו	
to take possession of	la·re·shet	לרשת	
-	et	את	
the land	ha·a·rets	הארץ	
served	vay·ya·av·du	ויעבדו	Judges 2:7
And the people	ha·am	העם	
-	et	את	
the LORD	YHVH	יהוה	
throughout	kol	כל	
the days	ye·me	ימי	
of Joshua	ye·ho·wo·shu·a	יהושע	
[and]	ve·khol	וכל	
-	ye·me	ימי	
of the elders	haz·ze·qe·neem	הזקנים	
who	a·sher	אשר	
outlived	he·e·ree·khu	האריכו	
	ya·meem	ימים	
	a·cha·re	אחרי	
[him]	ye·ho·wo·shu·a	יהושוע	
who	a·sher	אשר	
had seen	ra·u	ראו	
-	et	את	
all	kal	כל	

works	ma·a·seh		
the LORD	YHVH		
the great	hag·ga·do·wl		
that	a·sher		
had done	a·sah		
for Israel	le·yis·ra·el		
died	vay·ya·mat	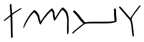	Judges 2:8
And Joshua	ye·ho·wo·shu·a		
son	bin		
of Nun	nun		
the servant	e·ved	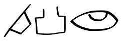	
of the LORD	YHVH		
at the age	ben		
of 110	me·ah		
	va·e·ser		
	sha·neem	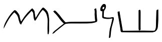	
They buried	vay·yiq·be·ru	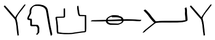	Judges 2:9
him	o·w·to		
in the land	big·vul		
of his inheritance	na·cha·la·to	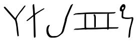	
	be·tim·nat	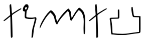	
at Timnath-heres	che·res		
in the hill country	be·har		
of Ephraim	eph·ra·yim		
north	mits·tse·pho·wn		
of Mount	le·har		
Gaash	ga·ash		

had also	ve·gam	𐤅𐤂𐤌	Judges 2:10
whole	kal	𐤊𐤋	
generation	had·do·wr	𐤄𐤃𐤅𐤓	
-	ha·hu	𐤄𐤄𐤅𐤀	
been gathered	ne·es·phu	𐤍𐤀𐤎𐤐𐤅	
to	el	𐤀𐤋	
their fathers	a·vo·w·taw	𐤀𐤁𐤅𐤕𐤉𐤅	
rose up	vay·ya·qam	𐤅𐤉𐤒𐤌	
generation	do·wr	𐤃𐤅𐤓	
another	a·cher	𐤀𐤇𐤓	
After that	a·cha·re·hem	𐤀𐤇𐤓𐤉𐤄𐤌	
who	a·sher	𐤀𐤔𐤓	
did not	lo	𐤋𐤀	
know	ya·de·u	𐤉𐤃𐤏𐤅	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
or	ve·gam	𐤅𐤂𐤌	
-	et	𐤀𐤕	
the works	ham·ma·a·seh	𐤄𐤌𐤏𐤔𐤄	
that	a·sher	𐤀𐤔𐤓	
He had done	a·sah	𐤏𐤔𐤄	
for Israel	le·yis·ra·el	𐤋𐤉𐤔𐤓𐤀𐤋𐤎	
did	vay·ya·a·su	𐤅𐤉𐤏𐤔𐤅	Judges 2:11
And the Israelites	ve·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	et	𐤀𐤕	
evil	ha·ra	𐤄𐤓𐤏	

in the sight	be·e·ne	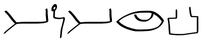	
of the LORD	YHVH		
and served	vay·ya·av·du		
-	et		
the Baals	hab·be·a·leem		
Thus they forsook	vay·ya·az·vu		Judges 2:12
-	et		
the LORD	YHVH		
the God	e·lo·he		
of their fathers	a·vo·w·tam		
who had brought them	ham·mo·w·tsee		
-	o·w·tam		
out of the land	me·e·rets		
of Egypt	mits·ra·yim		
and they followed	vay·ye·le·khu	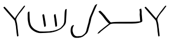	
after	a·cha·re	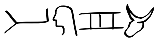	
gods	e·lo·heem		
various	a·che·reem		
	me·e·lo·he	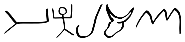	
of the peoples	ha·am·meem		
-	a·sher		
around them	se·vee·vo·w·te·hem		
They bowed down	vay·yish·ta·cha·wu		
to them	la·hem		
and provoked	vay·yakh·i·su		
-	et		
the LORD {to anger}	YHVH		

for they forsook	vay·ya·az·vu	ויעזבו	Judges 2:13
-	et	את	
Him	YHVH	יהוה	
and served	vay·ya·av·du	ויעבדו	
Baal	lab·ba·al	לבעל	
and the Ashtoreths	ve·la·ash·ta·ro·wt	ולעשתרות	
burned	vay·yi·char	ויחר	Judges 2:14
Then the anger	aph	אף	
of the LORD	YHVH	יהוה	
against Israel	be·yis·ra·el	בישראל	
and He delivered them	vay·yit·te·nem	ויתנם	
into the hands	be·yad	ביד	
	sho·seem	שסים	
of those who plundered	vay·ya·shos·su	וישסו	
them	o·w·tam	אותם	
He sold them	vay·yim·ke·rem	וימכרם	
into the hands	be·yad	ביד	
of their enemies	o·wy·ve·hem	אויביהם	
all around	mis·sa·veev	מסביב	
no	ve·lo	ולא	
whom they were	ya·khe·lu	יכלו	
longer	o·wd	עוד	
able to resist	la·a·mod	לעמד	
	liph·ne	לפני	
-	o·wy·ve·hem	אויביהם	
Wherever	be·khol	בכל	Judges 2:15
-	a·sher	אשר	

[Israel] marched out	ya·tse·u		
the hand	yad	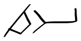	
of the LORD	YHVH		
was	ha·ye·tah	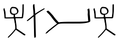	
against them	bam		
to bring calamity	le·ra·ah		
just as	ka·a·sher		
	dib·ber	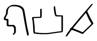	
He	YHVH		
-	ve·kha·a·sher		
had sworn	nish·ba		
	YHVH		
to them	la·hem		
So they were greatly distressed	vay·ye·tser	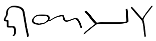	
	la·hem		
	me·od		
raised up	vay·ya·qem	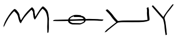	Judges 2:16
Then the LORD	YHVH		
judges	sho·phe·teem		
who saved them	vay·yo·wo·shee·um	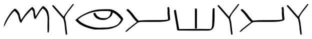	
from the hands	mee·yad	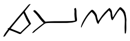	
of those who plundered them	sho·se·hem	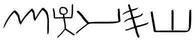	
[Israel,] however	ve·gam		Judges 2:17
to	el		
their judges	sho·phe·te·hem		
did not	lo		
listen	sha·me·u		

Instead	kee	
they prostituted	za·nu	
themselves with	a·cha·re	
gods	e·lo·heem	
other	a·che·reem	
and bowed down	vay·yish·ta·cha·wu	
to them	la·hem	
turned	sa·ru	
They quickly	ma·her	
from	min	
the way	had·de·rekh	
-	a·sher	
who had walked	ha·le·khu	
of their fathers	a·vo·w·tam	
in obedience	lish·mo·a	
commandments	mits·wot	
to the LORD's	YHVH	
they did not	lo	
do as their fathers [had done]	a·su	
	khen	
Whenever	ve·khee	Judges 2:18
raised up	he·qeem	
the LORD	YHVH	
for the Israelites	la·hem	
a judge	sho·phe·teem	
was	ve·ha·yah	
[He]	YHVH	

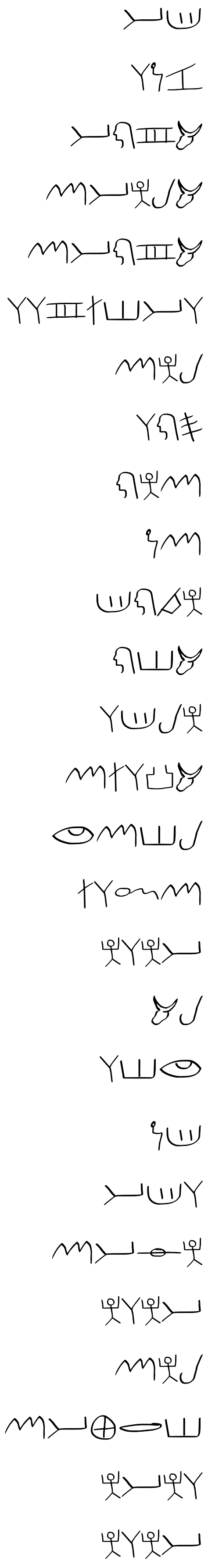

with	im	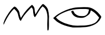	
that judge	hash·sho·phet	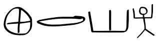	
and saved them	ve·ho·wo·shee·am	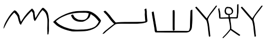	
from the hands	mee·yad	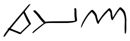	
of their enemies	o·ye·ve·hem	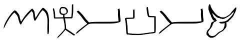	
was still alive	kol	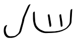	
	ye·me	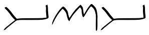	
while the judge	hash·sho·w·phet	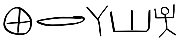	
	kee	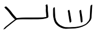	
was moved to pity	yin·na·chem	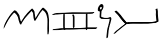	
for the LORD	YHVH	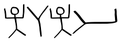	
by their groaning	min·na·a·qa·tam	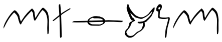	
under those	mip·pe·ne	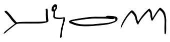	
who oppressed them	lo·cha·tse·hem	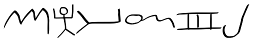	
and afflicted them	ve·do·cha·qe·hem	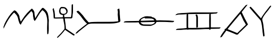	
But when	ve·ha·yah	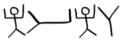	Judges 2:19
died	be·mo·wt	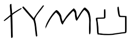	
the judge	hash·sho·w·phet	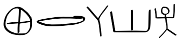	
	ya·shu·vu	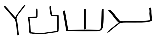	
the Israelites became even more corrupt	ve·hish·chee·tu	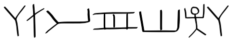	
than their fathers	me·a·vo·w·tam	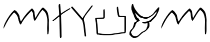	
going	la·le·khet	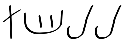	
after	a·cha·re	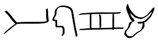	
gods	e·lo·heem	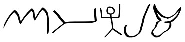	
other	a·che·reem	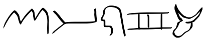	
to serve them	le·a·ve·dam	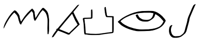	

and bow down	u·le·hish·ta·cha·wot		
to them	la·hem		
They would not	lo		
give up	hip·pee·lu	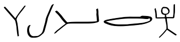	
their evil practices	mim·ma·al·le·hem	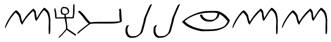	
ways	u·mid·dar·kam		
and stubborn	haq·qa·shah	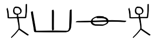	
burned	vay·yi·char	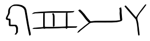	Judges 2:20
So the anger	aph		
of the LORD	YHVH		
against Israel	be·yis·ra·el	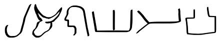	
and He said	vay·yo·mer		
“ Because	ya·an		
-	a·sher		
has transgressed	a·ve·ru		
nation	hag·go·w		
this	haz·zeh		
-	et		
the covenant	be·ree·tee	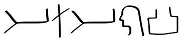	
-	a·sher		
I laid down	tsiw·vee·tee	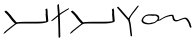	
-	et		
for their fathers	a·vo·w·tam		
and has not	ve·lo		
heeded	sha·me·u		
My voice	le·qo·w·lee	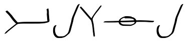	
-	gam		Judges 2:21

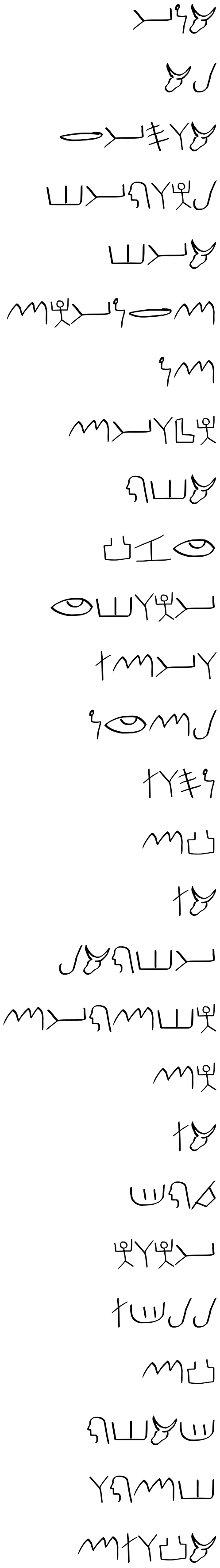

I	a·nee	
will no	lo	
longer	o·w·seeph	
drive out	le·ho·w·reesh	
any	eesh	
	mip·pe·ne·hem	
before them	min	
of the nations	hag·go·w·yim	
-	a·sher	
left	a·zav	
Joshua	ye·ho·wo·shu·a	
when he died	vay·ya·mot	
In this way	le·ma·an	Judges 2:22
I will test	nas·so·wt	
	bam	
-	et	
Israel	yis·ra·el	
will keep	ha·sho·me·reem	
-	hem	
-	et	
the way	de·rekh	
of the LORD	YHVH	
by walking	la·le·khet	
in it	bam	
as	ka·a·sher	
	sha·me·ru	
their fathers did ”	a·vo·w·tam	

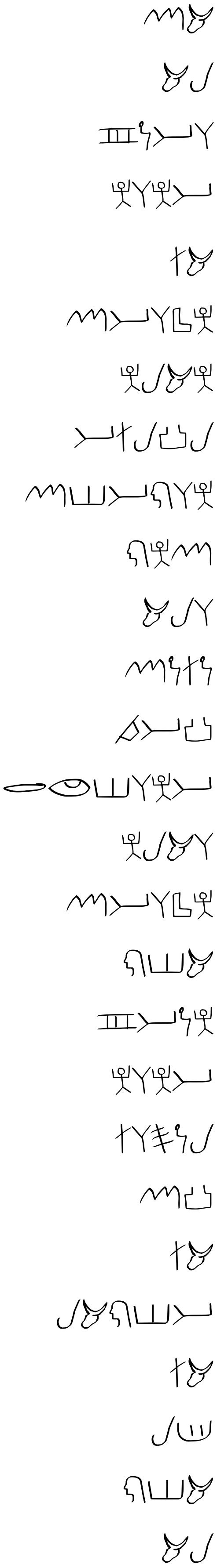

whether	im	
	lo	
in place	vay·yan·nach	Judges 2:23
That is why the LORD	YHVH	
-	et	
nations	hag·go·w·yim	
had left those	ha·el·leh	
and had not	le·vil·tee	
driven them out	ho·w·ree·sham	
immediately	ma·her	
-	ve·lo	
by delivering them	ne·ta·nam	
into the hand	be·yad	
of Joshua	ye·ho·wo·shu·a	
These	ve·el·leh	Judges 3:1
are the nations	hag·go·w·yim	
that	a·sher	
left	hin·nee·ach	
the LORD	YHVH	
to test	le·nas·so·wt	
	bam	
-	et	
the Israelites	yis·ra·el	
-	et	
all	kal	
who	a·sher	
had not	lo	

known	ya·de·u	ידעו	
-	et	את	
any	kal	כל	
of the wars	mil·cha·mo·wt	מלחמות	
in Canaan	ke·na·an	כנען	
if only	raq	רק	Judges 3:2
	le·ma·an	למען	
	da·at	דעת	
to the subsequent generations	do·ro·wt	דרות	
	be·ne	בני	
of Israel	yis·ra·el	ישראל	
to teach	le·lam·me·dam	ללמדם	
warfare	mil·cha·mah	מלחמה	
especially	raq	רק	
to those who	a·sher	אשר	
formerly :	le·pha·neem	לפנים	
had not	lo	לא	
known it	ye·da·um	ידעום	
the five	cha·me·shet	חמשת	Judges 3:3
rulers	sar·ne	סרני	
of the Philistines	phe·lish·teem	פלשתים	
all	ve·khal	וכל	
the Canaanites	hak·ke·na·a·nee	הכנעני	
the Sidonians	ve·hats·tsee·do·nee	והצידני	
and the Hivites	ve·ha·chiw·vee	והחוי	
who lived	yo·shev	ישב	
in the mountains	har	הר	

of Lebanon	hal·le·va·no·wn	הלבנון	
from Mount	me·har	מהר	
	ba·al	בעל	
Baal-hermon	cher·mo·wn	חרמון	
to	ad	עד	
	le·vo·w	לבוא	
Lebo-hamath	cha·mat	חמת	
[These nations] were [left]	vay·yih·yu	ויהיו	Judges 3:4
to test	le·nas·so·wt	לנסות	
-	bam	בם	
-	et	את	
the Israelites	yis·ra·el	ישראל	
to find out	la·da·at	לדעת	
whether they would keep	ha·yish·me·u	הישמעו	
-	et	את	
the commandments	mits·wot	מצות	
of the LORD	YHVH	יהוה	
which	a·sher	אשר	
He had given	tsiw·vah	צוה	
-	et	את	
their fathers	a·vo·w·tam	אבותם	
through	be·yad	ביד	
Moses	mo·sheh	משה	
Thus the Israelites	u·ve·ne	ובני	Judges 3:5
	yis·ra·el	ישראל	
continued to live	ya·she·vu	ישבו	
among	be·qe·rev	בקרב	

the Canaanites	hak·ke·na·a·nee		
Hittites	ha·chit·tee		
Amorites	ve·ha·e·mo·ree		
Perizzites	ve·hap·pe·riz·zee		
Hivites	ve·ha·chiw·vee	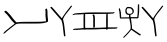	
and Jebusites	ve·hay·vu·see	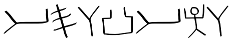	
And they took	vay·yiq·chu	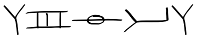	Judges 3:6
-	et		
the daughters [of these people]	be·no·w·te·hem	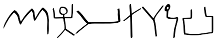	
	la·hem		
in marriage	le·na·sheem	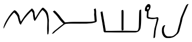	
-	ve·et		
their own daughters	be·no·w·te·hem	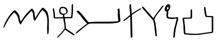	
gave	na·te·nu	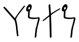	
to their sons	liv·ne·hem	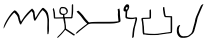	
and served	vay·ya·av·du		
-	et		
their gods	e·lo·he·hem	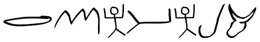	
did	vay·ya·a·su		Judges 3:7
So the Israelites	ve·ne	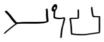	
	yis·ra·el	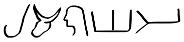	
-	et		
evil	ha·ra		
in the sight	be·e·ne	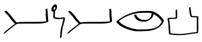	
of the LORD	YHVH		
they forgot	vay·yish·ke·chu	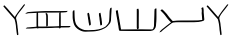	
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the LORD	YHVH	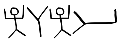	
their God	e·lo·he·hem	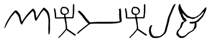	
and served	vay·ya·av·du		
-	et		
the Baals	hab·be·a·leem	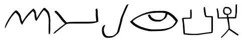	
-	ve·et		
and the Asherahs	ha·a·she·ro·wt	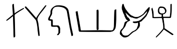	
burned	vay·yi·char	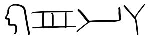	Judges 3:8
Then the anger	aph		
of the LORD	YHVH	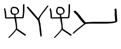	
against Israel	be·yis·ra·el		
and He sold them	vay·yim·ke·rem	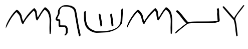	
into the hand	be·yad	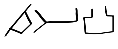	
of	ku·shan		
Cushan-rishathaim	rish·a·ta·yim		
king	me·lekh	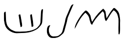	
	a·ram	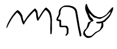	
of Aram-naharaim	na·ha·ra·yim	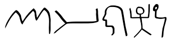	
served	vay·ya·av·du		
and the Israelites	ve·ne	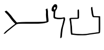	
	yis·ra·el	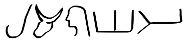	
-	et		
	ku·shan		
[him]	rish·a·ta·yim		
eight	she·mo·neh		
years	sha·neem	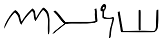	
cried out	vay·yiz·a·qu		Judges 3:9

But when the Israelites	ve·ne	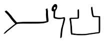	
	yis·ra·el	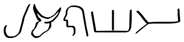	
to	el		
the LORD	YHVH		
raised up	vay·ya·qem	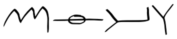	
[He]	YHVH		
as a deliverer	mo·wo·shee·a	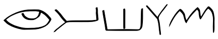	
son	liv·ne		
	yis·ra·el	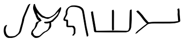	
to save	vay·yo·wo·shee·em	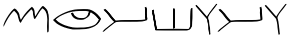	
-	et		
Othniel	a·te·nee·el	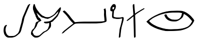	
[them]	ben		
Kenaz	qe·naz	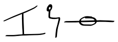	
brother	a·chee	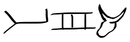	
of Caleb’s	kha·lev	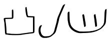	
younger	haq·qa·ton	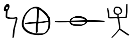	
	mim·men·nu	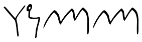	
came	vat·te·hee		Judges 3:10
upon him	a·law	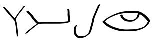	
The Spirit	ru·ach		
of the LORD	YHVH		
judge	vay·yish·pot	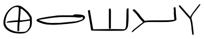	
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and he became Israel’s	yis·ra·el	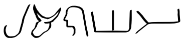	
and went out	vay·ye·tse		
to war	lam·mil·cha·mah	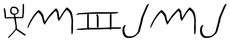	

delivered	vay·yit·ten	ויתן	
And the LORD	YHVH	יהוה	
into the hand [of Othniel]	be·ya·do	בידו	
-	et	את	
	ku·shan	כושן	
Cushan-rishathaim	rish·a·ta·yim	רשעתים	
king	me·lekh	מלך	
of Aram	a·ram	ארם	
who prevailed	vat·ta·az	ותעז	
	ya·do	ידו	
against	al	על	
	ku·shan	כושן	
him	rish·a·ta·yim	רשעתים	
had rest	vat·tish·qot	ותשקט	Judges 3:11
So the land	ha·a·rets	הארץ	
for forty	ar·ba·eem	ארבעים	
years	sha·nah	שנה	
died	vay·ya·mat	וימת	
until Othniel	a·te·nee·el	עתניאל	
son	ben	בן	
of Kenaz	qe·naz	קנזפ	
Once again	vay·yo·si·phu	ויספו	Judges 3:12
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
did	la·a·so·wt	לעשות	
evil	ha·ra	הרע	
in the sight	be·e·ne	בעיני	

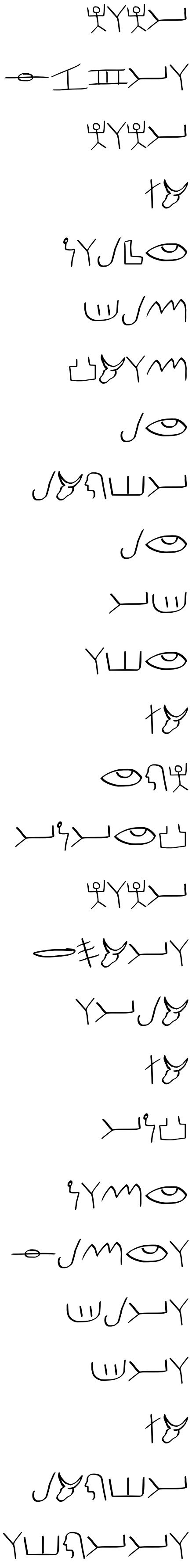

of the LORD	YHVH	
power	vay·chaz·zeq	
So He	YHVH	
-	et	
{gave} Eglon	eg·lo·wn	
king	me·lekh	
of Moab	mo·w·av	
over	al	
Israel	yis·ra·el	
because	al	
	kee	
they had done	a·su	
-	et	
evil	ha·ra	
in the sight	be·e·ne	
of the LORD	YHVH	
to join forces	vay·ye·e·soph	Judges 3:13
with him	e·law	
-	et	
After enlisting the Ammonites	be·ne	
	am·mo·wn	
and Amalekites	va·a·ma·leq	
[Eglon] attacked	vay·ye·lekh	
and defeated	vay·yakh	
-	et	
Israel	yis·ra·el	
taking possession of	vay·yee·re·shu	

-	et	𐤀𐤕	
the City	eer	𐤏𐤉𐤓	
of Palms	hat·te·ma·reem	𐤄𐤕𐤌𐤓𐤉𐤌	
served	vay·ya·av·du	𐤅𐤉𐤏𐤁𐤃𐤅	Judges 3:14
The Israelites	ve·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	et	𐤀𐤕	
Eglon	eg·lo·wn	𐤏𐤂𐤋𐤅𐤍	
king	me·lekh	𐤌𐤋𐤊	
of Moab	mo·w·av	𐤌𐤅𐤀𐤁	
eighteen	she·mo·w·neh	𐤔𐤌𐤅𐤍𐤄	
	es·reh	𐤏𐤔𐤓𐤄	
years	sha·nah	𐤔𐤍𐤄𐤎	
cried out	vay·yiz·a·qu	𐤅𐤉𐤆𐤏𐤒𐤅	Judges 3:15
And again [they]	ve·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to	el	𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
raised up	vay·ya·qem	𐤅𐤉𐤒𐤌	
and He	YHVH	𐤉𐤄𐤅𐤄	
	la·hem	𐤋𐤄𐤌	
as their deliverer	mo·wo·shee·a	𐤌𐤅𐤔𐤉𐤏	
-	et	𐤀𐤕	
Ehud	e·hud	𐤀𐤄𐤅𐤃	
son	ben	𐤁𐤍	
of Gera	ge·ra	𐤂𐤓𐤀	
	ben	𐤁𐤍	

	hay·mee·nee	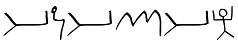	
	eesh	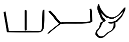	
a left-handed	it·ter		
	yad	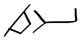	
	ye·mee·no	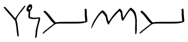	
sent	vay·yish·le·chu	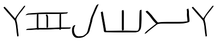	
Benjamite	ve·ne	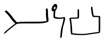	
So [they]	yis·ra·el	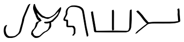	
him	be·ya·do	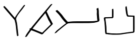	
with tribute	min·chah	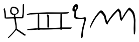	
to Eglon	le·eg·lo·wn	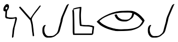	
king	me·lekh	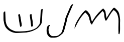	
of Moab	mo·w·av		
had made	vay·ya·as		Judges 3:16
for himself	lo		
Now Ehud	e·hud	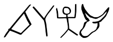	
sword	che·rev		
	ve·lah	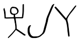	
a double-edged	she·ne	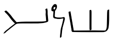	
	phe·yo·wt	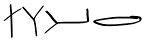	
a cubit	go·med		
long	a·re·kah	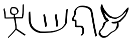	
He strapped	vay·yach·gor	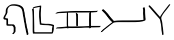	
-	o·w·tah		
under	mit·ta·chat		
his cloak	le·mad·daw		
it to	al		

thigh	ye·rekh	ירך	
his right	ye·mee·no	ימינו	
and brought	vay·yaq·rev	ויקרב	Judges 3:17
-	et	את	
the tribute	ham·min·chah	המנחה	
to Eglon	le·eg·lo·wn	לעגלון	
king	me·lekh	מלך	
of Moab	mo·w·av	מואב	
who	ve·eg·lo·wn	ועגלון	
man	eesh	איש	
	ba·ree	בריא	
was an obese	me·od	מאד	
-	vay·hee	ויהי	Judges 3:18
After	ka·a·sher	כאשר	
Ehud had finished	kil·lah	כלה	
presenting	le·haq·reev	להקריב	
-	et	את	
the tribute	ham·min·chah	המנחה	
he ushered out	vay·shal·lach	וישלח	
-	et	את	
those	ha·am	העם	
who had carried	no·se·e	נשאי	
it	ham·min·chah	המנחה	
he himself	ve·hu	והוא	Judges 3:19
turned back	shav	שב	
But upon reaching	min	מן	
the idols	hap·pe·see·leem	הפסילים	

-	a·sher	𐤀𐤔𐤓	
near	et	𐤀𐤕	
Gilgal	hag·gil·gal	𐤄𐤂𐤋𐤂𐤋	
and said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
message	de·var	𐤃𐤁𐤓	
“ I have a secret	se·ter	𐤎𐤕𐤓	
	lee	𐤋𐤉	
for you	e·le·kha	𐤀𐤋𐤉𐤊	
O king ”	ham·me·lekh	𐤄𐤌𐤋𐤊	
said the king	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ Silence ”	has	𐤄𐤎	
left him	vay·ye·tse·u	𐤅𐤉𐤑𐤀𐤅	
	me·a·law	𐤌𐤏𐤋𐤉𐤅	
and all	kal	𐤊𐤋	
his attendants	ha·o·me·deem	𐤄𐤏𐤌𐤃𐤉𐤌	
	a·law	𐤏𐤋𐤉𐤅	
Then Ehud	ve·e·hud	𐤅𐤀𐤄𐤅𐤃	Judges 3:20
approached him	ba	𐤁𐤀	
	e·law	𐤀𐤋𐤉𐤅	
while he	ve·hu	𐤅𐤄𐤅𐤀	
was sitting	yo·shev	𐤉𐤔𐤁	
his upper room	ba·a·lee·yat	𐤁𐤏𐤋𐤉𐤕	
in the coolness of	ham·me·qe·rah	𐤄𐤌𐤒𐤓𐤄	
-	a·sher	𐤀𐤔𐤓	
-	lo	𐤋𐤅	
alone	le·vad·do	𐤋𐤁𐤃𐤅	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	

Ehud	e·hud	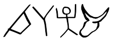	
“ I have a word	de·var		
from God	e·lo·heem		
	lee	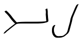	
for you ”	e·le·kha	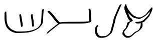	
and the king rose	vay·ya·qam	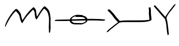	
from	me·al		
[his] seat	hak·kis·se		
reached	vay·yish·lach		Judges 3:21
And Ehud	e·hud	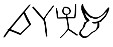	
-	et		
hand	yad	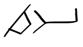	
with his left	se·mo·lo		
pulled	vay·yiq·qach	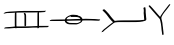	
-	et		
the sword	ha·che·rev	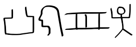	
from	me·al		
thigh	ye·rekh	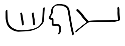	
his right	ye·mee·no	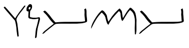	
and plunged	vay·yit·qa·e·ha	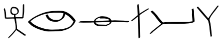	
it into Eglon’s belly	be·vit·no		
sank in	vay·ya·vo	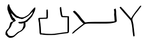	Judges 3:22
Even	gam		
the handle	han·nits·tsav		
after	a·char	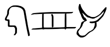	
the blade	hal·la·hav		
closed in	vay·yis·gor		

and Eglon's fat	ha·che·lev	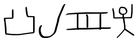	
over	be·ad		
it	hal·la·hav		
so that	kee	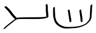	
Ehud did not	lo		
withdraw	sha·laph	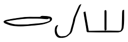	
the sword	ha·che·rev	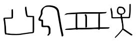	
from his belly	mib·bit·no		
emptied	vay·ye·tse	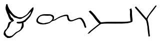	
And Eglon's bowels	hap·par·she·do·nah	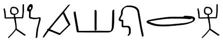	
went out	vay·ye·tse		Judges 3:23
Then Ehud	e·hud		
through the porch	ham·mis·de·ro·w·nah		
closing	vay·yis·gor		
the doors	dal·to·wt	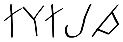	
of the upper room	ha·a·lee·yah	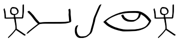	
behind him	ba·a·do		
and locking	ve·na·al		
After Ehud	ve·hu		Judges 3:24
was gone	ya·tsa		
Eglon's servants	va·a·va·daw	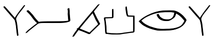	
came in	ba·u		
-	vay·yir·u		
and found	ve·hin·neh		
the doors	dal·to·wt	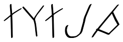	
of the upper room	ha·a·lee·yah	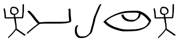	
locked	ne·u·lo·wt		

they said	vay·yo·me·ru		
“	akh		
relieving himself	me·seekh		
He must be	hu		
-	et		
	rag·law	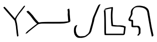	
room ”	ba·cha·dar	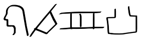	
in the cool	ham·me·qe·rah	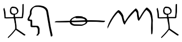	
So they waited	vay·ya·chee·lu	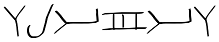	Judges 3:25
until	ad		
they became worried	bo·wosh		
and saw	ve·hen·nēh		
that he had still not	e·nen·nu	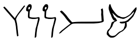	
opened	pho·te·ach	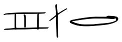	
the doors	dal·to·wt	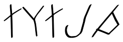	
of the upper room	ha·ʿa·lī·yah	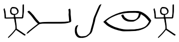	
Then they took	vay·yiq·chu	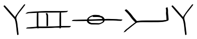	
-	et		
the key	ham·maph·te·ach		
and opened [the doors] —	vay·yiph·ta·chu		
and there	ve·hin·neh		
was their lord	a·do·ne·hem	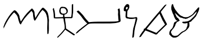	
lying	no·phel		
on the floor	ar·tsah		
dead	met		
Ehud, however	ve·e·hud		Judges 3:26
had escaped	nim·lat		

while	ad		
the servants waited	hit·mah·me·ham	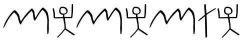	
He	ve·hu		
passed by	a·var	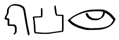	
-	et		
the idols	hap·pe·see·leem	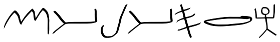	
and escaped	vay·yim·ma·let		
to Seirah	has·se·ee·ra·tah		
-	vay·hee	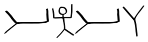	Judges 3:27
On arriving [in Seirah]	be·vo·w·o		
he blew	vay·yit·qa	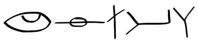	
the ram’s horn	bash·sho·w·phar		
throughout the hill country	be·har		
of Ephraim	eph·ra·yim		
came down	vay·ye·re·du		
with him	im·mo		
The Israelites	ve·ne	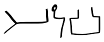	
	yis·ra·el	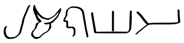	
from	min		
the hills	ha·har		
and he became their leader	ve·hu		
	liph·ne·hem		
he told them	vay·yo·mer		Judges 3:28
	a·le·hem		
“ Follow	rid·phu		
me ”	a·cha·ray	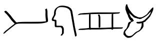	

“ for	kee	
has delivered	na·tan	
the LORD	YHVH	
-	et	
your enemies	o·ye·ve·khem	
-	et	
the Moabites	mo·w·av	
into your hand ”	be·yed·khem	
So they followed him down	vay·ye·re·du	
	a·cha·raw	
and seized	vay·yil·ke·du	
-	et	
the fords	ma·be·ro·wt	
of the Jordan	hay·yar·den	
leading to Moab	le·mo·w·av	
and did not	ve·lo	
allow	na·te·nu	
anyone	eesh	
to cross over	la·a·vor	
they struck down	vay·yak·ku	Judges 3:29
-	et	
Moabites	mo·w·av	
time	ba·et	
At that	ha·hee	
about ten	ka·a·se·ret	
thousand	a·la·pheem	
men	eesh	

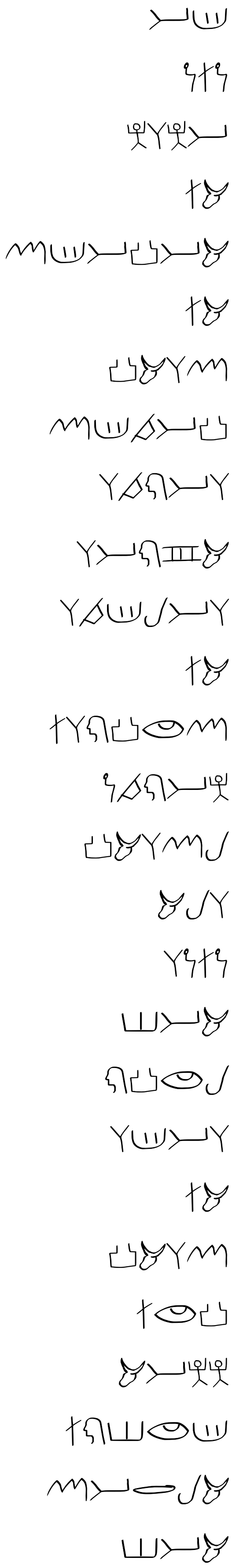

all	kal	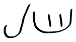	
robust	sha·men		
and	ve·khal		
one	eesh	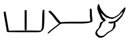	
valiant	cha·yil	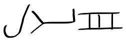	
Not	ve·lo		
of them escaped	nim·lat		
	eesh	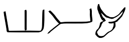	
was subdued	vat·tik·ka·na	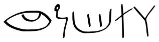	Judges 3:30
So Moab	mo·w·av		
day	bay·yo·wm	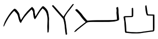	
that	ha·hu	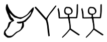	
under	ta·chat	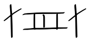	
the hand	yad	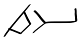	
of Israel	yis·ra·el	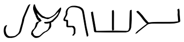	
had rest	vat·tish·qot	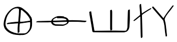	
and the land	ha·a·rets		
for eighty	she·mo·w·neem		
years	sha·nah		
After Ehud	ve·a·cha·raw	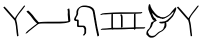	Judges 3:31
came	ha·yah	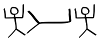	
Shamgar	sham·gar		
son	ben		
of Anath	a·nat		
striking down	vay·yakh	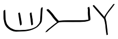	
-	et		
Philistines	pe·lish·teem		

six	shesh		
hundred	me·o·wt		
	eesh	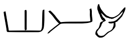	
with an oxgoad	be·mal·mad	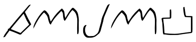	
	hab·ba·qar	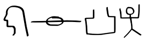	
saved	vay·yo·sha	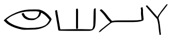	
	gam		
And he too	hu		
-	et		
Israel	yis·ra·el	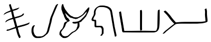	
again	vay·yo·si·phu		Judges 4:1
the Israelites	be·ne	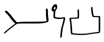	
	yis·ra·el	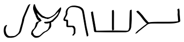	
did	la·a·so·wt		
evil	ha·ra		
in the sight	be·e·ne	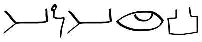	
of the LORD	YHVH		
After Ehud	ve·e·hud		
died	met		
sold them	vay·yim·ke·rem	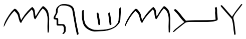	Judges 4:2
So the LORD	YHVH		
into the hand	be·yad	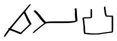	
of Jabin	ya·veen	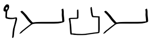	
king	me·lekh	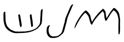	
of Canaan	ke·na·an		
who	a·sher		
reigned	ma·lakh	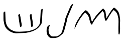	

in Hazor	be·cha·tso·wr	
The commander	ve·sar	
of his forces	tse·va·o	
was Sisera	see·se·ra	
who	ve·hu	
lived	yo·wo·shev	
in Harosheth-hagoyim	ba·cha·ro·shet	
	hag·go·w·yim	
cried out	vay·yits·a·qu	Judges 4:3
Then the Israelites	ve·ne	
	yis·ra·el	
to	el	
the LORD	YHVH	
because	kee	
nine	te·sha	
hundred	me·o·wt	
chariots	re·khev	
of iron	bar·zel	
Jabin had	lo	
and he	ve·hu	
oppressed	la·chats	
-	et	
the Israelites	be·ne	
	yis·ra·el	
had harshly	be·cha·ze·qah	
for twenty	es·reem	
years	sha·nah	

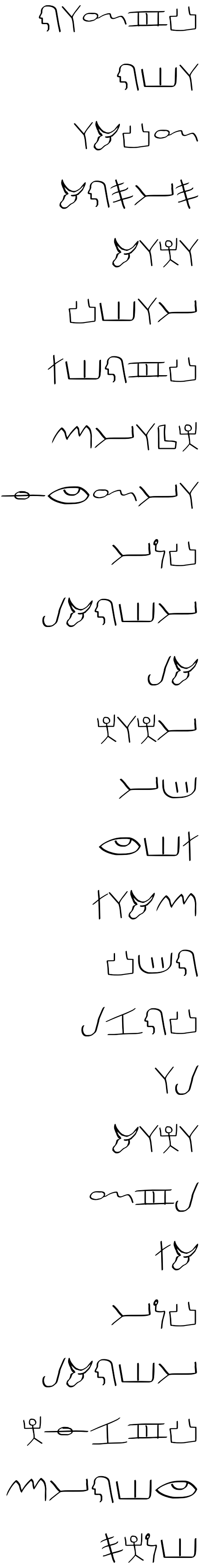

Now Deborah	u·de·vo·w·rah	𐤅𐤃𐤁𐤅𐤓𐤄	Judges 4:4
	ish·shah	𐤀𐤔𐤄	
a prophetess	ne·vee·ah	𐤍𐤁𐤉𐤀𐤄	
the wife	e·shet	𐤀𐤔𐤕	
of Lappidoth	lap·pee·do·wt	𐤋𐤐𐤉𐤃𐤅𐤕	
at that	hee	𐤄𐤉𐤀	
was judging	sho·phe·tah	𐤔𐤐𐤈𐤄	
-	et	𐤀𐤕	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
time	ba·et	𐤁𐤏𐤕	
	ha·hee	𐤄𐤄𐤉𐤀	
And she	ve·hee	𐤅𐤄𐤉𐤀	Judges 4:5
would sit	yo·wo·she·vet	𐤉𐤅𐤔𐤁𐤕	
under	ta·chat	𐤕𐤇𐤕	
the Palm	to·mer	𐤕𐤌𐤓	
of Deborah	de·vo·w·rah	𐤃𐤁𐤅𐤓𐤄	
between	ben	𐤁𐤉𐤍	
Ramah	ha·ra·mah	𐤄𐤓𐤌𐤄	
	u·ven	𐤅𐤁𐤉𐤍	
	bet	𐤁𐤉𐤕	
and Bethel	el	𐤀𐤋	
in the hill country	be·har	𐤁𐤄𐤓	
of Ephraim	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌	
would go up	vay·ya·a·lu	𐤅𐤉𐤏𐤋𐤅	
to her	e·le·ha	𐤀𐤋𐤉𐤄	
where the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

for judgment	lam·mish·pat	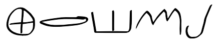	
She summoned	vat·tish·lach	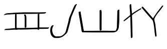	Judges 4:6
	vat·tiq·ra	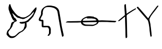	
Barak	le·va·raq	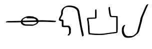	
son	ben	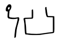	
of Abinoam	a·vee·no·am	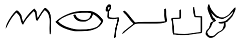	
from Kedesh	miq·qe·desh	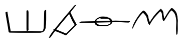	
in Naphtali	naph·ta·lee	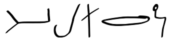	
and said	vat·to·mer	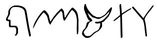	
to him	e·law	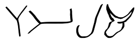	
“ [Surely]	ha·lo	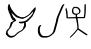	
is commanding you :	tsiw·vah	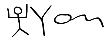	
the LORD	YHVH	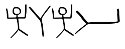	
the God	e·lo·he	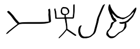	
of Israel	yis·ra·el	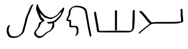	
‘ Go	lekh	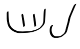	
and march	u·ma·shakh·ta	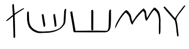	
to Mount	be·har	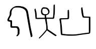	
Tabor	ta·vo·wr	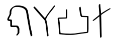	
taking	ve·la·qach·ta	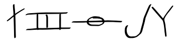	
with you	im·me·kha	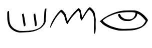	
ten	a·se·ret	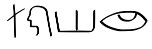	
thousand	a·la·pheem	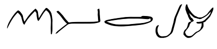	
men	eesh	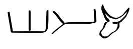	
	mib·be·ne	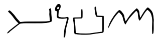	
of Naphtali	naph·ta·lee	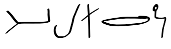	
	u·mib·be·ne	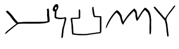	

and Zebulun	ze·vu·lun	זבלון	
And I will draw out	u·ma·shakh·tee	ומשכתי	Judges 4:7
-	e·le·kha	אליך	
to	el	אל	
the River	na·chal	נחל	
Kishon	qee·sho·wn	קישון	
-	et	את	
Sisera	see·se·ra	סיסרא	
the commander	sar	שר	
army	tse·va	צבא	
of Jabin’s	ya·veen	יבין	
-	ve·et	ואת	
his chariots	rikh·bo	רכבו	
-	ve·et	ואת	
and his troops	ha·mo·w·no	המונו	
and I will deliver him	u·ne·tat·tee·hu	ונתתיהו	
into your hand ’”	be·ya·de·kha	בידך	
said	vay·yo·mer	ויאמר	Judges 4:8
to her	e·le·ha	אליה	
Barak	ba·raq	ברק	
“ If	im	אם	
you will go	te·le·khee	תלכי	
with me	im·mee	עמי	
I will go	ve·ha·la·khe·tee	והלכתי	
but if	ve·im	ואם	
you will not	lo	לא	
go	te·le·khee	תלכי	

with me	im·mee		
I will not	lo		
go ”	e·lekh	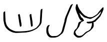	
Deborah replied	vat·to·mer		Judges 4:9
“ I will certainly go	ha·lokh	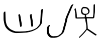	
	e·lekh	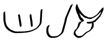	
with you ”	im·makh		
“ but	e·phes		
	kee	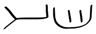	
no	lo		
will bring you	tih·yeh	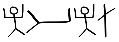	
honor	tiph·ar·te·kha		
-	al		
the road	had·de·rekh		
-	a·sher		
you	at·tah		
are taking	ho·w·lekh	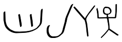	
because	kee	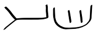	
into the hand	ve·yad	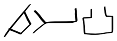	
of a woman ”	ish·shah		
will be selling	yim·kor		
the LORD	YHVH		
-	et		
Sisera	see·se·ra		
got up	vat·ta·qam	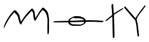	
So Deborah	de·vo·w·rah		
and went	vat·tē·lɛkh	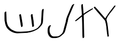	

with	im		
Barak	ba·raq	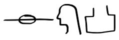	
to Kedesh	qed·shah		
summoned	vay·yaz·eq	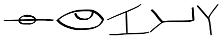	Judges 4:10
where he	ba·raq	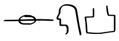	
-	et		
Zebulun	ze·vu·lun		
-	ve·et		
and Naphtali	naph·ta·lee		
-	qed·shah		
followed	vay·ya·al	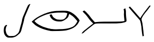	
him	be·rag·law	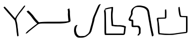	
Ten	a·se·ret		
thousand	al·phe		
men	eesh	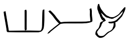	
also went	vat·ta·al		
with him	im·mo		
and Deborah	de·vo·w·rah		
Now Heber	ve·che·ver	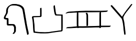	Judges 4:11
the Kenite	haq·qe·nee	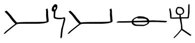	
had moved away	niph·rad		
from the Kenites	miq·qa·yin	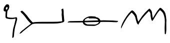	
the descendants	mib·be·ne	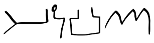	
of Hobab	cho·vav	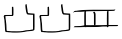	
the father-in-law	cho·ten	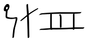	
of Moses	mo·sheh		
and had pitched	vay·yet	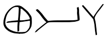	

his tent	a·ho·lo		
by	ad		
the great tree	e·lo·wn	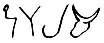	
of Zaanannim	bats·ʿan·nīm		
which	a·sher		
was near	et		
Kedesh	qe·desh	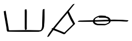	
was told	vay·yag·gi·du	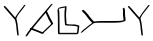	Judges 4:12
When Sisera	le·see·se·ra	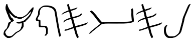	
that	kee	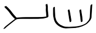	
had gone up	a·lah		
Barak	ba·raq	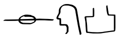	
son	ben		
of Abinoam	a·vee·no·am	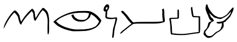	
Mount	har		
Tabor	ta·vo·wr		
summoned	vay·yaz·eq	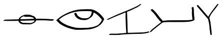	Judges 4:13
[he]	see·se·ra		
-	et		
all	kal		
-	rikh·bo		
nine	te·sha		
hundred	me·o·wt		
chariots	re·khev		
of his iron	bar·zel	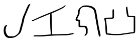	
-	ve·et		
and all	kal		

the men	ha·am		
-	a·sher		
with him	it·to		
from Harosheth-hagoyim	me·cha·ro·shet	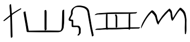	
	hag·go·w·yim	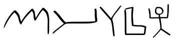	
to	el		
the River	na·chal	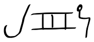	
Kishon	qee·sho·wn	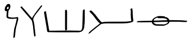	
said	vat·to·mer		Judges 4:14
Then Deborah	de·vo·rah		
to	el		
Barak	ba·raq	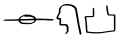	
“ Arise	qum	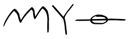	
for	kee	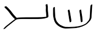	
this	zeh	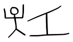	
is the day	hay·yo·wm	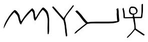	
that	a·sher		
has delivered	na·tan	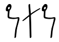	
the LORD	YHVH		
-	et		
Sisera	see·se·ra		
into your hand	be·ya·de·kha	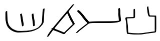	
Has not	ha·lo		
the LORD	YHVH		
gone	ya·tsa		
before you ? ”	le·pha·ne·kha	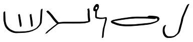	
came down	vay·ye·red	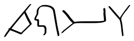	

So Barak	ba·raq	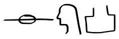	
from Mount	me·har		
Tabor	ta·vo·wr		
with ten	va·a·se·ret		
thousand	a·la·pheem		
men	eesh	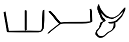	
following him	a·cha·raw	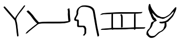	
routed	vay·ya·ham	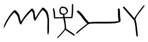	Judges 4:15
the LORD	YHVH		
-	et		
Sisera	see·se·ra		
-	ve·et		
all	kal		
his charioteers	ha·re·khev		
-	ve·et		
and all	kal	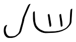	
his army	ham·ma·cha·neh	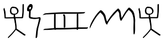	
	le·phee		
with the sword	che·rev		
And in front of	liph·ne		
[him]	va·raq	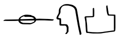	
abandoned	vay·ye·red	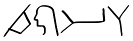	
Sisera	see·se·ra		
	me·al		
his chariot	ham·mer·ka·vah		
and fled	vay·ya·nas	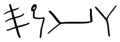	
on foot	be·rag·law	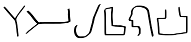	

Then Barak	u·va·raq	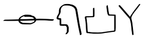	Judges 4:16
pursued	ra·daph		
	a·cha·re	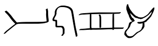	
the chariots	ha·re·khev		
	ve·a·cha·re		
and army	ham·ma·cha·neh	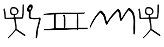	
as far as	ad		
Harosheth-hagoyim	cha·ro·shet		
	hag·go·w·yim	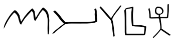	
fell	vay·yip·pol	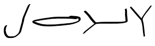	
and the whole	kal	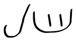	
army	ma·cha·neh	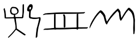	
of Sisera	see·se·ra		
	le·phee	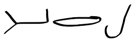	
by the sword	che·rev		
not	lo		
man was left	nish·ar		
	ad		
a single	e·chad	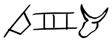	
Meanwhile, Sisera	ve·see·se·ra	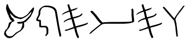	Judges 4:17
had fled	nas		
on foot	be·rag·law	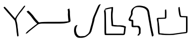	
to	el		
the tent	o·hel		
of Jael	ya·el		
the wife	ʾēsh·shɛt		
of Heber	che·ver	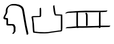	

the Kenite	haq·qe·nee	
because	kee	
there was peace	sha·lo·wm	
between	ben	
Jabin	ya·veen	
king	me·lekh	
of Hazor	cha·tso·wr	
and	u·ven	
the house	bet	
of Heber	che·ver	
the Kenite	haq·qe·nee	
went out to greet	vat·te·tse	Judges 4:18
Jael	ya·el	
	liq·rat	
Sisera	see·se·ra	
and said	vat·to·mer	
to him	e·law	
“ Come in	su·rah	
my lord	a·do·nee	
Come in	su·rah	
with me	e·lay	
Do not	al	
be afraid ”	tee·ra	
So he entered	vay·ya·sar	
	e·le·ha	
her tent	ha·o·he·lah	
and she covered him	vat·te·khas·se·hu	

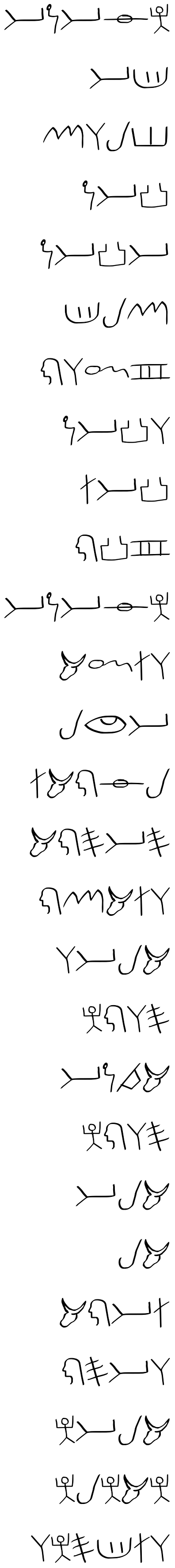

with a blanket	bas·se·mee·khah		
[Sisera] said	vay·yo·mer		Judges 4:19
to her	e·le·ha	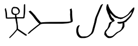	
to drink	hash·qee·nee	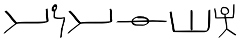	
“ Please	na		
give me a little	me·at		
water	ma·yim	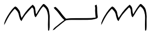	
for	kee	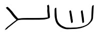	
I am thirsty ”	tsa·me·tee		
So she opened	vat·tiph·tach		
-	et		
a container	no·wd		
of milk	he·cha·lav	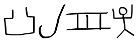	
gave him a drink	vat·tash·qe·hu	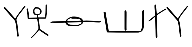	
and covered him again	vat·te·khas·se·hu		
he said	vay·yo·mer		Judges 4:20
-	e·le·ha	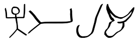	
“ Stand	a·mod		
at the entrance	pe·tach	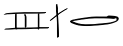	
to the tent ”	ha·o·hel		
“ and	ve·ha·yah	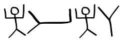	
if	im		
anyone	eesh	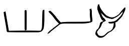	
comes	ya·vo·w		
and asks you	u·she·e·lekh		
say	ve·a·mar		
‘ Is there	ha·yesh	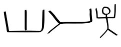	

here ? ’	poh	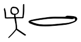	
a man	eesh	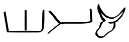	
	ve·a·mart		
‘ No ’”	a·yin	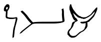	
took	vat·tiq·qach	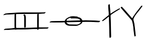	Judges 4:21
Jael	ya·el		
wife	e·shet	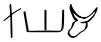	
Heber’s	che·ver	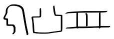	
-	et		
peg	ye·tad		
a tent	ha·o·hel		
grabbed	vat·ta·sem		
-	et		
a hammer	ham·maq·qe·vet	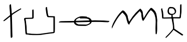	
	be·ya·dah	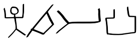	
and went	vat·ta·vo·w		
to Sisera	e·law	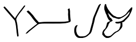	
silently	bal·lat		
She drove	vat·tit·qa	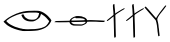	
-	et		
the peg	hay·ya·ted	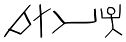	
through his temple	be·raq·qa·to	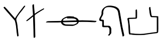	
[and]	vat·tits·nach		
into the ground	ba·a·rets		
But as he	ve·hu		
lay sleeping	nir·dam	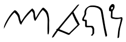	
from exhaustion	vay·ya·aph		

and he died	vay·ya·mot	וימת	
	ve·hin·neh	והנה	Judges 4:22
When Barak	va·raq	ברק	
arrived in pursuit of	ro·deph	רדף	
-	et	את	
Sisera	see·se·ra	סיסרא	
went out	vat·te·tse	ותצא	
Jael	ya·el	יעל	
to greet him	liq·ra·to	לקראתו	
and said	vat·to·mer	ותאמר	
to him	lo	לו	
“ Come	lekh	לך	
and I will show you	ve·ar·e·ka	ואראך	
-	et	את	
the man	ha·eesh	האיש	
-	a·sher	אשר	
you	at·tah	אתה	
are seeking ”	me·vaq·qesh	מבקש	
So he went in	vay·ya·vo	ויבא	
with her	e·le·ha	אליה	
and there	ve·hin·neh	והנה	
Sisera	see·se·ra	סיסרא	
lay	no·phel	נפל	
dead	met	מת	
with a tent peg	ve·hay·ya·ted	והיתד	
through his temple	be·raq·qa·to	ברקתו	
subdued	vay·yakh·na	ויכנע	Judges 4:23

God	e·lo·heem	
day	bay·yo·wm	
On that	ha·hu	
-	et	
Jabin	ya·veen	
king	me·lekh	
of Canaan	ke·na·an	
before	liph·ne	
the Israelites	be·ne	
	yis·ra·el	
grew stronger	vat·te·lekh	Judges 4:24
And the hand	yad	
	be·ne	
of the Israelites	yis·ra·el	
-	ha·lo·wkh	
and stronger	ve·qa·shah	
against	al	
Jabin	ya·veen	
king	me·lekh	
of Canaan	ke·na·an	
until	ad	
-	a·sher	
they destroyed	hikh·ree·tu	
-	et	
him	ya·veen	
	me·lekh	
	ke·na·an	

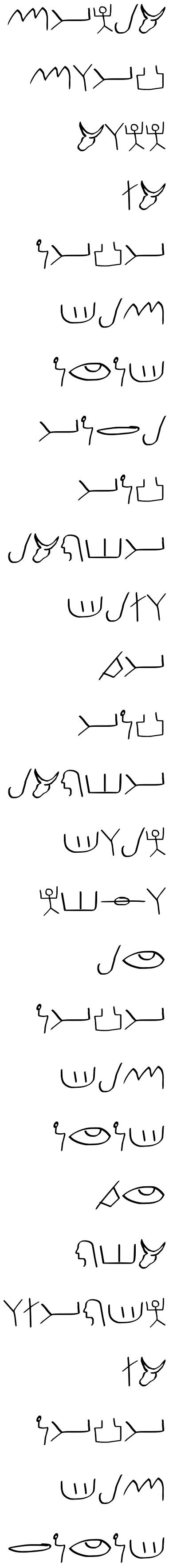

sang this song :	vat·ta·shar	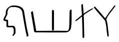	Judges 5:1
Deborah	de·vo·w·rah		
and Barak	u·va·raq		
son	ben		
of Abinoam	a·vee·no·am	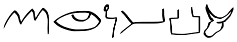	
day	bay·yo·wm	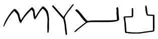	
On that	ha·hu	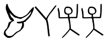	
	le·mor	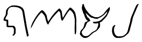	
take the lead	biph·ro·a		Judges 5:2
“ When the princes	pe·ra·o·wt		
in Israel	be·yis·ra·el	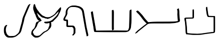	
volunteer	be·hit·nad·dev	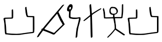	
when the people	am		
bless	ba·ra·khu	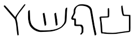	
the LORD	YHVH		
Listen	shim·u		Judges 5:3
O kings !	me·la·kheem		
Give ear	ha·a·zee·nu	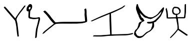	
O princes !	ro·ze·neem		
I	a·no·khee		
to the LORD	la·YHVH	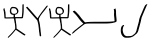	
	a·no·khee		
will sing	a·shee·rah	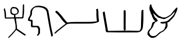	
I will sing praise	a·zam·mer	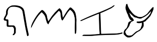	
to the LORD	la·YHVH	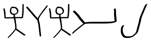	
the God	e·lo·he		
of Israel	yis·ra·el	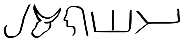	

O LORD	YHVH	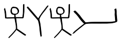	Judges 5:4
when You went out	be·tse·te·kha	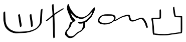	
from Seir	mis·se·eer	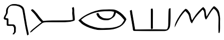	
when You marched	be·tsa·de·kha	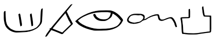	
from the land	mis·se·deh	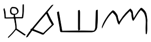	
of Edom	e·do·wm	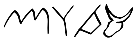	
the earth	e·rets	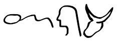	
trembled	ra·a·shah	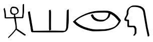	
	gam	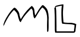	
the heavens	sha·ma·yim	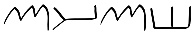	
poured [out rain]	na·ta·phu	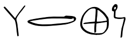	
and	gam	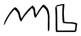	
the clouds	a·veem	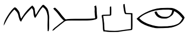	
poured down	na·te·phu	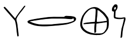	
water	ma·yim	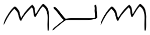	
The mountains	ha·reem	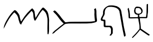	Judges 5:5
quaked	na·ze·lu	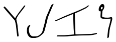	
before	mip·pe·ne	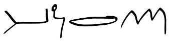	
the LORD	YHVH	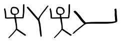	
the One	zeh	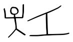	
of Sinai	see·nay	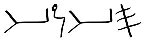	
before	mip·pe·ne	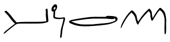	
the LORD	YHVH	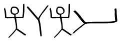	
the God	e·lo·he	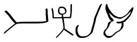	
of Israel	yis·ra·el	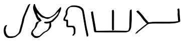	
In the days	bee·me	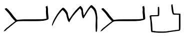	Judges 5:6
of Shamgar	sham·gar	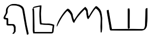	

son	ben		
of Anath	a·nat		
in the days	bee·me		
of Jael	ya·el		
were deserted	cha·de·lu	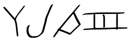	
the highways	o·ra·cho·wt	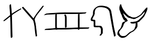	
and the travelers	ve·ho·le·khe	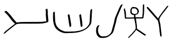	
	ne·tee·vo·wt	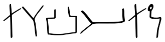	
took	ye·le·khu	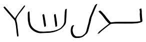	
	o·ra·cho·wt	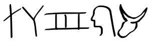	
the byways	a·qal·qal·lo·wt	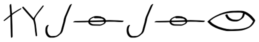	
ceased	cha·de·lu	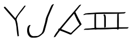	Judges 5:7
Life in the villages	phe·ra·zo·wn	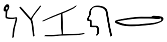	
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it ended	cha·del·lu	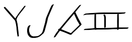	
until	ad		
arose	shaq·qam·tee	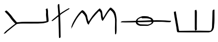	
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	shaq·qam·tee	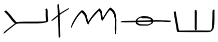	
a mother	em		
in Israel	be·yis·ra·el	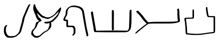	
When they chose	yiv·char	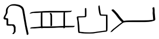	Judges 5:8
gods	e·lo·heem		
new	cha·da·sheem	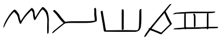	
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war	la·chem	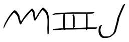	
came to their gates	she·a·reem	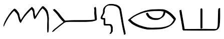	

a shield	ma·gen	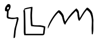	
Not	im		
was found	ye·ra·eh		
or spear	va·ro·mach		
among forty	be·ar·ba·eem		
thousand	e·leph	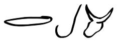	
in Israel	be·yis·ra·el		
My heart	lib·bee	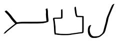	Judges 5:9
is with the princes	le·cho·wq·qe	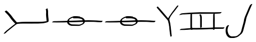	
of Israel	yis·ra·el	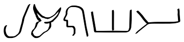	
with the volunteers	ham·mit·nad·de·veem		
among the people	ba·am		
Bless	ba·ra·khu	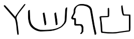	
the LORD !	YHVH		
You who ride	ro·khe·ve	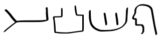	Judges 5:10
donkeys	a·to·no·wt	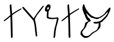	
white	tse·cho·ro·wt		
who sit	yo·she·ve		
on	al		
saddle blankets	mid·deen		
and you who travel	ve·ho·le·khe	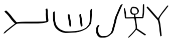	
	al		
the road	de·rekh		
ponder	see·chu	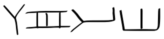	
the voices	miq·qo·wl	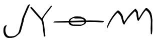	Judges 5:11
of the singers	me·chats·tseem		
at	ben	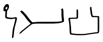	

the watering places	mash·ab·beem		
There	sham		
they shall recount	ye·tan·nu	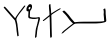	
the righteous acts	tsid·qo·wt	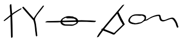	
of the LORD	YHVH		
the righteous deeds	tsid·qot	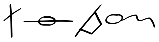	
of His villagers	pir·zo·no	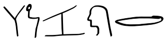	
in Israel	be·yis·ra·el		
Then	az		
went down	ya·re·du	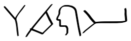	
to the gates :	lash·she·a·reem		
the people	am		
of the LORD	YHVH		
‘ Awake	u·ree		Judges 5:12
awake	u·ree		
O Deborah !	de·vo·w·rah		
Awake	u·ree		
awake	u·ree		
sing	dab·be·ree		
a song !	sheer	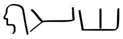	
Arise	qum	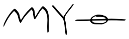	
O Barak	ba·raq	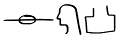	
your captives	u·sha·veh		
and take hold of	shev·ye·kha	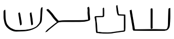	
O son	ben		
of Abinoam ! ’	a·vee·no·am	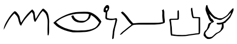	
Then	az		Judges 5:13

came down	ye·rad		
the survivors	sa·reed	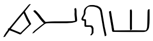	
to the nobles	le·ad·dee·reem	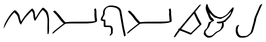	
the people	am		
of the LORD	YHVH		
came down	ye·rad		
to me	lee	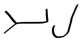	
against the mighty	bag·gib·bo·w·reem		
Some came from	min·nee	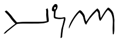	Judges 5:14
Ephraim	eph·ra·yim		
with their roots	sha·re·sham	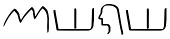	
in Amalek	ba·a·ma·leq		
after you	a·cha·re·kha	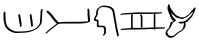	
Benjamin	vin·ya·meen	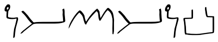	
came with your people	ba·a·ma·me·kha	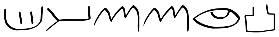	
from	min·nee	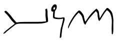	
Machir	ma·kheer		
came down	ya·re·du	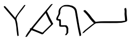	
The commanders	me·cho·qe·qeem	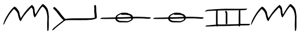	
from Zebulun	u·miz·ze·vu·lun		
the bearers	mo·she·kheem		
staff	be·she·vet		
of the marshal's	so·pher		
The princes	ve·sa·ray		Judges 5:15
of Issachar	be·yis·sa·sh·khar		
were with	im		
Deborah	de·vo·rah	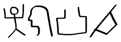	

and Issachar	ve·yis·sa·sh·khar		
	ken		
was with Barak	ba·raq	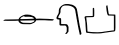	
into the valley	ba·e·meq		
rushing	shul·lach	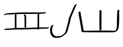	
at his heels	be·rag·law	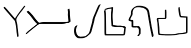	
In the clans	biph·lag·go·wt		
of Reuben	re·u·ven		
there was great	ge·do·leem	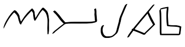	
indecision	chiq·qe	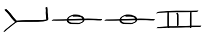	
	lev	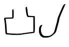	
Why	lam·mah		Judges 5:16
did you sit	ya·shav·ta		
among	ben	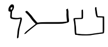	
the sheepfolds	ham·mish·pe·ta·yim		
to hear	lish·mo·a		
the whistling	she·ri·qo·wt	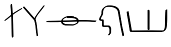	
for the flocks ?	a·da·reem	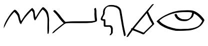	
In the clans	liph·lag·go·wt	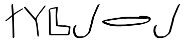	
of Reuben	re·u·ven		
there was great	ge·do·w·leem	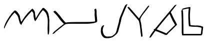	
indecision	chiq·re	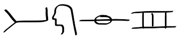	
	lev	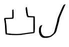	
Gilead	gil·ad		Judges 5:17
beyond	be·e·ver		
the Jordan	hay·yar·den		
remained	sha·khen		

Dan	ve·dan	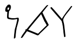	
why	lam·mah	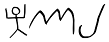	
did you linger	ya·gur	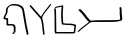	
by the ships ?	o·nee·yo·wt	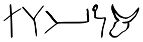	
Asher	a·sher	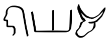	
stayed	ya·shav	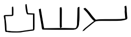	
at the coast	le·cho·wph	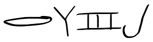	
	yam·meem	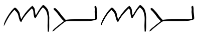	
in	ve·al	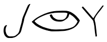	
his harbors	miph·ra·tsaw	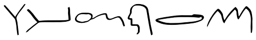	
and remained	yish·ko·wn	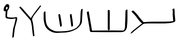	
Zebulun	ze·vu·lun	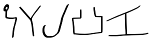	Judges 5:18
was a people	am	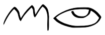	
who risked	che·reph	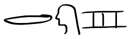	
their lives	naph·sho	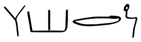	
	la·mut	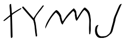	
Naphtali, too	ve·naph·ta·lee	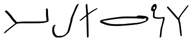	
on	al	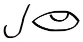	
the heights	me·ro·w·me	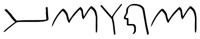	
of the battlefield	sa·deh	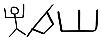	
came	ba·u	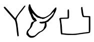	Judges 5:19
Kings	me·la·kheem	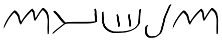	
and fought	nil·cha·mu	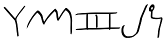	
then	az	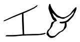	
fought	nil·cha·mu	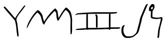	
the kings	mal·khe	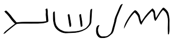	
of Canaan	khe·na·an	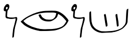	

at Taanach	be·ta·nakh		
by	al		
the waters	me	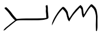	
of Megiddo	me·gid·do		
plunder	be·tsa		
of silver	ke·seph		
no	lo		
but they took	la·qa·chu	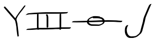	
From	min		Judges 5:20
the heavens	sha·ma·yim	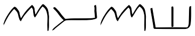	
fought	nil·cha·mu	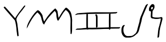	
the stars	hak·ko·w·kha·veem		
from their courses	mim·me·sil·lo·w·tam		
they fought	nil·cha·mu	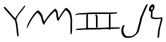	
against	im		
Sisera	see·se·ra		
The River	na·chal	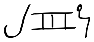	Judges 5:21
Kishon	qee·sho·wn	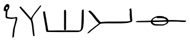	
swept them away	ge·ra·pham		
river	na·chal	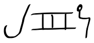	
the ancient	qe·du·meem	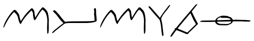	
the River	na·chal	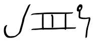	
Kishon	qee·sho·wn	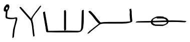	
March on	tid·re·khee		
O my soul	naph·shee		
in strength !	oz		
Then	az		Judges 5:22

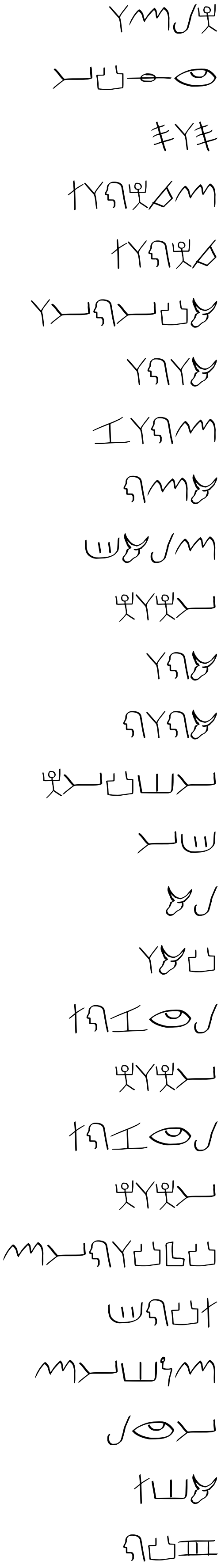

thundered —	ha·le·mu	
the hooves	iq·qe·ve	
of horses	sus	
the mad galloping	mid·da·ha·ro·wt	
	da·ha·ro·wt	
of his stallions	ab·bee·raw	
‘ Curse	o·w·ru	Judges 5:23
Meroz ’	me·ro·wz	
says	a·mar	
the angel	mal·akh	
of the LORD	YHVH	
‘ Bitterly curse	o·ru	
	a·ro·wr	
her inhabitants	yo·she·ve·ha	
for	kee	
they did not	lo	
come	va·u	
to help	le·ez·rat	
the LORD	YHVH	
to help	le·ez·rat	
the LORD	YHVH	
against the mighty ’	bag·gib·bo·w·reem	
Most blessed	te·vo·rakh	Judges 5:24
among women	min·na·sheem	
[is] Jael	ya·el	
the wife	e·shet	
of Heber	che·ver	

the Kenite	haq·qe·nee	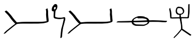	
women	min·na·sheem	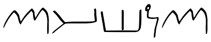	
of tent-dwelling	ba·o·hel		
most blessed	te·vo·rakh		
water	ma·yim	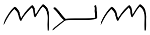	Judges 5:25
He asked for	sha·al		
milk	cha·lav	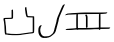	
[and] she gave him	na·ta·nah	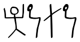	
bowl	be·se·phel		
In a magnificent	ad·dee·reem		
she brought him	hiq·ree·vah	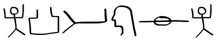	
curds	chem·ah		
hand	ya·dah	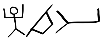	Judges 5:26
for the tent peg	lay·ya·ted	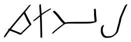	
She reached	tish·lach·nah	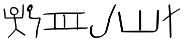	
her right	vee·mee·nah	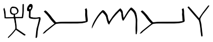	
hammer	le·hal·mut	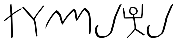	
for the workman’s	a·me·leem	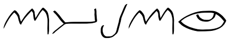	
She struck	ve·ha·le·mah	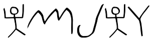	
Sisera	see·se·ra		
and crushed	ma·cha·qah	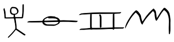	
his skull	ro·sho		
she shattered	u·ma·cha·tsah	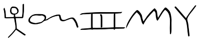	
and pierced	ve·cha·le·phah	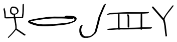	
his temple	raq·qa·to	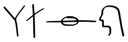	
At	ben	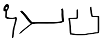	Judges 5:27
her feet	rag·le·ha	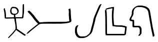	

he collapsed	ka·ra	
he fell	na·phal	
there he lay still	sha·khav	
at	ben	
her feet	rag·le·ha	
he collapsed	ka·ra	
he fell	na·phal	
where	ba·a·sher	
he collapsed	ka·ra	
there	sham	
he fell	na·phal	
dead	sha·dud	
through	be·ad	Judges 5:28
the window	ha·chal·lo·wn	
looked	nish·qe·phah	
and lamented :	vat·te·yab·bev	
mother	em	
Sisera’s	see·se·ra	
she peered through	be·ad	
the lattice	ha·esh·nav	
‘ Why	mad·du·a	
so long	bo·shesh	
is his chariot	rikh·bo	
in coming ?	la·vo·w	
What	mad·du·a	
has delayed	e·che·ru	
the clatter	pa·a·me	

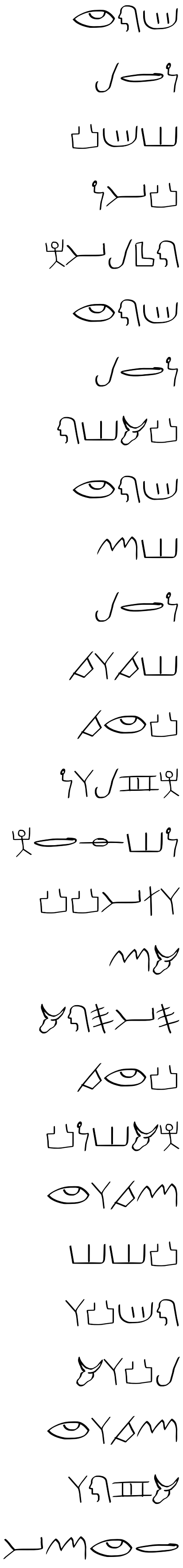

of his chariots ? ’	mar·ke·vo·w·taw	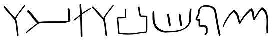	
Her wisest	chakh·mo·wt	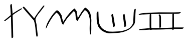	Judges 5:29
ladies	sa·ro·w·te·ha		
answer	ta·a·nen·nah	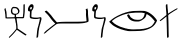	
indeed	aph		
she	hee	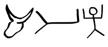	
keeps	ta·sheev	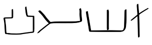	
telling	a·ma·re·ha		
herself	lah	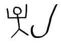	
‘ Are they not	ha·lo	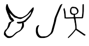	Judges 5:30
finding	yim·tse·u		
and dividing	ye·chal·le·qu	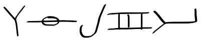	
the spoil —	sha·lal	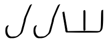	
a girl	ra·cham	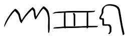	
[or] two	ra·cha·ma·ta·yim		
for each	le·rosh		
warrior	ge·ver		
a plunder	she·lal	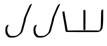	
of dyed garments	tse·va·eem		
for Sisera	le·see·se·ra	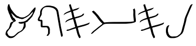	
the spoil	she·lal	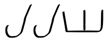	
garments	tse·va·eem		
of embroidered	riq·mah	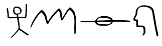	
	tse·va		
	riq·ma·ta·yim		
for the neck	le·tsaw·ve·re		
of the looter ? ’	sha·lal	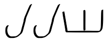	

So	ken	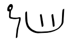	Judges 5:31
perish	yo·ve·du		
may all	khal		
Your enemies	o·wy·ve·kha		
O LORD !	YHVH		
But may those who love You	ve·o·ha·vaw	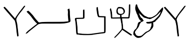	
shine like	ke·tset		
the sun	hash·she·mesh		
at its brightest ”	big·vu·ra·to		
had rest	vat·tish·qot	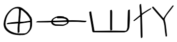	
And the land	ha·a·rets		
for forty	ar·ba·eem		
years	sha·nah		
did	vay·ya·a·su		Judges 6:1
Again the Israelites	ve·ne	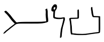	
	yis·ra·el	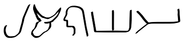	
evil	ha·ra		
in the sight	be·e·ne	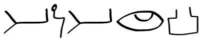	
of the LORD	YHVH		
delivered them	vay·yit·te·nem	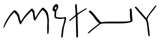	
so He	YHVH		
into the hand	be·yad	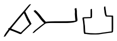	
of Midian	mid·yan		
for seven	she·va		
years	sha·neem	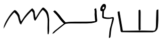	
prevailed	vat·ta·az		Judges 6:2
and the hand	yad	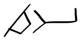	

of Midian	mid·yan	
against	al	
Israel	yis·ra·el	
Because of	mip·pe·ne	
the Midianites	mid·yan	
prepared	a·su	
for themselves	la·hem	
the Israelites	be·ne	
	yis·ra·el	
-	et	
shelters	ham·min·ha·ro·wt	
-	a·sher	
in the mountains	be·ha·reem	
-	ve·et	
caves	ham·me·a·ro·wt	
-	ve·et	
and strongholds	ham·me·tsa·do·wt	
	ve·ha·yah	Judges 6:3
Whenever	im	
would plant their crops	za·ra	
the Israelites	yis·ra·el	
would come up	ve·a·lah	
the Midianites	mid·yan	
Amalekites	va·a·ma·leq	
and other people	u·ve·ne	
of the east	qe·dem	
and invade	ve·a·lu	

them	a·law	𐤏𐤋𐤉𐤅	
encamping	vay·ya·cha·nu	𐤅𐤉𐤇𐤍𐤅	Judges 6:4
against them	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
and destroying	vay·yash·chee·tu	𐤅𐤉𐤔𐤇𐤉𐤕𐤅	
-	et	𐤀𐤕	
the produce	ye·vul	𐤉𐤁𐤅𐤋	
of the land	ha·a·rets	𐤄𐤀𐤓𐤑	
as far as	ad	𐤏𐤃	
	bo·w·a·kha	𐤁𐤅𐤀𐤊	
Gaza	az·zah	𐤏𐤆𐤄	
with no	ve·lo	𐤅𐤋𐤀	
They left	yash·ee·ru	𐤉𐤔𐤀𐤉𐤓𐤅	
sustenance	mich·yah	𐤌𐤇𐤉𐤄	
Israel	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	
neither sheep	ve·seh	𐤅𐤔𐤄	
nor oxen	va·sho·wr	𐤅𐤔𐤅𐤓	
nor donkeys	va·cha·mo·wr	𐤅𐤇𐤌𐤅𐤓	
For	kee	𐤊𐤉	Judges 6:5
the Midianites	hem	𐤄𐤌	
with their livestock	u·miq·ne·hem	𐤅𐤌𐤒𐤍𐤉𐤄𐤌	
	ya·a·lu	𐤉𐤏𐤋𐤅	
and their tents	ve·a·ho·le·hem	𐤅𐤀𐤄𐤋𐤉𐤄𐤌	
came	ya·vo·ʾu	𐤉𐤁𐤀𐤅	
swarm	khe·de	𐤊𐤃𐤉	
of locusts	ar·beh	𐤀𐤓𐤁𐤄	
like a great	la·rov	𐤋𐤓𐤁	
They	ve·la·hem	𐤅𐤋𐤄𐤌	

and their camels	ve·lig·mal·le·hem	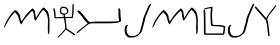	
were innumerable	en	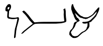	
	mis·par		
and they entered	vay·ya·vo·u	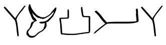	
the land	va·a·rets		
to ravage it	le·sha·cha·tah		
impoverished	vay·yid·dal	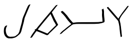	Judges 6:6
Israel	yis·ra·el	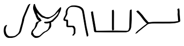	
was greatly	me·od		
by	mip·pe·ne		
Midian	mid·yan	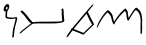	
cried out	vay·yiz·a·qu		
and the Israelites	ve·ne	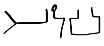	
	yis·ra·el	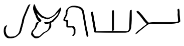	
to	el		
the LORD	YHVH	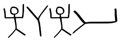	
Now	vay·hee	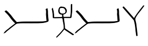	Judges 6:7
when	kee	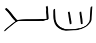	
cried out	za·a·qu		
the Israelites	ve·ne	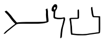	
	yis·ra·el	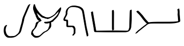	
to	el		
the LORD	YHVH	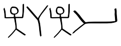	
because of	al		
	o·do·wt		
Midian	mid·yan	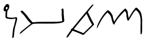	
sent	vay·yish·lach		Judges 6:8

[He]	YHVH		
	eesh	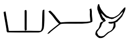	
a prophet	na·vee	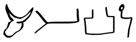	
	el		
them	be·ne	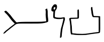	
	yis·ra·el	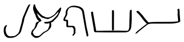	
who told	vay·yo·mer		
them	la·hem		
“ This is what	koh	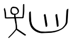	
says :	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	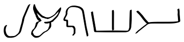	
I	a·no·khee		
brought	he·e·le·tee	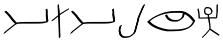	
you up out of	et·khem		
Egypt	mim·mits·ra·yim		
-	va·o·tsee		
-	et·khem		
out of the house	mib·bet	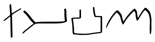	
of slavery	a·va·deem		
I delivered	va·ats·tsil		Judges 6:9
you	et·khem		
out of the hands	mee·yad	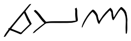	
of Egypt	mits·ra·yim		
[and]	u·mee·yad		
all	kal		

your oppressors	lo·cha·tse·khem	לחציכם	
I drove them out	va·a·ga·resh	ואגרש	
-	o·w·tam	אותם	
before you	mip·pe·ne·khem	מפניכם	
and gave	va·et·te·nah	ואתנה	
you	la·khem	לכם	
-	et	את	
their land	ar·tsam	ארצם	
And I said	va·o·me·rah	ואמרה	Judges 6:10
to you :	la·khem	לכם	
‘ I	a·nee	אני	
am the LORD	YHVH	יהוה	
your God	e·lo·he·khem	אלהיכם	
You must not	lo	לא	
fear	tee·re·u	תיראו	
-	et	את	
the gods	e·lo·he	אלהי	
of the Amorites	ha·e·mo·ree	האמרי	
in whose	a·sher	אשר	
you	at·tem	אתם	
dwell ’	yo·wo·she·veem	יושבים	
land	be·ar·tsam	בארצם	
But you did not	ve·lo	ולא	
obey Me ”	she·ma·tem	שמעתם	
	be·qo·w·lee	בקולי	
came	vay·ya·vo	ויבא	Judges 6:11
Then the angel	mal·akh	מלאך	

of the LORD	YHVH	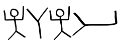	
and sat down	vay·ye·shev	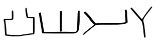	
under	ta·chat	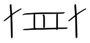	
the oak	ha·e·lah	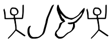	
-	a·sher	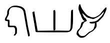	
in Ophrah	be·a·phe·rah	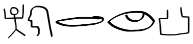	
that	a·sher	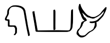	
belonged to Joash	le·yo·w·ash	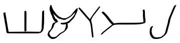	
	a·vee	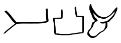	
the Abiezrite	ha·ez·ree	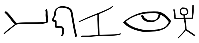	
Gideon	ve·gid·o·wn	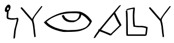	
where his son	be·no	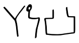	
was threshing	cho·vet	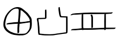	
wheat	chit·teem	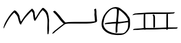	
in a winepress	bag·gat	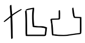	
to hide it	le·ha·nees	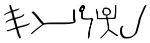	
from	mip·pe·ne	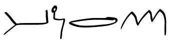	
the Midianites	mid·yan	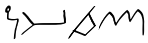	
appeared	vay·ye·ra	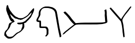	Judges 6:12
to [Gideon]	e·law	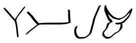	
And the angel	mal·le·ʾakh	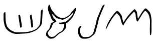	
of the LORD	YHVH	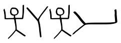	
and said	vay·yo·mer	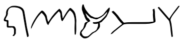	
	e·law	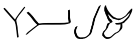	
“ The LORD	YHVH	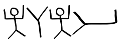	
is with you	im·me·kha	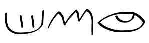	
O mighty man	gib·bo·wr	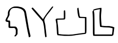	

of valor ”	he·cha·yil	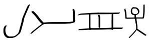	
replied	vay·yo·mer		Judges 6:13
-	e·law	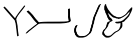	
Gideon	gid·o·wn		
“ Please	bee	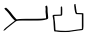	
my Lord ”	a·do·nee		
is	ve·yesh	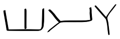	
“ if the LORD	YHVH		
with us	im·ma·nu		
why	ve·lam·mah	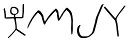	
happened to us ?	me·tsa·at·nu		
has all	kal		
this	zot		
And where	ve·ay·yeh	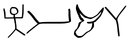	
are all	khal	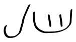	
His wonders	niph·le·o·taw		
of which	a·sher		
told	sip·pe·ru		
us	la·nu		
our fathers	a·vo·w·te·nu		
saying	le·mor		
‘ Has not	ha·lo	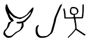	
out of Egypt ? ’	mim·mits·ra·yim		
brought us up	he·e·la·nu		
the LORD	YHVH		
But now	ve·at·tah		
has forsaken us	ne·ta·sha·nu		

the LORD	YHVH	יהוה	
and delivered us	vay·yit·te·ne·nu	ויתננו	
into the hand	be·khaph	בכף	
of Midian ”	mid·yan	מדין	
turned	vay·yi·phen	ויפן	Judges 6:14
to him	e·law	אליו	
The LORD	YHVH	יהוה	
and said	vay·yo·mer	ויאמר	
“ Go	lekh	לך	
in the strength you have	be·kho·cha·kha	בכחך	
	zeh	זה	
and save	ve·ho·wo·sha·ta	והושעת	
-	et	את	
Israel	yis·ra·el	ישראל	
from the hand	mik·kaph	מכף	
of Midian	mid·yan	מדין	
Am I not	ha·lo	הלא	
sending you ? ”	she·lach·tee·kha	שלחתיך	
[Gideon] replied	vay·yo·mer	ויאמר	Judges 6:15
-	e·law	אליו	
“ Please	bee	בי	
my Lord ”	a·do·nay	אדני	
“ how	bam·mah	במה	
can I save	o·wo·shee·a	אושיע	
-	et	את	
Israel ?	yis·ra·el	ישראל	
Indeed	hin·neh	הנה	

my clan	al·pee		
is the weakest	had·dal	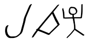	
in Manasseh	bim·nash·sheh	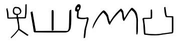	
and I	ve·a·no·khee	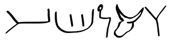	
am the youngest	hats·tsa·eer		
house ”	be·vet	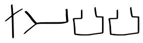	
in my father’s	a·vee	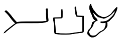	
replied	vay·yo·mer		Judges 6:16
-	e·law	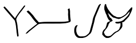	
the LORD	YHVH		
“ Surely	kee	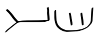	
I will be	eh·yeh		
with you ”	im·makh		
“ and you will strike down	ve·hik·kee·ta		
-	et		
[all] the Midianites	mid·yan		
man ”	ke·eesh	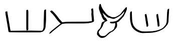	
as one	e·chad	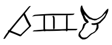	
Gideon answered	vay·yo·mer	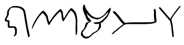	Judges 6:17
-	e·law	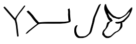	
“ If	im		
	na		
I have found	ma·tsa·tee		
favor	chen	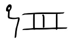	
in Your sight	be·e·ne·kha	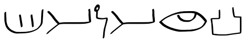	
give	ve·a·see·ta		
me	lee	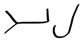	

a sign	o·wt		
that [it is] You	sha·at·tah		
speaking	me·dab·ber		
with me	im·mee		
do not	al		Judges 6:18
Please	na		
depart	ta·mush		
from this [place]	miz·zeh		
until	ad		
I return	bo·ee		
to You	e·le·kha	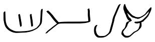	
Let me bring	ve·ho·tse·tee		
-	et		
my offering	min·cha·tee	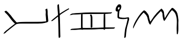	
and set [it]	ve·hin·nach·tee	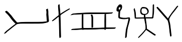	
before You ”	le·pha·ne·kha	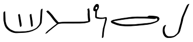	
And [the LORD] said	vay·yo·mar		
“ I	a·no·khee		
will stay	e·shev		
until	ad		
you return ”	shu·ve·kha	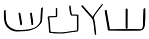	
So Gideon	ve·gid·o·wn		Judges 6:19
went in	ba		
and prepared	vay·ya·as		
a young goat	ge·dee		
	iz·zeem	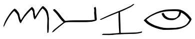	
and an ephah	ve·e·phat	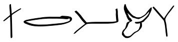	

of flour	qe·mach	
and unleavened bread	mats·tso·wt	
the meat	hab·ba·sar	
He placed	sam	
in a basket	bas·sal	
and the broth	ve·ham·ma·raq	
	sam	
in a pot	bap·pa·rur	
and brought them out	vay·yo·w·tse	
to Him	e·law	
	el	
under	ta·chat	
the oak	ha·e·lah	
to present	vay·yag·gash	
said	vay·yo·mer	Judges 6:20
to him	e·law	
And the angel	mal·akh	
of God	ha·e·lo·heem	
“ Take	qach	
-	et	
the meat	hab·ba·sar	
and	ve·et	
the unleavened bread	ham·mats·tso·wt	
lay [them]	ve·han·nach	
on	el	
rock	has·se·la	

this	hal·laz	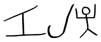	
and	ve·et		
the broth ”	ham·ma·raq		
pour out	she·pho·wkh		
And [Gideon] did	vay·ya·as		
so	ken		
extended	vay·yish·lach		Judges 6:21
Then the angel	mal·akh		
of the LORD	YHVH		
-	et		
the tip	qe·tseh	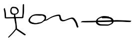	
of the staff	ham·mish·e·net	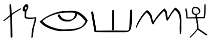	
that	a·sher		
was in his hand	be·ya·do	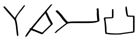	
and touched	vay·yig·ga	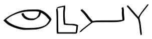	
the meat	bab·ba·sar	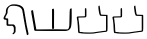	
and the unleavened bread	u·vam·mats·tso·wt		
flared	vat·ta·al		
And fire	ha·esh		
from	min		
the rock	hats·tsur		
and consumed	vat·to·khal		
-	et		
the meat	hab·ba·sar	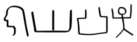	
-	ve·et		
and the unleavened bread	ham·mats·tso·wt		
Then the angel	u·mal·akh		

of the LORD	YHVH	𐤉𐤄𐤅𐤄	
vanished	ha·lakh	𐤄𐤋𐤊	
from his sight	me·e·naw	𐤌𐤏𐤉𐤍𐤉𐤅	
realized	vay·yar	𐤅𐤉𐤓𐤀	Judges 6:22
When Gideon	gid·o·wn	𐤂𐤃𐤏𐤅𐤍	
that	kee	𐤊𐤉	
the angel	mal·akh	𐤌𐤋𐤀𐤊	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
it [was]	hus	𐤄𐤅𐤀𐤎	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
he	gid·o·wn	𐤂𐤃𐤏𐤅𐤍	
“ Oh no	a·hah	𐤀𐤄𐤄	
Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD !	YHVH	𐤉𐤄𐤅𐤄	
	kee	𐤊𐤉	
	al	𐤏𐤋	
	ken	𐤊𐤍	
I have seen	ra·ee·tee	𐤓𐤀𐤉𐤕𐤉	
the angel	mal·akh	𐤌𐤋𐤀𐤊	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
face	pa·neem	𐤐𐤍𐤉𐤌	
to	el	𐤀𐤋	
face ! ”	pa·neem	𐤐𐤍𐤉𐤌	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Judges 6:23
to him	lo	𐤋𐤅	
But the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ Peace [be]	sha·lo·wm	𐤔𐤋𐤅𐤌	

with you	le·kha	לך	
Do not	al	אל	
be afraid	tee·ra	תירא	
for you will not	lo	לא	
die ”	ta·mut	תמות	
built	vay·yi·ven	ויבן	Judges 6:24
there	sham	שם	
So Gideon	gid·o·wn	גדעון	
an altar	miz·be·ach	מזבח	
to the LORD	la·YHVH	ליהוה	
and called	vay·yiq·ra	ויקרא	
it	lo	לו	
The LORD	YHVH	יהוה	
Is Peace	sha·lo·wm	שלום	
To	ad	עד	
day	hay·yo·wm	היום	
this	haz·zeh	הזה	
it stands	o·w·den·nu	עודנו	
in Ophrah	be·a·phe·rat	בעפרת	
	a·vee	אבי	
of the Abiezrites	ha·ez·ree	העזריפ	
-	vay·hee	ויהי	Judges 6:25
night	bal·lay·lah	בלילה	
On that very	ha·hu	ההוא	
said	vay·yo·mer	ויאמר	
to [Gideon]	lo	לו	
the LORD	YHVH	יהוה	

“ Take	qach	קח	
-	et	את	
young bull	par	פר	
	hash·sho·wr	השור	
-	a·sher	אשר	
your father’s	le·a·vee·kha	לאביך	
bull	u·phar	ופר	
and a second	hash·she·nee	השני	
seven	she·va	שבע	
years old	sha·neem	שנים	
tear down	ve·ha·ras·ta	והרסת	
-	et	את	
altar	miz·bach	מזבח	
to Baal	hab·ba·al	הבעל	
-	a·sher	אשר	
your father’s	le·a·vee·kha	לאביך	
-	ve·et	ואת	
the Asherah pole	ha·a·she·rah	האשרה	
-	a·sher	אשר	
beside it	a·law	עליו	
and cut down	tikh·rot	תכרת	
Then build	u·va·nee·ta	ובנית	Judges 6:26
altar	miz·be·ach	מזבח	
to the LORD	la·YHVH	ליהוה	
your God	e·lo·he·kha	אלהיך	
on	al	על	
the top	rosh	ראש	

stronghold	ham·ma·o·wz		
of this	haz·zeh		
a proper	bam·ma·a·ra·khah		
take	ve·la·qach·ta	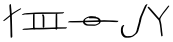	
-	et		
bull	hap·par		
the second	hash·she·nee	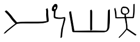	
and offer	ve·ha·a·lee·ta		
it as a burnt offering ”	o·w·lah		
And with the wood	ba·a·tse		
of the Asherah pole	ha·a·she·rah		
-	a·sher		
you cut down	tikh·rot		
took	vay·yiq·qach	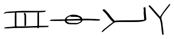	Judges 6:27
So Gideon	gid·o·wn		
ten	a·sa·rah		
	a·na·sheem	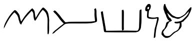	
of his servants	me·a·va·daw	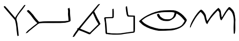	
and did	vay·ya·as		
as	ka·a·sher		
had told him	dib·ber		
	e·law	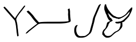	
the LORD	YHVH		
	vay·hee	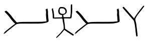	
But because	ka·a·sher		
he was too afraid	ya·re		
-	et		

household	bet	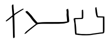	
of his father's	a·vee	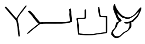	
and	ve·et		
the men	an·she		
of the city	ha·eer		
[rather than]	me·a·so·wt		
in the daytime	yo·w·mam		
he did [it]	vay·ya·as		
by night	la·ye·lah	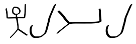	
got up	vay·yash·kee·mu		Judges 6:28
When the men	an·she		
of the city	ha·eer	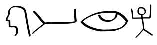	
in the morning	bab·bo·qer	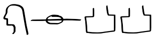	
there was	ve·hin·neh		
torn down	nut·tats		
altar	miz·bach		
Baal's	hab·ba·al		
with the Asherah pole	ve·ha·a·she·rah		
-	a·sher		
beside it	a·law	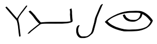	
cut down	ko·ra·tah	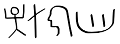	
-	ve·et		
bull	hap·par		
and the second	hash·she·nee		
offered up	ho·a·lah		
on	al		
altar	ham·miz·be·ach	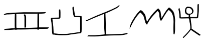	

the newly built	hab·ba·nui	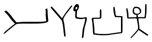	
they said	vay·yo·me·ru		Judges 6:29
one	eesh	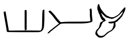	
to	el		
another	re·e·hu		
“ Who	mee		
did	a·sah		
	had·da·var		
this ? ”	haz·zeh		
And after they had investigated thoroughly	vay·yid·re·shu		
	vay·vaq·shu	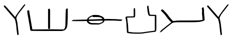	
they were told	vay·yo·me·ru		
“ Gideon	gid·o·wn		
son	ben		
of Joash	yo·w·ash		
did	a·sah		
	had·da·var		
it ”	haz·zeh		
said	vay·yo·me·ru		Judges 6:30
Then the men	an·she		
of the city	ha·eer		
to	el		
Joash	yo·w·ash		
“ Bring out	ho·w·tse		
-	et		
your son	bin·kha	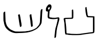	

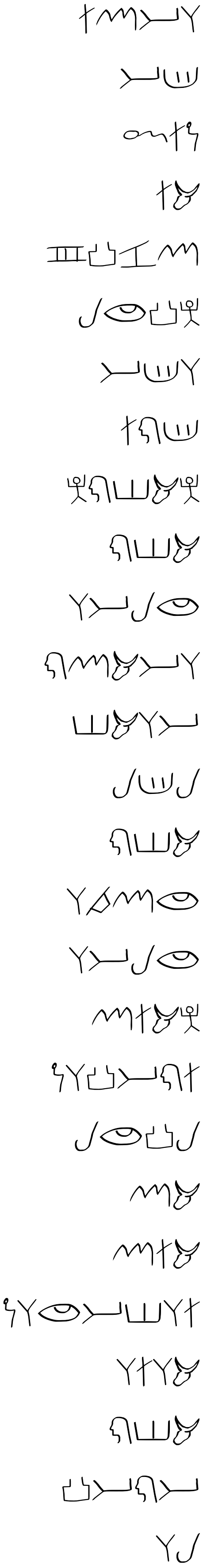

He must die	ve·ya·mot	
because	kee	
he has torn down	na·tats	
-	et	
altar	miz·bach	
Baal’s	hab·ba·al	
	ve·khee	
and cut down	kha·rat	
the Asherah pole	ha·a·she·rah	
-	a·sher	
beside it ”	a·law	
said	vay·yo·mer	Judges 6:31
But Joash	yo·w·ash	
to all	le·khol	
who	a·sher	
stood	a·me·du	
against him	a·law	
“ Are you	ha·at·tem	
contending	te·ree·vun	
for Baal ?	lab·ba·al	
	im	
Are you	at·tem	
trying to save him ?	to·wo·shee·un	
-	o·w·to	
Whoever	a·sher	
pleads his case	ya·reev	
	lo	

will be put to death	yu·mat		
by	ad		
morning !	hab·bo·qer	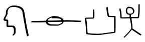	
If	im		
is a god	e·lo·heem		
[Baal]	hu		
let him contend	ya·rev		
for himself	lo	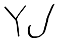	
with	kee	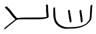	
the one who has torn down	na·tats		
-	et		
his altar ”	miz·be·cho	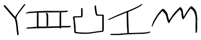	
Gideon was called	vay·yiq·ra	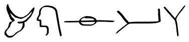	Judges 6:32
	lo	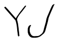	
So on that day	vay·yo·wm	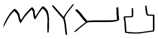	
	ha·hu		
Jerubbaal	ye·rub·ba·al		
that is to say	le·mor		
contend	ya·rev		
with him ”	bo		
“ Let Baal	hab·ba·al		
because	kee	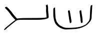	
he had torn down	na·tats		
-	et		
[Baal’s] altar	miz·be·cho	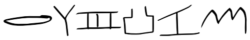	
Then all	ve·khal		Judges 6:33
the Midianites	mid·yan		

Amalekites	va·a·ma·leq		
and other people	u·ve·ne		
of the east	qe·dem	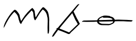	
gathered	ne·es·phu		
together	yach·daw	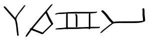	
crossed over [the Jordan]	vay·ya·av·ru		
and camped	vay·ya·cha·nu	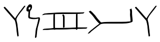	
in the Valley	be·e·meq		
of Jezreel	yiz·re·el		
So the Spirit	ve·ru·ach	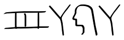	Judges 6:34
of the LORD	YHVH		
came upon	la·ve·shah		
-	et		
Gideon	gid·o·wn		
who blew	vay·yit·qa	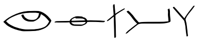	
the ram’s horn	bash·sho·w·phar		
and rallied	va·yiz·za·ʿēq	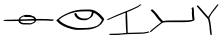	
the Abiezrites	a·vee·e·zer	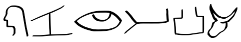	
behind him	a·cha·raw		
messengers	u·mal·a·kheem		Judges 6:35
[Gideon] sent	sha·lach	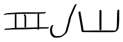	
throughout	be·khal		
Manasseh	me·nash·sheh	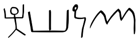	
Calling them	va·yiz·za·ʿēq	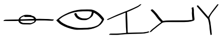	
as well as	gam		
-	hu		
to arms	a·cha·raw		

-	u·mal·a·kheem		
-	sha·lach	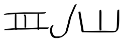	
Asher	be·a·sher		
Zebulun	u·viz·vu·lun	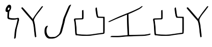	
and Naphtali	u·ve·naph·ta·lee	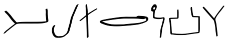	
so that they came up	vay·ya·a·lu		
to meet him	liq·ra·tam		
said	vay·yo·mer		Judges 6:36
Then Gideon	gid·o·wn		
to	el		
God	ha·e·lo·heem	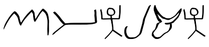	
“ If	im		
	yesh·kha	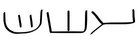	
You are going to save	mo·wo·shee·a	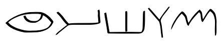	
by my hand	be·ya·dee	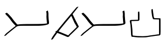	
-	et		
Israel	yis·ra·el	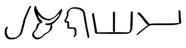	
as	ka·a·sher		
You have said	dib·bar·ta		
then behold	hin·neh		Judges 6:37
I	a·no·khee		
will place	mats·tseeg		
-	et		
a fleece	giz·zat	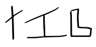	
of wool	hats·tse·mer		
on the threshing floor	bag·go·ren		

If	im	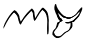	
dew	tal	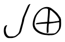	
there is	yih·yeh	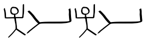	
on	al	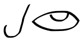	
the fleece	hag·giz·zah	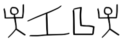	
only	le·vad·dah	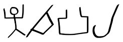	
	ve·al	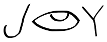	
and all	kal	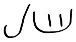	
the ground	ha·a·rets	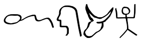	
is dry	cho·rev	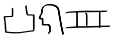	
then I will know	ve·ya·da·tee	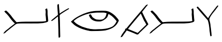	
that	kee	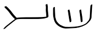	
You are going to save	to·wo·shee·a	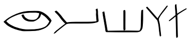	
by my hand	be·ya·dee	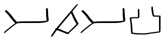	
-	et	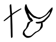	
Israel	yis·ra·el	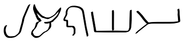	
as	ka·a·sher	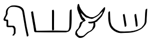	
You have said ”	dib·bar·ta	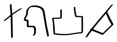	
happened	vay·hee	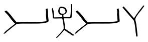	Judges 6:38
And that is what	khen	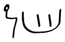	
When [Gideon] arose	vay·yash·kem	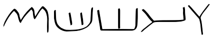	
the next morning	mim·ma·cho·rat	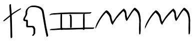	
he squeezed	vay·ya·zar	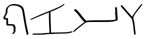	
-	et	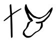	
the fleece	hag·giz·zah	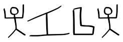	
and wrung	vay·yi·mets	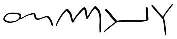	
the dew	tal	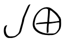	

out	min		
—	hag·giz·zah		
	me·lo·w	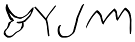	
a bowlful	has·se·phel	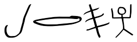	
of water	ma·yim	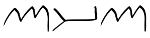	
said	vay·yo·mer		Judges 6:39
Then Gideon	gid·o·wn		
to	el		
God	ha·e·lo·heem	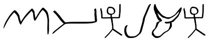	
“ Do not	al		
be angry	yi·char	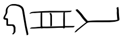	
	ap·pe·kha		
with me	bee	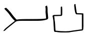	
let me speak	va·a·dab·be·rah		
one more time	akh		
	hap·pa·am		
test	a·nas·seh		
Please allow me	na		
	raq	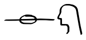	
one more	hap·pa·am		
with the fleece	bag·giz·zah		
let it be	ye·hee		
This time	na		
dry	cho·rev		
	el		
	hag·giz·zah		
	le·vad·dah	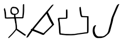	

	ve·al		
covered	kal		
and the ground	ha·a·rets		
-	yih·yeh		
with dew ”	tal		
did	vay·ya·as		Judges 6:40
God	e·lo·heem		
so	ken	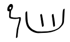	
night	bal·lay·lah	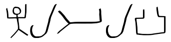	
And that	ha·hu		
was	vay·hee	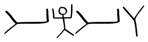	
dry	cho·rev		
	el		
the fleece	hag·giz·zah		
Only	le·vad·dah	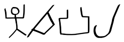	
	ve·al		
	kal		
the ground	ha·a·rets		
covered	ha·yah	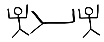	
and dew	tal	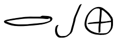	
Early in the morning	vay·yash·kem	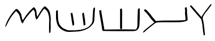	Judges 7:1
Jerubbaal	ye·rub·ba·al		
(that is	hu		
Gideon)	gid·o·wn		
and all	ve·khal		
the men	ha·am		
-	a·sher		

with him	it·to		
camped	vay·ya·cha·nu	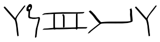	
beside	al		
	en	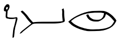	
the spring of Harod	cha·rod		
And the camp	u·ma·cha·neh	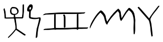	
of Midian	mid·yan		
was	ha·yah	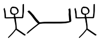	
of them	lo		
north	mits·tsa·pho·wn		
near the hill	mig·giv·at		
of Moreh	ham·mo·w·reh		
in the valley	ba·e·meq		
said	vay·yo·mer		Judges 7:2
Then the LORD	YHVH		
to	el		
Gideon	gid·o·wn		
too many	rav	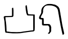	
people	ha·am		
-	a·sher		
“ You have	it·takh	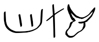	
for Me to deliver	mit·tit·tee		
-	et		
Midian	mid·yan		
into their hands	be·ya·dam	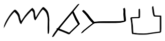	
lest	pen		
glorify themselves	yit·pa·er		

over Me	a·lay	
Israel	yis·ra·el	
saying	le·mor	
‘ My own hand	ya·dee	
has saved	ho·wo·shee·ah	
me ’	lee	
therefore	ve·at·tah	Judges 7:3
proclaim	qe·ra	
Now	na	
in the hearing	be·a·ze·ne	
of the people :	ha·am	
	le·mor	
‘ Whoever	mee	
is fearful	ya·re	
and trembling	ve·cha·red	
may turn back	ya·shov	
and leave	ve·yits·por	
Mount	me·har	
Gilead ’”	hag·gil·ad	
turned back	vay·ya·shav	
-	min	
[of them]	ha·am	
So twenty-two	es·reem	
	u·she·na·yim	
thousand	e·leph	
but ten	va·a·se·ret	
thousand	a·la·pheem	

remained	nish·a·ru		
said	vay·yo·mer		Judges 7:4
Then the LORD	YHVH	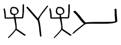	
to	el		
Gideon	gid·o·wn		
“ There are still	o·wd		
people	ha·am		
too many	rav		
Take them down	ho·w·red		
-	o·w·tam		
to	el		
the water	ham·ma·yim	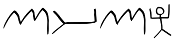	
and I will sift them	ve·ets·re·phen·nu		
for you	le·kha	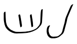	
there	sham	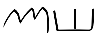	
	ve·ha·yah	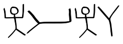	
If	a·sher		
I say	o·mar		
to you	e·le·kha	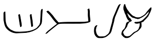	
‘ This [one]	zeh	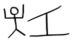	
shall go	ye·lekh	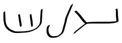	
with you ’	it·takh	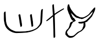	
	hu		
he shall go	ye·lekh	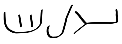	
	it·takh	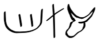	
But	ve·khol		
if	a·sher		

I say	o·mar		
	e·le·kha	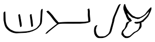	
‘ This [one]	zeh	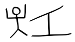	
shall not	lo		
go	ye·lekh	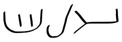	
with you ’	im·makh		
he	hu		
shall not	lo		
go ”	ye·lekh	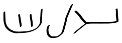	
down	vay·yo·w·red	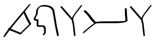	Judges 7:5
-	et		
So [Gideon] brought the people	ha·am		
to	el		
the water	ham·ma·yi·ms	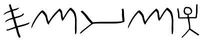	
said	vay·yo·mer		
and the LORD	YHVH		
to	el		
[him]	gid·o·wn		
those	kol	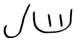	
who	a·sher		
lap	ya·loq	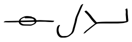	
with their tongues	bil·sho·w·no		
	min		
the water	ham·ma·yim	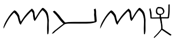	
like	ka·a·sher		
	ya·loq	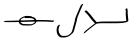	
a dog	hak·ke·lev	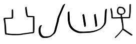	

“ Separate	tats·tseeg		
-	o·w·to		
-	le·vad	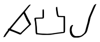	
from those	ve·khol		
who	a·sher		
kneel	yikh·ra		
	al		
	bir·kaw		
to drink ”	lish·to·wt		
was	vay·hee	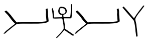	Judges 7:6
And the number	mis·par		
of those who lapped [the water]	ha·ma·laq·qeem	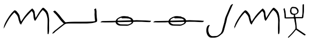	
with their hands	be·ya·dam	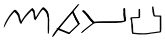	
to	el		
their mouths	pee·hem	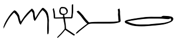	
three	she·losh	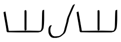	
hundred	me·o·wt		
men	eesh	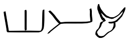	
all	ve·khol		
the others	ye·ter	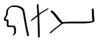	
	ha·am		
knelt	ka·re·u		
	al		
	bir·khe·hem		
to drink	lish·to·wt		
	ma·yim	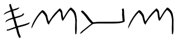	
said	vay·yo·mer		Judges 7:7

Then the LORD	YHVH		
to	el		
Gideon	gid·o·wn		
“ With the three	bish·losh	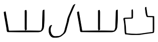	
hundred	me·o·wt		
men	ha·eesh	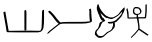	
who lapped [the water]	ha·ma·laq·qeem	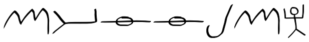	
I will save	o·wo·shee·a	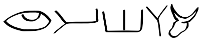	
you	et·khem		
and deliver	ve·na·tat·tee	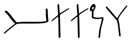	
-	et		
the Midianites	mid·yan		
into your hand	be·ya·de·kha	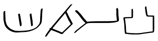	
But all the others	ve·khal		
	ha·am		
are to go	ye·le·khu	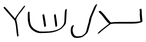	
	eesh	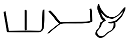	
home ”	lim·qo·mo	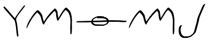	
who took	vay·yiq·chu	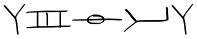	Judges 7:8
-	et		
the provisions	tse·dah		
of the others	ha·am		
charge of	be·ya·dam	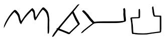	
-	ve·et		
and rams’ horns	sho·wph·ro·te·hem		
And	ve·et		
the rest of	kal	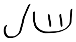	

the Israelites	eesh	
	yis·ra·el	
So Gideon sent	shil·lach	
	eesh	
to their tents	le·o·ha·law	
the three	u·vish·losh	
hundred	me·o·wt	
men	ha·eesh	
but kept	he·che·zeeq	
the camp	u·ma·cha·neh	
of Midian	mid·yan	
lay	ha·yah	
him	lo	
below	mit·ta·chat	
in the valley	ba·e·meq	
-	vay·hee	Judges 7:9
night	bal·lay·lah	
That	ha·hu	
said	vay·yo·mer	
to [Gideon]	e·law	
the LORD	YHVH	
“ Get up	qum	
[and] go down	red	
against the camp	bam·ma·cha·neh	
for	kee	
I have delivered it	ne·tat·tee	
into your hand	be·ya·de·kha	

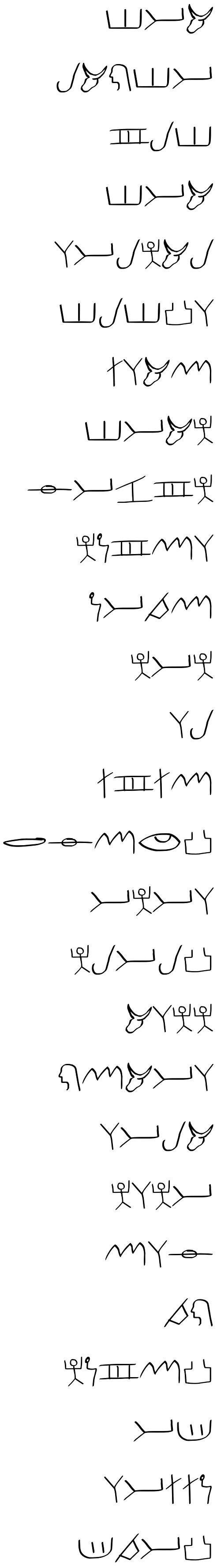

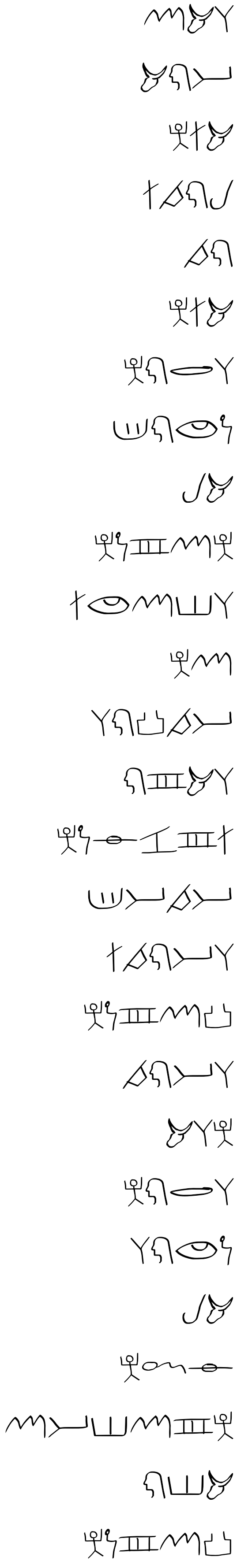

But if	ve·im	Judges 7:10
are afraid	ya·re	
you	at·tah	
to [do so]	la·re·det	
then go down	red	
	at·tah	
Purah	u·phu·rah	
with your servant	na·ar·kha	
to	el	
the camp	ham·ma·cha·neh	
and listen	ve·sha·ma·ta	Judges 7:11
to what	mah	
they are saying	ye·dab·be·ru	
Then	ve·a·char	
will be strengthened	te·che·zaq·nah	
your hands	ya·de·kha	
to attack	ve·ya·rad·ta	
the camp ”	bam·ma·cha·neh	
went	vay·ye·red	
So he	hu	
with Purah	u·phu·rah	
his servant	na·a·ro	
to	el	
the outposts	qe·tseh	
where armed men	ha·cha·mu·sheem	
were [guarding]	a·sher	
the camp	bam·ma·cha·neh	

Now the Midianites	u·mid·yan	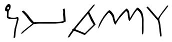	Judges 7:12
Amalekites	va·a·ma·leq	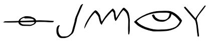	
and all	ve·khal	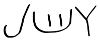	
the other people	be·ne	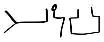	
of the east	qe·dem	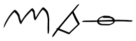	
had settled	no·phe·leem	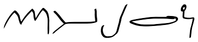	
in the valley	ba·e·meq	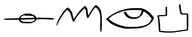	
locusts	ka·ar·beh	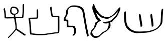	
like a swarm of	la·rov	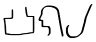	
and their camels	ve·lig·mal·le·hem	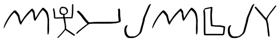	
were as countless	en	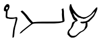	
	mis·par	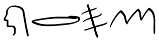	
as the sand	ka·cho·wl	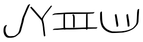	
on	she·al	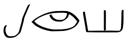	
the seashore	se·phat	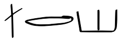	
	hay·yam	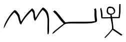	
	la·rov	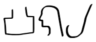	
arrived	vay·ya·vo	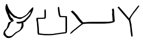	Judges 7:13
And as Gideon	gid·o·wn	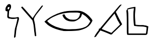	
	ve·hin·neh	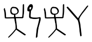	
a man	eesh	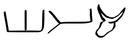	
was telling	me·sap·per	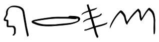	
his friend	le·re·e·hu	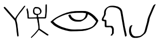	
about a dream	cha·lo·wm	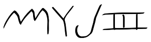	
he said	vay·yo·mer	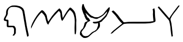	
“ Behold	hin·neh	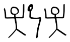	
I had a dream	cha·lo·wm	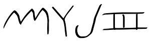	

”	cha·lam·tee		
“ and I saw	ve·hin·neh		
a loaf	tse·lol	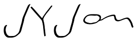	
bread	le·chem	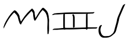	
of barley	se·o·reem	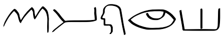	
tumbling	mit·hap·pekh		
camp	be·ma·cha·neh	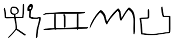	
into the Midianite	mid·yan		
come	vay·ya·vo	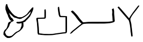	
	ad		
the tent	ha·o·hel		
It struck	vay·yak·ke·hu	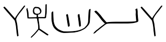	
so hard that	vay·yip·pol	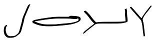	
overturned	vay·ya·haph·khe·hu		
	le·ma·lah		
and collapsed ”	ve·na·phal		
the tent	ha·o·hel		
replied :	vay·ya·an	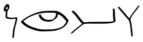	Judges 7:14
His friend	re·e·hu		
	vay·yo·mer		
is nothing	en	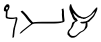	
“ This	zot		
less than	bil·tee	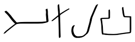	
	im		
the sword	che·rev		
of Gideon	gid·o·wn		
son	ben		

of Joash	yo·w·ash	
the Israelite	eesh	
	yis·ra·el	
has delivered	na·tan	
God	ha·e·lo·heem	
into his hand ”	be·ya·do	
-	et	
Midian	mid·yan	
and	ve·et	
the whole	kal	
camp	ham·ma·cha·neh	
-	vay·hee	Judges 7:15
heard	khish·mo·a	
When Gideon	gid·o·wn	
-	et	
	mis·par	
the dream	ha·cha·lo·wm	
-	ve·et	
and its interpretation	shiv·ro	
he bowed in worship	vay·yish·ta·chu	
He returned	vay·ya·shav	
to	el	
the camp	ma·cha·neh	
of Israel	yis·ra·el	
and said	vay·yo·mer	
“ Get up	qu·mu	
for	kee	

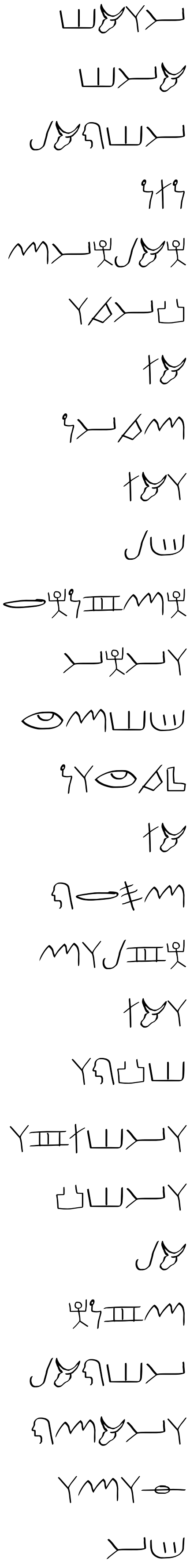

has delivered	na·tan	
the LORD	YHVH	
into your hand ”	be·yed·khem	
-	et	
the camp	ma·cha·neh	
of Midian	mid·yan	
And he divided	vay·ya·chats	Judges 7:16
-	et	
the three	she·losh	
hundred	me·o·wt	
men	ha·eesh	
into three	she·lo·shah	
companies	ra·sheem	
and gave	vay·yit·ten	
a ram’s horn	sho·w·pha·ro·wt	
in one hand	be·yad	
each man	kul·lam	
jar [in the other]	ve·khad·deem	
and a large	re·qeem	
a torch	ve·lap·pi·deem	
containing	be·to·wkh	
-	hak·kad·deem	
[Gideon] said	vay·yo·mer	Judges 7:17
	a·le·hem	
	mim·men·nee	
“ Watch me	tir·u	
as I do ”	ve·khen	

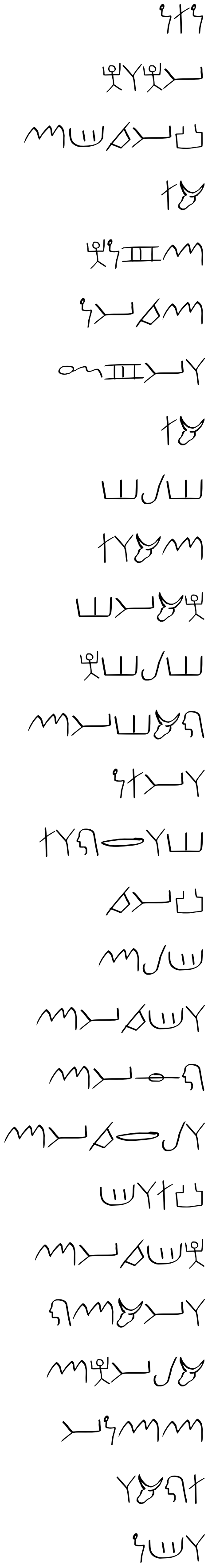

and do	ta·a·su
	ve·hin·neh
“ When I	a·no·khee
come	va
to the outskirts	biq·tseh
of the camp	ham·ma·cha·neh
	ve·ha·yah
exactly as	kha·a·sher
do	e·e·seh
	ken
I do	ta·a·sun
blow	ve·ta·qa·tee
our horns	bash·sho·w·phar
When I	a·no·khee
and all	ve·khal
who [are]	a·sher
with me	it·tee
to blow	u·te·qa·tem
your horns	bash·sho·w·pha·ro·wt
are also	gam
then you	at·tem
around	se·vee·vo·wt
from all	kal
the camp	ham·ma·cha·neh
and shout	va·a·mar·tem
‘ For the LORD	la·YHVH
and for Gideon ! ’”	u·le·gid·o·wn

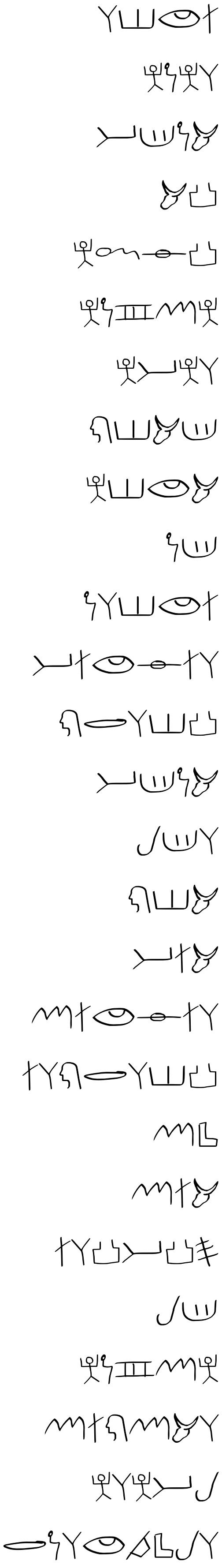

Judges 7:18

reached	vay·ya·vo	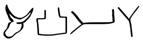	Judges 7:19
Gideon	gid·o·wn		
and the hundred	u·me·ah		
men	eesh	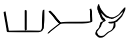	
-	a·sher		
with him	it·to		
the outskirts	biq·tseh	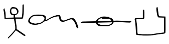	
of the camp	ham·ma·cha·neh	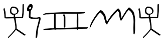	
at the beginning	rosh		
watch	ha·ash·mo·ret	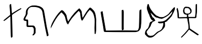	
of the middle	hat·tee·kho·w·nah	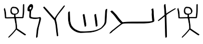	
just after	akh		
the changing	ha·qem	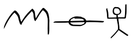	
	he·qee·mu	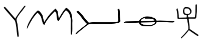	
-	et		
of the guard	hash·sho·me·reem		
They blew	vay·yit·qe·u	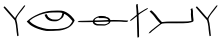	
their horns	bash·sho·w·pha·ro·wt	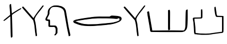	
and broke	ve·na·pho·wts		
the jars	hak·kad·deem	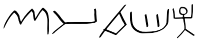	
that [were]	a·sher		
in their hands	be·ya·dam	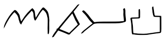	
blew	vay·yit·qe·u	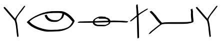	Judges 7:20
The three	she·lo·shet	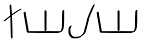	
companies	ha·ra·sheem	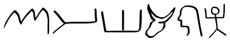	
their horns	bash·sho·w·pha·ro·wt	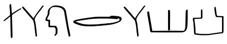	
and shattered	vay·yish·be·ru	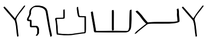	

their jars	hak·kad·deem	הכדים	
Holding	vay·ya·cha·zee·qu	ויחזיקו	
hands	ve·yad	ביד	
in their left	se·m·ʾo·lam	שמאולם	
the torches	bal·lap·pi·deem	בלפדים	
hands	u·ve·yad	וביד	
in their right	ye·mee·nam	ימינם	
and the horns	hash·sho·w·pha·ro·wt	השופרות	
	lit·qo·w·a	לתקוע	
they shouted	vay·yiq·re·u	ויקראו	
“ A sword	che·rev	חרב	
for the LORD	la·YHVH	ליהוה	
and for Gideon ! ”	u·le·gid·o·wn	ולגדעון	
took	vay·ya·am·du	ויעמדו	Judges 7:21
Each [Israelite]	eesh	איש	
his position	tach·taw	תחתיו	
around	sa·veev	סביב	
the camp	lam·ma·cha·neh	למחנה	
fled	vay·ya·rats	וירץ	
and the entire	kal	כל	
Midianite army	ham·ma·cha·neh	המחנה	
crying out	vay·ya·ree·u	ויריעו	
as they ran	vay·ya·nī·su	ויניסו	
sounded	vay·yit·qe·u	ויתקעו	Judges 7:22
And when the three	she·losh	שלש	
hundred	me·o·wt	מאות	
rams’ horns	hash·sho·w·pha·ro·wt	השופרות	

set	vay·ya·sem	
the LORD	YHVH	
-	et	
with their swords	che·rev	
all the men	eesh	
against one another	be·re·e·hu	
	u·ve·khal	
in the camp	ham·ma·cha·neh	
fled	vay·ya·nas	
The army	ham·ma·cha·neh	
to	ad	
	bet	
Beth-shittah	hash·shit·tah	
toward Zererah	tse·re·ra·tah	
as	ad	
far as the border	se·phat	
	a·vel	
of Abel-meholah	me·cho·w·lah	
near	al	
Tabbath	tab·bat	
were called out	vay·yits·tsa·eq	Judges 7:23
Then the men	eesh	
of Israel	yis·ra·el	
Naphtali	min·naph·ta·lee	
from	u·min	
Asher	a·sher	
and	u·min	

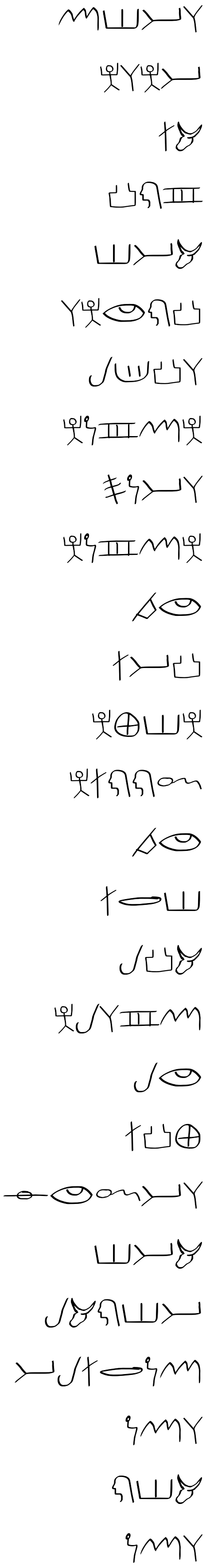

all	kal	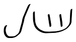	
Manasseh	me·nash·sheh	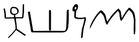	
and they pursued	vay·yir·de·phu	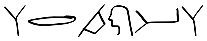	
	a·cha·re	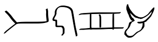	
the Midianites	mid·yan	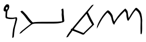	
messengers	u·mal·a·kheem	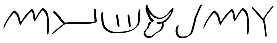	Judges 7:24
sent	sha·lach	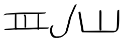	
Gideon	gid·o·wn	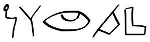	
throughout	be·khal	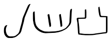	
the hill country	har	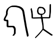	
of Ephraim	eph·ra·yim	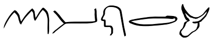	
to say	le·mor	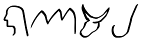	
“ Come down	re·du	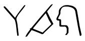	
against	liq·rat	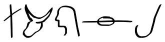	
the Midianites	mid·yan	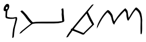	
and seize	ve·likh·du	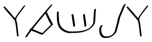	
ahead of them	la·hem	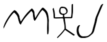	
-	et	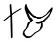	
the waters	ham·ma·yim	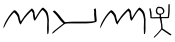	
as far as	ad	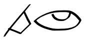	
	bet	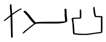	
Beth-barah	ba·rah	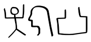	
- ”	ve·et	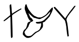	
of the Jordan	hay·yar·den	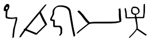	
were called out	vay·yits·tsa·eq	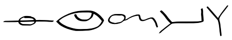	
So all	kal	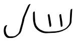	
the men	eesh	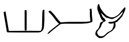	

of Ephraim	eph·ra·yim	
and they captured	vay·yil·ke·du	
-	et	
the waters	ham·ma·yim	
as	ad	
	bet	
far as Beth-barah	ba·rah	
-	ve·et	
of the Jordan	hay·yar·den	
They also captured	vay·yil·ke·du	Judges 7:25
the two	she·ne	
princes	sa·re	
of Midian	mid·yan	
-	et	
Oreb	o·rev	
-	ve·et	
and Zeeb	ze·ev	
and they killed	vay·ya·har·gu	
-	et	
Oreb	o·w·rev	
at the rock	be·tsur	
of Oreb	o·w·rev	
-	ve·et	
and Zeeb	ze·ev	
	ha·re·gu	
at the winepress	ve·ye·qev	
of Zeeb	ze·ev	

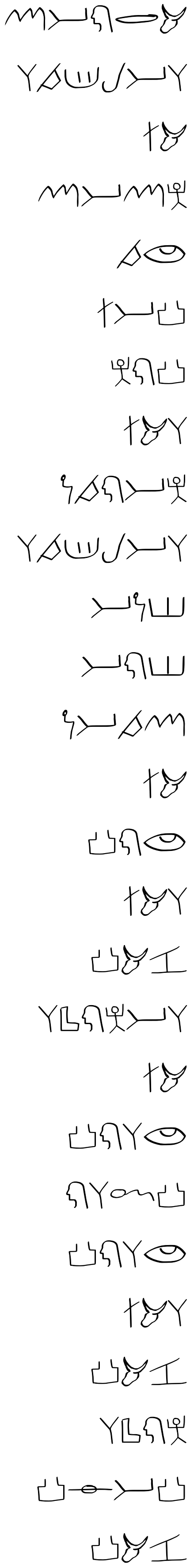

So they pursued	vay·yir·de·phu	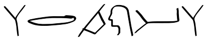	
	el	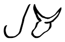	
the Midianites	mid·yan	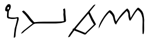	
the heads	ve·rosh	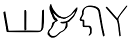	
of Oreb	o·rev	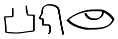	
and Zeeb	u·ze·ev	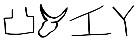	
[and] brought	he·vee·u	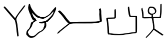	
to	el	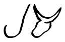	
Gideon	gid·o·wn	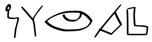	
on the other side	me·e·ver	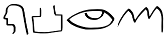	
of the Jordan	lay·yar·den	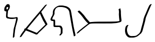	
said	vay·yo·me·ru	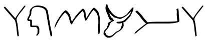	Judges 8:1
to [Gideon]	e·law	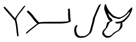	
Then the men	eesh	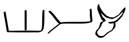	
of Ephraim	eph·ra·yim	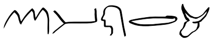	
“ Why	mah	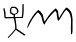	
	had·da·var	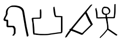	
this	haz·zeh	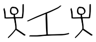	
have you done	a·see·ta	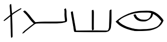	
to us ?	la·nu	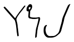	
Why did you fail	le·vil·tee	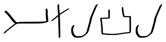	
to call	qe·ro·wt	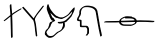	
us	la·nu	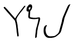	
when	kee	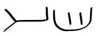	
you went	ha·lakh·ta	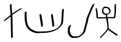	
to fight	le·hil·la·chem	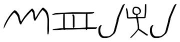	
against Midian ? ”	be·mid·yan	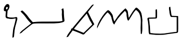	

And they contended	vay·ree·vun	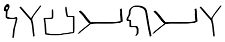	
with him violently	it·to		
	be·cha·ze·qah	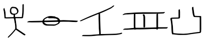	
But [Gideon] answered	vay·yo·mer		Judges 8:2
them	a·le·hem	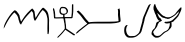	
what	meh	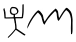	
have I accomplished	a·see·tee	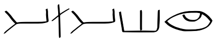	
“ Now	at·tah		
compared to you ?	ka·khem		
Are not	ha·lo·w		
better	to·wv		
the gleanings	o·le·lo·wt	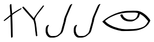	
of Ephraim	eph·ra·yim		
than the grape harvest	miv·tseer		
of Abiezer ?	a·vee·e·zer	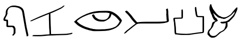	
into your hand	be·yed·khem		Judges 8:3
has delivered	na·tan	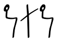	
God	e·lo·heem		
-	et		
the two princes	sa·re	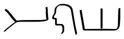	
of Midian	mid·yan		
-	et		
Oreb	o·rev		
and	ve·et		
Zeeb	ze·ev		
What	u·mah		
was I able	ya·kho·le·tee	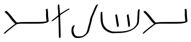	

to do	a·so·wt		
compared to you ? ”	ka·khem		
	az		
subsided	ra·phe·tah		
their anger	ru·cham	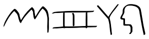	
against him	me·a·law		
When he had said	be·dab·be·ro		
	had·da·var		
this	haz·zeh		
came	vay·ya·vo	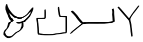	Judges 8:4
Then Gideon	gid·o·wn		
to the Jordan	hay·yar·de·nah		
[and] crossed it	o·ver	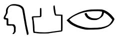	
	hu		
three	u·she·losh		
hundred	me·o·wt		
men	ha·eesh	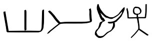	
-	a·sher		
and his	it·to		
exhausted	a·ye·pheem		
yet still in pursuit	ve·ro·de·pheem		
So [Gideon] said	vay·yo·mer		Judges 8:5
to the men	le·an·she		
of Succoth	suk·ko·wt		
give	te·nu	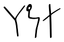	
“ Please	na		
some	kik·ke·ro·wt		

bread	le·chem	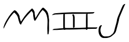	
my troops	la·am		
-	a·sher		
-	be·rag·lay	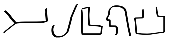	
for	kee	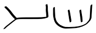	
are exhausted	a·ye·pheem		
they	hem	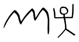	
and I	ve·a·no·khee	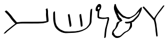	
am still pursuing	ro·deph		
	a·cha·re	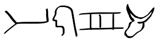	
Zebah	ze·vach		
and Zalmunna	ve·tsal·mun·na	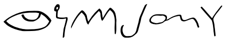	
the kings	mal·khe	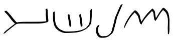	
of Midian ”	mid·yan		
asked	vay·yo·mer		Judges 8:6
But the leaders	sa·re	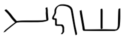	
of Succoth	suk·ko·wt		
“ [Are] the hands	ha·khaph		
of Zebah	ze·vach		
and Zalmunna	ve·tsal·mun·na	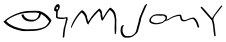	
already	at·tah		
in your possession	be·ya·de·kha	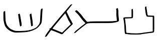	
that	kee	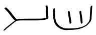	
we should give	nit·ten	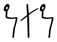	
to your army ? ”	lits·va·a·kha		
bread	la·chem	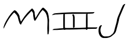	
replied	vay·yo·mer		Judges 8:7

Gideon	gid·o·wn		
“ Very well ”	la·khen		
has delivered	be·tet		
“ when the LORD	YHVH		
-	et		
Zebah	ze·vach		
and	ve·et		
Zalmunna	tsal·mun·na	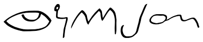	
into my hand	be·ya·dee	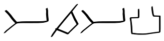	
I will tear	ve·dash·tee		
-	et		
your flesh	be·sar·khem	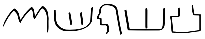	
with	et		
the thorns	qo·w·tse		
of the wilderness	ham·mid·bar		
! ”	ve·et		
and briers	hab·bar·qo·neem	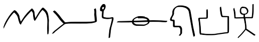	
he went up	vay·ya·al	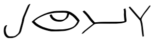	Judges 8:8
From there	mish·sham		
to Penuel	pe·nu·el		
and asked	vay·dab·ber	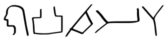	
from them	a·le·hem	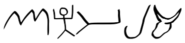	
the same	ka·zot		
gave the same response	vay·ya·a·nu		
-	o·w·to		
but the men	an·she		
of Penuel	phe·nu·el		

as	ka·a·sher	
-	a·nu	
the men	an·she	
of Succoth	suk·ko·wt	
told	vay·yo·mer	Judges 8:9
So [Gideon]	gam	
the men	le·an·she	
of Penuel	phe·nu·el	
	le·mor	
“ When I return	be·shu·vee	
in triumph	ve·sha·lo·wm	
I will tear down	et·tots	
-	et	
tower ! ”	ham·mig·dal	
this	haz·zeh	
Now Zebah	ve·ze·vach	Judges 8:10
and Zalmunna	ve·tsal·mun·na	
were in Karkor	baq·qar·qor	
their army	u·ma·cha·ne·hem	
with	im·mam	
of about fifteen	ka·cha·me·shet	
	a·sar	
thousand [men] —	e·leph	
all	kol	
that were left	han·no·w·ta·reem	
of	mik·kol	
the armies	ma·cha·neh	

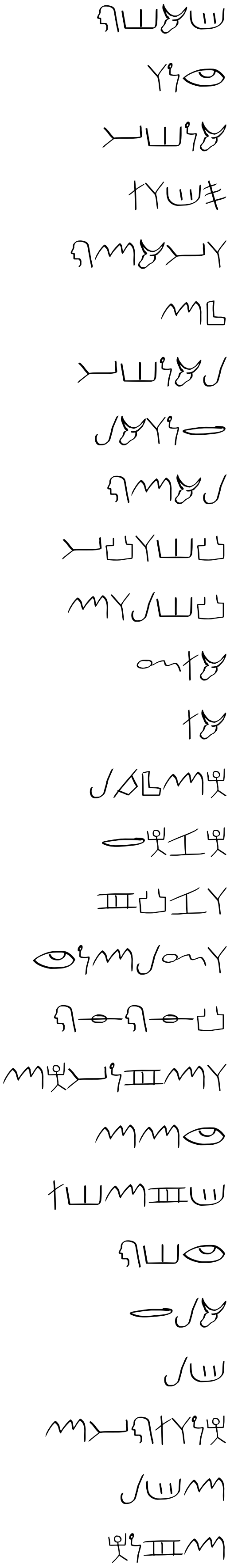

of the people	ve·ne	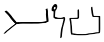	
of the east	qe·dem	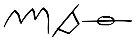	
had already fallen	ve·han·no·phe·leem	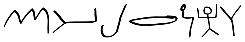	
A hundred	me·ah		
and twenty	ve·es·reem	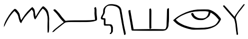	
thousand	e·leph	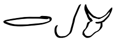	
swordsmen	eesh	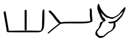	
	sho·leph	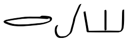	
	cha·rev		
went up	vay·ya·al	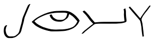	Judges 8:11
And Gideon	gid·o·wn		
route	de·rekh		
by way of the caravan	hash·she·khu·ne		
	va·o·ha·leem	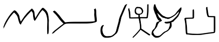	
east	miq·qe·dem	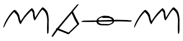	
of Nobah	le·no·vach	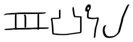	
and Jogbehah	ve·ya·ge·bo·hah		
and he attacked	vay·yakh	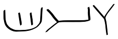	
-	et		
their army	ham·ma·cha·neh	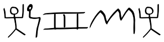	
[taking them]	ve·ham·ma·cha·neh	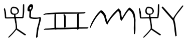	
	ha·yah	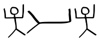	
by surprise	ve·tach		
fled	vay·ya·nu·su		Judges 8:12
When Zebah	ze·vach		
and Zalmunna	ve·tsal·mun·na	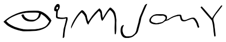	
[Gideon] pursued	vay·yir·doph		

	a·cha·re·hem	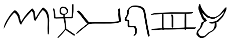	
and captured	vay·yil·kod	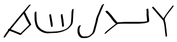	
-	et		
these two	she·ne	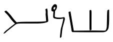	
kings	mal·khe	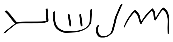	
of Midian	mid·yan		
-	et		
-	ze·vach		
-	ve·et		
-	tsal·mun·na	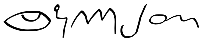	
their entire	ve·khal		
army	ham·ma·cha·neh	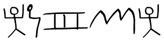	
routing	he·che·reed	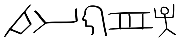	
returned	vay·ya·shav		Judges 8:13
After this, Gideon	gid·o·wn		
son	ben		
of Joash	yo·w·ash		
from	min		
the battle	ham·mil·cha·mah	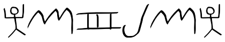	
along the Ascent of	mil·ma·a·leh		
Heres	he·cha·res	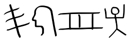	
There he captured	vay·yil·kad	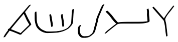	Judges 8:14
a young man	na·ar		
	me·an·she	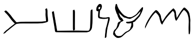	
of Succoth	suk·ko·wt		
and interrogated him	vay·yish·a·le·hu		
The young man wrote down	vay·yikh·tov		

for him	e·law	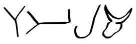	
-	et		
leaders	sa·re	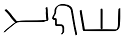	
of Succoth	suk·ko·wt		
and	ve·et		
elders	ze·qe·ne·ha	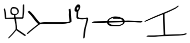	
the names of the seventy-seven	shiv·eem		
	ve·shiv·ah		
-	eesh	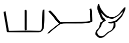	
And [Gideon] went	vay·ya·vo	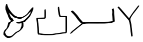	Judges 8:15
to	el		
the men	an·she		
of Succoth	suk·ko·wt		
and said	vay·yo·mer		
“ Here	hin·neh		
are Zebah	ze·vach	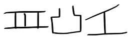	
and Zalmunna	ve·tsal·mun·na	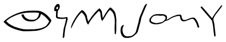	
about whom	a·sher		
you taunted	che·raph·tem		
me	o·w·tee	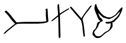	
saying	le·mor		
‘ [Are] the hands	ha·khaph		
of Zebah	ze·vach	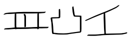	
and Zalmunna	ve·tsal·mun·na	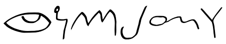	
already	at·tah		
in your possession	be·ya·de·kha	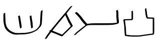	
that	kee	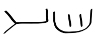	

we should give	nit·ten	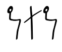	
men ? ’”	la·a·na·she·kha	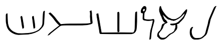	
to your weary	hay·ye·e·pheem	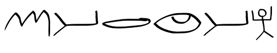	
bread	la·chem	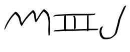	
Then he took	vay·yiq·qach	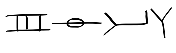	Judges 8:16
-	et	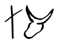	
the elders	ziq·ne	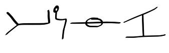	
of the city	ha·eer	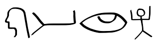	
and [using]	ve·et	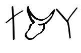	
the thorns	qo·w·tse	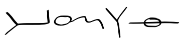	
of the wilderness	ham·mid·bar	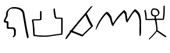	
-	ve·et	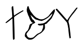	
and briers	hab·bar·qo·neem	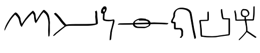	
he disciplined	vay·yo·da	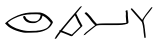	
-	ba·hem	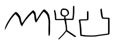	
-	et	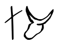	
the men	an·she	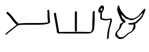	
of Succoth	suk·ko·wt	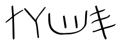	
-	ve·et	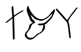	Judges 8:17
the tower	mig·dal	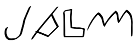	
of Penuel	pe·nu·el	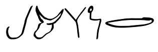	
He also pulled down	na·tats	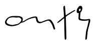	
and killed	vay·ya·ha·rog	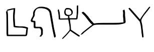	
-	et	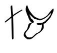	
the men	an·she	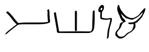	
of the city	ha·eer	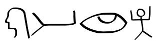	
Next, [Gideon] asked	vay·yo·mer	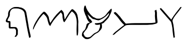	Judges 8:18

	el	
Zebah	ze·vach	
	ve·el	
and Zalmunna	tsal·mun·na	
“ What kind	e·phoh	
of men	ha·a·na·sheem	
-	a·sher	
did you kill	ha·rag·tem	
at Tabor ? ”	be·ta·vo·wr	
they answered	vay·yo·m·ru	
“ Men like you ”	ka·mo·w·kha	
	khe·mo·w·hem	
“ [each] one	e·chad	
resembling	ke·to·ar	
the son	be·ne	
of a king ”	ham·me·lekh	
Gideon replied	vay·yo·mar	Judges 8:19
were my brothers ”	a·chay	
“ the sons	be·ne	
of my mother !	im·mee	
“ They	hem	
lives	chay	
As surely as the LORD	YHVH	
if	lu	
you had let them live	ha·cha·yi·tem	
-	o·w·tam	
I would not	lo	

kill	ha·rag·tee	הרגתי	
you ”	et·khem	אתכם	
So he said	vay·yo·mer	ויאמר	Judges 8:20
to Jether	le·ye·ter	ליתר	
his firstborn	be·kho·w·ro	בכורו	
“ Get up	qum	קום	
and kill them ”	ha·rog	הרג	
-	o·w·tam	אותם	
did not	ve·lo	ולא	
draw	sha·laph	שלף	
But the young man	han·na·ar	הנער	
his sword	char·bo	חרבו	
-	kee	כי	
he was fearful	ya·re	ירא	
because	kee	כי	
he was still	o·w·den·nu	עודנו	
a youth	na·ar	נער	
said	vay·yo·mer	ויאמר	Judges 8:21
Then Zebah	ze·vach	זבח	
and Zalmunna	ve·tsal·mun·na	וצלמנע	
“ Get up	qum	קום	
yourself	at·tah	אתה	
and kill	u·phe·ga	ופגע	
us	ba·nu	בנו	
for	kee	כי	
as the man is	kha·eesh	כאיש	
so is his strength ”	ge·vu·ra·to	גבורתו	

got up	vay·ya·qam	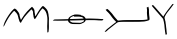	
So Gideon	gid·o·wn		
and killed	vay·ya·ha·rog	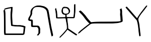	
-	et		
Zebah	ze·vach		
-	ve·et		
and Zalmunna	tsal·mun·na		
and he took	vay·yiq·qach	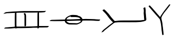	
-	et		
the crescent ornaments	has·sa·ha·ro·neem		
-	a·sher		
from the necks	be·tsaw·ve·re		
of their camels	ge·mal·le·hem	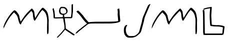	
said	vay·yo·me·ru		Judges 8:22
Then the Israelites	eesh	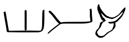	
	yis·ra·el	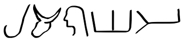	
to	el		
Gideon	gid·o·wn		
“ Rule	me·shal	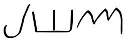	
over us —	ba·nu	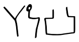	
and	gam		
you	at·tah		
and	gam		
your son	bin·kha	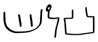	
	gam		
grandson	ben		
—	be·ne·kha	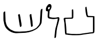	

for	kee	כי	
you have saved us	ho·wo·sha·ta·nu	הושעתנו	
from the hand	mee·yad	מיד	
of Midian ”	mid·yan	מדין	
replied	vay·yo·mer	ויאמר	Judges 8:23
	a·le·hem	אלהם	
But Gideon	gid·o·wn	גדעון	
will not	lo	לא	
rule	em·shol	אמשל	
“ I	a·nee	אני	
over you	ba·khem	בכם	
nor	ve·lo	ולא	
will	yim·shol	ימשל	
my son	be·nee	בני	
-	ba·khem	בכם	
The LORD	YHVH	יהוה	
shall rule	yim·shol	ימשל	
over you ”	ba·khem	בכם	
added	vay·yo·mer	ויאמר	Judges 8:24
-	a·le·hem	אלהם	
Then he	gid·o·wn	גדעון	
“ Let me make a request	esh·a·lah	אשאלה	
of you	mik·kem	מכם	
	she·e·lah	שאלה	
give	u·te·nu	ותנו	
me	lee	לי	
that each of you	eesh	איש	

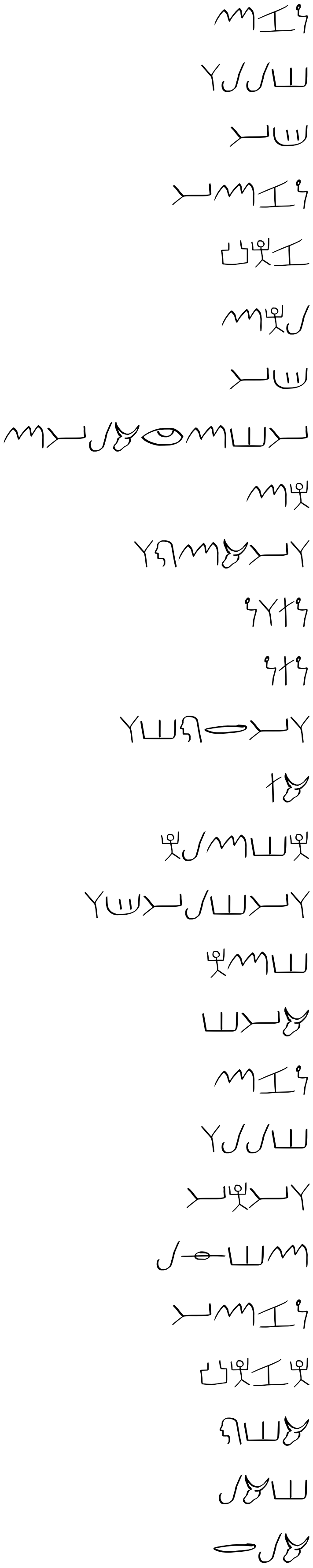

an earring	ne·zem	
from his plunder ”	she·la·lo	
(For	kee	
earrings	niz·me	
[the enemies] had gold	za·hav	
	la·hem	
because	kee	
were Ishmaelites)	yish·me·e·leem	
they	hem	
they replied	vay·yo·me·ru	Judges 8:25
gladly ”	na·to·wn	
“ We will give [them]	nit·ten	
So they spread out	vay·yiph·re·su	
-	et	
a garment	has·sim·lah	
threw	vay·yash·lee·khu	
onto it	sham·mah	
and each man	eesh	
an earring	ne·zem	
from his plunder	she·la·lo	
was	vay·hee	Judges 8:26
The weight	mish·qal	
earrings	niz·me	
of the gold	haz·za·hav	
-	a·sher	
he had requested	sha·al	
1700	e·leph	

	u·she·va	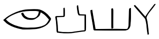	
	me·o·wt		
[shekels]	za·hav	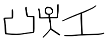	
in addition to	le·vad		
	min		
the crescent ornaments	has·sa·ha·ro·neem		
the pendants	ve·han·ne·ti·pho·wt	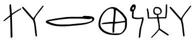	
garments	u·vig·de		
the purple	ha·ar·ga·man		
of	she·al		
the kings	mal·khe	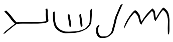	
of Midian	mid·yan		
	u·le·vad	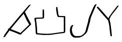	
	min		
and the chains	ha·a·na·qo·wt	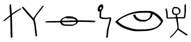	
-	a·sher		
from the necks	be·tsaw·ve·re		
of their camels	ge·mal·le·hem	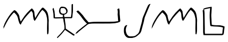	
made	vay·ya·as		Judges 8:27
-	o·w·to		
[From all this] Gideon	gid·o·wn		
an ephod	le·e·pho·wd		
which he placed	vay·yats·tseg	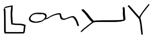	
-	o·w·to		
his hometown	ve·ee·ro	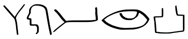	
in Ophrah	be·a·phe·rah		

prostituted themselves	vay·yiz·nu	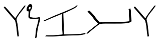	
But soon all	khal	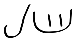	
Israel	yis·ra·el	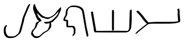	
by worshiping it	a·cha·raw	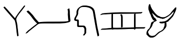	
there	sham		
and it became	vay·hee	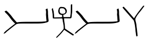	
to Gideon	le·gid·o·wn		
and his household	u·le·ve·to	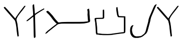	
a snare	le·mo·w·qesh	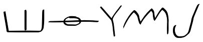	
was subdued	vay·yik·ka·na		Judges 8:28
In this way Midian	mid·yan		
before	liph·ne		
the Israelites	be·ne	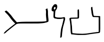	
	yis·ra·el	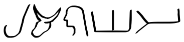	
and did not	ve·lo		
again	ya·se·phu		
raise	la·set		
its head	ro·sham		
had rest	vat·tish·qot	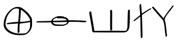	
So the land	ha·a·rets		
for forty	ar·ba·eem		
years	sha·nah	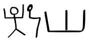	
in the days	bee·me		
of Gideon	gid·o·wn		
returned	vay·ye·lekh	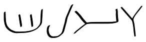	Judges 8:29
and he — Jerubbaal	ye·rub·ba·al		
son	ben		

of Joash —	yo·w·ash	
and settled down	vay·ye·shev	
home	be·ve·to	
Gideon	u·le·gid·o·wn	Judges 8:30
had	ha·yu	
seventy	shiv·eem	
sons	ba·neem	
of his own	yo·tse·e	
	ye·re·kho	
since	kee	
wives	na·sheem	
many	rab·bo·wt	
he had	ha·yu	
	lo	
His concubine	u·phee·lag·sho	Judges 8:31
who [dwelt]	a·sher	
in Shechem	bish·khem	
bore	ya·le·dah	
him	lo	
also	gam	
	hee	
a son	ben	
and he named	vay·ya·sem	
-	et	
him	she·mo	
Abimelech	a·vee·me·lekh	
died	vay·ya·mat	Judges 8:32

Later, Gideon	gid·o·wn		
son	ben		
of Joash	yo·w·ash		
old age	be·se·vah	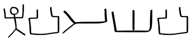	
at a ripe	to·w·vah		
and was buried	vay·yiq·qa·ver	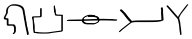	
in the tomb	be·qe·ver	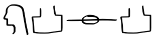	
Joash	yo·w·ash		
of his father	a·vee	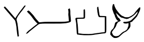	
in Ophrah	be·a·phe·rah		
	a·vee	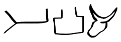	
of the Abiezrites	ha·ez·ree		
And	vay·hee	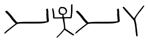	Judges 8:33
as soon as	ka·a·sher		
was dead	met		
Gideon	gid·o·wn		
turned	vay·ya·shu·vu	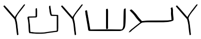	
the Israelites	be·ne	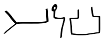	
	yis·ra·el	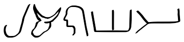	
and prostituted themselves	vay·yiz·nu		
with	a·cha·re	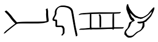	
the Baals	hab·be·a·leem		
and they set up	vay·ya·see·mu	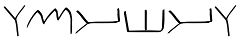	
	la·hem		
	ba·al		
Baal-berith	be·reet	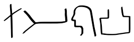	
as their god	le·lo·heem		

failed	ve·lo		Judges 8:34
to remember	za·khe·ru		
The Israelites	be·ne	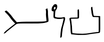	
	yis·ra·el	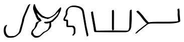	
-	et		
the LORD	YHVH		
their God	e·lo·he·hem	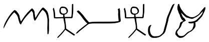	
who had delivered	ham·mats·tseel		
them	o·w·tam		
from the hands	mee·yad	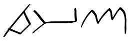	
of all	kal		
their enemies	o·ye·ve·hem	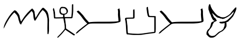	
on every side	mis·sa·veev		
They did not	ve·lo		Judges 8:35
show	a·su		
kindness	che·sed		
to	im		
the house	bet	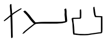	
of Jerubbaal	ye·rub·ba·al		
(that is, Gideon)	gid·o·wn		
for all	ke·khal		
the good things	hat·to·w·vah		
-	a·sher		
he had done	a·sah		
for	im		
Israel	yis·ra·el		
went	vay·ye·lekh	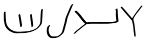	Judges 9:1

Now Abimelech	a·vee·me·lekh	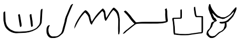	
son	ben		
of Jerubbaal	ye·rub·ba·al		
at Shechem	she·khe·mah		
to	el		
brothers	a·che	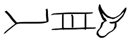	
his mother’s	im·mo	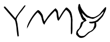	
and said	vay·dab·ber		
to	a·le·hem	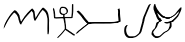	
them	ve·el		
and to all	kal		
the clan	mish·pa·chat	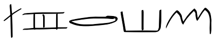	
	bet	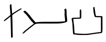	
	a·vee	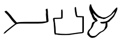	
of his mother	im·mo	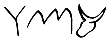	
-	le·mor	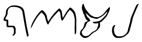	
ask	dab·be·ru		Judges 9:2
“ Please	na		
	be·a·ze·ne		
all	khal		
the leaders	ba·a·le		
of Shechem	she·khem		
‘	mah	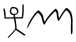	
Is it better	to·wv		
for you	la·khem		
rule	ham·shol		
over you	ba·khem		

that seventy	shiv·eem	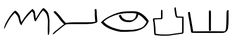	
men	eesh	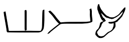	
all	kol	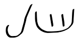	
the sons	be·ne	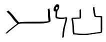	
of Jerubbaal	ye·rub·ba·al	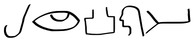	
or	im	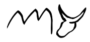	
-	me·shol	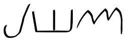	
- ? ’	ba·khem	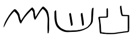	
man	eesh	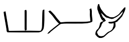	
just one	e·chad	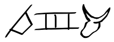	
Remember	u·ze·khar·tem	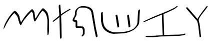	
that	kee	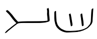	
and blood ”	ʿats·mē·khɛm	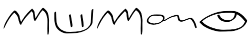	
am your own flesh	u·ve·sar·khem	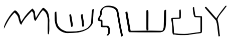	
I	ʾa·nī	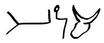	
spoke	vay·dab·be·ru	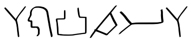	Judges 9:3
brothers	a·che	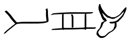	
And when his mother’s	im·mo	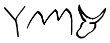	
about him	a·law	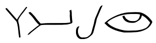	
in the presence	be·a·ze·ne	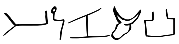	
all	kal	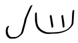	
the leaders	ba·a·le	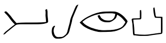	
of Shechem	she·khem	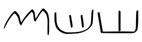	
-	et	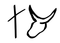	
of all	kal	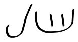	
words	had·de·va·reem	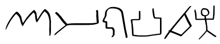	
these	ha·el·leh	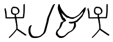	

were inclined	vay·yet	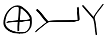	
their hearts	lib·bam		
to follow	a·cha·re	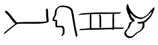	
Abimelech	a·vee·me·lekh	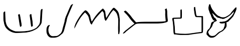	
for	kee	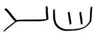	
they said	a·me·ru		
is our brother ”	a·chee·nu	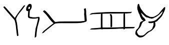	
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So they gave	vay·yit·te·nu	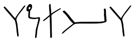	Judges 9:4
him	lo	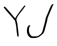	
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of silver	ke·seph		
from the temple	mib·bēt	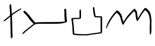	
of	va·ʿal		
Baal-berith	be·reet	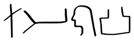	
hired	vay·yis·kor		
with which	ba·hem	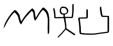	
Abimelech	a·vee·me·lekh	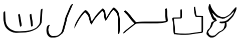	
men	a·na·sheem		
some worthless	re·qeem	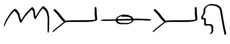	
and reckless	u·pho·cha·zeem		
to follow	vay·ye·le·khu	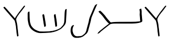	
him	a·cha·raw		
He went	vay·ya·vo	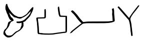	Judges 9:5
house	vet	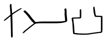	
to his father’s	a·vee	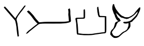	
in Ophrah	a·phe·ra·tah		

murdered	vay·ya·ha·rog	ויהרג	
-	et	את	
brothers	e·chaw	אחיו	
the sons	be·ne	בני	
of Jerubbaal	ye·rub·ba·al	ירבעל	
his seventy	shib·be·ʿīm	שבעים	
	eesh	איש	
and on	al	על	
stone	e·ven	אבן	
one	e·chat	אחת	
survived	vay·yiw·va·ter	ויותר	
But Jotham	yo·w·tam	יותם	
son	ben	בן	
of Jerubbaal	ye·rub·ba·al	ירבעל	
the youngest	haq·qa·ton	הקטן	
because	kee	כי	
he hid himself	nech·ba	נחבאס	
gathered	vay·ye·a·se·phu	ויאספו	Judges 9:6
Then all	kal	כל	
the leaders	ba·a·le	בעלי	
of Shechem	she·khem	שכם	
and	ve·khal	וכל	
	bet	בית	
Beth-millo	mil·lo·w	מלוא	
and proceeded	vay·ye·le·khu	וילכו	
to make	vay·yam·lee·khu	וימליכו	
-	et	את	

Abimelech	a·vee·me·lekh	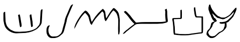	
[their] king	le·me·lekh	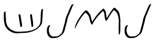	
beside	im	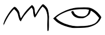	
the oak	e·lo·wn	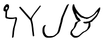	
at the pillar	muts·tsav	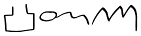	
-	a·sher	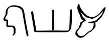	
in Shechem	bish·khem	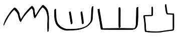	
When this was reported	vay·yag·gi·du	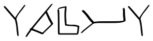	Judges 9:7
to Jotham	le·yo·w·tam	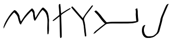	
he climbed	vay·ye·lekh	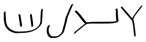	
	vay·ya·a·mod	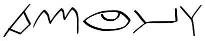	
to the top	be·rosh	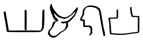	
of Mount	har	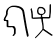	
Gerizim	ge·ri·zeem	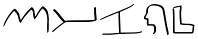	
raised	vay·yis·sa	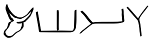	
his voice	qo·w·lo	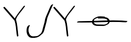	
and cried out	vay·yiq·ra	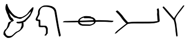	
	vay·yo·mer	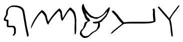	
:	la·hem	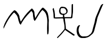	
“ Listen	shim·u	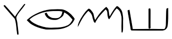	
to me	e·lay	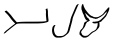	
O leaders	ba·a·le	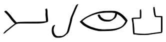	
of Shechem	she·khem	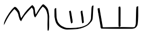	
listen	ve·yish·ma	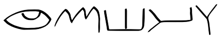	
to you	a·le·khem	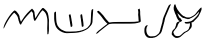	
and may God	e·lo·heem	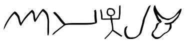	
set out	ha·lo·wkh	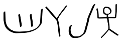	Judges 9:8

	ha·le·khu	
One day the trees	ha·e·tseem	
to anoint	lim·sho·ach	
for themselves	a·le·hem	
a king	me·lekh	
They said	vay·yo·me·ru	
to the olive tree	laz·za·yit	
‘ Reign	me·lo·khah	
over us ’	a·le·nu	
replied	vay·yo·mer	Judges 9:9
	la·hem	
But the olive tree	haz·za·yit	
‘ Should I stop giving	he·cho·dal·tee	
-	et	
my oil	dish·nee	
that	a·sher	
	bee	
honors	ye·khab·be·du	
both God	e·lo·heem	
and man	va·a·na·sheem	
to hold	ve·ha·lakh·tee	
sway	la·nu·a	
over	al	
the trees ? ’	ha·e·tseem	
said	vay·yo·me·ru	Judges 9:10
Then the trees	ha·e·tseem	
to the fig tree	lat·te·e·nah	

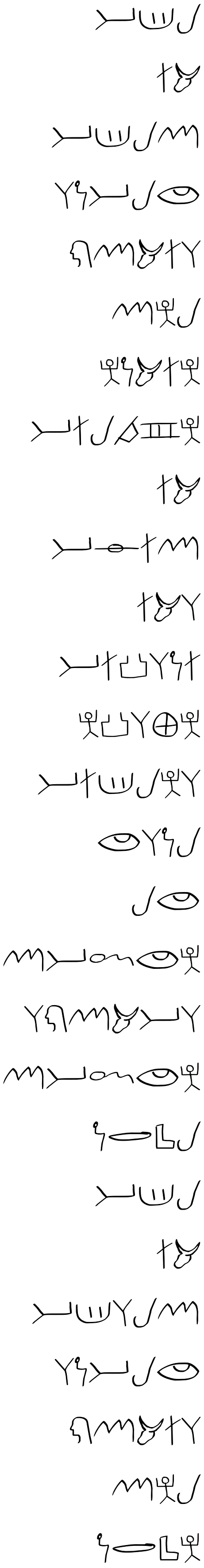

‘ Come	le·khee	
	at	
and reign	ma·le·khee	
over us ’	a·le·nu	
replied	vat·to·mer	Judges 9:11
	la·hem	
But the fig tree	hat·te·e·nah	
‘ Should I stop giving	he·cho·dal·tee	
-	et	
my sweetness	ma·te·qee	
-	ve·et	
fruit	te·nu·va·tee	
and my good	hat·to·w·vah	
to hold	ve·ha·lakh·tee	
sway	la·nu·a	
over	al	
the trees ? ’	ha·e·tseem	
said	vay·yo·me·ru	Judges 9:12
Then the trees	ha·e·tseem	
to the grapevine	lag·ga·phen	
‘ Come	le·khee	
	at	
and reign	ma·lo·khī	
over us ’	a·le·nu	
replied	vat·to·mer	Judges 9:13
	la·hem	
But the grapevine	hag·ge·phen	

‘ Should I stop giving	he·cho·dal·tee		
-	et		
my wine	tee·ro·wo·shee		
that cheers	ham·sam·me·ach	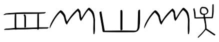	
[both] God	e·lo·heem	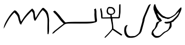	
and man	va·a·na·sheem	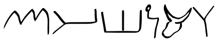	
to hold	ve·ha·lakh·tee		
sway	la·nu·a		
over	al		
the trees ? ’	ha·e·tseem		
said	vay·yo·me·ru		Judges 9:14
Finally all	khal	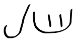	
the trees	ha·e·tseem		
to	el		
the thornbush	ha·a·tad		
‘ Come	lekh	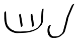	
	at·tah		
and reign	me·lakh	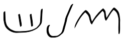	
over us ’	a·le·nu	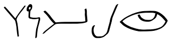	
replied	vay·yo·mer		Judges 9:15
But the thornbush	ha·a·tad		
-	el		
-	ha·e·tseem		
‘ If	im		
really	be·e·met		
you	at·tem		
are anointing me	mo·she·cheem	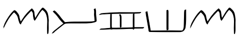	

-	o·tee	𐤀𐤕𐤉	
as king	le·me·lekh	𐤋𐤌𐤋𐤊	
over you	a·le·khem	𐤏𐤋𐤉𐤊𐤌	
come	bo·u	𐤁𐤀𐤅	
and find refuge	cha·su	𐤇𐤎𐤅	
in my shade	ve·tsil·lee	𐤁𐤑𐤋𐤉	
But if	ve·im	𐤅𐤀𐤌	
not	a·yin	𐤀𐤉𐤍	
come out	te·tse	𐤕𐤑𐤀	
may fire	esh	𐤀𐤔	
of	min	𐤌𐤍	
the thornbush	ha·a·tad	𐤄𐤀𐤈𐤃	
and consume	ve·to·khal	𐤅𐤕𐤀𐤊𐤋	
-	et	𐤀𐤕	
the cedars	ar·ze	𐤀𐤓𐤆𐤉	
of Lebanon ’	hal·le·va·no·wn	𐤄𐤋𐤁𐤍𐤅𐤍	
Now	ve·at·tah	𐤅𐤏𐤕𐤄	Judges 9:16
if	im	𐤀𐤌	
faithfully	be·e·met	𐤁𐤀𐤌𐤕	
and honestly	u·ve·ta·meem	𐤅𐤁𐤕𐤌𐤉𐤌	
you have acted	a·see·tem	𐤏𐤔𐤉𐤕𐤌	
king	vat·tam·lee·khu	𐤅𐤕𐤌𐤋𐤉𐤊𐤅	
-	et	𐤀𐤕	
in making Abimelech	a·vee·me·lekh	𐤀𐤁𐤉𐤌𐤋𐤊	
if	ve·im	𐤅𐤀𐤌	
	to·w·vah	𐤈𐤅𐤁𐤄	
you have done well	a·see·tem	𐤏𐤔𐤉𐤕𐤌	

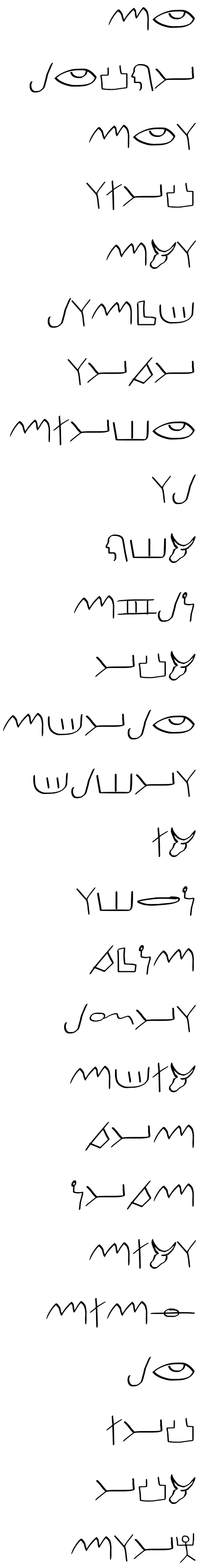

by	im	
Jerubbaal	ye·rub·ba·al	
	ve·im	
and his family	be·to	
and if	ve·im	
deserves —	kig·mul	
as he	ya·daw	
you have done	a·see·tem	
to him	lo	
for	a·sher	Judges 9:17
fought	nil·cham	
my father	a·vee	
for you	a·le·khem	
and risked	vay·yash·lekh	
-	et	
his life	naph·sho	
-	min·ne·ged	
to deliver	vay·yats·tsel	
you	et·khem	
from the hand	mee·yad	
of Midian	mid·yan	
but you	ve·at·tem	Judges 9:18
have risen up	qam·tem	
against	al	
house	bet	
my father’s	a·vee	
this day	hay·yo·wm	

and killed	vat·ta·har·gu	ותהרגו	
-	et	את	
sons	ba·naw	בניו	
his seventy	shiv·eem	שבעים	
	eesh	איש	
on	al	על	
stone	e·ven	אבן	
a single	e·chat	אחת	
king	vat·tam·lee·khu	ותמליכו	
-	et	את	
and you have made Abimelech	a·vee·me·lekh	אבימלך	
the son	ben	בן	
of his maidservant	a·ma·to	אמתו	
over	al	על	
the leaders	ba·a·le	בעלי	
of Shechem	she·khem	שכם	
because	kee	כי	
is your brother —	a·chee·khem	אחיכם	
he	hu	הוא	
if	ve·im	ואם	Judges 9:19
faithfully	be·e·met	באמת	
and honestly	u·ve·ta·meem	ובתמים	
you have acted	a·see·tem	עשיתם	
toward	im	עם	
Jerubbaal	ye·rub·ba·al	ירבעל	
	ve·im	ועם	
and his house	be·to	ביתו	

day	hay·yo·wm	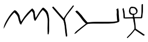	
this	haz·zeh		
[then] may you rejoice	sim·chu	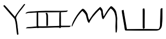	
in Abimelech	ba·a·vee·me·lekh	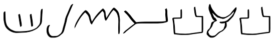	
-	ve·yis·mach	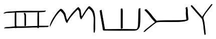	
and	gam		
he	hu		
in you	ba·khem		
But if	ve·im		Judges 9:20
not	a·yin	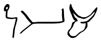	
come	te·tse		
may fire	esh		
from Abimelech	me·a·vee·me·lekh	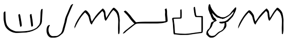	
and consume	ve·to·khal		
-	et		
the leaders	ba·a·le		
of Shechem	she·khem		
and	ve·et		
	bet	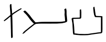	
Beth-millo	mil·lo·w	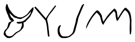	
come	ve·te·tse		
and may fire	esh		
from the leaders	mib·ba·a·le		
of Shechem	she·khem		
and	u·mib·bet		
Beth-millo	mil·lo·w	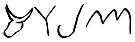	
and consume	ve·to·khal		

-	et	את	
Abimelech ”	a·vee·me·lekh	אבימלך	
ran away	vay·ya·nas	וינס	Judges 9:21
Then Jotham	yo·w·tam	יותם	
escaping	vay·yiv·rach	ויברח	
	vay·ye·lekh	וילך	
to Beer	be·e·rah	בארה	
and he lived	vay·ye·shev	וישב	
there	sham	שם	
for fear	mip·pe·ne	מפני	
Abimelech	a·vee·me·lekh	אבימלך	
of his brother	a·chee	אחיופ	
had reigned	vay·ya·sar	וישר	Judges 9:22
After Abimelech	a·vee·me·lekh	אבימלך	
over	al	על	
Israel	yis·ra·el	ישראל	
for three	sha·losh	שלש	
years	sha·neem	שנים	
sent	vay·yish·lach	וישלח	Judges 9:23
God	e·lo·heem	אלהים	
a spirit	ru·ach	רוח	
of animosity	ra·ah	רעה	
between	ben	בין	
Abimelech	a·vee·me·lekh	אבימלך	
and	u·ven	ובין	
the leaders	ba·a·le	בעלי	
of Shechem	she·khem	שכם	

deceitfully	vay·yiv·ge·du
and caused them	va·a·le
	she·khem
to treat Abimelech	ba·a·vee·me·lekh
might come to justice	la·vo·w
in order that the crime	cha·mas
against the seventy	shiv·eem
sons	be·ne
of Jerubbaal	ye·rub·ba·al
and their blood	ve·da·mam
be avenged	la·sum
on	al
Abimelech	a·vee·me·lekh
their brother	a·chee·hem
-	a·sher
-	ha·rag
-	o·w·tam
and on	ve·al
the leaders	ba·a·le
of Shechem	she·khem
who	a·sher
had helped	chiz·ze·qu
-	et
him	ya·daw
murder	la·ha·rog
-	et
his brothers	e·chaw

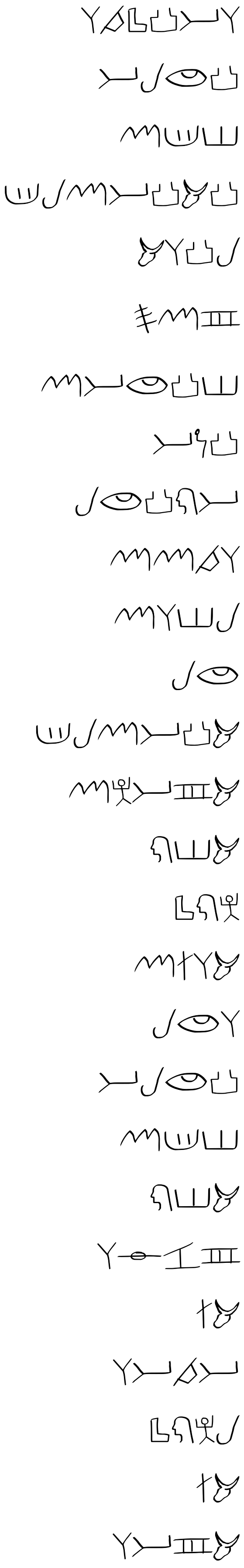

Judges 9:24

set up	vay·ya·see·mu	וישימו	Judges 9:25
against [Abimelech]	lo	לו	
The leaders	va·a·le	בעלי	
of Shechem	she·khem	שכם	
an ambush	me·a·re·veem	מארבים	
on	al	על	
the hilltops	ra·she	ראשי	
	he·ha·reem	ההרים	
and they robbed	vay·yig·ze·lu	ויגזלו	
-	et	את	
all	kal	כל	
who	a·sher	אשר	
passed	ya·a·vor	יעבר	
by them	a·le·hem	עליהם	
on the road	bad·da·rekh	בדרך	
So this was reported	vay·yug·gad	ויגד	
to Abimelech	la·a·vee·me·lekh	לאבימלך	
came	vay·ya·vo	ויבא	Judges 9:26
Meanwhile, Gaal	ga·al	געל	
son	ben	בן	
of Ebed	e·ved	עבד	
with his brothers	ve·e·chaw	ואחיו	
and crossed	vay·ya·av·ru	ויעברו	
into Shechem	bish·khem	בשכם	
put their confidence	vay·yiv·te·chu	ויבטחו	
in him	vo	בו	
and the leaders	ba·a·le	בעלי	

of Shechem	she·khem	שכם	
And after they had gone out	vay·ye·tse·u	ויצאו	Judges 9:27
into the fields	has·sa·deh	השדה	
gathered [grapes]	vay·yiv·tse·ru	ויבצרו	
-	et	את	
from their vineyards	kar·me·hem	כרמיהם	
and trodden [them]	vay·yid·re·khu	וידרכו	
they held	vay·ya·a·su	ויעשו	
a festival	hil·lu·leem	הלולים	
and went	vay·ya·vo·u	ויבאו	
into the house	bet	בית	
of their god	elo·he·hem	ﭏהיהם	
and as they ate	vay·yo·khe·lu	ויאכלו	
and drank	vay·yish·tu	וישתו	
they cursed	vay·qal·lu	ויקללו	
-	et	את	
Abimelech	a·vee·me·lekh	אבימלך	
said	vay·yo·mer	ויאמר	Judges 9:28
Then Gaal	ga·al	געל	
son	ben	בן	
of Ebed	e·ved	עבד	
“ Who	mee	מי	
is Abimelech	a·vee·me·lekh	אבימלך	
and who	u·mee	ומי	
is Shechem	she·khem	שכם	
that	kee	כי	
we should serve him ?	na·av·den·nu	נעבדנו	

Is he not	ha·lo	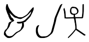	
the son	ben	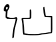	
of Jerubbaal	ye·rub·ba·al	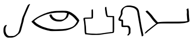	
and is not Zebul	u·ze·vul	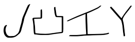	
his officer ?	pe·qee·do	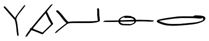	
You are to serve	iv·du	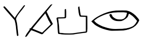	
-	et	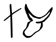	
the men	an·she	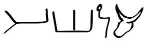	
of Hamor	cha·mo·wr	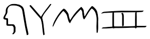	
the father	a·vee	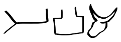	
of Shechem	she·khem	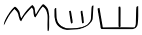	
Why	u·mad·du·a	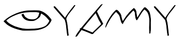	
serve Abimelech ?	na·av·den·nu	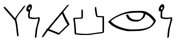	
should we	a·na·che·nu	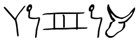	
If only	u·mee	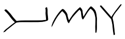	Judges 9:29
	yit·ten	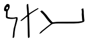	
-	et	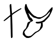	
people	ha·am	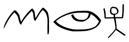	
this	haz·zeh	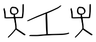	
were under my authority	be·ya·dee	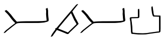	
I would remove	ve·a·see·rah	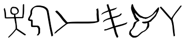	
-	et	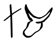	
Abimelech	a·vee·me·lekh	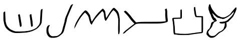	
I would say	vay·yo·mer	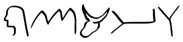	
to [him]	la·a·vee·me·lekh	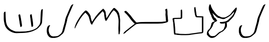	
‘ Muster	rab·beh	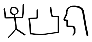	
your army	tse·va·a·kha	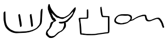	

and come out ! ’”	va·tse·ah		
heard	vay·yish·ma		Judges 9:30
When Zebul	ze·vul	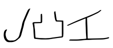	
the governor	sar	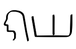	
of the city	ha·eer		
-	et		
the words	div·re		
of Gaal	ga·al		
son	ben		
of Ebed	a·ved	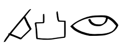	
he burned	vay·yi·char	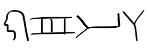	
with anger	ap·po		
So he covertly sent	vay·yish·lach		Judges 9:31
messengers	mal·a·kheem		
to	el		
Abimelech	a·vee·me·lekh	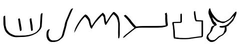	
	be·ta·re·mah		
to say	le·mor		
“ Look	hin·neh		
Gaal	ga·al		
son	ben		
of Ebed	e·ved	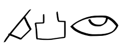	
and his brothers	ve·e·chaw	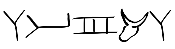	
have come	ba·eem	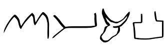	
to Shechem	she·khe·mah		
	ve·hin·nam		
and are stirring up	tsa·reem	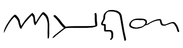	

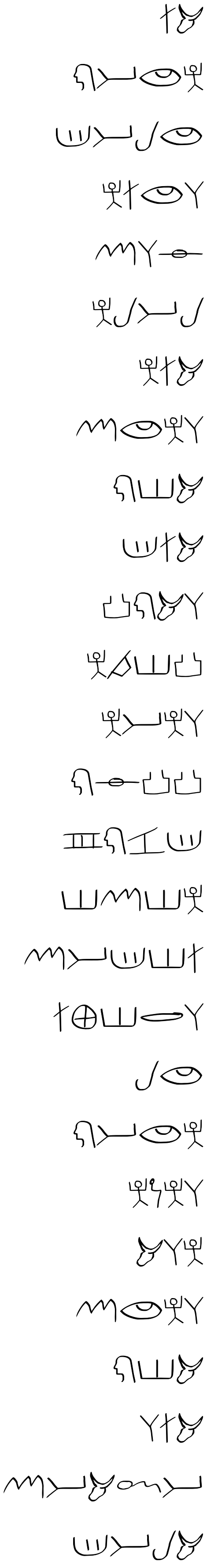

-	et	
the city	ha·eer	
against you	a·le·kha	
Now then	ve·at·tah	Judges 9:32
are to come	qum	
tonight	lay·lah	
you	at·tah	
and the people	ve·ha·am	
-	a·sher	
with you	it·takh	
and lie in wait	ve·e·rov	
in the fields	bas·sa·deh	
And	ve·ha·yah	Judges 9:33
in the morning	vab·bo·qer	
at sunrise	kiz·ro·ach	
	hash·she·mesh	
get up	tash·keem	
and advance	u·pha·shat·ta	
against	al	
the city	ha·eer	
	ve·hin·neh	
When [Gaal]	hu	
and his men	ve·ha·am	
-	a·sher	
-	it·to	
come out	yo·tse·eem	
against you	e·le·kha	

do	ve·a·see·ta	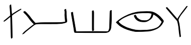	
to them	lo	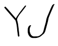	
whatever	ka·a·sher	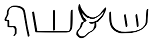	
you are able	tim·tsa	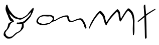	
”	ya·de·kha	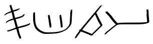	
set out	vay·ya·qam	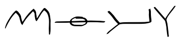	Judges 9:34
So Abimelech	a·vee·me·lekh	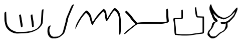	
and all	ve·khal	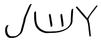	
his troops	ha·am	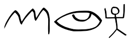	
-	a·sher	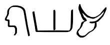	
-	im·mo	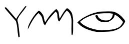	
by night	la·ye·lah	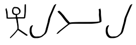	
and lay in wait	vay·ye·er·vu	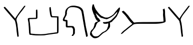	
against	al	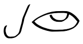	
Shechem	she·khem	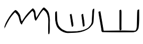	
in four	ar·ba·ah	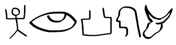	
companies	ra·sheem	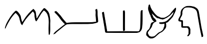	
went out	vay·ye·tse	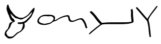	Judges 9:35
Now Gaal	ga·al	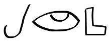	
son	ben	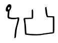	
of Ebed	e·ved	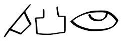	
and stood	vay·ya·a·mod	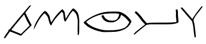	
at the entrance	pe·tach	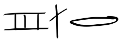	
gate	sha·ar	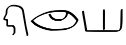	
of the city	ha·eer	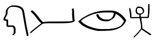	
came out	vay·ya·qam	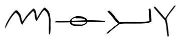	
just as Abimelech	a·vee·me·lekh	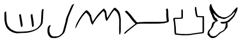	

and his men	ve·ha·am	והעם	
-	a·sher	אשר	
-	it·to	אתו	
from	min	מן	
their hiding places	ham·ma·rav	המארב	
saw	vay·yar	וירא	Judges 9:36
When Gaal	ga·al	געל	
-	et	את	
the people	ha·am	העם	
he said	vay·yo·mer	ויאמר	
to	el	אל	
Zebul	ze·vul	זבל	
“ Look	hin·neh	הנה	
people	am	עם	
are coming down	yo·w·red	יורד	
from the mountains	me·ra·she	מראשי	
! ”	he·ha·reem	ההרים	
replied	vay·yo·mer	ויאמר	
	e·law	אליו	
But Zebul	ze·vul	זבל	
-	et	את	
“ The shadows	tsel	צל	
of the mountains	he·ha·reem	ההרים	
to you ”	at·tah	אתה	
look	ro·eh	ראה	
like men	ka·a·na·sheem	כאנשיםס	
again	vay·yo·seph	ויסף	Judges 9:37

	o·wd	
Then Gaal	ga·al	
spoke up	le·dab·ber	
	vay·yo·mer	
“ Look	hin·neh	
people	am	
are coming down	yo·wr·deem	
from	me·im	
the center	tab·bur	
of the land	ha·a·rets	
company	ve·rosh	
and one	e·chad	
is coming	ba	
by way of	mid·de·rekh	
Oak ”	e·lo·wn	
the Diviners’	me·o·wn·neem	
replied	vay·yo·mer	Judges 9:38
	e·law	
Zebul	ze·vul	
“ Where	ay·yeh	
now ? ”	e·pho·w	
is your gloating	phee·kha	
-	a·sher	
“ You said	to·mar	
‘ Who	mee	
is Abimelech	a·vee·me·lekh	
that	kee	

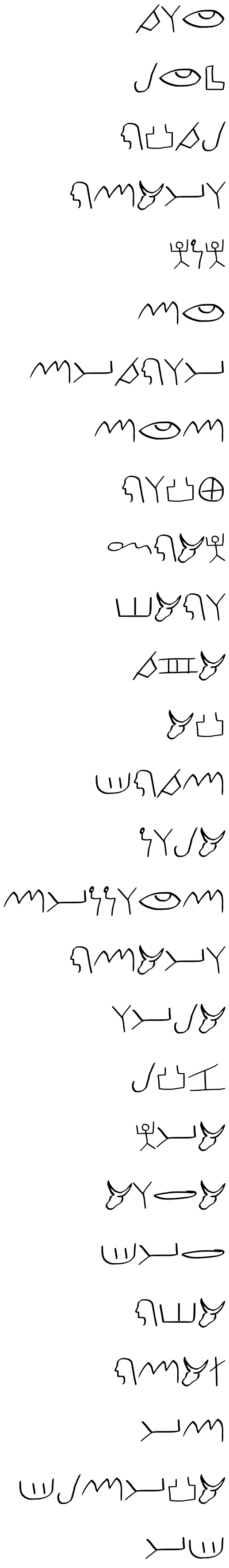

we should serve him ? ,	na·av·den·nu	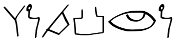	
Are these not	ha·lo	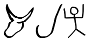	
	zeh	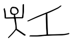	
the people	ha·am		
-	a·sher		
you ridiculed	ma·as·tah		
?	bo		
Go out	tse		
	na		
now	at·tah		
and fight	ve·hil·la·chem	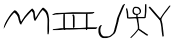	
them ! ”	bo		
went out	vay·ye·tse		Judges 9:39
So Gaal	ga·al		
before	liph·ne		
the leaders	ba·a·le		
of Shechem	she·khem		
and fought	vay·yil·la·chem	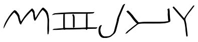	
against Abimelech	ba·a·vee·me·lekh	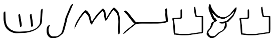	
pursued him	vay·yir·de·phe·hu		Judges 9:40
but Abimelech	a·vee·me·lekh	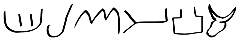	
and Gaal fled	vay·ya·nas	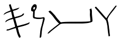	
before him	mip·pa·naw		
fell	vay·yip·pe·lu	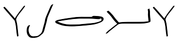	
wounded	cha·la·leem	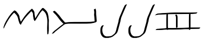	
And many [Shechemites]	rab·beem	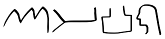	
all the way	ad		

to the entrance	pe·tach	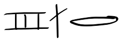	
of the gate	hash·sha·ar		
stayed	vay·ye·shev	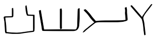	Judges 9:41
Abimelech	a·vee·me·lekh	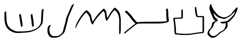	
in Arumah	ba·ru·mah		
drove	vay·ga·resh		
and Zebul	ze·vul	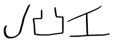	
-	et		
Gaal	ga·al		
-	ve·et		
and his brothers	e·chaw	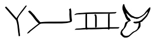	
out of	mish·she·vet		
Shechem	bish·khem		
-	vay·hee	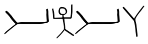	Judges 9:42
The next day	mim·ma·cho·rat		
went out	vay·ye·tse	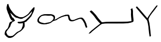	
the people [of Shechem]	ha·am		
into the fields	has·sa·deh	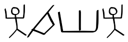	
and this was reported	vay·yag·gi·du		
to Abimelech	la·a·vee·me·lekh	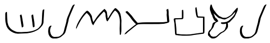	
So he took	vay·yiq·qach	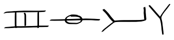	Judges 9:43
-	et		
his men	ha·am		
divided them	vay·ye·che·tsem	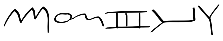	
into three	lish·lo·shah	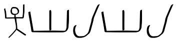	
companies	ra·sheem	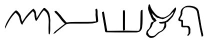	
and lay in wait	vay·ye·e·rov		

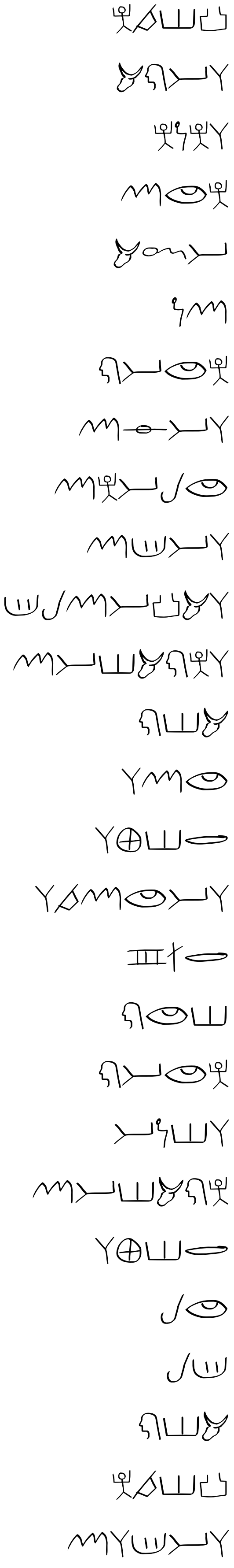

in the fields	bas·sa·deh	
When he saw	vay·yar	
	ve·hin·neh	
the people	ha·am	
coming out	yo·tse	
of	min	
the city	ha·eer	
he rose up	vay·ya·qam	
against them	a·le·hem	
and attacked them	vay·yak·kem	
Then Abimelech	va·a·vee·me·lekh	Judges 9:44
and the companies	ve·ha·ra·sheem	
-	a·sher	
with him	im·mo	
rushed forward	pa·she·tu	
and took their stand	vay·ya·am·du	
at the entrance	pe·tach	
gate	sha·ar	
of the city	ha·eer	
The other two	u·she·ne	
companies	ha·ra·sheem	
rushed	pa·she·tu	
against	al	
all	kal	
who [were]	a·sher	
in the fields	bas·sa·deh	
and struck them down	vay·yak·kum	

Abimelech	va·a·vee·me·lekh	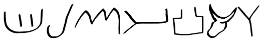	Judges 9:45
fought	nil·cham	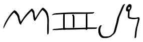	
against the city	ba·eer		
And all	kol		
day	hay·yo·wm	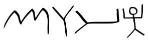	
that	ha·hu		
until he had captured it	vay·yil·kod	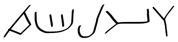	
-	et		
-	ha·eer		
-	ve·et		
its people	ha·am		
-	a·sher		
-	bah		
and killed	ha·rag	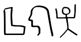	
Then he demolished	vay·yit·tots	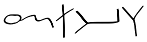	
-	et		
the city	ha·eer		
and sowed	vay·yiz·ra·e·ha		
it with salt	me·lach	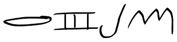	
On hearing of this	vay·yish·me·u	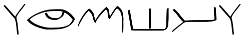	Judges 9:46
all	kal		
the leaders	ba·a·le		
in the tower	mig·dal		
of Shechem	she·khem		
entered	vay·ya·vo·u	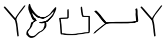	
	el		
the inner chamber	tse·ree·ach	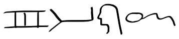	

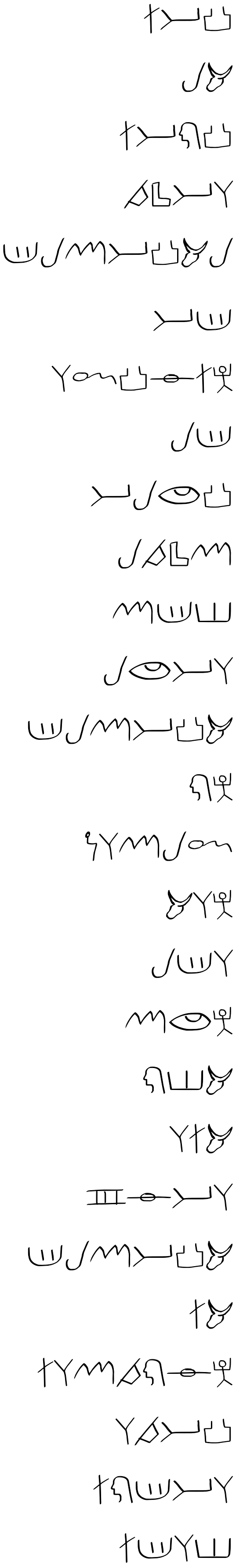

of the temple	bet	
	el	
of El-berith	be·reet	
was told	vay·yug·gad	Judges 9:47
And when Abimelech	la·a·vee·me·lekh	
that	kee	
were gathered there	hit·qab·be·tsu	
all	kal	
the leaders	ba·a·le	
in the tower	mig·dal	
of Shechem	she·khem	
went up	vay·ya·al	Judges 9:48
he	a·vee·me·lekh	
to Mount	har	
Zalmon	tsal·mo·wn	
	hu	
and all	ve·khal	
his men	ha·am	
-	a·sher	
-	it·to	
took	vay·yiq·qach	
Abimelech	a·vee·me·lekh	
-	et	
his axe	haq·qar·dum·mo·wt	
in his hand	be·ya·do	
and cut	vay·yikh·rot	
a branch	so·w·khat	

from the trees	e·tseem		
which he lifted	vay·yis·sa·e·ha		
	vay·ya·sem	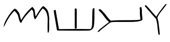	
to	al		
his shoulder	shikh·mo	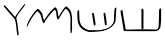	
saying	vay·yo·mer		
to	el		
his men	ha·am		
-	a·sher		
-	im·mo		
what	mah	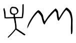	
you have seen me	re·ee·tem	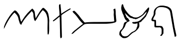	
and do	a·see·tee	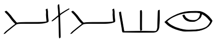	
“ Hurry	ma·ha·ru		
do	a·su		
”	kha·mo·w·nee		
cut	vay·yikh·re·tu		Judges 9:49
also	gam		
So each	kal	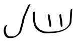	
-	ha·am		
man	eesh	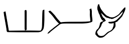	
his own branch	so·w·khoh		
and followed	vay·ye·le·khu	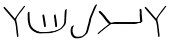	
	a·cha·re	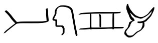	
Abimelech	a·vee·me·lekh	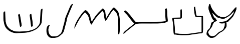	
Then they piled [the branches]	vay·ya·see·mu	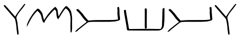	
against	al		

the inner chamber	hats·tse·ree·ach		
and set	vay·yats·tsee·tu		
above them	a·le·hem	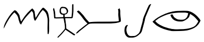	
-	et		
[it]	hats·tse·ree·ach		
on fire	ba·esh		
killing	vay·ya·mu·tu		
	gam		
everyone	kal	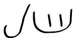	
	an·she		
in the tower	mig·dal		
of Shechem	she·khem		
about a thousand	ke·e·leph		
men	eesh	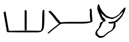	
and women	ve·ish·shah	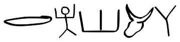	
went	vay·ye·lekh	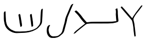	Judges 9:50
Then Abimelech	a·vee·me·lekh	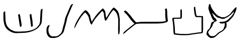	
to	el		
Thebez	te·vets		
encamped	vay·yi·chan	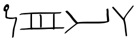	
against it	be·te·vets		
and captured it	vay·yil·ke·dah	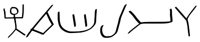	
tower	u·mig·dal		Judges 9:51
a strong	oz		
But there was	ha·yah	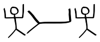	
inside	ve·to·wkh		
the city	ha·eer		

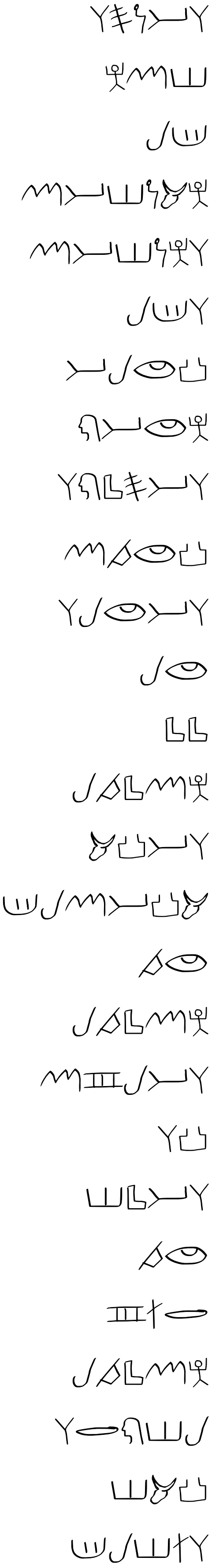

fled	vay·ya·nu·su	
there	sham·mah	
and all	kal	
the men	ha·a·na·sheem	
women	ve·han·na·sheem	
	ve·khol	
and leaders	ba·a·le	
of the city	ha·eer	
They locked themselves in	vay·yis·ge·ru	
	ba·a·dam	
and went up	vay·ya·a·lu	
to	al	
the roof	gag	
of the tower	ham·mig·dal	
came	vay·ya·vo	Judges 9:52
When Abimelech	a·vee·me·lekh	
to	ad	
the tower	ham·mig·dal	
attack	vay·yil·la·chem	
	bo	
he approached	vay·yig·gash	
	ad	
entrance	pe·tach	
its	ham·mig·dal	
to set it on fire	le·sa·re·pho	
	va·esh	
dropped	vat·tash·lekh	Judges 9:53

woman	ish·shah		
But a	a·chat	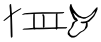	
an upper	pe·lach	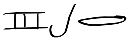	
millstone	re·khev		
on	al		
head	rosh		
Abimelech’s	a·vee·me·lekh	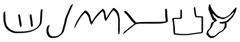	
crushing	vat·ta·rits		
-	et		
his skull	gul·ga·le·to	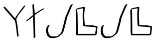	
called	vay·yiq·ra	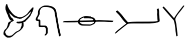	Judges 9:54
He quickly	me·he·rah		
	el		
	han·na·ar		
his armor-bearer	no·se		
	khe·law	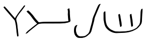	
saying	vay·yo·mer		
	lo		
“ Draw	she·loph	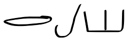	
your sword	char·be·kha		
and kill me	u·mo·wt·te·nee		
lest	pen		
they say	yo·me·ru		
of me	lee	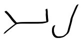	
‘ A woman	ish·shah		
killed him ’”	ha·ra·ga·te·hu		

So Abimelech's armor-bearer ran [his sword] through him	vay·yid·qe·re·hu	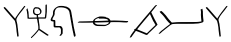	
	na·a·ro	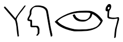	
and he died	vay·ya·mot	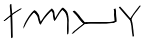	
saw	vay·yir·u	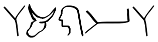	Judges 9:55
And when the Israelites	eesh	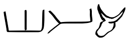	
	yis·ra·el	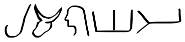	
that	kee	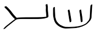	
was dead	met	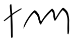	
Abimelech	a·vee·me·lekh	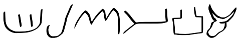	
went	vay·ye·le·khu	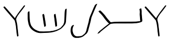	
they all	eesh	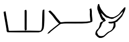	
home	lim·qo·mo	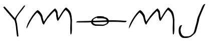	
repaid	vay·ya·shev	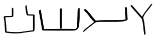	Judges 9:56
In this way God	e·lo·heem	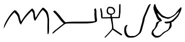	
-	et	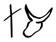	
the wickedness	ra·at	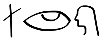	
Abimelech	a·vee·me·lekh	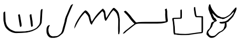	
that	a·sher	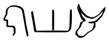	
had done	a·sah	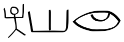	
to his father	le·a·vee	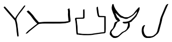	
in murdering	la·ha·rog	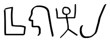	
-	et	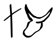	
his seventy	shiv·eem	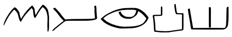	
brothers	e·chaw	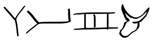	
And	ve·et	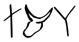	Judges 9:57

all	kal	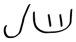	
the wickedness	ra·at	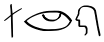	
of the men	an·she	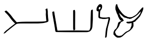	
of Shechem	she·khem	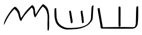	
also brought	he·sheev	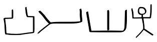	
God	e·lo·heem	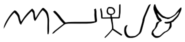	
{back} upon their own heads	be·ro·sham	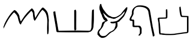	
came	vat·ta·vo	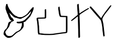	
upon them	a·le·hem	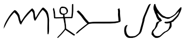	
So the curse	qi·la·lat	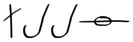	
of Jotham	yo·w·tam	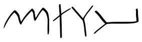	
son	ben	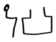	
of Jerubbaal	ye·rub·ba·al	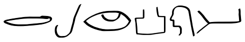	
rose up	vay·ya·qam	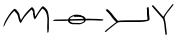	Judges 10:1
After the time	a·cha·re	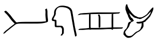	
of Abimelech	a·vee·me·lekh	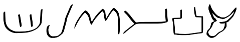	
to save	le·ho·wo·shee·a	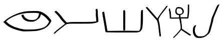	
-	et	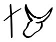	
Israel	yis·ra·el	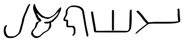	
Tola	to·w·la	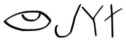	
son	ben	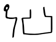	
of Puah	pu·ah	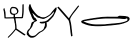	
the son	ben	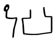	
of Dodo	do·w·do	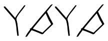	
a man	eesh	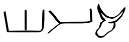	
of Issachar	yis·sa·sh·khar	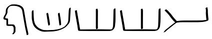	
	ve·hu	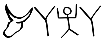	

He lived	yo·shev		
in Shamir	be·sha·meer		
in the hill country	be·har		
of Ephraim	eph·ra·yim		
Tola judged	vay·yish·pot	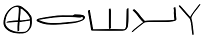	Judges 10:2
-	et		
Israel	yis·ra·el	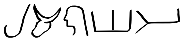	
twenty-three	es·reem	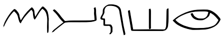	
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years	sha·nah	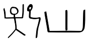	
and when he died	vay·ya·mat	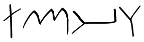	
he was buried	vay·yiq·qa·ver	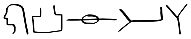	
in Shamir	be·sha·meer	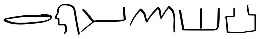	
was followed by	vay·ya·qam	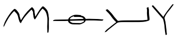	Judges 10:3
[Tola]	a·cha·raw	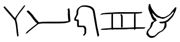	
Jair	ya·eer		
the Gileadite	hag·gil·a·dee		
who judged	vay·yish·pot	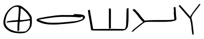	
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Israel	yis·ra·el	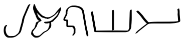	
twenty-two	es·reem	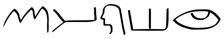	
	u·she·ta·yim		
years	sha·nah	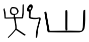	
He had	vay·hee	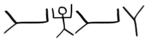	Judges 10:4
	lo		
thirty	she·lo·sheem	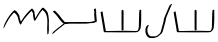	
sons	ba·neem	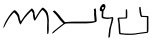	

who rode	ro·khe·veem	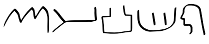	
on	al		
thirty	she·lo·sheem		
donkeys	a·ya·reem		
thirty	u·she·lo·sheem		
towns	a·ya·reem		
And they had	la·hem	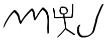	
-	la·hem	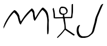	
are called	yiq·re·u	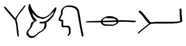	
	chaw·wot	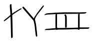	
Havvoth-jair	ya·eer		
which to	ad		
day	hay·yo·wm	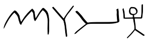	
this	haz·zeh	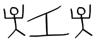	
-	a·sher		
in the land	be·e·rets		
of Gilead	hag·gil·ad		
died	vay·ya·mat	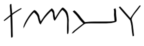	Judges 10:5
When Jair	ya·eer		
he was buried	vay·yiq·qa·ver	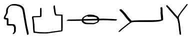	
in Kamon	be·qa·mo·wn		
And again	vay·yo·si·phu		Judges 10:6
the Israelites	be·ne	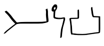	
	yis·ra·el	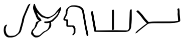	
did	la·a·so·wt		
evil	ha·ra		
in the sight	be·e·ne	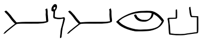	

of the LORD	YHVH	𐤉𐤄𐤅𐤄
They served	vay·ya·av·du	𐤅𐤉𐤏𐤁𐤃𐤅
-	et	𐤀𐤕
the Baals	hab·be·a·leem	𐤄𐤁𐤏𐤋𐤉𐤌
-	ve·et	𐤅𐤀𐤕
the Ashtoreths	ha·ash·ta·ro·wt	𐤄𐤏𐤔𐤕𐤓𐤅𐤕
-	ve·et	𐤅𐤀𐤕
the gods	e·lo·he	𐤀𐤋𐤄𐤉
of Aram	a·ram	𐤀𐤓𐤌
	ve·et	𐤅𐤀𐤕
	e·lo·he	𐤀𐤋𐤄𐤉
Sidon	tsee·do·wn	𐤑𐤉𐤃𐤅𐤍
and	ve·et	𐤅𐤀𐤕
	e·lo·he	𐤀𐤋𐤄𐤉
Moab	mo·w·av	𐤌𐤅𐤀𐤁
and	ve·et	𐤅𐤀𐤕
the gods	e·lo·he	𐤀𐤋𐤄𐤉
of the Ammonites	ve·ne	𐤁𐤍𐤉
	am·mo·wn	𐤏𐤌𐤅𐤍
-	ve·et	𐤅𐤀𐤕
-	e·lo·he	𐤀𐤋𐤄𐤉
and Philistines	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌
Thus they forsook	vay·ya·az·vu	𐤅𐤉𐤏𐤆𐤁𐤅
-	et	𐤀𐤕
the LORD	YHVH	𐤉𐤄𐤅𐤄
and did not	ve·lo	𐤅𐤋𐤀
serve Him	a·va·du·hu	𐤏𐤁𐤃𐤅𐤄𐤅

burned	vay·yi·char	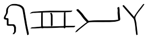	Judges 10:7
So the anger	aph		
of the LORD	YHVH	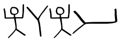	
against Israel	be·yis·ra·el		
and He sold them	vay·yim·ke·rem	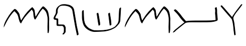	
into the hands	be·yad	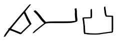	
of the Philistines	pe·lish·teem		
	u·ve·yad	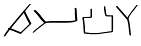	
and Ammonites	be·ne	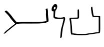	
	am·mo·wn	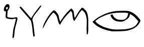	
harassed	vay·yir·a·tsu		Judges 10:8
and oppressed	vay·ro·tse·tsu		
-	et		
the Israelites	be·ne	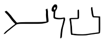	
	yis·ra·el	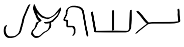	
year	bash·sha·nah	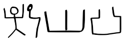	
who that very	ha·hee	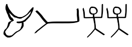	
and did so for eighteen	she·mo·neh		
	es·reh	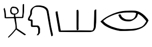	
years	sha·nah	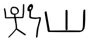	
-	et		
to all	kal	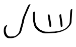	
the Israelites	be·ne	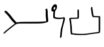	
	yis·ra·el	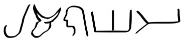	
-	a·sher	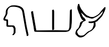	
on the other side	be·e·ver		
of the Jordan	hay·yar·den		

the land	be·e·rets	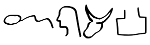	
of the Amorites	ha·e·mo·ree	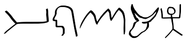	
-	a·sher	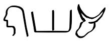	
in Gilead	bag·gil·ad	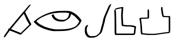	
crossed	vay·ya·av·ru	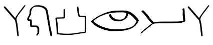	Judges 10:9
The Ammonites	ve·ne	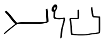	
	am·mo·wn	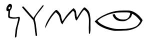	
-	et	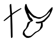	
the Jordan	hay·yar·den	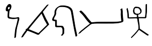	
to fight	le·hil·la·chem	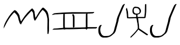	
also	gam	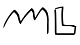	
against Judah	bee·hu·dah	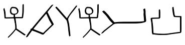	
Benjamin	u·ve·vin·ya·meen	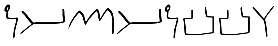	
and the house	u·ve·vet	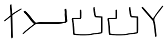	
of Ephraim	eph·ra·yim	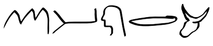	
distress	vat·te·tser	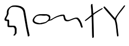	
and Israel	le·yis·ra·el	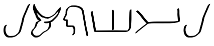	
was in deep	me·od	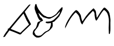	
cried out	vay·yiz·a·qu	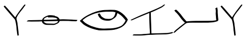	Judges 10:10
Then the Israelites	be·ne	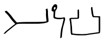	
	yis·ra·el	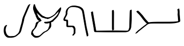	
to	el	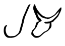	
the LORD	YHVH	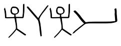	
saying	le·mor	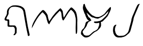	
“ We have sinned	cha·ta·nu	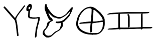	
against You	lakh	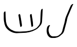	
for we have indeed	ve·khee	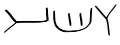	

forsaken	a·zav·nu	עזבנו	
-	et	את	
our God	e·lo·he·nu	אלהינו	
and served	van·na·a·vod	ונעבד	
-	et	את	
the Baals ”	hab·be·a·leem	הבעלים פ	
replied	vay·yo·mer	ויאמר	Judges 10:11
The LORD	YHVH	יהוה	
	el	אל	
	be·ne	בני	
	yis·ra·el	ישראל	
-	ha·lo	הלא	
“ When the Egyptians	mim·mits·ra·yim	ממצרים	
	u·min	ומן	
Amorites	ha·e·mo·ree	האמרי	
	u·min	ומן	
Ammonites	be·ne	בני	
	am·mo·wn	עמון	
	u·min	ומן	
Philistines	pe·lish·teem	פלשתים	
Sidonians	ve·tsee·do·w·neem	וצידונים	Judges 10:12
Amalekites	va·a·ma·leq	ועמלק	
and Maonites	u·ma·o·wn	ומעון	
oppressed you	la·cha·tsu	לחצו	
-	et·khem	אתכם	
and you cried out	vat·tits·a·qu	ותצעקו	
to Me	e·lay	אלי	

did I not save	va·o·wo·shee·ah	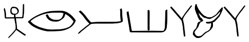	
you	et·khem		
from their hands ?	mee·ya·dam	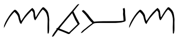	
But you	ve·at·tem		Judges 10:13
have forsaken	a·zav·tem	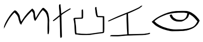	
Me	o·w·tee		
and served	vat·ta·av·du		
gods	e·lo·heem		
other	a·che·reem		
so	la·khen		
I will no	lo		
longer	o·w·seeph	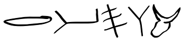	
save	le·ho·wo·shee·a	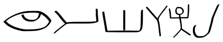	
you	et·khem		
Go	le·khu		Judges 10:14
and cry out	ve·za·a·qu		
to	el		
the gods	ha·e·lo·heem		
-	a·sher		
you have chosen	be·char·tem	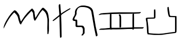	
	bam		
Let them	hem·mah		
save	yo·wo·shee·u	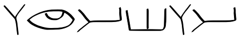	
you	la·khem		
in your time	be·et		
of trouble ”	tsa·rat·khem	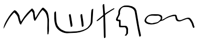	
said	vay·yo·me·ru		Judges 10:15

the Israelites	ve·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to	el	𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ We have sinned ”	cha·ta·nu	𐤇𐤈𐤀𐤍𐤅	
“ Deal	a·seh	𐤏𐤔𐤄	
	at·tah	𐤀𐤕𐤄	
with us	la·nu	𐤋𐤍𐤅	
	ke·khal	𐤊𐤊𐤋	
fit	hat·to·wv	𐤄𐤈𐤅𐤁	
as You see	be·e·ne·kha	𐤁𐤏𐤉𐤍𐤉𐤊	
but	akh	𐤀𐤊	
deliver us today	hats·tsee·le·nu	𐤄𐤑𐤉𐤋𐤍𐤅	
please	na	𐤍𐤀	
	hay·yo·wm	𐤄𐤉𐤅𐤌	
! ”	haz·zeh	𐤄𐤆𐤄	
So they put away	vay·ya·see·ru	𐤅𐤉𐤎𐤉𐤓𐤅	Judges 10:16
-	et	𐤀𐤕	
gods	e·lo·he	𐤀𐤋𐤄𐤉	
the foreign	han·ne·khar	𐤄𐤍𐤊𐤓	
from among them	miq·qir·bam	𐤌𐤒𐤓𐤁𐤌	
and served	vay·ya·av·du	𐤅𐤉𐤏𐤁𐤃𐤅	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
could no longer bear	vat·tiq·tsar	𐤅𐤕𐤒𐤑𐤓	
and He	naph·sho	𐤍𐤐𐤔𐤅	
the misery	ba·a·mal	𐤁𐤏𐤌𐤋	

of Israel	yis·ra·el		
were called to arms	vay·yits·tsa·a·qu		Judges 10:17
Then the Ammonites	be·ne	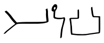	
	am·mo·wn		
and camped	vay·ya·cha·nu	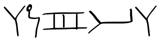	
in Gilead	bag·gil·ad		
assembled	vay·ye·a·se·phu		
and the Israelites	be·ne	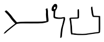	
	yis·ra·el	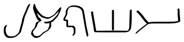	
and camped	vay·ya·cha·nu	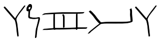	
at Mizpah	bam·mits·pah		
said	vay·yo·me·ru		Judges 10:18
	ha·am		
And the rulers	sa·re	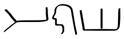	
of Gilead	gil·ad		
one	eesh	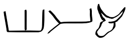	
to	el		
another	re·e·hu		
“ Whoever	mee	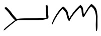	
	ha·eesh	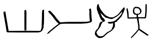	
-	a·sher		
will launch	ya·chel	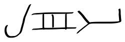	
the attack	le·hil·la·chem	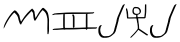	
against the Ammonites	biv·ne		
	am·mo·wn		
will be	yih·yeh	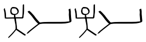	
the head	le·rosh		

of all	le·khol	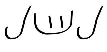	
who live	yo·she·ve	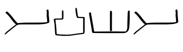	
in Gilead ”	gil·ad	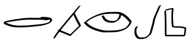	
Now Jephthah	ve·yiph·tach	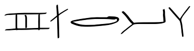	Judges 11:1
the Gileadite	hag·gil·a·dee	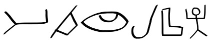	
was	ha·yah	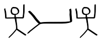	
a mighty man	gib·bo·wr	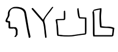	
of valor	cha·yil	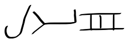	
he	ve·hu	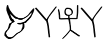	
was the son	ben	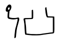	
	ish·shah	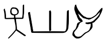	
of a prostitute	zo·w·nah	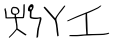	
father	vay·yo·w·led	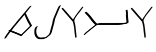	
and Gilead	gil·ad	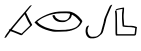	
-	et	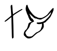	
was his	yiph·tach	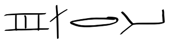	
bore him	vat·te·led	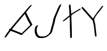	Judges 11:2
wife	e·shet	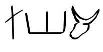	
And Gilead’s	gil·ad	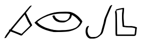	
	lo	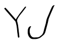	
sons	ba·neem	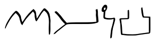	
grew up	vay·yig·de·lu	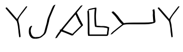	
who	ve·ne	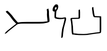	
	ha·ish·shah	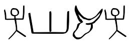	
out	vay·ga·re·shu	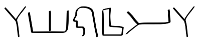	
-	et	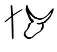	
drove Jephthah	yiph·tach	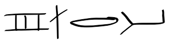	

and said	vay·yo·me·ru	
to him	lo	
“ You shall have no	lo	
inheritance	tin·chal	
house	be·vet	
in our father’s	a·vee·nu	
because	kee	
are the son	ben	
woman ”	ish·shah	
of another	a·che·ret	
you	at·tah	
fled	vay·yiv·rach	Judges 11:3
So Jephthah	yiph·tach	
from	mip·pe·ne	
his brothers	e·chaw	
and settled	vay·ye·shev	
in the land	be·e·rets	
of Tob	to·wv	
gathered around	vay·yit·laq·qe·tu	
	el	
[him]	yiph·tach	
	a·na·sheem	
where worthless men	re·qeem	
and traveled	vay·ye·tse·u	
with him	im·mo	
Some time later	vay·hee	Judges 11:4
	mee·ya·meem	

fought	vay·yil·la·cha·mu	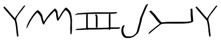	
when the Ammonites	ve·ne	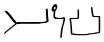	
	am·mo·wn		
against	im		
Israel	yis·ra·el	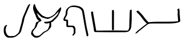	
and	vay·hee	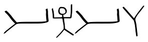	Judges 11:5
-	ka·a·sher		
made war	nil·cha·mu	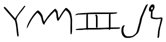	
-	ve·ne	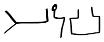	
-	am·mo·wn		
with	im		
[them]	yis·ra·el	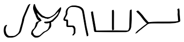	
went	vay·ye·le·khu	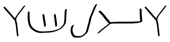	
the elders	ziq·ne	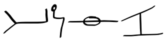	
of Gilead	gil·ad		
to get	la·qa·chat	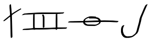	
-	et		
Jephthah	yiph·tach		
from the land	me·e·rets		
of Tob	to·wv		
they said	vay·yo·me·ru		Judges 11:6
-	le·yiph·tach		
“ Come ”	le·khah		
“ be	ve·ha·yee·tah	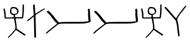	
our	la·nu		
commander	le·qa·tseen		
so that we can fight	ve·nil·la·cha·mah	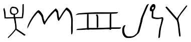	

against the Ammonites	biv·ne		
”	am·mo·wn		
replied	vay·yo·mer		Judges 11:7
Jephthah	yiph·tach		
to the elders	le·ziq·ne		
of Gilead	gil·ad		
not	ha·lo	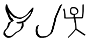	
“ Did you	at·tem		
hate	se·ne·tem		
me	o·w·tee	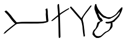	
and expel me	vat·te·ga·re·shu·nee		
house ?	mib·bet	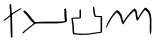	
from my father’s	a·vee	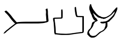	
Why	u·mad·du·a	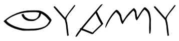	
then have you come	ba·tem		
to me	e·lay	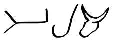	
now	at·tah		
when	ka·a·sher		
you are in distress	tsar		
? ”	la·khem		
answered	vay·yo·me·ru		Judges 11:8
They	ziq·ne	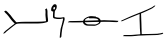	
	gil·ad		
to you	el		
Jephthah	yiph·tach		
“ This is why	la·khen		
we now	at·tah		

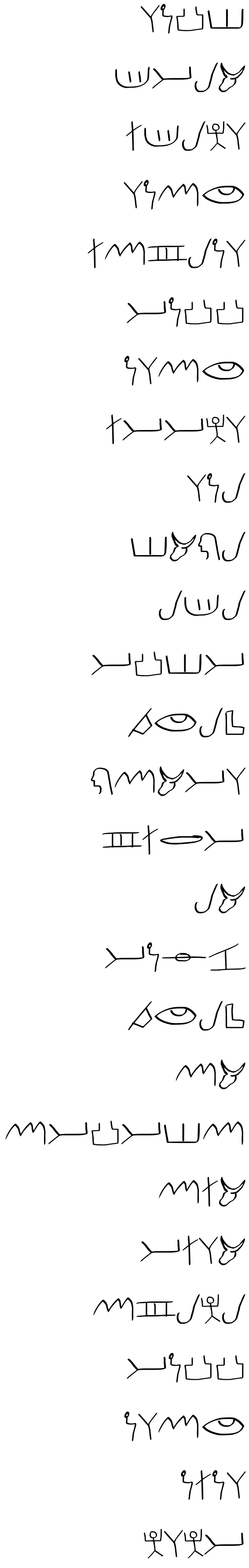

turn	shav·nu	
	e·le·kha	
that you may go	ve·ha·lakh·ta	
with us	im·ma·nu	
fight	ve·nil·cham·ta	
the Ammonites	biv·ne	
	am·mo·wn	
and become	ve·ha·yee·ta	
of us	la·nu	
leader	le·rosh	
over all	le·khol	
who live	yo·she·ve	
in Gilead ”	gil·ad	
asked	vay·yo·mer	Judges 11:9
But Jephthah	yiph·tach	
	el	
[them]	ziq·ne	
	gil·ad	
“ If	im	
take me back	me·shee·veem	
you	at·tem	
-	o·w·tee	
to fight	le·hil·la·chem	
the Ammonites	biv·ne	
	am·mo·wn	
gives them	ve·na·tan	
and the LORD	YHVH	

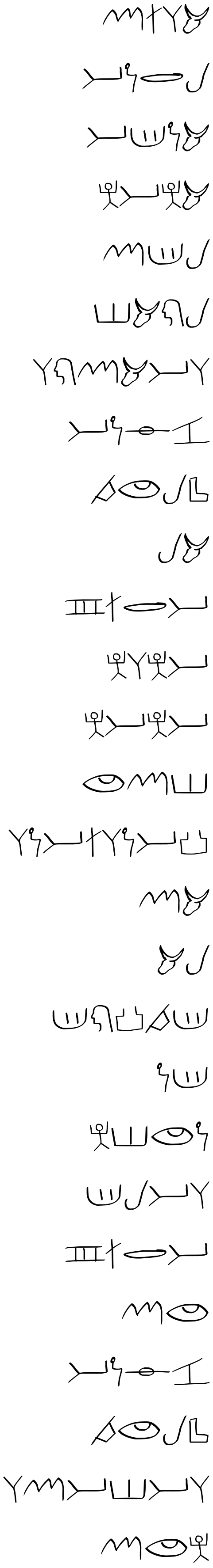

-	o·w·tam	
to me	le·pha·nay	
will I	a·no·khee	
really be	eh·yeh	
your	la·khem	
leader ? ”	le·rosh	
said	vay·yo·me·ru	Judges 11:10
And the elders	ziq·ne	
of Gilead	gil·ad	
to	el	
Jephthah	yiph·tach	
“ The LORD	YHVH	
is	yih·yeh	
our witness	sho·me·a	
	be·no·w·te·nu	
if	im	
we do not	lo	
as you say ”	khid·va·re·kha	
	ken	
do	na·a·seh	
went	vay·ye·lekh	Judges 11:11
So Jephthah	yiph·tach	
with	im	
the elders	ziq·ne	
of Gilead	gil·ad	
made him	vay·ya·see·mu	
and the people	ha·am	

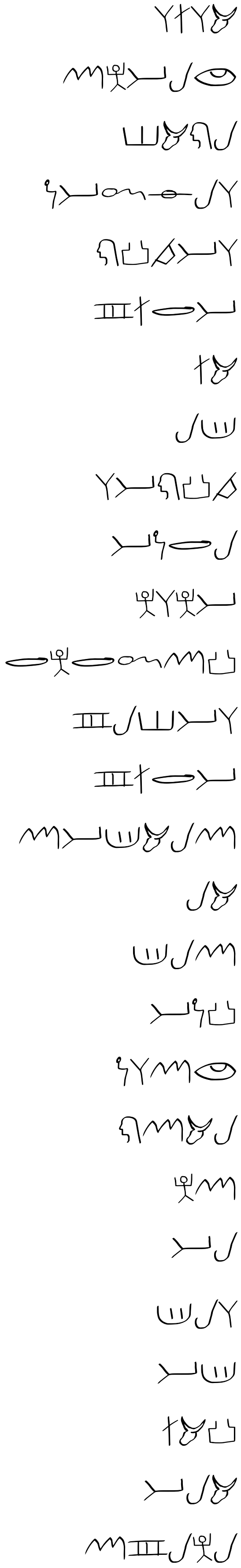

-	o·w·to	
their	a·le·hem	
leader	le·rosh	
and commander	u·le·qa·tseen	
repeated	vay·dab·ber	
And Jephthah	yiph·tach	
-	et	
all	kal	
his terms	de·va·raw	
in the presence	liph·ne	
of the LORD	YHVH	
at Mizpah	bam·mits·pah	
sent	vay·yish·lach	Judges 11:12
Then Jephthah	yiph·tach	
messengers	mal·a·kheem	
to	el	
the king	me·lekh	
of the Ammonites	be·ne	
	am·mo·wn	
saying	le·mor	
“ What	mah	
do you have against me	lee	
	va·lakh	
that	kee	
you have come	va·ta	
against	e·lay	
to fight	le·hil·la·chem	

my land ? ”	be·ar·tsee	
answered	vay·yo·mer	Judges 11:13
The king	me·lekh	
of the Ammonites	be·ne	
	am·mo·wn	
	el	
messengers	mal·a·khe	
Jephthah’s	yiph·tach	
	kee	
they seized	la·qach	
“ When Israel	yis·ra·el	
-	et	
my land	ar·tsee	
came up	ba·a·lo·w·to	
out of Egypt	mim·mits·ra·yim	
from the Arnon	me·ar·no·wn	
to	ve·ad	
the Jabbok	hay·yab·boq	
and all the way	ve·ad	
to the Jordan	hay·yar·den	
Now, therefore	ve·at·tah	
restore	ha·shee·vah	
it	et·hen	
peaceably ”	be·sha·lo·wm	
again	vay·yo·w·seph	Judges 11:14
	o·wd	
Jephthah	yiph·tach	

sent	vay·yish·lach		
messengers	mal·a·kheem		
to	el		
the king	me·lekh	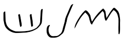	
of the Ammonites	be·ne	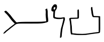	
	am·mo·wn		
to tell	vay·yo·mer		Judges 11:15
him	lo		
“ This is what	koh	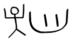	
says :	a·mar		
Jephthah	yiph·tach		
did not	lo		
take away	la·qach	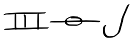	
Israel	yis·ra·el	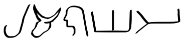	
-	et		
the land	e·rets		
of Moab	mo·w·av		
[or]	ve·et		
-	e·rets		
-	be·ne	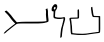	
of the Ammonites	am·mo·wn		
But	kee	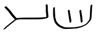	Judges 11:16
when [Israel] came up	ba·a·lo·w·tam	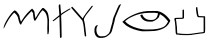	
out of Egypt	mim·mits·ra·yim		
traveled	vay·ye·lekh	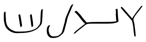	
[they]	yis·ra·el	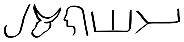	
through the wilderness	bam·mid·bar		

to	ad	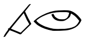	
Sea	yam	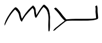	
the Red	suph	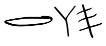	
and came	vay·ya·vo	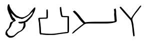	
to Kadesh	qa·de·shah	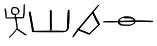	
sent	vay·yish·lach	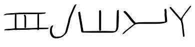	Judges 11:17
Then Israel	yis·ra·el	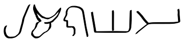	
messengers	mal·a·kheem	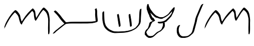	
to	el	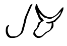	
the king	me·lekh	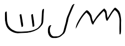	
of Edom	e·do·wm	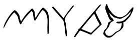	
saying	le·mor	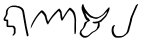	
let us pass	e·be·rah	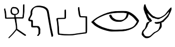	
‘ Please	na	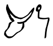	
through your land ’	ve·ar·tse·kha	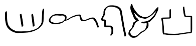	
would not	ve·lo	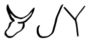	
listen	sha·ma	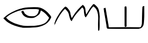	
but the king	me·lekh	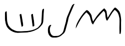	
of Edom	e·do·wm	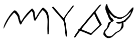	
They also	ve·gam	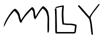	
messengers to	el	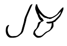	
the king	me·lekh	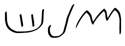	
of Moab	mo·w·av	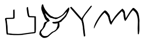	
sent	sha·lach	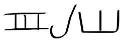	
but he would not	ve·lo	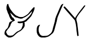	
consent	a·vah	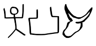	
stayed	vay·ye·shev	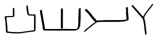	

So Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
in Kadesh	be·qa·desh	𐤁𐤒𐤃𐤔	
Then [Israel] traveled	vay·ye·lekh	𐤅𐤉𐤋𐤊	Judges 11:18
through the wilderness	bam·mid·bar	𐤁𐤌𐤃𐤁𐤓	
and bypassed	vay·ya·sav	𐤅𐤉𐤎𐤁	
-	et	𐤀𐤕	
the lands	e·rets	𐤀𐤓𐤑	
of Edom	e·do·wm	𐤀𐤃𐤅𐤌	
and	ve·et	𐤅𐤀𐤕	
	e·rets	𐤀𐤓𐤑	
Moab	mo·w·av	𐤌𐤅𐤀𐤁	
They came	vay·ya·vo	𐤅𐤉𐤁𐤀	
to	mim·miz·rach	𐤌𐤌𐤆𐤓𐤇	
the east side	she·mesh	𐤔𐤌𐤔	
of the land	le·e·rets	𐤋𐤀𐤓𐤑	
of Moab	mo·w·av	𐤌𐤅𐤀𐤁	
and camped	vay·ya·cha·nun	𐤅𐤉𐤇𐤍𐤅𐤍	
on the other side	be·e·ver	𐤁𐤏𐤁𐤓	
of the Arnon	ar·no·wn	𐤀𐤓𐤍𐤅𐤍	
But they did not	ve·lo	𐤅𐤋𐤀	
enter	va·u	𐤁𐤀𐤅	
the territory	big·vul	𐤁𐤂𐤁𐤅𐤋	
of Moab	mo·w·av	𐤌𐤅𐤀𐤁	
since	kee	𐤊𐤉	
the Arnon	ar·no·wn	𐤀𐤓𐤍𐤅𐤍	
was its border	ge·vul	𐤂𐤁𐤅𐤋	
-	mo·w·av	𐤌𐤅𐤀𐤁	

sent	vay·yish·lach	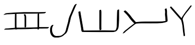	Judges 11:19
And Israel	yis·ra·el	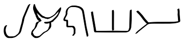	
messengers	mal·a·kheem	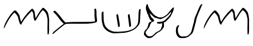	
to	el	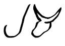	
Sihon	see·cho·wn	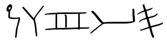	
king	me·lekh	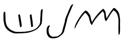	
of the Amorites	ha·e·mo·ree	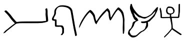	
who ruled	me·lekh	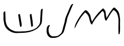	
in Heshbon	chesh·bo·wn	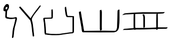	
and said	vay·yo·mer	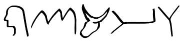	
to him	lo	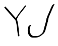	
-	yis·ra·el	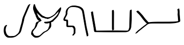	
let us pass	na·be·rah	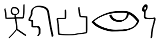	
‘ Please	na	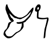	
through your land	ve·ar·tse·kha	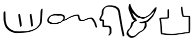	
into	ad	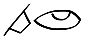	
our own place ’	me·qo·w·mee	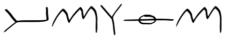	
would not	ve·lo	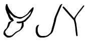	Judges 11:20
trust	he·e·meen	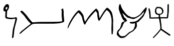	
But Sihon	see·cho·wn	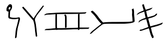	
-	et	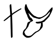	
Israel	yis·ra·el	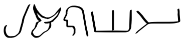	
to pass	a·vor	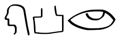	
through his territory	big·vu·lo	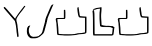	
gathered	vay·ye·e·soph	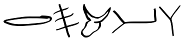	
So [he]	see·cho·wn	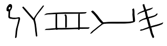	
-	et	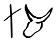	

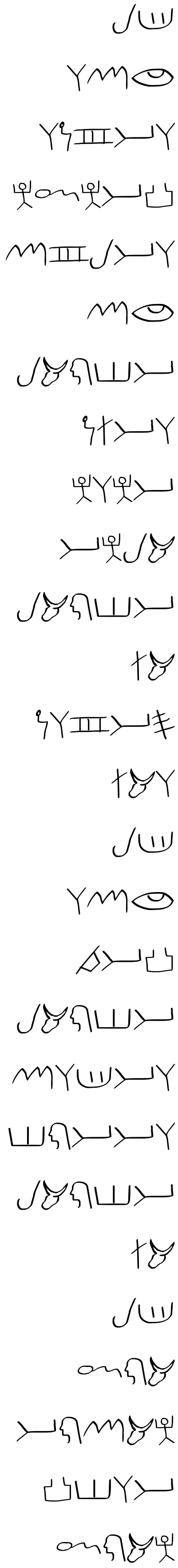

all	kal	
his people	am·mo	
encamped	vay·ya·cha·nu	
in Jahaz	be·ya·he·tsah	
and fought	vay·yil·la·chem	
with	im	
Israel	yis·ra·el	
delivered	vay·yit·ten	Judges 11:21
Then the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
-	et	
Sihon	see·cho·wn	
-	ve·et	
and all	kal	
his people	am·mo	
into the hand	be·yad	
of Israel	yis·ra·el	
who defeated them	vay·yak·kum	
took possession of	vay·yee·rash	
So Israel	yis·ra·el	
-	et	
all	kal	
the land	e·rets	
of the Amorites	ha·e·mo·ree	
who inhabited	yo·wo·shev	
country	ha·a·rets	

that	ha·hee	
seizing	vay·yee·re·shu	Judges 11:22
-	et	
all	kal	
the land	ge·vul	
	ha·e·mo·ree	
the Arnon	me·ar·no·wn	
to	ve·ad	
the Jabbok	hay·yab·boq	
from	u·min	
and from the wilderness	ham·mid·bar	
to	ve·ad	
the Jordan	hay·yar·den	
Now since	ve·at·tah	Judges 11:23
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
has driven out	ho·w·reesh	
-	et	
the Amorites	ha·e·mo·ree	
from before	mip·pe·ne	
His people	am·mo	
Israel	yis·ra·el	
should you now	ve·at·tah	
possess it ?	tee·ra·shen·nu	
Do you not	ha·lo	Judges 11:24
-	et	

whatever	a·sher	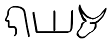	
possess	yo·w·ree·she·kha	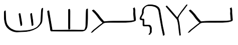	
Chemosh	ke·mo·wosh	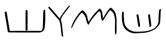	
your god	e·lo·he·kha	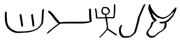	
-	o·w·to	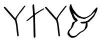	
grants you ?	tee·rash	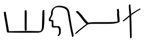	
So also	ve·et	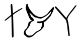	
whatever	kal	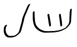	
-	a·sher	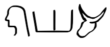	
we possess	ho·w·reesh	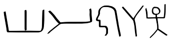	
the LORD	YHVH	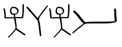	
our God	e·lo·he·nu	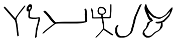	
us	mip·pa·ne·nu	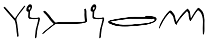	
-	o·w·to	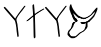	
has granted	nee·rash	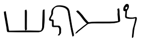	
now	ve·at·tah	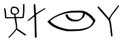	Judges 11:25
so much	ha·to·wv	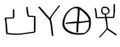	
better	to·wv	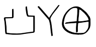	
Are you	at·tah	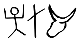	
than Balak	mib·ba·laq	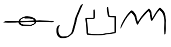	
son	ben	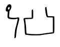	
of Zippor	tsip·po·wr	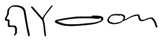	
king	me·lekh	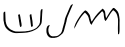	
of Moab ?	mo·w·av	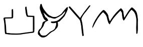	
Did he ever contend	ha·ro·wv	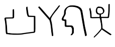	
	rav	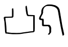	
with	im	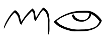	

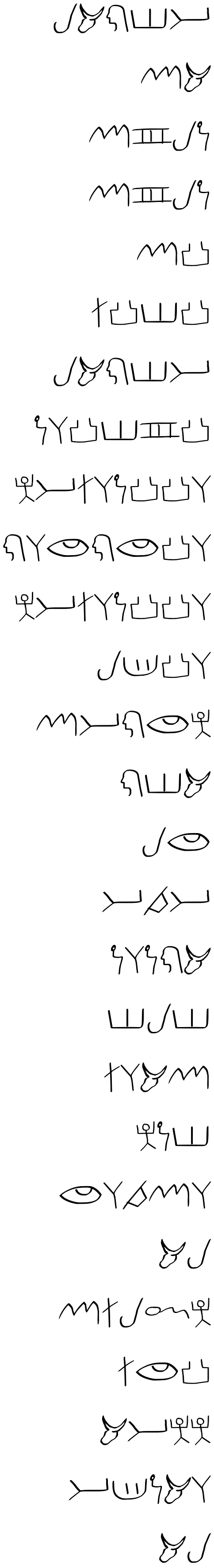

Israel	yis·ra·el	
or	im	
fight	nil·chom	
	nil·cham	
against them ?	bam	
has lived	be·she·vet	Judges 11:26
Israel	yis·ra·el	
in Heshbon	be·chesh·bo·wn	
-	u·viv·no·w·te·ha	
Aroer	u·ve·ar·o·wr	
and their villages	u·viv·no·w·te·ha	
as well as all	u·ve·khal	
the cities	he·a·reem	
-	a·sher	
along	al	
the banks	ye·de	
of the Arnon	ar·no·wn	
For three	she·losh	
hundred	me·o·wt	
years	sha·nah	
Why	u·mad·du·a	
did you not	lo	
take them back	hits·tsal·tem	
time ?	ba·et	
during that	ha·hee	
I	ve·a·no·khee	Judges 11:27
have not	lo	

sinned	cha·ta·tee		
against you	lakh	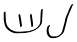	
but you	ve·at·tah		
have done	o·seh		
me	it·tee	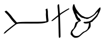	
wrong	ra·ah		
by waging war	le·hil·la·chem	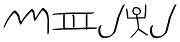	
against me	bee	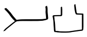	
the Judge	yish·pot		
May the LORD	YHVH		
decide	hash·sho·phet		
today	hay·yo·wm	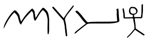	
between	ben	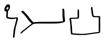	
the Israelites	be·ne	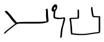	
	yis·ra·el	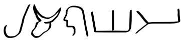	
	u·ven	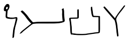	
and the Ammonites	be·ne	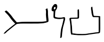	
”	am·mo·wn		
paid no	ve·lo		Judges 11:28
heed	sha·ma		
But the king	me·lekh	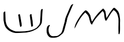	
of the Ammonites	be·ne	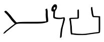	
	am·mo·wn		
to	el		
the message	div·re		
Jephthah	yiph·tach		
	a·sher		

sent	sha·lach	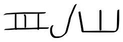	
him	e·law	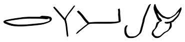	
came	vat·te·hee		Judges 11:29
upon	al		
Jephthah	yiph·tach		
Then the Spirit	ru·ach		
of the LORD	YHVH		
and he passed through	vay·ya·a·vor		
-	et		
Gilead	hag·gil·ad		
and	ve·et		
Manasseh	me·nash·sheh	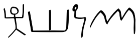	
then through	vay·ya·a·vor		
-	et		
Mizpah	mits·peh		
of Gilead	gil·ad		
And from [there]	u·mim·mits·peh		
	gil·ad		
he advanced	a·var	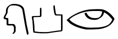	
against the Ammonites	be·ne	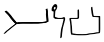	
	am·mo·wn		
made	vay·yid·dar	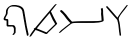	Judges 11:30
Jephthah	yiph·tach		
this vow	ne·der		
to the LORD :	la·YHVH	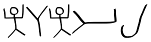	
	vay·yo·mar		
“ If	im		

indeed	na·to·wn	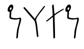	
You will deliver	tit·ten	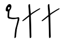	
-	et	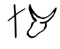	
the Ammonites	be·ne	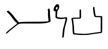	
	am·mo·wn	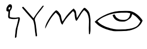	
into my hand	be·ya·dee	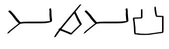	
then	ve·ha·yah	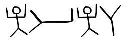	Judges 11:31
comes out	hay·yo·w·tse	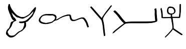	
whatever	a·sher	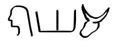	
	ye·tse	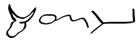	
the door	mid·dal·te	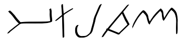	
of my house	ve·tee	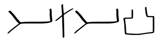	
to greet me	liq·ra·tee	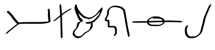	
return	be·shu·vee	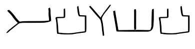	
on my triumphant	ve·sha·lo·wm	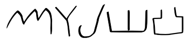	
from the Ammonites	mib·be·ne	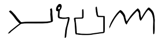	
	am·mo·wn	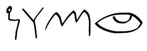	
will belong to	ve·ha·yah	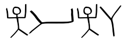	
the LORD	la·YHVH	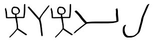	
and I will offer it up	ve·ha·a·lee·ti·hu	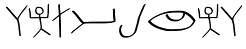	
as a burnt offering ”	o·w·lah	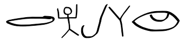	
crossed over	vay·ya·a·vor	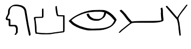	Judges 11:32
So Jephthah	yiph·tach	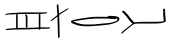	
to	el	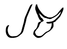	
the Ammonites	be·ne	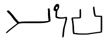	
	am·mo·wn	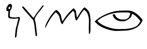	
to fight	le·hil·la·chem	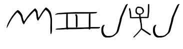	

against them	bam		
delivered them	va·yit·te·nēm	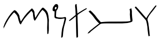	
and the LORD	YHVH		
into his hand	be·ya·do	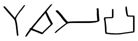	
he devastated	vay·yak·kem	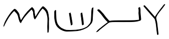	Judges 11:33
from Aroer	me·a·ro·w·er	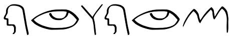	
to	ve·ad		
the vicinity	bo·w·a·kha		
of Minnith	min·neet	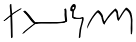	
twenty	es·reem	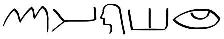	
cities	eer	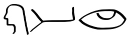	
as far as	ve·ad		
Abel-keramim	a·vel		
	ke·ra·meem		
blow	mak·kah	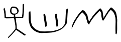	
With a great	ge·do·w·lah		
	me·od		
were subdued	vay·yik·ka·ne·u	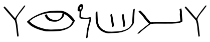	
So the Ammonites	be·ne	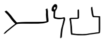	
	am·mo·wn		
before	mip·pe·ne		
the Israelites	be·ne	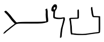	
	yis·ra·el		
returned	vay·ya·vo	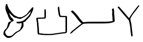	Judges 11:34
And when Jephthah	yiph·tach		
to Mizpah	ham·mits·pah		
	el		

home	be·to	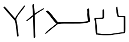	
there	ve·hin·neh		
was his daughter	vit·to		
coming out	yo·tset		
to meet him	liq·ra·to	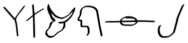	
with tambourines	ve·tup·peem		
and dancing !	u·vim·cho·lo·wt	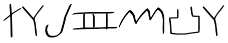	
	ve·raq	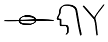	
She	hee	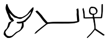	
was his only child	ye·chee·dah	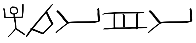	
no	en		
he had	lo		
besides her	mim·men·nu		
son	ben		
or	o		
daughter	vat		
As soon as	vay·hee	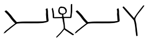	Judges 11:35
[Jephthah] saw	khir·o·w·to		
her	o·w·tah		
he tore	vay·yiq·ra	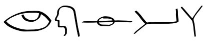	
-	et		
his clothes	be·ga·daw		
and said	vay·yo·mer		
“ No !	a·hah	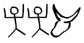	
Not my daughter !	bit·tee		
You have brought me to my knees	hakh·re·a	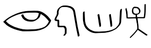	
!	hikh·ra·ti·nee		

You	ve·at	
	ha·yīt	
have brought great misery upon me	be·o·khe·ray	
for I	ve·a·no·khee	
have given my word	pa·tsee·tee	
	phee	
to	el	
the LORD	YHVH	
and cannot	ve·lo	
	u·khal	
take it back ”	la·shuv	
she replied	vat·to·mer	Judges 11:36
	e·law	
“ My father ”	a·vee	
“ you have given your word	pa·tsee·tah	
-	et	
-	pee·kha	
to	el	
the LORD	YHVH	
Do	a·seh	
to me	lee	
as	ka·a·sher	
you have said	ya·tsa	
	mip·pee·kha	
for	a·cha·re	
-	a·sher	
has	a·sah	

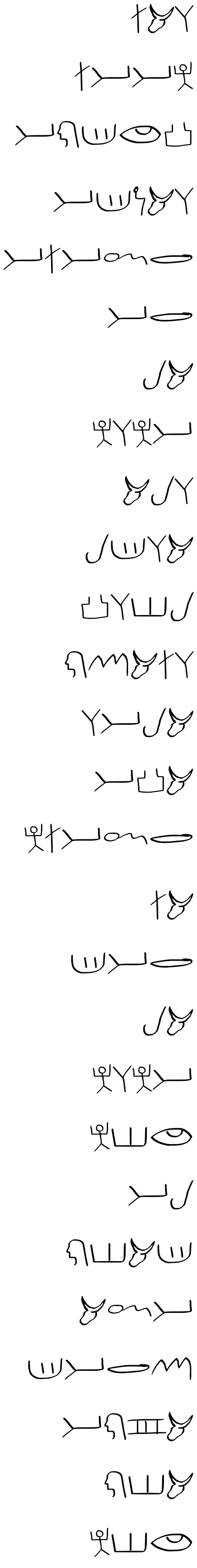

you	le·kha	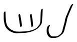	
the LORD	YHVH		
avenged	ne·qa·mo·wt	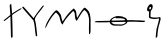	
of your enemies	me·o·ye·ve·kha	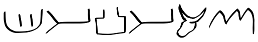	
the Ammonites	mib·be·ne	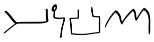	
”	am·mo·wn		
She also said	vat·to·mer		Judges 11:37
to	el		
her father	a·vee·ha	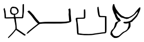	
“ Let me do	ye·a·seh		
	lee	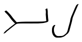	
one thing :	had·da·var		
this	haz·zeh		
	har·peh		
	mim·men·nee		
for two	she·na·yim	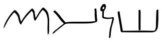	
months	cho·da·sheem	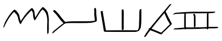	
Let me wander	ve·e·le·khah	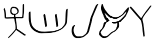	
	ve·ya·rad·tee		
through	al		
the mountains	he·ha·reem	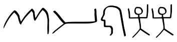	
and mourn	ve·ev·keh	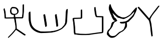	
	al		
my virginity ”	be·tu·lay		
	a·no·khee		
with my friends	ve·rē·ʿe·yo·tay	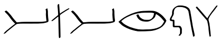	
he said	vay·yo·mer		Judges 11:38

“ Go ”	le·khee	
And he sent her away	vay·yish·lach	
-	o·w·tah	
for two	she·ne	
months	cho·da·sheem	
left	vat·te·lekh	
So she	hee	
with her friends	ve·re·o·w·te·ha	
and mourned	vat·te·vek	
	al	
her virginity	be·tu·le·ha	
upon	al	
the mountains	he·ha·reem	
-	vay·hee	Judges 11:39
After	miq·qets	
two	she·na·yim	
months	cho·da·sheem	
she returned	vat·ta·shav	
to	el	
her father	a·vee·ha	
and he did	vay·ya·as	
to her	lah	
-	et	
	nid·ro	
	a·sher	
as he had vowed	na·dar	
And she	ve·hee	

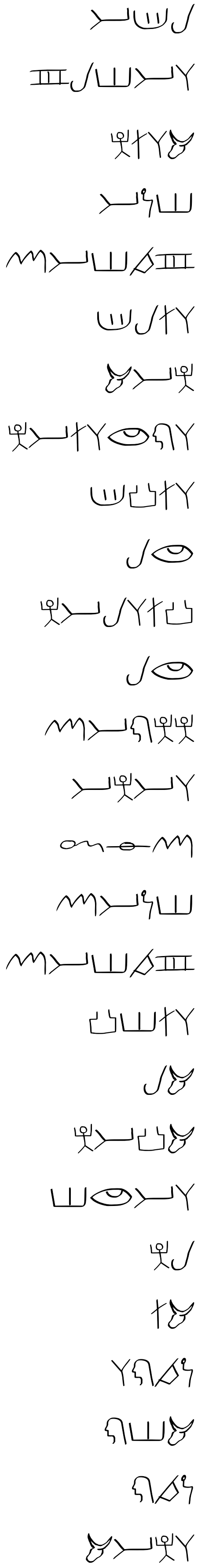

had never	lo		
had relations	ya·de·ah		
with a man	eesh	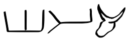	
So it has become	vat·te·hee		
a custom	choq	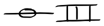	
in Israel	be·yis·ra·el	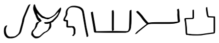	
that each	mee·ya·meem		Judges 11:40
	ya·mee·mah	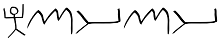	
go out	te·lakh·nah		
the young women	be·no·wt		
of Israel	yis·ra·el	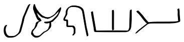	
to lament	le·tan·no·wt		
the daughter	le·vat		
of Jephthah	yiph·tach		
the Gileadite	hag·gil·a·dee		
for four	ar·ba·at	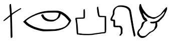	
days	ya·meem	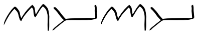	
year	bash·sha·nah		
assembled	vay·yits·tsa·eq		Judges 12:1
Then the men	eesh	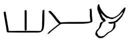	
of Ephraim	eph·ra·yim		
and crossed [the Jordan]	vay·ya·a·vor		
to Zaphon	tsa·pho·w·nah		
They said	vay·yo·me·ru		
to Jephthah	le·yiph·tach		
“ Why	mad·du·a		
have you crossed over	a·var·ta	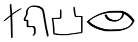	

to fight	le·hil·la·chem	
the Ammonites	biv·ne	
	am·mo·wn	
-	ve·la·nu	
without	lo	
calling us	qa·ra·ta	
to go	la·le·khet	
with you ?	im·makh	
We will burn your house	be·te·kha	
down	nis·roph	
	a·le·kha	
with you inside ! ”	ba·esh	
replied	vay·yo·mer	Judges 12:2
But Jephthah	yiph·tach	
-	a·le·hem	
-	eesh	
conflict	reev	
had	ha·yee·tee	
and I	a·nee	
“ My people	ve·am·mee	
with the Ammonites	u·ve·ne	
	am·mo·wn	
a serious	me·od	
and when I called	va·ez·aq	
-	et·khem	
you did not	ve·lo	
save	ho·wo·sha·tem	

me	o·w·tee	𐤀𐤅𐤕𐤉	
out of their hands	mee·ya·dam	𐤌𐤉𐤃𐤌	
When I saw	va·er·eh	𐤅𐤀𐤓𐤀𐤄	Judges 12:3
that	kee	𐤊𐤉	
you would not	e·ne·kha	𐤀𐤉𐤍𐤊	
save me	mo·shīʿ	𐤌𐤅𐤔𐤉𐤏	
I risked	va·a·see·mah	𐤅𐤀𐤔𐤉𐤌𐤄	
my life	naph·shee	𐤍𐤐𐤔𐤉	
	ve·khap·pee	𐤁𐤊𐤐𐤉	
and crossed over	va·e·be·rah	𐤅𐤀𐤏𐤁𐤓𐤄	
to	el	𐤀𐤋	
the Ammonites	be·ne	𐤁𐤍𐤉	
	am·mo·wn	𐤏𐤌𐤅𐤍	
delivered them	vay·yit·te·nem	𐤅𐤉𐤕𐤍𐤌	
and the LORD	YHVH	𐤉𐤄𐤅𐤄	
into my hand	be·ya·dee	𐤁𐤉𐤃𐤉	
Why then	ve·la·mah	𐤅𐤋𐤌𐤄	
have you come	a·lee·tem	𐤏𐤋𐤉𐤕𐤌	
	e·lay	𐤀𐤋𐤉	
today	hay·yo·wm	𐤄𐤉𐤅𐤌	
	haz·zeh	𐤄𐤆𐤄	
to fight	le·hil·la·chem	𐤋𐤄𐤋𐤇𐤌	
against me ? ”	bee	𐤁𐤉	
gathered	vay·yiq·bots	𐤅𐤉𐤒𐤁𐤑	Judges 12:4
Jephthah then	yiph·tach	𐤉𐤐𐤕𐤇	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	

the men	an·she	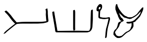	
of Gilead	gil·ad	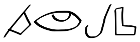	
and fought	vay·yil·la·chem	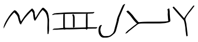	
against	et	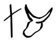	
Ephraim	eph·ra·yim	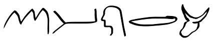	
struck them down	vay·yak·ku	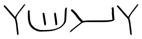	
And the men	an·she	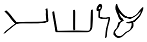	
of Gilead	gil·ad	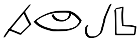	
-	et	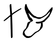	
the Ephraimites	eph·ra·yim	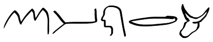	
because	kee	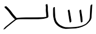	
had said	a·me·ru	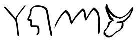	
are fugitives	pe·lee·te	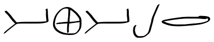	
in Ephraim	eph·ra·yim	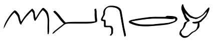	
“ You	at·tem	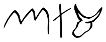	
Gileadites	gil·ad	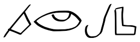	
living in the territories	be·to·wkh	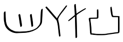	
of Ephraim	eph·ra·yim	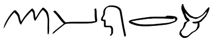	
	be·to·wkh	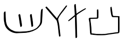	
and Manasseh ”	me·nash·sheh	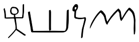	
captured	vay·yil·kod	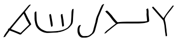	Judges 12:5
The Gileadites	gil·ad	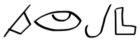	
-	et	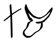	
the fords	ma·be·ro·wt	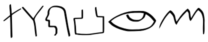	
of the Jordan	hay·yar·den	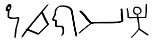	
leading to Ephraim	le·eph·ra·yim	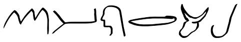	
and	ve·ha·yah	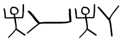	

whenever	kee	כי	
would say	yo·me·ru	יאמרו	
a fugitive	pe·lee·te	פליטי	
from Ephraim	eph·ra·yim	אפרים	
“ Let me cross over ”	e·e·vo·rah	אעברה	
would ask	vay·yo·me·ru	ויאמרו	
him	lo	לו	
	an·she	אנשי	
the Gileadites	gil·ad	גלעד	
an Ephraimite ? ”	ha·eph·ra·tee	האפרתי	
“ Are you	at·tah	אתה	
If he answered	vay·yo·mer	ויאמר	
“ No ”	lo	לא	
they told	vay·yo·me·ru	ויאמרו	Judges 12:6
him	lo	לו	
say	e·mar	אמר	
“ Please	na	נא	
Shibboleth ”	shib·bo·let	שבלת	
If he said	vay·yo·mer	ויאמר	
“ Sibboleth ”	sib·bo·let	סבלת	
not	ve·lo	ולא	
because he could	ya·kheen	יכין	
pronounce	le·dab·ber	לדבר	
it correctly	ken	כן	
they seized	vay·yo·cha·zu	ויאחזו	
him	o·w·to	אותו	
and killed him	vay·yish·cha·tu·hu	וישחטוהו	

at	el		
the fords	ma·be·ro·wt	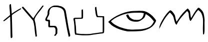	
of the Jordan	hay·yar·den		
were killed	vay·yip·pol	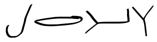	
time	ba·et		
So at that	ha·hee	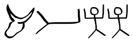	
Ephraimites	me·eph·ra·yim		
42,000 {}	ar·ba·eem		
	u·she·na·yim	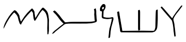	
	a·leph		
judged	vay·yish·pot	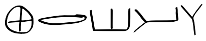	Judges 12:7
Jephthah	yiph·tach		
-	et		
Israel	yis·ra·el	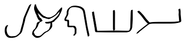	
six	shesh		
years	sha·neem	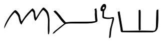	
died	vay·ya·mat	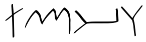	
and when he	yiph·tach		
	hag·gil·a·dee		
he was buried	vay·yiq·qa·ver	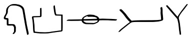	
in one of the cities	be·a·re		
of Gilead	gil·ad		
judged	vay·yish·pot	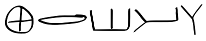	Judges 12:8
After Jephthah	a·cha·raw		
-	et		
Israel	yis·ra·el	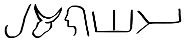	
Ibzan	iv·tsan		

of	mib·bet	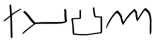	
Bethlehem	la·chem	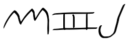	
He had	vay·hee	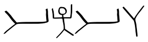	Judges 12:9
	lo	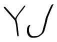	
thirty	she·lo·sheem	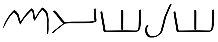	
sons	ba·neem	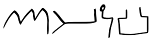	
as well as thirty	u·she·lo·sheem	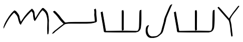	
daughters	ba·no·wt	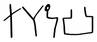	
whom he gave in marriage	shil·lach	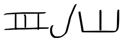	
to men outside his clan	ha·chu·tsah	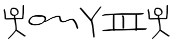	
thirty	u·she·lo·sheem	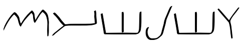	
wives	ba·no·wt	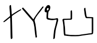	
he brought back	he·vee	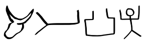	
and for his sons	le·va·naw	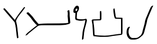	
from	min	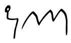	
elsewhere	ha·chuts	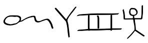	
Ibzan judged	vay·yish·pot	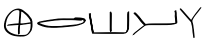	
-	et	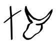	
Israel	yis·ra·el	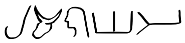	
seven	she·va	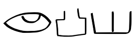	
years	sha·neem	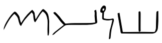	
died	vay·ya·mat	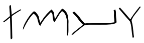	Judges 12:10
Then Ibzan	iv·tsan	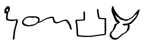	
and he was buried	vay·yiq·qa·ver	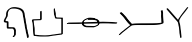	
	be·vet	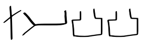	
in Bethlehem	la·chem	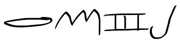	
judged	vay·yish·pot	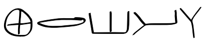	Judges 12:11

After Ibzan	a·cha·raw	𐤀𐤇𐤓𐤉𐤅	
-	et	𐤀𐤕	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
Elon	e·lo·wn	𐤀𐤉𐤋𐤅𐤍	
the Zebulunite	haz·ze·vu·lo·nee	𐤄𐤆𐤁𐤅𐤋𐤍𐤉	
-	vay·yish·pot	𐤅𐤉𐤔𐤐𐤈	
-	et	𐤀𐤕	
-	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
ten	e·ser	𐤏𐤔𐤓	
years	sha·neem	𐤔𐤍𐤉𐤌	
died	vay·ya·mat	𐤅𐤉𐤌𐤕	Judges 12:12
Then Elon	e·lo·wn	𐤀𐤋𐤅𐤍	
the Zebulunite	haz·ze·vu·lo·nee	𐤄𐤆𐤁𐤅𐤋𐤍𐤉	
and he was buried	vay·yiq·qa·ver	𐤅𐤉𐤒𐤁𐤓	
in Aijalon	be·ay·ya·lo·wn	𐤁𐤀𐤉𐤋𐤅𐤍	
in the land	be·e·rets	𐤁𐤀𐤓𐤑	
of Zebulun	ze·vu·lun	𐤆𐤁𐤅𐤋𐤍𐤐	
judged	vay·yish·pot	𐤅𐤉𐤔𐤐𐤈	Judges 12:13
After Elon	a·cha·raw	𐤀𐤇𐤓𐤉𐤅	
-	et	𐤀𐤕	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
Abdon	av·do·wn	𐤏𐤁𐤃𐤅𐤍	
son	ben	𐤁𐤍	
of Hillel	hil·lel	𐤄𐤋𐤋	
from Pirathon	hap·pir·a·to·w·nee	𐤄𐤐𐤓𐤏𐤕𐤅𐤍𐤉	
He had	vay·hee	𐤅𐤉𐤄𐤉	Judges 12:14
	lo	𐤋𐤅	

forty	ar·ba·eem		
sons	ba·neem	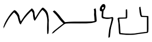	
and thirty	u·she·lo·sheem		
grandsons	be·ne	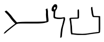	
	va·neem	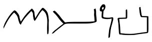	
who rode	ro·khe·veem	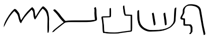	
on	al		
seventy	shiv·eem		
donkeys	a·ya·rim	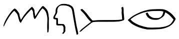	
And he judged	vay·yish·pot	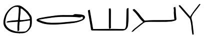	
-	et		
Israel	yis·ra·el	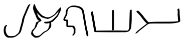	
eight	she·mo·neh		
years	sha·neem	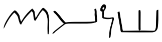	
died	vay·ya·mat	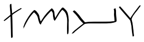	Judges 12:15
Then Abdon	av·do·wn	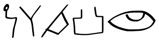	
son	ben		
of Hillel	hil·lel	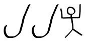	
from Pirathon	hap·pir·a·to·w·nee		
and he was buried	vay·yiq·qa·ver	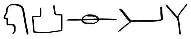	
at Pirathon	be·phir·a·to·wn		
in	be·e·rets		
Ephraim	eph·ra·yim		
in the hill country	be·har		
of the Amalekites	ha·a·ma·le·qee	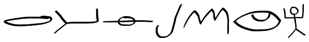	
Again	vay·yo·si·phu		Judges 13:1
the Israelites	be·ne	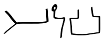	

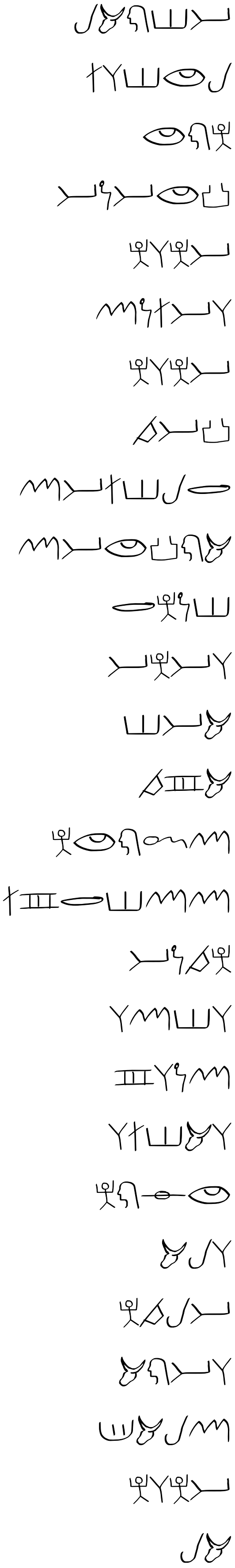

	yis·ra·el	
did	la·a·so·wt	
evil	ha·ra	
in the sight	be·e·ne	
of the LORD	YHVH	
delivered them	vay·yit·te·nem	
so [He]	YHVH	
into the hand	be·yad	
of the Philistines	pe·lish·teem	
for forty	ar·ba·eem	
years	sha·nah	
Now there was	vay·hee	Judges 13:2
man	eesh	
a	e·chad	
from Zorah	mits·tsa·re·ah	
from the clan	mim·mish·pa·chat	
of the Danites	had·da·nee	
named	u·she·mo	
Manoah	ma·no·w·ach	
whose wife [was]	ve·ish·to	
barren	a·qa·rah	
and had no	ve·lo	
children	ya·la·dah	
appeared	vay·ye·ra	Judges 13:3
The angel	mal·akh	
of the LORD	YHVH	
to	el	

the woman	ha·ish·shah	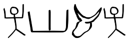	
and said	vay·yo·mer	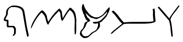	
to her	e·le·ha	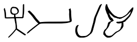	
“ It is true	hin·neh	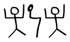	
	na	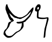	
that you	at	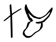	
are barren	a·qa·rah	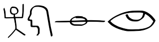	
and have no	ve·lo	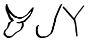	
children	ya·ladt	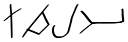	
but you will conceive	ve·ha·reet	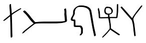	
and give birth to	ve·ya·ladt	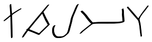	
a son	ben	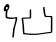	
Now	ve·at·tah	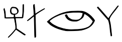	Judges 13:4
be careful	hish·sha·me·ree	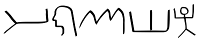	
please	na	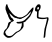	
not	ve·al	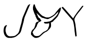	
to drink	tish·tee	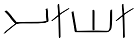	
wine	ya·yin	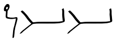	
or strong drink	ve·she·khar	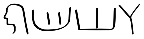	
and not	ve·al	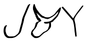	
to eat	to·khe·lee	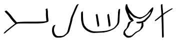	
anything	kal	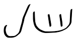	
unclean	ta·me	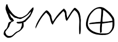	
For	kee	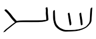	Judges 13:5
behold	hin·nakh	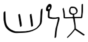	
you will conceive	ha·rah	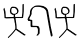	
and give birth to	ve·yo·ladt	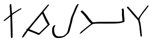	

a son	ben	𐤁𐤍	
razor	u·mo·w·rah	𐤅𐤌𐤅𐤓𐤄	
And no	lo	𐤋𐤀	
shall come	ya·a·leh	𐤉𐤏𐤋𐤄	
over	al	𐤏𐤋	
his head	ro·sho	𐤓𐤀𐤔𐤅	
because	kee	𐤊𐤉	
a Nazirite	ne·zeer	𐤍𐤆𐤉𐤓	
to God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
will be	yih·yeh	𐤉𐤄𐤉𐤄	
the boy	han·na·ar	𐤄𐤍𐤏𐤓	
from	min	𐤌𐤍	
the womb	hab·ba·ten	𐤄𐤁𐤈𐤍	
and he	ve·hu	𐤅𐤄𐤅𐤀	
will begin	ya·chel	𐤉𐤇𐤋	
the deliverance	le·ho·wo·shee·a	𐤋𐤄𐤅𐤔𐤉𐤏	
-	et	𐤀𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
from the hand	mee·yad	𐤌𐤉𐤃	
of the Philistines ”	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
went	vat·ta·vo	𐤅𐤕𐤁𐤀	Judges 13:6
So the woman	ha·ish·shah	𐤄𐤀𐤔𐤄	
and told	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	
her husband	le·ee·shah	𐤋𐤀𐤉𐤔𐤄	
	le·mor	𐤋𐤀𐤌𐤓	
“ A man	eesh	𐤀𐤉𐤔	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	

came	ba	
to me	e·lay	
His appearance was like	u·mar·e·hu	
	ke·mar·eh	
the angel	mal·akh	
of God	ha·e·lo·heem	
awesome	no·w·ra	
exceedingly	me·od	
I did not	ve·lo	
ask him	she·il·tee·hu	
where	e	
he came from	miz·zeh	
	hu	
-	ve·et	
his name	she·mo	
and he did not	lo	
tell	hig·geed	
me	lee	
But he said	vay·yo·mer	Judges 13:7
to me	lee	
‘ Behold	hin·nakh	
you will conceive	ha·rah	
and give birth to	ve·yo·ladt	
a son	ben	
Now, therefore	ve·at·tah	
do not	al	
drink	tish·tee	

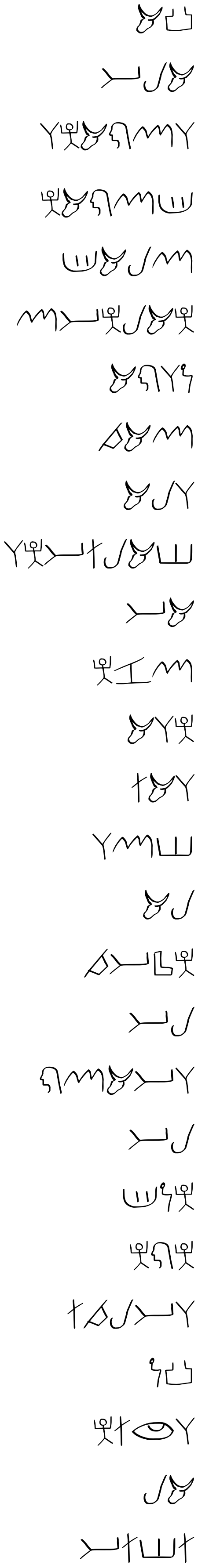

wine	ya·yin	
or strong drink	ve·she·khar	
and do not	ve·al	
eat	to·khe·lee	
anything	kal	
unclean	tum·ah	
because	kee	
a Nazirite	ne·zeer	
to God	e·lo·heem	
will be	yih·yeh	
the boy	han·na·ar	
from	min	
the womb	hab·be·ten	
until	ad	
the day	yo·wm	
of his death ’”	mo·w·to	
prayed	vay·ye·tar	Judges 13:8
Then Manoah	ma·no·w·ach	
to	el	
the LORD	YHVH	
-	vay·yo·mar	
“ Please	bee	
O Lord	a·do·w·nay	
let the man	eesh	
of God	ha·e·lo·heem	
-	a·sher	
You sent us	sha·lach·ta	

come	ya·vo·w	
	na	
again	o·wd	
to us	e·le·nu	
to teach us	ve·yo·w·re·nu	
how	mah	
to raise	na·a·seh	
the boy	lan·na·ar	
who is to be born ”	hay·yul·lad	
listened	vay·yish·ma	Judges 13:9
And God	ha·e·lo·heem	
to the voice	be·qo·wl	
of Manoah	ma·no·w·ach	
returned	vay·ya·vo	
and the angel	mal·akh	
of God	ha·e·lo·heem	
	o·wd	
to	el	
the woman	ha·ish·shah	
as she	ve·hee	
was sitting	yo·wo·she·vet	
in the field	bas·sa·deh	
Manoah	u·ma·no·w·ach	
but her husband	ee·shah	
was not	en	
with her	im·mah	
quickly	vat·te·ma·her	Judges 13:10

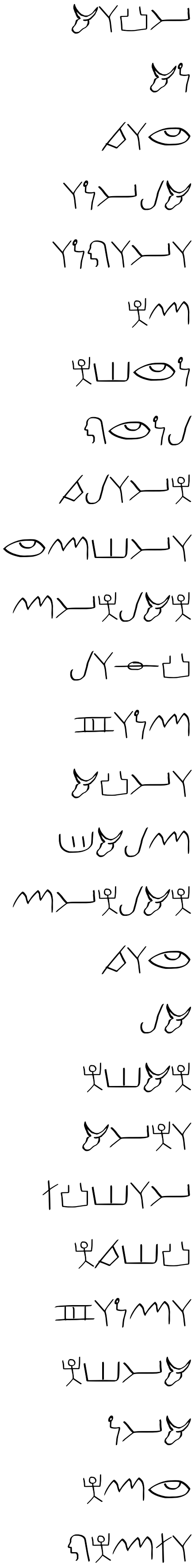

her husband	ha·ish·shah		
ran	vat·ta·rats		
	vat·tag·ged		
The woman	le·ee·shah	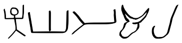	
to tell	vat·to·mer		
	e·law	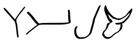	
“ Behold	hin·neh		
has reappeared	nir·ah		
! ”	e·lay	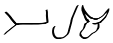	
the man	ha·eesh	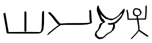	
who	a·sher		
came	ba		
the [other] day	vay·yo·wm	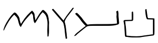	
to me	e·lay	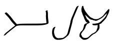	
got up	vay·ya·qam	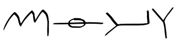	Judges 13:11
and followed	vay·ye·lekh	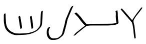	
So Manoah	ma·no·w·ach		
	a·cha·re	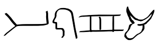	
his wife	ish·to		
When he came	vay·ya·vo	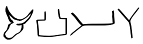	
to	el		
the man	ha·eesh	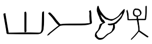	
he asked	vay·yo·mer		
	lo		
“ Are you	ha·at·tah		
the man	ha·eesh	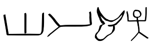	
who	a·sher		

spoke	dib·bar·ta	𐤃𐤁𐤓𐤕	
to	el	𐤀𐤋	
my wife ? ”	ha·ish·shah	𐤄𐤀𐤔𐤄	
am, ” he said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ I	a·nee	𐤀𐤍𐤉	
asked	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Judges 13:12
Then Manoah	ma·no·w·ach	𐤌𐤍𐤅𐤇	
“ When	at·tah	𐤏𐤕𐤄	
come to pass	ya·vo	𐤉𐤁𐤀	
your words	de·va·re·kha	𐤃𐤁𐤓𐤉𐤊	
what	mah	𐤌𐤄	
will be	yih·yeh	𐤉𐤄𐤉𐤄	
rule of life	mish·pat	𐤌𐤔𐤐𐤈	
the boy’s	han·na·ar	𐤄𐤍𐤏𐤓	
and mission ? ”	u·ma·a·se·hu	𐤅𐤌𐤏𐤔𐤄𐤅	
answered	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Judges 13:13
So the angel	mal·akh	𐤌𐤋𐤀𐤊	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
	el	𐤀𐤋	
Manoah	ma·no·w·ach	𐤌𐤍𐤅𐤇	
everything	mik·kol	𐤌𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
I told her	a·mar·tee	𐤀𐤌𐤓𐤕𐤉	
	el	𐤀𐤋	
“ Your wife	ha·ish·shah	𐤄𐤀𐤔𐤄	
is to do	tish·sha·mer	𐤕𐤔𐤌𐤓	
anything	mik·kol	𐤌𐤊𐤋	Judges 13:14

that	a·sher		
comes	ye·tse		
from the vine	mig·ge·phen	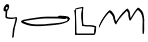	
	hay·ya·yin	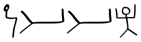	
She must not	lo		
eat	to·khal		
any wine	ve·ya·yin	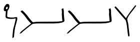	
or strong drink	ve·she·khar		
nor	al		
nor drink	te·shet		
anything	ve·khal		
unclean	tum·ah		
	al		
eat	to·khal		
everything	kol	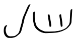	
-	a·sher		
I have commanded her ”	tsiw·vee·tee·ha	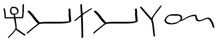	
She must do	tish·mor		
said	vay·yo·mer		Judges 13:15
Manoah	ma·no·w·ach		
	el		
to the angel	mal·akh		
of the LORD	YHVH		
stay here	na·tse·rah		
“ Please	na		
- ”	o·w·takh		
“ and we will prepare	ve·na·a·seh		

for you ”	le·pha·ne·kha	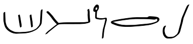	
a young goat	ge·dee		
	iz·zeem	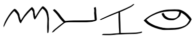	
replied	vay·yo·mer		Judges 13:16
And the angel	mal·akh		
of the LORD	YHVH		
	el		
	ma·no·w·ach		
“ Even if	im		
I stay	ta·tse·re·nee		
I will not	lo		
eat	o·khal		
your food	be·lach·me·kha	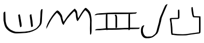	
But if	ve·im		
you prepare	ta·a·seh		
a burnt offering	o·lah		
to the LORD ”	la·YHVH	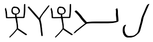	
offer it	ta·a·len·nah		
For	kee	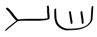	
did not	lo		
know [that]	ya·da		
Manoah	ma·no·w·ach	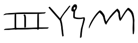	
	kee	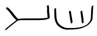	
the angel	mal·akh		
of the LORD	YHVH		
it [was]	hu		
said	vay·yo·mer		Judges 13:17

Then Manoah	ma·no·w·ach		
to	el		
the angel	mal·akh		
of the LORD	YHVH		
“ What	mee		
is your name	she·me·kha		
so that	kee	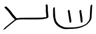	
comes to pass ? ”	ya·vo	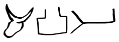	
when your word	div·rɛ·kha	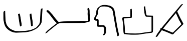	
we may honor you	ve·khib·bad·nu·kha		
said	vay·yo·mer		Judges 13:18
-	lo		
the angel	mal·akh		
of the LORD	YHVH		
“ Why	lam·mah		
	zeh	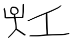	
do you ask	tish·al		
my name ”	lish·mee		
“ since it	ve·hu		
is beyond comprehension ? ”	phɛ·li		
took	vay·yiq·qach	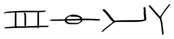	Judges 13:19
Then Manoah	ma·no·w·ach		
-	et		
a young goat	ge·dee		
	ha·iz·zeem	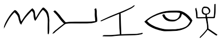	
-	ve·et		
and a grain offering	ham·min·chah	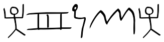	

and offered them	vay·ya·al
on	al
a rock	hats·tsur
to the LORD	la·YHVH
a marvelous thing	u·maph·li
the LORD did	la·a·so·wt
And as Manoah	u·ma·no·w·ach
and his wife	ve·ish·to
looked on	ro·eem
-	vay·hee
went up	va·a·lo·wt
When the flame	hal·la·hav
from	me·al
the altar	ham·miz·be·ach
to the sky	hash·sha·may·mah
ascended	vay·ya·al
the angel	mal·akh
of the LORD	YHVH
flame	be·la·hav
in the	ham·miz·be·ach
When Manoah	u·ma·no·w·ach
and his wife	ve·ish·to
saw [this]	ro·eem
they fell	vay·yip·pe·lu
facedown	al
	pe·ne·hem
to the ground	a·re·tsah

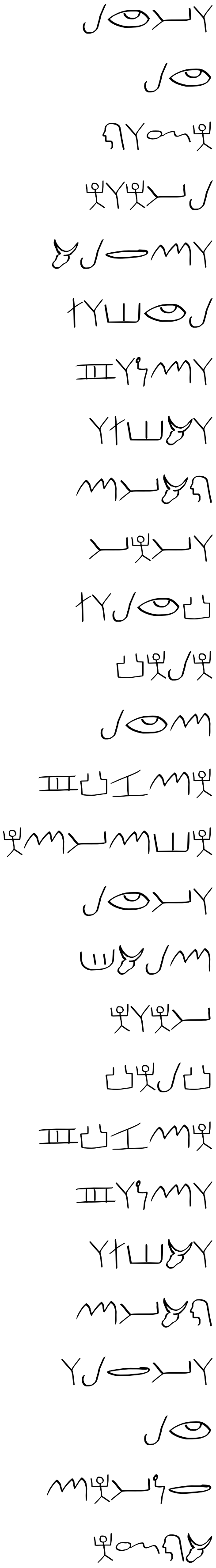

Judges 13:20

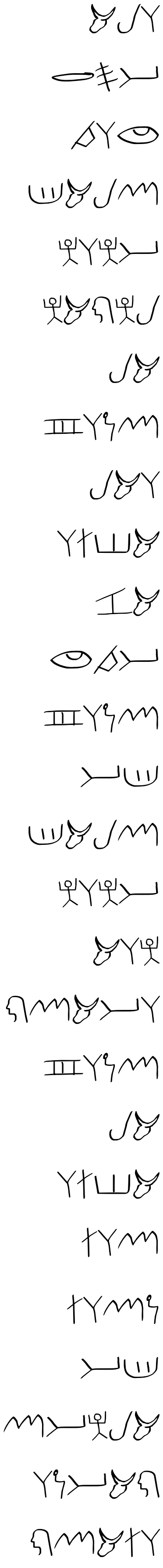

did not	ve·lo	Judges 13:21
again	ya·saph	
	o·wd	
And when the angel	mal·akh	
of the LORD	YHVH	
appear	le·he·ra·oh	
to	el	
Manoah	ma·no·w·ach	
and	ve·el	
his wife	ish·to	
-	az	
realized	ya·da	
Manoah	ma·no·w·ach	
that	kee	
the angel	mal·akh	
of the LORD	YHVH	
it [had been]	hu	
said	vay·yo·mer	Judges 13:22
he	ma·no·w·ach	
to	el	
his wife	ish·to	
“ We are going to die ”	mo·wt	
	na·mut	
“ for	kee	
God ! ”	e·lo·heem	
we have seen	ra·ee·nu	
replied	vat·to·mer	Judges 13:23

	lo	
But his wife	ish·to	
“ If	lu	
had intended	cha·phets	
the LORD	YHVH	
to kill us	la·ha·mee·te·nu	
He would not	lo	
have accepted	la·qach	
from our hands	mee·ya·de·nu	
the burnt offering	o·lah	
and the grain offering	u·min·chah	
nor would He	ve·lo	
have shown	her·a·nu	
us	et	
all	kal	
these things	el·leh	
to us	ve·kha·et	
	lo	
or spoken	hish·mee·a·nu	
this way ”	ka·zot	
gave birth to	vat·te·led	Judges 13:24
So the woman	ha·ish·shah	
a son	ben	
and named	vat·tiq·ra	
-	et	
him	she·mo	
Samson	shim·sho·wn	

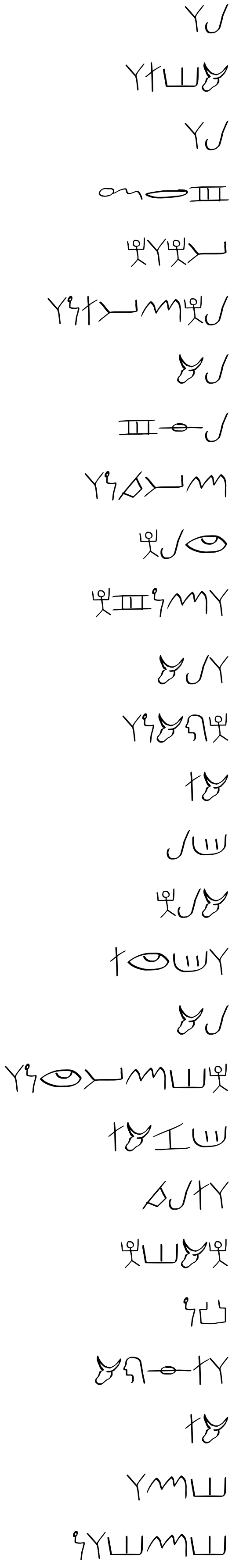

grew	vay·yig·dal	
The boy	han·na·ar	
blessed him	vay·va·re·khe·hu	
and the LORD	YHVH	
began	vat·ta·chel	Judges 13:25
And the Spirit	ru·ach	
of the LORD	YHVH	
to stir him	le·pha·a·mo	
at Mahaneh-dan	be·ma·cha·neh	
	dan	
between	ben	
Zorah	tsa·re·ah	
	u·ven	
and Eshtaol	esh·ta·ol	
went down	vay·ye·red	Judges 14:1
One day Samson	shim·sho·wn	
to Timnah	tim·na·tah	
where he saw	vay·yar	
	ish·shah	
	be·tim·na·tah	
woman	mib·be·no·wt	
a young Philistine	pe·lish·teem	
So he returned	vay·ya·al	Judges 14:2
and told	vay·yag·ged	
his father	le·a·vee	
and mother	u·le·im·mo	
-	vay·yo·mer	

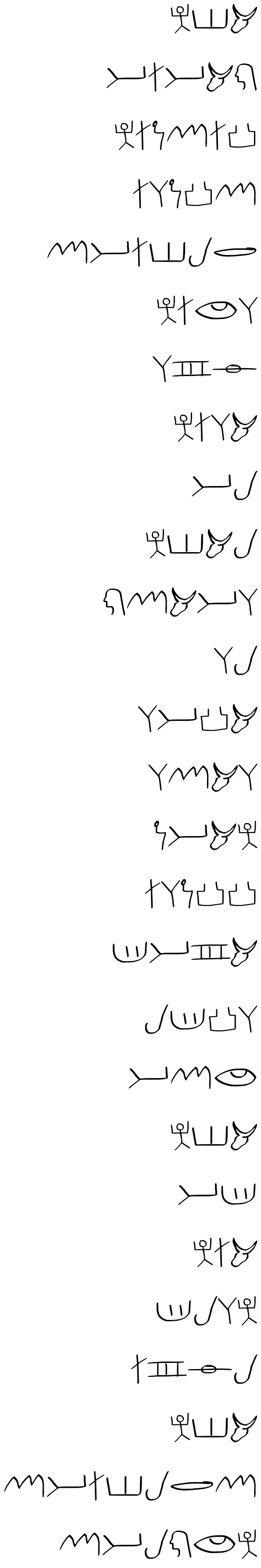

-	ish·shah	
“ I have seen	ra·ee·tee	
in Timnah	ve·tim·na·tah	
a daughter	mib·be·no·wt	
of the Philistines	pe·lish·teem	
Now	ve·at·tah	
get	qe·chu	
her	o·w·tah	
for me	lee	
as a wife ”	le·ish·shah	
replied	vay·yo·mer	Judges 14:3
	lo	
But his father	a·vee	
and mother	ve·im·mo	
“ Can’t you [find]	ha·en	
a young woman	biv·no·wt	
among your relatives	a·che·kha	
or among any	u·ve·khal	
of our people ?	am·mee	
-	ish·shah	
-	kee	
Must you	at·tah	
go	ho·w·lekh	
to get	la·qa·chat	
a wife ? ”	ish·shah	
Philistines	mip·pe·lish·teem	
to the uncircumcised	ha·a·re·leem	

told	vay·yo·mer		
But Samson	shim·sho·wn		
	el		
his father	a·vee	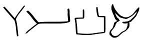	
her	o·w·tah		
“ Get	qach	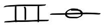	
for me	lee	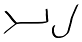	
for	kee	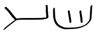	
she	hee	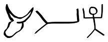	
is pleasing	ya·she·rah		
to my eyes ”	ve·e·nay	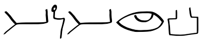	
(Now his father	ve·a·vee	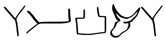	Judges 14:4
and mother	ve·im·mo		
did not	lo		
know	ya·de·u		
	kee	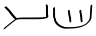	
the LORD	meh·YHVH	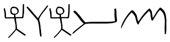	
this	hee	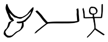	
was from	kee	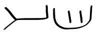	
an occasion to move	to·a·nah		
who	hu		
was seeking	me·vaq·qesh	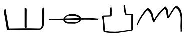	
against the Philistines	mip·pe·lish·teem		
time	u·va·et	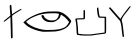	
for at that	ha·hee	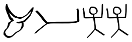	
the Philistines	pe·lish·teem		
were ruling	mo·she·leem	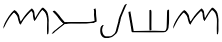	

over Israel)	be·yis·ra·el		
went down	vay·ye·red	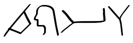	Judges 14:5
Then Samson	shim·sho·wn		
with his father	ve·a·vee		
and mother	ve·im·mo		
to Timnah	tim·na·tah	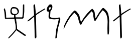	
and came	vay·ya·vo·u	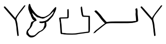	
to	ad		
the vineyards	kar·me	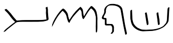	
of Timnah	tim·na·tah		
Suddenly	ve·hin·neh		
a young lion	ke·pheer		
	a·ra·yo·wt	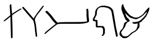	
came roaring	sho·eg		
at him	liq·ra·to	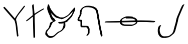	
came powerfully	vat·tits·lach		Judges 14:6
upon him	a·law	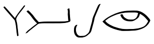	
and the Spirit	ru·ach		
of the LORD	YHVH	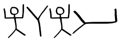	
and he tore the lion apart	vay·shas·se·e·hu		
as one would tear	ke·shas·sa		
a young goat	hag·ge·dee		
with his bare	u·me·u·mah		
	en	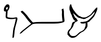	
hands	be·ya·do	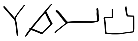	
But he did not	ve·lo		
tell	hig·geed	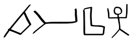	

his father	le·a·vee		
or mother	u·le·im·mo		
-	et		
what	a·sher		
he had done	a·sah		
Then [Samson] continued on his way down	vay·ye·red	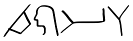	Judges 14:7
and spoke	vay·dab·ber		
to the woman	la·ish·shah		
she was pleasing	vat·tee·shar	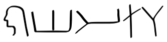	
to his eyes	be·e·ne	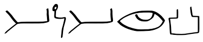	
because	shim·sho·wn		
When [Samson] returned	vay·ya·shav		Judges 14:8
later	mee·ya·meem		
to take her	le·qach·tah	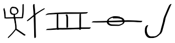	
he left	vay·ya·sar	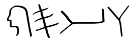	
the road to see	lir·o·wt		
-	et		
carcass	map·pe·let		
the lion’s	ha·ar·yeh	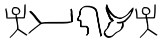	
was	ve·hin·neh		
a swarm	a·dat		
of bees	de·vo·w·reem	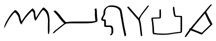	
and in [it]	big·vee·yat		
	ha·ar·yeh	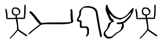	
along with their honey	u·de·vash		
So he scooped	vay·yir·de·hu		Judges 14:9

some honey into	el		
his hands	kap·paw		
as he went along	vay·ye·lekh	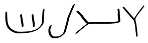	
	ha·lo·wkh		
and ate it	ve·a·khol		
And when he returned	vay·ye·lekh	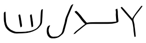	
to	el		
his father	a·vee	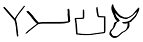	
	ve·el		
and mother	im·mo		
he gave	vay·yit·ten	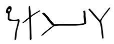	
some to them	la·hem		
and they ate it	vay·yo·khe·lu		
But he did not	ve·lo		
tell	hig·geed	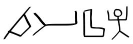	
them	la·hem		
that	kee	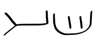	
carcass	mig·ge·vee·yat		
from the lion’s	ha·ar·yeh		
he had taken	ra·dah		
the honey	had·de·vash		
went	vay·ye·red	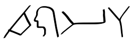	Judges 14:10
Then his father	a·vee·hu	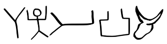	
to	el		
visit the woman	ha·ish·shah		
prepared	vay·ya·as		
there	sham	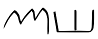	

and Samson	shim·sho·wn	שמשון	
a feast	mish·teh	משתה	
as	kee	כי	
	ken	כן	
was customary	ya·a·su	יעשו	
for the bridegroom	hab·ba·chu·reem	הבחורים	
And when	vay·hee	ויהי	Judges 14:11
[the Philistines] saw him	kir·o·w·tam	כראותם	
-	o·w·to	אותו	
they selected	vay·yiq·chu	ויקחו	
thirty	she·lo·sheem	שלשים	
men to accompany him	me·re·eem	מרעים	
	vay·yih·yu	ויהיו	
	it·to	אתו	
said	vay·yo·mer	ויאמר	Judges 14:12
to them	la·hem	להם	
Samson	shim·sho·wn	שמשון	
“ Let me tell	a·chu·dah	אחודה	
	na	נא	
you	la·khem	לכם	
a riddle ”	chee·dah	חידה	
“ If	im	אם	
you can solve	hag·ged	הגד	
	tag·gee·du	תגידו	
it	o·w·tah	אותה	
for me	lee	לי	
[within the] seven	shiv·at	שבעת	

days	ye·me
of the feast	ham·mish·teh
-	u·me·tsa·tem
I will give	ve·na·tat·tee
you	la·khem
thirty	she·lo·sheem
linen garments	se·dee·neem
and thirty	u·she·lo·sheem
sets	cha·li·phot
of clothes	be·ga·deem
But if	ve·im
you cannot	lo
	tu·khe·lu
solve it	le·hag·geed
	lee
must give	u·ne·tat·tem
you	at·tem
me	lee
thirty	she·lo·sheem
linen garments	se·dee·neem
and thirty	u·she·lo·sheem
sets	cha·lee·pho·wt
of clothes ”	be·ga·deem
they replied	vay·yo·me·ru
	lo
“ Tell us	chu·dah
your riddle ”	chee·da·te·kha

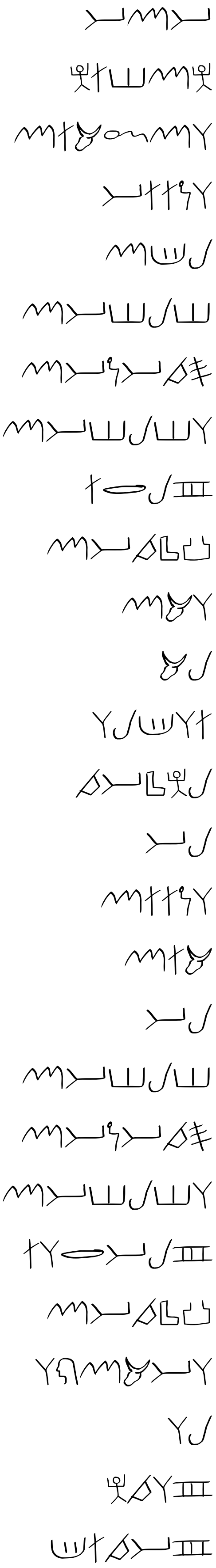

Judges 14:13

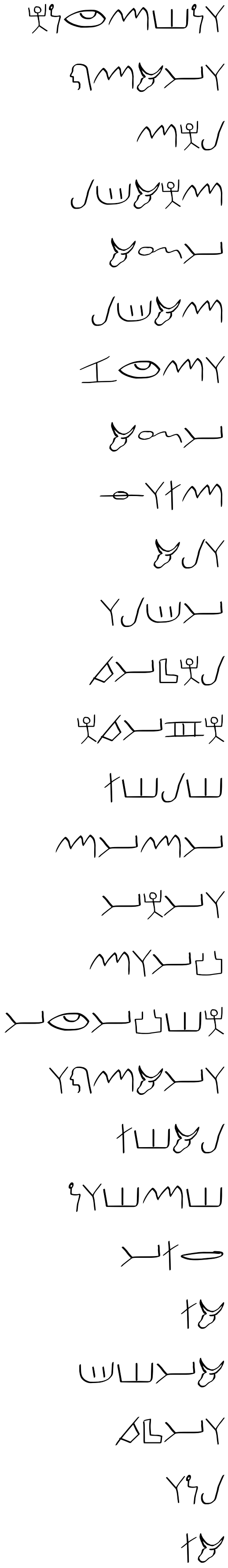

“ Let us hear it ”	ve·nish·ma·en·nah	
So he said	vay·yo·mer	Judges 14:14
to them :	la·hem	
“ Out of the eater	me·ha·o·khel	
came	ya·tsa	
something to eat	ma·a·khal	
and out of the strong	u·me·az	
came	ya·tsa	
something sweet ”	ma·to·wq	
they were unable	ve·lo	
	ya·khe·lu	
to explain	le·hag·geed	
the riddle	ha·chee·dah	
For three	she·lo·shet	
days	ya·meem	
So	vay·hee	Judges 14:15
day	bay·yo·wm	
on the fourth	hash·she·vee·ee	
they said	vay·yo·me·ru	
wife	le·e·shet	
to Samson’s	shim·sho·wn	
“ Entice	pat·tee	
-	et	
your husband	ee·shekh	
to explain	ve·yag·ged	
to us	la·nu	
-	et	

the riddle	ha·chee·dah	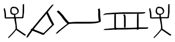	
or	pen		
we will burn	nis·roph		
you	o·w·takh		
-	ve·et		
household	bet	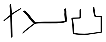	
and your father’s	a·veekh	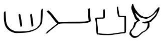	
to death	ba·esh		
to rob us ? ”	hal·ya·re·she·nu		
Did you invite us	qe·ra·tem		
here	la·nu		
	ha·lo		
weeping	vat·te·vek	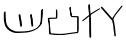	Judges 14:16
wife	e·shet	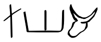	
Then Samson’s	shim·sho·wn		
came to him	a·law	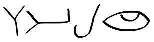	
and said	vat·to·mer		
	raq	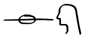	
“ You hate me !	se·ne·ta·nee		
You do not really	ve·lo		
love me !	a·hav·ta·nee		
a riddle	ha·chee·dah	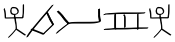	
You have posed	chad·ta	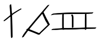	
to my people	liv·ne		
	am·mee		
	ve·lee	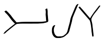	
but have not	lo		

explained it to me ”	hig·gad·tah		
he said	vay·yo·mer		
	lah		
“ Look ”	hin·neh		
it to my father	le·a·vee		
or mother	u·le·im·mee		
“ I have not	lo		
even explained	hig·gad·tee		
to you ? ”	ve·lakh	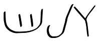	
so why should I explain it	ag·geed	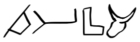	
She wept	vat·te·vek	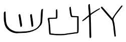	Judges 14:17
	a·law	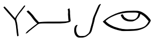	
the whole seven	shiv·at		
days	hay·ya·meem		
-	a·sher		
-	ha·yah	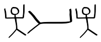	
	la·hem		
of the feast	ham·mish·teh	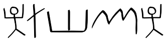	
and finally	vay·hee	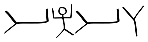	
day	bay·yo·wm	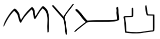	
on the seventh	hash·she·vee·ee	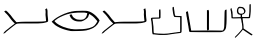	
he told	vay·yag·ged	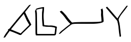	
her [the answer]	lah		
because	kee		
she had pressed him so much	he·tsee·qat·hu	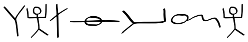	
And in turn she explained	vat·tag·ged		

the riddle	ha·chee·dah	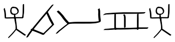	
to her people	liv·ne		
	am·mah		
said	vay·yo·me·ru		Judges 14:18
to [Samson] :	lo		
the men	an·she		
of the city	ha·eer		
day	bay·yo·wm	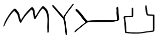	
on the seventh	hash·she·vee·ee	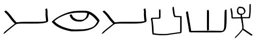	
Before	be·te·rem		
sunset	ya·vo	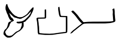	
	ha·char·sah		
“ What	mah	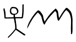	
is sweeter	ma·to·wq		
than honey ?	mid·de·vash		
And what [is]	u·meh		
stronger	az		
than a lion ? ”	me·a·ree		
So he said	vay·yo·mer		
to them :	la·hem		
“ If you had not	lu·le		
plowed	cha·rash·tem		
with my heifer	be·eg·la·tee	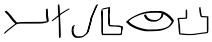	
you would not	lo		
have solved	me·tsa·tem		
my riddle ! ”	chee·da·tee	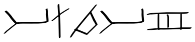	
came mightily	vat·tits·lach		Judges 14:19

upon him	a·law	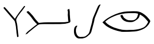	
Then the Spirit	ru·ach		
of the LORD	YHVH		
and he went down	vay·ye·red	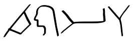	
to Ashkelon	ash·qe·lo·wn	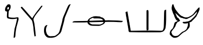	
killed	vay·yakh	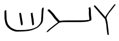	
	me·hem		
thirty	she·lo·sheem	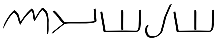	
of their men	eesh	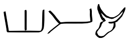	
took	vay·yiq·qach	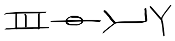	
-	et		
their apparel	cha·lee·tso·w·tam		
and gave	vay·yit·ten	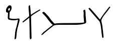	
their clothes	ha·cha·lee·pho·wt	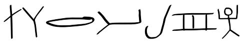	
to those who had solved	le·mag·gee·de	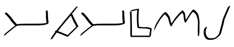	
the riddle	ha·chee·dah	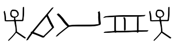	
And burning	vay·yi·char	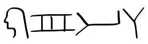	
with anger	ap·po		
Samson returned	vay·ya·al		
house	bet	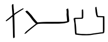	
to his father’s	a·vee·hu	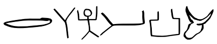	
was given	vat·te·hee		Judges 14:20
wife	e·shet	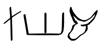	
and his	shim·sho·wn		
	le·me·re·e·hu		
to one of the men who	a·sher		
had accompanied	re·ah		

him	lo		
Later on	vay·hee	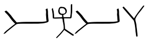	Judges 15:1
	mee·ya·meem		
at the time	bee·me		
harvest	qe·tseer		
of the wheat	chit·teem	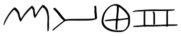	
and went to visit	vay·yiph·qod		
Samson	shim·sho·wn		
-	et		
his wife	ish·to		
took	big·dee		
a young goat	iz·zeem	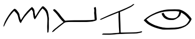	
he said	vay·yo·mer		
“ I want to go	a·vo·ah	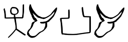	
to	el		
my wife	ish·tee		
in her room ”	he·cha·de·rah	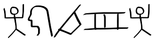	
would not	ve·lo		
let him	ne·ta·no	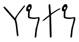	
But her father	a·vee·ha	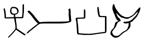	
enter	la·vo·w		
“ I was sure	vay·yo·mer		Judges 15:2
her father	a·vee·ha	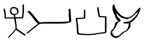	
	a·mor		
said	a·mar·tee		
that	kee	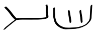	
you thoroughly hated her	sa·no	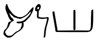	

”	se·ne·tah		
“ so I gave her	va·et·te·nen·nah		
to one of the men who accompanied you	le·me·re·e·kha		
Is not	ha·lo	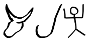	
sister	a·cho·tah	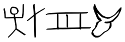	
her younger	haq·qe·tan·nah	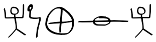	
more beautiful	to·w·vah		
than she ?	mim·men·nah		
take her	te·hee		
Please	na		
	le·kha	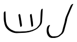	
instead ”	tach·te·ha	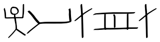	
said	vay·yo·mer		Judges 15:3
to them	la·hem		
Samson	shim·sho·wn		
I will be blameless	niq·qe·tee	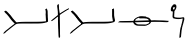	
“ This time	hap·pa·am		
to the Philistines ”	mip·pe·lish·teem	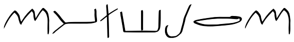	
-	kee	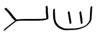	
in doing	o·seh		
-	a·nee	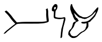	
-	im·mam		
harm	ra·ah		
went out	vay·ye·lekh	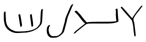	Judges 15:4
Then Samson	shim·sho·wn		
and caught	vay·yil·kod	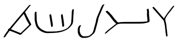	

three	she·losh	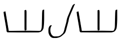	
hundred	me·o·wt	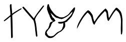	
foxes	shu·a·leem	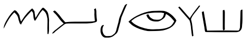	
And he took	vay·yiq·qach	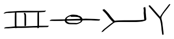	
torches	lap·pi·deem	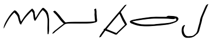	
turned	vay·ye·phen	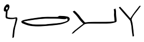	
the foxes tail-to-tail	za·nav	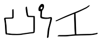	
	el	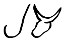	
	za·nav	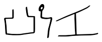	
and fastened	vay·ya·sem	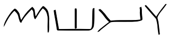	
torch	lap·peed	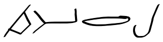	
a	e·chad	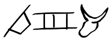	
between	ben	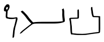	
each pair	she·ne	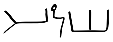	
of tails	haz·ze·na·vo·wt	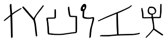	
	bat·ta·vekh	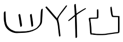	
Then he lit	vay·yav·er	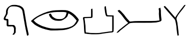	Judges 15:5
	esh	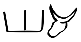	
the torches	bal·lap·pee·deem	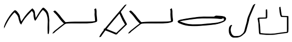	
and released [the foxes]	vay·shal·lach	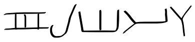	
into the standing grain	be·qa·mo·wt	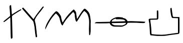	
of the Philistines	pe·lish·teem	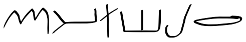	
burning up	vay·yav·er	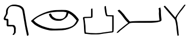	
the piles of grain	mig·ga·deesh	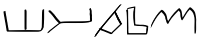	
	ve·ad	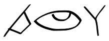	
and the standing grain	qa·mah	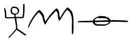	

as well as	ve·ad		
the vineyards	ke·rem	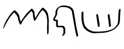	
and olive groves	za·yit	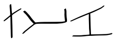	
demanded	vay·yo·me·ru		Judges 15:6
the Philistines	phe·lish·teem		
“ Who	mee	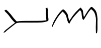	
did	a·sah	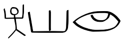	
this ? ”	zot		
they were told	vay·yo·me·ru		
“ It was Samson	shim·sho·wn		
the son-in-law	cha·tan	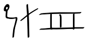	
of the Timnite ”	hat·tim·nee		
“ For	kee	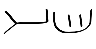	
-	la·qach	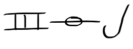	
-	et		
his wife	ish·to		
was given	vay·yit·te·nah	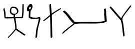	
to his companion ”	le·me·re·e·hu		
went up	vay·ya·a·lu		
So the Philistines	phe·lish·teem		
and burned	vay·yis·re·phu	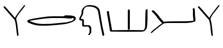	
-	o·w·tah		
-	ve·et		
her and her father	a·vee·ha	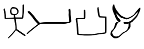	
to death	ba·esh		
told	vay·yo·mer		Judges 15:7
them	la·hem		

And Samson	shim·sho·wn	𐤔𐤌𐤔𐤅𐤍	
“ Because	im	𐤀𐤌	
you have done	ta·a·sun	𐤕𐤏𐤔𐤅𐤍	
this	ka·zot	𐤊𐤆𐤀𐤕	
until	kee	𐤊𐤉	
	im	𐤀𐤌	
I have taken vengeance	niq·qam·tee	𐤍𐤒𐤌𐤕𐤉	
upon you	va·khem	𐤁𐤊𐤌	
- ”	ve·a·char	𐤅𐤀𐤇𐤓	
I will not rest	ech·dal	𐤀𐤇𐤃𐤋	
And he struck	vay·yakh	𐤅𐤉𐤊	Judges 15:8
them	o·w·tam	𐤀𐤅𐤕𐤌	
ruthlessly	sho·wq	𐤔𐤅𐤒	
	al	𐤏𐤋	
	ya·rekh	𐤉𐤓𐤊	
slaughter	mak·kah	𐤌𐤊𐤄	
with a great	ge·do·w·lah	𐤂𐤃𐤅𐤋𐤄	
and then went down	vay·ye·red	𐤅𐤉𐤓𐤃	
and stayed	vay·ye·shev	𐤅𐤉𐤔𐤁	
in the cave	bis·eeph	𐤁𐤎𐤏𐤉𐤐	
at the rock	se·la	𐤎𐤋𐤏	
of Etam	e·tam	𐤏𐤉𐤈𐤌𐤎	
went up	vay·ya·a·lu	𐤅𐤉𐤏𐤋𐤅	Judges 15:9
Then the Philistines	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
camped	vay·ya·cha·nu	𐤅𐤉𐤇𐤍𐤅	
in Judah	bee·hu·dah	𐤁𐤉𐤄𐤅𐤃𐤄	
and deployed themselves	vay·yin·na·te·shu	𐤅𐤉𐤍𐤈𐤔𐤅	

near [the town of] Lehi	bal·le·chee	𐤁𐤋𐤇𐤉	
said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	Judges 15:10
the men	eesh	𐤀𐤉𐤔	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
“ Why	la·mah	𐤋𐤌𐤄	
have you attacked	a·lee·tem	𐤏𐤋𐤉𐤕𐤌	
us ? ”	a·le·nu	𐤏𐤋𐤉𐤍𐤅	
The Philistines replied	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
to arrest	le·e·so·wr	𐤋𐤀𐤎𐤅𐤓	
-	et	𐤀𐤕	
Samson	shim·sho·wn	𐤔𐤌𐤔𐤅𐤍	
“ We have come	a·lee·nu	𐤏𐤋𐤉𐤍𐤅	
and pay him back	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
	lo	𐤋𐤅	
for what	ka·a·sher	𐤊𐤀𐤔𐤓	
he has done	a·sah	𐤏𐤔𐤄	
to us ”	la·nu	𐤋𐤍𐤅	
went	vay·ye·re·du	𐤅𐤉𐤓𐤃𐤅	Judges 15:11
In response, three	she·lo·shet	𐤔𐤋𐤔𐤕	
thousand	a·la·pheem	𐤀𐤋𐤐𐤉𐤌	
men	eesh	𐤀𐤉𐤔	
of Judah	mee·hu·dah	𐤌𐤉𐤄𐤅𐤃𐤄	
to	el	𐤀𐤋	
the cave	se·eeph	𐤎𐤏𐤉𐤐	
at the rock	se·la	𐤎𐤋𐤏	
of Etam	e·tam	𐤏𐤉𐤈𐤌	
and they asked	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	

Samson	le·shim·sho·wn
“ Do you not	ha·lo
realize	ya·da·ta
that	kee
rule	mo·she·leem
over us ?	ba·nu
the Philistines	pe·lish·teem
What	u·mah
	zot
have you done	a·see·ta
to us ? ”	la·nu
he replied	vay·yo·mer
	la·hem
-	ka·a·sher
“ I have done	a·su
to me ”	lee
what	ken
they did	a·see·tee
to them	la·hem
But they said	vay·yo·me·ru
to him	lo
to arrest you	le·e·sa·re·kha
“ We have come down	ya·rad·nu
and hand you over to	le·tit·te·kha
	be·yad
the Philistines ”	pe·lish·teem
replied	vay·yo·mer

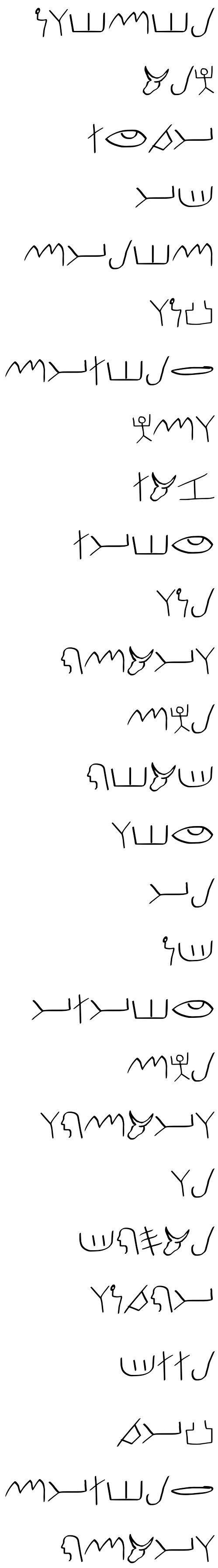

Judges 15:12

	la·hem	
Samson	shim·sho·wn	
“ Swear	hish·sha·ve·u	
to me	lee	
that	pen	
you will not kill me	tiph·ge·un	
{yourselves} ”	bee	
-	at·tem	
they answered	vay·yo·me·ru	Judges 15:13
	lo	
-	le·mor	
“ No ”	lo	
but	kee	
we will tie you up securely	a·sor	
	ne·e·sa·re·kha	
and hand you over to	u·ne·tan·nu·kha	
them ”	ve·ya·dam	
kill you	ve·ha·met	
“ we will not	lo	
	ne·mee·te·kha	
So they bound him	vay·ya·as·ru·hu	
with two	bish·na·yim	
ropes	a·vo·teem	
new	cha·da·sheem	
and led him up	vay·ya·a·lu·hu	
from	min	
the rock	has·sa·la	

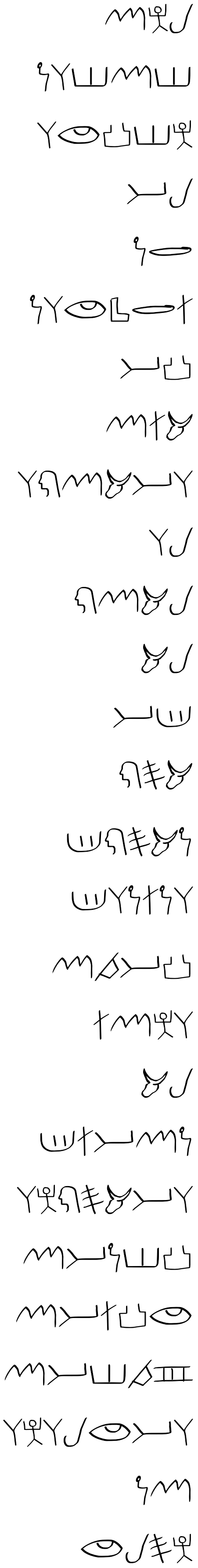

When	hu	𐤄𐤅𐤀	Judges 15:14
[Samson] arrived	va	𐤁𐤀	
in	ad	𐤏𐤃	
Lehi	le·chee	𐤋𐤇𐤉	
the Philistines	u·phil·shit·tīm	𐤅𐤐𐤋𐤔𐤕𐤉𐤌	
came out shouting	he·ree·u	𐤄𐤓𐤉𐤏𐤅	
against him	liq·ra·to	𐤋𐤒𐤓𐤀𐤕𐤅	
came mightily	vat·tits·lach	𐤅𐤕𐤑𐤋𐤇	
upon him	a·law	𐤏𐤋𐤉𐤅	
And the Spirit	ru·ach	𐤓𐤅𐤇	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
became	vat·tih·ye·nah	𐤅𐤕𐤄𐤉𐤉𐤍𐤄	
The ropes	ha·a·vo·teem	𐤄𐤏𐤁𐤕𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
on	al	𐤏𐤋	
his arms	ze·ro·w·o·w·taw	𐤆𐤓𐤅𐤏𐤅𐤕𐤉𐤅	
flax	kap·pish·teem	𐤊𐤐𐤔𐤕𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
like burnt	ba·a·ru	𐤁𐤏𐤓𐤅	
	va·esh	𐤁𐤀𐤔	
broke loose	vay·yim·mas·su	𐤅𐤉𐤌𐤎𐤅	
and the bonds	e·su·raw	𐤀𐤎𐤅𐤓𐤉𐤅	
from	me·al	𐤌𐤏𐤋	
his hands	ya·daw	𐤉𐤃𐤉𐤅	
He found	vay·yim·tsa	𐤅𐤉𐤌𐤑𐤀	Judges 15:15
jawbone	le·chee	𐤋𐤇𐤉	
of a donkey	cha·mo·wr	𐤇𐤌𐤅𐤓	

the fresh	te·ree·yah	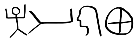	
reached out	vay·yish·lach		
his hand	ya·do	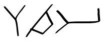	
and took it	vay·yiq·qa·che·ha	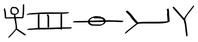	
and struck down	vay·yakh	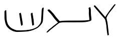	
-	bah		
a thousand	e·leph	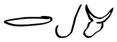	
men	eesh	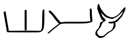	
said :	vay·yo·mer		Judges 15:16
Then Samson	shim·sho·wn		
“ With the jawbone	bil·chee	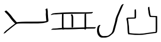	
of a donkey	ha·cha·mo·wr	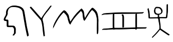	
I have piled them	cha·mo·wr		
into heaps	cha·mo·ra·ta·yim	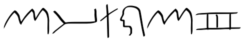	
With the jawbone	bil·chee	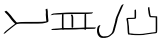	
of a donkey	ha·cha·mo·wr	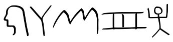	
I have slain	hik·ke·tee	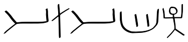	
a thousand	e·leph	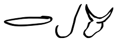	
men ”	eesh	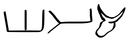	
And	vay·hee	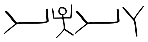	Judges 15:17
when [Samson] had finished	ke·khal·lo·to	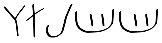	
speaking	le·dab·ber		
he cast	vay·yash·lekh		
the jawbone	hal·le·chee	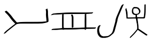	
from his hand	mee·ya·do	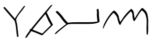	
and he named	vay·yiq·ra	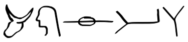	
place	lam·ma·qo·wm	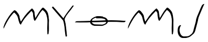	

that	ha·hu	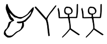	
	ra·mat		
Ramath-lehi	le·chee	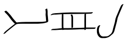	
thirsty	vay·yits·ma		Judges 15:18
And being very	me·od		
[Samson] cried out	vay·yiq·ra	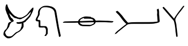	
to	el		
the LORD	YHVH	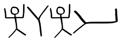	
	vay·yo·mar		
“ You	at·tah		
have accomplished	na·ta·ta	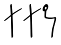	
through	ve·yad	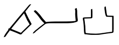	
Your servant	av·de·kha		
-	et		
deliverance	hat·te·shu·ah		
great	hag·ge·do·lah		
this	haz·zot		
Must I now	ve·at·tah		
die	a·mut		
of thirst	bats·tsa·ma		
and fall	ve·na·phal·tee		
into the hands	be·yad	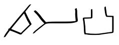	
of the uncircumcised ? ”	ha·a·re·leem	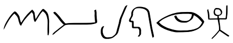	
opened up	vay·yiv·qa	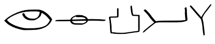	Judges 15:19
So God	e·lo·heem		
-	et		
the hollow place	ham·makh·tesh		

	a·sher		
in Lehi	bal·le·chee	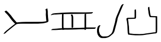	
came out	vay·ye·tse·u	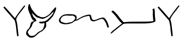	
of it	mim·men·nu	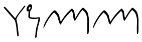	
and water	ma·yim	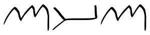	
When Samson drank	vay·ye·shet	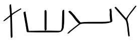	
returned	vat·ta·shav		
his strength	ru·cho	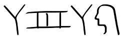	
and he was revived	vay·ye·chee	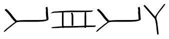	
That is why	al		
	ken	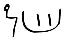	
he named it	qa·ra	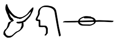	
	she·mah		
	en	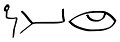	
En-hakkore	haq·qo·w·re	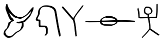	
and it remains	a·sher		
in Lehi	bal·le·chee	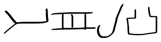	
to	ad		
day	hay·yo·wm	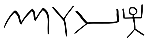	
this	haz·zeh		
And [Samson] judged	vay·yish·pot	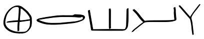	Judges 15:20
-	et		
Israel	yis·ra·el	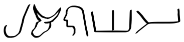	
in the days	bee·me	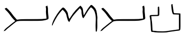	
of the Philistines	phe·lish·teem		
for twenty	es·reem	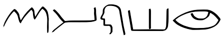	
years	sha·nah		

went	vay·ye·lekh	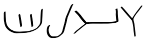	Judges 16:1
One day Samson	shim·sho·wn		
to Gaza	az·za·tah	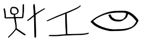	
he saw	vay·yar	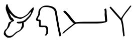	
where	sham		
	ish·shah		
a prostitute	zo·w·nah	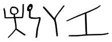	
and went in to spend the night	vay·ya·vo	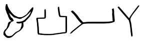	
with her	e·le·ha	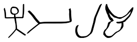	
When the Gazites	la·az·za·teem	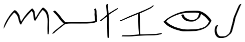	Judges 16:2
heard that	le·mor	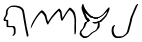	
was	ba		
Samson	shim·sho·wn		
there	hen·nah		
they surrounded [that place]	vay·ya·sob·bu		
and lay in wait	vay·ye·er·vu		
for him	lo		
all	khal	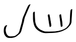	
night	hal·lay·lah	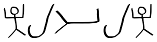	
gate	be·sha·ar		
at the city	ha·eer		
They were quiet	vay·yit·cha·re·shu	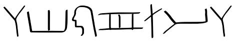	
throughout	khal		
the night	hal·lay·lah	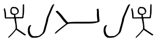	
saying	le·mor	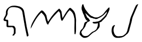	
“ Let us wait until	ad		
dawn	o·wr		

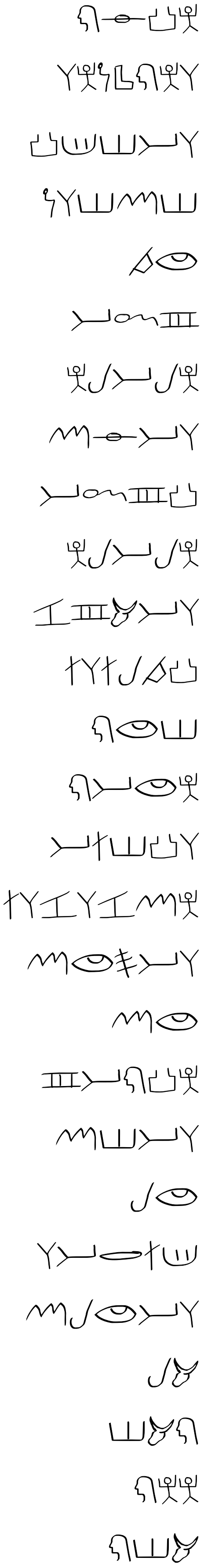

	hab·bo·qer	
then we will kill him ”	va·har·ge·nu·hu	
lay there	vay·yish·kav	Judges 16:3
But Samson	shim·sho·wn	
only until	ad	
midnight	cha·tsee	
	hal·lay·lah	
when he got up	vay·ya·qam	
-	ba·cha·tsee	
-	hal·lay·lah	
took hold	vay·ye·e·choz	
of the doors	be·dal·to·wt	
gate	sha·ar	
of the city	ha·eer	
and both	u·vish·te	
gateposts	ham·me·zu·zo·wt	
and pulled them out	vay·yis·sa·em	
and all	im	
bar	hab·be·ree·ach	
Then he put [them]	vay·ya·sem	
on	al	
his shoulders	ke·te·phaw	
and took them	vay·ya·a·lem	
to	el	
the top	rosh	
of the mountain	ha·har	
-	a·sher	

overlooking	al	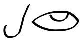	
	pe·ne	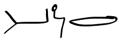	
Hebron	chev·ro·wn	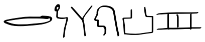	
-	vay·hee	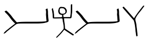	Judges 16:4
Some time later	a·cha·re	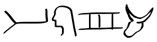	
	khen	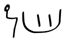	
[Samson] fell in love with	vay·ye·e·hav	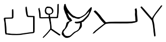	
a woman	ish·shah	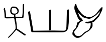	
in the Valley	be·na·chal	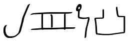	
of Sorek	so·req	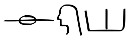	
whose name	u·she·mah	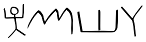	
was Delilah	de·lee·lah	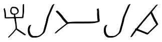	
went	vay·ya·a·lu	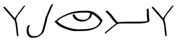	Judges 16:5
to her	e·le·ha	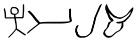	
The lords	sar·ne	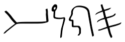	
of the Philistines	phe·lish·teem	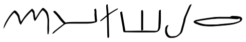	
and said	vay·yo·me·ru	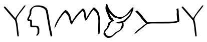	
	lah	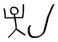	
“ Entice	pat·tee	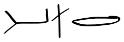	
him	o·w·to	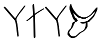	
and find out	u·re·ee	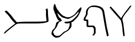	
the source of	bam·meh	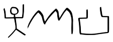	
strength	ko·cho	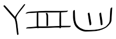	
his great	ga·do·wl	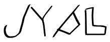	
and how	u·vam·meh	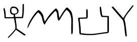	
we can overpower	nu·khal	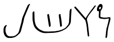	
him	lo	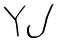	

to tie him up	va·a·sar·nu·hu		
and subdue him	le·an·no·to		
of us	va·a·nach·nu	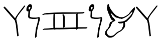	
will give	nit·tan	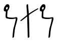	
you	lakh	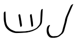	
Then each one	eesh	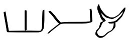	
eleven hundred [shekels]	e·leph	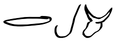	
	u·me·ah		
of silver ”	ka·seph		
said	vat·to·mer		Judges 16:6
So Delilah	de·lee·lah	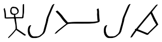	
to	el		
Samson	shim·sho·wn		
tell	hag·gee·dah	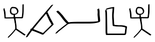	
“ Please	na		
me	lee	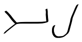	
the source	bam·meh		
strength	ko·cha·kha	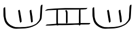	
of your great	ga·do·wl		
and how	u·vam·meh	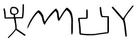	
you can be tied up	te·a·ser		
and subdued ”	le·an·no·w·te·kha		
told her	vay·yo·mer		Judges 16:7
	e·le·ha	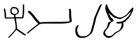	
Samson	shim·sho·wn		
“ If	im		
they tie me up	ya·as·ru·nee		

with seven	be·shiv·ah	בשבעה	
bowstrings	ye·ta·reem	יתרים	
fresh	la·cheem	לחים	
that	a·sher	אשר	
have not	lo	לא	
been dried	cho·ra·vu	חרבו	
I will become as weak	ve·cha·lee·tee	וחליתי	
	ve·ha·yee·tee	והייתי	
as any	ke·a·chad	כאחד	
other man ”	ha·a·dam	האדם	
brought	vay·ya·a·lu	ויעלו	Judges 16:8
her	lah	לה	
So the lords	sar·ne	סרני	
of the Philistines	phe·lish·teem	פלשתים	
seven	shiv·ah	שבעה	
bowstrings	ye·ta·reem	יתרים	
fresh	la·cheem	לחים	
that	a·sher	אשר	
had not	lo	לא	
been dried	cho·ra·vu	חרבו	
and she tied him up	vat·ta·as·re·hu	ותאסרהו	
with them	ba·hem	בהם	
While the men	ve·ha·o·rev	והארב	Judges 16:9
were hidden	yo·shev	ישב	
in her	lah	לה	
room	ba·che·der	בחדר	
she called out	vat·to·mer	ותאמר	

-	e·law	אליו	
the Philistines [are]	pe·lish·teem	פלשתים	
here ! ”	a·le·kha	עליך	
“ Samson	shim·sho·wn	שמשון	
But he snapped	vay·nat·teq	וינתק	
-	et	את	
the bowstrings	hay·ta·reem	היתרים	
like	ka·a·sher	כאשר	
seared	yin·na·teq	ינתק	
a strand	pe·teel	פתיל	
of yarn	han·ne·o·ret	הנערת	
	ba·ha·ree·cho	בהריחו	
by a flame	esh	אש	
remained unknown	ve·lo	ולא	
	no·w·da	נודע	
So the source of his strength	ko·cho	כחו	
said	vat·to·mer	ותאמר	Judges 16:10
Then Delilah	de·lee·lah	דלילה	
to	el	אל	
Samson	shim·sho·wn	שמשון	
	hin·neh	הנה	
“ You have mocked	he·tal·ta	התלת	
me	bee	בי	
and lied to me	vat·te·dab·ber	ותדבר	
	e·lay	אלי	
!	ke·za·veem	כזבים	
Now	at·tah	עתה	

tell	hag·gee·dah	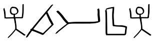	
please	na		
me	lee	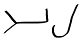	
how	bam·meh		
you can be tied up ”	te·a·ser		
He replied	vay·yo·mer		Judges 16:11
	e·le·ha	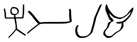	
“ If	im		
they tie me up	a·so·wr		
	ya·as·ru·nee		
ropes	ba·a·vo·teem		
with new	cha·da·sheem	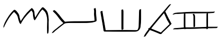	
that	a·sher		
have never	lo		
been used	na·a·sah		
	va·hem		
	me·la·khah		
I will become as weak	ve·cha·lee·tee	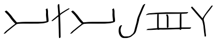	
	ve·ha·yee·tee	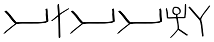	
as any	ke·a·chad		
other man ”	ha·a·dam		
took	vat·tiq·qach	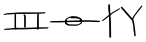	Judges 16:12
So Delilah	de·lee·lah	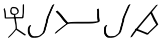	
ropes	a·vo·teem		
new	cha·da·sheem	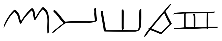	
tied him up	vat·ta·as·re·hu		
with them	va·hem		

and called out	vat·to·mer		
	e·law	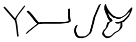	
the Philistines are	pe·lish·teem		
here ! ”	a·le·kha	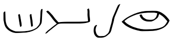	
“ Samson	shim·sho·wn		
But while the men	ve·ha·o·rev		
were hidden	yo·shev		
in her room	be·cha·der	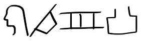	
he snapped	vay·nat·te·qem	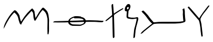	
the ropes off	me·al		
his arms	ze·ro·o·taw		
like [they were] threads	ka·chut	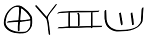	
said	vat·to·mer		Judges 16:13
Then Delilah	de·lee·lah	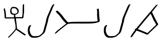	
to	el		
Samson	shim·sho·wn		
	ad		
all along !	hen·nah	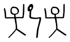	
“ You have mocked	he·tal·ta		
me	bee	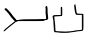	
and lied to me	vat·te·dab·ber		
	e·lay	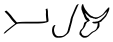	
	ke·za·veem		
Tell	hag·gee·dah	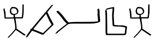	
me	lee	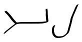	
how	bam·meh		
you can be tied up ”	te·a·ser		

He told her	vay·yo·mer		
	e·le·ha	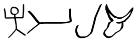	
“ If	im		
you weave	ta·ar·gee		
-	et		
the seven	she·va		
braids	mach·le·pho·wt	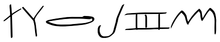	
of my head	ro·shee	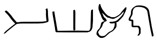	
into	im		
the web of a loom [and tighten it with a pin, I will become as weak as any other man.] ”	ham·mas·sa·khet		
[So while he slept, Delilah took the seven braids of his hair and wove them into the web]. Then she tightened [it]	vat·tit·qa	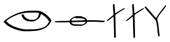	Judges 16:14
with a pin	bay·ya·ted	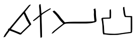	
and called	vat·to·mer		
to him	e·law	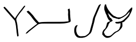	
the Philistines [are]	pe·lish·teem		
here ! ”	a·le·kha	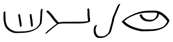	
“ Samson	shim·sho·wn		
But he awoke	vay·yee·qats	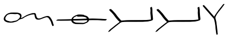	
from his sleep	mish·she·na·to	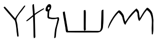	
and pulled out	vay·yis·sa		
-	et		
the pin	hay·tad	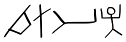	
with the loom	ha·e·reg		

-	ve·et		
and the web	ham·mas·sa·khet		
can you say	vat·to·mer		Judges 16:15
	e·law	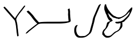	
“ How	ekh	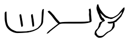	
she asked	to·mar		
‘ I love you ’”	a·hav·teekh		
“ when your heart	ve·lib·be·kha	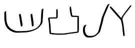	
is not	en	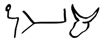	
with me ?	it·tee	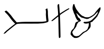	
This	zeh	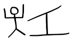	
is the third	sha·losh	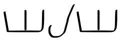	
time	pe·a·meem		
you have mocked	he·tal·ta		
me	bee	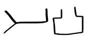	
and failed	ve·lo		
to reveal	hig·gad·ta		
to me	lee	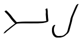	
the source	bam·meh		
of your great strength	ko·cha·kha	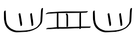	
! ”	ga·do·wl		
Finally, after	vay·hee	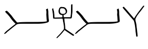	Judges 16:16
	kee	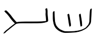	
she had pressed	he·tsee·qah	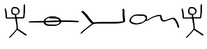	
him	lo		
with her words	vid·va·re·ha		
	kal	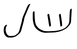	

daily	hay·ya·meem		
and pleaded	vat·te·a·la·tse·hu		
was sick	vat·tiq·tsar	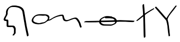	
until he	naph·sho		
to death	la·mut		
[Samson] told	vay·yag·ged	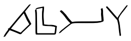	Judges 16:17
her	lah		
-	et		
all that was	kal	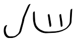	
in his heart	lib·bo	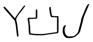	
-	vay·yo·mer		
- :	lah		
been cut	mo·w·rah		
has never	lo		
	a·lah		
	al		
“ My hair	ro·shee	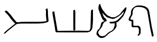	
because	kee	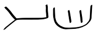	
a Nazirite	ne·zeer	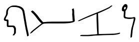	
to God	e·lo·heem		
I [have been]	a·nee	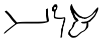	
womb	mib·be·ten		
from my mother’s	im·mee	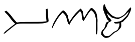	
If	im		
I am shaved	gul·lach·tee	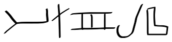	
will leave	ve·sar		
me	mim·men·nee		

my strength	kho·chee	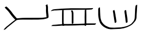	
and I will become as weak	ve·cha·lee·tee	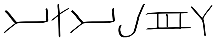	
as	ve·ha·yee·tee	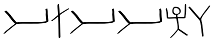	
any	ke·khal		
other man ”	ha·a·dam		
realized	vat·te·re	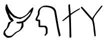	Judges 16:18
When Delilah	de·lee·lah	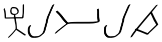	
that	kee	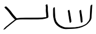	
he had revealed	hig·geed	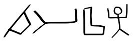	
to her	lah		
-	et		
all [that was]	kal		
in his heart	lib·bo	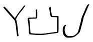	
she sent	vat·tish·lach	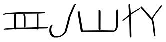	
	vat·tiq·ra	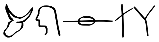	
to the lords	le·sar·ne	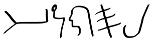	
of the Philistines :	phe·lish·teem		
this message	le·mor	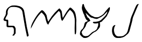	
“ Come up	a·lu		
once more	hap·pa·am		
for	kee	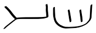	
he has revealed	hig·geed	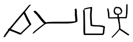	
to me	lah		
-	et		
all [that is]	kal	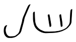	
in his heart ”	lib·bo	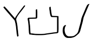	
came	ve·a·lu		

to her	e·le·ha	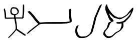	
Then the lords	sar·ne	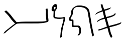	
of the Philistines	phe·lish·teem		
bringing	vay·ya·a·lu		
the money	hak·ke·seph		
in their hands	be·ya·dam	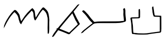	
And having lulled him to sleep	vat·te·yash·she·ne·hu		Judges 16:19
on	al		
her lap	bir·ke·ha		
she called	vat·tiq·ra	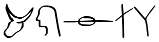	
a man	la·eesh		
to shave off	vat·te·gal·lach		
-	et		
the seven	she·va		
braids	mach·le·pho·wt	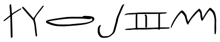	
of his head	ro·sho		
In this way she began	vat·ta·chel	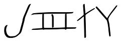	
to subdue him	le·an·no·w·to		
left him	vay·ya·sar	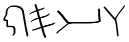	
and his strength	ko·cho	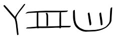	
	me·a·law		
Then she called out	vat·to·mer		Judges 16:20
the Philistines [are]	pe·lish·teem		
here ! ”	a·le·kha	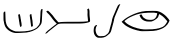	
“ Samson	shim·sho·wn		
When [Samson] awoke	vay·yi·qats	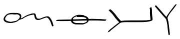	

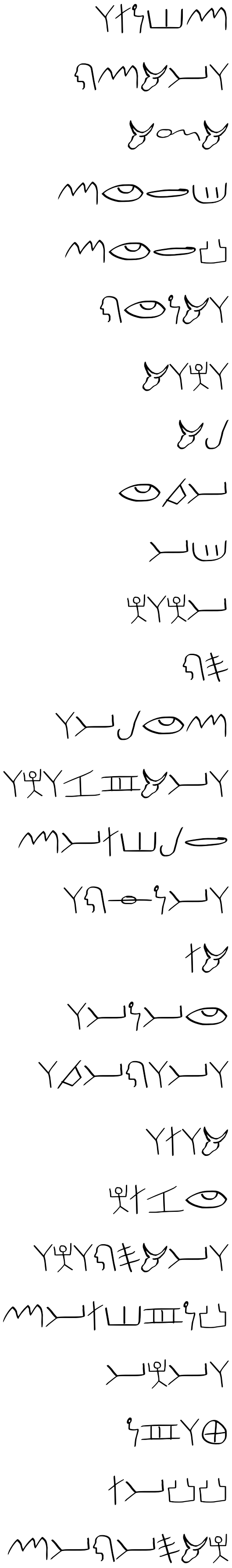

from his sleep	mish·she·na·to	
he thought	vay·yo·mer	
“ I will escape	e·tse	
as I did before	ke·pha·am	
	be·pha·am	
and shake myself free „	ve·in·na·er	
But he	ve·hu	
did not	lo	
know	ya·da	
that	kee	
the LORD	YHVH	
had departed	sar	
from him	me·a·law	
seized him	vay·yo·cha·zu·hu	Judges 16:21
Then the Philistines	phe·lish·teem	
gouged out	vay·naq·qe·ru	
-	et	
his eyes	e·naw	
and brought him down	vay·yo·w·ree·du	
-	o·w·to	
to Gaza	az·za·tah	
where he was bound	vay·ya·as·ru·hu	
with bronze shackles	ban·chush·ta·yim	
and forced	vay·hee	
to grind	to·w·chen	
grain in the prison	be·vet	
	ha·ʾa·sī·rīm	

began	vay·ya·chel	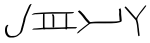	Judges 16:22
However, the hair	se·ar	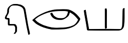	
of his head	ro·sho	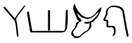	
to grow	le·tsam·me·ach	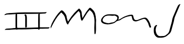	
back after	ka·a·sher	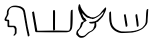	
it had been shaved	gul·lach	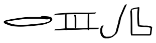	
Now the lords	ve·sar·ne	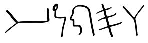	Judges 16:23
of the Philistines	phe·lish·teem	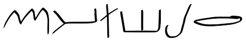	
gathered together	nɛ·ʾɛ̆s·phu	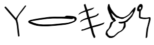	
to offer	liz·bo·ach	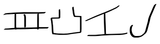	
sacrifice	ze·vach	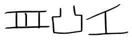	
a great	ga·do·wl	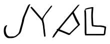	
Dagon	le·da·go·wn	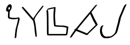	
to their god	e·lo·he·hem	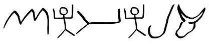	
They rejoiced	u·le·sim·chah	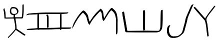	
and said	vay·yo·me·ru	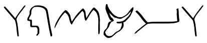	
has delivered	na·tan	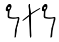	
“ Our god	e·lo·he·nu	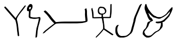	
into our hands ”	be·ya·de·nu	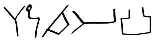	
-	et	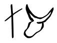	
Samson	shim·sho·wn	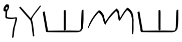	
our enemy	o·wy·ve·nu	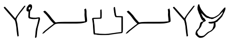	
saw him	vay·yir·u	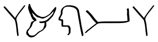	
-	o·to	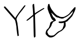	
And when the people	ha·am	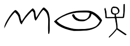	
they praised	vay·hal·lu	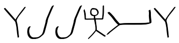	
-	et	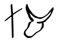	

their god	e·lo·he·hem	אלהיהם	
saying	kee	כי	
:	a·me·ru	אמרו	
has delivered	na·tan	נתן	
“ Our god	e·lo·he·nu	אלהינו	
into our hands	ve·ya·de·nu	בידנו	
-	et	את	
our enemy	o·wy·ve·nu	אויבנו	
-	ve·et	ואת	
who destroyed	ma·cha·reev	מחריב	
our land	ar·tse·nu	ארצנו	
and	va·a·sher	ואשר	
multiplied	hir·bah	הרבה	
-	et	את	
our dead ”	cha·la·le·nu	חללינו	
And	vay·hee	ויהי	Judges 16:25
-	kī	כי	
were merry	tov	טוב	
while their hearts	lib·bam	לבם	
they said	vay·yo·me·ru	ויאמרו	
“ Call	qir·u	קראו	
for Samson	le·shim·sho·wn	לשמשון	
to entertain	vee·sa·cheq	וישחק	
us ”	la·nu	לנו	
So they called	vay·yiq·re·u	ויקראו	
Samson	le·shim·sho·wn	לשמשון	
out of the prison	mib·bet	מבית	

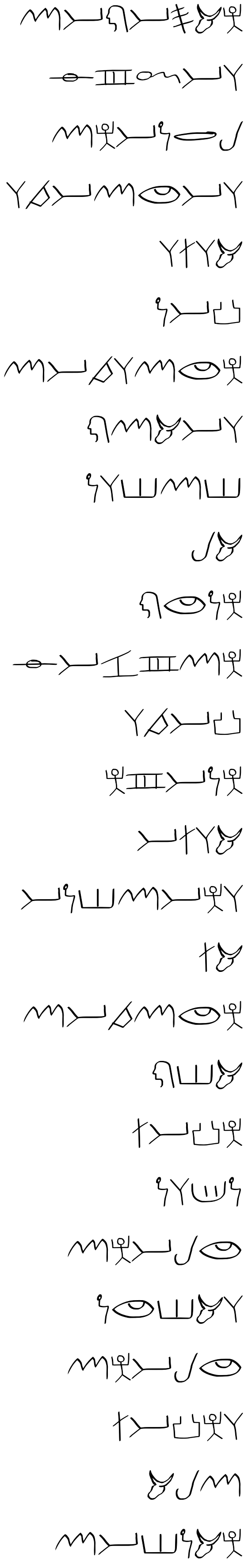

	h·s·rm	
to entertain them	vay·tsa·cheq	
	liph·ne·hem	
And they stationed	vay·ya·a·mee·du	
him	o·w·to	
between	ben	
the pillars	ha·am·mu·deem	
said	vay·yo·mer	Judges 16:26
Samson	shim·sho·wn	
to	el	
the servant	han·na·ar	
who held	ham·ma·cha·zeeq	
his hand	be·ya·do	
“ Lead	han·nee·chah	
me	o·w·tee	
where I can feel	ve·hē·mi·shē·nī	
-	et	
the pillars	ha·am·mu·deem	
-	a·sher	
the temple	hab·ba·yit	
supporting	na·kho·wn	
against them ”	a·le·hem	
so I can lean	ve·esh·sha·en	
	a·le·hem	
Now the temple	ve·hab·ba·yit	Judges 16:27
was full	ma·le	
of men	ha·a·na·sheem	

and women	ve·han·na·sheem	
were there	ve·sham·mah	
all	kol	
the lords	sar·ne	
of the Philistines	phe·lish·teem	
were on	ve·al	
the roof	hag·gag	
and about three	kish·lo·shet	
thousand	a·la·pheem	
men	eesh	
and women	ve·ish·shah	
watching	ha·ro·eem	
entertain them	bis·cho·wq	
Samson	shim·sho·wn	
called out	vay·yiq·ra	Judges 16:28
Then Samson	shim·sho·wn	
to	el	
the LORD	YHVH	
:	vay·yo·mar	
“ O Lord	a·do·nay	
GOD	YHVH	
remember me	za·khe·re·nee	
please	na	
Strengthen me	ve·chaz·ze·qe·nee	
	na	
just	akh	
once more	hap·pa·am	

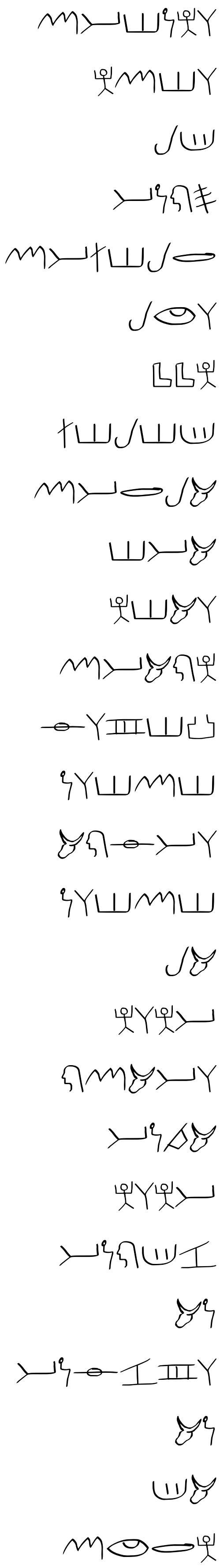

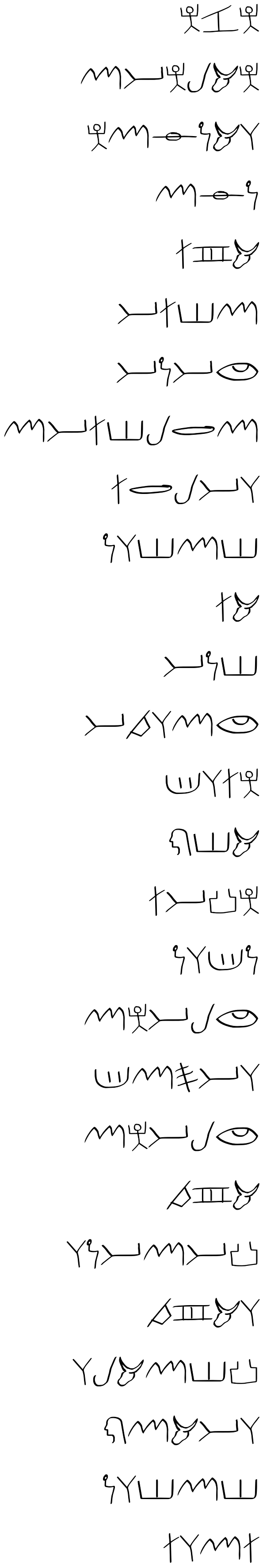

	haz·zeh	
O God	ha·e·lo·heem	
I may pay back	ve·in·na·qe·mah	
vengeful blow	ne·qam	
so that with one	a·chat	
for my two	mish·she·te	
eyes ”	e·nay	
the Philistines	mip·pe·lish·teem	
reached out	vay·yil·pot	Judges 16:29
And Samson	shim·sho·wn	
-	et	
for the two	she·ne	
pillars	am·mu·de	
central	hat·ta·vekh	
-	a·sher	
the temple	hab·ba·yit	
supporting	na·kho·wn	
against them	a·le·hem	
Bracing himself	vay·yis·sa·mekh	
	a·le·hem	
on one [pillar]	e·chad	
with his right hand	bee·mee·no	
on the other	ve·e·chad	
and his left hand	bis·mo·lo	
said	vay·yo·mer	Judges 16:30
Samson	shim·sho·wn	
die	ta·mo·wt	

“ Let me	naph·shee	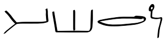	
with	im	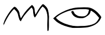	
the Philistines ”	pe·lish·teem	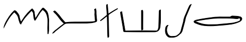	
Then he pushed	vay·yet	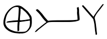	
with all his might	be·kho·ach	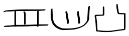	
fell	vay·yip·pol	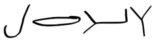	
and the temple	hab·ba·yit	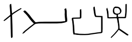	
on	al	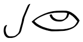	
the lords	has·se·ra·neem	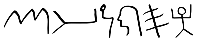	
and	ve·al	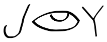	
all	kal	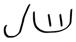	
the people in it	ha·am	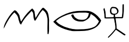	
-	a·sher	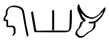	
	bo	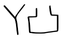	
	vay·yih·yu	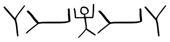	
	ham·me·teem	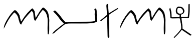	
	a·sher	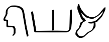	
he killed	he·meet	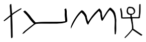	
So in his death	be·mo·w·to	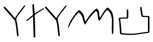	
more	rab·beem	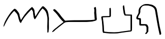	
than	me·a·sher	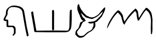	
he had killed	he·meet	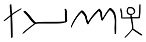	
in his life	be·chay·yaw	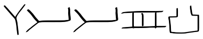	
came down	vay·ye·re·du	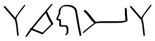	Judges 16:31
Then [Samson’s] brothers	e·chaw	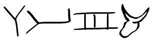	
	ve·khal	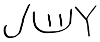	
family	bet	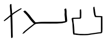	

and his father’s	a·vee·hu	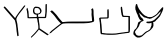	
	vay·yis·u		
-	o·to		
carried him back	vay·ya·a·lu		
and buried	vay·yiq·be·ru	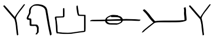	
him	o·w·to		
between	ben	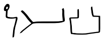	
Zorah	tsa·re·ah		
	u·ven	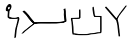	
and Eshtaol	esh·ta·ol		
in the tomb	be·qe·ver	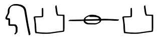	
Manoah	ma·no·w·ach	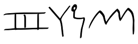	
of his father	a·vee	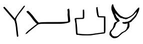	
And he	ve·hu	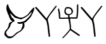	
had judged	sha·phat		
-	et		
Israel	yis·ra·el	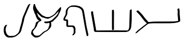	
twenty	es·reem	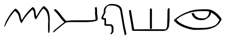	
years	sha·nah		
Now	vay·hee	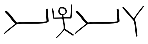	Judges 17:1
a man	eesh	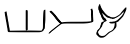	
from the hill country	me·har		
of Ephraim	eph·ra·yim		
named	u·she·mo	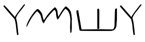	
Micah	mee·kha·ye·hu		
said	vay·yo·mer		Judges 17:2
to his mother	le·im·mo		

“ The eleven	e·leph	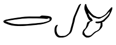	
hundred [shekels]	u·me·ah		
of silver	hak·ke·seph		
that	a·sher		
were taken	luq·qach	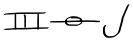	
from you	lakh	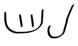	
you	ve·ʾat·tī		
a curse —	a·leet	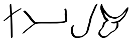	
and	ve·gam		
utter	a·mart		
about which I heard	be·a·ze·nay	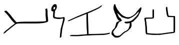	
I have	hin·neh		
the silver {here}	hak·ke·seph		
with me	it·tee	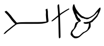	
I	a·nee	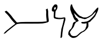	
took it ”	le·qach·tee	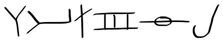	
said	vat·to·mer		
Then his mother	im·mo	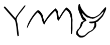	
“ Blessed be	ba·rukh		
my son	be·nee	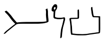	
by the LORD ! ”	la·YHVH	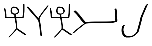	
And when he had	vay·ya·shev	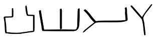	Judges 17:3
returned	et		
the eleven	e·leph	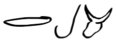	
hundred	u·me·ah		
[shekels] of silver	hak·ke·seph		
to his mother	le·im·mo		

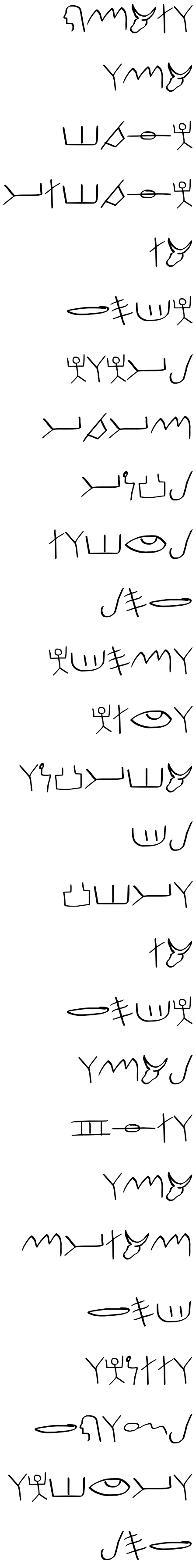

said	vat·to·mer	
[she]	im·mo	
“ I wholly	haq·desh	
dedicate	hiq·dash·tee	
-	et	
the silver	hak·ke·seph	
to the LORD	la·YHVH	
	mee·ya·dee	
for my son’s benefit	liv·nee	
to make	la·a·so·wt	
a graven image	pe·sel	
and a molten idol	u·mas·se·khah	
Therefore I will now	ve·at·tah	
return it	a·shee·ven·nu	
to you ”	lakh	
So he returned	vay·ya·shev	Judges 17:4
-	et	
the silver	hak·ke·seph	
to his mother	le·im·mo	
took	vat·tiq·qach	
and she	im·mo	
two hundred [shekels]	ma·ta·yim	
of silver	ke·seph	
and gave them	vat·tit·te·ne·hu	
to a silversmith	lats·tso·w·reph	
who made them	vay·ya·a·se·hu	
into a graven image	pe·sel	

and a molten idol	u·mas·se·khah		
And they were placed	vay·hee	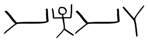	
in the house	be·vet	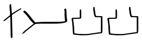	
of Micah	mee·kha·ye·hu		
Now this man	ve·ha·eesh	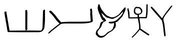	Judges 17:5
Micah	mee·khah	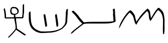	
had	lo		
a shrine	bet	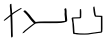	
	e·lo·heem		
and he made	vay·ya·as		
an ephod	e·pho·wd		
and some household idols	u·te·ra·pheem	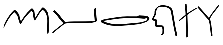	
and ordained	vay·mal·le	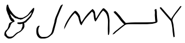	
-	et		
-	yad	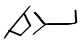	
one	a·chad	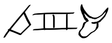	
of his sons	mib·ba·naw		
[as]	vay·hee	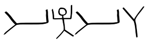	
his	lo		
priest	le·kho·hen		
days	bay·ya·meem		Judges 17:6
In those	ha·hem	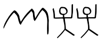	
there was no	en		
king	me·lekh	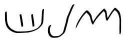	
in Israel	be·yis·ra·el		
everyone	eesh	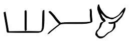	
right	hay·ya·shar	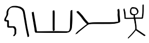	

in his own eyes	be·e·naw	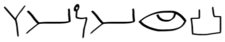	
did [what was]	ya·a·seh		
And there was	vay·hee	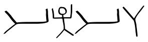	Judges 17:7
a young	na·ar		
from	mib·bet	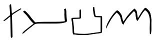	
Bethlehem	le·chem	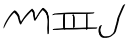	
in Judah	ye·hu·dah	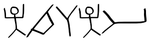	
within the clan	mim·mish·pa·chat	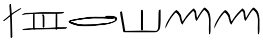	
of Judah	ye·hu·dah	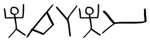	
-	ve·hu		
Levite	le·vee		
who	ve·hu		
had been residing	gar		
	sham		
left	vay·ye·lekh	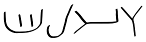	Judges 17:8
This man	ha·eesh	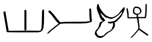	
the city	me·ha·eer		
of	mib·bet	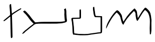	
Bethlehem	le·chem	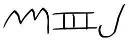	
in Judah	ye·hu·dah	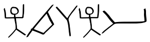	
to settle	la·gur		
where	ba·a·sher		
he could find [a place]	yim·tsa		
he came	vay·ya·vo	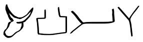	
in the hill country	har		
of Ephraim	eph·ra·yim		
to	ad		

house	bet	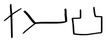	
Micah’s	mee·khah	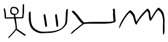	
And as he traveled	la·a·so·wt		
	dar·ko	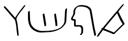	
asked	vay·yo·mer		Judges 17:9
him	lo		
Micah	mee·khah	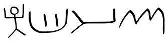	
“ Where	me·a·yin		
are you from ? ”	ta·vo·w		
he replied	vay·yo·mer		
	e·law	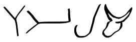	
am a Levite	le·vee		
“ I	a·no·khee		
from	mib·bet	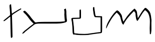	
Bethlehem	le·chem	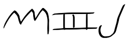	
in Judah ”	ye·hu·dah	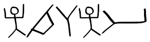	
“ and I	ve·a·no·khee	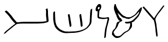	
am on my way	ho·lekh	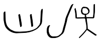	
to settle	la·gur		
wherever	ba·a·sher		
I can find a place ”	em·tsa		
said	vay·yo·mer		Judges 17:10
to him	lo		
Micah	mee·khah	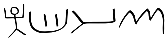	
“ Stay	she·vah	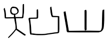	
with me ”	im·ma·dee		
“ and be	veh·yeh	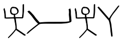	

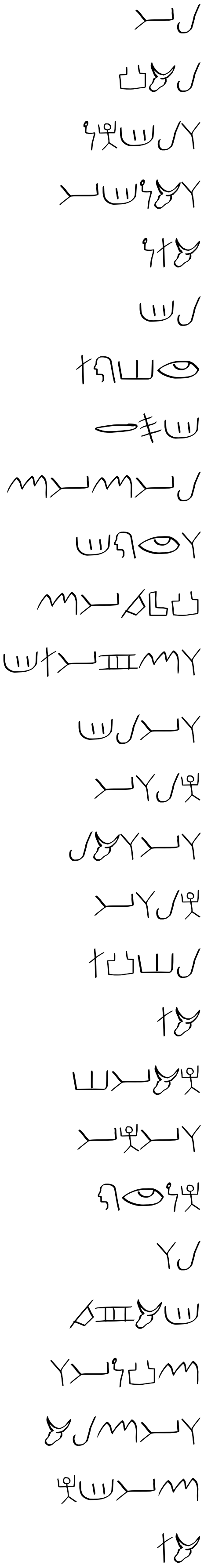

my	lee	
father	le·av	
and priest	u·le·kho·hen	
and I	ve·a·no·khee	
will give	et·ten	
you	le·kha	
ten [shekels]	a·se·ret	
of silver	ke·seph	
per year	lay·ya·meem	
a suit	ve·e·rekh	
of clothes	be·ga·deem	
and your provisions ”	u·mich·ya·te·kha	
went in	vay·ye·lekh	
So the Levite	hal·le·vee	
and agreed	vay·yo·w·el	Judges 17:11
	hal·le·vee	
to stay	la·she·vet	
with	et	
[him]	ha·eesh	
became	vay·hee	
and the young man	han·na·ar	
to Micah	lo	
like a	ke·a·chad	
son	mib·ba·naw	
ordained	vay·mal·le	Judges 17:12
Micah	mee·khah	
-	et	

	yad	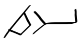	
the Levite	hal·le·vee		
became	vay·hee	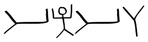	
his	lo		
and the young man	han·na·ar		
priest	le·kho·hen		
and lived	vay·hee	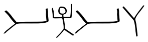	
house	be·vet	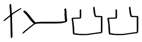	
in [his]	mee·khah	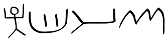	
said	vay·yo·mer		Judges 17:13
Then Micah	mee·khah	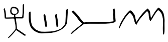	
“ Now	at·tah		
I know	ya·da·tee		
that	kee	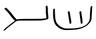	
will be good	ye·teev		
the LORD	YHVH		
to me	lee	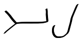	
because	kee	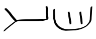	
has become	ha·yah	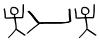	
my	lee	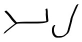	
a Levite	hal·le·vee		
priest ”	le·kho·hen		
days	bay·ya·meem		Judges 18:1
In those	ha·hem	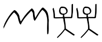	
there was no	en	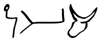	
king	me·lekh	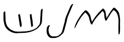	
in Israel	be·yis·ra·el		

[and]	u·vay·ya·meem	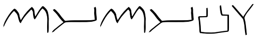	
	ha·hem	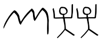	
the tribe	she·vet		
of the Danites	had·da·nee		
was looking for	me·vaq·qesh	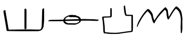	
-	lo		
territory	na·cha·lah	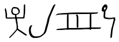	
to occupy	la·she·vet		
For	kee		
they had not	lo		
come into	na·phe·lah		
-	lo		
up to	ad		
time	hay·yo·wm	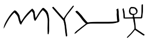	
that	ha·hu		
among	be·to·wkh		
the tribes	shiv·te	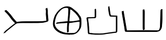	
of Israel	yis·ra·el	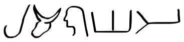	
an inheritance	be·na·cha·lah	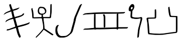	
sent out	vay·yish·le·chu	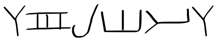	Judges 18:2
So the Danites	ve·ne	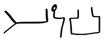	
	dan		
from their clans	mim·mish·pach·tam	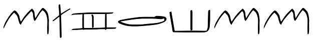	
five	cha·mish·shah		
men	a·na·sheem	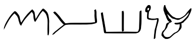	
	miq·tso·w·tam		
men	a·na·sheem	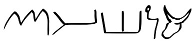	

of	be·ne	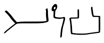	
valor	cha·yil	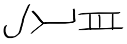	
from Zorah	mits·tsa·re·ah		
and Eshtaol	u·me·esh·ta·ol		
to spy out	le·rag·gel		
-	et		
the land	ha·a·rets		
and explore it	u·le·cha·qe·rah	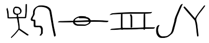	
they told them	vay·yo·me·ru		
	a·le·hem	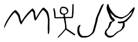	
“ Go	le·khu		
and explore	chiq·ru	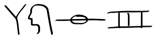	
-	et		
the land ”	ha·a·rets		
[The men] entered	vay·ya·vo·u	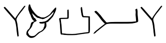	
the hill country	har		
of Ephraim	eph·ra·yim		
and came to	ad		
the house	bet	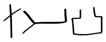	
of Micah	mee·khah	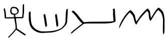	
where they spent the night	vay·ya·lee·nu	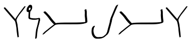	
	sham		
And while they	hem·mah		Judges 18:3
were near	im		
house	bet	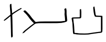	
Micah’s	mee·khah	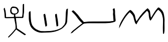	
they	ve·hem·mah	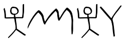	

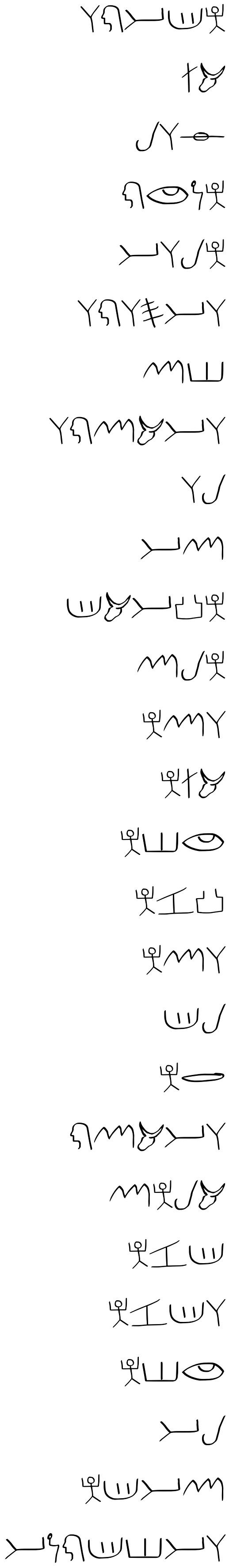

recognized	hik·kee·ru	
-	et	
the voice	qo·wl	
of the young	han·na·ar	
Levite	hal·le·vee	
so they went over	vay·ya·su·ru	
-	sham	
and asked	vay·yo·me·ru	
him	lo	
“ Who	mee	
brought	he·vee·a·kha	
you here ?	ha·lom	
What	u·mah	
are you	at·tah	
doing	o·seh	
in this [place] ?	ba·zeh	
Why	u·mah	
are you	le·kha	
here ? ”	phoh	
he replied	vay·yo·mer	Judges 18:4
	a·le·hem	
this	ka·zoh	
and that	ve·kha·zeh	
has done	a·sah	
for me ”	lee	
“ Micah	mee·khah	
“ and he has hired me	vay·yis·ke·re·nee	

to be	va·e·hee	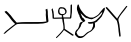	
his	lo	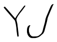	
priest ”	le·kho·hen	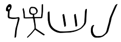	
Then they said	vay·yo·me·ru	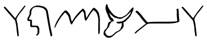	Judges 18:5
to him	lo	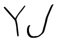	
inquire	she·al	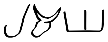	
“ Please	na	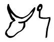	
of God	ve·lo·heem	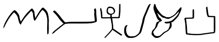	
to determine	ve·ne·de·ah	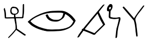	
will have a successful	ha·tats·lee·ach	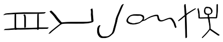	
journey	dar·ke·nu	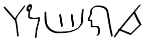	
- ”	a·sher	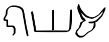	
whether we	a·nach·nu	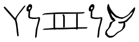	
	ho·le·kheem	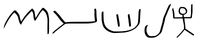	
	a·le·ha	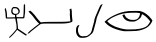	
told	vay·yo·mer	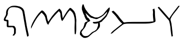	Judges 18:6
them	la·hem	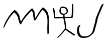	
And the priest	hak·ko·hen	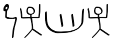	
“ Go	le·khu	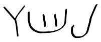	
in peace	le·sha·lo·wm	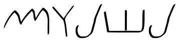	
is watching over	no·khach	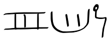	
The LORD	YHVH	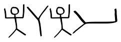	
your journey	dar·ke·khem	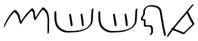	
-	a·sher	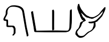	
-	te·le·khu	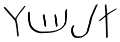	
”	vah	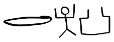	
departed	vay·ye·le·khu	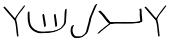	Judges 18:7

So the five	cha·me·shet	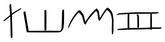
men	ha·a·na·sheem	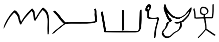
and came	vay·ya·vo·u	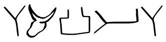
to Laish	la·ye·shah	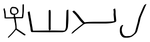
where they saw	vay·yir·u	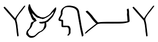
-	et	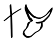
that the people	ha·am	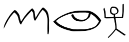
-	a·sher	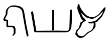
-	be·qir·bah	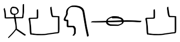
were living	yo·wo·she·vet	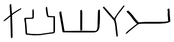
securely	la·ve·tach	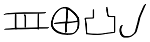
like	ke·mish·pat	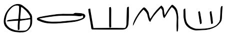
the Sidonians	tsi·do·neem	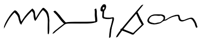
tranquil	sho·qet	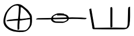
and unsuspecting	u·vo·te·ach	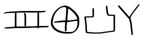
There was nothing	ve·en	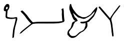
lacking	makh·leem	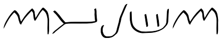
	da·var	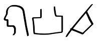
in the land	ba·a·rets	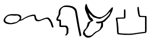
and no oppressive	yo·w·resh	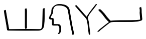
ruler	e·tser	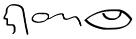
were far away	u·re·cho·qeem	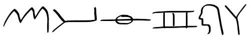
And they	hem·mah	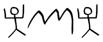
from the Sidonians	mits·tsi·do·neem	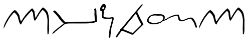
alliance	ve·da·var	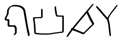
and had no	en	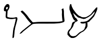
	la·hem	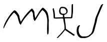

with	im		
anyone	a·dam		
When the men returned	vay·ya·vo·u	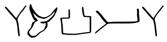	Judges 18:8
to	el		
-	a·che·hem	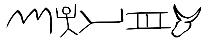	
Zorah	tsa·re·ah		
and Eshtaol	ve·esh·ta·ol		
asked	vay·yo·me·ru		
them	la·hem		
their brothers	a·che·hem	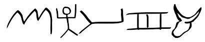	
“ What	mah		
did you find ? ”	at·tem		
They answered	vay·yo·me·ru		Judges 18:9
“ Come on	qu·mah		
let us go up	ve·na·a·leh		
against them	a·le·hem	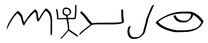	
for	kee	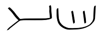	
we have seen	ra·ee·nu		
-	et		
the land	ha·a·rets		
	ve·hin·neh		
good	to·w·vah		
and it is very	me·od		
Why would you fail to act	ve·at·tem		
?	mach·sheem		
Do not	al		
hesitate	te·a·tse·lu		

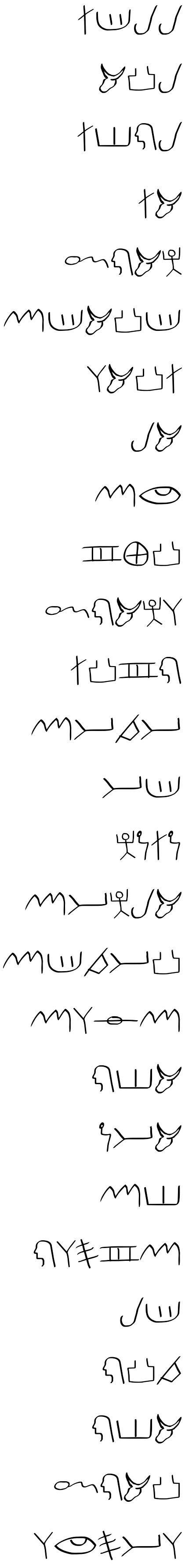

to go there	la·le·khet	
	la·vo	
and take possession of	la·re·shet	
-	et	
the land !	ha·a·rets	
When you enter	ke·vo·a·khem	Judges 18:10
you will come	ta·vo·u	
to	el	
people	am	
an unsuspecting	bo·te·ach	
land	ve·ha·a·rets	
and a spacious	ra·cha·vat	
	ya·da·yim	
for	kee	
has delivered it	ne·ta·nah	
God	e·lo·heem	
into your hand	be·yed·khem	
It is a place	ma·qo·wm	
where	a·sher	
nothing	en	
	sham	
is lacking ”	mach·so·wr	
	kal	
	da·var	
-	a·sher	
on earth	ba·a·rets	
departed	vay·yis·u	Judges 18:11

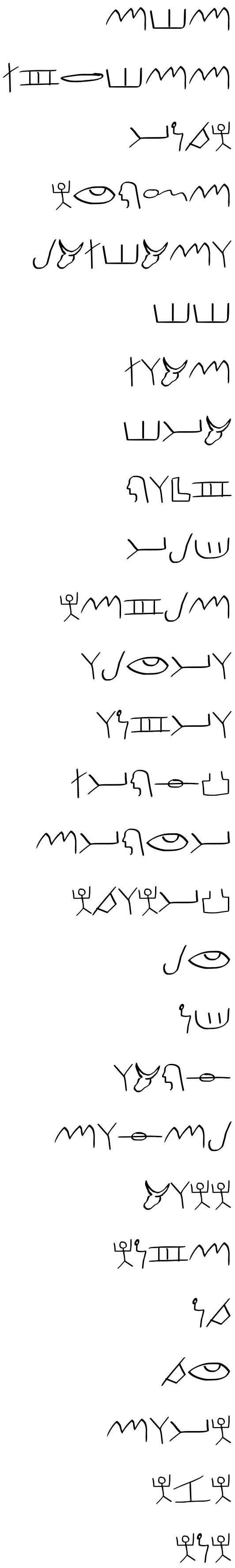

from	mish·sham	
	mim·mish·pa·chat	
Danites	had·da·nee	
Zorah	mits·tsa·re·ah	
and Eshtaol	u·me·esh·ta·ol	
So six	shesh	
hundred	me·o·wt	
	eesh	
armed	cha·gur	
with weapons	ke·le	
of war	mil·cha·mah	
They went up	vay·ya·a·lu	Judges 18:12
and camped	vay·ya·cha·nu	
	be·qir·yat	
at Kiriath-jearim	ye·a·reem	
in Judah	bee·hu·dah	
That is why	al	
	ken	
is called	qa·re·u	
place	lam·ma·qo·wm	
the	ha·hu	
	ma·cha·neh	
Mahaneh-dan	dan	
to	ad	
day	hay·yo·wm	
this	haz·zeh	
	hin·neh	

west	a·cha·re	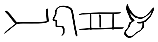	
	qir·yat		
of Kiriath-jearim	ye·a·reem		
they traveled	vay·ya·av·ru		Judges 18:13
And from there	mish·sham		
to the hill country	har		
of Ephraim	eph·ra·yim		
and came	vay·ya·vo·u	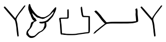	
to	ad		
house	bet	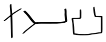	
Micah’s	mee·khah	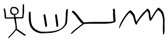	
-	vay·ya·a·nu		Judges 18:14
Then the five	cha·me·shet		
men	ha·a·na·sheem		
who had gone	ha·ho·le·kheem		
to spy out	le·rag·gel		
-	et		
the land	ha·a·rets		
of Laish	la·yish	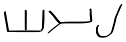	
said	vay·yo·me·ru		
to	el		
their brothers	a·che·hem	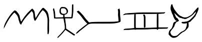	
“ Did you know	hay·da·tem		
that	kee	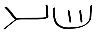	
has	yesh	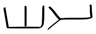	
houses	bab·bat·teem		
one of these	ha·el·leh		

an ephod	e·pho·wd		
household gods	u·te·ra·pheem		
a graven image	u·phe·sel		
and a molten idol ?	u·mas·se·khah		
Now	ve·at·tah		
think about	de·u		
what	mah	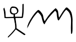	
you should do ”	ta·a·su		
So they turned	vay·ya·su·ru		Judges 18:15
aside there	sham·mah		
and went	vay·ya·vo·u	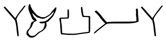	
to	el		
the home	bet	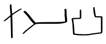	
of the young	han·na·ar		
Levite	hal·le·vee		
the house	bet	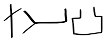	
of Micah	mee·khah	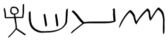	
and greeted him	vay·yish·a·lu		
	lo	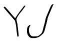	
	le·sha·lo·wm	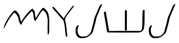	
The six	ve·shesh		Judges 18:16
hundred	me·o·wt		
	eesh	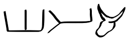	
armed	cha·gu·reem	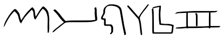	
with their weapons	ke·le	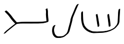	
of war	mil·cham·tam	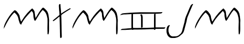	
stood	nits·tsa·veem	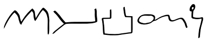	

at the entrance	pe·tach	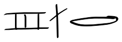	
of the gate	hash·sha·ar		
-	a·sher		
Danites	mib·be·ne	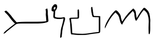	
	dan		
-	vay·ya·a·lu		Judges 18:17
And the five	cha·me·shet		
men	ha·a·na·sheem	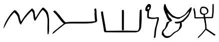	
who had gone	ha·ho·le·kheem		
to spy out	le·rag·gel		
-	et		
the land	ha·a·rets		
went inside	ba·u		
	sham·mah		
and took	la·qe·chu	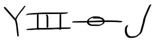	
-	et		
the graven image	hap·pe·sel		
-	ve·et		
the ephod	ha·e·pho·wd		
-	ve·et		
the household idols	hat·te·ra·pheem	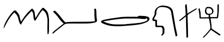	
and	ve·et		
the molten idol	ham·mas·se·khah		
while the priest	ve·hak·ko·hen		
stood	nits·tsav		
at the entrance	pe·tach	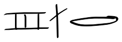	
of the gate	hash·sha·ar		

with the six	ve·shesh		
hundred	me·o·wt		
men	ha·eesh	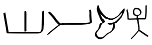	
armed	he·cha·gur		
-	ke·le	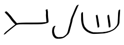	
-	ham·mil·cha·mah	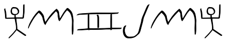	
When they	ve·el·leh		Judges 18:18
entered	ba·u		
house	bet	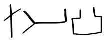	
Micah’s	mee·khah	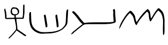	
and took	vay·yiq·chu	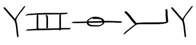	
	et		
the graven image	pe·sel		
the ephod	ha·e·pho·wd		
-	ve·et		
the household idols	hat·te·ra·pheem		
and	ve·et		
the molten idol	ham·mas·se·khah		
said	vay·yo·mer	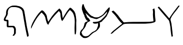	
to them	a·le·hem	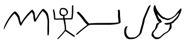	
the priest	hak·ko·hen	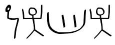	
“ What	mah	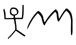	
are you	at·tem		
doing ? ”	o·seem	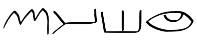	
they told	vay·yo·me·ru		Judges 18:19
him	lo	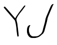	
“ Be quiet ”	ha·cha·resh		

“ Put	seem	
your hand	ya·de·kha	
over	al	
your mouth	pee·kha	
and come	ve·lekh	
with us	im·ma·nu	
and be	veh·yeh	
to us	la·nu	
a father	le·av	
and a priest	u·le·kho·hen	
Is it better	ha·to·wv	
for you to be	he·yo·wt·kha	
a priest	kho·hen	
for the house	le·vet	
person	eesh	
of one	e·chad	
or	o	
-	he·yo·wt·kha	
a priest	kho·hen	
for a tribe	le·she·vet	
and family	u·le·mish·pa·chah	
in Israel ? ”	be·yis·ra·el	
was glad	vay·yee·tav	Judges 18:20
	lev	
So the priest	hak·ko·hen	
and took	vay·yiq·qach	
-	et	

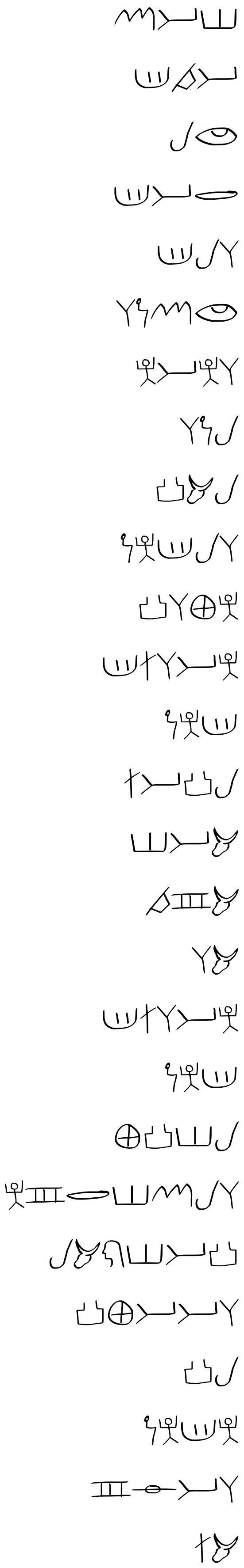

the ephod	ha·e·pho·wd	𐤄𐤀𐤐𐤅𐤃	
-	ve·et	𐤅𐤀𐤕	
the household idols	hat·te·ra·pheem	𐤄𐤕𐤓𐤐𐤉𐤌	
and	ve·et	𐤅𐤀𐤕	
the graven image	hap·pa·sel	𐤄𐤐𐤎𐤋	
and went	vay·ya·vo	𐤅𐤉𐤁𐤀	
with	be·qe·rev	𐤁𐤒𐤓𐤁	
the people	ha·am	𐤄𐤏𐤌	
they turned	vay·yiph·nu	𐤅𐤉𐤐𐤍𐤅	Judges 18:21
and departed	vay·ye·le·khu	𐤅𐤉𐤋𐤊𐤅	
Putting	vay·ya·see·mu	𐤅𐤉𐤔𐤉𐤌𐤅	
-	et	𐤀𐤕	
their small children	hat·taph	𐤄𐤈𐤐	
-	ve·et	𐤅𐤀𐤕	
their livestock	ham·miq·neh	𐤄𐤌𐤒𐤍𐤄	
-	ve·et	𐤅𐤀𐤕	
and their possessions	hak·ke·vu·dah	𐤄𐤊𐤁𐤅𐤃𐤄	
in front of them	liph·ne·hem	𐤋𐤐𐤍𐤉𐤄𐤌	
After they	hem·mah	𐤄𐤌𐤄	Judges 18:22
were some distance	hir·chee·qu	𐤄𐤓𐤇𐤉𐤒𐤅	
house	mib·bet	𐤌𐤁𐤉𐤕	
from Micah’s	mee·khah	𐤌𐤉𐤊𐤄	
the men	ve·ha·a·na·sheem	𐤅𐤄𐤀𐤍𐤔𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
in the houses	bab·bat·teem	𐤁𐤁𐤕𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
near	im	𐤏𐤌	

house	bet	
Micah’s	mee·khah	
mobilized	niz·a·qu	
and overtook	vay·yad·bee·qu	
-	et	
the Danites	be·ne	
	dan	
When they called out	vay·yiq·re·u	Judges 18:23
after them	el	
the Danites	be·ne	
	dan	
turned	vay·yas·seb·bu	
to face them	pe·ne·hem	
and said	vay·yo·me·ru	
to Micah	le·mee·khah	
“ What is the matter	mah	
with you	le·kha	
that	kee	
you have called out such a company ? ”	niz·a·qe·ta	
He replied	vay·yo·mer	Judges 18:24
-	et	
the gods	e·lo·hay	
-	a·sher	
I had made	a·see·tee	
“ You took	le·qach·tem	
-	ve·et	
and my priest	hak·ko·hen	

and went away	vat·te·le·khu	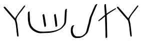	
do I have	u·mah		
?	lee	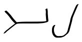	
What else	o·wd		
How	u·mah		
	zeh	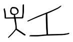	
can you say	to·me·ru		
to me	e·lay	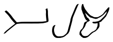	
‘ What is the matter	mah		
with you ? ’”	lakh	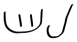	
said	vay·yo·me·ru		Judges 18:25
to him	e·law	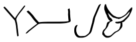	
The Danites	be·ne	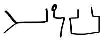	
	dan		
“ Do not	al		
raise	tash·ma		
your voice	qo·wl·kha		
against us	im·ma·nu		
or	pen		
will attack	yiph·ge·u	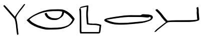	
you	va·khem		
men	a·na·sheem	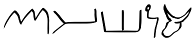	
angry	ma·re	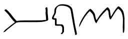	
	ne·phesh		
will lose	ve·a·saph·tah		
your lives	naph·she·kha	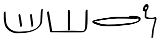	
”	ve·ne·phesh		

and you and your family	be·te·kha	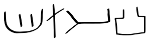	
went	vay·ye·le·khu	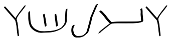	Judges 18:26
So the Danites	ve·ne	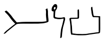	
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on their way	le·dar·kam	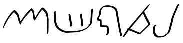	
saw	vay·yar	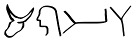	
because he	mee·khah	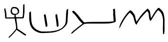	
that	kee	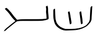	
were too strong	cha·za·qeem	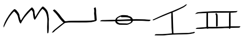	
they	hem·mah		
for him	mim·men·nu	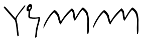	
and Micah turned	vay·yi·phen	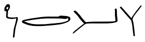	
to go back	vay·ya·shav		
	el		
home	be·to	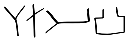	
After they	ve·hem·mah	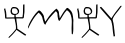	Judges 18:27
had taken	la·qe·chu	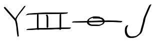	
-	et		
[idols]	a·sher		
-	a·sah		
Micah’s	mee·khah	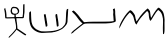	
-	ve·et		
and his priest	hak·ko·hen	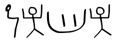	
-	a·sher		
-	ha·yah	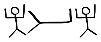	
	lo	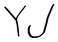	
they went	vay·ya·vo·u	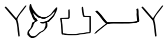	

to	al		
Laish	la·yish	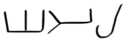	
to	al		
people	am		
a tranquil	sho·qet	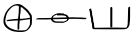	
and unsuspecting	u·vo·te·ach		
and they struck	vay·yak·ku	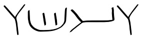	
them	o·w·tam		
	le·phee		
with their swords	cha·rev		
-	ve·et		
the city	ha·eer		
and burned down	sa·re·phu		
	va·esh		
There was no one	ve·en		Judges 18:28
to deliver them	mats·tseel		
because	kee	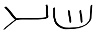	
far	re·cho·w·qah	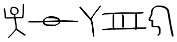	
[the city was]	hee	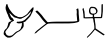	
from Sidon	mits·tsee·do·wn		
alliance	ve·da·var		
and had no	en	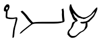	
	la·hem		
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anyone	a·dam		
it	ve·hee	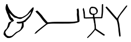	
was in a valley	ba·e·meq	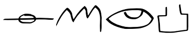	

near	a·sher		
	le·vet	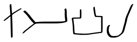	
Beth-rehob	re·cho·wv	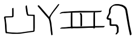	
And the Danites rebuilt	vay·yiv·nu	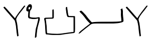	
-	et		
the city	ha·eer		
and lived	vay·ye·she·vu	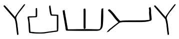	
there	vah		
They named	vay·yiq·re·u	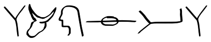	Judges 18:29
	shem		
[it]	ha·eer		
Dan	dan		
after	be·shem		
Dan	dan		
their forefather	a·vee·hem	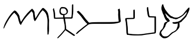	
who	a·sher		
was born	yul·lad	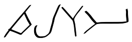	
to Israel —	le·yis·ra·el		
though	ve·u·lam		
Laish	la·yish	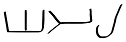	
named	shem		
the city	ha·eer		
was formerly	la·ri·sho·nah		
set up	vay·ya·qee·mu	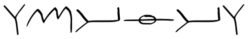	Judges 18:30
for themselves	la·hem		
The Danites	be·ne	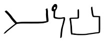	
	dan		

-	et	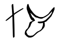	
idols	hap·pa·sel	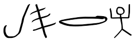	
and Jonathan	vee·ho·w·na·tan	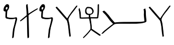	
son of	ben	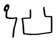	
Gershom	ge·re·shom	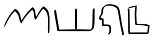	
the son	ben	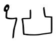	
of Moses	me·nash·shɛh	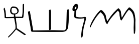	
	hu	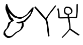	
and his sons	u·va·naw	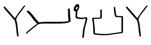	
were	ha·yu	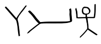	
priests	kho·ha·neem	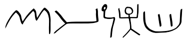	
for the tribe	le·she·vet	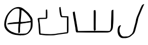	
of Dan	had·da·nee	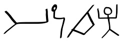	
until	ad	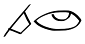	
the day	yo·wm	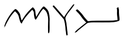	
of the captivity	ge·lo·wt	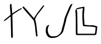	
of the land	ha·a·rets	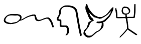	
So they set up	vay·ya·see·mu	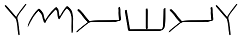	Judges 18:31
for themselves	la·hem	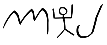	
-	et	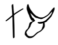	
graven image	pe·sel	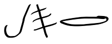	
Micah’s	mee·khah	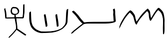	
-	a·sher	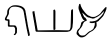	
-	a·sah	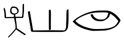	
and it was there the whole	kal	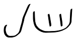	
time	ye·me	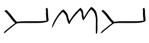	
was	he·yo·wt	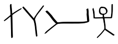	

the house	bet	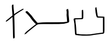	
of God	ha·e·lo·heem	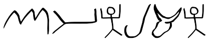	
in Shiloh	be·shi·loh	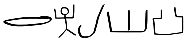	
Now	vay·hee	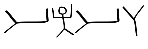	Judges 19:1
days	bay·ya·meem		
in those	ha·hem		
king	u·me·lekh		
when there was no	en	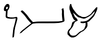	
in Israel	be·yis·ra·el		
	vay·hee	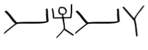	
	eesh	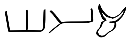	
a Levite	le·vee	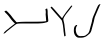	
who lived	gar		
in the remote	be·yar·ke·te		
hill country	har		
of Ephraim	eph·ra·yim	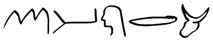	
took	vay·yiq·qach	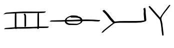	
for himself	lo	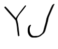	
	ish·shah	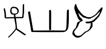	
a concubine	phee·le·gesh	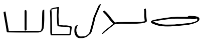	
from	mib·bet	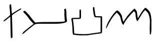	
Bethlehem	le·chem	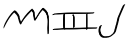	
in Judah	ye·hu·dah	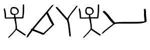	
was unfaithful	vat·tiz·neh		Judges 19:2
to him	a·law	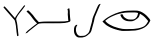	
But she	pee·lag·sho	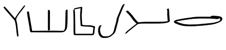	
and left	vat·te·lekh	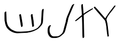	

him	me·it·to		
to return to	el		
house	bet	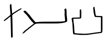	
her father’s	a·vee·ha	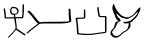	
in	el		
	bet	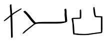	
Bethlehem	le·chem	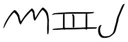	
in Judah	ye·hu·dah	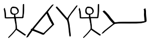	
After she had been	vat·te·hee		
there	sham		
-	ya·meem	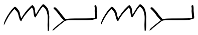	
four	ar·ba·ah	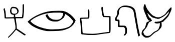	
months	cho·da·sheem	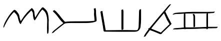	
got up	vay·ya·qam	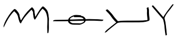	Judges 19:3
her husband	ee·shah	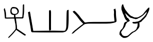	
and went	vay·ye·lekh	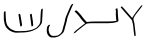	
after her	a·cha·re·ha	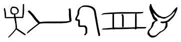	
to speak	le·dab·ber		
to her	al		
kindly	lib·bah	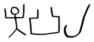	
and bring her back	la·ha·shī·vo	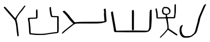	
taking his servant	ve·na·a·ro		
	im·mo		
and a pair	ve·tse·med		
of donkeys	cha·mo·reem	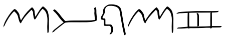	
So [the girl] brought him	vat·te·vee·e·hu	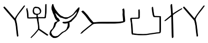	
house	bet	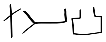	

into her father’s	a·vee·ha	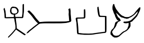	
saw him	vay·yir·e·hu	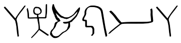	
father	a·vee	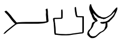	
and when [her]	han·na·a·rah	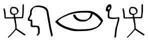	
he gladly	vay·yis·mach	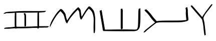	
welcomed him	liq·ra·to	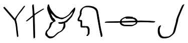	
persuaded him to stay	vay·ye·che·zaq	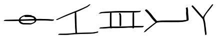	Judges 19:4
	bo	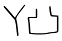	
His father-in-law	cho·te·no	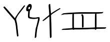	
father	a·vee	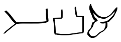	
the girl’s	han·na·a·rah	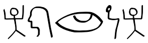	
so he remained	vay·ye·shev	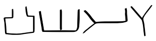	
with him	it·to	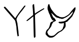	
three	she·lo·shet	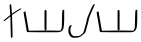	
days	ya·meem	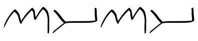	
eating	vay·yo·khe·lu	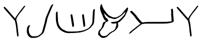	
drinking	vay·yish·tu	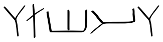	
and lodging	vay·ya·lee·nu	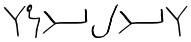	
there	sham	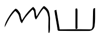	
-	vay·hee	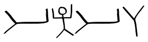	Judges 19:5
day	bay·yo·wm	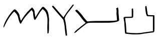	
On the fourth	ha·re·vee·ee	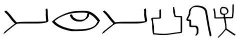	
they got up early	vay·yash·kee·mu	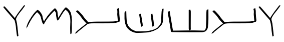	
in the morning	vab·bo·qer	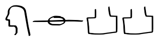	
and prepared	vay·ya·qam	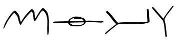	
to depart	la·le·khet	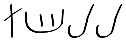	
said	vay·yo·mer	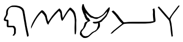	

father	a·vee	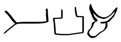	
but the girl’s	han·na·a·rah		
to	el		
his son-in-law	cha·ta·no	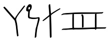	
“ Refresh	se·ad		
your heart	lib·be·kha	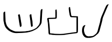	
with a morsel	pat		
of bread	le·chem	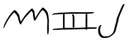	
and then	ve·a·char		
you can go ”	te·le·khu	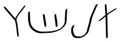	
So they sat down	vay·ye·she·vu	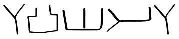	Judges 19:6
of them ate	vay·yo·khe·lu		
and the two	she·ne·hem	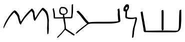	
together	yach·daw	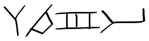	
and drank	vay·yish·tu	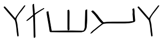	
said	vay·yo·mer		
father	a·vee	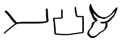	
Then the girl’s	han·na·a·rah		
to	el		
the man	ha·eesh	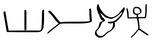	
agree	ho·w·el		
“ Please	na		
to stay overnight	ve·leen	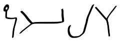	
be merry ”	ve·yi·tav	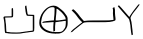	
and let your heart	lib·be·kha	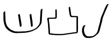	
got up	vay·ya·qam	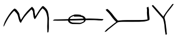	Judges 19:7
The man	ha·eesh	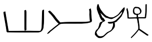	

to depart	la·le·khet	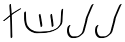	
persuaded	vay·yiph·tsar	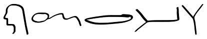	
him	bo	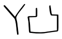	
but his father-in-law	cho·te·no	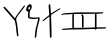	
	vay·ya·shav	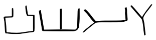	
so he stayed	vay·ya·len	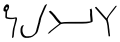	
there that night	sham	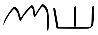	
he got up early	vay·yash·kem	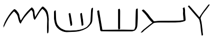	Judges 19:8
in the morning	bab·bo·qer	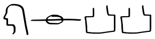	
day	bay·yo·wm	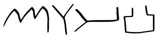	
On the fifth	ha·cha·mee·shee	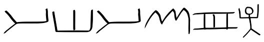	
to depart	la·le·khet	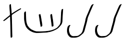	
said	vay·yo·mer	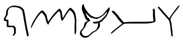	
father	a·vee	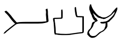	
but the girl's	han·na·a·rah	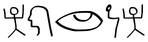	
refresh	se·ad	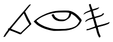	
" Please	na	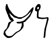	
your heart "	le·va·ve·kha	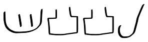	
So they waited	ve·hit·mah·me·hu	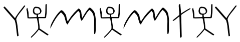	
until	ad	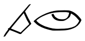	
late afternoon	ne·to·wt	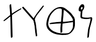	
	hay·yo·wm	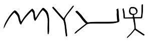	
of them ate	vay·yo·khe·lu	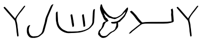	
and the two	she·ne·hem	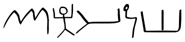	
got up	vay·ya·qam	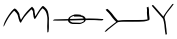	Judges 19:9
When the man	ha·eesh	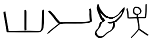	
to depart	la·le·khet	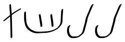	

	hu	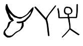
with his concubine	u·phee·lag·sho	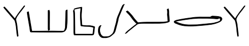
and his servant	ve·na·a·ro	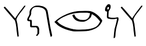
said	vay·yo·mer	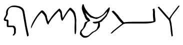
to him	lo	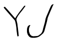
his father-in-law	cho·te·no	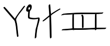
father	a·vee	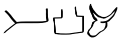
the girl’s	han·na·a·rah	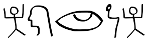
“ Look	hin·neh	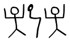
Please	na	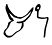
is drawing	ra·phah	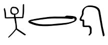
the day	hay·yo·wm	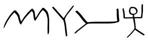
to a close	la·a·rov	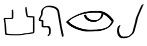
spend the night	lee·nu	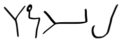
	na	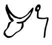
See	hin·neh	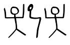
is almost over	cha·no·wt	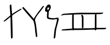
the day	hay·yo·wm	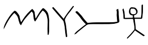
Spend the night	leen	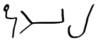
here	poh	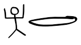
may be merry	ve·yee·tav	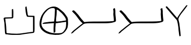
that your heart	le·va·ve·kha	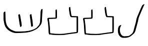
Then you can get up early	ve·hish·kam·tem	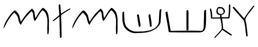
tomorrow	ma·char	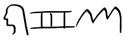
for your journey	le·dar·ke·khem	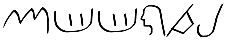
	ve·ha·lakh·ta	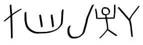
home ”	le·o·ha·le·kha	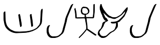

was unwilling	ve·lo	ולא	Judges 19:10
	a·vah	אבה	
But the man	ha·eesh	האיש	
to spend the night	la·lun	ללון	
He got up	vay·ya·qam	ויקם	
and departed	vay·ye·lekh	וילך	
and arrived	vay·ya·vo	ויבא	
	ad	עד	
opposite	no·khach	נכח	
Jebus	ye·vus	יבוס	
(that is	hee	היא	
Jerusalem)	ye·ru·sha·lim	ירושלם	
with	ve·im·mo	ועמו	
his two	tse·med	צמד	
donkeys	cha·mo·w·reem	חמורים	
saddled	cha·vu·sheem	חבושים	
and his concubine	u·phee·lag·sho	ופילגשו	
-	im·mo	עמו	
When they	hem	הם	Judges 19:11
were near	im	עם	
Jebus	ye·vus	יבוס	
and the day	ve·hay·yo·wm	והיום	
gone	rad	רד	
was almost	me·od	מאד	
said	vay·yo·mer	ויאמר	
the servant	han·na·ar	הנער	
to	el	אל	

his master	a·do·naw	אדניו	
	le·khah	לכה	
“ Please	na	נא	
let us stop	ve·na·su·rah	ונסורה	
at	el	אל	
city	eer	עיר	
Jebusite	hay·vu·see	היבוסי	
this	haz·zot	הזאת	
and spend the night	ve·na·leen	ונלין	
here ”	bah	בה	
replied	vay·yo·mer	ויאמר	Judges 19:12
-	e·law	אליו	
But his master	a·do·naw	אדניו	
“ We will not	lo	לא	
turn aside	na·sur	נסור	
to	el	אל	
the city	eer	עיר	
of foreigners	na·khe·ree	נכרי	
where	a·sher	אשר	
there are no	lo	לא	
Israelites	mib·be·ne	מבני	
	yis·ra·el	ישראל	
	hen·nah	הנה	
We will go on	ve·a·var·nu	ועברנו	
to	ad	עד	
Gibeah ”	giv·ah	גבעה	
He continued	vay·yo·mer	ויאמר	Judges 19:13

-	le·na·a·ro		
“ Come	le·kha	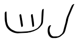	
let us try to reach	ve·niq·re·vah	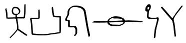	
one	be·a·chad		
of these towns	ham·me·qo·mo·wt	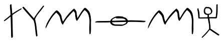	
to spend the night	ve·lan·nu	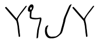	
in Gibeah	vag·giv·ah	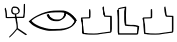	
or	o		
Ramah ”	va·ra·mah	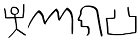	
on their journey	vay·ya·av·ru		Judges 19:14
So they continued	vay·ye·le·khu	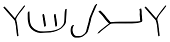	
set	vat·ta·vo	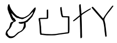	
	la·hem		
and the sun	hash·she·mesh		
as they neared	e·tsel		
Gibeah	hag·giv·ah		
-	a·sher		
in Benjamin	le·vin·ya·min	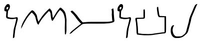	
They stopped	vay·ya·su·ru		Judges 19:15
	sham	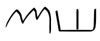	
to go in	la·vo·w		
and lodge	la·lun	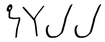	
in Gibeah	bag·giv·ah	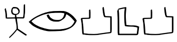	
The Levite went in	vay·ya·vo	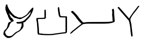	
and sat down	vay·ye·shev	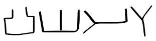	
square	bir·cho·wv	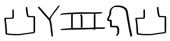	
in the city	ha·eer		

but no	ve·en		
one	eesh	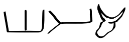	
would take	me·as·seph		
them	o·w·tam		
into his home	hab·bay·tah	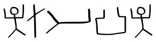	
for the night	la·lun	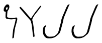	
-	ve·hin·neh		Judges 19:16
man	eesh	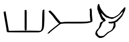	
an old	za·qen	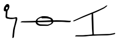	
came in	ba		
from	min		
his work	ma·a·se·hu		
in	min		
the field	has·sa·deh	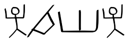	
That evening	ba·e·rev		
-	ve·ha·eesh	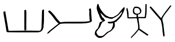	
from the hill country	me·har		
of Ephraim	eph·ra·yim		
	ve·hu		
who was residing	gar		
in Gibeah	bag·giv·ah	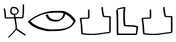	
(the men	ve·an·she	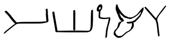	
of that place	ham·ma·qo·wm	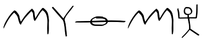	
	be·ne	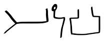	
were Benjamites),	ye·mee·nee	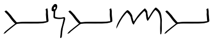	
When he looked up	vay·yis·sa	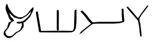	Judges 19:17
	e·naw		

and saw	vay·yar	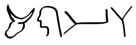	
-	et		
	ha·eesh	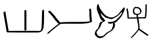	
the traveler	ha·o·re·ach		
square	bir·chov	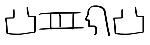	
in the city	ha·eer		
asked	vay·yo·mer		
man	ha·’îsh	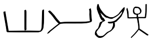	
the old	haz·za·qen	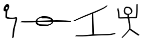	
“ Where	a·nah		
are you going	te·lekh	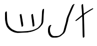	
and where	u·me·a·yin		
have you come from ? ”	ta·vo·w		
[The Levite] replied	vay·yo·mer		Judges 19:18
	e·law	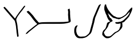	
traveling	o·ve·reem	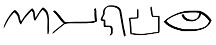	
“ We are	a·nach·nu	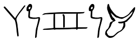	
from	mib·bet		
Bethlehem	le·chem	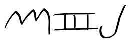	
in Judah	ye·hu·dah	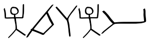	
to	ad		
the remote	yar·ke·te		
hill country	har		
of Ephraim	eph·ra·yim		
where	mish·sham		
I am from	a·no·khee		
I went	va·e·lekh	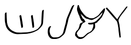	

to	ad	עד	
	bet	בית	
Bethlehem	le·chem	לחם	
in Judah	ye·hu·dah	יהודה	
-	ve·et	ואת	
to the house	bet	בית	
of the LORD	YHVH	יהוה	
and now I am	a·nee	אני	
going	ho·lekh	הלך	
but no	ve·en	ואין	
one	eesh	איש	
has taken	me·as·seph	מאסף	
me	o·w·tee	אותי	
into his home	hab·ba·ye·tah	הביתה	
both	ve·gam	וגם	Judges 19:19
straw	te·ven	תבן	
and	gam	גם	
feed	mis·po·w	מספוא	
even though there is	yesh	יש	
for our donkeys	la·cha·mo·w·re·nu	לחמורינו	
and	ve·gam	וגם	
bread	le·chem	לחם	
and wine	va·ya·yin	ויין	
	yesh	יש	
for me	lee	לי	
and the maidservant	ve·la·a·ma·te·kha	ולאמתך	
and young man	ve·lan·na·ar	ולנער	

with me	im	𐤏𐤌	
we, your servants	a·va·de·kha	𐤏𐤁𐤃𐤉𐤊	
There is nothing that	en	𐤀𐤉𐤍	
lack ”	mach·so·wr	𐤌𐤇𐤎𐤅𐤓	
	kal	𐤊𐤋	
	da·var	𐤃𐤁𐤓	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Judges 19:20
man	ha·eesh	𐤄𐤀𐤉𐤔	
the old	haz·za·qen	𐤄𐤆𐤒𐤍	
“ Peace	sha·lo·wm	𐤔𐤋𐤅𐤌	
to you ”	lakh	𐤋𐤊	
Only	raq	𐤓𐤒	
everything	kal	𐤊𐤋	
you need	mach·so·wr·kha	𐤌𐤇𐤎𐤅𐤓𐤊	
“ Let me supply	a·lay	𐤏𐤋𐤉	
	raq	𐤓𐤒	
in the square ”	ba·re·cho·wv	𐤁𐤓𐤇𐤅𐤁	
do not	al	𐤀𐤋	
spend the night	ta·lan	𐤕𐤋𐤍	
So he brought him	vay·vee·e·hu	𐤅𐤉𐤁𐤉𐤀𐤄𐤅	Judges 19:21
to his house	le·ve·to	𐤋𐤁𐤉𐤕𐤅	
and fed	vay·ya·va·wl	𐤅𐤉𐤁𐤅𐤋	
his donkeys	la·cha·mo·w·reem	𐤋𐤇𐤌𐤅𐤓𐤉𐤌	
And they washed	vay·yir·cha·tsu	𐤅𐤉𐤓𐤇𐤑𐤅	
their feet	rag·le·hem	𐤓𐤂𐤋𐤉𐤄𐤌	
and ate	vay·yo·khe·lu	𐤅𐤉𐤀𐤊𐤋𐤅	
and drank	vay·yish·tu	𐤅𐤉𐤔𐤕𐤅	

While they	hem·mah		Judges 19:22
were enjoying	me·tee·veem	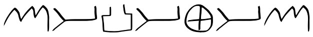	
-	et		
themselves	lib·bam		
suddenly	ve·hin·neh		
men	an·she		
of the city	ha·eer		
-	an·she		
-	ve·ne	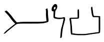	
the wicked	ve·lee·ya·al	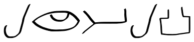	
surrounded	na·sab·bu		
-	et		
the house	hab·ba·yit	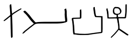	
Pounding	mit·dap·pe·qeem	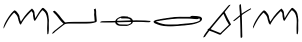	
on	al		
the door	had·da·let		
they said	vay·yo·me·ru		
to	el		
man	ha·eesh	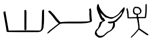	
who owned	ba·al		
the house	hab·ba·yit	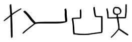	
the old	haz·za·qen	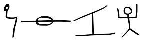	
-	le·mor	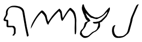	
“ Bring out	ho·w·tse		
-	et		
the man	ha·eesh	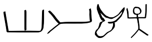	
who	a·sher		

came	ba		
to	el		
your house	be·te·kha	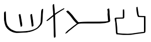	
so we can have relations with him ! ”	ve·ne·da·en·nu		
went out	vay·ye·tse	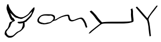	Judges 19:23
-	a·le·hem	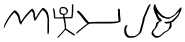	
	ha·eesh	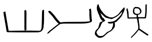	
The owner	ba·al		
of the house	hab·ba·yit	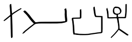	
and said	vay·yo·mer		
to them	a·le·hem		
“ No	al		
my brothers	a·chay	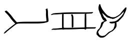	
do not	al		
do this wicked thing !	ta·re·u		
	na		
After all	a·cha·re	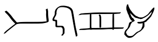	
-	a·sher		
is a guest	ba		
man	ha·eesh	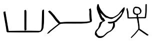	
this	haz·zeh		
	al		
in my house	bē·tī	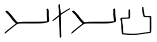	
Do not	al		
commit	ta·a·su		
-	et		
outrage	han·ne·va·lah		

this	haz·zot	הזאת	
Look	hin·neh	הנה	Judges 19:24
daughter	vit·tee	בתי	
my virgin	hab·be·tu·lah	הבתולה	
and the man’s concubine	u·phee·lag·she·hu	ופילגשהו	
let me bring out	o·w·tsee·ah	אוציאה	
-	na	נא	
-	o·w·tam	אותם	
and you can use	ve·an·nu	וענו	
them	o·w·tam	אותם	
and do	va·a·su	ועשו	
with them	la·hem	להם	
as you wish	hat·to·wv	הטוב	
-	be·e·ne·khem	בעיניכם	
man ”	ve·la·eesh	ולאיש	
to this	haz·zeh	הזה	
But do not	lo	לא	
do	ta·a·su	תעשו	
thing	de·var	דבר	
a vile	han·ne·va·lah	הנבלה	
such	haz·zot	הזאת	
not	ve·lo	ולא	Judges 19:25
would	a·vu	אבו	
	ha·a·na·sheem	האנשים	
listen to him	lish·mo·a	לשמע	
So [the Levite]	lo	לו	
took	vay·ya·cha·zeq	ויחזק	

But the men	ha·eesh	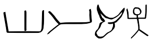	
his concubine	be·phee·lag·sho	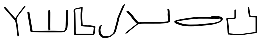	
and sent her	vay·yo·tse		
to them	a·le·hem	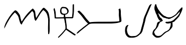	
outside	ha·chuts		
and they raped	vay·ye·de·u		
her	o·w·tah		
and abused	vay·yit·al·le·lu		
her	vah		
throughout	kal	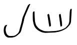	
the night	hal·lay·lah	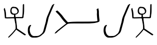	
-	ad		
-	hab·bo·qer	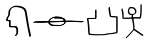	
they let her go	vay·shal·le·chu·ha	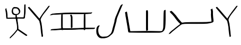	
and at dawn	ba·ʿa·lot		
	hash·sha·char	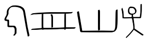	
went back	vat·ta·vo		Judges 19:26
the woman	ha·ish·shah		
Early that morning	liph·no·wt		
	hab·bo·qer	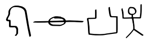	
collapsed	vat·tip·pol		
at the doorway	pe·tach		
to the house	bet	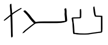	
-	ha·eesh	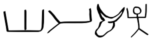	
where	a·sher		
her master was staying	a·do·w·ne·ha		
	sham	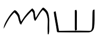	

and lay there until	ad		
it was light	ha·o·wr		
got up	vay·ya·qam	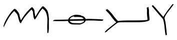	Judges 19:27
when her master	a·do·ne·ha	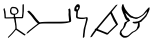	
In the morning	bab·bo·qer	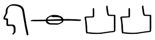	
and opened	vay·yiph·tach		
the doors	dal·to·wt	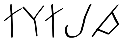	
of the house	hab·ba·yit	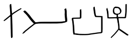	
to go out	vay·ye·tse	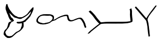	
	la·le·khet	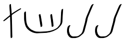	
on his journey	le·dar·ko		
there was	ve·hin·neh		
	ha·ish·shah		
his concubine	phee·lag·sho	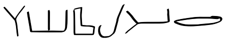	
collapsed	no·phe·let		
in the doorway	pe·tach	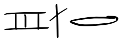	
of the house	hab·ba·yit	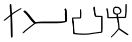	
with her hands	ve·ya·de·ha	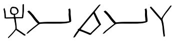	
on	al		
the threshold	has·saph		
he told her	vay·yo·mer		Judges 19:28
	e·le·ha	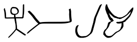	
“ Get up ”	qu·mee		
“ Let us go ”	ve·ne·le·khah	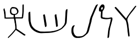	
But there was no	ve·en		
response	o·neh		
put her	vay·yiq·qa·che·ha	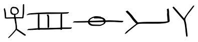	

on	al	על	
his donkey	ha·cha·mo·wr	החמור	
and set out	vay·ya·qam	ויקם	
So the man	ha·eesh	האיש	
	vay·ye·lekh	וילך	
for home	lim·qo·mo	למקמו	
When he reached	vay·ya·vo	ויבא	Judges 19:29
	el	אל	
his house	be·to	ביתו	
he picked up	vay·yiq·qach	ויקח	
-	et	את	
a knife	ham·ma·a·khe·let	המאכלת	
took hold	vay·ya·cha·zeq	ויחזק	
of his concubine	be·phee·lag·sho	בפילגשו	
cut her	vay·nat·te·che·ha	וינתחה	
limb by limb	la·a·tsa·me·ha	לעצמיה	
into twelve	lish·nem	לשנים	
	a·sar	עשר	
pieces	ne·ta·cheem	נתחים	
and sent her	vay·shal·le·che·ha	וישלחה	
throughout	be·khol	בכל	
the territory	ge·vul	גבול	
of Israel	yis·ra·el	ישראל	
And	ve·ha·yah	והיה	Judges 19:30
everyone	khal	כל	
who saw	ha·ro·eh	הראה	
it said	ve·a·mar	ואמר	

“ Nothing	lo	
or done	nih·ye·tah	
-	ve·lo	
has been seen	nir·a·tah	
like this	ka·zot	
from the day	le·mee·yo·wm	
came out	a·lo·wt	
the Israelites	be·ne	
	yis·ra·el	
of the land	me·e·rets	
of Egypt	mits·ra·yim	
until	ad	
day	hay·yo·wm	
this	haz·zeh	
Think it over	see·mu	
	la·khem	
	a·le·ha	
take counsel	u·tsu	
and speak up ! ”	ve·dab·be·ru	
came out	vay·ye·tse·u	Judges 20:1
Then all	kal	
the Israelites	be·ne	
	yis·ra·el	
assembled	vat·tiq·qa·hel	
and the congregation	ha·e·dah	
man	ke·eesh	
as one	e·chad	

from Dan	le·mid·dan	
to	ve·ad	
	be·er	
Beersheba	she·va	
and from the land	ve·e·rets	
of Gilead	hag·gil·ad	
before	el	
the LORD	YHVH	
at Mizpah	ham·mits·pah	
presented themselves	vay·yit·yats·tse·vu	Judges 20:2
The leaders	pin·no·wt	
of all	kal	
the people	ha·am	
and all	kol	
the tribes	shiv·te	
of Israel	yis·ra·el	
in the assembly	biq·hal	
people :	am	
of God’s	ha·e·lo·heem	
400,000 {}	ar·ba	
	me·o·wt	
	e·leph	
men	eesh	
on foot	rag·lee	
armed	sho·leph	
with swords	cha·rev	
heard	vay·yish·me·u	Judges 20:3

(Meanwhile the Benjamites	be·ne	
	vin·ya·min	
that	kee	
had gone up	a·lu	
the Israelites	ve·ne	
	yis·ra·el	
to Mizpah)	ham·mits·pah	
asked	vay·yo·me·ru	
And the Israelites	be·ne	
	yis·ra·el	
“ Tell	dab·be·ru	
us, how	e·khah	
happen ? ”	nih·ye·tah	
wicked thing	ha·ra·ah	
did this	haz·zot	
answered :	vay·ya·an	Judges 20:4
the husband	ha·eesh	
So the Levite	hal·le·vee	
	eesh	
woman	ha·ish·shah	
of the murdered	han·nir·tsa·chah	
	vay·yo·mar	
to Gibeah	hag·giv·a·tah	
-	a·sher	
in Benjamin	le·vin·ya·min	
came	ba·tee	
“ I	a·nee	

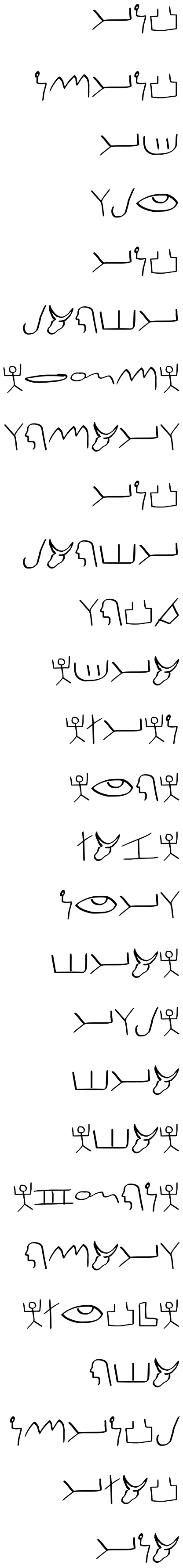

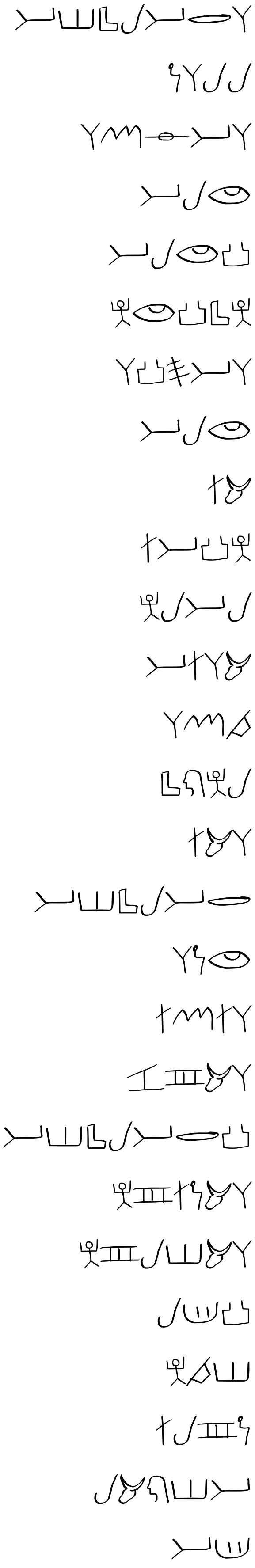

and my concubine	u·phee·lag·shee	
to spend the night	la·lun	
rose up	vay·ya·qu·mu	Judges 20:5
against me	a·lay	
the men	ba·a·le	
of Gibeah	hag·giv·ah	
and surrounded	vay·ya·sob·bu	
	a·lay	
-	et	
the house	hab·ba·yit	
And during the night	la·ye·lah	
-	o·w·tee	
They intended	dim·mu	
to kill me	la·ha·rog	
-	ve·et	
my concubine	pee·lag·shee	
but they abused	in·nu	
and she died	vat·ta·mot	
Then I took	va·o·chez	Judges 20:6
my concubine	be·phee·lag·shee	
cut her into pieces	va·a·nat·te·che·ha	
and sent her	va·a·shal·le·che·ha	
throughout	be·khal	
the land	se·deh	
inheritance	na·cha·lat	
of Israel’s	yis·ra·el	
because	kee	

they had committed	a·su		
a lewd	zim·mah	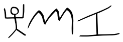	
and disgraceful act	u·ne·va·lah		
in Israel	be·yis·ra·el	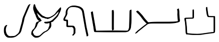	
Behold	hin·neh		Judges 20:7
all	khul·le·khem	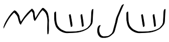	
you Israelites	be·ne	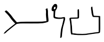	
	yis·ra·el	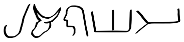	
give	ha·vu		
your	la·khem		
advice	da·var		
and verdict	ve·e·tsah		
here and now ”	ha·lom	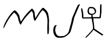	
stood	vay·ya·qam	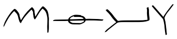	Judges 20:8
Then all	kal	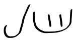	
the people	ha·am		
man	ke·eesh	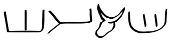	
as one	e·chad	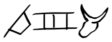	
and said	le·mor		
“ Not one	lo		
of us will return	ne·lekh	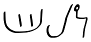	
	eesh	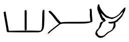	
to his tent	le·a·ho·lo		
	ve·lo		
[or]	na·sur		
	eesh	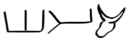	
to his house	le·ve·to	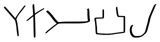	

Now	ve·at·tah		Judges 20:9
this	zeh	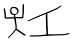	
	had·da·var		
is what	a·sher		
we will do	na·a·seh		
to Gibeah :	lag·giv·ah		
We will go against it	a·le·ha	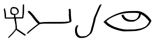	
as the lot dictates	be·go·w·ral		
We will take	ve·la·qach·nu	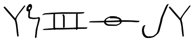	Judges 20:10
ten	a·sa·rah		
men	a·na·sheem	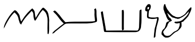	
out of [every] hundred	lam·me·ah		
from all	le·khol		
the tribes	shiv·te	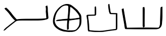	
of Israel	yis·ra·el	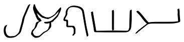	
and a hundred	u·me·ah		
out of [every] thousand	la·e·leph	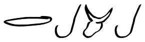	
and a thousand	ve·e·leph	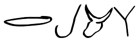	
out of [every] ten thousand	la·re·va·vah		
to supply	la·qa·chat	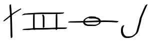	
provisions	tse·dah		
for the army	la·am		
to punish them	la·a·so·wt		
when they go	le·vo·w·am		
to Gibeah	le·ge·va		
in Benjamin	bin·ya·min	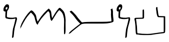	

	ke·khal		
for the atrocity	han·ne·va·lah		
-	a·sher		
they have committed	a·sah		
in Israel ”	be·yis·ra·el		
gathered	vay·ye·a·seph		Judges 20:11
So all	kal		
the men	eesh	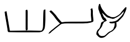	
of Israel	yis·ra·el	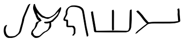	
against	el		
the city	ha·eer		
man	ke·eesh	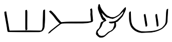	
as one	e·chad	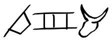	
united	cha·ve·reem	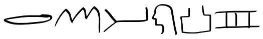	
sent	vay·yish·le·chu	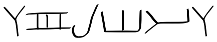	Judges 20:12
And the tribes	shiv·te	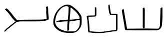	
of Israel	yis·ra·el	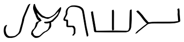	
men	a·na·sheem	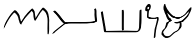	
throughout	be·khal		
the tribe	shiv·te	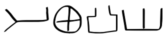	
of Benjamin	vin·ya·min	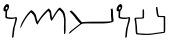	
saying	le·mor		
“ What	mah	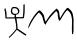	
wickedness	ha·ra·ah		
is this	haz·zot		
that	a·sher		
has occurred	nih·ye·tah	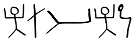	

among you ?	ba·khem		
-	ve·at·tah		Judges 20:13
Hand over	te·nu	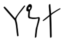	
-	et		
-	ha·a·na·sheem		
men	be·ne	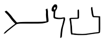	
the wicked	ve·lee·ya·al	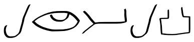	
-	a·sher		
of Gibeah	bag·giv·ah		
so we can put them to death	u·ne·mee·tem	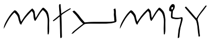	
and purge	u·ne·va·a·rah		
of this evil ”	ra·ah		
Israel	mee·yis·ra·el	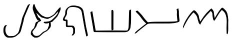	
	ve·lo		
refused	ʾa·v·wē		
But the Benjamites	bin·ya·min	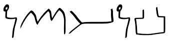	
to heed	lish·mo·a		
the voice	be·qo·wl	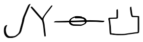	
of their fellow	a·che·hem	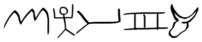	
	be·ne	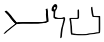	
Israelites	yis·ra·el	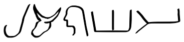	
came together	vay·ye·a·se·phu		Judges 20:14
[they]	ve·ne	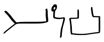	
	vin·ya·min	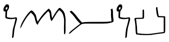	
And from	min		
their cities	he·a·reem		
at Gibeah	hag·giv·a·tah	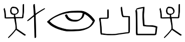	

to go out	la·tset	
and fight	lam·mil·cha·mah	
against	im	
the Israelites	be·ne	
	yis·ra·el	
mobilized	vay·yit·pa·qe·du	Judges 20:15
the Benjamites	ve·ne	
	vin·ya·min	
day	bay·yo·wm	
On that	ha·hu	
from their cities	me·he·a·reem	
26,000 {}	es·reem	
	ve·shish·shah	
	e·leph	
	eesh	
	sho·leph	
swordsmen	cha·rev	
in addition to	le·vad	
-	mee·yo·she·ve	
of Gibeah	hag·giv·ah	
-	hit·pa·qe·du	
the 700	she·va	
	me·o·wt	
men	eesh	
select	ba·chur	
Among all	mik·kol	Judges 20:16
soldiers	ha·am	

these	haz·zeh	
there were 700	she·va	
	me·o·wt	
	eesh	
select	ba·chur	
left-handers	it·ter	
	yad	
	ye·mee·no	
each of whom	kal	
	zeh	
could sling	qo·le·a	
a stone	ba·e·ven	
at	el	
a hair	has·sa·a·rah	
without	ve·lo	
missing	ya·cha·ti	
The Israelites	ve·eesh	Judges 20:17
	yis·ra·el	
mobilized	hit·pa·qe·du	
apart from	le·vad	
Benjamin	mib·bin·ya·min	
400,000 {}	ar·ba	
	me·o·wt	
	e·leph	
	eesh	
swordsmen	sho·leph	
	cha·rev	

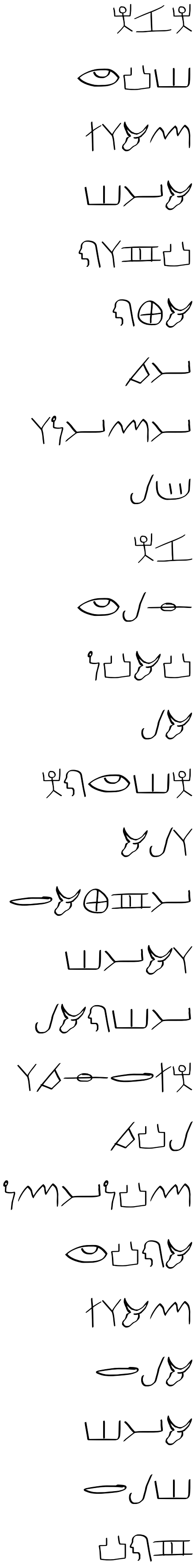

each one	kal	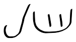	
	zeh	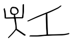	
an experienced warrior	eesh	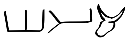	
	mil·cha·mah	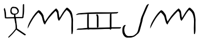	
set out	vay·ya·qu·mu	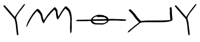	Judges 20:18
went up	vay·ya·a·lu	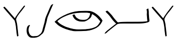	
	vet	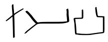	
to Bethel	el	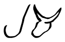	
and inquired	vay·yish·a·lu	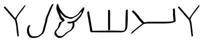	
of God	ve·lo·heem	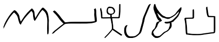	
-	vay·yo·me·ru	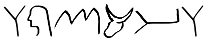	
The Israelites	be·ne	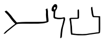	
	yis·ra·el	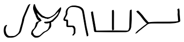	
“ Who	mee	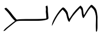	
shall go up	ya·a·leh	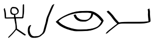	
of us	la·nu	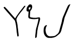	
first	vat·te·chil·lah	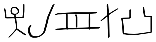	
to fight	lam·mil·cha·mah	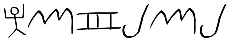	
against	im	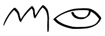	
the Benjamites	be·ne	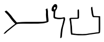	
? ”	vin·ya·min	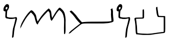	
replied	vay·yo·mer	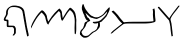	
the LORD	YHVH	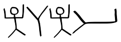	
“ Judah will be first	ye·hu·dah	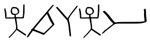	
”	vat·te·chil·lah	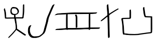	
set out	vay·ya·qu·mu	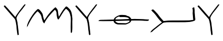	Judges 20:19
the Israelites	ve·ne	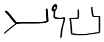	

	yis·ra·el	ישראל	
The next morning	bab·bo·qer	בבקר	
and camped	vay·ya·cha·nu	ויחנו	
near	al	על	
Gibeah	hag·giv·ah	הגבעה	
went out	vay·ye·tse	ויצא	Judges 20:20
And the men	eesh	איש	
of Israel	yis·ra·el	ישראל	
to fight	lam·mil·cha·mah	למלחמה	
against	im	עם	
Benjamin	bin·ya·min	בנימן	
positions	vay·ya·ar·khu	ויערכו	
-	it·tam	אתם	
	eesh	איש	
	yis·ra·el	ישראל	
and took up their battle	mil·cha·mah	מלחמה	
	el	אל	
at Gibeah	hag·giv·ah	הגבעה	
came out	vay·ye·tse·u	ויצאו	Judges 20:21
And the Benjamites	ve·ne	בני	
	vin·ya·min	בנימן	
of	min	מן	
Gibeah	hag·giv·ah	הגבעה	
and cut down	vay·yash·chee·tu	וישחיתו	
Israelites	ve·yis·ra·el	בישראל	
day	bay·yo·wm	ביום	
that	ha·hu	ההוא	

22,000 {}	she·na·yim	𐤔𐤍𐤉𐤌	
	ve·es·reem	𐤅𐤏𐤔𐤓𐤉𐤌	
	e·leph	𐤀𐤋𐤐	
	eesh	𐤀𐤉𐤔	
on the battlefield	a·re·tsah	𐤀𐤓𐤑𐤄	
took courage	vay·yit·chaz·zeq	𐤅𐤉𐤕𐤇𐤆𐤒	Judges 20:22
army	ha·am	𐤄𐤏𐤌	
But the Israelite	eesh	𐤀𐤉𐤔	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and again	vay·yo·si·phu	𐤅𐤉𐤎𐤐𐤅	
positions	la·a·rokh	𐤋𐤏𐤓𐤊	
took their battle	mil·cha·mah	𐤌𐤋𐤇𐤌𐤄	
in the same place	bam·ma·qo·wm	𐤁𐤌𐤒𐤅𐤌	
where	a·sher	𐤀𐤔𐤓	
they had arrayed themselves	a·re·khu	𐤏𐤓𐤊𐤅	
	sham	𐤔𐤌	
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
on the first	ha·ri·sho·wn	𐤄𐤓𐤀𐤔𐤅𐤍	
went up	vay·ya·a·lu	𐤅𐤉𐤏𐤋𐤅	Judges 20:23
They	ve·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and wept	vay·yiv·ku	𐤅𐤉𐤁𐤊𐤅	
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
until	ad	𐤏𐤃	
evening	ha·e·rev	𐤄𐤏𐤓𐤁	
inquiring	vay·yish·a·lu	𐤅𐤉𐤔𐤀𐤋𐤅	

of Him	ba·YHVH	
-	le·mor	
“ Should we again	ha·o·w·seeph	
draw near	la·ge·shet	
for battle	lam·mil·cha·mah	
against	im	
the Benjamites	be·ne	
? ”	vin·ya·min	
our brothers	a·chee	
answered	vay·yo·mer	
And the LORD	YHVH	
“ Go up	a·lu	
against them ”	e·law	
advanced	vay·yiq·re·vu	Judges 20:24
the Israelites	ve·ne	
	yis·ra·el	
against	el	
the Benjamites	be·ne	
	vin·ya·min	
day	bay·yo·wm	
On the second	hash·she·nee	
came out	vay·ye·tse	Judges 20:25
the Benjamites	vin·ya·min	
against them	liq·ra·tam	
from	min	
Gibeah	hag·giv·ah	
That same day	bay·yo·wm	

	hash·she·nee	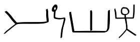	
and cut down	vay·yash·chee·tu	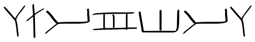	
Israelites	viv·ne		
	yis·ra·el	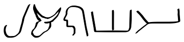	
another	o·wd		
18,000 {}	she·mo·nat		
	a·sar		
	e·leph	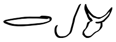	
	eesh	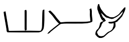	
-	a·re·tsah		
all	kal		
of them	el·leh	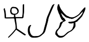	
armed	sho·le·phe		
with swords	cha·rev		
went up	vay·ya·a·lu		Judges 20:26
Then	khal	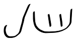	
	be·ne	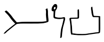	
the Israelites	yis·ra·el	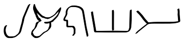	
all	ve·khal		
the people	ha·am		
	vay·ya·vo·u	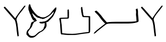	
	vet	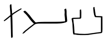	
to Bethel	el		
weeping	vay·yiv·ku	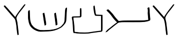	
they sat	vay·ye·she·vu	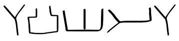	
where	sham	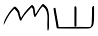	
before	liph·ne		

the LORD	YHVH		
they fasted	vay·ya·tsu·mu		
day	vay·yo·wm	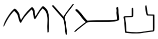	
That	ha·hu	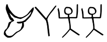	
until	ad		
evening	ha·a·rev		
and presented	vay·ya·a·lu		
burnt offerings	o·lo·wt	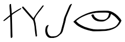	
and peace offerings	u·she·la·meem		
to	liph·ne		
the LORD	YHVH		
inquired	vay·yish·a·lu		Judges 20:27
And the Israelites	ve·ne	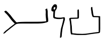	
	yis·ra·el	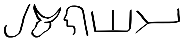	
of the LORD	ba·YHVH	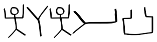	
was there	ve·sham	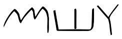	
the ark	a·ro·wn	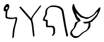	
of the covenant	be·reet	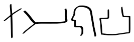	
of God	ha·e·lo·heem		
days	bay·ya·meem		
(In those	ha·hem	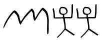	
and Phinehas	u·phee·ne·chas	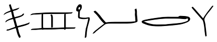	Judges 20:28
son	ben		
of Eleazar	el·a·zar		
the son	ben		
of Aaron	a·ha·ron	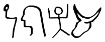	
served	o·med	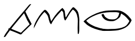	

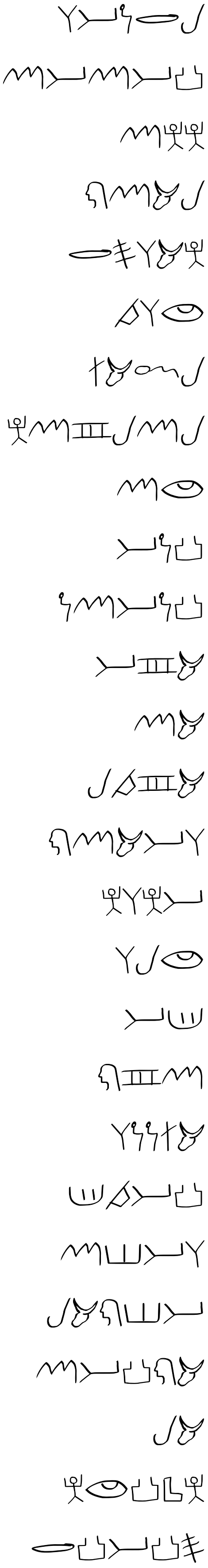

before it)	le·pha·naw	
	bay·ya·meem	
	ha·hem	
The Israelites asked	le·mor	
“ Should we again	ha·o·w·siph	
	o·wd	
go out	la·tset	
to battle	lam·mil·cha·mah	
against	im	
the Benjamites	be·ne	
	vin·ya·min	
our brothers	a·chee	
or	im	
should we stop ? ”	ech·dal	
answered	vay·yo·mer	
The LORD	YHVH	
“ Fight	a·lu	
for	kee	
tomorrow	ma·char	
I will deliver them	et·te·nen·nu	
into your hand ”	ve·ya·de·kha	
set up	vay·ya·sem	Judges 20:29
So Israel	yis·ra·el	
an ambush	o·re·veem	
	el	
Gibeah	hag·giv·ah	
around	sa·veev	

went up	vay·ya·a·lu	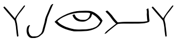	Judges 20:30
the Israelites	ve·ne	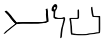	
	yis·ra·el	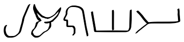	
against	el	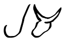	
the Benjamites	be·ne	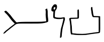	
	vin·ya·min	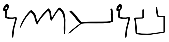	
day	bay·yo·wm	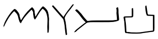	
On the third	hash·she·lee·shee	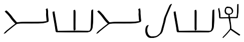	
and arrayed themselves	vay·ya·ar·khu	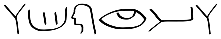	
against	el	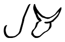	
Gibeah	hag·giv·ah	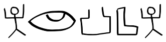	
as they had done before	ke·pha·am	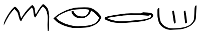	
	be·pha·am	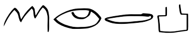	
came out	vay·ye·tse·u	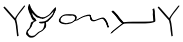	Judges 20:31
The Benjamites	ve·ne	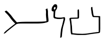	
	vin·ya·min	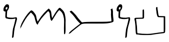	
against	liq·rat	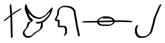	
[them]	ha·am	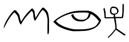	
and were drawn away	ha·ne·te·qu	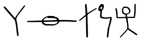	
from	min	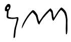	
the city	ha·eer	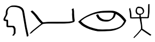	
They began	vay·ya·chel·lu	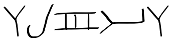	
to attack	le·hak·ko·wt	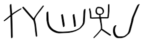	
the people	me·ha·am	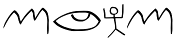	
killing	cha·la·leem	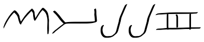	
as before	ke·pha·am	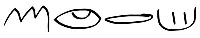	

	be·pha·am		
and on the roads	bam·sil·lo·wt		
of which	a·sher		
one	a·chat	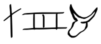	
led up	o·lah		
to	vet	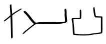	
Bethel	el		
and the other	ve·a·chat		
to Gibeah	giv·a·tah		
in the fields	bas·sa·deh		
about thirty	kish·lo·sheem	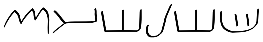	
men	eesh	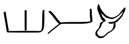	
of Israel	be·yis·ra·el	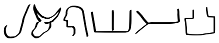	
said	vay·yo·me·ru		Judges 20:32
the Benjamites	be·ne	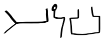	
	vin·ya·min	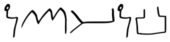	
“ We are defeating them	nig·ga·pheem	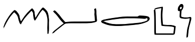	
as before	hem	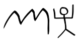	
	le·pha·ne·nu	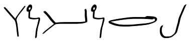	
”	ke·va·ri·sho·nah		
But the Israelites	u·ve·ne		
	yis·ra·el	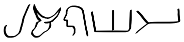	
said	a·me·ru		
“ Let us retreat	na·nu·sah		
and draw them away	u·ne·taq·qe·nu·hu	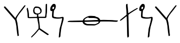	
from	min		
the city	ha·eer		

onto	el	אל	
the roads ”	ham·sil·lo·wt	המסלות	
So all	ve·khol	וכל	Judges 20:33
the men	eesh	איש	
of Israel	yis·ra·el	ישראל	
got up	qa·mu	קמו	
from their places	mim·me·qo·w·mo	ממקומו	
and arrayed themselves	vay·ya·ar·khu	ויערכו	
	be·va·al	בבעל	
at Baal-tamar	ta·mar	תמר	
in ambush	ve·o·rev	וארב	
and the Israelites	yis·ra·el	ישראל	
charged	me·gee·ach	מגיח	
from their positions	mim·me·qo·mo	ממקמו	
west	mim·ma·a·reh	ממערה	
of Gibeah	ga·va	גבע	
assault	vay·ya·vo·u	ויבאו	Judges 20:34
made a frontal	min·ne·ged	מנגד	
against Gibeah	lag·giv·ah	לגבעה	
Then 10,000	a·se·ret	עשרת	
	a·la·pheem	אלפים	
men	eesh	איש	
select	ba·chur	בחור	
from all	mik·kal	מכל	
Israel	yis·ra·el	ישראל	
and the battle	ve·ham·mil·cha·mah	והמלחמה	
was fierce	ka·ve·dah	כבדה	

But the Benjamites	ve·hem	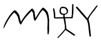	
did not	lo		
realize	ya·de·u		
that	kee	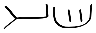	
upon	no·ga·at		
them	a·le·hem	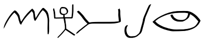	
disaster [was]	ha·ra·ah		
defeated	vay·yig·goph	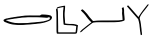	Judges 20:35
The LORD	YHVH		
-	et		
Benjamin	bin·ya·min	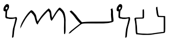	
in the presence	liph·ne		
of Israel	yis·ra·el	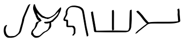	
slaughtered	vay·yash·chee·tu	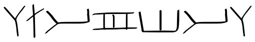	
the Israelites	ve·ne	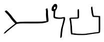	
	yis·ra·el	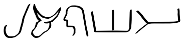	
Benjamites	be·vin·ya·min	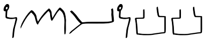	
day	bay·yo·wm	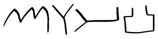	
and on that	ha·hu	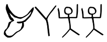	
25100	es·reem	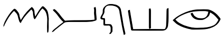	
	va·cha·mish·shah		
	e·leph	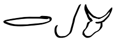	
	u·me·ah		
	eesh	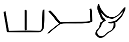	
all	kal	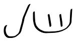	
	el·leh	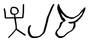	
armed	sho·leph	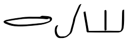	

with swords	cha·rev	𐤇𐤓𐤁	
realized	vay·yir·u	𐤅𐤉𐤓𐤀𐤅	Judges 20:36
Then the Benjamites	ve·ne	𐤁𐤍𐤉	
	vin·ya·min	𐤁𐤍𐤉𐤌𐤍	
-	kee	𐤊𐤉	
they had been defeated	nig·ga·phu	𐤍𐤂𐤐𐤅	
had retreated	vay·yit·te·nu	𐤅𐤉𐤕𐤍𐤅	
Now the men	eesh	𐤀𐤉𐤔	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
	ma·qo·wm	𐤌𐤒𐤅𐤌	
before Benjamin	le·vin·ya·min	𐤋𐤁𐤍𐤉𐤌𐤍	
because	kee	𐤊𐤉	
they were relying	va·te·chu	𐤁𐤈𐤇𐤅	
on	el	𐤀𐤋	
the ambush	ha·o·rev	𐤄𐤀𐤓𐤁	
-	a·sher	𐤀𐤔𐤓	
they had set	sa·mu	𐤔𐤌𐤅	
against	el	𐤀𐤋	
Gibeah	hag·giv·ah	𐤄𐤂𐤁𐤏𐤄	
The men in ambush	ve·ha·o·rev	𐤅𐤄𐤀𐤓𐤁	Judges 20:37
suddenly	he·chee·shu	𐤄𐤇𐤉𐤔𐤅	
rushed	vay·yiph·she·tu	𐤅𐤉𐤐𐤔𐤈𐤅	
against	el	𐤀𐤋	
Gibeah	hag·giv·ah	𐤄𐤂𐤁𐤏𐤄	
advanced	vay·yim·shokh	𐤅𐤉𐤌𐤔𐤊	
they	ha·o·rev	𐤄𐤀𐤓𐤁	
and put	vay·yakh	𐤅𐤉𐤊	

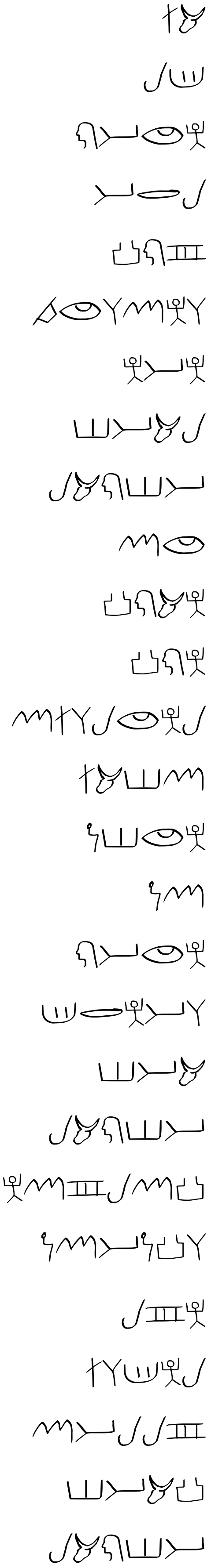

-	et	
the whole	kal	
city	ha·eer	
	le·phee	
to the sword	cha·rev	
a signal	ve·ham·mo·w·ed	Judges 20:38
had arranged	ha·yah	
The men	le·eesh	
of Israel	yis·ra·el	
with	im	
the men in ambush :	ha·o·rev	
a great	he·rev	
When they sent up	le·ha·a·lo·w·tam	
cloud	mas·at	
of smoke	he·a·shan	
from	min	
the city	ha·eer	
would turn	vay·ya·ha·phokh	Judges 20:39
the men	eesh	
of Israel	yis·ra·el	
in the battle	bam·mil·cha·mah	
When the Benjamites	u·vin·ya·min	
had begun	he·chel	
to strike them down	le·hak·ko·wt	
killing	cha·la·leem	
men	be·eesh	
of Israel	yis·ra·el	

about thirty	kish·lo·sheem	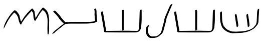	
	eesh	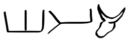	
	kee	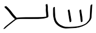	
they said	a·me·ru		
	akh		
defeated	nig·go·wph	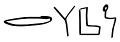	
	nig·gaph	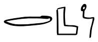	
“ They are	hu		
before us	le·pha·ne·nu	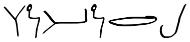	
battle ”	kam·mil·cha·mah	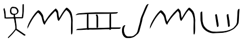	
as in the first	ha·ri·sho·nah		
-	ve·ham·mas·et		Judges 20:40
began	he·chel·lah	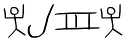	
to go up	la·a·lo·wt		
from	min		
the city	ha·eer		
But when the column	am·mud		
of smoke	a·shan		
looked	vay·yi·phen	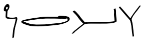	
the Benjamites	bin·ya·min	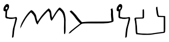	
behind them	a·cha·raw	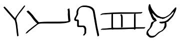	
and saw	ve·hin·neh		
going up	a·lah		
the whole	khe·leel	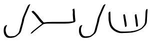	
city	ha·eer		
in smoke	hash·sha·ma·ye·mah	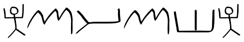	
Then the men	ve·eesh	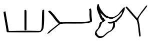	Judges 20:41

of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
turned back on them	ha·phakh	𐤄𐤐𐤊	
were terrified	vay·yib·ba·hel	𐤅𐤉𐤁𐤄𐤋	
and the men	eesh	𐤀𐤉𐤔	
of Benjamin	bin·ya·min	𐤁𐤍𐤉𐤌𐤍	
when	kee	𐤊𐤉	
they realized	ra·ah	𐤓𐤀𐤄	
that	kee	𐤊𐤉	
had come	na·ge·ah	𐤍𐤂𐤏𐤄	
upon them	a·law	𐤏𐤋𐤉𐤅	
disaster	ha·ra·ah	𐤄𐤓𐤏𐤄	
So they fled	vay·yiph·nu	𐤅𐤉𐤐𐤍𐤅	Judges 20:42
before	liph·ne	𐤋𐤐𐤍𐤉	
the men	eesh	𐤀𐤉𐤔	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
toward	el	𐤀𐤋	
	de·rekh	𐤃𐤓𐤊	
the wilderness	ham·mid·bar	𐤄𐤌𐤃𐤁𐤓	
but the battle	ve·ham·mil·cha·mah	𐤅𐤄𐤌𐤋𐤇𐤌𐤄	
overtook them	hid·bee·qa·te·hu	𐤄𐤃𐤁𐤉𐤒𐤕𐤄𐤅	
and the men	va·a·sher	𐤅𐤀𐤔𐤓	
coming out of the cities	me·he·a·reem	𐤌𐤄𐤏𐤓𐤉𐤌	
struck them down	mash·chee·teem	𐤌𐤔𐤇𐤉𐤕𐤉𐤌	
-	o·w·to	𐤀𐤅𐤕𐤅	
there	be·to·w·kho	𐤁𐤕𐤅𐤊𐤅	
They surrounded	kit·te·ru	𐤊𐤕𐤓𐤅	Judges 20:43
-	et	𐤀𐤕	

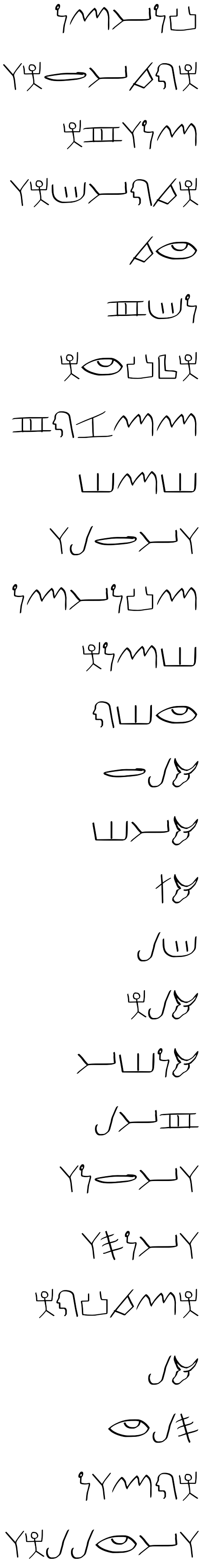

the Benjamites	bin·ya·min	
pursued them	hir·dee·phu·hu	
and easily	me·nu·chah	
overtook them	hid·ree·khu·hu	
in the vicinity	ad	
	no·khach	
of Gibeah	hag·giv·ah	
	mim·miz·rach	
on the east	sha·mesh	
fell	vay·yip·pe·lu	Judges 20:44
Benjamites	mib·bin·ya·min	
And 18,000	she·mo·nah	
	a·sar	
	e·leph	
-	eesh	
-	et	
all	kal	
	el·leh	
men	an·she	
of valor	cha·yil	
Then the Benjamites turned	vay·yiph·nu	Judges 20:45
and fled	vay·ya·nu·su	
toward the wilderness	ham·mid·ba·rah	
to	el	
the rock	se·la	
of Rimmon	ha·rim·mo·wn	
and Israel cut down	vay·o·le·lu·hu	

on the roads	bam·sil·lo·wt	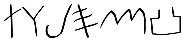	
5,000 {}	cha·me·shet	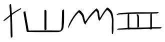	
	a·la·pheem	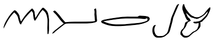	
men	eesh	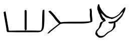	
And they overtook them	vay·yad·bee·qu	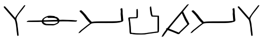	
	a·cha·raw	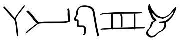	
at	ad	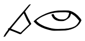	
Gidom	gid·om	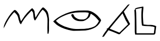	
and struck down	vay·yak·ku	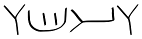	
	mim·men·nu	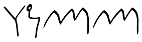	
2,000 more	al·pa·yim	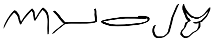	
	eesh	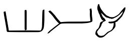	
-	vay·hee	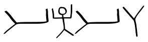	Judges 20:46
-	khal	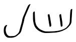	
fell	han·no·phe·leem	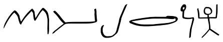	
Benjamite	mib·bin·ya·min	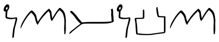	
25,000 {}	es·reem	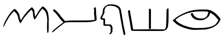	
	va·cha·mish·shah	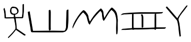	
	e·leph	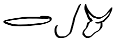	
	eesh	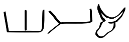	
	sho·leph	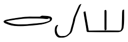	
swordsmen	che·rev	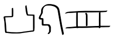	
day	bay·yo·wm	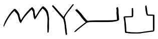	
That	ha·hu	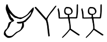	
-	et	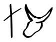	
all	kal	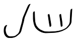	
	el·leh	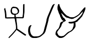	

men	an·she	
of valor	cha·yil	
turned	vay·yiph·nu	Judges 20:47
and fled	vay·ya·nu·su	
into the wilderness	ham·mid·ba·rah	
to	el	
the rock	se·la	
of Rimmon	ha·rim·mo·wn	
But 600	shesh	
	me·o·wt	
men	eesh	
where they stayed	vay·ye·she·vu	
	be·se·la	
	rim·mo·wn	
four	ar·ba·ah	
months	cho·da·sheem	
And the men	ve·eesh	Judges 20:48
of Israel	yis·ra·el	
turned back	sha·vu	
against	el	
the other Benjamites	be·ne	
	vin·ya·min	
and put	vay·yak·kum	
	le·phee	
to the sword	che·rev	
the cities	me·eer	
all	me·tom	

and	ad		
including the animals	be·he·mah	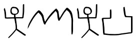	
	ad		
everything else	kal		
they found	han·nim·tsa		
And they	gam		
all	kal		
the cities	he·a·reem		
in their path	han·nim·tsa·o·wt		
burned down	shil·le·chu	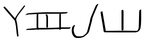	
	va·esh		
Now the men	ve·eesh	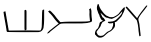	Judges 21:1
of Israel	yis·ra·el	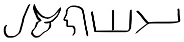	
had sworn an oath	nish·ba		
at Mizpah	bam·mits·pah		
saying	le·mor	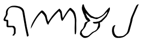	
“ Not one	eesh	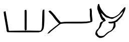	
of us	mim·men·nu	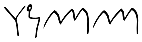	
	lo		
in marriage	yit·ten	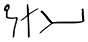	
will give his daughter	bit·to		
to a Benjamite	le·vin·ya·min	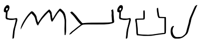	
”	le·ish·shah		
came	vay·ya·vo	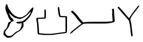	Judges 21:2
So the people	ha·am		
	bet	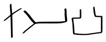	
to Bethel	el		

and sat	vay·ye·she·vu	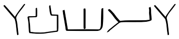	
there	sham		
until	ad		
evening	ha·e·rev		
before	liph·ne		
God	ha·e·lo·heem		
lifting up	vay·yis·u		
their voices	qo·w·lam		
and weeping	vay·yiv·ku	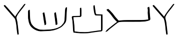	
	be·khee		
bitterly	ga·do·wl		
they cried out	vay·yo·me·ru		Judges 21:3
“ Why	la·mah		
O LORD	YHVH		
God	e·lo·he		
of Israel ”	yis·ra·el	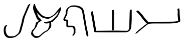	
happened	ha·ye·tah	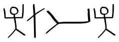	
“ has this	zot		
in Israel ?	be·yis·ra·el	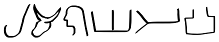	
is missing ! ”	le·hip·pa·qed	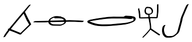	
Today	hay·yo·wm	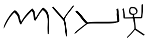	
in Israel	mee·yis·ra·el		
tribe	she·vet		
one	e·chad	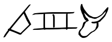	
-	vay·hee	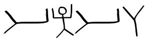	Judges 21:4
The next day	mim·ma·cho·rat		
got up early	vay·yash·kee·mu		

the people	ha·am		
built	vay·yiv·nu	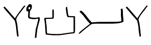	
there	sham	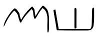	
an altar	miz·be·ach		
and presented	vay·ya·a·lu		
burnt offerings	o·lo·wt	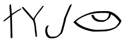	
and peace offerings	u·she·la·meem	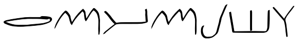	
asked	vay·yo·me·ru		Judges 21:5
The Israelites	be·ne	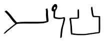	
	yis·ra·el	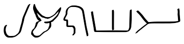	
" Who	mee	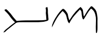	
-	a·sher		
did not	lo		
come	a·lah		
to the assembly	vaq·qa·hal	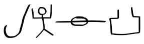	
among all	mik·kal		
the tribes	shiv·te	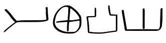	
of Israel	yis·ra·el	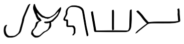	
before	el		
the LORD ? "	YHVH		
For	kee	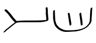	
oath	hash·she·vu·ah		
a solemn	hag·ge·do·w·lah		
they had taken	ha·ye·tah	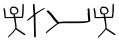	
that anyone	la·a·sher		
who failed	lo		
to come up	a·lah		

before	el	𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
at Mizpah	ham·mits·pah	𐤄𐤌𐤑𐤐𐤄	
	le·mor	𐤋𐤀𐤌𐤓	
would surely be put to death	mo·wt	𐤌𐤅𐤕	
	yu·mat	𐤉𐤅𐤌𐤕	
grieved	vay·yin·na·cha·mu	𐤅𐤉𐤍𐤇𐤌𐤅	Judges 21:6
And the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
for	el	𐤀𐤋	
the Benjamites	bin·ya·min	𐤁𐤍𐤉𐤌𐤍	
their brothers	a·chee	𐤀𐤇𐤉𐤅	
and said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
is cut off	nig·da	𐤍𐤂𐤃𐤏	
“ Today	hay·yo·wm	𐤄𐤉𐤅𐤌	
tribe	she·vet	𐤔𐤁𐤈	
a	e·chad	𐤀𐤇𐤃	
from Israel	mee·yis·ra·el	𐤌𐤉𐤔𐤓𐤀𐤋	
What	mah	𐤌𐤄	Judges 21:7
should we do	na·a·seh	𐤍𐤏𐤔𐤄	
-	la·hem	𐤋𐤄𐤌	
for the survivors	lan·no·w·ta·reem	𐤋𐤍𐤅𐤕𐤓𐤉𐤌	
about wives	le·na·sheem	𐤋𐤍𐤔𐤉𐤌	
since we	va·a·nach·nu	𐤅𐤀𐤍𐤇𐤍𐤅	
have sworn	nish·ba·nu	𐤍𐤔𐤁𐤏𐤍𐤅	
by the LORD	va·YHVH	𐤁𐤉𐤄𐤅𐤄	
not	le·vil·tee	𐤋𐤁𐤋𐤕𐤉	

to give	tet		
them	la·hem		
our daughters	mib·be·no·w·te·nu		
in marriage ? ”	le·na·sheem	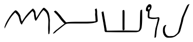	
So they asked	vay·yo·me·ru		Judges 21:8
“ Which	mee	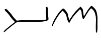	
one	e·chad	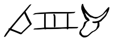	
of the tribes	mish·shiv·te		
of Israel	yis·ra·el	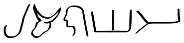	
-	a·sher		
failed	lo		
to come up	a·lah		
before	el		
the LORD	YHVH		
at Mizpah ? ”	ham·mits·pah		
And, in fact	ve·hin·neh		
no one	lo		
had come	va		
	eesh	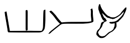	
to	el		
the camp	ham·ma·cha·neh	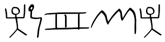	
from Jabesh-gilead	mee·ya·vesh	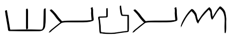	
	gil·ad		
	el		
for the assembly	haq·qa·hal	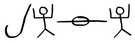	
were counted	vay·yit·pa·qed		Judges 21:9
For when the people	ha·am		

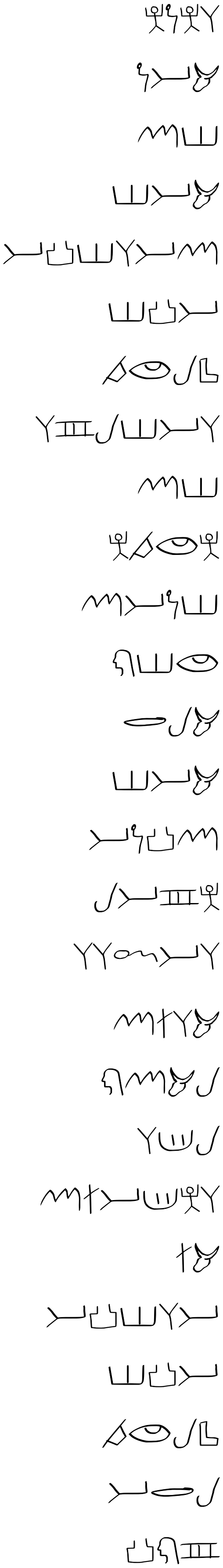

	ve·hin·neh	
none	en	
were there	sham	
	eesh	
of the residents	mee·yo·wo·she·ve	
of Jabesh-gilead	ya·vesh	
	gil·ad	
sent	vay·yish·le·chu	Judges 21:10
-	sham	
So the congregation	ha·e·dah	
12,000 {}	she·nem	
	a·sar	
	e·leph	
men	eesh	
of	mib·be·ne	
their most valiant	he·cha·yil	
and commanded them	vay·tsaw·wu	
-	o·w·tam	
- :	le·mor	
“ Go	le·khu	
and put	ve·hik·kee·tem	
-	et	
those living	yo·wo·she·ve	
in Jabesh-gilead	ya·vesh	
	gil·ad	
	le·phee	
to the sword	che·rev	

including women	ve·han·na·sheem	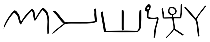	
and children	ve·hat·taph		
This	ve·zeh		Judges 21:11
	had·da·var		
is what	a·sher		
you are to do :	ta·a·su		
every	kal	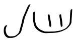	
male	za·khar	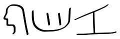	
as well as every	ve·khal		
female	ish·shah		
who has had relations with	yo·da·at		
	mish·kav	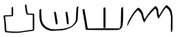	
a man ”	za·khar	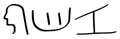	
Devote to destruction	ta·cha·ree·mu	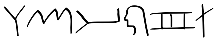	
So they found	vay·yim·tse·u		Judges 21:12
among the inhabitants	mee·yo·wo·she·ve		
of Jabesh-gilead	ya·vesh	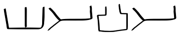	
	gil·ad		
four	ar·ba		
hundred	me·o·wt		
young	na·a·rah		
women	ve·tu·lah		
who	a·sher		
had not	lo		
had relations with	ya·de·ah		
	eesh	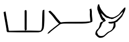	

	le·mish·kav	
a man	za·khar	
and they brought	vay·ya·vee·u	
them	o·w·tam	
to	el	
the camp	ham·ma·cha·neh	
at Shiloh	shi·loh	
-	a·sher	
in the land	be·e·rets	
of Canaan	ke·na·an	
sent	vay·yish·le·chu	Judges 21:13
Then the whole	kal	
congregation	ha·e·dah	
a message	vay·dab·be·ru	
to	el	
the Benjamites	be·ne	
	vin·ya·min	
who	a·sher	
were at the rock	be·se·la	
of Rimmon	rim·mo·wn	
	vay·yiq·re·u	
-	la·hem	
of peace	sha·lo·wm	
returned	vay·ya·shav	Judges 21:14
the Benjamites	bin·ya·min	
time	ba·et	
And at that	ha·hee	

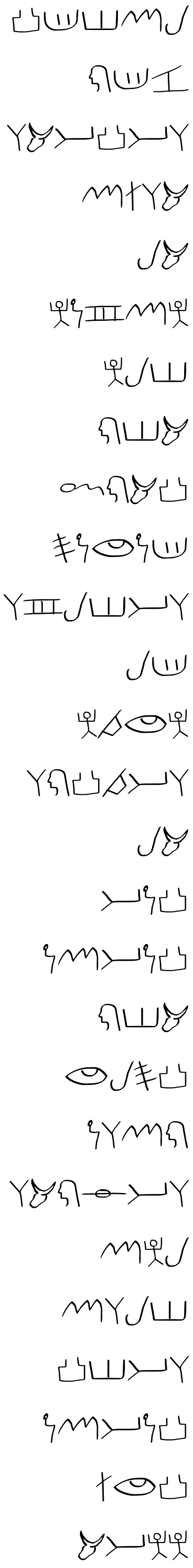

and were given	vay·yit·te·nu	𐤅𐤉𐤕𐤍𐤅	
-	la·hem	𐤋𐤄𐤌	
the women	han·na·sheem	𐤄𐤍𐤔𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
who were spared	chee·yu	𐤇𐤉𐤅	
	min·ne·she	𐤌𐤍𐤔𐤉	
from Jabesh-gilead	ya·vesh	𐤉𐤁𐤔	
	gil·ad	𐤂𐤋𐤏𐤃	
But there were not	ve·lo	𐤅𐤋𐤀	
	ma·tse·u	𐤌𐤑𐤀𐤅	
for all of them	la·hem	𐤋𐤄𐤌	
enough [women]	ken	𐤊𐤍	
The people	ve·ha·am	𐤅𐤄𐤏𐤌	Judges 21:15
grieved	ni·cham	𐤍𐤇𐤌	
for Benjamin	le·vin·ya·min	𐤋𐤁𐤍𐤉𐤌𐤉𐤍	
because	kee	𐤊𐤉	
had made	a·sah	𐤏𐤔𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
a void	pe·rets	𐤐𐤓𐤑	
in the tribes	be·shiv·te	𐤁𐤔𐤁𐤈𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	Judges 21:16
Then the elders	ziq·ne	𐤆𐤒𐤍𐤉	
of the congregation	ha·e·dah	𐤄𐤏𐤃𐤄	
“ What	mah	𐤌𐤄	
should we do	na·a·seh	𐤍𐤏𐤔𐤄	
for those who remain	lan·no·w·ta·reem	𐤋𐤍𐤅𐤕𐤓𐤉𐤌	

about wives	le·na·sheem	𐤋𐤍𐤔𐤉𐤌	
since	kee	𐤊𐤉	
have been destroyed ? ”	nish·me·dah	𐤍𐤔𐤌𐤃𐤄	
of Benjamin	mib·bin·ya·min	𐤌𐤁𐤍𐤉𐤌𐤉𐤍	
the women	ish·shah	𐤀𐤔𐤄	
They added	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	Judges 21:17
“ There must be heirs	ye·rush·shat	𐤉𐤓𐤔𐤕	
for the survivors	pe·le·tah	𐤐𐤋𐤉𐤈𐤄	
of Benjamin	le·vin·ya·min	𐤋𐤁𐤍𐤉𐤌𐤉𐤍	
will not	ve·lo	𐤅𐤋𐤀	
be wiped out	yim·ma·cheh	𐤉𐤌𐤇𐤄	
so that a tribe	she·vet	𐤔𐤁𐤈	
of Israel	mee·yis·ra·el	𐤌𐤉𐤔𐤓𐤀𐤋	
But we	va·a·nach·nu	𐤅𐤀𐤍𐤇𐤍𐤅	Judges 21:18
cannot	lo	𐤋𐤀	
	nu·khal	𐤍𐤅𐤊𐤋	
give	la·tet	𐤋𐤕𐤕	
them	la·hem	𐤋𐤄𐤌	
as wives ”	na·sheem	𐤍𐤔𐤉𐤌	
our daughters	mib·be·no·w·te·nu	𐤌𐤁𐤍𐤅𐤕𐤉𐤍𐤅	
For	kee	𐤊𐤉	
had sworn	nish·be·u	𐤍𐤔𐤁𐤏𐤅	
the Israelites	ve·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
	le·mor	𐤋𐤀𐤌𐤓	
“ Cursed [is]	a·rur	𐤀𐤓𐤅𐤓	
he who gives	no·ten	𐤍𐤕𐤍	

a wife	ish·shah		
to a Benjamite ”	le·vin·ya·min	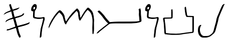	
they said	vay·yo·me·ru		Judges 21:19
“ But look ”	hin·neh		
feast	chag	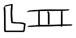	
to the LORD	YHVH		
in Shiloh	be·shi·lo	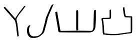	
“ there is a yearly	mee·ya·meem		
	ya·mee·mah	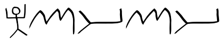	
which [is]	a·sher		
north	mits·tse·pho·w·nah		
	le·vet	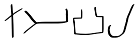	
of Bethel	el		
	miz·re·chah		
east	hash·she·mesh		
of the road	lim·sil·lah		
that goes up	ha·o·lah		
from	mib·bet	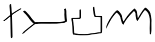	
Bethel	el		
to Shechem	she·khe·mah		
and south	u·min·ne·gev	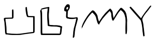	
of Lebonah ”	lil·vo·w·nah		
So they commanded	vay·tsaw	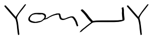	Judges 21:20
-	et		
the Benjamites	be·ne	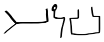	
:	vin·ya·min	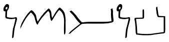	
	le·mor	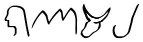	

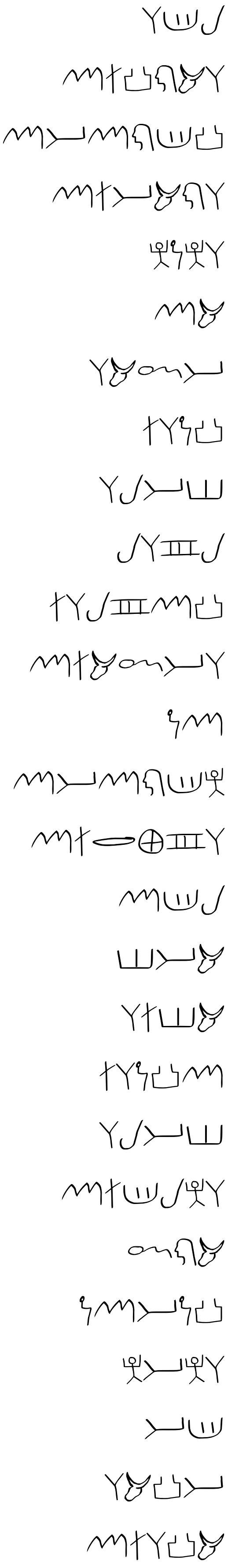

“ Go	le·khu	
hide	va·a·rav·tem	
in the vineyards	bak·ke·ra·meem	
and watch	u·re·ee·tem	Judges 21:21
you see	ve·hin·neh	
When	im	
come out	ye·tse·u	
the daughters	ve·no·wt	
of Shiloh	shee·lo	
to perform	la·chul	
their dances	bam·me·cho·lo·wt	
is to come out	vee·tsa·tem	
from	min	
of the vineyards	hak·ke·ra·meem	
catch	va·cha·taph·tem	
for himself	la·khem	
each of you	eesh	
a wife	ish·to	
the daughters	mib·be·no·wt	
of Shiloh	shee·lo	
and go	va·ha·lakh·tem	
to the land	e·rets	
of Benjamin	bin·ya·min	
-	ve·ha·yah	Judges 21:22
When	kee	
come	ya·vo·u	
their fathers	a·vo·w·tam	

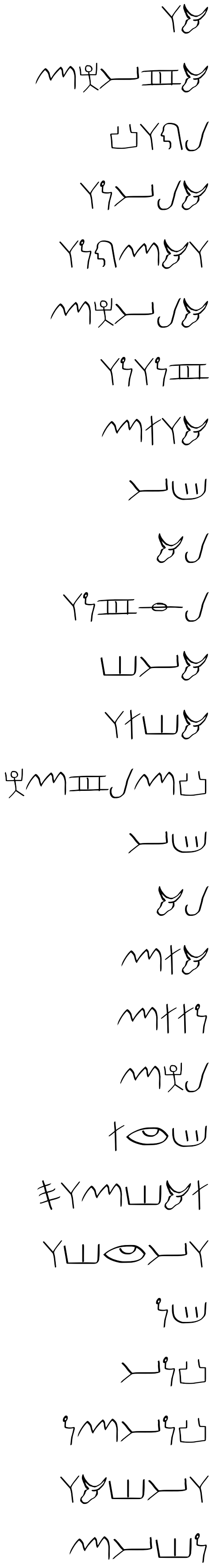

or	o	
brothers	a·che·hem	
to complain	la·rov	
to us	e·le·nu	
we will tell them	ve·a·mar·nu	
	a·le·hem	
‘ Do us a favor	chan·nu·nu	
by [helping] them	o·w·tam	
since	kee	
we did not	lo	
get	la·qach·nu	
for each of them	eesh	
wives	ish·to	
in the war	bam·mil·cha·mah	
Since	kee	
did not	lo	
you	at·tem	
give them	ne·tat·tem	
[your daughters]	la·hem	
actually	ka·et	
you have no guilt ’”	te·sha·mu	
did	vay·ya·a·su	Judges 21:23
[as instructed]	khen	
The Benjamites	be·ne	
	vin·ya·min	
and carried away	vay·yis·u	
of women	na·sheem	

the number	le·mis·pa·ram	
they needed from	min	
the dancers	ham·me·cho·le·lo·wt	
-	a·sher	
they caught	ga·za·lu	
They went	vay·ye·le·khu	
back	vay·ya·shu·vu	
to	el	
their own inheritance	na·cha·la·tam	
rebuilt	vay·yiv·nu	
-	et	
their cities	he·a·reem	
and settled	vay·ye·she·vu	
in them	ba·hem	
returned	vay·yit·hal·le·khu	Judges 21:24
from there	mish·sham	
	be·ne	
of the Israelites	yis·ra·el	
time	ba·et	
And at that	ha·hee	
each	eesh	
to his own tribe	le·shiv·to	
and clan	u·le·mish·pach·to	
	vay·ye·tse·u	
-	mish·sham	
each	eesh	
to his own inheritance	le·na·cha·la·to	

days	bay·ya·meem		Judges 21:25
In those	ha·hem	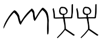	
there was no	en	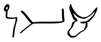	
king	me·lekh	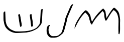	
in Israel	be·yis·ra·el		
everyone	eesh	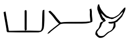	
right	hay·ya·shar	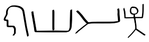	
in his own eyes	be·e·naw	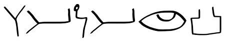	
did [what was]	ya·a·seh		

Ruth

BSB Translation	Transliteration	Original Hebrew	
there was	vay·hee	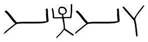	Ruth 1:1
In the days	bee·me	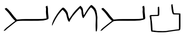	
ruled	she·phot		
when the judges	hash·sho·phe·teem		
	vay·hee	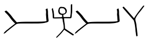	
a famine	ra·av		
in the land	ba·a·rets		
went	vay·ye·lekh	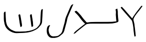	
And a certain man	eesh	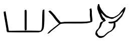	
from	mib·bet	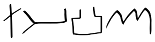	
Bethlehem	le·chem	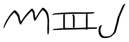	
in Judah	ye·hu·dah	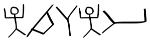	
to reside	la·gur		
in the land	bis·de		
of Moab	mo·w·av		

-	hu		
with his wife	ve·ish·to	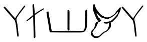	
and two	u·she·ne	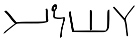	
sons	va·naw	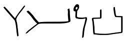	
name	ve·shem	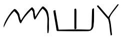	Ruth 1:2
The man’s	ha·eesh	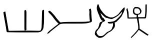	
was Elimelech	elee·me·lekh		
name	ve·shem	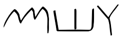	
his wife’s	ish·to		
was Naomi	na·o·mee		
and the names	ve·shem		
of his two	she·ne	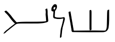	
sons	va·naw	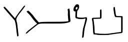	
were Mahlon	mach·lo·wn	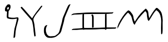	
and Chilion	ve·khil·yo·wn	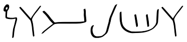	
They were Ephrathites	eph·ra·teem	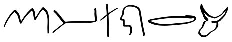	
from	mib·bet	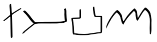	
Bethlehem	le·chem	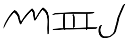	
in Judah	ye·hu·dah	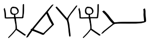	
and they entered	vay·ya·vo·u	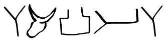	
the land	se·de		
of Moab	mo·w·av		
and settled	vay·yih·yu		
there	sham		
died	vay·ya·mat	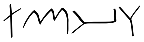	Ruth 1:3
Elimelech	e·lee·me·lekh	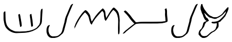	
husband	eesh	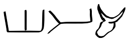	

Then Naomi’s	na·o·mee	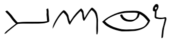	
was left	vat·tish·sha·er	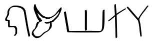	
and she	hee	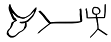	
with her two	u·she·ne	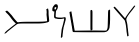	
sons	va·ne·ha	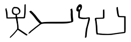	
who took	vay·yis·u	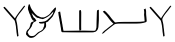	Ruth 1:4
-	la·hem	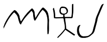	
women as their wives	na·sheem	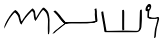	
Moabite	mo·a·vee·yo·wt	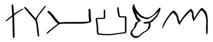	
named	shem	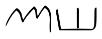	
one	ha·a·chat	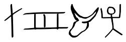	
Orpah	a·re·pah	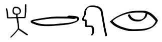	
named	ve·shem	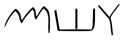	
and the other	hash·she·neet	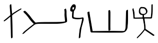	
Ruth	rut	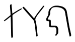	
And after they had lived	vay·ye·she·vu	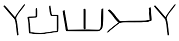	
in Moab	sham	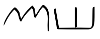	
about ten	ke·e·ser	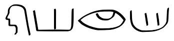	
years	sha·neem	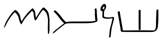	
died	vay·ya·mu·tu	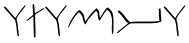	Ruth 1:5
also	gam	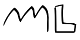	
both	she·ne·hem	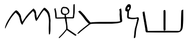	
Mahlon	mach·lo·wn	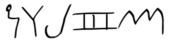	
and Chilion	ve·khil·yo·wn	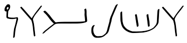	
was left	vat·tish·sha·er	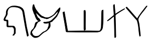	
and Naomi	ha·ish·shah	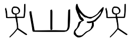	
without her two	mish·she·ne	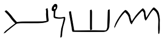	

sons	ye·la·de·ha	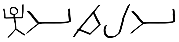	
and without her husband	u·me·ee·shah	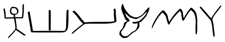	
prepared	vat·ta·qam	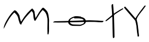	Ruth 1:6
she	hee	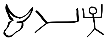	
and her daughters-in-law	ve·khal·lo·te·ha	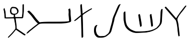	
to leave	vat·ta·shav		
the land	mis·se·de		
of Moab	mo·w·av		
When	kee	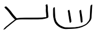	
[Naomi] heard	sha·me·ah		
	bis·deh	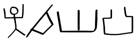	
in Moab	mo·w·av		
that	kee	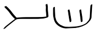	
had attended to	pha·qad	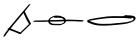	
the LORD	YHVH		
-	et		
His people	am·mo		
by providing	la·tet	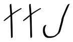	
them	la·hem		
with food	la·chem	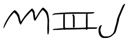	
she left	vat·te·tse		Ruth 1:7
	min		
the place	ham·ma·qo·wm	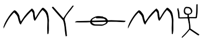	
where	a·sher		
she had been [living]	ha·ye·tah	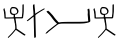	
	sham·mah		
her two	u·she·te		

daughters-in-law	khal·lo·te·ha	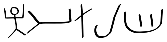	
Accompanied by	im·mah		
and set out	vat·te·lakh·nah	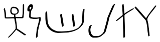	
on the road	vad·de·rekh		
leading back	la·shuv		
to	el		
the land	e·rets		
of Judah	ye·hu·dah	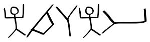	
said	vat·to·mer		Ruth 1:8
Then Naomi	na·o·mee	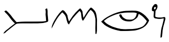	
to her two	lish·te		
daughters-in-law	khal·lo·te·ha	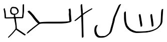	
“ Go	le·khe·nah	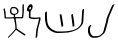	
back	sho·ve·nah		
each of you	ish·shah		
home	le·vet	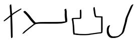	
to your mother’s	im·mah	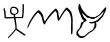	
show	ya·ʿa·sɛh		
May the LORD	YHVH		
you	im·ma·khem	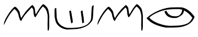	
loving devotion	che·sed		
as	ka·a·sher		
you have shown	a·see·tem	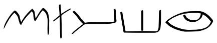	
to	im		
your dead	ham·me·teem		
and to me	ve·im·ma·dee		
enable	yit·ten	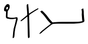	Ruth 1:9

May the LORD	YHVH		
of you	la·khem		
to find	u·me·tse·na		
rest	me·nu·chah		
each	ish·shah		
in the home	bet	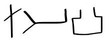	
of your new husband ”	ee·shah	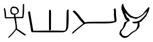	
And she kissed	vat·tish·shaq	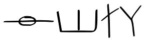	
them	la·hen		
aloud	vat·tis·se·nah		
	qo·w·lan	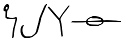	
as they wept	vat·tiv·ke·nah		
and said	vat·to·mar·nah		Ruth 1:10
	lah		
“ Surely	kee	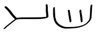	
with you	it·takh	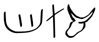	
we will return	na·shuv		
to your people ”	le·am·mekh		
replied	vat·to·mer		Ruth 1:11
But Naomi	na·o·mee	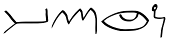	
“ Return home	sho·ve·nah		
my daughters	ve·no·tay	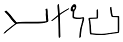	
Why	lam·mah		
would you go	te·lakh·nah		
with me ?	im·mee		
[Are] there still	ha·o·wd		
	lee	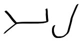	

sons	va·neem	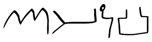	
in my womb	be·me·ay		
to become	ve·ha·yu	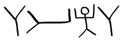	
your	la·khem		
husbands ?	la·a·na·sheem	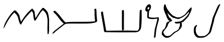	
Return home	sho·ve·nah		Ruth 1:12
my daughters	ve·no·tay	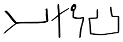	
Go on	le·khe·na		
for	kee	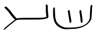	
I am too old	za·qan·tee	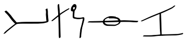	
to have	mih·yo·wt	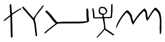	
another husband	le·eesh		
Even if	kee	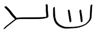	
I thought	a·mar·tee		
there was	yesh	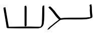	
for me	lee	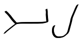	
hope	tiq·vah	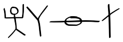	
and	gam		
to have	ha·yee·tee	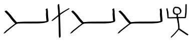	
tonight	hal·lay·lah	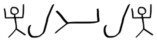	
a husband	le·eesh		
	ve·gam		
to bear	ya·lad·tee	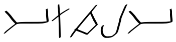	
sons	va·neem	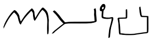	
for them	ha·la·hen	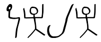	Ruth 1:13
would you wait	te·sab·be·re·nah		
to	ad		

-	a·sher	אשר	
grow up ?	yig·da·lu	יגדלו	
	ha·la·hen	הלהן	
Would you refrain	te·a·ge·nah	תעגנה	
from	le·vil·tee	לבלתי	
having	he·yo·wt	היות	
husbands ?	le·eesh	לאיש	
No	al	אל	
my daughters	be·no·tay	בנתי	
-	kee	כי	
it grieves	mar	מר	
me	lee	לי	
very much	me·od	מאד	
for	mik·kem	מכם	
your sakes that	kee	כי	
has gone out	ya·tse·ah	יצאה	
against me ”	vee	בי	
the hand	yad	יד	
of the LORD	YHVH	יהוה	
aloud	vat·tis·se·nah	ותשנה	Ruth 1:14
	qo·w·lan	קולן	
they wept	vat·tiv·ke·nah	ותבכינה	
Again	o·wd	עוד	
kissed	vat·tish·shaq	ותשק	
and Orpah	a·re·pah	ערפה	
her mother-in-law {goodbye}	la·cha·mo·w·tah	לחמותה	
but Ruth	ve·rut	ורות	

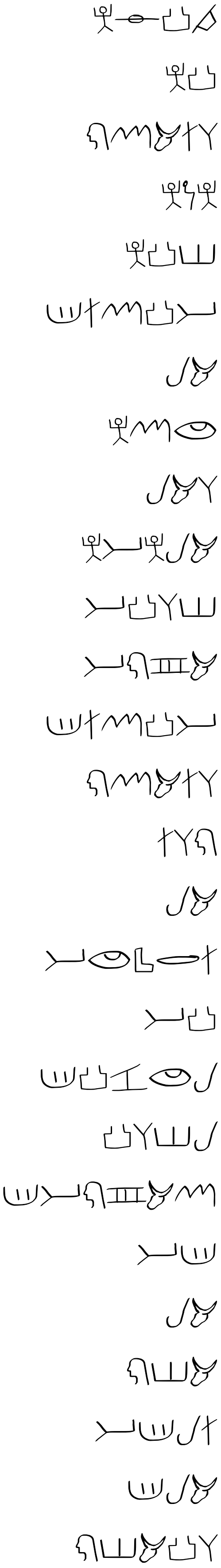

clung	da·ve·qah	
to her	bah	
said Naomi	vat·to·mer	Ruth 1:15
“ Look ”	hin·neh	
has gone back	sha·vah	
“ your sister-in-law	ye·vim·tekh	
to	el	
her people	am·mah	
and	ve·el	
her gods	e·lo·he·ha	
follow	shu·vee	
[her] back home	a·cha·re	
”	ye·vim·tekh	
replied :	vat·to·mer	Ruth 1:16
But Ruth	rut	
“ Do not	al	
urge	tiph·ge·ee	
me	vee	
to leave you	le·a·ze·vekh	
[or] to turn	la·shuv	
from following you	me·a·cha·ra·yikh	
For	kee	
wherever	el	
-	a·sher	
you go	te·le·khee	
I will go	e·lekh	
and wherever	u·va·a·sher	

you live	ta·lee·nee	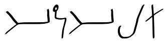	
I will live	a·leen	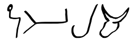	
your people	am·mekh		
will be my people	am·mee		
and your God	ve·lo·ha·yikh		
will be my God	e·lo·hay		
Where	ba·a·sher		Ruth 1:17
you die	ta·mu·tee		
I will die	a·mut		
and there	ve·sham		
I will be buried	eq·qa·ver	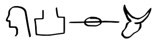	
	koh	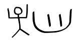	
punish	ya·a·seh		
May the LORD	YHVH	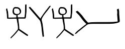	
me	lee	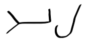	
and ever so	ve·khoh		
severely	yo·seeph	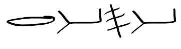	
if	kee	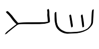	
anything but death	ham·ma·vet		
separates	yaph·reed		
you	be·nee		
and me ”	u·ve·nekh	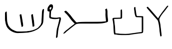	
When Naomi saw	vat·te·re	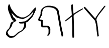	Ruth 1:18
that	kee	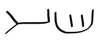	
was determined	mit·am·me·tset		
Ruth	hee	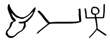	
to go	la·le·khet	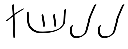	

with her	it·tah	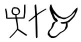	
she stopped	vat·tech·dal	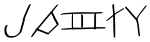	
trying to persuade her	le·dab·ber	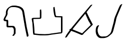	
	e·le·ha	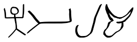	
traveled	vat·te·lakh·nah	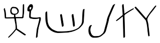	Ruth 1:19
So [Naomi and Ruth]	she·te·hem	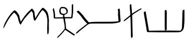	
until	ad	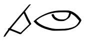	
they came	bo·a·nah	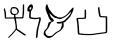	
to	bet	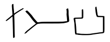	
Bethlehem	la·chem	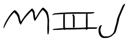	
When they	vay·hee	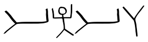	
entered	ke·vo·a·nah	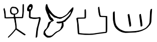	
	bet	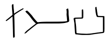	
Bethlehem	le·chem	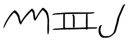	
was stirred	vat·te·hom	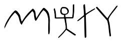	
the whole	kal	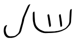	
city	ha·eer	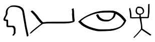	
because of them	a·le·hen	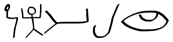	
and the women [of the city] exclaimed	vat·to·mar·nah	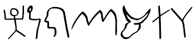	
“ Can this	ha·zot	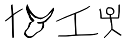	
be Naomi ? ”	na·o·mee	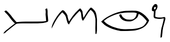	
she replied	vat·to·mer	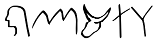	Ruth 1:20
	a·le·hen	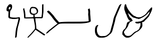	
“ Do not	al	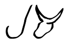	
call	tiq·re·nah	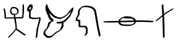	
me	lee	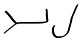	
Naomi ”	na·o·mee	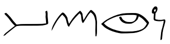	

“ Call	qe·re·na	
me	lee	
Mara	ma·ra	
because	kee	
has dealt quite bitterly	he·mar	
the Almighty	shad·day	
with me	lee	
	me·od	
I	a·nee	Ruth 1:21
full	me·le·ah	
went away	ha·lakh·tee	
empty	ve·re·qam	
has brought me back	he·shee·va·nee	
but the LORD	YHVH	
Why	lam·mah	
call	tiq·re·nah	
me	lee	
Naomi ?	na·o·mee	
After all, the LORD	va·YHVH	
has testified	a·nah	
against me	vee	
and the Almighty	ve·shad·day	
has afflicted	he·ra	
me ”	lee	
returned	vat·ta·shav	Ruth 1:22
So Naomi	na·o·mee	
Ruth	ve·rut	

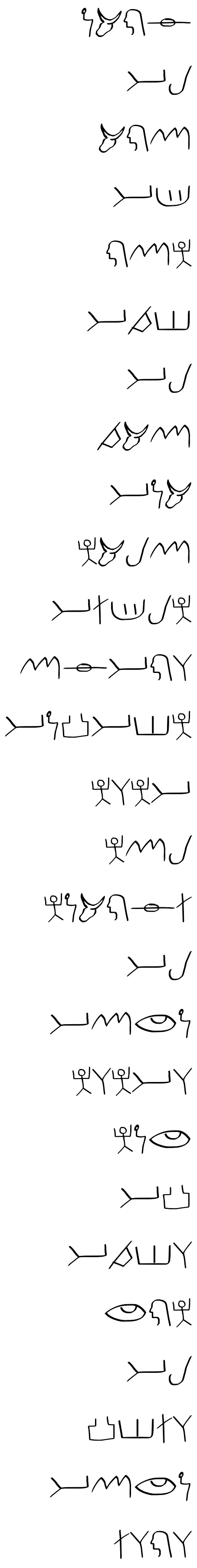

the Moabitess	ham·mo·w·a·vee·yah		
her daughter-in-law	khal·la·tah	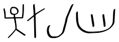	
with	im·mah		
	hash·sha·vah		
from the land	mis·se·de		
of Moab	mo·w·av		
And they	ve·hem·mah	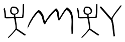	
arrived	ba·u		
	bet	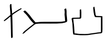	
in Bethlehem	le·chem	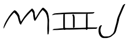	
at the beginning	bit·chil·lat	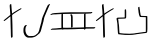	
harvest	qe·tseer		
of the barley	se·o·reem	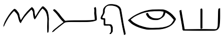	
Now Naomi	u·le·na·o·mee		Ruth 2:1
had a relative	me·yud·daʿ	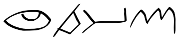	
on her husband's side	le·ee·shah	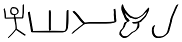	
man	eesh	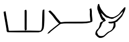	
a prominent	gib·bo·wr		
of noble character	cha·yil	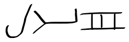	
from the clan	mim·mish·pa·chat	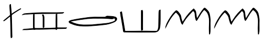	
of Elimelech	e·lee·me·lekh	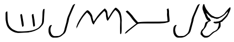	
whose name	u·she·mo	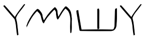	
[was] Boaz	bo·az		
said	vat·to·mer		Ruth 2:2
And Ruth	rut		
the Moabitess	ham·mo·w·a·vee·yah		
	el		

to Naomi	na·o·mee	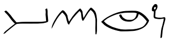	
let me go	e·le·khah	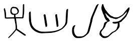	
“ Please	na		
into the fields	has·sa·deh		
and glean	va·ʾa·la·qot·tah	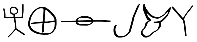	
heads of grain	va·shib·bo·līm	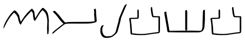	
after [someone]	a·char	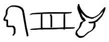	
in whose	a·sher		
I may find	em·tsa		
favor ”	chen		
sight	be·e·naw	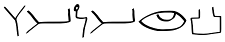	
Naomi replied	vat·to·mer		
	lah		
“ Go ahead	le·khee		
my daughter ”	vit·tee	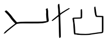	
So Ruth departed	vat·te·lekh	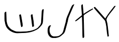	Ruth 2:3
and went out	vat·ta·vo·w		
and gleaned	vat·te·laq·qet	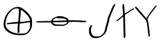	
into the field	bas·sa·deh	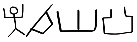	
after	a·cha·re	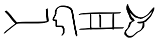	
the harvesters	haq·qo·tse·reem		
And she happened	vay·yi·qer	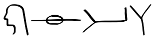	
to come	miq·re·ha	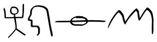	
to the part	chel·qat	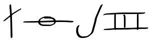	
of the field	has·sa·deh		
[belonging] to Boaz	le·vo·az		
who [was]	a·sher		

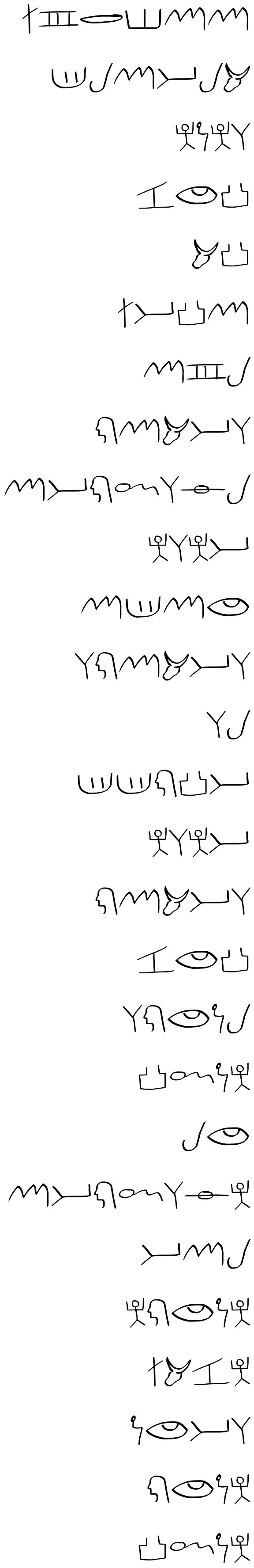

from the clan	mim·mish·pa·chat	
of Elimelech	e·lee·me·lekh	
Just then	ve·hin·neh	Ruth 2:4
Boaz	vo·az	
arrived	ba	
from	mib·bet	
Bethlehem	le·chem	
and said	vay·yo·mer	
to the harvesters	laq·qo·wts·reem	
“ The LORD	YHVH	
be with you ”	im·ma·khem	
they replied	vay·yo·me·ru	
	lo	
bless you ”	ye·va·rekh·kha	
“ The LORD	YHVH	
asked	vay·yo·mer	Ruth 2:5
And Boaz	bo·az	
the foreman	le·na·a·ro	
	han·nits·tsav	
of	al	
his harvesters	haq·qo·wts·reem	
“ Whose	le·mee	
young woman	han·na·a·rah	
is this ? ”	haz·zot	
answered	vay·ya·an	Ruth 2:6
The foreman	han·na·ar	
	han·nits·tsav	

	al	𐤏𐤋	
	haq·qo·wts·reem	𐤄𐤒𐤅𐤑𐤓𐤉𐤌	
	vay·yo·mar	𐤅𐤉𐤀𐤌𐤓	
	na·a·rah	𐤍𐤏𐤓𐤄	
the Moabitess	mo·w·a·vee·yah	𐤌𐤅𐤀𐤁𐤉𐤄	
“ She [is]	hee	𐤄𐤉𐤀	
who returned	hash·sha·vah	𐤄𐤔𐤁𐤄	
with	im	𐤏𐤌	
Naomi	na·o·mee	𐤍𐤏𐤌𐤉	
from the land	mis·se·deh	𐤌𐤔𐤃𐤄	
of Moab	mo·w·av	𐤌𐤅𐤀𐤁	
She has said	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	Ruth 2:7
let me glean	a·la·qo·tah	𐤀𐤋𐤒𐤈𐤄	
‘ Please	na	𐤍𐤀	
and gather	ve·a·saph·tee	𐤅𐤀𐤎𐤐𐤕𐤉	
among the sheaves	va·o·ma·reem	𐤁𐤏𐤌𐤓𐤉𐤌	
after	a·cha·re	𐤀𐤇𐤓𐤉	
the harvesters ’	haq·qo·wts·reem	𐤄𐤒𐤅𐤑𐤓𐤉𐤌	
So she came out	vat·ta·vo·w	𐤅𐤕𐤁𐤅𐤀	
and has continued	vat·ta·a·mo·wd	𐤅𐤕𐤏𐤌𐤅𐤃	
from	me·az	𐤌𐤀𐤆	
morning	hab·bo·qer	𐤄𐤁𐤒𐤓	
until	ve·ad	𐤅𐤏𐤃	
now	at·tah	𐤏𐤕𐤄	
except	zeh	𐤆𐤄	
that she rested	shiv·tah	𐤔𐤁𐤕𐤄	
in the shelter ”	hab·ba·yit	𐤄𐤁𐤉𐤕	

a short time	me·at		
said	vay·yo·mer		Ruth 2:8
Then Boaz	bo·az		
to	el		
Ruth	rut		
“ -	ha·lo·w		
Listen	sha·ma·at		
my daughter	bit·tee		
Do not	al		
go	te·le·khee		
and glean	lil·qot	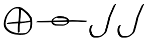	
field	be·sa·deh	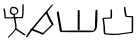	
in another	a·cher	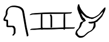	
and	ve·gam		
do not	lo		
go away	ta·a·vu·ree		
from this [place]	miz·zeh		
but stay here	ve·khoh		
close	tid·ba·qeen	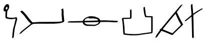	
to	im		
my servant girls	na·a·ro·tay		
[Let] your eyes [be on]	e·na·yikh	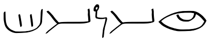	Ruth 2:9
field	bas·sa·deh	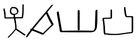	
[the]	a·sher		
they are harvesting	yiq·tso·run		
and follow along	ve·ha·lakh·ti	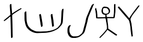	
after [these girls]	a·cha·re·hen	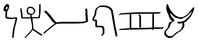	

Indeed	ha·lo·w		
I have ordered	tsiw·vee·tee	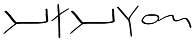	
-	et		
the young men	han·ne·a·reem	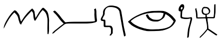	
not	le·vil·tee	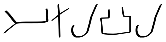	
to touch you	na·ge·ekh		
And when you are thirsty	ve·tsa·mit		
go	ve·ha·lakht	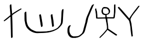	
	el		
the jars	hak·ke·leem	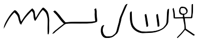	
and drink	ve·sha·teet		
from	me·a·sher		
have filled ”	yish·a·vun		
the young men	han·ne·a·reem	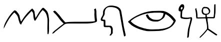	
At this, she fell	vat·tip·pol		Ruth 2:10
on	al		
her face	pa·ne·ha	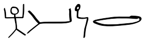	
bowing low	vat·tish·ta·chu		
to the ground	a·re·tsah		
and said	vat·to·mer		
to him	e·law	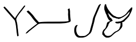	
“ Why	mad·du·a		
have I found	ma·tsa·tee		
such favor	chen	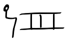	
in your eyes	be·e·ne·kha	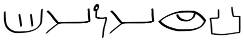	
that you should take notice of me	le·hak·kee·re·nee	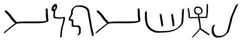	
even though I [am]	veʾ·ʾa·no·khī	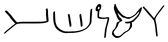	

a foreigner ? ”	na·khe·ree·yah		
replied	vay·ya·an	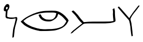	Ruth 2:11
Boaz	bo·az		
	vay·yo·mer		
	lah		
“ I have been made fully aware	hug·ged		
	hug·gad		
	lee	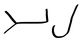	
of all	kol	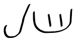	
-	a·sher		
you have done	a·seet	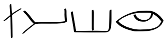	
for	et		
your mother-in-law	cha·mo·w·tekh		
since	a·cha·re	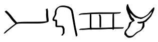	
the death	mo·wt		
of your husband	ee·shekh	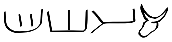	
how you left	vat·ta·az·vee	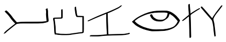	
your father	ʾa·vīkh	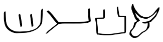	
and mother	ve·im·mekh	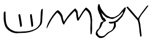	
and the land	ve·e·rets		
of your birth	mo·w·lad·tekh		
and how you came	vat·te·le·khee	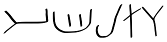	
to	el		
a people	am		
-	a·sher		
you did not	lo		
know	ya·da·at		

before	te·mo·wl		
	shil·sho·wm		
repay	ye·shal·lem	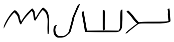	Ruth 2:12
May the LORD	YHVH		
your work	pa·o·lekh		
and may you receive	u·te·hee		
reward	mas·kur·tekh		
a rich	she·le·mah	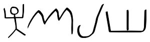	
from	me·im		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	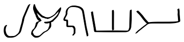	
whose	a·sher		
you have taken	bat		
refuge ”	la·cha·so·wt		
under	ta·chat	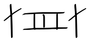	
wings	ke·na·phaw		
she said	vat·to·mer		Ruth 2:13
“ may I continue to find	em·tsa		
favor	chen	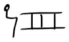	
in your eyes	be·e·ne·kha	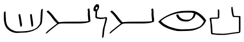	
“ My lord ”	a·do·nee		
for	kee	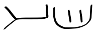	
you have comforted	ni·cham·ta·nee		
	ve·khee		
and spoken	dib·bar·ta		
to	al		

kindly	lev	
your maidservant	shiph·cha·te·kha	
though I	ve·a·no·khee	
not	lo	
am	eh·yeh	
like one	ke·a·chat	
of your servant girls ”	shiph·cho·te·kha	
said	vay·yo·mer	Ruth 2:14
to her	lah	
Boaz	vo·az	
At mealtime	le·et	
	ha·o·khel	
“ Come over	go·shee	
here	ha·lom	
have	ve·a·khalt	
some	min	
bread	hal·le·chem	
and dip	ve·ta·valt	
it	pit·tekh	
into the vinegar sauce ”	ba·cho·mets	
So she sat down	vat·te·shev	
beside	mits·tsad	
the harvesters	haq·qo·wts·reem	
and he offered	vay·yits·bat	
her	lah	
roasted grain	qa·lee	
and she ate	vat·to·khal	

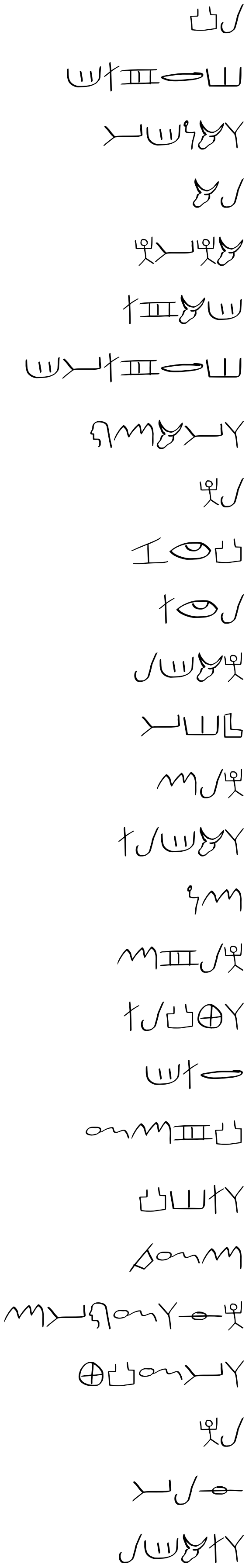

and was satisfied	vat·tis·ba		
and had some left over	vat·to·tar		
When [Ruth] got up	vat·ta·qam	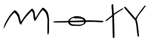	Ruth 2:15
to glean	le·laq·qet	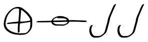	
ordered	vay·tsaw	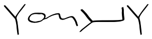	
Boaz	bo·az		
-	et		
his young men	ne·a·raw	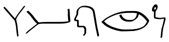	
	le·mor	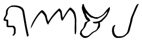	
“ Even if	gam		
among	ben	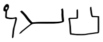	
the sheaves	ha·o·ma·reem	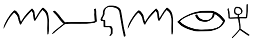	
she gathers	te·laq·qet	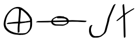	
do not	ve·lo		
insult her	takh·lee·mu·ha	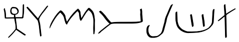	
Rather	ve·gam		Ruth 2:16
pull out	shol	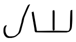	
	ta·shol·lu	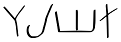	
for her	lah		
[some stalks] from	min		
the bundles	hats·tse·va·teem		
and leave them	va·a·zav·tem	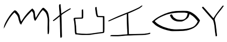	
for her to gather	ve·liq·qe·tah	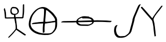	
Do not	ve·lo		
rebuke	tig·a·ru		
her ”	vah		
So Ruth gathered grain	vat·te·laq·qet	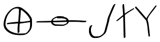	Ruth 2:17

in the field	bas·sa·deh	בשדה	
until	ad	עד	
evening	ha·a·rev	הערב	
And when she beat out	vat·tach·bot	ותחבט	
-	et	את	
what	a·sher	אשר	
she had gleaned	liq·qe·tah	לקטה	
it was	vay·hee	ויהי	
about an ephah	ke·e·phah	כאיפה	
of barley	se·o·reem	שערים	
She picked up the grain	vat·tis·sa	ותשא	Ruth 2:18
and went into	vat·ta·vo·w	ותבוא	
the town	ha·eer	העיר	
saw	vat·te·re	ותרא	
where her mother-in-law	cha·mo·w·tah	חמותה	
-	et	את	
what	a·sher	אשר	
she had gleaned	liq·qe·tah	לקטה	
And she brought out	vat·to·w·tse	ותוצא	
and gave it	vat·tit·ten	ותתן	
to [Naomi]	lah	לה	
-	et	את	
what	a·sher	אשר	
she had saved	ho·w·ti·rah	הותרה	
from her meal	mis·sa·ve·ah	משבעה	
asked	vat·to·mer	ותאמר	Ruth 2:19

her	lah		
Then her mother-in-law	cha·mo·w·tah		
“ Where	e·phoh	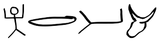	
did you glean	liq·qatt	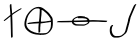	
today	hay·yo·wm	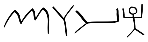	
and where	ve·a·nah		
did you work ?	a·seet	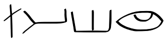	
be [the man]	ye·hee		
who noticed you ”	mak·kee·rekh	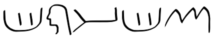	
Blessed	ba·rukh		
So she told	vat·tag·ged		
her mother-in-law	la·cha·mo·w·tah	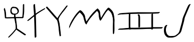	
-	et		
where	a·sher		
she had worked	a·se·tah		
-	im·mo		
she said	vat·to·mer		
“ The name	shem		
of the man	ha·eesh	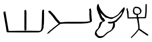	
-	a·sher		
I worked	a·see·tee	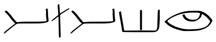	
with	im·mo		
today	hay·yo·wm	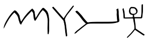	
is Boaz ”	bo·az		
said	vat·to·mer		Ruth 2:20
Then Naomi	na·o·mee	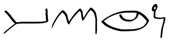	
to her daughter-in-law	le·khal·la·tah	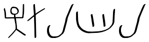	

be blessed	ba·rukh		
“ May he	hu		
by the LORD	la·YHVH	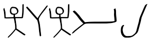	
who	a·sher		
has not	lo		
withdrawn	a·zav	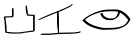	
His kindness	chas·do		
from	et		
the living	ha·chay·yeem	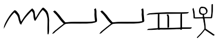	
	ve·et		
or the dead ”	ham·me·teem		
continued	vat·to·mer		
	lah		
Naomi	na·o·mee		
is a close relative	qa·ro·wv	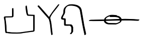	
[is] one of our	la·nu		
“ The man	ha·eesh	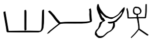	
kinsman-redeemers ”	mig·go·a·le·nu		
He	hu		
said	vat·to·mer		Ruth 2:21
Then Ruth	rut		
the Moabitess	ham·mo·w·a·vee·yah		
“ He also	gam		
	kee	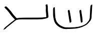	
told me	a·mar		
	e·lay	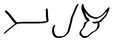	
with	im		

my young men	han·ne·a·reem	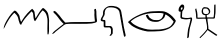	
-	a·sher		
-	lee	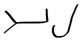	
‘ Stay	tid·ba·qeen	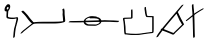	
until	ad		
	im		
they have finished gathering	kil·lu	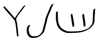	
-	et		
all	kal	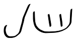	
harvest	haq·qa·tseer		
- ’”	a·sher		
my	lee	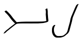	
said	vat·to·mer		Ruth 2:22
And Naomi	na·o·mee	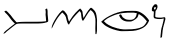	
to	el		
Ruth	rut		
her daughter-in-law	kal·la·tah	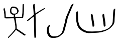	
it is good	to·wv		
“ My daughter	bit·tee		
	kee	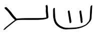	
for you to work	te·tse·ee		
with	im		
his young women	na·a·ro·w·taw		
so that nothing	ve·lo		
will happen	yiph·ge·u	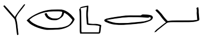	
to you	vakh	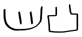	
field ”	be·sa·deh	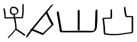	

in another	a·cher	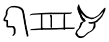	
So Ruth stayed close	vat·tid·baq	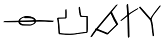	Ruth 2:23
to the servant girls	be·na·a·ro·wt		
of Boaz	bo·az		
to glean	le·laq·qet	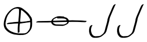	
grain until	ad		
were finished	ke·lo·wt	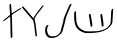	
harvests	qe·tseer		
the barley	has·se·o·reem		
	u·qe·tseer		
and wheat	ha·chit·teem		
And she lived	vat·te·shev		
with	et		
her mother-in-law	cha·mo·w·tah		
said	vat·to·mer		Ruth 3:1
to her	lah		
Naomi	na·o·mee	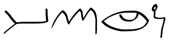	
One day Ruth's mother-in-law	cha·mo·w·tah		
" My daughter	bit·tee	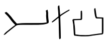	
should I not	ha·lo	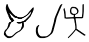	
seek	a·vaq·qesh	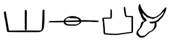	
for you	lakh	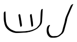	
a resting place	ma·no·w·ach		
that	a·sher		
it may be well	yee·tav	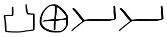	
with you ?	lakh	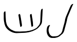	
Now	ve·at·tah		Ruth 3:2

is not	ha·lo	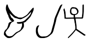	
Boaz	vo·az	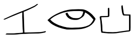	
a relative of ours ?	mo·da·ta·nu	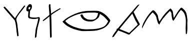	
whose	a·sher	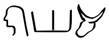	
you have been [working]	ha·yeet	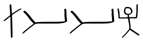	
with	et	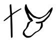	
servant girls	na·a·ro·w·taw	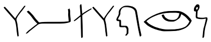	
In fact	hin·neh	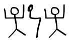	
he	hu	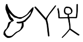	
is winnowing	zo·reh	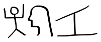	
-	et	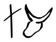	
on the threshing floor	go·ren	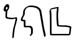	
barley	has·se·o·reem	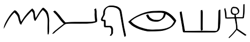	
tonight	hal·la·ye·lah	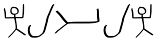	
Therefore wash yourself	ve·ra·chatst	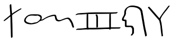	Ruth 3:3
put on perfume	va·sakht	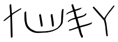	
and wear	ve·samt	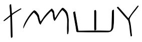	
your best clothes	sim·lo·tēkh	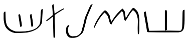	
	a·la·yikh	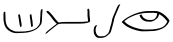	
Go down	ve·ya·rad·tī	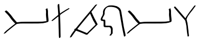	
to the threshing floor	hag·go·ren	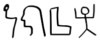	
but do not	al	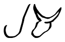	
know	tiw·va·de·ee	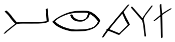	
let the man	la·eesh	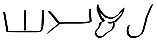	
you are there until	ad	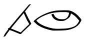	
he has finished	kal·lo·to	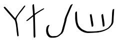	

eating	le·e·khol	
and drinking	ve·lish·to·wt	
-	vee·hee	Ruth 3:4
When he lies down	ve·sha·khe·vo	
note	ve·ya·da·at	
-	et	
the place	ham·ma·qo·wm	
where	a·sher	
he lies	yish·kav	
	sham	
Then go in	u·vat	
and uncover	ve·gil·leet	
his feet	mar·ge·lo·taw	
and lie down	ve·sha·kha·ve·tī	
and he	ve·hu	
will explain	yag·geed	
to you	lakh	
-	et	
what	a·sher	
you should do ”	ta·ʿa·sīn	
[Ruth] answered	vat·to·mer	Ruth 3:5
-	e·le·ha	
everything	kol	
-	a·sher	
you say ”	to·me·ri·ya	
“ I will do	e·e·seh	
So she went down	vat·te·red	Ruth 3:6

to the threshing floor	hag·go·ren	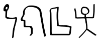	
and did	vat·ta·as		
everything	ke·khol		
-	a·sher		
had instructed her [to do]	tsiw·vat·tah		
her mother-in-law	cha·mo·w·tah		
had finished eating	vay·yo·khal		Ruth 3:7
After Boaz	bo·az		
and drinking	vay·ye·shet	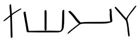	
and was in good spirits	vay·yee·tav	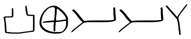	
	lib·bo	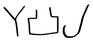	
he went	vay·ya·vo	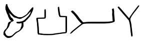	
to lie down	lish·kav	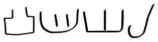	
at the end	biq·tseh	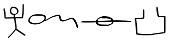	
of the heap of grain	ha·a·re·mah	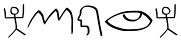	
Then [Ruth] went in secretly	vat·ta·vo		
	val·lat	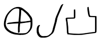	
uncovered	vat·te·gal		
his feet	mar·ge·lo·taw	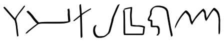	
and lay down	vat·tish·kav	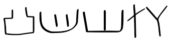	
-	vay·hee	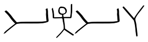	Ruth 3:8
At midnight	ba·cha·tsee	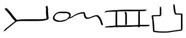	
	hal·lay·lah	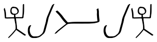	
was startled	vay·ye·che·rad	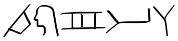	
Boaz	ha·eesh	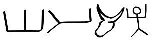	
turned over	vay·yil·la·phet	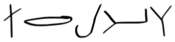	

and there	ve·hin·neh		
was a woman !	ish·shah		
lying	sho·khe·vet	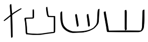	
at his feet	mar·ge·lo·taw	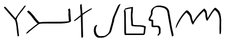	
he asked	vay·yo·mer		Ruth 3:9
“ Who	mee		
are you ? ”	ʾat		
she replied	vat·to·mer		
“ I [am]	a·no·khee		
Ruth ”	rut		
your servant	a·ma·te·kha		
“ Spread	u·pha·ras·ta		
the corner of your garment	khe·na·phe·kha		
over	al		
me	a·ma·te·kha		
for	kee	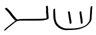	
are a kinsman-redeemer ”	go·el		
you	at·tah		
Then [Boaz] said	vay·yo·mer		Ruth 3:10
bless	be·ru·khah		
you	at		
“ May the LORD	la·YHVH	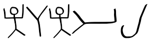	
my daughter	bit·tee		
You have shown	he·tavt		
more kindness	chas·dekh		
now	ha·a·cha·ro·wn		
than	min		

before	ha·ri·sho·wn	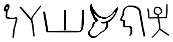	
because you have not	le·vil·tee	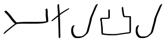	
run	le·khet	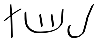	
after	a·cha·re	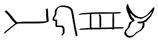	
the younger men	hab·ba·chu·reem	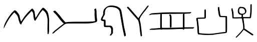	
whether	im	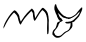	
poor	dal	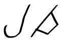	
or	ve·im	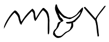	
rich	a·sheer	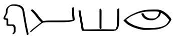	
And now	ve·at·tah	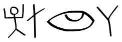	Ruth 3:11
my daughter	bit·tee	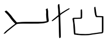	
do not	al	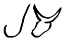	
be afraid	tee·re·ee	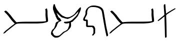	
whatever	kol	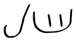	
-	a·sher	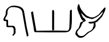	
you request	to·me·ree	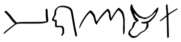	
I will do	e·e·seh	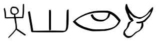	
for you	lakh	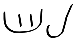	
since	kee	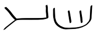	
know	yo·w·de·a	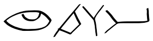	
all	kal	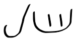	
	sha·ar	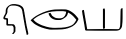	
my fellow townspeople	am·mee	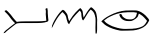	
that	kee	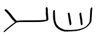	
are a woman	e·shet	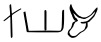	
of noble character	cha·yil	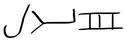	
you	at	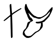	

-	ve·at·tah		Ruth 3:12
Yes	kee	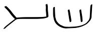	
it is true	a·me·nam		
that	kee	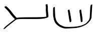	
	m		
a kinsman-redeemer	go·el		
I [am]	a·no·khee		
but	ve·gam		
there is	yesh	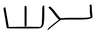	
a redeemer	go·el		
nearer	qa·ro·wv	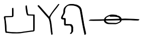	
than I	mim·men·nee		
Stay here tonight	lee·nee	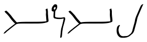	Ruth 3:13
	hal·lay·lah	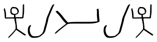	
	ve·ha·yah	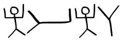	
and in the morning	vab·bo·qer	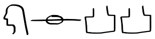	
if	im		
he wants to redeem you	yig·a·lekh		
good	to·wv		
Let him redeem you	yig·al		
But if	ve·im		
he does not	lo		
want	yach·pots		
to redeem you	le·ga·o·lekh		
will	u·ge·al·teekh	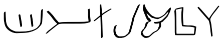	
I	a·no·khee		
lives	chay	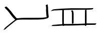	

as surely as the LORD	YHVH	יהוה	
Now lie here	shikh·vee	שכבי	
until	ad	עד	
morning ”	hab·bo·qer	הבקר	
So she lay down	vat·tish·kav	ותשכב	Ruth 3:14
at his feet	mar·ge·lo·taw	מרגלתו	
until	ad	עד	
morning	hab·bo·qer	הבקר	
but she got up	vat·ta·qam	ותקם	
before	bit·rom	בטרום	
could recognize her	yak·keer	יכיר	
anyone	eesh	איש	
-	et	את	
else	re·e·hu	רעהו	
Then Boaz said	vay·yo·mer	ויאמר	
“ Do not	al	אל	
let it be known	yiw·va·da	יודע	
that	kee	כי	
came	va·ah	באה	
a woman	ha·ish·shah	האשה	
to the threshing floor ”	hag·go·ren	הגרן	
And he told her	vay·yo·mer	ויאמר	Ruth 3:15
“ Bring	ha·vee	הבי	
the shawl	ham·mit·pa·chat	המטפחת	
-	a·sher	אשר	
you are wearing	a·la·yikh	עליך	
and hold	ve·e·cho·zee	ואחזי	

it out ”	vah		
When she [did so]	vat·to·chez		
	bah		
he shoveled	vay·ya·mad	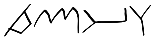	
six [measures]	shesh		
of barley	se·o·reem	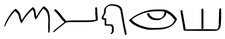	
	vay·ya·shet	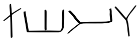	
into her shawl	a·le·ha	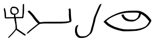	
Then he went	vay·ya·vo	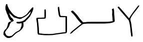	
into the city	ha·eer		
When Ruth returned	vat·ta·vo·w		Ruth 3:16
to	el		
her mother-in-law	cha·mo·w·tah		
Naomi asked her	vat·to·mer		
“ How did it go	mee	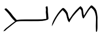	
	at		
my daughter ? ”	bit·tee		
Then Ruth told	vat·tag·ged		
her	lah		
-	et		
all	kal		
that	a·sher		
had done	a·sah		
for her	lah		
[Boaz]	ha·eesh	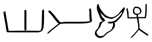	
And she said	vat·to·mer		Ruth 3:17
six	shesh		

measures of barley	has·se·o·reem		
these	ha·el·leh		
“ He gave	na·tan	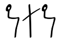	
me	lee	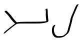	
for	kee	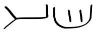	
he said	ʾa·ma·ra		
‘ Do not	al		
go back	ta·vo·w·ee		
empty-handed ’”	re·qam	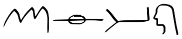	
to	el		
your mother-in-law	cha·mo·w·tekh		
said Naomi	vat·to·mer		Ruth 3:18
“ Wait	she·vee		
my daughter ”	vit·tee		
“ until	ad		
-	a·sher		
you find out	te·de·een		
how	ekh	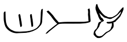	
go	yip·pol	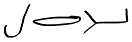	
things	da·var	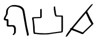	
for	kee	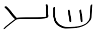	
will not	lo		
rest	yish·qot	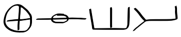	
he	ha·eesh	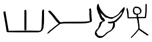	
unless	kee	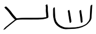	
	im		
he has resolved	kil·lah	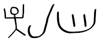	

the matter	had·da·var		
today ”	hay·yo·wm	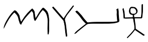	
Meanwhile, Boaz	u·vo·az		Ruth 4:1
went	a·lah		
to the gate	hash·sha·ar		
and sat down	vay·ye·shev		
there	sham		
Soon	ve·hin·neh		
the kinsman-redeemer	hag·go·el		
came along	o·ver	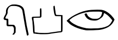	
-	a·sher		
had spoken	dib·ber		
of whom [he]	bo·az		
and Boaz said	vay·yo·mer		
“ Come over	su·rah		
and sit down ”	she·vah	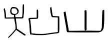	
here	poh	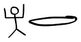	
my friend	pe·lo·nee	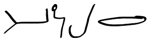	
	al·mo·nee		
So he went over	vay·ya·sar	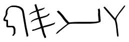	
and sat down	vay·ye·shev		
Then Boaz took	vay·yiq·qach	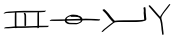	Ruth 4:2
ten	a·sa·rah		
	a·na·sheem	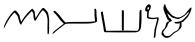	
of the elders	miz·ziq·ne	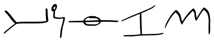	
of the city	ha·eer		
and said	vay·yo·mer		

“ Sit	she·vu		
here ”	phoh	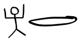	
and they did so	vay·ye·she·vu	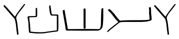	
And he said	vay·yo·mer		Ruth 4:3
to the kinsman-redeemer	lag·go·el		
the piece	chel·qat	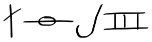	
of land	has·sa·deh		
that	a·sher		
belonged to our brother	le·a·chee·nu	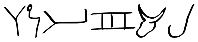	
Elimelech	le·e·lee·me·lekh	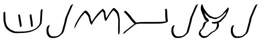	
is selling	ma·khe·rah		
“ Naomi	na·o·mee	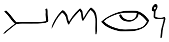	
who has returned	hash·sha·vah		
from the land	mis·se·deh		
of Moab	mo·w·av		
I	va·a·nee		Ruth 4:4
thought	a·mar·tee		
I should inform	eg·leh	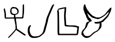	
you	a·ze·ne·kha	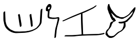	
that	le·mor	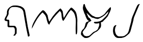	
you may buy it back	qe·neh	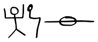	
in the presence of	ne·ged		
those seated here	hay·yo·she·veem	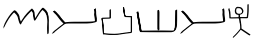	
and in the presence of	ve·ne·ged	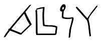	
the elders	ziq·ne	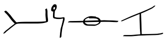	
of my people	am·mee		

If	im	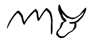	
you want to redeem it	tig·al	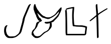	
do so	ge·al	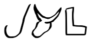	
But if you	ve·im	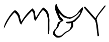	
will not	lo	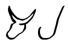	
redeem [it]	yig·al	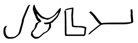	
tell	hag·gee·dah	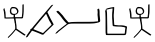	
me	lee	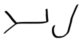	
so I may know	ve·ʾē·daʿ	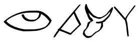	
because	kee	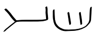	
[there is] no one	en	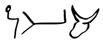	
but you	zu·la·te·kha	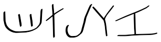	
to redeem [it]	lig·o·wl	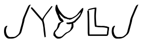	
and I [am]	ve·a·no·khee	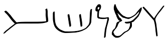	
next after you ”	a·cha·re·kha	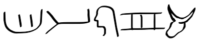	
he replied	vay·yo·mer	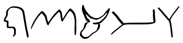	
“ I	a·no·khee	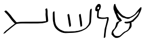	
will redeem [it] ”	eg·al	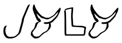	
said	vay·yo·mer	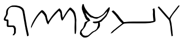	Ruth 4:5
Then Boaz	bo·az	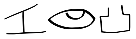	
“ On the day	be·yo·wm	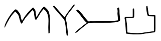	
you buy	qe·no·wt·kha	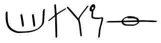	
the land	has·sa·deh	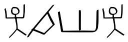	
from	mee·yad	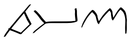	
Naomi	na·o·mee	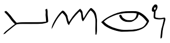	
and also from	u·me·et	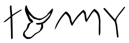	
Ruth	rut	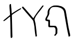	

the Moabitess	ham·mo·w·a·vee·yah	
the widow	e·shet	
of the deceased	ham·met	
you must also acquire	qa·nī·tī	
in order to raise	le·ha·qeem	
up the name	shem	
of the deceased	ham·met	
on	al	
his inheritance ”	na·cha·la·to	
replied	vay·yo·mer	Ruth 4:6
The kinsman-redeemer	hag·go·el	
“ I cannot	lo	
	u·khal	
redeem it	lig·ʾol	
myself		
or	pen	
I would jeopardize	ash·cheet	
-	et	
my own inheritance	na·cha·la·tee	
	ge·al	
	le·kha	
	at·tah	
-	et	
Take my right of redemption	ge·ul·la·tee	
because	kee	
I cannot	lo	

	u·khal	
redeem it ”	lig·ol	
Now	ve·zot	Ruth 4:7
in former times	le·pha·neem	
in Israel	be·yis·ra·el	
concerning	al	
the redemption	hag·ge·ul·lah	
	ve·al	
or exchange of property	hat·te·mu·rah	
legally binding	le·qay·yem	
to make any	kal	
matter	da·var	
would remove	sha·laph	
a man	eesh	
his sandal	na·a·lo	
and give it	ve·na·tan	
to the other party	le·re·e·hu	
and this [was]	ve·zot	
a confirmation	hat·te·u·dah	
in Israel	be·yis·ra·el	
and said	vay·yo·mer	Ruth 4:8
So the kinsman-redeemer	hag·go·el	
to Boaz	le·vo·az	
“ Buy [it]	qe·neh	
for yourself ”	lakh	
removed	vay·yish·loph	
his sandal	na·a·lo	

said	vay·yo·mer		Ruth 4:9
At this, Boaz	bo·az		
to the elders	laz·ze·qe·neem	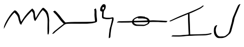	
and all	ve·khal		
the people	ha·am		
are witnesses	e·deem	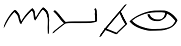	
“ You	at·tem		
today	hay·yo·wm	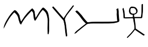	
that	kee	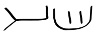	
I am buying	qa·nee·tee	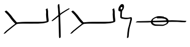	
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all	kal	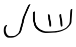	
that	a·sher	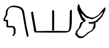	
belonged to Elimelech	le·e·lee·me·lekh	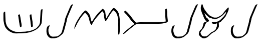	
-	ve·et		
-	kal	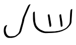	
-	a·sher		
Chilion	le·khil·yo·wn	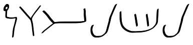	
and Mahlon	u·mach·lo·wn	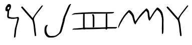	
from	mee·yad	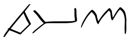	
Naomi	na·o·mee		
Moreover	ve·gam		Ruth 4:10
-	et		
Ruth	rut		
the Moabitess	ham·mo·a·vee·yah		
widow	e·shet		
Mahlon’s	mach·lo·wn	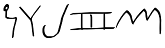	

I have acquired	qa·nee·tee	
	lee	
as my wife	le·ish·shah	
to raise up	le·ha·qeem	
the name	shem	
of the deceased	ham·met	
through	al	
his inheritance	na·cha·la·to	
will not	ve·lo	
disappear	yik·ka·ret	
name	shem	
so that his	ham·met	
from among	me·im	
his brothers	e·chaw	
or from the gate	u·mish·sha·ar	
of his home	me·qo·w·mo	
are witnesses today	e·deem	
You	at·tem	
”	hay·yo·wm	
said	vay·yo·me·ru	Ruth 4:11
and all	kal	
the people	ha·am	
-	a·sher	
at the gate	bash·sha·ar	
the elders	ve·haz·ze·qe·neem	
“ We are witnesses ”	e·deem	
make	yit·ten	

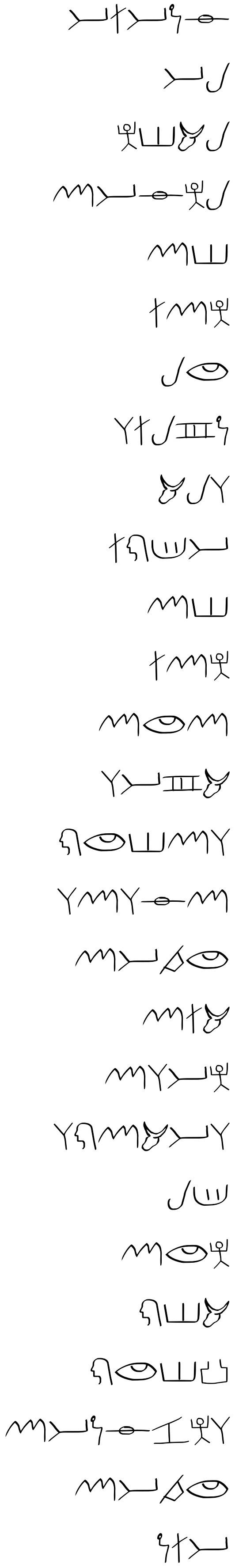

“ May the LORD	YHVH		
-	et		
the woman	ha·ish·shah		
entering	hab·ba·ah		
	el		
your home	be·te·kha	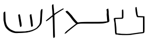	
like Rachel	ke·ra·chel	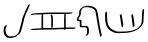	
and Leah	u·khe·le·ah	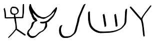	
who	a·sher		
together built up	ba·nu	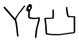	
	she·te·hem	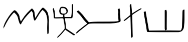	
-	et		
the house	bet	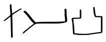	
of Israel	yis·ra·el	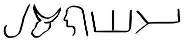	
May you be	va·a·seh		
prosperous	cha·yil	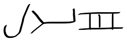	
in Ephrathah	be·eph·ra·tah		
and famous	u·qe·ra	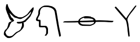	
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in	be·vet	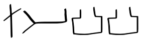	
Bethlehem	la·chem	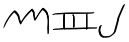	
become	vee·hee	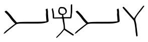	Ruth 4:12
And may your house	ve·te·kha	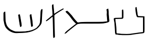	
like the house	ke·vet	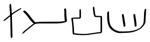	
of Perez	pe·rets	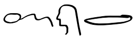	
whom	a·sher		
bore	ya·le·dah	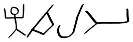	

Tamar	ta·mar		
to Judah	lee·hu·dah		
because of	min		
the offspring	haz·ze·ra		
-	a·sher		
will give	yit·ten	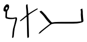	
the LORD	YHVH		
you	le·kha	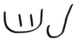	
by	min		
young woman ”	han·na·a·rah		
this	haz·zot		
took	vay·yiq·qach	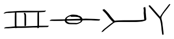	Ruth 4:13
So Boaz	bo·az		
-	et		
Ruth	rut		
and she became	vat·te·hee		
his	lo		
wife	le·ish·shah		
And when he had relations with	vay·ya·vo	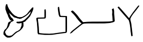	
her	e·le·ha	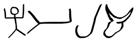	
enabled	vay·yit·ten	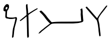	
the LORD	YHVH		
her	lah		
to conceive	he·ra·yo·wn	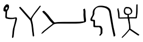	
and she gave birth to	vat·te·led		
a son	ben		
said	vat·to·mar·nah		Ruth 4:14

Then the women	han·na·sheem	
to	el	
Naomi	na·o·mee	
“ Blessed [be]	ba·rukh	
the LORD	YHVH	
who	a·sher	
has not	lo	
left	hish·beet	
you	lakh	
without a kinsman-redeemer	go·el	
this day	hay·yo·wm	
become famous	ve·yiq·qa·re	
May his name	she·mo	
in Israel	be·yis·ra·el	
He will renew	ve·ha·yah	Ruth 4:15
your	lakh	
	le·me·sheev	
life	ne·phesh	
and sustain you	u·le·khal·kel	
-	et	
in your old age	se·va·tekh	
For	kee	
your daughter-in-law	khal·la·tekh	
who	asher	
loves	a·he·va·tekh	
has given him birth	ye·la·dat·tu	
-	a·sher	

- ”	hee	
you and is better	to·w·vah	
to you than	lakh	
seven	mish·shiv·ah	
sons	ba·neem	
took	vat·tiq·qach	Ruth 4:16
And Naomi	na·o·mee	
-	et	
the child	hay·ye·led	
placed him	vat·te·shi·te·hu	
on her lap	ve·che·qah	
and became	vat·te·hee	
to him	lo	
a nurse	le·o·me·net	
and they named	vat·tiq·re·nah	Ruth 4:17
him	lo	
The neighbor	hash·she·khe·no·wt	
-	shem	
women said	le·mor	
has been born	yul·lad	
“ A son	ben	
to Naomi ”	le·na·o·mee	
	vat·tiq·re·nah	
	she·mo	
Obed	o·w·ved	
He [became]	hu	
the father	a·vee	

of Jesse	yi·shay		
the father	a·vee	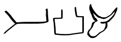	
of David	da·wid		
Now these [are]	ve·el·leh		Ruth 4:18
the generations	to·wl·do·wt		
of Perez :	pa·rets	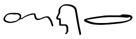	
Perez	pe·rets	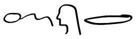	
was the father of	ho·w·leed	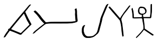	
-	et		
Hezron	chets·ro·wn		
Hezron	ve·chets·ro·wn		Ruth 4:19
was the father of	ho·w·leed	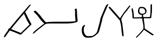	
-	et		
Ram	ram	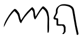	
Ram	ve·ram		
was the father of	ho·w·leed	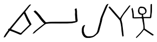	
-	et		
Amminadab	am·mee·na·dav	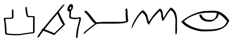	
Amminadab	ve·am·mee·na·dav	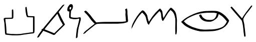	Ruth 4:20
was the father of	ho·w·leed	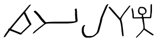	
-	et		
Nahshon	nach·sho·wn	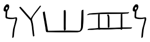	
Nahshon	ve·nach·sho·wn		
was the father of	ho·w·leed	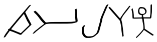	
-	et		
Salmon	sal·mah	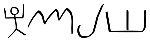	
Salmon	ve·sal·mo·wn	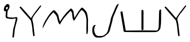	Ruth 4:21

was the father of	ho·w·leed	הוליד	
-	et	את	
Boaz	bo·az	בעז	
Boaz	u·vo·az	ובעז	
was the father of	ho·w·leed	הוליד	
-	et	את	
Obed	o·w·ved	עובד	
Obed	ve·o·ved	ועבד	Ruth 4:22
was the father of	ho·w·leed	הוליד	
-	et	את	
Jesse	yi·shay	ישי	
and Jesse	ve·yi·shay	וישי	
was the father of	ho·w·leed	הוליד	
-	et	את	
David	da·wid	דוד	

1 Samuel

BSB Translation	Transliteration	Original Hebrew	
Now there was	vay·hee	ויהי	1 Samuel 1:1
man	eesh	איש	
a	e·chad	אחד	
[who was] from	min	מן	
	ha·ra·ma·ta·yim	הרמתים	
Ramathaim-zophim	tso·w·pheem	צופים	
in the hill country	me·har	מהר	
of Ephraim	eph·ra·yim	אפרים	
named	u·she·mo	ושמו	

Elkanah	el·qa·nah	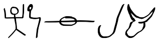	
[He was] the son	ben		
of Jeroham	ye·ro·cham	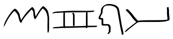	
the son	ben		
of Elihu	e·lee·hu	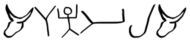	
the son	ben		
of Tohu	to·chu	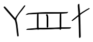	
the son	ben		
of Zuph	tsuph		
an Ephraimite	eph·ra·tee		
He had	ve·lo		1 Samuel 1:2
two	she·te	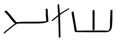	
wives	na·sheem	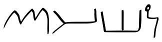	
named	shem		
one	a·chat	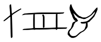	
Hannah	chan·nah	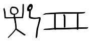	
	ve·shem		
and the other	hash·she·neet	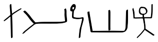	
Peninnah	pe·nin·nah	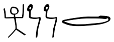	
had	vay·hee	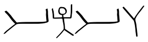	
And Peninnah	liph·nin·nah		
children	ye·la·deem		
but Hannah	u·le·chan·nah	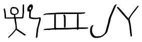	
had none	en	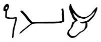	
	ye·la·deem		
would go up	ve·a·lah		1 Samuel 1:3
	ha·eesh	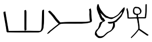	

[Elkanah]	ha·hu	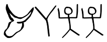	
from his city	me·ee·ro	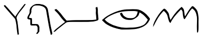	
Year after year	mee·ya·meem	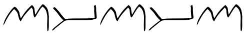	
	ya·mee·mah	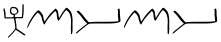	
to worship	le·hish·ta·cha·wot	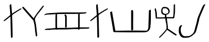	
and sacrifice	ve·liz·bo·ach	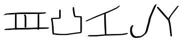	
to the LORD	la·YHVH	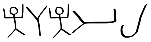	
of Hosts	tse·va·o·wt	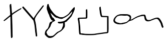	
at Shiloh	be·shi·loh	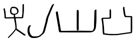	
where	ve·sham	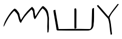	
two	she·ne	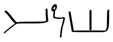	
sons	ve·ne	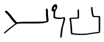	
Eli’s	e·lee	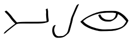	
Hophni	cha·phe·nee	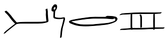	
and Phinehas	u·phin·chas	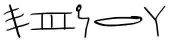	
were priests	ko·ha·neem	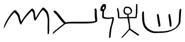	
to the LORD	la·YHVH	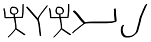	
came	vay·hee	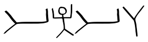	1 Samuel 1:4
And whenever the day	hay·yo·wm	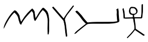	
to present his sacrifice	vay·yiz·bach	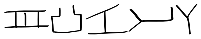	
for Elkanah	el·qa·nah	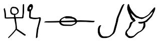	
he would give	ve·na·tan	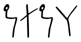	
Peninnah	liph·nin·nah	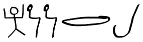	
to his wife	ish·to	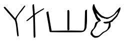	
and to all	u·le·khal	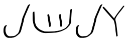	
her sons	ba·ne·ha	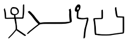	
and daughters	u·ve·no·w·te·ha	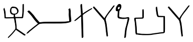	

portions	ma·no·wt		
But to Hannah	u·le·chan·nah	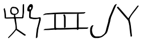	1 Samuel 1:5
he would give	yit·ten	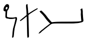	
portion	ma·nah	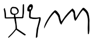	
a	a·chat	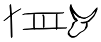	
double	ap·pa·yim	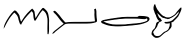	
for	kee	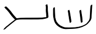	
-	et		
her	chan·nah	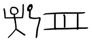	
he loved	a·hev		
even though the LORD	va·YHVH	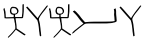	
had closed	sa·gar		
her womb	rach·mah	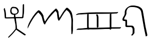	
and taunt her	ve·khi·a·sat·tah		1 Samuel 1:6
her rival	tsa·ra·tah	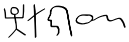	
	gam		
viciously	ka·as		
-	ba·a·vur	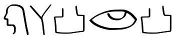	
would provoke her	har·re·i·mah		
Because	kee	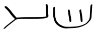	
had closed	sa·gar		
the LORD	YHVH		
	be·ad		
[Hannah’s] womb	rach·mah	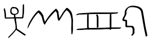	
And this went on	ve·khen		1 Samuel 1:7
	ya·a·seh		
year	sha·nah	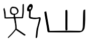	

after year	ve·sha·nah		
Whenever	mid·de		
[Hannah] went up	a·lo·tah	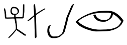	
to the house	be·vet	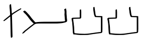	
of the LORD	YHVH	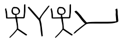	
-	ken	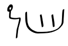	
[her rival] taunted her	takh·i·sen·nah		
until she wept	vat·tiv·keh		
and would not	ve·lo		
eat	to·khal		
asked	vay·yo·mer		1 Samuel 1:8
	lah	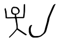	
Elkanah	el·qa·nah	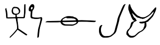	
her husband	ee·shah	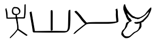	
“ Hannah	chan·nah	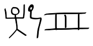	
why	la·meh		
are you crying ? ”	tiv·kee		
“ Why	ve·la·meh	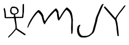	
won’t you	lo		
eat ?	to·khe·lee	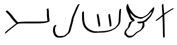	
Why	ve·la·meh	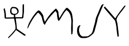	
so grieved ?	ye·ra		
is your heart	le·va·vekh		
not	ha·lo·w		
Am I	a·no·khee		
better	to·wv		
to you	lakh	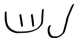	

than ten	me·a·sa·rah		
sons ? ”	ba·neem	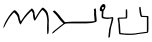	
stood up	vat·ta·qam	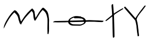	1 Samuel 1:9
Hannah	chan·nah	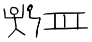	
So after	a·cha·re	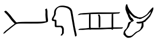	
they had finished eating	a·khe·lah		
in Shiloh	ve·shi·loh		
	ve·a·cha·re	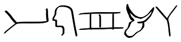	
and drinking	sha·toh		
Now Eli	ve·e·lee		
the priest	hak·ko·hen		
was sitting	yo·shev		
on	al		
a chair	hak·kis·se		
by	al		
the doorpost	me·zu·zat		
of the temple	he·khal	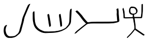	
of the LORD	YHVH		
-	ve·hee	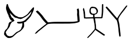	1 Samuel 1:10
In her bitter distress	ma·rat	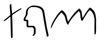	
	na·phesh		
Hannah prayed	vat·tit·pal·lel		
to	al		
the LORD	YHVH		
and wept	u·va·khoh	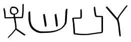	
with many tears	tiv·keh	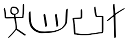	
And she made	vat·tid·dor		1 Samuel 1:11

a vow	ne·der	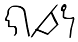
pleading	vat·to·mar	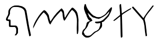
“ O LORD	YHVH	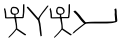
of Hosts	tse·va·o·wt	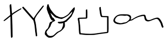
if	im	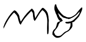
only	ra·oh	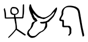
You will look	tir·eh	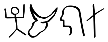
upon the affliction	ba·o·nee	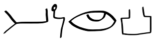
of Your maidservant	a·ma·te·kha	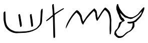
and remember me	u·ze·khar·ta·nee	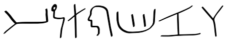
not	ve·lo	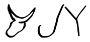
forgetting [Your maidservant]	tish·kach	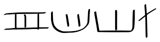
-	et	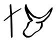
[her]	a·ma·te·kha	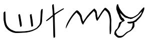
but giving	ve·na·tat·tah	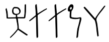
	la·a·ma·te·kha	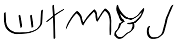
a son	ze·ra	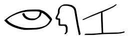
	a·na·sheem	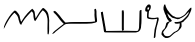
then I will dedicate him	u·ne·tat·tee	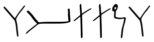
to the LORD	la·YHVH	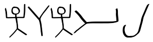
all	kal	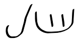
the days	ye·me	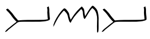
of his life	chay·yaw	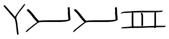
razor	u·mo·w·rah	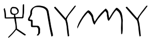
and no	lo	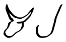
shall ever come	ya·a·leh	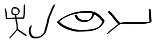
over	al	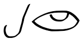

his head ”	ro·sho		
-	ve·ha·yah	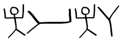	1 Samuel 1:12
As	kee	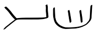	
[Hannah] kept on	hir·be·tah		
praying	le·hit·pal·lel		
before	liph·ne		
the LORD	YHVH		
Eli	ve·e·lee		
watched	sho·mer		
-	et		
her mouth	pee·ha	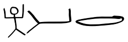	
Hannah	ve·chan·nah	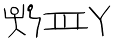	1 Samuel 1:13
	hee	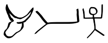	
was praying	me·dab·be·ret		
in	al		
her heart	lib·bah	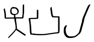	
and though	raq	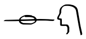	
her lips	se·pha·te·ha		
were moving	na·o·wt		
her voice	ve·qo·w·lah	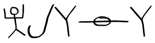	
could not	lo		
be heard	yish·sha·me·a		
thought	vay·yach·she·ve·ha		
So Eli	e·lee	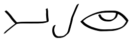	
she was drunk	le·shik·ko·rah	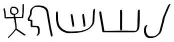	
and said	vay·yo·mer		1 Samuel 1:14
to her	e·le·ha	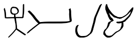	

	e·lee	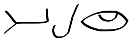	
“ How	ad		
long	ma·tay		
will you be drunk ?	tish·tak·ka·reen		
Put away	ha·see·ree	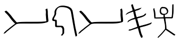	
-	et		
your wine	ye·nekh	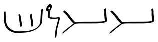	
! ”	me·a·la·yikh	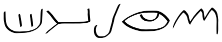	
replied	vat·ta·an		1 Samuel 1:15
Hannah	chan·nah	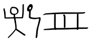	
	vat·to·mer		
“ No	lo		
my lord ”	a·do·nee		
am a woman	ish·shah		
oppressed	qe·shat		
in spirit	ru·ach		
“ I	a·no·khee		
any wine	ve·ya·yin	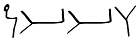	
or strong drink	ve·she·khar		
I have not	lo		
had	sha·tee·tee	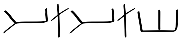	
but I have poured out	va·esh·pokh	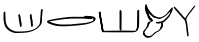	
-	et		
my soul	naph·shee	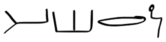	
before	liph·ne		
the LORD	YHVH		
Do not	al		1 Samuel 1:16

take	tit·ten	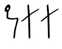	
-	et	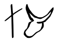	
your servant	a·ma·te·kha	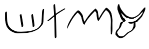	
-	liph·ne	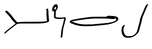	
woman	bat	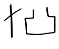	
for a wicked	be·lee·ya·al	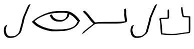	
	kee	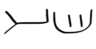	
out of the depth	me·rov	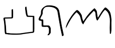	
of my anguish	see·chee	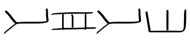	
and grief”	ve·kha·see	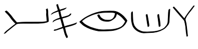	
I have been praying	dib·bar·tee	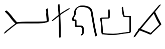	
for all this time	ad	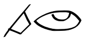	
	hen·nah	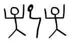	
replied	vay·ya·an	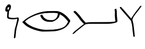	1 Samuel 1:17
Eli	e·lee	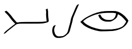	
	vay·yo·mer	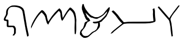	
“ Go	le·khee	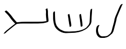	
in peace ”	le·sha·lo·wm	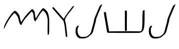	
“ and may the God	ve·lo·he	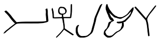	
of Israel	yis·ra·el	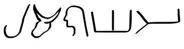	
grant	yit·ten	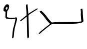	
-	et	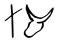	
the petition	she·la·tekh	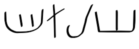	
-	a·sher	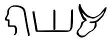	
you have asked	sha·alt	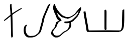	
of Him”	me·im·mo	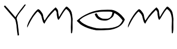	
said Hannah	vat·to·mer	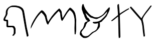	1 Samuel 1:18

find	tim·tsa	תמצא	
“ May your maidservant	shiph·cha·te·kha	שפחתך	
favor	chen	חן	
with you ”	be·e·ne·kha	בעיניך	
went	vat·te·lekh	ותלך	
Then [she]	ha·ish·shah	האשה	
on her way	le·dar·kah	לדרכה	
and she began eating again	vat·to·khal	ותאכל	
and her face	u·pha·ne·ha	ופניה	
{was} no	lo	לא	
downcast	ha·yu	היו	
	lah	לה	
longer	o·wd	עוד	
Elkanah and Hannah got up early	vay·yash·ki·mu	וישכמו	1 Samuel 1:19
The next morning	vab·bo·qer	בבקר	
to bow in worship	vay·yish·ta·cha·wu	וישתחוו	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
and then returned	vay·ya·shu·vu	וישבו	
	vay·ya·vo·u	ויבאו	
	el	אל	
home	be·tam	ביתם	
to Ramah	ha·ra·ma·tah	הרמתה	
had relations with	vay·ye·da	וידע	
And Elkanah	el·qa·nah	אלקנה	
-	et	את	

Hannah	chan·nah	
his wife	ish·to	
remembered her	vay·yiz·ke·re·ha	
and the LORD	YHVH	
So	vay·hee	1 Samuel 1:20
in the course	lit·qu·pho·wt	
of time	hay·ya·meem	
conceived	vat·ta·har	
Hannah	chan·nah	
and gave birth to	vat·te·led	
a son	ben	
She named	vat·tiq·ra	
-	et	
him	she·mo	
Samuel	she·mu·el	
[saying,] “Because	kee	
from the LORD”	meh·YHVH	
I have asked for him	she·il·tee	
went up	vay·ya·al	1 Samuel 1:21
	ha·eesh	
Then Elkanah	el·qa·nah	
and all	ve·khal	
his house	be·to	
to make	liz·bo·ach	
to the LORD	la·YHVH	
-	et	
sacrifice	ze·vach	

the annual	hay·ya·meem		
and [to fulfill]	ve·et		
his vow	nid·ro		
but Hannah	ve·chan·nah	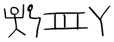	1 Samuel 1:22
did not	lo		
go	a·la·tah	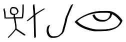	
-	kee	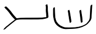	
she said	a·me·rah		
to her husband	le·ee·shah	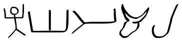	
“ After	ad		
is weaned ”	yig·ga·mel		
the boy	han·na·ar		
“ I will take him	va·ha·vi·o·tee		
to appear	ve·nir·ah		
	et		
before	pe·ne	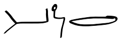	
the LORD	YHVH		
and to stay	ve·ya·shav	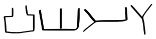	
there	sham		
permanently	ad		
”	o·w·lam		
replied	vay·yo·mer		1 Samuel 1:23
	lah		
Elkanah	el·qa·nah	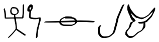	
her husband	ee·shah	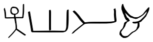	
“ Do	a·see		
is best ”	hat·to·wv		

what you think	be·e·na·yikh	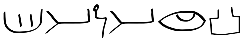	
“ and stay	she·vee		
here until	ad		
you have weaned him	ga·me·lekh		
-	o·to		
Only	akh		
confirm	ya·qem	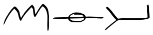	
may the LORD	YHVH		
-	et		
His word”	de·va·ro		
stayed	vat·te·shev		
So Hannah	ha·ish·shah		
and nursed	vat·te·neq	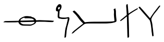	
-	et		
her son	be·nah		
until	ad		
she had weaned	ga·me·lah	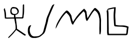	
him	o·to		
[Hannah] took [the boy]	vat·ta·a·le·hu		1 Samuel 1:24
with her	im·mah		
Once	ka·a·sher		
she had weaned him	ge·ma·lat·tu		
bull	be·pha·reem		
along with a three-year-old	she·lo·shah	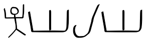	
an ephah	ve·e·phah	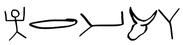	
	a·chat	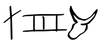	

of flour	qe·mach		
and a skin	ve·ne·vel	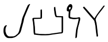	
of wine	ya·yin	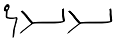	
she brought him	vat·te·vi·e·hu		
to the house	vet	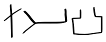	
of the LORD	YHVH		
at Shiloh	shi·lo	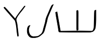	
Though the boy	ve·han·na·ar		
was still young	na·ar		
And when they had slaughtered	vay·yish·cha·tu	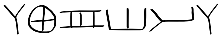	1 Samuel 1:25
-	et		
the bull	hap·par		
they brought	vay·ya·vee·u		
-	et		
the boy	han·na·ar		
to	el		
Eli	e·lee	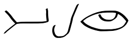	
said [Hannah]	vat·to·mer		1 Samuel 1:26
“ Please	bee	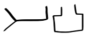	
my lord ”	a·do·nee		
live	che	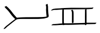	
“ as surely as you	naph·she·kha	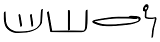	
my lord	a·do·nee		
I	a·nee	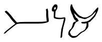	
am the woman	ha·ish·shah		
who stood	han·nits·tse·vet		
beside	im·me·khah		

here	ba·zeh		
you praying	le·hit·pal·lel		
to	el		
the LORD	YHVH	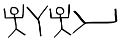	
for	el		1 Samuel 1:27
boy	han·na·ar		
this	haz·zeh	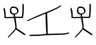	
I prayed	hit·pal·la·le·tee	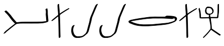	
has granted	vay·yit·ten	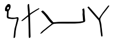	
and since the LORD	YHVH	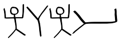	
me	lee	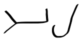	
-	et		
-	she·e·la·tee		
what	a·sher		
I asked	sha·al·tee		
of Him	me·im·mo		
now	ve·gam		1 Samuel 1:28
I	a·no·khee		
dedicate the boy	hish·il·ti·hu		
to the LORD	la·YHVH	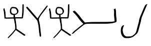	
For as	kal	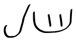	
	hay·ya·meem		
-	a·sher		
long as he lives	ha·yah	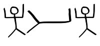	
he	hu		
is dedicated	sha·ul		
to the LORD”	la·YHVH	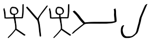	

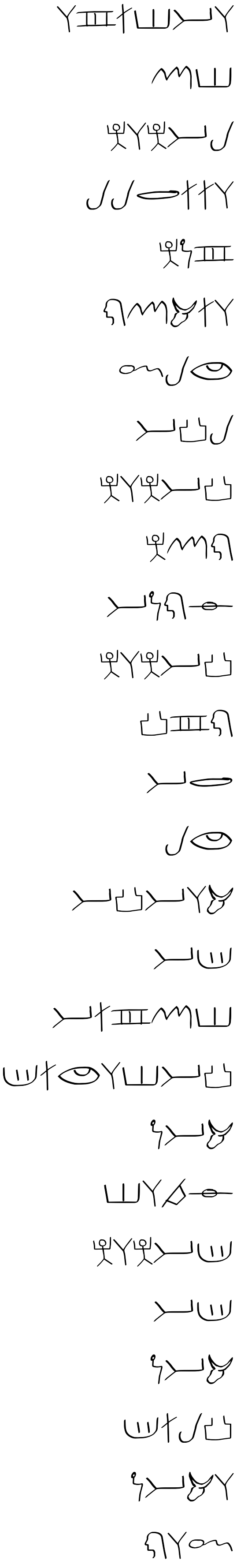

So they worshiped	vay·yish·ta·chu	
there	sham	
the LORD	la·YHVH	
prayed :	vat·tit·pal·lel	1 Samuel 2:1
At that time Hannah	chan·nah	
	vat·to·mar	
rejoices	a·lats	
“ My heart	lib·bee	
in the LORD	ba·YHVH	
is exalted	ra·mah	
my horn	qar·nee	
in [whom]	ba·YHVH	
speaks boldly	ra·chav	
My mouth	pee	
against	al	
my enemies	o·wy·vay	
for	kee	
I rejoice	sa·mach·tee	
in Your salvation	bee·shu·a·te·kha	
There is no one	en	1 Samuel 2:2
holy	qa·do·wosh	
like the LORD	ka·YHVH	
Indeed	kee	
[there is] no one	en	
besides You !	bil·te·kha	
And there is no	ve·en	
Rock	tsur	

like our God	ke·lo·he·nu	כאלהינו	
Do not	al	אל	1 Samuel 2:3
boast	tar·bu	תרבו	
	te·dab·be·ru	תדברו	
so proudly	ge·vo·hah	גבהה	
	ge·vo·hah	גבהה	
come	ye·tse	יצא	
or let arrogance	a·taq	עתק	
from your mouth	mip·pee·khem	מפיכם	
for	kee	כי	
is a God	el	אל	
who knows	de·o·wt	דעות	
the LORD	YHVH	יהוה	
and by Him	ve·lo	ולא	
are weighed	nit·ke·nu	נתכנו	
actions	a·li·lo·wt	עללות	
The bows	qe·shet	קשת	1 Samuel 2:4
of the mighty	gib·bo·reem	גברים	
are broken	chat·teem	חתים	
but the feeble	ve·nikh·sha·leem	ונכשלים	
are equipped	a·ze·ru	אזרו	
with strength	cha·yil	חיל	
The well-fed	se·ve·eem	שבעים	1 Samuel 2:5
for food	bal·le·chem	בלחם	
hire themselves out	nis·ka·ru	נשכרו	
but the starving	u·re·e·veem	ורעבים	
hunger no more	cha·del·lu	חדלו	

	ad		
The barren woman	a·qa·rah	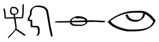	
gives birth to	ya·le·dah	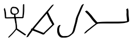	
seven	shiv·ah		
but she who has many	ve·rab·bat		
sons	ba·neem	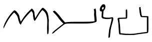	
pines away	um·la·lah		
The LORD	YHVH		1 Samuel 2:6
brings death	me·meet	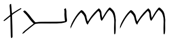	
and gives life	u·me·chay·yeh	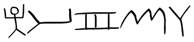	
He brings	mo·w·reed	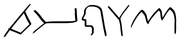	
down to Sheol	she·o·wl		
and raises up	vay·ya·al	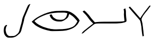	
The LORD	YHVH		1 Samuel 2:7
sends poverty	mo·w·reesh		
and wealth	u·ma·a·sheer		
He humbles	mash·peel		
and	aph		
He exalts	me·ro·w·mem		
He raises	me·qeem	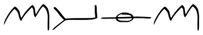	1 Samuel 2:8
from the dust	me·a·phar		
the poor	dal		
from the ash heap	me·ash·pot		
and lifts	ya·reem	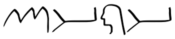	
the needy	ev·yo·wn	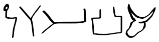	
He seats [them]	le·ho·wo·sheev		
among	im		

princes	ne·dee·veem		
a throne	ve·khis·se		
of honor	kha·vo·wd		
and bestows on them	yan·chi·lem	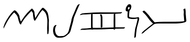	
For	kee	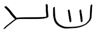	
are the LORD’s	la·YHVH	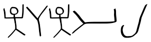	
the foundations	me·tsu·qe	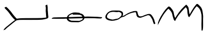	
of the earth	e·rets		
He has set	vay·ya·shet	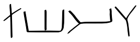	
and upon them	a·le·hem	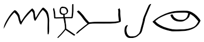	
the world	te·vel	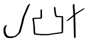	
the steps	rag·le	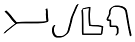	1 Samuel 2:9
of His faithful ones	cha·sī·do	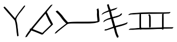	
He guards	yish·mor	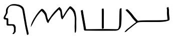	
but the wicked	u·re·sha·eem		
in darkness	ba·cho·shekh		
perish	yid·dam·mu		
for	kee	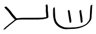	
shall no	lo		
by his own strength	ve·kho·ach		
prevail	yig·bar		
man	eesh	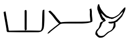	
the LORD	YHVH		1 Samuel 2:10
will be shattered	ye·chat·tu	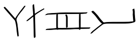	
Those who oppose	me·rī·vo	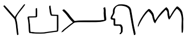	
against them	ʿa·lo		
from heaven	bash·sha·ma·yim		

He will thunder	yar·em	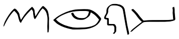	
The LORD	YHVH	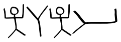	
will judge	ya·deen	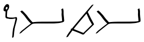	
the ends	aph·se	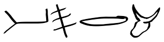	
of the earth	a·rets	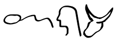	
and will give	ve·yit·ten	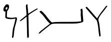	
power	oz	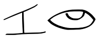	
to His king	le·mal·ko	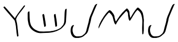	
He will exalt	ve·ya·rem	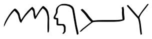	
the horn	qe·ren	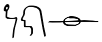	
of His anointed ”	me·shee·cho	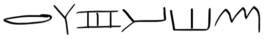	
went	vay·ye·lekh	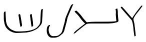	1 Samuel 2:11
Then Elkanah	el·qa·nah	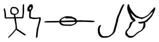	
to Ramah	ha·ra·ma·tah	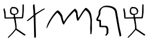	
	al	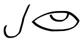	
home	be·to	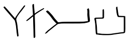	
but the boy	ve·han·na·ar	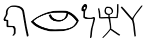	
	ha·yah	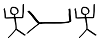	
began ministering	me·sha·ret	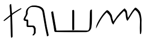	
to	et	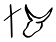	
the LORD	YHVH	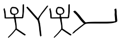	
-	et	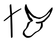	
before	pe·ne	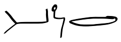	
Eli	e·lee	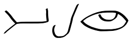	
the priest	hak·ko·hen	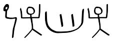	
Now the sons	u·ve·ne	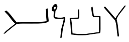	1 Samuel 2:12
of Eli	e·lee	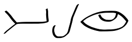	

men	be·ne	בני	
were wicked	ve·lee·ya·al	בליעל	
they had no	lo	לא	
regard	ya·de·u	ידעו	
-	et	את	
for the LORD	YHVH	יהוה	
or for the custom	u·mish·pat	ומשפט	1 Samuel 2:13
of the priests	hak·ko·ha·neem	הכהנים	
with	et	את	
the people	ha·am	העם	
When any	kal	כל	
man	eesh	איש	
offered	zo·ve·ach	זבח	
a sacrifice	ze·vach	זבח	
would come	u·va	ובא	
the servant	na·ar	נער	
of the priest	hak·ko·hen	הכהן	
was boiling	ke·vash·shel	כבשל	
while the meat	hab·ba·sar	הבשר	
meat fork	ve·ham·maz·leg	והמזלג	
with a three-pronged	she·losh	שלש	
	hash·shin·na·yim	השנים	
	be·ya·do	בידו	
and plunge [it]	ve·hik·kah	והכה	1 Samuel 2:14
into the pan	vak·kee·yo·wr	בכיור	
or	o	או	
kettle	vad·dud	בדוד	

or	o	
cauldron	vaq·qal·la·chat	
or	o	
cooking pot	vap·pa·rur	
whatever	kol	
-	a·sher	
brought up	ya·a·leh	
the meat fork	ham·maz·leg	
would claim	yiq·qach	
And the priest	hak·ko·hen	
for himself	bo	
This is how	ka·khah	
they treated	ya·a·su	
all	le·khal	
the Israelites	yis·ra·el	
who came	hab·ba·eem	
	sham	
to Shiloh	be·shi·loh	
Even	gam	1 Samuel 2:15
before	be·te·rem	
was burned	yaq·ti·run	
-	et	
the fat	ha·che·lev	
would come	u·va	
the servant	na·ar	
of the priest	hak·ko·hen	
and say	ve·a·mar	

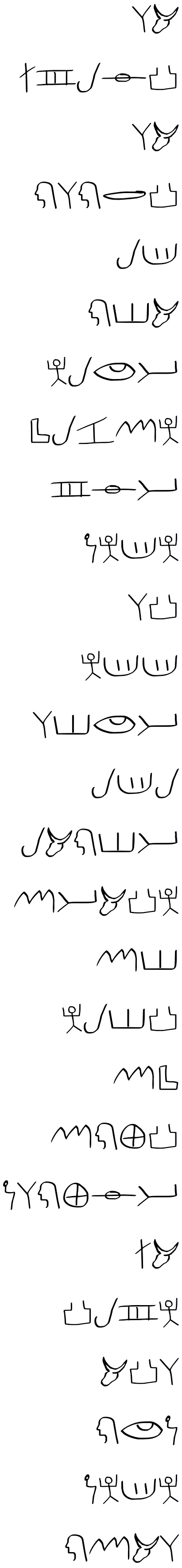

to the man	la·eesh		
who was sacrificing	haz·zo·ve·ach	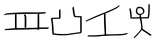	
“ Give	te·nah		
some meat	va·sar		
to roast	lits·lo·wt		
the priest	lak·ko·hen		
because he will not	ve·lo		
accept	yiq·qach	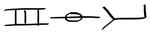	
from	mim·me·kha		
meat	ba·sar		
boiled	me·vush·shal	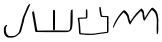	
you	kee	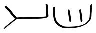	
but only	im		
raw”	chay	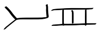	
said	vay·yo·mer		1 Samuel 2:16
to him	e·law	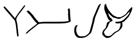	
And [if] any man	ha·eesh	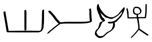	
must be burned	qat·ter	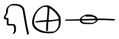	
first	yaq·tee·run		
	kay·yo·wm	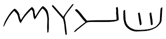	
“ The fat	ha·che·lev	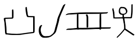	
then you may take	ve·qach	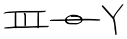	
	le·kha	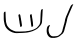	
whatever	ka·a·sher		
want ”	te·aw·veh		
you	naph·she·kha	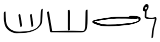	
the servant would reply	ve·a·mar		

	lo	לו	
-	kee	כי	
right now	at·tah	עתה	
you must give [it to me]	tit·ten	תתן	
If you refuse	ve·im	ואם	
“ No	lo	לא	
I will take	la·qach·tee	לקחתי	
it by force !”	ve·cha·ze·qah	בחזקה	
was	vat·te·hee	ותהי	1 Samuel 2:17
Thus the sin	chat·tat	חטאת	
of these young men	han·ne·a·reem	הנערים	
severe	ge·do·w·lah	גדולה	
	me·od	מאד	
-	et	את	
in the sight	pe·ne	פני	
of the LORD	YHVH	יהוה	
for	kee	כי	
with contempt	ni·a·tsu	נאצו	
they	ha·a·na·sheem	האנשים	
-	et	את	
offering	min·chat	מנחת	
{were treating} the LORD’s	YHVH	יהוה	
Now Samuel	u·she·mu·el	ושמואל	1 Samuel 2:18
was ministering	me·sha·ret	משרת	
-	et	את	
before	pe·ne	פני	
the LORD —	YHVH	יהוה	

a boy	na·ar		
wearing	cha·gur		
ephod	e·pho·wd		
a linen	bad		
robe	u·me·eel		1 Samuel 2:19
a little	qa·ton	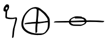	
would make	ta·a·seh		
him	lo		
his mother	im·mo		
and bring [it]	ve·ha·al·tah		
to him	lo		
Each year	mee·ya·meem		
	ya·mee·mah	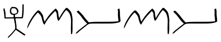	
when she went	ba·a·lo·w·tah		
with	et		
her husband	ee·shah	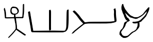	
to offer	liz·bo·ach	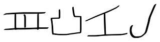	
-	et		
sacrifice	ze·vach		
the annual	hay·ya·meem		
would bless	u·ve·rakh		1 Samuel 2:20
And Eli	e·lee	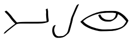	
-	et		
Elkanah	el·qa·nah	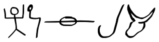	
-	ve·et		
and his wife	ish·to		
saying	ve·a·mar		

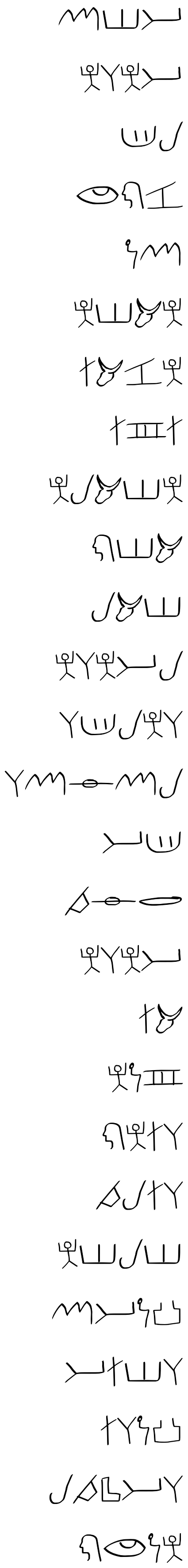

give	ya·sem	
“ May the LORD	YHVH	
you	le·kha	
children	ze·ra	
by	min	
woman	ha·ish·shah	
this	haz·zot	
in place of	ta·chat	
the one	hash·she·e·lah	
-	a·sher	
she dedicated to	sha·al	
the LORD ”	la·YHVH	
Then they would go	ve·ha·le·khu	
home	lim·qo·mo	
So	kee	1 Samuel 2:21
attended to	pha·qad	
the LORD	YHVH	
-	et	
Hannah	chan·nah	
and she conceived	vat·ta·har	
and gave birth to	vat·te·led	
three	she·lo·shah	
sons	va·neem	
and two	u·she·te	
daughters	va·no·wt	
grew up	vay·yig·dal	
Meanwhile, the boy	han·na·ar	

Samuel	she·mu·el	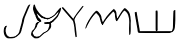	
in the presence of	im	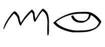	
the LORD	YHVH	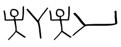	
Now Eli	ve·e·lee	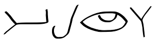	1 Samuel 2:22
old	za·qen	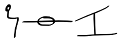	
was very	me·od	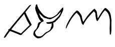	
and he heard	ve·sha·ma	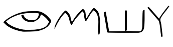	
-	et	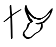	
about everything	kal	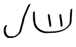	
-	a·sher	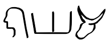	
were doing	ya·a·sun	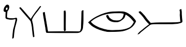	
his sons	ba·naw	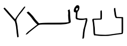	
to all	le·khal	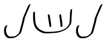	
Israel	yis·ra·el	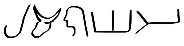	
and	ve·et	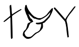	
how	a·sher	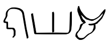	
they were sleeping	yish·ke·vun	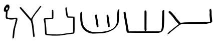	
with	et	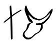	
the women	han·na·sheem	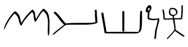	
who served	hats·tso·ve·o·wt	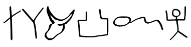	
at the entrance	pe·tach	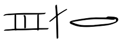	
to the Tent	o·hel	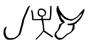	
of Meeting	mo·w·ed	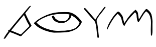	
[Eli] said	vay·yo·mer	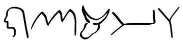	1 Samuel 2:23
to [his sons]	la·hem	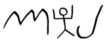	
“ Why	lam·mah	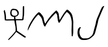	
are you doing	ta·a·sun	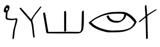	

things ? ”	kad·de·va·reem	𐤊𐤃𐤁𐤓𐤉𐤌	
these	ha·el·leh	𐤄𐤀𐤋𐤄	
-	a·sher	𐤀𐤔𐤓	
“ I	a·no·khee	𐤀𐤍𐤊𐤉	
hear	sho·me·a	𐤔𐤌𐤏	
about	et	𐤀𐤕	
deeds	div·re·khem	𐤃𐤁𐤓𐤉𐤊𐤌	
your wicked	ra·eem	𐤓𐤏𐤉𐤌	
from	me·et	𐤌𐤀𐤕	
all	kal	𐤊𐤋	
people	ha·am	𐤄𐤏𐤌	
these	el·leh	𐤀𐤋𐤄	
No	al	𐤀𐤋	1 Samuel 2:24
my sons	ba·nay	𐤁𐤍𐤉	
	kee	𐤊𐤉	
[it is] not	lo·w	𐤋𐤅𐤀	
a good	to·w·vah	𐤈𐤅𐤁𐤄	
report	hash·she·mu·ah	𐤄𐤔𐤌𐤏𐤄	
-	a·sher	𐤀𐤔𐤓	
I	a·no·khee	𐤀𐤍𐤊𐤉	
hear	sho·me·a	𐤔𐤌𐤏	
circulating among	ma·a·vi·reem	𐤌𐤏𐤁𐤓𐤉𐤌	
people	am	𐤏𐤌	
the LORD’s	YHVH	𐤉𐤄𐤅𐤄	
If	im	𐤀𐤌	1 Samuel 2:25
sins	ye·che·ta	𐤉𐤇𐤈𐤀	
a man	eesh	𐤀𐤉𐤔	

against another man	le·eesh	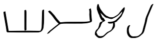	
can intercede for him	u·phil·lo	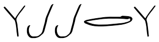	
God	e·lo·heem	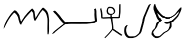	
but if	ve·im	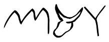	
against the LORD	la·YHVH	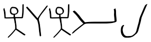	
sins	ye·che·ta	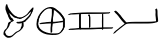	
a man	eesh	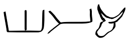	
who	mee	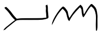	
can intercede	yit·pal·lel	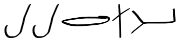	
for him ?”	lo	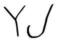	
But they would not	ve·lo	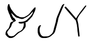	
listen	yish·me·u	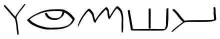	
	le·qo·wl	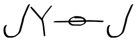	
to their father	a·vee·hem	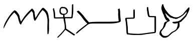	
since	kee	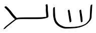	
intended	cha·phets	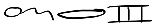	
the LORD	YHVH	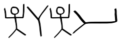	
to put them to death	la·ha·mee·tam	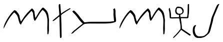	
And the boy	ve·han·na·ar	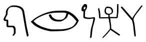	1 Samuel 2:26
Samuel	she·mu·el	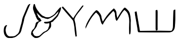	
continued to grow	ho·lekh	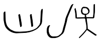	
in stature	ve·ga·del	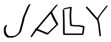	
and in favor	va·to·wv	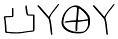	
	gam	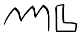	
with	im	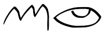	
the LORD	YHVH	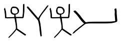	
	ve·gam	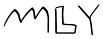	

and with	im	𐤏𐤌	
man	a·na·sheem	𐤀𐤍𐤔𐤉𐤌 𐤎	
came	vay·ya·vo	𐤅𐤉𐤁𐤀	1 Samuel 2:27
Then a man	eesh	𐤀𐤉𐤔	
of God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
to	el	𐤀𐤋	
Eli	e·lee	𐤏𐤋𐤉	
and told	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
him	e·law	𐤀𐤋𐤉𐤅	
“ This is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
‘ Did I not clearly reveal Myself	ha·nig·loh	𐤄𐤍𐤂𐤋𐤄	
	nig·le·tee	𐤍𐤂𐤋𐤉𐤕𐤉	
to	el	𐤀𐤋	
house	bet	𐤁𐤉𐤕	
your father’s	a·vee·kha	𐤀𐤁𐤉𐤊	
when they were	bih·yo·w·tam	𐤁𐤄𐤉𐤅𐤕𐤌	
in Egypt	be·mits·ra·yim	𐤁𐤌𐤑𐤓𐤉𐤌	
house ?	le·vet	𐤋𐤁𐤉𐤕	
under Pharaoh’s	par·oh	𐤐𐤓𐤏𐤄	
I selected	u·va·chor	𐤅𐤁𐤇𐤓	1 Samuel 2:28
[your father]	o·to	𐤀𐤕𐤅	
And out of all	mik·kal	𐤌𐤊𐤋	
the tribes	shiv·te	𐤔𐤁𐤈𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
[to be] My	lee	𐤋𐤉	

priest	le·kho·hen		
to offer sacrifices	la·a·lo·wt		
on	al		
My altar	miz·be·chee		
to burn	le·haq·teer	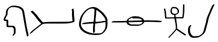	
incense	qe·to·ret	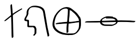	
and to wear	la·set		
an ephod	e·pho·wd		
in My presence	le·pha·nay		
I also gave	va·et·te·nah		
to the house	le·vet	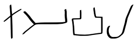	
of your father	a·vee·kha	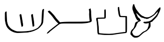	
-	et		
all	kal		
the offerings	ish·she	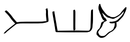	
	be·ne	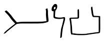	
of the Israelites {made by fire}	yis·ra·el	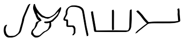	
Why then	lam·mah		1 Samuel 2:29
do you kick at	tiv·a·tu		
My sacrifice	be·ziv·chee	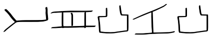	
and offering	u·ve·min·cha·tee	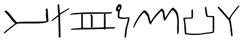	
that	a·sher		
I have prescribed	tsiw·vee·tee	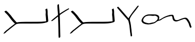	
for [My] dwelling place ?	ma·o·wn		
You have honored	vat·te·khab·bed		
-	et		
your sons	ba·ne·kha	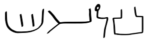	

more than Me	mim·men·nee	𐤌𐤌𐤍𐤉	
by fattening yourselves	le·hav·ree·a·khem	𐤋𐤄𐤁𐤓𐤉𐤀𐤊𐤌	
with the best	me·re·sheet	𐤌𐤓𐤀𐤔𐤉𐤕	
of all	kal	𐤊𐤋	
the offerings	min·chat	𐤌𐤍𐤇𐤕	
Israel’	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
of My people	le·am·mee	𐤋𐤏𐤌𐤉	
Therefore	la·khen	𐤋𐤊𐤍	1 Samuel 2:30
declares :	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
‘ I did indeed	a·mo·wr	𐤀𐤌𐤅𐤓	
say	a·mar·tee	𐤀𐤌𐤓𐤕𐤉	
that your house	be·te·kha	𐤁𐤉𐤕𐤊	
and the house	u·vet	𐤅𐤁𐤉𐤕	
of your father	a·vee·kha	𐤀𐤁𐤉𐤊	
would walk	yit·hal·le·khu	𐤉𐤕𐤄𐤋𐤊𐤅	
before Me	le·pha·nay	𐤋𐤐𐤍𐤉	
	ad	𐤏𐤃	
forever	o·w·lam	𐤏𐤅𐤋𐤌	
But now	ve·at·tah	𐤅𐤏𐤕𐤄	
declares :	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
Far be it	cha·lee·lah	𐤇𐤋𐤉𐤋𐤄	
from Me !	lee	𐤋𐤉	
For	kee	𐤊𐤉	

I will honor	me·khab·be·day	מכבדי	
those who honor Me	a·khab·bed	אכבד	
but those who despise Me	u·vo·zay	ובזי	
will be disdained	ye·qal·lu	יקלו	
Behold	hin·neh	הנה	1 Samuel 2:31
the days	ya·meem	ימים	
are coming	ba·eem	באים	
when I will cut off	ve·ga·da·tee	וגדעתי	
-	et	את	
your strength	ze·ro·a·kha	זרעך	
-	ve·et	ואת	
and the strength	ze·ro·a	זרע	
house	bet	בית	
of your father’s	a·vee·kha	אביך	
will be left	mih·yo·wt	מהיות	
so that no older man	za·qen	זקן	
in your house	be·ve·te·kha	בביתך	
You will see	ve·hib·bat·ta	והבטת	1 Samuel 2:32
distress	tsar	צר	
[in My] dwelling place	ma·o·wn	מעון	
Despite all	be·khol	בכל	
that	a·sher	אשר	
is good	ye·teev	ייטיב	
-	et	את	
in Israel	yis·ra·el	ישראל	
no one	ve·lo	ולא	

reach	yih·yeh	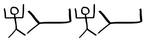	
old age	za·qen	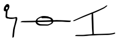	
in your house	be·ve·te·kha	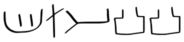	
	kal		
will ever again	hay·ya·meem		
And every one	ve·eesh	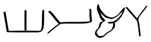	1 Samuel 2:33
that I do not	lo		
cut off	akh·reet	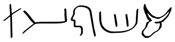	
of you	le·kha	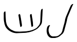	
from	me·im		
My altar	miz·be·chee		
will fail	le·khal·lo·wt	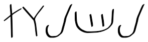	
-	et		
your eyes	e·ne·kha	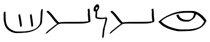	
will grieve	ve·la·a·deev		
-	et		
and your heart	naph·she·kha	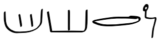	
All	ve·khal		
your descendants	mar·beet		
	be·te·kha	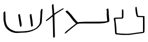	
will die [by the sword]	ya·mu·tu		
of men	a·na·sheem	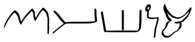	
And this	ve·zeh		1 Samuel 2:34
to you	le·kha	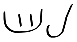	
sign	ha·o·wt		
-	a·sher		
shall come	ya·vo	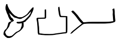	

concerning	el	𐤀𐤋	
your two	she·ne	𐤔𐤍𐤉	
sons	va·ne·kha	𐤁𐤍𐤉𐤊	
	el	𐤀𐤋	
Hophni	cha·phe·nee	𐤇𐤐𐤍𐤉	
and Phinehas :	u·phee·ne·chas	𐤅𐤐𐤉𐤍𐤇𐤎	
day	be·yo·wm	𐤁𐤉𐤅𐤌	
on the same	e·chad	𐤀𐤇𐤃	
die	ya·mu·tu	𐤉𐤌𐤅𐤕𐤅	
They will both	she·ne·hem	𐤔𐤍𐤉𐤄𐤌	
Then I will raise up	va·ha·qee·mo·tee	𐤅𐤄𐤒𐤉𐤌𐤕𐤉	1 Samuel 2:35
for Myself	lee	𐤋𐤉	
priest	ko·hen	𐤊𐤄𐤍	
a faithful	ne·e·man	𐤍𐤀𐤌𐤍	
whatever	ka·a·sher	𐤊𐤀𐤔𐤓	
is in My heart	bil·va·vee	𐤁𐤋𐤁𐤁𐤉	
and mind	u·ve·naph·shee	𐤅𐤁𐤍𐤐𐤔𐤉	
He will do	ya·a·seh	𐤉𐤏𐤔𐤄	
And I will build	u·va·nee·tee	𐤅𐤁𐤍𐤉𐤕𐤉	
for him	lo	𐤋𐤅	
house	ba·yit	𐤁𐤉𐤕	
an enduring	ne·e·man	𐤍𐤀𐤌𐤍	
and he will walk	ve·hit·hal·lēkh	𐤅𐤄𐤕𐤄𐤋𐤊	
before	liph·ne	𐤋𐤐𐤍𐤉	
My anointed one	me·shee·chee	𐤌𐤔𐤉𐤇𐤉	
for all time	kal	𐤊𐤋	
	hay·ya·meem	𐤄𐤉𐤌𐤉𐤌	

And	ve·ha·yah	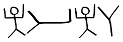	1 Samuel 2:36
everyone	kal		
left	han·no·w·tar		
in your house	be·ve·te·kha	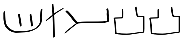	
will come	ya·vo·w		
and bow down	le·hish·ta·cha·wot		
to him	lo		
for a piece	la·a·go·w·rat		
of silver	ke·seph		
or a morsel	ve·khik·kar		
of bread	la·chem	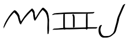	
pleading	ve·a·mar		
appoint me	se·pha·che·nee	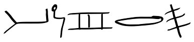	
“ Please	na		
to	el		
some	a·chat	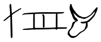	
priestly office	hak·ke·hun·no·wt		
so that I can eat	le·e·khol		
a piece	pat		
of bread” ’”	la·chem	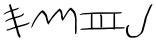	
And the boy	ve·han·na·ar		1 Samuel 3:1
Samuel	she·mu·el		
ministered	me·sha·ret		
to	et		
the LORD	YHVH		
before	liph·ne		
Eli	e·lee	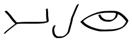	

the word	u·de·var	
of the LORD	YHVH	
was	ha·yah	
rare	ya·qar	
days	bay·ya·meem	
Now in those	ha·hem	
were	en	
and visions	cha·zo·wn	
scarce	niph·rats	
And	vay·hee	1 Samuel 3:2
at that time	bay·yo·wm	
	ha·hu	
Eli	ve·e·lee	
was lying	sho·khev	
in his room	bim·qo·mo	
whose eyesight	ve·ʿē·no	
	he·chel·lu	
had grown so dim	khe·ho·wt	
not	lo	
that he could	yu·khal	
see	lir·o·wt	
the lamp	ve·ner	1 Samuel 3:3
of God	e·lo·heem	
Before	te·rem	
had gone out	yikh·beh	
Samuel	u·she·mu·el	
was lying down	sho·khev	

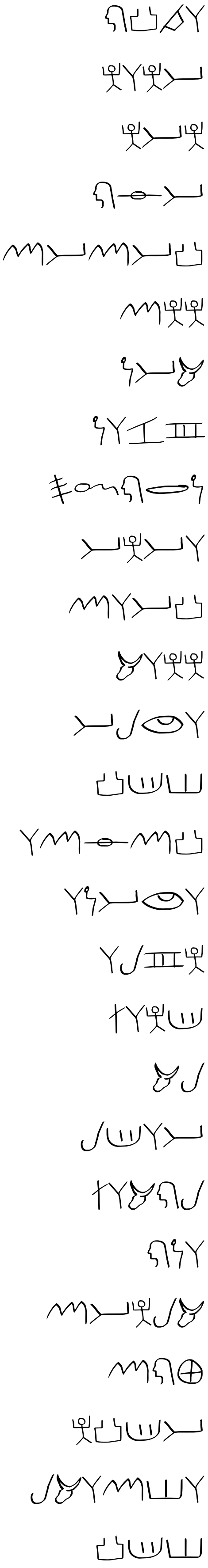

in the temple	be·he·khal	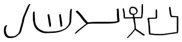	
of the LORD	YHVH		
where	a·sher		
was located	sham	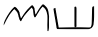	
the ark	a·ro·wn	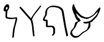	
of God	e·lo·heem	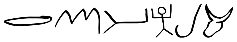	
called	vay·yiq·ra	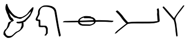	1 Samuel 3:4
Then the LORD	YHVH		
	el		
to Samuel	she·mu·el		
and he answered	vay·yo·mer		
“ Here I am”	hin·ne·nee	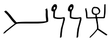	
He ran	vay·ya·rats		1 Samuel 3:5
to	el		
Eli	e·lee	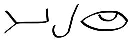	
and said	vay·yo·mer		
“ Here I am	hin·nee	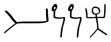	
for	kee	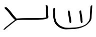	
you have called	qa·ra·ta	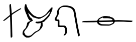	
me”	lee	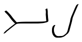	
Eli replied	vay·yo·mer		
“ I did not	lo		
call ”	qa·ra·tee		
“ Go back	shuv		
and lie down ”	she·khav		
So he went	vay·ye·lekh	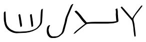	
and lay down	vay·yish·kav	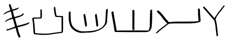	

Once again	vay·yo·seph	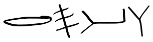	1 Samuel 3:6
the LORD	YHVH	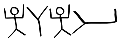	
called	qe·ro	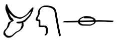	
	o·wd	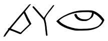	
“ Samuel !”	she·mu·el	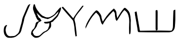	
got up	vay·ya·qam	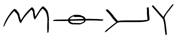	
So Samuel	she·mu·el	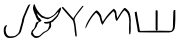	
went	vay·ye·lekh	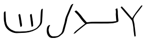	
to	el	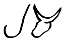	
Eli	e·lee	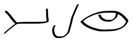	
and said	vay·yo·mer	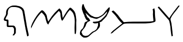	
“ Here I am	hin·nee	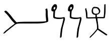	
for	kee	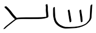	
you have called	qa·ra·ta	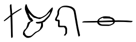	
me”	lee	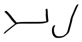	
Eli replied	vay·yo·mer	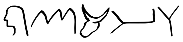	
I did not	lo	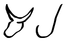	
call ”	qa·ra·tee	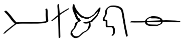	
“ My son	ve·nee	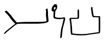	
“ Go back	shuv	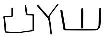	
and lie down”	she·khav	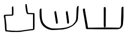	
Now Samuel	u·she·mu·el	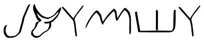	1 Samuel 3:7
did not yet	te·rem	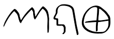	
know	ya·da	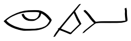	
-	et	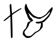	
the LORD	YHVH	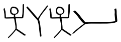	
had not yet	ve·te·rem	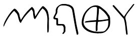	

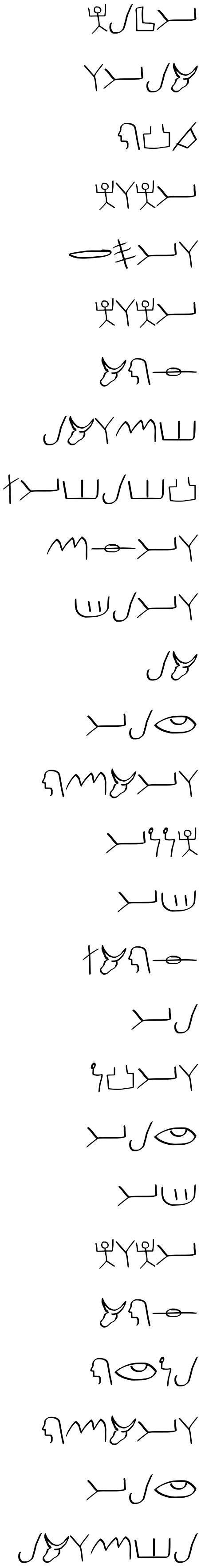

been revealed	yig·ga·leh	
to him	e·law	
because the word	de·var	
of the LORD	YHVH	
Once again	vay·yo·seph	1 Samuel 3:8
the LORD	YHVH	
called	qe·ro	
to Samuel	she·mu·el	
for the third time	bash·she·li·sheet	
He got up	vay·ya·qam	
went	vay·ye·lekh	
to	el	
Eli	e·lee	
and said	vay·yo·mer	
“ Here I am	hin·nee	
for	kee	
you have called	qa·ra·ta	
me”	lee	
realized	vay·ya·ven	
Then Eli	e·lee	
	kee	
that it was the LORD	YHVH	
who was calling	qo·re	
the boy	lan·na·ar	
said	vay·yo·mer	1 Samuel 3:9
he	e·lee	
to Samuel	lish·mu·el	

“ Go	lekh	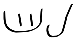	
and lie down ”	she·khav		
“ and	ve·ha·yah	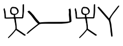	
if	im		
He calls you	yiq·ra	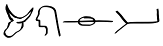	
	e·le·kha	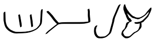	
say	ve·a·mar·ta	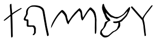	
‘ Speak	dab·ber		
LORD	YHVH	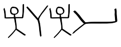	
for	kee	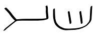	
is listening ’”	sho·me·a		
Your servant	av·de·kha		
went	vay·ye·lekh	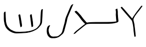	
So Samuel	she·mu·el		
and lay down	vay·yish·kav		
in his place	bim·qo·w·mo	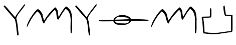	
came	vay·ya·vo	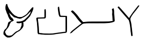	1 Samuel 3:10
Then the LORD	YHVH	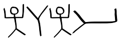	
and stood there	vay·yit·yats·tsav	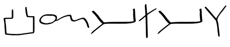	
calling	vay·yiq·ra	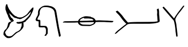	
as before	khe·pha·am		
	be·pha·am		
“ Samuel !	she·mu·el		
Samuel !”	she·mu·el		
answered	vay·yo·mer		
And Samuel	she·mu·el		
“ Speak	dab·ber		

for	kee	כי	
is listening”	sho·me·a	שמע	
Your servant	av·de·kha	עבדך	
said	vay·yo·mer	ויאמר	1 Samuel 3:11
Then the LORD	YHVH	יהוה	
to	el	אל	
Samuel	she·mu·el	שמואל	
	hin·neh	הנה	
“ I	a·no·khee	אנכי	
am about to do	o·seh	עשה	
something	da·var	דבר	
in Israel	be·yis·ra·el	בישראל	
at which	a·sher	אשר	
of all	kal	כל	
who hear it	sho·me·o	שמעו	
will tingle	te·tsil·le·nah	תצלינה	
	she·te	שתי	
the ears	a·ze·naw	אזניו	
day	bay·yo·wm	ביום	1 Samuel 3:12
On that	ha·hu	ההוא	
I will carry out	a·qeem	אקים	
against	el	אל	
Eli	e·lee	עלי	
-	et	את	
everything	kal	כל	
-	a·sher	אשר	
I have spoken	dib·bar·tee	דברתי	

about	el		
his family	be·to	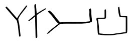	
from beginning	ha·chel	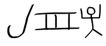	
to end	ve·khal·leh	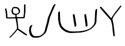	
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him	lo	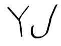	
that	kee	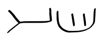	
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I	a·nee	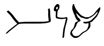	
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his house	be·to	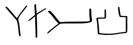	
	ad		
forever	o·w·lam		
for the iniquity	ba·a·won		
of which	a·sher		
he knows	ya·da	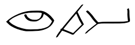	
because	kee	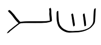	
blasphemed God	me·qal·leem	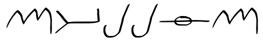	
	la·hem	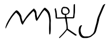	
his sons	ba·naw	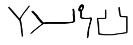	
and he did not	ve·lo		
restrain	khi·hah	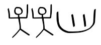	
them	bam	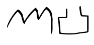	
Therefore	ve·la·khen	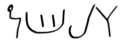	1 Samuel 3:14
I have sworn	nish·ba·tee		
to the house	le·vet	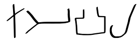	
of Eli	e·lee	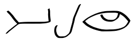	

shall never	im	
be atoned for	yit·kap·per	
‘ The iniquity	a·won	
house	bet	
of Eli’s	e·lee	
by sacrifice	be·ze·vach	
or offering ’”	u·ve·min·chah	
	ad	
	o·w·lam	
lay down	vay·yish·kav	1 Samuel 3:15
Samuel	she·mu·el	
until	ad	
the morning	hab·bo·qer	
then he opened	vay·yiph·tach	
-	et	
the doors	dal·to·wt	
of the house	bet	
of the LORD	YHVH	
He	u·she·mu·el	
was afraid	ya·re	
to tell	me·hag·geed	
-	et	
the vision	ham·mar·ah	
	el	
Eli	e·lee	
called	vay·yiq·ra	1 Samuel 3:16
but Eli	e·lee	

-	et		
to him	she·mu·el		
and said	vay·yo·mer		
“ Samuel	she·mu·el		
my son”	be·nee	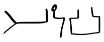	
answered Samuel	vay·yo·mer	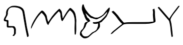	
“ Here I am”	hin·ne·nee	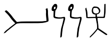	
Eli asked	vay·yo·mer		1 Samuel 3:17
“ What	mah		
was the message	had·da·var		
-	a·sher		
He gave you ? ”	dib·ber		
	e·le·kha	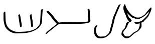	
“ Do not	al		
	na		
hide	te·kha·ched	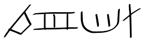	
it from me	mim·men·nee	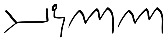	
punish	koh	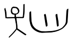	
	ya·a·seh		
you	le·kha	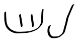	
May God	e·lo·heem	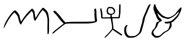	
and ever so	ve·khoh		
severely	yo·w·seeph		
if	im		
you hide	te·kha·ched	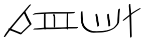	
from me	mim·men·nee		
anything	da·var		

	mik·kal	
	had·da·var	
-	a·sher	
He said	dib·ber	
to you”	e·le·kha	
told	vay·yag·ged	1 Samuel 3:18
him	lo	
So Samuel	she·mu·el	
-	et	
everything	kal	
	had·de·va·reem	
and did not	ve·lo	
hide	khi·ched	
[a thing] from him	mim·men·nu	
replied Eli	vay·yo·mar	
is the LORD ”	YHVH	
“ He	hu	
what is good	hat·to·wv	
in His eyes”	be·ʿē·naw	
“ Let Him do	ya·a·seh	
grew	vay·yig·dal	1 Samuel 3:19
And Samuel	she·mu·el	
and the LORD	va·YHVH	
was	ha·yah	
with him	im·mo	
and {He let} none	ve·lo	
fall	hip·peel	

of	mik·kal	𐤌𐤊𐤋	
[Samuel’s] words	de·va·raw	𐤃𐤁𐤓𐤉𐤅	
to the ground	a·re·tsah	𐤀𐤓𐤑𐤄	
knew	vay·ye·da	𐤅𐤉𐤃𐤏	1 Samuel 3:20
So all	kal	𐤊𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
from Dan	mid·dan	𐤌𐤃𐤍	
to	ve·ad	𐤅𐤏𐤃	
	be·er	𐤁𐤀𐤓	
Beersheba	sha·va	𐤔𐤁𐤏	
that	kee	𐤊𐤉	
was confirmed	ne·e·man	𐤍𐤀𐤌𐤍	
Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
as a prophet	le·na·vee	𐤋𐤍𐤁𐤉𐤀	
of the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
continued	vay·yo·seph	𐤅𐤉𐤎𐤐	1 Samuel 3:21
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
to appear	le·he·ra·oh	𐤋𐤄𐤓𐤀𐤄	
at Shiloh	ve·shi·loh	𐤁𐤔𐤋𐤄	
because	kee	𐤊𐤉	
revealed Himself	nig·lah	𐤍𐤂𐤋𐤄	
He	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
there	be·shi·lo	𐤁𐤔𐤋𐤅	
word	bid·var	𐤁𐤃𐤁𐤓	
by His	YHVH	𐤉𐤄𐤅𐤄	

came	vay·hee	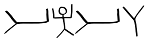	1 Samuel 4:1
Thus the word	de·var		
of Samuel	she·mu·el		
to all	le·khal		
Israel	yis·ra·el	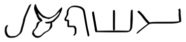	
went out	vay·ye·tse		
Now the Israelites	yis·ra·el	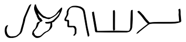	
to meet	liq·rat	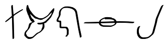	
the Philistines	pe·lish·teem		
in battle	lam·mil·cha·mah	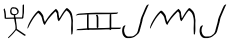	
and camped	vay·ya·cha·nu	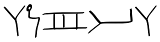	
at	al		
	ha·e·ven		
Ebenezer	ha·e·zer		
while the Philistines	u·phe·lish·teem		
camped	cha·nu	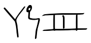	
at Aphek	va·a·pheq		
arrayed themselves	vay·ya·ar·khu		1 Samuel 4:2
The Philistines	phe·lish·teem		
against	liq·rat	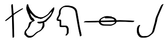	
Israel	yis·ra·el	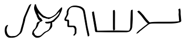	
spread	vat·tit·tosh	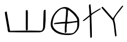	
and as the battle	ham·mil·cha·mah	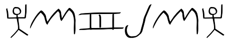	
was defeated	vay·yin·na·geph	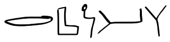	
Israel	yis·ra·el	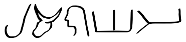	
by	liph·ne		
the Philistines	phe·lish·teem		

who struck down	vay·yak·ku	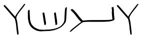	
on the battlefield	vam·ma·a·ra·khah		
	bas·sa·deh	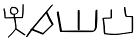	
about four	ke·ar·ba·at		
thousand	a·la·pheem		
men	eesh	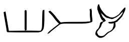	
returned	vay·ya·vo	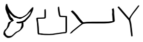	1 Samuel 4:3
When the troops	ha·am		
to	el		
the camp	ham·ma·cha·neh	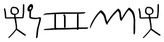	
asked	vay·yo·me·ru		
the elders	ziq·ne	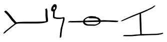	
of Israel	yis·ra·el	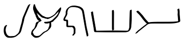	
“ Why	lam·mah		
brought defeat on us	ne·ga·pha·nu		
has the LORD	YHVH		
today ?	hay·yo·wm	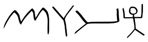	
before	liph·ne		
the Philistines	phe·lish·teem		
Let us bring	niq·chah	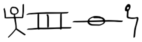	
	e·le·nu	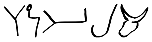	
from Shiloh	mish·shi·loh		
-	et		
the ark	a·ro·wn	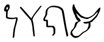	
of the covenant	be·reet	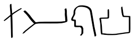	
of the LORD	YHVH		
so that it may go	ve·ya·vo	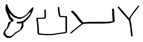	

with us	ve·qir·be·nu	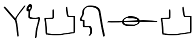	
to save us	ve·yo·shi·e·nu		
from the hand	mik·kaph		
of our enemies”	o·ye·ve·nu		
sent	vay·yish·lach		1 Samuel 4:4
So the people	ha·am		
[men] to Shiloh	shi·loh	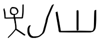	
and they brought	vay·yis·u		
back	mish·sham		
-	et		
the ark	a·ro·wn	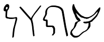	
of the covenant	be·reet	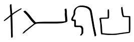	
of the LORD	YHVH		
of Hosts	tse·va·o·wt	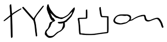	
who sits enthroned	yo·shev		
between the cherubim	hak·ke·ru·veem		
were there	ve·sham	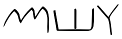	
And the two	she·ne	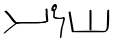	
sons	ve·ne	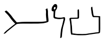	
of Eli	e·lee	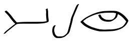	
with	im		
the ark	a·ro·wn	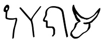	
of the covenant	be·reet	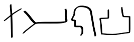	
of God	ha·e·lo·heem		
Hophni	cha·phe·nee		
and Phinehas	u·phee·ne·chas	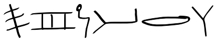	
When	vay·hee	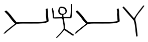	1 Samuel 4:5

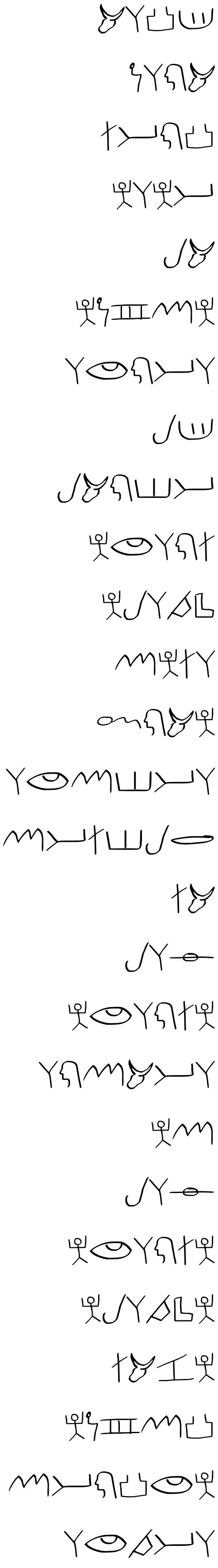

entered	ke·vo·w	
the ark	a·ro·wn	
of the covenant	be·reet	
of the LORD	YHVH	
	el	
the camp	ham·ma·cha·neh	
shout	vay·ya·ri·u	
all	khal	
the Israelites	yis·ra·el	
such a great	te·ru·ah	
raised	ge·do·w·lah	
that it shook	vat·te·hom	
the ground	ha·a·rets	
On hearing	vay·yish·me·u	1 Samuel 4:6
the Philistines	phe·lish·teem	
-	et	
the noise	qo·wl	
of the shout	hat·te·ru·ah	
asked	vay·yo·me·ru	
“ What is	meh	
	qo·wl	
shouting	hat·te·ru·ah	
loud	hag·ge·do·w·lah	
this	haz·zot	
in the camp	be·ma·cha·neh	
of the Hebrews ? ”	ha·iv·reem	
And when they realized	vay·ye·de·u	

that	kee	כי	
the ark	a·ro·wn	ארון	
of the LORD	YHVH	יהוה	
had entered	ba	בא	
	el	אל	
the camp	ham·ma·cha·neh	המחנה	
were afraid	vay·yir·u	ויראו	1 Samuel 4:7
the Philistines	hap·pe·lish·teem	הפלשתים	
-	kee	כי	
they said	a·me·ru	אמרו	
have entered	ba	בא	
“ The gods	e·lo·heem	אלהים	
	el	אל	
their camp ! ”	ham·ma·cha·neh	המחנה	
	vay·yo·me·ru	ויאמרו	
“ Woe	o·w	אוי	
to us	la·nu	לנו	
for	kee	כי	
nothing	lo	לא	
has happened	ha·ye·tah	היתה	
like this	ka·zot	כזאת	
before	et·mo·wl	אתמול	
	shil·shom	שלשם	
Woe	o·w	אוי	1 Samuel 4:8
to us !	la·nu	לנו	
Who	mee	מי	
will deliver us	yats·tsee·le·nu	יצילנו	

from the hand	mee·yad	
gods ?	ha·e·lo·heem	
mighty	ha·ad·dee·reem	
of these	ha·el·leh	
These	el·leh	
	hem	
are the gods	ha·e·lo·heem	
who struck	ham·mak·keem	
-	et	
the Egyptians	mits·ra·yim	
with all kinds	be·khal	
of plagues	mak·kah	
in the wilderness	bam·mid·bar	
Take courage	hit·chaz·ze·qu	1 Samuel 4:9
and be	wih·yu	
men	la·a·na·sheem	
O Philistines !	pe·lish·teem	
Otherwise	pen	
you will serve	ta·av·du	
the Hebrews	la·iv·reem	
just as	ka·a·sher	
they served	a·ve·du	
you	la·khem	
Now be	wih·yee·tem	
men	la·a·na·sheem	
and fight !”	ve·nil·cham·tem	
fought	vay·yil·la·cha·mu	1 Samuel 4:10

So the Philistines	phe·lish·teem	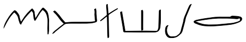	
was defeated	vay·yin·na·geph	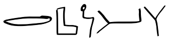	
and Israel	yis·ra·el	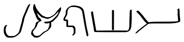	
fled	vay·ya·nu·su	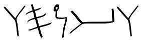	
and each man	eesh	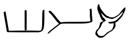	
to his tent	le·o·ha·law	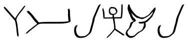	
was	vat·te·hee	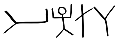	
The slaughter	ham·mak·kah	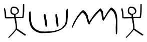	
great —	ge·do·w·lah	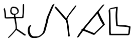	
very	me·od	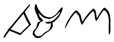	
fell	vay·yip·pol	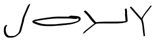	
of Israel	mee·yis·ra·el	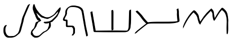	
thirty	she·lo·sheem	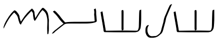	
thousand	e·leph	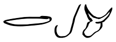	
foot soldiers	rag·lee	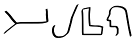	
The ark	va·a·ro·wn	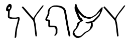	1 Samuel 4:11
of God	e·lo·heem	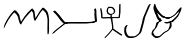	
was captured	nil·qach	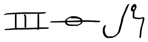	
two	u·she·ne	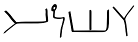	
sons	ve·ne	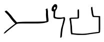	
and Eli's	e·lee	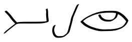	
died	me·tu	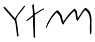	
Hophni	cha·phe·nee	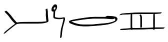	
and Phinehas	u·phee·ne·chas	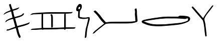	
ran	vay·ya·rats	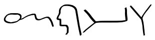	1 Samuel 4:12
	eesh	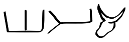	
a Benjamite	bin·ya·min	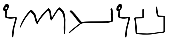	

from the battle line	me·ham·ma·a·ra·khah		
all the way	vay·ya·vo	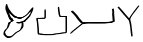	
to Shiloh	shi·loh	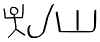	
day	bay·yo·wm	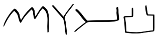	
That same	ha·hu	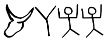	
with his clothes	u·mad·daw	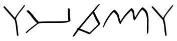	
torn	qe·ru·eem		
and dirt	va·a·da·mah		
on	al		
his head	ro·sho		
When he arrived	vay·ya·vo·w	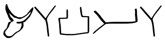	1 Samuel 4:13
there	ve·hin·neh		
was Eli	e·lee	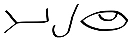	
sitting	yo·shev		
on	al		
his chair	hak·kis·se	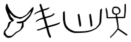	
beside	yakh	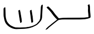	
the road	de·rekh		
[and] watching	me·tsap·peh		
because	kee	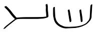	
	ha·yah	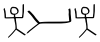	
his heart	lib·bo	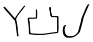	
trembled	cha·red		
for	al		
the ark	a·ro·wn	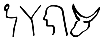	
of God	ha·e·lo·heem	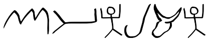	
When the man	ve·ha·eesh	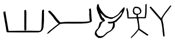	

entered	ba		
to give a report	le·hag·geed	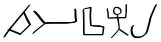	
the city	ba·eer		
cried out	vat·tiz·aq	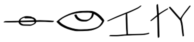	
the whole	kal		
city	ha·eer		
heard	vay·yish·ma		1 Samuel 4:14
Eli	e·lee	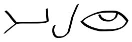	
-	et		
the outcry	qo·wl	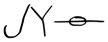	
	hats·tse·a·qah		
and asked	vay·yo·mer		
“ Why	meh	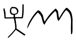	
	qo·wl	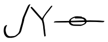	
commotion ? ”	he·ha·mo·wn		
this	haz·zeh		
So the man	ve·ha·eesh	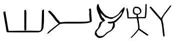	
hurried over	mi·har		
	vay·ya·vo	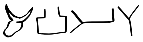	
and reported	vay·yag·ged	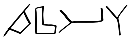	
to Eli	le·e·lee		
Now Eli	ve·e·lee		1 Samuel 4:15
years old	ben		
was ninety-eight	tish·eem		
	u·she·mo·neh		
	sha·nah	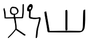	
and his gaze	ve·e·naw	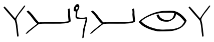	

was fixed	qa·mah	
because he could not	ve·lo	
	ya·kho·wl	
see	lir·o·wt	
said	vay·yo·mer	1 Samuel 4:16
the man	ha·eesh	
to	el	
Eli	e·lee	
“ I	a·no·khee	
have just come	hab·ba	
from	min	
the battle ”	ham·ma·a·ra·khah	
“ I	va·a·nee	
from	min	
there today	ham·ma·a·ra·khah	
fled	nas·tee	
”	hay·yo·wm	
Eli asked	vay·yo·mer	
“ What	meh	
happened	ha·yah	
	had·da·var	
my son ?”	be·nee	
answered	vay·ya·an	1 Samuel 4:17
The messenger	ham·vas·ser	
	vay·yo·mer	
has fled	nas	
“ Israel	yis·ra·el	

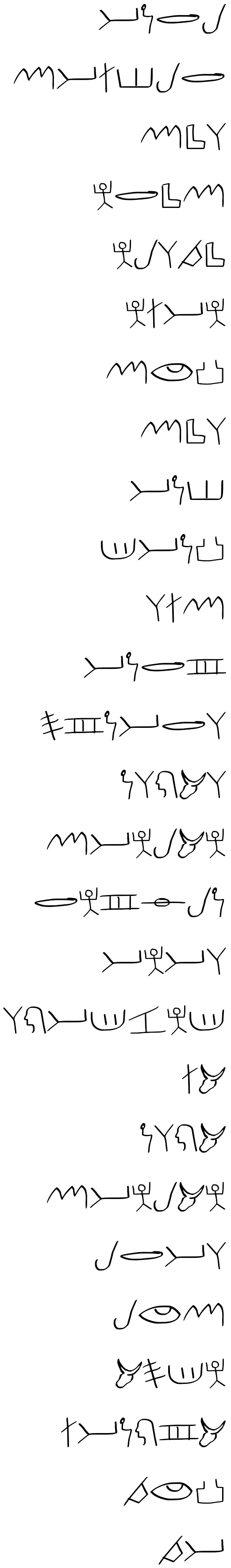

before	liph·ne	
the Philistines	phe·lish·teem	
and	ve·gam	
slaughter	mag·ge·phah	
a great	ge·do·w·lah	
there has been	ha·ye·tah	
among the people	va·am	
	ve·gam	
Your two	she·ne	
sons	va·ne·kha	
are both dead	me·tu	
Hophni	cha·phe·nee	
and Phinehas	u·phee·ne·chas	
and the ark	va·a·ro·wn	
of God	ha·e·lo·heem	
has been captured”	nil·qa·chah	
As soon as	vay·hee	1 Samuel 4:18
was mentioned	ke·haz·kee·ro	
-	et	
the ark	a·ro·wn	
of God	ha·e·lo·heem	
Eli fell	vay·yip·pol	
from	me·al	
his chair	hak·kis·se	
backward	a·cho·ran·neet	
	be·ad	
by	yad	

the city gate	hash·sha·ar		
he broke	vat·tish·sha·ver	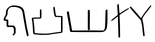	
his neck	maph·raq·to	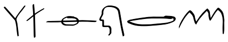	
and died	vay·ya·mot	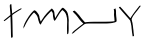	
and being	kee	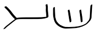	
old	za·qen	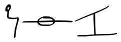	
-	ha·eesh	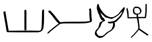	
and heavy	ve·kha·ved		
And [Eli]	ve·hu		
had judged	sha·phat		
-	et		
Israel	yis·ra·el	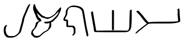	
forty	ar·ba·eem		
years	sha·nah	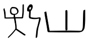	
Now Eli's daughter-in-law	ve·khal·la·to	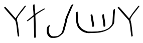	1 Samuel 4:19
the wife	e·shet	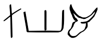	
of Phinehas	pee·ne·chas	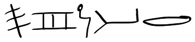	
was pregnant	ha·rah	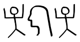	
and about to give birth	la·lat	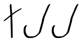	
When she heard	vat·tish·ma		
-	et		
the news	hash·she·mu·ah		
of	el		
the capture	hil·la·qach	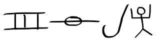	
ark	a·ro·wn	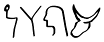	
of God's	ha·e·lo·heem		
and the deaths	u·met		

of her father-in-law	cha·mee·ha		
and her husband	ve·ee·shah	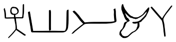	
she collapsed	vat·tikh·ra	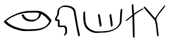	
and gave birth	vat·te·led		
for	kee	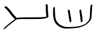	
overtook	ne·heph·khu		
her	a·le·ha	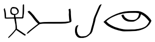	
her labor pains	tsi·re·ha	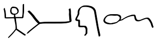	
As	u·khe·et		1 Samuel 4:20
she was dying	mu·tah		
said	vat·te·dab·be·re·nah	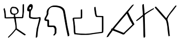	
the women attending	han·nits·tsa·vo·wt		
to her	a·le·ha	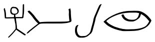	
“ Do not	al		
be afraid	tee·re·ee		
for	kee	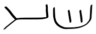	
a son !”	ben		
you have given birth to	ya·la·det	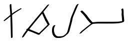	
But she did not	ve·lo		
respond	a·ne·tah		
	ve·lo		
or pay any heed	sha·tah		
	lib·bah	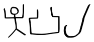	
And she named	vat·tiq·ra	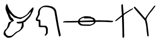	1 Samuel 4:21
the boy	lan·na·ar		
	ee	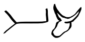	
Ichabod	kha·vo·wd	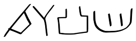	

saying	le·mor	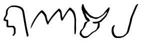	
has departed	ga·lah	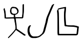	
“ The glory	kha·vo·wd		
from Israel”	mee·yis·ra·el	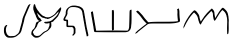	
because	el		
had been captured	hil·la·qach	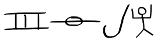	
the ark	a·ro·wn	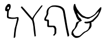	
of God	ha·e·lo·heem	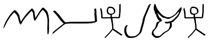	
[and]	ve·el		
her father-in-law	cha·mee·ha		
and her husband had been killed	ve·ee·shah	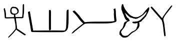	
she said	vat·to·mer		1 Samuel 4:22
has departed	ga·lah	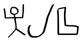	
“ The glory	kha·vo·wd		
from Israel ”	mee·yis·ra·el	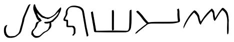	
“ for	kee	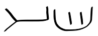	
has been captured”	nil·qach	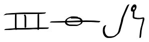	
the ark	a·ro·wn	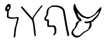	
of God	ha·e·lo·heem	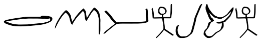	
After the Philistines	u·phe·lish·teem		1 Samuel 5:1
had captured	la·qe·chu	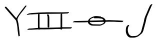	
-	et		
the ark	a·ro·wn	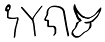	
of God	ha·e·lo·heem		
they took it	vay·vi·u·hu		
from	me·e·ven		
Ebenezer	ha·e·zer		

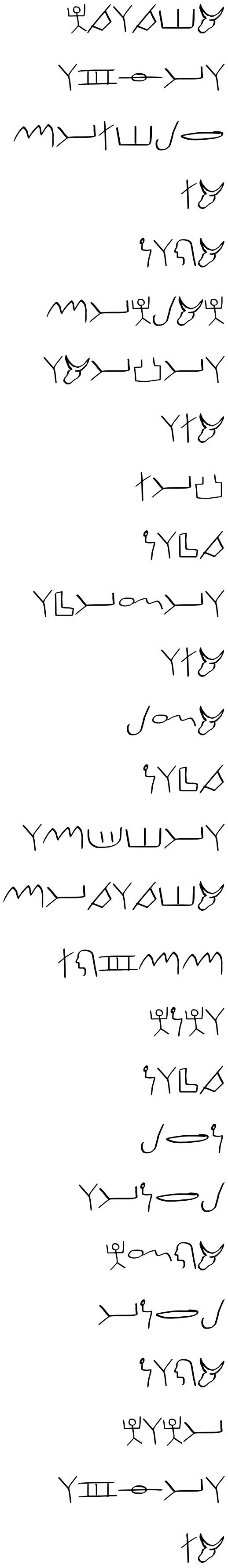

to Ashdod	ash·do·w·dah	
-	vay·yiq·chu	1 Samuel 5:2
-	phe·lish·teem	
-	et	
-	a·ro·wn	
	ha·e·lo·heem	
carried it into	vay·ya·vee·u	
-	o·to	
the temple	bet	
of Dagon	da·go·wn	
and set	vay·yats·tsee·gu	
it	o·to	
beside	e·tsel	
[his statue]	da·go·wn	
got up early	vay·yash·ki·mu	1 Samuel 5:3
When the people of Ashdod	ash·do·w·deem	
the next morning	mim·ma·cho·rat	
there	ve·hin·neh	
was Dagon	da·go·wn	
fallen	no·phel	
on his face	le·pha·naw	
	ar·tsah	
before	liph·ne	
the ark	a·ro·wn	
of the LORD	YHVH	
So they took	vay·yiq·chu	
-	et	

Dagon	da·go·wn	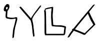	
and returned	vay·ya·shi·vu	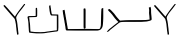	
him	o·to	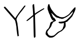	
to his place	lim·qo·w·mo	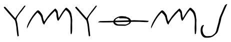	
But when they got up early	vay·yash·ki·mu	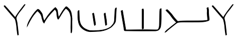	1 Samuel 5:4
morning	vab·bo·qer	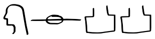	
the next	mim·ma·cho·rat	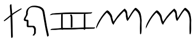	
there	ve·hin·neh	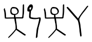	
was Dagon	da·go·wn	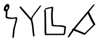	
fallen	no·phel	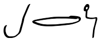	
on his face	le·pha·naw	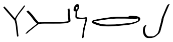	
	ar·tsah	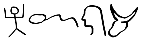	
before	liph·ne	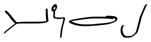	
the ark	a·ro·wn	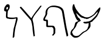	
of the LORD	YHVH	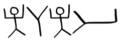	
with [his] head	ve·rosh	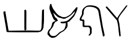	
	da·go·wn	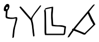	
-	u·she·te	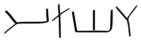	
[and]	kap·po·wt	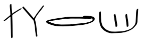	
his hands	ya·daw	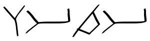	
broken off	ke·ru·to·wt	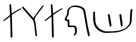	
and lying on	el	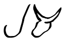	
the threshold	ham·miph·tan	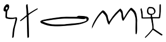	
Only	raq	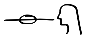	
[the torso]	da·go·wn	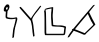	
remained	nish·ar	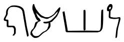	
	a·law	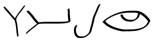	

That is why	al	1 Samuel 5:5
	ken	
do not	lo	
step	yid·re·khu	
the priests	kho·ha·ne	
of Dagon	da·go·wn	
and all	ve·khal	
who enter	hab·ba·eem	
the temple	bet	
of Dagon	da·go·wn	
on	al	
the threshold	miph·tan	
	da·go·wn	
in Ashdod	be·ash·do·wd	
to	ad	
day	hay·yo·wm	
this	haz·zeh	
was heavy	vat·tikh·bad	1 Samuel 5:6
Now the hand	yad	
of the LORD	YHVH	
on	el	
the people of Ashdod	ha·ash·do·w·deem	
ravaging them	vay·shim·mem	
and afflicting	vay·yakh	
them	o·tam	
with tumors	ba·ʿo·pha·līm	
-	et	

-	ash·do·wd	
and	ve·et	
its vicinity	ge·vu·le·ha	
saw	vay·yir·u	1 Samuel 5:7
And when the men	an·she	
of Ashdod	ash·do·wd	
what was happening	kee	
	khen	
they said	ve·a·me·ru	
must not	lo	
stay	ye·shev	
“ The ark	a·ro·wn	
of the God	e·lo·he	
of Israel	yis·ra·el	
here with us	im·ma·nu	
because	kee	
is heavy	qa·she·tah	
His hand	ya·do	
upon us	a·le·nu	
and upon	ve·al	
Dagon”	da·go·wn	
our god	e·lo·he·nu	
-	vay·yish·le·chu	1 Samuel 5:8
So they called together	vay·ya·as·phu	
-	et	
all	kal	
the rulers	sar·ne	

of the Philistines	phe·lish·teem		
	a·le·hem	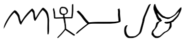	
and asked	vay·yo·me·ru		
“ What	mah	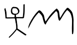	
shall we do	na·a·seh		
with the ark	la·a·ro·wn		
of the God of	e·lo·he		
Israel ?”	yis·ra·el	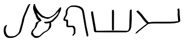	
they replied	vay·yo·me·ru		
to Gath ”	gat		
must be moved	yis·sov		
“ [It]	a·ro·wn		
	e·lo·he		
	yis·ra·el	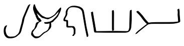	
So they carried away	vay·yas·seb·bu		
-	et		
the ark	a·ro·wn		
of the God	e·lo·he		
of Israel	yis·ra·el		
was also	vay·hee	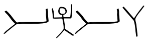	1 Samuel 5:9
But after	a·cha·re	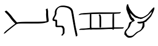	
they had moved	he·sab·bu		
[the ark to Gath]	o·to		
	vat·te·hee		
hand	yad	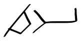	
the LORD’s	YHVH	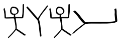	
against that city	ba·eer		

throwing it into great confusion	me·hu·mah	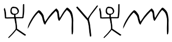	
	ge·do·w·lah	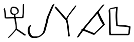	
	me·od	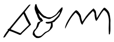	
and afflicting	vay·yakh	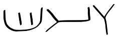	
-	et	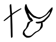	
the men	an·she	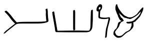	
of the city	ha·eer	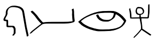	
both young	miq·qa·ton	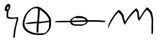	
and	ve·ad	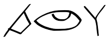	
old	ga·do·wl	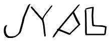	
with an outbreak	vay·yis·sa·te·ru	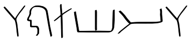	
	la·hem	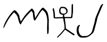	
of tumors	ʿo·pha·līm	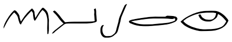	
So they sent	vay·shal·le·chu	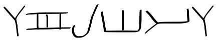	1 Samuel 5:10
-	et	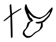	
the ark	a·ro·wn	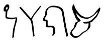	
of God	ha·e·lo·heem	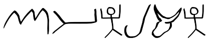	
to Ekron	eq·ro·wn	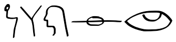	
	vay·hee	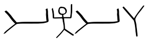	
arrived	ke·vo·w	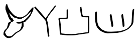	
but as it	a·ro·wn	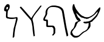	
	ha·e·lo·heem	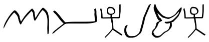	
-	eq·ro·wn	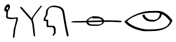	
cried out	vay·yiz·a·qu	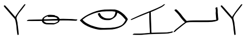	
the Ekronites	ha·eq·ro·neem	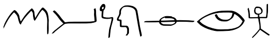	
	le·mor	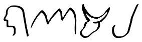	
“ They have brought	he·sab·bu	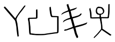	

us	e·lay	
-	et	
the ark	a·ro·wn	
of the God	e·lo·he	
of Israel	yis·ra·el	
in order to kill us	la·ha·mee·te·nee	
and	ve·et	
our people !”	am·mee	
	vay·yish·le·chu	1 Samuel 5:11
Then [the Ekronites] assembled	vay·ya·as·phu	
-	et	
all	kal	
the rulers	sar·ne	
of the Philistines	phe·lish·teem	
and said	vay·yo·me·ru	
“ Send away	shal·le·chu	
-	et	
the ark	a·ro·wn	
of the God	e·lo·he	
of Israel	yis·ra·el	
It must return	ve·ya·shov	
to its place	lim·qo·mo	
so that it will not	ve·lo	
kill	ya·meet	
us	o·tee	
-	ve·et	
and our people !”	am·mee	

For	kee	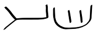	
had pervaded	ha·ye·tah	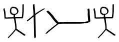	
confusion	me·hu·mat		
a deadly	ma·vet		
	be·khal		
the city	ha·eer		
was heavy	ka·ve·dah		
	me·od		
the hand	yad	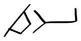	
of God	ha·e·lo·heem		
upon it	sham		
Those	ve·ha·a·na·sheem		1 Samuel 5:12
who	a·sher		
did not	lo		
die	me·tu		
were afflicted	huk·ku		
with tumors	ba·ʿo·pha·līm		
went up	vat·ta·al		
and the outcry	shaw·at		
of the city	ha·eer		
to heaven	hash·sha·ma·yim		
had been	vay·hee	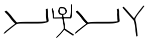	1 Samuel 6:1
When the ark	a·ro·wn	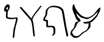	
of the LORD	YHVH		
in the land	bis·deh	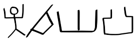	
of the Philistines	phe·lish·teem		
seven	shiv·ah		

months	cho·da·sheem	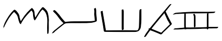	
summoned	vay·yiq·re·u	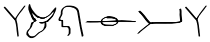	1 Samuel 6:2
the Philistines	phe·lish·teem		
the priests	lak·ko·ha·neem	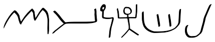	
and diviners	ve·laq·qo·se·meem		
saying	le·mor	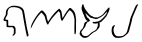	
“ What	mah	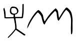	
shall we do	na·a·seh		
with the ark	la·a·ro·wn		
of the LORD ?	YHVH		
Tell us	ho·w·di·u·nu		
how	bam·meh		
to send it back	ne·shal·le·chen·nu	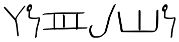	
to its place”	lim·qo·w·mo	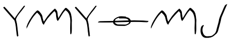	
They replied	vay·yo·me·ru		1 Samuel 6:3
“ If	im		
you return	me·shal·le·cheem	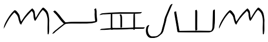	
-	et		
the ark	a·ro·wn	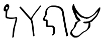	
of the God	e·lo·he		
of Israel	yis·ra·el	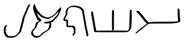	
do not	al		
send it away	te·shal·le·chu	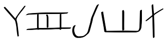	
-	o·to		
empty	re·qam	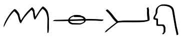	
but	kee	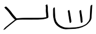	
by all means	ha·shev	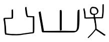	

return [it]	ta·shee·vu	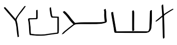	
to Him	lo	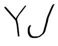	
with a guilt offering	a·sham		
Then	az		
you will be healed	te·ra·phe·u		
and you will understand	ve·no·w·da		
you”	la·khem		
why	lam·mah		
has not	lo		
been lifted	ta·sur		
His hand	ya·do	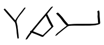	
from	mik·kem		
asked the Philistines	vay·yo·me·ru		1 Samuel 6:4
“ What	mah		
guilt offering	ha·a·sham		
-	a·sher		
should we send back	na·sheev	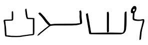	
to Him ?”	lo		
they said	vay·yo·me·ru		
“ [according to] the number	mis·par		
of rulers	sar·ne	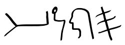	
of the Philistines	phe·lish·teem		
“ Five	cha·mish·shah		
tumors	ʿa·phe·lē		
gold	za·hav		
and five	va·cha·mish·shah		
rats ”	akh·be·re	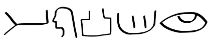	

gold	za·hav	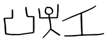	
since	kee	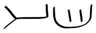	
plague [has struck]	mag·ge·phah	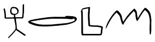	
the same	a·chat	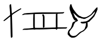	
both you	le·khul·lam	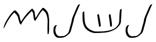	
and your rulers	u·le·sar·ne·khem	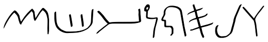	
Make	va·a·see·tem	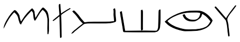	1 Samuel 6:5
images	tsal·me	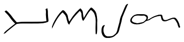	
of your tumors	ʿa·phe·lē·khɛm	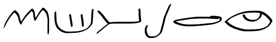	
	ve·tsal·me	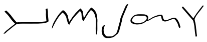	
and of the rats	akh·be·re·khem		
that are ravaging	ham·mash·chee·tim	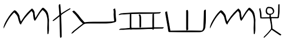	
-	et		
the land	ha·a·rets		
Give	u·ne·tat·tem		
to the God	le·lo·he	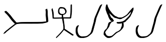	
of Israel	yis·ra·el	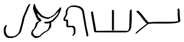	
glory	ka·vo·wd		
and perhaps	u·lay	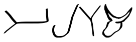	
He will lift	ya·qel	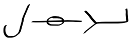	
-	et		
His hand	ya·do	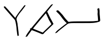	
from you	me·a·le·khem	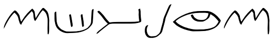	
and	u·me·al		
your gods	e·lo·he·khem	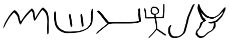	
and	u·me·al		
your land	ar·tse·khem		

Why	ve·lam·mah	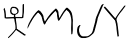	1 Samuel 6:6
harden	te·khab·be·du		
-	et		
your hearts	le·vav·khem		
as	ka·a·sher		
hardened	kib·be·du		
the Egyptians	mits·ra·yim	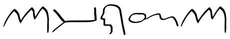	
and Pharaoh	u·phar·oh		
-	et		
theirs ?	lib·bam		
did they not	ha·lo·w		
When	ka·a·sher		
He afflicted	hit·al·lel		
them	ba·hem		
send the people on their way	vay·shal·le·chum	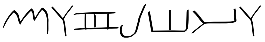	
as they departed ?	vay·ye·le·khu	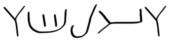	
Now, therefore	ve·at·tah		1 Samuel 6:7
	qe·chu	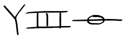	
prepare	va·a·su		
cart	a·ga·lah	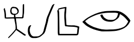	
new	cha·da·shah		
one	e·chat	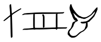	
with two	u·she·te		
cows	pha·ro·wt		
milk	a·lo·wt	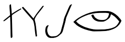	
that	a·sher		
have never	lo		

been yoked	a·lah	𐤏𐤋𐤄	
	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
	ol	𐤏𐤋	
Hitch	va·a·sar·tem	𐤅𐤀𐤎𐤓𐤕𐤌	
-	et	𐤀𐤕	
the cows	hap·pa·ro·wt	𐤄𐤐𐤓𐤅𐤕	
to the cart	ba·a·ga·lah	𐤁𐤏𐤂𐤋𐤄	
away	va·ha·she·vo·tem	𐤅𐤄𐤔𐤉𐤁𐤕𐤌	
but take their calves	be·ne·hem	𐤁𐤍𐤉𐤄𐤌	
	me·a·cha·re·hem	𐤌𐤀𐤇𐤓𐤉𐤄𐤌	
and pen them up	hab·ba·ye·tah	𐤄𐤁𐤉𐤕𐤄	
Take	u·le·qach·tem	𐤅𐤋𐤒𐤇𐤕𐤌	1 Samuel 6:8
-	et	𐤀𐤕	
the ark	a·ro·wn	𐤀𐤓𐤅𐤍	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
set	u·ne·tat·tem	𐤅𐤍𐤕𐤕𐤌	
it	o·to	𐤀𐤕𐤅	
on	el	𐤀𐤋	
the cart	ha·a·ga·lah	𐤄𐤏𐤂𐤋𐤄	
and	ve·et	𐤅𐤀𐤕	
objects	ke·le	𐤊𐤋𐤉	
the gold	haz·za·hav	𐤄𐤆𐤄𐤁	
-	a·sher	𐤀𐤔𐤓	
you are sending	ha·she·vo·tem	𐤄𐤔𐤁𐤕𐤌	
Him	lo	𐤋𐤅	
as a guilt offering	a·sham	𐤀𐤔𐤌	
put	ta·see·mu	𐤕𐤔𐤉𐤌𐤅	

in a chest	va·ar·gaz		
beside it	mits·tsid·do		
Then send	ve·shil·lach·tem	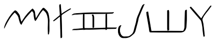	
[the ark]	o·to		
on its way	ve·ha·lakh	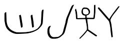	
but keep watching it	u·re·ee·tem		1 Samuel 6:9
If	im		
the road	de·rekh		
to its homeland	ge·vu·lo		
it goes up	ya·a·leh		
	bet	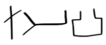	
toward Beth-shemesh	she·mesh		
it is the LORD	hu		
who has brought	a·sah		
on us	la·nu		
-	et		
disaster	ha·ra·ah		
great	hag·ge·do·w·lah		
this	haz·zot		
But if	ve·im		
it does not	lo		
then we will know	ve·ya·da·nu		
that	kee	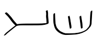	
it was not	lo		
His hand	ya·do	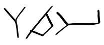	
that punished	na·ge·ah		
us	ba·nu		

by chance”	miq·reh	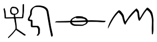	
and that it	hu		
happened	ha·yah	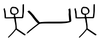	
-	la·nu		
did	vay·ya·a·su		1 Samuel 6:10
So the men	ha·a·na·sheem	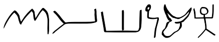	
[as instructed]	ken	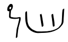	
They took	vay·yiq·chu	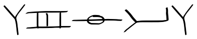	
two	she·te	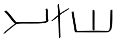	
cows	pha·ro·wt		
milk	a·lo·wt	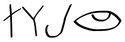	
hitched them	vay·ya·as·rum		
to the cart	ba·a·ga·lah		
-	ve·et		
their calves	be·ne·hem	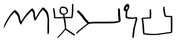	
and penned up	ka·lu	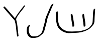	
	vab·ba·yit	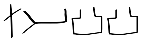	
Then they put	vay·ya·si·mu		1 Samuel 6:11
-	et		
the ark	a·ro·wn	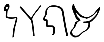	
of the LORD	YHVH		
on	el		
the cart	ha·a·ga·lah		
-	ve·et		
along with the chest	ha·ar·gaz		
-	ve·et		
rats	akh·be·re	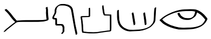	

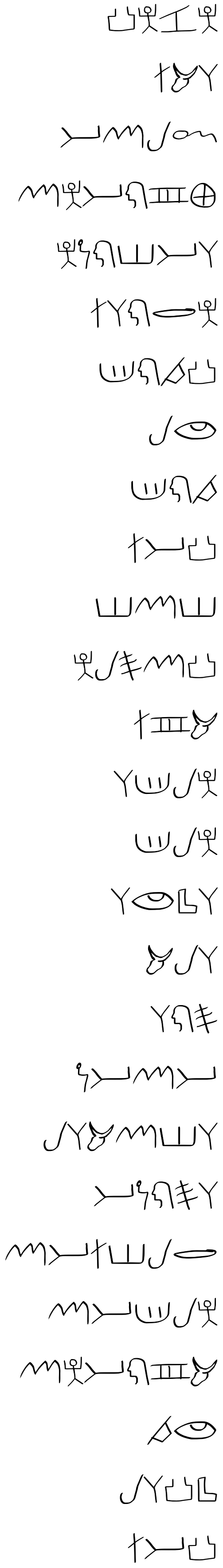

containing the gold	haz·za·hav	
-	ve·et	
and the images	tsal·me	
of the tumors	te·cho·re·hem	
headed straight	va·yish·shar·nah	1 Samuel 6:12
And the cows	hap·pa·ro·wt	
up the road	bad·de·rekh	
toward	al	
	de·rekh	
	bet	
Beth-shemesh	she·mesh	
highway	bim·sil·lah	
staying on that one	a·chat	
as they went	ha·le·khu	
	ha·lokh	
and lowing	ve·ga·o	
never	ve·lo	
straying	sa·ru	
to the right	ya·meen	
or to the left	u·se·mo·wl	
The rulers	ve·sar·ne	
of the Philistines	phe·lish·teem	
followed	ho·le·kheem	
behind them	a·cha·re·hem	
to	ad	
the border	ge·vul	
of	bet	

Beth-shemesh	sha·mesh		
	u·vet	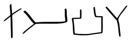	1 Samuel 6:13
Now [the people of] Beth-shemesh	she·mesh		
were harvesting	qo·tse·reem		
	qe·tseer		
wheat	chit·teem	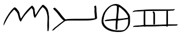	
in the valley	ba·e·meq		
and when they looked up	vay·yis·u		
-	et		
-	e·ne·hem	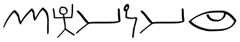	
and saw	vay·yir·u		
-	et		
the ark	ha·a·ro·wn		
they were overjoyed	vay·yis·me·chu		
at the sight	lir·o·wt		
The cart	ve·ha·a·ga·lah		1 Samuel 6:14
came	ba·ah		
to	el		
the field	se·deh		
of Joshua	ye·ho·wo·shu·a		
	bet	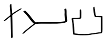	
of Beth-shemesh	hash·shim·shee		
and stopped	vat·ta·a·mod		
there	sham		
	ve·sham	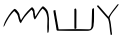	
rock	e·ven		
near a large	ge·do·w·lah		

The people chopped up	vay·vaq·qe·u	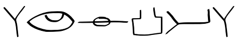	
-	et		
-	a·tse		
the cart	ha·a·ga·lah		
-	ve·et		
the cows	hap·pa·ro·wt		
and offered	he·e·lu		
as a burnt offering	o·lah		
to the LORD	la·YHVH		
And the Levites	ve·hal·vee·yim		1 Samuel 6:15
took down	ho·w·ree·du	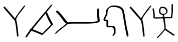	
-	et		
the ark	a·ro·wn	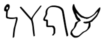	
of the LORD	YHVH		
and	ve·et		
the chest	ha·ar·gaz		
containing	a·sher		
	it·to		
-	a·sher		
-	bo		
objects	khe·le	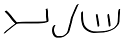	
the gold	za·hav	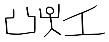	
and they placed them	vay·ya·si·mu		
on	el		
rock	ha·e·ven		
the large	hag·ge·do·w·lah		
the men	ve·an·she	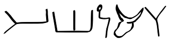	

	vet	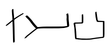	
of Beth-shemesh	she·mesh		
offered	he·e·lu		
burnt offerings	o·lo·wt	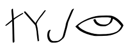	
and made	vay·yiz·be·chu		
sacrifices	ze·va·cheem	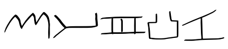	
day	bay·yo·wm	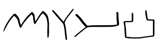	
That	ha·hu	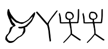	
to the LORD	la·YHVH	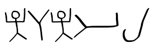	
And when the five	va·cha·mish·shah		1 Samuel 6:16
rulers	sar·ne		
of the Philistines	phe·lish·teem		
saw [this]	ra·u		
they returned	vay·ya·shu·vu		
to Ekron	eq·ro·wn	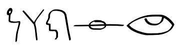	
day	bay·yo·wm	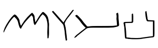	
that same	ha·hu		
-	ve·el·leh		1 Samuel 6:17
tumor [for each city] :	te·cho·re		
gold	haz·za·hav	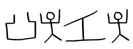	
-	a·sher	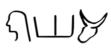	
had sent back	he·shee·vu	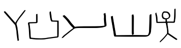	
the Philistines	phe·lish·teem		
As a guilt offering	a·sham	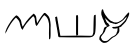	
to the LORD	la·YHVH	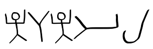	
Ashdod	le·ash·do·wd		
one	e·chad	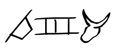	

Gaza	le·az·zah	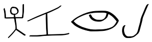	
	e·chad	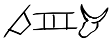	
Ashkelon	le·ash·qe·lo·wn	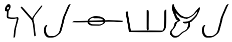	
	e·chad	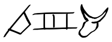	
Gath	le·gat	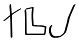	
	e·chad	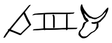	
and Ekron	le·eq·ro·wn	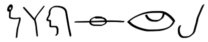	
	e·chad	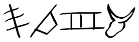	
rats	ve·akh·be·re	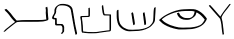	1 Samuel 6:18
The number of gold	haz·za·hav	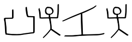	
also corresponded to the number	mis·par	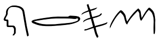	
	kal	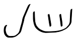	
cities	a·re	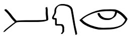	
of Philistine	phe·lish·teem	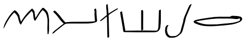	
[belonging] to the five	la·cha·me·shet	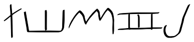	
rulers —	has·se·ra·neem	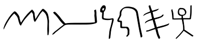	
cities	me·eer	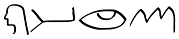	
the fortified	miv·tsar	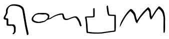	
and	ve·ad	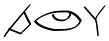	
villages	ko·pher	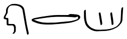	
their outlying	hap·pe·ra·zee	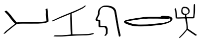	
	ve·ad	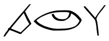	
rock	a·vel	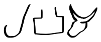	
And the large	hag·ge·do·w·lah	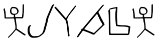	
which	a·sher	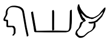	
they placed	hin·nee·chu	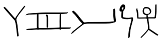	
on	a·le·ha	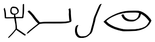	

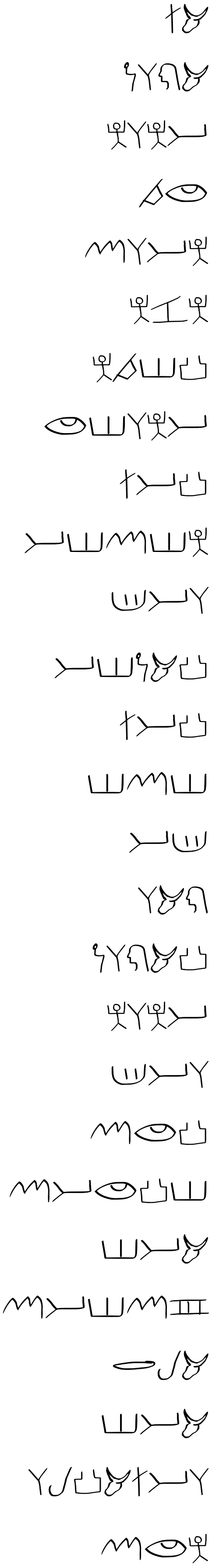

-	et	
the ark	a·ro·wn	
of the LORD	YHVH	
[stands] to	ad	
day	hay·yo·wm	
this	haz·zeh	
in the field	bis·deh	
of Joshua	ye·ho·wo·shu·a	
	bet	
of Beth-shemesh	hash·shim·shee	
But God struck down	vay·yakh	1 Samuel 6:19
	be·an·she	
some of the people	vet	
of Beth-shemesh	she·mesh	
because	kee	
they looked	ra·u	
inside the ark	ba·a·ro·wn	
of the LORD	YHVH	
He struck down	vay·yakh	
-	ba·am	
seventy	shiv·eem	
men	eesh	
-	cha·mish·sheem	
-	e·leph	
-	eesh	
and the people mourned	vay·yit·ab·be·lu	
them	ha·am	

because	kee	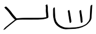	
had struck	hik·kah		
the LORD	YHVH		
	ba·am		
slaughter	mak·kah	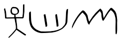	
with a great	ge·do·lah		
asked	vay·yo·me·ru		1 Samuel 6:20
The men	an·she		
	vet	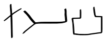	
of Beth-shemesh	she·mesh		
“ Who	mee	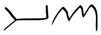	
can	yu·khal		
stand	la·a·mod		
in the presence	liph·ne		
of the LORD	YHVH		
God ?	ha·e·lo·heem	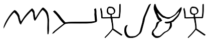	
holy	haq·qa·do·wosh	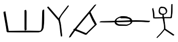	
this	haz·zeh		
To	ve·el		
whom	mee	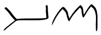	
should the ark go up	ya·a·leh		
from here ?”	me·a·le·nu	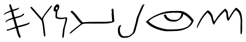	
So they sent	vay·yish·le·chu	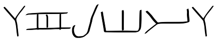	1 Samuel 6:21
messengers	mal·a·kheem		
to	el		
the people	yo·wo·she·ve	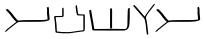	
	qir·yat		

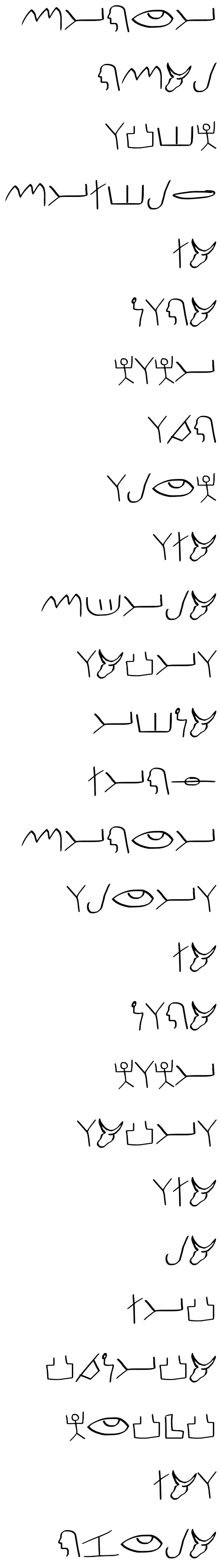

of Kiriath-jearim	ye·a·reem	
saying	le·mor	
have returned	he·shi·vu	
“ The Philistines	phe·lish·teem	
-	et	
the ark	a·ro·wn	
of the LORD	YHVH	
Come down	re·du	
[and] take it up	ha·a·lu	
-	o·to	
with you ”	a·le·khem	
came	vay·ya·vo·u	1 Samuel 7:1
Then the men	an·she	
	qir·yat	
of Kiriath-jearim	ye·a·reem	
and took	vay·ya·a·lu	
-	et	
for the ark	a·ro·wn	
of the LORD	YHVH	
-	vay·ya·vi·u	
it	o·to	
into	el	
house	bet	
Abinadab’s	a·vee·na·dav	
on the hill	bag·giv·ah	
And	ve·et	
Eleazar	el·a·zar	

his son	be·no		
they consecrated	qid·de·shu	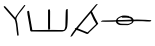	
to guard	lish·mor		
-	et		
the ark	a·ro·wn	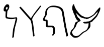	
of the LORD	YHVH	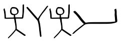	
passed	vay·hee	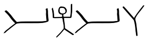	1 Samuel 7:2
And from that day	mee·yo·wm	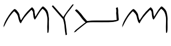	
remained	she·vet		
as the ark	ha·a·ro·wn		
	be·qir·yat	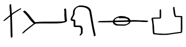	
at Kiriath-jearim	ye·a·reem	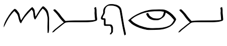	
a long	vay·yir·bu		
time	hay·ya·meem		
in all	vay·yih·yu	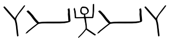	
twenty	es·reem	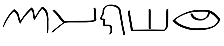	
years	sha·nah	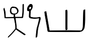	
mourned	vay·yin·na·hu	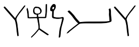	
And all	kal	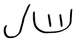	
the house	bet	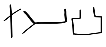	
of Israel	yis·ra·el	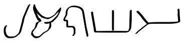	
and sought after	a·cha·re	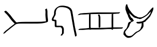	
the LORD	YHVH	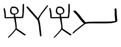	
said	vay·yo·mer		1 Samuel 7:3
Then Samuel	she·mu·el		
to	el		
all	kal	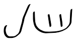	

the house	bet	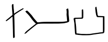
of Israel	yis·ra·el	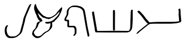
-	le·mor	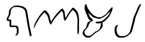
“ If	im	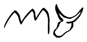
with all	be·khal	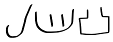
your hearts	le·vav·khem	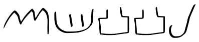
you	at·tem	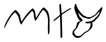
are returning	sha·veem	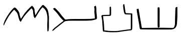
to	el	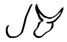
the LORD	YHVH	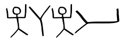
then rid yourselves of	ha·see·ru	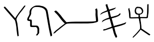
-	et	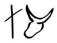
gods	e·lo·he	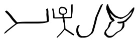
the foreign	han·ne·khar	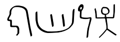
among you	mit·to·wkh·khem	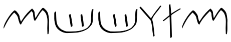
and Ashtoreths	ve·ha·ash·ta·ro·wt	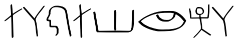
prepare	ve·ha·khee·nu	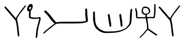
your hearts	le·vav·khem	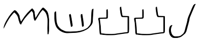
for	el	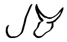
the LORD	YHVH	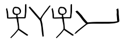
and serve Him	ve·iv·du·hu	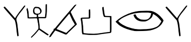
only	le·vad·do	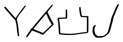
And He will deliver	ve·yats·tsel	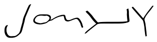
you	et·khem	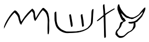
from the hand	mee·yad	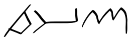
of the Philistines”	pe·lish·teem	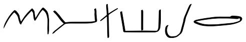
put away	vay·ya·see·ru	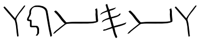

1 Samuel 7:4

So the Israelites	be·ne	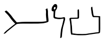	
	yis·ra·el	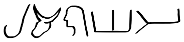	
-	et		
the Baals	hab·be·a·leem		
and	ve·et		
Ashtoreths	ha·ash·ta·rot		
and served	vay·ya·av·du		
-	et		
the LORD	YHVH		
only	le·vad·do		
said	vay·yo·mer		1 Samuel 7:5
Then Samuel	she·mu·el		
“ Gather	qiv·tsu	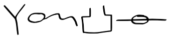	
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all	kal	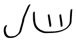	
Israel	yis·ra·el	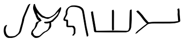	
to Mizpah	ham·mits·pa·tah		
and I will pray	ve·et·pal·lel		
on your behalf”	ba·ad·khem		
to	el		
the LORD	YHVH		
When they had gathered	vay·yiq·qa·ve·tsu	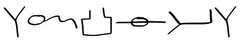	1 Samuel 7:6
at Mizpah	ham·mits·pa·tah		
they drew	vay·yish·a·vu		
water	ma·yim	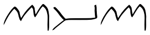	
and poured it out	vay·yish·pe·khu		
before	liph·ne		

the LORD	YHVH	
they fasted	vay·ya·tsu·mu	
day	bay·yo·wm	
On that	ha·hu	
they confessed	vay·yo·me·ru	
and there	sham	
“ We have sinned	cha·ta·nu	
against the LORD”	la·YHVH	
judged	vay·yish·pot	
And Samuel	she·mu·el	
-	et	
the Israelites	be·ne	
	yis·ra·el	
at Mizpah	bam·mits·pah	
heard	vay·yish·me·u	1 Samuel 7:7
When the Philistines	phe·lish·teem	
that	kee	
had gathered	hit·qab·be·tsu	
the Israelites	ve·ne	
	yis·ra·el	
at Mizpah	ham·mits·pa·tah	
marched up	vay·ya·a·lu	
rulers	sar·ne	
their	phe·lish·teem	
toward	el	
Israel	yis·ra·el	
learned of this	vay·yish·me·u	

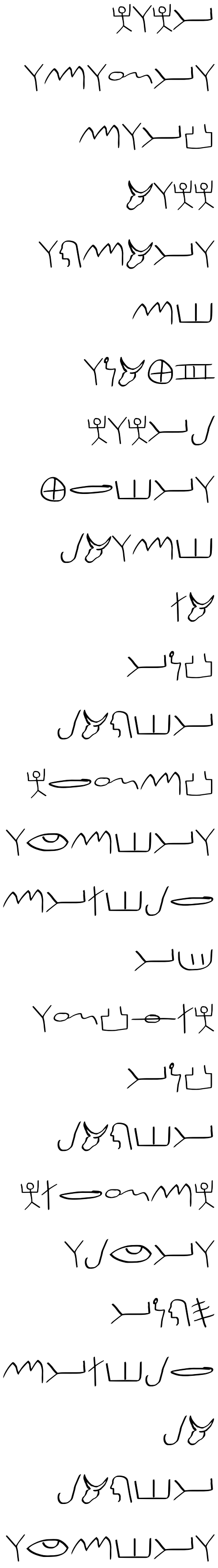

And when the Israelites	be·ne	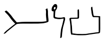	
	yis·ra·el	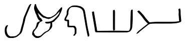	
they feared	vay·yir·u		
	mip·pe·ne		
the Philistines	phe·lish·teem		
said	vay·yo·me·ru		1 Samuel 7:8
[and]	ve·ne	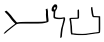	
	yis·ra·el	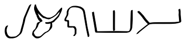	
to	el		
Samuel	she·mu·el		
“ Do not	al		
stop	ta·cha·resh		
for us	mim·men·nu	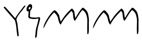	
crying out	miz·ze·oq		
to	el		
the LORD	YHVH		
our God	e·lo·he·nu		
that He may save us	ve·yo·shi·e·nu		
from the hand	mee·yad	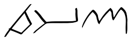	
of the Philistines”	pe·lish·teem		
took	vay·yiq·qach	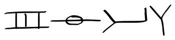	1 Samuel 7:9
Then Samuel	she·mu·el		
lamb	te·leh	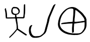	
suckling	cha·lav	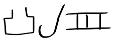	
a	e·chad	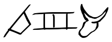	
and offered it	vay·ya·ʿa·lɛh		
burnt offering	o·w·lah		

as a whole	ka·leel	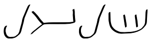	
to the LORD	la·YHVH	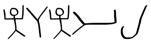	
cried out	vay·yiz·aq	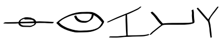	
He	she·mu·el	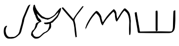	
to	el	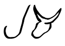	
the LORD	YHVH	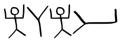	
on behalf of	be·ad	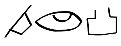	
Israel	yis·ra·el	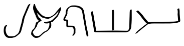	
answered him	vay·ya·a·ne·hu	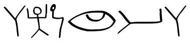	
and the LORD	YHVH	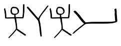	
was	vay·hee	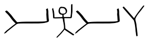	1 Samuel 7:10
Samuel	she·mu·el	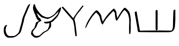	
sacrificing	ma·a·leh	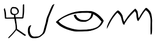	
the burnt offering	ha·o·w·lah	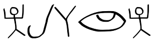	
As the Philistines	u·phe·lish·teem	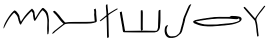	
drew near	nig·ge·shu	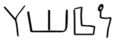	
to fight	lam·mil·cha·mah	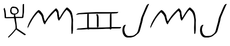	
against Israel	be·yis·ra·el	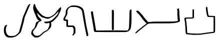	
thundered	vay·yar·em	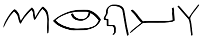	
the LORD	YHVH	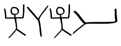	
loudly	be·qo·wl	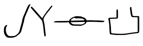	
	ga·do·wl	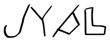	
day	bay·yo·wm	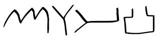	
But that	ha·hu	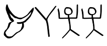	
against	al	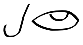	
the Philistines	pe·lish·teem	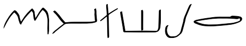	
and threw them into such confusion	vay·hum·mem	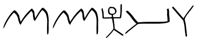	

that they fled	vay·yin·na·ge·phu	
before	liph·ne	
Israel	yis·ra·el	
charged out	vay·ye·tse·u	1 Samuel 7:11
Then the men	an·she	
of Israel	yis·ra·el	
of	min	
Mizpah	ham·mits·pah	
and pursued	vay·yir·de·phu	
-	et	
the Philistines	pe·lish·teem	
striking them down	vay·yak·kum	
	ad	
all the way to	mit·ta·chat	
an area below	le·vet	
Beth-car	kar	
took	vay·yiq·qach	1 Samuel 7:12
Afterward, Samuel	she·mu·el	
stone	e·ven	
a	a·chat	
and set [it] up	vay·ya·sem	
between	ben	
Mizpah	ham·mits·pah	
	u·ven	
and Shen	hash·shen	
He named	vay·yiq·ra	
-	et	

-	she·mah		
	e·ven		
it Ebenezer	ha·a·zer		
saying	vay·yo·mar		
far	ad		
“ Thus	hen·nah		
has helped us”	a·za·ra·nu		
the LORD	YHVH		
were subdued	vay·yik·ka·ne·u	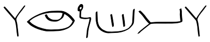	1 Samuel 7:13
So the Philistines	hap·pe·lish·teem		
and they stopped	ve·lo		
-	ya·se·phu		
-	o·wd		
invading	la·vo·w		
the territory	big·vul		
of Israel	yis·ra·el	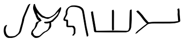	
was	vat·te·hee		
And the hand	yad	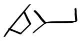	
of the LORD	YHVH		
against the Philistines	bap·pe·lish·teem		
all	kol		
the days	ye·me		
of Samuel	she·mu·el		
were restored	vat·ta·sho·ve·nah		1 Samuel 7:14
The cities	he·a·reem		
which	a·sher		
had taken	la·qe·chu	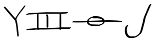	

the Philistines	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
	me·et	𐤌𐤀𐤕	
-	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to Israel	le·yis·ra·el	𐤋𐤉𐤔𐤓𐤀𐤋	
from Ekron	me·eq·ro·wn	𐤌𐤏𐤒𐤓𐤅𐤍	
to	ve·ad	𐤅𐤏𐤃	
Gath	gat	𐤂𐤕	
-	ve·et	𐤅𐤀𐤕	
the surrounding territory	ge·vu·lan	𐤂𐤁𐤅𐤋𐤍	
also delivered	hits·tseel	𐤄𐤑𐤉𐤋	
[who]	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
from the hand	mee·yad	𐤌𐤉𐤃	
of the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
And there was	vay·hee	𐤅𐤉𐤄𐤉	
peace	sha·lo·wm	𐤔𐤋𐤅𐤌	
between	ben	𐤁𐤉𐤍	
the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
	u·ven	𐤅𐤁𐤉𐤍	
and the Amorites	ha·e·mo·ree	𐤄𐤀𐤌𐤓𐤉	
judged	vay·yish·pot	𐤅𐤉𐤔𐤐𐤈	1 Samuel 7:15
So Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
-	et	𐤀𐤕	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
all	kol	𐤊𐤋	
the days	ye·me	𐤉𐤌𐤉	
of his life	chay·yaw	𐤇𐤉𐤉𐤅	
he would go	ve·ha·lakh	𐤅𐤄𐤋𐤊	1 Samuel 7:16

from	mid·de	
Every year	sha·nah	
	be·sha·nah	
on a circuit	ve·sa·vav	
	bet	
Bethel	el	
to Gilgal	ve·hag·gil·gal	
to Mizpah	ve·ham·mits·pah	
judging	ve·sha·phat	
-	et	
Israel	yis·ra·el	
in	et	
all	kal	
places	ham·me·qo·w·mo·wt	
these	ha·el·leh	
Then he would return	u·te·shu·va·to	1 Samuel 7:17
to Ramah	ha·ra·ma·tah	
because	kee	
was there	sham	
his home	be·to	
and there	ve·sham	
he judged	sha·phat	
-	et	
Israel	yis·ra·el	
and built	vay·yi·ven	
-	sham	
an altar	miz·be·ach	

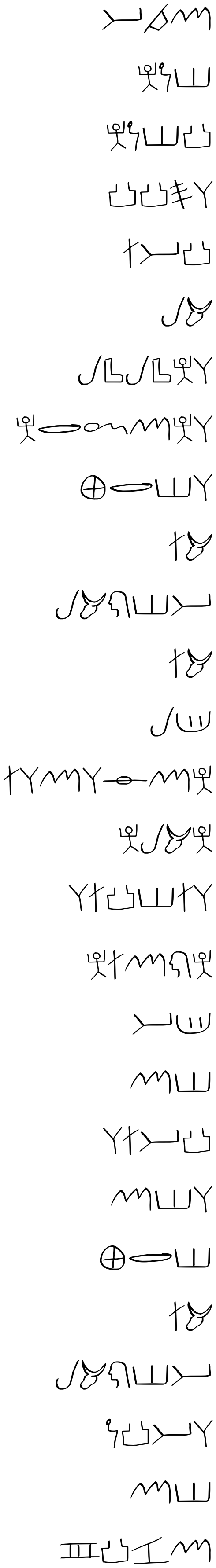

to the LORD	la·YHVH	
-	vay·hee	1 Samuel 8:1
When	ka·a·sher	
grew old	za·qen	
Samuel	she·mu·el	
he appointed	vay·ya·sem	
-	et	
his sons	ba·naw	
as judges	sho·phe·teem	
over Israel	le·yis·ra·el	
was	vay·hee	1 Samuel 8:2
The name	shem	
son	be·no	
of his firstborn	hab·be·kho·wr	
Joel	yo·w·el	
and the name	ve·shem	
of his second	mish·ne·hu	
was Abijah	a·vee·yah	
They were judges	sho·phe·teem	
	biv·er	
in Beersheba	sha·va	
did not	ve·lo	1 Samuel 8:3
walk	ha·le·khu	
But his sons	va·naw	
in his ways	be·dar·ko	
they turned aside	vay·yit·tu	
toward	a·cha·re	

dishonest gain	hab·ba·tsa		
accepting	vay·yiq·chu	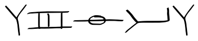	
bribes	sho·chad		
and perverting	vay·yat·tu	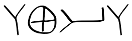	
justice	mish·pat		
gathered together	vay·yit·qab·be·tsu	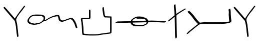	1 Samuel 8:4
So all	kol	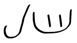	
the elders	ziq·ne	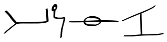	
of Israel	yis·ra·el	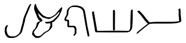	
and came	vay·ya·vo·u	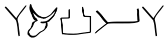	
to	el		
Samuel	she·mu·el		
at Ramah	ha·ra·ma·tah		
they said	vay·yo·me·ru		1 Samuel 8:5
-	e·law	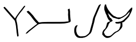	
“ Look ”	hin·neh		
“ you	at·tah		
are old	za·qan·ta	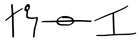	
and your sons	u·va·ne·kha		
do not	lo		
walk	ha·le·khu	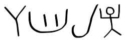	
in your ways	bid·ra·khe·kha		
Now	at·tah		
appoint	see·mah	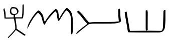	
-	la·nu	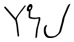	
a king	me·lekh	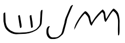	
to judge us	le·sha·phe·te·nu		

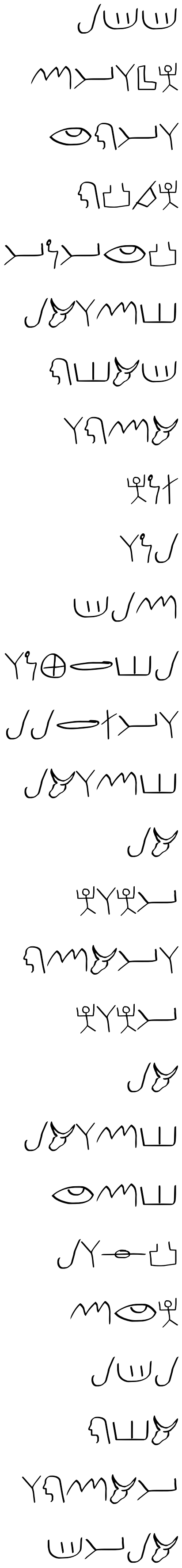

like all	ke·khal	
the other nations”	hag·go·w·yim	
was displeasing	vay·ye·ra	1 Samuel 8:6
their demand	had·da·var	
in the sight	be·e·ne	
of Samuel	she·mu·el	
But when	ka·a·sher	
they said	a·me·ru	
“ Give	te·nah	
us	la·nu	
a king	me·lekh	
to judge us ”	le·sha·phe·te·nu	
prayed	vay·yit·pal·lel	
so he	she·mu·el	
to	el	
the LORD	YHVH	
said	vay·yo·mer	1 Samuel 8:7
And the LORD	YHVH	
to	el	
Samuel	she·mu·el	
“ Listen	she·ma	
to the voice	be·qo·wl	
of the people	ha·am	
in all	le·khol	
that	a·sher	
they say	yo·me·ru	
to you	e·le·kha	

For	kee	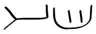	
it is not	lo	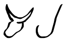	
you	o·te·kha	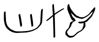	
they have rejected	ma·a·su	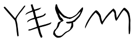	
but	kee	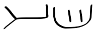	
Me	o·tee	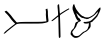	
they have rejected	ma·a·su	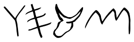	
as their king	mim·me·lokh	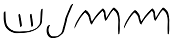	
	a·le·hem	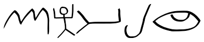	
Just as	ke·khal	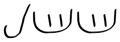	1 Samuel 8:8
	ham·ma·a·seem	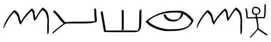	
-	a·sher	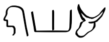	
they have done	a·su	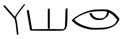	
from the day	mee·yo·wm	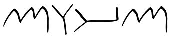	
I brought them up	ha·a·lo·tee	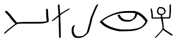	
-	o·tam	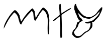	
out of Egypt	mim·mits·ra·yim	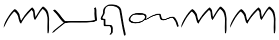	
until	ve·ad	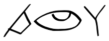	
day	hay·yo·wm	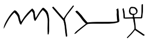	
this	haz·zeh	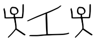	
forsaking Me	vay·ya·az·vu·nee	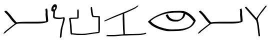	
and serving	vay·ya·av·du	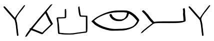	
gods	e·lo·heem	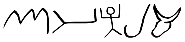	
other	a·che·reem	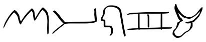	
so	ken	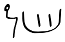	
they	hem·mah	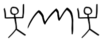	
are doing	o·seem	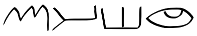	

-	gam	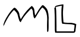	
to you	lakh	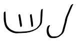	
Now	ve·at·tah	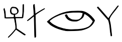	1 Samuel 8:9
listen to them	she·ma	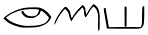	
	be·qo·w·lam	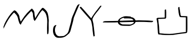	
but	akh	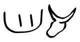	
	kee	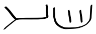	
you must solemnly warn	ha·ed	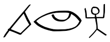	
	ta·eed	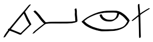	
them	ba·hem	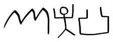	
and show	ve·hig·gad·ta	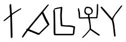	
them	la·hem	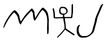	
the manner	mish·pat	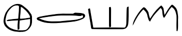	
of the king	ham·me·lekh	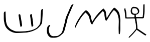	
who	a·sher	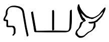	
will reign	yim·lokh	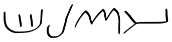	
over them”	a·le·hem	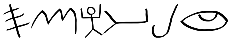	
spoke	vay·yo·mer	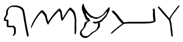	1 Samuel 8:10
So Samuel	she·mu·el	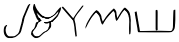	
	et	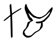	
all	kal	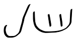	
the words	div·re	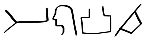	
of the LORD	YHVH	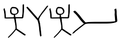	
to	el	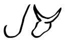	
the people	ha·am	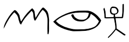	
who were asking him for	hash·sho·a·leem	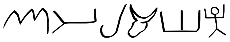	
	me·it·to	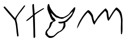	

a king	me·lekh	מלך׃	
He said	vay·yo·mer	ויאמר	1 Samuel 8:11
“ This	zeh	זה	
will be	yih·yeh	יהיה	
the manner	mish·pat	משפט	
of the king	ham·me·lekh	המלך	
who	a·sher	אשר	
will reign	yim·lokh	ימלך	
over you :	a·le·khem	עליכם	
-	et	את	
your sons	be·ne·khem	בניכם	
He will take	yiq·qach	יקח	
and appoint [them]	ve·sam	ושם	
to	lo	לו	
his own chariots	be·mer·kav·to	במרכבתו	
and horses	u·ve·pha·ra·shaw	ובפרשיו	
to run	ve·ra·tsu	ורצו	
in front of	liph·ne	לפני	
his chariots	mer·kav·to	מרכבתו	
He will appoint	ve·la·sum	ולשום	1 Samuel 8:12
some for himself	lo	לו	
as commanders	sa·re	שרי	
of thousands	a·la·pheem	אלפים	
and of	ve·sa·re	ושרי	
fifties	cha·mish·sheem	חמשים	
and others to plow	ve·la·cha·rosh	ולחרש	
his ground	cha·ree·sho	חרישו	

to reap	ve·liq·tsor	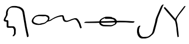	
his harvest	qe·tsee·ro	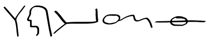	
to make	ve·la·a·so·wt	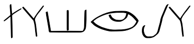	
his weapons	ke·le	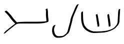	
of war	mil·cham·to	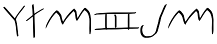	
and to equip	u·khe·le	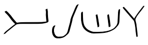	
his chariots	rikh·bo	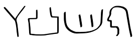	
And	ve·et	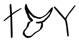	1 Samuel 8:13
your daughters	be·no·w·te·khem	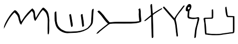	
he will take	yiq·qach	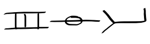	
[to be] perfumers	le·raq·qa·cho·wt	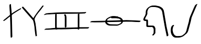	
cooks	u·le·tab·ba·cho·wt	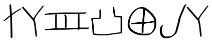	
and bakers	u·le·o·pho·wt	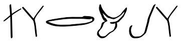	
-	ve·e·ts	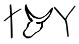	1 Samuel 8:14
of your fields	do·w·te·khem	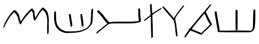	
and	ve·et	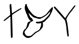	
vineyards	kar·me·khem	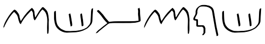	
and olive groves	ve·ze·te·khem	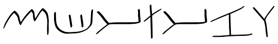	
the best	hat·to·w·veem	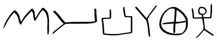	
He will take	yiq·qach	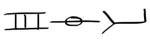	
and give them	ve·na·tan	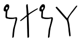	
to his servants	la·a·va·daw	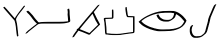	
of your grain	ve·zar·e·khem	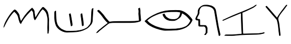	1 Samuel 8:15
and grape harvest	ve·khar·me·khem	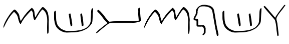	
He will take a tenth	ya·sor	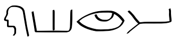	
and give it	ve·na·tan	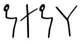	
to his officials	le·sa·ree·saw	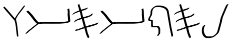	

and servants	ve·la·a·va·daw	𐤅𐤋𐤏𐤁𐤃𐤉𐤅	
And	ve·et	𐤅𐤀𐤕	1 Samuel 8:16
your menservants	av·de·khem	𐤏𐤁𐤃𐤉𐤊𐤌	
and	ve·et	𐤅𐤀𐤕	
maidservants	shiph·cho·w·te·khem	𐤔𐤐𐤇𐤅𐤕𐤉𐤊𐤌	
and	ve·et	𐤅𐤀𐤕	
cattle	ba·chu·re·khem	𐤁𐤇𐤅𐤓𐤉𐤊𐤌	
your best	hat·to·w·veem	𐤄𐤈𐤅𐤁𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
and donkeys	cha·mo·w·re·khem	𐤇𐤌𐤅𐤓𐤉𐤊𐤌	
he will take	yiq·qach	𐤉𐤒𐤇	
and put [them]	ve·a·sah	𐤅𐤏𐤔𐤄	
to his own use	lim·lakh·to	𐤋𐤌𐤋𐤀𐤊𐤕𐤅	
of your flocks	tso·ne·khem	𐤑𐤀𐤍𐤊𐤌	1 Samuel 8:17
He will take a tenth	ya·sor	𐤉𐤏𐤔𐤓	
and you yourselves	ve·at·tem	𐤅𐤀𐤕𐤌	
will become	tih·yu	𐤕𐤄𐤉𐤅	
his	lo	𐤋𐤅	
slaves	la·a·va·deem	𐤋𐤏𐤁𐤃𐤉𐤌	
you will beg	u·ze·aq·tem	𐤅𐤆𐤏𐤒𐤕𐤌	1 Samuel 8:18
day comes	bay·yo·wm	𐤁𐤉𐤅𐤌	
When that	ha·hu	𐤄𐤄𐤅𐤀	
for relief from	mil·liph·ne	𐤌𐤋𐤐𐤍𐤉	
the king	mal·ke·khem	𐤌𐤋𐤊𐤊𐤌	
-	a·sher	𐤀𐤔𐤓	
you have chosen	be·char·tem	𐤁𐤇𐤓𐤕𐤌	
	la·khem	𐤋𐤊𐤌	

will not	ve·lo	𐤅𐤋𐤀	
answer you	ya·a·neh	𐤉𐤏𐤍𐤄	
but the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et·khem	𐤀𐤕𐤊𐤌	
day”	bay·yo·wm	𐤁𐤉𐤅𐤌	
on that	ha·hu	𐤄𐤄𐤅𐤀	
refused	vay·ma·a·nu	𐤅𐤉𐤌𐤀𐤍𐤅	1 Samuel 8:19
Nevertheless the people	ha·am	𐤄𐤏𐤌	
to listen	lish·mo·a	𐤋𐤔𐤌𐤏	
	be·qo·wl	𐤁𐤒𐤅𐤋	
to Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
they said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
“ No ! ”	lo	𐤋𐤀	
	kee	𐤊𐤉	
	im	𐤀𐤌	
a king	me·lekh	𐤌𐤋𐤊	
“ We must have	yih·yeh	𐤉𐤄𐤉𐤄	
over us	a·le·nu	𐤏𐤋𐤉𐤍𐤅	
be	ve·ha·yee·nu	𐤅𐤄𐤉𐤉𐤍𐤅	1 Samuel 8:20
	gam	𐤂𐤌	
Then we will	a·nach·nu	𐤀𐤍𐤇𐤍𐤅	
like all	ke·khal	𐤊𐤊𐤋	
the other nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
to judge us	u·she·pha·ta·nu	𐤅𐤔𐤐𐤈𐤍𐤅	
with a king	mal·ke·nu	𐤌𐤋𐤊𐤍𐤅	
to go out	ve·ya·tsa	𐤅𐤉𐤑𐤀	
before us	le·pha·ne·nu	𐤋𐤐𐤍𐤉𐤍𐤅	

and to fight	ve·nil·cham	𐤅𐤍𐤋𐤇𐤌	
-	et	𐤀𐤕	
our battles”	mil·cha·mo·te·nu	𐤌𐤋𐤇𐤌𐤕𐤍𐤅	
listened	vay·yish·ma	𐤅𐤉𐤔𐤌𐤏	1 Samuel 8:21
Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
-	et	𐤀𐤕	
to all	kal	𐤊𐤋	
the words	div·re	𐤃𐤁𐤓𐤉	
of the people	ha·am	𐤄𐤏𐤌	
and repeated them	vay·dab·be·rem	𐤅𐤉𐤃𐤁𐤓𐤌	
in the hearing	be·a·ze·ne	𐤁𐤀𐤆𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 8:22
the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
“ Listen	she·ma	𐤔𐤌𐤏	
to their voice ”	be·qo·w·lam	𐤁𐤒𐤅𐤋𐤌	
“ Appoint	ve·him·lakh·ta	𐤅𐤄𐤌𐤋𐤊𐤕	
for them”	la·hem	𐤋𐤄𐤌	
a king	me·lekh	𐤌𐤋𐤊	
told	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
Then Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
	el	𐤀𐤋	
the men	an·she	𐤀𐤍𐤔𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
must go back	le·khu	𐤋𐤊𐤅	

“ Everyone	eesh	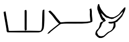	
to his city”	le·ee·ro	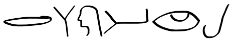	
Now there was	vay·hee	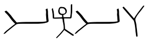	1 Samuel 9:1
	eesh	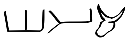	
a Benjamite	mib·bin	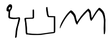	
	ya·mīn		
whose name	u·she·mo		
was Kish	qeesh	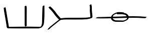	
son	ben		
of Abiel	a·vee·el	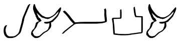	
the son	ben		
of Zeror	tse·ro·wr		
the son	ben		
of Becorath	be·kho·w·rat		
the son	ben		
of Aphiah	a·phee·ach	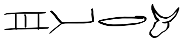	
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-	eesh	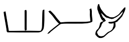	
of Benjamin	ye·mee·nee	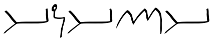	
a powerful man	gib·bo·wr		
	cha·yil	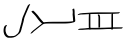	
And	ve·lo		1 Samuel 9:2
he had	ha·yah	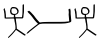	
a son	ben		
named	u·she·mo		
Saul	sha·ul		
choice	ba·chur	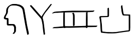	

and handsome	va·to·wv		
without equal	ve·en		
	eesh	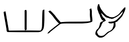	
the Israelites	mib·be·ne	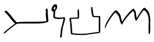	
—	yis·ra·el	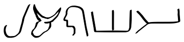	
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among	mim·men·nu	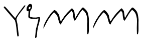	
a head	mish·shikh·mo	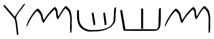	
	va·ma·lah		
taller	ga·vo·ah	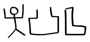	
than any	mik·kal		
of the people	ha·am		
wandered off	vat·to·vad·nah		1 Samuel 9:3
One day the donkeys	ha·a·to·no·wt		
Kish	le·qeesh	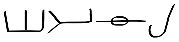	
father	a·vee	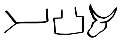	
of Saul’s	sha·ul		
said	vay·yo·mer		
and Kish	qeesh	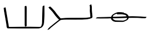	
to	el		
Saul	sha·ul		
his son	be·no	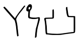	
“ Take	qach	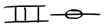	
	na		
-	it·te·kha		
-	et		
one	a·chad	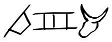	

of the servants	me·han·ne·a·reem		
	ve·qum	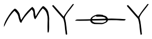	
and go	lekh	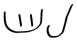	
look for	baq·qesh	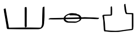	
-	et		
the donkeys”	ha·a·to·not		
So [Saul] passed	vay·ya·a·vor		1 Samuel 9:4
through the hill country	be·har		
of Ephraim	eph·ra·yim		
[He and the servant] went	vay·ya·a·vor		
and then through the land	be·e·rets		
of Shalishah	sha·li·shah	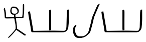	
but did not	ve·lo		
find [the donkeys]	ma·tsa·u		
Then they went	vay·ya·av·ru		
through the region	ve·e·rets		
of Shaalim	sha·a·leem	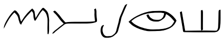	
but [they were] not [there]	va·a·yin		
	vay·ya·a·vor		
through the land	be·e·rets		
of Benjamin	ye·mee·nee	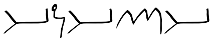	
and still they did not	ve·lo		
find them	ma·tsa·u		
When they	hem·mah		1 Samuel 9:5
reached	ba·u		
the land	be·e·rets		

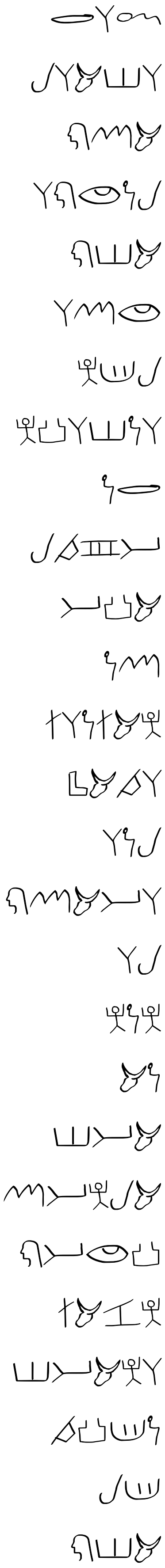

of Zuph	tsuph	
Saul	ve·sha·ul	
said	a·mar	
to his servant	le·na·a·ro	
-	a·sher	
-	im·mo	
“ Come	le·khah	
let us go back	ve·na·shu·vah	
or	pen	
will stop [worrying]	yech·dal	
my father	a·vee	
about	min	
the donkeys	ha·a·to·no·wt	
and start worrying	ve·da·ag	
about us”	la·nu	
said the servant	vay·yo·mer	1 Samuel 9:6
	lo	
“ Look ”	hin·neh	
	na	
there is a man	eesh	
of God	e·lo·heem	
city	ba·eer	
“ in this	haz·zot	
who	ve·ha·eesh	
is highly respected	nikh·bad	
everything	kol	
-	a·sher	

he says	ye·dab·ber	
surely	bo·w	
comes to pass	ya·vo·w	
now	at·tah	
Let us go	ne·la·khah	
there	sham	
Perhaps	u·lay	
he will tell	yag·geed	
us	la·nu	
-	et	
way	dar·ke·nu	
which	a·sher	
to go	ha·lakh·nu	
”	a·le·ha	
replied	vay·yo·mer	1 Samuel 9:7
Saul	sha·ul	
-	le·na·a·ro	
“ If	ve·hin·neh	
we do go ”	ne·lekh	
“ what	u·mah	
can we give	na·vee	
the man ?	la·eesh	
For	kee	
the bread	hal·le·chem	
is gone	a·zal	
in our packs	mik·ke·le·nu	
gift	u·te·shu·rah	

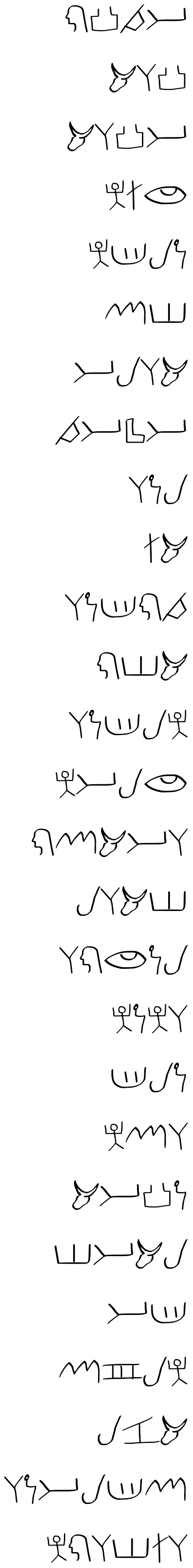

and there is no	en		
to take	le·ha·vee	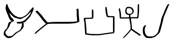	
to the man	le·eesh		
of God	ha·e·lo·heem		
What	mah	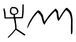	
do we have ?”	it·ta·nu		
again	vay·yo·seph		1 Samuel 9:8
The servant	han·na·ar		
answered	la·a·no·wt		
-	et		
[him]	sha·ul		
he said	vay·yo·mer		
“ Look ”	hin·neh		
“ I have here	nim·tsa		
in my hand	ve·ya·dee	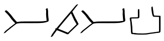	
a quarter	re·va	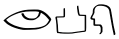	
shekel	she·qel	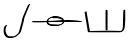	
of silver	ka·seph		
I will give	ve·na·tat·tee	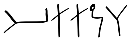	
it to the man	le·eesh		
of God	ha·e·lo·heem		
and he will tell	ve·hig·geed		
us	la·nu		
-	et		
our way”	dar·ke·nu		
(Formerly	le·pha·neem	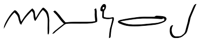	1 Samuel 9:9
in Israel	be·yis·ra·el	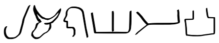	

	koh	
would say	a·mar	
a man	ha·eesh	
on his way	be·lekh·to	
to inquire	lid·ro·wosh	
of God	e·lo·heem	
“ Come	le·khu	
let us go	ve·ne·le·khah	
to	ad	
the seer ”	ha·ro·eh	
For	kee	
the prophet	lan·na·vee	
of today	hay·yo·wm	
called	yiq·qa·re	
was formerly	le·pha·neem	
the seer)	ha·ro·eh	
said	vay·yo·mer	1 Samuel 9:10
Saul	sha·ul	
to his servant	le·na·a·ro	
“ Good ”	to·wv	
	de·va·re·kha	
“ Come	le·khah	
let us go ”	ne·le·khah	
So they set out	vay·ye·le·khu	
for	el	
the city	ha·eer	
-	a·sher	

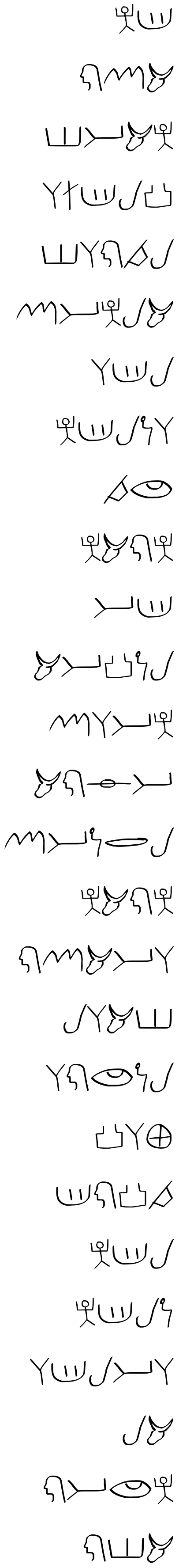

where	sham		
the man	eesh	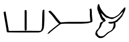	
of God was	ha·e·lo·heem		
And as they	hem·mah		1 Samuel 9:11
were climbing	o·leem	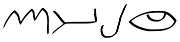	
the hill	be·ma·a·leh		
to the city	ha·eer		
they	ve·hem·mah	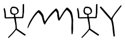	
met	ma·tse·u		
some young women	ne·a·ro·wt		
coming out	yo·tse·o·wt		
to draw	lish·ov		
water	ma·yim	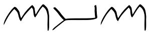	
and asked	vay·yo·me·ru		
	la·hen		
“ Is	ha·yesh	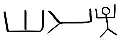	
? ”	ba·zeh	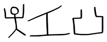	
the seer here	ha·ro·eh		
they answered	vat·ta·a·ne·nah	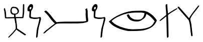	1 Samuel 9:12
-	o·w·tam		
-	vat·to·mar·nah		
he is	yesh	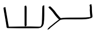	
“ Yes	hin·neh		
ahead of you ”	le·pha·ne·kha	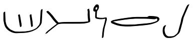	
“ Hurry	ma·her	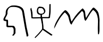	
now	at·tah		
for	kee	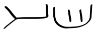	

today	hay·yo·wm	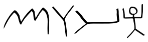	
he has come	ba		
to the city	la·eer		
because	kee	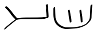	
a sacrifice	ze·vach		
-	hay·yo·wm	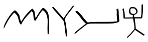	
the people have	la·am		
on the high place	bab·ba·mah	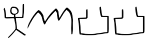	
As soon as you enter	ke·vo·a·khem		1 Samuel 9:13
the city	ha·eer		
	ken	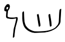	
you will find	tim·tse·un		
him	o·to		
before	be·te·rem		
he goes up	ya·a·leh		
to the high place	hab·ba·ma·tah		
to eat	le·e·khol		
-	kee	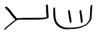	
will not	lo		
eat	yo·khal		
The people	ha·am		
until	ad		
he comes	bo·o		
because	kee	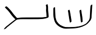	
he	hu		
must bless	ye·va·rekh		
the sacrifice	haz·ze·vach	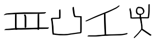	

after that	a·cha·re	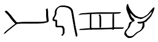	
	khen	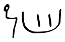	
will eat	yo·khe·lu	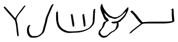	
the guests	haq·qe·ru·eem	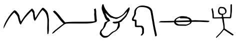	
	ve·at·tah	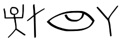	
Go up	a·lu	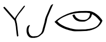	
	kee	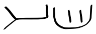	
-	o·to	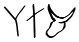	
at once	khe·hay·yo·wm	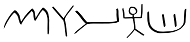	
you will find	tim·tse·un	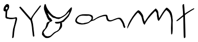	
him"	o·to	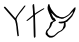	
So Saul and his servant went up	vay·ya·a·lu	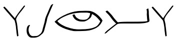	1 Samuel 9:14
toward the city	ha·eer	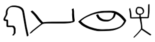	
and as they	hem·mah	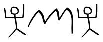	
were entering	ba·eem	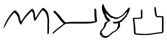	
	be·to·wkh	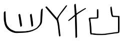	
it	ha·eer	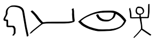	
there was	ve·hin·neh	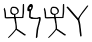	
Samuel	she·mu·el	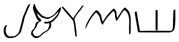	
coming	yo·tse	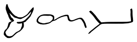	
toward them	liq·ra·tam	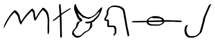	
on his way up	la·a·lo·wt	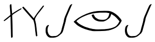	
to the high place	hab·ba·mah	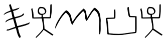	
the LORD	va·YHVH	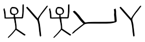	1 Samuel 9:15
had revealed	ga·lah	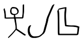	
-	et	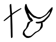	
-	o·zen	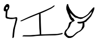	

to Samuel	she·mu·el		
Now on the day	yo·wm		
	e·chad	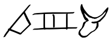	
before	liph·ne		
arrival	vo·w		
Saul's	sha·ul		
	le·mor	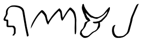	
" At this time	ka·et		1 Samuel 9:16
tomorrow	ma·char	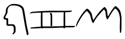	
I will send	esh·lach	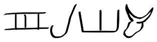	
you	e·le·kha	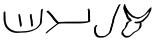	
a man	eesh	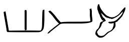	
from the land	me·e·rets		
of Benjamin	bin·ya·min	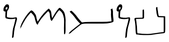	
and you are to anoint him	u·me·shach·to	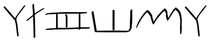	
leader	le·na·geed	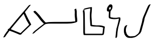	
over	al		
My people	am·mee		
Israel	yis·ra·el	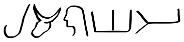	
he will save	ve·ho·wo·shee·a	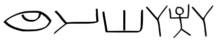	
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them	am·mee		
from the hand	mee·yad	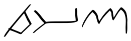	
of the Philistines	pe·lish·teem		
For	kee	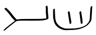	
I have looked upon	ra·ee·tee	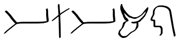	
-	et		

My people	am·mee		
because	kee	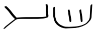	
has come	ba·ah		
their cry	tsa·a·qa·to	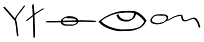	
to Me”	e·lay	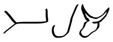	
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saw	ra·ah		
-	et		
Saul	sha·ul		
the LORD	va·YHVH	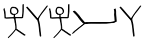	
told him	a·na·hu	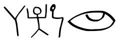	
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is the man	ha·eesh	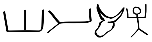	
of whom	a·sher		
I spoke	a·mar·tee		
	e·le·kha	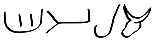	
he	zeh	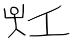	
shall rule	ya·tsor		
over My people”	be·am·mee		
approached	vay·yig·gash	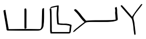	1 Samuel 9:18
Saul	sha·ul		
-	et		
Samuel	she·mu·el		
in	be·to·wkh		
the gateway	hash·sha·ar		
and asked	vay·yo·mer		
tell	hag·gee·dah	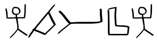	

“ Would you please	na		
me	lee	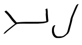	
where	e		
-	zeh	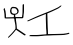	
house [is] ? ”	bet	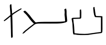	
the seer’s	ha·ro·eh		
replied	vay·ya·an	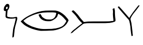	1 Samuel 9:19
Samuel	she·mu·el		
-	et		
-	sha·ul		
	vay·yo·mer		
“ I	a·no·khee		
am the seer ”	ha·ro·eh		
“ Go up	a·leh		
before me	le·pha·nay		
to the high place	hab·ba·mah	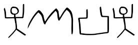	
for you shall eat	va·a·khal·tem	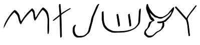	
with me	im·mee		
today	hay·yo·wm	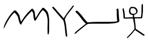	
And when I send you off	ve·shil·lach·tee·kha	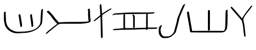	
in the morning	vab·bo·qer	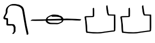	
all	ve·khol		
that is	a·sher		
in your heart	bil·va·ve·kha		
I will tell	ag·geed	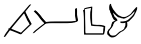	
you	lakh	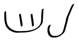	
As for the donkeys	ve·la·a·to·no·wt		1 Samuel 9:20

you lost	ha·o·ve·do·wt	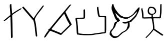	
	le·kha	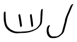	
days	hay·yo·wm	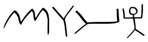	
three	she·lo·shet	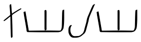	
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do not	al		
worry	ta·sem	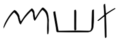	
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-	lib·be·kha	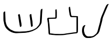	
about them	la·hem		
for	kee	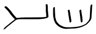	
they have been found	nim·tsa·u		
And upon whom [is]	u·le·mee		
all	kal		
the desire	chem·dat		
of Israel	yis·ra·el	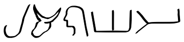	
if not	ha·lo·w		
upon you	le·kha	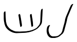	
and all	u·le·khol	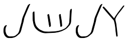	
house ? ”	bet	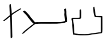	
your father’s	a·vee·kha	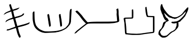	
replied	vay·ya·an	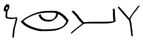	1 Samuel 9:21
Saul	sha·ul		
	vay·yo·mer		
not	ha·lo·w		
	ben		
a Benjamite	ye·mee·nee	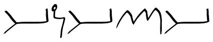	

“ Am I	a·no·khee	
from the smallest	miq·qa·tan·nē	
tribe	shiv·te	
of Israel	yis·ra·el	
and is not my clan	u·mish·pach·tee	
the least	hats·tse·i·rah	
of all	mik·kal	
the clans	mish·pe·cho·wt	
- ?	shiv·te	
of Benjamin	vin·ya·min	
So why	ve·lam·mah	
would you say	dib·bar·ta	
to me ?”	e·lay	
such a thing	kad·da·var	
	haz·zeh	
took	vay·yiq·qach	1 Samuel 9:22
Then Samuel	she·mu·el	
-	et	
Saul	sha·ul	
and	ve·et	
his servant	na·a·ro	
brought them	vay·vee·em	
into the hall	lish·ka·tah	
and seated	vay·yit·ten	
them	la·hem	
in the place	ma·qo·wm	
of honor	be·rosh	

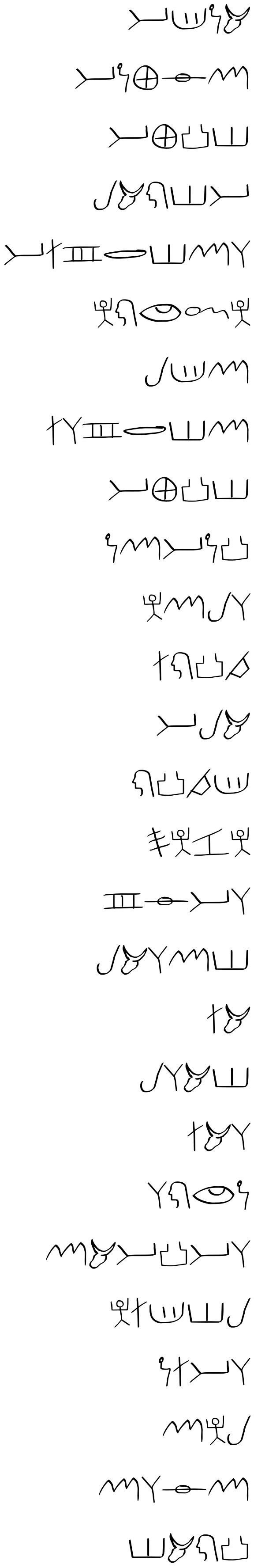

among those who were invited	haq·qe·ru·eem		
—	ve·hem·mah	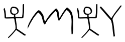	
about thirty	kish·lo·sheem	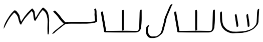	
in all	eesh	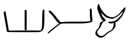	
said	vay·yo·mer		1 Samuel 9:23
And Samuel	she·mu·el		
to the cook	lat·tab·bach	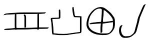	
“ Bring	te·nah		
-	et		
the portion	ham·ma·nah		
-	a·sher		
I gave	na·tat·tee		
you	lakh	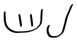	
-	a·sher		
and told	a·mar·tee		
	e·le·kha	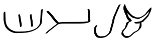	
you to set	seem	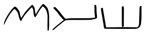	
-	o·tah		
aside”	im·makh		
picked up	vay·ya·rem	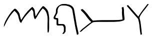	1 Samuel 9:24
So the cook	hat·tab·bach		
-	et		
the leg	hash·sho·wq		
and what was attached to it	ve·he·a·le·ha		
and set [it]	vay·ya·sem		
before	liph·ne		
Saul	sha·ul		

Then Samuel said	vay·yo·mer		
“ Here is	hin·neh		
what was kept back	han·nish·ar		
[It] was set apart	seem	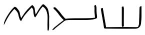	
for you	le·pha·ne·kha	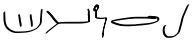	
Eat	e·khol		
for	kee	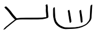	
for this occasion	lam·mo·w·ed		
it has been kept	sha·mur		
for you	le·kha	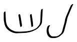	
from the time I said	le·mor		
the people ’”	ha·am		
‘ I have invited	qa·ra·tee		
dined	vay·yo·khal		
So Saul	sha·ul		
with	im		
Samuel	she·mu·el		
day	bay·yo·wm	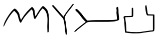	
that	ha·hu		
And after they had come down	vay·ye·re·du		1 Samuel 9:25
from the high place	me·hab·ba·mah		
into the city	ha·eer		
Samuel spoke	vay·dab·ber	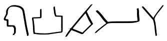	
with	im		
Saul	sha·ul		
on	al		
the roof of his house	hag·gag	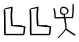	

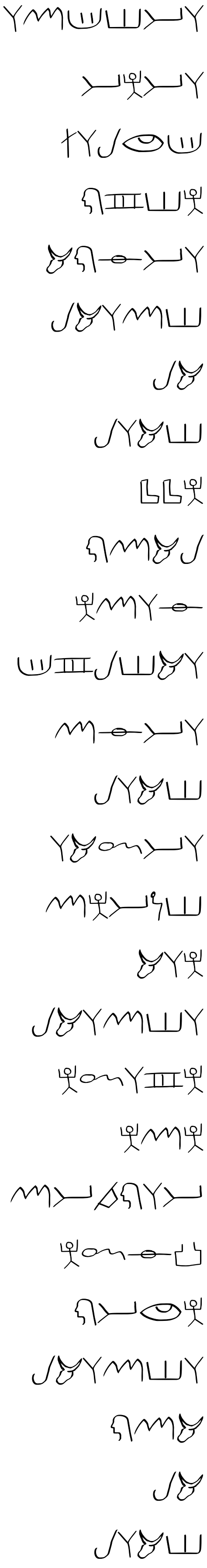

They got up early in the morning	vay·yash·ki·mu	1 Samuel 9:26
	vay·hee	
and just before	ka·a·lo·wt	
dawn	hash·sha·char	
called	vay·yiq·ra	
Samuel	she·mu·el	
to	el	
Saul	sha·ul	
on the roof	hag·gag	
	le·mor	
“ Get ready	qu·mah	
and I will send you on your way ! ”	va·a·shal·le·che·ka	
arose	vay·ya·qam	
So Saul	sha·ul	
went	vay·ye·tse·u	
and both	she·ne·hem	
he	hu	
and Samuel	u·she·mu·el	
outside together	ha·chu·tsah	
As they	hem·mah	1 Samuel 9:27
were going down	yo·wr·deem	
to the edge	biq·tseh	
of the city	ha·eer	
Samuel	u·she·mu·el	
said	a·mar	
to	el	
Saul	sha·ul	

“ Tell	e·mor		
the servant	lan·na·ar		
to go on	ve·ya·a·vor		
ahead of us	le·pha·ne·nu	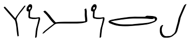	
So [the servant] went on	vay·ya·a·vor		
but you	ve·at·tah		
stay	a·mod	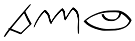	
for a while	kay·yo·wm	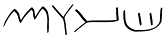	
and I will reveal to you	ve·ash·mee·a·kha	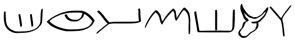	
-	et		
the word	de·var		
of God ”	e·lo·heem	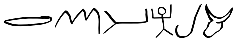	
took	vay·yiq·qach	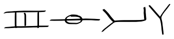	1 Samuel 10:1
Then Samuel	she·mu·el		
-	et		
a flask	pakh		
of oil	hash·she·men	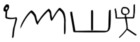	
poured it	vay·yi·tsoq		
on	al		
Saul’s head	ro·sho		
kissed him	vay·yish·sha·qe·hu	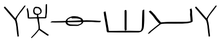	
and said	vay·yo·mer		
“ Has not	ha·lo·w		
	kee	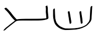	
anointed you	me·sha·cha·kha	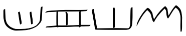	
the LORD	YHVH		
over	al		

His inheritance ?	na·cha·la·to	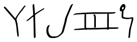	
ruler	le·na·geed	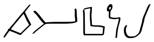	
When you leave	be·lekh·te·kha		1 Samuel 10:2
today	hay·yo·wm	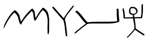	
me	me·im·ma·dee		
you will find	u·ma·tsa·ta		
two	she·ne	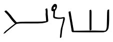	
men	a·na·sheem	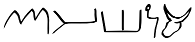	
at	im		
tomb	qe·vu·rat		
Rachel’s	ra·chel	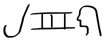	
on the border	big·vul		
of Benjamin	bin·ya·min	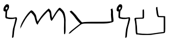	
in Zelzah	be·tsel·tsach		
They will say	ve·a·me·ru		
to you	e·le·kha	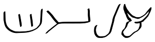	
have been found	nim·tse·u		
‘ The donkeys	ha·a·to·no·wt		
-	a·sher		
you seek	ha·lakh·ta	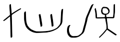	
	le·vaq·qesh	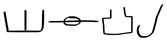	
and now	ve·hin·neh		
has stopped	na·tash		
your father	a·vee·kha	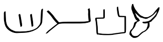	
-	et		
worrying about	div·re		
the donkeys	ha·a·to·no·wt		

and started worrying	ve·da·ag		
about you	la·khem		
asking	le·mor		
“ What	mah	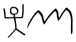	
should I do	e·e·seh		
about my son ?”’	liv·nee		
Then you will go	ve·cha·laph·ta	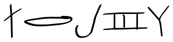	1 Samuel 10:3
from there	mish·sham		
on	va·ha·le·ah		
until you come	u·va·ta		
to	ad		
the Oak	e·lo·wn	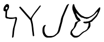	
of Tabor	ta·vo·wr		
will meet you	u·me·tsa·u·kha		
there	sham		
Three	she·lo·shah	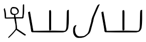	
men	a·na·sheem	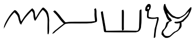	
going up	o·leem	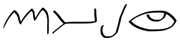	
to	el		
God	ha·e·lo·heem		
	bet	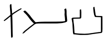	
at Bethel	el		
one	e·chad	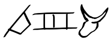	
carrying	no·se		
three	she·lo·shah	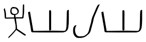	
young goats	ge·da·yeem	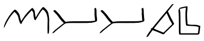	
another	ve·e·chad		

carrying	no·se		
three	she·lo·shet	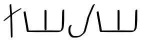	
loaves	kik·ke·ro·wt		
of bread	le·chem	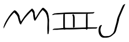	
and another	ve·e·chad	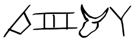	
carrying	no·se		
a skin	ne·vel		
of wine	ya·yin	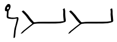	
They will greet you	ve·sha·a·lu		1 Samuel 10:4
	le·kha	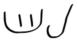	
	le·sha·lo·wm	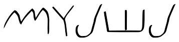	
and give	ve·na·te·nu	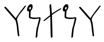	
you	le·kha	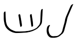	
two	she·te	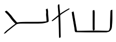	
[loaves] of bread	le·chem	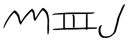	
which you will accept	ve·la·qach·ta	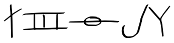	
from their hands	mee·ya·dam	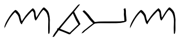	
After	a·char	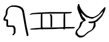	1 Samuel 10:5
that	ken	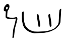	
you will come	ta·vo·w		
to Gibeah	giv·at	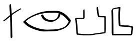	
of God	ha·e·lo·heem		
where	a·sher		
	sham	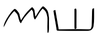	
[have] an outpost	ne·tsi·ve	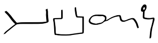	
the Philistines	phe·lish·teem		
	vee·hee	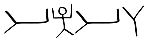	

As you approach	khe·vo·a·kha		
	sham	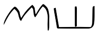	
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you will meet	u·pha·ga·ta	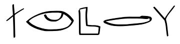	
a group	che·vel	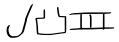	
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coming down	yo·re·deem		
from the high place	me·hab·ba·mah	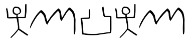	
preceded	ve·liph·ne·hem	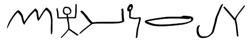	
by harps	ne·vel	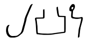	
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flutes	ve·cha·leel	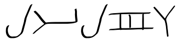	
and lyres	ve·khin·no·wr	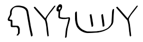	
and they	ve·hem·mah	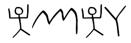	
will be prophesying	mit·nab·be·eem		
will rush	ve·tsa·le·chah	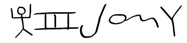	1 Samuel 10:6
upon you	a·le·kha	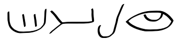	
Then the Spirit	ru·ach		
of the LORD	YHVH		
and you will prophesy	ve·hit·nab·bee·ta		
with them	im·mam		
and you will be transformed	ve·neh·pakh·ta		
person	le·eesh		
into a different	a·cher	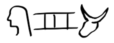	
-	ve·ha·yah	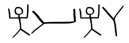	1 Samuel 10:7
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have come	te·vo·ˀɛ·nah		

signs	ha·o·to·wt	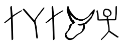	
these	ha·el·leh	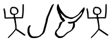	
	lakh	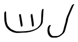	
do	a·seh	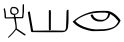	
	le·kha	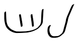	
as the occasion	a·sher	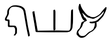	
demands	tim·tsa	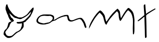	
	ya·de·kha	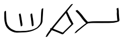	
for	kee	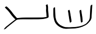	
God [is]	ha·e·lo·heem	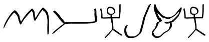	
with you	im·makh	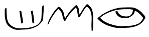	
And you shall go	ve·ya·rad·ta	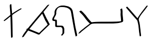	1 Samuel 10:8
before me	le·pha·nay	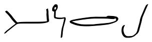	
to Gilgal	hag·gil·gal	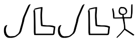	
and surely	ve·hin·neh	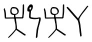	
I	a·no·khee	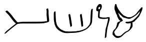	
will come	yo·red	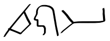	
to you	e·le·kha	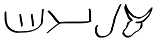	
to offer	le·ha·a·lo·wt	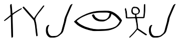	
burnt offerings	o·lo·wt	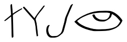	
and to sacrifice	liz·bo·ach	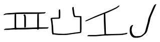	
	ziv·che	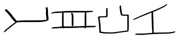	
peace offerings	she·la·meem	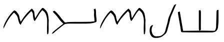	
seven	shiv·at	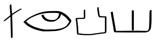	
days	ya·meem	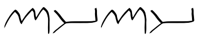	
Wait	to·w·chel	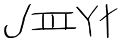	
until	ad	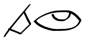	

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to you	e·le·kha	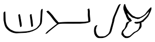	
and show	ve·ho·w·da·tee		
you	le·kha	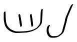	
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what	a·sher		
you are to do”	ta·a·seh		
-	ve·ha·yah	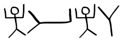	1 Samuel 10:9
As Saul turned	ke·haph·no·to		
	shikh·mo		
to leave	la·le·khet	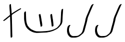	
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changed	vay·ya·ha·phakh		
[Saul’s]	lo		
God	e·lo·heem		
heart	lev	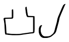	
	a·cher	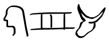	
came to pass	vay·ya·vo·u	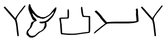	
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the signs	ha·o·to·wt		
	ha·el·leh		
day	bay·yo·wm	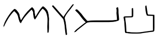	
that	ha·hu		
When Saul and his servant arrived	vay·ya·vo·u	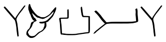	1 Samuel 10:10
	sham		
at Gibeah	hag·giv·a·tah	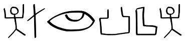	

	ve·hin·neh		
a group	che·vel	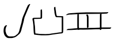	
of prophets	ne·vi·eem	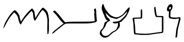	
met him	liq·ra·to	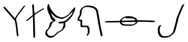	
rushed	vat·tits·lach		
upon him	a·law	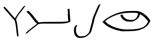	
Then the Spirit	ru·ach		
of God	e·lo·heem		
and he prophesied	vay·yit·nab·be	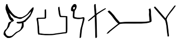	
along with them	be·to·w·kham	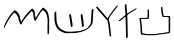	
-	vay·hee	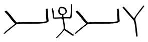	1 Samuel 10:11
All those	kal		
known [Saul]	yo·wd·o		
who had formerly	me·it·te·mo·wl		
	shil·sho·wm		
and saw him	vay·yir·u		
	ve·hin·neh		
with	im		
the prophets	ne·vi·eem	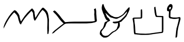	
prophesying	nib·ba	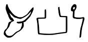	
asked	vay·yo·mer		
	ha·am		
one	eesh	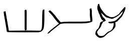	
	el		
another	re·e·hu		
“ What	mah		
	zeh	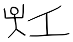	

has happened	ha·yah	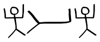	
to the son	le·ven	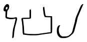	
of Kish ?	qeesh	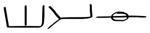	
also	ha·gam		
Is Saul	sha·ul		
among the prophets ? ”	ban·ne·vee·eem	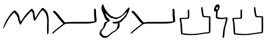	
replied	vay·ya·an	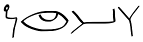	1 Samuel 10:12
Then a man	eesh	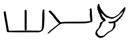	
who lived there	mish·sham		
	vay·yo·mer		
“ And who	u·mee		
is their father ?”	a·vee·hem	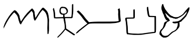	
So	al		
the saying	ken	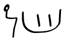	
became	ha·ye·tah	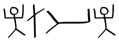	
a proverb :	le·ma·shal		
also	ha·gam		
“ Is Saul	sha·ul		
among the prophets ? ”	ban·ne·vi·eem		
And when Saul had finished	vay·khal	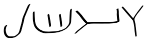	1 Samuel 10:13
prophesying	me·hit·nab·bo·wt	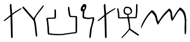	
he went up	vay·ya·vo	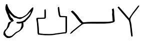	
to the high place	hab·ba·mah	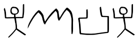	
asked	vay·yo·mer		1 Samuel 10:14
uncle	do·wd		
Now Saul’s	sha·ul		

him	e·law	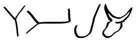	
and	ve·el		
his servant	na·a·ro		
“ Where	an		
did you go ?”	ha·lakh·tem		
Saul replied	vay·yo·mer		
“ To look for	le·vaq·qesh	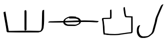	
-	et		
the donkeys ”	ha·a·to·no·wt		
“ When we saw	van·nir·eh		
	khee	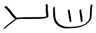	
they were not to be found	a·yin	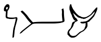	
we went	van·na·vo·w		
to	el		
Samuel”	she·mu·el		
asked	vay·yo·mer		1 Samuel 10:15
uncle	do·wd		
Saul’s	sha·ul		
“ Tell	hag·gee·dah	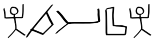	
-	na		
me ”	lee	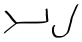	
“ what	mah	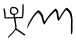	
say to you ?”	a·mar		
	la·khem		
did Samuel	she·mu·el		
replied	vay·yo·mer		1 Samuel 10:16
And Saul	sha·ul		

	el	
-	do·w·do	
“ He assured	hag·ged	
	hig·geed	
us	la·nu	
that	kee	
had been found ”	nim·tse·u	
the donkeys	ha·a·to·no·wt	
-	ve·et	
about	de·var	
the kingship	ham·me·lu·khah	
But Saul did not	lo	
tell	hig·geed	
[his uncle]	lo	
what	a·sher	
had said	a·mar	
Samuel	she·mu·el	
summoned	vay·yats·eq	1 Samuel 10:17
After this, Samuel	she·mu·el	
-	et	
the people	ha·am	
to	el	
the LORD	YHVH	
at Mizpah	ham·mits·pah	
and said	vay·yo·mer	1 Samuel 10:18
to	el	
the Israelites	be·ne	

	yis·ra·ʾēl ph	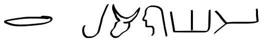	
“ This is what	koh	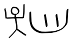	
says :	a·mar	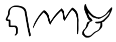	
the LORD	YHVH	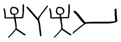	
the God	e·lo·he	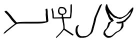	
of Israel	yis·ra·el	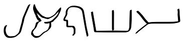	
‘ I	a·no·khee	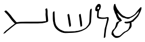	
brought	he·e·le·tee	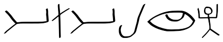	
-	et	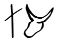	
Israel	yis·ra·el	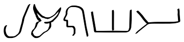	
up out of Egypt	mim·mits·ra·yim	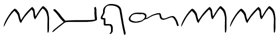	
and I rescued	va·ats·tseel	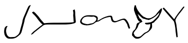	
you	et·khem	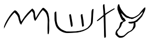	
from the hands	mee·yad	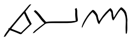	
of the Egyptians	mits·ra·yim	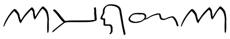	
	u·mee·yad	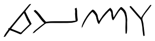	
and of all	kal	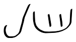	
the kingdoms	ham·mam·la·kho·wt	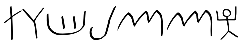	
that oppressed you’	hal·lo·cha·tseem	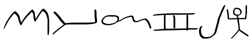	
-	et·khem	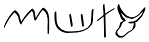	
you	ve·at·tem	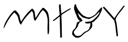	1 Samuel 10:19
But today	hay·yo·wm	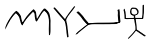	
have rejected	me·as·tem	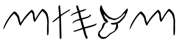	
-	et	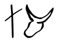	
your God	e·lo·he·khem	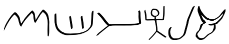	
who	a·sher	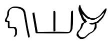	
	hu	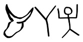	

saves	mo·wo·shee·a	מושיע	
you	la·khem	לכם	
from all	mik·kal	מכל	
your troubles	ra·o·w·te·khem	רעותיכם	
and afflictions	ve·tsa·ro·te·khem	וצרתיכם	
and you have said	vat·to·me·ru	ותאמרו	
to Him	lo	לו	
‘ No	kee	כי	
a king	me·lekh	מלך	
set	ta·seem	תשים	
over us’	a·le·nu	עלינו	
Now therefore	ve·at·tah	ועתה	
present yourselves	hit·yats·tse·vu	התיצבו	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
by your tribes	le·shiv·te·khem	לשבטיכם	
and clans”	u·le·al·phe·khem	ולאלפיכם	
come forward	vay·yaq·rev	ויקרב	1 Samuel 10:20
Thus Samuel	she·mu·el	שמואל	
-	et	את	
had all	kal	כל	
the tribes	shiv·te	שבטי	
of Israel	yis·ra·el	ישראל	
was selected	vay·yil·la·khed	וילכד	
and the tribe	she·vet	שבט	
of Benjamin	bin·ya·min	בנימן	
come forward	vay·yaq·rev	ויקרב	1 Samuel 10:21

-	et		
Then he had the tribe	she·vet	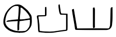	
of Benjamin	bin·ya·min	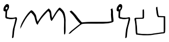	
by its clans	le·mish·pach·to		
was selected	vat·til·la·khed	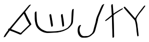	
and the clan	mish·pa·chat	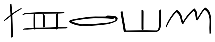	
of Matri	ham·mat·ree		
was selected	vay·yil·la·khed	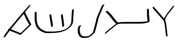	
Finally, Saul	sha·ul		
son	ben		
of Kish	qeesh	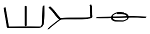	
But when they looked for him	vay·vaq·shu·hu	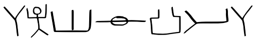	
they could not	ve·lo		
find him	nim·tsa		
they inquired	vay·yish·a·lu		1 Samuel 10:22
So again	o·wd		
of the LORD	ba·YHVH	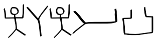	
come	ha·va		
yet ? ”	o·wd		
here	ha·lom	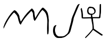	
“ Has the man	ʾī·shs	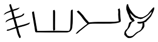	
replied	vay·yo·mer		
And the LORD	YHVH		
“ Behold	hin·neh		
himself	hu		
he has hidden	nech·ba	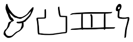	
among	el		

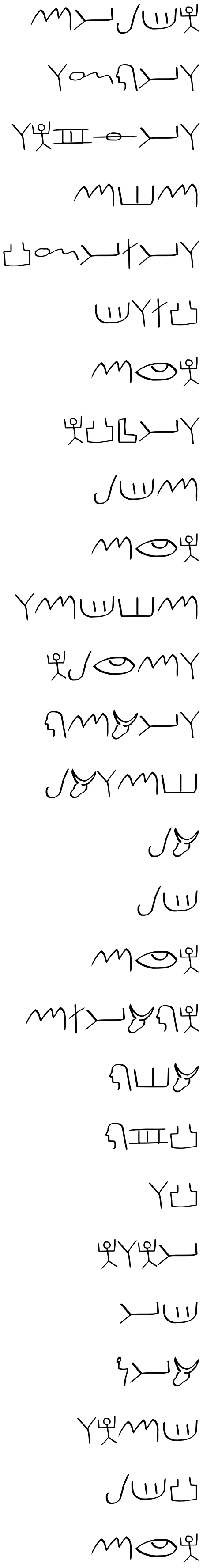

the baggage”	hak·ke·leem	
So they ran	vay·ya·ru·tsu	1 Samuel 10:23
and brought [Saul]	vay·yiq·qa·chu·hu	
-	mish·sham	
and when he stood	vay·yit·yats·tsev	
among	be·to·wkh	
the people	ha·am	
taller	vay·yig·bah	
than any	mik·kal	
of the others	ha·am	
he was a head	mish·shikh·mo	
	va·ma·e·lah	
said	vay·yo·mer	1 Samuel 10:24
Samuel	she·mu·el	
to	el	
all	kal	
the people	ha·am	
“ Do you see	har·re·ee·tem	
the one	a·sher	
has chosen	ba·char	
?	bo	
the LORD	YHVH	
	kee	
[There is] no one	en	
like him	ka·mo·hu	
among all	be·khal	
the people”	ha·am	

shouted	vay·ya·ri·u		
And all	khal	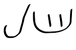	
the people	ha·am		
	vay·yo·me·ru		
“ Long live	ye·chee	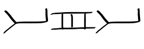	
the king !”	ham·me·lekh	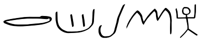	
explained	vay·dab·ber	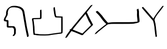	1 Samuel 10:25
Then Samuel	she·mu·el		
to	el		
the people	ha·am		
-	et		
the rights	mish·pat	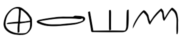	
of kingship	ham·me·lu·khah	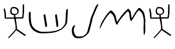	
He wrote them	vay·yikh·tov		
on a scroll	bas·se·pher		
and laid [it] up	vay·yan·nach	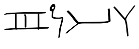	
before	liph·ne		
the LORD	YHVH	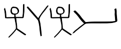	
away	vay·shal·lach		
And Samuel	she·mu·el		
-	et		
sent all	kal	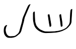	
the people	ha·am		
each	eesh	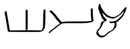	
to his own home	le·ve·to	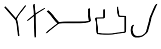	
also	ve·gam		1 Samuel 10:26
Saul	sha·ul		

went	ha·lakh	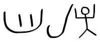	
to his home	le·ve·to	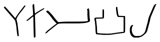	
in Gibeah	giv·a·tah	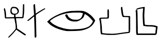	
went	vay·ye·le·khu	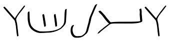	
with him	im·mo	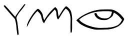	
and the [men] of valor	ha·cha·yil	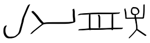	
whose	a·sher	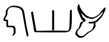	
had touched	na·ga	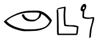	
God	e·lo·heem	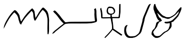	
hearts	be·lib·bam	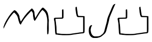	
men	u·ve·ne	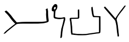	1 Samuel 10:27
But some worthless	ve·lee·ya·al	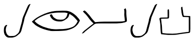	
said	a·me·ru	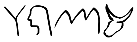	
“ How	mah	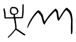	
save us ? ”	yo·shi·e·nu	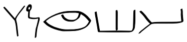	
can this [man]	zeh	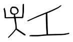	
So they despised him	vay·yiv·zu·hu	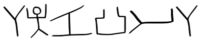	
no	ve·lo	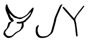	
and brought	he·vee·u	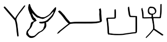	
him	lo	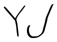	
gifts	min·chah	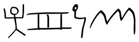	
but [Saul] remained	vay·hee	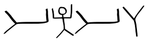	
silent [about it]	ke·ma·cha·reesh	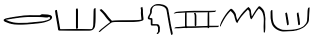	
came up	vay·ya·al	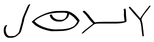	1 Samuel 11:1
Soon Nahash	na·chash	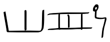	
the Ammonite	ha·am·mo·w·nee	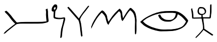	
and laid siege	vay·yi·chan	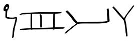	

to	al		
Jabesh-gilead	ya·vesh		
	gil·ad		
said	vay·yo·me·ru		
All	kal		
the men	an·she		
of Jabesh	ya·vesh	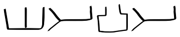	
to	el		
him	na·chash		
“ Make	ke·rat	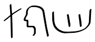	
with us	la·nu		
a treaty	ve·reet	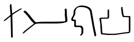	
and we will serve you”	ve·na·av·de·ka	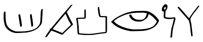	
replied	vay·yo·mer		1 Samuel 11:2
	a·le·hem	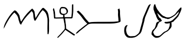	
But Nahash	na·chash	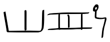	
the Ammonite	ha·am·mo·w·nee		
on one [condition]	be·zot		
“ I will make [a treaty]	ekh·rot		
with you	la·khem		
that I may put out	bin·qo·wr	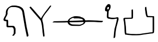	
	la·khem		
everyone’s	kal		
eye	en	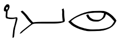	
right	ya·meen		
and bring	ve·sam·tee·ha		
reproach	cher·pah		

upon	al	על	
all	kal	כל	
Israel”	yis·ra·el	ישראל	
replied	vay·yo·me·ru	ויאמרו	1 Samuel 11:3
-	e·law	אליו	
the elders	ziq·ne	זקני	
of Jabesh	ya·vesh	יביש	
“ Hold off	he·reph	הרף	
for	la·nu	לנו	
seven	shiv·at	שבעת	
days ”	ya·meem	ימים	
“ and let us send	ve·nish·le·chah	ונשלחה	
messengers	mal·a·kheem	מלאכים	
throughout	be·khol	בכל	
-	ge·vul	גבול	
Israel	yis·ra·el	ישראל	
If	ve·im	ואם	
[there is] no one	en	אין	
to save	mo·wo·shee·a	מושיע	
us	o·ta·nu	אתנו	
we will surrender	ve·ya·tsa·nu	ויצאנו	
to you”	e·le·kha	אליך	
came	vay·ya·vo·u	ויבאו	1 Samuel 11:4
When the messengers	ham·mal·a·kheem	המלאכים	
to Gibeah	giv·at	גבעת	
of Saul	sha·ul	שאול	
and relayed	vay·dab·be·ru	וידברו	

these words	had·de·va·reem	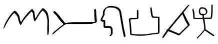	
in the hearing	be·a·ze·ne	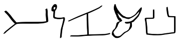	
of the people	ha·am	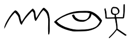	
aloud	vay·yis·u	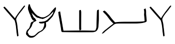	
they all	khal	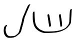	
	ha·am	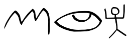	
-	et	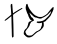	
	qo·w·lam	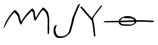	
wept	vay·yiv·ku	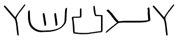	
Just then	ve·hin·neh	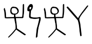	1 Samuel 11:5
Saul	sha·ul	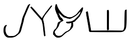	
was returning	ba	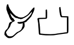	
behind	a·cha·re	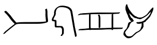	
his oxen	hab·ba·qar	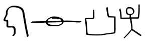	
from	min	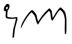	
the field	has·sa·deh	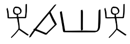	
asked	vay·yo·mer	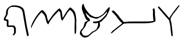	
Saul	sha·ul	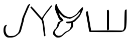	
“ What [troubles]	mah	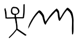	
the people ? ”	la·am	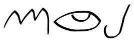	
“ Why	kee	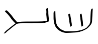	
are they weeping ? ”	yiv·ku	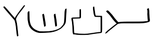	
And they relayed	vay·sap·pe·ru	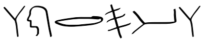	
to him	lo	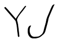	
-	et	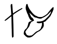	
the words of	div·re	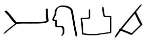	
the men	an·she	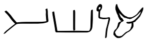	

from Jabesh	ya·vesh	
rushed	vat·tits·lach	1 Samuel 11:6
the Spirit	ru·ach	
of God	e·lo·heem	
upon	al	
him	sha·ul	
When Saul heard	be·sha·me·ʿo	
-	et	
words	had·de·va·reem	
their	ha·el·leh	
and he burned with great anger	vay·yi·char	
	ap·po	
	me·od	
He took	vay·yiq·qach	1 Samuel 11:7
a pair	tse·med	
of oxen	ba·qar	
cut them into pieces	vay·nat·te·che·hu	
and sent [them]	vay·shal·lach	
throughout	be·khal	
the land	ge·vul	
of Israel	yis·ra·el	
by	be·yad	
messengers	ham·mal·a·kheem	
proclaiming	le·mor	
of anyone who	a·sher	
does not	e·nen·nu	
march	yo·tse	

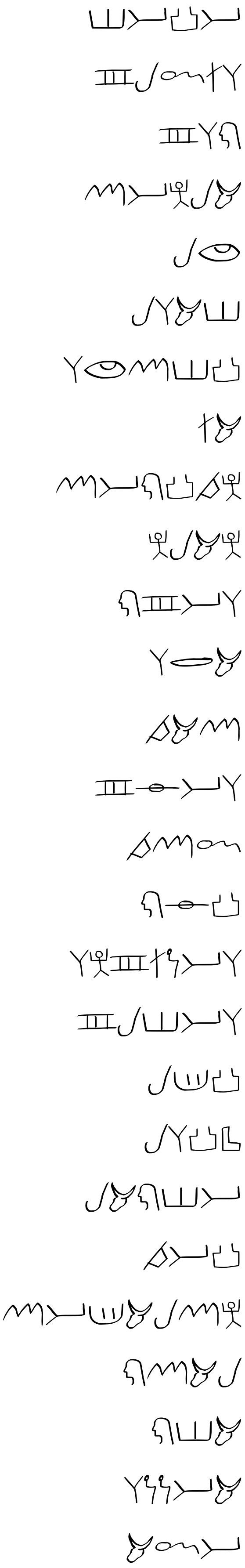

behind	a·cha·re	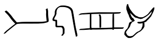	
Saul	sha·ul		
	ve·a·char		
and Samuel”	she·mu·el		
“ This is what	koh	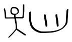	
will be done	ye·a·seh		
to the oxen	liv·qa·ro		
fell	vay·yip·pol	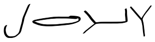	
Then the terror	pa·chad	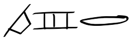	
of the LORD	YHVH		
upon	al		
the people	ha·am		
and they turned out	vay·ye·tse·u		
man	ke·eesh	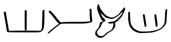	
as one	e·chad	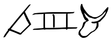	
And when [Saul] numbered them	vay·yiph·qe·dem	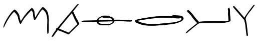	1 Samuel 11:8
at Bezek	be·va·zeq		
there were	vay·yih·yu		
Israelites	ve·ne	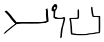	
	yis·ra·el	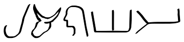	
300,000 {}	she·losh	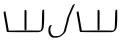	
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	e·leph	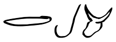	
men	ve·eesh	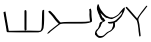	
of Judah	ye·hu·dah	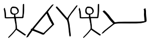	
and 30,000	she·lo·sheem	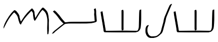	
	a·leph	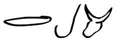	

So they said	vay·yo·me·ru		1 Samuel 11:9
to the messengers	lam·mal·a·kheem		
who had come	hab·ba·eem		
-	koh	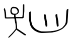	
“ Tell	to·me·run		
the men	le·eesh		
of Jabesh-gilead :	ya·vesh	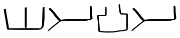	
	gil·ad		
tomorrow	ma·char	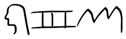	
will be	tih·yeh	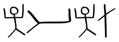	
yours	la·khem		
‘ Deliverance	te·shu·ah		
is hot ’”	be·chom	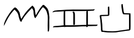	
by the time the sun	hash·sha·mesh		
	vay·ya·vo·u	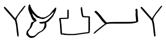	
And when the messengers	ham·mal·a·kheem		
relayed [this]	vay·yag·gee·du	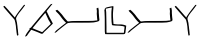	
to the men	le·an·she	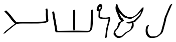	
of Jabesh	ya·vesh	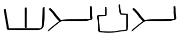	
they rejoiced	vay·yis·ma·chu	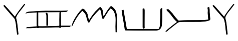	
said [to Nahash]	vay·yo·me·ru		1 Samuel 11:10
Then the men	an·she		
of Jabesh	ya·vesh	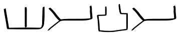	
“ Tomorrow	ma·char	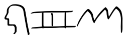	
we will come out	ne·tse		
	a·le·khem	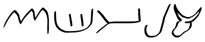	
and you can do	va·a·see·tem	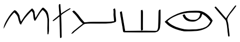	

with us	la·nu	לנו	
whatever	ke·khal	ככל	
seems good	hat·to·wv	הטוב	
to you”	be·e·ne·khem	בעיניכם׃	
-	vay·hee	ויהי	1 Samuel 11:11
The next day	mim·ma·cho·rat	ממחרת	
organized	vay·ya·sem	וישם	
Saul	sha·ul	שאול	
-	et	את	
the troops	ha·am	העם	
into three	she·lo·shah	שלשה	
divisions	ra·sheem	ראשים	
they invaded	vay·ya·vo·u	ויבאו	
	ve·to·wkh	בתוך	
the camp	ham·ma·cha·neh	המחנה	
watch	be·ash·mo·ret	באשמרת	
and during the morning	hab·bo·qer	הבקר	
and slaughtered them	vay·yak·ku	ויכו	
-	et	את	
of the Ammonites	am·mo·wn	עמון	
until	ad	עד	
the hottest part	chom	חם	
of the day	hay·yo·wm	היום	
And	vay·hee	ויהי	
the survivors	han·nish·a·reem	הנשארים	
were so scattered	vay·ya·phu·tsu	ויפצו	
that no	ve·lo	ולא	

were left	nish·a·ru		
of them	vam		
two	she·na·yim	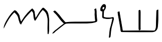	
together	ya·chad	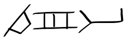	
said	vay·yo·mer		1 Samuel 11:12
Then the people	ha·am		
to	el		
Samuel	she·mu·el		
“ Who	mee	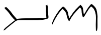	
said	ha·o·mer		
that Saul	sha·ul		
should not reign	yim·lokh		
over us ?	a·le·nu	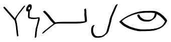	
Bring	te·nu	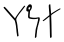	
those men here	ha·a·na·sheem	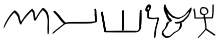	
so we can kill them !”	u·ne·mee·tem	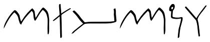	
ordered	vay·yo·mer		1 Samuel 11:13
But Saul	sha·ul		
“ No	lo		
shall be put to death	yu·mat		
one	eesh	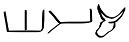	
day	bay·yo·wm	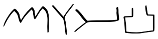	
this	haz·zeh		
for	kee	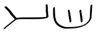	
today	hay·yo·wm	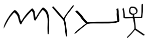	
has worked	a·sah		
the LORD	YHVH		

salvation	te·shu·ah		
in Israel”	be·yis·ra·el	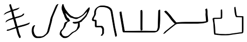	
said	vay·yo·mer		1 Samuel 11:14
Then Samuel	she·mu·el		
to	el		
the people	ha·am		
“ Come	le·khu		
let us go	ve·ne·le·khah	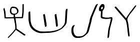	
to Gilgal	hag·gil·gal	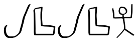	
and renew	u·ne·chad·desh	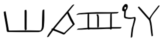	
there”	sham	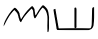	
the kingship	ham·me·lu·khah	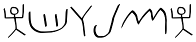	
went	vay·ye·le·khu	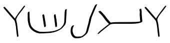	1 Samuel 11:15
So all	khal		
the people	ha·am		
to Gilgal	hag·gil·gal	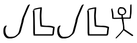	
as king	vay·yam·li·khu	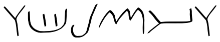	
[and]	sham	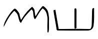	
-	et		
confirmed Saul	sha·ul		
in the presence of	liph·ne		
the LORD	YHVH		
	bag·gil·gal	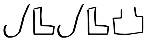	
they sacrificed	vay·yiz·be·chu		
There	sham	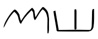	
-	ze·va·cheem	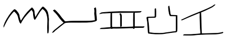	
peace offerings	she·la·meem		

before	liph·ne		
the LORD	YHVH		
rejoiced	vay·yis·mach	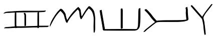	
	sham	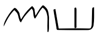	
and Saul	sha·ul		
and all	ve·khal		
	an·she		
the Israelites	yis·ra·el	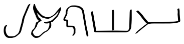	
greatly	ad		
	me·od		
said	vay·yo·mer	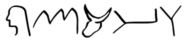	1 Samuel 12:1
Then Samuel	she·mu·el		
to	el		
all	kal	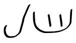	
Israel	yis·ra·el	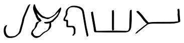	
	hin·neh		
“ I have listened	sha·ma·tee		
to your voice	ve·qo·le·khem	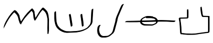	
in all	le·khol		
-	a·sher		
that you have said	a·mar·tem	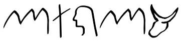	
to me	lee	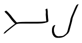	
and I have set	va·am·leekh		
over you	a·le·khem	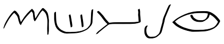	
a king	me·lekh	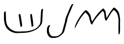	
Now	ve·at·tah		1 Samuel 12:2
here is	hin·neh		

the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
walking	mit·hal·lekh	𐤌𐤕𐤄𐤋𐤊	
before you	liph·ne·khem	𐤋𐤐𐤍𐤉𐤊𐤌	
and I	va·a·nee	𐤅𐤀𐤍𐤉	
am old	za·qan·tee	𐤆𐤒𐤍𐤕𐤉	
and gray	va·sav·tee	𐤅𐤔𐤁𐤕𐤉	
and my sons	u·va·nay	𐤅𐤁𐤍𐤉	
are here	hin·nam	𐤄𐤍𐤌	
with you	it·te·khem	𐤀𐤕𐤊𐤌	
I	va·a·nee	𐤅𐤀𐤍𐤉	
have walked	hit·hal·lakh·tee	𐤄𐤕𐤄𐤋𐤊𐤕𐤉	
before you	liph·ne·khem	𐤋𐤐𐤍𐤉𐤊𐤌	
from my youth	min·ne·u·ray	𐤌𐤍𐤏𐤓𐤉	
until	ad	𐤏𐤃	
day	hay·yo·wm	𐤄𐤉𐤅𐤌	
this	haz·zeh	𐤄𐤆𐤄	
Here I am	hin·nee	𐤄𐤍𐤍𐤉	1 Samuel 12:3
Bear witness	a·nu	𐤏𐤍𐤅	
against me	vee	𐤁𐤉	
before	ne·ged	𐤍𐤂𐤃	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and before	ve·ne·ged	𐤅𐤍𐤂𐤃	
His anointed :	me·shee·cho	𐤌𐤔𐤉𐤇𐤅	
-	et	𐤀𐤕	
ox	sho·wr	𐤔𐤅𐤓	
Whose	mee	𐤌𐤉	
have I taken ?	la·qach·tee	𐤋𐤒𐤇𐤕𐤉	

or donkey	va·cha·mo·wr	𐤅𐤇𐤌𐤅𐤓	
Whom	mee	𐤌𐤉	
	la·qach·tee	𐤋𐤒𐤇𐤕𐤉	
	ve·et	𐤅𐤀𐤕	
From whose	mee	𐤌𐤉	
have I cheated	a·shaq·tee	𐤏𐤔𐤒𐤕𐤉	
-	et	𐤀𐤕	
-	mee	𐤌𐤉	
or oppressed ?	rats·tso·w·tee	𐤓𐤑𐤅𐤕𐤉	
hand	u·mee·yad	𐤅𐤌𐤉𐤃	
	mee	𐤌𐤉	
have I accepted	la·qach·tee	𐤋𐤒𐤇𐤕𐤉	
a bribe	kho·pher	𐤊𐤐𐤓	
and closed	ve·a·leem	𐤅𐤀𐤏𐤋𐤉𐤌	
my eyes	e·nay	𐤏𐤉𐤍𐤉	
- ?	bo	𐤁𐤅	
[Tell me,] and I will restore [it]	ve·a·sheev	𐤅𐤀𐤔𐤉𐤁	
to you ”	la·khem	𐤋𐤊𐤌	
they replied	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	1 Samuel 12:4
“ You have not	lo	𐤋𐤀	
wronged us	a·shaq·ta·nu	𐤏𐤔𐤒𐤕𐤍𐤅	
or	ve·lo	𐤅𐤋𐤀	
oppressed us ”	rats·tso·w·ta·nu	𐤓𐤑𐤅𐤕𐤍𐤅	
“ nor	ve·lo	𐤅𐤋𐤀	
have you taken	la·qach·ta	𐤋𐤒𐤇𐤕	
from the hand	mee·yad	𐤌𐤉𐤃	
of man ”	eesh	𐤀𐤉𐤔	

anything	me·u·mah	מאומה	
Samuel said	vay·yo·mer	ויאמר	1 Samuel 12:5
to them	a·le·hem	אליהם	
is a witness	ed	עד	
“ The LORD	YHVH	יהוה	
against you	ba·khem	בכם	
is a witness	ve·ed	ועד	
and His anointed	me·shee·cho	משיחו	
today	hay·yo·wm	היום	
	haz·zeh	הזה	
that	kee	כי	
you have not	lo	לא	
found	me·tsa·tem	מצאתם	
in my hand”	be·ya·dee	בידי	
anything	me·u·mah	מאומה	
they replied	vay·yo·mer	ויאמר	
“ He is a witness ”	ed	עד׃	
said	vay·yo·mer	ויאמר	1 Samuel 12:6
Then Samuel	she·mu·el	שמואל	
to	el	אל	
the people	ha·am	העם	
“ The LORD	YHVH	יהוה	
is the One who	a·sher	אשר	
appointed	a·sah	עשה	
-	et	את	
Moses	mo·sheh	משה	
-	ve·et	ואת	

and Aaron	a·ha·ron	
and who	va·a·sher	
brought	he·e·lah	
	et	
your fathers up	a·vo·te·khem	
out of the land	me·e·rets	
of Egypt	mits·ra·yim	
Now	ve·at·tah	1 Samuel 12:7
present yourselves	hit·yats·tse·vu	
so that I may confront	ve·ish·sha·phe·tah	
you	it·te·khem	
before	liph·ne	
the LORD	YHVH	
-	et	
with all	kal	
the righteous acts	tsid·qo·wt	
He	YHVH	
-	a·sher	
has done	a·sah	
for you	it·te·khem	
and	ve·et	
your fathers	a·vo·w·te·khem	
When	ka·a·sher	1 Samuel 12:8
went	ba	
Jacob	ya·a·qov	
to Egypt	mits·ra·yim	
cried out	vay·yiz·a·qu	

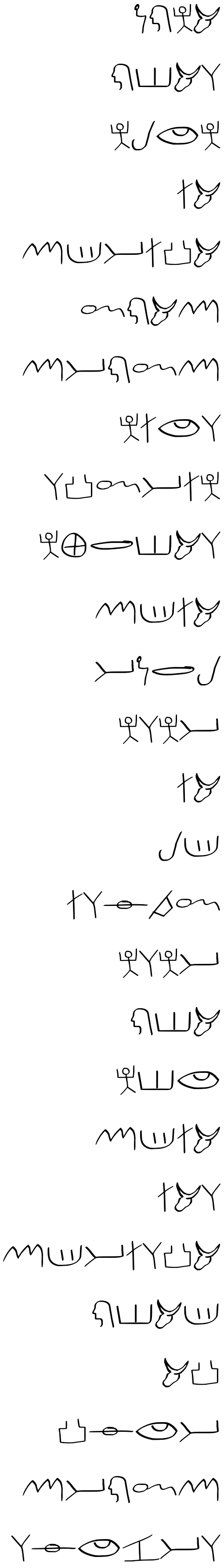

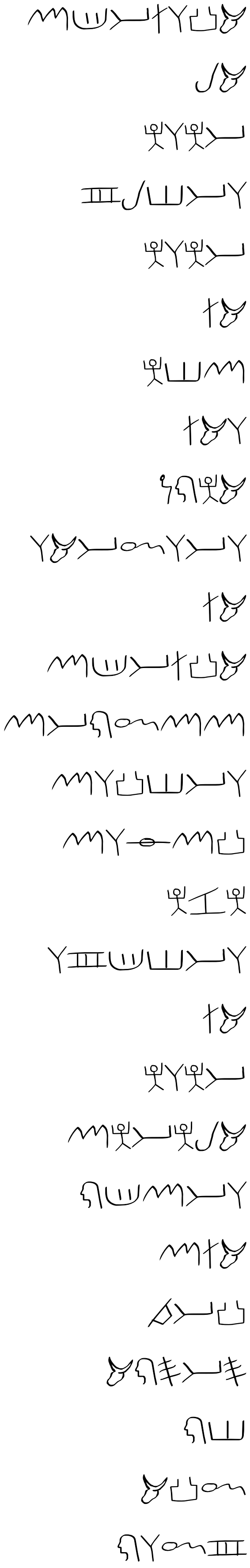

your fathers	a·vo·w·te·khem	
to	el	
the LORD	YHVH	
sent them	vay·yish·lach	
and He	YHVH	
-	et	
Moses	mo·sheh	
-	ve·et	
and Aaron	a·ha·ron	
who brought	vay·yo·w·tsee·u	
-	et	
your fathers	a·vo·te·khem	
out of Egypt	mim·mits·ra·yim	
and settled them	vay·yo·shi·vum	
place	bam·ma·qo·wm	
in this	haz·zeh	
But they forgot	vay·yish·ke·chu	1 Samuel 12:9
-	et	
the LORD	YHVH	
their God	e·lo·he·hem	
and He sold	vay·yim·kor	
them	o·tam	
into the hand	be·yad	
of Sisera	see·se·ra	
the commander	sar	
of the army	tse·va	
of Hazor	cha·tso·wr	

and into the hands	u·ve·yad	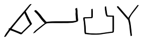	
of the Philistines	pe·lish·teem		
	u·ve·yad	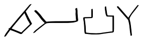	
and the king	me·lekh	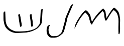	
of Moab	mo·w·av		
who fought	vay·yil·la·cha·mu	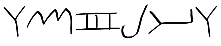	
against them	bam	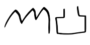	
Then they cried out	vay·yiz·a·qu		1 Samuel 12:10
to	el		
the LORD	YHVH	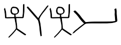	
and said	vay·yo·mɛr		
‘ We have sinned	cha·ta·nu		
for	kee	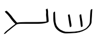	
we have forsaken	a·zav·nu		
-	et		
the LORD	YHVH	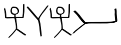	
and served	van·na·a·vod		
-	et		
the Baals	hab·be·a·leem		
and	ve·et		
Ashtoreths	ha·ash·ta·ro·wt		
Now	ve·at·tah		
deliver us	hats·tsee·le·nu	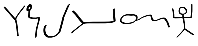	
from the hands	mee·yad	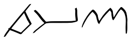	
of our enemies	o·ye·ve·nu		
that we may serve You’	ve·na·av·de·ka	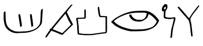	
sent	vay·yish·lach	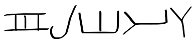	1 Samuel 12:11

So the LORD	YHVH	יהוה	
-	et	את	
Jerubbaal	ye·rub·ba·al	ירבעל	
-	ve·et	ואת	
Barak	be·dan	בדן	
-	ve·et	ואת	
Jephthah	yiph·tach	יפתח	
-	ve·et	ואת	
and Samuel	she·mu·el	שמואל	
and He delivered	vay·yats·tsel	ויצל	
you	et·khem	אתכם	
from the hands	mee·yad	מיד	
of your enemies	o·ye·ve·khem	איביכם	
on every side	mis·sa·veev	מסביב	
and you dwelt	vat·te·she·vu	ותשבו	
securely	be·tach	בטח	
But when you saw	vat·tir·u	ותראו	1 Samuel 12:12
that	kee	כי	
Nahash	na·chash	נחש	
king	me·lekh	מלך	
of the Ammonites	be·ne	בני	
	am·mo·wn	עמון	
was moving	ba	בא	
against you	a·le·khem	עליכם	
you said	vat·to·me·ru	ותאמרו	
to me	lee	לי	
‘ No	lo	לא	

	kee	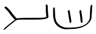	
we must have a king	me·lekh	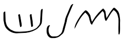	
to rule	yim·lokh		
over us ’ —	a·le·nu	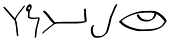	
even though the LORD	va·YHVH	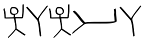	
your God	e·lo·he·khem	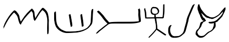	
[was] your king	mal·ke·khem		
Now	ve·at·tah		1 Samuel 12:13
here is	hin·neh	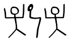	
the king	ham·me·lekh		
the one	a·sher		
you have chosen	be·char·tem	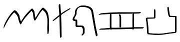	
-	a·sher		
you requested	she·el·tem		
Behold	ve·hin·neh		
has placed	na·tan	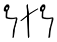	
the LORD	YHVH		
over you	a·le·khem	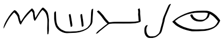	
a king	me·lekh	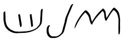	
If	im		1 Samuel 12:14
you fear	tee·re·u		
-	et		
the LORD	YHVH		
and serve	va·a·vad·tem	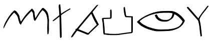	
Him	o·to		
and obey	u·she·ma·tem		
His voice	be·qo·lo	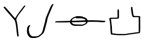	

and if you do not	ve·lo		
rebel	tam·ru		
against	et		
the command	pee		
of the LORD	YHVH		
and if	wih·yi·tem	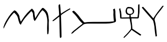	
both	gam		
you	at·tem		
and	ve·gam		
the king	ham·me·lekh		
who	a·sher		
reigns	ma·lakh	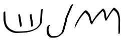	
over you	a·le·khem	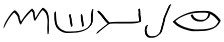	
follow	a·char	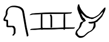	
the LORD	YHVH		
your God, [then all will be well]	e·lo·he·khem	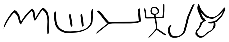	
But if	ve·im		1 Samuel 12:15
you disobey	lo		
	tish·me·u		
	be·qo·wl	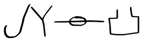	
the LORD	YHVH		
and rebel	u·me·ree·tem	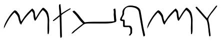	
-	et		
command	pee		
against His	YHVH		
will be	ve·ha·ye·tah	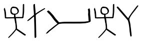	
then the hand	yad	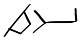	

of the LORD	YHVH		
against you	ba·khem		
as [it was] against your fathers	u·va·a·vo·te·khem		
therefore	gam		1 Samuel 12:16
Now	at·tah		
stand	hit·yats·tse·vu		
and see	u·re·u		
-	et		
thing	had·da·var		
great	hag·ga·do·wl		
this	haz·zeh		
that	a·sher		
the LORD	YHVH		
will do	o·seh		
before your eyes	le·e·ne·khem	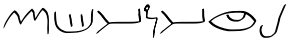	
Is it not	ha·lo·w		1 Samuel 12:17
harvest	qe·tseer		
the wheat	chit·teem	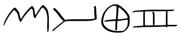	
today ?	hay·yo·wm	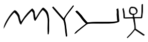	
I will call	eq·ra	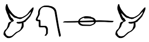	
on	el		
the LORD	YHVH		
to send	ve·yit·ten	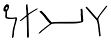	
thunder	qo·lo·wt	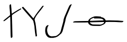	
and rain	u·ma·tar		
so that you will know	u·de·u		
and see	u·re·u		

	kee	𐤊𐤉	
evil	ra·at·khem	𐤓𐤏𐤕𐤊𐤌	
what a great	rab·bah	𐤓𐤁𐤄	
-	a·sher	𐤀𐤔𐤓	
you have committed	a·see·tem	𐤏𐤔𐤉𐤕𐤌	
in the sight	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
by asking	lish·o·wl	𐤋𐤔𐤀𐤅𐤋	
for	la·khem	𐤋𐤊𐤌	
a king”	me·lekh	𐤌𐤋𐤊	
called	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	1 Samuel 12:18
So Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
to	el	𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
sent	vay·yit·ten	𐤅𐤉𐤕𐤍	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
thunder	qo·lot	𐤒𐤋𐤕	
and rain	u·ma·tar	𐤅𐤌𐤈𐤓	
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
and on that	ha·hu	𐤄𐤄𐤅𐤀	
feared	vay·yee·ra	𐤅𐤉𐤉𐤓𐤀	
As a result, all	khal	𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
greatly	me·od	𐤌𐤀𐤃	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and	ve·et	𐤅𐤀𐤕	

Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
pleaded	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	1 Samuel 12:19
They	khal	𐤊𐤋	
	ha·am	𐤄𐤏𐤌	
with	el	𐤀𐤋	
Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
“ Pray	hit·pal·lel	𐤄𐤕𐤐𐤋𐤋	
for	be·ad	𐤁𐤏𐤃	
your servants	a·va·de·kha	𐤏𐤁𐤃𐤉𐤊	
to	el	𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
so that we will not	ve·al	𐤅𐤀𐤋	
die !	na·mut	𐤍𐤌𐤅𐤕	
For	kee	𐤊𐤉	
we have added	ya·saph·nu	𐤉𐤎𐤐𐤍𐤅	
to	al	𐤏𐤋	
all	kal	𐤊𐤋	
our sins	chat·to·te·nu	𐤇𐤈𐤀𐤕𐤉𐤍𐤅	
the evil	ra·ah	𐤓𐤏𐤄	
of asking	lish·ol	𐤋𐤔𐤀𐤋	
for	la·nu	𐤋𐤍𐤅	
a king”	me·lekh	𐤌𐤋𐤊𐤎	
replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 12:20
Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
	el	𐤀𐤋	
	ha·am	𐤄𐤏𐤌	

“ Do not	al	אל	
be afraid ”	tee·ra·u	תיראו	
“ Even though you	at·tem	אתם	
have committed	a·see·tem	עשיתם	
-	et	את	
all	kal	כל	
evil	ha·ra·ah	הרעה	
this	haz·zot	הזאת	
	akh	אך	
do not	al	אל	
turn aside	ta·su·ru	תסורו	
from following	me·a·cha·re	מאחרי	
the LORD	YHVH	יהוה	
but serve	va·a·vad·tem	ועבדתם	
-	et	את	
the LORD	YHVH	יהוה	
with all	be·khal	בכל	
your heart	le·vav·khem	לבבכם	
Do not	ve·lo	ולא	1 Samuel 12:21
turn aside	ta·su·ru	תסורו	
	kee	כי	
after	a·cha·re	אחרי	
worthless	hat·to·hu	התהו	
things that	a·sher	אשר	
cannot	lo	לא	
profit [you]	yo·w·ee·lu	יועילו	
	ve·lo	ולא	

or deliver [you]	yats·tsee·lu		
for	kee	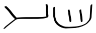	
empty	to·hu		
they [are]	hem·mah		
Indeed	kee	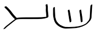	1 Samuel 12:22
will not	lo		
abandon	yit·tosh		
the LORD	YHVH		
-	et		
His people	am·mo		
for the sake	ba·a·vur		
name	she·mo		
of His great	hag·ga·do·wl		
because	kee	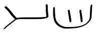	
was pleased	ho·w·eel		
[He]	YHVH		
to make	la·a·so·wt		
you	et·khem		
His	lo		
[own]	le·am		
As for	gam		1 Samuel 12:23
me	a·no·khee		
far be it from me	cha·lee·lah	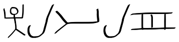	
that I	lee	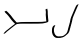	
should sin	me·cha·to	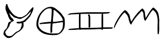	
against the LORD	la·YHVH	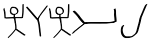	
by ceasing	me·cha·dol	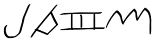	

to pray	le·hit·pal·lel		
for you	ba·ad·khem		
And I will continue to teach	ve·ho·w·re·tee	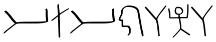	
you	et·khem		
way	be·de·rekh		
the good	hat·to·w·vah		
and right	ve·hay·sha·rah	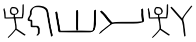	
Above all	akh		1 Samuel 12:24
fear	ye·r·u		
-	et		
the LORD	YHVH		
and serve	va·a·vad·tem	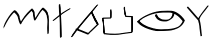	
Him	o·to		
faithfully	be·e·met		
with all	be·khal		
your heart	le·vav·khem		
	kee	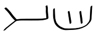	
consider	re·u		
-	et		
what	a·sher		
great things He has done	hig·dil		
for you	im·ma·khem		
But if	ve·im		1 Samuel 12:25
you persist in doing evil	ha·re·a		
	ta·re·u		
both	gam		

you	at·tem	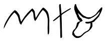	
and	gam	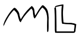	
your king	mal·ke·khem	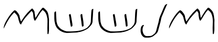	
will be swept away”	tis·sa·phu	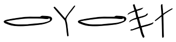	
was [thirty]	ben	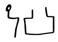	1 Samuel 13:1
years old	sha·nah	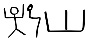	
Saul	sha·ul	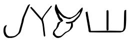	
when he became king	be·ma·le·kho	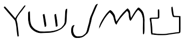	
[forty-]two	u·she·te	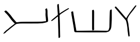	
years	sha·neem	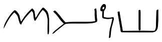	
and he reigned	ma·lakh	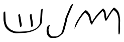	
over	al	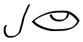	
Israel	yis·ra·el	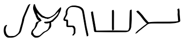	
chose	vay·yiv·char	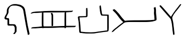	1 Samuel 13:2
for himself	lo	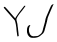	
[He]	sha·ul	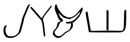	
three	she·lo·shet	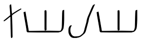	
thousand [men]	a·la·pheem	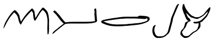	
of Israel :	mee·yis·ra·el	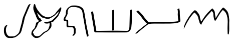	
were	vay·yih·yu	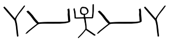	
with	im	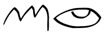	
Saul	sha·ul	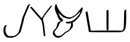	
Two thousand	al·pa·yim	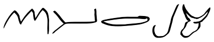	
at Michmash	be·mikh·mas	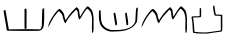	
and in the hill country	u·ve·har	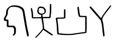	
	bet	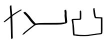	
of Bethel	el	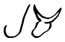	

and a thousand	ve·e·leph	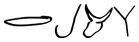	
were	ha·yu	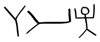	
with	im		
Jonathan	yo·w·na·tan		
in Gibeah	be·giv·at	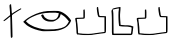	
of Benjamin	bin·ya·meen	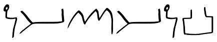	
And the rest	ve·ye·ter	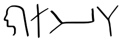	
of the troops	ha·am		
he sent away	shil·lach	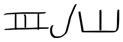	
each	eesh	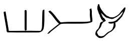	
to his own [home]	le·o·ha·law		
attacked	vay·yakh	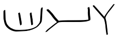	1 Samuel 13:3
Then Jonathan	yo·w·na·tan	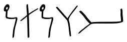	
-	et		
outpost	ne·tseev		
the Philistine	pe·lish·teem		
	a·sher		
at Geba	be·ge·va		
heard [about it]	vay·yish·me·u	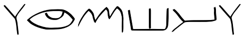	
and the Philistines	pe·lish·teem		
So Saul	ve·sha·ul		
blew	ta·qa	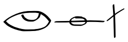	
the ram’s horn	bash·sho·w·phar		
throughout	be·khal		
the land	ha·a·rets		
saying	le·mor	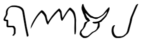	
hear !”	yish·me·u		

“ Let the Hebrews	ha·iv·reem		
And all	ve·khal		1 Samuel 13:4
Israel	yis·ra·el	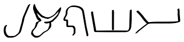	
heard	sha·me·u		
the news :	le·mor		
has attacked	hik·kah		
“ Saul	sha·ul		
-	et		
an outpost	ne·tseev		
of the Philistines	pe·lish·teem		
and now	ve·gam		
has become a stench	niv·ash		
Israel	yis·ra·el	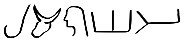	
to the Philistines ! ”	bap·pe·lish·teem		
were summoned	vay·yits·tsa·a·qu		
Then the people	ha·am		
	a·cha·re	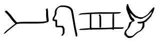	
to join Saul	sha·ul		
at Gilgal	hag·gil·gal	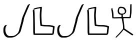	
Now the Philistines	u·phe·lish·teem		1 Samuel 13:5
assembled	ne·es·phu		
to fight	le·hil·la·chem	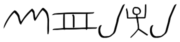	
against	im		
Israel	yis·ra·el	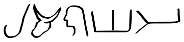	
with three	she·lo·sheem	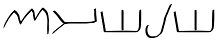	
thousand	e·leph	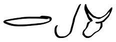	
chariots	re·khev		

six	ve·she·shet	
thousand	a·la·pheem	
horsemen	pa·ra·sheem	
and troops	ve·am	
as the sand	ka·cho·wl	
-	a·sher	
on	al	
the seashore	se·phat	
	hay·yam	
as numerous	la·rov	
They went up	vay·ya·a·lu	
and camped	vay·ya·cha·nu	
at Michmash	ve·mikh·mas	
east	qid·mat	
of	bet	
Beth-aven	a·ven	
the men	ve·eesh	1 Samuel 13:6
of Israel	yis·ra·el	
Seeing	ra·u	
that	kee	
in danger	tsar	
they were	lo	
because	kee	
were hard-pressed	nig·gas	
their troops	ha·am	
hid	vay·yit·chab·be·u	
-	ha·am	

in caves	bam·me·a·ro·wt		
and thickets	u·va·cha·va·cheem	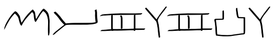	
among the rocks	u·vas·se·la·eem		
and in cellars	u·vats·tse·ri·cheem		
and cisterns	u·vab·bo·ro·wt		
Some Hebrews	ve·iv·reem		1 Samuel 13:7
even crossed	a·ve·ru		
-	et		
the Jordan	hay·yar·den		
into the land	e·rets		
of Gad	gad		
and Gilead	ve·gil·ad		
Saul, however	ve·sha·ul		
remained	o·w·den·nu		
at Gilgal	vag·gil·gal	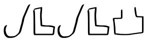	
and all	ve·khal		
his troops	ha·am		
were quaking in fear	cha·re·du	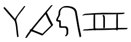	
	a·cha·raw	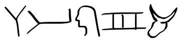	
And [Saul] waited	vay·yī·chɛl	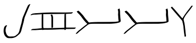	1 Samuel 13:8
seven	shiv·at		
days	ya·meem	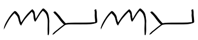	
for the time appointed	lam·mo·w·ed		
by	a·sher		
Samuel	she·mu·el		
did not	ve·lo		
come	va		

but Samuel	she·mu·el		
to Gilgal	hag·gil·gal	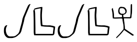	
began to desert	vay·ya·phets	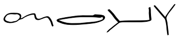	
and the troops	ha·am		
[Saul]	me·a·law		
said	vay·yo·mer		1 Samuel 13:9
So [he]	sha·ul		
“ Bring me	hag·gi·shu		
	e·lay	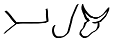	
the burnt offering	ha·o·lah		
and the peace offerings ”	ve·hash·she·la·meem	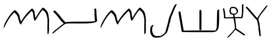	
And he offered up	vay·ya·al	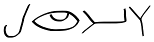	
the burnt offering	ha·o·lah		
-	vay·hee	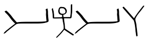	1 Samuel 13:10
Just as he finished	ke·khal·lo·to	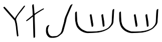	
offering	le·ha·a·lo·wt		
the burnt offering	ha·o·lah		
	ve·hin·neh		
Samuel	she·mu·el		
arrived	ba		
went out	vay·ye·tse		
and Saul	sha·ul		
	liq·ra·to	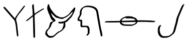	
to greet him	le·va·ra·kho	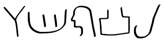	
asked	vay·yo·mer		1 Samuel 13:11
Samuel	she·mu·el		
“ What	meh		

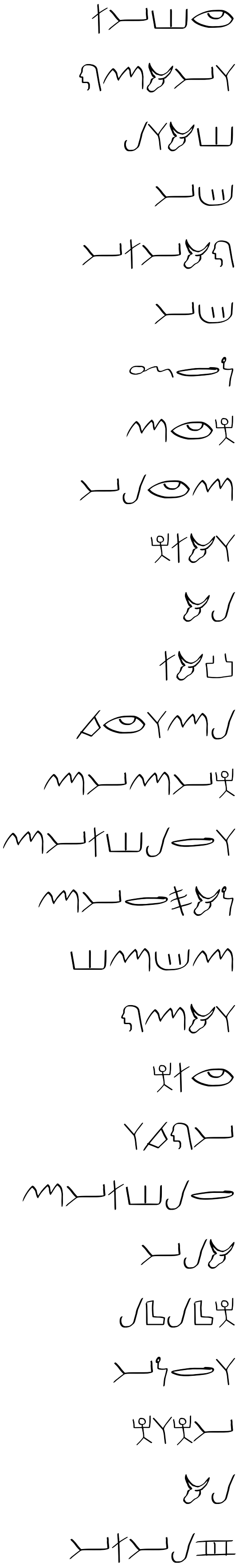

have you done ?”	a·see·ta	
replied	vay·yo·mer	
And Saul	sha·ul	
“ When	kee	
I saw	ra·ee·tee	
that	khee	
were deserting	na·phats	
the troops	ha·am	
me	me·a·lay	
and that you	ve·at·tah	
did not	lo	
come	va·ta	
at the appointed	le·mo·w·ed	
time	hay·ya·meem	
and the Philistines	u·phe·lish·teem	
were gathering	ne·e·sa·pheem	
at Michmash	mikh·mas	
I thought	va·o·mar	1 Samuel 13:12
‘ Now	at·tah	
will descend	ye·re·du	
the Philistines	phe·lish·teem	
upon me	e·lay	
at Gilgal	hag·gil·gal	
the favor	u·phe·ne	
of the LORD ’	YHVH	
and I have not	lo	
sought	chil·lee·tee	

So I felt compelled	va·et·ap·paq	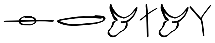	
to offer	va·a·a·leh		
the burnt offering”	ha·o·lah		
declared	vay·yo·mer		1 Samuel 13:13
Samuel	she·mu·el		
-	el		
-	sha·ul		
“ You have acted foolishly ”	nis·ka·le·ta		
“ You have not	lo		
kept	sha·mar·ta		
-	et		
the command	mits·vat		
the LORD	YHVH		
your God	e·lo·he·kha		
that	a·sher		
gave you	tsiw·vakh		
-	kee	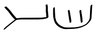	
if you had	at·tah		
would have established	he·kheen	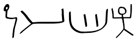	
the LORD	YHVH		
-	et		
your kingdom	mam·lakh·te·kha	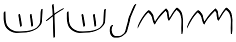	
over	el		
Israel	yis·ra·el	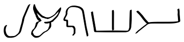	
for	ad		
all time	o·w·lam		
But now	ve·at·tah		1 Samuel 13:14

your kingdom	mam·lakh·te·kha	
will not	lo	
endure	ta·qum	
has sought	biq·qesh	
the LORD	YHVH	
	lo	
a man	eesh	
after His own heart	kil·va·vo	
and appointed him	vay·tsaw·ve·hu	
	YHVH	
ruler	le·na·geed	
over	al	
His people	am·mo	
because	kee	
you have not	lo	
kept	sha·mar·ta	
-	et	
-	a·sher	
the command	tsiw·ve·kha	
of the LORD”	YHVH	
set out	vay·ya·qam	1 Samuel 13:15
Then Samuel	she·mu·el	
and went	vay·ya·al	
from	min	
Gilgal	hag·gil·gal	
up to Gibeah	giv·at	
in Benjamin	bin·ya·min	

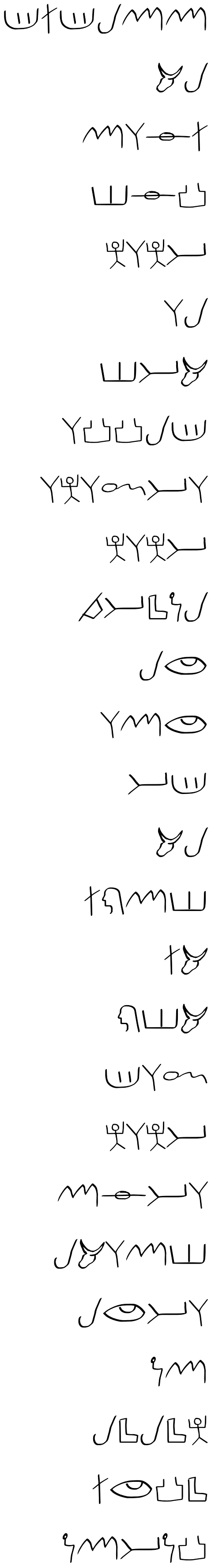

numbered	vay·yiph·qod		
And Saul	sha·ul		
	et		
the troops	ha·am		
	han·nim·tse·eem		
who were with him	im·mo		
about six	ke·shesh		
hundred	me·o·wt		
men	eesh	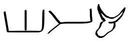	
Now Saul	ve·sha·ul		1 Samuel 13:16
and Jonathan	ve·yo·w·na·tan	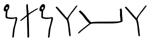	
his son	be·no	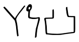	
and the troops	ve·ha·am		
	han·nim·tsa		
with them	im·mam		
were staying	yo·she·veem		
in Geba	be·ge·va		
of Benjamin	bin·ya·min	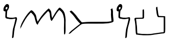	
while the Philistines	u·phe·lish·teem		
camped	cha·nu	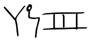	
at Michmash	ve·mikh·mas		
went out	vay·ye·tse	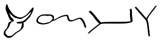	1 Samuel 13:17
And raiders	ham·mash·cheet	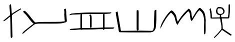	
camp	mim·ma·cha·neh	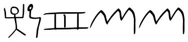	
of the Philistine	phe·lish·teem		
in three	she·lo·shah	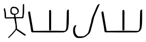	
divisions	ra·sheem	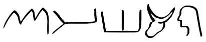	

-	ha·rosh		
One	e·chad	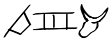	
headed	yiph·neh		
toward	el		
-	de·rekh		
Ophrah	a·phe·rah		
-	el		
in the land	e·rets		
of Shual	shu·al		
-	ve·ha·rosh		1 Samuel 13:18
another	e·chad	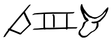	
-	yiph·neh		
-	de·rekh		
	bet	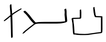	
toward Beth-horon	cho·ro·wn	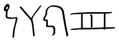	
and the [third]	ve·ha·rosh		
	e·chad	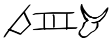	
-	yiph·neh		
road	de·rekh		
down the border	hag·ge·vul	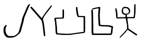	
overlooking	han·nish·qaph	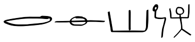	
	al		
the Valley	ge	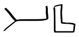	
of Zeboim	hats·tse·vo·eem		
facing the wilderness	ham·mid·ba·rah	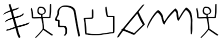	
blacksmith	ve·cha·rash		1 Samuel 13:19
And no	lo		

could be found	yim·ma·tse		
in all	be·khol		
the land	e·rets		
of Israel	yis·ra·el	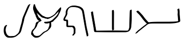	
because	kee	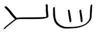	
had said	ʾa·mar		
the Philistines	phe·lish·teem		
must not be allowed	pen		
to make	ya·a·su		
“ The Hebrews	ha·iv·reem		
swords	che·rev		
or	o		
spears”	cha·neet	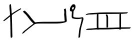	
would go down	vay·ye·re·du		1 Samuel 13:20
Instead, all	khal	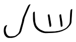	
the Israelites	yis·ra·el	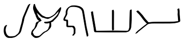	
to the Philistines	hap·pe·lish·teem		
to sharpen	lil·to·wosh		
	eesh	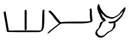	
-	et		
their plowshares	ma·cha·rash·to	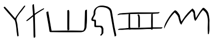	
-	ve·et		
mattocks	e·to		
-	ve·et		
axes	qar·dum·mo		
-	ve·et		
and sickles	ma·cha·re·sha·to	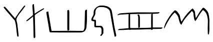	

was	ve·ha·ye·tah	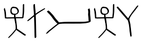	1 Samuel 13:21
The charge	hap·pe·tsee·rah	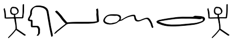	
a pim	pheem	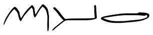	
for [sharpening] a plowshare	lam·ma·cha·re·shot	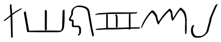	
or mattock	ve·la·e·teem	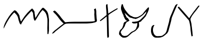	
a third [of a shekel]	ve·lish·losh	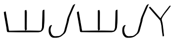	
for [sharpening] a pitchfork	qil·le·sho·wn	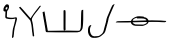	
or an axe	u·le·haq·qar·dum·meem	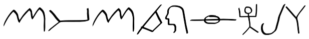	
and [a third of a shekel] for repointing	u·le·hats·tseev	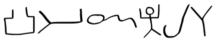	
an oxgoad	had·da·re·van	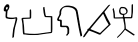	
So	ve·ha·yah	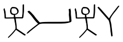	1 Samuel 13:22
on the day	be·yo·wm	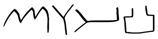	
of battle	mil·che·met	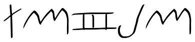	
not	ve·lo	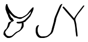	
could be found	nim·tsa	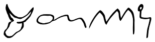	
a sword	che·rev	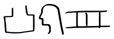	
or spear	va·cha·neet	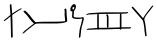	
in the hands	be·yad	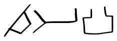	
	kal	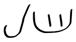	
of the troops	ha·am	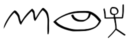	
-	a·sher	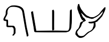	
with	et	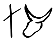	
Saul	sha·ul	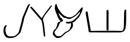	
	ve·et	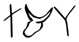	
and Jonathan	yo·w·na·tan	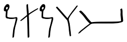	
	vat·tim·ma·tse	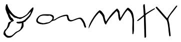	

only Saul	le·sha·ul		
Jonathan had weapons	u·le·yo·w·na·tan	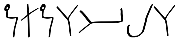	
and his son	be·no	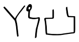	
had gone out	vay·ye·tse		1 Samuel 13:23
And a garrison	mats·tsav		
of the Philistines	pe·lish·teem		
	el		
to the pass	ma·a·var		
at Michmash	mikh·mas		
	vay·hee	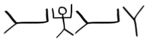	1 Samuel 14:1
One day	hay·yo·wm	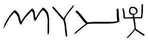	
said	vay·yo·mer		
Jonathan	yo·w·na·tan		
son	ben		
of Saul	sha·ul		
to	el		
the young man	han·na·ar		
bearing	no·se		
his armor	khe·law	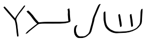	
“ Come	le·khah		
let us cross over	ve·na·be·rah		
to	el		
outpost	mats·tsav		
the Philistine	pe·lish·teem		
-	a·sher		
on the other side	me·e·ver		
”	hal·laz	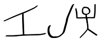	

his father	u·le·a·vee		
But [Jonathan] did not	lo		
tell	hig·geed	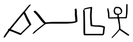	
Meanwhile, Saul	ve·sha·ul		1 Samuel 14:2
was staying	yo·wo·shev		
on the outskirts	biq·tseh	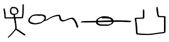	
of Gibeah	hag·giv·ah		
under	ta·chat	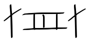	
the pomegranate tree	ha·rim·mo·wn		
-	a·sher		
in Migron	be·mig·ro·wn		
And the troops	ve·ha·am		
who [were]	a·sher		
with him	im·mo		
numbered about six	ke·shesh		
hundred	me·o·wt		
men	eesh	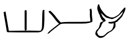	
including Ahijah	va·a·chee·yah	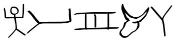	1 Samuel 14:3
He was the son	ben		
Ahitub	a·chi·tuv		
brother	a·chee	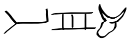	
of Ichabod’s	ee·kha·vo·wd		
son	ben		
of Phinehas	pee·ne·chas		
the son	ben		
of Eli	e·lee	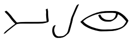	
the priest	ko·hen		

of the LORD	YHVH		
in Shiloh	be·shi·lo		
who was wearing	no·se		
an ephod	e·pho·wd		
But the troops	ve·ha·am		
did not	lo		
know	ya·da	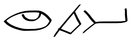	
that	kee	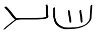	
had left	ha·lakh	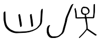	
Jonathan	yo·w·na·tan	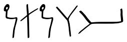	
-	u·ven	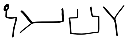	1 Samuel 14:4
of the pass	ham·ma·be·ro·wt		
that	a·sher		
intended	biq·qesh	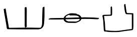	
Jonathan	yo·w·na·tan		
to cross	la·a·vor		
to reach	al		
outpost	mats·tsav		
the Philistine	pe·lish·teem		
Now there were cliffs	shen	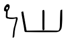	
	has·se·la	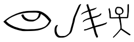	
on both sides	me·ha·e·ver		
	miz·zeh		
	ve·shen		
	has·se·la	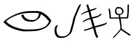	
	me·ha·e·ver		
	miz·zeh		

was named	ve·shem	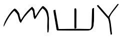	
One	ha·e·chad		
Bozez	bo·w·tsets		
	ve·shem	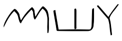	
and the other	ha·e·chad		
Seneh	sen·neh		
cliff	hash·shen		1 Samuel 14:5
One	ha·e·chad	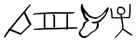	
stood	ma·tsuq		
to the north	mits·tsa·pho·wn		
toward	mul		
Michmash	mikh·mas		
and the other	ve·ha·e·chad		
to the south	min·ne·gev	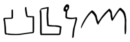	
toward	mul		
Geba	ga·va	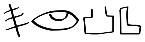	
said	vay·yo·mer		1 Samuel 14:6
Jonathan	ye·ho·w·na·tan		
to	el		
the young man	han·na·ar		
bearing	no·se		
his armor	khe·law	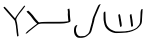	
“ Come	le·khah		
let us cross over	ve·na·be·rah		
to	el		
the outpost	mats·tsav		
uncircumcised men	ha·a·re·leem	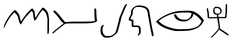	

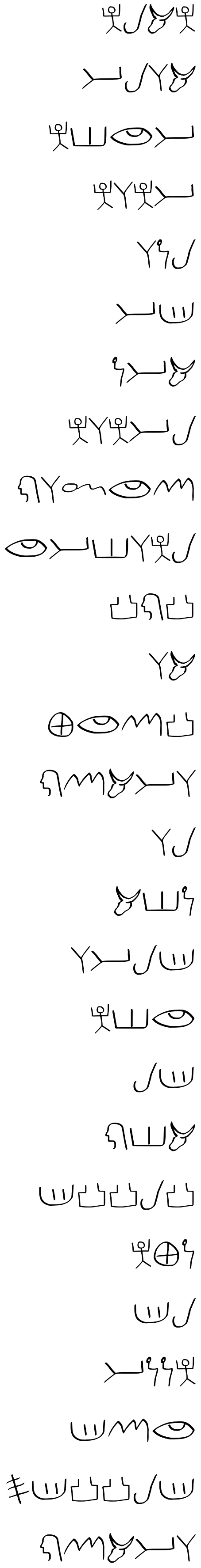

of these	ha·el·leh	
Perhaps	u·lay	
will work	ya·a·seh	
the LORD	YHVH	
on our	la·nu	
behalf	kee	
Nothing	en	
the LORD	la·YHVH	
can hinder	ma·tso·wr	
from saving	le·ho·wo·shee·a	
whether by many	be·rav	
or	o	
by few”	vim·at	
replied	vay·yo·mer	1 Samuel 14:7
	lo	
His armor-bearer	no·se	
	khe·law	
“ Do	a·seh	
all	kal	
that is	a·sher	
in your heart	bil·va·ve·kha	
Go ahead	ne·teh	
	lakh	
I am	hin·nee	
with you	im·me·kha	
heart and soul”	kil·va·ve·kha	
said	vay·yo·mer	1 Samuel 14:8

Jonathan	ye·ho·w·na·tan	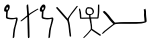	
“ Very well ”	hin·neh	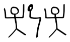	
“ we will	a·nach·nu	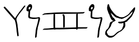	
cross over	o·ve·reem	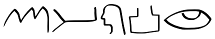	
toward	el	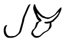	
[these] men	ha·a·na·sheem	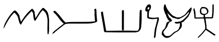	
and show ourselves	ve·nig·lee·nu	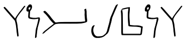	
to them	a·le·hem	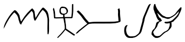	
If	im	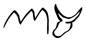	1 Samuel 14:9
	koh	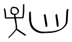	
they say	yo·me·ru	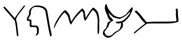	
	e·le·nu	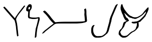	
‘ Wait	dom·mu	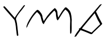	
until	ad	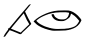	
we come	hag·gee·e·nu	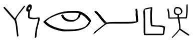	
to you ’	a·le·khem	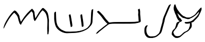	
then we will stay	ve·a·mad·nu	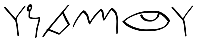	
where we are	tach·te·nu	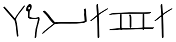	
and will not	ve·lo	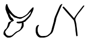	
go up	na·a·leh	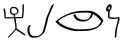	
to them	a·le·hem	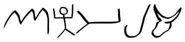	
But if	ve·im	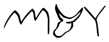	1 Samuel 14:10
	koh	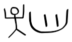	
they say	yo·me·ru	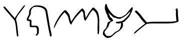	
‘ Come on up ’	a·lu	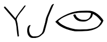	
	a·le·nu	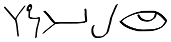	
then we will go up	ve·a·lee·nu	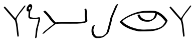	

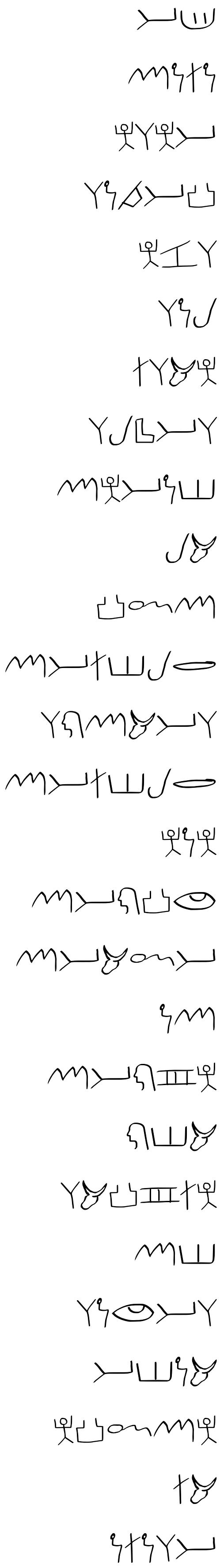

because	kee	
has delivered them	ne·ta·nam	
that the LORD	YHVH	
into our hands”	be·ya·de·nu	
this	ve·zeh	
	la·nu	
will be our sign	ha·o·wt	
showed themselves	vay·yig·ga·lu	1 Samuel 14:11
So the two of them	she·ne·hem	
to	el	
the outpost	mats·tsav	
of the Philistines	pe·lish·teem	
exclaimed	vay·yo·me·ru	
[who]	phe·lish·teem	
“ Look	hin·neh	
the Hebrews	iv·reem	
are coming out	yo·tse·eem	
of	min	
the holes	ha·cho·reem	
in which	a·sher	
they were hiding !”	hit·chab·be·u	
	sham	
called out	vay·ya·a·nu	1 Samuel 14:12
So the men	an·she	
of the outpost	ham·mats·tsa·vah	
-	et	
to Jonathan	yo·w·na·tan	

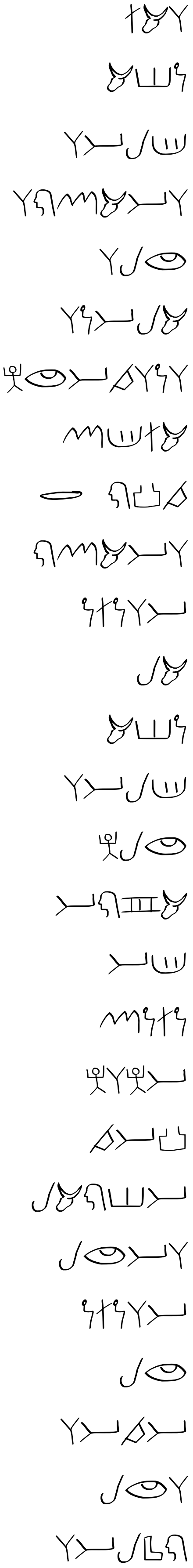

-	ve·et	
and his armor-bearer	no·se	
	khe·law	
-	vay·yo·me·ru	
“ Come on up	a·lu	
	e·le·nu	
and we will teach	ve·no·w·dee·ah	
-	et·khem	
you a lesson ! ”	da·var ph	
told	vay·yo·mer	
Jonathan	yo·w·na·tan	
	el	
his armor-bearer	no·se	
	khe·law	
“ Follow	a·leh	
me ”	a·cha·ray	
“ for	kee	
has delivered them	ne·ta·nam	
the LORD	YHVH	
into the hand	be·yad	
of Israel”	yis·ra·el	
climbed up	vay·ya·al	1 Samuel 14:13
So Jonathan	yo·w·na·tan	
	al	
on his hands	ya·daw	
	ve·al	
and feet	rag·law	

with his armor-bearer	ve·no·se		
	khe·law	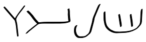	
behind him	a·cha·raw		
And [the Philistines] fell	vay·yip·pe·lu	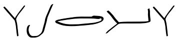	
before	liph·ne		
Jonathan	yo·w·na·tan		
and his armor-bearer	ve·no·se		
	khe·law	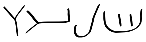	
and finished them off	me·mo·w·tet		
followed	a·cha·raw	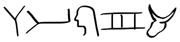	
-	vat·te·hee		1 Samuel 14:14
assault	ham·mak·kah	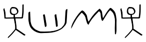	
In that first	ha·ri·sho·nah		
-	a·sher		
struck down	hik·kah		
Jonathan	yo·w·na·tan		
and his armor-bearer	ve·no·se		
	khe·law	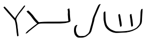	
about twenty	ke·es·reem		
men	eesh	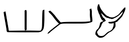	
over half	ke·va·cha·tsee	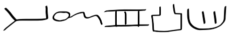	
an acre	ma·a·nah		
	tse·med		
of land	sa·deh		
struck [the Philistines]	vat·te·hee		1 Samuel 14:15
Then terror	cha·ra·dah		

in the camp	vam·ma·cha·neh	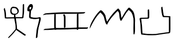	
in the field	vas·sa·deh	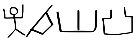	
and among all	u·ve·khal	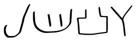	
the people	ha·am		
Even those in the outposts	ham·mats·tsav		
and raiding parties	ve·ham·mash·cheet	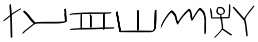	
trembled	cha·re·du	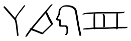	
Indeed	gam		
	hem·mah		
quaked	vat·tir·gaz		
the earth	ha·a·rets		
spread	vat·te·hee		
and panic	le·cher·dat	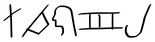	
from God	e·lo·heem		
looked	vay·yir·u		1 Samuel 14:16
watchmen	hats·tso·pheem	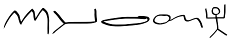	
Now when Saul’s	le·sha·ul		
at Gibeah	be·giv·at		
in Benjamin	bin·ya·min	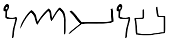	
and saw	ve·hin·neh		
the troops	he·ha·mo·wn		
melting away	na·mo·wg		
and scattering	vay·ye·lekh	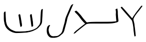	
in every direction	va·ha·lom	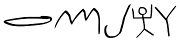	
said	vay·yo·mer		1 Samuel 14:17
Saul	sha·ul		
to the troops	la·am		

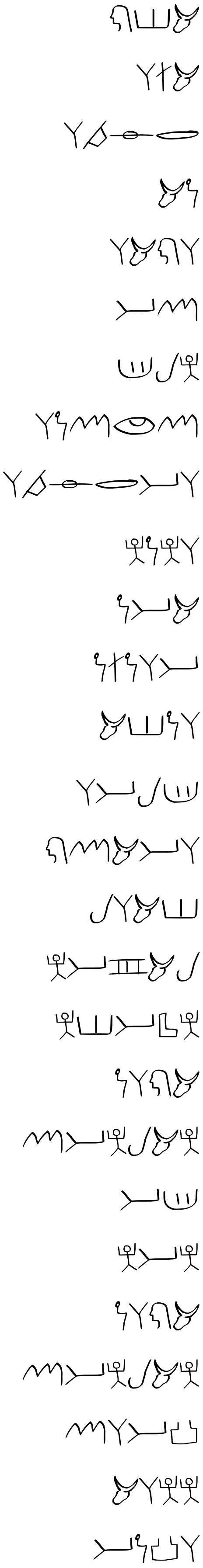

who [were]	a·sher	
with him	it·to	
“ Call the roll	piq·du	
	na	
and see	u·re·u	
who	mee	
has left	ha·lakh	
us ”	me·im·ma·nu	
And when they had called the roll	vay·yiph·qe·du	
they saw	ve·hin·neh	
[were] not [there]	en	
that Jonathan	yo·w·na·tan	
and his armor-bearer	ve·no·se	
	khe·law	
said	vay·yo·mer	1 Samuel 14:18
Then Saul	sha·ul	
to Ahijah	la·a·chee·yah	
“ Bring	hag·gee·shah	
the ark	a·ro·wn	
of God ”	ha·e·lo·heem	
(For	kee	
was	ha·yah	
it	a·ro·wn	
	ha·e·lo·heem	
time	bay·yo·wm	
at that	ha·hu	
with the Israelites	u·ve·ne	

)	yis·ra·el	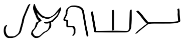	
-	vay·hee	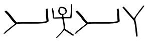	1 Samuel 14:19
While	ad		
was talking	dib·ber		
Saul	sha·ul		
to	el		
the priest	hak·ko·hen		
the commotion	ve·he·ha·mo·wn	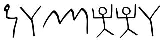	
-	a·sher		
camp	be·ma·cha·neh	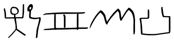	
in the Philistine	phe·lish·teem		
continued to	vay·ye·lekh	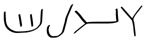	
	ha·lo·wkh		
increase	va·rav ph		
said	vay·yo·mer		
So Saul	sha·ul		
to	el		
the priest	hak·ko·hen		
“ Withdraw	e·soph		
your hand ”	ya·de·kha		
assembled	vay·yiz·za·eq	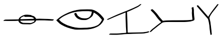	1 Samuel 14:20
Then Saul	sha·ul		
and all	ve·khal		
his troops	ha·am		
-	a·sher		
-	it·to		
and marched	vay·ya·vo·u	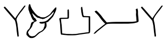	

to	ad	עד	
the battle	ham·mil·cha·mah	המלחמה	
and they found [the Philistines]	ve·hin·neh	והנה	
wielding	ha·ye·tah	היתה	
the sword	che·rev	חרב	
with each man	eesh	איש	
against his neighbor	be·re·e·hu	ברעהו	
confusion	me·hu·mah	מהומה	
	ge·do·w·lah	גדולה	
in total	me·od	מאד	
And the Hebrews	ve·ha·iv·reem	והעברים	1 Samuel 14:21
-	ha·yu	היו	
of the Philistines	lap·pe·lish·teem	לפלשתים	
previously	ke·et·mo·wl	כאתמול	
	shil·sho·wm	שלשום	
who had	a·sher	אשר	
gone up	a·lu	עלו	
	im·mam	עמם	
into the surrounding camps	bam·ma·cha·neh	במחנה	
	sa·veev	סביב	
now	ve·gam	וגם	
-	hem·mah	המה	
went over to	lih·yo·wt	להיות	
	im	עם	
the Israelites	yis·ra·el	ישראל	
who	a·sher	אשר	
were with	im	עם	

Saul	sha·ul	שאול	
and Jonathan	ve·yo·w·na·tan	ויונתן	
When all	ve·khol	וכל	1 Samuel 14:22
-	eesh	איש	
the Israelites	yis·ra·el	ישראל	
who had been hiding	ham·mit·chab·be·eem	המתחבאים	
in the hill country	be·har	בהר	
of Ephraim	eph·ra·yim	אפרים	
heard	sha·me·u	שמעו	
that	kee	כי	
were fleeing	na·su	נסו	
the Philistines	pe·lish·teem	פלשתים	
joined	vay·yad·be·qu	וידבקו	
also	gam	גם	
they	hem·mah	המה	
	a·cha·re·hem	אחריהם	
Saul and Jonathan in the battle	bam·mil·cha·mah	במלחמה	
saved	vay·yo·wo·sha	ויושע	1 Samuel 14:23
So the LORD	YHVH	יהוה	
day	bay·yo·wm	ביום	
that	ha·hu	ההוא	
-	et	את	
Israel	yis·ra·el	ישראל	
and the battle	ve·ham·mil·cha·mah	והמלחמה	
moved on	a·ve·rah	עברה	
-	et	את	
	bet	בית	

beyond Beth-aven	a·ven		
Now the men	ve·eesh	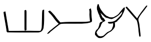	1 Samuel 14:24
of Israel	yis·ra·el	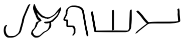	
were in distress	nig·gas		
day	bay·yo·wm	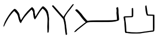	
that	ha·hu		
under an oath	vay·yo·el	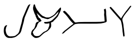	
for Saul	sha·ul		
-	et		
had placed the troops	ha·am		
saying	le·mor	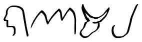	
“ Cursed [is]	a·rur		
the man	ha·eesh	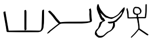	
who	a·sher		
eats	yo·khal		
[any] food	le·chem	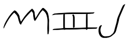	
before	ad		
evening	ha·e·rev		
before I have taken vengeance	ve·niq·qam·tee	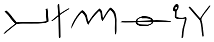	
on my enemies ”	me·o·ye·vay	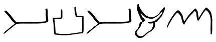	
So none	ve·lo		
tasted	ta·am		
	kal		
of the troops	ha·am		
any food	la·chem	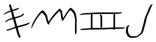	
Then all [the troops]	ve·khal		1 Samuel 14:25
	ha·a·rets		

entered	ba·u		
the forest	vay·ya·ar	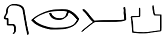	
and there was	vay·hee	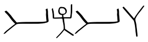	
honey	de·vash	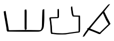	
on	al		
the ground	pe·ne	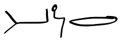	
	has·sa·deh		
entered	vay·ya·vo	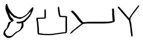	1 Samuel 14:26
And when [they]	ha·am		
	el		
the forest	hay·ya·ar	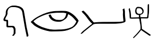	
and saw	ve·hin·neh		
the flowing	he·lekh	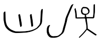	
honey	de·vash	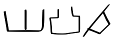	
not one of them	ve·en		
put	mas·seeg	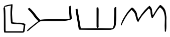	
his hand	ya·do	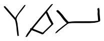	
to	el		
his mouth	pee	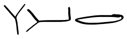	
because	kee	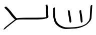	
feared	ya·re		
[they]	ha·am		
-	et		
the oath	hash·she·vu·ah		
Jonathan, however	ve·yo·w·na·tan	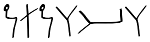	1 Samuel 14:27
had not	lo		
heard that	sha·ma		

with the oath	be·hash·bee·a		
his father	a·vee	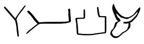	
-	et		
{had charged} the people	ha·am		
So he reached out	vay·yish·lach		
-	et		
the end	qe·tseh	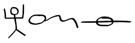	
of the staff	ham·mat·teh		
-	a·sher		
in his hand	be·ya·do	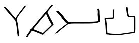	
dipped	vay·yit·bol		
-	o·w·tah		
it into the honeycomb	be·ya·rat		
	had·de·vash		
and put	vay·ya·shev	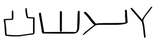	
his hand	ya·do	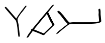	
to	el		
his mouth	pee	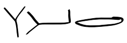	
brightened	vat·ta·ro·nah		
and his eyes	e·naw		
Then	vay·ya·an	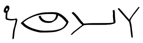	1 Samuel 14:28
one	eesh	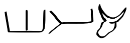	
of the soldiers	me·ha·am		
told him	vay·yo·mer		
with a solemn oath	hash·be·a	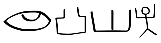	
saying	hish·bee·a	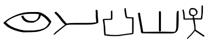	
“ Your father	a·vee·kha	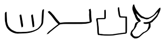	

-	et	
{bound} the troops	ha·am	
	le·mor	
‘ Cursed [is]	a·rur	
the man	ha·eesh	
who	a·sher	
eats	yo·khal	
food	le·chem	
today ’	hay·yo·wm	
are faint”	vay·ya·aph	
That is why the people	ha·am	
replied	vay·yo·mer	1 Samuel 14:29
Jonathan	yo·w·na·tan	
has brought trouble	a·khar	
“ My father	a·vee	
-	et	
to the land ”	ha·a·rets	
“ Just look	re·u	
	na	
at how	kee	
have brightened	o·ru	
my eyes	e·nay	
because	kee	
I tasted	ta·am·tee	
a little	me·at	
honey	de·vash	
of this	haz·zeh	

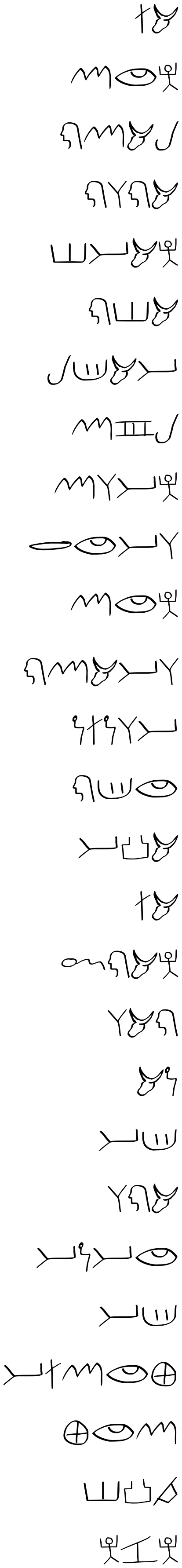

How much better it would have been	aph		1 Samuel 14:30
	kee	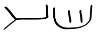	
if	lu		
had eaten	a·khol		
	a·khal		
freely today	hay·yo·wm	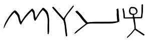	
the troops	ha·am		
from the plunder	mish·she·lal		
from their enemies !	o·ye·vaw	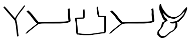	
-	a·sher		
they took	ma·tsa		
	kee	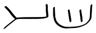	
Would not	at·tah		
	lo		
have been much greater ?”	ra·ve·tah		
the slaughter	mak·kah	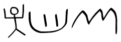	
of the Philistines	bap·pe·lish·teem		
after the Israelites had struck down	vay·yak·ku	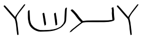	1 Samuel 14:31
day	bay·yo·wm	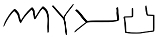	
That	ha·hu	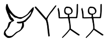	
the Philistines	bap·pe·lish·teem		
from Michmash	mim·mikh·mas		
to Aijalon	ay·ya·lo·nah	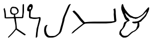	
faint	vay·ya·aph		
the people	ha·am		
were very	me·od		

So they rushed greedily	vay·ya·ʿas	1 Samuel 14:32
-	ha·am	
to	el	
the plunder	sha·lal	
taking	vay·yiq·chu	
sheep	tson	
cattle	u·va·qar	
and calves	u·ve·ne	
	va·qar	
They slaughtered them	vay·yish·cha·tu	
on the ground	a·re·tsah	
and ate	vay·yo·khal	
	ha·am	
meat with	al	
the blood still in it	had·dam	
Then someone reported	vay·yag·gee·du	1 Samuel 14:33
to Saul	le·sha·ul	
:	le·mor	
“ Look	hin·neh	
the troops	ha·am	
are sinning	cho·tim	
against the LORD	la·YHVH	
by eating	le·e·khol	
meat with	al	
the blood still in it”	had·dam	
said Saul	vay·yo·mer	

“ You have broken faith ”	be·gad·tem		
“ Roll	gol·lu	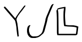	
over here	e·lay	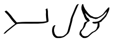	
at once”	hay·yo·wm	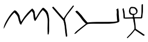	
stone	e·ven		
a large	ge·do·w·lah		
said	vay·yo·mer		1 Samuel 14:34
Then he	sha·ul		
“ Go	pu·tsu		
among the troops	va·am		
and tell	va·a·mar·tem	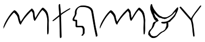	
them	la·hem		
must bring	hag·gee·shu	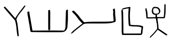	
me	e·lay	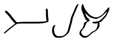	
‘ Each man	eesh	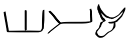	
his ox	sho·w·ro		
	ve·eesh	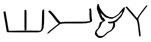	
or his sheep	se·ye·hu	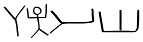	
slaughter [them]	u·she·chat·tem		
in this [place]	ba·zeh		
and then eat	va·a·khal·tem	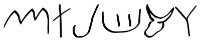	
Do not	ve·lo		
sin	te·chet·u	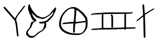	
against the LORD	la·YHVH	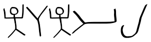	
by eating	le·e·khol		
meat with	el		
the blood still in it ’”	had·dam		

brought	vay·yag·gi·shu		
everyone	khal		
	ha·am		
	eesh	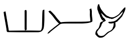	
his ox	sho·w·ro		
	ve·ya·do	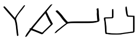	
So that night	hal·lay·lah	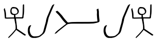	
and slaughtered	vay·yish·cha·tu	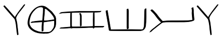	
it there	sham		
built	vay·yi·ven	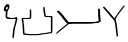	1 Samuel 14:35
Then Saul	sha·ul		
an altar	miz·be·ach		
to the LORD	la·YHVH	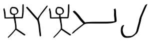	
-	o·to		
it was the first	he·chel	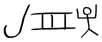	
time he had built	liv·no·wt	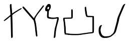	
an altar	miz·be·ach		
to the LORD	la·YHVH	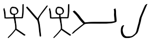	
said	vay·yo·mer		1 Samuel 14:36
And Saul	sha·ul		
“ Let us go down	ne·re·dah		
after	a·cha·re	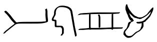	
the Philistines	phe·lish·teem		
by night	lay·lah	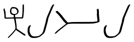	
and plunder	ve·na·vo·zah	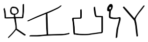	
them	va·hem		
until	ad		

dawn	o·wr	𐤀𐤅𐤓	
	hab·bo·qer	𐤄𐤁𐤒𐤓	
no	ve·lo	𐤅𐤋𐤀	
leaving	nash·er	𐤍𐤔𐤀𐤓	
	ba·hem	𐤁𐤄𐤌	
man [alive] !”	eesh	𐤀𐤉𐤔	
the troops replied	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
what	kal	𐤊𐤋	
seems good	hat·to·wv	𐤄𐤈𐤅𐤁	
to you ”	be·e·ne·kha	𐤁𐤏𐤉𐤍𐤉𐤊	
“ Do	ʿa·sē·hs	𐤏𐤔𐤄𐤎	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
But the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
“ We must consult	niq·re·vah	𐤍𐤒𐤓𐤁𐤄	
here”	ha·lom	𐤄𐤋𐤌	
	el	𐤀𐤋	
God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
inquired	vay·yish·al	𐤅𐤉𐤔𐤀𐤋	1 Samuel 14:37
So Saul	sha·ul	𐤔𐤀𐤅𐤋	
of God	be·lo·heem	𐤁𐤀𐤋𐤄𐤉𐤌	
“ Shall I go down	ha·e·red	𐤄𐤀𐤓𐤃	
after	a·cha·re	𐤀𐤇𐤓𐤉	
the Philistines ?	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
Will You give them	ha·tit·te·nem	𐤄𐤕𐤕𐤍𐤌	
into the hand	be·yad	𐤁𐤉𐤃	
of Israel ? ”	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
But God did not	ve·lo	𐤅𐤋𐤀	

answer him	a·na·hu	ענהו	
day	bay·yo·wm	ביום	
that	ha·hu	ההוא	
said	vay·yo·mer	ויאמר	1 Samuel 14:38
Therefore Saul	sha·ul	שאול	
“ Come	go·shu	גשו	
here	ha·lom	הלם	
all	kol	כל	
you leaders	pin·no·wt	פנות	
of the troops	ha·am	העם	
and let us investigate	u·de·u	ודעו	
	u·re·u	וראו	
how	bam·mah	במה	
has occurred	ha·ye·tah	היתה	
sin	ha·chat·tat	החטאת	
this	haz·zot	הזאת	
today	hay·yo·wm	היום	
As surely as	kee	כי	1 Samuel 14:39
lives	chay	חי	
the LORD	YHVH	יהוה	
who saves	ham·mo·wo·shee·a	המושיע	
-	et	את	
Israel	yis·ra·el	ישראל	
even	kee	כי	
if	im	אם	
it is	yesh·no	ישנו	
Jonathan	be·yo·w·na·tan	ביונתן	

my son	be·nee	בני	
	kee	כי	
he must die	mo·wt	מות	
!”	ya·mut	ימות	
But not one	ve·en	ואין	
said	o·ne·hu	ענהו	
a word	mik·kal	מכל	
of the troops	ha·am	העם	
Then Saul said	vay·yo·mer	ויאמר	1 Samuel 14:40
to	el	אל	
all	kal	כל	
Israel	yis·ra·el	ישראל	
“ You	at·tem	אתם	
stand	tih·yu	תהיו	
side	le·e·ver	לעבר	
on one	e·chad	אחד	
and I	va·a·nee	ואני	
Jonathan	ve·yo·w·na·tan	ויונתן	
and my son	be·nee	בני	
will stand	nih·yeh	נהיה	
side”	le·e·ver	לעבר	
on the other	e·chad	אחד	
replied	vay·yo·me·ru	ויאמרו	
the troops	ha·am	העם	
	el	אל	
	sha·ul	שאול	
what seems good	hat·to·wv	הטוב	

to you ”	be·e·ne·kha	בעיניך	
“ Do	a·seh	עשה׃	
said	vay·yo·mer	ויאמר	1 Samuel 14:41
So Saul	sha·ul	שאול	
to	el	אל	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
“ [Why have You not answered Your servant this day? If the fault is with me or my son Jonathan, respond with Urim; but if the fault is with the men of Israel,] respond	ha·vah	הבה	
with Thummim”	ta·meem	תמים	
were selected	vay·yil·la·khed	וילכד	
And Jonathan	yo·w·na·tan	יונתן	
and Saul	ve·sha·ul	ושאול	
but the people	ve·ha·am	והעם	
were cleared of the charge	ya·tsa·u	יצאו	
said	vay·yo·mer	ויאמר	1 Samuel 14:42
Then Saul	sha·ul	שאול	
“ Cast [the lot]	hap·pee·lu	הפילו	
between me	be·nee	ביני	
and	u·ven	ובין	
Jonathan ”	yo·w·na·tan	יונתן	
my son	be·nee	בני	
was selected	vay·yil·la·khed	וילכד	

And Jonathan	yo·w·na·tan		
commanded	vay·yo·mer		1 Samuel 14:43
Saul	sha·ul		
	el		
him	yo·w·na·tan		
“ Tell	hag·gee·dah	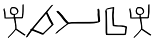	
me	lee	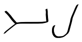	
what	meh	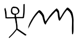	
you have done”	a·see·tah	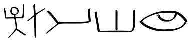	
told	vay·yag·ged	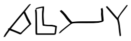	
him	lo		
So Jonathan	yo·w·na·tan		
	vay·yo·mer		
“ I only	ta·om		
tasted	ta·am·tee		
with the end	biq·tseh	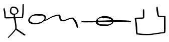	
of the staff	ham·mat·teh		
that [was]	a·sher		
in my hand	be·ya·dee	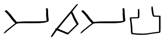	
a little	me·at		
honey	de·vash	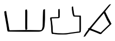	
And now	hin·nee	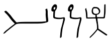	
I must die ?”	a·mut		
declared	vay·yo·mer		1 Samuel 14:44
And Saul	sha·ul		
	koh	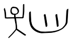	
punish me	ya·a·seh		

“ May God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
and ever so	ve·khoh	𐤅𐤊𐤄	
severely	yo·w·siph	𐤉𐤅𐤎𐤐	
do not	kee	𐤊𐤉	
surely	mo·wt	𐤌𐤅𐤕	
die !”	ta·mut	𐤕𐤌𐤅𐤕	
if you, Jonathan	yo·w·na·tan	𐤉𐤅𐤍𐤕𐤍	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 14:45
But the people	ha·am	𐤄𐤏𐤌	
to	el	𐤀𐤋	
Saul	sha·ul	𐤔𐤀𐤅𐤋	
“ Must Jonathan	hayo·w·na·tan	𐤄𐤉𐤅𐤍𐤕𐤍	
die —	ya·mut	𐤉𐤌𐤅𐤕	
he who	a·sher	𐤀𐤔𐤓	
accomplished	a·sah	𐤏𐤔𐤄	
deliverance	hay·shu·ah	𐤄𐤉𐤔𐤅𐤏𐤄	
a great	hag·ge·do·w·lah	𐤄𐤂𐤃𐤅𐤋𐤄	
such	haz·zot	𐤄𐤆𐤀𐤕	
for Israel ?	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	
Never !	cha·lee·lah	𐤇𐤋𐤉𐤋𐤄	
lives	chay	𐤇𐤉	
As surely as the LORD	YHVH	𐤉𐤄𐤅𐤄	
not	im	𐤀𐤌	
will fall	yip·pol	𐤉𐤐𐤋	
a hair	mis·sa·a·rat	𐤌𐤔𐤏𐤓𐤕	
of his head	ro·sho	𐤓𐤀𐤔𐤅	
to the ground	ar·tsah	𐤀𐤓𐤑𐤄	

for	kee	
with	im	
God’s help	e·lo·heem	
he has accomplished this	a·sah	
today	hay·yo·wm	
”	haz·zeh	
rescued	vay·yiph·du	
So the people	ha·am	
-	et	
Jonathan	yo·w·na·tan	
and he did not	ve·lo	
die	met	
gave up	vay·ya·al	1 Samuel 14:46
Then Saul	sha·ul	
his pursuit	me·a·cha·re	
of the Philistines	pe·lish·teem	
and the Philistines	u·phe·lish·teem	
returned	ha·le·khu	
to their own land	lim·qo·w·mam	
After Saul	ve·sha·ul	1 Samuel 14:47
had assumed	la·khad	
the kingship	ham·me·lu·khah	
over	al	
Israel	yis·ra·el	
he fought	vay·yil·la·chem	
on every side —	sa·veev	
against all	be·khal	

his enemies	o·ye·vaw	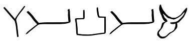	
the Moabites	be·mo·w·av	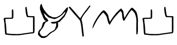	
the Ammonites	u·viv·ne	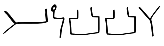	
	am·mo·wn	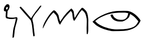	
the Edomites	u·ve·e·do·wm	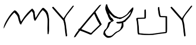	
the kings	u·ve·mal·khe	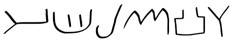	
of Zobah	tso·w·vah	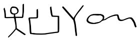	
and the Philistines	u·vap·pe·lish·teem	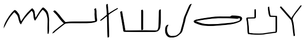	
Wherever	u·ve·khol	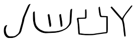	
-	a·sher	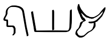	
he turned	yiph·neh	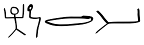	
he routed them	yar·shee·a	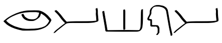	
He fought	vay·ya·as	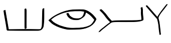	1 Samuel 14:48
valiantly	cha·yil	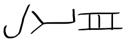	
and defeated	vay·yakh	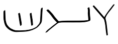	
-	et	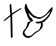	
the Amalekites	a·ma·leq	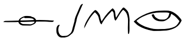	
delivering	vay·yats·tsel	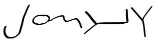	
-	et	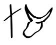	
Israel	yis·ra·el	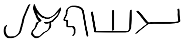	
from the hands	mee·yad	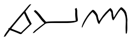	
of its plunderers	sho·se·hu	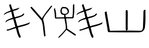	
were	vay·yih·yu	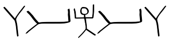	1 Samuel 14:49
Now the sons	be·ne	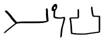	
of Saul	sha·ul	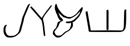	
Jonathan	yo·w·na·tan	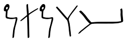	
Ishvi	ve·yish·vee	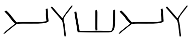	

	u·mal·kee	𐤅𐤌𐤋𐤊𐤉	
and Malchishua	shu·a	𐤔𐤅𐤏	
-	ve·shem	𐤅𐤔𐤌	
His two	she·te	𐤔𐤕𐤉	
daughters	ve·no·taw	𐤁𐤍𐤕𐤉𐤅	
were named	shem	𐤔𐤌	
(his firstborn)	hab·be·khee·rah	𐤄𐤁𐤊𐤉𐤓𐤄	
Merab	me·rav	𐤌𐤓𐤁	
	ve·shem	𐤅𐤔𐤌	
(his younger daughter)	haq·qe·tan·nah	𐤄𐤒𐤈𐤍𐤄	
and Michal	mee·khal	𐤌𐤉𐤊𐤋	
name	ve·shem	𐤅𐤔𐤌	1 Samuel 14:50
wife’s	e·shet	𐤀𐤔𐤕	
His	sha·ul	𐤔𐤀𐤅𐤋	
was Ahinoam	a·chee·no·am	𐤀𐤇𐤉𐤍𐤏𐤌	
daughter	bat	𐤁𐤕	
of Ahimaaz	a·chee·ma·ats	𐤀𐤇𐤉𐤌𐤏𐤑	
The name	ve·shem	𐤅𐤔𐤌	
of the commander	sar	𐤔𐤓	
of his army	tse·va·o	𐤑𐤁𐤀𐤅	
was Abner	a·vee·ner	𐤀𐤁𐤉𐤍𐤓	
the son	ben	𐤁𐤍	
Ner	ner	𐤍𐤓	
uncle	do·wd	𐤃𐤅𐤃	
of Saul’s	sha·ul	𐤔𐤀𐤅𐤋	
Kish	ve·qeesh	𐤅𐤒𐤉𐤔	1 Samuel 14:51
father	a·vee	𐤀𐤁𐤉	

Saul’s	sha·ul	
Ner	ve·ner	
father	a·vee	
and Abner’s	av·ner	
were sons	ben	
of Abiel	a·vee·el	
was	vat·te·hee	1 Samuel 14:52
And the war	ham·mil·cha·mah	
fierce	cha·za·qah	
with	al	
the Philistines	pe·lish·teem	
for all	kol	
the days	ye·me	
of Saul	sha·ul	
noticed	ve·ra·ah	
So whenever [he]	sha·ul	
any	kal	
	eesh	
strong	gib·bo·wr	
	ve·khal	
man	ben	
or brave	cha·yil	
[Saul] would enlist him	vay·ya·as·phe·hu	
	e·law	
said	vay·yo·mer	1 Samuel 15:1
Then Samuel	she·mu·el	
to	el	

Saul	sha·ul	
me	o·tee	
sent	sha·lach	
“ The LORD	YHVH	
to anoint you	lim·sha·cho·kha	
king	le·me·lekh	
over	al	
His people	am·mo	
	al	
Israel	yis·ra·el	
Now therefore	ve·at·tah	
listen	she·ma	
	le·qo·wl	
to the words	div·re	
of the LORD	YHVH	
This is what	koh	1 Samuel 15:2
says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
‘ I witnessed	pa·qad·tee	
-	et	
what	a·sher	
did	a·sah	
the Amalekites	a·ma·leq	
to the Israelites	le·yis·ra·el	
when	a·sher	
they ambushed	sam	

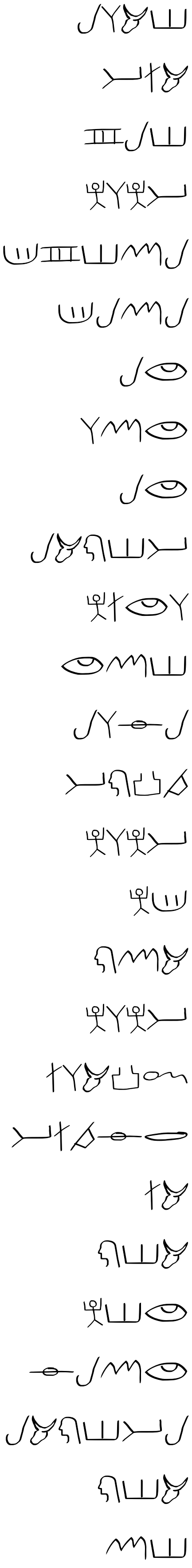

them	lo	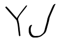	
on their way	bad·de·rekh		
up	ba·a·lo·to		
from Egypt	mim·mits·ra·yim		
Now	at·tah		1 Samuel 15:3
go	lekh	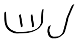	
and attack	ve·hik·kee·tah	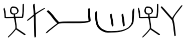	
-	et		
the Amalekites	a·ma·leq		
and devote to destruction	ve·ha·cha·ram·tem	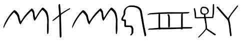	
-	et		
all	kal		
that	a·sher		
belongs to them	lo	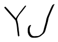	
Do not	ve·lo		
spare	tach·mol	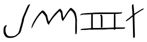	
them	a·law	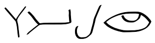	
but put to death	ve·he·mat·tah		
men	me·eesh	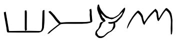	
and	ad		
women	ish·shah		
children	me·o·lel		
and	ve·ad		
infants	yo·w·neq		
oxen	mish·sho·wr		
and	ve·ad		
sheep	seh	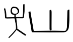	

camels	mig·ga·mal		
and	ve·ad		
donkeys ’”	cha·mo·wr		
summoned	vay·sham·ma	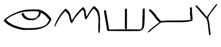	1 Samuel 15:4
So Saul	sha·ul		
-	et		
the troops	ha·am		
and numbered them	vay·yiph·qe·dem	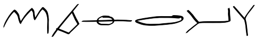	
at Telaim —	bat·te·la·eem	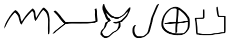	
200,000 {}	ma·ta·yim		
	e·leph	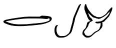	
foot soldiers	rag·lee	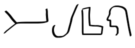	
and 10,000	va·a·se·ret		
	a·la·pheem		
	et		
men	eesh	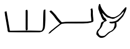	
of Judah	ye·hu·dah	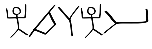	
came	vay·ya·vo	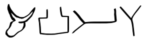	1 Samuel 15:5
Saul	sha·ul		
to	ad		
the city	eer	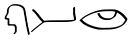	
of Amalek	a·ma·leq		
and lay in wait	vay·ya·rev	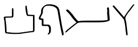	
in the valley	ban·na·chal	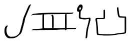	
warned	vay·yo·mer		1 Samuel 15:6
And he	sha·ul		
	el		

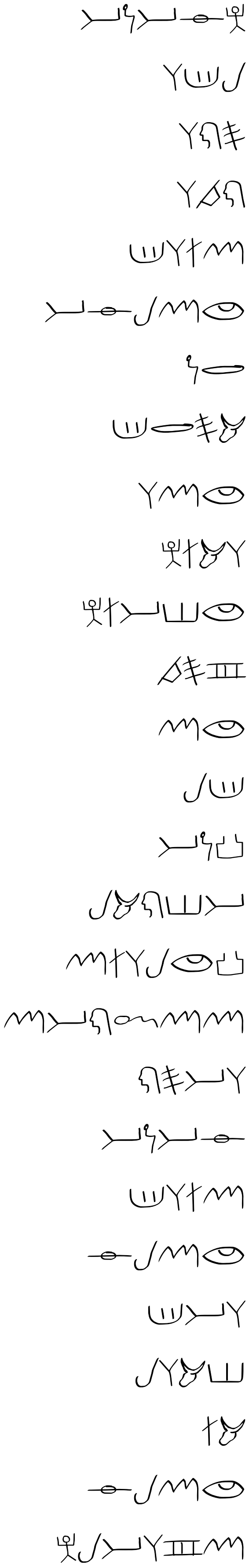

the Kenites	haq·qe·nee	
go on	le·khu	
	su·ru	
and get away	re·du	
from	mit·to·wkh	
the Amalekites	a·ma·le·qee	
Otherwise	pen	
I will sweep you away	o·siph·kha	
with them ”	im·mo	
“ Since you	ve·at·tah	
showed	a·see·tah	
kindness	che·sed	
to	im	
all	kal	
the Israelites	be·ne	
	yis·ra·el	
when they came up	ba·a·lo·w·tam	
out of Egypt	mim·mits·ra·yim	
moved away	vay·ya·sar	
So the Kenites	qe·nee	
from	mit·to·wkh	
the Amalekites	a·ma·leq	
struck down	vay·yakh	1 Samuel 15:7
Then Saul	sha·ul	
-	et	
the Amalekites	a·ma·leq	
from Havilah	me·cha·vee·lah	

all the way	bo·w·a·kha	בואך	
to Shur	shur	שור	
which is	a·sher	אשר	
-	al	על	
east	pe·ne	פני	
of Egypt	mits·ra·yim	מצרים	
He captured	vay·yit·pos	ויתפש	1 Samuel 15:8
-	et	את	
Agag	a·gag	אגג	
king	me·lekh	מלך	
of Amalek	a·ma·leq	עמלק	
alive	chay	חי	
-	ve·et	ואת	
all	kal	כל	
the others {to destruction}	ha·am	העם	
but devoted	he·che·reem	החרים	
	le·phee	לפי	
with the sword	cha·rev	חרב	
spared	vay·yach·mol	ויחמל	1 Samuel 15:9
Saul	sha·ul	שאול	
and his troops	ve·ha·am	והעם	
	al	על	
Agag	a·gag	אגג	
along with	ve·al	ועל	
the best	me·tav	מיטב	
of the sheep	hats·tson	הצאן	
and cattle	ve·hab·ba·qar	והבקר	

the fat calves	ve·ham·mish·neem	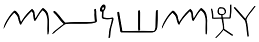	
and	ve·al		
lambs	hak·ka·reem	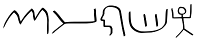	
and	ve·al		
of everything else	kal		
the best	hat·to·wv		
	ve·lo		
They were unwilling	a·vu		
to destroy them	ha·cha·ree·mam	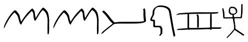	
all	ve·khal		
	ham·me·la·khah		
that was despised	ne·miv·zah	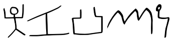	
and worthless	ve·na·mes		
-	o·tah		
but they devoted to destruction	he·che·ree·mu	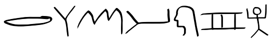	
came	vay·hee	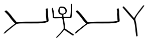	1 Samuel 15:10
Then the word	de·var		
of the LORD	YHVH		
to	el		
Samuel	she·mu·el		
saying	le·mor		
“ I regret	ni·cham·tee		1 Samuel 15:11
that	kee	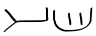	
king	him·lakh·tee	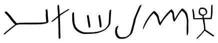	
-	et		
I have made Saul	sha·ul		
-	le·me·lekh		

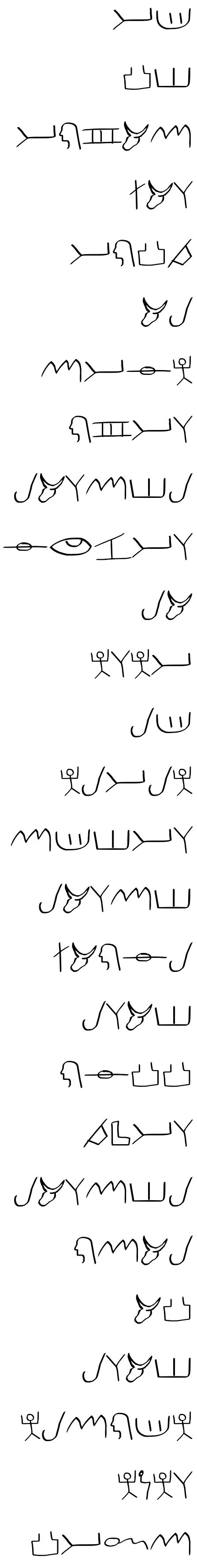

for	kee	
he has turned away	shav	
from following Me	me·a·cha·ray	
and	ve·et	
My instructions”	de·va·ray	
has not	lo	
carried out	he·qeem	
was distressed	vay·yi·char	
And Samuel	lish·mu·el	
and cried out	vay·yiz·aq	
to	el	
the LORD	YHVH	
all	kal	
that night	hal·la·ye·lah	
got up	vay·yash·kem	1 Samuel 15:12
Samuel	she·mu·el	
to confront	liq·rat	
Saul	sha·ul	
Early in the morning	bab·bo·qer	
but [he] was told	vay·yug·gad	
	lish·mu·el	
	le·mor	
has gone	ba	
“ Saul	sha·ul	
to Carmel	hak·kar·me·lah	
and behold	ve·hin·neh	
he has set up	mats·tseev	

for himself	lo	𐤋𐤅	
a monument	yad	𐤉𐤃	
and has turned	vay·yis·sov	𐤅𐤉𐤎𐤁	
	vay·ya·a·vor	𐤅𐤉𐤏𐤁𐤓	
and gone down	vay·ye·red	𐤅𐤉𐤓𐤃	
to Gilgal”	hag·gil·gal	𐤄𐤂𐤋𐤂𐤋	
reached	vay·ya·vo	𐤅𐤉𐤁𐤀	1 Samuel 15:13
When Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
	el	𐤀𐤋	
him	sha·ul	𐤔𐤀𐤅𐤋	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
to him	lo	𐤋𐤅	
Saul	sha·ul	𐤔𐤀𐤅𐤋	
bless	ba·rukh	𐤁𐤓𐤅𐤊	
you	at·tah	𐤀𐤕𐤄	
“ May the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
I have carried out	ha·qee·mo·tee	𐤄𐤒𐤉𐤌𐤕𐤉	
-	et	𐤀𐤕	
instructions”	de·var	𐤃𐤁𐤓	
the LORD’s	YHVH	𐤉𐤄𐤅𐤄	
replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 15:14
But Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
“ Then what	u·meh	𐤅𐤌𐤄	
bleating	qo·wl	𐤒𐤅𐤋	
of sheep	hats·tson	𐤄𐤑𐤀𐤍	
[is] this	haz·zeh	𐤄𐤆𐤄	
-	be·a·ze·nay	𐤁𐤀𐤆𐤍𐤉	

and lowing	ve·qo·wl	וקול	
of cattle	hab·ba·qar	הבקר	
that	a·sher	אשר	
I	a·no·khee	אנכי	
hear ?”	sho·me·a	שמע	
answered	vay·yo·mer	ויאמר	1 Samuel 15:15
Saul	sha·ul	שאול	
from the Amalekites	me·a·ma·le·qee	מעמלקי	
brought them	he·vee·um	הביאום	
-	a·sher	אשר	
they spared	cha·mal	חמל	
“ The troops	ha·am	העם	
	al	על	
the best	me·tav	מיטב	
sheep	hats·tson	הצאן	
and cattle	ve·hab·ba·qar	והבקר	
to	le·ma·an	למען	
sacrifice	ze·vo·ach	זבח	
to the LORD	la·YHVH	ליהוה	
your God	e·lo·he·kha	אלהיך	
but	ve·et	ואת	
the rest	hay·yo·w·ter	היותר	
we devoted to destruction”	he·che·ram·nu	החרמנו	
exclaimed	vay·yo·mer	ויאמר	1 Samuel 15:16
Samuel	she·mu·el	שמואל	
-	el	אל	
-	sha·ul	שאול	

“ Stop ! ”	he·reph		
“ Let me tell	ve·ag·gee·dah	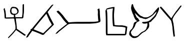	
you	le·kha	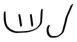	
-	et		
what	a·sher		
said	dib·ber		
the LORD	YHVH		
to me	e·lay	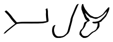	
last night”	hal·la·ye·lah	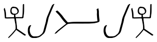	
Saul replied	vay·yo·me·ru		
	lo		
“ Tell me ”	dab·ber	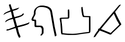	
said	vay·yo·mer		1 Samuel 15:17
And Samuel	she·mu·el		
not	ha·lo·w		
“ Although	im		
small	qa·ton	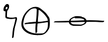	
you [were once]	at·tah		
in your own eyes	be·e·ne·kha	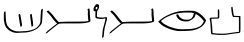	
become the head	rosh		
of the tribes	shiv·te	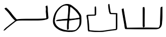	
of Israel ?	yis·ra·el	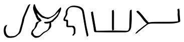	
have you	at·tah		
anointed	vay·yim·sha·cha·kha	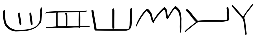	
The LORD	YHVH		
you king	le·me·lekh		
over	al		

Israel	yis·ra·el	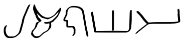	
and sent	vay·yish·la·cha·kha	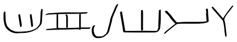	1 Samuel 15:18
	YHVH		
you on a mission	be·da·rekh		
saying	vay·yo·mer		
‘ Go	lekh	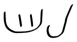	
and devote to destruction	ve·ha·cha·ram·tah		
-	et		
the sinful	ha·chat·ta·eem		
-	et		
Amalekites	a·ma·leq		
Fight	ve·nil·cham·ta	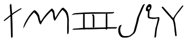	
against them	vo		
until	ad		
you have wiped them out	kal·lo·w·tam		
-’	o·tam		
So why	ve·lam·mah	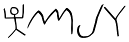	1 Samuel 15:19
did you not	lo		
obey	sha·ma·ta		
	be·qo·wl	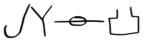	
the LORD ?	YHVH		
Why did you rush	vat·ta·at		
upon	el		
the plunder	hash·sha·lal	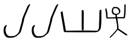	
and do	vat·ta·as		
evil	ha·ra		
in the sight	be·e·ne	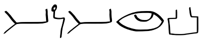	

of the LORD ?”	YHVH	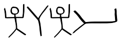	
replied	vay·yo·mer		1 Samuel 15:20
Saul	sha·ul		
-	el		
-	she·mu·el		
-	a·sher		
“ But I did obey	sha·ma·tee		
	be·qo·wl	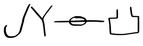	
the LORD ”	YHVH	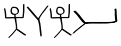	
“ I went	va·e·lekh	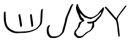	
on the mission	bad·de·rekh		
that	a·sher		
gave me	she·la·cha·nee	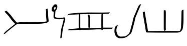	
the LORD	YHVH	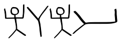	
I brought back	va·a·vee	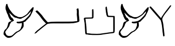	
-	et		
Agag	a·gag		
king	me·lekh	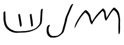	
of Amalek	a·ma·leq		
-	ve·et		
the Amalekites {to destruction}	a·ma·leq		
and devoted	he·che·ram·tee		
took	vay·yiq·qach	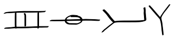	1 Samuel 15:21
The troops	ha·am		
from the plunder	me·hash·sha·lal	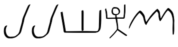	
sheep	tson		
and cattle	u·va·qar	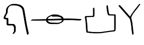	

the best of	re·sheet		
the things devoted to destruction	ha·che·rem		
in order to sacrifice [them]	liz·bo·ach	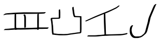	
to the LORD	la·YHVH	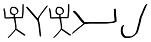	
your God	e·lo·he·kha		
at Gilgal"	bag·gil·gal	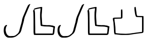	
declared :	vay·yo·mer		1 Samuel 15:22
But Samuel	she·mu·el		
delight	ha·che·phets		
" Does the LORD	la·YHVH	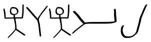	
in burnt offerings	be·o·lo·wt		
and sacrifices	u·ze·va·cheem	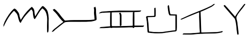	
as much as in obedience	kish·mo·a		
to [His] voice	be·qo·wl	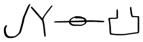	
?	YHVH		
Behold	hin·neh		
obedience	she·mo·a		
than sacrifice	miz·ze·vach		
is better	to·wv		
[and] attentiveness	le·haq·sheev	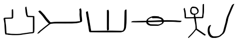	
is better than the fat	me·che·lev	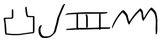	
of rams	e·leem	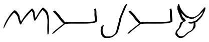	
For	kee	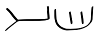	1 Samuel 15:23
is like the sin	chat·tat	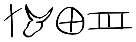	
of divination	qe·sem		
rebellion	me·ree	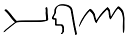	

is like the wickedness	ve·a·ven	
of idolatry	u·te·ra·pheem	
and arrogance	haph·tsar	
Because	ya·an	
you have rejected	ma·as·ta	
-	et	
the word	de·var	
of the LORD	YHVH	
He has rejected you	vay·yim·a·se·kha	
as king ”	mim·me·lekh	
said	vay·yo·mer	1 Samuel 15:24
Then Saul	sha·ul	
to	el	
Samuel	she·mu·el	
“ I have sinned	cha·ta·tee	
-	kee	
I have transgressed	a·var·tee	
-	et	
commandment	pee	
the LORD’s	YHVH	
-	ve·et	
and your instructions	de·va·re·kha	
because	kee	
I feared	ya·re·tee	
-	et	
the people	ha·am	
and obeyed	va·esh·ma	

their voice	be·qo·w·lam	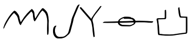	
Now therefore	ve·at·tah		1 Samuel 15:25
forgive	sa		
please	na		
-	et		
my sin	chat·ta·tee		
and return	ve·shuv		
with me	im·mee		
so I can worship	ve·esh·ta·cha·veh		
the LORD”	la·YHVH	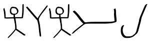	
replied	vay·yo·mer		1 Samuel 15:26
Samuel	she·mu·el		
-	el		
-	sha·ul		
“ I will not	lo		
return	a·shuv		
with you ”	im·makh		
“ For	kee	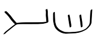	
you have rejected	ma·as·tah		
-	et		
the word	de·var		
of the LORD	YHVH	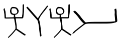	
has rejected you	vay·yim·a·se·kha		
and [He]	YHVH	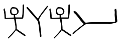	
as	mih·yo·wt		
king	me·lekh	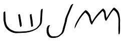	
over	al		

Israel”	yis·ra·el	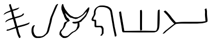	
turned	vay·yis·sov		1 Samuel 15:27
As Samuel	she·mu·el		
to go	la·le·khet	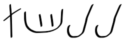	
Saul grabbed	vay·ya·cha·zeq	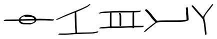	
the hem	bikh·naph	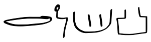	
of his robe	me·ee·lo	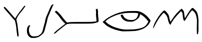	
and it tore	vay·yiq·qa·ra	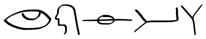	
said	vay·yo·mer		1 Samuel 15:28
to him	e·law	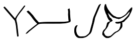	
So Samuel	she·mu·el		
has torn	qa·ra	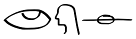	
“ The LORD	YHVH		
-	et		
the kingdom	mam·le·khut		
of Israel	yis·ra·el	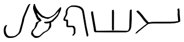	
from you	me·a·le·kha	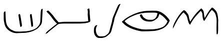	
today	hay·yo·wm	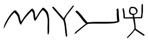	
and has given	u·ne·ta·nah	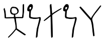	
it to your neighbor	le·re·a·kha		
[who is] better	hat·to·wv		
than you	mim·me·ka		
Moreover	ve·gam		1 Samuel 15:29
the Glory	ne·tsach		
of Israel	yis·ra·el	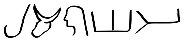	
does not	lo		
lie	ye·shaq·qer	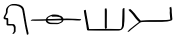	

is not	ve·lo	ולא	
or change His mind	yin·na·chem	ינחם	
for	kee	כי	
	lo	לא	
a man	a·dam	אדם	
He	hu	הוא	
that He should change His mind”	le·hin·na·chem	להנחם	
Saul replied	vay·yo·mer	ויאמר	1 Samuel 15:30
“ I have sinned ”	cha·ta·tee	חטאתי	
now	at·tah	עתה	
honor me	kab·be·de·nee	כבדני	
“ Please	na	נא	
before	ne·ged	נגד	
the elders	ziq·ne	זקני	
of my people	am·mee	עמי	
and before	ve·ne·ged	ונגד	
Israel	yis·ra·el	ישראל	
Come back	ve·shuv	ושוב	
with me	im·mee	עמי	
so that I may worship	ve·hish·ta·cha·ve·tee	והשתחויתי	
the LORD	la·YHVH	ליהוה	
your God”	e·lo·he·kha	אלהיך	
went back	vay·ya·shav	וישב	1 Samuel 15:31
So Samuel	she·mu·el	שמואל	
with	a·cha·re	אחרי	
Saul	sha·ul	שאול	
worshiped	vay·yish·ta·chu	וישתחו	

and Saul	sha·ul		
the LORD	la·YHVH		
said	vay·yo·mer		1 Samuel 15:32
Then Samuel	she·mu·el		
“ Bring	hag·gee·shu	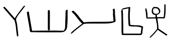	
me	e·lay	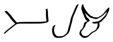	
-	et		
Agag	a·gag		
king	me·lekh	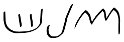	
of the Amalekites”	a·ma·leq		
came	vay·ye·lekh	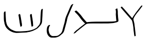	
to him	e·law	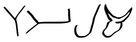	
Agag	a·gag		
cheerfully	ma·a·dan·not		
thought	vay·yo·mer		
for he	a·gag		
“ Surely	a·khen		
is past ”	sar		
the bitterness	mar		
of death	ham·ma·vet		
declared :	vay·yo·mer		1 Samuel 15:33
But Samuel	she·mu·el		
“ As	ka·a·sher		
childless	shik·ke·lah		
has made women	na·sheem	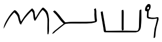	
your sword	char·be·kha		
so	ken	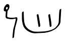	

will be childless	tish·kal	
among women ”	min·na·sheem	
your mother	im·me·kha	
to pieces	vay·shas·seph	
And Samuel	she·mu·el	
-	et	
hacked Agag	a·gag	
before	liph·ne	
the LORD	YHVH	
at Gilgal	bag·gil·gal	
went	vay·ye·lekh	1 Samuel 15:34
Then Samuel	she·mu·el	
to Ramah	ha·ra·ma·tah	
but Saul	ve·sha·ul	
went up	a·lah	
to	el	
his home	be·to	
in Gibeah	giv·at	
of Saul	sha·ul	
never	ve·lo	1 Samuel 15:35
again	ya·saph	
Samuel	she·mu·el	
visited	lir·o·wt	
-	et	
Saul	sha·ul	
And to	ad	
the day	yo·wm	

of his death	mo·w·to	
	kee	
mourned	hit·ab·bel	
Samuel	she·mu·el	
for	el	
Saul	sha·ul	
and the LORD	va·YHVH	
regretted	ni·cham	
that	kee	
king	him·leekh	
-	et	
He had made Saul	sha·ul	
over	al	
Israel	yis·ra·el	
said	vay·yo·mer	1 Samuel 16:1
Now the LORD	YHVH	
to	el	
Samuel	she·mu·el	
“ How long	ad	
	ma·tay	
are you	at·tah	
going to mourn	mit·ab·bel	
for	el	
Saul	sha·ul	
since I	va·a·nee	
have rejected him	me·as·tee	
as king	mim·me·lokh	

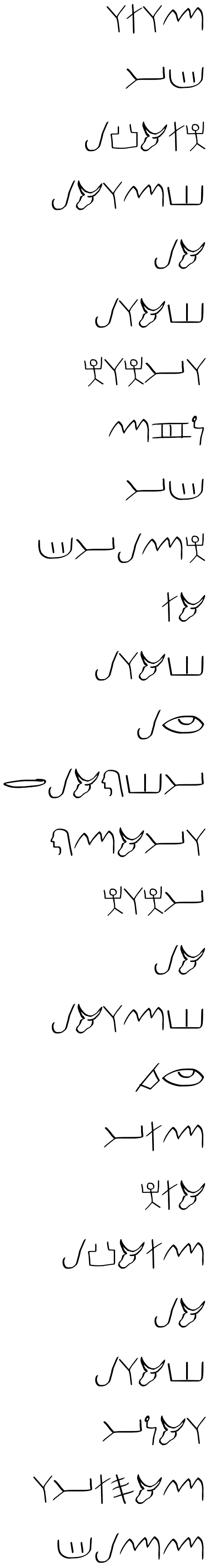

over	al	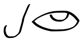	
Israel ?	yis·ra·el	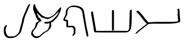	
with	mal·le	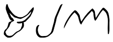	
Fill your horn	qar·ne·kha	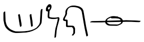	
oil	she·men	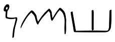	
and go	ve·lekh	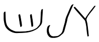	
I am sending	esh·la·cha·kha	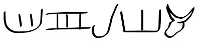	
you to	el	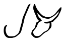	
Jesse	yi·shay	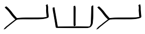	
	bet	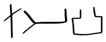	
of Bethlehem	hal·lach·mee	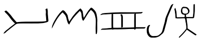	
for	kee	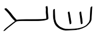	
I have selected	ra·ee·tee	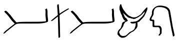	
from his sons	be·va·naw	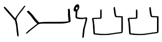	
for Myself"	lee	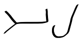	
a king	me·lekh	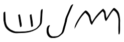	
asked	vay·yo·mer	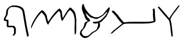	1 Samuel 16:2
Samuel	she·mu·el	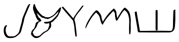	
" How	ekh	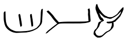	
can I go ? "	e·lekh	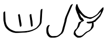	
will hear of it	ve·sha·ma	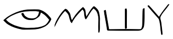	
" Saul	sha·ul	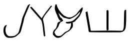	
and kill me !"	va·ha·ra·ga·nīs	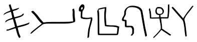	
answered	vay·yo·mer	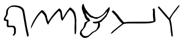	
The LORD	YHVH	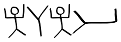	
	eg·lat	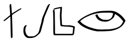	
a heifer	ba·qar	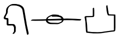	

“ Take	tiq·qach	
with you	be·ya·de·kha	
and say	ve·a·mar·ta	
to sacrifice	liz·bo·ach	
to the LORD’	la·YHVH	
‘ I have come	ba·tee	
Then invite	ve·qa·ra·ta	1 Samuel 16:3
Jesse	le·yi·shay	
to the sacrifice	baz·za·vach	
and I	ve·a·no·khee	
will show you	o·w·dee·a·kha	
-	et	
what	a·sher	
you are to do	ta·a·seh	
You are to anoint	u·ma·shach·ta	
for Me	lee	
-	et	
the one	a·sher	
I indicate	o·mar	
-”	e·le·kha	
did	vay·ya·as	1 Samuel 16:4
So Samuel	she·mu·el	
-	et	
what	a·sher	
had said	dib·ber	
the LORD	YHVH	
and went	vay·ya·vo	

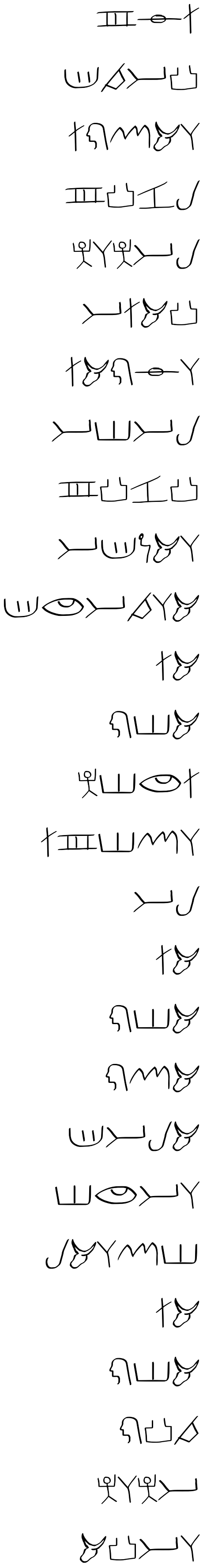

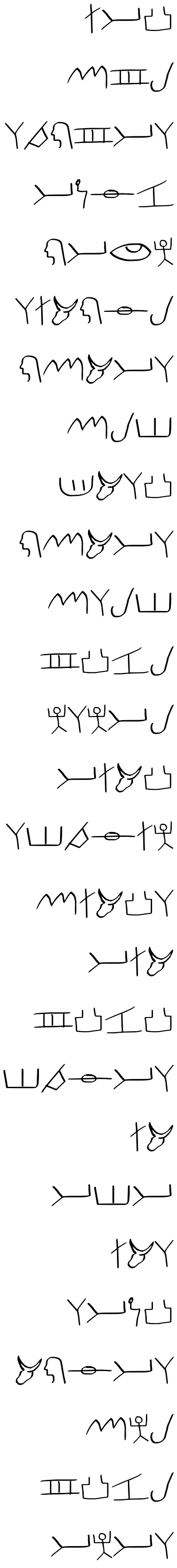

	bet	
to Bethlehem	la·chem	
they trembled	vay·ye·cher·du	
When the elders	ziq·ne	
of the town	ha·eer	
met him	liq·ra·to	
and asked	vay·yo·mer	
in peace ?”	sha·lom	
“ Do you come	bo·w·e·kha	
he replied	vay·yo·mer	1 Samuel 16:5
“ In peace ”	sha·lo·wm	
to sacrifice	liz·bo·ach	
to the LORD	la·YHVH	
“ I have come	ba·tee	
Consecrate yourselves	hit·qad·de·shu	
and come	u·va·tem	
with me	it·tee	
to the sacrifice”	baz·za·vach	
Then he consecrated	vay·qad·desh	
-	et	
Jesse	yi·shay	
-	ve·et	
and his sons	ba·naw	
and invited	vay·yiq·ra	
them	la·hem	
to the sacrifice	laz·za·vach	
-	vay·hee	1 Samuel 16:6

When they arrived	be·vo·w·am	𐤁𐤁𐤅𐤀𐤌	
Samuel saw	vay·yar	𐤅𐤉𐤓𐤀	
-	et	𐤀𐤕	
Eliab	e·lee·av	𐤀𐤋𐤉𐤀𐤁	
and said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ Surely	akh	𐤀𐤊	
here before	ne·ged	𐤍𐤂𐤃	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
[is His] anointed”	me·shee·cho	𐤌𐤔𐤉𐤇𐤅	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 16:7
But the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
“ Do not	al	𐤀𐤋	
consider	tab·bet	𐤕𐤁𐤈	
	el	𐤀𐤋	
his appearance	mar·e·hu	𐤌𐤓𐤀𐤄𐤅	
	ve·el	𐤅𐤀𐤋	
or height	ge·vo·ah	𐤂𐤁𐤄	
	qo·w·ma·to	𐤒𐤅𐤌𐤕𐤅	
for	kee	𐤊𐤉	
I have rejected him	me·as·tee·hu	𐤌𐤀𐤎𐤕𐤉𐤄𐤅	
-	kee	𐤊𐤉	
[the LORD does] not [see]	lo	𐤋𐤀	
as	a·sher	𐤀𐤔𐤓	
does	yir·eh	𐤉𐤓𐤀𐤄	
man	ha·a·dam	𐤄𐤀𐤃𐤌	

For	kee	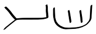	
man	ha·a·dam		
sees	yir·eh		
the outward appearance	la·e·na·yim	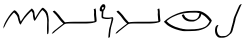	
but the LORD	va·YHVH	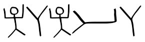	
sees	yir·eh		
the heart”	lal·le·vav	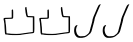	
called	vay·yiq·ra	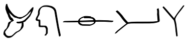	1 Samuel 16:8
Then Jesse	yi·shay		
	el		
Abinadab	a·vee·na·dav	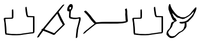	
and presented him	vay·ya·a·vi·re·hu		
to	liph·ne		
Samuel	she·mu·el		
who said	vay·yo·mer		
one either ”	gam		
this	ba·zeh	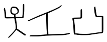	
has not	lo		
chosen	va·char	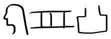	
“ The LORD	YHVH		
presented	vay·ya·a·ver		1 Samuel 16:9
Next Jesse	yi·shay		
Shammah	sham·mah		
but Samuel said	vay·yo·mer		
one either”	gam		
this	ba·zeh	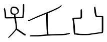	
has not	lo		

chosen	va·char	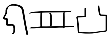	
“ The LORD	YHVH		
pass	vay·ya·a·ver		1 Samuel 16:10
Thus Jesse	yi·shay		
made seven	shiv·at		
of his sons	ba·naw	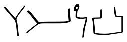	
before	liph·ne		
Samuel	she·mu·el		
told	vay·yo·mer		
but Samuel	she·mu·el		
	el		
him	yi·shay		
has not	lo		
chosen	va·char	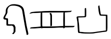	
“ The LORD	YHVH		
any of these”	ba·el·leh		
asked	vay·yo·mer		1 Samuel 16:11
And Samuel	she·mu·el		
	el		
him	yi·shay		
“ Are these all	ha·tam·mu	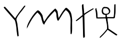	
the sons you have? ”	han·ne·a·reem	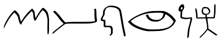	
Jesse replied	vay·yo·mer		
“ There is still	o·wd		
	sha·ar		
the youngest”	haq·qa·tan	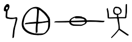	
“ but he is	ve·hin·neh		

tending	ro·eh	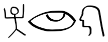	
the sheep ”	bats·tson	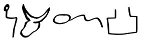	
replied	vay·yo·mer	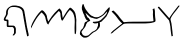	
Samuel	she·mu·el	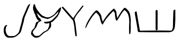	
	el	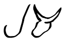	
-	yi·shay	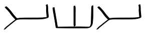	
“ Send for	shil·chah	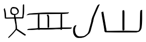	
him ”	ve·qa·chen·nu	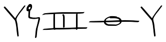	
“ For	kee	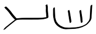	
we will not	lo	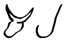	
sit down [to eat]	na·sov	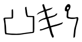	
until	ad	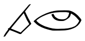	
he arrives	bo·o	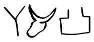	
”	phoh	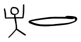	
So Jesse sent for [his youngest son]	vay·yish·lach	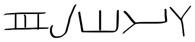	1 Samuel 16:12
and brought him in	vay·vee·e·hu	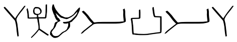	
He	ve·hu	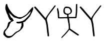	
[was] ruddy	ad·mo·w·nee	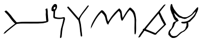	
	im	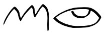	
with beautiful	ye·pheh	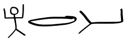	
eyes	e·na·yim	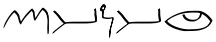	
and a handsome	ve·to·wv	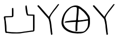	
appearance	ro·ʾī ph	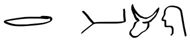	
said	vay·yo·mer	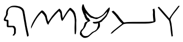	
And the LORD	YHVH	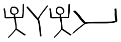	
“ Rise	qum	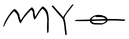	
[and] anoint him	me·sha·che·hu	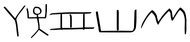	

for	kee	𐤊𐤉	
is the one”	zeh	𐤆𐤄	
he	hu	𐤄𐤅𐤀	
took	vay·yiq·qach	𐤅𐤉𐤒𐤇	1 Samuel 16:13
So Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
-	et	𐤀𐤕	
the horn	qe·ren	𐤒𐤓𐤍	
of oil	hash·she·men	𐤄𐤔𐤌𐤍	
and anointed	vay·yim·shach	𐤅𐤉𐤌𐤔𐤇	
him	o·to	𐤀𐤕𐤅	
in the presence	be·qe·rev	𐤁𐤒𐤓𐤁	
of his brothers	e·chaw	𐤀𐤇𐤉𐤅	
rushed	vat·tits·lach	𐤅𐤕𐤑𐤋𐤇	
and the Spirit	ru·ach	𐤓𐤅𐤇	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
upon	el	𐤀𐤋	
David	da·wid	𐤃𐤅𐤃	
day	me·hay·yo·wm	𐤌𐤄𐤉𐤅𐤌	
from that	ha·hu	𐤄𐤄𐤅𐤀	
forward	va·ma·e·lah	𐤅𐤌𐤏𐤋𐤄	
set out	vay·ya·qam	𐤅𐤉𐤒𐤌	
Then Samuel	she·mu·el	𐤔𐤌𐤅𐤀𐤋	
and went	vay·ye·lekh	𐤅𐤉𐤋𐤊	
to Ramah	ha·ra·ma·tah	𐤄𐤓𐤌𐤕𐤄𐤎	
After the Spirit	ve·ru·ach	𐤅𐤓𐤅𐤇	1 Samuel 16:14
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
had departed	sa·rah	𐤎𐤓𐤄	

from	me·im		
Saul	sha·ul		
began to torment him	u·vi·a·tat·tu		
a spirit	ru·ach		
of distress	ra·ah		
from	me·et		
the LORD	YHVH		
said	vay·yo·me·ru		1 Samuel 16:15
servants	av·de	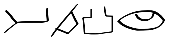	
Saul’s	sha·ul		
to him	e·law	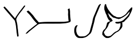	
“ Surely	hin·neh		
	na		
a spirit	ru·ach		
from God	e·lo·heem		
of distress	ra·ah		
is tormenting you	me·va·it·te·kha		
command	yo·mar		1 Samuel 16:16
	na		
Let our lord	a·do·ne·nu		
your servants	a·va·de·kha		
here	le·pha·ne·kha	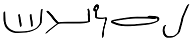	
to seek out	ye·vaq·shu		
someone	eesh	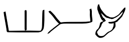	
who can skillfully	yo·de·a	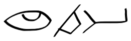	
play	me·nag·gen	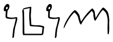	
the harp	bak·kin·no·wr	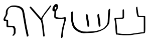	

	ve·ha·yah	
Whenever	bih·yo·wt	
is upon you	a·le·kha	
the spirit	ru·ach	
from God	e·lo·heem	
of distress	ra·ah	
he is to play it	ve·nig·gen	
	be·ya·do	
[will be] well ”	ve·to·wv	
and you	lakh	
commanded	vay·yo·mer	1 Samuel 16:17
And Saul	sha·ul	
his	el	
servants	a·va·daw	
“ Find	re·u	
	na	
me	lee	
someone	eesh	
well	me·teev	
who plays	le·nag·gen	
and bring [him]	va·ha·vee·o·w·tem	
to me”	e·lay	
answered	vay·ya·an	1 Samuel 16:18
One	e·chad	
of the servants	me·han·ne·a·reem	
	vay·yo·mer	
	hin·neh	

“ I have seen	ra·ee·tee	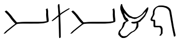	
a son	ben		
of Jesse	le·yi·shay	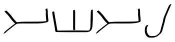	
	bet	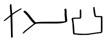	
of Bethlehem	hal·lach·mee	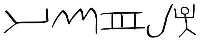	
who knows	yo·de·a	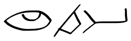	
how to play [the harp]	nag·gen	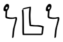	
He is a mighty man	ve·gib·bo·wr		
of valor	cha·yil	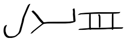	
a warrior	ve·eesh	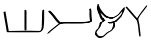	
	mil·cha·mah	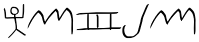	
eloquent	u·ne·vo·wn	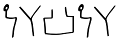	
	da·var	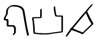	
	ve·eesh	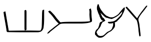	
and handsome	to·ar		
and the LORD	va·YHVH	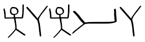	
is with him”	im·mo		
sent	vay·yish·lach		1 Samuel 16:19
So Saul	sha·ul		
messengers	mal·a·kheem		
to	el		
Jesse	yi·shay		
and said	vay·yo·mer		
“ Send	shil·chah	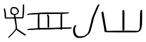	
	e·lay	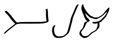	
me	et		
David	da·wid		

your son	bin·kha	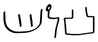	
who	a·sher	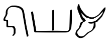	
is with the sheep”	bats·tson	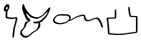	
took	vay·yiq·qach	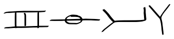	1 Samuel 16:20
And Jesse	yi·shay	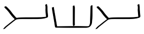	
a donkey [loaded with]	cha·mo·wr	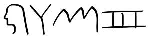	
bread	le·chem	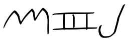	
a skin	ve·nod	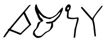	
of wine	ya·yin	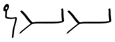	
young goat	u·ge·dee	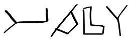	
	iz·zeem	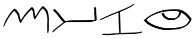	
and one	e·chad	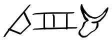	
and sent them	vay·yish·lach	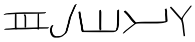	
with	be·yad	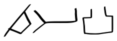	
David	da·wid	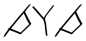	
his son	be·no	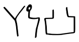	
to	el	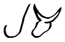	
Saul	sha·ul	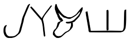	
came	vay·ya·vo	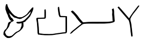	1 Samuel 16:21
When David	da·wid	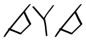	
to	el	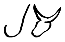	
Saul	sha·ul	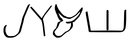	
and entered his service	vay·ya·a·mod	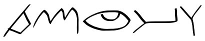	
	le·pha·naw	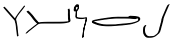	
Saul admired him	vay·ye·e·ha·ve·hu	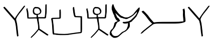	
greatly	me·od	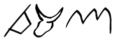	
and David became	vay·hee	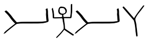	

his	lo		
armor-bearer	no·se		
	khe·leem	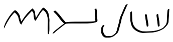	
sent	vay·yish·lach		1 Samuel 16:22
Then Saul	sha·ul		
word to	el		
Jesse	yi·shay		
saying	le·mor		
remain in my service	ya·a·mad		
	na		
“ Let David	da·wid		
	le·pha·nay		
for	kee	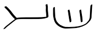	
I am pleased with	ma·tsa		
	chen	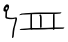	
him”	be·e·nay	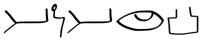	
And whenever	ve·ha·yah	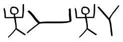	1 Samuel 16:23
came	bih·yo·wt	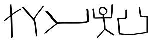	
the spirit	ru·ach		
from God	e·lo·heem		
upon	el		
Saul	sha·ul		
would pick up	ve·la·qach	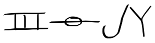	
David	da·wid		
-	et		
his harp	hak·kin·no·wr	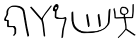	
and play	ve·nig·gen		

	be·ya·do	𐤁𐤉𐤃𐤅	
would become	ve·ra·vach	𐤅𐤓𐤅𐤇	
and Saul	le·sha·ul	𐤋𐤔𐤀𐤅𐤋	
well	ve·to·wv	𐤅𐤈𐤅𐤁	
	lo	𐤋𐤅	
would depart	ve·sa·rah	𐤅𐤎𐤓𐤄	
from him	me·a·law	𐤌𐤏𐤋𐤉𐤅	
and the spirit	ru·ach	𐤓𐤅𐤇	
of distress	ha·ra·ah	𐤄𐤓𐤏𐤄𐤐	
gathered	vay·ya·as·phu	𐤅𐤉𐤀𐤎𐤐𐤅	1 Samuel 17:1
Now the Philistines	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
-	et	𐤀𐤕	
their forces	ma·cha·ne·hem	𐤌𐤇𐤍𐤉𐤄𐤌	
for war	lam·mil·cha·mah	𐤋𐤌𐤋𐤇𐤌𐤄	
	vay·ye·a·se·phu	𐤅𐤉𐤀𐤎𐤐𐤅	
at Socoh	so·khoh	𐤔𐤊𐤄	
-	a·sher	𐤀𐤔𐤓	
in Judah	lee·hu·dah	𐤋𐤉𐤄𐤅𐤃𐤄	
and they camped	vay·ya·cha·nu	𐤅𐤉𐤇𐤍𐤅	
between	ben	𐤁𐤉𐤍	
Socoh	so·w·khoh	𐤔𐤅𐤊𐤄	
	u·ven	𐤅𐤁𐤉𐤍	
and Azekah	a·ze·qah	𐤏𐤆𐤒𐤄	
	be·e·phes	𐤁𐤀𐤐𐤎	
in Ephes-dammim	dam·meem	𐤃𐤌𐤉𐤌	
Saul	ve·sha·ul	𐤅𐤔𐤀𐤅𐤋	1 Samuel 17:2
and the men	ve·eesh	𐤅𐤀𐤉𐤔	

of Israel	yis·ra·el	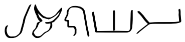	
assembled	ne·es·phu		
and camped	vay·ya·cha·nu	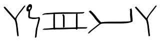	
	be·e·meq		
in the Valley of Elah	ha·e·lah		
arraying themselves	vay·ya·ar·khu		
for battle	mil·cha·mah	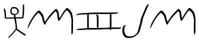	
against	liq·rat	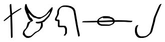	
the Philistines	pe·lish·teem		
The Philistines	u·phe·lish·teem		1 Samuel 17:3
stood	o·me·deem		
on	el		
hill	ha·har		
one	miz·zeh		
and the Israelites	ve·yis·ra·el	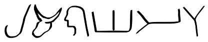	
stood	o·me·deem		
on	el		
-	ha·har		
another	miz·zeh		
with the valley	ve·hag·gay	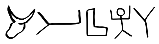	
between them	be·ne·hem	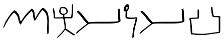	
came out	vay·ye·tse		1 Samuel 17:4
Then a champion	eesh	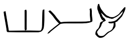	
	hab·be·na·yim	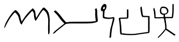	
camp	mim·ma·cha·no·wt		
from the Philistine	pe·lish·teem		
Goliath	ga·le·yat	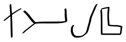	

named	she·mo	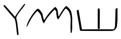	
who was from Gath	mig·gat	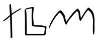	
in height	ga·ve·ho	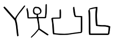	
He was six	shesh	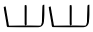	
cubits	am·mo·wt	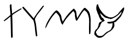	
and a span	va·za·ret	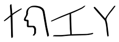	
helmet	ve·kho·w·va	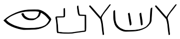	1 Samuel 17:5
and [he had] a bronze	ne·cho·shet	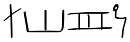	
on	al	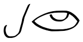	
his head	ro·sho	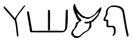	
coat	ve·shir·yo·wn	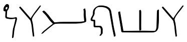	
of mail	qas·qas·seem	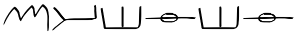	
He	hu	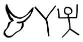	
wore	la·vush	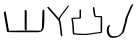	
weighing	u·mish·qal	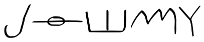	
	hash·shir·yo·wn	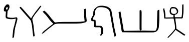	
five	cha·me·shet	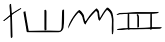	
thousand	a·la·pheem	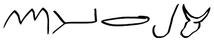	
shekels	she·qa·leem	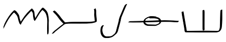	
a bronze	ne·cho·shet	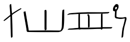	
and [he had] armor	u·mits·chat	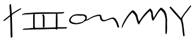	1 Samuel 17:6
of bronze	ne·cho·shet	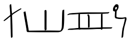	
on	al	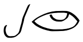	
his legs	rag·law	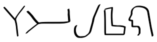	
and a javelin	ve·khee·do·wn	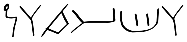	
of bronze	ne·cho·shet	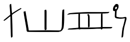	
slung between	ben	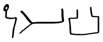	

his shoulders	ke·te·phaw	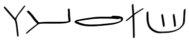	
The shaft	ve·chats	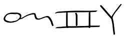	1 Samuel 17:7
of his spear	cha·nee·to	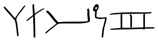	
beam	kim·no·wr	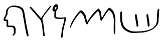	
was like a weaver's	o·re·geem	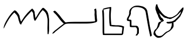	
point	ve·la·he·vet	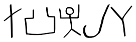	
-	cha·nee·to	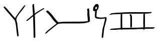	
[weighed] six	shesh	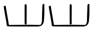	
hundred	me·o·wt	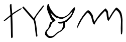	
shekels	she·qa·leem	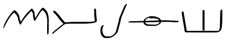	
and its iron	bar·zel	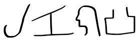	
In addition, his shield bearer	ve·no·se	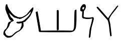	
	hats·tsin·nah	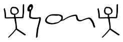	
went	ho·lekh	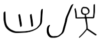	
before him	le·pha·naw	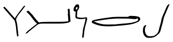	
And [Goliath] stood	vay·ya·a·mod	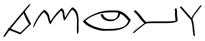	1 Samuel 17:8
and shouted	vay·yiq·ra	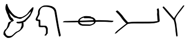	
to	el	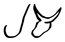	
the ranks	ma·ar·khot	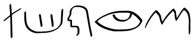	
of Israel	yis·ra·el	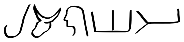	
-	vay·yo·mer	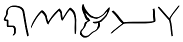	
	la·hem	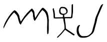	
" Why	lam·mah	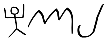	
do you come out	te·tse·u	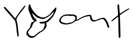	
and array yourselves	la·a·rokh	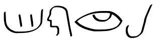	
for battle ?	mil·cha·mah	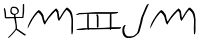	
not	ha·lo·w	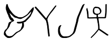	

Am I	a·no·khee		
a Philistine	hap·pe·lish·tee	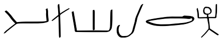	
and are you	ve·at·tem		
not servants	a·va·deem		
of Saul ?	le·sha·ul		
Choose	be·ru		
	la·khem		
one of your men	eesh	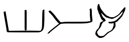	
and have him come down	ve·ye·red	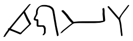	
against me	e·lay	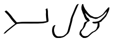	
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he is able	yu·khal		
to fight	le·hil·la·chem	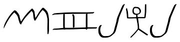	
me	it·tee	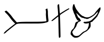	
and kill me	ve·hik·ka·nee	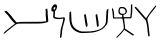	
then we will be	ve·ha·yee·nu	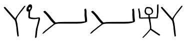	
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servants	la·a·va·deem	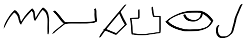	
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I	a·nee	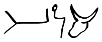	
prevail	u·khal	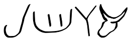	
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and kill him	ve·hik·kee·tee	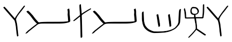	
then you shall be	wih·yee·tem	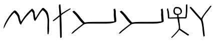	
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servants	la·a·va·deem	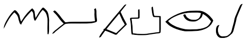	
and labor	va·a·vad·tem	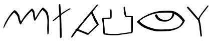	

for us”	o·ta·nu	אתנו	
said	vay·yo·mer	ויאמר	1 Samuel 17:10
Then the Philistine	hap·pe·lish·tee	הפלשתי	
“ I	a·nee	אני	
defy	che·raph·tee	חרפתי	
-	et	את	
the ranks	ma·ar·kho·wt	מערכות	
of Israel	yis·ra·el	ישראל	
day !	hay·yo·wm	היום	
this	haz·zeh	הזה	
Give	te·nu	תנו	
me	lee	לי	
a man	eesh	איש	
to fight	ve·nil·la·cha·mah	ונלחמה	
!”	ya·chad	יחד	
On hearing	vay·yish·ma	וישמע	1 Samuel 17:11
Saul	sha·ul	שאול	
and all	ve·khal	וכל	
the Israelites	yis·ra·el	ישראל	
-	et	את	
words	div·re	דברי	
of the Philistine	hap·pe·lish·tee	הפלשתי	
the	ha·el·leh	האלה	
were dismayed	vay·ye·chat·tu	ויחתו	
afraid	vay·yir·u	ויראו	
and greatly	me·od	מאד	
Now David	ve·da·wid	ודוד	1 Samuel 17:12

was the son	ben		
of a man	eesh	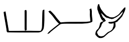	
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-	haz·zeh		
from	mib·bet	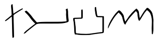	
Bethlehem	le·chem	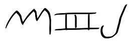	
of Judah	ye·hu·dah	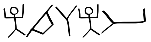	
named	u·she·mo	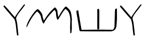	
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who had	ve·lo		
eight	she·mo·nah		
sons	va·neem	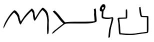	
	ve·ha·eesh	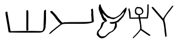	
in the days	bee·me	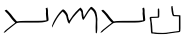	
of Saul	sha·ul		
And Jesse was old	za·qen	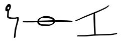	
and well along	ba		
[in years]	va·a·na·sheem	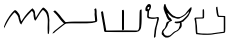	
	vay·ye·le·khu	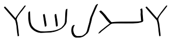	1 Samuel 17:13
The three	she·lo·shet	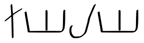	
sons	be·ne	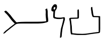	
of Jesse	yi·shay		
older	hag·ge·do·leem	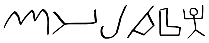	
had followed	ha·le·khu	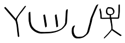	
	a·cha·re	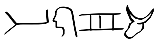	
Saul	sha·ul		
into battle :	lam·mil·cha·mah	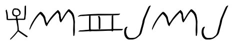	

-	ve·shem	𐤅𐤔𐤌	
-	she·lo·shet	𐤔𐤋𐤔𐤕	
-	ba·naw	𐤁𐤍𐤉𐤅	
-	a·sher	𐤀𐤔𐤓	
-	ha·le·khu	𐤄𐤋𐤊𐤅	
	bam·mil·cha·mah	𐤁𐤌𐤋𐤇𐤌𐤄	
[was] Eliab	e·lee·av	𐤀𐤋𐤉𐤀𐤁	
The firstborn	hab·be·kho·wr	𐤄𐤁𐤊𐤅𐤓	
the second	u·mish·ne·hu	𐤅𐤌𐤔𐤍𐤄𐤅	
[was] Abinadab	a·vee·na·dav	𐤀𐤁𐤉𐤍𐤃𐤁	
and the third	ve·hash·she·li·shee	𐤅𐤄𐤔𐤋𐤔𐤉	
[was] Shammah	sham·mah	𐤔𐤌𐤄	
And David	ve·da·wid	𐤅𐤃𐤅𐤃	1 Samuel 17:14
	hu	𐤄𐤅𐤀	
was the youngest	haq·qa·tan	𐤄𐤒𐤈𐤍	
The three	u·she·lo·shah	𐤅𐤔𐤋𐤔𐤄	
oldest	hag·ge·do·leem	𐤄𐤂𐤃𐤋𐤉𐤌	
had followed	ha·le·khu	𐤄𐤋𐤊𐤅	
	a·cha·re	𐤀𐤇𐤓𐤉	
Saul	sha·ul	𐤔𐤀𐤅𐤋𐤎	
but David	ve·da·wid	𐤅𐤃𐤅𐤃	1 Samuel 17:15
went back and forth	ho·lekh	𐤄𐤋𐤊	
	va·shav	𐤅𐤔𐤁	
from	me·al	𐤌𐤏𐤋	
Saul	sha·ul	𐤔𐤀𐤅𐤋	
to tend	lir·o·wt	𐤋𐤓𐤏𐤅𐤕	
-	et	𐤀𐤕	

sheep	tson		
his father’s	a·vee	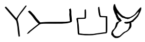	
	bet	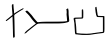	
in Bethlehem	la·chem	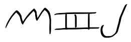	
came forward	vay·yig·gash	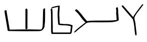	1 Samuel 17:16
the Philistine	hap·pe·lish·tee		
every morning	hash·kem		
and evening	ve·ha·a·rev		
to take his stand	vay·yit·yats·tsev	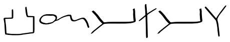	
For forty	ar·ba·eem		
days	yo·wm		
said	vay·yo·mer		1 Samuel 17:17
One day Jesse	yi·shay		
David	le·da·wid		
to his son	be·no	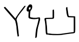	
“ Take	qach	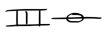	
	na		
for your brothers	le·a·che·kha	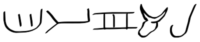	
ephah	e·phat	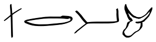	
of roasted grain	haq·qa·lee	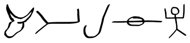	
this	haz·zeh		
ten [loaves]	va·a·sa·rah		
of bread	le·chem	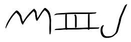	
and these	haz·zeh		
and hurry	ve·ha·rets	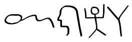	
camp	ham·ma·cha·neh	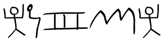	
to their	le·a·che·kha	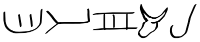	

-	ve·et		1 Samuel 17:18
ten	a·se·ret		
portions	cha·ri·tse		
of cheese	he·cha·lav	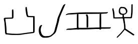	
these	ha·el·leh		
Take also	ta·vee	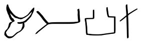	
to the commander	le·sar		
of [their] unit	ha·a·leph	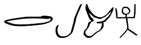	
-	ve·et		
of your brothers	a·che·kha	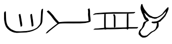	
Check	tiph·qod	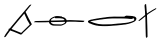	
on the welfare	le·sha·lo·wm	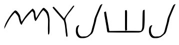	
-	ve·et		
an assurance from them	a·rub·ba·tam		
and bring back	tiq·qach	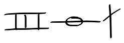	
are with Saul	ve·sha·ul		1 Samuel 17:19
They	ve·hem·mah	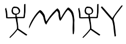	
and all	ve·khal		
the men	eesh	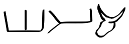	
of Israel	yis·ra·el	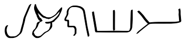	
	be·e·meq		
in the Valley of Elah	ha·e·lah		
fighting	nil·cha·meem		
against	im		
the Philistines”	pe·lish·teem		
got up early	vay·yash·kem		1 Samuel 17:20
So David	da·wid		

in the morning	bab·bo·qer	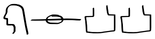	
left	vay·yit·tosh	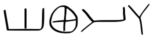	
-	et	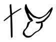	
the flock	hats·tson	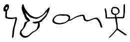	
with	al	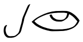	
a keeper	sho·mer	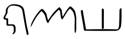	
loaded up	vay·yis·sa	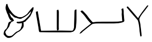	
and set out	vay·ye·lekh	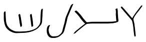	
as	ka·a·sher	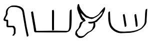	
had instructed him	tsiw·va·hu	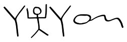	
Jesse	yi·shay	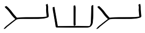	
He reached	vay·ya·vo	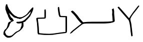	
the camp	ham·ma·ga·lah	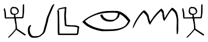	
as the army	ve·ha·cha·yil	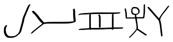	
was marching out	hay·yo·tse	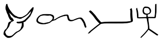	
to	el	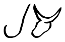	
its position	ham·ma·a·ra·khah	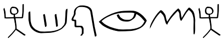	
and shouting	ve·he·re·u	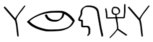	
the battle cry	bam·mil·cha·mah	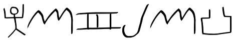	
arrayed	vat·ta·a·rokh	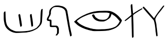	1 Samuel 17:21
And Israel	yis·ra·el	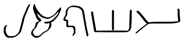	
and the Philistines	u·phe·lish·teem	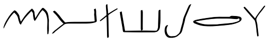	
in formation	ma·a·ra·khah	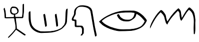	
against	liq·rat	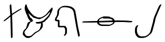	
each other	ma·a·ra·khah	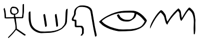	
left	vay·yit·tosh	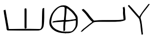	1 Samuel 17:22
Then David	da·wid	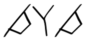	

-	et	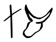	
his supplies	hak·ke·leem	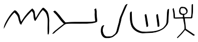	
in	me·a·law	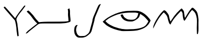	
	al	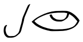	
the care	yad	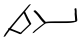	
of the quartermaster	sho·w·mer	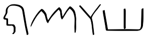	
	hak·ke·leem	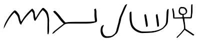	
and ran	vay·ya·rats	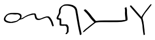	
to the battle line	ham·ma·a·ra·khah	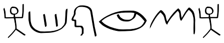	
When he arrived	vay·ya·vo	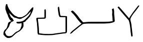	
he asked	vay·yish·al	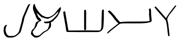	
his brothers	le·e·chaw	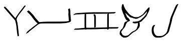	
how they were doing	le·sha·lo·wm	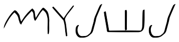	
And as he	ve·hu	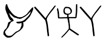	1 Samuel 17:23
was speaking	me·dab·ber	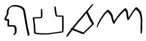	
with them	im·mam	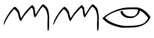	
suddenly	ve·hin·neh	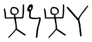	
the champion	eesh	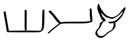	
	hab·be·na·yim	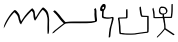	
came forward	o·w·leh	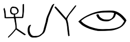	
Goliath	ga·le·yat	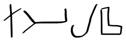	
the Philistine	hap·pe·lish·tee	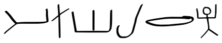	
named	she·mo	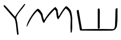	
from Gath	mig·gat	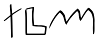	
-	mim·ma·ʿa·rot	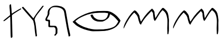	
from the Philistines	pe·lish·teem	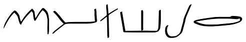	
and shouted	vay·dab·ber	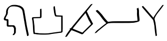	

his usual words	kad·de·va·reem		
which	ha·el·leh		
also heard	vay·yish·ma	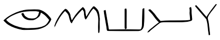	
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When all	ve·khol		1 Samuel 17:24
the men	eesh	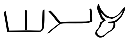	
of Israel	yis·ra·el	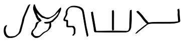	
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-	et		
-	ha·eesh	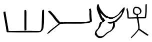	
they fled	vay·ya·nu·su	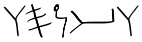	
from him	mip·pa·naw		
in great fear	vay·yee·re·u	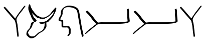	
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had been saying	vay·yo·mer		1 Samuel 17:25
Now the men	eesh	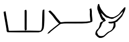	
of Israel	yis·ra·el	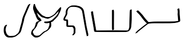	
“ Do you see	har·re·ee·tem	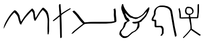	
man	ha·eesh	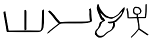	
who keeps coming out	ha·o·leh		
this	haz·zeh		
	kee	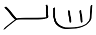	
to defy	le·cha·reph		
-	et		
Israel ?	yis·ra·el	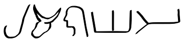	
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-	ve·ha·yah	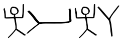	

To the man	ha·eesh	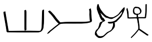	
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kills him	yak·ken·nu		
will give	ya·she·ren·nu		
the king	ham·me·lekh		
riches	o·sher		
great	ga·do·wl		
And	ve·et		
his daughter in marriage	bit·to		
he will give	yit·ten	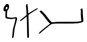	
him	lo		
and	ve·et		
house	bet	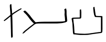	
his father’s	a·vee	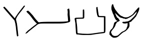	
exempt	ya·a·seh		
from taxation	cha·phe·shee		
in Israel”	be·yis·ra·el		
asked	vay·yo·mer		1 Samuel 17:26
David	da·wid		
	el		
the men	ha·a·na·sheem		
who were standing	ha·o·me·deem		
with him	im·mo		
	le·mor		
“ What	mah	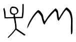	
will be done	ye·a·seh		
for the man	la·eesh		

who	a·sher	
kills	yak·keh	
-	et	
Philistine	hap·pe·lish·tee	
this	hal·laz	
and removes	ve·he·seer	
this disgrace	cher·pah	
from	me·al	
Israel ?	yis·ra·el	
that	kee	
Just who	mee	
Philistine	hap·pe·lish·tee	
uncircumcised	he·a·rel	
is this	haz·zeh	
	kee	
he should defy	che·reph	
the armies	ma·ar·kho·wt	
God ?”	e·lo·heem	
of the living	chay·yeem	
told	vay·yo·mer	1 Samuel 17:27
him	lo	
The people	ha·am	
offer	kad·da·var	
about the	haz·zeh	
saying	le·mor	
“ That is what	koh	
will be done	ye·a·seh	

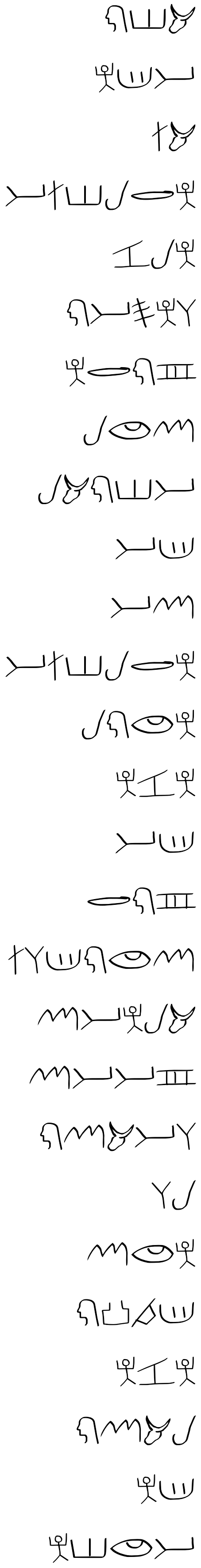

for the man	la·eesh		
who	a·sher		
kills him”	yak·ken·nu		
heard him	vay·yish·ma		1 Samuel 17:28
Eliab	e·lee·av	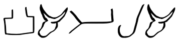	
brother	a·chee	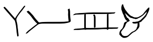	
Now when David’s oldest	hag·ga·do·wl		
speaking	be·dab·be·ro		
to	el		
the men	ha·a·na·sheem	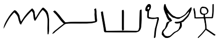	
burned	vay·yi·char	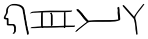	
his anger	aph		
	e·lee·av	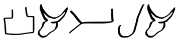	
against David	be·da·wid		
he asked	vay·yo·mer		
“ Why	lam·mah		
here ? ”	zeh	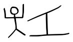	
have you come down	ya·rad·ta		
“ And with	ve·al		
whom	mee	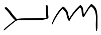	
did you leave	na·tash·ta		
few	me·at		
sheep	hats·tson		
those	ha·hen·nah		
in the wilderness ?	bam·mid·bar		
I	a·nee	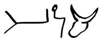	
know	ya·da·tee		

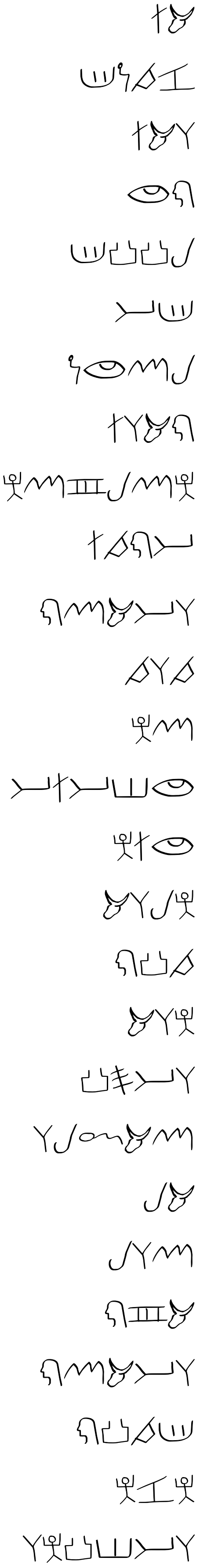

-	et	
your pride	ze·do·ne·kha	
-	ve·et	
and wickedness	ro·a	
of heart —	le·va·ve·kha	
	kee	
to	le·ma·an	
see	re·o·wt	
the battle !”	ham·mil·cha·mah	
you have come down	ya·ra·de·ta	
said	vay·yo·mer	1 Samuel 17:29
David	da·wid	
“ What	meh	
have I done	a·see·tee	
now ? ”	at·tah	
	ha·lo·w	
just a question ? ”	da·var	
“ Was it not	hu	
Then he turned	vay·yis·sov	1 Samuel 17:30
from him	me·ets·lo	
toward	el	
	mul	
another	a·cher	
and asked	vay·yo·mer	
offer	kad·da·var	
about the	haz·zeh	
answered him	vay·shi·vu·hu	

and those people	ha·am		
just as	da·var		
	kad·da·var		
the first ones {had answered}	ha·ri·sho·wn		
were overheard	vay·yesh·sha·me·ʿu	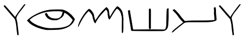	1 Samuel 17:31
	had·de·va·reem	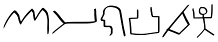	
-	a·sher		
words	dib·ber		
Now David’s	da·wid		
and reported	vay·yag·gi·du	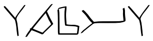	
to	liph·ne		
Saul	sha·ul		
who called for him	vay·yiq·qa·che·hu	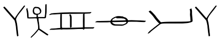	
said	vay·yo·mer		1 Samuel 17:32
And David	da·wid		
to	el		
Saul	sha·ul		
“ Let no	al		
fail	yip·pol	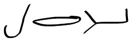	
heart	lev	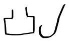	
man’s	a·dam		
on account of	a·law	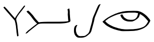	
Your servant	av·de·kha		
will go	ye·lekh	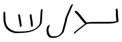	
and fight him	ve·nil·cham	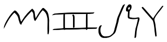	
! ”	im		
Philistine	hap·pe·lish·tee		

this	haz·zeh	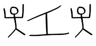	
replied	vay·yo·mer		1 Samuel 17:33
But Saul	sha·ul		
	el		
	da·wid		
“ You cannot	lo		
	tu·khal		
go out	la·le·khet	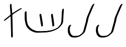	
against	el		
Philistine	hap·pe·lish·tee		
this	haz·zeh	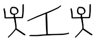	
to fight	le·hil·la·chem	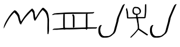	
him	im·mo		
	kee	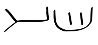	
just a boy	na·ar		
You are	at·tah		
and he	ve·hu	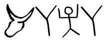	
has been a warrior	eesh	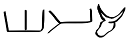	
	mil·cha·mah	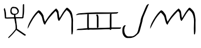	
from his youth”	min·ne·u·raw		
replied	vay·yo·mer		1 Samuel 17:34
David	da·wid		
-	el		
-	sha·ul		
has been tending	ro·eh		
	ha·yah	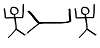	
“ Your servant	av·de·kha		

his father’s	le·a·vee		
sheep	bats·tson		
came	u·va		
and whenever a lion	ha·a·ree		
	ve·et		
or a bear	had·do·wv		
and carried off	ve·na·sa		
a lamb	seh	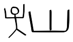	
from the flock	me·ha·e·der		
I went	ve·ya·tsa·tee		1 Samuel 17:35
after it	a·cha·raw	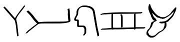	
struck it down	ve·hik·ki·tee		
and delivered [the lamb]	ve·hits·tsal·tee		
from its mouth	mip·pee	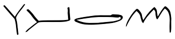	
If it reared up	vay·ya·qam	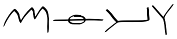	
against me	a·lay	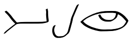	
I would grab	ve·he·che·zaq·tee	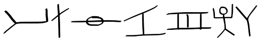	
it by its fur	biz·qa·no	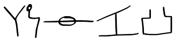	
strike it down	ve·hik·ki·tee		
and kill it	va·ha·mee·tee	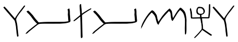	
and	gam		1 Samuel 17:36
-	et		
lions	ha·a·ree		
	gam		
bears	had·do·wv		
has killed	hik·kah		
Your servant	av·de·kha	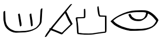	

will be	ve·ha·yah	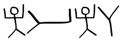	
Philistine	hap·pe·lish·tee	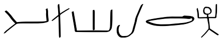	
uncircumcised	he·a·rel		
this	haz·zeh		
like one	ke·a·chad		
of them	me·hem		
for	kee	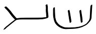	
he has defied	che·reph		
the armies	ma·ar·khot		
God”	e·lo·heem		
of the living	chay·yeem	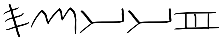	
added	vay·yo·mer		1 Samuel 17:37
David	da·wid		
“ The LORD	YHVH		
who	a·sher		
delivered me	hits·tsi·la·nee		
from the claws	mee·yad	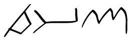	
of the lion	ha·a·ree		
[and]	u·mee·yad		
the bear	had·dov	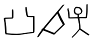	
	hu		
will deliver me	yats·tsee·le·nee	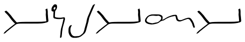	
from the hand	mee·yad	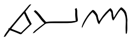	
Philistine”	hap·pe·lish·tee		
of this	haz·zɛ·hs	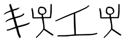	
said	vay·yo·mer		
Saul	sha·ul		

-	el	𐤀𐤋	
-	da·wid	𐤃𐤅𐤃	
“ Go ”	lekh	𐤋𐤊	
“ and may the LORD	va·YHVH	𐤅𐤉𐤄𐤅𐤄	
be	yih·yeh	𐤉𐤄𐤉𐤄	
with you”	im·makh	𐤏𐤌𐤊	
clothed	vay·yal·besh	𐤅𐤉𐤋𐤁𐤔	1 Samuel 17:38
Then Saul	sha·ul	𐤔𐤀𐤅𐤋	
-	et	𐤀𐤕	
David	da·wid	𐤃𐤅𐤃	
in his own tunic	mad·daw	𐤌𐤃𐤉𐤅	
put	ve·na·tan	𐤅𐤍𐤕𐤍	
helmet	qo·w·va	𐤒𐤅𐤁𐤏	
a bronze	ne·cho·shet	𐤍𐤇𐤔𐤕	
on	al	𐤏𐤋	
his head	ro·sho	𐤓𐤀𐤔𐤅	
and dressed	vay·yal·besh	𐤅𐤉𐤋𐤁𐤔	
him	o·to	𐤀𐤕𐤅	
in armor	shir·yo·wn	𐤔𐤓𐤉𐤅𐤍	
strapped	vay·yach·gor	𐤅𐤉𐤇𐤂𐤓	1 Samuel 17:39
David	da·wid	𐤃𐤅𐤃	
-	et	𐤀𐤕	
his sword	char·bo	𐤇𐤓𐤁𐤅	
over	me·al	𐤌𐤏𐤋	
the tunic	le·mad·daw	𐤋𐤌𐤃𐤉𐤅	
and tried	vay·yo·el	𐤅𐤉𐤀𐤋	
to walk	la·le·khet	𐤋𐤋𐤊𐤕	

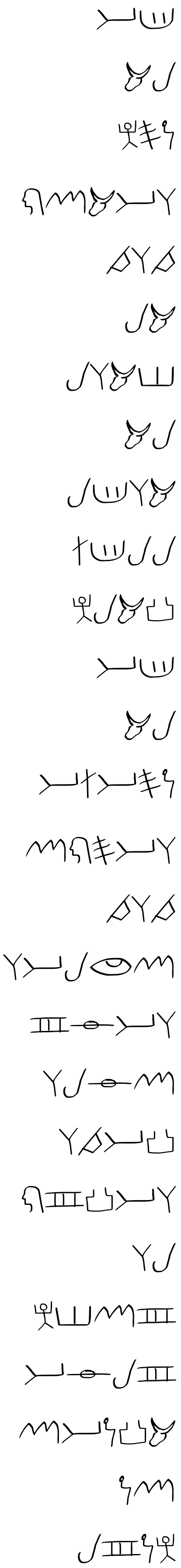

but	kee	
he was not	lo	
accustomed [to them]	nis·sah	
said	vay·yo·mer	
David	da·wid	
to	el	
Saul	sha·ul	
“ I cannot	lo	
	u·khal	
walk	la·le·khet	
in these ”	ba·el·leh	
	kee	
“ I am not	lo	
accustomed [to them] ”	nis·see·tee	
took them	vay·si·rem	
So David	da·wid	
off	me·a·law	
And [David] took	vay·yiq·qach	1 Samuel 17:40
his staff	maq·lo	
in his hand	be·ya·do	
selected	vay·yiv·char	
	lo	
five	cha·mish·shah	
smooth	chal·lu·qe	
stones	a·va·neem	
from	min	
the brook	han·na·chal	

and put	vay·ya·sem		
them	o·tam		
bag	bikh·lee	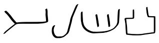	
of his shepherd’s	ha·ro·eem		
-	a·sher		
	lo	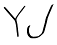	
in the pouch	u·vay·yal·qut	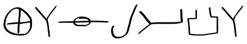	
And with his sling	ve·qal·le·o	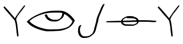	
in hand	ve·ya·do	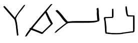	
he approached	vay·yig·gash	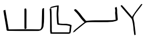	
	el		
the Philistine	hap·pe·lish·tee	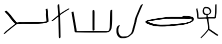	
came	vay·ye·lekh	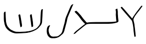	1 Samuel 17:41
Now the Philistine	hap·pe·lish·tee	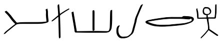	
	ho·lekh	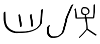	
closer	ve·qa·rev	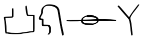	
and closer to	el		
David	da·wid		
with his shield-bearer	ve·ha·eesh	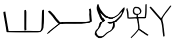	
	no·se		
	hats·tsin·nah		
before him	le·pha·naw	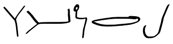	
looked	vay·yab·bet	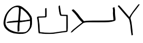	1 Samuel 17:42
When the Philistine	hap·pe·lish·tee	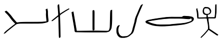	
and saw	vay·yir·eh		
-	et		
David	da·wid		

he despised him	vay·yiv·ze·hu	𐤅𐤉𐤁𐤆𐤄𐤅	
because	kee	𐤊𐤉	
he was	ha·yah	𐤄𐤉𐤄	
just a boy	na·ar	𐤍𐤏𐤓	
ruddy	ve·ad·mo·nee	𐤅𐤀𐤃𐤌𐤍𐤉	
and	im	𐤏𐤌	
handsome	ye·pheh	𐤉𐤐𐤄	
	mar·eh	𐤌𐤓𐤀𐤄	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 17:43
he	hap·pe·lish·tee	𐤄𐤐𐤋𐤔𐤕𐤉	
to	el	𐤀𐤋	
David	da·wid	𐤃𐤅𐤃	
a dog ”	ha·khe·lev	𐤄𐤊𐤋𐤁	
“ Am I	a·no·khee	𐤀𐤍𐤊𐤉	
“ that	kee	𐤊𐤉	
you	at·tah	𐤀𐤕𐤄	
come	va	𐤁𐤀	
at me	e·lay	𐤀𐤋𐤉	
with sticks ?”	bam·maq·lo·wt	𐤁𐤌𐤒𐤋𐤅𐤕	
cursed	vay·qal·lel	𐤅𐤉𐤒𐤋𐤋	
And the Philistine	hap·pe·lish·tee	𐤄𐤐𐤋𐤔𐤕𐤉	
-	et	𐤀𐤕	
David	da·wid	𐤃𐤅𐤃	
by his gods	be·lo·haw	𐤁𐤀𐤋𐤄𐤉𐤅	
he called	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 17:44
here ”	hap·pe·lish·tee	𐤄𐤐𐤋𐤔𐤕𐤉	
to	el	𐤀𐤋	

David	da·wid		
“ Come	le·khah		
	e·lay	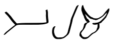	
“ and I will give	ve·et·te·nah		
-	et		
your flesh	be·sa·re·kha	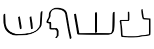	
to the birds	le·o·wph		
of the air	hash·sha·ma·yim	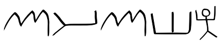	
and the beasts	u·le·ve·he·mat		
of the field !”	has·sa·deh		
said	vay·yo·mer		1 Samuel 17:45
But David	da·wid		
to	el		
the Philistine	hap·pe·lish·tee	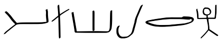	
“ You	at·tah		
come	ba		
against me	e·lay	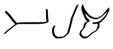	
with sword	be·che·rev	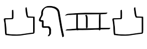	
and spear	u·va·cha·neet		
and javelin	u·ve·khee·do·wn	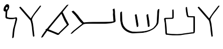	
but I	ve·a·no·khee		
come	va		
against	e·le·kha	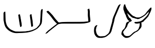	
you in the name	be·shem	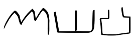	
of the LORD	YHVH	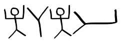	
of Hosts	tse·va·o·wt	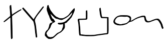	
the God	e·lo·he		

of the armies	ma·ar·kho·wt		
of Israel	yis·ra·el	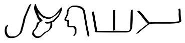	
whom	a·sher		
you have defied	che·raph·ta		
day	hay·yo·wm	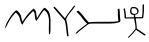	1 Samuel 17:46
This	haz·zeh		
will deliver you	ye·sag·ger·kha		
the LORD	YHVH		
into my hand	be·ya·dee	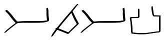	
I will strike you down	ve·hik·kee·ti·kha	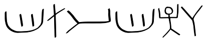	
-	va·ha·si·ro·tee		
-	et		
cut off your head	ro·she·kha	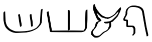	
	me·a·le·kha	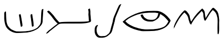	
and give	ve·na·tat·tee	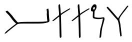	
the carcasses	pe·ger	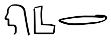	
	ma·cha·neh	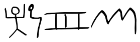	
of the Philistines	phe·lish·teem		
day	hay·yo·wm	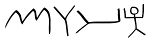	
This	haz·zeh		
to the birds	le·o·wph		
of the air	hash·sha·ma·yim		
and the creatures	u·le·chay·yat	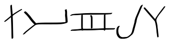	
of the earth	ha·a·rets		
will know	ve·ye·de·u		
Then the whole	kal	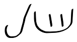	
world	ha·a·rets		

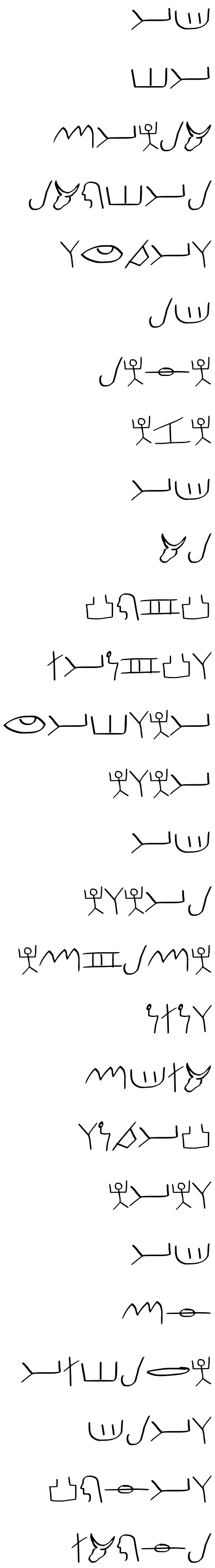

that	kee	
there is	yesh	
a God	e·lo·heem	
in Israel	le·yis·ra·el	
will know	ve·ye·de·u	1 Samuel 17:47
And all	kal	
assembled here	haq·qa·hal	
those	haz·zeh	
that	kee	
it is not	lo	
by sword	be·che·rev	
or spear	u·va·cha·neet	
saves	ye·ho·wo·shee·a	
that the LORD	YHVH	
for	kee	
the LORD’s	la·YHVH	
the battle [is]	ham·mil·cha·mah	
and He will give	ve·na·tan	
all of you	et·khem	
into our hands”	be·ya·de·nu	
-	ve·ha·yah	1 Samuel 17:48
As	kee	
	qam	
the Philistine	hap·pe·lish·tee	
started	vay·ye·lekh	
forward	vay·yiq·rav	
to attack	liq·rat	

him	da·wid		
quickly	vay·ma·her	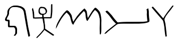	
David	da·wid		
ran	vay·ya·rats		
toward the battle line	ham·ma·a·ra·khah		
to meet	liq·rat	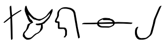	
him	hap·pe·lish·tee	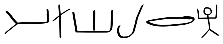	
reached	vay·yish·lach		1 Samuel 17:49
Then David	da·wid		
-	et		
	ya·do	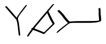	
into	el		
his bag	hak·ke·lee	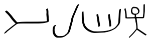	
took	vay·yiq·qach	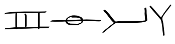	
out	mish·sham		
a stone	e·ven		
and slung it	vay·qal·la	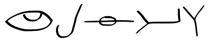	
striking	vay·yakh	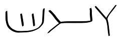	
-	et		
the Philistine	hap·pe·lish·tee	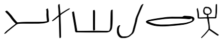	
on	el		
the forehead	mits·cho		
sank	vat·tit·ba		
The stone	ha·e·ven		
into his forehead	be·mits·cho		
and he fell	vay·yip·pol	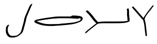	
	al		

facedown	pa·naw	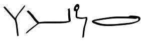	
on the ground	a·re·tsah	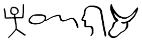	
prevailed	vay·ye·che·zaq	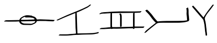	1 Samuel 17:50
Thus David	da·wid	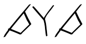	
over	min	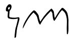	
the Philistine	hap·pe·lish·tee	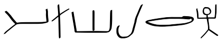	
with a sling	baq·qe·la	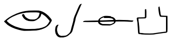	
and a stone	u·va·e·ven	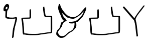	
he struck down	vay·yakh	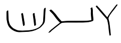	
-	et	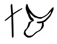	
the Philistine	hap·pe·lish·tee	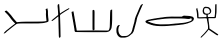	
and killed him	vay·mee·te·hu	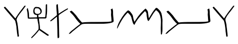	
a sword	ve·che·rev	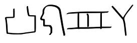	
without	en	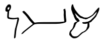	
in his hand	be·yad	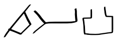	
	da·wid	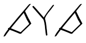	
ran	vay·ya·rats	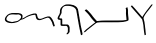	1 Samuel 17:51
David	da·wid	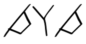	
and stood	vay·ya·a·mod	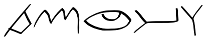	
over him	el	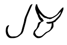	
the Philistine’s	hap·pe·lish·tee	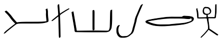	
He grabbed	vay·yiq·qach	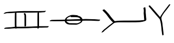	
-	et	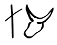	
sword	char·bo	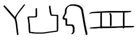	
and pulled it	vay·yish·le·phah	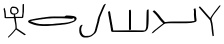	
from its sheath	mit·ta·rah	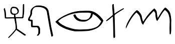	
and killed him	vay·mo·te·te·hu	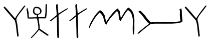	

and he cut off	vay·yikh·rat	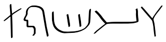	
with [the sword]	bah		
-	et		
his head	ro·sho		
saw	vay·yir·u		
When the Philistines	hap·pe·lish·teem		
that	kee	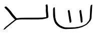	
was dead	met		
their hero	gib·bo·w·ram		
they turned and ran	vay·ya·nu·su	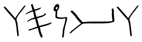	
charged forward	vay·ya·qu·mu	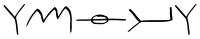	1 Samuel 17:52
Then the men	an·she		
of Israel	yis·ra·el	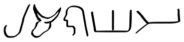	
and Judah	vee·hu·dah		
with a shout	vay·ya·ri·u		
and pursued	vay·yir·de·phu		
	et		
the Philistines	hap·pe·lish·teem		
to	ad		
the entrance	bo·w·a·kha		
of Gath	gay	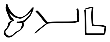	
and to	ve·ad		
the gates	sha·a·re		
of Ekron	eq·ro·wn	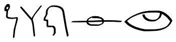	
were strewn	vay·yip·pe·lu	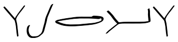	
And the bodies	chal·le		
of the Philistines	phe·lish·teem		

road	be·de·rekh	בדרך	
along the Shaaraim	sha·a·ra·yim	שערים	
to	ve·ad	ועד	
Gath	gat	גת	
	ve·ad	ועד	
and Ekron	eq·ro·wn	עקרון	
returned	vay·ya·shu·vu	וישבו	1 Samuel 17:53
When the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
from their pursuit	mid·de·loq	מדלק	
	a·cha·re	אחרי	
of the Philistines	phe·lish·teem	פלשתים	
they plundered	vay·ya·shos·su	וישסו	
-	et	את	
their camps	ma·cha·ne·hem	מחניהם	
took	vay·yiq·qach	ויקח	1 Samuel 17:54
David	da·wid	דוד	
-	et	את	
the head	rosh	ראש	
of the Philistine	hap·pe·lish·tee	הפלשתי	
and brought	vay·vi·e·hu	ויבאהו	
it to Jerusalem	ye·ru·sha·lim	ירושלם	
and	ve·et	ואת	
Goliath’s weapons	ke·law	כליו	
he put	sam	שם	
in his own tent	be·a·ho·lo	באהלוס	
had watched	ve·khir·o·wt	וכראות	1 Samuel 17:55

As Saul	sha·ul	
-	et	
David	da·wid	
going out	yo·tse	
to confront	liq·rat	
the Philistine	hap·pe·lish·tee	
he said	a·mar	
to	el	
Abner	av·ner	
the commander	sar	
of the army	hats·tsa·va	
son	ben	
whose	mee	
is this	zeh	
young man ?”	han·na·ar	
“ Abner	av·ner	
replied	vay·yo·mer	
Abner	av·ner	
live	che	
“ As surely as you	naph·she·kha	
O king ”	ham·me·lekh	
“ I do not	im	
know ”	ya·da·e·tee	
said	vay·yo·mer	1 Samuel 17:56
the king	ham·me·lekh	
“ Find out	she·al	
	at·tah	

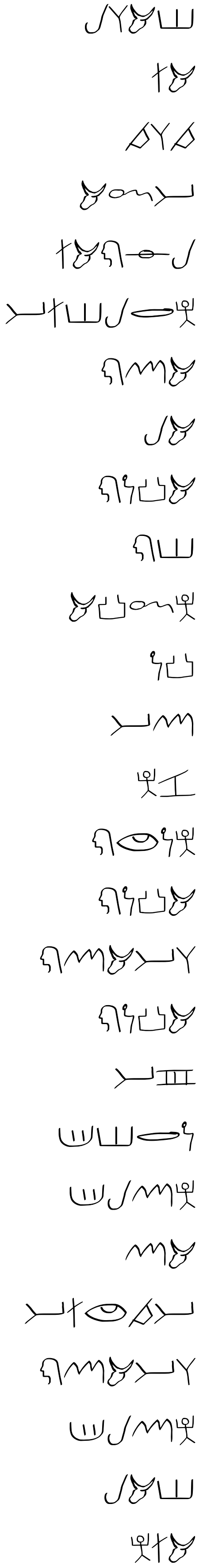

son	ben		
whose	mee	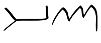	
this	zeh	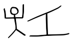	
young man is! ”	ha·a·lem	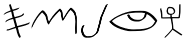	
returned	u·khe·shuv		1 Samuel 17:57
So when David	da·wid		
from killing	me·hak·ko·wt		
-	et		
the Philistine	hap·pe·lish·tee	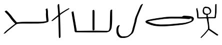	
took	vay·yiq·qach	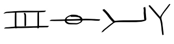	
him	o·to		
Abner	av·ner	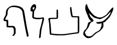	
and brought him	vay·vi·e·hu		
before	liph·ne		
Saul	sha·ul		
head	ve·rosh		
still holding [his]	hap·pe·lish·tee	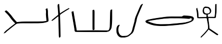	
in his hand	be·ya·do	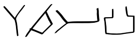	
asked	vay·yo·mer	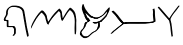	1 Samuel 17:58
-	e·law	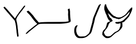	
Saul	sha·ul		
son	ben		
“ Whose	mee	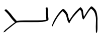	
are you	at·tah		
young man ?”	han·na·ar		
replied	vay·yo·mer		
David	da·wid		

“ [I am] the son	ben	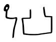	
of your servant	av·de·kha	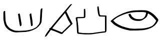	
Jesse	yi·shay	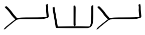	
	bet	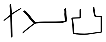	
of Bethlehem”	hal·lach·mee	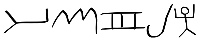	
After	vay·hee	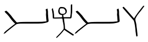	1 Samuel 18:1
David had finished	ke·khal·lo·to	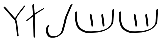	
speaking	le·dab·ber	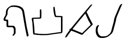	
with	el	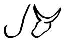	
Saul	sha·ul	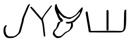	
the souls	ve·ne·phesh	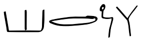	
of Jonathan	ye·ho·w·na·tan	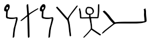	
were knit together	niq·she·rah	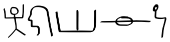	
	be·ne·phesh	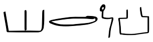	
and David	da·wid	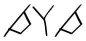	
loved him	vay·yɛ·ʾĕ·ha·vo	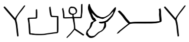	
and Jonathan	ye·ho·w·na·tan	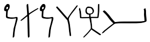	
as himself	ke·naph·sho	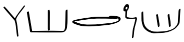	
kept David with him	vay·yiq·qa·che·hu	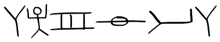	1 Samuel 18:2
Saul	sha·ul	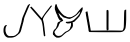	
day	bay·yo·wm	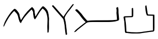	
And from that	ha·hu	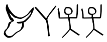	
and did not	ve·lo	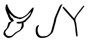	
let him	ne·ta·no	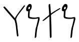	
return	la·shuv	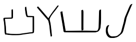	
house	bet	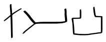	
to his father’s	a·vee	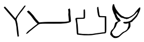	

made	vay·yikh·rot	𐤅𐤉𐤊𐤓𐤕	1 Samuel 18:3
Then Jonathan	ye·ho·w·na·tan	𐤉𐤄𐤅𐤍𐤕𐤍	
with David	ve·da·wid	𐤅𐤃𐤅𐤃	
a covenant	be·reet	𐤁𐤓𐤉𐤕	
because he loved	be·a·ha·va·to	𐤁𐤀𐤄𐤁𐤕𐤅	
him	o·to	𐤀𐤕𐤅	
as himself	ke·naph·sho	𐤊𐤍𐤐𐤔𐤅	
removed	vay·yit·pash·shet	𐤅𐤉𐤕𐤐𐤔𐤈	1 Samuel 18:4
And Jonathan	ye·ho·w·na·tan	𐤉𐤄𐤅𐤍𐤕𐤍	
-	et	𐤀𐤕	
the robe	ham·me·eel	𐤄𐤌𐤏𐤉𐤋	
-	a·sher	𐤀𐤔𐤓	
he was wearing	a·law	𐤏𐤋𐤉𐤅	
and gave	vay·yit·te·ne·hu	𐤅𐤉𐤕𐤍𐤄𐤅	
it to David	le·da·wid	𐤋𐤃𐤅𐤃	
along with his tunic	u·mad·daw	𐤅𐤌𐤃𐤉𐤅	
	ve·ad	𐤅𐤏𐤃	
his sword	char·bo	𐤇𐤓𐤁𐤅	
	ve·ad	𐤅𐤏𐤃	
his bow	qash·to	𐤒𐤔𐤕𐤅	
	ve·ad	𐤅𐤏𐤃	
and his belt	cha·go·ro	𐤇𐤂𐤓𐤅	
marched out	vay·ye·tse	𐤅𐤉𐤑𐤀	1 Samuel 18:5
So David	da·wid	𐤃𐤅𐤃	
in everything	be·khol	𐤁𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
sent him to do	yish·la·chen·nu	𐤉𐤔𐤋𐤇𐤍𐤅	

Saul	sha·ul	𐤔𐤀𐤅𐤋	
[and] prospered	yas·keel	𐤉𐤔𐤊𐤉𐤋	
set him	vay·si·me·hu	𐤅𐤉𐤔𐤌𐤄𐤅	
and Saul	sha·ul	𐤔𐤀𐤅𐤋	
over	al	𐤏𐤋	
the men	an·she	𐤀𐤍𐤔𐤉	
of war	ham·mil·cha·mah	𐤄𐤌𐤋𐤇𐤌𐤄	
And this was pleasing	vay·yee·tav	𐤅𐤉𐤉𐤈𐤁	
in the sight	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of all	khal	𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
as well	ve·gam	𐤅𐤂𐤌	
	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
officers	av·de	𐤏𐤁𐤃𐤉	
and of Saul's	sha·ul	𐤔𐤀𐤅𐤋—	
As the troops	vay·hee	𐤅𐤉𐤄𐤉	1 Samuel 18:6
	be·vo·w·am	𐤁𐤁𐤅𐤀𐤌	
were returning home	be·shuv	𐤁𐤔𐤅𐤁	
after David	da·wid	𐤃𐤅𐤃	
had killed	me·hak·ko·wt	𐤌𐤄𐤊𐤅𐤕	
-	et	𐤀𐤕	
the Philistine	hap·pe·lish·tee	𐤄𐤐𐤋𐤔𐤕𐤉	
came out	vat·te·tse·nah	𐤅𐤕𐤑𐤀𐤍𐤄	
the women	han·na·sheem	𐤄𐤍𐤔𐤉𐤌	
of all	mik·kal	𐤌𐤊𐤋	
the cities	a·re	𐤏𐤓𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

with singing	la·shur	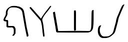	
and dancing	ve·ham·me·cho·lo·wt	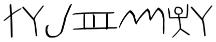	
to meet	liq·rat	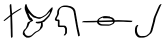	
Saul	sha·ul	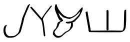	
King	ham·me·lekh	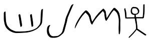	
and with tambourines	be·tup·peem	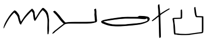	
with joyful songs	be·sim·chah	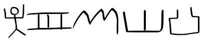	
and other instruments	u·ve·sha·li·sheem	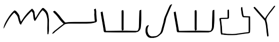	
they sang out :	vat·ta·a·ne·nah	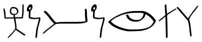	1 Samuel 18:7
	han·na·sheem	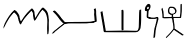	
And as the women danced	ham·sa·cha·qo·wt	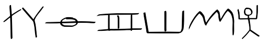	
	vat·to·mar·na	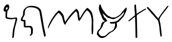	
has slain	hik·kah	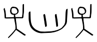	
“ Saul	sha·ul	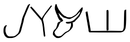	
[his] thousands	be·ʾal·po	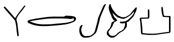	
and David	ve·da·wid	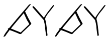	
his tens of thousands ”	be·riv·vo·taw	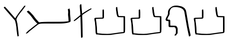	
was furious	vay·yi·char	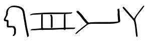	1 Samuel 18:8
And Saul	le·sha·ul	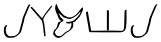	
	me·od	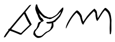	
and resented	vay·ye·ra	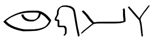	
	be·e·naw	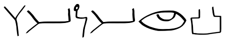	
song	had·da·var	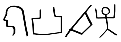	
this	haz·zeh	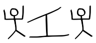	
he said	vay·yo·mer	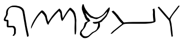	
“ They have ascribed	na·te·nu	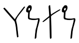	

to David ”	le·da·wid	
tens of thousands	re·va·vo·wt	
to me	ve·lee	
“ but only	na·te·nu	
thousands	ha·a·la·pheem	
What more	ve·o·wd	
can he have	lo	
but	akh	
the kingdom ?”	ham·me·lu·khah	
And	vay·hee	1 Samuel 18:9
Saul	sha·ul	
kept a jealous eye	ʿa·won	
-	et	
on David	da·wid	
day	me·hay·yo·wm	
from that	ha·hu	
forward	va·ha·le·ah	
-	vay·hee	1 Samuel 18:10
The next day	mim·ma·cho·rat	
came	vat·tits·lach	
a spirit	ru·ach	
sent from God	e·lo·heem	
of distress	ra·ah	
upon	el	
Saul	sha·ul	
and he prophesied	vay·yit·nab·be	
inside the	ve·to·wkh	

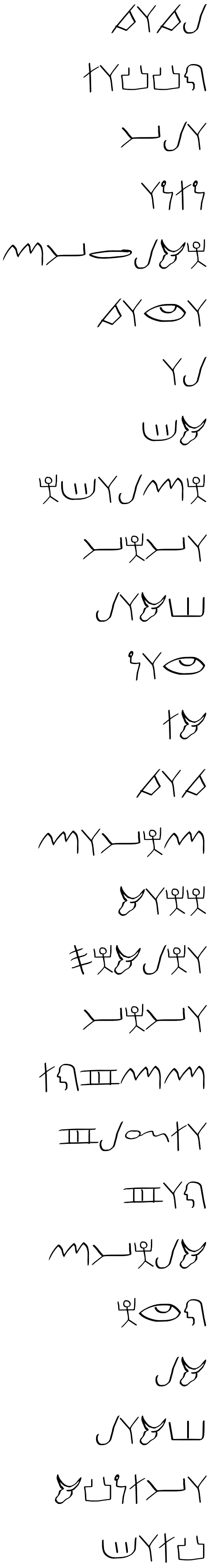

house	hab·ba·yit	𐤄𐤁𐤉𐤕	
while David	ve·da·wid	𐤅𐤃𐤅𐤃	
played [the harp]	me·nag·gen	𐤌𐤍𐤂𐤍	
was holding	be·ya·do	𐤁𐤉𐤃𐤅	
	ke·yo·wm	𐤊𐤉𐤅𐤌	
as usual	be·yo·wm	𐤁𐤉𐤅𐤌	
a spear	ve·ha·cha·neet	𐤅𐤄𐤇𐤍𐤉𐤕	
	be·yad	𐤁𐤉𐤃	
Now Saul	sha·ul	𐤔𐤀𐤅𐤋	
hurled it	vay·ya·tel	𐤅𐤉𐤈𐤋	1 Samuel 18:11
and he	sha·ul	𐤔𐤀𐤅𐤋	
-	et	𐤀𐤕	
	ha·cha·neet	𐤄𐤇𐤍𐤉𐤕	
thinking	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ I will pin	ak·keh	𐤀𐤊𐤄	
David	ve·da·wid	𐤁𐤃𐤅𐤃	
to the wall”	u·vaq·qeer	𐤅𐤁𐤒𐤉𐤓	
eluded	vay·yis·sov	𐤅𐤉𐤎𐤁	
But David	da·wid	𐤃𐤅𐤃	
him	mip·pa·naw	𐤌𐤐𐤍𐤉𐤅	
twice	pa·a·ma·yim	𐤐𐤏𐤌𐤉𐤌	
was afraid	vay·yi·ra	𐤅𐤉𐤓𐤀	1 Samuel 18:12
So Saul	sha·ul	𐤔𐤀𐤅𐤋	
of	mil·liph·ne	𐤌𐤋𐤐𐤍𐤉	
David	da·wid	𐤃𐤅𐤃	
because	kee	𐤊𐤉	
was	ha·yah	𐤄𐤉𐤄	

the LORD	YHVH	יהוה	
with David	im·mo	עמו	
but	u·me·im	ומעם	
from Saul	sha·ul	שאול	
had departed	sar	סר	
sent [David] away	vay·si·re·hu	ויסרהו	1 Samuel 18:13
Therefore Saul	sha·ul	שאול	
	me·im·mo	מעמו	
and gave	vay·si·me·hu	וישמהו	
him	lo	לו	
command	sar	שר	
of a thousand men	a·leph	אלף	
David led	vay·ye·tse	ויצא	
and back	vay·ya·vo	ויבא	
	liph·ne	לפני	
the troops {out to battle}	ha·am	העם	
and he continued	vay·hee	ויהי	1 Samuel 18:14
	da·wid	דוד	
in all	le·khal	לכל	
his ways	de·ra·khaw	דרכו	
to prosper	mas·keel	משכיל	
because the LORD	va·YHVH	ויהוה	
was with him	im·mo	עמו	
saw	vay·yar	וירא	1 Samuel 18:15
When Saul	sha·ul	שאול	
that	a·sher	אשר	
David	hu	הוא	

successful	mas·keel	משכיל	
was very	me·od	מאד	
he was afraid	vay·ya·gar	ויגר	
of him	mip·pa·naw	מפניו	
But all	ve·khal	וכל	1 Samuel 18:16
Israel	yis·ra·el	ישראל	
and Judah	vee·hu·dah	ויהודה	
loved	o·hev	אהב	
-	et	את	
David	da·wid	דוד	
because	kee	כי	
he	hu	הוא	
was leading them out to battle	yo·w·tse	יוצא	
and back	va·va	ובא	
-	liph·ne·hem	לפניהם	
said	vay·yo·mer	ויאמר	1 Samuel 18:17
Then Saul	sha·ul	שאול	
to	el	אל	
David	da·wid	דוד	
“ Here	hin·neh	הנה	
daughter	vit·tee	בתי	
is my older	hag·ge·do·w·lah	הגדולה	
Merab	me·rav	מרב	
-	o·tah	אתה	
I will give her	et·ten	אתן	
to you	le·kha	לך	
in marriage	le·ish·shah	לאשה	

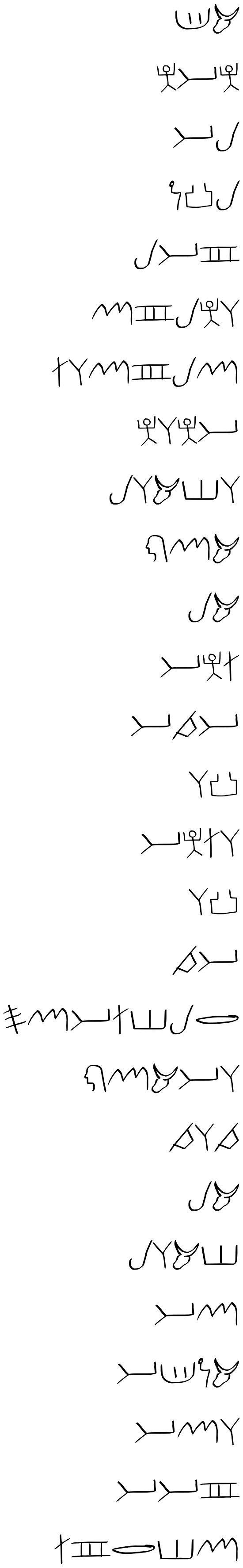

Only	akh	
be	he·yeh	
for me	lee	
	le·ven	
valiant	cha·yil	
and fight	ve·hil·la·chem	
battles”	mil·cha·mo·wt	
the LORD’s	YHVH	
But Saul	ve·sha·ul	
was thinking	a·mar	
“	al	
I need not raise	te·hee	
my hand	ya·dee	
against him	bo	
be	u·te·hee	
against him”	vo	
let the hand	yad	
of the Philistines	pe·lish·teem	
said	vay·yo·mer	1 Samuel 18:18
And David	da·wid	
to	el	
Saul	sha·ul	
“ Who	mee	
am I	a·no·khee	
and what	u·mee	
is my family	chay·yay	
clan	mish·pa·chat	

or my father’s	a·vee		
in Israel	be·yis·ra·el		
that	kee	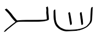	
I should become	eh·yeh		
the son-in-law	cha·tan	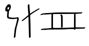	
of the king ?”	lam·me·lekh		
So when it was	vay·hee	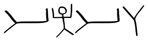	1 Samuel 18:19
time	be·et		
to give	tet		
-	et		
Merab	me·rav		
daughter	bat		
Saul’s	sha·ul		
to David	le·da·wid		
she	ve·hee	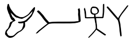	
was given	nit·te·nah	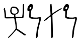	
to Adriel	le·ad·ree·el		
of Meholah	ham·me·cho·la·tee	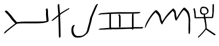	
in marriage	le·ish·shah		
loved	vat·te·e·hav		1 Samuel 18:20
Michal	mee·khal	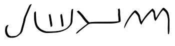	
daughter	bat		
Now Saul’s	sha·ul		
-	et		
David	da·wid		
and when this was reported	vay·yag·gi·du		
to Saul	le·sha·ul		

pleased	vay·yi·shar	וישר	
it	had·da·var	הדבר	
him	be·e·naw	בעיניו	
thought	vay·yo·mer	ויאמר	1 Samuel 18:21
Saul	sha·ul	שאול	
“ I will give her	et·te·nen·nah	אתננה	
to [David] ”	lo	לו	
“ so that she may be	u·te·hee	ותהי	
to him	lo	לו	
a snare	le·mo·w·qesh	למוקש	
may be	u·te·hee	ותהי	
against him”	vo	בו	
and the hand	yad	יד	
of the Philistines	pe·lish·teem	פלשתים	
said	vay·yo·mer	ויאמר	
So Saul	sha·ul	שאול	
to	el	אל	
David	da·wid	דוד	
“ For a second [time]	bish·ta·yim	בשתים	
you can be my son-in-law	tit·chat·ten	תתחתן	
”	bee	בי	
now	hay·yo·wm	היום	
ordered	vay·tsaw	ויצו	1 Samuel 18:22
Then Saul	sha·ul	שאול	
-	et	את	
his servants	ʿa·va·daw	עבדו	
“ Speak	dab·be·ru	דברו	

to	el	
David	da·wid	
privately	bal·lat	
and tell him	le·mor	
‘ Behold	hin·neh	
is pleased	cha·phets	
with you	be·kha	
the king	ham·me·lekh	
and all	ve·khal	
his servants	a·va·daw	
love you	a·he·vu·kha	
Now therefore	ve·at·tah	
son-in-law ’”	hit·chat·ten	
become his	bam·me·lekh	
relayed	vay·dab·be·ru	1 Samuel 18:23
servants	av·de	
But when Saul’s	sha·ul	
	be·a·ze·ne	
to David	da·wid	
-	et	
words	had·de·va·reem	
these	ha·el·leh	
replied	vay·yo·mer	
he	da·wid	
“ Does it seem trivial	han·qal·lah	
in your sight	ve·e·ne·khem	
to be the son-in-law	hit·chat·ten	

of the king ?	bam·me·lekh	במלך	
I	ve·a·no·khee	ואנכי	
man	eesh	איש	
am a poor	rash	רש	
and lightly esteemed”	ve·niq·leh	ונקלה	
told	vay·yag·gi·du	ויגדו	1 Samuel 18:24
And the servants	av·de	עבדי	
Saul	sha·ul	שאול	
	lo	לו	
-	le·mor	לאמר	
	kad·de·va·reem	כדברים	
what	ha·el·leh	האלה	
had said	dib·ber	דבר	
David	da·wid	דוד פ	
replied	vay·yo·mer	ויאמר	1 Samuel 18:25
Saul	sha·ul	שאול	
-	koh	כה	
“ Say	to·me·ru	תאמרו	
to David	le·da·wid	לדוד	
no	en	אין	
desires	che·phets	חפץ	
‘ The king	lam·me·lekh	למלך	
other dowry	be·mo·har	במהר	
but	kee	כי	
a hundred	be·me·ah	במאה	
foreskins	a·re·lo·wt	ערלות	
Philistine	pe·lish·teem	פלשתים	

as revenge	le·hin·na·qem	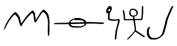	
enemies ’”	be·o·ye·ve	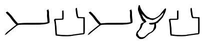	
on his	ham·me·lekh		
But Saul	ve·sha·ul		
intended	cha·shav	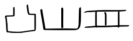	
death	le·hap·peel		
-	et		
to cause David’s	da·wid		
at the hands	be·yad	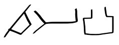	
of the Philistines	pe·lish·teem		
reported	vay·yag·gi·du		1 Samuel 18:26
When the servants	a·va·daw		
to David	le·da·wid		
-	et		
terms	had·de·va·reem	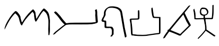	
these	ha·el·leh		
was pleased	vay·yi·shar	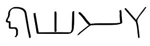	
	had·da·var		
	be·e·ne	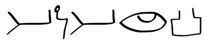	
[he]	da·wid		
son-in-law	le·hit·chat·ten	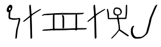	
to become the king’s	bam·me·lekh		
-	ve·lo		
	ma·le·u		
Before the wedding day arrived	hay·ya·meem		
-	vay·ya·qam	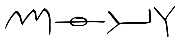	1 Samuel 18:27
David	da·wid		

went out	vay·ye·lekh	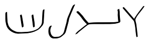	
	hu		
and his men	va·a·na·shaw		
and killed	vay·yakh	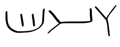	
Philistines	bap·pe·lish·teem		
two hundred	ma·ta·yim	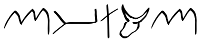	
	eesh	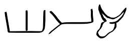	
brought	vay·ya·ve	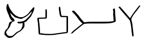	
He	da·wid		
-	et		
their foreskins	a·re·lo·te·hem	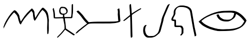	
and presented them as payment in full	vay·mal·um	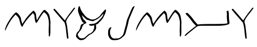	
the king’s	lam·me·lekh		
son-in-law	le·hit·chat·ten	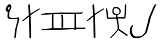	
to become	bam·me·lekh		
gave	vay·yit·ten	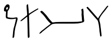	
to [David]	lo	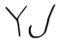	
Then Saul	sha·ul		
-	et		
Michal	mee·khal	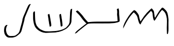	
his daughter	bit·to		
{in marriage}	le·ish·shah		
realized	vay·yar	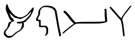	1 Samuel 18:28
When Saul	sha·ul		
	vay·ye·da	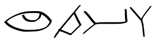	
that	kee	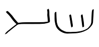	
the LORD	YHVH	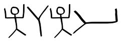	

was with	im		
David	da·wid		
Michal	u·mee·khal	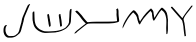	
daughter	bat		
and that his	sha·ul		
loved [David]	a·he·vat·hu		
grew even more	vay·yo·seph		1 Samuel 18:29
he	sha·ul		
afraid	le·ro	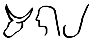	
of	mip·pe·ne		
David	da·wid		
	o·wd		
was	vay·hee	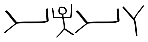	
Saul	sha·ul		
enemy	o·yev	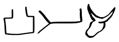	
-	et		
David’s	da·wid		
So from then on	kal		
	hay·ya·meem	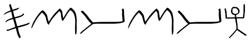	
came out [for battle]	vay·ye·tse·u	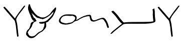	1 Samuel 18:30
commanders	sa·re	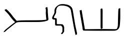	
the Philistine	phe·lish·teem		
	vay·hee	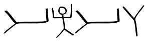	
Every time	mid·de		
	tse·tam		
was more successful	sa·khal		
David	da·wid		

than all	mik·kol	𐤌𐤊𐤋	
officers	av·de	𐤏𐤁𐤃𐤉	
of Saul’s	sha·ul	𐤔𐤀𐤅𐤋	
esteemed	vay·yee·qar	𐤅𐤉𐤉𐤒𐤓	
so that his name	she·mo	𐤔𐤌𐤅	
was highly	me·od	𐤌𐤀𐤃𐤎	
ordered	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	1 Samuel 19:1
Then Saul	sha·ul	𐤔𐤀𐤅𐤋	
	el	𐤀𐤋	
Jonathan	yo·w·na·tan	𐤉𐤅𐤍𐤕𐤍	
his son	be·no	𐤁𐤍𐤅	
	ve·el	𐤅𐤀𐤋	
and all	kal	𐤊𐤋	
his servants	a·va·daw	𐤏𐤁𐤃𐤉𐤅	
to kill	le·ha·meet	𐤋𐤄𐤌𐤉𐤕	
-	et	𐤀𐤕	
David	da·wid	𐤃𐤅𐤃	
But Jonathan	vee·ho·w·na·tan	𐤅𐤉𐤄𐤅𐤍𐤕𐤍	
-	ben	𐤁𐤍	
-	sha·ul	𐤔𐤀𐤅𐤋	
delighted	cha·phets	𐤇𐤐𐤑	
in David	be·da·wid	𐤁𐤃𐤅𐤃	
greatly	me·od	𐤌𐤀𐤃	
warned	vay·yag·ged	𐤅𐤉𐤂𐤃	1 Samuel 19:2
so he	ye·ho·w·na·tan	𐤉𐤄𐤅𐤍𐤕𐤍	
David	le·da·wid	𐤋𐤃𐤅𐤃	
saying	le·mor	𐤋𐤀𐤌𐤓	

intends	me·vaq·qesh	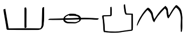	
Saul	sha·ul		
“ My father	a·vee	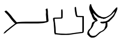	
to kill you	la·ha·mee·te·kha		
	ve·at·tah		
Be on your guard	hish·sha·mer	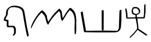	
	na		
in the morning	vab·bo·qer	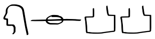	
find	ve·ya·shav·ta	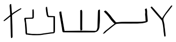	
a secret place	vas·se·ter		
and hide there	ve·nach·be·ta	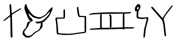	
I will	va·a·nee		1 Samuel 19:3
go out	e·tse		
and stand	ve·a·mad·tee		
beside	le·yad	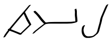	
my father	a·vee	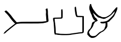	
in the field	bas·sa·deh	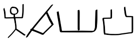	
where	a·sher		
you [are]	at·tah		
	sham		
so I	va·a·nee		
can ask	a·dab·ber	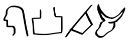	
about you	be·kha	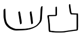	
-	el		
-	a·vee	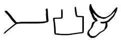	
And if I find out	ve·ra·ee·tee	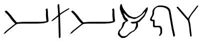	
anything	mah		

I will tell	ve·hig·gad·tee		
you”	lakh		
spoke	vay·dab·ber	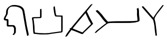	1 Samuel 19:4
Then Jonathan	ye·ho·w·na·tan	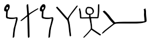	
of David	be·da·wid		
well	to·wv		
to	el		
Saul	sha·ul		
his father	a·vee	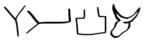	
and said	vay·yo·mer		
to him	e·law	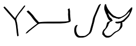	
should not	al		
sin	ye·che·ta	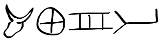	
“ The king	ham·me·lekh		
against his servant	be·av·do	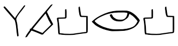	
David	ve·da·wid		
In fact	kee	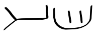	
he has not	lo·w		
sinned	cha·ta	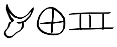	
against you	lakh	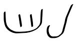	
	ve·khee		
his actions	ma·a·saw		
beneficial	to·wv		
to you	le·kha	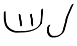	
[have been] highly	me·od		
He took	vay·ya·sem		1 Samuel 19:5
-	et		

his life	naph·sho		
in his hands	ve·khap·po		
when he struck down	vay·yakh	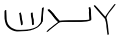	
-	et		
the Philistine	hap·pe·lish·tee		
worked	vay·ya·as		
and the LORD	YHVH		
salvation	te·shu·ah		
a great	ge·do·w·lah		
for all	le·khal		
Israel	yis·ra·el	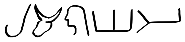	
You saw	ra·ee·ta		
it and rejoiced	vat·tis·mach	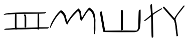	
so why	ve·lam·mah	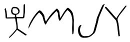	
would you sin	te·che·ta	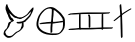	
blood	be·dam		
against innocent	na·qee	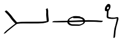	
by killing	le·ha·meet		
-	et		
David	da·wid		
for no reason ?”	chin·nam		
listened	vay·yish·ma		1 Samuel 19:6
Saul	sha·ul		
to the voice	be·qo·wl	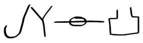	
of Jonathan	ye·ho·w·na·tan		
and swore an oath	vay·yish·sha·va	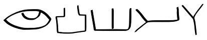	
:	sha·ul		

lives	chay	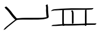	
“ As surely as the LORD	YHVH		
David will not	im		
be put to death”	yu·mat		
summoned	vay·yiq·ra	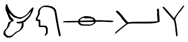	1 Samuel 19:7
So Jonathan	ye·ho·w·na·tan		
David	le·da·wid		
and told	vay·yag·ged	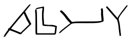	
him	lo		
Then Jonathan	ye·ho·w·na·tan		
-	et		
all	kal		
things	had·de·va·reem	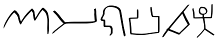	
these	ha·el·leh		
brought	vay·ya·ve	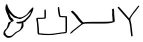	
	ye·ho·w·na·tan		
-	et		
David	da·wid		
to	el		
Saul	sha·ul		
to serve	vay·hee	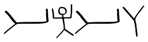	
him	le·pha·naw	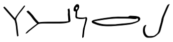	
as he had before	ke·et·mo·wl		
	shil·sho·wm		
again	vat·to·w·seph		1 Samuel 19:8
When war	ham·mil·cha·mah	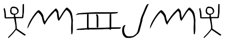	
broke out	lih·yo·wt	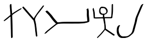	

went out	vay·ye·tse	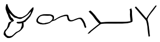	
David	da·wid	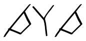	
and fought	vay·yil·la·chem	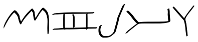	
the Philistines	bap·pe·lish·teem	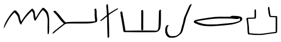	
and struck	vay·yakh	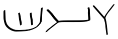	
them	ba·hem	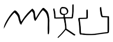	
blow	mak·kah	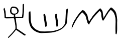	
with such a mighty	ge·do·w·lah	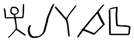	
that they fled	vay·ya·nu·su	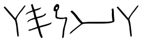	
before him	mip·pa·naw	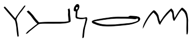	
came	vat·te·hee	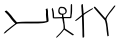	1 Samuel 19:9
a spirit	ru·ach	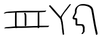	
from the LORD	YHVH	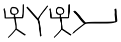	
of distress	ra·ah	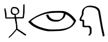	
upon	el	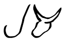	
him	sha·ul	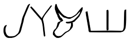	
But as Saul	ve·hu	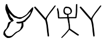	
in his house	be·ve·to	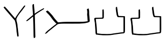	
was sitting	yo·wo·shev	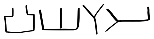	
with his spear	va·cha·nee·to	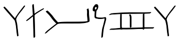	
in his hand	be·ya·do	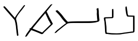	
While David	ve·da·wid	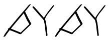	
was playing the harp	me·nag·gen	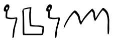	
	be·yad	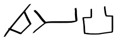	
tried	vay·vaq·qesh	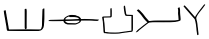	1 Samuel 19:10
Saul	sha·ul	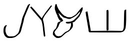	
to pin	le·hak·ko·wt	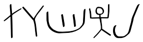	

with his spear	ba·cha·neet	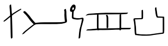	
him	be·da·wid	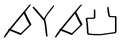	
to the wall	u·vaq·qeer	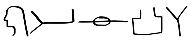	
eluded	vay·yiph·tar	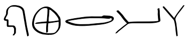	
	mip·pe·ne	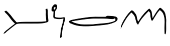	
[him]	sha·ul	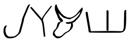	
struck	vay·yakh	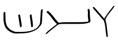	
-	et	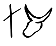	
But the spear	ha·cha·neet	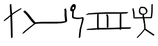	
the wall	baq·qeer	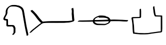	
and David	ve·da·wid	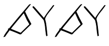	
ran away	nas		
and escaped	vay·yim·ma·let	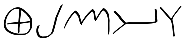	
night	bal·lay·lah	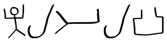	
that	hu	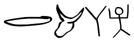	
sent	vay·yish·lach	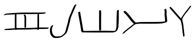	1 Samuel 19:11
Then Saul	sha·ul	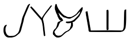	
messengers	mal·a·kheem	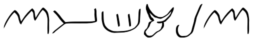	
to	el	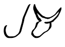	
house	bet	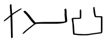	
David’s	da·wid	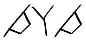	
to watch him	le·sha·me·ro	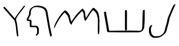	
and kill him	ve·la·ha·mee·to	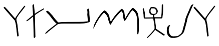	
in the morning	bab·bo·qer	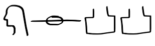	
warned	vat·tag·ged	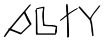	
[him]	le·da·wid	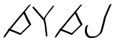	
Michal	mee·khal	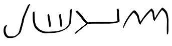	

But David’s wife	ish·to	𐤀𐤔𐤕𐤅	
	le·mor	𐤋𐤀𐤌𐤓	
“ If	im	𐤀𐤌	
you do not	e·ne·kha	𐤀𐤉𐤍𐤊	
run	me·mal·let	𐤌𐤌𐤋𐤈	
-	et	𐤀𐤕	
for your life	naph·she·kha	𐤍𐤐𐤔𐤊	
tonight	hal·lay·lah	𐤄𐤋𐤉𐤋𐤄	
tomorrow	ma·char	𐤌𐤇𐤓	
you	at·tah	𐤀𐤕𐤄	
will be dead !”	mu·mat	𐤌𐤅𐤌𐤕	
lowered	vat·to·red	𐤅𐤕𐤓𐤃	1 Samuel 19:12
So Michal	mee·khal	𐤌𐤉𐤊𐤋	
-	et	𐤀𐤕	
David	da·wid	𐤃𐤅𐤃	
from	be·ad	𐤁𐤏𐤃	
the window	ha·chal·lo·wn	𐤄𐤇𐤋𐤅𐤍	
	vay·ye·lekh	𐤅𐤉𐤋𐤊	
and he ran away	vay·yiv·rach	𐤅𐤉𐤁𐤓𐤇	
and escaped	vay·yim·ma·let	𐤅𐤉𐤌𐤋𐤈	
took	vat·tiq·qach	𐤅𐤕𐤒𐤇	1 Samuel 19:13
Then Michal	mee·khal	𐤌𐤉𐤊𐤋	
-	et	𐤀𐤕	
a household idol	hat·te·ra·pheem	𐤄𐤕𐤓𐤐𐤉𐤌	
and laid [it]	vat·ta·sem	𐤅𐤕𐤔𐤌	
in	el	𐤀𐤋	
the bed	ham·mit·tah	𐤄𐤌𐤈𐤄	

-	ve·et	𐤅𐤀𐤕	
some goat hair	ke·veer	𐤊𐤁𐤉𐤓	
	ha·iz·zeem	𐤄𐤏𐤆𐤉𐤌	
placed	sa·mah	𐤔𐤌𐤄	
on its head	me·ra·a·sho·taw	𐤌𐤓𐤀𐤔𐤕𐤉𐤅	
and covered	vat·te·khas	𐤅𐤕𐤊𐤎	
it with a garment	bab·ba·ged	𐤁𐤁𐤂𐤃	
sent	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	1 Samuel 19:14
When Saul	sha·ul	𐤔𐤀𐤅𐤋	
the messengers	mal·a·kheem	𐤌𐤋𐤀𐤊𐤉𐤌	
to seize	la·qa·chat	𐤋𐤒𐤇𐤕	
-	et	𐤀𐤕	
David	da·wid	𐤃𐤅𐤃	
Michal said	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	
[is] ill”	cho·leh	𐤇𐤋𐤄	
“ He	hu	𐤄𐤅𐤀𐤟	
sent	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	1 Samuel 19:15
But Saul	sha·ul	𐤔𐤀𐤅𐤋	
	et	𐤀𐤕	
the messengers back	ham·mal·a·kheem	𐤄𐤌𐤋𐤀𐤊𐤉𐤌	
to see	lir·o·wt	𐤋𐤓𐤀𐤅𐤕	
-	et	𐤀𐤕	
David	da·wid	𐤃𐤅𐤃	
and told them	le·mor	𐤋𐤀𐤌𐤓	
“ Bring	ha·a·lu	𐤄𐤏𐤋𐤅	
him	o·to	𐤀𐤕𐤅	
in his bed	vam·mit·tah	𐤁𐤌𐤈𐤄	

up to me	e·lay	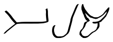	
so I can kill him"	la·ha·mi·to		
entered	vay·ya·vo·u	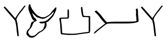	1 Samuel 19:16
And when the messengers	ham·mal·a·kheem		
there was	ve·hin·neh		
the idol	hat·te·ra·pheem	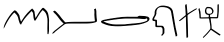	
in	el		
the bed	ham·mit·tah		
with the quilt	u·khe·veer		
of goats' [hair]	ha·iz·zeem	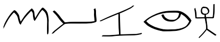	
on its head	me·ra·a·sho·taw		
said	vay·yo·mer		1 Samuel 19:17
And Saul	sha·ul		
-	el		
to Michal	mee·khal	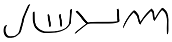	
" Why	lam·mah		
like this ?	ka·khah		
did you deceive me	rim·mee·ti·nee	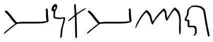	
away	vat·te·shal·le·chee	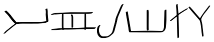	
-	et		
You sent my enemy	o·ye·vee	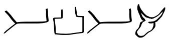	
and he has escaped !"	vay·yim·ma·let	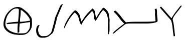	
replied	vat·to·mer		
Michal	mee·khal	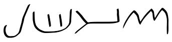	
	el		
-	sha·ul		
" He	hu		

said	a·mar		
to me	e·lay	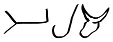	
‘ Help me get away	shal·le·chi·nee	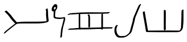	
or	la·mah		
I will kill you ! ’”	a·mee·tekh	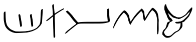	
So David	ve·da·wid		1 Samuel 19:18
ran away	ba·rach	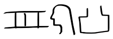	
and escaped	vay·yim·ma·let		
And he went	vay·ya·vo	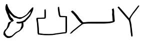	
to	el		
Samuel	she·mu·el		
at Ramah	ha·ra·ma·tah		
and told	vay·yag·ged	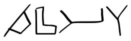	
him	lo		
-	et		
all	kal		
that	a·sher		
had done	a·sah		
to him	lo		
Saul	sha·ul		
went [to Naioth]	vay·ye·lekh	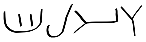	
Then he	hu		
and Samuel	u·she·mu·el		
and stayed	vay·ye·she·vu	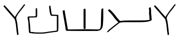	
[there]	be·no·wīt		
was told	vay·yug·gad	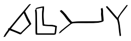	1 Samuel 19:19
When Saul	le·sha·ul		

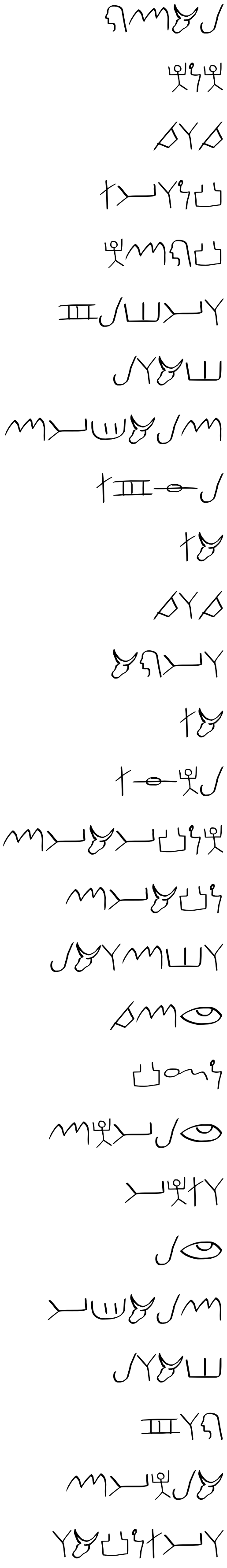

	le·mor	
	hin·neh	
that David	da·wid	
was at Naioth	be·no·wīt	
in Ramah	ba·ra·mah	
sent	vay·yish·lach	1 Samuel 19:20
he	sha·ul	
messengers	mal·a·kheem	
to capture	la·qa·chat	
-	et	
him	da·wid	
But when they saw	vay·yar	
-	et	
the group	la·ha·qat	
of prophets	han·ne·vee·eem	
prophesying	nib·be·eem	
with Samuel	u·she·mu·el	
	o·med	
leading them	nits·tsav	
them	a·le·hem	
came	vat·te·hee	
upon	al	
messengers	mal·a·khe	
and Saul’s	sha·ul	
the Spirit	ru·ach	
of God	e·lo·heem	
began to prophesy	vay·yit·nab·be·u	

also	gam		
-	hem·mah		
When this was reported	vay·yag·gi·du	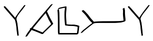	1 Samuel 19:21
to Saul	le·sha·ul		
he sent	vay·yish·lach		
messengers	mal·a·kheem		
more	a·che·reem	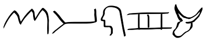	
began to prophesy	vay·yit·nab·be·u	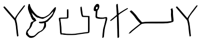	
as well	gam		
but they	hem·mah		
tried again	vay·yo·seph		
So Saul	sha·ul		
and sent	vay·yish·lach		
messengers	mal·a·kheem		
a third [time]	she·li·sheem	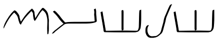	
began to prophesy	vay·yit·nab·be·u	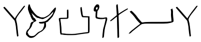	
and even	gam		
they	hem·mah		
left for	vay·ye·lekh	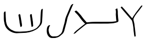	1 Samuel 19:22
	gam		
Finally, Saul himself	hu		
Ramah	ha·ra·ma·tah		
and came	vay·ya·vo	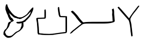	
to	ad		
cistern	bo·wr		
the large	hag·ga·do·wl		
-	a·sher		

at Secu	bas·se·khu	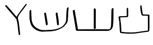	
where he asked	vay·yish·al	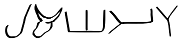	
	vay·yo·mer	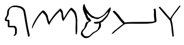	
“ Where	e·phoh	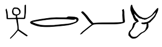	
are Samuel	she·mu·el	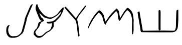	
and David ?”	ve·da·wid	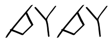	
he was told	vay·yo·mer	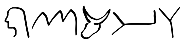	
-	hin·neh	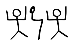	
“ At Naioth	be·no·wīt	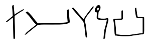	
in Ramah ”	ba·ra·mah	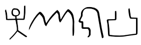	
So Saul went	vay·ye·lekh	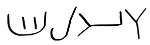	1 Samuel 19:23
	sham	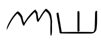	
to	el	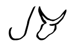	
Naioth	no·wīt	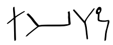	
in Ramah	ba·ra·mah	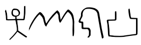	
came	vat·te·hee	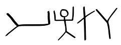	
upon	a·law	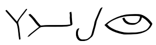	
even	gam	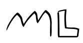	
[Saul]	hu	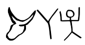	
But the Spirit	ru·ach	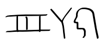	
of God	e·lo·heem	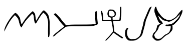	
and he walked along	vay·ye·lekh	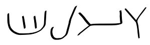	
	ha·lo·wkh	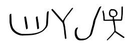	
prophesying	vay·yit·nab·be	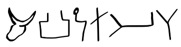	
until	ad	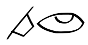	
he came to	bo·o	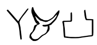	
Naioth	be·no·wīt	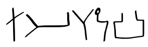	

in Ramah	ba·ra·mah	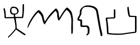	
stripped off	vay·yiph·shat		1 Samuel 19:24
and also	gam		
Then Saul	hu		
his robes	be·ga·daw		
prophesied	vay·yit·nab·be	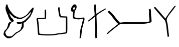	
-	gam		
-	hu		
before	liph·ne		
Samuel	she·mu·el		
And he collapsed	vay·yip·pol	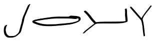	
and lay naked	a·rom	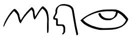	
all	kal	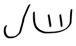	
day	hay·yo·wm	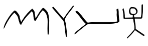	
that	ha·hu	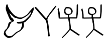	
and	ve·khal		
night	hal·la·ye·lah	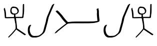	
That is why	al		
	ken		
it is said	yo·me·ru		
also	ha·gam		
“ Is Saul	sha·ul		
among the prophets ? ”	ban·ne·vee·im	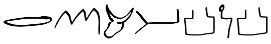	
fled	vay·yiv·rach		1 Samuel 20:1
Then David	da·wid		
from Naioth	min·no·wi·wt	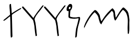	
in Ramah	ba·ra·mah	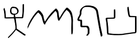	

He came	vay·ya·vo	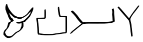	
and asked	vay·yo·mer		
to	liph·ne		
Jonathan	ye·ho·w·na·tan		
“ What	meh	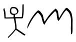	
have I done ?	a·see·tee	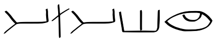	
What [is]	meh	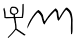	
my iniquity ?	a·wo·nee		
How	u·meh		
have I sinned	chat·ta·tee		
against	liph·ne		
your father	a·vee·kha	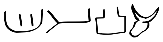	
that	kee	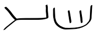	
he wants to take	me·vaq·qesh	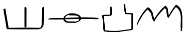	
-	et		
my life ?”	naph·shee		
Jonathan replied	vay·yo·mer		1 Samuel 20:2
	lo		
“ Far from it ! ”	cha·lee·lah	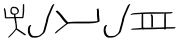	
“ You will not	lo		
die	ta·mut	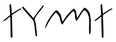	
Indeed	hin·neh		
-	lo		
does nothing	ʿa·sah		
my father	a·vee	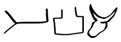	
	da·var		
great	ga·do·wl		

or	o		
-	da·var		
small	qa·ton	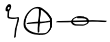	
without	ve·lo		
telling	yig·leh	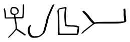	
-	et		
me	a·ze·nee	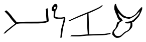	
So why	u·mad·du·a		
hide	yas·teer		
would he	a·vee	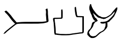	
from me ?	mim·men·nee		
-	et		
matter	had·da·var		
this	haz·zeh		
This cannot be true	en	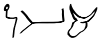	
! ”	zot		
vowed	vay·yish·sha·va	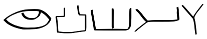	1 Samuel 20:3
again	o·wd		
But David	da·wid		
	vay·yo·mer		
knows very well	ya·do·a		
	ya·da	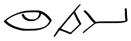	
“ Your father	a·vee·kha	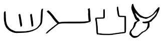	
that	kee	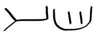	
I have found	ma·tsa·tee		
favor	chen		
in your eyes	be·e·ne·kha	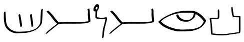	

and he has said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
must not	al	𐤀𐤋	
know	ye·da	𐤉𐤃𐤏	
of this	zot	𐤆𐤀𐤕	
‘ Jonathan	ye·ho·w·na·tan	𐤉𐤄𐤅𐤍𐤕𐤍	
or	pen	𐤐𐤍	
he will be grieved ’	ye·a·tsev	𐤉𐤏𐤑𐤁	
As surely as	ve·u·lam	𐤅𐤀𐤅𐤋𐤌	
lives	chay	𐤇𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
yourself live	ve·che	𐤅𐤇𐤉	
and as you	naph·she·kha	𐤍𐤐𐤔𐤊	
	kee	𐤊𐤉	
there is but a step	khe·phe·sa	𐤊𐤐𐤔𐤏	
between me	be·nee	𐤁𐤉𐤍𐤉	
and	u·ven	𐤅𐤁𐤉𐤍	
death”	ham·ma·vet	𐤄𐤌𐤅𐤕	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 20:4
Then Jonathan	ye·ho·w·na·tan	𐤉𐤄𐤅𐤍𐤕𐤍	
to	el	𐤀𐤋	
David	da·wid	𐤃𐤅𐤃	
“ Whatever	mah	𐤌𐤄	
desire	to·mar	𐤕𐤀𐤌𐤓	
you	naph·she·kha	𐤍𐤐𐤔𐤊	
I will do	ve·e·e·seh	𐤅𐤀𐤏𐤔𐤄	
for you”	lakh	𐤋𐤊	
told	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 20:5

So David	da·wid		
	el		
him	ye·ho·w·na·tan	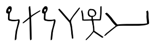	
“ Look	hin·neh		
is the New Moon	cho·desh	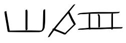	
tomorrow	ma·char	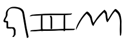	
and I am	ve·a·no·khee	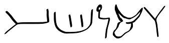	
supposed to dine	ya·shov		
	e·shev		
with	im		
the king	ham·me·lekh		
	le·e·kho·wl		
Instead, let me go	ve·shil·lach·ta·nee	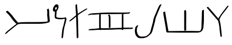	
and hide	ve·nis·tar·tee	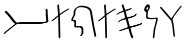	
in the field	vas·sa·deh		
until	ad		
evening {from now}	ha·e·rev		
the third	hash·she·li·sheet		
If	im		1 Samuel 20:6
at all	pa·qod	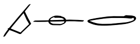	
misses me	yiph·qe·de·nee	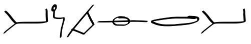	
your father	a·vee·kha	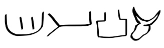	
tell him	ve·a·mar·ta	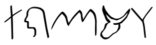	
urgently requested	nish·ol		
my [permission]	nish·al		
	mim·men·nee		
‘ David	da·wid		

to hurry	la·ruts		
	bet	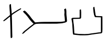	
to Bethlehem	le·chem	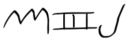	
his hometown	ee·ro	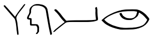	
because	kee	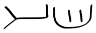	
sacrifice	ze·vach		
an annual	hay·ya·meem		
there is	sham		
for his whole	le·khal		
clan’	ham·mish·pa·chah		
If	im		1 Samuel 20:7
	koh	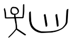	
he says	yo·mar		
‘ Good ’	to·wv		
is safe	sha·lo·wm		
then your servant	le·av·de·kha		
but if	ve·im		
he is enraged	cha·roh		
	ye·che·reh	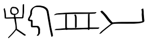	
	lo		
you will know	da		
	kee	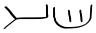	
intentions	kha·le·tah	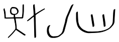	
he has evil	ha·ra·ah		
	me·im·mo		
Therefore deal	ve·a·see·ta		1 Samuel 20:8
faithfully	che·sed		

with	al		
your servant	av·de·kha	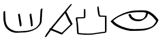	
for	kee	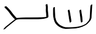	
into a covenant	biv·reet		
you before the LORD	YHVH		
you have brought	he·ve·ta		
-	et		
me	av·de·kha	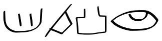	
with	im·makh		
If	ve·im		
there is	yesh	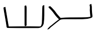	
in me	bee	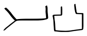	
iniquity	a·won		
then kill me	ha·mee·te·nee	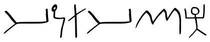	
yourself	at·tah		
to	ve·ad		
your father ?”	a·vee·kha	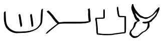	
why	lam·mah		
	zeh	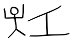	
should you bring me	te·vee·e·nee		
replied	vay·yo·mer		1 Samuel 20:9
Jonathan	ye·ho·w·na·tan		
“ Never ! ”	cha·lee·lah	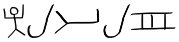	
-	lakh	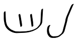	
-	kee	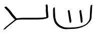	
“ If	im		
I ever found out	ya·do·a		

	e·da		
that	kee	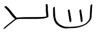	
intentions	kha·le·tah	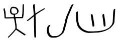	
had evil	ha·ra·ah		
	me·im		
my father	a·vee	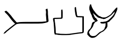	
	la·vo·w		
against you	a·le·kha	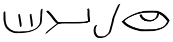	
would I not	ve·lo		
-	o·tah		
tell	ag·geed	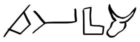	
you ?”	lakh		
asked	vay·yo·mer		1 Samuel 20:10
Then David	da·wid		
	el		
Jonathan	ye·ho·w·na·tan		
“ Who	mee	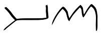	
will tell	yag·geed	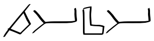	
me	lee	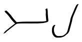	
if	o		
	mah	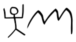	
answers	ya·an·kha		
your father	a·vee·kha	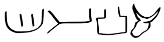	
you harshly ?”	qa·shah		
replied	vay·yo·mer		1 Samuel 20:11
he	ye·ho·w·na·tan		
	el		

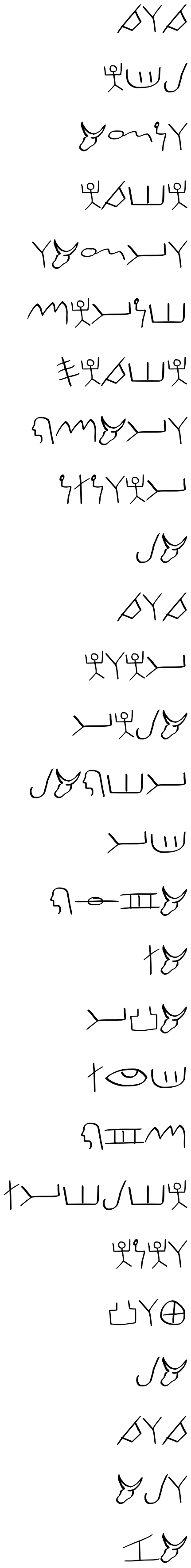

-	da·wid	
“ Come ”	le·khah	
“ let us go out	ve·ne·tse	
to the field ”	has·sa·deh	
of them went out	vay·ye·tse·u	
So the two	she·ne·hem	
into the field	has·sa·deh	
said	vay·yo·mer	1 Samuel 20:12
and Jonathan	ye·ho·w·na·tan	
-	el	
-	da·wid	
“ By the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
	kee	
I will sound out	ech·qor	
-	et	
my father	a·vee	
by this time	ka·et	
tomorrow	ma·char	
or the next day	hash·she·li·sheet	
If	ve·hin·neh	
he is favorable	to·wv	
toward	el	
[you]	da·wid	
will I not	ve·lo	
	az	

send	esh·lach	אשלח	
for you	e·le·kha	אליך	
and tell	ve·ga·lee·tee	וגליתי	
-	et	את	
you ?	a·ze·ne·kha	אזנך	
punish	koh	כה	1 Samuel 20:13
	ya·a·seh	יעשה	
then may the LORD	YHVH	יהוה	
me	lee·ho·w·na·tan	ליהונתן	
and ever so	ve·khoh	וכה	
severely	yo·seeph	יסיף	
But if	kee	כי	
intends	ye·tiv	ייטב	
to	el	אל	
my father	a·vee	אבי	
-	et	את	
bring evil	ha·ra·ah	הרעה	
on you	a·le·kha	עליך	
if I do not tell	ve·ga·lee·tee	וגליתי	
-	et	את	
you	a·ze·ne·kha	אזנך	
and send you on your way	ve·shil·lach·tee·kha	ושלחתיך	
	ve·ha·lakh·ta	והלכת	
in safety	le·sha·lo·wm	לשלום	
be	vee·hee	ויהי	
May the LORD	YHVH	יהוה	
with you	im·makh	עמך	

just as	ka·a·sher	כאשר	
He has been	ha·yah	היה	
with	im	עם	
my father	a·vee	אבי	
And	ve·lo	ולא	1 Samuel 20:14
as long as	im	אם	
	o·w·den·nee	עודני	
I live	chay	חי	
	ve·lo	ולא	
treat	ta·a·seh	תעשה	
me	im·ma·dee	עמדי	
loving devotion	che·sed	חסד	
with the LORD’s	YHVH	יהוה	
that I may not	ve·lo	ולא	
die	a·mut	אמות	
and do not	ve·lo	ולא	1 Samuel 20:15
cut off	takh·rit	תכרת	
-	et	את	
your loving devotion	chas·de·kha	חסדך	
from	me·im	מעם	
my household —	be·tee	ביתי	
ever	ad	עד	
	o·w·lam	עולם	
not	ve·lo	ולא	
cuts off	be·hakh·rit	בהכרת	
even when the LORD	YHVH	יהוה	
-	et	את	

enemies	o·ye·ve	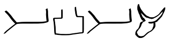	
of David’s	da·wid		
every one	eesh	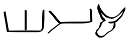	
from	me·al		
the face	pe·ne	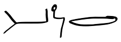	
of the earth”	ha·a·da·mah		
made a covenant	vay·yikh·rot	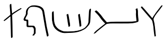	1 Samuel 20:16
So Jonathan	ye·ho·w·na·tan		
with	im		
the house	bet	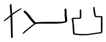	
of David[, saying]	da·wid		
accountable”	u·viq·qesh		
“ May the LORD	YHVH		
hold	mee·yad	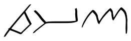	
enemies	o·ye·ve	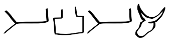	
David’s	da·wid		
reaffirm	vay·yo·w·seph		1 Samuel 20:17
And Jonathan	ye·ho·w·na·tan		
his vow	le·hash·bee·a		
-	et		
had David	da·wid		
out of love	be·a·ha·va·to		
for him	o·to		
for	kee	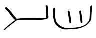	
as he loved	a·ha·vat		
himself	naph·sho		
[Jonathan] loved [David]	a·he·vo	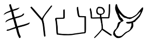	

said	vay·yo·mer	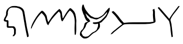	1 Samuel 20:18
to David	lo	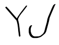	
Then Jonathan	ye·ho·w·na·tan	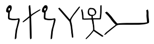	
“ Tomorrow	ma·char	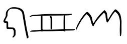	
is the New Moon	cho·desh	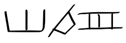	
and you will be missed	ve·niph·qad·ta	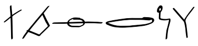	
if	kee	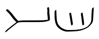	
is empty	yip·pa·qed	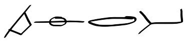	
your seat	mo·wo·sha·ve·kha	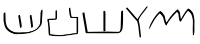	
[When] you have stayed three days	ve·shil·lash·ta	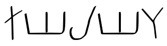	1 Samuel 20:19
down	te·red	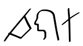	
hurry	me·od	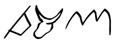	
-	u·va·ta	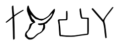	
to	el	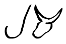	
the place	ham·ma·qo·wm	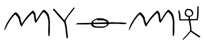	
-	a·sher	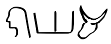	
you hid	nis·tar·ta	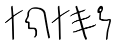	
	sham	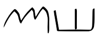	
on the day	be·yo·wm	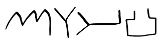	
this trouble began	ham·ma·a·seh	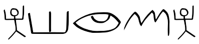	
and remain	ve·ya·shav·ta	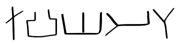	
beside	e·tsel	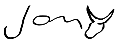	
the stone	ha·e·ven	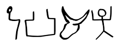	
Ezel	ha·a·zel	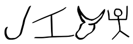	
I	va·a·nee	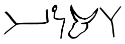	1 Samuel 20:20
three	she·lo·shet	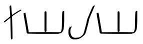	
arrows	ha·chits·tseem	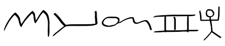	

to the side of it	tsid·dah		
will shoot	o·w·reh		
as if I were aiming	le·shal·lach		
	lee	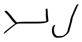	
at a target	le·mat·ta·rah		
Then	ve·hin·neh		1 Samuel 20:21
I will send	esh·lach	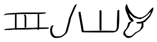	
-	et		
a boy [and say]	han·na·ar		
‘ Go	lekh	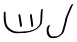	
find	me·tsa		
-	et		
the arrows ! ’	ha·chits·tseem		
Now, if	im		
I expressly say	a·mor		
	o·mar		
to him	lan·na·ar		
‘ Look	hin·neh		
the arrows	ha·chits·tseem		
of you	mim·me·kha		
are on this side	va·hen·nah		
bring them ’	qa·chen·nu	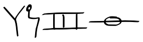	
then come	va·vo·ah		
because	kee	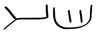	
it is safe	sha·lo·wm		
for you	le·kha	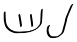	
and there is no	ve·en		

danger	da·var		
lives	chay	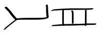	
as surely as the LORD	YHVH		
But if	ve·im		1 Samuel 20:22
-	koh	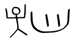	
I say	o·mar		
to the young man	la·e·lem		
‘ Look	hin·neh		
the arrows [are]	ha·chits·tseem		
beyond you’	mim·me·kha		
then	va·ha·le·ah		
you must go	lekh	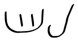	
for	kee	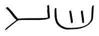	
has sent you away	shil·la·cha·kha	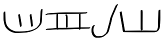	
the LORD	YHVH		
And as for the matter	ve·had·da·var		1 Samuel 20:23
-	a·sher		
have discussed	dib·bar·nu		
and I	a·nee	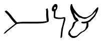	
you	va·at·tah		
	hin·neh		
the LORD	YHVH		
is a witness between	be·nee	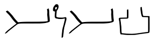	
you and me	u·ve·ne·kha	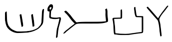	
forever	ad		
”	o·w·lam	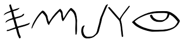	
hid	vay·yis·sa·ter		1 Samuel 20:24

So David	da·wid	
in the field	bas·sa·deh	
had come	vay·hee	
and when the New Moon	ha·cho·desh	
sat down	vay·ye·shev	
the king	ham·me·lekh	
	ʿal	
	hal·le·chem	
to eat	le·e·kho·wl	
sat	vay·ye·shev	1 Samuel 20:25
He	ham·me·lekh	
in	al	
place	mo·wo·sha·vo	
his usual	ke·pha·am	
	be·pha·am	
-	el	
-	mo·wo·shav	
by the wall	haq·qeer	
opposite	vay·ya·qam	
Jonathan	ye·ho·w·na·tan	
and	vay·ye·shev	
Abner	av·ner	
beside	mits·tsad	
-	sha·ul	
was empty	vay·yip·pa·qed	
place	me·qo·wm	
but David’s	da·wid	

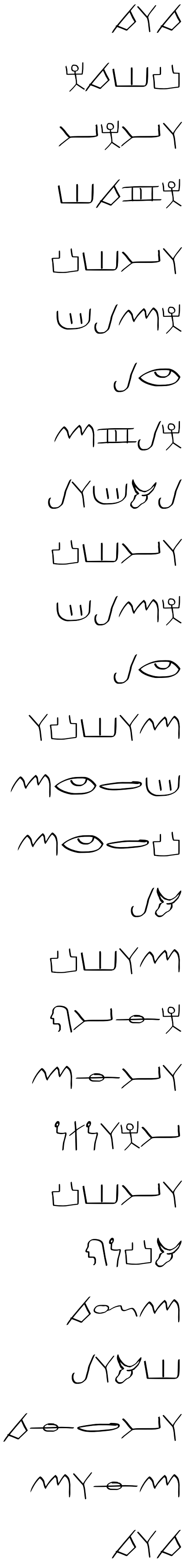

nothing	ve·lo		1 Samuel 20:26
said	dib·ber		
Saul	sha·ul		
	me·u·mah		
day	bay·yo·wm	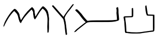	
that	ha·hu		
because	kee	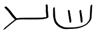	
he thought	a·mar		
“ Something has happened to	miq·reh	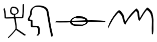	
[David]	hu		
to make him ceremonially unclean	bil·tee	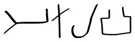	
—	ta·ho·wr		
he [is]	hu		
surely	kee	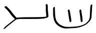	
unclean	lo		
”	ta·ho·wr		
But	vay·hee	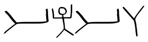	1 Samuel 20:27
on the day after	mim·ma·cho·rat		
the New Moon	ha·cho·desh	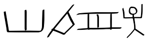	
the second [day]	hash·she·nee	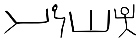	
was still empty	vay·yip·pa·qed		
place	me·qo·wm	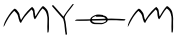	
David’s	da·wi·ds		
asked	vay·yo·mer		
and Saul	sha·ul		
to	el		
Jonathan	ye·ho·w·na·tan		

his son	be·no	בנו	
“ Why	mad·du·a	מדוע	
hasn’t	lo	לא	
come	va	בא	
the son	ben	בן	
of Jesse	yi·shay	ישי	
either	gam	גם	
yesterday	te·mo·wl	תמול	
or today	gam	גם	
	hay·yo·wm	היום	
? ”	el	אל	
the meal	hal·la·chem	הלחם	
answered	vay·ya·an	ויען	1 Samuel 20:28
Jonathan	ye·ho·w·na·tan	יהונתן	
-	et	את	
-	sha·ul	שאול	
urgently requested	nish·ol	נשאל	
	nish·al	נשאל	
“ David	da·wid	דוד	
	me·im·ma·dee	מעמדי	
my permission to	ad	עד	
	bet	בית	
go to Bethlehem	la·chem	לחם	
saying	vay·yo·mer	ויאמר	1 Samuel 20:29
let me go	shal·le·che·nee	שלחני	
‘ Please	na	נא	
because	kee	כי	

is holding a sacrifice	ze·vach	
our clan	mish·pa·chah	
	la·nu	
in the city	ba·eer	
	ve·hu	
has told me	tsiw·vah	
to be there	lee	
and my brother	a·chee	
So now	ve·at·tah	
if	im	
I have found	ma·tsa·tee	
favor	chen	
in your eyes	be·e·ne·kha	
let me go	im·ma·le·tah	
please	na	
and see	ve·er·eh	
-	et	
my brothers ’	e·chay	
That is why	al	
	ken	
he did not	lo	
come	va	
to	el	
table”	shul·chan	
the king’s	ham·me·lekh	
burned	vay·yi·char	1 Samuel 20:30
anger	aph	

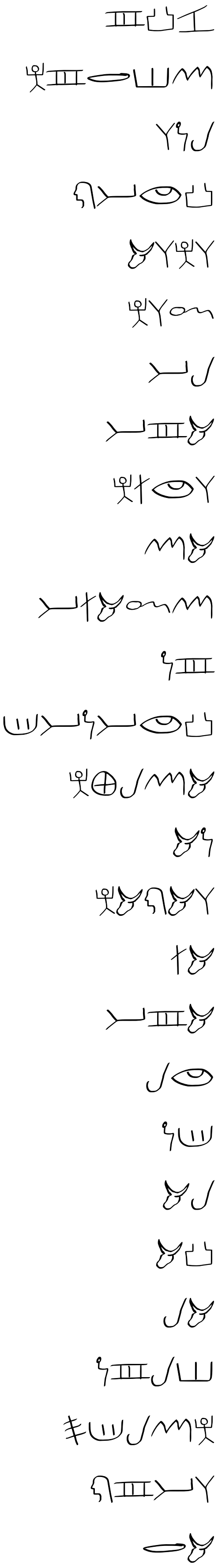

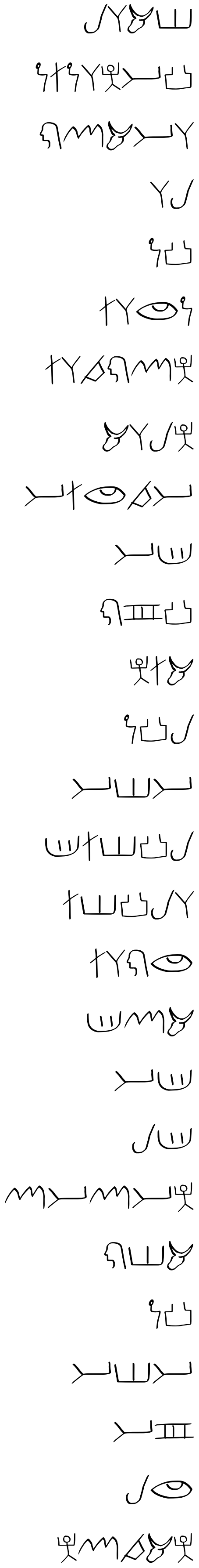

Then Saul's	sha·ul	
against Jonathan	bee·ho·w·na·tan	
and he said	vay·yo·mer	
to him	lo	
" You son	ben	
of a perverse	na·a·vat	
and rebellious woman !	ham·mar·dut	
Do I not	ha·lo·w	
know	ya·da·tee	
that	kee	
have chosen	vo·cher	
you	at·tah	
the son	le·ven	
of Jesse	yi·shay	
to your own shame	le·va·she·te·kha	
and to the disgrace	u·le·vo·shet	
who bore you ?	er·vat	
of the mother	im·me·kha	
For	kee	1 Samuel 20:31
	khal	
as long as	hay·ya·meem	
-	a·sher	
the son	ben	
of Jesse	yi·shay	
lives	chay	
on	al	
[this] earth	ha·a·da·mah	

neither	lo		
shall be established	tik·ko·wn		
you	at·tah		
nor your kingship	u·mal·khu·te·kha		
Now	ve·at·tah		
send for him	she·lach	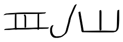	
and bring	ve·qach	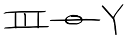	
him	o·to		
to me	e·lay	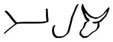	
for	kee	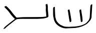	
	ben		
must surely die !”	ma·vet		
he	hu		
replied	vay·ya·an	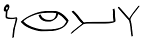	1 Samuel 20:32
Jonathan	ye·ho·w·na·tan		
-	et		
-	sha·ul		
-	a·vee	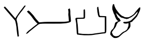	
-	vay·yo·mer		
	e·law	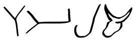	
“ Why	lam·mah		
must he be put to death ? ”	yu·mat		
“ What	meh	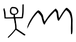	
has he done ?”	a·sah		
hurled	vay·ya·tel	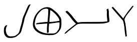	1 Samuel 20:33
Then Saul	sha·ul		
-	et		

his spear	ha·cha·neet	
at [Jonathan]	a·law	
to kill him	le·hak·ko·to	
knew	vay·ye·da	
so Jonathan	ye·ho·w·na·tan	
that	kee	
was determined	kha·lah	
	hee	
	me·im	
his father	a·vee	
to kill	le·ha·meet	
-	et	
David	da·wid	
got up	vay·ya·qam	1 Samuel 20:34
Jonathan	ye·ho·w·na·tan	
from	me·im	
the table	hash·shul·chan	
in fierce	ba·cho·ree	
anger	aph	
and did not	ve·lo	
eat	a·khal	
day	be·yo·wm	
of the month	ha·cho·desh	
that second	hash·she·nee	
any food	le·chem	
for	kee	
he was grieved	ne·tsav	

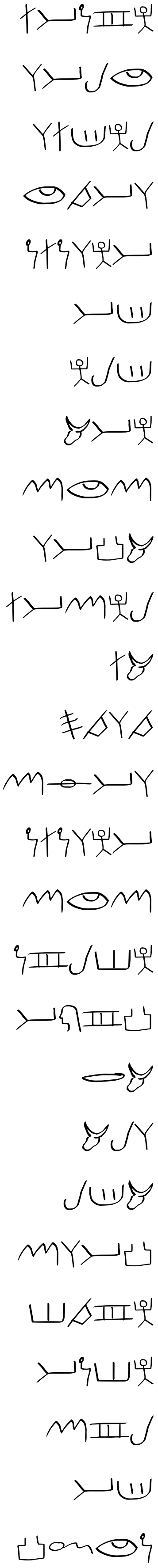

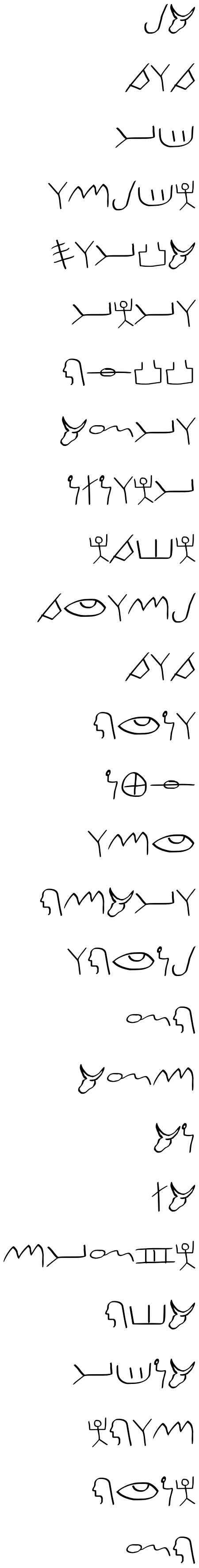

of	el	
David	da·wid	
by	kee	
shameful treatment	hikh·li·mo	
his father’s	a·vee	
-	vay·hee	1 Samuel 20:35
In the morning	vab·bo·qer	
went out	vay·ye·tse	
Jonathan	ye·ho·w·na·tan	
to the field	has·sa·deh	
for the appointment	le·mo·w·ed	
with David	da·wid	
boy	ve·na·ar	
and a small	qa·ton	
was with him	im·mo	
He said	vay·yo·mer	1 Samuel 20:36
to the boy	le·na·a·ro	
“ Run	ruts	
and find	me·tsa	
	na	
-	et	
the arrows	ha·chits·tseem	
-	a·sher	
I	a·no·khee	
shoot”	mo·w·reh	
And as the boy	han·na·ar	
ran	rats	

Jonathan	ve·hu	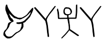	
shot	ya·rah		
an arrow	ha·che·tsee		
beyond him	le·ha·a·vi·ro		
reached	vay·ya·vo	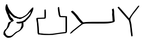	1 Samuel 20:37
When the boy	han·na·ar		
-	ad		
the place where	me·qo·wm	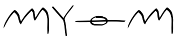	
arrow	ha·che·tsee	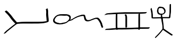	
-	a·sher	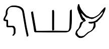	
had fallen	ya·rah		
Jonathan’s	ye·ho·w·na·tan	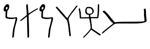	
called	vay·yiq·ra	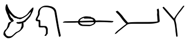	
Jonathan	ye·ho·w·na·tan	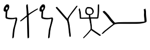	
to	a·cha·re		
him	han·na·ar		
-	vay·yo·mer		
“ Isn’t	ha·lo·w		
the arrow	ha·che·tsee		
beyond you	mim·me·kha		
? ”	va·ha·le·ah	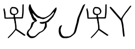	
cried out	vay·yiq·ra	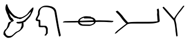	1 Samuel 20:38
Then Jonathan	ye·ho·w·na·tan	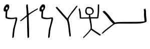	
	a·cha·re	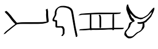	
	han·na·ar		
“ Hurry !	me·he·rah		
Make haste !	chu·shah		

Do not	al		
delay ! ”	ta·a·mod		
picked up the arrow	vay·laq·qet	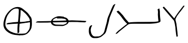	
So the boy	na·ar		
-	ye·ho·w·na·tan	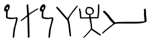	
-	et		
-	ha·chē·tsī		
and returned	vay·ya·vo	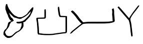	
to	el		
his master	a·do·naw	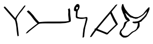	
But the boy	ve·han·na·ar		1 Samuel 20:39
did not	lo		
know	ya·da		
anything	me·u·mah		
only	akh		
Jonathan	ye·ho·w·na·tan	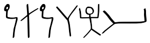	
and David	ve·da·wid		
knew	ya·de·u		
-	et		
the arrangement	had·da·var		
gave	vay·yit·ten	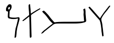	1 Samuel 20:40
Then Jonathan	ye·ho·w·na·tan	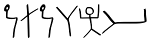	
-	et		
his equipment	ke·law	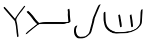	
to	el		
the boy	han·na·ar		
-	a·sher		

	lo	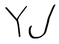	
and said	vay·yo·mer		
	lo	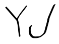	
“ Go	lekh	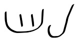	
take it back	ha·ve	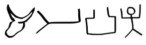	
to the city”	ha·eer		
When the young man	han·na·ar		1 Samuel 20:41
had gone	ba		
David	ve·da·wid		
got up	qam	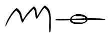	
side [of the stone]	me·e·tsel		
from the south	han·ne·gev		
fell	vay·yip·pol	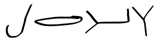	
facedown	le·ap·paw		
	ar·tsah		
and bowed	vay·yish·ta·chu		
three	sha·losh	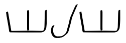	
times	pe·a·meem		
Then he and Jonathan kissed	vay·yish·she·qu		
each	eesh	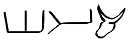	
-	et		
other	re·e·hu		
and wept	vay·yiv·ku	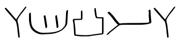	
together	eesh	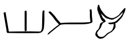	
-	et		
- —	re·e·hu		
though	ad		

1 Samuel 20:42

David	da·wid
wept more	hig·deel
said	vay·yo·mer
And Jonathan	ye·ho·w·na·tan
to David	le·da·wid
“ Go	lekh
in peace	le·sha·lo·wm
for	a·sher
have sworn	nish·ba·nu
the two	she·ne·nu
of us	a·nach·nu
in the name	be·shem
of the LORD	YHVH
saying	le·mor
‘ May the LORD	YHVH
be	yih·yeh
a witness between	be·nee
you and me	u·ve·ne·kha
and between	u·ven
mine	zar·ee
and	u·ven
your descendants	zar·a·kha
forever	ad
’”	o·w·lam
Then David got up	vay·ya·qam
and departed	vay·ye·lakh
and Jonathan	vee·ho·w·na·tan

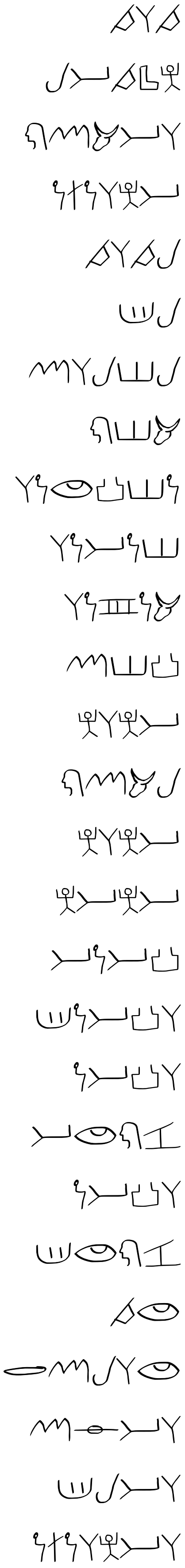

went back	ba	בא	
into the city	ha·eer	העיר	
came	vay·ya·vo	ויבא	1 Samuel 21:1
Then David	da·wid	דוד	
to Nob	no·veh	נבה	
to	el	אל	
Ahimelech	a·chee·me·lekh	אחימלך	
the priest	hak·ko·hen	הכהן	
he trembled	vay·ye·che·rad	ויחרד	
And when Ahimelech	a·chee·me·lekh	אחימלך	
met	liq·rat	לקראת	
David	da·wid	דוד	
and asked	vay·yo·mer	ויאמר	
him	lo	לו	
“ Why [are]	mad·du·a	מדוע	
you	at·tah	אתה	
alone ?	le·vad·de·kha	לבדך	
Why is	ve·eesh	ואיש	
no one	en	אין	
with you ? ”	it·takh	אתך	
replied	vay·yo·mer	ויאמר	1 Samuel 21:2
David	da·wid	דוד	
-	la·a·chee·me·lekh	לאחימלך	
-	hak·ko·hen	הכהן	
“ The king	ham·me·lekh	המלך	
has given me	tsiw·va·nee	צוני	
a mission ”	da·var	דבר	

“ He told	vay·yo·mer	ויאמר	
me	e·lay	אלי	
	eesh	איש	
no one	al	אל	
is to know	ye·da	ידע	
-	me·u·mah	מאומה	
about	et	את	
the mission	had·da·var	הדבר	
-	a·sher	אשר	
-	a·no·khee	אנכי	
-	sho·le·cha·kha	שלחך	
or	va·a·sher	ואשר	
charge	tsiw·vee·ti·kha	צויתך	
And	ve·et	ואת	
[my] young men	han·ne·a·reem	הנערים	
I have directed	yo·w·da·tee	יודעתי	
to meet me	el	אל	
at a certain place	me·qo·wm	מקום	
	pe·lo·nee	פלני	
	al·mo·w·nee	אלמוני	
Now then	ve·at·tah	ועתה	1 Samuel 21:3
what	mah	מה	
do you have	yesh	יש	
on	ta·chat	תחת	
hand ?	ya·de·kha	ידך	
five [loaves of]	cha·mish·shah	חמשה	
bread	le·chem	לחם	

Give [me]	te·nah		
	ve·ya·dee	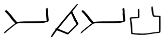	
or	o		
whatever can be found ”	han·nim·tsa		
replied	vay·ya·an	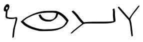	1 Samuel 21:4
the priest	hak·ko·hen		
-	et		
-	da·wid		
-	vay·yo·mer		
“ [There is] no	en	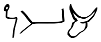	
bread	le·chem	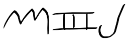	
common	chol	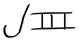	
	el		
on	ta·chat	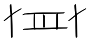	
hand ”	ya·dee	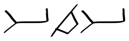	
“	kee	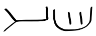	
but	im		
bread —	le·chem	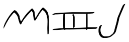	
consecrated	qo·desh	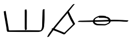	
there is some	yesh	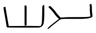	
provided that	im		
have kept themselves	nish·me·ru		
the young men	han·ne·a·reem	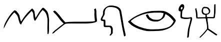	
-	akh		
from women ”	me·ish·shah		
answered	vay·ya·an	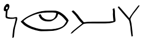	1 Samuel 21:5
David	da·wid		

-	et	את	
-	hak·ko·hen	הכהן	
-	vay·yo·mer	ויאמר	
-	lo	לו	
	kee	כי	
indeed	im	אם	
“ Women [have]	ish·shah	אשה	
[been] kept	a·tsu·rah	עצרה	
from us	la·nu	לנו	
	kit·mo·wl	כתמול	
as is usual	shil·shom	שלשם	
when I set out	be·tse·tee	בצאתי	
And	vay·yih·yu	ויהיו	
the equipment	khe·le	כלי	
of the young men	han·ne·a·reem	הנערים	
is holy	qo·desh	קדש	
as it [is]	ve·hu	והוא	
missions	de·rekh	דרך	
even on common	chol	חל	
and all the more	ve·aph	ואף	
at	kee	כי	
this time	hay·yo·wm	היום	
	yiq·dash	יקדש	
”	bak·ke·lee	בכלי	
gave	vay·yit·ten	ויתן	1 Samuel 21:6
him	lo	לו	
So the priest	hak·ko·hen	הכהן	

the consecrated [bread]	qo·desh	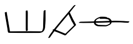	
since	kee	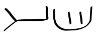	
no	lo		
there was	ha·yah	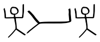	
there	sham		
bread	le·chem	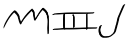	
	kee	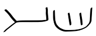	
but	im		
the Bread	le·chem	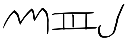	
of the Presence	hap·pa·neem	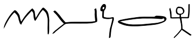	
which had been removed	ham·mu·sa·reem		
from before	mil·liph·ne		
the LORD	YHVH		
and replaced with	la·sum		
bread	le·chem	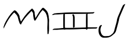	
hot	chom	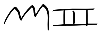	
on the day	be·yo·wm	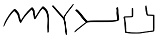	
it was taken away	hil·la·qe·cho	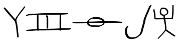	
was there	ve·sham	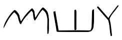	1 Samuel 21:7
Now one	eesh	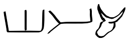	
servants	me·av·de	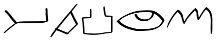	
of Saul's	sha·ul		
day	bay·yo·wm	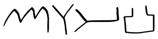	
that	ha·hu		
detained	ne·tsar		
before	liph·ne		
the LORD	YHVH		

And his name [was]	u·she·mo	
Doeg	do·eg	
the Edomite	ha·a·do·mee	
the chief	ab·beer	
shepherd	ha·ro·eem	
for	a·sher	
Saul	le·sha·ul	
asked	vay·yo·mer	1 Samuel 21:8
Then David	da·wid	
Ahimelech	la·a·chee·me·lekh	
not	ve·een	
“ Is there	yesh	
here ?	poh	
on	ta·chat	
hand	ya·de·kha	
a spear	cha·neet	
or	o	
sword	cha·rev	
For	kee	
-	gam	
my sword	char·bee	
nor	ve·gam	
my weapons	ke·lay	
neither	lo	
I have brought	la·qach·tee	
with me	ve·ya·dee	
because	kee	

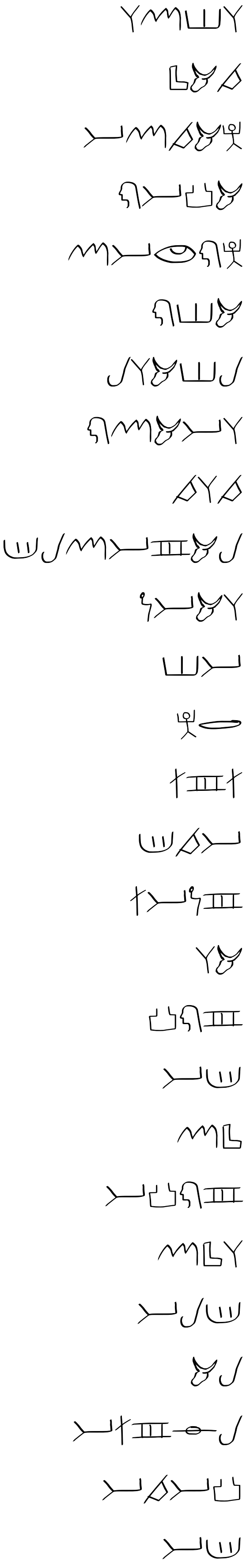

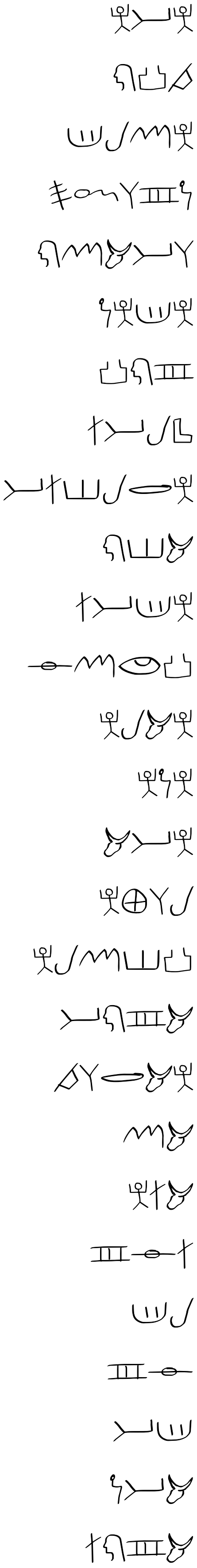

was	ha·yah	
business	de·var	
the king’s	ham·me·lekh	
urgent ”	na·chuts	
replied	vay·yo·mer	1 Samuel 21:9
The priest	hak·ko·hen	
“ The sword	che·rev	
of Goliath	ga·le·yat	
the Philistine	hap·pe·lish·tee	
whom	a·sher	
you killed	hik·kee·ta	
in the Valley	be·e·meq	
of Elah	ha·e·lah	
is here	hin·neh	
it [is]	hee	
wrapped	lu·tah	
in a cloth	vas·sim·lah	
behind	a·cha·re	
the ephod	ha·e·pho·wd	
If	im	
you want	o·tah	
you may take it	tiq·qach	
	le·kha	
	qach	
For	kee	
[there is] no	en	
other	a·che·ret	

but this one	zu·la·tah		
”	ba·zeh		
said	vay·yo·mer		
And David	da·wid		
“ [There is] none	en	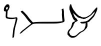	
like it	ka·mo·w·ha		
give it	te·nen·nah	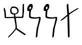	
to me ”	lee	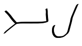	
	vay·ya·qam	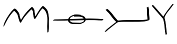	1 Samuel 21:10
David	da·wid		
fled	vay·yiv·rach		
day	bay·yo·wm	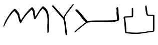	
That	ha·hu	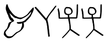	
from	mip·pe·ne		
Saul	sha·ul		
and went	vay·ya·vo	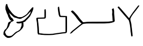	
to	el		
Achish	a·kheesh	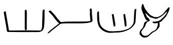	
king of	me·lekh	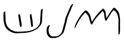	
Gath	gat		
said	vay·yo·me·ru		1 Samuel 21:11
But the servants	av·de		
of Achish	a·kheesh	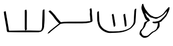	
to him	e·law	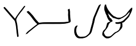	
not	ha·lo·w		
“ [Is] this	zeh	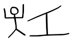	
David	da·wid		

the king	me·lekh	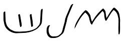	
of the land ?	ha·a·rets		
Did they not	ha·lo·w		
about him	la·zeh		
sing	ya·a·nu		
in their dances	vam·me·cho·lo·wt		
saying :	le·mor	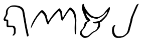	
has slain	hik·kah		
‘ Saul	sha·ul		
[his] thousands	be·ʾal·po	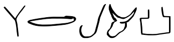	
and David	ve·da·wid		
[his] tens of thousands ’ ?”	be·ri·ve·vo·to		
took	vay·ya·sem		1 Samuel 21:12
Now David	da·wid		
-	et		
words	had·de·va·reem	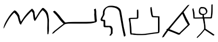	
these	ha·el·leh		
to heart	bil·va·vo	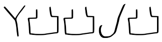	
afraid	vay·yi·ra	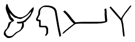	
and was very much	me·od		
of	mip·pe·ne		
Achish	a·kheesh	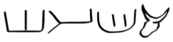	
the king	me·lekh	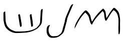	
of Gath	gat		
So he changed	vay·shan·no		1 Samuel 21:13
-	et		
his behavior	ta·mo		

before them	be·e·ne·hem	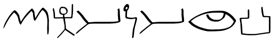	
and feigned madness	vay·yit·ho·lel	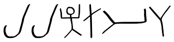	
in their hands	be·ya·dam	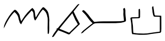	
he scratched	vay·taw	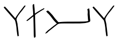	
on	al	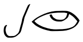	
the doors	dal·to·wt	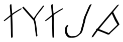	
of the gate	hash·sha·ar	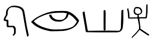	
run	vay·yo·w·red	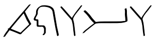	
and let his saliva	ree·ro	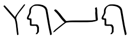	
down	el	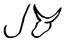	
his beard	ze·qa·no	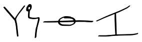	
said	vay·yo·mer	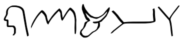	1 Samuel 21:14
Then Achish	a·kheesh	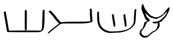	
to	el	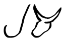	
his servants	a·va·daw	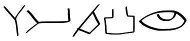	
“ Look	hin·neh	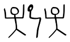	
you can see [that]	tir·u	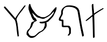	
the man	eesh	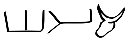	
is insane !	mish·tag·ge·a	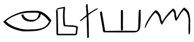	
Why	lam·mah	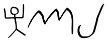	
have you brought	ta·vee·u	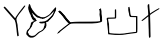	
him	o·to	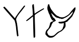	
to me ?	e·lay	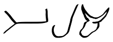	
in need of	cha·sar	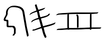	1 Samuel 21:15
madmen	me·shug·ga·eem	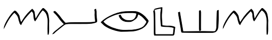	
Am I	a·nee	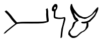	
that	kee	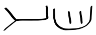	

you have brought	ha·ve·tem	הבאתם	
-	et	את	
this man	zeh	זה	
to rave	le·hish·tag·ge·a	להשתגע	
in my presence ?	a·lay	עלי	
Must this [man]	ha·zeh	הזה	
come	ya·vo·w	יבוא	
into	el	אל	
my house ? ”	be·tee	ביתי׃	
left	vay·ye·lekh	וילך	1 Samuel 22:1
So David	da·wid	דוד	
[Gath]	mish·sham	משם	
and took refuge	vay·yim·ma·let	וימלט	
in	el	אל	
the cave	me·a·rat	מערת	
of Adullam	a·dul·lam	עדלם	
heard about it	vay·yish·me·u	וישמעו	
When his brothers	e·chaw	אחיו	
and the rest of	ve·khal	וכל	
household	bet	בית	
his father’s	a·vee	אביו	
they went down	vay·ye·re·du	וירדו	
to him	e·law	אליו	
there	sham·mah	שמה	
rallied	vay·yit·qab·be·tsu	ויתקבצו	1 Samuel 22:2
around him	e·law	אליו	
And all	kal	כל	

	eesh	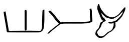	
who were distressed	ma·tso·wq		
[or]	ve·khal		
-	eesh	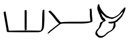	
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	lo		
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	ve·khal		
	eesh	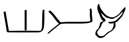	
or discontented	mar		
	ne·phesh		
and he became	vay·hee	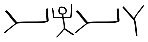	
their	a·le·hem	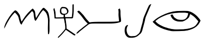	
leader	le·sar		
were	vay·yih·yu		
with him	im·mo		
About four	ke·ar·ba		
hundred	me·o·wt		
men	eesh	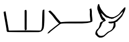	
went	vay·ye·lekh	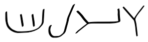	1 Samuel 22:3
David	da·wid		
From there	mish·sham		
to Mizpeh	mits·peh		
of Moab	mo·w·av		
where he said	vay·yo·mer		
to	el		
the king	me·lekh	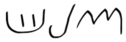	

of Moab	mo·w·av	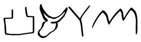	
stay	ye·tse	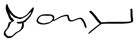	
“ Please	na	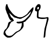	
let my father	a·vee	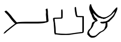	
and mother	ve·im·mee	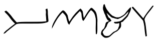	
with you	it·te·khem	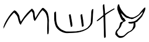	
until	ad	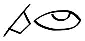	
-	a·sher	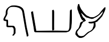	
I learn	e·da	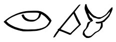	
what	mah	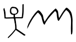	
will do	ya·a·seh	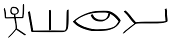	
for me”	lee	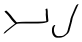	
God	e·lo·heem	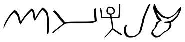	
So he left them	vay·yan·chem	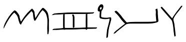	1 Samuel 22:4
in	et	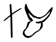	
the care	pe·ne	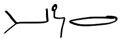	
of the king	me·lekh	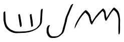	
of Moab	mo·w·av	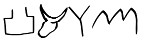	
and they stayed	vay·ye·she·vu	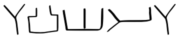	
with him	im·mo	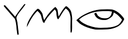	
the whole	kal	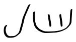	
time	ye·me	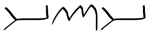	
was	he·yo·wt	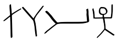	
David	da·wid	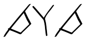	
in the stronghold	bam·me·tsu·dah	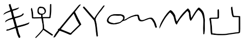	
said	vay·yo·mer	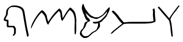	1 Samuel 22:5
Gad	gad	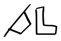	

Then the prophet	han·na·vee	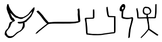	
to	el		
David	da·wid		
“ Do not	lo		
stay	te·shev	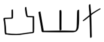	
in the stronghold	bam·me·tsu·dah		
Depart	lekh	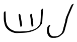	
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into	le·kha	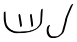	
the land	e·rets		
of Judah ”	ye·hu·dah	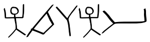	
left	vay·ye·lekh	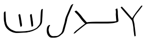	
So David	da·wid		
and went	vay·ya·vo	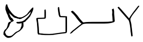	
to the forest	ya·ar		
of Hereth	cha·ret	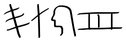	
learned	vay·yish·ma		1 Samuel 22:6
Soon Saul	sha·ul		
that	kee	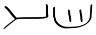	
had been discovered	no·w·da		
David	da·wid		
	va·a·na·sheem	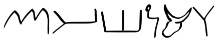	
and his men	a·sher		
	it·to		
At that time Saul	ve·sha·ul		
sitting	yo·wo·shev		
was in Gibeah	bag·giv·ah		

under	ta·chat	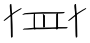	
the tamarisk tree	ha·e·shel	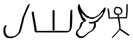	
on the hill at Gibeah	ba·ra·mah	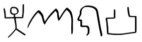	
with his spear	va·cha·nee·to	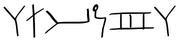	
in hand	ve·ya·do	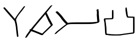	
and all	ve·khal	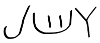	
his servants	a·va·daw	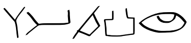	
standing	nits·tsa·veem	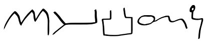	
around him	a·law	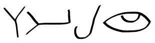	
said	vay·yo·mer	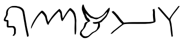	1 Samuel 22:7
Then Saul	sha·ul	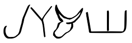	
to his servants	la·a·va·daw	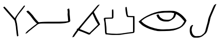	
	han·nits·tsa·veem	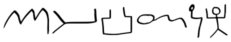	
	a·law	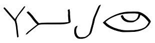	
“ Listen	shim·u	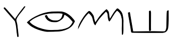	
	na	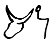	
men	be·ne	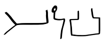	
of Benjamin !	ye·mee·nee	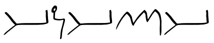	
	gam	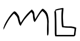	
all	le·khul·le·khem	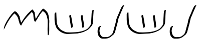	
giving	yit·ten	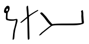	
Is the son	ben	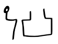	
of Jesse	yi·shay	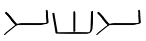	
of you fields	sa·do·wt	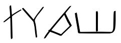	
and vineyards	u·khe·ra·meem	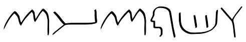	
you	le·khul·le·khem	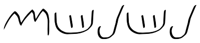	
[and] making	ya·seem	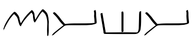	

commanders	sa·re	𐤔𐤓𐤉	
of thousands	a·la·pheem	𐤀𐤋𐤐𐤉𐤌	
[or]	ve·sa·re	𐤅𐤔𐤓𐤉	
hundreds ?	me·o·wt	𐤌𐤀𐤅𐤕	
Is that	kee	𐤊𐤉	1 Samuel 22:8
of you have conspired	qe·shar·tem	𐤒𐤔𐤓𐤕𐤌	
why all	kul·le·khem	𐤊𐤋𐤊𐤌	
against me ?	a·lay	𐤏𐤋𐤉	
Not one [of you]	ve·en	𐤅𐤀𐤉𐤍	
told	go·leh	𐤂𐤋𐤄	
me	et	𐤀𐤕	
that	a·ze·nee	𐤀𐤆𐤍𐤉	
had made a covenant	bikh·rat	𐤁𐤊𐤓𐤕	
my own son	be·nee	𐤁𐤍𐤉	
with	im	𐤏𐤌	
the son	ben	𐤁𐤍	
of Jesse	yi·shay	𐤉𐤔𐤉	
Not one	ve·en	𐤅𐤀𐤉𐤍	
has shown concern	cho·leh	𐤇𐤋𐤄	
of you	mik·kem	𐤌𐤊𐤌	
for me	a·lay	𐤏𐤋𐤉	
or revealed	ve·go·leh	𐤅𐤂𐤋𐤄	
-	et	𐤀𐤕	
to me	a·ze·nee	𐤀𐤆𐤍𐤉	
that	kee	𐤊𐤉	
has stirred up	he·qeem	𐤄𐤒𐤉𐤌	
my son	be·nee	𐤁𐤍𐤉	

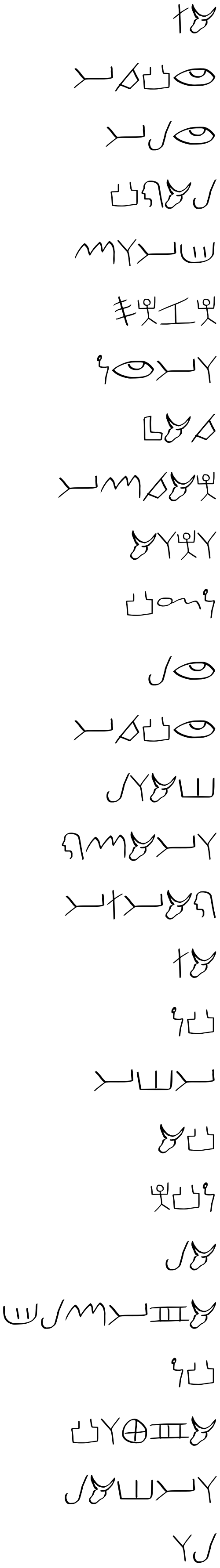

-	et	
my own servant	av·dee	
against me	a·lay	
to lie in wait	le·o·rev	
as is the case today	kay·yo·wm	
”	haz·zeh	
answered :	vay·ya·an	1 Samuel 22:9
But Doeg	do·eg	
the Edomite	ha·a·do·mee	
who	ve·hu	
had stationed himself	nits·tsav	
with	al	
servants	av·de	
Saul’s	sha·ul	
	vay·yo·mar	
“ I saw	ra·ee·tee	
-	et	
the son	ben	
of Jesse	yi·shay	
come	ba	
at Nob	no·veh	
to	el	
Ahimelech	a·chee·me·lekh	
son	ben	
of Ahitub	a·chi·tuv	
Ahimelech inquired	vay·yish·al	1 Samuel 22:10
for him	lo	

of the LORD	ba·YHVH	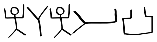	
provisions	ve·tse·dah	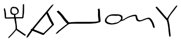	
and gave	na·tan	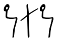	
him	lo		
-	ve·et		
the sword	che·rev		
of Goliath	ga·le·yat	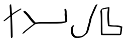	
the Philistine”	hap·pe·lish·tee		
He also gave	na·tan	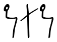	
him	lo		
sent	vay·yish·lach		1 Samuel 22:11
Then the king	ham·me·lekh		
messengers to summon	liq·ro	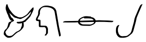	
-	et		
Ahimelech	a·chee·me·lekh	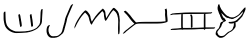	
the son	ben		
of Ahitub	a·chee·tuv	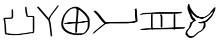	
the priest	hak·ko·hen		
-	ve·et		
whole	kal		
family	bet	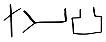	
and his father’s	a·vee	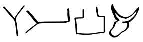	
were priests	hak·ko·ha·neem	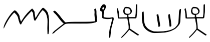	
who	a·sher		
at Nob	be·nov		
of them came	vay·ya·vo·u	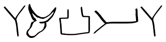	
And all	khul·lam	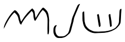	

to	el		
the king	ham·me·lekh	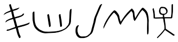	
said	vay·yo·mer		1 Samuel 22:12
Saul	sha·ul		
“ Listen	she·ma		
now	na		
son	ben		
of Ahitub”	a·chee·tuv	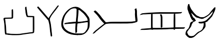	
he replied	vay·yo·mer		
“ Here I am	hin·nee	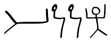	
my lord ”	a·do·nee		
asked	vay·yo·mer		1 Samuel 22:13
him	ʾē·lo	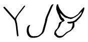	
And Saul	sha·ul		
“ Why	lam·mah		
conspired	qe·shar·tem	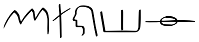	
against me ?	a·lay	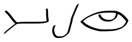	
have you	at·tah		
and the son	u·ven		
of Jesse	yi·shay		
You gave	be·tit·te·kha	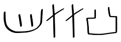	
him	lo		
bread	le·chem	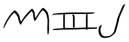	
and a sword	ve·che·rev	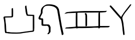	
and inquired	ve·sha·o·wl		
for him	lo		
of God	be·lo·heem		

so that he could rise up	la·qum	לקום	
against me	e·lay	אלי	
to lie in wait	le·o·rev	לארב	
as he is doing today	kay·yo·wm	כיום	
”	haz·zeh	הזה	
answered	vay·ya·an	ויען	1 Samuel 22:14
Ahimelech	a·chee·me·lekh	אחימלך	
-	et	את	
the king	ham·me·lekh	המלך	
	vay·yo·mar	ויאמר	
“ Who	u·mee	ומי	
among all	ve·khal	בכל	
your servants	a·va·de·kha	עבדיך	
as David	ke·da·wid	כדוד	
is as faithful	ne·e·man	נאמן	
son-in-law	va·cha·tan	וחתן	
the king’s	ham·me·lekh	המלך	
the captain	ve·sar	וסר	
of	el	אל	
your bodyguard	mish·ma·te·kha	משמעתך	
[who is] honored	ve·nikh·bad	ונכבד	
in your house ?	be·ve·te·kha	בביתך	
Was that day	hay·yo·wm	היום	1 Samuel 22:15
the first	ha·chil·lo·tee	החלתי	
time I inquired	le·sha·ʾol	לשאול	
for him ?	lo	לו	
of God	ve·lo·heem	באלהים	

Far be it	cha·lee·lah	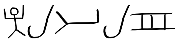	
from me !	lee	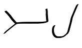	
Let not	al		
accuse	ya·sem		
the king	ham·me·lekh		
your servant	be·av·do	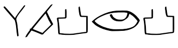	
	da·var		
or any	be·khal		
household	bet	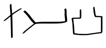	
of my father’s	a·vee		
for	kee	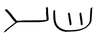	
nothing	lo		
knew	ya·da		
your servant	av·de·kha		
whole	be·khal		
of this	zot		
affair —	da·var		
not in part	qa·ton	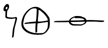	
or	o		
in whole”	ga·do·wl		
replied	vay·yo·mer		1 Samuel 22:16
But the king	ham·me·lekh		
“ You will surely die	mo·wt		
	ta·mut	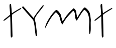	
Ahimelech	a·chee·me·lekh	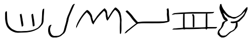	
you	at·tah		
and all	ve·khal		

house !”	bet	בית	
your father’s	a·vee·kha	אביך	
ordered	vay·yo·mer	ויאמר	1 Samuel 22:17
Then the king	ham·me·lekh	המלך	
the guards	la·ra·tseem	לרצים	
at his side	han·nits·tsa·veem	הנצבים	
	a·law	עליו	
“ Turn	sob·bu	סבו	
and kill	ve·ha·mee·tu	והמיתו	
the priests	ko·ha·ne	כהני	
of the LORD	YHVH	יהוה	
because	kee	כי	
they too	gam	גם	
	ya·dam	ידם	
sided with	im	עם	
David	da·wid	דוד	
For	ve·khee	וכי	
they knew	ya·de·u	ידעו	
	kee	כי	
was fleeing	vo·re·ach	ברח	
he	hu	הוא	
but they did not	ve·lo	ולא	
tell	ga·lu	גלו	
-	et	את	
me”	ʾa·ze·no	אזנו	
not	ve·lo	ולא	
would	a·vu	אבו	

servants	av·de	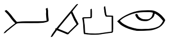	
But the king’s	ham·me·lekh		
lift	lish·lo·ach		
-	et		
a hand	ya·dam		
to strike	liph·go·a		
the priests	be·kho·ha·ne		
of the LORD	YHVH		
ordered	vay·yo·mer		1 Samuel 22:18
So the king	ham·me·lekh		
Doeg	le·do·yēg		
turn	sov		
“ You	at·tah		
and strike down	u·phe·ga	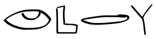	
the priests ! ”	bak·ko·ha·neem		
turned	vay·yis·sov		
And Doeg	do·yēg	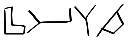	
the Edomite	ha·a·do·mee		
and struck down	vay·yiph·ga		
himself	hu		
the priests	bak·ko·ha·neem		
he killed	vay·ya·met	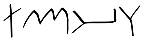	
day	bay·yo·wm	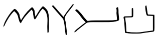	
On that	ha·hu	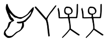	
eighty-five	she·mo·neem	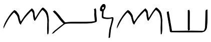	
	va·cha·mish·shah		
men	eesh	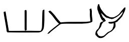	

who wore	no·se		
ephod	e·pho·wd		
the linen	bad		
-	ve·et		1 Samuel 22:19
Nob	nov		
the city	eer	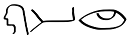	
of the priests	hak·ko·ha·neem	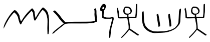	
He also put	hik·kah		
	le·phee		
to the sword	che·rev		
with its men	me·eesh	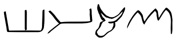	
and	ve·ad		
women	ish·shah		
children	me·o·w·lel		
and	ve·ad		
infants	yo·w·neq	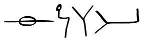	
oxen	ve·sho·wr		
donkeys	va·cha·mo·wr	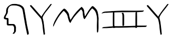	
and sheep	va·seh		
	le·phee	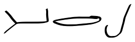	
	cha·rev		
escaped	vay·yim·ma·let		1 Samuel 22:20
of the sons	ben		
But one	e·chad	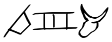	
of Ahimelech	la·a·chee·me·lekh	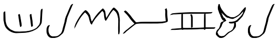	
son	ben		
of Ahitub	a·chi·tuv	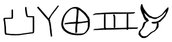	

His name	u·she·mo		
was Abiathar	ev·ya·tar	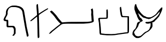	
and he fled	vay·yiv·rach		
to	a·cha·re	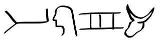	
David	da·wid		
told	vay·yag·ged	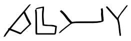	1 Samuel 22:21
And Abiathar	ev·ya·tar	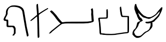	
David	le·da·wid		
that	kee	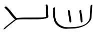	
had killed	ha·rag	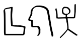	
Saul	sha·ul		
-	et		
the priests	ko·ha·ne		
of the LORD	YHVH		
said	vay·yo·mer		1 Samuel 22:22
Then David	da·wid		
to Abiathar	le·ev·ya·tar	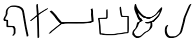	
“ I knew	ya·da·tee		
day	bay·yo·wm	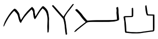	
that	ha·hu	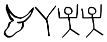	
and that	kee	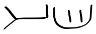	
was there	sham	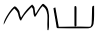	
that Doeg	do·yēg	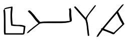	
the Edomite	ha·a·do·mee		
	kee	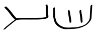	
he was sure	hag·ged		
to tell	yag·geed	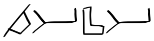	

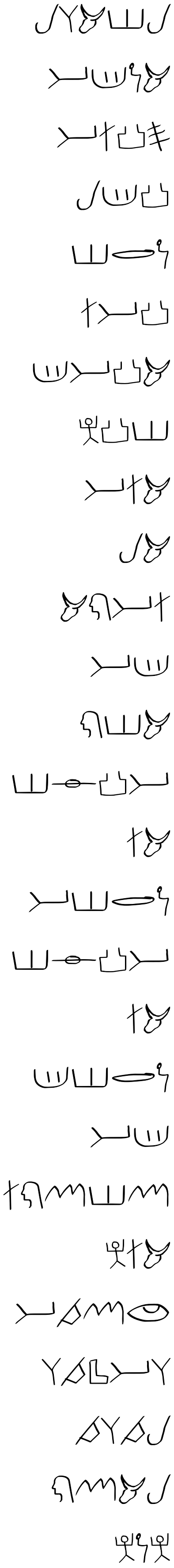

Saul	le·sha·ul	
I myself	a·no·khee	
am responsible	sab·bo·tee	
of everyone	be·khal	
for the lives	ne·phesh	
house	bet	
in your father’s	a·vee·kha	
Stay	she·vah	1 Samuel 22:23
with me	it·tee	
do not	al	
be afraid	tee·ra	
for	kee	
he who	a·sher	
is seeking	ye·vaq·qesh	
-	et	
mine [as well]	naph·shee	
seeks	ye·vaq·qesh	
-	et	
your life	naph·she·kha	
	kee	
will be safe	mish·me·ret	
You	at·tah	
with me”	im·ma·dee	
Now it was reported	vay·yag·gi·du	1 Samuel 23:1
to David	le·da·wid	
	le·mor	
“ Look	hin·neh	

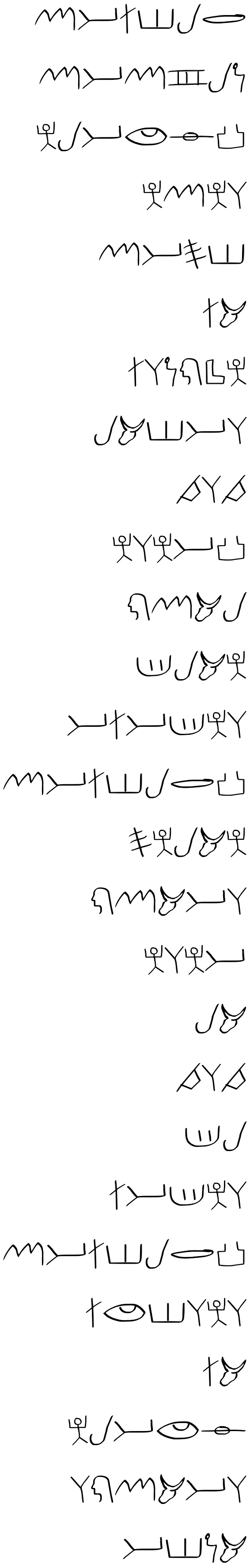

the Philistines	phe·lish·teem	
are fighting	nil·cha·meem	
against Keilah	biq·ee·lah	
	ve·hem·mah	
and looting	sho·seem	
-	et	
the threshing floors”	hag·go·ra·no·wt	
inquired	vay·yish·al	1 Samuel 23:2
So David	da·wid	
of the LORD	ba·YHVH	
-	le·mor	
“ Should I go	ha·e·lekh	
and attack	ve·hik·ke·tee	
Philistines ? ”	bap·pe·lish·teem	
these	ha·ʾēl·lɛ·hs	
said	vay·yo·mer	
And the LORD	YHVH	
to	el	
David	da·wid	
“ Go	lekh	
and attack	ve·hik·kee·ta	
the Philistines	vap·pe·lish·teem	
and save	ve·ho·wo·sha·ta	
-	et	
Keilah”	qe·ee·lah	
said	vay·yo·me·ru	1 Samuel 23:3
men	an·she	

But David's	da·wid		
to him	e·law	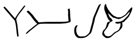	
" Look	hin·neh		
we	a·nach·nu	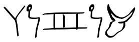	
here	phoh	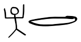	
in Judah	bee·hu·dah		
are afraid	ye·re·eem		
how much more	ve·aph		
if	kee	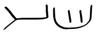	
we go	ne·lekh	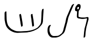	
to Keilah	qe·i·lah		
against	el		
the armies of	ma·ar·kho·wt		
the Philistines ? "	pe·lish·teem		
Once again	vay·yo·w·seph		1 Samuel 23:4
	o·wd		
David	da·wid		
inquired	lish·ol		
of the LORD	bay·h·va·hs		
answered him :	vay·ya·a·ne·hu		
and the LORD	YHVH		
	vay·yo·mer		
at once	qum	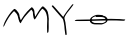	
" Go	red		
to Keilah	qe·ee·lah		
for	kee	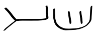	
I	a·nee	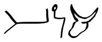	

will deliver	no·ten	𐤍𐤕𐤍	
-	et	𐤀𐤕	
the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
into your hand”	be·ya·de·kha	𐤁𐤉𐤃𐤊	
went	vay·ye·lekh	𐤅𐤉𐤋𐤊	1 Samuel 23:5
Then David	da·wid	𐤃𐤅𐤃	
and his men	ve·ʾa·na·sho	𐤅𐤀𐤍𐤔𐤅	
to Keilah	qe·ee·lah	𐤒𐤏𐤉𐤋𐤄	
fought	vay·yil·la·chem	𐤅𐤉𐤋𐤇𐤌	
against the Philistines	bap·pe·lish·teem	𐤁𐤐𐤋𐤔𐤕𐤉𐤌	
and carried off	vay·yin·hag	𐤅𐤉𐤍𐤄𐤂	
-	et	𐤀𐤕	
their livestock	miq·ne·hem	𐤌𐤒𐤍𐤉𐤄𐤌	
striking	vay·yakh	𐤅𐤉𐤊	
them	ba·hem	𐤁𐤄𐤌	
blow	mak·kah	𐤌𐤊𐤄	
with a mighty	ge·do·w·lah	𐤂𐤃𐤅𐤋𐤄	
saved	vay·yo·sha	𐤅𐤉𐤔𐤏	
So David	da·wid	𐤃𐤅𐤃	
-	et	𐤀𐤕	
the people	yo·she·ve	𐤉𐤔𐤁𐤉	
of Keilah	qe·ee·lah	𐤒𐤏𐤉𐤋𐤄𐤎	
(Now	vay·hee	𐤅𐤉𐤄𐤉	1 Samuel 23:6
when he fled	biv·ro·ach	𐤁𐤁𐤓𐤇	
Abiathar	ev·ya·tar	𐤀𐤁𐤉𐤕𐤓	
son	ben	𐤁𐤍	
of Ahimelech	a·chee·me·lekh	𐤀𐤇𐤉𐤌𐤋𐤊	

to	el	אל	
David	da·wid	דוד	
at Keilah)	qe·ee·lah	קעילה	
the ephod	e·pho·wd	אפוד	
had brought	ya·rad	ירד	
with him	be·ya·do	בידו	
was told	vay·yug·gad	ויגד	1 Samuel 23:7
When Saul	le·sha·ul	לשאול	
that	kee	כי	
had gone	va	בא	
David	da·wid	דוד	
to Keilah	qe·ee·lah	קעילה	
said	vay·yo·mer	ויאמר	
he	sha·ul	שאול	
has delivered	nik·kar	נכר	
him	o·to	אתו	
“ God	e·lo·heem	אלהים	
into my hand	be·ya·dee	בידי	
for	kee	כי	
he has trapped himself	nis·gar	נסגר	
by entering	la·vo·w	לבוא	
a town	be·eer	בעיר	
with gates	de·la·ta·yim	דלתים	
and bars”	u·ve·ree·ach	ובריח	
summoned	vay·sham·ma	וישמע	1 Samuel 23:8
Then Saul	sha·ul	שאול	
-	et	את	

all	kal	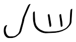	
his troops	ha·am		
to war	lam·mil·cha·mah	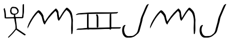	
to go	la·re·det		
at Keilah	qe·ee·lah		
and besiege	la·tsur		
	el		
David	da·wid		
	ve·el		
and his men	a·na·shaw	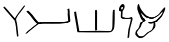	
learned	vay·ye·da	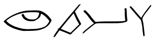	1 Samuel 23:9
When David	da·wid		
that	kee	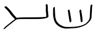	
against him	a·law	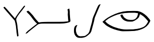	
Saul	sha·ul		
was plotting	ma·cha·reesh		
evil	ha·ra·ah		
he said	vay·yo·mer		
to	el		
Abiathar	ev·ya·tar	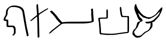	
the priest	hak·ko·hen		
“ Bring	hag·gee·shah	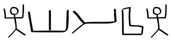	
the ephod”	ha·e·pho·wd		
said	vay·yo·mer		1 Samuel 23:10
And David	da·wid		
“ O LORD	YHVH		
God	e·lo·he		

of Israel	yis·ra·el	
has heard	sha·mo·a	
	sha·ma	
Your servant	av·de·kha	
that	kee	
intends	me·vaq·qesh	
Saul	sha·ul	
to come	la·vo·w	
to	el	
Keilah	qe·ee·lah	
and destroy	le·sha·chet	
the city	la·eer	
on my account	ba·a·vu·ree	
surrender me	ha·yas·gi·ru·nee	1 Samuel 23:11
Will the citizens	va·a·le	
of Keilah	qe·ee·lah	
into his hand ?	ve·ya·do	
come down	ha·ye·red	
Will Saul	sha·ul	
as	ka·a·sher	
has heard ?	sha·ma	
Your servant	av·de·kha	
O LORD	YHVH	
God	e·lo·he	
of Israel	yis·ra·el	
tell	hag·ged	
please	na	

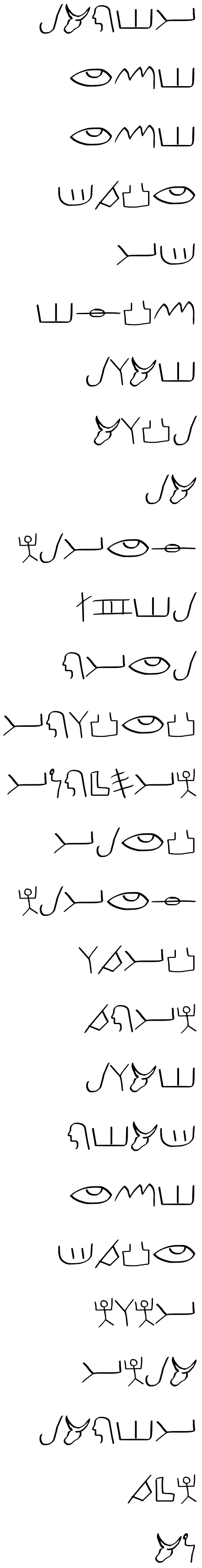

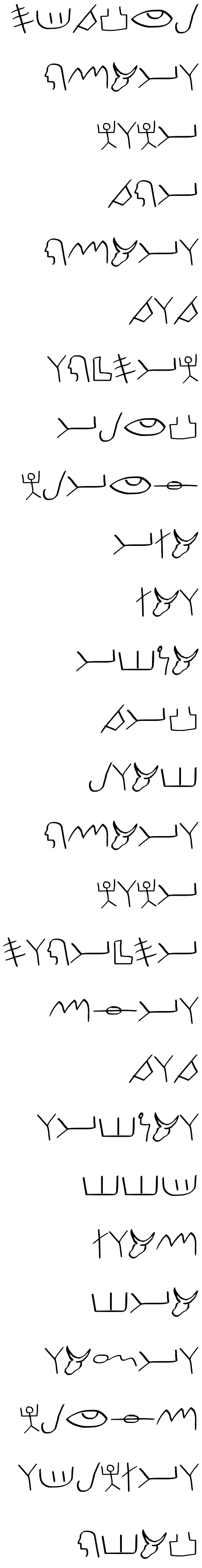

Your servant”	le·ʿav·dɛ·khas	
said	vay·yo·mer	
the LORD	YHVH	
“ He will”	ye·red	
asked	vay·yo·mer	1 Samuel 23:12
So David	da·wid	
surrender	ha·yas·gi·ru	
“ Will the citizens	ba·a·le	
of Keilah	qe·ee·lah	
me	o·tee	
and	ve·et	
my men	a·na·shay	
into the hand	be·yad	
of Saul ?”	sha·ul	
said	vay·yo·mer	
the LORD	YHVH	
“ They will”	yas·gee·ru	
set out	vay·ya·qam	1 Samuel 23:13
Then David	da·wid	
and his men	va·a·na·shaw	
about six	ke·shesh	
hundred [strong]	me·o·wt	
-	eesh	
and departed	vay·ye·tse·u	
from Keilah	miq·qe·i·lah	
moving from place to place	vay·yit·hal·le·khu	
-	ba·a·sher	

-	yit·hal·la·khu		
When Saul	u·le·sha·ul		
was told	hug·gad		
that	kee	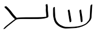	
had escaped	nim·lat		
David	da·wid		
from Keilah	miq·qe·ee·lah		
he declined	vay·yech·dal	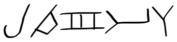	
to go forth	la·tset		
stayed	vay·ye·shev	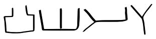	1 Samuel 23:14
And David	da·wid		
in the wilderness	bam·mid·bar		
strongholds	bam·me·tsa·do·wt		
	vay·ye·shev		
and in the hill country	ba·har		
of the Wilderness	be·mid·bar		
of Ziph	zeeph	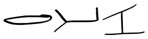	
searched for him	vay·vaq·she·hu		
Saul	sha·ul		
Day	kal		
after day	hay·ya·meem		
would not	ve·lo		
deliver [David]	ne·ta·no	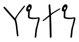	
but God	e·lo·heem		
into his hand	be·ya·do	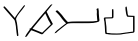	
saw	vay·yar	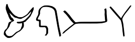	1 Samuel 23:15
While David	da·wid		

that	kee	
had come out	ya·tsa	
Saul	sha·ul	
to take	le·vaq·qesh	
-	et	
his life	naph·sho	
he	ve·da·wid	
in the Wilderness	be·mid·bar	
of Ziph	zeeph	
was in Horesh	ba·cho·re·shah	
And	vay·ya·qam	1 Samuel 23:16
Jonathan	ye·ho·w·na·tan	
son	ben	
Saul’s	sha·ul	
came	vay·ye·lekh	
to	el	
David	da·wid	
in Horesh	cho·re·shah	
and strengthened	vay·chaz·zeq	
-	et	
his hand	ya·do	
in God	be·lo·heem	
saying	vay·yo·mer	1 Samuel 23:17
	e·law	
“ Do not	al	
be afraid	tee·ra	
for	kee	

will never	lo		
lay a hand on	tim·tsa·a·kha		
you	yad	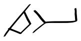	
Saul	sha·ul		
my father	a·vee	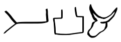	
And you	ve·at·tah		
will be king	tim·lokh		
over	al		
Israel	yis·ra·el	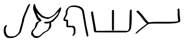	
and I will	ve·a·no·khee	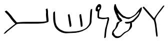	
be	eh·yeh	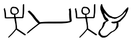	
your	le·kha	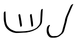	
second-in-command	le·mish·neh		
Even	ve·gam		
Saul	sha·ul		
my father	a·vee	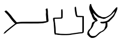	
knows	yo·de·a	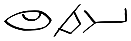	
this is true”	ken	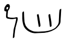	
of them made	vay·yikh·re·tu		1 Samuel 23:18
So the two	she·ne·hem	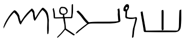	
a covenant	be·reet	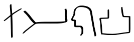	
before	liph·ne		
the LORD	YHVH		
remained	vay·ye·shev		
And David	da·wid		
in Horesh	ba·cho·re·shah		
while Jonathan	vee·ho·w·na·tan		

went	ha·lakh	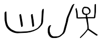	
home	le·ve·to	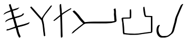	
came up	vay·ya·a·lu	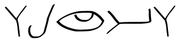	1 Samuel 23:19
Then the Ziphites	zi·pheem	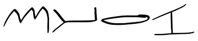	
to	el	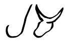	
Saul	sha·ul	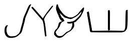	
at Gibeah	hag·giv·a·tah	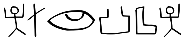	
and said	le·mor	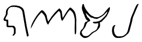	
“ Is not	ha·lo·w	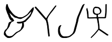	
David	da·wid	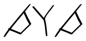	
hiding	mis·tat·ter	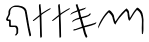	
among us	im·ma·nu	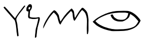	
in the strongholds	vam·me·tsa·do·wt	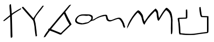	
at Horesh	ba·cho·re·shah	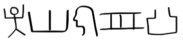	
on the hill	be·giv·at	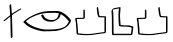	
of Hachilah	ha·cha·khee·lah	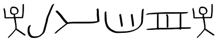	
-	a·sher	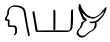	
south	mee·meen	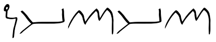	
of Jeshimon ?	hay·shee·mo·wn	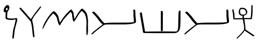	
Now	ve·at·tah	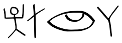	1 Samuel 23:20
whenever	le·khal	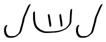	
desires	aw·vat	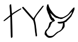	
your soul	naph·she·kha	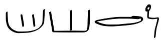	
O king	ham·me·lekh	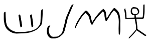	
-	la·re·det	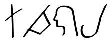	
come down	red	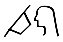	
and we will be responsible	ve·la·nu	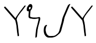	

for delivering him	has·gee·ro	הסגירו	
into your hand	be·yad	ביד	
”	ham·me·lekh	המלך	
replied	vay·yo·mer	ויאמר	1 Samuel 23:21
Saul	sha·ul	שאול	
be blessed	be·ru·kheem	ברוכים	
“ May you	at·tem	אתם	
by the LORD ”	la·YHVH	ליהוה	
“ for	kee	כי	
you have had compassion	cha·mal·tem	חמלתם	
on me	a·lay	עלי	
go	le·khu	לכו	1 Samuel 23:22
Please	na	נא	
and prepare	ha·khee·nu	הכינו	
further	o·wd	עוד	
Investigate	u·de·u	ודעו	
and watch	u·re·u	וראו	
-	et	את	
-	me·qo·w·mo	מקומו	
carefully where	a·sher	אשר	
he goes	tih·yeh	תהיה	
	rag·lo	רגלו	
and who	mee	מי	
has seen him	ra·a·hu	ראהו	
there	sham	שם	
for	kee	כי	
I am told that	a·mar	אמר	

	e·lay	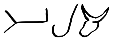	
is extremely	a·ro·wm		
cunning	ya·rim		
he	hu		
Observe	u·re·u		1 Samuel 23:23
and find out	u·de·u		
all	mik·kol		
the places	ham·ma·cha·vo·eem		
where	a·sher		
he hides	yit·chab·be	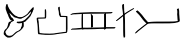	
	sham		
Then come back	ve·shav·tem	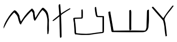	
to me	e·lay	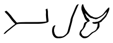	
with	el		
certainty	na·kho·wn		
and I will go	ve·ha·lakh·tee		
with you	it·te·khem		
	ve·ha·yah	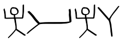	
If	im		
he is	yesh·no		
in the land	va·a·rets		
I will search him out	ve·chip·pas·tee		
-	o·to		
among all	be·khol		
the clans	al·phe		
of Judah”	ye·hu·dah	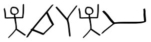	
So they set out	vay·ya·qu·mu	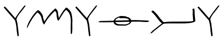	1 Samuel 23:24

and went	vay·ye·le·khu	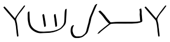	
to Ziph	zee·phah	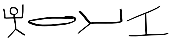	
ahead of	liph·ne		
Saul	sha·ul		
Now David	ve·da·wid		
and his men	va·a·na·shaw		
were in the Wilderness	be·mid·bar		
of Maon	ma·o·wn		
in the Arabah	ba·a·ra·vah		
	el		
south	ye·meen	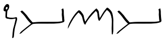	
of Jeshimon	hay·shee·mo·wn	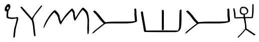	
went	vay·ye·lekh	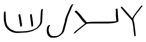	1 Samuel 23:25
and Saul	sha·ul		
and his men	va·a·na·shaw		
to seek [him]	le·vaq·qesh	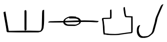	
was told about it	vay·yag·gi·du	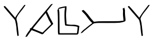	
When David	le·da·wid		
he went down	vay·ye·red	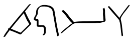	
to the rock	has·se·la	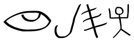	
and stayed	vay·ye·shev	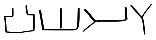	
in the Wilderness	be·mid·bar		
of Maon	ma·o·wn		
heard of this	vay·yish·ma		
And when Saul	sha·ul		
he pursued	vay·yir·doph		
	a·cha·re	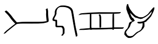	

David	da·wid		
there	mid·bar		
	ma·o·wn		
was proceeding along	vay·ye·lekh	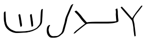	1 Samuel 23:26
Saul	sha·ul		
side	mits·tsad		
of the mountain	ha·har		
one	miz·zeh		
and David	ve·da·wid		
and his men	va·a·na·shaw		
side	mits·tsad		
	ha·har		
along the other	miz·zeh		
	vay·hee	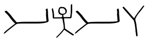	
Even though David	da·wid		
was hurrying	nech·paz	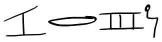	
to get away	la·le·khet	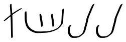	
-	mip·pe·ne		
-	sha·ul		
Saul	ve·sha·ul		
and his men	va·a·na·shaw		
were closing	o·te·reem	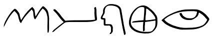	
in on	el		
David	da·wid		
	ve·el		
and his men	a·na·shaw	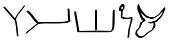	
to capture them	le·ta·phe·sam		

Then a messenger	u·mal·akh	𐤅𐤌𐤋𐤀𐤊	1 Samuel 23:27
came	ba	𐤁𐤀	
to	el	𐤀𐤋	
Saul	sha·ul	𐤔𐤀𐤅𐤋	
saying	le·mor	𐤋𐤀𐤌𐤓	
quickly	ma·ha·rah	𐤌𐤄𐤓𐤄	
“ Come	ve·le·khah	𐤅𐤋𐤊𐤄	
for	kee	𐤊𐤉	
have raided	pha·she·tu	𐤐𐤔𐤈𐤅	
the Philistines	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
	al	𐤏𐤋	
the land !”	ha·a·rets	𐤄𐤀𐤓𐤑	
broke off	vay·ya·shav	𐤅𐤉𐤔𐤁	1 Samuel 23:28
So Saul	sha·ul	𐤔𐤀𐤅𐤋	
his pursuit	mir·doph	𐤌𐤓𐤃𐤐	
	a·cha·re	𐤀𐤇𐤓𐤉	
of David	da·wid	𐤃𐤅𐤃	
and went	vay·ye·lekh	𐤅𐤉𐤋𐤊	
to meet	liq·rat	𐤋𐤒𐤓𐤀𐤕	
the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
That is why	al	𐤏𐤋	
	ken	𐤊𐤍	
is called	qa·re·u	𐤒𐤓𐤀𐤅	
place	lam·ma·qo·wm	𐤋𐤌𐤒𐤅𐤌	
that	ha·hu	𐤄𐤄𐤅𐤀	
	se·la	𐤎𐤋𐤏	
Sela-hammahlekoth	ham·mach·le·qo·wt	𐤄𐤌𐤇𐤋𐤒𐤅𐤕	

went up	vay·ya·al	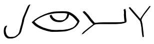	1 Samuel 23:29
And David	da·wid		
from there	mish·sham		
and lived	vay·ye·shev		
in the strongholds	bim·tsa·do·wt		
	en	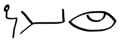	
of En-gedi	ge·dee		
-	vay·hee	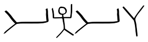	1 Samuel 24:1
After	ka·a·sher		
had returned	shav		
Saul	sha·ul		
from pursuing	me·a·cha·re	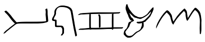	
the Philistines	pe·lish·teem		
he was told	vay·yag·gi·du	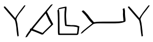	
	lo		
-	le·mor		
-	hin·neh		
“ David	da·wid		
is in the wilderness	be·mid·bar		
	en	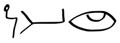	
of En-gedi”	ge·dee	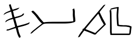	
took	vay·yiq·qach	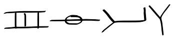	1 Samuel 24:2
So Saul	sha·ul		
three	she·lo·shet	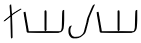	
thousand	a·la·pheem		
men	eesh	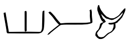	
chosen	ba·chur	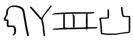	

from all	mik·kal		
Israel	yis·ra·el	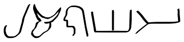	
and went	vay·ye·lekh	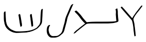	
to look for	le·vaq·qesh	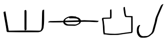	
-	et		
David	da·wid		
and his men	va·a·na·shaw		
in	al		
the region	pe·ne	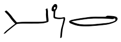	
of the Rocks	tsu·re		
of the Wild Goats	hay·ye·e·leem		
Soon Saul came	vay·ya·vo	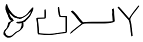	1 Samuel 24:3
to	el		
	gid·ro·wt		
the sheepfolds	hats·tson		
along	al		
the road	had·de·rekh		
where there was	ve·sham		
a cave	me·a·rah		
went in	vay·ya·vo	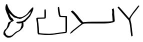	
and he	sha·ul		
to relieve	le·ha·sekh		
-	et		
himself	rag·law	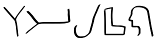	
And David	ve·da·wid		
and his men	va·a·na·shaw		
in the recesses	be·yar·ke·te		

of the cave	ham·me·a·rah		
were hiding	yo·she·veem		
said	vay·yo·me·ru		1 Samuel 24:4
men	an·she		
So David’s	da·wid		
to him	e·law	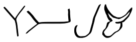	
“ This is	hin·neh		
the day	hay·yo·wm	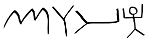	
about which	asher		
said	a·mar		
the LORD	YHVH		
to you	e·le·kha	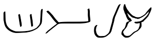	
‘ Behold	hin·neh		
I	a·no·khee		
will deliver	no·ten	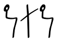	
-	et		
your enemy	ʾo·ye·vɛ·kha		
into your hand	be·ya·de·kha	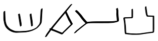	
that you may do	ve·a·see·ta		
with him	lo		
as	ka·a·sher		
you wish	yi·tav		
’”	be·e·ne·kha	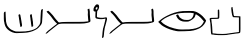	
crept up	vay·ya·qam	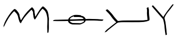	
Then David	da·wid		
and cut off	vay·yikh·rot	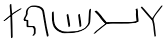	
-	et		

a corner	ke·naph	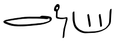	
robe	ham·me·eel		
-	a·sher		
of Saul's	le·sha·ul		
secretly	bal·lat	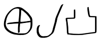	
-	vay·hee	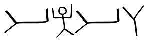	1 Samuel 24:5
Afterward	a·cha·re	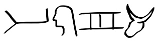	
	khen	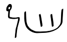	
was stricken	vay·yakh	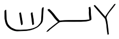	
conscience	lev	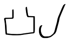	
David's	da·wid		
-	o·to		
because	al		
-	a·sher		
he had cut off	ka·rat	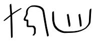	
-	et		
the corner	ka·naph	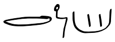	
-	a·sher		
of Saul's robe	le·sha·ul		
So he said	vay·yo·mer		1 Samuel 24:6
to his men	la·a·na·shaw		
forbid	cha·lee·lah	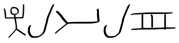	
I	lee	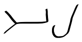	
" The LORD	meh·YHVH	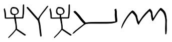	
that	im		
should do	e·e·seh		
-	et		

a thing	had·da·var		
such	haz·zeh		
to my master	la·do·nee	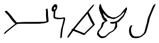	
anointed	lim·shee·ach	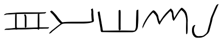	
the LORD’s	YHVH		
May I never lift	lish·lo·ach		
my hand	ya·dee	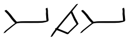	
against him	bo		
since	kee	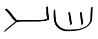	
anointed”	me·shee·ach	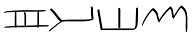	
is the LORD’s	YHVH		
he	hu		
restrained	vay·shas·sa		1 Samuel 24:7
David	da·wid		
-	et		
his men	a·na·shaw	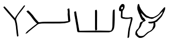	
With these words	bad·de·va·reem		
and he did not	ve·lo		
let them	ne·ta·nam	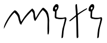	
rise up	la·qum	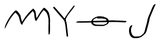	
against	el		
Saul	sha·ul		
Then Saul	ve·sha·ul		
left	qam	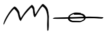	
the cave	me·ham·me·a·rah		
and went	vay·ye·lekh	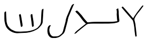	
on his way	bad·da·rekh		

got up	vay·ya·qam	ויקם	1 Samuel 24:8
David	da·wid	דוד	
After	a·cha·re	אחרי	
that	khen	כן	
went out	vay·ye·tse	ויצא	
of	min	מן	
the cave	ham·me·ʿa·rah	המערה	
and called out	vay·yiq·ra	ויקרא	
to	a·cha·re	אחרי	
Saul	sha·ul	שאול	
	le·mor	לאמר	
“ My lord	a·do·nee	אדני	
the king ! ”	ham·me·lekh	המלך	
looked	vay·yab·bet	ויבט	
When Saul	sha·ul	שאול	
behind him	a·cha·raw	אחריו	
bowed	vay·yiq·qod	ויקד	
David	da·wid	דוד	
facedown	ap·pa·yim	אפים	
	ar·tsah	ארצה	
in reverence	vay·yish·ta·chu	וישתחו	
said	vay·yo·mer	ויאמר	1 Samuel 24:9
and	da·wid	דוד	
to Saul	le·sha·ul	לשאול	
“ Why	lam·mah	למה	
do you listen	tish·ma	תשמע	
-	et	את	

to the words	div·re	דברי	
of men	a·dam	אדם	
who say	le·mor	לאמר	
‘ Look	hin·neh	הנה	
David	da·wid	דוד	
intends	me·vaq·qesh	מבקש	
to harm you ’ ?	ra·a·te·kha	רעתך	
Behold	hin·neh	הנה	1 Samuel 24:10
day	hay·yo·wm	היום	
this	haz·zeh	הזה	
you have seen	ra·u	ראו	
with your own eyes	e·ne·kha	עיניך	
-	et	את	
that	a·sher	אשר	
delivered you	ne·ta·ne·kha	נתנך	
the LORD	YHVH	יהוה	
	hay·yo·wm	היום	
into my hand	be·ya·dee	בידי	
in the cave	bam·me·a·rah	במערה	
I was told	ve·a·mar	ואמר	
to kill you	la·ha·ra·ga·kha	להרגך	
but I spared	vat·ta·chas	ותחס	
you	a·le·kha	עליך	
and said	va·o·mar	ואמר	
‘ I will not	lo	לא	
lift	esh·lach	אשלח	
my hand	ya·dee	ידי	

against my lord	ba·do·nee	𐤁𐤀𐤃𐤍𐤉	
since	kee	𐤊𐤉	
anointed ’	me·shee·ach	𐤌𐤔𐤉𐤇	
is the LORD’s	YHVH	𐤉𐤄𐤅𐤄	
he	hu	𐤄𐤅𐤀	
my father	ve·a·vee	𐤅𐤀𐤁𐤉	1 Samuel 24:11
See	re·eh	𐤓𐤀𐤄	
	gam	𐤂𐤌	
look	re·eh	𐤓𐤀𐤄	
-	et	𐤀𐤕	
at the corner	ke·naph	𐤊𐤍𐤐	
of your robe	me·ee·le·kha	𐤌𐤏𐤉𐤋𐤊	
in my hand	be·ya·dee	𐤁𐤉𐤃𐤉	
For	kee	𐤊𐤉	
off	be·kha·re·tee	𐤁𐤊𐤓𐤕𐤉	
-	et	𐤀𐤕	
I cut it	ke·naph	𐤊𐤍𐤐	
	me·ee·le·kha	𐤌𐤏𐤉𐤋𐤊	
but I did not	ve·lo	𐤅𐤋𐤀	
kill you	ha·rag·tee·kha	𐤄𐤓𐤂𐤕𐤉𐤊	
and know	da	𐤃𐤏	
See	u·re·eh	𐤅𐤓𐤀𐤄	
that	kee	𐤊𐤉	
there is no	en	𐤀𐤉𐤍	
in my hands	be·ya·dee	𐤁𐤉𐤃𐤉	
evil	ra·ah	𐤓𐤏𐤄	
or rebellion	va·phe·sha	𐤅𐤐𐤔𐤏	

I have not	ve·lo		
sinned	cha·ta·tee		
against you	lakh	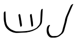	
even though you	ve·at·tah		
are hunting me down	tso·deh		
-	et		
my life	naph·shee	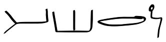	
to take	le·qach·tah	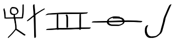	
judge	yish·pot		1 Samuel 24:12
May the LORD	YHVH		
between you and me	be·nee	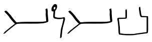	
	u·ve·ne·kha	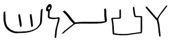	
take vengeance	u·ne·qa·ma·nee	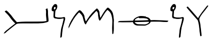	
and may the LORD	YHVH		
on you	mim·me·ka		
but my hand	ve·ya·dee	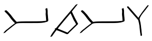	
will never	lo		
be	tih·yeh	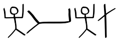	
against you	bakh	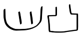	
As	ka·a·sher		1 Samuel 24:13
says	yo·mar		
proverb	me·shal	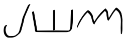	
the old	haq·qad·mo·nee		
from the wicked’	me·re·sha·eem		
proceeds	ye·tse		
‘ Wickedness	re·sha		
But my hand	ve·ya·dee	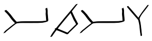	

will never	lo	
be	tih·yeh	
against you	bakh	
Against	a·cha·re	1 Samuel 24:14
whom	mee	
come out	ya·tsa	
has the king	me·lekh	
of Israel	yis·ra·el	
?	a·cha·re	
Whom	mee	
are you	at·tah	
pursuing	ro·deph	
?	a·cha·re	
dog ?	ke·lev	
A dead	met	
	a·cha·re	
flea ?	par·osh	
A	e·chad	
be	ve·ha·yah	1 Samuel 24:15
May the LORD	YHVH	
our judge	le·day·yan	
and decide	ve·sha·phat	
between you and me	be·nee	
	u·ve·ne·kha	
May He take notice	ve·ye·re	
and plead	ve·ya·rev	
-	et	

my case	ree·vee	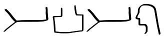	
and deliver me	ve·yish·pe·te·nee		
from your hand”	mee·ya·de·kha		
-	vay·hee	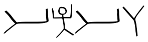	1 Samuel 24:16
had finished	ke·khal·lo·wt	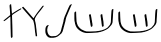	
When David	da·wid		
saying	le·dab·ber		
-	et		
things	had·de·va·reem	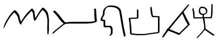	
these	ha·el·leh		
-	el		
-	sha·ul		
called back	vay·yo·mer		
Saul	sha·ul		
your voice	ha·qo·le·kha	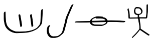	
“ Is that	zeh	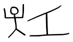	
my son ? ”	be·nee	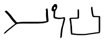	
David	da·wid		
aloud	vay·yis·sa	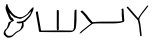	
Then Saul	sha·ul		
	qo·lo	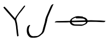	
wept	vay·ye·vek	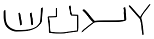	
and said	vay·yo·mer		1 Samuel 24:17
to	el		
David	da·wid		
are more righteous	tsad·deeq	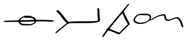	
“ You	at·tah		

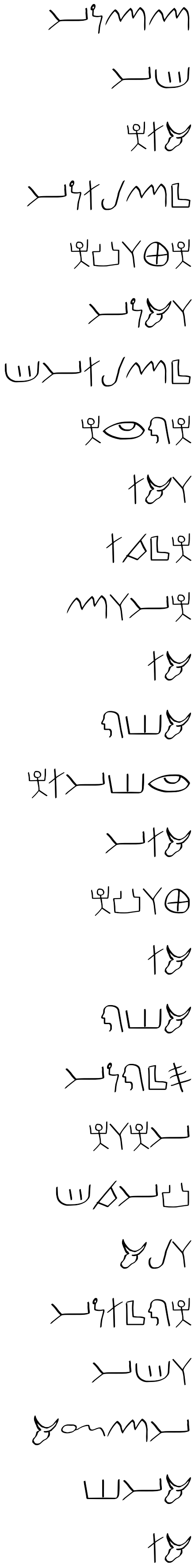

than I	mim·men·nee	
for	kee	
you	at·tah	
have rewarded me	ge·mal·ta·nee	
with good	hat·to·w·vah	
though I	va·a·nee	
have rewarded you	ge·mal·tee·kha	
with evil	ha·ra·ah	
And you	ve·ʾat	1 Samuel 24:18
have shown	hig·gad·ta	
this day	hay·yo·wm	
-	et	
how	a·sher	
you have dealt	a·see·tah	
with me	it·tee	
well	to·w·vah	
-	et	
for when	a·sher	
delivered me	sig·ge·ra·nee	
the LORD	YHVH	
into your hand	be·ya·de·kha	
you did not	ve·lo	
kill me	ha·rag·ta·nee	
When	ve·khee	1 Samuel 24:19
finds	yim·tsa	
a man	eesh	
-	et	

his enemy	o·ye·vo	
does he let him go	ve·shil·le·cho	
away	be·de·rekh	
unharmed ?	to·w·vah	
May the LORD	va·YHVH	
reward you	ye·shal·lem·kha	
with good	to·w·vah	
for	ta·chat	
day	hay·yo·wm	
this	haz·zeh	
what	a·sher	
you have done	a·see·tah	
for me	lee	
Now	ve·at·tah	1 Samuel 24:20
for sure that	hin·neh	
I know	ya·da·tee	
	kee	
	ma·lokh	
you will be king	tim·lo·wkh	
will be established	ve·qa·mah	
in your hands	be·ya·de·kha	
and that the kingdom	mam·le·khet	
of Israel	yis·ra·el	
So now	ve·at·tah	1 Samuel 24:21
swear	hish·sha·ve·ah	
to me	lee	
by the LORD	ba·YHVH	

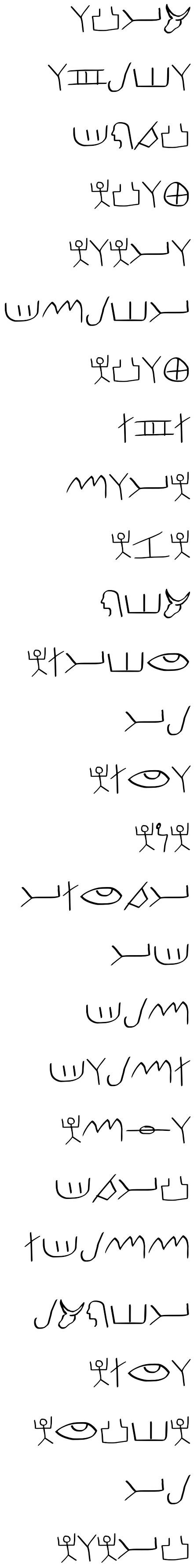

that you will not	im		
cut off	takh·reet	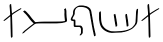	
-	et		
my descendants	zar·ee		
	a·cha·ray	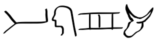	
	ve·im		
or wipe out	tash·meed		
-	et		
my name	she·mee		
house”	mib·bet	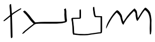	
from my father’s	a·vee	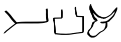	
gave his oath	vay·yish·sha·va	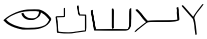	1 Samuel 24:22
So David	da·wid		
to Saul	le·sha·ul		
returned	vay·ye·lekh	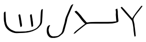	
Then Saul	sha·ul		
	el		
home	be·to	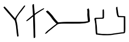	
but David	ve·da·wid		
and his men	va·a·na·shaw		
went up	a·lu		
to	al		
the stronghold	ham·me·tsu·dah		
died	vay·ya·mat	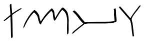	1 Samuel 25:1
When Samuel	she·mu·el		
gathered	vay·yiq·qa·ve·tsu	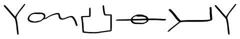	
all	khal		

Israel	yis·ra·el	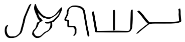	
to mourn	vay·yis·pe·du		
for him	lo		
and they buried him	vay·yiq·be·ru·hu	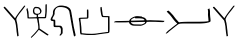	
at his home	be·ve·to	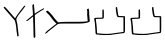	
in Ramah	ba·ra·mah	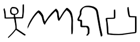	
set out	vay·ya·qam	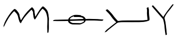	
Then David	da·wid		
and went down	vay·ye·red	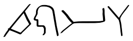	
to	el		
the Wilderness	mid·bar		
of Paran	pa·ran		
Now [there was] a man	ve·eesh	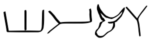	1 Samuel 25:2
in Maon	be·ma·o·wn		
whose business	u·ma·a·se·hu		
was in Carmel	vak·kar·mel	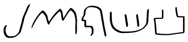	
man	ve·ha·eesh	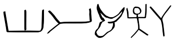	
wealthy	ga·do·wl		
He was a very	me·od		
	ve·lo		
sheep	tson		
and three	she·lo·shet	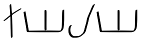	
thousand	a·la·pheem		
with a thousand	ve·e·leph	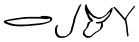	
goats	iz·zeem	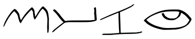	
which he was	vay·hee	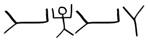	
shearing	big·zoz		

-	et		
-	tso·no		
in Carmel	bak·kar·mel	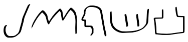	
name	ve·shem		1 Samuel 25:3
His	ha·eesh	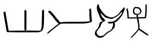	
was Nabal	na·val		
name [was]	ve·shem	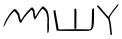	
and his wife’s	ish·to		
Abigail	a·vi·ga·yil		
woman	ve·ha·ish·shah		
She was an intelligent	to·w·vat		
	se·khel		
and beautiful	vee·phat	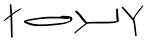	
	to·ar		
but her husband	ve·ha·eesh	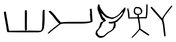	
was harsh	qa·sheh	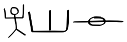	
and evil	ve·ra		
in his dealings	ma·a·la·leem	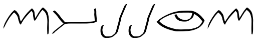	
	ve·hu		
a Calebite	khe·lib·bo	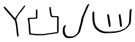	
he heard	vay·yish·ma	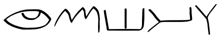	1 Samuel 25:4
While David	da·wid		
was in the wilderness	bam·mid·bar		
that	kee	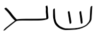	
was shearing	go·zez		
Nabal	na·val		
-	et		

sheep	tso·no		
sent	vay·yish·lach		1 Samuel 25:5
So David	da·wid		
ten	a·sa·rah		
young men	ne·a·reem	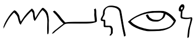	
and instructed them	vay·yo·mer		
	da·wid		
	lan·ne·a·reem	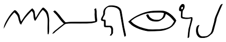	
“ Go up	a·lu		
at Carmel	khar·me·lah	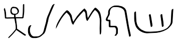	
-	u·va·tem		
to	el		
Nabal	na·val		
Greet him	u·she·el·tem		
	lo		
in my name	vish·mee	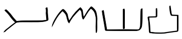	
	le·sha·lo·wm	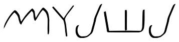	
and say to him	va·a·mar·tem	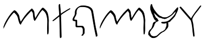	1 Samuel 25:6
-	koh	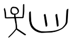	
‘ Long life to you	le·chay	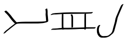	
to you	ve·at·tah		
and peace	sha·lo·wm		
and your house	u·ve·te·kha	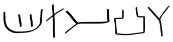	
	sha·lo·wm		
and to all	ve·khol		
that	a·sher		
belongs to you	le·kha	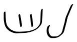	

	sha·lo·wm		
Now	ve·at·tah		1 Samuel 25:7
I hear	sha·ma·tee		
that	kee	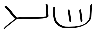	
it is time for shearing	go·ze·zeem		
	lakh	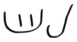	
-	at·tah		
When your shepherds	ha·ro·eem		
-	a·sher		
	le·kha	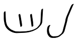	
were	ha·yu	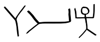	
with us	im·ma·nu		
we did not	lo		
harass them	hekh·lam·num		
and nothing	ve·lo		
was missing	niph·qad	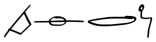	
of theirs	la·hem		
	me·u·mah		
the whole	kal	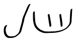	
time	ye·me		
they were	he·yo·w·tam		
in Carmel	bak·kar·mel		
Ask	she·al		1 Samuel 25:8
-	et		
your young men	ne·a·re·kha	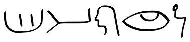	
and they will tell	ve·yag·gee·du	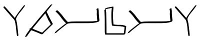	
you	lakh	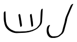	

find	ve·yim·tse·u	
So let my young men	han·ne·a·reem	
favor with you	chen	
	be·e·ne·kha	
for	kee	
on	al	
the day	yo·wm	
of a feast	to·wv	
we have come	ba·nu	
give	te·nah	
Please	na	
-	et	
whatever	a·sher	
you can afford	tim·tsa	
	ya·de·kha	
to your servants	la·a·va·de·kha	
and to your son	u·le·vin·kha	
David ’”	le·da·wid	
arrived	vay·ya·vo·u	1 Samuel 25:9
young men	na·a·re	
When David’s	da·wid	
they relayed	vay·dab·be·ru	
to	el	
Nabal	na·val	
all	ke·khal	
words	had·de·va·reem	
these	ha·el·leh	

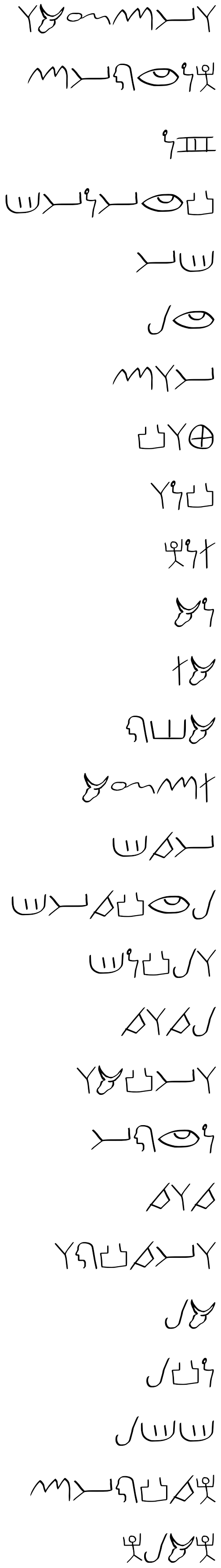

	be·shem		
on behalf of David	da·wid		
Then they waited	vay·ya·nu·chu	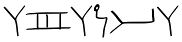	
-	vay·ya·an	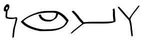	1 Samuel 25:10
But Nabal	na·val		
-	et		
them	av·de	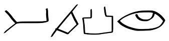	
	da·wid		
asked	vay·yo·mer		
“ Who	mee	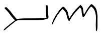	
is David ?	da·wid		
Who [is]	u·mee		
this son of	ben		
Jesse ?	yi·shay		
these days	hay·yo·wm	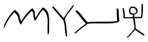	
Many	rab·bu		
servants	a·va·deem		
are breaking away	ham·mit·pa·re·tseem		
	eesh	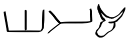	
from	mip·pe·ne		
their masters	a·do·naw	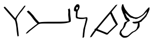	
Why should I take	ve·la·qach·tee	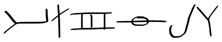	1 Samuel 25:11
-	et		
my bread	lach·mee	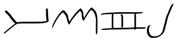	
and	ve·et		
water	me·may	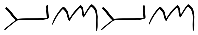	
-	ve·et		

and the meat	tiv·cha·tee	טבחתי	
-	a·sher	אשר	
I have slaughtered	ta·vach·tee	טבחתי	
for my shearers	le·go·ze·zay	לגזזי	
and give them	ve·na·tat·tee	ונתתי	
to these men	la·a·na·sheem	לאנשים	
-	a·sher	אשר	
I do not	lo	לא	
know ?”	ya·da·tee	ידעתי	
whose origin	e	אי	
	miz·zeh	מזה	
	hem·mah	המה	
turned around	vay·ya·haph·khu	ויהפכו	1 Samuel 25:12
men	na·a·re	נערי	
So David’s	da·wid	דוד	
	le·dar·kam	לדרכם	
and went back	vay·ya·shu·vu	וישבו	
	vay·ya·vo·u	ויבאו	
and they relayed	vay·yag·gi·du	ויגדו	
to him	lo	לו	
all	ke·khol	ככל	
words	had·de·va·reem	הדברים	
these	ha·el·leh	האלה	
said	vay·yo·mer	ויאמר	1 Samuel 25:13
And David	da·wid	דוד	
to his men	la·a·na·shaw	לאנשיו	
Strap on	chig·ru	חגרו	

“ -	eesh	
-	et	
your swords ! ”	char·bo	
put on	vay·yach·ge·ru	
all his men	eesh	
-	et	
their swords	char·bo	
	vay·yach·gor	
and	gam	
So David	da·wid	
-	et	
-	char·bo	
followed	vay·ya·a·lu	
	a·cha·re	
David	da·wid	
and about four	ke·ar·ba	
hundred	me·o·wt	
men	eesh	
while two hundred	u·ma·ta·yim	
stayed	ya·she·vu	
with	al	
the supplies	hak·ke·leem	
Abigail	ve·la·a·vee·ga·yil	1 Samuel 25:14
wife	e·shet	
Nabal’s	na·val	
informed	hig·geed	
of Nabal’s	na·ar	

Meanwhile, one	e·chad	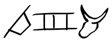	
young men	me·han·ne·a·reem	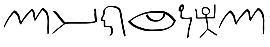	
	le·mor	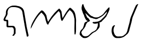	
“ Look	hin·neh	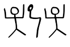	
sent	sha·lach	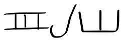	
David	da·wid	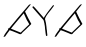	
messengers	mal·a·kheem	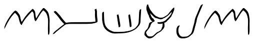	
from the wilderness	me·ham·mid·bar	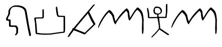	
to greet	le·va·rekh	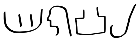	
-	et	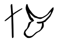	
our master	a·do·ne·nu	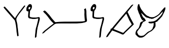	
but he scolded	vay·ya·at	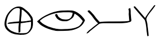	
them	ba·hem	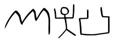	
Yet these men	ve·ha·a·na·sheem	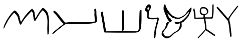	1 Samuel 25:15
good	to·veem	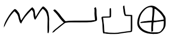	
to us	la·nu	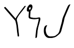	
were very	me·od	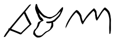	
we were not	ve·lo	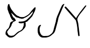	
harassed	ha·khe·lam·nu	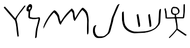	
and nothing	ve·lo	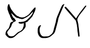	
of ours went missing	pha·qad·nu	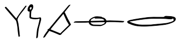	
	me·u·mah	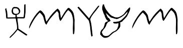	
the whole	kal	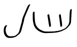	
time	ye·me	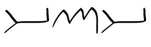	
we lived	hit·hal·lakh·nu	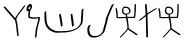	
among them	it·tam	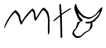	
When we were	bih·yo·w·te·nu	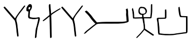	

in the field	bas·sa·deh	𐤁𐤔𐤃𐤄	
a wall	cho·w·mah	𐤇𐤅𐤌𐤄	1 Samuel 25:16
They were	ha·yu	𐤄𐤉𐤅	
around us	a·le·nu	𐤏𐤋𐤉𐤍𐤅	
both	gam	𐤂𐤌	
night	lay·lah	𐤋𐤉𐤋𐤄	
and	gam	𐤂𐤌	
day	yo·w·mam	𐤉𐤅𐤌𐤌	
the whole	kal	𐤊𐤋	
time	ye·me	𐤉𐤌𐤉	
we were	he·yo·w·te·nu	𐤄𐤉𐤅𐤕𐤍𐤅	
near them	im·mam	𐤏𐤌𐤌	
herding	ro·eem	𐤓𐤏𐤉𐤌	
our sheep	hats·tson	𐤄𐤑𐤀𐤍	
Now	ve·at·tah	𐤅𐤏𐤕𐤄	1 Samuel 25:17
consider carefully	de·ee	𐤃𐤏𐤉	
	u·re·ee	𐤅𐤓𐤀𐤉	
what	mah	𐤌𐤄	
you must do	ta·a·see	𐤕𐤏𐤔𐤉	
because	kee	𐤊𐤉	
looms	kha·le·tah	𐤊𐤋𐤕𐤄	
disaster	ha·ra·ah	𐤄𐤓𐤏𐤄	
over	el	𐤀𐤋	
our master	a·do·ne·nu	𐤀𐤃𐤍𐤉𐤍𐤅	
and	ve·al	𐤅𐤏𐤋	
all	kal	𐤊𐤋	
his household	be·to	𐤁𐤉𐤕𐤅	

For he [is such]	ve·hu		
	ben		
a scoundrel	be·lee·ya·al	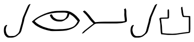	
that nobody can speak	mid·dab·ber		
to him !”	e·law	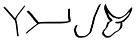	
hurried	vat·te·ma·her		1 Samuel 25:18
Then Abigail	ʾa·vo·ga·yil		
and took	vat·tiq·qach	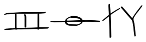	
two hundred	ma·ta·yim	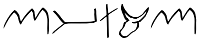	
[loaves] of bread	le·chem	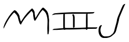	
two	u·she·na·yim	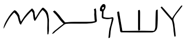	
skins	niv·le	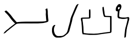	
of wine	ya·yin	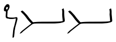	
five	ve·cha·mesh	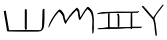	
sheep	tson		
butchered	ʿa·sa·wot		
five	ve·cha·mesh	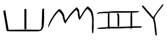	
seahs	se·eem	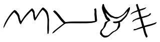	
of roasted grain	qa·lee	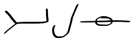	
a hundred	u·me·ah		
clusters of raisins	tsim·mu·qeem	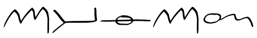	
and two hundred	u·ma·ta·yim		
cakes of figs	de·ve·leem	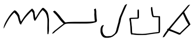	
She loaded them	vat·ta·sem		
on	al		
donkeys	ha·cha·mo·reem		
and said	vat·to·mer		1 Samuel 25:19

to her young men	lin·a·re·ha	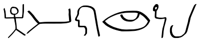	
“ Go	iv·ru	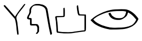	
ahead of me	le·pha·nay	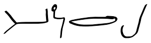	
I will be	hin·nee	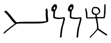	
right behind you”	a·cha·re·khem	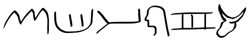	
	ba·ah	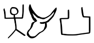	
her husband	u·le·ee·shah	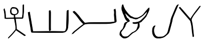	
Nabal	na·val	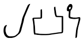	
But she did not	lo	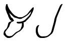	
tell	hig·gee·dah	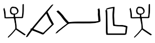	
-	ve·ha·yah	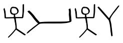	1 Samuel 25:20
As [Abigail]	hee	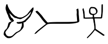	
came riding	ro·khe·vet	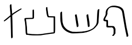	
	al	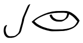	
her donkey	ha·cha·mo·wr	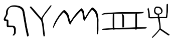	
	ve·yo·re·det	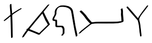	
ravine	be·se·ter	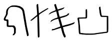	
into a mountain	ha·har	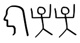	
she saw	ve·hin·neh	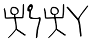	
David	da·wid	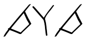	
and his men	va·a·na·shaw	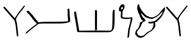	
coming down	yo·re·deem	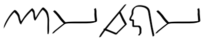	
toward her	liq·ra·tah	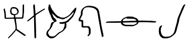	
and she met	vat·tiph·gosh	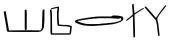	
them	o·tam	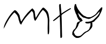	
Now David	ve·da·wid	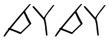	1 Samuel 25:21
finished saying	a·mar	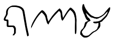	

had just	akh		
“ In vain	lash·she·qer	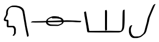	
I have protected	sha·mar·tee	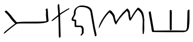	
-	et		
all	kal		
that	a·sher		
belonged to this man	la·zeh		
in the wilderness	bam·mid·bar		
Nothing	ve·lo		
has gone missing	niph·qad	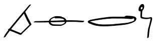	
	mik·kal		
that	a·sher		
[belongs] to him	lo		
-	me·u·mah		
yet he has paid me back	vay·ya·shev		
	lee	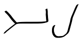	
evil	ra·ah		
for	ta·chat	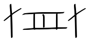	
good	to·w·vah		
punish	koh	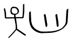	1 Samuel 25:22
	ya·a·seh		
May God	e·lo·heem		
-	le·o·ye·ve	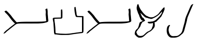	
David	da·wid		
and ever so	ve·khoh		
severely	yo·seeph	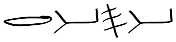	
if {I let}	im		

survive	ash·eer	𐤀𐤔𐤀𐤉𐤓	
one	mik·kal	𐤌𐤊𐤋	
of [Nabal’s] men	a·sher	𐤀𐤔𐤓	
	lo	𐤋𐤅	
until	ad	𐤏𐤃	
morning	hab·bo·qer	𐤄𐤁𐤒𐤓	
-	mash·teen	𐤌𐤔𐤕𐤉𐤍	
-”	be·qeer	𐤁𐤒𐤉𐤓	
saw	vat·te·re	𐤅𐤕𐤓𐤀	1 Samuel 25:23
When Abigail	a·vee·ga·yil	𐤀𐤁𐤉𐤂𐤉𐤋	
-	et	𐤀𐤕	
David	da·wid	𐤃𐤅𐤃	
she quickly	vat·te·ma·her	𐤅𐤕𐤌𐤄𐤓	
got off	vat·te·red	𐤅𐤕𐤓𐤃	
	me·al	𐤌𐤏𐤋	
the donkey	ha·cha·mo·wr	𐤄𐤇𐤌𐤅𐤓	
fell	vat·tip·pol	𐤅𐤕𐤐𐤋	
before	le·ap·pe	𐤋𐤀𐤐𐤉	
him	da·wid	𐤃𐤅𐤃	
	al	𐤏𐤋	
facedown	pa·ne·ha	𐤐𐤍𐤉𐤄	
and bowed	vat·tish·ta·chu	𐤅𐤕𐤔𐤕𐤇𐤅	
	a·rets	𐤀𐤓𐤑	
She fell	vat·tip·pol	𐤅𐤕𐤐𐤋	1 Samuel 25:24
at	al	𐤏𐤋	
his feet	rag·law	𐤓𐤂𐤋𐤉𐤅	
and said	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	

on me alone	bee	
	a·nee	
“ My lord	a·do·nee	
may the blame be	he·a·won	
speak	u·te·dab·ber	
but please	na	
let your servant	a·ma·te·kha	
to you	be·a·ze·ne·kha	
hear	u·she·ma	
-	et	
the words	div·re	
of your servant	a·ma·te·kha	
should pay no	al	1 Samuel 25:25
	na	
attention	ya·seem	
My lord	a·do·nee	
-	et	
	lib·bo	
to	el	
	eesh	
scoundrel	hab·be·lee·ya·al	
this	haz·zeh	
	al	
Nabal	na·val	
for	kee	
lives up to his name :	khish·mo	
	ken	

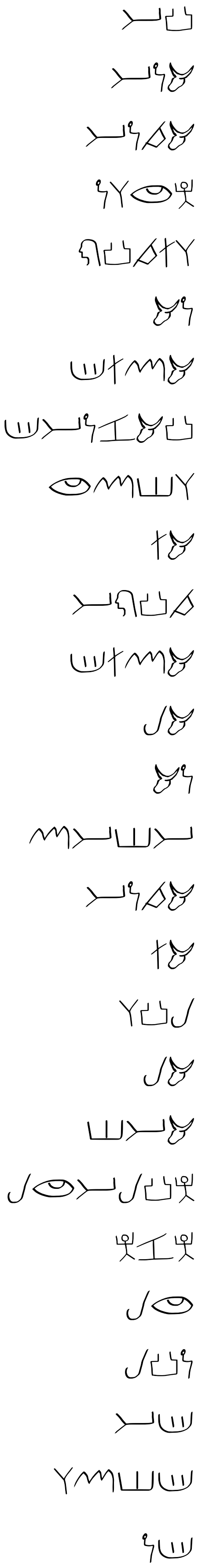

he	hu		
means Fool	na·val	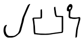	
His name	she·mo		
and folly	u·ne·va·lah		
accompanies him	im·mo		
I	va·a·nee		
your servant	a·ma·te·kha		
did not	lo		
see	ra·ee·tee	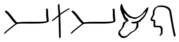	
-	et		
young men	na·a·re		
my lord’s	a·do·nee		
whom	a·sher		
you sent	sha·la·che·ta	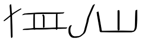	
Now	ve·at·tah		1 Samuel 25:26
my lord	a·do·nee		
lives	chay	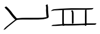	
as surely as the LORD	YHVH		
yourself live	ve·che	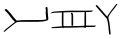	
and you	naph·she·kha	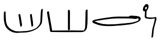	
-	a·sher		
has held you back	me·na·a·kha		
the LORD	YHVH		
from coming	mib·bo·w		
to bloodshed	ve·da·meem		
and avenging	ve·ho·wo·she·a		
with your own hand	ya·de·kha		

yourself	lakh	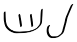	
	ve·at·tah		
be	yih·yu		
like Nabal	khe·na·val		
May your enemies	o·ye·ve·kha	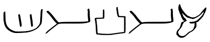	
and those who seek	ve·ham·vaq·sheem	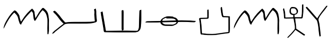	
for	el		
my lord	a·do·nee		
harm	ra·ah		
Now	ve·at·tah		1 Samuel 25:27
gift	hab·be·ra·khah	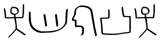	
{let} this	haz·zot		
-	a·sher		
has brought	he·vee	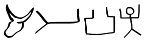	
your servant	shiph·cha·te·kha	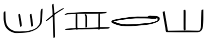	
to my lord	la·do·nee	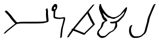	
be given	ve·nit·te·nah	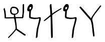	
to the young men	lan·ne·a·reem		
who follow	ham·mit·hal·le·kheem	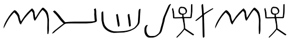	
	be·rag·le	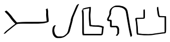	
[you]	a·do·nee		
forgive	sa		1 Samuel 25:28
Please	na		
offense	le·phe·sha	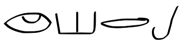	
your servant's	a·ma·te·kha		
for	kee	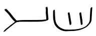	
will surely	a·soh		

make	ya·a·seh	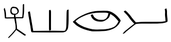	
the LORD	YHVH	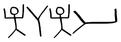	
for my lord	la·do·nee	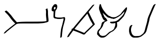	
dynasty	ba·yit	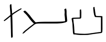	
a lasting	ne·e·man	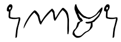	
because	kee	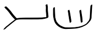	
battles	mil·cha·mo·wt	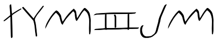	
the LORD's	YHVH	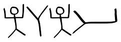	
he	a·do·nee	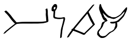	
fights	nil·cham	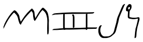	
May no evil	ve·ra·ah	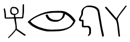	
	lo	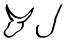	
be found	tim·ma·tse	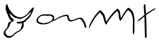	
in you	ve·kha	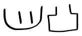	
as long as you live	mee·ya·me·kha	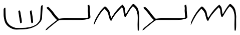	
And should someone	vay·ya·qam	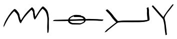	1 Samuel 25:29
	a·dam	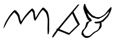	
pursue you	lir·da·phe·kha	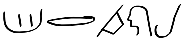	
and seek	u·le·vaq·qesh	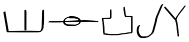	
-	et	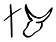	
your life	naph·she·kha	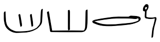	
will be	ve·ha·ye·tah	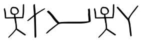	
then the life	ne·phesh	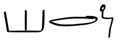	
of my lord	a·do·nee	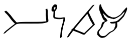	
bound securely	tse·ru·rah	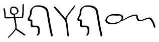	
in the bundle	bits·ro·wr	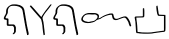	
of the living	ha·chay·yeem	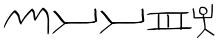	

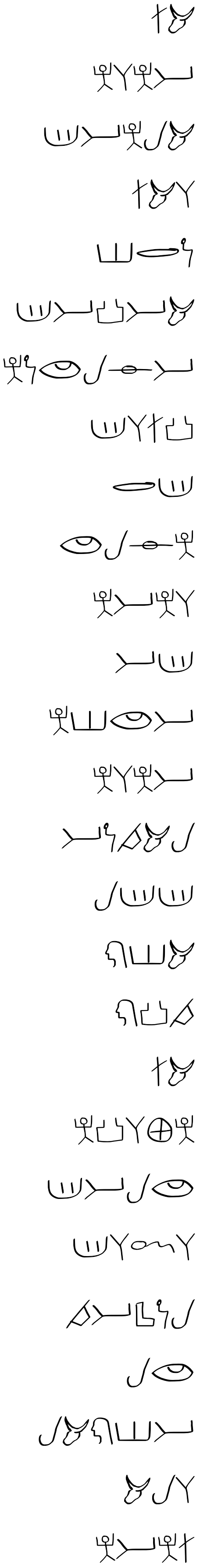

by	et	
the LORD	YHVH	
your God	e·lo·he·kha	
But	ve·et	
the lives	ne·phesh	
of your enemies	o·ye·ve·kha	
He shall fling away	ye·qal·le·en·nah	
	be·to·wkh	
[like stones]	kaph	
from a sling	haq·qa·la	
-	ve·ha·yah	1 Samuel 25:30
When	kee	
has done	ya·a·seh	
the LORD	YHVH	
for my lord	la·do·nee	
all	ke·khol	
-	a·sher	
He promised	dib·ber	
-	et	
the good	hat·to·w·vah	
over	a·le·kha	
and [when] He has appointed you	ve·tsiw·ve·kha	
ruler	le·na·geed	
	al	
Israel	yis·ra·el	
no	ve·lo	1 Samuel 25:31
will have	tih·yeh	

	zot	𐤆𐤀𐤕	
	le·kha	𐤋𐤊	
remorse	le·phu·qah	𐤋𐤐𐤅𐤒𐤄	
or guilt	u·le·mikh·sho·wl	𐤅𐤋𐤌𐤊𐤔𐤅𐤋	
of conscience	lev	𐤋𐤁	
then my lord	la·do·nee	𐤋𐤀𐤃𐤍𐤉	
bloodshed	ve·lish·pakh	𐤅𐤋𐤔𐤐𐤊	
	dam	𐤃𐤌	
over needless	chin·nam	𐤇𐤍𐤌	
revenge	u·le·ho·wo·shee·a	𐤅𐤋𐤄𐤅𐤔𐤉𐤏	
[and]	a·do·nee	𐤀𐤃𐤍𐤉	
-	lo	𐤋𐤅	
has dealt well	ve·he·tiv	𐤅𐤄𐤉𐤈𐤁	
And when the LORD	YHVH	𐤉𐤄𐤅𐤄	
with my lord	la·do·nee	𐤋𐤀𐤃𐤍𐤉	
may you remember	ve·za·khar·ta	𐤅𐤆𐤊𐤓𐤕	
-	et	𐤀𐤕	
your maidservant”	a·ma·te·kha	𐤀𐤌𐤕𐤊𐤎	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 25:32
Then David	da·wid	𐤃𐤅𐤃	
to Abigail	la·a·vee·gal	𐤋𐤀𐤁𐤉𐤂𐤋	
“ Blessed [be]	ba·rukh	𐤁𐤓𐤅𐤊	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
who	a·sher	𐤀𐤔𐤓	
sent you	she·la·chekh	𐤔𐤋𐤇𐤊	

day !	hay·yo·wm	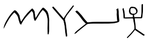	
this	haz·zeh		
to meet me	liq·ra·tee		
Blessed [is]	u·va·rukh		1 Samuel 25:33
your discernment	ta·mekh		
and blessed [are]	u·ve·ru·khah		
you	at		
because	a·sher		
you kept me	ke·li·ti·nee	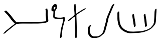	
today	hay·yo·wm	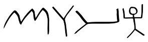	
	haz·zeh		
	mib·bo·w		
from bloodshed	ve·da·meem		
and from avenging myself	ve·ho·she·a		
by my own hand	ya·dee	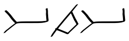	
	lee	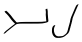	
Otherwise	ve·u·lam		1 Samuel 25:34
lives	chay	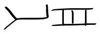	
as surely as the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	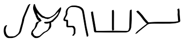	
who	a·sher		
has restrained me	me·na·a·nee		
from harming	me·ha·ra		
you	o·takh	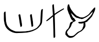	
if you had not	kee	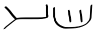	
	lu·le	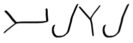	

quickly	mi·hart		
come	vat·ta·vo·tī		
to meet me	liq·ra·tee		
then surely	kee	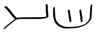	
no	im		
would have been left alive	no·w·tar		
belonging to Nabal	le·na·val		
by	ad		
light	o·wr		
morning	hab·bo·qer	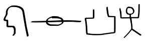	
male	mash·teen		
-”	be·qeer	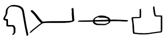	
accepted	vay·yiq·qach	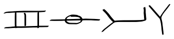	1 Samuel 25:35
Then David	da·wid		
from her hand	mee·ya·dah	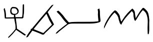	
-	et		
what	a·sher		
she had brought	he·vee·ah	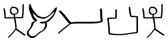	
him	lo		
to her	ve·lah	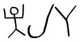	
and he said	a·mar		
“ Go	a·lee	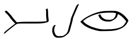	
in peace	le·sha·lo·wm	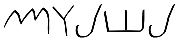	
home	le·ve·tekh	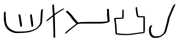	
See	re·ee	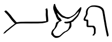	
I have heeded	sha·ma·tee		
your voice	ve·qo·w·lekh	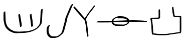	

and granted your request	va·es·sa		
”	pa·na·yikh	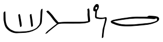	
returned	vat·ta·vo		1 Samuel 25:36
When Abigail	a·vee·ga·yil	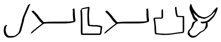	
to	el		
Nabal	na·val		
there	ve·hin·neh		
he was	lo		
holding a feast	mish·teh		
in the house	be·ve·to	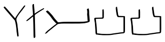	
	ke·mish·teh		
fit for a king	ham·me·lekh		
spirits	ve·lev	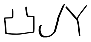	
-	na·val		
in high	to·wv		
-	a·law	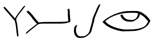	
-	ve·hu		
drunk	shik·kor		
and very	ad		
	me·od		
So she	ve·lo		
told	hig·gee·dah	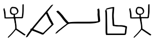	
him	lo		
-	da·var		
nothing	qa·ton	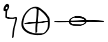	
-	ve·ga·do·wl		
until	ad		

light	o·wr		
morning	hab·bo·qer		
-	vay·hee		1 Samuel 25:37
In the morning	vab·bo·qer		
was sober	be·tset		
	hay·ya·yin		
when Nabal	min·na·val		
told	vat·tag·ged		
him	lo		
his wife	ish·to		
-	et		
events	had·de·va·reem		
about these	ha·el·leh		
failed	vay·ya·mat		
and his heart	lib·bo		
within him	be·qir·bo		
and he	ve·hu		
became	ha·yah		
[like] a stone	le·a·ven		
-	vay·hee		1 Samuel 25:38
About ten	ka·a·se·ret		
days later	hay·ya·meem		
struck	vay·yig·goph		
the LORD	YHVH		
-	et		
Nabal	na·val		
dead	vay·ya·mot		

On hearing	vay·yish·ma		1 Samuel 25:39
David	da·wid		
that	kee	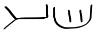	
was dead	met		
Nabal	na·val		
said	vay·yo·mer		
“ Blessed [be]	ba·rukh		
the LORD	YHVH		
who	a·sher		
has upheld	rav	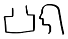	
-	et		
my cause	reev	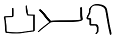	
the reproach	cher·pa·tee		
against	mee·yad	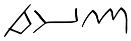	
of Nabal	na·val		
and	ve·et		
His servant	av·do	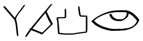	
has restrained	cha·sakh		
from evil	me·ra·ah		
For	ve·et		
the wickedness	ra·at		
of Nabal	na·val		
has brought	he·sheev	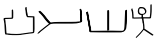	
the LORD	YHVH		
down upon his own head”	be·ro·sho		
sent	vay·yish·lach		
Then David	da·wid		

word	vay·dab·ber		
to Abigail	ba·a·vee·ga·yil	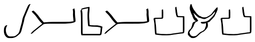	
asking	le·qach·tah	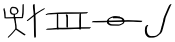	
for her	lo		
in marriage	le·ish·shah		
came	vay·ya·vo·u	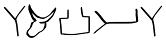	1 Samuel 25:40
servants	av·de	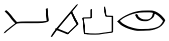	
When [his]	da·wid		
to	el		
Abigail	a·vee·ga·yil	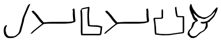	
at Carmel	hak·kar·me·lah	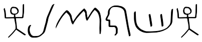	
they said	vay·dab·be·ru		
-	e·le·ha	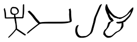	
-	le·mor	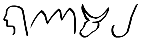	
“ David	da·wid		
has sent us	she·la·cha·nu	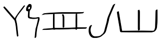	
	e·la·yikh	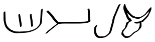	
to take you	le·qach·tekh	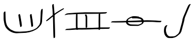	
as his	lo		
wife”	le·ish·shah		
She arose	vat·ta·qam	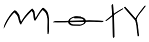	1 Samuel 25:41
then bowed	vat·tish·ta·chu		
facedown	ap·pa·yim	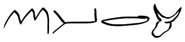	
	a·re·tsah		
and said	vat·to·mer		
“ Here is	hin·neh		
your maidservant	a·ma·te·kha		

ready to serve	le·shiph·chah	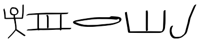	
and to wash	lir·chots	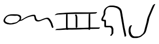	
the feet	rag·le	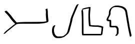	
servants”	av·de	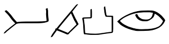	
of my lord’s	a·do·nee	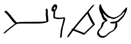	
hurried	vat·te·ma·her	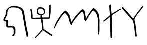	1 Samuel 25:42
-	vat·ta·qam	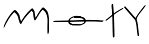	
So Abigail	a·vee·ga·yil	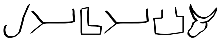	
and got on	vat·tir·kav	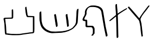	
	al	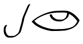	
a donkey	ha·cha·mo·wr	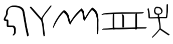	
[by] five	ve·cha·mesh	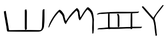	
of her maidens	na·a·ro·te·ha	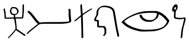	
and attended	ha·ho·le·kho·wt	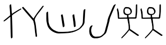	
	le·rag·lah	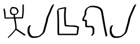	
she followed	vat·te·lekh	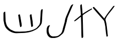	
	a·cha·re	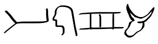	
messengers	mal·a·khe	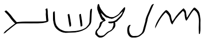	
David’s	da·wid	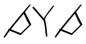	
and became	vat·te·hee	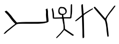	
his	lo	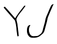	
wife	le·ish·shah	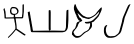	
had also	ve·et	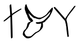	1 Samuel 25:43
Ahinoam	a·chee·no·am	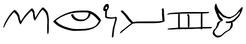	
married	la·qach	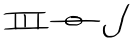	
David	da·wid	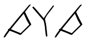	
of Jezreel	mee·yiz·re·el	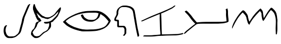	

	vat·tih·ye·na	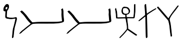	
	gam		
So [she and Abigail] were both	she·te·hen	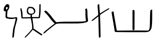	
his	lo		
wives	le·na·sheem	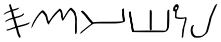	
But Saul	ve·sha·ul		1 Samuel 25:44
had given	na·tan	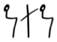	
-	et		
Michal	mee·khal	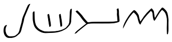	
his daughter	bit·to		
wife	e·shet	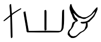	
David’s	da·wid		
to Palti	le·phal·tee	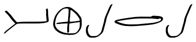	
son	ben		
of Laish	la·yish	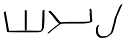	
who [was]	a·sher		
from Gallim	mig·gal·leem	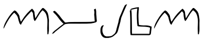	
came	vay·ya·vo·u	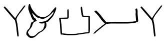	1 Samuel 26:1
Then the Ziphites	haz·zi·pheem		
to	el		
Saul	sha·ul		
at Gibeah	hag·giv·a·tah	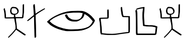	
and said	le·mor		
“ Is not	ha·lo·w		
David	da·wid		
hiding	mis·tat·ter		
on the hill	be·giv·at		

of Hachilah	ha·cha·khee·lah		
opposite	al		
	pe·ne	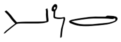	
Jeshimon ?”	hay·shee·mon	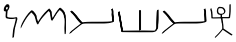	
-	vay·ya·qam	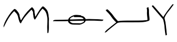	1 Samuel 26:2
So Saul	sha·ul		
went down	vay·ye·red	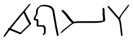	
to	el		
the Wilderness	mid·bar		
of Ziph	zeeph	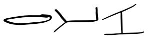	
accompanied by	ve·it·to		
three	she·lo·shet	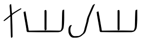	
thousand	a·la·pheem		
men	eesh	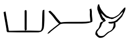	
chosen	be·chu·re		
of Israel	yis·ra·el	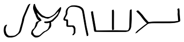	
to search for	le·vaq·qesh	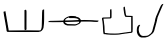	
-	et		
David	da·wid		
there	be·mid·bar		
	zeeph	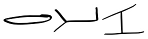	
camped	vay·yi·chan	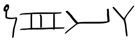	1 Samuel 26:3
Saul	sha·ul		
at the hill	be·giv·at		
of Hachilah	ha·cha·khee·lah		
-	a·sher		
beside	al		

	pe·ne	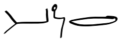	
Jeshimon	hay·shee·mon	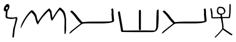	
opposite	al		
the road	had·da·rekh		
but David	ve·da·wid		
was living	yo·shev		
in the wilderness	bam·mid·bar		
When he realized	vay·yar	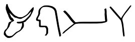	
that	kee	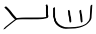	
had followed	va		
Saul	sha·ul		
him	a·cha·raw	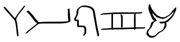	
there	ham·mid·ba·rah		
sent out	vay·yish·lach		1 Samuel 26:4
David	da·wid		
spies	me·rag·ge·leem	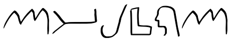	
to verify	vay·ye·da	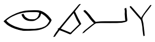	
that	kee	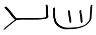	
had arrived	va		
Saul	sha·ul		
	el		
	na·kho·wn		
set out	vay·ya·qam	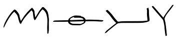	1 Samuel 26:5
Then David	da·wid		
and went	vay·ya·vo	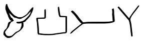	
to	el		
the place	ham·ma·qo·wm	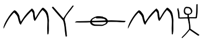	

where	a·sher		
had camped	cha·nah	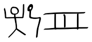	
	sham		
Saul	sha·ul		
saw	vay·yar	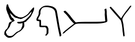	
He	da·wid		
-	et		
the place	ham·ma·qo·wm	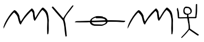	
where	a·sher		
had lain down	sha·khav		
	sham		
Saul	sha·ul		
and Abner	ve·av·ner		
son	ben		
of Ner	ner		
the general	sar		
of his army	tse·va·o		
Saul	ve·sha·ul		
was lying	sho·khev		
inside the inner circle of the camp	bam·ma·gal		
with the troops	ve·ha·am		
camped	cho·neem	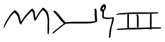	
around him	se·vī·vo·to	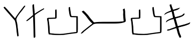	
asked	vay·ya·an	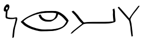	1 Samuel 26:6
And David	da·wid		
	vay·yo·mer		
	el		

Ahimelech	a·chee·me·lekh	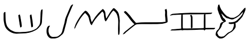	
the Hittite	ha·chit·tee		
and	ve·el		
Abishai	a·vee·shay	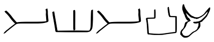	
son	ben		
of Zeruiah	tse·ru·yah		
brother	a·chee	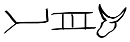	
Joab’s	yo·w·av		
	le·mor		
“ Who	mee	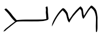	
will go down	ye·red		
with me	it·tee	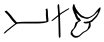	
to	el		
Saul	sha·ul		
in	el		
the camp ?”	ham·ma·cha·neh	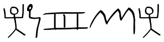	
answered	vay·yo·mer		
Abishai	a·vee·shay	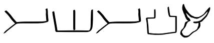	
“ I will	a·nee	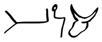	
go	e·red		
with you ”	im·makh		
came	vay·ya·vo	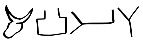	1 Samuel 26:7
David	da·wid		
and Abishai	va·a·vee·shay	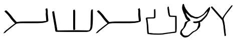	
to	el		
the troops	ha·am		
That night	lay·lah	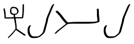	

there	ve·hin·neh		
and Saul	sha·ul		
was lying	sho·khev		
asleep	ya·shen		
in the inner circle of the camp	bam·ma·gal		
with his spear	va·cha·nee·to	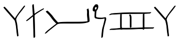	
stuck	me·u·khah		
in the ground	va·a·rets		
by his head	me·ra·ʾa·sho·to		
And Abner	ve·av·ner		
and the troops	ve·ha·am		
were lying	sho·khe·veem		
around him	se·vī·vo·to	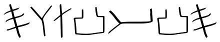	
said	vay·yo·mer		1 Samuel 26:8
Abishai	a·vee·shay	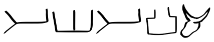	
to	el		
David	da·wid		
has delivered	sig·gar		
God	e·lo·heem		
“ Today	hay·yo·wm	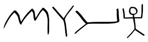	
-	et		
your enemy	o·w·yiv·kha	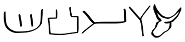	
into your hand	be·ya·de·kha	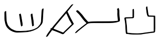	
Now, therefore,	ve·at·tah		
through him	ak·ken·nu		
please	na		
let me thrust the spear	ba·cha·neet	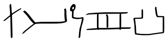	

into the ground	u·va·a·rets		
stroke	pa·am		
with one	a·chat	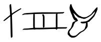	
I will not	ve·lo		
need to strike him twice	esh·neh		
!”	lo		
said	vay·yo·mer		1 Samuel 26:9
But David	da·wid		
to	el		
Abishai	a·vee·shay	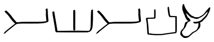	
“ Do not	al		
destroy him	tash·chee·te·hu	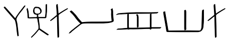	
for	kee	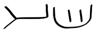	
who	mee	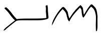	
can lift	sha·lach	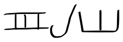	
a hand	ya·do	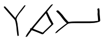	
anointed	bim·shee·ach		
against the LORD’s	YHVH		
and be guiltless ?”	ve·niq·qah	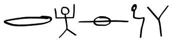	
added	vay·yo·mer		1 Samuel 26:10
David	da·wid		
lives	chay	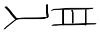	
“ As surely as the LORD	YHVH		
	kee	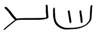	
	im		
the LORD Himself	YHVH		
will strike him down	yig·ga·phen·nu	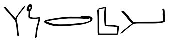	

either	o	
his day	yo·w·mo	
will come	ya·vo·w	
and he will die	va·met	
or	o	
into battle	vam·mil·cha·mah	
he will go	ye·red	
and perish	ve·nis·pah	
forbid	cha·lee·lah	1 Samuel 26:11
that I	lee	
But the LORD	meh·YHVH	
should stretch out	mish·she·lo·ach	
my hand	ya·dee	
anointed	bim·shee·ach	
against the LORD’s	YHVH	
Instead	ve·at·tah	
take	qach	
	na	
-	et	
the spear	ha·cha·neet	
-	a·sher	
by his head	me·ra·ʾa·sho·to	
-	ve·et	
jug	tsap·pa·chat	
and water	ham·ma·yim	
and let us go	ve·ne·la·khah	
”	la·nu	

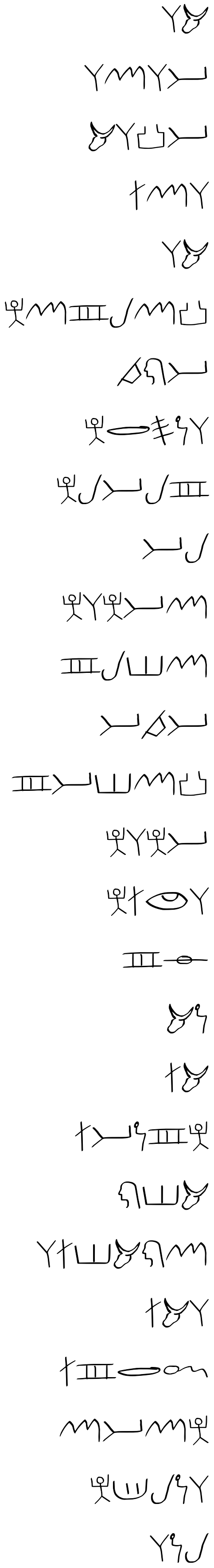

took	vay·yiq·qach	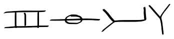	1 Samuel 26:12
So David	da·wid		
-	et		
the spear	ha·cha·neet	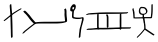	
-	ve·et		
jug	tsap·pa·chat		
and water	ham·ma·yim	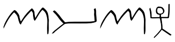	
	me·ra·a·sho·te		
by Saul’s head	sha·ul		
and they departed	vay·ye·le·khu	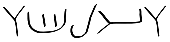	
	la·hem		
No	ve·en		
one saw them	ro·eh		
[or]	ve·en		
knew about it	yo·w·de·a		
nor did anyone	ve·en		
wake up	me·qeets	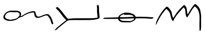	
	kee	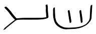	
they all	khul·lam	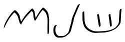	
remained asleep	ye·she·neem	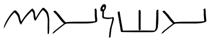	
because	kee	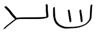	
a deep sleep	tar·de·mat		
from the LORD	YHVH		
had fallen	na·phe·lah		
on them	a·le·hem	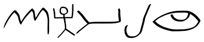	
crossed	vay·ya·a·vor		1 Samuel 26:13
Then David	da·wid		

to the other side	ha·e·ver	𐤄𐤏𐤁𐤓	
and stood	vay·ya·a·mod	𐤅𐤉𐤏𐤌𐤃	
	al	𐤏𐤋	
atop	rosh	𐤓𐤀𐤔	
the mountain	ha·har	𐤄𐤄𐤓	
at a distance	me·ra·choq	𐤌𐤓𐤇𐤒	
there was a wide	rav	𐤓𐤁	
gulf	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	
between them	be·ne·hem	𐤁𐤉𐤍𐤉𐤄𐤌	
shouted	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	1 Samuel 26:14
And David	da·wid	𐤃𐤅𐤃	
to	el	𐤀𐤋	
the troops	ha·am	𐤄𐤏𐤌	
and to	ve·el	𐤅𐤀𐤋	
Abner	av·ner	𐤀𐤁𐤍𐤓	
son	ben	𐤁𐤍	
of Ner	ner	𐤍𐤓	
	le·mor	𐤋𐤀𐤌𐤓	
“ Will you not	ha·lo·w	𐤄𐤋𐤅𐤀	
answer me	ta·a·neh	𐤕𐤏𐤍𐤄	
Abner ? ”	av·ner	𐤀𐤁𐤍𐤓	
replied	vay·ya·an	𐤅𐤉𐤏𐤍	
Abner	av·ner	𐤀𐤁𐤍𐤓	
-	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ Who	mee	𐤌𐤉	
-	at·tah	𐤀𐤕𐤄	
calls	qa·ra·ta	𐤒𐤓𐤀𐤕	

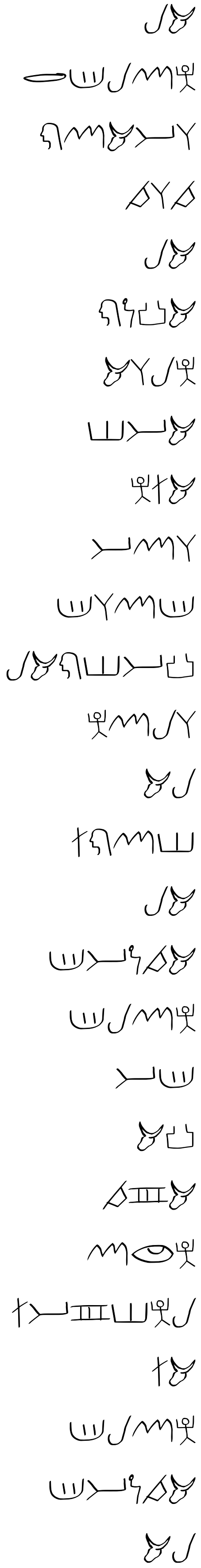

to	el	
the king ? ”	ham·me·lekh	
said	vay·yo·mer	1 Samuel 26:15
So David	da·wid	
to	el	
Abner	av·ner	
aren’t you ?	ha·lo·w	
a man	eesh	
“ You are	at·tah	
And who	u·mee	
is your equal ?	kha·mo·w·kha	
in Israel	be·yis·ra·el	
Why then	ve·lam·mah	
did you not	lo	
protect	sha·mar·ta	
	el	
your lord	a·do·ne·kha	
the king	ham·me·lekh	
when	kee	
came	va	
one	a·chad	
of the people	ha·am	
to destroy him	le·hash·cheet	
-	et	
-	ham·me·lekh	
?	a·do·ne·kha	
is not	lo	1 Samuel 26:16

good	to·wv	
thing	had·da·var	
This	haz·zeh	
-	a·sher	
you have done	a·see·ta	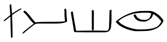
lives	chay	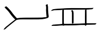
As surely as the LORD	YHVH	
	kee	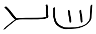
all of you	ve·ne	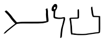
deserve to die	ma·vet	
since you	at·tem	
	a·sher	
did not	lo	
protect	she·mar·tem	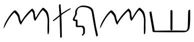
	al	
your lord	a·do·ne·khem	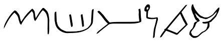
	al	
anointed	me·shee·ach	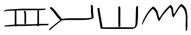
the LORD’s	YHVH	
Now	ve·at·tah	
look around	re·eh	
Where	e	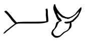
spear	cha·neet	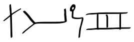
are the king’s	ham·me·lekh	
-	ve·et	
jug	tsap·pa·chat	
and water	ham·ma·yim	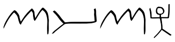

that	a·sher		
were by his head ?”	me·ra·ʾa·sho·to		
recognized	vay·yak·ker	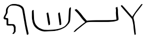	1 Samuel 26:17
Then Saul	sha·ul		
-	et		
voice	qo·wl	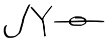	
David’s	da·wid		
and asked	vay·yo·mer		
your voice	ha·qo·wl·kha	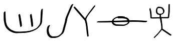	
“ Is that	zeh	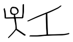	
my son ? ”	be·nee	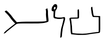	
David	da·wid		
said	vay·yo·mer		
David	da·wid		
“ It is my voice	qo·w·lee		
my lord	a·do·nee		
and king ”	ham·me·lekh		
And he continued	vay·yo·mer		1 Samuel 26:18
“ Why	lam·mah		
	zeh	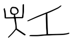	
is my lord	a·do·nee		
pursuing	ro·deph		
	a·cha·re	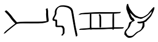	
his servant ?	av·do	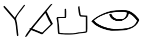	
	kee	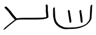	
What	meh		
have I done ?	a·see·tee	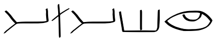	

What	u·mah	𐤅𐤌𐤄	
is in my hand ?	be·ya·dee	𐤁𐤉𐤃𐤉	
evil	ra·ah	𐤓𐤏𐤄	
Now	ve·at·tah	𐤅𐤏𐤕𐤄	1 Samuel 26:19
hear	yish·ma	𐤉𐤔𐤌𐤏	
please	na	𐤍𐤀	
may my lord	a·do·nee	𐤀𐤃𐤍𐤉	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
-	et	𐤀𐤕	
the words	div·re	𐤃𐤁𐤓𐤉	
of his servant :	av·do	𐤏𐤁𐤃𐤅	
If	im	𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
has stirred you up	he·see·te·kha	𐤄𐤎𐤉𐤕𐤊	
against me	vee	𐤁𐤉	
then may He accept	ya·rach	𐤉𐤓𐤇	
an offering	min·chah	𐤌𐤍𐤇𐤄	
But if	ve·im	𐤅𐤀𐤌	
men [have done it]	be·ne	𐤁𐤍𐤉	
	ha·a·dam	𐤄𐤀𐤃𐤌	
be cursed	a·ru·reem	𐤀𐤓𐤅𐤓𐤉𐤌	
may they	hem	𐤄𐤌	
in the presence	liph·ne	𐤋𐤐𐤍𐤉	
of the LORD !	YHVH	𐤉𐤄𐤅𐤄	
For	kee	𐤊𐤉	
they have driven me away	ge·re·shu·nee	𐤂𐤓𐤔𐤅𐤍𐤉	
today	hay·yo·wm	𐤄𐤉𐤅𐤌	

from sharing	me·his·tap·pe·ach		
in the inheritance	be·na·cha·lat	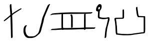	
of the LORD	YHVH	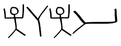	
saying	le·mor		
‘ Go	lekh	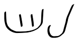	
serve	a·vod		
gods’	e·lo·heem		
other	a·che·reem	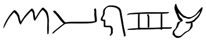	
So	ve·at·tah		1 Samuel 26:20
do not	al		
fall	yip·pol	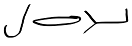	
let my blood	da·mee		
to the ground	ar·tsah		
far from	min·ne·ged		
the presence	pe·ne		
of the LORD	YHVH	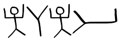	
For	kee	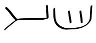	
has come out	ya·tsa		
the king	me·lekh	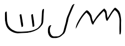	
of Israel	yis·ra·el	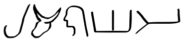	
to look for	le·vaq·qesh	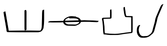	
-	et		
flea	par·osh		
a	e·chad	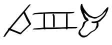	
like	ka·a·sher		
one who hunts	yir·doph		
a partridge	haq·qo·re	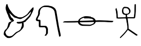	

in the mountains”	be·ha·reem	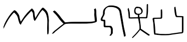	
replied	vay·yo·mer		1 Samuel 26:21
Then Saul	sha·ul		
“ I have sinned	cha·ta·tee		
Come back	shuv		
my son	be·nee	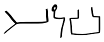	
David	da·wid		
-	kee	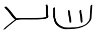	
I will never	lo		
harm	a·ra		
you	le·kha	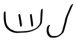	
again	o·wd		
because	ta·chat	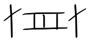	
-	a·sher		
precious	ya·qe·rah	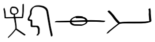	
my life	naph·shee		
you considered	be·e·ne·kha	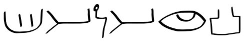	
today	hay·yo·wm	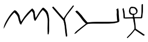	
	haz·zeh		
	hin·neh		
I have played the fool	his·kal·tee	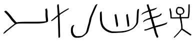	
error !”	va·esh·geh		
and have committed a grave	har·beh	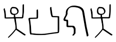	
	me·od		
answered	vay·ya·an	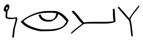	1 Samuel 26:22
David	da·wid		
	vay·yo·mer		

“ Here	hin·neh		
spear ”	ha·cha·nīt	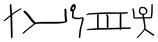	
is the king’s	ham·me·lekh		
come over	ve·ya·a·vor		
“ Let one of	e·chad	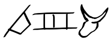	
the young men	me·han·ne·a·reem		
and get it	ve·yiq·qa·che·ha	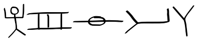	
May the LORD	va·YHVH	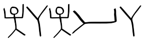	1 Samuel 26:23
repay	ya·sheev	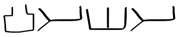	
every man	la·eesh		
-	et		
for his righteousness	tsid·qa·to	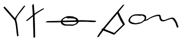	
and	ve·et		
faithfulness	e·mu·na·to	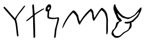	
For	a·sher		
delivered you	ne·ta·ne·kha	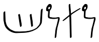	
the LORD	YHVH		
today	hay·yo·wm	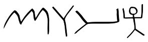	
into [my] hand	be·yad	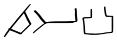	
but	ve·lo		
I would not	a·vee·tee	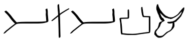	
stretch out	lish·lo·ach		
my hand	ya·dee	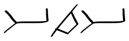	
anointed	bim·shee·ach		
against the LORD’s	YHVH		
As surely as	ve·hin·neh		1 Samuel 26:24
-	ka·a·sher		

	ga·de·lah		
your life	naph·she·kha	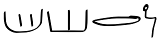	
today	hay·yo·wm	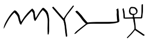	
	haz·zeh		
I valued	be·e·nay	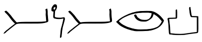	
so	ken		
	tig·dal		
my life	naph·shee		
value	be·e·ne	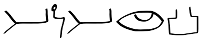	
may the LORD	YHVH		
and rescue me	ve·yats·tsi·le·nee		
from all	mik·kal		
trouble”	tsa·rah		
said	vay·yo·mer		1 Samuel 26:25
Saul	sha·ul		
to	el		
him	da·wid		
[be] blessed	ba·rukh		
“ [May] you	at·tah		
my son	be·nee	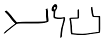	
David	da·wid		
You will	gam		
great things	a·soh		
accomplish	ta·a·seh		
and	ve·gam		
will surely prevail	ya·khol		
”	tu·khal		

went	vay·ye·lekh	𐤅𐤉𐤋𐤊	
So David	da·wid	𐤃𐤅𐤃	
on his way	le·dar·ko	𐤋𐤃𐤓𐤊𐤅	
and Saul	ve·sha·ul	𐤅𐤔𐤀𐤅𐤋	
returned	shav	𐤔𐤁	
home	lim·qo·w·mo	𐤋𐤌𐤒𐤅𐤌𐤅 𐤐	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 27:1
David, however	da·wid	𐤃𐤅𐤃	
to	el	𐤀𐤋	
himself	lib·bo	𐤋𐤁𐤅	
now	at·tah	𐤏𐤕𐤄	
I will be swept away	es·sa·pheh	𐤀𐤎𐤐𐤄	
of these days	yo·wm	𐤉𐤅𐤌	
“ One	e·chad	𐤀𐤇𐤃	
by the hand	be·yad	𐤁𐤉𐤃	
of Saul	sha·ul	𐤔𐤀𐤅𐤋	
There is nothing	en	𐤀𐤉𐤍	
for me	lee	𐤋𐤉	
better	to·wv	𐤈𐤅𐤁	
than	kee	𐤊𐤉	
to escape	him·ma·let	𐤄𐤌𐤋𐤈	
	im·ma·let	𐤀𐤌𐤋𐤈	
to	el	𐤀𐤋	
the land	e·rets	𐤀𐤓𐤑	
of the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
will stop	ve·no·w·ash	𐤅𐤍𐤅𐤀𐤔	
for me	mim·men·nee	𐤌𐤌𐤍𐤉	

Then Saul	sha·ul		
searching	le·vaq·she·nee	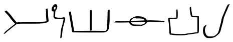	
	o·wd		
all over	be·khal		
	ge·vul		
Israel	yis·ra·el	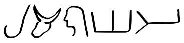	
and I will slip	ve·nim·lat·tee	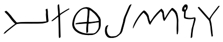	
out of his hand”	mee·ya·do	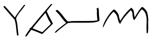	
set out	vay·ya·qam	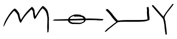	1 Samuel 27:2
So David	da·wid		
and went	vay·ya·a·vor		
	hu		
his six	ve·shesh		
hundred	me·o·wt		
men	eesh	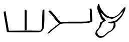	
-	a·sher		
with	im·mo		
to	el		
Achish	a·kheesh	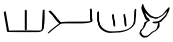	
son	ben		
of Maoch	ma·o·wkh		
the king	me·lekh	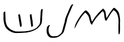	
of Gath	gat		
settled	vay·ye·shev		1 Samuel 27:3
David	da·wid		
with	im		
Achish	a·kheesh	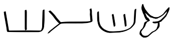	

in Gath	be·gat		
	hu		
and his men	va·a·na·shaw		
Each man	eesh	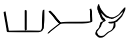	
had his family with him	u·ve·to	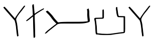	
and David	da·wid		
had his two	u·she·te		
wives :	na·shaw	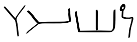	
Ahinoam	a·chee·no·am	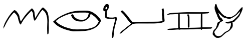	
of Jezreel	hay·yiz·re·e·leet		
and Abigail	va·a·vee·ga·yil	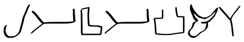	
the widow	e·shet	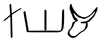	
of Nabal	na·val		
of Carmel	hak·kar·me·leet		
learned	vay·yug·gad	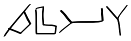	1 Samuel 27:4
And when Saul	le·sha·ul		
that	kee	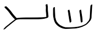	
had fled	va·rach	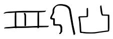	
David	da·wid		
to Gath	gat		
he no	ve·lo		
longer	yo·saph		
	o·wd		
searched for him	le·vaq·sho		
said	vay·yo·mer		1 Samuel 27:5
Then David	da·wid		
to	el		

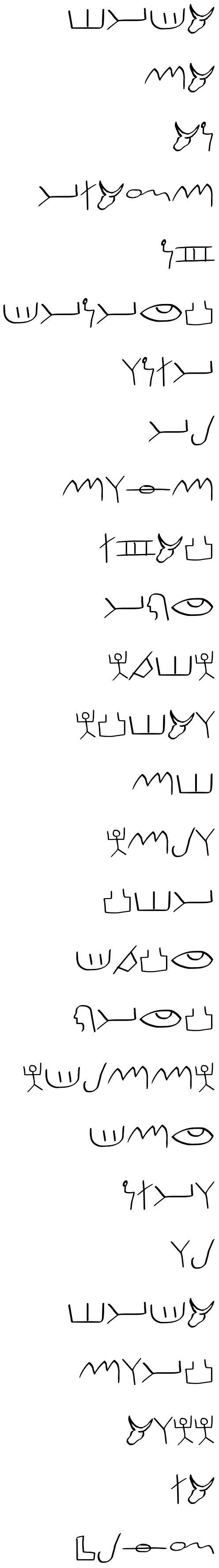

Achish	a·kheesh	
“ If	im	
	na	
I have found	ma·tsa·tee	
favor	chen	
in your eyes	be·e·ne·kha	
let me be assigned	yit·te·nu	
	lee	
a place	ma·qo·wm	
in one	be·a·chat	
towns	a·re	
of the outlying	has·sa·deh	
so I can live	ve·e·she·vah	
there	sham	
For why	ve·lam·mah	
live	ye·shev	
should your servant	av·de·kha	
city	be·eer	
in the royal	ham·mam·la·khah	
with you ?”	im·makh	
gave	vay·yit·ten	1 Samuel 27:6
him	lo	
Achish	a·kheesh	
day	bay·yo·wm	
That	ha·hu	
-	et	
Ziklag	tsiq·lag	

and	la·khen		
still belongs to	ha·ye·tah	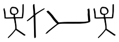	
[it]	tsiq·lag	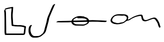	
the kings	le·mal·khe	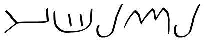	
of Judah	ye·hu·dah		
to	ad		
day	hay·yo·wm	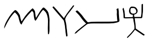	
this	haz·zeh		
amounted to	vay·hee	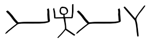	1 Samuel 27:7
	mis·par		
And the time	hay·ya·meem		
that	a·sher		
lived	ya·shav	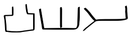	
David	da·wid		
territory	bis·deh	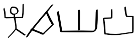	
in Philistine	phe·lish·teem		
a year	ya·meem	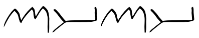	
and four	ve·ar·ba·ah		
months	cho·da·sheem	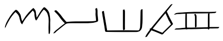	
went up	vay·ya·al	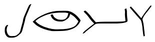	1 Samuel 27:8
Now David	da·wid		
and his men	va·a·na·shaw		
and raided	vay·yiph·she·tu		
	el		
the Geshurites	hag·ge·shu·ree		
the Girzites	ve·hag·gir·zī		
and the Amalekites	ve·ha·a·ma·le·qee		

(From	kee	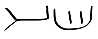	
these people	hen·nah		
had inhabited	yo·she·vo·wt		
the land	ha·a·rets		
-	a·sher		
ancient times	me·o·w·lam		
	bo·w·a·kha		
extending to Shur	shu·rah		
and	ve·ad		
-	e·rets		
Egypt)	mits·ra·yim	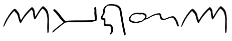	
attacked	ve·hik·kah	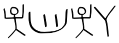	1 Samuel 27:9
Whenever David	da·wid		
-	et		
a territory	ha·a·rets		
he did not	ve·lo		
leave	ye·chay·yeh	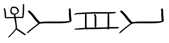	
a man	eesh	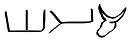	
or woman {alive}	ve·ish·shah		
but he took	ve·la·qach	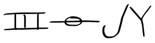	
the flocks	tson		
and herds	u·va·qar	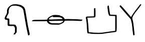	
the donkeys	va·cha·mo·reem		
camels	u·ge·mal·leem	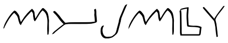	
and clothing	u·ve·ga·deem		
Then he would return	vay·ya·shav	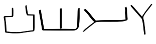	
	vay·ya·vo	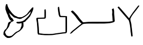	

to	el		
Achish	a·kheesh	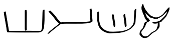	
would ask him	vay·yo·mer		1 Samuel 27:10
who	a·kheesh	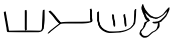	
	al		
“ What have you raided today	pe·shat·tem		
? ”	hay·yo·wm	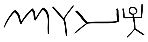	
would reply	vay·yo·mer		
And David	da·wid		
	al		
“ The Negev	ne·gev		
of Judah ”	ye·hu·dah	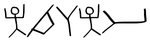	
or	ve·al		
“ The Negev	ne·gev		
of Jerahmeel”	hay·yar·che·me·e·lee	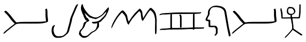	
or	ve·el		
“ The Negev	ne·gev		
of the Kenites”	haq·qe·nee	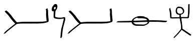	
a man	ve·eesh	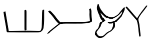	1 Samuel 27:11
or woman	ve·ish·shah		
did not {leave}	lo		
alive	ye·chay·yeh	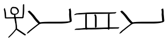	
David	da·wid		
to be brought	le·ha·vee	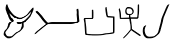	
to Gath	gat		
for he said	le·mor		
“ Otherwise	pen		

they will report	yag·gi·du	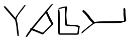	
us	a·le·nu	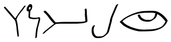	
saying	le·mor	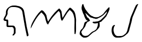	
‘ This is what	koh	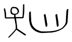	
did ’”	a·sah	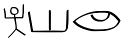	
David	da·wid	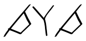	
And this	ve·khoh	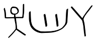	
was David’s custom	mish·pa·to	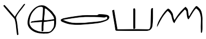	
the whole	kal	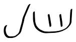	
time	hay·ya·meem	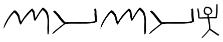	
-	a·sher	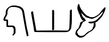	
he lived	ya·shav	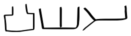	
territory	bis·deh	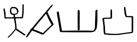	
in Philistine	phe·lish·teem	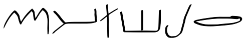	
trusted	vay·ya·a·men	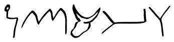	1 Samuel 27:12
So Achish	a·kheesh	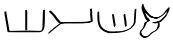	
David	be·da·wid	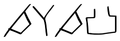	
thinking	le·mor	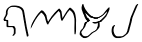	
“ Since he has made himself an utter stench	hav·esh	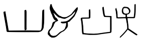	
	hiv·eesh	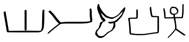	
to his people	be·am·mo	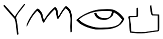	
Israel	ve·yis·ra·el	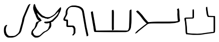	
he will be	ve·ha·yah	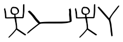	
my	lee	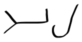	
servant	le·e·ved	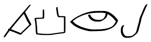	
forever”	o·w·lam	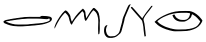	

Now	vay·hee	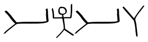	1 Samuel 28:1
days	bay·ya·meem		
in those	ha·hem	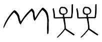	
gathered	vay·yiq·be·tsu	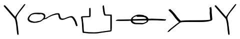	
the Philistines	phe·lish·teem		
-	et		
their forces	ma·cha·ne·hem	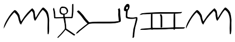	
for warfare	lats·tsa·va		
	le·hil·la·chem	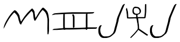	
against Israel	be·yis·ra·el		
said	vay·yo·mer		
So Achish	a·kheesh	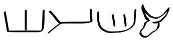	
to	el		
David	da·wid		
“ You must understand	ya·do·a	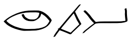	
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that	kee	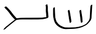	
with me”	it·tee	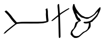	
are to go out	te·tse		
to battle	vam·ma·cha·neh	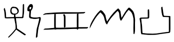	
you	at·tah		
and your men	va·a·na·she·kha	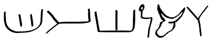	
replied	vay·yo·mer		1 Samuel 28:2
David	da·wid		
-	el		
-	a·kheesh	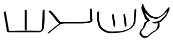	
“ Then	la·khen		

you	at·tah		
will come to know	te·da		
-	et		
what	a·sher		
can do”	ya·a·seh		
your servant	av·de·kha	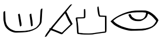	
said	vay·yo·mer		
Achish	a·kheesh	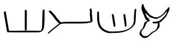	
-	el		
-	da·wid		
“ Very well ”	la·khen		
my bodyguard	sho·mer		
	le·ro·shee		
“ I will make you	a·see·me·kha	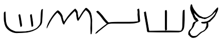	
	kal	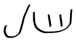	
for life”	hay·ya·meem	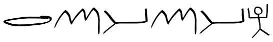	
Now by this time Samuel	u·she·mu·el		1 Samuel 28:3
had died	met		
had mourned	vay·yis·pe·du		
for him	lo		
and all	kal		
Israel	yis·ra·el	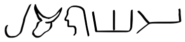	
and buried him	vay·yiq·be·ru·hu	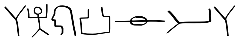	
in Ramah	va·ra·mah	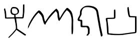	
his own city	u·ve·ee·ro		
And Saul	ve·sha·ul		
had removed	he·seer	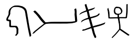	

the mediums	ha·o·vo·wt		
-	ve·et		
and spiritists	hay·yid·de·o·neem		
from the land	me·ha·a·rets		
came together	vay·yiq·qa·ve·tsu	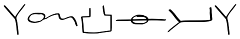	1 Samuel 28:4
The Philistines	phe·lish·teem		
	vay·ya·vo·u	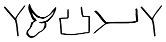	
and camped	vay·ya·cha·nu	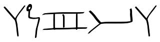	
at Shunem	ve·shu·nem		
gathered	vay·yiq·bots	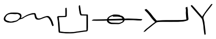	
while Saul	sha·ul		
-	et		
all	kal		
Israel	yis·ra·el	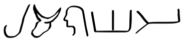	
and camped	vay·ya·cha·nu	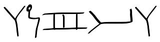	
at Gilboa	bag·gil·bo·a	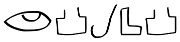	
saw	vay·yar	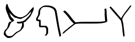	1 Samuel 28:5
When Saul	sha·ul		
-	et		
army	ma·cha·neh	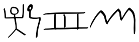	
the Philistine	phe·lish·teem		
was afraid	vay·yi·ra	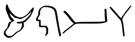	
and trembled	vay·ye·che·rad	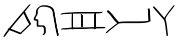	
he	lib·bo	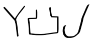	
violently	me·od		
He inquired	vay·yish·al	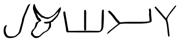	1 Samuel 28:6
	sha·ul		

of the LORD	ba·YHVH	
did not	ve·lo	
answer him	a·na·hu	
but the LORD	YHVH	
or	gam	
by dreams	ba·cha·lo·mo·wt	
or	gam	
Urim	ba·u·reem	
	gam	
prophets	ban·ne·vee·im	
said	vay·yo·mer	1 Samuel 28:7
Then Saul	sha·ul	
to his servants	la·a·va·daw	
“ Find	baq·qe·shu	
me	lee	
a woman	e·shet	
who is	ba·a·lat	
a medium	o·wv	
so I can go	ve·e·le·khah	
	e·le·ha	
and consult	ve·ed·re·shah	
her”	bah	
replied	vay·yo·me·ru	
his servants	a·va·daw	
	e·law	
“ There [is]	hin·neh	
	e·shet	

	ba·a·lat		
a medium	o·wv		
	be·en		
at Endor”	do·wr		
disguised himself	vay·yit·chap·pes	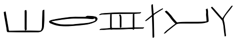	1 Samuel 28:8
So Saul	sha·ul		
by putting on	vay·yil·bash	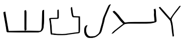	
clothes	be·ga·deem	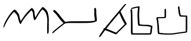	
different	a·che·reem		
and he set out	vay·ye·lekh		
	hu		
two	u·she·ne	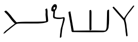	
of his men	a·na·sheem	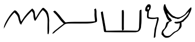	
with	im·mo		
They came	vay·ya·vo·u	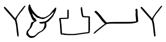	
to	el		
the woman	ha·ish·shah		
at night	la·ye·lah	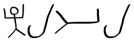	
and Saul said	vay·yo·mer		
“ Consult	qa·so·mī		
	na		
for me	lee	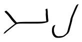	
a spirit	ba·o·wv		
Bring up	ve·ha·a·lee		
for me	lee	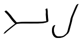	
-	et		
the one	a·sher		

I name	o·mar	אמר	
”	e·la·yikh	אליך	
replied	vat·to·mer	ותאמר	1 Samuel 28:9
But the woman	ha·ish·shah	האשה	
	e·law	אליו	
“ Surely	hin·neh	הנה	
you	at·tah	אתה	
know	ya·da·ta	ידעת	
-	et	את	
what	a·sher	אשר	
has done	a·sah	עשה	
Saul	sha·ul	שאול	
how	a·sher	אשר	
he has killed	hikh·reet	הכרית	
-	et	את	
the mediums	ha·o·vo·wt	האבות	
-	ve·et	ואת	
and spiritists	hay·yid·de·o·nee	הידעני	
in	min	מן	
the land	ha·a·rets	הארץ	
Why	ve·la·mah	ולמה	
have you	at·tah	אתה	
set a trap	mit·naq·qesh	מתנקש	
	be·naph·shee	בנפשי	
to get me killed ?”	la·ha·mee·te·nee	להמיתני	
swore	vay·yish·sha·va	וישבע	1 Samuel 28:10
to her	lah	לה	

Then Saul	sha·ul	
by the LORD :	ba·YHVH	
	le·mor	
lives	chay	
“ As surely as the LORD	YHVH	
no	im	
shall come upon you	yiq·qe·rekh	
punishment	a·won	
for	bad·da·var	
this”	haz·zeh	
asked	vat·to·mer	1 Samuel 28:11
the woman	ha·ish·shah	
-	et	
“ Whom	mee	
shall I bring up	a·a·leh	
for you ? ”	lakh	
he replied	vay·yo·mer	
-	et	
Samuel ”	she·mu·el	
“ Bring up	ha·a·lee	
-	lee	
saw	vat·te·re	1 Samuel 28:12
But when the woman	ha·ish·shah	
-	et	
Samuel	she·mu·el	
she cried out	vat·tiz·aq	
voice	be·qo·wl	

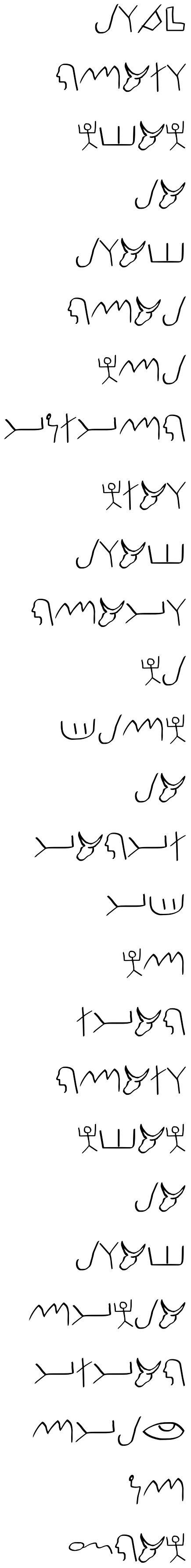

in a loud	ga·do·wl	
said	vat·to·mer	
[and]	ha·ish·shah	
	el	
to Saul	sha·ul	
	le·mor	
“ Why	lam·mah	
have you deceived me ?	rim·mee·ta·nee	
You	ve·at·tah	
are Saul !”	sha·ul	
replied	vay·yo·mer	1 Samuel 28:13
-	lah	
the king	ham·me·lekh	
“ Do not	al	
be afraid ”	tee·re·ee	
“ -	kee	
What	mah	
do you see ?”	ra·eet	
answered	vat·to·mer	
the woman	ha·ish·shah	
-	el	
-	sha·ul	
a god	e·lo·heem	
“ I see	ra·ee·tee	
coming up	o·leem	
out of	min	
the earth ”	ha·a·rets	

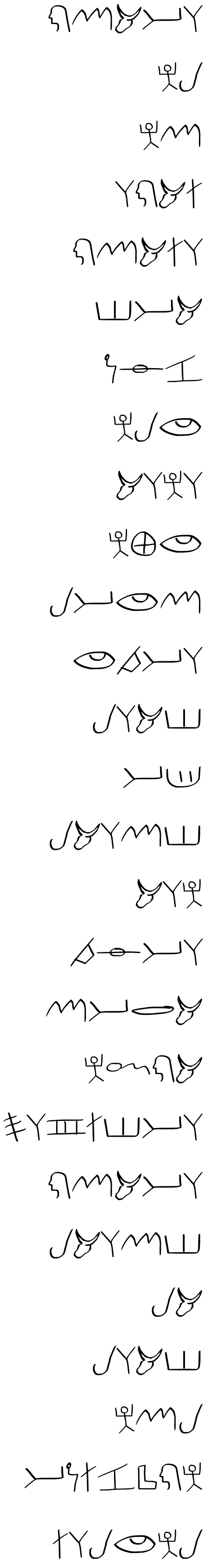

asked Saul	vay·yo·mer	1 Samuel 28:14
	lah	
“ What	mah	
does he look like? ”	ta·o·ro	
she replied	vat·to·mer	
man	eesh	
“ An old	za·qen	
is coming up ”	o·leh	
“ And he is	ve·hu	
wearing	o·teh	
a robe”	me·eel	
knew	vay·ye·da	
So Saul	sha·ul	
that	kee	
was Samuel	she·mu·el	
it	hu	
and he bowed	vay·yiq·qod	
facedown	ap·pa·yim	
	ar·tsah	
in reverence	vay·yish·ta·chu	
said	vay·yo·mer	1 Samuel 28:15
Then Samuel	she·mu·el	
to	el	
Saul	sha·ul	
“ Why	lam·mah	
have you disturbed me	hir·gaz·ta·nee	
by bringing me up	le·ha·a·lo·wt	

- ? ”	o·tee	
replied	vay·yo·mer	
Saul	ul	
distressed ”	tsar	
“ I am	lee	
deeply	me·od	
“ The Philistines	u·phe·lish·teem	
are fighting	nil·cha·meem	
against me	bee	
and God	ve·lo·heem	
has turned away	sar	
from me	me·a·lay	
He no	ve·lo	
answers me	a·na·nee	
longer	o·wd	
either	gam	
by	be·yad	
prophets	han·ne·vee·im	
or	gam	
by dreams	ba·cha·lo·mo·wt	
So I have called	va·eq·ra·eh	
on you	le·kha	
to tell me	le·ho·w·dee·e·nee	
what	mah	
to do”	e·e·seh	
asked	vay·yo·mer	1 Samuel 28:16
Samuel	she·mu·el	

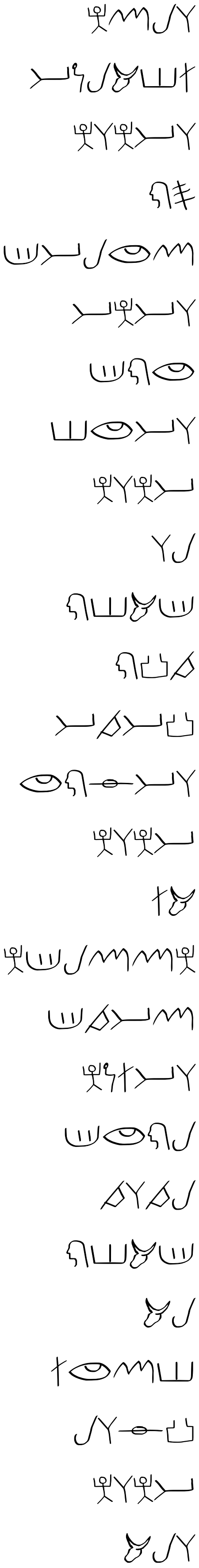

“ Why	ve·lam·mah	
do you consult me ”	tish·a·le·nee	
“ since the LORD	va·YHVH	
has turned away	sar	
from you	me·a·le·kha	
and become	vay·hee	
your enemy ?	a·re·kha	
has done	vay·ya·as	1 Samuel 28:17
[He]	YHVH	
	lo	
exactly what	ka·a·sher	
He spoke	dib·ber	
through me :	be·ya·dee	
has torn	vay·yiq·ra	
The LORD	YHVH	
-	et	
the kingship	ham·mam·la·khah	
out of your hand	mee·ya·de·kha	
and given it	vay·yit·te·nah	
to your neighbor	le·re·a·kha	
David	le·da·wid	
Because	ka·a·sher	1 Samuel 28:18
you did not	lo	
obey	sha·ma·ta	
	be·qo·wl	
the LORD	YHVH	
[or]	ve·lo	

carry out	a·see·ta	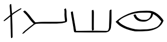	
His burning	cha·ro·wn	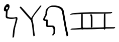	
anger	ap·po		
against Amalek	ba·a·ma·leq		
-	al		
-	ken	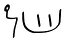	
	had·da·var		
this	haz·zeh		
has done	a·sah		
to you	le·kha	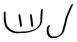	
the LORD	YHVH		
today	hay·yo·wm	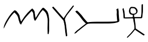	
	haz·zeh		
will deliver	ve·yit·ten	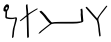	1 Samuel 28:19
the LORD	YHVH		
Moreover	gam		
-	et		
Israel	yis·ra·el	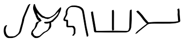	
with you	im·me·kha		
into the hand	be·yad	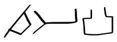	
of the Philistines	pe·lish·teem		
and tomorrow	u·ma·char	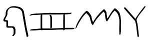	
you	at·tah		
and your sons	u·va·ne·kha	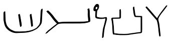	
will be with me	im·mee		
And	gam		
-	et		

the army	ma·cha·neh	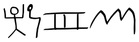	
of Israel	yis·ra·el	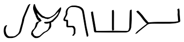	
will deliver	yit·ten	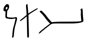	
the LORD	YHVH		
into the hand	be·yad	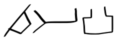	
of the Philistines”	pe·lish·teem		
Immediately	vay·ma·her	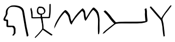	1 Samuel 28:20
Saul	sha·ul		
fell	vay·yip·pol	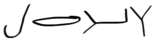	
flat	me·lo		
	qo·w·ma·to		
on the ground	ar·tsah		
terrified	vay·yi·ra	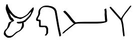	
	me·od		
by the words	mid·div·re		
of Samuel	she·mu·el		
And	gam		
his strength	ko·ach	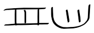	
gone	lo		
was	ha·yah	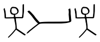	
	vo		
because	kee	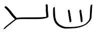	
he had not	lo		
eaten	a·khal		
anything	le·chem	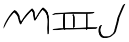	
all that	kal	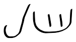	
day	hay·yo·wm	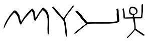	

and	ve·khal		
night	hal·la·ye·lah	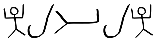	
came	vat·ta·vo·w		1 Samuel 28:21
When the woman	ha·ish·shah		
to	el		
Saul	sha·ul		
and saw	vat·te·re	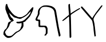	
how	kee	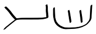	
distraught he was	niv·hal		
	me·od		
she said	vat·to·mer		
to him	e·law	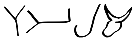	
“ Look	hin·neh		
has obeyed	sha·me·ah		
your maidservant	shiph·cha·te·kha	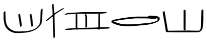	
your voice	be·qo·w·le·kha	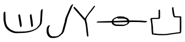	
I took	va·a·seem	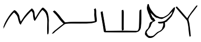	
my life	naph·shee		
in my hands	be·khap·pee	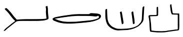	
and did	va·esh·ma		
-	et		
-	de·va·re·kha	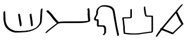	
as	a·sher		
you told	dib·bar·ta		
me	e·lay	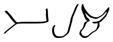	
Now	ve·at·tah		1 Samuel 28:22
listen	she·ma		

please	na	
	gam	
	at·tah	
	be·qo·wl	
to your servant	shiph·cha·te·kha	
and let me set	ve·a·si·mah	
before you	le·pha·ne·kha	
a morsel	pat	
of bread	le·chem	
so you may eat	ve·e·kho·wl	
and have	vee·hee	
-	ve·kha	
the strength	ko·ach	
to	kee	
go	te·lekh	
on your way”	bad·da·rekh	
Saul refused	vay·ma·en	1 Samuel 28:23
saying	vay·yo·mer	
“ I will not	lo	
eat ”	o·khal	
in urging	vay·yiph·re·tsu	
him	vo	
But his servants	a·va·daw	
joined	ve·gam	
the woman	ha·ish·shah	
and he heeded	vay·yish·ma	
their voice	le·qo·lam	

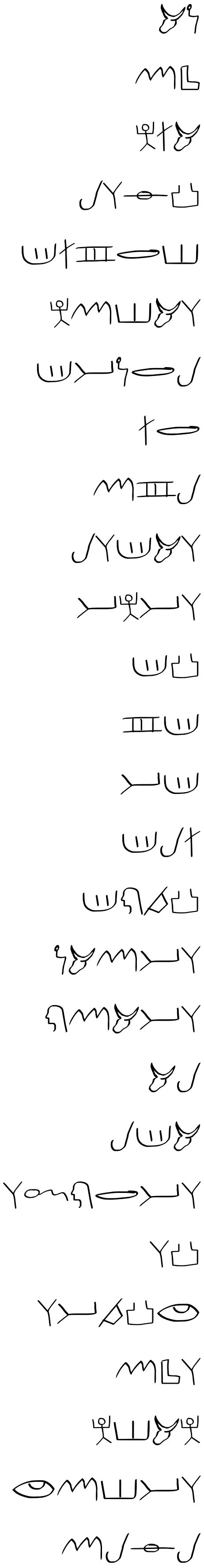

He got up	vay·ya·qam	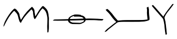	
from the ground	me·ha·a·rets		
and sat	vay·ye·shev	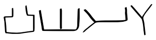	
on	el		
the bed	ham·mit·tah		
The woman	ve·la·ish·shah		1 Samuel 28:24
calf	e·gel		
had a fattened	mar·beq		
at her house	bab·ba·yit	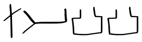	
and she quickly	vat·te·ma·her		
slaughtered it	vat·tiz·ba·che·hu		
She also took	vat·tiq·qach	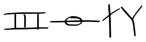	
flour	qe·mach		
kneaded it	vat·ta·lash	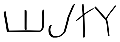	
and baked	vat·to·phe·hu		
unleavened bread	mats·tso·wt		
She served	vat·tag·gesh	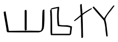	1 Samuel 28:25
it to	liph·ne		
Saul	sha·ul		
	ve·liph·ne		
and his servants	a·va·daw		
and they ate	vay·yo·khe·lu		
they got up	vay·ya·qu·mu	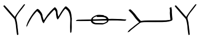	
and left	vay·ye·le·khu	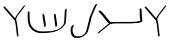	
night	bal·lay·lah	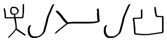	
And that	ha·hu		
together	vay·yiq·be·tsu	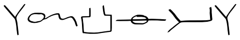	1 Samuel 29:1

Now the Philistines	phe·lish·teem		
-	et		
brought all	kal		
their forces	ma·cha·ne·hem	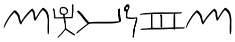	
at Aphek	a·phe·qah	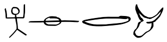	
while Israel	ve·yis·ra·el	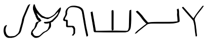	
camped	cho·neem	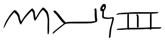	
by the spring	ba·a·yin		
-	a·sher		
in Jezreel	be·yiz·re·el		
leaders	ve·sar·ne		1 Samuel 29:2
As the Philistine	phe·lish·teem		
marched out	o·ve·reem		
their units of hundreds	le·me·o·wt		
and thousands	ve·la·a·la·pheem		
David	ve·da·wid		
and his men	va·a·na·shaw		
marched	o·ve·reem		
behind them	ba·a·cha·ro·nah	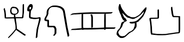	
with	im		
Achish	a·kheesh	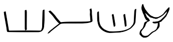	
asked	vay·yo·me·ru		1 Samuel 29:3
Then the commanders	sa·re	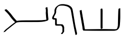	
of the Philistines	phe·lish·teem		
“ What [about]	mah	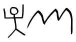	
Hebrews ? ”	ha·iv·reem		
these	ha·el·leh		

replied	vay·yo·mer	
Achish	a·kheesh	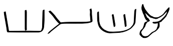
	el	
-	sa·re	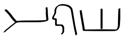
-	phe·lish·teem	
not	ha·lo·w	
" Is this	zeh	
David	da·wid	
the servant	e·ved	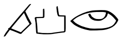
Saul	sha·ul	
of King	me·lekh	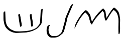
of Israel ?	yis·ra·el	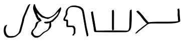
He	a·sher	
has been	ha·yah	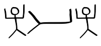
with me	it·tee	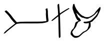
all these	zeh	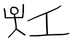
days	ya·meem	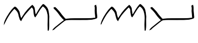
even	o	
-	zeh	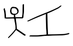
years	sha·neem	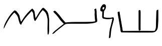
and from	ve·lo	
I have found	ma·tsa·tee	
in him"	vo	
no fault	me·u·mah	
the day	mee·yo·wm	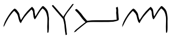
he defected	na·phe·lo	
until today	ad	

	hay·yo·wm	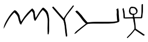	
	haz·zeh		
were angry	vay·yiq·tse·phu	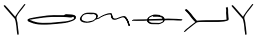	1 Samuel 29:4
with Achish	a·law	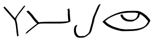	
But the commanders	sa·re	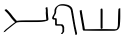	
of the Philistines	phe·lish·teem		
and told	vay·yo·me·ru		
him	lo		
-	sa·re	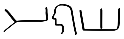	
-	phe·lish·teem		
back	ha·shev	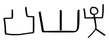	
-	et		
“ Send that man	ha·eesh	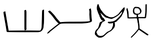	
and let him return	ve·ya·shov		
to	el		
the place	me·qo·w·mo	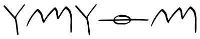	
-	a·sher		
you assigned	hiph·qad·to	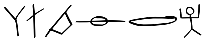	
him	sham		
He must not	ve·lo		
go down	ye·red		
with us	im·ma·nu	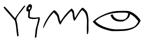	
into battle	bam·mil·cha·mah	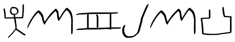	
only	ve·lo		
to become	yih·yeh	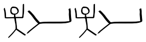	
our	la·nu	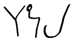	
adversary	le·sa·tan		

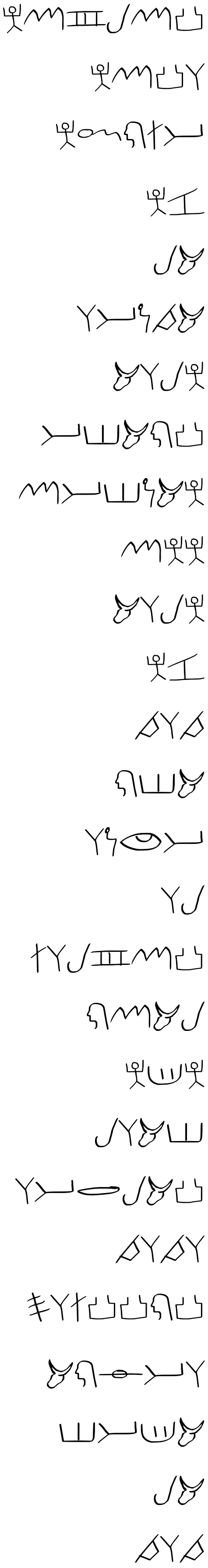

during the war	bam·mil·cha·mah	
What better way	u·vam·meh	
for him to regain the favor	yit·rats·tseh	
	zeh	
	el	
of his master	a·do·naw	
than	ha·lo·w	
with the heads	be·ra·she	
of our men	ha·a·na·sheem	
?	ha·hem	
not	ha·lo·w	1 Samuel 29:5
Is this	zeh	
the David	da·wid	
about whom	a·sher	
they sing	ya·a·nu	
-	lo	
in their dances	bam·me·cho·lo·wt	
:	le·mor	
has slain	hik·kah	
‘ Saul	sha·ul	
[his] thousands	ba·a·la·phaw	
and David	ve·da·wid	
his tens of thousands ’ ?”	be·ri·ve·vo·to	
summoned	vay·yiq·ra	1 Samuel 29:6
So Achish	a·kheesh	
	el	
David	da·wid	

and told him	vay·yo·mer	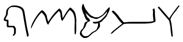
	e·law	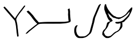
lives	chay	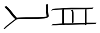
“ As surely as the LORD	YHVH	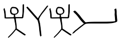
	kee	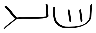
have been upright	ya·shar	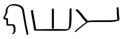
you	at·tah	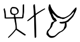
and it seems right	ve·to·wv	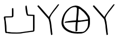
in my sight	be·e·nay	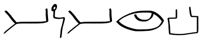
that you should march in and out	tse·te·kha	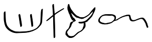
	u·vo·a·kha	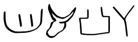
with me	it·tee	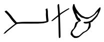
in the army	bam·ma·cha·neh	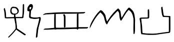
because	kee	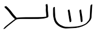
no	lo	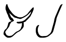
I have found	ma·tsa·tee	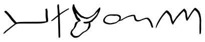
in you	ve·kha	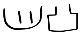
fault	ra·ah	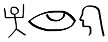
from the day	mee·yo·wm	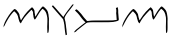
you came	bo·a·kha	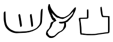
to me	e·lay	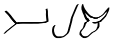
until	ad	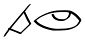
day	hay·yo·wm	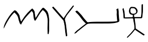
this	haz·zeh	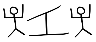
in the sight	u·ve·e·ne	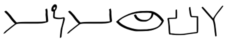
of the leaders	has·se·ra·neem	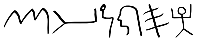
have no	lo	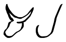

favor	to·wv		
But you	at·tah		
now	ve·at·tah		1 Samuel 29:7
Therefore turn back	shuv		
and go	ve·lekh	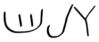	
in peace	be·sha·lo·wm	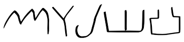	
so that you will not	ve·lo		
do anything	ta·a·seh		
	ra		
to displease	be·e·ne	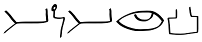	
the leaders	sar·ne	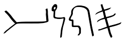	
of the Philistines”	phe·lish·teem		
replied	vay·yo·mer		1 Samuel 29:8
David	da·wid		
-	el		
-	a·kheesh	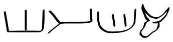	
“ But	kee	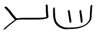	
what	meh		
have I done ?”	a·see·tee	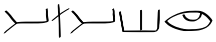	
“ What	u·mah		
have you found	ma·tsa·ta		
against your servant	ve·av·de·kha		
from the day	mee·yo·wm	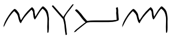	
-	a·sher		
I came	ha·yee·tee	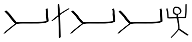	
to you	le·pha·ne·kha	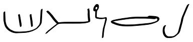	
until today	ad		

	hay·yo·wm	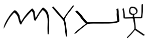	
	haz·zeh		
to	kee	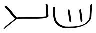	
keep me from	lo		
going along	a·vo·w		
to fight	ve·nil·cham·tee	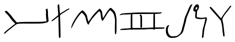	
against the enemies	be·o·ye·ve	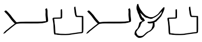	
of my lord	a·do·nee		
the king ?”	ham·me·lekh		
replied	vay·ya·an	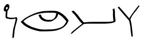	1 Samuel 29:9
Achish	a·kheesh	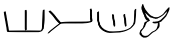	
	vay·yo·mer		
	el		
-	da·wid		
“ I know	ya·da·tee		
that	kee	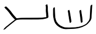	
as pleasing	to·wv		
you [are]	at·tah		
in my sight	be·e·nay	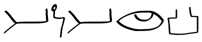	
as an angel	ke·mal·akh		
of God	e·lo·heem		
But	akh		
the commanders	sa·re	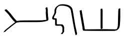	
of the Philistines	phe·lish·teem		
have said	a·me·ru		
‘ He must not	lo		
go	ya·a·leh		

with us’	im·ma·nu	
into battle	bam·mil·cha·mah	
Now then	ve·at·tah	1 Samuel 29:10
get up early	hash·kem	
in the morning	bab·bo·qer	
servants	ve·av·de	
along with your master’s	a·do·ne·kha	
who	a·sher	
came	ba·u	
with you	it·takh	
as soon as	ve·hish·kam·tem	
	bab·bo·qer	
it is light	ve·o·wr	
”	la·khem	
and go	va·le·khu	
got up early	vay·yash·kem	1 Samuel 29:11
So David	da·wid	
	hu	
and his men	va·a·na·shaw	
	la·le·khet	
in the morning	bab·bo·qer	
to return	la·shuv	
to	el	
the land	e·rets	
of the Philistines	pe·lish·teem	
And the Philistines	u·phe·lish·teem	
went up	a·lu	

to Jezreel	yiz·re·el		
	vay·hee	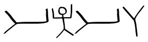	1 Samuel 30:1
arrived	be·vo		
David	da·wid		
and his men	va·a·na·shaw		
in Ziklag	tsiq·lag	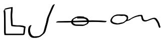	
day	bay·yo·wm	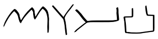	
On the third	hash·she·lee·shee	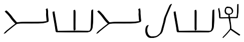	
and the Amalekites	va·a·ma·le·qee		
had raided	pha·she·tu		
	el		
the Negev	ne·gev		
-	ve·el		
-	tsiq·lag	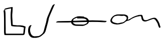	
attacked	vay·yak·ku	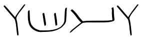	
-	et		
Ziklag	tsiq·lag	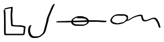	
and burned it down	vay·yis·re·phu		
-	o·tah		
-	ba·esh		
They had taken captive	vay·yish·bu	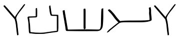	1 Samuel 30:2
-	et		
the women [and all]	han·na·sheem	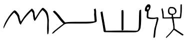	
who were	a·sher		
there	bah		
both young	miq·qa·ton	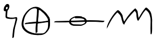	
and	ve·ad		

old	ga·do·wl		
	lo		
They had not killed	he·mee·tu	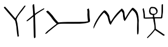	
anyone	eesh	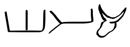	
but had carried them off	vay·yin·ha·gu		
as they went	vay·ye·le·khu	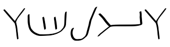	
on their way	le·dar·kam	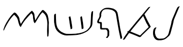	
came	vay·ya·vo	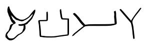	1 Samuel 30:3
When David	da·wid		
and his men	va·a·na·shaw		
to	el		
the city	ha·eer		
they found	ve·hin·neh		
it burned down	se·ru·phah	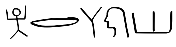	
	ba·esh		
and their wives	u·ne·she·hem	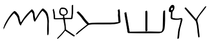	
and sons	u·ve·ne·hem	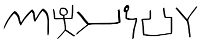	
and daughters	u·ve·no·te·hem	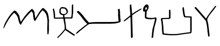	
taken captive	nish·bu	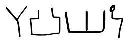	
lifted up	vay·yis·sa	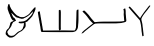	1 Samuel 30:4
So David	da·wid		
and the troops	ve·ha·am		
-	a·sher		
with him	it·to		
-	et		
their voices	qo·w·lam		
and wept	vay·yiv·ku	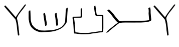	

until	ad		
-	a·sher		
they had no	en	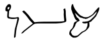	
	ba·hem		
strength	ko·ach		
left to weep	liv·ko·wt	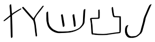	
two	u·she·te		1 Samuel 30:5
wives	ne·she	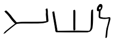	
David’s	da·wid		
had been taken captive	nish·bu		
Ahinoam	a·chee·no·am		
of Jezreel	hay·yiz·re·e·leet		
and Abigail	va·a·vee·ga·yil	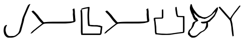	
the widow	e·shet	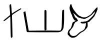	
of Nabal	na·val		
of Carmel	hak·kar·me·lee		
distressed	vat·te·tser		1 Samuel 30:6
And David	le·da·wid		
was greatly	me·od		
because	kee	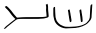	
spoke	a·me·ru		
the people	ha·am		
of stoning him	le·sa·qe·lo	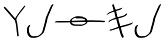	
because	kee	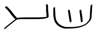	
grieved	ma·rah	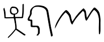	
the soul	ne·phesh		
-	kal	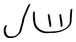	

-	ha·am	
of every man	eesh	
for	al	
his sons	be·no	
and	ve·al	
daughters	be·no·taw	
found strength	vay·yit·chaz·zeq	
But David	da·wid	
in the LORD	ba·YHVH	
his God	e·lo·haw	
said	vay·yo·mer	1 Samuel 30:7
Then David	da·wid	
to	el	
Abiathar	ev·ya·tar	
the priest	hak·ko·hen	
the son	ben	
of Ahimelech	a·chee·me·lekh	
“ Bring	hag·gee·shah	
	na	
me	lee	
the ephod”	ha·e·phod	
brought	vay·yag·gesh	
So Abiathar	ev·ya·tar	
-	et	
it	ha·e·phod	
to	el	
him	da·wid	

inquired	vay·yish·al	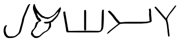	1 Samuel 30:8
and David	da·wid		
of the LORD	ba·YHVH	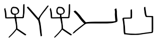	
:	le·mor		
“ Should I pursue	er·doph	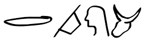	
	a·cha·re	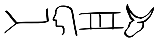	
raiders ?	hag·ge·dud		
these	haz·zeh		
Will I overtake them ? ”	ha·as·si·gen·nu	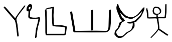	
[the LORD] replied	vay·yo·mer		
	lo		
“ Pursue	re·doph		
them ”	kee	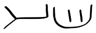	
“ for you will surely	has·seg		
overtake them	tas·seeg	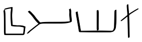	
and rescue the captives	ve·hats·tsel	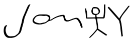	
”	tats·tseel		
So	vay·ye·lekh		1 Samuel 30:9
David	da·wid		
	hu		
and his six	ve·shesh		
hundred	me·o·wt		
men	eesh	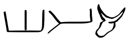	
-	a·sher		
-	it·to		
went	vay·ya·vo·u	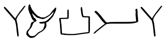	
to	ad		

the Brook	na·chal	נחל	
of Besor	hab·be·so·wr	הבשור	
where some stayed behind	ve·han·no·w·ta·reem	והנותרים	
	a·ma·du	עמדו	
continued in pursuit	vay·yir·doph	וירדף	1 Samuel 30:10
But David	da·wid	דוד	
	hu	הוא	
and four	ve·ar·ba	וארבע	
hundred	me·o·wt	מאות	
men	eesh	איש	
-	vay·ya·am·du	ויעמדו	
two hundred	ma·ta·yim	מאתים	
men	eesh	איש	
because	a·sher	אשר	
were too exhausted	pig·ge·ru	פגרו	
to cross	me·a·vor	מעבר	
-	et	את	
the brook	na·chal	נחל	
-	hab·be·so·wr	הבשור	
Now [his men] found	vay·yim·tse·u	וימצאו	1 Samuel 30:11
	eesh	איש	
an Egyptian	mits·ree	מצרי	
in the field	bas·sa·deh	בשדה	
and brought	vay·yiq·chu	ויקחו	
him	o·to	אתו	
to	el	אל	
David	da·wid	דוד	

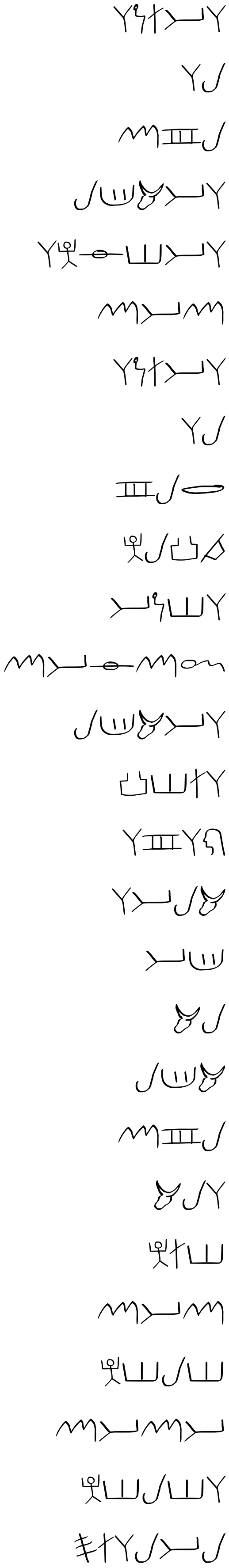

They gave	vay·yit·te·nu	
[the man]	lo	
and food	le·chem	
to eat —	vay·yo·khal	
to drink	vay·yash·qu·hu	
water	ma·yim	
-	vay·yit·te·nu	1 Samuel 30:12
-	lo	
a piece	phe·lach	
of a fig cake	de·ve·lah	
and two	u·she·ne	
clusters of raisins	tsim·mu·qeem	
So he ate	vay·yo·khal	
and was revived	vat·ta·shav	
	ru·cho	
	e·law	
for	kee	
he had not	lo	
had any	a·khal	
food	le·chem	
	ve·lo	
[or]	sha·tah	
water	ma·yim	
for three	she·lo·shah	
days	ya·meem	
and three	u·she·lo·shah	
nights	le·lo·wt	

asked	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 30:13
him	lo	𐤋𐤅	
Then David	da·wid	𐤃𐤅𐤃	
“ To whom	le·mee	𐤋𐤌𐤉	
do you [belong]	at·tah	𐤀𐤕𐤄	
and where	ve·e	𐤅𐤀𐤉	
	miz·zeh	𐤌𐤆𐤄	
are you from ?”	at·tah	𐤀𐤕𐤄	
he replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
	na·ar	𐤍𐤏𐤓	
an Egyptian ”	mits·ree	𐤌𐤑𐤓𐤉	
“ I am	a·no·khee	𐤀𐤍𐤊𐤉	
“ the slave	e·ved	𐤏𐤁𐤃	
-	le·eesh	𐤋𐤀𐤉𐤔	
of an Amalekite	a·ma·le·qee	𐤏𐤌𐤋𐤒𐤉	
abandoned me	vay·ya·az·ve·nee	𐤅𐤉𐤏𐤆𐤁𐤍𐤉	
My master	a·do·nee	𐤀𐤃𐤍𐤉	
when	kee	𐤊𐤉	
I fell ill	cha·lee·tee	𐤇𐤋𐤉𐤕𐤉	
days ago	hay·yo·wm	𐤄𐤉𐤅𐤌	
three	she·lo·shah	𐤔𐤋𐤔𐤄	
We	a·nach·nu	𐤀𐤍𐤇𐤍𐤅	1 Samuel 30:14
raided	pa·shat·nu	𐤐𐤔𐤈𐤍𐤅	
the Negev	ne·gev	𐤍𐤂𐤁	
of the Cherethites	hak·ke·re·tee	𐤄𐤊𐤓𐤕𐤉	
	ve·al	𐤅𐤏𐤋	
-	a·sher	𐤀𐤔𐤓	

the territory of Judah	lee·hu·dah		
	ve·al		
and the Negev	ne·gev		
of Caleb	ka·lev	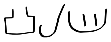	
-	ve·et		
Ziklag”	tsiq·lag	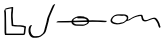	
and we burned down	sa·raph·nu		
	va·esh		
asked	vay·yo·mer		1 Samuel 30:15
	e·law	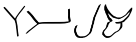	
David	da·wid		
“ Will you lead me	ha·to·w·ri·de·nee		
to	el		
raiders ? ”	hag·ge·dud		
these	haz·zeh		
And [the man] replied	vay·yo·mer		
“ Swear	hish·sha·ve·ah		
to me	lee	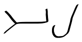	
by God	ve·lo·heem		
that you will not	im		
kill me	te·mee·te·nee	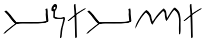	
[or]	ve·im		
deliver me	tas·gi·re·nee		
into the hand	be·yad	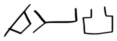	
of my master	a·do·nee		
and I will lead you	ve·o·w·rid·kha		

to	el	𐤀𐤋	
[them]	hag·ge·dud	𐤄𐤂𐤃𐤅𐤃	
”	haz·zeh	𐤄𐤆𐤄	
So he led [David] down	vay·yo·ri·de·hu	𐤅𐤉𐤓𐤃𐤄𐤅	1 Samuel 30:16
and there were the Amalekites	ve·hin·neh	𐤅𐤄𐤍𐤄	
spread out	ne·tu·sheem	𐤍𐤈𐤔𐤉𐤌	
over	al	𐤏𐤋	
	pe·ne	𐤐𐤍𐤉	
all	khal	𐤊𐤋	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
eating	o·khe·leem	𐤀𐤊𐤋𐤉𐤌	
drinking	ve·sho·teem	𐤅𐤔𐤕𐤉𐤌	
and celebrating	ve·cho·ge·geem	𐤅𐤇𐤂𐤂𐤉𐤌	
	be·khol	𐤁𐤊𐤋	
amount of plunder	hash·sha·lal	𐤄𐤔𐤋𐤋	
the great	hag·ga·do·wl	𐤄𐤂𐤃𐤅𐤋	
-	a·sher	𐤀𐤔𐤓	
they had taken	la·qe·chu	𐤋𐤒𐤇𐤅	
from the land	me·e·rets	𐤌𐤀𐤓𐤑	
of the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
and the land	u·me·e·rets	𐤅𐤌𐤀𐤓𐤑	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
struck them down	vay·yak·kem	𐤅𐤉𐤊𐤌	1 Samuel 30:17
And David	da·wid	𐤃𐤅𐤃	
from twilight	me·han·ne·sheph	𐤌𐤄𐤍𐤔𐤐	
until	ve·ad	𐤅𐤏𐤃	
the evening	ha·e·rev	𐤄𐤏𐤓𐤁	

of the next day	le·ma·cho·ra·tam	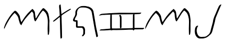	
Not	ve·lo	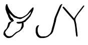	
escaped	nim·lat	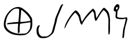	
	me·hem	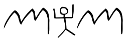	
a man	eesh	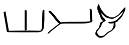	
except	kee	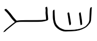	
	im	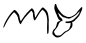	
four	ar·ba	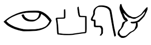	
hundred	me·o·wt	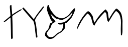	
men	eesh	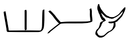	
young	na·ar	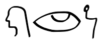	
who	a·sher	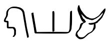	
riding off	ra·khe·vu	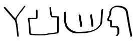	
on	al	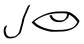	
camels	hag·ge·mal·leem	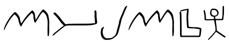	
fled	vay·ya·nu·su	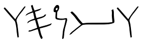	
recovered	vay·yats·tsel	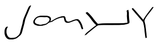	1 Samuel 30:18
So David	da·wid	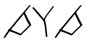	
-	et	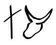	
everything	kal	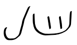	
-	a·sher	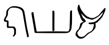	
had taken	la·qe·chu	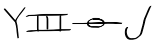	
the Amalekites	a·ma·leq	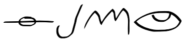	
-	ve·et	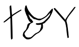	
his two	she·te	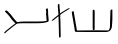	
wives	na·shaw	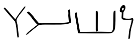	
	hits·tseel	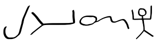	

[including]	da·wid	
Nothing	ve·lo	1 Samuel 30:19
was missing	ne·dar	
-	la·hem	
-	min	
young	haq·qa·ton	
or	ve·ad	
old	hag·ga·do·wl	
	ve·ad	
son	ba·neem	
or daughter	u·va·no·wt	
of the plunder	u·mish·sha·lal	
	ve·ad	
or any	kal	
-	a·sher	
the Amalekites had taken	la·qe·chu	
-	la·hem	
brought everything	hak·kol	
back	he·sheev	
David	da·wid	
recovered	vay·yiq·qach	1 Samuel 30:20
And he	da·wid	
-	et	
all	kal	
the flocks	hats·tson	
and herds	ve·hab·ba·qar	
which his men drove	na·ha·gu	

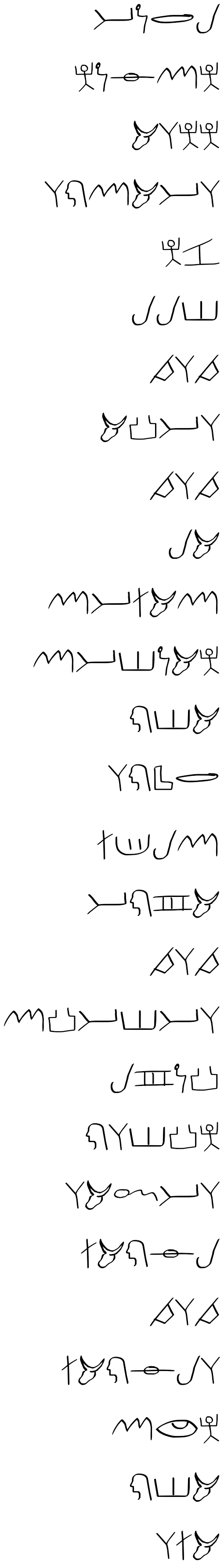

ahead of	liph·ne	
the other livestock	ham·miq·neh	
	ha·hu	
calling out	vay·yo·me·ru	
“ This	zeh	
plunder !”	she·lal	
is David’s	da·wid	
came	vay·ya·vo	1 Samuel 30:21
When David	da·wid	
to	el	
the two hundred	ma·ta·yim	
men	ha·a·na·sheem	
who	a·sher	
had been too exhausted	pig·ge·ru	
to follow	mil·le·khet	
-	a·cha·re	
him	da·wid	
	vay·yo·shee·vum	
from the Brook	be·na·chal	
of Besor	hab·be·so·wr	
they came out	vay·ye·tse·u	
to meet	liq·rat	
him	da·wid	
[and]	ve·liq·rat	
the troops	ha·am	
-	a·sher	
with him	it·to	

approached	vay·yig·gash	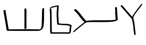	
As David	da·wid		
-	et		
the men	ha·am		
he greeted them	vay·yish·al		
	la·hem	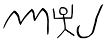	
	le·sha·lo·wm	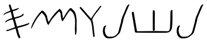	
but	vay·ya·an	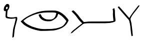	1 Samuel 30:22
all	kal	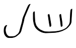	
men	eesh	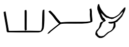	
the wicked	ra		
and worthless	u·ve·lee·ya·al	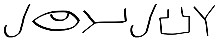	
among those	me·ha·a·na·sheem	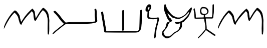	
who	a·sher	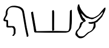	
had gone	ha·le·khu	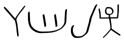	
with	im		
David	da·wid		
said	vay·yo·me·ru		
“ Because	ya·an		
-	a·sher	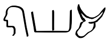	
they did not	lo		
go	ha·le·khu	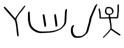	
with us	im·mee		
we will not	lo		
share with them	nit·ten		
	la·hem	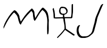	
the plunder	me·hash·sha·lal	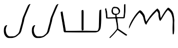	

-	a·sher	𐤀𐤔𐤓	
we recovered	hits·tsal·nu	𐤄𐤑𐤋𐤍𐤅	
except	kee	𐤊𐤉	
	im	𐤀𐤌	
for each	eesh	𐤀𐤉𐤔	
-	et	𐤀𐤕	
man’s wife	ish·to	𐤀𐤔𐤕𐤅	
-	ve·et	𐤅𐤀𐤕	
and children	ba·naw	𐤁𐤍𐤉𐤅	
They may take them	ve·yin·ha·gu	𐤅𐤉𐤍𐤄𐤂𐤅	
and go”	ve·ye·le·khu	𐤅𐤉𐤋𐤊𐤅𐤎	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Samuel 30:23
But David	da·wid	𐤃𐤅𐤃	
you must not	lo	𐤋𐤀	
do	ta·a·su	𐤕𐤏𐤔𐤅	
this	khen	𐤊𐤍	
“ My brothers	e·chay	𐤀𐤇𐤉	
-	et	𐤀𐤕	
with what	a·sher	𐤀𐤔𐤓	
has given	na·tan	𐤍𐤕𐤍	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
us	la·nu	𐤋𐤍𐤅	
He has protected	vay·yish·mor	𐤅𐤉𐤔𐤌𐤓	
us	o·ta·nu	𐤀𐤕𐤍𐤅	
and delivered	vay·yit·ten	𐤅𐤉𐤕𐤍	
-	et	𐤀𐤕	
the raiders	hag·ge·dud	𐤄𐤂𐤃𐤅𐤃	

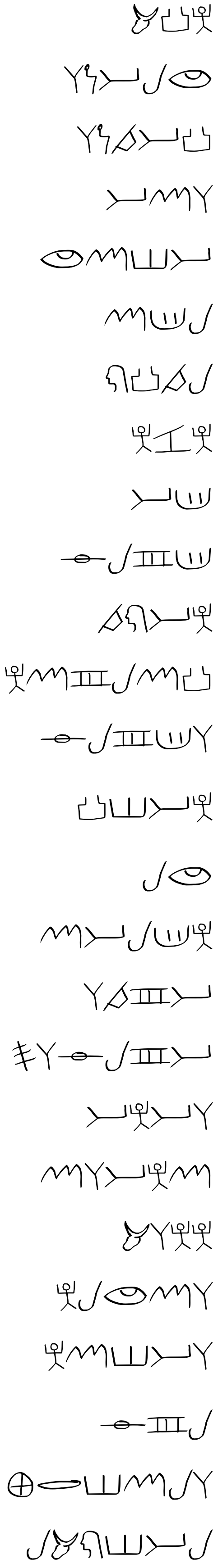

who came	hab·ba	
against us	a·le·nu	
into our hands	be·ya·de·nu	
Who	u·mee	1 Samuel 30:24
will listen	yish·ma	
to your	la·khem	
proposal ?	lad·da·var	
	haz·zeh	
	kee	
The share	ke·che·leq	
of the one who went	hay·yo·red	
to battle	bam·mil·cha·mah	
{will match} the share	u·khe·che·leq	
of the one who stayed	hay·yo·shev	
with	al	
the supplies	hak·ke·leem	
alike”	yach·daw	
They will share	ya·cha·lo·qu	
And so it has been	vay·hee	1 Samuel 30:25
day	me·hay·yo·wm	
from that	ha·hu	
forward	va·ma·e·lah	
David established this	vay·si·me·ha	
statute	le·choq	
as an ordinance	u·le·mish·pat	
for Israel	le·yis·ra·el	

to	ad	
day	hay·yo·wm	
this very	haz·zeh	
arrived	vay·ya·vo	1 Samuel 30:26
When David	da·wid	
in	el	
Ziklag	tsiq·lag	
he sent	vay·shal·lach	
some of the plunder	me·hash·sha·lal	
the elders	le·ziq·ne	
of Judah	ye·hu·dah	
to his friends	le·re·e·hu	
saying	le·mor	
“ Here	hin·neh	
for you	la·khem	
is a gift	be·ra·khah	
from the plunder	mish·she·lal	
enemies”	o·ye·ve	
of the LORD’s	YHVH	
He sent gifts to those	la·a·sher	1 Samuel 30:27
	be·vet	
in Bethel	el	
-	ve·la·a·sher	
Ramoth	be·ra·mo·wt	
Negev	ne·gev	
-	ve·la·a·sher	
and Jattir	be·yat·tir	

to those	ve·la·a·sher	ולאשר	1 Samuel 30:28
in Aroer	ba·a·ro·er	בערער	
-	ve·la·a·sher	ולאשר	
Siphmoth	be·siph·mo·wt	בשפמות	
-	ve·la·a·sher	ולאשר	
and Eshtemoa	be·esh·te·mo·a	באשתמעס	
to those	ve·la·a·sher	ולאשר	1 Samuel 30:29
in Racal	be·ra·khal	ברכל	
and	ve·la·a·sher	ולאשר	
in the cities	be·a·re	בערי	
of the Jerahmeelites	hay·ye·rach·me·e·lee	הירחמאלי	
-	ve·la·a·sher	ולאשר	
and	be·a·re	בערי	
Kenites	haq·qe·nee	הקיני	
to those	ve·la·a·sher	ולאשר	1 Samuel 30:30
in Hormah	be·cha·re·mah	בחרמה	
-	ve·la·a·sher	ולאשר	
	be·vo·wr	בבור	
Bor-ashan	a·shan	עשן	
-	ve·la·a·sher	ולאשר	
and Athach	ba·a·takh	בעתך	
and to those	ve·la·a·sher	ולאשר	1 Samuel 30:31
in Hebron	be·chev·ro·wn	בחברון	
and in all	u·le·khal	ולכל	
the places	ham·me·qo·mo·wt	המקמות	
where	a·sher	אשר	
had roamed	hit·hal·lekh	התהלך	

	sham	שם	
David	da·wid	דוד	
	hu	הוא	
and his men	va·a·na·shaw	ואנשיו פ	
Now the Philistines	u·phe·lish·teem	ופלשתים	1 Samuel 31:1
fought	nil·cha·meem	נלחמים	
against Israel	be·yis·ra·el	בישראל	
fled	vay·ya·nu·su	וינסו	
and the men	an·she	אנשי	
of Israel	yis·ra·el	ישראל	
before	mip·pe·ne	מפני	
them	phe·lish·teem	פלשתים	
and [many] fell	vay·yip·pe·lu	ויפלו	
slain	cha·la·leem	חללים	
on Mount	be·har	בהר	
Gilboa	hag·gil·bo·a	הגלבע	
followed hard after	vay·yad·be·qu	וידבקו	1 Samuel 31:2
The Philistines	phe·lish·teem	פלשתים	
-	et	את	
Saul	sha·ul	שאול	
-	ve·et	ואת	
and his sons	ba·naw	בניו	
and they killed	vay·yak·ku	ויכו	
	phe·lish·teem	פלשתים	
-	et	את	
Jonathan	ye·ho·w·na·tan	יהונתן	
-	ve·et	ואת	

Abinadab	a·vee·na·dav	אבינדב	
and	ve·et	ואת	
-	mal·kee	מלכי	
Malchishua	shu·a	שוע	
sons	be·ne	בני	
Saul’s	sha·ul	שאול	
intensified	vat·tikh·bad	ותכבד	1 Samuel 31:3
When the battle	ham·mil·cha·mah	המלחמה	
against	el	אל	
Saul	sha·ul	שאול	
overtook him	vay·yim·tsa·u·hu	וימצאהו	
the archers	ham·mo·w·reem	המורים	
	a·na·sheem	אנשים	
	baq·qa·shet	בקשת	
and wounded him	vay·ya·chel	ויחל	
critically	me·od	מאד	
-	me·ham·mo·w·reem	מהמורים	
said	vay·yo·mer	ויאמר	1 Samuel 31:4
Then Saul	sha·ul	שאול	
to his armor-bearer	le·no·se	לנשא	
	khe·law	כליו	
“ Draw	she·loph	שלף	
your sword	char·be·kha	חרבך	
and run it through me	ve·da·qe·re·nee	ודקרני	
	vah	בה	
or	pen	פן	
will come	ya·vo·w·u	יבואו	

uncircumcised men	ha·a·re·leem	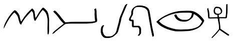	
these	ha·el·leh		
and run me through	u·de·qa·ru·nee	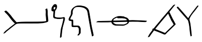	
and torture	ve·hit·al·le·lu		
me ! ”	vee	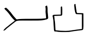	
and refused	ve·lo		
to do it	a·vah		
But his armor-bearer	no·se		
	khe·law	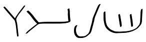	
-	kee	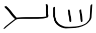	
was terrified	ya·re		
	me·od		
took	vay·yiq·qach	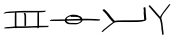	
So Saul	sha·ul		
-	et		
his own sword	ha·che·rev	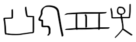	
and fell	vay·yip·pol	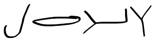	
on it	a·le·ha	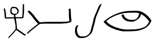	
saw	vay·yar	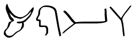	1 Samuel 31:5
When his armor-bearer	no·se		
	khe·law	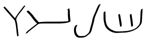	
that	kee	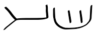	
was dead	met		
Saul	sha·ul		
fell	vay·yip·pol	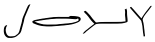	
too	gam		
he	hu		

on	al	
his own sword	char·bo	
and died	vay·ya·mat	
with him	im·mo	
died	vay·ya·mat	1 Samuel 31:6
So Saul	sha·ul	
his three	u·she·lo·shet	
sons	ba·naw	
his armor-bearer	ve·no·se	
	khe·law	
and	gam	
all	kal	
his men	a·na·shaw	
day	bay·yo·wm	
that same	ha·hu	
together	yach·daw	
saw	vay·yir·u	1 Samuel 31:7
When the Israelites	an·she	
	yis·ra·el	
-	a·sher	
along	be·e·ver	
the valley	ha·e·meq	
-	va·a·sher	
and those on the other side	be·e·ver	
of the Jordan	hay·yar·den	
that	kee	
had fled	na·su	

the army	an·she	𐤀𐤍𐤔𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and that	ve·khee	𐤅𐤊𐤉	
had died	me·tu	𐤌𐤕𐤅	
Saul	sha·ul	𐤔𐤀𐤅𐤋	
and his sons	u·va·naw	𐤅𐤁𐤍𐤉𐤅	
they abandoned	vay·ya·az·vu	𐤅𐤉𐤏𐤆𐤁𐤅	
-	et	𐤀𐤕	
their cities	he·a·reem	𐤄𐤏𐤓𐤉𐤌	
and ran away	vay·ya·nu·su	𐤅𐤉𐤍𐤎𐤅	
came	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
So the Philistines	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
and occupied	vay·ye·she·vu	𐤅𐤉𐤔𐤁𐤅	
[their cities]	ba·hen	𐤁𐤄𐤍𐤎	
-	vay·hee	𐤅𐤉𐤄𐤉	1 Samuel 31:8
The next day	mim·ma·cho·rat	𐤌𐤌𐤇𐤓𐤕	
came	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
when the Philistines	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
to strip	le·phash·shet	𐤋𐤐𐤔𐤈	
-	et	𐤀𐤕	
the dead	ha·cha·la·leem	𐤄𐤇𐤋𐤋𐤉𐤌	
they found	vay·yim·tse·u	𐤅𐤉𐤌𐤑𐤀𐤅	
-	et	𐤀𐤕	
Saul	sha·ul	𐤔𐤀𐤅𐤋	
-	ve·et	𐤅𐤀𐤕	
and his three	she·lo·shet	𐤔𐤋𐤔𐤕	
sons	ba·naw	𐤁𐤍𐤉𐤅	

fallen	no·phe·leem	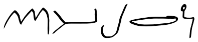	
on Mount	be·har		
Gilboa	hag·gil·bo·a	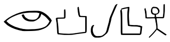	
They cut off	vay·yikh·re·tu		1 Samuel 31:9
-	et		
Saul’s head	ro·sho		
stripped off	vay·yaph·shee·tu		
-	et		
his armor	ke·law	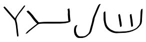	
and sent	vay·shal·le·chu	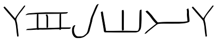	
messengers throughout the land	ve·e·rets		
of the Philistines	pe·lish·teem		
	sa·veev	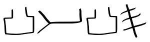	
to proclaim the news	le·vas·ser		
in the temples	bet	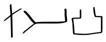	
of their idols	a·tsab·be·hem	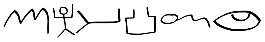	
-	ve·et		
and among their people	ha·am		
They put	vay·ya·si·mu		1 Samuel 31:10
-	et		
his armor	ke·law	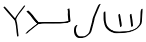	
in the temple	bet	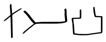	
of the Ashtoreths	ash·ta·ro·wt		
-	ve·et		
his body	ge·vee·ya·to	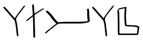	
and hung	ta·qe·u	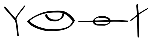	

on the wall	be·cho·w·mat		
	bet	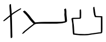	
of Beth-shan	shan	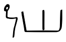	
heard	vay·yish·me·u	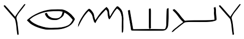	1 Samuel 31:11
	e·law	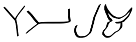	
When the people	yo·she·ve		
of Jabesh-gilead	ya·vesh	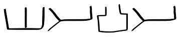	
	gil·ad		
-	et		
what	a·sher		
had done	a·su		
the Philistines	phe·lish·teem		
to Saul	le·sha·ul		
set out	vay·ya·qu·mu	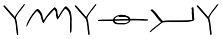	1 Samuel 31:12
all	kal	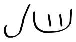	
their men	eesh	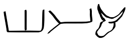	
of valor	cha·yil	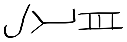	
journeyed	vay·ye·le·khu	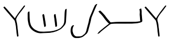	
all	khal		
night	hal·lay·lah	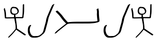	
and retrieved	vay·yiq·chu	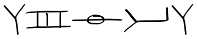	
-	et		
the bodies	ge·vee·yat		
of Saul	sha·ul		
-	ve·et		
[and]	ge·vee·yot	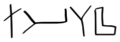	
his sons	ba·naw	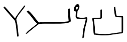	

from the wall	me·cho·w·mat	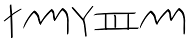	
of	bet	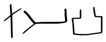	
Beth-shan	shan	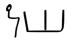	
When they arrived	vay·ya·vo·u	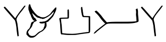	
at Jabesh	ya·ve·shah	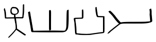	
they burned	vay·yis·re·phu	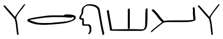	
-	o·tam	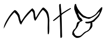	
the bodies there	sham	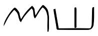	
Then they took	vay·yiq·chu	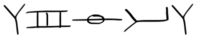	1 Samuel 31:13
-	et	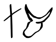	
their bones	ats·mo·te·hem	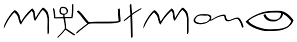	
and buried them	vay·yiq·be·ru	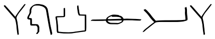	
under	ta·chat	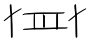	
the tamarisk tree	ha·e·shel	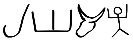	
in Jabesh	be·ya·ve·shah	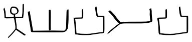	
and they fasted	vay·ya·tsu·mu	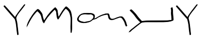	
seven	shiv·at	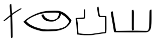	
days	ya·meem	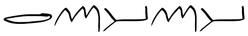	

2 Samuel

BSB Translation	Transliteration	Original Hebrew	
-	vay·hee	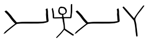	2 Samuel 1:1
After	a·cha·re	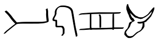	
the death	mo·wt	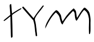	
of Saul	sha·ul	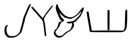	
David	ve·da·wid	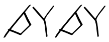	
returned	shav	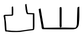	

from the slaughter	me·hak·ko·wt		
of	et		
the Amalekites	ha·a·ma·leq		
and stayed	vay·ye·shev		
	da·wid		
in Ziklag	be·tsiq·lag	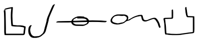	
days	ya·meem	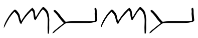	
two	she·na·yim	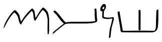	
-	vay·hee	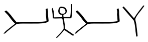	2 Samuel 1:2
day	bay·yo·wm	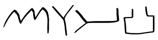	
On the third	hash·she·lee·shee	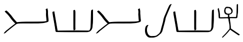	
	ve·hin·neh		
a man	eesh	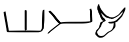	
arrived	ba		
from	min		
camp	ham·ma·cha·neh	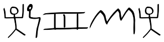	
	me·im		
Saul’s	sha·ul		
clothes	u·ve·ga·daw		
with torn	qe·ru·eem		
and dust	va·a·da·mah		
on	al		
his head	ro·sho		
-	vay·hee	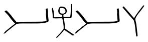	
When he came	be·vo·o	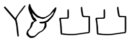	
to	el		
David	da·wid		

he fell	vay·yip·pol	ויפל	
to the ground	ar·tsah	ארצה	
to pay him homage	vay·yish·ta·chu	וישתחו	
asked	vay·yo·mer	ויאמר	2 Samuel 1:3
	lo	לו	
David	da·wid	דוד	
“ Where	e	אי	
	miz·zeh	מזה	
have you come from ? ”	ta·vo·w	תבוא	
he replied	vay·yo·mer	ויאמר	
-	e·law	אליו	
camp ”	mim·ma·cha·neh	ממחנה	
from the Israelite	yis·ra·el	ישראל	
“ I have escaped	nim·la·te·tee	נמלטתי	
asked	vay·yo·mer	ויאמר	2 Samuel 1:4
	e·law	אליו	
David	da·wid	דוד	
“ What	meh	מה	
was the outcome	ha·yah	היה	
? ”	had·da·var	הדבר	
tell	hag·ged	הגד	
“ Please	na	נא	
me ”	lee	לי	
he replied	vay·yo·mer	ויאמר	
-	a·sher	אשר	
fled	nas	נס	
“ The troops	ha·am	העם	

from	min	𐤌𐤍	
the battle ”	ham·mil·cha·mah	𐤄𐤌𐤋𐤇𐤌𐤄	
-	ve·gam	𐤅𐤂𐤌	
“ Many	har·beh	𐤄𐤓𐤁𐤄	
fell	na·phal	𐤍𐤐𐤋	
of	min	𐤌𐤍	
[them]	ha·am	𐤄𐤏𐤌	
and died	vay·ya·mu·tu	𐤅𐤉𐤌𐤕𐤅	
And	ve·gam	𐤅𐤂𐤌	
Saul	sha·ul	𐤔𐤀𐤅𐤋	
Jonathan	vee·ho·w·na·tan	𐤅𐤉𐤄𐤅𐤍𐤕𐤍	
and his son	be·no	𐤁𐤍𐤅	
are also dead ”	me·tu	𐤌𐤕𐤅	
asked	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Samuel 1:5
Then David	da·wid	𐤃𐤅𐤃	
	el	𐤀𐤋	
the young man	han·na·ar	𐤄𐤍𐤏𐤓	
who had brought him the report	ham·mag·geed	𐤄𐤌𐤂𐤉𐤃	
	lo	𐤋𐤅	
“ How	ekh	𐤀𐤉𐤊	
do you know	ya·da·ta	𐤉𐤃𐤏𐤕	
that	kee	𐤊𐤉	
are dead ? ”	met	𐤌𐤕	
Saul	sha·ul	𐤔𐤀𐤅𐤋	
Jonathan	vee·ho·w·na·tan	𐤅𐤉𐤄𐤅𐤍𐤕𐤍	
and his son	be·no	𐤁𐤍𐤅	
replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Samuel 1:6

[he]	han·na·ar		
-	ham·mag·geed		
-	lo	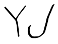	
“ I happened	niq·ro	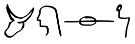	
	niq·re·tee	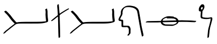	
to be on Mount	be·har		
Gilboa ”	hag·gil·bo·a	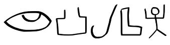	
“ and there	ve·hin·neh		
was Saul	sha·ul		
leaning	nish·an		
on	al		
his spear	cha·nee·to	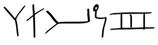	
with	ve·hin·neh	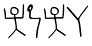	
the chariots	ha·re·khev		
	u·va·a·le		
and the cavalry	hap·pa·ra·sheem		
closing in on him	hid·bi·qu·hu	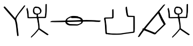	
When he turned around	vay·yi·phen	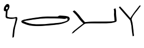	2 Samuel 1:7
	a·cha·raw	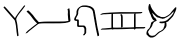	
and saw me	vay·yir·e·nee		
he called out	vay·yiq·ra	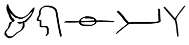	
-	e·lay	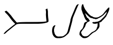	
and I answered	va·o·mar		
‘ Here I am ! ’	hin·ne·nee	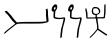	
he asked	vay·yo·mer		2 Samuel 1:8
	lee	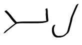	
‘ Who	mee	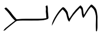	

are you ? ’	at·tah		
So I told	vay·yo·mɛr		
him	e·law	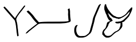	
an Amalekite ’	a·ma·le·qee	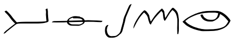	
‘ I am	a·no·khee		
Then he begged me	vay·yo·mer		2 Samuel 1:9
	e·lay	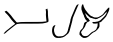	
‘ Stand	a·mad	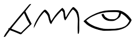	
	na		
over me	a·lay	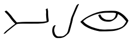	
and kill me	u·mo·te·te·nee		
for	kee	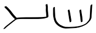	
has seized me	a·cha·za·nee	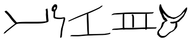	
agony	hash·sha·vats		
but	kee	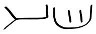	
still	khal	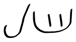	
lingers’	o·wd		
my life	naph·shee		
	bee	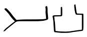	
So I stood	va·e·e·mod		2 Samuel 1:10
over him	a·law	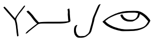	
and killed him	va·a·mo·te·te·hu		
because	kee	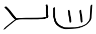	
I knew	ya·da·tee		
that	kee	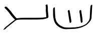	
he could not	lo		
survive	yich·yeh	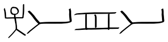	

after	a·cha·re	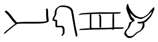	
he had fallen	niph·lo		
And I took	va·eq·qach	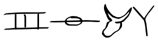	
the crown	han·ne·zer		
that	a·sher		
was on	al		
his head	ro·sho		
and the band	ve·ets·a·dah		
that	a·sher		
was on	al		
his arm	ze·ro·o		
and I have brought them	va·a·vee·em	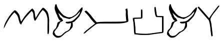	
to	el		
my lord ”	a·do·nee		
here	hen·nah		
took hold	vay·ya·cha·zeq	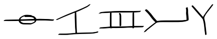	2 Samuel 1:11
Then David	da·wid		
of his own clothes	biv·ga·do		
and tore them	vay·yiq·ra·em	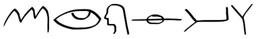	
did the same	ve·gam		
and all	kal		
the men	ha·a·na·sheem		
who [were]	a·sher		
with him	it·to		
They mourned	vay·yis·pe·du		2 Samuel 1:12
and wept	vay·yiv·ku	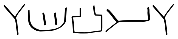	
and fasted	vay·ya·tsu·mu		

until	ad		
evening	ha·a·rev		
for	al		
Saul	sha·ul		
and	ve·al		
Jonathan	ye·ho·w·na·tan	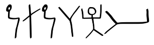	
his son	be·no	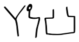	
	ve·al		
and for the people	am		
of the LORD	YHVH		
	ve·al		
and the house	bet	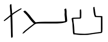	
of Israel	yis·ra·el	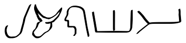	
because	kee	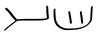	
they had fallen	na·phe·lu		
by the sword	be·cha·rev		
inquired	vay·yo·mer		2 Samuel 1:13
And David	da·wid		
of	el		
the young man	han·na·ar		
who had brought him the report	ham·mag·geed		
	lo	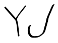	
“ Where	e	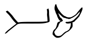	
	miz·zeh		
are you from ? ”	at·tah		
he answered	vay·yo·mer		
“ I am the son	ben		

	eesh	איש	
of a foreigner ”	ger	גר	
an Amalekite ”	a·ma·le·qee	עמלקי	
“ I am	a·no·khee	אנכי	
asked	vay·yo·mer	ויאמר	2 Samuel 1:14
him	e·law	אליו	
So David	da·wid	דוד	
“ Why	ekh	איך	
were you not	lo	לא	
afraid	ya·re·ta	יראת	
to lift	lish·lo·ach	לשלח	
your hand	ya·de·kha	ידך	
to destroy	le·sha·chet	לשחת	
-	et	את	
anointed ? ”	me·shee·ach	משיח	
the LORD’s	YHVH	יהוה	
summoned	vay·yiq·ra	ויקרא	2 Samuel 1:15
Then David	da·wid	דוד	
one	le·a·chad	לאחד	
of the young men	me·han·ne·a·reem	מהנערים	
and said	vay·yo·mer	ויאמר	
“ Go	gash	גש	
execute	pe·ga	פגע	
him ! ”	bo	בו	
So [the young man] struck him down	vay·yak·ke·hu	ויכהו	
and he died	vay·ya·mot	וימת	
had said	vay·yo·mer	ויאמר	2 Samuel 1:16

to the Amalekite	e·law	אליו	
For David	da·wid	דוד	
“ Your blood	da·mɛ·kha	דמיך	
[be] on	al	על	
your own head	ro·she·kha	ראשך	
because	kee	כי	
your own mouth	phee·kha	פיך	
has testified	a·nah	ענה	
against you	ve·kha	בך	
saying	le·mor	לאמר	
‘ I	a·no·khee	אנכי	
killed	mo·tat·tee	מתתי	
-	et	את	
anointed ’”	me·shee·ach	משיח	
the LORD’s	YHVH	יהוה	
took up	vay·qo·nen	ויקנן	2 Samuel 1:17
Then David	da·wid	דוד	
-	et	את	
lament	haq·qee·nah	הקינה	
this	haz·zot	הזאת	
for	al	על	
Saul	sha·ul	שאול	
	ve·al	ועל	
Jonathan	ye·ho·w·na·tan	יהונתן	
and his son	be·no	בנו	
and he ordered	vay·yo·mer	ויאמר	2 Samuel 1:18
be taught	le·lam·med	ללמד	

that the sons	be·ne	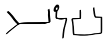	
of Judah	ye·hu·dah	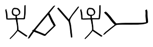	
[the Song of] the Bow	qa·shet	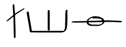	
	hin·neh	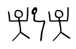	
It is written	khe·tu·vah	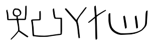	
in	al	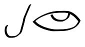	
the Book	se·pher	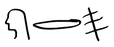	
of Jashar :	hay·ya·shar	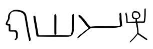	
“ Your glory	hats·tse·vee	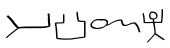	2 Samuel 1:19
O Israel	yis·ra·el	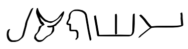	
on	al	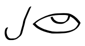	
your heights	ba·mo·w·te·kha	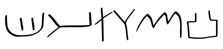	
lies slain	cha·lal	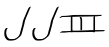	
How	ekh	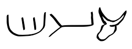	
have fallen !	na·phe·lu	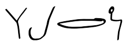	
the mighty	gib·bo·w·reem	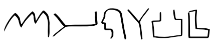	
not	al	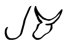	2 Samuel 1:20
Tell [it]	tag·gee·du	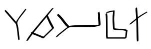	
in Gath	ve·gat	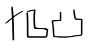	
not	al	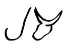	
proclaim [it]	te·vas·se·ru	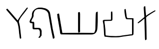	
in the streets	be·chu·tsot	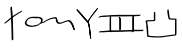	
of Ashkelon	ash·qe·lo·wn	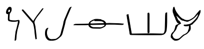	
lest	pen	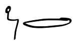	
rejoice	tis·mach·nah	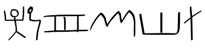	
the daughters	be·no·wt	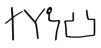	
of the Philistines	pe·lish·teem	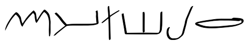	

	pen		
exult	ta·a·lo·ze·nah	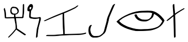	
and the daughters	be·no·wt	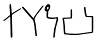	
of the uncircumcised	ha·a·re·leem	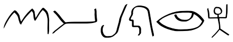	
O mountains	ha·re	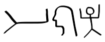	2 Samuel 1:21
of Gilboa	vag·gil·bo·a	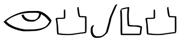	
no	al		
dew	tal		
	ve·al		
or rain	ma·tar		
may you have	a·le·khem	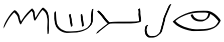	
no fields	u·se·de		
[yielding] offerings [of grain]	te·ru·mot		
For	kee	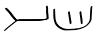	
there	sham	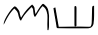	
was defiled	nig·al		
the shield	ma·gen		
of the mighty	gib·bo·w·reem	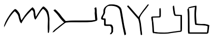	
the shield	ma·gen		
of Saul	sha·ul		
no longer	be·lee	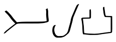	
anointed	ma·shee·ach	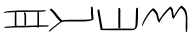	
with oil	bash·sha·men	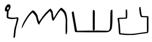	
From the blood	mid·dam		2 Samuel 1:22
of the slain	cha·la·leem	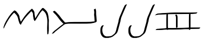	
from the fat	me·che·lev	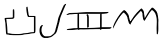	
of the mighty	gib·bo·w·reem	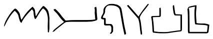	

the bow	qe·shet	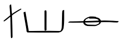	
of Jonathan	ye·ho·w·na·tan		
did not	lo		
retreat	na·so·wg		
	a·cho·wr	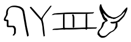	
and the sword	ve·che·rev	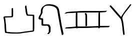	
of Saul	sha·ul		
did not	lo		
return	ta·shuv		
empty	re·qam	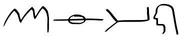	
Saul	sha·ul		2 Samuel 1:23
and Jonathan	vee·ho·w·na·tan		
beloved	han·ne·e·ha·veem	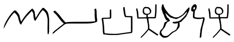	
and delightful	ve·han·ne·ee·mim	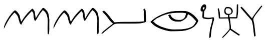	
in life	be·chay·ye·hem	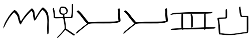	
in death	u·ve·mo·w·tam		
were not	lo		
divided	niph·ra·du		
than eagles	min·ne·sha·reem		
They were swifter	qal·lu	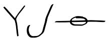	
than lions	me·a·ra·yo·wt	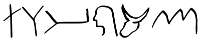	
they were stronger	ga·ve·ru		
O daughters	be·no·wt		2 Samuel 1:24
of Israel	yis·ra·el	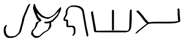	
for	el		
Saul	sha·ul		
weep	be·khe·nah	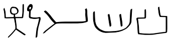	

who clothed you	ham·mal·bish·khem		
in scarlet	sha·nee	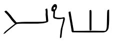	
and	im		
luxury	a·da·neem	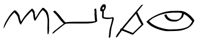	
who decked	ham·ma·a·leh		
ornaments	a·dee		
of gold	za·hav		
with	al		
your garments	le·vu·she·khen	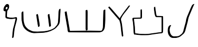	
How	ekh	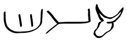	2 Samuel 1:25
have fallen	na·phe·lu		
the mighty	gib·bo·reem	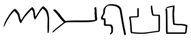	
in the thick	be·to·wkh		
of battle !	ham·mil·cha·mah	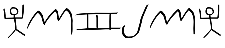	
Jonathan	ye·ho·w·na·tan	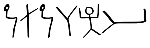	
on	al		
your heights	ba·mo·w·te·kha		
lies slain	cha·lal	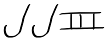	
I grieve	tsar		2 Samuel 1:26
	lee	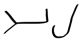	
for you	a·le·kha	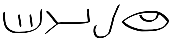	
my brother	a·chee	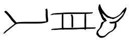	
Jonathan	ye·ho·w·na·tan	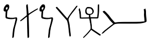	
You were delightful	na·am·ta		
to me	lee	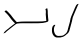	
	me·od		
was extraordinary	niph·le·a·tah	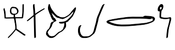	

your love	a·ha·va·te·kha		
to me	lee	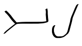	
surpassing the love	me·a·ha·vat		
of women	na·sheem	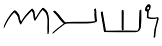	
How	ekh	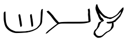	2 Samuel 1:27
have fallen	na·phe·lu		
the mighty	gib·bo·w·reem	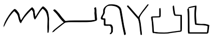	
have perished ! ”	vay·yo·ve·du		
and the weapons	ke·le	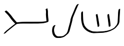	
of war	mil·cha·mah	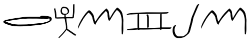	
-	vay·hee	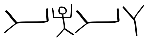	2 Samuel 2:1
Some time later	a·cha·re	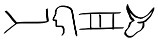	
	khen	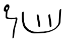	
inquired	vay·yish·al		
David	da·wid		
of the LORD	ba·YHVH	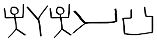	
-	le·mor		
“ Should I go up	ha·e·e·leh		
to one	be·a·chat		
of the towns	a·re		
of Judah ? ”	ye·hu·dah	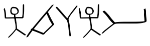	
answered	vay·yo·mer		
the LORD	YHVH	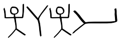	
	e·law	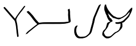	
“ Go up ”	a·leh		
asked	vay·yo·mer		
Then David	da·wid		

“ Where	a·nah	
should I go ? ”	e·e·leh	
replied [the LORD]	vay·yo·mer	
“ To Hebron ”	chev·ro·nah	
went	vay·ya·al	2 Samuel 2:2
there	sham	
So David	da·wid	
	ve·gam	
with his two	she·te	
wives	na·shaw	
Ahinoam	a·chee·no·am	
of Jezreel	hay·yiz·re·e·leet	
and Abigail	va·a·vee·ga·yil	
the widow	e·shet	
of Nabal	na·val	
of Carmel	hak·kar·me·lee	
the men	va·a·na·shaw	2 Samuel 2:3
who	a·sher	
were with him	im·mo	
took	he·e·lah	
David also	da·wid	
each	eesh	
with his household	u·ve·to	
and they settled	vay·ye·she·vu	
in the towns	be·a·re	
near Hebron	chev·ro·wn	
came [to Hebron]	vay·ya·vo·u	2 Samuel 2:4

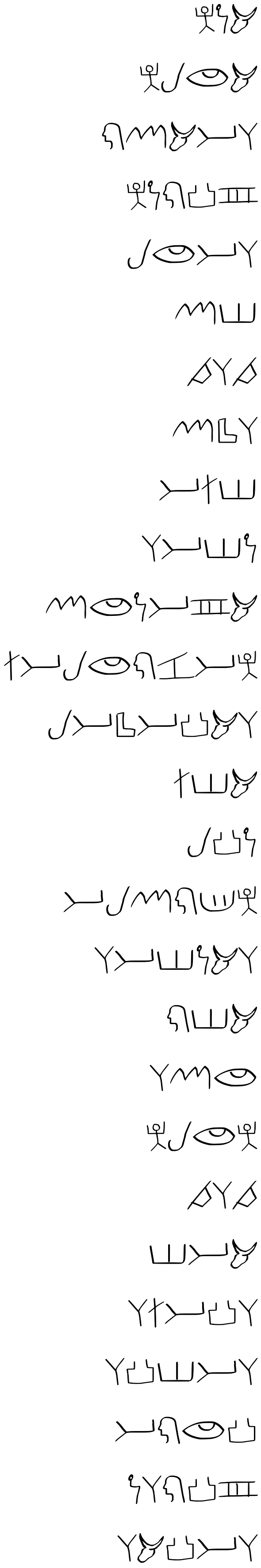

Then the men	an·she	
of Judah	ye·hu·dah	
they anointed	vay·yim·she·chu	
and there	sham	
-	et	
David	da·wid	
king	le·me·lekh	
over	al	
the house	bet	
of Judah	ye·hu·dah	
And they told	vay·yag·gi·du	
David	le·da·wid	
	le·mor	
“ It was the men	an·she	
of Jabesh-gilead	ya·vesh	
	gil·ad	
-	a·sher	
who buried	qa·ve·ru	
-	et	
Saul ”	sha·ul	
sent	vay·yish·lach	2 Samuel 2:5
So David	da·wid	
messengers	mal·a·kheem	
to	el	
the men	an·she	
of Jabesh-gilead	ya·vesh	
	gil·ad	

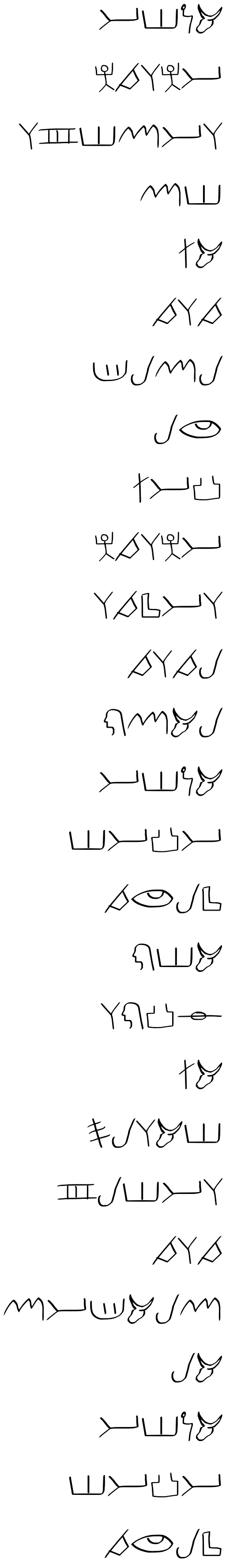

to tell	vay·yo·mer		
them	a·le·hem	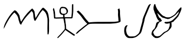	
bless	be·ru·kheem	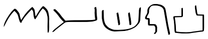	
you	at·tem		
“ The LORD	la·YHVH	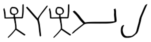	
because	a·sher		
you showed	a·see·tem	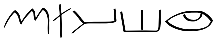	
kindness	ha·che·sed	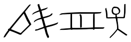	
this	haz·zeh		
to	im		
your lord	a·do·ne·khem	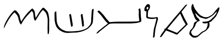	
	im		
Saul	sha·ul		
when you buried him	vat·tiq·be·ru	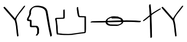	
-	o·to		
Now	ve·at·tah		2 Samuel 2:6
show	ya·as		
may the LORD	YHVH		
you	im·ma·khem	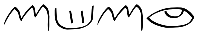	
loving devotion	che·sed		
and faithfulness	ve·e·met		
will also	ve·gam		
and I	a·no·khee		
show	e·e·seh		
you	it·te·khem		
favor	hat·to·w·vah		
the same	haz·zot		

because	a·sher		
you have done	a·see·tem	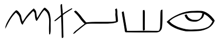	
-	had·da·var		
this	haz·zeh	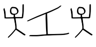	
Now then	ve·at·tah		2 Samuel 2:7
be strong	te·che·zaq·nah	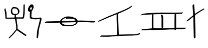	
	ye·de·khem	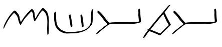	
	wih·yu	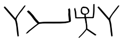	
and courageous	liv·ne		
	cha·yil	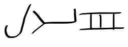	
for	kee	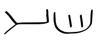	
is dead	met		
your lord	a·do·ne·khem	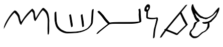	
though Saul	sha·ul		
-	ve·gam		
-	o·tee	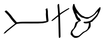	
has anointed me	ma·she·chu		
the house	vet	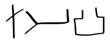	
of Judah	ye·hu·dah	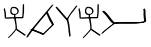	
as their king	le·me·lekh		
”	a·le·hem	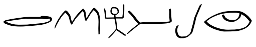	
Meanwhile, Abner	ve·av·ner		2 Samuel 2:8
son	ben		
of Ner	ner		
the commander	sar	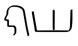	
army	tsa·va		
-	a·sher		

of Saul’s	le·sha·ul		
took	la·qach	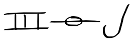	
-	et		
	eesh	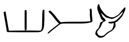	
Ish-bosheth	bo·shet	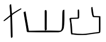	
son	ben		
Saul’s	sha·ul		
moved him	vay·ya·a·vi·re·hu		
to Mahanaim	ma·cha·na·yim	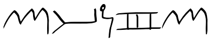	
and made him king	vay·yam·li·khe·hu		2 Samuel 2:9
over	el		
Gilead	hag·gil·ad		
	ve·el		
Asher	ha·a·shu·ree		
	ve·el		
Jezreel	yiz·re·el		
-	ve·al		
Ephraim	eph·ra·yim		
	ve·al		
and Benjamin —	bin·ya·min	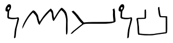	
over	ve·al		
Israel	yis·ra·el	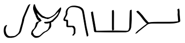	
all	kul·loh		
son	ben		2 Samuel 2:10
was forty	ar·ba·eem		
	sha·nah	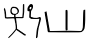	
	eesh	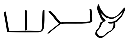	

Ish-bosheth	bo·shet	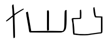	
years old	ben		
Saul’s	sha·ul		
when he began to reign	be·ma·le·kho		
over	al		
Israel	yis·ra·el	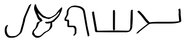	
for two	u·she·ta·yim		
years	sha·neem	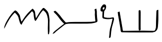	
and he reigned	ma·lakh	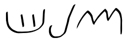	
however	akh		
The house	bet	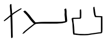	
of Judah	ye·hu·dah	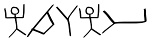	
followed	ha·yu	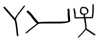	
	a·cha·re	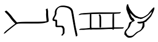	
David	da·wid		
was	vay·hee	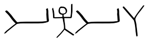	2 Samuel 2:11
And the length	mis·par		
of time	hay·ya·meem		
that	a·sher		
	ha·yah	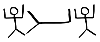	
David	da·wid		
king	me·lekh	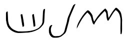	
in Hebron	be·chev·ro·wn	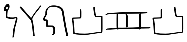	
over	al		
the house	bet	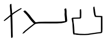	
of Judah	ye·hu·dah	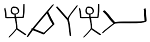	
was seven	she·va		

years	sha·neem	𐤔𐤍𐤉𐤌	
and six	ve·shish·shah	𐤅𐤔𐤔𐤄	
months	cho·da·sheem	𐤇𐤃𐤔𐤉𐤌𐤎	
marched out	vay·ye·tse	𐤅𐤉𐤑𐤀	2 Samuel 2:12
One day Abner	av·ner	𐤀𐤁𐤍𐤓	
son	ben	𐤁𐤍	
of Ner	ner	𐤍𐤓	
and the servants	ve·av·de	𐤅𐤏𐤁𐤃𐤉	
	eesh	𐤀𐤉𐤔	
of Ish-bosheth	bo·shet	𐤁𐤔𐤕	
son	ben	𐤁𐤍	
of Saul	sha·ul	𐤔𐤀𐤅𐤋	
from Mahanaim	mim·ma·cha·na·yim	𐤌𐤌𐤇𐤍𐤉𐤌	
to Gibeon	giv·o·w·nah	𐤂𐤁𐤏𐤅𐤍𐤄	
So Joab	ve·yo·w·av	𐤅𐤉𐤅𐤀𐤁	2 Samuel 2:13
son	ben	𐤁𐤍	
of Zeruiah	tse·ru·yah	𐤑𐤓𐤅𐤉𐤄	
along with the servants	ve·av·de	𐤅𐤏𐤁𐤃𐤉	
of David	da·wid	𐤃𐤅𐤃	
marched out	ya·tse·u	𐤉𐤑𐤀𐤅	
and met them	vay·yiph·ge·shum	𐤅𐤉𐤐𐤂𐤔𐤅𐤌	
by	al	𐤏𐤋	
the pool	be·re·khat	𐤁𐤓𐤊𐤕	
of Gibeon	giv·o·wn	𐤂𐤁𐤏𐤅𐤍	
	yach·daw	𐤉𐤇𐤃𐤅	
took up positions	vay·ye·she·vu	𐤅𐤉𐤔𐤁𐤅	
And the two camps	el·leh	𐤀𐤋𐤄	

on	al		
of the pool	hab·be·re·khah	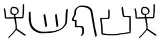	
opposite sides	miz·zeh		
	ve·el·leh		
	al		
	hab·be·re·khah	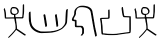	
	miz·zeh		
said	vay·yo·mer		2 Samuel 2:14
Then Abner	av·ner	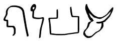	
to	el		
Joab	yo·w·av		
get up	ya·qu·mu	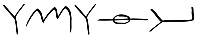	
	na		
“ Let us have the young men	han·ne·a·reem	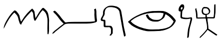	
and compete	vee·sa·cha·qu	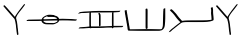	
before us ”	le·pha·ne·nu	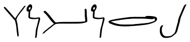	
replied	vay·yo·mer		
Joab	yo·w·av		
“ Let them get up ”	ya·qu·mu	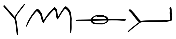	
So they got up	vay·ya·qu·mu	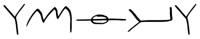	2 Samuel 2:15
	vay·ya·av·ru		
and were counted off —	ve·mis·par		
twelve	she·nem	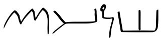	
	a·sar		
for Benjamin	le·vin·ya·min	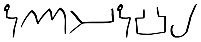	
	u·le·eesh		
and Ish-bosheth	bo·shet	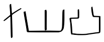	

son	ben	𐤁𐤍	
of Saul	sha·ul	𐤔𐤀𐤅𐤋	
and twelve	u·she·nem	𐤅𐤔𐤍𐤉𐤌	
	a·sar	𐤏𐤔𐤓	
-	me·av·de	𐤌𐤏𐤁𐤃𐤉	
for David	da·wid	𐤃𐤅𐤃	
grabbed	vay·ya·cha·zi·qu	𐤅𐤉𐤇𐤆𐤒𐤅	2 Samuel 2:16
Then each man	eesh	𐤀𐤉𐤔	
by the head	be·rosh	𐤁𐤓𐤀𐤔	
his opponent	re·e·hu	𐤓𐤏𐤄𐤅	
and thrust his sword	ve·char·bo	𐤅𐤇𐤓𐤁𐤅	
side	be·tsad	𐤁𐤑𐤃	
into his opponent’s	re·e·hu	𐤓𐤏𐤄𐤅	
and they all fell	vay·yip·pe·lu	𐤅𐤉𐤐𐤋𐤅	
together	yach·daw	𐤉𐤇𐤃𐤅	
is called	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	
place	lam·ma·qo·wm	𐤋𐤌𐤒𐤅𐤌	
So this	ha·hu	𐤄𐤄𐤅𐤀	
	chel·qat	𐤇𐤋𐤒𐤕	
Helkath-hazzurim	hats·tsu·reem	𐤄𐤑𐤓𐤉𐤌	
which	a·sher	𐤀𐤔𐤓	
is in Gibeon	be·giv·o·wn	𐤁𐤂𐤁𐤏𐤅𐤍	
was	vat·te·hee	𐤅𐤕𐤄𐤉	2 Samuel 2:17
The battle	ham·mil·cha·mah	𐤄𐤌𐤋𐤇𐤌𐤄	
intense	qa·shah	𐤒𐤔𐤄	
-	ad	𐤏𐤃	
	me·od	𐤌𐤀𐤃	

day	bay·yo·wm	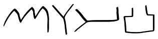	
that	ha·hu		
were defeated	vay·yin·na·geph	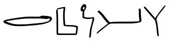	
and Abner	av·ner	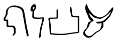	
and the men	ve·an·she	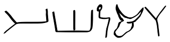	
of Israel	yis·ra·el	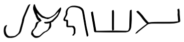	
by	liph·ne		
the servants	av·de	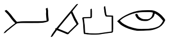	
of David	da·wid		
were	vay·yih·yu		2 Samuel 2:18
there :	sham		
The three	she·lo·shah	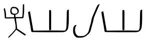	
sons	be·ne	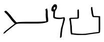	
of Zeruiah	tse·ru·yah		
Joab	yo·w·av		
Abishai	va·a·vee·shay	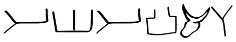	
and Asahel	va·a·sa·h·el		
Now Asahel	va·a·sa·h·el		
[was] fleet	qal	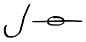	
of foot	be·rag·law	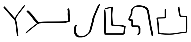	
like a	ke·a·chad		
gazelle	hats·tse·va·yim	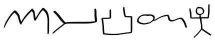	
-	a·sher		
wild	bas·sa·deh	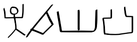	
chased	vay·yir·doph		2 Samuel 2:19
and he	a·sa·h·el		
	a·cha·re	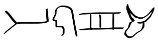	

Abner	av·ner	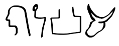	
not	ve·lo	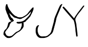	
turning	na·tah	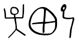	
	la·le·khet	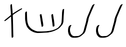	
	al	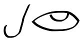	
to the right	hay·ya·meen	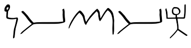	
	ve·al	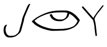	
or to the left	has·se·mo·wl	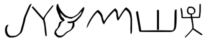	
	me·a·cha·re	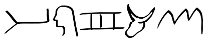	
in his pursuit	av·ner	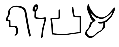	
glanced	vay·yi·phen	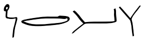	2 Samuel 2:20
And Abner	av·ner	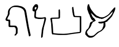	
back	a·cha·raw	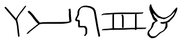	
and said	vay·yo·mer	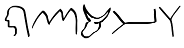	
you	ha·at·tah	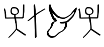	
“ Is that	zeh	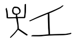	
Asahel ? ”	a·sa·h·el	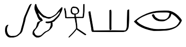	
Asahel replied	vay·yo·mer	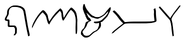	
“ It is ”	a·no·khee	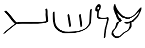	
told	vay·yo·mer	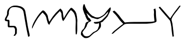	2 Samuel 2:21
him	lo	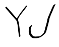	
So Abner	av·ner	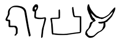	
“ Turn	ne·teh	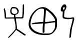	
to	le·kha	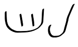	
your	al	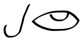	
right	ye·mee·ne·kha	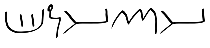	
or	o	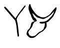	

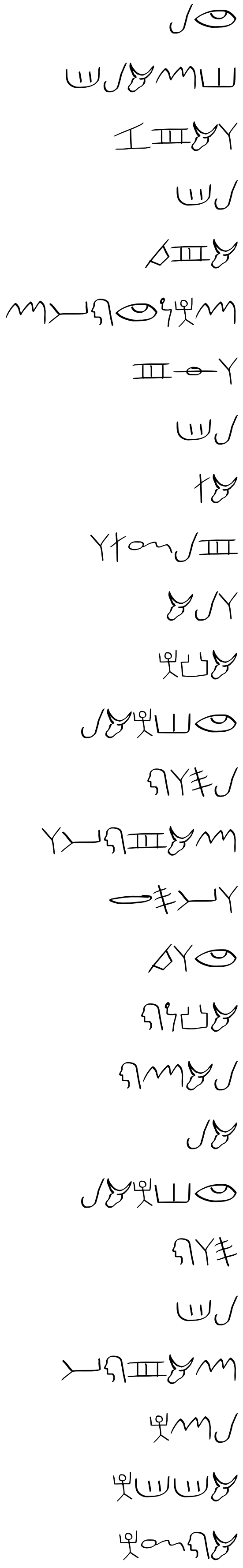

to	al	
your left	se·mo·le·kha	
seize	ve·e·choz	
	le·kha	
one	e·chad	
of the young men	me·han·ne·a·reem	
and take	ve·qach	
for yourself ”	le·kha	
-	et	
his equipment	cha·li·tsa·to	
not	ve·lo	
would	a·vah	
But Asahel	a·sa·h·el	
stop	la·sur	
chasing him	me·a·cha·raw	
Once again	vay·yo·seph	2 Samuel 2:22
	o·wd	
Abner	av·ner	
warned	le·mor	
	el	
Asahel	a·sa·h·el	
“ Stop	sur	
	le·kha	
chasing me	me·a·cha·ray	
Why	lam·mah	
should I strike	ak·kek·kah	
you to the ground ?	ar·tsah	

How	ve·ekh	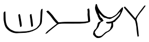	
could I show	es·sa		
my face	pha·nay	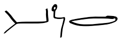	
to	el		
Joab ? ”	yo·w·av		
your brother	a·chee·kha	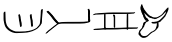	
But Asahel refused	vay·ma·en		2 Samuel 2:23
to turn away	la·sur		
thrust	vay·yak·ke·hu	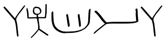	
so Abner	av·ner	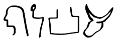	
the butt	be·a·cha·re		
of his spear	ha·cha·neet	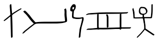	
into	el		
his stomach	ha·cho·mesh	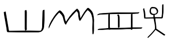	
came out	vat·te·tse		
and [it]	ha·cha·neet	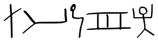	
his back	me·a·cha·raw	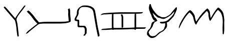	
and he fell	vay·yip·pal	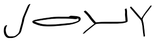	
on the spot	sham		
dead	vay·ya·mat	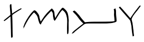	
	ta·cha·to	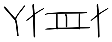	
	vay·hee	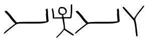	
And every man	kal	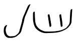	
when he came	hab·ba		
to	el		
the place	ham·ma·qo·wm	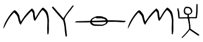	
where	a·sher		

had fallen	na·phal		
	sham		
Asahel	a·sa·h·el		
and died	vay·ya·mot	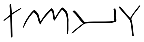	
paused	vay·ya·a·mo·du		
pursued	vay·yir·de·phu		2 Samuel 2:24
But Joab	yo·w·av		
and Abishai	va·a·vee·shay	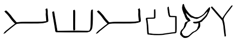	
	a·cha·re	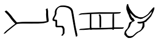	
Abner	av·ner	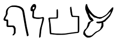	
By sunset	ve·hash·she·mesh		
	ba·ah		
they	ve·hem·mah	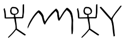	
had gone	ba·u		
as	ad		
far as the hill	giv·at	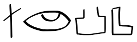	
of Ammah	am·mah	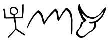	
-	a·sher		
opposite	al		
	pe·ne	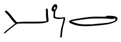	
Giah	gee·ach	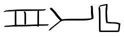	
on the way	de·rekh		
to the wilderness	mid·bar		
of Gibeon	giv·o·wn		
rallied	vay·yit·qab·be·tsu	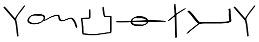	2 Samuel 2:25
The Benjamites	ve·ne	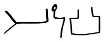	
	vin·ya·min	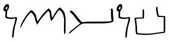	

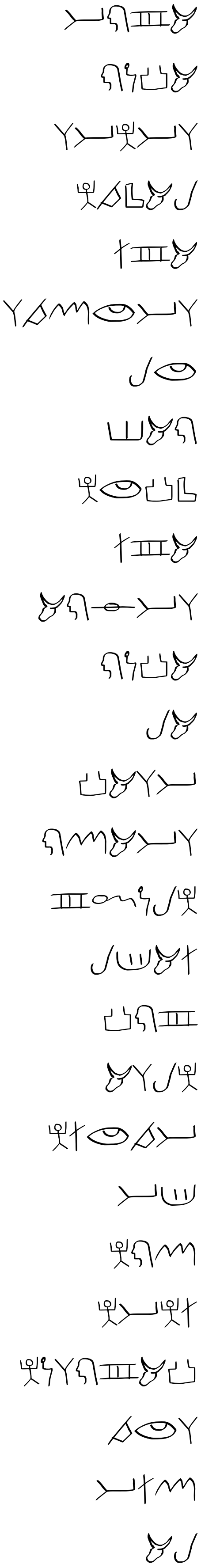

	a·cha·re	
to Abner	av·ner	
formed	vay·yih·yu	
unit	la·a·gud·dah	
a single	e·chat	
and took their stand	vay·ya·am·du	
	al	
atop	rosh	
hill	giv·ah	
a	e·chat	
called out	vay·yiq·ra	2 Samuel 2:26
Then Abner	av·ner	
to	el	
Joab	yo·w·av	
:	vay·yo·mer	
?	ha·la·ne·tsach	
devour forever	to·khal	
“ Must the sword	che·rev	
Do you not	ha·lo·w	
realize	ya·da·tah	
that	kee	
in bitterness ?	ma·rah	
	tih·yeh	
this will only end	ba·a·cha·ro·w·nah	
How long	ve·ad	
	ma·tay	
	lo	

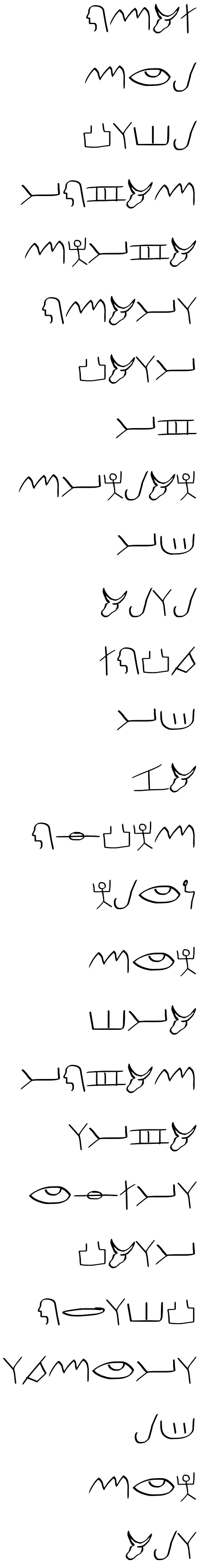

before you tell	to·mar	
the troops	la·am	
to stop	la·shuv	
pursuing	me·a·cha·re	
their brothers ? ”	a·che·hem	
replied	vay·yo·mer	2 Samuel 2:27
Joab	yo·w·av	
lives ”	chay	
“ As surely as God	ha·e·lo·heem	
“ if you had not	kee	
	lu·le	
spoken up	dib·bar·ta	
	kee	
	az	
until morning ”	me·hab·bo·qer	
would have continued	na·a·lah	
the troops	ha·am	
	eesh	
pursuing	me·a·cha·re	
their brothers	a·chee	
blew	vay·yit·qa	2 Samuel 2:28
So Joab	yo·w·av	
the ram’s horn	bash·sho·w·phar	
stopped	vay·ya·am·du	
and all	kal	
the troops	ha·am	
they no	ve·lo	

pursued	yir·de·phu		
longer	o·wd		
	a·cha·re		
Israel	yis·ra·el	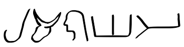	
	ve·lo		
or continued	ya·se·phu		
	o·wd		
to fight	le·hil·la·chem	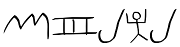	
Abner	ve·av·ner		2 Samuel 2:29
and his men	va·a·na·shaw		
marched	ha·le·khu	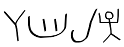	
through the Arabah	ba·a·ra·vah		
And all	kol		
night	hal·lay·lah	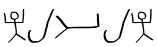	
that	ha·hu	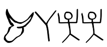	
They crossed	vay·ya·av·ru		
-	et		
the Jordan	hay·yar·den		
marched	vay·ye·le·khu	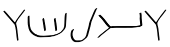	
all	kal	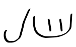	
morning	hab·bit·ro·wn	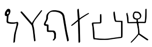	
and arrived	vay·ya·vo·u	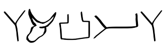	
at Mahanaim	ma·cha·na·yim	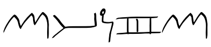	
When Joab	ve·yo·w·av		2 Samuel 2:30
returned	v		
from pursuing	me·a·cha·re	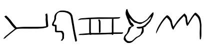	
Abner	av·ner	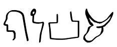	

he gathered	vay·yiq·bots	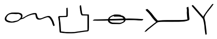	
-	et	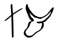	
all	kal	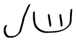	
the troops	ha·am	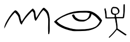	
were missing	vay·yip·pa·qe·du	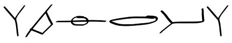	
servants	me·av·de	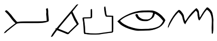	
of David’s	da·wid	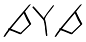	
nineteen	tish·ah	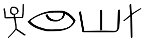	
	a·sar	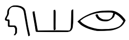	
	eesh	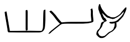	
In addition to Asahel	va·a·sah	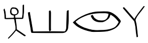	
	el	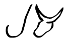	
but they	ve·av·de	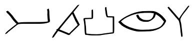	2 Samuel 2:31
	da·wid	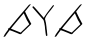	
had struck down	hik·ku	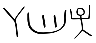	
Benjamites	mib·bin·ya·min	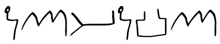	
	u·ve·an·she	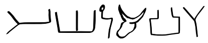	
[who were with] Abner	av·ner	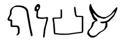	
360	she·losh	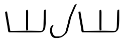	
	me·o·wt	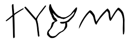	
	ve·shish·sheem	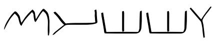	
	eesh	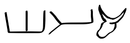	
	me·tu	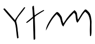	
Later, they took	vay·yis·u	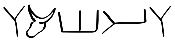	2 Samuel 2:32
-	et	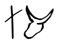	
Asahel	a·sa·h·el	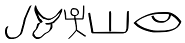	
and buried him	vay·yiq·be·ru·hu	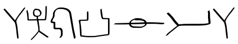	

tomb	be·qe·ver	
in his father's	a·vee	
-	a·sher	
	bet	
in Bethlehem	la·chem	
marched	vay·ye·le·khu	
all	khal	
night	hal·lay·lah	
Then Joab	yo·w·av	
and his men	va·a·na·shaw	
at daybreak	vay·ye·or	
and reached	la·hem	
Hebron	be·chev·ro·wn	
was	vat·te·hee	2 Samuel 3:1
Now the war	ham·mil·cha·mah	
protracted	a·ruk·kah	
between	ben	
the house	bet	
of Saul	sha·ul	
	u·ven	
and the house	bet	
of David	da·wid	
And David	ve·da·wid	
grew [stronger]	ho·lekh	
and stronger	ve·cha·zeq	
while the house	u·vet	
of Saul	sha·ul	

grew [weaker]	ho·le·kheem	הלכים	
and weaker	ve·dal·leem	ודלים ס	
were born	vay·yē·le·du	וילדו	2 Samuel 3:2
to David	le·da·wid	לדוד	
And sons	ba·neem	בנים	
in Hebron :	be·chev·ro·wn	בחברון	
was	vay·hee	ויהי	
His firstborn	ve·kho·w·ro	בכורו	
Amnon	am·no·wn	אמנון	
by Ahinoam	la·a·chee·no·am	לאחינעם	
of Jezreel	hay·yiz·re·e·lit	היזרעאלת	
his second	u·mish·ne·hu	ומשנהו	2 Samuel 3:3
was Chileab	khil·av	כלאב	
by Abigail	la·ʾa·vī·gēl	לאביגל	
the widow	e·shet	אשת	
of Nabal	na·val	נבל	
of Carmel	hak·kar·me·lee	הכרמלי	
his third	ve·hash·she·li·shee	והשלשי	
was Absalom	av·sha·lo·wm	אבשלום	
the son	ben	בן	
of Maacah	ma·a·khah	מעכה	
daughter	bat	בת	
Talmai	tal·may	תלמי	
of King	me·lekh	מלך	
of Geshur	ge·shur	גשור	
his fourth	ve·ha·re·vee·ee	והרביעי	2 Samuel 3:4
was Adonijah	a·do·nee·yah	אדניה	

the son	ben	בן	
of Haggith	chag·geet	חגית	
his fifth	ve·ha·cha·mee·shee	והחמישי	
was Shephatiah	she·phat·yah	שפטיה	
the son	ben	בן	
of Abital	a·vee·tal	אביטל	
and his sixth	ve·hash·shish·shee	והששי	2 Samuel 3:5
was Ithream	yit·re·am	יתרעם	
Eglah	le·eg·lah	לעגלה	
wife	e·shet	אשת	
by David’s	da·wid	דוד	
These [sons]	el·leh	אלה	
were born	yul·le·du	ילדו	
to David	le·da·wid	לדוד	
in Hebron	be·chev·ro·wn	בחברון	
During	vay·hee	ויהי	2 Samuel 3:6
	bih·yo·wt	בהיות	
the war	ham·mil·cha·mah	המלחמה	
between	ben	בין	
the house	bet	בית	
of Saul	sha·ul	שאול	
	u·ven	ובין	
and the house	bet	בית	
of David	da·wid	דוד	
Abner	ve·av·ner	ואבנר	
	ha·yah	היה	

had continued to strengthen [his position]	mit·chaz·zeq	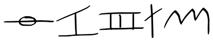	
in the house	be·vet	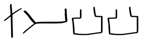	
of Saul	sha·ul		
Meanwhile, Saul	u·le·sha·ul		2 Samuel 3:7
had a concubine	pi·le·gesh	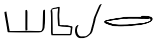	
named	u·she·mah	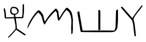	
Rizpah	rits·pah		
the daughter	vat		
of Aiah	ay·yah	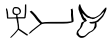	
So Ish-bosheth questioned	vay·yo·mer		
	el		
Abner	av·ner		
“ Why	mad·du·a		
did you sleep with	ba·tah		
	el		
concubine ? ”	pee·le·gesh	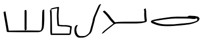	
my father’s	a·vee	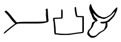	
was furious	vay·yi·char	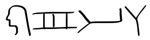	2 Samuel 3:8
Abner	le·av·ner	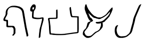	
	me·od		
over	al		
accusation	div·re		
	eesh	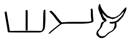	
Ish-bosheth’s	bo·shet	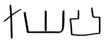	
he asked	vay·yo·mer		
the head	ha·rosh		

of a dog	ke·lev	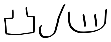	
“ Am I	a·no·khee	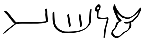	
that	a·sher	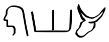	
belongs to Judah ? ”	lee·hu·dah	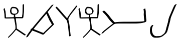	
“ All this time	hay·yo·wm	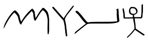	
	e·e·seh	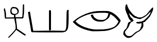	
I have been loyal	che·sed	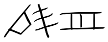	
to	im	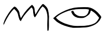	
the house	bet	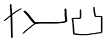	
Saul	sha·ul	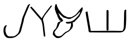	
of your father	a·vee·kha	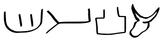	
to	el	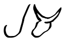	
his brothers	e·chaw	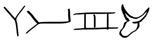	
and to	ve·el	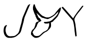	
his friends	me·re·e·hu	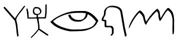	
I have not	ve·lo	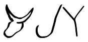	
delivered you	him·tsee·ti·kha	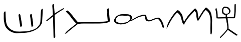	
into the hand	be·yad	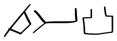	
of David	da·wid	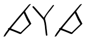	
you accuse	vat·tiph·qod	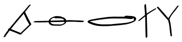	
me	a·lay	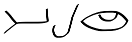	
of wrongdoing	a·won	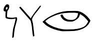	
with this woman !	ha·ish·shah	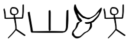	
but now	hay·yo·wm	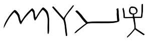	
punish	koh	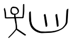	2 Samuel 3:9
	ya·a·seh	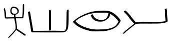	
May God	e·lo·heem	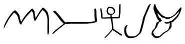	

Abner	le·av·ner		
and ever so	ve·khoh		
severely	yo·seeph	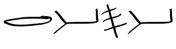	
	lo	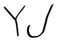	
if	kee	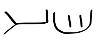	
what	ka·a·sher		
has sworn to him :	nish·ba		
the LORD	YHVH	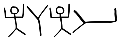	
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	kee	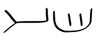	
	khen		
I do not do	e·e·seh		
	lo	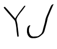	
to transfer	le·ha·a·veer	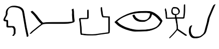	2 Samuel 3:10
the kingdom	ham·mam·la·khah		
from the house	mib·bet	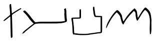	
of Saul	sha·ul		
and to establish	u·le·ha·qeem	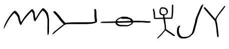	
-	et		
the throne	kis·se		
of David	da·wid		
over	al		
Israel	yis·ra·el	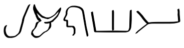	
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and Judah	ye·hu·dah	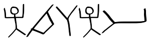	
from Dan	mid·dan		
to	ve·ad		

	be·er	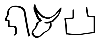	
Beersheba ”	sha·va	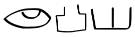	
	ve·lo	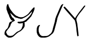	2 Samuel 3:11
Ish-bosheth did not dare	ya·khol	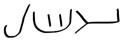	
	o·wd	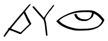	
to say	le·ha·sheev	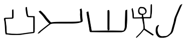	
-	et	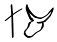	
to [him]	av·ner	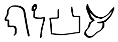	
another word	da·var	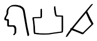	
And for fear	mee·yir·a·to	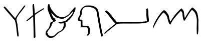	
[of Abner]	o·to	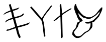	
sent	vay·yish·lach	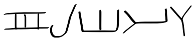	2 Samuel 3:12
Then Abner	av·ner	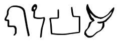	
messengers	mal·a·kheem	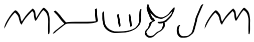	
to	el	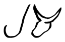	
David	da·wid	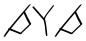	
in his place	ta·cha·to	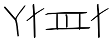	
to say	le·mor	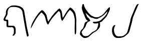	
“ To whom [does]	le·mee	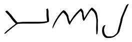	
the land [belong] ?	a·rets	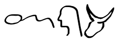	
	le·mor	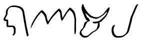	
Make	ka·re·tah	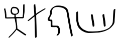	
your covenant	ve·ree·te·kha	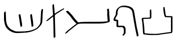	
with me	it·tee	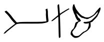	
and surely	ve·hin·neh	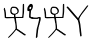	
my hand [will be]	ya·dee	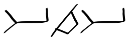	
with you	im·makh	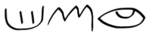	

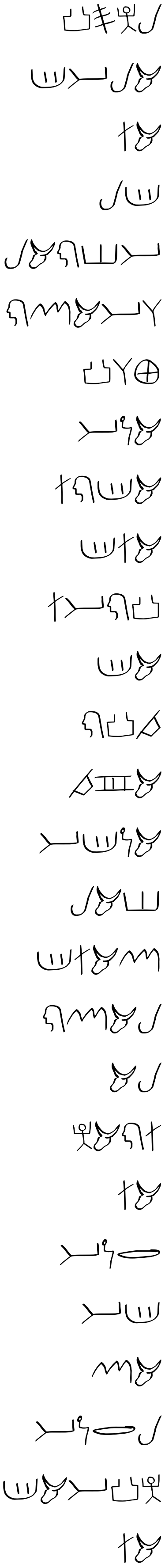

to bring	le·ha·sev	
{over} to you ”	e·le·kha	
-	et	
all	kal	
Israel	yis·ra·el	
replied David	vay·yo·mer	2 Samuel 3:13
“ Good ”	to·wv	
“ I	a·nee	
will make	ekh·rot	
with you	it·te·kha	
a covenant	be·reet	
But	akh	
thing	da·var	
there is one	e·chad	
I	a·no·khee	
require	sho·el	
of you :	me·it·te·kha	
	le·mor	
Do not	lo	
appear	tir·eh	
-	et	
before me	pa·nay	
	kee	
unless	im	
	liph·ne	
you bring	he·vee·a·kha	
-	et	

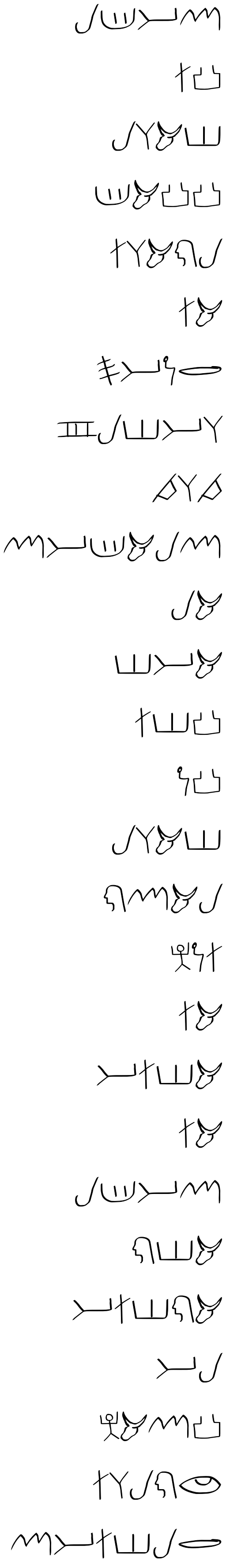

Michal	mee·khal	
daughter	bat	
Saul’s	sha·ul	
when you come	be·vo·a·kha	
to see me	lir·o·wt	
-	et	
- ”	pa·nay	
sent	vay·yish·lach	2 Samuel 3:14
Then David	da·wid	
messengers	mal·a·kheem	
to	el	
	eesh	
Ish-bosheth	bo·shet	
son	ben	
of Saul	sha·ul	
to say	le·mor	
“ Give	te·nah	
me	et	
back my wife	ish·tee	
-	et	
Michal	mee·khal	
whom	a·sher	
I betrothed	e·ras·tee	
to myself	lee	
for a hundred	be·me·ah	
foreskins ”	a·re·lo·wt	
Philistine	pe·lish·teem	

sent	vay·yish·lach		2 Samuel 3:15
	eesh	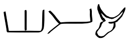	
So Ish-bosheth	bo·shet	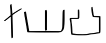	
and took [Michal]	vay·yiq·qa·che·ha	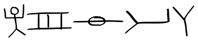	
from	me·im		
[her] husband	eesh	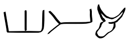	
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Paltiel	pal·tee·el	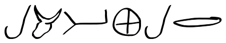	
son	ben		
of Laish	lush		
followed	vay·ye·lekh		2 Samuel 3:16
	it·tah		
Her husband	ee·shah	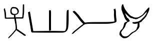	
	ha·lo·wkh		
weeping	u·va·khoh	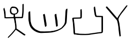	
her	a·cha·re·ha	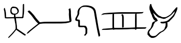	
all the way to	ad		
Bahurim	ba·chu·reem		
said	vay·yo·mer	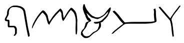	
to him	e·law	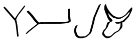	
Then Abner	av·ner		
	lekh	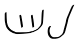	
“ Go back ”	shuv		
So he returned [home]	vay·ya·shov		
conferred	u·de·var		2 Samuel 3:17
Now Abner	av·ner		
	ha·yah	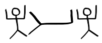	

with	im		
the elders	ziq·ne	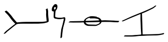	
of Israel	yis·ra·el	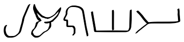	
and said	le·mor		
	gam		
“ In the past	te·mo·wl		
	gam		
	shil·shom	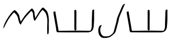	
	he·yee·tem	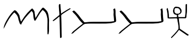	
you sought	me·vaq·sheem	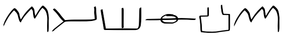	
-	et		
David	da·wid		
as your king	le·me·lekh		
	a·le·khem	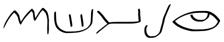	
Now	ve·at·tah		2 Samuel 3:18
take action	a·su		
because	kee	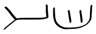	
the LORD	YHVH		
has said	a·mar		
to	el		
David	da·wid		
	le·mor		
‘ Through	be·yad	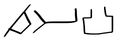	
David	da·wid		
My servant	av·dee	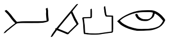	
I will save	ho·wo·shee·a	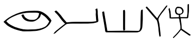	
-	et		

My people	am·mee	𐤏𐤌𐤉	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
from the hands	mee·yad	𐤌𐤉𐤃	
of the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
[and]	u·mee·yad	𐤅𐤌𐤉𐤃	
of all	kal	𐤊𐤋	
their enemies ’”	o·ye·ve·hem	𐤀𐤉𐤁𐤉𐤄𐤌	
spoke to	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	2 Samuel 3:19
also	gam	𐤂𐤌	
Abner	av·ner	𐤀𐤁𐤍𐤓	
	be·a·ze·ne	𐤁𐤀𐤆𐤍𐤉	
the Benjamites	vin·ya·meen	𐤁𐤍𐤉𐤌𐤉𐤍	
and went	vay·ye·lekh	𐤅𐤉𐤋𐤊	
	gam	𐤂𐤌	
	av·ner	𐤀𐤁𐤍𐤓	
to tell	le·dab·ber	𐤋𐤃𐤁𐤓	
	be·a·ze·ne	𐤁𐤀𐤆𐤍𐤉	
David	da·wid	𐤃𐤅𐤃	
to Hebron	be·chev·ro·wn	𐤁𐤇𐤁𐤓𐤅𐤍	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
that	a·sher	𐤀𐤔𐤓	
seemed good	to·wv	𐤈𐤅𐤁	
	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
to Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
	u·ve·e·ne	𐤅𐤁𐤏𐤉𐤍𐤉	
and to the whole	kal	𐤊𐤋	

house	bet	בית	
of Benjamin	bin·ya·min	בנימן	
came	vay·ya·vo	ויבא	2 Samuel 3:20
When Abner	av·ner	אבנר	
to	el	אל	
David	da·wid	דוד	
at Hebron	chev·ro·wn	חברון	
	ve·it·to	ואתו	
and twenty	es·reem	עשרים	
of his men	a·na·sheem	אנשים	
held	vay·ya·as	ויעש	
David	da·wid	דוד	
for them	le·av·ner	לאבנר	
	ve·la·a·na·sheem	ולאנשים	
-	a·sher	אשר	
-	it·to	אתו	
a feast	mish·teh	משתה	
said	vay·yo·mer	ויאמר	2 Samuel 3:21
Then Abner	av·ner	אבנר	
to	el	אל	
David	da·wid	דוד	
	a·qu·mah	אקומה	
“ Let me go at once	ve·e·le·khah	ואלכה	
and I will gather	ve·eq·be·tsah	ואקבצה	
to	el	אל	
my lord	a·do·nee	אדני	
the king	ham·me·lekh	המלך	

-	et	𐤀𐤕	
all	kal	𐤊𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
that they may make	ve·yikh·re·tu	𐤅𐤉𐤊𐤓𐤕𐤅	
with you	it·te·kha	𐤀𐤕𐤊	
a covenant	be·reet	𐤁𐤓𐤉𐤕	
and that you may rule	u·ma·lakh·ta	𐤅𐤌𐤋𐤊𐤕	
over all	be·khol	𐤁𐤊𐤋	
that	a·sher	𐤀𐤔𐤓	
desires ”	te·aw·veh	𐤕𐤀𐤅𐤄	
your heart	naph·she·kha	𐤍𐤐𐤔𐤊	
dismissed	vay·ye·shal·lach	𐤅𐤉𐤔𐤋𐤇	
So David	da·wid	𐤃𐤅𐤃	
-	et	𐤀𐤕	
Abner	av·ner	𐤀𐤁𐤍𐤓	
and he went	vay·ye·lekh	𐤅𐤉𐤋𐤊	
in peace	be·sha·lo·wm	𐤁𐤔𐤋𐤅𐤌	
Just then	ve·hin·neh	𐤅𐤄𐤍𐤄	2 Samuel 3:22
soldiers	av·de	𐤏𐤁𐤃𐤉	
David’s	da·wid	𐤃𐤅𐤃	
and Joab	ve·yo·w·av	𐤅𐤉𐤅𐤀𐤁	
returned	ba	𐤁𐤀	
from a raid	me·hag·ge·dud	𐤌𐤄𐤂𐤃𐤅𐤃	
plunder	ve·sha·lal	𐤅𐤔𐤋𐤋	
a great	rav	𐤓𐤁	
with them	im·mam	𐤏𐤌𐤌	
bringing	he·vee·u	𐤄𐤁𐤉𐤀𐤅	

But Abner [was]	ve·av·ner		
not	e·nen·nu	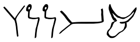	
with	im		
David	da·wid		
in Hebron	be·chev·ro·wn	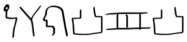	
because	kee	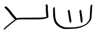	
David had sent him	shil·le·cho	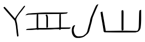	
on his way	vay·ye·lekh	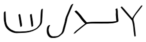	
in peace	be·sha·lo·wm	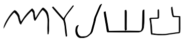	
When Joab	ve·yo·w·av		2 Samuel 3:23
and all	ve·khal		
his troops	hats·tsa·va		
-	a·sher		
-	it·to		
arrived	ba·u		
was informed	vay·yag·gi·du	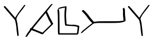	
[he]	le·yo·w·av		
	le·mor	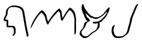	
came	ba		
“ Abner	av·ner	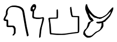	
son	ben		
of Ner	ner		
to	el		
see the king	ham·me·lekh		
who sent him	vay·shal·le·che·hu		
on his way	vay·ye·lekh	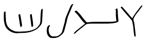	
in peace ”	be·sha·lo·wm	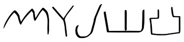	

went	vay·ya·vo	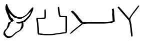	2 Samuel 3:24
So Joab	yo·w·av		
to	el		
the king	ham·me·lekh		
and said	vay·yo·mer		
“ What	meh	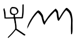	
have you done ?	a·see·tah	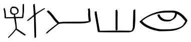	
Look	hin·neh	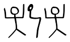	
came	va		
Abner	av·ner	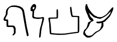	
to you	e·le·kha	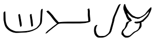	
Why	lam·mah		
	zeh	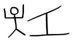	
did you dismiss him ?	shil·lach·to	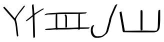	
Now he is getting away	vay·ye·lekh	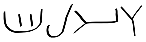	
!	ha·lo·wkh		
Surely you realize	ya·da·ta		2 Samuel 3:25
-	et		
Abner	av·ner	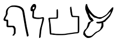	
son	ben		
of Ner	ner		
that	kee	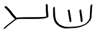	
to deceive you	le·phat·to·te·kha		
came	ba		
and to track	ve·la·da·at		
-	et		
your movements	mo·w·tsa·a·kha		

-	ve·et	𐤅𐤀𐤕	
-	me·vo·ʾɛ·kha	𐤌𐤁𐤅𐤀𐤊	
	ve·la·da·at	𐤅𐤋𐤃𐤏𐤕	
-	et	𐤀𐤕	
and all	kal	𐤊𐤋	
that	a·sher	𐤀𐤔𐤓	
you are	at·tah	𐤀𐤕𐤄	
doing ”	o·seh	𐤏𐤔𐤄	
had left	vay·ye·tse	𐤅𐤉𐤑𐤀	2 Samuel 3:26
As soon as Joab	yo·w·av	𐤉𐤅𐤀𐤁	
	me·im	𐤌𐤏𐤌	
David	da·wid	𐤃𐤅𐤃	
he sent	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	
messengers	mal·a·kheem	𐤌𐤋𐤀𐤊𐤉𐤌	
after	a·cha·re	𐤀𐤇𐤓𐤉	
Abner	av·ner	𐤀𐤁𐤍𐤓	
who brought him back	vay·ya·shi·vu	𐤅𐤉𐤔𐤁𐤅	
-	o·to	𐤀𐤕𐤅	
from the well	mib·bo·wr	𐤌𐤁𐤅𐤓	
of Sirah	has·si·rah	𐤄𐤎𐤓𐤄	
but David	ve·da·wid	𐤅𐤃𐤅𐤃	
was unaware	lo	𐤋𐤀	
of it	ya·da	𐤉𐤃𐤏	
returned	vay·ya·shav	𐤅𐤉𐤔𐤁	2 Samuel 3:27
When Abner	av·ner	𐤀𐤁𐤍𐤓	
to Hebron	chev·ro·wn	𐤇𐤁𐤓𐤅𐤍	
pulled him aside	vay·yat·te·hu	𐤅𐤉𐤈𐤄𐤅	

Joab	yo·w·av	
into	el	
-	to·wkh	
the gateway	hash·sha·ar	
as if to speak	le·dab·ber	
to him privately	it·to	
	bash·she·lee	
Joab stabbed him	vay·yak·ke·hu	
and there	sham	
in the stomach	ha·cho·mesh	
So Abner died	vay·ya·mat	
on account of the blood	be·dam	
	a·sah	
Asahel	el	
of Joab's brother	a·chee	
heard	vay·yish·ma	2 Samuel 3:28
David	da·wid	
about this	me·a·cha·re	
Afterward	khen	
and said	vay·yo·mer	
guiltless	na·qee	
" I	a·no·khee	
and my kingdom	u·mam·lakh·tee	
before	me·im	
the LORD	YHVH	
	ad	
are forever	o·w·lam	

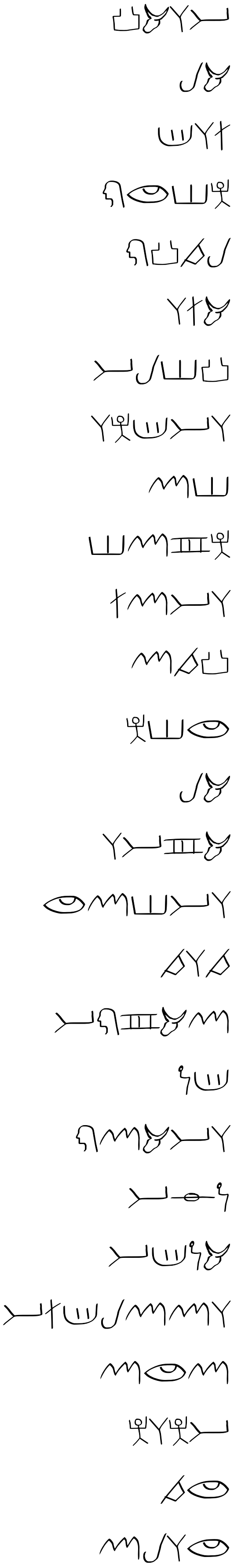

concerning the blood	mid·de·me	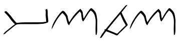	
of Abner	av·ner	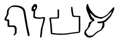	
son	ben	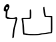	
of Ner	ner		
May it whirl	ya·chu·lu	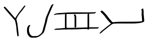	2 Samuel 3:29
over	al	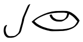	
the heads	rosh	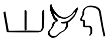	
of Joab	yo·w·av	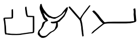	
and	ve·el	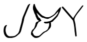	
the entire	kal	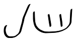	
house	bet	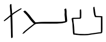	
of his father	a·vee	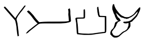	
never	ve·al	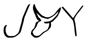	
be without	yik·ka·ret	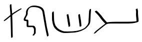	
and may the house	mib·bet	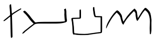	
of Joab	yo·w·av	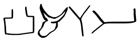	
one having a discharge	zav	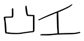	
or skin disease	u·me·tso·ra	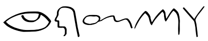	
or one who leans	u·ma·cha·zeeq	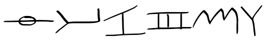	
on a staff	bap·pe·lekh	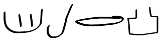	
or falls	ve·no·phel	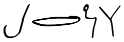	
by the sword	ba·che·rev	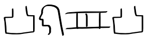	
or lacks	va·cha·sar	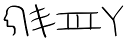	
food ”	la·chem	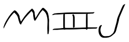	
(Joab	ve·yo·w·av	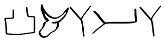	2 Samuel 3:30
Abishai	va·a·vee·shay	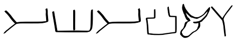	
and his brother	a·chee	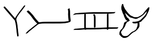	

murdered	ha·re·gu		
Abner	le·av·ner		
because	al		
-	a·sher		
he had killed	he·meet	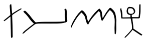	
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Asahel	a·sa·h·el		
their brother	a·chee·hem	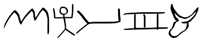	
at Gibeon)	be·giv·o·wn	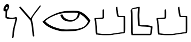	
in the battle	bam·mil·cha·mah	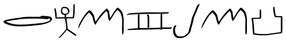	
ordered	vay·yo·mer		2 Samuel 3:31
Then David	da·wid		
	el		
Joab	yo·w·av		
	ve·el		
and all	kal	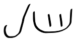	
the people	ha·am		
-	a·sher		
with him	it·to		
“ Tear	qir·u		
your clothes	vig·de·khem	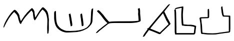	
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sackcloth	saq·qeem	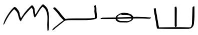	
and mourn	ve·siph·du		
before	liph·ne		
Abner ”	av·ner	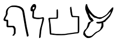	
And King	ve·ham·me·lekh		

David himself	da·wid		
walked	ho·lekh	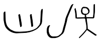	
behind	a·cha·re	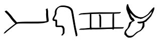	
the funeral bier	ham·mit·tah		
When they buried	vay·yiq·be·ru	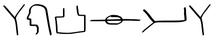	2 Samuel 3:32
-	et		
Abner	av·ner	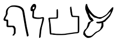	
in Hebron	be·chev·ro·wn		
aloud	va·yis·sa	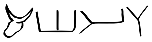	
the king	ham·me·lekh		
-	et		
	qo·w·lo	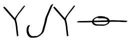	
wept	vay·ye·vek	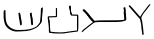	
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tomb	qe·ver	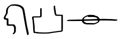	
Abner’s	av·ner	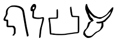	
wept	vay·yiv·ku	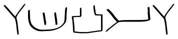	
and all	kal		
the people	ha·am		
sang this lament	vay·qo·nen	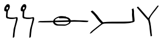	2 Samuel 3:33
And the king	ham·me·lekh		
for	el		
Abner	av·ner	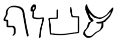	
:	vay·yo·mar		
the death	hak·ke·mo·wt		
of a fool ?	na·val	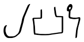	
die	ya·mut		

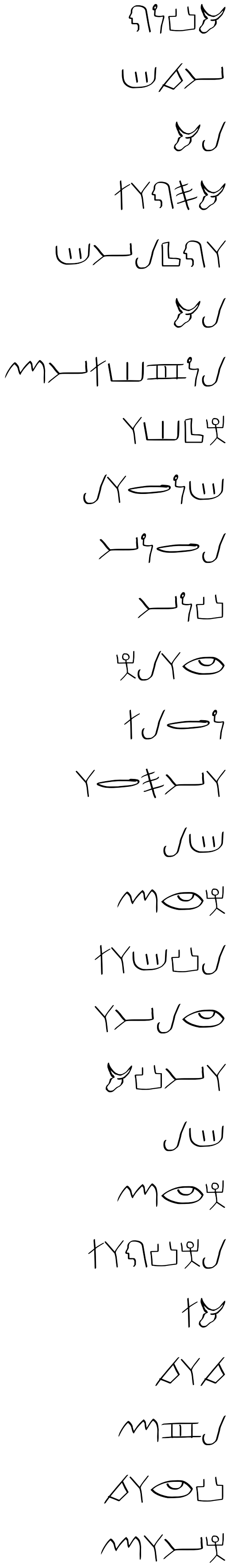

“ Should Abner	av·ner	
Your hands	ya·de·kha	2 Samuel 3:34
were not	lo	
bound	a·su·ro·wt	
your feet	ve·rag·le·kha	
were not	lo	
fettered	lin·chush·ta·yim	
	hug·ga·shu	
As a man falls	kin·pho·wl	
before	liph·ne	
	ve·ne	
the wicked	aw·lah	
[so also] you fell ”	na·pha·le·ta	
even more	vay·yo·si·phu	
And all	khal	
the people	ha·am	
wept	liv·ko·wt	
over him	a·law	
came	vay·ya·vo	2 Samuel 3:35
Then all	khal	
the people	ha·am	
to eat	le·hav·ro·wt	
-	et	
and urged David	da·wid	
something	le·chem	
while it was still	be·o·wd	
day	hay·yo·wm	

took an oath	vay·yish·sha·va	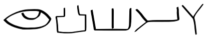	
but David	da·wid		
saying	le·mor		
punish	koh	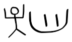	
	ya·a·seh		
me	lee	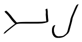	
“ May God	e·lo·heem		
and ever so	ve·khoh		
severely	yo·seeph	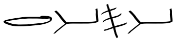	
	kee	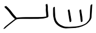	
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before	liph·ne		
sets ! ”	vo·w		
the sun	hash·she·mesh		
I taste	et·am		
bread	le·chem	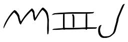	
or	o		
anything else	khal		
	me·u·mah		
All	ve·khal		2 Samuel 3:36
the people	ha·am		
took note	hik·kee·ru	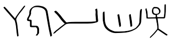	
and	vay·yee·tav	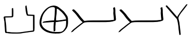	
were pleased	be·e·ne·hem	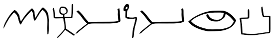	
In fact, everything	ke·khol		
-	a·sher		
did	a·sah		

the king	ham·me·lekh		
pleased	be·e·ne	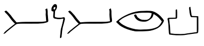	
them	khal	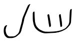	
	ha·am		
	to·wv		
were convinced	vay·ye·de·u		2 Samuel 3:37
all	khal	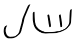	
the troops	ha·am		
and all	ve·khal		
Israel	yis·ra·el	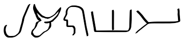	
day	bay·yo·wm	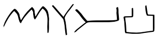	
So on that	ha·hu	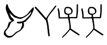	
that	kee	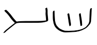	
had no	lo		
part	ha·ye·tah	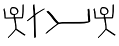	
the king	me·ham·me·lekh		
in the murder	le·ha·meet	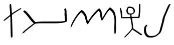	
-	et		
of Abner	av·ner	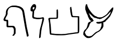	
son	ben		
of Ner	ner		
said	vay·yo·mer		2 Samuel 3:38
Then the king	ham·me·lekh		
to	el		
his servants	a·va·daw	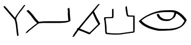	
“ Do you not	ha·lo·w		
realize	te·de·u		

that	kee	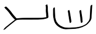	
prince	sar		
a great	ve·ga·do·wl		
has fallen	na·phal		
today	hay·yo·wm	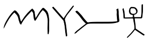	
	haz·zeh		
in Israel ?	be·yis·ra·el		
And I [am]	ve·a·no·khee	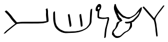	2 Samuel 3:39
this day	hay·yo·wm	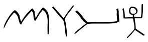	
weak	rakh		
though anointed	u·ma·shu·ach		
as king	me·lekh	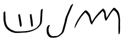	
men	ve·ha·a·na·sheem		
and these	ha·el·leh		
the sons	be·ne	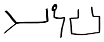	
of Zeruiah	tse·ru·yah		
are too fierce	qa·sheem	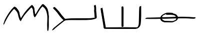	
for me	mim·men·nee		
repay	ye·shal·lem	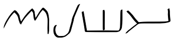	
May the LORD	YHVH		
the evildoer	le·o·seh		
	ha·ra·ah		
according to his evil ! ”	ke·ra·a·to		
heard	vay·yish·ma		2 Samuel 4:1
Now when [Ish-bosheth] son	ben		
of Saul	sha·ul		
that	kee	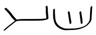	

had died	met	
Abner	av·ner	
in Hebron	be·chev·ro·wn	
he lost	vay·yir·pu	
courage	ya·daw	
and all	ve·khal	
Israel	yis·ra·el	
was dismayed	niv·ha·lu	
had two	u·she·ne	2 Samuel 4:2
men	a·na·sheem	
who were leaders	sa·re	
of raiding parties	ge·du·deem	
	ha·yu	
son	ben	
Saul’s	sha·ul	
named	shem	
One [was]	ha·e·chad	
Baanah	ba·a·nah	
	ve·shem	
and the other	hash·she·nee	
Rechab	re·khav	
[they were] sons	be·ne	
of Rimmon	rim·mo·wn	
the Beerothite	hab·be·e·ro·tee	
of the tribe	mib·be·ne	
of Benjamin —	vin·ya·min	
	kee	

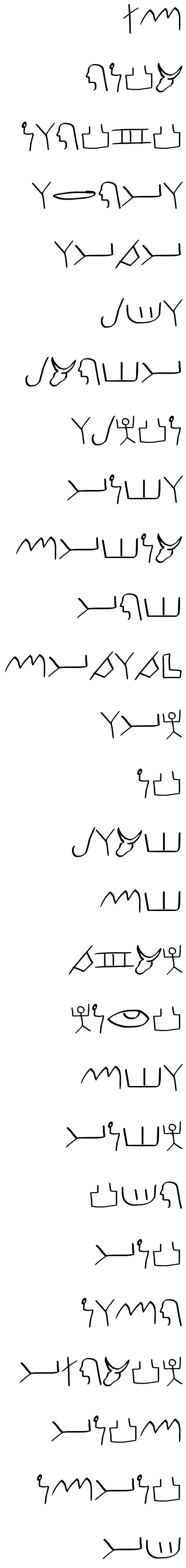

-	gam	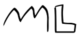	
Beeroth	be·e·ro·wt	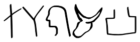	
is considered	te·cha·shev	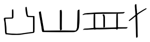	
part of	al	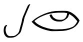	
Benjamin	bin·ya·min	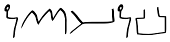	
fled	vay·yiv·re·chu	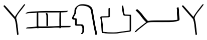	2 Samuel 4:3
because the Beerothites	hab·be·e·ro·teem	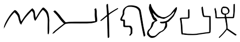	
to Gittaim	git·ta·ye·mah	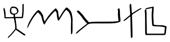	
and have lived	vay·yih·yu	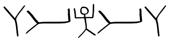	
there	sham	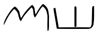	
as foreigners	ga·reem	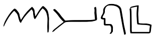	
to	ad	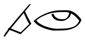	
day	hay·yo·wm	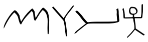	
this	haz·zeh	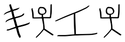	
And Jonathan	ve·lee·ho·w·na·tan	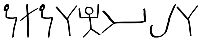	2 Samuel 4:4
son	ben	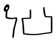	
of Saul	sha·ul	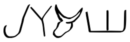	
had a son [who was]	ben	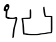	
lame in	ne·kheh	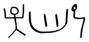	
[his] feet	rag·la·yim	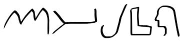	
years old	ben	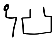	
five	cha·mesh	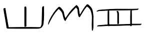	
	sha·neem	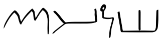	
He was	ha·yah	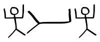	
came	be·vo	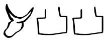	
when the report	she·mu·at	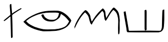	
about Saul	sha·ul	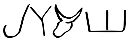	

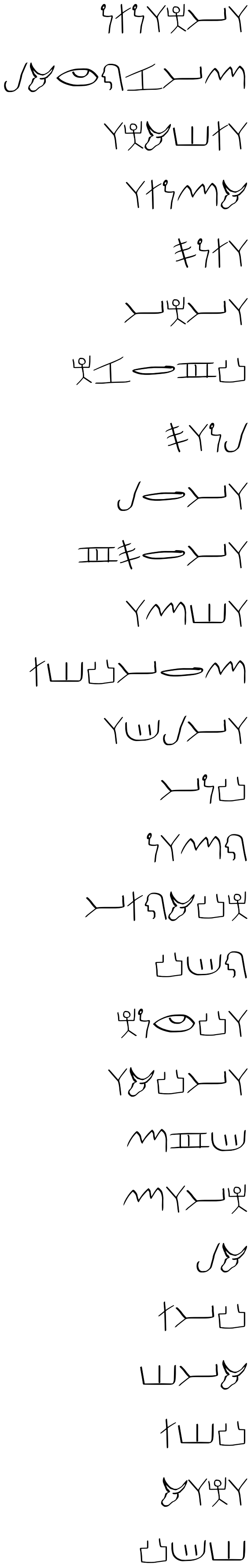

and Jonathan	vee·ho·w·na·tan	
from Jezreel	mee·yiz·re·el	
picked him up	vat·tis·sa·e·hu	
His nurse	o·man·to	
and fled	vat·ta·nos	
	vay·hee	
but as she was hurrying	be·cha·phe·zah	
to escape	la·nus	
he fell	vay·yip·pol	
and became lame	vay·yip·pa·se·ach	
His name	u·she·mo	
was Mephibosheth	me·phee·vo·shet	
set out	vay·ye·le·khu	2 Samuel 4:5
the sons	be·ne	
of Rimmon	rim·mo·wn	
the Beerothite	hab·be·e·ro·tee	
Now Rechab	re·khav	
and Baanah	u·va·a·nah	
and arrived	vay·ya·vo·u	
in the heat	ke·chom	
of the day	hay·yo·wm	
at	el	
the house	bet	
	eesh	
of Ish-bosheth	bo·shet	
while the king	ve·hu	
nap	sho·khev	

-	et		
-	mish·kav	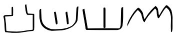	
was taking his midday	hats·tsa·ho·ra·yim	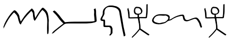	
-	ve·hen·nah		2 Samuel 4:6
They entered	ba·u		
	ad		
the interior	to·wkh		
of the house	hab·ba·yit	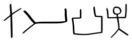	
as if to get	lo·qe·che	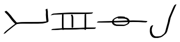	
some wheat	chit·teem	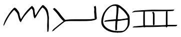	
and they stabbed him	vay·yak·ku·hu	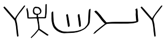	
in	el		
the stomach	ha·cho·mesh	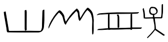	
Then Rechab	ve·re·khav	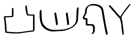	
Baanah	u·va·a·nah		
and his brother	a·chee	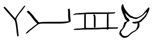	
slipped away	nim·la·tu		
They had entered	vay·ya·vo·u	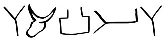	2 Samuel 4:7
the house	hab·ba·yit	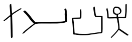	
while Ish-bosheth	ve·hu		
was lying	sho·khev		
on	al		
his bed	mit·ta·to		
	ba·cha·dar	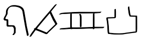	
	mish·ka·vo	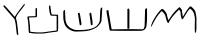	
and having stabbed	vay·yak·ku·hu	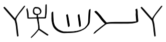	
and killed him	vay·mi·tu·hu		

they beheaded	vay·ya·see·ru		
-	et		
him	ro·sho		
took	vay·yiq·chu	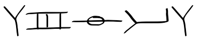	
-	et		
his head	ro·sho		
and traveled	vay·ye·le·khu	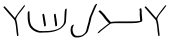	
by way	de·rekh		
of the Arabah	ha·a·ra·vah		
all	kal	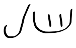	
night	hal·la·ye·lah	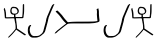	
They brought	vay·ya·vi·u		2 Samuel 4:8
-	et		
the head	rosh		
	eesh	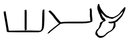	
of Ish-bosheth	bo·shet	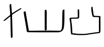	
to	el		
David	da·wid		
at Hebron	chev·ro·wn	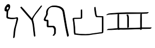	
and said	vay·yo·me·ru		
to	el		
the king	ham·me·lekh		
" Here is	hin·neh		
the head	rosh		
	eesh	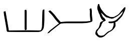	
of Ish-bosheth	bo·shet	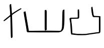	
son	ben		

of Saul	sha·ul	
your enemy	o·yiv·kha	
who	a·sher	
sought	biq·qesh	
-	et	
your life	naph·she·kha	
has granted	vay·yit·ten	
the LORD	YHVH	
to my lord	la·do·nee	
the king	ham·me·lekh	
vengeance	ne·qa·mo·wt	
Today	hay·yo·wm	
	haz·zeh	
against Saul	mish·sha·ul	
and his offspring ”	u·miz·zar·o	
answered	vay·ya·an	2 Samuel 4:9
But David	da·wid	
-	et	
Rechab	re·khav	
and	ve·et	
Baanah	ba·a·nah	
his brother	a·chee	
the sons	be·ne	
of Rimmon	rim·mo·wn	
the Beerothite	hab·be·e·ro·tee	
-	vay·yo·mer	
-	la·hem	

2 Samuel 4:10

lives	chay
“ As surely as the LORD	YHVH
who	a·sher
has redeemed	pa·dah
-	et
my life	naph·shee
from all	mik·kal
distress	tsa·rah
when	kee
someone told	ham·mag·geed
me	lee
	le·mor
‘ Look	hin·neh
is dead ’	met
Saul	sha·ul
he	ve·hu
was	ha·yah
a bearer of good news	khim·vas·ser
and thought	be·e·naw
I seized	va·o·cha·zah
him	vo
and put him to death	va·eh·re·ge·hu
at Ziklag	be·tsiq·lag
That	a·sher
was his reward	le·tit·tee
	lo

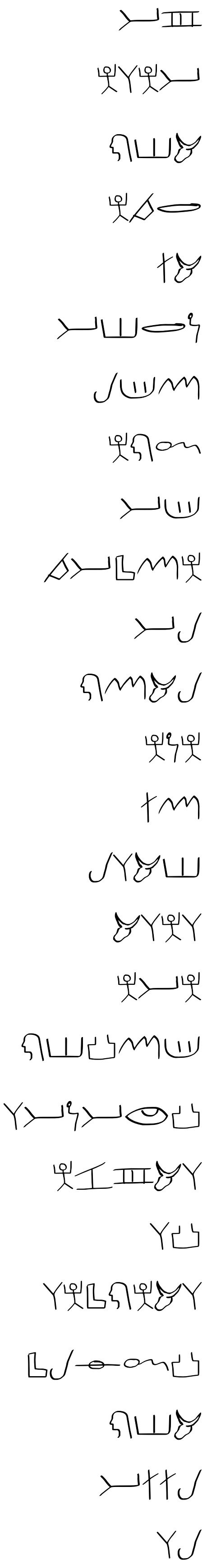

for [his] news !	be·so·rah	בשרה	
How much more	aph	אף	2 Samuel 4:11
when	kee	כי	
men	a·na·sheem	אנשים	
wicked	re·sha·eem	רשעים	
kill	ha·re·gu	הרגו	
-	et	את	
man	eesh	איש	
a righteous	tsad·deeq	צדיק	
in his own house	be·ve·to	בביתו	
[and] on	al	על	
his own bed	mish·ka·vo	משכבו	
shall I not now	ve·at·tah	ועתה	
	ha·lo·w	הלוא	
require	a·vaq·qesh	אבקש	
-	et	את	
his blood	da·mo	דמו	
your hands	mee·yed·khem	מידכם	
and remove you	u·vi·ar·tee	ובערתי	
-	et·khem	אתכם	
from	min	מן	
from the earth ! ”	ha·a·rets	הארץ	
commanded	vay·tsaw	ויצו	2 Samuel 4:12
So David	da·wid	דוד	
-	et	את	
his young men	han·ne·a·reem	הנערים	
and they killed [Rechab and Baanah]	vay·ya·har·gum	ויהרגום	

They cut off	vay·qats·tse·tsu	ויקצצו	
-	et	את	
their hands	ye·de·hem	ידיהם	
-	ve·et	ואת	
and feet	rag·le·hem	רגליהם	
and hung	vay·yit·lu	ויתלו	
their bodies by	al	על	
the pool	hab·be·re·khah	הברכה	
in Hebron	be·chev·ro·wn	בחברון	
-	ve·et	ואת	
the head	rosh	ראש	
	eesh	איש	
of Ish-bosheth	bo·shet	בשת	
but they took	la·qa·chu	לקחו	
and buried	vay·yiq·be·ru	ויקברו	
tomb	ve·qe·ver	בקבר	
it in Abner’s	av·ner	אבנר	
in Hebron	be·chev·ro·wn	בחברון׃	
came	vay·ya·vo·u	ויבאו	2 Samuel 5:1
Then all	kal	כל	
the tribes	shiv·te	שבטי	
of Israel	yis·ra·el	ישראל	
to	el	אל	
David	da·wid	דוד	
at Hebron	chev·ro·w·nah	חברונה	
and said	vay·yo·me·ru	ויאמרו	
	le·mor	לאמר	

“ Here	hin·nu	
and blood	ats·me·kha	
your own flesh	u·ve·sa·re·kha	
we [are]	a·na·che·nu	
Even	gam	2 Samuel 5:2
	et·mo·wl	
	gam	
in times past	shil·sho·wm	
was	bih·yo·wt	
while Saul	sha·ul	
king	me·lekh	
over us	a·le·nu	
you	at·tah	
were the one	ha·yī·tah	
who led Israel out	mo·tsī	
and brought them back	ve·ham·mē·vī	
-	et	
	yis·ra·el	
said	vay·yo·mer	
the LORD	YHVH	
And to you	le·kha	
‘ You	at·tah	
will shepherd	tir·eh	
-	et	
My people	am·mee	
-	et	
Israel	yis·ra·el	

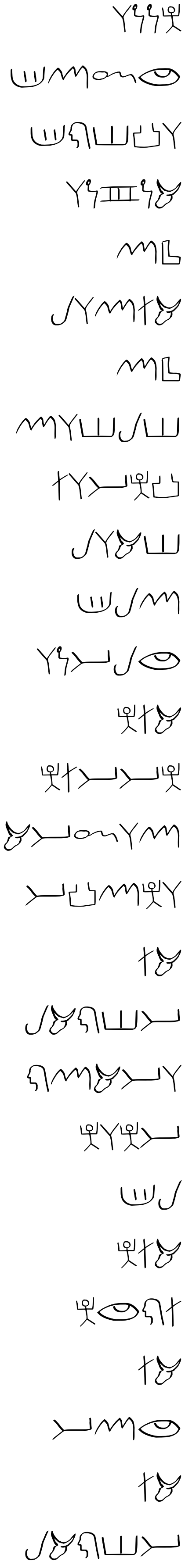

and you	ve·at·tah	𐤅𐤀𐤕𐤄	
will be	tih·yeh	𐤕𐤄𐤉𐤄	
ruler	le·na·geed	𐤋𐤍𐤂𐤉𐤃	
over	al	𐤏𐤋	
[them] ’”	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
came	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	2 Samuel 5:3
So all	kal	𐤊𐤋	
the elders	ziq·ne	𐤆𐤒𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to	el	𐤀𐤋	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
at Hebron	chev·ro·w·nah	𐤇𐤁𐤓𐤅𐤍𐤄	
made	vay·yikh·rot	𐤅𐤉𐤊𐤓𐤕	
with them	la·hem	𐤋𐤄𐤌	
King	ham·me·lekh	𐤄𐤌𐤋𐤊	
David	da·wid	𐤃𐤅𐤃	
a covenant	be·reet	𐤁𐤓𐤉𐤕	
[where]	be·chev·ro·wn	𐤁𐤇𐤁𐤓𐤅𐤍	
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
And they anointed	vay·yim·she·chu	𐤅𐤉𐤌𐤔𐤇𐤅	
-	et	𐤀𐤕	
[him]	da·wid	𐤃𐤅𐤃	
king	le·me·lekh	𐤋𐤌𐤋𐤊	
over	al	𐤏𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋𐤐	
years old	ben	𐤁𐤍	2 Samuel 5:4

was thirty	she·lo·sheem	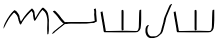	
	sha·nah	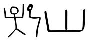	
David	da·wid		
when he became king	be·ma·le·kho		
forty	ar·ba·eem		
years	sha·nah	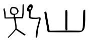	
[and] he reigned	ma·lakh	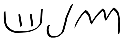	
In Hebron	be·chev·ro·wn		2 Samuel 5:5
he reigned	ma·lakh	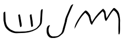	
over	al		
Judah	ye·hu·dah		
seven	she·va		
years	sha·neem	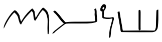	
and six	ve·shish·shah		
months	cho·da·sheem	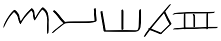	
and in Jerusalem	u·vee·ru·sha·lim		
he reigned	ma·lakh	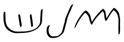	
thirty-three	she·lo·sheem	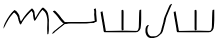	
	ve·sha·losh		
years	sha·nah	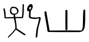	
over	al		
all	kal		
Israel	yis·ra·el	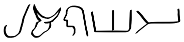	
and Judah	vee·hu·dah		
marched	vay·ye·lekh	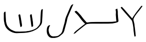	2 Samuel 5:6
Now the king	ham·me·lekh		
and his men	va·a·na·shaw		

to Jerusalem	ye·ru·sha·lim	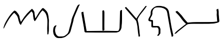	
against	el	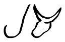	
the Jebusites	hay·vu·see	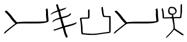	
who inhabited	yo·wo·shev	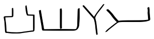	
the land	ha·a·rets	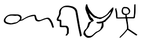	
The Jebusites said	vay·yo·mer	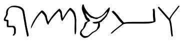	
to David :	le·da·wid	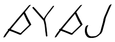	
For they thought	le·mor	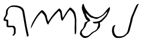	
“ You will never	lo	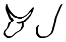	
get in	ta·vo·w	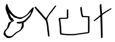	
here	hen·nah	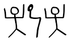	
Even	kee	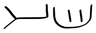	
	im	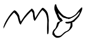	
can repel you ”	he·see·re·kha	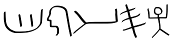	
the blind	ha·iw·reem	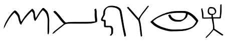	
and lame	ve·hap·pis·cheem	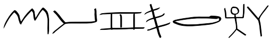	
	le·mor	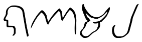	
cannot	lo	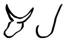	
get in	ya·vo·w	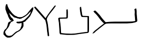	
“ David	da·wid	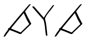	
here ”	hen·nah	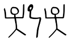	
captured	vay·yil·kod	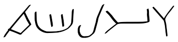	2 Samuel 5:7
Nevertheless David	da·wid	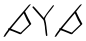	
	et	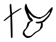	
the fortress	me·tsu·dat	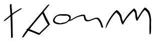	
of Zion	tsee·yo·wn	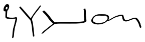	
(that is	hee	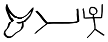	

the City	eer	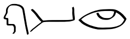	
of David)	da·wid		
said	vay·yo·mer		2 Samuel 5:8
[he]	da·wid		
day	bay·yo·wm	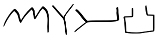	
On that	ha·hu		
	kal	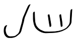	
“ Whoever attacks	mak·keh	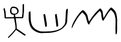	
the Jebusites	ye·vu·see		
to reach	ve·yig·ga	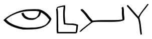	
must use the water shaft	bats·tsin·no·wr		
-	ve·et		
the lame	hap·pis·cheem	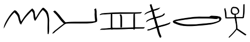	
-	ve·et		
and blind	ha·iw·reem	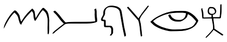	
who are despised	sa·ne·ʾu		
	ne·phesh		
by David ”	da·wid		
That is why	al		
	ken	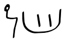	
it is said	yo·me·ru		
“ The blind	iw·ver		
and the lame	u·phis·se·ach		
will never	lo		
enter	ya·vo·w		
	el		
the palace ”	hab·ba·yit	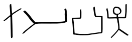	

took up residence	vay·ye·shev	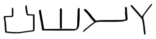	2 Samuel 5:9
So David	da·wid		
in the fortress	bam·me·tsu·dah		
and called	vay·yiq·ra	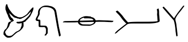	
it	lah		
the City	eer	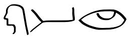	
of David	da·wid		
built it up	vay·yi·ven	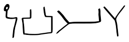	
He	da·wid		
all the way around	sa·veev	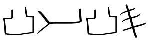	
from	min		
the supporting terraces	ham·mil·lo·w		
inward	va·va·ye·tah	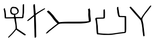	
became	vay·ye·lekh	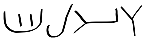	2 Samuel 5:10
And David	da·wid		
greater	ha·lo·wkh		
and greater	ve·ga·do·wl		
for the LORD	va·YHVH	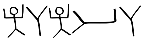	
God	e·lo·he		
of Hosts	tse·va·o·wt	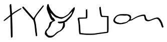	
was with him	im·mo		
sent	vay·yish·lach		2 Samuel 5:11
Now Hiram	chee·ram	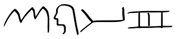	
king	me·lekh	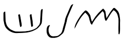	
of Tyre	tsor		
envoys	mal·a·kheem		
to	el		

David	da·wid		
logs	va·a·tse		
along with cedar	a·ra·zeem	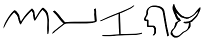	
carpenters	ve·cha·ra·she		
	ets		
and stonemasons	ve·cha·ra·she		
	e·ven		
	qeer	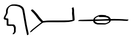	
and they built	vay·yiv·nu	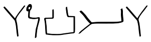	
a palace	va·yit	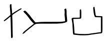	
for David	le·da·wid		
realized	vay·ye·da	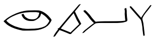	2 Samuel 5:12
And David	da·wid		
that	kee	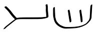	
had established him	he·khee·no	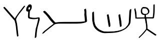	
the LORD	YHVH		
as king	le·me·lekh		
over	al		
Israel	yis·ra·el	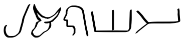	
	ve·khee		
and had exalted	nis·se		
his kingdom	mam·lakh·to		
for the sake of	ba·a·vur		
His people	am·mo		
Israel	yis·ra·el	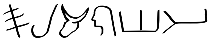	
took	vay·yiq·qach	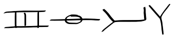	2 Samuel 5:13
David	da·wid		

more	o·wd		
concubines	pi·lag·sheem		
and wives	ve·na·sheem	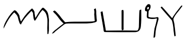	
from Jerusalem	mee·ru·sha·lim		
After	a·cha·re	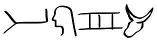	
he had arrived	bo·o		
from Hebron	me·chev·ro·wn	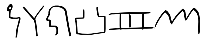	
were born	vay·yiw·va·le·du	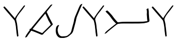	
and more	o·wd		
to him	le·da·wid		
sons	ba·neem	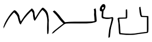	
and daughters	u·va·no·wt	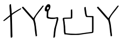	
These	ve·el·leh		2 Samuel 5:14
are the names	she·mo·wt		
of the children born	hay·yil·lo·deem	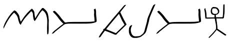	
to him	lo		
in Jerusalem :	bee·ru·sha·lim		
Shammua	sham·mu·a		
Shobab	ve·sho·w·vav		
Nathan	ve·na·tan		
Solomon	u·she·lo·moh	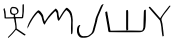	
Ibhar	ve·yiv·char	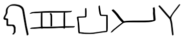	2 Samuel 5:15
Elishua	ve·e·lee·shu·a	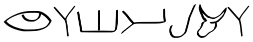	
Nepheg	ve·ne·pheg		
Japhia	ve·ya·phee·a		
Elishama	ve·e·lee·sha·ma		2 Samuel 5:16
Eliada	ve·el·ya·da	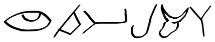	

and Eliphelet	ve·e·lee·pha·let	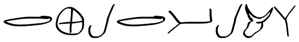	
heard	vay·yish·me·u	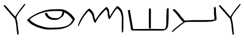	2 Samuel 5:17
When the Philistines	phe·lish·teem		
that	kee	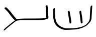	
had been anointed	ma·she·chu	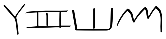	
-	et		
David	da·wid		
king	le·me·lekh		
over	al		
Israel	yis·ra·el	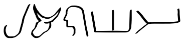	
went	vay·ya·a·lu		
all	khal		
they	pe·lish·teem		
in search of	le·vaq·qesh	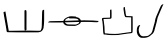	
-	et		
[him]	da·wid		
learned [of this]	vay·yish·ma	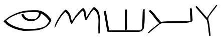	
but [David]	da·wid		
and went down	vay·ye·red	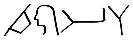	
to	el		
the stronghold	ham·me·tsu·dah		
Now the Philistines	u·phe·lish·teem		2 Samuel 5:18
had come	ba·u		
and spread out	vay·yin·na·te·shu		
in the Valley	be·e·meq		
of Rephaim	re·pha·eem		
inquired	vay·yish·al	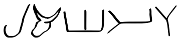	2 Samuel 5:19

So David	da·wid		
of the LORD	ba·YHVH	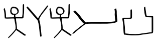	
	le·mor		
“ Should I go up	ha·e·e·leh		
against	el		
the Philistines ?	pe·lish·teem		
Will You deliver them	ha·tit·te·nem		
into my hand ? ”	be·ya·dee	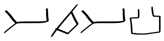	
replied	vay·yo·mer		
the LORD	YHVH		
-	el		
-	da·wid		
“ Go ”	a·leh		
“ for	kee	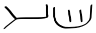	
I will surely deliver	na·ton	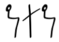	
	et·ten		
-	et		
the Philistines	hap·pe·lish·teem		
into your hand ”	be·ya·de·kha	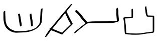	
went	vay·ya·vo	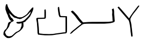	2 Samuel 5:20
So David	da·wid		
to	be·va·al	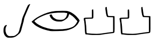	
Baal-perazim	pe·ra·tseem		
where he defeated [the Philistines]	vay·yak·kem	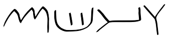	
	sham		
	da·wid		
and said	vay·yo·mer		

has burst out	pa·rats	𐤐𐤓𐤑	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
against my enemies	o·ye·vay	𐤀𐤉𐤁𐤉	
before me ”	le·pha·nay	𐤋𐤐𐤍𐤉	
“ Like a bursting	ke·phe·rets	𐤊𐤐𐤓𐤑	
flood	ma·yim	𐤌𐤉𐤌	
So	al	𐤏𐤋	
	ken	𐤊𐤍	
he called	qa·ra	𐤒𐤓𐤀	
	shem	𐤔𐤌	
place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	
that	ha·hu	𐤄𐤄𐤅𐤀	
	ba·al	𐤁𐤏𐤋	
Baal-perazim	pe·ra·tseem	𐤐𐤓𐤑𐤉𐤌	
the Philistines abandoned	vay·ya·az·vu	𐤅𐤉𐤏𐤆𐤁𐤅	2 Samuel 5:21
There	sham	𐤔𐤌	
-	et	𐤀𐤕	
their idols	a·tsab·be·hem	𐤏𐤑𐤁𐤉𐤄𐤌	
carried them away	vay·yis·sa·em	𐤅𐤉𐤔𐤀𐤌	
and David	da·wid	𐤃𐤅𐤃	
and his men	va·a·na·shaw	𐤅𐤀𐤍𐤔𐤉𐤅	
Once again	vay·yo·si·phu	𐤅𐤉𐤎𐤐𐤅	2 Samuel 5:22
	o·wd	𐤏𐤅𐤃	
the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
came up	la·a·lo·wt	𐤋𐤏𐤋𐤅𐤕	
and spread out	vay·yin·na·te·shu	𐤅𐤉𐤍𐤈𐤔𐤅	

in the Valley	be·e·meq	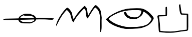	
of Rephaim	re·pha·eem		
inquired	vay·yish·al	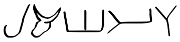	2 Samuel 5:23
So David	da·wid		
of the LORD	ba·YHVH	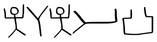	
who answered	vay·yo·mer		
“ Do not	lo		
march straight up	ta·a·leh		
but circle	ha·sev		
around	el		
behind them	a·cha·re·hem	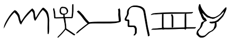	
and attack	u·va·ta		
them	la·hem		
in front	mim·mul		
of the balsam trees	be·kha·eem		
As soon as	vee·hee	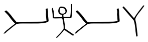	2 Samuel 5:24
you hear	be·sha·me·ʿa·kha		
-	et		
the sound	qo·wl	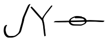	
of marching	tse·a·dah		
in the tops	be·ra·she		
of the balsam trees	hab·be·kha·eem		
	az		
move quickly	te·che·rats		
because	kee	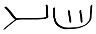	
this will mean that	az		
has marched out	ya·tsa		

the LORD	YHVH		
before you	le·pha·ne·kha	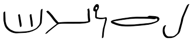	
to strike	le·hak·ko·wt		
the camp	be·ma·cha·neh	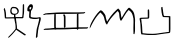	
of the Philistines ”	phe·lish·teem		
did	vay·ya·as		2 Samuel 5:25
So David	da·wid		
	ken	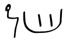	
as	ka·a·sher		
had commanded him	tsiw·va·hu		
the LORD	YHVH		
and he struck down	vay·yakh	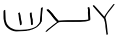	
-	et		
the Philistines	pe·lish·teem		
all the way from Gibeon	mig·ge·va		
to	ad		
	bo·a·kha		
Gezer	ga·zer		
assembled	vay·yo·seph		2 Samuel 6:1
again	o·wd		
David	da·wid		
-	et		
in all	kal		
[the] chosen [men]	ba·chur	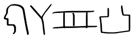	
of Israel	be·yis·ra·el		
thirty	she·lo·sheem	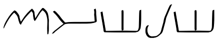	
thousand	a·leph	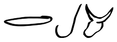	

-	vay·ya·qam	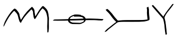	2 Samuel 6:2
set out	vay·ye·lekh	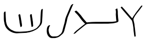	
And he	da·wid		
and all	ve·khal		
his troops	ha·am		
-	a·sher		
-	it·to		
	mib·ba·a·le		
for Baale of Judah	ye·hu·dah	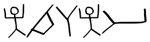	
to bring up	le·ha·a·lo·wt		
from there	mish·sham		
-	et		
the ark	a·ro·wn	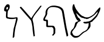	
of God	ha·e·lo·heem		
which	a·sher		
is called	niq·ra	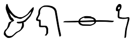	
by the Name —	shem		
the name	shem		
of the LORD	YHVH		
of Hosts	tse·va·o·wt	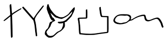	
who is enthroned	yo·shev		
between the cherubim	hak·ke·ru·veem		
that are on it	a·law	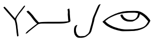	
They set	vay·yar·ki·vu	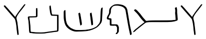	2 Samuel 6:3
-	et		
the ark	a·ro·wn	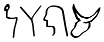	
of God	ha·e·lo·heem	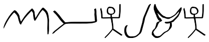	

on	el	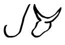	
cart	a·ga·lah	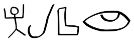	
a new	cha·da·shah	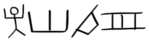	
and brought it	vay·yis·sa·u·hu	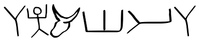	
from the house	mib·bet	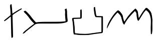	
of Abinadab	a·vee·na·dav	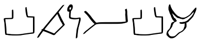	
which	a·sher	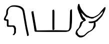	
was on the hill	bag·giv·ah	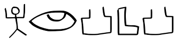	
Uzzah	ve·uz·za	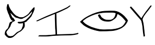	
and Ahio	ve·ach·yo	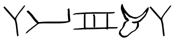	
the sons	be·ne	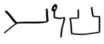	
of Abinadab	a·vee·na·dav	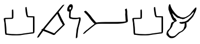	
were guiding	no·ha·geem	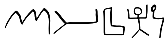	
-	et	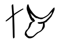	
cart	ha·a·ga·lah	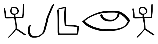	
the new	cha·da·shah	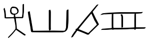	
bringing	vay·yis·sa·u·hu	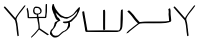	2 Samuel 6:4
-	mib·bet	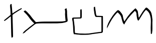	
-	a·vee·na·dav	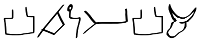	
-	a·sher	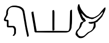	
-	bag·giv·ah	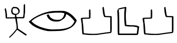	
with it	im	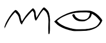	
the ark	a·ro·wn	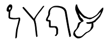	
of God	ha·e·lo·heem	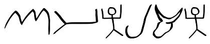	
And Ahio	ve·ach·yo	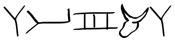	
was walking	ho·lekh	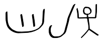	
in front	liph·ne	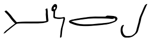	

of the ark	ha·a·ro·wn		
David	ve·da·wid		2 Samuel 6:5
and all	ve·khal		
the house	bet	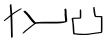	
of Israel	yis·ra·el	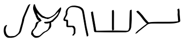	
were celebrating	me·sa·cha·qeem	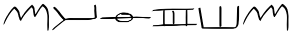	
before	liph·ne		
the LORD	YHVH		
with all kinds	be·khol		
of wood instruments	a·tse		
	ve·ro·wo·sheem		
harps	u·ve·khin·no·ro·wt	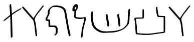	
stringed instruments	u·vin·va·leem	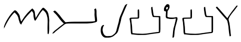	
tambourines	u·ve·tup·peem	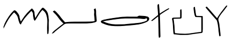	
sistrums	u·vim·na·an·eem		
and cymbals	u·ve·tsel·tse·leem		
When they came	vay·ya·vo·u	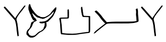	2 Samuel 6:6
to	ad		
the threshing floor	go·ren		
of Nacon	na·kho·wn		
reached out	vay·yish·lach		
Uzzah	uz·za		
-	el		
the ark	a·ro·wn	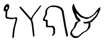	
of God	ha·e·lo·heem		
and took hold	vay·yo·chez		
of	bo		

because	kee	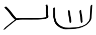	
had stumbled	sha·me·tu		
the oxen	hab·ba·qar	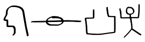	
burned	vay·yi·char	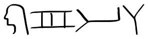	2 Samuel 6:7
And the anger	aph		
of the LORD	YHVH		
against Uzzah	be·uz·zah		
struck him down	vay·yak·ke·hu	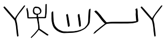	
on the spot	sham		
and God	ha·e·lo·heem		
for	al		
his irreverence	hash·shal		
and he died	vay·ya·mat	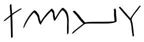	
there	sham		
beside	im		
the ark	a·ro·wn	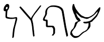	
of God	ha·e·lo·heem	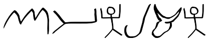	
became angry	vay·yi·char	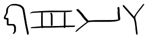	2 Samuel 6:8
Then David	le·da·wid		
because	al		
-	a·sher		
had burst forth	pa·rats	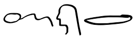	
the LORD	YHVH		
	pe·rets	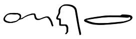	
against Uzzah	be·uz·zah		
so he named	vay·yiq·ra	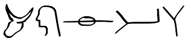	
place	lam·ma·qo·wm	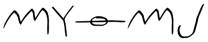	

that	ha·hu	
	pe·rets	
Perez-uzzah	uz·zah	
as it is [called] to	ad	
day	hay·yo·wm	
this	haz·zeh	
feared	vay·yi·ra	2 Samuel 6:9
David	da·wid	
-	et	
the LORD	YHVH	
day	bay·yo·wm	
That	ha·hu	
and asked	vay·yo·mer	
“ How	ekh	
ever come	ya·vo·w	
to me ? ”	e·lay	
can the ark	a·ro·wn	
of the LORD	YHVH	
	ve·lo	2 Samuel 6:10
was unwilling	a·vah	
So he	da·wid	
to move	le·ha·seer	
	e·law	
-	et	
the ark	a·ro·wn	
of the LORD	YHVH	
to	al	

the City	eer	עיר	
of David	da·wid	דוד	
it aside	vay·yat·te·hu	ויטהו	
instead, he took	da·wid	דוד	
to the house	bet	בית	
	o·ved	עבד	
of Obed-edom	e·do·wm	אדום	
the Gittite	hag·git·tee	הגתי	
remained	vay·ye·shev	וישב	2 Samuel 6:11
Thus the ark	a·ro·wn	ארון	
of the LORD	YHVH	יהוה	
in the house	bet	בית	
	o·ved	עבד	
of Obed-edom	e·dom	אדם	
the Gittite	hag·git·tee	הגתי	
for three	she·lo·shah	שלשה	
months	cho·da·sheem	חדשים	
blessed	vay·va·rekh	ויברך	
and the LORD	YHVH	יהוה	
-	et	את	
	o·ved	עבד	
[him]	e·dom	אדם	
-	ve·et	ואת	
and all	kal	כל	
his household	be·to	ביתו	
Now it was reported	vay·yug·gad	ויגד	2 Samuel 6:12
to King	lam·me·lekh	למלך	

David	da·wid	
	le·mor	
has blessed	be·rakh	
“ The LORD	YHVH	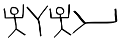
-	et	
the house	bet	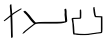
	o·ved	
of Obed-edom	e·dom	
and	ve·et	
all	kal	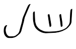
that	a·sher	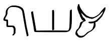
belongs to him	lo	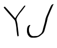
because of	ba·a·vur	
the ark	a·ro·wn	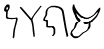
of God ”	ha·e·lo·heem	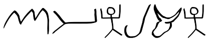
went	vay·ye·lekh	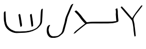
So David	da·wid	
brought up	vay·ya·al	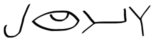
	et	
and had the ark	a·ro·wn	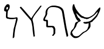
of God	ha·e·lo·heem	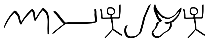
from the house	mib·bet	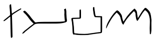
	o·ved	
of Obed-edom	e·dom	
into the City	eer	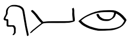
of David	da·wid	
with rejoicing	be·sim·chah	

-	vay·hee	𐤅𐤉𐤄𐤉	2 Samuel 6:13
When	kee	𐤊𐤉	
had advanced	tsa·a·du	𐤑𐤏𐤃𐤅	
those carrying	no·se·e	𐤍𐤔𐤀𐤉	
the ark	a·ro·wn	𐤀𐤓𐤅𐤍	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
six	shish·shah	𐤔𐤔𐤄	
paces	tse·a·deem	𐤑𐤏𐤃𐤉𐤌	
he sacrificed	vay·yiz·bach	𐤅𐤉𐤆𐤁𐤇	
an ox	sho·wr	𐤔𐤅𐤓	
and a fattened calf	u·me·ree	𐤅𐤌𐤓𐤉𐤀	
And David	ve·da·wid	𐤅𐤃𐤅𐤃	2 Samuel 6:14
danced	me·khar·ker	𐤌𐤊𐤓𐤊𐤓	
with all	be·khal	𐤁𐤊𐤋	
his might	oz	𐤏𐤆	
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	ve·da·wid	𐤅𐤃𐤅𐤃	
wearing	cha·gur	𐤇𐤂𐤅𐤓	
ephod	e·pho·wd	𐤀𐤐𐤅𐤃	
a linen	bad	𐤁𐤃	
while he	ve·da·wid	𐤅𐤃𐤅𐤃	2 Samuel 6:15
and all	ve·khal	𐤅𐤊𐤋	
the house	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
brought up	ma·a·leem	𐤌𐤏𐤋𐤉𐤌	
-	et	𐤀𐤕	

the ark	a·ro·wn	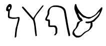	
of the LORD	YHVH	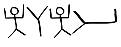	
with shouting	bit·ru·ah		
and the sounding	u·ve·qo·wl	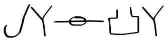	
of the ram's horn	sho·w·phar		
-	ve·ha·yah	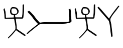	2 Samuel 6:16
As the ark	a·ro·wn	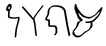	
of the LORD	YHVH	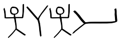	
was entering	ba		
the City	eer	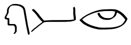	
of David	da·wid		
Michal	u·mee·khal	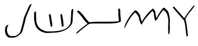	
daughter	bat		
Saul's	sha·ul		
looked down	nish·qe·phah	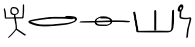	
from	be·ad		
a window	ha·chal·lo·wn	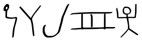	
and saw	vat·te·re	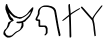	
-	et		
King	ham·me·lekh		
David	da·wid		
leaping	me·phaz·zez		
and dancing	u·me·khar·ker	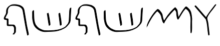	
before	liph·ne		
the LORD	YHVH	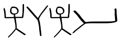	
and she despised	vat·ti·vez		
him	lo	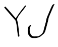	

in her heart	be·lib·bah	𐤁𐤋𐤁𐤄	
So they brought	vay·ya·vi·u	𐤅𐤉𐤁𐤀𐤅	2 Samuel 6:17
-	et	𐤀𐤕	
the ark	a·ro·wn	𐤀𐤓𐤅𐤍	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and set	vay·yats·tsi·gu	𐤅𐤉𐤑𐤂𐤅	
it	o·to	𐤀𐤕𐤅	
in its place	bim·qo·w·mo	𐤁𐤌𐤒𐤅𐤌𐤅	
inside	be·to·wkh	𐤁𐤕𐤅𐤊	
the tent	ha·o·hel	𐤄𐤀𐤄𐤋	
that	a·sher	𐤀𐤔𐤓	
had pitched	na·tah	𐤍𐤈𐤄	
for it	lo	𐤋𐤅	
David	da·wid	𐤃𐤅𐤃	
offered	vay·ya·al	𐤅𐤉𐤏𐤋	
Then David	da·wid	𐤃𐤅𐤃	
burnt offerings	o·lo·wt	𐤏𐤋𐤅𐤕	
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and peace offerings	u·she·la·meem	𐤅𐤔𐤋𐤌𐤉𐤌	
had finished	vay·khal	𐤅𐤉𐤊𐤋	2 Samuel 6:18
When David	da·wid	𐤃𐤅𐤃	
sacrificing	me·ha·a·lo·wt	𐤌𐤄𐤏𐤋𐤅𐤕	
the burnt offerings	ha·o·w·lah	𐤄𐤏𐤅𐤋𐤄	
and peace offerings	ve·hash·she·la·meem	𐤅𐤄𐤔𐤋𐤌𐤉𐤌	
he blessed	vay·va·rekh	𐤅𐤉𐤁𐤓𐤊	
-	et	𐤀𐤕	

the people	ha·am	
in the name	be·shem	
of the LORD	YHVH	
of Hosts	tse·va·o·wt	
Then he distributed	vay·chal·leq	2 Samuel 6:19
to every	le·khal	
	ha·am	
among	le·khal	
the multitude	ha·mo·wn	
of Israel	yis·ra·el	
man	le·me·eesh	
and	ve·ad	
woman	ish·shah	
	le·eesh	
loaf	chal·lat	
of bread	le·chem	
a	a·chat	
date cake	ve·esh·par	
a	e·chad	
raisin cake	va·a·shee·shah	
and a	e·chat	
departed	vay·ye·lekh	
And all	kal	
the people	ha·am	
each	eesh	
for his own home	le·ve·to	
returned	vay·ya·shav	2 Samuel 6:20

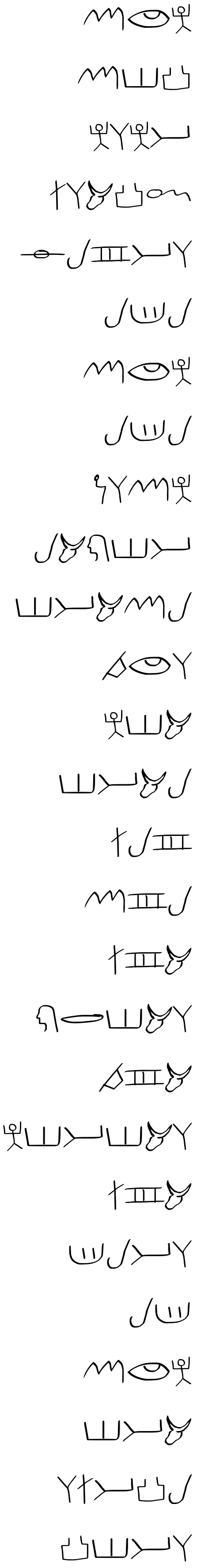

As soon as David	da·wid	דוד
home to bless	le·va·rekh	לברך
-	et	את
his own household	be·to	ביתו
came out	vat·te·tse	ותצא
Michal	mee·khal	מיכל
daughter	bat	בת
Saul’s	sha·ul	שאול
	liq·rat	לקראת
to meet him	da·wid	דוד
she said	vat·to·mer	ותאמר
“ How	mah	מה
has distinguished himself	nikh·bad	נכבד
today ! ”	hay·yo·wm	היום
the king	me·lekh	מלך
of Israel	yis·ra·el	ישראל
“ He	a·sher	אשר
has uncovered himself	nig·lah	נגלה
today	hay·yo·wm	היום
in the sight	le·e·ne	לעיני
of the maidservants	am·ho·wt	אמהות
of his subjects	a·va·daw	עבדיו
would [do]	ke·hig·ga·lo·wt	כהגלות
”	nig·lo·wt	נגלות
like a	a·chad	אחד
vulgar person	ha·re·qeem	הרקים
said	vay·yo·mer	ויאמר

2 Samuel 6:21

But David	da·wid		
to	el		
Michal	mee·khal	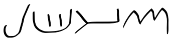	
“ I was dancing before	liph·ne		
the LORD	YHVH		
who	a·sher		
chose	ba·char	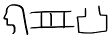	
me	bee	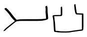	
over your father	me·a·veekh		
and all	u·mik·kal	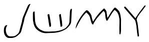	
his house	be·to	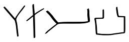	
when He appointed	le·tsaw·wot		
me	o·tee	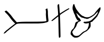	
ruler	na·geed	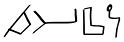	
over	al		
people	am		
the LORD’s	YHVH		
	al		
Israel	yis·ra·el	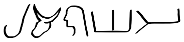	
I will celebrate	ve·si·chaq·tee	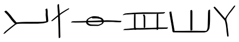	
before	liph·ne		
the LORD	YHVH		
and I will humiliate	u·ne·qal·lo·tee	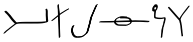	2 Samuel 6:22
even more	o·wd		
than this	miz·zot		
	ve·ha·yee·tee	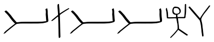	
and humble	sha·phal		

myself	be·e·nay	בעיני	
by	ve·im	ועם	
the maidservants	ha·a·ma·ho·wt	האמהות	
of whom	a·sher	אשר	
you have spoken	a·mart	אמרת	
”	im·mam	עמם	
Yet I will be honored	ik·ka·ve·dah	אכבדה	
And Michal	u·le·mee·khal	ולמיכל	2 Samuel 6:23
the daughter	bat	בת	
of Saul	sha·ul	שאול	
no	lo	לא	
had	ha·yah	היה	
	lah	לה	
children	ya·led	ילד	
to	ad	עד	
the day	yo·wm	יום	
of her death	mo·w·tah	מותה	
After	vay·hee	ויהי	2 Samuel 7:1
	kee	כי	
had settled	ya·shav	ישב	
the king	ham·me·lekh	המלך	
into his palace	be·ve·to	בביתו	
and the LORD	va·YHVH	ויהוה	
had given him rest	he·nee·ach	הניח	
	lo	לו	
around him	mis·sa·veev	מסביב	
from all	mik·kal	מכל	

his enemies	o·ye·vaw	איביו	
said	vay·yo·mer	ויאמר	2 Samuel 7:2
[he]	ham·me·lekh	המלך	
to	el	אל	
Nathan	na·tan	נתן	
the prophet	han·na·vee	הנביא	
“ Here	re·eh	ראה	
	na	נא	
I am	a·no·khee	אנכי	
living	yo·wo·shev	יושב	
in a house	be·vet	בבית	
of cedar	a·ra·zeem	ארזים	
while the ark	va·a·ro·wn	וארון	
of God	ha·e·lo·heem	האלהים	
remains	yo·shev	ישב	
in	be·to·wkh	בתוך	
a tent ”	hay·ree·ah	היריעה	
replied	vay·yo·mer	ויאמר	2 Samuel 7:3
And Nathan	na·tan	נתן	
	el	אל	
to the king	ham·me·lekh	המלך	
all	kol	כל	
that [is]	a·sher	אשר	
in your heart	bil·va·ve·kha	בלבבך	
“ Go	lekh	לך	
and do	a·seh	עשה	
for	kee	כי	

the LORD	YHVH		
is with you ”	im·makh		
came	vay·hee	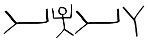	2 Samuel 7:4
night	bal·lay·lah	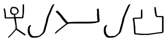	
But that	ha·hu		
	vay·hee	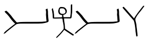	
the word	de·var		
of the LORD	YHVH		
to	el		
Nathan	na·tan	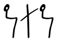	
saying	le·mor		
“ Go	lekh	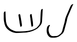	2 Samuel 7:5
and tell	ve·a·mar·ta		
	el		
My servant	av·dee	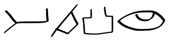	
	el		
David	da·wid		
that this is what	koh	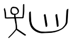	
says :	a·mar		
the LORD	YHVH		
Are you the one	ha·at·tah		
to build	tiv·neh		
for Me	lee	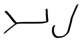	
a house	va·yit	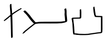	
to dwell in ?	le·shiv·tee		
For	kee	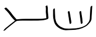	2 Samuel 7:6
I have not	lo		

dwelt	ya·shav·tee	𐤉𐤔𐤁𐤕𐤉	
in a house	be·va·yit	𐤁𐤁𐤉𐤕	
from the day	le·mee·yo·wm	𐤋𐤌𐤉𐤅𐤌	
I brought	ha·a·lo·tee	𐤄𐤏𐤋𐤕𐤉	
-	et	𐤀𐤕	
the Israelites {up}	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
out of Egypt	mim·mits·ra·yim	𐤌𐤌𐤑𐤓𐤉𐤌	
until	ve·ad	𐤅𐤏𐤃	
day	hay·yo·wm	𐤄𐤉𐤅𐤌	
this	haz·zeh	𐤄𐤆𐤄	
but I have	va·eh·yeh	𐤅𐤀𐤄𐤉𐤄	
moved about	mit·hal·lekh	𐤌𐤕𐤄𐤋𐤊	
with a tent	be·o·hel	𐤁𐤀𐤄𐤋	
as My dwelling	u·ve·mish·kan	𐤅𐤁𐤌𐤔𐤊𐤍	
In all	be·khol	𐤁𐤊𐤋	2 Samuel 7:7
-	a·sher	𐤀𐤔𐤓	
My journeys	hit·hal·lakh·tee	𐤄𐤕𐤄𐤋𐤊𐤕𐤉	
with all	be·khal	𐤁𐤊𐤋	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
	ha·da·var	𐤄𐤃𐤁𐤓	
have I ever asked	dib·bar·tee	𐤃𐤁𐤓𐤕𐤉	
	et	𐤀𐤕	
any	a·chad	𐤀𐤇𐤃	
[of the] leaders	shiv·te	𐤔𐤁𐤈𐤉	
-	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

-	a·sher	
I appointed	tsiw·vee·tee	
to shepherd	lir·o·wt	
-	et	
My people	am·mee	
-	et	
Israel	yis·ra·el	
	le·mor	
‘ Why	lam·mah	
haven’t	lo	
you built	ve·nee·tem	
Me	lee	
a house	bet	
of cedar ? ’	a·ra·zeem	
Now	ve·at·tah	2 Samuel 7:8
then	koh	
you are to tell	to·mar	
My servant	le·av·dee	
David	le·da·wid	
that this is what	koh	
says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
I	a·nee	
took you	le·qach·tee·kha	
from	min	
the pasture	han·na·veh	

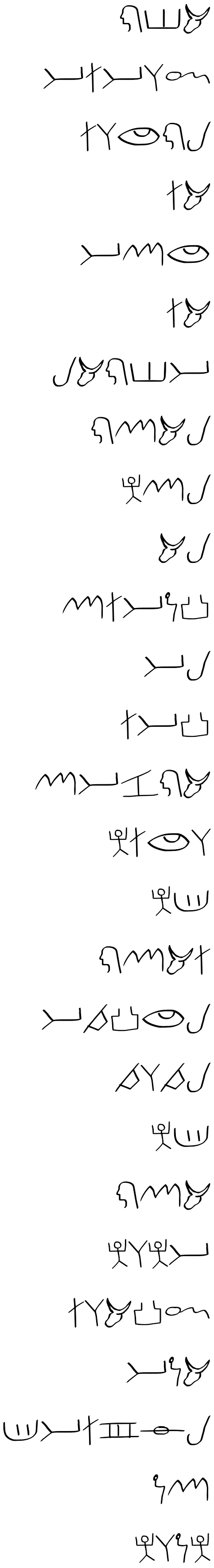

from following	me·a·char	מאחר	
the flock	hats·tson	הצאן	
to be	lih·yo·wt	להיות	
the ruler	na·geed	נגיד	
over	al	על	
My people	am·mee	עמי	
	al	על	
Israel	yis·ra·el	ישראל	
I have been	va·eh·yeh	ואהיה	2 Samuel 7:9
with you	im·me·kha	עמך	
	be·khol	בכל	
wherever	a·sher	אשר	
you have gone	ha·lakh·ta	הלכת	
and I have cut off	va·akh·ri·tah	ואכרתה	
-	et	את	
all	kal	כל	
your enemies	o·ye·ve·kha	איביך	
from before you	mip·pa·ne·kha	מפניך	
Now I will make	ve·a·si·tee	ועשתי	
for you	le·kha	לך	
a name	shem	שם	
the greatest	ga·do·wl	גדול	
like	ke·shem	כשם	
	hag·ge·do·leem	הגדלים	
-	a·sher	אשר	
in the land	ba·a·rets	בארץ	
And I will provide	ve·sam·tee	ושמתי	2 Samuel 7:10

a place	ma·qo·wm	
for My people	le·am·mee	
Israel	le·yis·ra·el	
and will plant them	u·ne·ta·tee	
so that they may dwell in	ve·sha·khan	
a place of their own	tach·taw	
no	ve·lo	
and be disturbed	yir·gaz	
more	o·wd	
No	ve·lo	
longer	yo·see·phu	
will the sons	ve·ne	
of wickedness	aw·lah	
oppress them	le·an·no·w·to	
as they did	ka·a·sher	
at the beginning	ba·ri·sho·w·nah	
and [have done] since	u·le·min	2 Samuel 7:11
the day	hay·yo·wm	
-	a·sher	
I appointed	tsiw·vee·tee	
judges	sho·phe·teem	
over	al	
My people	am·mee	
Israel	yis·ra·el	
I will give you rest	va·ha·nee·cho·tee	
	le·kha	
from all	mik·kal	

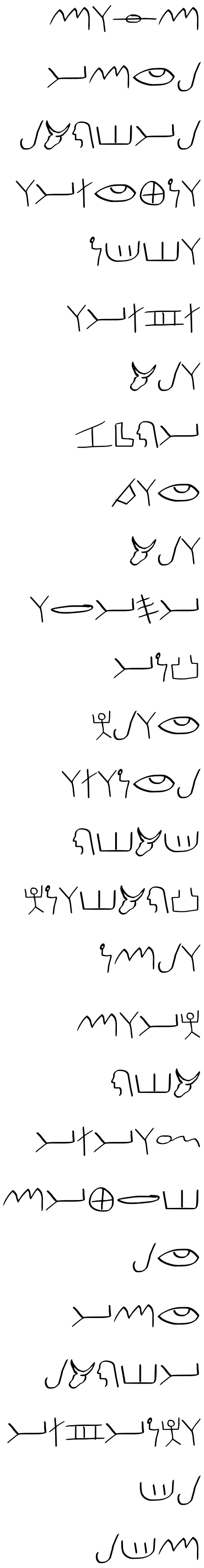

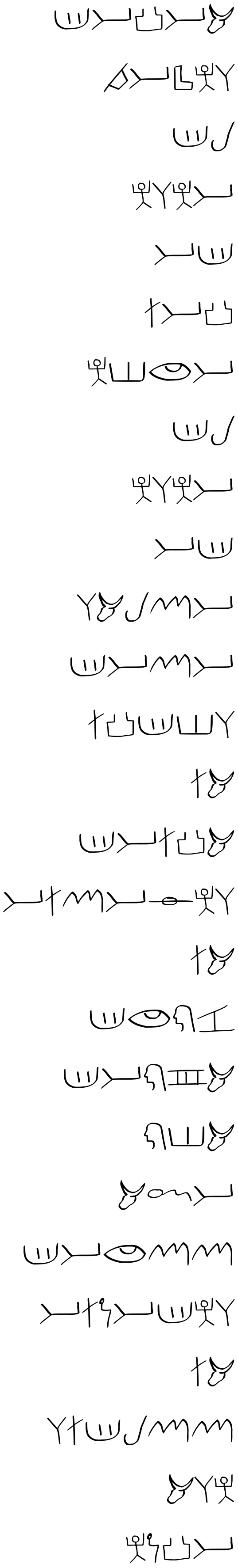

your enemies	o·ye·ve·kha	
declares	ve·hig·geed	
to you	le·kha	
The LORD	YHVH	
	kee	
a house	va·yit	
will establish	ya·a·seh	
for you	le·kha	
that [He Himself]	YHVH	
And when	kee	2 Samuel 7:12
are fulfilled	yim·le·u	
your days	ya·me·kha	
and you rest	ve·sha·khav·ta	
with	et	
your fathers	a·vo·te·kha	
I will raise up	va·ha·qee·mo·tee	
-	et	
your descendant	zar·a·kha	
after you	a·cha·re·kha	
who	a·sher	
will come	ye·tse	
from your own body	mim·me·e·kha	
and I will establish	va·ha·khee·no·tee	
-	et	
his kingdom	mam·lakh·to	
He	hu	2 Samuel 7:13
will build	yiv·neh	

a house	ba·yit	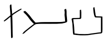	
for My Name	lish·mee		
and I will establish	ve·kho·nan·tee		
-	et		
the throne	kis·se		
of his kingdom	mam·lakh·to		
forever	ad		
	o·w·lam		
I	a·nee	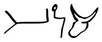	2 Samuel 7:14
will be	eh·yeh	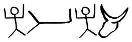	
his	lo		
Father	le·av		
and he	ve·hu		
will be	yih·yeh	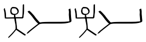	
My	lee	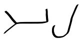	
son	le·ven		
When	a·sher		
he does wrong	be·ha·a·wo·to		
I will discipline him	ve·ho·khach·tee	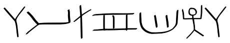	
with the rod	be·she·vet		
of men	a·na·sheem	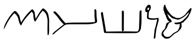	
and with the blows	u·ve·nig·e		
of the sons	be·ne	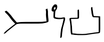	
of men	a·dam		
But My loving devotion	ve·chas·dee		2 Samuel 7:15
will never	lo		
be removed from him	ya·sur		

it from	mim·men·nu	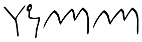	
as	ka·a·sher		
I removed	ha·si·ro·tee		
	me·im		
Saul	sha·ul		
whom	a·sher		
I moved out of	ha·si·ro·tee		
your way	mil·le·pha·ne·kha		
will endure	ve·ne·man		2 Samuel 7:16
Your house	be·te·kha	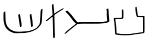	
and kingdom	u·mam·lakh·te·kha		
Me	ad		
forever	o·w·lam		
before	le·pha·ne·kha	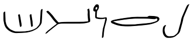	
and your throne	kis·a·kha		
will be	yih·yeh	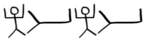	
established	na·kho·wn		
forever	ad		
”	o·w·lam		
all	ke·khol		2 Samuel 7:17
words	had·de·va·reem	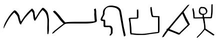	
[the]	ha·el·leh		
entire	u·khe·khol	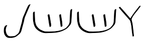	
vision	ha·chiz·za·yo·wn		
of this	haz·zeh		
So	ken	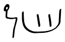	
relayed	dib·ber		

Nathan	na·tan	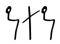	
to	el	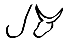	
David	da·wid	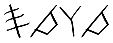	
went in	vay·ya·vo	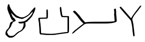	2 Samuel 7:18
Then King	ham·me·lekh	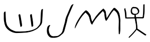	
David	da·wid	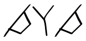	
sat	vay·ye·shev	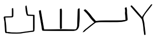	
before	liph·ne	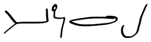	
the LORD	YHVH	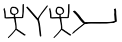	
and said	vay·yo·mer	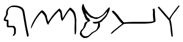	
“ Who	mee	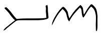	
am I	a·no·khee	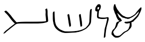	
O Lord	a·do·nay	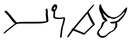	
GOD	YHVH	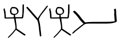	
and what	u·mee	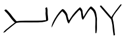	
is my house	ve·tee	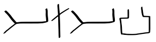	
that	kee	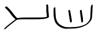	
You have brought me	ha·vee·o·ta·nee	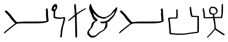	
	ad	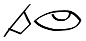	
this far ?	ha·lom	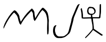	
was a small thing	vat·tiq·tan	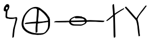	2 Samuel 7:19
And as if	o·wd	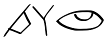	
this	zot	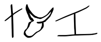	
in Your eyes	be·e·ne·kha	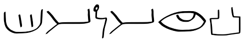	
O Lord	a·do·nay	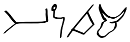	
GOD	YHVH	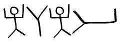	
spoken	vat·te·dab·ber	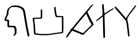	

You have also	gam		
about	el		
of the house	bet	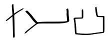	
of Your servant	av·de·kha		
the future	le·me·ra·cho·wq	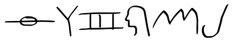	
[Is] this	ve·zot	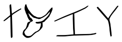	
Your custom	to·w·rat		
with man	ha·a·dam		
O Lord	a·do·nay		
GOD ?	YHVH		
What	u·mah		2 Samuel 7:20
more	yo·w·seeph		
can David	da·wid		
	o·wd		
say	le·dab·ber	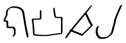	
to You ?	e·le·kha	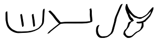	
For You	ve·at·tah		
know	ya·da·ta		
-	et		
Your servant	av·de·kha		
O Lord	a·do·nay		
GOD	YHVH		
For the sake	ba·a·vur		2 Samuel 7:21
of Your word	de·va·re·kha		
and according to Your own heart	u·khe·lib·be·kha	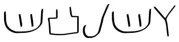	
You have accomplished	a·see·ta	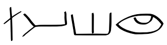	
-	et		

	kal	כל	
great thing	hag·ge·dul·lah	הגדולה	
this	haz·zot	הזאת	
and revealed it	le·ho·w·dee·a	להודיע	
-	et	את	
to Your servant	av·de·kha	עבדך	
How	al	על	2 Samuel 7:22
	ken	כן	
great You are	ga·dal·ta	גדלת	
O Lord	a·do·nay	אדני	
GOD !	YHVH	יהוה	
For	kee	כי	
[there is] none	en	אין	
like You	ka·mo·w·kha	כמוך	
and there is no	ve·en	ואין	
God	e·lo·heem	אלהים	
but You	zu·la·te·kha	זולתך	
according to everything	be·khol	בכל	
-	a·sher	אשר	
we have heard	sha·ma·nu	שמענו	
with our own ears	be·a·ze·ne·nu	באזנינו	
And who	u·mee	ומי	2 Samuel 7:23
is like Your people	khe·am·me·kha	כעמך	
Israel —	ke·yis·ra·el	כישראל	
nation	go·w	גוי	
the one	e·chad	אחד	
on earth	ba·a·rets	בארץ	

whom	a·sher	אשר	
went out	ha·le·khu	הלכו	
God	e·lo·heem	אלהים	
to redeem	liph·do·wt	לפדות	
for Himself	lo	לו	
as a people	le·am	לעם	
and to make	ve·la·sum	ולשום	
for Himself ?	lo	לו	
a name	shem	שם	
You performed	ve·la·a·so·wt	ולעשות	
	la·khem	לכם	
great	hag·ge·dul·lah	הגדולה	
and awesome wonders	ve·no·ra·o·wt	ונראות	
-	le·ar·tse·kha	לארצך	
from before	mip·pe·ne	מפני	
Your people	am·me·kha	עמך	
whom	a·sher	אשר	
You redeemed	pa·dee·ta	פדית	
for Yourself	le·kha	לך	
from Egypt	mim·mits·ra·yim	ממצרים	
[by driving out] nations	go·w·yim	גוים	
and their gods	ve·lo·haw	ואלהיו	
For You have established	vat·te·kho·w·nen	ותכונן	2 Samuel 7:24
	le·kha	לך	
-	et	את	
Your people	am·me·kha	עמך	

Israel	yis·ra·el	ישראל	
as Your very own	le·kha	לך	
-	le·am	לעם	
forever	ad	עד	
	o·w·lam	עולם	
and You	ve·at·tah	ואתה	
O LORD	YHVH	יהוה	
have become	ha·yee·ta	היית	
their	la·hem	להם	
God	le·lo·heem	לאלהים׃	
And now	ve·at·tah	ועתה	2 Samuel 7:25
O LORD	YHVH	יהוה	
God	e·lo·heem	אלהים	
the word	had·da·var	הדבר	
-	a·sher	אשר	
You have spoken	dib·bar·ta	דברת	
concerning	al	על	
Your servant	av·de·kha	עבדך	
	ve·al	ועל	
and his house	be·to	ביתו	
confirm	ha·qem	הקם	
forever	ad	עד	
	o·w·lam	עולם	
Do	va·a·seh	ועשה	
as	ka·a·sher	כאשר	
You have promised	dib·bar·ta	דברת	
will be magnified	ve·yig·dal	ויגדל	2 Samuel 7:26

so that Your name	shim·kha	𐤔𐤌𐤊	
forever	ad	𐤏𐤃	
	o·w·lam	𐤏𐤅𐤋𐤌	
when it is said	le·mor	𐤋𐤀𐤌𐤓	
‘ The LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
is God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
over	al	𐤏𐤋	
Israel ’	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
And the house	u·vet	𐤅𐤁𐤉𐤕	
of Your servant	av·de·kha	𐤏𐤁𐤃𐤊	
David	da·wid	𐤃𐤅𐤃	
will be	yih·yeh	𐤉𐤄𐤉𐤄	
established	na·kho·wn	𐤍𐤊𐤅𐤍	
before You	le·pha·ne·kha	𐤋𐤐𐤍𐤉𐤊	
For	kee	𐤊𐤉	2 Samuel 7:27
You	at·tah	𐤀𐤕𐤄	
O LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
have revealed [this]	ga·lee·tah	𐤂𐤋𐤉𐤕𐤄	
-	et	𐤀𐤕	
-	o·zen	𐤀𐤆𐤍	
to Your servant	av·de·kha	𐤏𐤁𐤃𐤊	
when You said	le·mor	𐤋𐤀𐤌𐤓	
a house	ba·yit	𐤁𐤉𐤕	

‘ I will build	ev·neh	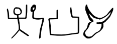	
for you ’	lakh	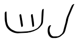	
Therefore	al		
	ken		
has found	ma·tsa		
Your servant	av·de·kha	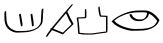	
-	et		
the courage	lib·bo	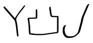	
to offer	le·hit·pal·lel		
to You	e·le·kha	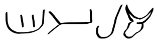	
-	et		
prayer	hat·te·phil·lah		
this	haz·zot		
And now	ve·at·tah		2 Samuel 7:28
O Lord	a·do·nay		
GOD	YHVH		
You	at·tah		
are	hu		
God !	ha·e·lo·heem		
Your words	u·de·va·re·kha		
are	yih·yu		
true	e·met	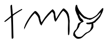	
and You have promised	vat·te·dab·ber		
to	el		
Your servant	av·de·kha		
-	et		
goodness	hat·to·w·vah		

this	haz·zot		
Now therefore	ve·at·tah		2 Samuel 7:29
may it please You	ho·w·el		
to bless	u·va·rekh	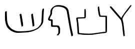	
-	et		
the house	bet	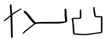	
of Your servant	av·de·kha		
that it may continue	lih·yo·wt	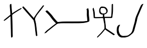	
forever	le·o·w·lam		
before You	le·pha·ne·kha		
For	kee	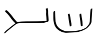	
You	at·tah		
O Lord	a·do·nay		
GOD	YHVH	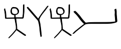	
have spoken	dib·bar·ta		
and with Your blessing	u·mib·bir·kha·te·kha		
will be blessed forever	ye·vo·rakh		
the house	bet	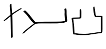	
of Your servant	av·de·kha		
”	le·o·w·lam	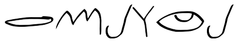	
Some time later	vay·hee	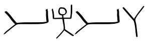	2 Samuel 8:1
	a·cha·re	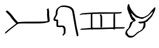	
	khen	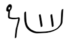	
defeated	vay·yakh	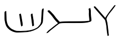	
David	da·wid		
-	et		
the Philistines	pe·lish·teem		

subdued them	vay·yakh·nee·em	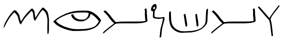	
and took	vay·yiq·qach	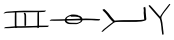	
	da·wid	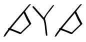	
-	et	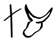	
	me·teg	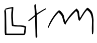	
Metheg-ammah	ha·am·mah	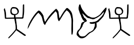	
from the hand	mee·yad	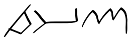	
of the Philistines	pe·lish·teem	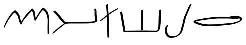	
[David] also defeated	vay·yakh	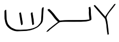	2 Samuel 8:2
-	et	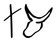	
the Moabites	mo·w·av	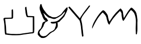	
and measured them off	vay·mad·de·dem	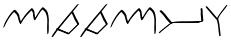	
with a cord	ba·che·vel	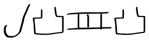	
made them lie down	hash·kev	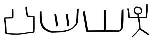	
-	o·w·tam	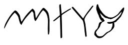	
on the ground	ar·tsah	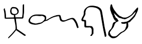	
He measured off	vay·mad·ded	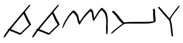	
with two	she·ne	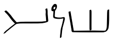	
lengths	cha·va·leem	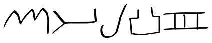	
those to be put to death	le·ha·meet	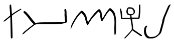	
and with one	u·me·lo	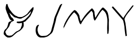	
length	ha·che·vel	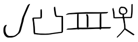	
those to be spared	le·ha·cha·yo·wt	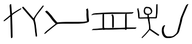	
became	vat·te·hee	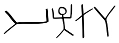	
So the Moabites	mo·w·av	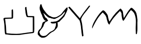	
to David	le·da·wid	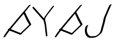	

subject	la·a·va·deem		
and brought him	no·se·e		
tribute	min·chah	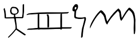	
also defeated	vay·yakh	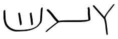	2 Samuel 8:3
David	da·wid		
-	et		
Hadadezer	ha·dad·e·zer		
son	ben		
of Rehob	re·chov	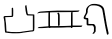	
king	me·lekh	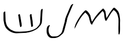	
of Zobah	tso·w·vah		
who had marched out	be·lekh·to	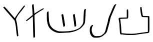	
to restore	le·ha·sheev	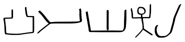	
his dominion	ya·do	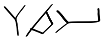	
along the [Euphrates] River	bin·har		
captured	vay·yil·kod	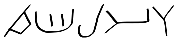	2 Samuel 8:4
David	da·wid		
from him	mim·men·nu	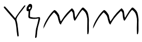	
a thousand [chariots]	e·leph	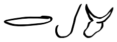	
seven	u·she·va	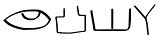	
thousand	me·o·wt		
charioteers	pa·ra·sheem		
and twenty	ve·es·reem		
thousand	e·leph	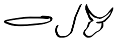	
foot soldiers	eesh	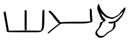	
	rag·lee	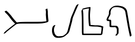	

hamstrung	vay·aq·qer	𐤅𐤉𐤏𐤒𐤓	
and he	da·wid	𐤃𐤅𐤃	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the horses	ha·re·khev	𐤄𐤓𐤊𐤁	
he kept	vay·yo·w·ter	𐤅𐤉𐤅𐤕𐤓	
	mim·men·nu	𐤌𐤌𐤍𐤅	
except a hundred	me·ah	𐤌𐤀𐤄	
for the chariots	ra·khev	𐤓𐤊𐤁	
came	vat·ta·vo	𐤅𐤕𐤁𐤀	2 Samuel 8:5
When the Arameans	a·ram	𐤀𐤓𐤌	
of Damascus	dam·me·seq	𐤃𐤌𐤔𐤒	
to help	la·zor	𐤋𐤏𐤆𐤓	
Hadadezer	la·ha·dad·e·zer	𐤋𐤄𐤃𐤃𐤏𐤆𐤓	
King	me·lekh	𐤌𐤋𐤊	
of Zobah	tso·w·vah	𐤑𐤅𐤁𐤄	
struck down	vay·yakh	𐤅𐤉𐤊	
David	da·wid	𐤃𐤅𐤃	
	ba·a·ram	𐤁𐤀𐤓𐤌	
twenty-two	es·reem	𐤏𐤔𐤓𐤉𐤌	
	u·she·na·yim	𐤅𐤔𐤍𐤉𐤌	
thousand	e·leph	𐤀𐤋𐤐	
men	eesh	𐤀𐤉𐤔	
placed	vay·ya·sem	𐤅𐤉𐤔𐤌	2 Samuel 8:6
Then he	da·wid	𐤃𐤅𐤃	
garrisons	ne·tsi·veem	𐤍𐤑𐤁𐤉𐤌	
in Aram	ba·a·ram	𐤁𐤀𐤓𐤌	

of Damascus	dam·me·seq	𐤃𐤌𐤔𐤒	
became	vat·te·hee	𐤅𐤕𐤄𐤉	
and the Arameans	a·ram	𐤀𐤓𐤌	
to David	le·da·wid	𐤋𐤃𐤅𐤃	
subject	la·a·va·deem	𐤋𐤏𐤁𐤃𐤉𐤌	
and brought him	no·ws·e	𐤍𐤅𐤔𐤀𐤉	
tribute	min·chah	𐤌𐤍𐤇𐤄	
victorious	vay·yo·sha	𐤅𐤉𐤔𐤏	
So the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
made David	da·wid	𐤃𐤅𐤃	
wherever	be·khol	𐤁𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
he went	ha·lakh	𐤄𐤋𐤊	
took	vay·yiq·qach	𐤅𐤉𐤒𐤇	2 Samuel 8:7
And David	da·wid	𐤃𐤅𐤃	
-	et	𐤀𐤕	
shields	shil·te	𐤔𐤋𐤈𐤉	
the gold	haz·za·hav	𐤄𐤆𐤄𐤁	
that	a·sher	𐤀𐤔𐤓	
belonged	ha·yu	𐤄𐤉𐤅	
to	el	𐤀𐤋	
the officers	av·de	𐤏𐤁𐤃𐤉	
of Hadadezer	ha·dad·a·zer	𐤄𐤃𐤃𐤏𐤆𐤓	
and brought them	vay·vee·em	𐤅𐤉𐤁𐤉𐤀𐤌	
to Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
And from Betah	u·mib·be·tach	𐤅𐤌𐤁𐤈𐤇	2 Samuel 8:8

and Berothai	u·mib·be·ro·tay	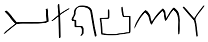	
cities	a·re		
of Hadadezer	ha·dad·a·zer		
took	la·qach	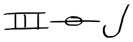	
King	ham·me·lekh		
David	da·wid		
of bronze	ne·cho·shet		
amount	har·beh	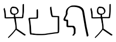	
a large	me·od		
heard	vay·yish·ma		2 Samuel 8:9
Toi	to·ee		
When King	me·lekh	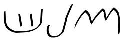	
of Hamath	cha·mat	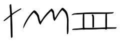	
that	kee	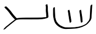	
had defeated	hik·kah		
David	da·wid		
-	et		
the entire	kal		
army	chel	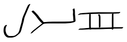	
of Hadadezer	ha·dad·a·zer		
sent	vay·yish·lach		2 Samuel 8:10
he	to·ee		
-	et		
Joram	yo·w·ram		
his son	be·no	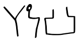	
-	el		
King	ham·me·lekh		

David	da·wid
to greet	lish·al
-	lo
	le·sha·lo·wm
and bless him	u·le·va·ra·kho
for	al
-	a·sher
fighting	nil·cham
Hadadezer	ba·ha·dad·e·zer
and defeating	vay·yak·ke·hu
[who]	kee
	eesh
at war	mil·cha·mo·wt
with Toi	to·ee
had been	ha·yah
-	ha·dad·a·zer
with him	u·ve·ya·do
[Joram] brought	ha·yu
articles	ke·le
of silver	khe·seph
and	u·khe·le
gold	za·hav
and	u·khe·le
bronze	ne·cho·shet
and	gam
these	o·tam
dedicated	hiq·deesh

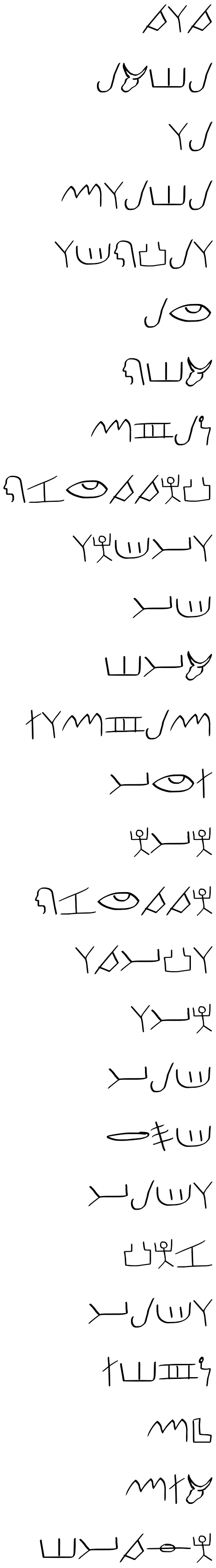

2 Samuel 8:11

King	ham·me·lekh		
David	da·wid		
to the LORD	la·YHVH	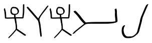	
along with	im		
the silver	hak·ke·seph		
and gold	ve·haz·za·hav		
-	a·sher		
he had dedicated	hiq·deesh		
from all	mik·kal		
the nations	hag·go·w·yim	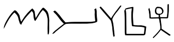	
-	a·sher		
he had subdued —	kib·besh		
from Edom	me·a·ram		2 Samuel 8:12
and Moab	u·mim·mo·w·av		
from the Ammonites	u·mib·be·ne		
	am·mo·wn		
and Philistines	u·mip·pe·lish·teem	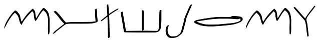	
and Amalekites	u·me·a·ma·leq		
and from the spoil	u·mish·she·lal		
of Hadadezer	ha·dad·e·zer		
son	ben		
of Rehob	re·chov	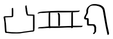	
king	me·lekh	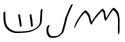	
of Zobah	tso·w·vah		
made	vay·ya·as		2 Samuel 8:13
And David	da·wid		
a name for himself	shem		

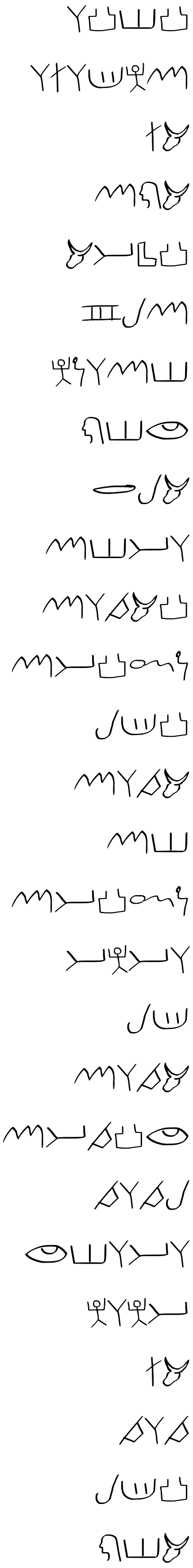

when he returned	be·shu·vo	
from striking down	me·hak·ko·w·to	
-	et	
Edomites	a·ram	
in the Valley of Salt	be·ge	
	me·lach	
eighteen	she·mo·w·nah	
	a·sar	
thousand	a·leph	
He placed	vay·ya·sem	2 Samuel 8:14
Edom	be·e·do·wm	
garrisons	ne·tsi·veem	
throughout	be·khal	
the Edomites	e·do·wm	
	sam	
	ne·tsi·veem	
were	vay·hee	
and all	khal	
-	e·do·wm	
subject	a·va·deem	
to David	le·da·wid	
victorious	vay·yo·wo·sha	
So the LORD	YHVH	
-	et	
made David	da·wid	
wherever	be·khol	
-	a·sher	

he went	ha·lakh	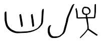	
reigned	vay·yim·lokh	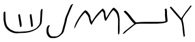	2 Samuel 8:15
Thus David	da·wid	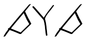	
over	al	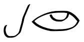	
all	kal	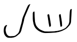	
Israel	yis·ra·el	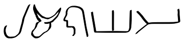	
	vay·hee	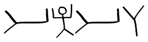	
	da·wid	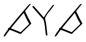	
and administered	o·seh	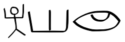	
justice	mish·pat	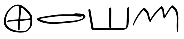	
and righteousness	u·tse·da·qah	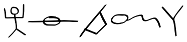	
for all	le·khal	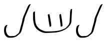	
his people :	am·mo	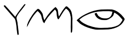	
Joab	ve·yo·w·av	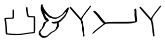	2 Samuel 8:16
son	ben	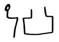	
of Zeruiah	tse·ru·yah	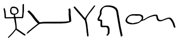	
was over	al	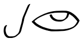	
the army	hats·tsa·va	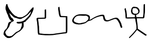	
Jehoshaphat	vee·ho·wo·sha·phat	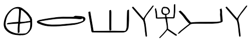	
son	ben	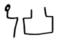	
of Ahilud	a·chee·lud	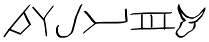	
[was] the recorder	maz·keer	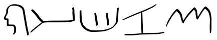	
Zadok	ve·tsa·do·wq	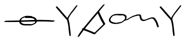	2 Samuel 8:17
son	ben	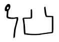	
of Ahitub	a·chee·tuv	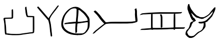	
and Ahimelech	va·a·chee·me·lekh	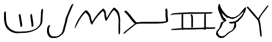	
son	ben	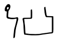	

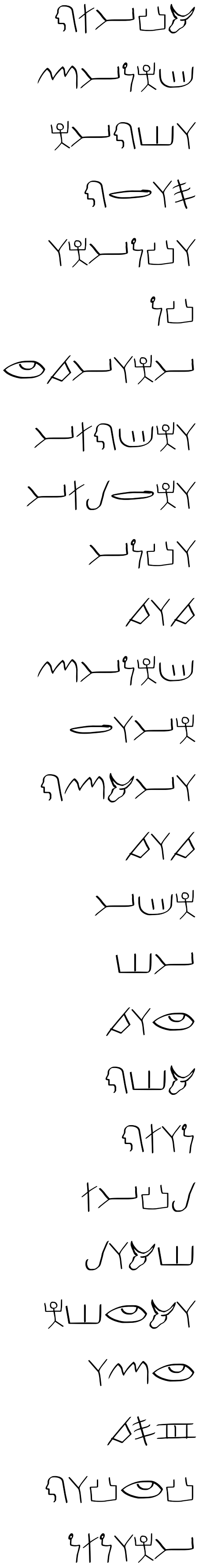

of Abiathar	ev·ya·tar	
were priests	ko·ha·neem	
Seraiah	u·se·ra·yah	
was the scribe	so·w·pher	
Benaiah	u·ve·na·ya·hu	2 Samuel 8:18
son	ben	
of Jehoiada [was over]	ye·ho·w·ya·da	
the Cherethites	ve·hak·ke·re·tee	
and Pelethites	ve·hap·pe·le·tee	
sons	u·ve·ne	
and David’s	da·wid	
priestly leaders	ko·ha·neem	
were	ha·yu	
asked	vay·yo·mer	2 Samuel 9:1
Then David	da·wid	
	ha·khee	
“ Is there	yesh	
	o·wd	
-	a·sher	
anyone left	no·w·tar	
from the house	le·vet	
of Saul	sha·ul	
I can show	ve·e·e·seh	
to whom	im·mo	
kindness	che·sed	
for the sake	ba·a·vur	
of Jonathan ? ”	ye·ho·w·na·tan	

family	u·le·vet		2 Samuel 9:2
of Saul’s	sha·ul		
And there was a servant	e·ved	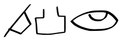	
named	u·she·mo		
Ziba	tsee·va	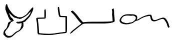	
They summoned	vay·yiq·re·u	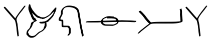	
him	lo		
to	el		
David	da·wid		
inquired	vay·yo·mer		
and the king	ham·me·lekh		
	e·law	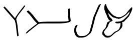	
“ Are you	ha·at·tah		
Ziba ? ”	tsee·va	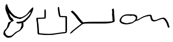	
he replied	vay·yo·mer		
“ I am your servant ”	av·de·kha	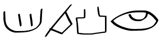	
asked	vay·yo·mer		2 Samuel 9:3
So the king	ham·me·lekh		
	ha·e·phes		
left	o·wd		
“ Is there anyone	eesh	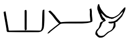	
family	le·vet	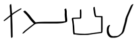	
of Saul’s	sha·ul		
I can show	ve·e·e·seh		
to whom	im·mo		
the kindness	che·sed		
of God ? ”	e·lo·heem		

answered	vay·yo·mer		
Ziba	tsee·va	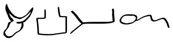	
-	el		
-	ham·me·lekh		
“ There is still	o·wd		
son	ben		
Jonathan’s	lee·ho·w·na·tan		
[who is] lame	ne·kheh		
in both feet ”	rag·la·yim	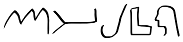	
replied	vay·yo·mer		2 Samuel 9:4
-	lo		
the king	ham·me·lekh		
“ Where	e·phoh	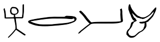	
is he ? ”	hu		
said	vay·yo·mer		
And Ziba	tsee·va	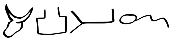	
	el		
-	ham·me·lekh		
“ Indeed	hin·neh		
he [is]	hu		
at the house	bet	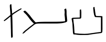	
of Machir	ma·kheer		
son	ben		
of Ammiel ”	am·mee·el		
	be·lo	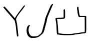	
in Lo-debar	de·var		
-	vay·yish·lach		2 Samuel 9:5

So King	ham·me·lekh		
David	da·wid		
had him brought	vay·yiq·qa·che·hu	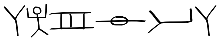	
from the house	mib·bet	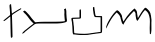	
of Machir	ma·kheer		
son	ben		
of Ammiel	am·mee·el		
	mil·lo		
in Lo-debar	de·var		
came	vay·ya·vo	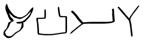	2 Samuel 9:6
And when Mephibosheth	me·phee·vo·shet	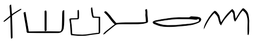	
son	ben		
of Jonathan	ye·ho·w·na·tan		
the son	ben		
of Saul	sha·ul		
to	el		
David	da·wid		
he fell facedown	vay·yip·pol	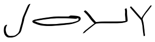	
	al		
	pa·naw	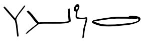	
in reverence	vay·yish·ta·chu		
said	vay·yo·mer		
Then David	da·wid		
“ Mephibosheth ! ”	me·phee·vo·shet	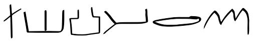	
he replied	vay·yo·mer		
	hin·neh		
“ I am your servant ”	av·de·kha	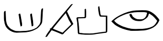	

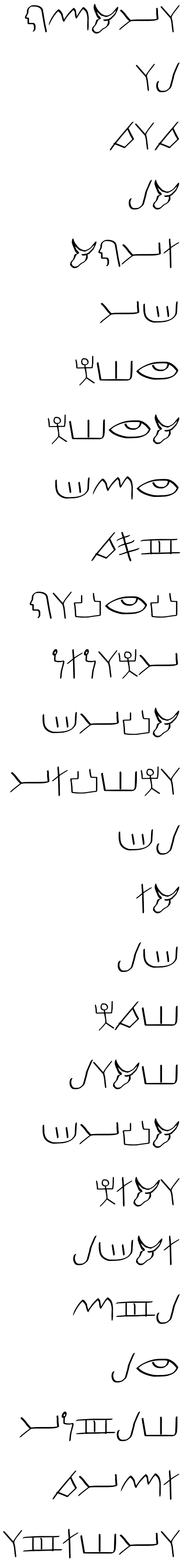

said	vay·yo·mer	2 Samuel 9:7
	lo	
David	da·wid	
“ Do not	al	
be afraid ”	tee·ra	
“ for	kee	
surely	a·soh	
I will show	e·e·seh	
you	im·me·kha	
kindness	che·sed	
for the sake	ba·a·vur	
Jonathan	ye·ho·w·na·tan	
of your father	a·vee·kha	
I will restore	va·ha·shi·vo·tee	
to you	le·kha	
-	et	
all	kal	
the land	se·deh	
Saul	sha·ul	
of your grandfather	a·vee·kha	
and you	ve·at·tah	
eat	to·khal	
	le·chem	
at	al	
my table ”	shul·cha·nee	
will always	ta·meed	
Mephibosheth bowed down	vay·yish·ta·chu	2 Samuel 9:8

and said	vay·yo·mer		
“ What	meh		
is your servant	av·de·kha		
that	kee	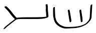	
you should show regard	pha·nee·ta	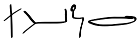	
for	el		
dog	hak·ke·lev	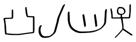	
a dead	ham·met		
-	a·sher		
like me ? ”	ka·mo·w·nee		
summoned	vay·yiq·ra	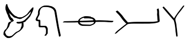	2 Samuel 9:9
Then the king	ham·me·lekh		
to him	el		
Ziba	tsee·va	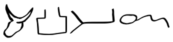	
servant	na·ar		
Saul’s	sha·ul		
and said	vay·yo·mer		
	e·law	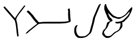	
all	kol	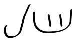	
that	a·sher		
belonged to	ha·yah	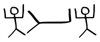	
Saul	le·sha·ul		
and to all	u·le·khal	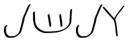	
his house	be·to	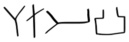	
“ I have given	na·tat·tee		
grandson	le·ven		
to your master’s	a·do·ne·kha	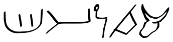	

are to work	ve·a·vad·ta	𐤅𐤏𐤁𐤃𐤕	2 Samuel 9:10
for him	lo	𐤋𐤅	
-	et	𐤀𐤕	
the ground	ha·a·da·mah	𐤄𐤀𐤃𐤌𐤄	
You	at·tah	𐤀𐤕𐤄	
and your sons	u·va·ne·kha	𐤅𐤁𐤍𐤉𐤊	
and servants	va·a·va·de·kha	𐤅𐤏𐤁𐤃𐤉𐤊	
and bring in [the harvest]	ve·he·ve·ta	𐤅𐤄𐤁𐤀𐤕	
may have	ve·ha·yah	𐤅𐤄𐤉𐤄	
grandson	le·ven	𐤋𐤁𐤍	
so that your master’s	a·do·ne·kha	𐤀𐤃𐤍𐤉𐤊	
food	le·chem	𐤋𐤇𐤌	
to eat	va·a·kha·lo	𐤅𐤀𐤊𐤋𐤅	
But Mephibosheth	u·me·phee·vo·shet	𐤅𐤌𐤐𐤉𐤁𐤔𐤕	
grandson	ben	𐤁𐤍	
your master’s	a·do·ne·kha	𐤀𐤃𐤍𐤉𐤊	
to eat	yo·khal	𐤉𐤀𐤊𐤋	
is always	ta·meed	𐤕𐤌𐤉𐤃	
	le·chem	𐤋𐤇𐤌	
at	al	𐤏𐤋	
my table ”	shul·cha·nee	𐤔𐤋𐤇𐤍𐤉	
Now Ziba	u·le·tsee·va	𐤅𐤋𐤑𐤉𐤁𐤀	
had fifteen	cha·mish·shah	𐤇𐤌𐤔𐤄	
	a·sar	𐤏𐤔𐤓	
sons	ba·neem	𐤁𐤍𐤉𐤌	
and twenty	ve·es·reem	𐤅𐤏𐤔𐤓𐤉𐤌	
servants	a·va·deem	𐤏𐤁𐤃𐤉𐤌	

said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Samuel 9:11
And Ziba	tsee·va	𐤑𐤉𐤁𐤀	
to	el	𐤀𐤋	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
all	ke·khol	𐤊𐤊𐤋	
that	a·sher	𐤀𐤔𐤓	
has commanded ”	ye·tsaw·veh	𐤉𐤑𐤅𐤄	
my lord	a·do·nee	𐤀𐤃𐤍𐤉	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
-	et	𐤀𐤕	
“ Your servant	av·do	𐤏𐤁𐤃𐤅	
	ken	𐤊𐤍	
will do	ya·a·seh	𐤉𐤏𐤔𐤄	
	av·de·kha	𐤏𐤁𐤃𐤊	
So Mephibosheth	u·me·phee·vo·shet	𐤅𐤌𐤐𐤉𐤁𐤔𐤕	
ate	o·khel	𐤀𐤊𐤋	
at	al	𐤏𐤋	
[David’s] table	shul·cha·nee	𐤔𐤋𐤇𐤍𐤉	
like one	ke·a·chad	𐤊𐤀𐤇𐤃	
[own] sons	mib·be·ne	𐤌𐤁𐤍𐤉	
of the king’s	ham·me·lekh	𐤄𐤌𐤋𐤊	
And Mephibosheth	ve·lim·phee·vo·shet	𐤅𐤋𐤌𐤐𐤉𐤁𐤔𐤕	2 Samuel 9:12
son	ben	𐤁𐤍	
had a young	qa·tan	𐤒𐤈𐤍	
named	u·she·mo	𐤅𐤔𐤌𐤅	
Mica	mee·kha	𐤌𐤉𐤊𐤀	
and all	ve·khol	𐤅𐤊𐤋	

who dwelt	mo·wo·shav	𐤌𐤅𐤔𐤁	
in the house	bet	𐤁𐤉𐤕	
of Ziba	tsee·va	𐤑𐤉𐤁𐤀	
[were] servants	a·va·deem	𐤏𐤁𐤃𐤉𐤌	
of Mephibosheth	lim·phee·vo·shet	𐤋𐤌𐤐𐤉𐤁𐤔𐤕	
So Mephibosheth	u·me·phee·vo·shet	𐤅𐤌𐤐𐤉𐤁𐤔𐤕	2 Samuel 9:13
lived	yo·shev	𐤉𐤔𐤁	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
because	kee	𐤊𐤉	
at	al	𐤏𐤋	
table	shul·chan	𐤔𐤋𐤇𐤍	
the king's	ham·me·lekh	𐤄𐤌𐤋𐤊	
always	ta·meed	𐤕𐤌𐤉𐤃	
he	hu	𐤄𐤅𐤀	
ate	o·khel	𐤀𐤊𐤋	
	ve·hu	𐤅𐤄𐤅𐤀	
and he was lame	pis·se·ach	𐤐𐤎𐤇	
in both	she·te	𐤔𐤕𐤉	
feet	rag·law	𐤓𐤂𐤋𐤉𐤅𐤐	
-	vay·hee	𐤅𐤉𐤄𐤉	2 Samuel 10:1
Some time later	a·cha·re	𐤀𐤇𐤓𐤉	
	khen	𐤊𐤍	
died	vay·ya·mat	𐤅𐤉𐤌𐤕	
the king	me·lekh	𐤌𐤋𐤊	
of the Ammonites	be·ne	𐤁𐤍𐤉	
	am·mo·wn	𐤏𐤌𐤅𐤍	
and was succeeded by	vay·yim·lokh	𐤅𐤉𐤌𐤋𐤊	

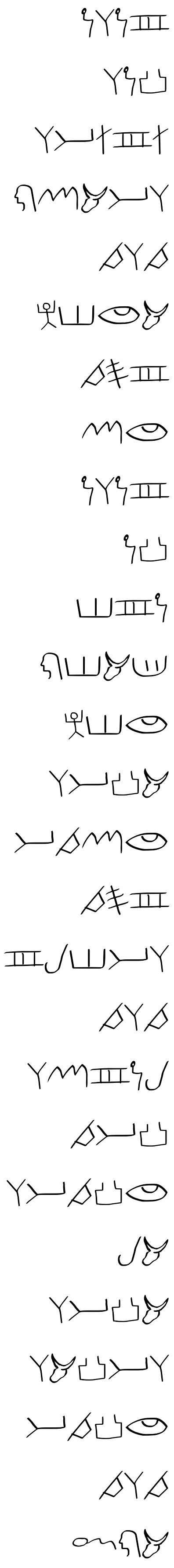

Hanun	cha·nun	
his son	be·no	
-	tach·taw	
said	vay·yo·mer	2 Samuel 10:2
And David	da·wid	
“ I will show	e·e·seh	
kindness	che·sed	
to	im	
Hanun	cha·nun	
son	ben	
of Nahash	na·chash	
just as	ka·a·sher	
showed	a·sah	
his father	a·vee	
to me ”	im·ma·dee	
kindness	che·sed	
sent	vay·yish·lach	
So David	da·wid	
to console [Hanun]	le·na·cha·mo	
	be·yad	
some of his servants	a·va·daw	
concerning	el	
his father	a·vee	
arrived	vay·ya·vo·u	
But when they	av·de	
	da·wid	
in the land	e·rets	

of the Ammonites	be·ne	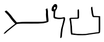	
	am·mo·wn		
said	vay·yo·me·ru		2 Samuel 10:3
the princes	sa·re	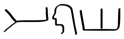	
of the Ammonites	ve·ne	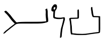	
	am·mo·wn		
to	el		
Hanun	cha·nun	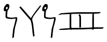	
their lord	a·do·ne·hem	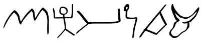	
showing respect	ham·khab·bed		
he is	da·wid		
-	et		
for your father ?	a·vee·kha	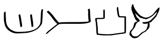	
do you really believe	be·e·ne·kha	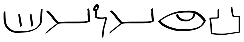	
“ Just because	kee	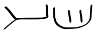	
David has sent	sha·lach	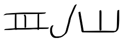	
you	le·kha	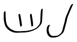	
comforters	me·na·cha·meem	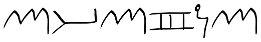	
Has not	ha·lo·w		
-	ba·a·vur		
to explore	cha·qo·wr	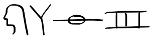	
-	et		
the city	ha·eer		
spy it out	u·le·rag·ge·lah		
and overthrow it ? ”	u·le·ha·phe·khah		
[instead] sent	sha·lach	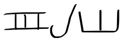	
David	da·wid		

-	et	𐤀𐤕	
his servants	a·va·daw	𐤏𐤁𐤃𐤉𐤅	
	e·le·kha	𐤀𐤋𐤉𐤊	
took	vay·yiq·qach	𐤅𐤉𐤒𐤇	2 Samuel 10:4
So Hanun	cha·nun	𐤇𐤍𐤅𐤍	
-	et	𐤀𐤕	
servants	av·de	𐤏𐤁𐤃𐤉	
David’s	da·wid	𐤃𐤅𐤃	
shaved off	vay·gal·lach	𐤅𐤉𐤂𐤋𐤇	
-	et	𐤀𐤕	
half	cha·tsee	𐤇𐤑𐤉	
of each man’s beard	ze·qa·nam	𐤆𐤒𐤍𐤌	
cut off	vay·yikh·rot	𐤅𐤉𐤊𐤓𐤕	
-	et	𐤀𐤕	
their garments	mad·ve·hem	𐤌𐤃𐤅𐤉𐤄𐤌	
	ba·che·tsee	𐤁𐤇𐤑𐤉	
at	ad	𐤏𐤃	
the hips	she·to·w·te·hem	𐤔𐤕𐤅𐤕𐤉𐤄𐤌	
and sent them away	vay·shal·le·chem	𐤅𐤉𐤔𐤋𐤇𐤌	
When this was reported	vay·yag·gi·du	𐤅𐤉𐤂𐤃𐤅	2 Samuel 10:5
to David	le·da·wid	𐤋𐤃𐤅𐤃	
he sent messengers	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	
to meet [the men]	liq·ra·tam	𐤋𐤒𐤓𐤀𐤕𐤌	
since	kee	𐤊𐤉	
they had been	ha·yu	𐤄𐤉𐤅	
	ha·a·na·sheem	𐤄𐤀𐤍𐤔𐤉𐤌	
humiliated	nikh·la·meem	𐤍𐤊𐤋𐤌𐤉𐤌	

thoroughly	me·od	מאד	
told them	vay·yo·mer	ויאמר	
The king	ham·me·lekh	המלך	
“ Stay	she·vu	שבו	
in Jericho	vee·re·cho	בירחו	
until	ad	עד	
have grown back	ye·tsam·mach	יצמח	
your beards	ze·qan·khem	זקנכם	
and [then] return ”	ve·shav·tem	ושבתם	
realized that	vay·yir·u	ויראו	2 Samuel 10:6
When the Ammonites	be·ne	בני	
	am·mo·wn	עמון	
	kee	כי	
they had become a stench	niv·a·shu	נבאשו	
to David	be·da·wid	בדוד	
	vay·yish·le·chu	וישלחו	
they	ve·ne	בני	
	am·mo·wn	עמון	
hired	vay·yis·ke·ru	וישכרו	
-	et	את	
Aramean	a·ram	ארם	
	bet	בית	
from Beth-rehob	re·cho·wv	רחוב	
and	ve·et	ואת	
-	a·ram	ארם	
Zoba	tso·w·va	צובא	
twenty	es·reem	עשרים	

thousand	e·leph	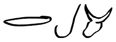	
foot soldiers	rag·lee	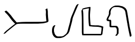	
as well as	ve·et	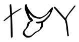	
from the king	me·lekh	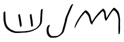	
of Maacah	ma·a·khah	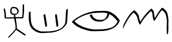	
a thousand	e·leph	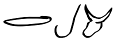	
men	eesh	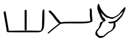	
men	ve·eesh	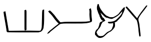	
from Tob	to·wv	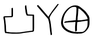	
and twelve	she·nem	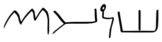	
	a·sar	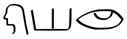	
	e·leph	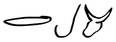	
thousand	eesh	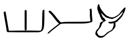	
On hearing this	vay·yish·ma	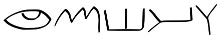	2 Samuel 10:7
David	da·wid	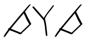	
sent	vay·yish·lach	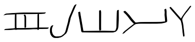	
-	et	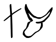	
Joab	yo·w·av	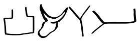	
and	ve·et	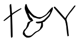	
the entire	kal	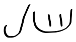	
army	hats·tsa·va	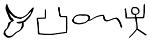	
of mighty men	hag·gib·bo·reem	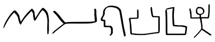	
marched out	vay·ye·tse·u	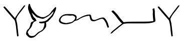	2 Samuel 10:8
The Ammonites	be·ne	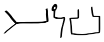	
	am·mo·wn	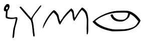	
and arrayed themselves	vay·ya·ar·khu	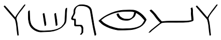	
for battle	mil·cha·mah	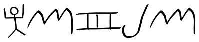	

at the entrance	pe·tach	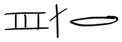	
of the city gate	hash·sha·ar		
while the Arameans	va·a·ram		
of Zobah	tso·w·va		
and Rehob	u·re·cho·wv	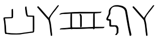	
and the men	ve·eesh	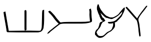	
of Tob	to·wv		
and Maacah	u·ma·a·khah		
were by themselves	le·vad·dam	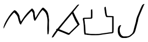	
in the open country	bas·sa·deh	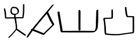	
saw	vay·yar	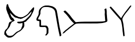	2 Samuel 10:9
When Joab	yo·w·av		
	kee	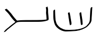	
	ha·ye·tah	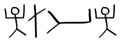	
	e·law	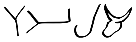	
-	pe·ne	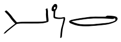	
the battle lines	ham·mil·cha·mah	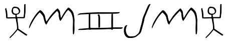	
before him	mip·pa·neem	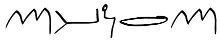	
and behind him	u·me·a·cho·wr		
he selected	vay·yiv·char	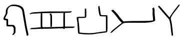	
some of	mik·kol		
the best	be·chu·re		
men of Israel	be·yis·ra·ʾēl		
and arrayed them	vay·ya·a·rokh		
against	liq·rat	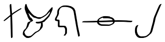	
the Arameans	a·ram		
And	ve·et		2 Samuel 10:10

the rest	ye·ter	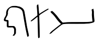	
of the forces	ha·am		
he placed	na·tan	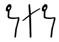	
under the command	be·yad	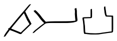	
Abishai	av·shay	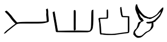	
of his brother	a·chee	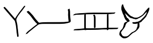	
who arrayed them	vay·ya·a·rokh		
against	liq·rat	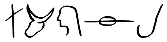	
the Ammonites	be·ne	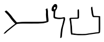	
	am·mo·wn		
said Joab	vay·yo·mer		2 Samuel 10:11
" If	im		
are too strong	te·che·zaq	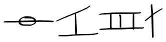	
the Arameans	a·ram		
for me "	mim·men·nee		
" then you will come	ve·ha·yi·tah	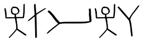	
	lee	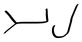	
to my rescue	lee·shu·ah		
And if	ve·im		
the Ammonites	be·ne	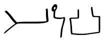	
	am·mo·wn		
are too strong	ye·chez·qu	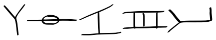	
for you	mim·me·kha		
then I will come	ve·ha·lakh·tee		
to your rescue	le·ho·wo·shee·a		
	lakh	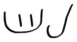	
Be strong	cha·zaq		2 Samuel 10:12

and let us fight bravely	ve·nit·chaz·zaq	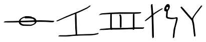	
for	be·ad		
our people	am·me·nu		
and for	u·ve·ad		
the cities	a·re		
of our God	e·lo·he·nu		
May the LORD	va·YHVH	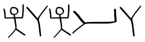	
do	ya·a·seh		
what is good	hat·to·wv		
in His sight ”	be·e·naw	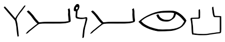	
advanced	vay·yig·gash	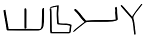	2 Samuel 10:13
So Joab	yo·w·av		
and his troops	ve·ha·am		
-	a·sher		
-	im·mo		
to fight	lam·mil·cha·mah	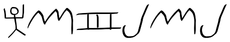	
the Arameans	ba·a·ram		
who fled	vay·ya·nu·su	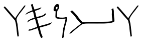	
before him	mip·pa·naw		
When the Ammonites	u·ve·ne		2 Samuel 10:14
	am·mo·wn		
saw	ra·u		
that	kee	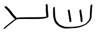	
had fled	nas		
the Arameans	a·ram		
they too fled	vay·ya·nu·su	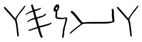	
before	mip·pe·ne		

Abishai	a·vee·shay	𐤀𐤁𐤉𐤔𐤉	
and they entered	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
the city	ha·eer	𐤄𐤏𐤉𐤓	
returned	vay·ya·shav	𐤅𐤉𐤔𐤁	
So Joab	yo·w·av	𐤉𐤅𐤀𐤁	
from [fighting] against	me·al	𐤌𐤏𐤋	
the Ammonites	be·ne	𐤁𐤍𐤉	
	am·mo·wn	𐤏𐤌𐤅𐤍	
and came	vay·ya·vo	𐤅𐤉𐤁𐤀	
to Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
saw	vay·yar	𐤅𐤉𐤓𐤀	2 Samuel 10:15
When the Arameans	a·ram	𐤀𐤓𐤌	
that	kee	𐤊𐤉	
they had been defeated	nig·gaph	𐤍𐤂𐤐	
by	liph·ne	𐤋𐤐𐤍𐤉	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
they regrouped	vay·ye·a·se·phu	𐤅𐤉𐤀𐤎𐤐𐤅	
	ya·chad	𐤉𐤇𐤃	
sent	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	2 Samuel 10:16
Hadadezer	ha·dad·e·zer	𐤄𐤃𐤃𐤏𐤆𐤓	
messengers to bring	vay·yo·tse	𐤅𐤉𐤑𐤀	
-	et	𐤀𐤕	
[more] Arameans	a·ram	𐤀𐤓𐤌	
-	a·sher	𐤀𐤔𐤓	
from beyond	me·e·ver	𐤌𐤏𐤁𐤓	
the Euphrates	han·na·har	𐤄𐤍𐤄𐤓	
and they came	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	

to Helam	che·lam	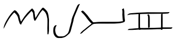	
with Shobach	ve·sho·w·vakh		
the commander	sar		
army	tse·va	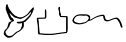	
of Hadadezer’s	ha·dad·e·zer		
leading them	liph·ne·hem	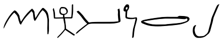	
When this was reported	vay·yug·gad	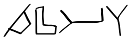	2 Samuel 10:17
to David	le·da·wi·ds		
he gathered	vay·ye·e·soph		
-	et		
all	kal		
Israel	yis·ra·el	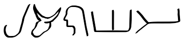	
crossed	vay·ya·a·vor		
-	et		
the Jordan	hay·yar·den		
and went	vay·ya·vo	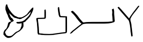	
to Helam	che·la·mah		
arrayed themselves	vay·ya·ar·khu		
Then the Arameans	a·ram		
against	liq·rat	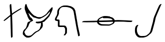	
David	da·wid		
and fought	vay·yil·la·cha·mu	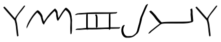	
against him	im·mo		
fled	vay·ya·nas	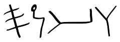	2 Samuel 10:18
But the Arameans	a·ram		
before	mip·pe·ne		
Israel	yis·ra·el	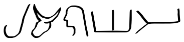	

killed	vay·ya·ha·rog	
and David	da·wid	
	me·a·ram	
seven	she·va	
hundred	me·o·wt	
charioteers	re·khev	
and forty	ve·ar·ba·eem	
thousand	e·leph	
foot soldiers	pa·ra·sheem	
-	ve·et	
Shobach	sho·w·vakh	
the commander	sar	
of their army	tse·va·o	
He also struck down	hik·kah	
who died	vay·ya·mat	
there	sham	
saw	vay·yir·u	2 Samuel 10:19
When all	khal	
the kings [who were]	ham·me·la·kheem	
subject	av·de	
to Hadadezer	ha·dad·e·zer	
that	kee	
they had been defeated	nig·ge·phu	
by	liph·ne	
Israel	yis·ra·el	
they made peace	vay·yash·li·mu	
with	et	

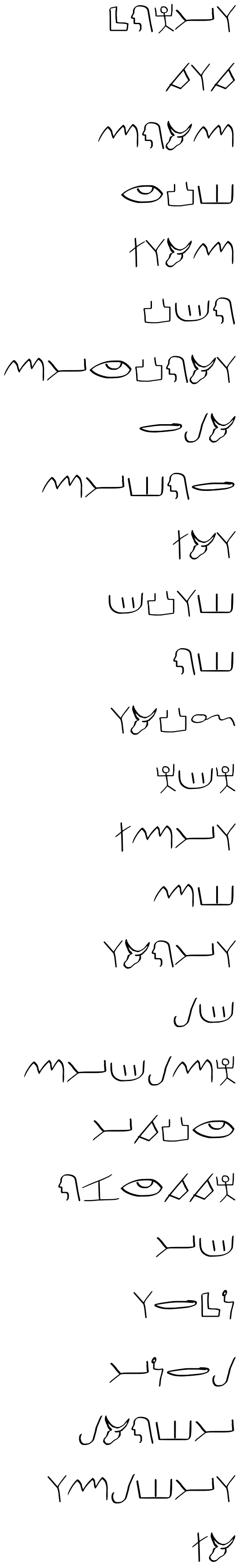

Israel	yis·ra·el	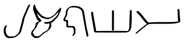	
and became subject to them	vay·ya·av·dum	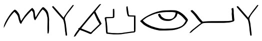	
were afraid	vay·yir·u		
So the Arameans	a·ram		
to help	le·ho·wo·shee·a	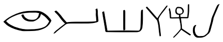	
anymore	o·wd		
-	et		
the Ammonites	be·ne	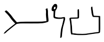	
	am·mo·wn		
-	vay·hee	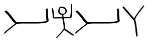	2 Samuel 11:1
In the spring	lit·shu·vat		
	hash·sha·nah	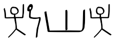	
at the time when	le·et		
march out to war	tset		
kings	ham·mal·khīm		
sent out	vay·yish·lach		
David	da·wid		
-	et		
Joab	yo·w·av		
and	ve·et		
his servants	a·va·daw		
	im·mo		
with	ve·et		
the whole [army]	kal	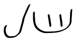	
of Israel	yis·ra·el	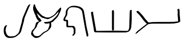	
They destroyed	vay·yash·chi·tu	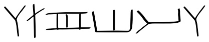	
-	et		

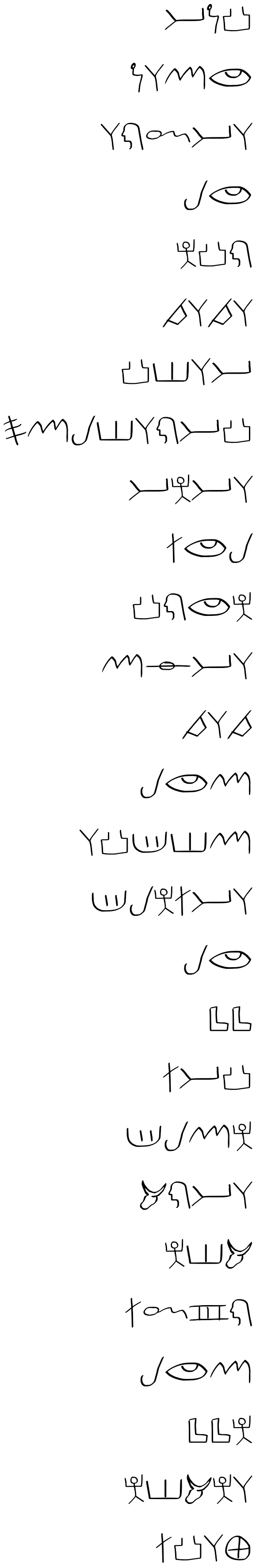

the Ammonites	be·ne	
	am·mo·wn	
and besieged	vay·ya·tsu·ru	
	al	
Rabbah	rab·bah	
but David	ve·da·wid	
remained	yo·wo·shev	
in Jerusalem	bee·ru·sha·lim	
-	vay·hee	2 Samuel 11:2
-	le·et	
One evening	ha·e·rev	
got up	vay·ya·qam	
David	da·wid	
from	me·al	
his bed	mish·ka·vo	
and strolled around	vay·yit·hal·lekh	
on	al	
the roof	gag	
of the palace	bet	
	ham·me·lekh	
he saw	vay·yar	
a woman	ish·shah	
bathing —	ro·che·tset	
And from	me·al	
the roof	hag·gag	
woman	ve·ha·ish·shah	
beautiful	to·w·vat	

	mar·eh		
a very	me·od		
sent	vay·yish·lach		2 Samuel 11:3
So David	da·wid		
and inquired	vay·yid·rosh		
about the woman	la·ish·shah		
and he was told	vay·yo·mer		
	ha·lo·w		
“ This	zot		
	bat		
is Bathsheba	she·va		
the daughter	bat		
of Eliam	e·lee·am	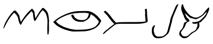	
and the wife	e·shet	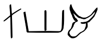	
of Uriah	u·ree·yah		
the Hittite ”	ha·chit·tee		
sent	vay·yish·lach		2 Samuel 11:4
Then David	da·wid		
messengers	mal·a·kheem		
to get her	vay·yiq·qa·che·ha	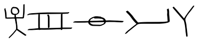	
and when she came	vat·ta·vo·w		
to him	e·law	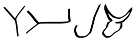	
he slept	vay·yish·kav		
with her	im·mah		
(Now she	ve·hee	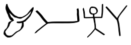	
had just purified herself	mit·qad·de·shet	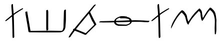	
from her uncleanness)	mit·tum·a·tah		

Then she returned	vat·ta·shav	ותשב	
	el	אל	
home	be·tah	ביתה	
conceived	vat·ta·har	ותהר	2 Samuel 11:5
And the woman	ha·ish·shah	האשה	
and sent word	vat·tish·lach	ותשלח	
	vat·tag·ged	ותגד	
to David	le·da·wid	לדוד	
saying	vat·to·mer	ותאמר	
am pregnant ”	ha·rah	הרה	
“ I	a·no·khee	אנכי	
sent orders	vay·yish·lach	וישלח	2 Samuel 11:6
At this, David	da·wid	דוד	
to	el	אל	
Joab :	yo·w·av	יואב	
“ Send	she·lach	שלח	
me	e·lay	אלי	
-	et	את	
Uriah	u·ree·yah	אוריה	
the Hittite ”	ha·chit·tee	החתי	
sent	vay·yish·lach	וישלח	
So Joab	yo·w·av	יואב	
-	et	את	
[him]	u·ree·yah	אוריה	
to	el	אל	
David	da·wid	דוד	
came	vay·ya·vo	ויבא	2 Samuel 11:7

When Uriah	u·ree·yah	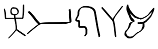	
to him	e·law	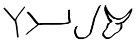	
asked	vay·yish·al		
David	da·wid		
	lish·lo·wm	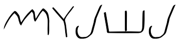	
how Joab	yo·w·av		
	ve·lish·lo·wm	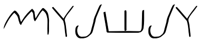	
and the troops	ha·am		
were doing	ve·lish·lo·wm	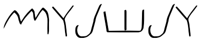	
with the war	ham·mil·cha·mah	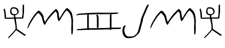	
said	vay·yo·mer		2 Samuel 11:8
Then [he]	da·wid		
to Uriah	le·u·ree·yah	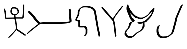	
“ Go down	red		
to your house	le·ve·te·kha	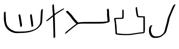	
and wash	u·re·chats		
your feet ”	rag·le·kha	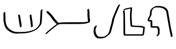	
left	vay·ye·tse	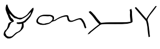	
So Uriah	u·ree·yah	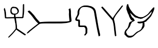	
the palace	mib·bet	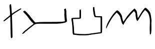	
	ham·me·lekh		
followed	vat·te·tse		
him	a·cha·raw	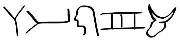	
and a gift	mas·at		
from the king	ham·me·lekh		
slept	vay·yish·kav		2 Samuel 11:9
But Uriah	u·ree·yah	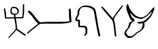	

at the door	pe·tach	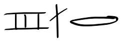	
of the palace	bet	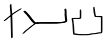	
	ham·me·lekh		
with	et		
all	kal		
servants	av·de	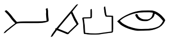	
his master’s	a·do·naw	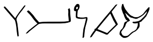	
he did not	ve·lo		
go down	ya·rad		
to	el		
his house	be·to	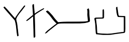	
was told	vay·yag·gi·du	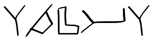	2 Samuel 11:10
And David	le·da·wid		
	le·mor	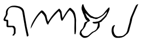	
did not	lo		
go	ya·rad		
“ Uriah	u·ree·yah	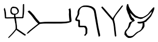	
	el		
home ”	be·to	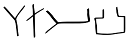	
asked	vay·yo·mer		
David	da·wid		
-	el		
Uriah	u·ree·yah	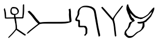	
“ Haven’t you	ha·lo·w		
from a journey ? ”	mid·de·rekh		
	at·tah		
just arrived	va		

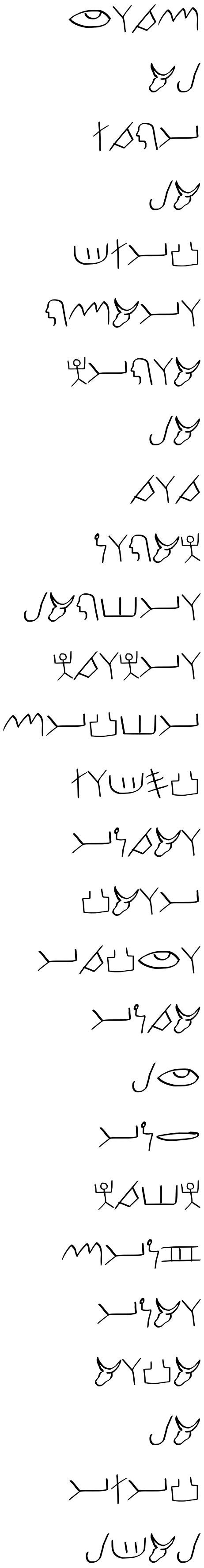

“ Why	mad·du·a	
didn’t you	lo	
go	ya·rad·ta	
	el	
home ? ”	be·te·kha	
answered	vay·yo·mer	2 Samuel 11:11
Uriah	u·ree·yah	
-	el	
-	da·wid	
“ The ark	ha·a·ro·wn	
and Israel	ve·yis·ra·el	
and Judah	vee·hu·dah	
are dwelling	yo·she·veem	
in tents	bas·suk·ko·wt	
and my master	va·do·nee	
Joab	yo·w·av	
soldiers	ve·av·de	
and his	a·do·nee	
in	al	
the open field	pe·ne	
	has·sa·deh	
are camped	cho·neem	
How can I	va·a·nee	
go	a·vo·w	
to	el	
my house	be·tee	
to eat	le·e·khol	

and drink	ve·lish·to·wt		
and sleep	ve·lish·kav	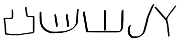	
with	im		
my wife ?	ish·tee		
As surely as you live	chay·ye·kha	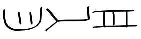	
lives	ve·che	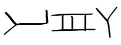	
and [as] your soul	naph·she·kha	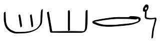	
I will not	im		
do	e·e·seh		
-	et		
such a thing	had·da·var		
! ”	haz·zeh		
said	vay·yo·mer	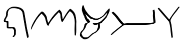	2 Samuel 11:12
David	da·wid		
to	el		
Uriah	u·ree·yah	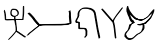	
“ Stay	shev		
here	ba·zeh		
”	gam		
one more day	hay·yo·wm	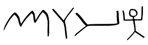	
“ and tomorrow	u·ma·char	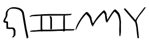	
I will send you back ”	a·shal·le·che·ka	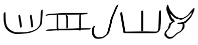	
stayed	vay·ye·shev	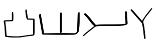	
So Uriah	u·ree·yah	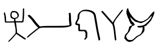	
in Jerusalem	vee·ru·sha·lim		
day	bay·yo·wm	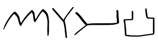	
that	ha·hu		

and the next	u·mim·ma·cho·rat	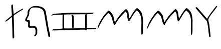	
invited	vay·yiq·ra	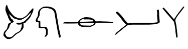	2 Samuel 11:13
[Uriah]	lo	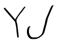	
Then David	da·wid		
to eat	vay·yo·khal		
with him	le·pha·naw	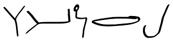	
and drink	vay·ye·shet	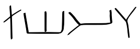	
and he got [Uriah] drunk	vay·shak·ke·re·hu		
[Uriah] went out	vay·ye·tse	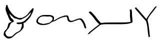	
And in the evening	va·e·rev		
to lie down	lish·kav		
on his cot	be·mish·ka·vo	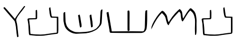	
with	im		
servants	av·de		
his master's	a·do·naw		
	ve·el		
home	be·to	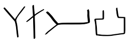	
but he did not	lo		
go	ya·rad	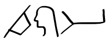	
-	vay·hee	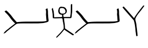	2 Samuel 11:14
The next morning	vab·bo·qer	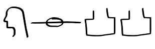	
wrote	vay·yikh·tov		
David	da·wid		
a letter	se·pher		
to	el		
Joab	yo·w·av		
and sent	vay·yish·lach		

	be·yad	𐤁𐤉𐤃	
it with Uriah	u·ree·yah	𐤀𐤅𐤓𐤉𐤄	
he wrote :	vay·yikh·tov	𐤅𐤉𐤊𐤕𐤁	2 Samuel 11:15
In the letter	bas·se·pher	𐤁𐤎𐤐𐤓	
	le·mor	𐤋𐤀𐤌𐤓	
“ Put	ha·vu	𐤄𐤁𐤅	
-	et	𐤀𐤕	
Uriah	u·ree·yah	𐤀𐤅𐤓𐤉𐤄	
at	el	𐤀𐤋	
the front	mul	𐤌𐤅𐤋	
	pe·ne	𐤐𐤍𐤉	
battle	ham·mil·cha·mah	𐤄𐤌𐤋𐤇𐤌𐤄	
of the fiercest	ha·cha·za·qah	𐤄𐤇𐤆𐤒𐤄	
then withdraw	ve·shav·tem	𐤅𐤔𐤁𐤕𐤌	
from him	me·a·cha·raw	𐤌𐤀𐤇𐤓𐤉𐤅	
so that he may be struck down	ve·nik·kah	𐤅𐤍𐤊𐤄	
and killed ”	va·met	𐤅𐤌𐤕𐤎	
So as	vay·hee	𐤅𐤉𐤄𐤉	2 Samuel 11:16
besieged	bish·mo·wr	𐤁𐤔𐤌𐤅𐤓	
Joab	yo·w·av	𐤉𐤅𐤀𐤁	
-	el	𐤀𐤋	
the city	ha·eer	𐤄𐤏𐤉𐤓	
he assigned	vay·yit·ten	𐤅𐤉𐤕𐤍	
-	et	𐤀𐤕	
Uriah	u·ree·yah	𐤀𐤅𐤓𐤉𐤄	
to	el	𐤀𐤋	
a place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	

where	a·sher	𐤀𐤔𐤓	
he saw	ya·da	𐤉𐤃𐤏	
	kee	𐤊𐤉	
the strongest enemy soldiers	an·she	𐤀𐤍𐤔𐤉	
	cha·yil	𐤇𐤉𐤋	
	sham	𐤔𐤌	
came out	vay·ye·tse·u	𐤅𐤉𐤑𐤀𐤅	2 Samuel 11:17
And when the men	an·she	𐤀𐤍𐤔𐤉	
of the city	ha·eer	𐤄𐤏𐤉𐤓	
and fought	vay·yil·la·cha·mu	𐤅𐤉𐤋𐤇𐤌𐤅	
against	et	𐤀𐤕	
Joab	yo·w·av	𐤉𐤅𐤀𐤁	
fell	vay·yip·pol	𐤅𐤉𐤐𐤋	
some of	min	𐤌𐤍	
	ha·am	𐤄𐤏𐤌	
servants	me·av·de	𐤌𐤏𐤁𐤃𐤉	
David’s	da·wid	𐤃𐤅𐤃	
died	vay·ya·mat	𐤅𐤉𐤌𐤕	
also	gam	𐤂𐤌	
and Uriah	u·ree·yah	𐤀𐤅𐤓𐤉𐤄	
the Hittite	ha·chit·tee	𐤄𐤇𐤕𐤉	
sent	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	2 Samuel 11:18
Joab	yo·w·av	𐤉𐤅𐤀𐤁	
	vay·yag·ged	𐤅𐤉𐤂𐤃	
to David	le·da·wid	𐤋𐤃𐤅𐤃	
-	et	𐤀𐤕	
a full account	kal	𐤊𐤋	

	div·re		
of the battle	ham·mil·cha·mah	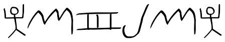	
and instructed	vay·tsaw	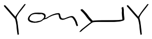	2 Samuel 11:19
-	et		
the messenger	ham·mal·akh		
	le·mor	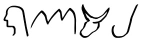	
“ When you have finished	ke·khal·lo·wt·kha	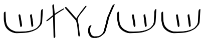	
-	et		
all	kal	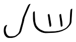	
the details	div·re		
of the battle	ham·mil·cha·mah	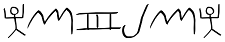	
giving	le·dab·ber		
	el		
the king	ham·me·lekh		
-	ve·ha·yah	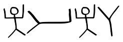	2 Samuel 11:20
if	im		
flares	ta·a·leh		
anger	cha·mat	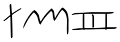	
the king’s	ham·me·lekh		
he may ask	ve·a·mar		
you	le·kha	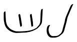	
‘ Why	mad·du·a		
did you get so close	nig·gash·tem		
to	el		
the city	ha·eer		
to fight ?	le·hil·la·chem	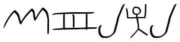	
Did you not	ha·lo·w		

realize	ye·da·tem	ידעתם	
-	et	את	
-	a·sher	אשר	
they would shoot	yo·ru	ירו	
from atop	me·al	מעל	
the wall ?	ha·cho·w·mah	החומה	
Who [was the one]	mee	מי	2 Samuel 11:21
to strike	hik·kah	הכה	
-	et	את	
Abimelech	a·vee·me·lekh	אבימלך	
son	ben	בן	
of Jerubbesheth ?	ye·rub·be·shet	ירבשת	
Was it not	ha·lo·w	הלוא	
a woman	ish·shah	אשה	
who dropped	hish·lee·khah	השליכה	
on him	a·law	עליו	
an upper millstone	pe·lach	פלח	
	re·khev	רכב	
from	me·al	מעל	
the wall	ha·cho·w·mah	החומה	
so that he died	vay·ya·mat	וימת	
in Thebez ?	be·te·vets	בתבץ	
Why	lam·mah	למה	
did you get so close	nig·gash·tem	נגשתם	
to	el	אל	
the wall ?’	ha·cho·w·mah	החומה	
If so, then you are to say	ve·a·mar·ta	ואמרת	

as well ’”	gam	𐤂𐤌	
‘ Your servant	av·de·kha	𐤏𐤁𐤃𐤊	
Uriah	u·ree·yah	𐤀𐤅𐤓𐤉𐤄	
the Hittite	ha·chit·tee	𐤄𐤇𐤕𐤉	
is dead	met	𐤌𐤕	
set out	vay·ye·lekh	𐤅𐤉𐤋𐤊	2 Samuel 11:22
So the messenger	ham·mal·akh	𐤄𐤌𐤋𐤀𐤊	
	vay·ya·vo	𐤅𐤉𐤁𐤀	
and reported	vay·yag·ged	𐤅𐤉𐤂𐤃	
to David	le·da·wid	𐤋𐤃𐤅𐤃	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
that	a·sher	𐤀𐤔𐤓	
had sent him to say	she·la·cho	𐤔𐤋𐤇𐤅	
Joab	yo·w·av	𐤉𐤅𐤀𐤁	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Samuel 11:23
The messenger	ham·mal·akh	𐤄𐤌𐤋𐤀𐤊	
to	el	𐤀𐤋	
David	da·wid	𐤃𐤅𐤃	
	kee	𐤊𐤉	
overpowered us	ga·ve·ru	𐤂𐤁𐤓𐤅	
	a·le·nu	𐤏𐤋𐤉𐤍𐤅	
“ The men	ha·a·na·sheem	𐤄𐤀𐤍𐤔𐤉𐤌	
and came out	vay·ye·tse·u	𐤅𐤉𐤑𐤀𐤅	
against us	e·le·nu	𐤀𐤋𐤉𐤍𐤅	
in the field	has·sa·deh	𐤄𐤔𐤃𐤄	
but we drove them back	van·nih·yeh	𐤅𐤍𐤄𐤉𐤄	

	a·le·hem	עליהם	
to	ad	עד	
the entrance	pe·tach	פתח	
of the gate	hash·sha·ar	השער	
shot	vay·yo·re·ʾu	ויראו	2 Samuel 11:24
Then the archers	ham·mo·re·ʾīm	המוראים	
at	el	אל	
your servants	a·va·de·kha	עבדך	
from	me·al	מעל	
the wall	ha·cho·w·mah	החומה	
were killed	vay·ya·mu·tu	וימותו	
servants	me·av·de	מעבדי	
and some of the king’s	ham·me·lekh	המלך	
as well ”	ve·gam	וגם	
And your servant	av·de·kha	עבדך	
Uriah	u·ree·yah	אוריה	
the Hittite	ha·chit·tee	החתי	
is dead	met	מת׃	
told	vay·yo·mer	ויאמר	2 Samuel 11:25
Then David	da·wid	דוד	
-	el	אל	
the messenger	ham·mal·akh	המלאך	
this	koh	כה	
“ Say	to·mar	תאמר	
to	el	אל	
Joab :	yo·w·av	יואב	
‘ Do not	al	אל	

upset	ye·ra	ירע	
you	be·e·ne·kha	בעיניך	
-	et	את	
matter	had·da·var	הדבר	
let this	haz·zeh	הזה	
for	kee	כי	
as well as another	kha·zoh	כזה	
one	ve·kha·zeh	וכזה	
devours	to·khal	תאכל	
the sword	he·cha·rev	החרב	
Strengthen	ha·cha·zeq	החזק	
your attack	mil·cham·te·kha	מלחמתך	
against	el	אל	
the city	ha·eer	העיר	
and demolish it ’	ve·ha·re·sah	והרסה	
Encourage him [with these words] ”	ve·chaz·ze·qe·hu	וחזקהו	
heard	vat·tish·ma	ותשמע	2 Samuel 11:26
wife	e·shet	אשת	
When Uriah’s	u·ree·yah	אוריה	
that	kee	כי	
was dead	met	מת	
-	u·ree·yah	אוריה	
her husband	ee·shah	אישה	
she mourned	vat·tis·pod	ותספד	
for	al	על	
him	ba·lah	בעלה	
was over	vay·ya·a·vor	ויעבר	2 Samuel 11:27

And when the [time of] mourning	ha·e·vel		
	vay·yish·lach		
David	da·wid		
had her brought	vay·ya·as·phah		
to	el		
his house	be·to	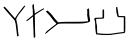	
and she became	vat·te·hee		
his	lo		
wife	le·ish·shah		
and bore	vat·te·led		
him	lo		
a son	ben		
was evil	vay·ye·ra	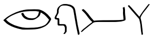	
But the thing	had·da·var		
that	a·sher		
had done	a·sah		
David	da·wid		
in the sight	be·e·ne	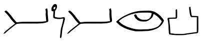	
of the LORD	YHVH		
sent	vay·yish·lach		2 Samuel 12:1
Then the LORD	YHVH		
-	et		
Nathan	na·tan	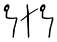	
to	el		
David	da·wid		
and when he arrived	vay·ya·vo	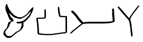	
	e·law	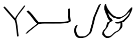	

he said	vay·yo·mer		
-	lo		
two	she·ne	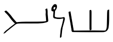	
men	a·na·sheem	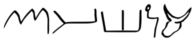	
“ There were	ha·yu	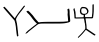	
city	be·eer		
in a certain	e·chat	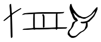	
one	e·chad	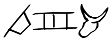	
rich	a·sheer	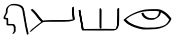	
and the other	ve·e·chad		
poor	rash		
The rich	le·a·sheer		2 Samuel 12:2
man had	ha·yah	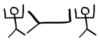	
sheep	tson		
and cattle	u·va·qar	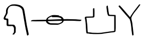	
a great number of	har·beh	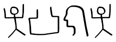	
	me·od		
but the poor	ve·la·rash	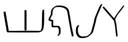	2 Samuel 12:3
man had nothing	en	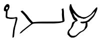	
	kol		
except	kee		
	im		
ewe lamb	kiv·sah	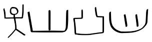	
one	a·chat	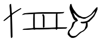	
small	qe·tan·nah	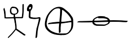	
that	a·sher		
he had bought	qa·nah	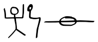	

He raised it	vay·chay·ye·ha	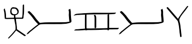	
and it grew up	vat·tig·dal	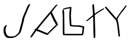	
with him	im·mo	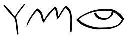	
	ve·im	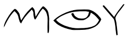	
and his children	ba·naw	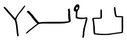	
It shared	yach·daw	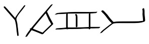	
his food	mip·pit·to	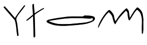	
	to·khal	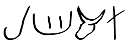	
from his cup	u·mik·ko·so	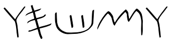	
and drank	tish·teh	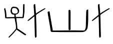	
in his arms	u·ve·che·qo	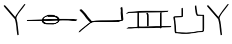	
it slept	tish·kav	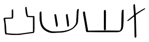	
and was	vat·te·hee	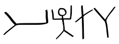	
to him	lo	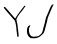	
like a daughter	ke·vat	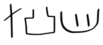	
came	vay·ya·vo	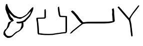	2 Samuel 12:4
Now a traveler	he·lekh	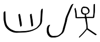	
man	le·eesh	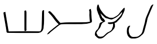	
to the rich	he·a·sheer	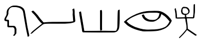	
	vay·yach·mol	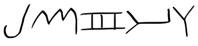	
who refrained from taking	la·qa·chat	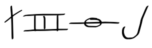	
one of his own sheep	mits·tso·no	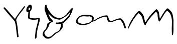	
or cattle	u·mib·be·qa·ro	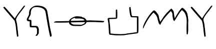	
to prepare	la·a·so·wt	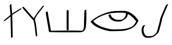	
for the traveler	la·o·re·ach	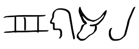	
who had come	hab·ba	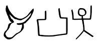	
to him	lo	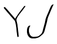	

Instead, he took	vay·yiq·qach	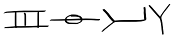	
-	et		
lamb	kiv·sat	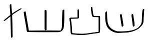	
man’s	ha·eesh	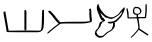	
the poor	ha·rash		
and prepared it	vay·ya·a·se·ha		
for his guest	la·eesh		
	hab·ba		
”	e·law	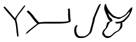	
burned	vay·yi·char	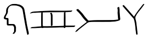	2 Samuel 12:5
with anger	aph		
David	da·wid		
against the man	ba·eesh	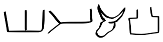	
	me·od		
and said	vay·yo·mer		
to	el		
Nathan :	na·tan	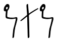	
lives	chay	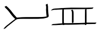	
“ As surely as the LORD	YHVH		
	kee	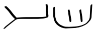	
	ben		
deserves to die !	ma·vet		
the man	ha·eesh	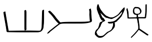	
who did	ha·o·seh		
this	zot		
-	ve·et		2 Samuel 12:6
for the lamb	hak·kiv·sah	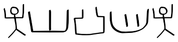	

he must pay	ye·shal·lem	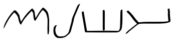	
four times over ”	ar·ba·ta·yim		
Because	e·qev		
-	a·sher		
he has done	a·sah		
-	et		
thing	had·da·var		
this	haz·zeh		
	ve·al		
-	a·sher		
and has shown no	lo		
pity	cha·mal	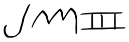	
said	vay·yo·mer		2 Samuel 12:7
Then Nathan	na·tan	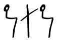	
to	el		
David	da·wid		
“ You	at·tah		
are that man !	ha·eesh	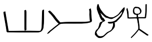	
This is what	koh	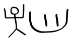	
says :	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	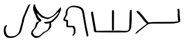	
‘ I	a·no·khee		
anointed	me·shach·tee·kha	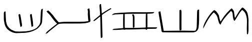	
you king	le·me·lekh		
over	al		

Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and I	ve·a·no·khee	𐤅𐤀𐤍𐤊𐤉	
delivered you	hits·tsal·tee·kha	𐤄𐤑𐤋𐤕𐤉𐤊	
from the hand	mee·yad	𐤌𐤉𐤃	
of Saul	sha·ul	𐤔𐤀𐤅𐤋	
I gave	va·et·te·nah	𐤅𐤀𐤕𐤍𐤄	2 Samuel 12:8
	le·kha	𐤋𐤊	
-	et	𐤀𐤕	
house to you	bet	𐤁𐤉𐤕	
your master’s	a·do·ne·kha	𐤀𐤃𐤍𐤉𐤊	
-	ve·et	𐤅𐤀𐤕	
wives	ne·she	𐤍𐤔𐤉	
and your master’s	a·do·ne·kha	𐤀𐤃𐤍𐤉𐤊	
into your arms	be·che·qe·kha	𐤁𐤇𐤉𐤒𐤊	
I gave	va·et·te·nah	𐤅𐤀𐤕𐤍𐤄	
you	le·kha	𐤋𐤊	
-	et	𐤀𐤕	
the house	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and Judah	vee·hu·dah	𐤅𐤉𐤄𐤅𐤃𐤄	
and if	ve·im	𐤅𐤀𐤌	
that was not enough	me·at	𐤌𐤏𐤈	
I would have given	ve·o·si·phah	𐤅𐤀𐤎𐤐𐤄	
you	le·kha	𐤋𐤊	
even more	ka·hen·nah	𐤊𐤄𐤍𐤄	
	ve·kha·hen·nah	𐤅𐤊𐤄𐤍𐤄	
Why	mad·du·a	𐤌𐤃𐤅𐤏	2 Samuel 12:9

then have you despised	ba·zee·ta	
-	et	
the command	de·var	
of the LORD	YHVH	
by doing	la·a·so·wt	
evil	ha·ra	
in His sight ?	be·ʿē·no	
-	et	
Uriah	u·ree·yah	
the Hittite	ha·chit·tee	
You put	hik·kee·ta	
to the sword	va·che·rev	
-	ve·et	
his wife	ish·to	
and took	la·qach·ta	
	le·kha	
as your own	le·ish·shah	
-	ve·o·to	
for you have slain him	ha·rag·ta	
with the sword	be·che·rev	
of the Ammonites	be·ne	
	am·mo·wn	
Now, therefore	ve·at·tah	2 Samuel 12:10
will never	lo	
depart	ta·sur	
the sword	che·rev	
from your house	mib·be·te·kha	

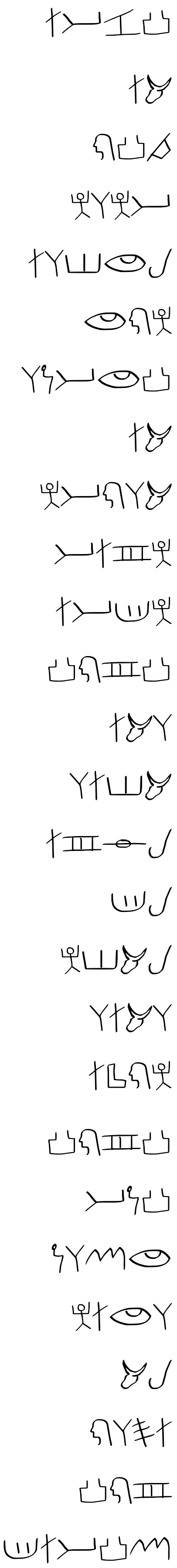

	ad		
	o·w·lam		
because	e·qev		
	kee	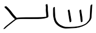	
you have despised Me	ve·zi·ta·nee	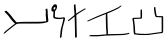	
and have taken	vat·tiq·qach	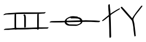	
-	et		
the wife	e·shet	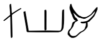	
of Uriah	u·ree·yah	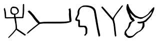	
the Hittite	ha·chit·tee		
to be	lih·yo·wt	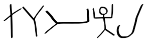	
your	le·kha	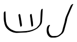	
own ’	le·ish·shah		
This is what	koh	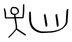	2 Samuel 12:11
says :	a·mar		
the LORD	YHVH		
	hin·nee	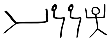	
‘ I will raise up	me·qeem	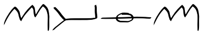	
against you	a·le·kha	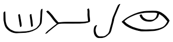	
adversity	ra·ah		
from your own house	mib·be·te·kha	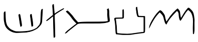	
I will take	ve·la·qach·tee	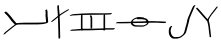	
-	et		
your wives	na·she·kha	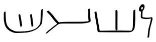	
Before your very eyes	le·e·ne·kha	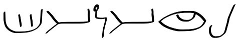	
and give them	ve·na·tat·tee	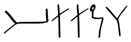	

to another	le·re·e·kha	לרעיך	
and he will lie	ve·sha·khav	ושכב	
with them	im	עם	
in broad daylight	na·she·kha	נשיך	
	le·e·ne	לעיני	
	hash·she·mesh	השמש	
	haz·zot	הזאת	
-	kee	כי	2 Samuel 12:12
You	at·tah	אתה	
have acted	a·see·ta	עשית	
in secret	vas·sa·ter	בסתר	
but I	va·a·nee	ואני	
will do	e·e·seh	אעשה	
-	et	את	
-	had·da·var	הדבר	
this thing	haz·zeh	הזה	
before	ne·ged	נגד	
all	kal	כל	
Israel ’”	yis·ra·el	ישראל	
	ve·ne·ged	ונגד	
in broad daylight	hash·sha·mesh	השמשס	
said	vay·yo·mer	ויאמר	2 Samuel 12:13
Then David	da·wid	דוד	
to	el	אל	
Nathan	na·tan	נתן	
“ I have sinned	cha·ta·tee	חטאתי	
against the LORD ”	lay·h·va·hs	ליהוהס	

replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
Nathan	na·tan	𐤍𐤕𐤍	
-	el	𐤀𐤋	
-	da·wid	𐤃𐤅𐤃	
-	gam	𐤂𐤌	
“ The LORD	YHVH	𐤉𐤄𐤅𐤄	
has taken away	he·e·veer	𐤄𐤏𐤁𐤉𐤓	
your sin ”	chat·ta·te·kha	𐤇𐤈𐤀𐤕𐤊	
“ You will not	lo	𐤋𐤀	
die	ta·mut	𐤕𐤌𐤅𐤕	
Nevertheless	e·phes	𐤀𐤐𐤎	2 Samuel 12:14
because	kee	𐤊𐤉	
utter contempt	ni·ets	𐤍𐤀𐤑	
you have shown	ni·ats·ta	𐤍𐤀𐤑𐤕	
-	et	𐤀𐤕	
for [the word]	o·ye·ve	𐤀𐤉𐤁𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
this deed	bad·da·var	𐤁𐤃𐤁𐤓	
by	haz·zeh	𐤄𐤆𐤄	
-	gam	𐤂𐤌	
the son	hab·ben	𐤄𐤁𐤍	
born	hay·yil·lo·wd	𐤄𐤉𐤋𐤅𐤃	
to you	le·kha	𐤋𐤊	
will surely	mo·wt	𐤌𐤅𐤕	
die ”	ya·mut	𐤉𐤌𐤅𐤕	
had gone	vay·ye·lekh	𐤅𐤉𐤋𐤊	2 Samuel 12:15
After Nathan	na·tan	𐤍𐤕𐤍	

	el	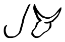	
home	be·to	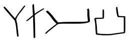	
struck	vay·yig·goph	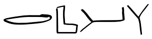	
the LORD	YHVH	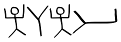	
-	et	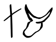	
the child	hay·ye·led	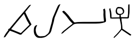	
that	a·sher	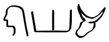	
had borne	ya·le·dah	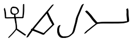	
wife	e·shet	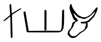	
Uriah’s	u·ree·yah	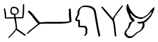	
to David	le·da·wid	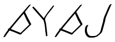	
and he became ill	vay·ye·a·nash	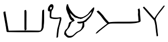	
pleaded	vay·vaq·qesh	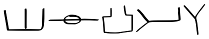	2 Samuel 12:16
David	da·wid	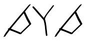	
-	et	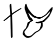	
with God	ha·e·lo·heem	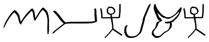	
for	be·ad	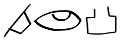	
the boy	han·na·ar	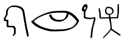	
fasted	vay·ya·tsam	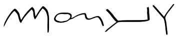	
He	da·wid	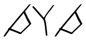	
	tso·wm	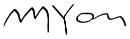	
and went into his house	u·va	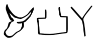	
and spent the night	ve·lan	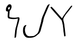	
lying [in sackcloth]	ve·sha·khav	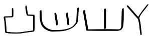	
on the ground	a·re·tsah	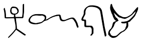	
stood	vay·ya·qu·mu	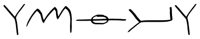	2 Samuel 12:17
The elders	ziq·ne	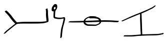	

of his household	ve·to	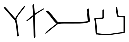	
beside him	a·law	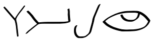	
to help him up	la·ha·qee·mo	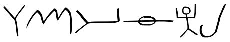	
from	min		
the ground	ha·a·rets		
but he was unwilling	ve·lo		
	a·vah		
and would not	ve·lo		
eat	va·ra		
anything with them	it·tam		
	la·chem	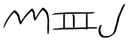	
	vay·hee	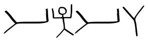	2 Samuel 12:18
day	bay·yo·wm	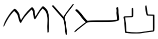	
On the seventh	hash·she·vee·ee	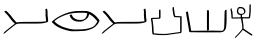	
died	vay·ya·mat	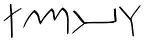	
the child	hay·ya·led	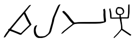	
were afraid	vay·yir·u		
servants	av·de	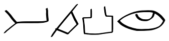	
But David’s	da·wid		
to tell	le·hag·geed	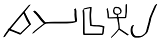	
him	lo		
that	kee	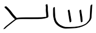	
was dead	met		
the child	hay·ye·led	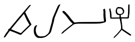	
for	kee	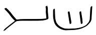	
they said	a·me·ru		
“ Look	hin·neh		

	vih·yo·wt	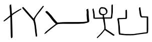	
while the child	hay·ye·led	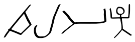	
was alive	chay	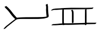	
we spoke	dib·bar·nu		
to him	e·law	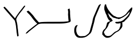	
and he would not	ve·lo		
listen to us	sha·ma		
	be·qo·w·le·nu	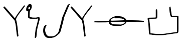	
So how	ve·ekh	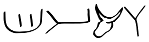	
can we tell	no·mar	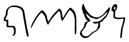	
him	e·law	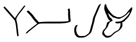	
is dead ?	met		
the child	hay·ye·led	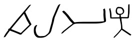	
He may even harm himself	ve·a·sah		
”	ra·ah		
saw	vay·yar	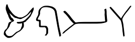	2 Samuel 12:19
When David	da·wid		
that	kee	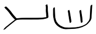	
his servants	a·va·daw		
were whispering to one another	mit·la·cha·sheem		
perceived	vay·ya·ven	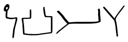	
he	da·wid		
that	kee	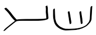	
was dead	met		
the child	hay·ya·led	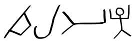	
asked	vay·yo·mer		
So he	da·wid		

	el	אל	
his servants	a·va·daw	עבדיו	
dead ? ”	ha·met	המת	
“ Is the child	hay·ye·led	הילד	
they replied	vay·yo·me·ru	ויאמרו	
“ He is dead ”	met	מת	
got up	vay·ya·qam	ויקם	2 Samuel 12:20
Then David	da·wid	דוד	
from the ground	me·ha·a·rets	מהארץ	
washed	vay·yir·chats	וירחץ	
and anointed himself	vay·ya·sekh	ויסך	
changed	vay·chal·leph	ויחלף	
his clothes	sim·la·to	שמלתו	
and went into	vay·ya·vo	ויבא	
the house	vet	בית	
of the LORD	YHVH	יהוה	
and worshiped	vay·yish·ta·chu	וישתחו	
Then he went	vay·ya·vo	ויבא	
to	el	אל	
his own house	be·to	ביתו	
and at his request	vay·yish·al	וישאל	
they set	vay·ya·see·mu	וישימו	
before him	lo	לו	
food	le·chem	לחם	
and he ate	vay·yo·khal	ויאכל	
asked	vay·yo·me·ru	ויאמרו	2 Samuel 12:21
his servants	a·va·daw	עבדיו	

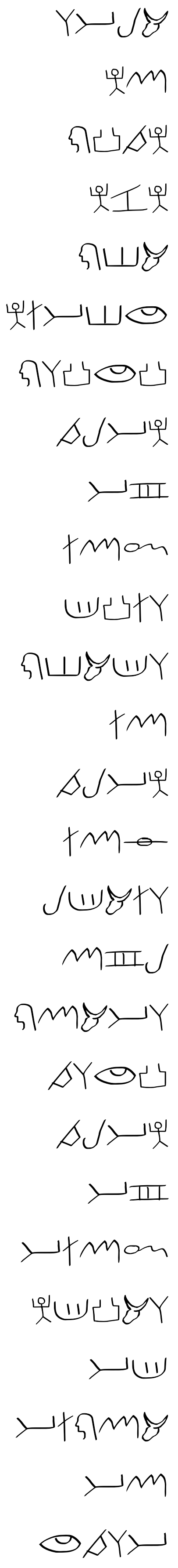

	e·law	
“ What [is]	mah	
	had·da·var	
this	haz·zeh	
	a·sher	
you have done ? ”	a·see·tah	
“ While	ba·a·vur	
the child	hay·ye·led	
was alive	chay	
you fasted	tsam·ta	
and wept	vat·te·vek	
but when	ve·kha·a·sher	
died	met	
he	hay·ye·led	
you got up	qam·ta	
and ate	vat·to·khal	
”	la·chem	
[David] answered	vay·yo·mer	2 Samuel 12:22
“ While	be·o·wd	
the child	hay·ye·led	
was alive	chay	
I fasted	tsam·tee	
and wept	va·ev·keh	
for	kee	
I said	a·mar·tee	
‘ Who	mee	
knows ?	yo·w·de·a	

may be gracious	ye·chan·na·nī	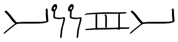	
The LORD	YHVH		
and let him live ’	ve·chay	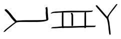	
to me	hay·ya·led	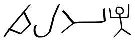	
But now	ve·at·tah		2 Samuel 12:23
that he is dead	met		
why	lam·mah		
	zeh	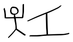	
should I	a·nee	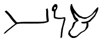	
fast ?	tsam		
Can	ha·u·khal		
I bring him back	la·ha·shee·vo	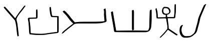	
again ?	o·wd		
I will	a·nee	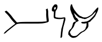	
go	ho·lekh	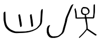	
to him	e·law	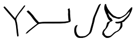	
but he	ve·hu		
will not	lo		
return	ya·shuv	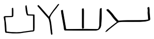	
to me ”	e·lay	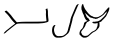	
comforted	vay·na·chem	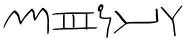	2 Samuel 12:24
Then David	da·wid		
-	et		
	bat		
Bathsheba	she·va		
his wife	ish·to		
and he went	vay·ya·vo	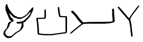	

to her	e·le·ha	𐤀𐤋𐤉𐤄	
and lay	vay·yish·kav	𐤅𐤉𐤔𐤊𐤁	
with her	im·mah	𐤏𐤌𐤄	
So she gave birth to	vat·te·led	𐤅𐤕𐤋𐤃	
a son	ben	𐤁𐤍	
and they	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	
-	et	𐤀𐤕	
named him	she·mo	𐤔𐤌𐤅	
Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
Now the LORD	va·YHVH	𐤅𐤉𐤄𐤅𐤄	
loved [the child]	a·he·vo	𐤀𐤄𐤁𐤅	
and sent	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	2 Samuel 12:25
[word] through	be·yad	𐤁𐤉𐤃	
Nathan	na·tan	𐤍𐤕𐤍	
the prophet	han·na·vee	𐤄𐤍𐤁𐤉𐤀	
to name him	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	
-	et	𐤀𐤕	
-	she·mo	𐤔𐤌𐤅	
Jedidiah	ye·dee·de·yah	𐤉𐤃𐤉𐤃𐤉𐤄	
because	ba·a·vur	𐤁𐤏𐤁𐤅𐤓	
the LORD [loved him]	YHVH	𐤉𐤄𐤅𐤄	
fought	vay·yil·la·chem	𐤅𐤉𐤋𐤇𐤌	2 Samuel 12:26
Meanwhile, Joab	yo·w·av	𐤉𐤅𐤀𐤁	
against Rabbah	be·rab·bat	𐤁𐤓𐤁𐤕	
of the Ammonites	be·ne	𐤁𐤍𐤉	
	am·mo·wn	𐤏𐤌𐤅𐤍	
and captured	vay·yil·kod	𐤅𐤉𐤋𐤊𐤃	

-	et	את	
fortress	eer	עיר	
the royal	ham·me·lu·khah	המלוכה	
sent	vay·yish·lach	וישלח	2 Samuel 12:27
Then Joab	yo·w·av	יואב	
messengers	mal·a·kheem	מלאכים	
to	el	אל	
David	da·wid	דוד	
to say	vay·yo·mer	ויאמר	
“ I have fought	nil·cham·tee	נלחמתי	
against Rabbah	ve·rab·bah	ברבה	
and have	gam	גם	
captured	la·khad·tee	לכדתי	
-	et	את	
of the city	eer	עיר	
the water [supply]	ham·ma·yim	המים	
Now, therefore	ve·at·tah	ועתה	2 Samuel 12:28
assemble	e·soph	אסף	
-	et	את	
the rest	ye·ter	יתר	
of the troops	ha·am	העם	
lay siege	va·cha·neh	וחנה	
to	al	על	
the city	ha·eer	העיר	
and capture it	ve·la·khe·dah	ולכדה	
Otherwise	pen	פן	
will capture	el·kod	אלכד	

I	a·nee	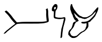	
-	et		
the city	ha·eer		
and it will be named	ve·niq·ra	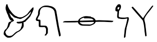	
after me	she·mee		
”	a·le·ha	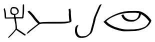	
assembled	vay·ye·e·soph		2 Samuel 12:29
So David	da·wid		
-	et		
all	kal		
the troops	ha·am		
and went	vay·ye·lekh	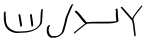	
to Rabbah	rab·ba·tah		
and he fought	vay·yil·la·chem	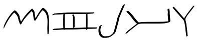	
against it	bah		
and captured it	vay·yil·ke·dah	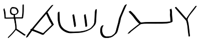	
Then he took	vay·yiq·qach	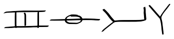	2 Samuel 12:30
-	et		
the crown	a·te·ret		
of their king	mal·kam	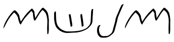	
from	me·al		
the head	ro·sho		
It weighed	u·mish·qa·lah	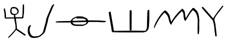	
a talent	kik·kar		
of gold	za·hav	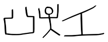	
stones	ve·e·ven		
and was set with precious	ye·qa·rah	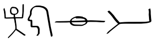	

and it was	vat·te·hee		
placed on	al		
head	rosh		
David’s	da·wid		
of plunder	u·she·lal	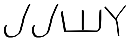	
from the city	ha·eer		
And David took	ho·w·tsee		
a great amount	har·beh	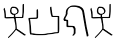	
	me·od		
-	ve·et		2 Samuel 12:31
the people	ha·am		
who [were]	a·sher		
there	bah		
[David] brought out	ho·w·tsee		
and put [them to work]	vay·ya·sem		
with saws	bam·me·ge·rah		
picks	u·va·cha·ri·tse		
iron	hab·bar·zel		
and axes	u·ve·mag·ze·rot		
-	hab·bar·zel		
and he made them work	ve·he·e·veer	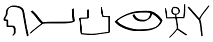	
-	o·w·tam		
at the brick kilns	bam·mal·kɛn		
the same	ve·khen		
He did	ya·a·seh		
to all	le·khol		
cities	a·re		

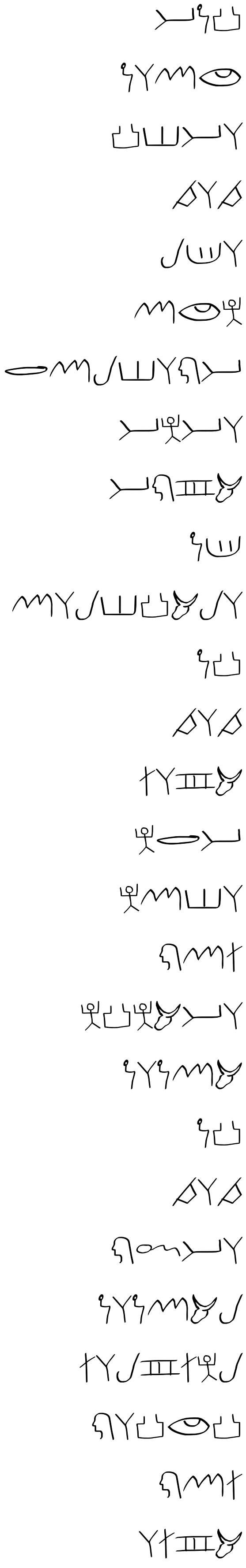

the Ammonite	ve·ne	
	am·mo·wn	
returned	vay·ya·shav	
Then [David]	da·wid	
and all	ve·khal	
his troops	ha·am	
to Jerusalem	ye·ru·sha·lim	
After some time	vay·hee	2 Samuel 13:1
	a·cha·re	
	khen	
Absalom	u·le·av·sha·lo·wm	
son	ben	
of David’s	da·wid	
sister	a·cho·wt	
the beautiful	ya·phah	
-	u·she·mah	
with Tamar	ta·mar	
fell in love	vay·ye·e·ha·ve·ha	
Amnon	am·no·wn	
son	ben	
David’s	da·wid	
with frustration	vay·ye·tser	2 Samuel 13:2
Amnon	le·am·no·wn	
was sick	le·hit·chal·lo·wt	
over	ba·a·vur	
Tamar	ta·mar	
his sister	a·cho·to	

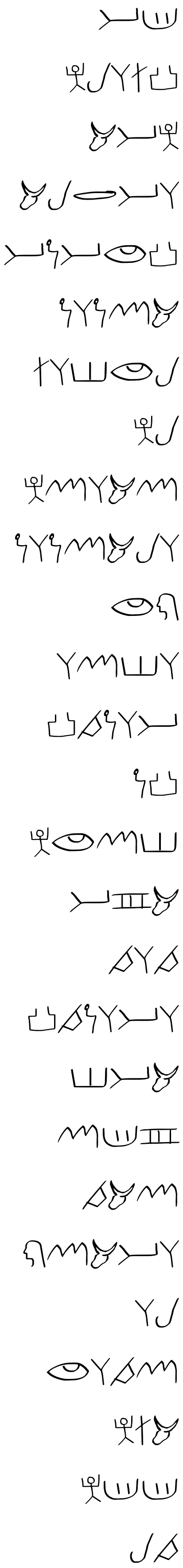

for	kee	
was a virgin	ve·tu·lah	
she	hee	
implausible	vay·yip·pa·le	
and it seemed	be·e·ne	
for [him]	am·no·wn	
to do	la·a·so·wt	
to her	lah	
anything	me·u·mah	
Now Amnon	u·le·am·no·wn	2 Samuel 13:3
had a friend	re·a	
named	u·she·mo	
Jonadab	yo·w·na·dav	
the son	ben	
Shimeah	shim·ah	
brother	a·chee	
of David’s	da·wid	
Jonadab	ve·yo·w·na·dav	
man	eesh	
shrewd	cha·kham	
was a very	me·od	
so he asked	vay·yo·mer	2 Samuel 13:4
[Amnon]	lo	
“ Why	mad·du·a	
are you	at·tah	
so	ka·khah	
depressed	dal	

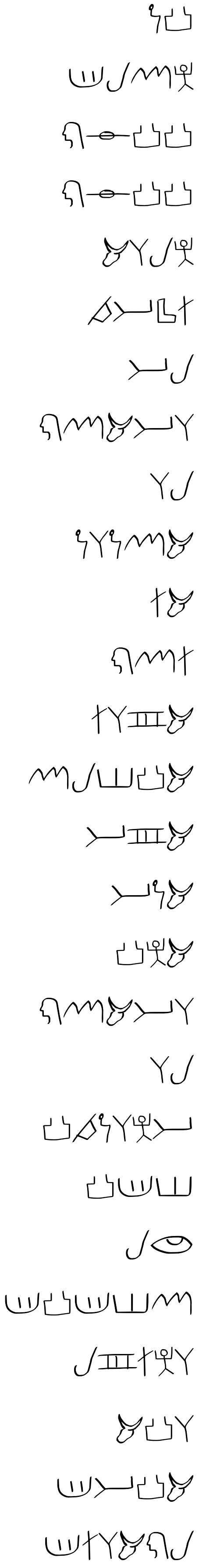

the son	ben	
of the king	ham·me·lekh	
morning	bab·bo·qer	
after morning ?	bab·bo·qer	
Won’t	ha·lo·w	
you tell	tag·geed	
me ? ”	lee	
replied	vay·yo·mer	
	lo	
Amnon	am·no·wn	
-	et	
with Tamar	ta·mar	
sister ”	a·cho·wt	
Absalom’s	av·sha·lom	
my brother	a·chee	
“ I am	a·nee	
in love	o·hev	
told	vay·yo·mer	2 Samuel 13:5
him	lo	
Jonadab	ye·ho·w·na·dav	
“ Lie down	she·khav	
on	al	
your bed	mish·ka·ve·kha	
and pretend you are ill	ve·hit·chal	
comes	u·va	
When your father	a·vee·kha	
to see you	lir·o·w·te·kha	

say	ve·a·mar·ta		
to him	e·law	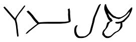	
come	ta·vo		
‘ Please	na		
Tamar	ta·mar		
let my sister	a·cho·w·tee		
and give me something	ve·tav·re·nee		
to eat	le·chem	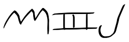	
Let her prepare	ve·a·se·tah		
in my sight	le·e·nay	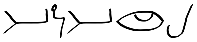	
-	et		
[it]	hab·bir·yah		
so	le·ma·an		
-	a·sher		
I may watch her	er·eh		
and eat it	ve·a·khal·tee	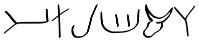	
from her hand ’”	mee·ya·dah	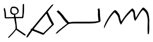	
lay down	vay·yish·kav		2 Samuel 13:6
So Amnon	am·no·wn		
and feigned illness	vay·yit·chal		
came	vay·ya·vo	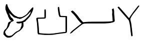	
When the king	ham·me·lekh		
to see him	lir·o·to		
said	vay·yo·mer		
Amnon	am·no·wn		
-	el		
-	ham·me·lekh		

come	ta·vo·w		
“ Please	na		
Tamar	ta·mar		
let my sister	a·cho·tee	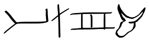	
	u·te·lab·bev	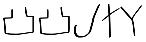	
in my sight	le·e·nay	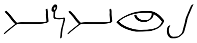	
and make a couple	she·te	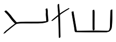	
of cakes	le·vi·vo·wt		
so that I may eat	ve·ev·reh	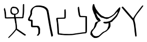	
from her hand ”	mee·ya·dah	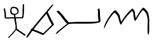	
sent	vay·yish·lach		2 Samuel 13:7
Then David	da·wid		
word to	el		
Tamar	ta·mar		
at the palace	hab·bay·tah	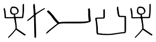	
:	le·mor	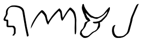	
go	le·khee		
“ Please	na		
to the house	bet	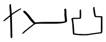	
of Amnon	am·no·wn	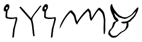	
your brother	a·cheekh	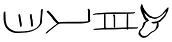	
and prepare	va·a·see		
for him ”	lo		
a meal	hab·bir·yah		
went	vat·te·lekh	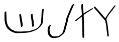	2 Samuel 13:8
So Tamar	ta·mar		
to the house	bet	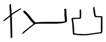	

Amnon	am·no·wn		
of her brother	a·chee·ha	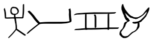	
[who]	ve·hu		
was lying down	sho·khev		
She took	vat·tiq·qach	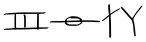	
-	et		
some dough	hab·ba·tseq		
kneaded [it]	vat·ta·losh		
made cakes	vat·te·lab·bev	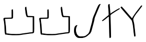	
in his sight	le·e·naw	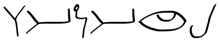	
and baked	vat·te·vash·shel		
-	et		
them	hal·le·vi·vo·wt		
Then she brought	vat·tiq·qach	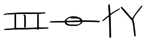	2 Samuel 13:9
-	et		
the pan	ham·mas·ret	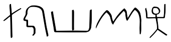	
and set it down	vat·ti·tsoq		
before him	le·pha·naw	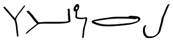	
but he refused	vay·ma·en		
to eat	le·e·kho·wl		
said	vay·yo·mer		
Amnon	am·no·wn	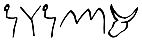	
away ! ”	ho·w·tsee·u		
“ Send everyone	khal	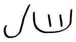	
	eesh	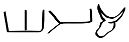	
	me·a·lay		
went out	vay·ye·tse·u		

And everyone	khal		
	eesh	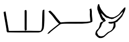	
	me·a·law		
said	vay·yo·mer		2 Samuel 13:10
Then Amnon	am·no·wn	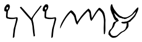	
to	el		
Tamar	ta·mar		
“ Bring	ha·vee·ee	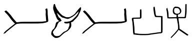	
the food	hab·bir·yah		
into the bedroom	ha·che·der	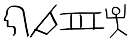	
so that I may eat it	ve·ev·reh	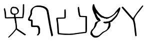	
from your hand ”	mee·ya·dekh	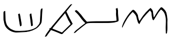	
took	vat·tiq·qach	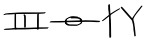	
Tamar	ta·mar		
-	et		
the cakes	hal·le·vi·vo·wt		
-	a·sher		
she had made	a·sa·tah		
and went	vat·ta·ve		
Amnon’s	le·am·no·wn		
to her brother	a·chee·ha	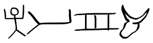	
bedroom	he·cha·de·rah	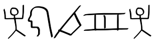	
And when she had brought [them]	vat·tag·gesh	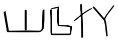	2 Samuel 13:11
to him	e·law	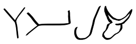	
to eat	le·e·khol		
he took hold	vay·ya·cha·zeq	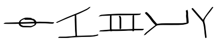	
of her	bah		

and said	vay·yo·mer	ויאמר	
	lah	לה	
“ Come	bo·w·ee	בואי	
lie	shikh·vee	שכבי	
with me	im·mee	עמי	
my sister ! ”	a·cho·w·tee	אחותי	
she cried	vat·to·mer	ותאמר	2 Samuel 13:12
	lo	לו	
“ No	al	אל	
my brother ! ”	a·chee	אחי	
“ Do not	al	אל	
humiliate me	te·an·ne·nee	תענני	
for	kee	כי	
a thing should never	lo	לא	
be done	ye·a·seh	יעשה	
such	khen	כן	
in Israel	be·yis·ra·el	בישראל	
Do not	al	אל	
do	ta·a·seh	תעשה	
-	et	את	
disgraceful thing !	han·ne·va·lah	הנבלה	
this	haz·zot	הזאת	
could I	va·a·nee	ואני	2 Samuel 13:13
Where	a·nah	אנה	
ever take	o·w·leekh	אוליך	
-	et	את	
my shame ?	cher·pa·tee	חרפתי	

And you	ve·at·tah	
would be	tih·yeh	
like one	ke·a·chad	
of the fools	han·ne·va·leem	
in Israel !	be·yis·ra·el	
	ve·at·tah	
speak	dab·ber	
Please	na	
to	el	
the king	ham·me·lekh	
for	kee	
he will not	lo	
withhold me	yim·na·e·nee	
from you ”	mim·me·ka	
But [Amnon] refused	ve·lo	2 Samuel 13:14
	a·vah	
to listen to her	lish·mo·a	
	be·qo·w·lah	
and being stronger	vay·ye·che·zaq	
	mim·men·nah	
he violated her	vay·an·ne·ha	
and lay with	vay·yish·kav	
her	o·tah	
hated [Tamar]	vay·yis·na·e·ha	2 Samuel 13:15
Then Amnon	am·no·wn	
his hatred	sin·ah	
with such intensity	ge·do·w·lah	

	me·od	
that	kee	
was greater than	ge·do·w·lah	
	has·sin·ah	
-	a·sher	
	se·ne·ah	
the love	me·a·ha·vah	
-	a·sher	
he previously had	a·he·vah	
he said	vay·yo·mer	
to her	lah	
	am·no·wn	
“ Get up ! ”	qu·mee	
“ Be gone ! ”	le·khee	
she replied	vat·to·mer	2 Samuel 13:16
	lo	
“ No ”	al	
	o·w·dot	
wrong	ha·ra·ah	
great	hag·ge·do·w·lah	
this	haz·zot	
[is worse] than	me·a·che·ret	
-	a·sher	
you have already done	a·see·ta	
to me ! ”	im·mee	
“ sending me away	le·shal·le·che·nee	
But he refused	ve·lo	

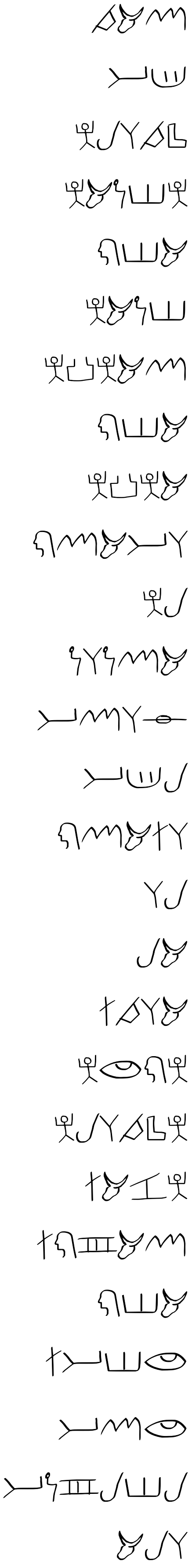

	a·vah	
to listen	lish·mo·a	
to her	lah	
Instead, he called	vay·yiq·ra	2 Samuel 13:17
-	et	
to his attendant	na·a·ro	
	me·sha·re·to	
and said	vay·yo·mer	
“ Throw	shil·chu	
	na	
-	et	
this [woman]	zot	
	me·a·lay	
out	ha·chu·tsah	
and bolt	u·ne·ol	
the door	had·de·let	
behind her ! ”	a·cha·re·ha	
Now Tamar was wearing	ve·a·le·ha	2 Samuel 13:18
a robe	ke·to·net	
of many colors	pas·seem	
because	kee	
this is what	khen	
wore	til·bash·na	
daughters	ve·no·wt	
the king’s	ham·me·lekh	
virgin	hab·be·tu·lot	
	me·ee·leem	

threw	vay·yo·tse	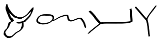	
her	o·w·tah		
So Amnon's attendant	me·sha·re·to		
out	ha·chuts		
and bolted	ve·na·al		
the door	had·de·let		
behind her	a·cha·re·ha	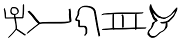	
put	vat·tiq·qach	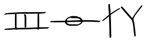	2 Samuel 13:19
And Tamar	ta·mar		
ashes	e·pher		
on	al		
her head	ro·shah		
robe	u·khe·to·net		
-	hap·pas·seem		
her	a·sher		
-	a·le·ha	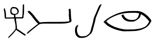	
and tore	qa·ra·ah		
And putting	vat·ta·sem		
her hand	ya·dah	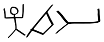	
on	al		
her head	ro·shah		
she went away	vat·te·lekh	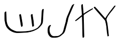	
	ha·lo·wkh		
crying bitterly	ve·za·a·qah		
said	vay·yo·mer		2 Samuel 13:20
to her	e·le·ha	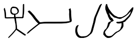	
Absalom	av·sha·lo·wm	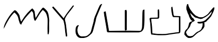	

Her brother	a·chee·ha	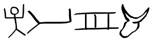	
Amnon	ha·a·mee·no·wn	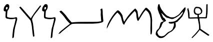	
“ Has your brother	a·cheekh	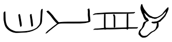	
been	ha·yah	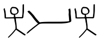	
with you ?	im·makh		
for now	ve·at·tah		
my sister	a·cho·w·tee		
Be quiet	ha·cha·ree·shee	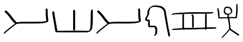	
is your brother	a·cheekh	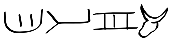	
He	hu		
Do not	al		
take	ta·shee·tee	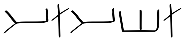	
-	et		
to heart ”	lib·bekh	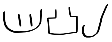	
thing	lad·da·var		
this	haz·zeh		
lived	vat·te·shev		
So Tamar	ta·mar		
as a desolate	ve·sho·me·mah		
woman in the house	bet	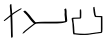	
Absalom	av·sha·lo·wm	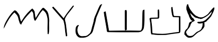	
of her brother	a·chee·ha	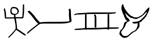	
When King	ve·ham·me·lekh		2 Samuel 13:21
David	da·wid		
heard	sha·ma		
-	et		
all	kal		

-	had·de·va·reem	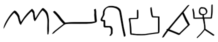	
this	ha·el·leh		
he was furious	vay·yi·char	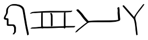	
	lo		
	me·od		
never	ve·lo		2 Samuel 13:22
said a word	dib·ber		
And Absalom	av·sha·lo·wm	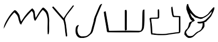	
to	im		
Amnon	am·no·wn	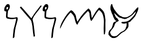	
or bad	le·me·ra	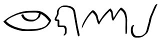	
	ve·ad		
either good	to·wv		
because	kee	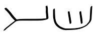	
hated	sa·ne	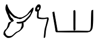	
he	av·sha·lo·wm		
-	et		
Amnon	am·no·wn	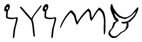	
for	al		
	de·var	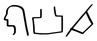	
-	a·sher		
disgracing	in·nah		
-	et		
Tamar	ta·mar		
his sister	a·cho·to		
were	vay·hee	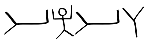	2 Samuel 13:23
Two years later	lish·na·ta·yim	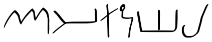	

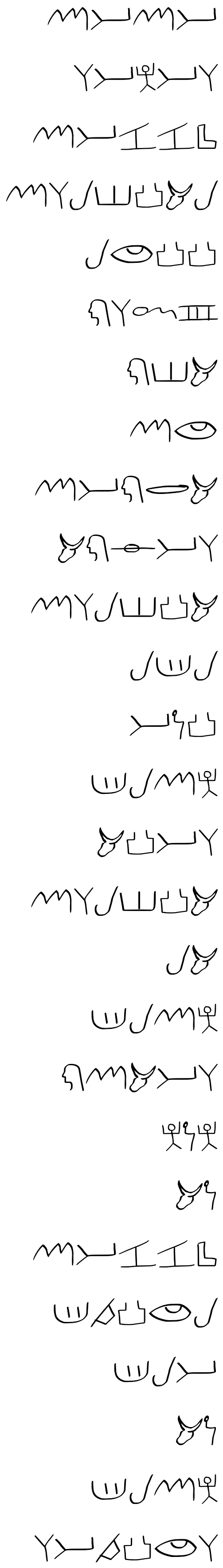

	ya·meem	
	vay·yih·yu	
sheepshearers	go·ze·zeem	
when Absalom’s	le·av·sha·lo·wm	
	be·va·al	
at Baal-hazor	cha·tso·wr	
-	a·sher	
near	im	
Ephraim	eph·ra·yim	
invited	vay·yiq·ra	
[he]	av·sha·lo·wm	
all	le·khal	
the sons	be·ne	
of the king	ham·me·lekh	
went	vay·ya·vo	2 Samuel 13:24
And he	av·sha·lo·wm	
to	el	
the king	ham·me·lekh	
and said	vay·yo·mer	
has just	hin·neh	
	na	
hired shearers	go·ze·zeem	
“ Your servant	le·av·de·kha	
come	ye·lekh	
please	na	
Will the king	ham·me·lekh	
and his servants	va·a·va·daw	

with	im		
[me] ? ”	av·de·kha	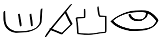	
replied	vay·yo·mer		2 Samuel 13:25
the king	ham·me·lekh		
-	el		
-	av·sha·lo·wm	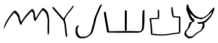	
“ No	al		
my son ”	be·nee	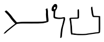	
“ we should not	al		
	na		
go	ne·lekh	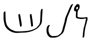	
all	kul·la·nu	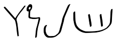	
or	ve·lo		
we would be a burden	nikh·bad	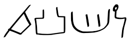	
to you ”	a·le·kha	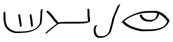	
Although Absalom urged	vay·yiph·rats		
him	bo		
he was not	ve·lo		
willing	a·vah		
to go	la·le·khet	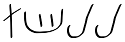	
but gave him his blessing	vay·va·ra·khe·hu		
said	vay·yo·mer		2 Samuel 13:26
Absalom	av·sha·lo·wm	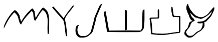	
“ If not ”	va·lo		
go	ye·lekh	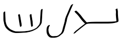	
“ please	na		

with us ”	it·ta·nu	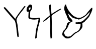	
Amnon	am·no·wn		
let my brother	a·chee	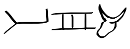	
asked	vay·yo·mer		
	lo	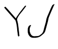	
the king	ham·me·lekh		
“ Why	lam·mah		
should he go	ye·lekh	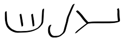	
with you ? ”	im·makh		
urged	vay·yiph·rats		2 Samuel 13:27
him	bo		
But Absalom	av·sha·lo·wm	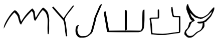	
so [the king] sent	vay·yish·lach		
	it·to		
-	et		
Amnon	am·no·wn		
-	ve·et		
and the rest	kal	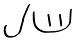	
sons	be·ne	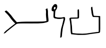	
of [his]	ham·me·lekh	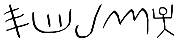	
had ordered	vay·tsaw	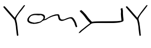	2 Samuel 13:28
Now Absalom	av·sha·lo·wm	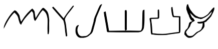	
-	et		
his young men	ne·a·raw		
	le·mor		
“ Watch	re·u		
until	na		

is merry	ke·to·wv	𐤊𐤈𐤅𐤁	
his heart	lev	𐤋𐤁	
Amnon	am·no·wn	𐤀𐤌𐤍𐤅𐤍	
with wine	bay·ya·yin	𐤁𐤉𐤉𐤍	
and when I order	ve·a·mar·tee	𐤅𐤀𐤌𐤓𐤕𐤉	
you	a·le·khem	𐤀𐤋𐤉𐤊𐤌	
to strike	hak·ku	𐤄𐤊𐤅	
-	et	𐤀𐤕	
Amnon {down}	am·no·wn	𐤀𐤌𐤍𐤅𐤍	
you are to kill him	va·ha·mit·tem	𐤅𐤄𐤌𐤕𐤌	
-	o·to	𐤀𐤕𐤅	
Do not	al	𐤀𐤋	
be afraid	tee·ra·u	𐤕𐤉𐤓𐤀𐤅	
not	ha·lo·w	𐤄𐤋𐤅𐤀	
Have	kee	𐤊𐤉	
I	a·no·khee	𐤀𐤍𐤊𐤉	
commanded	tsiw·vee·tee	𐤑𐤅𐤉𐤕𐤉	
you ?	et·khem	𐤀𐤕𐤊𐤌	
Be courageous	chiz·qu	𐤇𐤆𐤒𐤅	
and	wih·yu	𐤅𐤄𐤉𐤅	
	liv·ne	𐤋𐤁𐤍𐤉	
valiant ! ”	cha·yil	𐤇𐤉𐤋	
did	vay·ya·a·su	𐤅𐤉𐤏𐤔𐤅	2 Samuel 13:29
young men	na·a·re	𐤍𐤏𐤓𐤉	
So Absalom’s	av·sha·lo·wm	𐤀𐤁𐤔𐤋𐤅𐤌	
to Amnon	le·am·no·wn	𐤋𐤀𐤌𐤍𐤅𐤍	
just as	ka·a·sher	𐤊𐤀𐤔𐤓	

had ordered	tsiw·vah		
Absalom	av·sha·lo·wm	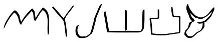	
got up	vay·ya·qu·mu	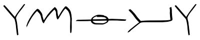	
Then all [the other]	kal		
sons	be·ne	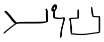	
of the king	ham·me·lekh		
	vay·yir·ke·vu	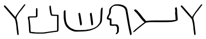	
and each one	eesh	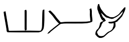	
on	al		
his mule	pir·do		
fled	vay·ya·nu·su	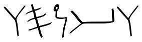	
were	vay·hee	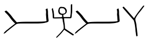	2 Samuel 13:30
While they	hem·mah		
on the way	vad·de·rekh		
a report	ve·hash·she·mu·ah		
reached	va·ah		
	el		
David :	da·wid		
	le·mor		
has struck down	hik·kah		
“ Absalom	av·sha·lo·wm	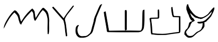	
-	et		
all	kal	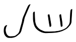	
the sons	be·ne	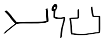	
of the king	ham·me·lekh		
not	ve·lo		
is left ! ”	no·w·tar		

of them	me·hem	
one	e·chad	
stood up	vay·ya·qam	2 Samuel 13:31
Then the king	ham·me·lekh	
tore	vay·yiq·ra	
-	et	
his clothes	be·ga·daw	
and lay down	vay·yish·kav	
on the ground	a·re·tsah	
and all	ve·khal	
his servants	a·va·daw	
stood	nits·tsa·veem	
torn	qe·ru·e	
by with their clothes	ve·ga·deem	
spoke up :	vay·ya·an	2 Samuel 13:32
But Jonadab	yo·w·na·dav	
the son	ben	
Shimeah	shim·ah	
brother	a·chee	
of David’s	da·wid	
think	vay·yo·mer	
must not	al	
	yo·mar	
“ My lord	a·do·nee	
-	et	
all	kal	
-	han·ne·a·reem	

the sons	be·ne	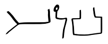	
of the king	ham·me·lekh		
they have killed	he·mee·tu	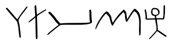	
for	kee	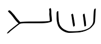	
Amnon	am·no·wn	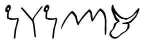	
only	le·vad·do	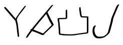	
is dead	met		
In fact	kee	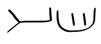	
	al		
-	pee	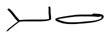	
Absalom	av·sha·lo·wm	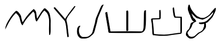	
-	ha·ye·tah	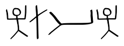	
has planned this	su·mah		
since the day	mee·yo·wm	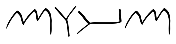	
Amnon violated	an·no·to		
-	et		
Tamar	ta·mar		
his sister	a·cho·to	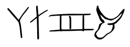	
So now	ve·at·tah		2 Samuel 13:33
do not	al		
take	ya·sem		
my lord	a·do·nee		
the king	ham·me·lekh		
to	el		
heart	lib·bo	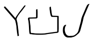	
the report that	da·var		
	le·mor		

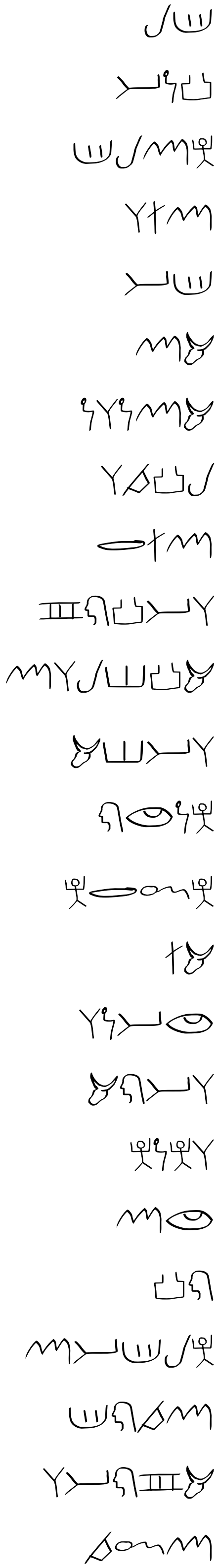

all	kal	
the sons	be·ne	
of the king	ham·me·lekh	
are dead	me·tu	
	kee	
	im	
Amnon	am·no·wn	
Only	le·vad·do	
is dead ”	met	
had fled	vay·yiv·rach	2 Samuel 13:34
Meanwhile, Absalom	av·sha·lo·wm	
looked up	vay·yis·sa	
When the young man	han·na·ar	
standing watch	hats·tso·pheh	
-	et	
	ʿē·no	
he saw	vay·yar	
-	ve·hin·neh	
people	am	
many	rav	
coming	ho·le·kheem	
down the road	mid·de·rekh	
west of him	a·cha·raw	
along the side	mits·tsad	

of the hill. And the watchman went and reported to the king, “I see men coming from the direction of Horonaim, along the side of the hill”	ha·har	𐤄𐤄𐤓	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Samuel 13:35
So Jonadab	yo·w·na·dav	𐤉𐤅𐤍𐤃𐤁	
to	el	𐤀𐤋	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
“ Look	hin·neh	𐤄𐤍𐤄	
the sons	ve·ne	𐤁𐤍𐤉	
of the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
have arrived !	ba·u	𐤁𐤀𐤅	
said ”	kid·var	𐤊𐤃𐤁𐤓	
your servant	av·de·kha	𐤏𐤁𐤃𐤊	
It is just as	ken	𐤊𐤍	
	ha·yah	𐤄𐤉𐤄	
-	vay·hee	𐤅𐤉𐤄𐤉	2 Samuel 13:36
And as he finished	ke·khal·lo·to	𐤊𐤊𐤋𐤕𐤅	
speaking	le·dab·ber	𐤋𐤃𐤁𐤓	
	ve·hin·neh	𐤅𐤄𐤍𐤄	
the sons	ve·ne	𐤁𐤍𐤉	
of the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
came in	ba·u	𐤁𐤀𐤅	
loudly	vay·yis·u	𐤅𐤉𐤔𐤀𐤅	
	qo·w·lam	𐤒𐤅𐤋𐤌	
wailing	vay·yiv·ku	𐤅𐤉𐤁𐤊𐤅	
also	ve·gam	𐤅𐤂𐤌	

Then the king	ham·me·lekh	
and all	ve·khal	
his servants	a·va·daw	
wept	ba·khu	
	be·khee	
bitterly	ga·do·wl	
very	me·od	
Now Absalom	ve·av·sha·lo·wm	2 Samuel 13:37
fled	ba·rach	
and went	vay·ye·lekh	
to	el	
Talmai	tal·may	
son	ben	
of Ammihud	ʿam·mī·chur	
the king	me·lekh	
of Geshur	ge·shur	
But David mourned	vay·yit·ab·bel	
for	al	
his son	be·no	
every	kal	
day	hay·ya·meem	
After Absalom	ve·av·sha·lo·wm	2 Samuel 13:38
had fled	ba·rach	
and gone	vay·ye·lekh	
to Geshur	ge·shur	
he stayed	vay·hee	
there	sham	

three	sha·losh	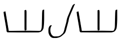	
years	sha·neem	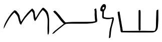	
longed	vat·te·khal		2 Samuel 13:39
David	da·wid		
And King	ham·me·lekh		
to go	la·tset		
to	el		
Absalom	av·sha·lo·wm	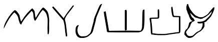	
for	kee	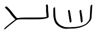	
he had been consoled	ni·cham	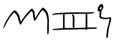	
over	al		
Amnon’s	am·no·wn	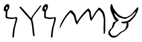	
	kee	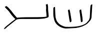	
death	met		
perceived	vay·ye·da	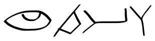	2 Samuel 14:1
Now Joab	yo·w·av		
son	ben		
of Zeruiah	tse·ru·yah		
that	kee	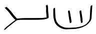	
heart	lev	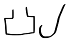	
the king’s	ham·me·lekh		
longed for	al		
Absalom	av·sha·lo·wm	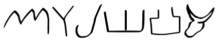	
sent	vay·yish·lach		2 Samuel 14:2
So Joab	yo·w·av		
to Tekoa	te·qo·w·ah		
to bring	vay·yiq·qach	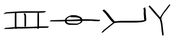	

from there	mish·sham	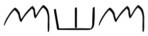	
woman	ish·shah	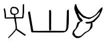	
a wise	cha·kha·mah	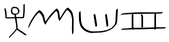	
He told her	vay·yo·mer	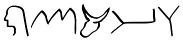	
	e·le·ha	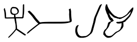	
pretend to be a mourner	hit·ab·be·lee	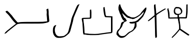	
“ Please	na	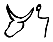	
put on	ve·liv·shee	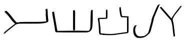	
	na	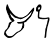	
clothes	vig·de	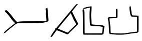	
for mourning	e·vel	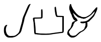	
and do not	ve·al	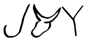	
anoint yourself	ta·su·khee	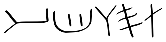	
with oil	she·men	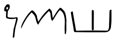	
Act	ve·ha·yeet	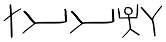	
like a woman	ke·ish·shah	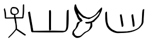	
	zeh	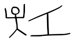	
time	ya·meem	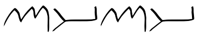	
a long	rab·beem	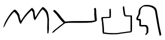	
who has mourned	mit·ab·be·let	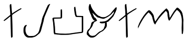	
for	al	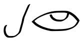	
the dead	met	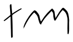	
Then go	u·vat	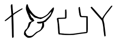	2 Samuel 14:3
to	el	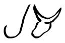	
the king	ham·me·lekh	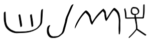	
and speak	ve·dib·bart	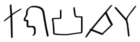	
to him ”	e·law	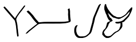	

words	kad·da·var		
these	haz·zeh		
put	vay·ya·sem		
And Joab	yo·w·av		
-	et		
the words	had·de·va·reem	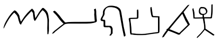	
in her mouth	be·phee·ha		
	vat·to·mer		2 Samuel 14:4
When the woman	ha·ish·shah		
from Tekoa	hat·te·qo·eet	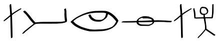	
[went] to	el		
the king	ham·me·lekh		
she fell	vat·tip·pol		
	al		
facedown	ap·pe·ha		
	ar·tsah		
in homage	vat·tish·ta·chu		
and said	vat·to·mer		
“ Help me	ho·wo·shi·ah		
O king ! ”	ham·me·lekh	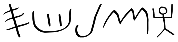	
asked	vay·yo·mer		2 Samuel 14:5
her	lah		
the king	ham·me·lekh		
“ What	mah	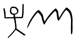	
troubles you ? ”	lakh	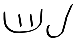	
she said	vat·to·mer		
“ Indeed ”	a·val	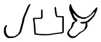	

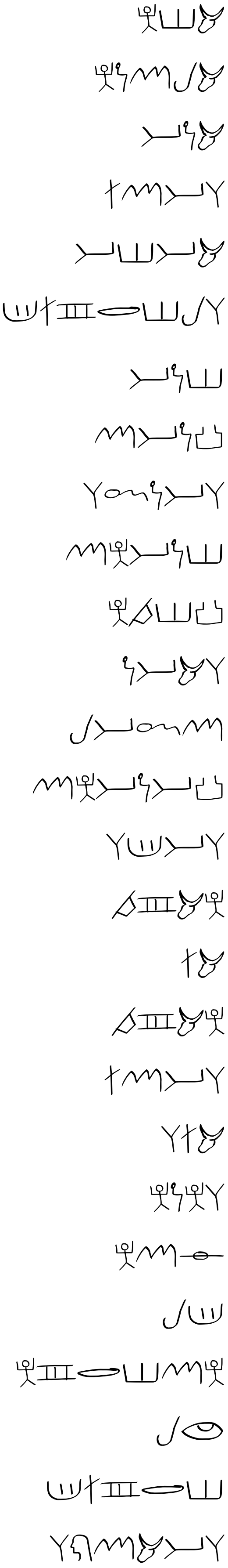

	ish·shah	
a widow	al·ma·nah	
“ I [am]	a·nee	
is dead	vay·ya·mat	
for my husband	ee·shee	
And your maidservant	u·le·shiph·cha·te·kha	2 Samuel 14:6
had two	she·ne	
sons	va·neem	
were fighting	vay·yin·na·tsu	
[who]	she·ne·hem	
in the field	bas·sa·deh	
with no	ve·en	
one to separate	mats·tseel	
them	be·ne·hem	
struck	vay·yak·ko	
and one	ha·e·chad	
-	et	
the other	ha·e·chad	
and killed	vay·ya·met	
him	o·to	
Now	ve·hin·neh	2 Samuel 14:7
has risen up	qa·mah	
the whole	khal	
clan	ham·mish·pa·chah	
against	al	
your maidservant	shiph·cha·te·kha	
and said	vay·yo·me·ru	

‘ Hand over	te·nee	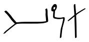
-	et	
the one who struck down	mak·keh	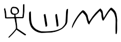
his brother	a·chee	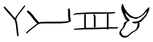
that we may put him to death	u·ne·mi·te·hu	
for the life	be·ne·phesh	
of the brother	a·chee	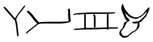
whom	a·sher	
he killed	ha·rag	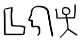
Then we will cut off	ve·nash·mee·dah	
as well ! ’	gam	
-	et	
the heir	hay·yo·w·resh	
So they would extinguish	ve·khib·bu	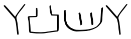
-	et	
ember	ga·chal·tee	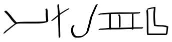
-	a·sher	
my one remaining	nish·a·rah	
by not	le·vil·tee	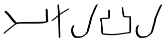
preserving	sum	
my husband’s	le·ee·shee	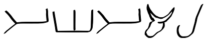
name	shem	
or posterity	u·she·e·reet	
on	al	
	pe·ne	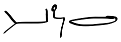
the earth ”	ha·a·da·mah	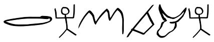

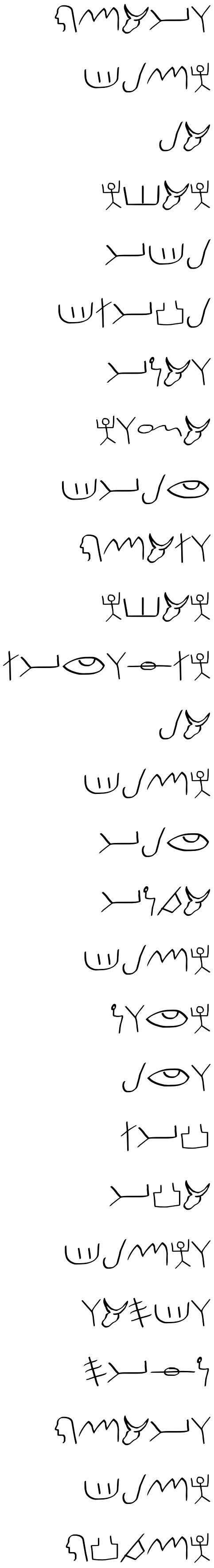

said	vay·yo·mer	2 Samuel 14:8
the king	ham·me·lekh	
to	el	
the woman	ha·ish·shah	
“ Go	le·khee	
home ”	le·ve·tekh	
“ and I	va·a·nee	
will give orders	a·tsaw·veh	
on your behalf ”	a·la·yikh	
said	vat·to·mer	2 Samuel 14:9
But the woman	ha·ish·shah	
of Tekoa	hat·te·qo·w·eet	
to	el	
the king	ham·me·lekh	
on me	a·lay	
“ My lord	a·do·nee	
the king	ham·me·lekh	
may any blame be	he·a·won	
and on	ve·al	
house	bet	
my father’s	a·vee	
and may the king	ve·ham·me·lekh	
and his throne	ve·khis·o	
[be] guiltless ”	na·qee	
said	vay·yo·mer	2 Samuel 14:10
the king	ham·me·lekh	
“ If anyone speaks	ham·dab·ber	

to you ”	e·la·yikh	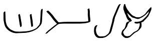	
“ bring him	va·ha·ve·to	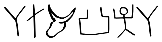	
to me	e·lay	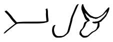	
and he will not	ve·lo		
again	yo·seeph	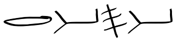	
! ”	o·wd		
trouble	la·ga·at		
you	bakh	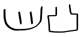	
she replied	vat·to·mer		2 Samuel 14:11
invoke	yiz·kar	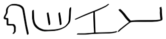	
“ Please ”	na		
“ may the king	ham·me·lekh		
-	et		
the LORD	YHVH		
your God	e·lo·he·kha		
from increasing	mē·har·bīt		
to prevent the avenger	go·el		
of blood	had·dam		
the devastation	le·sha·chet	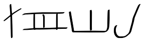	
may not	ve·lo		
be destroyed ! ”	yash·mee·du		
-	et		
so that my son	be·nee	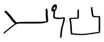	
he vowed	vay·yo·mer		
lives ”	chay	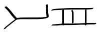	
“ As surely as the LORD	YHVH		
“ not	im		

will fall	yip·pol	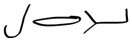	
a hair	mis·sa·a·rat		
of your son’s head	be·nekh	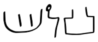	
to the ground ”	a·re·tsah		
said	vat·to·mer		2 Samuel 14:12
Then the woman	ha·ish·shah		
speak	te·dab·ber	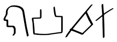	
“ Please	na		
may your servant	shiph·cha·te·kha	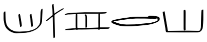	
to	el		
my lord	a·do·nee		
the king ? ”	ham·me·lekh		
a word	da·var		
he replied	vay·yo·mer		
“ Speak ”	dab·be·ree		
asked	vat·to·mer		2 Samuel 14:13
The woman	ha·ish·shah		
“ Why	ve·lam·mah	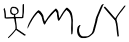	
have you devised	cha·shav·tah		
a thing like this	ka·zot		
against	al		
the people	am		
of God ?	e·lo·heem		
says	u·mid·dab·ber		
When the king	ham·me·lekh		
	had·da·var		
this	haz·zeh		

does he not convict himself	ke·a·shem		
has not	le·vil·tee	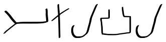	
brought back	ha·sheev	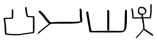	
since [he]	ham·me·lekh		
-	et		
his own banished [son] ?	nid·de·cho	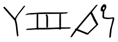	
For	kee	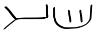	2 Samuel 14:14
surely	mo·wt		
we will die	na·mut		
and be like water	ve·kham·ma·yim	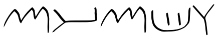	
poured out	han·nig·ga·reem	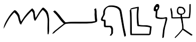	
on the ground	ar·tsah		
which	a·sher		
cannot	lo		
be recovered	ye·a·se·phu		
does not	ve·lo		
take away	yis·sa		
Yet God	e·lo·heem		
a life	ne·phesh		
but He devises	ve·cha·shav		
ways	ma·cha·sha·vo·wt	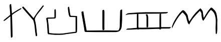	
may not	le·vil·tee	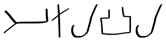	
that the banished one	yid·dach	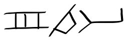	
from Him	mim·men·nu	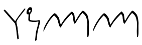	
be cast out	nid·dach	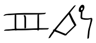	
Now therefore	ve·at·tah		2 Samuel 14:15

-	a·sher		
I have come	ba·tee		
to present	le·dab·ber	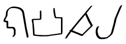	
to	el		
the king	ham·me·lekh		
my lord	a·do·nee		
-	et		
matter	had·da·var		
this	haz·zeh		
because	kee	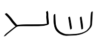	
have made me afraid	ye·re·u·nee		
the people	ha·am		
thought	vat·to·mer		
Your servant	shiph·cha·te·kha	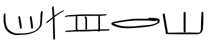	
‘ I will speak	a·dab·be·rah		
	na		
to	el		
the king	ham·me·lekh		
Perhaps	u·lay	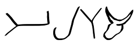	
will grant	ya·a·seh		
[he]	ham·me·lekh		
-	et		
the request	de·var		
of his maidservant	a·ma·to		
For	kee	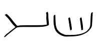	2 Samuel 14:16
will hear	yish·ma	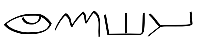	
the king	ham·me·lekh		

and deliver	le·hats·tseel		
-	et		
his maidservant	a·ma·to	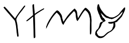	
from the hand	mik·kaph		
of the man	ha·eesh	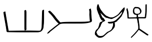	
[who would] cut off	le·hash·meed		
me	o·tee	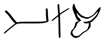	
and	ve·et		
my son	be·nee	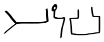	
both	ya·chad	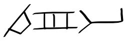	
inheritance ’	min·na·cha·lat	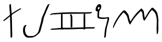	
from God’s	e·lo·heem		
says	vat·to·mer		2 Samuel 14:17
And now your servant	shiph·cha·te·kha	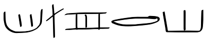	
‘ May	yih·yeh	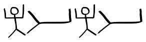	
	na		
the word	de·var		
of my lord	a·do·nee		
the king	ham·me·lekh		
bring me rest	lim·nu·chah		
for	kee	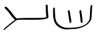	
just like the angel	ke·mal·akh		
of God	ha·e·lo·heem		
	ken	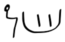	
my lord	a·do·nee		
the king	ham·me·lekh		
is able to discern	lish·mo·a		

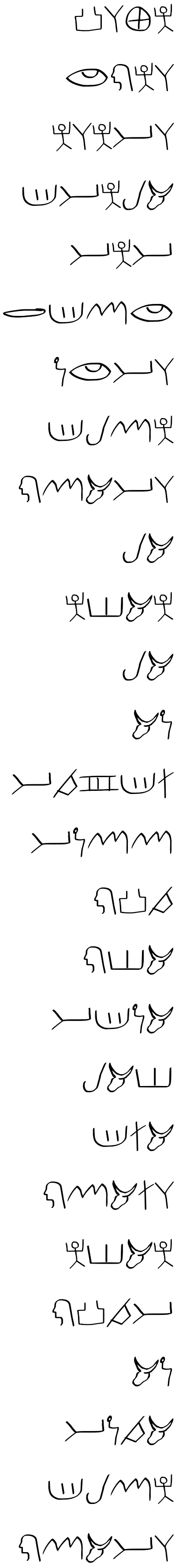

good	hat·to·wv	
and evil	ve·ha·ra	
May the LORD	va·YHVH	
your God	e·lo·he·kha	
be	ye·hee	
with you ’”	im·makh	
said	vay·ya·an	2 Samuel 14:18
Then the king	ham·me·lekh	
	vay·yo·mer	
to	el	
the woman	ha·ish·shah	
do not	al	
	na	
conceal	te·kha·cha·dee	
it from me ! ”	mim·men·nee	
something	da·var	
-	a·sher	
“ I am	a·no·khee	
going to ask	sho·el	
you	o·takh	
replied	vat·to·mer	
she	ha·ish·shah	
speak ”	ye·dab·ber	
	na	
“ Let my lord	a·do·nee	
the king	ham·me·lekh	
asked	vay·yo·mer	2 Samuel 14:19

So the king	ham·me·lekh	
“ Is the hand	ha·yad	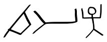
of Joab	yo·w·av	
behind	it·takh	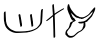
all	be·khal	
this ? ”	zot	
answered	vat·ta·an	
The woman	ha·ish·shah	
	vat·to·mer	
live	che	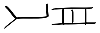
“ As surely as you	naph·she·kha	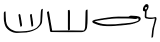
my lord	a·do·nee	
the king	ham·me·lekh	
no one	im	
can turn	ish	
to the right	le·he·meen	
or to the left	u·le·has·meel	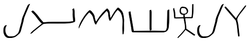
from anything	mik·kol	
that	a·sher	
says	dib·ber	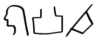
my lord	a·do·nee	
the king	ham·me·lekh	
Yes	kee	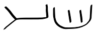
your servant	av·de·kha	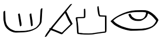
Joab	yo·w·av	
is the one who	hu	
gave me orders	tsiw·va·nee	

he	ve·hu		
told	m	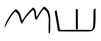	
	be·phee		
your maidservant	shiph·cha·te·kha	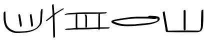	
-	et		
-	kal	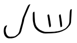	
exactly what to say	had·de·va·reem	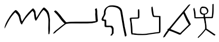	
	ha·el·leh		
to	le·va·a·vur		2 Samuel 14:20
bring about	sab·bev		
-	et		
this change	pe·ne		
of affairs	had·da·var		
has done	a·sah		
your servant	av·de·kha	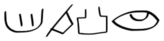	
Joab	yo·w·av		
-	et		
-	had·da·var		
this	haz·zeh		
but my lord	va·do·nee		
has wisdom	cha·kham		
like the wisdom	ke·cha·khe·mat	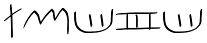	
of the angel	mal·akh		
of God	ha·e·lo·heem		
to know	la·da·at		
-	et		
everything	kal	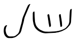	

that [happens]	a·sher	אשר	
in the land ”	ba·a·rets	בארץ	
said	vay·yo·mer	ויאמר	2 Samuel 14:21
Then the king	ham·me·lekh	המלך	
to	el	אל	
Joab	yo·w·av	יואב	
	hin·neh	הנה	
	na	נא	
“ I hereby grant	a·see·tee	עשיתי	
-	et	את	
request	had·da·var	הדבר	
this	haz·zeh	הזה	
Go	ve·lekh	ולך	
bring back	ha·shev	השב	
-	et	את	
the young man	han·na·ar	הנער	
-	et	את	
Absalom ”	av·sha·lo·wm	אבשלום	
fell	vay·yip·pol	ויפל	2 Samuel 14:22
Joab	yo·w·av	יואב	
	el	אל	
facedown	pa·naw	פניו	
	ar·tsah	ארצה	
in homage	vay·yish·ta·chu	וישתחו	
and blessed	vay·va·rekh	ויברך	
-	et	את	
the king	ham·me·lekh	המלך	

said	vay·yo·mer		
Joab	yo·w·av		
“ Today ”	hay·yo·wm		
knows	ya·da		
“ your servant	av·de·kha		
that	kee		
he has found	ma·tsa·tee		
favor	chen		
with you	be·e·ne·kha		
my lord	a·do·nee		
the king	ham·me·lekh		
because	a·sher		
has granted	a·sah		
the king	ham·me·lekh		
-	et		
request ”	de·var		
[his]	ʿav·do		
got up	vay·ya·qam		2 Samuel 14:23
So Joab	yo·w·av		
went	vay·ye·lekh		
to Geshur	ge·shu·rah		
and brought	vay·ya·ve		
-	et		
Absalom	av·sha·lo·wm		
to Jerusalem	ye·ru·sha·lim		
added	vay·yo·mer		2 Samuel 14:24
But the king	ham·me·lekh		

“ He may return	yis·sov		
to	el		
his house	be·to	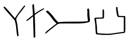	
my face ”	u·pha·nay		
but he must not	lo		
see	yir·eh		
returned	vay·yis·sov		
So Absalom	av·sha·lo·wm	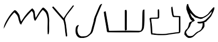	
to	el		
his own house	be·to	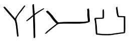	
but	u·phe·ne		
[he]	ham·me·lekh		
did not	lo		
see the king	ra·ah		
as Absalom	u·khe·av·sha·lo·wm	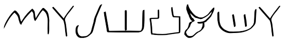	2 Samuel 14:25
not	lo		
Now there was	ha·yah	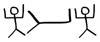	
a man	eesh	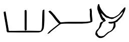	
as handsome	ya·pheh	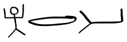	
in all	be·khal		
Israel	yis·ra·el	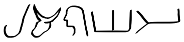	
praised	le·hal·lel		
and highly	me·od		
From the sole	mik·kaph		
of his foot	rag·lo	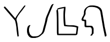	
to	ve·ad		
the top of his head	qa·de·qo·do	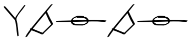	

he did not	lo	
have	ha·yah	
	vo	
a single flaw	mum	
And when he cut the hair	u·ve·gal·le·cho	2 Samuel 14:26
of	et	
his head —	ro·sho	
	ve·ha·yah	
it every year	miq·qets	
	ya·meem	
	lay·ya·meem	
-	a·sher	
he shaved	ye·gal·le·ach	
because	kee	
his hair got so heavy	kha·ved	
	a·law	
—	ve·gil·le·cho	
he would weigh	ve·sha·qal	
-	et	
[it out]	se·ar	
	ro·sho	
[to be] two hundred	ma·ta·yim	
shekels	she·qa·leem	
standard	be·e·ven	
according to the royal	ham·me·lekh	
were born	vay·yiw·va·le·du	2 Samuel 14:27
to Absalom	le·av·sha·lo·wm	

Three	she·lo·wo·shah	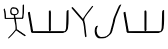	
sons	va·neem	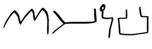	
daughter	u·vat		
and a	a·chat	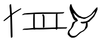	
named	u·she·mah		
Tamar	ta·mar		
who	hee	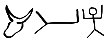	
was	ha·ye·tah	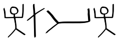	
woman	ish·shah		
a beautiful	ye·phat	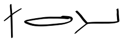	
	mar·eh		
lived	vay·ye·shev	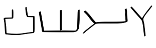	2 Samuel 14:28
Now Absalom	av·sha·lo·wm	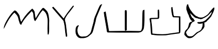	
in Jerusalem	bee·ru·sha·lim		
two	she·na·ta·yim	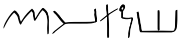	
years	ya·meem	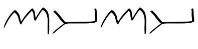	
the face	u·phe·ne		
of the king	ham·me·lekh		
without	lo		
seeing	ra·ah		
sent	vay·yish·lach		2 Samuel 14:29
Then [he]	av·sha·lo·wm	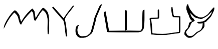	
for	el		
Joab	yo·w·av		
to send	lish·lo·ach	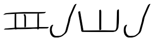	
him	o·to		
to	el		

the king	ham·me·lekh		
but Joab refused	ve·lo		
	a·vah		
to come	la·vo·w		
to him	e·law	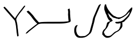	
So [Absalom] sent	vay·yish·lach		
	o·wd		
a second [time]	she·neet	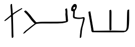	
but [Joab] still would not	ve·lo		
	a·vah		
come	la·vo·w		
Then Absalom said	vay·yo·mer		2 Samuel 14:30
to	el		
his servants	a·va·daw	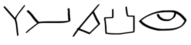	
“ Look	re·u		
field is	chel·qat	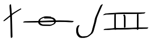	
Joab’s	yo·w·av		
next to	el		
mine	ya·dee	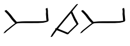	
and he has	ve·lo	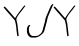	
there	sham		
barley	se·o·reem	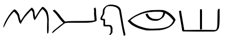	
Go	le·khu		
and set it	ve·ho·tsit·tī·ha		
on fire ! ”	va·esh		
on fire	vay·yats·tsi·tu		
servants	av·de		

And Absalom’s	av·sha·lo·wm	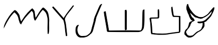	
-	et		
set the field	ha·chel·qah	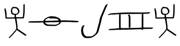	
	ba·esh		
-	vay·ya·qam	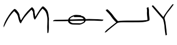	2 Samuel 14:31
Then Joab	yo·w·av		
came	vay·ya·vo	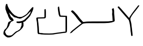	
to	el		
Absalom’s	av·sha·lo·wm	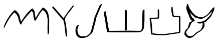	
house	hab·ba·ye·tah	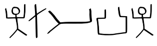	
and demanded	vay·yo·mer		
	e·law	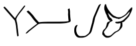	
“ Why	lam·mah		
set	hits·tsee·tu		
did your servants	a·va·de·kha		
-	et		
my field	ha·chel·qah	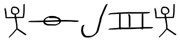	
-	a·sher		
	lee	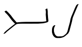	
on fire ? ”	ba·esh		
said	vay·yo·mer		2 Samuel 14:32
Absalom	av·sha·lo·wm	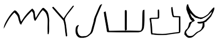	
-	el		
-	yo·w·av		
“ Look ”	hin·neh		
“ I sent	sha·lach·tee	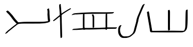	
for	e·le·kha	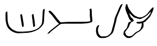	

you and said	le·mor	𐤋𐤀𐤌𐤓	
‘ Come	bo	𐤁𐤀	
here	hen·nah	𐤄𐤍𐤄	
I want to send	ve·esh·le·chah	𐤅𐤀𐤔𐤋𐤇𐤄	
-	o·te·kha	𐤀𐤕𐤊	
you to	el	𐤀𐤋	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
to ask :	le·mor	𐤋𐤀𐤌𐤓	
Why	lam·mah	𐤋𐤌𐤄	
have I come back	ba·tee	𐤁𐤀𐤕𐤉	
from Geshur ?	mig·ge·shur	𐤌𐤂𐤔𐤅𐤓	
[It would be] better	to·wv	𐤈𐤅𐤁	
for me	lee	𐤋𐤉	
still	od	𐤏𐤃	
[if] I [were]	a·nee	𐤀𐤍𐤉	
there ’	sham	𐤔𐤌	
So now	ve·at·tah	𐤅𐤏𐤕𐤄	
let me see	er·eh	𐤀𐤓𐤀𐤄	
face	pe·ne	𐤐𐤍𐤉	
the king’s	ham·me·lekh	𐤄𐤌𐤋𐤊	
and if	ve·im	𐤅𐤀𐤌	
there is	yesh	𐤉𐤔	
in me	bee	𐤁𐤉	
iniquity	a·won	𐤏𐤅𐤍	
let him kill me ”	ve·he·mi·ta·nee	𐤅𐤄𐤌𐤕𐤍𐤉	
went	vay·ya·vo	𐤅𐤉𐤁𐤀	2 Samuel 14:33
So Joab	yo·w·av	𐤉𐤅𐤀𐤁	

-	el	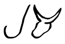	
-	ham·me·lekh	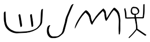	
and told	vay·yag·ged	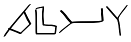	
[the king]	lo	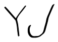	
and David summoned	vay·yiq·ra	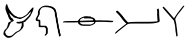	
to	el	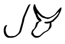	
Absalom	av·sha·lo·wm	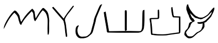	
who came	vay·ya·vo	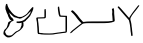	
	el	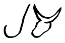	
[him]	ham·me·lekh	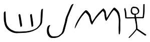	
and bowed	vay·yish·ta·chu	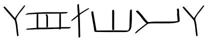	
	lo	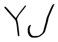	
	al	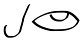	
facedown	ap·paw	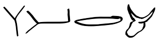	
	ar·tsah	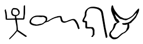	
before him	liph·ne	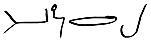	
	ham·me·lekh	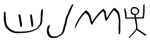	
kissed	vay·yish·shaq	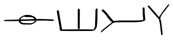	
Then the king	ham·me·lekh	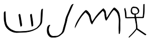	
Absalom	le·av·sha·lo·wm	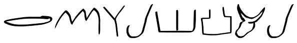	
Some time later	vay·hee	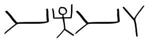	2 Samuel 15:1
	me·a·cha·re	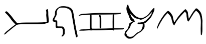	
	khen	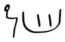	
provided for	vay·ya·as	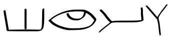	
himself	lo	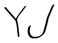	
Absalom	av·sha·lo·wm	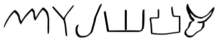	
a chariot	mer·ka·vah	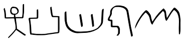	

with horses	ve·su·seem	וססים	
and fifty	va·cha·mish·sheem	וחמשים	
men	eesh	איש	
to run	ra·tseem	רצים	
ahead of him	le·pha·naw	לפניו	
would get up early	ve·hish·keem	והשכים	2 Samuel 15:2
He	av·sha·lo·wm	אבשלום	
and stand	ve·a·mad	ועמד	
beside	al	על	
	yad	יד	
the road	de·rekh	דרך	
leading to the city gate	hash·sha·ar	השער	
Whenever	vay·hee	ויהי	
anyone	kal	כל	
	ha·eesh	האיש	
-	a·sher	אשר	
had	yih·yeh	יהיה	
	lo	לו	
a grievance	reev	ריב	
to bring	la·vo·w	לבוא	
before	el	אל	
the king	ham·me·lekh	המלך	
for a decision	lam·mish·pat	למשפט	
would call out	vay·yiq·ra	ויקרא	
Absalom	av·sha·lo·wm	אבשלום	
-	e·law	אליו	
and ask	vay·yo·mer	ויאמר	

“ What	e	
	miz·zeh	
city	eer	
are you from ? ”	at·tah	
And if he replied	vay·yo·mer	
from one	me·a·chad	
of the tribes	shiv·te	
of Israel ”	yis·ra·el	
“ Your servant [is]	av·de·kha	
would say	vay·yo·mer	2 Samuel 15:3
	e·law	
Absalom	av·sha·lo·wm	
“ Look	re·eh	
your claims	de·va·re·kha	
are good	to·w·veem	
and right	u·ne·kho·cheem	
to hear	ve·sho·me·a	
[has] no deputy	en	
you ”	le·kha	
-	me·et	
but the king	ham·me·lekh	
would add	vay·yo·mer	2 Samuel 15:4
And [he]	av·sha·lo·wm	
“ If only	mee	
someone would appoint me	ye·si·me·nee	
judge	sho·phet	
in the land	ba·a·rets	

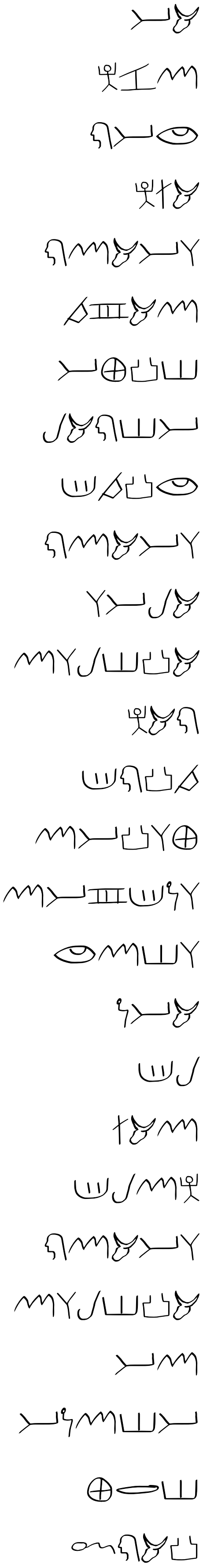

to me	ve·a·lay		
could come	ya·vo·w		
then everyone	kal	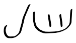	
	eesh	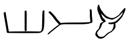	
with	a·sher		
-	yih·yeh		
	lo		
a grievance	reev	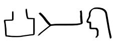	
or dispute	u·mish·pat	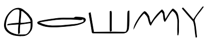	
and I would give him justice ”	ve·hits·daq·tee	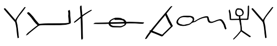	
Also, when	ve·ha·yah	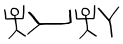	2 Samuel 15:5
approached	biq·rav	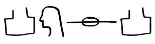	
anyone	eesh	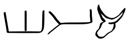	
to bow down	le·hish·ta·cha·wot	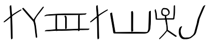	
to him	lo		
Absalom would reach out	ve·sha·lach		
-	et		
his hand	ya·do	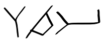	
take hold	ve·he·che·zeeq	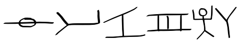	
of him	lo		
and kiss	ve·na·shaq	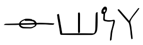	
him	lo		
did	vay·ya·as		2 Samuel 15:6
Absalom	av·sha·lo·wm	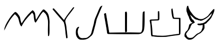	
	kad·da·var		
this	haz·zeh		
to all	le·khal		

the Israelites	yis·ra·el	ישראל	
who	a·sher	אשר	
came	ya·vo·u	יבאו	
for justice	lam·mish·pat	למשפט	
to	el	אל	
the king	ham·me·lekh	המלך	
stole	vay·gan·nev	ויגנב	
In this way he	av·sha·lo·wm	אבשלום	
-	et	את	
the hearts	lev	לב	
of the men	an·she	אנשי	
of Israel	yis·ra·el	ישראל׃	
had passed	vay·hee	ויהי	2 Samuel 15:7
After	miq·qets	מקץ	
four	ar·ba·eem	ארבעים	
years	sha·nah	שנה	
said	vay·yo·mer	ויאמר	
Absalom	av·sha·lo·wm	אבשלום	
to	el	אל	
the king	ham·me·lekh	המלך	
let me go	e·la·khah	אלכה	
“ Please	na	נא	
to fulfill	va·a·shal·lem	ואשלם	
-	et	את	
a vow	nid·ree	נדרי	
-	a·sher	אשר	
I have made	na·dar·tee	נדרתי	

to the LORD	la·YHVH	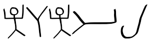	
to Hebron	be·chev·ro·wn		
For	kee	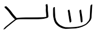	2 Samuel 15:8
a vow	ne·der		
made	na·dar		
your servant	av·de·kha	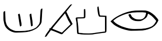	
while dwelling	be·shiv·tee		
in Geshur	vig·shur		
of Aram	ba·a·ram		
saying :	le·mor		
‘ If	im		
indeed	ya·shīv	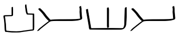	
brings me back	ye·shee·ve·nee	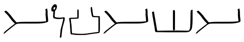	
the LORD	YHVH		
to Jerusalem	ye·ru·sha·lim		
I will worship	ve·a·vad·tee	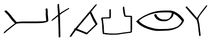	
-	et		
the LORD [in Hebron] ’ ”	YHVH		
said	vay·yo·mer		2 Samuel 15:9
	lo		
the king	ham·me·lekh		
“ Go	lekh	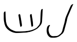	
in peace ”	be·sha·lo·wm	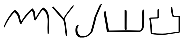	
So [Absalom] got up	vay·ya·qam	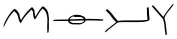	
and went	vay·ye·lekh	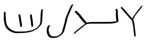	
to Hebron	chev·ro·w·nah		
sent	vay·yish·lach		2 Samuel 15:10

Then Absalom	av·sha·lo·wm	אבשלום	
spies	me·rag·ge·leem	מרגלים	
throughout	be·khal	בכל	
the tribes	shiv·te	שבטי	
of Israel	yis·ra·el	ישראל	
with this message :	le·mor	לאמר	
“ When you hear	ke·sha·me·a·khem	כשמעכם	
-	et	את	
the sound	qo·wl	קול	
of the horn	hash·sho·phar	השפר	
you are to say	va·a·mar·tem	ואמרתם	
reigns	ma·lakh	מלך	
‘ Absalom	av·sha·lo·wm	אבשלום	
in Hebron ! ’”	be·chev·ro·wn	בחברון	
	ve·et	ואת	2 Samuel 15:11
Absalom	av·sha·lo·wm	אבשלום	
accompanied	ha·le·khu	הלכו	
Two hundred	ma·ta·yim	מאתים	
men	eesh	איש	
from Jerusalem	mee·ru·sha·lim	מירושלם	
They had been invited as guests	qe·ru·eem	קראים	
and they went along	ve·ho·le·kheem	והלכים	
innocently	le·tum·mam	לתמם	
nothing	ve·lo	ולא	
for they knew	ya·de·u	ידעו	
about	kal	כל	
the matter	da·var	דבר	

sent for	vay·yish·lach		2 Samuel 15:12
[he]	av·sha·lo·wm		
-	et		
Ahithophel	a·chee·to·phel		
the Gilonite	hag·gee·lo·nee		
counselor	yo·w·ets		
David’s	da·wid		
[to come] from his hometown	me·ee·ro		
of Giloh	mig·gi·loh		
While [Absalom] was offering	be·za·ve·cho		
-	et		
the sacrifices	haz·ze·va·cheem		
gained	vay·hee		
So the conspiracy	haq·qe·sher		
strength	am·mits		
following	ve·ha·am		
kept	ho·w·lekh		
increasing	va·rav		
	et		
and Absalom’s	av·sha·lo·wm		
came	vay·ya·vo		2 Samuel 15:13
Then a messenger	ham·mag·geed		
to	el		
David	da·wid		
and reported	le·mor		
are	ha·yah		
“ The hearts	lev		

of the men	eesh	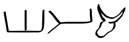	
of Israel	yis·ra·el	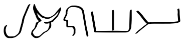	
with	a·cha·re	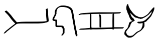	
Absalom ”	av·sha·lo·wm	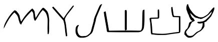	
said	vay·yo·mer		2 Samuel 15:14
And David	da·wid		
to all	le·khal		
the servants	a·va·daw	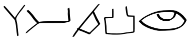	
-	a·sher		
with him	it·to		
in Jerusalem	vee·ru·sha·lim		
“ Arise	qu·mu		
and let us flee	ve·niv·ra·chah		
or	kee	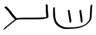	
not	lo		
will	tih·yeh	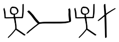	
we	la·nu	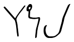	
escape	phe·le·tah	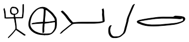	
from	mip·pe·ne		
Absalom !	av·sha·lo·wm	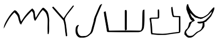	
quickly	ma·ha·ru		
We must leave	la·le·khet	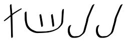	
or	pen		
he will soon	ye·ma·her		
overtake us	ve·his·si·ga·nu	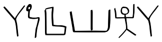	
heap	ve·hid·dee·ach	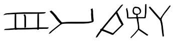	
on us	a·le·nu	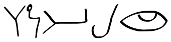	

-	et		
disaster	ha·ra·ah		
and put	ve·hik·kah	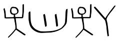	
the city	ha·eer		
to	le·phee		
the sword ”	cha·rev		
replied	vay·yo·me·ru		2 Samuel 15:15
servants	av·de	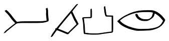	
The king’s	ham·me·lekh		
-	el		
-	ham·me·lekh		
“ Whatever	ke·khol		
-	a·sher		
decides	yiv·char	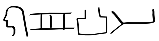	
our lord	a·do·nee		
the king	ham·me·lekh		
	hin·neh		
we are your servants ”	a·va·de·kha		
set out	vay·ye·tse	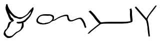	2 Samuel 15:16
Then the king	ham·me·lekh		
and his entire	ve·khal		
household	be·to	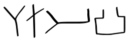	
followed him	be·rag·law	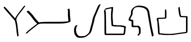	
left behind	vay·ya·a·zov		
But he	ham·me·lekh		
-	et		
ten	e·ser		

	na·sheem	
concubines	pi·lag·sheem	
to take care of	lish·mor	
the palace	hab·ba·yit	
set out	vay·ye·tse	2 Samuel 15:17
So the king	ham·me·lekh	
with all	ve·khal	
the people	ha·am	
following him	be·rag·law	
[He] stopped	vay·ya·am·du	
at	bet	
the last house	ham·mer·chaq	
and all	ve·khal	2 Samuel 15:18
his servants	a·va·daw	
marched	o·ve·reem	
past	al	
him —	ya·do	
all	ve·khal	
the Cherethites	hak·ke·re·tee	
and	ve·khal	
Pelethites	hap·pe·le·tee	
and	ve·khal	
Gittites	hag·git·teem	
six	shesh	
hundred	me·o·wt	
	eesh	
who	a·sher	

had followed	ba·u	𐤁𐤀𐤅	
him	ve·rag·lo	𐤁𐤓𐤂𐤋𐤅	
from Gath	mig·gat	𐤌𐤂𐤕	
-	o·ve·reem	𐤏𐤁𐤓𐤉𐤌	
-	al	𐤏𐤋	
-	pe·ne	𐤐𐤍𐤉	
-	ham·me·lekh	𐤄𐤌𐤋𐤊	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Samuel 15:19
Then the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
to	el	𐤀𐤋	
Ittai	it·tay	𐤀𐤕𐤉	
the Gittite	hag·git·tee	𐤄𐤂𐤕𐤉	
“ Why	lam·mah	𐤋𐤌𐤄	
go	te·lekh	𐤕𐤋𐤊	
also	gam	𐤂𐤌	
should you	at·tah	𐤀𐤕𐤄	
with us ?	it·ta·nu	𐤀𐤕𐤍𐤅	
Go back	shuv	𐤔𐤅𐤁	
and stay	ve·shev	𐤅𐤔𐤁	
with	im	𐤏𐤌	
the new king	ham·me·lekh	𐤄𐤌𐤋𐤊	
since	kee	𐤊𐤉	
both a foreigner	na·khe·ree	𐤍𐤊𐤓𐤉	
you are	at·tah	𐤀𐤕𐤄	
and	ve·gam	𐤅𐤂𐤌	
an exile	go·leh	𐤂𐤋𐤄	
	at·tah	𐤀𐤕𐤄	

from your homeland	lim·qo·w·me·kha	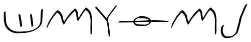	
[only] yesterday	te·mo·wl		2 Samuel 15:20
In fact, you arrived	bo·w·e·kha		
today	ve·hay·yo·wm	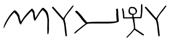	
should I make you	ʾa·no·ʿa·kha		
with us	im·ma·nu	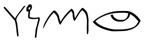	
wander around	la·le·khet	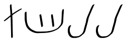	
while I	va·a·nee		
am going	ho·w·lekh	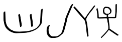	
?	al		
where	a·sher		
I	a·nee	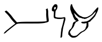	
do not know	ho·w·lekh	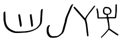	
Go back	shuv		
and take	ve·ha·shev	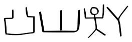	
-	et		
your brothers	a·che·kha	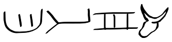	
with you	im·makh		
[May the LORD show you] loving devotion	che·sed		
and faithfulness ”	ve·e·met		
answered	vay·ya·an	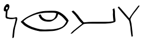	2 Samuel 15:21
But Ittai	it·tay	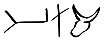	
	et		
the king	ham·me·lekh		
-	vay·yo·mar		
lives	chay	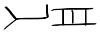	

“ As surely as the LORD	YHVH		
lives	ve·che		
and as my lord	a·do·nee		
the king	ham·me·lekh		
	kee	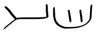	
whether	im		
wherever	bim·qo·wm		
-	a·sher		
may be	yih·yeh	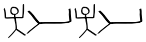	
there will	sham		
my lord	a·do·nee		
the king	ham·me·lekh		
or	im		
death	le·ma·vet		
-	im		
it means life	le·chay·yeem	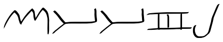	
	kee	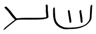	
	sham		
be ! ”	yih·yeh	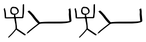	
your servant	av·de·kha		
said	vay·yo·mer		2 Samuel 15:22
David	da·wid		
to	el		
Ittai	it·tay	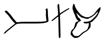	
	lekh	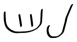	
“ March on then ”	va·a·vor		
marched past	vay·ya·a·vor		

So Ittai	it·tay	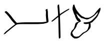	
the Gittite	hag·git·tee	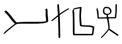	
with all	ve·khal	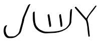	
his men	a·na·shaw	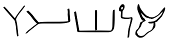	
and all	ve·khal	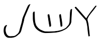	
the little ones	hat·taph	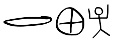	
who [were]	a·sher	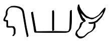	
with him	it·to	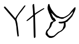	
Everyone	ve·khal	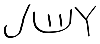	2 Samuel 15:23
in the countryside	ha·a·rets	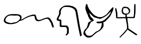	
was weeping	bo·w·kheem	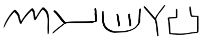	
loudly	qo·wl	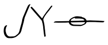	
	ga·do·wl	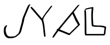	
as all	ve·khal	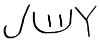	
the people	ha·am	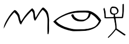	
passed by	o·ve·reem	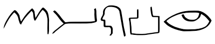	
And as the king	ve·ham·me·lekh	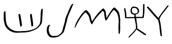	
crossed	o·ver	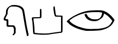	
Valley	be·na·chal	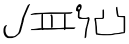	
the Kidron	qid·ro·wn	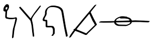	
all	ve·khal	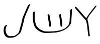	
the people	ha·am	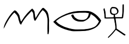	
also passed	o·ve·reem	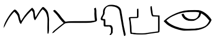	
toward	al	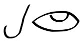	
	pe·ne	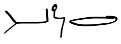	
the way	de·rekh	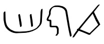	
of	et	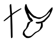	

the wilderness	ham·mid·bar	𐤄𐤌𐤃𐤁𐤓	
there	ve·hin·neh	𐤅𐤄𐤍𐤄	2 Samuel 15:24
was also	gam	𐤂𐤌	
Zadok	tsa·do·wq	𐤑𐤃𐤅𐤒	
and all	ve·khal	𐤅𐤊𐤋	
the Levites	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	
with him	it·to	𐤀𐤕𐤅	
were carrying	no·se·eem	𐤍𐤔𐤀𐤉𐤌	
-	et	𐤀𐤕	
the ark	a·ro·wn	𐤀𐤓𐤅𐤍	
of the covenant	be·reet	𐤁𐤓𐤉𐤕	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
And they set down	vay·yats·tsi·qu	𐤅𐤉𐤑𐤒𐤅	
-	et	𐤀𐤕	
the ark	a·ro·wn	𐤀𐤓𐤅𐤍	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
offered sacrifices	vay·ya·al	𐤅𐤉𐤏𐤋	
and Abiathar	ev·ya·tar	𐤀𐤁𐤉𐤕𐤓	
until	ad	𐤏𐤃	
had passed	tom	𐤕𐤌	
	kal	𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
	la·a·vo·wr	𐤋𐤏𐤁𐤅𐤓	
out of	min	𐤌𐤍	
the city	ha·eer	𐤄𐤏𐤉𐤓	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Samuel 15:25
Then the king	ham·me·lekh	𐤄𐤌𐤋𐤊	

to Zadok	le·tsa·do·wq	לצדוק	
“ Return	ha·shev	השב	
-	et	את	
the ark	a·ro·wn	ארון	
of God	ha·e·lo·heem	האלהים	
to the city	ha·eer	העיר	
If	im	אם	
I find	em·tsa	אמצא	
favor	chen	חן	
in the eyes	be·e·ne	בעיני	
of the LORD	YHVH	יהוה	
He will bring me back	ve·he·shi·va·nee	והשבני	
and let me see	ve·hir·a·nee	והראני	
[both] it	o·to	אתו	
and	ve·et	ואת	
His dwelling place {again}	na·ve·hu	נוהו	
But if	ve·im	ואם	2 Samuel 15:26
	koh	כה	
He should say	yo·mar	יאמר	
‘ I do not	lo	לא	
delight	cha·phats·tee	חפצתי	
in you ’	bakh	בך	
then here I am	hin·nee	הנני	
let Him do	ya·a·seh	יעשה	
to me	lee	לי	
whatever	ka·a·sher	כאשר	
seems good	to·wv	טוב	

to Him ”	be·e·naw	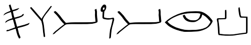	
also said	vay·yo·mer		2 Samuel 15:27
The king	ham·me·lekh		
to	el		
Zadok	tsa·do·wq		
the priest	hak·ko·hen	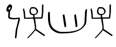	
“ [Are you not] a seer	ha·ro·w·eh		
?	at·tah		
Return	shu·vah		
to the city	ha·eer	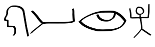	
in peace —	be·sha·lo·wm	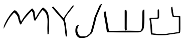	
Ahimaaz	va·a·chee·ma·ats	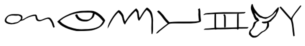	
[you with] your son	bin·kha	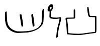	
Jonathan	vee·ho·w·na·tan	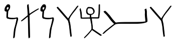	
with his son	ben		
and Abiathar	ev·ya·tar	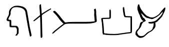	
-	she·ne	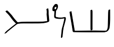	
-	ve·ne·khem	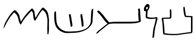	
-	it·te·khem		
See	re·u		2 Samuel 15:28
I will	a·no·khee		
wait	mit·mah·me·ah	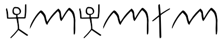	
at the fords	be·ʿav·rot		
of the wilderness	ham·mid·bar		
until	ad		
comes	bo·w		
word	da·var		

from you	me·im·ma·khem	𐤌𐤏𐤌𐤊𐤌	
to inform	le·hag·geed	𐤋𐤄𐤂𐤉𐤃	
me ”	lee	𐤋𐤉	
returned	vay·ya·shev	𐤅𐤉𐤔𐤁	2 Samuel 15:29
So Zadok	tsa·do·wq	𐤑𐤃𐤅𐤒	
and Abiathar	ve·ev·ya·tar	𐤅𐤀𐤁𐤉𐤕𐤓	
-	et	𐤀𐤕	
the ark	a·ro·wn	𐤀𐤓𐤅𐤍	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
to Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
and stayed	vay·ye·she·vu	𐤅𐤉𐤔𐤁𐤅	
there	sham	𐤔𐤌	
But David	ve·da·wid	𐤅𐤃𐤅𐤃	2 Samuel 15:30
continued up	o·leh	𐤏𐤋𐤄	
	ve·ma·a·leh	𐤁𐤌𐤏𐤋𐤄	
the [Mount of] Olives	haz·ze·teem	𐤄𐤆𐤉𐤕𐤉𐤌	
as he went up	o·leh	𐤏𐤋𐤄	
weeping	u·vo·w·kheh	𐤅𐤁𐤅𐤊𐤄	
His head	ve·rosh	𐤅𐤓𐤀𐤔	
	lo	𐤋𐤅	
was covered	cha·phui	𐤇𐤐𐤅𐤉	
and he	ve·hu	𐤅𐤄𐤅𐤀	
was walking	ho·lekh	𐤄𐤋𐤊	
barefoot	ya·cheph	𐤉𐤇𐤐	
And all	ve·khal	𐤅𐤊𐤋	
the people	ha·am	𐤄𐤏𐤌	
-	a·sher	𐤀𐤔𐤓	

with him	it·to		
covered	cha·phu	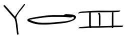	
	eesh	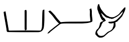	
their heads	ro·sho		
and went up	ve·a·lu		
as they went	a·loh		
weeping	u·va·khoh	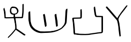	
David :	ve·da·wid		2 Samuel 15:31
Now someone told	hig·geed	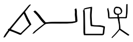	
	le·mor		
“ Ahithophel [is]	a·chee·to·phel	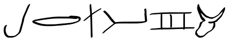	
among the conspirators	baq·qo·she·reem	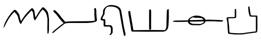	
with	im		
Absalom ”	av·sha·lo·wm	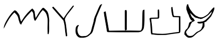	
pleaded	vay·yo·mer		
So David	da·wid		
into foolishness ! ”	sak·kel		
please	na		
-	et		
turn the counsel	a·tsat		
of Ahithophel	a·chee·to·phel	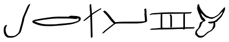	
“ O LORD	YHVH		
When	vay·hee	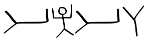	2 Samuel 15:32
David	da·wid		
came	ba		
to	ad		
the summit	ha·rosh		

where	a·sher	𐤀𐤔𐤓	
he used to worship	yish·ta·cha·veh	𐤉𐤔𐤕𐤇𐤅𐤄	
	sham	𐤔𐤌	
God	le·lo·heem	𐤋𐤀𐤋𐤄𐤉𐤌	
was there	ve·hin·neh	𐤅𐤄𐤍𐤄	
to meet him	liq·ra·to	𐤋𐤒𐤓𐤀𐤕𐤅	
Hushai	chu·shay	𐤇𐤅𐤔𐤉	
the Archite	ha·ar·kee	𐤄𐤀𐤓𐤊𐤉	
torn	qa·ru·a	𐤒𐤓𐤅𐤏	
with his robe	kut·ta·ne·to	𐤊𐤕𐤍𐤕𐤅	
and dust	va·a·da·mah	𐤅𐤀𐤃𐤌𐤄	
on	al	𐤏𐤋	
his head	ro·sho	𐤓𐤀𐤔𐤅	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Samuel 15:33
to him	lo	𐤋𐤅	
David	da·wid	𐤃𐤅𐤃	
“ If	im	𐤀𐤌	
you go on	a·var·ta	𐤏𐤁𐤓𐤕	
with me	it·tee	𐤀𐤕𐤉	
you will be	ve·ha·yi·ta	𐤅𐤄𐤉𐤕	
to me	a·lay	𐤏𐤋𐤉	
a burden	le·mas·sa	𐤋𐤌𐤔𐤀	
if	ve·im	𐤅𐤀𐤌	2 Samuel 15:34
to the city	ha·eer	𐤄𐤏𐤉𐤓	
you return	ta·shuv	𐤕𐤔𐤅𐤁	
and say	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	
to Absalom :	le·av·sha·lo·wm	𐤋𐤀𐤁𐤔𐤋𐤅𐤌	

your servant	av·de·kha	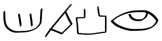	
‘ I	a·nee	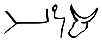	
my king	ham·me·lekh		
will be	eh·yeh		
servant	e·ved	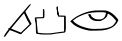	
was your father’s	a·vee·kha	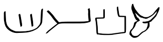	
I	va·a·nee		
in the past	me·az		
but now	ve·at·tah		
I	va·a·nee		
will be your servant ’	av·de·kha		
But you can thwart	ve·he·phar·tah		
for me	lee	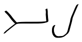	
	et		
the counsel	a·tsat		
of Ahithophel	a·chee·to·phel	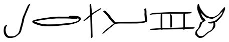	
Will not	va·ha·lo·w	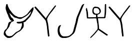	2 Samuel 15:35
with you ?	im·me·kha		
be there	sham		
Zadok	tsa·do·wq		
and Abiathar	ve·ev·ya·tar	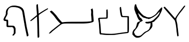	
the priests	hak·ko·ha·neem	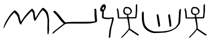	
	ve·ha·yah	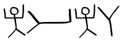	
everything	kal	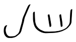	
	had·da·var		
-	a·sher		
you hear	tish·ma		

palace	mib·bet	
from the king’s	ham·me·lekh	
Report	tag·geed	
[to them]	le·tsa·do·wq	
	u·le·ev·ya·tar	
	hak·ko·ha·neem	
Indeed	hin·neh	2 Samuel 15:36
are there	sham	
with them	im·mam	
their two	she·ne	
sons	ve·ne·hem	
Ahimaaz	a·chee·ma·ats	
[son] of Zadok	le·tsa·do·wq	
and Jonathan	vee·ho·w·na·tan	
[son] of Abiathar	le·ev·ya·tar	
Send	u·she·lach·tem	
them	be·ya·dam	
to me	e·lay	
with everything	kal	
	da·var	
-	a·sher	
you hear ”	tish·ma·u	
arrived	vay·ya·vo	2 Samuel 15:37
Hushai	chu·shay	
friend	re·eh	
So David’s	da·wid	
the city	ha·eer	

just as Absalom	ve·av·sha·lom	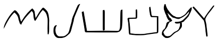	
was entering	ya·vo	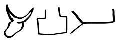	
in Jerusalem	ye·ru·sha·lim		
When David	ve·da·wid		2 Samuel 16:1
had gone	a·var	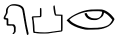	
a little	me·at		
beyond the summit	me·ha·rosh		
was there	ve·hin·neh		
Ziba	tsee·va	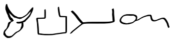	
the servant	na·ar		
of	me·phee		
Mephibosheth	vo·shet	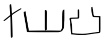	
to meet him	liq·ra·to	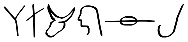	
He had a pair	ve·tse·med		
donkeys	cha·mo·reem	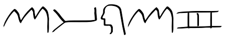	
of saddled	cha·vu·sheem		
loaded with	va·a·le·hem	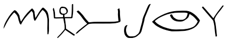	
two hundred [loaves]	ma·ta·yim	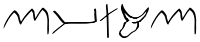	
of bread	le·chem	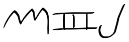	
a hundred	u·me·ah		
clusters of raisins	tsim·mu·qeem	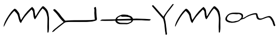	
a hundred	u·me·ah		
summer fruits	qa·yits	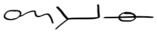	
and a skin	ve·ne·vel	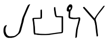	
of wine	ya·yin	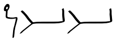	
asked	vay·yo·mer		2 Samuel 16:2
the king	ham·me·lekh		

-	el		
-	tsee·va	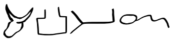	
“ Why	mah	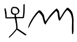	
do you have these ? ”	el·leh	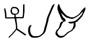	
	lakh	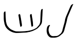	
replied	vay·yo·mer		
Ziba	tsee·va	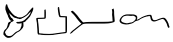	
“ The donkeys	ha·cha·mo·w·reem		
household	le·vet	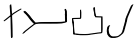	
are for the king’s	ham·me·lekh		
to ride	lir·kov	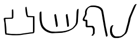	
the bread	u·le·hal·lɛ·chɛm	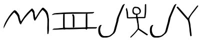	
and summer fruit	ve·haq·qa·yits	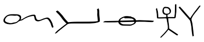	
to eat	le·e·kho·wl		
are for the young men	han·ne·a·reem	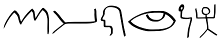	
and the wine	ve·hay·ya·yin	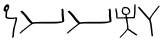	
is to refresh those	lish·to·wt		
who become exhausted	hay·ya·eph		
in the wilderness ”	bam·mid·bar		
asked	vay·yo·mer		2 Samuel 16:3
the king	ham·me·lekh		
“ Where	ve·ay·yeh	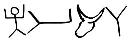	
grandson ? ”	ben		
is your master’s	a·do·ne·kha	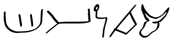	
answered	vay·yo·mer		
And Ziba	tsee·va	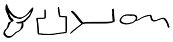	

-	el		
-	ham·me·lekh		
“ Indeed	hin·neh		
he is staying	yo·wo·shev		
in Jerusalem	bee·ru·sha·lim		
for	kee	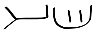	
he has said	a·mar		
‘ Today	hay·yo·wm	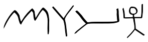	
will restore	ya·shee·vu	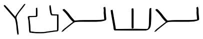	
to me	lee	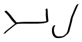	
the house	bet	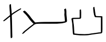	
of Israel	yis·ra·el	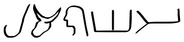	
-	et		
the kingdom	mam·le·khut		
of my grandfather ’”	a·vee	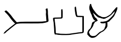	
said	vay·yo·mer		2 Samuel 16:4
So the king	ham·me·lekh		
to Ziba	le·tsi·va		
is now yours	hin·neh		
! ”	le·kha	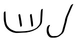	
“ All	kol		
that [belongs]	a·sher		
	lim·phee		
to Mephibosheth	vo·shet	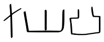	
said	vay·yo·mer		
Ziba	tsee·va	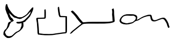	
“ I humbly bow before you ”	hish·ta·cha·ve·tee		

“ May I find	em·tsa		
favor	chen	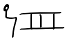	
in your eyes	be·e·ne·kha	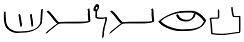	
my lord	a·do·nee		
the king ! ”	ham·me·lekh		
approached	u·va		2 Samuel 16:5
As King	ham·me·lekh		
David	da·wid		
	ad		
Bahurim	ba·chu·reem	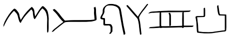	
was just	ve·hin·neh		
	mish·sham		
a man	eesh	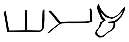	
coming out	yo·w·tse		
from the family	mim·mish·pa·chat	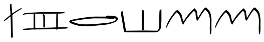	
of the house	bet	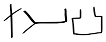	
of Saul	sha·ul		
His name	u·she·mo		
was Shimei	shim·ee		
son	ben		
of Gera	ge·ra		
and as he approached	yo·tse		
	ya·tso·w		
he kept yelling out curses	u·me·qal·lel	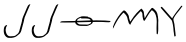	
He threw stones	vay·saq·qel		2 Samuel 16:6
	ba·a·va·neem		
-	et		

at David	da·wid		
-	ve·et		
and at all	kal		
the servants	av·de	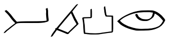	
of the king	ham·me·lekh		
on David’s	da·wid		
	ve·khal		
though the troops	ha·am		
and all	ve·khal		
the mighty men [were]	hag·gib·bo·reem		
right	mee·mee·no	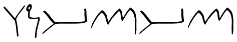	
and left	u·mis·se·mo·lo		
And as	ve·khoh		2 Samuel 16:7
said	a·mar		
Shimei	shim·ee		
he yelled curses	be·qal·lo	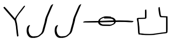	
“ Get out	tse		
get out	tse		
man	eesh	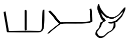	
of bloodshed	had·da·meem		
!	ve·eesh	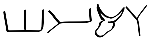	
you worthless	hab·be·lee·ya·al	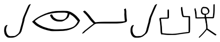	
has paid you back	he·sheev	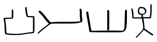	2 Samuel 16:8
	a·le·kha	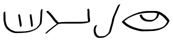	
The LORD	YHVH		
for all	kol	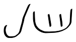	
the blood	de·me	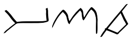	

of the house	vet	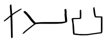	
of Saul	sha·ul		
in whose	a·sher		
you have reigned	ma·lakh·ta	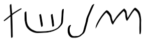	
place	tach·to	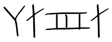	
has delivered	vay·yit·ten	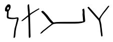	
and the LORD	YHVH		
-	et		
the kingdom	ham·me·lu·khah	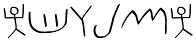	
into the hand	be·yad	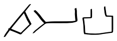	
Absalom	av·sha·lo·wm	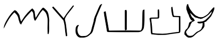	
of your son	be·ne·kha	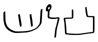	
See	ve·hin·ne·kha		
you have come to ruin	be·ra·a·te·kha		
because	kee		
a man	eesh	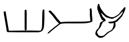	
of bloodshed ! ”	da·meem	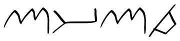	
you are	at·tah		
said	vay·yo·mer		2 Samuel 16:9
Then Abishai	a·vee·shay	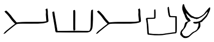	
son	ben		
of Zeruiah	tse·ru·yah		
to	el		
the king	ham·me·lekh		
“ Why	lam·mah		
curse	ye·qal·lel	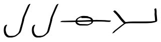	
dog	hak·ke·lev	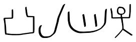	

dead	ham·met	𐤄𐤌𐤕	
should this	haz·zeh	𐤄𐤆𐤄	
-	et	𐤀𐤕	
my lord	a·do·nee	𐤀𐤃𐤍𐤉	
the king ?	ham·me·lekh	𐤄𐤌𐤋𐤊	
Let me go over	e·be·rah	𐤀𐤏𐤁𐤓𐤄	
	na	𐤍𐤀	
! ”	ve·a·see·rah	𐤅𐤀𐤎𐤉𐤓𐤄	
-	et	𐤀𐤕	
and cut off his head	ro·sho	𐤓𐤀𐤔𐤅𐤎	
replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Samuel 16:10
But the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
“ What	mah	𐤌𐤄	
have I	lee	𐤋𐤉	
to do with you	ve·la·khem	𐤅𐤋𐤊𐤌	
O sons	be·ne	𐤁𐤍𐤉	
of Zeruiah ?	tse·ru·yah	𐤑𐤓𐤉𐤄	
If	kī	𐤊𐤉	
he curses me	ye·qal·lel	𐤉𐤒𐤋𐤋	
because	ve·khī	𐤅𐤊𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
told	a·mar	𐤀𐤌𐤓	
him	lo	𐤋𐤅	
‘ Curse	qal·lel	𐤒𐤋𐤋	
-	et	𐤀𐤕	
David ’	da·wid	𐤃𐤅𐤃	
who	u·mee	𐤅𐤌𐤉	

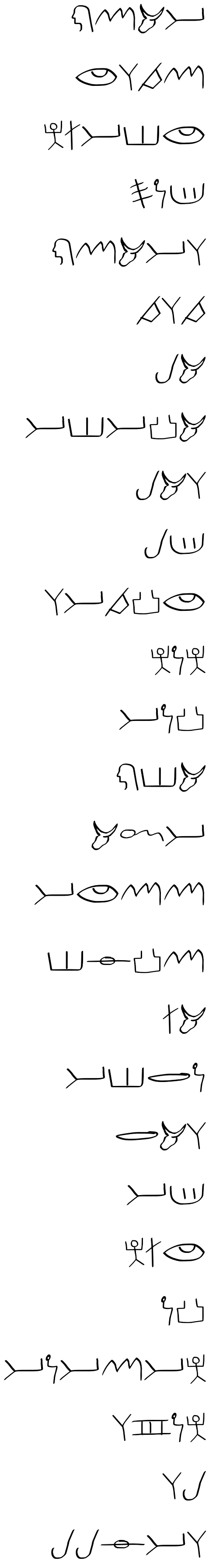

can ask	yo·mar	
‘ Why	mad·du·a	
did you do	a·see·tah	
this ? ’”	ken	
said	vay·yo·mer	2 Samuel 16:11
Then David	da·wid	
to	el	
Abishai	a·vee·shay	
	ve·el	
and to all	kal	
his servants	a·va·daw	
“ Behold	hin·neh	
my own son	ve·nee	
-	a·sher	
-	ya·tsa	
my own flesh and blood	mim·me·ay	
seeks	me·vaq·qesh	
-	et	
my life	naph·shee	
-	ve·aph	
How much more	kee	
then	at·tah	
	ben	
[this] Benjamite !	hay·mee·nee	
Leave him alone	han·ni·chu	
	lo	
and let him curse me	vee·qal·lel	

so	kee	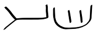	
has told	a·mar		
him	lo		
for the LORD	YHVH		
Perhaps	u·lay	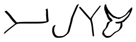	2 Samuel 16:12
will see	yir·eh		
the LORD	YHVH		
my affliction	be·ʿa·wo·nī		
and repay	ve·he·sheev	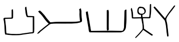	
	YHVH		
me	lee	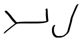	
with good	to·w·vah		
for	ta·chat	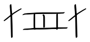	
the cursing [I receive]	qil·la·to	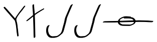	
today	hay·yo·wm	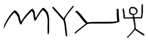	
”	haz·zeh		
proceeded	vay·ye·lekh	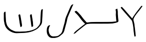	2 Samuel 16:13
So David	da·wid		
and his men	va·a·na·shaw		
along the road	bad·da·rɛkhs		
as Shimei	ve·shim·ee		
went	ho·lekh	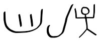	
along the ridge	be·tse·la		
of the hill	ha·har		
opposite him	le·um·ma·to		
As Shimei went	ha·lo·wkh		
he yelled curses	vay·qal·lel	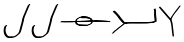	

threw stones	vay·saq·qel	
	ba·a·va·neem	
at [David]	le·um·ma·to	
and flung	ve·ip·par	
dust	be·a·phar	
arrived	vay·ya·vo	2 Samuel 16:14
Finally, the king	ham·me·lekh	
and all	ve·khal	
the people	ha·am	
-	a·sher	
with him	it·to	
exhausted	a·ye·pheem	
he refreshed himself	vay·yin·na·phesh	
And there	sham	
Then Absalom	ve·av·sha·lo·wm	2 Samuel 16:15
and all	ve·khal	
	ha·am	
the men	eesh	
of Israel	yis·ra·el	
came	ba·u	
to Jerusalem	ye·ru·sha·lim	
and Ahithophel [was]	va·a·chee·to·phel	
with him	it·to	
And	vay·hee	2 Samuel 16:16
-	ka·a·sher	
went	ba	
Hushai	chu·shay	

the Archite	ha·ar·kee	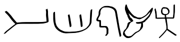	
friend	re·eh		
David’s	da·wid		
to	el		
Absalom	av·sha·lo·wm	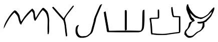	
and said	vay·yo·mer		
-	chu·shay		
to	el		
[him]	av·sha·lom		
“ Long live	ye·chee	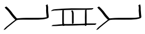	
the king !	ham·me·lekh		
Long live	ye·chee	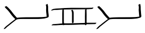	
the king ! ”	ham·me·lekh		
replied	vay·yo·mer		2 Samuel 16:17
Absalom	av·sha·lo·wm	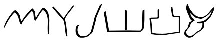	
	el		
	chu·shay		
“ Is this	zeh	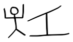	
the loyalty	chas·de·kha		
[you show]	et		
your friend ? ”	re·e·kha		
“ Why	lam·mah		
did you not	lo		
go	ha·lakh·ta	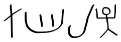	
with	et		
your friend ? ”	re·e·kha		
answered	vay·yo·mer		2 Samuel 16:18

Hushai	chu·shay	
	el	
-	av·sha·lom	
“ Not at all ”	lo	
“ For	kee	
the one	a·sher	
chosen	ba·char	
by the LORD	YHVH	
people	ve·ha·am	
by the	haz·zeh	
and by all	ve·khal	
the men	eesh	
of Israel —	yis·ra·el	
his	lo	
I will be	eh·yeh	
and with him	ve·it·to	
I will remain	e·shev	
Furthermore	ve·hash·she·neet	2 Samuel 16:19
whom	le·mee	
should I	a·nee	
serve	e·e·vod	
if not	ha·lo·w	
presence	liph·ne	
the son ?	ve·no	
As	ka·a·sher	
I served	a·vad·tee	
in yours ”	liph·ne	

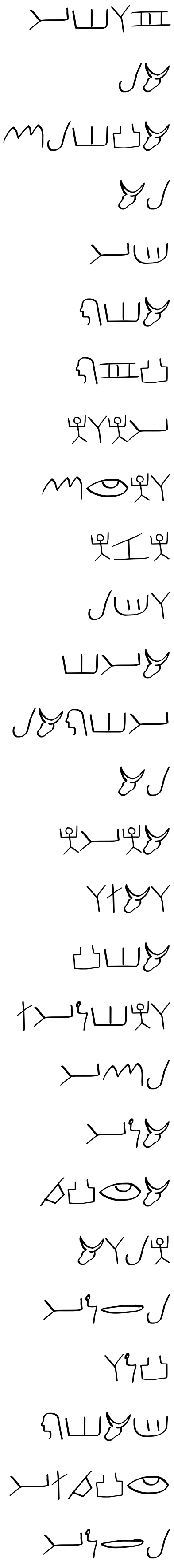

in your father’s	a·vee·kha	אביך	
so also	ken	כן	
I will serve	eh·yeh	אהיה	
	li·pha·ne·kha	לפניך	
said	vay·yo·mer	ויאמר	2 Samuel 16:20
Then Absalom	av·sha·lo·wm	אבשלום	
to	el	אל	
Ahithophel	a·chee·to·phel	אחיתפל	
“ Give me	ha·vu	הבו	
	la·khem	לכם	
counsel	e·tsah	עצה	
What	mah	מה	
should we do ? ”	na·a·seh	נעשה	
replied	vay·yo·mer	ויאמר	2 Samuel 16:21
Ahithophel	a·chee·to·phel	אחיתפל	
-	el	אל	
-	av·sha·lom	אבשלם	
“ Sleep with	bo·w	בוא	
	el	אל	
concubines	pi·lag·she	פלגשי	
your father’s	a·vee·kha	אביך	
whom	a·sher	אשר	
he has left	hin·nee·ach	הניח	
to keep	lish·mo·wr	לשמור	
the palace	hab·ba·yit	הבית	
hears	ve·sha·ma	ושמע	
When all	kal	כל	

Israel	yis·ra·el	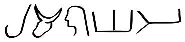	
that	kee	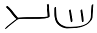	
you have become a stench	niv·ash·ta		
to	et		
your father	a·vee·kha	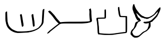	
will be strengthened ”	ve·cha·ze·qu		
then the hands	ye·de	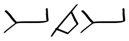	
of all	kal		
who are	a·sher		
with you	it·takh		
So they pitched	vay·yat·tu	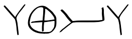	2 Samuel 16:22
for Absalom	le·av·sha·lo·wm		
a tent	ha·o·hel		
on	al		
the roof	hag·gag	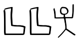	
slept with	vay·ya·vo	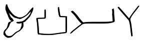	
and he	av·sha·lo·wm	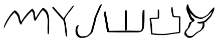	
	el		
concubines	pi·lag·she		
his father’s	a·vee	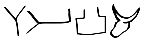	
in the sight	le·e·ne	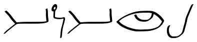	
of all	kal		
Israel	yis·ra·el	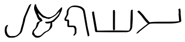	
the advice	va·a·tsat		2 Samuel 16:23
of Ahithophel	a·chee·to·phel	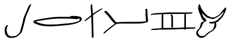	
was like	a·sher		
-	ya·ats		

days	bay·ya·meem		
Now in those	ha·hem	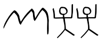	
-	ka·a·sher		
the consultation	yish·'a·li		
of the word	bid·var		
of God	ha·e·lo·heem		
Such	ken	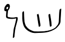	
was the regard	kal	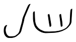	
advice	a·tsat		
had for Ahithophel's	a·chee·to·phel	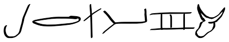	
that both	gam		
David	le·da·wid		
and	gam		
Absalom	le·av·sha·lom		
said	vay·yo·mer		2 Samuel 17:1
Furthermore, Ahithophel	a·chee·to·phel	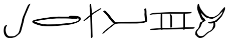	
to	el		
Absalom	av·sha·lom		
" Let me choose	ev·cha·rah	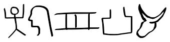	
	na		
twelve	she·nem	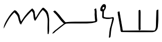	
	a·sar		
thousand	e·leph	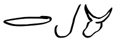	
men	eesh	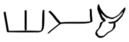	
and set out	ve·a·qu·mah	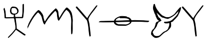	
in pursuit of	ve·er·de·phah		
	a·cha·re	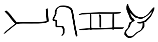	

David	da·wid	דוד	
tonight	hal·la·ye·lah	הלילה	
I will attack him	ve·a·vo·w	ואבוא	2 Samuel 17:2
	a·law	עליו	
while he	ve·hu	והוא	
and weary	ya·ge·a	יגע	
is weak	u·re·pheh	ורפה	
	ya·da·yim	ידים	
I will throw him into a panic	ve·ha·cha·rad·tee	והחרדתי	
-	o·to	אתו	
will flee	ve·nas	ונס	
and all	kal	כל	
the people	ha·am	העם	
-	a·sher	אשר	
with him	it·to	אתו	
I will strike down	ve·hik·ke·tee	והכיתי	
-	et	את	
the king	ham·me·lekh	המלך	
only	le·vad·do	לבדו	
back	ve·a·shee·vah	ואשיבה	2 Samuel 17:3
and bring all	khal	כל	
the people	ha·am	העם	
to you	e·le·kha	אליך	
returning to her husband	ke·shuv	כשוב	
as a bride	hak·kol	הכל	
of only one man	ha·eesh	האיש	
	a·sher	אשר	

You	at·tah		
seek the life	me·vaq·qesh	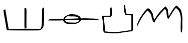	
then all	kal	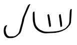	
the people	ha·am		
will be	yih·yeh	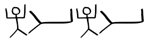	
at peace ”	sha·lo·wm	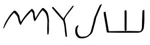	
good	vay·yee·shar	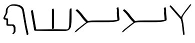	2 Samuel 17:4
This proposal	had·da·var		
seemed	be·e·ne	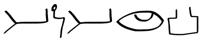	
to Absalom	av·sha·lom		
	u·ve·e·ne	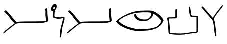	
and all	kal	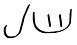	
the elders	ziq·ne	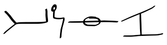	
of Israel	yis·ra·el	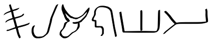	
said	vay·yo·mer		2 Samuel 17:5
Then Absalom	av·sha·lo·wm	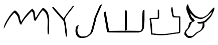	
“ Summon	qe·ra	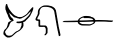	
	na		
as well	gam		
Hushai	le·chu·shay		
the Archite	ha·ar·kee	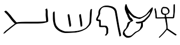	
and let us hear	ve·nish·me·ah		
what	mah		
has to say ”	be·phee	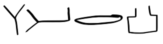	
too	gam		
he	hu		
came	vay·ya·vo	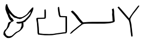	2 Samuel 17:6

So Hushai	chu·shay	חושי	
to	el	אל	
Absalom	av·sha·lo·wm	אבשלום	
told him	vay·yo·mer	ויאמר	
[who]	av·sha·lo·wm	אבשלום	
	e·law	אליו	
	le·mor	לאמר	
proposal	kad·da·var	כדבר	
this	haz·zeh	הזה	
has spoken	dib·ber	דבר	
“ Ahithophel	a·chee·to·phel	אחיתפל	
Should we carry it out	ha·na·a·seh	הנעשה	
-	et	את	
- ?	de·va·ro	דברו	
If	im	אם	
not	a·yin	אין	
what do you	at·tah	אתה	
say ? ”	dab·ber	דבר ס	
replied	vay·yo·mer	ויאמר	2 Samuel 17:7
Hushai	chu·shay	חושי	
-	el	אל	
-	av·sha·lo·wm	אבשלום	
is not	lo	לא	
sound ”	to·w·vah	טובה	
the advice	ha·e·tsah	העצה	
-	a·sher	אשר	
	ya·ats	יעץ	

of Ahithophel	a·chee·to·phel	
time	bap·pa·am	
“ This	haz·zot	
continued	vay·yo·mer	2 Samuel 17:8
[He]	chu·shay	
“ You	at·tah	
know	ya·da·ta	
-	et	
your father	a·vee·kha	
-	ve·et	
and his men	a·na·shaw	
	kee	
mighty men	gib·bo·reem	
They [are]	hem·mah	
and as fierce	u·ma·re	
	ne·phesh	
	hem·mah	
bear	ke·dov	
robbed of her cubs	shak·kul	
as a wild	bas·sa·deh	
Moreover, your father [is]	ve·a·vee·kha	
a man	eesh	
of war	mil·cha·mah	
who will not	ve·lo	
spend the night	ya·leen	
with	et	
the troops	ha·am	

Surely	hin·neh		2 Samuel 17:9
by now	at·tah		
he	hu		
is hiding	nech·ba	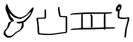	
in a	be·a·chat		
cave	hap·pe·cha·teem		
or	o		
some other	be·a·chad		
location	ham·me·qo·w·mot	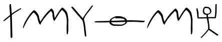	
has been	ve·ha·yah	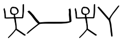	
If some of your troops fall	kin·phol		
	ba·hem		
first	bat·te·chil·lah	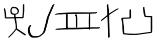	
whoever hears [of it]	ve·sha·ma		
	hash·sho·me·a	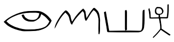	
will say	ve·a·mar		
‘ There	ha·ye·tah	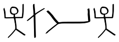	
a slaughter	mag·ge·phah	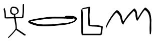	
among the troops	ba·am		
who	a·sher		
follow	a·cha·re	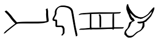	
Absalom ’	av·sha·lom		
Then	ve·hu		2 Samuel 17:10
even	gam		
soldier	ben		
the most valiant	cha·yil	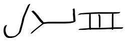	
-	a·sher		

with the heart	lib·bo	לבו	
	ke·lev	כלב	
of a lion	ha·ar·yeh	האריה	
will melt with fear	him·mes	המס	
	yim·mas	ימס	
because	kee	כי	
knows	yo·de·a	ידע	
all	kal	כל	
Israel	yis·ra·el	ישראל	
that	kee	כי	
is a mighty man	gib·bo·wr	גבור	
your father	a·vee·kha	אביך	
men	u·ve·ne	ובני	
who has valiant	cha·yil	חיל	
-	a·sher	אשר	
with him	it·to	אתו	
Instead	kee	כי	2 Samuel 17:11
I advise	ya·ats·tee	יעצתי	
be gathered	he·a·soph	האסף	
	ye·a·seph	יאסף	
to you	a·le·kha	עליך	
that all	khal	כל	
Israel	yis·ra·el	ישראל	
from Dan	mid·dan	מדן	
to	ve·ad	ועד	
	be·er	באר	
Beersheba —	she·va	שבע	

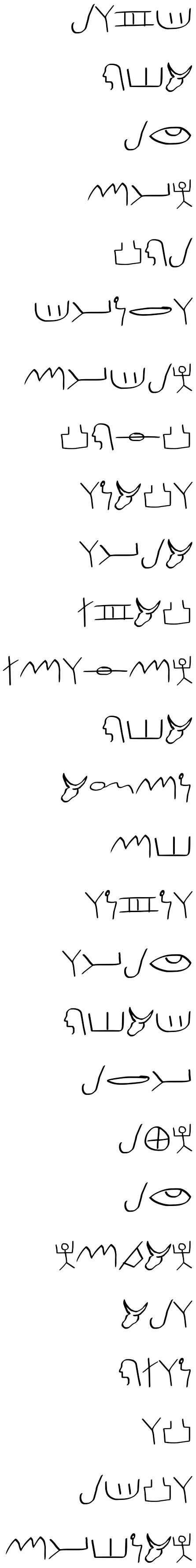

like the sand	ka·cho·wl	
-	a·sher	
on	al	
the seashore —	hay·yam	
a multitude	la·rov	
and that you yourself	u·pha·ne·kha	
lead them	ho·le·kheem	
into battle	baq·rav	
Then we will attack	u·va·nu	2 Samuel 17:12
[David]	e·law	
	be·ʾa·chat	
wherever	ham·me·qo·w·mot	
-	a·sher	
we find him	nim·tsa	
	sham	
and we	ve·nach·nu	
on him	a·law	
like	ka·a·sher	
will descend	yip·pol	
dew	hat·tal	
on	al	
the ground	ha·a·da·mah	
not	ve·lo	
will remain	no·w·tar	
	bo	
And of all	u·ve·khal	
the men	ha·a·na·sheem	

-	a·sher	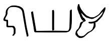	
with him	it·to	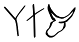	
even	gam	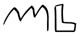	
one	e·chad	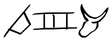	
If	ve·im	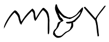	2 Samuel 17:13
to	el	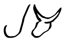	
a city	eer	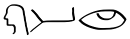	
he retreats	ye·a·seph	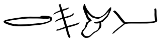	
will bring	ve·his·see·u	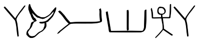	
all	khal	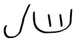	
Israel	yis·ra·el	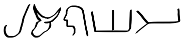	
to	el	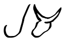	
city	ha·eer	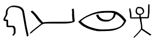	
that	ha·hee	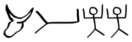	
ropes	cha·va·leem	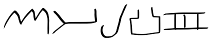	
and we will drag	ve·sa·chav·nu	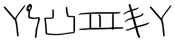	
it	o·to	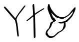	
down to	ad	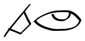	
the valley	han·na·chal	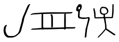	
until	ad	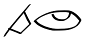	
-	a·sher	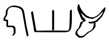	
not	lo	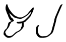	
can be found	nim·tsa	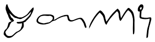	
”	sham	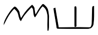	
even	gam	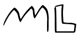	
a pebble	tse·ro·wr	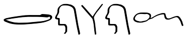	
said	vay·yo·mer	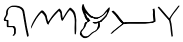	2 Samuel 17:14

Then Absalom	av·sha·lo·wm	
and all	ve·khal	
the men	eesh	
of Israel	yis·ra·el	
[is] better	to·w·vah	
“ The advice	a·tsat	
of Hushai	chu·shay	
the Archite	ha·ar·kee	
than [that]	me·a·tsat	
of Ahithophel ”	a·chee·to·phel	
For the LORD	va·YHVH	
had purposed	tsiw·vah	
to thwart	le·ha·pher	
-	et	
counsel	a·tsat	
of Ahithophel	a·chee·to·phel	
the good	hat·to·w·vah	
in order to	le·va·a·vur	
bring	ha·vee	
	YHVH	
on	el	
Absalom	av·sha·lo·wm	
-	et	
disaster	ha·ra·ah	
told	vay·yo·mer	2 Samuel 17:15
So Hushai	chu·shay	
	el	

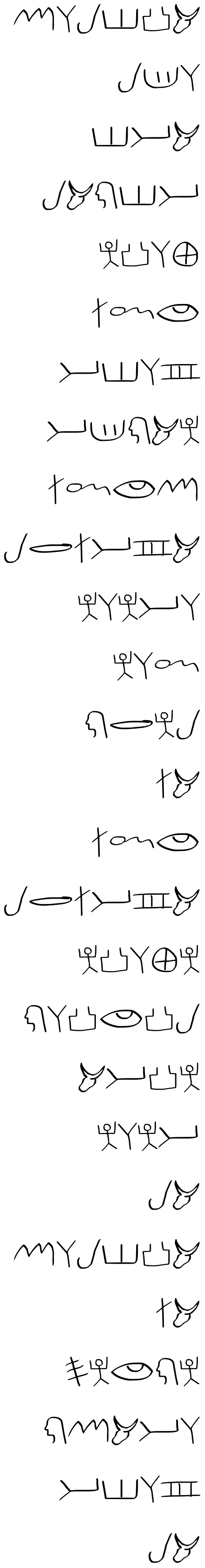

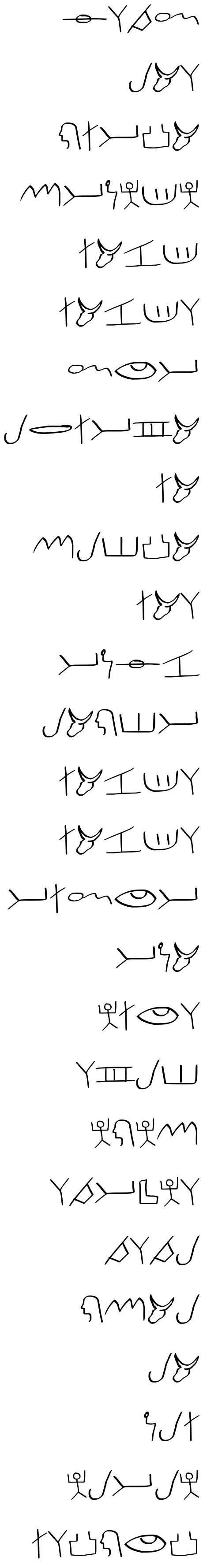

Zadok	tsa·do·wq	
	ve·el	
and Abiathar	ev·ya·tar	
the priests	hak·ko·ha·neem	
“ This is what	ka·zot	
	ve·kha·zot	
has advised	ya·ats	
Ahithophel	a·chee·to·phel	
-	et	
Absalom	av·sha·lom	
-	ve·et	
and the elders	ziq·ne	
of Israel	yis·ra·el	
and this is what	ve·kha·zot	
	ve·kha·zot	
have advised	ya·ats·tee	
I	a·nee	
Now	ve·at·tah	2 Samuel 17:16
send	shil·chu	
quickly	me·he·rah	
and tell	ve·hag·gee·du	
David	le·da·wid	
	le·mor	
‘ Do not	al	
spend	ta·len	
the night	hal·lay·lah	
at the fords	be·ar·vo·wt	

of the wilderness	ham·mid·bar		
but	ve·gam		
be sure to cross over	a·vo·wr		
	ta·a·vo·wr	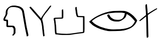	
Otherwise	pen		
will be swallowed up ’”	ye·vul·la	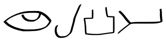	
the king	lam·me·lekh		
and all	u·le·khal	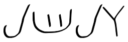	
the people	ha·am		
-	a·sher		
with him	it·to		
Now Jonathan	vee·ho·w·na·tan		2 Samuel 17:17
and Ahimaaz	va·a·chee·ma·ats	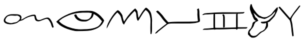	
were staying	o·me·deem	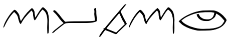	
at	be·en		
En-rogel	ro·gel	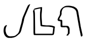	
would come	ve·ha·le·khah	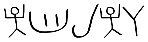	
where a servant girl	hash·shiph·chah		
and pass along information	ve·hig·gee·dah	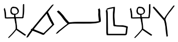	
to them	la·hem		
They	ve·hem	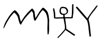	
in turn would go	ye·le·khu	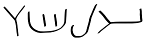	
and inform	ve·hig·gee·du	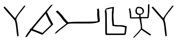	
King	lam·me·lekh		
David	da·wid		
for	kee	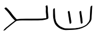	
not	lo		

they dared	yu·khe·lu	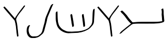	
be seen	le·he·ra·o·wt	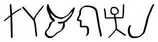	
entering	la·vo·w	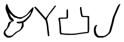	
the city	ha·ee·rah	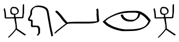	
did see	vay·yar	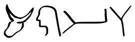	2 Samuel 17:18
them	o·tam	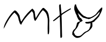	
But a young man	na·ar	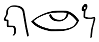	
and told	vay·yag·ged	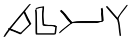	
Absalom	le·av·sha·lom	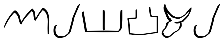	
left	vay·ye·le·khu	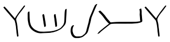	
So the two	she·ne·hem	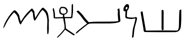	
quickly	me·he·rah	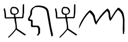	
and came	vay·ya·vo·u	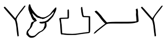	
to	el	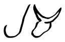	
the house	bet	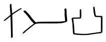	
of a man	eesh	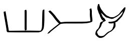	
in Bahurim	be·va·chu·reem	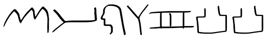	
He had	ve·lo	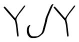	
a well	ve·er	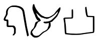	
in his courtyard	ba·cha·tse·ro	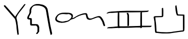	
and they climbed down	vay·ye·re·du	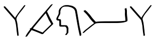	
into it	sham	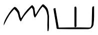	
took	vat·tiq·qach	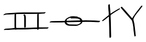	2 Samuel 17:19
Then [the man’s] wife	ha·ish·shah	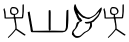	
and spread	vat·tiph·ros	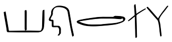	
-	et	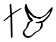	
a covering	ham·ma·sakh	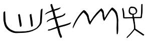	

it over	al		
the mouth	pe·ne	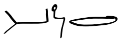	
of the well	hab·be·er		
scattering	vat·tish·tach		
over it	a·law	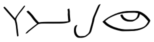	
grain	ha·ri·pho·wt		
so nobody	ve·lo		
would know	no·w·da		
a thing	da·var		
came	vay·ya·vo·u	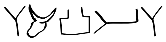	2 Samuel 17:20
servants	av·de	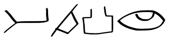	
When Absalom’s	av·sha·lo·wm	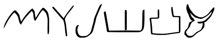	
to	el		
the woman	ha·ish·shah		
at the house	hab·bay·tah	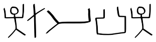	
they asked	vay·yo·me·ru		
“ Where	ay·yeh	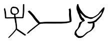	
are Ahimaaz	a·chee·ma·ats	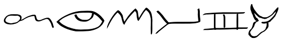	
and Jonathan ? ”	vee·ho·w·na·tan		
replied	vat·to·mer		
	la·hem		
she	ha·ish·shah		
“ They have crossed over	a·ve·ru	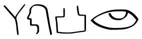	
the brook	mee·khal	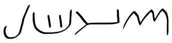	
”	ham·ma·yim	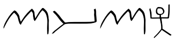	
The men searched	vay·vaq·shu	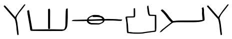	
but did not	ve·lo		

find [them]	ma·tsa·u		
so they returned	vay·ya·shu·vu	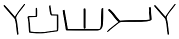	
to Jerusalem	ye·ru·sha·lim		
-	vay·hee	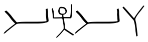	2 Samuel 17:21
After	a·cha·re	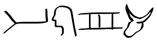	
[the men] had gone	lekh·tam		
Ahimaaz and Jonathan climbed up	vay·ya·a·lu		
out of the well	me·hab·be·er	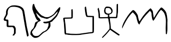	
and went	vay·ye·le·khu	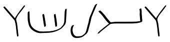	
to inform	vay·yag·gi·du	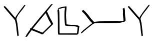	
King	lam·me·lekh		
David	da·wid		
saying	vay·yo·me·ru		
-	el		
-	da·wid		
“ Get up	qu·mu		
and cross over	ve·iv·ru	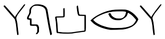	
at once	me·he·rah		
-	et		
the river	ham·ma·yim	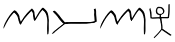	
for	kee	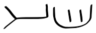	
has given this	kha·khah		
advice	ya·ats		
against you ”	a·le·khem	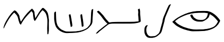	
Ahithophel	a·chee·to·phel	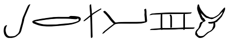	
got up	vay·ya·qam	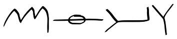	2 Samuel 17:22
So David	da·wid		

and all	ve·khal	
the people	ha·am	
	a·sher	
with him	it·to	
and crossed	vay·ya·av·ru	
-	et	
the Jordan	hay·yar·den	
By	ad	
daybreak	o·wr	
	hab·bo·qer	
	ad	
one	a·chad	
there was no	lo	
left	ne·dar	
who	a·sher	
had not	lo	
crossed	a·var	
-	et	
the Jordan	hay·yar·den	
When Ahithophel	va·a·chee·to·phel	2 Samuel 17:23
saw	ra·ah	
that	kee	
had not	lo	
been followed	ne·es·tah	
his advice	a·tsa·to	
he saddled	vay·ya·cha·vosh	
-	et	

his donkey	ha·cha·mo·wr	
and set out	vay·ya·qam	
	vay·ye·lekh	
for	el	
his house	be·to	
in	el	
his hometown	ee·ro	
in order	vay·tsaw	
He put his affairs	el	
	be·to	
and hanged himself	vay·ye·cha·naq	
So he died	vay·ya·mat	
and was buried	vay·yiq·qa·ver	
tomb	be·qe·ver	
in his father’s	a·vee	
Then David	ve·da·wid	2 Samuel 17:24
went	ba	
to Mahanaim	ma·cha·na·ye·mah	
and Absalom	ve·av·sha·lom	
crossed	a·var	
-	et	
the Jordan	hay·yar·den	
	hu	
all	ve·khal	
the men	eesh	
of Israel	yis·ra·el	
with	im·mo	

-	ve·et	ואת	2 Samuel 17:25
Amasa	a·ma·sa	עמשא	
had appointed	sam	שם	
Absalom	av·sha·lom	אבשלם	
in place	ta·chat	תחת	
of Joab	yo·w·av	יואב	
over	al	על	
the army	hats·tsa·va	הצבא	
Amasa	va·a·ma·sa	ועמשא	
was the son	ben	בן	
of a man	eesh	איש	
named	u·she·mo	ושמו	
Ithra	yit·ra	יתרא	
the Ishmaelite	hay·yis·re·e·lee	הישראלי	
who	a·sher	אשר	
had married	ba	בא	
	el	אל	
Abigail	a·vee·gal	אביגל	
the daughter	bat	בת	
of Nahash	na·chash	נחש	
and sister	a·cho·wt	אחות	
of Zeruiah	tse·ru·yah	צרויה	
the mother	em	אם	
of Joab	yo·w·av	יואב	
camped	vay·yi·chan	ויחן	2 Samuel 17:26
So the Israelites	yis·ra·el	ישראל	
and Absalom	ve·av·sha·lom	ואבשלם	

in the land	e·rets		
of Gilead	hag·gil·ad		
-	vay·hee	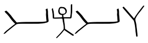	2 Samuel 17:27
came	ke·vo·w		
When David	da·wid		
to Mahanaim	ma·cha·na·ye·mah	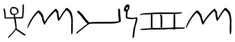	
[he was met by] Shobi	ve·sho·vee		
son	ben		
of Nahash	na·chash		
from Rabbah	me·rab·bat		
of the Ammonites	be·ne	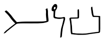	
	am·mo·wn		
Machir	u·ma·kheer		
son	ben		
of Ammiel	am·mee·el		
	mil·lo		
from Lo-debar	de·var		
and Barzillai	u·var·zil·lay	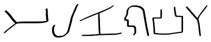	
the Gileadite	hag·gil·a·dee		
from Rogelim	me·ro·ge·leem	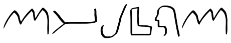	
[They brought] beds	mish·kav	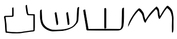	2 Samuel 17:28
basins	ve·sap·po·wt		
vessels	u·khe·lee	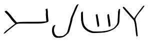	
and earthen	yo·w·tser		
as well as wheat	ve·chit·teem	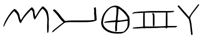	
barley	u·se·o·reem		
flour	ve·qe·mach	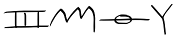	

roasted grain	ve·qa·lee	וקלי	
beans	u·pho·wl	ופול	
lentils	va·a·da·sheem	ועדשים	
	ve·qa·lee	וקלי	
honey	u·de·vash	ודבש	2 Samuel 17:29
curds	ve·chem·ah	וחמאה	
sheep	ve·tson	וצאן	
and cheese	u·she·pho·wt	ושפות	
from the herd	ba·qar	בקר	
	hig·gee·shu	הגישו	
for David	le·da·wid	לדוד	
and his people	ve·la·am	ולעם	
-	a·sher	אשר	
-	it·to	אתו	
to eat	le·e·kho·wl	לאכול	
For	kee	כי	
they said	a·me·ru	אמרו	
“ The people	ha·am	העם	
have become hungry	ra·ev	רעב	
exhausted	ve·a·yeph	ועיף	
and thirsty	ve·tsa·me	וצמא	
in the wilderness ”	bam·mid·bar	במדבר	
reviewed	vay·yiph·qod	ויפקד	2 Samuel 18:1
Then David	da·wid	דוד	
-	et	את	
his troops	ha·am	העם	
-	a·sher	אשר	

-	it·to		
and appointed	vay·ya·sem		
over them	a·le·hem	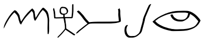	
commanders	sa·re	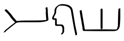	
and of thousands	a·la·pheem		
	ve·sa·re		
of hundreds	me·o·wt		
sent out	vay·shal·lach		2 Samuel 18:2
He	da·wid		
-	et		
the troops	ha·am		
a third	hash·she·li·sheet	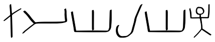	
	be·yad	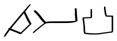	
under Joab	yo·w·av		
a third	ve·hash·she·li·sheet	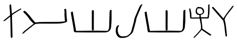	
	be·yad	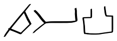	
Abishai	a·vee·shay	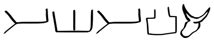	
son	ben		
of Zeruiah	tse·ru·yah		
brother	a·chee	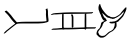	
under Joab’s	yo·w·av		
and a third	ve·hash·she·li·shit		
	be·yad	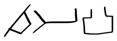	
under Ittai	it·tay	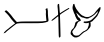	
the Gittite	hag·git·tīs		
said	vay·yo·mer		
And the king	ham·me·lekh		

to	el	𐤀𐤋	
the troops	ha·am	𐤄𐤏𐤌	
will surely march out	ya·tso	𐤉𐤑𐤀	
	e·tse	𐤀𐤑𐤀	
as well ”	gam	𐤂𐤌	
“ I	a·nee	𐤀𐤍𐤉	
with you	im·ma·khem	𐤏𐤌𐤊𐤌	
pleaded	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Samuel 18:3
But the people	ha·am	𐤄𐤏𐤌	
“ You must not	lo	𐤋𐤀	
go out !	te·tse	𐤕𐤑𐤀	
For	kee	𐤊𐤉	
if	im	𐤀𐤌	
we have to flee	nos	𐤍𐤎	
	na·nus	𐤍𐤍𐤅𐤎	
	lo	𐤋𐤀	
they will pay no attention	ya·see·mu	𐤉𐤔𐤉𐤌𐤅	
to us	e·le·nu	𐤀𐤋𐤉𐤍𐤅	
	lev	𐤋𐤁	
Even if	ve·im	𐤅𐤀𐤌	
die	ya·mu·tu	𐤉𐤌𐤕𐤅	
half of us	chets·ye·nu	𐤇𐤑𐤉𐤍𐤅	
they will not	lo	𐤋𐤀	
care	ya·see·mu	𐤉𐤔𐤉𐤌𐤅	
-	e·le·nu	𐤀𐤋𐤉𐤍𐤅	
	lev	𐤋𐤁	
but	kee	𐤊𐤉	

-	at·tah		
[you are] worth	kha·mo·nu		
ten	a·sa·rah		
thousand of us	a·la·pheem		
for now	ve·at·tah		
It is better	to·wv		
	kee	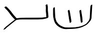	
	tih·yeh	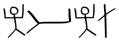	
us	la·nu	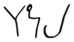	
from the city ”	me·eer		
if you support	laʿ·zīr		
replied	vay·yo·mer		2 Samuel 18:4
-	a·le·hem	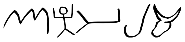	
the king	ham·me·lekh		
whatever	a·sher		
seems best	yee·tav	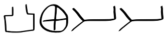	
to you ”	be·e·ne·khem	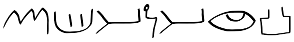	
“ I will do	e·e·seh		
stood	vay·ya·a·mod		
So he	ham·me·lekh		
beside	el		
	yad	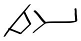	
the gate	hash·sha·ar		
while all	ve·khal		
the troops	ha·am		
marched out	ya·tse·u		
by hundreds	le·me·o·wt		

and by thousands	ve·la·a·la·pheem		
had commanded	vay·tsaw	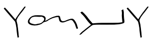	2 Samuel 18:5
Now the king	ham·me·lekh		
-	et		
Joab	yo·w·av		
-	ve·et		
Abishai	a·vee·shay	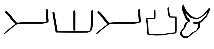	
-	ve·et		
and Ittai	it·tay	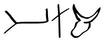	
	le·mor		
gently	le·at		
for my sake ”	lee	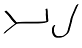	
“ Treat the young man	lan·na·ar		
Absalom	le·av·sha·lo·wm		
And all	ve·khal		
the people	ha·am		
heard	sha·me·u		
orders	be·tsaw·wot		
the king’s	ham·me·lekh		
-	et		
to each	kal	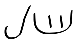	
of the commanders	has·sa·reem	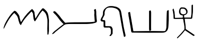	
regarding	al		
	de·var		
Absalom	av·sha·lo·wm	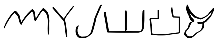	
marched	vay·ye·tse	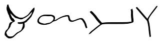	2 Samuel 18:6
So David’s army	ha·am		

into the field	has·sa·deh	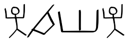	
to engage	liq·rat	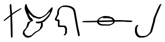	
Israel	yis·ra·el	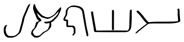	
which took place	vat·te·hee		
in the battle	ham·mil·cha·mah	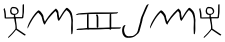	
in the forest	be·ya·ar	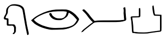	
of Ephraim	eph·ra·yim		
were defeated	vay·yin·na·ge·phu		2 Samuel 18:7
There	sham		
the people	am		
of Israel	yis·ra·el	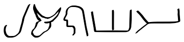	
by	liph·ne		
servants	av·de	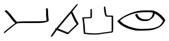	
David’s	da·wid		
was	vat·te·hee		
	sham		
and the slaughter	ham·mag·ge·phah		
great	ge·do·w·lah		
day —	bay·yo·wm	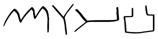	
that	ha·hu	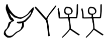	
twenty	es·reem	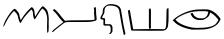	
thousand [men]	a·leph	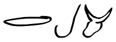	
-	vat·te·hee		2 Samuel 18:8
-	sham		
The battle	ham·mil·cha·mah	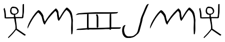	
spread	na·pho·tsēt		
over	al		

	pe·ne	
the whole	khal	
countryside	ha·a·rets	
more	vay·ye·rev	
the forest	hay·ya·ar	
devoured	le·e·khol	
people	ba·am	
than	me·a·sher	
	a·khe·lah	
the sword	ha·che·rev	
day	bay·yo·wm	
and that	ha·hu	
met	vay·yiq·qa·re	2 Samuel 18:9
Now Absalom	av·sha·lo·wm	
	liph·ne	
the servants	av·de	
of David	da·wid	
when he	ve·av·sha·lo·wm	
was riding	ro·khev	
on	al	
his mule	hap·pe·red	
went	vay·ya·vo	
and as the mule	hap·pe·red	
under	ta·chat	
the thick branches	so·w·vekh	
oak	ha·e·lah	
of a large	hag·ge·do·w·lah	

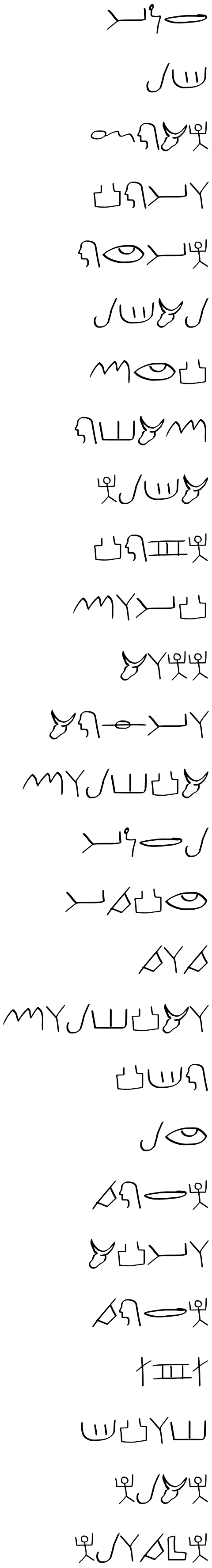

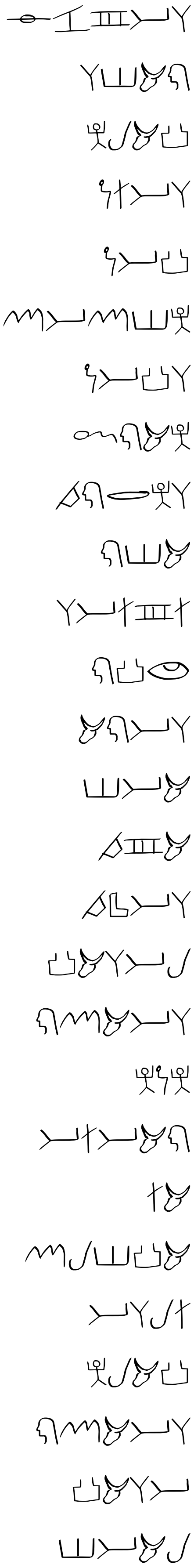

was caught fast	vay·ye·che·zaq	
Absalom’s head	ro·sho	
in the tree	va·e·lah	
so that he was suspended	vay·yut·tan	
in midair	ben	
	hash·sha·ma·yim	
	u·ven	
	ha·a·rets	
The mule	ve·hap·pe·red	
-	a·sher	
under him	tach·taw	
kept going	a·var	
saw this	vay·yar	2 Samuel 18:10
of the men	eesh	
When one	e·chad	
he told	vay·yag·ged	
Joab	le·yo·w·av	
-	vay·yo·mer	
“ I just	hin·neh	
saw	ra·ee·tee	
-	et	
Absalom	av·sha·lom	
hanging	ta·lui	
in an oak tree ! ”	ba·e·lah	
exclaimed	vay·yo·mer	2 Samuel 18:11
Joab	yo·w·av	
-	la·eesh	

-	ham·mag·geed	
-	lo	
“ You just	ve·hin·neh	
saw him ! ”	ra·ee·ta	
“ Why	u·mad·du·a	
did you not	lo	
strike him	hik·kee·to	
right there ?	sham	
to the ground	a·re·tsah	
	ve·a·lay	
I would have given	la·tet	
you	le·kha	
ten [shekels]	a·sa·rah	
of silver	khe·seph	
warrior’s belt ! ”	va·cha·go·rah	
and a	e·chat	
replied	vay·yo·mer	2 Samuel 18:12
The man	ha·eesh	
-	el	
-	yo·w·av	
“ Even if	ve·lo	
-	a·no·khee	
were weighed out	sho·qel	
into	al	
my hands	kap·pay	
a thousand [shekels]	e·leph	
of silver	ke·seph	

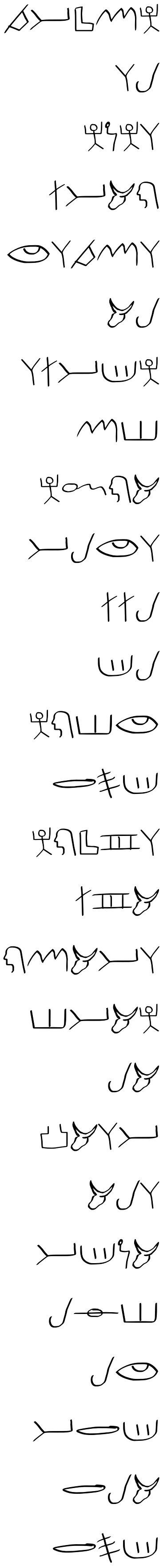

I would not	lo		
raise	esh·lach	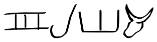	
my hand	ya·dee	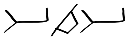	
against	el		
the son	ben		
of the king	ham·me·lekh		
For	kee	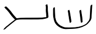	
we heard	ve·a·ze·ne·nu		
command you	tsiw·vah		
the king	ham·me·lekh		
-	o·te·kha	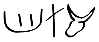	
-	ve·et		
and Abishai	a·vee·shay	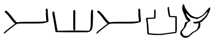	
-	ve·et		
and Ittai	it·tay	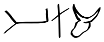	
	le·mor	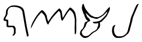	
‘ Protect	shim·ru		
[for my sake] ’	mee	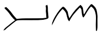	
the young man	ban·na·ar		
Absalom	be·av·sha·lo·wm		
If	o		2 Samuel 18:13
I had jeopardized	a·see·tee	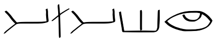	
my own life —	ve·naph·sho		
	she·qer	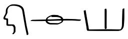	
	ve·khal		
	da·var		
and nothing	lo		

is hidden	yik·ka·ched	𐤉𐤊𐤇𐤃	
from	min	𐤌𐤍	
the king —	ham·me·lekh	𐤄𐤌𐤋𐤊	
you	ve·at·tah	𐤅𐤀𐤕𐤄	
would have abandoned	tit·yats·tsev	𐤕𐤕𐤉𐤑𐤁	
me ”	min·ne·ged	𐤌𐤍𐤂𐤃	
declared	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Samuel 18:14
But Joab	yo·w·av	𐤉𐤅𐤀𐤁	
“ I am not	lo	𐤋𐤀	
like this	khen	𐤊𐤍	
going to wait	o·chee·lah	𐤀𐤇𐤉𐤋𐤄	
with you ! ”	le·pha·ne·kha	𐤋𐤐𐤍𐤉𐤊	
And he took	vay·yiq·qach	𐤅𐤉𐤒𐤇	
three	she·lo·shah	𐤔𐤋𐤔𐤄	
spears	she·va·teem	𐤔𐤁𐤈𐤉𐤌	
in his hand	be·khap·po	𐤁𐤊𐤐𐤅	
and thrust them	vay·yit·qa·em	𐤅𐤉𐤕𐤒𐤏𐤌	
through the heart	be·lev	𐤁𐤋𐤁	
of Absalom	av·sha·lo·wm	𐤀𐤁𐤔𐤋𐤅𐤌	
while he was still	o·w·den·nu	𐤏𐤅𐤃𐤍𐤅	
alive	chay	𐤇𐤉	
	be·lev	𐤁𐤋𐤁	
in the oak tree	ha·e·lah	𐤄𐤀𐤋𐤄	
surrounded	vay·ya·sob·bu	𐤅𐤉𐤎𐤁𐤅	2 Samuel 18:15
And ten	a·sa·rah	𐤏𐤔𐤓𐤄	
young men	ne·a·reem	𐤍𐤏𐤓𐤉𐤌	
who carried	no·se·e	𐤍𐤔𐤀𐤉	

armor	ke·le	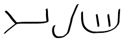	
Joab's	yo·w·av		
struck	vay·yak·ku	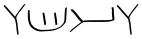	
him	et		
Absalom	av·sha·lo·wm	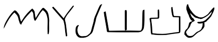	
and killed him	vay·mee·tu·hu	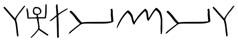	
blew	vay·yit·qa	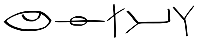	2 Samuel 18:16
Then Joab	yo·w·av		
the ram's horn	bash·sho·phar		
broke off	vay·ya·shav	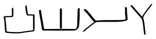	
and the troops	ha·am		
their pursuit	mir·doph		
	a·cha·re	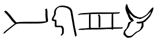	
of Israel	yis·ra·el	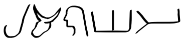	
because	kee	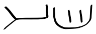	
had restrained them	cha·sakh		
Joab	yo·w·av		
-	et		
	ha·am		
They took	vay·yiq·chu	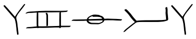	2 Samuel 18:17
-	et		
Absalom	av·sha·lo·wm	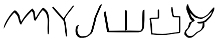	
cast	vay·yash·lee·khu	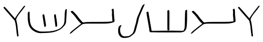	
him	o·to		
in the forest	vay·ya·ar	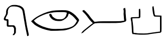	
into	el		
pit	hap·pa·chat		

a large	hag·ga·do·wl	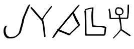	
and piled	vay·yats·tsi·vu	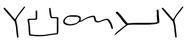	
over him	a·law	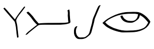	
mound	gal	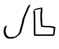	
of stones	a·va·neem	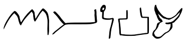	
a huge	ga·do·wl	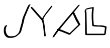	
	me·od	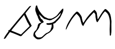	
Meanwhile, all	ve·khal	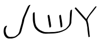	
the Israelites	yis·ra·el	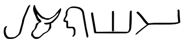	
fled	na·su	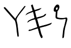	
each	eesh	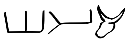	
to his home	le·ʾa·ho·lo	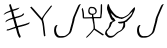	
Absalom	ve·av·sha·lom	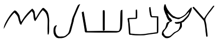	2 Samuel 18:18
	la·qach	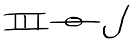	
had set up	vay·yats·tsev	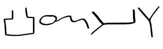	
for himself	lo	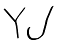	
During his lifetime	ve·chay·yaw	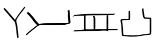	
-	et	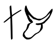	
a pillar	mats·tse·vet	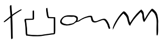	
-	a·sher	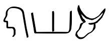	
Valley	be·e·meq	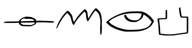	
in the King’s	ham·me·lekh	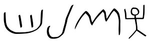	
for	kee	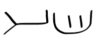	
he had said	a·mar	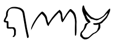	
“ I have no	en	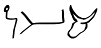	
	lee	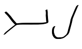	
son	ben	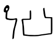	

to	ba·a·vur	
preserve the memory	haz·keer	
of my name ”	she·mee	
So he gave	vay·yiq·ra	
the pillar	lam·mats·tse·vet	
	al	
his name	she·mo	
it is called	vay·yiq·qa·re	
	lah	
Monument	yad	
Absalom’s	av·sha·lom	
and to	ad	
day	hay·yo·wm	
this	haz·zeh	
Then Ahimaaz	va·a·chee·ma·ats	2 Samuel 18:19
son	ben	
of Zadok	tsa·do·wq	
said	a·mar	
let me run	a·ru·tsah	
“ Please	na	
the good news	va·a·vas·se·rah	
-	et	
and tell the king	ham·me·lekh	
that	kee	
has avenged him	she·pha·to	
the LORD	YHVH	
of	mee·yad	

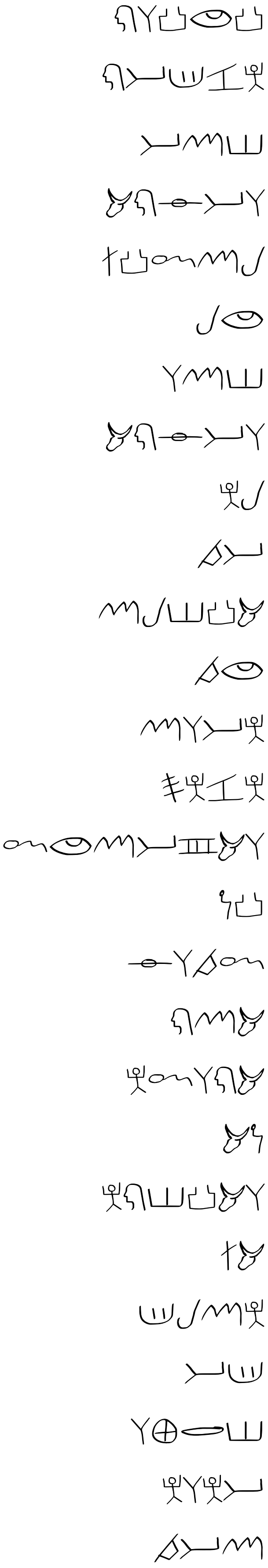

his enemies ”	o·ye·vaw	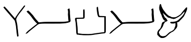	
replied	vay·yo·mer		2 Samuel 18:20
	lo	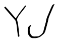	
But Joab	yo·w·av		
are not	lo		
the man	eesh	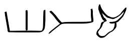	
to take good news	be·so·rah		
“ You	at·tah		
today	hay·yo·wm	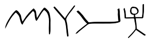	
	haz·zeh		
You may do	u·vis·sar·ta	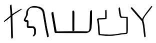	
day	be·yo·wm	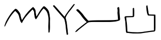	
it another	a·cher	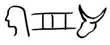	
today	ve·hay·yo·wm	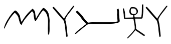	
	haz·zeh		
but you must not	lo		
[do so]	te·vas·ser	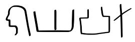	
because	kee	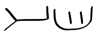	
	ʿal		
son	ben		
the king’s	ham·me·lekh		
is dead ”	met		
said	vay·yo·mer	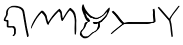	2 Samuel 18:21
So Joab	yo·w·av		
to a Cushite	lak·ku·shee		
“ Go	lekh	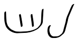	
tell	hag·ged		

the king	lam·me·lekh	
what	a·sher	
you have seen ”	ra·ee·tah	
bowed	vay·yish·ta·chu	
The Cushite	khu·shee	
to Joab	le·yo·w·av	
and took off running	vay·ya·rots	
however, persisted	vay·yo·seph	2 Samuel 18:22
	o·wd	
Ahimaaz	a·chee·ma·ats	
son	ben	
of Zadok	tsa·do·wq	
and said	vay·yo·mer	
to	el	
Joab	yo·w·av	
	vee·hee	
“ Regardless of whatever may happen	mah	
run	a·ru·tsah	
please	na	
also	gam	
let me	a·nee	
behind	a·cha·re	
the Cushite ! ”	hak·ku·shee	
replied	vay·yo·mer	
Joab	yo·w·av	
“ why	lam·mah	

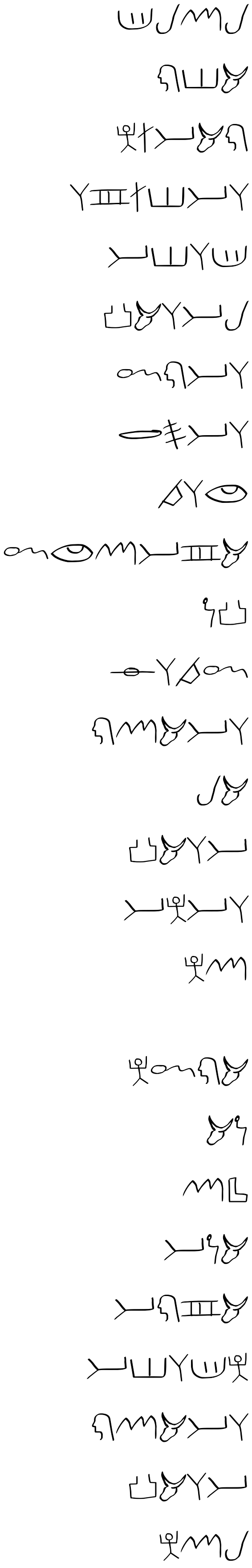

	zeh	זה	
do you	at·tah	אתה	
want to run	rats	רץ	
“ My son ”	be·nee	בני	
since you will	u·le·khah	ולכה	
not	en	אין	
a reward ? ”	be·so·w·rah	בשורה	
receive	mo·tset	מצאת	
he replied	vee·hee	ויהי	2 Samuel 18:23
“ No matter what	mah	מה	
I want to run ! ”	a·ruts	ארוץ	
Joab told	vay·yo·mer	ויאמר	
him	lo	לו	
“ Then run ! ”	ruts	רוץ	
ran	vay·ya·rats	וירץ	
So Ahimaaz	a·chee·ma·ats	אחימעץ	
by way	de·rekh	דרך	
of the plain	hak·kik·kar	הככר	
and outran	vay·ya·a·vor	ויעבר	
-	et	את	
the Cushite	hak·ku·shee	הכושי	
Now David	ve·da·wid	ודוד	2 Samuel 18:24
was sitting	yo·wo·shev	יושב	
between	ben	בין	
the two	she·ne	שני	
gates	hash·she·a·reem	השערים	
went up	vay·ye·lekh	וילך	

when the watchman	hats·tso·pheh	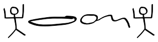	
to	el	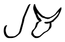	
the roof	gag	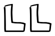	
of the gateway	hash·sha·ar	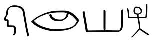	
by	el	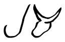	
the wall	ha·cho·w·mah	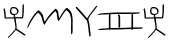	
looked out	vay·yis·sa	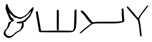	
-	et	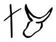	
-	e·naw	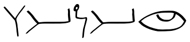	
and saw	vay·yar	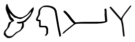	
	ve·hin·neh	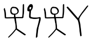	
a man	eesh	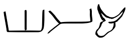	
running alone	rats	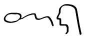	
	le·vad·do	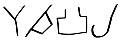	
called out	vay·yiq·ra	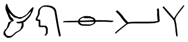	2 Samuel 18:25
So [he]	hats·tso·pheh	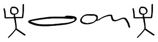	
and told	vay·yag·ged	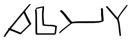	
the king	lam·me·lekh	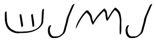	
replied	vay·yo·mer	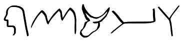	
the king	ham·me·lekh	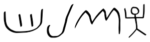	
“ If he is alone	im	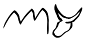	
”	le·vad·do	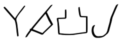	
good news ”	be·so·w·rah	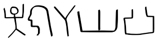	
“ he bears	be·phee	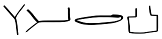	
As the first runner drew	vay·ye·lekh	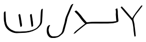	
	ha·lo·wkh	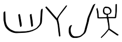	
near	ve·qa·rev	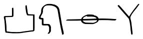	

saw	vay·yar	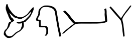	2 Samuel 18:26
the watchman	hats·tso·pheh		
man	eesh	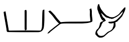	
another	a·cher	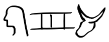	
running	rats		
and he called out	vay·yiq·ra	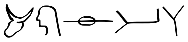	
	hats·tso·pheh		
to	el		
the gatekeeper	hash·sho·er		
	vay·yo·mer		
“ Look !	hin·neh		
Another man	eesh	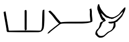	
is running alone	rats		
! ”	le·vad·do	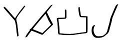	
said	vay·yo·mer		
the king	ham·me·lekh		
also	gam		
“ This [one]	zeh	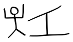	
brings good news ”	me·vas·ser	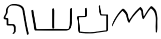	
said	vay·yo·mer		2 Samuel 18:27
The watchman	hats·tso·pheh		
to me	a·nee	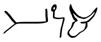	
appears	ro·eh		
-	et		
to be running	me·ru·tsat	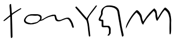	
“ The first man	ha·ri·sho·wn		
- ”	kim·ru·tsat		

like Ahimaaz	a·chee·ma·ats	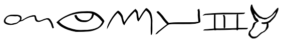	
son	ben		
of Zadok	tsa·do·wq		
said	vay·yo·mer		
the king	ham·me·lekh		
man ”	eesh	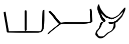	
is a good	to·wv		
“ This	zeh	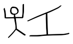	
with	ve·el		
news ”	be·so·w·rah		
good	to·w·vah		
“ He comes	ya·vo·w		
called out	vay·yiq·ra	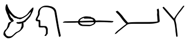	2 Samuel 18:28
Then Ahimaaz	a·chee·ma·ats		
	vay·yo·mer		
to	el		
the king	ham·me·lekh		
“ All is well ! ”	sha·lo·wm		
And he bowed	vay·yish·ta·chu		
before the king	lam·me·lekh		
facedown	le·ap·paw		
	ʾa·re·tsa·hs		
He continued	vay·yo·mer		
“ Blessed [be]	ba·rukh		
the LORD	YHVH		
your God !	e·lo·he·kha		
-	a·sher		

He has delivered up	sig·gar	
-	et	
the men	ha·a·na·sheem	
who	a·sher	
raised	na·se·u	
-	et	
their hands	ya·dam	
against my lord	ba·do·nee	
the king ”	ham·me·lekh	
asked	vay·yo·mer	2 Samuel 18:29
The king	ham·me·lekh	
all right ? ”	sha·lo·wm	
“ Is the young man	lan·na·ar	
Absalom	le·av·sha·lo·wm	
replied	vay·yo·mer	
And Ahimaaz	a·chee·ma·ats	
I saw	ra·ee·tee	
tumult	he·ha·mo·wn	
a great	hag·ga·do·wl	
sent	lish·lo·ach	
-	et	
servant	e·ved	
the king’s	ham·me·lekh	
“ When Joab	yo·w·av	
-	ve·et	
and your servant	av·de·kha	
but I do not	ve·lo	

know	ya·da·tee		
what it was ”	mah		
said	vay·yo·mer		2 Samuel 18:30
the king	ham·me·lekh		
“ Move aside ”	sov		
“ and stand	hit·yats·tsev	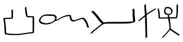	
here ”	koh	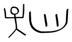	
aside	vay·yis·sov		
So he stepped	vay·ya·a·mod		
Just then	ve·hin·neh		2 Samuel 18:31
the Cushite	hak·ku·shee		
came	ba		
and said	vay·yo·mer		
	hak·ku·shee		
hear the good news :	yit·bas·ser	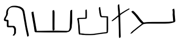	
“ May my lord	a·do·nee		
the king	ham·me·lekh		
	kee	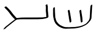	
has avenged you	she·pha·te·kha		
the LORD	YHVH		
Today	hay·yo·wm	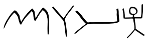	
of	mee·yad	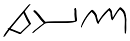	
all	kal		
who rose up	haq·qa·meem		
against you ! ”	a·le·kha	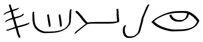	
asked	vay·yo·mer		2 Samuel 18:32
The king	ham·me·lekh		

	el		
the Cushite	hak·ku·shee		
all right ? ”	ha·sha·lo·wm	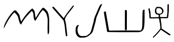	
“ Is the young man	lan·na·ar		
Absalom	le·av·sha·lo·wm		
replied	vay·yo·mer		
And the Cushite	hak·ku·shee		
“ May what has become	yih·yu		
of the young man	khan·na·ar		
happen to the enemies	o·ye·ve	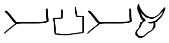	
of my lord	a·do·nee		
the king	ham·me·lekh		
and to all	ve·khol		
who	a·sher		
rise up	qa·mu	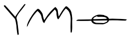	
against you	a·le·kha	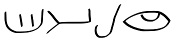	
to harm you ”	le·ra·ah		
was shaken	vay·yir·gaz		2 Samuel 18:33
The king	ham·me·lekh		
and went up	vay·ya·al	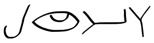	
to	al		
chamber	a·lee·yat	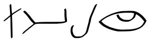	
the gate	hash·sha·ar		
and wept	vay·ye·vek	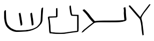	
And as	ve·khoh		
he cried out	a·mar		
he walked	be·lekh·to	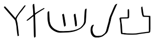	

“ O my son	be·nee	
Absalom !	av·sha·lo·wm	
My son	be·nee	
my son	ve·nee	
Absalom !	av·sha·lo·wm	
If only	mee	
	yit·ten	
had died	mu·tee	
I	a·nee	
instead of you	tach·te·kha	
O Absalom	av·sha·lo·wm	
my son	be·nee	
my son ! ”	ve·nee	
Then it was reported	vay·yug·gad	2 Samuel 19:1
to Joab	le·yo·w·av	
	hin·neh	
“ The king	ham·me·lekh	
is weeping	bo·kheh	
and mourning	vay·yit·ab·bel	
over	al	
Absalom ”	av·sha·lom	
was turned	vat·te·hee	2 Samuel 19:2
victory	hat·te·shu·ah	
day’s	bay·yo·wm	
And that	ha·hu	
into mourning	le·e·vel	
for all	le·khal	

the people	ha·am	𐤄𐤏𐤌	
because	kee	𐤊𐤉	
were told	sha·ma	𐤔𐤌𐤏	
[they]	ha·am	𐤄𐤏𐤌	
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
on that	ha·hu	𐤄𐤄𐤅𐤀	
	le·mor	𐤋𐤀𐤌𐤓	
is grieving	ne·e·tsav	𐤍𐤏𐤑𐤁	
“ The king	ham·me·lekh	𐤄𐤌𐤋𐤊	
over	al	𐤏𐤋	
his son ”	be·no	𐤁𐤍𐤅	
quietly	vay·yit·gan·nev	𐤅𐤉𐤕𐤂𐤍𐤁	2 Samuel 19:3
So they	ha·am	𐤄𐤏𐤌	
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
that	ha·hu	𐤄𐤄𐤅𐤀	
returned	la·vo·w	𐤋𐤁𐤅𐤀	
to the city	ha·eer	𐤄𐤏𐤉𐤓	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
steal away	yit·gan·nev	𐤉𐤕𐤂𐤍𐤁	
people	ha·am	𐤄𐤏𐤌	
in humiliation	han·nikh·la·meem	𐤄𐤍𐤊𐤋𐤌𐤉𐤌	
after fleeing	be·nu·sam	𐤁𐤍𐤅𐤎𐤌	
a battle	bam·mil·cha·mah	𐤁𐤌𐤋𐤇𐤌𐤄	
But the king	ve·ham·me·lekh	𐤅𐤄𐤌𐤋𐤊	2 Samuel 19:4
covered	la·at	𐤋𐤀𐤈	
-	et	𐤀𐤕	
his face	pa·naw	𐤐𐤍𐤉𐤅	

and cried out	vay·yiz·aq	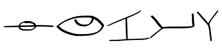	
	ham·me·lekh	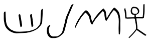	
of his voice	qo·wl	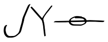	
at the top	ga·do·wl	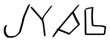	
“ O my son	be·nee	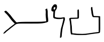	
Absalom !	av·sha·lo·wm	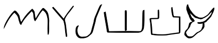	
O Absalom	av·sha·lo·wm	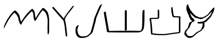	
my son	be·nee	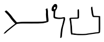	
my son ! ”	ve·nee	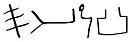	
went	vay·ya·vo	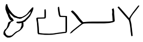	2 Samuel 19:5
Then Joab	yo·w·av	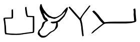	
into	el	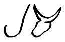	
to the king	ham·me·lekh	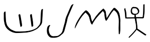	
the house	hab·ba·yit	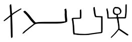	
and said	vay·yo·mer	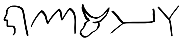	
you have disgraced	ho·vash·ta	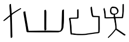	
“ Today	hay·yo·wm	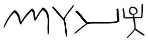	
-	et	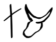	
-	pe·ne	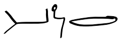	
all	khal	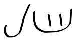	
your servants	a·va·de·kha	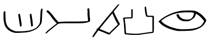	
who have saved	ham·mal·le·teem	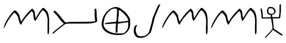	
-	et	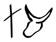	
your life	naph·she·kha	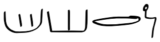	
	hay·yo·wm	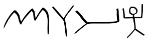	
-	ve·et	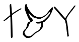	
and the lives	ne·phesh	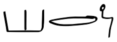	

of your sons	ba·ne·kha	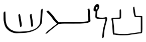	
and daughters	u·ve·no·te·kha	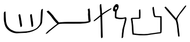	
	ve·ne·phesh		
of your wives	na·she·kha	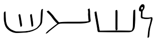	
	ve·ne·phesh		
and of your concubines	pi·lag·she·kha	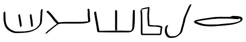	
You love	le·a·ha·vah		2 Samuel 19:6
-	et		
those who hate you	so·ne·e·kha	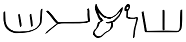	
and hate	ve·lis·no		
-	et		
those who love you !	o·ha·ve·kha	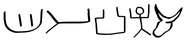	
that	kee	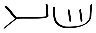	
For you have made it clear	hig·gad·ta		
today	hay·yo·wm	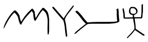	
-	kee	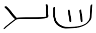	
mean nothing	en	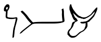	
to you	le·kha	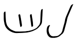	
the commanders	sa·reem	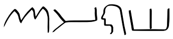	
and soldiers	va·a·va·deem		
that	kee	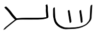	
I know	ya·da·tee		
today	hay·yo·wm	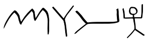	
	kee	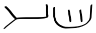	
if	lo		
Absalom	av·sha·lo·wm	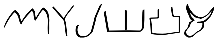	

were alive	chay	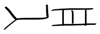	
and all	ve·khul·la·nu	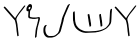	
	hay·yo·wm	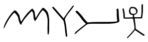	
of us were dead	me·teem	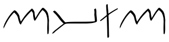	
	kee	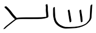	
	az		
it would have pleased you	ya·shar	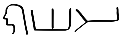	
!	be·e·ne·kha	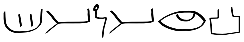	
Now therefore	ve·at·tah		2 Samuel 19:7
get up !	qum	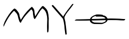	
Go out	tse		
and speak	ve·dab·ber		
	al		
comfort to	lev	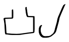	
your servants	a·va·de·kha		
for	kee	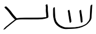	
by the LORD	va·YHVH	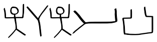	
I swear	nish·ba·tee		
that if	kee	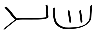	
you do not	e·ne·kha	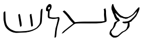	
go out	yo·w·tse		
not	im		
will remain	ya·leen	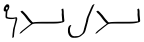	
a man	eesh	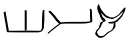	
with you	it·te·kha		
tonight	hal·lay·lah	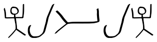	
will be worse	ve·ra·ah		

for you	le·kha	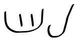	
This	zot		
than all	mik·kal		
the adversity	ha·ra·ah		
that	a·sher		
has befallen	ba·ah		
you	a·le·kha	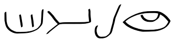	
from your youth	min·ne·u·re·kha		
until	ad		
now ! ”	at·tah		
got up	vay·ya·qam	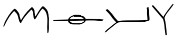	2 Samuel 19:8
So the king	ham·me·lekh		
and sat	vay·ye·shev	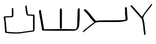	
in the gate	bash·sha·ar		
and all	u·le·khal		
the people	ha·am		
were told :	hig·gee·du	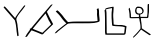	
	le·mor		
“ Behold	hin·neh		
the king	ham·me·lekh		
is sitting	yo·wo·shev		
in the gate ”	bash·sha·ar		
came	vay·ya·vo	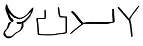	
all	khal	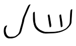	
So they	ha·am		
before	liph·ne		
the king	ham·me·lekh		

Meanwhile, the Israelites	ve·yis·ra·el	וישראל	
had fled	nas	נס	
each man	eesh	איש	
to his home	le·o·ha·law	לאהליוס	
And	vay·hee	ויהי	2 Samuel 19:9
all	khal	כל	
the people	ha·am	העם	
were arguing	na·do·wn	נדון	
throughout	be·khal	בכל	
the tribes	shiv·te	שבטי	
of Israel	yis·ra·el	ישראל	
	le·mor	לאמר	
“ The king	ham·me·lekh	המלך	
rescued us	hits·tsee·la·nu	הצילנו	
from the hand	mik·kaph	מכף	
of our enemies	o·ye·ve·nu	איבינו	
and	ve·hu	והוא	
delivered us	mil·le·ta·nu	מלטנו	
from the hand	mik·kaph	מכף	
of the Philistines	pe·lish·teem	פלשתים	
but now	ve·at·tah	ועתה	
he has fled	ba·rach	ברח	
	min	מן	
the land	ha·a·rets	הארץ	
because	me·al	מעל	
of Absalom	av·sha·lo·wm	אבשלום	
But Absalom	ve·av·sha·lo·wm	ואבשלום	2 Samuel 19:10

the man	a·sher	אשר	
we anointed	ma·shach·nu	משחנו	
over us	a·le·nu	עלינו	
has died	met	מת	
in battle	bam·mil·cha·mah	במלחמה	
So	ve·at·tah	ועתה	
why	la·mah	למה	
do you	at·tem	אתם	
say nothing	ma·cha·ri·sheem	מחרשים	
about restoring	le·ha·sheev	להשיב	
-	et	את	
the king ? ”	ham·me·lekh	המלך ס	
Then King	ve·ham·me·lekh	והמלך	2 Samuel 19:11
David	da·wid	דוד	
sent this message	lach	שלח	
to	el	אל	
Zadok	tsa·do·wq	צדוק	
and	ve·el	ואל	
Abiathar	ev·ya·tar	אביתר	
the priests	hak·ko·ha·neem	הכהנים	
:	le·mor	לאמר	
“ Say	dab·be·ru	דברו	
to	el	אל	
the elders	ziq·ne	זקני	
of Judah	ye·hu·dah	יהודה	
	le·mor	לאמר	
‘ Why	lam·mah	למה	

should you be	tih·yu	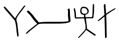	
the last	a·cha·ro·neem	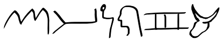	
to restore	le·ha·sheev	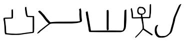	
-	et		
the king	ham·me·lekh		
to	el		
his palace	be·to	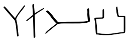	
since the talk	u·de·var		
of all	kal	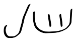	
Israel	yis·ra·el	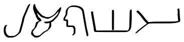	
has reached	ba		
at	el		
the king	ham·me·lekh		
	el		
his quarters ?	be·to	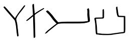	
are my brothers	a·chay	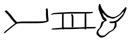	2 Samuel 19:12
You	at·tem		
and blood	ats·mee		
my own flesh	u·ve·sa·ree		
should you	at·tem		
So why	ve·lam·mah	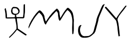	
be	tih·yu	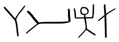	
the last	a·cha·ro·neem	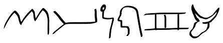	
to restore	le·ha·sheev	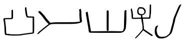	
-	et		
the king ? ’	ham·me·lekh		
to Amasa	ve·la·a·ma·sa		2 Samuel 19:13

And say	to·me·ru	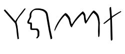	
‘ Aren’t	ha·lo·w	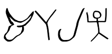	
and blood ?	ats·mee	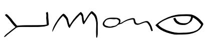	
my flesh	u·ve·sa·ree	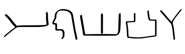	
you	at·tah	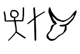	
punish	koh	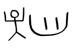	
	ya·a·seh	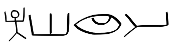	
me	lee	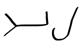	
May God	e·lo·heem	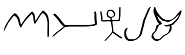	
and ever so	ve·khoh	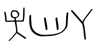	
severely	yo·w·seeph	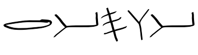	
if	im	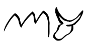	
not	lo	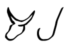	
the commander	sar	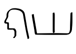	
army	tsa·va	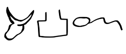	
you are	tih·yeh	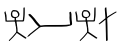	
of my	le·pha·nay	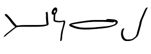	
from this time	kal	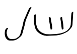	
	hay·ya·meem	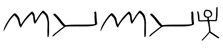	
in place	ta·chat	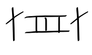	
of Joab ! ’”	yo·w·av	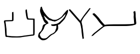	
So he swayed	vay·yat	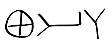	2 Samuel 19:14
-	et	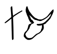	
the hearts	le·vav	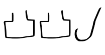	
of all	kal	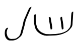	
the men	eesh	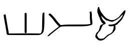	
of Judah	ye·hu·dah	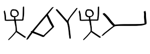	

man	ke·eesh	כאיש	
as though they were one	e·chad	אחד	
and they sent	vay·yish·le·chu	וישלחו	
word to	el	אל	
the king :	ham·me·lekh	המלך	
“ Return	shuv	שוב	
you	at·tah	אתה	
and all	ve·khal	וכל	
your servants ”	a·va·de·kha	עבדיך	
returned	vay·ya·shav	וישב	2 Samuel 19:15
So the king	ham·me·lekh	המלך	
and when he arrived	vay·ya·vo	ויבא	
at	ad	עד	
the Jordan	hay·yar·den	הירדן	
[the men of] Judah	vee·hu·dah	ויהודה	
came	ba	בא	
to Gilgal	hag·gil·ga·lah	הגלגלה	
to	la·le·khet	ללכת	
meet	liq·rat	לקראת	
[him]	ham·me·lekh	המלך	
across	le·ha·a·veer	להעביר	
-	et	את	
and escort him	ham·me·lekh	המלך	
-	et	את	
the Jordan	hay·yar·den	הירדן	
hurried	vay·ma·her	וימהר	2 Samuel 19:16
Then Shimei	shim·ee	שמעי	

son	ben		
of Gera	ge·ra		
	ben		
a Benjamite	hay·mee·nee	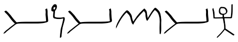	
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from Bahurim	mib·ba·chu·reem		
	vay·ye·red	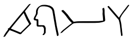	
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the men	eesh	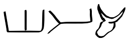	
of Judah	ye·hu·dah		
to meet	liq·rat	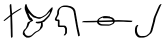	
King	ham·me·lekh		
David	da·wid		
along with a thousand	ve·e·leph	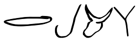	2 Samuel 19:17
men	eesh	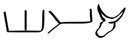	
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of Benjamin	mib·bin·ya·min	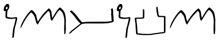	
as well as Ziba	ve·tsee·va	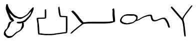	
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of the house	bet	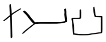	
of Saul	sha·ul		
and his fifteen	va·cha·me·shet		
	a·sar		
sons	ba·naw	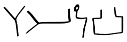	
and twenty	ve·es·reem		
servants	a·va·daw	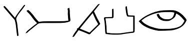	
-	it·to		

They rushed down	ve·tsa·le·chu	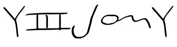	
to the Jordan	hay·yar·den		
before	liph·ne		
the king	ham·me·lekh		
and crossed	ve·a·ve·rah		2 Samuel 19:18
at the ford	ha·a·va·rah		
to carry over	la·a·veer	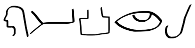	
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household	bet	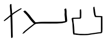	
the king’s	ham·me·lekh		
and to do	ve·la·a·so·wt		
what was good	hat·to·wv		
in his sight	be·ʿē·no	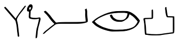	
When Shimei	ve·shim·ee		
son	ben		
of Gera	ge·ra		
he fell down	na·phal		
before	liph·ne		
the king	ham·me·lekh		
crossed	be·a·ve·ro		
the Jordan	bay·yar·den	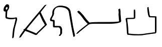	
and said	vay·yo·mer		2 Samuel 19:19
-	el		
-	ham·me·lekh		
do not	al		
hold	ya·cha·shav	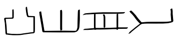	
me	lee	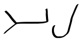	

“ My lord	a·do·nee		
guilty	a·won		
and do not	ve·al		
remember	tiz·kor	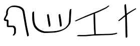	
-	et		
-	a·sher		
wrongdoing	he·e·vah		
your servant’s	av·de·kha		
on the day	bay·yo·wm	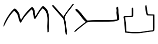	
-	a·sher		
left	ya·tsa		
my lord	a·do·nee		
the king	ham·me·lekh		
Jerusalem	mee·ru·sha·lim		
not take	la·sum		
May the king	ham·me·lekh		
it to	el		
heart	lib·bo	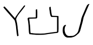	
For	kee	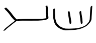	2 Samuel 19:20
knows	ya·da		
your servant	av·de·kha		
that	kee	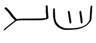	
I	a·nee	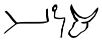	
have sinned	cha·ta·tee		
so here I am	ve·hin·neh	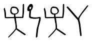	
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today	hay·yo·wm	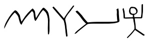	

as the first	ri·sho·wn		
of all	le·khal		
the house	bet	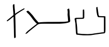	
of Joseph	yo·w·seph		
to come down	la·re·det		
to meet	liq·rat	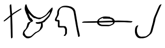	
my lord	a·do·nee		
the king ”	ham·me·lekh	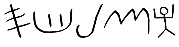	
said	vay·ya·an	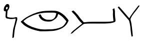	2 Samuel 19:21
But Abishai	a·vee·shay	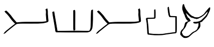	
son	ben		
of Zeruiah	tse·ru·yah		
	vay·yo·mer		
for	ha·ta·chat	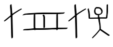	
this	zot		
“ Shouldn’t	lo		
be put to death	yu·mat		
Shimei	shim·ee		
because	kee	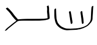	
he cursed	qil·lel	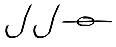	
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anointed ? ”	me·shee·ach	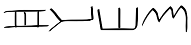	
the LORD’s	YHVH	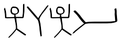	
replied	vay·yo·mer		2 Samuel 19:22
And David	da·wid		
what	mah	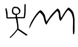	
have I to do	lee	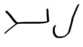	

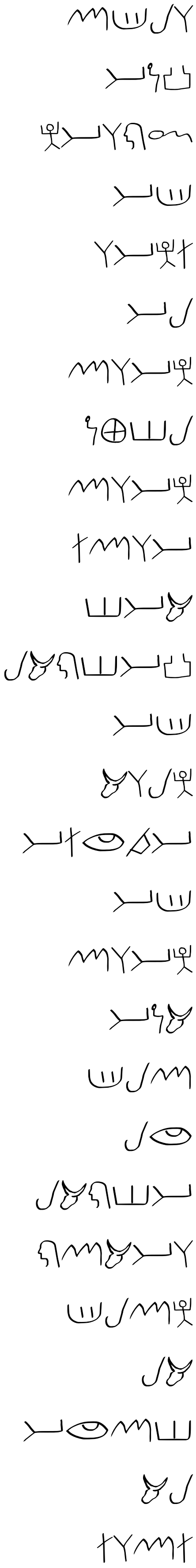

with you	ve·la·khem	
“ Sons	be·ne	
of Zeruiah	tse·ru·yah	
that	kee	
you should be	tih·yu	
my	lee	
today ?	hay·yo·wm	
adversaries	le·sa·tan	
today ?	hay·yo·wm	
be put to death	yu·mat	
Should any man	eesh	
in Israel	be·yis·ra·el	
indeed	kee	
Am I not	ha·lo·w	
aware	ya·da·tee	
that	kee	
today	hay·yo·wm	
I am	a·nee	
king	me·lekh	
over	al	
Israel ? ”	yis·ra·el	
said	vay·yo·mer	2 Samuel 19:23
So the king	ham·me·lekh	
to	el	
Shimei	shim·ee	
“ You shall not	lo	
die ”	ta·mut	

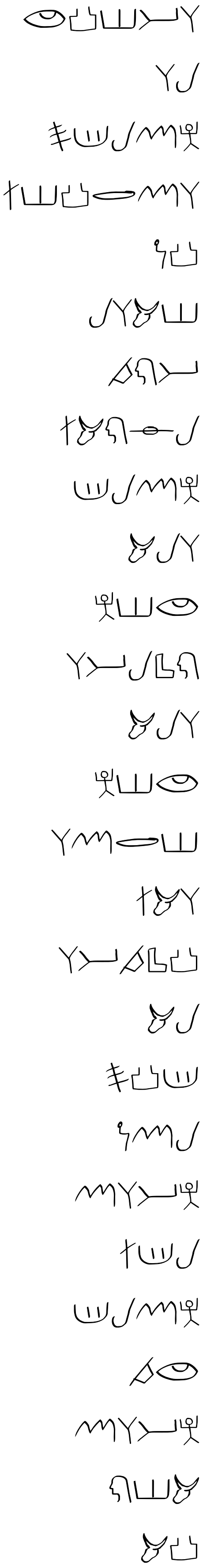

swore an oath	vay·yish·sha·va	
to him	lo	
And the king	ham·me·lekh	
Then Mephibosheth	u·me·phi·vo·shet	2 Samuel 19:24
grandson	ben	
Saul’s	sha·ul	
went down	ya·rad	
to meet	liq·rat	
the king	ham·me·lekh	
He had not	ve·lo	
cared	a·sah	
for his feet	rag·law	
[or]	ve·lo	
trimmed	a·sah	
his mustache	se·pha·mo	
[or]	ve·et	
his clothes	be·ga·daw	
	lo	
washed	khib·bes	
from	le·min	
the day	hay·yo·wm	
had left	le·khet	
the king	ham·me·lekh	
until	ad	
the day	hay·yo·wm	
-	a·sher	
he returned	ba	

safely	ve·sha·lo·wm	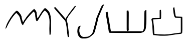	
And	vay·hee	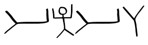	2 Samuel 19:25
-	kee	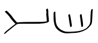	
he came	va		
from Jerusalem	ye·ru·sha·lim		
to meet	liq·rat	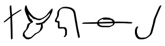	
the king	ham·me·lekh		
asked	vay·yo·mer		
him	lo	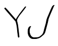	
[who]	ham·me·lekh		
why	lam·mah		
did you not	lo		
go	ha·lakh·ta	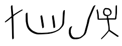	
with me ? ”	im·mee		
“ Mephibosheth	me·phee·vo·shet	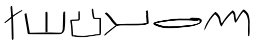	
he replied	vay·yo·mar		2 Samuel 19:26
“ My lord	a·do·nee		
the king ”	ham·me·lekh		
But my servant [Ziba]	av·dee	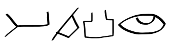	
deceived me	rim·ma·nee	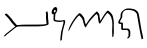	
-	kee	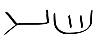	
said	a·mar		
[I]	av·de·kha		
saddled	ech·be·shah		
	lee	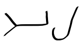	
‘ I will have my donkey	ha·cha·mo·wr	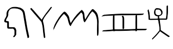	
so that I may ride	ve·er·kav	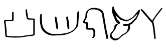	

on it	a·le·ha	עליה	
and go	ve·e·lekh	ואלך	
with	et	את	
the king ’	ham·me·lekh	המלך	
“ because	kee	כי	
am lame	phis·se·ach	פסח	
[I]	av·de·kha	עבדך	
and he has slandered	vay·rag·gel	וירגל	2 Samuel 19:27
your servant	be·av·de·kha	בעבדך	
to	el	אל	
my lord	a·do·nee	אדני	
the king	ham·me·lekh	המלך	
Yet my lord	va·do·nee	ואדני	
the king [is]	ham·me·lekh	המלך	
like the angel	ke·mal·akh	כמלאך	
of God	ha·e·lo·heem	האלהים	
so do	va·a·seh	ועשה	
[what is] good	hat·to·wv	הטוב	
in your eyes	be·e·ne·kha	בעיניך	
For	kee	כי	2 Samuel 19:28
	lo	לא	
	ha·yah	היה	
all	kal	כל	
the house	bet	בית	
of my grandfather	a·vee	אבי	
	kee	כי	
	im	אם	

	an·she		
deserves death	ma·vet		
from my lord	la·do·nee	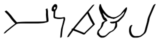	
the king	ham·me·lekh		
yet you have set	vat·ta·shet	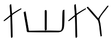	
-	et		
your servant	av·de·kha	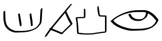	
among those who eat	be·o·khe·le		
at your table	shul·cha·ne·kha	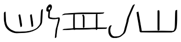	
What	u·mah		
do I have	yesh	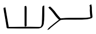	
	lee	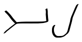	
further	o·wd		
right, then	tse·da·qah	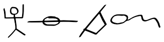	
appealing	ve·liz·oq	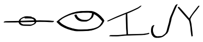	
to keep	o·wd		
to	el		
the king ? ”	ham·me·lekh	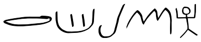	
replied	vay·yo·mer		2 Samuel 19:29
	lo		
The king	ham·me·lekh		
“ Why	lam·mah		
say	te·dab·ber	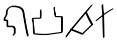	
any more ?	o·wd		
	de·va·re·kha	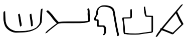	
I hereby declare	a·mar·tee		
that you	at·tah		

and Ziba	ve·tsee·va	
are to divide	tach·le·qu	
-	et	
the land ”	has·sa·deh	
said	vay·yo·mer	2 Samuel 19:30
And Mephibosheth	me·phee·vo·shet	
to	el	
the king	ham·me·lekh	
“ Instead	gam	
-	et	
it all ! ”	hak·kol	
let Ziba take	yiq·qach	
since	a·cha·re	
-	a·sher	
come	ba	
my lord	a·do·nee	
the king	ham·mɛ·lɛkh	
has safely	be·sha·lo·wm	
to	el	
his own house	be·to	
Now Barzillai	u·var·zil·lay	2 Samuel 19:31
the Gileadite	hag·gil·a·dee	
had come down	ya·rad	
from Rogelim	me·ro·ge·leem	
to cross	vay·ya·a·vor	
with	et	
the king	ham·me·lekh	

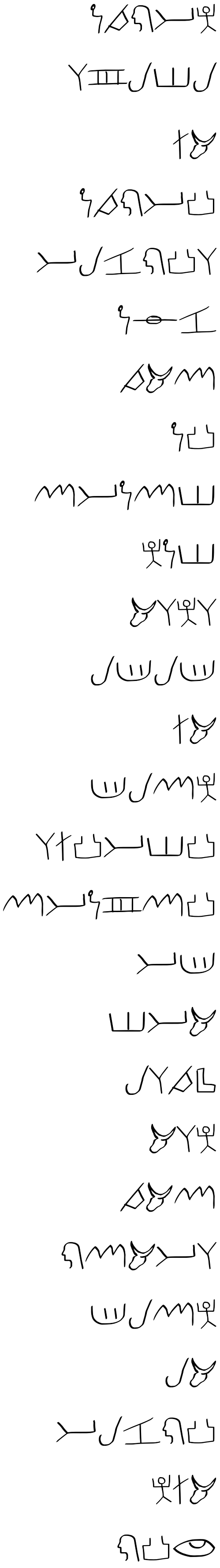

the Jordan	hay·yar·den	
and send him on his way	le·shal·le·cho	
-	et	
[from there]	bay·yar·dēn	
Barzillai	u·var·zil·lay	2 Samuel 19:32
old	za·qen	
was quite	me·od	
of age	ben	
eighty	she·mo·neem	
years	sha·nah	
he	ve·hu	
had provided	khil·kal	
-	et	
for the king	ham·me·lekh	
while he stayed	ve·shee·va·to	
in Mahanaim	ve·ma·cha·na·yim	
and since	kee	
man	eesh	
wealthy	ga·do·wl	
	hu	
he was a very	me·od	
said	vay·yo·mer	2 Samuel 19:33
The king	ham·me·lekh	
to	el	
Barzillai	bar·zil·lay	
	at·tah	
“ Cross over	a·vor	

with me	it·tee	אתי	
and I will provide	ve·khil·kal·tee	וכלכלתי	
for you	o·te·kha	אתך	
at my side	im·ma·dee	עמדי	
in Jerusalem ”	bee·ru·sha·lim	בירושלם	
replied	vay·yo·mer	ויאמר	2 Samuel 19:34
But Barzillai	bar·zil·lay	ברזלי	
-	el	אל	
-	ham·me·lekh	המלך	
“ How many	kam·mah	כמה	
years	ye·me	ימי	
	she·ne	שני	
of my life [remain]	chay·yay	חיי	
that	kee	כי	
I should go up	e·e·leh	אעלה	
with	et	את	
the king ?	ham·me·lekh	המלך	
to Jerusalem	ye·ru·sha·lim	ירושלם	
years old	ben	בן	2 Samuel 19:35
eighty	she·mo·neem	שמנים	
	sha·nah	שנה	
I am	a·no·khee	אנכי	
now	hay·yo·wm	היום	
Can I discern	ha·e·da	האדע	
	ben	בין	
what is good	to·wv	טוב	
and what is not ?	le·ra	לרע	

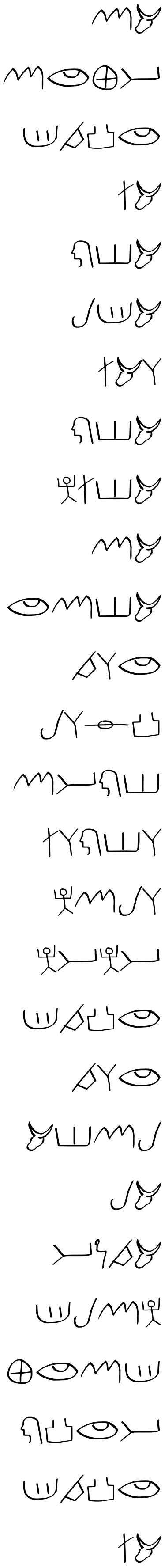

	im	
taste	yit·am	
Can your servant	av·de·kha	
-	et	
what	a·sher	
he eats	o·khal	
-	ve·et	
-	a·sher	
or drinks ?	esh·teh	
	im	
hear	esh·ma	
Can I still	o·wd	
the voice	be·qo·wl	
of singing men	sha·reem	
and women ?	ve·sha·ro·wt	
Why	ve·lam·mah	
be	yih·yeh	
should your servant	av·de·kha	
an added	o·wd	
burden	le·mas·sa	
to	el	
my lord	a·do·nee	
the king ?	ham·me·lekh	
only a short distance	kim·at	2 Samuel 19:36
past	ya·a·vor	
Your servant	av·de·kha	
-	et	

the Jordan	hay·yar·den	𐤄𐤉𐤓𐤃𐤍	
could go with	et	𐤀𐤕	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
why	ve·lam·mah	𐤅𐤋𐤌𐤄	
repay me	yig·me·le·nee	𐤉𐤂𐤌𐤋𐤍𐤉	
should the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
a reward ?	hag·ge·mu·lah	𐤄𐤂𐤌𐤅𐤋𐤄	
with such	haz·zot	𐤄𐤆𐤀𐤕	
return	ya·shav	𐤉𐤔𐤁	2 Samuel 19:37
Please	na	𐤍𐤀	
let your servant	av·de·kha	𐤏𐤁𐤃𐤊	
that I may die	ve·a·mut	𐤅𐤀𐤌𐤕	
in my own city	be·ee·ree	𐤁𐤏𐤉𐤓𐤉	
near	im	𐤏𐤌	
the tomb	qe·ver	𐤒𐤁𐤓	
of my father	a·vee	𐤀𐤁𐤉	
and mother	ve·im·mee	𐤅𐤀𐤌𐤉	
But here	ve·hin·neh	𐤅𐤄𐤍𐤄	
is your servant	av·de·kha	𐤏𐤁𐤃𐤊	
Chimham	khim·ham	𐤊𐤌𐤄𐤌	
Let him cross over	ya·a·vor	𐤉𐤏𐤁𐤓	
with	im	𐤏𐤌	
my lord	a·do·nee	𐤀𐤃𐤍𐤉	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
and do	va·a·seh	𐤅𐤏𐤔𐤄	
for him	lo	𐤋𐤅	
-	et	𐤀𐤕	

what	a·sher	אשר	
is good	to·wv	טוב	
in your sight ”	be·e·ne·kha	בעיניך ס	
replied	vay·yo·mer	ויאמר	2 Samuel 19:38
The king	ham·me·lekh	המלך	
with me	it·tee	אתי	
will cross over	ya·a·vor	יעבר	
“ Chimham	kim·ham	כמהם	
and I	va·a·nee	ואני	
will do	e·e·seh	אעשה	
for him	lo	לו	
-	et	את	
what seems good	hat·to·wv	הטוב	
in your sight	be·e·ne·kha	בעיניך	
whatever	ve·khol	וכל	
-	a·sher	אשר	
you desire	tiv·char	תבחר	
of me ”	a·lay	עלי	
and I will do	e·e·seh	אעשה	
for you	lakh	לך	
crossed	vay·ya·a·vor	ויעבר	2 Samuel 19:39
So all	kal	כל	
the people	ha·am	העם	
-	et	את	
the Jordan	hay·yar·den	הירדן	
and then the king	ve·ham·me·lekh	והמלך	
crossed over	a·var	עבר	

kissed	vay·yish·shaq	וישק	
The king	ham·me·lekh	המלך	
Barzillai	le·var·zil·lay	לברזלי	
and blessed him	vay·va·ra·khe·hu	ויברכהו	
and Barzillai returned	vay·ya·shav	וישב	
home	lim·qo·mo	למקמו׃	
went on	vay·ya·a·vor	ויעבר	2 Samuel 19:40
Then the king	ham·me·lekh	המלך	
to Gilgal	hag·gil·ga·lah	הגלגלה	
and Chimham	ve·khim·han	וכמהן	
crossed over	a·var	עבר	
with him	im·mo	עמו	
All	ve·khal	וכל	
the troops	am	עם	
of Judah	ye·hu·dah	יהודה	
	vay·ya·ʿa·vi·ru	ויעברו	
-	et	את	
escorted the king	ham·me·lekh	המלך	
and	ve·gam	וגם	
half	cha·tsee	חצי	
the troops	am	עם	
of Israel	yis·ra·el	ישראל	
Soon	ve·hin·neh	והנה	2 Samuel 19:41
all	kal	כל	
the men	eesh	איש	
of Israel	yis·ra·el	ישראל	
came	ba·eem	באים	

to	el	𐤀𐤋	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
and asked	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
	el	𐤀𐤋	
	ham·me·lekh	𐤄𐤌𐤋𐤊	
“ Why	mad·du·a	𐤌𐤃𐤅𐤏	
take you away secretly	ge·na·vu·kha	𐤂𐤍𐤁𐤅𐤊	
did our brothers	a·che·nu	𐤀𐤇𐤉𐤍𐤅	
the men	eesh	𐤀𐤉𐤔	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
across	vay·ya·a·vi·ru	𐤅𐤉𐤏𐤁𐤓𐤅	
-	et	𐤀𐤕	
and bring the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
-	ve·et	𐤅𐤀𐤕	
and his household	be·to	𐤁𐤉𐤕𐤅	
-	et	𐤀𐤕	
the Jordan	hay·yar·den	𐤄𐤉𐤓𐤃𐤍	
all	ve·khal	𐤅𐤊𐤋	
men ? ”	an·she	𐤀𐤍𐤔𐤉	
of David’s	da·wid	𐤃𐤅𐤃	
together with	im·mo	𐤏𐤌𐤅𐤟	
replied	vay·ya·an	𐤅𐤉𐤏𐤍	2 Samuel 19:42
And all	kal	𐤊𐤋	
the men	eesh	𐤀𐤉𐤔	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
to	al	𐤏𐤋	
the men	eesh	𐤀𐤉𐤔	

of Israel	yis·ra·el	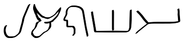	
“ [We did this] because	kee	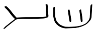	
relative	qa·ro·wv	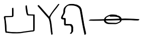	
the king	ham·me·lekh		
is our	e·lay	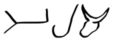	
Why	ve·lam·mah	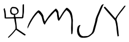	
does this	zeh	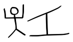	
anger	cha·rah		
you ?	le·kha	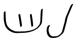	
	al		
	had·da·var		
	haz·zeh		
Have we ever eaten	he·a·kho·wl		
	a·khal·nu	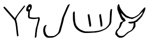	
at	min		
the king’s [expense]	ham·me·lekh		
or	im		
anything	nis·set		
received	nis·sa		
for ourselves ? ”	la·nu	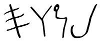	
answered	vay·ya·an	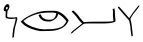	2 Samuel 19:43
the men	eesh	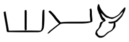	
of Israel	yis·ra·el	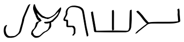	
-	et		
-	eesh	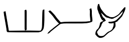	
-	ye·hu·dah	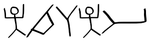	
-	vay·yo·mer		

“ We have ten	e·ser		
shares	ya·do·wt	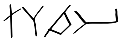	
	lee	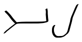	
in the king ”	vam·me·lekh		
“ so we have more claim	ve·gam		
to David	be·da·wid		
	a·nee	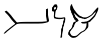	
than you	mim·me·kha		
Why	u·mad·du·a		
then do you despise us ?	he·qil·lo·ta·nee	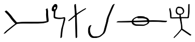	
Were we not	ve·lo		
	ha·yah	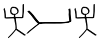	
to speak	de·va·ree		
the first	ri·sho·wn		
	lee	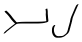	
of restoring	le·ha·sheev	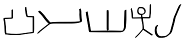	
-	et		
our king ? ”	mal·kee	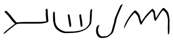	
pressed even harder	vay·yi·qesh	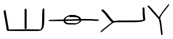	
	de·var		
But the men	eesh	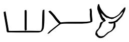	
of Judah	ye·hu·dah	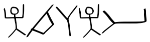	
[than]	mid·de·var		
the men	eesh	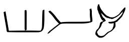	
of Israel	yis·ra·el	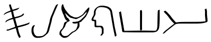	
to be there	ve·sham	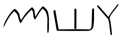	2 Samuel 20:1
happened	niq·ra	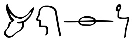	

man	eesh	
Now a worthless	be·lee·ya·al	
named	u·she·mo	
Sheba	she·va	
son	ben	
of Bichri	bikh·ree	
	eesh	
a Benjamite	ye·mee·nee	
and he blew	vay·yit·qa	
the ram’s horn	bash·sho·phar	
and shouted :	vay·yo·mer	
“ We have no	en	
	la·nu	
share	che·leq	
in David	be·da·wid	
no	ve·lo	
inheritance	na·cha·lah	
-	la·nu	
son	be·ven	
in Jesse’s	yi·shay	
Every man	eesh	
to his tent	le·o·ha·law	
O Israel ! ”	yis·ra·el	
deserted	vay·ya·al	2 Samuel 20:2
So all	kal	
the men	eesh	
of Israel	yis·ra·el	

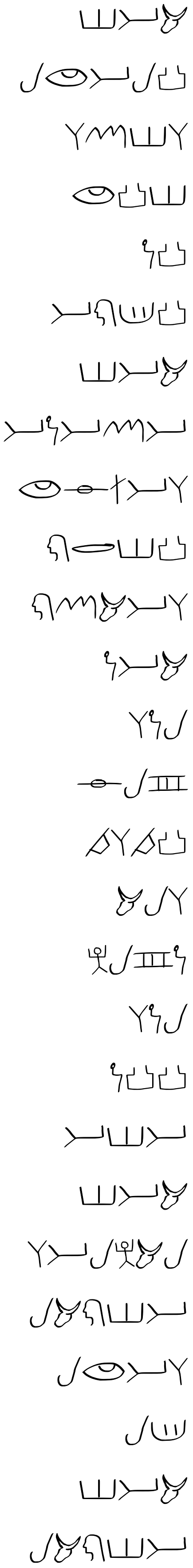

	me·a·cha·re	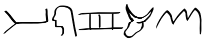	
David	da·wid		
to follow	a·cha·re	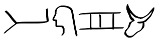	
Sheba	she·va		
son	ben		
of Bichri	bikh·ree	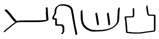	
But the men	ve·eesh	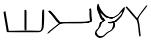	
of Judah	ye·hu·dah	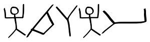	
stayed by	da·ve·qu	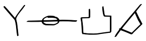	
their king	ve·mal·kam	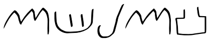	
from	min		
the Jordan	hay·yar·den	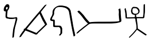	
all the way	ve·ad		
to Jerusalem	ye·ru·sha·lim		
returned	vay·ya·vo	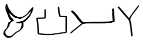	2 Samuel 20:3
When David	da·wid		
to	el		
his palace	be·to	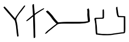	
in Jerusalem	ye·ru·sha·lim		
took	vay·yiq·qach	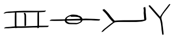	
he	ham·me·lekh		
-	et		
the ten	e·ser		
	na·sheem	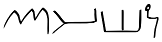	
concubines	pi·lag·sheem		
-	a·sher		
he had left	hin·nee·ach	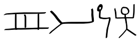	

to care for	lish·mor	
the palace	hab·ba·yit	
and he placed them	vay·yit·te·nem	
in a house	bet	
under guard	mish·me·ret	
He provided for them	vay·khal·ke·lem	
slept with	va·a·le·hem	
but he no longer	lo	
them	va	
They were	vat·tih·ye·nah	
confined	tse·ru·ro·wt	
until	ad	
the day	yo·wm	
of their death	mu·tan	
as widows	al·me·nut	
living	chay·yut	
said	vay·yo·mer	2 Samuel 20:4
Then the king	ham·me·lekh	
to	el	
Amasa	a·ma·sa	
“ Summon	haz·eq	
to come to me	lee	
-	et	
the men	eesh	
of Judah	ye·hu·dah	
within three	she·lo·shet	
days	ya·meem	

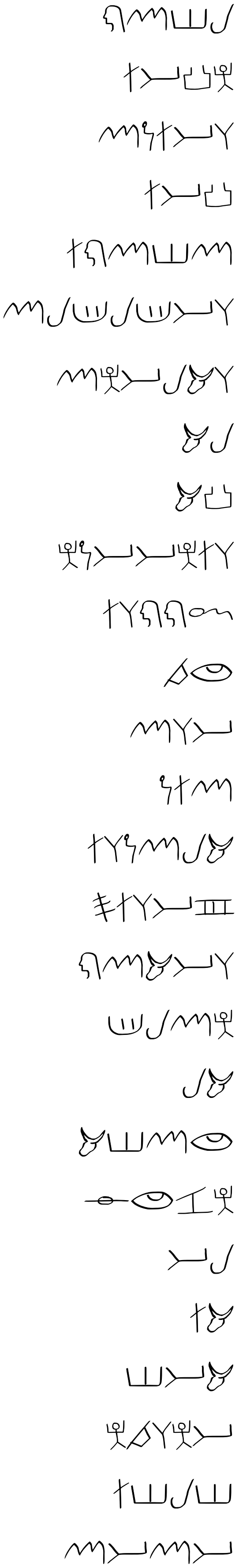

yourself ”	ve·at·tah	𐤅𐤀𐤕𐤄	
and be here	poh	𐤐𐤄	
	a·mod	𐤏𐤌𐤃	
went	vay·ye·lekh	𐤅𐤉𐤋𐤊	2 Samuel 20:5
So Amasa	a·ma·sa	𐤏𐤌𐤔𐤀	
to summon	le·haz·eeq	𐤋𐤄𐤆𐤏𐤉𐤒	
-	et	𐤀𐤕	
Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
but he took longer	vay·yē·char	𐤅𐤉𐤉𐤇𐤓	
than	min	𐤌𐤍	
the time	ham·mo·w·ed	𐤄𐤌𐤅𐤏𐤃	
-	a·sher	𐤀𐤔𐤓	
allotted him	ye·a·do	𐤉𐤏𐤃𐤅𐤎	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Samuel 20:6
And David	da·wid	𐤃𐤅𐤃	
to	el	𐤀𐤋	
Abishai	a·vee·shay	𐤀𐤁𐤉𐤔𐤉	
“ Now	at·tah	𐤏𐤕𐤄	
will do us more harm	ye·ra	𐤉𐤓𐤏	
	la·nu	𐤋𐤍𐤅	
Sheba	she·va	𐤔𐤁𐤏	
the son	ben	𐤁𐤍	
of Bichri	bikh·ree	𐤁𐤊𐤓𐤉	
than	min	𐤌𐤍	
Absalom	av·sha·lo·wm	𐤀𐤁𐤔𐤋𐤅𐤌	
	at·tah	𐤀𐤕𐤄	
Take	qach	𐤒𐤇	

-	et	𐤀𐤕	
servants	av·de	𐤏𐤁𐤃𐤉	
your lord’s	a·do·ne·kha	𐤀𐤃𐤍𐤉𐤊	
and pursue him	u·re·doph	𐤅𐤓𐤃𐤐	
	a·cha·raw	𐤀𐤇𐤓𐤉𐤅	
or	pen	𐤐𐤍	
he will find	ma·tsa	𐤌𐤑𐤀	
	lo	𐤋𐤅	
cities	a·reem	𐤏𐤓𐤉𐤌	
fortified	be·tsu·ro·wt	𐤁𐤑𐤓𐤅𐤕	
and elude	ve·hits·tseel	𐤅𐤄𐤑𐤉𐤋	
us ”	e·ne·nu	𐤏𐤉𐤍𐤉𐤍𐤅	
-	vay·ye·tse·u	𐤅𐤉𐤑𐤀𐤅	2 Samuel 20:7
-	a·cha·raw	𐤀𐤇𐤓𐤉𐤅	
men	an·she	𐤀𐤍𐤔𐤉	
So Joab’s	yo·w·av	𐤉𐤅𐤀𐤁	
along with the Cherethites	ve·hak·ke·re·tee	𐤅𐤄𐤊𐤓𐤕𐤉	
the Pelethites	ve·hap·pe·le·tee	𐤅𐤄𐤐𐤋𐤕𐤉	
and all	ve·khal	𐤅𐤊𐤋	
the mighty men	hag·gib·bo·reem	𐤄𐤂𐤁𐤓𐤉𐤌	
marched out of	vay·ye·tse·u	𐤅𐤉𐤑𐤀𐤅	
Jerusalem	mee·ru·sha·lim	𐤌𐤉𐤓𐤅𐤔𐤋𐤌	
in pursuit	lir·doph	𐤋𐤓𐤃𐤐	
	a·cha·re	𐤀𐤇𐤓𐤉	
of Sheba	she·va	𐤔𐤁𐤏	
son	ben	𐤁𐤍	
of Bichri	bikh·ree	𐤁𐤊𐤓𐤉	

[And while] they	hem	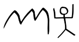	2 Samuel 20:8
were at	im		
stone	ha·e·ven		
the great	hag·ge·do·w·lah		
-	a·sher		
in Gibeon	be·giv·o·wn	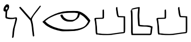	
Amasa	va·a·ma·sa		
joined	ba		
them	liph·ne·hem	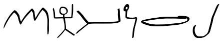	
Now Joab	ve·yo·w·av		
was dressed	cha·gur		
in military attire	mid·do		
	le·vu·shu		
-	ve·ʿa·lo		
to his belt	cha·go·wr		
with a dagger	che·rev		
strapped	me·tsum·me·det		
	al		
	ma·te·naw	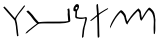	
from its sheath	be·ta·rah		
And as he	ve·hu		
stepped forward	ya·tsa		
he slipped the dagger	vat·tip·pol		
asked	vay·yo·mer		2 Samuel 20:9
Joab	yo·w·av		
Amasa	la·a·ma·sa		
well	ha·sha·lo·wm	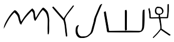	

“ Are you	at·tah		
my brother ? ”	a·chee	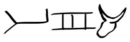	
grabbed	vat·to·chez	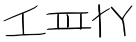	
hand	yad	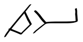	
And with his right	ye·meen		
Joab	yo·w·av		
by the beard	biz·qan	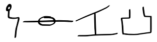	
Amasa	a·ma·sa		
to kiss	lin·shaq		
him	lo	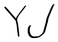	
Amasa	va·a·ma·sa		2 Samuel 20:10
was not	lo		
on guard	nish·mar		
against the dagger	ba·che·rev		
-	a·sher		
hand	be·yad	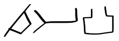	
in Joab’s	yo·w·av		
and Joab stabbed	vay·yak·ke·hu	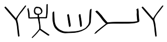	
him	vah		
in	el		
the stomach	ha·cho·mesh	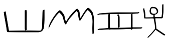	
	vay·yish·pokh		
and spilled out his intestines	me·aw		
on the ground	ar·tsah		
And Joab did not need	ve·lo		
to strike him again	sha·nah	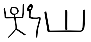	
	lo		

for Amasa was dead	vay·ya·mo·ts	𐤅𐤉𐤌𐤕𐤎	
Then Joab	ve·yo·w·av	𐤅𐤉𐤅𐤀𐤁	
Abishai	va·a·vee·shay	𐤅𐤀𐤁𐤉𐤔𐤉	
and his brother	a·chee	𐤀𐤇𐤉𐤅	
pursued	ra·daph	𐤓𐤃𐤐	
	a·cha·re	𐤀𐤇𐤓𐤉	
Sheba	she·va	𐤔𐤁𐤏	
son	ben	𐤁𐤍	
of Bichri	bikh·ree	𐤁𐤊𐤓𐤉	
One	ve·eesh	𐤅𐤀𐤉𐤔	2 Samuel 20:11
stood	a·mad	𐤏𐤌𐤃	
near Amasa	a·law	𐤏𐤋𐤉𐤅	
young men	min·na·a·re	𐤌𐤍𐤏𐤓𐤉	
of Joab’s	yo·w·av	𐤉𐤅𐤀𐤁	
and said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ Whoever	mee	𐤌𐤉	
-	a·sher	𐤀𐤔𐤓	
favors	cha·phets	𐤇𐤐𐤑	
Joab	be·yo·w·av	𐤁𐤉𐤅𐤀𐤁	
and whoever	u·mee	𐤅𐤌𐤉	
-	a·sher	𐤀𐤔𐤓	
is for David	le·da·wid	𐤋𐤃𐤅𐤃	
[let him] follow	a·cha·re	𐤀𐤇𐤓𐤉	
Joab ! ”	yo·w·av	𐤉𐤅𐤀𐤁	
But Amasa	va·a·ma·sa	𐤅𐤏𐤌𐤔𐤀	2 Samuel 20:12
wallowed	mit·go·lel	𐤌𐤕𐤂𐤋𐤋	
in his blood	bad·dam	𐤁𐤃𐤌	

in the middle	be·to·wkh		
of the road	ham·me·sil·lah		
saw	vay·yar	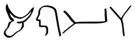	
and when the man	ha·eesh	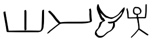	
that	kee	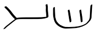	
were stopping there	a·mad	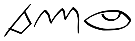	
all	kal	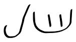	
the troops	ha·am		
he dragged	vay·yas·sev		
-	et		
[the body]	a·ma·sa		
off	min		
the road	ham·sil·lah		
into a field	has·sa·deh		
and threw	vay·yash·lekh		
over it	a·law	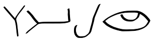	
a garment	be·ged		
-	ka·a·sher		
-	ra·ah		
-	kal		
-	hab·ba		
-	a·law	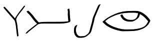	
-	ve·a·mad		
As soon as	ka·a·sher		2 Samuel 20:13
[Amasa's body] was removed	ho·gah	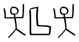	
from	min		
the road	ham·sil·lah		

went on	a·var	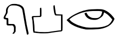	
all	kal		
the men	eesh	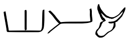	
with	a·cha·re	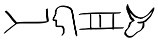	
Joab	yo·w·av		
to pursue	lir·doph		
	a·cha·re	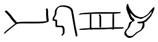	
Sheba	she·va		
son	ben		
of Bichri	bikh·ree	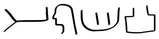	
Sheba passed	vay·ya·a·vor		2 Samuel 20:14
through all	be·khal		
the tribes	shiv·te	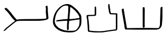	
of Israel	yis·ra·el	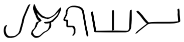	
to Abel-beth-maacah	a·ve·lah	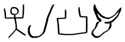	
	u·vet	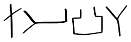	
	ma·a·khah		
and through the entire [region of]	ve·khal		
the Berites	hab·bē·rī·ms	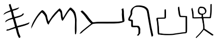	
who gathered together	vay·yiq·qa·le·hu	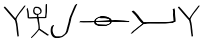	
and followed	vay·ya·vo·u	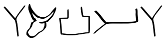	
	aph		
him	a·cha·raw	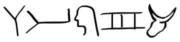	
And Joab's troops came	vay·ya·vo·u	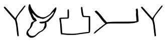	2 Samuel 20:15
and besieged	vay·ya·tsu·ru		
[Sheba]	a·law	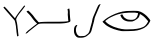	

in Abel-beth-maacah	be·a·ve·lah	𐤁𐤀𐤁𐤋𐤄	
	bet	𐤁𐤉𐤕	
	ham·ma·a·khah	𐤄𐤌𐤏𐤊𐤄	
and built	vay·yish·pe·khu	𐤅𐤉𐤔𐤐𐤊𐤅	
a siege ramp	so·le·lah	𐤎𐤋𐤋𐤄	
	el	𐤀𐤋	
of the city	ha·eer	𐤄𐤏𐤉𐤓	
	vat·ta·a·mod	𐤅𐤕𐤏𐤌𐤃	
against the outer rampart	ba·chel	𐤁𐤇𐤋	
As all	ve·khal	𐤅𐤊𐤋	
the troops	ha·am	𐤄𐤏𐤌	
-	a·sher	𐤀𐤔𐤓	
with	et	𐤀𐤕	
Joab	yo·w·av	𐤉𐤅𐤀𐤁	
were battering	mash·chee·tim	𐤌𐤔𐤇𐤉𐤕𐤌	
to topple it	le·hap·peel	𐤋𐤄𐤐𐤉𐤋	
the wall	ha·cho·w·mah	𐤄𐤇𐤅𐤌𐤄	
called out	vat·tiq·ra	𐤅𐤕𐤒𐤓𐤀	2 Samuel 20:16
woman	ish·shah	𐤀𐤔𐤄	
a wise	cha·kha·mah	𐤇𐤊𐤌𐤄	
from	min	𐤌𐤍	
the city	ha·eer	𐤄𐤏𐤉𐤓	
“ Listen !	shim·u	𐤔𐤌𐤏𐤅	
Listen !	shim·u	𐤔𐤌𐤏𐤅	
tell	im·ru	𐤀𐤌𐤓𐤅	
Please	na	𐤍𐤀	
	el	𐤀𐤋	

Joab	yo·w·av	𐤉𐤅𐤀𐤁	
to come	qe·rav	𐤒𐤓𐤁	
	ad	𐤏𐤃	
here	hen·nah	𐤄𐤍𐤄	
so that I may speak	va·a·dab·be·rah	𐤅𐤀𐤃𐤁𐤓𐤄	
with him ”	e·le·kha	𐤀𐤋𐤉𐤊	
When he had come near	vay·yiq·rav	𐤅𐤉𐤒𐤓𐤁	2 Samuel 20:17
to her	e·le·ha	𐤀𐤋𐤉𐤄	
asked	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	
the woman	ha·ish·shah	𐤄𐤀𐤔𐤄	
“ Are you	ha·at·tah	𐤄𐤀𐤕𐤄	
Joab ? ”	yo·w·av	𐤉𐤅𐤀𐤁	
he replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ I [am] ”	a·nee	𐤀𐤍𐤉	
she said	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	
	lo	𐤋𐤅	
“ Listen	she·ma	𐤔𐤌𐤏	
to the words	div·re	𐤃𐤁𐤓𐤉	
of your servant ”	a·ma·te·kha	𐤀𐤌𐤕𐤊	
he answered	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
listening ”	sho·me·a	𐤔𐤌𐤏	
“ I am	a·no·khee	𐤀𐤍𐤊𐤉	
Then [the woman] said	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	2 Samuel 20:18
	le·mor	𐤋𐤀𐤌𐤓	
they used to say	dab·ber	𐤃𐤁𐤓	
	ye·dab·be·ru	𐤉𐤃𐤁𐤓𐤅	
“ Long ago	va·ri·sho·nah	𐤁𐤓𐤀𐤔𐤍𐤄	

	le·mor	𐤋𐤀𐤌𐤓	
‘ Seek counsel	sha·ol	𐤔𐤀𐤋	
	ye·sha·a·lu	𐤉𐤔𐤀𐤋𐤅	
at Abel ’	be·a·vel	𐤁𐤀𐤁𐤋	
and that is how	ve·khen	𐤅𐤊𐤍	
disputes were settled	he·tam·mu	𐤄𐤕𐤌𐤅	
I [am]	a·no·khee	𐤀𐤍𐤊𐤉	2 Samuel 20:19
[among the] peaceable	she·lu·me	𐤔𐤋𐤌𐤉	
[and] faithful	e·mu·ne	𐤀𐤌𐤅𐤍𐤉	
in Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
but you are	at·tah	𐤀𐤕𐤄	
trying	me·vaq·qesh	𐤌𐤁𐤒𐤔	
to destroy	le·ha·meet	𐤋𐤄𐤌𐤉𐤕	
a city	eer	𐤏𐤉𐤓	
that is a mother	ve·em	𐤅𐤀𐤌	
in Israel	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	
Why	lam·mah	𐤋𐤌𐤄	
would you swallow up	te·val·la	𐤕𐤁𐤋𐤏	
inheritance ? ”	na·cha·lat	𐤍𐤇𐤋𐤕	
the LORD’s	YHVH	𐤉𐤄𐤅𐤄	
	vay·ya·an	𐤅𐤉𐤏𐤍	2 Samuel 20:20
Joab	yo·w·av	𐤉𐤅𐤀𐤁	
declared	vay·yo·mar	𐤅𐤉𐤀𐤌𐤓	
“ Far be it ! ”	cha·lee·lah	𐤇𐤋𐤉𐤋𐤄	
“ Far be it	cha·lee·lah	𐤇𐤋𐤉𐤋𐤄	
from me	lee	𐤋𐤉	

to	im		
swallow up	a·val·la	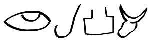	
or	ve·im		
destroy !	ash·cheet	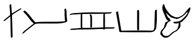	
not	lo		2 Samuel 20:21
the case	khen	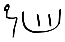	
That [is]	had·da·var		
But	kee	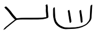	
a man	eesh	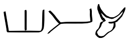	
from the hill country	me·har		
of Ephraim	eph·ra·yim		
Sheba	she·va		
son	ben		
of Bichri	bikh·ree	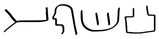	
named	she·mo		
has lifted	na·sa		
up his hand	ya·do	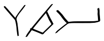	
against the king	bam·me·lekh		
against David	be·da·wid		
Deliver	te·nu	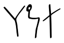	
him	o·to		
alone	le·vad·do	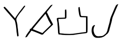	
and I will depart	ve·e·le·khah	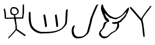	
from	me·al		
the city ”	ha·eer		
replied	vat·to·mer		
the woman	ha·ish·shah		

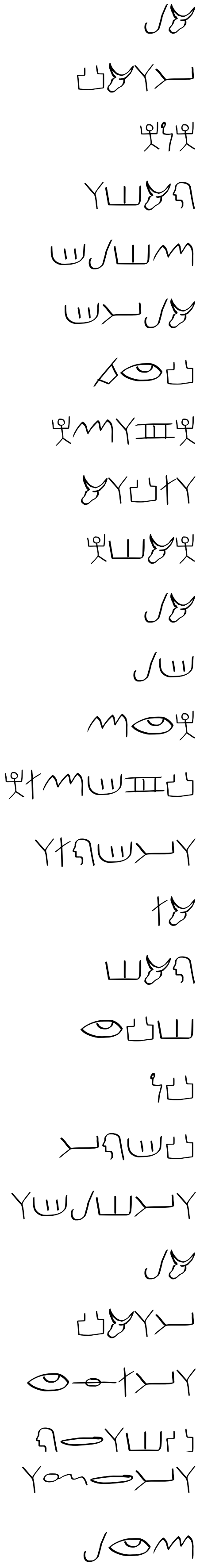

-	el	
-	yo·w·av	
“ Look ”	hin·neh	
“ his head	ro·sho	
will be thrown	mush·lakh	
to you	e·le·kha	
over	be·ad	
the wall ”	ha·cho·w·mah	
went	vat·ta·vo·w	2 Samuel 20:22
Then the woman	ha·ish·shah	
to	el	
all	kal	
the people	ha·am	
with her wise counsel	be·cha·khe·ma·tah	
and they cut off	vay·yikh·re·tu	
-	et	
the head	rosh	
of Sheba	she·va	
son	ben	
of Bichri	bikh·ree	
and threw	vay·yash·li·khu	
it to	el	
Joab	yo·w·av	
So he blew	vay·yit·qa	
the ram’s horn	bash·sho·w·phar	
and [his men] dispersed	vay·ya·phu·tsu	
from	me·al	

the city	ha·eer		
each	eesh	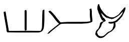	
to his own home	le·o·ha·law		
And Joab	ve·yo·w·av		
returned	shav		
in Jerusalem	ye·ru·sha·lim		
to	el		
the king	ham·me·lekh	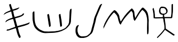	
Now Joab	ve·yo·w·av		2 Samuel 20:23
was over	el		
the whole	kal		
army	hats·tsa·va		
of Israel	yis·ra·el	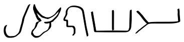	
Benaiah	u·ve·na·yah	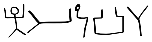	
son	ben		
of Jehoiada	ye·ho·w·ya·da	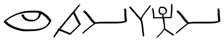	
was over	al		
the Cherethites	hak·ke·rī		
and	ve·al		
Pelethites	hap·pe·le·tee	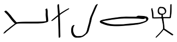	
Adoram	va·a·do·ram		2 Samuel 20:24
was in charge of	al		
the forced labor	ham·mas		
Jehoshaphat	vee·ho·wo·sha·phat		
son	ben		
of Ahilud	a·chee·lud	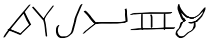	
was the recorder	ham·maz·keer	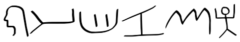	

Sheva	ve·shē·ya	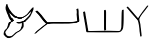	2 Samuel 20:25
was the scribe	so·pher		
Zadok	ve·tsa·do·wq	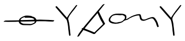	
and Abiathar	ve·ev·ya·tar	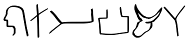	
were priests	ko·ha·neem	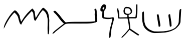	
and	ve·gam		2 Samuel 20:26
Ira	ee·ra	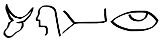	
the Jairite	hay·ya·i·ree		
was	ha·yah	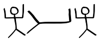	
priest	kho·hen		
David’s	le·da·wid		
there was	vay·hee	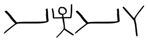	2 Samuel 21:1
a famine	ra·av		
During the reign	bee·me		
of David	da·wid		
for three	sha·losh	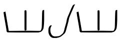	
successive years	sha·neem	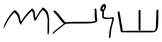	
	sha·nah	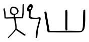	
	a·cha·re	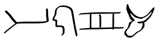	
	sha·nah	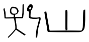	
sought	vay·vaq·qesh	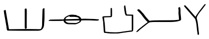	
and David	da·wid		
-	et		
the face	pe·ne	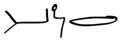	
of the LORD	ye·h·va·hs	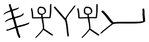	
said	vay·yo·mer		
And the LORD	YHVH		

“ It is because of	el	𐤀𐤋	
shed by Saul	sha·ul	𐤔𐤀𐤅𐤋	
and	ve·el	𐤅𐤀𐤋	
his family	bet	𐤁𐤉𐤕	
the blood	had·da·meem	𐤄𐤃𐤌𐤉𐤌	
	al	𐤏𐤋	
because	a·sher	𐤀𐤔𐤓	
he killed	he·meet	𐤄𐤌𐤉𐤕	
-	et	𐤀𐤕	
the Gibeonites ”	hag·giv·o·neem	𐤄𐤂𐤁𐤏𐤍𐤉𐤌	
summoned	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	2 Samuel 21:2
At this, David	ham·me·lekh	𐤄𐤌𐤋𐤊	
(Now the Gibeonites	lag·giv·o·neem	𐤋𐤂𐤁𐤏𐤍𐤉𐤌	
and spoke	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
to them	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
the Gibeonites	ve·hag·giv·o·neem	𐤅𐤄𐤂𐤁𐤏𐤍𐤉𐤌	
not	lo	𐤋𐤀	
Israelites	mib·be·ne	𐤌𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
were	hem·mah	𐤄𐤌𐤄	
but	kee	𐤊𐤉	
-	im	𐤀𐤌	
a remnant	mee·ye·ter	𐤌𐤉𐤕𐤓	
of the Amorites	ha·e·mo·ree	𐤄𐤀𐤌𐤓𐤉	
The Israelites	u·ve·ne	𐤅𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
had taken an oath concerning them	nish·be·u	𐤍𐤔𐤁𐤏𐤅	

	la·hem		
had sought	vay·vaq·qesh	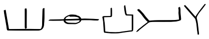	
Saul	sha·ul		
to kill them)	le·hak·ko·tam		
but in his zeal	be·qan·no·to	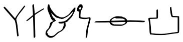	
for Israel	liv·ne		
	yis·ra·el	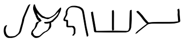	
and Judah	vee·hu·dah		
asked	vay·yo·mer		2 Samuel 21:3
So David	da·wid		
	el		
the Gibeonites	hag·giv·o·neem		
“ What	mah	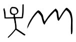	
shall I do	e·e·seh		
for you ?	la·khem		
How	u·vam·mah	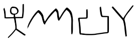	
can I make amends	a·khap·per	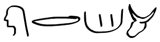	
so that you may bless	u·va·re·khu		
	et		
the inheritance	na·cha·lat	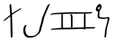	
of the LORD ? ”	YHVH		
said	vay·yo·me·ru		2 Samuel 21:4
to him	lo		
The Gibeonites	hag·giv·o·neem		
“ We need no	en	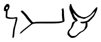	
	lī	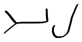	
silver	ke·seph		

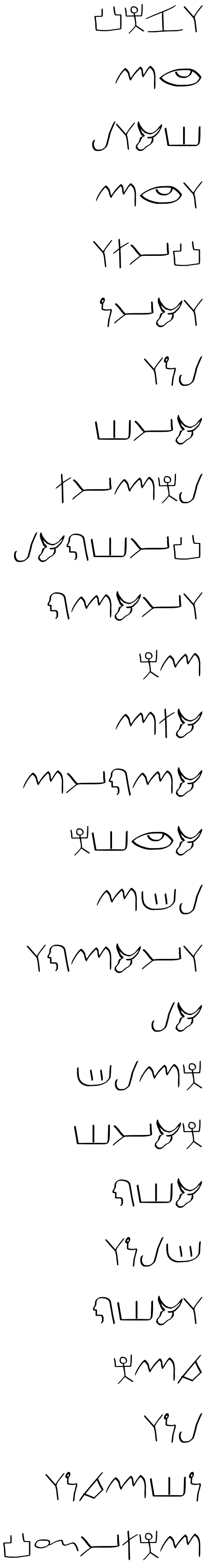

or gold	ve·za·hav	
from	im	
Saul	sha·ul	
or	ve·im	
his house	be·to	
nor	ve·en	
for us ”	la·nu	
should you	eesh	
put to death	le·ha·meet	
anyone in Israel	be·yis·ra·el	
ask	vay·yo·mer	
“ Whatever	mah	
you	at·tem	
he replied	o·me·reem	
I will do	e·e·seh	
for you ”	la·khem	
And they answered	vay·yo·me·ru	2 Samuel 21:5
-	el	
the king	ham·me·lekh	
“ As for the man	ha·eesh	
who	a·sher	
consumed us	kil·la·nu	
and	va·a·sher	
plotted	dim·mah	
against us	la·nu	
to exterminate us	nish·mad·nu	
from existing	me·hit·yats·tsev	

within any	be·khal		
border	ge·vul		
of Israel	yis·ra·el	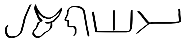	
be delivered	ye·na·tan		2 Samuel 21:6
to us	la·nu		
let seven	shiv·ah	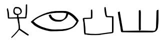	
	a·na·sheem	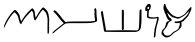	
of his male descendants	mib·ba·naw		
so that we may hang them	ve·ho·w·qa·a·num	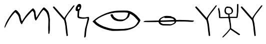	
before the LORD	la·YHVH	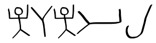	
at Gibeah	be·giv·at	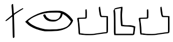	
of Saul	sha·ul		
the chosen	be·cheer	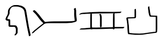	
of the LORD ”	ye·h·va·hs	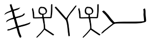	
said	vay·yo·mer		
the king	ham·me·lekh		
“ I	a·nee	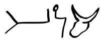	
will give them to you ”	et·ten		
spared	vay·yach·mol	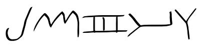	2 Samuel 21:7
Now the king	ham·me·lekh		
	al		
Mephibosheth	me·phee		
	vo·shet	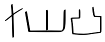	
the son	ben		
of Jonathan	ye·ho·w·na·tan	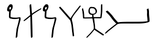	
son	ben		

of Saul	sha·ul		
because of	al		
the oath	she·vu·at		
before the LORD	YHVH		
-	a·sher		
between	be·no·tam	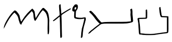	
	ben	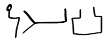	
David	da·wid		
and	u·ven	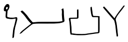	
Jonathan	ye·ho·w·na·tan		
son	ben		
of Saul	sha·ul		
took	vay·yiq·qach	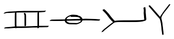	2 Samuel 21:8
But the king	ham·me·lekh		
-	e·tosh		
the two	ne	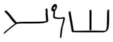	
sons	be·ne	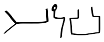	
Rizpah	rits·pah		
daughter	vat		
of Aiah	ay·yah	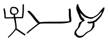	
whom	a·sher		
had borne	ya·le·dah	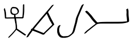	
to Saul	le·sha·ul		
-	et		
Armoni	ar·mo·nee		
-	ve·et		
and Mephibosheth	me·phi·vo·shet	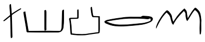	

-	ve·et	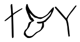	
as well as the five	cha·me·shet	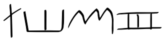	
sons	be·ne	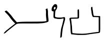	
Merab	mee·khal	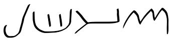	
daughter	bat	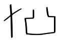	
of Saul	sha·ul	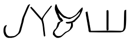	
whom	a·sher	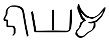	
had borne	ya·le·dah	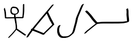	
to Adriel	le·ad·ree·el	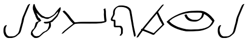	
son	ben	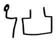	
of Barzillai	bar·zil·lay	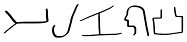	
the Meholathite	ham·me·cho·la·tee	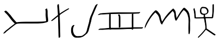	
And he delivered them	vay·yit·te·nem	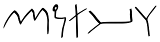	2 Samuel 21:9
into the hands	be·yad	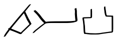	
of the Gibeonites	hag·giv·o·neem	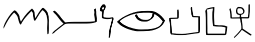	
and they hanged them	vay·yo·qee·um	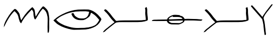	
on the hill	ba·har	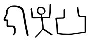	
before	liph·ne	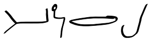	
the LORD	YHVH	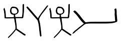	
fell	vay·yip·pe·lu	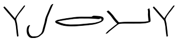	
So all seven of them	shiv·ʿa·ta·yim	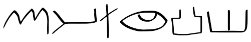	
together	ya·chad	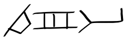	
they	ve·hēm	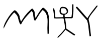	
were put to death	hum·tu	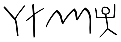	
days	bee·me	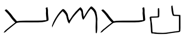	
of the harvest	qa·tseer	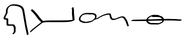	
in the first	ba·ri·sho·neem	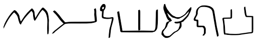	

at the beginning	te·chil·lat	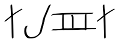	
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of the barley	se·o·reem		
took	vat·tiq·qach	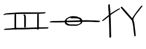	2 Samuel 21:10
And Rizpah	rits·pah		
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of Aiah	ay·yah	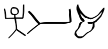	
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sackcloth	has·saq	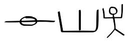	
and spread it out	vat·tat·te·hu	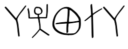	
for herself	lah	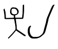	
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From the beginning	mit·te·chil·lat		
of the harvest	qa·tseer		
until	ad		
poured down	nit·takh	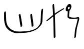	
the rain	ma·yim	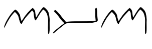	
on the bodies	a·le·hem	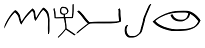	
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from heaven	hash·sha·ma·yim	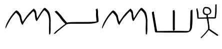	
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she did not allow	na·te·nah	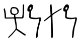	
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of the air	hash·sha·ma·yim		
to rest	la·nu·ach	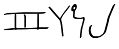	
on them	a·le·hem	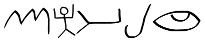	

by day	yo·w·mam	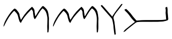	
nor	ve·et	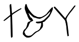	
the beasts	chay·yat	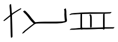	
of the field	has·sa·deh	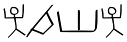	
by night	la·ye·lah	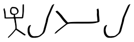	
was told	vay·yug·gad	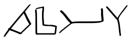	2 Samuel 21:11
When David	le·da·wid	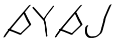	
-	et	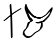	
what	a·sher	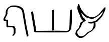	
had done	a·se·tah	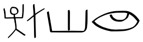	
Rizpah	rits·pah	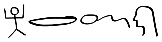	
daughter	vat	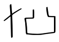	
of Aiah	ay·yah	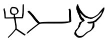	
concubine	pi·le·gesh	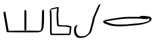	
Saul’s	sha·ul	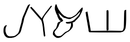	
went	vay·ye·lekh	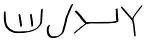	2 Samuel 21:12
he	da·wid	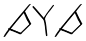	
and took	vay·yiq·qach	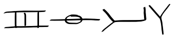	
-	et	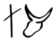	
the bones	ats·mo·wt	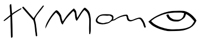	
of Saul	sha·ul	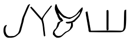	
-	ve·et	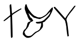	
-	ats·mo·wt	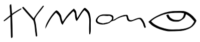	
Jonathan	ye·ho·w·na·tan	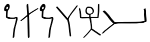	
and his son	be·no	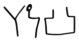	
from	me·et	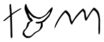	
the men	ba·a·le	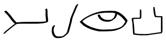	

of Jabesh-gilead	ya·vesh	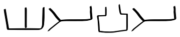	
	gil·ad		
[who]	a·sher		
had stolen	ga·ne·vu		
them	o·tam		
from the public square	me·re·chov	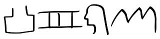	
of	bet	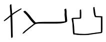	
Beth-shan	shan	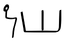	
where	a·sher		
had hung [the bodies]	ta·lum		
	sham		
the Philistines	hap·pe·lish·tīm		
after	be·yo·wm	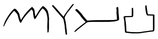	
had struck down	hak·ko·wt		
[they]	pe·lish·teem		
-	et		
Saul	sha·ul		
at Gilboa	bag·gil·bo·a	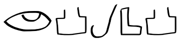	
brought	vay·ya·al		2 Samuel 21:13
from there	mish·sham		
-	et		
[So David had] the bones	ats·mo·wt		
of Saul	sha·ul		
and	ve·et		
-	ats·mo·wt		
Jonathan	ye·ho·w·na·tan		

his son	be·no	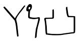	
[along with]	vay·ya·as·phu		
-	et		
the bones	ats·mo·wt		
of those who had been hanged	ham·mu·qa·eem	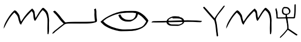	
And they buried	vay·yiq·be·ru	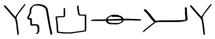	2 Samuel 21:14
	et		
the bones	ats·mo·wt		
of Saul	sha·ul		
Jonathan	vee·ho·w·na·tan		
and his son	be·no	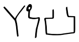	
in the land	be·e·rets		
of Benjamin	bin·ya·min	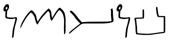	
in Zela	be·tse·la		
in the tomb	be·qe·ver	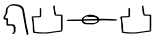	
Kish	qeesh	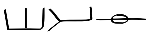	
of Saul’s father	a·vee	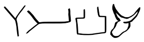	
they had done	vay·ya·a·su		
everything	kol	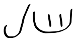	
-	a·sher		
had commanded	tsiw·vah		
the king	ham·me·lekh		
answered their prayers	vay·ye·a·ter		
God	e·lo·heem		
for the land	la·a·rets		
After	a·cha·re	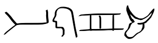	
-	khen	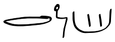	

	vat·te·hee	ותהי	2 Samuel 21:15
Once again	o·wd	עוד	
waged war	mil·cha·mah	מלחמה	
the Philistines	lap·pe·lish·teem	לפלשתים	
against	et	את	
Israel	yis·ra·el	ישראל	
went down	vay·ye·red	וירד	
and David	da·wid	דוד	
and his servants	va·a·va·daw	ועבדיו	
	im·mo	עמו	
and fought	vay·yil·la·cha·mu	וילחמו	
against	et	את	
the Philistines	pe·lish·teem	פלשתים	
became exhausted	vay·ya·aph	ויעף	
but David	da·wid	דוד	
	ve·yish·bo	וישבו	2 Samuel 21:16
Then Ishbi-benob	be·nov	בנב	
-	a·sher	אשר	
a descendant	bee·lee·de	בילידי	
of Rapha	ha·ra·phah	הרפה	
weighed	u·mish·qal	ומשקל	
spear	qe·no	קינו	
three	she·losh	שלש	
hundred	me·o·wt	מאות	
[shekels]	mish·qal	משקל	
whose bronze	ne·cho·shet	נחשת	
and who	ve·hu	והוא	

was bearing	cha·gur		
a new [sword]	cha·da·shah		
resolved	vay·yo·mer		
to kill	le·hak·ko·wt		
-	et		
David	da·wid		
came to his aid	vay·ya·a·zar		2 Samuel 21:17
	lo		
But Abishai	a·vee·shay	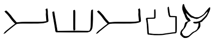	
son	ben		
of Zeruiah	tse·ru·yah		
struck	vay·yakh	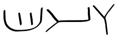	
-	et		
the Philistine	hap·pe·lish·tee		
and killed him	vay·mee·te·hu	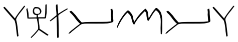	
Then	az		
swore	nish·be·u	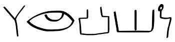	
men	an·she		
David’s	da·wid		
to him	lo		
	le·mor		
“ You must never	lo		
go out	te·tse		
again	o·wd		
with us	it·ta·nu		
to battle	lam·mil·cha·mah	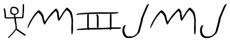	
may not	ve·lo		

be extinguished ”	te·khab·beh	
-	et	
so that the lamp	ner	
of Israel	yis·ra·el	
there was	vay·hee	2 Samuel 21:18
Some time later	a·cha·re	
	khen	
	vat·te·hee	
another	o·wd	
battle	ham·mil·cha·mah	
at Gob	be·go·wv	
with	im	
the Philistines	pe·lish·teem	
At that time	az	
killed	hik·kah	
Sibbecai	sib·be·khay	
the Hushathite	ha·chu·sha·tee	
-	et	
Saph	saph	
one	a·sher	
of the descendants	bee·li·de	
of Rapha	ha·ra·phah	
there was	vat·te·hee	2 Samuel 21:19
Once again	o·wd	
a battle	ham·mil·cha·mah	
at Gob	be·go·wv	
with	im	

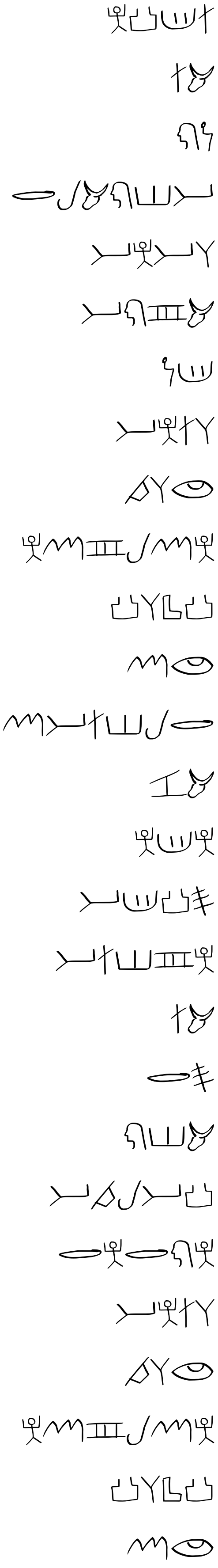

the Philistines	pe·lish·teem	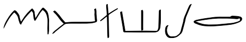	
killed	vay·yakh	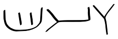	
and Elhanan	el·cha·nan	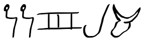	
son	ben	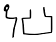	
	ya·re	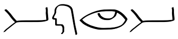	
of Jair	o·re·geem	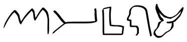	
	bet	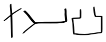	
the Bethlehemite	hal·lach·mee	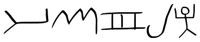	
-	et	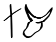	
[the brother of] Goliath	ga·le·yat	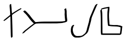	
the Gittite	hag·git·tee	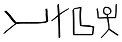	
the shaft	ve·ets	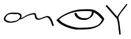	
of whose spear	cha·nee·to	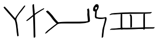	
beam	kim·no·wr	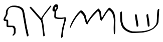	
was like a weaver’s	o·re·geem	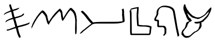	
And there was	vat·te·hee	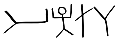	2 Samuel 21:20
still another	o·wd	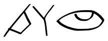	
battle	mil·cha·mah	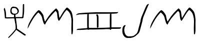	
at Gath	be·gat	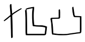	
with	vay·hee	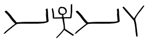	
where there was a man	eesh	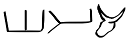	
of [great] stature	ma·dīn	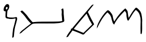	
fingers	ve·ets·be·ot	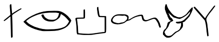	
on each hand	ya·daw	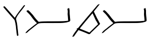	
toes	ve·ets·be·ot	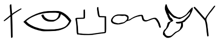	
on each foot —	rag·law	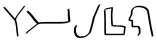	
six	shesh	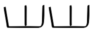	

and six	va·shesh	ושש	
twenty-four	es·reem	עשרים	
	ve·ar·ba	וארבע	
in all	mis·par	מספר	
too	ve·gam	וגם	
He	hu	הוא	
was descended	yul·lad	ילד	
from Rapha	le·ha·ra·phah	להרפה	
and when he taunted	vay·cha·reph	ויחרף	2 Samuel 21:21
-	et	את	
Israel	yis·ra·el	ישראל	
killed him	vay·yak·ke·hu	ויכהו	
Jonathan	ye·ho·w·na·tan	יהונתן	
the son	ben	בן	
Shimei	shim·ʿī	שמעי	
brother	a·chee	אחי	
of David’s	da·wid	דוד	
-	et	את	2 Samuel 21:22
four	ar·ba·at	ארבעת	
So these	el·leh	אלה	
descendants	yul·le·du	ילדו	
of Rapha	le·ha·ra·phah	להרפה	
in Gath	be·gat	בגת	
fell	vay·yip·pe·lu	ויפלו	
at the hands	ve·yad	ביד	
of David	da·wid	דוד	
	u·ve·yad	וביד	

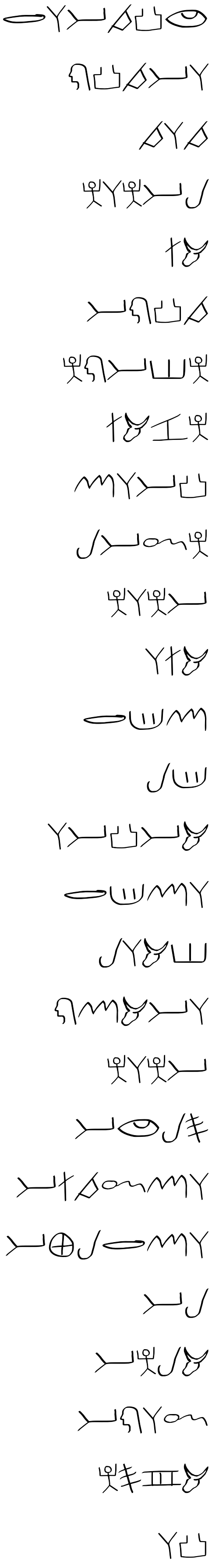

and his servants	a·va·daw	
sang	vay·dab·ber	2 Samuel 22:1
And David	da·wid	
to the LORD	la·YHVH	
-	et	
	div·re	
song	hash·shee·rah	
this	haz·zot	
on the day	be·yo·wm	
had delivered	hits·tseel	
the LORD	YHVH	
him	o·to	
from the hand	mik·kaph	
of all	kal	
his enemies	o·ye·vaw	
and from the hand	u·mik·kaph	
of Saul	sha·ul	
He said :	vay·yo·mar	2 Samuel 22:2
“ The LORD	YHVH	
is my rock	sal·ee	
my fortress	u·me·tsu·da·tee	
and my deliverer	u·me·phal·tee	
	lee	
My God [is]	e·lo·he	2 Samuel 22:3
my rock	tsu·ree	
in whom I take refuge	e·che·seh	
	bo	

my shield	ma·gin·nee		
and the horn	ve·qe·ren	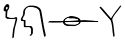	
of my salvation	yish·ee		
My stronghold	mis·gab·bee		
my refuge	u·me·nu·see		
and my Savior	mo·shi·ee		
from violence	me·cha·mas	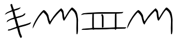	
You save me	to·shi·e·nee		
[who is worthy] to be praised	me·hul·lal		2 Samuel 22:4
I will call upon	eq·ra	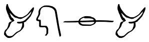	
the LORD	YHVH		
from my enemies	u·me·o·ye·vay	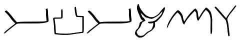	
so shall I be saved	iw·va·she·a		
For	kee	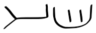	2 Samuel 22:5
engulfed me	a·pha·phu·nee		
the waves	mish·be·re	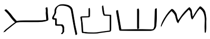	
of death	ma·vet		
the torrents	na·cha·le	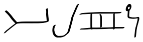	
of chaos	ve·lee·ya·al	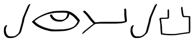	
overwhelmed me	ye·va·a·tu·nee		
The cords	chev·le	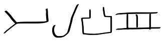	2 Samuel 22:6
of Sheol	she·o·wl		
entangled me	sab·bu·nee		
confronted me	qid·de·mu·nee	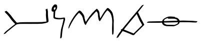	
the snares	mo·qe·she	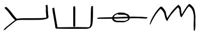	
of death	ma·vet		
In my distress	bats·tsar		2 Samuel 22:7

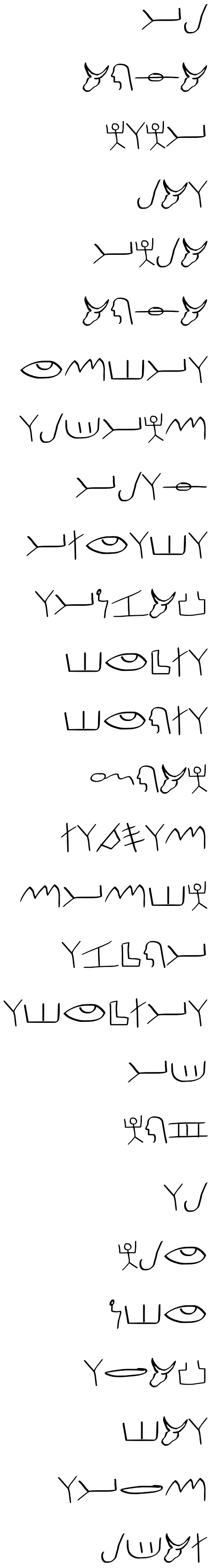

	lee	
I called upon	eq·ra	
the LORD	YHVH	
to	ve·el	
my God	e·lo·hay	
I cried out	eq·ra	
He heard	vay·yish·ma	
And from His temple	me·he·kha·lo	
my voice	qo·w·lee	
and my cry for help	ve·shaw·a·tee	
reached His ears	be·a·ze·naw	
shook	vat·tig·ʿash	2 Samuel 22:8
and quaked	vat·tir·ash	
Then the earth	ha·a·rets	
the foundations	mo·ws·do·wt	
of the heavens	hash·sha·ma·yim	
trembled	yir·ga·zu	
they were shaken	vay·yit·ga·a·shu	
because	kee	
He burned with anger	cha·rah	
	lo	
rose	a·lah	2 Samuel 22:9
Smoke	a·shan	
from His nostrils	be·ap·po	
fire	ve·esh	
His mouth	mip·pee	
and consuming	to·khel	

glowing coals	ge·cha·leem	𐤂𐤇𐤋𐤉𐤌	
blazed forth	ba·a·ru	𐤁𐤏𐤓𐤅	
came from	mim·men·nu	𐤌𐤌𐤍𐤅	
He parted	vay·yet	𐤅𐤉𐤈	2 Samuel 22:10
the heavens	sha·ma·yim	𐤔𐤌𐤉𐤌	
and came down	vay·ye·rad	𐤅𐤉𐤓𐤃	
with dark clouds	va·a·ra·phel	𐤅𐤏𐤓𐤐𐤋	
beneath	ta·chat	𐤕𐤇𐤕	
His feet	rag·law	𐤓𐤂𐤋𐤉𐤅	
He mounted	vay·yir·kav	𐤅𐤉𐤓𐤊𐤁	2 Samuel 22:11
	al	𐤏𐤋	
a cherub	ke·ruv	𐤊𐤓𐤅𐤁	
and flew	vay·ya·oph	𐤅𐤉𐤏𐤐	
He soared	vay·ye·ra	𐤅𐤉𐤓𐤀	
on	al	𐤏𐤋	
the wings	kan·phe	𐤊𐤍𐤐𐤉	
of the wind	ru·ach	𐤓𐤅𐤇	
He made	vay·ya·shet	𐤅𐤉𐤔𐤕	2 Samuel 22:12
darkness	cho·shekh	𐤇𐤔𐤊	
around Him	se·vee·vo·taw	𐤎𐤁𐤉𐤁𐤕𐤉𐤅	
a canopy	suk·ko·wt	𐤎𐤊𐤅𐤕	
a gathering	chash·rat	𐤇𐤔𐤓𐤕	
of water	ma·yim	𐤌𐤉𐤌	
and thick clouds	a·ve	𐤏𐤁𐤉	
-	she·cha·qeem	𐤔𐤇𐤒𐤉𐤌	
From the brightness	min·no·gah	𐤌𐤍𐤂𐤄	2 Samuel 22:13
of His presence	neg·do	𐤍𐤂𐤃𐤅	

blazed forth	ba·a·ru		
coals	ga·cha·le	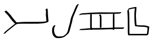	
of fire	esh		
thundered	yar·em		2 Samuel 22:14
from	min		
heaven	sha·ma·yim	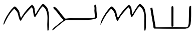	
The LORD	YHVH		
of the Most High	ve·el·yo·wn	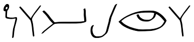	
resounded	yit·ten	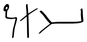	
the voice	qo·w·lo	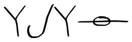	
He shot	vay·yish·lach		2 Samuel 22:15
His arrows	chits·tseem		
and scattered [the foes]	vay·phee·tsem	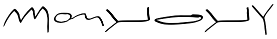	
He hurled lightning	ba·raq	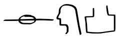	
and routed them	vay·hum·mēm	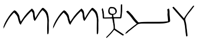	
appeared	vay·ye·ra·u		2 Samuel 22:16
The channels	a·phi·qe	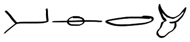	
of the sea	yam	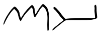	
were exposed	yig·ga·lu	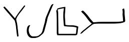	
[and] the foundations	mo·se·do·wt		
of the world	te·vel	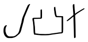	
at the rebuke	be·ga·a·rat		
of the LORD	YHVH		
at the blast	min·nish·mat		
of the breath	ru·ach		
of His nostrils	ap·po		
He reached down	yish·lach	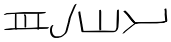	2 Samuel 22:17

from on high	mim·ma·ro·wm	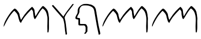	
and took hold of me	yiq·qa·che·nee	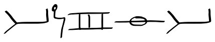	
He drew me	yam·she·nee	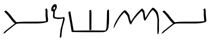	
waters	mim·ma·yim	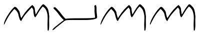	
out of deep	rab·beem	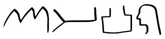	
He rescued me	yats·tsee·le·nee	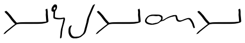	2 Samuel 22:18
enemy	me·o·ye·vee	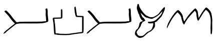	
from my powerful	az	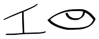	
from foes	mis·so·ne·ay	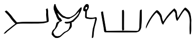	
-	kee	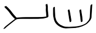	
too mighty	a·me·tsu	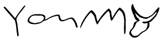	
for me	mim·men·nee	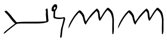	
They confronted me	ye·qad·de·mu·nee	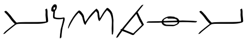	2 Samuel 22:19
in my day	be·yo·wm	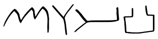	
of calamity	e·dee	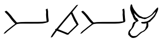	
was	vay·hee	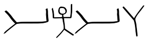	
but the LORD	YHVH	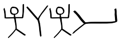	
my support	mish·an	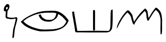	
	lee	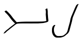	
He brought me out	vay·yo·tse	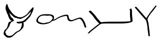	2 Samuel 22:20
into the open	lam·mer·chav	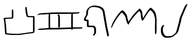	
-	o·tee	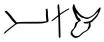	
He rescued me	ye·chal·le·tse·nee	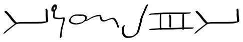	
because	kee	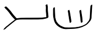	
He delighted	cha·phets	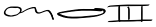	
in me	bee	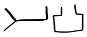	
has rewarded me	yig·me·le·nee	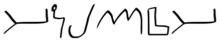	2 Samuel 22:21

The LORD	YHVH		
according to my righteousness	ke·tsid·qa·tee	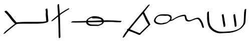	
according to the cleanness	ke·vor	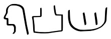	
of my hands	ya·day	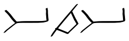	
He has repaid	ya·sheev	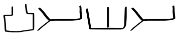	
me	lee	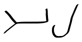	
For	kee	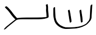	2 Samuel 22:22
I have kept	sha·mar·tee	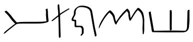	
the ways	dar·khe		
of the LORD	YHVH		
and have not	ve·lo		
wickedly departed	ra·sha·tee		
from my God	me·e·lo·hay	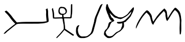	
For	kee	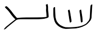	2 Samuel 22:23
all	khal		
His ordinances [are]	mish·pa·to		
before me	le·neg·dee		
His statutes	ve·chuq·qo·taw	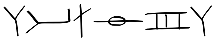	
I have not	lo		
disregarded	a·sur		
	mim·men·nah	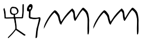	
And I	va·eh·yeh		2 Samuel 22:24
have been blameless	ta·meem	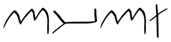	
before Him	lo	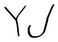	
and kept myself	va·esh·tam·me·rah		
from iniquity	me·a·wo·nee		
has repaid	vay·ya·shev		2 Samuel 22:25

So the LORD	YHVH		
me	lee	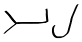	
according to my righteousness	ke·tsid·qa·tee	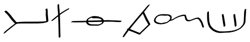	
according to my cleanness	ke·vo·ree	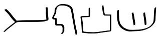	
in	le·ne·ged		
His sight	e·naw		
To	im		2 Samuel 22:26
the faithful	cha·seed		
You show Yourself faithful	tit·chas·sad	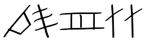	
to	im		
	gib·bo·wr		
the blameless	ta·meem	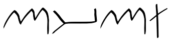	
You show Yourself blameless	tit·tam·mam		
to	im		2 Samuel 22:27
the pure	na·var		
You show Yourself pure	tit·ta·var		
but to	ve·im		
the crooked	iq·qesh	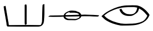	
You show Yourself shrewd	tit·tap·pal		
-	ve·et		2 Samuel 22:28
people	am		
an afflicted	a·nee	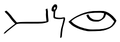	
You save	to·wo·shee·a	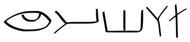	
but Your eyes	ve·e·ne·kha	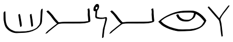	
are on	al		
the haughty	ra·meem	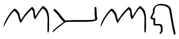	

to bring [them] down	tash·peel		
For	kee		2 Samuel 22:29
You	at·tah		
are my lamp	ne·ree		
O LORD	YHVH		
the LORD	va·YHVH	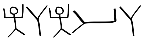	
lights up	yag·gee·ah	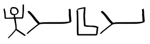	
my darkness	cha·she·kee	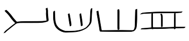	
For	kee	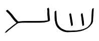	2 Samuel 22:30
in You	ve·khah		
I can charge	a·ruts		
an army	ge·dud		
with my God	be·lo·hay	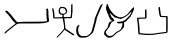	
I can scale	a·dal·leg		
a wall	shur		
[As for] God	ha·el		2 Samuel 22:31
is perfect	ta·meem	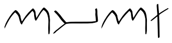	
His way	dar·ko	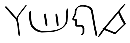	
the word	im·rat		
of the LORD	YHVH		
is flawless	tse·ru·phah		
is a shield	ma·gen	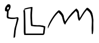	
He	hu		
to all	le·khol		
who take refuge	ha·cho·seem		
in Him	bo		
For	kee	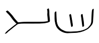	2 Samuel 22:32

who	mee	𐤌𐤉	
is God	el	𐤀𐤋	
besides	mib·bal·a·de	𐤌𐤁𐤋𐤏𐤃𐤉	
the LORD ?	YHVH	𐤉𐤄𐤅𐤄	
And who	u·mee	𐤅𐤌𐤉	
[is] the Rock	tsur	𐤑𐤅𐤓	
except	mib·bal·a·de	𐤌𐤁𐤋𐤏𐤃𐤉	
our God ?	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
God	ha·el	𐤄𐤀𐤋	2 Samuel 22:33
fortress	ma·uz·zee	𐤌𐤏𐤅𐤆𐤉	
is my strong	cha·yil	𐤇𐤉𐤋	
and He makes	vay·yat·ter	𐤅𐤉𐤕𐤓	
clear	ta·meem	𐤕𐤌𐤉𐤌	
my way	dar·ko	𐤃𐤓𐤊𐤅	
He makes	me·shaw·veh	𐤌𐤔𐤅𐤄	2 Samuel 22:34
my feet	rag·law	𐤓𐤂𐤋𐤉𐤅	
like those of a deer	ka·ay·ya·lo·wt	𐤊𐤀𐤉𐤋𐤅𐤕	
upon	ve·al	𐤅𐤏𐤋	
the heights	ba·mo·w·tay	𐤁𐤌𐤅𐤕𐤉	
and stations me	ya·a·mi·de·nee	𐤉𐤏𐤌𐤃𐤍𐤉	
He trains	me·lam·med	𐤌𐤋𐤌𐤃	2 Samuel 22:35
my hands	ya·day	𐤉𐤃𐤉	
for battle	lam·mil·cha·mah	𐤋𐤌𐤋𐤇𐤌𐤄	
can bend	ve·ni·chat	𐤅𐤍𐤇𐤕	
a bow	qe·shet	𐤒𐤔𐤕	
of bronze	ne·chu·shah	𐤍𐤇𐤅𐤔𐤄	
my arms	ze·ro·o·tay	𐤆𐤓𐤏𐤕𐤉	

You have given	vat·tit·ten		2 Samuel 22:36
me	lee	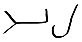	
Your shield	ma·gen		
of salvation	yish·e·kha		
and Your gentleness	va·a·no·te·kha		
exalts me	tar·be·nee		
You broaden	tar·cheev	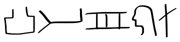	2 Samuel 22:37
the path	tsa·a·dee		
beneath me	tach·te·nee	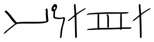	
do not	ve·lo		
give way	ma·a·du		
so that my ankles	qar·sul·lay		
I pursued	er·de·phah		2 Samuel 22:38
my enemies	o·ye·vay	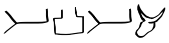	
and destroyed them	va·ash·mee·dem	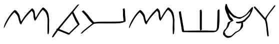	
I did not	ve·lo		
turn back	a·shuv		
until	ad		
they were consumed	kal·lo·w·tam		
I devoured	va·a·khal·lem		2 Samuel 22:39
and crushed them	va·em·cha·tsem	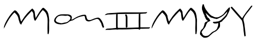	
so they could not	ve·lo		
rise	ye·qu·mun	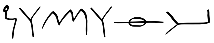	
they have fallen	vay·yip·pe·lu	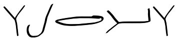	
under	ta·chat	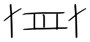	
my feet	rag·lay	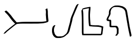	
You have armed me	vat·taz·re·nee		2 Samuel 22:40

with strength	cha·yil	
for battle	lam·mil·cha·mah	
You have subdued	takh·ree·a	
my foes	qa·may	
beneath me	tach·te·nee	
my enemies	ve·o·ye·vay	2 Samuel 22:41
You have made	tat·tah	
before me	lee	
retreat	o·reph	
to those who hated me	me·san·ay	
I put an end	va·ats·mee·tem	
They looked	yish·u	2 Samuel 22:42
but [there was] no one	ve·en	
to save them —	mo·shee·a	
to	el	
the LORD	YHVH	
but He did not	ve·lo	
answer	a·nam	
I ground them	ve·esh·cha·qem	2 Samuel 22:43
as the dust	ka·a·phar	
of the earth	a·rets	
like mud	ke·teet	
in the streets	chu·tso·wt	
I crushed	a·diq·qem	
and trampled them	er·qa·em	
You have delivered me	vat·te·phal·le·te·nee	2 Samuel 22:44

from the strife	me·ree·ve	מריבי	
of my people	am·mee	עמי	
You have preserved me	tish·me·re·nee	תשמרני	
as the head	le·rosh	לראש	
of nations	go·w·yim	גוים	
a people	am	עם	
I had not	lo	לא	
known	ya·da·tee	ידעתי	
shall serve me	ya·av·du·nee	יעבדני	
Foreigners	be·ne	בני	2 Samuel 22:45
	ne·khar	נכר	
cower	yit·ka·cha·shu	יתכחשו	
before me	lee	לי	
when they hear me	lish·mo·w·a	לשמוע	
	o·zen	אזן	
they obey	yish·sha·me·u	ישמעו	
me	lee	לי	
Foreigners	be·ne	בני	2 Samuel 22:46
	ne·khar	נכר	
lose heart	yib·bo·lu	יבלו	
and come trembling	ve·yach·ge·ru	ויחגרו	
from their strongholds	mim·mis·ge·ro·w·tam	ממסגרותם	
lives	chay	חי	2 Samuel 22:47
The LORD	YHVH	יהוה	
and blessed [be]	u·va·rukh	וברוך	
my Rock !	tsu·ree	צורי	
be exalted —	ve·ya·rum	וירם	

And may God	e·lo·he	𐤀𐤋𐤄𐤉	
the Rock	tsur	𐤑𐤅𐤓	
of my salvation	yish·ee	𐤉𐤔𐤏𐤉	
the God	ha·el	𐤄𐤀𐤋	2 Samuel 22:48
who avenges	han·no·ten	𐤄𐤍𐤕𐤍	
	ne·qa·mot	𐤍𐤒𐤌𐤕	
me	lee	𐤋𐤉	
and brings down	u·mo·w·reed	𐤅𐤌𐤅𐤓𐤉𐤃	
nations	am·meem	𐤏𐤌𐤉𐤌	
beneath me	tach·te·nee	𐤕𐤇𐤕𐤍𐤉	
who frees me from	u·mo·w·tsee·ee	𐤅𐤌𐤅𐤑𐤉𐤀𐤉	2 Samuel 22:49
my enemies	me·o·ye·vay	𐤌𐤀𐤉𐤁𐤉	
above my foes	u·miq·qa·may	𐤅𐤌𐤒𐤌𐤉	
You exalt me	te·ro·wm·me·nee	𐤕𐤓𐤅𐤌𐤌𐤍𐤉	
men	me·eesh	𐤌𐤀𐤉𐤔	
from violent	cha·ma·seem	𐤇𐤌𐤎𐤉𐤌	
You rescue me	tats·tsee·le·nee	𐤕𐤑𐤉𐤋𐤍𐤉	
Therefore	al	𐤏𐤋	2 Samuel 22:50
	ken	𐤊𐤍	
I will praise You	o·wd·kha	𐤀𐤅𐤃𐤊	
O LORD	YHVH	𐤉𐤄𐤅𐤄	
among the nations	bag·go·w·yim	𐤁𐤂𐤅𐤉𐤌	
to Your name	u·le·shim·kha	𐤅𐤋𐤔𐤌𐤊	
I will sing praises	a·zam·mer	𐤀𐤆𐤌𐤓	
Great	mag·dīl	𐤌𐤂𐤃𐤉𐤋	2 Samuel 22:51
salvation	ye·shu·o·wt	𐤉𐤔𐤅𐤏𐤅𐤕	
{He brings to} His king	mal·ko	𐤌𐤋𐤊𐤅	

He shows	ve·o·seh	𐤅𐤏𐤔𐤄	
loving devotion	che·sed	𐤇𐤎𐤃	
to His anointed	lim·shee·cho	𐤋𐤌𐤔𐤉𐤇𐤅	
to David	le·da·wid	𐤋𐤃𐤅𐤃	
and his descendants	u·le·zar·o	𐤅𐤋𐤆𐤓𐤏𐤅	
forever	ad	𐤏𐤃	
”	o·w·lam	𐤏𐤅𐤋𐤌	
These	ve·el·leh	𐤅𐤀𐤋𐤄	2 Samuel 23:1
words	div·re	𐤃𐤁𐤓𐤉	
of David :	da·wid	𐤃𐤅𐤃	
are the last	ha·a·cha·ro·neem	𐤄𐤀𐤇𐤓𐤍𐤉𐤌	
“ The oracle	ne·um	𐤍𐤀𐤌	
of David	da·wid	𐤃𐤅𐤃	
son	ben	𐤁𐤍	
of Jesse	yi·shay	𐤉𐤔𐤉	
the oracle	u·ne·um	𐤅𐤍𐤀𐤌	
of the man	hag·ge·ver	𐤄𐤂𐤁𐤓	
raised	hu·qam	𐤄𐤒𐤌	
on high	al	𐤏𐤋	
the one anointed	me·shee·ach	𐤌𐤔𐤉𐤇	
by the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Jacob	ya·a·qov	𐤉𐤏𐤒𐤁	
and the sweet	u·ne·eem	𐤅𐤍𐤏𐤉𐤌	
psalmist	ze·mi·ro·wt	𐤆𐤌𐤓𐤅𐤕	
of Israel :	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
The Spirit	ru·ach	𐤓𐤅𐤇	2 Samuel 23:2
of the LORD	YHVH	𐤉𐤄𐤅𐤄	

spoke through	dib·ber	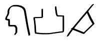	
me	bee	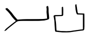	
His word	u·mil·la·to	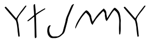	
was on	al	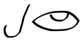	
my tongue	le·sho·w·nee	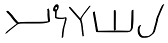	
spoke	a·mar	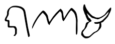	2 Samuel 23:3
The God	e·lo·he	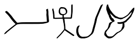	
of Israel	yis·ra·el	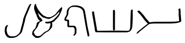	
to me	lee	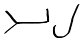	
said	dib·ber	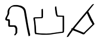	
the Rock	tsur	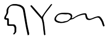	
of Israel	yis·ra·el	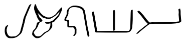	
‘ He who rules	mo·wo·shel	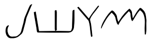	
the people	ba·a·dam	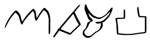	
with justice	tsad·deeq	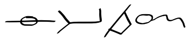	
who rules	mo·wo·shel	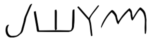	
in the fear	yir·at	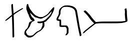	
of God	e·lo·heem	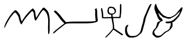	
is like the light	u·khe·o·wr	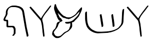	2 Samuel 23:4
of the morning	bo·qer	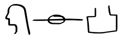	
	yiz·rach	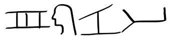	
at sunrise	sha·mesh	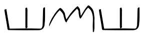	
dawn	bo·qer	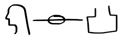	
of a cloudless	lo	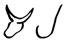	
	a·vo·wt	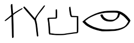	
the glistening	min·no·gah	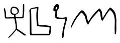	
after the rain	mim·ma·tar	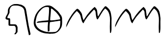	

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	kee	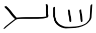	2 Samuel 23:5
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right	khen	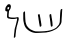	
my house	be·tee	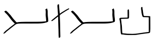	
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For	kee	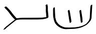	
covenant	ve·reet	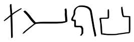	
an everlasting	o·w·lam		
He has established	sam		
with me	lee	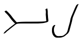	
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	kee	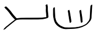	
my full	khal	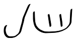	
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?	kee	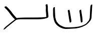	
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But the worthless	u·ve·lee·ya·al	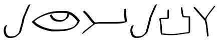	2 Samuel 23:6
like thorns	ke·qo·wts	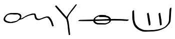	
raked aside	mu·nad	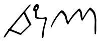	

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for	kee	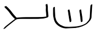	
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by hand	ve·yad	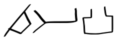	
be gathered	yiq·qa·chu	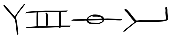	
The man	ve·eesh	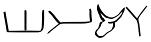	2 Samuel 23:7
[who] touches	yig·ga		
them	ba·hem		
must be armed	yim·ma·le		
with iron	var·zel	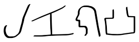	
or with the shaft	ve·ets		
of a spear	cha·neet	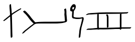	
The fire	u·va·esh		
burns them to ashes	sa·ro·wph		
	yis·sa·re·phu		
in [the] place [where they lie] ”	bash·sha·vet		
These	el·leh	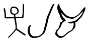	2 Samuel 23:8
are the names	she·mo·wt		
mighty men :	hag·gib·bo·reem		
-	a·sher		
of David’s	le·da·wid		
Josheb-basshebeth	yo·shev		
	bash·she·vet		
the Tahchemonite	tach·ke·mo·nee	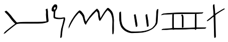	
was chief	rosh		
of the Three	hash·sha·li·shee	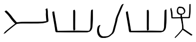	
He	hu		

wielded	a·dee·no		
his spear	ha·ʿɛts·no		
against	al		
eight	she·mo·neh		
hundred [men]	me·o·wt		
whom he killed	cha·lal	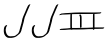	
time	be·pha·am		
at one	ʾɛ·chad	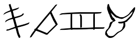	
Next in command was	ve·ʾa·cha·ro	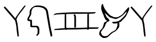	2 Samuel 23:9
Eleazar	el·a·zar		
son	ben		
of Dodo	do·dī		
	ben		
the Ahohite	a·cho·chee		
As one of the three	bish·lo·shah		
mighty men	gib·bo·rīm	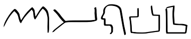	
he [went] with	im		
David	da·wid		
to taunt	be·cha·re·pham		
the Philistines	bap·pe·lish·teem		
who had gathered	ne·es·phu		
[at Pas-dammim]	sham		
for battle	lam·mil·cha·mah	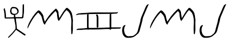	
retreated	vay·ya·a·lu		
The men	eesh	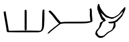	
of Israel	yis·ra·el	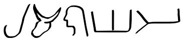	
but Eleazar	hu		2 Samuel 23:10

stood his ground	qam	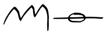	
and struck	vay·yakh	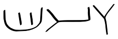	
the Philistines	bap·pe·lish·teem	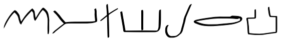	
until	ad	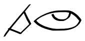	
	kee	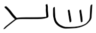	
grew weary	ya·ge·ah	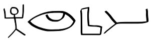	
his hand	ya·do	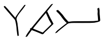	
and stuck	vat·tid·baq	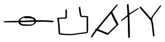	
	ya·do	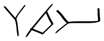	
to	el	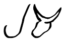	
his sword	ha·che·rev	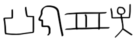	
brought about	vay·ya·as	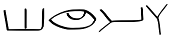	
The LORD	YHVH	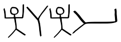	
victory	te·shu·ah	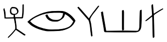	
a great	ge·do·w·lah	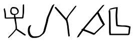	
day	bay·yo·wm	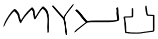	
that	ha·hu	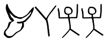	
Then the troops	ve·ha·am	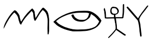	
returned	ya·shu·vu	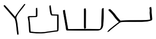	
to him	a·cha·raw	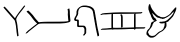	
but only	akh	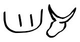	
to plunder the dead	le·phash·shet	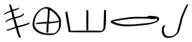	
And after him	ve·a·cha·raw	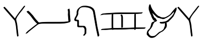	2 Samuel 23:11
was Shammah	sham·ma	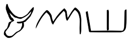	
son	ben	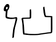	
of Agee	a·ge	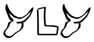	
the Hararite	ha·ra·ree	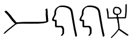	

had banded together	vay·ye·a·se·phu		
When the Philistines	phe·lish·teem		
near	la·chay·yah	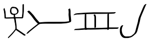	
-	vat·te·hee		
-	sham		
a field	chel·qat	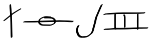	
	has·sa·deh		
full of	me·le·ah		
lentils	a·da·sheem	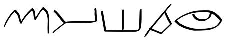	
[Israel’s] troops	ve·ha·am		
fled	nas		
from	mip·pe·ne		
[them]	phe·lish·teem		
But [Shammah] took his stand	vay·yit·yats·tsev	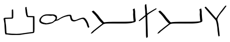	2 Samuel 23:12
in the middle	be·to·wkh		
of the field	ha·chel·qah	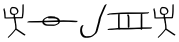	
defended it	vay·yats·tsee·le·ha		
and struck down	vay·yakh	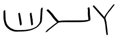	
-	et		
the Philistines	pe·lish·teem		
brought about	vay·ya·as		
So the LORD	YHVH		
victory	te·shu·ah		
a great	ge·do·w·lah		
went down	vay·ye·re·du		2 Samuel 23:13
three	she·lo·shīm	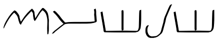	

of the thirty	me·hash·she·lo·sheem	
chief men	rosh	
	vay·ya·vo·u	
At	el	
harvest time	qa·tseer	
to	el	
David	da·wid	
at	el	
the cave	me·a·rat	
of Adullam	a·dul·lam	
while a company	ve·chay·yat	
of Philistines	pe·lish·teem	
was encamped	cho·nah	
in the Valley	be·e·meq	
of Rephaim	re·pha·eem	
David	ve·da·wid	2 Samuel 23:14
At that time	az	
was in the stronghold	bam·me·tsu·dah	
and the garrison	u·mats·tsav	
of the Philistines	pe·lish·teem	
	az	
	bet	
was at Bethlehem	la·chem	
longed [for water]	vay·yit·aw·veh	2 Samuel 23:15
David	da·wid	
and said	vay·yo·mar	
“ Oh, that someone	mee	

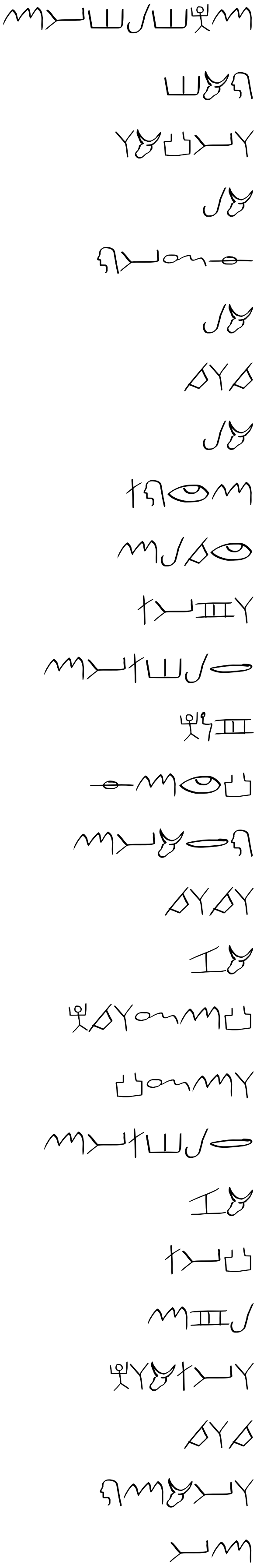

would get me a drink	yash·qe·nee	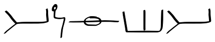	
of water	ma·yim	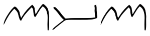	
from the well	mib·bor		
	bet	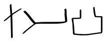	
of Bethlehem	le·chem	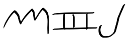	
- ! ”	a·sher		
near the gate	bash·sha·ar		
broke	vay·yiv·qe·u	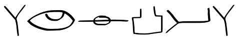	2 Samuel 23:16
So the three	she·lo·shet	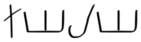	
mighty men	hag·gib·bo·reem		
camp	be·ma·cha·neh	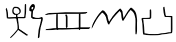	
through the Philistine	phe·lish·teem		
drew	vay·yish·a·vu		
water	ma·yim	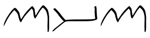	
from the well	mib·bor		
	bet	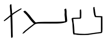	
of Bethlehem	le·chem	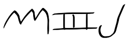	
-	a·sher		
near the gate	bash·sha·ar		
	vay·yis·u		
and brought [it]	vay·ya·vi·u	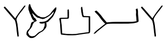	
back to	el		
David	da·wid		
But he refused	ve·lo		
	a·vah		
to drink it	lish·to·w·tam		

instead he poured it out	vay·yas·sekh	
-	o·tam	
to the LORD	la·YHVH	
saying	vay·yo·mer	2 Samuel 23:17
“ Far be it	cha·lee·lah	
from me	lee	
O LORD	YHVH	
to do	me·a·so·tee	
this !	zot	
Is [this not] the blood	ha·dam	
of the men	ha·a·na·sheem	
	ha·ho·le·kheem	
who risked their lives ? ”	be·naph·sho·w·tam	
So he refused	ve·lo	
	a·vah	
to drink it	lish·to·w·tam	
Such	el·leh	
were the exploits	a·su	
of the three	she·lo·shet	
mighty men	hag·gib·bo·reem	
Now Abishai	va·a·vee·shay	2 Samuel 23:18
the brother	a·chee	
of Joab	yo·w·av	
and son	ben	
of Zeruiah	tse·ru·yah	
-	hu	

was chief	rosh	ראש	
of the Three	hash·she·lo·shī	השלשי	
and he	ve·hu	והוא	
lifted	o·w·rer	עורר	
-	et	את	
his spear	cha·nee·to	חניתו	
against	al	על	
three	she·losh	שלש	
hundred [men]	me·o·wt	מאות	
killed [them]	cha·lal	חלל	
and won	ve·lo	ולו	
a name	shem	שם	
along with [the] Three	bash·she·lo·shah	בשלשה	
than	min	מן	2 Samuel 23:19
the Three ?	hash·she·lo·shah	השלשה	
Was he not	ha·khee	הכי	
more honored	nikh·bad	נכבד	
And he became	vay·hee	ויהי	
their	la·hem	להם	
commander	le·sar	לשר	
	ve·ad	ועד	
among the Three	hash·she·lo·shah	השלשה	
even though he was not	lo	לא	
included	va	בא ס	
And Benaiah	u·ve·na·ya·hu	ובניהו	2 Samuel 23:20
son	ben	בן	
of Jehoiada	ye·ho·w·ya·da	יהוידע	

	ben	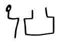	
[was] a man	eesh	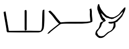	
of valor	chay	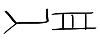	
a man of many	rav	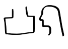	
exploits	pe·a·leem	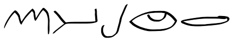	
from Kabzeel	miq·qav·tse·el	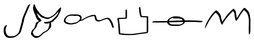	
[He]	hu	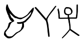	
struck down	hik·kah	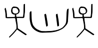	
-	et	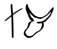	
two	she·ne	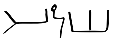	
champions	a·ri·el	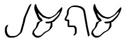	
of Moab	mo·w·av	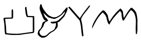	
he	ve·hu	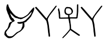	
went down	ya·rad	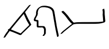	
and killed	ve·hik·kah	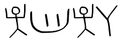	
-	et	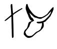	
a lion	ha·ʾa·rī·yah	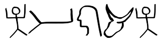	
into	be·to·wkh	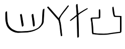	
a pit	hab·bor	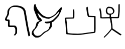	
day	be·yo·wm	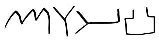	
and on a snowy	hash·sha·leg	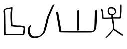	
He	ve·hu	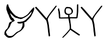	2 Samuel 23:21
also killed	hik·kah	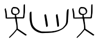	
-	et	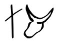	
man	eesh	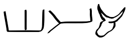	
an Egyptian	mits·ree	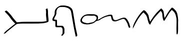	
-	ʾa·shɛr	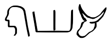	

a huge	mar·eh		
in his hand	u·ve·yad	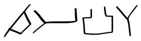	
Although the Egyptian	ham·mits·ree		
had a spear	cha·neet	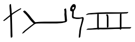	
Benaiah went against	vay·ye·red	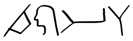	
him	e·law	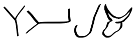	
with a club	bash·sha·vet		
snatched	vay·yig·zol	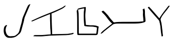	
-	et		
the spear	ha·cha·neet	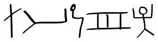	
hand	mee·yad	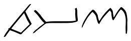	
from [his]	ham·mits·ree		
and killed [the Egyptian]	vay·ya·har·ge·hu		
with his own spear	ba·cha·nee·to	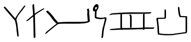	
These	el·leh	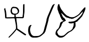	2 Samuel 23:22
were the exploits	a·sah		
of Benaiah	be·na·ya·hu	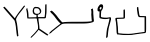	
son	ben		
of Jehoiada	ye·ho·w·ya·da	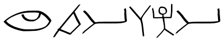	
who won	ve·lo	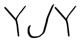	
a name	shem	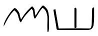	
alongside the three	bish·lo·shah	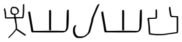	
mighty men	hag·gib·bo·reem		
among	min		2 Samuel 23:23
the Thirty	hash·she·lo·sheem		
He was most honored	nikh·bad	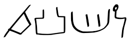	

	ve·el	𐤅𐤀𐤋	
one of the Three	hash·she·lo·shah	𐤄𐤔𐤋𐤔𐤄	
but he did not	lo	𐤋𐤀	
become	va	𐤁𐤀	
appointed him	vay·si·me·hu	𐤅𐤉𐤔𐤌𐤄𐤅	
And David	da·wid	𐤃𐤅𐤃	
over	el	𐤀𐤋	
his guard	mish·ma·to	𐤌𐤔𐤌𐤏𐤕𐤅׃	
	a·sah	𐤏𐤔𐤄	2 Samuel 23:24
Asahel	el	𐤀𐤋	
the brother	a·chee	𐤀𐤇𐤉	
of Joab	yo·w·av	𐤉𐤅𐤀𐤁	
Now [these were members of] the Thirty :	bash·she·lo·sheem	𐤁𐤔𐤋𐤔𐤉𐤌	
Elhanan	el·cha·nan	𐤀𐤋𐤇𐤍𐤍	
son	ben	𐤁𐤍	
of Dodo	do·do	𐤃𐤃𐤅	
	bet	𐤁𐤉𐤕	
of Bethlehem	la·chem	𐤋𐤇𐤌	
Shammah	sham·mah	𐤔𐤌𐤄	2 Samuel 23:25
the Harodite	ha·cha·ro·dee	𐤄𐤇𐤓𐤃𐤉	
Elika	e·lee·qa	𐤀𐤋𐤉𐤒𐤀	
the Harodite	ha·cha·ro·dee	𐤄𐤇𐤓𐤃𐤉׃	
Helez	che·lets	𐤇𐤋𐤑	2 Samuel 23:26
the Paltite	hap·pal·tee	𐤄𐤐𐤋𐤈𐤉	
Ira	ee·ra	𐤏𐤉𐤓𐤀	
son	ben	𐤁𐤍	

of Ikkesh	iq·qesh	
the Tekoite	hat·te·qo·w·ee	
Abiezer	a·vee·e·zer	2 Samuel 23:27
the Anathothite	ha·an·ne·to·tee	
Mebunnai	me·vun·nay	
the Hushathite	ha·chu·sha·tee	
Zalmon	tsal·mo·wn	2 Samuel 23:28
the Ahohite	ha·a·cho·chee	
Maharai	mah·ray	
the Netophathite	han·ne·to·pha·tee	
Heled	che·lev	2 Samuel 23:29
son	ben	
of Baanah	ba·a·nah	
the Netophathite	han·ne·to·pha·tīs	
Ittai	it·tay	
son	ben	
of Ribai	ree·vay	
from Gibeah	mig·giv·at	
of the Benjamites	be·ne	
	vin·ya·min	
Benaiah	be·na·ya·hu	2 Samuel 23:30
the Pirathonite	pir·a·to·nee	
Hiddai	hid·day	
from the brooks	min·na·cha·le	
of Gaash	ga·ash	
	a·vee	2 Samuel 23:31
Abi-albon	al·vo·wn	

the Arbathite	ha·ar·va·tee		
Azmaveth	az·ma·vet	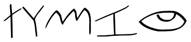	
the Barhumite	hab·bar·chu·mee	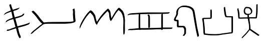	
Eliahba	el·yach·ba	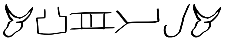	2 Samuel 23:32
the Shaalbonite	hash·sha·al·vo·nee	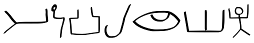	
the sons	be·ne	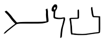	
of Jashen	ya·shen		
Jonathan	ye·ho·w·na·tan	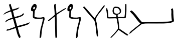	
[son of] Shammah	sham·mah		2 Samuel 23:33
the Hararite	ha·ha·ra·ree		
Ahiam	a·chee·am	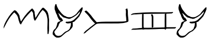	
son	ben		
of Sharar	sha·rar		
the Hararite	ha·ra·ree		
Eliphelet	e·lee·phe·let	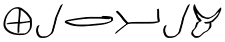	2 Samuel 23:34
son	ben	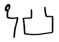	
of Ahasbai	a·chas·bay		
-	ben		
the Maacathite	ham·ma·ʿa·kha·tīs	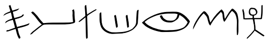	
Eliam	e·lee·am	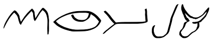	
son	ben		
of Ahithophel	a·chee·to·phel	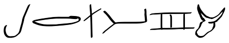	
the Gilonite	hag·gi·lo·nee	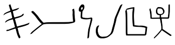	
Hezro	chɛts·ro		2 Samuel 23:35
the Carmelite	hak·kar·me·lee	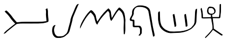	
Paarai	pa·a·ray		
the Arbite	ha·ar·bee		

Igal	yig·al		2 Samuel 23:36
son	ben		
of Nathan	na·tan	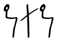	
of Zobah	mits·tso·va·hs		
Bani	ba·nee	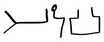	
the Gadite	hag·ga·dee		
Zelek	tse·leq	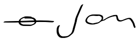	2 Samuel 23:37
the Ammonite	ha·ʿam·mo·nīs		
Naharai	nach·ray		
the Beerothite	hab·be·e·ro·tee		
the armor-bearer	no·se·ʾē		
	ke·le	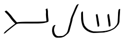	
of Joab	yo·w·av		
son	ben		
of Zeruiah	tse·ru·yah	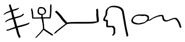	
Ira	ee·ra	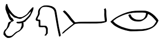	2 Samuel 23:38
the Ithrite	hay·yit·ree		
Gareb	ga·rev		
the Ithrite	hay·yit·ree	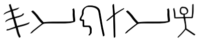	
and Uriah	u·ree·yah	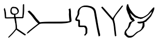	2 Samuel 23:39
the Hittite	ha·chit·tee		
in all	kol		
There were thirty-seven	she·lo·sheem	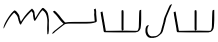	
	ve·shiv·ah		
Again	vay·yo·seph		2 Samuel 24:1
the anger	aph		
of the LORD	YHVH		

burned	la·cha·ro·wt	𐤋𐤇𐤓𐤅𐤕	
against Israel	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	
and He stirred up	vay·ya·set	𐤅𐤉𐤎𐤕	
-	et	𐤀𐤕	
David	da·wid	𐤃𐤅𐤃	
against them	ba·hem	𐤁𐤄𐤌	
saying	le·mor	𐤋𐤀𐤌𐤓	
“ Go	lekh	𐤋𐤊	
[and] take a census	me·neh	𐤌𐤍𐤄	
-	et	𐤀𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	ve·et	𐤅𐤀𐤕	
and Judah ”	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Samuel 24:2
So the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
to	el	𐤀𐤋	
Joab	yo·w·av	𐤉𐤅𐤀𐤁	
the commander	sar	𐤔𐤓	
of his army	ha·cha·yil	𐤄𐤇𐤉𐤋	
who [was]	a·sher	𐤀𐤔𐤓	
with him	it·to	𐤀𐤕𐤅	
“ Go	shut	𐤔𐤅𐤈	
now	na	𐤍𐤀	
throughout	be·khal	𐤁𐤊𐤋	
the tribes	shiv·te	𐤔𐤁𐤈𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
from Dan	mid·dan	𐤌𐤃𐤍	

to	ve·ad		
	be·er		
Beersheba	she·va		
and register	u·phiq·du	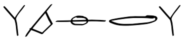	
-	et		
the troops	ha·am		
so that I may know	ve·ya·da·tee		
-	et		
their number	mis·par		
”	ha·am		
replied	vay·yo·mer		2 Samuel 24:3
But Joab	yo·w·av		
to	el		
the king	ham·me·lekh		
multiply	ve·yo·w·seph		
“ May the LORD	YHVH		
your God	e·lo·he·kha		
	el		
the troops	ha·am		
over	ka·hem		
	ve·kha·hem		
a hundred	me·ah		
times	phe·a·meem		
and may the eyes	ve·e·ne	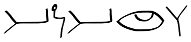	
of my lord	a·do·nee		
the king	ham·me·lekh		
see [it]	ro·o·wt		

does my lord	va·do·nee	
the king	ham·me·lekh	
But why	lam·mah	
want	cha·phets	
a thing ? ”	bad·da·var	
to do such	haz·zeh	
prevailed	vay·ye·che·zaq	2 Samuel 24:4
word	de·var	
Nevertheless the king’s	ham·me·lekh	
against	el	
Joab	yo·w·av	
and against	ve·al	
the commanders	sa·re	
of the army	he·cha·yil	
departed	vay·ye·tse	
So Joab	yo·w·av	
and the commanders	ve·sa·re	
of the army	ha·cha·yil	
from the presence	liph·ne	
of the king	ham·me·lekh	
to count	liph·qod	
-	et	
the troops	ha·am	
-	et	
of Israel	yis·ra·el	
They crossed	vay·ya·av·ru	2 Samuel 24:5
-	et	

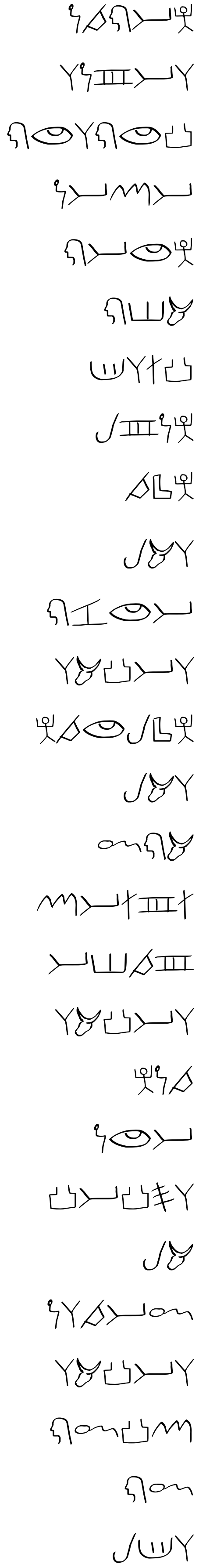

the Jordan	hay·yar·den	
and camped	vay·ya·cha·nu	
near Aroer	va·a·ro·w·er	
south	ye·meen	
of the town	ha·eer	
-	a·sher	
in the middle	be·to·wkh	
of the valley	han·na·chal	
and proceeded toward Gad	hag·gad	
	ve·el	
and Jazer	ya·zer	
Then they went	vay·ya·vo·u	2 Samuel 24:6
to Gilead	hag·gil·a·dah	
and	ve·el	
the land	e·rets	
	tach·teem	
of Tahtim-hodshi	cha·de·shee	
and	vay·ya·vo·u	
	da·nah	
on to Dan-jaan	ya·an	
and around	ve·sa·veev	
to	el	
Sidon	tsee·do·wn	
They went	vay·ya·vo·u	2 Samuel 24:7
toward the fortress	miv·tsar	
of Tyre	tsor	
and all	ve·khal	

the cities	a·re		
of the Hivites	ha·chiw·vee		
and Canaanites	ve·hak·ke·na·a·nee		
Finally, they went on	vay·ye·tse·u		
to	el		
the Negev	ne·gev		
of Judah	ye·hu·dah	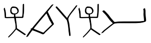	
	be·er		
[to] Beersheba	sha·va		
having gone	vay·ya·shu·tu	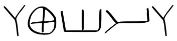	2 Samuel 24:8
through the whole	be·khal		
land	ha·a·rets		
they returned	vay·ya·vo·u		
At the end	miq·tseh	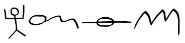	
of nine	tish·ah		
months	cho·da·sheem		
and twenty	ve·es·reem		
days	yo·wm		
to Jerusalem	ye·ru·sha·lim		
reported	vay·yit·ten	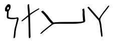	2 Samuel 24:9
And Joab	yo·w·av		
-	et		
the total	mis·par		
number	miph·qad	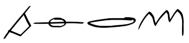	
of the troops	ha·am		
	el		
to the king	ham·me·lekh		

there were	vat·te·hee		
In Israel	yis·ra·el	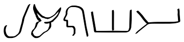	
800,000 {}	she·mo·neh		
	me·o·wt		
	e·leph	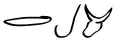	
men	eesh	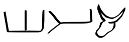	
of valor	cha·yil	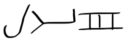	
who drew	sho·leph	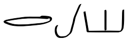	
the sword	che·rev		
and	ve·eesh	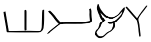	
in Judah	ye·hu·dah	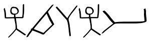	
there were 500,000	cha·mesh		
	me·o·wt		
	e·leph	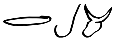	
	eesh	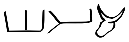	
was stricken	vay·yakh	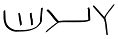	2 Samuel 24:10
conscience	lev	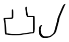	
[his]	da·wid		
-	o·to		
After	a·cha·re	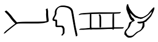	
	khen	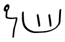	
[David] had numbered	sa·phar		
-	et		
the troops	ha·ʿa·ms		
said	vay·yo·mer		
and he	da·wid		
to	el		

the LORD	YHVH	
“ I have sinned	cha·ta·tee	
greatly	me·od	
in what	a·sher	
I have done	a·see·tee	
Now	ve·at·tah	
O LORD	YHVH	
to take away	ha·a·ver	
I beg You	na	
-	et	
the iniquity	a·won	
of Your servant	av·de·kha	
for	kee	
foolishly ”	nis·kal·tee	
I have acted very	me·od	
got up	vay·ya·qam	2 Samuel 24:11
When David	da·wid	
in the morning	bab·bo·qɛr ph	
a revelation	u·de·var	
from the LORD	YHVH	
had come	ha·yah	
to	el	
Gad	gad	
the prophet	han·na·vee	
seer :	cho·zeh	
David’s	da·wid	
	le·mor	

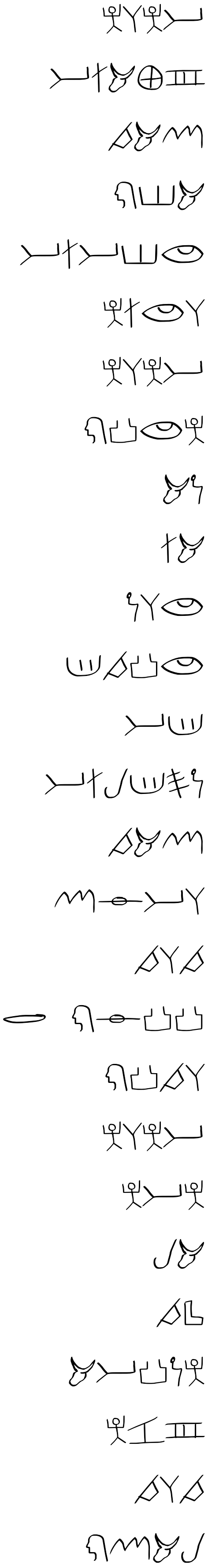

“ Go	ha·lo·wkh		2 Samuel 24:12
and tell	ve·dib·bar·ta		
	el		
David	da·wid		
that this is what	koh	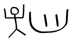	
says :	a·mar		
the LORD	YHVH		
you three [options]	sha·losh	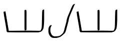	
‘ I	a·no·khee		
am offering	no·w·tel		
	a·le·kha	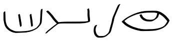	
Choose	be·char	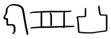	
	le·kha	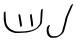	
one	a·chat	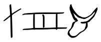	
of them	me·hem		
and I will carry it out	ve·e·e·seh		
against you ’”	lakh	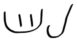	
went	vay·ya·vo	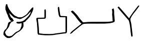	2 Samuel 24:13
So Gad	gad		
to	el		
David	da·wid		
and said	vay·yag·ged	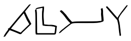	
-	lo		
-	vay·yo·mer		
-	lo		
“ Do you choose to endure	ha·ta·vo·w		
	le·kha	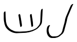	

three	she·va		
years	sha·neem	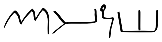	
of famine	ra·av		
in your land	be·ar·tse·kha		
-	im		
three	she·lo·shah	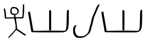	
months	cho·da·sheem	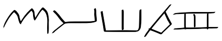	
of fleeing	nus·kha		
of	liph·ne		
your enemies	tsa·re·kha	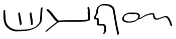	
	ve·hu		
the pursuit	ro·de·phe·kha		
or	ve·im		
of	he·yo·wt	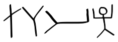	
three	she·lo·shet	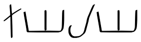	
days	ya·meem	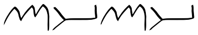	
plague	de·ver		
upon your land ?	be·ar·tse·kha		
Now then	at·tah		
think it over	da		
and decide	u·re·eh		
how	mah	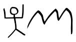	
	a·sheev	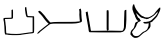	
to Him who sent me ”	sho·le·chee	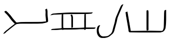	
I should reply	da·var	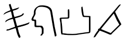	
answered	vay·yo·mer		2 Samuel 24:14
David	da·wid		

	el	
Gad	gad	
distressed	tsar	
“ I am	lee	
deeply	me·od	
let us fall	nip·pe·lah	
Please	na	
into the hand	ve·yad	
of the LORD	YHVH	
for	kee	
great	rab·beem	
His mercies [are]	ra·cha·mo	
into the hands	u·ve·yad	
of men ”	a·dam	
but do not	al	
let me fall	ep·po·lah	
sent	vay·yit·ten	2 Samuel 24:15
So the LORD	YHVH	
a plague	de·ver	
upon Israel	be·yis·ra·el	
from that morning	me·hab·bo·qer	
until	ve·ad	
time	et	
the appointed	mo·w·ed	
died	vay·ya·mat	
from	min	
of the people	ha·am	

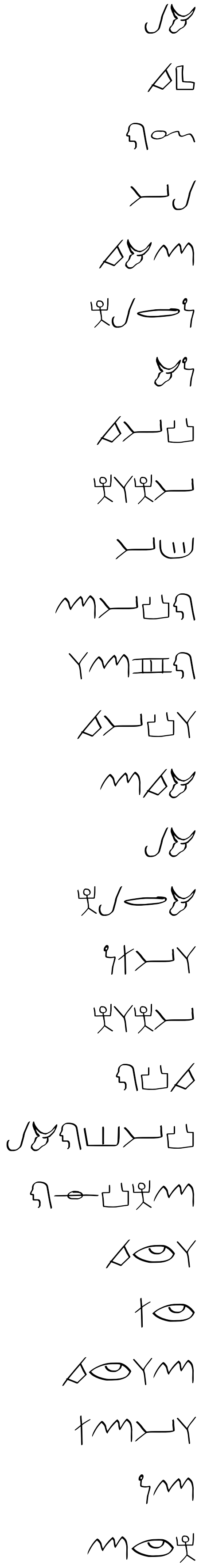

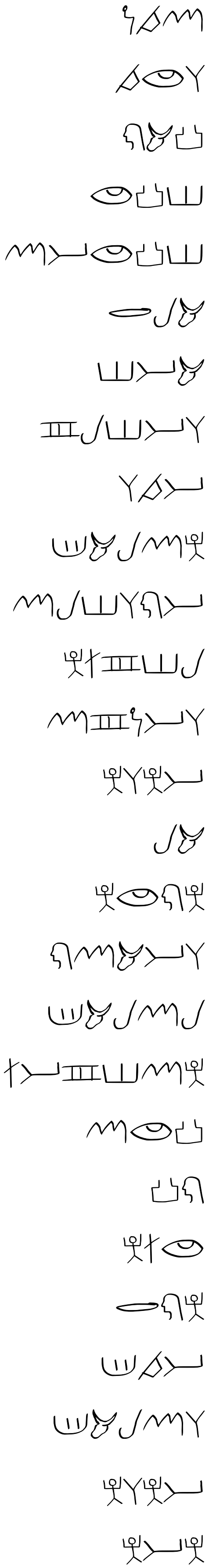

Dan	mid·dan	
to	ve·ad	
	be·er	
Beersheba	she·va	
and seventy	shiv·eem	
thousand	e·leph	
-	eesh	
stretched	vay·yish·lach	2 Samuel 24:16
out his hand	ya·do	
But when the angel	ham·mal·akh	
Jerusalem	ye·ru·sha·lim	
to destroy	le·sha·cha·tah	
relented	vay·yin·na·chem	
the LORD	YHVH	
from	el	
the calamity	ha·ra·ah	
and said	vay·yo·mer	
to the angel	lam·mal·akh	
who was destroying	ham·mash·cheet	
the people	ba·am	
“ Enough !	rav	
now ! ”	at·tah	
Withdraw	he·reph	
your hand	ya·de·kha	
At that time the angel	u·mal·akh	
of the LORD	YHVH	
was	ha·yah	

by	im
the threshing floor	go·ren
of Araunah	ha·ʾo·re·nah
the Jebusite	hay·vu·see
he said	vay·yo·mer
When David	da·wid
to	el
the LORD	YHVH
saw	bir·o·to
-	et
the angel	ham·mal·akh
striking down	ham·mak·keh
the people	va·am
	vay·yo·mer
" Surely	hin·neh
I, [the shepherd]	a·no·khee
have sinned	cha·ta·tee
and	ve·a·no·khee
acted wickedly	he·e·ve·tee
But these	ve·el·leh
sheep	hats·tson
what	meh
have they done ?	a·su
fall upon	te·hee
Please	na
let Your hand	ya·de·kha
me	bee

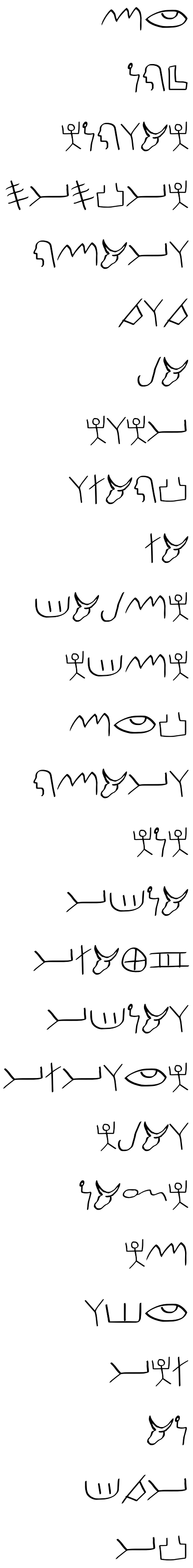

2 Samuel 24:17

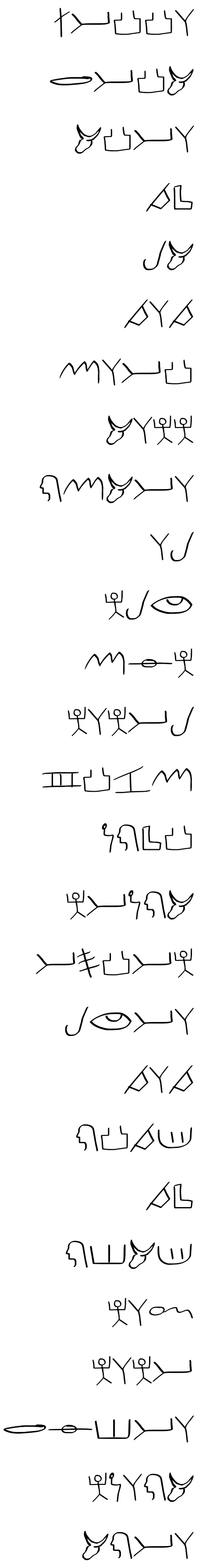

house ”	u·ve·vet	
and my father’s	a·vee	
came	vay·ya·vo	2 Samuel 24:18
Gad	gad	
to	el	
David	da·wid	
day	bay·yo·wm	
And that	ha·hu	
and said	vay·yo·mer	
to him	lo	
“ Go up	a·leh	
and build	ha·qem	
to the LORD	la·YHVH	
an altar	miz·be·ach	
on the threshing floor	be·go·ren	
of Araunah	ʾa·ra·ne·yah	
the Jebusite ”	hay·vu·see	
went up	vay·ya·al	2 Samuel 24:19
So David	da·wid	
at the word	kid·var	
of Gad	gad	
just as	ka·a·sher	
had commanded	tsiw·vah	
the LORD	YHVH	
looked out	vay·yash·qeph	2 Samuel 24:20
When Araunah	a·raw·nah	
and saw	vay·yar	

-	et		
the king	ham·me·lekh		
-	ve·et		
and his servants	a·va·daw		
coming	o·ve·reem		
toward him	a·law	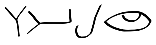	
went out	vay·ye·tse		
he	a·raw·nah		
and bowed	vay·yish·ta·chu		
before the king	lam·me·lekh		
facedown	ap·paw		
	a·re·tsah		
said	vay·yo·mer	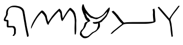	2 Samuel 24:21
Araunah	a·raw·nah		
“ Why	mad·du·a		
come	ba		
has my lord	a·do·nee		
the king	ham·me·lekh		
to	el		
his servant ? ”	av·do		
replied	vay·yo·mer	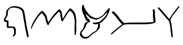	
David	da·wid		
“ To buy	liq·no·wt	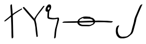	
”	me·im·me·kha		
-	et		
your threshing floor	hag·go·ren		
“ that I may build	liv·no·wt	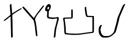	

an altar	miz·be·ach		
to the LORD	la·YHVH	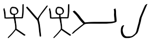	
may be halted ”	ve·te·a·tsar		
so that the plague	ham·mag·ge·phah		
upon	me·al		
the people	ha·am		
said	vay·yo·mer		2 Samuel 24:22
Araunah	a·raw·nah		
to	el		
David	da·wid		
may take	yiq·qach	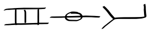	
and offer it up	ve·ya·al	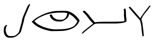	
“ My lord	a·do·nee		
the king	ham·me·lekh		
whatever [seems] good	hat·to·wv		
	be·ʿē·no	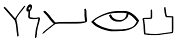	
	re·eh		
Here are the oxen	hab·ba·qar	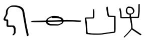	
for a burnt offering	la·o·lah		
and the threshing sledges	ve·ham·mo·rig·geem		
yokes	u·khe·le	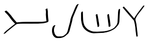	
and ox	hab·ba·qar	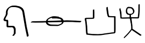	
for the wood	la·e·tseem		
all these	hak·kol		2 Samuel 24:23
gives	na·tan	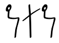	
Araunah	a·raw·nah		
O king	ham·me·lekh		

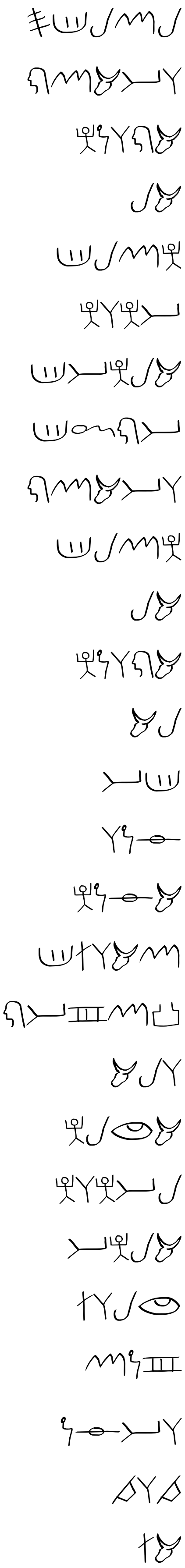

to the king ”	lam·mɛ·lɛkhs	
said	vay·yo·mer	
[He] also	a·raw·nah	
to	el	
the king	ham·me·lekh	
“ May the LORD	YHVH	
your God	e·lo·he·kha	
accept you ”	yir·tse·kha	
replied	vay·yo·mer	2 Samuel 24:24
the king	ham·me·lekh	
-	el	
-	a·raw·nah	
“ No ”	lo	
-	kee	
“ I insist on paying	qa·no	
	eq·neh	
-	me·o·wt·kha	
a price	bim·cheer	
for I will not	ve·lo	
offer	a·a·leh	
to the LORD	la·YHVH	
my God	e·lo·hay	
burnt offerings	o·lo·wt	
that cost me nothing ”	chin·nam	
bought	vay·yi·qen	
So David	da·wid	
-	et	

the threshing floor	hag·go·ren	הגרן	
-	ve·et	ואת	
and the oxen	hab·ba·qar	הבקר	
of silver	be·khe·seph	בכסף	
shekels	she·qa·leem	שקלים	
for fifty	cha·mish·sheem	חמשים	
he built	vay·yi·ven	ויבן	2 Samuel 24:25
there	sham	שם	
And	da·wid	דוד	
an altar	miz·be·ach	מזבח	
to the LORD	la·YHVH	ליהוה	
and offered	vay·ya·al	ויעל	
burnt offerings	o·lo·wt	עלות	
and peace offerings	u·she·la·meem	ושלמים	
answered the prayers	vay·ye·a·ter	ויעתר	
Then the LORD	YHVH	יהוה	
on behalf of the land	la·a·rets	לארץ	
was halted	vat·te·a·tsar	ותעצר	
and the plague	ham·mag·ge·phah	המגפה	
upon	me·al	מעל	
Israel	yis·ra·el	ישראל	

1 Kings

BSB Translation	Transliteration	Original Hebrew	
Now King	ve·ham·me·lekh	והמלך	1 Kings 1:1
David	da·wid	דוד	
was old	za·qen	זקן	

and well along	ba	
in years	bay·ya·meem	
and though they covered him	vay·khas·su·hu	
with blankets	bab·be·ga·deem	
he could not	ve·lo	
keep warm	yi·cham	
	lo	
said	vay·yo·me·ru	1 Kings 1:2
to him	lo	
So his servants	a·va·daw	
“ Let us search for	ye·vaq·shu	
for our lord	la·do·nee	
the king	ham·me·lekh	
a young	na·a·rah	
virgin	ve·tu·lah	
to attend	ve·a·me·dah	
to	liph·ne	
[him]	ham·me·lekh	
and	u·te·hee	
for him	lo	
care	so·khe·net	
and lie	ve·sha·khe·vah	
by his side	ve·che·qe·kha	
warm ”	ve·cham	
{to keep} him	la·do·nee	
	ham·me·lekh	
Then they searched	vay·vaq·shu	1 Kings 1:3

girl	na·a·rah		
for a beautiful	ya·phah	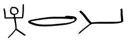	
throughout	be·khol		
	ge·vul		
Israel	yis·ra·el	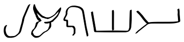	
and they found	vay·yim·tse·u		
-	et		
Abishag	a·vee·shag	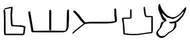	
the Shunammite	hash·shu·nam·meet	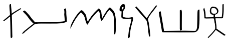	
and brought	vay·ya·vi·u	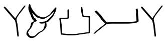	
her	o·tah		
to the king	lam·me·lekh		
The girl	ve·han·na·a·rah		1 Kings 1:4
in beauty	ya·phah	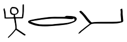	
was unsurpassed	ad		
	me·od		
she	vat·te·hee		
for the king	lam·me·lekh		
cared	so·khe·net		
and served him	vat·te·sha·re·te·hu		
but he	ve·ham·me·lekh		
had no	lo		
relations with her	ye·da·ah		
At that time Adonijah	va·a·do·nee·yah		1 Kings 1:5
[David’s] son	ben		
by Haggith	chag·geet		
began to exalt himself	mit·nas·se	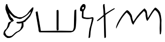	

saying	le·mor	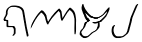	
“ I	a·nee	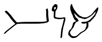	
will be king ! ”	em·lokh		
And he acquired	vay·ya·as		
	lo		
chariots	re·khev		
and horsemen	u·pha·ra·sheem		
and fifty	va·cha·mish·sheem	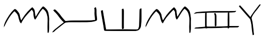	
men	eesh	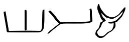	
to run	ra·tseem		
ahead of him	le·pha·naw	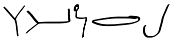	
had never	ve·lo		1 Kings 1:6
once reprimanded him	a·tsa·vo		
(His father	a·vee	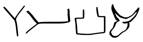	
	mee·ya·maw	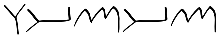	
by saying	le·mor	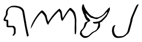	
“ Why	mad·du·a		
this way ? ”	ka·khah		
do you act	a·see·ta	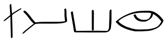	
also	ve·gam		
[Adonijah was]	hu		
handsome	to·wv		
	to·ar		
very	me·od		
-	ve·o·to		
born	ya·le·dah	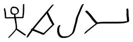	
next after	a·cha·re	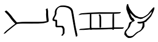	

Absalom)	av·sha·lo·wm	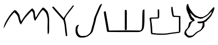	
So [Adonijah]	vay·yih·yu	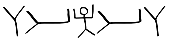	1 Kings 1:7
conferred	de·va·raw		
with	im		
Joab	yo·w·av		
son	ben		
of Zeruiah	tse·ru·yah		
and with	ve·im		
Abiathar	ev·ya·tar	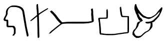	
the priest	hak·ko·hen	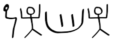	
who supported	vay·ya·ze·ru		
	a·cha·re	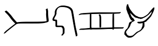	
[him]	a·do·nee·yah		
But Zadok	ve·tsa·do·wq	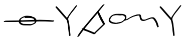	1 Kings 1:8
the priest	hak·ko·hen	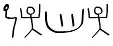	
Benaiah	u·ve·na·ya·hu		
son	ben		
of Jehoiada	ye·ho·w·ya·da	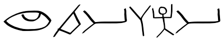	
Nathan	ve·na·tan		
the prophet	han·na·vee	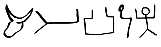	
Shimei	ve·shim·ee		
Rei	ve·re·ee		
mighty men	ve·hag·gib·bo·w·reem		
-	a·sher		
and David’s	le·da·wid		
would not	lo		
	ha·yu	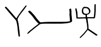	

join	im		
Adonijah	a·do·nee·ya·hu	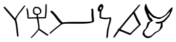	
sacrificed	vay·yiz·bach	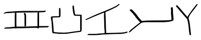	1 Kings 1:9
And Adonijah	a·do·nee·ya·hu	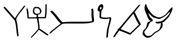	
sheep	tson		
oxen	u·va·qar	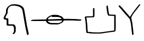	
and fattened calves	u·me·ree	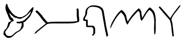	
near	im		
the stone	e·ven	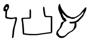	
of Zoheleth	haz·zo·che·let	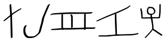	
which	a·sher		
is next to	e·tsel		
	en	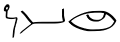	
En-rogel	ro·gel	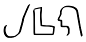	
He invited	vay·yiq·ra	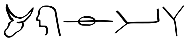	
-	et		
all	kal	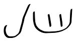	
brothers	e·chaw	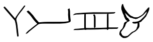	
	be·ne	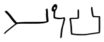	
his royal	ham·me·lekh		
and all	u·le·khal	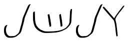	
the men	an·she		
of Judah	ye·hu·dah	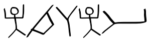	
who were servants	av·de	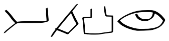	
of the king	ham·me·lekh		
But	ve·et		1 Kings 1:10
Nathan	na·tan	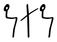	

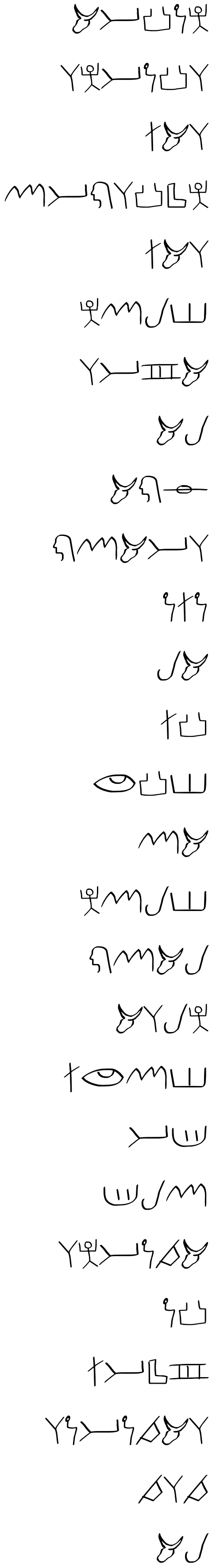

the prophet	han·na·vee	
Benaiah	u·ve·na·ya·hu	
-	ve·et	
the mighty men	hag·gib·bo·w·reem	
-	ve·et	
Solomon	she·lo·moh	
or his brother	a·chee	
he did not	lo	
invite	qa·ra	
said	vay·yo·mer	1 Kings 1:11
Then Nathan	na·tan	
to	el	
	bat	
Bathsheba	she·va	
the mother	em	
of Solomon	she·lo·moh	
-	le·mor	
“ Have you not	ha·lo·w	
heard	sha·ma·at	
that	kee	
has become king	ma·lakh	
Adonijah	a·do·nee·ya·hu	
son	ben	
of Haggith	chag·geet	
and our lord	va·a·do·ne·nu	
David	da·wid	
does not	lo	

know it ?	ya·da		
Now	ve·at·tah		1 Kings 1:12
come	le·khee		
and let me advise	ee·a·tsekh		
please	na		
you	e·tsah		
Save	u·mal·le·tee	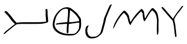	
-	et		
your own life	naph·shekh	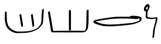	
and	ve·et		
the life	ne·phesh		
of your son	be·nekh	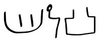	
Solomon	she·lo·moh	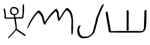	
Go	le·khee		1 Kings 1:13
at once	u·vo·ee		
to	el		
King	ham·me·lekh		
David	da·wid		
and say	ve·a·mart	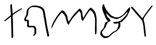	
-	e·law	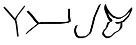	
not	ha·lo	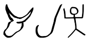	
did you	at·tah		
‘ My lord	a·do·nee		
the king	ham·me·lekh		
swear	nish·ba·ta		
to your maidservant	la·a·ma·te·kha		
-	le·mor	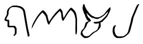	

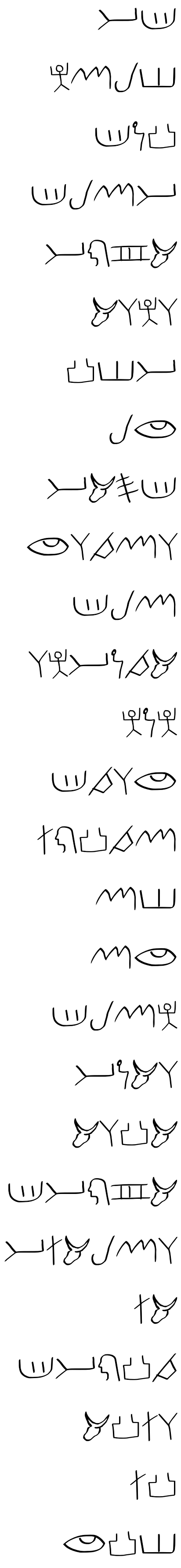

“ Surely	kee	
Solomon	she·lo·moh	
your son	ve·nekh	
will reign	yim·lokh	
after me	a·cha·ray	
and he	ve·hu	
will sit	ye·shev	
on	al	
my throne ” ?	kis·ee	
Why then	u·mad·du·a	
become king ? ’	ma·lakh	
has Adonijah	ʾa·do·ni·ya·hu	
Then	hin·neh	1 Kings 1:14
while you are still	o·w·dakh	
speaking	me·dab·be·ret	
there	sham	
with	im	
the king	ham·me·lekh	
I will	va·a·nee	
come in	a·vo·w	
after you	a·cha·ra·yikh	
and confirm	u·mil·le·tee	
-	et	
your words ”	de·va·ra·yikh	
went	vat·ta·vo	1 Kings 1:15
	vat	
So Bathsheba	she·ve	

to see	el	אל	
the king	ham·me·lekh	המלך	
in his bedroom	ha·chad·rah	החדרה	
Since the king	ve·ham·me·lekh	והמלך	
old	za·qen	זקן	
was very	me·od	מאד	
Abishag	va·a·vee·shag	ואבישג	
the Shunammite	hash·shu·nam·meet	השונמית	
was serving	me·sha·rat	משרת	
-	et	את	
him	ham·me·lekh	המלך	
bowed down	vat·tiq·qod	ותקד	1 Kings 1:16
	bat	בת	
And Bathsheba	she·va	שבע	
in homage	vat·tish·ta·chu	ותשתחו	
to the king	lam·me·lekh	למלך	
asked	vay·yo·mer	ויאמר	
[who]	ham·me·lekh	המלך	
“ What	mah	מה	
is your desire ? ”	lakh	לך	
she replied	vat·to·mer	ותאמר	1 Kings 1:17
	lo	לו	
“ My lord ”	a·do·nee	אדני	
“ you yourself	at·tah	אתה	
swore	nish·ba·ta	נשבעת	
by the LORD	ba·YHVH	ביהוה	
your God :	e·lo·he·kha	אלהיך	

to your maidservant	la·a·ma·te·kha	𐤋𐤀𐤌𐤕𐤊	
‘ Surely	kee	𐤊𐤉	
Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
your son	ve·nekh	𐤁𐤍𐤊	
will reign	yim·lokh	𐤉𐤌𐤋𐤊	
after me	a·cha·ray	𐤀𐤇𐤓𐤉	
and he	ve·hu	𐤅𐤄𐤅𐤀	
will sit	ye·shev	𐤉𐤔𐤁	
on	al	𐤏𐤋	
my throne ’	kis·ee	𐤊𐤎𐤀𐤉	
But now	ve·at·tah	𐤅𐤏𐤕𐤄	1 Kings 1:18
behold	hin·neh	𐤄𐤍𐤄	
Adonijah	a·do·nee·yah	𐤀𐤃𐤍𐤉𐤄	
has become king	ma·lakh	𐤌𐤋𐤊	
and you	ve·at·tah	𐤅𐤏𐤕𐤄	
my lord	a·do·nee	𐤀𐤃𐤍𐤉	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
did not	lo	𐤋𐤀	
know it	ya·da·e·ta	𐤉𐤃𐤏𐤕	
And he has sacrificed	vay·yiz·bach	𐤅𐤉𐤆𐤁𐤇	1 Kings 1:19
of oxen	sho·wr	𐤔𐤅𐤓	
fattened calves	u·me·ree	𐤅𐤌𐤓𐤉𐤀	
and sheep	ve·tson	𐤅𐤑𐤀𐤍	
an abundance	la·rov	𐤋𐤓𐤁	
and has invited	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	
all the other	le·khal	𐤋𐤊𐤋	
sons	be·ne	𐤁𐤍𐤉	

of the king	ham·me·lekh		
as well as Abiathar	u·le·ev·ya·tar		
the priest	hak·ko·hen		
and Joab	u·le·yo·av	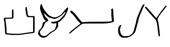	
the commander	sar	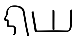	
of the army	hats·tsa·va		
Solomon	ve·lish·lo·moh		
your servant	av·de·kha		
But he did not	lo		
invite	qa·ra	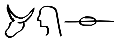	
And as for you	ve·at·tah		1 Kings 1:20
my lord	a·do·nee		
the king	ham·me·lekh		
the eyes	e·ne	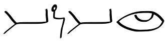	
of all	khal	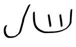	
Israel	yis·ra·el	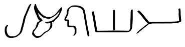	
[are] upon you	a·le·kha	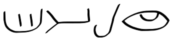	
to tell	le·hag·geed	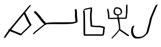	
them	la·hem	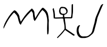	
who	mee	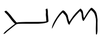	
will sit	ye·shev		
on	al		
the throne	kis·se		
of my lord	a·do·nee		
the king	ham·me·lekh		
after him	a·cha·raw	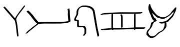	
will be counted	ve·ha·yah	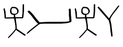	1 Kings 1:21

rests	kish·khav		
Otherwise, when my lord	a·do·nee		
the king	ham·me·lekh		
with	im		
his fathers	a·vo·taw	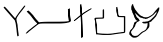	
	ve·ha·yee·tee	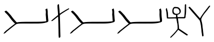	
I	a·nee	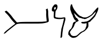	
and my son	u·ve·nee		
Solomon	she·lo·moh	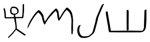	
as criminals ”	chat·ta·eem		
And just then	ve·hin·neh		1 Kings 1:22
while [Bathsheba] was still	o·w·den·nah		
speaking	me·dab·be·ret		
with	im		
the king	ham·me·lekh		
Nathan	ve·na·tan	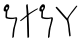	
the prophet	han·na·vee	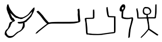	
arrived	ba		
was told	vay·yag·gee·du	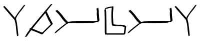	1 Kings 1:23
So the king	lam·me·lekh		
	le·mor		
is here ”	hin·neh		
“ Nathan	na·tan	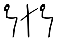	
the prophet	han·na·vee	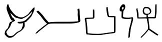	
And [Nathan] went in	vay·ya·vo	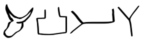	
before	liph·ne		

-	ham·me·lekh		
and bowed	vay·yish·ta·chu		
the king	lam·me·lekh		
facedown	al		
	ap·paw		
	a·re·tsah		
said	vay·yo·mer		1 Kings 1:24
Nathan	na·tan	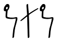	
“ My lord	a·do·nee		
the king ”	ham·me·lekh		
“ did you	at·tah		
say	a·mar·ta		
‘ Adonijah	a·do·nee·ya·hu	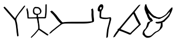	
will reign	yim·lokh		
after me	a·cha·ray	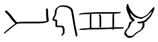	
and he	ve·hu		
will sit	ye·shev		
on	al		
my throne ’?	kis·ee		
For	kee	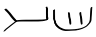	1 Kings 1:25
he has gone down	ya·rad		
today	hay·yo·wm	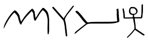	
and sacrificed	vay·yiz·bach		
of oxen	sho·wr		
fattened calves	u·me·ree	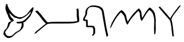	
and sheep	ve·tson		
an abundance	la·rov		

and has invited	vay·yiq·ra	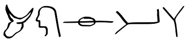	
all	le·khal		
the sons	be·ne	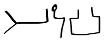	
of the king	ham·me·lekh		
the commanders	u·le·sa·re		
of the army	hats·tsa·va		
and Abiathar	u·le·ev·ya·tar		
the priest	hak·ko·hen	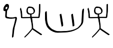	
And behold	ve·hin·nam		
they are eating	o·khe·leem	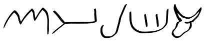	
and drinking	ve·sho·teem		
before him	le·pha·naw	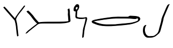	
saying	vay·yo·me·ru		
‘ Long live	ye·chee	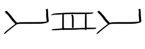	
King	ham·me·lekh		
Adonijah ! ’	a·do·nee·ya·hu		
But	ve·lee	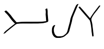	1 Kings 1:26
me	a·nee	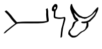	
your servant	av·de·kha		
nor Zadok	u·le·tsa·doq		
the priest	hak·ko·hen		
nor Benaiah	ve·liv·na·ya·hu		
son	ben		
of Jehoiada	ye·ho·w·ya·da	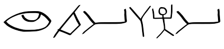	
Solomon	ve·lish·lo·moh		
nor your servant	av·de·kha		
he did not	lo		

invite	qa·ra	קרא	
Has	im	אם	1 Kings 1:27
	me·et	מאת	
my lord	a·do·nee	אדני	
the king	ham·me·lekh	המלך	
happen	nih·yah	נהיה	
	had·da·var	הדבר	
let this	haz·zeh	הזה	
without	ve·lo	ולא	
informing	ho·w·da·ta	הודעת	
-	et	את	
your servant	ʿav·dɛ·kha	עבדיך	
who	mee	מי	
should sit	ye·shev	ישב	
on	al	על	
the throne	kis·se	כסא	
my lord	a·do·nee	אדני	
the king ? ”	ham·me·lekh	המלך	
after	a·cha·raw	אחריוס	
said	vay·ya·an	ויען	1 Kings 1:28
Then King	ham·me·lekh	המלך	
David	da·wid	דוד	
-	vay·yo·mer	ויאמר	
“ Call in	qir·u	קראו	
for me ”	lee	לי	
	le·vat	לבת	
Bathsheba	sha·va	שבע	

So she came	vat·ta·vo		
presence	liph·ne		
into the king’s	ham·me·lekh		
and stood	vat·ta·a·mod		
before him	liph·ne		
	ham·me·lekh		
swore an oath	vay·yish·sha·va	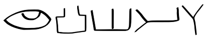	1 Kings 1:29
And the king	ham·me·lekh		
saying	vay·yo·mar		
lives	chay	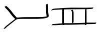	
“ As surely as the LORD	YHVH		
who	a·sher		
has redeemed	pa·dah		
-	et		
my life	naph·shee	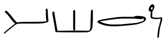	
from all	mik·kal		
distress	tsa·rah		
exactly	kee	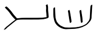	1 Kings 1:30
what	ka·a·sher		
I swore	nish·ba·tee		
to you	lakh	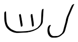	
by the LORD	ba·YHVH	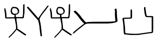	
the God	e·lo·he		
of Israel	yis·ra·el	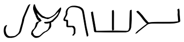	
:	le·mor		
Surely	kee	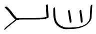	
Solomon	she·lo·moh	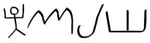	

your son	ve·nekh	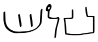	
will reign	yim·lokh		
after me	a·cha·ray	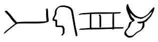	
and he	ve·hu		
will sit	ye·shev		
on	al		
my throne	kis·ee		
in my place ”	tach·tay		
-	kee	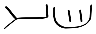	
-	ken	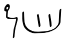	
I will carry out	e·e·seh		
day	hay·yo·wm	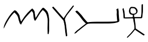	
this very	haz·zeh		
bowed	vat·tiq·qod	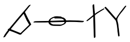	1 Kings 1:31
	bat		
Bathsheba	she·va		
facedown	ap·pa·yim	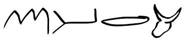	
	e·rets		
in homage	vat·tish·ta·chu		
to the king	lam·me·lekh		
and said	vat·to·mer		
live	ye·chee	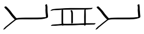	
“ May my lord	a·do·nee		
King	ham·me·lekh		
David	da·wid		
forever ! ”	le·o·lam	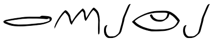	
said	vay·yo·mer		1 Kings 1:32

Then King	ham·me·lekh	המלך	
David	da·wid	דוד	
“ Call in	qir·u	קראו	
for me	lee	לי	
Zadok	le·tsa·do·wq	לצדוק	
the priest	hak·ko·hen	הכהן	
Nathan	u·le·na·tan	ולנתן	
the prophet	han·na·vee	הנביא	
and Benaiah	ve·liv·na·ya·hu	ולבניהו	
son	ben	בן	
of Jehoiada ”	ye·ho·w·ya·da	יהוידע	
So they came	vay·ya·vo·u	ויבאו	
before	liph·ne	לפני	
the king	ham·me·lekh	המלך	
said	vay·yo·mer	ויאמר	1 Kings 1:33
the king	ham·me·lekh	המלך	
-	la·hem	להם	
“ Take	qe·chu	קחו	
with you ”	im·ma·khem	עמכם	
-	et	את	
my servants	av·de	עבדי	
	a·do·ne·khem	אדניכם	
“ Set	ve·hir·kav·tem	והרכבתם	
-	et	את	
Solomon	she·lo·moh	שלמה	
my son	ve·nee	בני	
on	al	על	

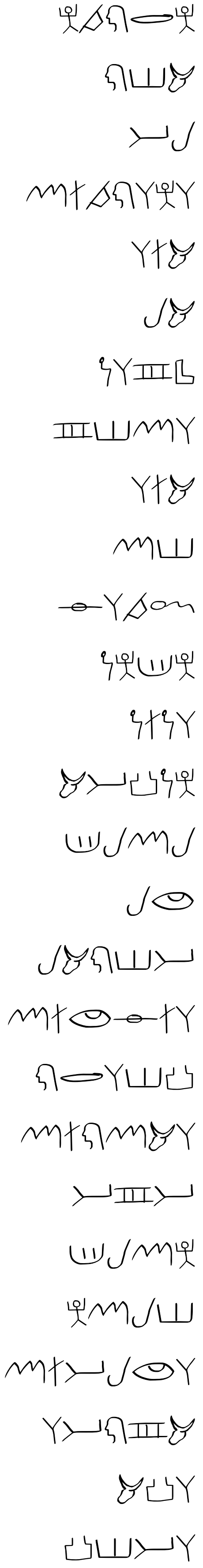

my own mule	hap·pir·dah	
-	a·sher	
	lee	
and take him down	ve·ho·w·rad·tem	
-	o·to	
to	el	
Gihon	gi·cho·wn	
are to anoint	u·ma·shach	1 Kings 1:34
him	o·to	
There	m	
Zadok	tsa·do·wq	
the priest	hak·ko·hen	
and Nathan	ve·na·tan	
the prophet	han·na·vee	
king	le·me·lekh	
over	al	
Israel	yis·ra·el	
You are to blow	u·te·qa·tem	
the ram’s horn	bash·sho·w·phar	
and declare	va·a·mar·tem	
‘ Long live	ye·chee	
King	ham·me·lekh	
Solomon ! ’	she·lo·moh	
Then you shall go up	va·a·lee·tem	1 Kings 1:35
with him	a·cha·raw	
and he is to come	u·va	
and sit	ve·ya·shav	

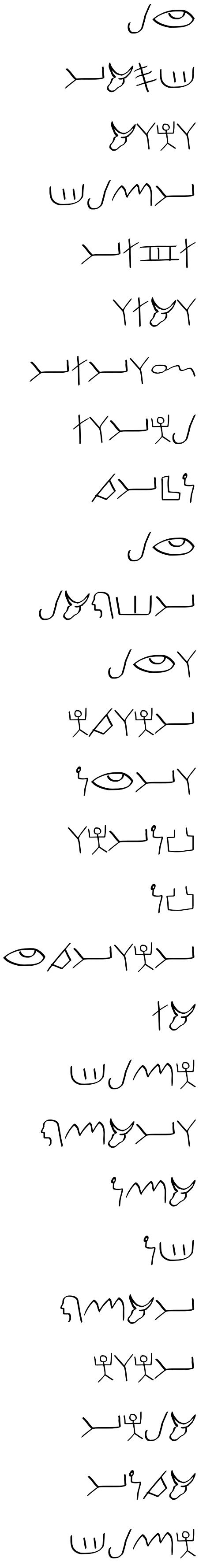

on	al	
my throne	kis·ee	
and	ve·hu	
reign	yim·lokh	
in my place	tach·tay	
him	ve·o·to	
For I have appointed	tsiw·vee·tee	
-	lih·yo·wt	
ruler	na·geed	
over	al	
Israel	yis·ra·el	
and	ve·al	
Judah ”	ye·hu·dah	
replied	vay·ya·an	1 Kings 1:36
Benaiah	be·na·ya·hu	
son	ben	
of Jehoiada	ye·ho·w·ya·da	
-	et	
-	ham·me·lekh	
declare it	vay·yo·mer	
“ Amen ”	a·men	
so	ken	
	yo·mar	
“ May the LORD	YHVH	
the God	e·lo·he	
of my lord	a·do·nee	
the king	ham·me·lekh	

Just as	ka·a·sher		1 Kings 1:37
was	ha·yah	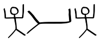	
the LORD	YHVH		
with	im		
my lord	a·do·nee		
the king	ham·me·lekh		
so	ken	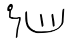	
may He be	ye·hī	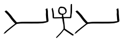	
with	im		
Solomon	she·lo·moh	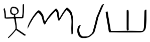	
even greater	vee·gad·del		
-	et		
and make his throne	kis·o		
than [that]	mik·kis·se		
of my lord	a·do·nee		
King	ham·me·lekh		
David ”	da·wid		
went down	vay·ye·red	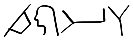	1 Kings 1:38
Then Zadok	tsa·do·wq		
the priest	hak·ko·hen		
Nathan	ve·na·tan	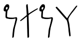	
the prophet	han·na·vee	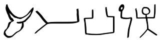	
and Benaiah	u·ve·na·ya·hu	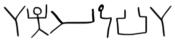	
son	ben		
of Jehoiada	ye·ho·w·ya·da	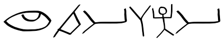	
along with the Cherethites	ve·hak·ke·re·tee	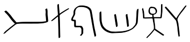	
and Pelethites	ve·hap·pe·le·tee		

and set	vay·yar·ki·vu	
-	et	
Solomon	she·lo·moh	
on	al	
mule	pir·dat	
King	ham·me·lekh	
David’s	da·wid	
and they escorted	vay·yo·li·khu	
him	o·to	
to	al	
Gihon	gi·cho·wn	
took	vay·yiq·qach	1 Kings 1:39
Zadok	tsa·do·wq	
the priest	hak·ko·hen	
-	et	
the horn	qe·ren	
of oil	hash·she·men	
from	min	
the tabernacle	ha·o·hel	
and anointed	vay·yim·shach	
-	et	
Solomon	she·lo·moh	
Then they blew	vay·yit·qe·u	
the ram’s horn	bash·sho·w·phar	
proclaimed	vay·yo·me·ru	
and all	kal	
the people	ha·am	

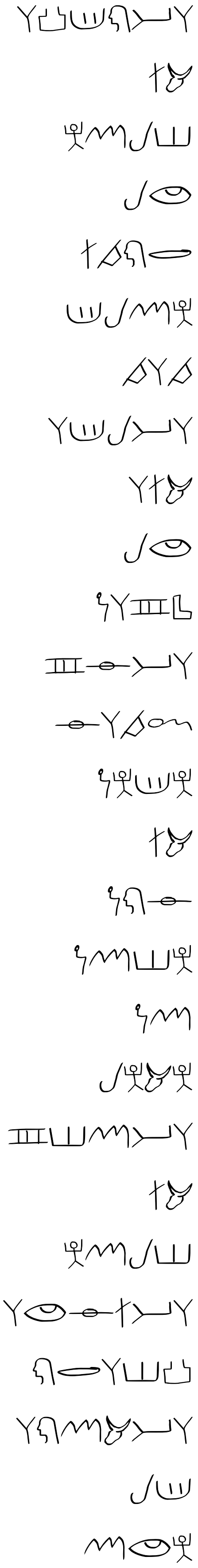

“ Long live	ye·chee	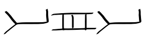	
King	ham·me·lekh		
Solomon ! ”	she·lo·moh	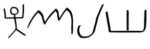	
followed him	vay·ya·a·lu		1 Kings 1:40
All	khal	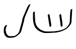	
the people	ha·am		
	a·cha·raw	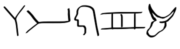	
	ve·ha·am		
playing	me·chal·le·leem	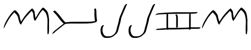	
flutes	ba·cha·li·leem	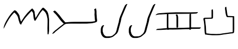	
and rejoicing	u·se·me·cheem	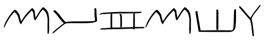	
joy	sim·chah	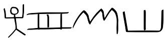	
with such a great	ge·do·w·lah		
was split	vat·tib·ba·qa	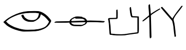	
that the earth	ha·a·rets		
by the sound	be·qo·w·lam	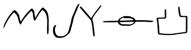	
Now	vay·yish·ma	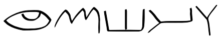	1 Kings 1:41
Adonijah	a·do·nee·ya·hu		
and all	ve·khal		
his guests	haq·qe·ru·eem		
-	a·sher	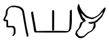	
-	it·to		
	ve·hem	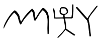	
were finishing	kil·lu	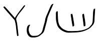	
their feast	le·e·khol		
when they heard	vay·yish·ma	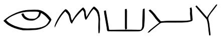	
Joab	yo·w·av		

-	et		
the sound	qo·wl	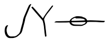	
of the ram’s horn	hash·sho·w·phar		
asked	vay·yo·mer		
“ Why [is]	mad·du·a		
in such a loud	qo·wl	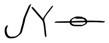	
the city	haq·qir·yah	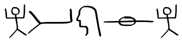	
uproar ? ”	ho·w·mah		
As he was	o·w·den·nu		1 Kings 1:42
speaking	me·dab·ber		
suddenly	ve·hin·neh		
Jonathan	yo·w·na·tan		
the son	ben		
of Abiathar	ev·ya·tar	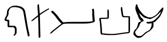	
the priest	hak·ko·hen		
arrived	ba		
said	vay·yo·mer		
Adonijah	a·do·nee·ya·hu	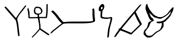	
“ Come in ”	bo		
“ for	kee	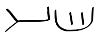	
[are] a man	eesh	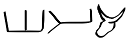	
of valor	cha·yil	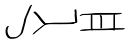	
you	at·tah		
You must be bringing good	ve·to·wv		
news ”	te·vas·ser	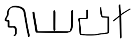	
replied	vay·ya·an	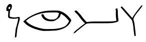	1 Kings 1:43
Jonathan	yo·w·na·tan		

	vay·yo·mer	
-	la·a·do·nee·ya·hu	
“ Not at all ”	a·val	
“ Our lord	a·do·ne·nu	
King	ham·me·lekh	
David	da·wid	
king	him·leekh	
-	et	
has made Solomon	she·lo·moh	
has sent	vay·yish·lach	1 Kings 1:44
And with Solomon	it·to	
the king	ham·me·lekh	
-	et	
Zadok	tsa·do·wq	
the priest	hak·ko·hen	
-	ve·et	
Nathan	na·tan	
the prophet	han·na·vee	
and Benaiah	u·ve·na·ya·hu	
son	ben	
of Jehoiada	ye·ho·w·ya·da	
along with the Cherethites	ve·hak·ke·re·tee	
and Pelethites	ve·hap·pe·le·tee	
and they have set	vay·yar·ki·vu	
him	o·to	
on	al	
mule	pir·dat	

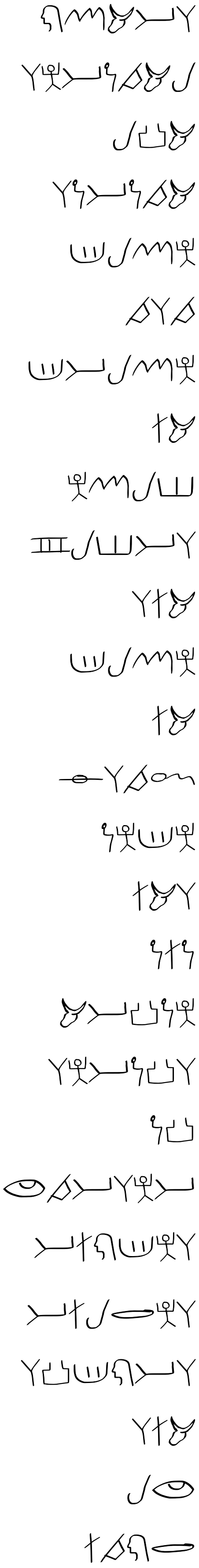

the king’s	ham·me·lekh		
have anointed	vay·yim·she·chu		1 Kings 1:45
him	o·to		
Zadok	tsa·do·wq		
the priest	hak·ko·hen		
and Nathan	ve·na·tan	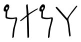	
the prophet	han·na·vee	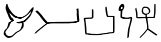	
king	le·me·lekh		
at Gihon	be·gi·cho·wn	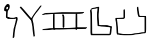	
and they have gone up	vay·ya·a·lu		
from there	mish·sham		
with rejoicing	se·me·cheem	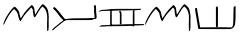	
that rings out	vat·te·hom		
in the city	haq·qir·yah	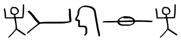	
That is	hu		
the noise	haq·qo·wl	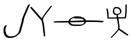	
-	a·sher		
you hear	she·ma·tem		
Moreover	ve·gam		1 Kings 1:46
has taken his seat	ya·shav		
Solomon	she·lo·moh	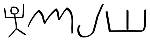	
on	al		
throne	kis·se		
the royal	ham·me·lu·khah	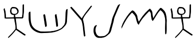	
have also	ve·gam		1 Kings 1:47
gone	ba·u		
servants	av·de	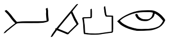	

The king’s	ham·me·lekh	𐤄𐤌𐤋𐤊	
to congratulate	le·va·rekh	𐤋𐤁𐤓𐤊	
-	et	𐤀𐤕	
our lord	a·do·ne·nu	𐤀𐤃𐤍𐤉𐤍𐤅	
King	ham·me·lekh	𐤄𐤌𐤋𐤊	
David	da·wid	𐤃𐤅𐤃	
saying	le·mor	𐤋𐤀𐤌𐤓	
more famous	ye·tev	𐤉𐤉𐤈𐤁	
‘ May your God	ʾĕ·lo·hɛ·kha	𐤀𐤋𐤄𐤉𐤊	
-	et	𐤀𐤕	
make the name	shem	𐤔𐤌	
of Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
than your own name	mish·she·me·kha	𐤌𐤔𐤌𐤊	
greater	vee·gad·del	𐤅𐤉𐤂𐤃𐤋	
-	et	𐤀𐤕	
and may He make his throne	kis·o	𐤊𐤎𐤀𐤅	
than your throne ’	mik·kis·e·kha	𐤌𐤊𐤎𐤀𐤊	
has bowed in worship	vay·yish·ta·chu	𐤅𐤉𐤔𐤕𐤇𐤅	
And the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
on	al	𐤏𐤋	
his bed	ham·mish·kav	𐤄𐤌𐤔𐤊𐤁	
-	ve·gam	𐤅𐤂𐤌	1 Kings 1:48
-	ka·khah	𐤊𐤊𐤄	
saying	a·mar	𐤀𐤌𐤓	
-	ham·me·lekh	𐤄𐤌𐤋𐤊	
‘ Blessed [be]	ba·rukh	𐤁𐤓𐤅𐤊	
the LORD	YHVH	𐤉𐤄𐤅𐤄	

the God	e·lo·he		
of Israel !	yis·ra·el	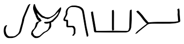	
He	a·sher		
has provided [one]	na·tan	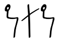	
Today	hay·yo·wm	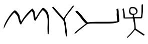	
to sit	yo·shev		
on	al		
my throne	kis·ee		
and my eyes	ve·e·nay	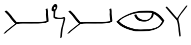	
have seen [it] ’”	ro·o·wt		
in terror	vay·ye·cher·du		1 Kings 1:49
arose	vay·ya·qu·mu	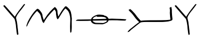	
At this, all	kal	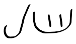	
the guests	haq·qe·ru·eem		
-	a·sher		
of Adonijah	la·a·do·nee·ya·hu	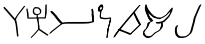	
and scattered	vay·ye·le·khu	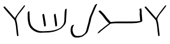	
	eesh	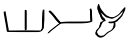	
	le·dar·ko	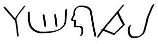	
But Adonijah	va·a·do·nee·ya·hu		1 Kings 1:50
in fear	ya·re	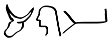	
of	mip·pe·ne		
Solomon	she·lo·moh	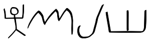	
got up	vay·ya·qam	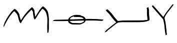	
and went	vay·ye·lekh	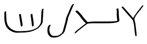	
to take hold	vay·ya·cha·zeq	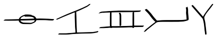	
of the horns	be·qar·no·wt	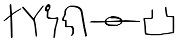	

of the altar	ham·miz·be·ach	המזבח	
It was reported	vay·yug·gad	ויגד	1 Kings 1:51
to Solomon :	lish·lo·moh	לשלמה	
	le·mor	לאמר	
“ Behold	hin·neh	הנה	
Adonijah	a·do·nee·ya·hu	אדניהו	
fears	ya·re	ירא	
-	et	את	
King	ham·me·lekh	המלך	
Solomon	she·lo·moh	שלמה	
	ve·hin·neh	והנה	
and he has taken hold	a·chaz	אחז	
of the horns	be·qar·no·wt	בקרנות	
of the altar	ham·miz·be·ach	המזבח	
saying	le·mor	לאמר	
swear	yish·sha·va	ישבע	
to me	lee	לי	
first	khay·yo·wm	כיום	
‘ Let King	ham·me·lekh	המלך	
Solomon	she·lo·moh	שלמה	
not	im	אם	
to put	ya·meet	ימית	
-	et	את	
his servant	av·do	עבדו	
to the sword ’”	be·cha·rev	בחרב	
replied	vay·yo·mer	ויאמר	1 Kings 1:52
And Solomon	she·lo·moh	שלמה	

“ If	im	
he is	yih·yeh	
a man	le·ven	
of character	cha·yil	
not	lo	
will fall	yip·pol	
a single hair of his	mis·sa·a·ra·to	
to the ground	a·re·tsah	
But if	ve·im	
evil	ra·ah	
is found	tim·ma·tse	
in him	vo	
he will die ”	va·met	
summoned [Adonijah]	vay·yish·lach	1 Kings 1:53
So King	ham·me·lekh	
Solomon	she·lo·moh	
down	vay·yo·ri·du·hu	
from	me·al	
the altar	ham·miz·be·ach	
and he came	vay·ya·vo	
and bowed down	vay·yish·ta·chu	
before King	lam·me·lekh	
Solomon	she·lo·moh	
said	vay·yo·mer	
to him	lo	
[who]	she·lo·moh	
“ Go	lekh	

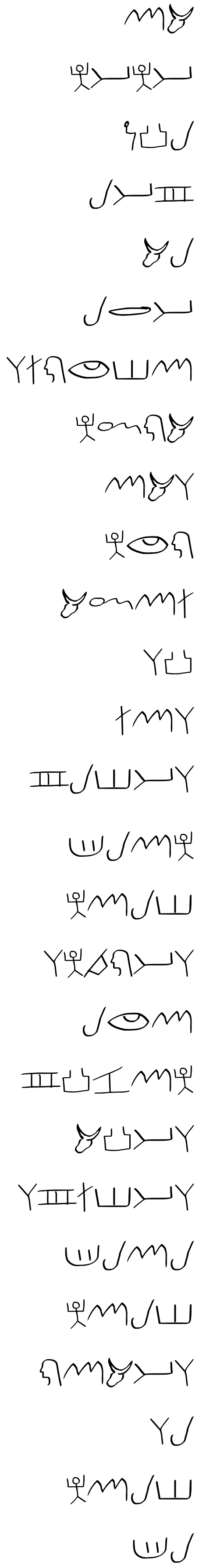

to your home ”	le·ve·te·kha	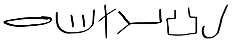	
drew near	vay·yiq·re·vu	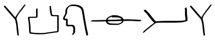	1 Kings 2:1
As the time	ye·me		
for David	da·wid		
to die	la·mut		
he charged	vay·tsaw	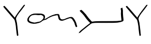	
-	et		
Solomon	she·lo·moh	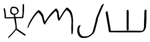	
his son	ve·no	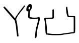	
	le·mor		
“ I	a·no·khee		1 Kings 2:2
am about to go	ho·lekh	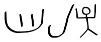	
the way	be·de·rekh		
of all	kal		
the earth	ha·a·rets		
So be strong	ve·cha·zaq·ta		
and prove yourself	ve·ha·yee·ta	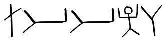	
a man	le·eesh		
And keep	ve·sha·mar·ta		1 Kings 2:3
-	et		
the charge	mish·me·ret		
of the LORD	YHVH		
your God	e·lo·he·kha	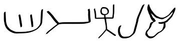	
to walk	la·le·khet	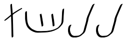	
in His ways	bid·ra·khaw		
and to keep	lish·mor		
His statutes	chuq·qo·taw	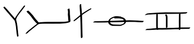	

commandments	mits·wo·taw		
ordinances	u·mish·pa·taw		
and decrees	ve·e·de·wo·taw		
as is written	kak·ka·tuv		
in the Law	be·to·w·rat		
of Moses	mo·sheh		
so that	le·ma·an		
you may prosper	tas·keel		
-	et		
in all	kal	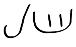	
-	a·sher		
you do	ta·a·seh		
-	ve·et		
and wherever	kal	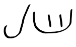	
-	a·sher		
you turn	tiph·neh		
	sham		
and so that	le·ma·an		1 Kings 2:4
may fulfill	ya·qeem	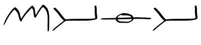	
the LORD	YHVH	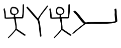	
-	et		
His promise	de·va·ro	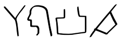	
-	a·sher		
-	dib·ber		
to me :	a·lay	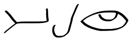	
	le·mor		
‘ If	im		

take heed	yish·me·ru		
your descendants	va·ne·kha	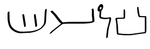	
-	et		
-	dar·kam	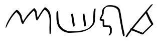	
to walk	la·le·khet	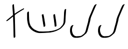	
before Me	le·pha·nay		
faithfully	be·e·met		
with all	be·khal		
their heart	le·va·vam	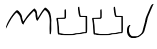	
	u·ve·khal		
and soul	naph·sham		
	le·mor		
you will never	lo		
fail	yik·ka·ret	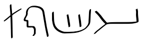	
-	le·kha		
to have a man	eesh	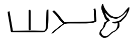	
on	me·al		
the throne	kis·se		
of Israel ’	yis·ra·el	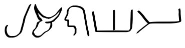	
Moreover	ve·gam		1 Kings 2:5
you	at·tah		
know	ya·da·ta		
-	et		
what	a·sher	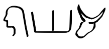	
did	a·sah	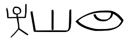	
to me —	lee	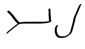	
Joab	yo·w·av		

son	ben	
of Zeruiah	tse·ru·yah	
what	a·sher	
he did	a·sah	
the two	lish·ne	
commanders	sa·re	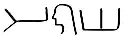
of the armies	tsiv·o·wt	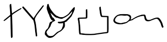
of Israel	yis·ra·el	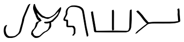
to Abner	le·av·ner	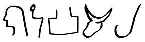
son	ben	
of Ner	ner	
and Amasa	ve·la·a·ma·sa	
son	ben	
of Jether	ye·ter	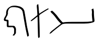
He killed them	vay·ya·har·gem	
to avenge	vay·ya·sem	
the blood	de·me	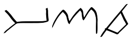
of war	mil·cha·mah	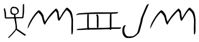
in peacetime	be·sha·lom	
He stained	vay·yit·ten	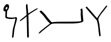
with the blood	de·me	
of war	mil·cha·mah	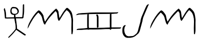
the belt	ba·cha·go·ra·to	
-	a·sher	
around his waist	be·ma·te·naw	
and the sandals	u·ve·na·a·lo	
-	a·sher	

on his feet	be·rag·law	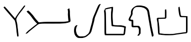	
So act	ve·a·see·ta	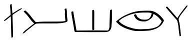	1 Kings 2:6
according to your wisdom	ke·cha·khe·ma·te·kha	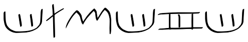	
and do not	ve·lo	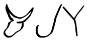	
go down	to·w·red	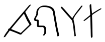	
let his gray head	se·va·to	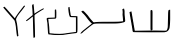	
in peace	be·sha·lom	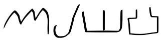	
to Sheol	she·ol	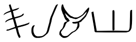	
to the sons	ve·liv·ne	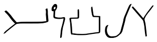	1 Kings 2:7
of Barzillai	var·zil·lay	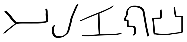	
the Gileadite	hag·gil·a·dee	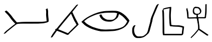	
But show	ta·a·seh	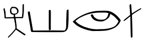	
loving devotion	che·sed	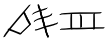	
and let them be	ve·ha·yu	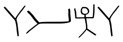	
among those who eat	be·o·khe·le	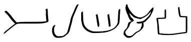	
at your table	shul·cha·ne·kha	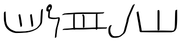	
because	kee	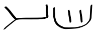	
	khen	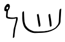	
they stood by	qa·re·vu	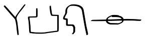	
me	e·lay	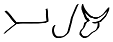	
when I fled	be·va·re·chee	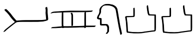	
from	mip·pe·ne	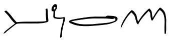	
Absalom	av·sha·lo·wm	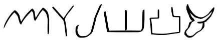	
your brother	a·chee·kha	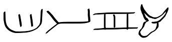	
Keep an eye on	ve·hin·neh	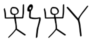	1 Kings 2:8
[who is] with you	im·me·kha	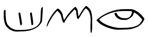	
Shimei	shim·ee	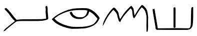	

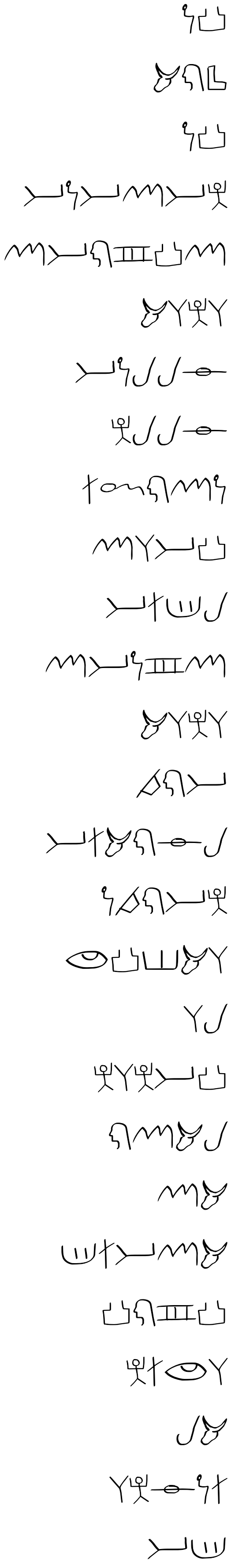

the son	ben	
of Gera	ge·ra	
	ben	
the Benjamite	hay·mee·nee	
from Bahurim	mib·ba·chu·reem	
He	ve·hu	
curses against me	qil·la·nee	
	qe·la·lah	
called down bitter	nim·re·tset	
on the day	be·yo·wm	
I went	lekh·tee	
to Mahanaim	ma·cha·na·yim	
but when	ve·hu	
he came down	ya·rad	
to meet me	liq·ra·tee	
at the Jordan	hay·yar·den	
I swore	va·esh·sha·va	
to him	lo	
by the LORD :	va·YHVH	
	le·mor	
‘ I will never	im	
put you	a·mee·te·kha	
to the sword ’	be·cha·rev	
Now therefore	ve·at·tah	1 Kings 2:9
do not	al	
hold him guiltless	te·naq·qe·hu	
for	kee	

man	eesh	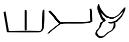	
are a wise	cha·kham		
you	at·tah		
You know	ve·ya·da·ta		
-	et		
what	a·sher		
you ought to do	ta·a·seh		
to him	lo		
down	ve·ho·w·rad·ta		
-	et		
to bring his gray head	se·va·to	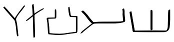	
in blood ”	be·dam		
to Sheol	she·o·wl		
rested	vay·yish·kav		1 Kings 2:10
Then David	da·wid		
with	im		
his fathers	a·vo·taw		
and was buried	vay·yiq·qa·ver	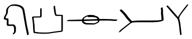	
in the City	be·eer		
of David	da·wid		
The length	ve·hay·ya·meem		1 Kings 2:11
-	a·sher		
reign	ma·lakh	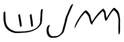	
of David’s	da·wid		
over	al		
Israel	yis·ra·el	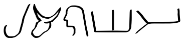	
[was] forty	ar·ba·eem		

years —	sha·nah	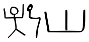	
in Hebron	be·chev·ro·wn		
-	ma·lakh	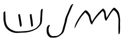	
seven	she·va		
years	sha·neem	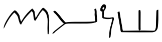	
in Jerusalem	u·vee·ru·sha·lim		
-	ma·lakh	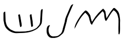	
and thirty-three	she·lo·sheem	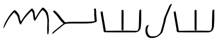	
	ve·sha·losh		
years	sha·neem	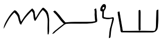	
So Solomon	u·she·lo·moh	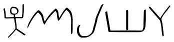	1 Kings 2:12
sat	ya·shav		
on	al		
the throne	kis·se		
David	da·wid		
of his father	a·vee	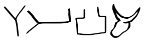	
established	vat·tik·kon	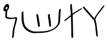	
and his kingdom	mal·khu·to	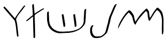	
was firmly	me·od		
went	vay·ya·vo	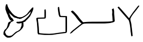	1 Kings 2:13
Now Adonijah	a·do·nee·ya·hu	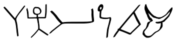	
son	ben		
of Haggith	chag·gēt		
to	el		
	bat		
Bathsheba	she·va		
the mother	em		

of Solomon	she·lo·moh	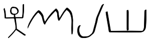	
and she asked	vat·to·mer		
in peace ? ”	ha·sha·lo·wm	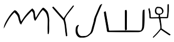	
“ Do you come	bo·e·kha		
he replied	vay·yo·mer		
“ Yes, in peace ”	sha·lo·wm		
Then he said	vay·yo·mer		1 Kings 2:14
have something [to tell]	da·var		
“ I	lee	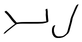	
you ”	e·la·yikh	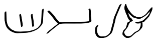	
she answered	vat·to·mer		
“ Say it ”	dab·ber		
he said	vay·yo·mer		1 Kings 2:15
“ You	at		
know	ya·da·at		
that	kee	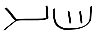	
	lee	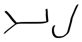	
was mine ”	ha·ye·tah	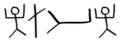	
the kingship	ham·me·lu·khah	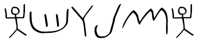	
expected	ve·a·lay		
	sa·mu	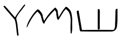	
“ All	khal	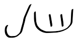	
Israel	yis·ra·el	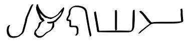	
	pe·ne·hem	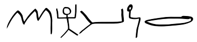	
that I should reign	lim·lokh		
has turned	vat·tis·sov		
but the kingship	ham·me·lu·khah	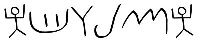	

	vat·te·hee		
to my brother	le·a·chee	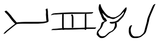	
for	kee	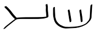	
from the LORD	meh·YHVH	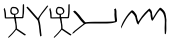	
it has come	ha·ye·tah	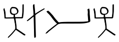	
to him	lo		
So now	ve·at·tah		1 Kings 2:16
request	she·e·lah		
have just one	a·chat	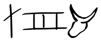	
I	a·no·khee		
	sho·el		
of you	me·it·takh		
do not	al		
deny	ta·shi·vee		
-	et		
me ”	pa·nay	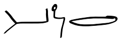	
she told	vat·to·mer		
him	e·law	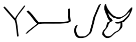	
“ State [your request] ”	dab·ber		
[Adonijah] replied	vay·yo·mer		1 Kings 2:17
speak	im·ree	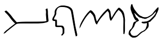	
“ Please	na		
Solomon	lish·lo·moh	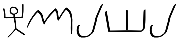	
to King	ham·me·lekh		
since	kee	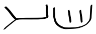	
he will not	lo		
turn you down	ya·sheev	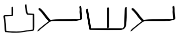	

-	et	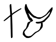	
-	pa·na·yikh	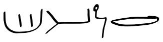	
Let him give	ve·yit·ten	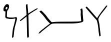	
me	lee	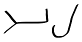	
-	et	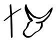	
Abishag	a·vee·shag	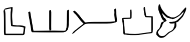	
the Shunammite	hash·shu·nam·meet	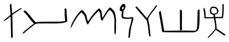	
as my wife ”	le·ish·shah	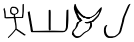	
replied	vat·to·mer	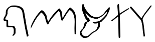	1 Kings 2:18
	bat	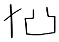	
Bathsheba	she·va	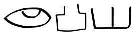	
“ Very well ”	to·wv	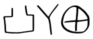	
“ I	a·no·khee	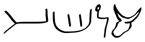	
will speak	a·dab·ber	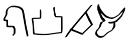	
for you ”	a·le·kha	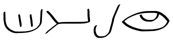	
to	el	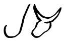	
the king	ham·me·lekh	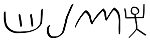	
went	vat·ta·vo	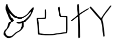	1 Kings 2:19
	vat	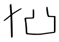	
So Bathsheba	she·va	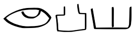	
to	el	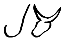	
King	ham·me·lekh	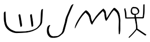	
Solomon	she·lo·moh	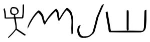	
to speak	le·dab·ber	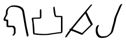	
to him	lo	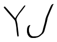	
for	al	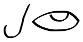	
Adonijah	a·do·nee·ya·hu	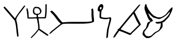	

stood up	vay·ya·qam	ויקם	
The king	ham·me·lekh	המלך	
to greet her	liq·ra·tah	לקראתה	
bowed	vay·yish·ta·chu	וישתחו	
to her	lah	לה	
and sat down	vay·ye·shev	וישב	
on	al	על	
his throne	kis·o	כסאו	
brought	vay·ya·sem	וישם	
Then [the king] had a throne	kis·se	כסא	
mother	le·em	לאם	
for [his]	ham·me·lekh	המלך	
[who] sat down	vat·te·shev	ותשב	
at his right hand	lee·mee·no	לימינו	
she said	vat·to·mer	ותאמר	1 Kings 2:20
request of you ”	she·e·lah	שאלה	
have just one	a·chat	אחת	
small	qe·tan·nah	קטנה	
“ I	a·no·khee	אנכי	
“ Make your request	sho·e·let	שאלת	
	me·it·takh	מאתך	
“ Do not	al	אל	
deny	ta·shev	תשב	
-	et	את	
me ”	pa·nay	פני	
replied	vay·yo·mer	ויאמר	
	lah	לה	

the king	ham·me·lekh		
	sha·a·lee		
my mother ”	im·mee	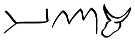	
“ for	kee	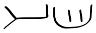	
I will not	lo		
deny	a·sheev	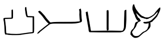	
-	et		
you ”	pa·na·yikh	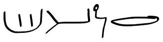	
So [Bathsheba] said	vat·to·mer		1 Kings 2:21
be given	yut·tan	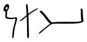	
-	et		
“ Let Abishag	a·vee·shag	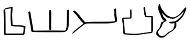	
the Shunammite	hash·shu·nam·meet	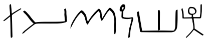	
Adonijah	la·a·do·nee·ya·hu	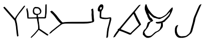	
to your brother	a·chee·kha	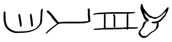	
as his wife ”	le·ish·shah		
answered	vay·ya·an	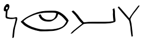	1 Kings 2:22
King	ham·me·lekh		
Solomon	she·lo·moh	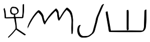	
	vay·yo·mer		
his mother	le·im·mo		
“ Why	ve·la·mah	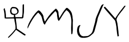	
do you	at		
request	sho·e·let		
-	et		
Abishag	a·vee·shag	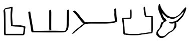	
the Shunammite	hash·shu·nam·meet	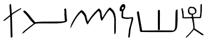	

for Adonijah ?	la·a·do·nee·ya·hu		
you might as well request	ve·sha·a·lee		
for him	lo		
-	et		
the kingdom	ham·me·lu·khah	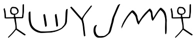	
Since	kee	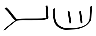	
he	hu		
brother	a·chee	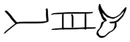	
is my older	hag·ga·do·wl		
	mim·men·nee		
	ve·lo		
and for Abiathar	u·le·ev·ya·tar		
the priest	hak·ko·hen		
and for Joab	u·le·yo·w·av	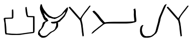	
son	ben		
of Zeruiah ! ”	tse·ru·yah	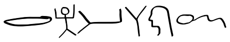	
swore	vay·yish·sha·va	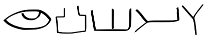	1 Kings 2:23
Then King	ham·me·lekh		
Solomon	she·lo·moh	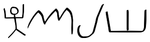	
by the LORD :	ba·YHVH	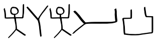	
	le·mor		
punish	koh	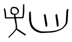	
	ya·a·seh		
me	lee	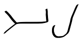	
“ May God	e·lo·heem		
and ever so	ve·khoh		
severely	yo·w·seeph		

if	kee	𐤊𐤉	
at the expense of his life	ve·naph·sho	𐤁𐤍𐤐𐤔𐤅	
has not made	dib·ber	𐤃𐤁𐤓	
Adonijah	a·do·nee·ya·hu	𐤀𐤃𐤍𐤉𐤄𐤅	
-	et	𐤀𐤕	
request	had·da·var	𐤄𐤃𐤁𐤓	
this	haz·zeh	𐤄𐤆𐤄	
And now	ve·at·tah	𐤅𐤏𐤕𐤄	1 Kings 2:24
lives —	chay	𐤇𐤉	
as surely as the LORD	YHVH	𐤉𐤄𐤅𐤄	
the One	a·sher	𐤀𐤔𐤓	
who established me	he·khee·na·nee	𐤄𐤊𐤉𐤍𐤍𐤉	
who set me	vay·yo·shī·vī·nī	𐤅𐤉𐤅𐤔𐤉𐤁𐤉𐤍𐤉	
on	al	𐤏𐤋	
the throne	kis·se	𐤊𐤎𐤀	
David	da·wid	𐤃𐤅𐤃	
of my father	a·vee	𐤀𐤁𐤉	
as	va·a·sher	𐤅𐤀𐤔𐤓	
and who founded	a·sah	𐤏𐤔𐤄	
for me	lee	𐤋𐤉	
a dynasty	ba·yit	𐤁𐤉𐤕	
-	ka·a·sher	𐤊𐤀𐤔𐤓	
He promised —	dib·ber	𐤃𐤁𐤓	
surely	kee	𐤊𐤉	
today ! ”	hay·yo·wm	𐤄𐤉𐤅𐤌	
shall be put to death	yu·mat	𐤉𐤅𐤌𐤕	
Adonijah	a·do·nee·ya·hu	𐤀𐤃𐤍𐤉𐤄𐤅	

sent the order	vay·yish·lach	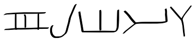	1 Kings 2:25
So King	ham·me·lekh	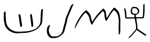	
Solomon	she·lo·moh	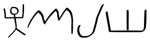	
to	be·yad	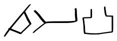	
Benaiah	be·na·ya·hu	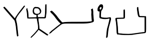	
son	ben	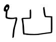	
of Jehoiada	ye·ho·w·ya·da	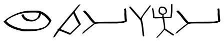	
who struck down	vay·yiph·ga	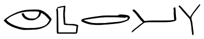	
Adonijah	bo	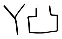	
and he died	vay·ya·mot	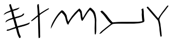	
to Abiathar	u·le·ev·ya·tar	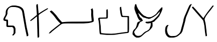	1 Kings 2:26
the priest	hak·ko·hen	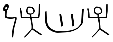	
said	a·mar	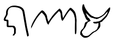	
Then the king	ham·me·lekh	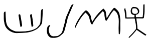	
in Anathoth	a·na·tot	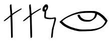	
“ Go back	lekh	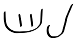	
to	al	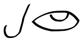	
your fields	sa·de·kha	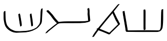	
Even though	kee	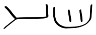	
	eesh	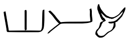	
deserve to die	ma·vet	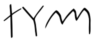	
you	at·tah	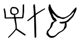	
time	u·vay·yo·wm	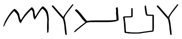	
at this	haz·zeh	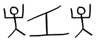	
I will not	lo	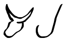	
put you to death	a·mee·te·kha	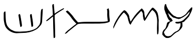	
since	kee	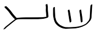	

you carried	na·sa·ta	נשאת	
-	et	את	
the ark	a·ro·wn	ארון	
of the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
before	liph·ne	לפני	
David	da·wid	דוד	
my father	a·vee	אבי	
	ve·khee	וכי	
and you suffered	hit·an·nee·ta	התענית	
through all	be·khol	בכל	
that	a·sher	אשר	
suffered ”	hit·an·nah	התענה	
my father	a·vee	אבי	
banished	vay·ga·resh	ויגרש	1 Kings 2:27
So Solomon	she·lo·moh	שלמה	
-	et	את	
Abiathar	ev·ya·tar	אביתר	
from	mih·yo·wt	מהיות	
the priesthood	ko·hen	כהן	
of the LORD	la·YHVH	ליהוה	
and thus fulfilled	le·mal·le	למלא	
-	et	את	
the word	de·var	דבר	
the LORD	YHVH	יהוה	
that	a·sher	אשר	
had spoken	dib·ber	דבר	

against	al		
the house	bet	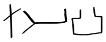	
of Eli	e·lee	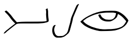	
at Shiloh	be·shi·loh	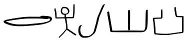	
When the news	ve·hash·she·mu·ah		1 Kings 2:28
reached	ba·ah		
	ad		
Joab	yo·w·av		
-	kee	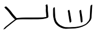	
[who]	yo·w·av		
had conspired	na·tah		
with	a·cha·re	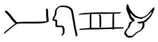	
Adonijah	a·do·nee·yah	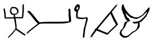	
but	ve·a·cha·re		
Absalom	av·sha·lo·wm	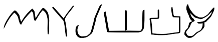	
not	lo		
with	na·tah		
fled	vay·ya·nas	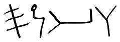	
[he]	yo·w·av		
to	el		
the tent	o·hel		
of the LORD	YHVH		
and took hold	vay·ya·cha·zeq	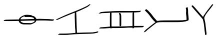	
of the horns	be·qar·no·wt	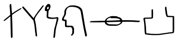	
of the altar	ham·miz·be·ach	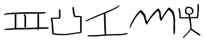	
It was reported	vay·yug·gad	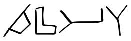	1 Kings 2:29
to King	lam·me·lekh		

Solomon :	she·lo·moh	שלמה	
	kee	כי	
has fled	nas	נס	
“ Joab	yo·w·av	יואב	
to	el	אל	
the tent	o·hel	אהל	
of the LORD	YHVH	יהוה	
and is now	ve·hin·neh	והנה	
beside	e·tsel	אצל	
the altar ”	ham·miz·be·ach	המזבח	
sent	vay·yish·lach	וישלח	
So Solomon	she·lo·moh	שלמה	
-	et	את	
Benaiah	be·na·ya·hu	בניהו	
son	ben	בן	
of Jehoiada	ye·ho·w·ya·da	יהוידע	
saying	le·mor	לאמר	
“ Go	lekh	לך	
strike him down	pe·ga	פגע	
! ”	bo	בו	
entered	vay·ya·vo	ויבא	1 Kings 2:30
And Benaiah	ve·na·ya·hu	בניהו	
	el	אל	
the tent	o·hel	אהל	
of the LORD	YHVH	יהוה	
and said	vay·yo·mer	ויאמר	
to Joab	e·law	אליו	

“	koh	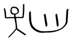	
says	a·mar		
The king	ham·me·lekh		
‘ Come out ! ’”	tse		
But Joab replied	vay·yo·mer		
“ No	lo		
-	kee	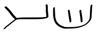	
here ”	phoh		
I will die	a·mut		
	vay·ya·shev	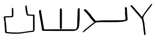	
So Benaiah	be·na·ya·hu	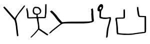	
-	et		
to the king	ham·me·lekh		
relayed the message	da·var		
saying	le·mor		
“ This is how	koh	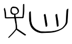	
-	dib·ber		
Joab	yo·w·av		
-	ve·khoh		
answered me ”	a·na·nee	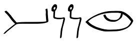	
replied	vay·yo·mer		1 Kings 2:31
-	lo	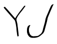	
And the king	ham·me·lekh		
“ Do	a·seh		
just as	ka·a·sher		
he says	dib·ber		
Strike him down	u·phe·ga	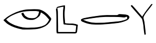	

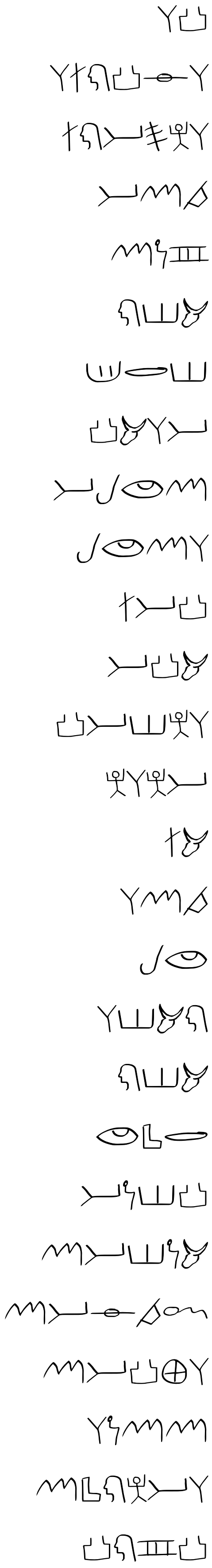

	bo	
and bury him	u·qe·var·to	
and so remove	va·ha·see·ro·ta	
blood	de·me	
the innocent	chin·nam	
that	a·sher	
shed	sha·phakh	
Joab	yo·w·av	
from me	me·a·lay	
and from	u·me·al	
the house	bet	
of my father	a·vee	
will bring	ve·he·sheev	1 Kings 2:32
The LORD	YHVH	
-	et	
his bloodshed	da·mo	
back upon	al	
his own head	ro·sho	
for	a·sher	
he struck down	pa·ga	
two	bish·ne	
men	a·na·sheem	
more righteous	tsad·di·qeem	
and better	ve·to·veem	
than he	mim·men·nu	
when he put	vay·ya·har·gem	
to the sword	ba·che·rev	

of my father	ve·a·vee		
David	da·wid		
without	lo		
the knowledge	ya·da		
-	et		
Abner	av·ner	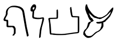	
son	ben		
of Ner	ner		
commander	sar		
army	tse·va	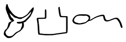	
of Israel’s	yis·ra·el	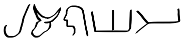	
-	ve·et		
and Amasa	a·ma·sa		
son	ben		
of Jether	ye·ter	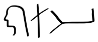	
commander	sar		
army	tse·va	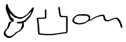	
of Judah’s	ye·hu·dah		
will come back	ve·sha·vu		1 Kings 2:33
Their blood	de·me·hem	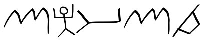	
upon the heads	be·rosh		
of Joab	yo·w·av		
[and]	u·ve·rosh		
his descendants forever	zar·o		
	le·o·lam		
but for David	u·le·da·wid	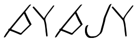	
his descendants	u·le·zar·o		

his house	u·le·ve·to	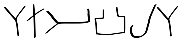	
and his throne	u·le·khis·o		
there shall be	yih·yeh	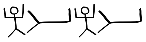	
peace	sha·lo·wm		
forever	ad		
”	o·w·lam		
from	me·im		
the LORD	YHVH		
went up	vay·ya·al		1 Kings 2:34
So Benaiah	be·na·ya·hu	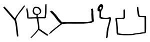	
son	ben		
of Jehoiada	ye·ho·w·ya·da	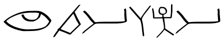	
struck down Joab	vay·yiph·ga		
	bo		
and killed him	vay·mi·te·hu		
He was buried	vay·yiq·qa·ver	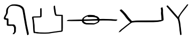	
at his own home	be·ve·to	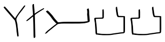	
in the wilderness	bam·mid·bar		
appointed	vay·yit·ten	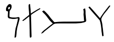	1 Kings 2:35
And the king	ham·me·lekh		
-	et		
Benaiah	be·na·ya·hu	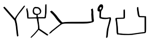	
son	ben		
of Jehoiada	ye·ho·w·ya·da	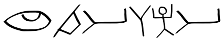	
in Joab’s place	tach·taw	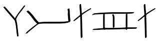	
over	al		
the army	hats·tsa·va		

-	ve·et		
Zadok	tsa·do·wq		
the priest	hak·ko·hen	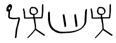	
and he appointed	na·tan	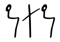	
	ham·me·lekh		
place	ta·chat	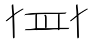	
in Abiathar’s	ev·ya·tar	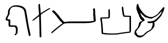	
summoned	vay·yish·lach		1 Kings 2:36
Then the king	ham·me·lekh		
	vay·yiq·ra	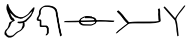	
Shimei	le·shim·ee		
and said	vay·yo·mer		
to him	lo	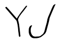	
“ Build	be·neh	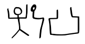	
for yourself	le·kha	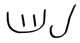	
a house	va·yit	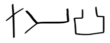	
in Jerusalem	bee·ru·sha·lim		
and live	ve·ya·shav·ta	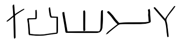	
there	sham	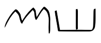	
but do not	ve·lo		
go	te·tse		
-	mish·sham		
anywhere else	a·neh		
	va·a·nah		
	ve·ha·yah	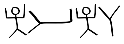	1 Kings 2:37
On the day	be·yo·wm	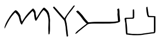	
you go out	tse·te·kha		

and cross	ve·a·var·ta	
-	et	
Valley	na·chal	
the Kidron	qid·ro·wn	
know for sure	ya·do·a	
	te·da	
that	kee	
you will die	mo·wt	
	ta·mut	
your blood	da·me·kha	
will be	yih·yeh	
on your own head ”	ve·ro·she·kha	
replied	vay·yo·mer	1 Kings 2:38
Shimei	shim·ee	
-	lam·me·lekh	
is fair ”	to·wv	
“ The sentence	had·da·var	
as	ka·a·sher	
has spoken ”	dib·ber	
my lord	a·do·nee	
the king	ham·me·lekh	
	ken	
will do	ya·a·seh	
“ Your servant	av·de·kha	
lived	vay·ye·shev	
And Shimei	shim·ee	
in Jerusalem	bee·ru·sha·lim	

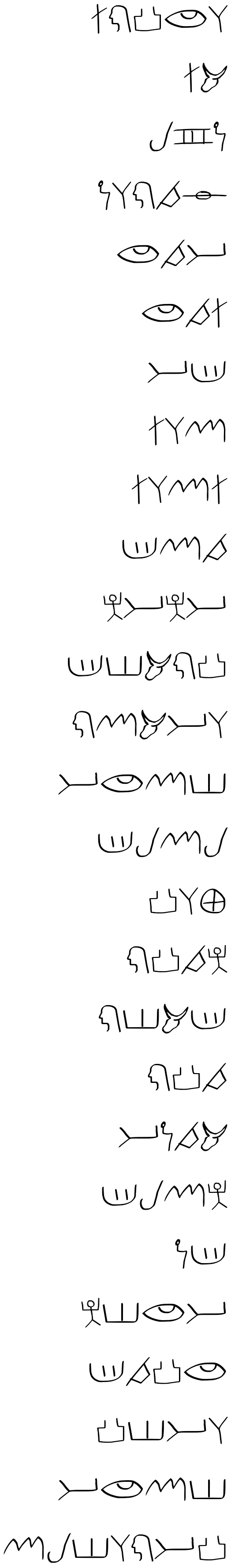

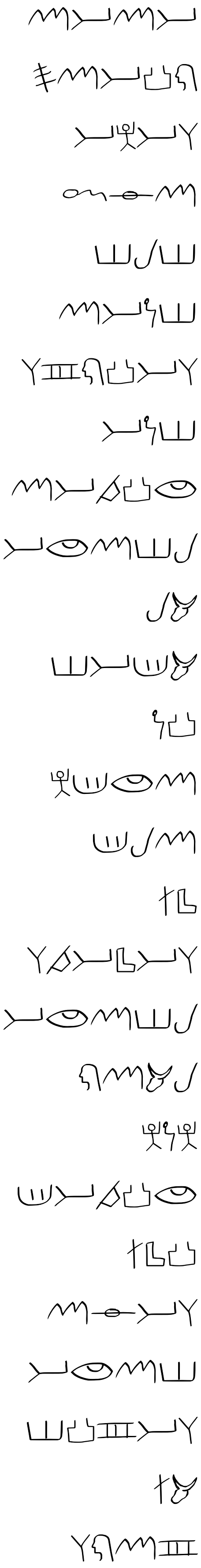

time	ya·meem	
for a long	rab·beem	
however	vay·hee	1 Kings 2:39
After	miq·qets	
three	sha·losh	
years	sha·neem	
ran away	vay·yiv·re·chu	
two	she·ne	
slaves	a·va·deem	
of Shimei’s	le·shim·ee	
to	el	
Achish	a·kheesh	
son	ben	
of Maacah	ma·a·khah	
king	me·lekh	
of Gath	gat	
was told	vay·yag·gee·du	
And Shimei	le·shim·ee	
	le·mor	
“ Look	hin·neh	
your slaves	a·va·de·kha	
are in Gath ”	be·gat	
-	vay·ya·qam	1 Kings 2:40
So Shimei	shim·ee	
saddled	vay·ya·cha·vosh	
-	et	
his donkey	cha·mo·ro	

and set out	vay·ye·lekh	וילך	
at Gath	ga·tah	גתה	
to	el	אל	
Achish	a·kheesh	אכיש	
in search of	le·vaq·qesh	לבקש	
-	et	את	
his slaves	a·va·daw	עבדיו	
-	vay·ye·lekh	וילך	
-	shim·ee	שמעי	
back	vay·ya·ve	ויבא	
-	et	את	
and he brought them	a·va·daw	עבדיו	
from Gath	mig·gat	מגת	
was told	vay·yug·gad	ויגד	1 Kings 2:41
When Solomon	lish·lo·moh	לשלמה	
that	kee	כי	
had gone	ha·lakh	הלך	
Shimei	shim·ee	שמעי	
from Jerusalem	mee·ru·sha·lim	מירושלם	
to Gath	gat	גת	
and had returned	vay·ya·shov	וישב	
summoned	vay·yish·lach	וישלח	1 Kings 2:42
the king	ham·me·lekh	המלך	
	vay·yiq·ra	ויקרא	
Shimei	le·shim·ee	לשמעי	
and said	vay·yo·mer	ויאמר	
to him	e·law	אליו	

“ Did I not	ha·lo·w	
make you swear	hish·ba·tee·kha	
by the LORD	va·YHVH	
and warn	va·a·id	
you	be·kha	
	le·mor	
‘ On the day	be·yo·wm	
you leave	tse·te·kha	
and go	ve·ha·lakh·ta	
elsewhere	a·neh	
	va·a·nah	
know for sure	ya·do·a	
	te·da	
that	kee	
you will die	mo·wt	
’ ?	ta·mut	
And you told	vat·to·mer	
me	e·lay	
is fair	to·wv	
‘ The sentence	had·da·var	
I will comply ’	sha·ma·e·tee	
So why	u·mad·du·a	1 Kings 2:43
have you not	lo	
kept	sha·mar·ta	
-	et	
your oath	she·vu·at	
to the LORD	YHVH	

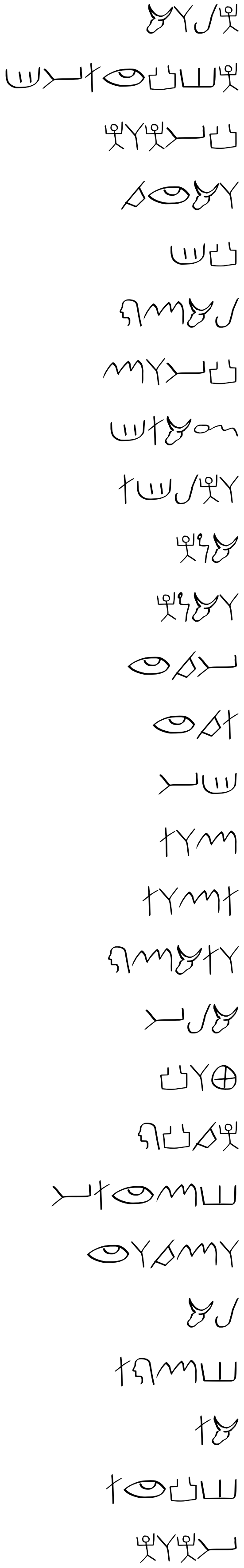

and	ve·et		
the command	ham·mits·vah		
that	a·sher		
I gave you ? ”	tsiw·vee·tee	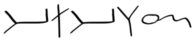	
	a·le·kha	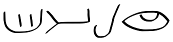	
also said	vay·yo·mer		1 Kings 2:44
The king	ham·me·lekh		
	el		
	shim·ee		
“ You	at·tah		
know	ya·da·ta		
-	et		
all	kal		
the evil	ha·ra·ah		
that	a·sher		
	ya·da		
in your heart	le·va·ve·kha		
-	a·sher		
you did	a·see·ta	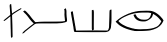	
David	le·da·wid		
to my father	a·vee	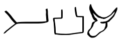	
will bring	ve·he·sheev	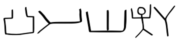	
Therefore the LORD	YHVH		
-	et		
your evil	ra·a·te·kha		
back upon your head	be·ro·she·kha		
But King	ve·ham·me·lekh		1 Kings 2:45

Solomon	she·lo·moh	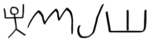	
will be blessed	ba·rukh	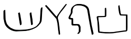	
throne	ve·khis·se	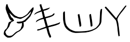	
and David’s	da·wid	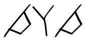	
will remain	yih·yeh	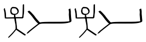	
secure	na·kho·wn	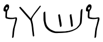	
before	liph·ne	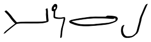	
the LORD	YHVH	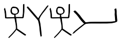	
forever	ad	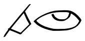	
”	o·w·lam	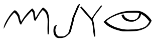	
commanded	vay·tsaw	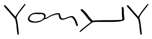	1 Kings 2:46
Then the king	ham·me·lekh	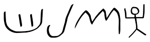	
-	et	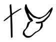	
Benaiah	be·na·ya·hu	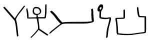	
son	ben	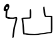	
of Jehoiada	ye·ho·w·ya·da	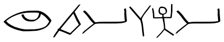	
and he went out	vay·ye·tse	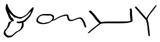	
and struck [Shimei] down	vay·yiph·ga	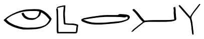	
	bo	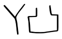	
and he died	vay·ya·mot	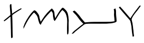	
Thus the kingdom	ve·ham·mam·la·khah	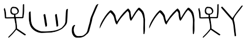	
was firmly established	na·kho·w·nah	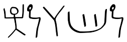	
in the hand	be·yad	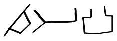	
of Solomon	she·lo·moh	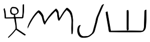	
formed an alliance	vay·yit·chat·ten	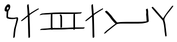	1 Kings 3:1
Later, Solomon	she·lo·moh	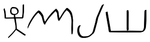	
with	et	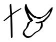	

Pharaoh	par·oh		
king	me·lekh	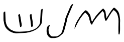	
of Egypt	mits·ra·yim		
by marrying	vay·yiq·qach	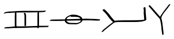	
-	et		
daughter	bat		
[his]	par·oh		
Solomon brought her	vay·vee·e·ha	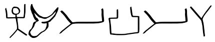	
to	el		
the City	eer	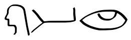	
of David	da·wid		
until	ad		
he had finished	kal·lo·to	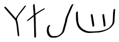	
building	liv·no·wt	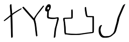	
-	et		
his palace	be·to	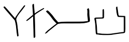	
and	ve·et		
the house	bet	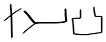	
of the LORD	YHVH		
as well as	ve·et		
the wall	cho·w·mat		
Jerusalem	ye·ru·sha·lim		
around	sa·veev	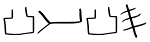	
however	raq	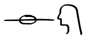	1 Kings 3:2
The people	ha·am		
were still sacrificing	me·zab·be·cheem	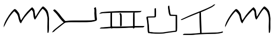	
on the high places	bab·ba·mo·wt	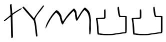	

because	kee	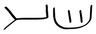	
had not	lo		
been built	niv·nah		
a house	va·yit	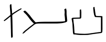	
for the Name	le·shem		
of the LORD	YHVH		
yet	ad		
	hay·ya·meem		
	ha·hem		
loved	vay·ye·e·hav		1 Kings 3:3
And Solomon	she·lo·moh	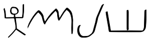	
-	et		
the LORD	YHVH		
[and] walked	la·le·khet	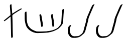	
in the statutes	be·chuq·qo·wt	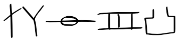	
David	da·wid		
of his father	a·vee	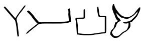	
except that	raq	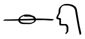	
on the high places	bab·ba·mo·wt	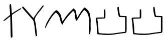	
he	hu		
sacrificed	me·zab·be·ach		
and burned incense	u·maq·teer	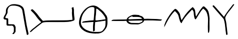	
went	vay·ye·lekh	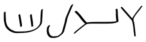	1 Kings 3:4
Now the king	ham·me·lekh		
to Gibeon	giv·o·nah		
to sacrifice	liz·bo·ach	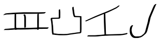	
there	sham		

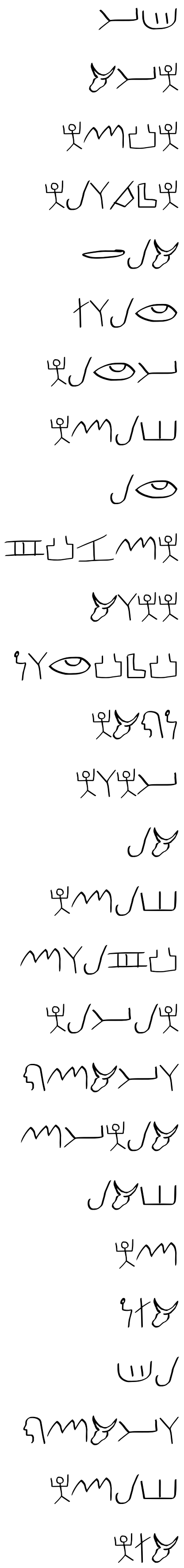

for	kee	
it [was]	hee	
high place	hab·ba·mah	
the great	hag·ge·do·w·lah	
a thousand	e·leph	
burnt offerings	o·lo·wt	
offered	ya·a·leh	
Solomon	she·lo·moh	
on	al	
altar [there]	ham·miz·be·ach	
the	ha·hu	
at Gibeon	be·giv·o·wn	1 Kings 3:5
appeared	nir·ah	
the LORD	YHVH	
to	el	
Solomon	she·lo·moh	
in a dream	ba·cha·lo·wm	
One night	hal·la·ye·lah	
said	vay·yo·mer	
and God	e·lo·heem	
“ Ask	she·al	
-	mah	
[and] I will give it	et·ten	
to you ! ”	lakh	
replied	vay·yo·mer	1 Kings 3:6
Solomon	she·lo·moh	
“ You	at·tah	

have shown	a·see·ta	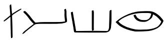
to	im	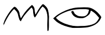
Your servant	av·de·kha	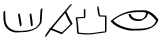
David	da·wid	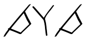
my father	a·vee	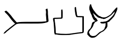
loving devotion	che·sed	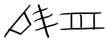
much	ga·do·wl	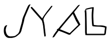
because	ka·a·sher	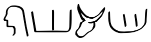
he walked	ha·lakh	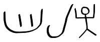
before You	le·pha·ne·kha	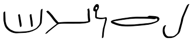
in faithfulness	be·e·met	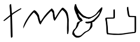
righteousness	u·vits·da·qah	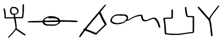
and uprightness	u·ve·yish·rat	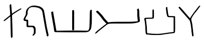
of heart	le·vav	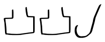
	im·makh	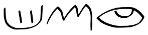
And You have maintained	vat·tish·mar	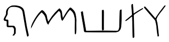
	lo	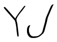
-	et	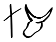
loving devotion	ha·che·sed	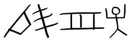
-	hag·ga·do·wl	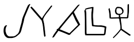
this	haz·zeh	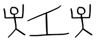
by giving	vat·tit·ten	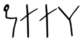
him	lo	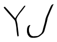
a son	ben	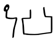
to sit	yo·shev	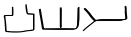
on	al	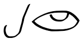
his throne	kis·o	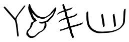

very day	kay·yo·wm	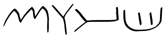	
this	haz·zeh		
And now	ve·at·tah		1 Kings 3:7
O LORD	YHVH		
my God	e·lo·hay		
You	at·tah		
king	him·lakh·ta		
-	et		
{have made} Your servant	av·de·kha	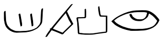	
place	ta·chat	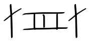	
David's	da·wid		
in my father	a·vee	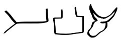	
But I [am]	ve·a·no·khee	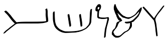	
child	na·ar		
only a little	qa·ton	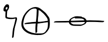	
not	lo		
knowing [how]	e·da		
to go out	tset		
or come in	va·vo		
Your servant	ve·av·de·kha		1 Kings 3:8
is here among	be·to·wkh		
the people	am·me·kha		
-	a·sher		
You have chosen	ba·cha·re·ta		
a people	am		
	rav	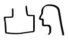	
-	a·sher		

-	lo		
to count	yim·ma·neh		
	ve·lo		
or number	yis·sa·pher		
too numerous	me·rov		
Therefore give	ve·na·ta·ta	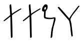	1 Kings 3:9
Your servant	le·av·de·kha		
heart	lev	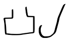	
an understanding	sho·me·a		
to judge	lish·pot		
-	et		
Your people	am·me·kha		
and to discern	le·ha·veen	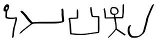	
between	ben	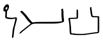	
good	to·wv		
and evil	le·ra		
For	kee	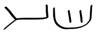	
who	mee	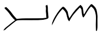	
is able	yu·khal		
to govern	lish·pot		
-	et		
people of Yours ? ”	am·me·kha		
great	hak·ka·ved		
this	haz·zeh		
pleased	vay·yee·tav	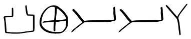	1 Kings 3:10
Now it	had·da·var		
	be·e·ne	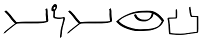	

the Lord	a·do·nay		
that	kee	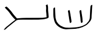	
had made this request	sha·al		
Solomon	she·lo·moh	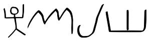	
-	et		
-	had·da·var		
	haz·zeh		
said	vay·yo·mer		1 Kings 3:11
So God	e·lo·heem		
to him	e·law	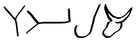	
“ Since	ya·an		
-	a·sher		
you have asked for	sha·al·ta		
-	et		
-	had·da·var		
this	haz·zeh		
instead of	ve·lo		
requesting	sha·al·ta		
	le·kha	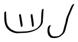	
life	ya·meem	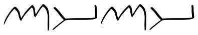	
long	rab·beem	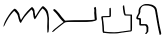	
[or]	ve·lo		
	sha·al·ta		
for yourself	le·kha	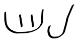	
wealth	o·sher		
[or]	ve·lo		
	sha·al·ta		

death	ne·phesh		
for your enemies —	o·ye·ve·kha		
but you have asked	ve·sha·al·ta		
	le·kha	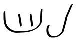	
for discernment	ha·veen	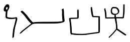	
to administer	lish·mo·a		
justice —	mish·pat		
behold	hin·neh	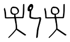	1 Kings 3:12
I will do	a·see·tee	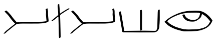	
what you have asked	kid·va·re·kha		
	hin·neh		
I will give	na·tat·tee		
you	le·kha	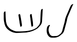	
heart	lev	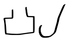	
a wise	cha·kham		
and discerning	ve·na·vo·wn	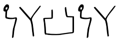	
so that	a·sher		
-	ka·mo·w·kha		
there has never	lo		
been	ha·yah	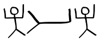	
-	le·pha·ne·kha	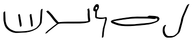	
-	ve·a·cha·re·kha	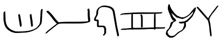	
nor	lo		
will ever be	ya·qum	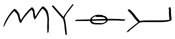	
another like you	ka·mo·w·kha		
Moreover	ve·gam		1 Kings 3:13
what	a·sher		

you did not	lo	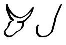	
request —	sha·al·ta	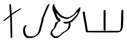	
I will give	na·tat·tee	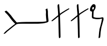	
you	lakh	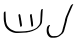	
both	gam	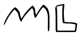	
riches	o·sher	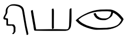	
and	gam	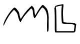	
honor —	ka·vo·wd	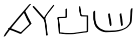	
so that	a·sher	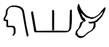	
no	lo	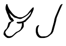	
will be	ha·yah	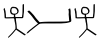	
your equal	kha·mo·w·kha	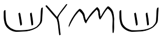	
man	eesh	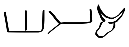	
in any kingdom	bam·me·la·kheem	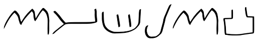	
during all	kal	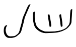	
your days	ya·me·kha	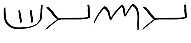	
So if	ve·im	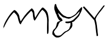	1 Kings 3:14
you walk	te·lekh	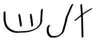	
in My ways	bid·ra·khay	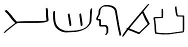	
and keep	lish·mor	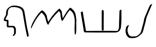	
My statutes	chuq·qay	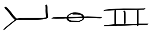	
and commandments	u·mits·wo·tay	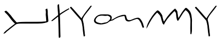	
just as	ka·a·sher	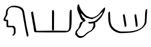	
did	ha·lakh	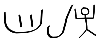	
David	da·veed	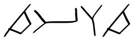	
your father	a·vee·kha	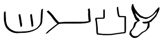	
I will prolong	ve·ha·a·rakh·tee	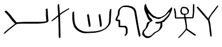	

	et		
your days ”	ya·me·kha	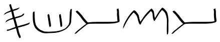	
awoke	vay·yi·qats	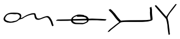	1 Kings 3:15
Then Solomon	she·lo·moh	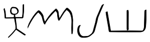	
and indeed it had been	ve·hin·neh		
a dream	cha·lo·wm		
So he returned	vay·ya·vo·w	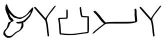	
to Jerusalem	ye·ru·sha·lim		
stood	vay·ya·a·mod		
before	liph·ne		
the ark	a·ro·wn	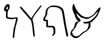	
of the covenant	be·reet	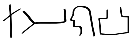	
of the Lord	a·do·nay		
and offered	vay·ya·al		
burnt offerings	o·lo·wt	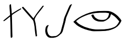	
Then he held	vay·ya·as		
and peace offerings	she·la·meem		
	vay·ya·as		
a feast	mish·teh		
for all	le·khal		
his servants	a·va·daw		
At that time	az		1 Kings 3:16
came	ta·vo·nah		
two	she·ta·yim	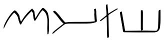	
	na·sheem	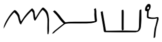	
prostitutes	zo·no·wt	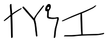	
to	el		

the king	ham·me·lekh		
and stood	vat·ta·a·mo·de·nah	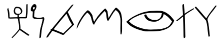	
before him	le·pha·naw	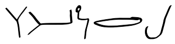	
said	vat·to·mer		1 Kings 3:17
woman	ha·ish·shah		
One	ha·a·chat		
“ Please	bee	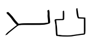	
my lord	a·do·nee		
and I	a·nee	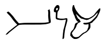	
woman	ve·ha·ish·shah		
this	haz·zot	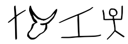	
live	yo·she·vot	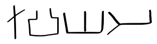	
house	be·va·yit	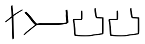	
in the same	e·chad	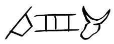	
and I gave birth	va·e·led		
while she [was]	im·mah		
in the house	bab·ba·yit	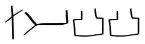	
-	vay·hee	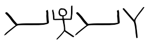	1 Kings 3:18
day	bay·yo·wm	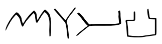	
On the third	hash·she·lee·shee	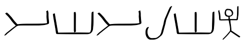	
after I gave birth	le·lid·tee		
had a baby	vat·te·led	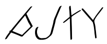	
also	gam		
this woman	ha·ish·shah		
	haz·zot		
We	va·a·nach·nu	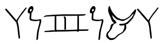	
were alone	yach·daw	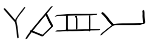	

no	en	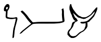	
one	zar	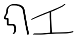	
with	it·ta·nu	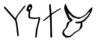	
in the house	bab·ba·yit	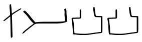	
but	zu·la·tee	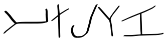	
the two	she·ta·yim	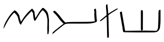	
of us	a·nach·nu	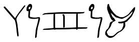	
	bab·ba·yit	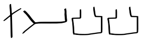	
died	vay·ya·mat	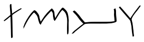	1 Kings 3:19
son	ben	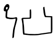	
woman's	ha·ish·shah	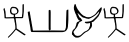	
this	haz·zot	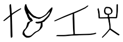	
During the night	la·ye·lah	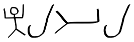	
because	a·sher	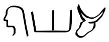	
she rolled over	sha·khe·vah	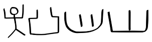	
on him	a·law	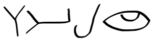	
So she got up	vat·ta·qam	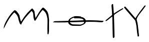	1 Kings 3:20
in the middle	be·to·wkh	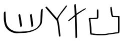	
of the night	hal·lay·lah	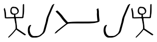	
and took	vat·tiq·qach	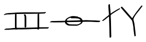	
-	et	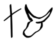	
my son	be·nee	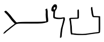	
from my side	me·ets·lee	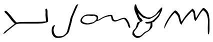	
while	va·a·ma·te·kha	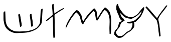	
I was asleep	ye·she·nah	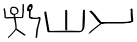	
She laid him	vat·tash·kee·ve·hu	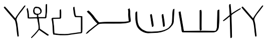	
in her bosom	be·che·qah	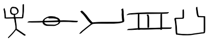	

-	ve·et		
son	be·nah		
her dead	ham·met		
and put	hish·kee·vah	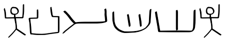	
at my bosom	ve·che·qee	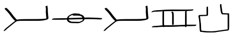	
when I got up	va·a·qum	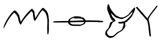	1 Kings 3:21
The next morning	bab·bo·qer	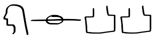	
to nurse	le·he·neeq	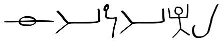	
-	et		
my son	be·nee	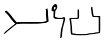	
I discovered	ve·hin·neh		
he was dead	met		
But when I examined him	va·et·bo·w·nen	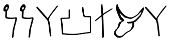	
	e·law	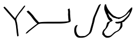	
-	bab·bo·qer	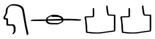	
I realized	ve·hin·neh		
not	lo		
that he was	ha·yah	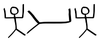	
the son	ve·nee	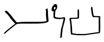	
-	a·sher		
I had borne ”	ya·la·de·tee	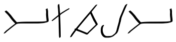	
said	vat·to·mer		1 Kings 3:22
woman	ha·ish·shah		
the other	ha·a·che·ret	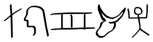	
“ No ”	lo		
	khee	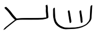	
my son	be·nee	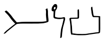	

“ the living one [is]	ha·chay	
your son ”	u·ve·nekh	
and the dead one [is]	ham·met	
But the first woman	ve·zot	
insisted	o·me·ret	
“ No	lo	
	khee	
yours	be·nekh	
the dead one [is]	ham·met	
mine ”	u·ve·nee	
and the living one [is]	he·chay	
So they argued	vat·te·dab·be·re·nah	
before	liph·ne	
the king	ham·me·lekh	
replied	vay·yo·mer	1 Kings 3:23
Then the king	ham·me·lekh	
“ This	zot	
woman says	o·me·ret	
‘ -	zeh	
My son	be·nee	
is alive	ha·chay	
and yours	u·ve·nekh	
is dead ’	ham·met	
but that	ve·zot	
woman says	o·me·ret	
‘ No	lo	
	khee	

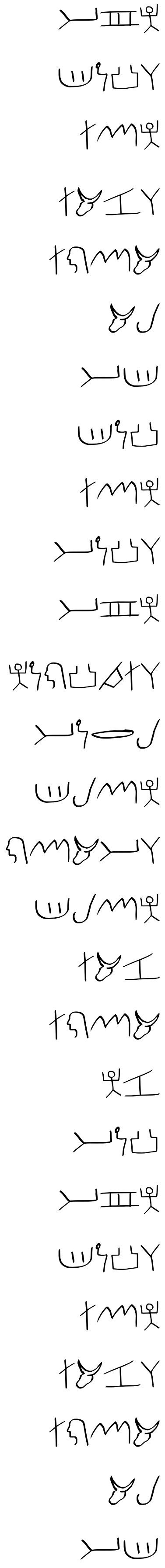

your son	be·nekh	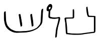	
is dead	ham·met		
and mine	u·ve·nee		
is alive ’”	he·chay	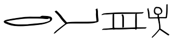	
continued	vay·yo·mer		1 Kings 3:24
The king	ham·me·lekh		
“ Bring	qe·chu	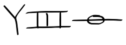	
me	lee	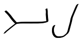	
a sword ”	cha·rev		
So they brought him	vay·ya·vi·u	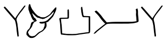	
a sword	ha·che·rev	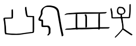	
-	liph·ne		
-	ham·me·lekh		
declared	vay·yo·mer		1 Kings 3:25
and the king	ham·me·lekh		
“ Cut	giz·ru		
-	et		
child	hay·ye·led	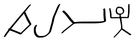	
the living	ha·chay	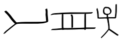	
in two	lish·na·yim	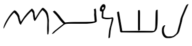	
and give	u·te·nu		
-	et		
half	ha·cha·tsee	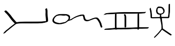	
to one	le·a·chat		
-	ve·et		
and half	ha·cha·tsee		
to the other ”	le·e·chat		

spoke	vat·to·mer	ותאמר	1 Kings 3:26
Then the woman	ha·ish·shah	האשה	
whose	a·sher	אשר	
son	be·nah	בנה	
was alive	ha·chay	החי	
to	el	אל	
the king	ham·me·lekh	המלך	
because	kee	כי	
she yearned	nikh·me·ru	נכמרו	
with compassion	ra·cha·me·ha	רחמיה	
for	al	על	
her son	be·nah	בנה	
she said	vat·to·mer	ותאמר	
“ Please	bee	בי	
my lord ”	a·do·nee	אדני	
“ give	te·nu	תנו	
her	lah	לה	
-	et	את	
baby	hay·ya·lud	הילוד	
the living	ha·chay	החי	
- ! ”	ve·ha·met	והמת	
Do not	al	אל	
kill him	te·mee·tu·hu	תמיתהו	
But the other	ve·zot	וזאת	
[woman] said	o·me·ret	אמרת	
	gam	גם	
mine	lee	לי	

nor	gam	𐤂𐤌	
yours	lakh	𐤋𐤊	
neither	lo	𐤋𐤀	
“ He will be	yih·yeh	𐤉𐤄𐤉𐤄	
Cut him in two ! ”	ge·zo·ru	𐤂𐤆𐤓𐤅	
:	vay·ya·an	𐤅𐤉𐤏𐤍	1 Kings 3:27
Then the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
gave his ruling	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ Give	te·nu	𐤕𐤍𐤅	
to the first woman	lah	𐤋𐤄	
-	et	𐤀𐤕	
baby	hay·ya·lud	𐤄𐤉𐤋𐤅𐤃	
the living	ha·chay	𐤄𐤇𐤉	
	ve·ha·met	𐤅𐤄𐤌𐤕	
By no means	lo	𐤋𐤀	
should you kill him	te·mee·tu·hu	𐤕𐤌𐤉𐤕𐤄𐤅	
she	hee	𐤄𐤉𐤀	
is his mother ”	im·mo	𐤀𐤌𐤅	
heard	vay·yish·me·u	𐤅𐤉𐤔𐤌𐤏𐤅	1 Kings 3:28
When all	khal	𐤊𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
	et	𐤀𐤕	
of the judgment	ham·mish·pat	𐤄𐤌𐤔𐤐𐤈	
-	a·sher	𐤀𐤔𐤓	
had given	sha·phat	𐤔𐤐𐤈	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
they stood in awe	vay·yir·u	𐤅𐤉𐤓𐤀𐤅	

of	mip·pe·ne		
[him]	ham·me·lekh		
for	kee	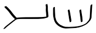	
they saw	ra·u		
that	kee	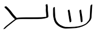	
the wisdom	cha·khe·mat		
of God	e·lo·heem		
[was] in him	be·qir·bo	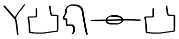	
to administer	la·a·so·wt		
justice	mish·pat	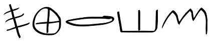	
-	vay·hee	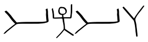	1 Kings 4:1
So King	ham·me·lekh		
Solomon	she·lo·moh	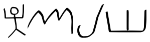	
ruled	me·lekh	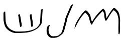	
over	al		
	kal	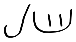	
Israel	yis·ra·el	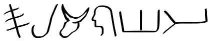	
and these	ve·el·leh		1 Kings 4:2
were his chief officials	has·sa·reem	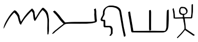	
-	a·sher		
:	lo		
Azariah	a·zar·ya·hu	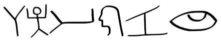	
son	ben		
of Zadok	tsa·do·wq		
[was] the priest	hak·ko·hen	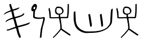	
Elihoreph	e·lee·cho·reph	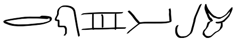	1 Kings 4:3
and Ahijah	va·a·chee·yah	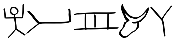	

the sons	be·ne	𐤁𐤍𐤉	
of Shisha	shee·sha	𐤔𐤉𐤔𐤀	
[were] secretaries	so·phe·reem	𐤎𐤐𐤓𐤉𐤌	
Jehoshaphat	ye·ho·wo·sha·phat	𐤉𐤄𐤅𐤔𐤐𐤈	
son	ben	𐤁𐤍	
of Ahilud	a·chee·lud	𐤀𐤇𐤉𐤋𐤅𐤃	
[was] the recorder	ham·maz·keer	𐤄𐤌𐤆𐤊𐤉𐤓	
Benaiah	u·ve·na·ya·hu	𐤅𐤁𐤍𐤉𐤄𐤅	1 Kings 4:4
son	ben	𐤁𐤍	
of Jehoiada	ye·ho·w·ya·da	𐤉𐤄𐤅𐤉𐤃𐤏	
[was] in charge of	al	𐤏𐤋	
the army	hats·tsa·va	𐤄𐤑𐤁𐤀	
Zadok	ve·tsa·do·wq	𐤅𐤑𐤃𐤅𐤒	
and Abiathar	ve·ev·ya·tar	𐤅𐤀𐤁𐤉𐤕𐤓	
[were] priests	ko·ha·neem	𐤊𐤄𐤍𐤉𐤌	
Azariah	va·a·zar·ya·hu	𐤅𐤏𐤆𐤓𐤉𐤄𐤅	1 Kings 4:5
son	ben	𐤁𐤍	
of Nathan	na·tan	𐤍𐤕𐤍	
[was] in charge of	al	𐤏𐤋	
the governors	han·nits·tsa·veem	𐤄𐤍𐤑𐤁𐤉𐤌	
Zabud	ve·za·vud	𐤅𐤆𐤁𐤅𐤃	
son	ben	𐤁𐤍	
of Nathan	na·tan	𐤍𐤕𐤍	
[was] a priest	ko·hen	𐤊𐤄𐤍	
and adviser	re·eh	𐤓𐤏𐤄	
to the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
Ahishar	va·a·chee·shar	𐤅𐤀𐤇𐤉𐤔𐤓	1 Kings 4:6

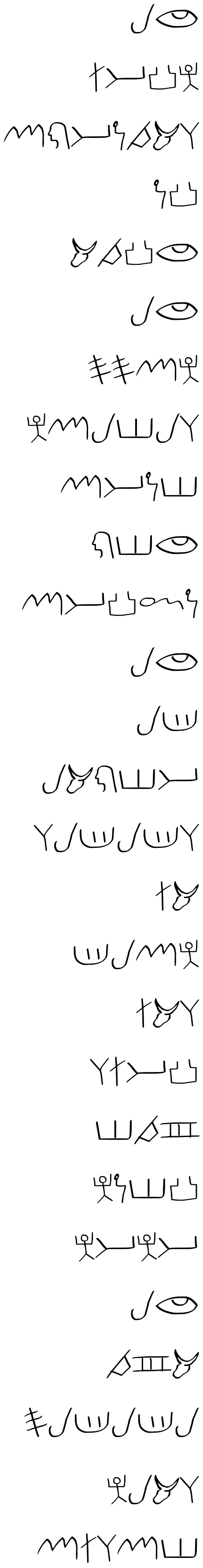

[was] in charge of	al	
the palace	hab·ba·yit	
and Adoniram	va·a·do·nee·ram	
son	ben	
of Abda	av·da	
[was] in charge of	al	
the forced labor	ham·mas	
Solomon	ve·lish·lo·moh	1 Kings 4:7
had twelve	she·nem	
	a·sar	
governors	nits·tsa·veem	
over	al	
all	kal	
Israel	yis·ra·el	
to provide food	ve·khil·ke·lu	
-	et	
for the king	ham·me·lekh	
-	ve·et	
and his household	be·to	
for one month	cho·desh	
of the year	bash·sha·nah	
	yih·yeh	
	al	
[Each] one	ʾɛ·chad	
would arrange provisions	le·khal·kel	
and these	ve·el·leh	1 Kings 4:8
were their names :	she·mo·w·tam	

	ben		
Ben-hur	chur		
in the hill country	be·har		
of Ephraim	eph·ra·yim	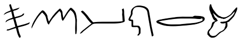	
	ben		1 Kings 4:9
Ben-deker	de·qer	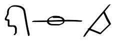	
in Makaz	be·ma·qats	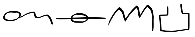	
in Shaalbim	u·ve·sha·al·veem		
	u·vet	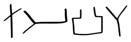	
in Beth-shemesh	sha·mesh		
	ve·e·lo·wn	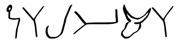	
	bet	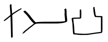	
and in Elon-beth-hanan	cha·nan	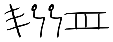	
	ben		1 Kings 4:10
Ben-hesed	che·sed		
in Arubboth	ba·a·rub·bo·wt		
belonged to him)	lo	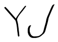	
(Socoh	so·khoh	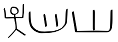	
and all	ve·khal		
the land	e·rets		
of Hepher	che·pher		
	ben		1 Kings 4:11
Ben-abinadab	a·vee·na·dav	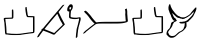	
	kal		
	na·phat		
in Naphath-dor	dor		
(Taphath	ta·phat		

a daughter	bat	
of Solomon	she·lo·moh	
was	ha·ye·tah	
his	lo	
wife)	le·ish·shah	
Baana	ba·a·na	1 Kings 4:12
son	ben	
of Ahilud	a·chee·lud	
in Taanach	ta·nakh	
in Megiddo	u·me·gid·do	
and in all	ve·khal	
	bet	
of Beth-shean	she·an	
-	a·sher	
next to	e·tsel	
Zarethan	tsa·re·ta·nah	
below	mit·ta·chat	
Jezreel	le·yiz·re·el	
from	mib·bet	
Beth-shean	she·an	
to	ad	
	a·vel	
Abel-meholah	me·cho·w·lah	
	ad	
and on past	me·e·ver	
Jokmeam	le·ya·qe·mo·am	
	ben	1 Kings 4:13

Ben-geber	ge·ver	גבר	
in Ramoth-gilead	be·ra·mot	ברמת	
in Gilead	gil·ad	גלעד	
[belonged] to him	lo	לו	
(the villages	chaw·wot	חות	
of Jair	ya·eer	יאיר	
son of	ben	בן	
Manasseh	me·nash·sheh	מנשה	
-	a·sher	אשר	
-	bag·gil·ad	בגלעד	
	lo	לו	
as well as the region	che·vel	חבל	
of Argob	ar·gov	ארגב	
-	a·sher	אשר	
in Bashan	bab·ba·shan	בבשן	
with its sixty	shish·sheem	ששים	
cities	a·reem	ערים	
great	ge·do·lo·wt	גדלות	
with walls	cho·w·mah	חומה	
bars)	u·ve·ree·ach	ובריח	
and bronze	ne·cho·shet	נחשתס	
Ahinadab	a·chee·na·dav	אחינדב	1 Kings 4:14
son	ben	בן	
of Iddo	id·do	עדא	
in Mahanaim	ma·cha·na·ye·mah	מחנימה	
Ahimaaz	a·chee·ma·ats	אחימעץ	1 Kings 4:15
in Naphtali	be·naph·ta·lee	בנפתלי	

-	gam	גם	
(he	hu	הוא	
had married	la·qach	לקח	
-	et	את	
Basemath	ba·se·mat	בשמת	
a daughter	bat	בת	
of Solomon)	she·lo·moh	שלמה	
-	le·ish·shah	לאשה	
Baana	ba·a·na	בענא	1 Kings 4:16
son	ben	בן	
of Hushai	chu·shay	חושי	
in Asher	be·a·sher	באשר	
and in Aloth	u·ve·a·lo·wt	ובעלות׃	
Jehoshaphat	ye·ho·wo·sha·phat	יהושפט	1 Kings 4:17
son	ben	בן	
of Paruah	pa·ru·ach	פרוח	
in Issachar	be·yi·sa·sh·khar	ביששכר׃	
Shimei	shim·ee	שמעי	1 Kings 4:18
son	ben	בן	
of Ela	e·la	אלא	
in Benjamin	be·vin·ya·min	בבנימן׃	
Geber	ge·ver	גבר	1 Kings 4:19
son	ben	בן	
of Uri	u·ree	ארי	
in the land	be·e·rets	בארץ	
of Gilead	gil·ad	גלעד	
including the territories	e·rets	ארץ	

of Sihon	see·cho·wn	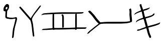	
king	me·lekh	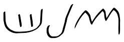	
of the Amorites	ha·e·mo·ree		
and of Og	ve·og		
king	me·lekh	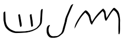	
of Bashan	hab·ba·shan	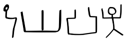	
governor	u·ne·tseev		
There was also one	e·chad	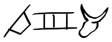	
-	a·sher		
in the land [of Judah]	ba·a·rets		
[The people of] Judah	ye·hu·dah		1 Kings 4:20
and Israel	ve·yis·ra·el		
	rab·beem	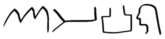	
as the sand	ka·cho·wl	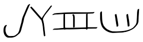	
-	a·sher		
on	al		
the seashore	hay·yam	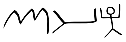	
[were] as numerous	la·rov		
and they were eating	o·khe·leem	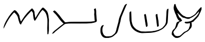	
and drinking	ve·sho·teem	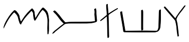	
and rejoicing	u·se·me·cheem	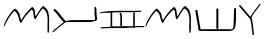	
And Solomon	u·she·lo·moh	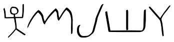	1 Kings 4:21
	ha·yah	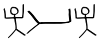	
reigned	mo·wo·shel		
over all	be·khal		
the kingdoms	ham·mam·la·kho·wt		

from	min		
the [Euphrates]	han·na·har		
to the land	e·rets		
of the Philistines	pe·lish·teem		
as far as	ve·ad		
the border	ge·vul		
of Egypt	mits·ra·yim	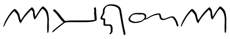	
[These kingdoms] offered	mag·gi·sheem	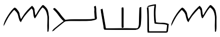	
tribute	min·chah	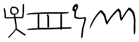	
and served	ve·o·ve·deem		
-	et		
Solomon	she·lo·moh	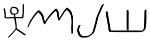	
all	kal		
the days	ye·me		
of his life	chay·yaw	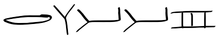	
were	vay·hee	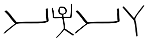	1 Kings 4:22
provisions	le·chem	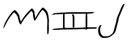	
Solomon’s	she·lo·moh	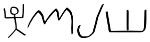	
day	le·yo·wm	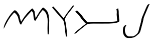	
for a single	e·chad	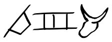	
thirty	she·lo·sheem		
cors	kor		
of fine flour	so·let		
sixty	ve·shish·sheem	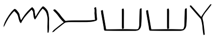	
cors	kor		
of meal	qa·mach		
ten	a·sa·rah		1 Kings 4:23

oxen	va·qar	
fat	be·ri·eem	
twenty	ve·es·reem	
oxen	ba·qar	
range	re·ee	
and a hundred	u·me·ah	
sheep	tson	
as well as	le·vad	
deer	me·ay·yal	
gazelles	u·tse·vee	
roebucks	ve·yach·mur	
poultry	u·var·bu·reem	
and fattened	a·vu·seem	
For	kee	1 Kings 4:24
[Solomon]	hu	
had dominion	ro·deh	
over everything	be·khal	
west	e·ver	
of the Euphrates —	han·na·har	
from Tiphsah	mit·tiph·sach	
to	ve·ad	
Gaza —	az·zah	
over all	be·khal	
the kingdoms	mal·khe	
-	e·ver	
-	han·na·har	
peace	ve·sha·lo·wm	

and he had	ha·yah	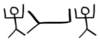	
	lo		
on all	mik·kal		
sides	a·va·raw		
	mis·sa·veev		
dwelt	vay·ye·shev		1 Kings 4:25
Judah	ye·hu·dah	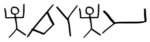	
and Israel	ve·yis·ra·el	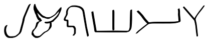	
securely	la·ve·tach	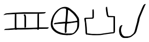	
each man	eesh	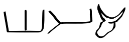	
under	ta·chat	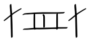	
his own vine	gaph·no		
and	ve·ta·chat	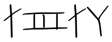	
his own fig tree	te·e·na·to		
from Dan	mid·dan		
to	ve·ad		
	be·er		
Beersheba	sha·va		
Throughout	kol		
the days	ye·me		
of Solomon	she·lo·moh	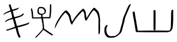	
had	vay·hee	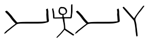	1 Kings 4:26
Solomon	lish·lo·moh	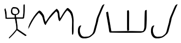	
4,000 {}	ar·ba·eem		
	e·leph	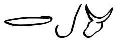	
stalls	ur·wot	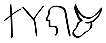	
horses	su·seem	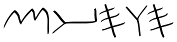	

for his chariot	le·mer·ka·vo	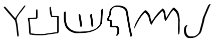	
and 12,000	u·she·nem	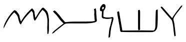	
	a·sar		
	e·leph	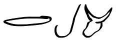	
horses	pa·ra·sheem	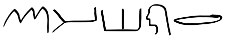	
in turn provided food	ve·khil·ke·lu	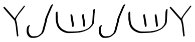	1 Kings 4:27
the governors	han·nits·tsa·veem		
-	ha·el·leh		
-	et		
for King	ham·me·lekh		
Solomon	she·lo·moh	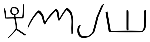	
-	ve·et		
and all	kal		
who came	haq·qa·rev	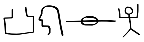	
to	el		
table	shul·chan	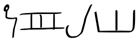	
[his]	ham·me·lekh		
	she·lo·moh	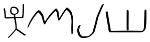	
Each	eesh	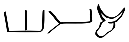	
month	cha·de·sho		
nothing was lacking	lo		
They saw to it that	ye·ad·de·ru		
	da·var		
of barley	ve·has·se·o·reem		1 Kings 4:28
and straw	ve·hat·te·ven	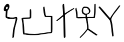	
and other horses	las·su·seem		
for the chariot horses	ve·la·ra·khesh	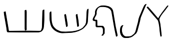	

also brought	ya·vi·u		
to	el		
the required place	ham·ma·qo·wm	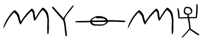	
-	a·sher		
-	yih·yeh	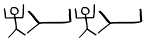	
	sham		
Each one	eesh	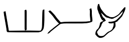	
their quotas	ke·mish·pa·to		
gave	vay·yit·ten	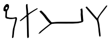	1 Kings 4:29
And God	e·lo·heem		
wisdom	chakh·mah		
Solomon	lish·lo·moh	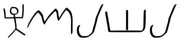	
insight	u·te·vu·nah		
deep	har·beh	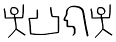	
exceedingly	me·od		
beyond measure	ve·ro·chav	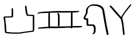	
and understanding	lev	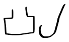	
like the sand	ka·cho·wl	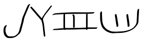	
-	a·sher		
on	al		
the seashore	se·phat		
	hay·yam	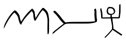	
was greater than	vat·te·rev	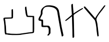	1 Kings 4:30
wisdom	cha·khe·mat		
Solomon’s	she·lo·moh	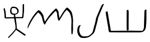	
[that]	me·cha·khe·mat	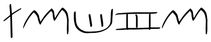	
of all	kal		

the men	be·ne	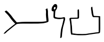	
of the East	qe·dem	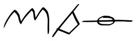	
greater than all	u·mik·kol	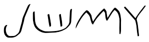	
the wisdom	cha·khe·mat	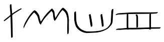	
of Egypt	mits·ra·yim	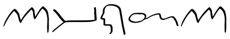	
He was wiser	vay·yech·kam	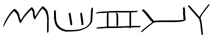	1 Kings 4:31
than all	mik·kal	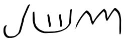	
men —	ha·a·dam	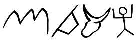	
wiser than Ethan	me·e·tan	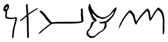	
the Ezrahite	ha·ez·ra·chee	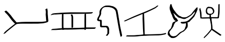	
and wiser than Heman	ve·he·man	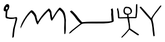	
Calcol	ve·khal·kol	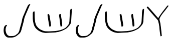	
and Darda	ve·dar·da	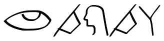	
the sons	be·ne	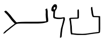	
of Mahol	ma·cho·wl	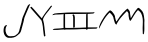	
spread	vay·hee	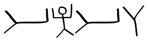	
And his fame	she·mo	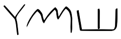	
throughout	ve·khal	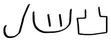	
nations	hag·go·w·yim	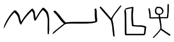	
the surrounding	sa·veev	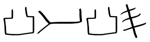	
Solomon composed	vay·dab·ber	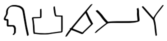	1 Kings 4:32
three	she·lo·shet	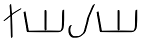	
thousand	a·la·pheem	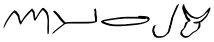	
proverbs	ma·shal	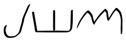	
numbered	vay·hee	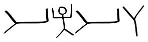	
and his songs	shee·ro	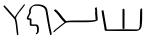	
and five	cha·mish·shah	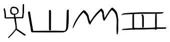	

a thousand	va·a·leph	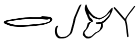	
He spoke	vay·dab·ber	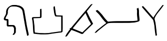	1 Kings 4:33
of	al	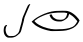	
trees	ha·e·tseem	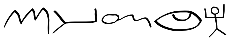	
from	min	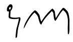	
the cedar	ha·e·rez	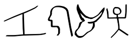	
-	a·sher	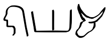	
in Lebanon	bal·le·va·no·wn	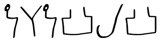	
to	ve·ad	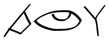	
the hyssop	ha·e·zo·wv	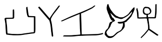	
-	a·sher	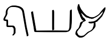	
growing	yo·tse	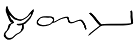	
in the wall	baq·qeer	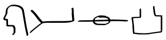	
and he taught	vay·dab·ber	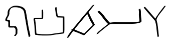	
about	al	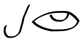	
animals	hab·be·he·mah	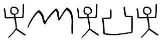	
	ve·al	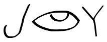	
birds	ha·o·wph	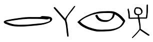	
	ve·al	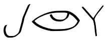	
reptiles	ha·re·mes	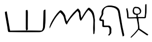	
	ve·al	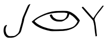	
and fish	had·da·geem	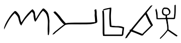	
came	vay·ya·vo·u	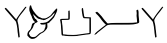	1 Kings 4:34
So men of all	mik·kal	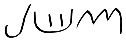	
nations	ha·am·meem	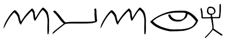	
had heard	lish·mo·a	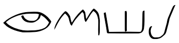	
-	et	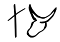	

of his wisdom	cha·khe·mat	
to Solomon’s	she·lo·moh	
	me·et	
sent by all	kal	
the kings	mal·khe	
of the earth	ha·a·rets	
who	a·sher	
to listen	sha·me·u	
-	et	
wisdom	cha·khe·ma·to	
he sent	vay·yish·lach	1 Kings 5:1
Now when Hiram	chee·ram	
king	me·lekh	
of Tyre	tso·wr	
-	et	
envoys	a·va·daw	
to	el	
Solomon	she·lo·moh	
-	kee	
heard	sha·ma	
that	kee	
-	o·to	
[Solomon] had been anointed	ma·she·chu	
king	le·me·lekh	
place	ta·chat	
in his father’s	a·vee·hu	
for	kee	

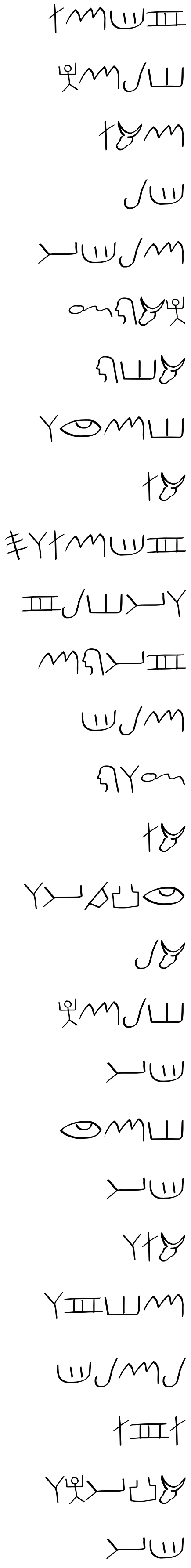

a friend	o·hev	
been	ha·yah	
Hiram	chee·ram	
of David	le·da·wid	
had always	kal	
	hay·ya·meem	
relayed	vay·yish·lach	1 Kings 5:2
And Solomon	she·lo·moh	
to	el	
Hiram :	chee·ram	
this message	le·mor	
“ As you	at·tah	1 Kings 5:3
are well aware	ya·da·ta	
-	et	
David	da·wid	
against my father	a·vee	
	kee	
not	lo	
he could	ya·khol	
build	liv·no·wt	
a house	ba·yit	
for the Name	le·shem	
of the LORD	YHVH	
his God	e·lo·haw	
due to	mip·pe·ne	
the wars waged	ham·mil·cha·mah	
-	a·sher	

on all sides	se·va·vu·hu	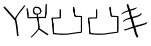	
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had put	tet		
the LORD	YHVH	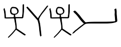	
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his enemies under	ta·chat	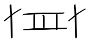	
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	rag·lo	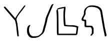	
But now	ve·at·tah		1 Kings 5:4
has given me rest	he·nee·ach	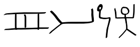	
the LORD	YHVH	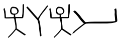	
my God	e·lo·hay		
	lee	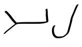	
on every side	mis·sa·veev	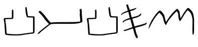	
and there is no	en	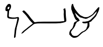	
adversary	sa·tan		
	ve·en		
or crisis	pe·ga		
	ra		
So behold	ve·hin·nee	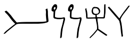	1 Kings 5:5
I plan	o·mer		
to build	liv·no·wt		
a house	ba·yit	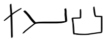	
for the Name	le·shem	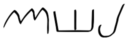	
of the LORD	YHVH	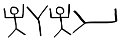	
my God	e·lo·hay		
according to what	ka·a·sher		

said	dib·ber	𐤃𐤁𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
David :	da·wid	𐤃𐤅𐤃	
my father	a·vee	𐤀𐤁𐤉	
	le·mor	𐤋𐤀𐤌𐤓	
your son	bin·kha	𐤁𐤍𐤊	
-	a·sher	𐤀𐤔𐤓	
‘ I will put	et·ten	𐤀𐤕𐤍	
in your place	tach·te·kha	𐤕𐤇𐤕𐤉𐤊	
on	al	𐤏𐤋	
your throne	kis·e·kha	𐤊𐤎𐤀𐤊	
and he	hu	𐤄𐤅𐤀	
will build	yiv·neh	𐤉𐤁𐤍𐤄	
the house	hab·ba·yit	𐤄𐤁𐤉𐤕	
for My Name ’	lish·mee	𐤋𐤔𐤌𐤉	
Now therefore	ve·at·tah	𐤅𐤏𐤕𐤄	1 Kings 5:6
order	tsaw·veh	𐤑𐤅𐤄	
be cut down	ve·yikh·re·tu	𐤅𐤉𐤊𐤓𐤕𐤅	
for me	lee	𐤋𐤉	
that cedars	a·ra·zeem	𐤀𐤓𐤆𐤉𐤌	
of	min	𐤌𐤍	
Lebanon	hal·le·va·no·wn	𐤄𐤋𐤁𐤍𐤅𐤍	
My servants	va·a·va·day	𐤅𐤏𐤁𐤃𐤉	
will be	yih·yu	𐤉𐤄𐤉𐤅	
with	im	𐤏𐤌	
your servants	a·va·de·kha	𐤏𐤁𐤃𐤊	

whatever wages	u·se·khar	
servants	a·va·de·kha	
and I will pay	et·ten	
your	le·kha	
	ke·khol	
-	a·sher	
you set	to·mer	
for	kee	
you	at·tah	
know	ya·da·ta	
that	kee	
[there are] none	en	
among us	ba·nu	
	eesh	
as skilled	yo·de·a	
in logging	likh·rat	
	e·tseem	
as the Sidonians ”	kats·tsi·do·neem	
-	vay·hee	1 Kings 5:7
received	kish·mo·a	
When Hiram	chee·ram	
-	et	
message	div·re	
Solomon’s	she·lo·moh	
he rejoiced	vay·yis·mach	
greatly	me·od	
and said	vay·yo·mer	

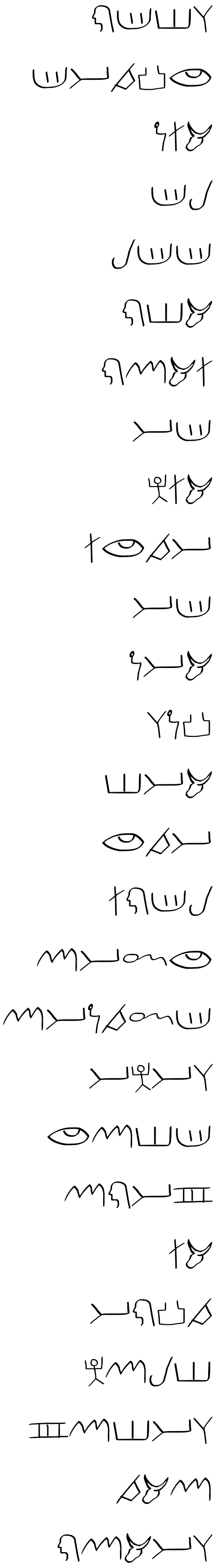

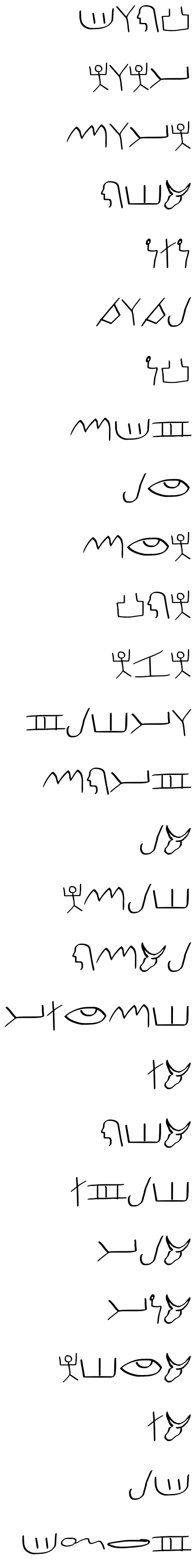

“ Blessed [be]	ba·rukh	
the LORD	YHVH	
this day !	hay·yo·wm	
He	a·sher	
has given	na·tan	
David	le·da·wid	
son	ben	
a wise	cha·kham	
over	al	
people ! ”	ha·am	
great	ha·rav	
this	haz·zeh	
sent	vay·yish·lach	1 Kings 5:8
Then Hiram	chee·ram	
a reply to	el	
Solomon	she·lo·moh	
saying :	le·mor	
“ I have received	sha·ma·tee	
-	et	
your message	a·sher	
	sha·lach·ta	
	e·lay	
I	a·nee	
will do	e·e·seh	
-	et	
all	kal	
you desire	cheph·tse·kha	

timber	ba·a·tse		
regarding the cedar	a·ra·zeem	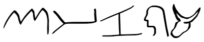	
	u·va·a·tse		
and cypress	ve·ro·wo·sheem		
My servants	a·va·day		1 Kings 5:9
will haul the logs	yo·ri·du	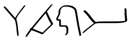	
from	min		
Lebanon	hal·le·va·no·wn		
to the Sea	yam·mah	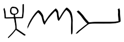	
and I	va·a·nee		
will float them	a·see·mem	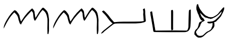	
as rafts	do·ve·ro·wt		
by sea	bay·yam	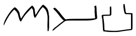	
to	ad		
the place	ham·ma·qo·wm	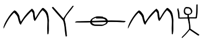	
	a·sher		
you specify	tish·lach	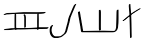	
	e·lay	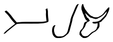	
I will separate [the logs]	ve·nip·pats·teem		
There	sham		
and you	ve·at·tah		
can take them away	tis·sa		
And in exchange, you	ve·at·tah		
can meet	ta·a·seh		
-	et		
my needs	cheph·tsee		
by providing	la·tet	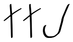	

with food ”	le·chem	לחם	
my household	be·tee	ביתי	
So	vay·hee	ויהי	1 Kings 5:10
Hiram	chee·ro·wm	חירום	
provided	no·ten	נתן	
Solomon	lish·lo·moh	לשלמה	
timber	a·tse	עצי	
the cedar	a·ra·zeem	ארזים	
	va·a·tse	ועצי	
and cypress	ve·ro·wo·sheem	ברושים	
with all	kal	כל	
he wanted	cheph·tso	חפצו	
Solomon	u·she·lo·moh	ושלמה	1 Kings 5:11
would provide	na·tan	נתן	
Hiram	le·chee·ram	לחירם	
with 20,000	es·reem	עשרים	
	e·leph	אלף	
cors	kor	כר	
of wheat	chit·teem	חטים	
as food	mak·ko·let	מכלת	
for his household	le·ve·to	לביתו	
as well as 20,000	ve·es·reem	ועשרים	
[baths]	kor	כר	
of pure olive oil	she·men	שמן	
	ka·teet	כתית	
-	koh	כה	
-	yit·ten	יתן	

-	she·lo·moh	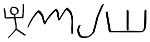	
-	le·chee·ram	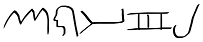	
and year	sha·nah	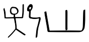	
after year	ve·sha·nah	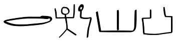	
And the LORD	va·YHVH	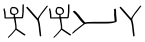	1 Kings 5:12
gave	na·tan	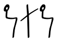	
wisdom	chakh·mah		
Solomon	lish·lo·moh	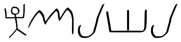	
as	ka·a·sher		
He had promised	dib·ber		
him	lo		
There was	vay·hee	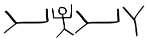	
peace	sha·lom	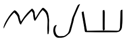	
between	ben	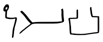	
Hiram	chee·ram	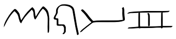	
	u·ven	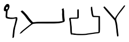	
and Solomon	she·lo·moh	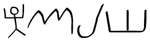	
of them made	vay·yikh·re·tu		
a treaty	ve·reet	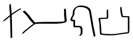	
and the two	she·ne·hem	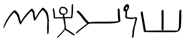	
conscripted	vay·ya·al		1 Kings 5:13
Then King	ham·me·lekh		
Solomon	she·lo·moh	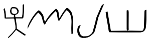	
a labor force	mas		
from all	mik·kal		
Israel	yis·ra·el	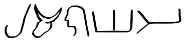	
	vay·hee	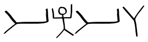	

-	ham·mas	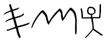	
of 30,000	she·lo·sheem	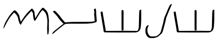	
	e·leph	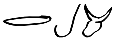	
men	eesh	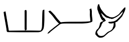	
He sent them	vay·yish·la·chem	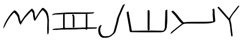	1 Kings 5:14
to Lebanon	le·va·no·w·nah	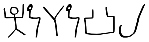	
of 10,000 [men]	a·se·ret	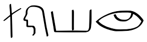	
	a·la·pheem	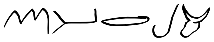	
in monthly	ba·cho·desh	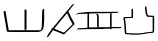	
shifts	cha·lee·pho·wt	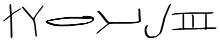	
one month	cho·desh	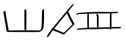	
so that they would spend	yih·yu	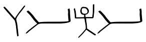	
in Lebanon	val·le·va·no·wn	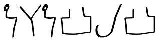	
[and] two	she·na·yim	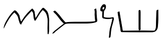	
months	cho·da·sheem	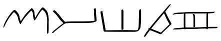	
at home	be·ve·to	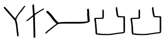	
And Adoniram [was]	va·a·do·nee·ram	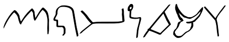	
in charge	al	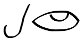	
of the forced labor	ham·mas	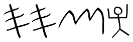	
had	vay·hee	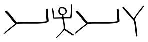	1 Kings 5:15
Solomon	lish·lo·moh	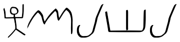	
70,000 {}	shiv·eem	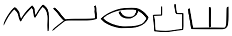	
	e·leph	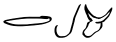	
porters	no·se	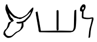	
	sab·bal	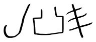	
and 80,000 {}	u·she·mo·neem	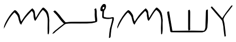	
	e·leph	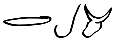	

stonecutters	cho·tsev	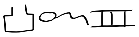	
in the mountains	ba·har	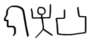	
not including	le·vad	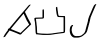	1 Kings 5:16
foremen	mis·sa·re	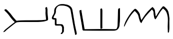	
	han·nits·tsa·veem	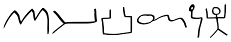	
his	lish·lo·moh	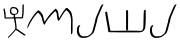	
-	a·sher	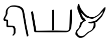	
	al	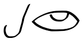	
	ham·me·la·khah	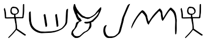	
3,300 {}	she·lo·shet	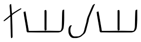	
	a·la·pheem	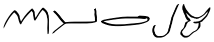	
	u·she·losh	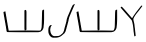	
	me·o·wt	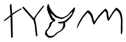	
who supervised	ha·ro·deem	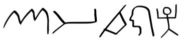	
the workers	ba·am	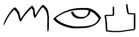	
	ha·o·seem	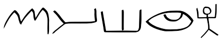	
	bam·me·la·khah	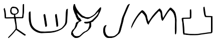	
commanded them	vay·tsaw	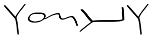	1 Kings 5:17
And the king	ham·me·lekh	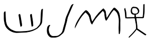	
to quarry	vay·yas·si·u	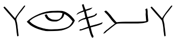	
stones	a·va·neem	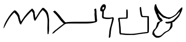	
large	ge·do·lo·wt	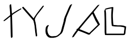	
stones	a·va·neem	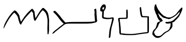	
costly	ye·qa·ro·wt	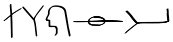	
to lay the foundation	le·yas·sed	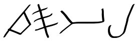	
of the temple	hab·ba·yit	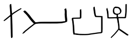	
	av·ne	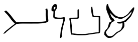	

with dressed	ga·zeet	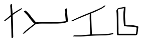	
quarried the stone	vay·yiph·se·lu	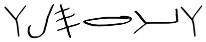	1 Kings 5:18
-	bo·ne	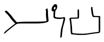	
So Solomon’s	she·lo·moh	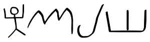	
builders	u·vo·ne	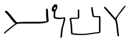	
and Hiram’s	chee·ro·wm	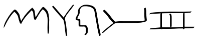	
along with the Gebalites	ve·hag·giv·leem	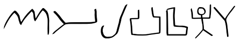	
and prepared	vay·ya·khee·nu	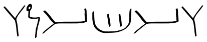	
the timber	ha·e·tseem	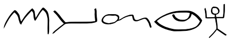	
and stone	ve·ha·a·va·neem	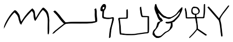	
for the construction	liv·no·wt	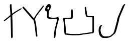	
of the temple	hab·ba·yit	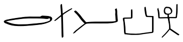	
-	vay·hee	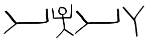	1 Kings 6:1
and eightieth	vish·mo·w·neem	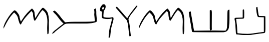	
year	sha·nah	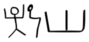	
In the four	ve·ar·ba	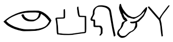	
hundred	me·o·wt	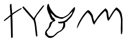	
	sha·nah	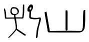	
had come	le·tset	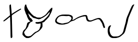	
after the Israelites	be·ne	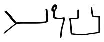	
	yis·ra·el	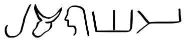	
out of the land	me·e·rets	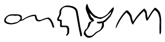	
of Egypt	mits·ra·yim	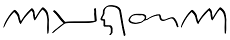	
year	bash·sha·nah	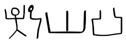	
of the fourth	ha·re·vee·eet	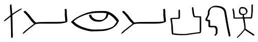	
month	be·cho·desh	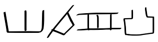	
of Ziv	ziw	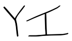	

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in the month	ha·cho·desh	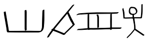	
the second	hash·she·nee	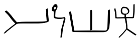	
of [Solomon's] reign	lim·lokh		
[he]	she·lo·moh	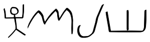	
over	al		
Israel	yis·ra·el	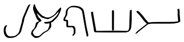	
began to build	vay·yi·ven	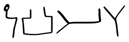	
the house	hab·ba·yit	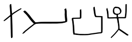	
of the LORD	la·YHVH	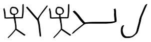	
The house	ve·hab·ba·yit	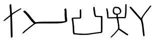	1 Kings 6:2
that	a·sher		
built	ba·nah		
King	ham·me·lekh		
Solomon	she·lo·moh	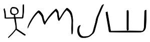	
for the LORD	la·YHVH	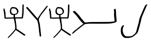	
[was] sixty	shish·sheem	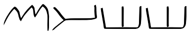	
cubits	am·mah	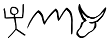	
long	a·re·ko	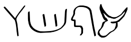	
twenty [cubits]	ve·es·reem	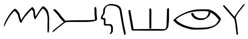	
wide	ra·che·bo		
and thirty	u·she·lo·sheem		
cubits	am·mah		
high	qo·w·ma·to	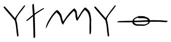	
The portico	ve·ha·u·lam		1 Kings 6:3
at	al		
the front	pe·ne	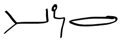	

of the main hall	he·khal	היכל	
of the temple	hab·ba·yit	הבית	
[was] twenty	es·reem	עשרים	
cubits	am·mah	אמה	
long	a·re·ko	ארכו	
extending across	al	על	
	pe·ne	פני	
the width	ro·chav	רחב	
of the temple	hab·ba·yit	הבית	
ten	e·ser	עשר	
cubits	ba·am·mah	באמה	
and projecting out	ra·che·bo	רחבו	
in	al	על	
front	pe·ne	פני	
of the temple	hab·ba·yit	הבית	
He also had	vay·ya·as	ויעש	1 Kings 6:4
in the temple	lab·ba·yit	לבית	
windows	chal·lo·w·ne	חלוני	
framed high	she·qu·pheem	שקפים	
narrow	a·tu·meem	אטמים	
[Solomon] built	vay·yi·ven	ויבן	1 Kings 6:5
Against	al	על	
the walls	qeer	קיר	
of the temple	hab·ba·yit	הבית	
a chambered structure	ya·tso·aʿ	יצוע	
around	sa·veev	סביב	
-	et	את	

-	qee·ro·wt	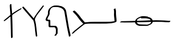	
the temple	hab·ba·yit	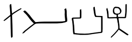	
in which	sa·veev	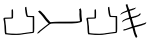	
	la·he·khal	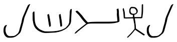	
and the inner sanctuary	ve·lad·de·veer		
he constructed	vay·ya·as		
the side rooms	tse·la·o·wt		
-	sa·veev	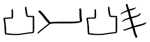	
floor [was]	hay·ya·tso·aʿ		1 Kings 6:6
The bottom	hat·tach·to·nah	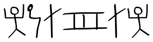	
five	cha·mesh		
cubits	ba·am·mah		
wide	ra·che·bah	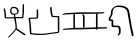	
the middle floor	ve·hat·tee·kho·nah	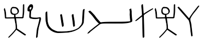	
six	shesh		
cubits	ba·am·mah		
-	ra·che·bah	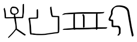	
and the third [floor]	ve·hash·she·lee·sheet	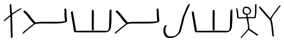	
seven	she·va		
cubits	ba·am·mah		
-	ra·che·bah	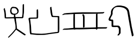	
-	kee	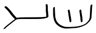	
offset ledges	mig·ra·o·wt		
He also placed	na·tan	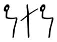	
of the temple	lab·ba·yit	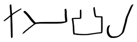	
around	sa·veev	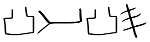	
the outside	chu·tsah		

so that nothing	le·vil·tee	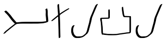	
would be inserted	a·choz	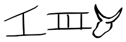	
walls	be·qee·ro·wt	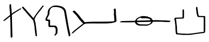	
into [its]	hab·ba·yit	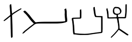	
The temple	ve·hab·ba·yit	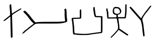	1 Kings 6:7
was constructed	be·hib·ba·no·to		
stones	e·ven		
finished	she·le·mah	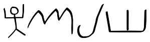	
cut at the quarry	mas·sa		
using	niv·nah		
hammer	u·maq·qa·vo·wt	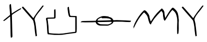	
or chisel	ve·hag·gar·zen	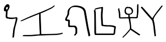	
[or] any [other]	kal		
tool	ke·lee	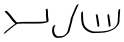	
iron	var·zel	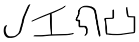	
so that no	lo		
was heard	nish·ma		
in the temple	bab·ba·yit	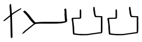	
while it was being built	be·hib·ba·no·to		
The entrance	pe·tach	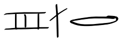	1 Kings 6:8
floor	hats·tse·la		
to the bottom	hat·tee·kho·nah	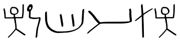	
was on	el		
side	ke·teph		
of the temple	hab·ba·yit	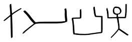	
the south	hay·ma·neet		
A stairway	u·ve·lul·leem		

led up	ya·a·lu	יעלו	
to	al	על	
the middle level	hat·tee·kho·nah	התיכנה	
and from	u·min	ומן	
[there]	hat·tee·kho·nah	התיכנה	
to	el	אל	
the third floor	hash·she·li·sheem	השלשים	
So [Solomon] built	vay·yi·ven	ויבן	1 Kings 6:9
-	et	את	
the temple	hab·ba·yit	הבית	
and finished it	vay·khal·le·hu	ויכלהו	
roofing	vay·yis·pon	ויספן	
-	et	את	
it	hab·ba·yit	הבית	
with beams	ge·veem	גבים	
and planks	u·se·de·rot	ושדרת	
of cedar	ba·a·ra·zeem	בארזים	
He built	vay·yi·ven	ויבן	1 Kings 6:10
-	et	את	
chambers	hay·ya·tso·aʿ	היצוע	
all along	al	על	
	kal	כל	
the temple	hab·ba·yit	הבית	
[each] five	cha·mesh	חמש	
cubits	am·mo·wt	אמות	
high	qo·w·ma·to	קומתו	
and attached	vay·ye·e·choz	ויאחז	

-	et		
to the temple	hab·ba·yit	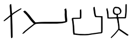	
with beams	ba·a·tse		
of cedar	a·ra·zeem	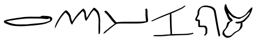	
came	vay·hee	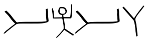	1 Kings 6:11
Then the word	de·var		
of the LORD	YHVH	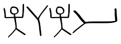	
to	el		
Solomon	she·lo·moh	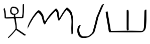	
saying :	le·mor		
temple	hab·ba·yit	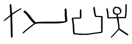	1 Kings 6:12
“ As for this	haz·zeh		
-	a·sher		
you	at·tah		
are building	vo·neh		
if	im		
you walk	te·lekh	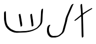	
in My statutes	be·chuq·qo·tay	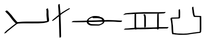	
-	ve·et		
My ordinances	mish·pa·tay		
carry out	ta·a·seh		
and keep	ve·sha·mar·ta		
-	et		
all	kal	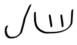	
My commandments	mits·wo·tay		
by walking	la·le·khet	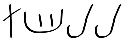	
in them	ba·hem	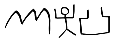	

I will fulfill	va·ha·qi·mo·tee	והקמתי	
-	et	את	
the promise	de·va·ree	דברי	
through you	it·takh	אתך	
-	a·sher	אשר	
I made	dib·bar·tee	דברתי	
to	el	אל	
David	da·wid	דוד	
your father	a·vee·kha	אביך	
And I will dwell	ve·sha·khan·tee	ושכנתי	1 Kings 6:13
among	be·to·wkh	בתוך	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
and will not	ve·lo	ולא	
abandon	e·e·zov	אעזב	
-	et	את	
My people	am·mee	עמי	
Israel ”	yis·ra·el	ישראל ס	
built	vay·yi·ven	ויבן	1 Kings 6:14
So Solomon	she·lo·moh	שלמה	
it	et	את	
the temple	hab·ba·yit	הבית	
and finished	vay·khal·le·hu	ויכלהו	
He lined	vay·yi·ven	ויבן	1 Kings 6:15
-	et	את	
walls	qee·ro·wt	קירות	
the interior	hab·ba·yit	הבית	

	mib·bay·tah	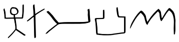	
paneling	be·tsal·o·wt	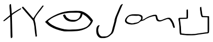	
with cedar	a·ra·zeem	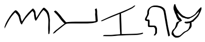	
from the floor	miq·qar·qa	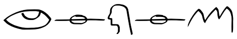	
of the temple	hab·ba·yit	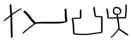	
to	ad		
	qee·ro·wt	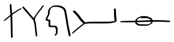	
the ceiling	has·sip·pun		
-	tsip·pah		
-	ets		
-	mib·ba·yit	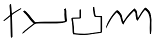	
and he covered	vay·tsaph		
-	et		
the floor	qar·qa	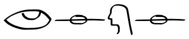	
	hab·ba·yit	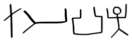	
boards	be·tsal·o·wt	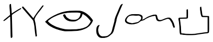	
with cypress	be·ro·wo·sheem		
He partitioned off	vay·yi·ven	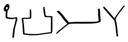	1 Kings 6:16
-	et		
the twenty	es·reem	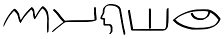	
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the rear	mī·yar·ko·tē	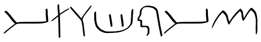	
of the temple	hab·ba·yit	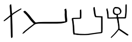	
boards	be·tsal·o·wt	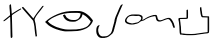	
with cedar	a·ra·zeem	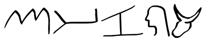	
at	min		
from floor	haq·qar·qa	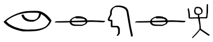	

to	ad		
ceiling	haq·qee·ro·wt	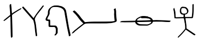	
to form	vay·yi·ven	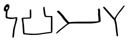	
	lo		
within the temple	mib·ba·yit	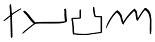	
an inner sanctuary	lid·veer	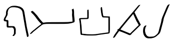	
the Most Holy Place	le·qo·desh	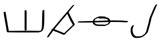	
	haq·qo·da·sheem		
forty	ve·ar·ba·eem		1 Kings 6:17
cubits [long]	ba·am·mah		
was	ha·yah	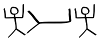	
	hab·ba·yit	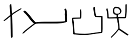	
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And the main hall	ha·he·khal	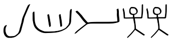	
in front of [this room]	liph·nay		
The cedar	ve·e·rez		1 Kings 6:18
	el		
the temple	hab·ba·yit	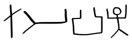	
paneling inside	pe·nee·mah	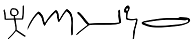	
was carved	miq·la·at	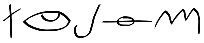	
with gourds	pe·qa·eem		
and open	u·phe·tu·re		
flowers	tsits·tseem		
Everything	hak·kol		
was cedar	e·rez	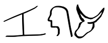	
not	en		
a stone	e·ven		

could be seen	nir·ah		
the inner sanctuary	u·de·veer	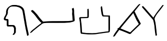	1 Kings 6:19
within	be·to·wkh		
the temple	hab·ba·yit	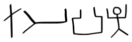	
	mip·pe·nee·mah	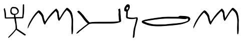	
[Solomon] also prepared	he·kheen	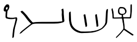	
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there	sham	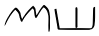	
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the ark	a·ro·wn	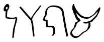	
of the covenant	be·reet	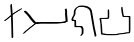	
of the LORD	YHVH		
The inner	ve·liph·ne		1 Kings 6:20
sanctuary	had·de·veer	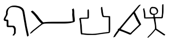	
[was] twenty	es·reem	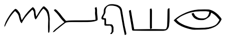	
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long	o·rekh	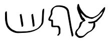	
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cubits	am·mah		
wide	ro·chav	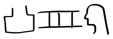	
and twenty	ve·es·reem		
cubits	am·mah		
high	qo·w·ma·to		
He overlaid [the inside]	vay·tsap·pe·hu		
gold	za·hav	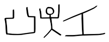	
with pure	sa·gur		
and he also overlaid	vay·tsaph		

the altar	miz·be·ach	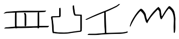	
of cedar	a·rez	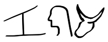	
overlaid	vay·tsaph	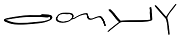	1 Kings 6:21
So Solomon	she·lo·moh	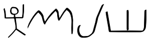	
	et	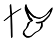	
of the temple	hab·ba·yit	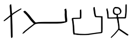	
the inside	mip·pe·nee·mah	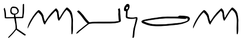	
gold	za·hav	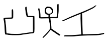	
with pure	sa·gur	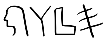	
and he extended	vay·ab·ber	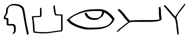	
chains	be·rat·tī·qot	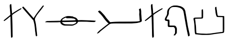	
gold	za·hav	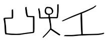	
across the front	liph·ne	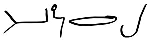	
of the inner sanctuary	had·de·veer	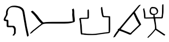	
which was overlaid	vay·tsap·pe·hu	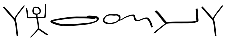	
with gold	za·hav	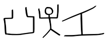	
-	ve·et	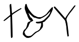	1 Kings 6:22
the whole interior	kal	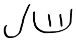	
of the temple	hab·ba·yit	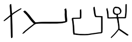	
So he overlaid	tsip·pah	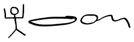	
with gold	za·hav	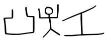	
until	ad	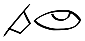	
was completely finished	tom	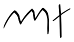	
everything	kal	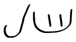	
	hab·ba·yit	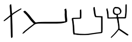	
the entire	ve·khal	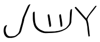	
altar	ham·miz·be·ach	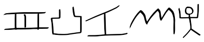	

that belonged to	asher		
the inner sanctuary	lad·de·veer	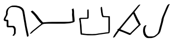	
He also overlaid	tsip·pah		
with gold	za·hav	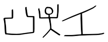	
he made	vay·ya·as		1 Kings 6:23
In the inner sanctuary	bad·de·veer	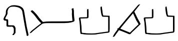	
two	she·ne	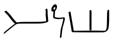	
cherubim	khe·ru·veem		
wood	a·tse		
out of olive	sha·men		
[each] ten	e·ser		
cubits	am·mo·wt		
high	qo·w·ma·to		
[was] five	ve·cha·mesh	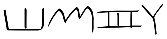	1 Kings 6:24
cubits long	am·mo·wt		
One wing	ke·naph	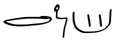	
cherub	hak·ke·ruv	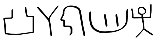	
of the first	ha·e·chat		
[was] five	ve·cha·mesh	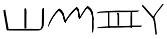	
cubits long [as well]	am·mo·wt		
wing	ke·naph	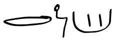	
-	hak·ke·ruv	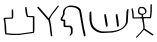	
and the other	hash·she·neet	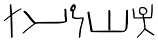	
[was] ten	e·ser		
cubits	am·mo·wt		
So the full	miq·tso·wt	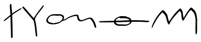	
wingspan	ke·na·phaw		

-	ve·ad		
-	qe·tso·wt		
-	ke·na·phaw		
[also measured] ten	ve·e·ser		1 Kings 6:25
cubits	ba·am·mah		
cherub	hak·ke·ruv	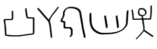	
The second	hash·she·nee	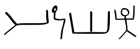	
size	mid·dah		
	a·chat	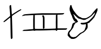	
and shape	ve·qe·tsev	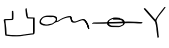	
had the same	e·chad	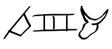	
both	lish·ne	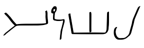	
cherubim	hak·ke·ru·veem		
and the height	qo·w·mat		1 Kings 6:26
	hak·ke·ruv	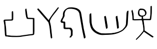	
of each	ha·e·chad		
[was] ten	e·ser		
cubits	ba·am·mah		
	ve·khen		
cherub	hak·ke·ruv	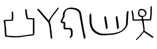	
	hash·she·nee		
And he placed	vay·yit·ten	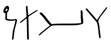	1 Kings 6:27
-	et		
the cherubim	hak·ke·ru·veem		
inside	be·to·wkh		
of the temple	hab·ba·yit	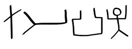	
the innermost room	hap·pe·nee·mee	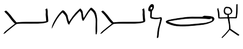	

were spread out	vay·yiph·re·su	
-	et	
wings	kan·phe	
Since their	hak·ke·ru·veem	
touched	vat·tig·ga	
the wing	ke·naph	
of the first [cherub]	ha·e·chad	
one wall	baq·qeer	
while the wing	u·khe·naph	
cherub	hak·ke·ruv	
of the second	hash·she·nee	
touched	no·ga·at	
wall	baq·qeer	
the other	hash·she·nee	
their wingtips	ve·khan·phe·hem	
and in	el	
the middle	to·wkh	
of the room	hab·ba·yit	
touched	no·ge·ot	
	ka·naph	
	el	
	ka·naph	
He also overlaid	vay·tsaph	1 Kings 6:28
-	et	
the cherubim	hak·ke·ru·veem	
with gold	za·hav	
-	ve·et	1 Kings 6:29

all	kal	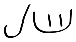	
the walls	qee·ro·wt	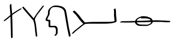	
the temple	hab·ba·yit	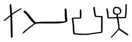	
around	me·sav		
Then he carved	qa·la	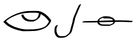	
engravings	pit·tu·che		
with carved	miq·le·o·wt	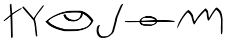	
of cherubim	ke·ru·veem		
palm trees	ve·ti·mo·rot		
and open	u·phe·tu·re		
flowers	tsits·tseem		
in both the inner	mil·liph·neem		
and outer sanctuaries	ve·la·chee·tso·wn	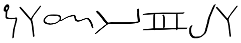	
And	ve·et		1 Kings 6:30
floor	qar·qa	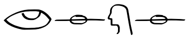	
the temple	hab·ba·yit	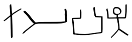	
he overlaid	tsip·pah		
with gold	za·hav	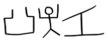	
in both the inner	liph·nee·mah	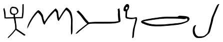	
and outer sanctuaries	ve·la·chee·tso·wn	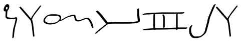	
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For the entrance	pe·tach	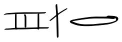	
to the inner sanctuary	had·de·veer	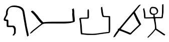	
[Solomon] constructed	a·sah		
doors	dal·to·wt	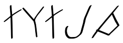	
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of olive	sha·men	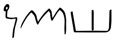	
	ha·a·yil	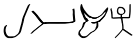	
doorposts	me·zu·zo·wt	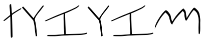	
with five-sided	cha·mi·sheet	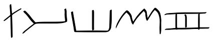	
The double	u·she·te	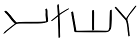	1 Kings 6:32
doors	dal·to·wt	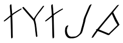	
wood	a·tse	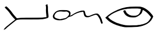	
were made of olive	she·men	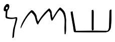	
and he carved	ve·qa·la	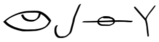	
into them	a·le·hem	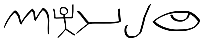	
	miq·le·o·wt	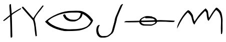	
cherubim	ke·ru·veem	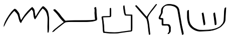	
palm trees	ve·ti·mo·ro·wt	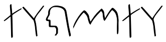	
and open	u·phe·tu·re	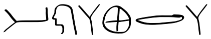	
flowers	tsits·tseem	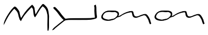	
and overlaid	ve·tsip·pah	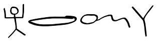	
with hammered gold	za·hav	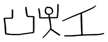	
	vay·ya·red	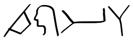	
	al	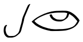	
the cherubim	hak·ke·ru·veem	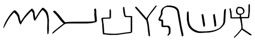	
	ve·al	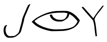	
and palm trees	hat·ti·mo·ro·wt	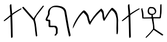	
	et	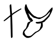	
	haz·za·hav	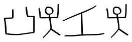	
In the same way	ve·khen	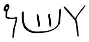	1 Kings 6:33
he made	a·sah	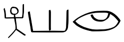	
entrance	le·phe·tach	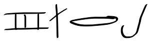	

for the sanctuary	ha·he·khal	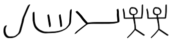	
doorposts	me·zu·zo·wt		
wood	a·tse		
of olive	sha·men		
	me·et		
four-sided	re·vi·eet		
The two	u·she·te		1 Kings 6:34
doors	dal·to·wt	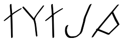	
wood	a·tse		
were made of cypress	ve·ro·wo·sheem		
two	she·ne	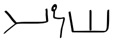	
panels	tse·la·eem		
	had·de·let		
[and] each had	ha·a·chat		
folding	ge·lee·leem	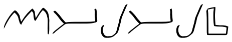	
-	u·she·ne	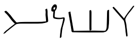	
-	qe·la·eem		
-	had·de·let		
-	hash·she·neet	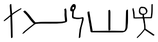	
-	ge·lee·leem	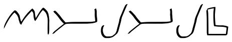	
He carved [into them]	ve·qa·la	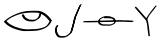	1 Kings 6:35
cherubim	ke·ru·veem		
palm trees	ve·ti·mo·ro·wt		
and open	u·phe·tu·re		
flowers	tsits·tseem		
and he overlaid them	ve·tsip·pah		

with gold	za·hav	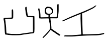	
hammered evenly	me·yush·shar	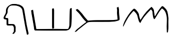	
over	al		
the carvings	ham·me·chuq·qeh	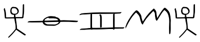	
[Solomon] built	vay·yi·ven	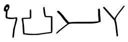	1 Kings 6:36
-	et		
courtyard	he·cha·tser	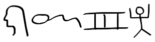	
the inner	hap·pe·nee·meet	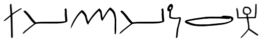	
with three	she·lo·shah	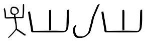	
rows	tu·re		
of dressed stone	ga·zeet	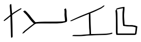	
and one row	ve·tur		
beams	ke·ru·tot	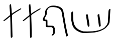	
of trimmed cedar	a·ra·zeem	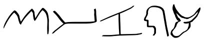	
year [of Solomon's reign]	bash·sha·nah		1 Kings 6:37
in the fourth	ha·re·vee·eet	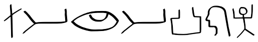	
was laid	yus·sad		
The foundation of the house	bet	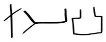	
of the LORD	YHVH		
in the month	be·ye·rach	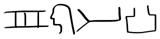	
of Ziv	ziw		
year	u·vash·sha·nah	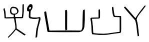	1 Kings 6:38
In his eleventh	ha·a·chat		
	es·reh		
the month	be·ye·rach	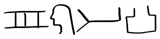	
of Bul	bul		
	hu		

month	ha·cho·desh	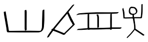	
and eighth	hash·she·mee·nee	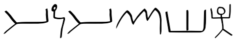	
was finished	ka·lah	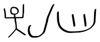	
the temple	hab·ba·yit	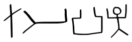	
and according to every	le·khal		
detail	de·va·raw	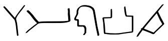	
in every	u·le·khal	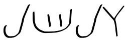	
specification	mish·pa·to		
So he built [the temple]	vay·yiv·ne·hu	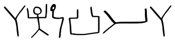	
in seven	she·va		
years	sha·neem	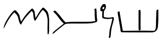	
however	ve·et		1 Kings 7:1
	be·to	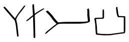	
the construction	ba·nah		
Solomon	she·lo·moh	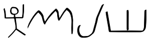	
took thirteen	she·losh	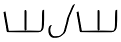	
	es·reh		
years	sha·nah	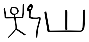	
to complete	vay·khal	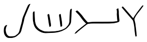	
-	et		
of his entire	kal		
palace	be·to	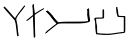	
He built	vay·yi·ven	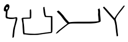	1 Kings 7:2
-	et		
the House	bet	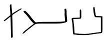	
of the Forest	ya·ar		
of Lebanon	hal·le·va·no·wn		

a hundred	me·ah	𐤌𐤀𐤄	
cubits	am·mah	𐤀𐤌𐤄	
long	a·re·ko	𐤀𐤓𐤊𐤅	
fifty	va·cha·mish·sheem	𐤅𐤇𐤌𐤔𐤉𐤌	
cubits	am·mah	𐤀𐤌𐤄	
wide	ra·che·bo	𐤓𐤇𐤁𐤅	
and thirty	u·she·lo·sheem	𐤅𐤔𐤋𐤔𐤉𐤌	
cubits	am·mah	𐤀𐤌𐤄	
high	qo·w·ma·to	𐤒𐤅𐤌𐤕𐤅	
with	al	𐤏𐤋	
four	ar·ba·ah	𐤀𐤓𐤁𐤏𐤄	
rows	tu·re	𐤈𐤅𐤓𐤉	
pillars	am·mu·de	𐤏𐤌𐤅𐤃𐤉	
of cedar	a·ra·zeem	𐤀𐤓𐤆𐤉𐤌	
beams	u·khe·ru·to·wt	𐤅𐤊𐤓𐤕𐤅𐤕	
the cedar	a·ra·zeem	𐤀𐤓𐤆𐤉𐤌	
supporting	al	𐤏𐤋	
	ha·am·mu·deem	𐤄𐤏𐤌𐤅𐤃𐤉𐤌	
[The house] was roofed	ve·sa·phun	𐤅𐤎𐤐𐤍	1 Kings 7:3
with cedar	ba·e·rez	𐤁𐤀𐤓𐤆	
above	mim·ma·al	𐤌𐤌𐤏𐤋	
	al	𐤏𐤋	
the beams	hats·tse·la·ot	𐤄𐤑𐤋𐤏𐤕	
that	a·sher	𐤀𐤔𐤓	
rested on	al	𐤏𐤋	
the pillars —	ha·am·mu·deem	𐤄𐤏𐤌𐤅𐤃𐤉𐤌	
forty-five [beams]	ar·ba·eem	𐤀𐤓𐤁𐤏𐤉𐤌	

	va·cha·mish·shah		
fifteen	cha·mish·shah		
	a·sar		
per row	hat·tur		
of [high] windows	u·she·qu·pheem		1 Kings 7:4
There were three	she·lo·shah	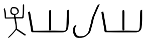	
rows	tu·reem	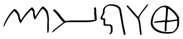	
facing one another	u·me·che·zah	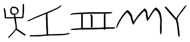	
	el		
	me·che·zah	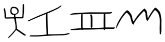	
in three	sha·losh	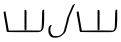	
tiers	pe·a·meem		
All	ve·khal		1 Kings 7:5
the doorways	hap·pe·ta·cheem	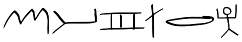	
	ve·ham·me·zu·zo·wt		
had rectangular	re·vu·eem		
frames	sha·qeph	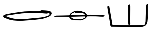	
with	u·mul		
the openings	me·che·zah	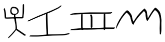	
facing one another	el		
	me·che·zah	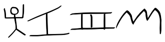	
in three	sha·losh	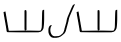	
tiers	pe·a·meem		
-	ve·et		1 Kings 7:6
his colonnade	u·lam	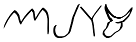	
	ha·am·mu·deem		
[Solomon] made	a·sah		

fifty	cha·mish·sheem		
cubits	am·mah		
long	a·re·ko	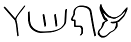	
and thirty	u·she·lo·sheem		
cubits	am·mah		
wide	ra·che·bo		
with a portico	ve·u·lam		
in front of it	al		
	pe·ne·hem	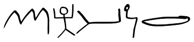	
with pillars	ve·am·mu·deem		
and a canopy	ve·av		
in front of	al		
[the portico]	pe·ne·hem	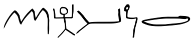	
a hall	ve·u·lam		1 Kings 7:7
for the throne	hak·kis·se		
where	a·sher		
he was to judge	yish·pat		
	sham		
the Hall	u·lam	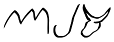	
of Justice	ham·mish·pat	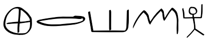	
In addition, he built	a·sah		
It was paneled	ve·sa·phun		
with cedar	ba·e·rez		
from floor	me·haq·qar·qa	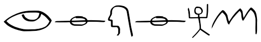	
to	ad		
ceiling	haq·qar·qa	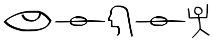	
And the palace	u·ve·to	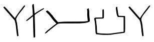	1 Kings 7:8

where	a·sher	אשר	
[Solomon] would live	ye·shev	ישב	
	sham	שם	
	cha·tser	חצר	
set further back	ha·a·che·ret	האחרת	
	mib·bet	מבית	
-	la·u·lam	לאולם	
construction	kam·ma·a·seh	כמעשה	
of similar	haz·zeh	הזה	
was	ha·yah	היה	
a palace	u·va·yit	ובית	
He also made	ya·a·seh	יעשה	
daughter	le·vat	לבת	
for Pharaoh’s	par·oh	פרעה	
whom	a·sher	אשר	
had married	la·qach	לקח	
[he]	she·lo·moh	שלמה	
hall	ka·u·lam	כאולם	
like this	haz·zeh	הזה	
All	kal	כל	1 Kings 7:9
these [buildings]	el·leh	אלה	
stones	a·va·neem	אבנים	
were constructed with costly	ye·qa·rot	יקרת	
to size	ke·mid·dot	כמדת	
cut	ga·zeet	גזית	
and trimmed	me·go·ra·ro·wt	מגררות	
with saws	bam·me·ge·rah	במגרה	

inside	mib·ba·yit	מבית	
and out	u·mi·chuts	ומחוץ	
from the foundation	u·mim·mas·sad	וממסד	
to	ad	עד	
the eaves	hat·te·pha·cho·wt	הטפחות	
and from the outside	u·mi·chuts	ומחוץ	
to	ad	עד	
courtyard	he·cha·tser	החצר	
the great	hag·ge·do·w·lah	הגדולה	
The foundations	u·me·yus·sad	ומיסד	1 Kings 7:10
stones	a·va·neem	אבנים	
costly	ye·qa·ro·wt	יקרות	
	a·va·neem	אבנים	
were [laid with] large	ge·do·lo·wt	גדלות	
	av·ne	אבני	
some ten	e·ser	עשר	
cubits [long]	am·mo·wt	אמות	
and some	ve·av·ne	ואבני	
eight	she·mo·neh	שמנה	
cubits [long]	am·mo·wt	אמות	
Above these	u·mil·ma·lah	ומלמעלה	1 Kings 7:11
stones	a·va·neem	אבנים	
were high-grade	ye·qa·ro·wt	יקרות	
to size	ke·mid·do·wt	כמדות	
cut	ga·zeet	גזית	
and cedar beams	va·a·rez	וארז	
courtyard	ve·cha·tser	וחצר	1 Kings 7:12

The great	hag·ge·do·w·lah		
was surrounded by	sa·veev	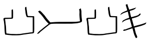	
three	she·lo·shah	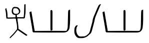	
rows	tu·reem	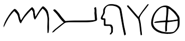	
of dressed stone	ga·zeet	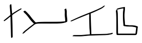	
and a row	ve·tur		
beams	ke·ru·tot	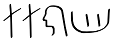	
of trimmed cedar	a·ra·zeem	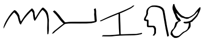	
courtyard	ve·la·cha·tsar	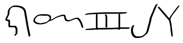	
of the house of	bet	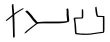	
the LORD	YHVH		
as were the inner	hap·pe·nee·meet	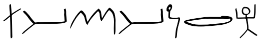	
and portico	u·le·u·lam		
-	hab·ba·yit	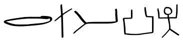	
sent	vay·yish·lach		1 Kings 7:13
Now King	ham·me·lekh		
Solomon	she·lo·moh	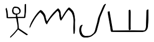	
to bring	vay·yiq·qach	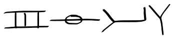	
-	et		
Huram	chee·ram	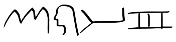	
from Tyre	mits·tsor		
the son of	ben		1 Kings 7:14
	ish·shah		
a widow	al·ma·nah	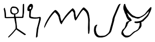	
He [was]	hu		
from the tribe	mim·mat·teh		
of Naphtali	naph·ta·lee		

and his father	ve·a·vee	
was a man	eesh	
of Tyre	tso·ree	
a craftsman	cho·resh	
in bronze	ne·cho·shet	
Huram had great	vay·yim·ma·le	
-	et	
skill	ha·cha·khe·mah	
-	ve·et	
understanding	hat·te·vu·nah	
-	ve·et	
and knowledge	had·da·at	
	la·a·so·wt	
for every kind	kal	
work	me·la·khah	
of bronze	ban·ne·cho·shet	
So he came	vay·ya·vo·w	
to	el	
King	ham·me·lekh	
Solomon	she·lo·moh	
and carried out	vay·ya·as	
-	et	
all	kal	
his work	me·lakh·to	
He cast	vay·ya·tsar	1 Kings 7:15
-	et	
two	she·ne	

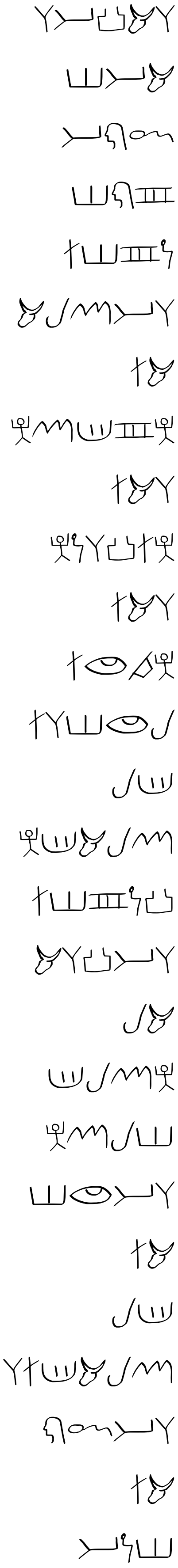

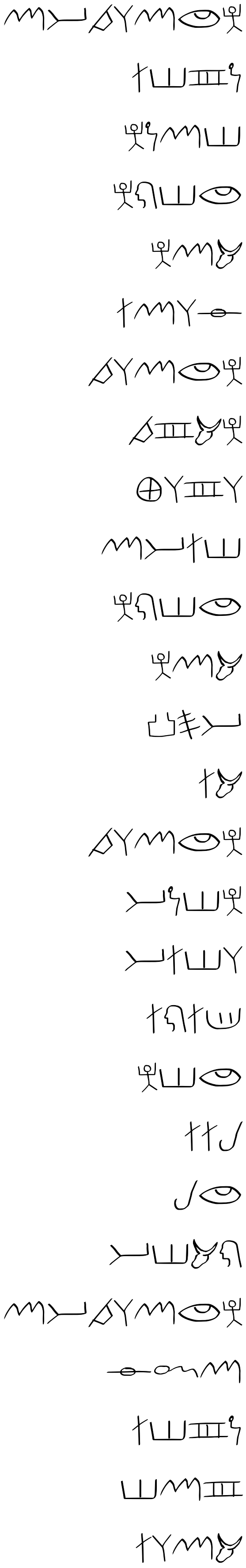

pillars	ha·am·mu·deem	
of bronze	ne·cho·shet	
eighteen	she·mo·neh	
	es·reh	
cubits	am·mah	
high	qo·w·mat	
-	ha·am·mud	
each	ha·e·chad	
in circumference	ve·chut	
and twelve	she·tem	
	es·reh	
cubits	am·mah	
	ya·sov	
-	et	
-	ha·am·mud	
	hash·she·nee	
two	u·she·te	1 Kings 7:16
capitals	kho·ta·rot	
He also made	a·sah	
to set	la·tet	
on	al	
top	ra·she	
of the pillars	ha·am·mu·deem	
of cast	mu·tsaq	
bronze	ne·cho·shet	
five	cha·mesh	
cubits	am·mo·wt	

high	qo·w·mat	קומת	
capital	hak·ko·te·ret	הכתרת	
[each]	ha·e·chat	האחת	
-	ve·cha·mesh	וחמש	
-	am·mo·wt	אמות	
-	qo·w·mat	קומת	
-	hak·ko·te·ret	הכתרת	
-	hash·she·neet	השנית	
a network	se·va·kheem	שבכים	1 Kings 7:17
he made	ma·a·seh	מעשה	
of lattice	se·va·khah	שבכה	
with wreaths	ge·di·leem	גדלים	
of	ma·a·seh	מעשה	
chainwork	shar·she·ro·wt	שרשרות	
For the capitals	lak·ko·ta·rot	לכתרת	
-	a·sher	אשר	
on	al	על	
top	rosh	ראש	
of the pillars	ha·am·mu·deem	העמודים	
seven	shiv·ah	שבעה	
capital	lak·ko·te·ret	לכתרת	
for [each]	ha·e·chat	האחת	
-	ve·shiv·ah	ושבעה	
-	lak·ko·te·ret	לכתרת	
-	hash·she·neet	השנית	
Likewise, he made	vay·ya·as	ויעש	1 Kings 7:18
-	et	את	

the pillars	ha·am·mu·deem	העמודים	
with two	u·she·ne	ושני	
rows	tu·reem	טורים	
around	sa·veev	סביב	
	al	על	
grating	has·se·va·khah	השבכה	
[each]	ha·e·chat	האחת	
to cover	le·khas·so·wt	לכסות	
-	et	את	
each capital	hak·ko·ta·rot	הכתרת	
-	a·sher	אשר	
	al	על	
atop [the pillars]	rosh	ראש	
of pomegranates	ha·rim·mo·neem	הרמנים	
-	ve·khen	וכן	
-	a·sah	עשה	
-	lak·ko·te·ret	לכתרת	
-	hash·she·neet	השנית	
And the capitals	ve·kho·ta·rot	וכתרת	1 Kings 7:19
-	a·sher	אשר	
	al	על	
atop	rosh	ראש	
the pillars	ha·am·mu·deem	העמודים	
were shaped	ma·a·seh	מעשה	
like lilies	shu·shan	שושן	
in the portico	ba·u·lam	באולם	
four	ar·ba	ארבע	

cubits [high]	am·mo·wt		
the capitals	ve·kho·ta·rot		1 Kings 7:20
On	al		
of both	she·ne	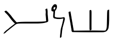	
pillars	ha·am·mu·deem		
-	gam		
above	mim·ma·al		
just	mil·le·um·mat		
the rounded projection	hab·be·ten		
-	a·sher		
next to	le·e·ver		
the network	se·va·khah		
pomegranates	ve·ha·rim·mo·w·neem		
[were] the two hundred	ma·ta·yim	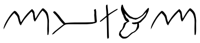	
in rows	tu·reem	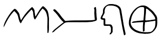	
encircling	sa·veev	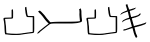	
	al		
each capital	hak·ko·te·ret		
	hash·she·neet	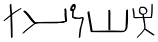	
Thus he set up	vay·ya·qem	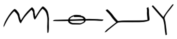	1 Kings 7:21
-	et		
the pillars	ha·am·mu·deem		
at the portico	le·u·lam		
of the temple	ha·he·khal	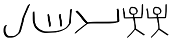	
-	vay·ya·qem	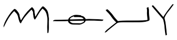	
-	et		

The pillar	ha·am·mud		
to the south	hay·ma·nee	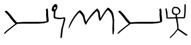	
he named	vay·yiq·ra	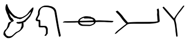	
-	et		
-	she·mo		
Jachin	ya·kheen		
-	vay·ya·qem	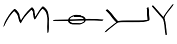	
-	et		
and the pillar	ha·am·mud		
to the north	has·se·ma·lee		
he named	vay·yiq·ra	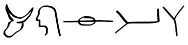	
-	et		
-	she·mo		
Boaz	bo·az		
And	ve·al		1 Kings 7:22
the tops	rosh		
of the pillars	ha·am·mu·deem		
were shaped	ma·a·seh		
like lilies	sho·wo·shan		
was completed	vat·tit·tom		
So the work	me·le·khet		
of the pillars	ha·am·mu·deem		
He also made	vay·ya·as		1 Kings 7:23
-	et		
the Sea	hay·yam	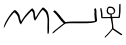	
of cast metal	mu·tsaq		
measuring ten	e·ser		

cubits	ba·am·mah	באמה	
from rim	mis·se·pha·to	משפתו	
to	ad	עד	
[rim]	se·pha·to	שפתו	
[It was] circular in shape	a·gol	עגל	
	sa·veev	סביב	
five	ve·cha·mesh	וחמש	
cubits	ba·am·mah	באמה	
in height	qo·w·ma·to	קומתו	
in circumference	u·qe·wēh	וקוה	
and thirty	she·lo·sheem	שלשים	
cubits	ba·am·mah	באמה	
	ya·sov	יסב	
-	o·to	אתו	
-	sa·veev	סביב	
ornamental buds	u·phe·qa·eem	ופקעים	1 Kings 7:24
Below	mit·ta·chat	מתחת	
the rim	lis·pha·to	לשפתו	
encircled	sa·veev	סביב	
	so·ve·veem	סבבים	
it	o·to	אתו	
ten	e·ser	עשר	
per cubit	ba·am·mah	באמה	
all the way	maq·qi·pheem	מקפים	
-	et	את	
the Sea	hay·yam	הים	
around	sa·veev	סביב	

in two	she·ne	
rows	tu·reem	
-	hap·pe·qa·eem	
cast	ye·tsu·qeem	
as a part of [the Sea]	bee·tsu·qa·to	
[The Sea] stood	o·med	1 Kings 7:25
on	al	
twelve	she·ne	
	a·sar	
oxen	ba·qar	
three	she·lo·shah	
facing	pho·neem	
north	tsa·pho·w·nah	
three	u·she·lo·shah	
facing	pho·neem	
west	yam·mah	
three	u·she·lo·shah	
facing	po·neem	
south	neg·bah	
and three	u·she·lo·shah	
facing	po·neem	
east	miz·ra·chah	
[The Sea]	ve·hay·yam	
rested on them	a·le·hem	
	mil·ma·e·lah	
with all	ve·khal	
their hindquarters	a·cho·re·hem	

toward the center	ba·ye·tah	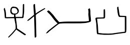	
thick	ve·a·ve·yo		1 Kings 7:26
It was a handbreadth	te·phach		
and its rim	u·se·pha·to		
was fashioned	ke·ma·a·seh		
like the brim	se·phat		
of a cup	ko·ws		
blossom	pe·rach	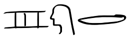	
like a lily	sho·wo·shan		
two thousand	al·pa·yim		
baths	bat		
It could hold	ya·kheel	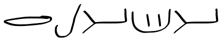	
In addition, he made	vay·ya·as		1 Kings 7:27
-	et		
movable stands	ham·me·kho·no·wt		
ten	e·ser	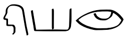	
of bronze	ne·cho·shet		
four	ar·ba		
cubits	ba·am·mah		
long	o·rekh	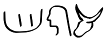	
-	ham·me·kho·w·nah		
each	ha·e·chat		
four	ve·ar·ba		
cubits	ba·am·mah		
wide	ra·che·bah	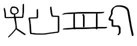	
and three	ve·sha·losh		
cubits	ba·am·mah		

high	qo·w·ma·tah	𐤒𐤅𐤌𐤕𐤄	
This	ve·zeh	𐤅𐤆𐤄	1 Kings 7:28
was the design	ma·a·seh	𐤌𐤏𐤔𐤄	
of the stands :	ham·me·kho·w·nah	𐤄𐤌𐤊𐤅𐤍𐤄	
They had side panels	mis·ge·rot	𐤌𐤎𐤂𐤓𐤕	
	la·hem	𐤋𐤄𐤌	
	u·mis·ge·rot	𐤅𐤌𐤎𐤂𐤓𐤕	
attached	ben	𐤁𐤉𐤍	
to uprights	hash·lab·beem	𐤄𐤔𐤋𐤁𐤉𐤌	
and on	ve·al	𐤅𐤏𐤋	1 Kings 7:29
the panels	ham·mis·ge·ro·wt	𐤄𐤌𐤎𐤂𐤓𐤅𐤕	
-	a·sher	𐤀𐤔𐤓	
between	ben	𐤁𐤉𐤍	
the uprights	hash·lab·beem	𐤄𐤔𐤋𐤁𐤉𐤌	
were lions	a·ra·yo·wt	𐤀𐤓𐤉𐤅𐤕	
oxen	ba·qar	𐤁𐤒𐤓	
and cherubim	u·khe·ru·veem	𐤅𐤊𐤓𐤅𐤁𐤉𐤌	
On	ve·al	𐤅𐤏𐤋	
the uprights	hash·lab·beem	𐤄𐤔𐤋𐤁𐤉𐤌	
was a pedestal	ken	𐤊𐤍	
above	mim·ma·al	𐤌𐤌𐤏𐤋	
and below	u·mit·ta·chat	𐤅𐤌𐤕𐤇𐤕	
the lions	la·a·ra·yo·wt	𐤋𐤀𐤓𐤉𐤅𐤕	
and oxen	ve·lab·ba·qar	𐤅𐤋𐤁𐤒𐤓	
were wreaths	lo·yo·wt	𐤋𐤉𐤅𐤕	
work	ma·a·seh	𐤌𐤏𐤔𐤄	
of beveled	mo·w·rad	𐤌𐤅𐤓𐤃	

had four	ve·ar·ba·ah		1 Kings 7:30
wheels	o·w·phan·ne		
bronze	ne·cho·shet		
stand	lam·me·kho·w·nah		
Each	ha·a·chat		
axles	ve·sar·ne		
with bronze	ne·cho·shet		
four	ve·ar·ba·ah		
	pha·a·mo·taw		
supports	ke·te·phot		
	la·hem		
	mit·ta·chat		
and a basin	lak·kee·yor	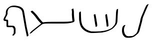	
resting on	hak·ke·te·phot		
	ye·tsu·qo·wt	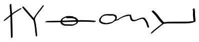	
side	me·e·ver		
at each	eesh	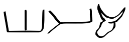	
with wreaths	lo·yo·wt	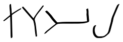	
The opening [to each stand]	u·phee·hu	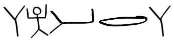	1 Kings 7:31
inside	mib·bet	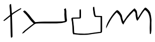	
the crown	lak·ko·te·ret		
at the top	va·ma·lah		
[was] one cubit [deep]	ba·am·mah		
opening	u·phee·ha		
with a round	a·gol		
like the design	ma·a·seh		
of a pedestal	khen	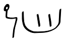	

a cubit	am·mah	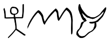	
and a half [wide]	va·cha·tsee	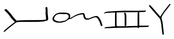	
	ha·am·mah		
And	ve·gam		
around	al		
its opening	pee·ha	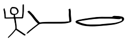	
[were] engravings	miq·la·o·wt	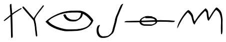	
but the panels [of the stands] were	u·mis·ge·ro·te·hem		
square	me·rub·ba·o·wt	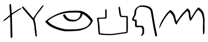	
not	lo		
round	a·gul·lo·wt		
There were four	ve·ar·ba·at		1 Kings 7:32
wheels	ha·o·w·phan·neem		
under	le·mit·ta·chat		
the panels	lam·mis·ge·ro·wt		
and the axles	vee·do·wt	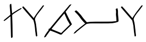	
of the wheels	ha·o·w·phan·neem		
were attached to the stand	bam·me·kho·w·nah		
in diameter	ve·qo·w·mat	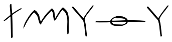	
wheel	ha·o·w·phan	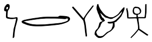	
each	ha·e·chad		
[was] a cubit	am·mah		
and a half	va·cha·tsee	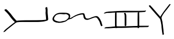	
	ha·am·mah		
were made	u·ma·a·seh		1 Kings 7:33
The wheels	ha·o·w·phan·neem		
like	ke·ma·a·seh		

wheels	o·w·phan		
chariot	ham·mer·ka·vah		
their axles	ye·do·w·tam		
rims	ve·gab·be·hem	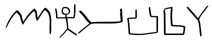	
spokes	ve·chish·shu·qe·hem	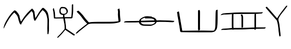	
and hubs	ve·chish·shu·re·hem	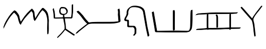	
were all	hak·kol		
of cast metal	mu·tsaq		
four	ve·ar·ba	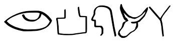	1 Kings 7:34
handles	ke·te·pho·wt		
had	el		
[one for each]	ar·ba		
corner	pin·no·wt		
stand	ham·me·kho·nah	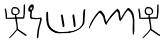	
Each	ha·e·chat		
from	min	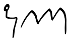	
the stand	ham·me·kho·nah	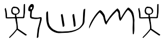	
projecting	ke·te·phe·ha		
At the top	u·ve·rosh		1 Kings 7:35
of each stand	ham·me·kho·w·nah		
half	cha·tsee		
a cubit	ha·am·mah		
high	qo·w·mah		
[was] a circular	a·gol		
band	sa·veev	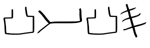	
with	ve·al		
the top	rosh		

of the stand	ham·me·kho·nah	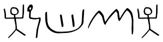	
The supports	ye·do·te·ha		
and panels	u·mis·ge·ro·te·ha		
were cast as a unit	mim·men·nah		
He engraved	vay·phat·tach		1 Kings 7:36
on	al		
the surfaces	hal·lu·chot	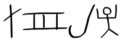	
of the supports	ye·do·te·ha		
and	ve·al		
panels	u·mis·ge·ro·tɛ·ha		
cherubim	ke·ru·veem		
lions	a·ra·yo·wt	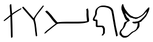	
and palm trees	ve·ti·mo·rot		
had space	ke·ma·ar		
wherever each	eesh	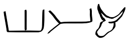	
with wreaths	ve·lo·yo·wt	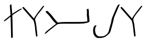	
all around	sa·veev	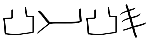	
In this way	ka·zot		1 Kings 7:37
he made	a·sah		
-	et		
the ten	e·ser		
stands	ham·me·kho·no·wt		
casting	mu·tsaq		
	e·chad	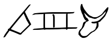	
dimensions	mid·dah		
	a·chat	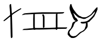	
and shape	qe·tsev		

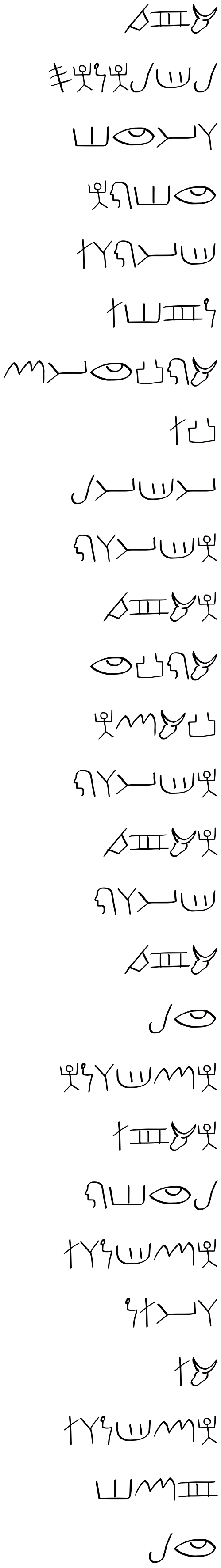

with the same	e·chad	
each	le·khul·la·he·nah	
He also made	vay·ya·as	1 Kings 7:38
ten	a·sa·rah	
basins	khee·yo·ro·wt	
bronze	ne·cho·shet	
forty	ar·ba·eem	
baths	bat	
holding	ya·kheel	
-	hak·kee·yo·wr	
each	ha·e·chad	
and measuring four	ar·ba	
cubits across	ba·am·mah	
basin	hak·kee·yo·wr	
one	ha·e·chad	
	kee·yo·wr	
for each	e·chad	
	al	
stands	ham·me·kho·w·nah	
	ha·a·chat	
of the ten	le·e·ser	
	ham·me·kho·no·wt	
He set	vay·yit·ten	1 Kings 7:39
-	et	
stands	ham·me·kho·no·wt	
five	cha·mesh	
on	al	

side	ke·teph	
of the temple	hab·ba·yit	
the south	mee·ya·meen	
and five	ve·cha·mesh	
on	al	
-	ke·teph	
-	hab·ba·yit	
the north	mis·se·mo·lo	
and	ve·et	
the Sea	hay·yam	
he put	na·tan	
side	mik·ke·teph	
of the temple	hab·ba·yit	
on the south	hay·ma·neet	
at the southeast corner	qe·de·mah	
	mim·mul	
	ne·gev	
made	vay·ya·as	1 Kings 7:40
Additionally, Huram	chee·ro·wm	
-	et	
the pots	hak·kee·yo·ro·wt	
-	ve·et	
shovels	hay·ya·eem	
-	ve·et	
and sprinkling bowls	ham·miz·ra·qo·wt	
finished	vay·khal	
So Huram	chee·ram	

he had undertaken	la·a·so·wt	לעשות	
-	et	את	
all	kal	כל	
the work	ham·me·la·khah	המלאכה	
that	a·sher	אשר	
-	a·sah	עשה	
for King	lam·me·lekh	למלך	
Solomon	she·lo·moh	שלמה	
[in] the house	bet	בית	
of the LORD :	YHVH	יהוה	
pillars	am·mu·deem	עמדים	1 Kings 7:41
the two	she·na·yim	שנים	
bowl-shaped	ve·gul·lot	וגלת	
capitals	hak·ko·ta·rot	הכתרת	
-	a·sher	אשר	
	al	על	
atop	rosh	ראש	
the pillars	ha·am·mu·deem	העמדים	
the two	she·ta·yim	שתים	
sets of network	ve·has·se·va·kho·wt	והשבכות	
the two	she·ta·yim	שתים	
covering	le·khas·so·wt	לכסות	
-	et	את	
both	she·te	שתי	
bowls	gul·lot	גלת	
of the capitals	hak·ko·ta·rot	הכתרת	
-	a·sher	אשר	

-	al	
atop	rosh	
the pillars	ha·am·mu·deem	
-	ve·et	1 Kings 7:42
pomegranates	ha·rim·mo·neem	
the four	ar·ba	
hundred	me·o·wt	
for the two	lish·te	
sets of network	has·se·va·kho·wt	
(two	she·ne	
rows	tu·reem	
of pomegranates	rim·mo·neem	
network	las·se·va·khah	
for each	ha·e·chat	
covering	le·khas·so·wt	
-	et	
both	she·te	
the bowl-shaped	gul·lot	
capitals	hak·ko·ta·rot	
-	a·sher	
	al	
atop	pe·ne	
the pillars)	ha·am·mu·deem	
-	ve·et	1 Kings 7:43
stands	ham·me·kho·no·wt	
the ten	a·ser	
-	ve·et	

basins	hak·kee·yo·rot	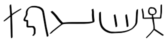	
the ten	a·sa·rah		
on	al		
the stands	ham·me·kho·no·wt		
-	ve·et		1 Kings 7:44
the Sea	hay·yam	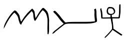	
	ha·e·chad		
-	ve·et		
oxen	hab·ba·qar	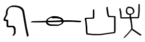	
the twelve	she·nem	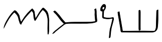	
	a·sar		
underneath	ta·chat	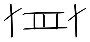	
the Sea	hay·yam	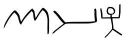	
and	ve·et		1 Kings 7:45
the pots	has·see·ro·wt	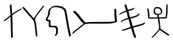	
-	ve·et		
shovels	hay·ya·eem		
-	ve·et		
and sprinkling bowls	ham·miz·ra·qo·wt		
-	ve·et		
All	kal		
the articles	hak·ke·leem	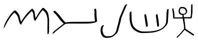	
	ha·ʾo·hɛl		
that	a·sher		
made	a·sah		
Huram	chee·ram	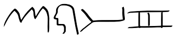	
for King	lam·me·lekh		

Solomon	she·lo·moh	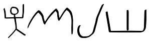	
[in] the house	bet	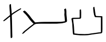	
of the LORD	YHVH		
bronze	ne·cho·shet		
were made of burnished	me·mo·rat		
in the plain	be·khik·kar		1 Kings 7:46
of the Jordan	hay·yar·den	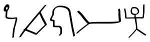	
had them cast	ye·tsa·qam	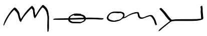	
The king	ham·me·lekh		
in clay	be·ma·a·veh		
molds	ha·a·da·mah		
between	ben	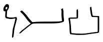	
Succoth	suk·ko·wt		
	u·ven	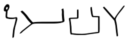	
and Zarethan	tsa·re·tan		
unweighed	vay·yan·nach	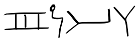	1 Kings 7:47
Solomon {left}	she·lo·moh	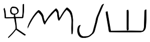	
-	et		
all	kal	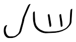	
these articles	hak·ke·leem	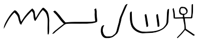	
many	me·rov		
because there were so	me·od		
	me·od		
could not	lo		
be determined	nech·qar	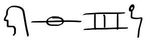	
The weight	mish·qal	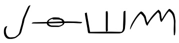	
of the bronze	han·ne·cho·shet	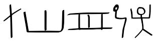	

also made	vay·ya·as	1 Kings 7:48
Solomon	she·lo·moh	
-	et	
all	kal	
the furnishings	hak·ke·leem	
	a·sher	
for the house	bet	
of the LORD :	YHVH	
-	et	
altar	miz·bach	
the golden	haz·za·hav	
-	ve·et	
table	hash·shul·chan	
on which	a·sher	
was placed	a·law	
the Bread	le·chem	
of the Presence	hap·pa·neem	
the golden	za·hav	
-	ve·et	1 Kings 7:49
the lampstands	ham·me·no·ro·wt	
five	cha·mesh	
on the right [side]	mee·ya·meen	
and five	ve·cha·mesh	
on the left	mis·se·mo·wl	
in front	liph·ne	
of the inner sanctuary	had·de·veer	
gold	za·hav	

of pure	sa·gur		
flowers	ve·hap·pe·rach		
lamps	ve·han·ne·rot	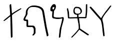	
and tongs	ve·ham·mel·qa·cha·yim	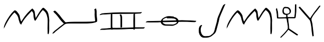	
the gold	za·hav	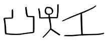	
basins	ve·has·sip·po·wt		1 Kings 7:50
wick trimmers	ve·ham·zam·me·ro·wt		
sprinkling bowls	ve·ham·miz·ra·qo·wt		
ladles	ve·hak·kap·po·wt	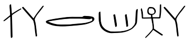	
and censers	ve·ham·mach·to·wt		
gold	za·hav	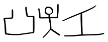	
the pure	sa·gur		
hinges	ve·hap·po·to·wt		
for the doors	le·dal·to·wt		
temple	hab·ba·yit	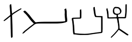	
of the inner	hap·pe·nee·mee	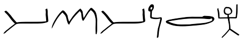	
(that is, the Most Holy Place	le·qo·desh	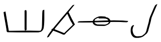	
)	haq·qo·da·sheem		
as well as for the doors	le·dal·te	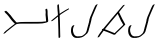	
of the main hall	hab·ba·yit	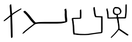	
of the temple	la·he·khal	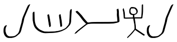	
and the gold	za·hav	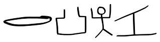	
was completed	vat·tish·lam	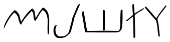	1 Kings 7:51
So all	kal		
the work	ham·me·la·khah		
that	a·sher		

had performed	a·sah		
King	ham·me·lekh		
Solomon	she·lo·moh	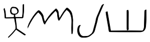	
for the house	bet	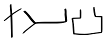	
of the LORD	YHVH		
brought in {the items}	vay·ya·ve	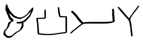	
Then Solomon	she·lo·moh	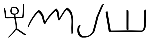	
-	et		
had dedicated —	qa·de·she		
David	da·wid		
his father	a·vee	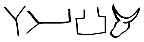	
-	et		
the silver	hak·ke·seph		
-	ve·et		
the gold	haz·za·hav	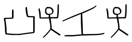	
and	ve·et		
the furnishings —	hak·ke·leem	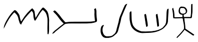	
and he placed them	na·tan	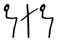	
in the treasuries	be·o·tse·ro·wt		
of the house	bet	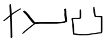	
of the LORD	YHVH		
At that time	az		1 Kings 8:1
assembled	yaq·hel	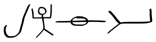	
Solomon	she·lo·moh	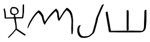	
-	et		
the elders	ziq·ne	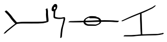	
of Israel —	yis·ra·el	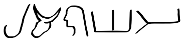	

-	et	𐤀𐤕	
all	kal	𐤊𐤋	
heads	ra·she	𐤓𐤀𐤔𐤉	
the tribal	ham·mat·to·wt	𐤄𐤌𐤈𐤅𐤕	
and family leaders	ne·see·e	𐤍𐤔𐤉𐤀𐤉	
	ha·a·vo·wt	𐤄𐤀𐤁𐤅𐤕	
	liv·ne	𐤋𐤁𐤍𐤉	
of the Israelites —	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
before	el	𐤀𐤋	
him	ham·me·lekh	𐤄𐤌𐤋𐤊	
	she·lo·moh	𐤔𐤋𐤌𐤄	
in Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
to bring up	le·ha·a·lo·wt	𐤋𐤄𐤏𐤋𐤅𐤕	
-	et	𐤀𐤕	
the ark	a·ro·wn	𐤀𐤓𐤅𐤍	
of the covenant	be·reet	𐤁𐤓𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
the City	me·eer	𐤌𐤏𐤉𐤓	
of David	da·wid	𐤃𐤅𐤃	
-	hee	𐤄𐤉𐤀	
from Zion	tsee·yo·wn	𐤑𐤉𐤅𐤍	
came together	vay·yiq·qa·ha·lu	𐤅𐤉𐤒𐤄𐤋𐤅	1 Kings 8:2
to	el	𐤀𐤋	
King	ham·me·lekh	𐤄𐤌𐤋𐤊	
Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
And all	kal	𐤊𐤋	
the men	eesh	𐤀𐤉𐤔	

of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
the month	be·ye·rach	𐤁𐤉𐤓𐤇	
of Ethanim	ha·e·ta·neem	𐤄𐤀𐤕𐤍𐤉𐤌	
at the feast	be·chag	𐤁𐤇𐤂	
	hu	𐤄𐤅𐤀	
month	ha·cho·desh	𐤄𐤇𐤃𐤔	
in the seventh	hash·she·vee·ee	𐤄𐤔𐤁𐤉𐤏𐤉	
had arrived	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	1 Kings 8:3
When all	kol	𐤊𐤋	
the elders	ziq·ne	𐤆𐤒𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
took up	vay·yis·u	𐤅𐤉𐤔𐤀𐤅	
the priests	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
-	et	𐤀𐤕	
the ark	ha·a·ro·wn	𐤄𐤀𐤓𐤅𐤍	
and they brought up	vay·ya·a·lu	𐤅𐤉𐤏𐤋𐤅	1 Kings 8:4
-	et	𐤀𐤕	
the ark	a·ro·wn	𐤀𐤓𐤅𐤍	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and	ve·et	𐤅𐤀𐤕	
the Tent	o·hel	𐤀𐤄𐤋	
of Meeting	mo·w·ed	𐤌𐤅𐤏𐤃	
with	ve·et	𐤅𐤀𐤕	
all	kal	𐤊𐤋	
furnishings	ke·le	𐤊𐤋𐤉	
sacred	haq·qo·desh	𐤄𐤒𐤃𐤔	
-	a·sher	𐤀𐤔𐤓	

[its]	ba·o·hel	באהל	
carried them up	vay·ya·a·lu	ויעלו	
-	o·tam	אתם	
So the priests	hak·ko·ha·neem	הכהנים	
and Levites	ve·hal·vee·yim	והלוים	
King	ve·ham·me·lekh	והמלך	1 Kings 8:5
Solomon	she·lo·moh	שלמה	
and the whole	ve·khal	וכל	
congregation	a·dat	עדת	
of Israel	yis·ra·el	ישראל	
who had assembled	han·no·w·a·deem	הנועדים	
with him	a·law	עליו	
	it·to	אתו	
There, before	liph·ne	לפני	
the ark	ha·a·ro·wn	הארון	
sacrificed	me·zab·be·cheem	מזבחים	
sheep	tson	צאן	
and oxen	u·va·qar	ובקר	
that	a·sher	אשר	
they could not	lo	לא	
be counted	yis·sa·phe·ru	יספרו	
	ve·lo	ולא	
or numbered	yim·ma·nu	ימנו	
so many	me·rov	מרב	
brought	vay·ya·vi·u	ויבאו	1 Kings 8:6
Then the priests	hak·ko·ha·neem	הכהנים	
-	et	את	

the ark	a·ro·wn	
of the covenant	be·reet	
of the LORD	YHVH	
to	el	
its place	me·qo·w·mo	
in	el	
the inner sanctuary	de·veer	
of the temple	hab·ba·yit	
-	el	
the Most Holy Place	qo·desh	
	haq·qo·da·sheem	
	el	
beneath	ta·chat	
the wings	kan·phe	
of the cherubim	hak·ke·ru·veem	
For	kee	1 Kings 8:7
the cherubim	hak·ke·ru·veem	
spread	po·re·seem	
their wings	ke·na·pha·yim	
over	el	
the place	me·qo·wm	
the ark	ha·a·ro·wn	
and overshadowed	vay·ya·sok·ku	
-	hak·ke·ru·veem	
-	al	
of the ark	ha·a·ro·wn	
and	ve·al	

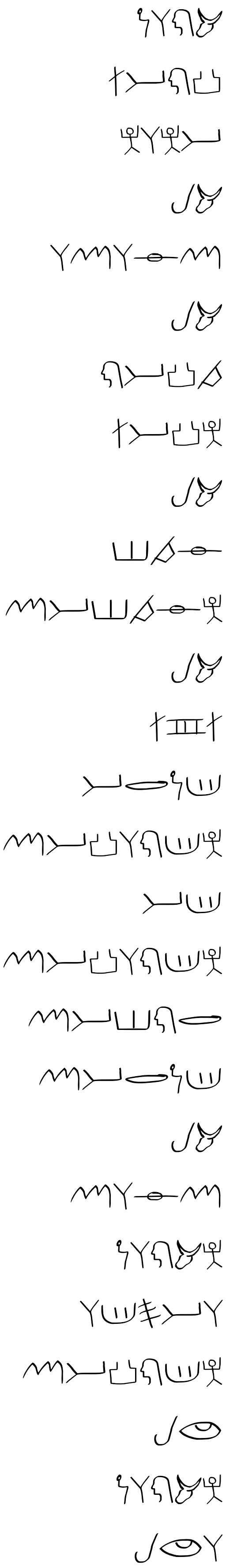

its poles	bad·daw		
	mil·ma·e·lah		
extended far enough	vay·ya·a·ri·khu		1 Kings 8:8
that their	hab·bad·deem		
were visible	vay·ye·ra·u		
ends	ra·she	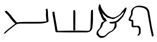	
The poles	hab·bad·deem	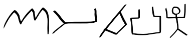	
from	min		
the Holy Place	haq·qo·desh	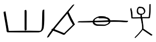	
in	al		
front	pe·ne	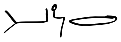	
of the inner sanctuary	had·de·veer	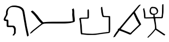	
but not	ve·lo		
-	ye·ra·u		
from outside [the Holy Place]	ha·chu·tsah	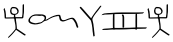	
and they are	vay·yih·yu		
there	sham		
to	ad		
day	hay·yo·wm	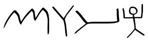	
this	haz·zeh		
[There was] nothing	en	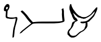	1 Kings 8:9
in the ark	ba·a·ro·wn		
except	raq	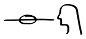	
the two	she·ne	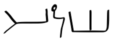	
tablets	lu·cho·wt	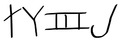	
stone	ha·a·va·neem	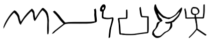	
that	a·sher		

had placed	hin·ni·ach	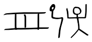	
in it	sham		
Moses	mo·sheh	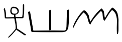	
at Horeb	be·cho·rev	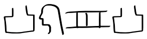	
where	a·sher		
had made a covenant	ka·rat		
the LORD	YHVH		
with	im		
the Israelites	be·ne	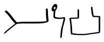	
	yis·ra·el	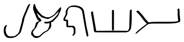	
after they had come out	be·tse·tam		
of the land	me·e·rets		
of Egypt	mits·ra·yim		
And	vay·hee	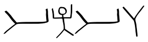	1 Kings 8:10
came out	be·tset		
when the priests	hak·ko·ha·neem	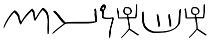	
of	min		
the Holy Place	haq·qo·desh	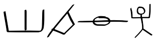	
the cloud	ve·he·a·nan		
filled	ma·le		
-	et		
the house	bet	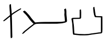	
of the LORD	YHVH		
not	ve·lo		1 Kings 8:11
could	ya·khe·lu		
so that the priests	hak·ko·ha·neem	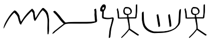	
stand there	la·a·mod		

to minister	le·sha·ret		
because	mip·pe·ne		
of the cloud	he·a·nan		
for	kee	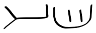	
filled	ma·le		
the glory	khe·vo·wd		
of the LORD	YHVH		
-	et		
the house	bet	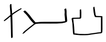	
of the LORD	YHVH		
Then	az		1 Kings 8:12
declared :	a·mar		
Solomon	she·lo·moh	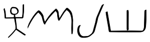	
" The LORD	YHVH		
has said	a·mar		
that He would dwell	lish·kon	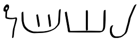	
in the thick cloud	ba·a·ra·phel		
I have indeed built	ba·noh		1 Kings 8:13
	va·nee·tee	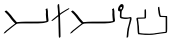	
house	bet	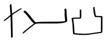	
an exalted	ze·vul	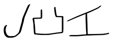	
You	lakh	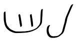	
a place	ma·kho·wn		
for You to dwell	le·shiv·te·kha		
forever "	o·w·la·meem		
turned around	vay·yas·sev		1 Kings 8:14
the king	ham·me·lekh		

-	et	𐤀𐤕	
	pa·naw	𐤐𐤍𐤉𐤅	
and blessed	vay·va·rekh	𐤅𐤉𐤁𐤓𐤊	
-	et	𐤀𐤕	
[them] all	kal	𐤊𐤋	
	qe·hal	𐤒𐤄𐤋	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
And as the whole	ve·khal	𐤅𐤊𐤋	
assembly	qe·hal	𐤒𐤄𐤋	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
stood [there]	o·med	𐤏𐤌𐤃	
and said :	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Kings 8:15
“ Blessed [be]	ba·rukh	𐤁𐤓𐤅𐤊	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
[who]	a·sher	𐤀𐤔𐤓	
what He spoke	dib·ber	𐤃𐤁𐤓	
with His mouth	be·phee	𐤁𐤐𐤉𐤅	
to	et	𐤀𐤕	
David	da·wid	𐤃𐤅𐤃	
my father	a·vee	𐤀𐤁𐤉	
with His own hand	u·ve·ya·do	𐤅𐤁𐤉𐤃𐤅	
has fulfilled	mil·le	𐤌𐤋𐤀	
saying	le·mor	𐤋𐤀𐤌𐤓	
‘ Since	min	𐤌𐤍	1 Kings 8:16
the day	hay·yo·wm	𐤄𐤉𐤅𐤌	

-	a·sher	
out	ho·w·tse·tee	
-	et	
I brought My people	am·mee	
-	et	
Israel	yis·ra·el	
of Egypt	mim·mits·ra·yim	
I have not	lo	
chosen	va·char·tee	
a city	ve·eer	
from any	mik·kol	
tribe	shiv·te	
of Israel	yis·ra·el	
[in which] to build	liv·no·wt	
a house	ba·yit	
would be	lih·yo·wt	
so that My Name	she·mee	
there	sham	
But I have chosen	va·ev·char	
David	be·da·wid	
to be	lih·yo·wt	
over	al	
My people	am·mee	
Israel ’	yis·ra·el	
Now it was	vay·hee	1 Kings 8:17
in	im	
the heart	le·vav	

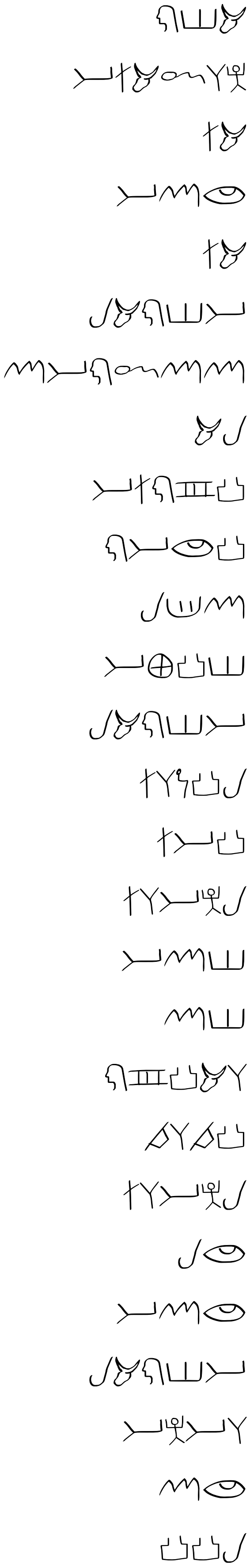

David	da·wid		
of my father	a·vee	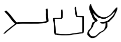	
to build	liv·no·wt	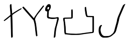	
a house	ba·yit	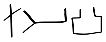	
for the Name	le·shem		
of the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	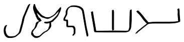	
said	vay·yo·mer		1 Kings 8:18
But the LORD	YHVH		
to	el		
David	da·wid		
my father	a·vee	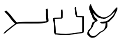	
‘ Since	ya·an		
-	a·sher		
it was	ha·yah	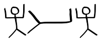	
in	im		
your heart	le·va·ve·kha		
to build	liv·no·wt	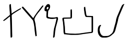	
a house	ba·yit	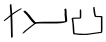	
for My Name	lish·mee		
you have done well	he·tee·vo·ta	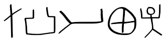	
	kee	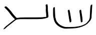	
to have this	ha·yah	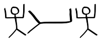	
in	im		
your heart	le·va·ve·kha		
Nevertheless	raq	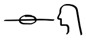	1 Kings 8:19

you	at·tah		
are not	lo		
the one to build it	tiv·neh		
	hab·ba·yit	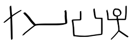	
but	kee	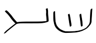	
	im		
your son	bin·kha	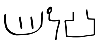	
your own offspring	hay·yo·tse		
	me·cha·la·tse·kha		
	hu	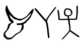	
will build	yiv·neh	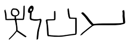	
the house	hab·ba·yit	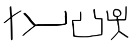	
for My Name ’	lish·mee		
has fulfilled	vay·ya·qem	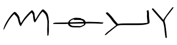	1 Kings 8:20
Now the LORD	YHVH		
	et		
the word	de·va·ro	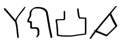	
that	a·sher		
He spoke	dib·ber		
I have succeeded	va·a·qum	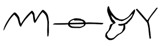	
	ta·chat	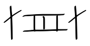	
David	da·wid		
my father	a·vee		
and I sit	va·e·shev		
on	al		
the throne	kis·se		
of Israel	yis·ra·el	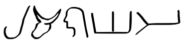	

as	ka·a·sher	𐤊𐤀𐤔𐤓	
promised	dib·ber	𐤃𐤁𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
I have built	va·ev·neh	𐤅𐤀𐤁𐤍𐤄	
the house	hab·ba·yit	𐤄𐤁𐤉𐤕	
for the Name	le·shem	𐤋𐤔𐤌	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
And there I have provided	va·a·sim	𐤅𐤀𐤔𐤌	1 Kings 8:21
	sham	𐤔𐤌	
a place	ma·qo·wm	𐤌𐤒𐤅𐤌	
for the ark	la·a·ro·wn	𐤋𐤀𐤓𐤅𐤍	
which contains	a·sher	𐤀𐤔𐤓	
	sham	𐤔𐤌	
the covenant	be·reet	𐤁𐤓𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
that	a·sher	𐤀𐤔𐤓	
He made	ka·rat	𐤊𐤓𐤕	
with	im	𐤏𐤌	
our fathers	a·vo·te·nu	𐤀𐤁𐤕𐤉𐤍𐤅	
when He brought them out	be·ho·w·tsee·o	𐤁𐤄𐤅𐤑𐤉𐤀𐤅	
-	o·tam	𐤀𐤕𐤌	
of the land	me·e·rets	𐤌𐤀𐤓𐤑	
of Egypt ”	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌 𐤎	
stood	vay·ya·a·mod	𐤅𐤉𐤏𐤌𐤃	1 Kings 8:22
Then Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	

before	liph·ne		
the altar	miz·bach		
of the LORD	YHVH		
in front of	ne·ged		
the whole	kal		
assembly	qe·hal	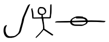	
of Israel	yis·ra·el	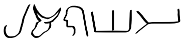	
spread out	vay·yiph·ros		
his hands	kap·paw		
toward heaven	hash·sha·ma·yim		
and said :	vay·yo·mar		1 Kings 8:23
“ O LORD	YHVH		
God	e·lo·he		
of Israel	yis·ra·el	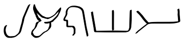	
there is no	en	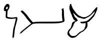	
like You	ka·mo·w·kha		
God	e·lo·heem		
in heaven	bash·sha·ma·yim		
above	mim·ma·al		
or on	ve·al		
earth	ha·a·rets		
below	mit·ta·chat		
keeping	sho·mer		
[Your] covenant	hab·be·reet	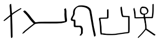	
of loving devotion	ve·ha·che·sed	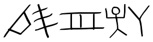	
with Your servants	la·a·va·de·kha		
who walk	ha·ho·le·kheem		

before You	le·pha·ne·kha	לפניך	
with all	be·khal	בכל	
their hearts	lib·bam	לבם	
-	a·sher	אשר	1 Kings 8:24
You have kept	sha·mar·ta	שמרת	
to Your servant	le·av·de·kha	לעבדך	
David	da·wid	דוד	
my father	a·vee	אבי	
-	et	את	
-	a·sher	אשר	
Your promise	dib·bar·ta	דברת	
-	lo	לו	
What You spoke	vat·te·dab·ber	ותדבר	
with Your mouth	be·phee·kha	בפיך	
with Your hand	u·ve·ya·de·kha	ובידך	
You have fulfilled	mil·le·ta	מלאת	
day	kay·yo·wm	כיום	
this	haz·zeh	הזה	
Therefore now	ve·at·tah	ועתה	1 Kings 8:25
O LORD	YHVH	יהוה	
God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
keep	mor	שמר	
for Your servant	le·av·de·kha	לעבדך	
David	da·wid	דוד	
my father	a·vee	אבי	
-	et	את	

what	a·sher		
You promised	dib·bar·ta		
	lo	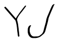	
when You said :	le·mor		
‘ You will never	lo		
fail	yik·ka·ret		
-	le·kha	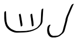	
to have a man	eesh	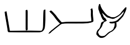	
before Me	mil·le·pha·nay		
to sit	yo·shev	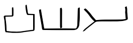	
on	al		
the throne	kis·se		
of Israel	yis·ra·el	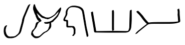	
only	raq	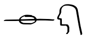	
if	im		
guard	yish·me·ru		
your descendants	va·ne·kha	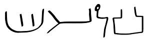	
-	et		
their way	dar·kam		
to walk	la·le·khet	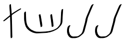	
before Me	le·pha·nay		
as	ka·a·sher		
you have [done]	ha·lakh·ta	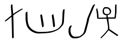	
’	le·pha·nay		
And now	ve·at·tah		1 Kings 8:26
O God	e·lo·he		
of Israel	yis·ra·el	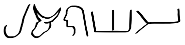	

confirm	ye·a·men		
please	na		
You promised	de·va·rɛ·kha	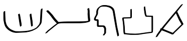	
what	a·sher		
	dib·bar·ta		
to Your servant	le·av·de·kha		
David	da·wid		
my father	a·vee	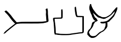	
But	kee	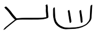	1 Kings 8:27
indeed	ha·um·nam		
dwell	ye·shev		
will God	e·lo·heem		
upon	al		
the earth ?	ha·a·rets		
Even	hin·neh		
heaven	hash·sha·ma·yim	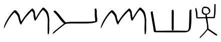	
the highest heaven	u·she·me		
	hash·sha·ma·yim		
cannot	lo		
contain You	ye·khal·ke·lu·kha	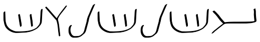	
much less	aph		
	kee	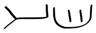	
temple	hab·ba·yit	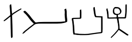	
this	haz·zeh		
-	a·sher		
I have built	ba·nee·tee	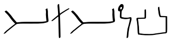	
Yet regard	u·pha·nee·ta	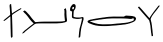	1 Kings 8:28

	el		
the prayer	te·phil·lat		
of Your servant	av·de·kha		
and	ve·el		
plea	te·chin·na·to	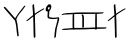	
O LORD	YHVH		
my God	e·lo·hay		
so that You may hear	lish·mo·a		
	el		
the cry	ha·rin·nah		
	ve·el		
and the prayer	hat·te·phil·lah		
that	a·sher		
Your servant	av·de·kha		
is praying	mit·pal·lel		
before You	le·pha·ne·kha	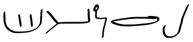	
today	hay·yo·wm	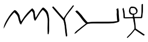	
be	lih·yo·wt	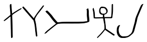	1 Kings 8:29
May Your eyes	e·ne·kha	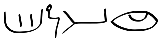	
open	phe·tu·cho·wt	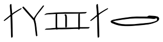	
toward	el		
temple	hab·ba·yit	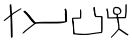	
this	haz·zeh		
night	lay·lah	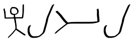	
and day	va·yo·wm	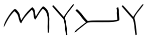	
toward	el		
the place	ham·ma·qo·wm	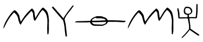	

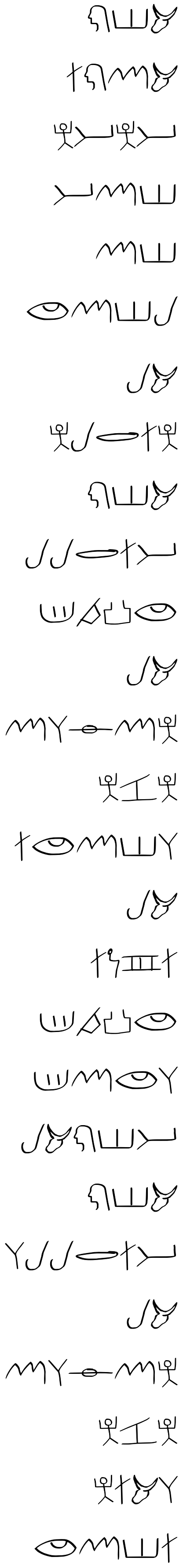

of which	a·sher	
You said	a·mar·ta	
shall be	yih·yeh	
‘ My Name	she·mee	
there ’	sham	
so that You may hear	lish·mo·a	
	el	
the prayer	hat·te·phil·lah	
that	a·sher	
prays	yit·pal·lel	
Your servant	av·de·kha	
toward	el	
place	ham·ma·qo·wm	
this	haz·zeh	
Hear	ve·sha·ma·ta	1 Kings 8:30
	el	
the plea	te·chin·nat	
of Your servant	av·de·kha	
and of Your people	ve·am·me·kha	
Israel	yis·ra·el	
when	a·sher	
they pray	yit·pal·lu	
toward	el	
place	ham·ma·qo·wm	
this	haz·zeh	
May You	ve·at·tah	
hear	tish·ma	

	el	אל	
place	me·qo·wm	מקום	
Your dwelling	shiv·te·kha	שבתך	
from	el	אל	
heaven	hash·sha·ma·yim	השמים	
May You hear	ve·sha·ma·ta	ושמעת	
and forgive	ve·sa·la·che·ta	וסלחת	
-	et	את	1 Kings 8:31
When	a·sher	אשר	
sins	ye·che·ta	יחטא	
a man	eesh	איש	
against his neighbor	le·re·e·hu	לרעהו	
and is required	ve·na·sha	ונשא	
	vo	בו	
to take an oath	a·lah	אלה	
	le·ha·a·lo·to	להאלתו	
and he comes	u·va	ובא	
to take an oath	a·lah	אלה	
before	liph·ne	לפני	
Your altar	miz·ba·cha·kha	מזבחך	
temple	bab·ba·yit	בבית	
in this	haz·zeh	הזה	
then may You	ve·at·tah	ואתה	1 Kings 8:32
hear	tish·ma	תשמע	
from heaven	hash·sha·ma·yim	השמים	
and act	ve·a·see·ta	ועשית	
May You judge	ve·sha·phat·ta	ושפטת	

-	et	את	
Your servants	a·va·de·kha	עבדיך	
condemning	le·har·shee·a	להרשיע	
the wicked man	ra·sha	רשע	
by bringing	la·tet	לתת	
what he has done	dar·ko	דרכו	
down on his own head	be·ro·sho	בראשו	
and justifying	u·le·hats·deeq	ולהצדיק	
the righteous man	tsad·deeq	צדיק	
by rewarding	la·tet	לתת	
him	lo	לו	
according to his righteousness	ke·tsid·qa·to	כצדקתו׃	
are defeated	be·hin·na·geph	בהנגף	1 Kings 8:33
When Your people	am·me·kha	עמך	
Israel	yis·ra·el	ישראל	
before	liph·ne	לפני	
an enemy	o·w·yev	אויב	
because	a·sher	אשר	
they have sinned	ye·chet·u	יחטאו	
against You	lakh	לך	
and they return	ve·sha·vu	ושבו	
to You	e·le·kha	אליך	
and confess	ve·ho·w·du	והודו	
-	et	את	
Your name	she·me·kha	שמך	
praying	ve·hit·pal·lu	והתפללו	
and pleading	ve·hit·chan·ne·nu	והתחננו	

with You	e·le·kha	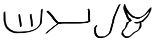	
temple	bab·ba·yit	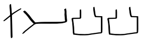	
in this	haz·zeh	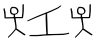	
then may You	ve·at·tah	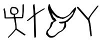	1 Kings 8:34
hear	tish·ma	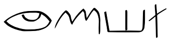	
from heaven	hash·sha·ma·yim	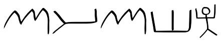	
and forgive	ve·sa·lach·ta	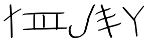	
the sin	le·chat·tat	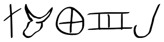	
of Your people	am·me·kha	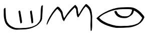	
Israel	yis·ra·el	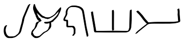	
May You restore them	va·ha·she·vo·tam	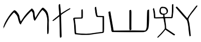	
to	el	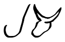	
the land	ha·a·da·mah	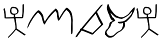	
-	a·sher	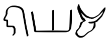	
You gave	na·ta·ta	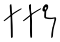	
to their fathers	la·a·vo·w·tam	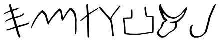	
are shut	be·he·a·tser	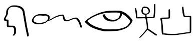	1 Kings 8:35
When the skies	sha·ma·yim	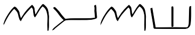	
no	ve·lo	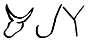	
and there is	yih·yeh	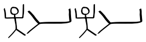	
rain	ma·tar	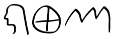	
because	kee	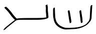	
[Your people] have sinned	ye·chet·u	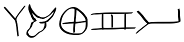	
against You	lakh	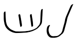	
and they pray	ve·hit·pal·lu	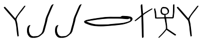	
toward	el	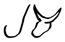	
place	ham·ma·qo·wm	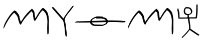	

this	haz·zeh		
and confess	ve·ho·w·du		
-	et		
Your name	she·me·kha		
from their sins	u·me·chat·ta·tam		
and they turn	ye·shu·vun		
because	kee	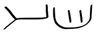	
You have afflicted them	ta·a·nem		
then may You	ve·at·tah		1 Kings 8:36
hear	tish·ma		
from heaven	hash·sha·ma·yim		
and forgive	ve·sa·lach·ta	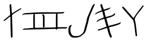	
the sin	le·chat·tat	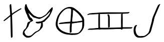	
of Your servants	a·va·de·kha		
Your people	ve·am·me·kha		
Israel	yis·ra·el	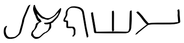	
so that	kee	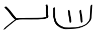	
You may teach them	to·w·rem	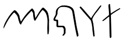	
-	et		
way	had·de·rekh		
the good	hat·to·w·vah		
in which	a·sher		
they should walk	ye·le·khu	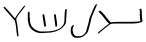	
	vah		
May You send	ve·na·tat·tah	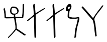	
rain	ma·tar		
on	al		

the land	ar·tse·kha		
that	a·sher		
You gave	na·tat·tah	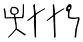	
Your people	le·am·me·kha		
as an inheritance	le·na·cha·lah	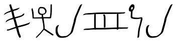	
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When	kee	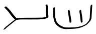	
comes	yih·yeh	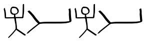	
upon the land	va·a·rets		
plague	de·ver		
[or]	kee	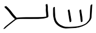	
[or]	yih·yeh	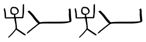	
blight	shid·da·pho·wn		
[or] mildew	ye·ra·qo·wn	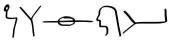	
[or] locusts	ar·beh		
[or] grasshoppers	cha·seel		
[or]	kee	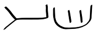	
	yih·yeh	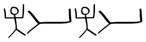	
when	kee	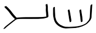	
besieges	ya·tsar		
them	lo		
their enemy	o·ye·vo	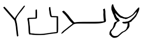	
in	be·e·rets		
their cities	she·a·raw		
whatever	kal	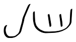	
plague	ne·ga		
[or]	kal		

sickness [may come]	ma·cha·lah	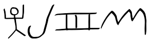	
then may whatever	kal	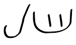	1 Kings 8:38
prayer	te·phil·lah		
-	khal	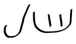	
or petition	te·chin·nah	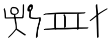	
-	a·sher		
make	tih·yeh	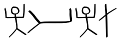	
—	le·khal		
-	ha·a·dam		
	le·khol		
Your people	am·me·kha		
Israel	yis·ra·el	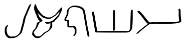	
-	a·sher		
knowing	ye·de·un		
each	eesh	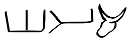	
afflictions	ne·ga		
his own	le·va·vo		
and spreading out	u·pha·ras		
his hands	kap·paw		
toward	el		
temple —	hab·ba·yit	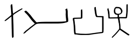	
this	haz·zeh		
by You	ve·at·tah		1 Kings 8:39
be heard	tish·ma		
from heaven	hash·sha·ma·yim		
place	me·kho·wn		
Your dwelling	shiv·te·kha		

And may You forgive	ve·sa·lach·ta	𐤅𐤎𐤋𐤇𐤕	
and act	ve·a·see·ta	𐤅𐤏𐤔𐤉𐤕	
and repay	ve·na·ta·ta	𐤅𐤍𐤕𐤕	
each man	la·eesh	𐤋𐤀𐤉𐤔	
according to all	ke·khal	𐤊𐤊𐤋	
his ways	de·ra·khaw	𐤃𐤓𐤊𐤉𐤅	
since	a·sher	𐤀𐤔𐤓	
You know	te·da	𐤕𐤃𐤏	
-	et	𐤀𐤕	
his heart —	le·va·vo	𐤋𐤁𐤁𐤅	
for	kee	𐤊𐤉	
You	at·tah	𐤀𐤕𐤄	
know	ya·da·ta	𐤉𐤃𐤏𐤕	
alone	le·vad·de·kha	𐤋𐤁𐤃𐤊	
-	et	𐤀𐤕	
the hearts	le·vav	𐤋𐤁𐤁	
of all	kal	𐤊𐤋	
	be·ne	𐤁𐤍𐤉	
men —	ha·a·dam	𐤄𐤀𐤃𐤌	
so that	le·ma·an	𐤋𐤌𐤏𐤍	1 Kings 8:40
they may fear You	yi·ra·u·kha	𐤉𐤓𐤀𐤅𐤊	
all	kal	𐤊𐤋	
the days	hay·ya·meem	𐤄𐤉𐤌𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
they	hem	𐤄𐤌	
live	chay·yeem	𐤇𐤉𐤉𐤌	
in	al	𐤏𐤋	

	pe·ne	
the land	ha·a·da·mah	
that	a·sher	
You gave	na·tat·tah	
to our fathers	la·a·vo·te·nu	
And	ve·gam	1 Kings 8:41
as for	el	
the foreigner	han·na·khe·ree	
who	a·sher	
is not	lo	
of Your people	me·am·me·kha	
Israel	yis·ra·el	
	hu	
but has come	u·va	
land	me·e·rets	
from a distant	re·cho·w·qah	
because of	le·ma·an	
Your name —	she·me·kha	
for	kee	1 Kings 8:42
they will hear	yish·me·un	
-	et	
name	shim·kha	
of Your great	hag·ga·do·wl	
-	ve·et	
hand	ya·de·kha	
and mighty	ha·cha·za·qah	
arm —	u·ze·ro·a·kha	

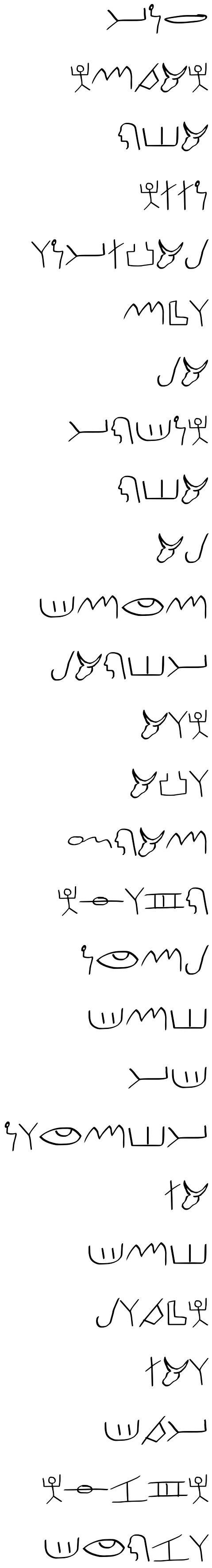

and outstretched	han·ne·tu·yah	הנטויה	
when he comes	u·va	ובא	
and prays	ve·hit·pal·lel	והתפלל	
toward	el	אל	
temple	hab·ba·yit	הבית	
this	haz·zeh	הזה	
then may You	at·tah	אתה	1 Kings 8:43
hear	tish·ma	תשמע	
from heaven	hash·sha·ma·yim	השמים	
place	me·kho·wn	מכון	
Your dwelling	shiv·te·kha	שבתך	
and do	ve·a·see·ta	ועשית	
according to all	ke·khol	ככל	
for which	a·sher	אשר	
calls	yiq·ra	יקרא	
to You	e·le·kha	אליך	
the foreigner	han·na·khe·ree	הנכרי	
Then	le·ma·an	למען	
will know	ye·de·un	ידעון	
all	kal	כל	
the peoples	am·me	עמי	
of the earth	ha·a·rets	הארץ	
-	et	את	
Your name	she·me·kha	שמך	
and fear	le·yir·ah	ליראה	
You	o·te·kha	אתך	
as [do] Your people	ke·am·me·kha	כעמך	

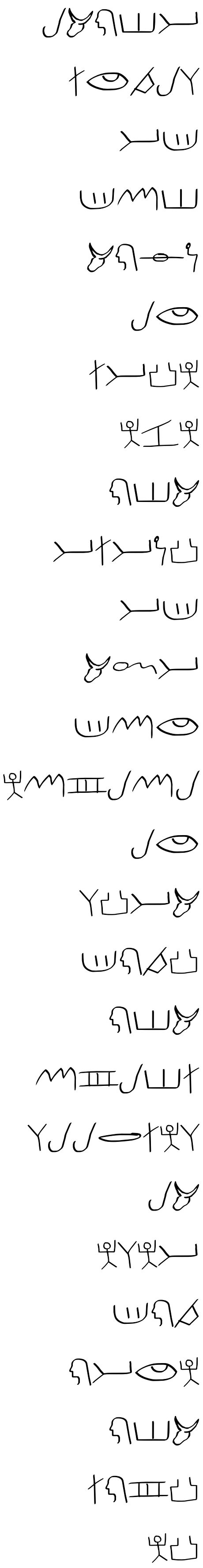

Israel	yis·ra·el	
and they will know	ve·la·da·at	
that	kee	
by Your Name	shim·kha	
is called	niq·ra	
	al	
house	hab·ba·yit	
this	haz·zeh	
-	a·sher	
I have built	ba·nee·tee	
When	kee	1 Kings 8:44
go	ye·tse	
Your people	am·me·kha	
to war	lam·mil·cha·mah	
against	al	
their enemies	o·ye·vo	
wherever	bad·de·rekh	
-	a·sher	
You send them	tish·la·chem	
and when they pray	ve·hit·pal·lu	
to	el	
the LORD	YHVH	
in the direction	de·rekh	
of the city	ha·eer	
-	a·sher	
You have chosen	ba·char·ta	
	bah	

and the house	ve·hab·ba·yit	𐤅𐤄𐤁𐤉𐤕	
-	a·sher	𐤀𐤔𐤓	
I have built	ba·ni·tee	𐤁𐤍𐤉𐤕𐤉	
for Your Name	lish·me·kha	𐤋𐤔𐤌𐤊	
then may You hear	ve·sha·ma·ta	𐤅𐤔𐤌𐤏𐤕	1 Kings 8:45
from heaven	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
-	et	𐤀𐤕	
their prayer	te·phil·la·tam	𐤕𐤐𐤋𐤕𐤌	
and	ve·et	𐤅𐤀𐤕	
their plea	te·chin·na·tam	𐤕𐤇𐤍𐤕𐤌	
and may You uphold	ve·a·see·ta	𐤅𐤏𐤔𐤉𐤕	
their cause	mish·pa·tam	𐤌𐤔𐤐𐤈𐤌	
When	kee	𐤊𐤉	1 Kings 8:46
they sin	ye·chet·u	𐤉𐤇𐤈𐤀𐤅	
against You —	lakh	𐤋𐤊	
for	kee	𐤊𐤉	
there is no	en	𐤀𐤉𐤍	
one	a·dam	𐤀𐤃𐤌	
who	a·sher	𐤀𐤔𐤓	
does not	lo	𐤋𐤀	
sin —	ye·che·ta	𐤉𐤇𐤈𐤀	
and You become angry	ve·a·naph·ta	𐤅𐤀𐤍𐤐𐤕	
with them	vam	𐤁𐤌	
and deliver them	u·ne·tat·tam	𐤅𐤍𐤕𐤕𐤌	
to	liph·ne	𐤋𐤐𐤍𐤉	
an enemy	o·w·yev	𐤀𐤅𐤉𐤁	
who takes them	ve·sha·vum	𐤅𐤔𐤁𐤅𐤌	

as captives	sho·ve·hem	
to	el	
land	e·rets	
his own	ha·o·w·yev	
whether far	re·cho·w·qah	
or	o	
near	qe·ro·w·vah	
and when they come	ve·he·shee·vu	1 Kings 8:47
to	el	
their senses	lib·bam	
in the land	ba·a·rets	
to which	a·sher	
they were taken	nish·bu	
	sham	
and they repent	ve·sha·vu	
and plead	ve·hit·chan·ne·nu	
with You	e·le·kha	
in the land	be·e·rets	
of their captors	sho·ve·hem	
saying	le·mor	
‘ We have sinned	cha·ta·nu	
and done wrong	ve·he·e·vee·nu	
we have acted wickedly ’	ra·sha·e·nu	
and when they return	ve·sha·vu	1 Kings 8:48
to You	e·le·kha	
with all	be·khal	
their heart	le·va·vam	

and	u·ve·khal	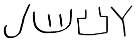	
soul	naph·sham	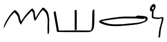	
in the land	be·e·rets		
of the enemies	o·ye·ve·hem	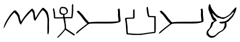	
who	a·sher		
took them captive	sha·vu		
-	o·tam		
and when they pray	ve·hit·pal·lu		
to You	e·le·kha	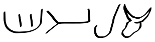	
in the direction	de·rekh		
of the land	ar·tsam		
that	a·sher		
You gave	na·tat·tah	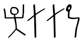	
to their fathers	la·a·vo·w·tam		
the city	ha·eer		
-	a·sher		
You have chosen	ba·char·ta		
and the house	ve·hab·ba·yit	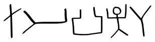	
-	a·sher		
I have built	ba·nī·ta	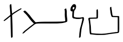	
for Your Name	lish·me·kha	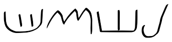	
then may You hear	ve·sha·ma·ta		1 Kings 8:49
from heaven	hash·sha·ma·yim		
place	me·kho·wn		
Your dwelling	shiv·te·kha		
-	et		
their prayer	te·phil·la·tam		

-	ve·et	𐤅𐤀𐤕	
and petition	te·chin·na·tam	𐤕𐤇𐤍𐤕𐤌	
and may You uphold	ve·a·see·ta	𐤅𐤏𐤔𐤉𐤕	
their cause	mish·pa·tam	𐤌𐤔𐤐𐤈𐤌	
May You forgive	ve·sa·lach·ta	𐤅𐤎𐤋𐤇𐤕	1 Kings 8:50
Your people	le·am·me·kha	𐤋𐤏𐤌𐤊	
who	a·sher	𐤀𐤔𐤓	
have sinned	cha·te·u	𐤇𐤈𐤀𐤅	
against You	lakh	𐤋𐤊	
and all	u·le·khal	𐤅𐤋𐤊𐤋	
the transgressions	pish·e·hem	𐤐𐤔𐤏𐤉𐤄𐤌	
-	a·sher	𐤀𐤔𐤓	
they have committed	pa·she·u	𐤐𐤔𐤏𐤅	
against You	vakh	𐤁𐤊	
and may You grant them	u·ne·tat·tam	𐤅𐤍𐤕𐤕𐤌	
compassion	le·ra·cha·meem	𐤋𐤓𐤇𐤌𐤉𐤌	
in the eyes	liph·ne	𐤋𐤐𐤍𐤉	
of their captors	sho·ve·hem	𐤔𐤁𐤉𐤄𐤌	
to show them mercy	ve·ri·cha·mum	𐤅𐤓𐤇𐤌𐤅𐤌	
For	kee	𐤊𐤉	1 Kings 8:51
are Your people	am·me·kha	𐤏𐤌𐤊	
and Your inheritance	ve·na·cha·la·te·kha	𐤅𐤍𐤇𐤋𐤕𐤊	
they	hem	𐤄𐤌	
You brought them	a·sher	𐤀𐤔𐤓	
out	ho·w·tse·ta	𐤄𐤅𐤑𐤀𐤕	
of Egypt	mim·mits·ra·yim	𐤌𐤌𐤑𐤓𐤉𐤌	
out	mit·to·wkh	𐤌𐤕𐤅𐤊	

of the furnace	kur		
[for] iron	hab·bar·zel		
be	lih·yo·wt	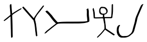	1 Kings 8:52
May Your eyes	e·ne·kha	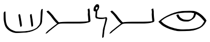	
open	phe·tu·cho·wt	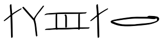	
to	el		
the pleas	te·chin·nat	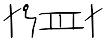	
of Your servant	av·de·kha	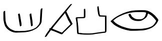	
and	ve·el		
[of]	te·chin·nat	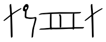	
Your people	am·me·kha		
Israel	yis·ra·el	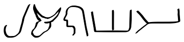	
and may You listen	lish·mo·a		
to them	a·le·hem	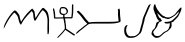	
whenever	be·khol		
they call	qa·re·am		
to You	e·le·kha	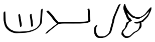	
For	kee	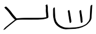	1 Kings 8:53
You	at·tah		
have set them apart	hiv·dal·tam		
	le·kha	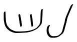	
as Your inheritance	le·na·cha·lah	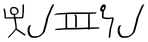	
from all	mik·kol		
the peoples	am·me		
of the earth	ha·a·rets		
as	ka·a·sher		
You spoke	dib·bar·ta		

through	be·yad	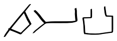	
Moses	mo·sheh		
Your servant	av·de·kha		
when You brought	be·ho·w·tsee·a·kha		
-	et		
our fathers	a·vo·te·nu		
out of Egypt ”	mim·mits·ra·yim		
O Lord	a·do·nay		
GOD	YHVH		
Now when	vay·hee	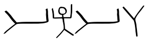	1 Kings 8:54
had finished	ke·khal·lo·wt	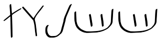	
Solomon	she·lo·moh	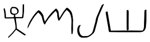	
praying	le·hit·pal·lel		
to	el		
the LORD	YHVH		
-	et		
entire	kal	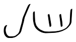	
prayer	hat·te·phil·lah		
and petition	ve·hat·te·chin·nah		
this	haz·zot		
he got up	qam	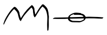	
before	mil·liph·ne		
the altar	miz·bach		
of the LORD	YHVH		
where he had been kneeling	mik·ke·ro·a	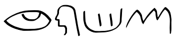	
	al		
	bir·kaw		

with his hands	ve·khap·paw		
spread out	pe·ru·so·wt		
toward heaven	hash·sha·ma·yim		
And he stood	vay·ya·mod		1 Kings 8:55
and blessed	vay·va·rekh	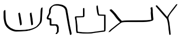	
-	et		
the whole	kal	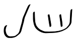	
assembly	qe·hal	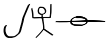	
of Israel	yis·ra·el	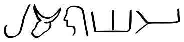	
voice	qo·wl	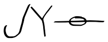	
in a loud	ga·do·wl		
saying :	le·mor		
“ Blessed [be]	ba·rukh		1 Kings 8:56
the LORD	YHVH		
who	a·sher		
has given	na·tan	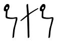	
rest	me·nu·chah		
to His people	le·am·mo		
Israel	yis·ra·el	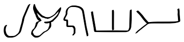	
according to all	ke·khol		
that	a·sher		
He promised	dib·ber		
Not	lo		
has failed	na·phal		
word	da·var		
one	e·chad	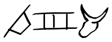	
of all	mik·kol		

promises	de·va·ro		
the good	hat·to·wv		
-	a·sher		
He made	dib·ber		
through	be·yad	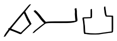	
Moses	mo·sheh	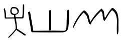	
His servant	av·do		
be	ye·hee	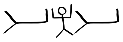	1 Kings 8:57
May the LORD	YHVH		
our God	e·lo·he·nu		
with us	im·ma·nu	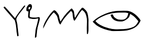	
as	ka·a·sher		
He was	ha·yah	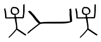	
with	im		
our fathers	a·vo·te·nu		
May He never	al		
leave us	ya·az·ve·nu		
nor	ve·al		
forsake us	yit·te·she·nu		
May He incline	le·hat·to·wt	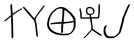	1 Kings 8:58
our hearts	le·va·ve·nu		
to Himself	e·law	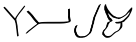	
to walk	la·le·khet	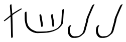	
in all	be·khal		
His ways	de·ra·khaw		
and to keep	ve·lish·mor		
the commandments	mits·wo·taw		

and statutes	ve·chuq·qaw	𐤅𐤇𐤒𐤉𐤅	
and ordinances	u·mish·pa·taw	𐤅𐤌𐤔𐤐𐤈𐤉𐤅	
-	a·sher	𐤀𐤔𐤓	
He commanded	tsiw·vah	𐤑𐤅𐤄	
-	et	𐤀𐤕	
our fathers	a·vo·te·nu	𐤀𐤁𐤕𐤉𐤍𐤅	
And may	ve·yih·yu	𐤅𐤉𐤄𐤉𐤅	1 Kings 8:59
words	de·va·ray	𐤃𐤁𐤓𐤉	
these	el·leh	𐤀𐤋𐤄	
with which	a·sher	𐤀𐤔𐤓	
I have made my petition	hit·chan·nan·tee	𐤄𐤕𐤇𐤍𐤍𐤕𐤉	
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
be near	qe·ro·veem	𐤒𐤓𐤁𐤉𐤌	
	el	𐤀𐤋	
to the LORD	YHVH	𐤉𐤄𐤅𐤄	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
day	yo·w·mam	𐤉𐤅𐤌𐤌	
and night	va·la·ye·lah	𐤅𐤋𐤉𐤋𐤄	
so that He may uphold	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
the cause	mish·pat	𐤌𐤔𐤐𐤈	
of His servant	av·do	𐤏𐤁𐤃𐤅	
[and]	u·mish·pat	𐤅𐤌𐤔𐤐𐤈	
of His people	am·mo	𐤏𐤌𐤅	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
requires	de·var	𐤃𐤁𐤓	
as each day	yo·wm	𐤉𐤅𐤌	

	be·yo·w·mo	
so that	le·ma·an	1 Kings 8:60
may know	da·at	
all	kal	
the peoples	am·me	
of the earth	ha·a·rets	
that	kee	
the LORD	YHVH	
	hu	
is God	ha·e·lo·heem	
There is no	en	
other !	o·wd	
be	ve·ha·yah	1 Kings 8:61
So let your heart	le·vav·khem	
fully devoted	sha·lem	
to	im	
the LORD	YHVH	
our God	e·lo·he·nu	
to walk	la·le·khet	
in His statutes	be·chuq·qaw	
and to keep	ve·lish·mor	
His commandments ”	mits·wo·taw	
as it is	kay·yo·wm	
this day	haz·zeh	
Then the king	ve·ham·me·lekh	1 Kings 8:62
and all	ve·khal	
Israel	yis·ra·el	

with him	im·mo	𐤏𐤌𐤅	
offered	zo·ve·cheem	𐤆𐤁𐤇𐤉𐤌	
sacrifices	ze·vach	𐤆𐤁𐤇	
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
offered as	vay·yiz·bach	𐤅𐤉𐤆𐤁𐤇	1 Kings 8:63
And Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
-	et	𐤀𐤕	
	ze·vach	𐤆𐤁𐤇	
peace offerings	hash·she·la·meem	𐤄𐤔𐤋𐤌𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
-	za·vach	𐤆𐤁𐤇	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
oxen	ba·qar	𐤁𐤒𐤓	
22,000 {}	es·reem	𐤏𐤔𐤓𐤉𐤌	
	u·she·na·yim	𐤅𐤔𐤍𐤉𐤌	
	e·leph	𐤀𐤋𐤐	
sheep	ve·tson	𐤅𐤑𐤀𐤍	
and 120,000	me·ah	𐤌𐤀𐤄	
	ve·es·reem	𐤅𐤏𐤔𐤓𐤉𐤌	
	a·leph	𐤀𐤋𐤐	
dedicated	vay·yach·ne·khu	𐤅𐤉𐤇𐤍𐤊𐤅	
-	et	𐤀𐤕	
the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
So the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
and all	ve·khal	𐤅𐤊𐤋	

the Israelites	be·ne	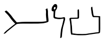	
	yis·ra·el	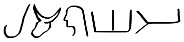	
day	bay·yo·wm	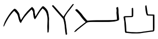	1 Kings 8:64
On that same	ha·hu		
consecrated	qid·dash	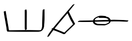	
the king	ham·me·lekh		
-	et		
the middle	to·wkh		
of the courtyard	he·cha·tser	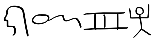	
-	a·sher		
in front	liph·ne		
of the house	vet	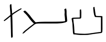	
of the LORD	YHVH		
and	kee	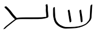	
he offered	a·sah		
there	sham		
-	et		
the burnt offerings	ha·o·lah		
-	ve·et		
the grain offerings	ham·min·chah	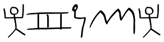	
-	ve·et		
and the fat	chel·ve	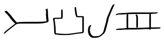	
of the peace offerings	hash·she·la·meem		
since	kee	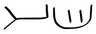	
altar	miz·bach		
the bronze	han·ne·cho·shet	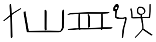	
-	a·sher		

before	liph·ne	
the LORD	YHVH	
was too small	qa·ton	
to contain	me·ha·kheel	
-	et	
[all these offerings]	ha·o·lah	
-	ve·et	
-	ham·min·chah	
-	ve·et	
-	chel·ve	
	hash·she·la·meem	
kept	vay·ya·as	1 Kings 8:65
Solomon	she·lo·moh	
time	va·et	
So at that	ha·hee	
-	et	
the feast	he·chag	
and all	ve·khal	
Israel	yis·ra·el	
with him —	im·mo	
assembly of people	qa·hal	
a great	ga·do·wl	
	mil·le·vo·w	
from Lebo-hamath	cha·mat	
to	ad	
the Brook	na·chal	
of Egypt —	mits·ra·yim	

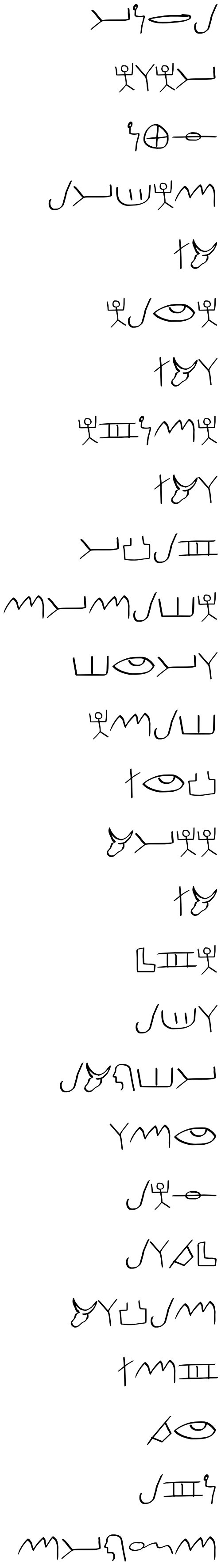

before	liph·ne		
the LORD	YHVH		
our God	e·lo·he·nu		
for seven	shiv·at		
days	ya·meem	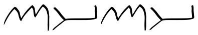	
and seven [more]	ve·shiv·at		
days —	ya·meem	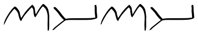	
fourteen	ar·ba·ah		
	a·sar		
days in all	yo·wm		
day	bay·yo·wm	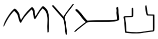	1 Kings 8:66
On the [fifteenth]	hash·she·mee·nee	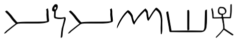	
away	shil·lach	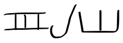	
-	et		
[Solomon] sent the people	ha·am		
So they blessed	vay·va·ra·khu		
-	et		
the king	ham·me·lekh		
and went	vay·ye·le·khu	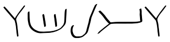	
home	le·a·ho·le·hem	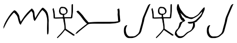	
joyful	se·me·cheem	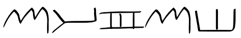	
and glad	ve·to·w·ve		
in heart	lev	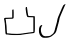	
for	al		
all	kal	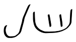	
the good things	hat·to·w·vah		
that	a·sher		

had done	a·sah	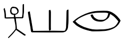	
the LORD	YHVH	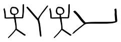	
David	le·da·wid	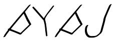	
for His servant	av·do	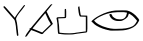	
Israel	u·le·yis·ra·el	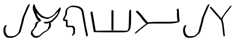	
and for His people	am·mo	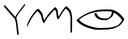	
Now	vay·hee	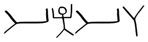	1 Kings 9:1
had finished	ke·khal·lo·wt	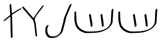	
when Solomon	she·lo·moh	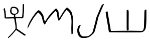	
building	liv·no·wt	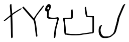	
-	et	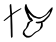	
the house	bet	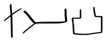	
of the LORD	YHVH	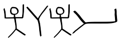	
and	ve·et	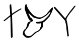	
palace	bet	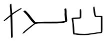	
the royal	ham·me·lekh	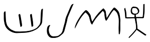	
-	ve·et	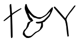	
all	kal	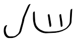	
had desired	che·sheq	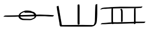	
[he]	she·lo·moh	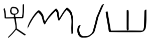	
that	a·sher	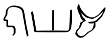	
to do	cha·phets	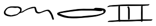	
and had achieved	la·a·so·wt	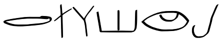	
appeared	vay·ye·ra	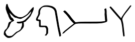	1 Kings 9:2
the LORD	YHVH	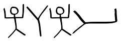	
to	el	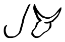	
[him]	she·lo·moh	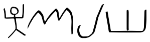	

a second [time]	she·neet	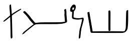	
as	ka·a·sher	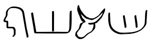	
He had appeared	nir·ah	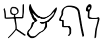	
to him	e·law	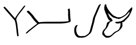	
at Gibeon	be·giv·o·wn	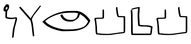	
said	vay·yo·mer	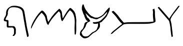	1 Kings 9:3
And the LORD	YHVH	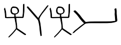	
to him :	e·law	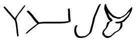	
“ I have heard	sha·ma·tee	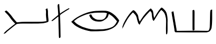	
-	et	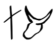	
your prayer	te·phil·la·te·kha	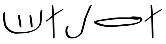	
-	ve·et	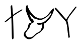	
and petition	te·chin·na·te·kha	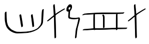	
-	a·sher	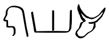	
-	hit·chan·nan·tah	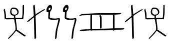	
before Me	le·pha·nay	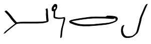	
I have consecrated	hiq·dash·tee	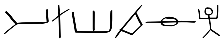	
-	et	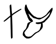	
temple	hab·ba·yit	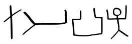	
this	haz·zeh	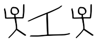	
-	a·sher	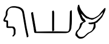	
you have built	ba·ni·tah	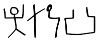	
by putting	la·sum	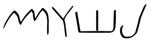	
My Name	she·mee	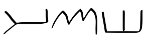	
there	sham	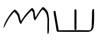	
forever	ad	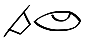	
	o·w·lam	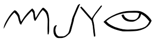	

will be	ve·ha·yu	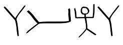	
My eyes	e·nay	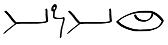	
and My heart	ve·lib·bee	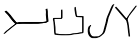	
there	sham	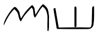	
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time	hay·ya·meem		
And as for you	ve·at·tah		1 Kings 9:4
if	im		
you walk	te·lekh	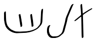	
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as	ka·a·sher		
walked	ha·lakh	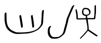	
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your father	a·vee·kha	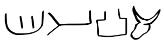	
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with a heart	le·vav		
and uprightness	u·ve·yo·sher	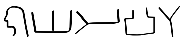	
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all	ke·khol		
-	a·sher		
I have commanded you	tsiw·vee·tee·kha	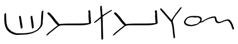	
My statutes	chuq·qay	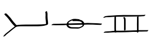	
and ordinances	u·mish·pa·tay		
and if you keep	tish·mor		
then I will establish	va·ha·qi·mo·tee	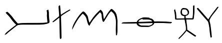	1 Kings 9:5
-	et		
throne	kis·se		

your royal	mam·lakh·te·kha	𐤌𐤌𐤋𐤊𐤕𐤊	
over	al	𐤏𐤋	
Israel forever	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
	le·o·lam	𐤋𐤏𐤋𐤌	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
I promised	dib·bar·tee	𐤃𐤁𐤓𐤕𐤉	
	al	𐤏𐤋	
David	da·wid	𐤃𐤅𐤃	
your father	a·vee·kha	𐤀𐤁𐤉𐤊	
when I said	le·mor	𐤋𐤀𐤌𐤓	
‘ You will never	lo	𐤋𐤀	
fail	yik·ka·ret	𐤉𐤊𐤓𐤕	
	le·kha	𐤋𐤊	
to have a man	eesh	𐤀𐤉𐤔	
on	me·al	𐤌𐤏𐤋	
the throne	kis·se	𐤊𐤎𐤀	
of Israel ’	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
But if	im	𐤀𐤌	1 Kings 9:6
indeed	sho·wv	𐤔𐤅𐤁	
turn away	te·shu·vun	𐤕𐤔𐤁𐤅𐤍	
you	at·tem	𐤀𐤕𐤌	
or your sons	u·ve·ne·khem	𐤅𐤁𐤍𐤉𐤊𐤌	
from following Me	me·a·cha·ray	𐤌𐤀𐤇𐤓𐤉	
and do not	ve·lo	𐤅𐤋𐤀	
keep	tish·me·ru	𐤕𐤔𐤌𐤓𐤅	
the commandments	mits·wo·tay	𐤌𐤑𐤅𐤕𐤉	
[and] statutes	chuq·qo·tay	𐤇𐤒𐤕𐤉	

-	a·sher		
I have set	na·tat·tee		
before you	liph·ne·khem	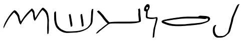	
and if you go off	va·ha·lakh·tem		
to serve	va·a·vad·tem	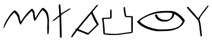	
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other	a·che·reem	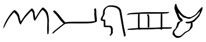	
and worship	ve·hish·ta·cha·vee·tem	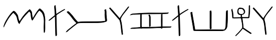	
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then I will cut off	ve·hikh·rat·tee	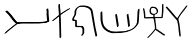	1 Kings 9:7
-	et		
Israel	yis·ra·el	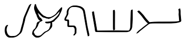	
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	pe·ne	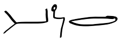	
the land	ha·a·da·mah		
that	a·sher		
I have given	na·tat·tee		
them	la·hem		
this	ve·et		
temple	hab·ba·yit	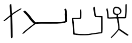	
-	a·sher		
I have sanctified	hiq·dash·tee		
for My Name	lish·mee		
and I will banish	a·shal·lach	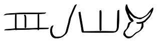	
from	me·al		
My presence	pa·nay	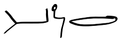	
will become	ve·ha·yah	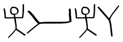	

Then Israel	yis·ra·el	
an object of scorn	le·ma·shal	
and ridicule	ve·lish·nee·nah	
among all	be·khal	
peoples	ha·am·meem	
temple	ve·hab·ba·yit	1 Kings 9:8
And [when] this	haz·zeh	
has become	yih·yeh	
a heap of rubble	el·yo·wn	
all	kal	
who pass	o·ver	
by it	a·law	
will be appalled	yish·shom	
and will hiss	ve·sha·raq	
and say	ve·a·me·ru	
‘ Why	al	
	meh	
done	a·sah	
has the LORD	YHVH	
such a thing	ka·khah	
land	la·a·rets	
to this	haz·zot	
temple ? ’	ve·lab·ba·yit	
and to this	haz·zeh	
And [others] will answer	ve·a·me·ru	1 Kings 9:9
‘ Because	al	
-	a·sher	

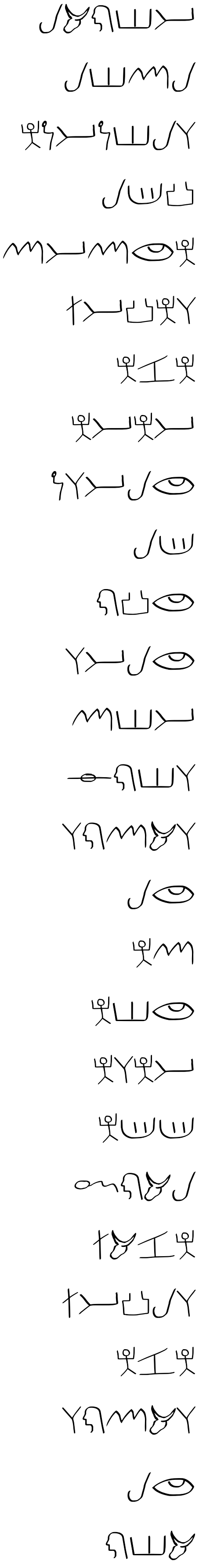

they have forsaken	a·ze·vu	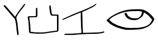	
-	et		
the LORD	YHVH		
their God	e·lo·he·hem	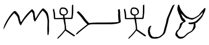	
who	a·sher		
brought	ho·w·tsee		
-	et		
their fathers	a·vo·tam		
out of the land	me·e·rets		
of Egypt	mits·ra·yim	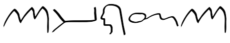	
and have embraced	vay·ya·cha·zi·qu	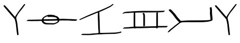	
gods	be·lo·heem		
other	a·che·reem	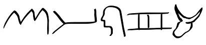	
worshiping	vay·yish·ta·chu		
	la·hem		
and serving them —	vay·ya·av·dum		
because of	al		
this	ken		
has brought	he·vee	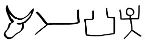	
the LORD	YHVH		
upon them	a·le·hem	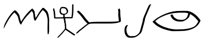	
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all	kal	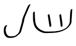	
disaster	ha·ra·ah		
this	haz·zot		
Now	vay·hee	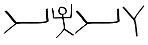	1 Kings 9:10
at the end	miq·tseh	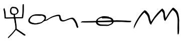	

of the twenty	es·reem	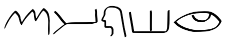	
years	sha·nah	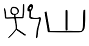	
during which	a·sher		
built	ba·nah		
Solomon	she·lo·moh	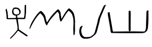	
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these two	she·ne	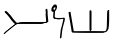	
houses	hab·bat·teem	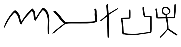	
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the house	bet	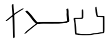	
of the LORD	YHVH	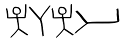	
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palace	bet	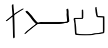	
the royal	ham·me·lekh		
to Hiram	chee·ram	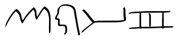	1 Kings 9:11
king	me·lekh	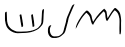	
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who had supplied	nis·sa		
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him	she·lo·moh	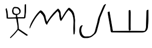	
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with cedar	a·ra·zeem	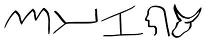	
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and cypress	ve·ro·wo·sheem	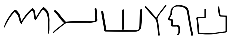	
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for his every	le·khal		
desire	cheph·tso		

-	az	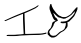	
gave	yit·ten	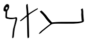	
King	ham·me·lekh	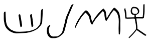	
Solomon	she·lo·moh	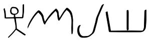	
-	le·chee·ram	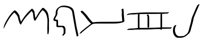	
twenty	es·reem	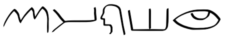	
towns	eer	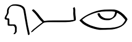	
in the land	be·e·rets	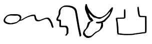	
of Galilee	hag·ga·leel	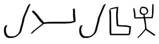	
went out	vay·ye·tse	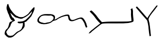	1 Kings 9:12
So Hiram	chee·ram	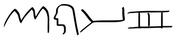	
from Tyre	mits·tsor	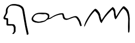	
to inspect	lir·o·wt	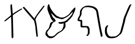	
-	et	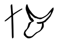	
the towns	he·a·reem	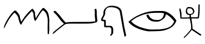	
that	a·sher	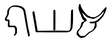	
had given	na·tan	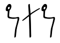	
him	lo	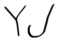	
Solomon	she·lo·moh	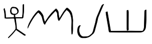	
but he was not	ve·lo	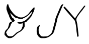	
pleased with	ya·she·ru	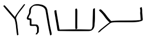	
them	be·e·naw	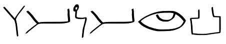	
asked [Hiram]	vay·yo·mer	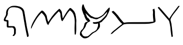	1 Kings 9:13
“ What	mah	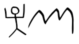	
towns	he·a·reem	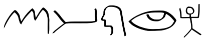	
are these	ha·el·leh	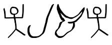	
-	a·sher	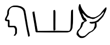	

you have given	na·tat·tah	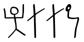	
me	lee	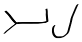	
my brother ? ”	a·chee	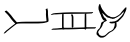	
and he called	vay·yiq·ra	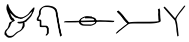	
them	la·hem	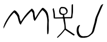	
the Land	e·rets	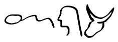	
of Cabul	ka·vul	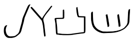	
as they are [called] to	ad	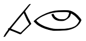	
day	hay·yo·wm	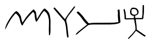	
this	haz·zeh	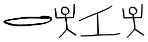	
had sent	vay·yish·lach	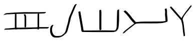	1 Kings 9:14
And Hiram	chee·ram	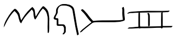	
the king	lam·me·lekh	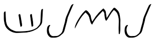	
120	me·ah	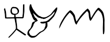	
	ve·es·reem	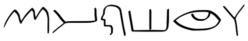	
talents	kik·kar	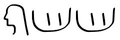	
of gold	za·hav	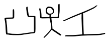	
This	ve·zeh	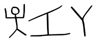	1 Kings 9:15
is the account	de·var	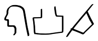	
of the forced labor	ham·mas	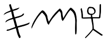	
that	a·sher	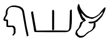	
imposed	he·e·lah	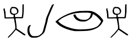	
King	ham·me·lekh	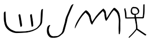	
Solomon	she·lo·moh	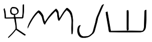	
to build	liv·no·wt	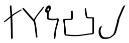	
-	et	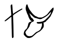	
the house	bet	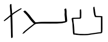	

of the LORD	YHVH		
	ve·et		
his own palace	be·to	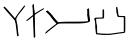	
-	ve·et		
the supporting terraces	ham·mil·lo·w		
and	ve·et		
the wall	cho·w·mat		
of Jerusalem	ye·ru·sha·lim		
as well as	ve·et		
Hazor	cha·tsor		
-	ve·et		
Megiddo	me·gid·do		
-	ve·et		
and Gezer	ga·zer		
Pharaoh	par·oh		1 Kings 9:16
king	me·lekh	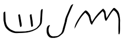	
of Egypt	mits·ra·yim	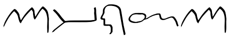	
had attacked	a·lah		
and captured	vay·yil·kod	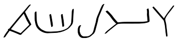	
-	et		
Gezer	ge·zer		
He had set it	vay·yis·re·phah	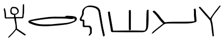	
on fire	ba·esh		
-	ve·et		
the Canaanites	hak·ke·na·a·nee		
who lived	hay·yo·shev	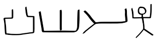	
in the city	ba·eer		

killed	ha·rag	הרג	
and given	vay·yit·te·nah	ויתנה	
it as a dowry	shil·lu·cheem	שלחים	
to his daughter	le·vit·to	לבתו	
wife	e·shet	אשת	
Solomon’s	she·lo·moh	שלמה	
rebuilt	vay·yi·ven	ויבן	1 Kings 9:17
So Solomon	she·lo·moh	שלמה	
-	et	את	
Gezer	ga·zer	גזר	
-	ve·et	ואת	
	bet	בית	
Beth-horon	cho·ron	חרן	
Lower	tach·to·wn	תחתון	
-	ve·et	ואת	1 Kings 9:18
Baalath	ba·a·lat	בעלת	
and	ve·et	ואת	
Tamar	ta·mar	תמר	
in the Wilderness	bam·mid·bar	במדבר	
[of Judah]	ba·a·rets	בארץ	
as well	ve·et	ואת	1 Kings 9:19
as all	kal	כל	
cities	a·re	ערי	
the store	ham·mis·ke·no·wt	המסכנות	
that	a·sher	אשר	
had	ha·yu	היו	
Solomon	lish·lo·moh	לשלמה	

-	ve·et	𐤅𐤀𐤕	
-	a·re	𐤏𐤓𐤉	
for his chariots	ha·re·khev	𐤄𐤓𐤊𐤁	
-	ve·et	𐤅𐤀𐤕	
- —	a·re	𐤏𐤓𐤉	
and horses	hap·pa·ra·sheem	𐤄𐤐𐤓𐤔𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
desired	che·sheq	𐤇𐤔𐤒	
[he]	she·lo·moh	𐤔𐤋𐤌𐤄	
whatever	a·sher	𐤀𐤔𐤓	
	cha·shaq	𐤇𐤔𐤒	
to build	liv·no·wt	𐤋𐤁𐤍𐤅𐤕	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
Lebanon	u·val·le·va·no·wn	𐤅𐤁𐤋𐤁𐤍𐤅𐤍	
and throughout	u·ve·khol	𐤅𐤁𐤊𐤋	
the land	e·rets	𐤀𐤓𐤑	
of his dominion	mem·shal·to	𐤌𐤌𐤔𐤋𐤕𐤅	
As for all	kal	𐤊𐤋	1 Kings 9:20
the people	ha·am	𐤄𐤏𐤌	
who remained	han·no·w·tar	𐤄𐤍𐤅𐤕𐤓	
of	min	𐤌𐤍	
the Amorites	ha·e·mo·ree	𐤄𐤀𐤌𐤓𐤉	
Hittites	ha·chit·tee	𐤄𐤇𐤕𐤉	
Perizzites	hap·pe·riz·zee	𐤄𐤐𐤓𐤆𐤉	
Hivites	ha·chiw·vee	𐤄𐤇𐤅𐤉	
and Jebusites	ve·hay·vu·see	𐤅𐤄𐤉𐤁𐤅𐤎𐤉	
(the people who	a·sher	𐤀𐤔𐤓	

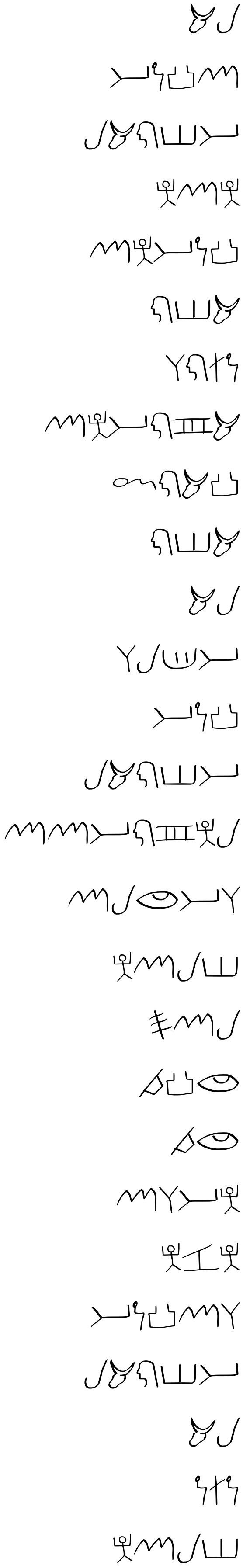

not	lo	
Israelites	mib·be·ne	
) —	yis·ra·el	
were	hem·mah	
their descendants	be·ne·hem	1 Kings 9:21
who	a·sher	
remained	no·te·ru	
-	a·cha·re·hem	
in the land	ba·a·rets	
those whom	a·sher	
were unable	lo	
	ya·khe·lu	
the Israelites	be·ne	
	yis·ra·el	
to devote to destruction —	le·ha·cha·ree·mam	
conscripted these people	vay·ya·a·lem	
Solomon	she·lo·moh	
to be forced	le·mas	
laborers	o·ved	
as they are to	ad	
day	hay·yo·wm	
this	haz·zeh	
	u·mib·be·ne	1 Kings 9:22
any of the Israelites	yis·ra·el	
did not	lo	
consign	na·tan	
But Solomon	she·lo·moh	

to slavery	a·ved	עבד	
because	kee	כי	
they [were]	hem	הם	
his men	an·she	אנשי	
of war	ham·mil·cha·mah	המלחמה	
his servants	va·a·va·daw	ועבדיו	
his officers	ve·sa·raw	ושריו	
his captains	ve·sha·li·shaw	ושלשיו	
and the commanders	ve·sa·re	ושרי	
of his chariots	rikh·bo	רכבו	
and cavalry	u·pha·ra·shaw	ופרשיו׃	
[They]	el·leh	אלה	1 Kings 9:23
[were also] the chief	sa·re	שרי	
officers	han·nits·tsa·veem	הנצבים	
-	a·sher	אשר	
over	al	על	
projects :	ham·me·la·khah	המלאכה	
Solomon’s	lish·lo·moh	לשלמה	
550	cha·mish·sheem	חמשים	
	va·cha·mesh	וחמש	
	me·o·wt	מאות	
supervisors over	ha·ro·deem	הרדים	
the people	ba·am	בעם	
who did	ha·o·seem	העשים	
the work	bam·me·la·khah	במלאכה	
As soon as	akh	אך	1 Kings 9:24
daughter	bat	בת	

Pharaoh’s	par·oh		
had come up	a·le·tah	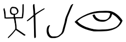	
from the City	me·eer		
of David	da·wid		
to	el		
the palace	be·tah	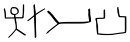	
that	a·sher		
[Solomon] had built	ba·nah		
for her	lah		
he	az		
built	ba·nah		
-	et		
the supporting terraces	ham·mil·lo·w		
offered	ve·he·e·lah		1 Kings 9:25
Solomon	she·lo·moh	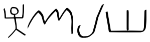	
Three	sha·losh	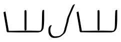	
times	pe·a·meem		
a year	bash·sha·nah		
burnt offerings	o·lo·wt	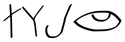	
and peace offerings	u·she·la·meem		
on	al		
the altar	ham·miz·be·ach	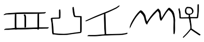	
-	a·sher		
he had built	ba·nah		
for the LORD	la·YHVH	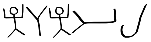	
burning incense	ve·haq·ter	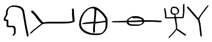	
with them	it·to		

-	a·sher	𐤀𐤔𐤓	
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
So he completed	ve·shil·lam	𐤅𐤔𐤋𐤌	
-	et	𐤀𐤕	
the temple	hab·ba·yit	𐤄𐤁𐤉𐤕	
a fleet of ships	va·o·nee	𐤅𐤀𐤍𐤉	1 Kings 9:26
also assembled	a·sah	𐤏𐤔𐤄	
King	ham·me·lekh	𐤄𐤌𐤋𐤊	
Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
	be·ets·yo·wn	𐤁𐤏𐤑𐤉𐤅𐤍	
at Ezion-geber	ge·ver	𐤂𐤁𐤓	
which	a·sher	𐤀𐤔𐤓	
is near	et	𐤀𐤕	
Eloth	e·lo·wt	𐤀𐤋𐤅𐤕	
on	al	𐤏𐤋	
the shore	se·phat	𐤔𐤐𐤕	
Sea	yam	𐤉𐤌	
of the Red	suph	𐤎𐤅𐤐	
[in]	be·e·rets	𐤁𐤀𐤓𐤑	
Edom	e·do·wm	𐤀𐤃𐤅𐤌	
sent	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	1 Kings 9:27
And Hiram	chee·ram	𐤇𐤉𐤓𐤌	
[to serve] in the fleet	ba·o·nee	𐤁𐤀𐤍𐤉	
	et	𐤀𐤕	
his servants	a·va·daw	𐤏𐤁𐤃𐤉𐤅	
men	an·she	𐤀𐤍𐤔𐤉	

	o·nee·yo·wt	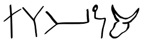	
who knew	yo·de·e		
the sea	hay·yam	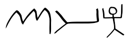	
with	im		
servants	av·de		
Solomon’s	she·lo·moh	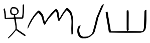	
They sailed	vay·ya·vo·u	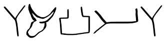	1 Kings 9:28
to Ophir	o·w·phee·rah		
and imported	vay·yiq·chu	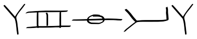	
from there —	mish·sham		
gold	za·hav	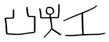	
420	ar·ba		
	me·o·wt		
	ve·es·reem		
talents —	kik·kar		
and delivered	vay·ya·vi·u	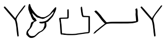	
it to	el		
	ham·me·lekh		
Solomon	she·lo·moh		
Now when the queen	u·mal·kat	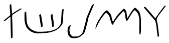	1 Kings 10:1
of Sheba	she·va		
heard	sho·ma·at		
-	et		
about the fame	she·ma		
of Solomon	she·lo·moh	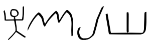	
concerning the name	le·shem		
of the LORD	YHVH		

she came	vat·ta·vo		
to test him	le·nas·so·to		
with difficult questions	be·chee·do·wt	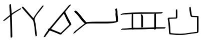	
She arrived	vat·ta·vo		1 Kings 10:2
in Jerusalem	ye·ru·sha·le·mah		
caravan —	be·cha·yil	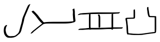	
large	ka·ved	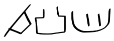	
with a very	me·od		
with camels	ge·mal·leem	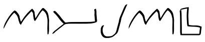	
bearing	no·se·eem		
spices	be·sa·meem		
gold	ve·za·hav	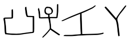	
abundance	rav	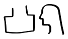	
in great	me·od		
stones	ve·e·ven		
and precious	ye·qa·rah	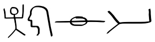	
So she came	vat·ta·vo	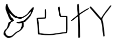	
to him	el		
Solomon	she·lo·moh	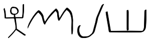	
and spoke	vat·te·dab·ber		
to	e·law	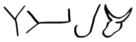	
-	et		
all	kal		
that	a·sher		
was	ha·yah	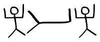	
on	im		
her mind	le·va·vah		

answered	vay·yag·ged	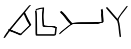	1 Kings 10:3
	lah	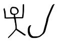	
And Solomon	she·lo·moh	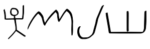	
-	et		
all	kal	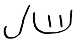	
her questions	de·va·re·ha		
nothing	lo		
was	ha·yah	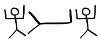	
	da·var		
too difficult	ne·lam		
for	min	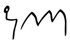	
the king	ham·me·lekh		
-	a·sher	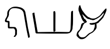	
-	lo		
to explain	hig·geed	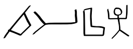	
-	lah	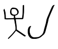	
saw	vat·te·re	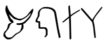	1 Kings 10:4
When the queen	mal·kat	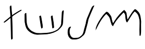	
of Sheba	she·va		
-	et		
all	kal	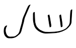	
the wisdom	cha·khe·mat		
of Solomon	she·lo·moh	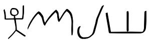	
the palace	ve·hab·ba·yit	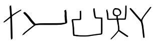	
-	a·sher	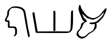	
he had built	ba·nah		
the food	u·ma·a·khal		1 Kings 10:5

at his table	shul·cha·no	שלחנו	
the seating	u·mo·wo·shav	ומושב	
of his servants	a·va·daw	עבדיו	
the service	u·ma·a·mad	ומעמד	
of his attendants	me·sha·re·to	משרתו	
and attire	u·mal·bu·she·hem	ומלבשיהם	
and cupbearers	u·mash·qaw	ומשקיו	
and the burnt offerings	ve·o·la·to	ועלתו	
-	a·sher	אשר	
he presented	ya·a·leh	יעלה	
at the house	bet	בית	
of the LORD	YHVH	יהוה	
away	ve·lo	ולא	
	ha·yah	היה	
	vah	בה	
-	o·wd	עוד	
it took her breath	ru·ach	רוח	
She said	vat·to·mer	ותאמר	1 Kings 10:6
to	el	אל	
the king	ham·me·lekh	המלך	
true	e·met	אמת	
is	ha·yah	היה	
“ The report	had·da·var	הדבר	
-	a·sher	אשר	
I heard	sha·ma·tee	שמעתי	
in my own country	be·ar·tsee	בארצי	
about	al	על	

your words	de·va·re·kha	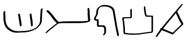	
[and]	ve·al		
wisdom	cha·khe·ma·te·kha		
But I did not	ve·lo		1 Kings 10:7
believe	he·e·man·tee		
these things	lad·de·va·reem		
until	ad		
-	a·sher		
I came	ba·tee		
and saw	vat·tir·e·nah		
with my own eyes	e·nay	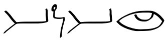	
Indeed	ve·hin·neh		
not even	lo		
was told	hug·gad		
to me	lee	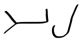	
half	ha·che·tsee		
exceeded	ho·w·saph·ta		
Your wisdom	chakh·mah		
and prosperity	va·to·wv		
have far	el		
the report	hash·she·mu·ah		
-	a·sher		
I heard	sha·ma·e·tee		
How blessed	ash·re	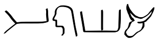	1 Kings 10:8
are your men !	a·na·she·kha	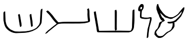	
How blessed	ash·re	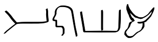	
servants of yours	a·va·de·kha		

are these	el·leh	
who stand	ha·o·me·deem	
before you	le·pha·ne·kha	
continually	ta·meed	
[and] hear	hash·sho·me·eem	
-	et	
your wisdom !	cha·khe·ma·te·kha	
be	ye·hee	1 Kings 10:9
the LORD	YHVH	
your God	e·lo·he·kha	
Blessed	ba·rukh	
who	a·sher	
has delighted	cha·phets	
in you	be·kha	
to set	le·tit·te·kha	
you on	al	
the throne	kis·se	
of Israel	yis·ra·el	
love	be·a·ha·vat	
Because of the LORD’s	YHVH	
-	et	
for Israel	yis·ra·el	
eternal	le·o·lam	
He has made you	vay·see·me·kha	
king	le·me·lekh	
to carry out	la·a·so·wt	
justice	mish·pat	

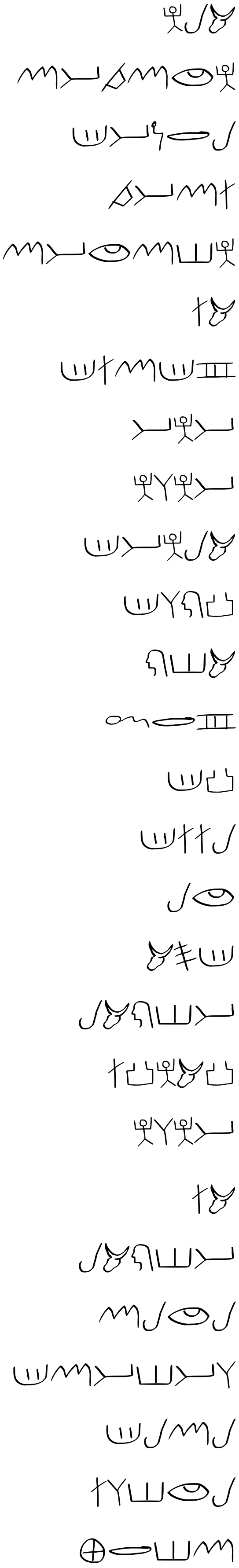

and righteousness ”	u·tse·da·qah	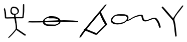	
Then she gave	vat·tit·ten	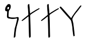	1 Kings 10:10
the king	lam·me·lekh	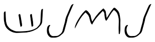	
120	me·ah	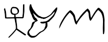	
	ve·es·reem	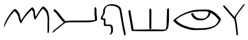	
talents	kik·kar	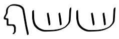	
of gold	za·hav	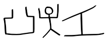	
spices	u·ve·sa·meem	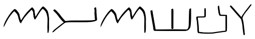	
a great quantity of	har·beh	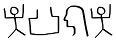	
	me·od	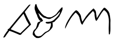	
stones	ve·e·ven	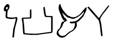	
and precious	ye·qa·rah	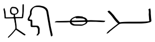	
Never	lo	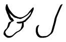	
brought in	va	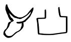	
of spices	khab·bo·sem	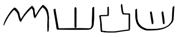	
was such	ha·hu	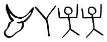	
again	o·wd	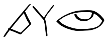	
an abundance	la·rov	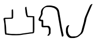	
as those	a·sher	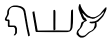	
gave	na·te·nah	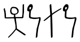	
the queen	mal·kat	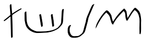	
of Sheba	she·va	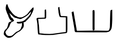	
to King	lam·me·lekh	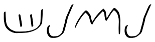	
Solomon	she·lo·moh	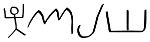	
also	ve·gam	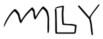	1 Kings 10:11
(The fleet	o·nee	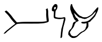	
of Hiram	chee·ram	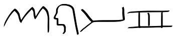	

that	a·sher	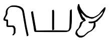	
brought	na·sa	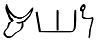	
gold	za·hav	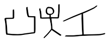	
from Ophir	me·o·w·pheer	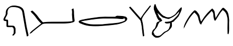	
brought	he·vee	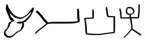	
from Ophir	me·o·pheer	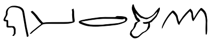	
wood	a·tse	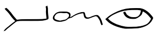	
of almug	al·mug·geem	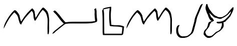	
a great cargo	har·beh	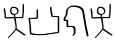	
	me·od	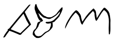	
stones	ve·e·ven	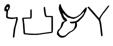	
and precious	ye·qa·rah	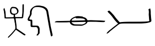	
made	vay·ya·as	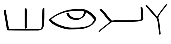	1 Kings 10:12
The king	ham·me·lekh	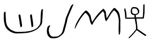	
-	et	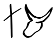	
wood	a·tse	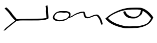	
the almug	ha·al·mug·geem	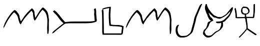	
into steps	mis·ad	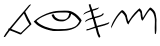	
for the house	le·vet	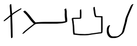	
of the LORD	YHVH	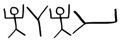	
palace	u·le·vet	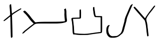	
and for the king's	ham·me·lekh	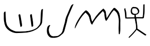	
and into lyres	ve·khin·no·ro·wt	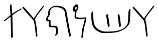	
and harps	u·ne·va·leem	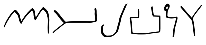	
for the singers	lash·sha·reem	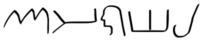	
Never	lo	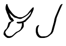	
been brought in	va	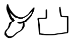	

before had such	khen	
wood	a·tse	
almug	al·mug·geem	
nor has such	ve·lo	
been seen	nir·ah	
to	ad	
day)	hay·yo·wm	
this	haz·zeh	
King	ve·ham·me·lekh	1 Kings 10:13
Solomon	she·lo·moh	
gave	na·tan	
the queen	le·mal·kat	
of Sheba	she·va	
-	et	
all	kal	
she desired —	cheph·tsah	
whatever	a·sher	
she asked —	sha·a·lah	
besides	mil·le·vad	
what	a·sher	
he had given	na·tan	
her	lah	
bounty	ke·yad	
royal	ham·me·lekh	
out of [his]	she·lo·moh	
Then she left	vat·te·phen	
and returned	vat·te·lekh	

to her own country	le·ar·tsah		
	hee	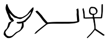	
along with her servants	va·a·va·de·ha		
was	vay·hee	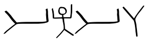	1 Kings 10:14
The weight	mish·qal	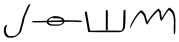	
of gold	haz·za·hav	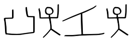	
that	a·sher		
came	ba		
to Solomon	lish·lo·moh	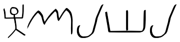	
each year	be·sha·nah		
	e·chat	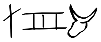	
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	me·o·wt		
	shish·sheem	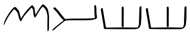	
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talents	kik·kar		
-	za·hav	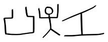	
not including	le·vad	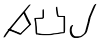	1 Kings 10:15
from the merchants	me·an·she	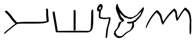	
	hat·ta·reem	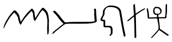	
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traders	ha·ro·khe·leem	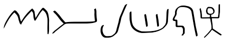	
and all	ve·khal		
kings	mal·khe	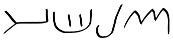	
the Arabian	ha·e·rev		
and governors	u·pha·cho·wt	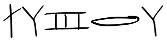	
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made	vay·ya·as		1 Kings 10:16
King	ham·me·lekh		
Solomon	she·lo·moh	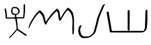	
two hundred	ma·ta·yim	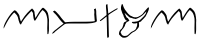	
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gold	za·hav	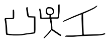	
[of] hammered	sha·chut	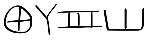	
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hundred [shekels]	me·o·wt		
of gold	za·hav	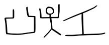	
went	ya·a·leh		
into	al		
shield	hats·tsin·nah		
each	ha·e·chat		
[He also made] three	u·she·losh		1 Kings 10:17
hundred	me·o·wt		
small shields	ma·gin·neem	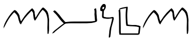	
gold	za·hav	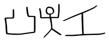	
of hammered	sha·chut	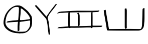	
three	she·lo·shet	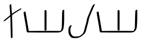	
minas	ma·neem	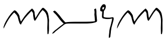	
of gold	za·hav	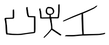	
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into	al		
shield	ham·ma·gen	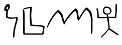	
each	ha·e·chat		
put them	vay·yit·te·nem		

And the king	ham·me·lekh		
in the House	bet	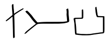	
of the Forest	ya·ar		
of Lebanon	hal·le·va·no·wn		
made	vay·ya·as		1 Kings 10:18
Additionally, the king	ham·me·lekh		
throne	kis·se		
of ivory	shen	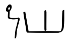	
a great	ga·do·wl		
and overlaid it	vay·tsap·pe·hu		
gold	za·hav		
with pure	mu·phaz	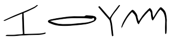	
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steps	ma·a·lo·wt		
The throne	lak·kis·seh	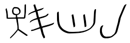	
top	ve·rosh		
[had] a rounded	a·gol		
	lak·kis·seh	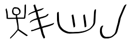	
and its back	me·a·cha·raw		
There were armrests	ve·ya·dot	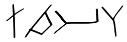	
	miz·zeh		
on both sides	u·miz·zeh		
of	el		
the seat	me·qo·wm	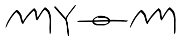	
	hash·sha·vet		
with [a]	u·she·na·yim		
lion	a·ra·yo·wt	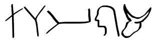	

standing	o·me·deem	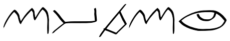	
beside	e·tsel		
each armrest	hay·ya·do·wt	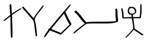	
Twelve	u·she·nem	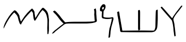	1 Kings 10:20
	a·sar		
lions	a·ra·yeem	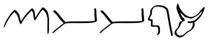	
stood	o·me·deem	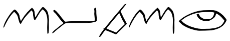	
-	sham		
on	al		
the six	shesh		
steps	ham·ma·a·lo·wt		
one at either end	miz·zeh		
of each [step]	u·miz·zeh		
Nothing	lo		
had ever been made	na·a·sah		
like [this]	khen	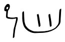	
for any	le·khal		
kingdom	mam·la·kho·wt		
All	ve·khol		1 Kings 10:21
cups	ke·le	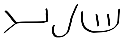	
drinking	mash·qeh	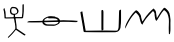	
King	ham·me·lekh		
Solomon’s	she·lo·moh	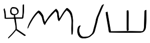	
were gold	za·hav	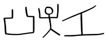	
and all	ve·khol		
the utensils	ke·le	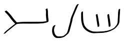	
of the House	bet	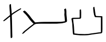	

of the Forest	ya·ar		
of Lebanon	hal·le·va·no·wn		
gold	za·hav	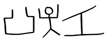	
were pure	sa·gur		
There was no	en	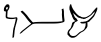	
silver	ke·seph		
as nothing	lo		
because it was accounted	nech·shav		
in the days	bee·me	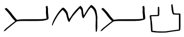	
of Solomon	she·lo·moh	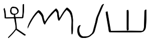	
	lim·u·mah		
For	kee	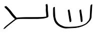	1 Kings 10:22
the ships	o·nee	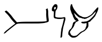	
of Tarshish	tar·sheesh	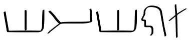	
the king had	lam·me·lekh		
at sea	bay·yam	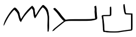	
with	im		
fleet	o·nee	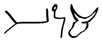	
Hiram’s	chee·ram	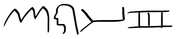	
and once	a·chat	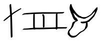	
every three years	le·sha·losh		
	sha·neem	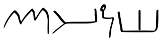	
would arrive	ta·vo·w		
the ships	o·nee	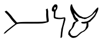	
of Tarshish	tar·sheesh	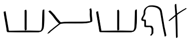	
bearing	no·se·et		
gold	za·hav	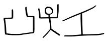	

silver	va·khe·seph	וכסף	
ivory	shen·hab·beem	שנהבים	
apes	ve·qo·pheem	וקפים	
and peacocks	ve·tuk·kee·yeem	ותכיים	
surpassed	vay·yig·dal	ויגדל	1 Kings 10:23
So King	ham·me·lekh	המלך	
Solomon	she·lo·moh	שלמה	
all	mik·kol	מכל	
the kings	mal·khe	מלכי	
of the earth	ha·a·rets	הארץ	
in riches	le·o·sher	לעשר	
and wisdom	u·le·cha·khe·mah	ולחכמה	
The whole	ve·khal	וכל	1 Kings 10:24
world	ha·a·rets	הארץ	
sought	me·vaq·sheem	מבקשים	
-	et	את	
an audience	pe·ne	פני	
with Solomon	she·lo·moh	שלמה	
to hear	lish·mo·a	לשמע	
-	et	את	
the wisdom	cha·khe·ma·to	חכמתו	
that	a·sher	אשר	
had put	na·tan	נתן	
God	e·lo·heem	אלהים	
in his heart	be·lib·bo	בלבו	
	ve·hem·mah	והמה	1 Kings 10:25
would bring	me·vi·eem	מביאים	

[each] visitor	eesh	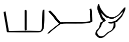	
his tribute :	min·cha·to	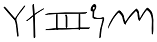	
articles	ke·le	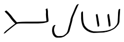	
of silver	khe·seph		
	u·khe·le	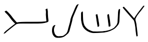	
and gold	za·hav	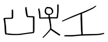	
clothing	u·se·la·mo·wt	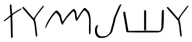	
weapons	ve·ne·sheq	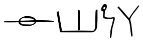	
spices	u·ve·sa·meem		
horses	su·seem		
and mules	u·phe·ra·deem		
-	de·var		
Year	sha·nah	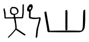	
after year	be·sha·nah		
accumulated	vay·ye·e·soph		1 Kings 10:26
Solomon	she·lo·moh	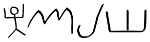	
-	re·khev		
-	u·pha·ra·sheem		
	vay·hee	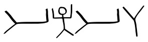	
	lo	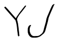	
1,400 {}	e·leph	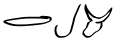	
	ve·ar·ba		
	me·o·wt		
chariots	re·khev		
and 12,000	u·she·nem	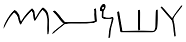	
	a·sar		
	e·leph	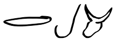	

horses	pa·ra·sheem	פרשים	
which he stationed	vay·yan·chem	וינחם	
cities	be·a·re	בערי	
in the chariot	ha·re·khev	הרכב	
and also with	ve·im	ועם	
[him]	ham·me·lekh	המלך	
in Jerusalem	bee·ru·sha·lim	בירושלם	
made	vay·yit·ten	ויתן	1 Kings 10:27
The king	ham·me·lekh	המלך	
-	et	את	
silver	hak·ke·seph	הכסף	
as common in Jerusalem	bee·ru·sha·lim	בירושלם	
as stones	ka·a·va·neem	כאבנים	
-	ve·et	ואת	
cedar	ha·a·ra·zeem	הארזים	
and	na·tan	נתן	
as sycamore	kash·shiq·meem	כשקמים	
-	a·sher	אשר	
in the foothills	bash·she·phe·lah	בשפלה	
as abundant	la·rov	לרב	
were imported	u·mo·w·tsa	ומוצא	1 Kings 10:28
horses	has·su·seem	הסוסים	
Solomon’s	a·sher	אשר	
	lish·lo·moh	לשלמה	
from Egypt	mim·mits·ra·yim	ממצרים	
and Kue	u·miq·veh	ומקוה	
merchants	so·cha·re	סחרי	

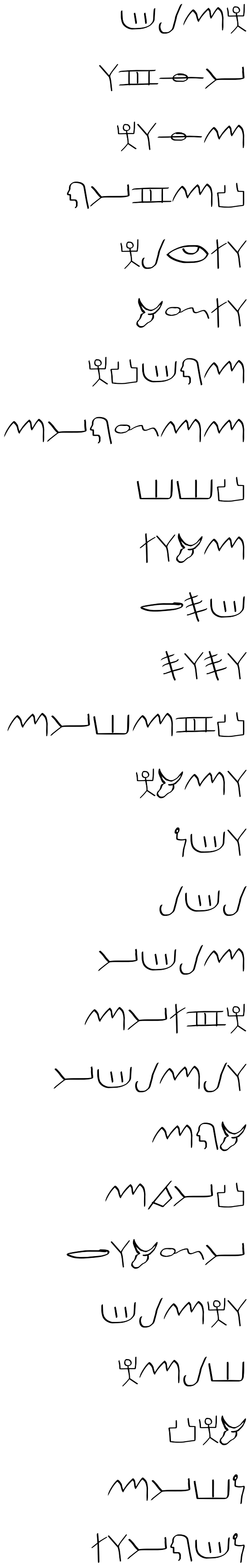

the royal	ham·me·lekh	
purchased them	yiq·chu	
from Kue	miq·veh	
	bim·cheer	
could be imported	vat·ta·a·leh	1 Kings 10:29
	vat·te·tse	
A chariot	mer·ka·vah	
from Egypt	mim·mits·ra·yim	
for six	be·shesh	
hundred [shekels]	me·o·wt	
of silver	ke·seph	
and a horse	ve·sus	
and fifty	ba·cha·mish·sheem	
for a hundred	u·me·ah	
Likewise	ve·khen	
to all	le·khal	
the kings	mal·khe	
of the Hittites	ha·chit·teem	
and to the kings	u·le·mal·khe	
of Aram	a·ram	
[they]	be·ya·dam	
exported them	yo·tsi·u	
King	ve·ham·me·lekh	1 Kings 11:1
Solomon, however	she·lo·moh	
loved	a·hav	
women	na·sheem	
foreign	na·khe·ree·yo·wt	

many	rab·bo·wt	רבות	
-	ve·et	ואת	
along with the daughter	bat	בת	
of Pharaoh —	par·oh	פרעה	
women of Moab	mo·w·a·vee·yo·wt	מואביות	
Ammon	am·mo·nee·yo·wt	עמניות	
Edom	a·do·mee·yot	אדמית	
and Sidon	tse·de·nee·yot	צדנית	
as well as Hittite women	chit·tee·yot	חתית	
[These women were] from	min	מן	1 Kings 11:2
the nations	hag·go·w·yim	הגוים	
about which	a·sher	אשר	
had told	a·mar	אמר	
the LORD	YHVH	יהוה	
	el	אל	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
“ You must not	lo	לא	
intermarry	ta·vo·u	תבאו	
with them	va·hem	בהם	
-	ve·hem	והם	
-	lo	לא	
-	ya·vo·u	יבאו	
-	va·khem	בכם	
for surely	a·khen	אכן	
they will turn	yat·tu	יטו	

-	et	את	
your hearts	le·vav·khem	לבבכם	
after	a·cha·re	אחרי	
their gods ”	e·lo·he·hem	אלהיהם	
to these [women]	ba·hem	בהם	
clung	da·vaq	דבק	
Yet Solomon	she·lo·moh	שלמה	
in love	le·a·ha·vah	לאהבה	
He had	vay·hee	ויהי	1 Kings 11:3
	lo	לו	
wives	na·sheem	נשים	
of royal birth	sa·ro·wt	שרות	
seven	she·va	שבע	
hundred	me·o·wt	מאות	
concubines —	u·phi·lag·sheem	ופלגשים	
and three	she·losh	שלש	
hundred	me·o·wt	מאות	
away	vay·yat·tu	ויטו	
and his wives	na·shaw	נשיו	
-	et	את	
turned his heart	lib·bo	לבו	
grew	vay·hee	ויהי	1 Kings 11:4
For when	le·et	לעת	
old	ziq·nat	זקנת	
Solomon	she·lo·moh	שלמה	
his wives	na·shaw	נשיו	
turned	hit·tu	הטו	

-	et		
his heart	le·va·vo		
after	a·cha·re	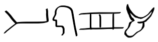	
gods	e·lo·heem		
other	a·che·reem	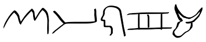	
not	ve·lo		
and he was	ha·yah	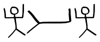	
wholeheartedly	le·va·vo		
devoted	sha·lem	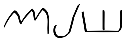	
to	im		
the LORD	YHVH		
his God	e·lo·haw		
	kil·vav	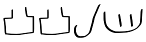	
David had been	da·veed	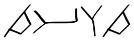	
as his father	a·vee	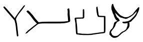	
followed	vay·ye·lekh	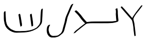	1 Kings 11:5
Solomon	she·lo·moh	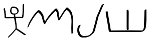	
	a·cha·re	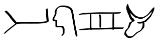	
Ashtoreth	ash·to·ret		
the goddess	e·lo·he		
of the Sidonians	tsi·do·neem	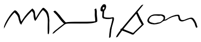	
	ve·a·cha·re		
and Milcom	mil·kom	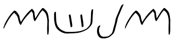	
the abomination	shiq·quts	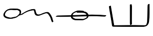	
of the Ammonites	am·mo·neem	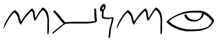	
did	vay·ya·as		1 Kings 11:6
So Solomon	she·lo·moh	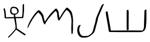	

evil	ha·ra		
in the sight	be·e·ne	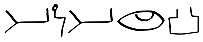	
of the LORD	YHVH		
he did not	ve·lo		
completely	mil·le		
follow	a·cha·re	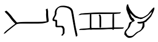	
the LORD	YHVH		
David	ke·da·wid		
unlike his father	a·vee	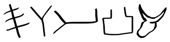	
At that time	az		1 Kings 11:7
built	yiv·neh	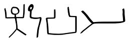	
Solomon	she·lo·moh	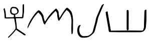	
a high place	ba·mah		
for Chemosh	likh·mo·wosh		
the abomination	shiq·quts	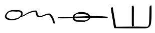	
of Moab	mo·w·av		
on a hill	ba·har		
-	a·sher		
east	al		
of	pe·ne	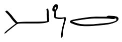	
Jerusalem	ye·ru·sha·lim		
and for Molech	u·le·mo·lekh		
the abomination	shiq·quts	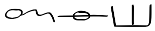	
of the Ammonites	be·ne	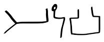	
	am·mo·wn		
the same	ve·khen		1 Kings 11:8
He did	a·sah		

for all	le·khal	𐤋𐤊𐤋	
wives	na·shaw	𐤍𐤔𐤉𐤅	
his foreign	han·na·khe·ree·yo·wt	𐤄𐤍𐤊𐤓𐤉𐤅𐤕	
who burned incense	maq·tee·ro·wt	𐤌𐤒𐤈𐤉𐤓𐤅𐤕	
and sacrificed	u·me·zab·be·cho·wt	𐤅𐤌𐤆𐤁𐤇𐤅𐤕	
to their gods	le·lo·he·hen	𐤋𐤀𐤋𐤄𐤉𐤄𐤍	
grew angry	vay·yit·an·naph	𐤅𐤉𐤕𐤀𐤍𐤐	1 Kings 11:9
Now the LORD	YHVH	𐤉𐤄𐤅𐤄	
with Solomon	bish·lo·moh	𐤁𐤔𐤋𐤌𐤄	
because	kee	𐤊𐤉	
had turned away	na·tah	𐤍𐤈𐤄	
his heart	le·va·vo	𐤋𐤁𐤁𐤅	
from	me·im	𐤌𐤏𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
who had appeared	han·nir·ah	𐤄𐤍𐤓𐤀𐤄	
to him	e·law	𐤀𐤋𐤉𐤅	
twice	pa·a·ma·yim	𐤐𐤏𐤌𐤉𐤌	
Although He had warned [Solomon]	ve·tsiw·vah	𐤅𐤑𐤅𐤄	1 Kings 11:10
	e·law	𐤀𐤋𐤉𐤅	
explicitly	al	𐤏𐤋	
	had·da·var	𐤄𐤃𐤁𐤓	
	haz·zeh	𐤄𐤆𐤄	
not	le·vil·tee	𐤋𐤁𐤋𐤕𐤉	
to follow	le·khet	𐤋𐤊𐤕	
	a·cha·re	𐤀𐤇𐤓𐤉	

gods	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
other	a·che·reem	𐤀𐤇𐤓𐤉𐤌	
Solomon did not	ve·lo	𐤅𐤋𐤀	
keep	sha·mar	𐤔𐤌𐤓	
-	et	𐤀𐤕	
-	a·sher	𐤀𐤔𐤓	
command	tsiw·vah	𐤑𐤅𐤄	
the LORD’s	YHVH	𐤉𐤄𐤅𐤄	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Kings 11:11
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
to Solomon	lish·lo·moh	𐤋𐤔𐤋𐤌𐤄	
“ Because	ya·an	𐤉𐤏𐤍	
-	a·sher	𐤀𐤔𐤓	
you have done	ha·ye·tah	𐤄𐤉𐤕𐤄	
this	zot	𐤆𐤀𐤕	
	im·makh	𐤏𐤌𐤊	
and have not	ve·lo	𐤅𐤋𐤀	
kept	sha·mar·ta	𐤔𐤌𐤓𐤕	
My covenant	be·ree·tee	𐤁𐤓𐤉𐤕𐤉	
and My statutes	ve·chuq·qo·tay	𐤅𐤇𐤒𐤕𐤉	
which	a·sher	𐤀𐤔𐤓	
I have commanded	tsiw·vee·tee	𐤑𐤅𐤉𐤕𐤉	
you	a·le·kha	𐤏𐤋𐤉𐤊	
away	qa·ro·a	𐤒𐤓𐤏	
I will tear	eq·ra	𐤀𐤒𐤓𐤏	
-	et	𐤀𐤕	
the kingdom	ham·mam·la·khah	𐤄𐤌𐤌𐤋𐤊𐤄	

from you	me·a·le·kha	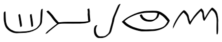	
and give it	u·ne·tat·tee·ha		
to your servant	le·av·de·kha		
Nevertheless	akh		1 Kings 11:12
it during your lifetime	be·ya·me·kha		
I will not	lo		
do	e·e·sen·nah		
for the sake	le·ma·an		
David	da·wid		
of your father	a·vee·kha	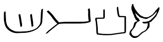	
out of the hand	mee·yad	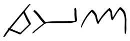	
of your son	bin·kha	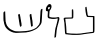	
I will tear it	eq·ra·en·nah		
Yet	raq	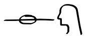	1 Kings 11:13
-	et		
{tear} the whole	kal	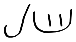	
kingdom	ham·mam·la·khah	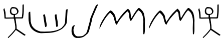	
I will not	lo		
away from him	eq·ra	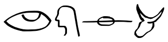	
tribe	she·vet	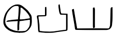	
one	e·chad	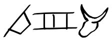	
I will give	et·ten		
to your son	liv·ne·kha		
for the sake	le·ma·an		
David	da·wid		
of My servant	av·dee	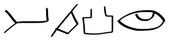	
and for the sake	u·le·ma·an		

of Jerusalem	ye·ru·sha·lim		
which	a·sher		
I have chosen ”	ba·cha·re·tee	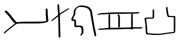	
raised up	vay·ya·qem	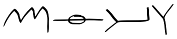	1 Kings 11:14
Then the LORD	YHVH		
an adversary	sa·tan		
against Solomon	lish·lo·moh	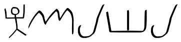	
-	et		
Hadad	ha·dad	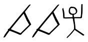	
the Edomite	ha·a·do·mee		
line	miz·ze·ra	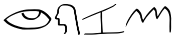	
from the royal	ham·me·lekh		
-	hu		
of Edom	be·e·do·wm		
Earlier	vay·hee	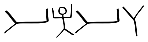	1 Kings 11:15
was	bih·yo·wt	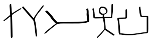	
when David	da·wid		
-	et		
in Edom	e·do·wm		
had gone	ba·a·lo·wt		
Joab	yo·w·av		
the commander	sar		
of the army	hats·tsa·va		
to bury	le·qab·ber	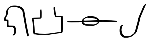	
-	et		
the dead	ha·cha·la·leem	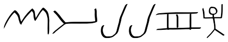	
and had struck down	vay·yakh	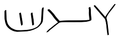	

every	kal	כל	
male	za·khar	זכר	
in Edom	be·e·do·wm	באדום	
-	kee	כי	1 Kings 11:16
six	she·shet	ששת	
months	cho·da·sheem	חדשים	
had stayed	ya·shav	ישב	
there	sham	שם	
Joab	yo·w·av	יואב	
and all	ve·khal	וכל	
Israel	yis·ra·el	ישראל	
until	ad	עד	
he had killed	hikh·reet	הכרית	
every	kal	כל	
male	za·khar	זכר	
in Edom	be·e·do·wm	באדום	
had fled	vay·yiv·rach	ויברח	1 Kings 11:17
But Hadad	a·dad	אדד	
	hu	הוא	
still just	va·a·na·sheem	ואנשים	
some Edomites	a·do·mee·yeem	אדמיים	
who were servants	me·av·de	מעבדי	
of his father	a·vee	אביו	
along with	it·to	אתו	
	la·vo·w	לבוא	
to Egypt	mits·ra·yim	מצרים	
	va·ha·dad	והדד	

boy	na·ar		
a young	qa·tan	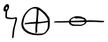	
Hadad and his men set out	vay·ya·qu·mu	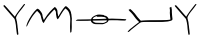	1 Kings 11:18
from Midian	mim·mid·yan		
and went	vay·ya·vo·u	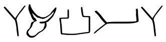	
to Paran	pa·ran		
They took	vay·yiq·chu	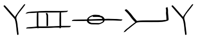	
men	a·na·sheem	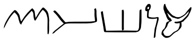	
with them	im·mam		
from Paran	mip·pa·ran		
and went	vay·ya·vo·u	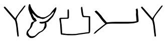	
to Egypt	mits·ra·yim		
to	el		
Pharaoh	par·oh		
king	me·lekh	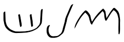	
of Egypt	mits·ra·yim	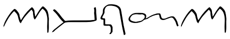	
who gave	vay·yit·ten	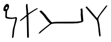	
Hadad	lo		
a house	va·yit	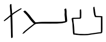	
with food	ve·le·chem	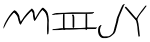	
and provided	a·mar		
him	lo		
and land	ve·e·rets		
-	na·tan	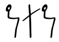	
-	lo		
found	vay·yim·tsa		1 Kings 11:19
There Hadad	ha·dad	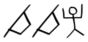	

favor	chen	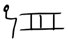	
in the sight	be·e·ne	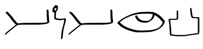	
of Pharaoh	phar·oh		
such great	me·od		
that he gave	vay·yit·ten	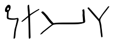	
to him	lo	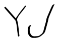	
in marriage	ish·shah		
-	et		
the sister	a·cho·wt	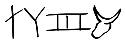	
his own wife	ish·to		
	a·cho·wt	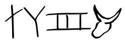	
Tahpenes	tach·pe·nes		
of Queen	hag·ge·vee·rah	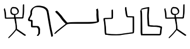	
bore	vat·te·led	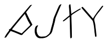	1 Kings 11:20
[Hadad]	lo	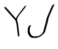	
And the sister	a·cho·wt	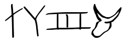	
of Tahpenes	tach·pe·nes		
	et		
named Genubath	ge·nu·vat		
a son	be·no		
weaned him	vat·tig·me·le·hu		
Tahpenes herself	tach·pe·nes	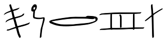	
in	be·to·wkh		
palace	bet	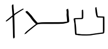	
Pharaoh’s	par·oh		
lived	vay·hee	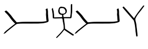	
and Genubath	ge·nu·vat	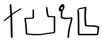	

there	bet	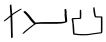	
	par·oh		
among	be·to·wkh		
the sons	be·ne	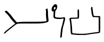	
of Pharaoh	phar·oh		
When Hadad	va·ha·dad		1 Kings 11:21
heard	sha·ma		
in Egypt	be·mits·ra·yim		
that	kee	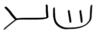	
had rested	sha·khav		
David	da·wid		
with	im		
his fathers	a·vo·taw	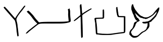	
and that	ve·khee		
was dead	met		
Joab	yo·w·av		
the commander	sar		
of the army	hats·tsa·va		
said	vay·yo·mer		
he	ha·dad		
to	el		
Pharaoh	par·oh		
“ Let me go	shal·le·che·nee	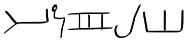	
that I may return	ve·e·lekh		
to	el		
my own country ”	ar·tsee		
asked	vay·yo·mer		1 Kings 11:22

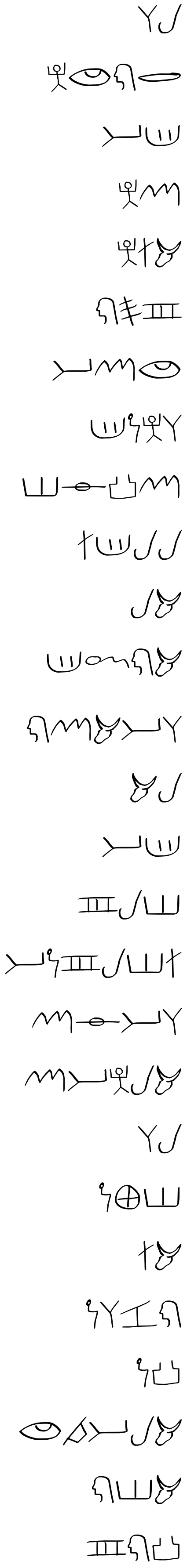

him	lo	
But Pharaoh	phar·oh	
“ -	kee	
What	mah	
have you	at·tah	
lacked	cha·ser	
here with me	im·mee	
that you suddenly	ve·hin·ne·kha	
want	me·vaq·qesh	
to go back	la·le·khet	
to	el	
your own country ? ”	ar·tse·kha	
[Hadad] replied	vay·yo·mer	
“ Nothing ”	lo	
“ but	kee	
please let me go	shal·le·ach	
”	te·shal·le·che·nee	
raised up	vay·ya·qem	1 Kings 11:23
And God	e·lo·heem	
against [Solomon]	lo	
[another] adversary	sa·tan	
-	et	
Rezon	re·zo·wn	
the son	ben	
of Eliada	el·ya·da	
who	a·sher	
had fled	ba·rach	

from	me·et	𐤌𐤀𐤕	
Hadadezer	ha·dad·e·zer	𐤄𐤃𐤃𐤏𐤆𐤓	
king	me·lekh	𐤌𐤋𐤊	
of Zobah	tso·w·vah	𐤑𐤅𐤁𐤄	
his master	a·do·naw	𐤀𐤃𐤍𐤉𐤅	
and had gathered	vay·yiq·bots	𐤅𐤉𐤒𐤁𐤑	1 Kings 11:24
to himself	a·law	𐤏𐤋𐤉𐤅	
men	a·na·sheem	𐤀𐤍𐤔𐤉𐤌	
[Rezon] captained	vay·hee	𐤅𐤉𐤄𐤉	
	sar	𐤔𐤓	
a band [of raiders]	ge·dud	𐤂𐤃𐤅𐤃	
killed	ba·ha·rog	𐤁𐤄𐤓𐤂	
When David	da·wid	𐤃𐤅𐤃	
the Zobaites	o·tam	𐤀𐤕𐤌	
and went	vay·ye·le·khu	𐤅𐤉𐤋𐤊𐤅	
to Damascus	dam·me·seq	𐤃𐤌𐤔𐤒	
where they settled	vay·ye·she·vu	𐤅𐤉𐤔𐤁𐤅	
	vah	𐤁𐤄	
and gained control	vay·yim·le·khu	𐤅𐤉𐤌𐤋𐤊𐤅	
	be·dam·ma·seq	𐤁𐤃𐤌𐤔𐤒	
Rezon was	vay·hee	𐤅𐤉𐤄𐤉	1 Kings 11:25
enemy	sa·tan	𐤔𐤈𐤍	
Israel’s	le·yis·ra·el	𐤋𐤉𐤔𐤓𐤀𐤋	
throughout	kal	𐤊𐤋	
the days	ye·me	𐤉𐤌𐤉	
of Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
adding to	ve·et	𐤅𐤀𐤕	

the trouble	ha·ra·ah		
[caused by]	a·sher		
Hadad	ha·dad	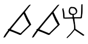	
with hostility	vay·ya·qats	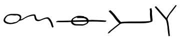	
toward Israel	be·yis·ra·el	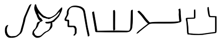	
So [Rezon] ruled	vay·yim·lokh		
over	al		
Aram	a·ram		
Now Jeroboam	ve·ya·ra·ve·am		1 Kings 11:26
son	ben		
of Nebat	ne·vat		
[was] an Ephraimite	eph·ra·tee		
from	min		
Zeredah	hats·tse·re·dah		
named	ve·shem	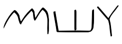	
whose mother	im·mo	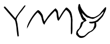	
Zeruah	tse·ru·ah	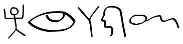	
	ish·shah		
[was] a widow	al·ma·nah	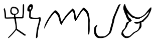	
[Jeroboam was] a servant	e·ved	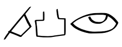	
of Solomon	lish·lo·moh	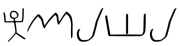	
but he rebelled	vay·ya·rem		
	yad	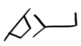	
against the king	bam·me·lekh		
and this	ve·zeh	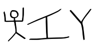	1 Kings 11:27
is the account	had·da·var		
-	a·sher		

of his rebellion	he·reem	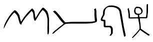	
	yad	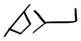	
against the king	bam·me·lekh		
Solomon	she·lo·moh	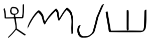	
had built	ba·nah		
-	et		
the supporting terraces	ham·mil·lo·w		
and repaired	sa·gar		
-	et		
the gap in the wall	pe·rets	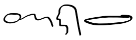	
of the city	eer	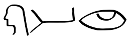	
David	da·wid		
of his father	a·vee	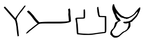	
man	ve·ha·eesh	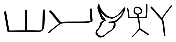	1 Kings 11:28
Now Jeroboam [was]	ya·ra·ve·am		
a mighty	gib·bo·wr		
of valor	cha·yil	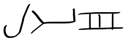	
noticed	vay·yar	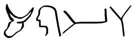	
So when Solomon	she·lo·moh	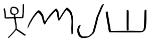	
-	et		
the young man	han·na·ar		
that	kee	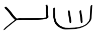	
	o·seh		
industrious	me·la·khah		
was	hu		
he put him in charge	vay·yaph·qed		
-	o·to		

of the whole	le·khal		
labor force	se·vel	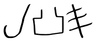	
of the house	bet	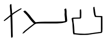	
of Joseph	yo·w·seph		
During	vay·hee	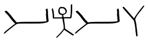	1 Kings 11:29
time	ba·et		
that	ha·hee	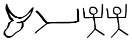	
as [he]	ve·ya·ra·ve·am		
was going out	ya·tsa		
of Jerusalem	mee·ru·sha·lim		
met	vay·yim·tsa		
[Jeroboam]	o·to		
Ahijah	a·chee·yah	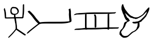	
the Shilonite	hash·shee·lo·nee	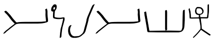	
the prophet	han·na·vee	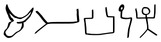	
on the road	bad·de·rekh		
Now Ahijah	ve·hu		
had wrapped himself	mit·kas·seh	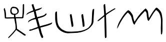	
cloak	be·sal·mah	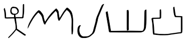	
in a new	cha·da·shah		
and the two	u·she·ne·hem	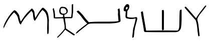	
of them were alone	le·vad·dam	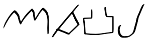	
in the open field	bas·sa·deh	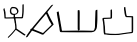	
took hold	vay·yit·pos		1 Kings 11:30
And Ahijah	a·chee·yah	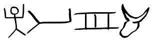	
cloak	bas·sal·mah	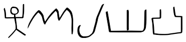	
of the new	ha·cha·da·shah	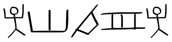	

-	a·sher	אשר	
he was wearing	a·law	עליו	
tore it	vay·yiq·ra·e·ha	ויקרעה	
into twelve	she·nem	שנים	
	a·sar	עשר	
pieces	qe·ra·eem	קרעים	
and said	vay·yo·mer	ויאמר	1 Kings 11:31
to Jeroboam	le·ya·ra·ve·am	לירבעם	
" Take	qach	קח	
for yourself	le·kha	לך	
ten	a·sa·rah	עשרה	
pieces	qe·ra·eem	קרעים	
for	kee	כי	
this is what	khoh	כה	
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
' Behold	hin·nee	הנני	
I will tear	qo·re·a	קרע	
-	et	את	
the kingdom	ham·mam·la·khah	הממלכה	
out of the hand	mee·yad	מיד	
of Solomon	she·lo·moh	שלמה	
and I will give	ve·na·tat·tee	ונתתי	
you	le·kha	לך	
-	et	את	

ten	a·sa·rah		
tribes	hash·she·va·teem		
tribe	ve·hash·she·vet	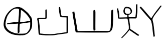	1 Kings 11:32
But one	ha·e·chad		
will remain	yih·yeh	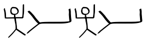	
	lo		
for the sake	le·ma·an		
of My servant	av·dee	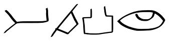	
David	da·wid		
and for the sake	u·le·ma·an		
of Jerusalem	ye·ru·sha·lim		
the city	ha·eer		
-	a·sher		
I have chosen	ba·char·tee	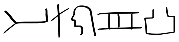	
	vah		
out of all	mik·kol		
the tribes	shiv·te	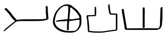	
of Israel	yis·ra·el	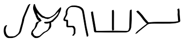	
For	ya·an		1 Kings 11:33
they have	a·sher		
forsaken Me	a·za·vu·nee		
to worship	vay·yish·ta·cha·wu		
Ashtoreth	le·ash·to·ret		
the goddess	e·lo·he		
of the Sidonians	tsi·do·neen		
Chemosh	likh·mo·wosh	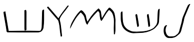	
the god	e·lo·he		

of the Moabites	mo·w·av	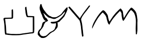	
and Milcom	u·le·mil·kom	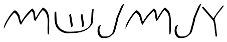	
the god	e·lo·he	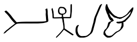	
of the Ammonites	ve·ne	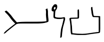	
	am·mo·wn	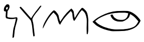	
They have not	ve·lo	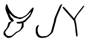	
walked	ha·le·khu	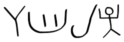	
in My ways	vid·ra·khay	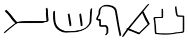	
nor done	la·a·so·wt	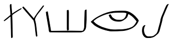	
what is right	hay·ya·shar	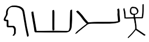	
in My eyes	be·e·nay	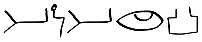	
nor [kept] My statutes	ve·chuq·qo·tay	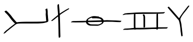	
and judgments	u·mish·pa·tay	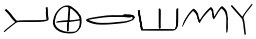	
David did	ke·da·wid	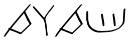	
as Solomon’s father	a·vee	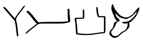	
Nevertheless, I will not	ve·lo	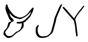	1 Kings 11:34
take	eq·qach	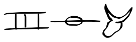	
-	et	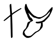	
the whole	kal	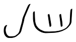	
kingdom	ham·mam·la·khah	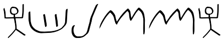	
out of [Solomon’s] hand	mee·ya·do	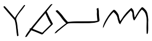	
because	kee	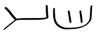	
ruler	na·see	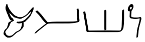	
I have made him	a·shi·ten·nu	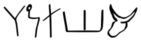	
all	kol	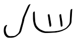	
the days	ye·me	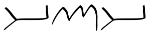	

of his life	chay·yaw	
for the sake	le·ma·an	
of David	da·wid	
My servant	av·dee	
whom	a·sher	
I chose	ba·char·tee	
-	o·to	
because	a·sher	
he kept	sha·mar	
My commandments	mits·wo·tay	
and statutes	ve·chuq·qo·tay	
But I will take	ve·la·qach·tee	1 Kings 11:35
of the kingdom	ham·me·lu·khah	
from the hand	mee·yad	
of his son	be·no	
and give them	u·ne·tat·tee·ha	
to you	le·kha	
-	et	
ten	a·se·ret	
tribes	hash·she·va·teem	
to his son	ve·liv·no	1 Kings 11:36
I will give	et·ten	
tribe	she·vet	
one	e·chad	
so that	le·ma·an	
have	he·yo·wt	
a lamp	neer	

David	le·da·veed	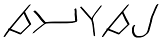	
My servant	av·dee		
will always	kal	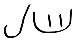	
	hay·ya·meem		
before Me	le·pha·nay		
in Jerusalem	bee·ru·sha·lim		
the city	ha·eer		
where	a·sher	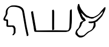	
I chose	ba·char·tee	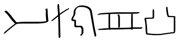	
	lee	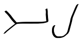	
to put	la·sum		
My Name	she·mee		
-	sham		
But as for you	ve·o·te·kha		1 Kings 11:37
I will take you	eq·qach	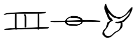	
and you shall reign	u·ma·lakh·ta	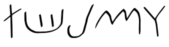	
over all	be·khol		
that	a·sher	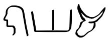	
desires	te·aw·veh		
your heart	naph·she·kha	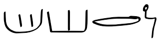	
and you will be	ve·ha·yee·ta	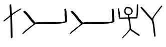	
king	me·lekh	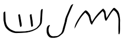	
over	al		
Israel	yis·ra·el	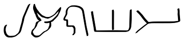	
	ve·ha·yah	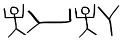	1 Kings 11:38
If	im		
you listen to	tish·ma		

-	et	
all	kal	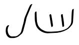
that	a·sher	
I command you	a·tsaw·ve·kha	
walk	ve·ha·lakh·ta	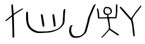
in My ways	vid·ra·khay	
and do	ve·a·see·ta	
what is right	hay·ya·shar	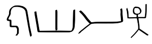
in My sight	be·e·nay	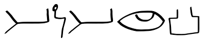
in order to keep	lish·mo·wr	
My statutes	chuq·qo·w·tay	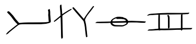
and commandments	u·mits·wo·tay	
as	ka·a·sher	
did	a·sah	
David	da·wid	
My servant	av·dee	
then I will be	ve·ha·yee·tee	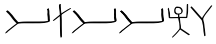
with you	im·makh	
I will build	u·va·nee·tee	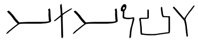
you	le·kha	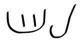
dynasty	va·yit	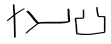
a lasting	ne·e·man	
just as	ka·a·sher	
I built	ba·nee·tee	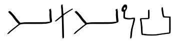
for David	le·da·wid	
and I will give	ve·na·tat·tee	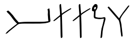
to you	le·kha	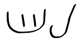

-	et		
Israel	yis·ra·el	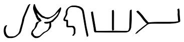	
I will humble	va·an·neh		1 Kings 11:39
-	et		
descendants —	ze·ra		
David’s	da·wid		
Because	le·ma·an		
of this	zot		
but	akh		
not	lo		
forever	khal		
,”	hay·ya·meem	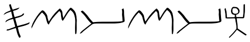	
therefore sought	vay·vaq·qesh	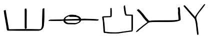	1 Kings 11:40
Solomon	she·lo·moh	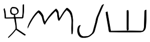	
to kill	le·ha·meet		
-	et		
Jeroboam	ya·ra·ve·am		
arose	vay·ya·qam	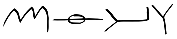	
But Jeroboam	ya·ra·ve·am		
and fled	vay·yiv·rach		
to Egypt	mits·ra·yim		
to	el		
Shishak	shee·shaq	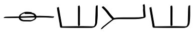	
king	me·lekh	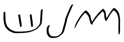	
of Egypt	mits·ra·yim		
he remained	vay·hee	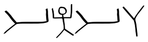	
where	ve·mits·ra·yim		

until	ad	𐤏𐤃	
the death	mo·wt	𐤌𐤅𐤕	
of Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
As for the rest	ve·ye·ter	𐤅𐤉𐤕𐤓	1 Kings 11:41
of the acts	div·re	𐤃𐤁𐤓𐤉	
of Solomon —	she·lo·moh	𐤔𐤋𐤌𐤄	
all	ve·khal	𐤅𐤊𐤋	
that	a·sher	𐤀𐤔𐤓	
he did	a·sah	𐤏𐤔𐤄	
as well as his wisdom —	ve·cha·khe·ma·to	𐤅𐤇𐤊𐤌𐤕𐤅	
not	ha·lo·w	𐤄𐤋𐤅𐤀	
[are] they	hem	𐤄𐤌	
written	ke·tu·veem	𐤊𐤕𐤁𐤉𐤌	
in	al	𐤏𐤋	
the Book	se·pher	𐤎𐤐𐤓	
of the Acts	div·re	𐤃𐤁𐤓𐤉	
of Solomon ?	she·lo·moh	𐤔𐤋𐤌𐤄	
Thus the time	ve·hay·ya·meem	𐤅𐤄𐤉𐤌𐤉𐤌	1 Kings 11:42
that	a·sher	𐤀𐤔𐤓	
reigned	ma·lakh	𐤌𐤋𐤊	
Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
in Jerusalem	vee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
over	al	𐤏𐤋	
all	kal	𐤊𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
[was] forty	ar·ba·eem	𐤀𐤓𐤁𐤏𐤉𐤌	
years	sha·nah	𐤔𐤍𐤄	

rested	vay·yish·kav		1 Kings 11:43
And Solomon	she·lo·moh	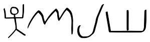	
with	im		
his fathers	a·vo·taw	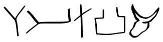	
and was buried	vay·yiq·qa·ver	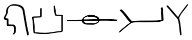	
in the city	be·eer		
David	da·wid		
of his father	a·vee	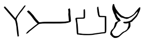	
reigned	vay·yim·lokh		
Rehoboam	re·chav·am		
And his son	be·no	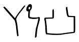	
in his place	tach·taw	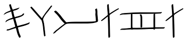	
went	vay·ye·lekh	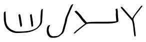	1 Kings 12:1
Then Rehoboam	re·chav·am		
to Shechem	she·khem		
for	kee	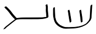	
[there]	she·khem		
had gone	ba		
all	khal		
Israel	yis·ra·el	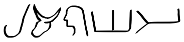	
to make him king	le·ham·leekh		
-	o·to		
-	vay·hee	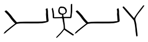	1 Kings 12:2
heard about this	kish·mo·a		
When Jeroboam	ya·ra·ve·am		
son	ben		
of Nebat	ne·vat		

he was	ve·hu	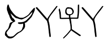	
still	o·w·den·nu		
in Egypt	ve·mits·ra·yim		
where	a·sher	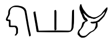	
he had fled	ba·rach	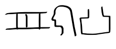	
-	mip·pe·ne		
from King	ham·me·lekh		
Solomon	she·lo·moh	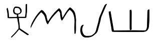	
living ever since	vay·ye·shev	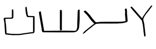	
and had been	ya·ra·ve·am		
-	be·mits·ra·yim		
So they sent for	vay·yish·le·chu	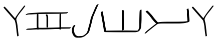	1 Kings 12:3
	vay·yiq·re·u	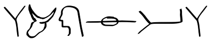	
[Jeroboam]	lo	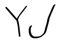	
came	vay·ya·vo·ʾu		
and [he]	ya·ra·ve·am		
and the whole	ve·khal		
assembly	qe·hal	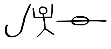	
of Israel	yis·ra·el	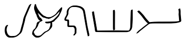	
and said	vay·dab·be·ru	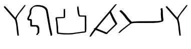	
to	el		
Rehoboam	re·chav·am		
	le·mor		
“ Your father	a·vee·kha	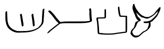	1 Kings 12:4
put a heavy	hiq·shah		
on us	et		
yoke	ul·le·nu	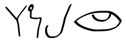	

you	ve·at·tah	𐤅𐤀𐤕𐤄	
But now	at·tah	𐤏𐤕𐤄	
should lighten	ha·qel	𐤄𐤒𐤋	
service	me·a·vo·dat	𐤌𐤏𐤁𐤃𐤕	
of your father’s	a·vee·kha	𐤀𐤁𐤉𐤊	
the burden	haq·qa·shah	𐤄𐤒𐤔𐤄	
yoke	u·me·ul·lo	𐤅𐤌𐤏𐤋𐤅	
and the heavy	hak·ka·ved	𐤄𐤊𐤁𐤃	
-	a·sher	𐤀𐤔𐤓	
he put	na·tan	𐤍𐤕𐤍	
on us	a·le·nu	𐤏𐤋𐤉𐤍𐤅	
and we will serve you ”	ve·na·av·de·ka	𐤅𐤍𐤏𐤁𐤃𐤊	
Rehoboam answered	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Kings 12:5
	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
“ Go away	le·khu	𐤋𐤊𐤅	
for	od	𐤏𐤃	
three	she·lo·shah	𐤔𐤋𐤔𐤄	
days	ya·meem	𐤉𐤌𐤉𐤌	
and then return	ve·shu·vu	𐤅𐤔𐤅𐤁𐤅	
to me ”	e·lay	𐤀𐤋𐤉	
departed	vay·ye·le·khu	𐤅𐤉𐤋𐤊𐤅	
So the people	ha·am	𐤄𐤏𐤌	
consulted	vay·yiw·va·ats	𐤅𐤉𐤅𐤏𐤑	1 Kings 12:6
Then King	ham·me·lekh	𐤄𐤌𐤋𐤊	
Rehoboam	re·chav·am	𐤓𐤇𐤁𐤏𐤌	
with	et	𐤀𐤕	
the elders	haz·ze·qe·neem	𐤄𐤆𐤒𐤍𐤉𐤌	

who	a·sher		
	ha·yu	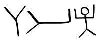	
had served	o·me·deem	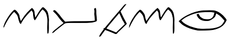	
	et		
	pe·ne	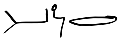	
Solomon	she·lo·moh	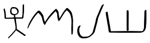	
his father	a·vee	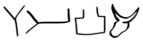	
during	bih·yo·to	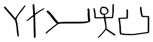	
his lifetime	chay	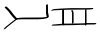	
he asked	le·mor	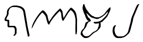	
“ How	ekh	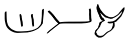	
do you	at·tem		
advise me	no·w·a·tseem		
to respond	le·ha·sheev	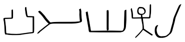	
-	et		
people ? ”	ha·am		
to these	haz·zeh		
-	da·var		
They replied	vay·dab·bēr		1 Kings 12:7
	e·law	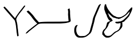	
-	le·mor	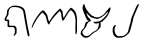	
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this day	hay·yo·wm	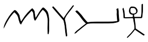	
you will be	tih·yeh	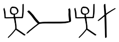	
a servant	e·ved	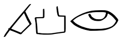	
people	la·am		
to these	haz·zeh		

and serve them	va·a·vad·tam	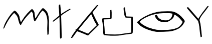	
and if you will respond	va·a·nee·tam	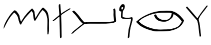	
by speaking	ve·dib·bar·ta	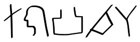	
to them	a·le·hem	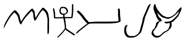	
words	de·va·reem	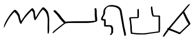	
kind	to·w·veem	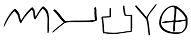	
they will be	ve·ha·yu	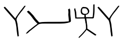	
your	le·kha	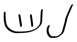	
servants	a·va·deem	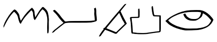	
forever	kal	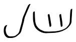	
”	hay·ya·meem	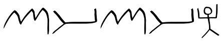	
But [Rehoboam] rejected	vay·ya·a·zov	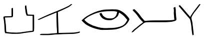	1 Kings 12:8
-	et	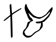	
the advice	a·tsat	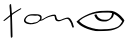	
of the elders	haz·ze·qe·neem	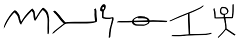	
	a·sher	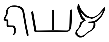	
;	ye·a·tsu·hu	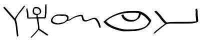	
instead, he consulted	vay·yiw·va·ats	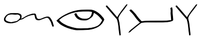	
	et	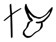	
the young men	hay·la·deem	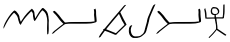	
who	a·sher	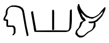	
had grown up	ga·de·lu	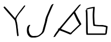	
with him	it·to	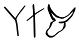	
-	a·sher	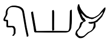	
and served	ha·o·me·deem	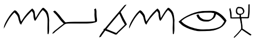	
him	le·pha·naw	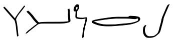	

He asked	vay·yo·mer		1 Kings 12:9
them	a·le·hem	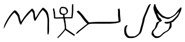	
“ What	mah	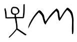	
do you	at·tem		
advise	no·w·a·tseem		
that we send back	ve·na·sheev	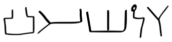	
message	da·var		
-	et		
people	ha·am		
to these	haz·zeh		
who	a·sher		
have spoken	dib·be·ru	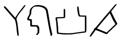	
to me	e·lay	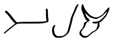	
saying	le·mor	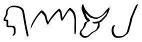	
‘ Lighten	ha·qel	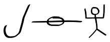	
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the yoke	ha·ol		
-	a·sher		
put	na·tan	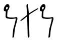	
your father	a·vee·kha	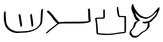	
on us ’? ”	a·le·nu	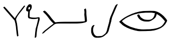	
replied	vay·dab·be·ru		1 Kings 12:10
	e·law	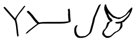	
The young men	hay·la·deem	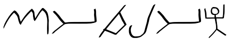	
who	a·sher		
had grown up	ga·de·lu		
with him	it·to		

	le·mor	
“ This is how	koh	
you should answer	to·mar	
people	la·am	
these	haz·zeh	
who	a·sher	
said	dib·be·ru	
to you	e·le·kha	
	le·mor	
‘ Your father	a·vee·kha	
heavy	hikh·beed	
-	et	
made our yoke	ul·le·nu	
but you	ve·at·tah	
should make it lighter	ha·qel	
- ’	me·a·le·nu	
This is what	koh	
you should tell	te·dab·ber	
them :	a·le·hem	
‘ My little finger	qa·tan·nee	
is thicker	a·vah	
waist !	mim·ma·te·ne	
than my father’s	a·vee	
Whereas	ve·at·tah	1 Kings 12:11
my father	a·vee	
burdened	he·mees	
to	a·le·khem	

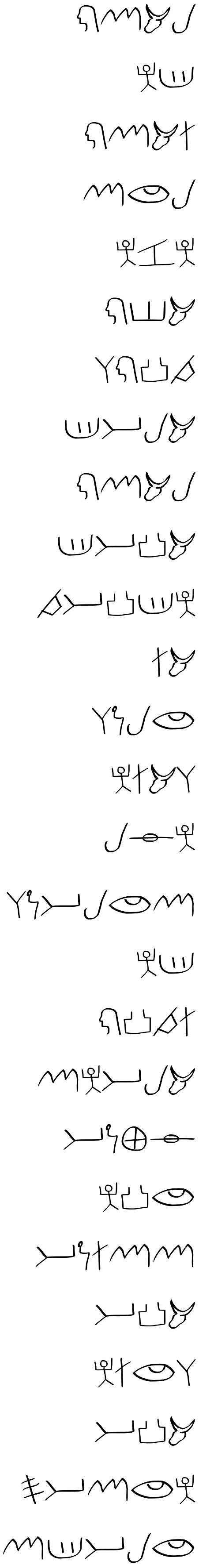

yoke	ol	על	
you with a heavy	ka·ved	כבד	
I	va·a·nee	ואני	
will add	o·w·seeph	אוסיף	
	al	על	
your yoke	ul·le·khem	עלכם	
Whereas my father	a·vee	אבי	
scourged	yis·sar	יסר	
you	et·khem	אתכם	
with whips	bash·sho·w·teem	בשוטים	
I	va·a·nee	ואני	
will scourge	a·yas·ser	איסר	
you	et·khem	אתכם	
with scorpions ’”	ba·aq·rab·beem	בעקרבים	
returned	vay·ya·vo	ויבו	1 Kings 12:12
Jeroboam	ya·ra·ve·am	ירבעם	
and all	ve·khal	וכל	
the people	ha·am	העם	
to	el	אל	
Rehoboam	re·chav·am	רחבעם	
days	bay·yo·wm	ביום	
After three	hash·she·lee·shee	השלישי	
since	ka·a·sher	כאשר	
had said	dib·ber	דבר	
the king	ham·me·lekh	המלך	
	le·mor	לאמר	
“ Come back	shu·vu	שובו	

to me	e·lay	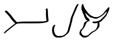	
day ”	bay·yo·wm	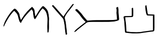	
on the third	hash·she·lee·shee	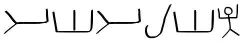	
answered	vay·ya·an	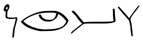	1 Kings 12:13
And the king	ham·me·lekh	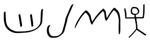	
-	et	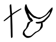	
the people	ha·am	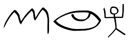	
harshly	qa·shah	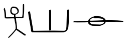	
He rejected	vay·ya·a·zov	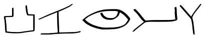	
-	et	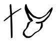	
the advice	a·tsat	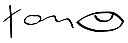	
of the elders	haz·ze·qe·neem	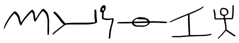	
-	a·sher	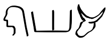	
-	ye·a·tsu·hu	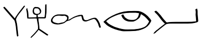	
and spoke	vay·dab·ber	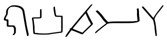	1 Kings 12:14
to them	a·le·hem	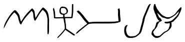	
had advised	ka·a·tsat	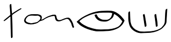	
as the young men	hay·la·deem	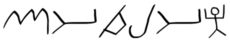	
saying	le·mor	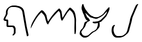	
“ Whereas my father	a·vee	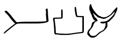	
heavy	hikh·beed	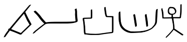	
-	et	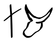	
made your yoke	ul·le·khem	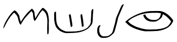	
I	va·a·nee	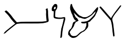	
will add	o·seeph	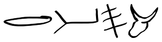	
to	al	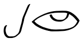	
your yoke	ul·le·khem	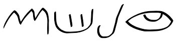	

Whereas my father	a·vee	אבי	
scourged	yis·sar	יסר	
you	et·khem	אתכם	
with whips	bash·sho·w·teem	בשוטים	
I	va·a·nee	ואני	
will scourge	a·yas·ser	איסר	
you	et·khem	אתכם	
with scorpions ”	ba·aq·rab·beem	בעקרבים	
did not	ve·lo	ולא	1 Kings 12:15
listen	sha·ma	שמע	
So the king	ham·me·lekh	המלך	
to	el	אל	
the people	ha·am	העם	
and indeed	kee	כי	
was	ha·ye·tah	היתה	
this turn of events	sib·bah	סבה	
from	me·im	מעם	
the LORD	YHVH	יהוה	
to	le·ma·an	למען	
fulfill	ha·qeem	הקים	
-	et	את	
the word	de·va·ro	דברו	
-	a·sher	אשר	
had spoken	dib·ber	דבר	
[He]	YHVH	יהוה	
through	be·yad	ביד	
Ahijah	a·chee·yah	אחיה	

the Shilonite	hash·shee·lo·nee	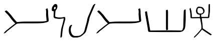	
to	el		
Jeroboam	ya·ra·ve·am		
son	ben		
of Nebat	ne·vat		
saw	vay·yar	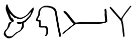	1 Kings 12:16
When all	kal	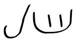	
Israel	yis·ra·el	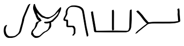	
that	kee	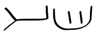	
had refused	lo		
to listen	sha·ma		
the king	ham·me·lekh		
to them	a·le·hem	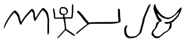	
	vay·ya·shi·vu	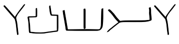	
[they]	ha·am		
-	et		
the king	ham·me·lekh		
answered	da·var		
:	le·mor		
“ What	mah	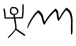	
do we have	la·nu	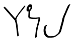	
portion	che·leq	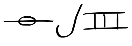	
in David	be·da·wid		
and what	ve·lo		
inheritance	na·cha·lah	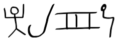	
in the son	be·ven		
of Jesse ?	yi·shay		

To your tents	le·o·ha·le·kha	𐤋𐤀𐤄𐤋𐤉𐤊	
O Israel !	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
now	at·tah	𐤏𐤕𐤄	
Look	re·eh	𐤓𐤀𐤄	
to your own house	ve·te·kha	𐤁𐤉𐤕𐤊	
O David ! ”	da·wid	𐤃𐤅𐤃	
went	vay·ye·lekh	𐤅𐤉𐤋𐤊	
So the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
home	le·o·ha·law	𐤋𐤀𐤄𐤋𐤉𐤅	
the Israelites	u·ve·ne	𐤅𐤁𐤍𐤉	1 Kings 12:17
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
living	hay·yo·she·veem	𐤄𐤉𐤔𐤁𐤉𐤌	
in the cities	be·a·re	𐤁𐤏𐤓𐤉	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
still reigned	vay·yim·lokh	𐤅𐤉𐤌𐤋𐤊	
over	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
but Rehoboam	re·chav·am	𐤓𐤇𐤁𐤏𐤌—	
sent out	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	1 Kings 12:18
Then King	ham·me·lekh	𐤄𐤌𐤋𐤊	
Rehoboam	re·chav·am	𐤓𐤇𐤁𐤏𐤌	
-	et	𐤀𐤕	
Adoram	a·do·ram	𐤀𐤃𐤓𐤌	
who	a·sher	𐤀𐤔𐤓	
was in charge	al	𐤏𐤋	
of the forced labor	ham·mas	𐤄𐤌𐤎	
stoned	vay·yir·ge·mu	𐤅𐤉𐤓𐤂𐤌𐤅	
but all	khal	𐤊𐤋	

Israel	yis·ra·el	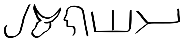	
him	bo		
	e·ven		
to death	vay·ya·mot	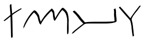	
And King	ve·ham·me·lekh		
Rehoboam	re·chav·am		
in haste	hit·am·mets		
mounted	la·a·lo·wt		
his chariot	bam·mer·ka·vah		
and escaped	la·nus	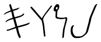	
to Jerusalem	ye·ru·sha·lim		
has been in rebellion	vay·yiph·she·u		1 Kings 12:19
Israel	yis·ra·el	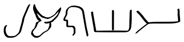	
against the house	be·vet	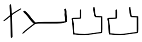	
of David	da·wid		
So to	ad		
day	hay·yo·wm	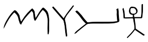	
this	haz·zeh	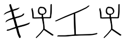	
	vay·hee	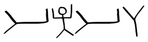	1 Kings 12:20
heard	kish·mo·a		
When all	kal		
Israel	yis·ra·el	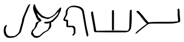	
that	kee	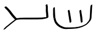	
had returned	shav		
Jeroboam	ya·ra·ve·am		
they summoned	vay·yish·le·chu	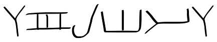	
	vay·yiq·re·u	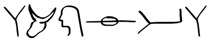	

him	o·to		
to	el		
the assembly	ha·e·dah		
and made him king	vay·yam·lee·khu	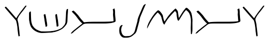	
-	o·to		
over	al		
all	kal	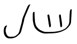	
Israel	yis·ra·el	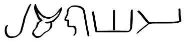	
Only	lo		
-	ha·yah	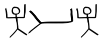	
followed	a·cha·re	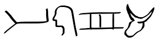	
the house	vet	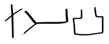	
of David	da·wid		
	zu·la·tee		
the tribe	she·vet		
of Judah	ye·hu·dah	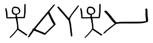	
-	le·vad·do	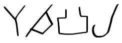	
arrived	vay·ya·vo·ʾu	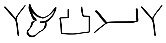	1 Kings 12:21
And when Rehoboam	re·chav·am		
in Jerusalem	ye·ru·sha·lim		
he mobilized	vay·yaq·hel	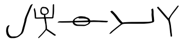	
-	et		
the whole	kal	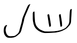	
house	bet	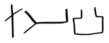	
of Judah	ye·hu·dah	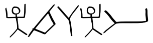	
-	ve·et		
and the tribe	she·vet		

of Benjamin —	bin·ya·min	בנימן	
180,000 {}	me·ah	מאה	
	u·she·mo·neem	ושמנים	
	e·leph	אלף	
chosen	ba·chur	בחור	
	o·seh	עשה	
warriors —	mil·cha·mah	מלחמה	
to fight	le·hil·la·chem	להלחם	
against	im	עם	
the house	bet	בית	
of Israel	yis·ra·el	ישראל	
and restore	le·ha·sheev	להשיב	
-	et	את	
the kingdom	ham·me·lu·khah	המלוכה	
to Rehoboam	lir·chav·am	לרחבעם	
son	ben	בן	
of Solomon	she·lo·moh	שלמהפ	
came	vay·hee	ויהי	1 Kings 12:22
But the word	de·var	דבר	
of God	ha·e·lo·heem	האלהים	
to	el	אל	
Shemaiah	she·ma·yah	שמעיה	
the man	eesh	איש	
of God	ha·e·lo·heem	האלהים	
- :	le·mor	לאמר	
“ Tell	e·mor	אמר	1 Kings 12:23
	el	אל	

Rehoboam	re·chav·am		
son	ben		
of Solomon	she·lo·moh	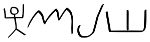	
king	me·lekh	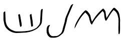	
of Judah	ye·hu·dah	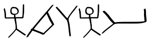	
-	ve·el		
all	kal	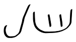	
the house	bet	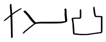	
of Judah	ye·hu·dah	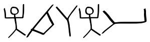	
and Benjamin	u·vin·ya·meen	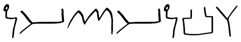	
and the rest	ve·ye·ter	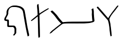	
of the people	ha·am		
	le·mor		
that this is what	koh	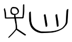	1 Kings 12:24
says :	a·mar		
the LORD	YHVH		
‘ You are not	lo		
to go up	ta·a·lu		
	ve·lo		
and fight	til·la·cha·mun	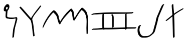	
against	im		
your brothers	a·che·khem	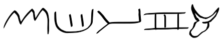	
the Israelites	be·ne	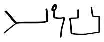	
	yis·ra·el	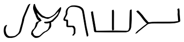	
of you must return	u·vu		
Each	eesh	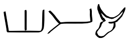	
home	le·ve·to	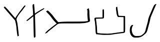	

for	kee	𐤊𐤉	
from Me ’”	me·it·tee	𐤌𐤀𐤕𐤉	
is	nih·yah	𐤍𐤄𐤉𐤄	
word	had·da·var	𐤄𐤃𐤁𐤓	
this	haz·zeh	𐤄𐤆𐤄	
So they listened	vay·yish·me·u	𐤅𐤉𐤔𐤌𐤏𐤅	
-	et	𐤀𐤕	
to the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and turned back	vay·ya·shu·vu	𐤅𐤉𐤔𐤁𐤅	
	la·le·khet	𐤋𐤋𐤊𐤕	
according to the word	kid·var	𐤊𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
built	vay·yi·ven	𐤅𐤉𐤁𐤍	1 Kings 12:25
Then Jeroboam	ya·ra·ve·am	𐤉𐤓𐤁𐤏𐤌	
-	et	𐤀𐤕	
Shechem	she·khem	𐤔𐤊𐤌	
in the hill country	be·har	𐤁𐤄𐤓	
of Ephraim	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌	
and lived there	vay·ye·shev	𐤅𐤉𐤔𐤁	
And from	bah	𐤁𐤄	
he went out	vay·ye·tse	𐤅𐤉𐤑𐤀	
there	mish·sham	𐤌𐤔𐤌	
and built	vay·yi·ven	𐤅𐤉𐤁𐤍	
-	et	𐤀𐤕	
Penuel	pe·nu·el	𐤐𐤍𐤅𐤀𐤋	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Kings 12:26

Jeroboam	ya·ra·ve·am	
in his heart	be·lib·bo	
“ Now	at·tah	
might revert	ta·shuv	
the kingdom	ham·mam·la·khah	
to the house	le·vet	
of David	da·wid	
If	im	1 Kings 12:27
go up	ya·a·leh	
people	ha·am	
these	haz·zeh	
to offer	la·a·so·wt	
sacrifices	ze·va·cheem	
in the house	be·vet	
of the LORD	YHVH	
at Jerusalem	bee·ru·sha·lim	
will return	ve·shav	
[their] hearts	lev	
	ha·am	
	haz·zeh	
to	el	
their lord	a·do·ne·hem	
	el	
Rehoboam	re·chav·am	
king	me·lekh	
of Judah	ye·hu·dah	
then they will kill me	va·ha·ra·gu·nee	

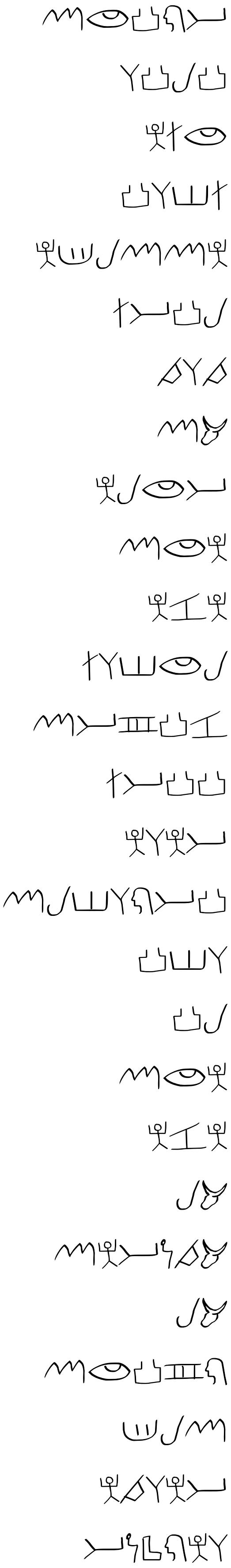

and return	ve·sha·vu	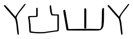	
to	el	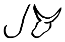	
Rehoboam	re·chav·am	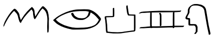	
king	me·lekh	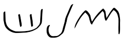	
of Judah ”	ye·hu·dah	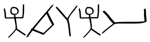	
After seeking advice	vay·yiw·va·ats	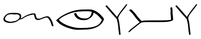	1 Kings 12:28
the king	ham·me·lekh	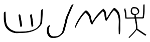	
made	vay·ya·as	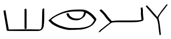	
two	she·ne	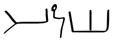	
calves	eg·le	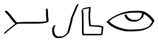	
golden	za·hav	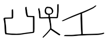	
and said	vay·yo·mer	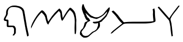	
to the people	a·le·hem	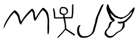	
is too much	rav	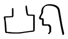	
for you	la·khem	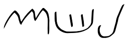	
“ Going up	me·a·lo·wt	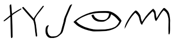	
to Jerusalem	ye·ru·sha·lim	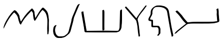	
Here	hin·neh	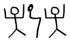	
are your gods	e·lo·he·kha	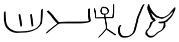	
O Israel	yis·ra·el	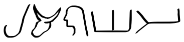	
who	a·sher	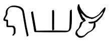	
brought you up	he·e·lu·kha	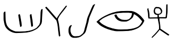	
out of the land	me·e·rets	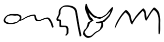	
of Egypt ”	mits·ra·yim	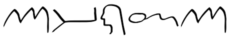	
he set up	vay·ya·sem	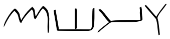	1 Kings 12:29
-	et	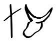	
One [calf]	ha·e·chad	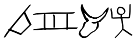	

	be·vet	𐤁𐤁𐤉𐤕	
in Bethel	el	𐤀𐤋	
-	ve·et	𐤅𐤀𐤕	
the other	ha·e·chad	𐤄𐤀𐤇𐤃	
[and]	na·tan	𐤍𐤕𐤍	
in Dan	be·dan	𐤁𐤃𐤍	
became	vay·hee	𐤅𐤉𐤄𐤉	1 Kings 12:30
thing	had·da·var	𐤄𐤃𐤁𐤓	
And this	haz·zeh	𐤄𐤆𐤄	
a sin	le·chat·tat	𐤋𐤇𐤈𐤀𐤕	
walked	vay·ye·le·khu	𐤅𐤉𐤋𐤊𐤅	
the people	ha·am	𐤄𐤏𐤌	
before	liph·ne	𐤋𐤐𐤍𐤉	
one [of the calves]	ha·e·chad	𐤄𐤀𐤇𐤃	
as far as	ad	𐤏𐤃	
Dan [to worship]	dan	𐤃𐤍	
Jeroboam also built	vay·ya·as	𐤅𐤉𐤏𐤔	1 Kings 12:31
-	et	𐤀𐤕	
shrines	bet	𐤁𐤉𐤕	
on the high places	ba·mo·wt	𐤁𐤌𐤅𐤕	
and appointed	vay·ya·as	𐤅𐤉𐤏𐤔	
priests	ko·ha·neem	𐤊𐤄𐤍𐤉𐤌	
from every class	miq·tso·wt	𐤌𐤒𐤑𐤅𐤕	
of people	ha·am	𐤄𐤏𐤌	
who	a·sher	𐤀𐤔𐤓	
not	lo	𐤋𐤀	
were	ha·yu	𐤄𐤉𐤅	

Levites	mib·be·ne	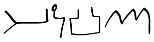	
	le·vee	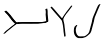	
ordained	vay·ya·as	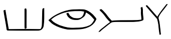	1 Kings 12:32
And Jeroboam	ya·ra·ve·am	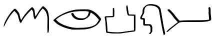	
a feast	chag	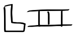	
month	ba·cho·desh	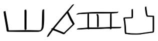	
of the eighth	hash·she·mee·nee	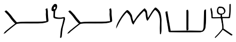	
on the fifteenth	ba·cha·mish·shah	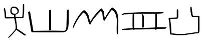	
	a·sar	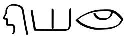	
day	yo·wm	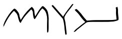	
-	la·cho·desh	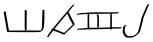	
like the feast	ke·chag	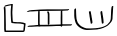	
that [was]	a·sher	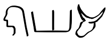	
in Judah	bee·hu·dah	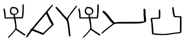	
and he offered sacrifices	vay·ya·al	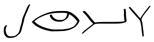	
on	al	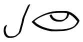	
the altar	ham·miz·be·ach	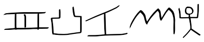	
this	ken	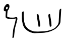	
he made	a·sah	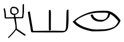	
	be·vet	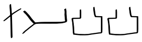	
offering in Bethel	el	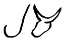	
to sacrifice	le·zab·be·ach	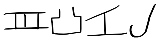	
to the calves	la·a·ga·leem	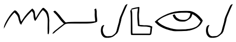	
-	a·sher	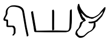	
he had set up	a·sah	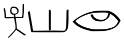	
and he installed	ve·he·e·meed	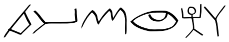	
	be·vet	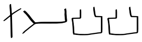	

in Bethel	el		
-	et		
priests	ko·ha·ne		
for the high places	hab·ba·mo·wt		
-	a·sher		
he had set up	a·sah		
[Jeroboam] offered sacrifices	vay·ya·al	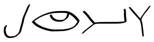	1 Kings 12:33
on	al		
the altar	ham·miz·be·ach	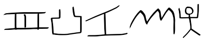	
-	a·sher		
he had set up	a·sah		
	be·vet	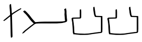	
in Bethel	el		
On the fifteenth	ba·cha·mish·shah	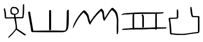	
	a·sar		
day	yo·wm		
month	ba·cho·desh	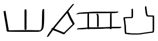	
of the eighth	hash·she·mee·nee	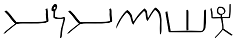	
a month	ba·cho·desh	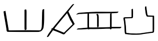	
-	a·sher		
of his own choosing	ba·da	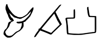	
	mil·lib·bad	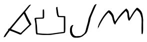	
So he ordained	vay·ya·as		
a feast	chag	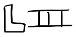	
for the Israelites	liv·ne		
	yis·ra·el	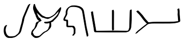	
offered sacrifices	vay·ya·al		

on	al	על	
the altar	ham·miz·be·ach	המזבח	
and burned incense	le·haq·teer	להקטיר	
Suddenly	ve·hin·neh	והנה	1 Kings 13:1
a man	eesh	איש	
of God	e·lo·heem	אלהים	
there came	ba	בא	
from Judah	mee·hu·dah	מיהודה	
by the word	bid·var	בדבר	
of the LORD	YHVH	יהוה	
to	el	אל	
	bet	בית	
Bethel	el	אל	
as Jeroboam	ve·ya·ra·ve·am	וירבעם	
was standing	o·med	עמד	
beside	al	על	
the altar	ham·miz·be·ach	המזבח	
to burn incense	le·haq·teer	להקטיר	
And he cried out	vay·yiq·ra	ויקרא	1 Kings 13:2
against	al	על	
the altar	ham·miz·be·ach	המזבח	
by the word	bid·var	בדבר	
of the LORD	YHVH	יהוה	
	vay·yo·mer	ויאמר	
“ O altar	miz·be·ach	מזבח	
O altar	miz·be·ach	מזבח	
this is what	koh	כה	

says :	a·mar	
the LORD	YHVH	
	hin·neh	
‘ A son	ben	
will be born	no·w·lad	
to the house	le·vet	
of David	da·wid	
Josiah	yo·shee·ya·hu	
named	she·mo	
he will sacrifice	ve·za·vach	
and upon you	a·le·kha	
-	et	
the priests	ko·ha·ne	
of the high places	hab·ba·mo·wt	
who burn incense	ham·maq·ti·reem	
upon you	a·le·kha	
bones	ve·ats·mo·wt	
and human	a·dam	
will be burned	yis·re·phu	
upon you ’”	a·le·kha	
[the man of God] gave	ve·na·tan	1 Kings 13:3
day	bay·yo·wm	
That	ha·hu	
a sign	mo·w·phet	
saying	le·mor	
this	zeh	
sign	ham·mo·w·phet	

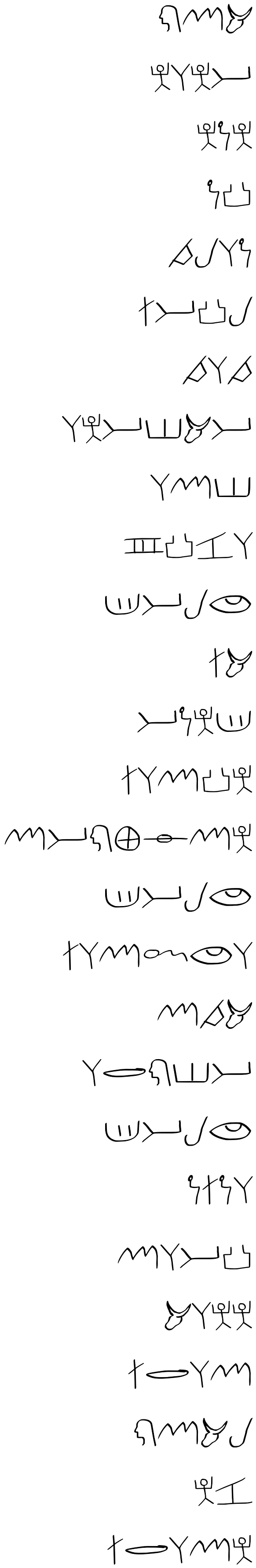

- :	a·sher		
has spoken	dib·ber		
“ The LORD	YHVH		
‘ Surely	hin·neh		
the altar	ham·miz·be·ach	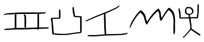	
will be split apart	niq·ra	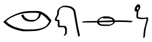	
will be poured out ’”	ve·nish·pakh		
and the ashes	had·de·shen		
-	a·sher		
upon it	a·law	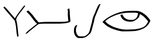	
Now when	vay·hee	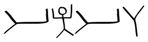	1 Kings 13:4
heard	khish·mo·a		
King	ham·me·lekh		
-	et		
the word	de·var		
the man	eesh	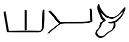	
of God	ha·e·lo·heem	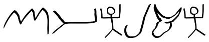	
that	a·sher		
had cried out	qa·ra	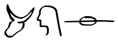	
against	al		
[it]	ham·miz·be·ach	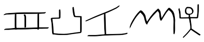	
in	be·vet	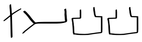	
Bethel	el		
he stretched out	vay·yish·lach		
Jeroboam	ya·ra·ve·am		
-	et		
his hand	ya·do	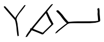	

who was at	me·al	מעל	
the altar	ham·miz·be·ach	המזבח	
and said	le·mor	לאמר	
“ Seize him ! ”	tiph·su·hu	תפשהו	
withered	vat·tee·vash	ותיבש	
But the hand	ya·do	ידו	
-	a·sher	אשר	
he stretched out	sha·lach	שלח	
toward him	a·law	עליו	
not	ve·lo	ולא	
so that he could	ya·khol	יכל	
pull it back	la·ha·shee·vah	להשיבה	
	e·law	אליו	
And the altar	ve·ham·miz·be·ach	והמזבח	1 Kings 13:5
was split apart	niq·ra	נקרע	
poured out	vay·yish·sha·phekh	וישפך	
and the ashes	had·de·shen	הדשן	
-	min	מן	
-	ham·miz·be·ach	המזבח	
according to the sign	kam·mo·w·phet	כמופת	
that	a·sher	אשר	
had given	na·tan	נתן	
the man	eesh	איש	
of God	ha·e·lo·heem	האלהים	
by the word	bid·var	בדבר	
of the LORD	YHVH	יהוה	
responded	vay·ya·an	ויען	1 Kings 13:6

Then the king	ham·me·lekh	
	vay·yo·mer	
to	el	
the man	eesh	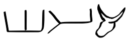
of God	ha·e·lo·heem	
“ Intercede	chal	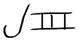
	na	
-	et	
with	pe·ne	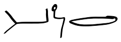
the LORD	YHVH	
your God	e·lo·he·kha	
and pray	ve·hit·pal·lel	
that my	ba·a·dee	
may be restored	ve·ta·shov	
hand	ya·dee	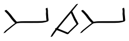
- ”	e·lay	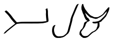
interceded	vay·chal	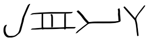
So the man	eesh	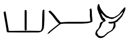
of God	ha·e·lo·heem	
-	et	
with	pe·ne	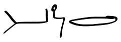
the LORD	YHVH	
was restored	vat·ta·shav	
hand	yad	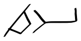
and the king’s	ham·me·lekh	
to him	e·law	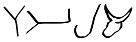
as [it was]	vat·te·hee	

before	ke·va·ri·sho·nah		
said	vay·dab·ber	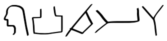	1 Kings 13:7
Then the king	ham·me·lekh		
to	el		
the man	eesh	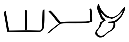	
of God	ha·e·lo·heem		
“ Come	bo·ah		
with me	it·tee	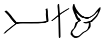	
home	hab·bay·tah	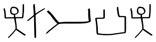	
and refresh yourself	u·se·a·dah		
and I will give	ve·et·te·nah		
you	le·kha	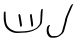	
a reward ”	mat·tat		
replied	vay·yo·mer		1 Kings 13:8
But the man	eesh	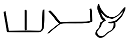	
of God	ha·e·lo·heem		
	el		
	ham·me·lekh		
“ If	im		
you were to give	tit·ten		
me	lee	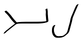	
-	et		
half	cha·tsee		
your possessions	ve·te·kha	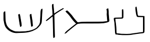	
I still would not	lo		
go	a·vo	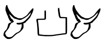	
with you	im·makh		

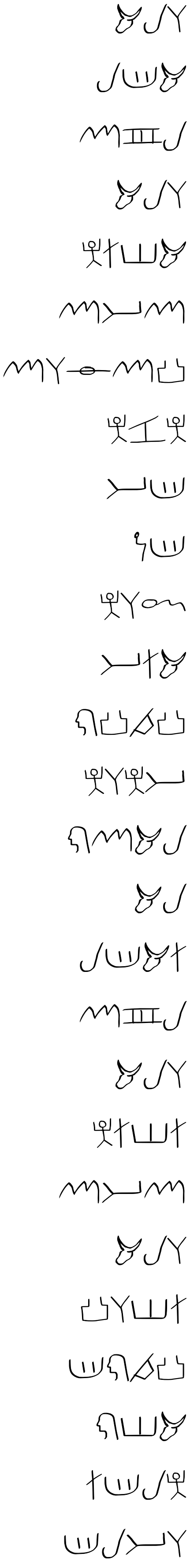

nor	ve·lo	
would I eat	o·khal	
bread	le·chem	
	ve·lo	
or drink	esh·teh	
water	ma·yim	
place	bam·ma·qo·wm	
in this	haz·zeh	
For	kee	1 Kings 13:9
this is what	khen	
I was commanded	tsiw·vah	
-	o·tee	
by the word	bid·var	
of the LORD	YHVH	
:	le·mor	
‘ You must not	lo	
eat	to·khal	
bread	le·chem	
	ve·lo	
or drink	tish·teh	
water	ma·yim	
	ve·lo	
or return	ta·shuv	
by the way	bad·de·rekh	
-	a·sher	
you came ’”	ha·la·khe·ta	
So [the man of God] went	vay·ye·lekh	1 Kings 13:10

way	be·de·rekh	
another	a·cher	
and did not	ve·lo	
return	shav	
by the way	bad·de·rekh	
-	a·sher	
he had come	ba	
	vah	
to	el	
	bet	
Bethel	el	
prophet	ve·na·vee	1 Kings 13:11
Now a certain	e·chad	
old	za·qen	
was living	yo·shev	
	be·vet	
in Bethel	el	
came	vay·ya·vo·w	
and his sons	ve·no	
and told	vay·sap·per	
him	lo	
-	et	
all	kal	
the deeds	ham·ma·a·seh	
that	a·sher	
had done	a·sah	
the man	eesh	

of God	ha·e·lo·heem	
that day	hay·yo·wm	
	be·vet	
in Bethel	el	
-	et	
the words	had·de·va·reem	
that	a·sher	
[the man] had spoken	dib·ber	
to	el	
the king	ham·me·lekh	
They also told	vay·sap·pe·rum	
their father	la·a·vee·hem	
asked	vay·dab·ber	1 Kings 13:12
-	a·le·hem	
their father	a·vee·hem	
“ Which	e	
	zeh	
way	had·de·rekh	
did he go ? ”	ha·lakh	
showed him	vay·yir·u	
And his sons	va·naw	
-	et	
the way	had·de·rekh	
-	a·sher	
taken	ha·lakh	
by the man	eesh	
of God	ha·e·lo·heem	

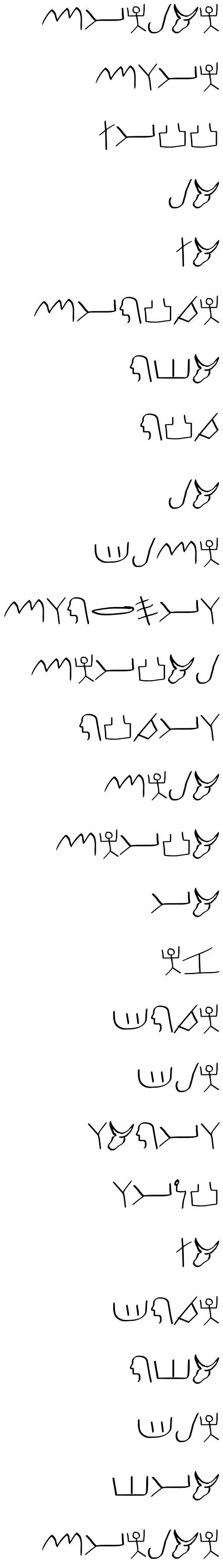

who	a·sher	אשר	
had come	ba	בא	
from Judah	mee·hu·dah	מיהודה	
So [the prophet] said	vay·yo·mer	ויאמר	1 Kings 13:13
to	el	אל	
his sons	ba·naw	בניו	
“ Saddle	chiv·shu	חבשו	
for me ”	lee	לי	
the donkey	ha·cha·mo·wr	החמור	
Then they saddled	vay·yach·be·shu	ויחבשו	
for him	lo	לו	
the donkey	ha·cha·mo·wr	החמור	
and he mounted	vay·yir·kav	וירכב	
it	a·law	עליו	
and went	vay·ye·lekh	וילך	1 Kings 13:14
after	a·cha·re	אחרי	
the man	eesh	איש	
of God	ha·e·lo·heem	האלהים	
He found him	vay·yim·tsa·e·hu	וימצאהו	
sitting	yo·shev	ישב	
under	ta·chat	תחת	
an oak tree	ha·e·lah	האלה	
and asked	vay·yo·mer	ויאמר	
	e·law	אליו	
“ Are you	ha·at·tah	האתה	
the man	eesh	איש	
of God	ha·e·lo·heem	האלהים	

who	a·sher		
came	ba·ta		
from Judah ? ”	mee·hu·dah	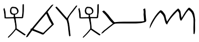	
he replied	vay·yo·mer		
“ I [am] ”	a·nee	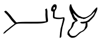	
So [the prophet] said	vay·yo·mer		1 Kings 13:15
to [the man of God]	e·law	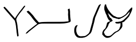	
“ Come	lekh	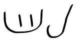	
with me	it·tee	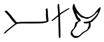	
home	hab·ba·ye·tah	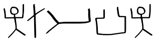	
and eat	ve·e·khol		
some bread ”	la·chem	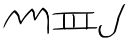	
But [the man] replied	vay·yo·mer		1 Kings 13:16
“ I cannot	lo		
	u·khal	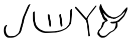	
return	la·shuv		
with you	it·takh	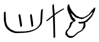	
	ve·la·vo·w		
-	it·takh		
-	ve·lo		
or eat	o·khal		
bread	le·chem	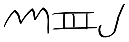	
	ve·lo		
or drink	esh·teh		
with you	it·te·kha	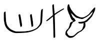	
water	ma·yim	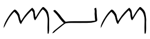	
place	bam·ma·qo·wm		

in this	haz·zeh	הזה	
For	kee	כי	1 Kings 13:17
have been told	da·var	דבר	
I	e·lay	אלי	
by the word	bid·var	בדבר	
of the LORD :	YHVH	יהוה	
‘ You must not	lo	לא	
eat	to·khal	תאכל	
bread	le·chem	לחם	
	ve·lo	ולא	
or drink	tish·teh	תשתה	
there	sham	שם	
water	ma·yim	מים	
	lo	לא	
or return	ta·shuv	תשוב	
you came ’”	la·le·khet	ללכת	
by the way	bad·de·rekh	בדרך	
-	a·sher	אשר	
	ha·lakh·ta	הלכת	
	bah	בה	
Then [the prophet] replied	vay·yo·mer	ויאמר	1 Kings 13:18
	lo	לו	
too [am]	gam	גם	
“ I	a·nee	אני	
a prophet	na·vee	נביא	
like you	ka·mo·w·kha	כמוך	
and an angel	u·mal·akh	ומלאך	

spoke	dib·ber	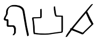	
to me	e·lay	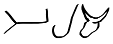	
by the word	bid·var	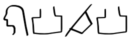	
of the LORD	YHVH	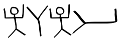	
saying	le·mor	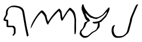	
‘ Bring him back	ha·shi·ve·hu	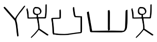	
with you	it·te·kha	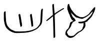	
to	el	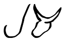	
your house	be·te·kha	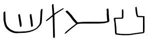	
so that he may eat	ve·yo·khal	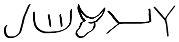	
bread	le·chem	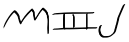	
and drink	ve·ye·shet	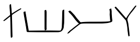	
water ’”	ma·yim	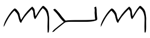	
The old prophet was lying	ki·chesh	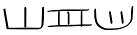	
to him	lo	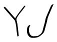	
but the man of God went back	vay·ya·shav	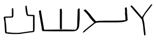	1 Kings 13:19
with him	it·to	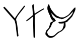	
ate	vay·yo·khal	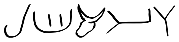	
bread	le·chem	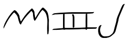	
in his house	be·ve·to	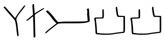	
and drank	vay·ye·shet	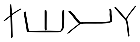	
water	ma·yim	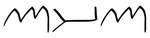	
came	vay·hee	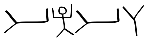	1 Kings 13:20
While they	hem	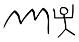	
were sitting	yo·she·veem	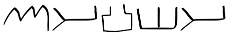	
at	el	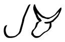	
the table	hash·shul·chan ph	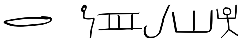	

	vay·hee	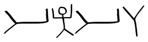	
the word	de·var		
of the LORD	YHVH		
to	el		
the prophet	han·na·vee	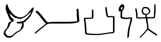	
who	a·sher		
had brought him back	he·shee·vo	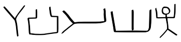	
and the prophet cried out	vay·yiq·ra	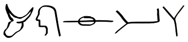	1 Kings 13:21
to	el		
the man	eesh	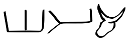	
of God	ha·e·lo·heem	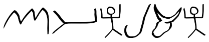	
who	a·sher		
had come	ba		
from Judah	mee·hu·dah	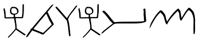	
says :	le·mor		
“ This is what	koh	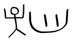	
	a·mar		
the LORD	YHVH		
‘ Because	ya·an		
	kee	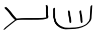	
you have defied	ma·ree·ta		
the word	pee		
of the LORD	YHVH		
and have not	ve·lo		
kept	sha·mar·ta		
-	et		
the commandment	ham·mits·vah		

that	a·sher	𐤀𐤔𐤓	
gave you	tsiw·ve·kha	𐤑𐤅𐤊	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·kha	𐤀𐤋𐤄𐤉𐤊	
but you went back	vat·ta·shav	𐤅𐤕𐤔𐤁	1 Kings 13:22
and ate	vat·to·khal	𐤅𐤕𐤀𐤊𐤋	
bread	le·chem	𐤋𐤇𐤌	
and drank	vat·te·shet	𐤅𐤕𐤔𐤕	
water	ma·yim	𐤌𐤉𐤌	
in the place	bam·ma·qo·wm	𐤁𐤌𐤒𐤅𐤌	
where	a·sher	𐤀𐤔𐤓	
He told	dib·ber	𐤃𐤁𐤓	
you	e·le·kha	𐤀𐤋𐤉𐤊	
not	al	𐤀𐤋	
to do so	to·khal	𐤕𐤀𐤊𐤋	
	le·chem	𐤋𐤇𐤌	
	ve·al	𐤅𐤀𐤋	
	te·shet	𐤕𐤔𐤕	
	ma·yim	𐤌𐤉𐤌	
shall never	lo	𐤋𐤀	
reach	ta·vo·w	𐤕𐤁𐤅𐤀	
your body	niv·la·te·kha	𐤍𐤁𐤋𐤕𐤊	
	el	𐤀𐤋	
the tomb	qe·ver	𐤒𐤁𐤓	
of your fathers ’”	a·vo·te·kha	𐤀𐤁𐤕𐤉𐤊	
And	vay·hee	𐤅𐤉𐤄𐤉	1 Kings 13:23
after	a·cha·re	𐤀𐤇𐤓𐤉	

[the man of God] had finished eating	a·khe·lo		
-	le·chem	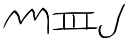	
and	ve·a·cha·re		
drinking	she·to·w·to		
saddled	vay·ya·cha·vash	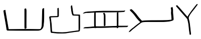	
for him	lo		
the donkey	ha·cha·mo·wr	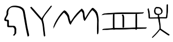	
the old prophet	lan·na·vee	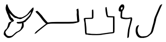	
who	a·sher		
had brought him back	he·shee·vo	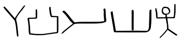	
As he went on his way	vay·ye·lekh	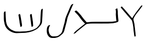	1 Kings 13:24
met him	vay·yim·tsa·e·hu		
a lion	ar·yeh	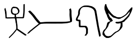	
on the road	bad·de·rekh		
and killed him	vay·mee·te·hu	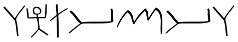	
was	vat·te·hee		
and his body	niv·la·to	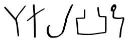	
left lying	mush·le·khet		
in the road	bad·de·rekh		
with the donkey	ve·ha·cha·mo·wr	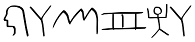	
-	o·med	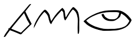	
-	ets·lah		
and the lion	ve·ha·ar·yeh		
standing	o·med	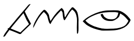	
beside	e·tsel		
[it]	han·ne·ve·lah		

And there were	ve·hin·neh	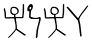	1 Kings 13:25
men	a·na·sheem	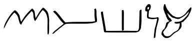	
passing by	o·ve·reem	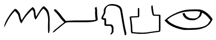	
who saw	vay·yir·u	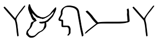	
-	et	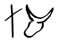	
the body	han·ne·ve·lah	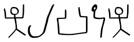	
lying	mush·le·khet	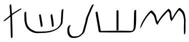	
in the road	bad·de·rekh	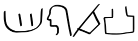	
with	ve·et	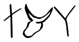	
the lion	ha·ar·yeh	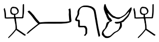	
standing	o·med	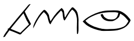	
beside	e·tsel	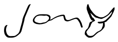	
it	han·ne·ve·lah	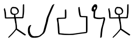	
and they went	vay·ya·vo·u	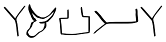	
and reported this	vay·dab·be·ru	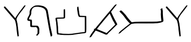	
in the city	va·eer	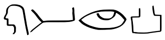	
where	a·sher	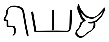	
prophet	han·na·vee	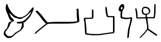	
the old	haz·za·qen	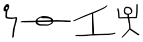	
lived	yo·shev	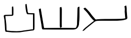	
	bah	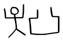	
heard this	vay·yish·ma	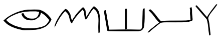	1 Kings 13:26
When the prophet	han·na·vee	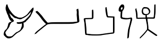	
who	a·sher	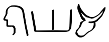	
had brought him back	he·shee·vo	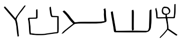	
from	min	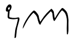	
his journey	had·de·rekh	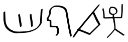	

he said	vay·yo·mer	ויאמר	
the man	eesh	איש	
of God	ha·e·lo·heem	האלהים	
“ It [is]	hu	הוא	
who	a·sher	אשר	
disobeyed	ma·rah	מרה	
-	et	את	
the command	pee	פי	
of the LORD	YHVH	יהוה	
has delivered him	vay·yit·te·ne·hu	ויתנהו	
Therefore the LORD	YHVH	יהוה	
to the lion	la·ar·yeh	לאריה	
and it has mauled him	vay·yish·be·re·hu	וישברהו	
and killed him	vay·mi·te·hu	וימתהו	
according to the word	kid·var	כדבר	
that the LORD	YHVH	יהוה	
-	a·sher	אשר	
had spoken	dib·ber	דבר	
to him ”	lo	לו	
Then the old prophet instructed	vay·dab·ber	וידבר	1 Kings 13:27
	el	אל	
his sons	ba·naw	בניו	
	le·mor	לאמר	
“ Saddle	chiv·shu	חבשו	
for me ”	lee	לי	
-	et	את	

the donkey	ha·cha·mo·wr	החמור	
So they saddled [it]	vay·ya·cha·vo·shu	ויחבשו	
and he went	vay·ye·lekh	וילך	1 Kings 13:28
and found	vay·yim·tsa	וימצא	
-	et	את	
the body	niv·la·to	נבלתו	
lying	mush·le·khet	משלכת	
in the road	bad·de·rekh	בדרך	
with the donkey	va·cha·mo·wr	וחמור	
and the lion	ve·ha·ar·yeh	והאריה	
standing	o·me·deem	עמדים	
beside	e·tsel	אצל	
[it]	han·ne·ve·lah	הנבלה	
had not	lo	לא	
eaten	a·khal	אכל	
The lion	ha·ar·yeh	האריה	
-	et	את	
the body	han·ne·ve·lah	הנבלה	
	ve·lo	ולא	
or mauled	sha·var	שבר	
-	et	את	
the donkey	ha·cha·mo·wr	החמור	
lifted up	vay·yis·sa	וישא	1 Kings 13:29
So the old prophet	han·na·vee	הנביא	
-	et	את	
the body	niv·lat	נבלת	
of the man	eesh	איש	

of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
laid	vay·yan·ni·che·hu	𐤅𐤉𐤍𐤇𐤄𐤅	
it on	el	𐤀𐤋	
the donkey	ha·cha·mo·wr	𐤄𐤇𐤌𐤅𐤓	
and brought it back	vay·shee·ve·hu	𐤅𐤉𐤔𐤉𐤁𐤄𐤅	
-	vay·ya·vo	𐤅𐤉𐤁𐤀	
-	el	𐤀𐤋	
city	eer	𐤏𐤉𐤓	
-	han·na·vee	𐤄𐤍𐤁𐤉𐤀	
to his own	haz·za·qen	𐤄𐤆𐤒𐤍	
to mourn for him	lis·pod	𐤋𐤎𐤐𐤃	
and bury him	u·le·qa·ve·ro	𐤅𐤋𐤒𐤁𐤓𐤅	
Then he laid	vay·yan·nach	𐤅𐤉𐤍𐤇	1 Kings 13:30
-	et	𐤀𐤕	
the body	niv·la·to	𐤍𐤁𐤋𐤕𐤅	
in his own tomb	be·qiv·ro	𐤁𐤒𐤁𐤓𐤅	
and they lamented	vay·yis·pe·du	𐤅𐤉𐤎𐤐𐤃𐤅	
over him	a·law	𐤏𐤋𐤉𐤅	
“ Oh	ho·w	𐤄𐤅𐤉	
my brother ! ”	a·chee	𐤀𐤇𐤉	
-	vay·hee	𐤅𐤉𐤄𐤉	1 Kings 13:31
After	a·cha·re	𐤀𐤇𐤓𐤉	
he had buried him	qa·ve·ro	𐤒𐤁𐤓𐤅	
-	o·to	𐤀𐤕𐤅	
[the prophet] said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
to	el	𐤀𐤋	
his sons	ba·naw	𐤁𐤍𐤉𐤅	

	le·mor	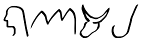	
“ When I die	be·mo·w·tee		
you must bury	u·qe·var·tem		
me	o·tee	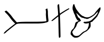	
in the tomb	baq·qe·ver	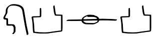	
where	a·sher		
the man	eesh	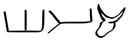	
of God	ha·e·lo·heem	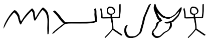	
is buried	qa·vur		
	bo		
beside	e·tsel		
my bones	ats·mo·taw		
Lay	han·nee·chu	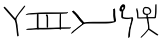	
-	et		
his bones	ats·mo·tay		
for	kee	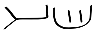	1 Kings 13:32
will surely	ha·yoh	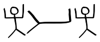	
come to pass ”	yih·yeh	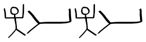	
the message	had·da·var		
that	a·sher		
he cried out	qa·ra	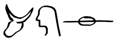	
by the word	bid·var		
of the LORD	YHVH		
against	al		
the altar	ham·miz·be·ach	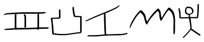	
-	a·sher		
	be·vet	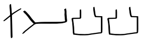	

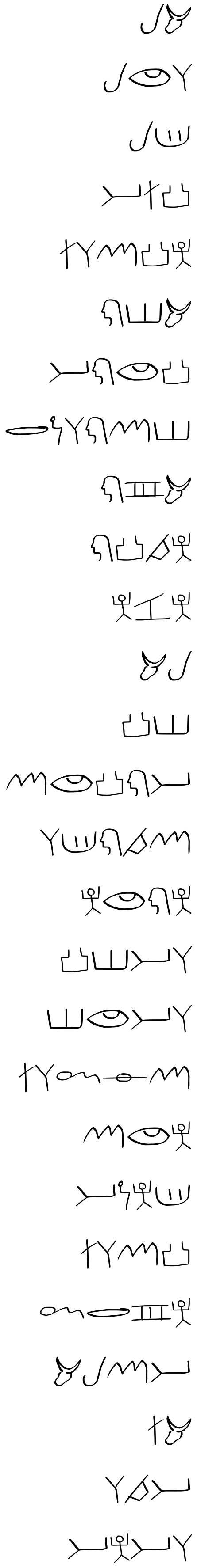

in Bethel	el	
and against	ve·al	
all	kal	
the shrines	bat·te	
on the high places	hab·ba·mo·wt	
-	a·sher	
in the cities	be·a·re	
of Samaria	sho·me·ro·wn	
Even after	a·char	1 Kings 13:33
events	had·da·var	
these	haz·zeh	
did not	lo	
repent	shav	
Jeroboam	ya·ra·ve·am	
ways	mid·dar·ko	
of his evil	ha·ra·ah	
but again	vay·ya·shav	
he appointed	vay·ya·as	
from every class	miq·tso·wt	
of people	ha·am	
priests	ko·ha·ne	
for the high places	va·mo·wt	
anyone who desired	he·cha·phets	
He ordained	ye·mal·le	
-	et	
-	ya·do	
to be	vee·hee	

a priest	ko·ha·ne		
of the high places	va·mo·wt		
was	vay·hee	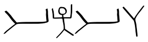	1 Kings 13:34
	bad·da·var		
And this	haz·zeh		
the sin	le·chat·tat	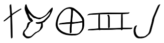	
of the house	bet	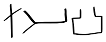	
of Jeroboam	ya·ra·ve·am		
that led to its extermination	u·le·hakh·cheed		
and destruction	u·le·hash·meed	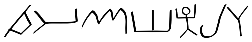	
from	me·al		
the face	pe·ne	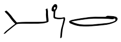	
of the earth	ha·a·da·mah	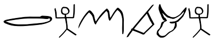	
time	ba·et		1 Kings 14:1
At that	ha·hee	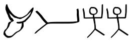	
became ill	cha·lah	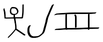	
Abijah	a·vee·yah	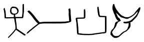	
son	ben		
of Jeroboam	ya·ra·ve·am		
said	vay·yo·mer		1 Kings 14:2
and Jeroboam	ya·ra·ve·am		
to his wife	le·ish·to		
get up	qu·mee		
“ Now	na		
disguise yourself	ve·hish·tan·neet		
so they will not	ve·lo		
recognize	ye·de·u		

	kee	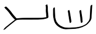	
you	ʾat·tī	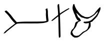	
as [my] wife	e·shet	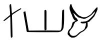	
	ya·ra·ve·am		
and go	ve·ha·lakht	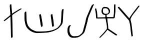	
to Shiloh	shi·loh	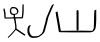	
For	hin·neh		
is there	sham		
Ahijah	a·chee·yah	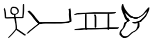	
the prophet	han·na·vee	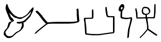	
it was he	hu		
who spoke	dib·ber		
about my	a·lay	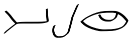	
kingship	le·me·lekh		
over	al		
people	ha·am		
this	haz·zeh		
Take	ve·la·qa·chat	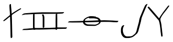	1 Kings 14:3
with you	be·ya·dekh	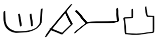	
ten	a·sa·rah		
loaves of bread	le·chem	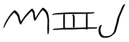	
some cakes	ve·niq·qu·deem	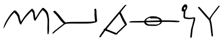	
and a jar	u·vaq·buq	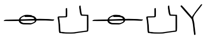	
of honey	de·vash	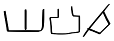	
and go	u·vat		
to him	e·law	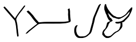	
He	hu		

will tell	yag·geed	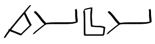	
you	lakh	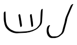	
what	mah	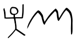	
will become	yih·yeh	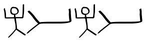	
of the boy ”	lan·na·ar	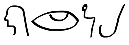	
did	vat·ta·as	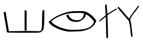	1 Kings 14:4
as [instructed]	ken	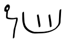	
wife	e·shet	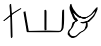	
Jeroboam’s	ya·ra·ve·am	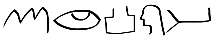	
she arose	vat·ta·qam	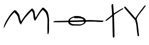	
and went	vat·te·lekh	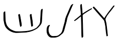	
to Shiloh	shi·loh	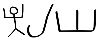	
and arrived	vat·ta·vo	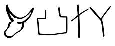	
house	bet	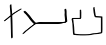	
at Ahijah’s	a·chee·yah	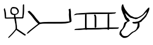	
Now Ahijah	va·a·chee·ya·hu	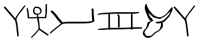	
not	lo	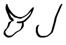	
could	ya·khol	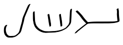	
see	lir·o·wt	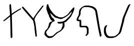	
for	kee	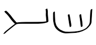	
were dim	qa·mu	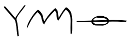	
his eyes	e·naw	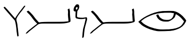	
because of his age	mis·se·vo	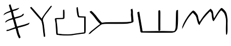	
But the LORD	va·YHVH	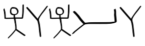	1 Kings 14:5
had said	a·mar	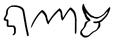	
to	el	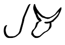	
Ahijah	a·chee·ya·hu	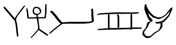	

“ Behold	hin·neh	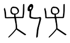	
the wife	e·shet	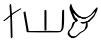	
of Jeroboam	ya·ra·ve·am	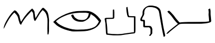	
is coming	ba·ah	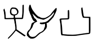	
to ask	lid·rosh	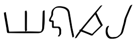	
	da·var	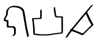	
you	me·im·me·kha	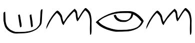	
about	el	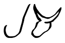	
her son	be·nah	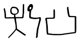	
for	kee	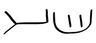	
is ill	cho·leh	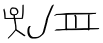	
he	hu	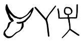	
such	ka·zoh	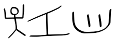	
and such	ve·kha·zeh	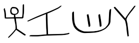	
You are to say	te·dab·ber	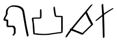	
to her	e·le·ha	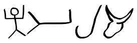	
because	vee·hee	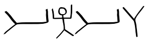	
when she arrives	khe·vo·ah	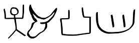	
she	ve·hee	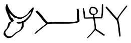	
will be disguised ”	mit·nak·ke·rah	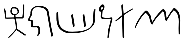	
So	vay·hee	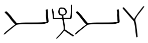	1 Kings 14:6
heard	khish·mo·a	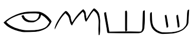	
when Ahijah	a·chee·ya·hu	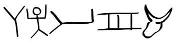	
-	et	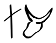	
the sound	qo·wl	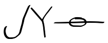	
of her feet	rag·le·ha	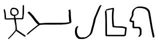	
entering	ba·ah	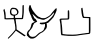	

the door	vap·pe·tach		
he said	vay·yo·mer		
“ Come in	bo·ee		
wife	e·shet	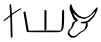	
of Jeroboam !	ya·ra·ve·am		
Why	lam·mah		
	zeh	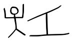	
are you	at		
disguised ?	mit·nak·ke·rah		
For I	ve·a·no·khee	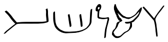	
[have been] sent	sha·lu·ach		
to you	e·la·yikh	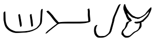	
[with] bad [news]	qa·shah	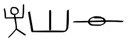	
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tell	im·ree	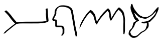	
Jeroboam	le·ya·ra·ve·am		
that this is what	koh	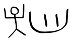	
says :	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	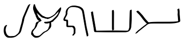	
	ya·an		
-	a·sher		
‘ I raised you up	ha·ree·mo·tee·kha		
from among	mit·to·wkh		
the people	ha·am		
and appointed you	va·et·ten·kha		

ruler	na·geed	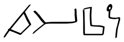	
over	al		
My people	am·mee		
Israel	yis·ra·el	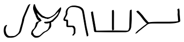	
away	va·eq·ra	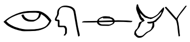	1 Kings 14:8
-	et		
I tore the kingdom	ham·mam·la·khah	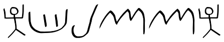	
from the house	mib·bet	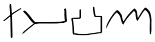	
of David	da·wid		
and gave it	va·et·te·ne·ha		
to you	lakh	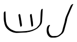	
not	ve·lo		
But you were	ha·yee·ta	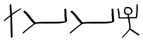	
like My servant	ke·av·dee	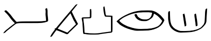	
David	da·wid		
who	a·sher		
kept	sha·mar		
My commandments	mits·wo·tay		
and	va·a·sher		
followed Me	ha·lakh	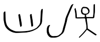	
	a·cha·ray	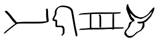	
with all	be·khal		
his heart	le·va·vo		
doing	la·a·so·wt		
only	raq	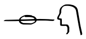	
[what was] right	hay·ya·shar	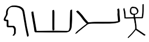	
in My eyes	be·e·nay	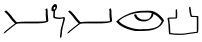	

more evil	vat·ta·ra	𐤅𐤕𐤓𐤏	1 Kings 14:9
You have done	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
than all	mik·kol	𐤌𐤊𐤋	
who	a·sher	𐤀𐤔𐤓	
came	ha·yu	𐤄𐤉𐤅	
before you	le·pha·ne·kha	𐤋𐤐𐤍𐤉𐤊	
You have proceeded	vat·te·lekh	𐤅𐤕𐤋𐤊	
to make	vat·ta·a·seh	𐤅𐤕𐤏𐤔𐤄	
for yourself	le·kha	𐤋𐤊	
gods	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
other	a·che·reem	𐤀𐤇𐤓𐤉𐤌	
and molten images	u·mas·se·kho·wt	𐤅𐤌𐤎𐤊𐤅𐤕	
to provoke	le·hakh·ee·se·nee	𐤋𐤄𐤊𐤏𐤉𐤎𐤍𐤉	
Me	ve·o·tee	𐤅𐤀𐤕𐤉	
and you have flung Me	hish·lakh·ta	𐤄𐤔𐤋𐤊𐤕	
behind	a·cha·re	𐤀𐤇𐤓𐤉	
your back	gaw·ve·kha	𐤂𐤅𐤊𐤎	
Because of all this	la·khen	𐤋𐤊𐤍	1 Kings 14:10
behold	hin·nee	𐤄𐤍𐤍𐤉	
I am bringing	me·vee	𐤌𐤁𐤉𐤀	
disaster	ra·ah	𐤓𐤏𐤄	
on	el	𐤀𐤋	
the house	bet	𐤁𐤉𐤕	
of Jeroboam :	ya·ra·ve·am	𐤉𐤓𐤁𐤏𐤌	
I will cut off	ve·hikh·rat·tee	𐤅𐤄𐤊𐤓𐤕𐤉	
from Jeroboam	le·ya·ra·ve·am	𐤋𐤉𐤓𐤁𐤏𐤌	
every male	mash·teen	𐤌𐤔𐤕𐤉𐤍	

	be·qeer	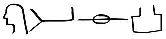	
both slave	a·tsur		
and free	ve·a·zuv		
in Israel	be·yis·ra·el	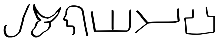	
I will burn up	u·vi·ar·tee		
	a·cha·re	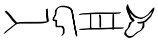	
the house	vet	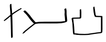	
of Jeroboam	ya·ra·ve·am		
as	ka·a·sher		
one burns up	ye·va·er	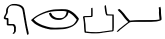	
dung	hag·ga·lal		
until	ad		
it is gone !	tum·mo		
who dies	ham·met		1 Kings 14:11
Anyone belonging to Jeroboam	le·ya·ra·ve·am		
in the city	ba·eer		
will be eaten	yo·khe·lu		
by dogs	hak·ke·la·veem	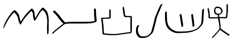	
and anyone who dies	ve·ham·met	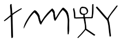	
in the field	bas·sa·deh	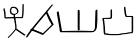	
will be eaten	yo·khe·lu		
by the birds	o·wph		
of the air ’	hash·sha·ma·yim		
For	kee		
the LORD	YHVH		
has spoken	dib·ber		
As for you	ve·at		1 Kings 14:12

get up	qu·mee		
and go	le·khee		
home	le·ve·tekh	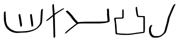	
enter	be·vo·ah	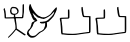	
When your feet	rag·la·yikh	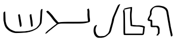	
the city	ha·ee·rah	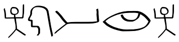	
will die	u·met		
the child	hay·ya·led	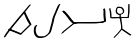	
will mourn	ve·sa·phe·du		1 Kings 14:13
for him	lo		
All	khal		
Israel	yis·ra·el	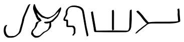	
and bury	ve·qa·ve·ru	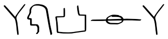	
him	o·to		
For	kee	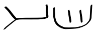	
this [is]	zeh	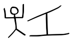	
the only one	le·vad·do	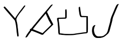	
who will receive a proper burial	ya·vo	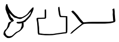	
belonging to Jeroboam	le·ya·ra·ve·am		
	el		
	qa·ver	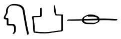	
because	ya·an		
found	nim·tsa		
only in him	vo		
any	da·var		
good	to·wv		
	el		

has the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	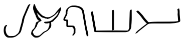	
in the house	be·vet	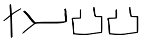	
of Jeroboam	ya·ra·ve·am		
will raise up	ve·he·qeem	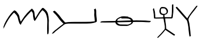	1 Kings 14:14
Moreover the LORD	YHVH		
for Himself	lo		
a king	me·lekh	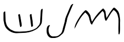	
over	al		
Israel	yis·ra·el	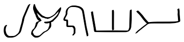	
who	a·sher		
will cut off	yakh·reet	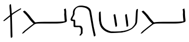	
-	et		
the house	bet	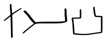	
of Jeroboam	ya·ra·ve·am		
This	zeh	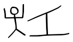	
is the day —	hay·yo·wm	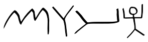	
-	u·meh		
yes, even	gam		
today !	at·tah		
will strike	ve·hik·kah	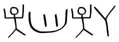	1 Kings 14:15
For the LORD	YHVH		
-	et		
Israel	yis·ra·el	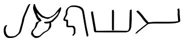	
as	ka·a·sher		
is shaken	ya·nud		

a reed	haq·qa·neh	הקנה	
in the water	bam·ma·yim	במים	
He will uproot	ve·na·tash	ונתש	
-	et	את	
Israel	yis·ra·el	ישראל	
from	me·al	מעל	
land	ha·a·da·mah	האדמה	
good	hat·to·w·vah	הטובה	
this	haz·zot	הזאת	
that	a·sher	אשר	
He gave	na·tan	נתן	
their fathers	la·a·vo·w·te·hem	לאבותיהם	
and He will scatter them	ve·ze·ram	וזרם	
beyond	me·e·ver	מעבר	
the Euphrates	lan·na·har	לנהר	
because	ya·an	יען	
-	a·sher	אשר	
they have made	a·su	עשו	
-	et	את	
their Asherah poles	a·she·re·hem	אשריהם	
provoking	makh·ee·seem	מכעיסים	
-	et	את	
the LORD {to anger}	YHVH	יהוה	
So He will give	ve·yit·ten	ויתן	1 Kings 14:16
-	et	את	
Israel over	yis·ra·el	ישראל	
on account	big·lal	בגלל	

of the sins	chat·to·wt	
Jeroboam	ya·ra·ve·am	
-	a·sher	
has committed	cha·ta	
-	va·a·sher	
to commit ”	he·che·tee	
-	et	
and has caused Israel	yis·ra·el	
got up	vat·ta·qam	1 Kings 14:17
wife	e·shet	
Then Jeroboam’s	ya·ra·ve·am	
and departed	vat·te·lekh	
for	vat·ta·vo	
Tirzah	tir·tsa·tah	
and as soon as she	hee	
stepped over	ba·ah	
the threshold	ve·saph	
of the house	hab·ba·yit	
the boy	ve·han·na·ar	
died	met	
And they buried	vay·yiq·be·ru	1 Kings 14:18
him	o·to	
mourned	vay·yis·pe·du	
for him	lo	
and all	kal	
Israel	yis·ra·el	
according to the word	kid·var	

the LORD	YHVH	𐤉𐤄𐤅𐤄	
that	a·sher	𐤀𐤔𐤓	
had spoken	dib·ber	𐤃𐤁𐤓	
through	be·yad	𐤁𐤉𐤃	
His servant	av·do	𐤏𐤁𐤃𐤅	
Ahijah	a·chee·ya·hu	𐤀𐤇𐤉𐤄𐤅	
the prophet	han·na·vee	𐤄𐤍𐤁𐤉𐤀	
As for the rest	ve·ye·ter	𐤅𐤉𐤕𐤓	1 Kings 14:19
of the acts	div·re	𐤃𐤁𐤓𐤉	
of Jeroboam	ya·ra·ve·am	𐤉𐤓𐤁𐤏𐤌	
how	a·sher	𐤀𐤔𐤓	
he waged war	nil·cham	𐤍𐤋𐤇𐤌	
and how	va·a·sher	𐤅𐤀𐤔𐤓	
he reigned	ma·lakh	𐤌𐤋𐤊	
they are indeed	hin·nam	𐤄𐤍𐤌	
written	ke·tu·veem	𐤊𐤕𐤅𐤁𐤉𐤌	
in	al	𐤏𐤋	
the Book	se·pher	𐤎𐤐𐤓	
of the Chronicles	div·re	𐤃𐤁𐤓𐤉	
	hay·ya·meem	𐤄𐤉𐤌𐤉𐤌	
of the Kings	le·mal·khe	𐤋𐤌𐤋𐤊𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
And the length	ve·hay·ya·meem	𐤅𐤄𐤉𐤌𐤉𐤌	1 Kings 14:20
-	a·sher	𐤀𐤔𐤓	
reign	ma·lakh	𐤌𐤋𐤊	
of Jeroboam’s	ya·ra·ve·am	𐤉𐤓𐤁𐤏𐤌	
[was] twenty-two	es·reem	𐤏𐤔𐤓𐤉𐤌	

	u·she·ta·yim	𐤅𐤔𐤕𐤉𐤌	
years	sha·nah	𐤔𐤍𐤄	
and he rested	vay·yish·kav	𐤅𐤉𐤔𐤊𐤁	
with	im	𐤏𐤌	
his fathers	a·vo·taw	𐤀𐤁𐤕𐤉𐤅	
reigned	vay·yim·lokh	𐤅𐤉𐤌𐤋𐤊	
Nadab	na·dav	𐤍𐤃𐤁	
and his son	be·no	𐤁𐤍𐤅	
in his place	tach·taw	𐤕𐤇𐤕𐤉𐤅⬭	
Meanwhile, Rehoboam	u·re·chav·am	𐤅𐤓𐤇𐤁𐤏𐤌	1 Kings 14:21
son	ben	𐤁𐤍	
of Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
reigned	ma·lakh	𐤌𐤋𐤊	
in Judah	bee·hu·dah	𐤁𐤉𐤄𐤅𐤃𐤄	
old	ben	𐤁𐤍	
was forty-one	ar·ba·eem	𐤀𐤓𐤁𐤏𐤉𐤌	
	ve·a·chat	𐤅𐤀𐤇𐤕	
years	sha·nah	𐤔𐤍𐤄	
[He]	re·chav·am	𐤓𐤇𐤁𐤏𐤌	
when he became king	be·ma·le·kho	𐤁𐤌𐤋𐤊𐤅	
seventeen	u·sha·va	𐤅𐤔𐤁𐤏	
	es·reh	𐤏𐤔𐤓𐤄	
years	sha·nah	𐤔𐤍𐤄	
and he reigned	ma·lakh	𐤌𐤋𐤊	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
the city	ha·eer	𐤄𐤏𐤉𐤓	
in which	a·sher	𐤀𐤔𐤓	

had chosen	ba·char	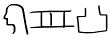	
the LORD	YHVH		
to put	la·sum		
-	et		
His Name	she·mo		
	sham	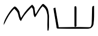	
from all	mik·kol		
the tribes	shiv·te	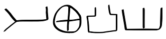	
of Israel	yis·ra·el	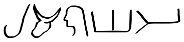	
name	ve·shem		
His mother’s	im·mo	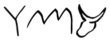	
was Naamah	na·a·mah	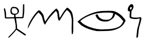	
the Ammonite	ha·am·mo·neet		
did	vay·ya·as		1 Kings 14:22
And Judah	ye·hu·dah	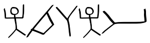	
evil	ha·ra		
in the sight	be·e·ne	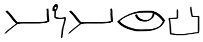	
of the LORD	YHVH		
they provoked Him to jealous anger	vay·qan·u	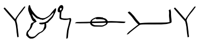	
-	o·to		
more than all	mik·kol		
-	a·sher		
had done	a·su		
their fathers	a·vo·tam		
and by the sins	be·chat·to·tam		
-	a·sher		
they committed	cha·ta·u		

built	vay·yiv·nu	ויבנו	1 Kings 14:23
also	gam	גם	
They	hem·mah	המה	
for themselves	la·hem	להם	
high places	ba·mo·wt	במות	
sacred pillars	u·mats·tse·vo·wt	ומצבות	
and Asherah poles	va·a·she·reem	ואשרים	
on	al	על	
every	kal	כל	
hill	giv·ah	גבעה	
high	ge·vo·hah	גבהה	
and under	ve·ta·chat	ותחת	
every	kal	כל	
tree	ets	עץ	
green	ra·a·nan	רענן	
even	ve·gam	וגם	1 Kings 14:24
male shrine prostitutes	qa·desh	קדש	
There were	ha·yah	היה	
in the land	va·a·rets	בארץ	
They imitated	a·su	עשו	
all	ke·khol	ככל	
the abominations	hat·to·w·a·vot	התועבת	
of the nations	hag·go·w·yim	הגוים	
-	a·sher	אשר	
had driven out	ho·w·reesh	הוריש	
the LORD	YHVH	יהוה	
before	mip·pe·ne	מפני	

the Israelites	be·ne	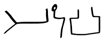	
	yis·ra·el	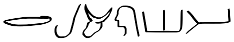	
-	vay·hee	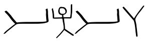	1 Kings 14:25
year	bash·sha·nah	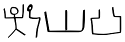	
In the fifth	ha·cha·mee·sheet	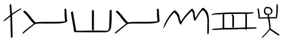	
reign	lam·me·lekh	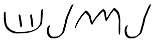	
of Rehoboam's	re·chav·am	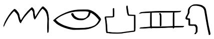	
came up	a·lah	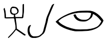	
Shishak	shu·shaq	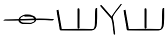	
king	me·lekh	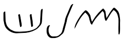	
of Egypt	mits·ra·yim	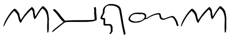	
and attacked	al	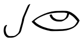	
Jerusalem	ye·ru·sha·lim	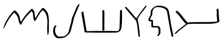	
He seized	vay·yiq·qach	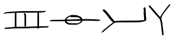	1 Kings 14:26
-	et	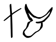	
the treasures	o·tse·ro·wt	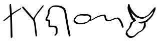	
of the house	bet	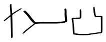	
of the LORD	YHVH	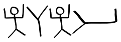	
and	ve·et	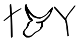	
-	o·wts·ro·wt	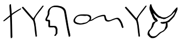	
palace	bet	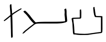	
of the royal	ham·me·lekh	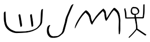	
-	ve·et	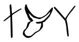	
everything	hak·kol	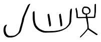	
He took	la·qach	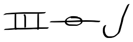	
including	vay·yiq·qach	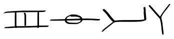	
-	et	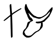	

all	kal	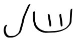	
shields	ma·gin·ne		
the gold	haz·za·hav	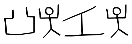	
that	a·sher		
had made	a·sah		
Solomon	she·lo·moh	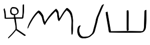	
made	vay·ya·as		1 Kings 14:27
Then King	ham·me·lekh		
Rehoboam	re·chav·am		
in their place	tach·tam		
shields	ma·gin·ne		
bronze	ne·cho·shet		
and committed [them]	ve·hiph·qeed	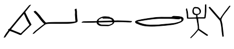	
to	al		
the care	yad	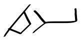	
of the captains	sa·re	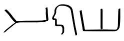	
of the guard	ha·ra·tseem		
on duty	hash·sho·me·reem		
at the entrance	pe·tach	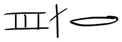	
palace	bet	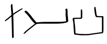	
to the royal	ham·me·lekh		
And	vay·hee	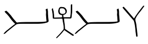	1 Kings 14:28
whenever	mid·de		
entered	vo		
the king	ham·me·lekh		
the house	bet	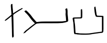	
of the LORD	YHVH		

would bear the shields	yis·sa·um		
the guards	ha·ra·tseem		
and [later] they would return them	ve·he·shee·vum	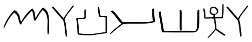	
to	el		
	ta		
the guardroom	ha·ra·tseem		
As for the rest	ve·ye·ter	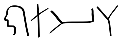	1 Kings 14:29
of the acts	div·re		
of Rehoboam	re·chav·am		
along with all	ve·khal		
that	a·sher		
he did	a·sah		
not	ha·lo	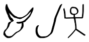	
[are] they	hem·mah		
written	khe·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	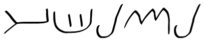	
of Judah ?	ye·hu·dah		
war	u·mil·cha·mah	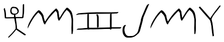	1 Kings 14:30
There was	ha·ye·tah	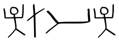	
between	ben	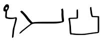	
Rehoboam	re·chav·am		
	u·ven	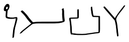	
and Jeroboam	ya·ra·ve·am		

throughout	kal	𐤊𐤋	
[their] days	hay·ya·meem	𐤄𐤉𐤌𐤉𐤌	
rested	vay·yish·kav	𐤅𐤉𐤔𐤊𐤁	1 Kings 14:31
And Rehoboam	re·chav·am	𐤓𐤇𐤁𐤏𐤌	
with	im	𐤏𐤌	
his fathers	a·vo·taw	𐤀𐤁𐤕𐤉𐤅	
and was buried	vay·yiq·qa·ver	𐤅𐤉𐤒𐤁𐤓	
with	im	𐤏𐤌	
[them]	a·vo·taw	𐤀𐤁𐤕𐤉𐤅	
in the City	be·eer	𐤁𐤏𐤉𐤓	
of David	da·wid	𐤃𐤅𐤃	
name	ve·shem	𐤅𐤔𐤌	
his mother's	im·mo	𐤀𐤌𐤅	
was Naamah	na·a·mah	𐤍𐤏𐤌𐤄	
the Ammonite	ha·am·mo·neet	𐤄𐤏𐤌𐤍𐤉𐤕	
reigned	vay·yim·lokh	𐤅𐤉𐤌𐤋𐤊	
Abijam	a·vee·yam	𐤀𐤁𐤉𐤌	
And his son	be·no	𐤁𐤍𐤅	
in his place	tach·taw	𐤕𐤇𐤕𐤉𐤅	
year	u·vish·nat	𐤅𐤁𐤔𐤍𐤕	1 Kings 15:1
In the eighteenth	she·mo·neh	𐤔𐤌𐤍𐤄	
	es·reh	𐤏𐤔𐤓𐤄	
of the reign	lam·me·lekh	𐤋𐤌𐤋𐤊	
of Jeroboam	ya·ra·ve·am	𐤉𐤓𐤁𐤏𐤌	
son	ben	𐤁𐤍	
of Nebat	ne·vat	𐤍𐤁𐤈	
became king	ma·lakh	𐤌𐤋𐤊	

Abijam	a·vee·yam	
of	al	
Judah	ye·hu·dah	
three	sha·losh	1 Kings 15:2
years	sha·neem	
and he reigned	ma·lakh	
in Jerusalem	bee·ru·sha·lim	
name	ve·shem	
His mother’s	im·mo	
was Maacah	ma·a·khah	
daughter	bat	
of Abishalom	a·vee·sha·lo·wm	
And Abijam walked	vay·ye·lekh	1 Kings 15:3
in all	be·khal	
the sins	chat·to·wt	
that his father	a·vee	
-	a·sher	
had committed	a·sah	
before him	le·pha·naw	
not	ve·lo	
was	ha·yah	
and his heart	le·va·vo	
as fully devoted	sha·lem	
to	im	
the LORD	YHVH	
his God	e·lo·haw	
as the heart	kil·vav	

of David	da·wid	𐤃𐤅𐤃	
his forefather [had been]	a·vee	𐤀𐤁𐤉𐤅	
Nevertheless	kee	𐤊𐤉	1 Kings 15:4
for the sake	le·ma·an	𐤋𐤌𐤏𐤍	
of David	da·wid	𐤃𐤅𐤃	
gave	na·tan	𐤍𐤕𐤍	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
his God	e·lo·haw	𐤀𐤋𐤄𐤉𐤅	
him	lo	𐤋𐤅	
a lamp	neer	𐤍𐤉𐤓	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
by raising up	le·ha·qeem	𐤋𐤄𐤒𐤉𐤌	
-	et	𐤀𐤕	
a son	be·no	𐤁𐤍𐤅	
to succeed him	a·cha·raw	𐤀𐤇𐤓𐤉𐤅	
and to make	u·le·ha·a·meed	𐤅𐤋𐤄𐤏𐤌𐤉𐤃	
-	et	𐤀𐤕	
Jerusalem {strong}	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
For	a·sher	𐤀𐤔𐤓	1 Kings 15:5
had done	a·sah	𐤏𐤔𐤄	
David	da·wid	𐤃𐤅𐤃	
-	et	𐤀𐤕	
what was right	hay·ya·shar	𐤄𐤉𐤔𐤓	
in the eyes	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and had not	ve·lo	𐤅𐤋𐤀	
turned aside	sar	𐤎𐤓	

from anything	mik·kol		
-	a·sher		
[the LORD] commanded	tsiw·va·hu		
all	kol		
the days	ye·me		
of his life	chay·yaw	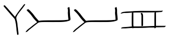	
except	raq	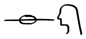	
in the matter	bid·var		
of Uriah	u·ree·yah	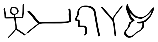	
the Hittite	ha·chit·tee		
war	u·mil·cha·mah	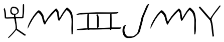	1 Kings 15:6
And there was	ha·ye·tah	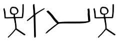	
between	ben	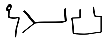	
[the houses of] Rehoboam	re·chav·am		
	u·ven	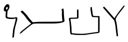	
and Jeroboam	ya·ra·ve·am		
all	kal	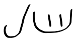	
the days	ye·me		
of [Abijam’s] life	chay·yaw	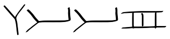	
As for the rest	ve·ye·ter	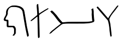	1 Kings 15:7
of the acts	div·re		
of Abijam	a·vee·yam	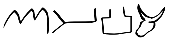	
along with all	ve·khal		
his accomplishments	a·sher		
	a·sah		
not	ha·lo·w		

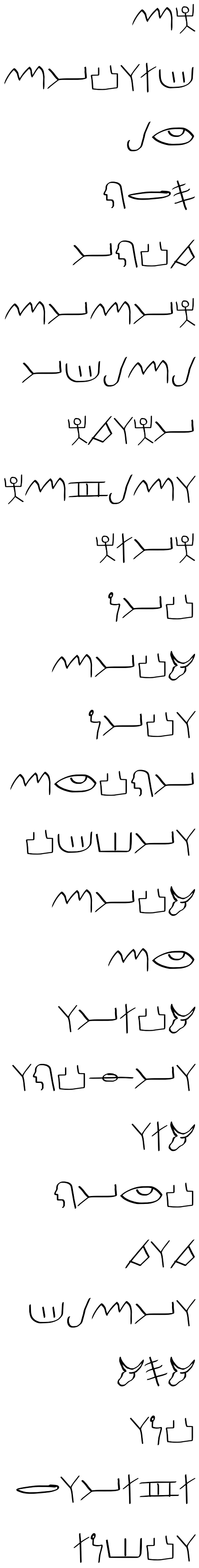

[are] they	hem	
written	ke·tu·veem	
in	al	
the Book	se·pher	
of the Chronicles	div·re	
	hay·ya·meem	
of the Kings	le·mal·khe	
of Judah ?	ye·hu·dah	
war	u·mil·cha·mah	
And there was	ha·ye·tah	
between	ben	
Abijam	a·vee·yam	
	u·ven	
and Jeroboam	ya·ra·ve·am	
rested	vay·yish·kav	1 Kings 15:8
And Abijam	a·vee·yam	
with	im	
his fathers	a·vo·taw	
and was buried	vay·yiq·be·ru	
-	o·to	
in the City	be·eer	
of David	da·wid	
reigned	vay·yim·lokh	
Asa	a·sa	
and his son	ve·no	
in his place	tach·taw	
year	u·vish·nat	1 Kings 15:9

In the twentieth	es·reem	𐤏𐤔𐤓𐤉𐤌	
of Jeroboam’s	le·ya·ra·ve·am	𐤋𐤉𐤓𐤁𐤏𐤌	
reign	me·lekh	𐤌𐤋𐤊	
over Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
became king	ma·lakh	𐤌𐤋𐤊	
Asa	a·sa	𐤀𐤎𐤀	
	me·lekh	𐤌𐤋𐤊	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
forty-one	ve·ar·ba·eem	𐤅𐤀𐤓𐤁𐤏𐤉𐤌	1 Kings 15:10
	ve·a·chat	𐤅𐤀𐤇𐤕	
years	sha·nah	𐤔𐤍𐤄	
and he reigned	ma·lakh	𐤌𐤋𐤊	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
name	ve·shem	𐤅𐤔𐤌	
His grandmother’s	im·mo	𐤀𐤌𐤅	
was Maacah	ma·a·khah	𐤌𐤏𐤊𐤄	
daughter	bat	𐤁𐤕	
of Abishalom	a·vee·sha·lo·wm	𐤀𐤁𐤉𐤔𐤋𐤅𐤌	
did	vay·ya·as	𐤅𐤉𐤏𐤔	1 Kings 15:11
And Asa	a·sa	𐤀𐤎𐤀	
what was right	hay·ya·shar	𐤄𐤉𐤔𐤓	
in the eyes	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
David [had done]	ke·da·wid	𐤊𐤃𐤅𐤃	
as his father	a·vee	𐤀𐤁𐤉𐤅	
He banished	vay·ya·a·ver	𐤅𐤉𐤏𐤁𐤓	1 Kings 15:12
the male shrine prostitutes	haq·qe·de·sheem	𐤄𐤒𐤃𐤔𐤉𐤌	

from	min	מן	
the land	ha·a·rets	הארץ	
and removed	vay·ya·sar	ויסר	
-	et	את	
all	kal	כל	
the idols	hag·gil·lu·leem	הגללים	
that	a·sher	אשר	
had made	a·su	עשו	
his fathers	a·vo·taw	אבתיו	
He also	ve·gam	וגם	1 Kings 15:13
-	et	את	
Maacah	ma·a·khah	מעכה	
his grandmother	im·mo	אמו	
removed	vay·si·re·ha	ויסרה	
from [her position as] queen mother	mig·ge·vee·rah	מגבירה	
because	a·sher	אשר	
she had made	a·se·tah	עשתה	
a detestable	miph·le·tset	מפלצת	
Asherah pole	la·a·she·rah	לאשרה	
chopped down	vay·yikh·rot	ויכרת	
Asa	a·sa	אסא	
-	et	את	
the pole	miph·lats·tah	מפלצתה	
and burned	vay·yis·roph	וישרף	
Valley	be·na·chal	בנחל	
it in the Kidron	qid·ro·wn	קדרון	
The high places	ve·hab·ba·mo·wt	והבמות	1 Kings 15:14

were not	lo	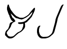	
removed	sa·ru	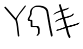	
but	raq	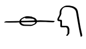	
heart	le·vav	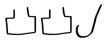	
Asa’s	a·sa	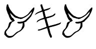	
was	ha·yah	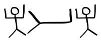	
fully devoted	sha·lem	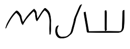	
to	im	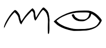	
the LORD	YHVH	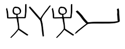	
all	kal	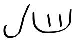	
his days	ya·maw	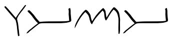	
And he brought	vay·ya·ve	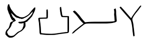	1 Kings 15:15
-	et	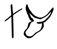	
had dedicated	qa·de·she	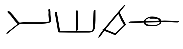	
and his father	a·vee	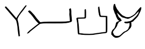	
that he	ve·qa·de·sho	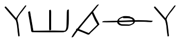	
into the house	bet	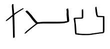	
of the LORD	YHVH	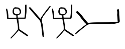	
the silver	ke·seph	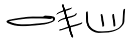	
and gold	ve·za·hav	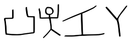	
and other articles	ve·khe·leem	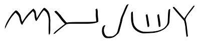	
war	u·mil·cha·mah	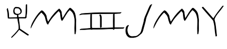	1 Kings 15:16
Now there was	ha·ye·tah	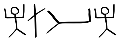	
between	ben	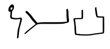	
Asa	a·sa	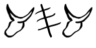	
	u·ven	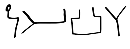	
and Baasha	ba·sha	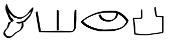	

king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
throughout	kal	כל	
their days	ye·me·hem	ימיהם	
went to war	vay·ya·al	ויעל	1 Kings 15:17
Baasha	ba·sha	בעשא	
king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
against	al	על	
Judah	ye·hu·dah	יהודה	
and fortified	vay·yi·ven	ויבן	
	et	את	
Ramah	ha·ra·mah	הרמה	
	le·vil·tee	לבלתי	
to prevent	tet	תת	
[anyone] from leaving	yo·tse	יצא	
or entering the territory of	va·va	ובא	
Asa	le·a·sa	לאסא	
king	me·lekh	מלך	
of Judah	ye·hu·dah	יהודה	
withdrew	vay·yiq·qach	ויקח	1 Kings 15:18
So Asa	a·sa	אסא	
-	et	את	
all	kal	כל	
the silver	hak·ke·seph	הכסף	
and gold	ve·haz·za·hav	והזהב	
that remained	han·no·w·ta·reem	הנותרים	

in the treasuries	be·o·wts·ro·wt	𐤁𐤀𐤅𐤑𐤓𐤅𐤕	
of the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and	ve·et	𐤅𐤀𐤕	
-	o·wts·ro·wt	𐤀𐤅𐤑𐤓𐤅𐤕	
palace	bet	𐤁𐤉𐤕	
the royal	mɛ·lɛkh	𐤌𐤋𐤊	
He entrusted it	vay·yit·te·nem	𐤅𐤉𐤕𐤍𐤌	
	be·yad	𐤁𐤉𐤃	
to his servants	a·va·daw	𐤏𐤁𐤃𐤉𐤅	
and sent them	vay·yish·la·chem	𐤅𐤉𐤔𐤋𐤇𐤌	
-	ham·me·lekh	𐤄𐤌𐤋𐤊	
-	a·sa	𐤀𐤎𐤀	
to	el	𐤀𐤋	
	ben	𐤁𐤍	
Ben-hadad	ha·dad	𐤄𐤃𐤃	
son	ben	𐤁𐤍	
of Tabrimmon	tav·rim·mon	𐤈𐤁𐤓𐤌𐤍	
the son	ben	𐤁𐤍	
of Hezion	chez·yo·wn	𐤇𐤆𐤉𐤅𐤍	
king	me·lekh	𐤌𐤋𐤊	
of Aram	a·ram	𐤀𐤓𐤌	
who was ruling	hay·yo·shev	𐤄𐤉𐤔𐤁	
in Damascus :	be·dam·me·seq	𐤁𐤃𐤌𐤔𐤒	
with this message	le·mor	𐤋𐤀𐤌𐤓	
“ [Let there be] a treaty	be·reet	𐤁𐤓𐤉𐤕	1 Kings 15:19
between me and you	be·nee	𐤁𐤉𐤍𐤉	

between	u·ve·ne·kha	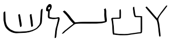	
	ben	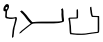	
my father	a·vee	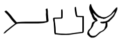	
	u·ven	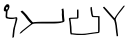	
and your father	a·vee·kha	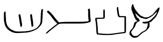	
See	hin·neh		
I have sent	sha·lach·tee	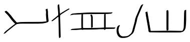	
you	le·kha	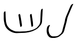	
a gift	sho·chad	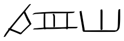	
of silver	ke·seph		
and gold	ve·za·hav	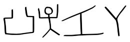	
Now go	lekh	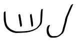	
and break	ha·phe·rah		
-	et		
your treaty	be·ree·te·kha	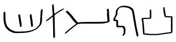	
with	et		
Baasha	ba·sha		
king	me·lekh	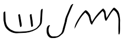	
of Israel	yis·ra·el	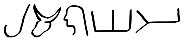	
so that he will withdraw	ve·ya·a·leh		
from me ”	me·a·lay		
listened	vay·yish·ma		1 Kings 15:20
	ben		
And Ben-hadad	ha·dad		
to	el		
King	ham·me·lekh		
Asa	a·sa		

and sent	vay·yish·lach		
-	et		
the commanders	sa·re	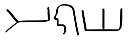	
of his armies	ha·cha·ya·leem	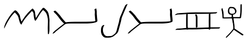	
-	a·sher		
	lo	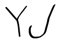	
against	al		
the cities	a·re		
of Israel	yis·ra·el	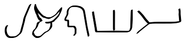	
conquering	vay·yakh	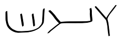	
-	et		
Ijon	ee·yo·wn	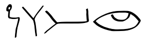	
-	ve·et		
Dan	dan		
-	ve·et		
	a·vel		
	bet	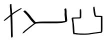	
Abel-beth-maacah	ma·a·khah		
including	ve·et		
the region	kal	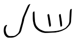	
of Chinnereth	kin·ro·wt		
and	al		
the whole	kal	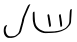	
land	e·rets		
of Naphtali	naph·ta·lee		
When	vay·hee	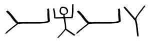	1 Kings 15:21
learned of this	kish·mo·a		

Baasha	ba·sha	בעשא	
he stopped	vay·yech·dal	ויחדל	
fortifying	mib·be·no·wt	מבנות	
-	et	את	
Ramah	ha·ra·mah	הרמה	
and withdrew	vay·ye·shev	וישב	
to Tirzah	be·tir·tsah	בתרצה	
Then King	ve·ham·me·lekh	והמלך	1 Kings 15:22
Asa	a·sa	אסא	
summoned	hish·mee·a	השמיע	
	et	את	
all [the men]	kal	כל	
of Judah	ye·hu·dah	יהודה	
with no	en	אין	
exceptions	na·qee	נקי	
and they carried away	vay·yis·u	וישאו	
-	et	את	
the stones	av·ne	אבני	
of Ramah	ha·ra·mah	הרמה	
-	ve·et	ואת	
and the timbers	e·tse·ha	עציה	
-	a·sher	אשר	
had used for building	ba·nah	בנה	
Baasha	ba·sha	בעשא	
built up	vay·yi·ven	ויבן	
And with [these materials]	bam	בם	

King	ham·me·lekh		
Asa	a·sa		
-	et		
Geba	ge·va		
of Benjamin	bin·ya·min	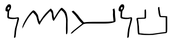	
as well as	ve·et		
Mizpah	ham·mits·pah		
Now the rest	ve·ye·ter	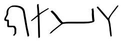	1 Kings 15:23
	kal	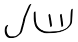	
of the acts	div·re		
of Asa	a·sa		
all	ve·khal		
his might	ge·vu·ra·to		
along with all	ve·khal		
his accomplishments	a·sher		
	a·sah		
and the cities	ve·he·a·reem		
-	a·sher		
he built	ba·nah		
not	ha·lo		
[are] they	hem·mah		
written	khe·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	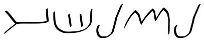	

of Judah ?	ye·hu·dah	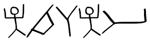	
however	raq	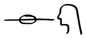	
	le·et		
In his old age	ziq·na·to	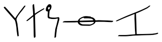	
he became diseased	cha·lah	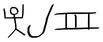	
-	et		
in his feet	rag·law	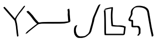	
rested	vay·yish·kav		1 Kings 15:24
And Asa	a·sa		
with	im		
his fathers	a·vo·taw	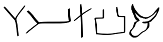	
and was buried	vay·yiq·qa·ver	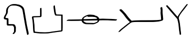	
with	im		
[them]	a·vo·taw	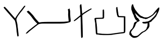	
in the city	be·eer		
David	da·wid		
of his father	a·vee	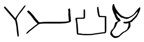	
reigned	vay·yim·lokh		
Jehoshaphat	ye·ho·wo·sha·phat		
and his son	be·no	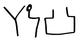	
in his place	tach·taw	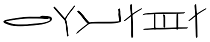	
Nadab	ve·na·dav	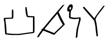	1 Kings 15:25
son	ben		
of Jeroboam	ya·ra·ve·am		
became king	ma·lakh	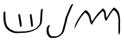	
of	al		
Israel	yis·ra·el	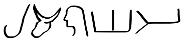	

year	bish·nat		
In the second	she·ta·yim	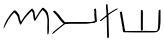	
of Asa’s	le·a·sa		
reign	me·lekh	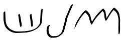	
over Judah	ye·hu·dah	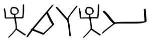	
and he reigned	vay·yim·lokh		
-	al		
-	yis·ra·el	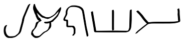	
two years	she·na·ta·yim	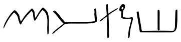	
And he did	vay·ya·as		1 Kings 15:26
evil	ha·ra		
in the sight	be·e·ne	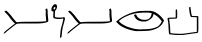	
of the LORD	YHVH		
and walked	vay·ye·lekh	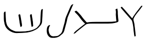	
in the way	be·de·rekh		
of his father	a·vee	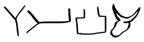	
and in his sin	u·ve·chat·ta·to		
which	a·sher		
to commit	he·che·tee		
-	et		
he had caused Israel	yis·ra·el	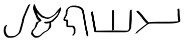	
conspired	vay·yiq·shor	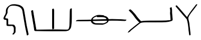	1 Kings 15:27
against Nadab	a·law	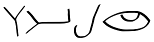	
Then Baasha	ba·sha		
son	ben		
of Ahijah	a·chee·yah	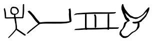	
of the house	le·vet	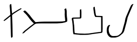	

of Issachar	yis·sa·sh·khar	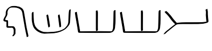	
struck him down	vay·yak·ke·hu		
and Baasha	va·sha		
at Gibbethon	be·gib·be·to·wn		
-	a·sher		
of the Philistines	lap·pe·lish·teem	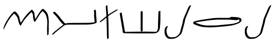	
while Nadab	ve·na·dav		
and all	ve·khal		
Israel	yis·ra·el	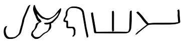	
were besieging	tsa·reem	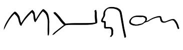	
	al		
[the city]	gib·be·to·wn		
killed Nadab	vay·mi·te·hu		1 Kings 15:28
Baasha	va·sha		
year	bish·nat		
In the third	sha·losh	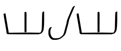	
of Asa’s	le·a·sa		
reign	me·lekh	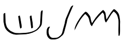	
over Judah	ye·hu·dah	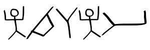	
and reigned	vay·yim·lokh	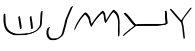	
in his place	tach·taw		
As soon as	vay·hee	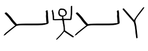	1 Kings 15:29
Baasha became king	khe·ma·le·kho		
he struck down	hik·kah	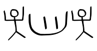	
-	et		
the entire	kal	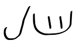	
household	bet	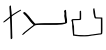	

of Jeroboam	ya·ra·ve·am	ירבעם	
He did not	lo	לא	
leave	hish·eer	השאיר	
anyone	kal	כל	
that breathed	ne·sha·mah	נשמה	
to Jeroboam	le·ya·ra·ve·am	לירבעם	
	ad	עד	
but destroyed them all	hish·mi·do	השמדו	
according to the word	kid·var	כדבר	
the LORD	YHVH	יהוה	
that	a·sher	אשר	
had spoken	dib·ber	דבר	
through	be·yad	ביד	
His servant	av·do	עבדו	
Ahijah	a·chee·yah	אחיה	
the Shilonite	hash·shee·lo·nee	השילני	
because	al	על	1 Kings 15:30
of the sins	chat·to·wt	חטאות	
Jeroboam	ya·ra·ve·am	ירבעם	
-	a·sher	אשר	
had committed	cha·ta	חטא	
and	va·a·sher	ואשר	
to commit	he·che·tee	החטיא	
-	et	את	
had caused Israel	yis·ra·el	ישראל	
to anger	be·kha·so	בכעסו	
-	a·sher	אשר	

and because he had provoked	hikh·ees		
-	et		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	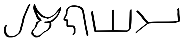	
As for the rest	ve·ye·ter	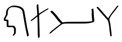	1 Kings 15:31
of the acts	div·re		
of Nadab	na·dav		
along with all	ve·khal		
his accomplishments	a·sher		
	a·sah		
not	ha·lo	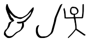	
[are] they	hem	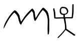	
written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	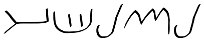	
of Israel ?	yis·ra·el	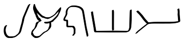	
war	u·mil·cha·mah	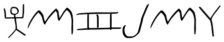	1 Kings 15:32
And there was	ha·ye·tah	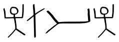	
between	ben	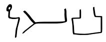	
Asa	a·sa		
	u·ven	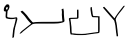	
and Baasha	ba·sha		
king	me·lekh	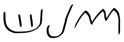	

of Israel	yis·ra·el	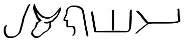	
throughout	kal		
their days	ye·me·hem	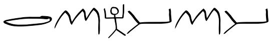	
year	bish·nat		1 Kings 15:33
In the third	sha·losh	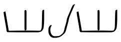	
of Asa’s	le·a·sa		
reign	me·lekh	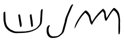	
over Judah	ye·hu·dah	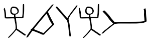	
became king	ma·lakh	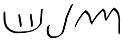	
Baasha	ba·sha		
son	ben		
of Ahijah	a·chee·yah	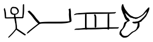	
of	al		
all	kal		
Israel	yis·ra·el	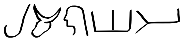	
and he reigned in Tirzah	be·tir·tsah		
twenty-four	es·reem	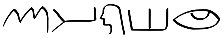	
	ve·ar·ba		
years	sha·nah	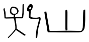	
And [Baasha] did	vay·ya·as		1 Kings 15:34
evil	ha·ra		
in the sight	be·e·ne	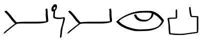	
of the LORD	YHVH		
and walked	vay·ye·lekh	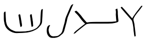	
in the way	be·de·rekh		
of Jeroboam	ya·ra·ve·am		
and in his sin	u·ve·chat·ta·to	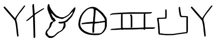	

which	a·sher		
to commit	he·che·tee		
-	et		
he had caused Israel	yis·ra·el	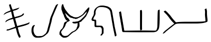	
came	vay·hee	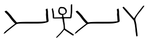	1 Kings 16:1
Then the word	de·var		
of the LORD	YHVH		
to	el		
Jehu	ye·hu		
son	ben		
of Hanani	cha·na·nee	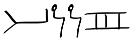	
against	al		
Baasha	ba·sha		
saying :	le·mor	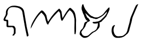	
“ Even	ya·an		1 Kings 16:2
though	a·sher		
I lifted you	ha·ree·mo·tee·kha	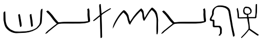	
out	min		
of the dust	he·a·phar		
and made	va·et·ten·kha		
you ruler	na·geed	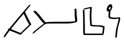	
over	al		
My people	am·mee		
Israel	yis·ra·el	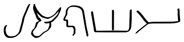	
you have walked	vat·te·lekh	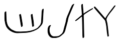	
in the way	be·de·rekh		
of Jeroboam	ya·ra·ve·am		

to sin	vat·ta·cha·ti	𐤅𐤕𐤇𐤈𐤀	
-	et	𐤀𐤕	
and have caused My people	am·mee	𐤏𐤌𐤉	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and to provoke Me to anger	le·hakh·ee·se·nee	𐤋𐤄𐤊𐤏𐤉𐤎𐤍𐤉	
by their sins	be·chat·to·tam	𐤁𐤇𐤈𐤀𐤕𐤌	
So now	hin·nee	𐤄𐤍𐤍𐤉	1 Kings 16:3
I will consume	mav·eer	𐤌𐤁𐤏𐤉𐤓	
	a·cha·re	𐤀𐤇𐤓𐤉	
Baasha	va·sha	𐤁𐤏𐤔𐤀	
	ve·a·cha·re	𐤅𐤀𐤇𐤓𐤉	
and his house	ve·to	𐤁𐤉𐤕𐤅	
and I will make	ve·na·tat·tee	𐤅𐤍𐤕𐤕𐤉	
-	et	𐤀𐤕	
your house	be·te·kha	𐤁𐤉𐤕𐤊	
like that	ke·vet	𐤊𐤁𐤉𐤕	
of Jeroboam	ya·ra·ve·am	𐤉𐤓𐤁𐤏𐤌	
son	ben	𐤁𐤍	
of Nebat :	ne·vat	𐤍𐤁𐤈	
who dies	ham·met	𐤄𐤌𐤕	1 Kings 16:4
Anyone belonging to Baasha	le·va·sha	𐤋𐤁𐤏𐤔𐤀	
in the city	ba·eer	𐤁𐤏𐤉𐤓	
will be eaten	yo·khe·lu	𐤉𐤀𐤊𐤋𐤅	
by dogs	hak·ke·la·veem	𐤄𐤊𐤋𐤁𐤉𐤌	
and anyone who dies	ve·ham·met	𐤅𐤄𐤌𐤕	
	lo	𐤋𐤅	

in the field	bas·sa·deh	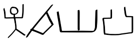	
will be eaten	yo·khe·lu		
by the birds	o·wph		
of the air ”	hash·sha·ma·yim		
As for the rest	ve·ye·ter	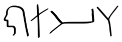	1 Kings 16:5
of the acts	div·re		
of Baasha	va·sha		
along with his accomplishments	va·a·sher		
	a·sah		
and might	u·ge·vu·ra·to		
not	ha·lo	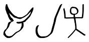	
[are] they	hem	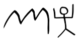	
written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	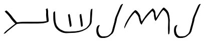	
of Israel ?	yis·ra·el	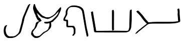	
rested	vay·yish·kav		1 Kings 16:6
And Baasha	ba·sha		
with	im		
his fathers	a·vo·taw	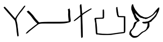	
and was buried	vay·yiq·qa·ver	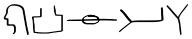	
in Tirzah	be·tir·tsah		
reigned	vay·yim·lokh		
Elah	e·lah	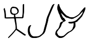	

and his son	ve·no	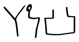	
in his place	tach·taw	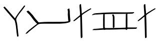	
Moreover	ve·gam		1 Kings 16:7
through	be·yad	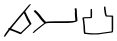	
Jehu	ye·hu		
son	ben		
of Hanani	cha·na·nee	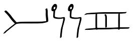	
the prophet	han·na·vee	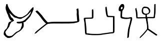	
the word	de·var		
of the LORD	YHVH		
came	ha·yah	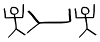	
against	el		
Baasha	ba·sha		
[and]	ve·el		
his house	be·to	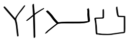	
because of	ve·al		
all	kal	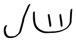	
the evil	ha·ra·ah		
-	a·sher		
he had done	a·sah		
in the sight	be·e·ne	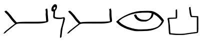	
of the LORD	YHVH		
provoking Him to anger	le·hakh·ee·so		
with the work	be·ma·a·seh		
of his hands	ya·daw		
and becoming	lih·yo·wt	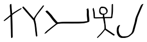	
like the house	ke·vet	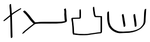	

of Jeroboam	ya·ra·ve·am	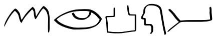	
and also	ve·al	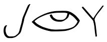	
because	a·sher	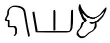	
Baasha had struck down	hik·kah	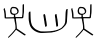	
[the house of Jeroboam]	o·to	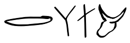	
year	bish·nat	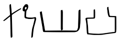	1 Kings 16:8
In the twenty-sixth	es·reem	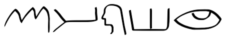	
	va·shesh	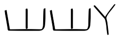	
	sha·nah	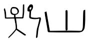	
of Asa’s	le·a·sa	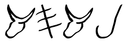	
reign	me·lekh	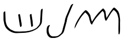	
over Judah	ye·hu·dah	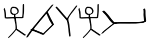	
became king	ma·lakh	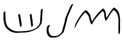	
Elah	e·lah	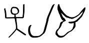	
son	ben	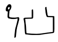	
of Baasha	ba·sha	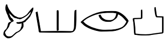	
of	al	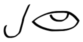	
Israel	yis·ra·el	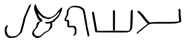	
and he reigned in Tirzah	be·tir·tsah	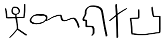	
two years	she·na·ta·yim	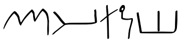	
conspired	vay·yiq·shor	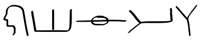	1 Kings 16:9
against him	a·law	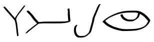	
[Elah’s] servant	av·do	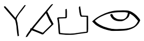	
Zimri	zim·ree	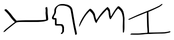	
the commander	sar	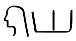	
of half	ma·cha·tseet	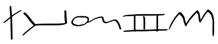	

his chariots	ha·ra·khev	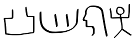	
However, while Elah	ve·hu	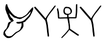	
was in Tirzah	ve·tir·tsah	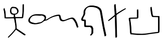	
getting drunk	sho·teh	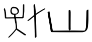	
	shik·ko·wr	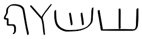	
in the house	bet	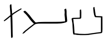	
of Arza	ar·tsa	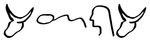	
	a·sher	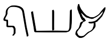	
the steward	al	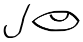	
of [his] household	hab·ba·yit	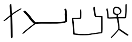	
[there]	be·tir·tsah	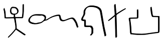	
went in	vay·ya·vo	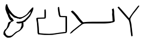	1 Kings 16:10
Zimri	zim·ree	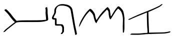	
struck Elah down	vay·yak·ke·hu	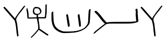	
and killed him	vay·mee·te·hu	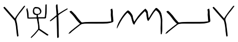	
year	bish·nat	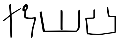	
So in the twenty-seventh	es·reem	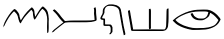	
	va·she·va	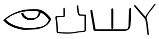	
of Asa’s	le·a·sa	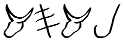	
reign	me·lekh	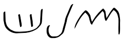	
over Judah	ye·hu·dah	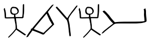	
And Zimri reigned	vay·yim·lokh	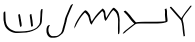	
in his place	tach·taw	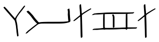	
As soon as	vay·hee	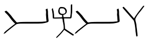	1 Kings 16:11
[Zimri] began to reign	ve·ma·le·kho	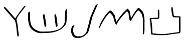	
and was seated	ke·shiv·to	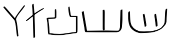	
on	al	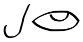	

the throne	kis·o		
he struck down	hik·kah		
-	et		
the entire	kal		
household	bet	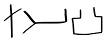	
of Baasha	ba·sha		
He did not	lo		
leave	hish·eer		
	lo		
a single male	mash·teen		
	be·qeer	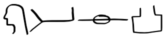	
whether a kinsman	ve·go·a·law		
or friend	ve·re·e·hu		
destroyed	vay·yash·med		1 Kings 16:12
So Zimri	zim·ree		
-	et		
the entire	kal	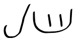	
household	bet	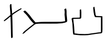	
of Baasha	ba·sha		
according to the word	kid·var		
the LORD	YHVH		
that	a·sher		
had spoken	dib·ber		
against	el		
Baasha	ba·sha		
through	be·yad	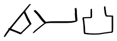	
Jehu	ye·hu		

the prophet	han·na·vee	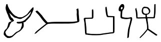	
This happened because of	el		1 Kings 16:13
all	kal		
the sins	chat·to·wt		
Baasha	ba·sha		
[and]	ve·chat·to·wt	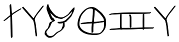	
Elah	e·lah	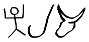	
his son	ve·no	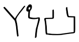	
-	a·sher		
had committed	cha·te·u		
-	va·a·sher		
to commit	he·che·tee·u	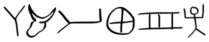	
-	et		
and had caused Israel	yis·ra·el	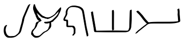	
provoking	le·hakh·ees		
-	et		
the LORD	YHVH		
the God	e·lo·he		
of Israel, {to anger}	yis·ra·el	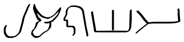	
with their worthless idols	be·hav·le·hem	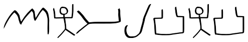	
As for the rest	ve·ye·ter	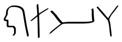	1 Kings 16:14
of the acts	div·re		
of Elah	e·lah	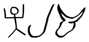	
along with all	ve·khal		
his accomplishments	a·sher		
	a·sah		

not	ha·lo·w	
[are] they	hem	
written	ke·tu·veem	
in	al	
the Book	se·pher	
of the Chronicles	div·re	
	hay·ya·meem	
of the Kings	le·mal·khe	
of Israel ?	yis·ra·el	
year	bish·nat	1 Kings 16:15
In the twenty-seventh	es·reem	
	va·she·va	
	sha·nah	
of Asa’s	le·a·sa	
reign	me·lekh	
over Judah	ye·hu·dah	
reigned	ma·lakh	
Zimri	zim·ree	
for seven	shiv·at	
days	ya·meem	
in Tirzah	be·tir·tsah	
Now the troops	ve·ha·am	
were encamped	cho·neem	
against	al	
Gibbethon	gib·be·to·wn	
-	a·sher	
of the Philistines	lap·pe·lish·teem	

heard	vay·yish·ma		1 Kings 16:16
and the people	ha·am		
in the camp	ha·cho·neem	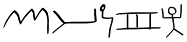	
	le·mor		
had not only conspired	qa·shar		
that Zimri	zim·ree		
but had also	ve·gam		
struck down	hik·kah		
-	et		
the king	ham·me·lekh		
king	vay·yam·li·khu	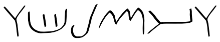	
all	khal		
Israel	yis·ra·el	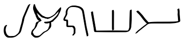	
-	et		
{proclaimed} Omri	a·me·ree		
the commander	sar		
of the army	tsa·va	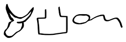	
over	al		
Israel	yis·ra·el	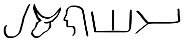	
day	bay·yo·wm	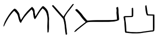	
that very	ha·hu	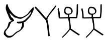	
So there in the camp	bam·ma·cha·neh	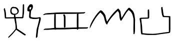	
marched up	vay·ya·a·leh		1 Kings 16:17
Then Omri	a·me·ree		
all	ve·khal		
the Israelites	yis·ra·el	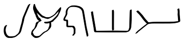	
and	im·mo		

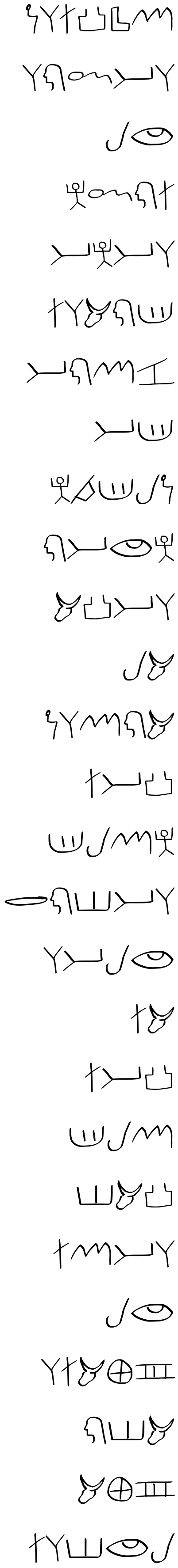

from Gibbethon	mig·gib·be·to·wn	
and besieged	vay·ya·tsu·ru	
	al	
Tirzah	tir·tsah	
-	vay·hee	1 Kings 16:18
saw	kir·o·wt	
When Zimri	zim·ree	
that	kee	
was captured	nil·ke·dah	
the city	ha·eer	
he entered	vay·ya·vo	
	el	
the citadel	ar·mo·wn	
palace	bet	
of the royal	ham·me·lekh	
and burned it down	vay·yis·roph	
upon himself	a·law	
-	et	
	bet	
-	me·lekh	
	ba·esh	
So he died	vay·ya·mot	
because of	al	1 Kings 16:19
the sins	chat·ta·to	
-	a·sher	
he had committed	cha·ta	
doing	la·a·so·wt	

evil	ha·ra		
in the sight	be·e·ne	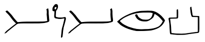	
of the LORD	YHVH		
and following	la·le·khet	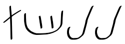	
the example	be·de·rekh		
of Jeroboam	ya·ra·ve·am		
and the sin	u·ve·chat·ta·to		
-	a·sher		
he had committed	a·sah		
to commit	le·ha·cha·tee	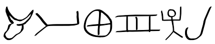	
-	et		
and had caused Israel	yis·ra·el	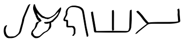	
As for the rest	ve·ye·ter	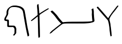	1 Kings 16:20
of the acts	div·re		
of Zimri	zim·ree		
and the treason	ve·qish·ro	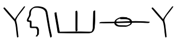	
	a·sher		
he committed	qa·shar	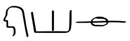	
not	ha·lo	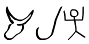	
[are] they	hem	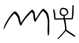	
written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	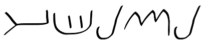	
of Israel ?	yis·ra·el		

At that time	az	𐤀𐤆	1 Kings 16:21
were divided :	ye·cha·leq	𐤉𐤇𐤋𐤒	
the people	ha·am	𐤄𐤏𐤌	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
Half	la·che·tsee	𐤋𐤇𐤑𐤉	
	cha·tsee	𐤇𐤑𐤉	
of the people	ha·am	𐤄𐤏𐤌	
supported	ha·yah	𐤄𐤉𐤄	
	a·cha·re	𐤀𐤇𐤓𐤉	
Tibni	tiv·nee	𐤕𐤁𐤍𐤉	
son	ben	𐤁𐤍	
of Ginath	gee·nat	𐤂𐤉𐤍𐤕	
as king	le·ham·lee·kho	𐤋𐤄𐤌𐤋𐤉𐤊𐤅	
and half	ve·ha·cha·tsee	𐤅𐤄𐤇𐤑𐤉	
supported	a·cha·re	𐤀𐤇𐤓𐤉	
Omri	a·me·ree	𐤏𐤌𐤓𐤉	
proved stronger	vay·ye·che·zaq	𐤅𐤉𐤇𐤆𐤒	1 Kings 16:22
But the followers	ha·am	𐤄𐤏𐤌	
-	a·sher	𐤀𐤔𐤓	
-	a·cha·re	𐤀𐤇𐤓𐤉	
of Omri	a·me·ree	𐤏𐤌𐤓𐤉	
-	et	𐤀𐤕	
than those	ha·am	𐤄𐤏𐤌	
-	a·sher	𐤀𐤔𐤓	
-	a·cha·re	𐤀𐤇𐤓𐤉	
of Tibni	tiv·nee	𐤕𐤁𐤍𐤉	
son	ben	𐤁𐤍	

of Ginath	gee·nat	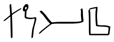	
died	vay·ya·mat	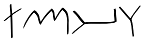	
So Tibni	tiv·nee		
became king	vay·yim·lokh		
and Omri	a·me·ree	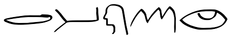	
year	bish·nat		1 Kings 16:23
In the thirty-first	she·lo·sheem		
	ve·a·chat		
	sha·nah	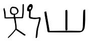	
of Asa’s	le·a·sa		
reign	me·lekh	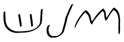	
over Judah	ye·hu·dah	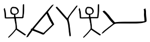	
became king	ma·lakh	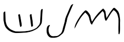	
Omri	a·me·ree		
of	al		
Israel	yis·ra·el	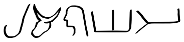	
[and he reigned] twelve	she·tem	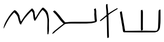	
	es·reh		
years	sha·nah	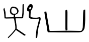	
in Tirzah	be·tir·tsah		
-	ma·lakh	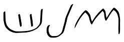	
six	shesh		
[of them]	sha·neem	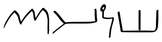	
He bought	vay·yi·qen	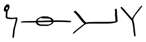	1 Kings 16:24
	et		
the hill	ha·har		
of Samaria	sho·me·ro·wn		

from	me·et		
Shemer	she·mer		
for two talents	be·khik·ke·ra·yim	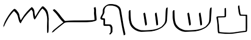	
of silver	ka·seph		
and built [a city]	vay·yi·ven	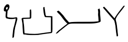	
-	et		
[there]	ha·har		
calling	vay·yiq·ra	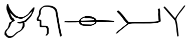	
-	et		
-	shem		
[it]	ha·eer		
-	a·sher		
-	ba·nah		
after	al		
the name	shem		
of Shemer	she·mer		
who had owned	a·do·ne		
the hill	ha·har		
Samaria	sho·me·ro·wn		
did	vay·ya·a·seh		1 Kings 16:25
But Omri	a·me·ree		
evil	ha·ra		
in the sight	be·e·ne	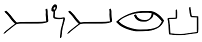	
of the LORD	YHVH		
and acted more wickedly	vay·ya·ra	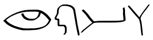	
than all	mik·kol		
who [were]	a·sher		

before him	le·pha·naw	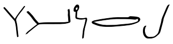	
For he walked	vay·ye·lekh	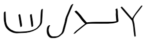	1 Kings 16:26
in all	be·khal		
the ways	de·rekh	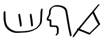	
of Jeroboam	ya·ra·ve·am		
son	ben		
of Nebat	ne·vat		
and in his sins	u·ve·chat·to·taw		
which	a·sher		
to commit	he·che·tee		
-	et		
he caused Israel	yis·ra·el	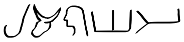	
provoking	le·hakh·ees		
{to anger}	et		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	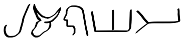	
with their worthless idols	be·hav·le·hem	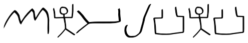	
As for the rest	ve·ye·ter	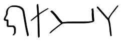	1 Kings 16:27
of the acts	div·re		
of Omri	a·me·ree		
along with his accomplishments	a·sher		
	a·sah		
and the might	u·ge·vu·ra·to		
-	a·sher		
he exercised	a·sah		
not	ha·lo	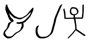	

[are] they	hem	הם	
written	ke·tu·veem	כתובים	
in	al	על	
the Book	se·pher	ספר	
of the Chronicles	div·re	דברי	
	hay·ya·meem	הימים	
of the Kings	le·mal·khe	למלכי	
of Israel ?	yis·ra·el	ישראל	
rested	vay·yish·kav	וישכב	1 Kings 16:28
And Omri	a·me·ree	עמרי	
with	im	עם	
his fathers	a·vo·taw	אבתיו	
and was buried	vay·yiq·qa·ver	ויקבר	
in Samaria	be·sho·me·ro·wn	בשמרון	
reigned	vay·yim·lokh	וימלך	
Ahab	ach·av	אחאב	
and his son	be·no	בנו	
in his place	tach·taw	תחתיו	
Ahab	ve·ach·av	ואחאב	1 Kings 16:29
son	ben	בן	
of Omri	a·me·ree	עמרי	
became king	ma·lakh	מלך	
of	al	על	
Israel	yis·ra·el	ישראל	
year	bish·nat	בשנת	
In the thirty-eighth	she·lo·sheem	שלשים	
	u·she·mo·neh	ושמנה	

	sha·nah	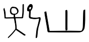	
of Asa’s	le·a·sa		
reign	me·lekh	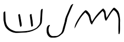	
over Judah	ye·hu·dah	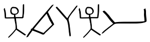	
and he reigned	vay·yim·lokh		
-	ach·av	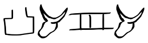	
-	ben		
-	a·me·ree		
-	al		
-	yis·ra·el	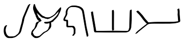	
in Samaria	be·sho·me·ro·wn		
twenty-two	es·reem	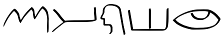	
	u·she·ta·yim		
years	sha·nah	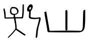	
did	vay·ya·as		1 Kings 16:30
However, Ahab	ach·av		
son	ben		
of Omri	a·me·ree		
evil	ha·ra		
in the sight	be·e·ne	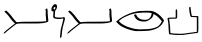	
of the LORD	YHVH		
more than all	mik·kol		
who	a·sher		
were before him	le·pha·naw	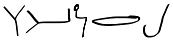	
And as if it were	vay·hee	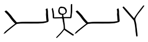	1 Kings 16:31
not enough	ha·na·qel	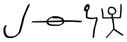	
for him to walk	lekh·to		

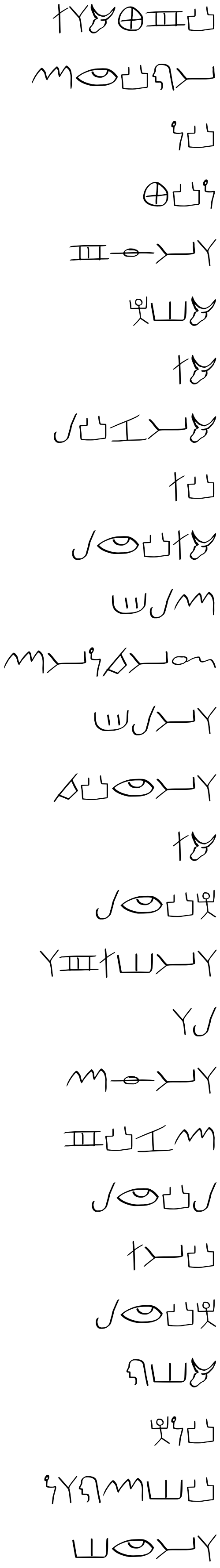

in the sins	be·chat·to·wt	
of Jeroboam	ya·ra·ve·am	
son	ben	
of Nebat	ne·vat	
he even married	vay·yiq·qach	
	ish·shah	
-	et	
Jezebel	ee·ze·vel	
the daughter	bat	
of Ethbaal	et·ba·al	
king	me·lekh	
of the Sidonians	tsee·do·neem	
and he then proceeded	vay·ye·lekh	
to serve	vay·ya·a·vod	
-	et	
-	hab·ba·al	
and worship	vay·yish·ta·chu	
[Baal]	lo	
First, [Ahab] set up	vay·ya·qem	1 Kings 16:32
an altar	miz·be·ach	
for Baal	lab·ba·al	
in the temple	bet	
of Baal	hab·ba·al	
that	a·sher	
he had built	ba·nah	
in Samaria	be·sho·me·ro·wn	
set up	vay·ya·as	1 Kings 16:33

Then [he]	ach·av	
-	et	
an Asherah pole	ha·a·she·rah	
more	vay·yo·w·seph	
Thus Ahab	ach·av	
did	la·a·so·wt	
to provoke	le·hakh·ees	
-	et	
the LORD	YHVH	
the God	e·lo·he	
of Israel, {to anger}	yis·ra·el	
than all	mik·kol	
the kings	mal·khe	
of Israel	yis·ra·el	
-	a·sher	
-	ha·yu	
before him	le·pha·naw	
In [Ahab's] days	be·ya·maw	1 Kings 16:34
rebuilt	ba·nah	
Hiel	chee·el	
	bet	
the Bethelite	ha·e·lee	
-	et	
Jericho	ye·ree·choh	
At the cost of Abiram	ba·a·vee·ram	
his firstborn	be·kho·ro	
he laid its foundation	yis·se·dah	

and at the cost of Segub	u·vis·gīv		
his youngest	tse·ee·ro		
he set up	hits·tseev		
its gates	de·la·te·ha	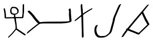	
according to the word	kid·var		
the LORD	YHVH		
that	a·sher		
had spoken	dib·ber		
through	be·yad	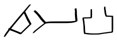	
Joshua	ye·ho·wo·shu·a		
son	bin		
of Nun	nun		
said	vay·yo·mer		1 Kings 17:1
Now Elijah	e·lee·ya·hu	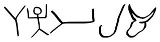	
the Tishbite	hat·tish·bee		
who was among the settlers	mit·to·sha·ve	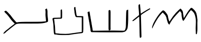	
of Gilead	gil·ad		
to	el		
Ahab	ach·av		
lives —	chay	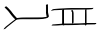	
“ As surely as the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	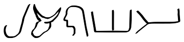	
-	a·sher		
I stand —	a·mad·tee		
before whom	le·pha·naw	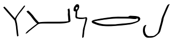	

neither	im	אם	
there will be	yih·yeh	יהיה	
years	hash·sha·neem	השנים	
in these	ha·el·leh	האלה	
dew	tal	טל	
nor rain	u·ma·tar	ומטר	
except	kee	כי	
	im	אם	
at	le·phee	לפי	
my word ! ”	de·va·ree	דברי	
came	vay·hee	ויהי	1 Kings 17:2
Then a revelation	de·var	דבר	
from the LORD	YHVH	יהוה	
to [Elijah]	e·law	אליו	
:	le·mor	לאמר	
“ Leave	lekh	לך	1 Kings 17:3
here	miz·zeh	מזה	
turn	u·pha·nee·ta	ופנית	
	le·kha	לך	
eastward	qe·de·mah	קדמה	
and hide yourself	ve·nis·tar·ta	ונסתרת	
by the Brook	be·na·chal	בנחל	
of Cherith	ke·reet	כרית	
east of	a·sher	אשר	
	al	על	
	pe·ne	פני	
the Jordan	hay·yar·den	הירדן	

And	ve·ha·yah	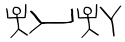	1 Kings 17:4
from the brook	me·han·na·chal	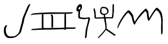	
you are to drink	tish·teh		
-	ve·et		
the ravens	ha·o·re·veem		
and I have commanded	tsiw·vee·tee	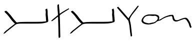	
to feed you	le·khal·kel·kha	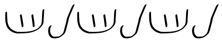	
there ”	sham	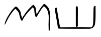	
and he went	vay·ye·lekh	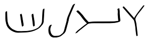	1 Kings 17:5
So [Elijah] did	vay·ya·as		
had told him	kid·var		
what the LORD	YHVH		
	vay·ye·lekh	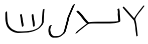	
and lived	vay·ye·shev		
by the Brook	be·na·chal	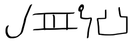	
of Cherith	ke·reet	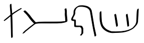	
east of	a·sher		
	al		
	pe·ne	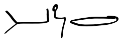	
the Jordan	hay·yar·den	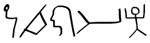	
The ravens	ve·ha·o·re·veem		1 Kings 17:6
would bring	me·vee·eem	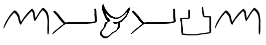	
him	lo	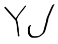	
bread	le·chem	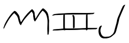	
and meat	u·va·sar	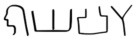	
in the morning	bab·bo·qer	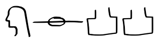	
	ve·le·chem	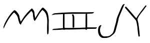	

	u·va·sar	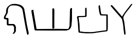	
and evening	ba·a·rev		
from	u·min		
the brook	han·na·chal	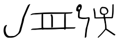	
and he would drink	yish·teh		
Some time later, however	vay·hee	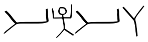	1 Kings 17:7
	miq·qets	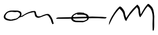	
	ya·meem	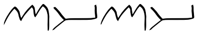	
dried up	vay·yee·vash	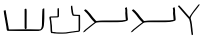	
the brook	han·na·chal	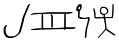	
because	kee	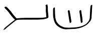	
no	lo		
there had been	ha·yah	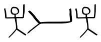	
rain	ge·shem	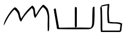	
in the land	ba·a·rets		
came	vay·hee	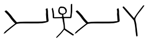	1 Kings 17:8
Then the word	de·var		
of the LORD	YHVH		
to [Elijah]	e·law	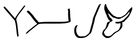	
:	le·mor		
“ Get up	qum	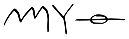	1 Kings 17:9
[and] go	lekh	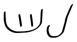	
to Zarephath	tsa·re·pha·tah		
-	a·sher		
of Sidon	le·tsee·do·wn	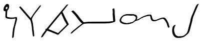	
and stay	ve·ya·shav·ta	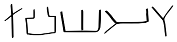	
there	sham		

Behold	hin·neh		
I have commanded	tsiw·vee·tee	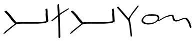	
there	sham		
	ish·shah		
a widow	al·ma·nah	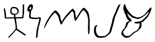	
to provide for you ”	le·khal·ke·le·kha	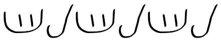	
So Elijah got up	vay·ya·qam	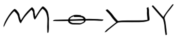	1 Kings 17:10
and went	vay·ye·lekh	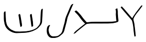	
to Zarephath	tsa·re·pha·tah		
When he arrived	vay·ya·vo	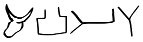	
at	el		
gate	pe·tach	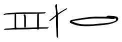	
the city	ha·eer		
	ve·hin·neh		
there	sham		
	ish·shah		
was a widow	al·ma·nah	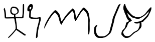	
gathering	me·qo·she·shet		
sticks	e·tseem		
Elijah called	vay·yiq·ra	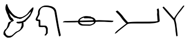	
to her	e·le·ha	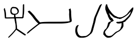	
and said	vay·yo·mar		
bring	qe·chee	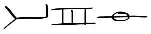	
“ Please	na		
me	lee	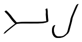	
a little	me·at		
water	ma·yim	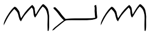	

in a cup	bak·ke·lee	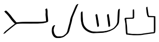	
so that I may drink ”	ve·esh·teh	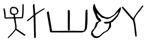	
And as she was going	vat·te·lekh	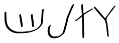	1 Kings 17:11
to get [it]	la·qa·chat	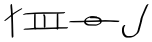	
he called	vay·yiq·ra	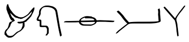	
to her	e·le·ha	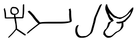	
and said	vay·yo·mar		
bring	liq·chee	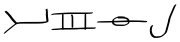	
“ Please	na		
me	lee	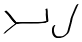	
a piece	pat		
of bread	le·chem	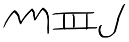	
- ”	be·ya·dekh	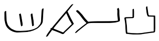	
But she replied	vat·to·mer		1 Kings 17:12
lives	chay	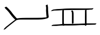	
“ As surely as the LORD	YHVH		
your God	e·lo·he·kha		
no	im		
have	yesh	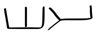	
I	lee	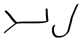	
bread —	ma·o·wg		
only	kee	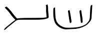	
	im		
a handful	me·lo		
	khaph	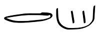	
of flour	qe·mach		
in a jar	bak·kad		

and a little	u·me·at		
oil	she·men		
in a jug	bats·tsap·pa·chat		
Look	ve·hin·nee	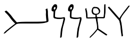	
I am gathering	me·qo·she·shet		
a couple of	she·na·yim	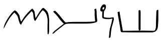	
sticks	e·tseem		
to take home	u·va·tee		
and prepare [a meal]	va·a·see·tee·hu	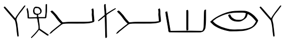	
for myself	lee	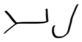	
and my son	ve·liv·nee	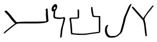	
so that we may eat it	va·a·khal·nu·hu	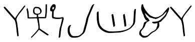	
and die ”	va·ma·te·nu		
said	vay·yo·mer		1 Kings 17:13
to her	e·le·ha	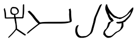	
Elijah	e·lee·ya·hu	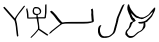	
“ Do not	al		
be afraid ”	tee·re·ee		
“ Go	bo·ee		
and do	a·see		
as you have said	khid·va·rekh	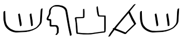	
But	akh		
make	a·see		
me	lee	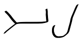	
from [what you have]	mish·sham		
cake of bread	u·gah	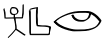	
a small	qe·tan·nah	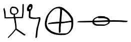	

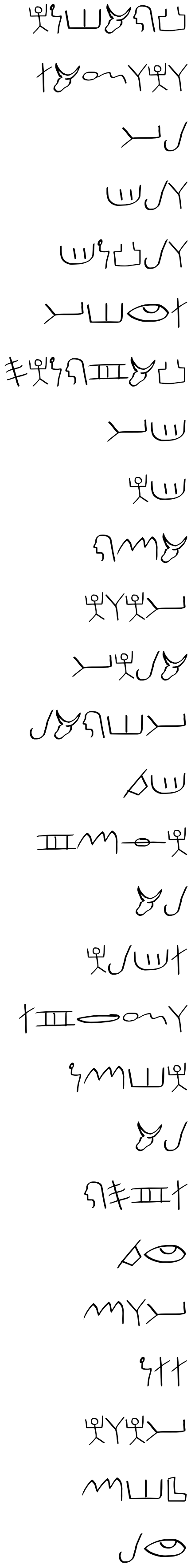

first	va·ri·sho·nah	
and bring it out	ve·ho·tsēt	
to me	lee	
for yourself	ve·lakh	
and your son	ve·liv·nekh	
make [some]	ta·a·see	
Afterward	ba·a·cha·ro·nah	
for	kee	1 Kings 17:14
this is what	khoh	
says :	a·mar	
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
‘ The jar	kad	
of flour	haq·qe·mach	
will not	lo	
be exhausted	tikh·lah	
and the jug	ve·tsap·pa·chat	
of oil	hash·she·men	
will not	lo	
run dry	tech·sar	
until	ad	
the day	yo·wm	
sends	tit·tɛn	
the LORD	ha·shem	
rain	ge·shem	
upon	al	

the face	pe·ne	
of the earth ’”	ha·a·da·mah	
So she went	vat·te·lekh	1 Kings 17:15
and did	vat·ta·a·seh	
according to the word	kid·var	
of Elijah	e·lee·ya·hu	
and there was food	vat·to·khal	
and the woman	hu	
for Elijah	va·hī	
and her household	u·ve·tah	
every day	ya·meem	
The jar	kad	1 Kings 17:16
of flour	haq·qe·mach	
was not	lo	
exhausted	kha·la·tah	
and the jug	ve·tsap·pa·chat	
of oil	hash·she·men	
did not	lo	
run dry	cha·ser	
according to the word	kid·var	
the LORD	YHVH	
that	a·sher	
had spoken	dib·ber	
through	be·yad	
Elijah	e·lee·ya·hu	
	vay·hee	1 Kings 17:17
Later	a·char	

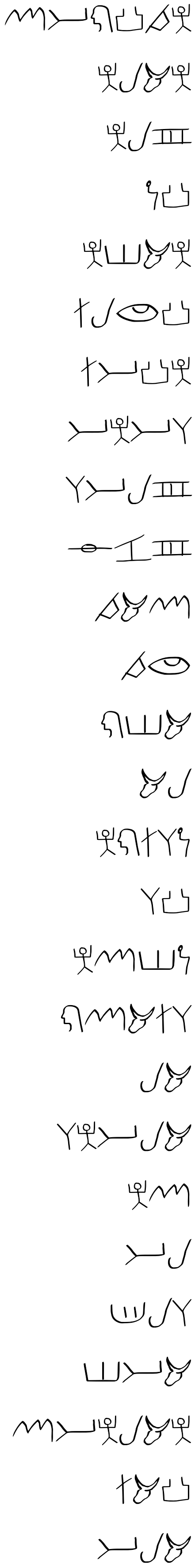

	had·de·va·reem	
	ha·el·leh	
became ill	cha·lah	
the son	ben	
of the woman	ha·ish·shah	
who owned	ba·a·lat	
the house	hab·ba·yit	
	vay·hee	
and his sickness	cha·le·yo	
grew worse	cha·zaq	
and worse	me·od	
until	ad	
-	a·sher	
no	lo	
remained	no·wt·rah	
in him	bo	
breath	ne·sha·mah	
said [the woman]	vat·to·mer	1 Kings 17:18
to	el	
Elijah	e·lee·ya·hu	
“ what	mah	
to me ?	lee	
have you done	va·lakh	
“ O man	eesh	
of God ”	ha·e·lo·heem	
Have you come	ba·ta	
	e·lay	

to remind me	le·haz·keer	להזכיר	
-	et	את	
of my iniquity	a·wo·nee	עוני	
and cause the death	u·le·ha·meet	ולהמית	
-	et	את	
of my son ? ”	be·nee	בני	
But Elijah said	vay·yo·mer	ויאמר	1 Kings 17:19
to her	e·le·ha	אליה	
“ Give	te·nee	תני	
me	lee	לי	
	et	את	
your son ”	be·nekh	בנך	
So he took him	vay·yiq·qa·che·hu	ויקחהו	
from her arms	me·che·qah	מחיקה	
carried him	vay·ya·a·le·hu	ויעלהו	
to	el	אל	
the upper room	ha·a·lee·yah	העליה	
where	a·sher	אשר	
he	hu	הוא	
was staying	yo·shev	ישב	
	sham	שם	
and laid him	vay·yash·ki·ve·hu	וישכבהו	
on	al	על	
his own bed	mit·ta·to	מטתו	
Then he cried out	vay·yiq·ra	ויקרא	1 Kings 17:20
to	el	אל	
the LORD	YHVH	יהוה	

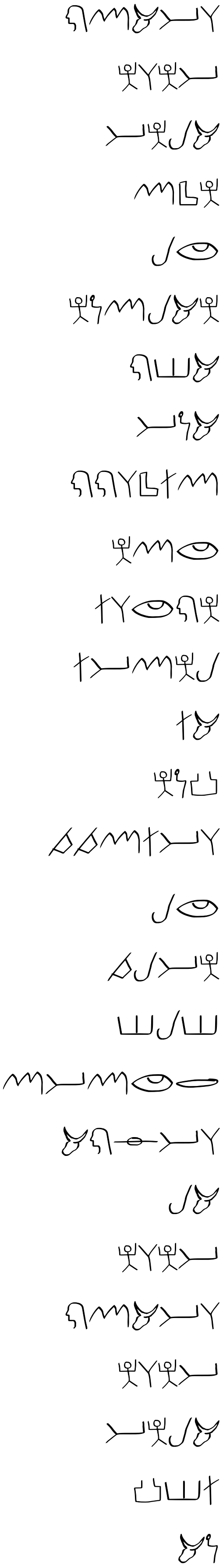

	vay·yo·mar	
“ O LORD	YHVH	
my God	e·lo·hay	
have You also	ha·gam	
on	al	
this widow	ha·al·ma·nah	
-	a·sher	
	a·nee	
who has opened her home to me	mit·go·w·rer	
	im·mah	
brought tragedy	ha·re·o·w·ta	
by causing	le·ha·meet	
-	et	
her son {to die} ? ”	be·nah	
Then he stretched himself out	vay·yit·mo·ded	1 Kings 17:21
over	al	
the child	hay·ye·led	
three	sha·losh	
times	pe·a·meem	
and cried out	vay·yiq·ra	
to	el	
the LORD	YHVH	
-	vay·yo·mar	
“ O LORD	YHVH	
my God	e·lo·hay	
return	ta·shav	
please	na	

life	ne·phesh	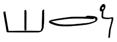	
boy’s	hay·ye·led	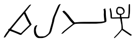	
let this	haz·zeh	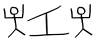	
to	al	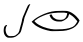	
him ! ”	qir·bo	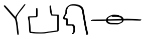	
listened	vay·yish·ma	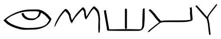	1 Kings 17:22
And the LORD	YHVH	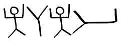	
to the voice	be·qo·wl	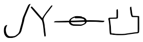	
of Elijah	e·lee·ya·hu	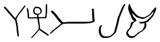	
returned	vat·ta·shav	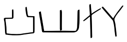	
life	ne·phesh	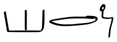	
and the child’s	hay·ye·led	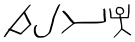	
to	al	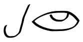	
him	qir·bo	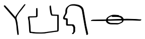	
and he lived	vay·ye·chee	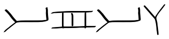	
took	vay·yiq·qach	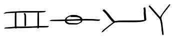	1 Kings 17:23
Then Elijah	e·lee·ya·hu	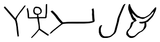	
-	et	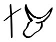	
the child	hay·ye·led	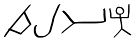	
brought him down	vay·yo·ri·de·hu	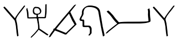	
from	min	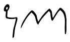	
the upper room	ha·a·lee·yah	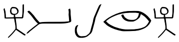	
into the house	hab·bay·tah	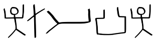	
and gave him	vay·yit·te·ne·hu	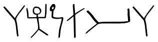	
to his mother	le·im·mo	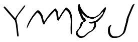	
declared	vay·yo·mer	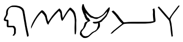	
Elijah	e·lee·ya·hu	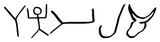	

“ Look	re·ee	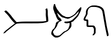	
is alive ”	chay	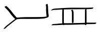	
your son	be·nekh	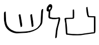	
said	vat·to·mer		1 Kings 17:24
Then the woman	ha·ish·shah		
to	el		
Elijah	e·lee·ya·hu	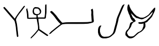	
“ Now	at·tah		
	zeh	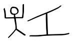	
I know	ya·da·tee		
that	kee	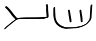	
are a man	eesh	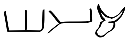	
of God	e·lo·heem	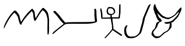	
you	at·tah		
and that the word	u·de·var		
of the LORD	YHVH	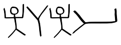	
from your mouth	be·phee·kha	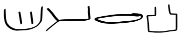	
is truth ”	e·met		
After	vay·hee	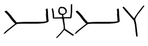	1 Kings 18:1
time	ya·meem	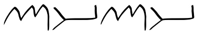	
a long	rab·beem	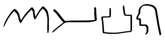	
the word	u·de·var		
of the LORD	YHVH	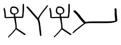	
came	ha·yah	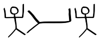	
to	el		
Elijah	e·lee·ya·hu	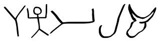	
year [of the drought]	bash·sha·nah		

in the third	hash·she·lee·sheet	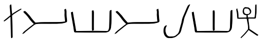	
- :	le·mor		
“ Go	lekh	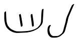	
and present	he·ra·eh		
yourself to	el		
Ahab	ach·av	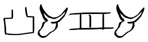	
and I will send	ve·et·te·nah		
rain	ma·tar		
upon	al		
the face	pe·ne	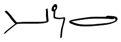	
of the earth ”	ha·a·da·mah		
went	vay·ye·lekh	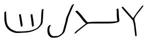	1 Kings 18:2
So Elijah	e·lee·ya·hu	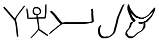	
to present himself	le·he·ra·o·wt		
to	el		
Ahab	ach·av		
The famine	ve·ha·ra·av		
was severe	cha·zaq		
in Samaria	be·sho·me·ro·wn		
summoned	vay·yiq·ra	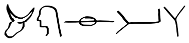	1 Kings 18:3
and Ahab	ach·av	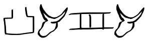	
	el		
Obadiah	o·vad·ya·hu	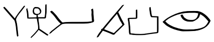	
who	a·sher		
was in charge of	al		
the palace	hab·ba·yit	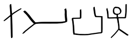	
(Now Obadiah	ve·o·vad·ya·hu		

	ha·yah	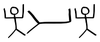	
feared	ya·re		
-	et		
the LORD	YHVH		
greatly	me·od		
for when	vay·hee	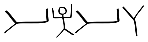	1 Kings 18:4
had slaughtered	be·hakh·reet	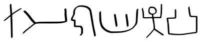	
Jezebel	ee·ze·vel	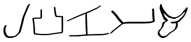	
-	et		
the prophets	ne·vee·e	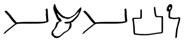	
of the LORD	YHVH		
had taken	vay·yiq·qach	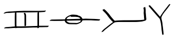	
Obadiah	o·vad·ya·hu	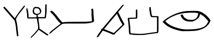	
a hundred	me·ah		
prophets	ne·vi·eem	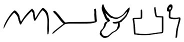	
and hidden them	vay·yach·bee·em		
fifty	cha·mish·sheem		
men	eesh	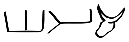	
per cave	bam·me·a·rah		
providing them	ve·khil·ke·lam		
with food	le·chem	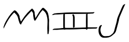	
and water)	va·ma·yim	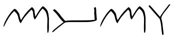	
said	vay·yo·mer		1 Kings 18:5
Then Ahab	ach·av		
to	el		
Obadiah	o·vad·ya·hu		
“ Go	lekh	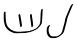	

throughout the land	ba·a·rets	
to	el	
every	kal	
spring	ma·ye·ne	
-	ham·ma·yim	
and	ve·el	
every	kal	
valley	han·ne·cha·leem	
Perhaps	u·lay	
we will find	nim·tsa	
grass	cha·tseer	
alive	u·ne·chay·yeh	
to keep the horses	sus	
and mules	va·phe·red	
so that we will not	ve·lo·w	
have to destroy	nakh·reet	
any livestock ”	me·hab·be·he·mah	
So they divided	vay·chal·le·qu	1 Kings 18:6
	la·hem	
-	et	
the land	ha·a·rets	
to explore	la·a·var	
	bah	
Ahab	ach·av	
went	ha·lakh	
way	be·de·rekh	
one	e·chad	

by himself	le·vad·do	
and Obadiah	ve·o·vad·ya·hu	
went	ha·lakh	
way	be·de·rekh	
the other	e·chad	
by himself	le·vad·do	
went	vay·hee	1 Kings 18:7
Now as Obadiah	o·vad·ya·hu	
on [his] way	bad·de·rekh	
suddenly	ve·hin·neh	
Elijah	e·lee·ya·hu	
met him	liq·ra·to	
When Obadiah recognized him	vay·yak·ki·re·hu	
he fell	vay·yip·pol	
	al	
facedown	pa·naw	
and said	vay·yo·mer	
you	ha·at·tah	
“ Is it	zeh	
my lord	a·do·nee	
Elijah ? ”	e·lee·ya·hu	
he answered	vay·yo·mer	1 Kings 18:8
-	lo	
“ [It is] I ”	a·nee	
“ Go	lekh	
tell	e·mor	
your master	la·do·ne·kha	

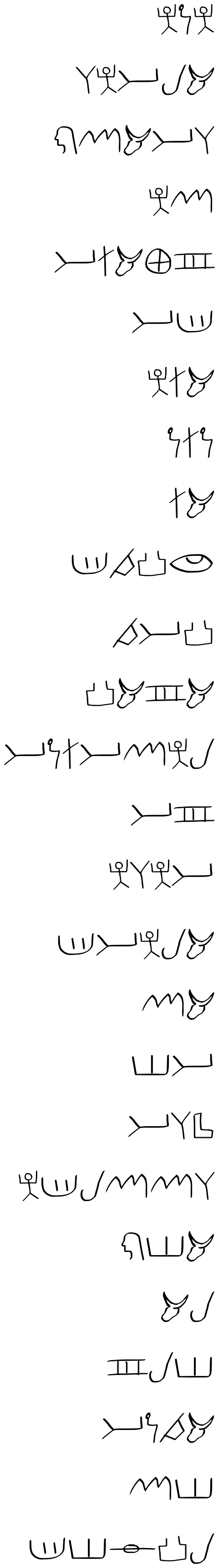

is here ! ’”	hin·neh	
‘ Elijah	e·lee·ya·hu	
But Obadiah replied	vay·yo·mer	1 Kings 18:9
“ How	meh	
have I sinned	cha·ta·tee	
that	kee	
you	at·tah	
over to	no·ten	
-	et	
are handing your servant	av·de·kha	
-	be·yad	
Ahab	ach·av	
to put me to death ?	la·ha·mee·te·nee	
lives	chay	1 Kings 18:10
As surely as the LORD	YHVH	
your God	e·lo·he·kha	
no	im	
there is	yesh	
nation	go·w	
or kingdom	u·mam·la·khah	
where	a·sher	
has not	lo	
sent	sha·lach	
my lord	a·do·nee	
	sham	
someone to search for you	le·vaq·qesh·kha	

When they said	ve·a·me·ru	
‘ [He is] not [here] ’	a·yin	
swear	ve·hish·bee·a	
that	et	
he made that kingdom	ham·mam·la·khah	
-	ve·et	
or nation	hag·go·w	
	kee	
they had not	lo	
found you	yim·tsa·ek·kah	
And now	ve·at·tah	1 Kings 18:11
you	at·tah	
say	o·mer	
‘ Go	lekh	
tell	e·mor	
your master [that]	la·do·ne·kha	
is here ! ’	hin·neh	
Elijah	e·lee·ya·hu	
-	ve·ha·yah	1 Kings 18:12
when I	a·nee	
leave	e·lekh	
you	me·it·takh	
the Spirit	ve·ru·ach	
of the LORD	YHVH	
may carry you off	yis·sa·a·kha	
where	al	
-	a·sher	

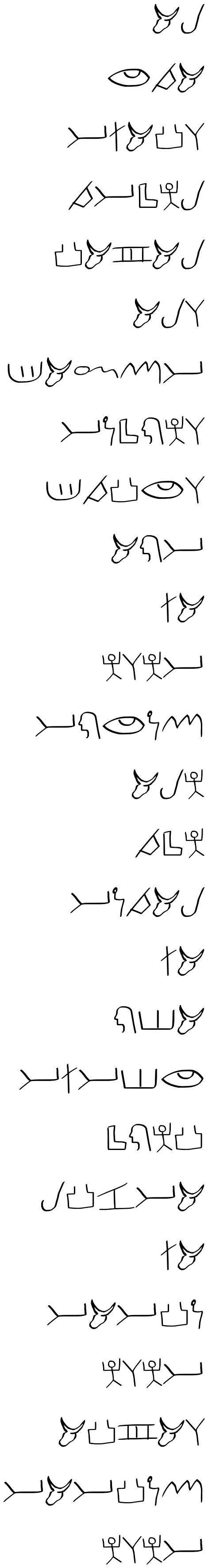

I do not	lo	
know	e·da	
Then when I go	u·va·tee	
[and] tell	le·hag·geed	
Ahab	le·ach·av	
and he does not	ve·lo	
find you	yim·tsa·a·kha	
he will kill me	va·ha·ra·ga·nee	
But I, your servant	ve·av·de·kha	
have feared	ya·re	
-	et	
the LORD	YHVH	
from my youth	min·ne·u·ray	
Was it not	ha·lo	1 Kings 18:13
reported	hug·gad	
to my lord	la·do·nee	
-	et	
what	a·sher	
I did	a·see·tee	
slaughtered	ba·ha·rog	
when Jezebel	ee·ze·vel	
-	et	
the prophets	ne·vee·e	
of the LORD ?	YHVH	
I hid	va·ach·bi	
prophets	min·ne·vee·e	
of the LORD	YHVH	

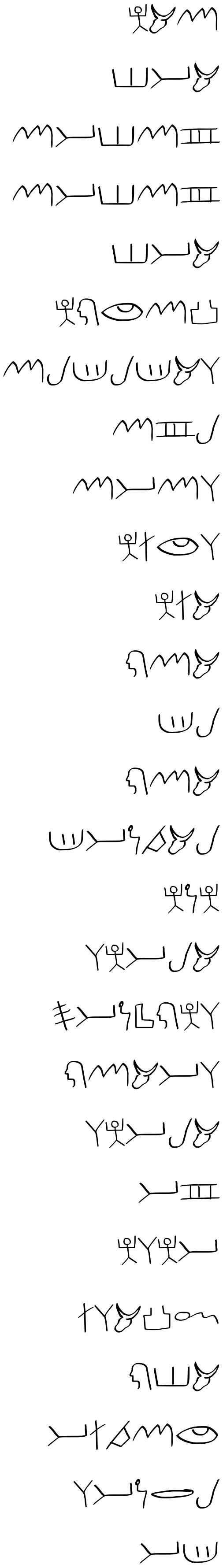

a hundred	me·ah	
men	eesh	
fifty	cha·mish·sheem	
	cha·mish·sheem	
	eesh	
per cave	bam·me·a·rah	
and I provided them	va·a·khal·ke·lem	
with food	le·chem	
and water	va·ma·yim	
And now	ve·at·tah	1 Kings 18:14
you	at·tah	
say	o·mer	
‘ Go	lekh	
tell	e·mor	
your lord	la·do·ne·kha	
is here ! ’	hin·neh	
that Elijah	e·lee·ya·hu	
He will kill me ! ”	va·ha·ra·ga·nee	
said	vay·yo·mer	1 Kings 18:15
Then Elijah	e·lee·ya·hu	
lives	chay	
“ As surely as the LORD	YHVH	
of Hosts	tse·va·o·wt	
whom	a·sher	
I stand	a·mad·tee	
before	le·pha·naw	
	kee	

today ”	hay·yo·wm	
I will present myself	e·ra·eh	
to Ahab	e·law	
went	vay·ye·lekh	1 Kings 18:16
So Obadiah	o·vad·ya·hu	
to	liq·rat	
Ahab	ach·av	
inform	vay·yag·ged	
	lo	
went	vay·ye·lekh	
[who]	ach·av	
to meet	liq·rat	
Elijah	e·lee·ya·hu	
-	vay·hee	1 Kings 18:17
saw	kir·o·wt	
When Ahab	ach·av	
-	et	
Elijah	e·lee·ya·hu	
said	vay·yo·mer	
[he]	ach·av	
to him	e·law	
you	ha·at·tah	
“ Is that	zeh	
O troubler	o·kher	
of Israel ? ”	yis·ra·el	
[Elijah] replied	vay·yo·mer	1 Kings 18:18
“ I have not	lo	

troubled	a·khar·tee	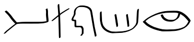	
-	et		
Israel ”	yis·ra·el	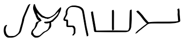	
“ but	kee	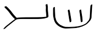	
	im		
you	at·tah		
house [have]	u·vet	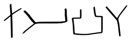	
and your father’s	a·vee·kha	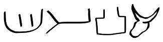	
for you have forsaken	ba·a·za·ve·khem	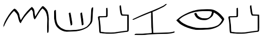	
-	et		
the commandments	mits·wot		
of the LORD	YHVH		
and have followed	vat·te·lekh	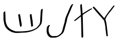	
	a·cha·re	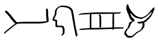	
the Baals	hab·be·a·leem		
Now	ve·at·tah		1 Kings 18:19
summon	she·lach	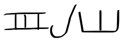	
to meet	qe·vots		
me	e·lay	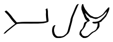	
-	et		
all	kal		
Israel	yis·ra·el	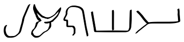	
on	el		
Mount	har		
Carmel	hak·kar·mel		
along with	ve·et		
prophets	ne·vee·e	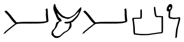	

of Baal	hab·ba·al		
the four	ar·ba		
hundred	me·o·wt		
and fifty	va·cha·mish·sheem	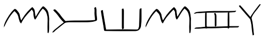	
prophets	u·ne·vee·e	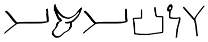	
of Asherah	ha·a·she·rah		
and the four	ar·ba		
hundred	me·o·wt		
who eat	o·khe·le	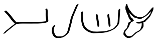	
table ”	shul·chan	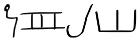	
at Jezebel’s	ee·za·vel	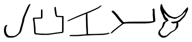	
summoned	vay·yish·lach		1 Kings 18:20
So Ahab	ach·av		
all	be·khal		
the Israelites	be·ne	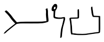	
	yis·ra·el	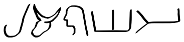	
and assembled	vay·yiq·bots	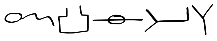	
-	et		
the prophets	han·ne·vee·eem	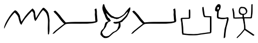	
on	el		
Mount	har		
Carmel	hak·kar·mel		
approached	vay·yig·gash	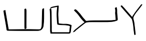	1 Kings 18:21
Then Elijah	e·lee·ya·hu	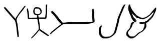	
	el		
all	kal	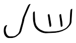	
the people	ha·am		

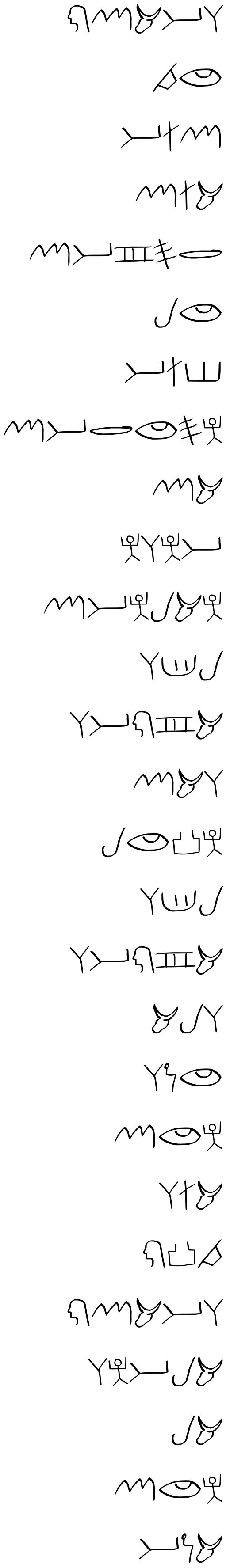

and said	vay·yo·mer	
“ How long	ad	
	ma·tay	
will you	at·tem	
waver	po·se·cheem	
between	al	
two	she·te	
opinions ?	has·se·ip·peem	
If	im	
the LORD	YHVH	
is God	ha·e·lo·heem	
follow	le·khu	
Him	a·cha·raw	
But if	ve·im	
Baal [is God]	hab·ba·al	
follow	le·khu	
him ”	a·cha·raw	
did not	ve·lo	
answer	a·nu	
But the people	ha·am	
-	o·to	
a word	da·var	
said	vay·yo·mer	1 Kings 18:22
Then Elijah	e·lee·ya·hu	
to	el	
the people	ha·am	
“ I	a·nee	

remaining	no·w·tar·tee		
prophet	na·vee	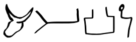	
of the LORD	la·YHVH	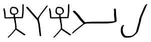	
am the only	le·vad·dee	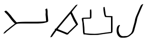	
prophets	u·ne·vee·e	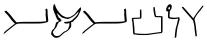	
but Baal [has]	hab·ba·al		
four	ar·ba		
hundred	me·o·wt		
and fifty	va·cha·mish·sheem	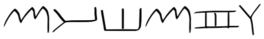	
	eesh	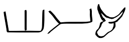	
Get	ve·yit·te·nu	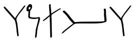	1 Kings 18:23
for us	la·nu		
two	she·na·yim	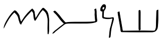	
bulls	pa·reem	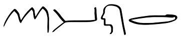	
Let [the prophets of Baal] choose	ve·yiv·cha·ru	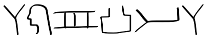	
for themselves	la·hem		
bull	hap·par		
one	ha·e·chad	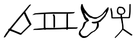	
cut it into pieces	vee·nat·te·chu·hu	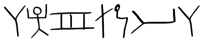	
and place	ve·ya·see·mu	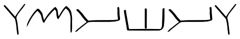	
it on	al		
the wood	ha·e·tseem		
the fire	ve·esh		
but not	lo		
light	ya·see·mu	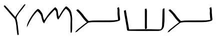	
And I	va·a·nee		
will prepare	e·e·seh		

-	et	
bull	hap·par	
the other	ha·e·chad	
and place	ve·na·tat·tee	
it on	al	
the wood	ha·e·tseem	
the fire	ve·esh	
but not	lo	
light	a·seem	
Then you may call	u·qe·ra·tem	1 Kings 18:24
on the name	be·shem	
of your god	e·lo·he·khem	
and I	va·a·nee	
will call	eq·ra	
on the name	ve·shem	
of the LORD	YHVH	
	ve·ha·yah	
The God	ha·e·lo·heem	
who	a·sher	
answers	ya·a·neh	
by fire	va·esh	
He [is]	hu	
God ”	ha·e·lo·heem	
	vay·ya·an	
And all	kal	
the people	ha·am	
answered	vay·yo·me·ru	

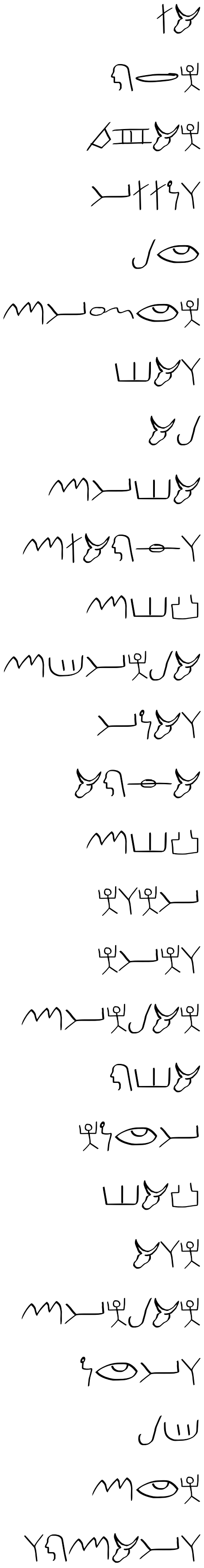

is good ”	to·wv	
“ What you say	had·da·var	
said	vay·yo·mer	1 Kings 18:25
Then Elijah	e·lee·ya·hu	
to the prophets	lin·vee·e	
of Baal	hab·ba·al	
choose	ba·cha·ru	
for yourselves	la·khem	
bull	hap·par	
one	ha·e·chad	
and prepare	va·a·su	
it first	ri·sho·nah	
“ Since	kee	
you	at·tem	
are so numerous	ha·rab·beem	
Then call	ve·qir·u	
on the name	be·shem	
of your god	e·lo·he·khem	
the fire ”	ve·esh	
but do not	lo	
light	ta·see·mu	
And they took	vay·yiq·chu	1 Kings 18:26
-	et	
the bull	hap·par	
that	a·sher	
was given	na·tan	
them	la·hem	

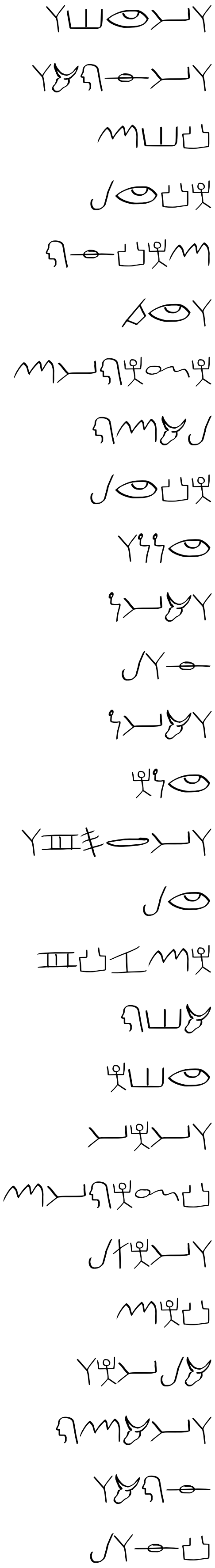

prepared [it]	vay·ya·a·su	
and called	vay·yiq·re·u	
on the name	ve·shem	
of Baal	hab·ba·al	
from morning	me·hab·bo·qer	
until	ve·ad	
noon	hats·tsa·ho·ra·yim	
shouting	le·mor	
“ O Baal	hab·ba·al	
answer us ! ”	a·ne·nu	
But there was no	ve·en	
sound	qo·wl	
and no one	ve·en	
answered	o·neh	
as they leaped	vay·phas·se·chu	
around	al	
the altar	ham·miz·be·ach	
-	a·sher	
they had made	a·sah	
-	vay·hee	1 Kings 18:27
At noon	vats·tsa·ho·ra·yim	
began to taunt	vay·hat·tel	
them	ba·hem	
Elijah	e·lee·ya·hu	
saying	vay·yo·mer	
“ Shout	qir·u	
	ve·qo·wl	

louder	ga·do·wl	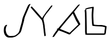	
for	kee	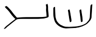	
a god !	e·lo·heem	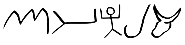	
he is	hu	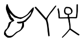	
	kee	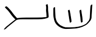	
Perhaps he is deep in thought	see·ach	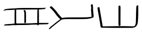	
	ve·khee	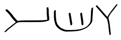	
or occupied	seeg	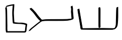	
	lo	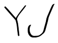	
-	ve·khee	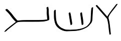	
or on a journey	de·rekh	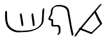	
	lo	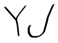	
Perhaps	u·lay	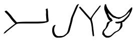	
sleeping	ya·shen	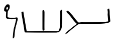	
he is	hu	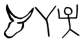	
and must be awakened ! ”	ve·yi·qats	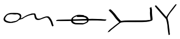	
So they shouted louder	vay·yiq·re·u	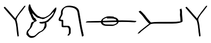	1 Kings 18:28
	be·qo·wl	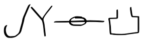	
	ga·do·wl	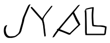	
and cut	vay·yit·go·de·du	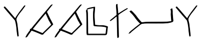	
as [was] their custom	ke·mish·pa·tam	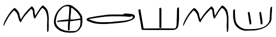	
themselves with knives	ba·cha·ra·vo·wt	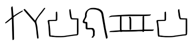	
and lances	u·va·re·ma·cheem	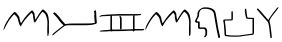	
until	ad	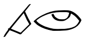	
gushed	she·phakh	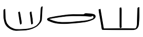	
the blood	dam	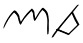	

over them	a·le·hem	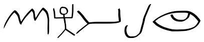	
	vay·hee	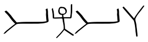	1 Kings 18:29
Midday passed	ka·a·vor	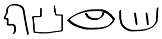	
	hats·tsa·ho·ra·yim	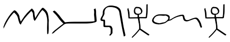	
and they kept on raving	vay·yit·nab·be·u	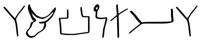	
until	ad	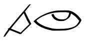	
the [time]	la·a·lo·wt	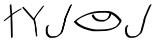	
of the [evening] sacrifice	ham·min·chah	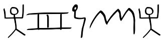	
But [there was] no	ve·en	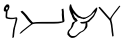	
response	qo·wl	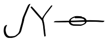	
no	ve·en	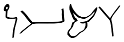	
one answered	o·neh	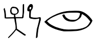	
no	ve·en	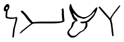	
one paid attention	qa·shev	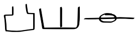	
said	vay·yo·mer	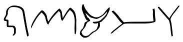	1 Kings 18:30
Then Elijah	e·lee·ya·hu	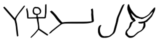	
to all	le·khal	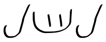	
the people	ha·am	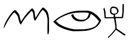	
“ Come near	ge·shu	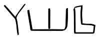	
to me ”	e·lay	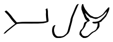	
approached him	vay·yig·ge·shu	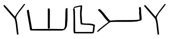	
So all	khal	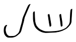	
the people	ha·am	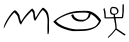	
	e·law	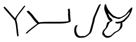	
and he repaired	vay·rap·pe	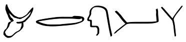	
-	et	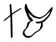	
the altar	miz·bach	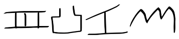	

of the LORD	YHVH		
that had been torn down	he·ha·rus	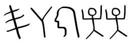	
took	vay·yiq·qach	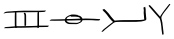	1 Kings 18:31
And Elijah	e·lee·ya·hu	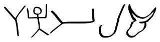	
twelve	she·tem	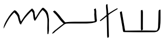	
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stones	a·va·neem	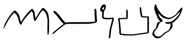	
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tribe	shiv·te	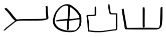	
of the sons	ve·ne	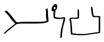	
of Jacob	ya·a·qov		
whom	a·sher		
had come	ha·yah	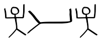	
the word	de·var		
of the LORD	YHVH		
to	e·law	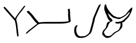	
[and] said	le·mor	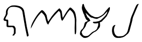	
“ Israel	yis·ra·el	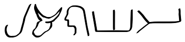	
shall be	yih·yeh	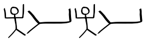	
your name ”	she·me·kha		
[Elijah] built	vay·yiv·neh	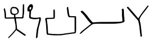	1 Kings 18:32
-	et		
And with the stones	ha·a·va·neem	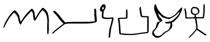	
an altar	miz·be·ach		
in the name	be·shem		
of the LORD	YHVH		
Then he dug	vay·ya·as		

a trench	te·a·lah	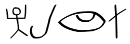	
large enough to hold	ke·vet	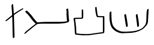	
two seahs	sa·ta·yim	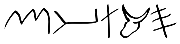	
of seed	ze·ra	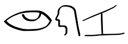	
around	sa·veev	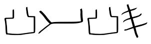	
the altar	lam·miz·be·ach	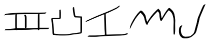	
Next, he arranged	vay·ya·a·rokh	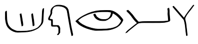	1 Kings 18:33
-	et	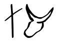	
the wood	ha·e·tseem	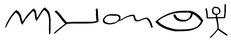	
cut up	vay·nat·tach	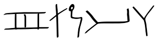	
-	et	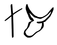	
the bull	hap·par	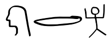	
placed	vay·ya·sem	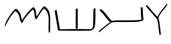	
it on	al	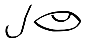	
the wood	ha·e·tseem	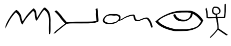	
and said	vay·yo·mer	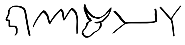	1 Kings 18:34
“ Fill	mil·u	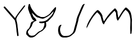	
four	ar·ba·ah	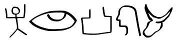	
	khad·deem	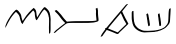	
waterpots	ma·yim	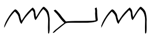	
and pour [the water]	ve·yits·qu	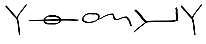	
on	al	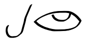	
the offering	ha·o·lah	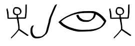	
and on	ve·al	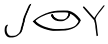	
the wood ”	ha·e·tseem	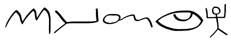	
he said	vay·yo·mer	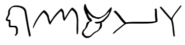	
“ Do [it] a second time ”	she·nu	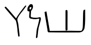	

and they did it a second time	vay·yish·nu		
he said	vay·yo·mer		
“ Do [it] a third time ”	shal·le·shu	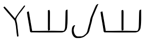	
and they did it a third time	vay·shal·le·shu	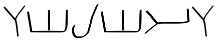	
ran down	vay·ye·le·khu	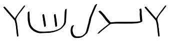	1 Kings 18:35
So the water	ham·ma·yim	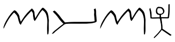	
around	sa·veev	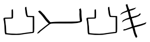	
the altar	lam·miz·be·ach		
and even	ve·gam		
-	et		
the trench	hat·te·a·lah		
filled	mil·le		
-	ma·yim	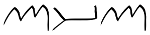	
-	vay·hee	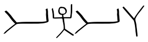	1 Kings 18:36
At the time of	ba·a·lo·wt		
the evening sacrifice	ham·min·chah	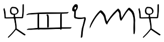	
approached	vay·yig·gash	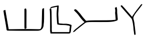	
Elijah	e·lee·ya·hu	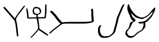	
the prophet	han·na·vee	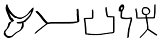	
the altar and said	vay·yo·mar		
“ O LORD	YHVH		
God	e·lo·he		
of Abraham	av·ra·ham	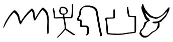	
Isaac	yits·chaq		
and Israel	ve·yis·ra·el	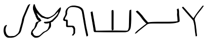	
this day	hay·yo·wm	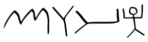	

let it be known	yiw·va·da	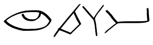	
that	kee	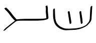	
You	at·tah	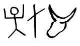	
are God	e·lo·heem	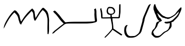	
in Israel	be·yis·ra·el	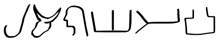	
and that I [am]	va·a·nee	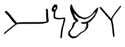	
Your servant	av·de·kha	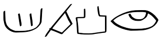	
things	u·ve·div·rɛ·kha	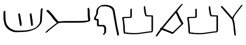	
and have done	a·see·tee	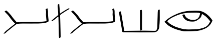	
-	et	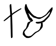	
all	kal	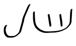	
at Your command	had·de·va·reem	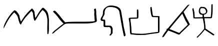	
these	ha·el·leh	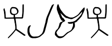	
Answer me	a·ne·nee	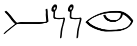	1 Kings 18:37
O LORD !	YHVH	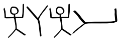	
Answer me	a·ne·nee	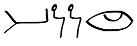	
will know	ve·ye·de·u	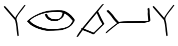	
people	ha·am	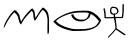	
so that this	haz·zeh	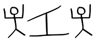	
that	kee	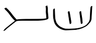	
You	at·tah	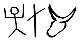	
the LORD	YHVH	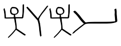	
are God	ha·e·lo·heem	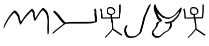	
and that You	ve·at·tah	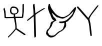	
have turned	ha·sib·bo·ta	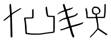	
-	et	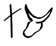	
their hearts	lib·bam	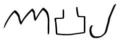	

back again ”	a·cho·ran·neet		
fell	vat·tip·pol		1 Kings 18:38
Then the fire	esh		
of the LORD	YHVH		
and consumed	vat·to·khal		
-	et		
the sacrifice	ha·o·lah		
-	ve·et		
the wood	ha·e·tseem		
-	ve·et		
the stones	ha·a·va·neem	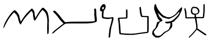	
-	ve·et		
and the dust	he·a·phar		
-	ve·et		
the water	ham·ma·yim	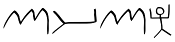	
-	a·sher		
in the trench	bat·te·a·lah		
and it licked up	li·che·khah	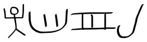	
saw this	vay·yar	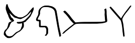	1 Kings 18:39
When all	kal		
the people	ha·am		
they fell	vay·yip·pe·lu	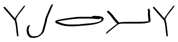	
facedown	al		
	pe·ne·hem	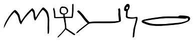	
and said	vay·yo·me·ru		
“ The LORD	YHVH		
He	hu		

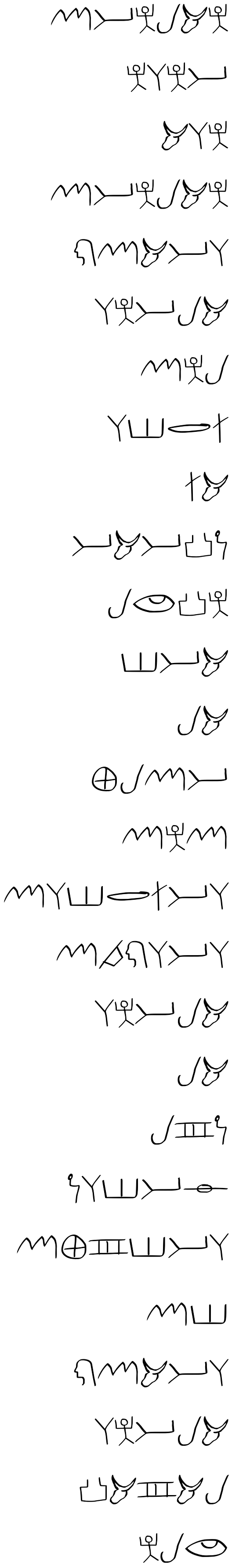

is God !	ha·e·lo·heem	
The LORD	YHVH	
He	hu	
is God ! ”	ha·e·lo·heem	
ordered	vay·yo·mer	1 Kings 18:40
Then Elijah	e·lee·ya·hu	
them	la·hem	
“ Seize	tiph·su	
-	et	
the prophets	ne·vee·e	
of Baal !	hab·ba·al	
let a single one	eesh	
Do not	al	
escape ”	yim·ma·let	
	me·hem	
So they seized them	vay·yit·pe·sum	
brought them down	vay·yo·w·ri·dem	
and Elijah	e·lee·ya·hu	
to	el	
Valley	na·chal	
the Kishon	qee·sho·wn	
and slaughtered them	vay·yish·cha·tem	
there	sham	
said	vay·yo·mer	1 Kings 18:41
And Elijah	e·lee·ya·hu	
to Ahab	le·ach·av	
“ Go up	a·leh	

eat	e·khol	𐤀𐤊𐤋	
and drink	u·she·teh	𐤅𐤔𐤕𐤄	
for	kee	𐤊𐤉	
there is the sound	qo·wl	𐤒𐤅𐤋	
of a heavy	ha·mo·wn	𐤄𐤌𐤅𐤍	
rain ”	hag·ga·shem	𐤄𐤂𐤔𐤌	
went up	vay·ya·a·leh	𐤅𐤉𐤏𐤋𐤄	1 Kings 18:42
So Ahab	ach·av	𐤀𐤇𐤀𐤁	
to eat	le·e·khol	𐤋𐤀𐤊𐤋	
and drink	ve·lish·to·wt	𐤅𐤋𐤔𐤕𐤅𐤕	
But Elijah	ve·e·lee·ya·hu	𐤅𐤀𐤋𐤉𐤄𐤅	
climbed	a·lah	𐤏𐤋𐤄	
to	el	𐤀𐤋	
the summit	rosh	𐤓𐤀𐤔	
of Carmel	hak·kar·mel	𐤄𐤊𐤓𐤌𐤋	
bent down	vay·yig·har	𐤅𐤉𐤂𐤄𐤓	
on the ground	ar·tsah	𐤀𐤓𐤑𐤄	
and put	vay·ya·sem	𐤅𐤉𐤔𐤌	
his face	pa·naw	𐤐𐤍𐤉𐤅	
between	ben	𐤁𐤉𐤍	
his knees	be·ra·kho	𐤁𐤓𐤊𐤅	
he said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Kings 18:43
to	el	𐤀𐤋	
his servant	na·a·ro	𐤍𐤏𐤓𐤅	
“ Go	a·leh	𐤏𐤋𐤄	
	na	𐤍𐤀	
and look	hab·bet	𐤄𐤁𐤈	

toward	de·rekh		
the sea ”	yam	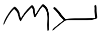	
So [the servant] went	vay·ya·al	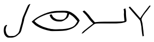	
and looked	vay·yab·bet	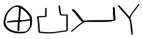	
and he said	vay·yo·mer		
“ [There is] nothing there	en	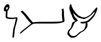	
”	me·u·mah		
Elijah said	vay·yo·mer		
“ Go back ”	shuv		
Seven	she·va		
times	pe·a·meem		
-	vay·hee	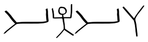	1 Kings 18:44
On the seventh time	bash·she·vi·eet	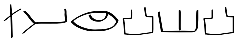	
[the servant] reported	vay·yo·mer		
“ There is	hin·neh		
a cloud	av		
as small	qe·tan·nah	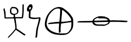	
hand	ke·khaph		
as a man’s	eesh	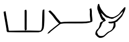	
rising	o·lah		
from the sea ”	mee·yam	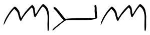	
And Elijah replied	vay·yo·mer		
“ Go	a·leh		
and tell	e·mor		
	el		
Ahab	ach·av	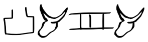	

‘ Prepare [your chariot]	e·sor	אסר	
and go down	va·red	ורד	
	ve·lo	ולא	
stops you ’”	ya·a·tsa·re·khah	יעצרכה	
before the rain	hag·ga·shem	הגשם	
Meanwhile	vay·hee	ויהי	1 Kings 18:45
	ad	עד	
	koh	כה	
	ve·ad	ועד	
	koh	כה	
the sky	ve·hash·sha·ma·yim	והשמים	
grew dark	hit·qad·de·ru	התקדרו	
with clouds	a·veem	עבים	
and wind	ve·ru·ach	ורוח	
began to fall	vay·hee	ויהי	
rain	ge·shem	גשם	
and a heavy	ga·do·wl	גדול	
rode away	vay·yir·kav	וירכב	
So Ahab	ach·av	אחאב	
and went	vay·ye·lekh	וילך	
to Jezreel	yiz·re·e·lah	יזרעאלה	
And the hand	ve·yad	ויד	1 Kings 18:46
of the LORD	YHVH	יהוה	
came	ha·ye·tah	היתה	
upon	el	אל	
Elijah	e·lee·ya·hu	אליהו	
and he tucked his cloak	vay·shan·nes	וישנס	

into his belt	ma·te·naw	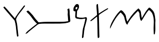	
and ran	vay·ya·rats		
ahead of	liph·ne		
Ahab	ach·av	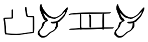	
all the way to	ad		
	bo·a·khah		
Jezreel	yiz·re·e·lah		
told	vay·yag·ged	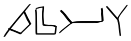	1 Kings 19:1
Now Ahab	ach·av		
Jezebel	le·ee·ze·vel	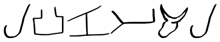	
-	et		
everything	kal		
that	a·sher		
had done	a·sah		
Elijah	e·lee·ya·hu	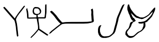	
-	ve·et		
all	kal	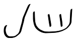	
and how	a·sher		
he had killed	ha·rag	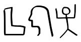	
-	et		
-	kal		
the prophets	han·ne·vee·eem		
with the sword	be·cha·rev	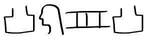	
sent	vat·tish·lach	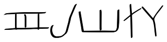	1 Kings 19:2
So Jezebel	ee·ze·vel	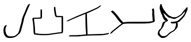	
a messenger	mal·akh		
to	el		

Elijah	e·lee·ya·hu	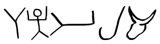	
saying	le·mor		
	koh	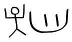	
deal with me	ya·a·sun		
“ May the gods	e·lo·heem		
and ever so	ve·khoh		
severely	yo·w·si·phun		
if	kee	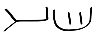	
by this time	kha·et		
tomorrow	ma·char	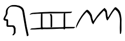	
I do not make	a·seem	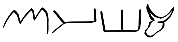	
-	et		
your life	naph·she·kha	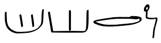	
like the lives	ke·ne·phesh		
of [those you killed]	a·chad	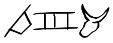	
! ”	me·hem		
And Elijah was afraid	vay·yar	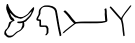	1 Kings 19:3
	vay·ya·qam	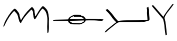	
and ran	vay·ye·lekh	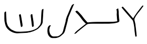	
for	el		
his life	naph·sho		
When he came	vay·ya·vo	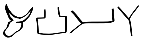	
	be·er		
to Beersheba	she·va		
-	a·sher		
in Judah	lee·hu·dah		
he left	vay·yan·nach	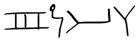	

-	et		
his servant	na·a·ro		
there	sham	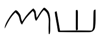	
while he himself	ve·hu		1 Kings 19:4
traveled on	ha·lakh	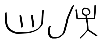	
into the wilderness	bam·mid·bar		
journey	de·rekh		
a day’s	yo·wm		
	vay·ya·vo	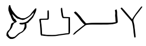	
He sat down	vay·ye·shev	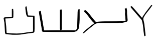	
under	ta·chat	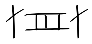	
broom tree	ro·tem		
a	ʾɛ·chat	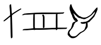	
and prayed	vay·yish·al		
-	et		
that he	naph·sho		
might die	la·mut		
he said	vay·yo·mer	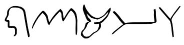	
“ I have had enough	rav	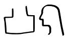	
	at·tah		
LORD ”	YHVH		
“ Take	qach	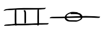	
my life	naph·shee	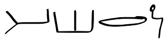	
for	kee	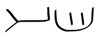	
no	lo		
better	to·wv		
I am	a·no·khee		

than my fathers ”	me·a·vo·tay		
Then he lay down	vay·yish·kav		1 Kings 19:5
and fell asleep	vay·yee·shan	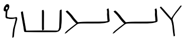	
under	ta·chat	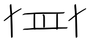	
the broom tree	ro·tem		
	e·chad	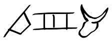	
Suddenly	ve·hin·neh		
	zeh	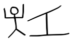	
an angel	mal·akh		
touched	no·ge·a		
him	bo		
and said	vay·yo·mer		
	lo		
“ Get up	qum	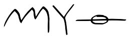	
and eat ”	e·kho·wl		
And he looked around	vay·yab·bet	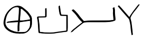	1 Kings 19:6
and there	ve·hin·neh		
by his head	me·ra·a·sho·taw		
was a cake of bread	u·gat		
baked over hot coals	re·tsa·pheem		
and a jar	ve·tsap·pa·chat		
of water	ma·yim	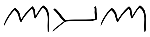	
So he ate	vay·yo·khal		
and drank	vay·ye·shet	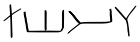	
again	vay·ya·shav		
and lay down	vay·yish·kav		
returned	vay·ya·shav	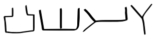	1 Kings 19:7

the angel	mal·akh	
of the LORD	YHVH	
A second [time]	she·neet	
and touched	vay·yig·ga	
him	bo	
saying	vay·yo·mer	
“ Get up	qum	
and eat	e·khol	
	kee	
will be too much	rav	
for you ”	mim·me·kha	
or the journey	had·da·rekh	
So he got up	vay·ya·qam	1 Kings 19:8
and ate	vay·yo·khal	
and drank	vay·yish·teh	
he walked	vay·ye·lekh	
And strengthened	be·kho·ach	
food	ha·a·khee·lah	
by that	ha·hee	
forty	ar·ba·eem	
days	yo·wm	
and forty	ve·ar·ba·eem	
nights	lay·lah	
until he reached	ad	
the mountain	har	
of God	ha·e·lo·heem	
Horeb	cho·rev	

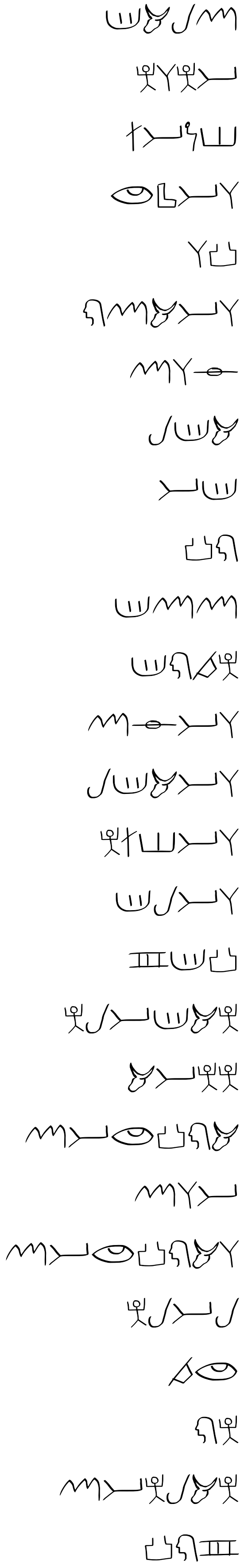

[Elijah] entered	vay·ya·vo	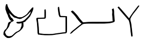	1 Kings 19:9
	sham	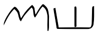	
	el	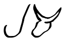	
a cave	ham·me·a·rah	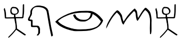	
and spent the night	vay·ya·len	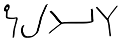	
There	sham	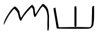	
	ve·hin·neh	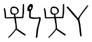	
And the word	de·var	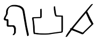	
of the LORD	YHVH	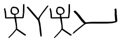	
came to him	e·law	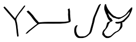	
saying	vay·yo·mer	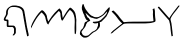	
-	lo	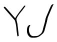	
“ What	mah	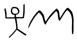	
are you doing	le·kha	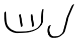	
here	phoh	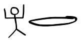	
Elijah ? ”	e·lee·ya·hu	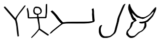	
he replied	vay·yo·mer	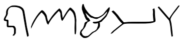	1 Kings 19:10
“ I have been very zealous	qan·no	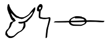	
	qin·ne·tee	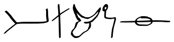	
for the LORD	la·YHVH	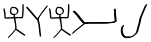	
the God	e·lo·he	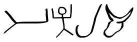	
of Hosts ”	tse·va·o·wt	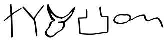	
“ but	kee	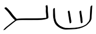	
have forsaken	a·ze·vu	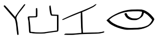	
Your covenant	ve·ree·te·kha	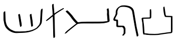	
the Israelites	be·ne	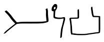	
	yis·ra·el	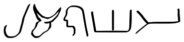	

-	et		
Your altars	miz·be·cho·te·kha	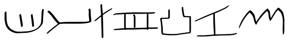	
torn down	ha·ra·su		
-	ve·et		
Your prophets	ne·vee·e·kha		
and killed	ha·re·gu		
with the sword	ve·cha·rev	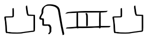	
left	va·iw·va·ter		
I	a·nee	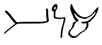	
am the only one	le·vad·dee		
and they are seeking	vay·vaq·shu	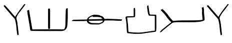	
-	et		
my life {as well} ”	naph·shee	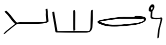	
-	le·qach·tah	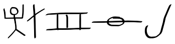	
Then [the LORD] said	vay·yo·mer		1 Kings 19:11
“ Go out	tse		
and stand	ve·a·mad·ta		
on the mountain	va·har		
before	liph·ne		
the LORD	YHVH		
Behold	ve·hin·neh		
the LORD	YHVH	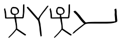	
is about to pass by ”	o·ver		
wind	ve·ru·ach	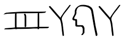	
And a great	ge·do·w·lah		
and mighty	ve·cha·zaq	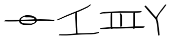	
tore into	me·pha·req		

the mountains	ha·reem	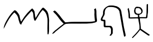	
and shattered	u·me·shab·ber		
the rocks	se·la·eem		
before	liph·ne		
the LORD	YHVH		
was not	lo		
in the wind	va·ru·ach	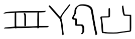	
but the LORD	YHVH		
After	ve·a·char		
the wind	ha·ru·ach	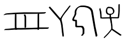	
there was an earthquake	ra·ash		
was not	lo		
in the earthquake	va·ra·ash		
but the LORD	YHVH		
After	ve·a·char	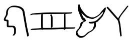	1 Kings 19:12
the earthquake	ha·ra·ash		
in the fire	esh		
was not	lo		
there was a fire	va·esh		
but the LORD	YHVH		
And after	ve·a·char		
the fire	ha·esh		
voice	qo·wl	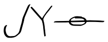	
came a still	de·ma·mah	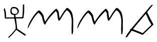	
small	daq·qah	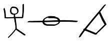	
-	vay·hee	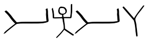	1 Kings 19:13
heard it	kish·mo·a		

When Elijah	e·lee·ya·hu	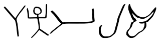	
he wrapped	vay·ya·let	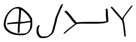	
his face	pa·naw	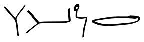	
in his cloak	be·ad·dar·to	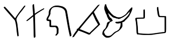	
and went out	vay·ye·tse	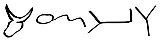	
and stood	vay·ya·a·mod	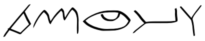	
at the mouth	pe·tach	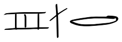	
of the cave	ham·me·a·rah	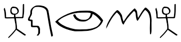	
Suddenly	ve·hin·neh	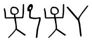	
to him	e·law	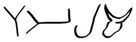	
a voice [came]	qo·wl	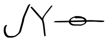	
and said	vay·yo·mer	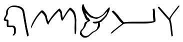	
“ What	mah	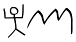	
are you doing	le·kha	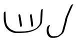	
here	phoh	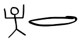	
Elijah ? ”	e·lee·ya·hu	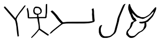	
he replied	vay·yo·mer	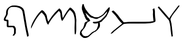	1 Kings 19:14
“ I have been very zealous	qan·no	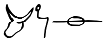	
	qin·ne·tee	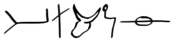	
for the LORD	la·YHVH	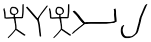	
the God	e·lo·he	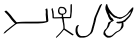	
of Hosts ”	tse·va·o·wt	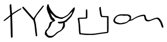	
“ but	kee	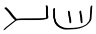	
have forsaken	a·ze·vu	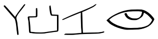	
Your covenant	ve·ree·te·kha	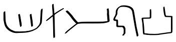	
the Israelites	be·ne	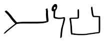	
	yis·ra·el	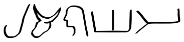	

-	et	
Your altars	miz·be·cho·te·kha	
torn down	ha·ra·su	
-	ve·et	
Your prophets	ne·vee·e·kha	
and killed	ha·re·gu	
with the sword	ve·cha·rev	
left	va·iw·va·ter	
I	a·nee	
am the only one	le·vad·dee	
and they are seeking	vay·vaq·shu	
-	et	
my life {as well} ”	naph·shee	
-	le·qach·tah	
said	vay·yo·mer	1 Kings 19:15
Then the LORD	YHVH	
to him	e·law	
“ Go	lekh	
back	shuv	
by the way you came	le·dar·ke·kha	
[and go] to the Desert	mid·ba·rah	
of Damascus	dam·ma·sɛq	
When you arrive	u·va·ta	
you are to anoint	u·ma·shach·ta	
-	et	
Hazael	cha·za·el	
as king	le·me·lekh	

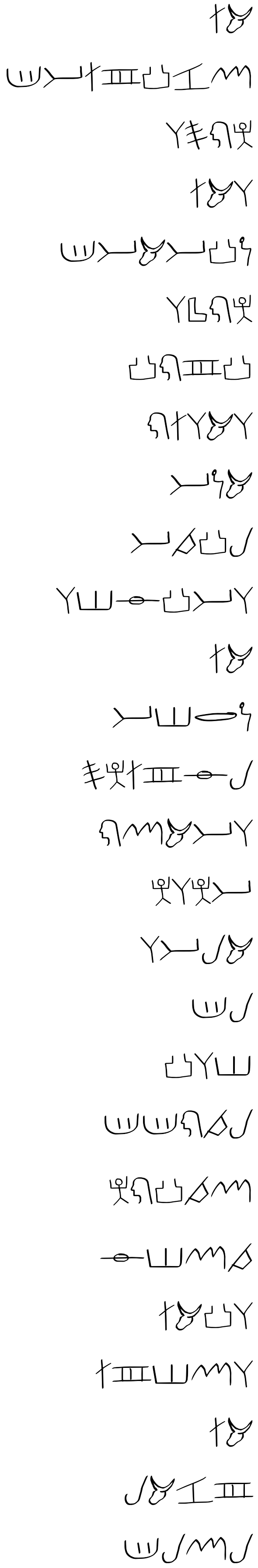

over	al		
Aram	a·ram		
	ve·et		1 Kings 19:16
Jehu	ye·hu		
son	ben		
of Nimshi	nim·shee	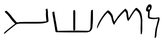	
You are also to anoint	tim·shach	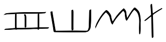	
as king	le·me·lekh		
over	al		
Israel	yis·ra·el	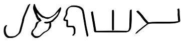	
-	ve·et		
and Elisha	e·lee·sha	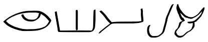	
son	ben		
of Shaphat	sha·phat		
	me·a·vel		
from Abel-meholah	me·cho·w·lah	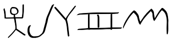	
	tim·shach	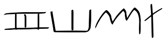	
as prophet	le·na·vee	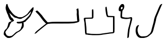	
to succeed you	tach·te·kha		
Then	ve·ha·yah	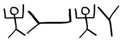	1 Kings 19:17
whoever escapes	han·nim·lat		
the sword	me·che·rev		
of Hazael	cha·za·el		
will put to death	ya·meet		
Jehu	ye·hu		
whoever escapes	ve·han·nim·lat		
the sword	me·che·rev		

of Jehu	ye·hu		
will put to death	ya·meet		
and Elisha	e·lee·sha	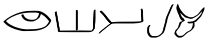	
Nevertheless, I have reserved	ve·hish·ar·tee		1 Kings 19:18
in Israel —	ve·yis·ra·el	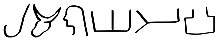	
seven	shiv·at		
thousand	a·la·pheem		
all	kal	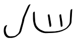	
knees	hab·bir·ka·yim		
whose	a·sher		
have not	lo		
bowed	kha·re·u		
to Baal	lab·ba·al	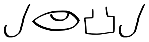	
and [whose]	ve·khal		
mouths	hap·peh		
-	a·sher		
have not	lo		
kissed	na·shaq	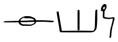	
him ”	lo		
So Elijah departed	vay·ye·lekh	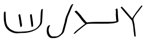	1 Kings 19:19
	mish·sham		
and found	vay·yim·tsa		
-	et		
Elisha	e·lee·sha	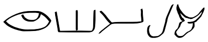	
son	ben		
of Shaphat	sha·phat		
He	ve·hu		

was plowing	cho·resh		
with twelve	she·nem	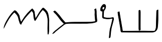	
	a·sar		
teams	tse·ma·deem		
[of oxen]	le·pha·naw	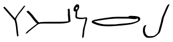	
and he	ve·hu		
was with the twelfth [team]	bish·nem	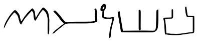	
	he·a·sar		
passed	vay·ya·a·vor		
Elijah	e·lee·ya·hu	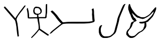	
by him	e·law	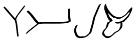	
and threw	vay·yash·lekh		
his cloak	ad·dar·to		
around him	e·law	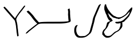	
So Elisha left	vay·ya·a·zov		1 Kings 19:20
-	et		
the oxen	hab·ba·qar	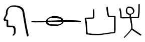	
ran	vay·ya·rats		
after	a·cha·re	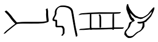	
Elijah	e·lee·ya·hu	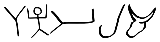	
and said	vay·yo·mer		
let me kiss	esh·she·qah	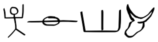	
“ Please	na		
my father	le·a·vee		
and mother [goodbye]	u·le·im·mee		
and then I will follow	ve·e·le·khah	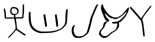	
you ”	a·cha·re·kha	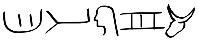	

[Elijah] replied	vay·yo·mer		
	lo		
“ Go on	lekh	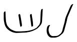	
back ”	shuv		
“ for	kee	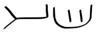	
what	meh	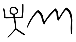	
have I done	a·see·tee	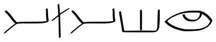	
to you ? ”	lakh	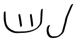	
So [Elisha] turned back	vay·ya·shav	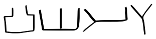	1 Kings 19:21
from him	me·a·cha·raw	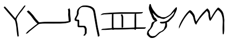	
took	vay·yiq·qach	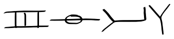	
-	et		
his pair	tse·med		
of oxen	hab·ba·qar	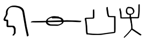	
and slaughtered them	vay·yiz·ba·che·hu	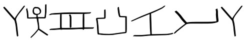	
equipment	u·vikh·lee		
With the oxen’s	hab·ba·qar	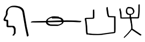	
he cooked	bish·she·lam		
the meat	hab·ba·sar	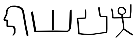	
and gave	vay·yit·ten	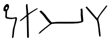	
it to the people	la·am		
and they ate	vay·yo·khe·lu		
Then he set out	vay·ya·qam	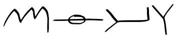	
to follow	vay·ye·lekh	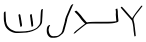	
	a·cha·re	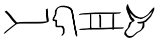	
Elijah	e·lee·ya·hu	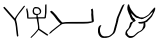	
and serve	vay·sha·re·te·hu		

	u·ven		1 Kings 20:1
Now Ben-hadad	ha·dad	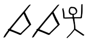	
king	me·lekh	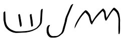	
of Aram	a·ram		
assembled	qa·vats		
-	et		
his entire	kal	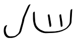	
army	che·lo	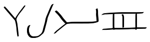	
thirty-two	u·she·lo·sheem		
	u·she·na·yim	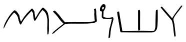	
kings	me·lekh	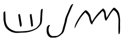	
Accompanied by	it·to		
with their horses	ve·sus		
and chariots	va·ra·khev	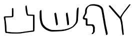	
he marched up	vay·ya·al	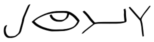	
besieged	vay·ya·tsar		
	al		
Samaria	sho·me·ro·wn		
and waged war	vay·yil·la·chem	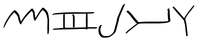	
against it	bah		
Then he sent	vay·yish·lach		1 Kings 20:2
messengers	mal·a·kheem		
to	el		
Ahab	ach·av		
king	me·lekh	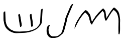	
of Israel	yis·ra·el	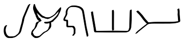	
into the city	ha·ee·rah	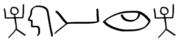	

saying	vay·yo·mer	ויאמר	1 Kings 20:3
	lo	לו	
“ This is what	koh	כה	
says :	a·mar	אמר	
	ben	בן	
Ben-hadad	ha·dad	הדד	
‘ Your silver	kas·pe·kha	כספך	
and gold	u·ze·ha·ve·kha	וזהבך	
mine	lee	לי	
are	hu	הוא	
wives	ve·na·she·kha	ונשיך	
and children	u·va·ne·kha	ובניך	
and your best	hat·to·w·veem	הטובים	
mine ! ’”	lee	לי	
are	hem	הם	
replied	vay·ya·an	ויען	1 Kings 20:4
And the king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
	vay·yo·mer	ויאמר	
“ Just as you say	kid·va·re·kha	כדברך	
my lord	a·do·nee	אדני	
the king :	ham·me·lekh	המלך	
	le·kha	לך	
I am yours	a·nee	אני	
along with all	ve·khal	וכל	
that	a·sher	אשר	
I have ”	lee	לי	

came back	vay·ya·shu·vu	וישבו	1 Kings 20:5
The messengers	ham·mal·a·kheem	המלאכים	
and said	vay·yo·me·ru	ויאמרו	
“ This is what	koh	כה	
says	a·mar	אמר	
:	ben	בן	
Ben-hadad	ha·dad	הדד	
to demand	le·mor	לאמר	
	kee	כי	
‘ I have sent	sha·lach·tee	שלחתי	
to you	e·le·kha	אליך	
	le·mor	לאמר	
your silver	kas·pe·kha	כספך	
your gold	u·ze·ha·ve·kha	וזהבך	
your wives	ve·na·she·kha	ונשיך	
and your children	u·va·ne·kha	ובניך	
-	lee	לי	
-	tit·ten	תתן	
But	kee	כי	1 Kings 20:6
about	im	אם	
this time	ka·et	כעת	
tomorrow	ma·char	מחר	
I will send	esh·lach	אשלח	
-	et	את	
my servants	a·va·day	עבדי	
	e·le·kha	אליך	
to search	ve·chip·pe·su	וחפשו	

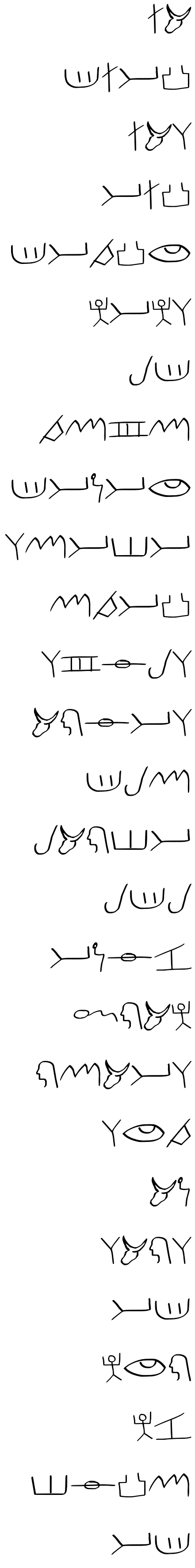

-	et	
your palace	be·te·kha	
and	ve·et	
the houses	bat·te	
of your servants	a·va·de·kha	
is	ve·ha·yah	
all that	kal	
precious	mach·mad	
to you ’”	e·ne·kha	
They will seize	ya·see·mu	
	ve·ya·dam	
and carry away	ve·la·qa·chu	
summoned	vay·yiq·ra	1 Kings 20:7
Then the king	me·lekh	
of Israel	yis·ra·el	
all	le·khal	
the elders	ziq·ne	
of the land	ha·a·rets	
and said	vay·yo·mer	
take note	de·u	
“ Please	na	
and see	u·re·u	
that	kee	
trouble	ra·ah	
this [man]	zeh	
is looking for	me·vaq·qesh	
for	kee	

when he demanded	sha·lach	
	e·lay	
my wives	le·na·shay	
my children	u·le·va·nay	
my silver	u·le·khas·pee	
and my gold	ve·liz·ha·vee	
I did not	ve·lo	
deny	ma·na·tee	
him ”	mim·men·nu	
said	vay·yo·me·ru	1 Kings 20:8
-	e·law	
all	kal	
And the elders	haz·ze·qe·neem	
and	ve·khal	
the people	ha·am	
“ Do not	al	
listen to him	tish·ma	
or	ve·lo·w	
consent to his terms ”	to·veh	
So [Ahab] answered	vay·yo·mer	1 Kings 20:9
the messengers	le·mal·a·khe	
	ben	
of Ben-hadad	ha·dad	
“ Tell	im·ru	
my lord	la·do·nee	
the king	ham·me·lekh	
‘ All	kol	

that	a·sher		
you demanded	sha·lach·ta	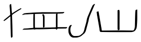	
of	el		
your servant	av·de·kha		
the first time	va·ri·sho·nah		
I will do	e·e·seh		
thing	ve·had·da·var	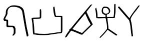	
but this	haz·zeh		
I cannot	lo		
	u·khal	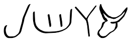	
do ’”	la·a·so·wt		
departed	vay·ye·le·khu	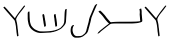	
So the messengers	ham·mal·a·kheem		
	vay·shi·vu·hu	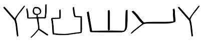	
and relayed the message to [Ben-hadad]	da·var		
sent	vay·yish·lach		1 Kings 20:10
to [Ahab] :	e·law	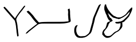	
	ben		
Then Ben-hadad	ha·dad		
another message	vay·yo·mer		
deal	koh	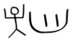	
	ya·a·sun		
with me	lee	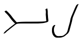	
“ May the gods	e·lo·heem		
and ever so	ve·khoh		
severely	yo·w·si·phu		

if	im	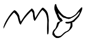	
remains	yis·poq	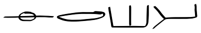	
[enough] dust	a·phar	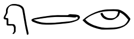	
of Samaria	sho·me·ro·wn	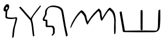	
[to have] a handful ”	lish·a·leem	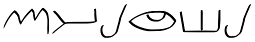	
for each	le·khal	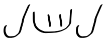	
of my men	ha·am	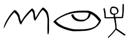	
-	a·sher	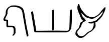	
-	be·rag·lay	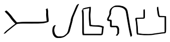	
replied	vay·ya·an	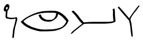	1 Kings 20:11
And the king	me·lekh	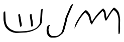	
of Israel	yis·ra·el	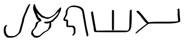	
	vay·yo·mer	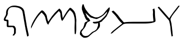	
“ Tell him :	dab·be·ru	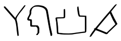	
should not	al	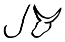	
boast	yit·hal·lel	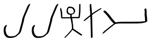	
‘ The one putting on [his armor]	cho·ger	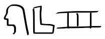	
like one taking [it off] ’”	kim·phat·te·ach	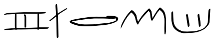	
-	vay·hee	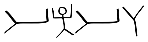	1 Kings 20:12
Ben-hadad received	kish·mo·a	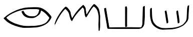	
-	et	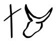	
message	had·da·var	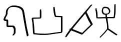	
this	haz·zeh	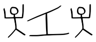	
while he	ve·hu	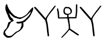	
were drinking	sho·teh	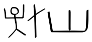	
	hu	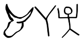	
and the kings	ve·ham·me·la·kheem	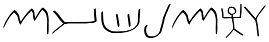	

in their tents	bas·suk·ko·wt		
and he said	vay·yo·mer		
to	el		
his servants	a·va·daw		
“ Take your positions ”	see·mu	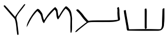	
So they stationed themselves	vay·ya·see·mu	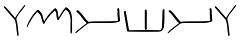	
against	al		
the city	ha·eer		
Meanwhile	ve·hin·neh		1 Kings 20:13
prophet	na·vee	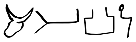	
a	e·chad	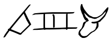	
approached	nig·gash		
	el		
Ahab	ach·av		
king	me·lekh	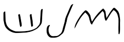	
of Israel	yis·ra·el	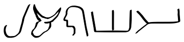	
and declared	vay·yo·mer		
“ This is what	koh	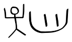	
says :	a·mar		
the LORD	YHVH		
‘ Do you see	he·ra·ee·ta		
-	et		
entire	kal		
army ?	he·ha·mo·wn		
great	hag·ga·do·wl		
this	haz·zeh		
Behold	hin·nee	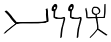	

I will deliver it	no·te·no	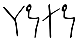	
into your hand	ve·ya·de·kha	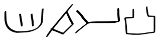	
this very day	hay·yo·wm	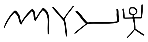	
and you will know	ve·ya·da·ta		
that	kee	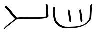	
I	a·nee	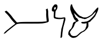	
am the LORD '"	YHVH		
asked	vay·yo·mer		1 Kings 20:14
Ahab	ach·av		
" By whom ? "	be·mee		
And the prophet replied	vay·yo·mer		
" This is what	koh	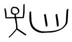	
says :	a·mar		
the LORD	YHVH		
' By the young officers	be·na·a·re		
governors '"	sa·re	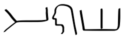	
of the district	ham·me·dee·no·wt	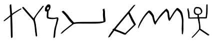	
asked [Ahab]	vay·yo·mer		
" Who	mee	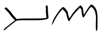	
will start	ye·sor		
the battle ? "	ham·mil·cha·mah	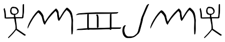	
answered the prophet	vay·yo·mer		
" You [will] "	at·tah		
So Ahab assembled	vay·yiph·qod		1 Kings 20:15
-	et		
the young officers	na·a·re		

governors	sa·re	שרי	
of the district	ham·me·dee·no·wt	המדינות	
and there were	vay·yih·yu	ויהיו	
232 men	ma·ta·yim	מאתים	
	she·na·yim	שנים	
	u·she·lo·sheem	ושלשים	
And after them	ve·a·cha·re·hem	ואחריהם	
he assembled	pa·qad	פקד	
-	et	את	
[the rest of]	kal	כל	
troops	ha·am	העם	
in all	kal	כל	
the Israelite	be·ne	בני	
	yis·ra·el	ישראל	
7,000 {}	shiv·at	שבעת	
	a·la·pheem	אלפים	
They marched out	vay·ye·tse·u	ויצאו	1 Kings 20:16
at noon	bats·tsa·ho·ra·yim	בצהרים	
	u·ven	ובן	
while Ben-hadad	ha·dad	הדד	
getting	sho·teh	שתה	
drunk	shik·ko·wr	שכור	
were in their tents	bas·suk·ko·wt	בסכות	
	hu	הוא	
kings	ve·ham·me·la·kheem	והמלכים	
and the 32	she·lo·sheem	שלשים	
	u·she·na·yim	ושנים	

	me·lekh	𐤌𐤋𐤊	
allied	o·zer	𐤏𐤆𐤓	
with him	o·to	𐤀𐤕𐤅	
marched out first	vay·ye·tse·u	𐤅𐤉𐤑𐤀𐤅	1 Kings 20:17
And the young officers	na·a·re	𐤍𐤏𐤓𐤉	
governors	sa·re	𐤔𐤓𐤉	
of the district	ham·me·dee·no·wt	𐤄𐤌𐤃𐤉𐤍𐤅𐤕	
	ba·ri·sho·nah	𐤁𐤓𐤀𐤔𐤍𐤄	
had sent out scouts	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	
	ben	𐤁𐤍	
Now Ben-hadad	ha·dad	𐤄𐤃𐤃	
who reported	vay·yag·gee·du	𐤅𐤉𐤂𐤉𐤃𐤅	
to him	lo	𐤋𐤅	
	le·mor	𐤋𐤀𐤌𐤓	
“ Men	a·na·sheem	𐤀𐤍𐤔𐤉𐤌	
are marching out	ya·tse·u	𐤉𐤑𐤀𐤅	
of Samaria ”	mish·sho·me·ro·wn	𐤌𐤔𐤌𐤓𐤅𐤍	
he said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Kings 20:18
“ If	im	𐤀𐤌	
in peace ”	le·sha·lo·wm	𐤋𐤔𐤋𐤅𐤌	
they have marched out	ya·tsa·u	𐤉𐤑𐤀𐤅	
“ take them	tiph·sum	𐤕𐤐𐤔𐤅𐤌	
alive	chay·yeem	𐤇𐤉𐤉𐤌	
Even if	ve·im	𐤅𐤀𐤌	
for war	le·mil·cha·mah	𐤋𐤌𐤋𐤇𐤌𐤄	
they have marched out	ya·tsa·u	𐤉𐤑𐤀𐤅	

alive ”	chay·yeem	חיים	
take them	tiph·sum	תפשום	
Meanwhile, these	ve·el·leh	ואלה	1 Kings 20:19
marched out	ya·tse·u	יצאו	
of	min	מן	
the city	ha·eer	העיר	
young officers	na·a·re	נערי	
governors	sa·re	שרי	
of the district	ham·me·dee·no·wt	המדינות	
with the army	ve·ha·cha·yil	והחיל	
-	a·sher	אשר	
behind them	a·cha·re·hem	אחריהם	
one struck down	vay·yak·ku	ויכו	1 Kings 20:20
and each	eesh	איש	
his opponent	ee·sho	אישו	
fled	vay·ya·nu·su	וינסו	
So the Arameans	a·ram	ארם	
in pursuit	vay·yir·de·phem	וירדפם	
with the Israelites	yis·ra·el	ישראל	
escaped	vay·yim·ma·let	וימלט	
	ben	בן	
But Ben-hadad	ha·dad	הדד	
king	me·lekh	מלך	
of Aram	a·ram	ארם	
on	al	על	
horseback	sus	סוס	
with the cavalry	u·pha·ra·sheem	ופרשים	

marched out	vay·ye·tse	ויצא	1 Kings 20:21
Then the king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
and attacked	vay·yakh	ויך	
-	et	את	
the horses	has·sus	הסוס	
-	ve·et	ואת	
and chariots	ha·ra·khev	הרכב	
inflicting	ve·hik·kah	והכה	
on the Arameans	va·a·ram	בארם	
slaughter	mak·kah	מכה	
a great	ge·do·w·lah	גדולה	
approached	vay·yig·gash	ויגש	1 Kings 20:22
Afterward, the prophet	han·na·vee	הנביא	
	el	אל	
the king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
and said	vay·yo·mer	ויאמר	
	lo	לו	
“ Go	lekh	לך	
and strengthen [your position]	hit·chaz·zaq	התחזק	
and take note	ve·da	ודע	
	u·re·eh	וראה	
-	et	את	
what	a·sher	אשר	
you must do	ta·a·seh	תעשה	
for	kee	כי	

in the spring	lit·shu·vat		
	hash·sha·nah	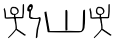	
the king	me·lekh	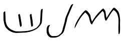	
of Aram	a·ram		
will come up	o·leh		
against you ”	a·le·kha	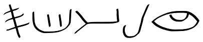	
Meanwhile, the servants	ve·av·de		1 Kings 20:23
of the king	me·lekh	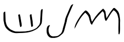	
of Aram	a·ram		
said	a·me·ru		
to him	e·law	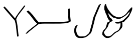	
gods	e·lo·he		
of the hills	ha·reem	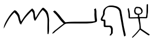	
“ Their gods [are]	e·lo·he·hem	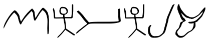	
That is why	al		
	ken		
they prevailed	cha·ze·qu	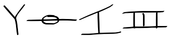	
over us	mim·men·nu	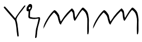	
Instead	ve·u·lam		
we should fight	nil·la·chem	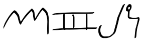	
them	it·tam		
on the plains	bam·mee·sho·wr	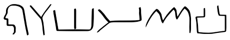	
surely then	im		
	lo		
we will prevail	ne·che·zaq	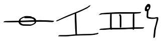	
	me·hem		
So	ve·et		1 Kings 20:24

-	had·da·var		
this :	haz·zeh		
do	a·seh		
Dismiss	ha·ser		
the kings	ham·me·la·kheem		
all	eesh	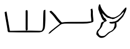	
from their positions	mim·me·qo·mo	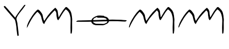	
and replace them	ve·seem	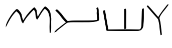	
with other officers	pa·cho·wt	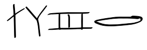	
	tach·te·hem	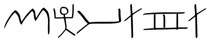	
And you	ve·at·tah		1 Kings 20:25
must raise	tim·neh		
	le·kha		
an army	cha·yil	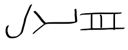	
like the [one]	ka·cha·yil	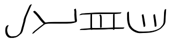	
you have lost —	han·no·phel		
-	me·o·w·takh		
horse	ve·sus		
for horse	kas·sus		
and chariot	ve·re·khev		
for chariot —	ka·re·khev	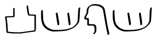	
so we can fight	ve·nil·la·cha·mah	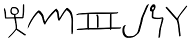	
[the Israelites]	o·w·tam		
on the plain	bam·mee·sho·wr	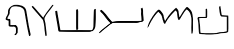	
where we will surely	im		
	lo		
prevail	ne·che·zaq	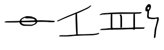	

”	me·hem		
And [the king] approved	vay·yish·ma		
their plan	le·qo·lam	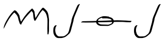	
and acted	vay·ya·as		
accordingly	ken	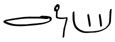	
-	vay·hee	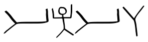	1 Kings 20:26
In the spring	lit·shu·vat		
	hash·sha·nah	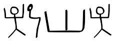	
mobilized	vay·yiph·qod		
	ben		
Ben-hadad	ha·dad	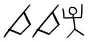	
-	et		
the Arameans	a·ram		
and went up	vay·ya·al		
to Aphek	a·phe·qah	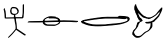	
to fight	lam·mil·cha·mah	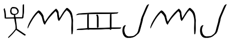	
against	im		
Israel	yis·ra·el	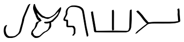	
The Israelites	u·ve·ne		1 Kings 20:27
	yis·ra·el	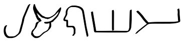	
also mobilized	ha·te·pa·qe·du	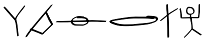	
gathered supplies	ve·kha·le·ke·lu	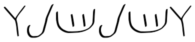	
and marched out	vay·ye·le·khu	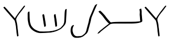	
to meet them	liq·ra·tam		
camped	vay·ya·cha·nu	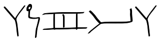	
The Israelites	ve·ne	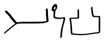	
	yis·ra·el	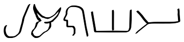	

before them	neg·dam		
like two	kish·ne	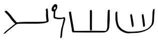	
small flocks	cha·si·phe		
of goats	iz·zeem	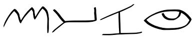	
while the Arameans	va·a·ram		
covered	mil·u		
-	et		
the countryside	ha·a·rets		
approached	vay·yig·gash	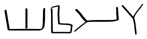	1 Kings 20:28
Then the man	eesh	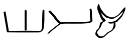	
of God	ha·e·lo·heem		
and said	vay·yo·mer		
-	el		
the king	me·lekh	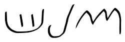	
of Israel	yis·ra·el	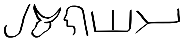	
	vay·yo·mer		
“ This is what	koh	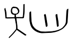	
says :	a·mar		
the LORD	YHVH		
‘ Because	ya·an		
-	a·sher		
think	a·me·ru		
the Arameans	a·ram		
is a god	e·lo·he		
of the hills	ha·reem	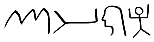	
the LORD	YHVH		
and not	ve·lo		

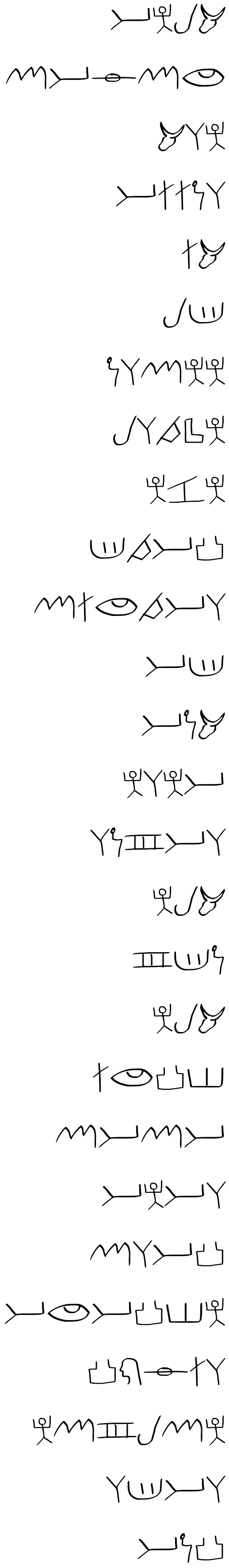

-	e·lo·he	
of the valleys	a·ma·qeem	
	hu	
I will deliver	ve·na·tat·tee	
-	et	
all	kal	
army	he·ha·mo·wn	
great	hag·ga·do·wl	
this	haz·zeh	
into your hand	be·ya·de·kha	
Then you will know	vee·da·tem	
that	kee	
I	a·nee	
am the LORD ’”	YHVH	
[the armies] camped	vay·ya·cha·nu	1 Kings 20:29
opposite each other	el·leh	
	no·khach	
	el·leh	
For seven	shiv·at	
days	ya·meem	
and	vay·hee	
day	bay·yo·wm	
on the seventh	hash·she·vee·ee	
ensued	vat·tiq·rav	
the battle	ham·mil·cha·mah	
struck down	vay·yak·ku	
and the Israelites	ve·ne	

	yis·ra·el	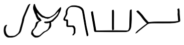	
-	et		
the Arameans —	a·ram		
a hundred	me·ah		
thousand	e·leph	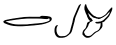	
foot soldiers	rag·lee	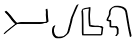	
day	be·yo·wm	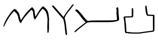	
in one	e·chad	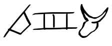	
fled	vay·ya·nu·su	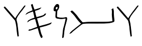	1 Kings 20:30
The rest of them	han·no·w·ta·reem	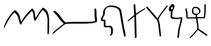	
of Aphek	a·phe·qah		
into	el		
the city	ha·eer		
fell	vat·tip·pol		
where the wall	ha·cho·w·mah	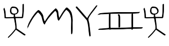	
on	al		
twenty-seven	es·reem		
	ve·shiv·ah		
thousand	e·leph	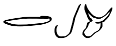	
men	eesh	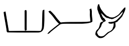	
of the remaining	han·no·w·ta·reem	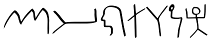	
	u·ven		
Ben-hadad	ha·dad	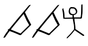	
also fled	nas		
and hid	vay·ya·vo	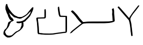	
in	el		
to the city	ha·eer		

an inner room	che·der	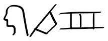	
	be·cha·der	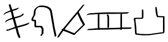	
said	vay·yo·me·ru		1 Kings 20:31
to him	e·law	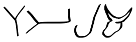	
Then the servants of [Ben-hadad]	a·va·daw		
“ Look	hin·neh		
now	na		
we have heard	sha·ma·nu		
that	kee	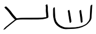	
the kings	mal·khe	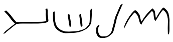	
of the house	bet	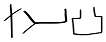	
of Israel	yis·ra·el	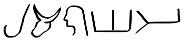	
	kee	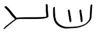	
-	mal·khe	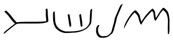	
are merciful	che·sed		
	hem	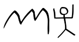	
[with]	na·see·mah	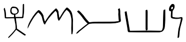	
	na		
sackcloth	saq·qeem	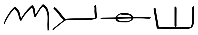	
around our waists	be·ma·te·ne·nu		
and ropes	va·cha·va·leem	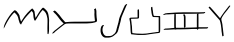	
around our heads	be·ro·she·nu		
Let us go out	ve·ne·tse		
to	el		
the king	me·lekh	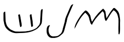	
of Israel	yis·ra·el	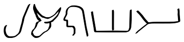	
Perhaps	u·lay	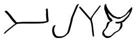	

he will spare	ye·chay·yeh	יחיה	
-	et	את	
your life ”	naph·she·kha	נפשך	
So [with]	vay·yach·ge·ru	ויחגרו	1 Kings 20:32
sackcloth	saq·qeem	שקים	
around their waists	be·ma·te·ne·hem	במתניהם	
and ropes	va·cha·va·leem	וחבלים	
around their heads	be·ra·she·hem	בראשיהם	
they went	vay·ya·vo·u	ויבאו	
to	el	אל	
the king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
and said	vay·yo·me·ru	ויאמרו	
“ Your servant	av·de·kha	עבדך	
	ben	בן	
Ben-hadad	ha·dad	הדד	
says	a·mar	אמר	
spare	te·chee	תחי	
‘ Please	na	נא	
my life ’”	naph·shee	נפשי	
And [the king] answered	vay·yo·mer	ויאמר	
“ Is he still	ha·o·w·den·nu	העודנו	
alive ?	chay	חי	
is my brother ”	a·chee	אחי	
He	hu	הוא	
Now the men	ve·ha·a·na·sheem	והאנשים	1 Kings 20:33
were looking for a sign of hope	ye·na·cha·shu	ינחשו	

and they quickly	vay·ma·ha·ru	
grasped [at this word]	vay·yach·le·tu	
	ha·mim·men·nu	
and replied	vay·yo·me·ru	
“ Yes, your brother	a·chee·kha	
	ben	
Ben-hadad ”	ha·dad	
said [the king]	vay·yo·mer	
“ Go	bo·u	
and get him ! ”	qa·chu·hu	
came out	vay·ye·tse	
-	e·law	
	ben	
Then Ben-hadad	ha·dad	
and Ahab had him come up	vay·ya·a·le·hu	
into	al	
his chariot	ham·mer·ka·vah	
Ben-hadad said	vay·yo·mer	1 Kings 20:34
to him	e·law	
the cities	he·a·reem	
-	a·sher	
took	la·qach	
my father	a·vee	
from	me·et	
your father	a·vee·kha	
“ I will restore	a·sheev	
marketplaces	ve·chu·tso·wt	

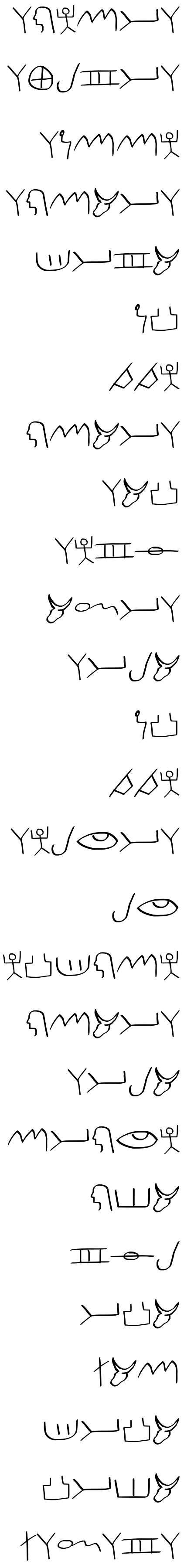

you may set up	ta·seem	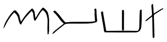	
your own	le·kha	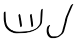	
in Damascus	ve·dam·me·seq		
as	ka·a·sher		
[did]	sam		
my father	a·vee	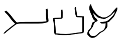	
in Samaria ”	be·sho·me·ro·wn		
I	va·a·nee		
“ By this treaty	bab·be·reet		
release you” [Ahab replied]	a·shal·le·che·ka	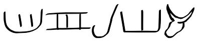	
So he made	vay·yikh·rat	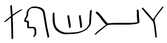	
with him	lo		
a treaty	ve·reet	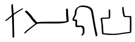	
and sent him away	vay·shal·le·che·hu	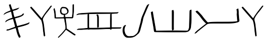	
	ve·eesh	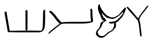	1 Kings 20:35
one	e·chad	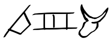	
of the sons	mib·be·ne	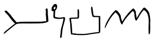	
of the prophets	han·ne·vee·eem		
said	a·mar		
to	el		
his companion	re·e·hu		
Meanwhile, by the word	bid·var		
of the LORD	YHVH		
“ Strike me	hak·ke·nee	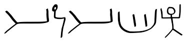	
please ! ”	na		
But [the man] refused	vay·ma·en	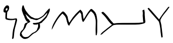	

	ha·eesh	האיש	
to strike him	le·hak·ko·to	להכתו	
Then [the prophet] said	vay·yo·mer	ויאמר	1 Kings 20:36
to him	lo	לו	
“ Because	ya·an	יען	
-	a·sher	אשר	
you have not	lo	לא	
obeyed	sha·ma·ta	שמעת	
the voice	be·qo·wl	בקול	
of the LORD	YHVH	יהוה	
as soon as	hin·ne·kha	הנך	
you depart	ho·w·lekh	הולך	
from me	me·it·tee	מאתי	
will kill you ”	ve·hik·ke·kha	והכך	
a lion	ha·ar·yeh	האריה	
And when he left	vay·ye·lekh	וילך	
	me·ets·lo	מאצלו	
found him	vay·yim·tsa·e·hu	וימצאהו	
a lion	ha·ar·yeh	האריה	
and killed him	vay·yak·ke·hu	ויכהו	
Then the prophet found	vay·yim·tsa	וימצא	1 Kings 20:37
man	eesh	איש	
another	a·cher	אחר	
and said	vay·yo·mer	ויאמר	
“ Strike me	hak·ke·nee	הכיני	
please ! ”	na	נא	
struck him	vay·yak·ke·hu	ויכהו	

So the man	ha·eesh	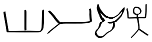	
and wounded him	hak·keh		
	u·pha·tso·a		
went	vay·ye·lekh	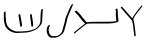	1 Kings 20:38
and the prophet	han·na·vee	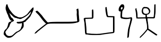	
and waited	vay·ya·a·mod		
for the king	lam·me·lekh		
on	al		
the road	had·da·rekh		
disguising himself	vay·yit·chap·pes	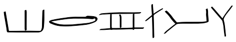	
with a bandage	ba·a·pher	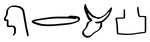	
over	al		
his eyes	e·naw		
-	vay·hee	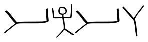	1 Kings 20:39
As the king	ham·me·lekh		
passed by	o·ver	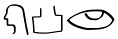	
he	ve·hu		
cried out	tsa·aq		
to	el		
the king	ham·me·lekh		
- :	vay·yo·mer		
“ Your servant	av·de·kha		
had marched out	ya·tsa		
into the middle	ve·qe·rev	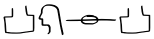	
of the battle	ham·mil·cha·mah	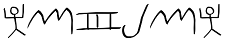	
when suddenly	ve·hin·neh		
a man	eesh	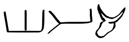	

came over	sar		
with	vay·ya·ve	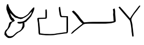	
me	e·lay	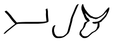	
a captive	eesh	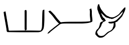	
and told	vay·yo·mer		
‘ Guard	she·mor		
-	et		
man !	ha·eesh	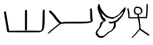	
this	haz·zeh	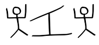	
If	im		
for any reason	hip·pa·qed	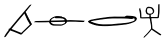	
he goes missing	yip·pa·qed		
will be exchanged	ve·ha·ye·tah	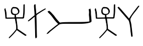	
your life	naph·she·kha	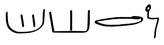	
for	ta·chat		
his life	naph·sho		
or	o		
a talent	khik·kar		
of silver ’	ke·seph		
you will weigh out	tish·qo·wl	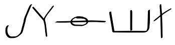	
was	vay·hee	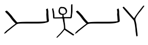	1 Kings 20:40
But while your servant	av·de·kha		
busy	o·seh		
here	hen·nah		
and there	va·hen·nah	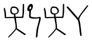	
[the man]	ve·hu	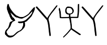	
disappeared ”	e·nen·nu	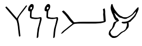	

said	vay·yo·mer	
to him	e·law	
And the king	me·lekh	
of Israel	yis·ra·el	
“ So	ken	
[shall] your judgment [be]	mish·pa·te·kha	
on yourself ”	at·tah	
you have pronounced it	cha·ra·tse·ta	
Then [the prophet] quickly	vay·ma·her	1 Kings 20:41
removed	vay·ya·sar	
-	et	
the bandage	ha·a·pher	
from	mē·ʿal	
his eyes	e·naw	
recognized	vay·yak·ker	
him	o·to	
and the king	me·lekh	
of Israel	yis·ra·el	
as	kee	
one of the prophets	me·han·ne·vi·eem	
-	hu	
And [the prophet] said	vay·yo·mer	1 Kings 20:42
to [the king]	e·law	
“ This is what	koh	
says :	a·mar	
the LORD	YHVH	

‘ Because	ya·an	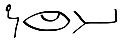	
you have let slip	shil·lach·ta	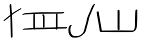	
-	et	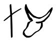	
the man	eesh	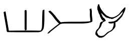	
I had devoted to destruction	cher·mee	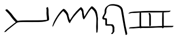	
from your hand	mee·yad	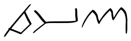	
will be exchanged	ve·ha·ye·tah	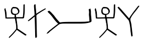	
your life	naph·she·kha	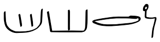	
for	ta·chat	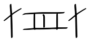	
his life	naph·sho	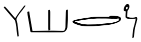	
and your people	ve·am·me·kha	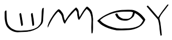	
for	ta·chat	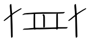	
his people ’”	am·mo	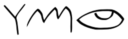	
went	vay·ye·lekh	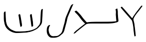	1 Kings 20:43
the king	me·lekh	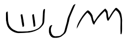	
of Israel	yis·ra·el	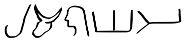	
-	al	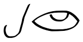	
home	be·to	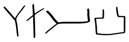	
Sullen	sar	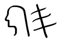	
and angry	ve·za·eph	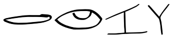	
-	vay·ya·vo	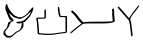	
to Samaria	sho·me·ro·w·nah	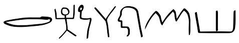	
happened	vay·hee	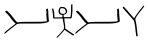	1 Kings 21:1
Some time later	a·char	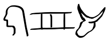	
	had·de·va·reem	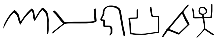	
	ha·el·leh	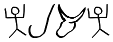	
a vineyard	ke·rem	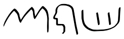	

to own	ha·yah	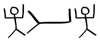	
Naboth	le·na·vo·wt		
the Jezreelite	hay·yiz·re·e·lee		
-	a·sher		
in Jezreel	be·yiz·re·el		
next to	e·tsel		
the palace	he·khal	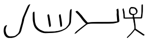	
of Ahab	ach·av		
king	me·lekh	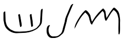	
of Samaria	sho·me·ro·wn		
said	vay·dab·ber		1 Kings 21:2
So Ahab	ach·av		
to	el		
Naboth	na·vo·wt		
-	le·mor	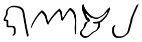	
“ Give	te·nah	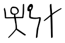	
me	lee	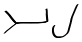	
-	et		
your vineyard	kar·me·kha	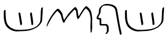	
to use	vee·hee	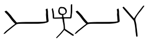	
	lee	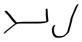	
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as a vegetable	ya·raq	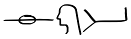	
since	kee	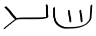	
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is next to	qa·ro·wv	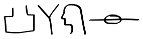	
	e·tsel		

my palace	be·tee	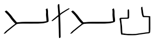	
I will give	ve·et·te·nah		
you	le·kha	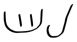	
in its place —	tach·taw	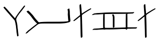	
vineyard	ke·rem		
a better	to·wv		
	mim·men·nu	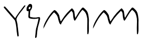	
or if	im		
you prefer	to·wv		
	be·e·ne·kha	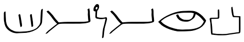	
I will give	et·te·nah		
you	le·kha	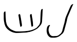	
in silver ”	khe·seph		
value	me·cheer	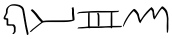	
its	zeh	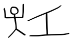	
replied	vay·yo·mer		1 Kings 21:3
But Naboth	na·vo·wt		
-	el		
-	ach·av		
forbid	cha·lee·lah	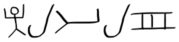	
that I	lee	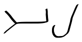	
“ The LORD	meh·YHVH	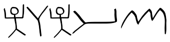	
should give	mit·tit·tee	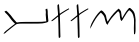	
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the inheritance	na·cha·lat	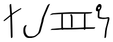	
of my fathers ”	a·vo·tay		
you	lakh	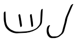	

went	vay·ya·vo	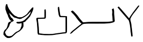	1 Kings 21:4
So Ahab	ach·av	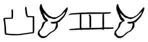	
to	el	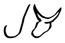	
his palace	be·to	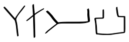	
sullen	sar	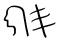	
and angry	ve·za·eph	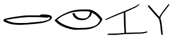	
because	al	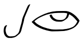	
	had·da·var	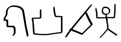	
-	a·sher	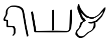	
had told him	dib·ber	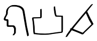	
	e·law	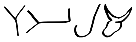	
Naboth	na·vo·wt	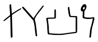	
the Jezreelite	hay·yiz·re·e·lee	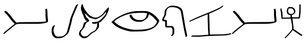	
-	vay·yo·mer	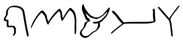	
“ I will not	lo	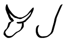	
give	et·ten	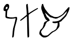	
you	le·kha	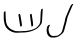	
-	et	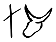	
the inheritance	na·cha·lat	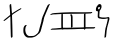	
of my fathers ”	a·vo·w·tay	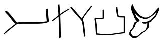	
He lay down	vay·yish·kav	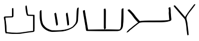	
on	al	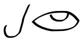	
his bed	mit·ta·to	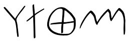	
away	vay·yas·sev	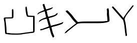	
-	et	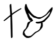	
turned his face	pa·naw	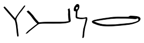	
and refused	ve·lo	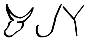	

to eat	a·khal	אכל	
	la·chem	לחם	
came in	vat·ta·vo	ותבא	1 Kings 21:5
-	e·law	אליו	
Jezebel	ee·ze·vel	איזבל	
Soon his wife	ish·to	אשתו	
and asked	vat·te·dab·ber	ותדבר	
-	e·law	אליו	
“ Why	mah	מה	
so	zeh	זה	
are you	ru·cha·kha	רוחך	
sullen	sa·rah	סרה	
that you refuse	ve·e·ne·kha	ואינך	
to eat	o·khel	אכל	
? ”	la·chem	לחם	
Ahab answered	vay·dab·ber	וידבר	1 Kings 21:6
	e·le·ha	אליה	
“ Because	kee	כי	
I spoke	a·dab·ber	אדבר	
to	el	אל	
Naboth	na·vo·wt	נבות	
the Jezreelite	hay·yiz·re·e·lee	היזרעאלי	
and told	va·o·mar	ואמר	
him	lo	לו	
‘ Give	te·nah	תנה	
me	lee	לי	
-	et	את	

your vineyard	kar·me·kha	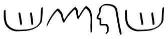	
for silver	be·khe·seph	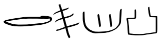	
or	o	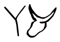	
if	im	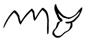	
wish	cha·phets	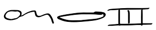	
you	at·tah	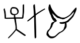	
I will give	et·te·nah	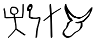	
you	le·kha	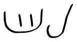	
[another] vineyard	khe·rem	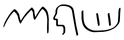	
in its place ’	tach·taw	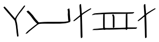	
And he replied	vay·yo·mer	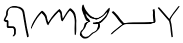	
‘ I will not	lo	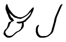	
give	et·ten	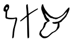	
you	le·kha	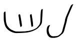	
-	et	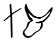	
my vineyard ! ’”	kar·mee	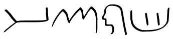	
said	vat·to·mer	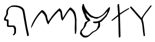	1 Kings 21:7
to him	e·law	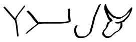	
Jezebel	ee·ze·vel	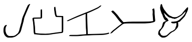	
But his wife	ish·to	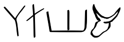	
	at·tah	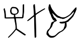	
“ Do you not	at·tah	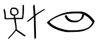	
	ta·a·seh	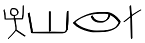	
reign	me·lu·khah	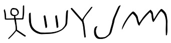	
over	al	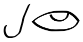	
Israel ?	yis·ra·el	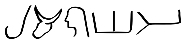	
Get up	qum	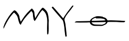	

eat	e·khal	𐤀𐤊𐤋	
some food	le·chem	𐤋𐤇𐤌	
and be cheerful	ve·yi·tav	𐤅𐤉𐤈𐤁	
	lib·be·kha	𐤋𐤁𐤊	
for I	a·nee	𐤀𐤍𐤉	
will get	et·ten	𐤀𐤕𐤍	
you	le·kha	𐤋𐤊	
-	et	𐤀𐤕	
the vineyard	ke·rem	𐤊𐤓𐤌	
of Naboth	na·vo·wt	𐤍𐤁𐤅𐤕	
the Jezreelite ”	hay·yiz·re·e·lee	𐤄𐤉𐤆𐤓𐤏𐤀𐤋𐤉	
Then [Jezebel] wrote	vat·tikh·tov	𐤅𐤕𐤊𐤕𐤁	1 Kings 21:8
letters	se·pha·reem	𐤎𐤐𐤓𐤉𐤌	
name	be·shem	𐤁𐤔𐤌	
in Ahab’s	ach·av	𐤀𐤇𐤀𐤁	
with his seal	vat·tach·tom	𐤅𐤕𐤇𐤕𐤌	
sealed them	be·cho·ta·mo	𐤁𐤇𐤕𐤌𐤅	
and sent	vat·tish·lach	𐤅𐤕𐤔𐤋𐤇	
[them]	has·pha·rīm	𐤄𐤎𐤐𐤓𐤉𐤌	
to	el	𐤀𐤋	
the elders	haz·qē·nīm	𐤄𐤆𐤒𐤍𐤉𐤌	
	ve·el	𐤅𐤀𐤋	
and nobles	ha·cho·reem	𐤄𐤇𐤓𐤉𐤌	
who	a·sher	𐤀𐤔𐤓	
in his city	be·ee·ro	𐤁𐤏𐤉𐤓𐤅	
lived	hay·yo·she·veem	𐤄𐤉𐤔𐤁𐤉𐤌	
with	et	𐤀𐤕	

Naboth	na·vo·wt	
she wrote :	vat·tikh·tov	1 Kings 21:9
In the letters	bas·se·pha·reem	
	le·mor	
“ Proclaim	qir·u	
a fast	tso·wm	
and give	ve·ho·wo·shee·vu	
-	et	
Naboth	na·vo·wt	
a seat of honor	be·rosh	
among the people	ha·am	
But seat	ve·ho·wo·shee·vu	1 Kings 21:10
two	she·na·yim	
	a·na·sheem	
	be·ne	
scoundrels	ve·lee·ya·al	
opposite him	neg·do	
and have them testify	vee·i·du·hu	
	le·mor	
‘ You have cursed	be·rakh·ta	
[both] God	e·lo·heem	
and the king ! ’	va·me·lekh	
Then take him out	ve·ho·w·tsee·u·hu	
and stone him	ve·siq·lu·hu	
to death ”	ve·ya·mot	
did	vay·ya·a·su	1 Kings 21:11
-	an·she	

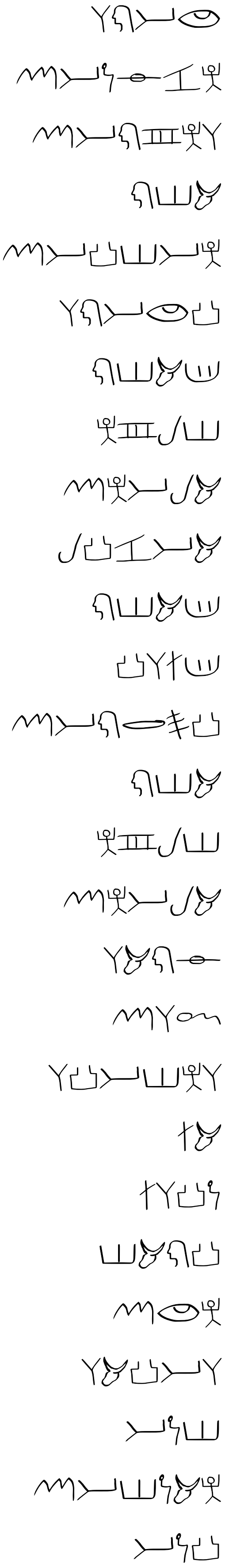

-	ee·ro	
So the elders	haz·ze·qe·neem	
and nobles	ve·ha·cho·reem	
who	a·sher	
lived	hay·yo·she·veem	
in [Naboth's] city	be·ee·ro	
as	ka·a·sher	
had instructed	sha·le·chah	
-	a·le·hem	
Jezebel	ee·za·vel	
-	ka·a·sher	
-	ka·tuv	
in the letters	bas·se·pha·reem	
-	a·sher	
she had written	sha·le·chah	
to them	a·le·hem	
They proclaimed	qa·re·u	1 Kings 21:12
a fast	tso·wm	
and gave	ve·ho·shee·vu	
-	et	
Naboth	na·vo·wt	
a seat of honor	be·rosh	
among the people	ha·am	
came in	vay·ya·vo·u	1 Kings 21:13
And the two	she·ne	
	ha·a·na·sheem	
	be·ne	

scoundrels	ve·lee·ya·al	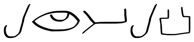	
and sat	vay·ye·she·vu	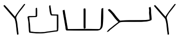	
opposite [Naboth]	neg·do		
testified	vay·i·du·hu		
-	an·she		
and [these men]	hab·be·lee·ya·al	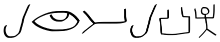	
-	et		
against [him]	na·vo·wt		
before	ne·ged		
the people	ha·am		
saying	le·mor		
has cursed	be·rakh		
“ Naboth	na·vo·wt		
[both] God	e·lo·heem		
and the king ! ”	va·me·lekh		
So they took him	vay·yo·tsi·u·hu		
outside	mi·chuts	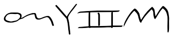	
the city	la·eer		
and stoned him	vay·yis·qe·lu·hu	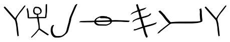	
-	va·a·va·neem		
to death	vay·ya·mot	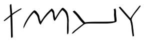	
Then they sent	vay·yish·le·chu	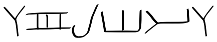	1 Kings 21:14
word to	el		
Jezebel	ee·ze·vel	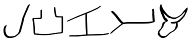	
:	le·mor	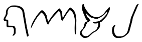	
has been stoned	suq·qal	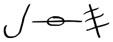	
“ Naboth	na·vo·wt		

to death ”	vay·ya·mot	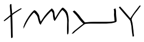	
-	vay·hee	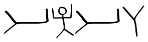	1 Kings 21:15
heard	kish·mo·a		
When Jezebel	ee·ze·vel	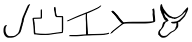	
that	kee	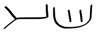	
had been stoned	suq·qal	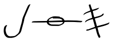	
Naboth	na·vo·wt		
to death	vay·ya·mot	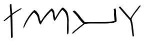	
said	vat·to·mer		
[she]	ee·ze·vel	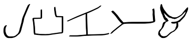	
to	el		
Ahab	ach·av		
“ Get up	qum	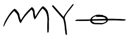	
and take possession of	resh	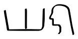	
-	et		
the vineyard	ke·rem		
of Naboth	na·vo·wt		
the Jezreelite	hay·yiz·re·e·lee		
who	a·sher		
refused	me·en		
to give it	la·tet	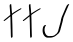	
to you	le·kha	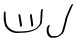	
for silver	ve·khe·seph		
For	kee	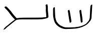	
is no longer	en	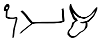	
Naboth	na·vo·wt		
alive	chay	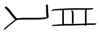	

but	kee	𐤊𐤉	
dead ”	met	𐤌𐤕	
And	vay·hee	𐤅𐤉𐤄𐤉	1 Kings 21:16
heard	kish·mo·a	𐤊𐤔𐤌𐤏	
when Ahab	ach·av	𐤀𐤇𐤀𐤁	
that	kee	𐤊𐤉	
was dead	met	𐤌𐤕	
Naboth	na·vo·wt	𐤍𐤁𐤅𐤕	
got up	vay·ya·qam	𐤅𐤉𐤒𐤌	
he	ach·av	𐤀𐤇𐤀𐤁	
[and] went	la·re·det	𐤋𐤓𐤃𐤕	
down	el	𐤀𐤋	
of the vineyard	ke·rem	𐤊𐤓𐤌	
of Naboth	na·vo·wt	𐤍𐤁𐤅𐤕	
the Jezreelite	hay·yiz·re·e·lee	𐤄𐤉𐤆𐤓𐤏𐤀𐤋𐤉	
to take possession	le·rish·to	𐤋𐤓𐤔𐤕𐤅𐤎	
came	vay·hee	𐤅𐤉𐤄𐤉	1 Kings 21:17
Then the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Elijah	e·lee·ya·hu	𐤀𐤋𐤉𐤄𐤅	
the Tishbite	hat·tish·bee	𐤄𐤕𐤔𐤁𐤉	
saying	le·mor	𐤋𐤀𐤌𐤓	
“ Get up	qum	𐤒𐤅𐤌	1 Kings 21:18
and go down	red	𐤓𐤃	
to meet	liq·rat	𐤋𐤒𐤓𐤀𐤕	
Ahab	ach·av	𐤀𐤇𐤀𐤁	

king	me·lekh	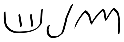	
of Israel	yis·ra·el	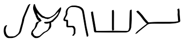	
who	a·sher		
is in Samaria	be·sho·me·ro·wn		
See, [he is]	hin·neh		
in the vineyard	be·khe·rem	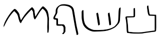	
of Naboth	na·vo·wt		
of which	a·sher		
he has gone	ya·rad		
	sham		
to take possession	le·rish·to	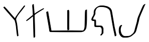	
Tell	ve·dib·bar·ta		1 Kings 21:19
him	e·law	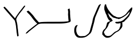	
says	le·mor	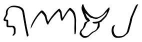	
that this is what	koh	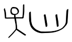	
:	a·mar		
the LORD	YHVH		
‘ Have you not murdered [a man]	ha·ra·tsach·ta		
and	ve·gam		
seized his land ? ’	ya·ra·she·ta		
Then tell him	ve·dib·bar·ta		
	e·law	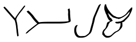	
	le·mor		
that this is [also] what	koh	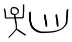	
says :	a·mar		
the LORD	YHVH		
‘ In the place	bim·qo·wm		

where	a·sher		
licked up	la·qe·qu	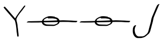	
the dogs	hak·ke·la·veem		
-	et		
the blood	dam		
of Naboth	na·vo·wt		
will lick up	ya·loq·qu	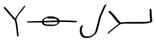	
[there also] the dogs	hak·ke·la·veem	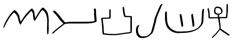	
-	et		
your blood —	da·me·kha		
yes	gam		
yours ! ’ ”	at·tah		
said	vay·yo·mer		1 Kings 21:20
Ahab	ach·av	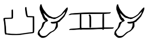	
to him	el		
When Elijah [arrived]	e·lee·ya·hu	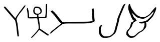	
“ So you have found me out	ham·tsa·ta·nee		
my enemy ”	o·ye·vee	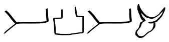	
He replied	vay·yo·mer		
“ I have found [you] out	ma·tsa·tee		
because	ya·an		
you have sold yourself	hit·mak·ker·kha	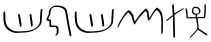	
to do	la·a·so·wt		
evil	ha·ra		
in the sight	be·e·ne	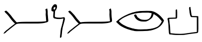	
of the LORD	YHVH		

[This is what the LORD says] :	hin·nee	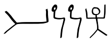	1 Kings 21:21
‘ I will bring	mē·vī		
on you	e·le·kha	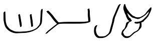	
calamity	ra·ah		
and consume	u·vi·ar·tee		
your descendants	a·cha·re·kha	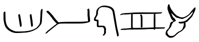	
I will cut off	ve·hikh·rat·tee		
from Ahab	le·ach·av	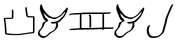	
every male	mash·teen		
-	be·qeer	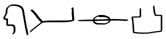	
both slave	ve·a·tsur		
and free	ve·a·zuv		
in Israel	be·yis·ra·el	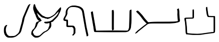	
I will make	ve·na·tat·tee	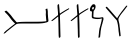	1 Kings 21:22
-	et		
your house	be·te·kha	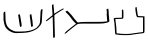	
like that	ke·vet	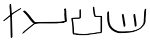	
of Jeroboam	ya·ra·ve·am		
son	ben		
of Nebat	ne·vat		
and like that	u·khe·vet		
of Baasha	ba·sha		
son	ben		
of Ahijah	a·chee·yah	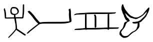	
because	el		
My anger	hak·ka·as		
-	a·sher		

you have provoked	hikh·as·ta		
to sin	vat·ta·cha·ti	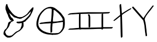	
- ’	et		
and caused Israel	yis·ra·el	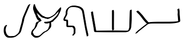	
also	ve·gam		1 Kings 21:23
concerning Jezebel :	le·ee·ze·vel	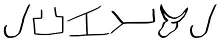	
speaks	dib·ber		
And the LORD	YHVH		
	le·mor	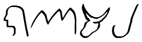	
‘ The dogs	hak·ke·la·veem	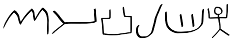	
will devour	yo·khe·lu		
-	et		
Jezebel	ee·ze·vel	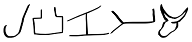	
by the wall	be·chel	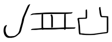	
of Jezreel ’	yiz·re·el		
who dies	ham·met		1 Kings 21:24
Anyone belonging to Ahab	le·ach·av	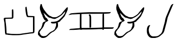	
in the city	ba·eer		
will be eaten	yo·khe·lu		
by dogs	hak·ke·la·veem		
and anyone who dies	ve·ham·met	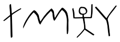	
in the field	bas·sa·deh	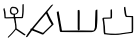	
will be eaten	yo·khe·lu		
by the birds	o·wph		
of the air ”	hash·sha·ma·yim		
(Surely	raq	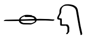	1 Kings 21:25
never	lo		

there was	ha·yah	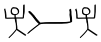	
one like Ahab	khe·ach·av	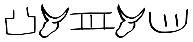	
who	a·sher	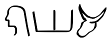	
sold himself	hit·mak·ker	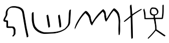	
to do	la·a·so·wt	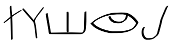	
evil	ha·ra	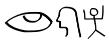	
in the sight	be·e·ne	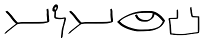	
of the LORD	YHVH	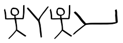	
	a·sher	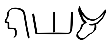	
incited	he·sat·tah	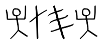	
-	o·to	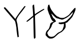	
Jezebel	ee·ze·vel	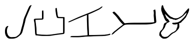	
by his wife	ish·to	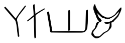	
detestable acts	vay·yat·ev	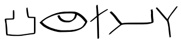	1 Kings 21:26
He committed the most	me·od	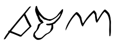	
by going	la·le·khet	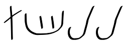	
after	a·cha·re	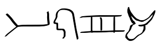	
idols	hag·gil·lu·leem	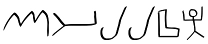	
just like	ke·khol	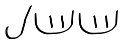	
-	a·sher	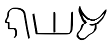	
-	a·su	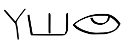	
the Amorites	ha·e·mo·ree	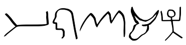	
whom	a·sher	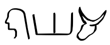	
had driven out	ho·w·reesh	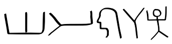	
the LORD	YHVH	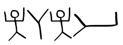	
before	mip·pe·ne	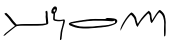	
the Israelites	be·ne	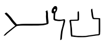	

)	yis·ra·el	ישראל ס	
-	vay·hee	ויהי	1 Kings 21:27
heard	khish·mo·a	כשמע	
When Ahab	ach·av	אחאב	
-	et	את	
words	had·de·va·reem	הדברים	
these	ha·el·leh	האלה	
he tore	vay·yiq·ra	ויקרע	
his clothes	be·ga·daw	בגדיו	
put	vay·ya·sem	וישם	
on sackcloth	saq	שק	
-	al	על	
-	be·sa·ro	בשרו	
and fasted	vay·ya·tso·wm	ויצום	
He lay down	vay·yish·kav	וישכב	
in sackcloth	bas·saq	בשק	
and walked around	vay·hal·lekh	ויהלך	
meekly	at	אט ס	
came	vay·hee	ויהי	1 Kings 21:28
Then the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to	el	אל	
Elijah	e·lee·ya·hu	אליהו	
the Tishbite	hat·tish·bee	התשבי	
saying :	le·mor	לאמר	
“ Have you seen	hara·ee·ta	הראית	1 Kings 21:29
how	kee	כי	

has humbled himself	nikh·na	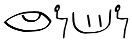	
Ahab	ach·av	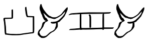	
before Me ?	mil·le·pha·nay		
Because	ya·an		
	kee	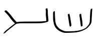	
he has humbled himself	nikh·na	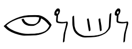	
before Me	mip·pa·nay	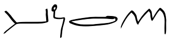	
I will not	lo		
bring	ʾa·vī		
the calamity	ha·ra·ah		
during his days	be·ya·maw	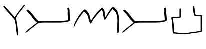	
in the days	bee·me		
of his son ”	ve·no		
but I will bring	a·vee	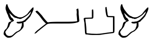	
[it]	ha·ra·ah		
upon	al		
his house	be·to	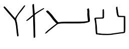	
passed	vay·ye·she·vu		1 Kings 22:1
Then three	sha·losh	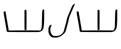	
years	sha·neem	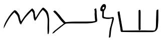	
without	en	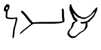	
war	mil·cha·mah	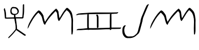	
between	ben	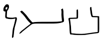	
Aram	a·ram	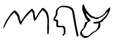	
	u·ven		
and Israel	yis·ra·el		
However	vay·hee	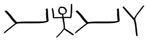	1 Kings 22:2

year	bash·sha·nah		
in the third	hash·she·lee·sheet	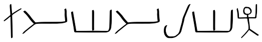	
went down	vay·ye·red	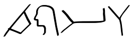	
Jehoshaphat	ye·ho·wo·sha·phat		
king	me·lekh	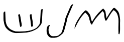	
of Judah	ye·hu·dah	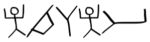	
to	el		
[visit] the king	me·lekh	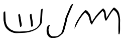	
of Israel	yis·ra·el	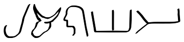	
said	vay·yo·mer		1 Kings 22:3
[who]	me·lekh	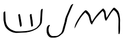	
	yis·ra·el	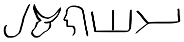	
to	el		
his servants	a·va·daw	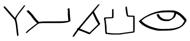	
“ Do you not know	hay·da·tem		
that	kee	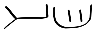	
is ours	la·nu	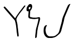	
Ramoth-gilead	ra·mot	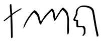	
	gil·ad		
but we	va·a·nach·nu	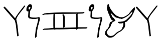	
have failed	mach·sheem		
to take	miq·qa·chat	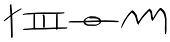	
it	o·tah		
from the hand	mee·yad	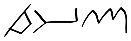	
of the king	me·lekh	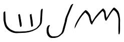	
of Aram ? ”	a·ram		
So he asked	vay·yo·mer		1 Kings 22:4

	el		
Jehoshaphat	ye·ho·wo·sha·phat		
“ Will you go	ha·te·lekh	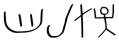	
with me	it·tee	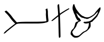	
to fight	lam·mil·cha·mah	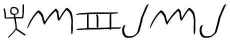	
against Ramoth-gilead ? ”	ra·mot		
	gil·ad		
answered	vay·yo·mer		
Jehoshaphat	ye·ho·wo·sha·phat		
	el		
the king	me·lekh	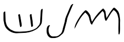	
of Israel	yis·ra·el	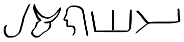	
“ I [am]	ka·mo·w·nee		
like you	kha·mo·w·kha		
my people [are]	ke·am·mee		
your people	khe·am·me·kha		
[and] my horses [are]	ke·su·say		
your horses ”	ke·su·se·kha		
also said	vay·yo·mer		1 Kings 22:5
But Jehoshaphat	ye·ho·wo·sha·phat		
to	el		
the king	me·lekh	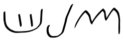	
of Israel	yis·ra·el	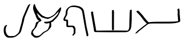	
inquire	de·rash		
“ Please	na		
first	khay·yo·wm	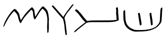	
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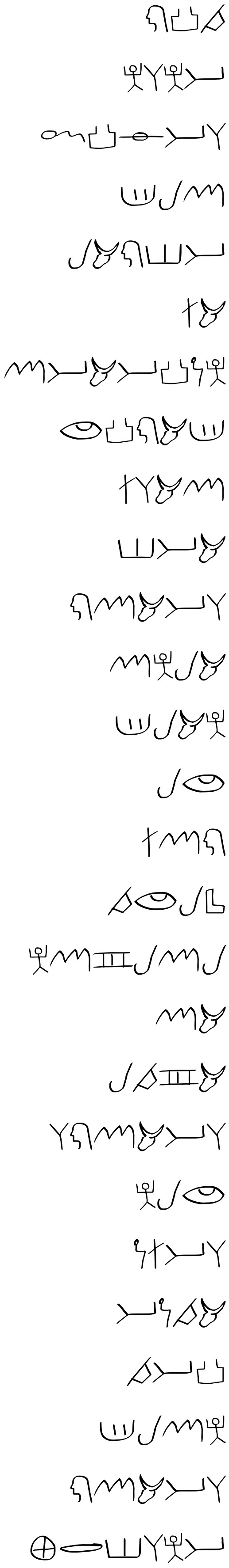

for the word	de·var	
of the LORD ”	YHVH	
assembled	vay·yiq·bots	1 Kings 22:6
So the king	me·lekh	
of Israel	yis·ra·el	
-	et	
the prophets	han·ne·vee·eem	
about four	ke·ar·ba	
hundred	me·o·wt	
men	eesh	
and asked them	vay·yo·mer	
	a·le·hem	
“ Should I go	ha·e·lekh	
against	al	
Ramoth-gilead	ra·mot	
	gil·ad	
to war	lam·mil·cha·mah	
or	im	
should I refrain ? ”	ech·dal	
they replied	vay·yo·me·ru	
“ Go up ”	a·leh	
will deliver [it]	ve·yit·ten	
“ and the Lord	a·do·nay	
into the hand	be·yad	
of the king ”	ham·me·lekh	
asked	vay·yo·mer	1 Kings 22:7
But Jehoshaphat	ye·ho·wo·sha·phat	

“ Is [there] not	ha·en		
here	poh	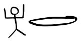	
a prophet	na·vee	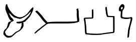	
of the LORD	la·YHVH	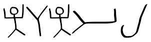	
still	o·wd		
of whom we can inquire	ve·nid·re·shah	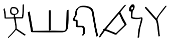	
- ? ”	me·o·w·to		
answered	vay·yo·mer		1 Kings 22:8
The king	me·lekh	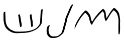	
of Israel	yis·ra·el	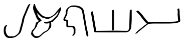	
	el		
-	ye·ho·wo·sha·phat		
“ There is still	o·wd		
man	eesh	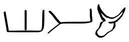	
one	e·chad	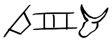	
who can ask	lid·rosh		
-	et		
the LORD	YHVH		
-	me·o·to		
but I	va·a·nee		
hate him	se·ne·tee		
because	kee	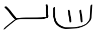	
he never	lo		
prophesies	yit·nab·be		
for me	a·lay	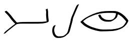	
anything good	to·wv		
	kee	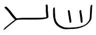	

but only	im		
bad	ra		
He is Micaiah	mee·kha·ye·hu		
son	ben		
of Imlah ”	yim·lah		
say	vay·yo·mer		
Jehoshaphat	ye·ho·wo·sha·phat		
should not	al		
replied	yo·mar		
“ The king	ham·me·lekh		
that ! ”	ken	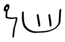	
called	vay·yiq·ra	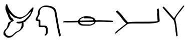	1 Kings 22:9
So the king	me·lekh	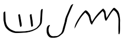	
of Israel	yis·ra·el	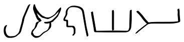	
	el		
of his officials	sa·rees	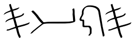	
one	e·chad	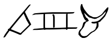	
and said	vay·yo·mer		
“ Bring	ma·ha·rah		
Micaiah	mee·kha·ye·hu		
son	ben		
of Imlah {at once} ”	yim·lah		
the king	u·me·lekh		1 Kings 22:10
of Israel	yis·ra·el	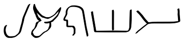	
and Jehoshaphat	vee·ho·wo·sha·phat		
king	me·lekh	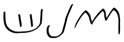	
of Judah	ye·hu·dah		

were sitting	yo·she·veem	ישבים	
	eesh	איש	
on	al	על	
their thrones	kis·o	כסאו	
Dressed	me·lub·ba·sheem	מלבשים	
in royal attire	be·ga·deem	בגדים	
at the threshing floor	be·go·ren	בגרן	
by the entrance	pe·tach	פתח	
of the gate	sha·ar	שער	
of Samaria	sho·me·ro·wn	שמרון	
with all	ve·khal	וכל	
the prophets	han·ne·vee·eem	הנביאים	
prophesying	mit·nab·be·eem	מתנבאים	
before them	liph·ne·hem	לפניהם	
had made	vay·ya·as	ויעש	1 Kings 22:11
for himself	lo	לו	
Now Zedekiah	tsid·qee·yah	צדקיה	
son	ben	בן	
of Chenaanah	ke·na·a·nah	כנענה	
horns	qar·ne	קרני	
iron	var·zel	ברזל	
and declared	vay·yo·mer	ויאמר	
“ This is what	koh	כה	
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
‘ With these	be·el·leh	באלה	
you shall gore	te·nag·gach	תנגח	

-	et		
the Arameans	a·ram		
until	ad		
they are finished off ’”	kal·lo·tam	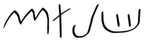	
And all	ve·khal		1 Kings 22:12
the prophets	han·ne·vi·eem		
were prophesying	nib·be·eem	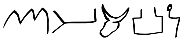	
the same	ken	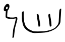	
saying	le·mor	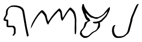	
“ Go up	a·leh		
to Ramoth-gilead	ra·mot	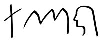	
	gil·ad		
and prosper	ve·hats·lach		
will deliver [it]	ve·na·tan	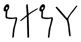	
for the LORD	YHVH		
into the hand	be·yad	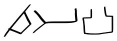	
of the king ”	ham·me·lekh		
Then the messenger	ve·ham·mal·akh		1 Kings 22:13
who	a·sher		
had gone	ha·lakh	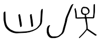	
to call	liq·ro	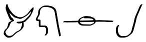	
Micaiah	mee·kha·ye·hu		
instructed him	dib·ber		
	e·law	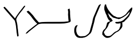	
	le·mor	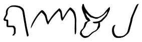	
“ Behold	hin·neh	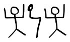	
now	na		

the words	div·re		
of the prophets	han·ne·vee·eem		
accord	peh	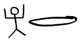	
with one	e·chad	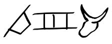	
are favorable	to·wv		
	el		
to the king	ham·me·lekh		
be	ye·hee	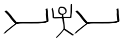	
So please	na		
let your words	div·rɛ·kha	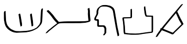	
like theirs	kid·var	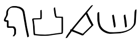	
	a·chad	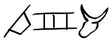	
	me·hem	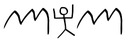	
and speak	ve·dib·bar·ta		
favorably ”	to·wv		
said	vay·yo·mer		1 Kings 22:14
But Micaiah	mee·kha·ye·hu		
lives	chay	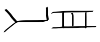	
“ As surely as the LORD	YHVH	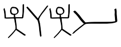	
	kee	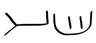	
-	et		
whatever	a·sher		
tells	yo·mar		
the LORD	YHVH		
me	e·lay	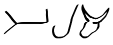	
- ”	o·to		
I will speak	a·dab·ber	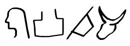	

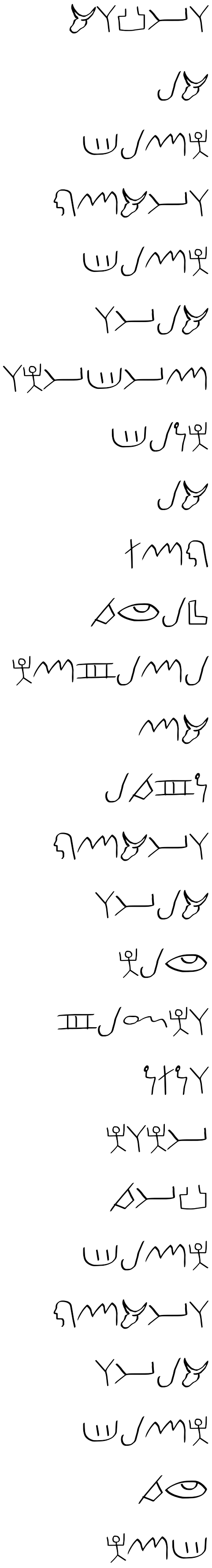

When Micaiah arrived	vay·ya·vo·w	1 Kings 22:15
-	el	
-	ham·me·lekh	
asked	vay·yo·mer	
the king	ham·me·lekh	
him	e·law	
“ Micaiah	mee·kha·ye·hu	
should we go	ha·ne·lekh	
against	el	
Ramoth-gilead	ra·mot	
	gil·ad	
to war	lam·mil·cha·mah	
or	im	
should we refrain ? ”	nech·dal	
Micaiah replied	vay·yo·mer	
	e·law	
“ Go up	a·leh	
and triumph ”	ve·hats·lach	
will give [it]	ve·na·tan	
“ for the LORD	YHVH	
into the hand	be·yad	
of the king ”	ham·me·lekh	
said	vay·yo·mer	1 Kings 22:16
to him	e·law	
But the king	ham·me·lekh	
“ How many	ad	
	kam·meh	

times	phe·a·meem		
must I	a·nee	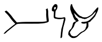	
make you swear	mash·bi·e·kha		
-	a·sher		
not	lo		
to tell me	te·dab·ber	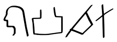	
	e·lay	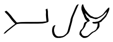	
anything but	raq	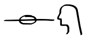	
the truth	e·met	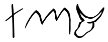	
in the name	be·shem		
of the LORD ? ”	YHVH		
So Micaiah declared :	vay·yo·mer		1 Kings 22:17
“ I saw	ra·ee·tee	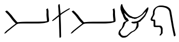	
-	et		
all	kal		
Israel	yis·ra·el	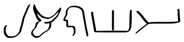	
scattered	ne·pho·tseem		
on	el		
the hills	he·ha·reem	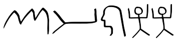	
like sheep	kats·tson		
-	a·sher		
without	en	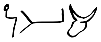	
	la·hem		
a shepherd	ro·eh		
said	vay·yo·mer		
And the LORD	YHVH		
have no	lo		

master	a·do·neem	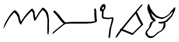	
‘ These [people]	la·el·leh		
return	ya·shu·vu		
let each one	eesh	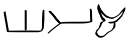	
home	le·ve·to	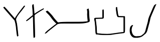	
in peace ’”	be·sha·lo·wm	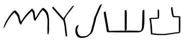	
said	vay·yo·mer		1 Kings 22:18
Then the king	me·lekh	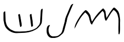	
of Israel	yis·ra·el	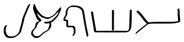	
to	el		
Jehoshaphat	ye·ho·wo·sha·phat		
“ Did I not	ha·lo·w		
tell	a·mar·tee		
you	e·le·kha	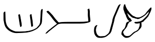	
that he never	lo·w		
prophesies	yit·nab·be	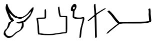	
for me	a·lay	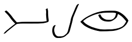	
good	to·wv		
but only	kee	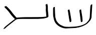	
	im		
bad ? ”	ra		
Micaiah continued	vay·yo·mer		1 Kings 22:19
“ Therefore	la·khen		
hear	she·ma		
the word	de·var		
of the LORD :	YHVH		
I saw	ra·ee·tee	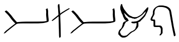	

-	et	
the LORD	YHVH	
sitting	yo·shev	
on	al	
His throne	kis·o	
and all	ve·khal	
the host	tse·va	
of heaven	hash·sha·ma·yim	
standing	o·med	
by Him	a·law	
on His right	mee·mee·no	
and on His left	u·mis·se·mo·lo	
said	vay·yo·mer	1 Kings 22:20
And the LORD	YHVH	
‘ Who	mee	
will entice	ye·phat·teh	
-	et	
Ahab	ach·av	
to march up	ve·ya·al	
and fall	ve·yip·pol	
at Ramoth-gilead ? ’	be·ra·mot	
	gil·ad	
suggested	vay·yo·mer	
And one	zeh	
this	be·khoh	
and another	ve·zeh	
-	o·mer	

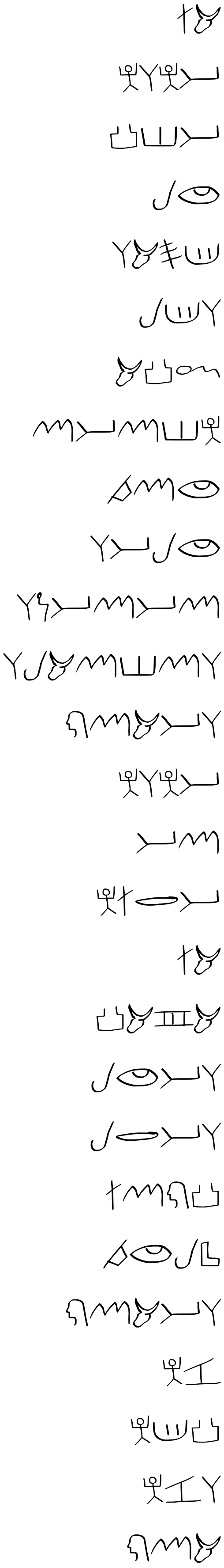

that	be·khoh		
came forward	vay·ye·tse	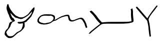	1 Kings 22:21
Then a spirit	ha·ru·ach	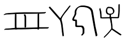	
stood	vay·ya·a·mod		
before	liph·ne		
the LORD	YHVH		
	vay·yo·mer		
‘ I	a·nee	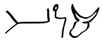	
will entice him ’	a·phat·ten·nu		
and said	vay·yo·mer		
the LORD	YHVH		
asked	e·law	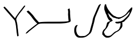	
‘ By what means ? ’	bam·mah		
And he replied	vay·yo·mer		1 Kings 22:22
‘ I will go out	e·tse		
and be	ve·ha·yee·tee	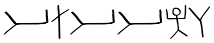	
spirit	ru·ach		
a lying	she·qer	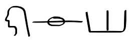	
in the mouths	be·phee		
of all	kal		
his prophets ’	ne·vee·aw		
said [the LORD]	vay·yo·mer		
entice him	te·phat·teh		
‘ You will surely	ve·gam		
and prevail ’	tu·khal		
‘ Go	tse		
and do	va·a·seh		

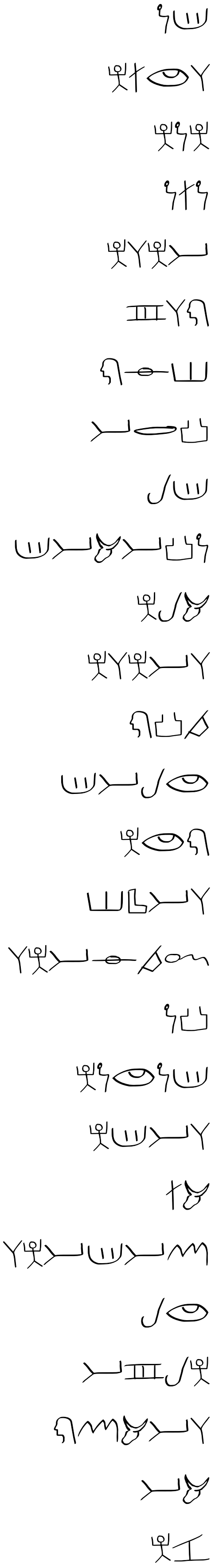

it ’	khen	
So	ve·at·tah	1 Kings 22:23
you see	hin·neh	
has put	na·tan	
the LORD	YHVH	
spirit	ru·ach	
a lying	she·qer	
in the mouths	be·phee	
of all	kal	
prophets of yours	ne·vee·e·kha	
these	el·leh	
and the LORD	va·YHVH	
has pronounced	dib·ber	
against you ”	a·le·kha	
disaster	ra·ah	
went up	vay·yig·gash	1 Kings 22:24
Then Zedekiah	tsid·qee·ya·hu	
son	ben	
of Chenaanah	ke·na·a·nah	
struck	vay·yak·keh	
-	et	
Micaiah	mee·kha·ye·hu	
in	al	
the face	hal·le·chee	
and demanded	vay·yo·mer	
“ Which way	e	
	zeh	

when He departed	a·var	עבר	
did the Spirit	ru·ach	רוח	
of the LORD [go]	YHVH	יהוה	
from me	me·it·tee	מאתי	
to speak	le·dab·ber	לדבר	
with you ? ”	o·w·takh	אותך	
replied	vay·yo·mer	ויאמר	1 Kings 22:25
Micaiah	mee·kha·ye·hu	מיכיהו	
	hin·ne·kha	הנך	
“ You will soon see	ro·eh	ראה	
day	bay·yo·wm	ביום	
on that	ha·hu	ההוא	
when	a·sher	אשר	
you go	ta·vo	תבא	
in an inner	che·der	חדר	
room ”	be·che·der	בחדר	
[and] hide	le·he·cha·veh	להחבה	
declared	vay·yo·mer	ויאמר	1 Kings 22:26
And the king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
“ Take	qach	קח	
-	et	את	
Micaiah	mee·kha·ye·hu	מיכיהו	
and return him	va·ha·shee·ve·hu	והשיבהו	
to	el	אל	
Amon	a·mon	אמון	
the governor	sar	שר	

of the city	ha·eer		
and to	ve·el		
Joash	yo·w·ash		
son	ben		
the king’s	ham·me·lekh		
and tell them	ve·a·mar·ta		1 Kings 22:27
that this is what	koh	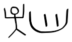	
says :	a·mar		
the king	ham·me·lekh		
‘ Put	see·mu	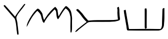	
-	et		
this [man]	zeh	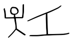	
in prison	bet	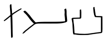	
	hak·ke·le		
and feed him	ve·ha·a·khee·lu·hu	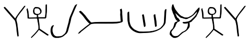	
only bread	le·chem	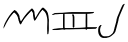	
	la·chats	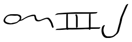	
and water	u·ma·yim	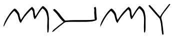	
	la·chats	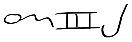	
until	ad		
I return	bo·ee		
safely ’”	ve·sha·lo·wm	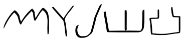	
replied	vay·yo·mer		1 Kings 22:28
But Micaiah	mee·kha·ye·hu		
“ If	im		
you ever return	sho·wv		
	ta·shuv		

safely	be·sha·lo·wm	
has not	lo	
spoken	dib·ber	
the LORD	YHVH	
through me ”	bee	
Then he added	vay·yo·mer	
“ Take heed	shim·u	
you people ! ”	am·meem	
all	kul·lam	
went up	vay·ya·al	1 Kings 22:29
So the king	me·lekh	
of Israel	yis·ra·el	
and Jehoshaphat	w·ho·sha·phat	
king	me·lekh	
of Judah	ye·hu·dah	
to Ramoth-gilead	ra·mot	
	gil·ad	
said	vay·yo·mer	1 Kings 22:30
And the king	me·lekh	
of Israel	yis·ra·el	
to	el	
Jehoshaphat	ye·ho·wo·sha·phat	
“ I will disguise myself	hit·chap·pes	
and go	va·vo	
into battle	vam·mil·cha·mah	
but you	ve·at·tah	
wear	le·vash	

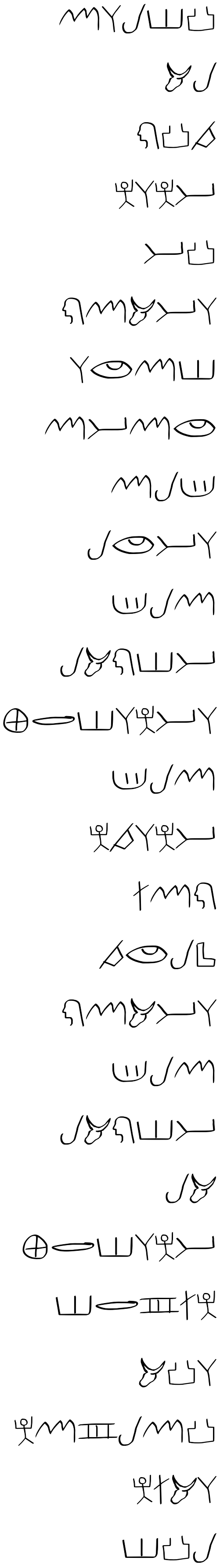

your royal robes ”	be·ga·de·kha	𐤁𐤂𐤃𐤉𐤊	
disguised himself	vay·yit·chap·pes	𐤅𐤉𐤕𐤇𐤐𐤔	
So the king	me·lekh	𐤌𐤋𐤊	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and went	vay·ya·vo·w	𐤅𐤉𐤁𐤅𐤀	
into battle	bam·mil·cha·mah	𐤁𐤌𐤋𐤇𐤌𐤄	
Now the king	u·me·lekh	𐤅𐤌𐤋𐤊	1 Kings 22:31
of Aram	a·ram	𐤀𐤓𐤌	
had ordered	tsiw·vah	𐤑𐤅𐤄	
-	et	𐤀𐤕	
commanders	sa·re	𐤔𐤓𐤉	
chariot	ha·re·khev	𐤄𐤓𐤊𐤁	
-	a·sher	𐤀𐤔𐤓	
	lo	𐤋𐤅	
his thirty-two	she·lo·sheem	𐤔𐤋𐤔𐤉𐤌	
	u·she·na·yim	𐤅𐤔𐤍𐤉𐤌	
	le·mor	𐤋𐤀𐤌𐤓	
“ Do not	lo	𐤋𐤀	
fight	til·la·cha·mu	𐤕𐤋𐤇𐤌𐤅	
with anyone	et	𐤀𐤕	
small	qa·ton	𐤒𐤈𐤍	
	ve·et	𐤅𐤀𐤕	
or great	ga·do·wl	𐤂𐤃𐤅𐤋	
except	kee	𐤊𐤉	
	im	𐤀𐤌	
	et	𐤀𐤕	
the king	me·lekh	𐤌𐤋𐤊	

of Israel	yis·ra·el	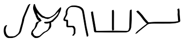	
”	le·vad·do	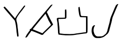	
-	vay·hee	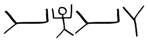	1 Kings 22:32
saw	kir·o·wt		
commanders	sa·re	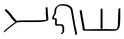	
When the chariot	ha·re·khev		
-	et		
Jehoshaphat	ye·ho·wo·sha·phat		
they	ve·hem·mah	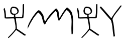	
said	a·me·ru		
“ Surely	akh		
is the king	me·lekh	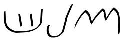	
of Israel ! ”	yis·ra·el	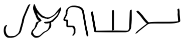	
this	hu		
So they turned	vay·ya·su·ru		
against him	a·law	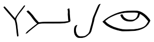	
to fight	le·hil·la·chem	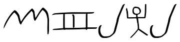	
cried out	vay·yiz·aq	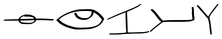	
but Jehoshaphat	ye·ho·wo·sha·phat		
And	vay·hee	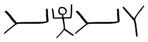	1 Kings 22:33
saw	kir·o·wt		
commanders	sa·re	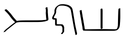	
when the chariot	ha·re·khev		
that	kee	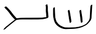	
was not	lo		
the king	me·lekh	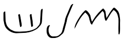	
of Israel	yis·ra·el	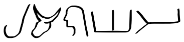	

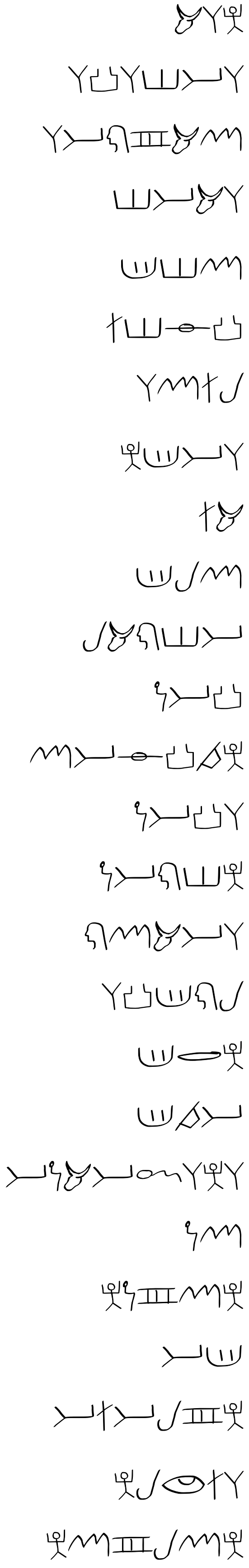

he	hu	
they turned back	vay·ya·shu·vu	
from pursuing him	me·a·cha·raw	
However, a [certain] man	ve·eesh	1 Kings 22:34
drew	ma·shakh	
his bow	baq·qe·shet	
without taking special aim	le·tum·mo	
and he struck	vay·yak·keh	
-	et	
the king	me·lekh	
of Israel	yis·ra·el	
between	ben	
the joints	had·de·va·qeem	
	u·ven	
of his armor	hash·shir·yan	
So [the king] said	vay·yo·mer	
to his charioteer	le·rak·ka·vo	
“ Turn around	ha·phokh	
	ya·de·kha	
and take me out	ve·ho·w·tsee·e·nee	
of	min	
the battle	ham·ma·cha·neh	
for	kee	
I am badly wounded ! ”	ha·cho·le·tee	
raged	vat·ta·a·leh	1 Kings 22:35
The battle	ham·mil·cha·mah	

day	bay·yo·wm	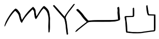	
throughout that	ha·hu		
and the king	ve·ham·me·lekh		
was	ha·yah	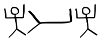	
propped up	ma·o·mad		
in his chariot	bam·mer·ka·vah		
facing	no·khach	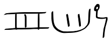	
the Arameans	a·ram		
he died	vay·ya·mat	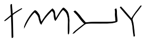	
and that evening	ba·e·rev		
ran out	vay·yi·tseq		
And the blood	dam		
from his wound	ham·mak·kah	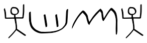	
onto	el		
the floor	cheq	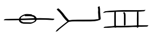	
of the chariot	ha·ra·khev		
rang out	vay·ya·a·vor		1 Kings 22:36
the cry	ha·rin·nah		
in the army	bam·ma·cha·neh	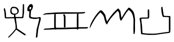	
was setting	ke·vo		
As the sun	hash·she·mesh		
- :	le·mor		
“ Every man	eesh	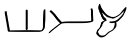	
to	el		
his own city	ee·ro	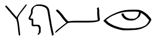	
and every man	ve·eesh	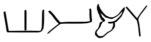	
to	el		

his own land ! ”	ar·tso		
died	vay·ya·mat	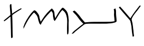	1 Kings 22:37
So the king	ham·me·lekh		
and was brought	vay·ya·vo·w	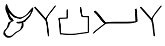	
to Samaria	sho·me·ro·wn		
where they buried	vay·yiq·be·ru	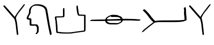	
-	et		
[him]	ham·me·lekh		
-	be·sho·me·ro·wn		
was washed	vay·yish·toph	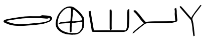	1 Kings 22:38
-	et		
And the chariot	ha·re·khev		
at	al		
the pool	be·re·khat		
of Samaria	sho·me·ro·wn		
licked up	vay·ya·loq·qu	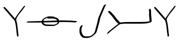	
and the dogs	hak·ke·la·veem		
-	et		
[Ahab’s] blood	da·mo	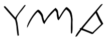	
where the prostitutes	ve·haz·zo·no·wt	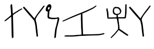	
bathed	ra·cha·tsu		
according to the word	kid·var		
that the LORD	YHVH	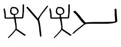	
-	a·sher		
had spoken	dib·ber		
As for the rest	ve·ye·ter	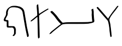	1 Kings 22:39
of the acts	div·re		

of Ahab	ach·av		
along with all	ve·khal		
his accomplishments	a·sher		
	a·sah		
palace	u·vet	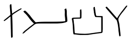	
and the ivory	hash·shen		
-	a·sher		
-	ba·nah		
and all	ve·khal		
the cities	he·a·reem		
-	a·sher		
he built	ba·nah		
not	ha·lo·w		
[are] they	hem	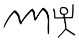	
written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	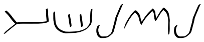	
of Israel ?	yis·ra·el	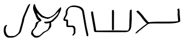	
rested	vay·yish·kav		1 Kings 22:40
And Ahab	ach·av	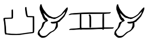	
with	im		
his fathers	a·vo·taw		
reigned	vay·yim·lokh		
Ahaziah	a·chaz·ya·hu		

and his son	ve·no	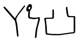	
in his place	tach·taw	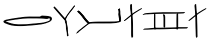	
Jehoshaphat	vee·ho·wo·sha·phat		1 Kings 22:41
son	ben		
of Asa	a·sa		
became king	ma·lakh	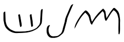	
of	al		
Judah	ye·hu·dah	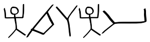	
year	bish·nat		
In the fourth	ar·ba		
of Ahab’s	le·ach·av	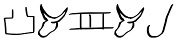	
reign	me·lekh	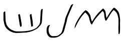	
over Israel	yis·ra·el	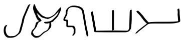	
Jehoshaphat	ye·ho·wo·sha·phat		1 Kings 22:42
old	ben		
was thirty-five	she·lo·sheem		
	ve·cha·mesh	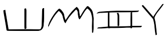	
years	sha·nah	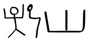	
when he became king	be·ma·le·kho		
twenty-five	ve·es·reem		
	ve·cha·mesh	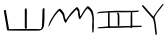	
years	sha·nah	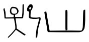	
and he reigned	ma·lakh	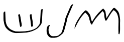	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem	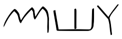	
His mother’s	im·mo	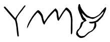	
was Azubah	a·zu·vah		

daughter	bat	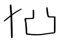	
of Shilhi	shil·chee	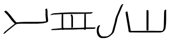	
And [Jehoshaphat] walked	vay·ye·lekh	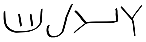	1 Kings 22:43
in all	be·khal	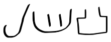	
the ways	de·rekh	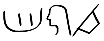	
Asa	a·sa	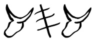	
of his father	a·vee	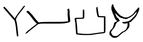	
he did not	lo	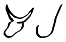	
turn away	sar	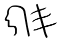	
from them	mim·men·nu	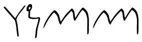	
but did	la·a·so·wt	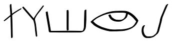	
what was right	hay·ya·shar	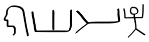	
in the eyes	be·e·ne	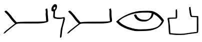	
of the LORD	YHVH	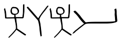	
however	akh	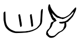	
The high places	hab·ba·mo·wt	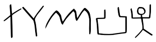	
were not	lo	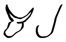	
removed	sa·ru	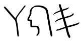	
still	o·wd	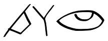	
the people	ha·am	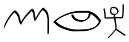	
sacrificed	me·zab·be·cheem	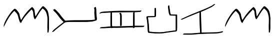	
and burned incense	u·me·qat·te·reem	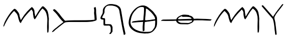	
on the high places	bab·ba·mo·wt	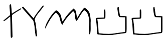	
also made peace	vay·yash·lem	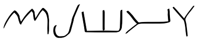	1 Kings 22:44
Jehoshaphat	ye·ho·wo·sha·phat	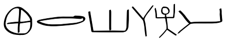	
with	im	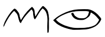	
the king	me·lekh	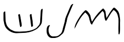	

of Israel	yis·ra·el	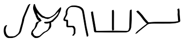	
As for the rest	ve·ye·ter	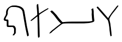	1 Kings 22:45
of the acts	div·re		
of Jehoshaphat	ye·ho·wo·sha·phat		
along with the might	u·ge·vu·ra·to		
and how	a·sher		
he exercised	a·sah		
-	va·a·sher		
he waged war	nil·cham	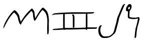	
not	ha·lo	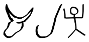	
[are] they	hem	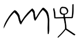	
written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	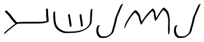	
of Judah ?	ye·hu·dah		
the	ve·ye·ter	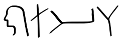	1 Kings 22:46
male shrine prostitutes	haq·qa·desh	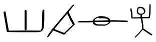	
who	a·sher		
remained	nish·ar		
from the days	bee·me		
Asa	a·sa		
of his father	a·vee	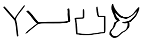	
He banished	bi·er		
from	min		

the land	ha·a·rets	
king	u·me·lekh	1 Kings 22:47
And there was no	en	
in Edom	be·e·do·wm	
a deputy	nits·tsav	
served as king	me·lekh	
Jehoshaphat	ye·ho·wo·sha·phat	1 Kings 22:48
built	ʿa·sar	
ships	o·nee·yo·wt	
of Tarshish	tar·sheesh	
to go	la·le·khet	
to Ophir	o·w·phee·rah	
for gold	laz·za·hav	
but they never	ve·lo	
set sail	ha·lakh	
because	kee	
were wrecked	nish·be·rah	
[they]	o·nee·yo·wt	
	be·ets·yo·wn	
at Ezion-geber	ga·ver	
At that time	az	1 Kings 22:49
said	a·mar	
Ahaziah	a·chaz·ya·hu	
son	ben	
of Ahab	ach·av	
to	el	
Jehoshaphat	ye·ho·wo·sha·phat	

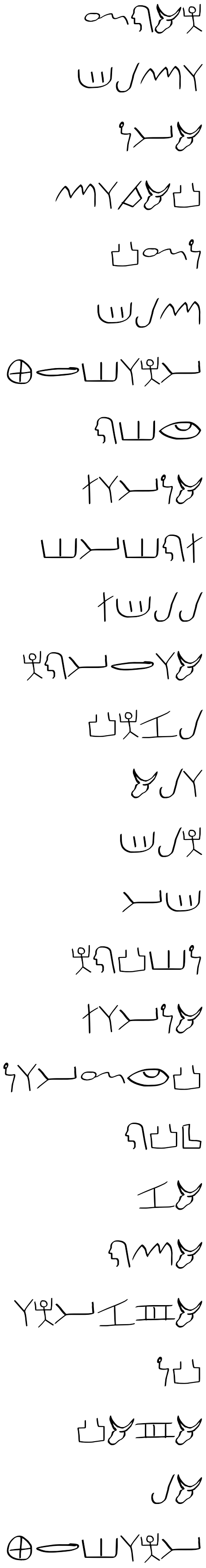

sail	ye·le·khu	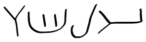	
“ Let my servants	a·va·day	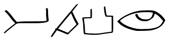	
with	im	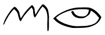	
your servants ”	a·va·de·kha	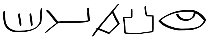	
	ba·o·nee·yo·wt	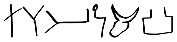	
refused	ve·lo	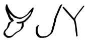	
	a·vah	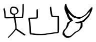	
but Jehoshaphat	ye·ho·wo·sha·phat	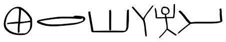	
rested	vay·yish·kav	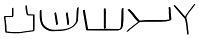	1 Kings 22:50
And Jehoshaphat	ye·ho·wo·sha·phat	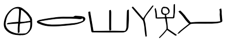	
with	im	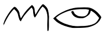	
his fathers	a·vo·taw	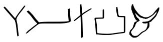	
and was buried	vay·yiq·qa·ver	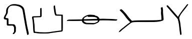	
with	im	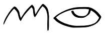	
them	a·vo·taw	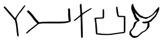	
in the city	be·eer	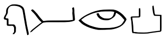	
David	da·wid	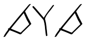	
of his father	a·vee	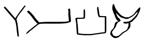	
reigned	vay·yim·lokh	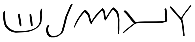	
Jehoram	ye·ho·w·ram	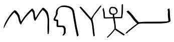	
And his son	be·no	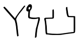	
in his place	tach·taw	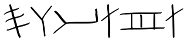	
Ahaziah	a·chaz·ya·hu	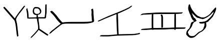	1 Kings 22:51
son	ben	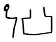	
of Ahab	ach·av	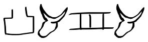	
became king	ma·lakh	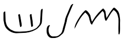	
of	al	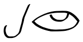	

Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
in Samaria	be·sho·me·ro·wn	𐤁𐤔𐤌𐤓𐤅𐤍	
year	bish·nat	𐤁𐤔𐤍𐤕	
In the seventeenth	she·va	𐤔𐤁𐤏	
	es·reh	𐤏𐤔𐤓𐤄	
of Jehoshaphat’s	lee·ho·wo·sha·phat	𐤋𐤉𐤄𐤅𐤔𐤐𐤈	
reign	me·lekh	𐤌𐤋𐤊	
over Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and he reigned	vay·yim·lokh	𐤅𐤉𐤌𐤋𐤊	
-	al	𐤏𐤋	
-	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
two years	she·na·ta·yim	𐤔𐤍𐤕𐤉𐤌	
And he did	vay·ya·as	𐤅𐤉𐤏𐤔	1 Kings 22:52
evil	ha·ra	𐤄𐤓𐤏	
in the sight	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and walked	vay·ye·lekh	𐤅𐤉𐤋𐤊	
in the ways	be·de·rekh	𐤁𐤃𐤓𐤊	
of his father	a·vee	𐤀𐤁𐤉𐤅	
[and]	u·ve·de·rekh	𐤅𐤁𐤃𐤓𐤊	
mother	im·mo	𐤀𐤌𐤅	
[and]	u·ve·de·rekh	𐤅𐤁𐤃𐤓𐤊	
of Jeroboam	ya·ra·ve·am	𐤉𐤓𐤁𐤏𐤌	
son	ben	𐤁𐤍	
of Nebat	ne·vat	𐤍𐤁𐤈	
who	a·sher	𐤀𐤔𐤓	
to sin	he·che·tee	𐤄𐤇𐤈𐤉𐤀	

-	et	את	
had caused Israel	yis·ra·el	ישראל	
[Ahaziah] served	vay·ya·a·vod	ויעבד	1 Kings 22:53
-	et	את	
Baal	hab·ba·al	הבעל	
and worshiped	vay·yish·ta·cha·veh	וישתחוה	
	lo	לו	
provoking	vay·yakh·es	ויכעס	
-	et	את	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel, {to anger}	yis·ra·el	ישראל	
just as	ke·khol	ככל	
-	a·sher	אשר	
had done	a·sah	עשה	
his father	a·vee	אביו	

2 Kings

BSB Translation	Transliteration	Original Hebrew	
rebelled	vay·yiph·sha	ויפשע	2 Kings 1:1
Moab	mo·w·av	מואב	
against Israel	be·yis·ra·el	בישראל	
After	a·cha·re	אחרי	
the death	mo·wt	מות	
of Ahab	ach·av	אחאב	
had fallen	vay·yip·pol	ויפל	2 Kings 1:2
Now Ahaziah	a·chaz·yah	אחזיה	

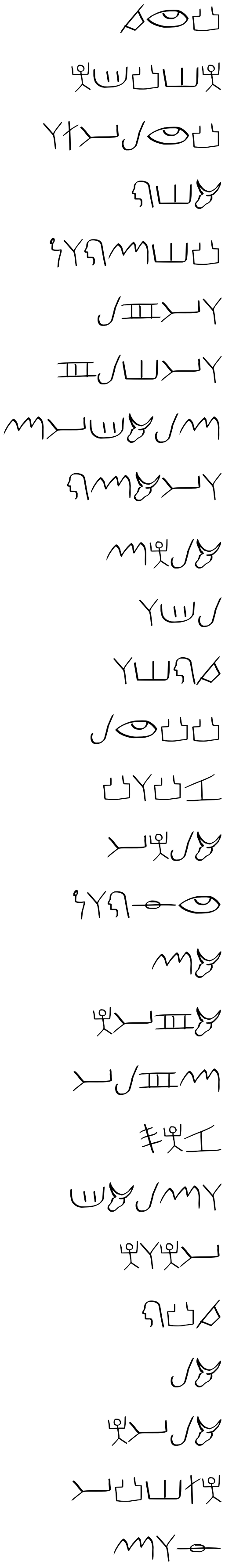

through	be·ad	
the lattice	has·se·va·khah	
of his upper room	ba·a·lee·ya·to	
-	a·sher	
in Samaria	be·sho·me·ro·wn	
and injured himself	vay·ya·chal	
So he sent	vay·yish·lach	
messengers	mal·a·kheem	
and instructed them :	vay·yo·mer	
	a·le·hem	
“ Go	le·khu	
inquire	dir·shu	
	be·va·al	
of Baal-zebub	ze·vuv	
the god	e·lo·he	
of Ekron	eq·ro·wn	
whether	im	
I will recover	ech·yeh	
injury ”	me·cho·lee	
from this	zeh	
But the angel	u·mal·akh	2 Kings 1:3
of the LORD	YHVH	
said	dib·ber	
to	el	
Elijah	e·lee·yah	
the Tishbite	hat·tish·bee	
	qum	

“ Go up	a·leh		
to meet	liq·rat	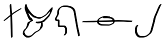	
the messengers	mal·a·khe		
of the king	me·lekh	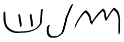	
of Samaria	sho·me·ro·wn		
and ask them	ve·dab·ber		
	a·le·hem		
‘ [Is [it] because	ha·mib·be·lee		
[there is] no	en	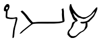	
God	e·lo·heem		
in Israel	be·yis·ra·el	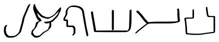	
that you	at·tem		
are on your way	ho·le·kheem	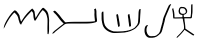	
to inquire	lid·rosh		
	be·va·al	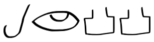	
of Baal-zebub	ze·vuv		
the god	e·lo·he		
of Ekron ? ’	eq·ro·wn	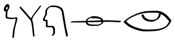	
Therefore	ve·la·khen	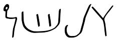	2 Kings 1:4
this is what	koh	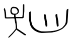	
says :	a·mar		
the LORD	YHVH		
the bed	ham·mit·tah		
on which	a·sher		
you are lying	a·lee·ta	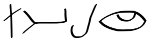	
	sham		
‘ You will not	lo		

get up	te·red		
from	mim·men·nah		
	kee	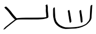	
You will surely die	mo·wt		
’”	ta·mut	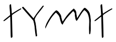	
departed	vay·ye·lekh	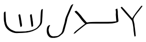	
So Elijah	e·lee·yah	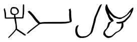	
returned	vay·ya·shu·vu		2 Kings 1:5
When the messengers	ham·mal·a·kheem		
to the king	e·law	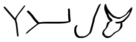	
he asked them	vay·yo·mer		
	a·le·hem	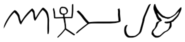	
“ Why	mah	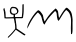	
	zeh	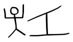	
have you returned ? ”	shav·tem		
They replied	vay·yo·me·ru		2 Kings 1:6
	e·law	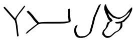	
“ A man	eesh	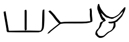	
came up	a·lah		
to meet us	liq·ra·te·nu		
and said	vay·yo·mer		
-	e·le·nu	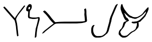	
‘ Go	le·khu		
back	shu·vu		
to	el		
the king	ham·me·lekh		
who	a·sher		

sent	sha·lach
you	et·khem
and tell	ve·dib·bar·tem
him	e·law
that this is what	koh
says :	a·mar
the LORD	YHVH
Is it because	ha·mib·be·lee
there is no	en
God	e·lo·heem
in Israel	be·yis·ra·el
that you are	at·tah
sending	sho·le·ach
these men to inquire	lid·rosh
	be·va·al
of Baal-zebub	ze·vuv
the god	e·lo·he
of Ekron ?	eq·ro·wn
Therefore	la·khen
from the bed	ham·mit·tah
on which	a·sher
you are lying	a·lee·ta
	sham
you will not	lo
get up	te·red
-	mim·men·nah
-	kee

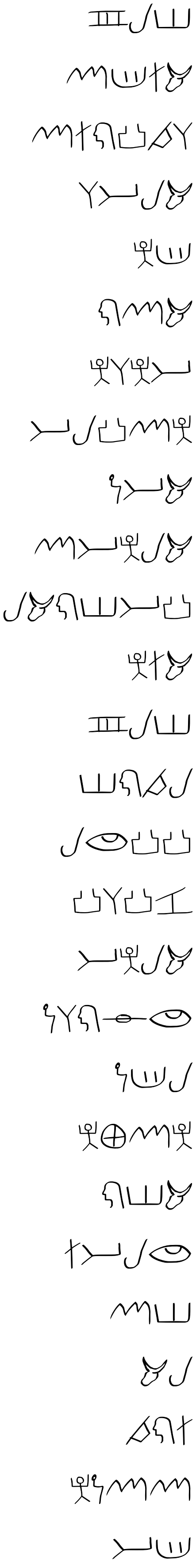

You will surely die	mo·wt		
,”	ta·mut		
The king asked them	vay·dab·ber	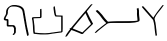	2 Kings 1:7
	a·le·hem		
“ What	meh	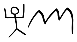	
sort	mish·pat		
of man	ha·eesh	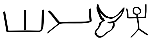	
-	a·sher		
came up	a·lah		
to meet	liq·rat·khem		
you and spoke	vay·dab·ber		
to you ? ”	a·le·khem	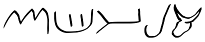	
-	et		
words	had·de·va·reem	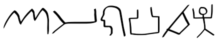	
these	ha·el·leh		
they answered	vay·yo·me·ru		2 Kings 1:8
“	e·law	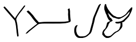	
man ”	eesh	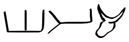	
	ba·al		
“ [He was] a hairy	se·ar		
belt	ve·e·zo·wr		
with a leather	o·wr		
	a·zur		
around his waist ”	be·ma·te·naw		
said [the king]	vay·yo·mar		
Elijah	e·lee·yah	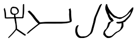	
the Tishbite ”	hat·tish·bee		

“ It [was]	hu		
Then King Ahaziah sent	vay·yish·lach		2 Kings 1:9
to Elijah	e·law	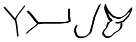	
a captain	sar		
	cha·mish·sheem		
with his company of fifty men	va·cha·mish·shaw		
So the captain went up	vay·ya·al		
to [Elijah]	e·law	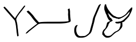	
	ve·hin·neh		
who was sitting	yo·shev		
on	al		
top	rosh		
of a hill	ha·har		
and said	vay·dab·ber		
to him	e·law	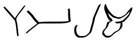	
“ Man	eesh	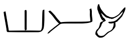	
of God	ha·e·lo·heem		
the king	ham·me·lekh		
declares	dib·ber		
‘ Come down ! ’”	re·dah	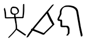	
answered	vay·ya·a·neh		2 Kings 1:10
Elijah	e·lee·ya·hu	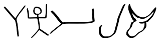	
	vay·dab·ber		
	el		
the captain	sar		
	ha·cha·mish·sheem		

“ If	ve·im	ואם	
am a man	eesh	איש	
of God	e·lo·heem	אלהים	
I	a·nee	אני	
come down	te·red	תרד	
may fire	esh	אש	
from	min	מן	
heaven	hash·sha·ma·yim	השמים	
and consume	ve·to·khal	ותאכל	
you	o·te·kha	אתך	
and	ve·et	ואת	
[your] fifty [men] ”	cha·mish·she·kha	חמשיך	
came down	vat·te·red	ותרד	
And fire	esh	אש	
from	min	מן	
heaven	hash·sha·ma·yim	השמים	
and consumed	vat·to·khal	ותאכל	
[the captain]	o·to	אתו	
and	ve·et	ואת	
[his] fifty men	cha·mish·shaw	חמשיו	
-	vay·ya·shav	וישב	2 Kings 1:11
So the king sent	vay·yish·lach	וישלח	
to Elijah	e·law	אליו	
captain	sar	שר	
	cha·mish·sheem	חמשים	
another	a·cher	אחר	
[with his] fifty [men]	va·cha·mish·shaw	וחמשיו	

And [the captain]	vay·ya·an	ויען	
said	vay·dab·ber	וידבר	
to [Elijah]	e·law	אליו	
“ Man	eesh	איש	
of God	ha·e·lo·heem	האלהים	
-	koh	כה	
declares	a·mar	אמר	
the king	ham·me·lekh	המלך	
at once ! ’”	me·he·rah	מהרה	
‘ Come down	re·dah	רדה	
replied	vay·ya·an	ויען	2 Kings 1:12
Again Elijah	e·lee·yah	אליה	
	vay·dab·ber	וידבר	
	a·le·hem	אליהם	
“ If	im	אם	
am a man	eesh	איש	
of God	ha·e·lo·heem	האלהים	
I	a·nee	אני	
come down	te·red	תרד	
may fire	esh	אש	
from	min	מן	
heaven	hash·sha·ma·yim	השמים	
and consume	ve·to·khal	ותאכל	
you	o·te·kha	אתך	
and	ve·et	ואת	
[your] fifty [men] ”	cha·mish·she·kha	חמשיך	
came down	vat·te·red	ותרד	

And the fire	esh	אש	
of God	e·lo·heem	אלהים	
from	min	מן	
heaven	hash·sha·ma·yim	השמים	
and consumed	vat·to·khal	ותאכל	
[the captain]	o·to	אתו	
and	ve·et	ואת	
[his] fifty men	cha·mish·shaw	חמשיו	
So	vay·ya·shav	וישב	2 Kings 1:13
the king sent	vay·yish·lach	וישלח	
captain	sar	שר	
with his fifty men	cha·mish·sheem	חמשים	
a third	she·li·sheem	שלשים	
-	va·cha·mish·shaw	וחמשיו	
went up	vay·ya·al	ויעל	
	vay·ya·vo	ויבא	
captain	sar	שר	
	ha·cha·mish·sheem	החמשים	
And the third	hash·she·lee·shee	השלישי	
fell	vay·yikh·ra	ויכרע	
on	al	על	
his knees	bir·kaw	ברכיו	
before	le·ne·ged	לנגד	
Elijah	e·lee·ya·hu	אליהו	
and begged him	vay·yit·chan·nen	ויתחנן	
	e·law	אליו	
	vay·dab·ber	וידבר	

	e·law	אליו	
“ Man	eesh	איש	
of God	ha·e·lo·heem	האלהים	
be precious	tee·qar	תיקר	
please	na	נא	
may my life	naph·shee	נפשי	
and the lives	ve·ne·phesh	ונפש	
servants	a·va·de·kha	עבדיך	
of these	el·leh	אלה	
fifty	cha·mish·sheem	חמשים	
in your sight	be·e·ne·kha	בעיניך	
Behold	hin·neh	הנה	2 Kings 1:14
has come down	ya·re·dah	ירדה	
fire	esh	אש	
from	min	מן	
heaven	hash·sha·ma·yim	השמים	
and consumed	vat·to·khal	ותאכל	
-	et	את	
two	she·ne	שני	
captains	sa·re	שרי	
of fifty	ha·cha·mish·sheem	החמשים	
the first	ha·ri·sho·neem	הראשנים	
-	ve·et	ואת	
with all their men	cha·mish·she·hem	חמשיהם	
But now	ve·at·tah	ועתה	
be precious	tee·qar	תיקר	
may my life	naph·shee	נפשי	

in your sight ”	be·e·ne·kha	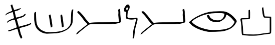	
said	vay·dab·ber	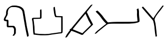	2 Kings 1:15
Then the angel	mal·akh		
of the LORD	YHVH	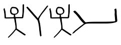	
to	el		
Elijah	e·lee·ya·hu	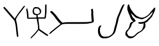	
“ Go down	red		
with him	o·w·to		
Do not	al		
be afraid	tee·ra	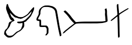	
of him ”	mip·pa·naw		
So [Elijah] got up	vay·ya·qam	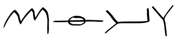	
and went down	vay·ye·red	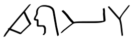	
with him	o·w·to		
to	el		
the king	ham·me·lekh		
And Elijah said	vay·dab·ber	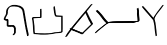	2 Kings 1:16
to King Ahaziah	e·law	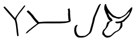	
“ This is what	koh	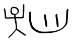	
says :	a·mar		
the LORD	YHVH	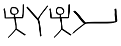	
Is that why	ya·an		
-	a·sher		
you have sent	sha·lach·ta	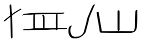	
messengers	mal·a·kheem		
to inquire	lid·rosh		
of	be·va·al	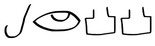	

Baal-zebub	ze·vuv	𐤆𐤁𐤅𐤁	
the god	e·lo·he	𐤀𐤋𐤄𐤉	
of Ekron ?	eq·ro·wn	𐤏𐤒𐤓𐤅𐤍	
Is there really no	ha·mib·be·lee	𐤄𐤌𐤁𐤋𐤉	
	en	𐤀𐤉𐤍	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
in Israel	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	
for you to inquire	lid·rosh	𐤋𐤃𐤓𐤔	
of His word ?	bid·va·ro	𐤁𐤃𐤁𐤓𐤅	
Therefore	la·khen	𐤋𐤊𐤍	
the bed	ham·mit·tah	𐤄𐤌𐤈𐤄	
on which	a·sher	𐤀𐤔𐤓	
you are lying	a·lee·ta	𐤏𐤋𐤉𐤕	
	sham	𐤔𐤌	
you will not	lo	𐤋𐤀	
get up from	te·red	𐤕𐤓𐤃	
-	mim·men·nah	𐤌𐤌𐤍𐤄	
-	kee	𐤊𐤉	
You will surely die	mo·wt	𐤌𐤅𐤕	
”	ta·mut	𐤕𐤌𐤅𐤕	
So [Ahaziah] died	vay·ya·mat	𐤅𐤉𐤌𐤕	2 Kings 1:17
according to the word	kid·var	𐤊𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
that	a·sher	𐤀𐤔𐤓	
had spoken	dib·ber	𐤃𐤁𐤓	
Elijah	e·lee·ya·hu	𐤀𐤋𐤉𐤄𐤅	
succeeded him	vay·yim·lokh	𐤅𐤉𐤌𐤋𐤊	

Jehoram	ye·ho·w·ram	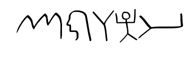	
	tach·taw ph	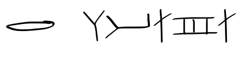	
year	bish·nat	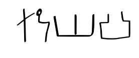	
in the second	she·ta·yim	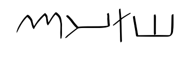	
of Jehoram	lee·ho·w·ram	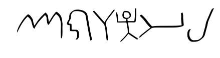	
son	ben	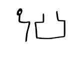	
of Jehoshaphat	ye·ho·wo·sha·phat	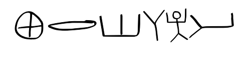	
of the reign	me·lekh	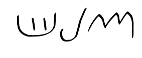	
over Judah	ye·hu·dah	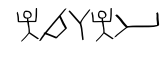	
And since	kee	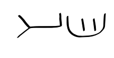	
no	lo	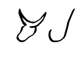	
he had	ha·yah	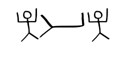	
	lo	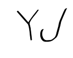	
son	ben	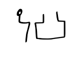	
As for the rest	ve·ye·ter	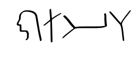	2 Kings 1:18
of the acts	div·re	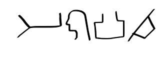	
of Ahaziah	a·chaz·ya·hu	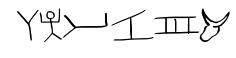	
along with his accomplishments	a·sher	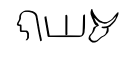	
	a·sah	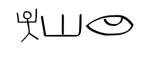	
not	ha·lo·w	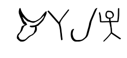	
are they	hem·mah	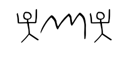	
written	khe·tu·veem	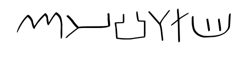	
in	al	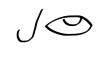	
the Book	se·pher	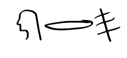	
of the Chronicles	div·re	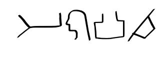	
	hay·ya·meem	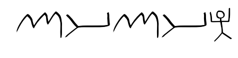	
of the Kings	le·mal·khe	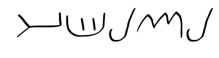	

of Israel ?	yis·ra·el		
Shortly before	vay·hee	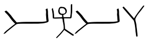	2 Kings 2:1
took	be·ha·a·lo·wt		
the LORD	YHVH		
-	et		
Elijah	e·lee·ya·hu	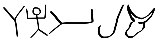	
in a whirlwind	bas·a·rah		
up to heaven	hash·sha·ma·yim	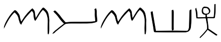	
were on their way	vay·ye·lekh	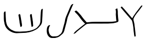	
Elijah	e·lee·ya·hu	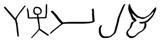	
and Elisha	ve·e·lee·sha	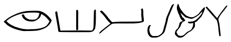	
from	min		
Gilgal	hag·gil·gal	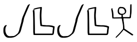	
said	vay·yo·mer		2 Kings 2:2
and Elijah	e·lee·ya·hu	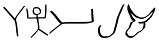	
to	el		
Elisha	e·lee·sha	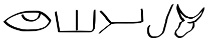	
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“ Please	na		
here	phoh	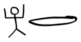	
for	kee	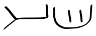	
the LORD	YHVH		
has sent me	she·la·cha·nee	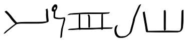	
on to	ad		
	bet	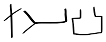	
Bethel ”	el		
replied	vay·yo·mer		

But Elisha	e·lee·sha	
lives	chay	
“ As surely as the LORD	YHVH	
live	ve·che	
and as you yourself	naph·she·kha	
I will not	im	
leave you ”	e·ez·ve·ka	
So they went down	vay·ye·re·du	
to	bet	
Bethel	el	
came out	vay·ye·tse·u	2 Kings 2:3
Then the sons	ve·ne	
of the prophets	han·ne·vee·eem	
-	a·sher	
at	bet	
Bethel	el	
to	el	
Elisha	e·lee·sha	
and said	vay·yo·me·ru	
	e·law	
“ Do you know	ha·ya·da·ta	
that	kee	
today ? ”	hay·yo·wm	
the LORD	YHVH	
will take	lo·qe·ach	
-	et	
your master	a·do·ne·kha	

away from	me·al		
you	ro·she·kha	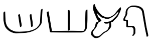	
he replied	vay·yo·mer		
“ Yes	gam		
I	a·nee	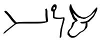	
know ”	ya·da·tee		
“ Do not speak [of it] ”	he·che·shu		
said to	vay·yo·mer		2 Kings 2:4
	lo		
And Elijah	e·lee·ya·hu	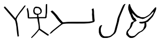	
Elisha	e·lee·sha	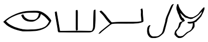	
stay	shev		
“ Please	na		
here	phoh	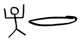	
for	kee	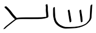	
the LORD	YHVH		
has sent me	she·la·cha·nee	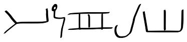	
on to Jericho ”	ye·ree·cho	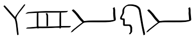	
But Elisha replied	vay·yo·mer		
lives	chay	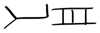	
“ As surely as the LORD	YHVH		
live	ve·che	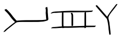	
and as you yourself	naph·she·kha	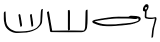	
I will not	im		
leave you ”	e·ez·ve·ka		
So they went	vay·ya·vo·u	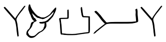	
to Jericho	ye·ree·cho	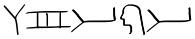	

came up	vay·yig·ge·shu	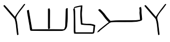	2 Kings 2:5
Then the sons	ve·ne	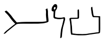	
of the prophets	han·ne·vee·eem	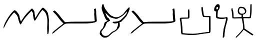	
-	a·sher	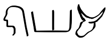	
at Jericho	bee·ree·cho	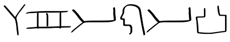	
to	el	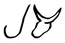	
Elisha	e·lee·sha	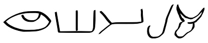	
and said	vay·yo·me·ru	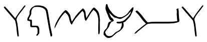	
	e·law	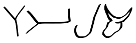	
“ Do you know	ha·ya·da·ta	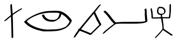	
that	kee	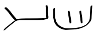	
today ? ”	hay·yo·wm	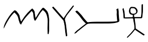	
the LORD	YHVH	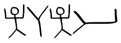	
will take	lo·qe·ach	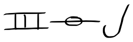	
-	et	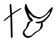	
your master	a·do·ne·kha	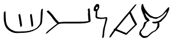	
away from	me·al	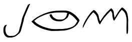	
you	ro·she·kha	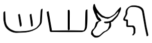	
he replied	vay·yo·mer	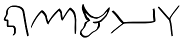	
“ Yes	gam	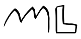	
I	a·nee	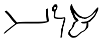	
know ”	ya·da·tee	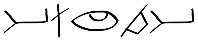	
“ Do not speak [of it] ”	he·che·shu	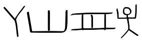	
said	vay·yo·mer	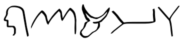	2 Kings 2:6
to [Elisha]	lo	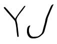	
And Elijah	e·lee·ya·hu	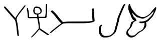	
stay	shev	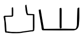	

“ Please	na		
here	phoh	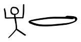	
for	kee	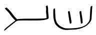	
the LORD	YHVH		
has sent me	she·la·cha·nee	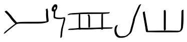	
on to the Jordan ”	hay·yar·de·nah		
But Elisha replied	vay·yo·mer		
lives	chay	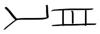	
“ As surely as the LORD	YHVH		
yourself live	ve·che	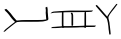	
and as you	naph·she·kha	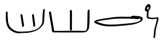	
I will not	im		
leave you ”	e·ez·ve·ka	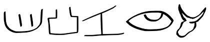	
went on	vay·ye·le·khu	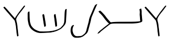	
So the two of them	she·ne·hem	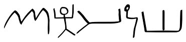	
of fifty	va·cha·mish·sheem	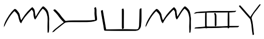	2 Kings 2:7
Then a company	eesh	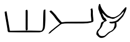	
of the sons	mib·be·ne	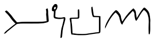	
of the prophets	han·ne·vee·eem		
went	ha·le·khu	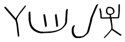	
and stood	vay·ya·am·du		
at a distance	min·ne·ged		
facing [Elijah and Elisha]	me·ra·cho·wq	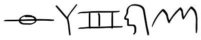	
as the two	u·she·ne·hem	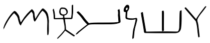	
of them stood	a·me·du		
by	al		
the Jordan	hay·yar·den		

took	vay·yiq·qach	2 Kings 2:8
And Elijah	e·lee·ya·hu	
-	et	
his cloak	ad·dar·to	
rolled it up	vay·yig·lom	
and struck	vay·yak·keh	
-	et	
the waters	ham·ma·yim	
which parted	vay·ye·cha·tsu	
to the right	hen·nah	
and to the left	va·hen·nah	
of them crossed over	vay·ya·av·ru	
so that the two	she·ne·hem	
on dry ground	be·cha·ra·vah	
After	vay·hee	2 Kings 2:9
they had crossed over	khe·a·ve·ram	
Elijah	ve·e·lee·ya·hu	
said	a·mar	
to	el	
Elisha	e·lee·sha	
“ Tell me	she·al	
what	mah	
can I do	e·e·seh	
for you	lakh	
before	be·te·rem	
I am taken away	el·la·qach	
from you ? ”	me·im·makh	

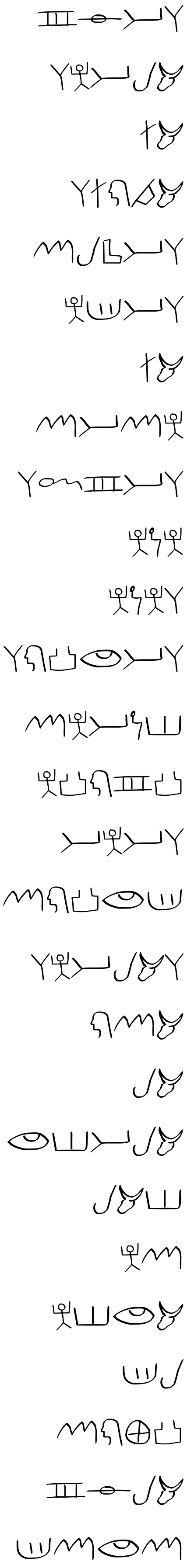

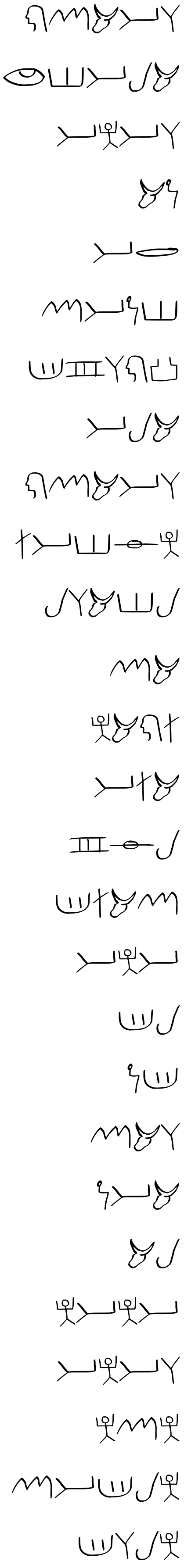

replied	vay·yo·mer	
Elisha	e·lee·sha	
let me	vee·hee	
“ Please	na	
portion	pee	
a double	she·na·yim	
of your spirit ”	be·ru·cha·kha	
inherit	e·lay	
said Elijah	vay·yo·mer	2 Kings 2:10
a difficult thing ”	hiq·shee·ta	
“ You have requested	lish·o·wl	
“ [Nevertheless,] if	im	
you see	tir·eh	
me	o·tee	
as I am taken	luq·qach	
from you	me·it·takh	
it will be	ye·hee	
yours	le·kha	
	khen	
But if	ve·im	
not	a·yin	
then it will not	lo	
be [so] ”	yih·yeh	
-	vay·hee	2 Kings 2:11
As they	hem·mah	
were walking along	ho·le·kheem	
	ha·lo·wkh	

and talking together	ve·dab·ber	𐤅𐤃𐤁𐤓	
suddenly	ve·hin·neh	𐤅𐤄𐤍𐤄	
a chariot	re·khev	𐤓𐤊𐤁	
of fire	esh	𐤀𐤔	
with horses	ve·su·se	𐤅𐤎𐤅𐤎𐤉	
of fire	esh	𐤀𐤔	
appeared and separated	vay·yaph·ri·du	𐤅𐤉𐤐𐤓𐤃𐤅	
	ben	𐤁𐤉𐤍	
the two of them	she·ne·hem	𐤔𐤍𐤉𐤄𐤌	
went up	vay·ya·al	𐤅𐤉𐤏𐤋	
and Elijah	e·lee·ya·hu	𐤀𐤋𐤉𐤄𐤅	
in a whirlwind	bas·se·a·rah	𐤁𐤎𐤏𐤓𐤄	
into heaven	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
As Elisha	ve·e·lee·sha	𐤅𐤀𐤋𐤉𐤔𐤏	2 Kings 2:12
watched	ro·eh	𐤓𐤀𐤄	
he	ve·hu	𐤅𐤄𐤅𐤀	
cried out	me·tsa·eq	𐤌𐤑𐤏𐤒	
“ My father	a·vee	𐤀𐤁𐤉	
my father	a·vee	𐤀𐤁𐤉	
the chariots	re·khev	𐤓𐤊𐤁	
of Israel ! ”	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and horsemen	u·pha·ra·shaw	𐤅𐤐𐤓𐤔𐤉𐤅	
no	ve·lo	𐤅𐤋𐤀	
And he saw [Elijah]	ra·a·hu	𐤓𐤀𐤄𐤅	
more	o·wd	𐤏𐤅𐤃	
So taking hold	vay·ya·cha·zeq	𐤅𐤉𐤇𐤆𐤒	
of his own clothes	biv·ga·daw	𐤁𐤁𐤂𐤃𐤉𐤅	

he tore them	vay·yiq·ra·em	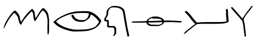	
in two	lish·na·yim	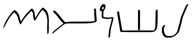	
	qe·ra·eem	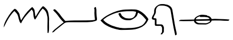	
Elisha also picked up	vay·ya·rem	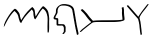	2 Kings 2:13
-	et	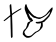	
the cloak	ad·de·ret	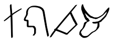	
Elijah	e·lee·ya·hu	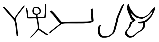	
that	a·sher	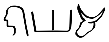	
had fallen	na·phe·lah	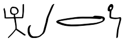	
from	me·a·law	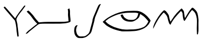	
and he went back	vay·ya·shav	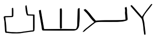	
and stood	vay·ya·a·mod	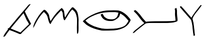	
on	al	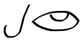	
the bank	se·phat	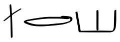	
of the Jordan	hay·yar·den	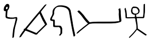	
Then he took	vay·yiq·qach	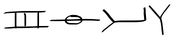	2 Kings 2:14
-	et	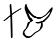	
the cloak	ad·de·ret	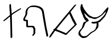	
of Elijah	e·lee·ya·hu	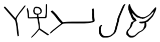	
that	a·sher	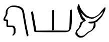	
had fallen	na·phe·lah	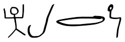	
from him	me·a·law	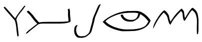	
and struck	vay·yak·keh	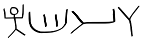	
-	et	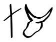	
the waters	ham·ma·yim	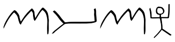	
he asked	vay·yo·mar	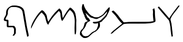	
“ Where now [is]	ay·yeh	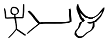	

the LORD	YHVH		
the God	e·lo·he		
of Elijah ? ”	e·lee·ya·hu	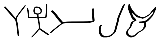	
	aph		
-	hu		
And when he had struck	vay·yak·keh	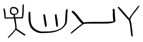	
-	et		
the waters	ham·ma·yim	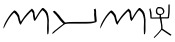	
they parted	vay·ye·cha·tsu	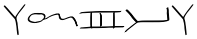	
to the right	hen·nah		
and to the left	va·hen·nah		
crossed over	vay·ya·a·vor		
and Elisha	e·lee·sha	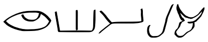	
saw what had happened	vay·yir·u·hu		2 Kings 2:15
When the sons	ve·ne	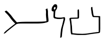	
of the prophets	han·ne·vee·eem	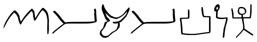	
who [were]	a·sher		
from Jericho	bee·ree·cho	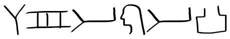	
facing him	min·ne·ged	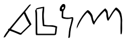	
they said	vay·yo·me·ru		
rests	na·chah	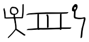	
“ The spirit	ru·ach		
of Elijah	e·lee·ya·hu	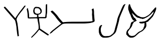	
on	al		
Elisha ”	e·lee·sha	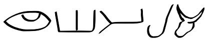	
And they went	vay·ya·vo·u	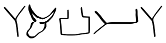	
to meet him	liq·ra·to	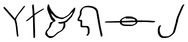	

and bowed down	vay·yish·ta·cha·wu		
before him	lo	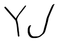	
to the ground	a·re·tsah		
they said	vay·yo·me·ru		2 Kings 2:16
to Elisha	e·law	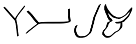	
“ Look	hin·neh		
now ”	na		
have	yesh	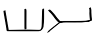	
-	et		
“ we your servants	a·va·de·kha		
fifty	cha·mish·sheem		
men	a·na·sheem	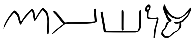	
	be·ne	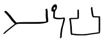	
valiant	cha·yil	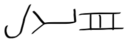	
let them go	ye·le·khu	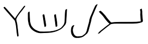	
Please	na		
and search for	vee·vaq·shu	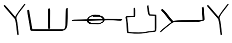	
-	et		
your master	a·do·ne·kha	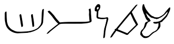	
Perhaps	pen		
has taken him up	ne·sa·o		
the Spirit	ru·ach		
of the LORD	YHVH		
and put him	vay·yash·li·khe·hu		
on one	be·a·chad		
of the mountains	he·ha·reem	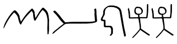	
or	o		

in one	be·a·chat	
of the valleys ”	hag·ge·ya·ʾot	
[Elisha] replied	vay·yo·mer	
“ Do not	lo	
send them ”	tish·la·chu	
But when they pressed	vay·yiph·tse·ru	2 Kings 2:17
him	vo	
to the point of	ad	
embarrassment	bosh	
he said	vay·yo·mer	
“ Send [them] ”	she·la·chu	
And they sent	vay·yish·le·chu	
fifty	cha·mish·sheem	
men	eesh	
who searched for	vay·vaq·shu	
three	she·lo·shah	
days	ya·meem	
but did not	ve·lo	
find [Elijah]	me·tsa·u·hu	
When they returned	vay·ya·shu·vu	2 Kings 2:18
to [Elisha]	e·law	
who	ve·hu	
was staying	yo·shev	
in Jericho	bee·ree·cho	
he said	vay·yo·mer	
to them	a·le·hem	
“ Didn’t	ha·lo·w	

I tell	a·mar·tee		
you	a·le·khem	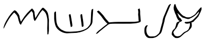	
not	al		
to go ? ”	te·le·khu	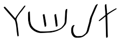	
said	vay·yo·me·ru		2 Kings 2:19
Then the men	an·she		
of the city	ha·eer		
to	el		
Elisha	e·lee·sha	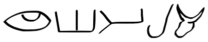	
note	hin·neh		
“ Please	na		
location	mo·wo·shav		
that the city’s	ha·eer		
is good	to·wv		
as	ka·a·sher		
our lord	a·do·nee		
[you] can see	ro·eh		
But the water	ve·ham·ma·yim	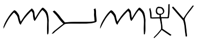	
[is] bad	ra·eem	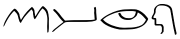	
and the land	ve·ha·a·rets		
is unfruitful ”	me·shak·ka·let	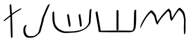	
he replied	vay·yo·mer		2 Kings 2:20
“ Bring	qe·chu	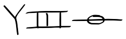	
me	lee	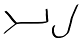	
bowl ”	tse·lo·cheet	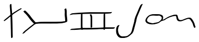	
a new	cha·da·shah		
“ and put	ve·see·mu	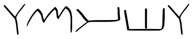	

in it ”	sham	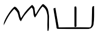	
some salt	me·lach	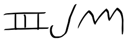	
So they brought [it]	vay·yiq·chu	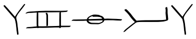	
to him	e·law	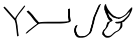	
and [Elisha] went out	vay·ye·tse	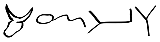	2 Kings 2:21
to	el	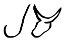	
the spring	mo·w·tsa	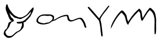	
	ham·ma·yim	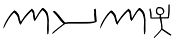	
cast	vay·yash·lekh	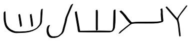	
into it	sham	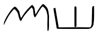	
the salt	me·lach	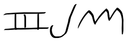	
and said	vay·yo·mer	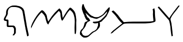	
“ This is what	koh	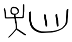	
says :	a·mar	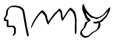	
the LORD	YHVH	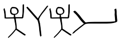	
‘ I have healed	rip·pi·tee	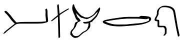	
water	lam·ma·yim	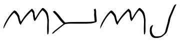	
this	ha·el·leh	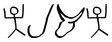	
No	lo	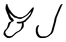	
will it cause	yih·yeh	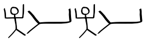	
	mish·sham	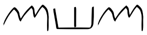	
longer	o·wd	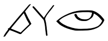	
death	ma·vet	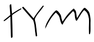	
or unfruitfulness ’”	u·me·shak·ka·let	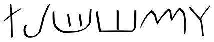	
have been healthy	vay·ye·ra·phu	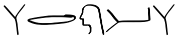	2 Kings 2:22
And the waters [there]	ham·ma·yim	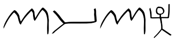	
to	ad	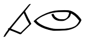	

day	hay·yo·wm	היום	
this	haz·zeh	הזה	
according to the word	kid·var	כדבר	
by Elisha	e·lee·sha	אלישע	
-	a·sher	אשר	
spoken	dib·ber	דבר	
Elisha went up	vay·ya·al	ויעל	2 Kings 2:23
From there	mish·sham	משם	
to	bet	בית	
Bethel	el	אל	
and as he	ve·hu	והוא	
was walking up	o·leh	עלה	
the road	vad·de·rekh	בדרך	
a group of boys	u·ne·a·reem	ונערים	
	qe·tan·neem	קטנים	
came out	ya·tse·u	יצאו	
of	min	מן	
the city	ha·eer	העיר	
and jeered at	vay·yit·qal·le·su	ויתקלסו	
him	vo	בו	
chanting	vay·yo·me·ru	ויאמרו	
	lo	לו	
“ Go up	a·leh	עלה	
you baldhead !	qe·re·ach	קרח	
Go up	a·leh	עלה	
you baldhead ! ”	qe·re·ach	קרח	
Then he turned	vay·yi·phen	ויפן	2 Kings 2:24

around	a·cha·raw		
looked at them	vay·yir·em		
and called down a curse on them	vay·qal·lem	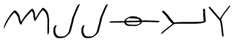	
in the name	be·shem		
of the LORD	YHVH		
came out	vat·te·tse·nah		
Suddenly two	she·ta·yim	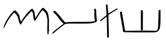	
female bears	dub·beem	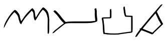	
of	min		
the woods	hay·ya·ar	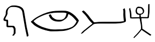	
and mauled	vat·te·vaq·qa·nah	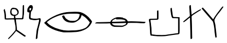	
	me·hem		
forty-two	ar·ba·eem		
	u·she·ne	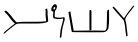	
of the boys	ye·la·deem		
And Elisha went	vay·ye·lekh	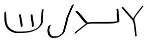	2 Kings 2:25
on	mish·sham		
to	el		
Mount	har		
Carmel	hak·kar·mel		
and from there	u·mish·sham	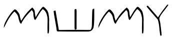	
he returned	shav		
to Samaria	sho·me·ro·wn		
Jehoram	vee·ho·w·ram	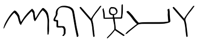	2 Kings 3:1
son	ben	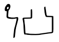	
of Ahab	ach·av		
became king	ma·lakh	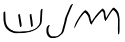	

of	al	𐤏𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
in Samaria	be·sho·me·ro·wn	𐤁𐤔𐤌𐤓𐤅𐤍	
year	bish·nat	𐤁𐤔𐤍𐤕	
In the eighteenth	she·mo·neh	𐤔𐤌𐤍𐤄	
	es·reh	𐤏𐤔𐤓𐤄	
of Jehoshaphat’s	lee·ho·wo·sha·phat	𐤋𐤉𐤄𐤅𐤔𐤐𐤈	
reign	me·lekh	𐤌𐤋𐤊	
over Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and he reigned	vay·yim·lokh	𐤅𐤉𐤌𐤋𐤊	
twelve	she·tem	𐤔𐤕𐤉𐤌	
	es·reh	𐤏𐤔𐤓𐤄	
years	sha·nah	𐤔𐤍𐤄	
And he did	vay·ya·a·seh	𐤅𐤉𐤏𐤔𐤄	2 Kings 3:2
evil	ha·ra	𐤄𐤓𐤏	
in the sight	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
but	raq	𐤓𐤒	
not	lo	𐤋𐤀	
as his father	khe·a·vee	𐤊𐤀𐤁𐤉𐤅	
and mother [had done]	u·khe·im·mo	𐤅𐤊𐤀𐤌𐤅	
He removed	vay·ya·sar	𐤅𐤉𐤎𐤓	
-	et	𐤀𐤕	
the sacred pillar	mats·tse·vat	𐤌𐤑𐤁𐤕	
of Baal	hab·ba·al	𐤄𐤁𐤏𐤋	
that	a·sher	𐤀𐤔𐤓	
had made	a·sah	𐤏𐤔𐤄	

his father	a·vee	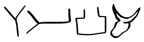	
Nevertheless	raq	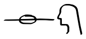	2 Kings 3:3
to the sins	be·chat·to·wt	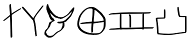	
Jeroboam	ya·ra·ve·am		
son	ben		
of Nebat	ne·vat		
that	a·sher		
to commit	he·che·tee		
-	et		
had caused Israel	yis·ra·el	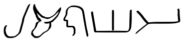	
he clung	da·veq	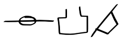	
he did not	lo		
turn away	sar		
from them	mim·men·nah		
Now Mesha	u·me·sha	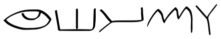	2 Kings 3:4
king	me·lekh	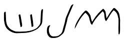	
of Moab	mo·w·av		
was	ha·yah	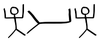	
a sheep breeder	no·qed	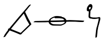	
and he would render	ve·he·sheev	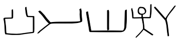	
to the king	le·me·lekh		
of Israel	yis·ra·el	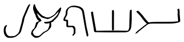	
a hundred	me·ah		
thousand	e·leph	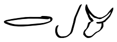	
lambs	ka·reem	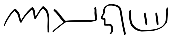	
of a hundred	u·me·ah		
thousand	e·leph	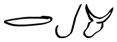	

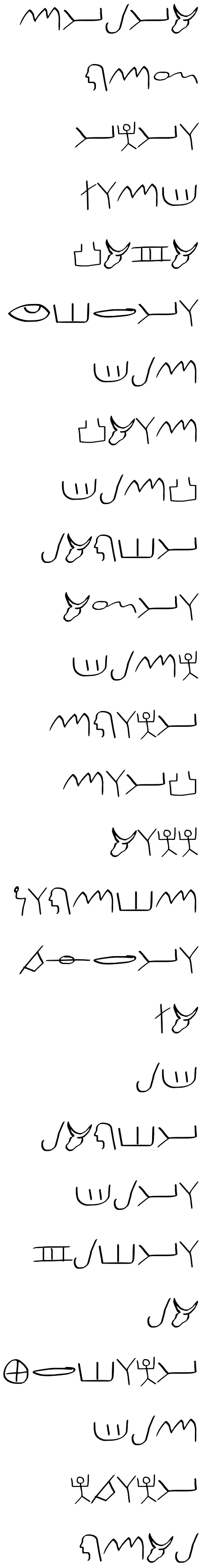

rams	e·leem	
and the wool	tsa·mer	
But after	vay·hee	2 Kings 3:5
the death	ke·mo·wt	
of Ahab	ach·av	
rebelled	vay·yiph·sha	
the king	me·lekh	
of Moab	mo·w·av	
against the king	be·me·lekh	
of Israel	yis·ra·el	
set out	vay·ye·tse	2 Kings 3:6
King	ham·me·lekh	
Jehoram	ye·ho·w·ram	
time	bay·yo·wm	
So at that	ha·hu	
from Samaria	mish·sho·me·ro·wn	
and mobilized	vay·yiph·qod	
-	et	
all	kal	
Israel	yis·ra·el	
	vay·ye·lekh	2 Kings 3:7
And he sent	vay·yish·lach	
a message to	el	
Jehoshaphat	ye·ho·wo·sha·phat	
king	me·lekh	
of Judah	ye·hu·dah	
:	le·mor	

“ The king	me·lekh	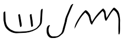	
of Moab	mo·w·av		
has rebelled	pa·sha		
against me	bee	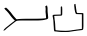	
Will you go	ha·te·lekh	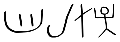	
with me	it·tee	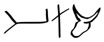	
against	el		
Moab ? ”	mo·w·av		
to fight	lam·mil·cha·mah	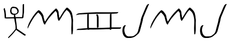	
replied Jehoshaphat	vay·yo·mer		
“ I will go ”	e·e·leh		
“ I [am]	ka·mo·w·nee		
like you	kha·mo·w·kha		
my people [are]	ke·am·mee		
your people	khe·am·me·kha		
and my horses [are]	ke·su·say		
your horses ”	ke·su·se·kha		
Then he asked	vay·yo·mer		2 Kings 3:8
“ Which	e	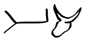	
	zeh	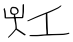	
way	had·de·rekh		
shall we go up ? ”	na·a·leh		
replied Joram	vay·yo·mer		
“ By way	de·rekh		
of the Desert	mid·bar		
of Edom ”	e·do·wm		
set out	vay·ye·lekh	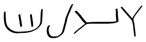	2 Kings 3:9

So the king	me·lekh	𐤌𐤋𐤊	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
the king	u·me·lekh	𐤅𐤌𐤋𐤊	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and the king	u·me·lekh	𐤅𐤌𐤋𐤊	
of Edom	e·do·wm	𐤀𐤃𐤅𐤌	
and after they had traveled a roundabout	vay·ya·sob·bu	𐤅𐤉𐤎𐤁𐤅	
route	de·rekh	𐤃𐤓𐤊	
for seven	shiv·at	𐤔𐤁𐤏𐤕	
days	ya·meem	𐤉𐤌𐤉𐤌	
they had no	ve·lo	𐤅𐤋𐤀	
	ha·yah	𐤄𐤉𐤄	
water	ma·yim	𐤌𐤉𐤌	
for their army	lam·ma·cha·neh	𐤋𐤌𐤇𐤍𐤄	
animals	ve·lab·be·he·mah	𐤅𐤋𐤁𐤄𐤌𐤄	
or for their	a·sher	𐤀𐤔𐤓	
	be·rag·le·hem	𐤁𐤓𐤂𐤋𐤉𐤄𐤌	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Kings 3:10
the king	me·lekh	𐤌𐤋𐤊	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
“ Alas ”	a·hah	𐤀𐤄𐤄	
“ for	kee	𐤊𐤉	
has summoned	qa·ra	𐤒𐤓𐤀	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
three	lish·lo·shet	𐤋𐤔𐤋𐤔𐤕	
kings	ham·me·la·kheem	𐤄𐤌𐤋𐤊𐤉𐤌	

these	ha·el·leh	
to deliver	la·tet	
them	o·w·tam	
into the hand	be·yad	
of Moab ! ”	mo·w·av	
asked	vay·yo·mer	2 Kings 3:11
But Jehoshaphat	ye·ho·wo·sha·phat	
“ Is there no	ha·en	
here ?	poh	
prophet	na·vee	
of the LORD	la·YHVH	
Let us inquire	ve·nid·re·shah	
-	et	
of the LORD	YHVH	
through him ”	me·o·w·to	
answered	vay·ya·an	
And one	e·chad	
of the servants	me·av·de	
of the king	me·lekh	
of Israel	yis·ra·el	
	vay·yo·mer	
is here	poh	
“ Elisha	e·lee·sha	
son	ben	
of Shaphat	sha·phat	
[He]	a·sher	
used to pour	ya·tsaq	

water	ma·yim	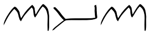	
on	al		
the hands	ye·de	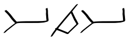	
of Elijah ”	e·lee·ya·hu	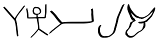	
affirmed	vay·yo·mer		2 Kings 3:12
Jehoshaphat	ye·ho·wo·sha·phat		
is	yesh	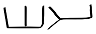	
with him ”	o·w·to		
“ The word	de·var		
of the LORD	YHVH		
went down	vay·ye·re·du		
to him	e·law	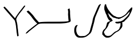	
So the king	me·lekh	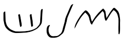	
of Israel	yis·ra·el	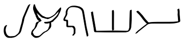	
and Jehoshaphat	vee·ho·wo·sha·phat		
and the king	u·me·lekh		
of Edom	e·do·wm		
said	vay·yo·mer		2 Kings 3:13
Elisha, however	e·lee·sha	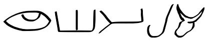	
to	el		
the king	me·lekh	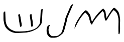	
of Israel	yis·ra·el	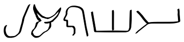	
“ What have we to do	mah	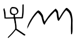	
	lee	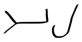	
with [each other] ?	va·lakh	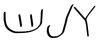	
Go	lekh	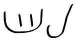	
to	el		

the prophets	ne·vee·e	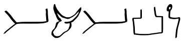	
of your father	a·vee·kha	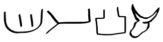	
and	ve·el		
	ne·vee·e	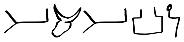	
of your mother ! ”	im·me·kha		
replied	vay·yo·mer		
	lo		
the king	me·lekh	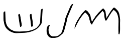	
of Israel	yis·ra·el	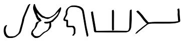	
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“ for	kee	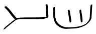	
who has summoned	qa·ra	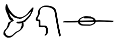	
it is the LORD	YHVH		
three	lish·lo·shet	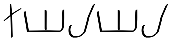	
kings	ham·me·la·kheem		
these	ha·el·leh		
to deliver	la·tet	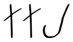	
them	o·w·tam		
into the hand	be·yad	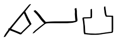	
of Moab ”	mo·w·av		
said	vay·yo·mer		2 Kings 3:14
Then Elisha	e·lee·sha	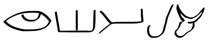	
lives	chay	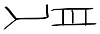	
“ As surely as the LORD	YHVH		
of Hosts	tse·va·o·wt	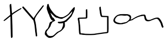	
whom	a·sher		
I stand	a·mad·tee		

before	le·pha·naw	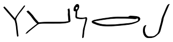	
-	kee	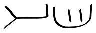	
were it not	lu·le	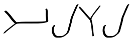	
for the presence	pe·ne	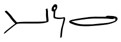	
of Jehoshaphat	ye·ho·wo·sha·phat	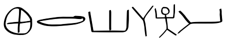	
king	me·lekh	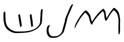	
of Judah	ye·hu·dah	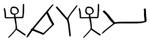	
	a·nee	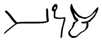	
for my regard	no·se	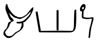	
I would not	im	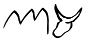	
look	ab·beet	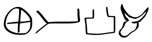	
at you	e·le·kha	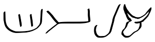	
or	ve·im	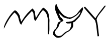	
acknowledge you	er·e·ka	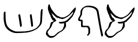	
But now	ve·at·tah	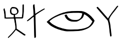	2 Kings 3:15
bring	qe·chu	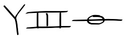	
me	lee	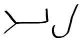	
a harpist ”	me·nag·gen	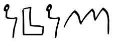	
And while	ve·ha·yah	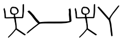	
played	ke·nag·gen	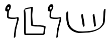	
the harpist	ham·nag·gen	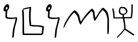	
came	vat·te·hee	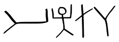	
upon Elisha	a·law	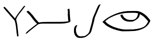	
the hand	yad	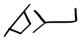	
of the LORD	YHVH	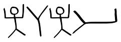	
and he said	vay·yo·mer	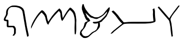	2 Kings 3:16
“ This is what	koh	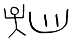	

says :	a·mar		
the LORD	YHVH		
‘ Dig	a·soh		
valley	han·na·chal	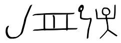	
this	haz·zeh		
	ge·veem	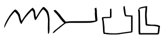	
full of ditches ’	ge·veem	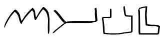	
For	kee	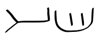	2 Kings 3:17
	khoh	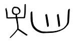	
says	a·mar		
the LORD	YHVH		
‘ You will not	lo		
see	tir·u		
wind	ru·ach		
	ve·lo		
	tir·u		
or rain	ge·shem	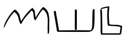	
valley	ve·han·na·chal	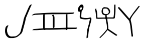	
but the	ha·hu		
will be filled	yim·ma·le		
with water	ma·yim	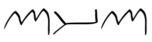	
and you will drink —	u·she·tee·tem	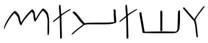	
you	at·tem		
and your cattle	u·miq·ne·khem	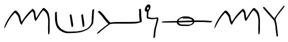	
and your animals ’	u·ve·hem·te·khem		
is a simple matter	ve·na·qal		2 Kings 3:18
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in the sight	be·e·ne	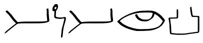	
of the LORD	YHVH		
and He will also deliver	ve·na·tan		
-	et		
the Moabites	mo·w·av		
into your hand	be·yed·khem		
And you shall attack	ve·hik·kee·tem	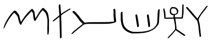	2 Kings 3:19
every	kal	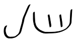	
city	eer	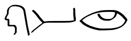	
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and every	ve·khal		
city	eer	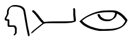	
of importance	miv·cho·wr	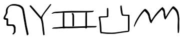	
every	ve·khal		
tree	ets		
good	to·wv		
You shall cut down	tap·pee·lu	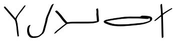	
every	ve·khal		
spring	ma·ye·ne	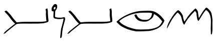	
	ma·yim	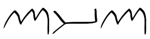	
stop up	tis·to·mu		
every	ve·khol		
field	ha·chel·qah	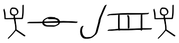	
good	hat·to·w·vah		
and ruin	takh·i·vu		
with stones ”	ba·a·va·neem		
	vay·hee	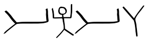	2 Kings 3:20

The next morning	vab·bo·qer	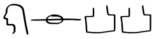	
at the time of the morning sacrifice	ka·a·lo·wt		
	ham·min·chah	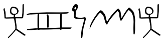	
suddenly	ve·hin·neh		
water	ma·yim	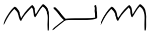	
flowed	ba·eem		
from the direction	mid·de·rekh		
of Edom	e·do·wm		
and filled	vat·tim·ma·le		
the land	ha·a·rets		
-	et		
-	ham·ma·yim	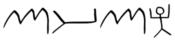	
Now all	ve·khal		2 Kings 3:21
the Moabites	mo·w·av		
had heard	sha·me·u		
that	kee	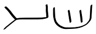	
had come up	a·lu		
the kings	ham·me·la·kheem		
to fight	le·hil·la·chem	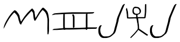	
against them	bam		
were summoned	vay·yits·tsa·a·qu		
So all	mik·kol		
who could bear arms	cho·ger		
	cha·go·rah		
[young] and old	va·ma·lah		
and stationed	vay·ya·am·du		
at	al		

the border	hag·ge·vul	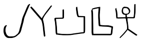	
When they got up early	vay·yash·kee·mu		2 Kings 3:22
in the morning	vab·bo·qer	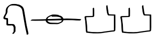	
the sun	ve·hash·she·mesh		
was shining	za·re·chah		
on	al		
the water	ham·ma·yim	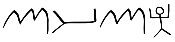	
looked	vay·yir·u		
to the Moabites	mo·w·av		
across the way	min·ne·ged	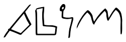	
-	et		
and [it]	ham·ma·yim	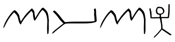	
[as] red	a·dum·meem		
as blood	kad·dam		
they exclaimed	vay·yo·me·ru		2 Kings 3:23
is blood ! ”	dam		
“ This	zeh	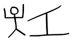	
	ha·cho·rev	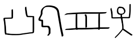	
have clashed swords	ne·cher·vu		
“ The kings	ham·me·la·kheem		
and slaughtered	vay·yak·ku	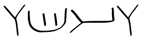	
one	eesh	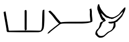	
-	et		
another	re·e·hu		
Now	ve·at·tah		
to the plunder	lash·sha·lal	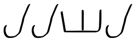	
Moab ! ”	mo·w·av		

But when the Moabites came	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	2 Kings 3:24
to	el	𐤀𐤋	
the camp	ma·cha·neh	𐤌𐤇𐤍𐤄	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
rose up	vay·ya·qu·mu	𐤅𐤉𐤒𐤌𐤅	
the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and attacked	vay·yak·ku	𐤅𐤉𐤊𐤅	
-	et	𐤀𐤕	
them	mo·w·av	𐤌𐤅𐤀𐤁	
and they fled	vay·ya·nu·su	𐤅𐤉𐤍𐤎𐤅	
before them	mip·pe·ne·hem	𐤌𐤐𐤍𐤉𐤄𐤌	
So [the Israelites] invaded [their land]	vay·ya·vo	𐤅𐤉𐤁𐤅	
	vah	𐤁𐤄	
and struck down	ve·hak·ko·wt	𐤅𐤄𐤊𐤅𐤕	
-	et	𐤀𐤕	
the Moabites	mo·w·av	𐤌𐤅𐤀𐤁	
the cities	ve·he·a·reem	𐤅𐤄𐤏𐤓𐤉𐤌	2 Kings 3:25
They destroyed	ya·ha·ro·su	𐤉𐤄𐤓𐤎𐤅	
on every	ve·khal	𐤅𐤊𐤋	
field	chel·qah	𐤇𐤋𐤒𐤄	
good	to·w·vah	𐤈𐤅𐤁𐤄	
threw	yash·lee·khu	𐤉𐤔𐤋𐤉𐤊𐤅	
and each man	eesh	𐤀𐤉𐤔	
stones	av·no	𐤀𐤁𐤍𐤅	
until it was covered	u·mil·u·ha	𐤅𐤌𐤋𐤀𐤅𐤄	
every	ve·khal	𐤅𐤊𐤋	
spring	ma·yan	𐤌𐤏𐤉𐤍	

	ma·yim	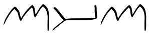	
They stopped up	yis·to·mu		
every	ve·khal		
tree	ets		
good	to·wv		
and cut down	yap·pee·lu		
Only	ad		
was left	hish·eer		
with stones in place	a·va·ne·ha	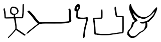	
	baq·qeer	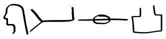	
Kir-haraseth	cha·ra·set		
surrounded it	vay·ya·sob·bu		
but men with slings	haq·qal·la·eem		
and attacked it [as well]	vay·yak·ku·ha	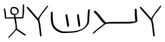	
saw	vay·yar	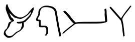	2 Kings 3:26
When the king	me·lekh	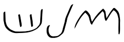	
of Moab	mo·w·av		
that	kee	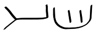	
was too fierce	cha·zaq		
for him	mim·men·nu	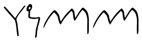	
the battle	ham·mil·cha·mah	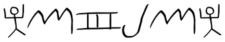	
he took	vay·yiq·qach	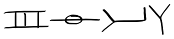	
with him	o·w·to		
seven	she·va		
hundred	me·o·wt		
swordsmen	eesh	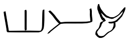	
	sho·leph	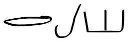	

	che·rev		
to break through	le·hav·qee·a	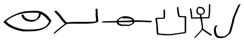	
to	el		
the king	me·lekh	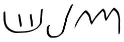	
of Edom	e·do·wm		
	ve·lo		
but they could not prevail	ya·kho·lu		
So he took	vay·yiq·qach	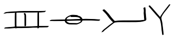	2 Kings 3:27
-	et		
son	be·no	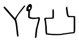	
his firstborn	hab·be·kho·wr		
who	a·sher		
was to succeed him	yim·lokh		
	tach·taw	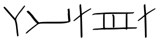	
and offered him	vay·ya·a·le·hu		
as a burnt offering	o·lah		
on	al		
the city wall	ha·cho·mah	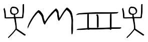	
And there was	vay·hee	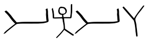	
fury	qe·tseph		
great	ga·do·wl		
against	al		
the Israelites	yis·ra·el	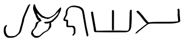	
so they withdrew	vay·yis·u		
	me·a·law		
and returned	vay·ya·shu·vu	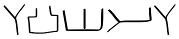	
to [their own] land	la·a·rets		

2 Kings 4:1

	ve·ish·shah	
of one	a·chat	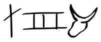
Now the wife	min·ne·she	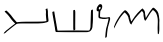
of the sons	ve·ne	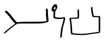
of the prophets	han·ne·vee·eem	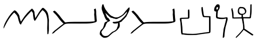
cried out	tsa·a·qah	
to	el	
Elisha	e·lee·sha	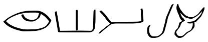
	le·mor	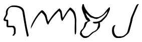
“ Your servant	av·de·kha	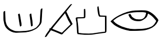
my husband	ee·shee	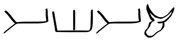
is dead	met	
and you	ve·at·tah	
know	ya·da·ta	
that	kee	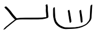
your servant	av·de·kha	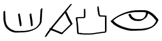
	ha·yah	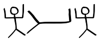
feared	ya·re	
-	et	
the LORD	YHVH	
And now his creditor	ve·han·no·sheh	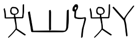
is coming	ba	
to take	la·qa·chat	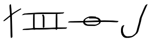
-	et	
my two	she·ne	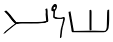
children	ye·la·day	
as his	lo	

slaves ! ”	la·a·va·deem	לעבדים	
asked	vay·yo·mer	ויאמר	2 Kings 4:2
	e·le·ha	אליה	
Elisha	e·lee·sha	אלישע	
“ How	mah	מה	
can I	e·e·seh	אעשה	
help you ? ”	lakh	לך	
“ Tell	hag·gee·dee	הגידי	
me	lee	לי	
what	mah	מה	
do you have	yesh	יש	
	le·khī	לכי	
in the house ? ”	bab·ba·yit	בבית	
She answered	vat·to·mer	ותאמר	
has nothing	en	אין	
“ Your servant	le·shiph·cha·te·kha	לשפחתך	
	khol	כל	
in the house	bab·ba·yit	בבית	
	kee	כי	
but	im	אם	
a jar	a·sukh	אסוך	
of oil ”	sha·men	שמן	
said [Elisha]	vay·yo·mer	ויאמר	2 Kings 4:3
“ Go ”	le·khee	לכי	
“ borrow	sha·a·lee	שאלי	
	lakh	לך	
jars	ke·leem	כלים	

from	min	מן	
	ha·chuts	החוץ	
	me·et	מאת	
all	kal	כל	
your neighbors	shikh·na·khē	שכנכי	
ones	ke·leem	כלים	
[even] empty	re·qeem	רקים	
Do not	al	אל	
gather just a few	tam·ee·tee	תמעיטי	
Then go inside	u·vat	ובאת	2 Kings 4:4
shut	ve·sa·gart	וסגרת	
the door	had·de·let	הדלת	
behind you	ba·a·dekh	בעדך	
and	u·ve·ad	ובעד	
your sons	ba·na·yikh	בניך	
and pour	ve·ya·tsaqt	ויצקת	
oil into	al	על	
all	kal	כל	
jars	hak·ke·leem	הכלים	
these	ha·el·leh	האלה	
setting the full ones	ve·ham·ma·le	והמלא	
aside ”	tas·see·ee	תסיעי	
So she left	vat·te·lekh	ותלך	2 Kings 4:5
him	me·it·to	מאתו	
and after she had shut	vat·tis·gor	ותסגר	
the door	had·de·let	הדלת	
behind her	ba·a·dah	בעדה	

and	u·ve·ad		
her sons	ba·ne·ha	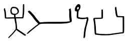	
they	hem	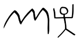	
kept bringing [jars]	mag·gi·sheem	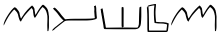	
to her	e·le·ha	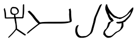	
and she	ve·hee	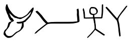	
kept pouring	mē·tsa·qɛt		
When	vay·hee	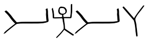	2 Kings 4:6
were full	kim·lot		
all the jars	hak·ke·leem	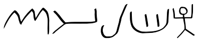	
she said	vat·to·mer		
to	el		
her son	be·nah		
“ Bring me	hag·gee·shah	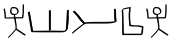	
	e·lay	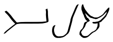	
another	o·wd		
”	ke·lee	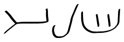	
But he replied	vay·yo·mer		
	e·le·ha	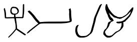	
“ There are no	en	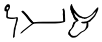	
more	o·wd		
jars ”	ke·lee	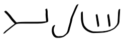	
stopped flowing	vay·ya·a·mod		
Then the oil	hash·sha·men	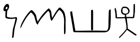	
She went	vat·ta·vo	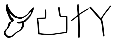	2 Kings 4:7
and told	vat·tag·ged		
the man	le·eesh		

of God	ha·e·lo·heem		
and he said	vay·yo·mer		
“ Go	le·khee		
sell	mikh·ree	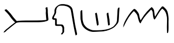	
-	et		
the oil	hash·she·men		
and pay	ve·shal·le·mee	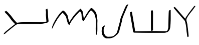	
-	et		
your debt	nish·yē·khī	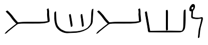	
Then you	ve·at		
and your sons	be·nē·khī	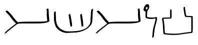	
can live	tich·yee	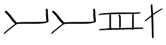	
on the remainder ”	ban·no·w·tar		
-	vay·hee	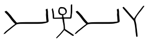	2 Kings 4:8
One day	hay·yo·wm	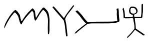	
went	vay·ya·a·vor		
Elisha	e·lee·sha	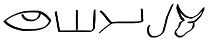	
to	el		
Shunem	shu·nem		
who lived there	ve·sham	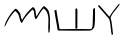	
woman	ish·shah		
and a prominent	ge·do·w·lah		
persuaded	vat·ta·cha·zeq	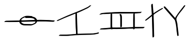	
him	bo		
to have a meal	le·e·khal		
	la·chem	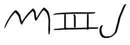	
So whenever	vay·hee	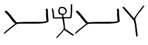	

	mid·de		
he would pass by	a·ve·ro	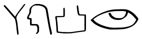	
he would stop	ya·sur		
there	sham·mah		
to eat	le·e·khal		
	la·chem	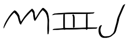	
Then [the woman] said	vat·to·mer		2 Kings 4:9
to	el		
her husband	ee·shah	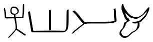	
“ Behold	hin·neh		
now	na		
I know	ya·da·tee		
that	kee	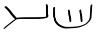	
man	eesh	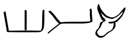	
of God	e·lo·heem		
is a holy	qa·do·wosh		
the one	hu		
comes our way	o·ver	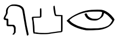	
	a·le·nu	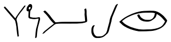	
who often	ta·meed		
let us make	na·a·seh		2 Kings 4:10
Please	na		
room upstairs	a·lee·yat	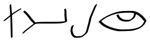	
	qeer	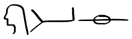	
a small	qe·tan·nah	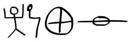	
and put	ve·na·seem	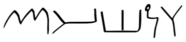	
for him	lo		

in it	sham	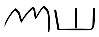	
a bed	mit·tah		
a table	ve·shul·chan	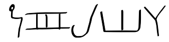	
a chair	ve·khis·se		
and a lamp	u·me·no·w·rah		
Then when	ve·ha·yah	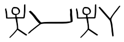	
he comes	be·vo·o		
to us	e·le·nu	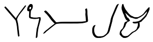	
he can stay	ya·sur		
there ”	sham·mah		
-	vay·hee	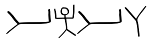	2 Kings 4:11
One day	hay·yo·wm	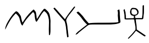	
[Elisha] came to visit	vay·ya·vo	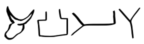	
	sham·mah		
and went	vay·ya·sar	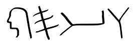	
to	el		
his upper room	ha·a·lee·yah	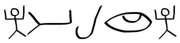	
to lie down	vay·yish·kav	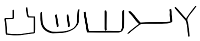	
	sham·mah		
And he said	vay·yo·mer		2 Kings 4:12
to	el		
Gehazi	ge·cha·zee	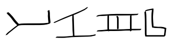	
his servant	na·a·ro		
“ Call	qe·ra	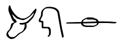	
Shunammite woman ”	lash·shu·nam·meet	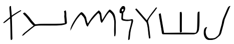	
the	haz·zot		
And when he had called	vay·yiq·ra	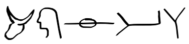	

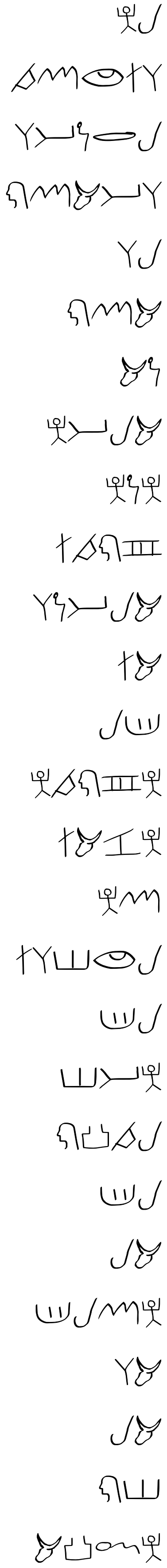

her	lah	
she stood	vat·ta·a·mod	
before him	le·pha·naw	
and [Elisha] said	vay·yo·mer	2 Kings 4:13
to Gehazi	lo	
tell	e·mar	
“ Now	na	
her	e·le·ha	
‘ Look	hin·neh	
trouble	cha·radt	
for us	e·le·nu	
-	et	
you have gone to all	kal	
	ha·cha·ra·dah	
this	haz·zot	
What	meh	
can we do	la·a·so·wt	
for you ?	lakh	
	ha·yesh	
Can we speak	le·dab·ber	
	lakh	
on your behalf to	el	
the king	ham·me·lekh	
or	o	
-	el	
the commander	sar	
of the army ? ’”	hats·tsa·va	

she replied	vat·to·mer		
among	be·to·wkh		
my own people ”	am·mee		
“ I	a·no·khee		
have a home	yo·sha·vet		
So he asked	vay·yo·mer		2 Kings 4:14
“ Then what	u·meh		
should be done	la·a·so·wt		
for her ? ”	lah		
replied	vay·yo·mer		
Gehazi	ge·cha·zee	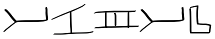	
“ Well	a·val		
son ”	ben		
no	en	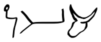	
she has	lah		
“ and her husband	ve·ee·shah	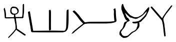	
is old ”	za·qen	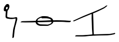	
said Elisha	vay·yo·mer		2 Kings 4:15
“ Call	qe·ra	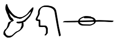	
her ”	lah		
So Gehazi called	vay·yiq·ra	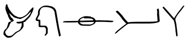	
her	lah		
and she stood	vat·ta·a·mod		
in the doorway	bap·pa·tach		
And Elisha declared	vay·yo·mer		2 Kings 4:16
time	lam·mo·w·ed		
“ At this	haz·zeh		

next year	ka·et	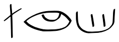	
	chay·yah	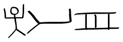	
you	ʾat·tī	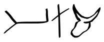	
will hold	cho·ve·qet	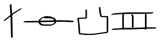	
a son {in your arms} ”	ben	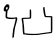	
she said	vat·to·mer	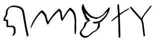	
“ No	al	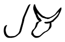	
my lord ”	a·do·nee	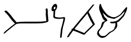	
O man	eesh	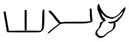	
of God ”	ha·e·lo·heem	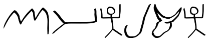	
“ Do not	al	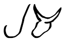	
lie	te·khaz·zev	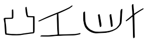	
to your maidservant	be·shiph·cha·te·kha	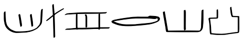	
did conceive	vat·ta·har	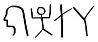	2 Kings 4:17
But the woman	ha·ish·shah	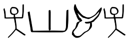	
she gave birth to	vat·te·led	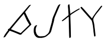	
a son	ben	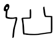	
time	lam·mo·w·ed	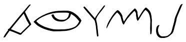	
and at that	haz·zeh	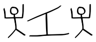	
the next year	ka·et	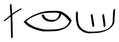	
	chay·yah	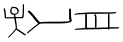	
just as	a·sher	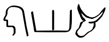	
had told	dib·ber	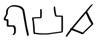	
her	e·le·ha	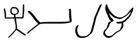	
Elisha	e·lee·sha	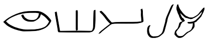	
grew	vay·yig·dal	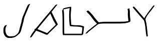	2 Kings 4:18
the child	hay·ya·led	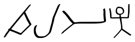	

And	vay·hee	
and one day	hay·yo·wm	
he went out	vay·ye·tse	
to	el	
his father	a·vee	
who was with	el	
the harvesters	haq·qo·tse·reem	
he complained	vay·yo·mer	2 Kings 4:19
to	el	
his father	a·vee	
“ My head !	ro·shee	
My head ! ”	ro·shee	
So his father told	vay·yo·mer	
to	el	
a servant	han·na·ar	
“ Carry him	sa·e·hu	
	el	
his mother ”	im·mo	
After [the servant] had picked him up	vay·yis·sa·e·hu	2 Kings 4:20
and carried him	vay·vee·e·hu	
to	el	
his mother	im·mo	
[the boy] sat	vay·ye·shev	
on	al	
her lap	bir·ke·ha	
until	ad	
noon	hats·tsa·ho·ra·yim	

and then he died	vay·ya·mot	וימת	
And she went up	vat·ta·al	ותעל	2 Kings 4:21
and laid him	vat·tash·ki·ve·hu	ותשכבהו	
on	al	על	
the bed	mit·tat	מטת	
of the man	eesh	איש	
of God	ha·e·lo·heem	האלהים	
Then she shut [the door]	vat·tis·gor	ותסגר	
	ba·a·do	בעדו	
and went out	vat·te·tse	ותצא	
And the woman called	vat·tiq·ra	ותקרא	2 Kings 4:22
	el	אל	
her husband	ee·shah	אישה	
and said	vat·to·mer	ותאמר	
send	shil·chah	שלחה	
“ Please	na	נא	
me	lee	לי	
one	e·chad	אחד	
of	min	מן	
the servants	han·ne·a·reem	הנערים	
and one	ve·a·chat	ואחת	
of the donkeys	ha·a·to·no·wt	האתנות	
that I may go quickly	ve·a·ru·tsah	וארוצה	
to	ad	עד	
the man	eesh	איש	
of God	ha·e·lo·heem	האלהים	
and return ”	ve·a·shu·vah	ואשובה	

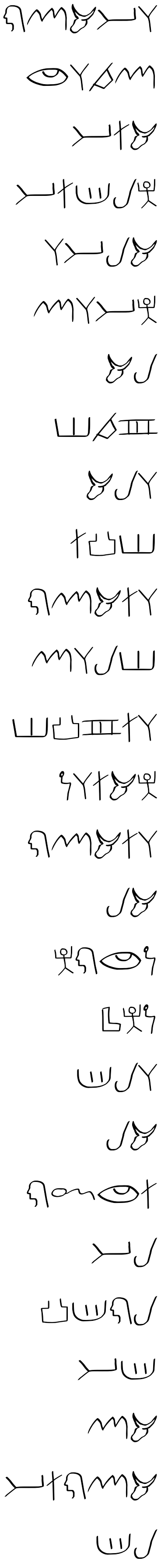

he replied	vay·yo·mer	2 Kings 4:23
“ Why	mad·du·a	
would you	ʾat·tī	
go	ho·lakh·tī	
to him	e·law	
today ? ”	hay·yo·wm	
“ It is not	lo	
a New Moon	cho·desh	
[or]	ve·lo	
a Sabbath ”	shab·bat	
she said	vat·to·mer	
“ Everything is all right ”	sha·lo·wm	
Then she saddled	vat·ta·cha·vosh	2 Kings 4:24
the donkey	ha·a·to·wn	
and told	vat·to·mer	
	el	
her servant	na·a·rah	
“ Drive	ne·hag	
onward	va·lekh	
do not	al	
slow	ta·a·tsar	
for me	lee	
the pace	lir·kov	
-	kee	
unless	im	
I tell	a·mar·tee	
you ”	lakh	

So she set out	vat·te·lekh	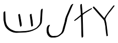	2 Kings 4:25
and went	vat·ta·vo·w		
to	el		
the man	eesh	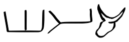	
of God	ha·e·lo·heem		
at	el		
Mount	har		
Carmel	hak·kar·mel		
	vay·hee	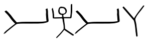	
saw	kir·o·wt		
When the man	eesh	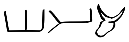	
of God	ha·e·lo·heem		
her	o·tah		
at a distance	min·ne·ged		
he said	vay·yo·mer		
to	el		
Gehazi	ge·cha·zee	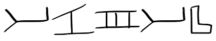	
his servant	na·a·ro		
“ Look	hin·neh		
the Shunammite woman	hash·shu·nam·meet	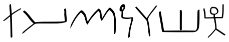	
there is	hal·laz		
now	at·tah		2 Kings 4:26
run out	ruts		
Please	na		
to meet her	liq·ra·tah	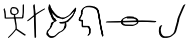	
and ask	ve·e·mar		
	lah		

‘ Are you all right	ha·sha·lo·wm	𐤄𐤔𐤋𐤅𐤌	
?	lakh	𐤋𐤊	
all right ?	ha·sha·lo·wm	𐤄𐤔𐤋𐤅𐤌	
Is your husband	le·ee·shekh	𐤋𐤀𐤉𐤔𐤊	
all right ? ’”	ha·sha·lo·wm	𐤄𐤔𐤋𐤅𐤌	
Is your child	lay·ya·led	𐤋𐤉𐤋𐤃	
And she answered	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	
“ Everything is all right ”	sha·lo·wm	𐤔𐤋𐤅𐤌	
When she reached	vat·ta·vo	𐤅𐤕𐤁𐤀	2 Kings 4:27
	el	𐤀𐤋	
the man	eesh	𐤀𐤉𐤔	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
at	el	𐤀𐤋	
the mountain	ha·har	𐤄𐤄𐤓	
she clung	vat·ta·cha·zeq	𐤅𐤕𐤇𐤆𐤒	
to his feet	be·rag·law	𐤁𐤓𐤂𐤋𐤉𐤅	
came over	vay·yig·gash	𐤅𐤉𐤂𐤔	
Gehazi	ge·cha·zee	𐤂𐤇𐤆𐤉	
to push her away	le·ha·de·phah	𐤋𐤄𐤃𐤐𐤄	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
but the man	eesh	𐤀𐤉𐤔	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
“ Leave her alone	har·peh	𐤄𐤓𐤐𐤄	
	lah	𐤋𐤄	
for	kee	𐤊𐤉	
her soul	naph·shah	𐤍𐤐𐤔𐤄	
[is] in deep distress	ma·rah	𐤌𐤓𐤄	

	lah		
and the LORD	va·YHVH	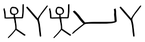	
has hidden	he·leem	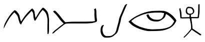	
it from me	mim·men·nee		
and has not	ve·lo		
told	hig·geed	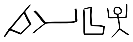	
me ”	lee	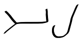	
Then she said	vat·to·mer		2 Kings 4:28
“ Did I ask you	ha·sha·al·tee		
for a son	ben		
	me·et		
my lord ?	a·do·nee		
Didn’t	ha·lo	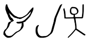	
I say	a·mar·tee		
‘ Do not	lo		
deceive me	tash·leh	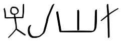	
- ? ’”	o·tee	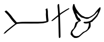	
So Elisha said	vay·yo·mer		2 Kings 4:29
to Gehazi	le·ge·cha·zee	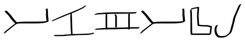	
“ Tie up	cha·gor		
your garment	ma·te·ne·kha	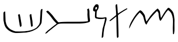	
take	ve·qach	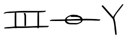	
my staff	mish·an·tee		
in your hand	ve·ya·de·kha	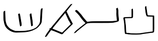	
and go !	va·lekh	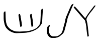	
If	kee	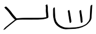	
you meet	tim·tsa		

anyone	eesh	
do not	lo	
greet him	te·va·re·khen·nu	
and if	ve·khee	
greets you	ye·va·rekh·kha	
anyone	eesh	
do not	lo	
answer him	ta·a·nen·nu	
Then lay	ve·sam·ta	
my staff	mish·an·tee	
on	al	
face ”	pe·ne	
the boy’s	han·na·ar	
said	vat·to·mer	2 Kings 4:30
And the mother	em	
of the boy	han·na·ar	
lives	chay	
“ As surely as the LORD	YHVH	
live	ve·che	
and as you yourself	naph·she·kha	
I will not	im	
leave you ”	e·ez·ve·ka	
So he got up	vay·ya·qam	
and followed	vay·ye·lekh	
her	a·cha·re·ha	
Gehazi	ve·ge·cha·zee	2 Kings 4:31
went on	a·var	

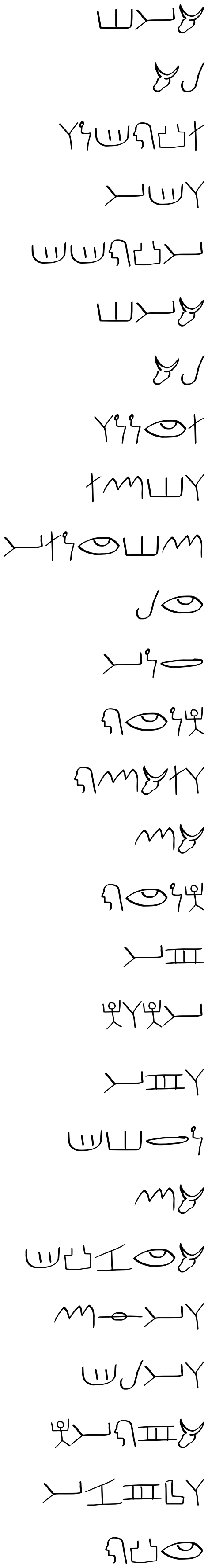

ahead of them	liph·ne·hem	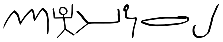	
and laid	vay·ya·sem		
-	et		
the staff	ham·mish·e·net	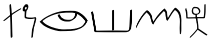	
on	al		
face	pe·ne	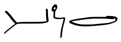	
the boy’s	han·na·ar		
but there was no	ve·en		
sound	qo·wl	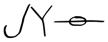	
[or]	ve·en		
response	qa·shev	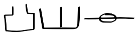	
So he went back	vay·ya·shav		
to meet [Elisha]	liq·ra·to	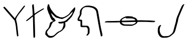	
and told	vay·yag·ged	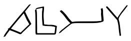	
him	lo		
	le·mor	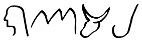	
has not	lo		
awakened ”	he·qeets	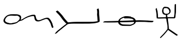	
“ The boy	han·na·ar		
reached	vay·ya·vo	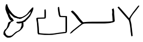	2 Kings 4:32
When Elisha	e·lee·sha	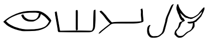	
the house	hab·ba·ye·tah	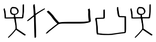	
there was	ve·hin·neh		
the boy	han·na·ar		
dead	met		
lying	mush·kav	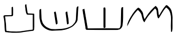	
on	al		

his bed	mit·ta·to		
So he went in	vay·ya·vo	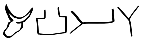	2 Kings 4:33
closed	vay·yis·gor		
the door	had·de·let		
behind	be·ad		
the two of them	she·ne·hem	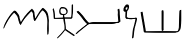	
and prayed	vay·yit·pal·lel		
to	el		
the LORD	YHVH		
Then [Elisha] got on the bed	vay·ya·al	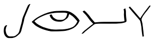	2 Kings 4:34
and lay	vay·yish·kav		
on	al		
the boy	hay·ye·led	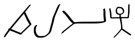	
-	vay·ya·sem		
mouth	pee	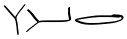	
to	al		
mouth	pee	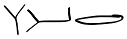	
eye	ve·e·naw	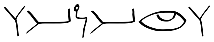	
to	al		
eye	e·naw		
and hand	ve·khap·paw		
to	al		
hand	kap·po		
As he stretched himself out	vay·yig·har	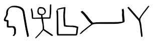	
over him	a·law	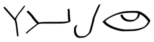	
became warm	vay·ya·cham	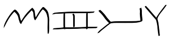	
body	be·sar		

the boy’s	hay·ya·led	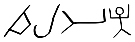	
Elisha turned away	vay·ya·shav	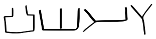	2 Kings 4:35
and paced	vay·ye·lekh	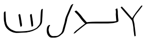	
across the room	bab·ba·yit	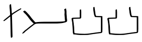	
back and forth	a·chat	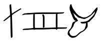	
	hen·nah	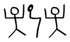	
	ve·a·chat	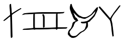	
	hen·nah	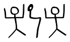	
Then he got on the bed	vay·ya·al	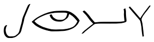	
and stretched himself out	vay·yig·har	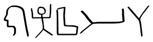	
over [the boy] again	a·law	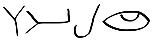	
sneezed	vay·zo·w·rer	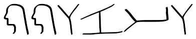	
and the boy	han·na·ar	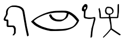	
	ad	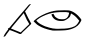	
seven	she·va	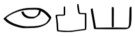	
times	pe·a·meem	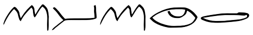	
and opened	vay·yiph·qach	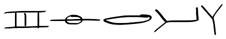	
	han·na·ar	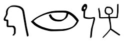	
-	et	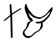	
his eyes	e·naw	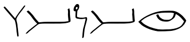	
Elisha summoned	vay·yiq·ra	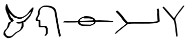	2 Kings 4:36
	el	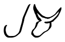	
Gehazi	ge·cha·zee	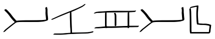	
and said	vay·yo·mer	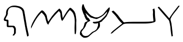	
So he called her	qe·ra	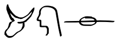	
	el	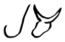	

Shunammite woman ”	hash·shu·nam·meet	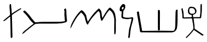	
the	haz·zot		
“ Call	vay·yiq·ra·e·ha	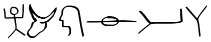	
and she came	vat·ta·vo·w		
	e·law	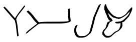	
Then Elisha said	vay·yo·mer		
“ Pick up	se·ee		
your son ”	ve·nekh	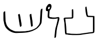	
She came in	vat·ta·vo	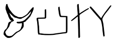	2 Kings 4:37
fell	vat·tip·pol		
at	al		
his feet	rag·law	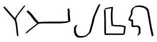	
and bowed	vat·tish·ta·chu		
to the ground	a·re·tsah		
Then she picked up	vat·tis·sa	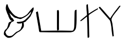	
-	et		
her son	be·nah		
and went out	vat·te·tse		
When Elisha	ve·e·lee·sha	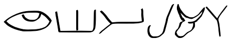	2 Kings 4:38
returned	shav		
to Gilgal	hag·gil·ga·lah		
there was a famine	ve·ha·ra·av		
in the land	ba·a·rets		
As the sons	u·ve·ne		
of the prophets	han·ne·vee·eem		
were sitting	yo·she·veem		
at his feet	le·pha·naw	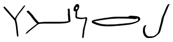	

he said	vay·yo·mer		
to his attendant	le·na·a·ro		
“ Put on	she·phot		
pot	has·seer	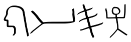	
the large	hag·ge·do·w·lah		
and boil	u·vash·shel	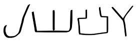	
some stew	na·zeed	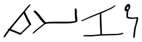	
for the sons	liv·ne		
of the prophets ”	han·ne·vee·eem	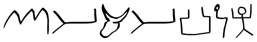	
went out	vay·ye·tse	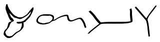	2 Kings 4:39
One [of them]	e·chad	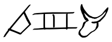	
to	el		
the field	has·sa·deh		
to gather	le·laq·qet	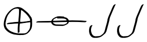	
herbs	o·rot		
and he found	vay·yim·tsa		
vine	ge·phen		
a wild	sa·deh		
which he gathered	vay·laq·qet	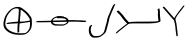	
from	mim·men·nu	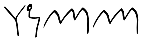	
gourds	paq·qu·ot	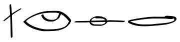	
as many wild	sa·deh		
	me·lo		
as his garment [could hold	vig·do		
Then he came back	vay·ya·vo	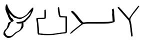	
and cut them up	vay·phal·lach		
into	el		

the pot	seer	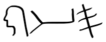	
of stew	han·na·zeed	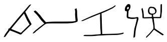	
though	kee	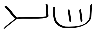	
no one	lo	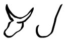	
knew [what they were]	ya·da·u	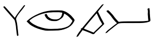	
And they poured it out	vay·yits·qu	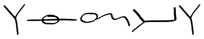	2 Kings 4:40
for the men	la·a·na·sheem	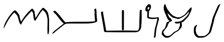	
to eat	le·e·kho·wl	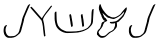	
	vay·hee	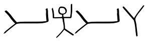	
but when they tasted	ke·a·khe·lam	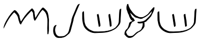	
the stew	me·han·na·zeed	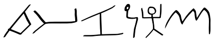	
they	ve·hem·mah	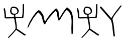	
cried out	tsa·a·qu	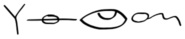	
	vay·yo·me·ru	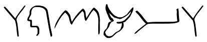	
“ There is death	ma·vet	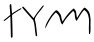	
in the pot	bas·seer	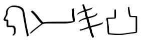	
O man	eesh	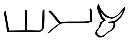	
of God ! ”	ha·e·lo·heem	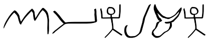	
And they could not	ve·lo	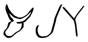	
	ya·khe·lu	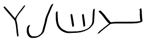	
eat [it]	le·e·khol	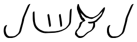	
Then Elisha said	vay·yo·mer	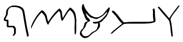	2 Kings 4:41
“ Get	u·qe·chu	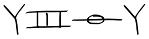	
some flour ”	qe·mach	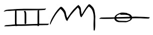	
He threw	vay·yash·lekh	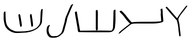	
it into	el	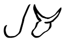	

the pot	has·seer		
and said	vay·yo·mer		
“ Pour it out	tsaq	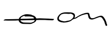	
for the people	la·am		
to eat ”	ve·yo·khe·lu		
nothing	ve·lo		
And there was	ha·yah	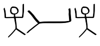	
	da·var		
harmful	ra		
in the pot	bas·seer	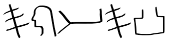	
Now a man	ve·eesh	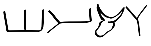	2 Kings 4:42
came	ba		
from	mib·ba·al		
Baal-shalishah	sha·li·shah	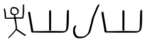	
	vay·ya·ve	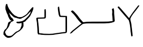	
to the man	le·eesh	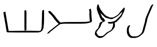	
of God	ha·e·lo·heem	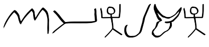	
loaves	le·chem	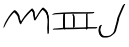	
from the first	bik·ku·reem	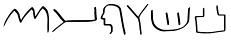	
of twenty	es·reem	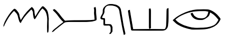	
bread	le·chem	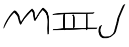	
of barley	se·o·reem		
ripe grain	ve·khar·mel	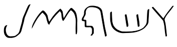	
with a sack	be·tsiq·lo·no	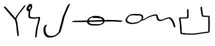	
said Elisha	vay·yo·mer		
“ Give	ten		
it to the people	la·am		

to eat ”	ve·yo·khe·lu		
asked	vay·yo·mer		2 Kings 4:43
But his servant	me·sha·re·to		
“ How	mah	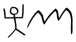	
am I to set	et·ten		
twenty loaves	zeh	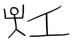	
before	liph·ne		
a hundred	me·ah		
men ? ”	eesh	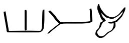	
said Elisha	vay·yo·mer		
“ Give	ten		
it to the people	la·am		
to eat ”	ve·yo·khe·lu		
“ for	kee	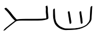	
this is what	khoh	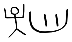	
says :	a·mar		
the LORD	YHVH		
‘ They will eat	a·khol		
and have [some] left over ’”	ve·ho·w·ter	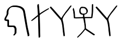	
So he set [it]	vay·yit·ten	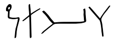	2 Kings 4:44
before them	liph·ne·hem	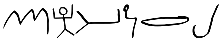	
and they ate	vay·yo·khe·lu		
and had [some] left over	vay·yo·w·ti·ru		
according to the word	kid·var		
of the LORD	YHVH		
Now Naaman	ve·na·a·man		2 Kings 5:1

the commander	sar		
of the army	tse·va	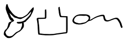	
of the king	me·lekh	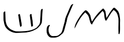	
of Aram	a·ram		
was	ha·yah	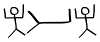	
man	eesh	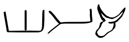	
a great	ga·do·wl		
sight	liph·ne		
in his master’s	a·do·naw	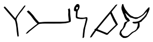	
and highly regarded	u·ne·su		
	pha·neem	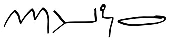	
for	kee	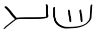	
through him	vo		
had given	na·tan	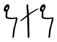	
the LORD	YHVH		
victory	te·shu·ah		
to Aram	la·a·ram		
man	ve·ha·eesh	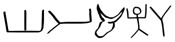	
And he was	ha·yah	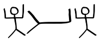	
a mighty	gib·bo·wr		
of valor	cha·yil	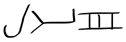	
[but he was] a leper	me·tso·ra		
At this time the Arameans	va·a·ram		2 Kings 5:2
had gone	ya·tse·u		
out in bands	ge·du·deem		
and had taken	vay·yish·bu	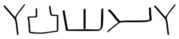	
from the land	me·e·rets		

of Israel	yis·ra·el	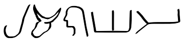	
girl	na·a·rah		
a young	qe·tan·nah	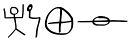	
and she was serving	vat·te·hee		
	liph·ne		
wife	e·shet	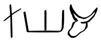	
Naaman’s	na·a·man		
She said	vat·to·mer		2 Kings 5:3
to	el		
her mistress	ge·vir·tah		
“ If only	a·cha·le	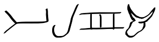	
my master	a·do·nee		
	liph·ne		
would go to the prophet	han·na·vee	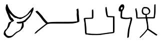	
who	a·sher		
is in Samaria	be·sho·me·ro·wn		
-	az		
he would cure	ye·e·soph		
him	o·to		
of his leprosy ”	mits·tsa·ra·to		
And Naaman went	vay·ya·vo	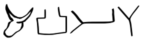	2 Kings 5:4
and told	vay·yag·ged	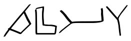	
his master	la·do·naw		
	le·mor	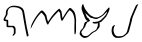	
what	ka·zot		
	ve·kha·zot	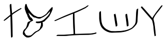	
had said	dib·be·rah	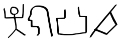	

the girl	han·na·a·rah		
-	a·sher		
from the land	me·e·rets		
of Israel	yis·ra·el	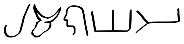	
said	vay·yo·mer		2 Kings 5:5
the king	me·lekh	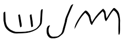	
of Aram	a·ram		
“ Go now	lekh	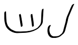	
”	bo		
“ and I will send you with	ve·esh·le·chah	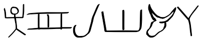	
a letter	se·pher		
to	el		
the king	me·lekh	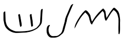	
of Israel ”	yis·ra·el	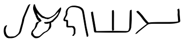	
So [Naaman] departed	vay·ye·lekh	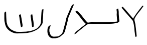	
taking	vay·yiq·qach	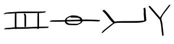	
with him	be·ya·do	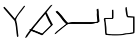	
ten	e·ser		
talents	kik·ke·re	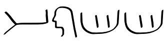	
of silver	khe·seph		
six	ve·she·shet		
thousand [shekels]	a·la·pheem		
of gold	za·hav	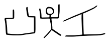	
and ten	ve·e·ser		
sets	cha·lee·pho·wt	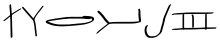	
of clothing	be·ga·deem	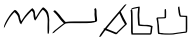	
that he took	vay·ya·ve	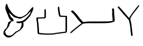	2 Kings 5:6

And the letter	has·se·pher	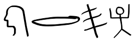	
to	el		
the king	me·lekh	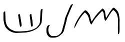	
of Israel	yis·ra·el	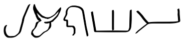	
stated :	le·mor		
“ With	ve·at·tah		
	ke·vo·w		
letter	has·se·pher	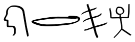	
this	haz·zeh		
	e·le·kha	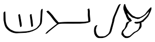	
	hin·neh		
I am sending	sha·lach·tee	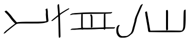	
-	e·le·kha	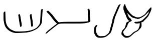	
	et		
Naaman	na·a·man		
my servant	av·dee		
so that you may cure him	va·a·saph·to		
of his leprosy ”	mits·tsa·ra·to	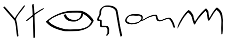	
-	vay·hee	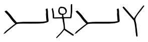	2 Kings 5:7
read	kiq·ro	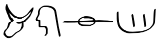	
When the king	me·lekh	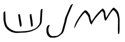	
of Israel	yis·ra·el	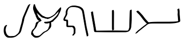	
-	et		
the letter	has·se·pher		
he tore	vay·yiq·ra	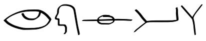	
his clothes	be·ga·daw		
and asked	vay·yo·mer		

God	ha·e·lo·heem		
“ Am I	a·nee	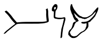	
killing	le·ha·meet		
and giving life	u·le·ha·cha·yo·wt	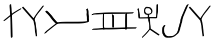	
that	kee	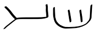	
this [man]	zeh	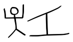	
expects	sho·le·ach	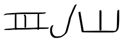	
me	e·lay	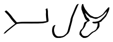	
to cure	le·e·soph		
	eesh	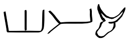	
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	kee	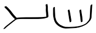	
-	akh		
Surely you can	de·u		
	na		
see	u·re·u		
that	kee	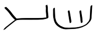	
is seeking a quarrel	mit·an·neh		
he	hu		
with me ! ”	lee	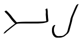	
Now	vay·hee	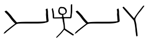	2 Kings 5:8
heard	kish·mo·a		
when Elisha	e·lee·sha	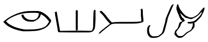	
the man	eesh	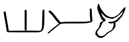	
of God	ha·e·lo·heem	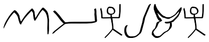	
that	kee	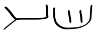	
had torn	qa·ra	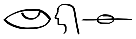	

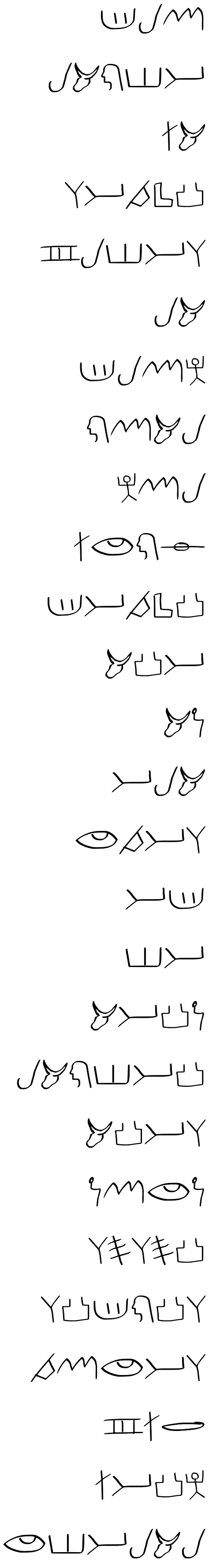

the king	me·lekh	
of Israel	yis·ra·el	
-	et	
his clothes	be·ga·daw	
he sent	vay·yish·lach	
a message to	el	
the king	ham·me·lekh	
:	le·mor	
“ Why	lam·mah	
have you torn	qa·ra·ta	
your clothes ?	be·ga·de·kha	
let [the man] come	ya·vo	
Please	na	
to me	e·lay	
and he will know	ve·ye·da	
that	kee	
there is	yesh	
a prophet	na·vee	
in Israel ”	be·yis·ra·el	
came	vay·ya·vo	2 Kings 5:9
So Naaman	na·a·man	
with his horses	be·su·so	
and chariots	u·ve·rikh·bo	
and stood	vay·ya·a·mod	
at the door	pe·tach	
house	hab·ba·yit	
of Elisha’s	le·e·lee·sha	

sent	vay·yish·lach		2 Kings 5:10
him	e·law	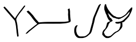	
Then Elisha	e·lee·sha	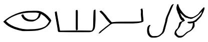	
a messenger	mal·akh		
who said	le·mor		
“ Go	ha·lo·wkh		
and wash yourself	ve·ra·chats·ta	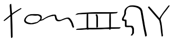	
seven	she·va		
times	pe·a·meem		
in the Jordan	bay·yar·den	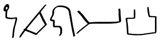	
will be restored	ve·ya·shov		
and your flesh	be·sa·re·kha		
	le·kha	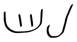	
and you will be clean ”	u·te·har		
angry	vay·yiq·tsoph	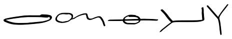	2 Kings 5:11
But Naaman	na·a·man		
went away	vay·ye·lakh	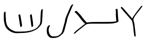	
saying	vay·yo·mer		
	hin·neh		
“ I thought that	a·mar·tee		
	e·lay	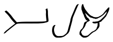	
he would surely come out	ye·tse		
	ya·tso·w		
stand	ve·a·mad		
and call	ve·qa·ra	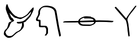	
on the name	be·shem		
of the LORD	YHVH		

his God	e·lo·haw		
and wave	ve·he·neeph	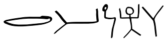	
his hand	ya·do	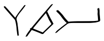	
over	el		
the spot	ham·ma·qo·wm	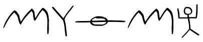	
to cure	ve·a·saph		
my leprosy	ham·me·tso·ra		
[Are] not	ha·lo	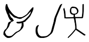	2 Kings 5:12
better	to·wv		
the Abanah	ʾa·va·nah	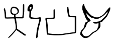	
and Pharpar	u·phar·par		
the rivers	na·ha·ro·wt	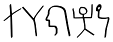	
of Damascus	dam·me·seq		
than all	mik·kol		
the waters	me·me	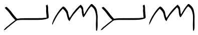	
of Israel ?	yis·ra·el	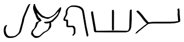	
Could I not	ha·lo	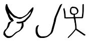	
have washed	er·chats	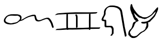	
in them	ba·hem		
and been cleansed ? ”	ve·ta·ha·re·tee		
So he turned	vay·yi·phen	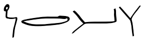	
and went away	vay·ye·lekh	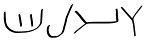	
in a rage	be·che·mah	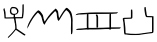	
approached him	vay·yig·ge·shu		2 Kings 5:13
Naaman’s servants, however	a·va·daw	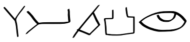	
and said	vay·dab·be·ru		
-	e·law	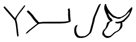	

-	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
“ My father	a·vee	𐤀𐤁𐤉	
thing	da·var	𐤃𐤁𐤓	
to do some great	ga·do·wl	𐤂𐤃𐤅𐤋	
if the prophet	han·na·vee	𐤄𐤍𐤁𐤉𐤀	
had told	dib·ber	𐤃𐤁𐤓	
you	e·le·kha	𐤀𐤋𐤉𐤊	
would you not	ha·lo·w	𐤄𐤋𐤅𐤀	
have done [it] ?	ta·a·seh	𐤕𐤏𐤔𐤄	
How much more, then	ve·aph	𐤅𐤀𐤐	
when	kee	𐤊𐤉	
he tells	a·mar	𐤀𐤌𐤓	
you	e·le·kha	𐤀𐤋𐤉𐤊	
‘ Wash	re·chats	𐤓𐤇𐤑	
and be cleansed ’? ”	u·te·har	𐤅𐤈𐤄𐤓	
So Naaman went down	vay·ye·red	𐤅𐤉𐤓𐤃	2 Kings 5:14
and dipped himself	vay·yit·bol	𐤅𐤉𐤈𐤁𐤋	
in the Jordan	bay·yar·den	𐤁𐤉𐤓𐤃𐤍	
seven	she·va	𐤔𐤁𐤏	
times	pe·a·meem	𐤐𐤏𐤌𐤉𐤌	
according to the word	kid·var	𐤊𐤃𐤁𐤓	
of the man	eesh	𐤀𐤉𐤔	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
was restored	vay·ya·shav	𐤅𐤉𐤔𐤁	
and his flesh	be·sa·ro	𐤁𐤔𐤓𐤅	
and became like [that]	kiv·sar	𐤊𐤁𐤔𐤓	

child	na·ar		
of a little	qa·ton	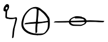	
and he was clean	vay·yit·har		
went back	vay·ya·shav		2 Kings 5:15
to	el		
the man	eesh	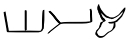	
of God	ha·e·lo·heem		
Then Naaman	hu		
and all	ve·khal		
his attendants	ma·cha·ne·hu	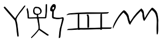	
	vay·ya·vo	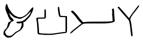	
stood	vay·ya·a·mod		
before him	le·pha·naw	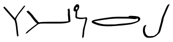	
and declared	vay·yo·mer		
for sure	hin·neh		
“ Now	na		
I know	ya·da·tee		
that	kee	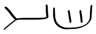	
there is no	en	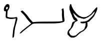	
God	e·lo·heem		
in all	be·khal		
the earth	ha·a·rets		
except	kee	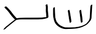	
	im		
in Israel	be·yis·ra·el		
So	ve·at·tah		
accept	qach	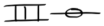	

please	na	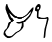	
a gift	ve·ra·khah	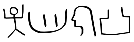	
from	me·et	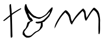	
your servant ”	av·de·kha	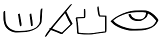	
But Elisha replied	vay·yo·mer	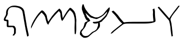	2 Kings 5:16
lives	chay	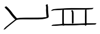	
“ As surely as the LORD	YHVH	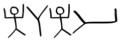	
-	a·sher	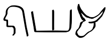	
I stand	a·mad·tee	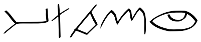	
before whom	le·pha·naw	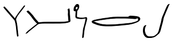	
I will not	im	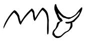	
accept it ”	eq·qach	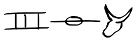	
And although Naaman urged	vay·yiph·tsar	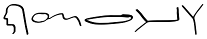	
him	bo	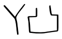	
to accept it	la·qa·chat	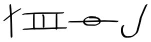	
he refused	vay·ma·en	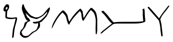	
said	vay·yo·mer	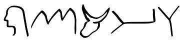	2 Kings 5:17
Naaman	na·a·man	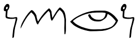	
“ If you will not ”	va·lo	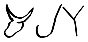	
be given	yut·tan	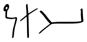	
“ please	na	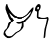	
let me, your servant,	le·av·de·kha	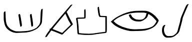	
can carry	mas·sa	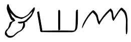	
as a pair	tse·med	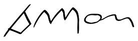	
of mules	pe·ra·deem	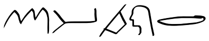	
as much soil	a·da·mah	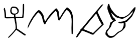	
For	kee	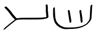	

will never	lo·w	
make	ya·a·seh	
again	o·wd	
your servant	av·de·kha	
a burnt offering	o·lah	
or a sacrifice	va·ze·vach	
god	le·lo·heem	
to any other	a·che·reem	
	kee	
but	im	
the LORD	la·YHVH	
one thing :	lad·da·var	2 Kings 5:18
this	haz·zeh	
forgive	yis·lach	
Yet may the LORD	YHVH	
your servant	le·av·de·kha	
goes into	be·vo·w	
When my master	a·do·nee	
the temple	vet	
of Rimmon	rim·mo·wn	
to worship	le·hish·ta·cha·wot	
there	sham·mah	
and he	ve·hu	
leans	nish·an	
on	al	
my arm	ya·dee	
and I bow down	ve·hish·ta·cha·ve·tee	

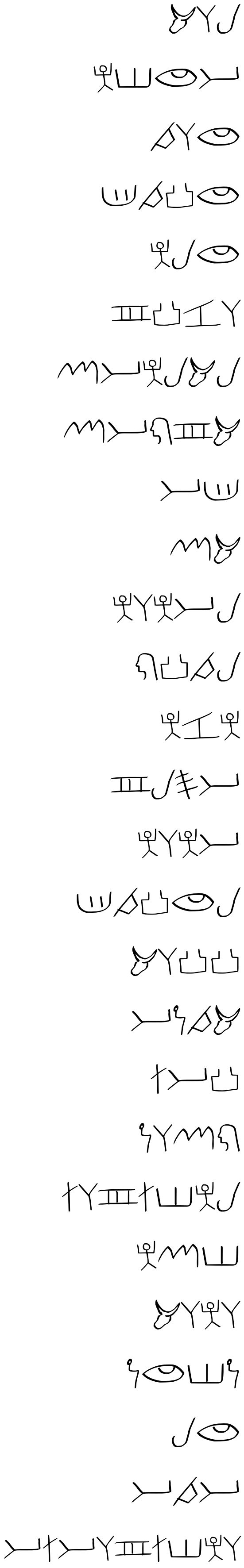

in the temple	bet	בית	
of Rimmon	rim·mon	רמן	
-	be·hish·ta·cha·va·ya·tee	בהשתחויתי	
-	bet	בית	
-	rim·mon	רמן	
forgive	yis·lach	יסלח	
may	n	נא	
the LORD	YHVH	יהוה	
your servant	le·av·de·kha	לעבדך	
matter ”	bad·da·var	בדבר	
in this	haz·zeh	הזה	
said [Elisha]	vay·yo·mer	ויאמר	2 Kings 5:19
	lo	לו	
“ Go	lekh	לך	
in peace ”	le·sha·lo·wm	לשלום	
But after [Naaman] had traveled	vay·ye·lekh	וילך	
	me·it·to	מאתו	
a short distance	kiv·rat	כברת	
	a·rets	ארצס	
said	vay·yo·mer	ויאמר	2 Kings 5:20
Gehazi	ge·cha·zee	גיחזי	
the servant	na·ar	נער	
of Elisha	e·lee·sha	אלישע	
the man	eesh	איש	
of God	ha·e·lo·heem	האלהים	
“ Look	hin·neh	הנה	
has spared	cha·sakh	חשך	

my master	a·do·nee		
-	et		
Naaman	na·a·man		
Aramean	ha·a·ram·mee		
this	haz·zeh		
while not accepting	miq·qa·chat	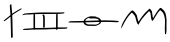	
	mee·ya·do	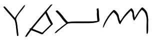	
-	et		
what	a·sher		
he brought	he·vee	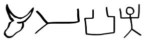	
lives	chay	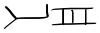	
As surely as the LORD	YHVH		
	kee	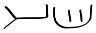	
	im		
I will run	rats·tee		
after him	a·cha·raw	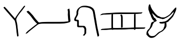	
and get	ve·la·qach·tee	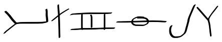	
from him ”	me·it·to		
something	me·u·mah		
pursued	vay·yir·doph		2 Kings 5:21
So Gehazi	ge·cha·zee	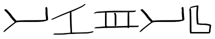	
	a·cha·re	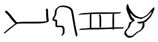	
Naaman	na·a·man		
saw [him]	vay·yir·eh		
And when Naaman	na·a·man		
running	rats		
toward him	a·cha·raw		

he got down	vay·yip·pol	𐤅𐤉𐤐𐤋	
from	me·al	𐤌𐤏𐤋	
the chariot	ham·mer·ka·vah	𐤄𐤌𐤓𐤊𐤁𐤄	
to meet him	liq·ra·to	𐤋𐤒𐤓𐤀𐤕𐤅	
and asked	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ Is everything all right ? ”	ha·sha·lo·wm	𐤄𐤔𐤋𐤅𐤌	
Gehazi replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Kings 5:22
“ Everything [is] all right ”	sha·lo·wm	𐤔𐤋𐤅𐤌	
“ My master	a·do·nee	𐤀𐤃𐤍𐤉	
has sent me	she·la·cha·nee	𐤔𐤋𐤇𐤍𐤉	
to say	le·mor	𐤋𐤀𐤌𐤓	
discovered	hin·neh	𐤄𐤍𐤄	
‘ I have just now	at·tah	𐤏𐤕𐤄	
	zeh	𐤆𐤄	
have come	ba·u	𐤁𐤀𐤅	
to me	e·lay	𐤀𐤋𐤉	
that two	she·ne	𐤔𐤍𐤉	
young men	ne·a·reem	𐤍𐤏𐤓𐤉𐤌	
from the hill country	me·har	𐤌𐤄𐤓	
of Ephraim	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌	
from the sons	mib·be·ne	𐤌𐤁𐤍𐤉	
of the prophets	han·ne·vee·eem	𐤄𐤍𐤁𐤉𐤀𐤉𐤌	
give	te·nah	𐤕𐤍𐤄	
Please	na	𐤍𐤀	
them	la·hem	𐤋𐤄𐤌	
a talent	kik·kar	𐤊𐤊𐤓	
of silver	ke·seph	𐤊𐤎𐤐	

and two	u·she·te	ושתי	
sets	cha·li·pho·wt	חלפות	
of clothing ’”	be·ga·deem	בגדים	
insisted	vay·yo·mer	ויאמר	2 Kings 5:23
But Naaman	na·a·man	נעמן	
“ Please	ho·w·el	הואל	
take	qach	קח	
two talents ”	kik·ka·ra·yim	ככרים	
And he urged	vay·yiph·rats	ויפרץ	
Gehazi {to accept them}	bo	בו	
Then he tied up	vay·ya·tsar	ויצר	
two talents	kik·ke·ra·yim	ככרים	
of silver	ke·seph	כסף	
in two	bish·ne	בשני	
bags	cha·ri·teem	חרטים	
along with two	u·she·te	ושתי	
sets	cha·li·pho·wt	חלפות	
of clothing	be·ga·deem	בגדים	
and gave them	vay·yit·ten	ויתן	
to	el	אל	
two	she·ne	שני	
of his servants	ne·a·raw	נעריו	
who carried them	vay·yis·u	וישאו	
ahead of Gehazi	le·pha·naw	לפניו	
When Gehazi came	vay·ya·vo	ויבא	2 Kings 5:24
to	el	אל	
the hill	ha·o·phel	העפל	

he took	vay·yiq·qach	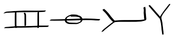	
the gifts from [the servants]	mee·ya·dam	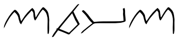	
and stored them	vay·yiph·qod	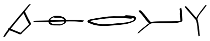	
in the house	bab·ba·yit	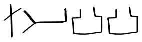	
Then he dismissed	vay·shal·lach	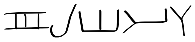	
-	et	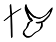	
the men	ha·a·na·sheem	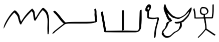	
and they departed	vay·ye·le·khu	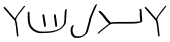	
When Gehazi	ve·hu	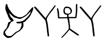	2 Kings 5:25
went in	va	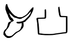	
and stood	vay·ya·a·mod	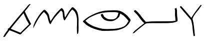	
before	el	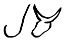	
his master	a·do·naw	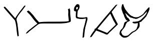	
asked	vay·yo·mer	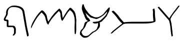	
him	e·law	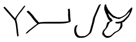	
Elisha	e·lee·sha	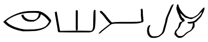	
where [have you been] ? ”	mē·ʾan	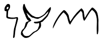	
“ Gehazi	ge·cha·zee	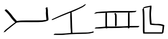	
he replied	vay·yo·mer	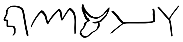	
did not	lo	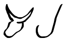	
go	ha·lakh	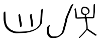	
“ Your servant	av·de·kha	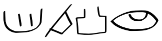	
anywhere ”	a·neh	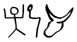	
	va·a·nah	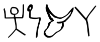	
But Elisha questioned him	vay·yo·mer	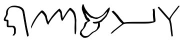	2 Kings 5:26
	e·law	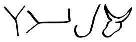	

“ Did not	lo
my spirit	lib·bee
go [with you]	ha·lakh
when	ka·a·sher
got down	ha·phakh
the man	eesh
from	me·al
his chariot	mer·kav·to
to meet you ?	liq·ra·te·kha
Is this the time	ha·et
to accept	la·qa·chat
-	et
money	hak·ke·seph
	ve·la·qa·chat
and clothing	be·ga·deem
olive groves	ve·ze·teem
and vineyards	u·khe·ra·meem
sheep	ve·tson
and oxen	u·va·qar
menservants	va·a·va·deem
and maidservants ?	u·she·pha·cho·wt
Therefore, the leprosy	ve·tsa·ra·at
of Naaman	na·a·man
will cling	tid·baq
to you	be·kha
and your descendants	u·ve·zar·a·kha
forever ! ”	le·o·w·lam

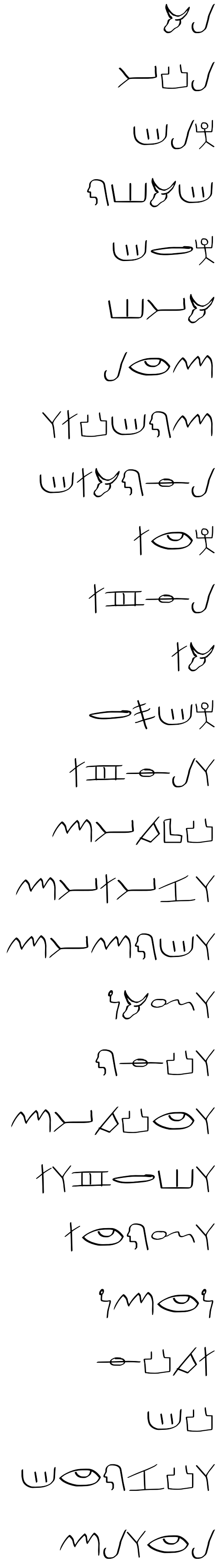

2 Kings 5:27

And as Gehazi left	vay·ye·tse	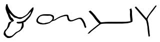	
his presence	mil·le·pha·naw		
[he was] leprous —	me·tso·ra		
[as white] as snow	kash·sha·leg	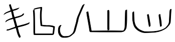	
said	vay·yo·me·ru		2 Kings 6:1
Now the sons	ve·ne	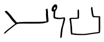	
of the prophets	han·ne·vee·eem		
to	el		
Elisha	e·lee·sha	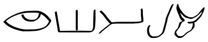	
take note	hin·neh		
“ Please	na		
that the place	ham·ma·qo·wm	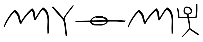	
where	a·sher		
we	a·nach·nu	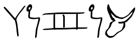	
meet	yo·she·veem		
	sham		
with you	le·pha·ne·kha	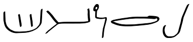	
is too small	tsar		
for us	mim·men·nu	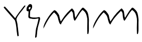	
let us go	nē·la·khah	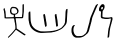	2 Kings 6:2
Please	na		
to	ad		
the Jordan	hay·yar·den	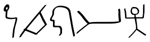	
can get	ve·niq·chah	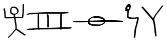	
where	mish·sham		
each of us	eesh	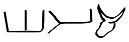	
log	qo·w·rah	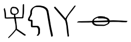	

a	e·chat	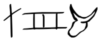	
so we can build	ve·na·a·seh		
ourselves	la·nu		
there ”	sham	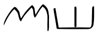	
a place	ma·qo·wm	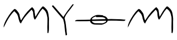	
to live	la·she·vet		
	sham	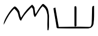	
said [Elisha]	vay·yo·mer		
“ Go ”	le·khu		
said	vay·yo·mer		2 Kings 6:3
Then one of them	ha·e·chad	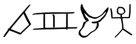	
	ho·w·el		
“ Please	na		
come	ve·lekh	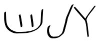	
with	et		
your servants ”	a·va·de·kha	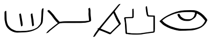	
he replied	vay·yo·mer		
“ I will	a·nee	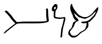	
come ”	e·lekh	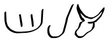	
So [Elisha] went	vay·ye·lekh	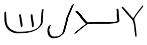	2 Kings 6:4
with them	it·tam		
and when they came	vay·ya·vo·u	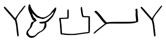	
to the Jordan	hay·yar·de·nah		
they began to cut down	vay·yig·ze·ru		
some trees	ha·e·tseem		
-	vay·hee	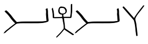	2 Kings 6:5
As one	ha·e·chad	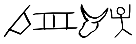	

of them was cutting down	map·peel		
a tree	haq·qo·w·rah	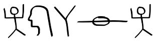	
-	ve·et		
the iron [axe head]	hab·bar·zel		
fell	na·phal		
into	el		
the water	ham·ma·yim	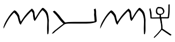	
he cried out	vay·yits·aq		
	vay·yo·mer		
“ Oh	a·hah		
my master ”	a·do·nee		
“ it	ve·hu		
was borrowed ! ”	sha·ul		
asked	vay·yo·mer		2 Kings 6:6
the man	eesh	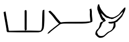	
of God	ha·e·lo·heem		
“ Where	a·nah	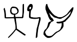	
did it fall ? ”	na·phal		
And when he showed	vay·yar·e·hu		
him	et		
the place	ham·ma·qo·wm	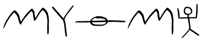	
the man of God cut	vay·yiq·tsav	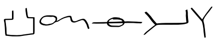	
a stick	ets		
threw	vay·yash·lekh		
it there	sham·mah		
float	vay·ya·tseph		
and made the iron	hab·bar·zel		

he said	vay·yo·mer	ויאמר	2 Kings 6:7
“ Lift [it] out	ha·rem	הרם	
”	lakh	לך	
and [the man] reached out	vay·yish·lach	וישלח	
his hand	ya·do	ידו	
and took it	vay·yiq·qa·che·hu	ויקחהו פ	
Now the king	u·me·lekh	ומלך	2 Kings 6:8
of Aram	a·ram	ארם	
was	ha·yah	היה	
at war	nil·cham	נלחם	
against Israel	be·yis·ra·el	בישראל	
After consulting	vay·yiw·va·ats	ויועץ	
with	el	אל	
his servants	a·va·daw	עבדיו	
he said	le·mor	לאמר	
in	el	אל	
a place ”	me·qo·wm	מקום	
such	pe·lo·nee	פלני	
and such	al·mo·nee	אלמני	
“ My camp [will be]	ta·cha·no·tee	תחנתי	
sent	vay·yish·lach	וישלח	2 Kings 6:9
Then the man	eesh	איש	
of God	ha·e·lo·heem	האלהים	
word to	el	אל	
the king	me·lekh	מלך	
of Israel :	yis·ra·el	ישראל	
	le·mor	לאמר	

“ Be careful	hish·sha·mer	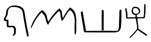	
passing by	me·a·vor		
place	ham·ma·qo·wm	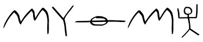	
this	haz·zeh		
for	kee	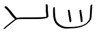	
there ”	sham		
the Arameans	a·ram		
are going down	ne·chit·teem	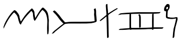	
sent	vay·yish·lach		2 Kings 6:10
So the king	me·lekh	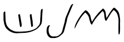	
of Israel	yis·ra·el	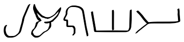	
word to	el		
the place	ham·ma·qo·wm	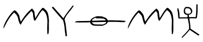	
-	a·sher		
had pointed out	a·mar		
	lo		
the man	eesh	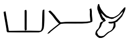	
of God	ha·e·lo·heem		
[Elisha] warned the king	ve·hiz·hī·rah		
so that he was on his guard	ve·nish·mar		
in such places	sham		
	lo		
Time and again	a·chat	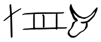	
	ve·lo		
	she·ta·yim	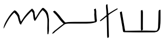	
became enraged	vay·yis·sa·er		2 Kings 6:11
	lev	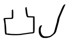	

the king	me·lekh	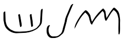	
of Aram	a·ram		
For	al		
reason	had·da·var		
this	haz·zeh		
and called	vay·yiq·ra	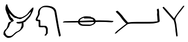	
of them	el		
his servants	a·va·daw	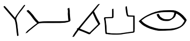	
to demand	vay·yo·mer		
	a·le·hem	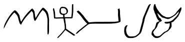	
	ha·lo·w		
“ Tell me	tag·gee·du	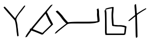	
	lee	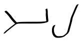	
which one	mee		
of us	mish·shel·la·nu		
[is] on the side	el		
of the king	me·lekh	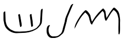	
of Israel ? ”	yis·ra·el	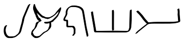	
replied	vay·yo·mer		2 Kings 6:12
But one	a·chad	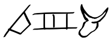	
of his servants	me·a·va·daw	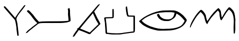	
“ No one	lo·w		
my lord	a·do·nee		
the king	ham·me·lekh		
For	kee	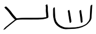	
Elisha	e·lee·sha	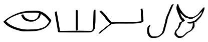	
the prophet	han·na·vee	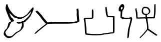	

-	a·sher	אשר	
in Israel	be·yis·ra·el	בישראל	
tells	yag·geed	יגיד	
the king	le·me·lekh	למלך	
of Israel	yis·ra·el	ישראל	
-	et	את	
the very words	had·de·va·reem	הדברים	
-	a·sher	אשר	
you speak	te·dab·ber	תדבר	
in your bedroom	ba·cha·dar	בחדר	
”	mish·ka·ve·kha	משכבך	
So the king said	vay·yo·mer	ויאמר	2 Kings 6:13
“ Go	le·khu	לכו	
and see	u·re·u	וראו	
where	e·khoh	איכה	
he [is]	hu	הוא	
that I may send	ve·esh·lach	ואשלח	
men to capture him ”	ve·eq·qa·che·hu	ואקחהו	
On receiving the report	vay·yug·gad	ויגד	
	lo	לו	
-	le·mor	לאמר	
-	hin·neh	הנה	
“ Elisha is in Dothan ”	ve·do·tan	בדתן	
[the king of Aram] sent	vay·yish·lach	וישלח	2 Kings 6:14
-	sham·mah	שמה	
horses	su·seem	סוסים	

chariots	ve·re·khev	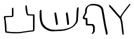	
army	ve·cha·yil	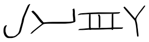	
and a great	ka·ved	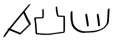	
They went there	vay·ya·vo·u	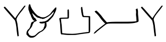	
by night	lay·lah	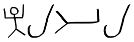	
and surrounded	vay·yaq·qi·phu	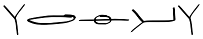	
	al	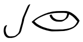	
the city	ha·eer	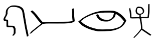	
early in the morning	vay·yash·kem	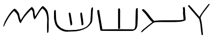	2 Kings 6:15
When the servant	me·sha·ret	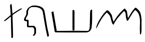	
of the man	eesh	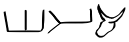	
of God	ha·e·lo·heem	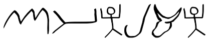	
got up	la·qum	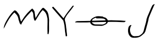	
and went out	vay·ye·tse	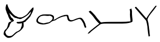	
-	ve·hin·neh	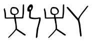	
an army	cha·yil	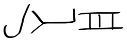	
had surrounded	so·w·vev	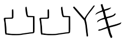	
-	et	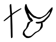	
the city	ha·eer	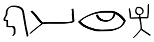	
with horses	ve·sus	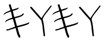	
and chariots	va·ra·khev	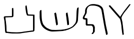	
asked Elisha	vay·yo·mer	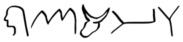	
So he	na·a·ro	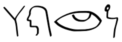	
	e·law	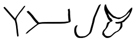	
“ Oh	a·hah	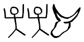	
my master	a·do·nee	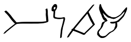	
what	e·khah	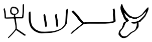	

are we to do ? ”	na·a·seh	
Elisha answered	vay·yo·mer	2 Kings 6:16
“ Do not	al	
be afraid ”	tee·ra	
“ for	kee	
[are] more	rab·beem	
those who [are]	a·sher	
with us	it·ta·nu	
than those who [are]	me·a·sher	
with them ”	o·w·tam	
prayed	vay·yit·pal·lel	2 Kings 6:17
Then Elisha	e·lee·sha	
	vay·yo·mar	
“ O LORD	YHVH	
open	pe·qach	
please	na	
-	et	
his eyes	e·naw	
that he may see ”	ve·yir·eh	
opened	vay·yiph·qach	
And the LORD	YHVH	
-	et	
the eyes	e·ne	
of the young man	han·na·ar	
and he saw that	vay·yar	
	ve·hin·neh	
the hills	ha·har	

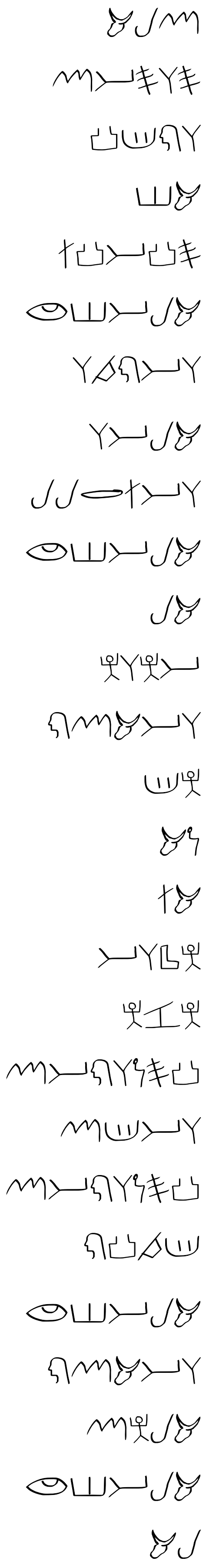

were full of	ma·le	
horses	su·seem	
and chariots	ve·re·khev	
of fire	esh	
all around	se·vee·vot	
Elisha	e·lee·sha	
As the Arameans came down	vay·ye·re·du	2 Kings 6:18
against him	e·law	
prayed	vay·yit·pal·lel	
Elisha	e·lee·sha	
to	el	
the LORD	YHVH	
	vay·yo·mar	
strike	hakh	
“ Please	na	
-	et	
people	hag·go·w	
these	haz·zeh	
with blindness ”	bas·san·ve·reem	
So He struck them	vay·yak·kem	
with blindness	bas·san·ve·reem	
according to the word	kid·var	
of Elisha	e·lee·sha	
told	vay·yo·mer	2 Kings 6:19
them	a·le·hem	
And Elisha	e·lee·sha	
is not	lo	

“ This	zeh	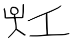	
the way	had·de·rekh		
is not	ve·lo		
and this	zoh	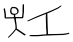	
the city	ha·eer		
and I will take	le·khu		
me	a·cha·ray	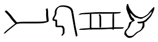	
Follow	ve·o·w·lee·khah	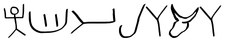	
-	et·khem		
you to	el		
the man	ha·eesh	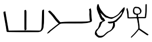	
-	a·sher		
you are seeking ”	te·vaq·qe·shun	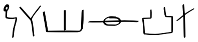	
And he led	vay·yo·lekh	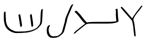	
them	o·w·tam		
to Samaria	sho·me·ro·w·nah	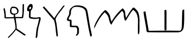	
-	vay·hee	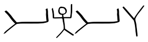	2 Kings 6:20
When they had entered	ke·vo·am		
Samaria	sho·me·ro·wn		
said	vay·yo·mer		
Elisha	e·lee·sha	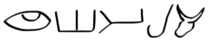	
“ O LORD	YHVH		
open	pe·qach	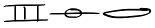	
-	et		
the eyes	e·ne	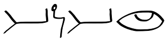	
of these [men]	el·leh	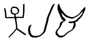	
that they may see ”	ve·yir·u		

opened	vay·yiph·qach	ויפקח	
Then the LORD	YHVH	יהוה	
-	et	את	
their eyes	e·ne·hem	עיניהם	
and they looked around	vay·yir·u	ויראו	
and discovered that	ve·hin·neh	והנה	
they were in	be·to·wkh	בתוך	
Samaria	sho·me·ro·wn	שמרון	
he asked	vay·yo·mer	ויאמר	2 Kings 6:21
And when the king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
	el	אל	
Elisha	e·lee·sha	אלישע	
saw	kir·o·to	כראתו	
them	o·w·tam	אותם	
Shall I kill [them] ? ”	ha·ak·keh	האכה	
shall I kill [them] ?	ak·keh	אכה	
“ My father	a·vee	אבי	
he replied	vay·yo·mer	ויאמר	2 Kings 6:22
“ Do not	lo	לא	
kill them ”	tak·keh	תכה	
those	ha·a·sher	האשר	
you have captured	sha·vee·ta	שבית	
with your own sword	be·char·be·kha	בחרבך	
or bow ?	u·ve·qash·te·kha	ובקשתך	
“ {Would} you	at·tah	אתה	
kill	mak·keh	מכה	

Set	seem	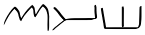	
food	le·chem	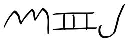	
and water	va·ma·yim	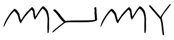	
before them	liph·ne·hem	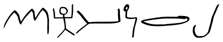	
that they may eat	ve·yo·khe·lu		
and drink	ve·yish·tu	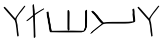	
and then return	ve·ye·le·khu	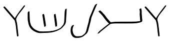	
to	el		
their master ”	a·do·ne·hem	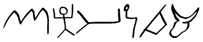	
feast	vay·yikh·reh		2 Kings 6:23
	la·hem		
for them	ke·rah		
So [the king] prepared a great	ge·do·w·lah		
and after they had finished eating	vay·yo·khe·lu		
and drinking	vay·yish·tu	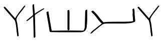	
he sent them away	vay·shal·le·chem	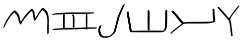	
and they returned	vay·ye·le·khu	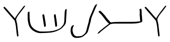	
to	el		
their master	a·do·ne·hem	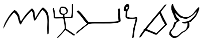	
did not	ve·lo		
again	ya·se·phu		
	o·wd		
raiders	ge·du·de		
And the Aramean	a·ram		
come	la·vo·w		
into the land	be·e·rets		
of Israel	yis·ra·el		

-	vay·hee	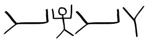	2 Kings 6:24
Some time later	a·cha·re		
	khen	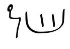	
assembled	vay·yiq·bots	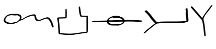	
	ben		
Ben-hadad	ha·dad	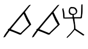	
king	me·lekh	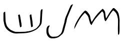	
of Aram	a·ram		
-	et		
his entire	kal	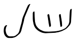	
army	ma·cha·ne·hu	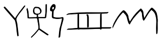	
and marched up	vay·ya·al	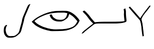	
to besiege	vay·ya·tsar	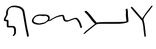	
	al		
Samaria	sho·me·ro·wn		
So there was	vay·hee	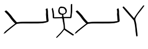	2 Kings 6:25
famine	ra·av		
a great	ga·do·wl		
in Samaria	be·sho·me·ro·wn		
Indeed	ve·hin·neh		
they besieged	tsa·reem	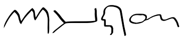	
[the city]	a·le·ha	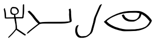	
so long that	ad		
sold	he·yo·wt	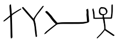	
head	rosh		
a donkey’s	cha·mo·wr	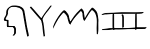	
for eighty [shekels]	bish·mo·neem		

of silver	ke·seph		
and a quarter	ve·ro·va		
cab	haq·qav	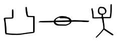	
of dove’s dung	cha·rē·yo·nīm	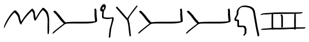	
sold for five [shekels]	ba·cha·mish·shah	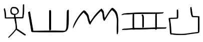	
of silver	kha·seph		
-	vay·hee	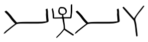	2 Kings 6:26
As the king	me·lekh	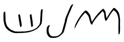	
of Israel	yis·ra·el	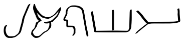	
was passing by	o·ver	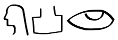	
on	al		
the wall	ha·cho·mah	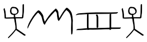	
a woman	ve·ish·shah		
cried out	tsa·a·qah		
to him	e·law	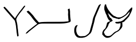	
	le·mor	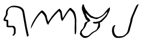	
“ Help me	ho·wo·shee·ah	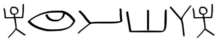	
my lord	a·do·nee		
the king ! ”	ham·me·lekh		
He answered	vay·yo·mer		2 Kings 6:27
does not	al		
help you	yo·wo·shi·ekh		
“ If the LORD	YHVH		
where	me·a·yin		
can I find help for you ?	o·wo·shee·ekh	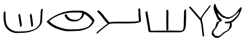	
From	ha·min		
the threshing floor	hag·go·ren		

or	o	או	
	min	מן	
the winepress ? ”	hay·ya·qev	היקב	
asked	vay·yo·mer	ויאמר	2 Kings 6:28
her	lah	לה	
Then the king	ham·me·lekh	המלך	
“ What	mah	מה	
is the matter ? ”	lakh	לך	
And she answered	vat·to·mer	ותאמר	
woman	ha·ish·shah	האשה	
“ This	haz·zot	הזאת	
said	a·me·rah	אמרה	
to me	e·lay	אלי	
‘ Give up	te·nee	תני	
-	et	את	
your son	be·nekh	בנך	
that we may eat him	ve·no·khe·len·nu	ונאכלנו	
	hay·yo·wm	היום	
and	ve·et	ואת	
my son ’	be·nee	בני	
we will eat	no·khal	נאכל	
tomorrow	ma·char	מחר	
So we boiled	van·ne·vash·shel	ונבשל	2 Kings 6:29
-	et	את	
my son	be·nee	בני	
and ate him	van·no·khe·le·hu	ונאכלהו	
I said	va·o·mar	ואמר	

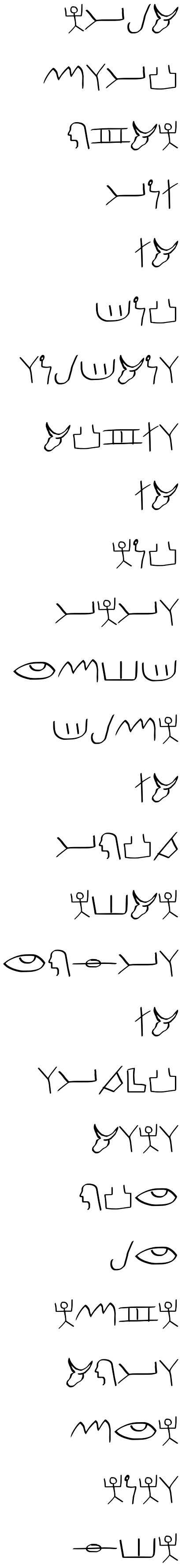

to her	e·le·ha	
day	bay·yo·wm	
and the next	ha·a·cher	
‘ Give up	te·nee	
-	et	
your son	be·nekh	
that we may eat him ’	ve·no·khe·len·nu	
But she had hidden	vat·tach·bi	
-	et	
her son ”	be·nah	
-	vay·hee	2 Kings 6:30
heard	khish·mo·a	
When the king	ham·me·lekh	
-	et	
the words	div·re	
of the woman	ha·ish·shah	
he tore	vay·yiq·ra	
-	et	
his clothes	be·ga·daw	
And as he	ve·hu	
passed by	o·ver	
on	al	
the wall	ha·cho·mah	
saw	vay·yar	
the people	ha·am	
	ve·hin·neh	
the sackcloth	has·saq	

next to	al	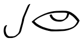	
his skin	be·sa·ro	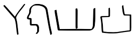	
under his clothes	mib·ba·yit	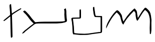	
He announced	vay·yo·mer	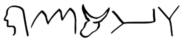	2 Kings 6:31
punish	koh	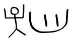	
	ya·a·seh	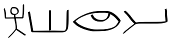	
me	lee	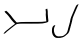	
“ May God	e·lo·heem	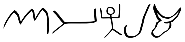	
and ever so	ve·khoh	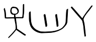	
severely	yo·w·siph	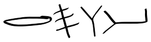	
if	im	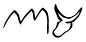	
remains	ya·a·mod	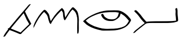	
the head	rosh	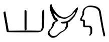	
of Elisha	e·lee·sha	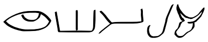	
son	ben	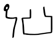	
of Shaphat	sha·phat	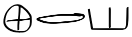	
on his shoulders	a·law	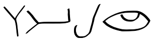	
through this day ! ”	hay·yo·wm	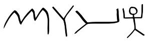	
Now Elisha	ve·e·lee·sha	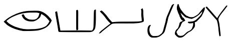	2 Kings 6:32
was sitting	yo·shev	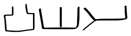	
in his house	be·ve·to	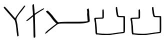	
and the elders	ve·haz·ze·qe·neem	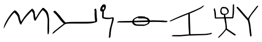	
were sitting	yo·she·veem	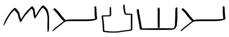	
with him	it·to	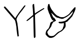	
The king sent	vay·yish·lach	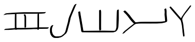	
a messenger	eesh	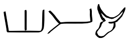	
ahead	mil·le·pha·naw	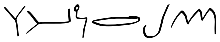	

but before	be·te·rem	
arrived	ya·vo	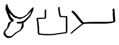
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	e·law	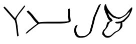
Elisha	ve·hu	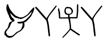
said	a·mar	
to	el	
the elders	haz·ze·qe·neem	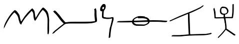
“ Do you see	har·re·ee·tem	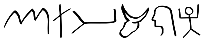
how	kee	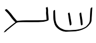
has sent	sha·lach	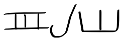
murderer	ben	
	ham·rats·tse·ach	
this	haz·zeh	
someone to cut off	le·ha·seer	
-	et	
my head ?	ro·shee	
Look	re·u	
comes	ke·vo	
when the messenger	ham·mal·akh	
shut	sig·ru	
the door	had·de·let	
to keep him out	u·le·chats·tem	
-	o·to	
-	bad·de·let	
Is not	ha·lo·w	
the sound	qo·wl	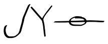

footsteps	rag·le	𐤓𐤂𐤋𐤉	
of his master’s	a·do·naw	𐤀𐤃𐤍𐤉𐤅	
behind him ? ”	a·cha·raw	𐤀𐤇𐤓𐤉𐤅	
While Elisha was still	o·w·den·nu	𐤏𐤅𐤃𐤍𐤅	2 Kings 6:33
speaking	me·dab·ber	𐤌𐤃𐤁𐤓	
with them	im·mam	𐤏𐤌𐤌	
	ve·hin·neh	𐤅𐤄𐤍𐤄	
the messenger	ham·mal·akh	𐤄𐤌𐤋𐤀𐤊	
came down	yo·red	𐤉𐤓𐤃	
to him	e·law	𐤀𐤋𐤉𐤅	
And [the king] said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
	hin·neh	𐤄𐤍𐤄	
“ This	zot	𐤆𐤀𐤕	
calamity [is]	ha·ra·ah	𐤄𐤓𐤏𐤄	
from	me·et	𐤌𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
Why	mah	𐤌𐤄	
should I wait	o·w·cheel	𐤀𐤅𐤇𐤉𐤋	
for the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
any longer ? ”	o·wd	𐤏𐤅𐤃𐤎	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Kings 7:1
Then Elisha	e·lee·sha	𐤀𐤋𐤉𐤔𐤏	
“ Hear	shim·u	𐤔𐤌𐤏𐤅	
the word	de·var	𐤃𐤁𐤓	
of the LORD !	YHVH	𐤉𐤄𐤅𐤄	
This is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	

the LORD	YHVH	יהוה	
‘ About this time	ka·et	כעת	
tomorrow	ma·char	מחר	
a seah	se·ah	סאה	
of fine flour	so·let	סלת	
[will sell] for a shekel	be·she·qel	בשקל	
and two seahs	ve·sa·ta·yim	וסאתים	
of barley	se·o·reem	שערים	
will sell for a shekel ’”	be·she·qel	בשקל	
at the gate	be·sha·ar	בשער	
of Samaria	sho·me·ro·wn	שמרון	
answered	vay·ya·an	ויען	2 Kings 7:2
But the officer	hash·sha·leesh	השליש	
	a·sher	אשר	
the king	lam·me·lekh	למלך	
leaned	nish·an	נשען	
on	al	על	
whose arm	ya·do	ידו	
-	et	את	
the man	eesh	איש	
of God	ha·e·lo·heem	האלהים	
	vay·yo·mar	ויאמר	
“ Look	hin·neh	הנה	
even if the LORD	YHVH	יהוה	
were to make	o·seh	עשה	
windows	a·rub·bo·wt	ארבות	
in heaven	bash·sha·ma·yim	בשמים	

really happen ? ”	ha·yih·yeh	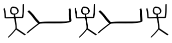	
-	had·da·var	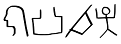	
could this	haz·zeh	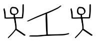	
replied [Elisha]	vay·yo·mer	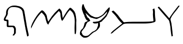	
	hin·ne·khah	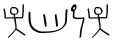	
“ You will see [it]	ro·eh	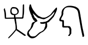	
with your own eyes ”	be·e·ne·kha	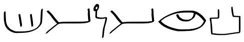	
any of it ”	u·mish·sham	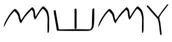	
“	lo	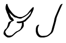	
but you will not eat	to·khel	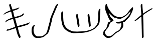	
four	ve·ar·ba·ah	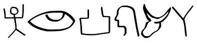	2 Kings 7:3
men	a·na·sheem	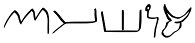	
Now there were	ha·yu	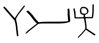	
with leprosy	me·tso·ra·eem	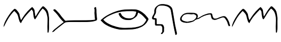	
at the entrance	pe·tach	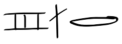	
of the city gate	hash·sha·ar	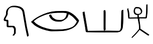	
and they said	vay·yo·me·ru	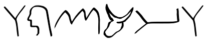	
one	eesh	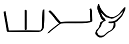	
to	el	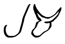	
another	re·e·hu	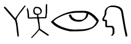	
“ Why	mah	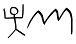	
	a·nach·nu	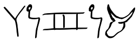	
just sit	yo·she·veem	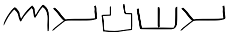	
here	poh	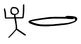	
until	ad	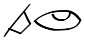	
we die ?	ma·te·nu	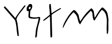	
If	im	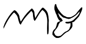	2 Kings 7:4

we say	a·mar·nu	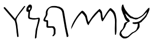	
‘ Let us go into	na·vo·w		
the city ’	ha·eer	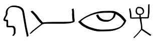	
from the famine	ve·ha·ra·av		
in the city	ba·eer		
we will die	va·mat·nu		
there	sham		
but if	ve·im		
we sit	ya·shav·nu		
here	phoh		
we will also die	va·ma·te·nu		
now	ve·at·tah		
So come	le·khu		
let us go over	ve·nip·pe·lah		
to	el		
the camp	ma·cha·neh	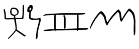	
of the Arameans	a·ram	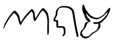	
If	im		
we will live	ye·chay·yu·nu	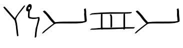	
they let us live	nich·yeh	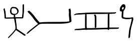	
if	ve·im		
they kill us	ye·mee·tu·nu	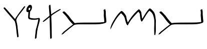	
we will die ”	va·ma·te·nu		
So they arose	vay·ya·qu·mu	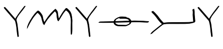	2 Kings 7:5
at twilight	van·ne·sheph	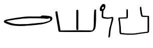	
But when they came	la·vo·w		
to	el		

the camp	ma·cha·neh	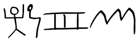	
of the Arameans	a·ram		
and went	vay·ya·vo·u	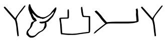	
to	ad		
the outskirts	qe·tseh	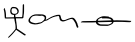	
of the camp	ma·cha·neh	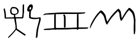	
	a·ram		
to be found	ve·hin·neh		
there was not	en	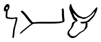	
-	sham		
a man	eesh	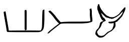	
For the Lord	va·do·nay	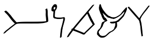	2 Kings 7:6
to hear	hish·mee·a		
-	et		
	ma·cha·neh	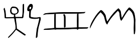	
{had caused} the Arameans	a·ram		
the sound	qo·wl	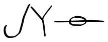	
of chariots	re·khev		
	qo·wl	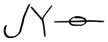	
horses	sus		
	qo·wl	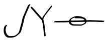	
army	cha·yil	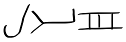	
and a great	ga·do·wl		
so that they said	vay·yo·me·ru		
one	eesh	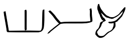	
to	el		
another	a·chee	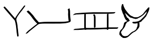	

“ Look	hin·neh		
must have hired	sa·khar		
	a·le·nu	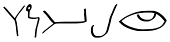	
the king	me·lekh	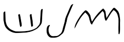	
of Israel	yis·ra·el	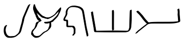	
-	et		
the kings	mal·khe	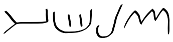	
of the Hittites	ha·chit·teem		
and	ve·et		
-	mal·khe	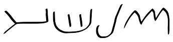	
Egyptians	mits·ra·yim		
to attack	la·vo·w		
us ”	a·le·nu	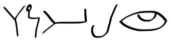	
Thus [the Arameans] had arisen	vay·ya·qu·mu	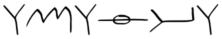	2 Kings 7:7
and fled	vay·ya·nu·su		
at twilight	van·ne·sheph		
abandoning	vay·ya·az·vu		
-	et		
their tents	a·ho·le·hem	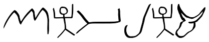	
and	ve·et		
horses	su·se·hem	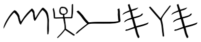	
and	ve·et		
donkeys	cha·mo·re·hem	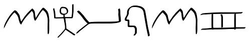	
The camp was intact	ham·ma·cha·neh	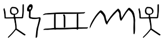	
-	ka·a·sher		
-	hee	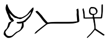	

and they had run	vay·ya·nu·su	𐤅𐤉𐤍𐤎𐤅	
for	el	𐤀𐤋	
their lives	naph·sham	𐤍𐤐𐤔𐤌	
reached	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	2 Kings 7:8
lepers	ham·tso·ra·eem	𐤄𐤌𐤑𐤓𐤏𐤉𐤌	
When the	ha·el·leh	𐤄𐤀𐤋𐤄	
	ad	𐤏𐤃	
the edge	qe·tseh	𐤒𐤑𐤄	
of the camp	ham·ma·cha·neh	𐤄𐤌𐤇𐤍𐤄	
they went	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
into	el	𐤀𐤋	
tent	o·hel	𐤀𐤄𐤋	
a	e·chad	𐤀𐤇𐤃	
to eat	vay·yo·khe·lu	𐤅𐤉𐤀𐤊𐤋𐤅	
and drink	vay·yish·tu	𐤅𐤉𐤔𐤕𐤅	
Then they carried off	vay·yis·u	𐤅𐤉𐤔𐤀𐤅	
	mish·sham	𐤌𐤔𐤌	
the silver	ke·seph	𐤊𐤎𐤐	
gold	ve·za·hav	𐤅𐤆𐤄𐤁	
and clothing	u·ve·ga·deem	𐤅𐤁𐤂𐤃𐤉𐤌	
and went	vay·ye·le·khu	𐤅𐤉𐤋𐤊𐤅	
and hid [them]	vay·yat·mi·nu	𐤅𐤉𐤈𐤌𐤍𐤅	
On returning	vay·ya·shu·vu	𐤅𐤉𐤔𐤁𐤅	
they entered	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
	el	𐤀𐤋	
tent	o·hel	𐤀𐤄𐤋	
another	a·cher	𐤀𐤇𐤓	

carried off [some items]	vay·yis·u	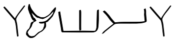	
from there	mish·sham	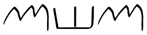	
	vay·ye·le·khu	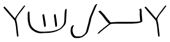	
and hid them	vay·yat·mi·nu	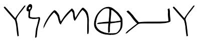	
Finally, they said	vay·yo·me·ru	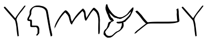	2 Kings 7:9
one	eesh	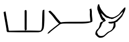	
to	el	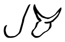	
another	re·e·hu	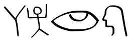	
not	lo	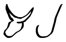	
what is right	khen	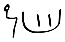	
“ We are	a·nach·nu	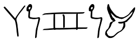	
doing	o·seem	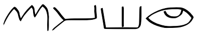	
Today	hay·yo·wm	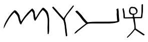	
	haz·zeh	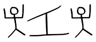	
is a day	yo·wm	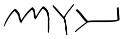	
of good news	be·so·rah	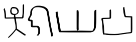	
	hu	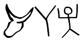	
If we	va·a·nach·nu	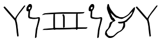	
are silent	mach·sheem	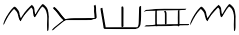	
and wait	ve·chik·kee·nu	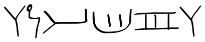	
until	ad	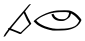	
light	o·wr	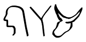	
morning	hab·bo·qer	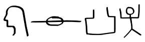	
will overtake us	u·me·tsa·a·nu	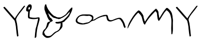	
our sin	a·wo·wn	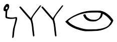	
Now, therefore	ve·at·tah	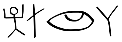	
	le·khu	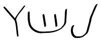	

let us go	ve·na·vo·ah	
and tell	ve·nag·gee·dah	
household ”	bet	
the king’s	ham·me·lekh	
So they went	vay·ya·vo·u	2 Kings 7:10
and called out	vay·yiq·re·u	
to	el	
the gatekeepers	sho·er	
of the city	ha·eer	
saying	vay·yag·gee·du	
	la·hem	
	le·mor	
“ We went	ba·nu	
to	el	
camp	ma·cha·neh	
the Aramean	a·ram	
	ve·hin·neh	
and no	en	
there —	sham	
one [was]	eesh	
not a trace	ve·qo·wl	
—	a·dam	
	kee	
only	im	
horses	has·sus	
tethered	a·sur	
and donkeys	ve·ha·cha·mo·wr	

	a·sur	𐤀𐤎𐤅𐤓	
and the tents	ve·o·ha·leem	𐤅𐤀𐤄𐤋𐤉𐤌	
-	ka·a·sher	𐤊𐤀𐤔𐤓	
were intact ”	hem·mah	𐤄𐤌𐤄	
shouted the news	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	2 Kings 7:11
The gatekeepers	hash·sho·a·reem	𐤄𐤔𐤏𐤓𐤉𐤌	
and it was reported	vay·yag·gee·du	𐤅𐤉𐤂𐤉𐤃𐤅	
household	bet	𐤁𐤉𐤕	
to the king’s	ham·me·lekh	𐤄𐤌𐤋𐤊	
	pe·nee·mah	𐤐𐤍𐤉𐤌𐤄	
got up	vay·ya·qam	𐤅𐤉𐤒𐤌	2 Kings 7:12
So the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
in the night	lay·lah	𐤋𐤉𐤋𐤄	
and said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
to	el	𐤀𐤋	
his servants	a·va·daw	𐤏𐤁𐤃𐤉𐤅	
“ Let me tell	ag·gee·dah	𐤀𐤂𐤉𐤃𐤄	
	na	𐤍𐤀	
you	la·khem	𐤋𐤊𐤌	
-	et	𐤀𐤕	
what	a·sher	𐤀𐤔𐤓	
have done	a·su	𐤏𐤔𐤅	
to us	la·nu	𐤋𐤍𐤅	
the Arameans	a·ram	𐤀𐤓𐤌	
They know	ya·de·u	𐤉𐤃𐤏𐤅	
	kee	𐤊𐤉	
are starving	re·e·veem	𐤓𐤏𐤁𐤉𐤌	

we	a·nach·nu	אנחנו	
so they have left	vay·ye·tse·u	ויצאו	
	min	מן	
the camp	ham·ma·cha·neh	המחנה	
to hide	le·he·cha·veh	להחבה	
in the field	ve·has·sa·dɛh	בהשדה	
thinking	le·mor	לאמר	
‘ When	kee	כי	
they come out	ye·tse·u	יצאו	
of	min	מן	
the city	ha·eer	העיר	
we will take them	ve·nit·pe·sem	ונתפשם	
alive	chay·yeem	חיים	
	ve·el	ואל	
the city ’”	ha·eer	העיר	
and enter	na·vo	נבא	
replied	vay·ya·an	ויען	2 Kings 7:13
But one	e·chad	אחד	
of his servants	me·a·va·daw	מעבדיו	
	vay·yo·mer	ויאמר	
have [scouts] take	ve·yiq·chu	ויקחו	
“ Please	na	נא	
five	cha·mish·shah	חמשה	
of	min	מן	
the horses	has·su·seem	הסוסים	
remain	han·nish·a·reem	הנשארים	
that	a·sher	אשר	

	nish·a·ru	
in the city	vah	
Their plight	hin·nam	
will be no worse than all	ke·khal	
	hɛ·ha·mon	
the Israelites	yis·ra·el	
who	a·sher	
are left	nish·a·ru	
here	vah	
You can see	hin·nam	
that	ke·khal	
	ha·mo·wn	
all the Israelites	yis·ra·el	
here	a·sher	
are doomed	tam·mu	
So let us send them	ve·nish·le·chah	
and find out ”	ve·nir·eh	
Then [the scouts] took	vay·yiq·chu	2 Kings 7:14
two	she·ne	
chariots	re·khev	
with horses	su·seem	
sent them	vay·yish·lach	
and the king	ham·me·lekh	
after	a·cha·re	
army	ma·cha·neh	
the Aramean	a·ram	
saying	le·mor	

“ Go	le·khu		
and see ”	u·re·u		
And they tracked them	vay·ye·le·khu	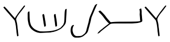	2 Kings 7:15
	a·cha·re·hem	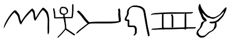	
as	ad		
far as the Jordan	hay·yar·den		
and indeed	ve·hin·neh		
the whole	khal	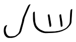	
way	had·de·rekh		
was littered with	me·le·ah		
the clothing	ve·ga·deem		
and equipment	ve·khe·leem	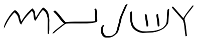	
-	a·sher		
had thrown off	hish·lee·khu	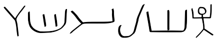	
the Arameans	a·ram		
in haste	be·hē·cha·phe·zam		
returned	vay·ya·shu·vu	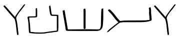	
So the scouts	ham·mal·a·kheem		
and told	vay·yag·gi·du	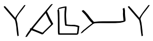	
the king	lam·me·lekh		
went out	vay·ye·tse		2 Kings 7:16
Then the people	ha·am		
and plundered	vay·ya·voz·zu	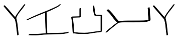	
-	et		
the camp	ma·cha·neh	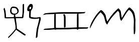	
of the Arameans	a·ram		
It was then that	vay·hee	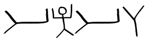	

a seah	se·ah		
of fine flour	so·let		
[sold] for a shekel	be·she·qel	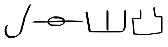	
and two seahs	ve·sa·ta·yim	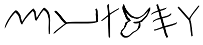	
of barley	se·o·reem		
[sold] for a shekel	be·she·qel	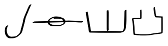	
according to the word	kid·var		
of the LORD	YHVH		
Now the king	ve·ham·me·lekh		2 Kings 7:17
had appointed	hiph·qeed	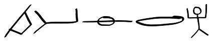	
-	et		
the officer	hash·sha·leesh	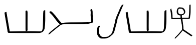	
whose	a·sher		
he leaned	nish·an		
on	al		
arm	ya·do	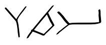	
to be in charge of	al		
the gate	hash·sha·ar		
trampled him	vay·yir·me·su·hu		
but the people	ha·am		
in the gateway	bash·sha·ar		
and he died	vay·ya·mot	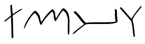	
just as	ka·a·sher		
	dib·ber		
the man	eesh	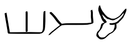	
of God	ha·e·lo·heem		
-	a·sher		

had foretold	dib·ber	דבר	
had come	be·re·det	ברדת	
when the king	ham·me·lekh	המלך	
to him	e·law	אליו	
It happened	vay·hee	ויהי	2 Kings 7:18
had told	ke·dab·ber	כדבר	
just as the man	eesh	איש	
of God	ha·e·lo·heem	האלהים	
	el	אל	
the king	ham·me·lekh	המלך	
:	le·mor	לאמר	
two seahs	sa·ta·yim	סאתים	
of barley	se·o·reem	שערים	
will sell for a shekel	be·she·qel	בשקל	
and a seah	u·se·ah	וסאה	
of fine flour	so·let	סלת	
for a shekel ”	be·she·qel	בשקל	
will sell	yih·yeh	יהיה	
“ About this time	ka·et	כעת	
tomorrow	ma·char	מחר	
at the gate	be·sha·ar	בשער	
of Samaria	sho·me·ro·wn	שמרון	
had answered	vay·ya·an	ויען	2 Kings 7:19
And the officer	hash·sha·leesh	השליש	
-	et	את	
the man	eesh	איש	
of God	ha·e·lo·heem	האלהים	

	vay·yo·mar	ויאמר	
“ Look	ve·hin·neh	והנה	
even if the LORD	YHVH	יהוה	
were to make	o·seh	עשה	
windows	a·rub·bo·wt	ארבות	
in heaven	bash·sha·ma·yim	בשמים	
really happen	ha·yih·yeh	ההיה	
? ”	kad·da·var	כדבר	
could this	haz·zeh	הזה	
So Elisha had replied	vay·yo·mer	ויאמר	
“ -	hin·ne·kha	הנך	
You will see [it]	ro·eh	ראה	
with your own eyes	be·e·ne·kha	בעיניך	
any of it ! ”	u·mish·sham	ומשם	
but you will not	lo	לא	
eat	to·khel	תאכל	
is just what happened	vay·hee	ויהי	2 Kings 7:20
to him	lo	לו	
And that	ken	כן	
trampled	vay·yir·me·su	וירמסו	
him	o·to	אתו	
The people	ha·am	העם	
in the gateway	bash·sha·ar	בשער	
and he died	vay·ya·mot	וימתס	
Now Elisha	ve·e·lee·sha	ואלישע	2 Kings 8:1
had said	dib·ber	דבר	
to	el	אל	

the woman	ha·ish·shah		
whose	a·sher		
he had restored to life	he·che·yah	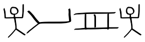	
-	et		
son	be·nah		
	le·mor		
“ Arise	qu·mee		
go	u·le·khee		
you	ʾat·tī	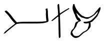	
and your household	u·ve·tekh	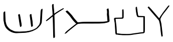	
and live as a foreigner	ve·gu·ree		
wherever	ba·a·sher		
you can	ta·gu·ree		
For	kee	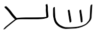	
has decreed	qa·ra	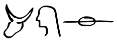	
the LORD	YHVH		
famine	la·ra·av		
and	ve·gam		
it has already come	ba		
to	el		
the land ”	ha·a·rets		
a seven-year	she·va		
	sha·neem	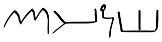	
had proceeded	vat·ta·qam	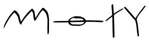	2 Kings 8:2
So the woman	ha·ish·shah		
to do	vat·ta·as		
had instructed	kid·var		

as the man	eesh	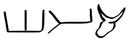	
of God	ha·e·lo·heem		
	vat·te·lekh	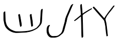	
And she	hee	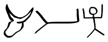	
and her household	u·ve·tah	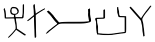	
lived as foreigners	vat·ta·gar		
in the land	be·e·rets		
of the Philistines	pe·lish·teem		
for seven	she·va		
years	sha·neem	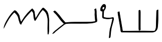	
-	vay·hee	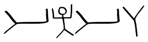	2 Kings 8:3
At the end	miq·tseh	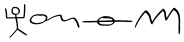	
of seven	she·va		
years	sha·neem	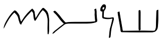	
returned	vat·ta·shav		
when the woman	ha·ish·shah		
from the land	me·e·rets		
of the Philistines	pe·lish·teem		
she went	vat·te·tse		
to appeal	lits·oq		
to	el		
the king	ham·me·lekh		
for	el		
her house	be·tah	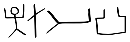	
and	ve·el		
her land	sa·dah		
Now the king	ve·ham·me·lekh		2 Kings 8:4

had been speaking	me·dab·ber	
to	el	
Gehazi	ge·cha·zee	
the servant	na·ar	
of the man	eesh	
of God	ha·e·lo·heem	
saying	le·mor	
relate	sap·pe·rah	
“ Please	na	
to me	lee	
-	et	
all	kal	
the great things	hag·ge·do·lo·wt	
	a·sher	
has done ”	a·sah	
Elisha	e·lee·sha	
And	vay·hee	2 Kings 8:5
Gehazi	hu	
was telling	me·sap·per	
the king	lam·me·lekh	
-	et	
how	a·sher	
back to life	he·che·yah	
-	et	
Elisha had brought the dead	ham·met	
Just then	ve·hin·neh	
the woman	ha·ish·shah	

whose	a·sher	
[Elisha] had revived	he·che·yah	
-	et	
son	be·nah	
came to appeal	tso·e·qet	
to	el	
the king	ham·me·lekh	
for	al	
her house	be·tah	
and	ve·al	
her land	sa·dah	
said	vay·yo·mer	
So Gehazi	ge·cha·zee	
“ My lord	a·do·nee	
the king	ham·me·lekh	
this	zot	
is the woman	ha·ish·shah	
and this	ve·zeh	
is the son	be·nah	
-	a·sher	
restored to life ”	he·che·yah	
Elisha	e·lee·sha	
asked	vay·yish·al	2 Kings 8:6
When the king	ham·me·lekh	
the woman	la·ish·shah	
she confirmed it	vat·te·sap·per	
-	lo	

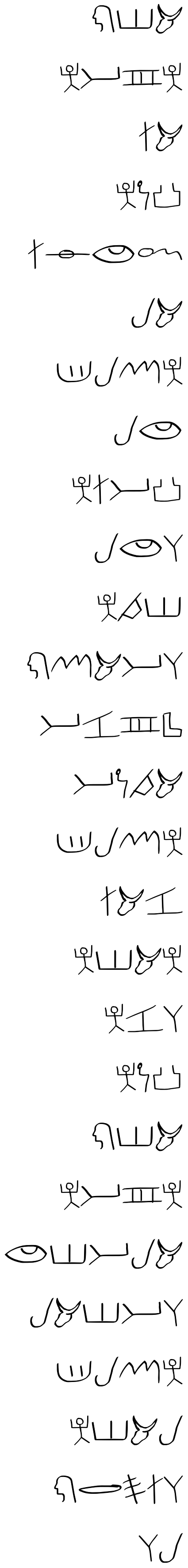

appointed	vay·yit·ten	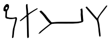	
for her	lah		
So the king	ham·me·lekh		
officer	sa·rees	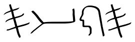	
an	e·chad	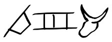	
saying	le·mor	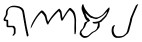	
“ Restore	ha·shev	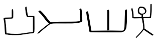	
-	et		
all	kal	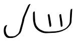	
that [was]	a·sher		
hers	lah		
-	ve·et		
along with all	kal		
the proceeds	te·vu·ot		
of the field	has·sa·deh	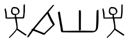	
from the day	mee·yo·wm	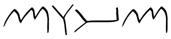	
that she left	a·ze·vah	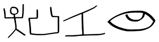	
-	et		
the country	ha·a·rets		
until	ve·ad		
now ”	at·tah		
came	vay·ya·vo	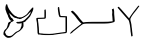	2 Kings 8:7
Then Elisha	e·lee·sha	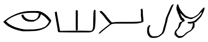	
to Damascus	dam·me·seq		
	u·ven		
while Ben-hadad	ha·dad	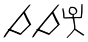	
king	me·lekh	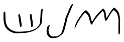	

of Aram	a·ram	
was sick	cho·leh	
and the king was told	vay·yug·gad	
	lo	
-	le·mor	
has come	ba	
“ The man	eesh	
of God	ha·e·lo·heem	
	ad	
here ”	hen·nah	
said	vay·yo·mer	2 Kings 8:8
So the king	ham·me·lekh	
to	el	
Hazael	cha·za·h·el	
“ Take	qach	
in your hand	be·ya·de·kha	
a gift	min·chah	
go	ve·lekh	
to meet	liq·rat	
the man	eesh	
of God	ha·e·lo·heem	
and inquire	ve·da·rash·ta	
of	et	
the LORD	YHVH	
through him	me·o·w·to	
-	le·mor	
‘ Will I recover	ha·ech·yeh	

illness ? ’”	me·cho·lee	𐤌𐤇𐤋𐤉	
from this	zeh	𐤆𐤄	
went	vay·ye·lekh	𐤅𐤉𐤋𐤊	2 Kings 8:9
So Hazael	cha·za·el	𐤇𐤆𐤀𐤋	
to meet Elisha	liq·ra·to	𐤋𐤒𐤓𐤀𐤕𐤅	
taking	vay·yiq·qach	𐤅𐤉𐤒𐤇	
a gift	min·chah	𐤌𐤍𐤇𐤄	
with him	ve·ya·do	𐤁𐤉𐤃𐤅	
of every	ve·khal	𐤅𐤊𐤋	
good thing	tuv	𐤈𐤅𐤁	
from Damascus	dam·me·seq	𐤃𐤌𐤔𐤒	
camel loads	mas·sa	𐤌𐤔𐤀	
of forty	ar·ba·eem	𐤀𐤓𐤁𐤏𐤉𐤌	
	ga·mal	𐤂𐤌𐤋	
And he went in	vay·ya·vo	𐤅𐤉𐤁𐤀	
and stood	vay·ya·a·mod	𐤅𐤉𐤏𐤌𐤃	
before him	le·pha·naw	𐤋𐤐𐤍𐤉𐤅	
and said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ Your son	bin·kha	𐤁𐤍𐤊	
	ben	𐤁𐤍	
Ben-hadad	ha·dad	𐤄𐤃𐤃	
king	me·lekh	𐤌𐤋𐤊	
of Aram	a·ram	𐤀𐤓𐤌	
has sent me	she·la·cha·nee	𐤔𐤋𐤇𐤍𐤉	
	e·le·kha	𐤀𐤋𐤉𐤊	
to ask	le·mor	𐤋𐤀𐤌𐤓	
‘ Will I recover	ha·ech·yeh	𐤄𐤀𐤇𐤉𐤄	

illness ? ’”	me·cho·lee	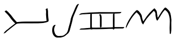	
from this	zeh	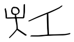	
answered	vay·yo·mer		2 Kings 8:10
	e·law	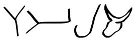	
Elisha	e·lee·sha	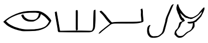	
“ Go	lekh	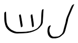	
and tell him	e·mar		
	lo		
‘ You will surely recover	cha·yoh	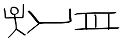	
’	tich·yeh	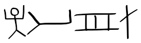	
has shown me	ve·hir·a·nee		
But the LORD	YHVH		
that	kee	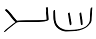	
in fact	mo·wt		
he will die ”	ya·mut		
[Elisha] fixed	vay·ya·a·med		2 Kings 8:11
	et		
his gaze	pa·naw	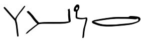	
steadily	vay·ya·sem	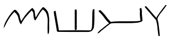	
[on him] until	ad		
Hazael became uncomfortable	bosh	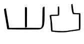	
began to weep	vay·ye·vek	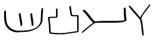	
Then the man	eesh	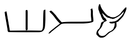	
of God	ha·e·lo·heem		
asked	vay·yo·mer		2 Kings 8:12
Hazael	cha·za·el		
“ Why	mad·du·a		

is my lord	a·do·nee		
weeping ? ”	vo·kheh		
[Elisha] replied	vay·yo·mer		
“ Because	kee	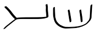	
I know	ya·da·tee		
-	et		
-	a·sher		
you will do	ta·a·seh		
	liv·ne		
to the Israelites ”	yis·ra·el	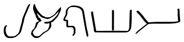	
the evil	ra·ah		
to their fortresses	miv·tse·re·hem		
“ You will set	te·shal·lach	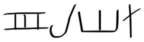	
fire	ba·esh		
their young men	u·va·chu·re·hem	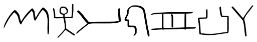	
with the sword	ba·che·rev	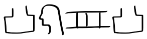	
kill	ta·ha·rog		
dash their little ones	ve·o·le·le·hem	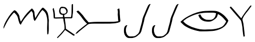	
to pieces	te·rat·tesh	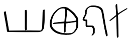	
their pregnant women ”	ve·ha·ro·te·hem	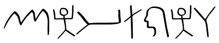	
and rip open	te·vaq·qe·a	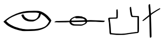	
said	vay·yo·mer		2 Kings 8:13
Hazael	cha·za·h·el	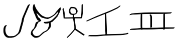	
“ But	kee	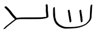	
how {could}	mah	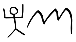	
your servant	av·de·kha	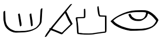	
a mere dog	hak·ke·lev	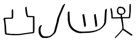	

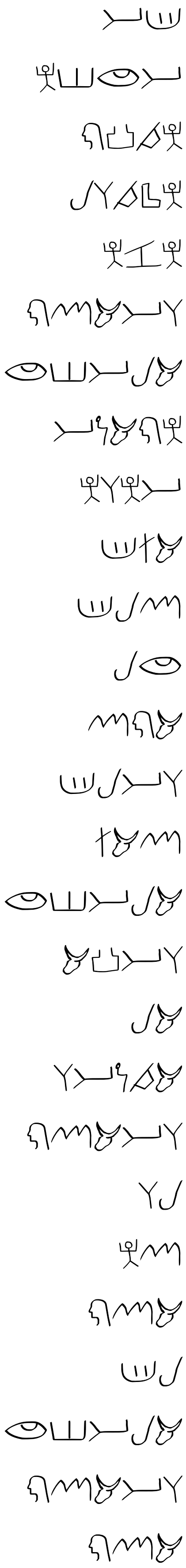

-	kee	
do	ya·a·seh	
thing ? ”	had·da·var	
a monstrous	hag·ga·do·wl	
such	haz·zeh	
answered	vay·yo·mer	
And Elisha	e·lee·sha	
has shown me	hir·a·nee	
“ The LORD	YHVH	
that you [will be]	o·te·kha	
king	me·lekh	
over	al	
Aram ”	a·ram	
So Hazael left	vay·ye·lekh	2 Kings 8:14
	me·et	
Elisha	e·lee·sha	
and went	vay·ya·vo	
to	el	
his master	a·do·naw	
who asked	vay·yo·mer	
him	lo	
“ What	mah	
say	a·mar	
to you ? ”	le·kha	
did Elisha	e·lee·sha	
And he replied	vay·yo·mer	
“ He told me	a·mar	

[that]	lee	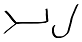	
	cha·yoh	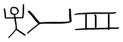	
you would surely recover ”	tich·yeh	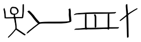	
But	vay·hee	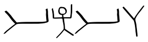	2 Kings 8:15
the next day	mim·ma·cho·rat		
Hazael took	vay·yiq·qach	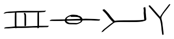	
a thick cloth	ham·makh·ber		
dipped	vay·yit·bol		
it in water	bam·ma·yim	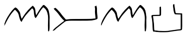	
and spread	vay·yiph·ros		
it over	al		
the king’s face	pa·naw	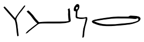	
So Ben-hadad died	vay·ya·mot	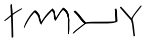	
reigned	vay·yim·lokh		
and Hazael	cha·za·h·el	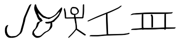	
in his place	tach·taw	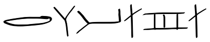	
year	u·vish·nat	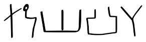	2 Kings 8:16
In the fifth	cha·mesh		
of Joram	le·yo·w·ram		
son	ben		
of Ahab	ach·av		
of the reign	me·lekh	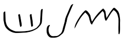	
over Israel	yis·ra·el	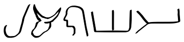	
	vee·ho·wo·sha·phat		
	me·lekh	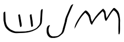	
	ye·hu·dah	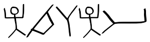	
succeeded his father	ma·lakh	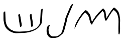	

Jehoram	ye·ho·w·ram		
son	ben		
of Jehoshaphat	ye·ho·wo·sha·phat		
as king	me·lekh	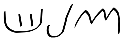	
of Judah	ye·hu·dah	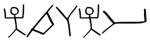	
years old	ben		2 Kings 8:17
thirty-two	she·lo·sheem		
	u·she·ta·yim	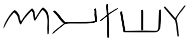	
	sha·nah	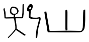	
[Jehoram] was	ha·yah	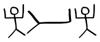	
when he became king	ve·ma·le·kho		
eight	u·she·mo·neh		
years	sha·nah	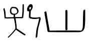	
and he reigned	ma·lakh	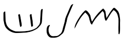	
in Jerusalem	bee·ru·sha·lim		
And [Jehoram] walked	vay·ye·lekh	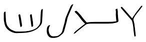	2 Kings 8:18
in the ways	be·de·rekh		
of the kings	mal·khe	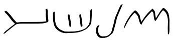	
of Israel	yis·ra·el	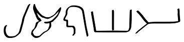	
just as	ka·a·sher		
had done	a·su		
the house	bet	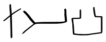	
of Ahab	ach·av		
For	kee	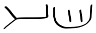	
a daughter	bat		
of Ahab	ach·av		
-	ha·ye·tah	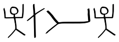	

	lo	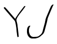	
he married	le·ish·shah		
and did	vay·ya·as		
evil	ha·ra		
in the sight	be·e·ne	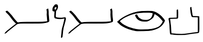	
of the LORD	YHVH		
was unwilling	ve·lo		2 Kings 8:19
	a·vah		
the LORD	YHVH		
to destroy	le·hash·cheet	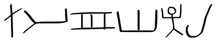	
-	et		
Judah	ye·hu·dah	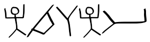	
Yet for the sake	le·ma·an		
David	da·wid		
of His servant	av·do		
since	ka·a·sher		
He had promised	a·mar		
	lo	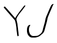	
to maintain	la·tet	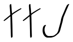	
for David	lo	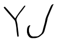	
a lamp	neer	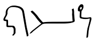	
[and] his descendants	le·va·naw	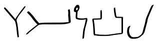	
forever	kal		
	hay·ya·meem		
In the days [of Jehoram]	be·ya·maw	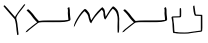	2 Kings 8:20
rebelled	pa·sha		
Edom	e·do·wm		

against	mit·ta·chat	
the hand	yad	
of Judah	ye·hu·dah	
and appointed	vay·yam·li·khu	
their own	a·le·hem	
king	me·lekh	
crossed over	vay·ya·a·vor	2 Kings 8:21
So Jehoram	yo·w·ram	
to Zair	tsa·ee·rah	
all	ve·khal	
his chariots	ha·re·khev	
with	im·mo	
	vay·hee	
he	hu	
rose up	qam	
by night	lay·lah	
and attacked	vay·yak·keh	
-	et	
When the Edomites	e·do·wm	
surrounded	has·so·vev	
him	e·law	
and	ve·et	
commanders	sa·re	
his chariot	ha·re·khev	
fled	vay·ya·nas	
His troops, however	ha·am	
to their homes	le·o·ha·law	

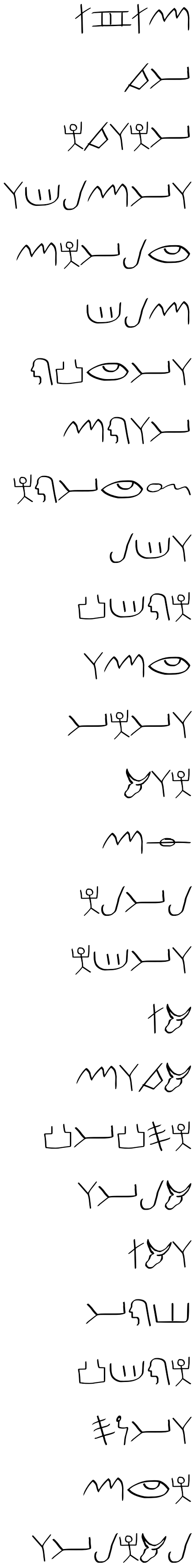

has been in rebellion	vay·yiph·sha		2 Kings 8:22
Edom	e·do·wm		
against	mit·ta·chat		
the hand of	yad	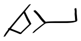	
Judah	ye·hu·dah	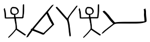	
So to	ad		
day	hay·yo·wm	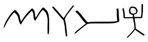	
this	haz·zeh		
Likewise	az		
rebelled	tiph·sha	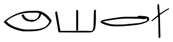	
Libnah	liv·nah	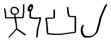	
time	ba·et		
at the same	ha·hee	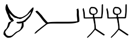	
As for the rest	ve·ye·ter	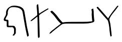	2 Kings 8:23
of the acts	div·re		
of Jehoram	yo·w·ram		
along with all	ve·khal		
his accomplishments	a·sher		
	a·sah		
not	ha·lo·w		
are they	hem	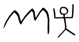	
written	ke·tu·veem		
in	al		
the book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	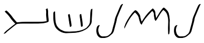	

of Judah ?	ye·hu·dah	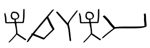	
rested	vay·yish·kav		2 Kings 8:24
And Jehoram	yo·w·ram		
with	im		
his fathers	a·vo·taw		
and was buried	vay·yiq·qa·ver	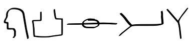	
with	im		
[them]	a·vo·taw		
in the City	be·eer		
of David	da·wid		
reigned	vay·yim·lokh	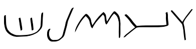	
Ahaziah	a·chaz·ya·hu		
And his son	ve·no		
in his place	tach·taw	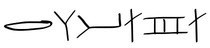	
year	bish·nat		2 Kings 8:25
In the twelfth	she·tem	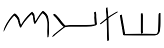	
	es·reh		
	sha·nah	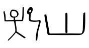	
of Joram	le·yo·w·ram		
son	ben		
of Ahab	ach·av		
of the reign	me·lekh	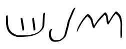	
over Israel	yis·ra·el	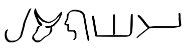	
became king	ma·lakh	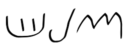	
Ahaziah	a·chaz·ya·hu		
son	ben		
of Jehoram	ye·ho·w·ram	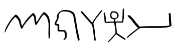	

	me·lekh	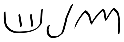	
of Judah	ye·hu·dah		
years old	ben		2 Kings 8:26
[was] twenty-two	es·reem	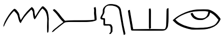	
	u·she·ta·yim		
	sha·nah	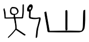	
Ahaziah	a·chaz·ya·hu	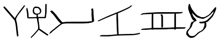	
when he became king	ve·ma·le·kho		
year	ve·sha·nah	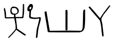	
one	a·chat	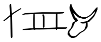	
and he reigned	ma·lakh	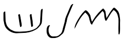	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem		
His mother’s	im·mo	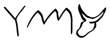	
was Athaliah	a·tal·ya·hu	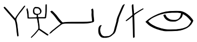	
the granddaughter	bat		
of Omri	a·me·ree		
king	me·lekh	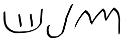	
of Israel	yis·ra·el	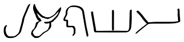	
And [Ahaziah] walked	vay·ye·lekh	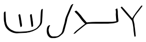	2 Kings 8:27
in the ways	be·de·rekh		
of the house	bet	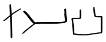	
of Ahab	ach·av		
and did	vay·ya·as		
evil	ha·ra		
in the sight	be·e·ne	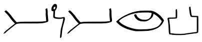	
of the LORD	YHVH		

like the house	ke·vet	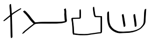	
of Ahab	ach·av		
for	kee	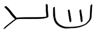	
was a son-in-law	cha·tan	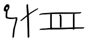	
of the house	bet	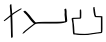	
of Ahab	ach·av	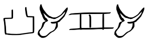	
he	hu		
Then Ahaziah went	vay·ye·lekh	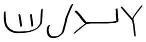	2 Kings 8:28
with	et		
Joram	yo·w·ram		
son	ben		
of Ahab	ach·av		
to fight	lam·mil·cha·mah	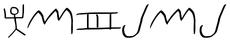	
against	im		
Hazael	cha·za·h·el	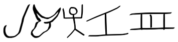	
king	me·lekh	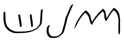	
of Aram	a·ram		
at Ramoth-gilead	be·ra·mot	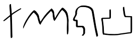	
	gil·ad		
wounded	vay·yak·ku	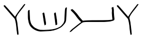	
and the Arameans	a·ram·meem		
-	et		
Joram	yo·w·ram		
returned	vay·ya·shav		2 Kings 8:29
Joram	yo·w·ram		
So King	ham·me·lekh		
to recover	le·hit·rap·pe		

to Jezreel	ve·yiz·re·el	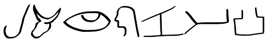
from	min	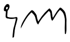
the wounds	ham·mak·keem	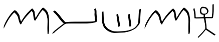
that	a·sher	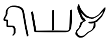
had inflicted on him	yak·ku·hu	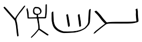
the Arameans	a·ram·meem	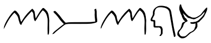
at Ramah	ba·ra·mah	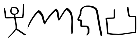
when he fought	be·hil·la·cha·mo	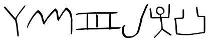
against	et	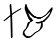
Hazael	cha·za·h·el	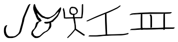
king	me·lekh	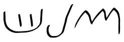
of Aram	a·ram	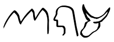
Then Ahaziah	va·a·chaz·ya·hu	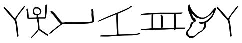
son	ben	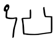
of Jehoram	ye·ho·w·ram	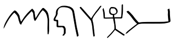
king	me·lekh	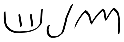
of Judah	ye·hu·dah	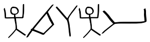
went down	ya·rad	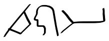
to visit	lir·o·wt	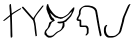
-	et	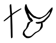
Joram	yo·w·ram	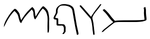
son	ben	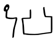
of Ahab	ach·av	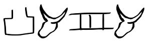
to Jezreel	be·yiz·re·el	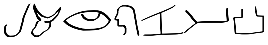
because	kee	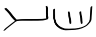
had been wounded	cho·leh	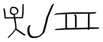
[Joram]	hu	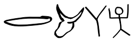

Now Elisha	ve·e·lee·sha	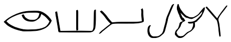	2 Kings 9:1
the prophet	han·na·vee	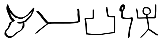	
summoned	qa·ra	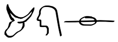	
one	le·a·chad		
of the sons	mib·be·ne	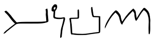	
of the prophets	han·ne·vee·eem		
and said	vay·yo·mer		
to him	lo		
“ Tuck your cloak	cha·gor		
under your belt	ma·te·ne·kha	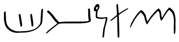	
take	ve·qach	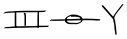	
flask	pakh		
of oil	hash·she·men	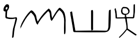	
this	haz·zeh		
-	be·ya·de·kha	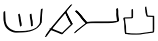	
and go	ve·lekh	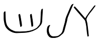	
to Ramoth-gilead	ra·mot	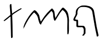	
	gil·ad		
When you arrive	u·va·ta		2 Kings 9:2
	sham·mah		
look	u·re·e·ho·sha		
	m		
for Jehu	ye·hu		
son	ben		
of Jehoshaphat	ye·ho·wo·sha·phat		
the son	ben		
of Nimshi	nim·shee	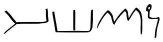	

Go in	u·va·ta	
get him away	va·ha·qe·mo·to	
from	mit·tokh	
his companions	e·chaw	
and take	ve·he·ve·ta	
him	o·to	
to an inner room	che·der	
	be·cha·der	
Then take	ve·la·qach·ta	2 Kings 9:3
the flask	phakh	
of oil	hash·she·men	
pour	ve·ya·tsaq·ta	
it on	al	
his head	ro·sho	
and declare	ve·a·mar·ta	
‘ This is what	koh	
says :	a·mar	
the LORD	YHVH	
I anoint	me·shach·tee·kha	
you king	le·me·lekh	
over	el	
Israel ’	yis·ra·el	
Then open	u·pha·tach·ta	
the door	had·de·let	
and run	ve·nas·tah	
Do not	ve·lo	
delay ! ”	te·chak·keh	

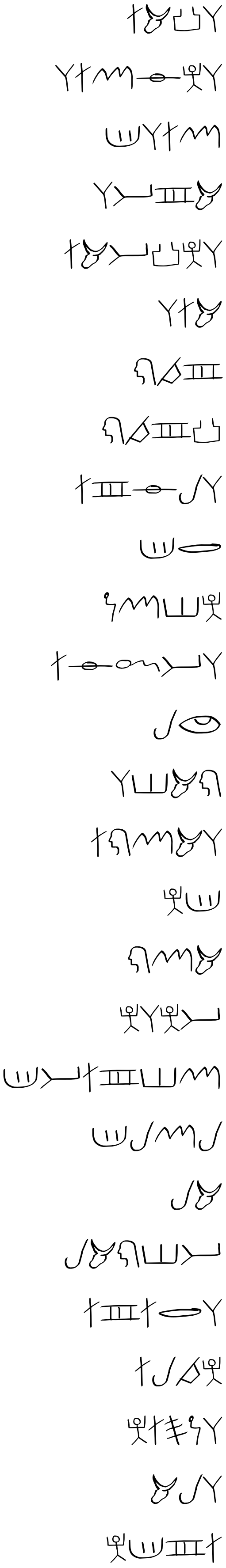

went	vay·ye·lekh	וילך	2 Kings 9:4
So the young	han·na·ar	הנער	
	han·na·ar	הנער	
prophet	han·na·vee	הנביא	
to Ramoth-gilead	ra·mot	רמת	
	gil·ad	גלעד	
and when he arrived	vay·ya·vo	ויבא	2 Kings 9:5
there	ve·hin·neh	והנה	
commanders	sa·re	שרי	
the army	ha·cha·yil	החיל	
were sitting	yo·she·veem	ישבים	
he said	vay·yo·mer	ויאמר	
“ I have a message	da·var	דבר	
	lee	לי	
for you	e·le·kha	אליך	
commander ”	has·sar	השר	
asked	vay·yo·mer	ויאמר	
Jehu	ye·hu	יהוא	
“ For	el	אל	
which	mee	מי	
of us ? ”	mik·kul·la·nu	מכלנו	
he replied	vay·yo·mer	ויאמר	
“ For you	e·le·kha	אליך	
commander ”	has·sar	השר	
So Jehu got up	vay·ya·qam	ויקם	2 Kings 9:6
and went	vay·ya·vo	ויבא	
into the house	hab·bay·tah	הביתה	

where the young prophet poured	vay·yi·tsoq		
the oil	hash·she·men	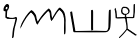	
on	el		
his head	ro·sho		
and declared	vay·yo·mer		
	lo		
“ This is what	koh	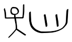	
says :	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	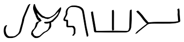	
‘ I anoint you	me·shach·tee·kha	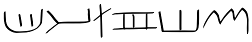	
king	le·me·lekh		
over	el		
people	am		
the LORD’s	YHVH		
	el		
Israel	yis·ra·el	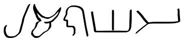	
And you are to strike down	ve·hik·kee·tah	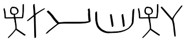	2 Kings 9:7
-	et		
the house	bet	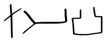	
Ahab	ach·av		
of your master	a·do·ne·kha	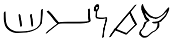	
so that I may avenge	ve·niq·qam·tee	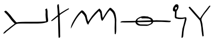	
the blood	de·me		
of My servants	a·va·day	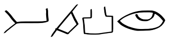	
the prophets	han·ne·vee·eem		

and the blood	u·de·me		
of all	kal		
the servants	av·de		
of the LORD	YHVH		
[shed] by the hand	mee·yad	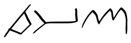	
of Jezebel	ee·za·vel		
will perish	ve·a·vad		2 Kings 9:8
The whole	kal	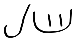	
house	bet	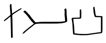	
of Ahab	ach·av		
and I will cut off	ve·hikh·rat·tee		
from Ahab	le·ach·av	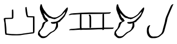	
every male	mash·teen		
	be·qeer	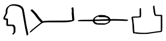	
both slave	ve·a·tsur		
and free	ve·a·zuv	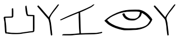	
in Israel	be·yis·ra·el		
I will make	ve·na·tat·tee	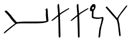	2 Kings 9:9
-	et		
the house	bet	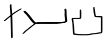	
of Ahab	ach·av		
like the houses	ke·vet	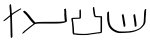	
of Jeroboam	ya·ra·ve·am		
son	ben		
of Nebat	ne·vat		
[and]	u·khe·vet		
Baasha	ba·sha		

son	ben		
of Ahijah	a·chee·yah	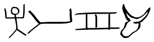	
And	ve·et		2 Kings 9:10
Jezebel	ee·ze·vel		
will devour	yo·khe·lu		
the dogs	hak·ke·la·veem		
on the plot [of ground]	be·che·leq	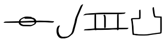	
at Jezreel	yiz·re·el		
and [there will be] no one	ve·en		
to bury [her] ’”	qo·ver	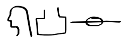	
Then the young prophet opened	vay·yiph·tach		
the door	had·de·let		
and ran	vay·ya·nos	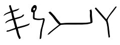	
When Jehu	ve·ye·hu	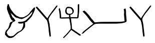	2 Kings 9:11
went out	ya·tsa	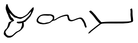	
to	el		
the servants	av·de		
of his master	a·do·naw	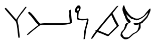	
they asked	vay·yo·mer	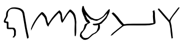	
	lo		
“ Is everything all right ?	ha·sha·lo·wm	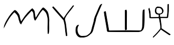	
Why	mad·du·a		
come	ba		
madman	ham·shug·ga		
did this	haz·zeh		
to you ? ”	e·le·kha	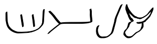	

he replied	vay·yo·mer		
	a·le·hem	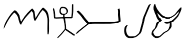	
“ You	at·tem		
know	ye·da·tem		
-	et		
his kind	ha·eesh	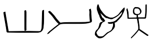	
-	ve·et		
and their babble ”	see·cho	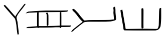	
they said	vay·yo·me·ru		2 Kings 9:12
“ That is a lie ! ”	she·qer	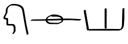	
“ Tell	hag·ged		
now ! ”	na		
us	la·nu		
So Jehu answered	vay·yo·mer		
about this	ka·zot		
and that	ve·kha·zot	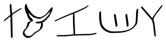	
“ He talked	a·mar	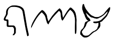	
to me	e·lay	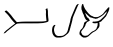	
and he said	le·mor		
‘ This is what	koh	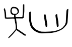	
says :	a·mar		
the LORD	YHVH	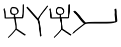	
I anoint	me·shach·tee·kha	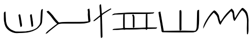	
you king	le·me·lekh		
over	el		
Israel ’”	yis·ra·el	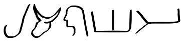	
Quickly	vay·ma·ha·ru		2 Kings 9:13

took	vay·yiq·chu	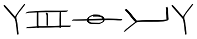	
each man	eesh	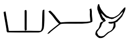	
his garment	big·do		
and put [it]	vay·ya·see·mu	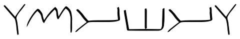	
under [Jehu]	tach·taw	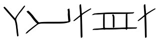	
on	el		
the bare	ge·rem	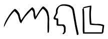	
steps	ham·ma·a·lo·wt		
Then they blew	vay·yit·qe·u	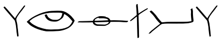	
the ram’s horn	bash·sho·w·phar		
and proclaimed	vay·yo·me·ru		
is king ! ”	ma·lakh	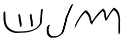	
“ Jehu	ye·hu		
conspired	vay·yit·qash·sher	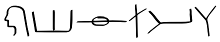	2 Kings 9:14
Thus Jehu	ye·hu		
son	ben		
of Jehoshaphat	ye·ho·wo·sha·phat		
the son	ben		
of Nimshi	nim·shee	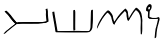	
against	el		
Joram	yo·w·ram		
(Now Joram	ve·yo·w·ram		
had been	ha·yah	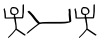	
defending	sho·mer		
Ramoth-gilead	be·ra·mot	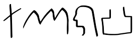	
	gil·ad		
-	hu		

and all	ve·khal	
Israel	yis·ra·el	
against	mip·pe·ne	
Hazael	cha·za·el	
king	me·lekh	
of Aram	a·ram	
had returned	vay·ya·shav	2 Kings 9:15
Joram	ye·ho·w·ram	
but King	ham·me·lekh	
to recover	le·hit·rap·pe	
to Jezreel	viy·ze·re·el	
from	min	
the wounds	ham·mak·keem	
-	a·sher	
he had suffered	yak·ku·hu	
[at the hands] of the Arameans	a·ram·meem	
in the battle	be·hil·la·cha·mo	
against	et	
Hazael	cha·za·el	
their king	me·lekh	
)	a·ram	
said	vay·yo·mer	
So Jehu	ye·hu	
“ If	im	
	yesh	
you commanders wish to make me king	naph·she·khem	

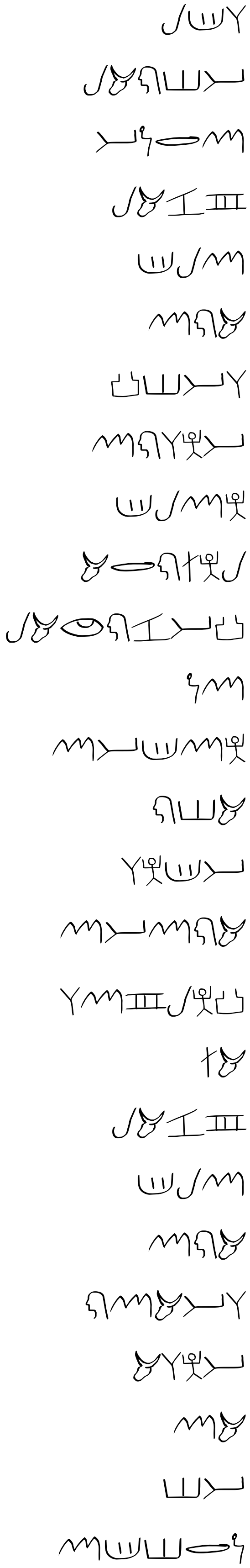

then do not	al		
let anyone	ye·tse		
escape	pha·leet	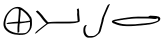	
from	min		
the city	ha·eer		
to go	la·le·khet	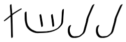	
and tell [it]	lag·gīd	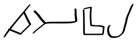	
in Jezreel ”	be·yiz·re·el		
got into his chariot	vay·yir·kav	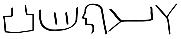	2 Kings 9:16
Then Jehu	ye·hu		
and went	vay·ye·lekh	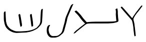	
to Jezreel	yiz·re·e·lah		
because	kee	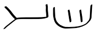	
Joram	yo·w·ram		
was laid up	sho·khev		
there	sham·mah		
and Ahaziah	va·a·chaz·yah	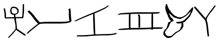	
king	me·lekh	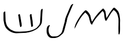	
of Judah	ye·hu·dah	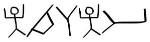	
had gone down	ya·rad		
to see	lir·o·wt		
-	et		
[him]	yo·w·ram		
Now the watchman	ve·hats·tso·pheh		2 Kings 9:17
standing	o·med	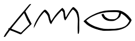	
on	al		
the tower	ham·mig·dal		

in Jezreel	be·yiz·re·el		
saw	vay·yar	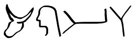	
-	et		
troops	shiph·at		
Jehu's	ye·hu		
approaching	be·vo·o		
and he called out	vay·yo·mer		
a company of [troops] ! ”	shiph·at		
“ I	a·nee	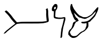	
see	ro·eh		
commanded	vay·yo·mer		
Joram	ye·ho·w·ram		
“ Choose	qach	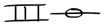	
a rider ”	rak·kav		
“ Send him out	u·she·lach		
to meet them	liq·ra·tam		
and ask	ve·yo·mar		
‘ Have you come in peace ? ’”	ha·sha·lo·wm	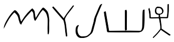	
rode off	vay·ye·lekh	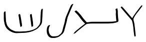	2 Kings 9:18
So a horseman	ro·khev		
	has·sus		
to meet Jehu	liq·ra·to	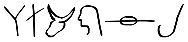	
and said	vay·yo·mer		
“ This is what	koh	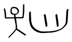	
asks :	a·mar		
the king	ham·me·lekh		

‘ Have you come in peace ? ’”	ha·sha·lo·wm	השלום	
replied	vay·yo·mer	ויאמר	
Jehu	ye·hu	יהוא	
“ What	mah	מה	
do you	le·kha	לך	
know about peace ? ”	u·le·sha·lo·wm	ולשלום	
“ Fall in	sov	סב	
	el	אל	
behind me ”	a·cha·ray	אחרי	
reported	vay·yag·ged	ויגד	
And the watchman	hats·tso·pheh	הצפה	
	le·mor	לאמר	
reached	ba	בא	
“ The messenger	ham·mal·akh	המלאך	
	ad	עד	
them	hem	הם	
but he is not	ve·lo	ולא	
coming back ”	shav	שב	
So [the king] sent out	vay·yish·lach	וישלח	2 Kings 9:19
horseman	ro·khev	רכב	
	sus	סוס	
a second	she·nee	שני	
who went	vay·ya·vo	ויבא	
to them	a·le·hem	אלהם	
and said	vay·yo·mer	ויאמר	
“ This is what	koh	כה	

asks :	a·mar		
the king	ham·me·lekh		
‘ Have you come in peace ? ’”	sha·lo·wm		
replied	vay·yo·mer		
Jehu	ye·hu		
“ What	mah	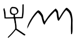	
do you	le·kha	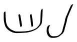	
know about peace ? ”	u·le·sha·lo·wm		
“ Fall in	sov		
	el		
behind me ”	a·cha·ray	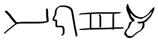	
reported	vay·yag·ged	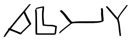	2 Kings 9:20
Again the watchman	hats·tso·pheh		
	le·mor		
“ He reached	ba		
	ad		
them	a·le·hem	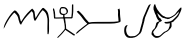	
but he is not	ve·lo		
coming back	shav		
And the charioteer	ve·ham·min·hag		
is driving like	ke·min·hag	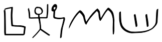	
Jehu	ye·hu		
son	ben		
of Nimshi —	nim·shee	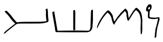	
	kee	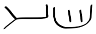	
like a madman ! ”	ve·shig·ga·o·wn		
he is driving	yin·hag		

shouted	vay·yo·mer	ויאמר	2 Kings 9:21
Joram	ye·ho·w·ram	יהורם	
“ Harness ! ”	e·sor	אסר	
and they harnessed	vay·ye·sor	ויאסר	
his chariot	rikh·bo	רכבו	
set out	vay·ye·tse	ויצא	
Then Joram	ye·ho·w·ram	יהורם	
king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
and Ahaziah	va·a·chaz·ya·hu	ואחזיהו	
king	me·lekh	מלך	
of Judah	ye·hu·dah	יהודה	
each	eesh	איש	
in his own chariot	be·rikh·bo	ברכבו	
and met	vay·ye·tse·u	ויצאו	
	liq·rat	לקראת	
Jehu	ye·hu	יהוא	
	vay·yim·tsa·u·hu	וימצאהו	
on the property	be·chel·qat	בחלקת	
of Naboth	na·vo·wt	נבות	
the Jezreelite	hay·yiz·re·e·lee	היזרעאלי	
-	vay·hee	ויהי	2 Kings 9:22
saw	kir·o·wt	כראות	
When Joram	ye·ho·w·ram	יהורם	
-	et	את	
Jehu	ye·hu	יהוא	
he asked	vay·yo·mer	ויאמר	

“ Have you come in peace	ha·sha·lo·wm	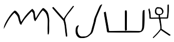	
Jehu ? ”	ye·hu		
he replied	vay·yo·mer		
“ How	mah	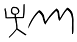	
peace ”	hash·sha·lo·wm	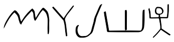	
can there be	ad		
the idolatry	ze·nu·ne		
Jezebel abound ? ”	ee·ze·vel	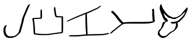	
of your mother	im·me·kha		
and witchcraft	u·khe·sha·phe·ha		
“ as long as	ha·rab·beem	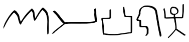	
turned around	vay·ya·ha·phokh		2 Kings 9:23
Joram	ye·ho·w·ram		
	ya·daw		
and fled	vay·ya·nos	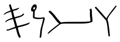	
calling out	vay·yo·mer		
to	el		
Ahaziah	a·chaz·ya·hu	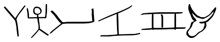	
“ Treachery	mir·mah	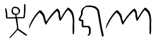	
Ahaziah ! ”	a·chaz·yah	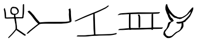	
Then Jehu	ve·ye·hu	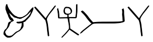	2 Kings 9:24
drew	mil·le		
	ya·do	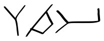	
his bow	vaq·qe·shet		
and shot	vay·yakh	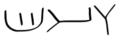	
-	et		
Joram	ye·ho·w·ram		

between	ben	בין	
the shoulders	ze·ro·aw	זרעיו	
pierced	vay·ye·tse	ויצא	
The arrow	ha·che·tsee	החצי	
his heart	mil·lib·bo	מלבו	
and he slumped down	vay·yikh·ra	ויכרע	
in his chariot	be·rikh·bo	ברכבו	
And [Jehu] said	vay·yo·mer	ויאמר	2 Kings 9:25
to	el	אל	
Bidkar	bid·qar	בדקר	
his officer	she·lo·shah	שלשה	
“ Pick him up	sa	שא	
[and] throw him	hash·li·khe·hu	השלכהו	
	be·chel·qat	בחלקת	
into the field	se·deh	שדה	
of Naboth	na·vo·wt	נבות	
the Jezreelite	hay·yiz·re·e·lee	היזרעאלי	
For	kee	כי	
remember that	ze·khor	זכר	
and I	a·nee	אני	
when you	va·at·tah	ואתה	
-	et	את	
were riding	ro·khe·veem	רכבים	
together	tse·ma·deem	צמדים	
behind	a·cha·re	אחרי	
Ahab	ach·av	אחאב	
his father	a·vee	אביו	

the LORD	va·YHVH	ויהוה	
lifted up	na·sa	נשא	
against him :	a·law	עליו	
-	et	את	
burden	ham·mas·sa	המשא	
this	haz·zeh	הזה	
‘ As surely	im	אם	2 Kings 9:26
	lo	לא	
-	et	את	
the blood	de·me	דמי	
of Naboth	na·vo·wt	נבות	
-	ve·et	ואת	
and the blood	de·me	דמי	
of his sons	va·naw	בניו	
as I saw	ra·ee·tee	ראיתי	
yesterday	e·mesh	אמש	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
so will I repay	ve·shil·lam·tee	ושלמתי	
you	le·kha	לך	
plot of ground	ba·chel·qah	בחלקה	
on this	haz·zot	הזאת	
declares	ne·um	נאם	
the LORD ’	YHVH	יהוה	
Now then	ve·at·tah	ועתה	
pick him up	sa	שא	
[and] throw him	hash·li·khe·hu	השלכהו	

on the plot [of ground] ”	ba·chel·qah	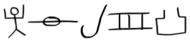	
according to the word	kid·var		
of the LORD	YHVH		
Ahaziah	va·a·chaz·yah	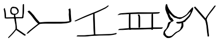	2 Kings 9:27
When King	me·lekh	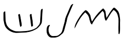	
of Judah	ye·hu·dah	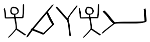	
saw [this]	ra·ah		
he fled	vay·ya·nas	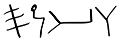	
up the road	de·rekh		
	bet	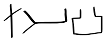	
toward Beth-haggan	hag·gan	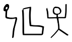	
pursued him	vay·yir·doph		
	a·cha·raw	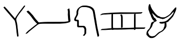	
And Jehu	ye·hu		
shouting	vay·yo·mer		
too ! ”	gam		
him	o·to		
“ Shoot	hak·ku·hu	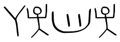	
[So they shot Ahaziah] in	el		
his chariot	ham·mer·ka·vah		
on the Ascent	be·ma·a·leh		
of Gur	gur		
-	a·sher		
-	et		
near Ibleam	yiv·le·am		
and he fled	vay·ya·nas	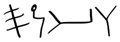	

to Megiddo	me·gid·do	𐤌𐤂𐤃𐤅	
and died	vay·ya·mat	𐤅𐤉𐤌𐤕	
there	sham	𐤔𐤌	
carried him by chariot	vay·yar·ki·vu	𐤅𐤉𐤓𐤊𐤁𐤅	2 Kings 9:28
-	o·to	𐤀𐤕𐤅	
Then his servants	a·va·daw	𐤏𐤁𐤃𐤉𐤅	
to Jerusalem	ye·ru·sha·le·mah	𐤉𐤓𐤅𐤔𐤋𐤌𐤄	
and buried	vay·yiq·be·ru	𐤅𐤉𐤒𐤁𐤓𐤅	
him	o·to	𐤀𐤕𐤅	
in his tomb	viq·vu·ra·to	𐤁𐤒𐤁𐤓𐤕𐤅	
	im	𐤏𐤌	
with his fathers	a·vo·taw	𐤀𐤁𐤕𐤉𐤅	
in the City	be·eer	𐤁𐤏𐤉𐤓	
of David	da·wid	𐤃𐤅𐤃־	
year	u·vish·nat	𐤅𐤁𐤔𐤍𐤕	2 Kings 9:29
(In the eleventh	a·chat	𐤀𐤇𐤕	
	es·reh	𐤏𐤔𐤓𐤄	
	sha·nah	𐤔𐤍𐤄	
of Joram	le·yo·w·ram	𐤋𐤉𐤅𐤓𐤌	
son	ben	𐤁𐤍	
of Ahab	ach·av	𐤀𐤇𐤀𐤁	
had become king	ma·lakh	𐤌𐤋𐤊	
Ahaziah	a·chaz·yah	𐤀𐤇𐤆𐤉𐤄	
over	al	𐤏𐤋	
Judah)	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
arrived	vay·ya·vo·w	𐤅𐤉𐤁𐤅𐤀	2 Kings 9:30
Now when Jehu	ye·hu	𐤉𐤄𐤅𐤀	

in Jezreel	yiz·re·e·lah		
Jezebel	ve·ee·ze·vel	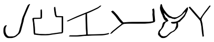	
heard [of it]	sha·me·ah		
So she painted	vat·ta·sem		
	bap·pukh		
her eyes	e·ne·ha		
adorned	vat·te·tev	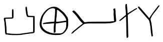	
-	et		
her head	ro·shah		
and looked down	vat·tash·qeph	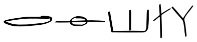	
from	be·ad		
a window	ha·chal·lo·wn	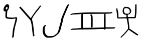	
And as Jehu	ve·ye·hu	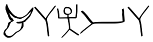	2 Kings 9:31
entered	ba		
the gate	vash·sha·ar		
she asked	vat·to·mer		
“ Have you come in peace	ha·sha·lo·wm	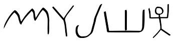	
O Zimri	zim·ree		
murderer	ho·reg	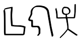	
of your master ? ”	a·do·naw	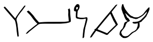	
He looked up	vay·yis·sa	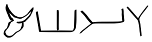	2 Kings 9:32
	pha·naw	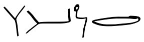	
at	el		
the window	ha·chal·lo·wn	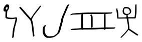	
and called out	vay·yo·mer		
“ Who	mee	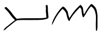	
is on my side ?	it·tee	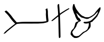	

Who ? ”	mee	
looked down	vay·yash·qee·phu	
at him	e·law	
And two	she·na·yim	
or three	she·lo·shah	
eunuchs	sa·ree·seem	
yelled [Jehu]	vay·yo·mer	2 Kings 9:33
“ Throw her down ! ”	shim·tu·hu	
So they threw her down	vay·yish·me·tu·ha	
splattered	vay·yiz	
and her blood	mid·da·mah	
on	el	
the wall	haq·qeer	
and on	ve·el	
the horses	has·su·seem	
as they trampled her underfoot	vay·yir·me·sen·nah	
Then [Jehu] went in	vay·ya·vo	2 Kings 9:34
and ate	vay·yo·khal	
and drank	vay·ye·shet	
he said	vay·yo·mer	
“ Take care of	piq·du	
	na	
-	et	
cursed [woman] ”	ha·a·ru·rah	
this	haz·zot	
“ and bury her	ve·qiv·ru·ha	

for	kee	𐤊𐤉	
the daughter	vat	𐤁𐤕	
of a king ”	me·lekh	𐤌𐤋𐤊	
she [was]	hee	𐤄𐤉𐤀	
But when they went out	vay·ye·le·khu	𐤅𐤉𐤋𐤊𐤅	2 Kings 9:35
to bury her	le·qa·ve·rah	𐤋𐤒𐤁𐤓𐤄	
nothing	ve·lo	𐤅𐤋𐤀	
they found	ma·tse·u	𐤌𐤑𐤀𐤅	
her	vah	𐤁𐤄	
but	kee	𐤊𐤉	
	im	𐤀𐤌	
skull	hag·gul·go·let	𐤄𐤂𐤋𐤂𐤋𐤕	
her feet	ve·ha·rag·la·yim	𐤅𐤄𐤓𐤂𐤋𐤉𐤌	
and the palms	ve·khap·po·wt	𐤅𐤊𐤐𐤅𐤕	
of her hands	hay·ya·da·yim	𐤄𐤉𐤃𐤉𐤌	
So they went back	vay·ya·shu·vu	𐤅𐤉𐤔𐤁𐤅	2 Kings 9:36
and told	vay·yag·gee·du	𐤅𐤉𐤂𐤉𐤃𐤅	
[Jehu]	lo	𐤋𐤅	
who replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
is the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ This	hu	𐤄𐤅𐤀	
which	a·sher	𐤀𐤔𐤓	
He spoke	dib·ber	𐤃𐤁𐤓	
through	be·yad	𐤁𐤉𐤃	
His servant	av·do	𐤏𐤁𐤃𐤅	
Elijah	e·lee·ya·hu	𐤀𐤋𐤉𐤄𐤅	

the Tishbite	hat·tish·bee		
:	le·mor		
‘ On the plot [of ground]	be·che·leq	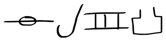	
at Jezreel	yiz·re·el		
will devour	yo·khe·lu		
the dogs	hak·ke·la·veem		
-	et		
the flesh	be·sar		
of Jezebel	ee·za·vel	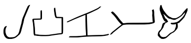	
will lie	ve·ha·yat	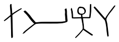	2 Kings 9:37
body	niv·lat	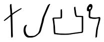	
And Jezebel’s	ee·ze·vel	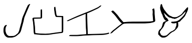	
like dung	ke·do·men		
	al		
	pe·ne	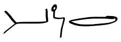	
in the field	has·sa·deh		
on the plot [of ground]	be·che·leq	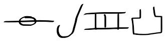	
at Jezreel	yiz·re·el		
so that	a·sher		
no one	lo		
can say :	yo·me·ru		
This	zot		
is Jezebel ’ ”	ee·za·vel		
Now Ahab	u·le·ach·av	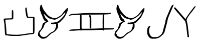	2 Kings 10:1
had seventy	shiv·eem		
sons	ba·neem	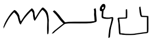	
in Samaria	be·sho·me·ro·wn		

wrote	vay·yikh·tov		
So Jehu	ye·hu		
letters	se·pha·reem		
and sent them	vay·yish·lach		
to Samaria	sho·me·ro·wn		
to	el		
the officials	sa·re	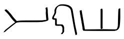	
of Jezreel	yiz·re·el		
to the elders	haz·ze·qe·neem	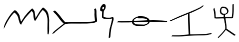	
and to	ve·el		
the guardians [of the sons]	ha·o·me·neem	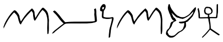	
of Ahab	ach·av		
saying :	le·mor		
since	ve·at·tah		2 Kings 10:2
arrives	ke·vo		
letter	has·se·pher		
“ When this	haz·zeh		
	a·le·khem	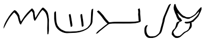	
are with you	ve·it·te·khem		
sons	be·ne	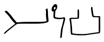	
your master’s	a·do·ne·khem	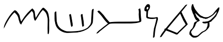	
and you have	ve·it·te·khem		
chariots	ha·re·khev		
and horses	ve·has·su·seem		
city	ve·eer	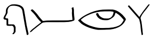	
a fortified	miv·tsar	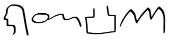	
and weaponry	ve·han·na·sheq	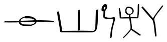	

select	u·re·ee·tem	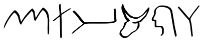	2 Kings 10:3
the best	hat·to·wv	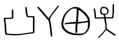	
and most worthy	ve·hay·ya·shar	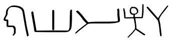	
son	mib·be·ne	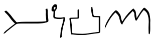	
of your master	a·do·ne·khem	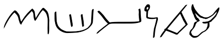	
set him	ve·sam·tem	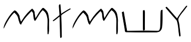	
on	al	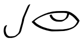	
throne	kis·se	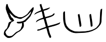	
his father’s	a·vee	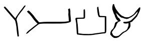	
and fight	ve·hil·la·cha·mu	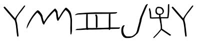	
for	al	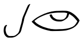	
house ”	bet	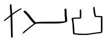	
your master’s	a·do·ne·khem	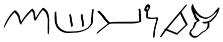	
But they were terrified	vay·yir·u	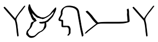	2 Kings 10:4
	me·od	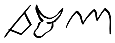	
	me·od	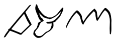	
and reasoned	vay·yo·me·ru	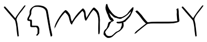	
“ If	hin·neh	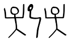	
two	she·ne	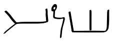	
kings	ham·me·la·kheem	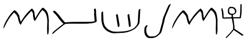	
could not	lo	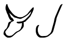	
stand	a·me·du	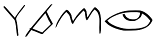	
against him	le·pha·naw	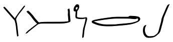	
how	ve·ekh	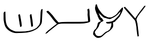	
	na·a·mod	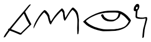	
can we ? ”	a·na·che·nu	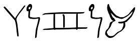	
sent	vay·yish·lach	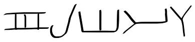	2 Kings 10:5

administrator	a·sher	
	al	
So the palace	hab·ba·yit	
the overseer	va·a·sher	
	al	
of the city	ha·eer	
the elders	ve·haz·ze·qe·neem	
and the guardians	ve·ha·o·me·neem	
a message to	el	
Jehu :	ye·hu	
	le·mor	
are your servants	a·va·de·kha	
“ We	a·nach·nu	
whatever	ve·khol	
-	a·sher	
you say	to·mar	
	e·le·nu	
and we will do	na·a·seh	
We will not	lo	
king	nam·leekh	
make anyone	eesh	
[whatever is] good	hat·to·wv	
in your sight ”	be·e·ne·kha	
Do	a·seh	
Then Jehu wrote	vay·yikh·tov	2 Kings 10:6
them	a·le·hem	
letter	se·pher	

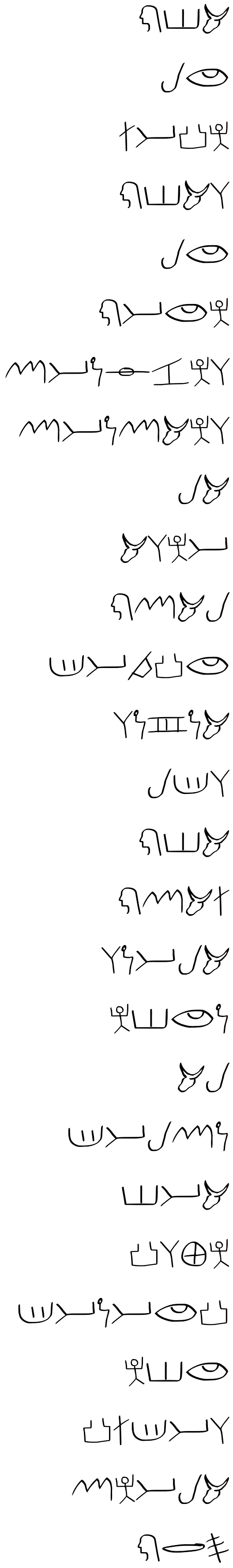

a second	she·neet	שנית
and said :	le·mor	לאמר
“ If	im	אם
	lee	לי
you are on my side	at·tem	אתם
-	u·le·qo·lee	ולקלי
and if you	at·tem	אתם
will obey me	sho·me·eem	שמעים
then bring	qe·chu	קחו
to me	et	את
the heads	ra·she	ראשי
	an·she	אנשי
sons	ve·ne	בני
of your master’s	a·do·ne·khem	אדניכם
	u·vo·u	ובאו
	e·lay	אלי
by this time	ka·et	כעת
tomorrow ”	ma·char	מחר
at Jezreel	yiz·re·e·lah	יזרעאלה
Now the sons	u·ve·ne	ובני
of the king	ham·me·lekh	המלך
seventy	shiv·eem	שבעים
in all	eesh	איש
	et	את
by the leading men	ge·do·le	גדלי
of the city	ha·eer	העיר
were being brought up	me·gad·de·leem	מגדלים

-	o·w·tam		
And	vay·hee	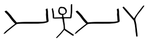	2 Kings 10:7
arrived	ke·vo		
when the letter	has·se·pher		
	a·le·hem	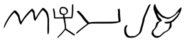	
they took	vay·yiq·chu	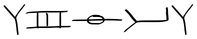	
-	et		
the sons	be·ne	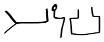	
of the king	ham·me·lekh		
and slaughtered	vay·yish·cha·tu	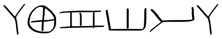	
all seventy	shiv·eem		
of them	eesh	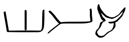	
They put	vay·ya·see·mu	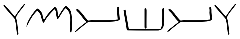	
-	et		
their heads	ra·she·hem	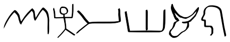	
in baskets	bad·du·deem		
and sent them	vay·yish·le·chu	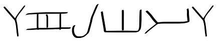	
to Jehu	e·law	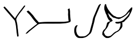	
at Jezreel	yiz·re·e·lah		
arrived	vay·ya·vo	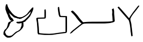	2 Kings 10:8
When the messenger	ham·mal·akh		
he told	vay·yag·ged	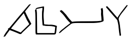	
[Jehu]	lo		
And [Jehu] ordered	le·mor	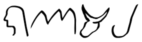	
“ They have brought	he·vee·u	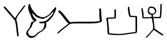	
the heads	ra·she	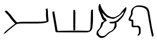	
of the sons	ve·ne	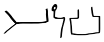	

of the king ”	ham·me·lekh	
	vay·yo·mer	
“ Pile	see·mu	
them	o·tam	
in two	she·ne	
heaps	tsib·bu·reem	
at the entrance	pe·tach	
of the gate	hash·sha·ar	
until	ad	
morning ”	hab·bo·qer	
-	vay·hee	2 Kings 10:9
The next morning	vab·bo·qer	
[Jehu] went out	vay·ye·tse	
and stood	vay·ya·a·mod	
and said	vay·yo·mer	
before	el	
all	kal	
the people	ha·am	
are innocent	tsad·di·qeem	
“ You	at·tem	
	hin·neh	
It was I	a·nee	
who conspired	qa·shar·tee	
against	al	
my master	a·do·nee	
and killed him	va·eh·re·ge·hu	
But who	u·mee	

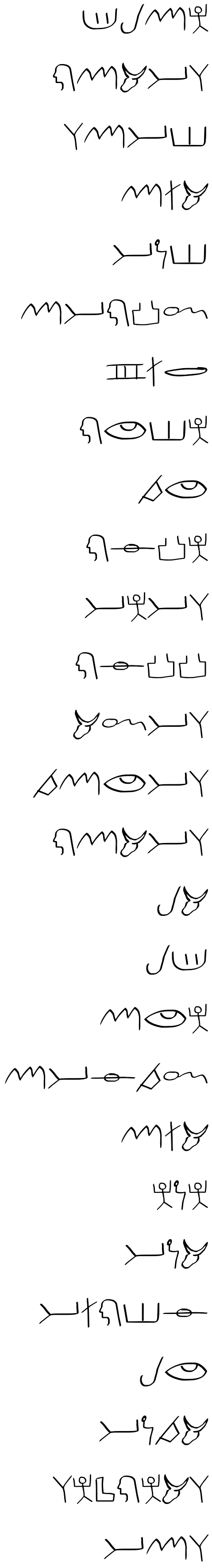

killed	hik·kah		
-	et		
all	kal		
these ?	el·leh	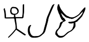	
Know	de·u		2 Kings 10:10
then	e·pho·w		
that	kee	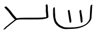	
not	lo		
will fail	yip·pol	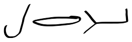	
a word	mid·de·var		
the LORD	YHVH		
	ar·tsah		
	a·sher		
has spoken	dib·ber		
	YHVH		
against	al		
the house	bet	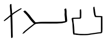	
of Ahab	ach·av		
for the LORD	va·YHVH	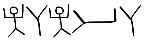	
has done	a·sah		
-	et		
what	a·sher		
He promised	dib·ber		
through	be·yad	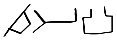	
His servant	av·do	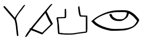	
Elijah ”	e·lee·ya·hu	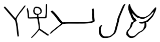	
killed	vay·yakh	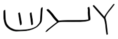	2 Kings 10:11

So Jehu	ye·hu		
-	et		
everyone	kal		
who remained	han·nish·a·reem		
of the house	le·vet	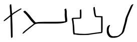	
of Ahab	ach·av	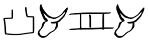	
in Jezreel	be·yiz·re·el		
as well as all	ve·khal		
his great men	ge·do·law	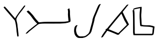	
and close friends	u·me·yud·da·aw		
and priests	ve·kho·ha·naw		
	ad		
without [a single]	bil·tee	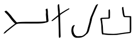	
leaving	hish·eer		
him	lo		
survivor	sa·reed	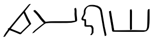	
Then [Jehu] set out	vay·ya·qam	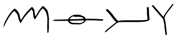	2 Kings 10:12
	vay·ya·vo	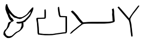	
	vay·ye·lekh	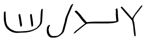	
toward Samaria	sho·me·ro·wn		
	hu		
At	bet	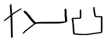	
Beth-eked of the Shepherds	e·qed	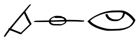	
	ha·ro·eem		
-	bad·da·rekh		
Jehu	ve·ye·hu	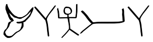	2 Kings 10:13
met	ma·tsa		

-	et		
some relatives	a·che	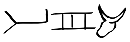	
of Ahaziah	a·chaz·ya·hu		
king	me·lekh	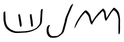	
of Judah	ye·hu·dah	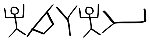	
and asked	vay·yo·mer		
“ Who	mee		
are you ? ”	at·tem		
they answered	vay·yo·me·ru		
relatives	a·che	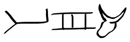	
of Ahaziah ”	a·chaz·ya·hu		
“ We are	a·nach·nu	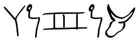	
“ and we have come down	van·ne·red	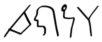	
to greet	lish·lo·wm	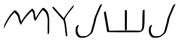	
the sons	be·ne	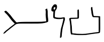	
of the king	ham·me·lekh		
[and]	u·ve·ne		
of the queen mother ”	hag·ge·vee·rah	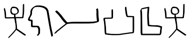	
Then Jehu ordered	vay·yo·mer		2 Kings 10:14
“ Take them	tiph·sum		
alive ”	chay·yeem	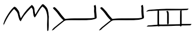	
So [his men] took them	vay·yit·pe·sum		
alive	chay·yeem	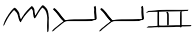	
then slaughtered them	vay·yish·cha·tum	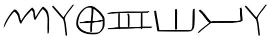	
at	el		
the well	bo·wr		

of	bet	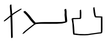	
Beth-eked —	e·qed	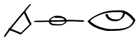	
forty-two	ar·ba·eem		
	u·she·na·yim	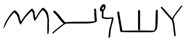	
men	eesh	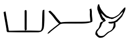	
He	ve·lo		
spared	hish·eer		
none	eesh	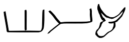	
of them	me·hem	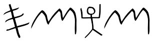	
When he left	vay·ye·lekh	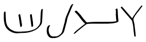	2 Kings 10:15
there	mish·sham		
he found	vay·yim·tsa		
-	et		
Jehonadab	ye·ho·w·na·dav		
son	ben		
of Rechab	re·khav		
who was coming to meet him	liq·ra·to	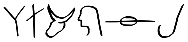	
[Jehu] greeted him	vay·va·re·khe·hu		
and asked	vay·yo·mer		
	e·law	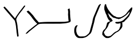	
“ Is	ha·yesh	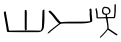	
	et		
your heart	le·va·ve·kha		
as true to mine	ya·shar	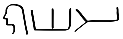	
as	ka·a·sher		
my heart	le·va·vee	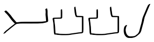	
is	im		

to yours ? ”	le·va·ve·kha	
replied	vay·yo·mer	
Jehonadab	ye·ho·w·na·dav	
“ It is ! ”	yesh	
“If it is,” said Jehu	va·yesh	
“ give	te·nah	
me	et	
your hand ”	ya·de·kha	
So he gave him	vay·yit·ten	
his hand	ya·do	
and Jehu helped him	vay·ya·a·le·hu	
into	e·law	
	el	
his chariot	ham·mer·ka·vah	
saying	vay·yo·mer	2 Kings 10:16
“ Come	le·khah	
with me	it·tee	
and see	u·re·eh	
my zeal	be·qin·a·tee	
for the LORD ! ”	la·YHVH	
So he had him ride	vay·yar·ki·vu	
-	o·to	
in his chariot	be·rikh·bo	
When Jehu came	vay·ya·vo	2 Kings 10:17
to Samaria	sho·me·ro·wn	
he struck down	vay·yakh	
-	et	

everyone	kal	כל	
who remained	han·nish·a·reem	הנשארים	
belonging to Ahab	le·ach·av	לאחאב	
[there]	be·sho·me·ro·wn	בשמרון	
until	ad	עד	
he had destroyed them	hish·mee·do	השמידו	
according to the word	kid·var	כדבר	
the LORD	YHVH	יהוה	
that	a·sher	אשר	
had spoken	dib·ber	דבר	
to	el	אל	
Elijah	e·lee·ya·hu	אליהו׃	
together	vay·yiq·bots	ויקבץ	2 Kings 10:18
Then Jehu	ye·hu	יהוא	
-	et	את	
brought all	kal	כל	
the people	ha·am	העם	
and said	vay·yo·mer	ויאמר	
-	a·le·hem	אלהם	
“ Ahab	ach·av	אחאב	
served	a·vad	עבד	
-	et	את	
Baal	hab·ba·al	הבעל	
a little	me·at	מעט	
but Jehu	ye·hu	יהוא	
will serve him	ya·av·den·nu	יעבדנו	
a lot	har·beh	הרבה	

Now, therefore	ve·at·tah		2 Kings 10:19
all	khal		
the prophets	ne·vee·e	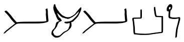	
of Baal	hab·ba·al		
all	kal		
his servants	o·ve·daw	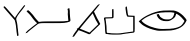	
and all	ve·khal		
his priests	ko·ha·naw	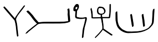	
summon	qir·u	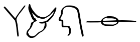	
to me	e·lay	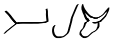	
See that no one	eesh	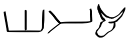	
	al		
is missing	yip·pa·qed	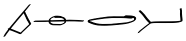	
for	kee	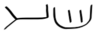	
sacrifice	ze·vach		
a great	ga·do·wl		
I have	lee	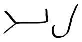	
for Baal	lab·ba·al	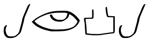	
Whoever	kol		
-	a·sher		
is missing	yip·pa·qed	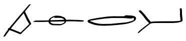	
will not	lo		
live ”	yich·yeh	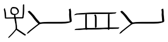	
But Jehu	ve·ye·hu	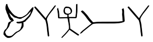	
was acting	a·sah		
deceptively	ve·a·qe·bah	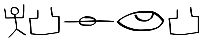	
in order to	le·ma·an		

destroy	ha·a·veed	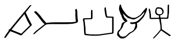	
-	et		
the servants	o·ve·de	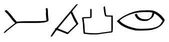	
of Baal	hab·ba·al		
commanded	vay·yo·mer		2 Kings 10:20
And Jehu	ye·hu	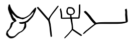	
“ Proclaim	qad·de·shu		
a solemn assembly	a·tsa·rah		
for Baal ”	lab·ba·al		
So they announced it	vay·yiq·ra·u	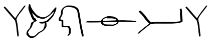	
sent word	vay·yish·lach		2 Kings 10:21
Then Jehu	ye·hu	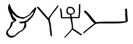	
throughout	be·khal		
Israel	yis·ra·el	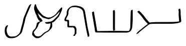	
came	vay·ya·vo·u	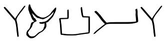	
and all	kal	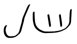	
the servants	o·ve·de		
of Baal	hab·ba·al		
there was not	ve·lo		
-	nish·ar		
a man	eesh	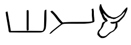	
who	a·sher		
failed	lo		
to show	va		
They entered	vay·ya·vo·u	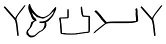	
the temple	bet	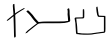	
of Baal	hab·ba·al		

was filled	vay·yim·ma·le		
and it	vet	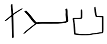	
	hab·ba·al		
from end	peh		
to end	la·pheh		
And [Jehu] said	vay·yo·mer	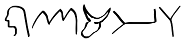	2 Kings 10:22
to the keeper	la·a·sher		
	al		
of the wardrobe	ham·mel·ta·chah	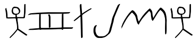	
“ Bring out	ho·w·tse		
garments	le·vush		
for all	le·khol		
the servants	o·ve·de		
of Baal ”	hab·ba·al		
So he brought out	vay·yo·tse		
for them	la·hem	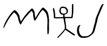	
garments	ham·mal·bush	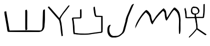	
entered	vay·ya·vo	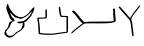	2 Kings 10:23
Next, Jehu	ye·hu	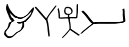	
and Jehonadab	vee·ho·w·na·dav	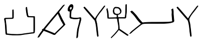	
son	ben		
of Rechab	re·khav	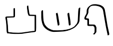	
the temple	bet	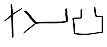	
of Baal	hab·ba·al		
and Jehu said	vay·yo·mer		
to the servants	le·o·ve·de		
of Baal	hab·ba·al		

“ Look around	chap·pe·su	𐤇𐤐𐤔𐤅	
to see	u·re·u	𐤅𐤓𐤀𐤅	
no	pen	𐤐𐤍	
that there are	yesh	𐤉𐤔	
here	poh	𐤐𐤄	
among you —	im·ma·khem	𐤏𐤌𐤊𐤌	
servants	me·av·de	𐤌𐤏𐤁𐤃𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
only	kee	𐤊𐤉	
	im	𐤀𐤌	
servants	o·ve·de	𐤏𐤁𐤃𐤉	
of Baal	hab·ba·al	𐤄𐤁𐤏𐤋	
”	le·vad·dam	𐤋𐤁𐤃𐤌	
And they went in	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	2 Kings 10:24
to offer	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
sacrifices	ze·va·cheem	𐤆𐤁𐤇𐤉𐤌	
and burnt offerings	ve·o·lo·wt	𐤅𐤏𐤋𐤅𐤕	
Now Jehu	ve·ye·hu	𐤅𐤉𐤄𐤅𐤀	
had stationed	sam	𐤔𐤌	
	lo	𐤋𐤅	
outside	va·chuts	𐤁𐤇𐤅𐤑	
eighty	she·mo·neem	𐤔𐤌𐤍𐤉𐤌	
men	eesh	𐤀𐤉𐤔	
and warned them	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ If anyone	ha·eesh	𐤄𐤀𐤉𐤔	
-	a·sher	𐤀𐤔𐤓	
to escape	yim·ma·let	𐤉𐤌𐤋𐤈	

allows one of	min		
the men	ha·a·na·sheem	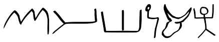	
-	a·sher		
I	a·nee	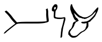	
am delivering	me·vee	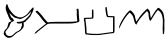	
into	al		
your hands	ye·de·khem	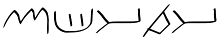	
he will forfeit his life	naph·sho		
for	ta·chat	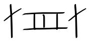	
theirs ”	naph·sho		
-	vay·hee	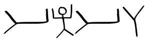	2 Kings 10:25
When he had finished	ke·khal·lo·to	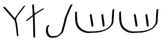	
making	la·a·so·wt		
the burnt offering	ha·o·lah		
said	vay·yo·mer		
Jehu	ye·hu		
to the guards	la·ra·tseem		
and officers	ve·lash·sha·li·sheem	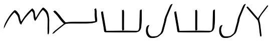	
“ Go in	bo·u		
and kill them	hak·kum		
let anyone	eesh	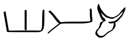	
Do not	al		
out ”	ye·tse		
put them	vay·yak·kum		
	le·phee	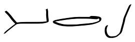	
to the sword	cha·rev		
threw [the bodies] out	vay·yash·li·khu		

So the guards	ha·ra·tseem	
and officers	ve·hash·sha·li·sheem	
and went	vay·ye·le·khu	
into	ad	
the inner room	eer	
of the temple	bet	
of Baal	hab·ba·al	
They brought out	vay·yo·tsi·u	2 Kings 10:26
-	et	
the [sacred] pillar	mats·tse·vo·wt	
of the temple	bet	
of Baal	hab·ba·al	
and burned it	vay·yis·re·phu·ha	
They also demolished	vay·yit·te·tsu	2 Kings 10:27
-	et	
the [sacred] pillar	mats·tse·vat	
of Baal	hab·ba·al	
Then they tore down	vay·yit·te·tsu	
-	et	
the temple	bet	
of Baal	hab·ba·al	
and made	vay·si·mu·hu	
it into a latrine	le·ma·cha·ra·ʾot	
which it is to	ad	
this day	hay·yo·wm	
eradicated	vay·yash·med	2 Kings 10:28
Thus Jehu	ye·hu	

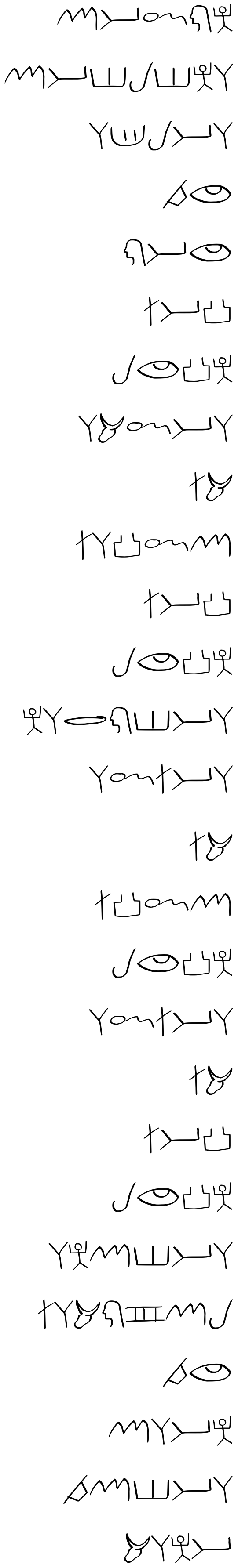

-	et		
Baal	hab·ba·al		
from Israel	mee·yis·ra·el	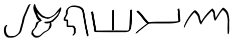	
but	raq	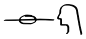	2 Kings 10:29
the sins	cha·ta·e		
that Jeroboam	ya·ra·ve·am		
son	ben		
of Nebat	ne·vat	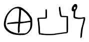	
-	a·sher		
to commit —	he·che·tee		
-	et		
had caused Israel	yis·ra·el	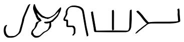	
did not	lo		
turn away	sar		
[he]	ye·hu		
from	me·a·cha·re·hem	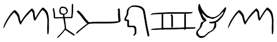	
calves	eg·le	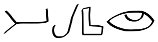	
the worship of the golden	haz·za·hav	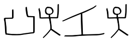	
-	a·sher		
	bet	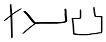	
at Bethel	el		
-	va·a·sher		
and Dan	be·dan		
said	vay·yo·mer		2 Kings 10:30
Nevertheless, the LORD	YHVH		
to	el		
Jehu	ye·hu		

“ Because	ya·an		
-	a·sher		
you have done well	he·tee·vo·ta	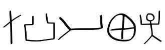	
in carrying out	la·a·so·wt		
what is right	hay·ya·shar	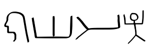	
in My sight	be·e·nay	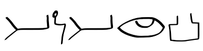	
all	ke·khol		
that	a·sher		
was in My heart	bil·va·vee	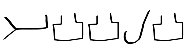	
and have done	a·see·ta	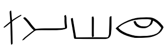	
to the house	le·vet	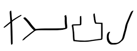	
of Ahab	ach·av	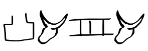	
of your sons	be·ne		
four generations	re·vi·eem		
will sit	ye·she·vu	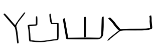	
	le·kha		
on	al		
the throne	kis·se	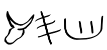	
of Israel ”	yis·ra·el	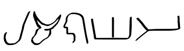	
Yet Jehu	ve·ye·hu	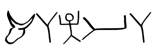	2 Kings 10:31
was not	lo		
careful	sha·mar		
to follow	la·le·khet	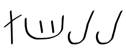	
the instruction	be·to·w·rat		
of the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	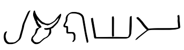	

with all	be·khal	𐤁𐤊𐤋	
his heart	le·va·vo	𐤋𐤁𐤁𐤅	
He did not	lo	𐤋𐤀	
turn away	sar	𐤎𐤓	
from	me·al	𐤌𐤏𐤋	
the sins	chat·to·wt	𐤇𐤈𐤀𐤅𐤕	
Jeroboam	ya·ra·ve·am	𐤉𐤓𐤁𐤏𐤌	
that	a·sher	𐤀𐤔𐤓	
to commit	he·che·tee	𐤄𐤇𐤈𐤉𐤀	
-	et	𐤀𐤕	
had caused Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
days	bay·ya·meem	𐤁𐤉𐤌𐤉𐤌	2 Kings 10:32
In those	ha·hem	𐤄𐤄𐤌	
began	he·chel	𐤄𐤇𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
to reduce the size	le·qats·tso·wt	𐤋𐤒𐤑𐤅𐤕	
of Israel	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	
defeated	vay·yak·kem	𐤅𐤉𐤊𐤌	
Hazael	cha·za·el	𐤇𐤆𐤀𐤋	
throughout	be·khal	𐤁𐤊𐤋	
their territory	ge·vul	𐤂𐤁𐤅𐤋	
the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
from	min	𐤌𐤍	2 Kings 10:33
the Jordan	hay·yar·den	𐤄𐤉𐤓𐤃𐤍	
eastward	miz·rach	𐤌𐤆𐤓𐤇	
	hash·she·mesh	𐤄𐤔𐤌𐤔	
-	et	𐤀𐤕	

through all	kal	כל	
the land	e·rets	ארץ	
of Gilead	hag·gil·ad	הגלעד	
(the region of Gad	hag·ga·dee	הגדי	
Reuben	ve·ha·ru·w·ve·nee	והראובני	
and Manasseh),	ve·ham·nash·shee	והמנשי	
and from Aroer	me·a·ro·er	מערער	
-	a·sher	אשר	
by	al	על	
Valley	na·chal	נחל	
the Arnon	ar·non	ארנן	
through Gilead	ve·hag·gil·ad	והגלעד	
to Bashan	ve·hab·ba·shan	והבשן	
As for the rest	ve·ye·ter	ויתר	2 Kings 10:34
of the acts	div·re	דברי	
of Jehu	ye·hu	יהוא	
along with all	ve·khal	וכל	
his accomplishments	a·sher	אשר	
	a·sah	עשה	
and all	ve·khal	וכל	
his might	ge·vu·ra·to	גבורתו	
	ha·lo·w	הלוא	
	hem	הם	
are they not written	ke·tu·veem	כתובים	
in	al	על	
the Book	se·pher	ספר	
of the Chronicles	div·re	דברי	

	hay·ya·meem		
of the Kings	le·mal·khe	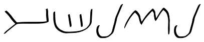	
of Israel ?	yis·ra·el	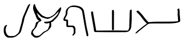	
rested	vay·yish·kav		2 Kings 10:35
And Jehu	ye·hu		
with	im		
his fathers	a·vo·taw		
and was buried	vay·yiq·be·ru	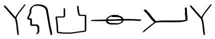	
-	o·to		
in Samaria	be·sho·me·ro·wn		
reigned	vay·yim·lokh		
Jehoahaz	ye·ho·w·a·chaz		
and his son	be·no	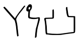	
in his place	tach·taw	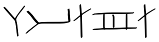	
So the duration	ve·hay·ya·meem		2 Kings 10:36
-	a·sher		
reign	ma·lakh	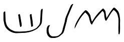	
of Jehu’s	ye·hu		
over	al		
Israel	yis·ra·el	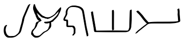	
[was] twenty-eight	es·reem	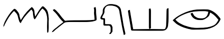	
	u·she·mo·neh		
years	sha·nah	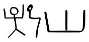	
in Samaria	be·sho·me·ro·wn	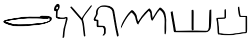	
When Athaliah	va·a·tal·yah		2 Kings 11:1
the mother	em		
of Ahaziah	a·chaz·ya·hu		

saw	ve·ra·ʾa·tah	
that	kee	
was dead	met	
her son	be·nah	
she proceeded	vat·ta·qam	
to annihilate	vat·te·ab·bed	
-	et	
all	kal	
heirs	ze·ra	
the royal	ham·mam·la·khah	
took	vat·tiq·qach	2 Kings 11:2
But Jehosheba	ye·ho·wo·she·va	
daughter	bat	
of King	ham·me·lekh	
Joram	yo·w·ram	
the sister	a·cho·wt	
of Ahaziah	a·chaz·ya·hu	
-	et	
Joash	yo·w·ash	
son	ben	
of Ahaziah	a·chaz·yah	
and stole him away	vat·tig·nov	
-	o·to	
from among	mit·to·wkh	
the sons	be·ne	
of the king	ham·me·lekh	
[who were] being murdered	ham·ma·mo·te·tīm	

-	o·to		
-	ve·et		
[She put] him and his nurse	me·niq·to	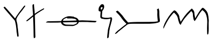	
in a bedroom	ba·cha·dar	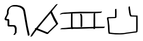	
	ham·mit·to·wt		
to hide	vay·yas·ti·ru		
him	o·to		
from	mip·pe·ne		
Athaliah	a·tal·ya·hu	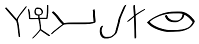	
and he was not	ve·lo		
killed	hu·mat		
And [Joash] remained	vay·hee	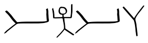	2 Kings 11:3
with [his nurse]	it·tah		
in the house	bet	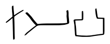	
of the LORD	YHVH		
hidden	mit·chab·be	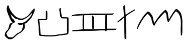	
for six	shesh		
years	sha·neem	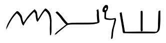	
while Athaliah	va·a·tal·yah		
ruled	mo·le·khet	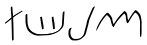	
	al		
the land	ha·a·rets		
year	u·vash·sha·nah	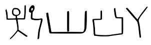	2 Kings 11:4
Then in the seventh	hash·she·vee·eet	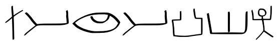	
sent for	sha·lach	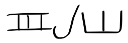	
Jehoiada	ye·ho·w·ya·da	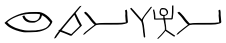	
	vay·yiq·qach	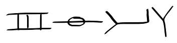	

-	et		
the commanders	sa·re	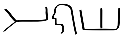	
of hundreds	ham·mē·yot		
the Carites	lak·ka·ree	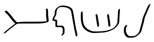	
and the guards	ve·la·ra·tseem		
and had them brought	vay·ya·ve	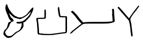	
-	o·tam		
-	e·law	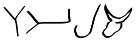	
into the house	bet	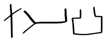	
of the LORD	YHVH		
he made	vay·yikh·rot	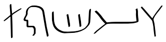	
with them	la·hem		
a covenant	be·reet	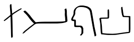	
and put them under oath	vay·yash·ba	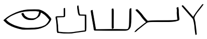	
	o·tam		
[There]	be·vet	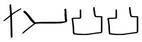	
	YHVH		
He showed	vay·yar	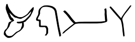	
them	o·tam		
-	et		
son	ben		
the king’s	ham·me·lekh		
and commanded them	vay·tsaw·vem		2 Kings 11:5
	le·mor		
“ This	zeh	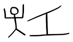	
	had·da·var		

is what	a·sher	
you are to do :	ta·a·sun	
A third	hash·she·li·sheet	
of you	mik·kem	
who come on duty	ba·e	
on the Sabbath	hash·shab·bat	
shall guard	ve·sho·me·re	
	mish·me·ret	
palace	bet	
the royal	ham·me·lekh	
a third [shall be]	ve·hash·she·li·sheet	2 Kings 11:6
at the gate	be·sha·ar	
of Sur	sur	
and a third	ve·hash·she·li·sheet	
at the gate	bash·sha·ar	
behind	a·char	
the guards	ha·ra·tseem	
guarding	u·she·mar·tem	
-	et	
-	mish·me·ret	
the temple —	hab·ba·yit	
You are to take turns	mas·sach	
the two	u·she·te	2 Kings 11:7
divisions	hay·ya·do·wt	
	ba·khem	
-	kol	
that would go off duty	yo·tse·e	

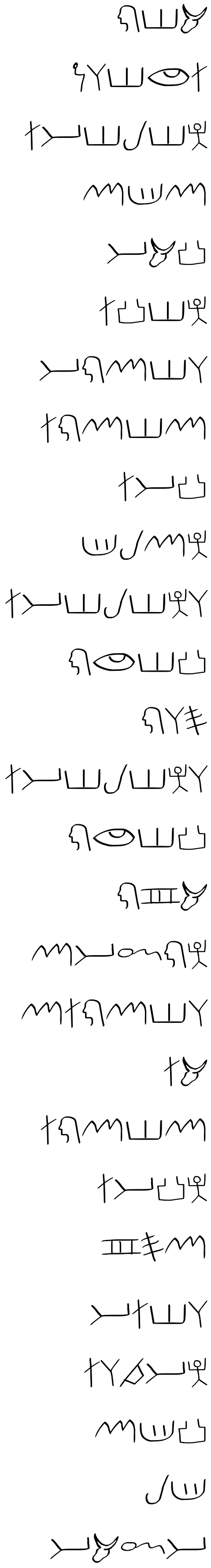

on the Sabbath	hash·shab·bat	𐤄𐤔𐤁𐤕	
are to guard	ve·sha·me·ru	𐤅𐤔𐤌𐤓𐤅	
-	et	𐤀𐤕	
-	mish·me·ret	𐤌𐤔𐤌𐤓𐤕	
the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
for	el	𐤀𐤋	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
You must surround	ve·hiq·qaph·tem	𐤅𐤄𐤒𐤐𐤕𐤌	2 Kings 11:8
	al	𐤏𐤋	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
	sa·veev	𐤎𐤁𐤉𐤁	
and anyone	eesh	𐤀𐤉𐤔	
with weapons	ve·khe·law	𐤅𐤊𐤋𐤉𐤅	
in hand	be·ya·do	𐤁𐤉𐤃𐤅	
who approaches	ve·hab·ba	𐤅𐤄𐤁𐤀	
	el	𐤀𐤋	
the ranks	has·se·de·ro·wt	𐤄𐤔𐤃𐤓𐤅𐤕	
must be put to death	yu·mat	𐤉𐤅𐤌𐤕	
You must stay	wih·yu	𐤅𐤄𐤉𐤅	
close	et	𐤀𐤕	
to the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
wherever he goes	be·tse·to	𐤁𐤑𐤀𐤕𐤅	
”	u·ve·vo·o	𐤅𐤁𐤁𐤀𐤅	
did	vay·ya·a·su	𐤅𐤉𐤏𐤔𐤅	2 Kings 11:9
So the commanders	sa·re	𐤔𐤓𐤉	
of hundreds	ham·mē·yot	𐤄𐤌𐤀𐤉𐤅𐤕	

everything	ke·khol		
that	a·sher		
had ordered	tsiw·vah		
Jehoiada	ye·ho·w·ya·da	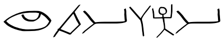	
the priest	hak·ko·hen	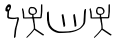	
took	vay·yiq·chu	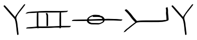	
Each of them	eesh	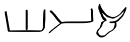	
-	et		
his men —	a·na·shaw	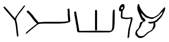	
those coming on duty	ba·e		
on the Sabbath	hash·shab·bat		
and	im		
those going off duty	yo·tse·e		
—	hash·shab·bat		
and came	vay·ya·vo·u	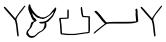	
to	el		
Jehoiada	ye·ho·w·ya·da	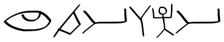	
the priest	hak·ko·hen	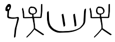	
gave	vay·yit·ten	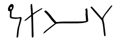	2 Kings 11:10
Then the priest	hak·ko·hen	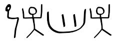	
to the commanders	le·sa·re		
of hundreds	ham·mē·yot		
-	et		
the spears	ha·cha·neet	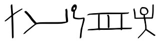	
and	ve·et		
shields	hash·she·la·teem		
from	a·sher		

of King	lam·me·lekh		
David	da·wid		
-	a·sher		
the house	be·vet	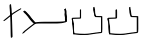	
of the LORD	YHVH		
stood	vay·ya·am·du		2 Kings 11:11
And the guards	ha·ra·tseem		
	eesh	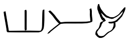	
with weapons	ve·khe·law	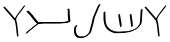	
in hand	be·ya·do	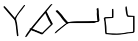	
side	mik·ke·teph		
-	hab·ba·yit	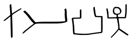	
from the south	hay·ma·neet		
to	ad		
side	ke·teph		
of the temple	hab·ba·yit	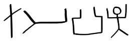	
the north	has·se·ma·leet		
by the altar	lam·miz·be·ach		
and the temple	ve·lab·ba·yit		
	al		
the king	ham·me·lekh		
surrounding	sa·veev	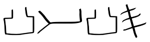	
Then [Jehoiada] brought out	vay·yo·w·tsi	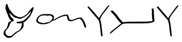	2 Kings 11:12
-	et		
son	ben		
the king's	ham·me·lekh		
put	vay·yit·ten	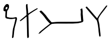	

on him	a·law	עליו	
-	et	את	
the crown	han·ne·zer	הנזר	
-	ve·et	ואת	
presented him with the Testimony	ha·e·dut	העדות	
and proclaimed him king	vay·yam·li·khu	וימלכו	
-	o·to	אתו	
They anointed him	vay·yim·sha·chu·hu	וימשחהו	
and [the people] clapped	vay·yak·ku	ויכו	
their hands	khaph	כף	
and declared	vay·yo·me·ru	ויאמרו	
“ Long live	ye·chee	יחי	
the king ! ”	ham·me·lekh	המלך	
heard	vat·tish·ma	ותשמע	2 Kings 11:13
When Athaliah	a·tal·yah	עתליה	
-	et	את	
the noise	qo·wl	קול	
from the guards	ha·ra·tseen	הרצין	
[and] the people	ha·am	העם	
she went out	vat·ta·vo	ותבא	
to	el	אל	
the people	ha·am	העם	
in the house	bet	בית	
of the LORD	YHVH	יהוה	
And she looked out	vat·te·re	ותרא	2 Kings 11:14
and saw	ve·hin·neh	והנה	

the king	ham·me·lekh		
standing	o·med	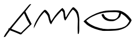	
by	al		
the pillar	ha·am·mud		
according to the custom	kam·mish·pat	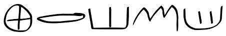	
The officers	ve·has·sa·reem	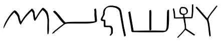	
and trumpeters	ve·ha·cha·tso·tse·ro·wt		
were beside	el		
the king	ham·me·lekh		
and all	ve·khal		
the people	am		
of the land	ha·a·rets		
were rejoicing	sa·me·ach		
and blowing	ve·to·qe·a	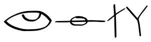	
trumpets	ba·cha·tso·tse·ro·wt		
tore	vat·tiq·ra	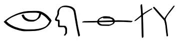	
Then Athaliah	a·tal·yah	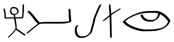	
-	et		
her clothes	be·ga·de·ha		
and screamed	vat·tiq·ra	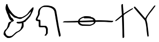	
“ Treason !	qe·sher		
Treason ! ”	qa·sher		
ordered	vay·tsaw	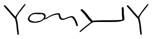	2 Kings 11:15
And Jehoiada	ye·ho·w·ya·da	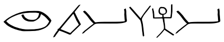	
the priest	hak·ko·hen		
-	et		
the commanders	sa·re	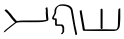	

of hundreds	ham·mē·ʾot	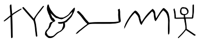	
in charge of	pe·qu·de	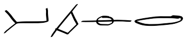	
the army	ha·cha·yil	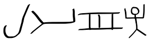	
	vay·yo·mer		
	a·le·hem	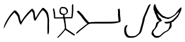	
“ Bring her out	ho·w·tsee·u		
-	o·tah		
-	el		
	mib·bet	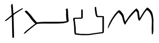	
between the ranks	las·se·de·rot		
anyone who follows	ve·hab·ba	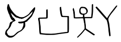	
her ”	a·cha·re·ha	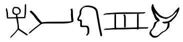	
and put to	ha·met		
the sword	be·cha·rev		
For	kee	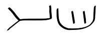	
had said	a·mar		
the priest	hak·ko·hen	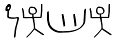	
“ She must not	al		
be put to death	tu·mat		
in the house	bet	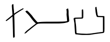	
of the LORD ”	YHVH		
So they seized	vay·ya·si·mu		2 Kings 11:16
	lah		
[Athaliah]	ya·da·yim	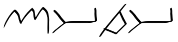	
as she reached	vat·ta·vo·w		
	de·rekh		
entrance	me·vo·w		

the horses’	has·su·seem	𐤄𐤎𐤅𐤎𐤉𐤌	
	bet	𐤁𐤉𐤕	
to the palace grounds	ham·me·lekh	𐤄𐤌𐤋𐤊	
she was put to death	vat·tu·mat	𐤅𐤕𐤅𐤌𐤕	
and there	sham	𐤔𐤌𐤎	
made	vay·yikh·rot	𐤅𐤉𐤊𐤓𐤕	2 Kings 11:17
Then Jehoiada	ye·ho·w·ya·da	𐤉𐤄𐤅𐤉𐤃𐤏	
-	et	𐤀𐤕	
a covenant	hab·be·reet	𐤄𐤁𐤓𐤉𐤕	
between	ben	𐤁𐤉𐤍	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and	u·ven	𐤅𐤁𐤉𐤍	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
	u·ven	𐤅𐤁𐤉𐤍	
and the people	ha·am	𐤄𐤏𐤌	
that they would be	lih·yo·wt	𐤋𐤄𐤉𐤅𐤕	
people	le·am	𐤋𐤏𐤌	
the LORD’s	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
He also [made a covenant] between	u·ven	𐤅𐤁𐤉𐤍	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
and	u·ven	𐤅𐤁𐤉𐤍	
the people	ha·am	𐤄𐤏𐤌	
went	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	2 Kings 11:18
So all	khal	𐤊𐤋	
the people	am	𐤏𐤌	
of the land	ha·a·rets	𐤄𐤀𐤓𐤑	

to the temple	bet	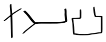	
of Baal	hab·ba·al		
and tore it down	vay·yit·te·tsu·hu		
-	et		
They smashed the altars	miz·be·cho·to	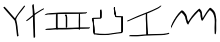	
-	ve·et		
and idols	tse·la·maw		
to pieces	shib·be·ru		
	he·tev	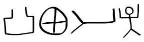	
-	ve·et		
Mattan	mat·tan		
the priest	ko·hen		
of Baal	hab·ba·al		
and they killed	ha·re·gu		
in front of	liph·ne		
the altars	ham·miz·be·cho·wt	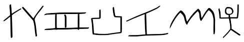	
posted	vay·ya·sem		
And Jehoiada the priest	hak·ko·hen		
guards	pe·qud·do·wt	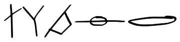	
for	al		
the house	bet	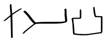	
of the LORD	YHVH		
He took with him	vay·yiq·qach	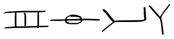	2 Kings 11:19
-	et		
the commanders	sa·re	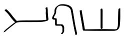	
of hundreds	ham·me·o·wt		
-	ve·et		

the Carites	hak·ka·ree	הכרי	
-	ve·et	ואת	
the guards	ha·ra·tseem	הרצים	
-	ve·et	ואת	
and all	kal	כל	
the people	am	עם	
of the land	ha·a·rets	הארץ	
and they brought	vay·yo·ree·du	וירידו	
-	et	את	
the king {down}	ham·me·lekh	המלך	
from the house	mib·bet	מבית	
of the LORD	YHVH	יהוה	
and entered	vay·ya·vo·w·u	ויבואו	
by way	de·rekh	דרך	
of the Gate	sha·ʿar	שער	
of the Guards	ha·ra·tseem	הרצים	
palace	bet	בית	
the royal	ham·me·lekh	המלך	
Then [Joash] took his seat	vay·ye·shev	וישב	
on	al	על	
throne	kis·se	כסא	
the royal	ham·me·la·kheem	המלכים	
rejoiced	vay·yis·mach	וישמח	2 Kings 11:20
and all	kal	כל	
the people	am	עם	
of the land	ha·a·rets	הארץ	
And the city	ve·ha·eer	והעיר	

was quiet	sha·qa·tah	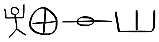	
-	ve·et		
because Athaliah	a·tal·ya·hu	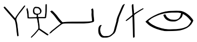	
had been put to	he·mee·tu	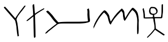	
the sword	va·che·rev	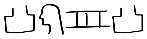	
palace	bet	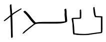	
at the royal	mɛ·lɛkh	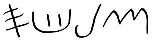	
years old	ben		2 Kings 11:21
[was] seven	she·va		
	sha·neem	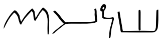	
Joash	ye·ho·w·ash		
when he became king	be·ma·le·kho	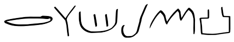	
year	bish·nat		2 Kings 12:1
In the seventh	she·va		
of Jehu	le·ye·hu	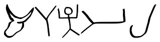	
became king	ma·lakh	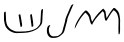	
Joash	ye·ho·w·ash		
forty	ve·ar·ba·eem		
years	sha·nah	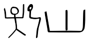	
and he reigned	ma·lakh	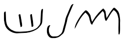	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem		
His mother’s	im·mo	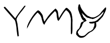	
was Zibiah	tsiv·yah	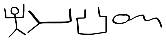	
she was from	mib·be·er		
Beersheba	sha·va		
did	vay·ya·as		2 Kings 12:2

And Joash	ye·ho·w·ash	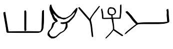	
[what was] right	hay·ya·shar	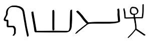	
in the eyes	be·e·ne	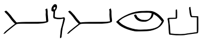	
of the LORD	YHVH	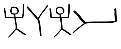	
all	kal	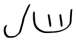	
the days	ya·maw		
-	a·sher	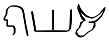	
he was instructed	ho·w·ra·hu	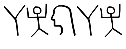	
by Jehoiada	ye·ho·w·ya·da	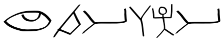	
the priest	hak·ko·hen		
Nevertheless	raq	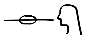	2 Kings 12:3
the high places	hab·ba·mo·wt	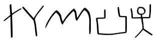	
were not	lo		
removed	sa·ru		
continued	o·wd		
the people	ha·am		
sacrificing	me·zab·be·cheem	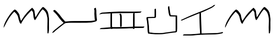	
and burning incense	u·me·qat·te·reem	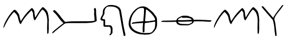	
[there]	bab·ba·mo·wt		
said	vay·yo·mer		2 Kings 12:4
Then Joash	ye·ho·w·ash	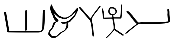	
to	el		
the priests	hak·ko·ha·neem	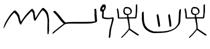	
“ [Collect] all	kol	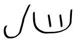	
the money	ke·seph		
as sacred gifts	haq·qo·da·sheem		
-	a·sher	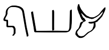	

brought	yu·va		
into the house	vet	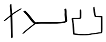	
of the LORD —	YHVH		
money	ke·seph		
the census	o·w·ver		
	eesh	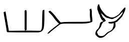	
the money	ke·seph		
from vows	naph·sho·wt	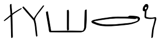	
	er·ko		
[and]	kal		
the money	ke·seph		
-	a·sher		
voluntarily	ya·a·leh		
	al		
	lev	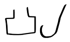	
	eesh	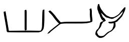	
brought	le·ha·vee	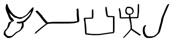	
into the house	bet	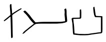	
of the LORD	YHVH		
receive [it]	yiq·chu	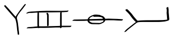	2 Kings 12:5
	la·hem	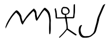	
priest	hak·ko·ha·neem	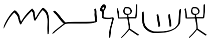	
Let every	eesh	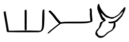	
	me·et		
from his constituency	mak·ka·ro		
and let it be used	ve·hem	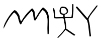	
to repair	ye·chaz·ze·qu	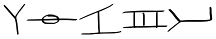	

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any damage	be·deq	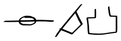	
in the temple	hab·ba·yit	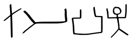	
	le·khol		
	a·sher		
found	yim·ma·tse		
”	sham		
	ba·deq	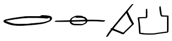	
however	vay·hee	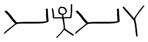	2 Kings 12:6
year	bish·nat		
By the twenty-third	es·reem	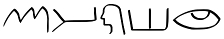	
	ve·sha·losh		
	sha·nah	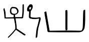	
of the reign	lam·me·lekh		
of Joash	ye·ho·w·ash		
had not yet	lo		
repaired	chiz·ze·qu		
the priests	hak·ko·ha·neem	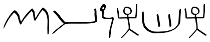	
-	et		
the damage	be·deq	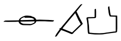	
to the temple	hab·ba·yit	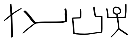	
called	vay·yiq·ra	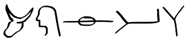	2 Kings 12:7
So King	ham·me·lekh		
Joash	ye·ho·w·ash		
Jehoiada	lee·ho·w·ya·da		
-	hak·ko·hen		
and the other priests	ve·lak·ko·ha·neem		

and said	vay·yo·mer	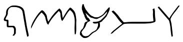	
	a·le·hem	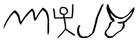	
“ Why	mad·du·a	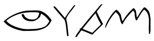	
have you not	e·ne·khem	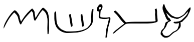	
repaired	me·chaz·ze·qeem	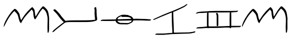	
-	et	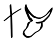	
the damage	be·deq	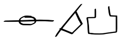	
to the temple ?	hab·ba·yit	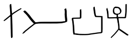	
Now, therefore	ve·at·tah	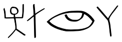	
no more	al	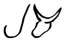	
take	tiq·chu	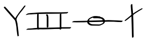	
money	khe·seph	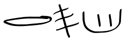	
from	me·et	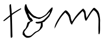	
your constituency	mak·ka·re·khem	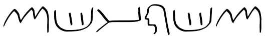	
but	kee	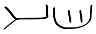	
for the repair	le·ve·deq	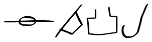	
of the temple ”	hab·ba·yit	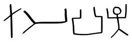	
hand it over	tit·te·nu·hu	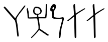	
agreed	vay·ye·o·tu	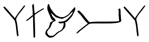	2 Kings 12:8
So the priests	hak·ko·ha·neem	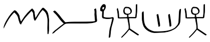	
that they would not	le·vil·tee	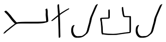	
receive	qe·chat	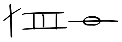	
money	ke·seph	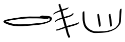	
from	me·et	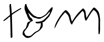	
the people	ha·am	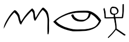	
and that they would not	u·le·vil·tee	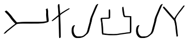	
repair	chaz·zeq	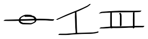	

	et		
	be·deq	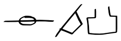	
the temple {themselves}	hab·ba·yit	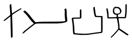	
took	vay·yiq·qach	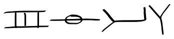	2 Kings 12:9
Then Jehoiada	ye·ho·w·ya·da	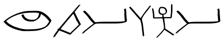	
the priest	hak·ko·hen	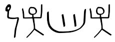	
chest	a·ro·wn	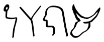	
a	e·chad	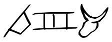	
bored	vay·yiq·qov	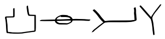	
a hole	chor		
in its lid	be·dal·to		
and set	vay·yit·ten	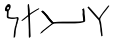	
-	o·to		
it beside	e·tsel		
the altar	ham·miz·be·ach	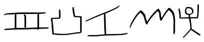	
on the right side	bay·ya·mīn	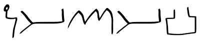	
enters	be·vo·w		
as one	eesh	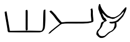	
the house	bet	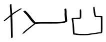	
of the LORD	YHVH		
put	ve·na·te·nu	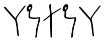	
There	sham·mah		
the priests	hak·ko·ha·neem	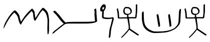	
who guarded	sho·me·re		
the threshold	has·saph		
-	et		
all	kal	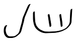	

the money	hak·ke·seph		
brought	ham·mu·va		
into the house	vet	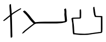	
of the LORD	YHVH		
-	vay·hee	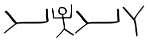	2 Kings 12:10
Whenever they saw	kir·o·w·tam		
that	kee	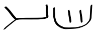	
[there was] a large amount	rav	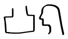	
of money	hak·ke·seph		
in the chest	ba·a·ro·wn		
would go up	vay·ya·al	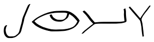	
scribe	so·pher		
the royal	ham·me·lekh		
priest	ve·hak·ko·hen		
and the high	hag·ga·do·wl		
and tie it up in bags	vay·ya·tsu·ru		
count	vay·yim·nu	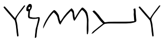	
-	et		
the money	hak·ke·seph		
brought	han·nim·tsa		
into the house	vet	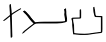	
of the LORD	YHVH		
Then they would put	ve·na·te·nu	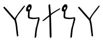	2 Kings 12:11
-	et		
money	hak·ke·seph		
the counted	ham·tuk·kan		
into	al		

the hands	yad	יד	
of those who	o·se	עשי	
the work	ham·me·la·khah	המלאכה	
supervised	hap·pe·qu·dīm	הפקדים	
on the house	bet	בית	
of the LORD	YHVH	יהוה	
who in turn would pay	vay·yo·w·tsee·u·hu	ויוציאהו	
the carpenters	le·cha·ra·she	לחרשי	
	ha·ets	העץ	
builders	ve·lab·bo·neem	ולבנים	
those doing the work	ha·o·seem	העשים	
-	bet	בית	
- —	YHVH	יהוה	
masons	ve·lag·go·de·reem	ולגדרים	2 Kings 12:12
and stonecutters	u·le·cho·tse·ve	ולחצבי	
	ha·e·ven	האבן	
They also purchased	ve·liq·no·wt	ולקנות	
timber	e·tseem	עצים	
stone	ve·av·ne	ואבני	
and dressed	mach·tsev	מחצב	
to repair	le·chaz·zeq	לחזק	
-	et	את	
the damage	be·deq	בדק	
to the house	bet	בית	
of the LORD	YHVH	יהוה	
the other expenses	u·le·khol	ולכל	
-	a·sher	אשר	

and they paid	ye·tse		
	al		
of the temple	hab·ba·yit	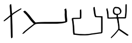	
repairs	le·cha·ze·qah		
However	akh		2 Kings 12:13
was not [used for]	lo		
making	ye·a·seh		
for the house	bet	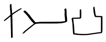	
of the LORD	YHVH		
basins	sip·po·wt		
silver	ke·seph		
wick trimmers	me·zam·me·ro·wt	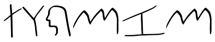	
sprinkling bowls	miz·ra·qo·wt	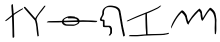	
trumpets	cha·tso·tse·ro·wt		
or any	kal	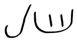	
articles	ke·lee	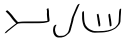	
of gold	za·hav	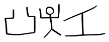	
	u·khe·lee	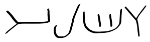	
or silver	kha·seph		
-	min	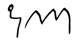	
the money	hak·ke·seph		
brought	ham·mu·va		
into the house	vet	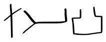	
of the LORD	YHVH		
Instead	kee	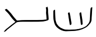	2 Kings 12:14
to those doing	le·o·se		
the work	ham·me·la·khah		

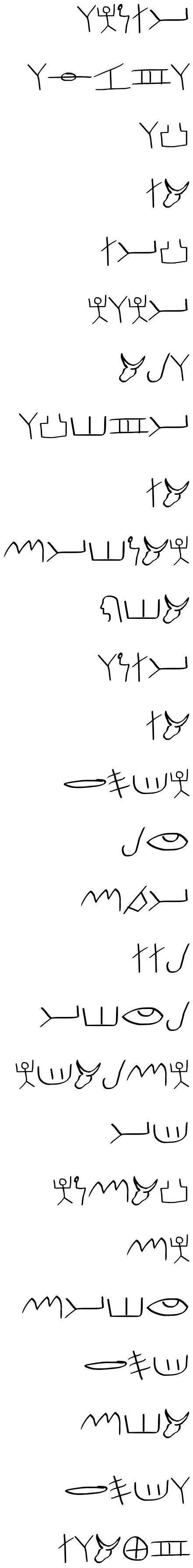

it was paid	yit·te·nu·hu	
they repaired	ve·chiz·ze·qu	
and with it	vo	
-	et	
the house	bet	
of the LORD	YHVH	
No	ve·lo	2 Kings 12:15
accounting was required	ye·chash·she·vu	
	et	
from the men	ha·a·na·sheem	
who	a·sher	
to pay	yit·te·nu	
-	et	
received the money	hak·ke·seph	
	al	
	ya·dam	
	la·tet	
the workmen	le·o·se	
	ham·me·la·khah	
because	kee	
with integrity	ve·e·mu·nah	
they	hem	
acted	o·seem	
The money	ke·seph	2 Kings 12:16
from the guilt offerings	a·sham	
	ve·khe·seph	
and sin offerings	chat·ta·o·wt	

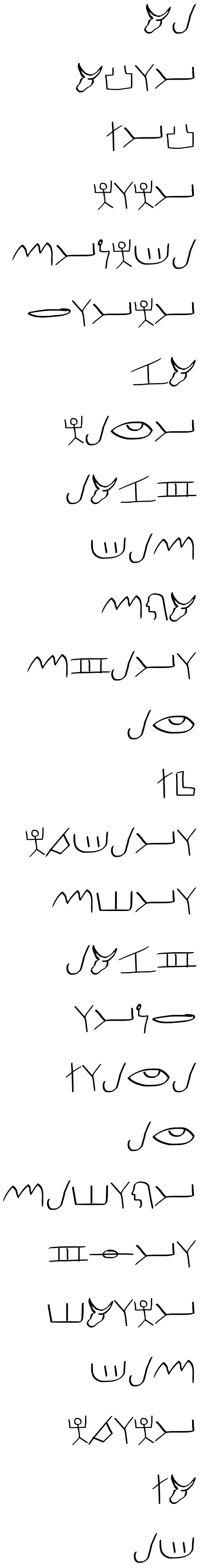

was not	lo	
brought	yu·va	
into the house	bet	
of the LORD	YHVH	
the priests	lak·ko·ha·neem	
it belonged to	yih·yu	
At that time	az	2 Kings 12:17
marched up	ya·a·leh	
Hazael	cha·za·el	
king	me·lekh	
of Aram	a·ram	
and fought	vay·yil·la·chem	
against	al	
Gath	gat	
and captured it	vay·yil·ke·dah	
decided	vay·ya·sem	
Then he	cha·za·el	
	pa·naw	
to attack	la·a·lo·wt	
	al	
Jerusalem	ye·ru·sha·lim	
took	vay·yiq·qach	2 Kings 12:18
Joash	ye·ho·w·ash	
So King	me·lekh	
of Judah	ye·hu·dah	
-	et	
all	kal	

the sacred objects	haq·qo·da·sheem	
-	a·sher	
dedicated	hiq·dee·shu	
Jehoshaphat	ye·ho·wo·sha·phat	
Jehoram	vee·ho·w·ram	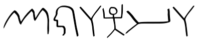
and Ahaziah	va·a·chaz·ya·hu	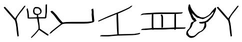
by his fathers —	a·vo·taw	
the kings	mal·khe	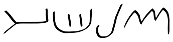
of Judah —	ye·hu·dah	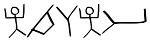
along with	ve·et	
his own consecrated items	qo·da·shaw	
-	ve·et	
and all	kal	
the gold	haz·za·hav	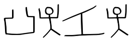
found	han·nim·tsa	
in the treasuries	be·o·tse·ro·wt	
of the house	bet	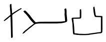
of the LORD	YHVH	
palace	u·vet	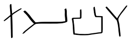
and the royal	ham·me·lekh	
and he sent them	vay·yish·lach	
to Hazael	la·cha·za·el	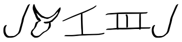
king	me·lekh	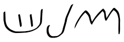
of Aram	a·ram	
So [Hazael] withdrew	vay·ya·al	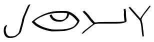
from	me·al	
Jerusalem	ye·ru·sha·lim	

As for the rest	ve·ye·ter	𐤅𐤉𐤕𐤓	2 Kings 12:19
of the acts	div·re	𐤃𐤁𐤓𐤉	
of Joash	yo·w·ash	𐤉𐤅𐤀𐤔	
along with all	ve·khal	𐤅𐤊𐤋	
his accomplishments	a·sher	𐤀𐤔𐤓	
	a·sah	𐤏𐤔𐤄	
	ha·lo·w	𐤄𐤋𐤅𐤀	
	hem	𐤄𐤌	
are they not written	ke·tu·veem	𐤊𐤕𐤅𐤁𐤉𐤌	
in	al	𐤏𐤋	
the Book	se·pher	𐤎𐤐𐤓	
of the Chronicles	div·re	𐤃𐤁𐤓𐤉	
	hay·ya·meem	𐤄𐤉𐤌𐤉𐤌	
of the Kings	le·mal·khe	𐤋𐤌𐤋𐤊𐤉	
of Judah ?	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
rose up	vay·ya·qu·mu	𐤅𐤉𐤒𐤌𐤅	2 Kings 12:20
And the servants [of Joash]	a·va·daw	𐤏𐤁𐤃𐤉𐤅	
and formed	vay·yiq·she·ru	𐤅𐤉𐤒𐤔𐤓𐤅	
a conspiracy	qa·sher	𐤒𐤔𐤓	
and killed	vay·yak·ku	𐤅𐤉𐤊𐤅	
-	et	𐤀𐤕	
[him]	yo·w·ash	𐤉𐤅𐤀𐤔	
	bet	𐤁𐤉𐤕	
at Beth-millo	mil·lo	𐤌𐤋𐤀	
on the road down	hay·yo·w·red	𐤄𐤉𐤅𐤓𐤃	
to Silla	sil·la	𐤎𐤋𐤀	
Jozabad	ve·yo·w·za·vad	𐤅𐤉𐤅𐤆𐤁𐤃	2 Kings 12:21

son	be·no·shi		
of Shimeath	me·at		
and Jehozabad	vee·ho·w·za·vad		
son	ben		
of Shomer	sho·mer		
His servants	a·va·daw	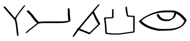	
struck him down	hik·ku·hu	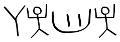	
and he died	vay·ya·mot	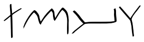	
And they buried	vay·yiq·be·ru	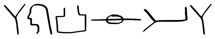	
him	o·to		
with	im		
his fathers	a·vo·taw	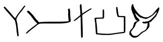	
in the City	be·eer		
of David	da·wid		
reigned	vay·yim·lokh		
Amaziah	a·mats·yah		
and his son	ve·no	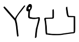	
in his place	tach·taw	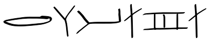	
year	bish·nat		2 Kings 13:1
In the twenty-third	es·reem	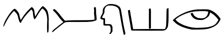	
	ve·sha·losh		
	sha·nah	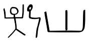	
of Joash	le·yo·w·ash		
son	ben		
of Ahaziah	a·chaz·ya·hu	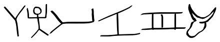	
of the reign	me·lekh	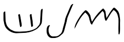	
over Judah	ye·hu·dah		

became king	ma·lakh	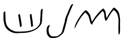	
Jehoahaz	ye·ho·w·a·chaz		
son	ben		
of Jehu	ye·hu		
of	al		
Israel	yis·ra·el	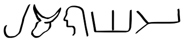	
[and he reigned] in Samaria	be·sho·me·ro·wn		
seventeen	she·va		
	es·reh		
years	sha·nah	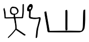	
And he did	vay·ya·as		2 Kings 13:2
evil	ha·ra		
in the sight	be·e·ne	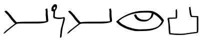	
of the LORD	YHVH		
and followed	vay·ye·lekh	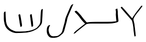	
	a·char	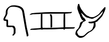	
the sins	chat·tot	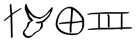	
Jeroboam	ya·ra·ve·am		
son	ben		
of Nebat	ne·vat		
that	a·sher		
to commit	he·che·tee		
-	et		
had caused Israel	yis·ra·el	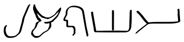	
he did not	lo		
turn away	sar		
from them	mim·men·nah	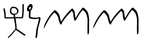	

burned	vay·yi·char	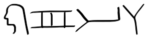	2 Kings 13:3
So the anger	aph		
of the LORD	YHVH		
against Israel	be·yis·ra·el	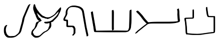	
and He delivered them	vay·yit·te·nem	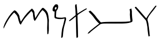	
into the hands	be·yad	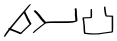	
of Hazael	cha·za·el		
king	me·lekh	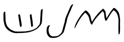	
of Aram	a·ram		
	u·ve·yad	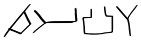	
	ben		
Ben-hadad	ha·dad	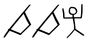	
son	ben		
and his	cha·za·el		
continually	kal		
	hay·ya·meem		
sought	vay·chal	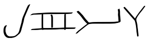	2 Kings 13:4
Then Jehoahaz	ye·ho·w·a·chaz		
-	et		
the favor	pe·ne	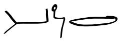	
of the LORD	YHVH		
listened	vay·yish·ma		
to him	e·law	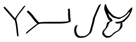	
and the LORD	YHVH		
because	kee	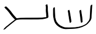	
He saw	ra·ah		
-	et		

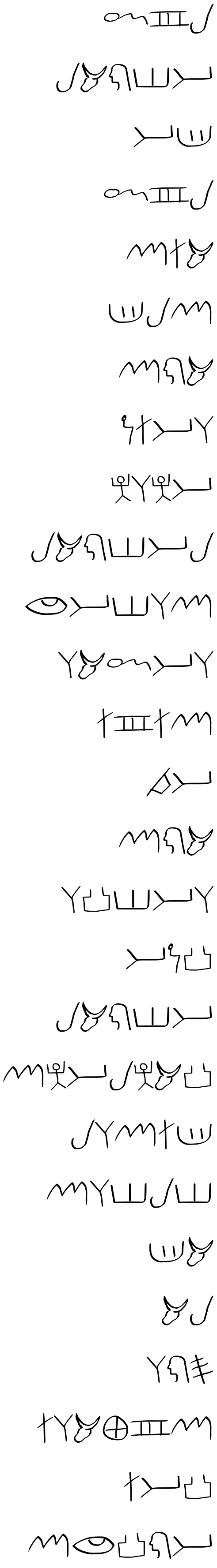

the oppression	la·chats	
on Israel	yis·ra·el	
	kee	
had inflicted	la·chats	
-	o·tam	
that the king	me·lekh	
of Aram	a·ram	
gave	vay·yit·ten	2 Kings 13:5
So the LORD	YHVH	
Israel	le·yis·ra·el	
a deliverer	mo·wo·shee·a	
and they escaped	vay·ye·tse·u	
	mit·ta·chat	
the power	yad	
of the Arameans	a·ram	
lived	vay·ye·she·vu	
Then the people	ve·ne	
of Israel	yis·ra·el	
in their own homes	be·a·ho·le·hem	
as they had before	kit·mo·wl	
	shil·sho·wm	
Nevertheless	akh	2 Kings 13:6
they did not	lo	
turn away	sa·ru	
from the sins	me·chat·to·wt	
the house	bet	
of Jeroboam	ya·ra·ve·am	

that	a·sher		
to commit	hɛ·chĕ·tī		
-	et		
had caused Israel	yis·ra·el	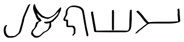	
	bah		
[but] they continued to walk in them	ha·lakh	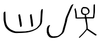	
even	ve·gam		
The Asherah [pole]	ha·a·she·rah		
remained standing	a·me·dah		
in Samaria	be·sho·me·ro·wn		
	kee	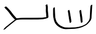	2 Kings 13:7
had no	lo		
left	hish·eer		
Jehoahaz	lee·ho·w·a·chaz		
army	am		
except	kee	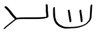	
	im		
fifty	cha·mish·sheem		
horsemen	pa·ra·sheem		
ten	va·a·sa·rah		
chariots	re·khev		
and ten	va·a·se·ret		
thousand	a·la·pheem		
foot soldiers	rag·lee	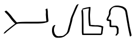	
because	kee	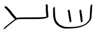	
had destroyed them	ib·be·dam	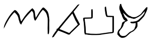	

the king	me·lekh	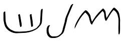	
of Aram	a·ram	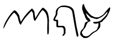	
and made them	vay·si·mem	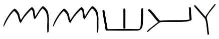	
like the dust	ke·a·phar	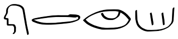	
at threshing	la·dush	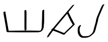	
As for the rest	ve·ye·ter	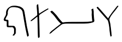	2 Kings 13:8
of the acts	div·re	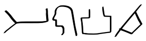	
of Jehoahaz	ye·ho·w·a·chaz	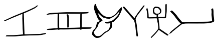	
along with all	ve·khal	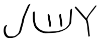	
his accomplishments	a·sher	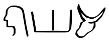	
	a·sah	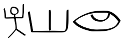	
and his might	u·ge·vu·ra·to	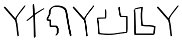	
	ha·lo·w	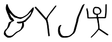	
	hem	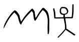	
are they not written	ke·tu·veem	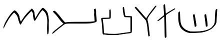	
in	al	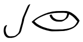	
the Book	se·pher	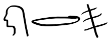	
of the Chronicles	div·re	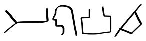	
	hay·ya·meem	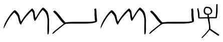	
of the Kings	le·mal·khe	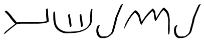	
of Israel ?	yis·ra·el	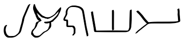	
rested	vay·yish·kav	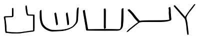	2 Kings 13:9
And Jehoahaz	ye·ho·w·a·chaz	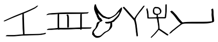	
with	im	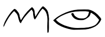	
his fathers	a·vo·taw	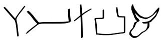	
and was buried	vay·yiq·be·ru·hu	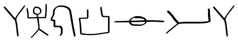	
in Samaria	be·sho·me·ro·wn	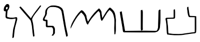	

reigned	vay·yim·lokh		
Jehoash	yo·w·ash		
And his son	be·no	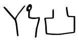	
in his place	tach·taw	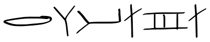	
year	bish·nat		2 Kings 13:10
In the thirty-seventh	she·lo·sheem	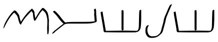	
	va·she·va	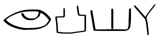	
	sha·nah	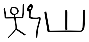	
of Joash	le·yo·w·ash		
of the reign	me·lekh	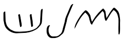	
over Judah	ye·hu·dah	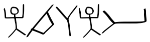	
became king	ma·lakh	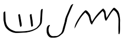	
Jehoash	ye·ho·w·ash		
son	ben		
of Jehoahaz	ye·ho·w·a·chaz		
of	al		
Israel	yis·ra·el	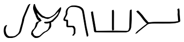	
in Samaria	be·sho·me·ro·wn		
[and he reigned] sixteen	shesh		
	es·reh		
years	sha·nah	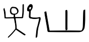	
And he did	vay·ya·a·seh		2 Kings 13:11
evil	ha·ra		
in the sight	be·e·ne	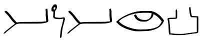	
of the LORD	YHVH		
and did not	lo		
turn away	sar		

from all	mik·kal	מכל	
the sins	chat·to·wt	חטאות	
Jeroboam	ya·ra·ve·am	ירבעם	
son	ben	בן	
of Nebat	ne·vat	נבט	
that	a·sher	אשר	
to commit	he·che·tee	החטיא	
-	et	את	
had caused Israel	yis·ra·el	ישראל	
	bah	בה	
but he walked in them	ha·lakh	הלך	
As for the rest	ve·ye·ter	ויתר	2 Kings 13:12
of the acts	div·re	דברי	
of Jehoash	yo·w·ash	יואש	
along with all	ve·khal	וכל	
his accomplishments	a·sher	אשר	
	a·sah	עשה	
and his might	u·ge·vu·ra·to	וגבורתו	
-	a·sher	אשר	
including his war	nil·cham	נלחם	
against	im	עם	
Amaziah	a·mats·yah	אמציה	
king	me·lekh	מלך	
of Judah	ye·hu·dah	יהודה	
not	ha·lo·w	הלוא	
are they	hem	הם	
written	ke·tu·veem	כתובים	

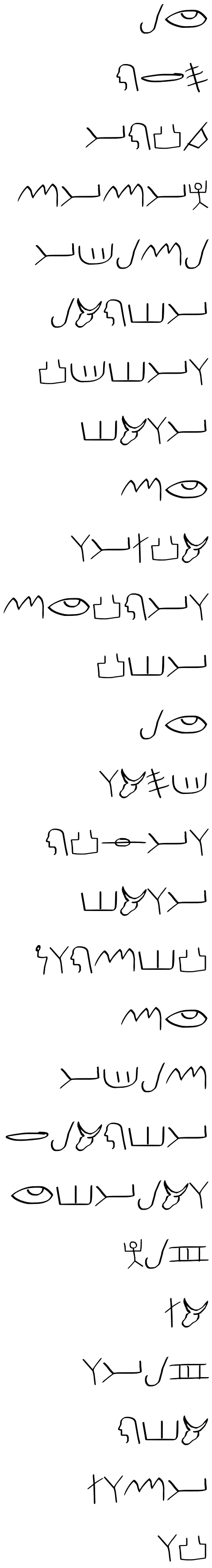

in	al	
the Book	se·pher	
of the Chronicles	div·re	
	hay·ya·meem	
of the Kings	le·mal·khe	
of Israel ?	yis·ra·el	
rested	vay·yish·kav	2 Kings 13:13
And Jehoash	yo·w·ash	
with	im	
his fathers	a·vo·taw	
and Jeroboam	ve·ya·ra·ve·am	
succeeded him	ya·shav	
on	al	
the throne	kis·o	
was buried	vay·yiq·qa·ver	
Jehoash	yo·w·ash	
in Samaria	be·sho·me·ro·wn	
with	im	
the kings	mal·khe	
of Israel	yis·ra·el	
When Elisha	ve·e·lee·sha	2 Kings 13:14
had fallen sick	cha·lah	
-	et	
with the illness	cha·le·yo	
from which	a·sher	
he would die	ya·mut	
	bo	

came down	vay·ye·red	𐤅𐤉𐤓𐤃	
to him	e·law	𐤀𐤋𐤉𐤅	
Jehoash	yo·w·ash	𐤉𐤅𐤀𐤔	
king	me·lekh	𐤌𐤋𐤊	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and wept	vay·ye·vek	𐤅𐤉𐤁𐤊	
over	al	𐤏𐤋	
him	pa·naw	𐤐𐤍𐤉𐤅	
saying	vay·yo·mar	𐤅𐤉𐤀𐤌𐤓	
“ My father	a·vee	𐤀𐤁𐤉	
my father	a·vee	𐤀𐤁𐤉	
the chariots	re·khev	𐤓𐤊𐤁	
of Israel ! ”	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and horsemen	u·pha·ra·shaw	𐤅𐤐𐤓𐤔𐤉𐤅	
told	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Kings 13:15
him	lo	𐤋𐤅	
Elisha	e·lee·sha	𐤀𐤋𐤉𐤔𐤏	
“ Take	qach	𐤒𐤇	
a bow	qe·shet	𐤒𐤔𐤕	
and some arrows ”	ve·chits·tseem	𐤅𐤇𐤑𐤉𐤌	
So [Jehoash] took	vay·yiq·qach	𐤅𐤉𐤒𐤇	
	e·law	𐤀𐤋𐤉𐤅	
a bow	qe·shet	𐤒𐤔𐤕	
and some arrows	ve·chits·tseem	𐤅𐤇𐤑𐤉𐤌	
Then Elisha said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Kings 13:16
to the king	le·me·lekh	𐤋𐤌𐤋𐤊	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

“ Put	har·kev		
your hand	ya·de·kha		
on	al		
the bow ”	haq·qe·shet		
So the king put	vay·yar·kev		
his hand on [the bow]	ya·do	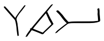	
put	vay·ya·sem		
and Elisha	e·lee·sha	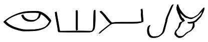	
his hands	ya·daw		
on	al		
hands	ye·de	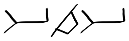	
the king’s	ham·me·lekh		
said Elisha	vay·yo·mer		2 Kings 13:17
“ Open	pe·tach	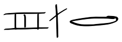	
window ”	ha·chal·lo·wn	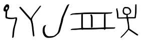	
the east	qe·de·mah		
So he opened [it]	vay·yiph·tach		
said	vay·yo·mer		
and Elisha	e·lee·sha	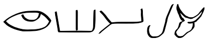	
“ Shoot ! ”	ye·reh		
So he shot	vay·yo·wr	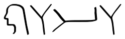	
And Elisha declared :	vay·yo·mer		
arrow	chets	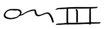	
of victory	te·shu·ah		
“ This is the LORD’s	la·YHVH	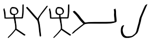	
the arrow	ve·chets	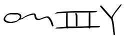	
of victory	te·shu·ah		

over Aram	va·a·ram		
for you shall strike	ve·hik·kee·ta		
-	et		
the Arameans	a·ram		
in Aphek	ba·a·pheq		
until	ad		
you have put an end to them ”	kal·leh	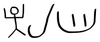	
Then Elisha said	vay·yo·mer		2 Kings 13:18
“ Take	qach	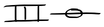	
the arrows ! ”	ha·chits·tseem		
So he took [them]	vay·yiq·qach	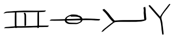	
and Elisha said	vay·yo·mer		
to the king	le·me·lekh		
of Israel	yis·ra·el	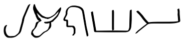	
“ Strike	hakh	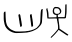	
the ground ! ”	ar·tsah		
So he struck	vay·yakh	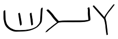	
the ground three	sha·losh	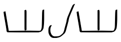	
times	pe·a·meem		
and stopped	vay·ya·a·mod		
was angry	vay·yiq·tsoph	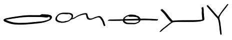	2 Kings 13:19
with him	a·law	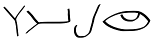	
But the man	eesh	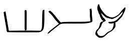	
of God	ha·e·lo·heem		
and said	vay·yo·mer		
“ You should have struck	le·hak·ko·wt		
the ground five	cha·mesh		

or	o		
six	shesh		
times	pe·a·meem		
Then	az		
you would have struck down	hik·kee·ta	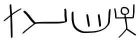	
-	et		
Aram	a·ram		
until	ad		
you had put an end to it	kal·leh	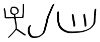	
But now	ve·at·tah		
[only] three	sha·losh	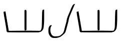	
times ”	pe·a·meem		
you will strike down	tak·keh		
-	et		
Aram	a·ram	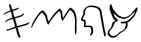	
died	vay·ya·mat	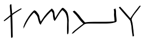	2 Kings 13:20
And Elisha	e·lee·sha	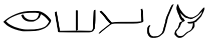	
and was buried	vay·yiq·be·ru·hu	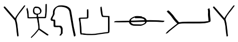	
raiders	u·ge·du·de		
Now the Moabite	mo·w·av		
used to come	ya·vo·u		
into the land	va·a·rets		
every spring	ba		
	sha·nah	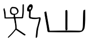	
Once	vay·hee	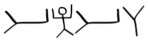	2 Kings 13:21
as the Israelites	hem	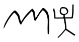	
were burying	qo·ve·reem		

a man	eesh	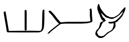	
suddenly	ve·hin·neh		
they saw	ra·u		
-	et		
a band [of raiders]	hag·ge·dud		
so they threw	vay·yash·lee·khu	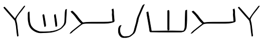	
-	et		
the man’s body	ha·eesh	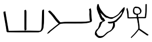	
tomb	be·qe·ver	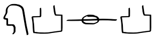	
into Elisha’s	e·lee·sha	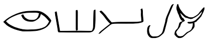	
	vay·ye·lekh	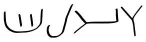	
And as soon as [his body] touched	vay·yig·ga	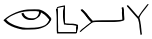	
the man	ha·eesh	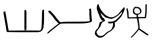	
the bones	be·ats·mo·wt		
of Elisha	e·lee·sha	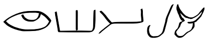	
was revived	vay·chee	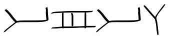	
and stood	vay·ya·qam	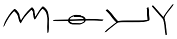	
up on	al		
his feet	rag·law	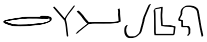	
And Hazael	va·cha·za·el	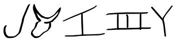	2 Kings 13:22
king	me·lekh	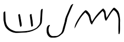	
of Aram	a·ram		
oppressed	la·chats	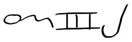	
-	et		
Israel	yis·ra·el	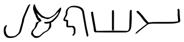	
throughout	kol	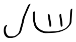	
the reign	ye·me		

of Jehoahaz	ye·ho·w·a·chaz		
was gracious	vay·ya·chan	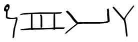	2 Kings 13:23
But the LORD	YHVH		
to [Israel]	o·tam		
and had compassion on them	vay·ra·cha·mem	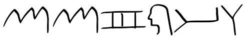	
and He turned	vay·yi·phen	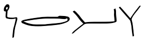	
toward them	a·le·hem	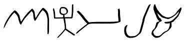	
because of	le·ma·an		
His covenant	be·ree·to	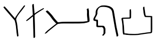	
with	et		
Abraham	av·ra·ham	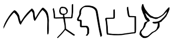	
Isaac	yits·chaq		
and Jacob	ve·ya·a·qov		
	ve·lo		
[the LORD] has been unwilling	a·vah		
to destroy them	hash·chee·tam	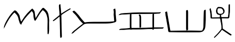	
or	ve·lo		
cast them	hish·lee·kham	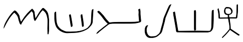	
from	me·al		
His presence	pa·naw	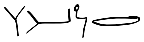	
And to	ad		
this day	at·tah		
died	vay·ya·mat	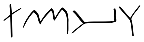	2 Kings 13:24
When Hazael	cha·za·el		
king	me·lekh	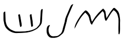	
of Aram	a·ram		
reigned	vay·yim·lokh		

	ben	
Ben-hadad	ha·dad	
his son	be·no	
in his place	tach·taw	
back	vay·ya·shav	2 Kings 13:25
Then Jehoash	ye·ho·w·ash	
son	ben	
of Jehoahaz	ye·ho·w·a·chaz	
took	vay·yiq·qach	
-	et	
the cities	he·a·reem	
from	mee·yad	
	ben	
Ben-hadad	ha·dad	
son	ben	
of Hazael	cha·za·el	
that	a·sher	
Hazael had taken	la·qach	
from	mee·yad	
Jehoahaz	ye·ho·w·a·chaz	
his father	a·vee	
in battle	bam·mil·cha·mah	
Ben-hadad three	sha·losh	
times	pe·a·meem	
defeated	hik·ka·hu	
Jehoash	yo·w·ash	
and so recovered	vay·ya·shev	

-	et		
the cities	a·re		
of Israel	yis·ra·el		
year	bish·nat		2 Kings 14:1
In the second	she·ta·yim	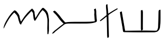	
of Jehoash	le·yo·w·ash		
son	ben		
of Jehoahaz	yo·w·a·chaz		
of the reign	me·lekh	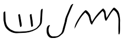	
over Israel	yis·ra·el	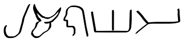	
became king	ma·lakh	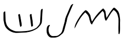	
Amaziah	a·mats·ya·hu		
son	ben		
of Joash	yo·w·ash		
	me·lekh	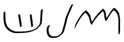	
of Judah	ye·hu·dah	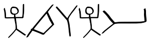	
years old	ben		2 Kings 14:2
twenty-five	es·reem	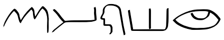	
	ve·cha·mesh	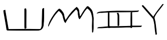	
	sha·nah	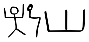	
He was	ha·yah	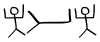	
when he became king	ve·ma·le·kho		
twenty-nine	ve·es·reem		
	va·te·sha		
years	sha·nah	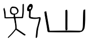	
and he reigned	ma·lakh	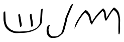	
in Jerusalem	bee·ru·sha·lim		

name	ve·shem	𐤅𐤔𐤌	
His mother’s	im·mo	𐤀𐤌𐤅	
was Jehoaddan	ye·ho·‘ad·dīn	𐤉𐤄𐤅𐤏𐤃𐤉𐤍	
she was from	min	𐤌𐤍	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
And he did	vay·ya·as	𐤅𐤉𐤏𐤔	2 Kings 14:3
[what was] right	hay·ya·shar	𐤄𐤉𐤔𐤓	
in the eyes	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
but	raq	𐤓𐤒	
not	lo	𐤋𐤀	
David {had done}	ke·da·wid	𐤊𐤃𐤅𐤃	
as his father	a·vee	𐤀𐤁𐤉𐤅	
everything	ke·khol	𐤊𐤊𐤋	
as	a·sher	𐤀𐤔𐤓	
He did	a·sah	𐤏𐤔𐤄	
Joash	yo·w·ash	𐤉𐤅𐤀𐤔	
his father	a·vee	𐤀𐤁𐤉𐤅	
had done	a·sah	𐤏𐤔𐤄	
Nevertheless	raq	𐤓𐤒	2 Kings 14:4
the high places	hab·ba·mo·wt	𐤄𐤁𐤌𐤅𐤕	
were not	lo	𐤋𐤀	
taken away	sa·ru	𐤎𐤓𐤅	
continued	o·wd	𐤏𐤅𐤃	
and the people	ha·am	𐤄𐤏𐤌	
sacrificing	me·zab·be·cheem	𐤌𐤆𐤁𐤇𐤉𐤌	
and burning incense	u·me·qat·te·reem	𐤅𐤌𐤒𐤈𐤓𐤉𐤌	

on the high places	bab·ba·mo·wt	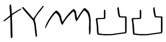	
-	vay·hee	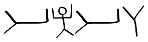	2 Kings 14:5
As soon as	ka·a·sher		
was firmly	cha·ze·qah	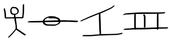	
the kingdom	ham·mam·la·khah	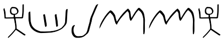	
in his grasp	be·ya·do	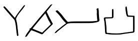	
Amaziah executed	vay·yakh	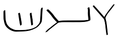	
-	et		
the servants	a·va·daw		
who had murdered	ham·mak·keem		
-	et		
the king	ham·me·lekh		
his father	a·vee	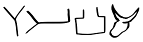	
Yet	ve·et		2 Kings 14:6
put the sons	be·ne	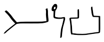	
of the murderers	ham·mak·keem		
he did not	lo		
to death	he·meet	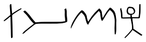	
[but acted] according to what is written	kak·ka·tuv		
in the Book	be·se·pher		
of the Law	to·w·rat		
of Moses	mo·sheh		
where	a·sher		
commanded :	tsiw·vah		
the LORD	YHVH		
	le·mor	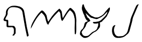	

must not	lo		
be put to death	yu·me·tu		
“ Fathers	a·vo·wt		
for	al		
their children	ba·neem	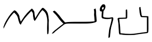	
and children	u·va·neem	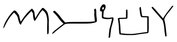	
must not	lo		
be put to death	yu·me·tu		
for	al		
their fathers	a·vo·wt		
	kee	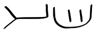	
	im		
each	eesh	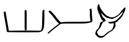	
for his own sin ”	be·chet·o	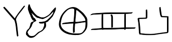	
is to die	ya·mut		
Amaziah	hu		2 Kings 14:7
struck down	hik·kah		
-	et		
Edomites	e·do·wm		
in the Valley of Salt	be·ge	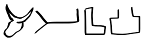	
	ham·mɛ·lach		
10,000 {}	a·se·ret		
	a·la·pheem		
He took	ve·ta·phas		
-	et		
Sela	has·se·la	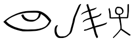	
in battle	bam·mil·cha·mah	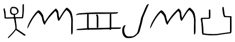	

and called	vay·yiq·ra	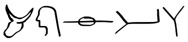	
-	et		
[which is] its name	she·mah		
it Joktheel	ya·qe·te·el	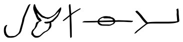	
to	ad		
day	hay·yo·wm	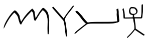	
this very	haz·zeh		
Then	az		2 Kings 14:8
sent	sha·lach	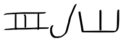	
Amaziah	a·mats·yah		
messengers	mal·a·kheem		
to	el		
Jehoash	ye·ho·w·ash		
son	ben		
of Jehoahaz	ye·ho·w·a·chaz		
the son	ben		
of Jehu	ye·hu		
the king	me·lekh	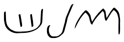	
of Israel	yis·ra·el	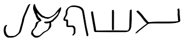	
he said	le·mor	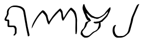	
“ Come	le·khah		
let us meet	nit·ra·eh		
face to face ”	pha·neem	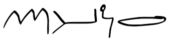	
replied	vay·yish·lach		2 Kings 14:9
But Jehoash	ye·ho·w·ash		
king	me·lekh	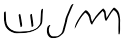	
of Israel	yis·ra·el	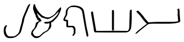	

to	el	
Amaziah	a·mats·ya·hu	
king	me·lekh	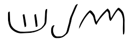
of Judah	ye·hu·dah	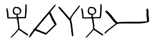
- :	le·mor	
“ A thistle	ha·cho·w·ach	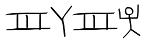
-	a·sher	
in Lebanon	bal·le·va·no·wn	
sent	lach	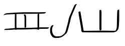
a message to	el	
a cedar	ha·e·rez	
-	a·sher	
in Lebanon	bal·le·va·no·wn	
saying	le·mor	
‘ Give	te·nah	
-	et	
your daughter	bit·te·kha	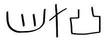
to my son	liv·nee	
in marriage ’	le·ish·shah	
came along	vat·ta·a·vor	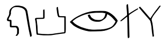
beast	chay·yat	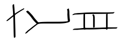
Then a wild	has·sa·deh	
-	a·sher	
in Lebanon	bal·le·va·no·wn	
and trampled	vat·tir·mos	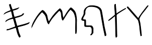
-	et	
the thistle	ha·cho·w·ach	

You have indeed defeated	hak·keh	𐤄𐤊𐤄	2 Kings 14:10
	hik·kee·ta	𐤄𐤊𐤉𐤕	
-	et	𐤀𐤕	
Edom	e·do·wm	𐤀𐤃𐤅𐤌	
has become proud	u·ne·sa·a·kha	𐤅𐤍𐤔𐤀𐤊	
and your heart	lib·be·kha	𐤋𐤁𐤊	
Glory [in that]	hik·ka·ved	𐤄𐤊𐤁𐤃	
and stay	ve·shev	𐤅𐤔𐤁	
at home	be·ve·te·kha	𐤁𐤁𐤉𐤕𐤊	
Why	ve·lam·mah	𐤅𐤋𐤌𐤄	
should you stir up	tit·ga·reh	𐤕𐤕𐤂𐤓𐤄	
trouble	be·ra·ah	𐤁𐤓𐤏𐤄	
so that you fall —	ve·na·phal·tah	𐤅𐤍𐤐𐤋𐤕𐤄	
you	at·tah	𐤀𐤕𐤄	
and Judah	vee·hu·dah	𐤅𐤉𐤄𐤅𐤃𐤄	
with you ? ”	im·makh	𐤏𐤌𐤊	
would not	ve·lo	𐤅𐤋𐤀	2 Kings 14:11
listen	sha·ma	𐤔𐤌𐤏	
But Amaziah	a·mats·ya·hu	𐤀𐤌𐤑𐤉𐤄𐤅	
advanced	vay·ya·al	𐤅𐤉𐤏𐤋	
and Jehoash	ye·ho·w·ash	𐤉𐤄𐤅𐤀𐤔	
king	me·lekh	𐤌𐤋𐤊	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
faced each other	vay·yit·ra·u	𐤅𐤉𐤕𐤓𐤀𐤅	
	pha·neem	𐤐𐤍𐤉𐤌	
He	hu	𐤄𐤅𐤀	
Amaziah	va·a·mats·ya·hu	𐤅𐤀𐤌𐤑𐤉𐤄𐤅	

and King	me·lekh	
of Judah	ye·hu·dah	
	be·vet	
at Beth-shemesh	she·mesh	
-	a·sher	
in Judah	lee·hu·dah	
was routed	vay·yin·na·geph	2 Kings 14:12
And Judah	ye·hu·dah	
before	liph·ne	
Israel	yis·ra·el	
fled	vay·ya·nu·su	
and every man	eesh	
to his home	le·ʾa·ho·lo	
-	ve·et	2 Kings 14:13
Amaziah	a·mats·ya·hu	
king	me·lekh	
of Judah	ye·hu·dah	
the son	ben	
Jehoash	ye·ho·w·ash	
the son	ben	
of Ahaziah	a·chaz·ya·hu	
captured	ta·phas	
of Joash	ye·ho·w·ash	
king	me·lekh	
of Israel	yis·ra·el	
	be·vet	
There at Beth-shemesh	sha·mesh	

Then Jehoash went	vay·ya·vo·ʾu	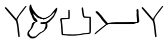	
to Jerusalem	ye·ru·sha·lim		
and broke down	vay·yiph·rots		
the wall	be·cho·w·mat	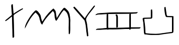	
of Jerusalem	ye·ru·sha·lim		
Gate	be·sha·ar		
from the Ephraim	eph·ra·yim	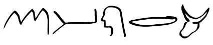	
to	ad		
Gate —	sha·ar		
the Corner	hap·pin·nah		
[a section of] four	ar·ba		
hundred	me·o·wt		
cubits	am·mah	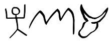	
He took	ve·la·qach	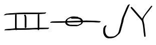	2 Kings 14:14
-	et		
all	kal	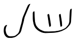	
the gold	haz·za·hav	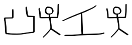	
and silver	ve·hak·ke·seph		
and	ve·et		
all	kal	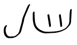	
the articles	hak·ke·leem	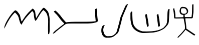	
found	han·nim·tse·eem		
in the house	bet	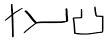	
of the LORD	YHVH	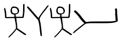	
and in the treasuries	u·ve·o·tse·ro·wt		
palace	bet	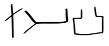	
of the royal	ham·me·lekh		

-	ve·et		
as well as some hostages	be·ne	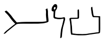	
	hat·ta·a·ru·vo·wt		
Then he returned	vay·ya·shav		
to Samaria	sho·me·ro·w·nah	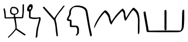	
As for the rest	ve·ye·ter	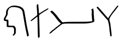	2 Kings 14:15
of the acts	div·re		
of Jehoash	ye·ho·w·ash		
along with his accomplishments	a·sher		
	a·sah		
his might	u·ge·vu·ra·to		
and how	va·a·sher		
he waged war	nil·cham	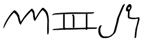	
against	im		
Amaziah	a·mats·ya·hu		
king	me·lekh	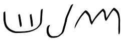	
of Judah	ye·hu·dah	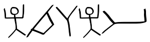	
	ha·lo	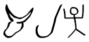	
	hem	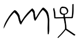	
are they not written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	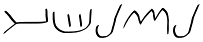	
of Israel ?	yis·ra·el	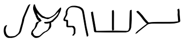	
rested	vay·yish·kav		2 Kings 14:16

And Jehoash	ye·ho·w·ash		
with	im		
his fathers	a·vo·taw	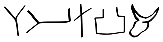	
and was buried	vay·yiq·qa·ver	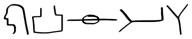	
in Samaria	be·sho·me·ro·wn		
with	im		
the kings	mal·khe	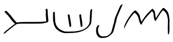	
of Israel	yis·ra·el	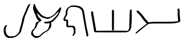	
reigned	vay·yim·lokh		
Jeroboam	ya·ra·ve·am		
And his son	be·no	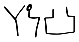	
in his place	tach·taw	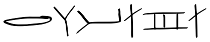	
lived	vay·chee	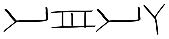	2 Kings 14:17
Amaziah	a·mats·ya·hu		
son	ben		
of Joash	yo·w·ash		
king	me·lekh	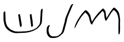	
of Judah	ye·hu·dah		
after	a·cha·re	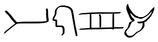	
the death	mo·wt		
of Jehoash	ye·ho·w·ash		
son	ben		
of Jehoahaz	ye·ho·w·a·chaz		
king	me·lekh	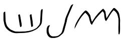	
of Israel	yis·ra·el	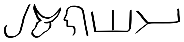	
for fifteen	cha·mesh		
	es·reh		

years	sha·nah	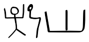	
As for the rest	ve·ye·ter	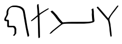	2 Kings 14:18
of the acts	div·re	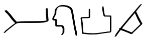	
of Amaziah	a·mats·ya·hu	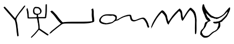	
are they not	ha·lo	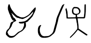	
	hem	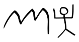	
written	ke·tu·veem	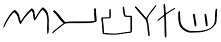	
in	al	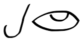	
the Book	se·pher	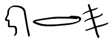	
of the Chronicles	div·re	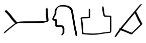	
	hay·ya·meem	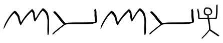	
of the Kings	le·mal·khe	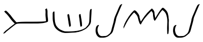	
of Judah ?	ye·hu·dah	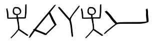	
plotted	vay·yiq·she·ru	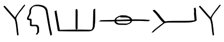	2 Kings 14:19
against {Amaziah]	a·law	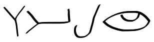	
And conspirators	qe·sher	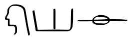	
in Jerusalem	bee·ru·sha·lim	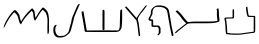	
and he fled	vay·ya·nas	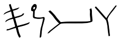	
to Lachish	la·khee·shah	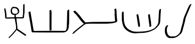	
But men were sent	vay·yish·le·chu	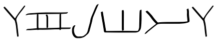	
after him	a·cha·raw	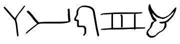	
to Lachish	la·khee·shah	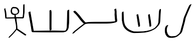	
and they killed him	vay·mi·tu·hu	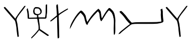	
there	sham	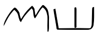	
They carried him back	vay·yis·u	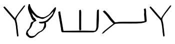	2 Kings 14:20
-	o·to	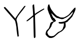	
on	al	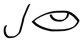	

horses	has·su·seem	𐤄𐤎𐤅𐤎𐤉𐤌	
and buried him	vay·yiq·qa·ver	𐤅𐤉𐤒𐤁𐤓	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
with	im	𐤏𐤌	
his fathers	a·vo·taw	𐤀𐤁𐤕𐤉𐤅	
in the City	be·eer	𐤁𐤏𐤉𐤓	
of David	da·wid	𐤃𐤅𐤃	
took	vay·yiq·chu	𐤅𐤉𐤒𐤇𐤅	2 Kings 14:21
Then all	kal	𐤊𐤋	
the people	am	𐤏𐤌	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
-	et	𐤀𐤕	
Azariah	a·zar·yah	𐤏𐤆𐤓𐤉𐤄	
who	ve·hu	𐤅𐤄𐤅𐤀	
years old	ben	𐤁𐤍	
[was] sixteen	shesh	𐤔𐤔	
	es·reh	𐤏𐤔𐤓𐤄	
	sha·nah	𐤔𐤍𐤄	
and made him king	vay·yam·li·khu	𐤅𐤉𐤌𐤋𐤊𐤅	
-	o·to	𐤀𐤕𐤅	
in place of	ta·chat	𐤕𐤇𐤕	
his father	a·vee	𐤀𐤁𐤉𐤅	
Amaziah	a·mats·ya·hu	𐤀𐤌𐤑𐤉𐤄𐤅	
[Azariah was the one]	hu	𐤄𐤅𐤀	2 Kings 14:22
who rebuilt	ba·nah	𐤁𐤍𐤄	
-	et	𐤀𐤕	
Elath	e·lat	𐤀𐤉𐤋𐤕	

and restored it	vay·shi·ve·ha	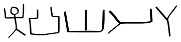	
to Judah	lee·hu·dah		
after	a·cha·re	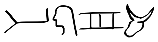	
rested	she·khav		
King [Amaziah]	ham·me·lekh		
with	im		
his fathers	a·vo·taw	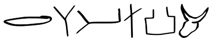	
year	bish·nat		2 Kings 14:23
In the fifteenth	cha·mesh		
	es·reh		
	sha·nah	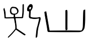	
of Amaziah	la·a·mats·ya·hu		
son	ben		
of Joash	yo·w·ash		
of the reign	me·lekh	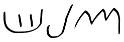	
over Judah	ye·hu·dah	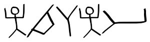	
became king	ma·lakh	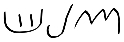	
Jeroboam	ya·ra·ve·am		
son	ben		
of Jehoash	yo·w·ash		
	me·lekh	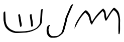	
of Israel	yis·ra·el	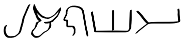	
[and he reigned] in Samaria	be·sho·me·ro·wn		
forty-one	ar·ba·eem		
	ve·a·chat		
years	sha·nah	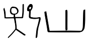	
And he did	vay·ya·as		2 Kings 14:24

evil	ha·ra		
in the sight	be·e·ne	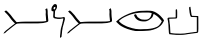	
of the LORD	YHVH		
and did not	lo		
turn away	sar		
from all	mik·kal		
the sins that	chat·to·wt		
Jeroboam	ya·ra·ve·am		
son	ben		
of Nebat	ne·vat		
-	a·sher		
to commit	he·che·tee		
-	et		
had caused Israel	yis·ra·el	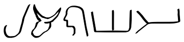	
[This Jeroboam]	hu		2 Kings 14:25
restored	he·sheev	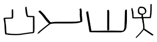	
-	et		
the boundary	ge·vul		
of Israel	yis·ra·el	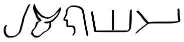	
	mil·le·vo·w	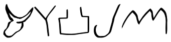	
from Lebo-hamath	cha·mat	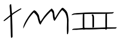	
to	ad		
the Sea	yam	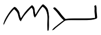	
of the Arabah	ha·a·ra·vah		
according to the word	kid·var		
the LORD	YHVH		
the God	e·lo·he		

of Israel	yis·ra·el	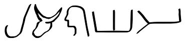	
that	a·sher		
had spoken	dib·ber		
through	be·yad	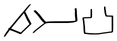	
His servant	av·do	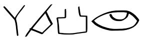	
Jonah	yo·w·nah		
son	ben		
of Amittai	a·mit·tay		
the prophet	han·na·vee	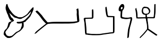	
-	a·sher		
	mig·gat	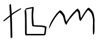	
from Gath-hepher	ha·che·pher	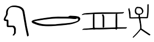	
For	kee	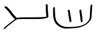	2 Kings 14:26
saw	ra·ah		
the LORD	YHVH		
-	et		
that the affliction	o·nee	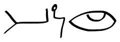	
of the Israelites	yis·ra·el	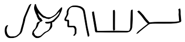	
bitter	mo·reh	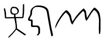	
was very	me·od		
	ve·e·phes		
both slave	a·tsur		
[and]	ve·e·phes		
free	a·zuv		
There was no	ve·en		
one to help	o·zer		
Israel	le·yis·ra·el		

	ve·lo	ולא	2 Kings 14:27
had said	dib·ber	דבר	
and since the LORD	YHVH	יהוה	
that He would not blot out	lim·cho·wt	למחות	
-	et	את	
the name	shem	שם	
of Israel	yis·ra·el	ישראל	
from under	mit·ta·chat	מתחת	
heaven	hash·sha·ma·yim	השמים	
He saved them	vay·yo·wo·shee·em	ויושיעם	
by the hand	be·yad	ביד	
of Jeroboam	ya·ra·ve·am	ירבעם	
son	ben	בן	
of Jehoash	yo·w·ash	יואש	
As for the rest	ve·ye·ter	ויתר	2 Kings 14:28
of the acts	div·re	דברי	
of Jeroboam	ya·ra·ve·am	ירבעם	
along with all	ve·khal	וכל	
his accomplishments	a·sher	אשר	
	a·sah	עשה	
and might	u·ge·vu·ra·to	וגבורתו	
and how	a·sher	אשר	
he waged war	nil·cham	נלחם	
-	va·a·sher	ואשר	
and recovered	he·sheev	השיב	
-	et	את	
both Damascus	dam·me·seq	דמשק	

and	ve·et	
Hamath	cha·mat	
from Judah	lee·hu·dah	
for Israel	be·yis·ra·el	
-	ha·lo	
	hem	
are they not written	ke·tu·veem	
in	al	
the Book	se·pher	
of the Chronicles	div·re	
	hay·ya·meem	
of the Kings	le·mal·khe	
of Israel ?	yis·ra·el	
rested	vay·yish·kav	2 Kings 14:29
And Jeroboam	ya·ra·ve·am	
with	im	
his fathers	a·vo·taw	
	im	
the kings	mal·khe	
of Israel	yis·ra·el	
reigned	vay·yim·lokh	
Zechariah	ze·khar·yah	
And his son	ve·no	
in his place	tach·taw	
year	bish·nat	2 Kings 15:1
In the twenty-seventh	es·reem	
	va·she·va	

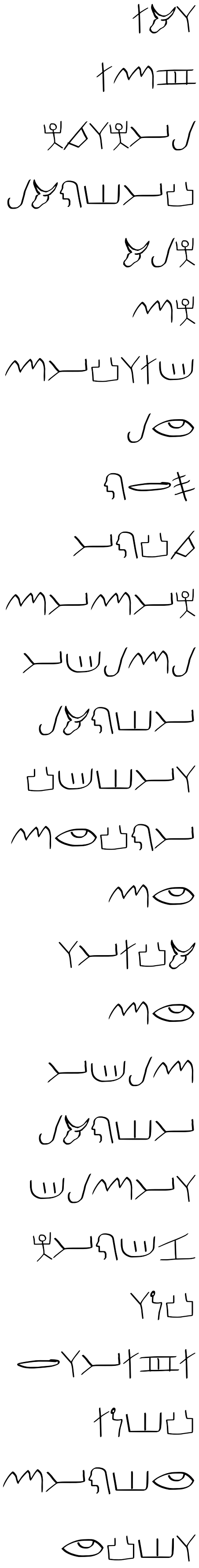

	sha·nah	שנה	
of Jeroboam’s	le·ya·ra·ve·am	לירבעם	
reign	me·lekh	מלך	
over Israel	yis·ra·el	ישראל	
became king	ma·lakh	מלך	
Azariah	a·zar·yah	עזריה	
son	ben	בן	
of Amaziah	a·mats·yah	אמציה	
	me·lekh	מלך	
of Judah	ye·hu·dah	יהודה	
years old	ben	בן	2 Kings 15:2
sixteen	shesh	שש	
	es·reh	עשרה	
	sha·nah	שנה	
He was	ha·yah	היה	
when he became king	ve·ma·le·kho	במלכו	
fifty-two	va·cha·mish·sheem	וחמשים	
	u·she·ta·yim	ושתים	
years	sha·nah	שנה	
and he reigned	ma·lakh	מלך	
in Jerusalem	bee·ru·sha·lim	בירושלם	
name	ve·shem	ושם	
His mother’s	im·mo	אמו	
was Jecoliah	ye·kha·le·ya·hu	יכליהו	
she was from Jerusalem	mee·ru·sha·lim	מירושלם	
And he did	vay·ya·as	ויעש	2 Kings 15:3
[what was] right	hay·ya·shar	הישר	

in the eyes	be·e·ne	בעיני	
of the LORD	YHVH	יהוה	
just as	ke·khol	ככל	
-	a·sher	אשר	
had done	a·sah	עשה	
Amaziah	a·mats·ya·hu	אמציהו	
his father	a·vee	אביו	
Nevertheless	raq	רק	2 Kings 15:4
the high places	hab·ba·mo·wt	הבמות	
were not	lo	לא	
taken away	sa·ru	סרו	
continued	o·wd	עוד	
the people	ha·am	העם	
sacrificing	me·zab·be·cheem	מזבחים	
and burning incense	u·me·qat·te·reem	ומקטרים	
[there]	bab·ba·mo·wt	בבמות	
afflicted	vay·nag·ga	וינגע	2 Kings 15:5
And the LORD	YHVH	יהוה	
-	et	את	
the king	ham·me·lekh	המלך	
	vay·hee	ויהי	
with leprosy	me·tso·ra	מצרע	
until	ad	עד	
the day	yo·wm	יום	
he died	mo·to	מתו	
so that he lived	vay·ye·shev	וישב	
house	be·vet	בבית	

in a separate	ha·cha·phe·sheet		
Jotham	ve·yo·w·tam	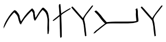	
son	ben		
while [his]	ham·me·lekh		
had charge of	al		
the palace	hab·ba·yit	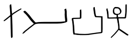	
and governed	sho·phet		
-	et		
the people	am		
of the land	ha·a·rets		
As for the rest	ve·ye·ter	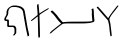	2 Kings 15:6
of the acts	div·re		
of Azariah	a·zar·ya·hu	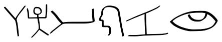	
along with all	ve·khal		
his accomplishments	a·sher		
	a·sah		
	ha·lo	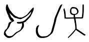	
	hem	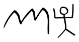	
are they not written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	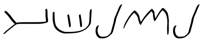	
of Judah ?	ye·hu·dah	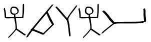	
rested	vay·yish·kav		2 Kings 15:7
And Azariah	a·zar·yah		

with	im	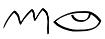	
his fathers	a·vo·taw		
and was buried	vay·yiq·be·ru	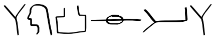	
-	o·to		
near	im		
[them]	a·vo·taw	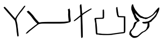	
in the City	be·eer		
of David	da·wid		
reigned	vay·yim·lokh		
Jotham	yo·w·tam		
And his son	be·no	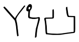	
in his place	tach·taw	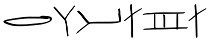	
year	bish·nat		2 Kings 15:8
In the thirty-eighth	she·lo·sheem	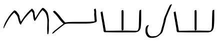	
	u·she·mo·neh		
	sha·nah	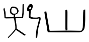	
of Azariah’s	la·a·zar·ya·hu	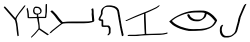	
reign	me·lekh	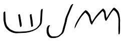	
over Judah	ye·hu·dah	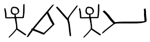	
became king	ma·lakh	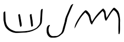	
Zechariah	ze·khar·ya·hu	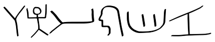	
son	ben		
of Jeroboam	ya·ra·ve·am		
of	al		
Israel	yis·ra·el	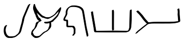	
[and he reigned] in Samaria	be·sho·me·ro·wn		
six	shish·shah		

months	cho·da·sheem	
And he did	vay·ya·as	2 Kings 15:9
evil	ha·ra	
in the sight	be·e·ne	
of the LORD	YHVH	
as	ka·a·sher	
had done	a·su	
his fathers	a·vo·taw	
He did not	lo	
turn away	sar	
from the sins that	me·chat·to·wt	
Jeroboam	ya·ra·ve·am	
son	ben	
of Nebat	ne·vat	
-	a·sher	
to commit	he·che·tee	
-	et	
had caused Israel	yis·ra·el	
conspired	vay·yiq·shor	2 Kings 15:10
against Zechariah	a·law	
Then Shallum	shal·lum	
son	ben	
of Jabesh	ya·vesh	
struck him down	vay·yak·ke·hu	
in front of	qa·va·le·am	
the people	am	
and killed him	vay·mee·te·hu	

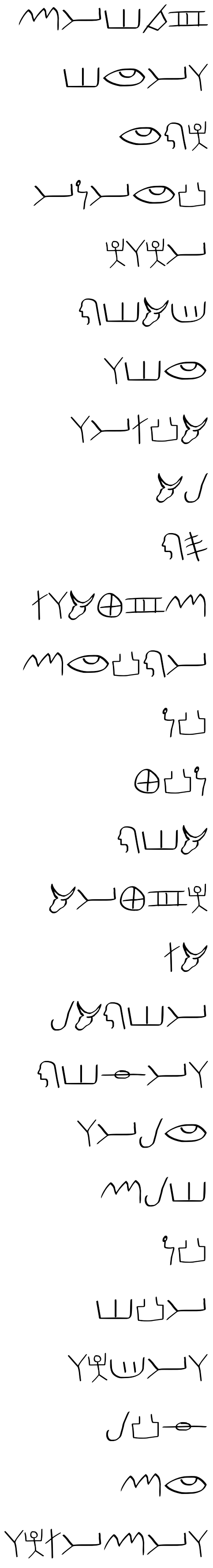

and reigned	vay·yim·lokh	וימלך	
in his place	tach·taw	תחתיו	
As for the rest	ve·ye·ter	ויתר	2 Kings 15:11
of the acts	div·re	דברי	
of Zechariah	ze·khar·yah	זכריה	
they are indeed	hin·nam	הנם	
written	ke·tu·veem	כתובים	
in	al	על	
the Book	se·pher	ספר	
of the Chronicles	div·re	דברי	
	hay·ya·meem	הימים	
of the Kings	le·mal·khe	למלכי	
of Israel	yis·ra·el	ישראל	
-	hu	הוא	2 Kings 15:12
So the word	de·var	דבר	
of the LORD	YHVH	יהוה	
-	a·sher	אשר	
spoken	dib·ber	דבר	
to	el	אל	
Jehu	ye·hu	יהוא	
	le·mor	לאמר	
of your sons	be·ne	בני	
“ Four generations	re·vee·eem	רביעים	
will sit	ye·she·vu	ישבו	
	le·kha	לך	
on	al	על	
the throne	kis·se	כסא	

of Israel ”	yis·ra·el	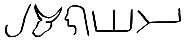	
was fulfilled	vay·hee	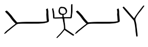	
:	khen	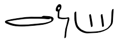	
Shallum	shal·lum	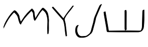	2 Kings 15:13
son	ben		
of Jabesh	ya·vesh	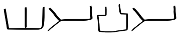	
became king	ma·lakh	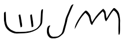	
year	bish·nat		
In the thirty-ninth	she·lo·sheem		
	va·te·sha		
	sha·nah	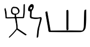	
of Uzziah’s	le·u·zee·yah		
reign	me·lekh	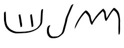	
over Judah	ye·hu·dah	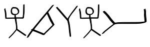	
and he reigned	vay·yim·lokh		
one full month	ye·rach	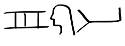	
	ya·meem	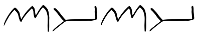	
in Samaria	be·sho·me·ro·wn		
went up	vay·ya·al	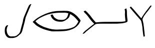	2 Kings 15:14
Then Menahem	me·na·chem	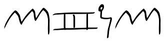	
son	ben		
of Gadi	ga·dee	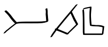	
from Tirzah	mit·tir·tsah	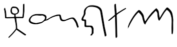	
	vay·ya·vo	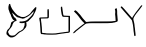	
to Samaria	sho·me·ro·wn		
struck down	vay·yakh	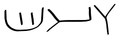	
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Shallum	shal·lum		
son	ben		
of Jabesh	ya·vesh	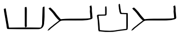	
-	be·sho·me·ro·wn		
and killed	vay·mee·te·hu	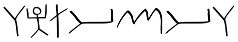	
and reigned	vay·yim·lokh		
in his place	tach·taw	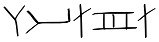	
As for the rest	ve·ye·ter	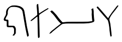	2 Kings 15:15
of the acts	div·re		
of Shallum	shal·lum		
along with the conspiracy	ve·qish·ro		
-	a·sher		
he led	qa·shar		
they are indeed	hin·nam	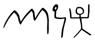	
written	ke·tu·veem	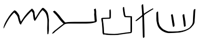	
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	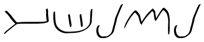	
of Israel	yis·ra·el	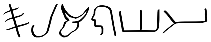	
At that time	az		2 Kings 15:16
attacked	yak·keh	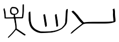	
Menahem	me·na·chem	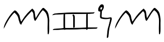	
-	et		
Tiphsah	tiph·sach		
and	ve·et		

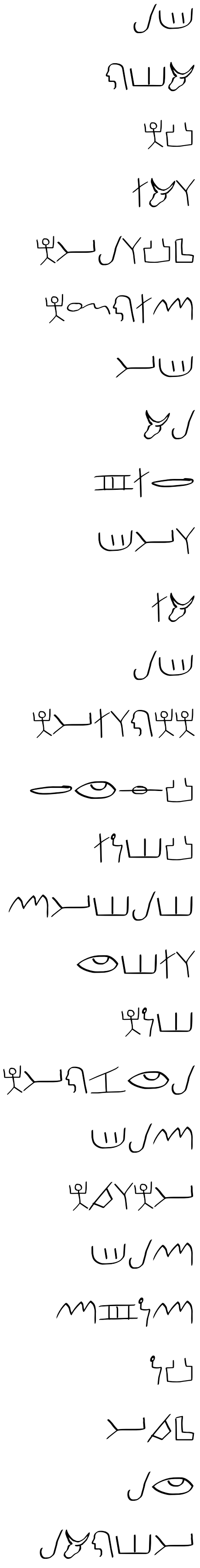

everyone	kal	
in its	a·sher	
	bah	
-	ve·et	
vicinity	ge·vu·le·ha	
starting from Tirzah	mit·tir·tsah	
because	kee	
they would not	lo	
open [their gates]	pha·tach	
So he attacked [Tiphsah]	vay·yakh	
-	et	
all	kal	
the pregnant women	he·ha·ro·w·te·ha	
and ripped open	biq·qe·a	
year	bish·nat	2 Kings 15:17
In the thirty-ninth	she·lo·sheem	
	va·te·sha	
	sha·nah	
of Azariah's	la·a·zar·yah	
reign	me·lekh	
over Judah	ye·hu·dah	
became king	ma·lakh	
Menahem	me·na·chem	
son	ben	
of Gadi	ga·dee	
of	al	
Israel	yis·ra·el	

ten	e·ser		
years	sha·neem	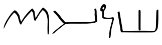	
[and he reigned] in Samaria	be·sho·me·ro·wn		
And he did	vay·ya·as		2 Kings 15:18
evil	ha·ra		
in the sight	be·e·ne	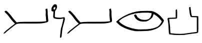	
of the LORD	YHVH		
he did not	lo		
turn away	sar		
from	me·al		
the sins that	chat·to·wt		
Jeroboam	ya·ra·ve·am		
son	ben		
of Nebat	ne·vat		
-	a·sher		
to commit	he·che·tee		
-	et		
had caused Israel	yis·ra·el	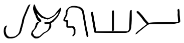	
and throughout	kal	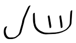	
his reign	ya·maw		
invaded	ba		2 Kings 15:19
Then Pul	phul		
king	me·lekh	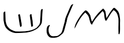	
of Assyria	ash·shur		
	al		
the land	ha·a·rets		
gave	vay·yit·ten	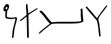	

and Menahem	me·na·chem	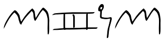	
Pul	le·phul	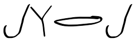	
a thousand	e·leph	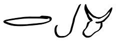	
talents	kik·kar	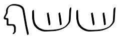	
of silver	ka·seph	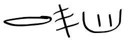	
in order to gain his support	lih·yo·wt	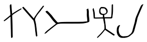	
	ya·daw	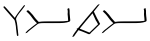	
	it·to	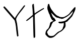	
and strengthen	le·ha·cha·zeeq	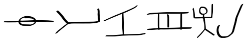	
on the kingdom	ham·mam·la·khah	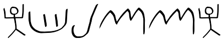	
his own grip	be·ya·do	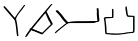	
exacted	vay·yo·tse	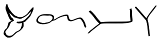	2 Kings 15:20
Menahem	me·na·chem	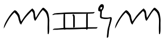	
	et	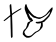	
this money	hak·ke·seph	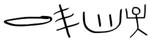	
from	al	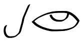	
of Israel —	yis·ra·el	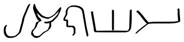	
	al	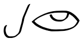	
each	kal	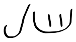	
men	gib·bo·w·re	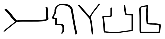	
of the wealthy	ha·cha·yil	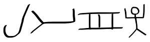	
to give	la·tet	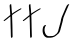	
to the king	le·me·lekh	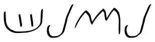	
of Assyria	ash·shur	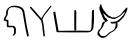	
fifty	cha·mish·sheem	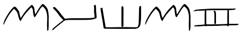	
shekels	she·qa·leem	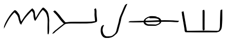	
of silver	ke·seph	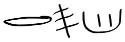	

man —	le·eesh		
from each	e·chad	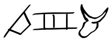	
withdrew	vay·ya·shav	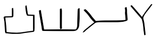	
So the king	me·lekh	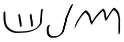	
of Assyria	ash·shur		
and did not	ve·lo		
remain	a·mad	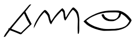	
	sham	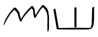	
in the land	ba·a·rets		
As for the rest	ve·ye·ter	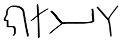	2 Kings 15:21
of the acts	div·re		
of Menahem	me·na·chem	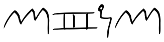	
along with all	ve·khal		
his accomplishments	a·sher		
	a·sah		
	ha·lo·w		
	hem	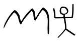	
are they not written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	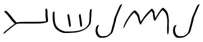	
of Israel ?	yis·ra·el	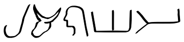	
rested	vay·yish·kav		2 Kings 15:22
And Menahem	me·na·chem	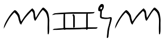	
with	im		

his fathers	a·vo·taw	𐤀𐤁𐤕𐤉𐤅	
reigned	vay·yim·lokh	𐤅𐤉𐤌𐤋𐤊	
Pekahiah	pe·qach·yah	𐤐𐤒𐤇𐤉𐤄	
and his son	ve·no	𐤁𐤍𐤅	
in his place	tach·taw	𐤕𐤇𐤕𐤉𐤅𐤐	
year	bish·nat	𐤁𐤔𐤍𐤕	2 Kings 15:23
In the fiftieth	cha·mish·sheem	𐤇𐤌𐤔𐤉𐤌	
	sha·nah	𐤔𐤍𐤄	
of Azariah’s	la·a·zar·yah	𐤋𐤏𐤆𐤓𐤉𐤄	
reign	me·lekh	𐤌𐤋𐤊	
over Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
became king	ma·lakh	𐤌𐤋𐤊	
Pekahiah	pe·qach·yah	𐤐𐤒𐤇𐤉𐤄	
son	ben	𐤁𐤍	
of Menahem	me·na·chem	𐤌𐤍𐤇𐤌	
of	al	𐤏𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and reigned in Samaria	be·sho·me·ro·wn	𐤁𐤔𐤌𐤓𐤅𐤍	
two years	she·na·ta·yim	𐤔𐤍𐤕𐤉𐤌	
And he did	vay·ya·as	𐤅𐤉𐤏𐤔	2 Kings 15:24
evil	ha·ra	𐤄𐤓𐤏	
in the sight	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and did not	lo	𐤋𐤀	
turn away	sar	𐤎𐤓	
from the sins that	me·chat·to·wt	𐤌𐤇𐤈𐤀𐤅𐤕	
Jeroboam	ya·ra·ve·am	𐤉𐤓𐤁𐤏𐤌	

son	ben		
of Nebat	ne·vat		
-	a·sher		
to commit	he·che·tee		
-	et		
had caused Israel	yis·ra·el	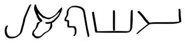	
conspired	vay·yiq·shor	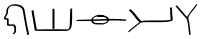	2 Kings 15:25
against him	a·law	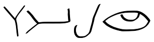	
Pekah	pe·qach	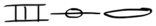	
son	ben		
of Remaliah	re·mal·ya·hu	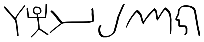	
Then his officer	sha·lee·sho	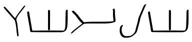	
[Pekah] struck down	vay·yak·ke·hu	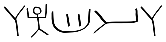	
in Samaria	ve·sho·me·ro·wn		
And at the citadel	be·ar·mo·wn		
palace	bet	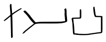	
of the king’s	mɛ·lɛkh	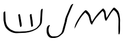	
along with	et		
Argob	ar·gov		
	ve·et		
Arieh	ha·ar·yeh		
and	ve·im·mo		
fifty	cha·mish·sheem		
men	eesh	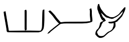	
of	mib·be·ne	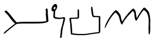	
Gilead	gil·a·deem		
and killed [Pekahiah]	vay·mee·te·hu	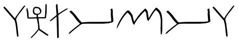	

and reigned	vay·yim·lokh	
in his place	tach·taw	
As for the rest	ve·ye·ter	2 Kings 15:26
of the acts	div·re	
of Pekahiah	phe·qach·yah	
along with all	ve·khal	
his accomplishments	a·sher	
	a·sah	
they are indeed	hin·nam	
written	ke·tu·veem	
in	al	
the Book	se·pher	
of the Chronicles	div·re	
	hay·ya·meem	
of the Kings	le·mal·khe	
of Israel	yis·ra·el	
year	bish·nat	2 Kings 15:27
In the fifty-second	cha·mish·sheem	
	u·she·ta·yim	
	sha·nah	
of Azariah's	la·a·zar·yah	
reign	me·lekh	
over Judah	ye·hu·dah	
became king	ma·lakh	
Pekah	pe·qach	
son	ben	
of Remaliah	re·mal·ya·hu	

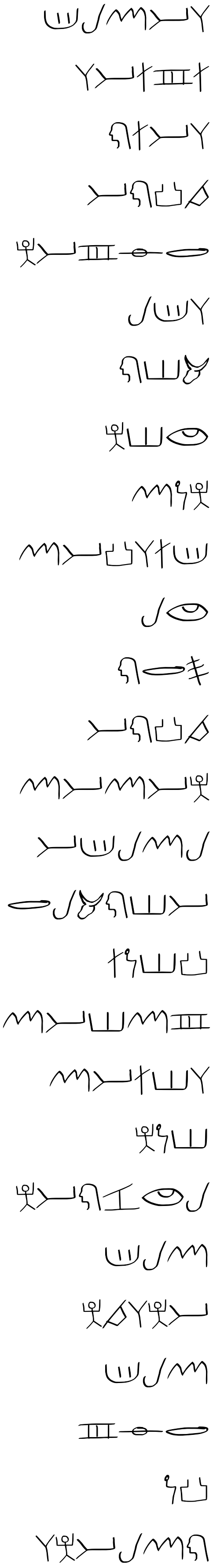

of	al		
Israel	yis·ra·el	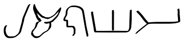	
[and he reigned] in Samaria	be·sho·me·ro·wn		
twenty	es·reem	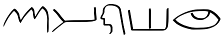	
years	sha·nah	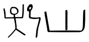	
And he did	vay·ya·as		2 Kings 15:28
evil	ha·ra		
in the sight	be·e·ne	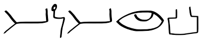	
of the LORD	YHVH		
and did not	lo		
turn away	sar		
from	min		
the sins that	chat·to·wt		
Jeroboam	ya·ra·ve·am		
son	ben		
of Nebat	ne·vat		
-	a·sher		
to commit	he·che·tee		
-	et		
had caused Israel	yis·ra·el	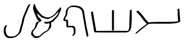	
In the days	bee·me		2 Kings 15:29
of Pekah	pe·qach		
king	me·lekh	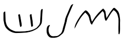	
of Israel	yis·ra·el	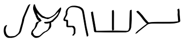	
came	ba		
	tig·lat		
Tiglath-pileser	pil·e·ser		

king	me·lekh	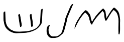	
of Assyria	ash·shur	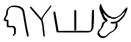	
and captured	vay·yiq·qach	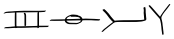	
-	et		
Ijon	ee·yo·wn	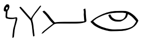	
-	ve·et		
	a·vel		
	bet	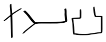	
Abel-beth-maacah	ma·a·khah		
-	ve·et		
Janoah	ya·no·w·ach	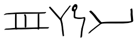	
-	ve·et		
Kedesh	qe·desh	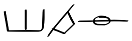	
-	ve·et		
Hazor	cha·tso·wr		
-	ve·et		
Gilead	hag·gil·ad		
-	ve·et		
and Galilee	hag·ga·lee·lah	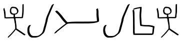	
including all	kol		
the land	e·rets		
of Naphtali	naph·ta·lee		
and he took the people as captives	vay·yag·lem	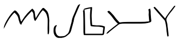	
to Assyria	ash·shu·rah		
led	vay·yiq·shar	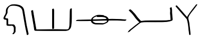	2 Kings 15:30
a conspiracy	qe·sher	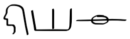	
Then Hoshea	ho·wo·she·a		

son	ben	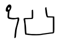	
of Elah	e·lah	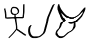	
against	al	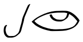	
Pekah	pe·qach	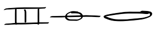	
son	ben	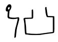	
of Remaliah	re·mal·ya·hu	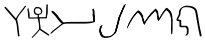	
[Hoshea] attacked [Pekah]	vay·yak·ke·hu	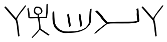	
killed him	vay·mee·te·hu	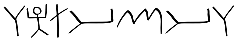	
and reigned	vay·yim·lokh	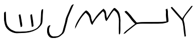	
in his place	tach·taw	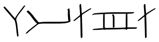	
year	bish·nat	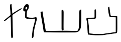	
In the twentieth	es·reem	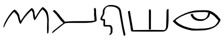	
of Jotham	le·yo·w·tam	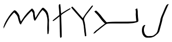	
son	ben	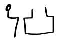	
of Uzziah	u·zee·yah	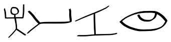	
As for the rest	ve·ye·ter	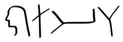	2 Kings 15:31
of the acts	div·re	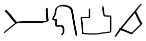	
of Pekah	phe·qach	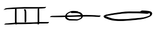	
along with all	ve·khal	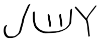	
his accomplishments	a·sher	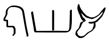	
	a·sah	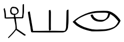	
they are indeed	hin·nam	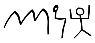	
written	ke·tu·veem	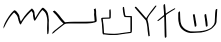	
in	al	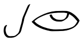	
the Book	se·pher	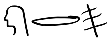	
of the Chronicles	div·re	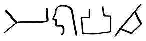	
	hay·ya·meem	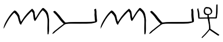	

of the Kings	le·mal·khe	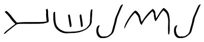	
of Israel	yis·ra·el		
year	bish·nat		2 Kings 15:32
In the second	she·ta·yim	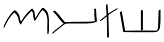	
of Pekah	le·phe·qach	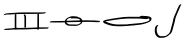	
son	ben		
of Remaliah	re·mal·ya·hu	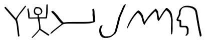	
of the reign	me·lekh	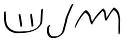	
over Israel	yis·ra·el	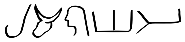	
became king	ma·lakh	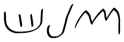	
Jotham	yo·w·tam		
son	ben		
of Uzziah	u·zee·ya·hu	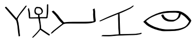	
	me·lekh	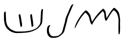	
of Judah	ye·hu·dah	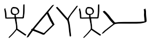	
years old	ben		2 Kings 15:33
twenty-five	es·reem	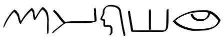	
	ve·cha·mesh	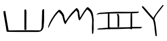	
	sha·nah	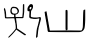	
He was	ha·yah	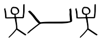	
when he became king	ve·ma·le·kho		
sixteen	ve·shesh		
	es·reh		
years	sha·nah	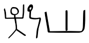	
and he reigned	ma·lakh	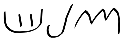	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem	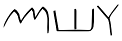	

His mother’s	im·mo		
was Jerusha	ye·ru·sha		
daughter	bat		
of Zadok	tsa·do·wq		
And he did	vay·ya·as		2 Kings 15:34
[what was] right	hay·ya·shar	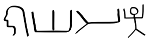	
in the eyes	be·e·ne	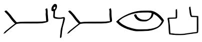	
of the LORD	YHVH		
just as	ke·khol		
-	a·sher		
had done	a·sah		
Uzziah	u·zee·ya·hu	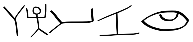	
his father	a·vee	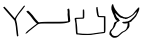	
	a·sah		
Nevertheless	raq	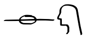	2 Kings 15:35
the high places	hab·ba·mo·wt		
were not	lo		
taken away	sa·ru		
continued	o·wd		
the people	ha·am		
sacrificing	me·zab·be·cheem	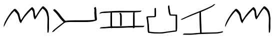	
and burning incense	u·me·qat·te·reem		
[there]	bab·ba·mo·wt	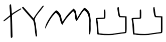	
Jotham	hu		
rebuilt	ba·nah		
-	et		
Gate	sha·ar		

of the house	bet	
of the LORD	YHVH	
the Upper	ha·el·yo·wn	
As for the rest	ve·ye·ter	2 Kings 15:36
of the acts	div·re	
of Jotham	yo·w·tam	
along with his accomplishments	a·sher	
	a·sah	
not	ha·lo	
are they	hem	
written	ke·tu·veem	
in	al	
the Book	se·pher	
of the Chronicles	div·re	
	hay·ya·meem	
of the Kings	le·mal·khe	
of Judah ?	ye·hu·dah	
days	bay·ya·meem	2 Kings 15:37
(In those	ha·hem	
began	he·chel	
the LORD	YHVH	
to send	le·hash·lee·ach	
against Judah)	bee·hu·dah	
Rezin	re·tseen	
king	me·lekh	
of Aram	a·ram	
-	ve·et	

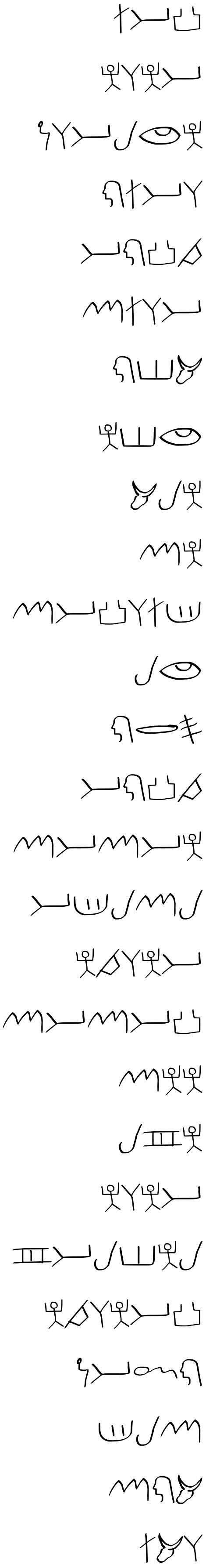

and Pekah	pe·qach	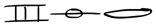	
son	ben		
of Remaliah	re·mal·ya·hu	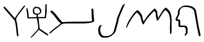	
rested	vay·yish·kav		2 Kings 15:38
And Jotham	yo·w·tam		
with	im		
his fathers	a·vo·taw		
and was buried	vay·yiq·qa·ver	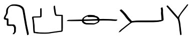	
with	im		
[them]	a·vo·taw		
in the City	be·eer		
of David	da·wid		
his father	a·vee	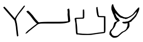	
reigned	vay·yim·lokh		
Ahaz	a·chaz	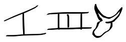	
And his son	be·no	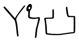	
in his place	tach·taw	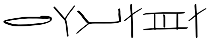	
year	bish·nat		2 Kings 16:1
In the seventeenth	she·va		
	es·reh		
	sha·nah	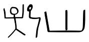	
of Pekah	le·phe·qach	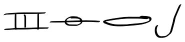	
son	ben		
of Remaliah	re·mal·ya·hu	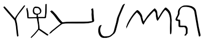	
became king	ma·lakh	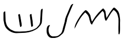	
Ahaz	a·chaz	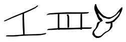	
son	ben		

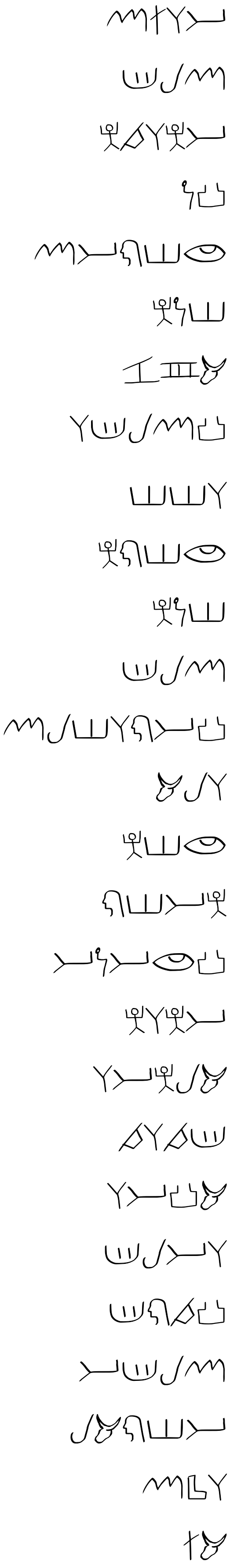

of Jotham	yo·w·tam	
	me·lekh	
of Judah	ye·hu·dah	
years old	ben	2 Kings 16:2
was twenty	es·reem	
	sha·nah	
Ahaz	a·chaz	
when he became king	be·ma·le·kho	
sixteen	ve·shesh	
	es·reh	
years	sha·nah	
and he reigned	ma·lakh	
in Jerusalem	bee·ru·sha·lim	
he did not	ve·lo	
do	a·sah	
[what was] right	hay·ya·shar	
in the eyes	be·e·ne	
of the LORD	YHVH	
his God	e·lo·haw	
And unlike David	ke·da·wid	
his father	a·vee	
Instead, he walked	vay·ye·lekh	2 Kings 16:3
in the ways	be·de·rekh	
of the kings	mal·khe	
of Israel	yis·ra·el	
and even	ve·gam	
-	et	

his son	be·no	
sacrificed	he·e·veer	
in the fire	ba·esh	
according to the abominations	ke·to·a·vo·wt	
of the nations	hag·go·w·yim	
that	a·sher	
had driven out	ho·w·reesh	
the LORD	YHVH	
	o·tam	
before	mip·pe·ne	
the Israelites	be·ne	
	yis·ra·el	
And he sacrificed	vay·zab·be·ach	2 Kings 16:4
and burned incense	vay·qat·ter	
on the high places	bab·ba·mo·wt	
on	ve·al	
the hills	hag·ge·va·o·wt	
and under	ve·ta·chat	
every	kal	
tree	ets	
green	ra·a·nan	
Then	az	2 Kings 16:5
came up	ya·a·leh	
Rezin	re·tseen	
king	me·lekh	
of Aram	a·ram	
and Pekah	u·phe·qach	

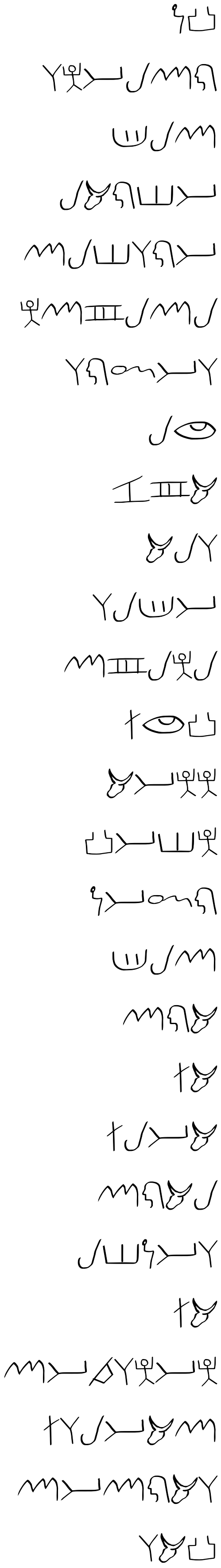

son	ben	
of Remaliah	re·mal·ya·hu	
king	me·lekh	
of Israel	yis·ra·el	
against Jerusalem	ye·ru·sha·lim	
to wage war	lam·mil·cha·mah	
They besieged	vay·ya·tsu·ru	
	al	
Ahaz	a·chaz	
not	ve·lo	
but could	ya·khe·lu	
overcome [him]	le·hil·la·chem	
time	ba·et	2 Kings 16:6
At that	ha·hee	
recovered	he·sheev	
Rezin	re·tseen	
king	me·lekh	
of Aram	a·ram	
-	et	
Elath	e·lat	
for Aram	la·a·ram	
drove out	vay·nash·shel	
-	et	
the men of Judah	hay·hu·deem	
-	me·e·lo·wt	
the Edomites	va·ʾa·ram·mīm	
and sent	ba·u	

into Elath	e·lat	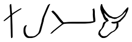	
they live	vay·ye·she·vu	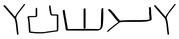	
where	sham		
to	ad		
day	hay·yo·wm	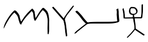	
this	haz·zeh		
sent	vay·yish·lach		2 Kings 16:7
So Ahaz	a·chaz	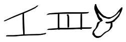	
messengers	mal·a·kheem		
to	el		
	tig·lat		
Tiglath-pileser	pe·le·ser		
king	me·lekh	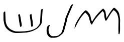	
of Assyria	ash·shur		
saying	le·mor	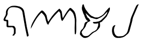	
am your servant	av·de·kha	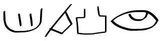	
and your son	u·vin·kha	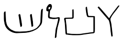	
" I	a·nee	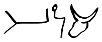	
Come up	a·leh		
and save me	ve·ho·wo·shi·e·nee		
from the hands	mik·kaph		
of the kings	me·lekh	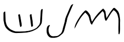	
of Aram	a·ram		
	u·mik·kaph	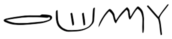	
[and]	me·lekh	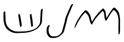	
Israel	yis·ra·el	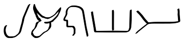	
who are rising up	haq·qo·w·meem		

against me ”	a·lay	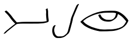	
also took	vay·yiq·qach	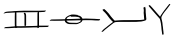	2 Kings 16:8
Ahaz	a·chaz	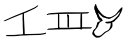	
-	et		
the silver	hak·ke·seph		
-	ve·et		
and gold	haz·za·hav	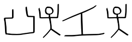	
found	han·nim·tsa		
in the house	bet	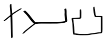	
of the LORD	YHVH		
and in the treasuries	u·ve·o·tse·ro·wt		
palace	bet	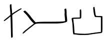	
of the king’s	ham·me·lekh		
and he sent it	vay·yish·lach		
to the king	le·me·lekh		
of Assyria	ash·shur	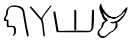	
as a gift	sho·chad	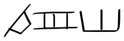	
responded	vay·yish·ma		2 Kings 16:9
to him	e·law	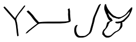	
So the king	me·lekh	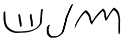	
of Assyria	ash·shur		
marched up	vay·ya·al		
	me·lekh	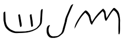	
	ash·shur	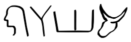	
to	el		
Damascus	dam·me·seq		
and captured it	vay·yit·pe·se·ha		

He took its people	vay·yag·le·ha	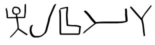	
to Kir as captives	qee·rah	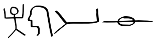	
and	ve·et		
put Rezin	re·tseen		
to death	he·meet	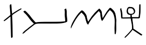	
went	vay·ye·lekh	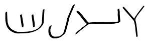	2 Kings 16:10
Then King	ham·me·lekh		
Ahaz	a·chaz	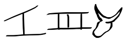	
to meet	liq·rat	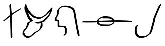	
	tig·lat		
Tiglath-pileser	pil·e·ser		
king	me·lekh	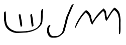	
of Assyria	ash·shur		
to Damascus	dum·me·seq		
On seeing	vay·yar	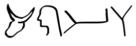	
-	et		
the altar	ham·miz·be·ach		
-	a·sher		
in Damascus	be·dam·ma·seq		
sent	vay·yish·lach		
King	ham·me·lekh		
Ahaz	a·chaz	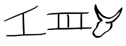	
	el		
Uriah	u·ree·yah	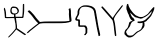	
the priest	hak·ko·hen	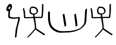	
	et		
a model	de·mut		

of the altar	ham·miz·be·ach	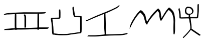	
-	ve·et		
and complete plans	tav·nee·to	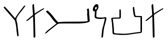	
	le·khal		
for its construction	ma·a·se·hu		
built	vay·yi·ven	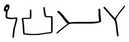	2 Kings 16:11
And Uriah	u·ree·yah	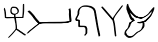	
the priest	hak·ko·hen		
-	et		
the altar	ham·miz·be·ach	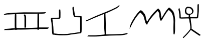	
according to all	ke·khol		
the instructions	a·sher		
had sent	sha·lach	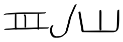	
King	ham·me·lekh		
Ahaz	a·chaz	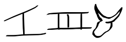	
from Damascus	mid·dam·me·seq		
[and]	ken	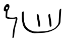	
he completed it	a·sah		
-	u·ree·yah	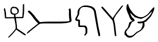	
-	hak·ko·hen		
by the time	ad		
had returned	bo·w		
King	ham·me·lekh		
Ahaz	a·chaz	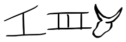	
-	mid·dam·ma·seq		
came back	vay·ya·vo	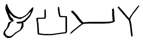	2 Kings 16:12
When the king	ham·me·lekh		

from Damascus	mid·dam·me·seq	𐤌𐤃𐤌𐤔𐤒	
and saw	vay·yar	𐤅𐤉𐤓𐤀	
-	ham·me·lekh	𐤄𐤌𐤋𐤊	
-	et	𐤀𐤕	
the altar	ham·miz·be·ach	𐤄𐤌𐤆𐤁𐤇	
approached	vay·yiq·rav	𐤅𐤉𐤒𐤓𐤁	
he	ham·me·lekh	𐤄𐤌𐤋𐤊	
	al	𐤏𐤋	
[it]	ham·miz·be·ach	𐤄𐤌𐤆𐤁𐤇	
and presented offerings	vay·ya·al	𐤅𐤉𐤏𐤋	
on it	a·law	𐤏𐤋𐤉𐤅	
He offered	vay·yaq·ter	𐤅𐤉𐤒𐤈𐤓	2 Kings 16:13
-	et	𐤀𐤕	
his burnt offering	o·la·to	𐤏𐤋𐤕𐤅	
-	ve·et	𐤅𐤀𐤕	
and his grain offering	min·cha·to	𐤌𐤍𐤇𐤕𐤅	
poured out	vay·yas·sekh	𐤅𐤉𐤎𐤊	
-	et	𐤀𐤕	
his drink offering	nis·ko	𐤍𐤎𐤊𐤅	
and sprinkled	vay·yiz·roq	𐤅𐤉𐤆𐤓𐤒	
-	et	𐤀𐤕	
the blood	dam	𐤃𐤌	
of his peace offerings	hash·she·la·meem	𐤄𐤔𐤋𐤌𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
	lo	𐤋𐤅	
on	al	𐤏𐤋	

the altar	ham·miz·be·ach	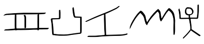	
-	ve·et		2 Kings 16:14
altar	ham·miz·bach	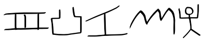	
the bronze	han·ne·cho·shet		
that	a·sher		
stood before	liph·ne		
the LORD	YHVH		
He also took	vay·yaq·rev	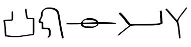	
	me·et		
from the front	pe·ne	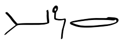	
of the temple	hab·ba·yit	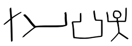	
(between	mib·ben		
the [new] altar	ham·miz·be·ach	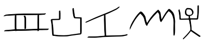	
and	u·mib·ben		
the house	bet	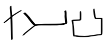	
of the LORD)	YHVH		
and he put	vay·yit·ten	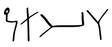	
-	o·to		
it on	al		
side	ye·rekh		
of the [new] altar	ham·miz·be·ach	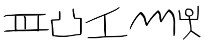	
the north	tsa·pho·w·nah		
commanded	vay·tsaw·wē·hu		2 Kings 16:15
Then King	ham·me·lekh		
Ahaz	a·chaz	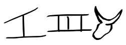	
-	et		
Uriah	u·ree·yah	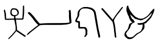	

the priest	hak·ko·hen	
	le·mor	
on	al	
altar	ham·miz·be·ach	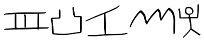
the great	hag·ga·do·wl	
“ Offer	haq·ter	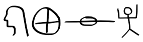
-	et	
burnt offering	o·lat	
the morning	hab·bo·qer	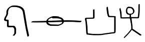
-	ve·et	
grain offering	min·chat	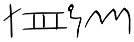
the evening	ha·e·rev	
-	ve·et	
burnt offering	o·lat	
and the king’s	ham·me·lekh	
-	ve·et	
and grain offering	min·cha·to	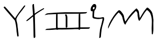
-	ve·et	
as well as the burnt offerings	o·lat	
of all	kal	
the people	am	
of the land	ha·a·rets	
grain offerings	u·min·cha·tam	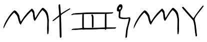
and drink offerings	ve·nis·ke·hem	
all	ve·khal	
the blood	dam	
of the burnt offerings	o·lah	

[and]	ve·khal	
	dam	
sacrifices	ze·vach	
on the altar	a·law	
Sprinkle	tiz·roq	
altar	u·miz·bach	
the bronze	han·ne·cho·shet	
But I will use	yih·yeh	
	lee	
to seek guidance ”	le·vaq·qer	
did	vay·ya·as	2 Kings 16:16
So Uriah	u·ree·yah	
the priest	hak·ko·hen	
just as	ke·khol	
-	a·sher	
had commanded	tsiw·vah	
King	ham·me·lekh	
Ahaz	a·chaz	
cut off	vay·qats·tsets	2 Kings 16:17
King	ham·me·lekh	
Ahaz also	a·chaz	
-	et	
the frames	ham·mis·ge·ro·wt	
of the movable stands	ham·me·kho·no·wt	
and removed	vay·ya·sar	
from each of them	me·a·le·hem	
-	ve·ʾɛt	

the [bronze] basin	hak·kee·yor		
-	ve·et		
the Sea	hay·yam	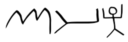	
He took down	ho·w·rid		
from	me·al		
oxen	hab·ba·qar	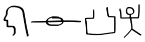	
the bronze	han·ne·cho·shet	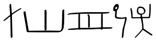	
that	a·sher		
were under it	tach·te·ha	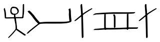	
and put	vay·yit·ten	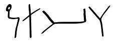	
it	o·to		
on	al		
base	mar·tse·phet		
a stone	a·va·neem	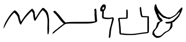	
And	ve·et		2 Kings 16:18
canopy	mī·sakh	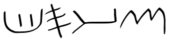	
the Sabbath	hash·shab·bat		
-	a·sher		
they had built	ba·nu	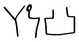	
in the temple	vab·ba·yit	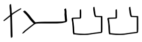	
-	ve·et		
entryway	me·vo·w		
and closed the royal	ham·me·lekh		
outside	ha·chee·tso·w·nah	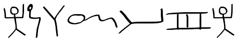	
he removed	he·sev		
the house	bet	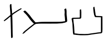	
of the LORD	YHVH		

on account	mip·pe·ne		
of the king	me·lekh	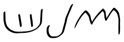	
of Assyria	ash·shur		
As for the rest	ve·ye·ter	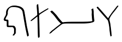	2 Kings 16:19
of the acts	div·re		
of Ahaz	a·chaz	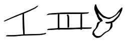	
along with his accomplishments	a·sher		
	a·sah		
not	ha·lo	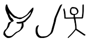	
are they	hem	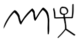	
written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	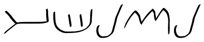	
of Judah ?	ye·hu·dah	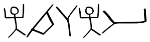	
rested	vay·yish·kav		2 Kings 16:20
And Ahaz	a·chaz	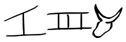	
with	im		
his fathers	a·vo·taw	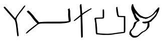	
and was buried	vay·yiq·qa·ver	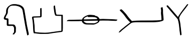	
with	im		
[them]	a·vo·taw	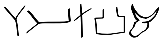	
in the City	be·eer		
of David	da·wid		
reigned	vay·yim·lokh		

Hezekiah	chiz·qee·ya·hu	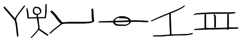	
and his son	ve·no	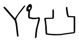	
in his place	tach·taw	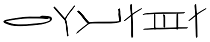	
year	bish·nat		2 Kings 17:1
In the twelfth	she·tem	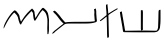	
	es·reh		
of Ahaz	le·a·chaz	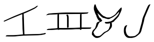	
of the reign	me·lekh	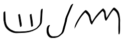	
over Judah	ye·hu·dah	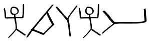	
became king	ma·lakh	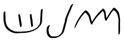	
Hoshea	ho·wo·she·a		
son	ben		
of Elah	e·lah	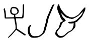	
[and he reigned] in Samaria	ve·sho·me·ro·wn		
of	al		
Israel	yis·ra·el	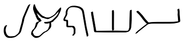	
nine	te·sha		
years	sha·neem	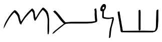	
And he did	vay·ya·as		2 Kings 17:2
evil	ha·ra		
in the sight	be·e·ne	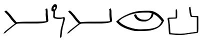	
of the LORD	YHVH		
but	raq	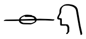	
not	lo		
like the kings	ke·mal·khe	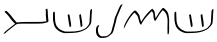	
of Israel	yis·ra·el	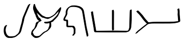	
who	a·sher		

preceded	ha·yu	היו	
him	le·pha·naw	לפניו	
attacked	a·law	עליו	2 Kings 17:3
him	a·lah	עלה	
Shalmaneser	shal·man·e·ser	שלמנאסר	
king	me·lekh	מלך	
of Assyria	ash·shur	אשור	
became	vay·hee	ויהי	
his	lo	לו	
and Hoshea	ho·wo·she·a	הושע	
vassal	e·ved	עבד	
and paid	vay·ya·shev	וישב	
him	lo	לו	
tribute	min·chah	מנחה	
discovered	vay·yim·tsa	וימצא	2 Kings 17:4
But the king	me·lekh	מלך	
of Assyria	ash·shur	אשור	
that Hoshea	be·ho·wo·she·a	בהושע	
had conspired	qe·sher	קשר	
-	a·sher	אשר	
to send	sha·lach	שלח	
envoys	mal·a·kheem	מלאכים	
to	el	אל	
So	so·w	סוא	
King	me·lekh	מלך	
of Egypt	mits·ra·yim	מצרים	
and that he had not	ve·lo	ולא	

paid	he·e·lah	העלה	
tribute	min·chah	מנחה	
to the king	le·me·lekh	למלך	
of Assyria	ash·shur	אשור	
as in previous years	ke·sha·nah	כשנה	
	ve·sha·nah	בשנה	
arrested [Hoshea]	vay·ya·ats·re·hu	ויעצרהו	
Therefore the king	me·lekh	מלך	
of Assyria	ash·shur	אשור	
and put him	vay·ya·as·re·hu	ויאסרהו	
	bet	בית	
in prison	ke·le	כלא	
invaded	vay·ya·al	ויעל	2 Kings 17:5
Then the king	me·lekh	מלך	
of Assyria	ash·shur	אשור	
the whole	be·khal	בכל	
land	ha·a·rets	הארץ	
marched up	vay·ya·al	ויעל	
to Samaria	sho·me·rown	שמרון	
and besieged	vay·ya·tsar	ויצר	
it	a·le·ha	עליה	
for three	sha·losh	שלש	
years	sha·neem	שנים	
year	bish·nat	בשנת	2 Kings 17:6
In the ninth	hat·te·shee·eet	התשיעית	
of Hoshea	le·ho·wo·she·a	להושע	
captured	la·khad	לכד	

the king	me·lekh	
of Assyria	ash·shur	
-	et	
Samaria	sho·me·ro·wn	
and carried away	vay·ye·gel	
-	et	
the Israelites	yis·ra·el	
to Assyria	ash·shu·rah	
where he settled	vay·yo·shev	
them	o·tam	
in Halah	bach·lach	
by the Habor	u·ve·cha·vo·wr	
River	ne·har	
in Gozan	go·w·zan	
and in the cities	ve·a·re	
of the Medes	ma·day	
All this happened	vay·hee	2 Kings 17:7
because	kee	
had sinned	cha·te·u	
the people	ve·ne	
of Israel	yis·ra·el	
against the LORD	la·YHVH	
their God	e·lo·he·hem	
who had brought	ham·ma·a·leh	
them	o·tam	
out of the land	me·e·rets	
of Egypt	mits·ra·yim	

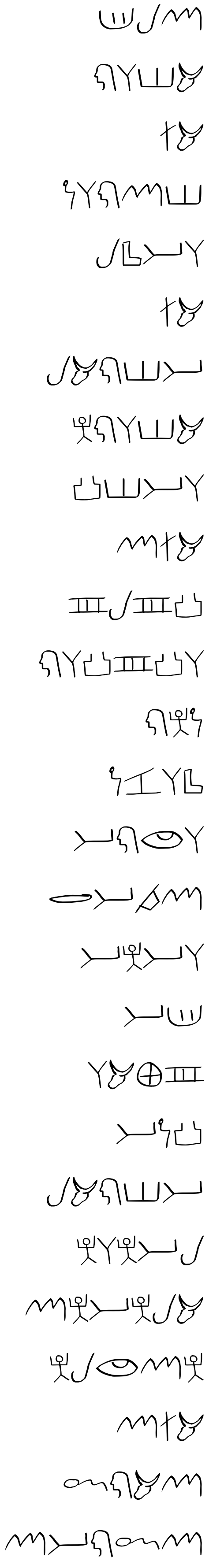

from under	mit·ta·chat		
the hand	yad	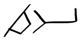	
of Pharaoh	par·oh		
king	me·lekh	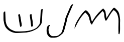	
of Egypt	mits·ra·yim		
They had worshiped	vay·yee·re·u	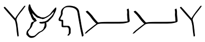	
gods	e·lo·heem		
other	a·che·reem		
and walked	vay·ye·le·khu	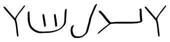	2 Kings 17:8
in the customs	be·chuq·qo·wt	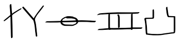	
of the nations	hag·go·w·yim	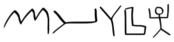	
that	a·sher		
had driven out	ho·w·reesh	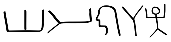	
the LORD	YHVH		
before	mip·pe·ne		
the Israelites	be·ne	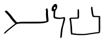	
	yis·ra·el	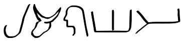	
by the kings	u·mal·khe	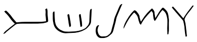	
of Israel	yis·ra·el	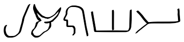	
as well as in the practices	a·sher		
introduced	a·su		
secretly did	vay·chap·pe·u	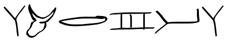	2 Kings 17:9
The Israelites	ve·ne	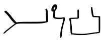	
	yis·ra·el	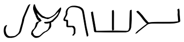	
	de·va·reem	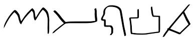	
that [were]	a·sher		
not	lo		

right	khen	כן	
things against	al	על	
the LORD	YHVH	יהוה	
their God	e·lo·he·hem	אלהיהם	
they built	vay·yiv·nu	ויבנו	
	la·hem	להם	
high places	ba·mo·wt	במות	
in all	be·khal	בכל	
their cities	a·re·hem	עריהם	
From watchtower	mim·mig·dal	ממגדל	
	no·wts·reem	נוצרים	
to	ad	עד	
city	eer	עיר	
fortified	miv·tsar	מבצר	
They set up	vay·yats·tsi·vu	ויצבו	2 Kings 17:10
for themselves	la·hem	להם	
[sacred] pillars	mats·tse·vo·wt	מצבות	
and Asherah poles	va·a·she·reem	ואשרים	
on	al	על	
every	kal	כל	
hill	giv·ah	גבעה	
high	ge·vo·hah	גבהה	
and under	ve·ta·chat	ותחת	
every	kal	כל	
tree	ets	עץ	
green	ra·a·nan	רענן	
They burned incense	vay·qat·te·ru	ויקטרו	2 Kings 17:11

	sham		
on all	be·khal		
the high places	ba·mo·wt		
like the nations	kag·go·w·yim		
that	a·sher		
had driven out	heg·lah		
the LORD	YHVH		
before them	mip·pe·ne·hem	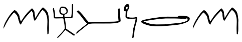	
They did	vay·ya·a·su		
things	de·va·reem	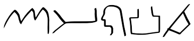	
wicked	ra·eem	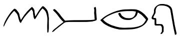	
provoking	le·hakh·ees		
-	et		
the LORD {to anger}	YHVH		
They served	vay·ya·av·du		2 Kings 17:12
idols	hag·gil·lu·leem	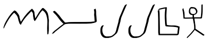	
-	a·sher		
had told	a·mar		
although the LORD	YHVH		
them	la·hem		
“ You shall not	lo		
do	ta·a·su		
-	et		
thing ”	had·da·var		
this	haz·zeh		
warned	vay·ya·ad		2 Kings 17:13
the LORD	YHVH		

Israel	be·yis·ra·el		
and Judah	u·vee·hu·dah	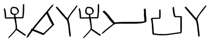	
Yet through	be·yad	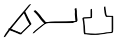	
all	kal		
His prophets	ne·vī·ʾo	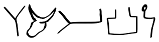	
[and]	khal	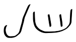	
seers	cho·zeh	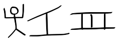	
saying	le·mor	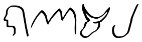	
“ Turn	vu		
ways	mid·dar·khe·khem	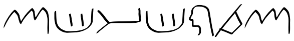	
from your wicked	ha·ra·eem		
and keep	ve·shim·ru		
My commandments	mits·wo·tay		
and statutes	chuq·qo·w·tay	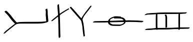	
according to the entire	ke·khal		
Law	hat·to·w·rah		
that	a·sher		
I commanded	tsiw·vee·tee	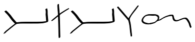	
-	et		
your fathers	a·vo·te·khem	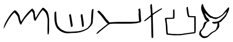	
-	va·a·sher		
and delivered	sha·lach·tee	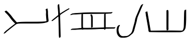	
to you	a·le·khem	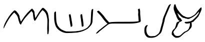	
through	be·yad	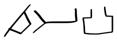	
My servants	a·va·day	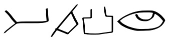	
the prophets ”	han·ne·vee·eem		
But they would not	ve·lo		2 Kings 17:14

listen	sha·me·u		
and they stiffened	vay·yaq·shu	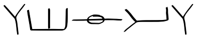	
-	et		
their necks	a·re·pam		
	ke·o·reph		
like their fathers	a·vo·w·tam		
who	a·sher		
did not	lo		
believe	he·e·mee·nu		
the LORD	ba·YHVH	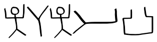	
their God	e·lo·he·hem	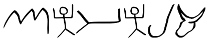	
They rejected	vay·yim·a·su		2 Kings 17:15
-	et		
His statutes	chuq·qaw	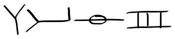	
-	ve·et		
and the covenant	be·ree·to	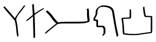	
-	a·sher		
He had made	ka·rat	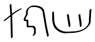	
with	et		
their fathers	a·vo·w·tam		
-	ve·et		
as well as the decrees	e·de·wo·taw		
-	a·sher		
He had given	he·eed	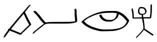	
them	bam		
They pursued	vay·ye·le·khu	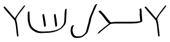	
	a·cha·re	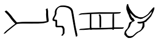	

worthless idols	ha·he·vel	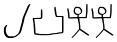	
and themselves became worthless	vay·yeh·ba·lu		
going after	ve·a·cha·re		
nations	hag·go·w·yim	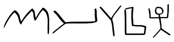	
that	a·sher		
the surrounding	se·vee·vo·tam	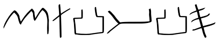	
-	a·sher		
had commanded them	tsiw·vah		
the LORD	YHVH		
-	o·tam		
not	le·vil·tee	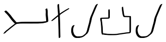	
to imitate	a·so·wt		
	ka·hem		
They abandoned	vay·ya·az·vu		2 Kings 17:16
-	et		
all	kal		
the commandments	mits·wot		
of the LORD	YHVH		
their God	e·lo·he·hem	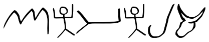	
and made	vay·ya·a·su		
for themselves	la·hem		
cast idols	mas·se·khah		
two	she·nēm	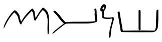	
of calves	a·ga·leem	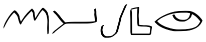	
	vay·ya·a·su		
and an Asherah pole	a·she·rah	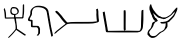	

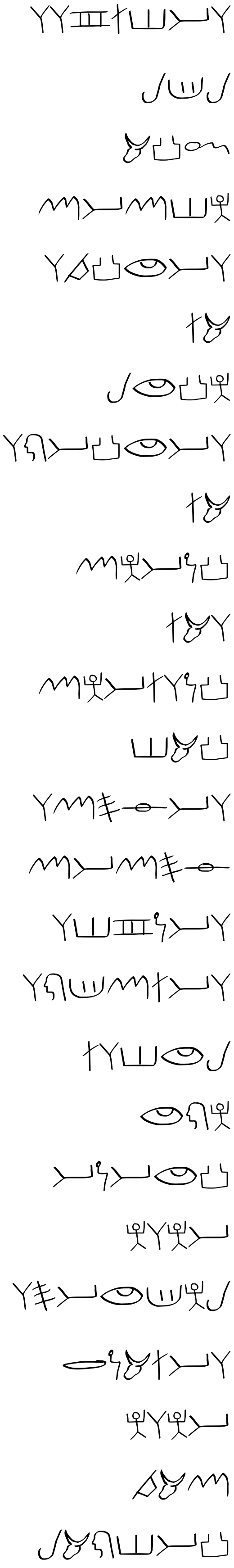

They bowed down to	vay·yish·ta·cha·wu	
all	le·khal	
the host	tse·va	
of heaven	hash·sha·ma·yim	
and served	vay·ya·av·du	
-	et	
Baal	hab·ba·al	
They sacrificed	vay·ya·a·vee·ru	2 Kings 17:17
-	et	
their sons	be·ne·hem	
-	ve·et	
and daughters	be·no·w·te·hem	
in the fire	ba·esh	
and practiced	vay·yiq·se·mu	
divination	qe·sa·meem	
and soothsaying	vay·na·che·shu	
They devoted themselves	vay·yit·mak·ke·ru	
to doing	la·a·so·wt	
evil	ha·ra	
in the sight	be·e·ne	
of the LORD	YHVH	
provoking Him to anger	le·hakh·ee·so	
angry	vay·yit·an·naph	2 Kings 17:18
So the LORD	YHVH	
was very	me·od	
with Israel	be·yis·ra·el	

and He removed them	vay·si·rem	𐤅𐤉𐤎𐤓𐤌	
from	me·al	𐤌𐤏𐤋	
His presence	pa·naw	𐤐𐤍𐤉𐤅	
	lo	𐤋𐤀	
remained	nish·ar	𐤍𐤔𐤀𐤓	
Only	raq	𐤓𐤒	
the tribe	she·vet	𐤔𐤁𐤈	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
	le·vad·do	𐤋𐤁𐤃𐤅	
and even	gam	𐤂𐤌	2 Kings 17:19
Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
did not	lo	𐤋𐤀	
keep	sha·mar	𐤔𐤌𐤓	
-	et	𐤀𐤕	
the commandments	mits·wot	𐤌𐤑𐤅𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
their God	e·lo·he·hem	𐤀𐤋𐤄𐤉𐤄𐤌	
but lived	vay·ye·le·khu	𐤅𐤉𐤋𐤊𐤅	
according to the customs	be·chuq·qo·wt	𐤁𐤇𐤒𐤅𐤕	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	a·sher	𐤀𐤔𐤓	
had introduced	a·su	𐤏𐤔𐤅	
rejected	vay·yim·as	𐤅𐤉𐤌𐤀𐤎	2 Kings 17:20
So the LORD	YHVH	𐤉𐤄𐤅𐤄	
all	be·khal	𐤁𐤊𐤋	
the descendants	ze·ra	𐤆𐤓𐤏	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

He afflicted them	vay·an·nem	𐤅𐤉𐤏𐤍𐤌	
and delivered them	vay·yit·te·nem	𐤅𐤉𐤕𐤍𐤌	
into the hands	be·yad	𐤁𐤉𐤃	
of plunderers	sho·seem	𐤔𐤎𐤉𐤌	
until	ad	𐤏𐤃	
	a·sher	𐤀𐤔𐤓	
He had banished them	hish·lee·kham	𐤄𐤔𐤋𐤉𐤊𐤌	
from His presence	mip·pa·naw	𐤌𐤐𐤍𐤉𐤅	
When	kee	𐤊𐤉	2 Kings 17:21
[the LORD] had torn	qa·ra	𐤒𐤓𐤏	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
away from	me·al	𐤌𐤏𐤋	
the house	bet	𐤁𐤉𐤕	
of David	da·wid	𐤃𐤅𐤃	
king	vay·yam·lee·khu	𐤅𐤉𐤌𐤋𐤉𐤊𐤅	
-	et	𐤀𐤕	
they made Jeroboam	ya·ra·ve·am	𐤉𐤓𐤁𐤏𐤌	
son	ben	𐤁𐤍	
of Nebat	ne·vat	𐤍𐤁𐤈	
	vay·yad·dē	𐤅𐤉𐤃𐤀	
and Jeroboam	ya·ra·ve·am	𐤉𐤓𐤁𐤏𐤌	
-	et	𐤀𐤕	
led Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
away from following	me·a·cha·re	𐤌𐤀𐤇𐤓𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and caused them to commit	ve·hɛ·chĕ·tē·ʾam	𐤅𐤄𐤇𐤈𐤉𐤀𐤌	

sin	cha·ta·ah		
a great	ge·do·w·lah		
persisted	vay·ye·le·khu	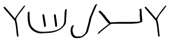	2 Kings 17:22
The Israelites	be·ne	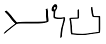	
	yis·ra·el	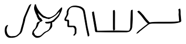	
in all	be·khal	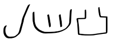	
the sins	chat·to·wt		
Jeroboam	ya·ra·ve·am		
that	a·sher		
had committed	a·sah		
and did not	lo		
turn away	sa·ru		
from them	mim·men·nah		
Finally	ad		2 Kings 17:23
-	a·sher		
removed	he·seer		
the LORD	YHVH		
-	et		
Israel	yis·ra·el	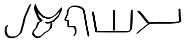	
from	me·al		
His presence	pa·naw	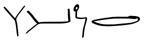	
as	ka·a·sher		
He had declared	dib·ber		
through	be·yad	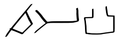	
all	kal		
His servants	a·va·daw		
the prophets	han·ne·vee·eem		

was exiled	vay·yi·gel	𐤅𐤉𐤂𐤋	
So Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
from	me·al	𐤌𐤏𐤋	
their homeland	ad·ma·to	𐤀𐤃𐤌𐤕𐤅	
into Assyria	ash·shu·rah	𐤀𐤔𐤅𐤓𐤄	
[where they are] to	ad	𐤏𐤃	
day	hay·yo·wm	𐤄𐤉𐤅𐤌	
this	haz·zeh	𐤄𐤆𐤄𐤐	
brought	vay·ya·ve	𐤅𐤉𐤁𐤀	2 Kings 17:24
Then the king	me·lekh	𐤌𐤋𐤊	
of Assyria	ash·shur	𐤀𐤔𐤅𐤓	
people from Babylon	mib·ba·vel	𐤌𐤁𐤁𐤋	
Cuthah	u·mik·ku·tah	𐤅𐤌𐤊𐤅𐤕𐤄	
Avva	u·me·aw·va	𐤅𐤌𐤏𐤅𐤀	
Hamath	u·me·cha·mat	𐤅𐤌𐤇𐤌𐤕	
and Sepharvaim	u·se·phar·va·yim	𐤅𐤎𐤐𐤓𐤅𐤉𐤌	
and settled them	vay·yo·shev	𐤅𐤉𐤔𐤁	
in the towns	be·a·re	𐤁𐤏𐤓𐤉	
of Samaria	sho·me·ro·wn	𐤔𐤌𐤓𐤅𐤍	
to replace	ta·chat	𐤕𐤇𐤕	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
They took possession of	vay·yir·shu	𐤅𐤉𐤓𐤔𐤅	
-	et	𐤀𐤕	
Samaria	sho·me·ro·wn	𐤔𐤌𐤓𐤅𐤍	
and lived	vay·ye·she·vu	𐤅𐤉𐤔𐤁𐤅	
in its towns	be·a·re·ha	𐤁𐤏𐤓𐤉𐤄	

Now	vay·hee	ויהי	2 Kings 17:25
when [the settlers] first	bit·chil·lat	בתחלת	
lived	shiv·tam	שבתם	
there	sham	שם	
they did not	lo	לא	
worship	ya·re·u	יראו	
-	et	את	
the LORD	YHVH	יהוה	
sent	vay·shal·lach	וישלח	
so He	YHVH	יהוה	
among them	ba·hem	בהם	
	et	את	
lions	ha·a·ra·yo·wt	האריות	
which	vay·yih·yu	ויהיו	
killed [some]	ho·re·geem	הרגים	
of them	ba·hem	בהם	
So they spoke	vay·yo·me·ru	ויאמרו	2 Kings 17:26
to the king	le·me·lekh	למלך	
of Assyria	ash·shur	אשור	
saying	le·mor	לאמר	
“ The peoples	hag·go·w·yim	הגוים	
that	a·sher	אשר	
you have removed	hig·lee·ta	הגלית	
and placed	vat·to·wo·shev	ותושב	
in the cities	be·a·re	בערי	
of Samaria	sho·me·ro·wn	שמרון	
do not	lo	לא	

know	ya·de·u		
-	et		
the requirements	mish·pat		
of the God	e·lo·he		
of the land	ha·a·rets		
He has sent	vay·shal·lach		
among them	bam		
-	et		
lions	ha·a·ra·yo·wt	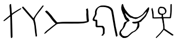	
which are indeed	ve·hin·nam	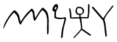	
killing them off	me·mee·teem	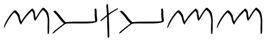	
- ”	o·w·tam		
Because of this	ka·a·sher		
	e·nam		
	yo·de·eem		
-	et		
-	mish·pat		
	e·lo·he		
	ha·a·rets		
commanded :	vay·tsaw	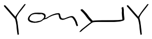	2 Kings 17:27
Then the king	me·lekh	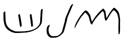	
of Assyria	ash·shur		
	le·mor	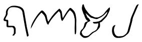	
“ Send back	ho·lee·khu	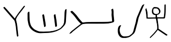	
	sham·mah		
one	e·chad	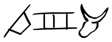	
of the priests	me·hak·ko·ha·neem		

-	a·sher		
you carried off	hig·lee·tem	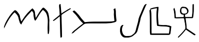	
from [Samaria]	mish·sham		
and have him go back	ve·ye·le·khu	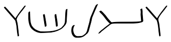	
to live	ve·ye·she·vu	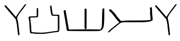	
there	sham		
and teach	ve·yo·rem	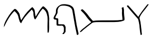	
-	et		
the requirements	mish·pat	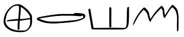	
of the God	e·lo·he		
of the land ”	ha·a·rets		
came	vay·ya·vo	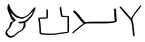	2 Kings 17:28
Thus one	e·chad	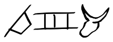	
of the priests	me·hak·ko·ha·neem		
-	a·sher		
they had carried away	hig·lu		
	mish·sho·me·ro·wn		
and lived	vay·ye·shev		
	be·vet	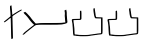	
in Bethel	el		
	vay·hee	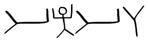	
and he began to teach	mo·w·reh		
them	o·tam		
how	ekh	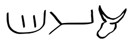	
they should worship	yee·re·u	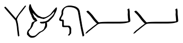	
-	et		

the LORD	YHVH		
Nevertheless	vay·yih·yu		2 Kings 17:29
continued to make	o·seem		
the people of each nation	go·w		
	go·w		
their own gods	e·lo·haw		
and they set them up	vay·yan·nee·chu	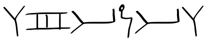	
in the shrines	be·vet	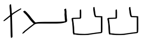	
on the high places	hab·ba·mo·wt		
that	a·sher		
had made	a·su		
of Samaria	hash·sho·me·ro·neem		
the people	go·w		
	go·w		
in the cities	be·a·re·hem	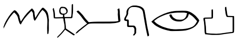	
where	a·sher		
they	hem	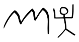	
had settled	yo·she·veem		
	sham		
The men	ve·an·she	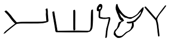	2 Kings 17:30
of Babylon	va·vel		
made	a·su		
-	et		
	suk·ko·wt		
Succoth-benoth	be·no·wt	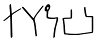	
the men	ve·an·she	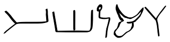	

of Cuth	khut		
made	a·su		
-	et		
Nergal	ne·re·gal		
the men	ve·an·she	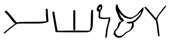	
of Hamath	cha·mat	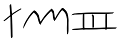	
made	a·su		
-	et		
Ashima	a·shee·ma	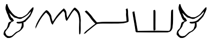	
the Avvites	ve·ha·aw·veem		2 Kings 17:31
made	a·su		
Nibhaz	niv·chaz	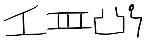	
-	ve·et		
and Tartak	tar·taq	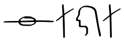	
and the Sepharvites	ve·has·phar·veem	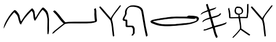	
burned	so·re·pheem		
-	et		
their children	be·ne·hem	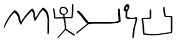	
in the fire	ba·esh		
to Adrammelech	le·ad·ram·me·lekh		
and Anammelech	va·a·nam·me·lekh	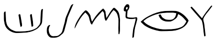	
the gods	ʾĕ·lo·ah	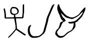	
of Sepharvaim	se·pha·rīm	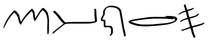	
So	vay·yih·yu		2 Kings 17:32
[the new residents] worshiped	ye·re·eem		
-	et		
the LORD	YHVH		

but they also appointed	vay·ya·a·su	ויעשו	
for themselves	la·hem	להם	
of all sorts	miq·tso·w·tam	מקצותם	
priests	ko·ha·ne	כהני	
of the high places	va·mo·wt	במות	
	vay·yih·yu	ויהיו	
to serve	o·seem	עשים	
	la·hem	להם	
in the shrines	be·vet	בבית	
	hab·ba·mo·wt	הבמות	
-	et	את	2 Kings 17:33
the LORD	YHVH	יהוה	
-	ha·yu	היו	
They worshiped	ye·re·eem	יראים	
-	ve·et	ואת	
their own gods	e·lo·he·hem	אלהיהם	
	ha·yu	היו	
but they also served	o·ve·deem	עבדים	
according to the customs	ke·mish·pat	כמשפט	
of the nations	hag·go·w·yim	הגוים	
from which	a·sher	אשר	
they had been carried away	hig·lu	הגלו	
-	o·tam	אתם	
-	mish·sham	משם	
To	ad	עד	2 Kings 17:34
day	hay·yo·wm	היום	

this	haz·zeh	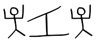	
they	hem	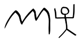	
are still practicing	o·seem	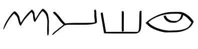	
customs	kam·mish·pa·teem		
their former	ha·ri·sho·neem		
None	e·nam	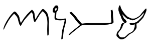	
of them worship	ye·re·eem		
-	et		
the LORD	YHVH	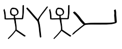	
	ve·e·nam	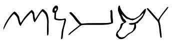	
or observe	o·seem	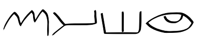	
the statutes	ke·chuq·qo·tam	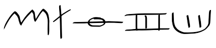	
ordinances	u·khe·mish·pa·tam	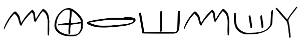	
laws	ve·khat·to·w·rah		
and commandments	ve·kham·mits·vah		
that	a·sher	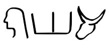	
gave	tsiw·vah		
the LORD	YHVH	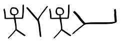	
-	et		
the descendants	be·ne	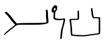	
of Jacob	ya·a·qov	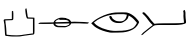	
-	a·sher	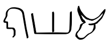	
whom He named	sam		
	she·mo		
Israel	yis·ra·el	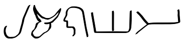	
had made	vay·yikh·rot		2 Kings 17:35
For the LORD	YHVH	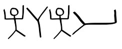	

with [the Israelites]	it·tam	אתם	
a covenant	be·reet	ברית	
and commanded them	vay·tsaw·vem	ויצום	
	le·mor	לאמר	
“ Do not	lo	לא	
worship	tee·re·u	תיראו	
gods	e·lo·heem	אלהים	
other	a·che·reem	אחרים	
[or]	ve·lo	ולא	
bow down	tish·ta·cha·wu	תשתחוו	
to them	la·hem	להם	
do not	ve·lo	ולא	
serve them	ta·av·dum	תעבדום	
[or]	ve·lo	ולא	
sacrifice	tiz·be·chu	תזבחו	
to them	la·hem	להם	
Instead	kee	כי	2 Kings 17:36
	im	אם	
-	et	את	
the LORD	YHVH	יהוה	
who	a·sher	אשר	
brought	he·e·lah	העלה	
you	et·khem	אתכם	
out of the land	me·e·rets	מארץ	
of Egypt	mits·ra·yim	מצרים	
power	be·kho·ach	בכח	
with great	ga·do·wl	גדול	

arm	u·viz·ro·w·a	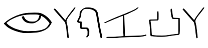	
and an outstretched	ne·tu·yah	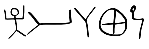	
-	o·to		
worship	tee·ra·u		
	ve·lo	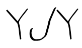	
You are to bow down	tish·ta·cha·wu		
to Him	ve·lo	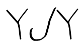	
and offer sacrifices to Him	tiz·ba·chu	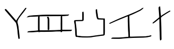	
And	ve·et		2 Kings 17:37
the statutes	ha·chuq·qeem	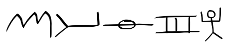	
-	ve·et		
ordinances	ham·mish·pa·teem		
laws	ve·hat·to·w·rah		
and commandments	ve·ham·mits·vah		
-	a·sher	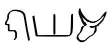	
He wrote	ka·tav	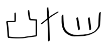	
for you	la·khem		
be careful	tish·me·run		
to observe	la·a·so·wt		
you must always	kal	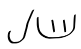	
	hay·ya·meem		
Do not	ve·lo		
worship	tee·re·u		
gods	e·lo·heem	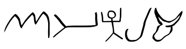	
other	a·che·reem	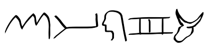	
the covenant	ve·hab·be·reet	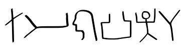	2 Kings 17:38
-	a·sher	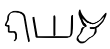	

I have made	ka·rat·tee		
with you	it·te·khem		
Do not	lo		
forget	tish·ka·chu		
Do not	ve·lo		
worship	tee·re·u		
gods	e·lo·heem		
other	a·che·reem		
but	kee	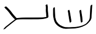	2 Kings 17:39
	im		
-	et		
the LORD	YHVH		
your God	e·lo·he·khem	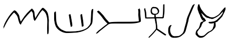	
worship	tee·ra·u		
and He	ve·hu	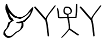	
will deliver	yats·tseel		
you	et·khem		
from the hands	mee·yad	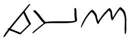	
of all	kal		
your enemies ”	o·ye·ve·khem	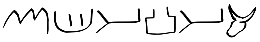	
But they would not	ve·lo		2 Kings 17:40
listen	sha·me·u		
and	kee	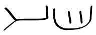	
	im		
customs	ke·mish·pa·tam		
their former	ha·ri·sho·wn		
	hem	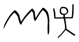	

they persisted in	o·seem	
So	vay·yih·yu	2 Kings 17:41
nations	hag·go·w·yim	
these	ha·el·leh	
worshiped	ye·re·eem	
-	et	
the LORD	YHVH	
-	ve·et	
their idols	pe·see·le·hem	
and	ha·yu	
but also served	o·ve·deem	
	gam	
their children	be·ne·hem	
	u·ve·ne	
and grandchildren	ve·ne·hem	
as	ka·a·sher	
continue to do	a·su	
their fathers	a·vo·tam	
	hem	
did	o·seem	
to	ad	
day	hay·yo·wm	
this	haz·zeh	
-	vay·hee	2 Kings 18:1
year	bish·nat	
In the third	sha·losh	
of Hoshea	le·ho·wo·she·a	

son	ben		
of Elah	e·lah	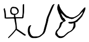	
of the reign	me·lekh	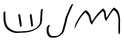	
over Israel	yis·ra·el	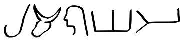	
became king	ma·lakh	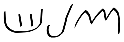	
Hezekiah	chiz·qee·yah	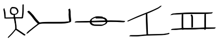	
son	ben		
of Ahaz	a·chaz	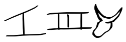	
	me·lekh	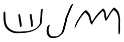	
of Judah	ye·hu·dah		
years old	ben		2 Kings 18:2
twenty-five	es·reem	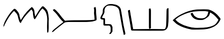	
	ve·cha·mesh	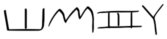	
	sha·nah	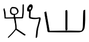	
He was	ha·yah	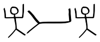	
when he became king	ve·ma·le·kho		
twenty-nine	ve·es·reem		
	va·te·sha		
years	sha·nah	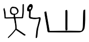	
and he reigned	ma·lakh	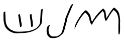	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem		
His mother’s	im·mo	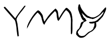	
was Abi	a·vee	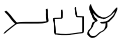	
the daughter	bat		
of Zechariah	ze·khar·yah		
And he did	vay·ya·as		2 Kings 18:3

[what was] right	hay·ya·shar	𐤄𐤉𐤔𐤓	
in the eyes	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
just as	ke·khol	𐤊𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
had done	a·sah	𐤏𐤔𐤄	
David	da·wid	𐤃𐤅𐤃	
his father	a·vee	𐤀𐤁𐤉𐤅	
-	hu	𐤄𐤅𐤀	2 Kings 18:4
He removed	he·seer	𐤄𐤎𐤉𐤓	
-	et	𐤀𐤕	
the high places	hab·ba·mo·wt	𐤄𐤁𐤌𐤅𐤕	
shattered	ve·shib·bar	𐤅𐤔𐤁𐤓	
-	et	𐤀𐤕	
the sacred pillars	ham·mats·tse·vot	𐤄𐤌𐤑𐤁𐤕	
and cut down	ve·kha·rat	𐤅𐤊𐤓𐤕	
-	et	𐤀𐤕	
the Asherah poles	ha·a·she·rah	𐤄𐤀𐤔𐤓𐤄	
He also demolished	ve·khit·tat	𐤅𐤊𐤕𐤕	
snake	ne·chash	𐤍𐤇𐤔	
the bronze	han·ne·cho·shet	𐤄𐤍𐤇𐤔𐤕	
that	a·sher	𐤀𐤔𐤓	
had made	a·sah	𐤏𐤔𐤄	
Moses	mo·sheh	𐤌𐤔𐤄	
for	kee	𐤊𐤉	
up to	ad	𐤏𐤃	
time	hay·ya·meem	𐤄𐤉𐤌𐤉𐤌	

that	ha·hem·mah	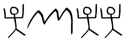	
	ha·yu	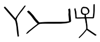	
the Israelites	ve·ne	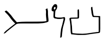	
	yis·ra·el	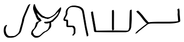	
had burned incense	me·qat·te·reem		
to it	lo		
called	vay·yiq·ra	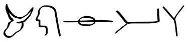	
	lo		
Nehushtan	ne·chush·tan		
in the LORD	ba·YHVH	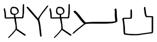	2 Kings 18:5
the God	e·lo·he		
of Israel	yis·ra·el	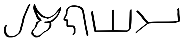	
Hezekiah trusted	ba·tach	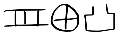	
or after him	ve·a·cha·raw	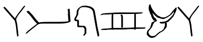	
No	lo		
was	ha·yah	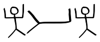	
like him	kha·mo·hu		
	be·khol		
king	mal·khe	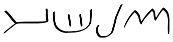	
of Judah	ye·hu·dah	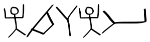	
-	va·a·sher		
-	ha·yu	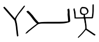	
either before him	le·pha·naw	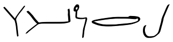	
He remained faithful	vay·yid·baq		2 Kings 18:6
to the LORD	ba·YHVH	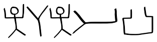	
and did not	lo		
turn	sar		

from following Him	me·a·cha·raw	מאחריו	
he kept	vay·yish·mor	וישמר	
the commandments	mits·wo·taw	מצותיו	
that	a·sher	אשר	
had given	tsiw·vah	צוה	
the LORD	YHVH	יהוה	
-	et	את	
Moses	mo·sheh	משה	
was	ve·ha·yah	והיה	2 Kings 18:7
And the LORD	YHVH	יהוה	
with [Hezekiah]	im·mo	עמו	
wherever	be·khol	בכל	
-	a·sher	אשר	
he went	ye·tse	יצא	
and he prospered	yas·keel	ישכיל	
He rebelled	vay·yim·rod	וימרד	
against the king	be·me·lekh	במלך	
of Assyria	ash·shur	אשור	
and refused	ve·lo	ולא	
to serve him	a·va·do	עבדו	
He	hu	הוא	2 Kings 18:8
defeated	hik·kah	הכה	
-	et	את	
the Philistines	pe·lish·teem	פלשתים	
as	ad	עד	
far as Gaza	az·zah	עזה	
-	ve·et	ואת	

and its borders	ge·vu·le·ha	
from	mim·mig·dal	
watchtower	no·wts·reem	
to	ad	
city	eer	
fortified	miv·tsar	
-	vay·hee	2 Kings 18:9
year	bash·sha·nah	
In the fourth	ha·re·vee·eet	
reign	lam·me·lekh	
of Hezekiah's	chiz·qee·ya·hu	
which	hee	
year	hash·sha·nah	
was the seventh	hash·she·vee·eet	
of Hoshea	le·ho·wo·she·a	
son	ben	
of Elah	e·lah	
of the reign	me·lekh	
over Israel	yis·ra·el	
marched	a·lah	
Shalmaneser	shal·man·e·ser	
king	me·lekh	
of Assyria	ash·shur	
against	al	
Samaria	sho·me·ro·wn	
and besieged	vay·ya·tsar	
it	a·le·ha	

the Assyrians captured it	vay·yil·ke·du·ha	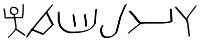	2 Kings 18:10
And at the end	miq·tseh	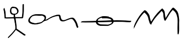	
of three	sha·losh	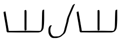	
years	sha·neem	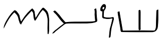	
year	bish·nat		
in the sixth	shesh		
of Hezekiah	le·chiz·qee·yah	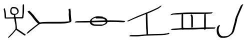	
which	hee	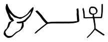	
year	she·nat	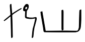	
was the ninth	te·sha		
of Hoshea	le·ho·wo·she·a		
king	me·lekh	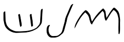	
of Israel	yis·ra·el	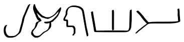	
was captured	nil·ke·dah		
So Samaria	sho·me·ro·wn		
exiled	vay·ye·gel	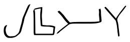	2 Kings 18:11
The king	me·lekh	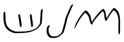	
of Assyria	ash·shur	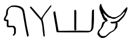	
-	et		
the Israelites	yis·ra·el	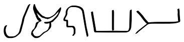	
to Assyria	ash·shu·rah		
and settled them	vay·yan·chem	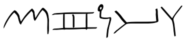	
in Halah	bach·lach	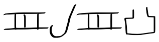	
by the Habor	u·ve·cha·vo·wr	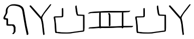	
River	ne·har	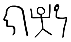	
in Gozan	go·w·zan		
and in the cities	ve·a·re	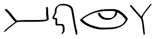	

of the Medes	ma·day		
[This happened] because	al		2 Kings 18:12
-	a·sher		
they did not	lo		
listen	sha·me·u		
to the voice	be·qo·wl	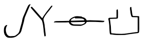	
of the LORD	YHVH		
their God	e·lo·he·hem	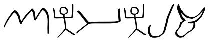	
but violated	vay·ya·av·ru		
-	et		
His covenant —	be·ree·to	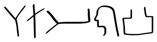	
-	et		
all	kal		
that	a·sher		
had commanded —	tsiw·vah		
Moses	mo·sheh	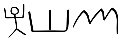	
the servant	e·ved	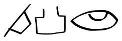	
of the LORD	YHVH		
and would neither	ve·lo		
listen	sha·me·u		
nor	ve·lo		
obey	a·su		
In the fourteenth	u·ve·ar·ba		2 Kings 18:13
	es·reh		
year	sha·nah	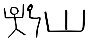	
reign	lam·me·lekh		
of Hezekiah’s	chiz·qee·yah	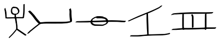	

attacked	a·lah	
Sennacherib	san·che·reev	
king	me·lekh	
of Assyria	ash·shur	
	al	
all	kal	
cities	a·re	
of Judah	ye·hu·dah	
the fortified	hab·be·tsu·ro·wt	
and captured	vay·yit·pe·sem	
sent	vay·yish·lach	2 Kings 18:14
So Hezekiah	chiz·qee·yah	
king	me·lekh	
of Judah	ye·hu·dah	
word to	el	
the king	me·lekh	
of Assyria	ash·shur	
at Lachish	la·khee·shah	
saying	le·mor	
“ I have done wrong	cha·ta·tee	
withdraw	shuv	
from me	me·a·lay	
-	et	
whatever	a·sher	
you demand	tit·ten	
from me ”	a·lay	
and I will pay	es·sa	

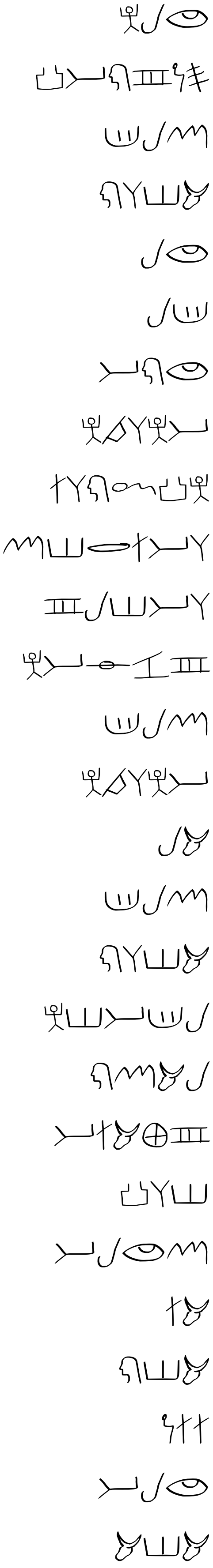

exacted	vay·ya·sem		
And the king	me·lekh	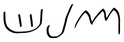	
of Assyria	ash·shur		
from	al		
Hezekiah	chiz·qee·yah	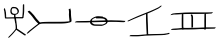	
king	me·lekh	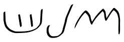	
of Judah	ye·hu·dah	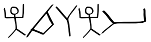	
three	she·losh	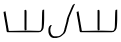	
hundred	me·o·wt		
talents	kik·kar		
of silver	ke·seph		
and thirty	u·she·lo·sheem		
talents	kik·kar		
of gold	za·hav	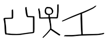	
gave him	vay·yit·ten	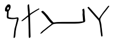	2 Kings 18:15
Hezekiah	chiz·qee·yah	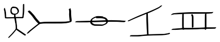	
-	et		
all	kal		
the silver	hak·ke·seph		
that was found	han·nim·tsa		
in the house	vet	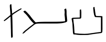	
of the LORD	YHVH		
and in the treasuries	u·ve·o·tse·ro·wt		
palace	bet	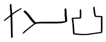	
of the royal	ham·me·lekh		
time	ba·et		2 Kings 18:16
At that	ha·hee	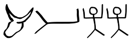	

stripped [the gold]	qits·tsats		
Hezekiah	chiz·qee·yah	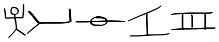	
-	et		
the doors	dal·to·wt	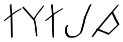	
of the temple	he·khal	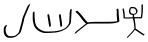	
of the LORD	YHVH		
and	ve·et		
doorposts	ha·o·me·no·wt		
-	a·sher		
he had plated	tsip·pah		
with which	chiz·qee·yah	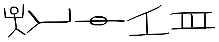	
and [he]	me·lekh	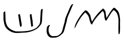	
	ye·hu·dah	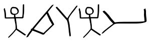	
gave it	vay·yit·te·nem	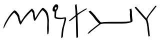	
to the king	le·me·lekh		
of Assyria	ash·shur		
sent	vay·yish·lach		2 Kings 18:17
Nevertheless, the king	me·lekh	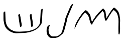	
of Assyria	ash·shur	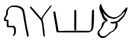	
-	et		
the Tartan	tar·tan		
-	ve·et		
	rav	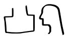	
the Rabsaris	sa·rees	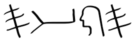	
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	rav	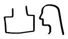	
and the Rabshakeh	sha·qeh	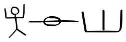	

from	min		
Lachish	la·kheesh	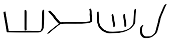	
to	el		
King	ham·me·lekh		
Hezekiah	chiz·qee·ya·hu	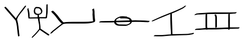	
	be·chel	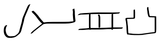	
along with a great army	ka·ved	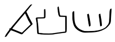	
at Jerusalem	ye·ru·sha·lim		
They advanced up	vay·ya·a·lu		
	vay·ya·vo·u	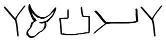	
to Jerusalem	ye·ru·sha·lim		
	vay·ya·a·lu		
	vay·ya·vo·u	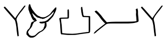	
and stationed themselves	vay·ya·am·du		
by the aqueduct	bit·a·lat		
pool	hab·be·re·khah		
of the upper	ha·el·yo·w·nah	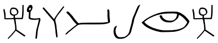	
-	a·sher		
on the road	bim·sil·lat		
Field	se·deh		
to the Launderer’s	kho·w·ves		
Then they called	vay·yiq·re·u	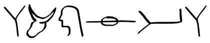	2 Kings 18:18
for	el		
the king	ham·me·lekh		
went out	vay·ye·tse		
to them	a·le·hem	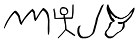	
and Eliakim	el·ya·qeem	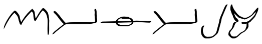	

son	ben		
of Hilkiah	chil·qee·ya·hu	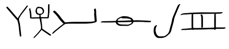	
-	a·sher		
administrator	al		
the palace	hab·ba·yit	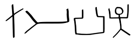	
Shebnah	ve·shev·nah		
the scribe	has·so·pher		
and Joah	ve·yo·w·ach		
son	ben		
of Asaph	a·saph		
the recorder	ham·maz·keer	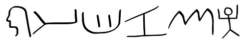	
said	vay·yo·mer		2 Kings 18:19
to them	a·le·hem		
	rav	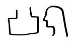	
The Rabshakeh	sha·qeh	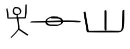	
“ Tell	im·ru		
	na		
	el		
Hezekiah	chiz·qee·ya·hu	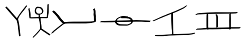	
that this is what	koh		
says :	a·mar		
king	ham·me·lekh		
the great	hag·ga·do·wl		
the king	me·lekh	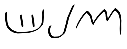	
of Assyria	ash·shur		
What	mah	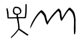	
confidence	hab·bit·ta·cho·wn		

[of] this	haz·zeh		
of yours ?	a·sher		
is the basis	ba·ta·che·ta		
You claim	a·mar·ta		2 Kings 18:20
but	akh		
words	de·var		
[these are] empty	se·pha·ta·yim		
[to have] a strategy	e·tsah		
and strength	u·ge·vu·rah		
for war	lam·mil·cha·mah	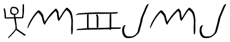	
are you now	at·tah		
In	al		
whom	mee	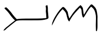	
trusting	va·tach·ta		
that	kee	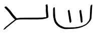	
you have rebelled	ma·rad·ta		
against me ?	bee	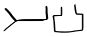	
now	at·tah		2 Kings 18:21
Look	hin·neh		
you are trusting	va·tach·ta		
	le·kha	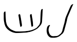	
	al		
of a staff	mish·e·net		
reed	haq·qa·neh	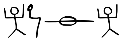	
that splintered	ha·ra·tsuts		
	haz·zeh		
	al		

in Egypt	mits·ra·yim	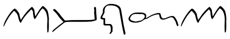	
who	a·sher	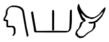	
leans on it	yis·sa·mekh	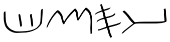	
of anyone	eesh	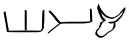	
	a·law	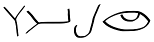	
	u·va	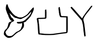	
the hand	ve·khap·po	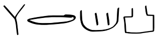	
that will pierce	u·ne·qa·vah	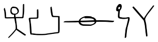	
Such is	ken	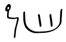	
Pharaoh	par·oh	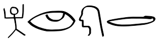	
king	me·lekh	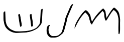	
of Egypt	mits·ra·yim	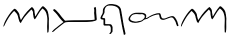	
to all	le·khal	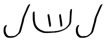	
who trust	hab·bo·te·cheem	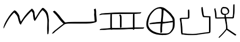	
in him	a·law	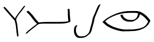	
But if	ve·khee	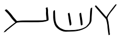	2 Kings 18:22
you say	to·me·run	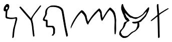	
to me	e·lay	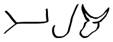	
in	el	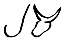	
the LORD	YHVH	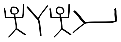	
our God ’	e·lo·he·nu	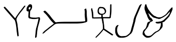	
‘ We trust	ba·ta·che·nu	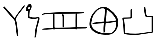	
not	ha·lo·w	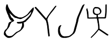	
is He	hu	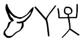	
the One	a·sher	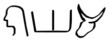	
has removed	he·seer	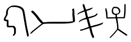	
Hezekiah	chiz·qee·ya·hu	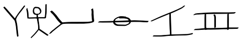	

-	et	𐤀𐤕	
whose high places	ba·mo·taw	𐤁𐤌𐤕𐤉𐤅	
-	ve·et	𐤅𐤀𐤕	
and altars	miz·be·cho·taw	𐤌𐤆𐤁𐤇𐤕𐤉𐤅	
saying	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
to Judah	lee·hu·dah	𐤋𐤉𐤄𐤅𐤃𐤄	
and Jerusalem :	ve·lee·ru·sha·lim	𐤅𐤋𐤉𐤓𐤅𐤔𐤋𐤌	
before	liph·ne	𐤋𐤐𐤍𐤉	
altar	ham·miz·be·ach	𐤄𐤌𐤆𐤁𐤇	
this	haz·zeh	𐤄𐤆𐤄	
‘ You must worship	tish·ta·cha·wu	𐤕𐤔𐤕𐤇𐤅𐤅	
in Jerusalem ’?	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
Now, therefore	ve·at·tah	𐤅𐤏𐤕𐤄	2 Kings 18:23
make a bargain	hit·a·rev	𐤄𐤕𐤏𐤓𐤁	
	na	𐤍𐤀	
with	et	𐤀𐤕	
my master	a·do·nee	𐤀𐤃𐤍𐤉	
	et	𐤀𐤕	
the king	me·lekh	𐤌𐤋𐤊	
of Assyria	ash·shur	𐤀𐤔𐤅𐤓	
I will give	ve·et·te·nah	𐤅𐤀𐤕𐤍𐤄	
you	le·kha	𐤋𐤊	
two thousand	al·pa·yim	𐤀𐤋𐤐𐤉𐤌	
horses —	su·seem	𐤎𐤅𐤎𐤉𐤌	
if	im	𐤀𐤌	
you can	tu·khal	𐤕𐤅𐤊𐤋	
put	la·tet	𐤋𐤕𐤕	

	le·kha	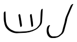	
riders	ro·khe·veem	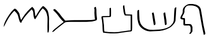	
on them !	a·le·hem	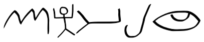	
For how	ve·ekh	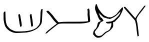	2 Kings 18:24
can you repel	ta·sheev	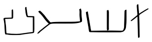	
-	et		
-	pe·ne	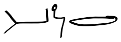	
officer	pha·chat	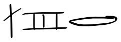	
a single	a·chad	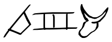	
servants	av·de		
of my master’s	a·do·nee		
among the least	haq·qe·tan·neem	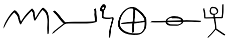	
when you depend	vat·tiv·tach	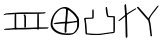	
	le·kha	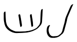	
on	al		
Egypt	mits·ra·yim	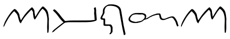	
for chariots	le·re·khev	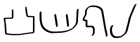	
and horsemen ?	u·le·pha·ra·sheem		
So now	at·tah		2 Kings 18:25
was it apart from	ha·mib·bal·a·de		
the LORD	YHVH		
that I have come up	a·lee·tee	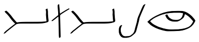	
against	al		
place	ham·ma·qo·wm	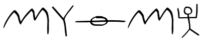	
this	haz·zeh		
to destroy it ?	le·hash·chi·to	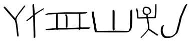	
The LORD Himself	YHVH		

said	a·mar		
to me	e·lay	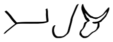	
‘ Go up	a·leh		
against	al		
land	ha·a·rets		
this	haz·zot		
and destroy it ’”	ve·hash·chee·tah	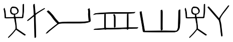	
said	vay·yo·mer		2 Kings 18:26
Then Eliakim	el·ya·qeem	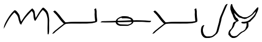	
son	ben		
of Hilkiah	chil·qee·ya·hu	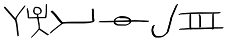	
along with Shebnah	ve·shev·nah		
and Joah	ve·yo·w·ach		
to	el		
	rav	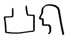	
the Rabshakeh	sha·qeh	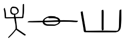	
speak	dab·ber		
“ Please	na		
to	el		
your servants	a·va·de·kha		
in Aramaic	a·ra·meet		
since	kee	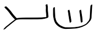	
understand it	sho·me·eem		
we	a·na·che·nu	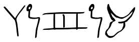	
Do not	ve·al		
speak	te·dab·ber	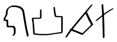	
with us	im·ma·nu	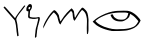	

in Hebrew	ye·hu·deet	
in the hearing	be·a·ze·ne	
of the people	ha·am	
-	a·sher	
on	al	
the wall ”	ha·cho·mah	
replied	vay·yo·mer	2 Kings 18:27
	a·le·hem	
	rav	
But the Rabshakeh	sha·qeh	
only to	ha·al	
“ Has my master	a·do·ne·kha	
you and	ve·e·le·kha	
sent me	she·la·cha·nee	
your master	a·do·nee	
to speak	le·dab·ber	
-	et	
words	had·de·va·reem	
these	ha·el·leh	
and not	ha·lo	
to	al	
the men	ha·a·na·sheem	
sitting	hay·yo·she·veem	
on	al	
the wall	ha·cho·mah	
to eat	le·e·khol	
-	ʾɛt	

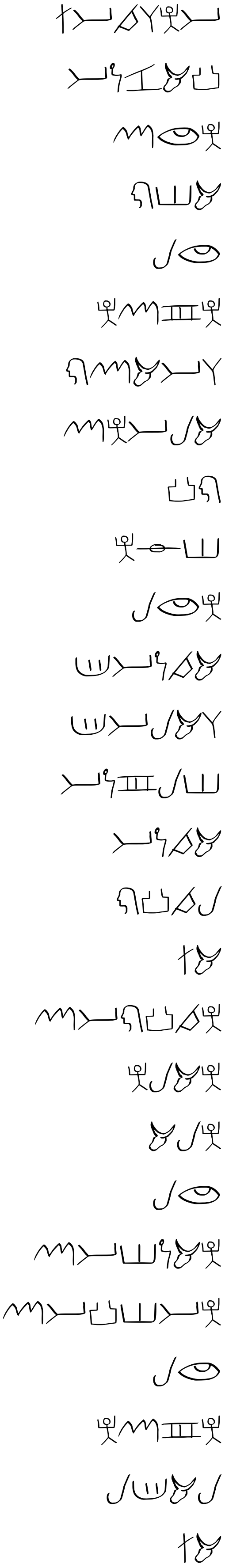

their own dung	cha·rē·hɛm	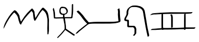	
and drink	ve·lish·to·wt		
-	et		
their own urine ? ”	shē·nē·hɛm	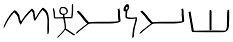	
who are destined with you	im·ma·khem	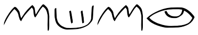	
stood	vay·ya·a·mod		2 Kings 18:28
	rav	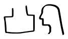	
Then the Rabshakeh	sha·qeh	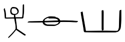	
and called out	vay·yiq·ra	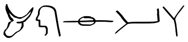	
loudly	ve·qo·wl	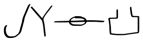	
	ga·do·wl		
in Hebrew	ye·hu·deet		
-	vay·dab·ber	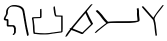	
- :	vay·yo·mer		
“ Hear	shim·u		
the word	de·var		
king	ham·me·lekh		
of the great	hag·ga·do·wl		
the king	me·lekh	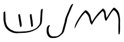	
of Assyria !	ash·shur	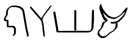	
This is what	koh	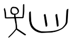	2 Kings 18:29
says :	a·mar		
the king	ham·me·lekh		
Do not	al		
deceive	yash·shee	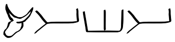	
you	la·khem		
let Hezekiah	chiz·qee·ya·hu	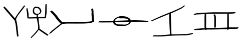	

	kee	כי	
he cannot	lo	לא	
	yu·khal	יוכל	
deliver	le·hats·tseel	להציל	
you	et·khem	אתכם	
from my hand	mee·ya·do	מידו	
Do not	ve·al	ואל	2 Kings 18:30
persuade you to trust	yav·tach	יבטח	
-	et·khem	אתכם	
let Hezekiah	chiz·qee·ya·hu	חזקיהו	
in	el	אל	
the LORD	YHVH	יהוה	
when he says	le·mor	לאמר	
will surely deliver us	hats·tsel	הצל	
	yats·tsee·le·nu	יצילנו	
‘ The LORD	YHVH	יהוה	
will not	ve·lo	ולא	
be given	tin·na·ten	תנתן	
-	et	את	
city	ha·eer	העיר	
this	haz·zot	הזאת	
into the hand	be·yad	ביד	
of the king	me·lekh	מלך	
of Assyria ’	ash·shur	אשור	
Do not	al	אל	2 Kings 18:31
listen	tish·me·u	תשמעו	
to	el	אל	

Hezekiah	chiz·qee·ya·hu	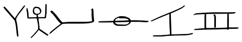	
for	kee	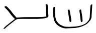	
this is what	khoh	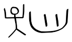	
says :	a·mar	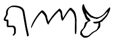	
the king	me·lekh	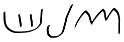	
of Assyria	ash·shur	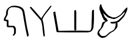	
Make	a·su	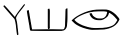	
with me	it·tee	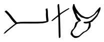	
peace	ve·ra·khah	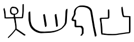	
and come out	u·tse·u	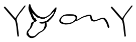	
to me	e·lay	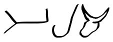	
will eat	ve·ikh·lu	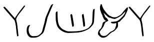	
Then every one of you	eesh	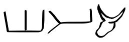	
from his own vine	gaph·no	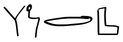	
[and]	ve·eesh	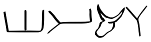	
[and] his own fig tree	te·e·na·to	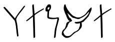	
drink	u·she·tu	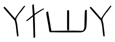	
	eesh	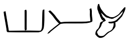	
water	me	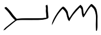	
from his own cistern	vo·w·ro	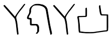	
until	ad	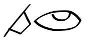	2 Kings 18:32
I come	bo·ee	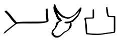	
and take you away	ve·la·qach·tee	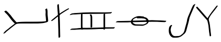	
-	et·khem	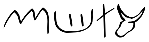	
to	el	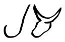	
a land	e·rets	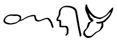	
like your own —	ke·ar·tse·khem	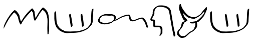	

a land	e·rets	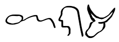	
of grain	da·gan	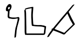	
and new wine	ve·tee·ro·wosh	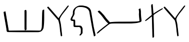	
a land	e·rets	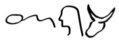	
of bread	le·chem	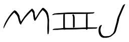	
and vineyards	u·khe·ra·meem	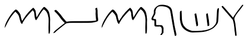	
a land	e·rets	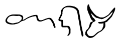	
of olive trees	zet	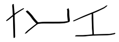	
	yits·har	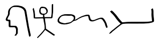	
and honey —	u·de·vash	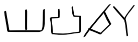	
so that you may live	wich·yu	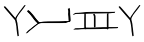	
and not	ve·lo	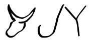	
die	ta·mu·tu	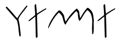	
But do not	ve·al	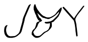	
listen	tish·me·u	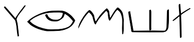	
to	el	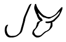	
Hezekiah	chiz·qee·ya·hu	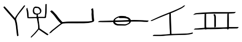	
for	kee	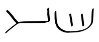	
he misleads you	yas·seet	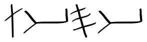	
-	et·khem	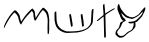	
when he says	le·mor	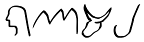	
‘ The LORD	YHVH	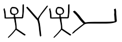	
will deliver us ’	yats·tsee·le·nu	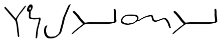	
ever	ha·hats·tsel	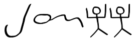	2 Kings 18:33
delivered	hits·tsee·lu	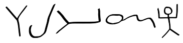	
Has the god	e·lo·he	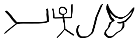	
nation	hag·go·w·yim	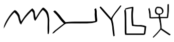	

of any	eesh	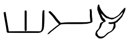	
-	et		
his land	ar·tso		
from the hand	mee·yad	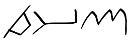	
of the king	me·lekh	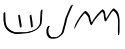	
of Assyria ?	ash·shur		
Where	ay·yeh	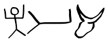	2 Kings 18:34
are the gods	e·lo·he		
of Hamath	cha·mat		
and Arpad ?	ve·ar·pad		
Where	ay·yeh	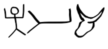	
are the gods	e·lo·he		
of Sepharvaim	se·phar·va·yim		
Hena	he·na		
and Ivvah ?	ve·iw·vah		
	kee	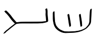	
Have they delivered	hits·tsee·lu	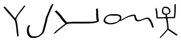	
-	et		
Samaria	sho·me·ro·wn		
from my hand ?	mee·ya·dee	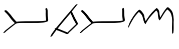	
Who	mee	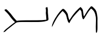	2 Kings 18:35
among all	be·khal		
the gods	e·lo·he		
of these lands	ha·a·ra·tso·wt		
-	a·sher	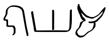	
has delivered	hits·tsee·lu	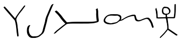	
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his land	ar·tsam		
from my hand ?	mee·ya·dee	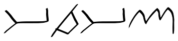	
	kee	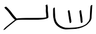	
deliver	yats·tseel		
How then can the LORD	YHVH		
-	et		
Jerusalem	ye·ru·sha·lim		
from my hand ? ”	mee·ya·dee	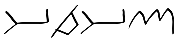	
remained silent	ve·he·che·ree·shu	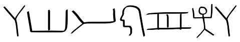	2 Kings 18:36
But the people	ha·am		
and did not	ve·lo		
answer	a·nu		
-	o·to		
a word	da·var		
for	kee	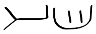	
had commanded	mits·vat		
[Hezekiah]	ham·me·lekh		
	hee	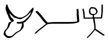	
	le·mor		
“ Do not	lo		
answer him ”	ta·a·nu·hu		
came	vay·ya·vo	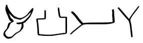	2 Kings 18:37
Eliakim	el·ya·qeem	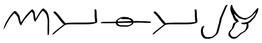	
son	ben		
Then Hilkiah’s	chil·qee·yah	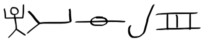	
-	a·sher		
administrator	al		

the palace	hab·ba·yit	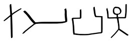	
Shebna	ve·shev·na	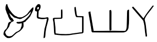	
the scribe	has·so·pher		
Joah	ve·yo·w·ach		
son	ben		
and Asaph’s	a·saph		
the recorder	ham·maz·keer	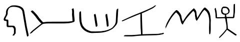	
to	el		
Hezekiah	chiz·qee·ya·hu	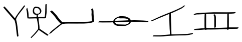	
torn	qe·ru·e		
with their clothes	ve·ga·deem		
and they relayed	vay·yag·gi·du	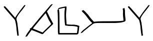	
to him	lo		
the words	div·re		
	rav	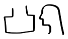	
of [the] Rabshakeh	sha·qeh	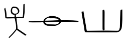	
On	vay·hee	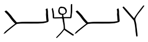	2 Kings 19:1
hearing [this report]	kish·mo·a		
King	ham·me·lekh		
Hezekiah	chiz·qee·ya·hu	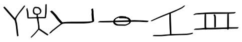	
tore	vay·yiq·ra	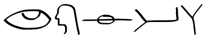	
-	et		
his clothes	be·ga·daw		
put on	vay·yit·kas		
sackcloth	bas·saq	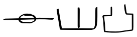	
and entered	vay·ya·vo	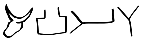	
the house	bet	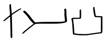	

of the LORD	YHVH	יהוה	
And he sent	vay·yish·lach	וישלח	2 Kings 19:2
-	et	את	
Eliakim	el·ya·qeem	אליקים	
-	a·sher	אשר	
administrator	al	על	
the palace	hab·ba·yit	הבית	
Shebna	ve·shev·na	ושבנא	
the scribe	has·so·pher	הספר	
-	ve·et	ואת	
and the leading	ziq·ne	זקני	
priests	hak·ko·ha·neem	הכהנים	
all wearing	mit·kas·seem	מתכסים	
sackcloth	bas·saq·qeem	בשקים	
to	el	אל	
Isaiah	ye·sha·ya·hu	ישעיהו	
the prophet	han·na·vee	הנביא	
son	ben	בן	
of Amoz	a·mo·wts	אמוץ	
to tell	vay·yo·me·ru	ויאמרו	2 Kings 19:3
him	e·law	אליו	
“ This is what	koh	כה	
says :	a·mar	אמר	
Hezekiah	chiz·qee·ya·hu	חזקיהו	
Today	yo·wm	יום	
of distress	tsa·rah	צרה	
rebuke	ve·to·w·khe·chah	ותוכחה	

and disgrace	u·ne·a·tsah		
is a day	hay·yo·wm	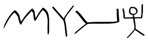	
	haz·zeh		
for	kee	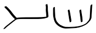	
have come	va·u		
children	va·neem	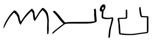	
to the point of	ad		
birth	mash·ber	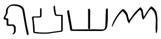	
strength	ve·kho·ach		
but there is no	a·yin	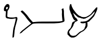	
to deliver them	le·le·dah		
Perhaps	u·lay	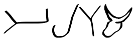	2 Kings 19:4
will hear	yish·ma		
the LORD	YHVH		
your God	e·lo·he·kha		
-	et		
all	kal	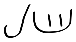	
the words	div·re		
	rav	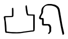	
of the Rabshakeh	sha·qeh	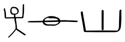	
whom	a·sher		
has sent	she·la·cho	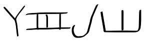	
the king	me·lekh	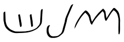	
of Assyria	ash·shur	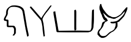	
his master	a·do·naw	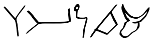	
to defy	le·cha·reph		
God	e·lo·heem		

the living	chay	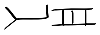	
and He will rebuke him	ve·ho·w·khee·ach	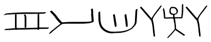	
for the words	bad·de·va·reem		
that	a·sher		
has heard	sha·ma		
the LORD	YHVH		
your God	e·lo·he·kha		
Therefore lift up	ve·na·sa·ta		
a prayer	te·phil·lah		
for	be·ad		
the remnant	hash·she·e·reet		
that still survives ”	han·nim·tsa·ah		
went	vay·ya·vo·u	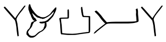	2 Kings 19:5
So the servants	av·de	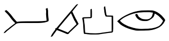	
of King	ham·me·lekh		
Hezekiah	chiz·qee·ya·hu	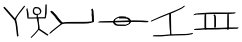	
to	el		
Isaiah	ye·sha·a·ya·hu		
replied	vay·yo·mer		2 Kings 19:6
	la·hem		
who	ye·sha·ya·hu		
that this is what	koh	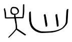	
“ Tell	to·me·run		
	el		
your master	a·do·ne·khem	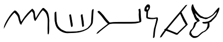	
	koh	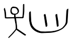	
says :	a·mar		

the LORD	YHVH		
‘ Do not	al		
be afraid	tee·ra	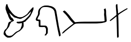	
of	mip·pe·ne		
the words	had·de·va·reem	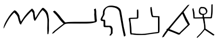	
-	a·sher		
you have heard	sha·ma·ta		
with which	a·sher		
have blasphemed	gid·de·phu		
the servants	na·a·re		
of the king	me·lekh	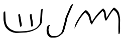	
of Assyria	ash·shur		
Me	o·tee	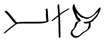	
Behold	hin·nee	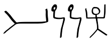	2 Kings 19:7
I will put	no·ten	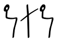	
in him	bo		
a spirit	ru·ach		
so that he will hear	ve·sha·ma		
a rumor	she·mu·ah		
and return	ve·shav	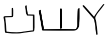	
to his own land	le·ar·tso		
I will cause him to fall	ve·hip·pal·tee	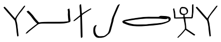	
by the sword ’”	ba·che·rev	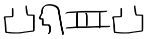	
where	be·ar·tso		
he withdrew	vay·ya·shav		2 Kings 19:8
	rav	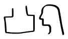	
the Rabshakeh	sha·qeh	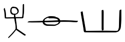	

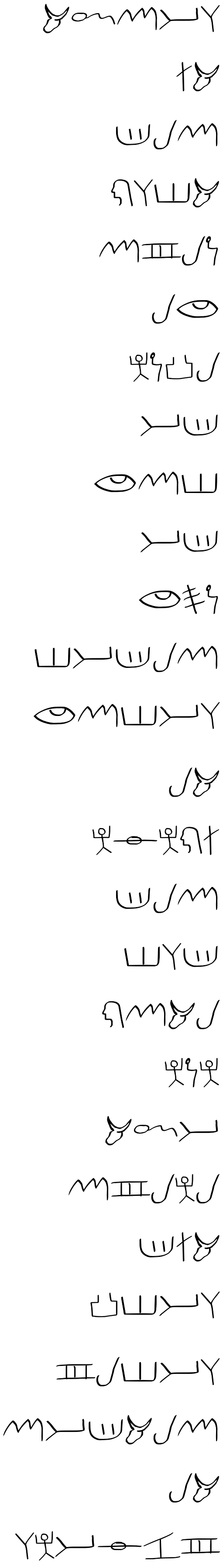

and found	vay·yim·tsa	
-	et	
the king	me·lekh	
of Assyria	ash·shur	
[the king] fighting	nil·cham	
against	al	
Libnah	liv·nah	
When	kee	
heard	sha·ma	
that	kee	
had left	na·sa	
Lachish	mil·la·kheesh	
Now Sennacherib had been warned	vay·yish·ma	2 Kings 19:9
about	el	
Tirhakah	tir·ha·qah	
king	me·lekh	
of Cush	kush	
:	le·mor	
“ Look	hin·neh	
he has set out	ya·tsa	
to fight	le·hil·la·chem	
against you ”	it·takh	
So Sennacherib again	vay·ya·shav	
sent	vay·yish·lach	
messengers	mal·a·kheem	
to	el	
Hezekiah	chiz·qee·ya·hu	

saying	le·mor	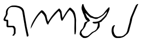	
	koh	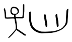	2 Kings 19:10
“ Give this message	to·me·run		
to	el		
Hezekiah	chiz·qee·ya·hu	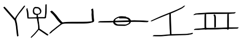	
king	me·lekh	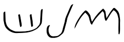	
of Judah	ye·hu·dah	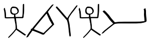	
:	le·mor	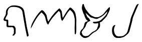	
‘ Do not	al		
deceive you	yash·shi·a·kha		
let your God	e·lo·he·kha		
in whom	a·sher		
you	at·tah		
trust	bo·te·ach		
	bo		
by saying	le·mor	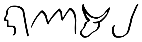	
will not	lo		
be delivered	tin·na·ten		
that Jerusalem	ye·ru·sha·lim		
into the hand	be·yad	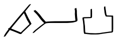	
of the king	me·lekh	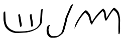	
of Assyria	ash·shur		
Surely	hin·neh		2 Kings 19:11
you	at·tah		
have heard	sha·ma·ta		
-	et		
what	a·sher		

have done	a·su	𐤏𐤔𐤅	
the kings	mal·khe	𐤌𐤋𐤊𐤉	
of Assyria	ash·shur	𐤀𐤔𐤅𐤓	
to all [the other]	le·khal	𐤋𐤊𐤋	
countries	ha·a·ra·tso·wt	𐤄𐤀𐤓𐤑𐤅𐤕	
devoting them to destruction	le·ha·cha·ree·mam	𐤋𐤄𐤇𐤓𐤉𐤌𐤌	
Will you then	ve·at·tah	𐤅𐤀𐤕𐤄	
be spared ?	tin·na·tsel	𐤕𐤍𐤑𐤋	
rescue [those nations] —	ha·hits·tsee·lu	𐤄𐤄𐤑𐤉𐤋𐤅	2 Kings 19:12
[the gods of]	o·tam	𐤀𐤕𐤌	
Did the gods	e·lo·he	𐤀𐤋𐤄𐤉	
of the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
destroyed	shi·cha·tu	𐤔𐤇𐤕𐤅	
by my fathers	a·vo·w·tay	𐤀𐤁𐤅𐤕𐤉	
-	et	𐤀𐤕	
Gozan	go·w·zan	𐤂𐤅𐤆𐤍	
-	ve·et	𐤅𐤀𐤕	
Haran	cha·ran	𐤇𐤓𐤍	
and Rezeph	ve·re·tseph	𐤅𐤓𐤑𐤐	
and of the people	u·ve·ne	𐤅𐤁𐤍𐤉	
of Eden	e·den	𐤏𐤃𐤍	
-	a·sher	𐤀𐤔𐤓	
in Telassar ?	bit·las·sar	𐤁𐤕𐤋𐤀𐤔𐤓	
Where	ay·yo	𐤀𐤉𐤅	2 Kings 19:13
are the kings	me·lekh	𐤌𐤋𐤊	
of Hamath	cha·mat	𐤇𐤌𐤕	

-	u·me·lekh	ומלך	
Arpad	ar·pad	ארפד	
-	u·me·lekh	ומלך	
	la·eer	לעיר	
Sepharvaim	se·phar·va·yim	ספרוים	
Hena	he·na	הנע	
and Ivvah ? ’”	ve·iw·vah	ועוה	
received	vay·yiq·qach	ויקח	2 Kings 19:14
So Hezekiah	chiz·qee·ya·hu	חזקיהו	
-	et	את	
the letter	has·se·pha·reem	הספרים	
from	mee·yad	מיד	
the messengers	ham·mal·a·kheem	המלאכים	
read it	vay·yiq·ra·em	ויקראם	
and went up to	vay·ya·al	ויעל	
the house	bet	בית	
of the LORD	YHVH	יהוה	
and spread it out	vay·yiph·re·se·hu	ויפרשהו	
	chiz·qee·ya·hu	חזקיהו	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
prayed	vay·yit·pal·lel	ויתפלל	2 Kings 19:15
And Hezekiah	chiz·qee·ya·hu	חזקיהו	
before	liph·ne	לפני	
the LORD :	YHVH	יהוה	
	vay·yo·mar	ויאמר	
“ O LORD	YHVH	יהוה	

God	e·lo·he		
of Israel	yis·ra·el	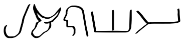	
enthroned	yo·shev		
between the cherubim	hak·ke·ru·veem		
You	at·tah		
	hu		
are God	ha·e·lo·heem		
alone	le·vad·de·kha		
over all	le·khol		
the kingdoms	mam·le·kho·wt		
of the earth	ha·a·rets		
You	at·tah		
made	a·see·ta	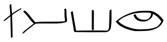	
-	et		
the heavens	hash·sha·ma·yim		
-	ve·et		
and the earth	ha·a·rets		
Incline	hat·teh		2 Kings 19:16
O LORD	YHVH		
Your ear	a·ze·ne·kha		
and hear	u·sha·ma		
open	pe·qach	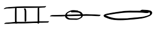	
O LORD	YHVH		
Your eyes	e·ne·kha	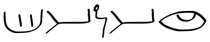	
and see	u·re·eh		
Listen to	u·she·ma		
-	et		

the words	div·re	𐤃𐤁𐤓𐤉	
Sennacherib	san·che·reev	𐤎𐤍𐤇𐤓𐤉𐤁	
that	a·sher	𐤀𐤔𐤓	
has sent	she·la·cho	𐤔𐤋𐤇𐤅	
to defy	le·cha·reph	𐤋𐤇𐤓𐤐	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
the living	chay	𐤇𐤉	
Truly	a·me·nam	𐤀𐤌𐤍𐤌	2 Kings 19:17
O LORD	YHVH	𐤉𐤄𐤅𐤄	
have laid waste	he·che·ree·vu	𐤄𐤇𐤓𐤉𐤁𐤅	
the kings	mal·khe	𐤌𐤋𐤊𐤉	
of Assyria	ash·shur	𐤀𐤔𐤅𐤓	
-	et	𐤀𐤕	
these nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
and their lands	ar·tsam	𐤀𐤓𐤑𐤌	
They have cast	ve·na·te·nu	𐤅𐤍𐤕𐤍𐤅	2 Kings 19:18
-	et	𐤀𐤕	
their gods	e·lo·he·hem	𐤀𐤋𐤄𐤉𐤄𐤌	
into the fire	ba·esh	𐤁𐤀𐤔	
for	kee	𐤊𐤉	
were not	lo	𐤋𐤀	
gods	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
they	hem·mah	𐤄𐤌𐤄	
but	kee	𐤊𐤉	
only	im	𐤀𐤌	
the work	ma·a·seh	𐤌𐤏𐤔𐤄	

hands	ye·de	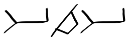	
of human	a·dam		
wood	ets		
and stone —	va·e·ven		
and destroyed them	vay·ab·be·dum	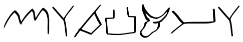	
And now	ve·at·tah		2 Kings 19:19
O LORD	YHVH		
our God	e·lo·he·nu		
save us	ho·wo·shee·e·nu	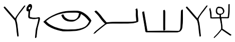	
please	na		
from his hand	mee·ya·do	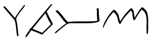	
may know	ve·ye·de·u		
so that all	kal		
the kingdoms	mam·le·kho·wt		
of the earth	ha·a·rets		
that	kee	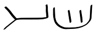	
You	at·tah		
O LORD	YHVH		
are God ”	e·lo·heem		
alone	le·vad·de·kha		
sent	vay·yish·lach		2 Kings 19:20
Then Isaiah	ye·sha·ya·hu		
son	ben		
of Amoz	a·mo·wts		
a message to	el		
Hezekiah	chiz·qee·ya·hu	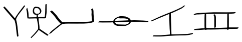	
:	le·mor		

“ This is what	koh	כה	
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
-	a·sher	אשר	
your prayer	hit·pal·lal·ta	התפללת	
-	e·lay	אלי	
concerning	el	אל	
Sennacherib	san·che·riv	סנחרב	
king	me·lekh	מלך	
of Assyria	ash·shur	אשור	
I have heard	sha·ma·e·tee	שמעתי	
This	zeh	זה	2 Kings 19:21
is the word	had·da·var	הדבר	
that	a·sher	אשר	
has spoken	dib·ber	דבר	
the LORD	YHVH	יהוה	
against him :	a·law	עליו	
despises	ba·zah	בזה	
you	le·kha	לך	
and mocks	la·a·gah	לעגה	
you	le·kha	לך	
‘ The Virgin	be·tu·lat	בתולת	
Daughter	bat	בת	
of Zion	tsee·yo·wn	ציון	
behind you	a·cha·re·kha	אחריך	

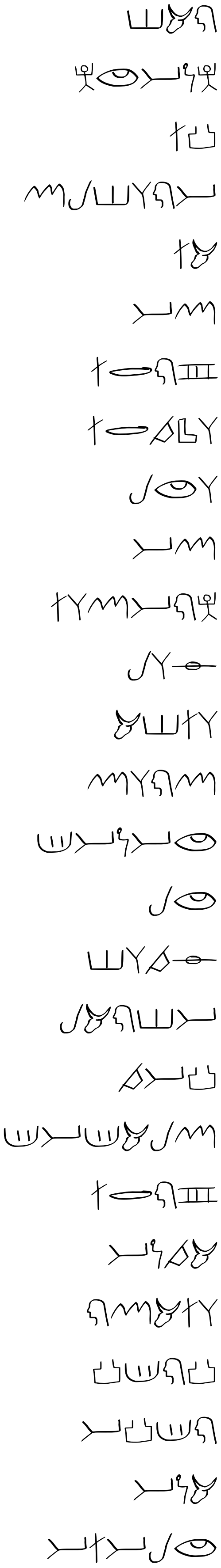

her head	rosh	
shakes	he·nee·ah	
the Daughter	bat	
of Jerusalem	ye·ru·sha·lim	
-	et	2 Kings 19:22
Whom	mee	
have you taunted	che·raph·ta	
and blasphemed ?	ve·gid·daph·ta	
Against	ve·al	
whom	mee	
have you raised	ha·ree·mo·w·ta	
your voice	qo·wl	
and lifted	vat·tis·sa	
in pride ?	ma·ro·wm	
your eyes	e·ne·kha	
Against	al	
the Holy One	qe·do·wosh	
of Israel !	yis·ra·el	
Through	be·yad	2 Kings 19:23
your servants	mal·a·khe·kha	
you have taunted	che·raph·ta	
the Lord	a·do·nay	
and you have said :	vat·to·mer	
“ With my many	be·rɛ·khɛv	
chariots	rikh·bee	
I	a·nee	
have ascended	a·lee·tee	

to the heights	me·ro·wm	
of the mountains	ha·reem	
to the remote peaks	yar·ke·te	
of Lebanon	le·va·no·wn	
I have cut down	ve·ekh·rot	
its tallest	qo·w·mat	
cedars	a·ra·zaw	
the finest	miv·cho·wr	
of its cypresses	be·ro·shaw	
I have reached	ve·a·vo·w·ah	
outposts	me·lo·wn	
its farthest	qits·tsoh	
the densest	ya·ar	
of its forests	kar·mil·lo	
I	a·nee	2 Kings 19:24
have dug wells	qar·tee	
and drunk	ve·sha·tee·tee	
waters	ma·yim	
foreign	za·reem	
I have dried up	ve·ach·riv	
With the soles	be·khaph	
of my feet	pe·a·may	
all	kol	
the streams	ye·o·re	
of Egypt ”	ma·tso·wr	
Have you not	ha·lo	2 Kings 19:25
heard ?	sha·ma·ta	

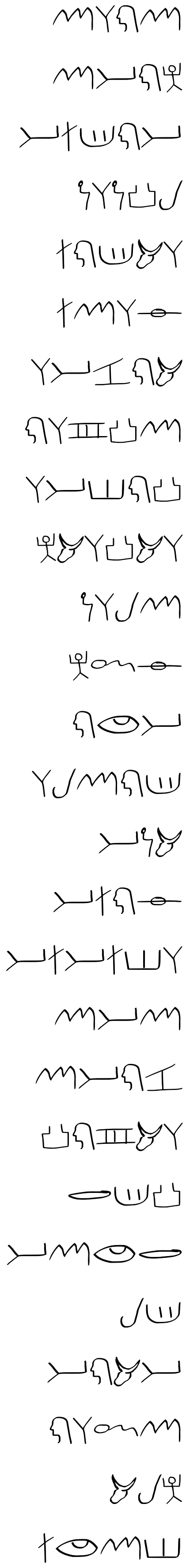

Long ago	le·me·ra·cho·wq	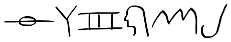	
it	o·tah		
I ordained	a·see·tee	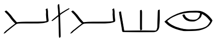	
in days	le·mee·me	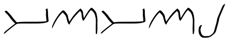	
of old	qe·dem	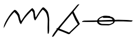	
I planned it	vee·tsar·tee·ha		
Now I have	at·tah		
brought it to pass	ha·ve·tee·ha		
that you should crush	u·te·hee		
	lah·sho·wt	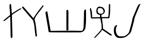	
into piles	gal·leem	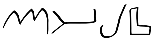	
of rubble	nits·tseem	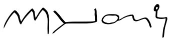	
cities	a·reem	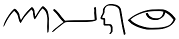	
fortified	be·tsu·ro·wt		
Therefore their inhabitants	ve·yo·she·ve·hen		2 Kings 19:26
devoid	qits·re		
of power	yad	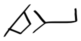	
are dismayed	chat·tu		
and ashamed	vay·ye·vo·shu	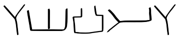	
They are like	ha·yu	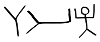	
plants	e·sev	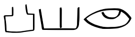	
in the field	sa·deh		
tender	vee·raq		
green shoots	de·she		
grass	cha·tseer		
on the rooftops	gag·go·wt		
scorched	u·she·de·phah		

before	liph·ne	𐤋𐤐𐤍𐤉	
it is grown	qa·mah	𐤒𐤌𐤄	
your sitting down	ve·shiv·te·kha	𐤅𐤔𐤁𐤕𐤊	2 Kings 19:27
your going out	ve·tse·te·kha	𐤅𐤑𐤀𐤕𐤊	
and coming in	u·vo·a·kha	𐤅𐤁𐤀𐤊	
But I know	ya·da·e·tee	𐤉𐤃𐤏𐤕𐤉	
-	ve·et	𐤅𐤀𐤕	
and your raging	hit·rag·gez·kha	𐤄𐤕𐤓𐤂𐤆𐤊	
against Me	e·lay	𐤀𐤋𐤉	
Because	ya·an	𐤉𐤏𐤍	2 Kings 19:28
your rage	hit·rag·gez·kha	𐤄𐤕𐤓𐤂𐤆𐤊	
against Me	e·lay	𐤀𐤋𐤉	
and arrogance	ve·sha·a·nan·kha	𐤅𐤔𐤀𐤍𐤍𐤊	
have reached	a·lah	𐤏𐤋𐤄	
My ears	ve·a·ze·nay	𐤁𐤀𐤆𐤍𐤉	
I will put	ve·sam·tee	𐤅𐤔𐤌𐤕𐤉	
My hook	cha·chee	𐤇𐤇𐤉	
in your nose	be·ap·pe·kha	𐤁𐤀𐤐𐤊	
and My bit	u·mit·gee	𐤅𐤌𐤕𐤂𐤉	
in your mouth	bis·pha·te·kha	𐤁𐤔𐤐𐤕𐤉𐤊	
I will send you back	va·ha·shi·vo·tee·kha	𐤅𐤄𐤔𐤁𐤕𐤉𐤊	
the way	bad·de·rekh	𐤁𐤃𐤓𐤊	
-	a·sher	𐤀𐤔𐤓	
you came	ba·ta	𐤁𐤀𐤕	
,	bah	𐤁𐤄	
And this	ve·zeh	𐤅𐤆𐤄	2 Kings 19:29
to you, [O Hezekiah] :	le·kha	𐤋𐤊	

will be a sign	ha·o·wt		
you will eat	a·kho·wl		
This year	hash·sha·nah	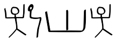	
what grows on its own	sa·phee·ach	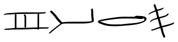	
year	u·vash·sha·nah	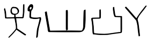	
and in the second	hash·she·neet	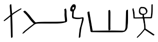	
what springs from the same	sa·cheesh	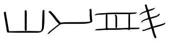	
year	u·vash·sha·nah		
But in the third	hash·she·lee·sheet	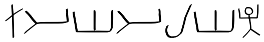	
you will sow	zir·u		
and reap	ve·qits·ru	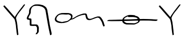	
you will plant	ve·nit·u	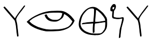	
vineyards	khe·ra·meem		
and eat	ve·ikh·lu		
their fruit	phir·yam	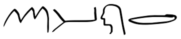	
will again	ve·ya·se·phah		2 Kings 19:30
remnant	pe·le·tat	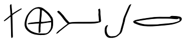	
of the house	bet	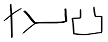	
of Judah	ye·hu·dah	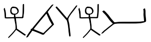	
And the surviving	han·nish·a·rah		
take root	sho·resh		
below	le·mat·tah		
and bear	ve·a·sah		
fruit	phe·ree		
above	le·ma·e·lah		
For	kee	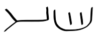	2 Kings 19:31
from Jerusalem	mee·ru·sha·lim		

will go forth	te·tse	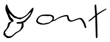	
a remnant	she·e·reet	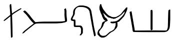	
and survivors	u·phe·le·tah	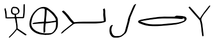	
from Mount	me·har	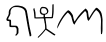	
Zion	tsee·yo·wn	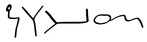	
The zeal	qin·at	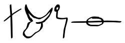	
of the LORD [of Hosts]	ha·shēm	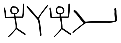	
will accomplish	ta·a·seh	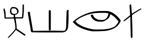	
this	zot	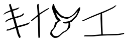	
So	la·khen	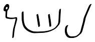	2 Kings 19:32
this is what	koh	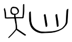	
says	a·mar	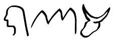	
the LORD	YHVH	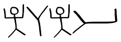	
about	el	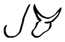	
the king	me·lekh	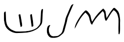	
of Assyria :	ash·shur	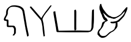	
‘ He will not	lo	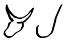	
enter	ya·vo	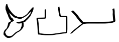	
	el	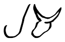	
city	ha·eer	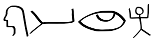	
this	haz·zot	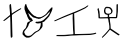	
	ve·lo	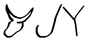	
or shoot	yo·w·reh	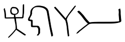	
into it	sham	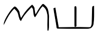	
an arrow	chets	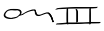	
	ve·lo	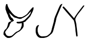	
He will not come before it	ye·qad·de·men·nah	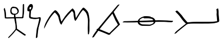	

with a shield	ma·gen		
[or]	ve·lo		
build up	yish·pokh		
against it	a·le·ha	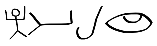	
a siege ramp	so·le·lah	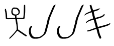	
the way	bad·de·rekh		2 Kings 19:33
-	a·sher		
he came	ya·vo		
	bah		
He will go back	ya·shuv		
enter	ve·el		
city ’	ha·eer	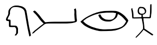	
this	haz·zot	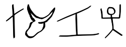	
and he will not	lo		
	ya·vo		
declares	ne·um		
the LORD	YHVH	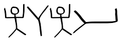	
‘ I will define	ve·gan·no·w·tee		2 Kings 19:34
	el		
city	ha·eer	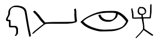	
this	haz·zot		
and save it	le·ho·wo·shee·ah	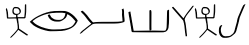	
for My own sake	le·ma·a·nee		
and for the sake of	u·le·ma·an		
David ’”	da·wid		
My servant	av·dee		
And	vay·hee	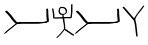	2 Kings 19:35

night	bal·lay·lah	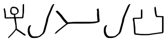	
that very	ha·hu		
went out	vay·ye·tse	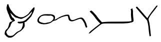	
the angel	mal·akh		
of the LORD	YHVH		
and struck down	vay·yakh	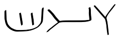	
in the camp	be·ma·cha·neh	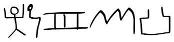	
of the Assyrians	ash·shur	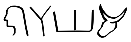	
185,000 men	me·ah		
	she·mo·w·neem		
	va·cha·mish·shah		
	a·leph	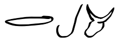	
When the people got up	vay·yash·kee·mu		
the next morning	vab·bo·qer	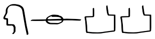	
there	ve·hin·neh		
were all	khul·lam	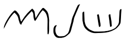	
bodies !	pe·ga·reem	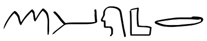	
the dead	me·teem	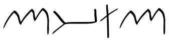	
broke camp	vay·yis·sa		2 Kings 19:36
and withdrew	vay·ye·lekh		
He returned	vay·ya·shav		
So Sennacherib	san·che·reev	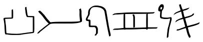	
king	me·lekh	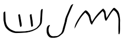	
of Assyria	ash·shur		
and stayed there	vay·ye·shev		
to Nineveh	be·nee·ne·veh	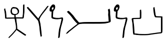	
One day	vay·hee	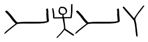	2 Kings 19:37

while he	hu	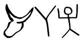	
was worshiping	mish·ta·cha·veh	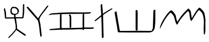	
in the temple	bet	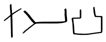	
Nisroch	nis·rokh	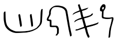	
of his god	e·lo·haw	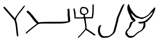	
[his sons] Adrammelech	ve·ad·ram·me·lekh	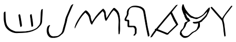	
and Sharezer	ve·sar·ʾɛ·tsɛ·ra	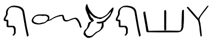	
put him	hik·ku·hu	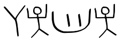	
to the sword	va·che·rev	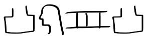	
	ve·hem·mah	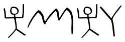	
and escaped	nim·le·tu	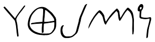	
to the land	e·rets	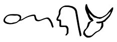	
of Ararat	a·ra·rat	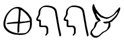	
reigned	vay·yim·lokh	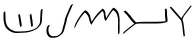	
	e·sar	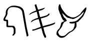	
Esar-haddon	chad·don	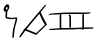	
And his son	be·no	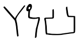	
in his place	tach·taw	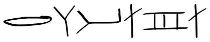	
days	bay·ya·meem	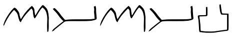	2 Kings 20:1
In those	ha·hem	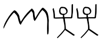	
ill	cha·lah	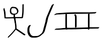	
Hezekiah	chiz·qee·ya·hu	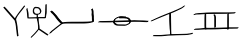	
became mortally	la·mut	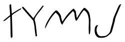	
came	vay·ya·vo	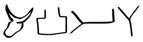	
to him	e·law	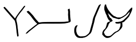	
Isaiah	ye·sha·ya·hu	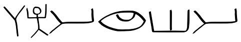	
son	ben	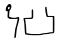	

of Amoz	a·mo·wts		
The prophet	han·na·vee	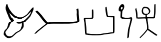	
and said	vay·yo·mer		
-	e·law	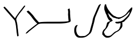	
“ This is what	koh	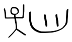	
says :	a·mar		
the LORD	YHVH		
in order	tsaw		
‘ Put your house	le·ve·te·kha	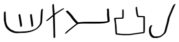	
for	kee	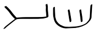	
are about to die	met		
you	at·tah		
you will not	ve·lo		
recover ’”	tich·yeh	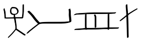	
Then Hezekiah turned	vay·yas·sev		2 Kings 20:2
-	et		
his face	pa·naw	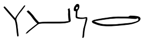	
to	el		
the wall	haq·qeer	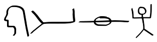	
and prayed	vay·yit·pal·lel		
to	el		
the LORD	YHVH		
saying	le·mor		
“ Please	an·nah		2 Kings 20:3
O LORD	YHVH		
remember	ze·khar	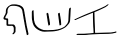	
	na		

-	et		
how	a·sher		
I have walked	hit·hal·lakh·tee	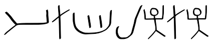	
before You	le·pha·ne·kha	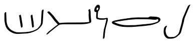	
faithfully	be·e·met		
and with wholehearted	u·ve·le·vav	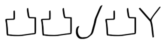	
devotion	sha·lem	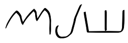	
[what was] good	ve·hat·to·wv		
in Your sight ”	be·e·ne·kha	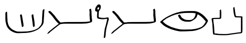	
I have done	a·see·tee	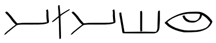	
wept	vay·ye·vek	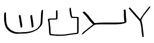	
And Hezekiah	chiz·qee·ya·hu	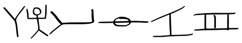	
	be·khee		
bitterly	ga·do·wl		
	vay·hee	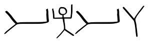	2 Kings 20:4
Isaiah	ye·sha·ya·hu		
Before	lo		
had left	ya·tsa		
courtyard	ha·ʿīr	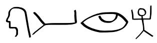	
the middle	hat·tee·kho·nah	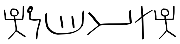	
the word	u·de·var		
of the LORD	YHVH		
came	ha·yah	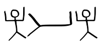	
to him	e·law	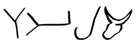	
saying	le·mor		
“ Go back	shuv		2 Kings 20:5
and tell	ve·a·mar·ta		

	el	
Hezekiah	chiz·qee·ya·hu	
the leader	ne·geed	
of My people	am·mee	
that this is what	koh	
says :	a·mar	
the LORD	YHVH	
the God	e·lo·he	
David	da·wid	
of your father	a·vee·kha	
‘ I have heard	sha·ma·tee	
-	et	
your prayer	te·phil·la·te·kha	
I have seen	ra·ee·tee	
-	et	
your tears	dim·a·te·kha	
	hin·nee	
I will surely heal	ro·phe	
you	lakh	
day from now	bay·yo·wm	
On the third	hash·she·lee·shee	
you will go up	ta·a·leh	
to the house	bet	
of the LORD	YHVH	
I will add	ve·ho·saph·tee	2 Kings 20:6
to	al	
your life	ya·me·kha	

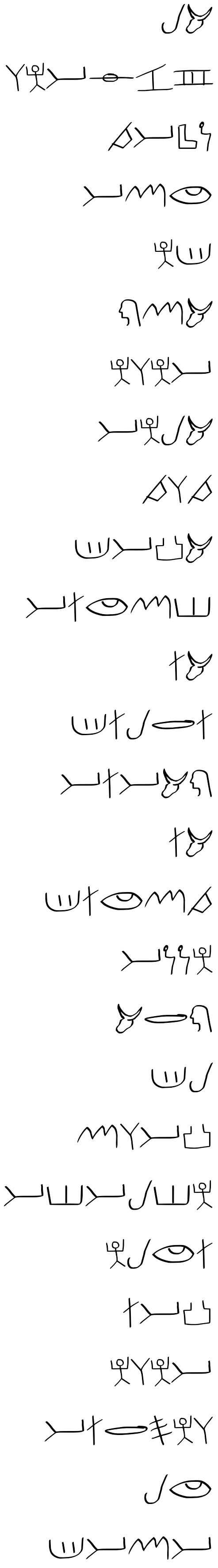

fifteen	cha·mesh		
	es·reh		
years	sha·nah	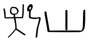	
from the hand	u·mik·kaph	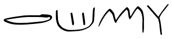	
of the king	me·lekh	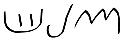	
of Assyria	ash·shur		
And I will deliver you	ats·tsee·le·kha	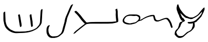	
and	ve·et		
city	ha·eer		
this	haz·zot		
I will defend	ve·gan·no·w·tee		
	al		
city	ha·eer		
this	haz·zot		
for My sake	le·ma·a·nee		
and for the sake of	u·le·ma·an		
David ’”	da·wid		
My servant	av·dee	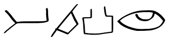	
said	vay·yo·mer		2 Kings 20:7
Then Isaiah	ye·sha·ya·hu		
“ Prepare	qe·chu	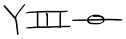	
a poultice	de·ve·let	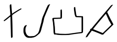	
of figs ”	te·e·neem	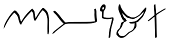	
So they brought it	vay·yiq·chu	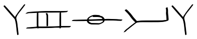	
and applied	vay·ya·see·mu	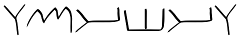	
it to	al		
the boil	hash·she·cheen	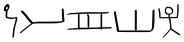	

and [Hezekiah] recovered	vay·ye·chee	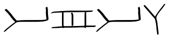	
had asked	vay·yo·mer		2 Kings 20:8
Now Hezekiah	chiz·qee·ya·hu	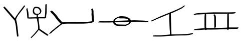	
	el		
Isaiah	ye·sha·ya·hu		
“ What	mah		
will be the sign	o·wt		
that	kee	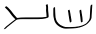	
will heal	yir·pa		
the LORD	YHVH		
me	lee	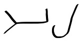	
and that I will go up	ve·a·lee·tee	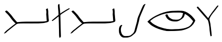	
day ? ”	bay·yo·wm	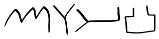	
on the third	hash·she·lee·shee	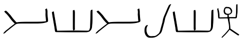	
to the house	bet	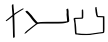	
of the LORD	YHVH		
had replied	vay·yo·mer		2 Kings 20:9
And Isaiah	ye·sha·ya·hu		
“ This	zeh	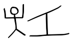	
to you	le·kha	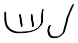	
will be a sign	ha·o·wt		
from	me·et		
the LORD	YHVH		
that	kee	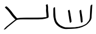	
will do	ya·a·seh		
He	YHVH		
-	et		

-	had·da·var	𐤄𐤃𐤁𐤓	
what	a·sher	𐤀𐤔𐤓	
He has promised :	dib·ber	𐤃𐤁𐤓	
to go	ha·lakh	𐤄𐤋𐤊	
[Would you like] the shadow	hats·tsel	𐤄𐤑𐤋	
forward ten	e·ser	𐤏𐤔𐤓	
steps	ma·a·lo·wt	𐤌𐤏𐤋𐤅𐤕	
or	im	𐤀𐤌	
back	ya·shuv	𐤉𐤔𐤅𐤁	
ten	e·ser	𐤏𐤔𐤓	
steps ? ”	ma·a·lo·wt	𐤌𐤏𐤋𐤅𐤕	
answered	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Kings 20:10
Hezekiah	ye·chiz·qee·ya·hu	𐤉𐤇𐤆𐤒𐤉𐤄𐤅	
“ It is easy	na·qel	𐤍𐤒𐤋	
for the shadow	lats·tsel	𐤋𐤑𐤋	
to lengthen	lin·to·wt	𐤋𐤍𐤈𐤅𐤕	
ten	e·ser	𐤏𐤔𐤓	
steps ”	ma·a·lo·wt	𐤌𐤏𐤋𐤅𐤕	
“ but not	lo	𐤋𐤀	
	khee	𐤊𐤉	
to go	ya·shuv	𐤉𐤔𐤅𐤁	
for it	hats·tsel	𐤄𐤑𐤋	
back	a·cho·ran·neet	𐤀𐤇𐤓𐤍𐤉𐤕	
ten	e·ser	𐤏𐤔𐤓	
steps ”	ma·a·lo·wt	𐤌𐤏𐤋𐤅𐤕	
called out	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	2 Kings 20:11
So Isaiah	ye·sha·ya·hu	𐤉𐤔𐤏𐤉𐤄𐤅	

the prophet	han·na·vee	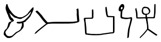	
to	el		
the LORD	YHVH		
and He brought	vay·ya·shev		
-	et		
the shadow	hats·tsel		
	bam·ma·a·lo·wt		
-	a·sher		
it had descended	ya·re·dah	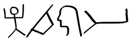	
steps	be·ma·a·lo·wt		
of Ahaz	a·chaz	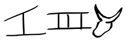	
back	a·cho·ran·neet		
the ten	e·ser		
on the stairway	ma·a·lo·wt	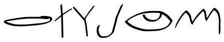	
time	ba·et		2 Kings 20:12
At that	ha·hee	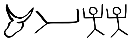	
sent	sha·lach	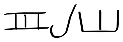	
	be·ro·dakh		
Merodach-baladan	bal·a·dan		
son	ben		
of Baladan	bal·a·dan		
king	me·lekh	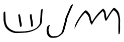	
of Babylon	ba·vel		
letters	se·pha·reem	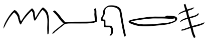	
and a gift	u·min·chah	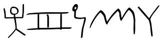	
to	el		
Hezekiah	chiz·qee·ya·hu	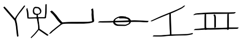	

for	kee	𐤊𐤉	
he had heard	sha·ma	𐤔𐤌𐤏	
about	kee	𐤊𐤉	
illness	cha·lah	𐤇𐤋𐤄	
Hezekiah’s	chiz·qee·ya·hu	𐤇𐤆𐤒𐤉𐤄𐤅	
received	vay·yish·ma	𐤅𐤉𐤔𐤌𐤏	2 Kings 20:13
[the envoys]	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
And Hezekiah	chiz·qee·ya·hu	𐤇𐤆𐤒𐤉𐤄𐤅	
and showed them	vay·yar·em	𐤅𐤉𐤓𐤀𐤌	
-	et	𐤀𐤕	
all that was	kal	𐤊𐤋	
house —	bet	𐤁𐤉𐤕	
in his treasure	ne·kho·toh	𐤍𐤊𐤕𐤄	
-	et	𐤀𐤕	
the silver	hak·ke·seph	𐤄𐤊𐤎𐤐	
-	ve·et	𐤅𐤀𐤕	
the gold	haz·za·hav	𐤄𐤆𐤄𐤁	
-	ve·et	𐤅𐤀𐤕	
the spices	hab·be·sa·meem	𐤄𐤁𐤔𐤌𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
oil	she·men	𐤔𐤌𐤍	
and the precious	hat·to·wv	𐤄𐤈𐤅𐤁	
-	ve·et	𐤅𐤀𐤕	
as well as his armory	bet	𐤁𐤉𐤕	
—	ke·law	𐤊𐤋𐤉𐤅	
-	ve·et	𐤅𐤀𐤕	
all	kal	𐤊𐤋	

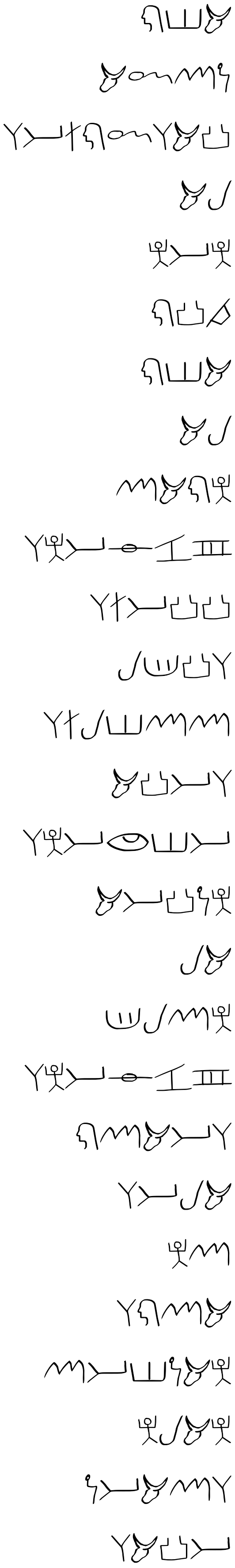

that	a·sher	
was found	nim·tsa	
in his storehouses	be·o·wts·ro·taw	
nothing	lo	
There was	ha·yah	
	da·var	
that	a·sher	
did not	lo	
show them	her·am	
Hezekiah	chiz·qee·ya·hu	
in his palace	be·ve·to	
or in all	u·ve·khal	
his dominion	mem·shal·to	
went	vay·ya·vo	2 Kings 20:14
Isaiah	ye·sha·ya·hu	
Then the prophet	han·na·vee	
to	el	
King	ham·me·lekh	
Hezekiah	chiz·qee·ya·hu	
and asked	vay·yo·mer	
to you ? ”	e·law	
and what	mah	
did they say	a·me·ru	
men	ha·a·na·sheem	
did those	ha·el·leh	
“ Where	u·me·a·yin	
come from	ya·vo·u	

	e·le·kha	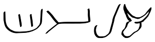	
replied	vay·yo·mer	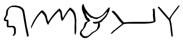	
Hezekiah	chiz·qee·ya·hu	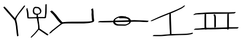	
land ”	me·e·rets	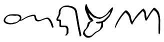	
from a distant	re·cho·w·qah	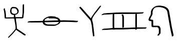	
“ They came	ba·u	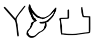	
“ from Babylon ”	mib·ba·vel	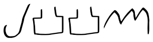	
Isaiah asked	vay·yo·mer	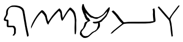	2 Kings 20:15
“ What	mah	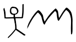	
have they seen	ra·u	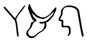	
in your palace ? ”	be·ve·te·kha	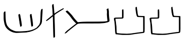	
answered	vay·yo·mer	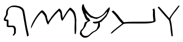	
Hezekiah	chiz·qee·ya·hu	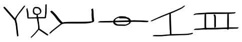	
-	et	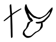	
everything	kal	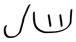	
	a·sher	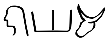	
in my palace ”	be·ve·tee	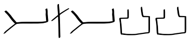	
“ They have seen	ra·u	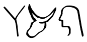	
“ There is nothing	lo	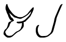	
	ha·yah	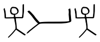	
	da·var	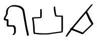	
that	a·sher	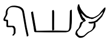	
I did not	lo	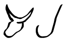	
show them ”	hir·ee·tim	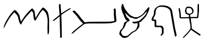	
among my treasures	be·o·tse·ro·tay	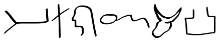	
said	vay·yo·mer	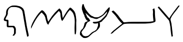	2 Kings 20:16
Then Isaiah	ye·sha·ya·hu	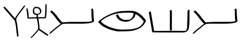	

to	el		
Hezekiah	chiz·qee·ya·hu	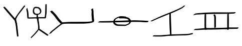	
“ Hear	she·ma		
the word	de·var		
of the LORD :	YHVH	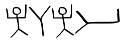	
will surely	hin·neh		2 Kings 20:17
The time	ya·meem	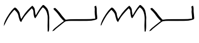	
come	ba·eem	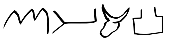	
will be carried off	ve·nis·sa	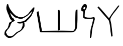	
when everything	kal	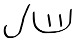	
and all that	a·sher		
in your palace	be·ve·te·kha	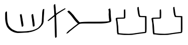	
-	va·a·sher		
have stored up	a·tse·ru		
your fathers	a·vo·te·kha		
until	ad		
day	hay·yo·wm	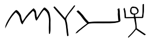	
this	haz·zeh	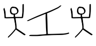	
to Babylon	ba·ve·lah	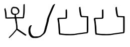	
Nothing	lo		
will be left	yiw·va·ter		
	da·var		
says	a·mar		
the LORD	YHVH	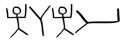	
your descendants	u·mib·ba·ne·kha		2 Kings 20:18
your own	a·sher		
flesh and blood	ye·tse·u		

And some of	mim·me·kha	𐤌𐤌𐤊	
-	a·sher	𐤀𐤔𐤓	
-	to·w·leed	𐤕𐤅𐤋𐤉𐤃	
will be taken away	yiq·qach	𐤉𐤒𐤇	
to be	ve·ha·yu	𐤅𐤄𐤉𐤅	
eunuchs	sa·ree·seem	𐤎𐤓𐤉𐤎𐤉𐤌	
in the palace	be·he·khal	𐤁𐤄𐤉𐤊𐤋	
of the king	me·lekh	𐤌𐤋𐤊	
of Babylon ”	ba·vel	𐤁𐤁𐤋	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Kings 20:19
But Hezekiah	chiz·qee·ya·hu	𐤇𐤆𐤒𐤉𐤄𐤅	
to	el	𐤀𐤋	
Isaiah	ye·sha·ya·hu	𐤉𐤔𐤏𐤉𐤄𐤅	
is good ”	to·wv	𐤈𐤅𐤁	
“ The word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
that	a·sher	𐤀𐤔𐤓	
you have spoken	dib·bar·ta	𐤃𐤁𐤓𐤕	
For he thought	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ Will there not	ha·lo·w	𐤄𐤋𐤅𐤀	
at least	im	𐤀𐤌	
peace	sha·lo·wm	𐤔𐤋𐤅𐤌	
and security	ve·e·met	𐤅𐤀𐤌𐤕	
be	yih·yeh	𐤉𐤄𐤉𐤄	
in my lifetime ? ”	ve·ya·may	𐤁𐤉𐤌𐤉	
As for the rest	ve·ye·ter	𐤅𐤉𐤕𐤓	2 Kings 20:20
of the acts	div·re	𐤃𐤁𐤓𐤉	

of Hezekiah	chiz·qee·ya·hu	חזקיהו	
along with all	ve·khal	וכל	
his might	ge·vu·ra·to	גבורתו	
and how	va·a·sher	ואשר	
he constructed	a·sah	עשה	
-	et	את	
the pool	hab·be·re·khah	הברכה	
-	ve·et	ואת	
and the tunnel	hat·te·a·lah	התעלה	
to bring	vay·ya·ve	ויבא	
-	et	את	
water	ham·ma·yim	המים	
into the city	ha·ee·rah	העירה	
	ha·lo	הלא	
	hem	הם	
are they not written	ke·tu·veem	כתובים	
in	al	על	
the Book	se·pher	ספר	
of the Chronicles	div·re	דברי	
	hay·ya·meem	הימים	
of the Kings	le·mal·khe	למלכי	
of Judah ?	ye·hu·dah	יהודה	
rested	vay·yish·kav	וישכב	2 Kings 20:21
And Hezekiah	chiz·qee·ya·hu	חזקיהו	
with	im	עם	
his fathers	a·vo·taw	אבתיו	
reigned	vay·yim·lokh	וימלך	

Manasseh	me·nash·sheh	𐤌𐤍𐤔𐤄	
and his son	ve·no	𐤁𐤍𐤅	
in his place	tach·taw	𐤕𐤇𐤕𐤉𐤅׃	
years old	ben	𐤁𐤍	2 Kings 21:1
was twelve	she·tem	𐤔𐤕𐤉𐤌	
	es·reh	𐤏𐤔𐤓𐤄	
	sha·nah	𐤔𐤍𐤄	
Manasseh	me·nash·sheh	𐤌𐤍𐤔𐤄	
when he became king	ve·ma·le·kho	𐤁𐤌𐤋𐤊𐤅	
fifty-five	va·cha·mish·sheem	𐤅𐤇𐤌𐤔𐤉𐤌	
	ve·cha·mesh	𐤅𐤇𐤌𐤔	
years	sha·nah	𐤔𐤍𐤄	
and he reigned	ma·lakh	𐤌𐤋𐤊	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
name	ve·shem	𐤅𐤔𐤌	
His mother’s	im·mo	𐤀𐤌𐤅	
	cheph·tsee	𐤇𐤐𐤑𐤉	
was Hephzibah	vah	𐤁𐤄	
And he did	vay·ya·as	𐤅𐤉𐤏𐤔	2 Kings 21:2
evil	ha·ra	𐤄𐤓𐤏	
in the sight	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
by following the abominations	ke·to·w·a·vot	𐤊𐤕𐤏𐤁𐤅𐤕	
of the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
that	a·sher	𐤀𐤔𐤓	
had driven out	ho·w·reesh	𐤄𐤅𐤓𐤉𐤔	
the LORD	YHVH	𐤉𐤄𐤅𐤄	

before	mip·pe·ne		
the Israelites	be·ne	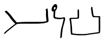	
	yis·ra·el	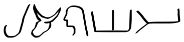	
For he rebuilt	vay·ya·shav		2 Kings 21:3
	vay·yi·ven	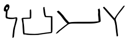	
-	et		
the high places	hab·ba·mo·wt	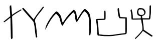	
that	a·sher		
had destroyed	ib·bad	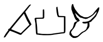	
Hezekiah	chiz·qee·ya·hu	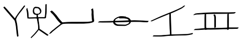	
his father	a·vee	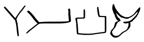	
and he raised up	vay·ya·qem	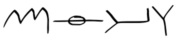	
altars	miz·be·chot	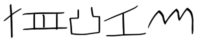	
for Baal	lab·ba·al	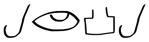	
He made	vay·ya·as		
an Asherah pole	a·she·rah		
as	ka·a·sher		
had done	a·sah		
Ahab	ach·av		
King	me·lekh	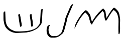	
of Israel	yis·ra·el	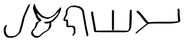	
and he worshiped	vay·yish·ta·chu		
all	le·khal		
the host	tse·va	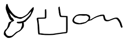	
of heaven	hash·sha·ma·yim		
and served	vay·ya·a·vod		
-	o·tam		

[Manasseh] also built	u·va·nah	ובנה	2 Kings 21:4
altars	miz·be·chot	מזבחת	
in the house	be·vet	בבית	
of the LORD	YHVH	יהוה	
of which	a·sher	אשר	
had said	a·mar	אמר	
the LORD	YHVH	יהוה	
“ In Jerusalem	bee·ru·sha·lim	בירושלם	
I will put	a·seem	אשים	
-	et	את	
My Name ”	she·mee	שמי	
he built	vay·yi·ven	ויבן	2 Kings 21:5
altars	miz·be·cho·wt	מזבחות	
to all	le·khal	לכל	
the host	tse·va	צבא	
of heaven	hash·sha·ma·yim	השמים	
In both	bish·te	בשתי	
courtyards	chats·ro·wt	חצרות	
of the house	bet	בית	
of the LORD	YHVH	יהוה	
He sacrificed	ve·he·e·veer	והעביר	2 Kings 21:6
-	et	את	
his own son	be·no	בנו	
in the fire	ba·esh	באש	
practiced sorcery	ve·o·w·nen	ועונן	
and divination	ve·ni·chesh	ונחש	
and consulted	ve·a·sah	ועשה	

mediums	o·wv	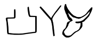	
and spiritists	ve·yid·de·o·neem	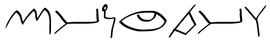	
great	hir·bah	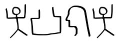	
He did	la·a·so·wt	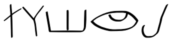	
evil	ha·ra	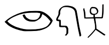	
in the sight	be·e·ne	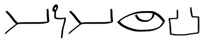	
of the LORD	YHVH	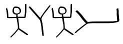	
provoking Him to anger	le·hakh·ees	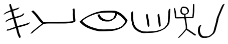	
and set it up	vay·ya·sem	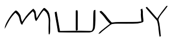	2 Kings 21:7
-	et	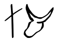	
Manasseh even took the carved	pe·sel	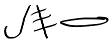	
Asherah pole	ha·a·she·rah	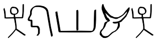	
-	a·sher	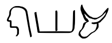	
he had made	a·sah	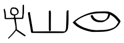	
in the temple	bab·ba·yit	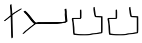	
of which	a·sher	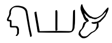	
had said	a·mar	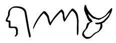	
the LORD	YHVH	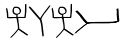	
to	el	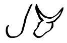	
David	da·wid	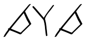	
	ve·el	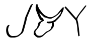	
Solomon	she·lo·moh	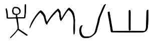	
and his son	ve·no	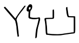	
temple	bab·ba·yit	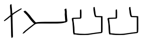	
“ In this	haz·zeh	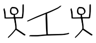	
and in Jerusalem	u·vee·ru·sha·lim	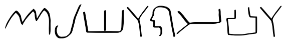	
which	a·sher	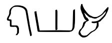	

I have chosen	ba·char·tee	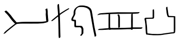	
out of all	mik·kol		
the tribes	shiv·te	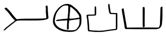	
of Israel	yis·ra·el	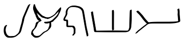	
I will establish	a·seem	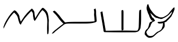	
-	et		
My Name	she·mee		
forever	le·o·w·lam		
I will never	ve·lo		2 Kings 21:8
again	o·seeph	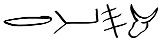	
to wander	le·ha·need	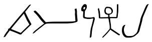	
cause the feet	re·gel	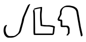	
of the Israelites	yis·ra·el	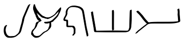	
from	min		
the land	ha·a·da·mah		
that	a·sher		
I gave	na·tat·tee		
to their fathers	la·a·vo·w·tam		
only	raq	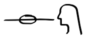	
if	im		
they are careful	yish·me·ru	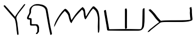	
to do	la·a·so·wt		
all	ke·khol		
-	a·sher		
I have commanded them —	tsiw·vee·teem	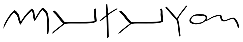	
the whole	u·le·khal	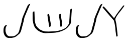	
Law	hat·to·w·rah		

that	a·sher	אשר	
commanded	tsiw·vah	צוה	
them ”	o·tam	אתם	
My servant	av·dee	עבדי	
Moses	mo·sheh	משה	
But [the people] did not	ve·lo	ולא	2 Kings 21:9
listen	sha·me·u	שמעו	
led them astray	vay·yat·em	ויתעם	
and Manasseh	me·nash·sheh	מנשה	
so that they did	la·a·so·wt	לעשות	
-	et	את	
greater evil	ha·ra	הרע	
than	min	מן	
the nations	hag·go·w·yim	הגוים	
that	a·sher	אשר	
had destroyed	hish·meed	השמיד	
the LORD	YHVH	יהוה	
before	mip·pe·ne	מפני	
the Israelites	be·ne	בני	
	yis·ra·el	ישראל	
spoke	vay·dab·ber	וידבר	2 Kings 21:10
And the LORD	YHVH	יהוה	
through	be·yad	ביד	
His servants	a·va·daw	עבדיו	
the prophets	han·ne·vee·eem	הנביאים	
saying	le·mor	לאמר	
“ Since	ya·an	יען	2 Kings 21:11

-	a·sher	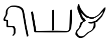	
has committed	a·sah	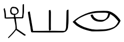	
Manasseh	me·nash·sheh	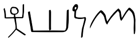	
king	me·lekh	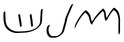	
of Judah	ye·hu·dah	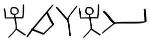	
abominations	hat·to·e·vo·wt	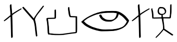	
these	ha·el·leh	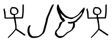	
acting more wickedly	he·ra	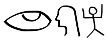	
all	mik·kol	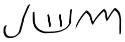	
who	a·sher	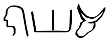	
-	a·su	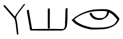	
than the Amorites	ha·e·mo·ree	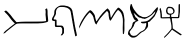	
-	a·sher	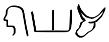	
preceded him	le·pha·naw	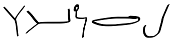	
to sin	vay·ya·cha·ti	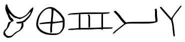	
and	gam	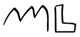	
-	et	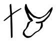	
has caused Judah	ye·hu·dah	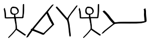	
with his idols	be·gil·lu·law	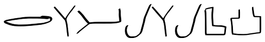	
-	la·khen	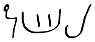	2 Kings 21:12
this is what	koh	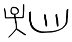	
says :	a·mar	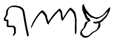	
the LORD	YHVH	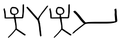	
the God	e·lo·he	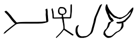	
of Israel	yis·ra·el	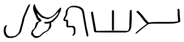	
‘ Behold	hin·nee	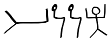	
I am bringing	me·vee	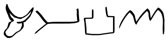	

[such] calamity	ra·ah		
upon	al		
Jerusalem	ye·ru·sha·lim		
and Judah	vee·hu·dah		
that [the news]	a·sher		
of all	kal	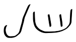	
who hear it	sho·me·ʿaw		
will reverberate	tits·tsal·nah		
	she·te	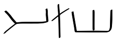	
in the ears	a·ze·naw	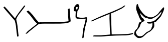	
I will stretch out	ve·na·tee·tee	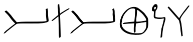	2 Kings 21:13
over	al		
Jerusalem	ye·ru·sha·lim		
-	et		
the measuring line	qaw	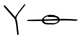	
used against Samaria	sho·me·ro·wn		
-	ve·et		
and the plumb line	mish·qo·let	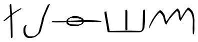	
used against the house	bet	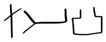	
of Ahab	ach·av		
and I will wipe out	u·ma·chee·tee	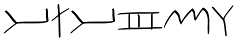	
-	et		
Jerusalem	ye·ru·sha·lim		
as	ka·a·sher		
one wipes out	yim·cheh	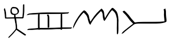	
-	et		
a bowl —	hats·tsal·la·chat		

wiping [it]	ma·chah	
and turning [it]	ve·ha·phakh	
	al	
upside down	pa·ne·ha	
So I will forsake	ve·na·tash·tee	2 Kings 21:14
-	et	
the remnant	she·e·reet	
of My inheritance	na·cha·la·tee	
and deliver them	u·ne·tat·teem	
into the hands	be·yad	
of their enemies	o·ye·ve·hem	
And they will become	ve·ha·yu	
plunder	le·vaz	
and spoil	ve·lim·shis·sah	
to all	le·khal	
their enemies	o·ye·ve·hem	
because	ya·an	2 Kings 21:15
-	a·sher	
they have done	a·su	
-	et	
evil	ha·ra	
in My sight	be·e·nay	
	vay·yih·yu	
and have provoked Me	makh·i·seem	
{to anger}	o·tee	
from	min	
the day	hay·yo·wm	

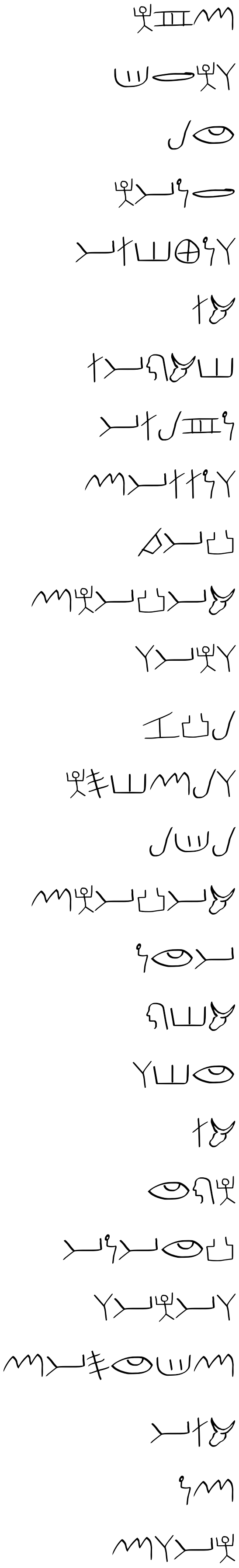

-	a·sher	אשר	
came	ya·tse·u	יצאו	
their fathers	a·vo·w·tam	אבותם	
out of Egypt	mim·mits·ra·yim	ממצרים	
until	ve·ad	ועד	
day ’”	hay·yo·wm	היום	
this	haz·zeh	הזה	
Moreover	ve·gam	וגם	2 Kings 21:16
blood	dam	דם	
innocent	na·qee	נקי	
shed	sha·phakh	שפך	
Manasseh	me·nash·sheh	מנשה	
so much	har·beh	הרבה	
	me·od	מאד	
that	ad	עד	
-	a·sher	אשר	
he filled	mil·le	מלא	
-	et	את	
Jerusalem	ye·ru·sha·lim	ירושלם	
from end to end	peh	פה	
	la·pheh	לפה	
in addition to	le·vad	לבד	
the sin	me·chat·ta·to	מחטאתו	
that	a·sher	אשר	
to commit	he·che·tee	החטיא	
-	et	את	
he had caused Judah	ye·hu·dah	יהודה	

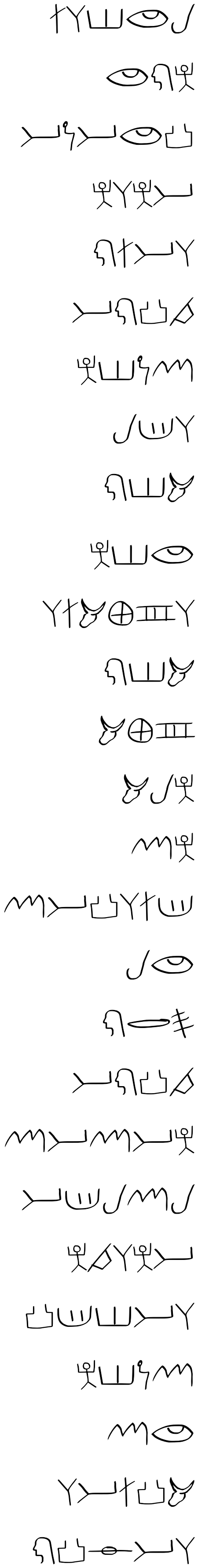

doing	la·a·so·wt	
evil	ha·ra	
in the sight	be·e·ne	
of the LORD	YHVH	
As for the rest	ve·ye·ter	2 Kings 21:17
of the acts	div·re	
of Manasseh	me·nash·sheh	
along with all	ve·khal	
his accomplishments	a·sher	
	a·sah	
and the sin	ve·chat·ta·to	
that	a·sher	
he committed	cha·ta	
not	ha·lo	
are they	hem	
written	ke·tu·veem	
in	al	
the Book	se·pher	
of the Chronicles	div·re	
	hay·ya·meem	
of the Kings	le·mal·khe	
of Judah ?	ye·hu·dah	
rested	vay·yish·kav	2 Kings 21:18
And Manasseh	me·nash·sheh	
with	im	
his fathers	a·vo·taw	
and was buried	vay·yiq·qa·ver	

garden	be·gan		
in his palace	be·to	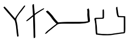	
the garden	be·gan		
of Uzza	uz·za		
reigned	vay·yim·lokh		
Amon	a·mo·wn		
And his son	be·no	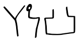	
in his place	tach·taw	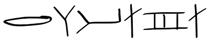	
years old	ben		2 Kings 21:19
was twenty-two	es·reem	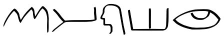	
	u·she·ta·yim	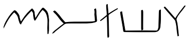	
	sha·nah	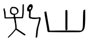	
Amon	a·mo·wn		
when he became king	be·ma·le·kho		
two	u·she·ta·yim		
years	sha·neem	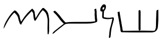	
and he reigned	ma·lakh	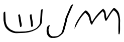	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem		
His mother’s	im·mo		
was Meshullemeth	me·shul·le·met		
daughter	bat		
of Haruz	cha·ruts		
she was from	min		
Jotbah	ya·te·vah		
And he did	vay·ya·as		2 Kings 21:20
evil	ha·ra		

in the sight	be·e·ne	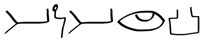	
of the LORD	YHVH		
as	ka·a·sher		
had done	a·sah		
Manasseh	me·nash·sheh	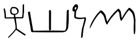	
his father	a·vee	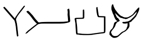	
He walked	vay·ye·lekh	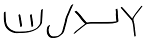	2 Kings 21:21
in all	be·khal		
the ways	had·de·rekh		
-	a·sher		
-	ha·lakh	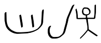	
of his father	a·vee	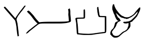	
and he served	vay·ya·a·vod		
-	et		
the idols	hag·gil·lu·leem	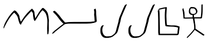	
-	a·sher		
had served	a·vad	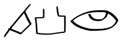	
his father	a·vee	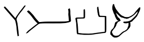	
and worshiped	vay·yish·ta·chu		
	la·hem		
He abandoned	vay·ya·a·zov		2 Kings 21:22
-	et		
the LORD	YHVH		
the God	e·lo·he		
of his fathers	a·vo·taw		
and did not	ve·lo		
walk	ha·lakh	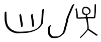	

in the way	be·de·rekh		
of the LORD	YHVH		
conspired	vay·yiq·she·ru	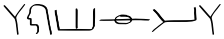	2 Kings 21:23
Then the servants	av·de	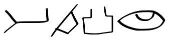	
of Amon	a·mo·wn		
against him	a·law	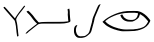	
and killed	vay·ya·mee·tu		
-	et		
the king	ham·me·lekh		
in his palace	be·ve·to	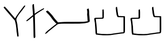	
killed	vay·yakh	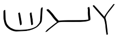	2 Kings 21:24
But the people	am		
of the land	ha·a·rets		
	et		
all [those]	kal	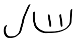	
who had conspired	haq·qo·she·reem		
against	al		
King	ham·me·lekh		
Amon	a·mo·wn		
king	vay·yam·lee·khu	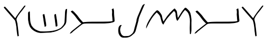	
	am		
	ha·a·rets		
-	et		
Josiah	yo·shee·ya·hu	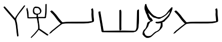	
and they made his son	ve·no	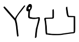	
in his place	tach·taw	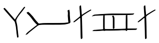	
As for the rest	ve·ye·ter	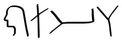	2 Kings 21:25

of the acts	div·re		
of Amon	a·mo·wn		
along with his accomplishments	a·sher		
	a·sah		
not	ha·lo	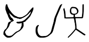	
are they	hem	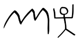	
written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Chronicles	div·re		
	hay·ya·meem		
of the Kings	le·mal·khe	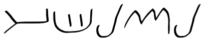	
of Judah ?	ye·hu·dah	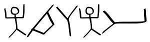	
And he was buried	vay·yiq·bor	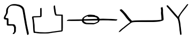	2 Kings 21:26
-	o·to		
in his tomb	biq·vu·ra·to	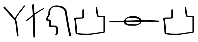	
in the garden	be·gan		
of Uzza	uz·za		
reigned	vay·yim·lokh		
Josiah	yo·shee·ya·hu	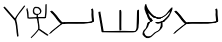	
and his son	ve·no	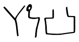	
in his place	tach·taw	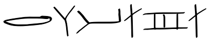	
years old	ben		2 Kings 22:1
was eight	she·mo·neh		
	sha·nah	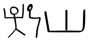	
Josiah	yo·shee·ya·hu	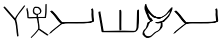	
when he became king	ve·ma·le·kho		

thirty-one	u·she·lo·sheem	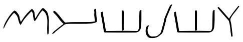	
	ve·a·chat	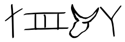	
years	sha·nah	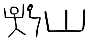	
and he reigned	ma·lakh	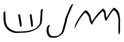	
in Jerusalem	bee·ru·sha·lim	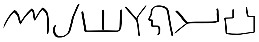	
name	ve·shem	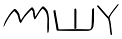	
His mother’s	im·mo	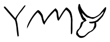	
was Jedidah	ye·dee·dah	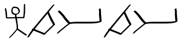	
daughter	vat	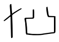	
of Adaiah	a·da·yah	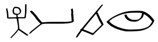	
she was from Bozkath	mib·ba·tse·qat	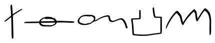	
And he did	vay·ya·as	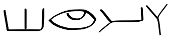	2 Kings 22:2
[what was] right	hay·ya·shar	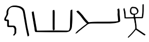	
in the eyes	be·e·ne	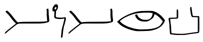	
of the LORD	YHVH	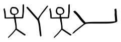	
and walked	vay·ye·lekh	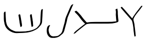	
in all	be·khal	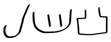	
the ways	de·rekh	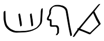	
David	da·wid	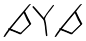	
of his father	a·vee	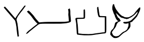	
he did not	ve·lo	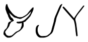	
turn aside	sar	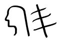	
to the right	ya·meen	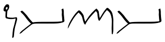	
or to the left	u·se·mo·wl	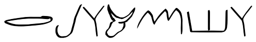	
Now	vay·hee	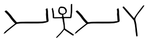	2 Kings 22:3
in the eighteenth	bish·mo·neh	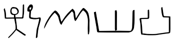	
	es·reh	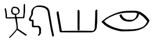	

year	sha·nah	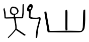	
of his reign	lam·me·lekh	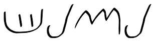	
Josiah	yo·shee·ya·hu	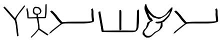	
sent	sha·lach	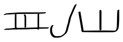	
King	ham·me·lekh	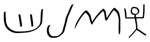	
-	et	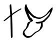	
Shaphan	sha·phan	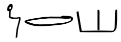	
son	ben	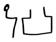	
of Azaliah	a·tsal·ya·hu	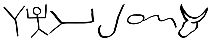	
the son	ben	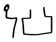	
of Meshullam	me·shul·lam	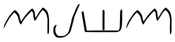	
the scribe	has·so·pher	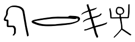	
to the house	bet	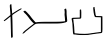	
of the LORD	YHVH	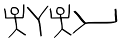	
saying	le·mor	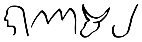	
“ Go up	a·leh	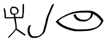	2 Kings 22:4
to	el	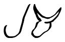	
Hilkiah	chil·qee·ya·hu	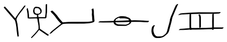	
priest	hak·ko·hen	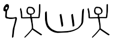	
the high	hag·ga·do·wl	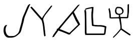	
and have him count	ve·yat·tem	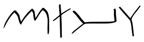	
-	et	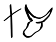	
the money	hak·ke·seph	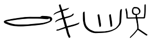	
that has been brought	ham·mu·va	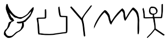	
into the house	bet	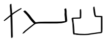	
of the LORD	YHVH	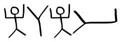	
which	a·sher	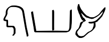	

have collected	a·se·phu		
	sho·me·re		
the doorkeepers	has·saph		
	me·et		
from the people	ha·am		
And let them deliver it	ve·yit·te·noh	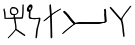	2 Kings 22:5
into	al		
the hands	yad	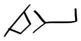	
of those doing	o·se		
the work	ham·me·la·khah		
of the supervisors	ham·muph·qa·deem	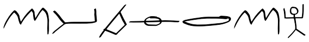	
on the house	be·vēt	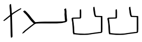	
of the LORD	YHVH		
who in turn are to give	ve·yit·te·nu	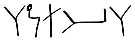	
it	o·to		
to the workmen	le·o·se		
	ham·me·la·khah		
-	a·sher		
to the house	be·vet	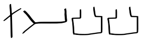	
of the LORD —	YHVH		
repairing	le·chaz·zeq	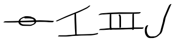	
the damages	be·deq	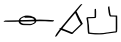	
	hab·ba·yit	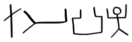	
to the carpenters	le·cha·ra·sheem		2 Kings 22:6
builders	ve·lab·bo·neem	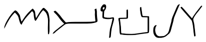	
and masons —	ve·lag·go·de·reem		
to buy	ve·liq·no·wt	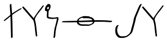	

timber	e·tseem		
stone	ve·av·ne	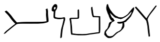	
and dressed	mach·tsev	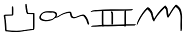	
to repair	le·chaz·zeq	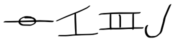	
-	et		
the temple	hab·ba·yit	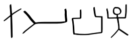	
But	akh		2 Kings 22:7
they need not	lo		
account	ye·cha·shev		
	it·tam		
for the money	hak·ke·seph		
put	han·nit·tan	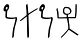	
into	al		
their hands	ya·dam		
since	kee	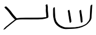	
with integrity ”	ve·e·mu·nah		
they	hem	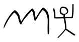	
work	o·seem	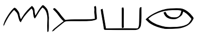	
said to	vay·yo·mer		2 Kings 22:8
Then Hilkiah	chil·qee·ya·hu	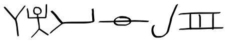	
priest	hak·ko·hen	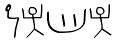	
the high	hag·ga·do·wl		
	al		
Shaphan	sha·phan		
the scribe	has·so·pher	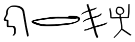	
the Book	se·pher		
of the Law	hat·to·w·rah		

“ I have found	ma·tsa·tee		
in the house	be·vet	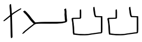	
of the LORD ! ”	YHVH		
gave	vay·yit·ten	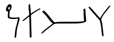	
And he	chil·qee·yah	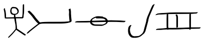	
-	et		
[it]	has·se·pher	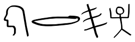	
to	el		
Shaphan	sha·phan	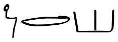	
who read it	vay·yiq·ra·e·hu	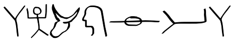	
went	vay·ya·vo	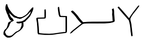	2 Kings 22:9
And Shaphan	sha·phan	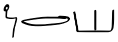	
the scribe	has·so·pher		
to	el		
the king	ham·me·lekh		
and reported	vay·ya·shev		
-	et		
-	ham·me·lekh		
	da·var		
	vay·yo·mer		
have paid out	hit·tee·khu	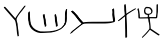	
“ Your servants	a·va·de·kha		
-	et		
the money	hak·ke·seph		
that was found	han·nim·tsa		
in the temple	vab·ba·yit	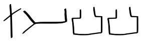	
and have put	vay·yit·te·nu·hu	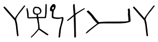	

it into	al	על	
the hands	yad	יד	
of the workers	o·se	עשי	
	ham·me·la·khah	המלאכה	
and supervisors	ham·muph·qa·deem	המפקדים	
of the house	bet	בית	
of the LORD ”	YHVH	יהוה	
told	vay·yag·ged	ויגד	2 Kings 22:10
Moreover Shaphan	sha·phan	שפן	
the scribe	has·so·pher	הספר	
the king	lam·me·lekh	למלך	
	le·mor	לאמר	
a book ”	se·pher	ספר	
has given	na·tan	נתן	
me	lee	לי	
“ Hilkiah	chil·qee·yah	חלקיה	
the priest	hak·ko·hen	הכהן	
read it	vay·yiq·ra·e·hu	ויקראהו	
And Shaphan	sha·phan	שפן	
in the presence	liph·ne	לפני	
of the king	ham·me·lekh	המלך	
-	vay·hee	ויהי	2 Kings 22:11
heard	kish·mo·a	כשמע	
When the king	ham·me·lekh	המלך	
-	et	את	
the words	div·re	דברי	
of the Book	se·pher	ספר	

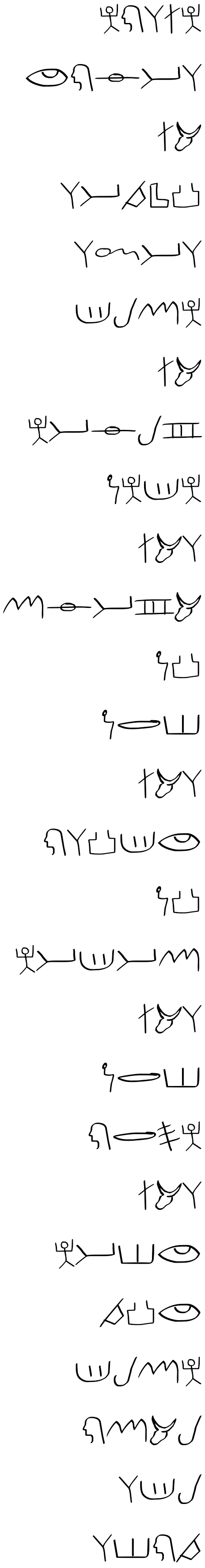

of the Law	hat·to·w·rah	
he tore	vay·yiq·ra	
-	et	
his clothes	be·ga·daw	
commanded	vay·tsaw	2 Kings 22:12
[and]	ham·me·lekh	
-	et	
Hilkiah	chil·qee·yah	
the priest	hak·ko·hen	
-	ve·et	
Ahikam	a·chee·qam	
son	be·no·sha	
of Shaphan	phan	
-	ve·et	
Achbor	akh·bo·wr	
son	ben	
of Micaiah	mee·kha·yah	
-	ve·et	
Shaphan	sha·phan	
the scribe	has·so·pher	
-	ve·et	
and Asaiah	a·sa·yah	
the servant	e·ved	
of the king	ham·me·lekh	
- :	le·mor	
“ Go	le·khu	2 Kings 22:13
and inquire	dir·shu	

-	et	
of the LORD	YHVH	
for me	ba·a·dee	
for	u·ve·ad	
the people	ha·am	
and for	u·ve·ad	
all	kal	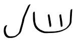
Judah	ye·hu·dah	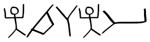
concerning	al	
the words	div·re	
book	has·se·pher	
that has been found	han·nim·tsa	
in this	haz·zeh	
For	kee	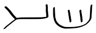
great	ge·do·w·lah	
[is] the wrath	cha·mat	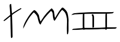
of the LORD	YHVH	
that	a·sher	
	hee	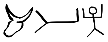
burns	nits·tse·tah	
against us	va·nu	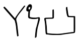
	al	
because	a·sher	
have not	lo	
obeyed	sha·me·u	
our fathers	a·vo·te·nu	
	al	

the words	div·re		
book	has·se·pher		
of this	haz·zeh		
by doing	la·a·so·wt		
all	ke·khal		
that is written	hak·ka·tuv		
about us ”	a·le·nu	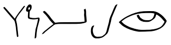	
went	vay·ye·lekh	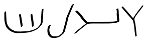	2 Kings 22:14
So Hilkiah	chil·qee·ya·hu	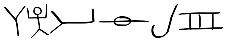	
the priest	hak·ko·hen	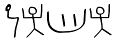	
Ahikam	va·a·chee·qam	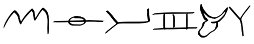	
Achbor	ve·akh·bo·wr	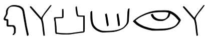	
Shaphan	ve·sha·phan		
and Asaiah	va·a·sa·yah		
to	el		
Huldah	chul·dah	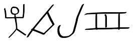	
the prophetess	han·ne·vee·ah	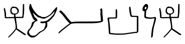	
the wife	e·shet	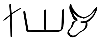	
of Shallum	shal·lum	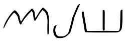	
son	ben		
of Tikvah	tiq·vah	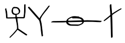	
the son	ben		
of Harhas	char·chas		
the keeper	sho·mer		
of the wardrobe	hab·be·ga·deem		
She	ve·hee	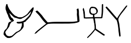	
lived	yo·she·vet		

in Jerusalem	bee·ru·sha·lim		
in the Second District	bam·mish·neh	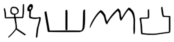	
and spoke	vay·dab·be·ru		
-	e·le·ha	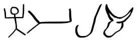	
And [Huldah] said	vat·to·mer		2 Kings 22:15
to them	a·le·hem	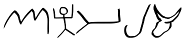	
“ This is what	koh	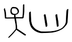	
says :	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	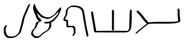	
‘ Tell	im·ru		
the man	la·eesh		
who	a·sher		
sent	sha·lach	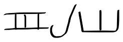	
you	et·khem		
-	e·lay	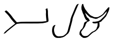	
that this is what	koh	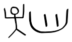	2 Kings 22:16
says :	a·mar		
the LORD	YHVH		
	hin·nee	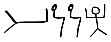	
I am about to bring	me·vee	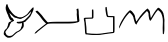	
calamity	ra·ah		
on	el		
place	ham·ma·qo·wm	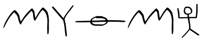	
this	haz·zeh		
and on	ve·al		

its people	yo·she·vaw		
-	et		
according to all	kal		
the words	div·re		
of the book	has·se·pher		
that	a·sher		
has read	qa·ra	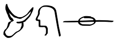	
the king	me·lekh	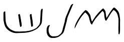	
of Judah	ye·hu·dah	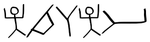	
because	ta·chat	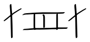	2 Kings 22:17
-	a·sher		
they have forsaken Me	a·za·vu·nee		
and burned incense	vay·qat·te·ru	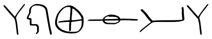	
gods	le·lo·heem		
to other	a·che·reem	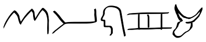	
that	le·ma·an		
they might provoke Me to anger	hakh·ee·se·nee	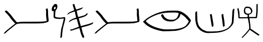	
with all	be·khol		
the works	ma·a·seh		
of their hands	ye·de·hem	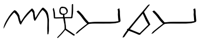	
will be kindled	ve·nits·tse·tah		
My wrath	cha·ma·tee		
place	bam·ma·qo·wm		
against this	haz·zeh		
and will not	ve·lo		
be quenched ’	tikh·beh	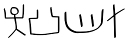	
But as for	ve·el		2 Kings 22:18

the king	me·lekh	𐤌𐤋𐤊	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
who sent	hash·sho·le·ach	𐤄𐤔𐤋𐤇	
you	et·khem	𐤀𐤕𐤊𐤌	
to inquire	lid·rosh	𐤋𐤃𐤓𐤔	
-	et	𐤀𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
	koh	𐤊𐤄	
tell him	to·me·ru	𐤕𐤀𐤌𐤓𐤅	
	e·law	𐤀𐤋𐤉𐤅	
that this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
‘ As for the words	had·de·va·reem	𐤄𐤃𐤁𐤓𐤉𐤌	
that	a·sher	𐤀𐤔𐤓	
you heard	sha·ma·e·ta	𐤔𐤌𐤏𐤕	
because	ya·an	𐤉𐤏𐤍	2 Kings 22:19
was tender	rakh	𐤓𐤊	
your heart	le·va·ve·kha	𐤋𐤁𐤁𐤊	
and you humbled yourself	vat·tik·ka·na	𐤅𐤕𐤊𐤍𐤏	
before	mip·pe·ne	𐤌𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
when you heard	be·sha·me·a·kha	𐤁𐤔𐤌𐤏𐤊	
what	a·sher	𐤀𐤔𐤓	
I spoke	dib·bar·tee	𐤃𐤁𐤓𐤕𐤉	

against	al		
place	ham·ma·qo·wm	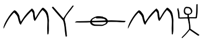	
this	haz·zeh		
and against	ve·al		
its people	yo·she·vaw		
that they would become	lih·yo·wt	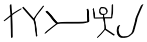	
a desolation	le·sham·mah		
and a curse	ve·liq·la·lah	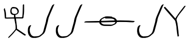	
and because you have torn	vat·tiq·ra	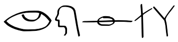	
-	et		
your clothes	be·ga·de·kha	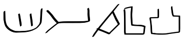	
and wept	vat·tiv·keh		
before Me	le·pha·nay		
	ve·gam		
I	a·no·khee		
have heard [you] ’	sha·ma·tee		
declares	ne·um		
the LORD	YHVH		
‘ Therefore	la·khen		2 Kings 22:20
	hin·nee	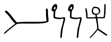	
I will indeed gather	o·siph·kha	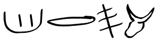	
you to	al		
your fathers	a·vo·te·kha		
and you will be gathered	ve·ne·e·saph·ta		
to	el		
your grave	qiv·ro·te·kha		

in peace	be·sha·lo·wm	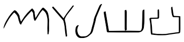	
will not	ve·lo		
see	tir·e·nah		
Your eyes	e·ne·kha	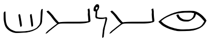	
all	be·khol		
the calamity	ha·ra·ah		
that	a·sher		
I	a·nee	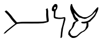	
will bring	me·vee	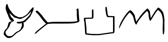	
on	al		
place ’”	ham·ma·qo·wm	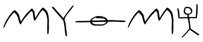	
this	haz·zeh		
So they brought	vay·ya·shee·vu	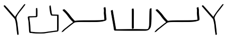	
her	et		
back to the king	ham·me·lekh		
answer	da·var		
summoned	vay·yish·lach		2 Kings 23:1
Then the king	ham·me·lekh		
	vay·ya·as·phu		
	e·law	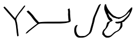	
all	kal		
the elders	ziq·ne	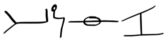	
of Judah	ye·hu·dah	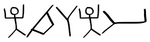	
and Jerusalem	vee·ru·sha·lim		
went up	vay·ya·al		2 Kings 23:2
And [he]	ham·me·lekh		
to the house	bet	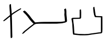	

of the LORD	YHVH		
with all	ve·khal		
-	eesh	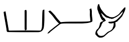	
of Judah	ye·hu·dah	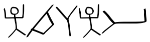	
[and]	ve·khal		
the people	yo·she·ve		
Jerusalem	ye·ru·sha·lim		
as well as	it·to		
the priests	ve·hak·ko·ha·neem		
and the prophets —	ve·han·ne·vee·eem	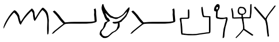	
all	ve·khal		
the people	ha·am		
small	le·miq·qa·ton	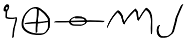	
and	ve·ad		
great —	ga·do·wl		
he read	vay·yiq·ra	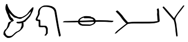	
and in their hearing	ve·a·ze·ne·hem	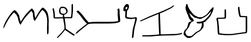	
-	et		
all	kal		
the words	div·re		
of the Book	se·pher		
of the Covenant	hab·be·reet	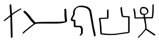	
that had been found	han·nim·tsa		
in the house	be·vet	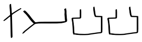	
of the LORD	YHVH		
stood	vay·ya·a·mod		2 Kings 23:3
So the king	ham·me·lekh		

by	al	
the pillar	ha·am·mud	
and made	vay·yikh·rot	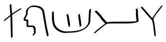
-	et	
a covenant	hab·be·reet	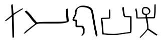
before	liph·ne	
the LORD	YHVH	
to follow	la·le·khet	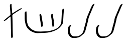
	a·char	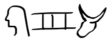
the LORD	YHVH	
and to keep	ve·lish·mor	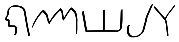
His commandments	mits·wo·taw	
-	ve·et	
decrees	e·de·wo·taw	
-	ve·et	
and statutes	chuq·qo·taw	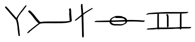
with all	be·khal	
[his] heart	lev	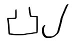
and all	u·ve·khal	
[his] soul	ne·phesh	
and to carry out	le·ha·qeem	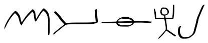
-	et	
the words	div·re	
covenant	hab·be·reet	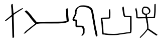
of this	haz·zot	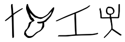
that were written	hak·ke·tu·veem	
in	al	

book	has·se·pher	הספר	
this	haz·zeh	הזה	
entered	vay·ya·a·mod	ויעמד	
And all	kal	כל	
the people	ha·am	העם	
into the covenant	bab·be·reet	בברית	
commanded	vay·tsaw	ויצו	2 Kings 23:4
Then the king	ham·me·lekh	המלך	
-	et	את	
Hilkiah	chil·qee·ya·hu	חלקיהו	
priest	hak·ko·hen	הכהן	
the high	hag·ga·do·wl	הגדול	
-	ve·et	ואת	
the priests	ko·ha·ne	כהני	
second in rank	ham·mish·neh	המשנה	
-	ve·et	ואת	
and the doorkeepers	sho·me·re	שמרי	
	has·saph	הסף	
to remove	le·ho·w·tsee	להוציא	
from the temple	me·he·khal	מהיכל	
of the LORD	YHVH	יהוה	
-	et	את	
all	kal	כל	
the articles	hak·ke·leem	הכלים	
made	ha·a·su·yim	העשוים	
for Baal	lab·ba·al	לבעל	
Asherah	ve·la·a·she·rah	ולאשרה	

and all	u·le·khol	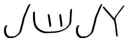	
the host	tse·va	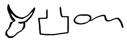	
of heaven	hash·sha·ma·yim		
And he burned them	vay·yis·re·phem		
outside	mi·chuts	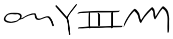	
Jerusalem	lee·ru·sha·lim		
in the fields	be·shad·mo·wt		
of Kidron	qid·ro·wn		
and carried	ve·na·sa		
-	et		
their ashes	a·pha·ram		
	bet	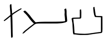	
to Bethel	el		
[Josiah] also did away with	ve·hish·beet		2 Kings 23:5
-	et		
the idolatrous priests	hak·ke·ma·reem		
-	a·sher		
ordained	na·te·nu	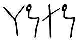	
by the kings	mal·khe	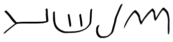	
of Judah	ye·hu·dah	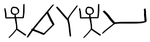	
to burn incense	vay·qat·ter	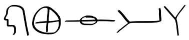	
on the high places	bab·ba·mo·wt	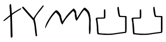	
of the cities	be·a·re		
of Judah	ye·hu·dah	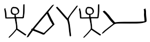	
and in the places all around	u·me·sib·be		
Jerusalem —	ye·ru·sha·lim		

-	ve·et	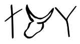	
those who had burned incense	ham·qat·te·reem	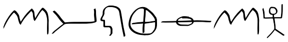	
to Baal	lab·ba·al	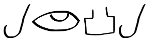	
to the sun	lash·she·mesh	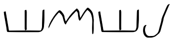	
and moon	ve·lay·ya·re·ach	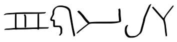	
to the constellations	ve·lam·maz·za·lo·wt	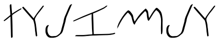	
and to all	u·le·khol	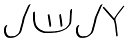	
the host	tse·va	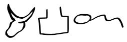	
of heaven	hash·sha·ma·yim	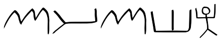	
He brought	vay·yo·tse	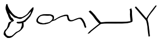	2 Kings 23:6
-	et	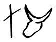	
the Asherah pole	ha·a·she·rah	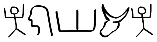	
from the house	mib·bet	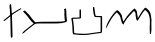	
of the LORD	YHVH	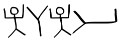	
outside	mi·chuts	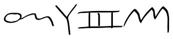	
Jerusalem	lee·ru·sha·lim	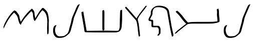	
to	el	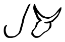	
Valley	na·chal	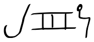	
the Kidron	qid·ro·wn	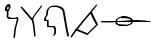	
he burned	vay·yis·roph	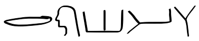	
it	o·tah	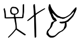	
	be·na·chal	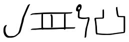	
and [there]	qid·ro·wn	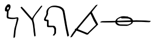	
ground	vay·ya·deq	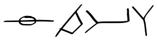	
[it] to powder	le·a·phar	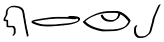	
and threw	vay·yash·lekh	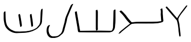	
-	et	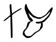	

its dust	a·pha·rah		
on	al		
the graves	qe·ver	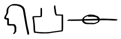	
of the common	be·ne	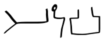	
people	ha·am		
He also tore down	vay·yit·tots	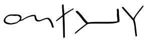	2 Kings 23:7
-	et		
the quarters	bat·te		
of the male shrine prostitutes	haq·qe·de·sheem	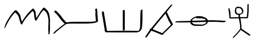	
that [were]	a·sher		
in the house	be·vet	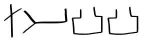	
of the LORD	YHVH		
where	a·sher		
the women	han·na·sheem	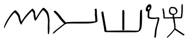	
had woven	o·re·go·wt		
	sham		
tapestries	bat·teem	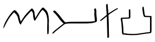	
for Asherah	la·a·she·rah		
Then Josiah brought	vay·ya·ve	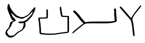	2 Kings 23:8
-	et		
all	kal	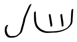	
the priests	hak·ko·ha·neem	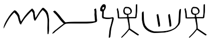	
from the cities	me·a·re		
of Judah	ye·hu·dah	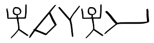	
and desecrated	vay·tam·me		
-	et		
the high places	hab·ba·mo·wt		

from	a·sher		
had burned incense	qit·te·ru	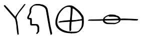	
where	sham·mah		
the priests	hak·ko·ha·neem	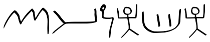	
Geba	mig·ge·va		
to	ad		
	be·er		
Beersheba	sha·va		
He tore down	ve·na·tats	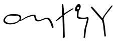	
-	et		
the high places	ba·mo·wt		
of the gates	hash·she·a·reem		
-	a·sher		
at the entrance	pe·tach	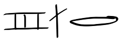	
of the gate	sha·ar		
of Joshua	ye·ho·wo·shu·a		
the governor	sar		
of the city	ha·eer		
which was	a·sher		
to	al		
the left	se·mo·wl		
	eesh	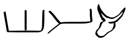	
gate	be·sha·ar		
of the city	ha·eer		
Although	akh		2 Kings 23:9
did not	lo		
come up	ya·a·lu		

the priests	ko·ha·ne		
of the high places	hab·ba·mo·wt		
to	el		
the altar	miz·bach		
of the LORD	YHVH		
in Jerusalem	bee·ru·sha·lim		
-	kee	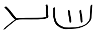	
-	im		
they ate	a·khe·lu		
unleavened bread	mats·tso·wt		
with	be·to·wkh		
their fellow priests	a·che·hem	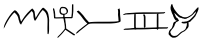	
He also desecrated	ve·tim·me		2 Kings 23:10
-	et		
Topheth	hat·to·phet		
-	a·sher		
in the Valley of Ben-hinnom	be·ge		
	ve·nē	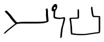	
	hin·nom	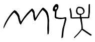	
so that no	le·vil·tee	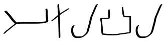	
could sacrifice	le·ha·a·veer	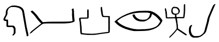	
one	eesh	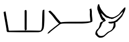	
-	et		
his son	be·no	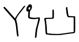	
-	ve·et		
or daughter	bit·to		
in the fire	ba·esh		

to Molech	lam·mo·lekh		
And he removed	vay·yash·bet	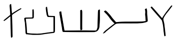	2 Kings 23:11
-	et		
the horses	has·su·seem		
that	a·sher		
had dedicated	na·te·nu	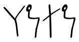	
the kings	mal·khe	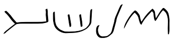	
of Judah	ye·hu·dah	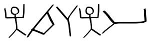	
to the sun	lash·she·mesh		
from the entrance	mib·bo	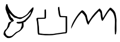	
to the house	vet	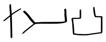	
of the LORD	YHVH		
near	el		
the chamber	lish·kat	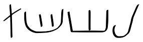	
	ne·tan	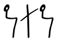	
named Nathan-melech	me·lekh	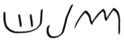	
of an official	has·sa·rees	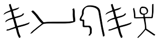	
They were	a·sher		
in the court	bap·par·va·reem		
And	ve·et		
the chariots	mar·ke·vo·wt		
of the sun	hash·she·mesh		
[Josiah] burned up	sa·raph		
	ba·esh		
-	ve·et		2 Kings 23:12
the altars	ham·miz·be·cho·wt	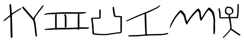	
-	a·sher		

on	al	
the roof	hag·gag	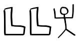
near the upper chamber	a·lee·yat	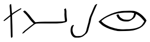
of Ahaz	a·chaz	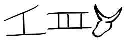
that	a·sher	
had set up	a·su	
the kings	mal·khe	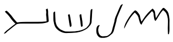
of Judah	ye·hu·dah	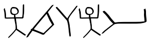
-	ve·et	
and the altars	ham·miz·be·cho·wt	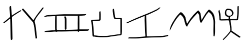
that	a·sher	
had set up	a·sah	
Manasseh	me·nash·sheh	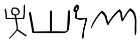
in the two	bish·te	
courtyards	chats·ro·wt	
of the house	bet	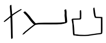
of the LORD	YHVH	
He pulled down	na·tats	
The king	ham·me·lekh	
pulverized them	vay·ya·rats	
there	mish·sham	
and threw	ve·hish·leekh	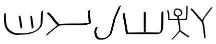
-	et	
their dust	a·pha·ram	
into	el	
Valley	na·chal	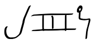
the Kidron	qid·ro·wn	

-	ve·et		2 Kings 23:13
the high places	hab·ba·mo·wt		
-	a·sher		
east	al		
of	pe·ne	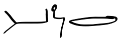	
Jerusalem	ye·ru·sha·lim		
	a·sher		
to the south	mee·meen		
of the Mount	le·har		
of Corruption	ham·mash·cheet	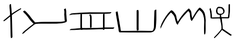	
which	a·sher		
had built	ba·nah		
Solomon	she·lo·moh	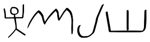	
King	me·lekh	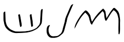	
of Israel	yis·ra·el	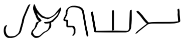	
for Ashtoreth	le·ash·to·ret		
the abomination	shiq·quts	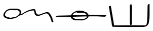	
of the Sidonians	tsee·do·neem		
for Chemosh	ve·likh·mo·wosh	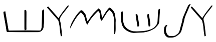	
the abomination	shiq·quts	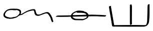	
of the Moabites	mo·w·av		
and for Milcom	u·le·mil·kom	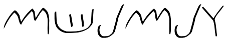	
the abomination	to·w·a·vat		
of the Ammonites	be·ne	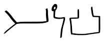	
	am·mo·wn		
also desecrated	tim·me		
The king	ham·me·lekh		

to pieces	ve·shib·bar	𐤅𐤔𐤁𐤓	2 Kings 23:14
-	et	𐤀𐤕	
He smashed the sacred pillars	ham·mats·tse·vo·wt	𐤄𐤌𐤑𐤁𐤅𐤕	
cut down	vay·yikh·rot	𐤅𐤉𐤊𐤓𐤕	
-	et	𐤀𐤕	
the Asherah poles	ha·a·she·reem	𐤄𐤀𐤔𐤓𐤉𐤌	
and covered	vay·mal·le	𐤅𐤉𐤌𐤋𐤀	
-	et	𐤀𐤕	
the sites	me·qo·w·mam	𐤌𐤒𐤅𐤌𐤌	
bones	ats·mo·wt	𐤏𐤑𐤌𐤅𐤕	
with human	a·dam	𐤀𐤃𐤌	
He even	ve·gam	𐤅𐤂𐤌	2 Kings 23:15
-	et	𐤀𐤕	
the altar	ham·miz·be·ach	𐤄𐤌𐤆𐤁𐤇	
-	a·sher	𐤀𐤔𐤓	
	be·vet	𐤁𐤁𐤉𐤕	
at Bethel	el	𐤀𐤋	
the high place	hab·ba·mah	𐤄𐤁𐤌𐤄	
	a·sher	𐤀𐤔𐤓	
set up	a·sah	𐤏𐤔𐤄	
by Jeroboam	ya·ra·ve·am	𐤉𐤓𐤁𐤏𐤌	
son	ben	𐤁𐤍	
of Nebat	ne·vat	𐤍𐤁𐤈	
who	a·sher	𐤀𐤔𐤓	
to sin	he·che·tee	𐤄𐤇𐤈𐤉𐤀	
	et	𐤀𐤕	
had caused Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

-	gam		
-	et		
-	ham·miz·be·ach	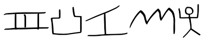	
-	ha·hu	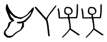	
-	ve·et		
the high place	hab·ba·mah	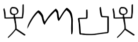	
pulled down	na·tats		
Then he burned	vay·yis·roph	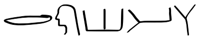	
-	et		
[it]	hab·ba·mah	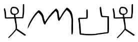	
ground	he·daq	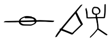	
to powder	le·a·phar		
and burned	ve·sa·raph		
the Asherah pole	a·she·rah		
turned	vay·yi·phen	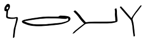	2 Kings 23:16
And as Josiah	yo·shee·ya·hu	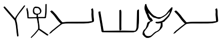	
he saw	vay·yar	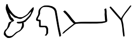	
-	et		
the tombs	haq·qe·va·reem		
	a·sher		
there	sham		
on the hillside	ba·har		
and he sent	vay·yish·lach		
someone to take	vay·yiq·qach	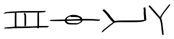	
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the bones	ha·a·tsa·mo·wt		
out of	min		

the tombs	haq·qe·va·reem	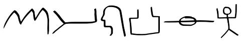	
and he burned them	vay·yis·roph	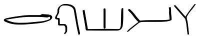	
on	al	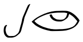	
the altar	ham·miz·be·ach	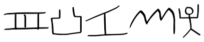	
to defile it	vay·tam·me·e·hu	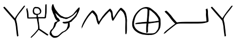	
according to the word	kid·var	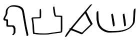	
of the LORD	YHVH	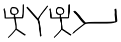	
-	a·sher	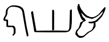	
proclaimed	qa·ra	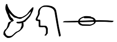	
by the man	eesh	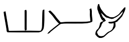	
of God	ha·e·lo·heem	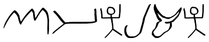	
who	a·sher	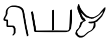	
had foretold	qa·ra	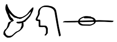	
-	et	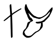	
things	had·de·va·reem	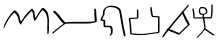	
these	ha·el·leh	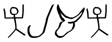	
Then [the king] asked	vay·yo·mer	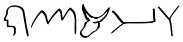	2 Kings 23:17
“ What	mah	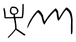	
monument	hats·tsee·yun	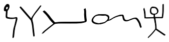	
is this	hal·laz	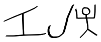	
	a·sher	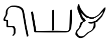	
I	a·nee	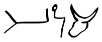	
see ? ”	ro·eh	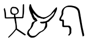	
replied	vay·yo·me·ru	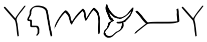	
	e·law	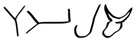	
And the men	an·she	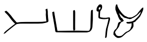	
of the city	ha·eer	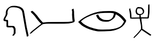	

“ It is the tomb	haq·qe·ver	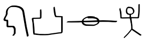	
of the man	eesh	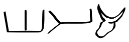	
of God	ha·e·lo·heem		
who	a·sher		
came	ba		
from Judah	mee·hu·dah	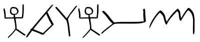	
and pronounced	vay·yiq·ra	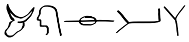	
-	et		
things	had·de·va·reem	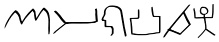	
these	ha·el·leh		
that	a·sher		
you have done	a·see·ta	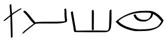	
to	al		
the altar	ham·miz·bach	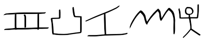	
of	bet	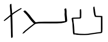	
Bethel ”	el		
said [Josiah]	vay·yo·mer		2 Kings 23:18
“ Let him rest	han·nee·chu	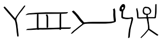	
”	lo		
let anyone	eesh	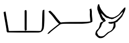	
“ Do not	al		
disturb	ya·na		
his bones ”	ats·mo·taw	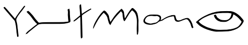	
undisturbed	vay·mal·le·tu		
So they left his bones	ats·mo·taw	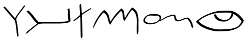	
-	et		
along with those	ats·mo·wt		

of the prophet	han·na·vee	הנביא	
who	a·sher	אשר	
had come	ba	בא	
from Samaria	mish·sho·me·ro·wn	משמרון	
so also	ve·gam	וגם	2 Kings 23:19
-	et	את	
all	kal	כל	
the shrines	bat·te	בתי	
of the high places	hab·ba·mo·wt	הבמות	
-	a·sher	אשר	
in the cities	be·a·re	בערי	
of Samaria	sho·me·ro·wn	שמרון	
-	a·sher	אשר	
set up	a·su	עשו	
by the kings	mal·khe	מלכי	
of Israel	yis·ra·el	ישראל	
who had provoked the LORD to anger	le·hakh·ees	להכעיס	
removed	he·seer	הסיר	
[he]	yo·shee·ya·hu	יאשיהו	
Just as Josiah	vay·ya·as	ויעש	
	la·hem	להם	
	ke·khal	ככל	
	ham·ma·a·seem	המעשים	
-	a·sher	אשר	
had done	a·sah	עשה	
	be·vet	בבית	
at Bethel	el	אל	

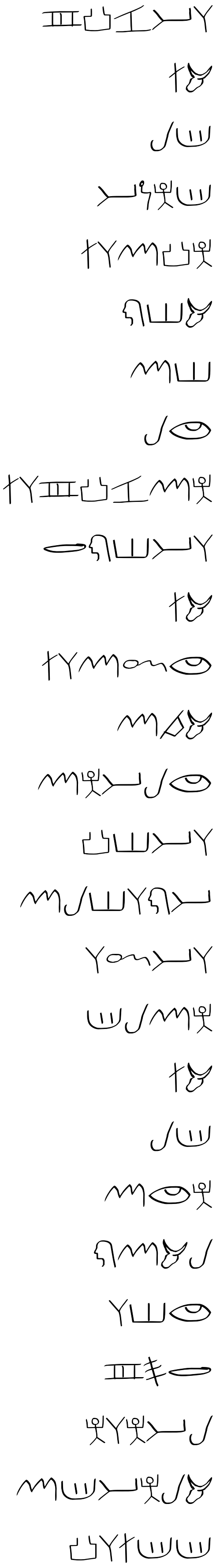

he slaughtered	vay·yiz·bach	2 Kings 23:20
-	et	
all	kal	
the priests	ko·ha·ne	
of the high places	hab·ba·mo·wt	
-	a·sher	
-	sham	
On	al	
the altars	ham·miz·be·cho·wt	
and he burned	vay·yis·roph	
-	et	
bones	ats·mo·wt	
human	a·dam	
on them	a·le·hem	
Then he returned	vay·ya·shav	
to Jerusalem	ye·ru·sha·lim	
commanded	vay·tsaw	2 Kings 23:21
The king	ham·me·lekh	
-	et	
all	kal	
the people	ha·am	
	le·mor	
“ Keep	a·su	
the Passover	phe·sach	
of the LORD	la·YHVH	
your God	e·lo·he·khem	
as [it is] written	kak·ka·tuv	

in	al		
Book	se·pher		
of the Covenant ”	hab·be·reet	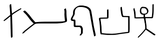	
this	haz·zeh		
-	kee	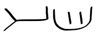	2 Kings 23:22
No	lo		
had been observed	na·a·sah		
Passover	kap·pe·sach		
such	haz·zeh		
from the days	mee·me	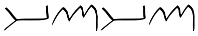	
of the judges	hash·sho·phe·teem		
who	a·sher		
had governed	sha·phe·tu		
-	et		
Israel	yis·ra·el	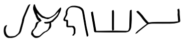	
through all	ve·khol		
the days	ye·me		
of the kings	mal·khe	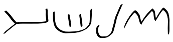	
of Israel	yis·ra·el	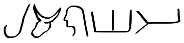	
	u·mal·khe	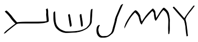	
and Judah	ye·hu·dah	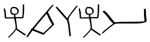	
But	kee	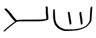	2 Kings 23:23
	im		
in the eighteenth	bish·mo·neh		
	es·reh		
year	sha·nah	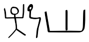	
reign	lam·me·lekh		

of Josiah’s	yo·shee·ya·hu	
was observed	na·a·sah	
Passover	hap·pe·sach	
this	haz·zeh	
to the LORD	la·YHVH	
in Jerusalem	bee·ru·sha·lim	
Furthermore	ve·gam	2 Kings 23:24
-	et	
the mediums	ha·o·vo·wt	
and	ve·et	
spiritists	hay·yid·de·o·neem	
-	ve·et	
the household gods	hat·te·ra·pheem	
and	ve·et	
idols	hag·gil·lu·leem	
-	ve·et	
and all	kal	
the abominations	hash·shiq·qu·tseem	
that	a·sher	
were seen	nir·u	
in the land	be·e·rets	
of Judah	ye·hu·dah	
and in Jerusalem	u·vee·ru·sha·lim	
removed	bi·er	
Josiah	yo·shee·ya·hu	
He did this	le·ma·an	
to carry out	ha·qeem	

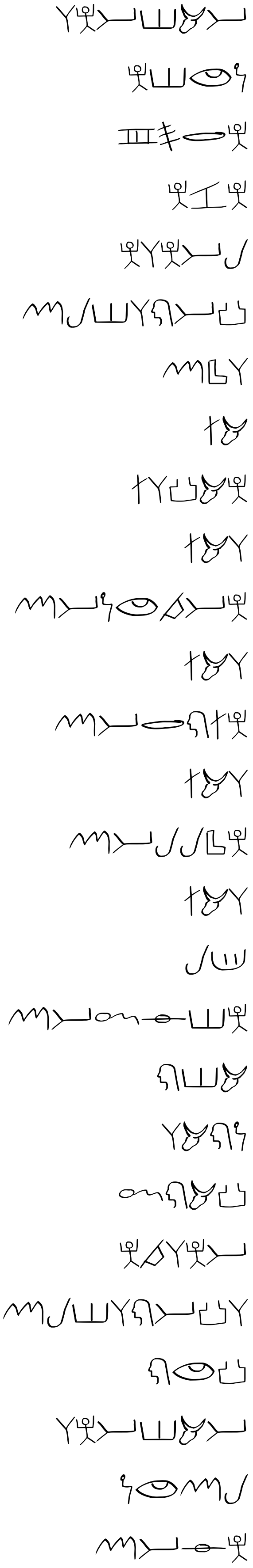

-	et		
the words	div·re		
of the law	hat·to·w·rah		
written	hak·ke·tu·veem		
in	al		
the book	has·se·pher		
that	a·sher		
had found	ma·tsa		
Hilkiah	chil·qee·ya·hu	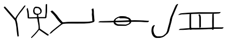	
the priest	hak·ko·hen	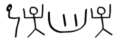	
in the house	bet	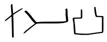	
of the LORD	YHVH		
like him	ve·kha·mo·hu		2 Kings 23:25
Neither	lo		
was there	ha·yah	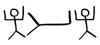	
before	le·pha·naw	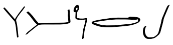	
any king	me·lekh	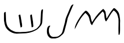	
who	a·sher		
turned	shav		
to	el		
the LORD	YHVH		
with all	be·khal		
his heart	le·va·vo		
and with all	u·ve·khal		
his soul	naph·sho		
and with all	u·ve·khal	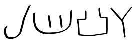	
his strength	me·o·do		

according to all	ke·khol		
the Law	to·w·rat		
of Moses	mo·sheh	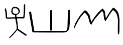	
after [Josiah]	ve·a·cha·raw	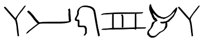	
nor	lo		
	qam	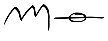	
-	ka·mo·hu		
Nevertheless	akh		2 Kings 23:26
did not	lo		
turn away	shav		
the LORD	YHVH	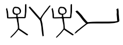	
from the fury	me·cha·ro·wn		
anger	ap·po		
of His burning	hag·ga·do·wl		
which	a·sher		
was kindled	cha·rah		
	ap·po		
against Judah	bee·hu·dah	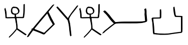	
because of	al		
all	kal	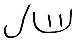	
had done	hak·ke·a·seem		
that	a·sher		
to provoke Him to anger	hikh·ee·so		
Manasseh	me·nash·sheh	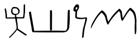	
had said	vay·yo·mer		2 Kings 23:27
For the LORD	YHVH	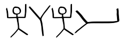	
“ I will	gam		

-	et	𐤀𐤕	
Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
remove	a·seer	𐤀𐤎𐤉𐤓	
from	me·al	𐤌𐤏𐤋	
My sight	pa·nay	𐤐𐤍𐤉	
just as	ka·a·sher	𐤊𐤀𐤔𐤓	
I removed	ha·si·ro·tee	𐤄𐤎𐤓𐤕𐤉	
-	et	𐤀𐤕	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
I will reject	u·ma·as·tee	𐤅𐤌𐤀𐤎𐤕𐤉	
-	et	𐤀𐤕	
city	ha·eer	𐤄𐤏𐤉𐤓	
this	haz·zot	𐤄𐤆𐤀𐤕	
which	a·sher	𐤀𐤔𐤓	
I chose	ba·char·tee	𐤁𐤇𐤓𐤕𐤉	
-	et	𐤀𐤕	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
-	ve·et	𐤅𐤀𐤕	
and the temple	hab·ba·yit	𐤄𐤁𐤉𐤕	
of which	a·sher	𐤀𐤔𐤓	
I said	a·mar·tee	𐤀𐤌𐤓𐤕𐤉	
shall be	yih·yeh	𐤉𐤄𐤉𐤄	
‘ My Name	she·mee	𐤔𐤌𐤉	
there ’”	sham	𐤔𐤌	
As for the rest	ve·ye·ter	𐤅𐤉𐤕𐤓	2 Kings 23:28
of the acts	div·re	𐤃𐤁𐤓𐤉	
of Josiah	yo·shee·ya·hu	𐤉𐤀𐤔𐤉𐤄𐤅	

along with all	ve·khal	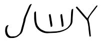	
his accomplishments	a·sher	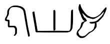	
	a·sah	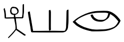	
not	ha·lo	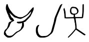	
are they	hem	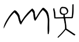	
written	ke·tu·veem	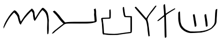	
in	al	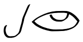	
the Book	se·pher	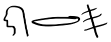	
of the Chronicles	div·re	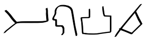	
	hay·ya·meem	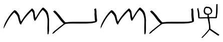	
of the Kings	le·mal·khe	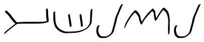	
of Judah ?	ye·hu·dah	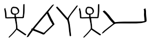	
At the end of [Josiah’s] reign	be·ya·maw	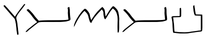	2 Kings 23:29
marched up	a·lah	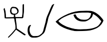	
Pharaoh	phar·oh	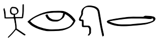	
Neco	ne·khoh	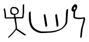	
king	me·lekh	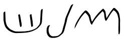	
of Egypt	mits·ra·yim	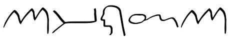	
to	al	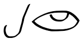	
help the king	me·lekh	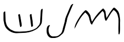	
of Assyria	ash·shur	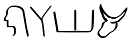	
at	al	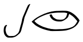	
River	ne·har	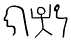	
the Euphrates	pe·rat	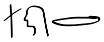	
went out	vay·ye·lekh	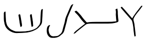	
King	ham·me·lekh	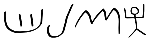	
Josiah	yo·shee·ya·hu	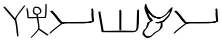	

to confront him	liq·ra·to	
and killed him	vay·mee·te·hu	
at Megiddo	bim·gid·do	
but [Neco] faced	kir·o·to	
him	o·to	
in a chariot	vay·yar·ki·vu·hu	2 Kings 23:30
his servants	a·va·daw	
carried his body	met	
From Megiddo	mim·me·gid·do	
brought him to	vay·vi·u·hu	
Jerusalem	ye·ru·sha·lim	
and buried him	vay·yiq·be·ru·hu	
in his own tomb	biq·vu·ra·to	
took	vay·yiq·qach	
Then the people	am	
of the land	ha·a·rets	
-	et	
Jehoahaz	ye·ho·w·a·chaz	
son	ben	
of Josiah	yo·shee·ya·hu	
anointed him	vay·yim·she·chu	
-	o·to	
and made him king	vay·yam·lee·khu	
-	o·to	
in place of	ta·chat	
his father	a·vee	
years old	ben	2 Kings 23:31

was twenty-three	es·reem	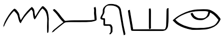	
	ve·sha·losh	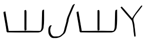	
	sha·nah	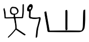	
Jehoahaz	ye·ho·w·a·chaz	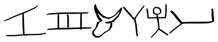	
when he became king	be·ma·le·kho	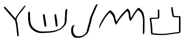	
three	u·she·lo·shah	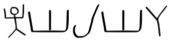	
months	cho·da·sheem	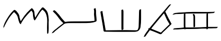	
and he reigned	ma·lakh	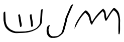	
in Jerusalem	bee·ru·sha·lim	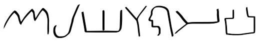	
name	ve·shem	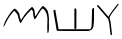	
His mother’s	im·mo	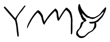	
was Hamutal	cha·mu·tal	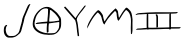	
daughter	bat	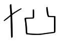	
of Jeremiah	yir·me·ya·hu	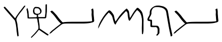	
she was from Libnah	mil·liv·nah	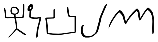	
And he did	vay·ya·as	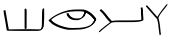	2 Kings 23:32
evil	ha·ra	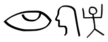	
in the sight	be·e·ne	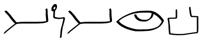	
of the LORD	YHVH	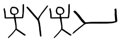	
just as	ke·khol	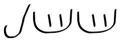	
-	a·sher	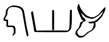	
had done	a·su	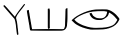	
his fathers	a·vo·taw	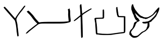	
imprisoned Jehoahaz	vay·ya·as·re·hu	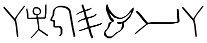	2 Kings 23:33
And Pharaoh	phar·oh	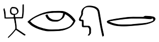	
Neco	ne·khoh	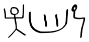	
at Riblah	ve·riv·lah	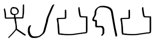	

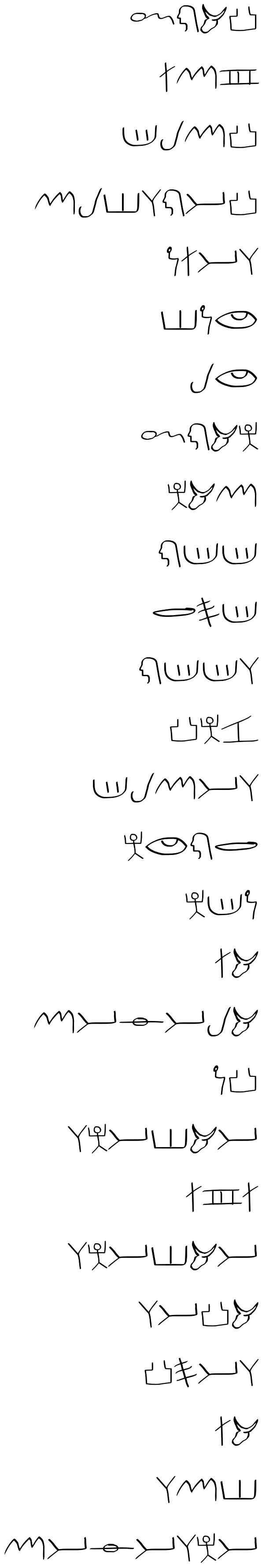

in the land	be·e·rets	
of Hamath	cha·mat	
so that he could not reign	bim·lokh	
in Jerusalem	bee·ru·sha·lim	
and he imposed	vay·yit·ten	
a levy	o·nesh	
on	al	
[Judah]	ha·a·rets	
of a hundred	me·ah	
talents	khik·kar	
of silver	ke·seph	
and a talent	ve·khik·kar	
of gold	za·hav	
king	vay·yam·lekh	2 Kings 23:34
Then Pharaoh	par·oh	
Neco	ne·khoh	
-	et	
made Eliakim	el·ya·qeem	
son	ben	
of Josiah	yo·shee·ya·hu	
in place of	ta·chat	
Josiah	yo·shee·ya·hu	
his father	a·vee	
and he changed	vay·yas·sev	
-	et	
Eliakim’s name	she·mo	
to Jehoiakim	ye·ho·w·ya·qeem	

-	ve·et		
Jehoahaz	ye·ho·w·a·chaz		
But Neco took	la·qach	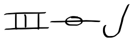	
and carried him off	vay·ya·vo	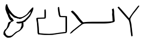	
to Egypt	mits·ra·yim	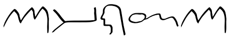	
where he died	vay·ya·mat	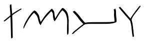	
	sham	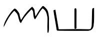	
the silver	ve·hak·ke·seph		2 Kings 23:35
and gold	ve·haz·za·hav		
paid	na·tan		
So Jehoiakim	ye·ho·w·ya·qeem	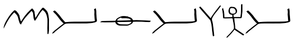	
to Pharaoh [Neco]	le·phar·oh		
but	akh		
he taxed	he·e·reekh		
-	et		
the land	ha·a·rets		
-	la·tet	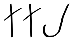	
-	et		
-	hak·ke·seph		
to meet	al		
demand	pee		
Pharaoh’s	phar·oh		
each	eesh	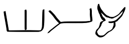	
according to his wealth	ke·er·ko		
and exacted	na·gas		
-	et		
the silver	hak·ke·seph		

and	ve·et	ואת	
the gold	haz·za·hav	הזהב	
-	et	את	
from the people	am	עם	
	ha·a·rets	הארץ	
-	la·tet	לתת	
-	le·phar·oh	לפרעה	
-	ne·khoh	נכה׃	
years old	ben	בן	2 Kings 23:36
was twenty-five	es·reem	עשרים	
	ve·cha·mesh	וחמש	
	sha·nah	שנה	
Jehoiakim	ye·ho·w·ya·qeem	יהויקים	
when he became king	be·ma·le·kho	במלכו	
eleven	ve·a·chat	ואחת	
	es·reh	עשרה	
years	sha·nah	שנה	
and he reigned	ma·lakh	מלך	
in Jerusalem	bee·ru·sha·lim	בירושלם	
name	ve·shem	ושם	
His mother’s	im·mo	אמו	
was Zebidah	ze·vī·dah	זבידה	
daughter	vat	בת	
of Pedaiah	pe·da·yah	פדיה	
she was from	min	מן	
Rumah	ru·mah	רומה	
And he did	vay·ya·as	ויעש	2 Kings 23:37

evil	ha·ra		
in the sight	be·e·ne	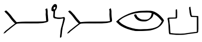	
of the LORD	YHVH		
just as	ke·khol		
-	a·sher		
had done	a·su		
his fathers	a·vo·taw		
During Jehoiakim's reign	be·ya·maw		2 Kings 24:1
invaded	a·lah		
Nebuchadnezzar	ne·vu·khad·nets·tsar		
king	me·lekh	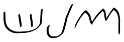	
of Babylon	ba·vel		
became	vay·hee	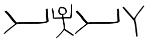	
his	lo		
So Jehoiakim	ye·ho·w·ya·qeem	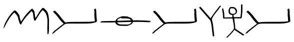	
vassal	e·ved	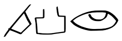	
for three	sha·losh	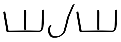	
years	sha·neem	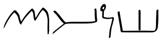	
until he turned	vay·ya·shav	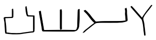	
and rebelled	vay·yim·rad		
against [Nebuchadnezzar]	bo		
sent	vay·shal·lach		2 Kings 24:2
And the LORD	YHVH		
against [Jehoiakim]	bo		
-	et		
raiders	ge·du·de		
Chaldean	khas·deem		

-	ve·et	𐤅𐤀𐤕	
-	ge·du·de	𐤂𐤃𐤅𐤃𐤉	
Aramean	a·ram	𐤀𐤓𐤌	
-	ve·et	𐤅𐤀𐤕	
-	ge·du·de	𐤂𐤃𐤅𐤃𐤉	
Moabite	mo·w·av	𐤌𐤅𐤀𐤁	
-	ve·et	𐤅𐤀𐤕	
-	ge·du·de	𐤂𐤃𐤅𐤃𐤉	
and Ammonite	ve·ne	𐤁𐤍𐤉	
	am·mo·wn	𐤏𐤌𐤅𐤍	
[in order]	vay·shal·le·chem	𐤅𐤉𐤔𐤋𐤇𐤌	
Judah	bee·hu·dah	𐤁𐤉𐤄𐤅𐤃𐤄	
to destroy	le·ha·a·vee·do	𐤋𐤄𐤀𐤁𐤉𐤃𐤅	
according to the word	kid·var	𐤊𐤃𐤁𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
that	a·sher	𐤀𐤔𐤓	
had spoken	dib·ber	𐤃𐤁𐤓	
through	be·yad	𐤁𐤉𐤃	
His servants	a·va·daw	𐤏𐤁𐤃𐤉𐤅	
the prophets	han·ne·vee·eem	𐤄𐤍𐤁𐤉𐤀𐤉𐤌	
Surely	akh	𐤀𐤊	2 Kings 24:3
at	al	𐤏𐤋	
command	pee	𐤐𐤉	
the LORD’s	YHVH	𐤉𐤄𐤅𐤄	
this happened	ha·ye·tah	𐤄𐤉𐤕𐤄	
to Judah	bee·hu·dah	𐤁𐤉𐤄𐤅𐤃𐤄	
to remove them	le·ha·seer	𐤋𐤄𐤎𐤉𐤓	

from	me·al		
His presence	pa·naw	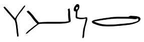	
because of the sins	be·chat·tot	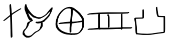	
of Manasseh	me·nash·sheh	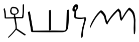	
and all	ke·khol		
that	a·sher		
he had done	a·sah		
and also for	ve·gam		2 Kings 24:4
blood	dam		
the innocent	han·na·qee	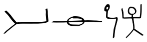	
-	a·sher		
he had shed	sha·phakh		
For he had filled	vay·mal·le	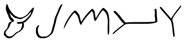	
-	et		
Jerusalem	ye·ru·sha·lim		
blood	dam		
with innocent	na·qee	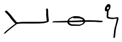	
-	ve·lo		
was unwilling	a·vah		
and the LORD	YHVH		
to forgive	lis·lo·ach		
As for the rest	ve·ye·ter	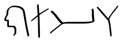	2 Kings 24:5
of the acts	div·re		
of Jehoiakim	ye·ho·w·ya·qeem	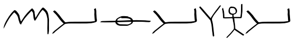	
along with all	ve·khal		
his accomplishments	a·sher		
	a·sah		

not	ha·lo	הלא	
are they	hem	הם	
written	ke·tu·veem	כתובים	
in	al	על	
the Book	se·pher	ספר	
of the Chronicles	div·re	דברי	
	hay·ya·meem	הימים	
of the Kings	le·mal·khe	למלכי	
of Judah ?	ye·hu·dah	יהודה	
rested	vay·yish·kav	וישכב	2 Kings 24:6
And Jehoiakim	ye·ho·w·ya·qeem	יהויקים	
with	im	עם	
his fathers	a·vo·taw	אבתיו	
reigned	vay·yim·lokh	וימלך	
Jehoiachin	ye·ho·w·ya·kheen	יהויכין	
and his son	be·no	בנו	
in his place	tach·taw	תחתיו	
did not	ve·lo	ולא	2 Kings 24:7
again	ho·seeph	הסיף	
	o·wd	עוד	
Now the king	me·lekh	מלך	
of Egypt	mits·ra·yim	מצרים	
march out	la·tset	לצאת	
of his land	me·ar·tso	מארצו	
because	kee	כי	
had taken	la·qach	לקח	
the king	me·lekh	מלך	

of Babylon	ba·vel	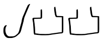	
from the Brook	min·na·chal	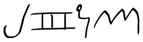	
of Egypt	mits·ra·yim	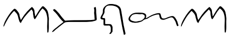	
to	ad	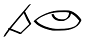	
River	ne·har	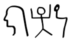	
the Euphrates	pe·rat	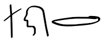	
all	kol	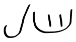	
-	a·sher	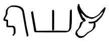	
his territory	ha·ye·tah	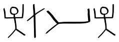	
	le·me·lekh	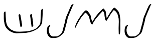	
	mits·ra·yim	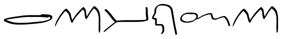	
years old	ben	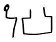	2 Kings 24:8
was eighteen	she·mo·neh	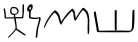	
	es·reh	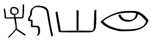	
	sha·nah	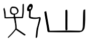	
Jehoiachin	ye·ho·w·ya·kheen	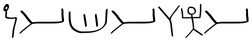	
when he became king	be·ma·le·kho	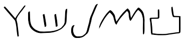	
three	u·she·lo·shah	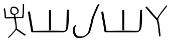	
months	cho·da·sheem	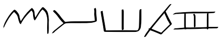	
and he reigned	ma·lakh	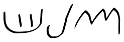	
in Jerusalem	bee·ru·sha·lim	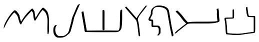	
name	ve·shem	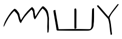	
His mother's	im·mo	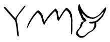	
was Nehushta	ne·chush·ta	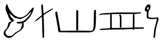	
daughter	vat	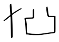	
of Elnathan	el·na·tan	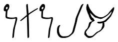	
she was from Jerusalem	mee·ru·sha·lim	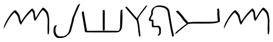	

And he did	vay·ya·as	ויעש	2 Kings 24:9
evil	ha·ra	הרע	
in the sight	be·e·ne	בעיני	
of the LORD	YHVH	יהוה	
just as	ke·khol	ככל	
-	a·sher	אשר	
had done	a·sah	עשה	
his father	a·vee	אביו	
time	ba·et	בעת	2 Kings 24:10
At that	ha·hee	ההיא	
marched up	ʽa·lah	עלה	
the servants	av·de	עבדי	
of Nebuchadnezzar	ne·vu·khad·nets·tsar	נבכדנאצר	
king	me·lekh	מלך	
of Babylon	ba·vel	בבל	
to Jerusalem	ye·ru·sha·lim	ירושלם	
came	vat·ta·vo	ותבא	
and the city	ha·eer	העיר	
under siege	bam·ma·tso·wr	במצור	
came	vay·ya·vo	ויבא	2 Kings 24:11
And Nebuchadnezzar	ne·vu·khad·nets·tsar	נבוכדנאצר	
king	me·lekh	מלך	
of Babylon	ba·vel	בבל	
to	al	על	
the city	ha·eer	העיר	
while his servants	va·a·va·daw	ועבדיו	
were besieging it	tsa·reem	צרים	

	a·le·ha	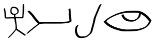	
[all] surrendered	vay·ye·tse	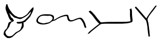	2 Kings 24:12
Jehoiachin	ye·ho·w·ya·kheen	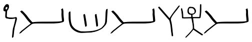	
king	me·lekh	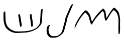	
of Judah	ye·hu·dah	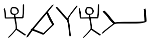	
to	al		
the king	me·lekh	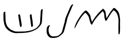	
of Babylon	ba·vel		
	hu		
his mother	ve·im·mo		
his servants	va·a·va·daw	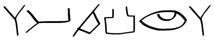	
his commanders	ve·sa·raw	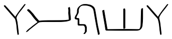	
and his officials	ve·sa·ree·saw	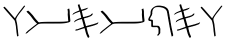	
took him captive	vay·yiq·qach	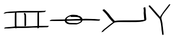	
-	o·to		
the king	me·lekh	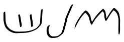	
of Babylon	ba·vel		
year	bish·nat		
So in the eighth	she·mo·neh		
of his reign	le·ma·le·kho		
[Nebuchadnezzar] also carried off	vay·yo·w·tse	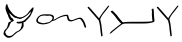	2 Kings 24:13
	mish·sham		
-	et		
all	kal	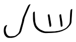	
the treasures	o·wts·ro·wt		
from the house	bet	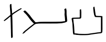	
of the LORD	YHVH		

[and]	ve·o·wts·ro·wt		
palace	bet	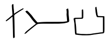	
the royal	ham·me·lekh		
and he cut into pieces	vay·qats·tsets	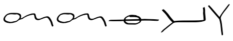	
-	et		
all	kal		
articles	ke·le	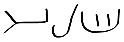	
the gold	haz·za·hav	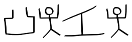	
that	a·sher		
had made	a·sah		
Solomon	she·lo·moh	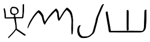	
king	me·lekh	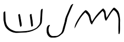	
of Israel	yis·ra·el	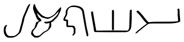	
in the temple	be·he·khal	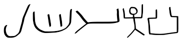	
of the LORD	YHVH		
As	ka·a·sher		
had declared	dib·ber		
the LORD	YHVH		
He carried into exile	ve·hig·lah		2 Kings 24:14
-	et		
all	kal		
Jerusalem —	ye·ru·sha·lim		
-	ve·et		
all	kal	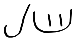	
the commanders	has·sa·reem	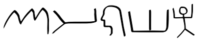	
and	ve·et		
	kal	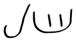	

mighty men	gib·bo·w·re		
of valor	ha·cha·yil		
ten	ʿa·sa·rah		
thousand	a·la·pheem		
captives [in all]	go·w·leh		
all	ve·khal		
the craftsmen	he·cha·rash		
and metalsmiths —	ve·ham·mas·ger		
-	lo		
remained	nish·ar		
Only	zu·lat	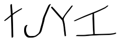	
the poorest	dal·lat		
people	am		
of the land	ha·a·rets		
Nebuchadnezzar carried away	vay·ye·gel	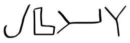	2 Kings 24:15
-	et		
Jehoiachin	ye·ho·w·ya·kheen	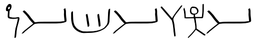	
to Babylon	ba·ve·lah	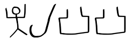	
as well as	ve·et		
mother	em		
the king’s	ham·me·lekh		
-	ve·et		
wives	ne·she	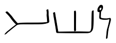	
[his]	ham·me·lekh		
-	ve·et		
his officials	sa·ree·saw	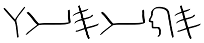	
and the leading men	ve·et		

	ʾĕ·wi·lē	
of the land	ha·a·rets	
He took them	ho·w·leekh	
into exile	go·w·lah	
from Jerusalem	mee·ru·sha·lim	
to Babylon	ba·ve·lah	
-	ve·et	2 Kings 24:16
all	kal	
men	an·she	
of valor	ha·cha·yil	
seven	shiv·at	
thousand	a·la·pheem	
craftsmen	ve·he·cha·rash	
and metalsmiths —	ve·ham·mas·ger	
and a thousand	e·leph	
all	hak·kol	
strong	gib·bo·w·reem	
and fit	o·se	
for battle	mil·cha·mah	
also brought	vay·vee·em	
The king	me·lekh	
of Babylon	ba·vel	
into exile	go·w·lah	
to Babylon	ba·ve·lah	
king	vay·yam·lekh	2 Kings 24:17
Then the king	me·lekh	
of Babylon	ba·vel	

-	et	את	
made Mattaniah	mat·tan·yah	מתניה	
[Jehoiachin's] uncle	do·do	דדו	
in his place	tach·taw	תחתיו	
and changed	vay·yas·sev	ויסב	
-	et	את	
his name	she·mo	שמו	
to Zedekiah	tsid·qee·ya·hu	צדקיהו׃	
years old	ben	בן	2 Kings 24:18
was twenty-one	es·reem	עשרים	
	ve·a·chat	ואחת	
	sha·nah	שנה	
Zedekiah	tsid·qee·ya·hu	צדקיהו	
when he became king	ve·ma·le·kho	במלכו	
eleven	ve·a·chat	ואחת	
	es·reh	עשרה	
years	sha·nah	שנה	
and he reigned	ma·lakh	מלך	
in Jerusalem	bee·ru·sha·lim	בירושלם	
name	ve·shem	ושם	
His mother's	im·mo	אמו	
was Hamutal	cha·mī·tal	חמיטל	
daughter	bat	בת	
of Jeremiah	yir·me·ya·hu	ירמיהו	
she was from Libnah	mil·liv·nah	מלבנה	
And [Zedekiah] did	vay·ya·as	ויעש	2 Kings 24:19
evil	ha·ra	הרע	

in the sight	be·e·ne	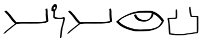	
of the LORD	YHVH		
just as	ke·khol		
-	a·sher		
had done	a·sah		
Jehoiakim	ye·ho·w·ya·qeem	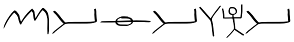	
For	kee	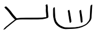	2 Kings 24:20
because	al		
of the anger	aph		
of the LORD	YHVH		
[all this] happened	ha·ye·tah	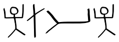	
in Jerusalem	vee·ru·sha·lim		
and Judah	u·vee·hu·dah	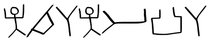	
until	ad		
He finally banished	hish·li·kho	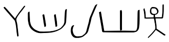	
them	o·tam		
from	me·al		
His presence	pa·naw	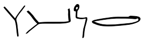	
rebelled	vay·yim·rod		
And Zedekiah also	tsid·qee·ya·hu	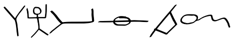	
against the king	be·me·lekh		
of Babylon	ba·vel	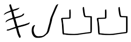	
So	vay·hee	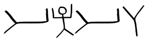	2 Kings 25:1
year	vish·nat		
in the ninth	hat·te·shee·eet	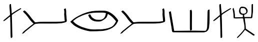	
of Zedekiah's reign	le·ma·le·kho		
month	ba·cho·desh	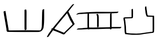	

day of the tenth	ha·a·see·ree	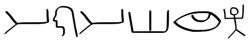	
on the tenth	be·a·so·wr		
	la·cho·desh	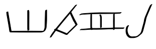	
marched	ba		
Nebuchadnezzar	ne·vu·khad·nets·tsar		
king	me·lekh	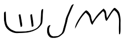	
of Babylon	ba·vel	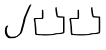	
	hu		
with his entire	ve·khal		
army	che·lo	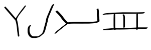	
against	al		
Jerusalem	ye·ru·sha·lim	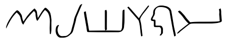	
They encamped	vay·yi·chan	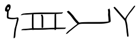	
outside [the city]	a·le·ha	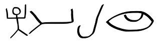	
and built	vay·yiv·nu	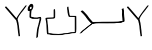	
	a·le·ha	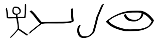	
a siege wall	da·yeq	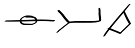	
all around it	sa·veev	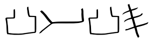	
was kept	vat·ta·vo		2 Kings 25:2
And the city	ha·eer		
under siege	bam·ma·tso·wr		
until	ad		
eleventh	ash·te		
	es·reh	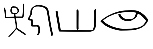	
year	sha·nah	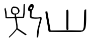	
King	lam·me·lekh		
Zedekiah’s	tsid·qee·ya·hu	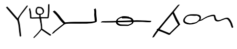	

By the ninth [day]	be·tish·ah		2 Kings 25:3
of the [fourth] month	la·cho·desh	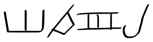	
was so severe	vay·ye·che·zaq	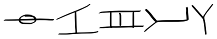	
the famine	ha·ra·av		
in the city	ba·eer		
no	ve·lo		
had	ha·yah	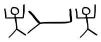	
food	le·chem	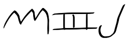	
that the people	le·am		
of the land	ha·a·rets		
was breached	vat·tib·ba·qa	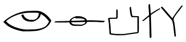	2 Kings 25:4
Then the city	ha·eer		
all	ve·khal		
the men	an·she		
of war	ham·mil·cha·mah	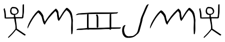	
fled by night	hal·lay·lah	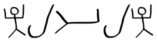	
by way	de·rekh		
of the gate	sha·ar		
between	ben	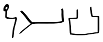	
the two walls	ha·cho·mo·ta·yim		
-	a·sher		
near	al		
garden	gan		
the king’s	ham·me·lekh		
and though the Chaldeans	ve·khas·deem		
	al		
the city	ha·eer		

had surrounded	sa·veev	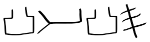	
They headed	vay·ye·lekh	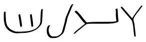	
toward	de·rekh		
the Arabah	ha·a·ra·vah		
pursued	vay·yir·de·phu		2 Kings 25:5
but the army	chel	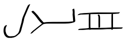	
of the Chaldeans	kas·deem		
	a·char	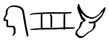	
[the king]	ham·me·lekh		
and overtook	vay·yas·si·gu		
him	o·to		
in the plains	be·ar·vo·wt		
of Jericho	ye·re·cho	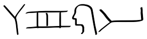	
and all	ve·khal		
his army	che·lo	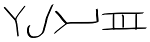	
was separated	na·pho·tsu		
from him	me·a·law		
The Chaldeans seized	vay·yit·pe·su		2 Kings 25:6
-	et		
the king	ham·me·lekh		
and brought him up	vay·ya·a·lu		
-	o·to		
to	el		
the king	me·lekh	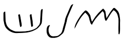	
of Babylon	ba·vel		
at Riblah	riv·la·tah	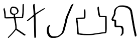	
where they pronounced	vay·dab·be·ru		

on him	it·to	אתו	
judgment	mish·pat	משפט	
And	ve·et	ואת	2 Kings 25:7
the sons	be·ne	בני	
of Zedekiah	tsid·qee·ya·hu	צדקיהו	
they slaughtered	sha·cha·tu	שחטו	
before his eyes	le·e·naw	לעיניו	
Then	ve·et	ואת	
eyes	e·ne	עיני	
[his]	tsid·qee·ya·hu	צדקיהו	
they put out	iw·ver	עור	
bound him	vay·ya·as·re·hu	ויאסרהו	
with bronze shackles	van·chush·ta·yim	בנחשתים	
and took him	vay·vi·e·hu	ויבאהו	
to Babylon	ba·vel	בבל	
month	u·va·cho·desh	ובחדש	2 Kings 25:8
day of the fifth	ha·cha·mee·shee	החמישי	
On the seventh	be·shiv·ah	בשבעה	
	la·cho·desh	לחדש	
-	hee	היא	
year	she·nat	שנת	
in the nineteenth	te·sha	תשע	
	es·reh	עשרה	
	sha·nah	שנה	
reign	lam·me·lekh	למלך	
of Nebuchadnezzar’s	ne·vu·khad·nets·tsar	נבכדנאצר	
	me·lekh	מלך	

over Babylon	ba·vel	𐤁𐤁𐤋	
entered	ba	𐤁𐤀	
Nebuzaradan	ne·vu·zar·a·dan	𐤍𐤁𐤅𐤆𐤓𐤀𐤃𐤍	
captain	rav	𐤓𐤁	
of the guard	tab·ba·cheem	𐤈𐤁𐤇𐤉𐤌	
a servant	e·ved	𐤏𐤁𐤃	
of the king	me·lekh	𐤌𐤋𐤊	
of Babylon	ba·vel	𐤁𐤁𐤋	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
He burned down	vay·yis·roph	𐤅𐤉𐤔𐤓𐤐	2 Kings 25:9
-	et	𐤀𐤕	
the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
	ve·et	𐤅𐤀𐤕	
palace	bet	𐤁𐤉𐤕	
the royal	ham·me·lekh	𐤄𐤌𐤋𐤊	
-	ve·et	𐤅𐤀𐤕	
and all	kal	𐤊𐤋	
the houses	bat·te	𐤁𐤕𐤉	
of Jerusalem —	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
-	ve·et	𐤅𐤀𐤕	
every	kal	𐤊𐤋	
building	bet	𐤁𐤉𐤕	
significant	ga·do·wl	𐤂𐤃𐤅𐤋	
-	sa·raph	𐤔𐤓𐤐	
-	ba·esh	𐤁𐤀𐤔	
-	ve·et	𐤅𐤀𐤕	2 Kings 25:10

the walls	cho·w·mot		
Jerusalem	ye·ru·sha·lim		
around	sa·veev	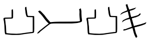	
broke down	na·te·tsu		
And the whole	kal		
army	chel	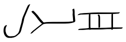	
of the Chaldeans	kas·deem		
under	a·sher		
the captain	rav	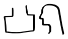	
of the guard	tab·ba·cheem	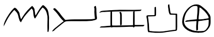	
-	ve·et		2 Kings 25:11
	ye·ter	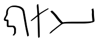	
the people	ha·am		
who remained	han·nish·a·reem		
in the city	ba·eer		
along with	ve·et		
the deserters	han·no·phe·leem	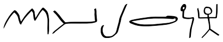	
who	a·sher		
had defected	na·phe·lu		
to	al		
the king	ham·me·lekh		
of Babylon	ba·vel		
-	ve·et		
and the rest	ye·ter	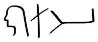	
of the population	he·ha·mo·wn	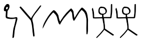	
carried into exile	heg·lah		
Then Nebuzaradan	ne·vu·zar·a·dan	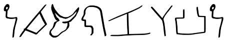	

captain	rav	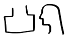	
of the guard	tab·ba·cheem	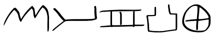	
some of the poorest	u·mid·dal·lat		2 Kings 25:12
of the land	ha·a·rets		
left behind	hish·eer		
But the captain	rav	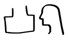	
of the guard	tab·ba·cheem	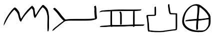	
to tend the vineyards	le·kho·re·meem		
and fields	u·le·yo·ge·veem	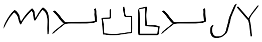	
Moreover	ve·et		2 Kings 25:13
pillars	am·mu·de		
the bronze	han·ne·cho·shet	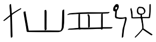	
-	a·sher		
in the house	bet	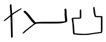	
of the LORD	YHVH		
and	ve·et		
stands	ham·me·kho·no·wt		
-	ve·et		
Sea	yam	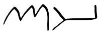	
and the bronze	han·ne·cho·shet	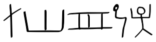	
-	a·sher		
-	be·vet	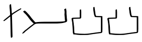	
-	YHVH		
broke up	shib·be·ru		
the Chaldeans	khas·deem		
and they carried	vay·yis·u		
-	et		

the bronze	ne·chush·tam	𐤍𐤇𐤔𐤕𐤌	
to Babylon	ba·ve·lah	𐤁𐤁𐤋𐤄	
They also	ve·et	𐤅𐤀𐤕	2 Kings 25:14
the pots	has·see·rot	𐤄𐤎𐤉𐤓𐤕	
-	ve·et	𐤅𐤀𐤕	
shovels	hay·ya·eem	𐤄𐤉𐤏𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
wick trimmers	ham·zam·me·ro·wt	𐤄𐤌𐤆𐤌𐤓𐤅𐤕	
-	ve·et	𐤅𐤀𐤕	
dishes	hak·kap·po·wt	𐤄𐤊𐤐𐤅𐤕	
-	ve·et	𐤅𐤀𐤕	
and all	kal	𐤊𐤋	
the articles	ke·le	𐤊𐤋𐤉	
of bronze	han·ne·cho·shet	𐤄𐤍𐤇𐤔𐤕	
-	a·sher	𐤀𐤔𐤓	
used in the temple service	ye·sha·re·tu	𐤉𐤔𐤓𐤕𐤅	
	vam	𐤁𐤌	
took away	la·qa·chu	𐤋𐤒𐤇𐤅	
-	ve·et	𐤅𐤀𐤕	2 Kings 25:15
the censers	ham·mach·to·wt	𐤄𐤌𐤇𐤕𐤅𐤕	
-	ve·et	𐤅𐤀𐤕	
and sprinkling bowls —	ham·miz·ra·qo·wt	𐤄𐤌𐤆𐤓𐤒𐤅𐤕	
anything [made of]	a·sher	𐤀𐤔𐤓	
pure gold	za·hav	𐤆𐤄𐤁	
	za·hav	𐤆𐤄𐤁	
-	va·a·sher	𐤅𐤀𐤔𐤓	
or fine silver	ke·seph	𐤊𐤎𐤐	

	ka·seph	
also took away	la·qach	
The captain	rav	
of the guard	tab·ba·cheem	
pillars	ha·am·mu·deem	2 Kings 25:16
As for the two	she·na·yim	
Sea	hay·yam	
the	ha·e·chad	
and the movable stands	ve·ham·me·kho·no·wt	
that	a·sher	
had made	a·sah	
Solomon	she·lo·moh	
for the house	le·vet	
of the LORD	YHVH	
	lo	
	ha·yah	
[was beyond] measure	mish·qal	
{the weight} of the bronze	lin·cho·shet	
from all	kal	
articles	hak·ke·leem	
these	ha·el·leh	
was eighteen	she·mo·neh	2 Kings 25:17
	es·reh	
cubits	am·mah	
tall	qo·w·mat	
pillar	ha·am·mud	

Each	ha·e·chad	
capital	ve·kho·te·ret	
atop [one pillar]	a·law	
The bronze	ne·cho·shet	
high	ve·qo·w·mat	
-	hak·ko·te·ret	
was three	sha·losh	
cubits	ʾam·mah	
with a network	u·se·va·khah	
pomegranates	ve·rim·mo·neem	
-	al	
	hak·ko·te·ret	
around	sa·veev	
all	hak·kol	
of bronze	ne·cho·shet	
was similar	ve·kha·el·leh	
pillar	la·am·mud	
The second	hash·she·nee	
	al	
with its network	has·se·va·khah	
also took away	vay·yiq·qach	2 Kings 25:18
The captain	rav	
of the guard	tab·ba·cheem	
-	et	
Seraiah	se·ra·yah	
priest	ko·hen	
the chief	ha·rosh	

-	ve·et	ואת	
Zephaniah	tse·phan·ya·hu	צפניהו	
the priest	ko·hen	כהן	
of second rank	mish·neh	משנה	
-	ve·et	ואת	
and the three	she·lo·shet	שלשת	
doorkeepers	sho·me·re	שמרי	
	has·saph	הסף	
Of those	u·min	ומן	2 Kings 25:19
still in the city	ha·eer	העיר	
he took	la·qach	לקח	
court official	sa·rees	סריס	
a	e·chad	אחד	
who	asher	אשר	
	hu	הוא	
had been appointed	pha·qeed	פקיד	
over	al	על	
the men	an·she	אנשי	
of war	ham·mil·cha·mah	המלחמה	
as well as five	va·cha·mish·shah	וחמשה	
	a·na·sheem	אנשים	
advisors	me·ro·e	מראי	
-	phe·ne	פני	
royal	ham·me·lekh	המלך	
-	a·sher	אשר	
-	nim·tse·u	נמצאו	
-	va·eer	בעיר	

[He] also [took]	ve·et		
the scribe	has·so·pher	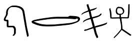	
of the captain	sar		
of the army	hats·tsa·va		
who had enlisted	ham·mats·bi		
-	et		
the people	am		
of the land	ha·a·rets		
and sixty	ve·shish·sheem	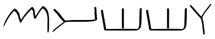	
men	eesh	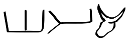	
-	me·am		
-	ha·a·rets		
[who were] found	han·nim·tse·eem		
in the city	ba·eer		
took	vay·yiq·qach	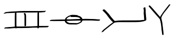	2 Kings 25:20
them	o·tam		
Nebuzaradan	ne·vu·zar·a·dan	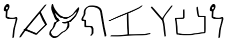	
captain	rav	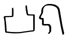	
of the guard	tab·ba·cheem	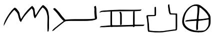	
and brought	vay·yo·lekh	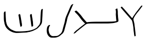	
them	o·tam		
to	al		
the king	me·lekh	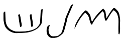	
of Babylon	ba·vel	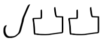	
at Riblah	riv·la·tah	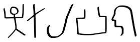	
struck them	vay·yakh	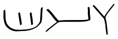	2 Kings 25:21
{down}	o·tam		

the king	me·lekh	
of Babylon	ba·vel	
and put them to death	vay·mee·tem	
There at Riblah	be·riv·lah	
in the land	be·e·rets	
of Hamath	cha·mat	
was taken into exile	vay·yi·gel	
So Judah	ye·hu·dah	
away from	me·al	
its own land	ad·ma·to	
the people	ve·ha·am	2 Kings 25:22
-	han·nish·ar	
in the land	be·e·rets	
of Judah	ye·hu·dah	
-	a·sher	
he had left behind	hish·eer	
Nebuchadnezzar	ne·vu·khad·nets·tsar	
king	me·lekh	
of Babylon	ba·vel	
appointed	vay·yaph·qed	
over	a·le·hem	
-	et	
Gedaliah	ge·dal·ya·hu	
son	ben	
of Ahikam	a·chee·qam	
the son	ben	
of Shaphan	sha·phan	

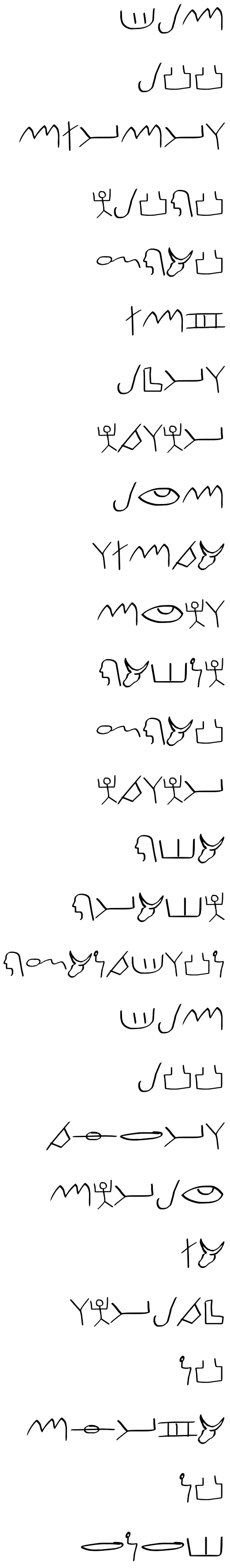

heard	vay·yish·me·u	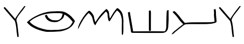	2 Kings 25:23
When all	khal		
the commanders	sa·re	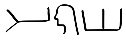	
of the armies	ha·cha·ya·leem	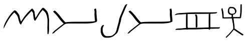	
-	hem·mah		
and their men	ve·ha·a·na·sheem		
that	kee	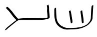	
had appointed	hiph·qeed	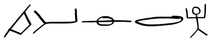	
the king	me·lekh	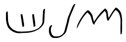	
of Babylon	ba·vel		
-	et		
Gedaliah {as governor}	ge·dal·ya·hu	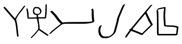	
they came	vay·ya·vo·u		
to	el		
Gedaliah	ge·dal·ya·hu	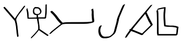	
at Mizpah —	ham·mits·pah		
Ishmael	ve·yish·ma·el		
son	ben		
of Nethaniah	ne·tan·yah	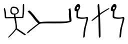	
Johanan	ve·yo·w·cha·nan		
son	ben		
of Kareah	qa·re·ach	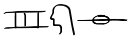	
Seraiah	u·se·ra·yah	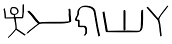	
son	ben		
of Tanhumeth	tan·chu·met	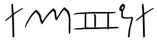	
the Netophathite	han·ne·to·pha·tee		
and Jaazaniah	ve·ya·a·zan·ya·hu	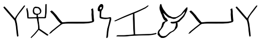	

son	ben	
of the Maacathite	ham·ma·a·kha·tee	
-	hem·mah	
as well as their men	ve·an·she·hem	
took an oath	vay·yish·sha·va	2 Kings 25:24
before them	la·hem	
And Gedaliah	ge·dal·ya·hu	
and their men	u·le·an·she·hem	
assuring	vay·yo·mer	
them	la·hem	
“ Do not	al	
be afraid	tee·re·u	
of the servants	me·av·de	
of the Chaldeans	hak·kas·deem	
Live	she·vu	
in the land	va·a·rets	
and serve	ve·iv·du	
-	et	
the king	me·lekh	
of Babylon	ba·vel	
and it will be well	ve·yi·tav	
with you ”	la·khem	
	vay·hee	2 Kings 25:25
month, however	ba·cho·desh	
In the seventh	hash·she·vee·ee	
came	ba	
Ishmael	yish·ma·el	

son	ben		
of Nethaniah	ne·tan·yah	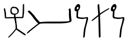	
the son	ben		
of Elishama	e·lee·sha·ma	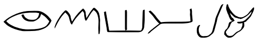	
family	miz·ze·ra		
[who was a member] of the royal	ham·me·lu·khah	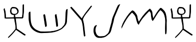	
ten	va·a·sa·rah		
men	a·na·sheem	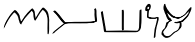	
with	it·to		
and struck down	vay·yak·ku	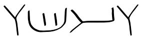	
-	et		
Gedaliah	ge·dal·ya·hu	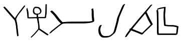	
and killed	vay·ya·mot	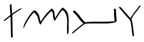	
	ve·et		
along with the Judeans	hay·ye·hu·deem		
-	ve·et		
and Chaldeans	hak·kas·deem		
who	a·sher		
were	ha·yu	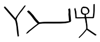	
with him	it·to		
at Mizpah	bam·mits·pah		
arose	vay·ya·qu·mu	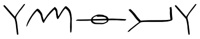	2 Kings 25:26
Then all	khal		
the people	ha·am		
small	miq·qa·ton	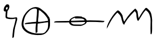	
and	ve·ad		
great	ga·do·wl		

together with the commanders	ve·sa·re		
of the army	ha·cha·ya·leem	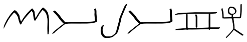	
and fled	vay·ya·vo·u	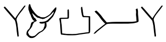	
to Egypt	mits·ra·yim		
for	kee	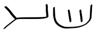	
fear	ya·re·u		
of	mip·pe·ne		
the Chaldeans	khas·deem	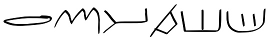	
-	vay·hee	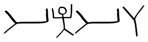	2 Kings 25:27
of the thirty-seventh	vish·lo·sheem	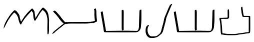	
	va·she·va	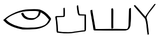	
year	sha·nah	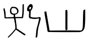	
of the exile	le·ga·lut	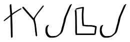	
Jehoiachin	ye·ho·w·ya·kheen	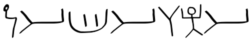	
King	me·lekh	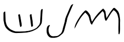	
of Judah’s	ye·hu·dah	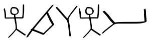	
of the twelfth	bish·nem	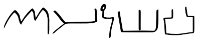	
	a·sar		
month	cho·desh		
On the twenty-seventh [day]	be·es·reem	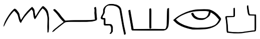	
	ve·shiv·ah		
	la·cho·desh	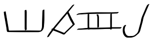	
he released	na·sa		
	e·veel	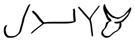	
Evil-merodach	me·ro·dakh		
became king	me·lekh	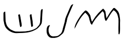	
of Babylon	ba·vel	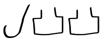	

in the year	bish·nat		
	ma·le·kho	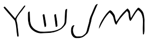	
-	et		
	rosh		
Jehoiachin	ye·ho·w·ya·kheen	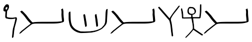	
King	me·lekh	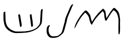	
of Judah	ye·hu·dah	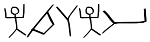	
from	mib·bet	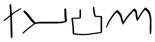	
prison	ke·le	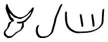	
And he spoke	vay·dab·ber		2 Kings 25:28
to Jehoiachin	it·to		
kindly	to·vo·wt		
and set	vay·yit·ten	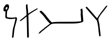	
-	et		
his throne	kis·o		
above	me·al		
the thrones	kis·se		
of the [other] kings	ham·me·la·kheem		
who [were]	a·sher		
with him	it·to		
in Babylon	be·va·vel		
So Jehoiachin changed	ve·shin·na	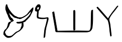	2 Kings 25:29
-	et		
clothes	big·de		
out of his prison	khil·o		
and he dined	ve·a·khal		
	le·chem	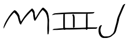	

regularly	ta·meed	תמיד	
at the king’s table	le·pha·naw	לפניו	
for the rest	kal	כל	
	ye·me	ימי	
of his life	chay·yaw	חייו	
	va·a·ru·cha·to	וארחתו	2 Kings 25:30
	a·ru·chat	ארחת	
portion	ta·meed	תמיד	
provided [Jehoiachin]	nit·te·nah	נתנה	
	lo	לו	
-	me·et	מאת	
And the king	ham·me·lekh	המלך	
	de·var	דבר	
a daily	yo·wm	יום	
	be·yo·w·mo	ביומו	
for the rest	kol	כל	
	ye·me	ימי	
of his life	chay·yaw	חיו	

1 Chronicles

BSB Translation	Transliteration	Original Hebrew	
Adam	a·dam	אדם	1 Chronicles 1:1
Seth	shet	שת	
Enosh	e·no·wsh	אנוש	
Kenan	qe·nan	קינן	1 Chronicles 1:2
Mahalalel	ma·ha·lal·el	מהללאל	
Jared	ya·red	ירד	

Enoch	cha·no·wkh		1 Chronicles 1:3
Methuselah	me·tu·she·lach		
Lamech	la·mekh		
[The sons of] Noah :	no·ach	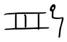	1 Chronicles 1:4
Shem	shem		
Ham	cham	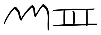	
and Japheth	va·ya·phet	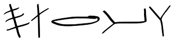	
The sons	be·ne	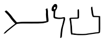	1 Chronicles 1:5
of Japheth :	ye·phet	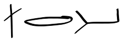	
Gomer	go·mer		
Magog	u·ma·go·wg	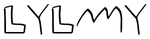	
Madai	u·ma·day		
Javan	ve·ya·van	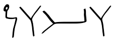	
Tubal	ve·tu·val		
Meshech	u·me·shekh		
and Tiras	ve·tee·ras	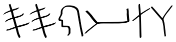	
The sons	u·ve·ne		1 Chronicles 1:6
of Gomer :	go·mer		
Ashkenaz	ash·ka·naz		
Riphath	ve·dee·phat	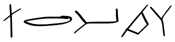	
and Togarmah	ve·to·w·gar·mah		
And the sons	u·ve·ne		1 Chronicles 1:7
of Javan :	ya·van	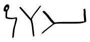	
Elishah	e·lee·shah	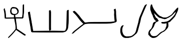	
Tarshish	ve·tar·shee·shah	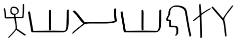	
the Kittites	kit·teem	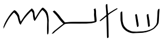	
and the Rodanites	ve·ro·w·da·neem	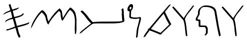	

The sons	be·ne	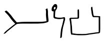	1 Chronicles 1:8
of Ham :	cham	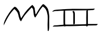	
Cush	kush	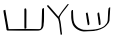	
Mizraim	u·mits·ra·yim	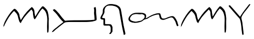	
Put	put	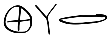	
and Canaan	u·khe·na·an	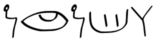	
The sons	u·ve·ne	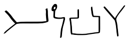	1 Chronicles 1:9
of Cush :	khush	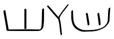	
Seba	se·va	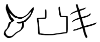	
Havilah	va·cha·vee·lah	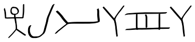	
Sabta	ve·sav·ta	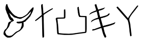	
Raamah	ve·ra·ma	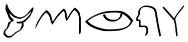	
and Sabteca	ve·sav·te·kha	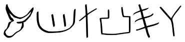	
The sons	u·ve·ne	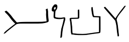	
of Raamah :	ra·ma	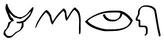	
Sheba	she·va	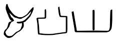	
and Dedan	u·de·dan	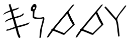	
Cush	ve·khush	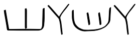	1 Chronicles 1:10
was the father of	ya·lad	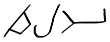	
-	et	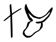	
Nimrod	nim·ro·wd	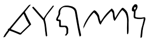	
who	hu	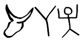	
began	he·chel	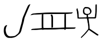	
to be	lih·yo·wt	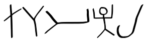	
a mighty one	gib·bo·wr	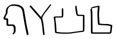	
on the earth	ba·a·rets	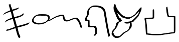	
Mizraim	u·mits·ra·yim	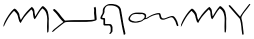	1 Chronicles 1:11

was the father of	ya·lad	𐤉𐤋𐤃	
-	et	𐤀𐤕	
the Ludites	lu·dī·yīm	𐤋𐤅𐤃𐤉𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
the Anamites	a·na·meem	𐤏𐤍𐤌𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
the Lehabites	le·ha·veem	𐤋𐤄𐤁𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
the Naphtuhites	naph·tu·cheem	𐤍𐤐𐤕𐤇𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	1 Chronicles 1:12
the Pathrusites	pat·ru·seem	𐤐𐤕𐤓𐤎𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
the Casluhites	kas·lu·cheem	𐤊𐤎𐤋𐤇𐤉𐤌	
(from whom	a·sher	𐤀𐤔𐤓	
came	ya·tse·u	𐤉𐤑𐤀𐤅	
-),	mish·sham	𐤌𐤔𐤌	
the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
and the Caphtorites	kaph·to·reem	𐤊𐤐𐤕𐤓𐤉𐤌𐤎	
And Canaan	u·khe·na·an	𐤅𐤊𐤍𐤏𐤍	1 Chronicles 1:13
was the father of	ya·lad	𐤉𐤋𐤃	
-	et	𐤀𐤕	
Sidon	tsee·do·wn	𐤑𐤉𐤃𐤅𐤍	
his firstborn	be·kho·ro	𐤁𐤊𐤓𐤅	
and	ve·et	𐤅𐤀𐤕	
of the Hittites	chet	𐤇𐤕	
-	ve·et	𐤅𐤀𐤕	1 Chronicles 1:14

the Jebusites	hay·vu·see	היבוסי	
-	ve·et	ואת	
the Amorites	ha·e·mo·ree	האמרי	
-	ve·et	ואת	
the Girgashites	hag·gir·ga·shee	הגרגשי	
-	ve·et	ואת	1 Chronicles 1:15
the Hivites	ha·chiw·vee	החוי	
-	ve·et	ואת	
the Arkites	ha·ar·qee	הערקי	
-	ve·et	ואת	
the Sinites	has·see·nee	הסיני	
-	ve·et	ואת	1 Chronicles 1:16
the Arvadites	ha·ar·va·dee	הארודי	
-	ve·et	ואת	
the Zemarites	hats·tse·ma·ree	הצמרי	
-	ve·et	ואת	
and the Hamathites	ha·cha·ma·tee	החמתי ס	
The sons	be·ne	בני	1 Chronicles 1:17
of Shem :	shem	שם	
Elam	e·lam	עילם	
Asshur	ve·ash·shur	ואשור	
Arphaxad	ve·ar·pakh·shad	וארפכשד	
Lud	ve·lud	ולוד	
and Aram. [The sons of Aram:]	va·a·ram	וארם	
Uz	ve·uts	ועוץ	
Hul	ve·chul	וחול	
Gether	ve·ge·ter	וגתר	

and Meshech	va·me·shekh	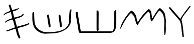	
Arphaxad	ve·ar·pakh·shad	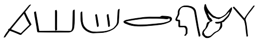	1 Chronicles 1:18
was the father of	ya·lad	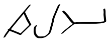	
-	et	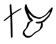	
Shelah	sha·lach	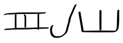	
and Shelah	ve·she·lach	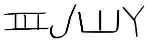	
was the father of	ya·lad	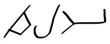	
-	et	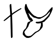	
Eber	e·ver	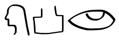	
to Eber :	u·le·e·ver	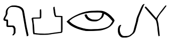	1 Chronicles 1:19
were born	yul·lad	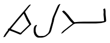	
Two	she·ne	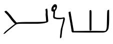	
sons	va·neem	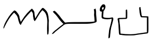	
was named	shem	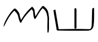	
One	ha·e·chad	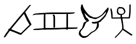	
Peleg	pe·leg	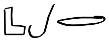	
because	kee	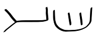	
in his days	ve·ya·maw	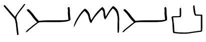	
was divided	niph·le·gah	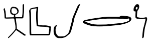	
the earth	ha·a·rets	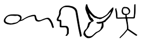	
was named	ve·shem	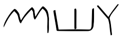	
and his brother	a·chee	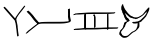	
Joktan	ya·qe·tan	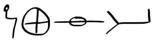	
And Joktan	ve·ya·qe·tan	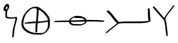	1 Chronicles 1:20
was the father of	ya·lad	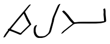	
-	et	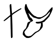	
Almodad	al·mo·w·dad	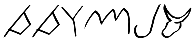	

-	ve·et		
Sheleph	sha·leph	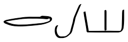	
-	ve·et		
Hazarmaveth	cha·tsar·ma·vet		
-	ve·et		
Jerah	ya·rach	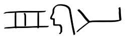	
-	ve·et		1 Chronicles 1:21
Hadoram	ha·do·w·ram		
-	ve·et		
Uzal	u·zal	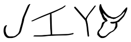	
-	ve·et		
Diklah	diq·lah	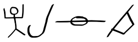	
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Obal	e·val	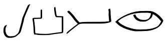	
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Abimael	a·vee·ma·el	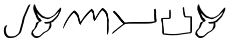	
-	ve·et		
Sheba	she·va		
-	ve·et		1 Chronicles 1:23
Ophir	o·w·pheer	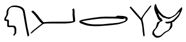	
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Havilah	cha·vee·lah	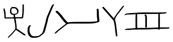	
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and Jobab	yo·w·vav		
All	kal	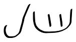	
these	el·leh	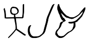	
were sons	be·ne	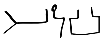	

of Joktan	ya·qe·tan	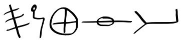	
[So from] Shem [came]	shem		1 Chronicles 1:24
Arphaxad	ar·pakh·shad	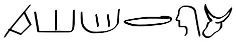	
Shelah	sha·lach	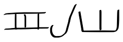	
Eber	e·ver	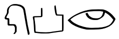	1 Chronicles 1:25
Peleg	pe·leg		
Reu	re·u		
Serug	se·rug	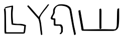	1 Chronicles 1:26
Nahor	na·cho·wr	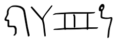	
Terah	ta·rach		
and Abram	av·ram		1 Chronicles 1:27
(that is	hu		
Abraham).	av·ra·ham		
The sons	be·ne	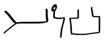	1 Chronicles 1:28
of Abraham	av·ra·ham	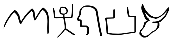	
[were] Isaac	yits·chaq		
and Ishmael	ve·yish·ma·el		
These [are]	el·leh	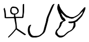	1 Chronicles 1:29
their genealogies :	to·le·do·w·tam		
the firstborn	be·kho·wr		
of Ishmael	yish·ma·el		
Nebaioth	ne·va·yo·wt	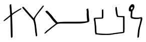	
then Kedar	ve·qe·dar	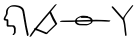	
Adbeel	ve·ad·be·el		
Mibsam	u·miv·sam	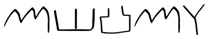	
Mishma	mish·ma		1 Chronicles 1:30
Dumah	ve·du·mah		

Massa	mas·sa	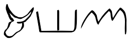	
Hadad	cha·dad	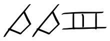	
Tema	ve·te·ma	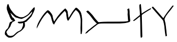	
Jetur	ye·tur	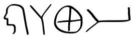	1 Chronicles 1:31
Naphish	na·pheesh	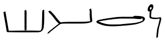	
and Kedemah	va·qe·de·mah	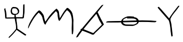	
These	el·leh	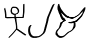	
were	hem	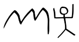	
the sons	be·ne	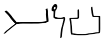	
of Ishmael	yish·ma·el		
The sons	u·ve·ne		1 Chronicles 1:32
to Keturah	qe·tu·rah		
concubine :	pee·le·gesh	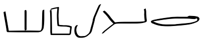	
Abraham’s	av·ra·ham	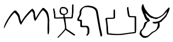	
born	ya·le·dah	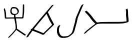	
-	et		
Zimran	zim·ran		
Jokshan	ve·ya·qe·shan	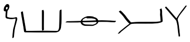	
Medan	u·me·dan		
Midian	u·mid·yan		
Ishbak	ve·yish·baq	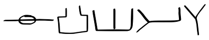	
and Shuah	ve·shu·ach		
The sons	u·ve·ne		
of Jokshan :	ya·qe·shan	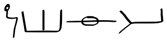	
Sheba	she·va		
and Dedan	u·de·dan		
The sons	u·ve·ne		1 Chronicles 1:33

of Midian :	mid·yan		
Ephah	e·phah	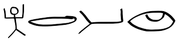	
Epher	va·e·pher		
Hanoch	va·cha·no·wkh		
Abida	va·a·vee·da	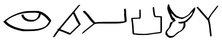	
and Eldaah	ve·el·da·ah	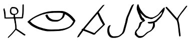	
All	kal	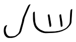	
of these	el·leh	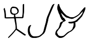	
sons	be·ne	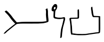	
were Keturah's	qe·tu·rah		
was the father of	vay·yo·w·led	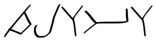	1 Chronicles 1:34
Abraham	av·ra·ham	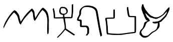	
-	et		
Isaac	yits·cha·qs	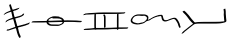	
The sons	be·ne	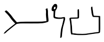	
of Isaac :	yits·chaq		
Esau	e·saw		
and Israel	ve·yis·ra·el	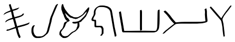	
The sons	be·ne	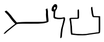	1 Chronicles 1:35
of Esau :	e·saw		
Eliphaz	e·lee·phaz	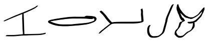	
Reuel	re·u·el		
Jeush	vee·ush		
Jalam	ve·ya·lam		
and Korah	ve·qo·rach	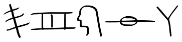	
The sons	be·ne	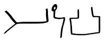	1 Chronicles 1:36
of Eliphaz :	e·lee·phaz	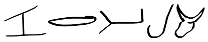	

Teman	te·man	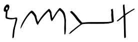	
Omar	ve·o·w·mar		
Zepho	tse·phee		
Gatam	ve·ga·tam		
and Kenaz	qe·naz	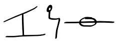	
and by Timna	ve·tim·na		
Amalek	va·a·ma·leq		
The sons	be·ne	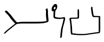	1 Chronicles 1:37
of Reuel :	re·u·el		
Nahath	na·chat	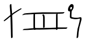	
Zerah	ze·rach	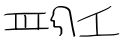	
Shammah	sham·mah		
and Mizzah	u·miz·zah		
The sons	u·ve·ne		1 Chronicles 1:38
of Seir :	se·eer		
Lotan	lo·w·tan		
Shobal	ve·sho·w·val		
Zibeon	ve·tsiv·o·wn	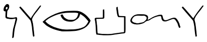	
Anah	va·a·nah		
Dishon	ve·dee·shon	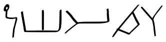	
Ezer	ve·e·tser		
and Dishan	ve·dee·shan	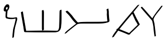	
The sons	u·ve·ne		1 Chronicles 1:39
of Lotan :	lo·w·tan		
Hori	cho·ree	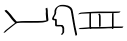	
and Homam	ve·ho·w·mam		
sister	va·a·cho·wt	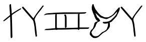	

was Lotan’s	lo·w·tan		
Timna	tim·na		
The sons	be·ne		1 Chronicles 1:40
of Shobal :	sho·w·val		
Alvan	al·yan		
Manahath	u·ma·na·chat		
Ebal	ve·e·val		
Shepho	she·phee		
and Onam	ve·ʾo·na·ms		
The sons	u·ve·ne		
of Zibeon :	tsiv·o·wn		
Aiah	ay·yah		
and Anah	va·a·nah		
The son	be·ne		1 Chronicles 1:41
of Anah :	a·nah		
Dishon	dī·sho·ns		
The sons	u·ve·ne		
of Dishon :	dee·sho·wn		
Hemdan	cham·ran		
Eshban	ve·esh·ban		
Ithran	ve·yit·ran		
and Cheran	u·khe·ran		
The sons	be·ne		1 Chronicles 1:42
of Ezer :	e·tser		
Bilhan	bil·han		
Zaavan	ve·za·a·van		
and Akan	ya·a·qan		

The sons	be·ne	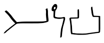	
of Dishan :	dee·sho·wn	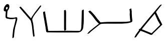	
Uz	uts		
and Aran	va·a·ran		
These [are]	ve·el·leh		1 Chronicles 1:43
the kings	ham·me·la·kheem		
who	a·sher		
reigned	ma·le·khu	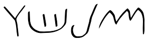	
in the land	be·e·rets		
of Edom	e·do·wm		
before	liph·ne		
reigned	me·lakh	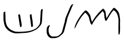	
any king	me·lekh	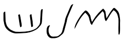	
over the Israelites	liv·ne		
:	yis·ra·el	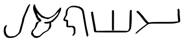	
Bela	be·la		
son	ben		
of Beor	be·o·wr		
was named	ve·shem	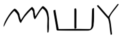	
His city	ee·ro	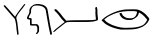	
Dinhabah	din·ha·vah		
died	vay·ya·mat	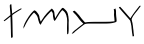	1 Chronicles 1:44
When Bela	ba·la		
reigned	vay·yim·lokh		
in his place	tach·taw	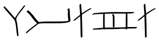	
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son	ben		

of Zerah	ze·rach	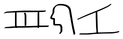	
from Bozrah	mib·ba·tse·rah	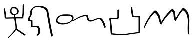	
died	vay·ya·mat	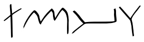	1 Chronicles 1:45
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reigned	vay·yim·lokh		
in his place	tach·taw	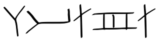	
Husham	chu·sham		
from the land	me·e·rets		
of the Temanites	hat·te·ma·nee		
died	vay·ya·mat	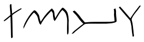	1 Chronicles 1:46
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reigned	vay·yim·lokh		
in his place	tach·taw	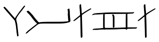	
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son	ben		
of Bedad	be·dad	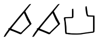	
who defeated	ham·mak·keh	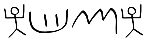	
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in the country	bis·deh	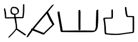	
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And the name	ve·shem	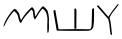	
of his city	ee·ro	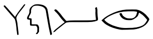	
was Avith	ʿa·yot	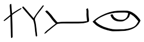	
died	vay·ya·mat	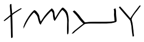	1 Chronicles 1:47
When Hadad	ha·dad	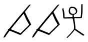	
reigned	vay·yim·lokh		

in his place	tach·taw	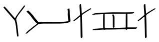	
Samlah	sam·lah	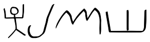	
from Masrekah	mim·mas·re·qah	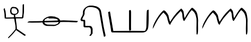	
died	vay·ya·mat	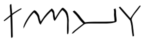	1 Chronicles 1:48
When Samlah	sam·lah	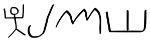	
reigned	vay·yim·lokh	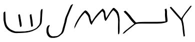	
in his place	tach·taw	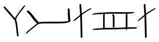	
Shaul	sha·ul	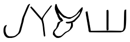	
from Rehoboth	me·re·cho·vo·wt	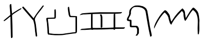	
on the Euphrates	han·na·har	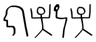	
died	vay·ya·mat	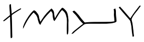	1 Chronicles 1:49
When Shaul	sha·ul	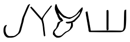	
reigned	vay·yim·lokh	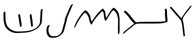	
in his place	tach·taw	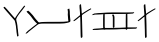	
	ba·al	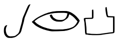	
Baal-hanan	cha·nan	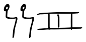	
son	ben	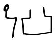	
of Achbor	akh·bo·wr	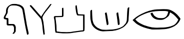	
died	vay·ya·mat	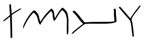	1 Chronicles 1:50
	ba·al	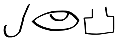	
When Baal-hanan	cha·nan	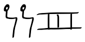	
reigned	vay·yim·lokh	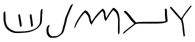	
in his place	tach·taw	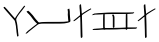	
Hadad	ha·dad	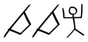	
was named	ve·shem	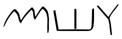	
His city	ee·ro	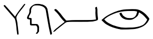	
Pau	pa·ee	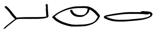	

name	ve·shem		
and his wife’s	ish·to		
was Mehetabel	me·he·tav·el	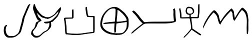	
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of Matred	mat·red		
the daughter	bat		
	me		
of Me-zahab	za·hav	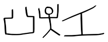	
died	vay·ya·mat	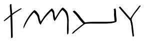	1 Chronicles 1:51
Then Hadad	ha·da·ds		
	vay·yih·yu		
Now the chiefs	al·lu·phe	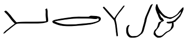	
of Edom [were]	e·do·wm		
	al·luph		
Timna	tim·na	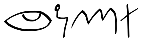	
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Alvah	‘al·yah	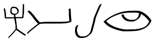	
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Jetheth	ye·tet	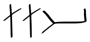	
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Oholibamah	a·ho·lee·va·mah	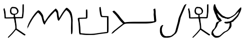	
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Elah	e·lah	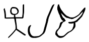	
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Pinon	pee·non	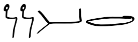	
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Kenaz	qe·naz	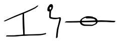	

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Teman	te·man	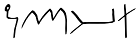	
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Mibzar	miv·tsar	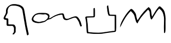	
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Magdiel	mag·dee·el	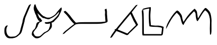	
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and Iram	ee·ram	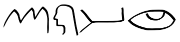	
These	el·leh	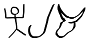	
[were] the chiefs	al·lu·phe	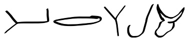	
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These [were]	el·leh	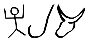	1 Chronicles 2:1
the sons	be·ne	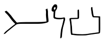	
of Israel :	yis·ra·el	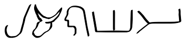	
Reuben	re·u·ven	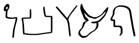	
Simeon	shim·o·wn		
Levi	le·vee		
Judah	vee·hu·dah		
Issachar	yi·sa·sh·khar	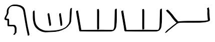	
Zebulun	u·ze·vu·lun	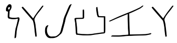	
Dan	dan		1 Chronicles 2:2
Joseph	yo·w·seph		
Benjamin	u·vin·ya·min	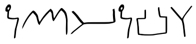	
Naphtali	naph·ta·lee		
Gad	gad		
and Asher	ve·a·sher		
The sons	be·ne	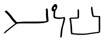	1 Chronicles 2:3

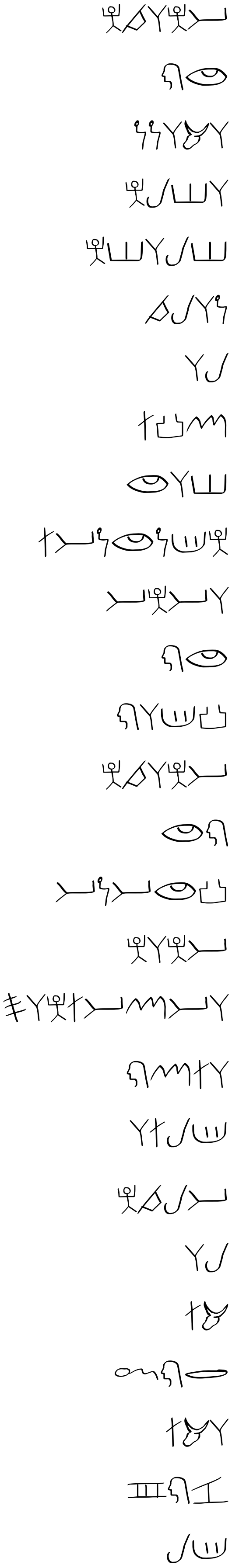

of Judah :	ye·hu·dah	
Er	er	
Onan	ve·o·w·nan	
and Shelah	ve·she·lah	
These three	she·lo·wo·shah	
were born	no·w·lad	
to him by	lo	
	mib·bat	
Bath-shua	shu·a	
the Canaanite	hak·ke·na·a·neet	
was	vay·hee	
Er	er	
firstborn	be·kho·wr	
Judah’s	ye·hu·dah	
wicked	ra	
in the sight	be·e·ne	
of the LORD	YHVH	
who put him to death	vay·mee·te·hu	
Tamar	ve·ta·mar	1 Chronicles 2:4
Judah’s daughter-in-law	kal·la·to	
bore	ya·le·dah	
to him	lo	
-	et	
Perez	pe·rets	
-	ve·et	
and Zerah	za·rach	
in all	kal	

sons	be·ne	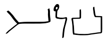	
Judah	ye·hu·dah	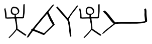	
had five	cha·mish·shah	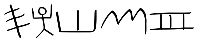	
The sons	be·ne	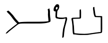	1 Chronicles 2:5
of Perez :	phe·rets		
Hezron	chets·ro·wn		
and Hamul	ve·cha·mul		
The sons	u·ve·ne		1 Chronicles 2:6
of Zerah :	ze·rach	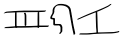	
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Ethan	ve·e·tan	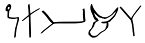	
Heman	ve·he·man	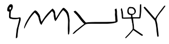	
Calcol	ve·khal·kol	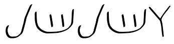	
and Dara —	va·da·ra		
in all	kul·lam	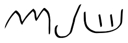	
five	cha·mish·shah	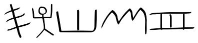	
The son	u·ve·ne		1 Chronicles 2:7
of Carmi :	kar·mee	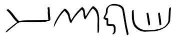	
Achar	a·khar	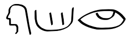	
who brought trouble	o·w·kher		
upon Israel	yis·ra·el	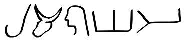	
-	a·sher		
by violating	ma·al		
the ban on devoted things	ba·che·rem	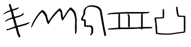	
The son	u·ve·ne		1 Chronicles 2:8
of Ethan :	e·tan	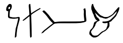	
Azariah	a·zar·yah		

The sons	u·ve·ne	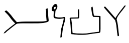	1 Chronicles 2:9
to Hezron	chets·ro·wn	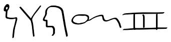	
who	a·sher	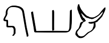	
were born	no·w·lad	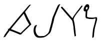	
:	lo	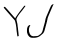	
-	et	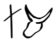	
Jerahmeel	ye·rach·me·el	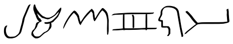	
-	ve·et	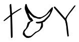	
Ram	ram	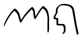	
-	ve·et	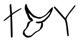	
and Caleb	ke·lu·vay	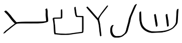	
Ram	ve·ram	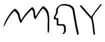	1 Chronicles 2:10
was the father of	ho·w·leed	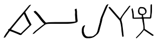	
-	et	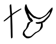	
Amminadab	am·mee·na·dav	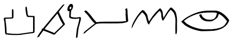	
and Amminadab	ve·am·mee·na·dav	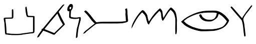	
was the father of	ho·w·leed	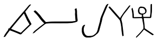	
-	et	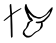	
Nahshon	nach·sho·wn	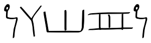	
a leader	ne·see	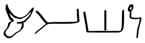	
of the descendants	be·ne	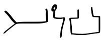	
of Judah	ye·hu·dah	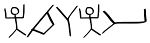	
Nahshon	ve·nach·sho·wn	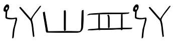	1 Chronicles 2:11
was the father of	ho·w·leed	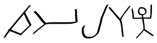	
-	et	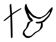	
Salmon	sal·ma	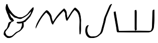	
and Salmon	ve·sal·ma	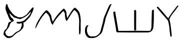	

was the father of	ho·w·leed	הוליד	
-	et	את	
Boaz	bo·az	בעז	
Boaz	u·vo·az	ובעז	1 Chronicles 2:12
was the father of	ho·w·leed	הוליד	
-	et	את	
Obed	o·w·ved	עובד	
and Obed	ve·o·w·ved	ועובד	
was the father of	ho·w·leed	הוליד	
-	et	את	
Jesse	yi·shay	ישי	
Jesse	ve·ee·shay	ואישי	1 Chronicles 2:13
was the father of	ho·w·leed	הוליד	
-	et	את	
his firstborn	be·kho·ro	בכרו	
-	et	את	
Eliab	e·lee·av	אליאב	
Abinadab	va·a·vee·na·dav	ואבינדב	
was born second	hash·she·nee	השני	
Shimea	ve·shim·a	ושמעא	
third	hash·she·lee·shee	השלישי	
Nethanel	ne·tan·el	נתנאל	1 Chronicles 2:14
fourth	ha·re·vee·ee	הרביעי	
Raddai	rad·day	רדי	
fifth	ha·cha·mee·shee	החמישי	
Ozem	o·tsem	אצם	1 Chronicles 2:15
sixth	hash·shish·shee	הששי	

and David	da·veed	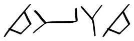	
seventh	hash·she·vi·ee		
Their sisters	ve·ʾach·yo·tē·hɛm	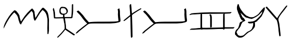	1 Chronicles 2:16
were Zeruiah	tse·ru·yah		
and Abigail	va·a·vee·ga·yil	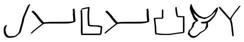	
sons	u·ve·ne		
of Zeruiah [were]	tse·ru·yah		
Abishai	av·shay	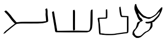	
Joab	ve·yo·w·av		
	va·a·sah		
and Asahel	el		
And the three	she·lo·shah	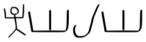	
Abigail	va·a·vee·ga·yil	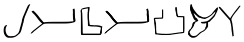	1 Chronicles 2:17
was the mother	ya·le·dah	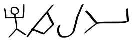	
-	et		
of Amasa	a·ma·sa		
father	va·a·vee		
whose	a·ma·sa	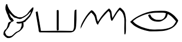	
was Jether	ye·ter	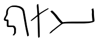	
the Ishmaelite	hay·yish·me·e·lee		
Caleb	ve·kha·lev	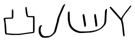	1 Chronicles 2:18
son	ben		
of Hezron	chets·ro·wn		
had children	ho·w·leed	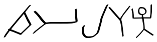	
-	et		
Azubah	a·zu·vah		
by his wife	ish·shah		

	ve·et		
and by Jerioth	ye·ree·o·wt	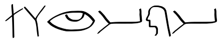	
These [were]	ve·el·leh		
the sons of Azubah :	va·ne·ha		
Jesher	ye·sher		
Shobab	ve·sho·w·vav		
and Ardon	ve·ar·do·wn		
died	vat·ta·mat		1 Chronicles 2:19
When Azubah	a·zu·vah		
married	vay·yiq·qach	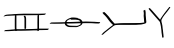	
	lo	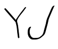	
Caleb	kha·lev	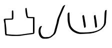	
-	et		
Ephrath	eph·rat		
who bore	vat·te·led	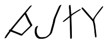	
to him	lo	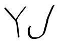	
-	et		
Hur	chur		
Hur	ve·chur		1 Chronicles 2:20
was the father of	ho·w·leed	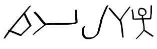	
-	et		
Uri	u·ree		
and Uri	ve·u·ree	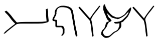	
was the father of	ho·w·leed	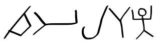	
-	et		
Bezalel	be·tsal·el		
Later	ve·a·char		1 Chronicles 2:21

slept with	ba		
Hezron	chets·ro·wn		
	el		
the daughter	bat		
of Machir	ma·kheer		
the father	a·vee	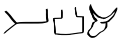	
of Gilead	gil·ad		
He	ve·hu		
had married her	le·qa·chah	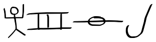	
when he	ve·hu		
years old	ben		
was sixty	shish·sheem	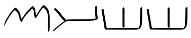	
	sha·nah	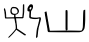	
and she bore	vat·te·led		
to him	lo	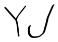	
-	et		
Segub	se·guv		
Segub	u·se·guv		1 Chronicles 2:22
was the father of	ho·w·leed	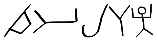	
-	et		
Jair	ya·eer		
who had	vay·hee	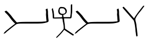	
	lo	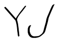	
twenty-three	es·reem	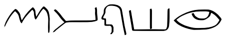	
	ve·sha·lo·wosh		
cities	a·reem	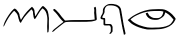	
in the land	be·e·rets		

of Gilead	hag·gil·ad	𐤄𐤂𐤋𐤏𐤃	
captured	vay·yiq·qach	𐤅𐤉𐤒𐤇	1 Chronicles 2:23
But Geshur	ge·shur	𐤂𐤔𐤅𐤓	
and Aram	va·a·ram	𐤅𐤀𐤓𐤌	
-	et	𐤀𐤕	
	chaw·wot	𐤇𐤅𐤕	
Havvoth-jair	ya·eer	𐤉𐤀𐤉𐤓	
-	me·it·tam	𐤌𐤀𐤕𐤌	
along with	et	𐤀𐤕	
Kenath	qe·nat	𐤒𐤍𐤕	
-	ve·et	𐤅𐤀𐤕	
surrounding	be·no·te·ha	𐤁𐤍𐤕𐤉𐤄	
and its sixty	shish·sheem	𐤔𐤔𐤉𐤌	
villages	eer	𐤏𐤉𐤓	
All	kal	𐤊𐤋	
these [were]	el·leh	𐤀𐤋𐤄	
descendants	be·ne	𐤁𐤍𐤉	
of Machir	ma·kheer	𐤌𐤊𐤉𐤓	
the father	a·vee	𐤀𐤁𐤉	
of Gilead	gil·ad	𐤂𐤋𐤏𐤃	
After	ve·a·char	𐤅𐤀𐤇𐤓	1 Chronicles 2:24
died	mo·wt	𐤌𐤅𐤕	
Hezron	chets·ro·wn	𐤇𐤑𐤓𐤅𐤍	
	be·kha·lev	𐤁𐤊𐤋𐤁	
in Caleb-ephrathah	eph·ra·tah	𐤀𐤐𐤓𐤕𐤄	
wife	ve·e·shet	𐤅𐤀𐤔𐤕	
his	chets·ro·wn	𐤇𐤑𐤓𐤅𐤍	

Abijah	a·vee·yah	𐤀𐤁𐤉𐤄	
bore	vat·te·led	𐤅𐤕𐤋𐤃	
to him	lo	𐤋𐤅	
-	et	𐤀𐤕	
Ashhur	ash·chur	𐤀𐤔𐤇𐤅𐤓	
the father	a·vee	𐤀𐤁𐤉	
of Tekoa	te·qo·w·a	𐤕𐤒𐤅𐤏	
-	vay·yih·yu	𐤅𐤉𐤄𐤉𐤅	1 Chronicles 2:25
The sons	ve·ne	𐤁𐤍𐤉	
of Jerahmeel	ye·rach·me·el	𐤉𐤓𐤇𐤌𐤀𐤋	
the firstborn	be·kho·wr	𐤁𐤊𐤅𐤓	
of Hezron :	chets·ro·wn	𐤇𐤑𐤓𐤅𐤍	
his firstborn	hab·be·kho·wr	𐤄𐤁𐤊𐤅𐤓	
Ram	ram	𐤓𐤌	
Bunah	u·vu·nah	𐤅𐤁𐤅𐤍𐤄	
Oren	va·o·ren	𐤅𐤀𐤓𐤍	
Ozem	va·o·tsem	𐤅𐤀𐤑𐤌	
and Ahijah	a·chee·yah	𐤀𐤇𐤉𐤄	
had	vat·te·hee	𐤅𐤕𐤄𐤉	1 Chronicles 2:26
wife	ish·shah	𐤀𐤔𐤄	
another	a·che·ret	𐤀𐤇𐤓𐤕	
Jerahmeel	lee·rach·me·el	𐤋𐤉𐤓𐤇𐤌𐤀𐤋	
named	u·she·mah	𐤅𐤔𐤌𐤄	
Atarah	a·ta·rah	𐤏𐤈𐤓𐤄	
who	hee	𐤄𐤉𐤀	
was the mother	em	𐤀𐤌	
of Onam	o·w·nam	𐤀𐤅𐤍𐤌𐤎	

-	vay·yih·yu	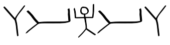	1 Chronicles 2:27
The sons	ve·ne	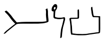	
of Ram	ram	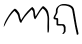	
the firstborn	be·kho·wr		
of Jerahmeel :	ye·rach·me·el	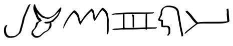	
Maaz	ma·ats		
Jamin	ve·ya·meen	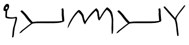	
and Eker	va·e·qer	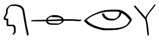	
-	vay·yih·yu	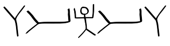	1 Chronicles 2:28
The sons	ve·ne	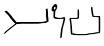	
of Onam :	o·w·nam		
Shammai	sham·may		
and Jada	ve·ya·da	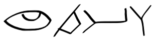	
The sons	u·ve·ne		
of Shammai :	sham·may		
Nadab	na·dav		
and Abishur	va·a·vee·shur	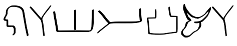	
was named	ve·shem	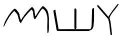	1 Chronicles 2:29
wife	e·shet		
Abishur’s	a·vee·shur	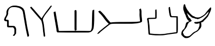	
Abihail	a·vee·ha·yil	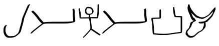	
and she bore	vat·te·led	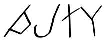	
to him	lo	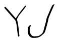	
-	et		
Ahban	ach·ban	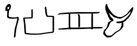	
-	ve·et		
and Molid	mo·w·leed	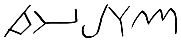	

The sons	u·ve·ne	𐤅𐤁𐤍𐤉	1 Chronicles 2:30
of Nadab :	na·dav	𐤍𐤃𐤁	
Seled	se·led	𐤎𐤋𐤃	
and Appaim	ve·ap·pa·yim	𐤅𐤀𐤐𐤉𐤌	
died	vay·ya·mat	𐤅𐤉𐤌𐤕	
Seled	se·led	𐤎𐤋𐤃	
without	lo	𐤋𐤀	
children	va·neem	𐤁𐤍𐤉𐤌𐤎	
The son	u·ve·ne	𐤅𐤁𐤍𐤉	1 Chronicles 2:31
of Appaim :	ap·pa·yim	𐤀𐤐𐤉𐤌	
Ishi	yish·ee	𐤉𐤔𐤏𐤉	
The son	u·ve·ne	𐤅𐤁𐤍𐤉	
of Ishi :	yish·ee	𐤉𐤔𐤏𐤉	
Sheshan	she·shan	𐤔𐤔𐤍	
The son	u·ve·ne	𐤅𐤁𐤍𐤉	
of Sheshan :	she·shan	𐤔𐤔𐤍	
Ahlai	ach·lay	𐤀𐤇𐤋𐤉	
The sons	u·ve·ne	𐤅𐤁𐤍𐤉	1 Chronicles 2:32
of Jada	ya·da	𐤉𐤃𐤏	
the brother	a·chee	𐤀𐤇𐤉	
of Shammai :	sham·may	𐤔𐤌𐤉	
Jether	ye·ter	𐤉𐤕𐤓	
and Jonathan	ve·yo·w·na·tan	𐤅𐤉𐤅𐤍𐤕𐤍	
died	vay·ya·mat	𐤅𐤉𐤌𐤕	
Jether	ye·ter	𐤉𐤕𐤓	
without	lo	𐤋𐤀	
children	va·neem	𐤁𐤍𐤉𐤌𐤎	

The sons	u·ve·ne		1 Chronicles 2:33
of Jonathan :	yo·w·na·tan		
Peleth	pe·let		
and Zaza	ve·za·za	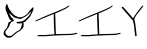	
These	el·leh	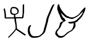	
were	ha·yu	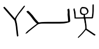	
the descendants	be·ne	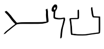	
of Jerahmeel	ye·rach·me·el		
no	ve·lo		1 Chronicles 2:34
had	ha·yah	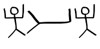	
Sheshan	le·she·shan		
sons	ba·neem	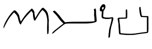	
but only	kee	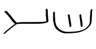	
	im		
daughters	ba·no·wt		
but he	u·le·she·shan		
servant	e·ved	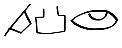	
did have an Egyptian	mits·ree		
named	u·she·mo		
Jarha	yar·cha	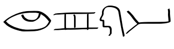	
in marriage	vay·yit·ten	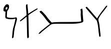	1 Chronicles 2:35
Sheshan	she·shan		
-	et		
gave his daughter	bit·to		
Jarha	le·yar·cha	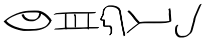	
to his servant	av·do		
	le·ish·shah		

and she bore	vat·te·led	ותלד	
to him	lo	לו	
-	et	את	
Attai	at·tay	עתי	
Attai	ve·at·tay	ועתי	1 Chronicles 2:36
was the father of	ho·leed	הליד	
-	et	את	
Nathan	na·tan	נתן	
Nathan	ve·na·tan	ונתן	
was the father of	ho·w·leed	הוליד	
-	et	את	
Zabad	za·vad	זבד	
Zabad	ve·za·vad	וזבד	1 Chronicles 2:37
was the father of	ho·w·leed	הוליד	
-	et	את	
Ephlal	eph·lal	אפלל	
Ephlal	ve·eph·lal	ואפלל	
was the father of	ho·w·leed	הוליד	
-	et	את	
Obed	o·w·ved	עובד	
Obed	ve·o·w·ved	ועובד	1 Chronicles 2:38
was the father of	ho·w·leed	הוליד	
-	et	את	
Jehu	ye·hu	יהוא	
Jehu	ve·ye·hu	ויהוא	
was the father of	ho·w·leed	הוליד	
-	et	את	

Azariah	a·zar·yah		
Azariah	va·a·zar·yah		1 Chronicles 2:39
was the father of	ho·leed	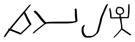	
-	et		
Helez	cha·lets	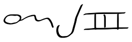	
Helez	ve·che·lets	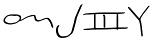	
was the father of	ho·leed	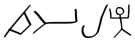	
-	et		
Elasah	el·a·sah		
Elasah	ve·el·a·sah		1 Chronicles 2:40
was the father of	ho·leed	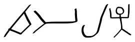	
-	et		
Sismai	sis·may		
Sismai	ve·sis·may		
was the father of	ho·leed	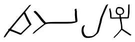	
-	et		
Shallum	shal·lum		
Shallum	ve·shal·lum	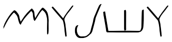	1 Chronicles 2:41
was the father of	ho·w·leed	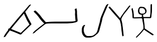	
-	et		
Jekamiah	ye·qam·yah	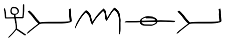	
and Jekamiah	vee·qam·yah	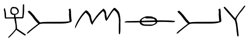	
was the father of	ho·leed	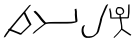	
-	et		
Elishama	e·lee·sha·ma		
The sons	u·ve·ne		1 Chronicles 2:42
of Caleb	kha·lev	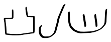	

the brother	a·chee	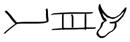	
of Jerahmeel :	ye·rach·me·el	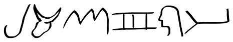	
Mesha	me·sha	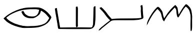	
his firstborn	be·kho·ro		
who	hu		
was the father of	a·vee	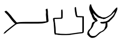	
Ziph	zeeph	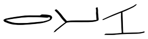	
his second son	u·ve·ne		
and Mareshah	ma·re·shah		
who was the father of	a·vee	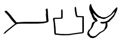	
Hebron	chev·ro·wn		
The sons	u·ve·ne		1 Chronicles 2:43
of Hebron :	chev·ro·wn		
Korah	qo·rach	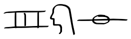	
Tappuah	ve·tap·pu·ach		
Rekem	ve·re·qem	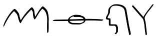	
and Shema	va·sha·ma		
Shema	ve·she·ma		1 Chronicles 2:44
was the father of	ho·w·leed	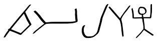	
-	et		
Raham	ra·cham	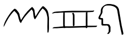	
the father	a·vee	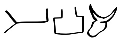	
of Jorkeam	ya·re·qo·am	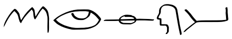	
and Rekem	ve·re·qem	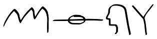	
was the father of	ho·w·leed	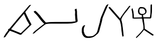	
-	et		
Shammai	sham·may		

The son	u·ven		1 Chronicles 2:45
of Shammai	sham·may		
was Maon	ma·o·wn		
and Maon	u·ma·o·wn		
was the father of	a·vee	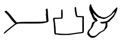	
	vet	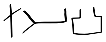	
Beth-zur	tsur		
Ephah	ve·e·phah	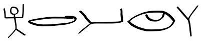	1 Chronicles 2:46
concubine	pee·le·gesh	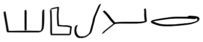	
Caleb’s	ka·lev	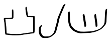	
was the mother	ya·le·dah	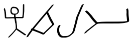	
-	et		
of Haran	cha·ran	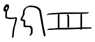	
-	ve·et		
Moza	mo·w·tsa		
-	ve·et		
and Gazez	ga·zez		
Haran	ve·cha·ran		
was the father of	ho·leed	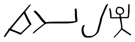	
-	et		
Gazez	ga·zez	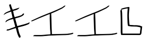	
The sons	u·ve·ne		1 Chronicles 2:47
of Jahdai :	ya·he·day		
Regem	re·gem		
Jotham	ve·yo·w·tam		
Geshan	ve·ge·shan	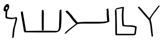	
Pelet	va·phe·let		

Ephah	ve·e·phah	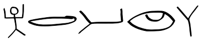	
and Shaaph	va·sha·aph		
concubine	pi·le·gesh	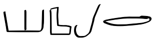	1 Chronicles 2:48
Caleb’s	ka·lev	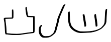	
Maacah	ma·a·khah		
was the mother	ya·lad	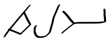	
of Sheber	she·ver	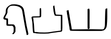	
-	ve·et		
and Tirhanah	tir·cha·nah	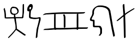	
She was also the mother	vat·te·led		1 Chronicles 2:49
of Shaaph	aph		
father	a·vee	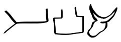	
of Madmannah	mad·man·nah		
-	et		
and of Sheva	she·va		
father	a·vee	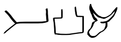	
of Machbenah	makh·be·nah		
	va·a·vee		
and Gibea	giv·a		
daughter	u·vat		
Caleb’s	ka·lev	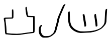	
was Acsah	akh·sah	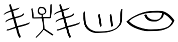	
These	el·leh	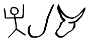	1 Chronicles 2:50
were	ha·yu	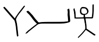	
the descendants	be·ne	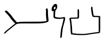	
of Caleb	kha·lev	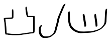	
The sons	ben		

of Hur	chur		
the firstborn	be·kho·wr		
of Ephrathah :	eph·ra·tah		
Shobal	sho·w·val		
the father of	a·vee	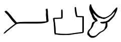	
	qir·yat		
Kiriath-jearim	ye·a·reem		
Salma	sal·ma	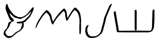	1 Chronicles 2:51
the father of	a·vee	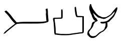	
	vet	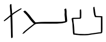	
Bethlehem	la·chem	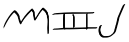	
and Hareph	cha·reph		
the father of	a·vee	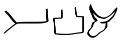	
	vet	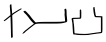	
Beth-gader	ga·der		
These were	vay·yih·yu		1 Chronicles 2:52
the descendants	va·neem	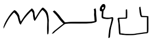	
of Shobal	le·sho·w·val		
the father	a·vee	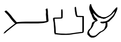	
	qir·yat		
of Kiriath-jearim :	ye·a·reem		
Haroeh	ha·ro·eh		
half	cha·tsee		
the Manahathites	ham·me·nu·cho·wt	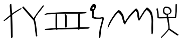	
and the clans	u·mish·pe·cho·wt	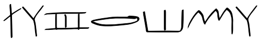	1 Chronicles 2:53
	qir·yat		
of Kiriath-jearim —	ye·a·reem		

the Ithrites	hay·yit·ree		
Puthites	ve·hap·pu·tee		
Shumathites	ve·hash·shu·ma·tee		
and Mishraites	ve·ham·mish·ra·ee	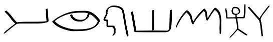	
From these	me·el·leh		
descended	ya·tse·u		
the Zorathites	hats·tsa·re·a·tee		
and Eshtaolites	ve·ha·esh·ta·u·lee		
The descendants	be·ne	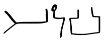	1 Chronicles 2:54
of Salma :	sal·ma	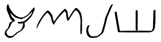	
	bet	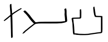	
Bethlehem	le·chem	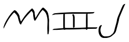	
the Netophathites	u·ne·to·w·pha·tee	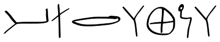	
	at·ro·wt		
	bet	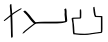	
Atroth-beth-joab	yo·w·av		
half	va·cha·tsee	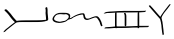	
the Manahathites	ham·ma·nach·tee	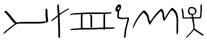	
the Zorites	hats·tsa·re·ee		
and the clans	u·mish·pe·cho·wt	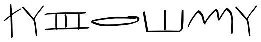	1 Chronicles 2:55
of the scribes	so·phe·reem	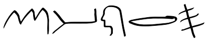	
who lived	yo·she·vu		
at Jabez —	ya·bets		
the Tirathites	tir·a·teem		
Shimeathites	shim·a·teem		
and Sucathites	su·kha·teem	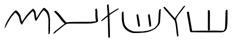	
These	hem·mah		

are the Kenites	haq·qee·neem		
who came	hab·ba·eem		
from Hammath	me·cham·mat	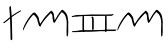	
the father	a·vee	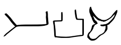	
of the house	vet	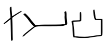	
of Rechab	re·khav	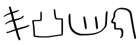	
These	ve·el·leh		1 Chronicles 3:1
were	ha·yu	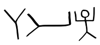	
the sons	be·ne	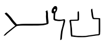	
of David	da·w·yid	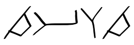	
who	a·sher		
were born	no·w·lad	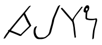	
to him	lo	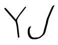	
in Hebron :	be·chev·ro·wn	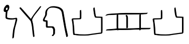	
The firstborn	hab·be·kho·wr	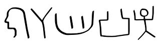	
[was] Amnon	am·non		
by Ahinoam	la·a·chee·no·am	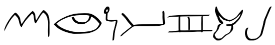	
of Jezreel	hay·yiz·re·e·leet		
the second	she·nee	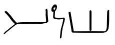	
[was] Daniel	da·nee·yel	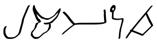	
by Abigail	la·a·vee·ga·yil	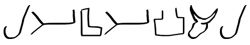	
of Carmel	hak·kar·me·leet		
the third	hash·she·li·shee	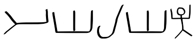	1 Chronicles 3:2
[was] Absalom	le·av·sha·lo·wm	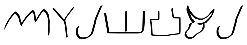	
the son	ben		
of Maacah	ma·a·khah		
daughter	bat		

Talmai	tal·may		
of King	me·lekh	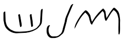	
of Geshur	ge·shur		
the fourth	ha·re·vee·ee	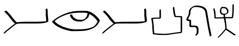	
[was] Adonijah	a·do·nee·yah		
the son	ben		
of Haggith	chag·geet		
the fifth	ha·cha·mee·shee	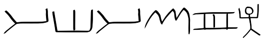	1 Chronicles 3:3
[was] Shephatiah	she·phat·yah		
by Abital	la·a·vee·tal	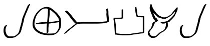	
[and] the sixth	hash·shish·shee	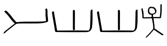	
[was] Ithream	yit·re·am		
Eglah	le·eg·lah		
by his wife	ish·to		
[These] six	shish·shah		1 Chronicles 3:4
sons were born	no·w·lad	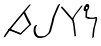	
to David	lo	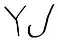	
in Hebron	ve·chev·ro·wn		
he reigned	vay·yim·lakh		
where	sham	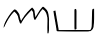	
seven	she·va		
years	sha·neem	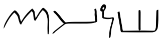	
and six	ve·shish·shah		
months	cho·da·sheem		
thirty-three	u·she·lo·sheem		
	ve·sha·lo·wosh	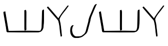	
years	sha·nah	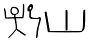	

And David reigned	ma·lakh	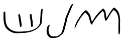	
in Jerusalem	bee·ru·sha·lim		
and these [sons]	ve·el·leh		1 Chronicles 3:5
were born	nul·le·du		
to him	lo		
in Jerusalem :	bee·ru·sha·la·yim		
Shimea	me·a		
Shobab	ve·sho·w·vav		
Nathan	ve·na·tan		
and Solomon	u·she·lo·moh	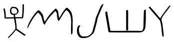	
These four	ar·ba·ah	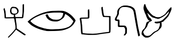	
were born to him	le·vat		
by Bathsheba	shu·a		
daughter	bat		
of Ammiel	am·mee·el		
[David's other sons were] Ibhar	ve·yiv·char	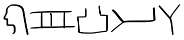	1 Chronicles 3:6
Elishua	ve·e·lee·sha·ma		
Eliphelet	ve·e·lee·pha·let	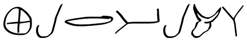	
Nogah	ve·no·gah		1 Chronicles 3:7
Nepheg	ve·ne·pheg		
Japhia	ve·ya·phee·a		
Elishama	ve·e·lee·sha·ma		1 Chronicles 3:8
Eliada	ve·el·ya·da	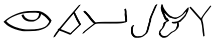	
and Eliphelet —	ve·e·lee·phe·let	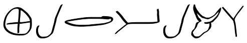	
nine [in all]	tish·ah		
These were all	kol	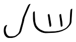	1 Chronicles 3:9
the sons	be·ne	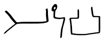	

of David	da·veed	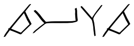	
besides	mil·le·vad	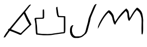	
the sons	be·ne	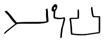	
by his concubines	phee·lag·sheem		
And Tamar	ve·ta·mar	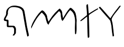	
[was] their sister	a·cho·w·tam		
son	u·ven		1 Chronicles 3:10
Solomon’s	she·lo·moh	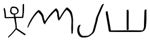	
was Rehoboam :	re·chav·am		
Abijah [was]	a·vee·yah	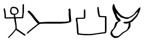	
his son	ve·no		
Asa	a·sa		
his son	ve·no		
Jehoshaphat	ye·ho·wo·sha·phat		
his son	be·no		
Joram	yo·w·ram		1 Chronicles 3:11
his son	be·no		
Ahaziah	a·chaz·ya·hu		
his son	ve·no		
Joash	yo·w·ash		
his son	be·no		
Amaziah	a·mats·ya·hu		1 Chronicles 3:12
his son	ve·no		
Azariah	a·zar·yah		
his son	ve·no		
Jotham	yo·w·tam		
his son	be·no		

Ahaz	a·chaz	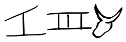	1 Chronicles 3:13
his son	be·no	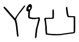	
Hezekiah	chiz·qee·ya·hu	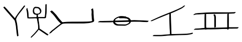	
his son	ve·no	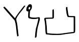	
Manasseh	me·nash·sheh	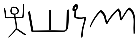	
his son	ve·no	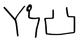	
Amon	a·mo·wn	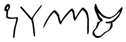	1 Chronicles 3:14
his son	be·no	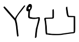	
[and] Josiah	yo·shee·ya·hu	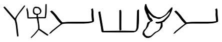	
his son	ve·no	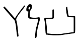	
The sons	u·ve·ne	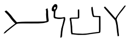	1 Chronicles 3:15
of Josiah :	yo·shee·ya·hu	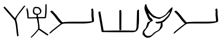	
was the firstborn	hab·be·kho·wr	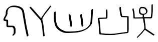	
Johanan	yo·w·cha·nan	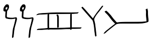	
the second	hash·she·nee	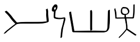	
Jehoiakim	ye·ho·w·ya·qeem	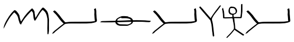	
the third	hash·she·li·shee	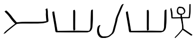	
Zedekiah	tsid·qee·ya·hu	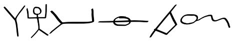	
the fourth	ha·re·vee·ee	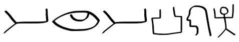	
and Shallum	shal·lum	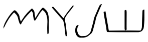	
The successors	u·ve·ne	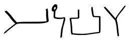	1 Chronicles 3:16
of Jehoiakim :	ye·ho·w·ya·qeem	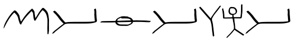	
Jeconiah	ye·kha·ne·yah	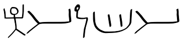	
his son	ve·no	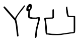	
[and] Zedekiah	tsid·qee·yah	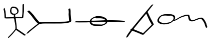	
-	ve·no	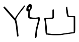	
The descendants	u·ve·ne	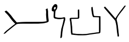	1 Chronicles 3:17

of Jeconiah	ye·kha·ne·yah	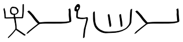	
[the captive] :	as·sir		
Shealtiel	she·al·tee·el	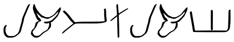	
his son	be·no	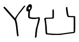	
Malchiram	u·mal·kee·ram		1 Chronicles 3:18
Pedaiah	u·phe·da·yah	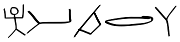	
Shenazzar	ve·shen·ats·tsar		
Jekamiah	ye·qam·yah	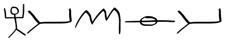	
Hoshama	ho·wo·sha·ma	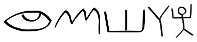	
and Nedabiah	u·ne·dav·yah		
The sons	u·ve·ne		1 Chronicles 3:19
of Pedaiah :	phe·da·yah		
Zerubbabel	ze·rub·ba·vel		
and Shimei	ve·shim·ee		
The children	u·ven		
of Zerubbabel :	ze·rub·ba·vel		
Meshullam	me·shul·lam	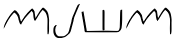	
and Hananiah	va·cha·nan·yah	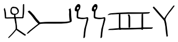	
Shelomith	u·she·lo·meet	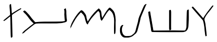	
their sister	a·cho·w·tam		
Hashubah	va·cha·shu·vah	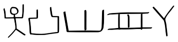	1 Chronicles 3:20
Ohel	va·o·hel		
Berechiah	u·ve·rekh·yah		
Hasadiah	va·cha·sad·yah		
	yu·shav		
and Jushab-hesed	che·sed		
and five others :	cha·mesh		

The descendants	u·ven		1 Chronicles 3:21
of Hananiah :	cha·nan·yah	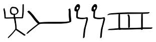	
Pelatiah	pe·lat·yah		
Jeshaiah	vee·sha·yah		
and the sons	be·ne	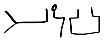	
of Rephaiah	re·pha·yah		
	be·ne	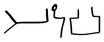	
of Arnan	ar·nan		
	be·ne	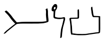	
of Obadiah	o·vad·yah	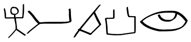	
and	be·ne	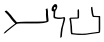	
of Shecaniah	she·khan·yah	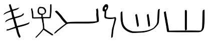	
descendants	u·ve·ne		1 Chronicles 3:22
of Shecaniah	she·khan·yah	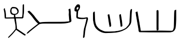	
[were] Shemaiah	she·ma·yah		
sons :	u·ve·ne		
and his	she·ma·yah		
Hattush	chat·tush		
Igal	ve·yig·al	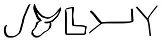	
Bariah	u·va·ree·ach	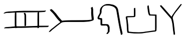	
Neariah	u·ne·ar·yah		
and Shaphat	ve·sha·phat		
The six	shish·shah		
The sons	u·ven		1 Chronicles 3:23
of Neariah :	ne·ar·yah	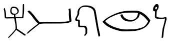	
Elioenai	el·yo·w·e·nay		
Hizkiah	ve·chiz·qee·yah	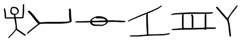	

and Azrikam —	ve·az·ree·qam	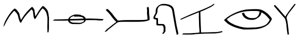	
three [in all]	she·lo·shah	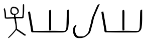	
The sons	u·ve·ne		1 Chronicles 3:24
of Elioenai :	el·yo·w·e·nay		
Hodaviah	ho·day·va·hu	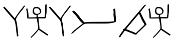	
Eliashib	ve·el·ya·sheev	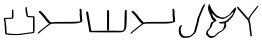	
Pelaiah	u·phe·la·yah	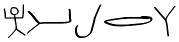	
Akkub	ve·aq·quv	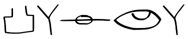	
Johanan	ve·yo·w·cha·nan	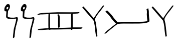	
Delaiah	u·de·la·yah	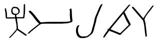	
and Anani —	va·a·na·nee	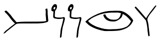	
seven [in all]	shiv·ah		
The descendants	be·ne	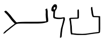	1 Chronicles 4:1
of Judah :	ye·hu·dah	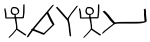	
Perez	pe·rets	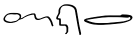	
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Carmi	ve·khar·mee	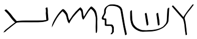	
Hur	ve·chur	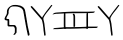	
and Shobal	ve·sho·w·val		
Reaiah	u·re·a·yah	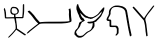	1 Chronicles 4:2
son	ben		
of Shobal	sho·w·val		
was the father of	ho·w·leed	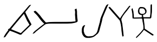	
-	et		
Jahath	ya·chat	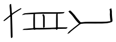	
and Jahath	ve·ya·chat	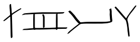	
was the father of	ho·leed	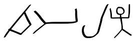	

-	et	
Ahumai	a·chu·may	
-	ve·et	
and Lahad	la·had	
These	el·leh	
were the clans	mish·pe·cho·wt	
of the Zorathites	hats·tsa·re·a·tee	
These	ve·el·leh	1 Chronicles 4:3
[were] the sons	a·vee	
of Etam :	e·tam	
Jezreel	yiz·re·el	
Ishma	ve·yish·ma	
and Idbash	ve·yid·bash	
was named	ve·shem	
And their sister	a·cho·w·tam	
Hazzelelponi	hats·lel·po·w·nee	
Penuel	u·phe·nu·el	1 Chronicles 4:4
was the father	a·vee	
of Gedor	ge·dor	
and Ezer	ve·e·zer	
was the father of	a·vee	
Hushah	chu·shah	
These	el·leh	
were the descendants	ve·ne	
of Hur	chur	
the firstborn	be·kho·wr	
of Ephrathah	eph·ra·tah	

and the father	a·vee	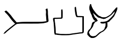	
	bet	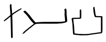	
of Bethlehem	la·chem	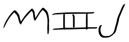	
Ashhur	u·le·ash·chur	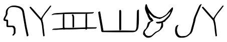	1 Chronicles 4:5
the father of	a·vee	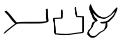	
Tekoa	te·qo·w·a	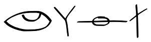	
had	ha·yu	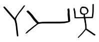	
two	she·te	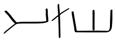	
wives	na·sheem	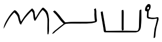	
Helah	chel·ah	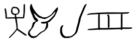	
and Naarah	ve·na·a·rah		
bore	vat·te·led		1 Chronicles 4:6
to him	lo	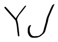	
Naarah	na·a·rah		
-	et		
Ahuzzam	a·chuz·zam		
-	ve·et		
Hepher	che·pher		
-	ve·et		
Temeni	te·me·nee		
-	ve·et		
and Haahashtari	ha·a·chash·ta·ree		
These	el·leh	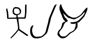	
were the descendants	be·ne	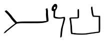	
of Naarah	na·a·rah		
The sons	u·ve·ne		1 Chronicles 4:7
of Helah	chel·ah	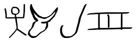	

[were] Zereth	tse·ret		
Zohar	yits·char		
Ethnan	ve·et·nan		
and Koz	ve·qo·wts	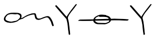	1 Chronicles 4:8
who was the father of	ho·w·leed	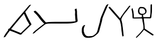	
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Anub	a·nuv		
and	ve·et		
Zobebah	hats·tso·ve·vah	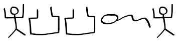	
and of the clans	u·mish·pe·cho·wt	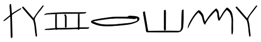	
of Aharhel	a·char·chel	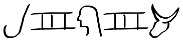	
son	ben		
of Harum	ha·rum		
was	vay·hee	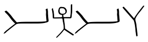	1 Chronicles 4:9
Now Jabez	ya·bets		
more honorable	nikh·bad	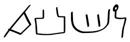	
than his brothers	me·e·chaw	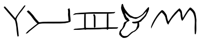	
His mother	ve·im·mo		
had named him	qa·re·ah	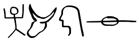	
	she·mo		
Jabez	ya·bets		
saying	le·mor		
“ Because	kee	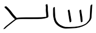	
I bore [him]	ya·lad·tee	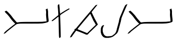	
in pain ”	be·o·tsev	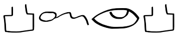	
called out	vay·yiq·ra	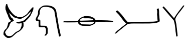	1 Chronicles 4:10
And Jabez	ya·bets		

to the God	le·lo·he	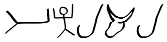	
of Israel	yis·ra·el	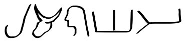	
	le·mor	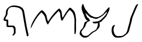	
“ If only	im	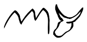	
You would bless me	ba·rekh	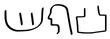	
	te·va·ra·khe·nee	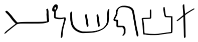	
and enlarge	ve·hir·bee·ta	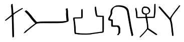	
-	et	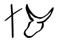	
my territory !	ge·vu·lee	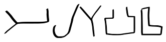	
be	ve·ha·ye·tah	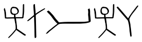	
May Your hand	ya·de·kha	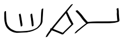	
with me	im·mee	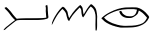	
and keep me	ve·a·see·ta	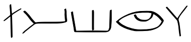	
from harm	me·ra·ah	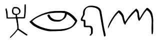	
so that I will be free	le·vil·tee	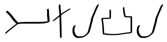	
from pain ”	a·tse·bee	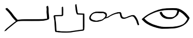	
granted	vay·ya·ve	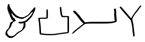	
And God	e·lo·heem	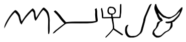	
of [Jabez]	et	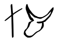	
-	a·sher	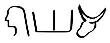	
the request	sha·al	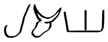	
Chelub	u·khe·luv	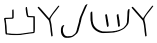	1 Chronicles 4:11
the brother	a·chee	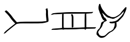	
of Shuhah	shu·chah	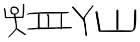	
was the father of	ho·w·leed	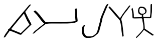	
-	et	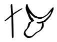	
Mehir	me·cheer	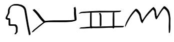	

who	hu	
was the father	a·vee	
of Eshton	esh·to·wn	
Eshton	ve·esh·to·wn	1 Chronicles 4:12
was the father of	ho·w·leed	
-	et	
	bet	
Beth-rapha	ra·pha	
-	ve·et	
of Paseah	pa·se·ach	
-	ve·et	
and of Tehinnah	te·chin·nah	
the father	a·vee	
	eer	
of Ir-nahash	na·chash	
These	el·leh	
were the men	an·she	
of Recah	re·khah	
The sons	u·ve·ne	1 Chronicles 4:13
of Kenaz :	qe·naz	
Othniel	a·te·nee·el	
and Seraiah	u·se·ra·yah	
The sons	u·ve·ne	
of Othniel :	a·te·nee·el	
Hathath and Meonothai	cha·tat	
Meonothai	u·me·o·w·no·tay	1 Chronicles 4:14
was the father of	ho·w·leed	

-	et	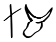	
Ophrah	a·phe·rah	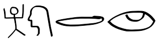	
and Seraiah	u·se·ra·yah	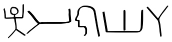	
was the father of	ho·w·leed	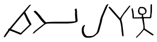	
-	et	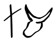	
Joab	yo·w·av	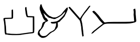	
the father	a·vee	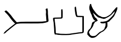	
of those living in	ge	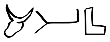	
Ge-harashim	cha·ra·sheem	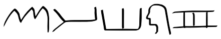	
[which was given this name] because	kee	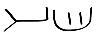	
craftsmen	cha·ra·sheem	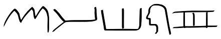	
[its people] were	ha·yu	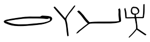	
The sons	u·ve·ne	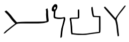	1 Chronicles 4:15
of Caleb	ka·lev	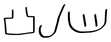	
son	ben	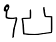	
of Jephunneh :	ye·phun·neh	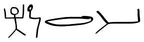	
Iru	ee·ru	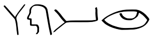	
Elah	e·lah	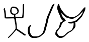	
and Naam	va·na·am	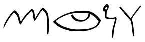	
The son	u·ve·ne	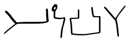	
of Elah :	e·lah	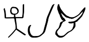	
Kenaz	u·qe·naz	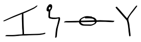	
The sons	u·ve·ne	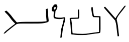	1 Chronicles 4:16
of Jehallelel :	ye·hal·lel·el	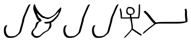	
Ziph	zeeph	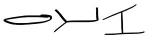	
Ziphah	ve·zee·phah	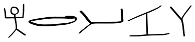	
Tiria	tee·re·ya	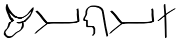	

and Asarel	va·a·sar·el	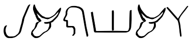	
The sons	u·ven		1 Chronicles 4:17
of Ezrah :	ez·rah		
Jether	ye·ter	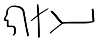	
Mered	u·me·red		
Epher	ve·e·pher		
and Jalon	ve·ya·lo·wn	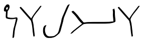	
And [Mered's wife Bithiah] gave birth	vat·ta·har		
-	et		
to Miriam	mir·yam	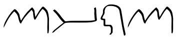	
-	ve·et		
Shammai	sham·may		
-	ve·et		
and Ishbah	yish·bach		
the father	a·vee	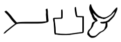	
of Eshtemoa	esh·te·mo·a		
wife	ve·ish·to	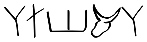	1 Chronicles 4:18
a Judean	hay·hu·dee·yah		
who gave birth to	ya·le·dah	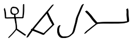	
-	et		
Jered	ye·red		
the father	a·vee	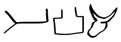	
of Gedor	ge·do·wr		
-	ve·et		
Heber	che·ver	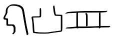	
the father	a·vee	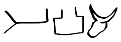	
of Soco	so·w·kho		

-	ve·et		
and Jekuthiel	ye·qu·tee·el		
the father	a·vee	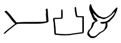	
of Zanoah	za·no·w·ach	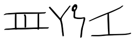	
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were the children	be·ne	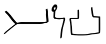	
Bithiah	bit·yah	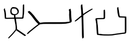	
daughter	vat		
of Pharaoh’s	par·oh		
-	a·sher		
took	la·qach	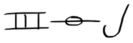	
Mered also	ma·red		
The sons	u·ve·ne		1 Chronicles 4:19
wife	e·shet	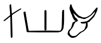	
of Hodiah’s	ho·w·dee·yah		
the sister	a·cho·wt	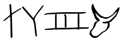	
of Naham	na·cham	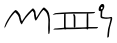	
[were] the fathers	a·vee	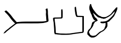	
of Keilah	qe·ee·lah		
the Garmite	hag·gar·mee	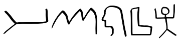	
and of Eshtemoa	ve·esh·te·mo·a		
the Maacathite	ham·ma·a·kha·tee	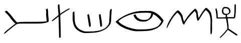	
The sons	u·ve·ne		1 Chronicles 4:20
of Shimon :	shee·mo·wn	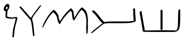	
Amnon	am·no·wn	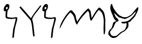	
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	ben		

Ben-hanan	cha·nan	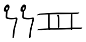	
and Tilon	ve·to·lon		
The descendants	u·ve·ne		
of Ishi :	yish·ee		
Zoheth	zo·w·chet		
	u·ven		
and Ben-zoheth	zo·w·chet		
The sons	be·ne	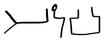	1 Chronicles 4:21
of Shelah	she·lah	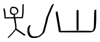	
son	ben		
of Judah :	ye·hu·dah	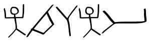	
Er	er		
the father	a·vee	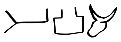	
of Lecah	le·khah		
Laadah	ve·la·dah		
the father	a·vee	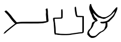	
of Mareshah	ma·re·shah		
and the clans	u·mish·pe·cho·wt	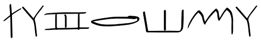	
at Beth-ashbea	bet	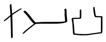	
workers	a·vo·dat		
of the linen	hab·buts	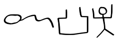	
	le·vet	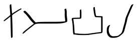	
	ash·be·a		
Jokim	ve·yo·w·qeem	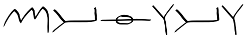	1 Chronicles 4:22
the men	ve·an·she	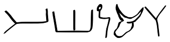	
of Cozeba	kho·ze·va	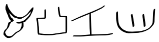	
and Joash	ve·yo·w·ash		

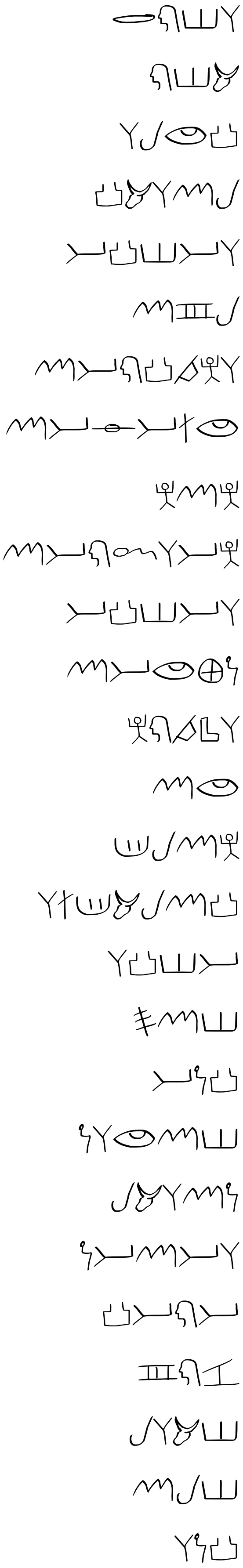

and Saraph	ve·sa·raph	
who	a·sher	
ruled	ba·a·lu	
in Moab	le·mo·w·av	
	ve·ya·shu·vee	
and Jashubi-lehem	la·chem	
records)	ve·had·de·va·reem	
(These names are from ancient	at·tee·qeem	
These [were]	hem·mah	1 Chronicles 4:23
the potters	hay·yo·wts·reem	
who lived	ve·yo·she·ve	
at Netaim	ne·ta·eem	
and Gederah	u·ge·de·rah	
	im	
of the king	ham·me·lekh	
in the service	bim·lakh·to	
They lived	ya·she·vu	
there	sham	
The descendants	be·ne	1 Chronicles 4:24
of Simeon :	shim·o·wn	
Nemuel	ne·mu·el	
Jamin	ve·ya·meen	
Jarib	ya·reev	
Zerah	ze·rach	
and Shaul	sha·ul	
Shallum	shal·lum	1 Chronicles 4:25
The sons of [Shaul] :	be·no	

Mibsam	miv·sam	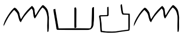	
-	be·no	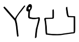	
and Mishma	mish·ma		
-	be·no	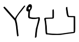	
The sons	u·ve·ne		1 Chronicles 4:26
of Mishma :	mish·ma		
Hammuel	cham·mu·el		
-	be·no	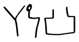	
Zaccur	zak·kur		
-	be·no	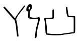	
and Shimei	shim·ee		
-	ve·no	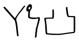	
Shimei	u·le·shim·ee		1 Chronicles 4:27
sons	ba·neem	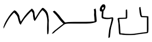	
had sixteen	shish·shah		
	a·sar		
daughters	u·va·no·wt	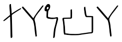	
and six	shesh		
but his brothers	u·le·e·chaw	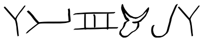	
did not	en	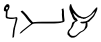	
children	ba·neem	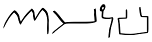	
have many	rab·beem		
so their whole	ve·khol		
clan	mish·pach·tam		
did not	lo		
become as numerous	hir·bu	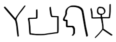	
as	ad		

the sons	be·ne	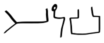	
of Judah	ye·hu·dah		
They lived	vay·ye·she·vu	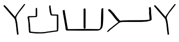	1 Chronicles 4:28
	biv·er	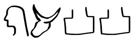	
in Beersheba	she·va		
Moladah	u·mo·w·la·dah		
	va·cha·tsar	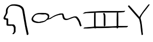	
Hazar-shual	shu·al		
Bilhah	u·ve·vil·hah	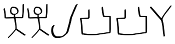	1 Chronicles 4:29
Ezem	u·ve·e·tsem		
Tolad	u·ve·to·w·lad		
Bethuel	u·viv·tu·el		1 Chronicles 4:30
Hormah	u·ve·cha·re·mah	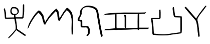	
Ziklag	u·ve·tsee·qe·lag	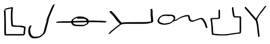	
	u·ve·vet		1 Chronicles 4:31
Beth-marcaboth	mar·ka·vo·wt		
	u·va·cha·tsar	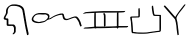	
Hazar-susim	su·seem		
	u·ve·vet		
Beth-biri	bir·ee		
and Shaaraim	u·ve·sha·a·ra·yim		
These	el·leh	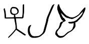	
were their cities	a·re·hem	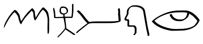	
until	ad		
the reign	me·lokh	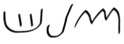	
of David	da·veed	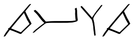	
And their villages	ve·chats·re·hem	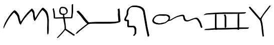	1 Chronicles 4:32

were Etam	e·tam	עיטם	
Ain	va·a·yin	ועין	
Rimmon	rim·mo·wn	רמון	
Tochen	ve·to·khen	ותכן	
and Ashan —	ve·a·shan	ועשן	
[towns] —	a·reem	ערים	
five	cha·mesh	חמש	
and all	ve·khal	וכל	1 Chronicles 4:33
villages	chats·re·hem	חצריהם	
-	a·sher	אשר	
their surrounding	se·vee·vo·wt	סביבות	
	he·a·reem	הערים	
	ha·el·leh	האלה	
as	ad	עד	
far as Baal	ba·al	בעל	
These	zot	זאת	
were their settlements	mo·wo·she·vo·tam	מושבתם	
and they kept a genealogical record	ve·hit·yach·sam	והתיחשם	
- :	la·hem	להם	
Meshobab	u·me·sho·w·vav	ומשובב	1 Chronicles 4:34
Jamlech	ve·yam·lekh	וימלך	
Joshah	ve·yo·wo·shah	ויושה	
son	ben	בן	
of Amaziah	a·mats·yah	אמציה	
Joel	ve·yo·w·el	ויואל	1 Chronicles 4:35
Jehu	ve·ye·hu	ויהוא	
son	ben	בן	

of Joshibiah	yo·wo·shiv·yah	
(son	ben	
of Seraiah	se·ra·yah	
son	ben	
of Asiel),	a·see·el	
Elioenai	ve·el·yo·w·e·nay	1 Chronicles 4:36
Jaakobah	ve·ya·a·qo·vah	
Jeshohaiah	vee·sho·w·cha·yah	
Asaiah	va·a·sa·yah	
Adiel	va·a·dee·el	
Jesimiel	vee·see·mi·el	
Benaiah	u·ve·na·yah	
and Ziza	ve·zee·za	1 Chronicles 4:37
son	ben	
of Shiphi	shiph·ee	
(son	ben	
of Allon	al·lo·wn	
son	ben	
of Jedaiah	ye·da·yah	
son	ben	
of Shimri	shim·ree	
son	ben	
of Shemaiah).	she·ma·yah	
These men	el·leh	1 Chronicles 4:38
listed	hab·ba·eem	
by name	be·she·mo·wt	
[were] the leaders	ne·see·eem	

of their clans	be·mish·pe·cho·w·tam		
	u·vet	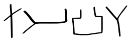	
Their families	a·vo·w·te·hem	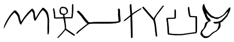	
increased	pa·re·tsu		
greatly	la·ro·wv		
and they journeyed	vay·ye·le·khu	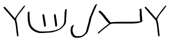	1 Chronicles 4:39
to the entrance	lim·vo·w	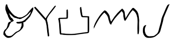	
of Gedor	ge·dor		
	ad		
to the east side	le·miz·rach	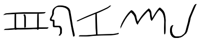	
of the valley	hag·gay	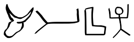	
in search of	le·vaq·qesh	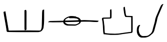	
pasture	mir·eh		
for their flocks	le·tso·nam		
There they found	vay·yim·tse·u		1 Chronicles 4:40
pasture	mir·eh		
rich	sha·men		
good	va·to·wv		
and the land	ve·ha·a·rets		
was spacious	ra·cha·vat	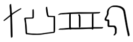	
	ya·da·yim	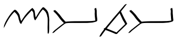	
peaceful	ve·sho·qe·tet	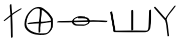	
and quiet	u·she·le·vah		
for	kee	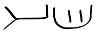	
some	min		
Hamites	cham	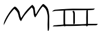	
had lived	hay·yo·she·veem	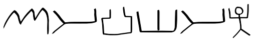	

there	sham		
formerly	le·pha·neem	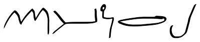	
came	vay·ya·vo·u	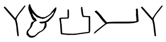	1 Chronicles 4:41
These	el·leh	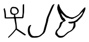	
who were noted	hak·ke·tu·veem		
by name	be·she·mo·wt		
in the days	bee·me	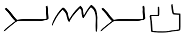	
of Hezekiah	ye·chiz·qee·ya·hu	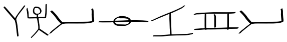	
king of	me·lekh	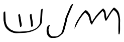	
Judah	ye·hu·dah		
They attacked [the Hamites]	vay·yak·ku	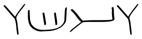	
-	et		
in their dwellings	a·ho·le·hem	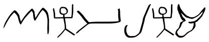	
and	ve·et		
Meunites	ham·me·ʿī·nīm	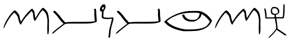	
	a·sher		
	nim·tse·u		
there	sham·mah		
devoting them to destruction	vay·ya·cha·ree·mum	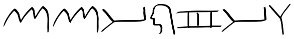	
[even] to	ad		
day	hay·yo·wm	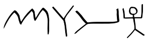	
this	haz·zeh		
Then they settled	vay·ye·she·vu	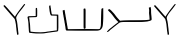	
in their place	tach·te·hem	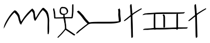	
because	kee	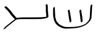	
there was pasture	mir·eh		
for their flocks	le·tso·nam		

	sham		
And	u·me·hem	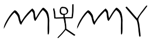	1 Chronicles 4:42
	min		
	be·ne	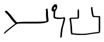	
of these Simeonites	shim·o·wn		
went	ha·le·khu	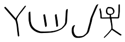	
to Mount	le·har		
Seir	se·eer		
-	a·na·sheem	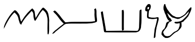	
five	cha·mesh		
hundred	me·o·wt		
Pelatiah	u·phe·lat·yah		
Neariah	u·ne·ar·yah		
Rephaiah	u·re·pha·yah		
and Uzziel	ve·uz·zee·el	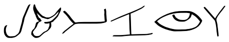	
the sons	be·ne	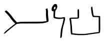	
of Ishi	yish·ee		
led by	be·ro·sham		
and struck down	vay·yak·ku	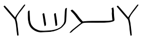	1 Chronicles 4:43
-	et		
the remnant	she·e·reet		
who had escaped	hap·pe·le·tah		
of the Amalekites	la·a·ma·leq		
And they have lived	vay·ye·she·vu	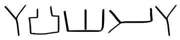	
there	sham		
to	ad		
day	hay·yo·wm	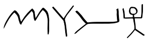	

this	haz·zeh		
These were the sons	u·ve·ne		1 Chronicles 5:1
of Reuben	re·u·ven		
the firstborn	be·kho·wr		
of Israel	yis·ra·el	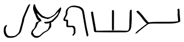	
	kee	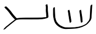	
Though he	hu		
was the firstborn	hab·be·kho·wr		
because Reuben defiled	u·ve·chal·le·lo	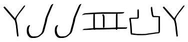	
bed	ye·tsu·e		
his father’s	a·vee	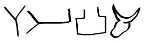	
was given	nit·te·nah	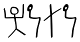	
his birthright	be·kho·ra·to	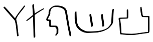	
to the sons	liv·ne		
of Joseph	yo·w·seph		
son	ben		
of Israel	yis·ra·el	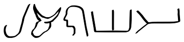	
So he is not	ve·lo		
reckoned	le·hit·ya·ches	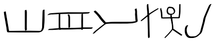	
according to birthright	lab·be·kho·rah	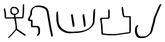	
And though	kee	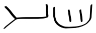	1 Chronicles 5:2
Judah	ye·hu·dah	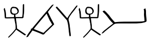	
prevailed	ga·var		
over his brothers	be·e·chaw	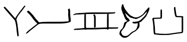	
and a ruler	u·le·na·geed	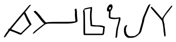	
came from him	mim·men·nu	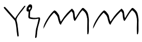	
the birthright	ve·hab·be·kho·rah	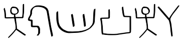	

belonged to Joseph	le·yo·w·seph		
The sons	be·ne	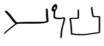	1 Chronicles 5:3
of Reuben	re·u·ven		
the firstborn	be·kho·wr		
of Israel :	yis·ra·el	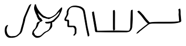	
Hanoch	cha·no·wkh	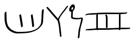	
Pallu	u·phal·lu		
Hezron	chets·ro·wn		
and Carmi	ve·khar·mee		
The descendants	be·ne	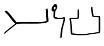	1 Chronicles 5:4
of Joel :	yo·w·el		
Shemaiah	she·ma·yah		
his son	ve·no		
Gog	go·wg		
his son	be·no		
Shimei	shim·ee		
his son	ve·no		
Micah	mee·khah	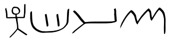	1 Chronicles 5:5
his son	ve·no		
Reaiah	re·a·yah	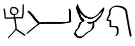	
his son	ve·no		
Baal	ba·al		
his son	be·no		
and Beerah	be·e·rah		1 Chronicles 5:6
his son	ve·no		
whom	a·sher		
carried into exile	heg·lah	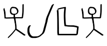	

	til·le·gat	
Tiglath-pileser	pil·ne·e·ser	
king	me·lekh	
of Assyria	ash·shur	
Beerah	hu	
was a leader	na·see	
of the Reubenites	la·r·u·ve·nee	
His relatives	ve·e·chaw	1 Chronicles 5:7
by their clans	le·mish·pe·cho·taw	
are recorded	be·hit·ya·ches	
in their genealogy :	le·to·le·do·w·tam	
the chief	ha·rosh	
Jeiel	ye·ee·el	
Zechariah	u·ze·khar·ya·hu	
and Bela	u·ve·la	1 Chronicles 5:8
son	ben	
of Azaz	a·zaz	
the son	ben	
of Shema	she·ma	
the son	ben	
of Joel	yo·w·el	
They	hu	
settled	yo·wo·shev	
in Aroer	ba·a·ro·er	
and as far as	ve·ad	
Nebo	ne·vo	
	u·va·al	

and Baal-meon	me·o·wn		
in the east	ve·lam·miz·rach	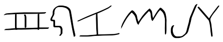	1 Chronicles 5:9
They also settled	ya·shav		
as far as	ad		
	le·vo·w		
the edge of the desert	mid·ba·rah		
that extends	le·min		
River	han·na·har		
to the Euphrates	pe·rat		
because	kee	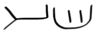	
their livestock	miq·ne·hem	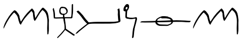	
had increased	ra·vu		
in the land	be·e·rets		
of Gilead	gil·ad		
During the days	u·vee·me	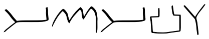	1 Chronicles 5:10
of Saul	sha·ul		
they waged	a·su		
war	mil·cha·mah	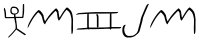	
against	im		
the Hagrites	ha·hag·ri·eem		
who were defeated	vay·yip·pe·lu	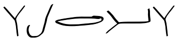	
at their hands	be·ya·dam	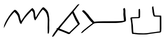	
and they occupied	vay·ye·she·vu	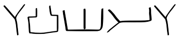	
the homes [of the Hagrites]	be·a·ho·le·hem	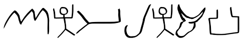	
throughout	al		
	kal	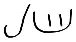	
the region	pe·ne	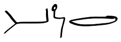	

east	miz·rach	𐤌𐤆𐤓𐤇	
of Gilead	lag·gil·ad	𐤋𐤂𐤋𐤏𐤃𐤐	
The descendants	u·ve·ne	𐤅𐤁𐤍𐤉	1 Chronicles 5:11
of Gad	gad	𐤂𐤃	
next to [the Reubenites]	le·neg·dam	𐤋𐤍𐤂𐤃𐤌	
lived	ya·she·vu	𐤉𐤔𐤁𐤅	
in the land	be·e·rets	𐤁𐤀𐤓𐤑	
of Bashan	hab·ba·shan	𐤄𐤁𐤔𐤍	
as	ad	𐤏𐤃	
far as Salecah :	sal·khah	𐤎𐤋𐤊𐤄	
Joel [was]	yo·w·el	𐤉𐤅𐤀𐤋	1 Chronicles 5:12
the chief	ha·rosh	𐤄𐤓𐤀𐤔	
Shapham	ve·sha·pham	𐤅𐤔𐤐𐤌	
the second	ham·mish·neh	𐤄𐤌𐤔𐤍𐤄	
then Jaanai	ve·ya·nay	𐤅𐤉𐤏𐤍𐤉	
and Shaphat	ve·sha·phat	𐤅𐤔𐤐𐤈	
[who lived] in Bashan	bab·ba·shan	𐤁𐤁𐤔𐤍	
Their kinsmen	va·a·che·hem	𐤅𐤀𐤇𐤉𐤄𐤌	1 Chronicles 5:13
	le·vet	𐤋𐤁𐤉𐤕	
by families were	a·vo·w·te·hem	𐤀𐤁𐤅𐤕𐤉𐤄𐤌	
Michael	mee·kha·el	𐤌𐤉𐤊𐤀𐤋	
Meshullam	u·me·shul·lam	𐤅𐤌𐤔𐤋𐤌	
Sheba	ve·she·va	𐤅𐤔𐤁𐤏	
Jorai	ve·yo·w·ray	𐤅𐤉𐤅𐤓𐤉	
Jacan	ve·ya·kan	𐤅𐤉𐤏𐤊𐤍	
Zia	ve·zee·a	𐤅𐤆𐤉𐤏	
and Eber —	va·e·ver	𐤅𐤏𐤁𐤓	

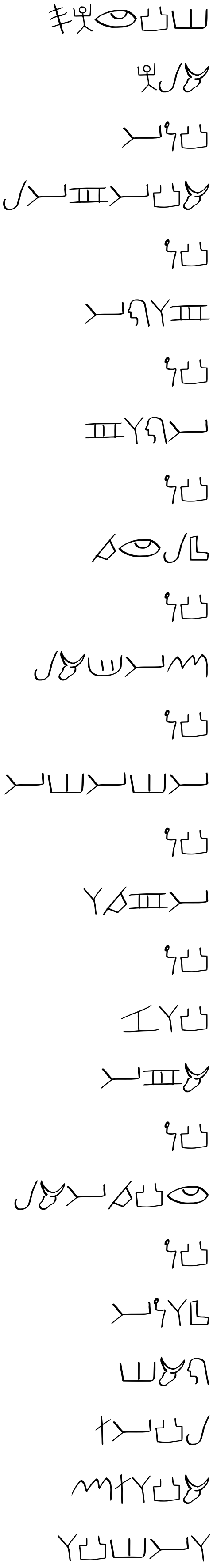

seven [in all]	shiv·ah	
These	el·leh	1 Chronicles 5:14
were the sons	be·ne	
of Abihail	a·vee·cha·yil	
son	ben	
of Huri	chu·ree	
the son	ben	
of Jaroah	ya·ro·w·ach	
the son	ben	
of Gilead	gil·ad	
the son	ben	
of Michael	mee·kha·el	
the son	ben	
of Jeshishai	ye·shee·shay	
the son	ben	
of Jahdo	yach·do	
the son	ben	
of Buz	buz	
Ahi	a·chee	1 Chronicles 5:15
son	ben	
of Abdiel	av·dee·el	
the son	ben	
of Guni	gu·nee	
was head	rosh	
	le·vet	
of their family	a·vo·w·tam	
They lived	vay·ye·she·vu	1 Chronicles 5:16

in Gilead	bag·gil·ad		
in Bashan	bab·ba·shan	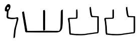	
and its towns	u·viv·no·te·ha		
and throughout	u·ve·khal	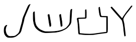	
the pasturelands	mig·re·she		
of Sharon	sha·ro·wn	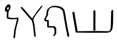	
	al		
	to·wts·o·w·tam		
All of them	kul·lam	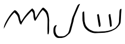	1 Chronicles 5:17
were reckoned in the genealogies	hit·yach·su	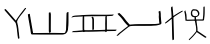	
during the reigns	bee·me	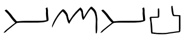	
of Jotham	yo·w·tam		
king	me·lekh	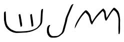	
of Judah	ye·hu·dah	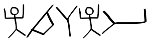	
[and]	u·vee·me	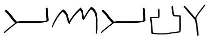	
Jeroboam	ya·ra·ve·am		
king	me·lekh	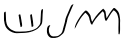	
of Israel	yis·ra·el		
The Reubenites	be·ne	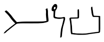	1 Chronicles 5:18
	re·u·ven		
the Gadites	ve·ga·dee		
and the half-tribe	va·cha·tsee	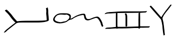	
	she·vet		
of Manasseh	me·nash·sheh	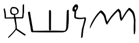	
	min		
	be·ne	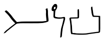	
valiant	cha·yil	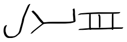	

men	a·na·sheem	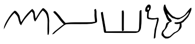	
who carried	no·se·e		
the shield	ma·gen	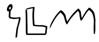	
and sword	ve·che·rev	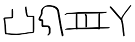	
drew	ve·do·re·khe		
the bow	qe·shet		
and were trained	u·le·mu·de		
for battle	mil·cha·mah	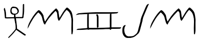	
had 44,760	ar·ba·eem		
	ve·ar·ba·ah		
	e·leph	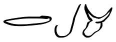	
	u·she·va	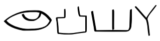	
	me·o·wt		
	ve·shish·sheem	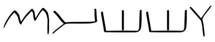	
warriors	yo·tse·e		
—	tsa·va		
They waged	vay·ya·a·su		1 Chronicles 5:19
war	mil·cha·mah	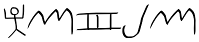	
against	im		
the Hagrites	ha·hag·ree·eem	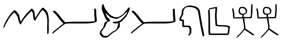	
as well as Jetur	vee·tur		
Naphish	ve·na·pheesh		
and Nodab	ve·no·w·dav		
they were helped	vay·ye·a·ze·ru		1 Chronicles 5:20
against [their enemies]	a·le·hem	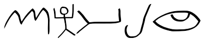	
were delivered	vay·yin·na·te·nu	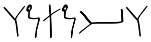	
into their hands	ve·ya·dam	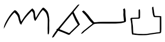	

and the Hagrites	ha·hag·ree·eem	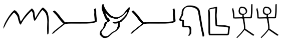	
and all	ve·khol		
their allies	she·im·ma·hem		
And because	kee	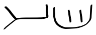	
to God	le·lo·heem		
they cried out	za·a·qu		
in battle	bam·mil·cha·mah	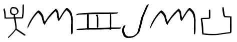	
He answered their prayers	ve·na·to·wr		
	la·hem		
Because	kee	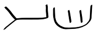	
they put their trust	va·te·chu		
in [God]	vo		
They seized	vay·yish·bu	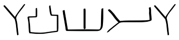	1 Chronicles 5:21
the livestock [of the Hagrites] —	miq·ne·hem	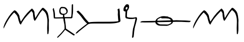	
camels	ge·mal·le·hem	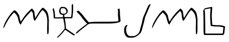	
50,000 {}	cha·mish·sheem		
	e·leph	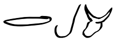	
sheep	ve·tson		
250,000 {}	ma·ta·yim	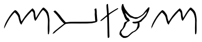	
	va·cha·mish·sheem	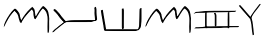	
	e·leph	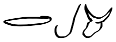	
donkeys	va·cha·mo·w·reem		
and 2,000	al·pa·yim		
	ve·ne·phesh		
captives	a·dam		
[They also took] 100,000	me·ah		

	a·leph	
and	kee	1 Chronicles 5:22
slain	cha·la·leem	
many others	rab·beem	
fell	na·pha·lu	
because	kee	
belonged to God	me·ha·e·lo·heem	
the battle	ham·mil·cha·mah	
And they occupied	vay·ye·she·vu	
the land	tach·te·hem	
until	ad	
the exile	hag·go·lah	
Now the people	u·ve·ne	1 Chronicles 5:23
of the half-tribe	cha·tsee	
	she·vet	
of Manasseh	me·nash·sheh	
They settled	ya·she·vu	
in the land	ba·a·rets	
from Bashan	mib·ba·shan	
to	ad	
	ba·al	
Baal-hermon (that is	cher·mo·wn	
Senir	u·se·neer	
[also known as] Mount	ve·har	
Hermon).	cher·mo·wn	
	hem·mah	
were numerous	ra·vu	

These	ve·el·leh	ואלה	1 Chronicles 5:24
were the heads	ra·she	ראשי	
:	vet	בית	
of their families	a·vo·w·tam	אבותם	
Epher	ve·e·pher	ועפר	
Ishi	ve·yish·ee	וישעי	
Eliel	ve·e·lee·el	ואליאל	
Azriel	ve·az·ree·el	ועזריאל	
Jeremiah	ve·yir·me·yah	וירמיה	
Hodaviah	ve·ho·w·daw·yah	והודויה	
and Jahdiel	ve·yach·dee·el	ויחדיאל	
men	a·na·sheem	אנשים	
[They were] mighty	gib·bo·w·re	גבורי	
of valor	cha·yil	חיל	
men	an·she	אנשי	
famous	she·mo·wt	שמות	
and heads	ra·sheem	ראשים	
	le·vet	לבית	
of their families	a·vo·w·tam	אבותם	
But they were unfaithful	vay·yim·a·lu	וימעלו	1 Chronicles 5:25
to the God	be·lo·he	באלהי	
of their fathers	a·vo·w·te·hem	אבותיהם	
and they prostituted	vay·yiz·nu	ויזנו	
themselves with	a·cha·re	אחרי	
the gods	e·lo·he	אלהי	
of the peoples	am·me	עמי	
of the land	ha·a·rets	הארץ	

whom	a·sher	אשר	
had destroyed	hish·meed	השמיד	
God	e·lo·heem	אלהים	
before them	mip·pe·ne·hem	מפניהם	
stirred up	vay·ya·ar	ויער	1 Chronicles 5:26
So the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
-	et	את	
the spirit	ru·ach	רוח	
of Pul	pul	פול	
king	me·lekh	מלך	
of Assyria	ash·shur	אשור	
(that is	ve·et	ואת	
	ru·ach	רוח	
	til·le·gat	תלגת	
Tiglath-pileser	pil·ne·ser	פלנסר	
king	me·lekh	מלך	
of Assyria)	ash·shur	אשור	
into exile	vay·yag·lem	ויגלם	
to take the Reubenites	la·r·u·ve·nee	לראובני	
the Gadites	ve·lag·ga·dee	ולגדי	
and the half-tribe	ve·la·cha·tsee	ולחצי	
	she·vet	שבט	
of Manasseh	me·nash·sheh	מנשה	
And he brought them	vay·vee·em	ויביאם	
to Halah	lach·lach	לחלח	
Habor	ve·cha·vo·wr	וחבור	

Hara	ve·ha·ra		
and the river	u·ne·har		
of Gozan	go·w·zan		
where they remain to	ad		
day	hay·yo·wm	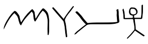	
this	haz·zeh		
The sons	be·ne	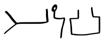	1 Chronicles 6:1
of Levi :	le·vee		
Gershon	ge·re·sho·wn	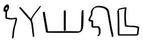	
Kohath	qe·hat	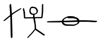	
and Merari	u·me·ra·ree		
The sons	u·ve·ne		1 Chronicles 6:2
of Kohath :	qe·hat	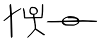	
Amram	am·ram		
Izhar	yits·har		
Hebron	ve·chev·ro·wn		
and Uzziel	ve·uz·zee·el	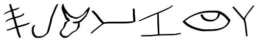	
The children	u·ve·ne		1 Chronicles 6:3
of Amram :	am·ram		
Aaron	a·ha·ron	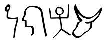	
Moses	u·mo·sheh		
and Miriam	u·mir·ya·ms	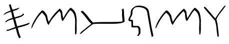	
The sons	u·ve·ne		
of Aaron :	a·ha·ron	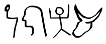	
Nadab	na·dav	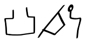	
Abihu	va·a·vee·hu	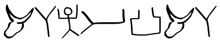	
Eleazar	el·a·zar		

and Ithamar	ve·ee·ta·mar	𐤅𐤀𐤉𐤕𐤌𐤓𐤎	
Eleazar	el·a·zar	𐤀𐤋𐤏𐤆𐤓	1 Chronicles 6:4
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Phinehas	pee·ne·chas	𐤐𐤉𐤍𐤇𐤎	
Phinehas	pee·ne·chas	𐤐𐤉𐤍𐤇𐤎	
was the father of	ho·leed	𐤄𐤋𐤉𐤃	
-	et	𐤀𐤕	
Abishua	a·vee·shu·a	𐤀𐤁𐤉𐤔𐤅𐤏	
Abishua	va·a·vee·shu·a	𐤅𐤀𐤁𐤉𐤔𐤅𐤏	1 Chronicles 6:5
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Bukki	buq·qee	𐤁𐤒𐤉	
Bukki	u·vuq·qee	𐤅𐤁𐤒𐤉	
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Uzzi	uz·zee	𐤏𐤆𐤉	
Uzzi	ve·uz·zee	𐤅𐤏𐤆𐤉	1 Chronicles 6:6
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Zerahiah	ze·rach·yah	𐤆𐤓𐤇𐤉𐤄	
Zerahiah	u·ze·rach·yah	𐤅𐤆𐤓𐤇𐤉𐤄	
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Meraioth	me·ra·yo·wt	𐤌𐤓𐤉𐤅𐤕	
Meraioth	me·ra·yo·wt	𐤌𐤓𐤉𐤅𐤕	1 Chronicles 6:7
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	

-	et	את	
Amariah	a·mar·yah	אמריה	
Amariah	va·a·mar·yah	ואמריה	
was the father of	ho·w·leed	הוליד	
-	et	את	
Ahitub	a·chee·tuv	אחיטוב	
Ahitub	va·a·chee·tuv	ואחיטוב	1 Chronicles 6:8
was the father of	ho·w·leed	הוליד	
-	et	את	
Zadok	tsa·do·wq	צדוק	
Zadok	ve·tsa·do·wq	וצדוק	
was the father of	ho·w·leed	הוליד	
-	et	את	
Ahimaaz	a·chee·ma·ats	אחימעץ	
Ahimaaz	va·a·chee·ma·ats	ואחימעץ	1 Chronicles 6:9
was the father of	ho·w·leed	הוליד	
-	et	את	
Azariah	a·zar·yah	עזריה	
Azariah	va·a·zar·yah	ועזריה	
was the father of	ho·w·leed	הוליד	
-	et	את	
Johanan	yo·w·cha·nan	יוחנן	
Johanan	ve·yo·w·cha·nan	ויוחנן	1 Chronicles 6:10
was the father of	ho·w·leed	הוליד	
-	et	את	
Azariah	a·zar·yah	עזריה	
-	hu	הוא	

who	a·sher	𐤀𐤔𐤓	
served as priest	ki·hen	𐤊𐤄𐤍	
in the temple	bab·ba·yit	𐤁𐤁𐤉𐤕	
that	a·sher	𐤀𐤔𐤓	
built	ba·nah	𐤁𐤍𐤄	
Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
was the father of	vay·yo·w·led	𐤅𐤉𐤅𐤋𐤃	1 Chronicles 6:11
Azariah	a·zar·yah	𐤏𐤆𐤓𐤉𐤄	
-	et	𐤀𐤕	
Amariah	a·mar·yah	𐤀𐤌𐤓𐤉𐤄	
Amariah	va·a·mar·yah	𐤅𐤀𐤌𐤓𐤉𐤄	
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Ahitub	a·chee·tuv	𐤀𐤇𐤉𐤈𐤅𐤁	
Ahitub	va·a·chee·tuv	𐤅𐤀𐤇𐤉𐤈𐤅𐤁	1 Chronicles 6:12
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Zadok	tsa·do·wq	𐤑𐤃𐤅𐤒	
Zadok	ve·tsa·do·wq	𐤅𐤑𐤃𐤅𐤒	
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Shallum	shal·lum	𐤔𐤋𐤅𐤌	
Shallum	ve·shal·lum	𐤅𐤔𐤋𐤅𐤌	1 Chronicles 6:13
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Hilkiah	chil·qee·yah	𐤇𐤋𐤒𐤉𐤄	

Hilkiah	ve·chil·qee·yah	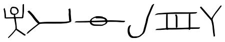	
was the father of	ho·w·leed	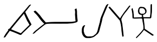	
-	et		
Azariah	a·zar·yah		
Azariah	va·a·zar·yah		1 Chronicles 6:14
was the father of	ho·w·leed	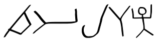	
-	et		
Seraiah	se·ra·yah	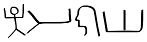	
and Seraiah	u·se·ra·yah	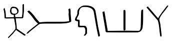	
was the father of	ho·w·leed	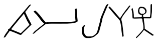	
-	et		
Jehozadak	ye·ho·w·tsa·daq		
Jehozadak	vee·ho·w·tsa·daq		1 Chronicles 6:15
went [into captivity]	ha·lakh	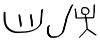	
into exile	be·hag·lo·wt	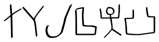	
when the LORD	YHVH		
-	et		
sent Judah	ye·hu·dah		
and Jerusalem	vee·ru·sha·lim		
by the hand	be·yad	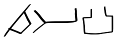	
of Nebuchadnezzar	ne·vu·khad·nets·tsar		
The sons of	be·ne	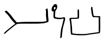	1 Chronicles 6:16
Levi :	le·vee		
Gershom	ge·re·shom		
Kohath	qe·hat	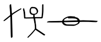	
and Merari	u·me·ra·ree	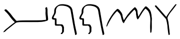	
These [are]	ve·el·leh		1 Chronicles 6:17

the names of	she·mo·wt	𐤔𐤌𐤅𐤕	
the sons	be·ne	𐤁𐤍𐤉	
of Gershom :	ge·re·sho·wm	𐤂𐤓𐤔𐤅𐤌	
Libni	liv·nee	𐤋𐤁𐤍𐤉	
and Shimei	ve·shim·ee	𐤅𐤔𐤌𐤏𐤉	
The sons	u·ve·ne	𐤅𐤁𐤍𐤉	1 Chronicles 6:18
of Kohath :	qe·hat	𐤒𐤄𐤕	
Amram	am·ram	𐤏𐤌𐤓𐤌	
Izhar	ve·yits·har	𐤅𐤉𐤑𐤄𐤓	
Hebron	ve·chev·ro·wn	𐤅𐤇𐤁𐤓𐤅𐤍	
and Uzziel	ve·uz·zee·el	𐤅𐤏𐤆𐤉𐤀𐤋	
The sons	be·ne	𐤁𐤍𐤉	1 Chronicles 6:19
of Merari :	me·ra·ree	𐤌𐤓𐤓𐤉	
Mahli	mach·lee	𐤌𐤇𐤋𐤉	
and Mushi	u·mu·shee	𐤅𐤌𐤅𐤔𐤉	
These [are]	ve·el·leh	𐤅𐤀𐤋𐤄	
the clans	mish·pe·cho·wt	𐤌𐤔𐤐𐤇𐤅𐤕	
of the Levites	hal·le·vee	𐤄𐤋𐤅𐤉	
[listed] according to their fathers :	la·a·vo·w·te·hem	𐤋𐤀𐤁𐤅𐤕𐤉𐤄𐤌	
Of Gershom :	le·ge·re·sho·wm	𐤋𐤂𐤓𐤔𐤅𐤌	1 Chronicles 6:20
Libni	liv·nee	𐤋𐤁𐤍𐤉	
his son	ve·no	𐤁𐤍𐤅	
Jahath	ya·chat	𐤉𐤇𐤕	
his son	be·no	𐤁𐤍𐤅	
Zimmah	zim·mah	𐤆𐤌𐤄	
his son	ve·no	𐤁𐤍𐤅	
Joah	yo·w·ach	𐤉𐤅𐤀𐤇	1 Chronicles 6:21

his son	be·no	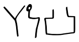	
Iddo	id·do		
his son	ve·no	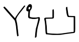	
Zerah	ze·rach	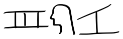	
his son	be·no	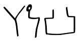	
[and] Jeatherai	ye·a·te·ray		
his son	be·no	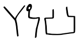	
The descendants	be·ne	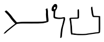	1 Chronicles 6:22
of Kohath :	qe·hat	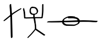	
Amminadab	am·mee·na·dav	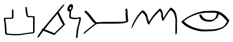	
his son	be·no	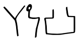	
Korah	qo·rach	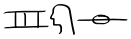	
his son	be·no	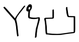	
Assir	as·seer		
his son	be·no	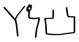	
Elkanah	el·qa·nah	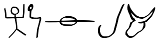	1 Chronicles 6:23
his son	ve·no	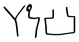	
Ebiasaph	ve·ev·ya·saph	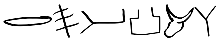	
his son	be·no	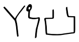	
Assir	ve·as·seer		
his son	be·no	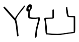	
Tahath	ta·chat	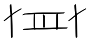	1 Chronicles 6:24
his son	be·no	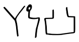	
Uriel	u·ree·el	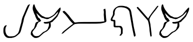	
his son	be·no	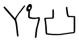	
Uzziah	uz·zee·yah	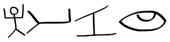	
his son	ve·no	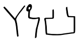	

and Shaul	ve·sha·ul		
his son	be·no	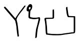	
The descendants	u·ve·ne		1 Chronicles 6:25
of Elkanah :	el·qa·nah	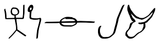	
Amasai	a·ma·say		
Ahimoth	va·a·chee·mo·wt	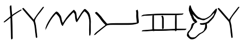	
Elkanah	el·qa·nah	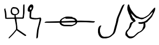	1 Chronicles 6:26
his son	be·no	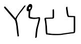	
	el·qa·nah	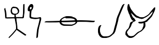	
Zophai	tso·w·phay	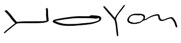	
his son	be·no	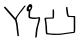	
Nahath	ve·na·chat	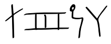	
his son	be·no	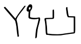	
Eliab	e·lee·av	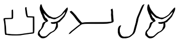	1 Chronicles 6:27
his son	be·no	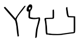	
Jeroham	ye·ro·cham	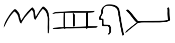	
his son	be·no	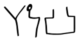	
[and] Elkanah	el·qa·nah	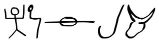	
his son	ve·no	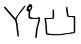	
The sons	u·ve·ne		1 Chronicles 6:28
of Samuel :	she·mu·el		
[Joel] his firstborn	hab·be·khor		
his second son	vash·nee	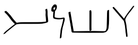	
and Abijah	va·a·vee·yah	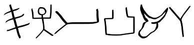	
The descendants	be·ne	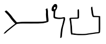	1 Chronicles 6:29
of Merari :	me·ra·ree		
Mahli	mach·lee	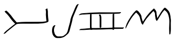	

Libni	liv·nee		
his son	ve·no	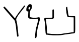	
Shimei	shim·ee		
his son	ve·no	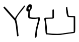	
Uzzah	uz·zah		
his son	ve·no	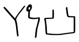	
Shimea	shim·a		1 Chronicles 6:30
his son	ve·no	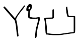	
Haggiah	chag·gee·yah	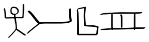	
his son	ve·no	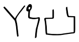	
[and] Asaiah	a·sa·yah	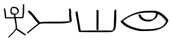	
his son	ve·no		
These	ve·el·leh		1 Chronicles 6:31
are the men	a·sher		
put	he·e·meed		
David	da·veed	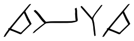	
in	al		
charge	ye·de	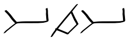	
of the music	sheer	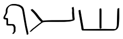	
in the house	bet	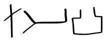	
of the LORD	YHVH		
rested there	mim·me·no·w·ach		
after the ark	ha·a·ro·wn		
-	vay·yih·yu		1 Chronicles 6:32
They ministered	me·sha·re·teem		
before	liph·ne		
the tabernacle	mish·kan	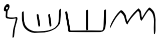	

the Tent	o·hel		
of Meeting	mo·w·ed		
with song	bash·sheer	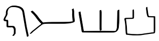	
until	ad		
built	be·no·wt	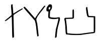	
Solomon	she·lo·moh	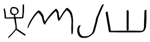	
-	et		
the house	bet	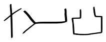	
of the LORD	YHVH		
in Jerusalem	bee·ru·sha·lim		
And they performed	vay·ya·am·du		
according to the regulations given them	khe·mish·pa·tam		
	al		
their duties	a·vo·w·da·tam		
These	ve·el·leh		1 Chronicles 6:33
are the men who served	ha·o·me·deem		
together with their sons	u·ve·ne·hem	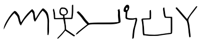	
From the Kohathites	mib·be·ne	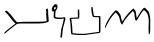	
:	haq·qe·ha·tee	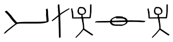	
Heman	he·man	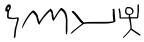	
the singer	ham·sho·w·rer		
the son	ben		
of Joel	yo·w·el		
the son	ben		
of Samuel	she·mu·el		
the son	ben		1 Chronicles 6:34

of Elkanah	el·qa·nah	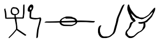	
the son	ben		
of Jeroham	ye·ro·cham	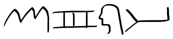	
the son	ben		
of Eliel	e·lee·el	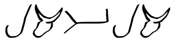	
the son	ben		
of Toah	to·w·ach		
the son	ben		1 Chronicles 6:35
of Zuph	tsīph	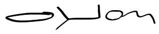	
the son	ben		
of Elkanah	el·qa·nah	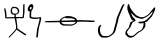	
the son	ben		
of Mahath	ma·chat	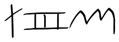	
the son	ben		
of Amasai	a·ma·say		
the son	ben		1 Chronicles 6:36
of Elkanah	el·qa·nah	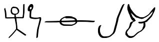	
the son	ben		
of Joel	yo·w·el		
the son	ben		
of Azariah	a·zar·yah		
the son	ben		
of Zephaniah	tse·phan·yah		
the son	ben		1 Chronicles 6:37
of Tahath	ta·chat	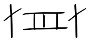	
the son	ben		
of Assir	as·seer		

the son	ben	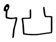	
of Ebiasaph	ev·ya·saph	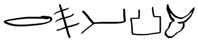	
the son	ben	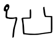	
of Korah	qo·rach	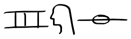	
the son	ben	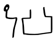	1 Chronicles 6:38
of Izhar	yits·har	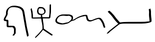	
the son	ben	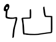	
of Kohath	qe·hat	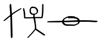	
the son	ben	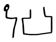	
of Levi	le·vee	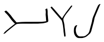	
the son	ben	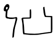	
of Israel	yis·ra·el	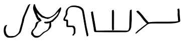	
Heman’s kinsman	ve·a·chee	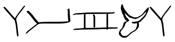	1 Chronicles 6:39
was Asaph	a·saph	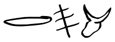	
who served	ha·o·med	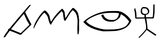	
at	al	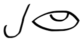	
his right hand :	ye·mee·no	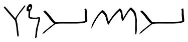	
Asaph	a·saph	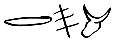	
the son	ben	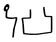	
of Berechiah	be·rekh·ya·hu	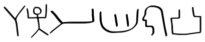	
the son	ben	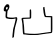	
of Shimea	shim·a	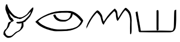	
the son	ben	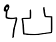	1 Chronicles 6:40
of Michael	mee·kha·el	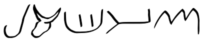	
the son	ben	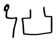	
of Baaseiah	ba·a·se·yah	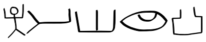	
the son	ben	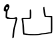	

of Malchijah	mal·kee·yah		
the son	ben		1 Chronicles 6:41
of Ethni	et·nee	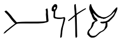	
the son	ben		
of Zerah	ze·rach	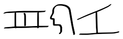	
the son	ben		
of Adaiah	a·da·yah		
the son	ben		1 Chronicles 6:42
of Ethan	e·tan	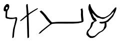	
the son	ben		
of Zimmah	zim·mah	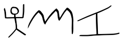	
the son	ben		
of Shimei	shim·ee		
the son	ben		1 Chronicles 6:43
of Jahath	ya·chat	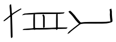	
the son	ben		
of Gershom	ge·re·shom		
the son	ben		
of Levi	le·vee	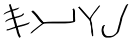	
the sons	u·ve·ne		1 Chronicles 6:44
of Merari :	me·ra·ree		
[were] their kinsmen	a·che·hem	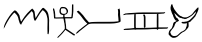	
On	al		
the left	has·se·mo·wl		
Ethan	e·tan	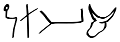	
the son	ben		
of Kishi	qee·shee	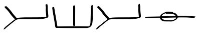	

the son	ben		
of Abdi	av·dee		
the son	ben		
of Malluch	mal·lukh	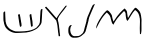	
the son	ben		1 Chronicles 6:45
of Hashabiah	cha·shav·yah		
the son	ben		
of Amaziah	a·mats·yah		
the son	ben		
of Hilkiah	chil·qee·yah	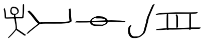	
the son	ben		1 Chronicles 6:46
of Amzi	am·tsee		
the son	ben		
of Bani	ba·nee	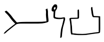	
the son	ben		
of Shemer	sha·mer		
the son	ben		1 Chronicles 6:47
of Mahli	mach·lee	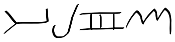	
the son	ben		
of Mushi	mu·shee		
the son	ben		
of Merari	me·ra·ree		
the son	ben		
of Levi	le·vee	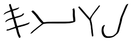	
Their fellow	va·a·che·hem	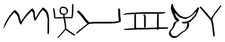	1 Chronicles 6:48
Levites	hal·vee·yim	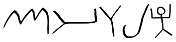	
were assigned	ne·tu·neem	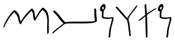	

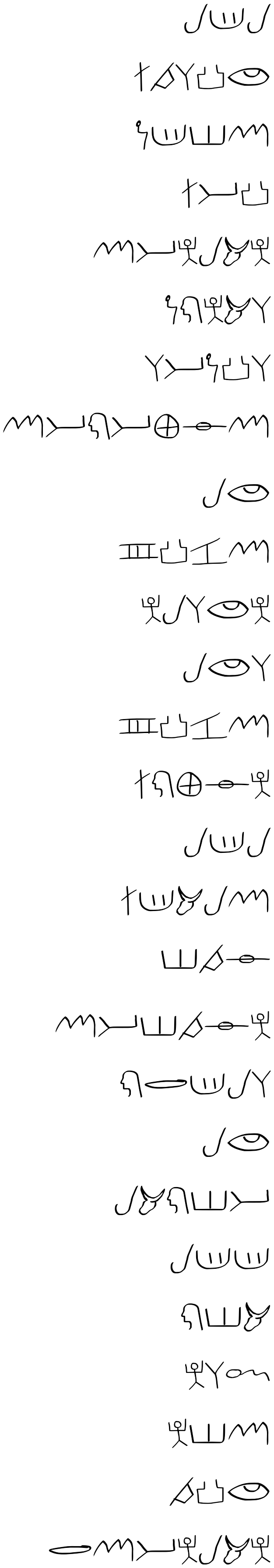

to every kind	le·khal	
of service	a·vo·w·dat	
of the tabernacle	mish·kan	
the house	bet	
of God	ha·e·lo·heem	
But Aaron	ve·a·ha·ron	1 Chronicles 6:49
and his sons	u·va·naw	
They presented the offerings	maq·tee·reem	
on	al	
the altar	miz·bach	
of burnt offering	ha·o·w·lah	
and on	ve·al	
the altar	miz·bach	
of incense	haq·qe·to·ret	
did all	le·khol	
the work	me·le·khet	
of the Most Holy Place	qo·desh	
	haq·qo·da·sheem	
to make atonement	u·le·khap·per	
for	al	
Israel	yis·ra·el	
according to all	ke·khol	
that	a·sher	
had commanded	tsiw·vah	
Moses	mo·sheh	
the servant	e·ved	
of God	ha·e·lo·heem	

These	ve·el·leh		1 Chronicles 6:50
were the descendants	be·ne	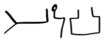	
of Aaron :	a·ha·ron	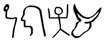	
Eleazar	el·a·zar		
his son	be·no	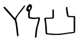	
Phinehas	pee·ne·chas		
his son	be·no	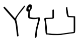	
Abishua	a·vee·shu·a	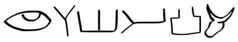	
his son	be·no	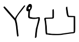	
Bukki	buq·qee	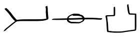	1 Chronicles 6:51
his son	ve·no	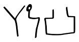	
Uzzi	uz·zee		
his son	ve·no	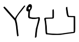	
Zerahiah	ze·rach·yah	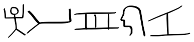	
his son	ve·no	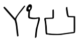	
Meraioth	me·ra·yo·wt	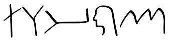	1 Chronicles 6:52
his son	be·no	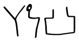	
Amariah	a·mar·yah		
his son	ve·no	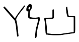	
Ahitub	a·chee·tuv	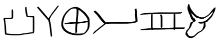	
his son	be·no	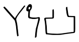	
Zadok	tsa·do·wq		1 Chronicles 6:53
his son	be·no	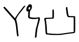	
[and] Ahimaaz	a·chee·ma·ats	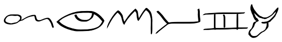	
his son	be·no	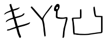	
Now these [were]	ve·el·leh		1 Chronicles 6:54
for their settlements	mo·wo·she·vo·w·tam		

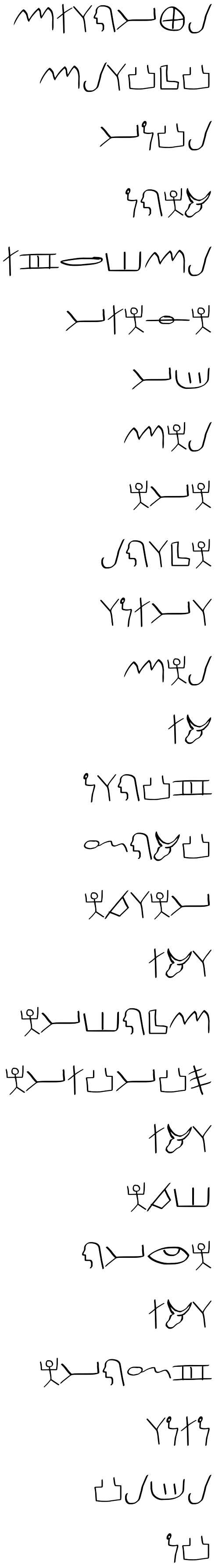

	le·tee·ro·w·tam	
the territories	big·vu·lam	
assigned to the descendants	liv·ne	
of Aaron	a·ha·ron	
clan	le·mish·pa·chat	
from the Kohathite	haq·qe·ha·tee	
because	kee	
to them :	la·hem	
fell	ha·yah	
the first lot	hag·go·w·ral	
They were given	vay·yit·te·nu	1 Chronicles 6:55
	la·hem	
-	et	
Hebron	chev·ro·wn	
in the land	be·e·rets	
of Judah	ye·hu·dah	
-	ve·et	
pasturelands	mig·ra·she·ha	
and its surrounding	se·vee·vo·te·ha	
-	ve·et	1 Chronicles 6:56
But the fields	se·deh	
around the city	ha·eer	
-	ve·et	
and villages	cha·tse·re·ha	
were given	na·te·nu	
to Caleb	le·kha·lev	
son	ben	

of Jephunneh	ye·phun·neh	יפנה ס	
So the descendants	ve·liv·ne	ולבני	1 Chronicles 6:57
of Aaron	a·ha·ron	אהרן	
were given	na·te·nu	נתנו	
-	et	את	
(a city	a·re	ערי	
of refuge),	ham·miq·lat	המקלט	
-	et	את	
Hebron	chev·ro·wn	חברון	
-	ve·et	ואת	
Libnah	liv·nah	לבנה	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשיה	
-	ve·et	ואת	
Jattir	yat·tir	יתר	
-	ve·et	ואת	
Eshtemoa	esh·te·mo·a	אשתמע	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשיה	
-	ve·et	ואת	1 Chronicles 6:58
Hilen	chee·lez	חילז	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשיה	
-	et	את	
Debir	de·veer	דביר	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשיה	

-	ve·et	𐤅𐤀𐤕	1 Chronicles 6:59
Ashan	a·shan	𐤏𐤔𐤍	
-	ve·et	𐤅𐤀𐤕	
[Juttah,]	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤉𐤄	
-	ve·et	𐤅𐤀𐤕	
	bet	𐤁𐤉𐤕	
and Beth-shemesh	she·mesh	𐤔𐤌𐤔	
together with	ve·et	𐤅𐤀𐤕	
their pasturelands	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤉𐤄𐤎	
And from the tribe	u·mim·mat·teh	𐤅𐤌𐤌𐤈𐤄	1 Chronicles 6:60
of Benjamin	vin·ya·min	𐤁𐤍𐤉𐤌𐤍	
[they were given Gibeon,]	et	𐤀𐤕	
Geba	ge·va	𐤂𐤁𐤏	
-	ve·et	𐤅𐤀𐤕	
-	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤉𐤄	
-	ve·et	𐤅𐤀𐤕	
Alemeth	a·le·met	𐤏𐤋𐤌𐤕	
-	ve·et	𐤅𐤀𐤕	
-	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤉𐤄	
-	ve·et	𐤅𐤀𐤕	
and Anathoth	a·na·to·wt	𐤏𐤍𐤕𐤅𐤕	
together with	ve·et	𐤅𐤀𐤕	
their pasturelands	mig·ra·she·ha	𐤌𐤂𐤓𐤔𐤉𐤄	
in all	kal	𐤊𐤋	
cities	a·re·hem	𐤏𐤓𐤉𐤄𐤌	
So they had thirteen	she·losh	𐤔𐤋𐤔	
	es·reh	𐤏𐤔𐤓𐤄	

	eer	
among their families	be·mish·pe·cho·w·te·hem	
of the Kohathites	ve·liv·ne	1 Chronicles 6:61
	qe·hat	
To the rest	han·no·w·ta·reem	
	mim·mish·pa·chat	
	ham·mat·teh	
from the half-tribe	mim·ma·cha·tseet	
	mat·teh	
	cha·tsee	
of Manasseh	me·nash·sheh	
were allotted	bag·go·w·ral	
cities	a·reem	
ten	a·ser	
The Gershomites	ve·liv·ne	1 Chronicles 6:62
	ge·re·sho·wm	
according to their clans	le·mish·pe·cho·w·tam	
from the tribes	mim·mat·teh	
of Issachar	yi·sa·sh·khar	
	u·mim·mat·teh	
Asher	a·sher	
	u·mim·mat·teh	
Naphtali	naph·ta·lee	
	u·mim·mat·teh	
and Manasseh	me·nash·sheh	
in Bashan	bab·ba·shan	
cities	a·reem	

[were allotted] thirteen	she·losh	שלש	
	es·reh	עשרה ס	
The Merarites	liv·ne	לבני	1 Chronicles 6:63
	me·ra·ree	מררי	
according to their families	le·mish·pe·cho·w·tam	למשפחותם	
from the tribes	mim·mat·teh	ממטה	
of Reuben	re·u·ven	ראובן	
	u·mim·mat·teh	וממטה	
Gad	gad	גד	
	u·mim·mat·teh	וממטה	
and Zebulun	ze·vu·lun	זבולן	
were allotted	bag·go·w·ral	בגורל	
cities	a·reem	ערים	
twelve	she·tem	שתים	
	es·reh	עשרה	
gave	vay·yit·te·nu	ויתנו	1 Chronicles 6:64
So the Israelites	ve·ne	בני	
	yis·ra·el	ישראל	
to the Levites	lal·vee·yim	ללוים	
-	et	את	
[these] cities	he·a·reem	הערים	
-	ve·et	ואת	
and their pasturelands	mig·re·she·hem	מגרשיהם	
They assigned	vay·yit·te·nu	ויתנו	1 Chronicles 6:65
by lot	vag·go·w·ral	בגורל	
from the tribes	mim·mat·teh	ממטה	

of Judah	ve·ne	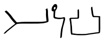	
	ye·hu·dah		
	u·mim·mat·teh		
Simeon	ve·ne	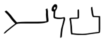	
	shim·o·wn		
	u·mim·mat·teh		
and Benjamin	be·ne	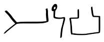	
	vin·ya·min	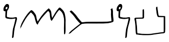	
-	et		
the cities	he·a·reem		
	ha·el·leh		
-	a·sher		
named	yiq·re·u	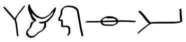	
-	et·hem		
above	be·she·mo·wt		
And some of the clans	u·mim·mish·pe·cho·wt	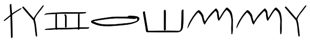	1 Chronicles 6:66
of the Kohathites	be·ne	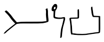	
	qe·hat	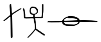	
	vay·hee	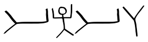	
were given cities	a·re		
for their territory :	ge·vu·lam		
from the tribe	mim·mat·teh		
of Ephraim	eph·ra·yim		
They were given	vay·yit·te·nu	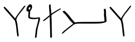	1 Chronicles 6:67
	la·hem		
-	et		
(a city	a·re		

of refuge)	ham·miq·lat	המקלט	
-	et	את	
Shechem	she·khem	שכם	
-	ve·et	ואת	
with its pasturelands	mig·ra·she·ha	מגרשיה	
in the hill country	be·har	בהר	
of Ephraim	eph·ra·yim	אפרים	
and	ve·et	ואת	
Gezer	ge·zer	גזר	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשיה	
-	ve·et	ואת	1 Chronicles 6:68
Jokmeam	ya·qe·me·am	יקמעם	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשיה	
-	ve·et	ואת	
	bet	בית	
Beth-horon	cho·w·ro·wn	חורון	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשיה	
-	ve·et	ואת	1 Chronicles 6:69
Aijalon	ay·ya·lo·wn	אילון	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשיה	
-	ve·et	ואת	
	gat	גת	
and Gath-rimmon	rim·mo·wn	רמון	

together with	ve·et		
their pasturelands	mig·ra·she·ha	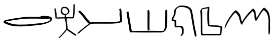	
And from	u·mim·ma·cha·tseet	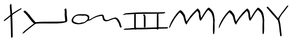	1 Chronicles 6:70
the half-tribe	mat·teh		
of Manasseh	me·nash·sheh	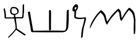	
	et		
[were given] Aner	a·ner	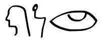	
-	ve·et		
-	mig·ra·she·ha		
-	ve·et		
and Bileam	bil·am		
together with	ve·et		
their pasturelands	mig·ra·she·ha		
clans	le·mish·pa·chat	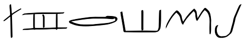	
of the Kohathites	liv·ne		
	qe·hat	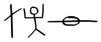	
the remaining	han·no·w·ta·reem	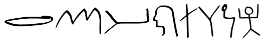	
The Gershomites [received the following]	liv·ne		1 Chronicles 6:71
:	ge·re·sho·wm		
From the clan	mim·mish·pa·chat	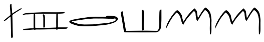	
of	cha·tsee		
the half-tribe	mat·teh		
of Manasseh	me·nash·sheh	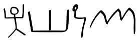	
[they were given]	et		
Golan	go·w·lan		
in Bashan	bab·ba·shan	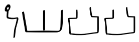	

-	ve·et	
-	mig·ra·she·ha	
and also	ve·et	
Ashtaroth	ash·ta·ro·wt	
together with	ve·et	
their pasturelands	mig·ra·she·ha	
From the tribe	u·mim·mat·teh	1 Chronicles 6:72
of Issachar	yi·sa·sh·khar	
[they were given]	et	
Kedesh	qe·desh	
-	ve·et	
-	mig·ra·she·ha	
-	et	
Daberath	da·ve·rat	
	ve·et	
	mig·ra·she·ha	
-	ve·et	1 Chronicles 6:73
Ramoth	ra·mo·wt	
-	ve·et	
	mig·ra·she·ha	
-	ve·et	
and Anem	a·nem	
together with	ve·et	
their pasturelands	mig·ra·she·ha	
From the tribe	u·mim·mat·teh	1 Chronicles 6:74
of Asher	a·sher	
[they were given]	et	

Mashal	ma·shal	משל	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשיה	
-	ve·et	ואת	
Abdon	av·do·wn	עבדון	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשיה	
-	ve·et	ואת	1 Chronicles 6:75
Hukok	chu·qoq	חוקק	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשיה	
-	ve·et	ואת	
and Rehob	re·chov	רחב	
together with	ve·et	ואת	
their pasturelands	mig·ra·she·ha	מגרשיה	
And from the tribe	u·mim·mat·teh	וממטה	1 Chronicles 6:76
of Naphtali	naph·ta·lee	נפתלי	
[they were given]	et	את	
Kedesh	qe·desh	קדש	
in Galilee	bag·ga·leel	בגליל	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשיה	
-	ve·et	ואת	
Hammon	cham·mo·wn	חמון	
-	ve·et	ואת	
-	mig·ra·she·ha	מגרשיה	
-	ve·et	ואת	

and Kiriathaim	qir·ya·ta·yim	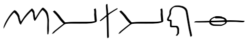	
together with	ve·et		
their pasturelands	mig·ra·she·ha		
The Merarites	liv·ne		1 Chronicles 6:77
	me·ra·ree		
(the rest [of the Levites]) [received the following] :	han·no·w·ta·reem		
From the tribe	mim·mat·teh		
of Zebulun	ze·vu·lun		
[they were given]	et		
Rimmono	rim·mo·w·no		
-	ve·et		
-	mig·ra·she·ha		
-	et		
and Tabor	ta·vo·wr		
together with	ve·et		
their pasturelands	mig·ra·she·ha		
	u·me·e·ver		1 Chronicles 6:78
of the Jordan	le·yar·den	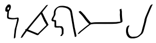	
opposite Jericho	ye·re·cho	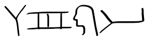	
east	le·miz·rach	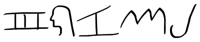	
-	hay·yar·den		
From the tribe	mim·mat·teh		
of Reuben	re·u·ven		
-	et		
[they were given] Bezer	be·tser		
in the wilderness	bam·mid·bar		

-	ve·et		
-	mig·ra·she·ha		
-	ve·et		
Jahzah	yah·tsah		
-	ve·et		
-	mig·ra·she·ha		
-	ve·et		1 Chronicles 6:79
Kedemoth	qe·de·mo·wt		
-	ve·et		
-	mig·ra·she·ha		
-	ve·et		
and Mephaat	me·pha·at	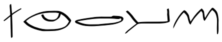	
together with	ve·et		
their pasturelands	mig·ra·she·ha		
And from the tribe	u·mim·mat·teh		1 Chronicles 6:80
of Gad	gad		
[they were given]	et		
Ramoth	ra·mo·wt	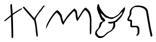	
in Gilead	bag·gil·ad		
-	ve·et		
-	mig·ra·she·ha		
-	ve·et		
Mahanaim	ma·cha·na·yim	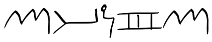	
-	ve·et		
-	mig·ra·she·ha		
-	ve·et		1 Chronicles 6:81
Heshbon	chesh·bo·wn		

-	ve·et	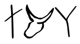	
-	mig·ra·she·ha	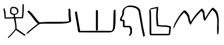	
-	ve·et	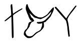	
and Jazer	ya·zer	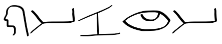	
together with	ve·et	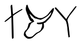	
their pasturelands	mig·ra·she·ha	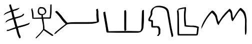	
The sons	ve·liv·ne	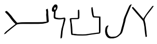	1 Chronicles 7:1
of Issachar :	yi·sa·sh·khar	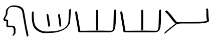	
Tola	to·w·la	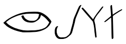	
Puah	u·phu·ah	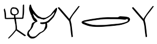	
Jashub	ya·shīv	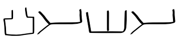	
and Shimron —	ve·shim·ro·wn	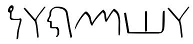	
four [in all]	ar·ba·ah	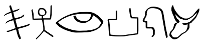	
The sons	u·ve·ne	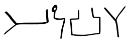	1 Chronicles 7:2
of Tola :	to·w·la	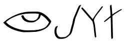	
Uzzi	uz·zee	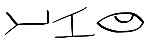	
Rephaiah	u·re·pha·yah	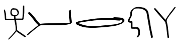	
Jeriel	vee·ree·el	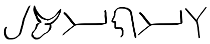	
Jahmai	ve·yach·may	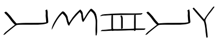	
Ibsam	ve·yiv·sam	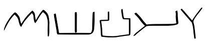	
and Shemuel	u·she·mu·el	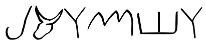	
the heads	ra·sheem	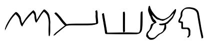	
	le·vet	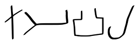	
of their families	a·vo·w·tam	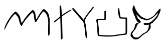	
descendants of Tola	le·to·w·la	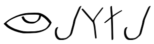	
as mighty men	gib·bo·w·re	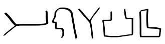	
of valor	cha·yil	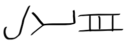	

in their genealogies	le·to·le·do·w·tam	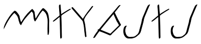	
were numbered	mis·pa·ram	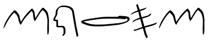	
In the days	bee·me	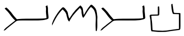	
of David	da·veed	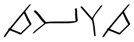	
22600	es·reem	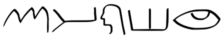	
	u·she·na·yim	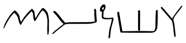	
	e·leph	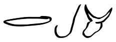	
	ve·shesh	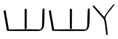	
	me·o·wt	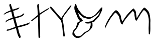	
The son	u·ve·ne	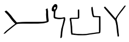	1 Chronicles 7:3
of Uzzi :	uz·zee	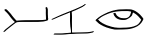	
Izrahiah	yiz·rach·yah	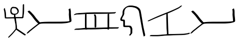	
The sons	u·ve·ne	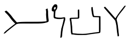	
of Izrahiah :	yiz·rach·yah	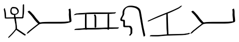	
Michael	mee·kha·el	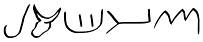	
Obadiah	ve·o·vad·yah	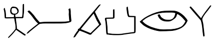	
Joel	ve·yo·w·el	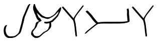	
and Isshiah	yish·shee·yah	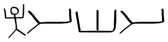	
five	cha·mish·shah	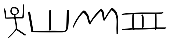	
[of them were] chiefs	ra·sheem	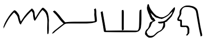	
All	kul·lam	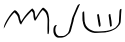	
In addition to them	va·a·le·hem	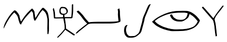	1 Chronicles 7:4
according to their genealogy	le·to·le·do·w·tam	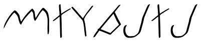	
	le·vet	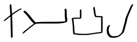	
	a·vo·w·tam	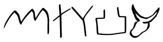	
	ge·du·de	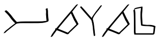	
troops	tse·va	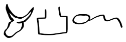	

for battle	mil·cha·mah	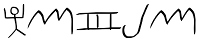	
they had 36,000	she·lo·sheem	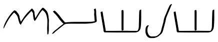	
	ve·shish·shah		
	a·leph	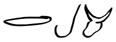	
for	kee	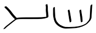	
they had many	hir·bu		
wives	na·sheem	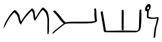	
and children	u·va·neem	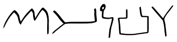	
Their kinsmen	va·a·che·hem	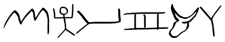	1 Chronicles 7:5
belonging to all	le·khol		
the families	mish·pe·cho·wt		
of Issachar	yi·sa·sh·khar		
of valor	gib·bo·w·re		
[who were] mighty men	cha·ya·leem	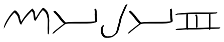	
87,000 {}	she·mo·w·neem		
	ve·shiv·ah		
	e·leph	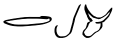	
as listed in their genealogies	hit·yach·sam	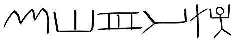	
totaled	lak·kol	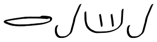	
[sons] of Benjamin :	bin·ya·min	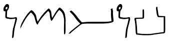	1 Chronicles 7:6
Bela	be·la		
Becher	va·ve·kher	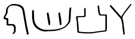	
and Jediael	vee·dee·a·el	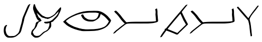	
The three	she·lo·shah	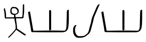	
The sons	u·ve·ne		1 Chronicles 7:7
of Bela :	ve·la	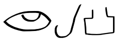	
Ezbon	ets·bo·wn		

Uzzi	ve·uz·zee	𐤅𐤏𐤆𐤉	
Uzziel	ve·uz·zee·el	𐤅𐤏𐤆𐤉𐤀𐤋	
Jerimoth	vee·ree·mo·wt	𐤅𐤉𐤓𐤉𐤌𐤅𐤕	
and Iri	ve·ee·ree	𐤅𐤏𐤉𐤓𐤉	
five [in all]	cha·mish·shah	𐤇𐤌𐤔𐤄	
heads	ra·she	𐤓𐤀𐤔𐤉	
—	bet	𐤁𐤉𐤕	
of their families	a·vo·wt	𐤀𐤁𐤅𐤕	
mighty men	gib·bo·w·re	𐤂𐤁𐤅𐤓𐤉	
of valor	cha·ya·leem	𐤇𐤉𐤋𐤉𐤌	
listed in their genealogies	ve·hit·yach·sam	𐤅𐤄𐤕𐤉𐤇𐤔𐤌	
There were 22,034	es·reem	𐤏𐤔𐤓𐤉𐤌	
	u·she·na·yim	𐤅𐤔𐤍𐤉𐤌	
	e·leph	𐤀𐤋𐤐	
	u·she·lo·sheem	𐤅𐤔𐤋𐤔𐤉𐤌	
	ve·ar·ba·ah	𐤅𐤀𐤓𐤁𐤏𐤄𐤎	
The sons	u·ve·ne	𐤅𐤁𐤍𐤉	1 Chronicles 7:8
of Becher :	ve·kher	𐤁𐤊𐤓	
Zemirah	ze·mee·rah	𐤆𐤌𐤉𐤓𐤄	
Joash	ve·yo·w·ash	𐤅𐤉𐤅𐤏𐤔	
Eliezer	ve·e·lee·e·zer	𐤅𐤀𐤋𐤉𐤏𐤆𐤓	
Elioenai	ve·el·yo·w·e·nay	𐤅𐤀𐤋𐤉𐤅𐤏𐤉𐤍𐤉	
Omri	ve·a·me·ree	𐤅𐤏𐤌𐤓𐤉	
Jeremoth	vee·re·mo·wt	𐤅𐤉𐤓𐤌𐤅𐤕	
Abijah	va·a·vee·yah	𐤅𐤀𐤁𐤉𐤄	
Anathoth	va·a·na·to·wt	𐤅𐤏𐤍𐤕𐤅𐤕	
and Alemeth	ve·a·la·met	𐤅𐤏𐤋𐤌𐤕	

all	kal	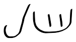	
these	el·leh	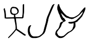	
sons	be·ne	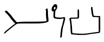	
were Becher’s	va·kher		
were recorded	ve·hit·yach·sam	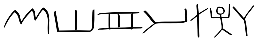	1 Chronicles 7:9
Their genealogies	le·to·le·do·w·tam		
according to the heads	ra·she	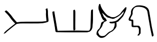	
—	bet	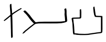	
of their families	a·vo·w·tam		
mighty men	gib·bo·w·re		
of valor	cha·yil	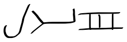	
20200	es·reem	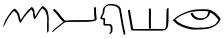	
	e·leph	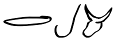	
	u·ma·ta·yim		
The son	u·ve·ne		1 Chronicles 7:10
of Jediael :	ye·dee·a·el	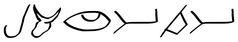	
Bilhan	bil·han	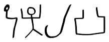	
The sons	u·ve·ne		
of Bilhan :	vil·han	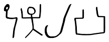	
Jeush	ye·ʿīsh		
Benjamin	u·vin·ya·min	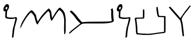	
Ehud	ve·e·hud		
Chenaanah	u·khe·na·a·nah		
Zethan	ve·ze·tan	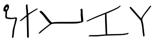	
Tarshish	ve·tar·sheesh	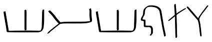	
and Ahishahar	va·a·chee·sha·char	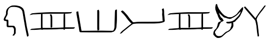	
All	kal	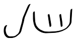	1 Chronicles 7:11

these	el·leh	אלה	
sons	be·ne	בני	
of Jediael	ye·dee·a·el	ידיעאל	
[were] heads	le·ra·she	לראשי	
of their families	ha·a·vo·wt	האבות	
mighty men	gib·bo·w·re	גבורי	
of valor	cha·ya·leem	חילים	
there were 17,200	shiv·ah	שבעה	
	a·sar	עשר	
	e·leph	אלף	
	u·ma·ta·yim	ומאתים	
fit	yo·tse·e	יצאי	
for battle	tsa·va	צבא	
	lam·mil·cha·mah	למלחמה	
The Shuppites	ve·shup·pim	ושפם	1 Chronicles 7:12
and Huppites	ve·chup·pim	וחפם	
were descendants	be·ne	בני	
of Ir	eer	עיר	
and the Hushites	chu·shim	חשם	
were descendants	be·ne	בני	
of Aher	a·cher	אחר	
The sons	be·ne	בני	1 Chronicles 7:13
of Naphtali :	naph·ta·lee	נפתלי	
Jahziel	ya·cha·tsee·el	יחציאל	
Guni	ve·gu·nee	וגוני	
Jezer	ve·ye·tser	ויצר	
and Shallum —	ve·shal·lum	ושלום	

the descendants	be·ne	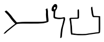	
of Bilhah	vil·hah		
The descendants	be·ne	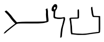	1 Chronicles 7:14
of Manasseh :	me·nash·sheh	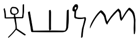	
Asriel	as·ree·el	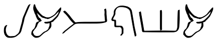	
-	a·sher		
-	ya·la·dah	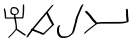	
concubine	pee·lag·sho	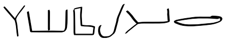	
Through his Aramean	ha·a·ram·mee·yah		
	ya·le·dah	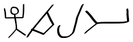	
-	et		
as well as Machir	ma·kheer		
the father	a·vee	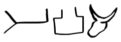	
of Gilead	gil·ad		
Machir	u·ma·kheer		1 Chronicles 7:15
took	la·qach	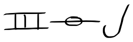	
a wife	ish·shah		
from among the Huppites	le·chup·peem	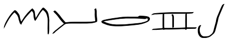	
and Shuppites	u·le·shup·peem		
The name	ve·shem		
of his sister	a·cho·to	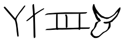	
was Maacah	ma·a·khah		
descendant was named	ve·shem		
Another	hash·she·nee	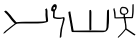	
Zelophehad	tse·la·phe·chad		
who had	vat·tih·ye·nah	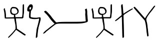	

	lits·la·phe·chad	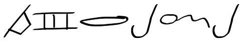	
only daughters	ba·no·wt		
gave birth to	vat·te·led		1 Chronicles 7:16
Maacah	ma·a·khah		
wife	e·shet	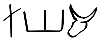	
Machir’s	ma·kheer		
a son	ben		
and she named him	vat·tiq·ra	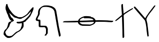	
	she·mo		
Peresh	pe·resh		
was named	ve·shem		
His brother	a·chee	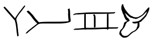	
Sheresh	sha·resh	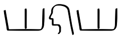	
and his sons	u·va·naw	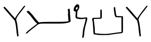	
were Ulam	u·lam	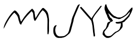	
and Rekem	va·ra·qem	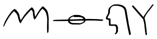	
The son	u·ve·ne		1 Chronicles 7:17
of Ulam :	u·lam	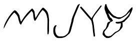	
Bedan	be·dan	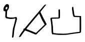	
These	el·leh	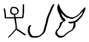	
were the sons	be·ne	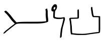	
of Gilead	gil·ad		
son	ben		
of Machir	ma·kheer		
the son	ben		
of Manasseh	me·nash·sheh	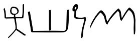	
His sister	va·a·cho·to	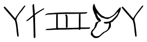	1 Chronicles 7:18

Hammolecheth	ham·mo·le·khet	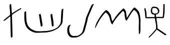	
gave birth to	ya·le·dah	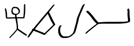	
-	et		
Ishhod	ee·she·ho·wd		
-	ve·et		
Abiezer	a·vee·e·zer	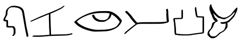	
-	ve·et		
and Mahlah	mach·lah	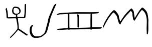	
And these were	vay·yih·yu	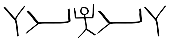	1 Chronicles 7:19
the sons	be·ne	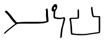	
of Shemida :	she·mee·da	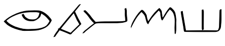	
Ahian	ach·yan	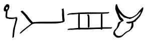	
Shechem	va·she·khem		
Likhi	ve·liq·chee	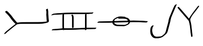	
and Aniam	va·a·nee·am		
The descendants	u·ve·ne		1 Chronicles 7:20
of Ephraim :	eph·ra·yim	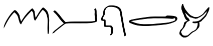	
Shuthelah	shu·ta·lach		
Bered	u·ve·red		
his son	be·no		
Tahath	ve·ta·chat	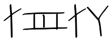	
his son	be·no		
Eleadah	ve·el·a·dah		
his son	ve·no		
Tahath	ve·ta·chat	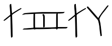	
his son	be·no		
Zabad	ve·za·vad		1 Chronicles 7:21

his son	be·no		
and Shuthelah	ve·shu·te·lach		
his son	be·no		
Ezer	ve·e·zer		
and Elead	ve·el·ad		
were killed	va·ha·ra·gum		
by the natives	an·she	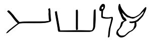	
of Gath	gat		
	han·no·w·la·deem	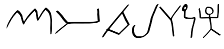	
	ba·a·rets		
because	kee	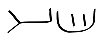	
they went down	ya·re·du		
to steal	la·qa·chat	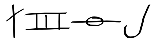	
	et		
their livestock	miq·ne·hem	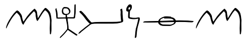	
mourned	vay·yit·ab·bel		1 Chronicles 7:22
Ephraim	eph·ra·yim	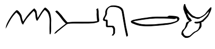	
Their father	a·vee·hem	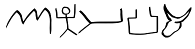	
days	ya·meem	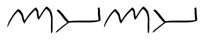	
for many	rab·beem	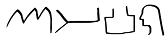	
came	vay·ya·vo·u	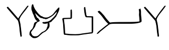	
and his relatives	e·chaw	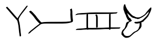	
to comfort him	le·na·cha·mo	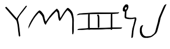	
And again he slept with	vay·ya·vo	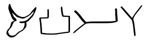	1 Chronicles 7:23
	el		
his wife	ish·to	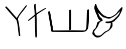	
and she conceived	vat·ta·har		

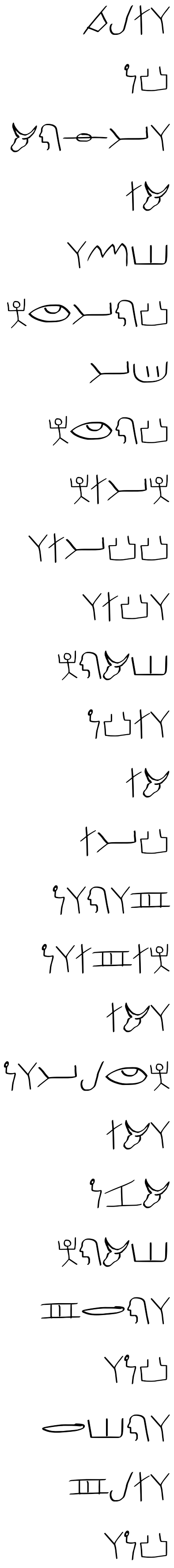

and gave birth to	vat·te·led	
a son	ben	
So he named	vay·yiq·ra	
-	et	
him	she·mo	
Beriah	be·ree·ah	
because	kee	
tragedy	ve·ra·ah	
had come	ha·ye·tah	
upon his house	be·ve·to	
His daughter	u·vit·to	1 Chronicles 7:24
was Sheerah	she·e·rah	
who built	vat·ti·ven	
-	et	
	bet	
Beth-horon	cho·w·ro·wn	
Lower	hat·tach·to·wn	
-	ve·et	
and Upper	ha·el·yo·wn	
as well as	ve·et	
	uz·zen	
Uzzen-sheerah	she·e·rah	
Additionally, Rephah	ve·re·phach	1 Chronicles 7:25
[was] his son	be·no	
Resheph [his son]	ve·re·sheph	
Telah	ve·te·lach	
his son	be·no	

Tahan	ve·ta·chan		
his son	be·no	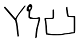	
Ladan	la·dan		1 Chronicles 7:26
his son	be·no	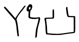	
Ammihud	am·mee·hud	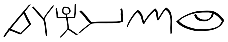	
his son	be·no	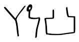	
Elishama	e·lee·sha·ma		
his son	be·no	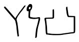	
Nun	no·wn		1 Chronicles 7:27
his son	be·no	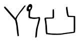	
and Joshua	ye·ho·wo·shu·a		
his son	be·no	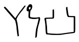	
Their holdings	va·a·chuz·za·tam	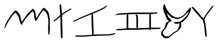	1 Chronicles 7:28
and settlements	u·mo·she·vo·w·tam		
included	bet	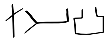	
Bethel	el		
and its villages	u·ve·no·te·ha	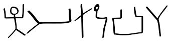	
to the east	ve·lam·miz·rach		
Naaran	na·a·ran		
to the west	ve·lam·ma·a·rav		
Gezer	ge·zer		
and its villages	u·ve·no·te·ha	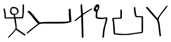	
and Shechem	u·she·khem		
and its villages	u·ve·no·te·ha	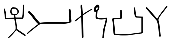	
as far as	ad		
Ayyah	ay·yah	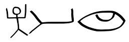	
and its villages	u·ve·no·te·ha	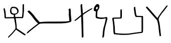	

And along	ve·al		1 Chronicles 7:29
the borders	ye·de	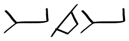	
	ve·ne	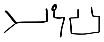	
of Manasseh	me·nash·sheh	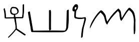	
[were]	bet	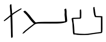	
Beth-shean	she·an		
-	u·ve·no·te·ha	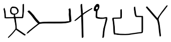	
Taanach	ta·nakh		
-	u·ve·no·te·ha	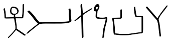	
Megiddo	me·gid·do		
-	u·ve·no·w·te·ha		
and Dor	do·wr		
together with their villages	u·ve·no·w·te·ha		
in these towns	be·el·leh		
lived	ya·she·vu	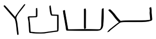	
The descendants	be·ne	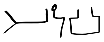	
of Joseph	yo·w·seph		
son	ben		
of Israel	yis·ra·el		
The children	be·ne	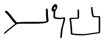	1 Chronicles 7:30
of Asher :	a·sher		
Imnah	yim·nah		
Ishvah	ve·yish·vah		
Ishvi	ve·yish·vee		
Beriah	u·ve·ree·ah	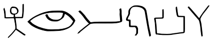	
Serah	ve·se·rach		
and their sister	a·cho·w·tam		

The sons	u·ve·ne	1 Chronicles 7:31
of Beriah :	ve·ree·ah	
Heber	che·ver	
as well as Malchiel	u·mal·kee·el	
who	hu	
was the father of	a·vee	
Birzaith	vir·zot	
Heber	ve·che·ver	1 Chronicles 7:32
was the father of	ho·w·leed	
-	et	
Japhlet	yaph·let	
-	ve·et	
Shomer	sho·w·mer	
-	ve·et	
and Hotham	cho·w·tam	
and	ve·et	
Shua	shu·a	
of their sister	a·cho·w·tam	
The sons	u·ve·ne	1 Chronicles 7:33
of Japhlet :	yaph·let	
Pasach	pa·sakh	
Bimhal	u·vim·hal	
and Ashvath	ve·ash·vat	
These	el·leh	
sons	be·ne	
were Japhlet’s	yaph·let	
The sons	u·ve·ne	1 Chronicles 7:34

of Shemer :	sha·mer		
Ahi	a·chee	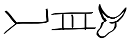	
Rohgah	ve·ro·ha·gah		
Hubbah	yach·bah	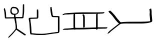	
and Aram	va·a·ram		
The sons	u·ven		1 Chronicles 7:35
Helem :	he·lem	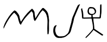	
of his brother	a·chee	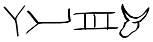	
Zophah	tso·w·phach	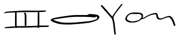	
Imna	ve·yim·na		
Shelesh	ve·she·lesh		
and Amal	ve·a·mal		
The sons	be·ne	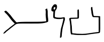	1 Chronicles 7:36
of Zophah :	tso·w·phach	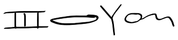	
Suah	su·ach		
Harnepher	ve·char·ne·pher		
Shual	ve·shu·al		
Beri	u·ve·ree		
Imrah	ve·yim·rah	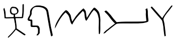	
Bezer	be·tser		1 Chronicles 7:37
Hod	va·ho·wd	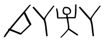	
Shamma	ve·sham·ma		
Shilshah	ve·shil·shah	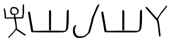	
Ithran	ve·yit·ran	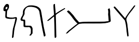	
and Beera	u·ve·e·ra		
The sons	u·ve·ne		1 Chronicles 7:38
of Jether :	ye·ter	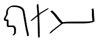	

Jephunneh	ye·phun·neh		
Pispa	u·phis·pah		
and Ara	va·ra		
The sons	u·ve·ne		1 Chronicles 7:39
of Ulla :	ul·la		
Arah	a·rach		
Hanniel	ve·chan·nee·el	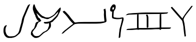	
and Rizia	ve·rits·ya		
All	kal	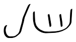	1 Chronicles 7:40
these	el·leh	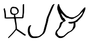	
[were] the descendants	ve·ne	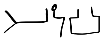	
of Asher —	a·sher		
heads	ra·she	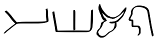	
	vet	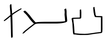	
of their families	ha·a·vo·wt		
choice	be·ru·reem	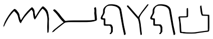	
[and] mighty men	gib·bo·w·re		
of valor	cha·ya·leem	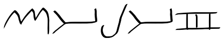	
and chiefs	ra·she	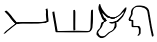	
among the leaders	han·ne·see·eem	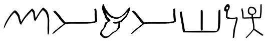	
recorded in their genealogies	ve·hit·yach·sam	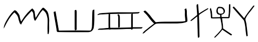	
-	bats·tsa·va		
fit for battle	bam·mil·cha·mah	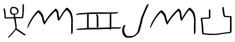	
The number	mis·pa·ram		
of men	a·na·sheem	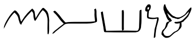	
was 26,000	es·reem	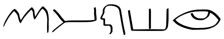	
	ve·shish·shah	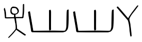	

	a·leph	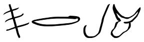	
Benjamin	u·vin·ya·min	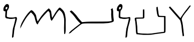	1 Chronicles 8:1
was the father of	ho·w·leed	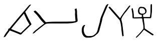	
-	et		
Bela	be·la	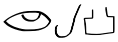	
his firstborn	be·kho·ro		
Ashbel	ash·bel		
was the second born	hash·she·nee	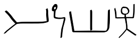	
Aharah	ve·ach·rach	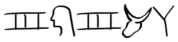	
the third	hash·she·lee·shee	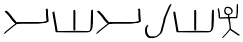	
Nohah	no·w·chah	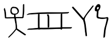	1 Chronicles 8:2
the fourth	ha·re·vee·ee	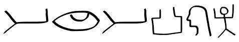	
and Rapha	ve·ra·pha		
the fifth	ha·cha·mee·shee	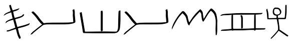	
-	vay·yih·yu		1 Chronicles 8:3
The sons	va·neem	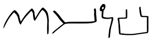	
of Bela :	le·va·la	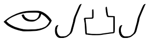	
Addar	ad·dar		
Gera	ve·ge·ra		
Abihud	va·a·vee·hud	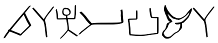	
Abishua	va·a·vee·shu·a	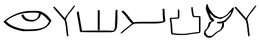	1 Chronicles 8:4
Naaman	ve·na·a·man		
Ahoah	va·a·cho·w·ach	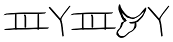	
Gera	ve·ge·ra		1 Chronicles 8:5
Shephuphan	u·she·phu·phan		
and Huram	ve·chu·ram		
These [were]	ve·el·leh		1 Chronicles 8:6

the descendants	be·ne	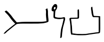	
of Ehud	e·chud	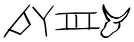	
	el·leh	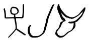	
who	hem	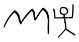	
were the heads	ra·she	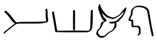	
of the families	a·vo·wt		
living	le·yo·wo·she·ve		
in Geba	ge·va		
and were exiled	vay·yag·lum		
to	el		
Manahath :	ma·na·chat	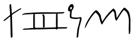	
Naaman	ve·na·a·man		1 Chronicles 8:7
Ahijah	va·a·chee·yah	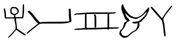	
and Gera	ve·ge·ra		
who	hu		
carried them into exile	heg·lam	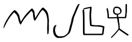	
and who was the father	ve·ho·w·leed	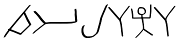	
-	et		
of Uzza	uz·za		
-	ve·et		
and Ahihud	a·chee·chud	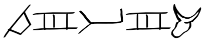	
Shaharaim	ve·sha·cha·ra·yim		1 Chronicles 8:8
had sons	ho·w·leed	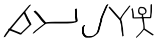	
in the country	bis·deh	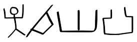	
of Moab	mo·w·av		
after	min		
he had divorced	shil·cho	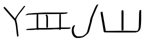	

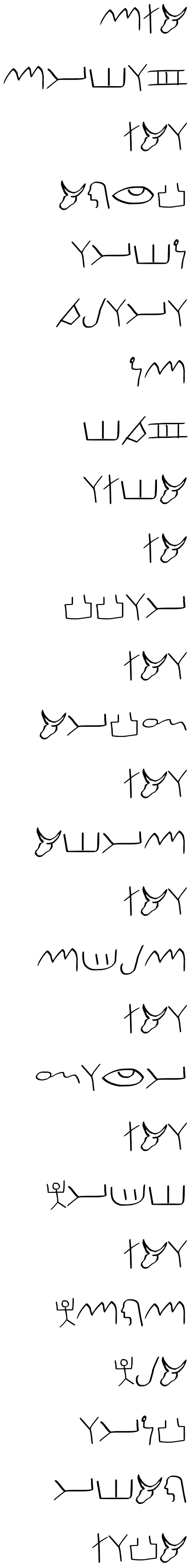

-	o·tam	
Hushim	chu·sheem	
-	ve·et	
and Baara	ba·a·ra	
his wives	na·shaw	
-	vay·yo·w·led	1 Chronicles 8:9
His sons by	min	
Hodesh :	cho·desh	
his wife	ish·to	
-	et	
Jobab	yo·w·vav	
-	ve·et	
Zibia	tsiv·ya	
-	ve·et	
Mesha	me·sha	
-	ve·et	
Malcam	mal·kam	
-	ve·et	1 Chronicles 8:10
Jeuz	ye·uts	
-	ve·et	
Sachia	sa·khe·yah	
-	ve·et	
and Mirmah	mir·mah	
These	el·leh	
were his sons	va·naw	
heads	ra·she	
of families	a·vo·wt	

by Hushim :	u·me·chu·sheem	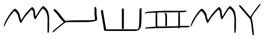	1 Chronicles 8:11
He also had sons	ho·w·leed	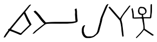	
-	et		
Abitub	a·vee·tuv	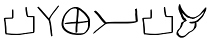	
-	ve·et		
and Elpaal	el·pa·al		
The sons	u·ve·ne		1 Chronicles 8:12
of Elpaal :	el·pa·al		
Eber	e·ver	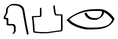	
Misham	u·mish·am		
Shemed	va·sha·med		
(who	hu		
built	ba·nah		
-	et		
Ono	o·w·no		
-	ve·et		
and Lod	lod		
with its villages),	u·ve·no·te·ha	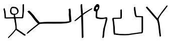	
and Beriah	u·ve·ri·ah		1 Chronicles 8:13
and Shema	va·she·ma		
(who	hem·mah		
were the heads	ra·she	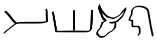	
of families	ha·a·vo·wt		
of the inhabitants	le·yo·wo·she·ve		
of Aijalon	ay·ya·lo·wn	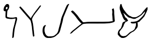	
and who	hem·mah		
drove out	hiv·ree·chu	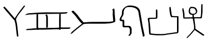	

-	et		
the inhabitants	yo·wo·she·ve	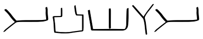	
of Gath)	gat		
Ahio	ve·ach·yo	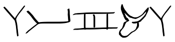	1 Chronicles 8:14
Shashak	sha·shaq		
Jeremoth	vee·re·mo·wt		
Zebadiah	u·ze·vad·yah	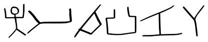	1 Chronicles 8:15
Arad	va·a·rad		
Eder	va·a·der		
Michael	u·mee·kha·el	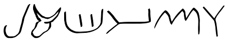	1 Chronicles 8:16
Ishpah	ve·yish·pah		
and Joha	ve·yo·w·cha		
[were] the sons	be·ne	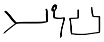	
of Beriah	ve·ree·ah	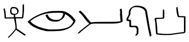	
Zebadiah	u·ze·vad·yah	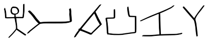	1 Chronicles 8:17
Meshullam	u·me·shul·lam		
Hizki	ve·chiz·qee		
Heber	va·cha·ver	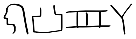	
Ishmerai	ve·yish·me·ray	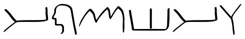	1 Chronicles 8:18
Izliah	ve·yiz·lee·ah	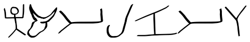	
and Jobab	ve·yo·w·vav	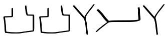	
[were] the sons	be·ne	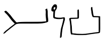	
of Elpaal	el·pa·al		
Jakim	ve·ya·qeem	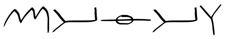	1 Chronicles 8:19
Zichri	ve·zikh·ree		
Zabdi	ve·zav·dee	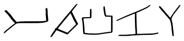	
Elienai	ve·e·lee·e·nay	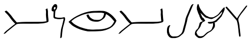	1 Chronicles 8:20

Zillethai	ve·tsil·le·tay	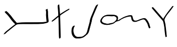	
Eliel	ve·e·lee·el	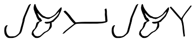	
Adaiah	va·a·da·yah		1 Chronicles 8:21
Beraiah	u·ve·ra·yah		
and Shimrath	ve·shim·rat	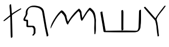	
[were] the sons	be·ne	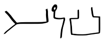	
of Shimei	shim·ee		
Ishpan	ve·yish·pan		1 Chronicles 8:22
Eber	va·e·ver		
Eliel	ve·e·lee·el	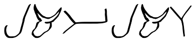	
Abdon	ve·av·do·wn		1 Chronicles 8:23
Zichri	ve·zikh·ree		
Hanan	ve·cha·nan	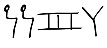	
Hananiah	va·cha·nan·yah	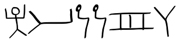	1 Chronicles 8:24
Elam	ve·e·lam	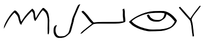	
Anthothijah	ve·an·to·tee·yah		
Iphdeiah	ve·yiph·de·yah	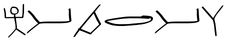	1 Chronicles 8:25
and Penuel	u·phe·nī·ʾēl	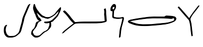	
[were] the sons	be·ne	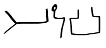	
of Shashak	sha·shaq	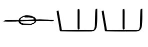	
Shamsherai	ve·sham·she·ray	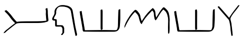	1 Chronicles 8:26
Shehariah	u·she·char·yah	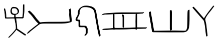	
Athaliah	va·a·tal·yah		
Jaareshiah	ve·ya·a·resh·yah	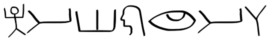	1 Chronicles 8:27
Elijah	ve·e·lee·yah	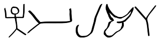	
and Zichri	ve·zikh·ree		
[were] the sons	be·ne	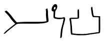	

of Jeroham	ye·ro·cham	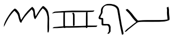	
All these	el·leh	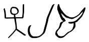	1 Chronicles 8:28
were heads	ra·she	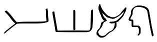	
of families	a·vo·wt	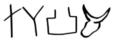	
according to their genealogies	le·to·le·do·w·tam	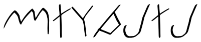	
the chiefs	ra·sheem	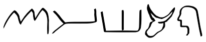	
	el·leh	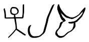	
and they lived	ya·she·vu	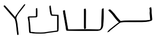	
in Jerusalem	vee·ru·sha·lim	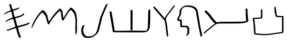	
of Gibeon	u·ve·giv·o·wn	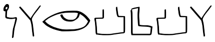	1 Chronicles 8:29
lived	ya·she·vu	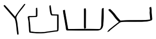	
[Jeiel] the father	a·vee	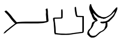	
in Gibeon	giv·o·wn	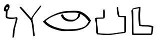	
name	ve·shem	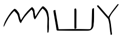	
His wife’s	ish·to	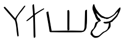	
was Maacah	ma·a·khah	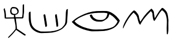	
son	u·ve·no	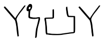	1 Chronicles 8:30
was his firstborn	hab·be·kho·wr	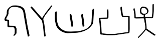	
and Abdon	av·do·wn	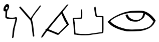	
then Zur	ve·tsur	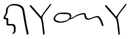	
Kish	ve·qeesh	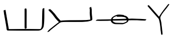	
Baal	u·va·al	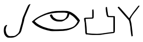	
Nadab	ve·na·dav	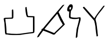	
Gedor	u·ge·do·wr	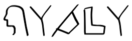	1 Chronicles 8:31
Ahio	ve·ach·yo	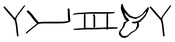	
Zecher	va·za·kher	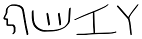	
and Mikloth	u·miq·lo·wt	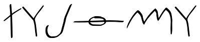	1 Chronicles 8:32

who was the father of	ho·w·leed	הוליד	
-	et	את	
Shimeah	shim·ah	שמאה	
also	ve·aph	ואף	
These	hem·mah	המה	
alongside	ne·ged	נגד	
their relatives	a·che·hem	אחיהם	
lived	ya·she·vu	ישבו	
in Jerusalem	vee·ru·sha·lim	בירושלם	
-	im	עם	
-	a·che·hem	אחיהם ס	
Ner	ve·ner	ונר	1 Chronicles 8:33
was the father of	ho·w·leed	הוליד	
-	et	את	
Kish	qeesh	קיש	
Kish	ve·qeesh	וקיש	
was the father of	ho·w·leed	הוליד	
-	et	את	
Saul	sha·ul	שאול	
and Saul	ve·sha·ul	ושאול	
was the father of	ho·w·leed	הוליד	
-	et	את	
Jonathan	ye·ho·w·na·tan	יהונתן	
-	ve·et	ואת	
	mal·kee	מלכי	
Malchishua	shu·a	שוע	
-	ve·et	ואת	

Abinadab	a·vee·na·dav		
-	ve·et		
and Esh-baal	esh·ba·al		
The son	u·ven		1 Chronicles 8:34
of Jonathan	ye·ho·w·na·tan		
:	me·reev		
Merib-baal	ba·al		
	u·me·reev		
and Merib-baal	ba·al		
was the father of	ho·w·leed		
-	et		
Micah	mee·khah		
The sons	u·ve·ne		1 Chronicles 8:35
of Micah :	mee·khah		
Pithon	pee·to·wn		
Melech	va·me·lekh		
Tarea	ve·ta·re·a		
and Ahaz	ve·a·chaz		
Ahaz	ve·a·chaz		1 Chronicles 8:36
was the father of	ho·w·leed		
-	et		
Jehoaddah	ye·ho·w·ad·dah		
Jehoaddah	vee·ho·w·ad·dah		
was the father of	ho·w·leed		
-	et		
Alemeth	a·le·met		
-	ve·et		

Azmaveth	az·ma·vet		
-	ve·et		
and Zimri	zim·ree		
and Zimri	ve·zim·ree		
was the father of	ho·w·leed	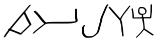	
-	et		
Moza	mo·w·tsa		
Moza	u·mo·w·tsa		1 Chronicles 8:37
was the father of	ho·w·leed	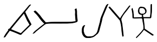	
-	et		
Binea	bin·a		
Raphah	ra·phah		
[was] his son	ve·no	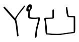	
Eleasah	el·a·sah		
his son	ve·no	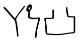	
[and] Azel	a·tsel		
his son	be·no	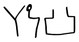	
Azel	u·le·a·tsel		1 Chronicles 8:38
had six	shish·shah	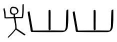	
sons	va·neem	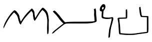	
and these	ve·el·leh		
were their names :	she·mo·w·tam		
Azrikam	az·ree·qam	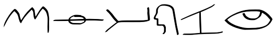	
Bocheru	bo·khe·ru		
Ishmael	ve·yish·ma·el		
Sheariah	u·she·ar·yah		
Obadiah	ve·o·vad·yah	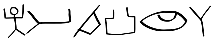	

and Hanan	ve·cha·nan	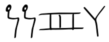	
All	kal		
these	el·leh	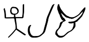	
[were] the sons	be·ne	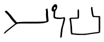	
of Azel	a·tsal		
The sons	u·ve·ne		1 Chronicles 8:39
Eshek :	e·sheq		
of his brother	a·chee	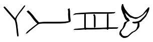	
Ulam	u·lam	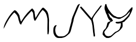	
was his firstborn	be·kho·ro		
Jeush	ye·ush		
second	hash·she·nee	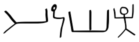	
and Eliphelet	ve·e·lee·phe·let	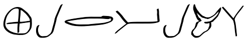	
third	hash·she·li·shee	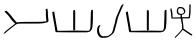	
were	vay·yih·yu		1 Chronicles 8:40
The sons	ve·ne	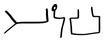	
of Ulam	u·lam	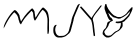	
men	a·na·sheem	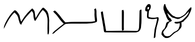	
mighty	gib·bo·re		
of valor	cha·yil	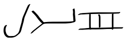	
archers	do·re·khe		
	qe·shet	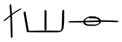	
and they had many	u·mar·beem		
sons	ba·neem	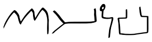	
and grandsons	u·ve·ne		
—	va·neem	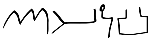	
150 [in all]	me·ah		

	va·cha·mish·sheem	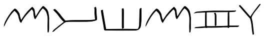	
All	kal		
these	el·leh	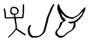	
[were] the descendants	mib·be·ne	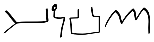	
of Benjamin	vin·ya·min		
So all	ve·khal		1 Chronicles 9:1
Israel	yis·ra·el	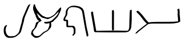	
was recorded in the genealogies	hit·yach·su	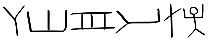	
	ve·hin·nam	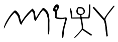	
written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Kings	mal·khe	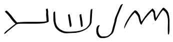	
of Israel	yis·ra·el	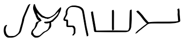	
But Judah	vee·hu·dah		
was exiled	ha·ge·lu		
to Babylon	le·va·vel		
because of their unfaithfulness	be·ma·a·lam		
to resettle	ve·hay·yo·wo·she·veem	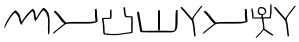	1 Chronicles 9:2
Now the first	ha·ri·sho·neem		
-	a·sher		
their own property	ba·a·chuz·za·tam	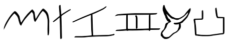	
in their cities	be·a·re·hem	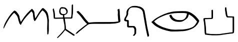	
were Israelites	yis·ra·el	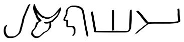	
priests	hak·ko·ha·neem	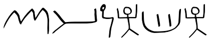	
Levites	hal·vee·yim	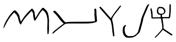	

and temple servants	ve·han·ne·tee·neem	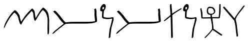	
in Jerusalem :	u·vee·ru·sha·lim		1 Chronicles 9:3
who lived	ya·she·vu	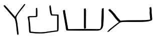	
These were some	min		
of the descendants	be·ne	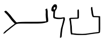	
of Judah	ye·hu·dah	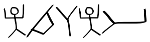	
	u·min		
	be·ne	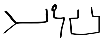	
Benjamin	vin·ya·min	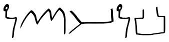	
	u·min		
	be·ne	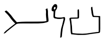	
Ephraim	eph·ra·yim		
and Manasseh	u·me·nash·sheh	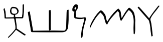	
Uthai	u·tay		1 Chronicles 9:4
son	ben		
of Ammihud	am·mee·hud	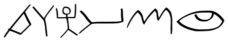	
the son	ben		
of Omri	a·me·ree		
the son	ben		
of Imri	im·ree	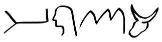	
the son	ben		
	ba·nī·min	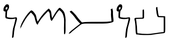	
of Bani	be·ne	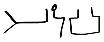	
of Perez	phe·rets	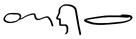	
a descendant	ben		
son of Judah	ye·hu·dah	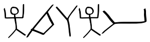	
From	u·min		1 Chronicles 9:5

the Shilonites :	hash·shee·lo·w·nee	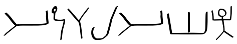	
Asaiah	a·sa·yah	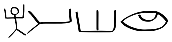	
the firstborn	hab·be·kho·wr		
and his sons	u·va·naw	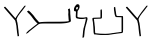	
From	u·min		1 Chronicles 9:6
	be·ne	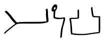	
the Zerahites :	ze·rach	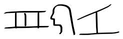	
Jeuel	ye·u·el		
relatives	va·a·che·hem	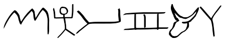	
and 690	shesh		
	me·o·wt		
	ve·tish·eem		
From	u·min		1 Chronicles 9:7
the Benjamites	be·ne	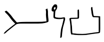	
:	bin·ya·min	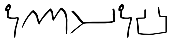	
Sallu	sal·lu		
son	ben		
of Meshullam	me·shul·lam	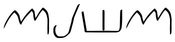	
the son	ben		
of Hodaviah	ho·w·daw·yah		
the son	ben		
of Hassenuah	has·se·nu·ah		
Ibneiah	ve·yiv·ne·yah		1 Chronicles 9:8
son	ben		
of Jeroham	ye·ro·cham	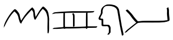	
Elah	ve·e·lah		
son	ben		

of Uzzi	uz·zee	𐤏𐤆𐤉	
the son	ben	𐤁𐤍	
of Michri	mikh·ree	𐤌𐤊𐤓𐤉	
Meshullam	u·me·shul·lam	𐤅𐤌𐤔𐤋𐤌	
son	ben	𐤁𐤍	
of Shephatiah	she·phat·yah	𐤔𐤐𐤈𐤉𐤄	
the son	ben	𐤁𐤍	
of Reuel	re·u·el	𐤓𐤏𐤅𐤀𐤋	
the son	ben	𐤁𐤍	
of Ibnijah	yiv·nee·yah	𐤉𐤁𐤍𐤉𐤄	
of their relatives	va·a·che·hem	𐤅𐤀𐤇𐤉𐤄𐤌	1 Chronicles 9:9
according to their genealogy	le·to·le·do·w·tam	𐤋𐤕𐤋𐤃𐤅𐤕𐤌	
and 956	te·sha	𐤕𐤔𐤏	
	me·o·wt	𐤌𐤀𐤅𐤕	
	va·cha·mish·sheem	𐤅𐤇𐤌𐤔𐤉𐤌	
	ve·shish·shah	𐤅𐤔𐤔𐤄	
All	kal	𐤊𐤋	
these	el·leh	𐤀𐤋𐤄	
men	a·na·sheem	𐤀𐤍𐤔𐤉𐤌	
were heads	ra·she	𐤓𐤀𐤔𐤉	
of their families	a·vo·wt	𐤀𐤁𐤅𐤕	
	le·vet	𐤋𐤁𐤉𐤕	
	a·vo·te·hem	𐤀𐤁𐤕𐤉𐤄𐤌𐤟	
From	u·min	𐤅𐤌𐤍	1 Chronicles 9:10
the priests :	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
Jedaiah	ye·da·yah	𐤉𐤃𐤏𐤉𐤄	
Jehoiarib	vee·ho·w·ya·reev	𐤅𐤉𐤄𐤅𐤉𐤓𐤉𐤁	

and Jachin	ve·ya·kheen	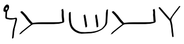	
Azariah	va·a·zar·yah		1 Chronicles 9:11
son	ben		
of Hilkiah	chil·qee·yah	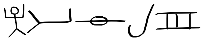	
the son	ben		
of Meshullam	me·shul·lam	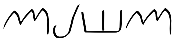	
the son	ben		
of Zadok	tsa·do·wq		
the son	ben		
of Meraioth	me·ra·yo·wt	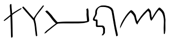	
the son	ben		
of Ahitub	a·chee·tuv	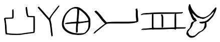	
the chief official	ne·geed	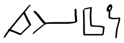	
temple	bet	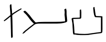	
of God’s	ha·e·lo·heem	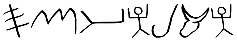	
Adaiah	va·a·da·yah	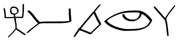	1 Chronicles 9:12
son	ben		
of Jeroham	ye·ro·cham	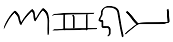	
the son	ben		
of Pashhur	pash·chur		
the son	ben		
of Malchijah	mal·kee·yah		
Maasai	u·ma·say		
son	ben		
of Adiel	a·dee·el	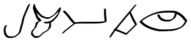	
the son	ben		
of Jahzerah	yach·ze·rah	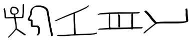	

the son	ben		
of Meshullam	me·shul·lam	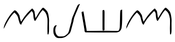	
the son	ben		
of Meshillemith	me·shil·le·meet	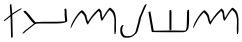	
the son	ben		
of Immer	im·mer		
of their relatives	va·a·che·hem	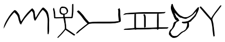	1 Chronicles 9:13
the heads	ra·sheem	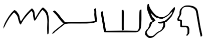	
of their families	le·vet	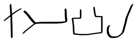	
	a·vo·w·tam		
and 1,760	e·leph	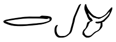	
	u·she·va	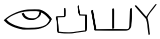	
	me·o·wt		
	ve·shish·sheem	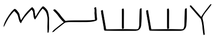	
men	gib·bo·w·re		
able	chel	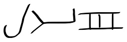	
for the work	me·le·khet		
of the service	a·vo·w·dat		
of the house	bet	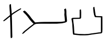	
of God	ha·e·lo·heem		
From	u·min		1 Chronicles 9:14
the Levites :	hal·vee·yim	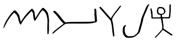	
Shemaiah	she·ma·yah		
son	ben		
of Hasshub	chash·shuv	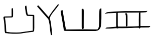	
the son	ben		
of Azrikam	az·ree·qam	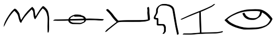	

the son	ben	
of Hashabiah	cha·shav·yah	
	min	
a descendant	be·ne	
of Merari	me·ra·ree	
Bakbakkar	u·vaq·baq·qar	1 Chronicles 9:15
Heresh	che·resh	
Galal	ve·ga·lal	
and Mattaniah	u·mat·tan·yah	
son	ben	
of Mica	mee·kha	
the son	ben	
of Zichri	zikh·ree	
the son	ben	
of Asaph	a·saph	
Obadiah	ve·o·vad·yah	1 Chronicles 9:16
son	ben	
of Shemaiah	she·ma·yah	
the son	ben	
of Galal	ga·lal	
the son	ben	
of Jeduthun	ye·du·tun	
and Berechiah	u·ve·rekh·yah	
son	ben	
of Asa	a·sa	
the son	ben	
of Elkanah	el·qa·nah	

who lived	hay·yo·wo·shev		
in the villages	be·chats·re		
of the Netophathites	ne·to·w·pha·tee		
[These were] the gatekeepers :	ve·hash·sho·a·reem		1 Chronicles 9:17
Shallum	shal·lum		
Akkub	ve·aq·quv	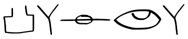	
Talmon	ve·tal·mon	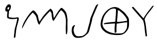	
Ahiman	va·a·chee·man	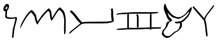	
and their relatives	va·a·chee·hem	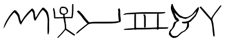	
Shallum	shal·lum		
was their chief	ha·rosh		
-	ve·ad		1 Chronicles 9:18
-	hen·nah		
Gate	be·sha·ar		
he was previously stationed at the King’s	ham·me·lekh		
on the east side	miz·ra·chah		
These	hem·mah		
were the gatekeepers	hash·sho·a·reem		
from the camp	le·ma·cha·no·wt	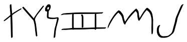	
of the Levites	be·ne	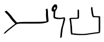	
	le·vee		
Shallum	ve·shal·lum	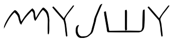	1 Chronicles 9:19
son	ben		
of Kore	qo·w·re		
the son	ben		
of Ebiasaph	ev·ya·saph	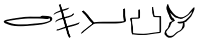	

the son	ben		
of Korah	qo·rach	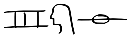	
and his relatives	ve·e·chaw	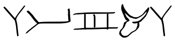	
	le·vet	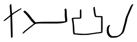	
	a·vee	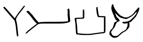	
from the Korahites	haq·qa·re·cheem	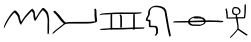	
had been assigned to	al		
	me·le·khet		
	ha·a·vo·w·dah	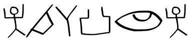	
were assigned to guard	sho·me·re		
the thresholds	has·sip·peem		
of the Tent	la·o·hel		
just as their fathers	va·a·vo·te·hem	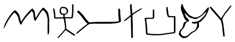	
	al		
to the dwelling	ma·cha·neh	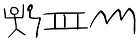	
of the LORD	YHVH		
guard	sho·me·re		
the entrance	ham·ma·vo·w	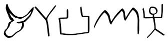	
Phinehas	u·phee·ne·chas	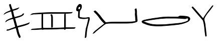	1 Chronicles 9:20
son	ben		
of Eleazar	el·a·zar		
in charge	na·geed	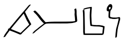	
had been	ha·yah	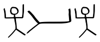	
of [the gatekeepers]	a·le·hem	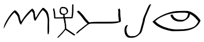	
In earlier times	le·pha·neem	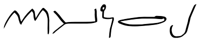	
and the LORD	YHVH		
was with him	im·mo		

Zechariah	ze·khar·yah	זכריה	1 Chronicles 9:21
son	ben	בן	
of Meshelemiah	me·she·lem·yah	משלמיה	
was the gatekeeper	sho·er	שער	
at the entrance	pe·tach	פתח	
to the Tent	le·o·hel	לאהל	
of Meeting	mo·w·ed	מועד	
The number	kul·lam	כלם	1 Chronicles 9:22
of those chosen	hab·be·ru·reem	הברורים	
to be gatekeepers	le·sho·a·reem	לשערים	
at the thresholds	bas·sip·peem	בספים	
was 212	ma·ta·yim	מאתים	
	u·she·nem	ושנים	
	a·sar	עשר	
They	hem·mah	המה	
in their villages	ve·chats·re·hem	בחצריהם	
were registered by genealogy	hit·yach·sam	התיחשם	
them	hem·mah	המה	
had appointed	yis·sad	יסד	
David	da·veed	דויד	
and Samuel	u·she·mu·el	ושמואל	
the seer	ha·ro·eh	הראה	
to their positions of trust	be·e·mu·na·tam	באמונתם	
So they	ve·hem	והם	1 Chronicles 9:23
and their descendants	u·ve·ne·hem	ובניהם	
were assigned to	al	על	

the gates	hash·she·a·reem	השערים	
of the house	le·vet	לבית	
of the LORD —	YHVH	יהוה	
the house	le·vet	לבית	
called the Tent	ha·o·hel	האהל	
guard	le·mish·ma·ro·wt	למשמרות	
on the four	le·ar·ba	לארבע	1 Chronicles 9:24
sides :	ru·cho·wt	רוחות	
were stationed	yih·yu	יהיו	
The gatekeepers	hash·sho·a·reem	השערים	
east	miz·rach	מזרח	
west	yam·mah	ימה	
north	tsa·pho·w·nah	צפונה	
and south	va·neg·bah	ונגבה	
Their relatives	va·a·che·hem	ואחיהם	1 Chronicles 9:25
from their villages	be·chats·re·hem	בחצריהם	
came	la·vo·w	לבוא	
for seven-day periods	le·shiv·at	לשבעת	
	hay·ya·meem	הימים	
at fixed times	me·et	מעת	
	el	אל	
	et	עת	
to serve with	im	עם	
them	el·leh	אלה	
But	kee	כי	1 Chronicles 9:26
	ve·e·mu·nah	באמונה	
who	hem·mah	המה	

the four	ar·ba·at		
chief	gib·bo·re		
gatekeepers	hash·sho·a·reem		
	hem	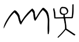	
were Levites	hal·vee·yim	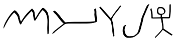	
were	ve·ha·yu	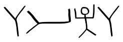	
entrusted with	al		
the rooms	hal·le·sha·kho·wt	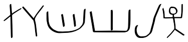	
	ve·al		
and the treasuries	ha·o·tse·ro·wt		
of the house	bet	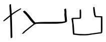	
of God	ha·e·lo·heem		
stationed around	u·se·vee·vo·wt	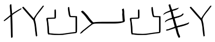	1 Chronicles 9:27
the house	bet	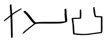	
of God	ha·e·lo·heem		
They would spend the night	ya·lee·nu	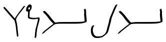	
because	kee	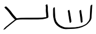	
they	a·le·hem	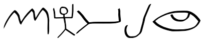	
were responsible for guarding it	mish·me·ret	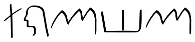	
	ve·hem	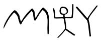	
	al		
and opening it	ham·maph·te·ach		
every morning	ve·lab·bo·qer	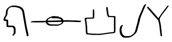	
	lab·bo·qer	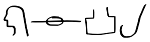	
Some of them	u·me·hem	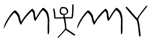	1 Chronicles 9:28
were in charge of	al		
the articles	ke·le	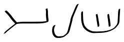	

used in worship	ha·a·vo·w·dah	𐤄𐤏𐤁𐤅𐤃𐤄	
to	kee	𐤊𐤉	
count them	ve·mis·par	𐤁𐤌𐤎𐤐𐤓	
whenever they were brought in	ye·vee·um	𐤉𐤁𐤉𐤀𐤅𐤌	
	u·ve·mis·par	𐤅𐤁𐤌𐤎𐤐𐤓	
[or] taken out	yo·w·tsee·um	𐤉𐤅𐤑𐤉𐤀𐤅𐤌	
-	u·me·hem	𐤅𐤌𐤄𐤌	1 Chronicles 9:29
Others were put	me·mun·neem	𐤌𐤌𐤍𐤉𐤌	
in charge of	al	𐤏𐤋	
the furnishings	hak·ke·leem	𐤄𐤊𐤋𐤉𐤌	
	ve·al	𐤅𐤏𐤋	
and other	kal	𐤊𐤋	
articles	ke·le	𐤊𐤋𐤉	
of the sanctuary	haq·qo·desh	𐤄𐤒𐤃𐤔	
	ve·al	𐤅𐤏𐤋	
as well as the fine flour	has·so·let	𐤄𐤎𐤋𐤕	
wine	ve·hay·ya·yin	𐤅𐤄𐤉𐤉𐤍	
oil	ve·hash·she·men	𐤅𐤄𐤔𐤌𐤍	
frankincense	ve·hal·le·vo·w·nah	𐤅𐤄𐤋𐤁𐤅𐤍𐤄	
and spices	ve·hab·be·sa·meem	𐤅𐤄𐤁𐤔𐤌𐤉𐤌	
And [some]	u·min	𐤅𐤌𐤍	1 Chronicles 9:30
of the sons	be·ne	𐤁𐤍𐤉	
of the priests	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
mixed	ro·qe·che	𐤓𐤒𐤇𐤉	
	ham·mir·qa·chat	𐤄𐤌𐤓𐤒𐤇𐤕	
the spices	lab·be·sa·meem	𐤋𐤁𐤔𐤌𐤉𐤌	
named Mattithiah	u·mat·tit·yah	𐤅𐤌𐤕𐤕𐤉𐤄	1 Chronicles 9:31

	min		
A Levite	hal·vee·yim	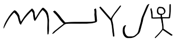	
	hu		
the firstborn son	hab·be·kho·wr	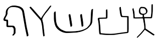	
of Shallum	le·shal·lum		
the Korahite	haq·qa·re·chee		
was entrusted	be·e·mu·nah		
with	al		
baking	ma·a·seh		
the bread	ha·cha·vit·teem		
Some of	u·min		1 Chronicles 9:32
their Kohathite	be·ne	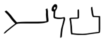	
	haq·qe·ha·tee	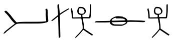	
	min		
brothers	a·che·hem	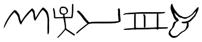	
were responsible for	al		
of the showbread	le·chem	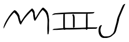	
the rows	ham·ma·a·ra·khet		
preparing	le·ha·kheen		
every Sabbath	shab·bat		
	shab·bat		
Those who were	ve·el·leh		1 Chronicles 9:33
musicians	ham·sho·re·reem		
the heads	ra·she	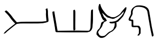	
families	a·vo·wt		
of Levite	lal·vee·yim	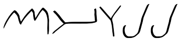	
stayed in the temple chambers	bal·le·sha·khot		

and were exempt	pe·ṭī·rīm	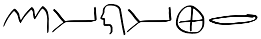	
[from other duties]	kee	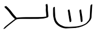	
day	yo·w·mam		
and night	va·lay·lah	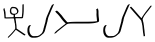	
because they were	a·le·hem	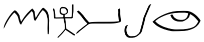	
on duty	bam·me·la·khah		
All these	el·leh	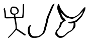	1 Chronicles 9:34
were heads	ra·she	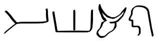	
families	ha·a·vo·wt		
of Levite	lal·vee·yim	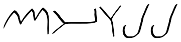	
according to their genealogies	le·to·le·do·w·tam		
chiefs	ra·sheem	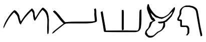	
	el·leh	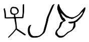	
and they lived	ya·she·vu	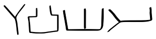	
in Jerusalem	vee·ru·sha·lim		
of Gibeon	u·ve·giv·o·wn		1 Chronicles 9:35
lived	ya·she·vu	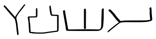	
the father	a·vee	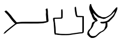	
in Gibeon	giv·o·wn		
Jeiel	ye·ʿu·ʾēl		
name	ve·shem		
His wife’s	ish·to		
was Maacah	ma·a·khah		
son	u·ve·no		1 Chronicles 9:36
was his firstborn	hab·be·kho·wr		
Abdon	av·do·wn	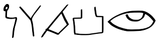	
then Zur	ve·tsur		

Kish	ve·qeesh	וקיש	
Baal	u·va·al	ובעל	
Ner	ve·ner	ונר	
Nadab	ve·na·dav	ונדב	
Gedor	u·ge·do·wr	וגדור	1 Chronicles 9:37
Ahio	ve·ach·yo	ואחיו	
Zechariah	u·ze·khar·yah	וזכריה	
and Mikloth	u·miq·lo·wt	ומקלות	
Mikloth	u·miq·lo·wt	ומקלות	1 Chronicles 9:38
was the father of	ho·w·leed	הוליד	
-	et	את	
Shimeam	shim·am	שמאם	
too	ve·aph	ואף	
They	hem	הם	
alongside	ne·ged	נגד	
their relatives	a·che·hem	אחיהם	
lived	ya·she·vu	ישבו	
in Jerusalem	vee·ru·sha·lim	בירושלם	
-	im	עם	
-	a·che·hem	אחיהםס	
Ner	ve·ner	ונר	1 Chronicles 9:39
was the father of	ho·w·leed	הוליד	
-	et	את	
Kish	qeesh	קיש	
Kish	ve·qeesh	וקיש	
was the father of	ho·w·leed	הוליד	
-	et	את	

Saul	sha·ul		
and Saul	ve·sha·ul		
was the father of	ho·w·leed	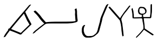	
-	et		
Jonathan	ye·ho·w·na·tan		
-	ve·et		
	mal·kee	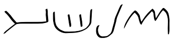	
Malchishua	shu·a		
-	ve·et		
Abinadab	a·vee·na·dav	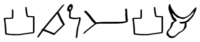	
-	ve·et		
and Esh-baal	esh·ba·al		
The son	u·ven		1 Chronicles 9:40
of Jonathan :	ye·ho·w·na·tan		
	me·reev	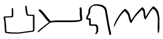	
Merib-baal	ba·al		
	u·me·ree	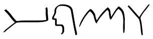	
[who]	va·al		
was the father of	ho·w·leed	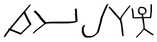	
-	et		
Micah	mee·khah	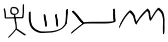	
The sons	u·ve·ne		1 Chronicles 9:41
of Micah :	mee·khah	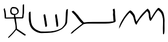	
Pithon	pee·to·wn	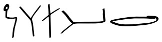	
Melech	va·me·lekh		
Tahrea, [and Ahaz]	ve·tach·re·a	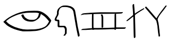	
Ahaz	ve·a·chaz	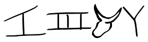	1 Chronicles 9:42

was the father of	ho·w·leed	הוליד	
-	et	את	
Jarah	ya·rah	יערה	
Jarah	ve·ya·rah	ויערה	
was the father of	ho·w·leed	הוליד	
-	et	את	
Alemeth	a·le·met	עלמת	
-	ve·et	ואת	
Azmaveth	az·ma·vet	עזמות	
-	ve·et	ואת	
and Zimri	zim·ree	זמרי	
and Zimri	ve·zim·ree	וזמרי	
was the father of	ho·w·leed	הוליד	
-	et	את	
Moza	mo·w·tsa	מוצא	
Moza	u·mo·w·tsa	ומוצא	1 Chronicles 9:43
was the father of	ho·w·leed	הוליד	
-	et	את	
Binea	bin·a	בנעא	
Rephaiah	u·re·pha·yah	ורפיה	
[was] his son	ve·no	בנו	
Elasah	el·a·sah	אלעשה	
his son	ve·no	בנו	
and Azel	a·tsel	אצל	
his son	be·no	בנו	
And Azel	u·le·a·tsel	ולאצל	1 Chronicles 9:44
had six	shish·shah	ששה	

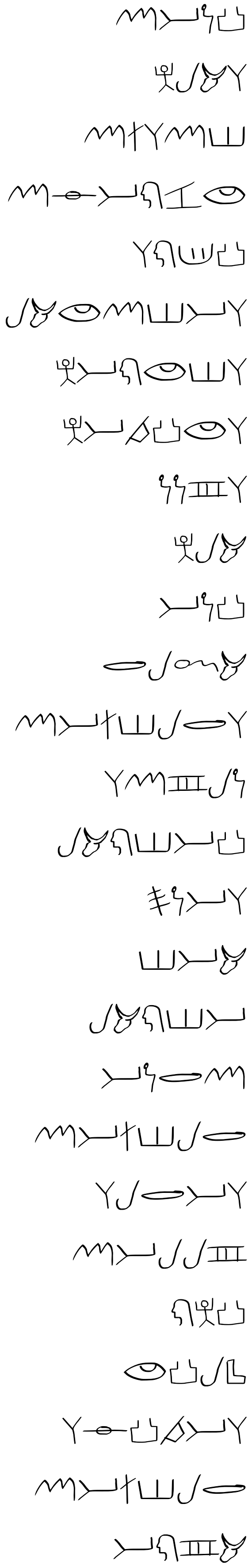

sons	va·neem	
and these	ve·el·leh	
were their names :	she·mo·w·tam	
Azrikam	az·ree·qam	
Bocheru	bo·khe·ru	
Ishmael	ve·yish·ma·el	
Sheariah	u·she·ar·yah	
Obadiah	ve·o·vad·yah	
and Hanan	ve·cha·nan	
These [were]	el·leh	
the sons	be·ne	
of Azel	a·tsal	
Now the Philistines	u·phe·lish·teem	1 Chronicles 10:1
fought	nil·cha·mu	
against Israel	ve·yis·ra·el	
fled	vay·ya·nas	
and the men	eesh	
of Israel	yis·ra·el	
before	mip·pe·ne	
them	phe·lish·teem	
and [many] fell	vay·yip·pe·lu	
slain	cha·la·leem	
on Mount	be·har	
Gilboa	gil·bo·a	
followed hard after	vay·yad·be·qu	1 Chronicles 10:2
The Philistines	phe·lish·teem	
	a·cha·re	

Saul	sha·ul	𐤔𐤀𐤅𐤋	
	ve·a·cha·re	𐤅𐤀𐤇𐤓𐤉	
and his sons	va·naw	𐤁𐤍𐤉𐤅	
and they killed	vay·yak·ku	𐤅𐤉𐤊𐤅	
	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
-	et	𐤀𐤕	
Jonathan	yo·w·na·tan	𐤉𐤅𐤍𐤕𐤍	
-	ve·et	𐤅𐤀𐤕	
Abinadab	a·vee·na·dav	𐤀𐤁𐤉𐤍𐤃𐤁	
-	ve·et	𐤅𐤀𐤕	
	mal·kee	𐤌𐤋𐤊𐤉	
and Malchishua	shu·a	𐤔𐤅𐤏	
sons	be·ne	𐤁𐤍𐤉	
Saul’s	sha·ul	𐤔𐤀𐤅𐤋	
intensified	vat·tikh·bad	𐤅𐤕𐤊𐤁𐤃	1 Chronicles 10:3
When the battle	ham·mil·cha·mah	𐤄𐤌𐤋𐤇𐤌𐤄	
against	al	𐤏𐤋	
Saul	sha·ul	𐤔𐤀𐤅𐤋	
overtook him	vay·yim·tsa·u·hu	𐤅𐤉𐤌𐤑𐤀𐤄𐤅	
the archers	ham·mo·w·reem	𐤄𐤌𐤅𐤓𐤉𐤌	
	baq·qa·shet	𐤁𐤒𐤔𐤕	
and wounded him	vay·ya·chel	𐤅𐤉𐤇𐤋	
	min	𐤌𐤍	
	hay·yo·w·reem	𐤄𐤉𐤅𐤓𐤉𐤌	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Chronicles 10:4
Then Saul	sha·ul	𐤔𐤀𐤅𐤋	
to	el	𐤀𐤋	

his armor-bearer	no·se		
	khe·law	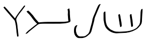	
“ Draw	she·loph	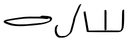	
your sword	char·be·kha		
and run it through me	ve·da·qe·re·nee	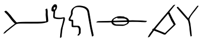	
	vah		
or	pen		
will come	ya·vo·u		
uncircumcised men	ha·a·re·leem	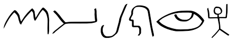	
these	ha·el·leh		
and torture	ve·hit·al·le·lu		
me ! ”	vee	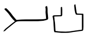	
and refused	ve·lo		
to do it	a·vah		
But his armor-bearer	no·se		
	khe·law	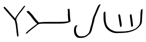	
-	kee	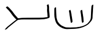	
was terrified	ya·re		
	me·ʾo·ds		
took	vay·yiq·qach	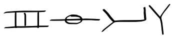	
So Saul	sha·ul		
-	et		
his own sword	ha·che·rev	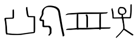	
and fell	vay·yip·pol	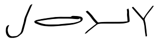	
on it	a·le·ha	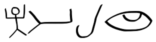	
saw	vay·yar	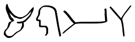	1 Chronicles 10:5
When his armor-bearer	no·se		

	khe·law	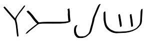	
that	kee	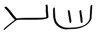	
was dead	met		
Saul	sha·ul		
fell	vay·yip·pol	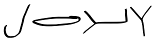	
too	gam		
he	hu		
on	al		
his own sword	ha·che·rev	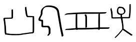	
and died	vay·ya·mot		
-	vay·ya·mat	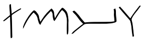	1 Chronicles 10:6
So Saul	sha·ul		
with his three	u·she·lo·shet	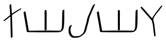	
sons	ba·naw	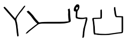	
and all	ve·khal		
his house	be·to	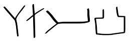	
together	yach·daw	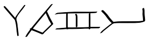	
died	me·tu		
saw	vay·yir·u		1 Chronicles 10:7
When all	kal		
the Israelites	eesh	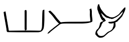	
	yis·ra·el	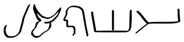	
-	a·sher		
in the valley	ba·e·meq	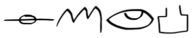	
that	kee	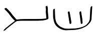	
[the army] had fled	na·su		
and that	ve·khee		

had died	me·tu	𐤌𐤕𐤅	
Saul	sha·ul	𐤔𐤀𐤅𐤋	
and his sons	u·va·naw	𐤅𐤁𐤍𐤉𐤅	
they abandoned	vay·ya·az·vu	𐤅𐤉𐤏𐤆𐤁𐤅	
their cities	a·re·hem	𐤏𐤓𐤉𐤄𐤌	
and ran away	vay·ya·nu·su	𐤅𐤉𐤍𐤎𐤅	
came	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
So the Philistines	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
and occupied	vay·ye·she·vu	𐤅𐤉𐤔𐤁𐤅	
[their cities]	ba·hem	𐤁𐤄𐤌𐤎	
-	vay·hee	𐤅𐤉𐤄𐤉	1 Chronicles 10:8
The next day	mim·ma·cho·rat	𐤌𐤌𐤇𐤓𐤕	
came	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
when the Philistines	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
to strip	le·phash·shet	𐤋𐤐𐤔𐤈	
-	et	𐤀𐤕	
the dead	ha·cha·la·leem	𐤄𐤇𐤋𐤋𐤉𐤌	
they found	vay·yim·tse·u	𐤅𐤉𐤌𐤑𐤀𐤅	
-	et	𐤀𐤕	
Saul	sha·ul	𐤔𐤀𐤅𐤋	
-	ve·et	𐤅𐤀𐤕	
and his sons	ba·naw	𐤁𐤍𐤉𐤅	
fallen	no·phe·leem	𐤍𐤐𐤋𐤉𐤌	
on Mount	be·har	𐤁𐤄𐤓	
Gilboa	gil·bo·a	𐤂𐤋𐤁𐤏	
They stripped Saul	vay·yaph·shee·tu·hu	𐤅𐤉𐤐𐤔𐤉𐤈𐤄𐤅	1 Chronicles 10:9
took	vay·yis·u	𐤅𐤉𐤔𐤀𐤅	

-	et		
cut off his head	ro·sho		
-	ve·et		
his armor	ke·law	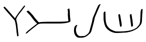	
and sent	vay·shal·le·chu	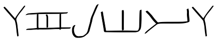	
messengers throughout the land	ve·e·rets		
of the Philistines	phe·lish·tīm		
	sa·veev	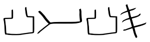	
to proclaim the news	le·vas·ser		
-	et		
[in the temple] of their idols	a·tsab·be·hem	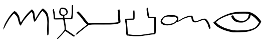	
-	ve·et		
and among their people	ha·am		
They put	vay·ya·see·mu	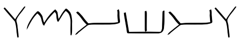	1 Chronicles 10:10
-	et		
his armor	ke·law	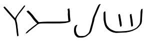	
in the temple	bet	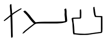	
of their gods	e·lo·he·hem	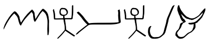	
-	ve·et		
his head	gul·ga·le·to	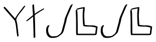	
and hung	ta·qe·u	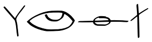	
in the temple	bet	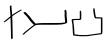	
of Dagon	da·go·wn		
heard about	vay·yish·me·u	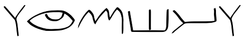	1 Chronicles 10:11
When the people of	kol		
Jabesh-gilead	ya·vesh	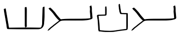	

	gil·ad	
-	et	
everything	kal	
-	a·sher	
had done	a·su	
the Philistines	phe·lish·teem	
to Saul	le·sha·ul	
set out	vay·ya·qu·mu	1 Chronicles 10:12
all	kal	
their men	eesh	
of valor	cha·yil	
and retrieved	vay·yis·u	
-	et	
the bodies	gu·phat	
of Saul	sha·ul	
and	ve·et	
-	gu·phot	
his sons	ba·naw	
and brought them	vay·vee·um	
to Jabesh	ya·ve·shah	
And they buried	vay·yiq·be·ru	
-	et	
their bones	ats·mo·w·te·hem	
under	ta·chat	
the oak	ha·e·lah	
in Jabesh	be·ya·vesh	
and fasted	vay·ya·tsu·mu	

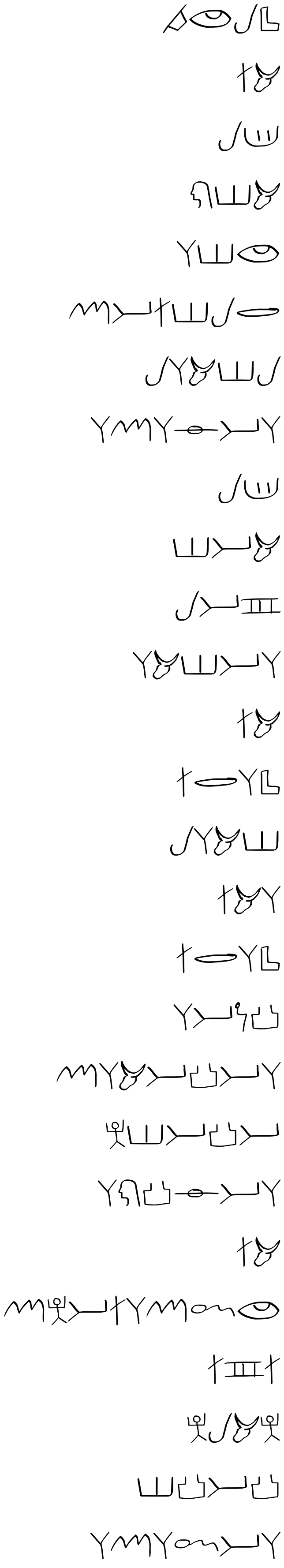

seven	shiv·at	שבעת	
days	ya·meem	ימים	
died	vay·ya·mat	וימת	1 Chronicles 10:13
So Saul	sha·ul	שאול	
for his unfaithfulness	be·ma·a·lo	במעלו	
-	a·sher	אשר	
	ma·al	מעל	
to the LORD	ba·YHVH	ביהוה	
	al	על	
the word	de·var	דבר	
of the LORD	YHVH	יהוה	
because	a·sher	אשר	
he did not	lo	לא	
keep	sha·mar	שמר	
and even	ve·gam	וגם	
consulted	lish·o·wl	לשאול	
a medium	ba·o·wv	באוב	
for guidance	lid·ro·wsh	לדרוש	
and he failed	ve·lo	ולא	1 Chronicles 10:14
to inquire	da·rash	דרש	
of the LORD	ba·YHVH	ביהוה	
So the LORD put him to death	vay·mee·te·hu	וימיתהו	
over	vay·yas·sev	ויסב	
-	et	את	
and turned the kingdom	ham·me·lu·khah	המלוכה	
to David	le·da·veed	לדויד	

son	ben		
of Jesse	yi·shay	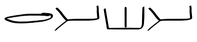	
came together	vay·yiq·qa·ve·tsu	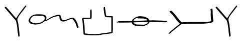	1 Chronicles 11:1
Then all	khal	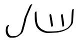	
Israel	yis·ra·el	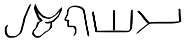	
to	el		
David	da·veed	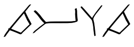	
at Hebron	chev·ro·w·nah		
and said	le·mor		
“ Here	hin·neh		
and blood	ats·me·kha		
your own flesh	u·ve·sa·re·kha	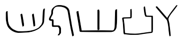	
we [are]	a·na·che·nu	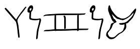	
Even	gam		1 Chronicles 11:2
	te·mo·wl		
	gam		
in times past	shil·sho·wm		
	gam		
was	bih·yo·wt	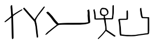	
while Saul	sha·ul		
king	me·lekh	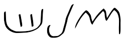	
you [were]	at·tah		
the one who led	ham·mo·w·tsee		
and brought them back	ve·ham·me·vee		
-	et		
Israel out	yis·ra·el	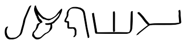	
said	vay·yo·mer		

And the LORD	YHVH	
your God	e·lo·he·kha	
-	le·kha	
‘ You	at·tah	
will shepherd	tir·eh	
-	et	
My people	am·mee	
-	et	
Israel	yis·ra·el	
and you	ve·at·tah	
will be	tih·yeh	
ruler	na·geed	
over	al	
[them]	am·mee	
’”	yis·ra·el	
came	vay·ya·vo·u	1 Chronicles 11:3
So all	kal	
the elders	ziq·ne	
of Israel	yis·ra·el	
to	el	
the king	ham·me·lekh	
at Hebron	chev·ro·w·nah	
made	vay·yikh·rot	
with them	la·hem	
David	da·veed	
a covenant	be·reet	
[where]	be·chev·ro·wn	

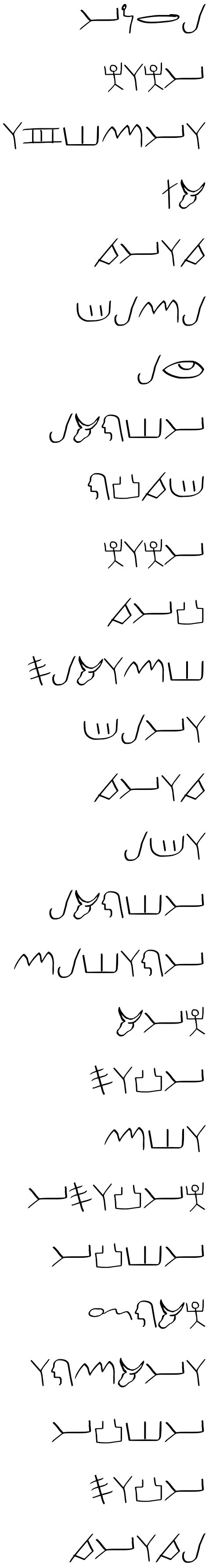

before	liph·ne	
the LORD	YHVH	
And they anointed	vay·yim·she·chu	
-	et	
[him]	da·veed	
king	le·me·lekh	
over	al	
Israel	yis·ra·el	
according to the word	kid·var	
of the LORD	YHVH	
through	be·yad	
Samuel	she·mu·el	
marched	vay·ye·lekh	1 Chronicles 11:4
Then David	da·veed	
and all	ve·khal	
the Israelites	yis·ra·el	
to Jerusalem	ye·ru·sha·lim	
(that is	hee	
Jebus)	ye·vus	
where	ve·sham	
the Jebusites	hay·vu·see	
inhabited	yo·she·ve	
the land	ha·a·rets	
said	vay·yo·me·ru	1 Chronicles 11:5
The people	yo·she·ve	
of Jebus	ye·vus	
to David	le·da·veed	

“ You will never	lo	לא	
get in	ta·vo·w	תבוא	
here ”	hen·nah	הנה	
captured	vay·yil·kod	וילכד	
Nevertheless David	da·veed	דויד	
-	et	את	
the fortress	me·tsu·dat	מצדת	
of Zion	tsee·yo·wn	ציון	
(that is	hee	היא	
the City	eer	עיר	
of David)	da·veed	דויד	
had said	vay·yo·mer	ויאמר	1 Chronicles 11:6
Now David	da·veed	דויד	
“ Whoever	kal	כל	
to strike down	mak·keh	מכה	
a Jebusite	ye·vu·see	יבוסי	
is the first	ba·ri·sho·w·nah	בראשונה	
will become	yih·yeh	יהיה	
commander ”	le·rosh	לראש	
chief	u·le·sar	ולשר	
went up	vay·ya·al	ויעל	
first	ba·ri·sho·w·nah	בראשונה	
And Joab	yo·w·av	יואב	
son	ben	בן	
of Zeruiah	tse·ru·yah	צרויה	
and he became	vay·hee	ויהי	
the chief	le·rosh	לראש	

took up residence	vay·ye·shev	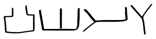	1 Chronicles 11:7
So David	da·veed		
in the fortress	bam·tsad		
that is why	al		
	ken	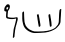	
it was called	qa·re·u	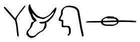	
	lo		
the City	eer	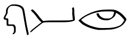	
of David	da·veed	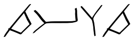	
He built up	vay·yi·ven	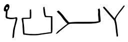	1 Chronicles 11:8
the city	ha·eer		
around it	mis·sa·veev		
from	min		
the supporting terraces	ham·mil·lo·w		
to	ve·ad		
the surrounding wall	has·sa·veev	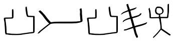	
while Joab	ve·yo·w·av		
restored	ye·chay·yeh	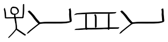	
-	et		
the rest	she·ar		
of the city	ha·eer		
became	vay·ye·lekh	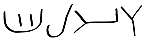	1 Chronicles 11:9
And David	da·veed	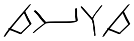	
greater	ha·lo·wkh		
and greater	ve·ga·do·wl		
for the LORD	va·YHVH	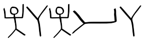	
of Hosts	tse·va·o·wt	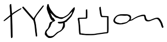	

was with him	im·mo	
Now these [were]	ve·el·leh	1 Chronicles 11:10
the chiefs	ra·she	
mighty men	hag·gib·bo·w·reem	
who	a·sher	
of David’s	le·da·veed	
and strengthened	ham·mit·chaz·ze·qeem	
together with	im·mo	
his kingdom	ve·mal·khu·to	
	im	
all	kal	
Israel	yis·ra·el	
bolstered	le·ham·lee·kho	
according to the word	kid·var	
of the LORD	YHVH	
concerning	al	
Israel	yis·ra·el	
This	ve·el·leh	1 Chronicles 11:11
is the list	mis·par	
mighty men :	hag·gib·bo·reem	
-	a·sher	
of David’s	le·da·veed	
Jashobeam	ya·sha·ve·am	
son	ben	
of Hachmoni	chakh·mo·w·nee	
was chief	rosh	
of the officers	hash·she·lo·shīm	

he	hu	
wielded	o·w·rer	
-	et	
his spear	cha·nee·to	
against	al	
three	she·losh	
hundred men	me·o·wt	
whom he killed	cha·lal	
time	be·pha·am	
at one	e·chat	
Next in command was	ve·a·cha·raw	1 Chronicles 11:12
Eleazar	el·a·zar	
son	ben	
of Dodo	do·w·do	
the Ahohite	ha·a·cho·w·chee	
	hu	
one of the three	bish·lo·wo·shah	
mighty men	hag·gib·bo·reem	
He	hu	1 Chronicles 11:13
was	ha·yah	
with	im	
David	da·veed	
	bap·pas	
at Pas-dammim	dam·meem	
when the Philistines	ve·hap·pe·lish·teem	
gathered	ne·es·phu	
there	sham	

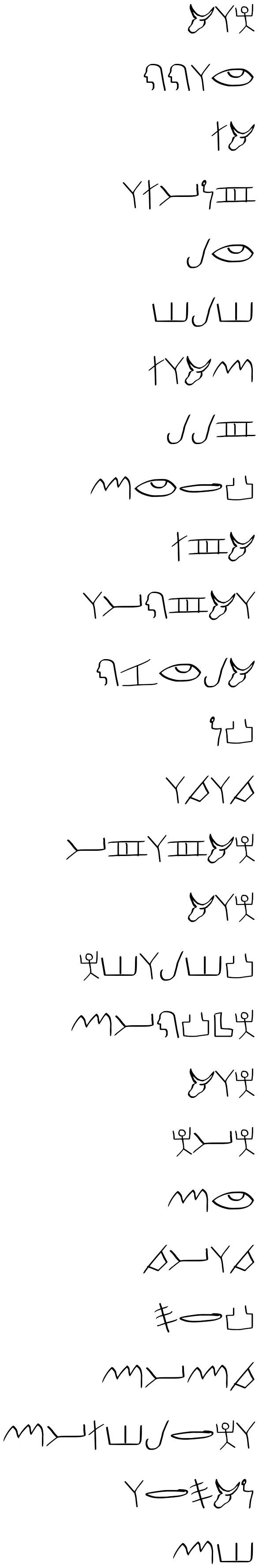

for battle	lam·mil·cha·mah	למלחמה	
At	vat·te·hee	ותהי	
the place	chel·qat	חלקת	
with a field	has·sa·deh	השדה	
full of	me·le·ah	מלאה	
barley	se·o·w·reem	שעורים	
the troops	ve·ha·am	והעם	
fled	na·su	נסו	
from	mip·pe·ne	מפני	
the Philistines	phe·lish·teem	פלשתים	
But Eleazar and David stationed themselves	vay·yit·yats·tse·vu	ויתיצבו	1 Chronicles 11:14
in the middle	ve·to·wkh	בתוך	
of the field	ha·chel·qah	החלקה	
and defended it	vay·yats·tsee·lu·ha	ויצילוה	
They struck down	vay·yak·ku	ויכו	
-	et	את	
the Philistines	pe·lish·teem	פלשתים	
brought about	vay·yo·wo·sha	ויושע	
and the LORD	YHVH	יהוה	
victory	te·shu·ah	תשועה	
a great	ge·do·w·lah	גדולה	
went down	vay·ye·re·du	וירדו	1 Chronicles 11:15
Three	she·lo·wo·shah	שלושה	
of	min	מן	
the thirty	hash·she·lo·wo·sheem	השלושים	
chief men	rosh	ראש	

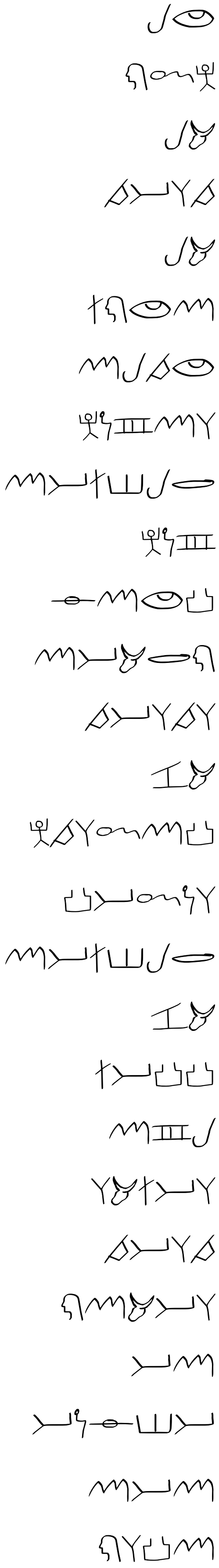

to	al	
the rock	hats·tsur	
to	el	
David	da·veed	
at	el	
the cave	me·a·rat	
of Adullam	a·dul·lam	
while a company	u·ma·cha·neh	
of Philistines	phe·lish·teem	
was encamped	cho·nah	
in the Valley	be·e·meq	
of Rephaim	re·pha·eem	
David	ve·da·veed	1 Chronicles 11:16
At that time	az	
was in the stronghold	bam·me·tsu·dah	
and the garrison	u·ne·tseev	
of the Philistines	pe·lish·teem	
	az	
	be·vet	
was at Bethlehem	la·chem	
longed for water	vay·yit·ʾaw	1 Chronicles 11:17
David	da·veed	
and said	vay·yo·mar	
“ Oh, that someone	mee	
would get me a drink	yash·qe·nee	
of water	ma·yim	
from the well	mib·bo·wr	

	bet	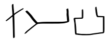	
of Bethlehem ! ”	le·chem	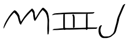	
-	a·sher		
near the gate	bash·sha·ar		
broke	vay·yiv·qe·u	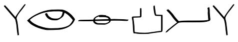	1 Chronicles 11:18
So the Three	hash·she·lo·shah	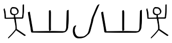	
camp	be·ma·cha·neh	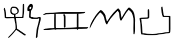	
through the Philistine	phe·lish·teem		
drew	vay·yish·a·vu		
water	ma·yim	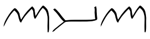	
from the well	mib·bo·wr		
	bet	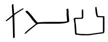	
of Bethlehem	le·chem	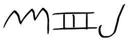	
-	a·sher		
at the gate	bash·sha·ar		
	vay·yis·u		
and brought it	vay·ya·vi·u	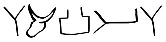	
back to	el		
David	da·veed	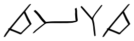	
refused	ve·lo		
	a·vah		
But he	da·veed	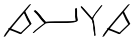	
to drink it	lish·to·w·tam		
instead he poured it out	vay·nas·sekh	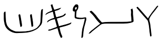	
-	o·tam		
to the LORD	la·YHVH	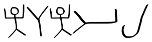	
saying	vay·yo·mer		1 Chronicles 11:19

“ Far be it	cha·lee·lah	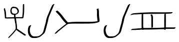	
from me	lee	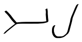	
my God	me·e·lo·hay	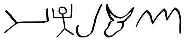	
to do	me·a·so·wt		
this !	zot		
the blood	ha·dam		
men	ha·a·na·sheem	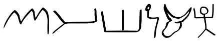	
of these	ha·el·leh		
How can I drink	esh·teh		
who risked their lives ? ”	ve·naph·sho·w·tam		
Because	kee	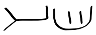	
at the risk of their lives	ve·naph·sho·w·tam	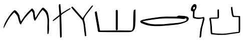	
they had brought it	he·vee·um	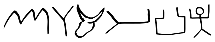	
	ve·lo		
[David] refused	a·vah		
to drink it	lish·to·w·tam		
Such	el·leh	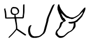	
were the exploits	a·su		
of the three	she·lo·shet	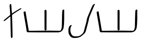	
mighty men	hag·gib·bo·w·reem		
Now Abishai	ve·av·shay	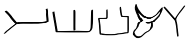	1 Chronicles 11:20
the brother	a·chee	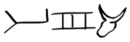	
of Joab	yo·w·av		
and he	hu		
was	ha·yah	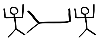	
chief	rosh		
of the Three	hash·she·lo·wo·shah	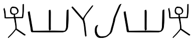	

	ve·hu	והוא	
lifted	o·w·rer	עורר	
-	et	את	
his spear	cha·nee·to	חניתו	
against	al	על	
three	she·losh	שלש	
hundred [men]	me·o·wt	מאות	
killed [them]	cha·lal	חלל	
and won	ve·lo	ולא	
a name	shem	שם	
along with [the] Three	bash·she·lo·wo·shah	בשלושה	
above	min	מן	1 Chronicles 11:21
the Three	hash·she·lo·wo·shah	השלושה	
He was doubly	vash·she·na·yim	בשנים	
honored	nikh·bad	נכבד	
and he became	vay·hee	ויהי	
their	la·hem	להם	
commander	le·sar	לשר	
	ve·ad	ועד	
among the Three	hash·she·lo·wo·shah	השלושה	
even though he was not	lo	לא	
included	va	באס	
And Benaiah	be·na·yah	בניה	1 Chronicles 11:22
son	ben	בן	
of Jehoiada	ye·ho·w·ya·da	יהוידע	
	ben	בן	
was a man	eesh	איש	

of valor	cha·yil	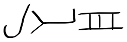	
a man of many	rav	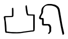	
exploits	pe·a·leem	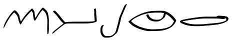	
from	min		
Kabzeel	qav·tse·el	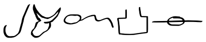	
[He]	hu		
struck down	hik·kah		
-	et		
two	she·ne	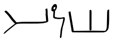	
champions	a·ree·el	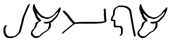	
of Moab	mo·w·av		
he	ve·hu		
went down	ya·rad		
and killed	ve·hik·kah	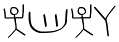	
-	et		
a lion	ha·a·ree		
into	be·to·wkh		
a pit	hab·bo·wr		
day	be·yo·wm	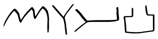	
and on a snowy	hash·sha·leg	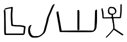	
He	ve·hu		1 Chronicles 11:23
also killed	hik·kah		
-	et		
-	ha·eesh	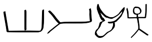	
an Egyptian	ham·mits·ree		
a huge	eesh	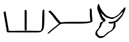	
man	mid·dah		

five	cha·mesh		
cubits [tall]	ba·am·mah		
in his hand	u·ve·yad	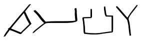	
Although the Egyptian	ham·mits·ree		
had a spear	cha·neet	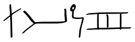	
beam	kim·no·wr	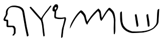	
like a weaver’s	o·re·geem	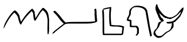	
Benaiah went against	vay·ye·red	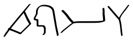	
him	e·law	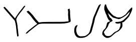	
with a club	bash·sha·vet		
snatched	vay·yig·zol	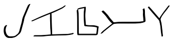	
-	et		
the spear	ha·cha·neet	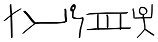	
hand	mee·yad	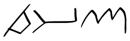	
from [his]	ham·mits·ree		
and killed [the Egyptian]	vay·ya·har·ge·hu		
with his own spear	ba·cha·nee·to	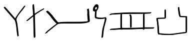	
These	el·leh	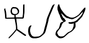	1 Chronicles 11:24
were the exploits	a·sah		
of Benaiah	be·na·ya·hu	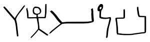	
son	ben		
of Jehoiada	ye·ho·w·ya·da	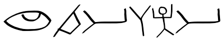	
who won	ve·lo		
a name	shem	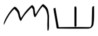	
alongside the three	bish·lo·wo·shah		
mighty men	hag·gib·bo·reem		

among	min		1 Chronicles 11:25
the Thirty	hash·she·lo·wo·sheem		
	hin·no		
He was most honored	nikh·bad	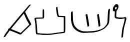	
but he	hu		
one of	ve·el		
the Three	hash·she·lo·wo·shah	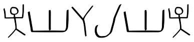	
did not	lo		
become	va		
appointed him	vay·see·me·hu	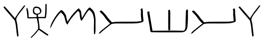	
And David	da·veed	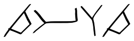	
over	al		
his guard	mish·ma·to		
Now [these were] the mighty men	ve·gib·bo·w·re		1 Chronicles 11:26
:	ha·cha·ya·leem	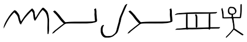	
	a·sah		
Asahel	el		
the brother	a·chee	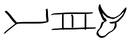	
of Joab	yo·w·av		
Elhanan	el·cha·nan	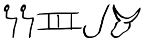	
son	ben		
of Dodo	do·w·do		
of	mib·bet	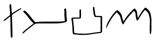	
Bethlehem	la·chem	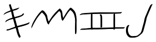	
Shammoth	sham·mo·wt		1 Chronicles 11:27
the Harorite	ha·ha·ro·w·ree		

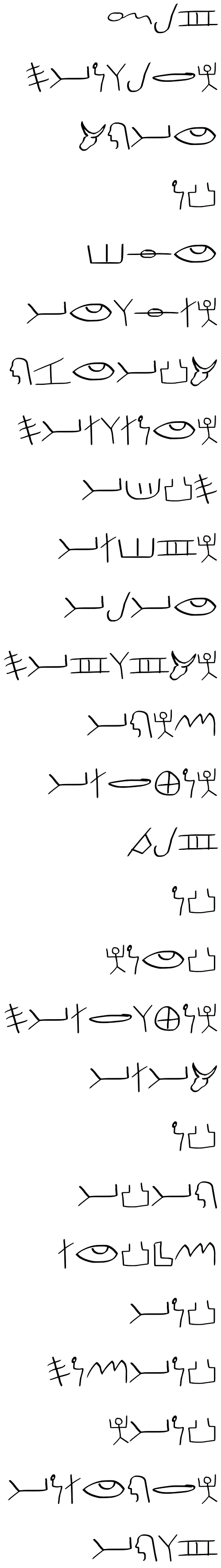

Helez	che·lets	
the Pelonite	hap·pe·lo·w·nee	
Ira	ee·ra	1 Chronicles 11:28
son	ben	
of Ikkesh	iq·qesh	
the Tekoite	hat·te·qo·w·ee	
Abiezer	a·vee·e·zer	
the Anathothite	ha·an·ne·to·w·tee	
Sibbecai	sib·be·khay	1 Chronicles 11:29
the Hushathite	ha·chu·sha·tee	
Ilai	ee·lay	
the Ahohite	ha·a·cho·w·chee	
Maharai	mah·ray	1 Chronicles 11:30
the Netophathite	han·ne·to·pha·tee	
Heled	che·led	
son	ben	
of Baanah	ba·a·nah	
the Netophathite	han·ne·to·w·pha·tee	
Ithai	ee·tay	1 Chronicles 11:31
son	ben	
of Ribai	ree·vay	
from Gibeah	mig·giv·at	
of the Benjamites	be·ne	
	vin·ya·mi·ns	
Benaiah	be·na·yah	
the Pirathonite	hap·pir·a·to·nee	
Hurai	chu·ray	1 Chronicles 11:32

from the brooks	min·na·cha·le	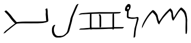	
of Gaash	ga·ʿa·shs		
Abiel	a·vee·el	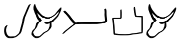	
the Arbathite	ha·ar·va·tee		
Azmaveth	az·ma·vet		1 Chronicles 11:33
the Baharumite	hab·ba·cha·ru·mee		
Eliahba	el·yach·ba	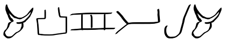	
the Shaalbonite	hash·sha·al·vo·nee	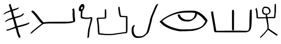	
the sons	be·ne	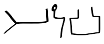	1 Chronicles 11:34
of Hashem	ha·shem		
the Gizonite	hag·gi·zo·w·nee		
Jonathan	yo·w·na·tan		
son	ben		
of Shagee	sha·geh		
the Hararite	ha·ha·ra·ree		
Ahiam	a·chee·am	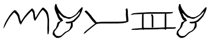	1 Chronicles 11:35
son	ben		
of Sachar	sa·khar		
the Hararite	ha·ha·ra·ree		
Eliphal	e·lee·phal	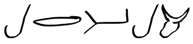	
son	ben		
of Ur	ur		
Hepher	che·pher	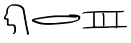	1 Chronicles 11:36
the Mecherathite	ham·me·khe·ra·tee		
Ahijah	a·chee·yah	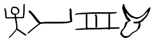	
the Pelonite	hap·pe·lo·nee		
Hezro	chets·ro		1 Chronicles 11:37

the Carmelite	hak·kar·me·lee		
Naarai	na·a·ray		
son	ben		
of Ezbai	ez·bay	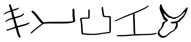	
Joel	yo·w·el		1 Chronicles 11:38
the brother	a·chee	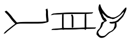	
of Nathan	na·tan	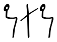	
Mibhar	miv·char	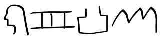	
son	ben		
of Hagri	hag·ree		
Zelek	tse·leq	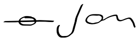	1 Chronicles 11:39
the Ammonite	ha·am·mo·w·nee		
Naharai	nach·ray		
the Beerothite	hab·be·ro·tee	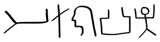	
the armor-bearer	no·se		
	ke·le	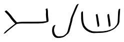	
of Joab	yo·w·av		
son	ben		
of Zeruiah	tse·ru·yah		
Ira	ee·ra	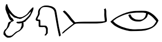	1 Chronicles 11:40
the Ithrite	hay·yit·ree		
Gareb	ga·rev		
the Ithrite	hay·yit·ree	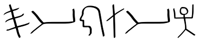	
Uriah	u·ree·yah	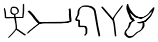	1 Chronicles 11:41
the Hittite	ha·chit·tee		
Zabad	za·vad	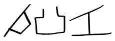	
son	ben		

of Ahlai	ach·lay	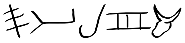	
Adina	a·dee·na	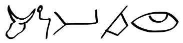	1 Chronicles 11:42
son	ben		
of Shiza	shee·za	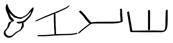	
the Reubenite	ha·r·u·ve·nee		
chief	rosh		
of the Reubenites	la·r·u·ve·nee	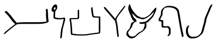	
with him	ve·a·law	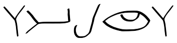	
and the thirty	she·lo·wo·sheem	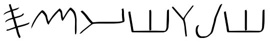	
Hanan	cha·nan		1 Chronicles 11:43
son	ben		
of Maacah	ma·a·khah		
Joshaphat	ve·yo·wo·sha·phat		
the Mithnite	ham·mit·nee		
Uzzia	u·zee·ya	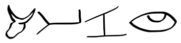	1 Chronicles 11:44
the Ashterathite	ha·ash·te·ra·tee		
Shama	sha·ma		
and Jeiel	wī·ʿu·ʾēl		
the sons	be·ne	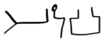	
of Hotham	cho·w·tam		
the Aroerite	ha·a·ro·e·ree		
Jediael	ye·dee·a·el	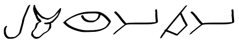	1 Chronicles 11:45
son	ben		
of Shimri	shim·ree		
Joha	ve·yo·cha	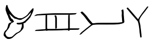	
and his brother	a·chee	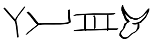	
the Tizite	hat·tee·tsee		

Eliel	e·lee·el	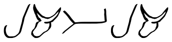	1 Chronicles 11:46
the Mahavite	ham·ma·cha·veem		
Jeribai	vee·ree·vay	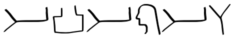	
and Joshaviah	ve·yo·wo·shaw·yah		
the sons	be·ne	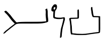	
of Elnaam	el·na·am		
Ithmah	ve·yit·mah		
the Moabite	ham·mo·w·a·vee		
Eliel	e·lee·el	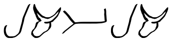	1 Chronicles 11:47
Obed	ve·o·w·ved		
and Jaasiel	ve·ya·a·see·el		
the Mezobaite	ham·me·tso·va·yah		
Now these [were] the [men]	ve·el·leh		1 Chronicles 12:1
who came	hab·ba·eem		
to	el		
David	da·veed	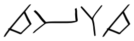	
at Ziklag	le·tsee·qe·lag	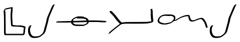	
while	o·wd		
he was still banished	a·tsur		
from the presence	mip·pe·ne		
of Saul	sha·ul		
son	ben		
of Kish	qeesh	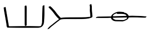	
(they	ve·hem·mah	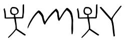	
were among the mighty men	bag·gib·bo·w·reem		
who helped him	o·ze·re		
in battle	ham·mil·cha·mah	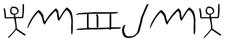	

they were archers	no·she·qe	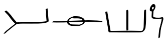	1 Chronicles 12:2
	qe·shet	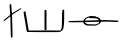	
using both the right	may·mee·neem	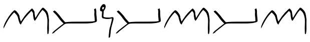	
and left [hands]	u·mas·mi·leem		
[to sling] stones	ba·a·va·neem		
and [shoot] arrows	u·va·chits·tseem		
	baq·qa·shet		
kinsmen	me·a·che	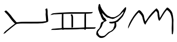	
[and they were] Saul’s	sha·ul		
from Benjamin):	mib·bin·ya·min		
their chief	ha·rosh		1 Chronicles 12:3
Ahiezer	a·chee·e·zer	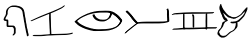	
and Joash	ve·yo·w·ash		
[who were] the sons	be·ne	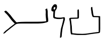	
of Shemaah	hash·she·ma·ah		
the Gibeathite	hag·giv·a·tee		
Jeziel	wī·zu·ʾēl	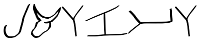	
and Pelet	va·phe·let		
the sons	be·ne	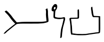	
of Azmaveth	az·ma·vet		
Beracah	u·ve·ra·khah	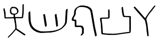	
Jehu	ve·ye·hu	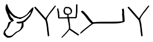	
the Anathothite	ha·an·ne·to·tee	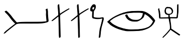	
Ishmaiah	ve·yish·ma·yah		1 Chronicles 12:4
the Gibeonite	hag·giv·o·w·nee		
a mighty man	gib·bo·wr		
among the Thirty	bash·she·lo·sheem	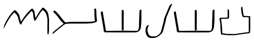	

and a leader over	ve·al		
the Thirty	hash·she·lo·sheem		
Jeremiah	ve·yir·me·yah	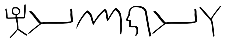	
Jahaziel	ve·ya·cha·zee·el	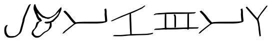	
Johanan	ve·yo·w·cha·nan	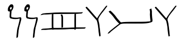	
and Jozabad	ve·yo·w·za·vad		
the Gederathite	hag·ge·de·ra·tee		
Eluzai	el·u·zay		1 Chronicles 12:5
Jerimoth	vee·ree·mo·wt	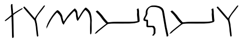	
Bealiah	u·ve·al·yah		
Shemariah	u·she·mar·ya·hu		
and Shephatiah	u·she·phat·ya·hu		
the Haruphite	ha·cha·rī·phī	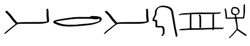	
Elkanah	el·qa·nah	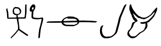	1 Chronicles 12:6
Isshiah	ve·yish·shee·ya·hu	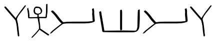	
Azarel	va·a·zar·el		
Joezer	ve·yo·w·e·zer		
and Jashobeam	ve·ya·sha·ve·am		
[who were] Korahites	haq·qa·re·cheem		
and Joelah	ve·yo·w·e·lah		1 Chronicles 12:7
and Zebadiah	u·ze·vad·yah		
the sons	be·ne	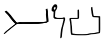	
of Jeroham	ye·ro·cham	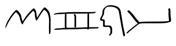	
from	min	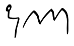	
Gedor	hag·ge·do·wr		
Some	u·min		1 Chronicles 12:8
Gadites	hag·ga·dee		

defected	niv·de·lu	נבדלו	
to	el	אל	
David	da·veed	דויד	
at his stronghold	lam·tsad	למצד	
in the desert	mid·ba·rah	מדברה	
They were mighty	gib·bo·re	גברי	
of valor	ha·cha·yil	החיל	
men	an·she	אנשי	
trained	tsa·va	צבא	
for battle	lam·mil·cha·mah	למלחמה	
experts	o·re·khe	ערכי	
with the shield	tsin·nah	צנה	
and spear	va·ro·mach	ורמח	
the faces	u·phe·ne	ופני	
of lions	ar·yeh	אריה	
whose faces [were like]	pe·ne·hem	פניהם	
as gazelles	ve·khits·va·yim	וכצבאים	
on	al	על	
the mountains :	he·ha·reem	ההרים	
and who were as swift	le·ma·her	למהרס	
Ezer	e·zer	עזר	1 Chronicles 12:9
the chief	ha·rosh	הראש	
Obadiah	o·vad·yah	עבדיה	
the second [in command]	hash·she·nee	השני	
Eliab	e·lee·av	אליאב	
the third	hash·she·li·shee	השלשי	

Mishmannah	mish·man·nah		1 Chronicles 12:10
the fourth	ha·re·vee·ee	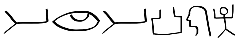	
Jeremiah	yir·me·yah		
the fifth	ha·cha·mi·shee		
Attai	at·tay		1 Chronicles 12:11
the sixth	hash·shish·shee		
Eliel	e·lee·el	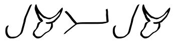	
the seventh	hash·she·vi·ee	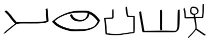	
Johanan	yo·w·cha·nan		1 Chronicles 12:12
the eighth	hash·she·mee·nee	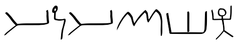	
Elzabad	el·za·vad		
the ninth	hat·te·shee·ee	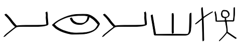	
Jeremiah	yir·me·ya·hu		1 Chronicles 12:13
the tenth	ha·ʿa·sī·rīs	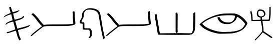	
and Machbanai	makh·ban·nay	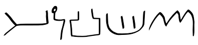	
the eleventh	ash·te		
	a·sar		
These	el·leh	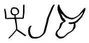	1 Chronicles 12:14
Gadites	mib·be·ne		
	gad		
commanders	ra·she	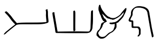	
were army	hats·tsa·va		
	e·chad	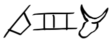	
was a match for a hundred	le·me·ah		
the least [of whom]	haq·qa·tan	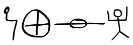	
and the greatest	ve·hag·ga·do·wl		
for a thousand	le·a·leph		

These	el·leh	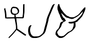	1 Chronicles 12:15
are	hem	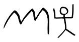	
the ones who	a·sher		
crossed	a·ve·ru	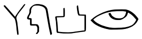	
	et		
the Jordan	hay·yar·den		
month	ba·cho·desh	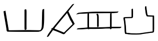	
in the first	ha·ri·sho·wn		
	ve·hu		
when it was overflowing	me·mal·le		
	al		
all	kal		
its banks	gi·d·yo·taw	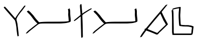	
and they put to flight	vay·yav·ree·chu		
	et		
all [those]	kal		
in the valleys	ha·a·ma·qeem	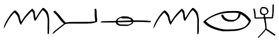	
[both] to the east	lam·miz·rach	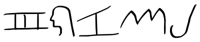	
and to the west	ve·lam·ma·a·rav		
also came	vay·ya·vo·u	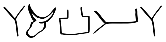	1 Chronicles 12:16
	min		
Other Benjamites	be·ne	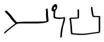	
	vin·ya·min	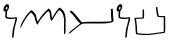	
and some men from Judah	vee·hu·dah		
	ad		
in his stronghold	lam·tsad		

to David	le·da·veed	𐤋𐤃𐤅𐤉𐤃	
And David	vay·ye·tse	𐤅𐤉𐤑𐤀	1 Chronicles 12:17
went out	da·veed	𐤃𐤅𐤉𐤃	
to meet them	liph·ne·hem	𐤋𐤐𐤍𐤉𐤄𐤌	
	vay·ya·an	𐤅𐤉𐤏𐤍	
saying	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
-	la·hem	𐤋𐤄𐤌	
“ If	im	𐤀𐤌	
in peace	le·sha·lo·wm	𐤋𐤔𐤋𐤅𐤌	
you have come	ba·tem	𐤁𐤀𐤕𐤌	
to me	e·lay	𐤀𐤋𐤉	
to help me	le·a·ze·re·nee	𐤋𐤏𐤆𐤓𐤍𐤉	
will be	yih·yeh	𐤉𐤄𐤉𐤄	
my	lee	𐤋𐤉	
with you	a·le·khem	𐤏𐤋𐤉𐤊𐤌	
heart	le·vav	𐤋𐤁𐤁	
united	le·ya·chad	𐤋𐤉𐤇𐤃	
but if	ve·im	𐤅𐤀𐤌	
you have come to betray me	le·ram·mo·w·ta·nee	𐤋𐤓𐤌𐤅𐤕𐤍𐤉	
to my enemies	le·tsa·ray	𐤋𐤑𐤓𐤉	
are free	be·lo	𐤁𐤋𐤀	
of violence	cha·mas	𐤇𐤌𐤎	
when my hands	be·khap·pay	𐤁𐤊𐤐𐤉	
see [it]	ye·re	𐤉𐤓𐤀	
may the God	e·lo·he	𐤀𐤋𐤄𐤉	
of our fathers	a·vo·w·te·nu	𐤀𐤁𐤅𐤕𐤉𐤍𐤅	
and judge you ”	ve·yo·w·khach	𐤅𐤉𐤅𐤊𐤇𐤎	

Then the Spirit	ve·ru·ach	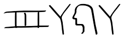	1 Chronicles 12:18
came upon	la·ve·shah		
	et		
Amasai	a·ma·say		
the chief	rosh		
of the Thirty, and he said :	hash·she·lo·shīm		
“ We are yours	le·kha	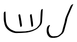	
O David !	da·veed	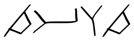	
We are with you	ve·im·me·kha	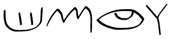	
O son	ben		
of Jesse !	yi·shay		
Peace	sha·lo·wm		
peace	sha·lo·wm		
to you	le·kha	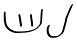	
and peace	ve·sha·lo·wm	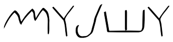	
to your helpers	le·o·ze·re·kha	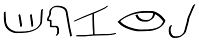	
for	kee	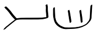	
helps you ”	a·za·re·kha		
your God	e·lo·he·kha		
received them	vay·qab·be·lem	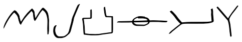	
So David	da·veed	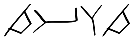	
and made them	vay·yit·te·nem	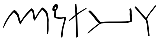	
leaders	be·ra·she		
of his troops	hag·ge·dud		
Manasseh	u·mim·me·nash·sheh		1 Chronicles 12:19
Some from	na·phe·lu		
defected	al		

to David	da·veed	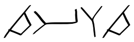	
when he went	be·vo·o	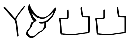	
with	im		
the Philistines	pe·lish·teem		
to fight	al		
against	sha·ul		
Saul	lam·mil·cha·mah	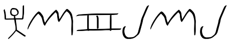	
(They did not	ve·lo		
help the Philistines	a·za·rum		
because	kee	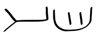	
consulted	ve·e·tsah		
and sent David away	shil·le·chu·hu	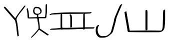	
rulers	sar·ne	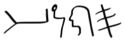	
the Philistine	phe·lish·teem		
saying	le·mor		
“ It will cost us our heads	be·ra·she·nu		
if he defects	yip·po·wl		
to	el		
his master	a·do·naw	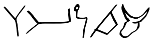	
Saul ”)	sha·ul		
When David went	be·lekh·to		1 Chronicles 12:20
to	el		
Ziklag	tsee·qe·lag	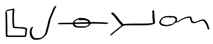	
defected	na·phe·lu		
to him :	a·law	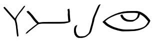	
these men of Manasseh	mim·me·nash·sheh		
Adnah	ad·nach		

Jozabad	ve·yo·w·za·vad	ויוזבד	
Jediael	vee·dee·a·el	וידיעאל	
Michael	u·mee·kha·el	ומיכאל	
Jozabad	ve·yo·w·za·vad	ויוזבד	
Elihu	ve·e·lee·hu	ואליהוא	
and Zillethai	ve·tsil·le·tay	וצלתי	
chiefs	ra·she	ראשי	
of thousands	ha·a·la·pheem	האלפים	
-	a·sher	אשר	
in Manasseh	lim·nash·sheh	למנשה	
They	ve·hem·mah	והמה	1 Chronicles 12:21
helped	a·ze·ru	עזרו	
	im	עם	
David	da·veed	דויד	
against	al	על	
the raiders	hag·ge·dud	הגדוד	
for	kee	כי	
mighty men	gib·bo·w·re	גבורי	
of valor	cha·yil	חיל	
all	kul·lam	כלם	
they were	vay·yih·yu	ויהיו	
and commanders	sa·reem	שרים	
in the army	bats·tsa·va	בצבא	
For	kee	כי	1 Chronicles 12:22
at [that] time	le·et	לעת	
day	yo·wm	יום	
after day	be·yo·wm	ביום	

men came	ya·vo·u	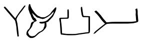	
to	al	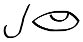	
David	da·veed	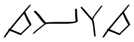	
to help him	le·a·ze·ro	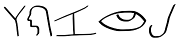	
until	ad	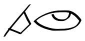	
army	le·ma·cha·neh	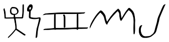	
he had a great	ga·do·wl	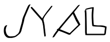	
like the army	ke·ma·cha·neh	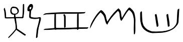	
of God	e·lo·heem	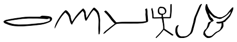	
Now these [are]	ve·el·leh	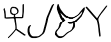	1 Chronicles 12:23
the numbers	mis·pe·re	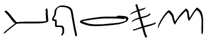	
of men	ra·she	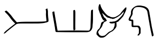	
armed	he·cha·luts	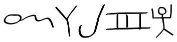	
for battle	lats·tsa·va	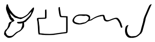	
who came	ba·u	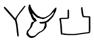	
to	al	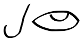	
David	da·veed	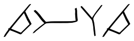	
at Hebron	chev·ro·w·nah	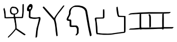	
over	le·ha·sev	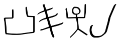	
kingdom	mal·khut	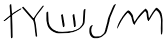	
to turn Saul's	sha·ul	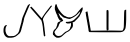	
to him	e·law	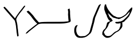	
in accordance with the word of	ke·phee	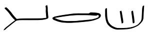	
the LORD :	YHVH	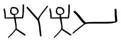	
From Judah	be·ne	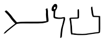	1 Chronicles 12:24
:	ye·hu·dah	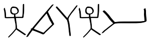	
bearing	no·se·e	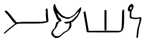	

shields	tsin·nah		
and spears	va·ro·mach		
6800	she·shet		
	a·la·pheem		
	u·she·mo·w·neh		
	me·o·wt		
armed	cha·lu·tse		
troops	tsa·va	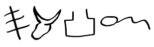	
From	min	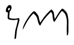	1 Chronicles 12:25
Simeon	be·ne	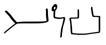	
:	shim·o·wn		
mighty men	gib·bo·w·re		
of valor	cha·yil	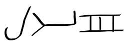	
ready for battle	lats·tsa·va		
7100	shiv·at		
	a·la·pheem		
	u·me·ah		
From	min	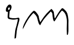	1 Chronicles 12:26
Levi	be·ne	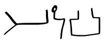	
:	hal·le·vee		
4,600	ar·ba·at	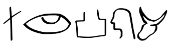	
	a·la·pheem		
	ve·shesh		
	me·o·wt		
including Jehoiada	vee·ho·w·ya·da		1 Chronicles 12:27
leader	han·na·geed	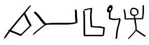	
of the house of Aaron	le·a·ha·ron		

with	ve·im·mo		
3700	she·lo·shet	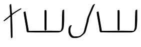	
	a·la·pheem		
	u·she·va		
men	me·o·wt		
and Zadok	ve·tsa·do·wq	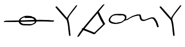	1 Chronicles 12:28
young man	na·ar		
a mighty	gib·bo·wr		
of valor	cha·yil	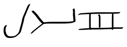	
	u·vet	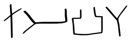	
from his own family	a·vee	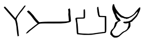	
commanders	sa·reem	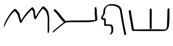	
with 22	es·reem	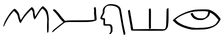	
	u·she·na·yim	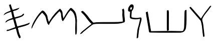	
From	u·min	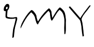	1 Chronicles 12:29
Benjamin	be·ne	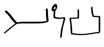	
	vin·ya·min	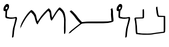	
the kinsmen	a·che	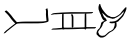	
of Saul :	sha·ul		
3,000 {}	she·lo·shet	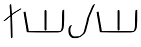	
	a·la·pheem		
up to	ve·ad		
that time	hen·nah		
most of whom	mar·bee·tam	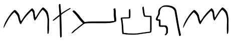	
had remained	sho·me·reem	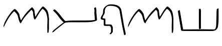	
loyal to	mish·me·ret		
the house	bet	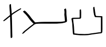	

of Saul	sha·ul	
From	u·min	1 Chronicles 12:30
Ephraim	be·ne	
:	eph·ra·yim	
20800	es·reem	
	e·leph	
	u·she·mo·w·neh	
	me·o·wt	
mighty men	gib·bo·w·re	
of valor	cha·yil	
-	an·she	
famous	she·mo·wt	
among their own clans	le·vet	
	a·vo·w·tam	
From the half-tribe	u·me·cha·tsee	1 Chronicles 12:31
	mat·teh	
of Manasseh :	me·nash·sheh	
18,000 {}	she·mo·w·nah	
	a·sar	
	a·leph	
-	a·sher	
designated	niq·qe·vu	
by name	be·she·mo·wt	
to come	la·vo·w	
king	le·ham·leekh	
	et	
and make David	da·veed	

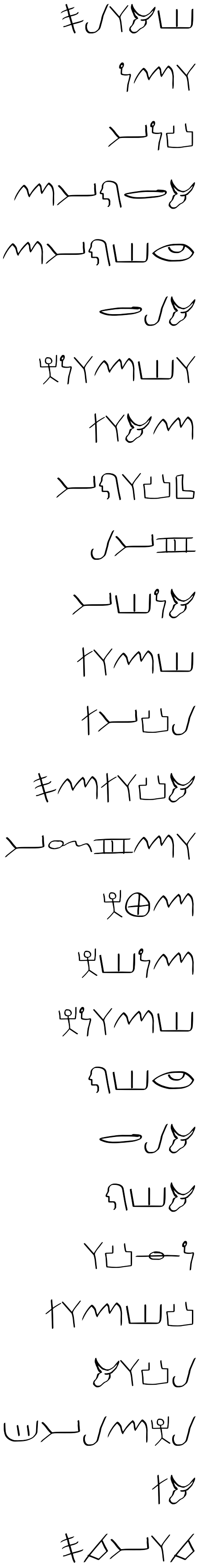

From Issachar	u·mib·be·ne		1 Chronicles 12:32
	yis·sa·sh·khar		
[men] who understood	yo·wd·e		
	vee·nah	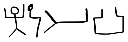	
the times	la·it·teem	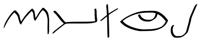	
and knew	la·da·at		
what	mah	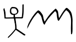	
should do :	ya·a·seh		
Israel	yis·ra·el	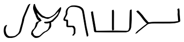	
chiefs	ra·she·hem	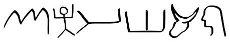	
200	ma·ta·yim	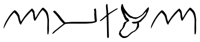	
with all	ve·khal		
their kinsmen	a·che·hem	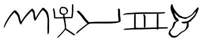	
at	al		
their command	pee·hem	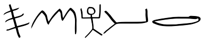	
From Zebulun :	miz·ze·vu·lun	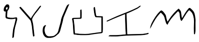	1 Chronicles 12:33
fit for service	yo·wts·e		
	tsa·va	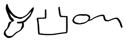	
trained	o·re·khe		
for battle	mil·cha·mah	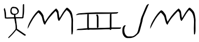	
with all kinds	be·khal		
of weapons	ke·le	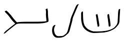	
of war	mil·cha·mah	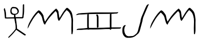	
50,000 {}	cha·mish·sheem		
	a·leph	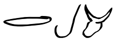	
were devoted [to David]	ve·la·a·dor		
	be·lo	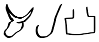	

who with one purpose	lev	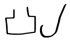	
	va·lev	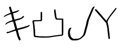	
From Naphtali :	u·min·naph·ta·lee		1 Chronicles 12:34
1,000 {}	sa·reem		
commanders	a·leph	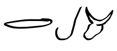	
accompanied	ve·im·ma·hem	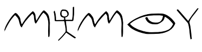	
men with shield	be·tsin·nah		
and spear	va·cha·neet	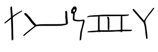	
by 37,000	she·lo·sheem	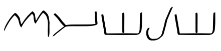	
	ve·shiv·ah		
	a·leph		
From	u·min		1 Chronicles 12:35
Dan :	had·da·nee		
prepared	o·re·khe		
for battle	mil·cha·mah	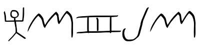	
28,600 {}	es·reem		
	u·she·mo·w·nah		
	e·leph	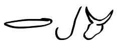	
	ve·shesh		
	me·o·wt		
From Asher :	u·me·a·sher		1 Chronicles 12:36
fit for service	yo·wts·e		
	tsa·va		
prepared	la·a·rokh		
for battle	mil·cha·mah	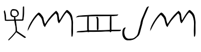	
40,000 {}	ar·ba·eem		
	a·leph		

And from east	u·me·e·ver		1 Chronicles 12:37
of the Jordan	lay·yar·den	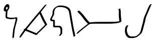	
from	min		
Reuben	ha·r·u·ve·nee		
Gad	ve·hag·ga·dee		
and	va·cha·tsee	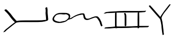	
the half-tribe	she·vet		
of Manasseh [there] :	me·nash·sheh	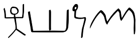	
[armed] with every [kind]	be·khol		
of weapon	ke·le	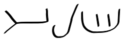	
	tse·va	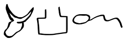	
of war	mil·cha·mah	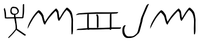	
120,000 {}	me·ah		
	ve·es·reem	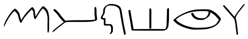	
	a·leph	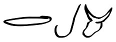	
All	kal		1 Chronicles 12:38
these	el·leh	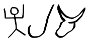	
men	an·she		
of war	mil·cha·mah	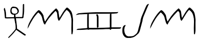	
arrayed	o·de·re		
for battle	ma·a·ra·khah		
determined	be·le·vav	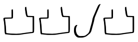	
fully	sha·lem	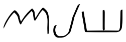	
came	ba·u		
to Hebron	chev·ro·w·nah		
king	le·ham·leekh		
	et		

to make David	da·veed	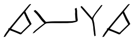	
over	al		
all	kal		
Israel	yis·ra·el	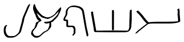	
And	ve·gam		
all	kal	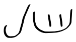	
the rest	she·reet	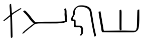	
of the Israelites	yis·ra·el	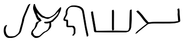	
mind	lev	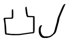	
[were] of one	e·chad	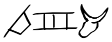	
king	le·ham·leekh		
	et		
to make David	da·veed	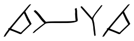	
They spent	vay·yih·yu		1 Chronicles 12:39
there	sham		
with	im		
David	da·veed	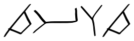	
days	ya·meem	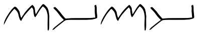	
three	she·lo·wo·shah		
eating	o·khe·leem	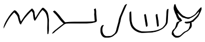	
and drinking	ve·sho·w·teem		
for their	kee	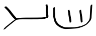	
had provided for them	he·khee·nu	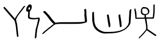	
relatives	la·hem		
	a·che·hem	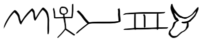	
And their neighbors	ve·gam		1 Chronicles 12:40
	haq·qe·ro·w·veem		

from as far away as	a·le·hem	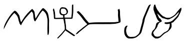	
	ad		
Issachar	yi·sa·sh·khar	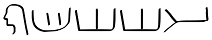	
Zebulun	u·ze·vu·lun		
and Naphtali	ve·naph·ta·lee		
came bringing	me·vee·eem	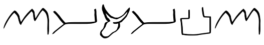	
food	le·chem	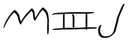	
on donkeys	ba·cha·mo·w·reem		
camels	u·vag·ge·mal·leem		
mules	u·vap·pe·ra·deem		
and oxen —	u·vab·ba·qar	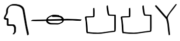	
abundant supplies	ma·a·khal		
of flour	qe·mach		
fig cakes	de·ve·leem	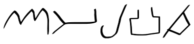	
and	ve·tsim·mu·qeem	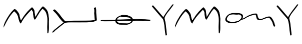	
raisin cakes	ve·ya·yin	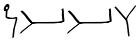	
wine	ve·she·men	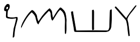	
and oil	u·va·qar	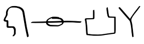	
oxen	ve·tson		
and sheep	la·rov		
Indeed	kee	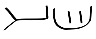	
there was joy	sim·chah	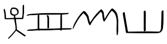	
in Israel	be·yis·ra·el	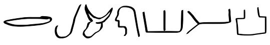	
conferred	vay·yiw·va·ats		1 Chronicles 13:1
Then David	da·veed	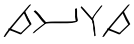	
with	im		
the commanders	sa·re	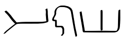	

and of thousands	ha·a·la·pheem		
of hundreds	ve·ham·me·o·wt		
all	le·khal		
his leaders	na·geed	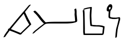	
said	vay·yo·mer		1 Chronicles 13:2
And he	da·veed	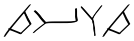	
to the whole	le·khol		
assembly	qe·hal	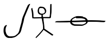	
of Israel	yis·ra·el	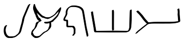	
“ If	im		
to you	a·le·khem	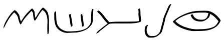	
it seems good	to·wv		
and if this is	u·min		
of the LORD	YHVH		
our God	e·lo·he·nu		
far and wide	niph·re·tsah		
let us send word	nish·le·chah	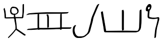	
to	al		
of our brothers	a·che·nu	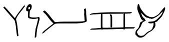	
the rest	han·nish·a·reem		
in all	be·khol		
the land	ar·tso·wt		
of Israel	yis·ra·el	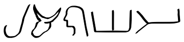	
and also	ve·im·ma·hem		
to the priests	hak·ko·ha·neem	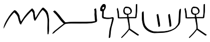	
and Levites	ve·hal·vee·yim		
in their cities	be·a·re		

and pasturelands	mig·re·she·hem	מגרשיהם	
so that they may join	ve·yiq·qa·ve·tsu	ויקבצו	
us	e·le·nu	אלינו	
Then let us bring back	ve·na·seb·bah	ונסבה	1 Chronicles 13:3
-	et	את	
the ark	a·ro·wn	ארון	
of our God	e·lo·he·nu	אלהינו	
	e·le·nu	אלינו	
for	kee	כי	
we did not	lo	לא	
inquire of Him	de·rash·nu·hu	דרשנהו	
in the days	bee·me	בימי	
of Saul ”	sha·ul	שאול	
And	vay·yo·me·ru	ויאמרו	1 Chronicles 13:4
the whole	khal	כל	
assembly	haq·qa·hal	הקהל	
agreed to it	la·a·so·wt	לעשות	
	ken	כן	
because	kee	כי	
right	ya·shar	ישר	
this proposal	had·da·var	הדבר	
seemed	be·e·ne	בעיני	
to all	khal	כל	
the people	ha·am	העם	
assembled	vay·yaq·hel	ויקהל	1 Chronicles 13:5
So David	da·veed	דויד	
-	et	את	

all	kal	
Israel	yis·ra·el	
from	min	
the [River] Shihor	shee·cho·wr	
in Egypt	mits·ra·yim	
to Lebo-hamath	ve·ad	
to bring	le·vo·w	
	cha·mat	
	le·ha·vee	
-	et	
the ark	a·ro·wn	
of God	ha·e·lo·heem	
	miq·qir·yat	
from Kiriath-jearim	ye·a·reem	
went up	vay·ya·al	1 Chronicles 13:6
David	da·veed	
and all	ve·khal	
Israel	yis·ra·el	
to Baalah	ba·a·la·tah	
	el	
(	qir·yat	
that is, Kiriath-jearim)	ye·a·reem	
of	a·sher	
Judah	lee·hu·dah	
to bring up	le·ha·a·lo·wt	
from there	mish·sham	
-	et	

the ark	a·ro·wn	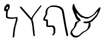	
of God	ha·e·lo·heem		
the LORD	YHVH		
who is enthroned	yo·wo·shev		
[between] the cherubim —	hak·ke·ru·veem	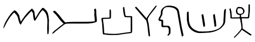	
[the ark] that	a·sher		
is called	niq·ra	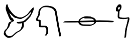	
by the Name	shem		
So they carried	vay·yar·kee·vu		1 Chronicles 13:7
-	et		
the ark	a·ro·wn	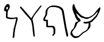	
of God	ha·e·lo·heem		
on	al		
cart	a·ga·lah	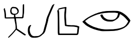	
a new	cha·da·shah		
from the house	mib·bet	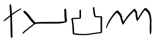	
of Abinadab	a·vee·na·dav	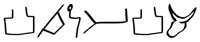	
with Uzzah	ve·uz·za	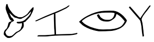	
and Ahio	ve·ach·yo	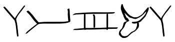	
guiding	no·ha·geem	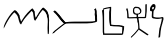	
the cart	ba·a·ga·lah		
David	ve·da·veed		1 Chronicles 13:8
and all	ve·khal		
the Israelites	yis·ra·el	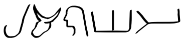	
were celebrating	me·sa·cha·qeem	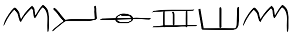	
before	liph·ne		
God	ha·e·lo·heem	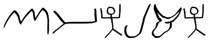	

with all	be·khal		
their might	oz		
with songs	u·ve·shee·reem	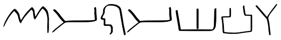	
and on harps	u·ve·khin·no·ro·wt	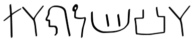	
and lyres	u·vin·va·leem	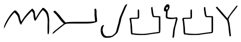	
with tambourines	u·ve·tup·peem	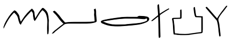	
cymbals	u·vim·tsil·ta·yim		
and trumpets	u·va·cha·tso·tse·ro·wt		
When they came	vay·ya·vo·u	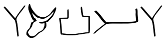	1 Chronicles 13:9
to	ad		
the threshing floor	go·ren		
of Chidon	kee·don	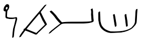	
reached out	vay·yish·lach		
Uzzah	uz·za	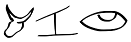	
-	et		
-	ya·do	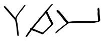	
and took hold	le·e·choz	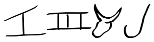	
of	et		
the ark	ha·a·ro·wn		
because	kee	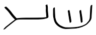	
had stumbled	sha·me·tu		
the oxen	hab·ba·qar	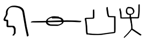	
burned	vay·yi·char	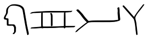	1 Chronicles 13:10
And the anger	aph		
of the LORD	YHVH		
against Uzzah	be·uz·za		
and He struck him	vay·yak·ke·hu	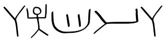	

down	al	על	
because	a·sher	אשר	
he had put	sha·lach	שלח	
his hand	ya·do	ידו	
on	al	על	
the ark	ha·a·ro·wn	הארון	
So he died	vay·ya·mat	וימת	
there	sham	שם	
before	liph·ne	לפני	
God	e·lo·heem	אלהים	
became angry	vay·yi·char	ויחר	1 Chronicles 13:11
Then David	le·da·veed	לדויד	
because	kee	כי	
had burst forth	pha·rats	פרץ	
the LORD	YHVH	יהוה	
	pe·rets	פרץ	
against Uzzah	be·uz·za	בעזא	
so he named	vay·yiq·ra	ויקרא	
place	lam·ma·qo·wm	למקום	
that	ha·hu	ההוא	
	pe·rets	פרץ	
Perez-uzzah	uz·za	עזא	
as it is [called] to	ad	עד	
day	hay·yo·wm	היום	
this	haz·zeh	הזה	
feared	vay·yee·ra	ויירא	1 Chronicles 13:12
David	da·veed	דויד	

-	et		
God	ha·e·lo·heem	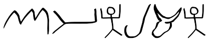	
day	bay·yo·wm	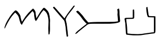	
That	ha·hu		
and asked	le·mor		
“ How	hekh	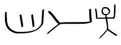	
can I ever bring	a·vee	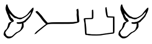	
to me	e·lay	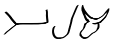	
- ? ”	et		
the ark	a·ro·wn	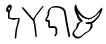	
of God	ha·e·lo·heem		
did not	ve·lo		1 Chronicles 13:13
move	he·seer	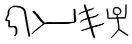	
So [he]	da·veed	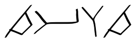	
-	et		
the ark	ha·a·ro·wn		
with him	e·law	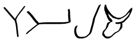	
to	el		
to the City	eer	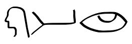	
of David	da·veed	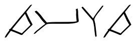	
instead, he took	vay·yat·te·hu	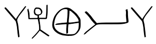	
it aside	el		
the house	bet	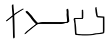	
	o·ved	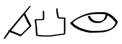	
of Obed-edom	e·dom		
the Gittite	hag·git·tee		
remained	vay·ye·shev	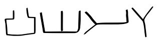	1 Chronicles 13:14

Thus the ark	a·ro·wn	ארון	
of God	ha·e·lo·heem	האלהים	
with	im	עם	
the family	bet	בית	
	o·ved	עבד	
of Obed-edom	e·dom	אדם	
in his house	be·ve·to	בביתו	
for three	she·lo·shah	שלשה	
months	cho·da·sheem	חדשים	
blessed	vay·va·rekh	ויברך	
and the LORD	YHVH	יהוה	
-	et	את	
household	bet	בית	
	o·ved	עבד	
[his]	e·dom	אדם	
-	ve·et	ואת	
and everything	kal	כל	
-	a·sher	אשר	
he owned	lo	לו׃	
sent	vay·yish·lach	וישלח	1 Chronicles 14:1
Now Hiram	chī·ram	חירם	
king	me·lekh	מלך	
of Tyre	tsor	צר	
envoys	mal·a·kheem	מלאכים	
to	el	אל	
David	da·veed	דוד	
logs	va·a·tse	ועצי	

along with cedar	a·ra·zeem	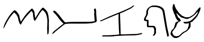	
stonemasons	ve·cha·ra·she		
	qeer	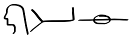	
and carpenters	ve·cha·ra·she		
	e·tseem		
to build	liv·no·wt	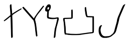	
for him	lo		
a palace	ba·yit	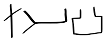	
realized	vay·ye·da	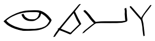	1 Chronicles 14:2
And David	da·veed	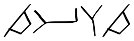	
that	kee	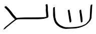	
had established him	he·khee·no	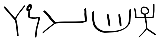	
the LORD	YHVH		
as king	le·me·lekh		
over	al		
Israel	yis·ra·el	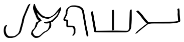	
and	kee	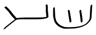	
exalted	nis·set		
had highly	le·ma·lah		
his kingdom	mal·khu·to		
for the sake	ba·a·vur		
of His people	am·mo		
Israel	yis·ra·el		
took	vay·yiq·qach	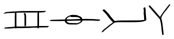	1 Chronicles 14:3
And David	da·veed	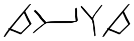	
more	o·wd		
wives	na·sheem	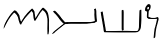	

in Jerusalem	bee·ru·sha·lim	בירושלם	
became the father	vay·yo·w·led	ויולד	
[and]	da·veed	דויד	
of more	o·wd	עוד	
sons	ba·neem	בנים	
and daughters	u·va·no·wt	ובנות	
These	ve·el·leh	ואלה	1 Chronicles 14:4
are the names	she·mo·wt	שמות	
of the children born	hay·lu·deem	הילודים	
-	a·sher	אשר	
-	ha·yu	היו	
to him	lo	לו	
in Jerusalem :	bee·ru·sha·lim	בירושלם	
Shammua	sham·mu·a	שמוע	
Shobab	ve·sho·w·vav	ושובב	
Nathan	na·tan	נתן	
Solomon	u·she·lo·moh	ושלמה	
Ibhar	ve·yiv·char	ויבחר	1 Chronicles 14:5
Elishua	ve·e·lee·shu·a	ואלישוע	
Elpelet	ve·el·pa·let	ואלפלט	
Nogah	ve·no·gah	ונגה	1 Chronicles 14:6
Nepheg	ve·ne·pheg	ונפג	
Japhia	ve·ya·phee·a	ויפיע	
Elishama	ve·e·lee·sha·ma	ואלישמע	1 Chronicles 14:7
Beeliada	u·ve·el·ya·da	ובעלידע	
and Eliphelet	ve·e·lee·pha·let	ואליפלט	
heard	vay·yish·me·u	וישמעו	1 Chronicles 14:8

When the Philistines	phe·lish·teem		
that	kee	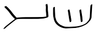	
had been anointed	nim·shach	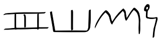	
David	da·veed	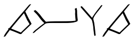	
king	le·me·lekh		
over	al		
all	kal	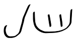	
Israel	yis·ra·el	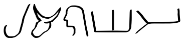	
went	vay·ya·a·lu		
all	khal		
they	pe·lish·teem		
in search	le·vaq·qesh	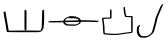	
-	et		
of [him]	da·veed	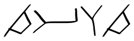	
learned [of this]	vay·yish·ma		
but David	da·veed	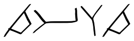	
and went out	vay·ye·tse	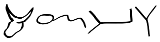	
to face them	liph·ne·hem	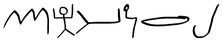	
Now the Philistines	u·phe·lish·teem		1 Chronicles 14:9
had come	ba·u		
and raided	vay·yiph·she·tu		
the Valley	be·e·meq		
of Rephaim	re·pha·eem		
inquired	vay·yish·al	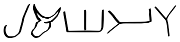	1 Chronicles 14:10
So David	da·veed	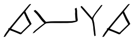	
of God	be·lo·heem		
	le·mor		

“ Should I go up	ha·e·e·leh		
against	al		
the Philistines ?	pe·lish·tī·yīm		
Will You deliver them	u·ne·tat·tam		
into my hand ? ”	be·ya·dee	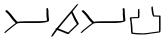	
replied	vay·yo·mer		
	lo		
the LORD	YHVH		
“ Go ”	a·leh		
“ for I will deliver them	u·ne·tat·teem	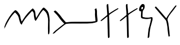	
into your hand ”	be·ya·de·kha	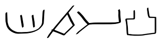	
So [David and his men] went up	vay·ya·a·lu		1 Chronicles 14:11
to	be·va·al	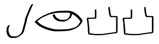	
Baal-perazim	pe·ra·tseem		
defeated	vay·yak·kem		
the Philistines	sham	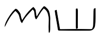	
where [he]	da·veed	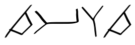	
said	vay·yo·mer		
[and]	da·veed	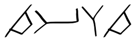	
has burst out	pa·rats	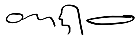	
God	ha·e·lo·heem		
-	et		
against my enemies	o·wy·vay	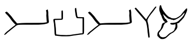	
by my hand ”	be·ya·dee	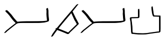	
“ Like a bursting	ke·phe·rets		
flood	ma·yim	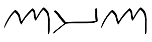	

So	al		
	ken	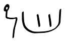	
they called	qa·re·u	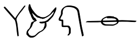	
	shem		
place	ham·ma·qo·wm	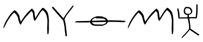	
that	ha·hu		
	ba·al		
Baal-perazim	pe·ra·tseem		
the Philistines abandoned	vay·ya·az·vu		1 Chronicles 14:12
There	sham		
-	et		
their gods	e·lo·he·hem	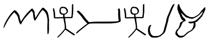	
ordered	vay·yo·mer		
and David	da·veed	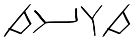	
that they be burned	vay·yis·sa·re·phu		
in the fire	ba·esh	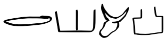	
Once again	vay·yo·see·phu	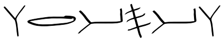	1 Chronicles 14:13
	o·wd		
the Philistines	pe·lish·teem		
raided	vay·yiph·she·tu		
the valley	ba·e·meq		
inquired	vay·yish·al	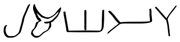	1 Chronicles 14:14
again	o·wd		
So David	da·veed	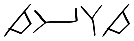	
of God	be·lo·heem		
answered	vay·yo·mer		
him	lo		

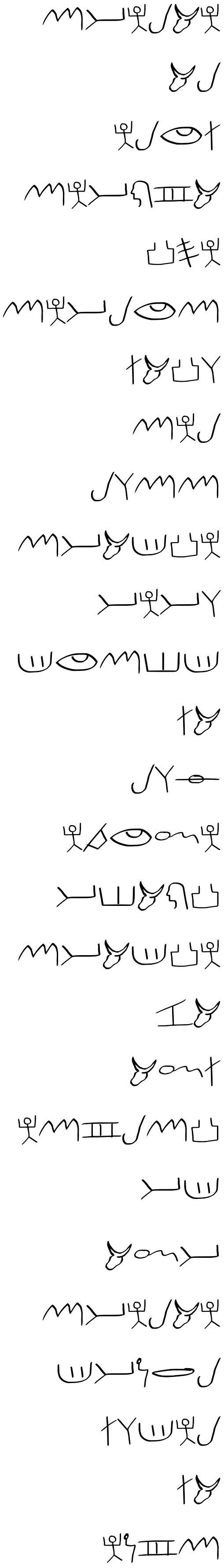

who	ha·e·lo·heem	
“ Do not	lo	
march up	ta·a·leh	
after them	a·cha·re·hem	
but circle around	ha·sev	
them	me·a·le·hem	
and attack	u·va·ta	
them	la·hem	
in front of	mim·mul	
the balsam trees	hab·be·kha·eem	
As soon as	vee·hee	1 Chronicles 14:15
you hear	ke·sha·me·a·kha	
-	et	
the sound	qo·wl	
of marching	hats·tse·a·dah	
in the tops	be·ra·she	
of the balsam trees	hab·be·kha·eem	
	az	
move out	te·tse	
to battle	vam·mil·cha·mah	
because this will mean that	kee	
has marched out	ya·tsa	
God	ha·e·lo·heem	
before you	le·pha·ne·kha	
to strike	le·hak·ko·wt	
-	et	
the camp	ma·cha·neh	

of the Philistines ”	phe·lish·teem		
did	vay·ya·as		1 Chronicles 14:16
So David	da·veed	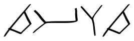	
as	ka·a·sher		
had commanded him	tsiw·va·hu		
God	ha·e·lo·heem		
and they struck down	vay·yak·ku	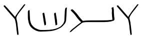	
-	et		
the army of	ma·cha·neh	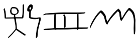	
the Philistines	phe·lish·teem		
from Gibeon	mig·giv·o·wn	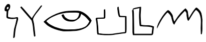	
all the way	ve·ad		
to Gezer	ga·ze·rah		
went out	vay·ye·tse	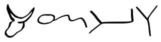	1 Chronicles 14:17
fame	shem		
And David’s	da·veed	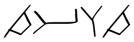	
into every	be·khal		
land	ha·a·ra·tso·wt		
and the LORD	va·YHVH	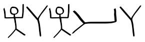	
caused	na·tan	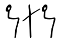	
-	et		
to fear him	pach·do	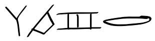	
	al		
all	kal	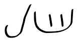	
nations	hag·go·w·yim	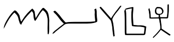	
David constructed	vay·ya·as		1 Chronicles 15:1
for himself	lo		

buildings	vat·teem	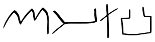	
in the City	be·eer		
of David	da·veed	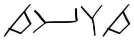	
and he prepared	vay·ya·khen	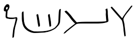	
a place	ma·qo·wm	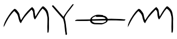	
for the ark	la·a·ro·wn		
of God	ha·e·lo·heem		
and pitched	vay·yet	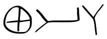	
for it	lo		
a tent	o·hel		
Then	az		1 Chronicles 15:2
said	a·mar		
David	da·veed	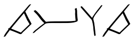	
“ No	lo		
may carry	la·set		
-	et		
the ark	a·ro·wn	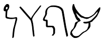	
of God	ha·e·lo·heem		
one but	kee	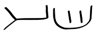	
	im		
the Levites	hal·vee·yim	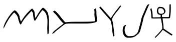	
because	kee	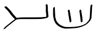	
	vam		
has chosen them	ba·char	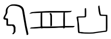	
the LORD	YHVH		
to carry	la·set		
-	et		

the ark	a·ro·wn	𐤀𐤓𐤅𐤍	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and to minister	u·le·sha·re·to	𐤅𐤋𐤔𐤓𐤕𐤅	
before Him	ad	𐤏𐤃	
forever ”	o·w·lam	𐤏𐤅𐤋𐤌	
assembled	vay·yaq·hel	𐤅𐤉𐤒𐤄𐤋	1 Chronicles 15:3
And David	da·veed	𐤃𐤅𐤉𐤃	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
in	el	𐤀𐤋	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
to bring up	le·ha·a·lo·wt	𐤋𐤄𐤏𐤋𐤅𐤕	
-	et	𐤀𐤕	
the ark	a·ro·wn	𐤀𐤓𐤅𐤍	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
the place	me·qo·w·mo	𐤌𐤒𐤅𐤌𐤅	
-	a·sher	𐤀𐤔𐤓	
he had prepared	he·kheen	𐤄𐤊𐤉𐤍	
for it	lo	𐤋𐤅	
gathered together	vay·ye·e·soph	𐤅𐤉𐤀𐤎𐤐	1 Chronicles 15:4
Then he	da·veed	𐤃𐤅𐤉𐤃	
-	et	𐤀𐤕	
the descendants	be·ne	𐤁𐤍𐤉	
of Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
-	ve·et	𐤅𐤀𐤕	

and the Levites :	hal·vee·yim	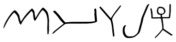	
From the Kohathites	liv·ne		1 Chronicles 15:5
	qe·hat	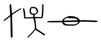	
Uriel	u·ree·el	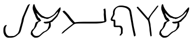	
the chief	has·sar		
of his relatives	ve·e·chaw	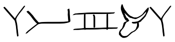	
and 120	me·ah		
	ve·es·reem	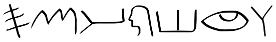	
from the Merarites	liv·ne		1 Chronicles 15:6
	me·ra·ree		
Asaiah	a·sa·yah	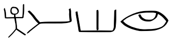	
the chief	has·sar		
of his relatives	ve·e·chaw	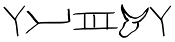	
and 220	ma·ta·yim	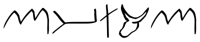	
	ve·es·reem	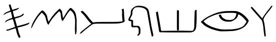	
from the Gershomites	liv·ne	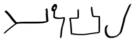	1 Chronicles 15:7
	ge·re·sho·wm		
Joel	yo·w·el		
the chief	has·sar		
of his relatives	ve·e·chaw	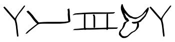	
and 130	me·ah		
	u·she·lo·sheem	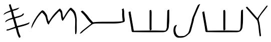	
from the Elizaphanites	liv·ne		1 Chronicles 15:8
	e·lee·tsa·phan		
Shemaiah	she·ma·yah		
the chief	has·sar		
of his relatives	ve·e·chaw	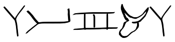	

and 200	ma·ta·yim	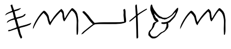	
from the Hebronites	liv·ne	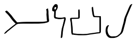	1 Chronicles 15:9
	chev·ro·wn	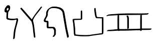	
Eliel	e·lee·el	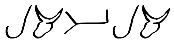	
the chief	has·sar	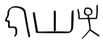	
of his relatives	ve·e·chaw	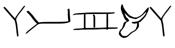	
and 80	she·mo·w·neem	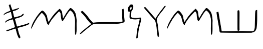	
[and] from the Uzzielites	liv·ne	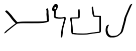	1 Chronicles 15:10
	uz·zee·el	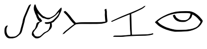	
Amminadab	am·mee·na·dav	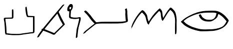	
the chief	has·sar	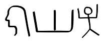	
of his relatives	ve·e·chaw	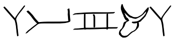	
and 112	me·ah	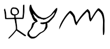	
	u·she·nem	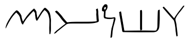	
	a·sar	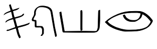	
summoned	vay·yiq·ra	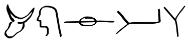	1 Chronicles 15:11
David	da·veed	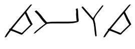	
Zadok	le·tsa·do·wq	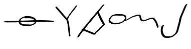	
and Abiathar	u·le·ev·ya·tar	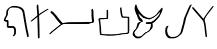	
the priests	hak·ko·ha·neem	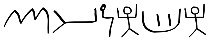	
and the Levites	ve·lal·vee·yim	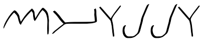	
Uriel	le·u·ree·el	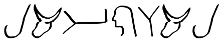	
Asaiah	a·sa·yah	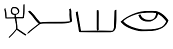	
Joel	ve·yo·w·el	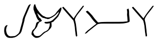	
Shemaiah	she·ma·yah	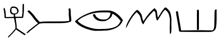	
Eliel	ve·e·lee·el	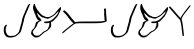	
and Amminadab	ve·am·mee·na·dav	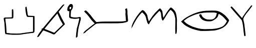	

And he said	vay·yo·mer	ויאמר	1 Chronicles 15:12
to them	la·hem	להם	
“ You	at·tem	אתם	
are the heads	ra·she	ראשי	
families	ha·a·vo·wt	האבות	
of the Levitical	lal·vee·yim	ללוים	
must consecrate yourselves	hit·qad·de·shu	התקדשו	
You	at·tem	אתם	
and your relatives	va·a·che·khem	ואחיכם	
so that you may bring	ve·ha·a·lee·tem	והעליתם	
-	et	את	
the ark	a·ro·wn	ארון	
of the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
to [the place]	el	אל	
I have prepared	ha·khee·no·w·tee	הכינותי	
for it	lo	לו	
It was because	kee	כי	1 Chronicles 15:13
the first time	le·mab·ba·ri·sho·w·nah	למבראשונה	
were not with us	lo	לא	
you Levites	at·tem	אתם	
burst forth in anger	pa·rats	פרץ	
that the LORD	YHVH	יהוה	
our God	e·lo·he·nu	אלהינו	
against us	ba·nu	בנו	

For	kee	כי	
we did not	lo	לא	
consult Him	de·rash·nu·hu	דרשנהו	
about the proper order ”	kam·mish·pat	כמשפט	
consecrated themselves	vay·yit·qad·de·shu	ויתקדשו	1 Chronicles 15:14
So the priests	hak·ko·ha·neem	הכהנים	
and Levites	ve·hal·vee·yim	והלוים	
to bring up	le·ha·a·lo·wt	להעלות	
-	et	את	
the ark	a·ro·wn	ארון	
of the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
carried	vay·yis·u	וישאו	1 Chronicles 15:15
And the Levites	ve·ne	בני	
	hal·vee·yim	הלוים	
-	et	את	
the ark	a·ro·wn	ארון	
of God	ha·e·lo·heem	האלהים	
as	ka·a·sher	כאשר	
had commanded	tsiw·vah	צוה	
Moses	mo·sheh	משה	
in accordance with the word	kid·var	כדבר	
of the LORD	YHVH	יהוה	
on their shoulders	bikh·te·pham	בכתפם	
with the poles	bam·mo·to·wt	במטות	

	a·le·hem	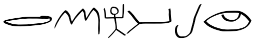	
told	vay·yo·mer	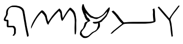	1 Chronicles 15:16
David also	da·veed	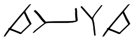	
the leaders	le·sa·re	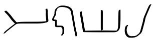	
of the Levites	hal·vee·yim	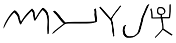	
to appoint	le·ha·a·meed	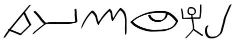	
-	et	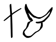	
their relatives	a·che·hem	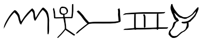	
as singers	ham·sho·re·reem	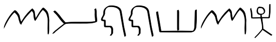	
instruments —	bikh·le	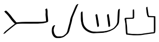	
accompanied by musical	sheer	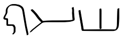	
harps	ne·va·leem	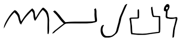	
lyres	ve·khin·no·ro·wt	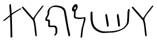	
and cymbals	u·me·tsil·ta·yim	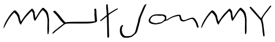	
	mash·mee·eem	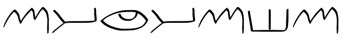	
to lift up	le·ha·reem	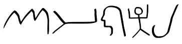	
their voices	be·qo·wl	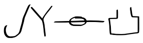	
with joy	le·sim·chah	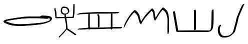	
appointed	vay·ya·a·mee·du	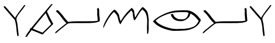	1 Chronicles 15:17
So the Levites	hal·vee·yim	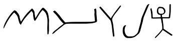	
-	et	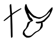	
Heman	he·man	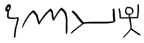	
son	ben	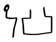	
of Joel	yo·w·el	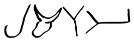	
from	u·min	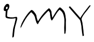	
his brothers	e·chaw	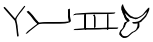	
Asaph	a·saph	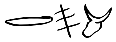	

son	ben		
of Berechiah	bɛ·rɛkh·ya·hus	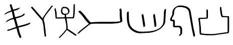	
from	u·min		
the Merarites	be·ne	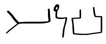	
	me·ra·ree		
their brothers	a·che·hem	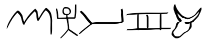	
Ethan	e·tan	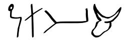	
son	ben		
of Kushaiah	qu·sha·ya·hu		
and with them	ve·im·ma·hem		1 Chronicles 15:18
their brothers	a·che·hem	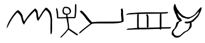	
next in rank :	ham·mish·neem		
Zechariah	ze·khar·ya·hu	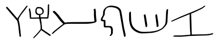	
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Shemiramoth	u·she·mee·ra·mo·wt	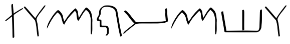	
Jehiel	vee·chee·el	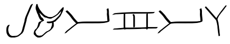	
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Eliab	e·lee·av	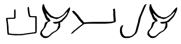	
Benaiah	u·ve·na·ya·hu	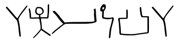	
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Mattithiah	u·mat·tit·ya·hu	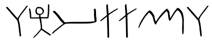	
Eliphelehu	ve·e·lee·phe·le·hu	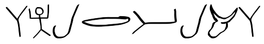	
Mikneiah	u·miq·ne·ya·hu	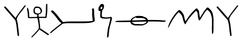	
	ve·o·ved		
Obed-edom	e·dom		
and Jeiel	vee·ee·el		

and the gatekeepers	hash·sho·a·reem		
The musicians	ve·ham·sho·re·reem		1 Chronicles 15:19
Heman	he·man	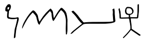	
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and Ethan	ve·e·tan	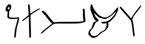	
cymbals	bim·tsil·ta·yim		
the bronze	ne·cho·shet		
were to sound	le·hash·mee·a		
Zechariah	u·ze·khar·yah	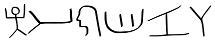	1 Chronicles 15:20
Aziel	va·a·zee·el	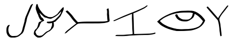	
Shemiramoth	u·she·mee·ra·mo·wt	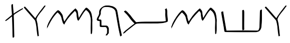	
Jehiel	vee·chee·el	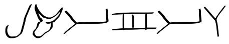	
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Eliab	ve·e·lee·av	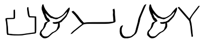	
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and Benaiah	u·ve·na·ya·hu	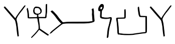	
were to play the harps	bin·va·leem	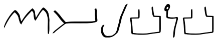	
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Alamoth	a·la·mo·wt	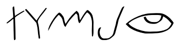	
And Mattithiah	u·mat·tit·ya·hu	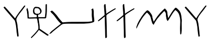	1 Chronicles 15:21
Eliphelehu	ve·e·lee·phe·le·hu	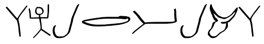	
Mikneiah	u·miq·ne·ya·hu	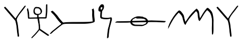	
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Jeiel	vee·ee·el		
and Azaziah	va·a·zaz·ya·hu	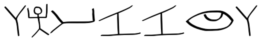	
with lyres	be·khin·no·ro·wt	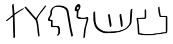	

according to	al	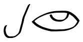	
Sheminith	hash·she·mee·neet	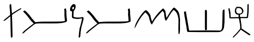	
were to lead the music	le·nats·tse·ach	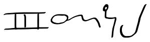	
Chenaniah	u·khe·nan·ya·hu	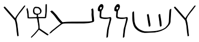	1 Chronicles 15:22
the head	sar	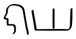	
Levite	hal·vee·yim	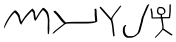	
-	be·mas·sa	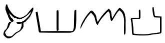	
was the director	ya·sor	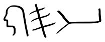	
of the music	bam·mas·sa	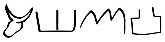	
because	kee	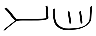	
highly skilled	me·veen	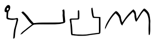	
he [was]	hu	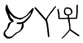	
Berechiah	u·ve·rekh·yah	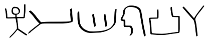	1 Chronicles 15:23
and Elkanah	ve·el·qa·nah	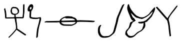	
were to be guardians	sho·a·reem	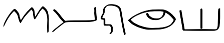	
of the ark	la·a·ro·wn	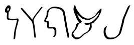	
Shebaniah	u·she·van·ya·hu	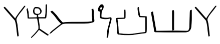	1 Chronicles 15:24
Joshaphat	ve·yo·wo·sha·phat	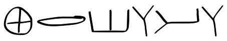	
Nethanel	u·ne·tan·el	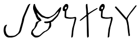	
Amasai	va·a·ma·say	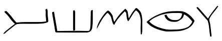	
Zechariah	u·ze·khar·ya·hu	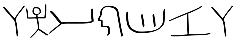	
Benaiah	u·ve·na·ya·hu	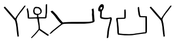	
and Eliezer —	ve·e·lee·e·zer	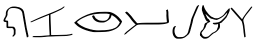	
the priests —	hak·ko·ha·neem	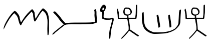	
were to blow	ma·cha·tso·tse·rīm	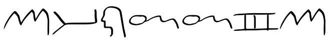	
the trumpets	ba·cha·tso·tse·ro·wt	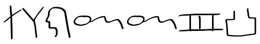	
before	liph·ne	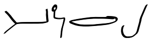	

the ark	a·ro·wn	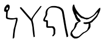	
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	ve·o·ved		
Obed-edom	e·dom		
and Jehiah	vee·chee·yah	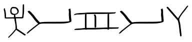	
were also to be guardians	sho·a·reem	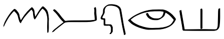	
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So	vay·hee	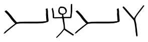	1 Chronicles 15:25
David	da·veed	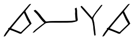	
the elders	ve·ziq·ne	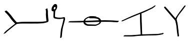	
of Israel	yis·ra·el	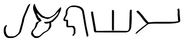	
and the commanders	ve·sa·re		
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went	ha·ho·le·kheem		
to bring	le·ha·a·lo·wt		
-	et		
the ark	a·ro·wn	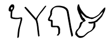	
of the covenant	be·reet	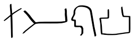	
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the house	bet	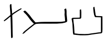	
	o·ved	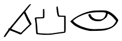	
of Obed-edom	e·dom		
with rejoicing	be·sim·chah	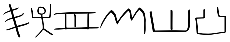	
	vay·hee	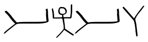	1 Chronicles 15:26
helped	be·zor		
And because God	ha·e·lo·heem	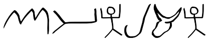	

-	et	𐤀𐤕	
the Levites	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	
who were carrying	no·se·e	𐤍𐤔𐤀𐤉	
the ark	a·ro·wn	𐤀𐤓𐤅𐤍	
of the covenant	be·reet	𐤁𐤓𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
they sacrificed	vay·yiz·be·chu	𐤅𐤉𐤆𐤁𐤇𐤅	
seven	shiv·ah	𐤔𐤁𐤏𐤄	
bulls	pha·reem	𐤐𐤓𐤉𐤌	
and seven	ve·shiv·ah	𐤅𐤔𐤁𐤏𐤄	
rams	e·leem	𐤀𐤉𐤋𐤉𐤌	
Now David	ve·da·veed	𐤅𐤃𐤅𐤉𐤃	1 Chronicles 15:27
was dressed	me·khur·bal	𐤌𐤊𐤓𐤁𐤋	
in a robe	bim·eel	𐤁𐤌𐤏𐤉𐤋	
of fine linen	buts	𐤁𐤅𐤑	
as were all	ve·khal	𐤅𐤊𐤋	
the Levites	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	
who were carrying	han·no·se·eem	𐤄𐤍𐤔𐤀𐤉𐤌	
-	et	𐤀𐤕	
the ark	ha·a·ro·wn	𐤄𐤀𐤓𐤅𐤍	
as well as the singers	ve·ham·sho·re·reem	𐤅𐤄𐤌𐤔𐤓𐤓𐤉𐤌	
and Chenaniah	u·khe·nan·yah	𐤅𐤊𐤍𐤍𐤉𐤄	
the director	has·sar	𐤄𐤔𐤓	
of music	ham·mas·sa	𐤄𐤌𐤔𐤀	
for the singers	ham·sho·re·reem	𐤄𐤌𐤔𐤓𐤓𐤉𐤌	
	ve·al	𐤅𐤏𐤋	
David	da·veed	𐤃𐤅𐤉𐤃	

ephod	e·pho·wd	אפוד	
also wore a linen	bad	בד	
So all	ve·khal	וכל	1 Chronicles 15:28
Israel	yis·ra·el	ישראל	
brought up	ma·a·leem	מעלים	
-	et	את	
the ark	a·ro·wn	ארון	
of the covenant	be·reet	ברית	
of the LORD	YHVH	יהוה	
with shouting	bit·ru·ah	בתרועה	
with the sounding	u·ve·qo·wl	ובקול	
of rams' horns	sho·w·phar	שופר	
and trumpets	u·va·cha·tso·tse·ro·wt	ובחצצרות	
and with cymbals	u·vim·tsil·ta·yim	ובמצלתים	
and the music	mash·mi·eem	משמעים	
of harps	bin·va·leem	בנבלים	
and lyres	ve·khin·no·ro·wt	וכנרות	
was	vay·hee	ויהי	1 Chronicles 15:29
As the ark	a·ro·wn	ארון	
of the covenant	be·reet	ברית	
of the LORD	YHVH	יהוה	
entering	ba	בא	
	ad	עד	
the City	eer	עיר	
of David	da·veed	דויד	
Michal	u·mee·khal	ומיכל	
daughter	bat	בת	

Saul’s	sha·ul	
looked down	nish·qe·phah	
from	be·ad	
a window	ha·chal·lo·wn	
and saw	vat·te·re	
-	et	
King	ham·me·lekh	
David	da·veed	
dancing	me·raq·qed	
and celebrating	u·me·sa·cheq	
and she despised	vat·ti·vez	
him	lo	
in her heart	be·lib·bah	
So they brought	vay·ya·vee·u	1 Chronicles 16:1
-	et	
the ark	a·ro·wn	
of God	ha·e·lo·heem	
and placed	vay·yats·tsee·gu	
-	o·to	
it inside	be·to·wkh	
the tent	ha·o·hel	
that	a·sher	
had pitched	na·tah	
for it	lo	
David	da·veed	
And they presented	vay·yaq·ree·vu	
burnt offerings	o·lo·wt	

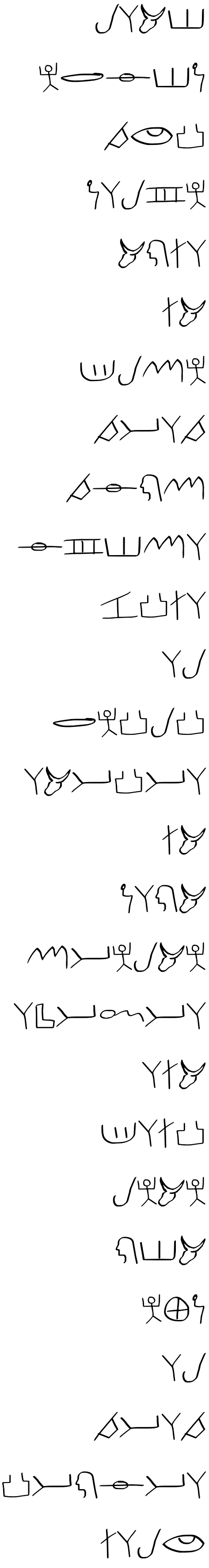

and peace offerings	u·she·la·meem	𐤅𐤔𐤋𐤌𐤉𐤌	
before	liph·ne	𐤋𐤐𐤍𐤉	
God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
had finished	vay·khal	𐤅𐤉𐤊𐤋	1 Chronicles 16:2
When David	da·veed	𐤃𐤅𐤉𐤃	
sacrificing	me·ha·a·lo·wt	𐤌𐤄𐤏𐤋𐤅𐤕	
the burnt offerings	ha·o·lah	𐤄𐤏𐤋𐤄	
and peace offerings	ve·hash·she·la·meem	𐤅𐤄𐤔𐤋𐤌𐤉𐤌	
he blessed	vay·va·rekh	𐤅𐤉𐤁𐤓𐤊	
-	et	𐤀𐤕	
the people	ha·am	𐤄𐤏𐤌	
in the name	be·shem	𐤁𐤔𐤌	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
Then he distributed	vay·chal·leq	𐤅𐤉𐤇𐤋𐤒	1 Chronicles 16:3
to every	le·khal	𐤋𐤊𐤋	
	eesh	𐤀𐤉𐤔	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
man	me·eesh	𐤌𐤀𐤉𐤔	
and	ve·ad	𐤅𐤏𐤃	
woman	ish·shah	𐤀𐤔𐤄	
	le·eesh	𐤋𐤀𐤉𐤔	
a loaf	kik·kar	𐤊𐤊𐤓	
of bread	le·chem	𐤋𐤇𐤌	
a date cake	ve·esh·par	𐤅𐤀𐤔𐤐𐤓	
and a raisin cake	va·a·shee·shah	𐤅𐤀𐤔𐤉𐤔𐤄	
David appointed	vay·yit·ten	𐤅𐤉𐤕𐤍	1 Chronicles 16:4
before	liph·ne	𐤋𐤐𐤍𐤉	

the ark	a·ro·wn	ארון	
of the LORD	YHVH	יהוה	
some of	min	מן	
the Levites	hal·vee·yim	הלוים	
to minister	me·sha·re·teem	משרתים	
to celebrate	u·le·haz·keer	ולהזכיר	
to give thanks	u·le·ho·w·do·wt	ולהודות	
and to praise	u·le·hal·lel	ולהלל	
the LORD	la·YHVH	ליהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראלף	
Asaph	a·saph	אסף	1 Chronicles 16:5
was the chief	ha·rosh	הראש	
was second	u·mish·ne·hu	ומשנהו	
Zechariah	ze·khar·yah	זכריה	
[then] Jeiel	ye·ee·el	יעיאל	
Shemiramoth	u·she·mee·ra·mo·wt	ושמירמות	
Jehiel	vee·chee·el	ויחיאל	
Mattithiah	u·mat·tit·yah	ומתתיה	
Eliab	ve·e·lee·av	ואליאב	
Benaiah	u·ve·na·ya·hu	ובניהו	
	ve·o·ved	ועבד	
Obed-edom	e·dom	אדם	
and Jeiel	vee·ee·el	ויעיאל	
	bikh·le	בכלי	
They were to play the harps	ne·va·leem	נבלים	
and lyres	u·ve·khin·no·ro·wt	ובכנרות	

while Asaph	ve·a·saph		
the cymbals	bam·tsil·ta·yim		
sounded	mash·mee·a		
Benaiah	u·ve·na·ya·hu	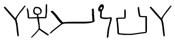	1 Chronicles 16:6
and Jahaziel	ve·ya·cha·zee·el	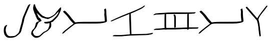	
and the priests	hak·ko·ha·neem	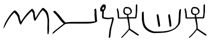	
blew the trumpets	ba·cha·tso·tse·ro·wt		
regularly	ta·meed	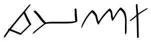	
before	liph·ne		
the ark	a·ro·wn	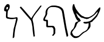	
of the covenant	be·reet	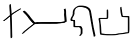	
of God	ha·e·lo·heem		
day	bay·yo·wm	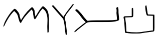	1 Chronicles 16:7
On that	ha·hu		
	az		
committed	na·tan	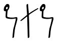	
David	da·veed	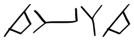	
first	ba·rosh		
[this song] of thanksgiving	le·ho·do·wt		
to the LORD :	la·YHVH	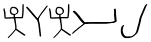	
to	be·yad	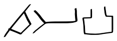	
Asaph	a·saph		
and his brothers	ve·e·chaw	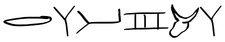	
" Give thanks	ho·w·du		1 Chronicles 16:8
to the LORD	la·YHVH	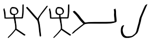	
call	qir·u	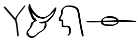	
upon His name	vish·mo		

make known	ho·w·dee·u	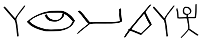	
among the nations	va·am·meem		
His deeds	a·lee·lo·taw	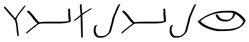	
Sing	shee·ru	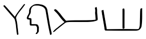	1 Chronicles 16:9
to Him	lo		
sing praises	zam·me·ru		
to Him	lo		
tell	see·chu	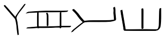	
of all	be·khal		
His wonders	niph·le·o·taw		
Glory	hit·hal·lu		1 Chronicles 16:10
name	be·shem		
in His holy	qa·de·sho		
rejoice	yis·mach		
let the hearts	lev	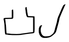	
of those who seek	me·vaq·she	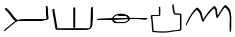	
the LORD	YHVH		
Seek out	dir·shu	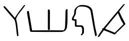	1 Chronicles 16:11
the LORD	YHVH		
and His strength	ve·uz·zo		
seek	baq·qe·shu	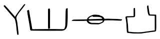	
His face	pha·naw	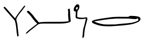	
always	ta·meed		
Remember	zikh·ru		1 Chronicles 16:12
the wonders	niph·le·o·taw		
-	a·sher		
He has done	a·sah		

His marvels	mo·phe·taw		
and the judgments	u·mish·pe·te		
He has pronounced	phee·hu	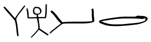	
O offspring	ze·ra		1 Chronicles 16:13
Israel	yis·ra·el	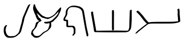	
of His servant	av·do		
O sons	be·ne	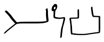	
of Jacob	ya·a·qov		
His chosen ones	be·chee·raw	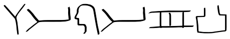	
He	hu		1 Chronicles 16:14
is the LORD	YHVH		
our God	e·lo·he·nu		
throughout	be·khal		
the earth	ha·a·rets		
His judgments [carry]	mish·pa·taw		
Remember	zikh·ru		1 Chronicles 16:15
forever	le·o·w·lam		
His covenant	be·ree·to	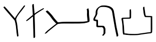	
the word	da·var		
He ordained	tsiw·vah		
for a thousand	le·e·leph	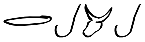	
generations —	do·wr		
[the covenant]	a·sher		1 Chronicles 16:16
He made	ka·rat		
with	et		
Abraham	av·ra·ham	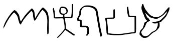	
and the oath He swore	u·she·vu·a·to		

to Isaac	le·yits·chaq		
He confirmed it	vay·ya·a·mee·de·ha	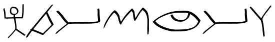	1 Chronicles 16:17
to Jacob	le·ya·a·qov		
as a decree	le·choq	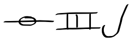	
to Israel	le·yis·ra·el		
covenant :	be·reet	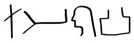	
as an everlasting	o·w·lam		
‘ -	le·mor	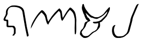	1 Chronicles 16:18
you	le·kha	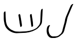	
I will give	et·ten		
the land	e·rets		
of Canaan	ke·na·an		
as the portion	che·vel	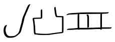	
of your inheritance ’	na·cha·lat·khem		
When they were	bih·yo·wt·khem		1 Chronicles 16:19
few	me·te		
in number	mis·par		
few indeed	kim·at		
and strangers	ve·ga·reem	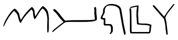	
in [the land]	bah		
they wandered	vay·yit·hal·le·khu		1 Chronicles 16:20
from nation	mig·go·w		
to	el		
nation	go·w		
from [one] kingdom	u·mim·mam·la·khah		
to	el		
	am		

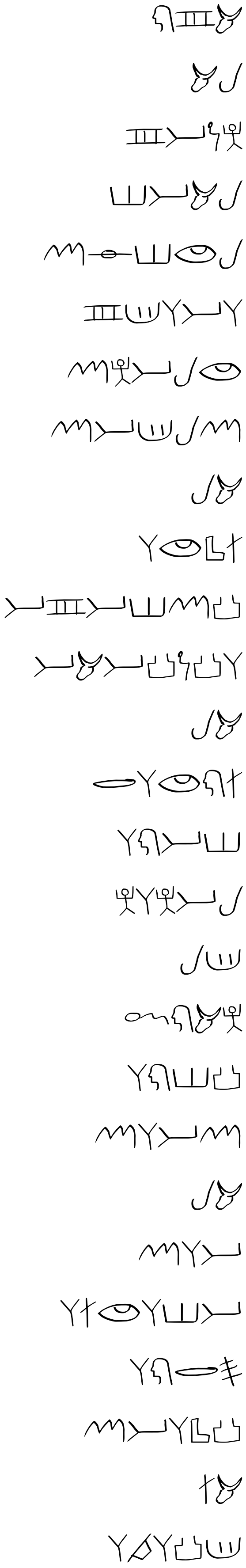

another	a·cher	
no	lo	1 Chronicles 16:21
He let	hin·nee·ach	
man	le·eesh	
oppress them	le·a·she·qam	
He rebuked	vay·yo·w·khach	
on their behalf :	a·le·hem	
kings	me·la·kheem	
‘ Do not	al	1 Chronicles 16:22
touch	tig·ge·u	
My anointed ones !	bim·shee·chay	
to My prophets ! ’	u·vin·vee·ay	
Do no	al	
harm	ta·re·u	
Sing	shee·ru	1 Chronicles 16:23
to the LORD	la·YHVH	
all	kal	
the earth	ha·a·rets	
Proclaim	bas·se·ru	
day	mee·yo·wm	
after	el	
day	yo·wm	
His salvation	ye·shu·a·to	
Declare	sap·pe·ru	1 Chronicles 16:24
among the nations	vag·go·w·yim	
-	et	
His glory	ke·vo·w·do	

among all	be·khal	
peoples	ha·am·meem	
His wonderful deeds	niph·le·o·taw	
For	kee	1 Chronicles 16:25
great	ga·do·wl	
is the LORD	YHVH	
to be praised	u·me·hul·lal	
and greatly	me·od	
	ve·no·w·ra	
He is to be feared	hu	
above	al	
all	kal	
gods	e·lo·heem	
For	kee	1 Chronicles 16:26
all	kal	
the gods	e·lo·he	
of the nations	ha·am·meem	
are idols	e·lee·leem	
but [it is] the LORD	va·YHVH	
the heavens	sha·ma·yim	
who made	a·sah	
Splendor	ho·wd	1 Chronicles 16:27
and majesty	ve·ha·dar	
are before Him	le·pha·naw	
strength	oz	
and joy	ve·ched·vah	
fill His dwelling	bim·qo·mo	

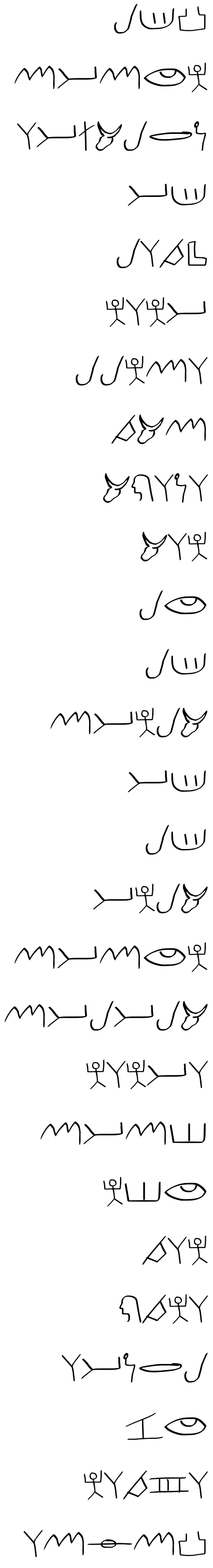

Ascribe	ha·vu	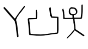	1 Chronicles 16:28
to the LORD	la·YHVH	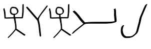	
O families	mish·pe·cho·wt		
of the nations	am·meem	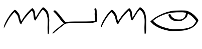	
ascribe	ha·vu	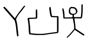	
to the LORD	la·YHVH	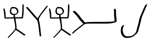	
glory	ka·vo·wd		
and strength	va·oz		
Ascribe	ha·vu	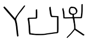	1 Chronicles 16:29
to the LORD	la·YHVH	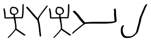	
the glory	ke·vo·wd		
[due] His name	she·mo		
bring	se·u		
an offering	min·chah	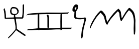	
and come	u·vo·u		
before Him	le·pha·naw	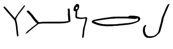	
Worship	hish·ta·cha·wu	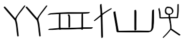	
the LORD	la·YHVH	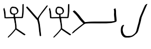	
in the splendor	be·had·rat	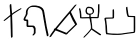	
of His holiness	qo·desh	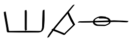	
tremble	chee·lu	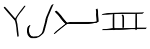	1 Chronicles 16:30
before Him	mil·le·pha·naw		
all	kal	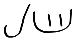	
the earth	ha·a·rets		
	aph		
is firmly established	tik·ko·wn		
The world	te·vel	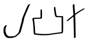	

it cannot	bal	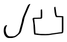	
be moved	tim·mo·wt	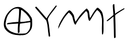	
be glad	yis·me·chu	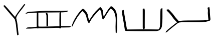	1 Chronicles 16:31
Let the heavens	hash·sha·ma·yim	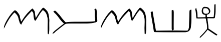	
rejoice	ve·ta·gel	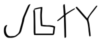	
and the earth	ha·a·rets	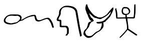	
Let them say	ve·yo·me·ru	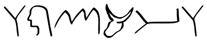	
among the nations	vag·go·w·yim	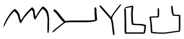	
‘ The LORD	YHVH	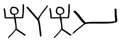	
reigns ! ’	ma·lakh	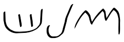	
resound	yir·am	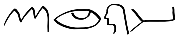	1 Chronicles 16:32
Let the sea	hay·yam	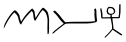	
and all that fills it	u·me·lo·w·o	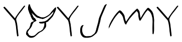	
exult	ya·a·lots	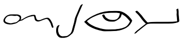	
let the fields	has·sa·deh	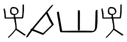	
and all	ve·khal	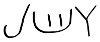	
that [is]	a·sher	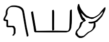	
in them	bo	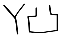	
Then	az	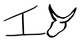	1 Chronicles 16:33
will sing for joy	ye·ran·ne·nu	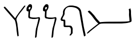	
the trees	a·tse	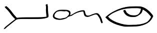	
of the forest	hay·ya·ar	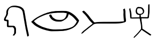	
before	mil·liph·ne	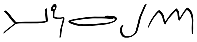	
the LORD	YHVH	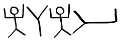	
for	kee	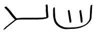	
He is coming	va	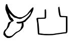	
to judge	lish·po·wt	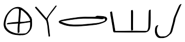	

-	et	
the earth	ha·a·rets	
Give thanks	ho·w·du	1 Chronicles 16:34
to the LORD	la·YHVH	
for	kee	
He is good	to·wv	
	kee	
endures forever	le·o·w·lam	
His loving devotion	chas·do	
Then cry out :	ve·im·ru	1 Chronicles 16:35
‘ Save us	ho·wo·shee·e·nu	
O God	e·lo·he	
of our salvation	yish·e·nu	
gather	ve·qab·be·tse·nu	
and deliver us	ve·hats·tsee·le·nu	
from	min	
the nations	hag·go·w·yim	
that we may give thanks	le·ho·do·wt	
name	le·shem	
to Your holy	qad·she·kha	
that we may glory	le·hish·tab·be·ach	
in Your praise ’	bit·hil·la·te·kha	
Blessed [be]	ba·rukh	1 Chronicles 16:36
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
from	min	

everlasting	ha·o·w·lam		
to	ve·ad		
everlasting ”	ha·o·lam		
said	vay·yo·me·ru		
Then all	khal	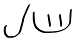	
the people	ha·am		
“ Amen ! ”	a·men	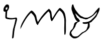	
and “Praise	ve·hal·lel		
the LORD ! ”	la·YHVH	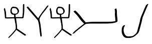	
So David left	vay·ya·a·zav		1 Chronicles 16:37
there	sham	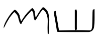	
before	liph·ne		
the ark	a·ro·wn	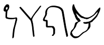	
of the covenant	be·reet	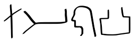	
of the LORD	YHVH		
Asaph	le·a·saph		
and his brothers	u·le·e·chaw	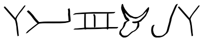	
to minister	le·sha·ret		
[there]	liph·ne		
	ha·a·ro·wn		
regularly	ta·meed		
requirements	lid·var	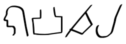	
according to the daily	yo·wm		
	be·yo·w·mo		
	ve·o·ved		1 Chronicles 16:38
along with Obed-edom	e·dom		
relatives	va·a·che·hem		

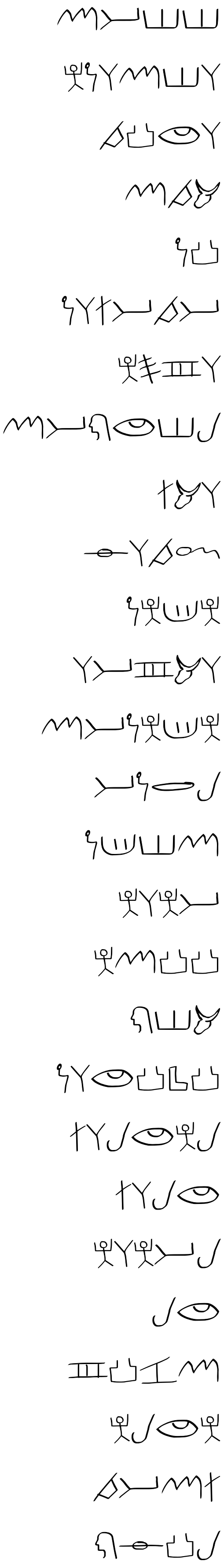

and his sixty-eight	shish·sheem	
	u·she·mo·w·nah	
	ve·o·ved	
Obed-edom	e·dom	
son	ben	
of Jeduthun	ye·dee·tun	
and also Hosah	ve·cho·sah	
were to be gatekeepers	le·sho·a·reem	
And	ve·et	1 Chronicles 16:39
David left Zadok	tsa·do·wq	
the priest	hak·ko·hen	
and his fellow	ve·e·chaw	
priests	hak·ko·ha·neem	
before	liph·ne	
the tabernacle	mish·kan	
of the LORD	YHVH	
at the high place	bab·ba·mah	
-	a·sher	
in Gibeon	be·giv·o·wn	
present	le·ha·a·lo·wt	1 Chronicles 16:40
burnt offerings	o·lo·wt	
to the LORD	la·YHVH	
on	al	
the altar	miz·bach	
of burnt offerings	ha·o·lah	
to regularly	ta·meed	
morning	lab·bo·qer	

and evening	ve·la·a·rev		
according to all	u·le·khal	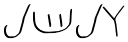	
that was written	hak·ka·tuv		
in the Law	be·to·w·rat		
of the LORD	YHVH		
which	a·sher		
He had commanded	tsiw·vah		
	al		
Israel to keep	yis·ra·el	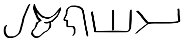	
With them	ve·im·ma·hem		1 Chronicles 16:41
were Heman	he·man	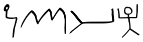	
Jeduthun	vee·du·tun		
and the rest	u·she·ar		
of those chosen	hab·be·ru·reem		
-	a·sher		
and designated	niq·qe·vu	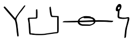	
by name	be·she·mo·wt		
to give thanks	le·ho·do·wt	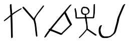	
to the LORD	la·YHVH	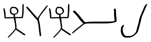	
for	kee	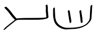	
endures forever ”	le·o·w·lam		
“ His loving devotion	chas·do		
had with them	ve·im·ma·hem		1 Chronicles 16:42
Heman	he·man	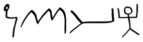	
and Jeduthun	vee·du·tun		
trumpets	cha·tso·tse·ro·wt		
and cymbals	u·me·tsil·ta·yim	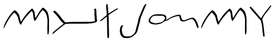	

for the music	le·mash·mee·eem	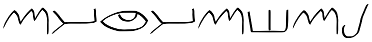	
and instruments	u·khe·le	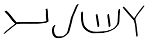	
[for] the songs	sheer	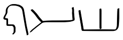	
of God	ha·e·lo·heem		
And the sons	u·ve·ne		
of Jeduthun	ye·du·tun		
were stationed at the gate	lash·sha·ar		
departed	vay·ye·le·khu	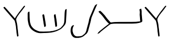	1 Chronicles 16:43
Then all	khal	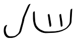	
the people	ha·am		
	eesh	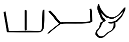	
for their homes	le·ve·to	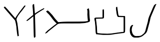	
returned home	vay·yis·sov	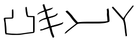	
and David	da·veed	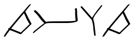	
to bless	le·va·rekh		
-	et		
his household	be·to		
After	vay·hee	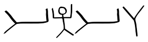	1 Chronicles 17:1
-	ka·a·sher		
had settled	ya·shav	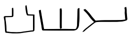	
David	da·veed	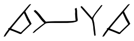	
into his palace	be·ve·to	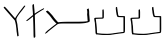	
said	vay·yo·mer		
he	da·veed	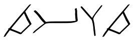	
to	el		
Nathan	na·tan	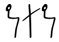	
the prophet	han·na·vee	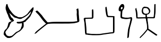	

“ Here	hin·neh	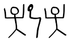	
I am	a·no·khee	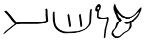	
living	yo·wo·shev	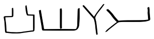	
in a house	be·vet	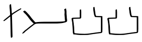	
of cedar	ha·a·ra·zeem	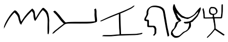	
while the ark	va·a·ro·wn	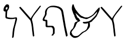	
of the covenant	be·reet	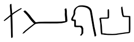	
of the LORD	YHVH	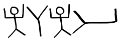	
is under	ta·chat	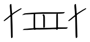	
a tent ”	ye·ree·o·wt	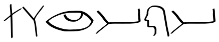	
replied to	vay·yo·mer	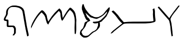	1 Chronicles 17:2
And Nathan	na·tan	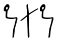	
	el	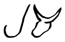	
David	da·veed	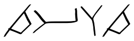	
all	kol	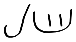	
that [is]	a·sher	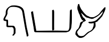	
in your heart	bil·va·ve·kha	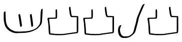	
“ Do	a·seh	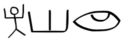	
for	kee	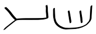	
God	ha·e·lo·heem	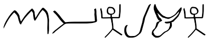	
is with you ”	im·makh	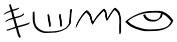	
came	vay·hee	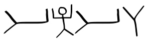	1 Chronicles 17:3
night	bal·lay·lah	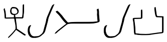	
But that	ha·hu	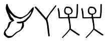	
	vay·hee	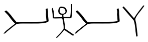	
the word	de·var	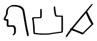	
of God	e·lo·heem	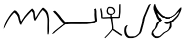	

to	el		
Nathan	na·tan	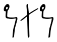	
saying	le·mor		
“ Go	lekh	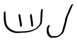	1 Chronicles 17:4
and tell	ve·a·mar·ta		
	el		
David	da·veed	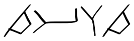	
My servant	av·dee	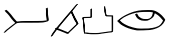	
that this is what	koh	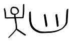	
says :	a·mar		
the LORD	YHVH		
are not	lo		
You	at·tah		
the one to build	tiv·neh		
Me	lee	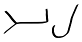	
a house	hab·ba·yit	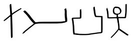	
in which to dwell	la·sha·vet		
For	kee	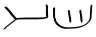	1 Chronicles 17:5
I have not	lo		
dwelt	ya·shav·tee		
in a house	be·va·yit	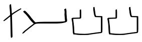	
from	min		
the day	hay·yo·wm	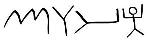	
-	a·sher		
I brought	he·e·le·tee	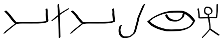	
-	et		
Israel up [out of Egypt]	yis·ra·el	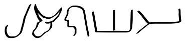	

until	ad		
day	hay·yo·wm	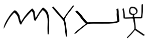	
this	haz·zeh		
but I have moved	va·eh·yeh		
from tent	me·o·hel		
to	el		
tent	o·hel		
and dwelling to dwelling	u·mim·mish·kan		
In all	be·khol		1 Chronicles 17:6
-	a·sher		
My journeys	hit·hal·lakh·tee	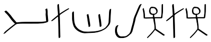	
with all	be·khal		
the Israelites	yis·ra·el	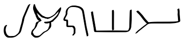	
	ha·da·var		
have I ever asked	dib·bar·tee		
	et		
any	a·chad	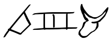	
[of the] leaders	sho·phe·te		
	yis·ra·el	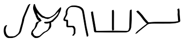	
-	a·sher		
I appointed	tsiw·vee·tee	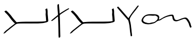	
to shepherd	lir·o·wt		
-	et		
My people	am·mee		
-	le·mor	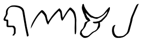	
‘ Why	lam·mah		
haven’t	lo		

you built	ve·nee·tem	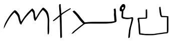	
Me	lee	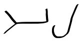	
a house	bet	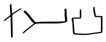	
of cedar ? ’	a·ra·zeem	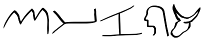	
Now	ve·at·tah		1 Chronicles 17:7
then	koh	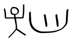	
you are to tell	to·mar		
My servant	le·av·dee		
David	le·da·wī·ds	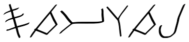	
that this is what	koh	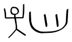	
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	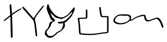	
I	a·nee	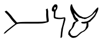	
took	le·qach·tee·kha	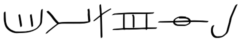	
you from	min		
the pasture	han·na·veh	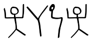	
from	min		
following	a·cha·re	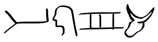	
the flock	hats·tson		
to be	lih·yo·wt	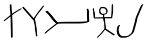	
the ruler	na·geed	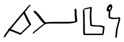	
over	al		
My people	am·mee		
Israel	yis·ra·el	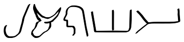	
I have been	va·eh·yeh		1 Chronicles 17:8
with you	im·me·kha		

wherever	be·khol		
-	a·sher		
you have gone	ha·lakh·ta	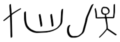	
and I have cut off	va·akh·reet	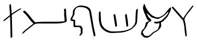	
-	et		
all	kal	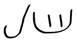	
your enemies	o·wy·ve·kha	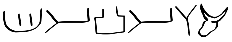	
from before you	mip·pa·ne·kha	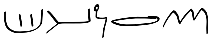	
Now I will make	ve·a·see·tee	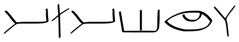	
for you	le·kha	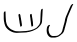	
a name	shem	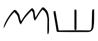	
like	ke·shem		
the greatest	hag·ge·do·w·leem	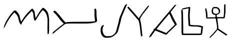	
-	a·sher		
in the land	ba·a·rets		
And I will provide	ve·sam·tee		1 Chronicles 17:9
a place	ma·qo·wm	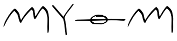	
for My people	le·am·mee		
Israel	yis·ra·el	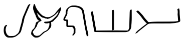	
and will plant them	u·ne·ta·tee·hu		
so that they may dwell in	ve·sha·khan	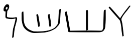	
a place of their own	tach·taw	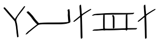	
no	ve·lo		
and be disturbed	yir·gaz		
more	o·wd		
No	ve·lo		
longer	yo·w·see·phu	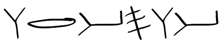	

will the sons	ve·ne	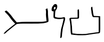	
of wickedness	aw·lah		
oppress them	le·val·lo·to	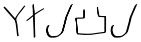	
as they did	ka·a·sher		
at the beginning	ba·ri·sho·w·nah		
and [have done] since the day	u·le·mee·ya·meem	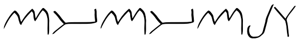	1 Chronicles 17:10
-	a·sher		
I appointed	tsiw·vee·tee	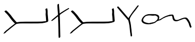	
judges	sho·phe·teem		
over	al		
My people	am·mee		
Israel	yis·ra·el	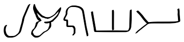	
And I will subdue	ve·hikh·na·tee		
-	et		
all	kal		
your enemies	o·wy·ve·kha		
Moreover I declare	va·ag·gid		
to you	lakh	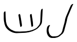	
a house	u·va·yit	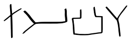	
will build	yiv·neh	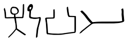	
for you	le·kha	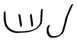	
that the LORD	YHVH		
And	ve·ha·yah	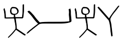	1 Chronicles 17:11
when	kee	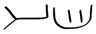	
are fulfilled	ma·le·u		
your days	ya·me·kha	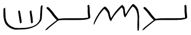	
and you go [to be]	la·le·khet	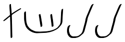	

with	im	
your fathers	a·vo·te·kha	
I will raise up	va·ha·qee·mo·w·tee	
-	et	
your descendant	zar·a·kha	
after you	a·cha·re·kha	
-	a·sher	
-	yih·yeh	
one of your own sons	mib·ba·ne·kha	
and I will establish	va·ha·khee·no·w·tee	
-	et	
his kingdom	mal·khu·to	
He	hu	1 Chronicles 17:12
will build	yiv·neh	
for Me	lee	
a house	ba·yit	
and I will establish	ve·kho·nan·tee	
-	et	
his throne	kis·o	
forever	ad	
	o·w·lam	
I	a·nee	1 Chronicles 17:13
will be	eh·yeh	
his	lo	
Father	le·av	
and he	ve·hu	
will be	yih·yeh	

My	lee	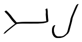	
son	le·ven	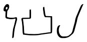	
My loving devotion	ve·chas·dee		
And {I will} never	lo		
remove	a·seer		
from him	me·im·mo		
as	ka·a·sher		
I removed [it]	ha·see·ro·w·tee		
from your predecessor	me·a·sher		
	ha·yah	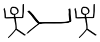	
	le·pha·ne·kha	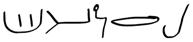	
But I will set him	ve·ha·a·mad·tee·hu		1 Chronicles 17:14
over My house	be·ve·tee	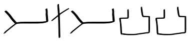	
and My kingdom	u·ve·mal·khu·tee	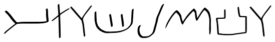	
forever	ad		
	ha·o·w·lam		
and his throne	ve·khis·o		
will be	yih·yeh	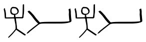	
established	na·kho·wn		
forever	ad		
”	o·w·lam		
all	ke·khol		1 Chronicles 17:15
words	had·de·va·reem	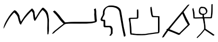	
[the]	ha·el·leh		
entire	u·khe·khol	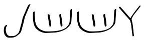	
vision	he·cha·zo·wn	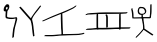	
of this	haz·zeh		

So	ken	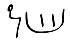	
relayed	dib·ber		
Nathan	na·tan		
to	el		
David	da·veed	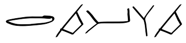	
went in	vay·ya·vo	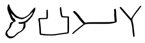	1 Chronicles 17:16
Then King	ham·me·lekh		
David	da·veed	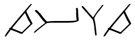	
sat	vay·ye·shev		
before	liph·ne		
the LORD	YHVH		
and said	vay·yo·mer		
“ Who	mee	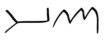	
am I	a·nee	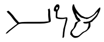	
O LORD	YHVH		
God	e·lo·heem		
and what	u·mee		
is my house	ve·tee	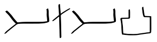	
that	kee		
You have brought me	ha·vee·o·ta·nee		
this	ad		
far ?	ha·lom	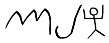	
was a small thing	vat·tiq·tan	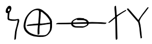	1 Chronicles 17:17
And as if this	zot		
in Your eyes	be·e·ne·kha	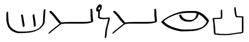	
O God	e·lo·heem		
You have spoken	vat·te·dab·ber		

about	al	על	
of the house	bet	בית	
of Your servant	av·de·kha	עבדך	
the future	le·me·ra·cho·wq	למרחוק	
and have regarded me	u·re·ee·ta·nee	וראיתני	
	ke·to·wr	כתור	
as a man	ha·a·dam	האדם	
of great distinction	ham·ma·a·lah	המעלה	
O LORD	YHVH	יהוה	
God	e·lo·heem	אלהים	
What	mah	מה	1 Chronicles 17:18
more	yo·w·seeph	יוסיף	
	o·wd	עוד	
can David	da·veed	דויד	
say to You	e·le·kha	אליך	
for so honoring	le·kha·vo·wd	לכבוד	
-	et	את	
Your servant ?	av·de·kha	עבדך	
For You	ve·at·tah	ואתה	
-	et	את	
Your servant	av·de·kha	עבדך	
know	ya·da·e·ta	ידעת	
O LORD	YHVH	יהוה	1 Chronicles 17:19
For the sake	ba·a·vur	בעבור	
of Your servant	av·de·kha	עבדך	
and according to Your own heart	u·khe·lib·be·kha	וכלבך	

You have accomplished	a·see·ta	עשית	
-	et	את	
	kal	כל	
great thing	hag·ge·dul·lah	הגדולה	
this	haz·zot	הזאת	
and revealed	le·ho·dee·a	להדיע	
-	et	את	
all	kal	כל	
Your greatness	hag·ge·dul·lo·wt	הגדלות	
O LORD	YHVH	יהוה	1 Chronicles 17:20
[there is] none	en	אין	
like You	ka·mo·w·kha	כמוך	
and [there is] no	ve·en	ואין	
God	e·lo·heem	אלהים	
but You	zu·la·te·kha	זולתך	
according to everything	be·khol	בכל	
-	a·sher	אשר	
we have heard	sha·ma·nu	שמענו	
with our own ears	be·a·ze·ne·nu	באזנינו	
And who	u·mee	ומי	1 Chronicles 17:21
is like Your people	ke·am·me·kha	כעמך	
Israel —	yis·ra·el	ישראל	
nation	go·w	גוי	
the one	e·chad	אחד	
on earth	ba·a·rets	בארץ	
whom	a·sher	אשר	
went out	ha·lakh	הלך	

God	ha·e·lo·heem		
to redeem	liph·do·wt	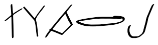	
for Himself ?	lo	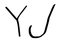	
as a people	am		
You made	la·sum		
for Yourself	le·kha	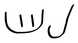	
a name	m	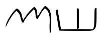	
through great	ge·dul·lo·wt		
and awesome wonders	ve·no·ra·o·wt		
by driving out	le·ga·resh		
from before	mip·pe·ne		
Your people	am·me·kha		
whom	a·sher		
You redeemed	pa·dee·ta	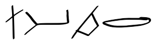	
from Egypt	mim·mits·ra·yim		
nations	go·w·yim	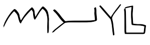	
For You have made	vat·tit·ten		1 Chronicles 17:22
-	et		
Your people	am·me·kha		
Israel	yis·ra·el	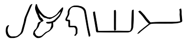	
Your very own	le·kha	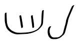	
	le·am		
forever	ad		
	o·w·lam		
and You	ve·at·tah		
O LORD	YHVH		
have become	ha·yee·ta	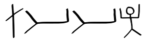	

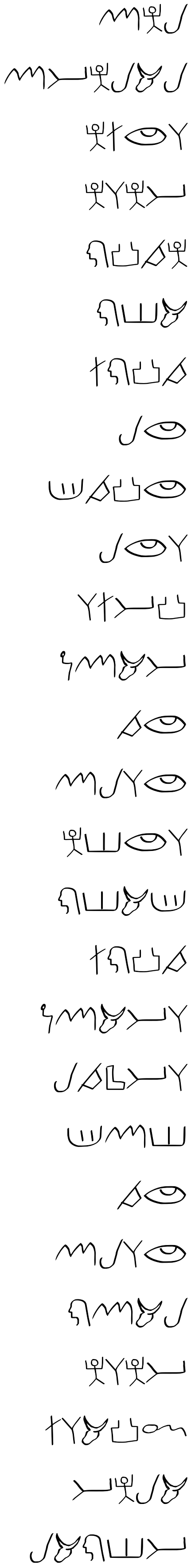

their	la·hem	
God	le·lo·heem	
And now	ve·at·tah	1 Chronicles 17:23
O LORD	YHVH	
let the word	had·da·var	
-	a·sher	
You have spoken	dib·bar·ta	
concerning	al	
Your servant	av·de·kha	
	ve·al	
and his house	be·to	
be established	ye·a·men	
forever	ad	
	o·w·lam	
Do	va·a·seh	
as	ka·a·sher	
You have promised	dib·bar·ta	
will be established	ve·ye·a·men	1 Chronicles 17:24
and magnified	ve·yig·dal	
so that Your name	shim·kha	
forever	ad	
	o·w·lam	
when it is said	le·mor	
‘ The LORD	YHVH	
of Hosts	tse·va·o·wt	
the God	e·lo·he	
of Israel	yis·ra·el	

is God	e·lo·heem		
over Israel ’	le·yis·ra·el		
And may the house	u·vet	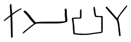	
David	da·veed	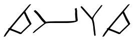	
of Your servant	av·de·kha		
be established	na·kho·wn		
before You	le·pha·ne·kha	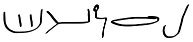	
For	kee	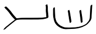	1 Chronicles 17:25
You	at·tah		
my God	e·lo·hay		
have revealed	ga·lee·ta	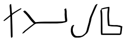	
-	et		
-	o·zen		
to Your servant	av·de·kha		
that You will build	liv·no·wt	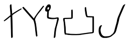	
for him	lo		
a house	ba·yit	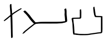	
	al		
Therefore	ken	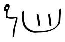	
has found the courage	ma·tsa		
Your servant	av·de·kha		
to pray	le·hit·pal·lel		
before You	le·pha·ne·kha	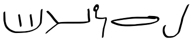	
And now	ve·at·tah		1 Chronicles 17:26
O LORD	YHVH		
You	at·tah		
are	hu		

God !	ha·e·lo·heem	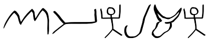	
And You have promised	vat·te·dab·ber	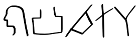	
to	al	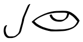	
Your servant	av·de·kha	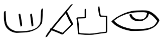	
goodness	hat·to·w·vah	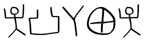	
this	haz·zot	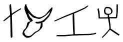	
So now	ve·at·tah	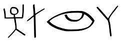	1 Chronicles 17:27
You have been pleased	ho·w·al·ta	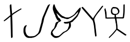	
to bless	le·va·rekh	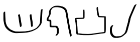	
-	et	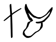	
the house	bet	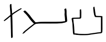	
of Your servant	av·de·kha	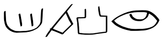	
that it may continue	lih·yo·wt	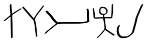	
forever	le·o·w·lam	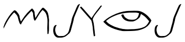	
before You	le·pha·ne·kha	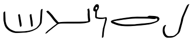	
For	kee	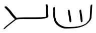	
You	at·tah	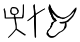	
O LORD	YHVH	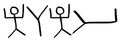	
have blessed it	be·rakh·ta	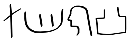	
and [it will be] blessed	u·me·vo·rakh	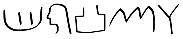	
forever ”	le·o·w·lam	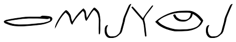	
Some time later	vay·hee	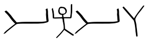	1 Chronicles 18:1
	a·cha·re	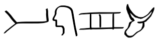	
	khen	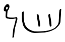	
defeated	vay·yakh	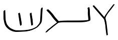	
David	da·veed	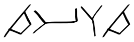	

-	et		
the Philistines	pe·lish·teem		
subdued them	vay·yakh·nee·em	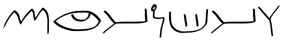	
and took	vay·yiq·qach	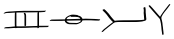	
-	et		
Gath	gat		
and its villages	u·ve·no·te·ha	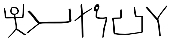	
from the hand	mee·yad	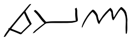	
of the Philistines	pe·lish·teem		
[David] also defeated	vay·yakh	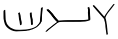	1 Chronicles 18:2
-	et		
the Moabites	mo·w·av		
became	vay·yih·yu		
and they	mo·w·av		
subject	a·va·deem		
to David	le·da·veed		
and brought him	no·se·e		
tribute	min·chah	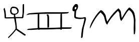	
also defeated	vay·yakh	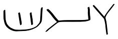	1 Chronicles 18:3
David	da·veed		
-	et		
Hadadezer	ha·dad·e·zer		
King	me·lekh	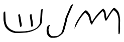	
of Zobah	tso·w·vah		
[As far as] Hamath	cha·ma·tah		
who had marched out	be·lekh·to	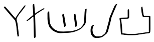	
to establish	le·hats·tseev		

his dominion	ya·do	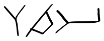	
River	bin·har		
along the Euphrates	pe·rat		
captured	vay·yil·kod	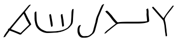	1 Chronicles 18:4
David	da·veed	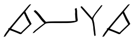	
from him	mim·men·nu	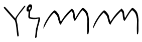	
a thousand	e·leph	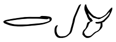	
chariots	re·khev		
seven	ve·shiv·at		
thousand	a·la·pheem		
charioteers	pa·ra·sheem		
and twenty	ve·es·reem	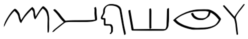	
thousand	e·leph	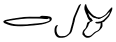	
	eesh	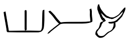	
foot soldiers	rag·lee	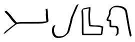	
and he hamstrung	vay·aq·qer		
	da·veed	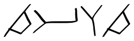	
-	et		
all	kal		
the horses	ha·re·khev		
he kept	vay·yo·w·ter	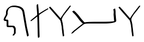	
-	mim·men·nu	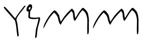	
except a hundred	me·ah		
for the chariots	ra·khev		
came	vay·ya·vo	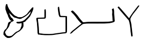	1 Chronicles 18:5
When the Arameans	a·ram		
of Damascus	dar·me·seq		

to help	la·zo·wr	𐤋𐤏𐤆𐤅𐤓	
Hadadezer	la·ha·dad·e·zer	𐤋𐤄𐤃𐤃𐤏𐤆𐤓	
King	me·lekh	𐤌𐤋𐤊	
of Zobah	tso·w·vah	𐤑𐤅𐤁𐤄	
struck down	vay·yakh	𐤅𐤉𐤊	
David	da·veed	𐤃𐤅𐤉𐤃	
	ba·a·ram	𐤁𐤀𐤓𐤌	
twenty-two	es·reem	𐤏𐤔𐤓𐤉𐤌	
	u·she·na·yim	𐤅𐤔𐤍𐤉𐤌	
thousand	e·leph	𐤀𐤋𐤐	
men	eesh	𐤀𐤉𐤔	
placed [garrisons]	vay·ya·sem	𐤅𐤉𐤔𐤌	1 Chronicles 18:6
Then he	da·veed	𐤃𐤅𐤉𐤃	
in Aram	ba·a·ram	𐤁𐤀𐤓𐤌	
of Damascus	dar·me·seq	𐤃𐤓𐤌𐤔𐤒	
became	vay·hee	𐤅𐤉𐤄𐤉	
and the Arameans	a·ram	𐤀𐤓𐤌	
to David	le·da·veed	𐤋𐤃𐤅𐤉𐤃	
subject	a·va·deem	𐤏𐤁𐤃𐤉𐤌	
and brought him	no·se·e	𐤍𐤔𐤀𐤉	
tribute	min·chah	𐤌𐤍𐤇𐤄	
victorious	vay·yo·wo·sha	𐤅𐤉𐤅𐤔𐤏	
So the LORD	YHVH	𐤉𐤄𐤅𐤄	
made David	le·da·veed	𐤋𐤃𐤅𐤉𐤃	
wherever	be·khol	𐤁𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
he went	ha·lakh	𐤄𐤋𐤊	

took	vay·yiq·qach	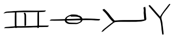	1 Chronicles 18:7
And David	da·veed		
-	et		
shields	shil·te		
the gold	haz·za·hav	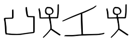	
that	a·sher		
belonged	ha·yu	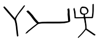	
to	al		
the officers	av·de	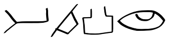	
of Hadadezer	ha·dad·a·zer		
and brought them	vay·vee·em	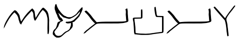	
to Jerusalem	ye·ru·sha·lim		
And from Tibhath	u·mit·tiv·chat		1 Chronicles 18:8
and Cun	u·mik·kun	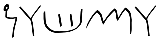	
cities	a·re		
of Hadadezer	ha·dad·e·zer		
took	la·qach	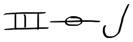	
David	da·veed	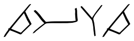	
of bronze	ne·cho·shet		
amount	rab·bah	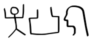	
a large	me·od		
with which	bah		
made	a·sah		
Solomon	she·lo·moh	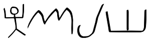	
-	et		
Sea	yam	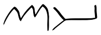	
the bronze	han·ne·cho·shet	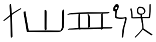	

-	ve·et	ואת	
the pillars	ha·am·mu·deem	העמודים	
and [various]	ve·et	ואת	
articles	ke·le	כלי	
bronze	han·ne·cho·shet	הנחשת	
heard	vay·yish·ma	וישמע	1 Chronicles 18:9
Tou	to·u	תעו	
When King	me·lekh	מלך	
of Hamath	cha·mat	חמת	
that	kee	כי	
had defeated	hik·kah	הכה	
David	da·veed	דויד	
-	et	את	
the entire	kal	כל	
army	chel	חיל	
of Hadadezer	ha·dad·e·zer	הדדעזר	
king	me·lekh	מלך	
of Zobah	tso·w·vah	צובה	
he sent	vay·yish·lach	וישלח	1 Chronicles 18:10
-	et	את	
Hadoram	ha·do·w·ram	הדורם	
his son	be·no	בנו	
	el	אל	
King	ham·me·lekh	המלך	
David	da·veed	דויד	
to greet	lish·ʾol	לשאול	
-	lo	לו	

	le·sha·lo·wm	לשלום	
and bless him	u·le·va·ra·kho	ולברכו	
for	al	על	
-	a·sher	אשר	
fighting	nil·cham	נלחם	
Hadadezer	ba·ha·dad·e·zer	בהדדעזר	
and defeating	vay·yak·ke·hu	ויכהו	
[who]	kee	כי	
	eesh	איש	
at war	mil·cha·mo·wt	מלחמות	
with Tou	to·u	תעו	
had been	ha·yah	היה	
-	ha·dad·a·zer	הדדעזר	
[Hadoram brought] all kinds	ve·khol	וכל	
of articles	ke·le	כלי	
of gold	za·hav	זהב	
and silver	va·khe·seph	וכסף	
and bronze	u·ne·cho·shet	ונחשת	
and	gam	גם	1 Chronicles 18:11
these	o·tam	אתם	
dedicated	hiq·deesh	הקדיש	
King	ham·me·lekh	המלך	
David	da·veed	דויד	
to the LORD	la·YHVH	ליהוה	
along with	im	עם	
the silver	hak·ke·seph	הכסף	
and gold	ve·haz·za·hav	והזהב	

-	a·sher	𐤀𐤔𐤓	
he had carried off	na·sa	𐤍𐤔𐤀	
from all	mik·kal	𐤌𐤊𐤋	
[these] nations —	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
from Edom	me·e·do·wm	𐤌𐤀𐤃𐤅𐤌	
and Moab	u·mim·mo·w·av	𐤅𐤌𐤌𐤅𐤀𐤁	
and from the Ammonites	u·mib·be·ne	𐤅𐤌𐤁𐤍𐤉	
	am·mo·wn	𐤏𐤌𐤅𐤍	
Philistines	u·mip·pe·lish·teem	𐤅𐤌𐤐𐤋𐤔𐤕𐤉𐤌	
and Amalekites	u·me·a·ma·leq	𐤅𐤌𐤏𐤌𐤋𐤒	
Moreover, Abishai	ve·av·shay	𐤅𐤀𐤁𐤔𐤉	1 Chronicles 18:12
son	ben	𐤁𐤍	
of Zeruiah	tse·ru·yah	𐤑𐤓𐤅𐤉𐤄	
struck down	hik·kah	𐤄𐤊𐤄	
-	et	𐤀𐤕	
Edomites	e·do·wm	𐤀𐤃𐤅𐤌	
in the Valley	be·ge	𐤁𐤂𐤉𐤀	
of Salt	ham·me·lach	𐤄𐤌𐤋𐤇	
eighteen	she·mo·w·nah	𐤔𐤌𐤅𐤍𐤄	
	a·sar	𐤏𐤔𐤓	
thousand	a·leph	𐤀𐤋𐤐	
He placed	vay·ya·sem	𐤅𐤉𐤔𐤌	1 Chronicles 18:13
in Edom	be·e·do·wm	𐤁𐤀𐤃𐤅𐤌	
garrisons	ne·tsee·veem	𐤍𐤑𐤉𐤁𐤉𐤌	
were	vay·yih·yu	𐤅𐤉𐤄𐤉𐤅	
and all	khal	𐤊𐤋	
the Edomites	e·do·wm	𐤀𐤃𐤅𐤌	

subject	a·va·deem	𐤏𐤁𐤃𐤉𐤌	
to David	le·da·veed	𐤋𐤃𐤅𐤉𐤃	
victorious	vay·yo·wo·sha	𐤅𐤉𐤅𐤔𐤏	
So the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
made David	da·veed	𐤃𐤅𐤉𐤃	
wherever	be·khol	𐤁𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
he went	ha·lakh	𐤄𐤋𐤊	
reigned	vay·yim·lokh	𐤅𐤉𐤌𐤋𐤊	1 Chronicles 18:14
Thus David	da·veed	𐤃𐤅𐤉𐤃	
over	al	𐤏𐤋	
all	kal	𐤊𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and	vay·hee	𐤅𐤉𐤄𐤉	
administered	o·seh	𐤏𐤔𐤄	
justice	mish·pat	𐤌𐤔𐤐𐤈	
and righteousness	u·tse·da·qah	𐤅𐤑𐤃𐤒𐤄	
for all	le·khal	𐤋𐤊𐤋	
his people :	am·mo	𐤏𐤌𐤅	
Joab	ve·yo·w·av	𐤅𐤉𐤅𐤀𐤁	1 Chronicles 18:15
son	ben	𐤁𐤍	
of Zeruiah	tse·ru·yah	𐤑𐤓𐤅𐤉𐤄	
was over	al	𐤏𐤋	
the army	hats·tsa·va	𐤄𐤑𐤁𐤀	
Jehoshaphat	vee·ho·wo·sha·phat	𐤅𐤉𐤄𐤅𐤔𐤐𐤈	
son	ben	𐤁𐤍	

of Ahilud	a·chee·lud	אחילוד	
[was] the recorder	maz·keer	מזכיר	
Zadok	ve·tsa·do·wq	וצדוק	1 Chronicles 18:16
son	ben	בן	
of Ahitub	a·chee·tuv	אחיטוב	
and Ahimelech	va·a·vee·me·lekh	ואבימלך	
son	ben	בן	
of Abiathar	ev·ya·tar	אביתר	
were priests	ko·ha·neem	כהנים	
Shavsha	ve·shaw·sha	ושושא	
[was] the scribe	so·w·pher	סופר	
Benaiah	u·ve·na·ya·hu	ובניהו	1 Chronicles 18:17
son	ben	בן	
of Jehoiada	ye·ho·w·ya·da	יהוידע	
was over	al	על	
the Cherethites	hak·ke·re·tee	הכרתי	
and Pelethites	ve·hap·pe·le·tee	והפלתי	
sons	u·ve·ne	ובני	
and David’s	da·veed	דויד	
were chief officials	ha·ri·sho·neem	הראשנים	
side	le·yad	ליד	
at the king’s	ham·me·lekh	המלך פ	
-	vay·hee	ויהי	1 Chronicles 19:1
Some time later	a·cha·re	אחרי	
	khen	כן	
died	vay·ya·mat	וימת	
Nahash	na·chash	נחש	

king	me·lekh	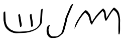	
of the Ammonites	be·ne	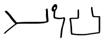	
	am·mo·wn	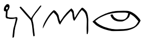	
and was succeeded by	vay·yim·lokh	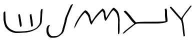	
his son	be·no	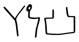	
	tach·taw	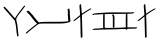	
said	vay·yo·mer	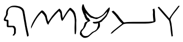	1 Chronicles 19:2
And David	da·veed	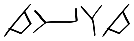	
“ I will show	e·e·seh	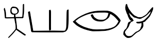	
kindness	che·sed	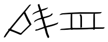	
to	im	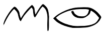	
Hanun	cha·nun	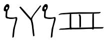	
son	ben	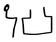	
of Nahash	na·chash	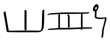	
because	kee	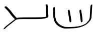	
showed	a·sah	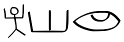	
his father	a·vee	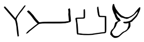	
to me ”	im·mee	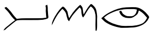	
kindness	che·sed	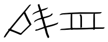	
sent	vay·yish·lach	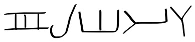	
So David	da·veed	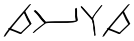	
messengers	mal·a·kheem	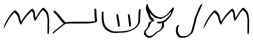	
to console [Hanun]	le·na·cha·mo	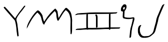	
concerning	al	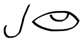	
his father	a·vee	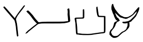	
arrived	vay·ya·vo·u	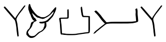	
servants	av·de	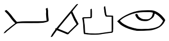	

But when David’s	da·veed	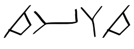	
in	el		
the land	e·rets		
of the Ammonites	be·ne	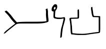	
	am·mo·wn	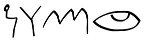	
	el		
	cha·nun	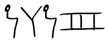	
to console him	le·na·cha·mo	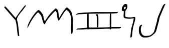	
said	vay·yo·me·ru		1 Chronicles 19:3
the princes	sa·re		
of the Ammonites	ve·ne	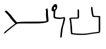	
	am·mo·wn	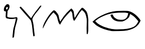	
to Hanun	le·cha·nun		
showing respect	ham·khab·bed		
he is	da·veed	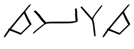	
-	et		
for your father ?	a·vee·kha	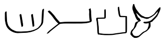	
do you really believe	be·e·ne·kha	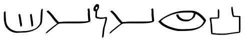	
“ Just because	kee	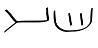	
David has sent	sha·lach	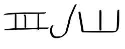	
you	le·kha		
comforters	me·na·cha·meem	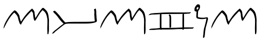	
Have not	ha·lo	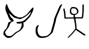	
	ba·a·vur		
to explore	lach·qor	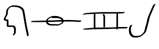	
and overthrow it ? ”	ve·la·ha·phokh		
spy it out	u·le·rag·gel	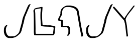	

the land	ha·a·rets		
come	ba·u		
his servants	a·va·daw		
to you	e·le·kha	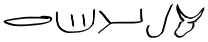	
took	vay·yiq·qach	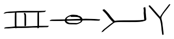	1 Chronicles 19:4
So Hanun	cha·nun		
-	et		
servants	av·de	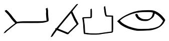	
David’s	da·veed	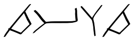	
shaved [their beards]	vay·gal·le·chem	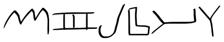	
cut off	vay·yikh·rot	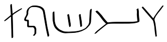	
-	et		
their garments	mad·ve·hem	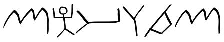	
	ba·che·tsee		
at	ad		
the hips	ham·miph·sa·ah		
and sent them away	vay·shal·le·chem	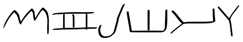	
When [someone] came	vay·ye·le·khu	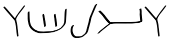	1 Chronicles 19:5
and told	vay·yag·gee·du	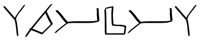	
David	le·da·veed		
about	al		
his men	ha·a·na·sheem		
he sent	vay·yish·lach		
messengers to meet them	liq·ra·tam		
since	kee	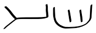	
had been	ha·yu	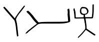	

the men	ha·a·na·sheem	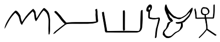	
humiliated	nikh·la·meem		
thoroughly	me·od		
told them	vay·yo·mer		
The king	ham·me·lekh		
“ Stay	she·vu		
in Jericho	vee·re·cho		
until	ad		
-	a·sher		
have grown back	ye·tsam·mach		
your beards	ze·qan·khem	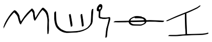	
and [then] return ”	ve·shav·tem	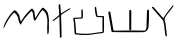	
realized that	vay·yir·u		1 Chronicles 19:6
When the Ammonites	be·ne	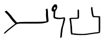	
	am·mo·wn		
	kee	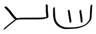	
they had become a stench	hit·ba·a·shu		
to	im		
David	da·veed	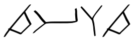	
sent	vay·yish·lach		
Hanun	cha·nun	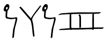	
and the Ammonites	u·ve·ne		
	am·mo·wn	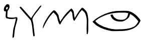	
a thousand	e·leph	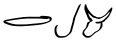	
talents	kik·kar		
of silver	ke·seph		
to hire	lis·kor	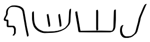	

for themselves	la·hem		
from	min		
	a·ram		
Aram-naharaim	na·ha·ra·yim	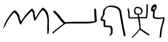	
	u·min		
	a·ram		
Aram-maacah	ma·a·khah		
and Zobah	u·mits·tso·w·vah		
chariots	re·khev		
and horsemen	u·pha·ra·sheem		
So they hired	vay·yis·ke·ru	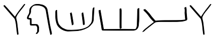	1 Chronicles 19:7
for themselves	la·hem		
thirty-two	she·na·yim	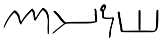	
	u·she·lo·sheem		
thousand	e·leph	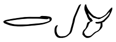	
chariots	re·khev		
as well as	ve·et		
the king	me·lekh	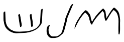	
of Maacah	ma·a·khah		
-	ve·et		
with his troops	am·mo		
who came	vay·ya·vo·u	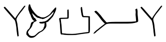	
and camped	vay·ya·cha·nu	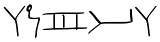	
near	liph·ne		
Medeba	me·de·va	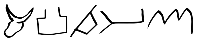	
while the Ammonites	u·ve·ne		
	am·mo·wn		

and marched out	ne·es·phu	נאספו	
came from their cities	me·a·re·hem	מעריהם	
	vay·ya·vo·u	ויבאו	
for battle	lam·mil·cha·mah	למלחמהפ	
On hearing this	vay·yish·ma	וישמע	1 Chronicles 19:8
David	da·veed	דויד	
sent	vay·yish·lach	וישלח	
-	et	את	
Joab	yo·w·av	יואב	
and	ve·et	ואת	
the entire	kal	כל	
army	tsa·va	צבא	
of mighty men	hag·gib·bo·w·reem	הגבורים	
marched out	vay·ye·tse·u	ויצאו	1 Chronicles 19:9
The Ammonites	be·ne	בני	
	am·mo·wn	עמון	
and arrayed themselves	vay·ya·ar·khu	ויערכו	
for battle	mil·cha·mah	מלחמה	
at the entrance	pe·tach	פתח	
to the city	ha·eer	העיר	
while the kings	ve·ham·me·la·kheem	והמלכים	
who	a·sher	אשר	
had come	ba·u	באו	
stayed by themselves	le·vad·dam	לבדם	
in the open country	bas·sa·deh	בשדה	
saw	vay·yar	וירא	1 Chronicles 19:10

When Joab	yo·w·av		
-	kee	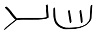	
-	ha·ye·tah	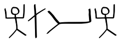	
	phe·ne	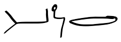	
the battle lines	ham·mil·cha·mah	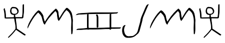	
	e·law	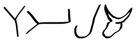	
before him	pa·neem	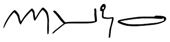	
and behind him	ve·a·cho·wr	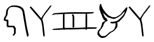	
he selected	vay·yiv·char	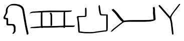	
some of	mik·kal		
the best	ba·chur	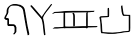	
men of Israel	be·yis·ra·el	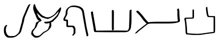	
and arrayed them	vay·ya·a·rokh		
against	liq·rat	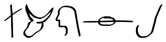	
the Arameans	a·ram		
And	ve·et		1 Chronicles 19:11
the rest	ye·ter	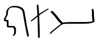	
of the forces	ha·am		
he placed	na·tan	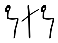	
under the command	be·yad	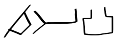	
Abishai	av·shay	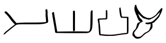	
of his brother	a·chee	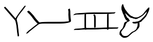	
who arrayed them	vay·ya·ar·khu		
against	liq·rat	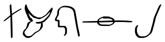	
the Ammonites	be·ne	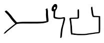	
	am·mo·wn		
said Joab	vay·yo·mer		1 Chronicles 19:12

“ If	im		
are too strong	te·che·zaq	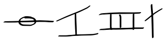	
for me ”	mim·men·nee		
the Arameans	a·ram		
“ then you will come	ve·ha·yee·ta	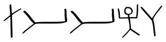	
to my	lee	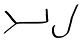	
rescue	lit·shu·ʿa·hs		
And if	ve·im		
the Ammonites	be·ne	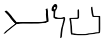	
	am·mo·wn		
are too strong	ye·chez·qu	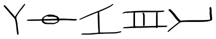	
for you	mim·me·kha		
then I will come to your rescue	ve·ho·wo·sha·tee·kha		
Be strong	cha·zaq		1 Chronicles 19:13
and let us fight bravely	ve·nit·chaz·ze·qah	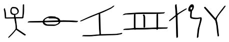	
for	be·ad		
our people	am·me·nu	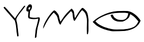	
and for	u·ve·ad		
the cities	a·re		
of our God	e·lo·he·nu		
May the LORD	va·YHVH	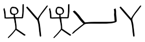	
do	hat·to·wv		
in His sight ”	be·e·naw	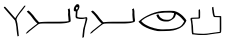	
what is good	ya·a·seh		
advanced	vay·yig·gash	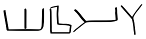	1 Chronicles 19:14
So Joab	yo·w·av		
and his troops	ve·ha·am		

-	a·sher		
-	im·mo		
him	liph·ne		
the Arameans	a·ram		
to fight	lam·mil·cha·mah	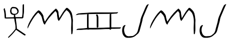	
who fled	vay·ya·nu·su		
before	mip·pa·naw		
When the Ammonites	u·ve·ne		1 Chronicles 19:15
	am·mo·wn		
saw	ra·u		
that	kee	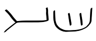	
had fled	nas		
the Arameans	a·ram		
fled	vay·ya·nu·su		
too	gam		
they	hem	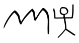	
before	mip·pe·ne		
Abishai	av·shay	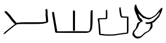	
Joab’s brother	a·chee	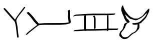	
and they entered	vay·ya·vo·u	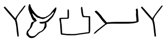	
the city	ha·ee·rah	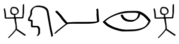	
went back	vay·ya·vo	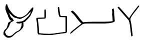	
So Joab	yo·w·av		
to Jerusalem	ye·ru·sha·lim	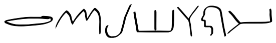	
saw	vay·yar	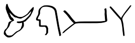	1 Chronicles 19:16
When the Arameans	a·ram		
that	kee	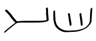	

they had been defeated	nig·ge·phu		
by	liph·ne		
Israel	yis·ra·el	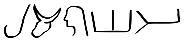	
they sent	vay·yish·le·chu	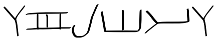	
messengers	mal·a·kheem		
to bring	vay·yo·w·tsee·u		
-	et		
[more] Arameans	a·ram		
	a·sher		
from beyond	me·e·ver		
the Euphrates	han·na·har		
with Shophach	ve·sho·w·phakh		
the commander	sar		
army	tse·va	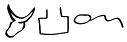	
of Hadadezer’s	ha·dad·e·zer		
leading them	liph·ne·hem	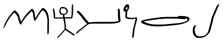	
When this was reported	vay·yug·gad	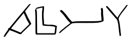	1 Chronicles 19:17
to David	le·da·veed		
he gathered	vay·ye·e·soph		
-	et		
all	kal		
Israel	yis·ra·el	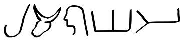	
crossed	vay·ya·a·vor		
the Jordan	hay·yar·den	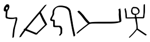	
advanced	vay·ya·vo	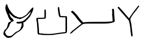	
toward	a·le·hem		

and arrayed for battle	vay·ya·a·rokh		
against them	a·le·hem		
lined up	vay·ya·a·rokh		
When David	da·veed	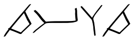	
to engage [them]	liq·rat	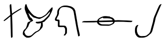	
the Arameans	a·ram		
in battle	mil·cha·mah	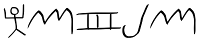	
they fought	vay·yil·la·cha·mu	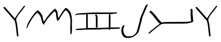	
against him	im·mo		
fled	vay·ya·nas	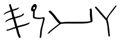	1 Chronicles 19:18
But the Arameans	a·ram		
before	mil·liph·ne		
Israel	yis·ra·el	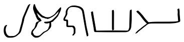	
killed	vay·ya·ha·rog	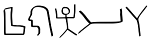	
and David	da·veed	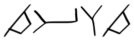	
	me·a·ram		
seven	shiv·at		
thousand	a·la·pheem		
of their charioteers	re·khev		
and forty	ve·ar·ba·eem		
thousand	e·leph	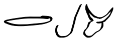	
foot soldiers	eesh	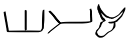	
	rag·lee	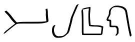	
-	ve·et		
Shophach	sho·w·phakh		
the commander	sar		
of their army	hats·tsa·va		

He also killed	he·meet	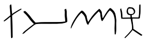	
saw	vay·yir·u	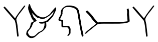	1 Chronicles 19:19
subjects	av·de	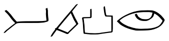	
When Hadadezer’s	ha·dad·e·zer	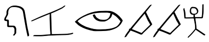	
that	kee	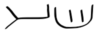	
they had been defeated	nig·ge·phu	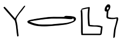	
by	liph·ne	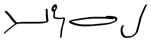	
Israel	yis·ra·el	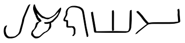	
they made peace	vay·yash·lee·mu	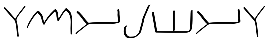	
with	im	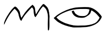	
David	da·veed	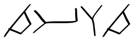	
and became subject to him	vay·ya·av·du·hu	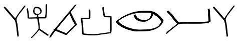	
were unwilling	ve·lo	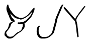	
	a·vah	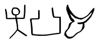	
So the Arameans	a·ram	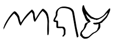	
to help	le·ho·wo·shee·a	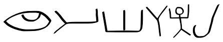	
-	et	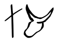	
the Ammonites	be·ne	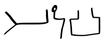	
	am·mo·wn	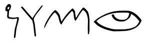	
anymore	o·wd	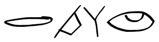	
-	vay·hee	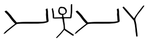	1 Chronicles 20:1
In	le·et	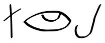	
the spring	te·shu·vat	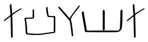	
hash·sha·nah	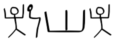		
at the time when	le·et	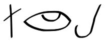	
march out to war	tset	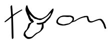	
kings	ham·me·la·kheem	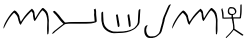	

led out	vay·yin·hag	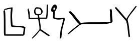	
Joab	yo·w·av		
-	et		
the army	chel	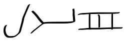	
	hats·tsa·va		
and ravaged	vay·yash·chet		
-	et		
the land	e·rets		
of the Ammonites	be·ne	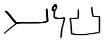	
	am·mo·wn		
He came	vay·ya·vo	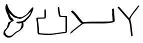	
and besieged it	vay·ya·tsar	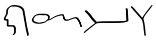	
-	et		
to Rabbah	rab·bah		
but David	ve·da·veed		
remained	yo·shev		
in Jerusalem	bee·ru·sha·lim		
attacked	vay·yakh	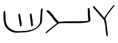	
And Joab	yo·w·av		
-	et		
Rabbah	rab·bah		
and demolished it	vay·ye·her·se·ha	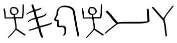	
took	vay·yiq·qach	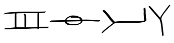	1 Chronicles 20:2
Then David	da·veed	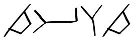	
-	et		
the crown	a·te·ret		
of their king	mal·kam	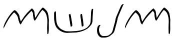	

from	me·al	מעל	
the head	ro·sho	ראשו	
It was found	vay·yim·tsa·ah	וימצאה	
to weigh	mish·qal	משקל	
a talent	kik·kar	ככר	
of gold	za·hav	זהב	
and was set	u·vah	ובה	
stones	e·ven	אבן	
with precious	ye·qa·rah	יקרה	
and it was	vat·te·hee	ותהי	
placed on	al	על	
head	rosh	ראש	
David’s	da·veed	דויד	
of plunder	u·she·lal	ושלל	
from the city	ha·eer	העיר	
And David took	ho·w·tsee	הוציא	
a great amount	har·beh	הרבה	
	me·od	מאד	
-	ve·et	ואת	1 Chronicles 20:3
the people	ha·am	העם	
who [were]	a·sher	אשר	
there	bah	בה	
[David] brought out	ho·w·tsee	הוציא	
and put [them to work]	vay·ya·sar	וישר	
with saws	bam·me·ge·rah	במגרה	
picks	u·va·cha·ree·tse	ובחריצי	
iron	hab·bar·zel	הברזל	

and axes	u·vam·me·ge·ro·wt	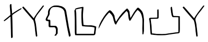	
the same	ve·khen		
did	ya·a·seh		
And [he]	da·veed	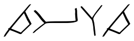	
to all	le·khol		
cities	a·re		
the Ammonite	ve·ne	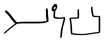	
	am·mo·wn		
returned	vay·ya·shav	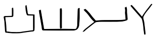	
Then [David]	da·veed	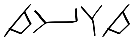	
and all	ve·khal		
his troops	ha·am		
to Jerusalem	ye·ru·sha·lim	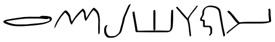	
Some time later	vay·hee	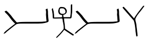	1 Chronicles 20:4
	a·cha·re·khen	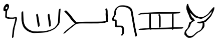	
broke out	vat·ta·a·mod		
war	mil·cha·mah	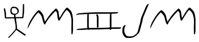	
at Gezer	be·ge·zer		
with	im		
the Philistines	pe·lish·teem		
At that time	az		
killed	hik·kah		
Sibbecai	sib·be·khay	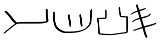	
the Hushathite	ha·chu·sha·tee		
-	et		
Sippai	sip·pay	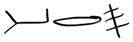	
a descendant	mee·li·de	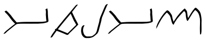	

of the Rephaim	ha·re·pha·eem		
and the Philistines were subdued	vay·yik·ka·ne·u	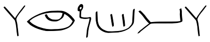	
there was	vat·te·hee		1 Chronicles 20:5
Once again	o·wd		
a battle	mil·cha·mah	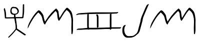	
with	et		
the Philistines	pe·lish·teem		
killed	vay·yakh	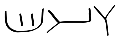	
and Elhanan	el·cha·nan	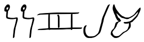	
son	ben	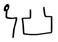	
of Jair	ya·ʿur		
-	et		
Lahmi	lach·mee	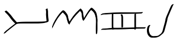	
the brother	a·chee	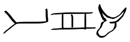	
of Goliath	ga·le·yat	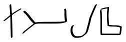	
the Gittite	hag·git·tee		
the shaft	ve·ets		
of whose spear	cha·nee·to	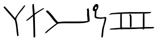	
beam	kim·no·wr	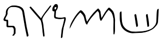	
was like a weaver’s	o·re·geem	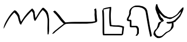	
And there was	vat·te·hee		1 Chronicles 20:6
still another	o·wd		
battle	mil·cha·mah	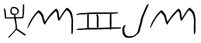	
at Gath	be·gat		
where there was	vay·hee	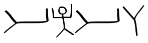	
a man	eesh	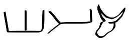	
of [great] stature	mid·dah		

fingers on each hand	ve·ets·be·o·taw		
with six	shesh		
and six [toes on each foot] —	va·shesh		
twenty-four in all	es·reem	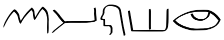	
	ve·ar·ba	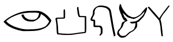	
too	ve·gam		
He	hu		
was descended	no·w·lad	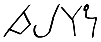	
from Rapha	le·ha·ra·pha		
and when he taunted	vay·cha·reph	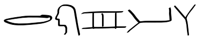	1 Chronicles 20:7
-	et		
Israel	yis·ra·el	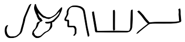	
killed him	vay·yak·ke·hu	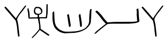	
Jonathan	ye·ho·w·na·tan		
the son	ben		
Shimei	shim·a		
brother	a·chee	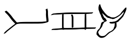	
of David’s	da·veed	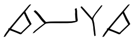	
So these	el		1 Chronicles 20:8
descendants	nul·le·du	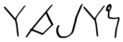	
of Rapha	le·ha·ra·pha		
in Gath	be·gat		
fell	vay·yip·pe·lu	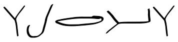	
at the hands	ve·yad	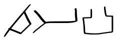	
of David	da·veed	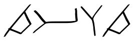	
	u·ve·yad	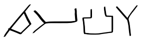	
and his servants	a·va·daw		

rose up	vay·ya·a·mod	𐤅𐤉𐤏𐤌𐤃	1 Chronicles 21:1
Then Satan	sa·tan	𐤔𐤈𐤍	
against	al	𐤏𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and incited	vay·ya·set	𐤅𐤉𐤎𐤕	
-	et	𐤀𐤕	
David	da·veed	𐤃𐤅𐤉𐤃	
to take a census	lim·no·wt	𐤋𐤌𐤍𐤅𐤕	
-	et	𐤀𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Chronicles 21:2
So David	da·veed	𐤃𐤅𐤉𐤃	
to	el	𐤀𐤋	
Joab	yo·w·av	𐤉𐤅𐤀𐤁	
and	ve·el	𐤅𐤀𐤋	
the commanders	sa·re	𐤔𐤓𐤉	
of the troops	ha·am	𐤄𐤏𐤌	
“ Go	le·khu	𐤋𐤊𐤅	
[and] count	siph·ru	𐤎𐤐𐤓𐤅	
-	et	𐤀𐤕	
the Israelites	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
from	mib·be·er	𐤌𐤁𐤀𐤓	
Beersheba	she·va	𐤔𐤁𐤏	
to	ve·ad	𐤅𐤏𐤃	
Dan	dan	𐤃𐤍	
and bring me [a report]	ve·ha·vee·u	𐤅𐤄𐤁𐤉𐤀𐤅	
	e·lay	𐤀𐤋𐤉	

so that I may know	ve·e·de·ah		
-	et		
their number ”	mis·pa·ram		
replied	vay·yo·mer		1 Chronicles 21:3
But Joab	yo·w·av		
multiply	yo·w·seph		
“ May the LORD	YHVH	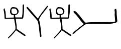	
	al		
His troops	am·mo		
over	ka·hem		
a hundred	me·ah		
times	phe·a·meem		
are they not	ha·lo	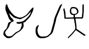	
My lord	a·do·nee		
the king	ham·me·lekh		
all	kul·lam	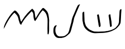	
of my lord ?	la·do·nee		
servants	la·a·va·deem		
Why	lam·mah		
want	ye·vaq·qesh	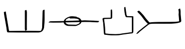	
to do this ?	zot		
does my lord	a·do·nee		
Why	lam·mah		
should he bring	yih·yeh		
guilt	le·ash·mah	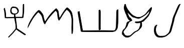	
on Israel ? ”	le·yis·ra·el		
word	u·de·var		1 Chronicles 21:4

Nevertheless the king’s	ham·me·lekh	
prevailed	cha·zaq	
against	al	
Joab	yo·w·av	
departed	vay·ye·tse	
So Joab	yo·w·av	
and traveled	vay·yit·hal·lekh	
throughout	be·khal	
Israel	yis·ra·el	
and then he returned	vay·ya·vo	
to Jerusalem	ye·ru·sha·lim	
reported	vay·yit·ten	1 Chronicles 21:5
And Joab	yo·w·av	
-	et	
the total	mis·par	
number	miph·qad	
of the troops	ha·am	
to	el	
David	da·veed	
there were	vay·hee	
In all	khal	
Israel	yis·ra·el	
1,100,000 {}	e·leph	
	a·la·pheem	
	u·me·ah	
	e·leph	
men	eesh	

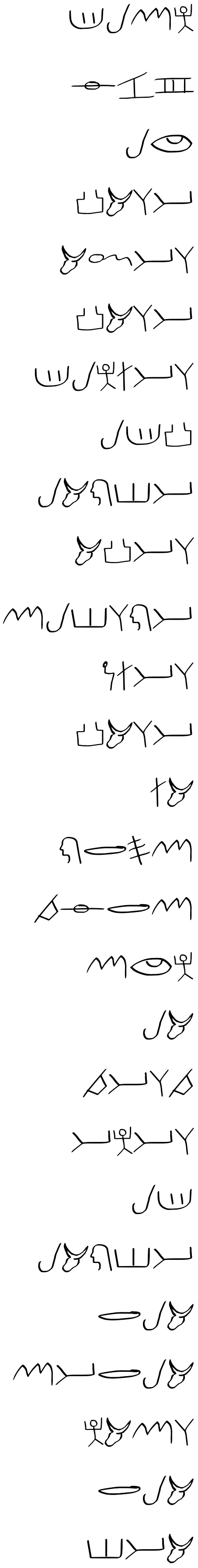

who drew	sho·leph	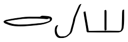	
the sword	che·rev		
in Judah	vee·hu·dah		
including 470,000	ar·ba		
	me·o·wt		
	ve·shiv·eem		
	e·leph	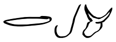	
	eesh	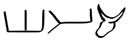	
	sho·leph	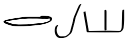	
	cha·rev		
Levi	ve·le·vee		1 Chronicles 21:6
and Benjamin	u·vin·ya·min	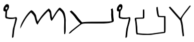	
But [Joab] did not	lo		
include	pha·qad	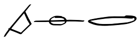	
in the count	be·to·w·kham	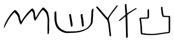	
because	kee	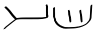	
was detestable	nit·av		
command	de·var		
the king’s	ham·me·lekh		
to	et		
him	yo·w·av		
was also evil	vay·ye·ra		1 Chronicles 21:7
in the sight	be·e·ne	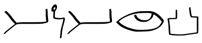	
of God	ha·e·lo·heem		
	al		
command	had·da·var		
This	haz·zeh		

so He struck	vay·yakh	𐤅𐤉𐤊	
-	et	𐤀𐤕	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋׃	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Chronicles 21:8
Then David	da·veed	𐤃𐤅𐤉𐤃	
to	el	𐤀𐤋	
God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
“ I have sinned	cha·ta·tee	𐤇𐤈𐤀𐤕𐤉	
greatly	me·od	𐤌𐤀𐤃	
because	a·sher	𐤀𐤔𐤓	
I have done	a·see·tee	𐤏𐤔𐤉𐤕𐤉	
-	et	𐤀𐤕	
thing	had·da·var	𐤄𐤃𐤁𐤓	
this	haz·zeh	𐤄𐤆𐤄	
Now	ve·at·tah	𐤅𐤏𐤕𐤄	
to take away	ha·a·ver	𐤄𐤏𐤁𐤓	
I beg You	na	𐤍𐤀	
-	et	𐤀𐤕	
the iniquity	a·wo·wn	𐤏𐤅𐤅𐤍	
of Your servant	av·de·kha	𐤏𐤁𐤃𐤊	
for	kee	𐤊𐤉	
foolishly ”	nis·kal·tee	𐤍𐤎𐤊𐤋𐤕𐤉	
I have acted very	me·od	𐤌𐤀𐤃׃	
instructed	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	1 Chronicles 21:9
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
	el	𐤀𐤋	
Gad	gad	𐤂𐤃	

seer	cho·zeh	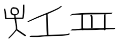	
David’s	da·veed	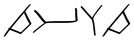	
	le·mor		
“ Go	lekh	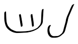	1 Chronicles 21:10
and tell	ve·dib·bar·ta	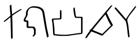	
	el		
David	da·veed	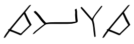	
says :	le·mor		
that this is what	koh	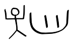	
	a·mar		
the LORD	YHVH		
you three [options]	sha·lo·wosh	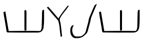	
‘ I	a·nee	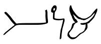	
am offering	no·teh		
	a·le·kha	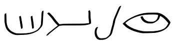	
Choose	be·char	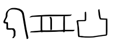	
	le·kha	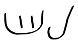	
one	a·chat	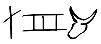	
of them	me·hen·nah		
and I will carry it out	ve·e·e·seh		
against you ’”	lakh	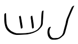	
went	vay·ya·vo	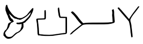	1 Chronicles 21:11
So Gad	gad		
to	el		
David	da·veed	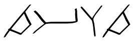	
and said	vay·yo·mer		
-	lo		

“ This is what	koh	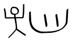	
says :	a·mar		
the LORD	YHVH		
‘ You must choose	qab·bel	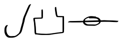	
	lakh	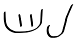	
between	im		1 Chronicles 21:12
three	sha·lo·wosh		
years	sha·neem	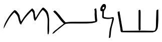	
of famine	ra·av		
-	ve·im		
three	she·lo·shah	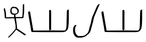	
months	cho·da·sheem	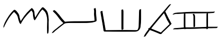	
of being swept away	nis·peh	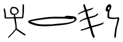	
before	mip·pe·ne		
your enemies	tsa·re·kha	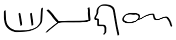	
by their swords	ve·che·rev	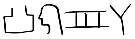	
	o·wy·ve·kha	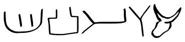	
and overtaken	le·mas·se·get	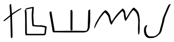	
or	ve·im		
three	she·lo·shet	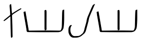	
days	ya·meem	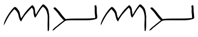	
of the sword	che·rev		
of the LORD —	YHVH		
days of plague	ve·de·ver	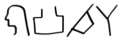	
upon the land	ba·a·rets		
with the angel	u·mal·akh		
of the LORD	YHVH		

ravaging	mash·cheet	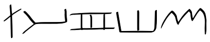	
every	be·khal		
part	ge·vul		
of Israel ’	yis·ra·el	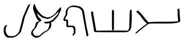	
Now then	ve·at·tah		
decide	re·eh		
how	mah	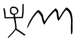	
I should reply	a·sheev	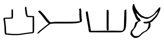	
	et		
to Him who sent me ”	sho·le·chee	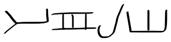	
	da·var		
answered	vay·yo·mer		1 Chronicles 21:13
David	da·veed	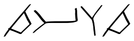	
	el		
Gad	gad		
“ I am deeply distressed	tsar		
	lee	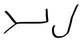	
	me·od		
let me fall	ep·pe·lah		
Please	na		
into the hand	ve·yad	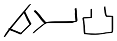	
of the LORD	YHVH		
for	kee	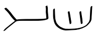	
great	rab·beem	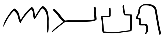	
His mercies [are]	ra·cha·maw		
very	me·od		
into the hands	u·ve·yad	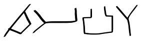	

of men ”	a·dam		
but do not	al		
let me fall	ep·pol		
sent	vay·yit·ten	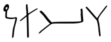	1 Chronicles 21:14
So the LORD	YHVH		
a plague	de·ver		
upon Israel	be·yis·ra·el		
fell dead	vay·yip·pol	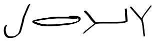	
of Israel	mee·yis·ra·el	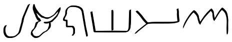	
and seventy	shiv·eem		
thousand	e·leph	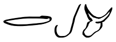	
men	eesh	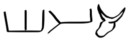	
sent	vay·yish·lach		1 Chronicles 21:15
Then God	ha·e·lo·heem		
an angel	mal·akh		
Jerusalem	lee·ru·sha·lim		
to destroy	le·hash·chee·tah	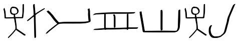	
but as the angel was doing so	u·khe·hash·cheet		
saw it	ra·ah		
the LORD	YHVH		
and relented	vay·yin·na·chem	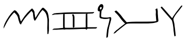	
from	al		
the calamity	ha·ra·ah		
and He said	vay·yo·mer		
to the angel	lam·mal·akh		
who was destroying the people	ham·mash·cheet	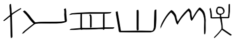	
“ Enough !	rav	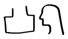	

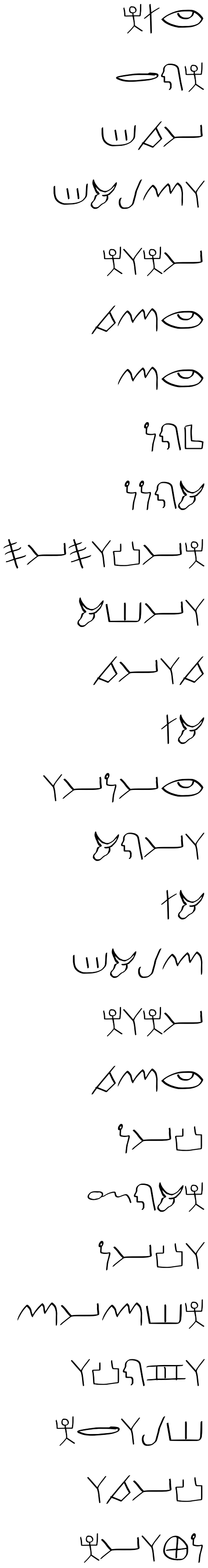

now ! ”	at·tah	
Withdraw	he·reph	
your hand	ya·de·kha	
At that time the angel	u·mal·akh	
of the LORD	YHVH	
was standing	o·med	
by	im	
the threshing floor	go·ren	
of Ornan	a·re·nan	
the Jebusite	hay·vu·see	
lifted up	vay·yis·sa	1 Chronicles 21:16
When David	da·veed	
-	et	
his eyes	e·naw	
and saw	vay·yar	
-	et	
the angel	mal·akh	
of the LORD	YHVH	
standing	o·med	
between	ben	
earth	ha·a·rets	
and	u·ven	
heaven	hash·sha·ma·yim	
sword	ve·char·bo	
with a drawn	she·lu·phah	
in his hand	be·ya·do	
stretched out	ne·tu·yah	

over	al		
Jerusalem	ye·ru·sha·lim		
fell	vay·yip·pol	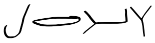	
David	da·veed	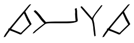	
and the elders	ve·haz·ze·qe·neem	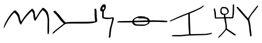	
clothed	me·khus·seem		
in sackcloth	bas·saq·qeem	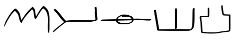	
	al		
facedown	pe·ne·hem	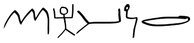	
said	vay·yo·mer		1 Chronicles 21:17
And David	da·veed	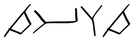	
to	el		
God	ha·e·lo·heem		
“ Was it not	ha·lo		
I	a·nee	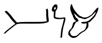	
who gave the order	a·mar·tee		
to count	lim·no·wt	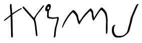	
the people ?	ba·am		
I	va·a·nee		
am the one	hu		
who	a·sher		
has sinned	cha·ta·tee		
and	ve·ha·re·a		
acted wickedly	ha·re·o·w·tee		
But these	ve·el·leh		
sheep	hats·tson		
what	meh	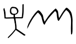	

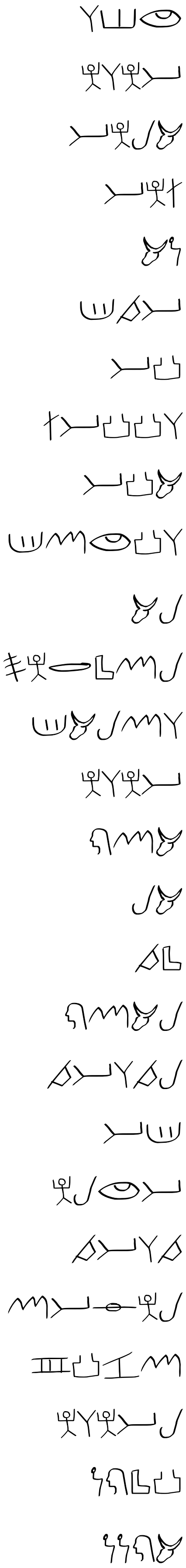

have they done ?	a·su	
O LORD	YHVH	
my God	e·lo·hay	
fall upon	te·hee	
please	na	
let Your hand	ya·de·kha	
me	bee	
house	u·ve·vet	
and my father's	a·vee	
remain upon Your people "	u·ve·am·me·kha	
but do not	lo	
let this plague	le·mag·ge·phah	
Then the angel	u·mal·akh	1 Chronicles 21:18
of the LORD	YHVH	
ordered	a·mar	
	el	
Gad	gad	
to tell	le·mor	
David	le·da·veed	
	kee	
to go up	ya·a·leh	
	da·veed	
and build	le·ha·qeem	
an altar	miz·be·ach	
to the LORD	la·YHVH	
on the threshing floor	be·go·ren	
of Ornan	a·re·nan	

the Jebusite	hay·vu·see	היבסי	
went up	vay·ya·al	ויעל	1 Chronicles 21:19
So David	da·veed	דויד	
at the word	bid·var	בדבר	
that Gad	gad	גד	
-	a·sher	אשר	
had spoken	dib·ber	דבר	
in the name	be·shem	בשם	
of the LORD	YHVH	יהוה	
turned	vay·ya·shav	וישב	1 Chronicles 21:20
Now Ornan	a·re·nan	ארנן	
and saw	vay·yar	וירא	
-	et	את	
the angel	ham·mal·akh	המלאך	
and his four	ve·ar·ba·at	וארבעת	
sons	ba·naw	בניו	
who were with him	im·mo	עמו	
hid themselves	mit·chab·be·eem	מתחבאים	
when he	ve·a·re·nan	וארנן	
was threshing	dash	דש	
wheat	chit·teem	חטים	
came	vay·ya·vo	ויבא	1 Chronicles 21:21
David	da·veed	דויד	
to	ad	עד	
Ornan	a·re·nan	ארנן	
looked out	vay·yab·bet	ויבט	
and when Ornan	a·re·nan	ארנן	

and saw	vay·yar	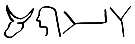	
-	et	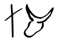	
David	da·veed	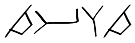	
he left	vay·ye·tse	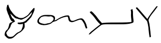	
	min	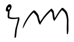	
the threshing floor	hag·go·ren	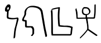	
and bowed	vay·yish·ta·chu	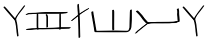	
before David	le·da·veed	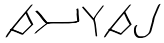	
facedown	ap·pa·yim	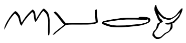	
	a·re·tsah	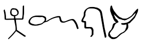	
said	vay·yo·mer	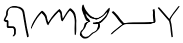	1 Chronicles 21:22
Then David	da·veed	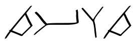	
to	el	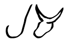	
Ornan	a·re·nan	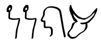	
“ Grant	te·nah	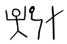	
me	lee	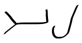	
the site	me·qo·wm	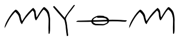	
of this threshing floor	hag·go·ren	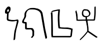	
that I may build	ve·ev·neh	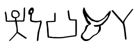	
	bo	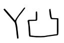	
an altar	miz·be·ach	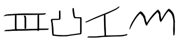	
to the LORD	la·YHVH	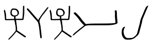	
price	be·khe·seph	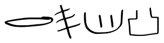	
for the full	ma·le	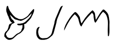	
Sell it	te·ne·hu	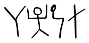	
to me	lee	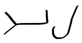	
may be halted ”	ve·te·a·tsar	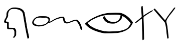	

so that the plague	ham·mag·ge·phah		
upon	me·al		
the people	ha·am		
said	vay·yo·mer		1 Chronicles 21:23
Ornan	a·re·nan		
to	el		
David	da·veed	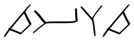	
may take	qach	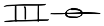	
	lakh	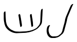	
whatever [seems] good	ve·ya·as		
“ My lord	a·do·nee		
the king	ham·me·lekh		
	hat·to·wv		
	be·e·naw	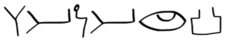	
Look	re·eh		
I will give	na·tat·tee		
the oxen	hab·ba·qar	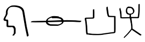	
for the burnt offerings	la·o·lo·wt		
the threshing sledges	ve·ham·mo·w·rig·geem	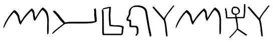	
for the wood	la·e·tseem		
and the wheat	ve·ha·chit·teem	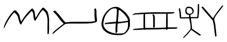	
for the grain offering —	lam·min·chah	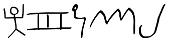	
it all ”	hak·kol		
I will give	na·tat·tee		
replied	vay·yo·mer		1 Chronicles 21:24
King	ham·me·lekh		

David	da·veed	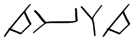	
-	le·a·re·nan		
“ No ”	lo		
“ -	kee	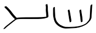	
I insist on paying	qa·noh	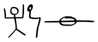	
	eq·neh	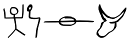	
price	be·khe·seph		
the full	ma·le		
for	kee	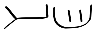	
I will not	lo		
take	es·sa		
what	a·sher		
belongs to you	le·kha	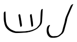	
for the LORD	la·YHVH	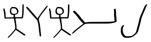	
nor will I offer	ve·ha·a·lo·wt		
burnt offerings	o·w·lah		
that cost me nothing ”	chin·nam	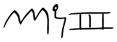	
paid	vay·yit·ten	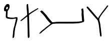	1 Chronicles 21:25
So David	da·veed	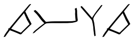	
Ornan	le·a·re·nan		
for the site	bam·ma·qo·wm		
shekels	shiq·le	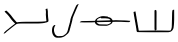	
of gold	za·hav	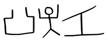	
	mish·qal	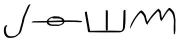	
six	shesh		
hundred	me·o·wt		
he built	vay·yi·ven	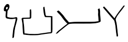	1 Chronicles 21:26

there	sham		
And	da·veed		
an altar	miz·be·ach		
to the LORD	la·YHVH	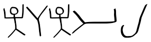	
and offered	vay·ya·al		
burnt offerings	o·lo·wt	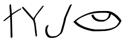	
and peace offerings	u·she·la·meem		
He called	vay·yiq·ra	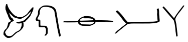	
upon	el		
the LORD	YHVH		
who answered him	vay·ya·a·ne·hu		
with fire	va·esh		
from	min		
heaven	hash·sha·ma·yim		
on	al		
the altar	miz·bach		
of burnt offering	ha·o·lah	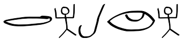	
spoke	vay·yo·mer		1 Chronicles 21:27
Then the LORD	YHVH		
to the angel	lam·mal·akh		
back	vay·ya·shev		
who put his sword	char·bo		
into	el		
its sheath	ne·da·nah		
time	ba·et		1 Chronicles 21:28
At that	ha·hee	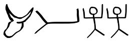	
saw	bir·o·wt		

when David	da·veed	
that	kee	
had answered him	a·na·hu	
the LORD	YHVH	
at the threshing floor	be·go·ren	
of Ornan	a·re·nan	
the Jebusite	hay·vu·see	
he offered sacrifices	vay·yiz·bach	
there	sham	
For the tabernacle	u·mish·kan	1 Chronicles 21:29
of the LORD	YHVH	
that	a·sher	
had made	a·sah	
Moses	mo·sheh	
in the wilderness	vam·mid·bar	
and the altar	u·miz·bach	
of burnt offering	ha·o·w·lah	
were presently	ba·et	
	ha·hee	
at the high place	bab·ba·mah	
in Gibeon	be·giv·o·wn	
not	ve·lo	1 Chronicles 21:30
could	ya·khol	
but David	da·veed	
go	la·le·khet	
before it	le·pha·naw	
to inquire	lid·rosh	

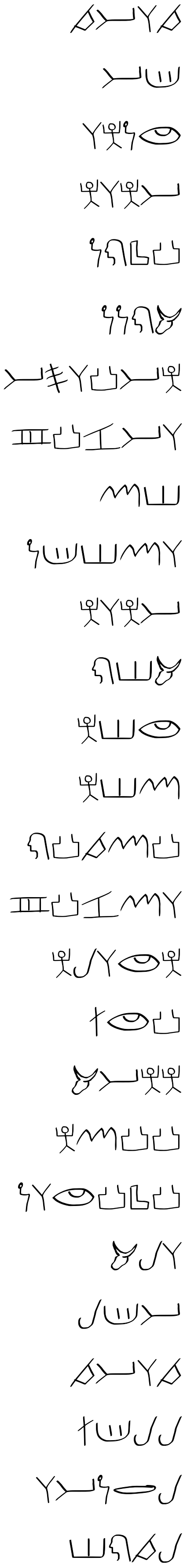

of God	e·lo·heem		
because	kee	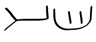	
he was afraid	niv·at		
of	mip·pe·ne		
the sword	che·rev		
of the angel	mal·akh		
of the LORD	YHVH	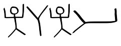	
said	vay·yo·mer		1 Chronicles 22:1
Then David	da·veed	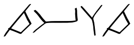	
“ Here	zeh	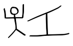	
shall be	hu		
the house	bet	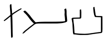	
of the LORD	YHVH	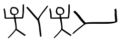	
God	ha·e·lo·heem	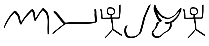	
as well as	ve·zeh	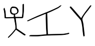	
the altar	miz·be·ach		
of burnt offering	le·o·lah		
for Israel ”	le·yis·ra·el	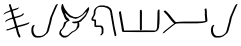	
gave orders	vay·yo·mer		1 Chronicles 22:2
So David	da·veed	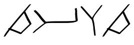	
to gather	likh·no·ws	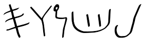	
-	et		
the foreigners	hag·ge·reem	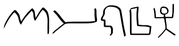	
-	a·sher		
in the land	be·e·rets		
of Israel	yis·ra·el	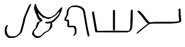	
from whom he appointed	vay·ya·a·med		

stonecutters	cho·tse·veem		
to prepare	lach·tso·wv		
stones	av·ne		
finished	ga·zeet	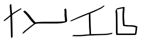	
for building	liv·no·wt	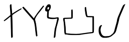	
the house	bet	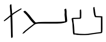	
of God	ha·e·lo·heem		
iron	u·var·zel		1 Chronicles 22:3
a large quantity of	la·rov		
to make the nails	lam·mis·me·reem		
for the doors	le·dal·to·wt		
of the gateways	hash·she·a·reem		
and for the fittings	ve·lam·chab·be·ro·wt	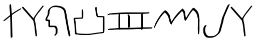	
provided	he·kheen	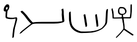	
David	da·veed	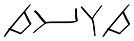	
bronze	u·ne·cho·shet	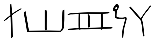	
together with more	la·rov		
	en	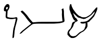	
than could be weighed	mish·qal	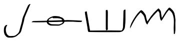	
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cedar	a·ra·zeem	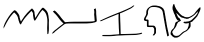	
than could be counted	le·en	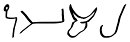	
and more	mis·par		
for	kee	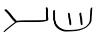	
had brought	he·vee·u	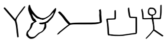	
the Sidonians	hats·tsee·do·neem		
and Tyrians	ve·hats·tso·reem		

logs	a·tse		
cedar	a·ra·zeem	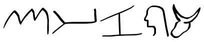	
a large quantity of	la·rov		
to David	le·da·veed	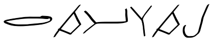	
said	vay·yo·mer		1 Chronicles 22:5
And David	da·veed	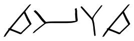	
Solomon	she·lo·moh	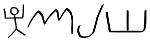	
“ My son	ve·nee	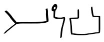	
is young	na·ar		
and inexperienced	va·rakh		
and the house	ve·hab·ba·yit	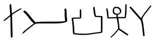	
to be built	liv·no·wt	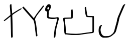	
for the LORD	la·YHVH	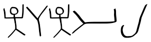	
magnificent —	le·hag·deel		
must be exceedingly	le·ma·lah		
famous	le·shem		
and glorious	u·le·tiph·e·ret		
throughout all	le·khal		
lands	ha·a·ra·tso·wt		
I must make preparations	a·khee·nah	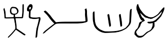	
Therefore	na		
for it ”	lo		
preparations	vay·ya·khen	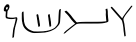	
So David	da·veed	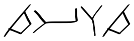	
made lavish	la·rov		
before	liph·ne		
his death	mo·w·to		

Then [David] called for	vay·yiq·ra	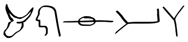	1 Chronicles 22:6
Solomon	lish·lo·moh	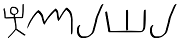	
his son	ve·no	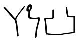	
and instructed him	vay·tsaw·ve·hu		
to build	liv·no·wt	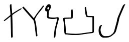	
a house	ba·yit	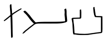	
for the LORD	la·YHVH	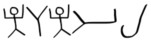	
the God	e·lo·he		
of Israel	yis·ra·el	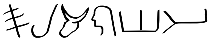	
said	vay·yo·mer		1 Chronicles 22:7
David	da·veed	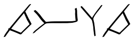	
to Solomon	lish·lo·moh	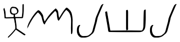	
“ My son ”	be·no	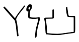	
	a·nee	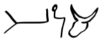	
“ it was	ha·yah	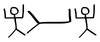	
in	im		
my heart	le·va·vee		
to build	liv·no·wt	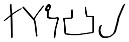	
a house	ba·yit	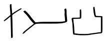	
for the Name	le·shem		
of the LORD	YHVH		
my God	e·lo·hay		
came	vay·hee	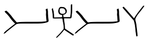	1 Chronicles 22:8
to me :	a·lay	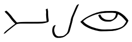	
but this word	de·var		
of the LORD	YHVH		
	le·mor	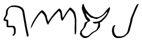	

blood	dam	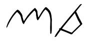	
much	la·rov	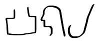	
‘ You have shed	sha·phakh·ta	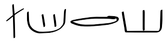	
wars	u·mil·cha·mo·wt	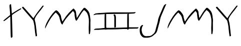	
great	ge·do·lo·wt	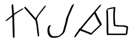	
and waged	a·see·ta	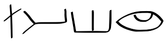	
You are not	lo	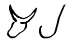	
to build	tiv·neh	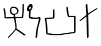	
a house	va·yit	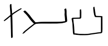	
for My Name	lish·mee	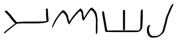	
because	kee	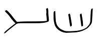	
blood	da·meem	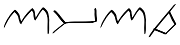	
so much	rab·beem	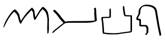	
you have shed	sha·phakh·ta	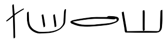	
on the ground	ar·tsah	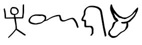	
before Me	le·pha·nay	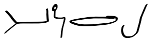	
But	hin·neh	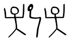	1 Chronicles 22:9
a son	ben	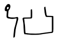	
will be born	no·w·lad	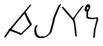	
to you	lakh	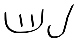	
who	hu	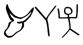	
will be	yih·yeh	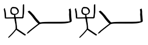	
a man	eesh	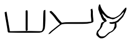	
of rest	me·nu·chah	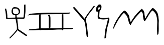	
I will give him rest	va·ha·ni·cho·w·tee	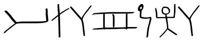	
	lo	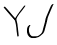	
from all	mik·kal	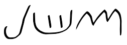	

his enemies	o·wy·vaw	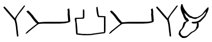	
on every side	mis·sa·veev	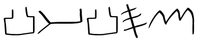	
for	kee	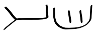	
Solomon	she·lo·moh	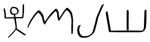	
will be	yih·yeh	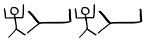	
his name	she·mo	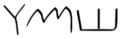	
peace	ve·sha·lo·wm	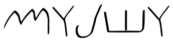	
and quiet	va·she·qet	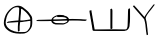	
and I will grant	et·ten	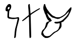	
to	al	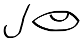	
Israel	yis·ra·el	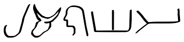	
during his reign	be·ya·maw	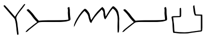	
He	hu	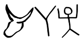	1 Chronicles 22:10
is the one who will build	yiv·neh	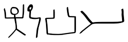	
a house	va·yit	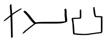	
for My Name	lish·mee	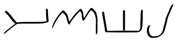	
He	ve·hu	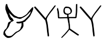	
will be	yih·yeh	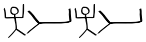	
My	lee	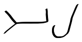	
son	le·ven	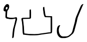	
and I [will be]	va·a·nee	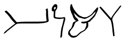	
his	lo	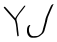	
Father	le·av	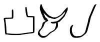	
And I will establish	va·ha·khee·no·w·tee	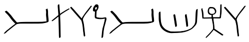	
the throne	kis·se	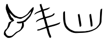	
of his kingdom	mal·khu·to	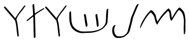	
over	al	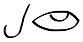	

Israel	yis·ra·el	ישראל	
forever	ad	עד	
,	o·w·lam	עולם	
Now	at·tah	עתה	1 Chronicles 22:11
my son	ve·nee	בני	
be	ye·hee	יהי	
may the LORD	YHVH	יהוה	
with you	im·makh	עמך	
and may you succeed	ve·hits·lach·ta	והצלחת	
in building	u·va·nee·ta	ובנית	
the house	bet	בית	
of the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	
as	ka·a·sher	כאשר	
He said	dib·ber	דבר	
you would	a·le·kha	עליך	
Above all	akh	אך	1 Chronicles 22:12
give	yit·ten	יתן	
you	le·kha	לך	
may the LORD	YHVH	יהוה	
insight	se·khel	שכל	
and understanding	u·vee·nah	ובינה	
when He puts you in command	vee·tsaw·ve·kha	ויצוך	
over	al	על	
Israel	yis·ra·el	ישראל	
so that you may keep	ve·lish·mo·wr	ולשמור	

-	et		
the Law	to·w·rat		
of the LORD	YHVH		
your God	e·lo·he·kha		
Then	az		1 Chronicles 22:13
you will succeed	tats·lee·ach	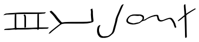	
if	im		
you carefully	tish·mo·wr		
follow	la·a·so·wt		
-	et		
the statutes	ha·chuq·qeem	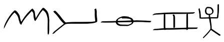	
-	ve·et		
and ordinances	ham·mish·pa·teem		
that	a·sher		
commanded	tsiw·vah		
the LORD	YHVH		
-	et		
Moses	mo·sheh		
for	al		
Israel	yis·ra·el	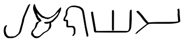	
Be strong	cha·zaq		
and courageous	ve·e·mats		
Do not	al		
be afraid	tee·ra	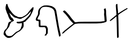	
	ve·al		
or discouraged	te·chat	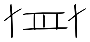	
Now behold	ve·hin·neh		1 Chronicles 22:14

I have taken great pains	ve·a·ne·yee	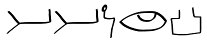	
to provide	ha·khee·no·w·tee	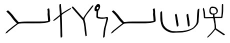	
for the house	le·vet	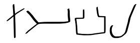	
of the LORD —	YHVH		
of gold	za·hav		
talents	kik·ka·reem	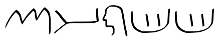	
100,000 {}	me·ah		
	e·leph	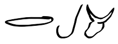	
of silver	ve·khe·seph		
1,000,000 {}	e·leph	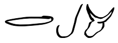	
	a·la·pheem		
talents	kik·ka·reem	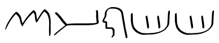	
and bronze	ve·lan·ne·cho·shet	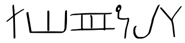	
and iron	ve·lab·bar·zel		
	en	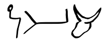	
to be weighed	mish·qal	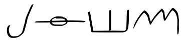	
too great	kee	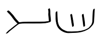	
	la·rov		
	ha·yah	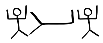	
timber	ve·e·tseem		
and stone	va·a·va·neem	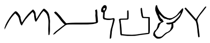	
I have also provided	ha·khee·no·w·tee	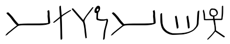	
to them	va·a·le·hem	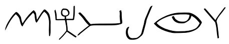	
and you may add	to·w·seeph	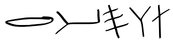	
You also have	ve·im·me·kha		1 Chronicles 22:15
many	la·rov		
workers	o·se		

:	me·la·khah	מלאכה	
stonecutters	cho·tse·veem	חצבים	
masons	ve·cha·ra·she	וחרשי	
	e·ven	אבן	
carpenters	va·ets	ועץ	
in every kind	ve·khal	וכל	
and men skilled	cha·kham	חכם	
	be·khal	בכל	
of work —	me·la·khah	מלאכה	
in gold	laz·za·hav	לזהב	1 Chronicles 22:16
and silver	lak·ke·seph	לכסף	
bronze	ve·lan·ne·cho·shet	ולנחשת	
and iron —	ve·lab·bar·zel	ולברזל	
[craftsmen] beyond	en	אין	
number	mis·par	מספר	
Now begin	qum	קום	
the work	va·a·seh	ועשה	
be	vee·hee	ויהי	
and may the LORD	YHVH	יהוה	
with you ”	im·makh	עמך	
ordered	vay·tsaw	ויצו	1 Chronicles 22:17
Then David	da·veed	דויד	
all	le·khal	לכל	
the leaders	sa·re	שרי	
of Israel	yis·ra·el	ישראל	
to help	la·zor	לעזר	
Solomon :	lish·lo·moh	לשלמה	

his son	ve·no	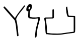	
“ [Is] not	ha·lo	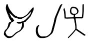	1 Chronicles 22:18
the LORD	YHVH		
your God	e·lo·he·khem	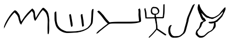	
with you	im·ma·khem	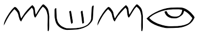	
and has He [not] granted you rest	ve·he·nee·ach	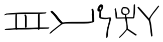	
	la·khem		
on every side ?	mis·sa·veev		
For	kee	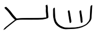	
He has given	na·tan	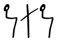	
into my hand	be·ya·dee	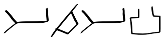	
-	et		
the inhabitants	yo·she·ve		
of the land	ha·a·rets		
has been subdued	ve·nikh·be·shah	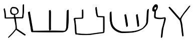	
and the land	ha·a·rets		
before	liph·ne		
the LORD	YHVH		
	ve·liph·ne		
and His people	am·mo		
Now	at·tah		1 Chronicles 22:19
set	te·nu	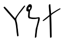	
your heart	le·vav·khem		
and soul	ve·naph·she·khem		
to seek	lid·ro·wosh		
the LORD	la·YHVH	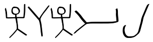	
your God	e·lo·he·khem	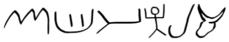	

Get started	ve·qu·mu	𐤅𐤒𐤅𐤌𐤅	
building	u·ve·nu	𐤅𐤁𐤍𐤅	
-	et	𐤀𐤕	
the sanctuary	miq·dash	𐤌𐤒𐤃𐤔	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
so that you may bring	le·ha·vee	𐤋𐤄𐤁𐤉𐤀	
-	et	𐤀𐤕	
the ark	a·ro·wn	𐤀𐤓𐤅𐤍	
of the covenant	be·reet	𐤁𐤓𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
articles	u·khe·le	𐤅𐤊𐤋𐤉	
and the holy	qo·desh	𐤒𐤃𐤔	
of God	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
into the temple	lab·ba·yit	𐤋𐤁𐤉𐤕	
that will be built	han·niv·neh	𐤄𐤍𐤁𐤍𐤄	
for the Name	le·shem	𐤋𐤔𐤌	
of the LORD ”	YHVH	𐤉𐤄𐤅𐤄	
When David	ve·da·veed	𐤅𐤃𐤅𐤉𐤃	1 Chronicles 23:1
was old	za·qen	𐤆𐤒𐤍	
and full of	ve·sa·va	𐤅𐤔𐤁𐤏	
years	ya·meem	𐤉𐤌𐤉𐤌	
as king	vay·yam·lekh	𐤅𐤉𐤌𐤋𐤊	
-	et	𐤀𐤕	
Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
he installed his son	ve·no	𐤁𐤍𐤅	
over	al	𐤏𐤋	

Israel	yis·ra·el	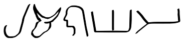	
Then he gathered	vay·ye·e·soph		1 Chronicles 23:2
-	et		
all	kal		
the leaders	sa·re	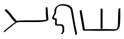	
of Israel	yis·ra·el	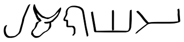	
as well as the priests	ve·hak·ko·ha·neem		
and Levites	ve·hal·vee·yim		
were counted	vay·yis·sa·phe·ru		1 Chronicles 23:3
The Levites	hal·vee·yim	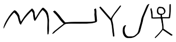	
years of age	mib·ben	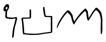	
thirty	she·lo·sheem		
	sha·nah	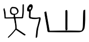	
or older	va·ma·e·lah		
was	vay·hee	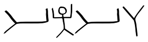	
and the total number	mis·pa·ram		
-	le·gul·ge·lo·tam	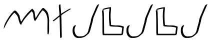	
of men	lig·va·reem	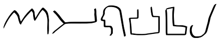	
38,000 {}	she·lo·sheem	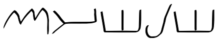	
	u·she·mo·w·nah		
	a·leph	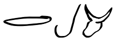	
" Of these," [said David,]	me·el·leh		1 Chronicles 23:4
are to oversee	le·nats·tse·ach		
-	al		
the work	me·le·khet		
of the house	bet	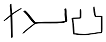	
of the LORD	YHVH		

“24,000	es·reem	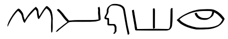	
	ve·ar·ba·ah		
	a·leph		
are to be officers	ve·sho·te·reem		
and judges	ve·sho·phe·teem		
6,000 {}	she·shet	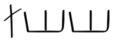	
	a·la·pheem		
4,000 {}	ve·ar·ba·at		1 Chronicles 23:5
	a·la·pheem		
are to be gatekeepers	sho·a·reem	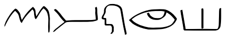	
and 4,000	ve·ar·ba·at		
	a·la·pheem		
are to praise	me·hal·leem	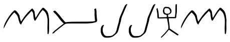	
the LORD	la·YHVH	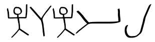	
with the instruments	bak·ke·leem	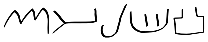	
-	a·sher		
I have made	a·see·tee	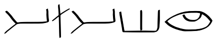	
for giving praise ”	le·hal·lel		
divided [the Levites]	vay·ye·cha·le·qem	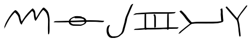	1 Chronicles 23:6
Then David	da·veed	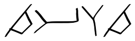	
into divisions	mach·le·qo·ts	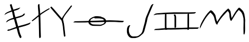	
according to the sons	liv·ne		
of Levi :	le·vee		
Gershom	le·ge·re·sho·wn		
Kohath	qe·hat	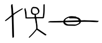	
and Merari	u·me·ra·ree		

The Gershonites :	lag·ge·re·shun·nee	𐤋𐤂𐤓𐤔𐤍𐤉	1 Chronicles 23:7
Ladan	la·dan	𐤋𐤏𐤃𐤍	
and Shimei	ve·shim·ee	𐤅𐤔𐤌𐤏𐤉𐤎	
The sons	be·ne	𐤁𐤍𐤉	1 Chronicles 23:8
of Ladan :	la·dan	𐤋𐤏𐤃𐤍	
the first	ha·rosh	𐤄𐤓𐤀𐤔	
Jehiel	ye·chee·el	𐤉𐤇𐤉𐤀𐤋	
Zetham	ve·ze·tam	𐤅𐤆𐤕𐤌	
and Joel —	ve·yo·w·el	𐤅𐤉𐤅𐤀𐤋	
three [in all]	she·lo·shah	𐤔𐤋𐤔𐤄𐤎	
The sons	be·ne	𐤁𐤍𐤉	1 Chronicles 23:9
of Shimei :	shim·ee	𐤔𐤌𐤏𐤉	
Shelomoth	she·lo·mot	𐤔𐤋𐤌𐤅𐤕	
Haziel	va·cha·zee·el	𐤅𐤇𐤆𐤉𐤀𐤋	
and Haran —	ve·ha·ran	𐤅𐤄𐤓𐤍	
three [in all]	she·lo·shah	𐤔𐤋𐤔𐤄	
These [were]	el·leh	𐤀𐤋𐤄	
the heads	ra·she	𐤓𐤀𐤔𐤉	
of the families	ha·a·vo·wt	𐤄𐤀𐤁𐤅𐤕	
of Ladan	le·la·dan	𐤋𐤋𐤏𐤃𐤍𐤎	
And the sons	u·ve·ne	𐤅𐤁𐤍𐤉	1 Chronicles 23:10
of Shimei :	shim·ee	𐤔𐤌𐤏𐤉	
Jahath	ya·chat	𐤉𐤇𐤕	
Zina	zee·na	𐤆𐤉𐤍𐤀	
Jeush	vee·ush	𐤅𐤉𐤏𐤅𐤔	
and Beriah	u·ve·ree·ah	𐤅𐤁𐤓𐤉𐤏𐤄	
These	el·leh	𐤀𐤋𐤄	

[were] the sons	ve·ne	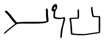	
of Shimei —	shim·ee		
four [in all]	ar·ba·ah	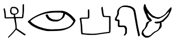	
was	vay·hee	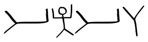	1 Chronicles 23:11
Jahath	ya·chat	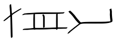	
the first	ha·rosh		
and Zizah	ve·zee·zah	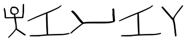	
was the second	hash·she·nee	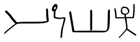	
but Jeush	vee·ush		
and Beriah	u·ve·ree·ah	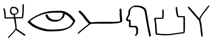	
did not	lo		
have many	hir·bu		
sons	va·neem	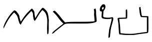	
so they were counted as	vay·yih·yu		
	le·vet	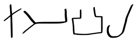	
one family	av		
assignment	liph·qud·dah	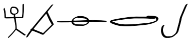	
and received a single	e·chat	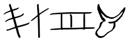	
The sons	be·ne	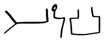	1 Chronicles 23:12
of Kohath :	qe·hat	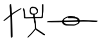	
Amram	am·ram		
Izhar	yits·har		
Hebron	chev·ro·wn		
and Uzziel —	ve·uz·zee·el	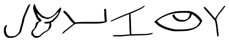	
four [in all]	ar·ba·ah	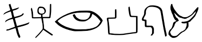	
The sons	be·ne	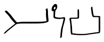	1 Chronicles 23:13
of Amram :	am·ram		

Aaron	a·ha·ron	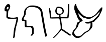	
and Moses	u·mo·sheh	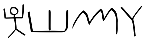	
were set apart	vay·yib·ba·del	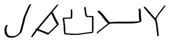	
Aaron	a·ha·ron	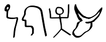	
to consecrate	le·haq·dee·sho	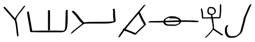	
the most holy things	qo·desh	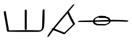	
	qa·da·sheem	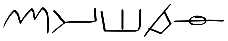	
	hu	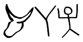	
and his descendants	u·va·naw	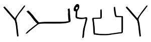	
forever	ad	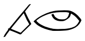	
	o·w·lam	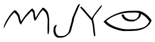	
to burn incense	le·haq·teer	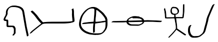	
before	liph·ne	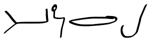	
the LORD	YHVH	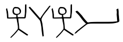	
to minister before Him	le·sha·re·to	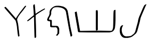	
and to pronounce blessings	u·le·va·rekh	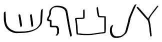	
in His name	bish·mo	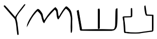	
forever	ad	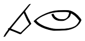	
	o·w·lam	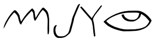	
As for Moses	u·mo·sheh	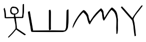	1 Chronicles 23:14
the man	eesh	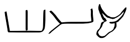	
of God	ha·e·lo·heem	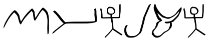	
his sons	ba·naw	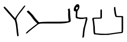	
were named	yiq·qa·re·u	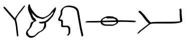	
among	al	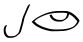	
the tribe	she·vet	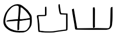	
of Levi	hal·le·vee	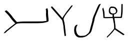	

The sons	be·ne	בני	1 Chronicles 23:15
of Moses :	mo·sheh	משה	
Gershom	ge·re·shom	גרשם	
and Eliezer	ve·e·lee·e·zer	ואליעזר	
The descendants	be·ne	בני	1 Chronicles 23:16
of Gershom :	ge·re·sho·wm	גרשום	
Shebuel	she·vu·el	שבואל	
was the first	ha·rosh	הראש	
was	vay·yih·yu	ויהיו	1 Chronicles 23:17
The descendants	ve·ne	בני	
of Eliezer :	e·lee·e·zer	אליעזר	
Rehabiah	re·chav·yah	רחביה	
the first	ha·rosh	הראש	
did not	ve·lo	ולא	
have	ha·yah	היה	
Eliezer	le·e·lee·e·zer	לאליעזר	
sons	ba·neem	בנים	
any other	a·che·reem	אחרים	
but the sons	u·ve·ne	ובני	
of Rehabiah	re·chav·yah	רחביה	
numerous	ra·vu	רבו	
were very	le·ma·e·lah	למעלה	
The sons	be·ne	בני	1 Chronicles 23:18
of Izhar :	yits·har	יצהר	
Shelomith	she·lo·meet	שלמית	
[was] the first	ha·rosh	הראשס	
The sons	be·ne	בני	1 Chronicles 23:19

of Hebron :	chev·ro·wn		
Jeriah	ye·ree·ya·hu	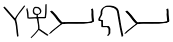	
[was] the first	ha·rosh		
Amariah	a·mar·yah		
the second	hash·she·nee	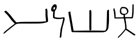	
Jahaziel	ya·cha·zee·el	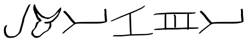	
the third	hash·she·lee·shee	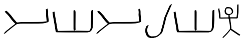	
and Jekameam	vee·qam·am	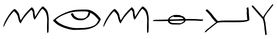	
the fourth	ha·re·vee·ee	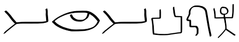	
The sons	be·ne	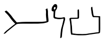	1 Chronicles 23:20
of Uzziel :	uz·zee·el	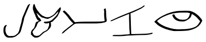	
Micah	mee·khah	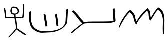	
[was] the first	ha·rosh		
and Isshiah	ve·yish·shee·yah		
the second	hash·she·nee	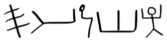	
The sons	be·ne	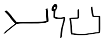	1 Chronicles 23:21
of Merari :	me·ra·ree		
Mahli	mach·lee	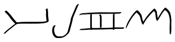	
and Mushi	u·mu·shee		
The sons	be·ne	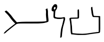	
of Mahli :	mach·lee	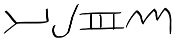	
Eleazar	el·a·zar		
and Kish	ve·qeesh	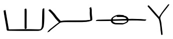	
died	vay·ya·mat	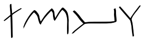	1 Chronicles 23:22
Eleazar	el·a·zar		
without	ve·lo		
having [any]	ha·yu	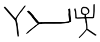	

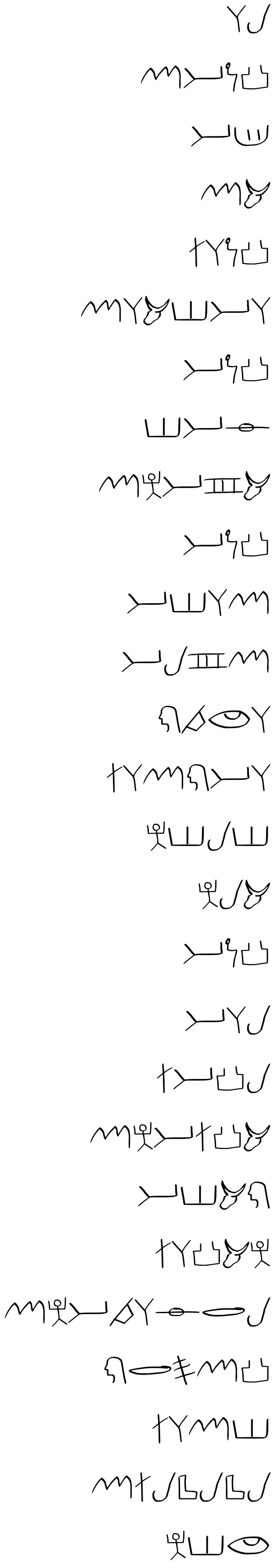

	lo	
sons	ba·neem	
he had only	kee	
	im	
daughters	ba·no·wt	
married them	vay·yis·sa·um	
the sons	be·ne	
of Kish	qeesh	
Their cousins	a·che·hem	
The sons	be·ne	1 Chronicles 23:23
of Mushi :	mu·shee	
Mahli	mach·lee	
Eder	ve·e·der	
and Jeremoth —	vee·re·mo·wt	
three [in all]	she·lo·shah	
These	el·leh	1 Chronicles 23:24
were the descendants	ve·ne	
of Levi	le·vee	
—	le·vet	
by their families	a·vo·te·hem	
the heads	ra·she	
of families	ha·a·vo·wt	
registered	liph·qu·de·hem	
	be·mis·par	
by name —	she·mo·wt	
individually	le·gul·ge·lo·tam	
who worked	o·seh	

	ham·me·la·khah	המלאכה	
in the service	la·a·vo·dat	לעבדת	
of the house	bet	בית	
of the LORD	YHVH	יהוה	
years of age	mib·ben	מבן	
those twenty	es·reem	עשרים	
	sha·nah	שנה	
or older	va·ma·e·lah	ומעלה	
For	kee	כי	1 Chronicles 23:25
had said	a·mar	אמר	
David	da·veed	דויד	
has given rest	he·nee·ach	הניח	
“ The LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
to His people	le·am·mo	לעמו	
and has come to dwell	vay·yish·kon	וישכן	
in Jerusalem	bee·ru·sha·lim	בירושלם	
forever	ad	עד	
	le·o·w·lam	לעולם	
So now	ve·gam	וגם	1 Chronicles 23:26
the Levites	lal·vee·yim	ללוים	
no	en	אין	
longer need to carry	la·set	לשאת	
-	et	את	
the tabernacle	ham·mish·kan	המשכן	
-	ve·et	ואת	

or any	kal	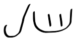	
of the articles	ke·law	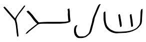	
for its service ”	la·a·vo·da·to	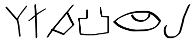	
For	kee	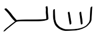	1 Chronicles 23:27
instructions	ve·div·re	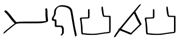	
of David	da·veed	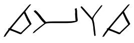	
according to the final	ha·a·cha·ro·neem	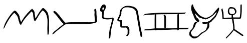	
	hem·mah	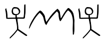	
were counted	mis·par	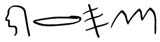	
the Levites	be·ne	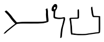	
le·vee	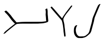		
years of age	mib·ben	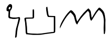	
twenty	es·reem	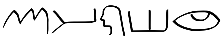	
	sha·nah	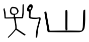	
or older	u·le·ma·e·lah	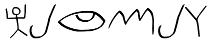	
but	kee	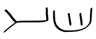	1 Chronicles 23:28
their duty	ma·a·ma·dam	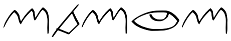	
was to assist	le·yad	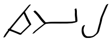	
the descendants	be·ne	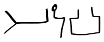	
of Aaron	a·ha·ron	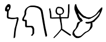	
with the service	la·a·vo·dat	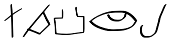	
of the house	bet	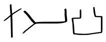	
of the LORD	YHVH	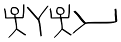	
being responsible for	al	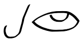	
the courts	ha·cha·tse·ro·wt	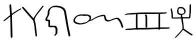	
	ve·al	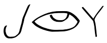	
and chambers	hal·le·sha·kho·wt	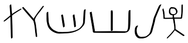	

	ve·al		
the purification	ta·ho·rat		
of all	le·khal		
the holy things	qo·desh	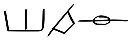	
and the work	u·ma·a·seh		
of the service	a·vo·dat		
of the house	bet	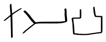	
of God	ha·e·lo·heem	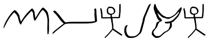	
of the showbread	u·le·le·chem	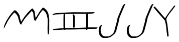	1 Chronicles 23:29
as well as for the rows	ham·ma·a·re·khet		
the fine flour	u·le·so·let		
for the grain offering	le·min·chah	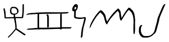	
the wafers	ve·lir·qee·qe	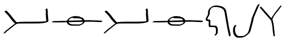	
of unleavened bread	ham·mats·tso·wt		
the baking	ve·lam·ma·cha·vat	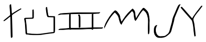	
the mixing	ve·lam·mur·ba·khet		
and all	u·le·khal	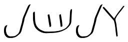	
measurements of quantity	me·su·rah		
and size	u·mid·dah		
They were also to stand	ve·la·a·mod		1 Chronicles 23:30
every morning	bab·bo·qer	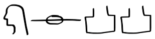	
	bab·bo·qer	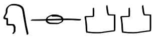	
to give thanks	le·ho·do·wt	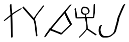	
and praise	u·le·hal·lel		
to the LORD	la·YHVH	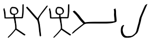	
and likewise	ve·khen		

in the evening	la·a·rev	
Whenever	u·le·khol	1 Chronicles 23:31
were presented	ha·a·lo·wt	
burnt offerings	o·lo·wt	
to the LORD	la·YHVH	
on the Sabbaths	lash·shab·ba·to·wt	
New Moons	le·cho·da·sheem	
and appointed feasts	ve·lam·mo·a·deem	
in the numbers	be·mis·par	
prescribed	ke·mish·pat	
for them	a·le·hem	
they were to serve regularly	ta·meed	
before	liph·ne	
the LORD	YHVH	
So [the Levites] were to carry out	ve·sha·me·ru	1 Chronicles 23:32
-	et	
the responsibilities	mish·me·ret	
for the Tent	o·hel	
of Meeting	mo·w·ed	
and	ve·et	
	mish·me·ret	
the Holy Place	haq·qo·desh	
and, under	u·mish·me·ret	
the descendants	be·ne	
of Aaron	a·ha·ron	
their brothers	a·che·hem	

the service	la·a·vo·dat	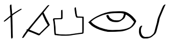	
of the house	bet	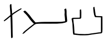	
of the LORD	YHVH		
of the descendants	ve·liv·ne	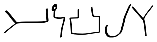	1 Chronicles 24:1
of Aaron	a·ha·ron	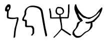	
[These were] the divisions	mach·le·qo·w·tam	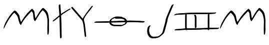	
The sons	be·ne	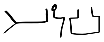	
of Aaron	a·ha·ron	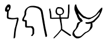	
were Nadab	na·dav		
Abihu	va·a·vee·hu	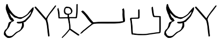	
Eleazar	el·a·zar		
and Ithamar	ve·ee·ta·mar	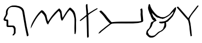	
died	vay·ya·mat	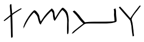	1 Chronicles 24:2
But Nadab	na·dav		
and Abihu	va·a·vee·hu	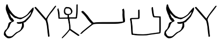	
before	liph·ne		
their father did	a·vee·hem	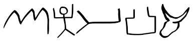	
sons	u·va·neem	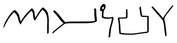	
no	lo		
and they had	ha·yu	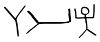	
	la·hem		
served as priests	vay·kha·ha·nu	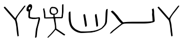	
so Eleazar	el·a·zar		
and Ithamar	ve·ee·ta·mar	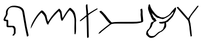	
divided them	vay·ye·cha·le·qem	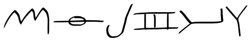	1 Chronicles 24:3
David	da·veed	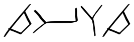	
Zadok	ve·tsa·do·wq	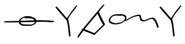	

-	min	
descendant	be·ne	
With the help of Eleazar’s	el·a·zar	
Ahimelech	va·a·chee·me·lekh	
	min	
descendant	be·ne	
and Ithamar’s	ee·ta·mar	
according to the offices	liph·qud·da·tam	
of their service	ba·a·vo·da·tam	
were found	vay·yim·ma·tse·u	1 Chronicles 24:4
descendants	ve·ne	
among Eleazar’s	el·a·zar	
Since more	rab·beem	
leaders	le·ra·she	
	hag·ge·va·reem	
than	min	
[those]	be·ne	
of Ithamar	ee·ta·mar	
they were divided accordingly	vay·yach·le·qum	
from the descendants	liv·ne	
of Eleazar	el·a·zar	
heads	ra·sheem	
	le·vet	
of families	a·vo·wt	
[There were] sixteen	shish·shah	
	a·sar	

from the descendants	ve·liv·ne	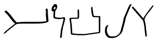	
of Ithamar	ee·ta·mar		
	le·vet	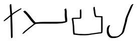	
-	a·vo·w·tam		
and eight	she·mo·w·nah		
Thus they were divided	vay·yach·le·qum	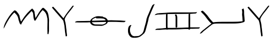	1 Chronicles 24:5
by lot	be·go·w·ra·lo·wt		
	el·leh	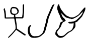	
	im		
	el·leh	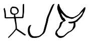	
for	kee	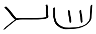	
there were	ha·yu	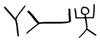	
officers	sa·re	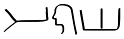	
of the sanctuary	qo·desh	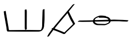	
and officers	ve·sa·re		
of God	ha·e·lo·heem		
descendants	mib·be·ne	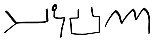	
among both Eleazar’s	el·a·zar		
	u·viv·ne		
and Ithamar’s	ee·ta·mar		
recorded [their names]	vay·yikh·te·vem		1 Chronicles 24:6
Shemaiah	she·ma·yah		
son	ben		
of Nethanel	ne·tan·el		
The scribe	has·so·w·pher		
	min		

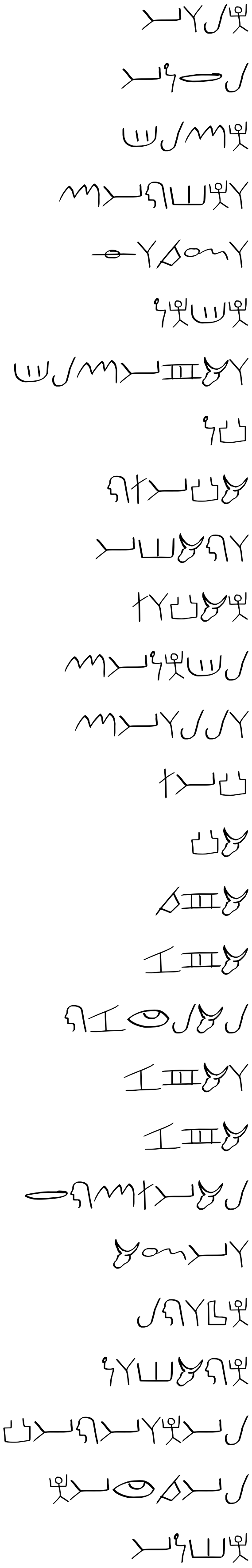

a Levite	hal·le·vee	
in the presence	liph·ne	
of the king	ham·me·lekh	
and of the officers :	ve·has·sa·reem	
Zadok	ve·tsa·do·wq	
the priest	hak·ko·hen	
Ahimelech	va·a·chee·me·lekh	
son	ben	
of Abiathar	ev·ya·tar	
and the heads	ve·ra·she	
of families	ha·a·vo·wt	
of the priests	lak·ko·ha·neem	
and the Levites —	ve·lal·vee·yim	
	bet	
family	av	
one	e·chad	
being taken	a·chuz	
from Eleazar	le·el·a·zar	
	ve·a·chuz	
and then one	a·chuz	
from Ithamar	le·ee·ta·mar	
fell	vay·ye·tse	1 Chronicles 24:7
lot	hag·go·w·ral	
The first	ha·ri·sho·wn	
to Jehoiarib	lee·ho·w·ya·reev	
to Jedaiah	lee·da·yah	
the second	hash·she·nee	

to Harim	le·cha·rim	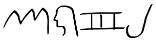	1 Chronicles 24:8
the third	hash·she·lee·shee	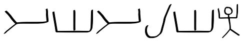	
to Seorim	lis·o·reem	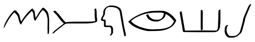	
the fourth	ha·re·vi·ee	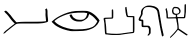	
to Malchijah	le·mal·kee·yah	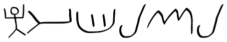	1 Chronicles 24:9
the fifth	ha·cha·mee·shee	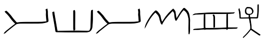	
to Mijamin	le·mee·ya·min	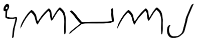	
the sixth	hash·shish·shee	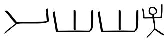	
to Hakkoz	le·haq·qo·wts	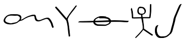	1 Chronicles 24:10
the seventh	hash·she·vi·ee	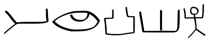	
to Abijah	la·a·vee·yah	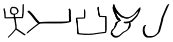	
the eighth	hash·she·mee·nee	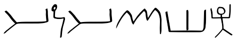	
to Jeshua	le·ye·shu·a	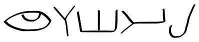	1 Chronicles 24:11
the ninth	hat·te·shi·ee	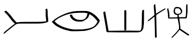	
to Shecaniah	lish·khan·ya·hu	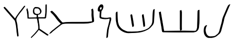	
the tenth	ha·a·si·ree	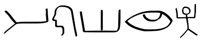	
to Eliashib	le·el·ya·sheev	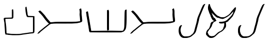	1 Chronicles 24:12
the eleventh	ash·te	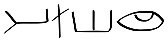	
	a·sar	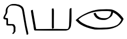	
to Jakim	le·ya·qeem	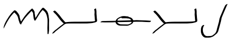	
the twelfth	she·nem	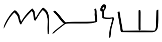	
	a·sar	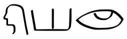	
to Huppah	le·chup·pah	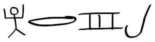	1 Chronicles 24:13
the thirteenth	she·lo·shah	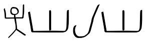	
	a·sar	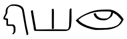	
to Jeshebeab	le·ye·shev·av	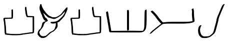	
the fourteenth	ar·ba·ah	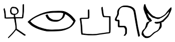	

	a·sar		
to Bilgah	le·vil·gah	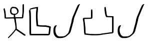	1 Chronicles 24:14
the fifteenth	cha·mish·shah		
	a·sar		
to Immer	le·im·mer		
the sixteenth	shish·shah		
	a·sar		
to Hezir	le·che·zeer		1 Chronicles 24:15
the seventeenth	shiv·ah		
	a·sar		
	le·hap·pits·tsets		
the eighteenth	she·mo·w·nah		
to Happizzez	a·sar		
to Pethahiah	liph·tach·yah	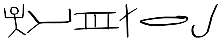	1 Chronicles 24:16
the nineteenth	tish·ah		
	a·sar		
to Jehezkel	lee·chez·qel	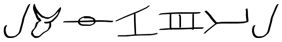	
the twentieth	ha·es·reem		
to Jachin	le·ya·kheen	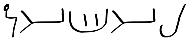	1 Chronicles 24:17
the twenty-first	e·chad	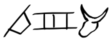	
	ve·es·reem	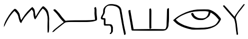	
to Gamul	le·ga·mul		
the twenty-second	she·na·yim	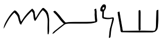	
	ve·es·reem		
to Delaiah	lid·la·ya·hu	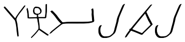	1 Chronicles 24:18
the twenty-third	she·lo·shah	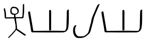	
	ve·es·reem		

to Maaziah	le·ma·az·ya·hu		
and the twenty-fourth	ar·ba·ah		
	ve·es·reem	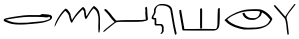	
This was	el·leh	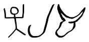	1 Chronicles 24:19
their appointed order	phe·qud·da·tam	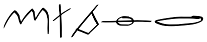	
for service	la·a·vo·da·tam	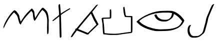	
when they entered	la·vo·w		
the house	le·vet	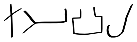	
of the LORD	YHVH		
according to the regulations	ke·mish·pa·tam		
prescribed for them	be·yad	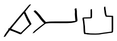	
Aaron	a·ha·ron	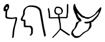	
by their forefather	a·vee·hem	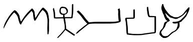	
as	ka·a·sher		
had commanded him	tsiw·va·hu		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el		
descendants	ve·liv·ne	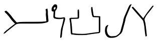	1 Chronicles 24:20
of Levi :	le·vee		
Now [these were] the remaining	han·no·w·ta·reem		
From the sons	liv·ne		
of Amram :	am·ram		
Shubael	shu·va·el		
from the sons	liv·ne		
of Shubael :	shu·va·el		

Jehdeiah	yech·de·ya·hu	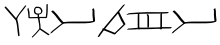	
As for Rehabiah	lir·chav·ya·hu	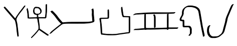	1 Chronicles 24:21
from his sons	liv·ne	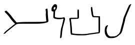	
:	re·chav·ya·hu	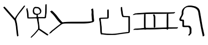	
The first	ha·rosh	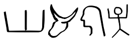	
[was] Isshiah	yish·shee·yah	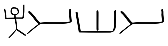	
From the Izharites :	lay·yits·ha·ree	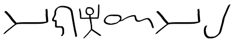	1 Chronicles 24:22
Shelomoth	she·lo·mo·wt	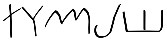	
from the sons	liv·ne	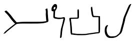	
of Shelomoth :	she·lo·mo·wt	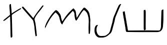	
Jahath	ya·chat	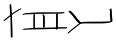	
From the sons [of Hebron] :	u·ve·nay	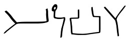	1 Chronicles 24:23
Jeriah [was the first]	ye·ree·ya·hu	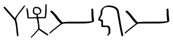	
Amariah	a·mar·ya·hu	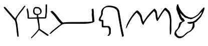	
the second	hash·she·nee	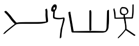	
Jahaziel	ya·cha·zee·el	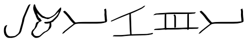	
the third	hash·she·lee·shee	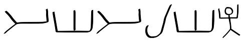	
[and] Jekameam	ye·qam·am	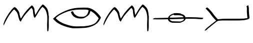	
the fourth	ha·re·vee·ee	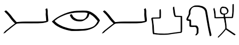	
[From] the sons	be·ne	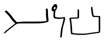	1 Chronicles 24:24
of Uzziel :	uz·zee·el	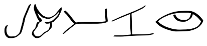	
Micah	mee·khah	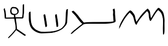	
from the sons of	liv·ne	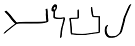	
Micah :	mee·khah	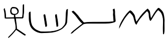	
Shamir	sha·mur	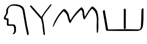	
The brother	a·chee	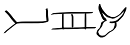	1 Chronicles 24:25
of Micah :	mee·khah	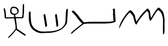	

Isshiah	yish·shee·yah	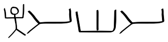	
from the sons	liv·ne		
of Isshiah :	yish·shee·yah		
Zechariah	ze·khar·ya·hu	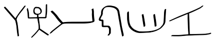	
The sons	be·ne	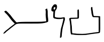	1 Chronicles 24:26
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Mahli	mach·lee	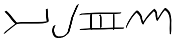	
and Mushi	u·mu·shee		
The son	be·ne	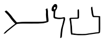	
of Jaaziah :	ya·a·zee·ya·hu		
Beno	ve·no	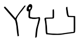	
The descendants	be·ne	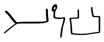	1 Chronicles 24:27
of Merari	me·ra·ree		
from Jaaziah :	le·ya·a·zee·ya·hu		
Beno	ve·no	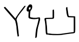	
Shoham	ve·sho·ham		
Zaccur	ve·zak·kur	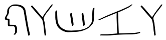	
and Ibri	ve·iv·ree		
From Mahli :	le·mach·lee	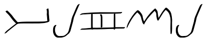	1 Chronicles 24:28
Eleazar	el·a·zar		
no	ve·lo		
who had	ha·yah	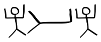	
	lo	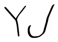	
sons	ba·neem	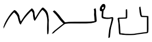	
From Kish :	le·qeesh	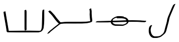	1 Chronicles 24:29
the son	be·ne	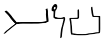	
of Kish	qeesh	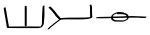	

Jerahmeel	ye·rach·me·el	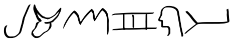	
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of Mushi :	mu·shee		
Mahli	mach·lee	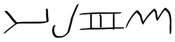	
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and Jerimoth	vee·ree·mo·wt	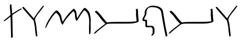	
These	el·leh	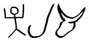	
were the sons	be·ne	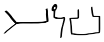	
of the Levites	hal·vee·yim	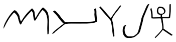	
	le·vet	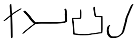	
according to their families	a·vo·te·hem	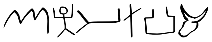	
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also	gam		
they	hem	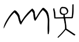	
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As	le·um·mat		
their brothers	a·che·hem	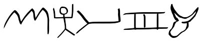	
the descendants	be·ne	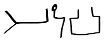	
of Aaron did	a·ha·ron	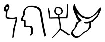	
in the presence	liph·ne		
David	da·veed	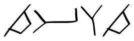	
of King	ham·me·lekh		
and of Zadok	ve·tsa·do·wq	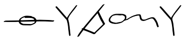	
Ahimelech	va·a·chee·me·lekh	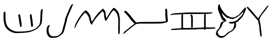	
and the heads	ve·ra·she		
of the families	ha·a·vo·wt		
of the priests	lak·ko·ha·neem	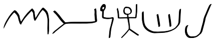	

and Levites —	ve·lal·vee·yim	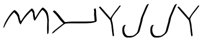	
the family	a·vo·wt	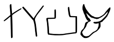	
heads	ha·rosh	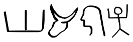	
alike	le·um·mat	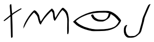	
brothers	a·chee	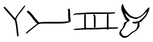	
and their younger	haq·qa·tan	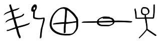	
set apart	vay·yav·del	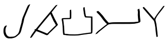	1 Chronicles 25:1
Additionally, David	da·veed	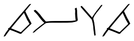	
and the commanders	ve·sa·re	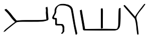	
of the army	hats·tsa·va	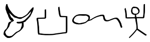	
	la·a·vo·dah	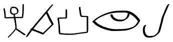	
some of the sons	liv·ne	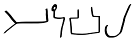	
of Asaph	a·saph	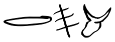	
Heman	ve·he·man	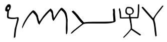	
and Jeduthun	vee·du·tun	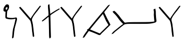	
to prophesy	han·ne·bī·ʾīm	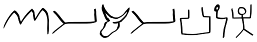	
with the accompaniment of lyres	be·khin·no·ro·wt	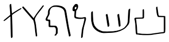	
harps	bin·va·leem	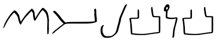	
and cymbals	u·vim·tsil·ta·yim	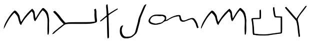	
The following	vay·hee	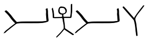	
is the list	mis·pa·ram	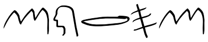	
of the men	an·she	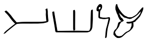	
who performed	me·la·khah	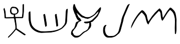	
this service :	la·a·vo·da·tam	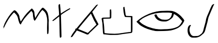	
From the sons	liv·ne	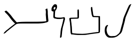	1 Chronicles 25:2
of Asaph :	a·saph	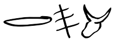	

Zaccur	zak·kur	זכור	
Joseph	ve·yo·w·seph	ויוסף	
Nethaniah	u·ne·tan·yah	ונתניה	
and Asarelah	va·a·sar·e·lah	ואשראלה	
These sons	be·ne	בני	
of Asaph	a·saph	אסף	
[were] under	al	על	
the direction	yad	יד	
of Asaph	a·saph	אסף	
who prophesied	han·nib·ba	הנבא	
under	al	על	
the direction	ye·de	ידי	
of the king	ham·me·lekh	המלך	
-	lee·du·tun	לידותון	1 Chronicles 25:3
From the sons	be·ne	בני	
of Jeduthun :	ye·du·tun	ידותון	
Gedaliah	ge·dal·ya·hu	גדליהו	
Zeri	u·tse·ree	וצרי	
Jeshaiah [, Shimei]	vee·sha·ya·hu	וישעיהו	
Hashabiah	cha·shav·ya·hu	חשביהו	
and Mattithiah —	u·mat·tit·ya·hu	ומתתיהו	
six [in all] —	shish·shah	ששה	
under	al	על	
the direction	ye·de	ידי	
of their father	a·vee·hem	אביהם	
Jeduthun	ye·du·tun	ידותון	
with the harp	bak·kin·no·wr	בכנור	

who prophesied	han·nib·ba	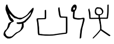	
-	al		
giving thanks	ho·do·wt		
and praise	ve·hal·lel		
to the LORD	la·YHVH		
-	le·he·man	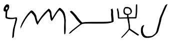	1 Chronicles 25:4
From the sons	be·ne	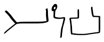	
of Heman :	he·man	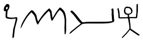	
Bukkiah	buq·qee·ya·hu	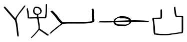	
Mattaniah	mat·tan·ya·hu	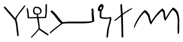	
Uzziel	uz·zee·el	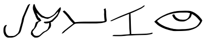	
Shebuel	she·vu·el		
Jerimoth	vee·ree·mo·wt	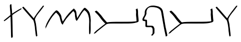	
Hananiah	cha·nan·yah	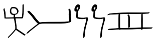	
Hanani	cha·na·nee	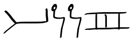	
Eliathah	e·lee·a·tah	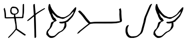	
Giddalti	gid·dal·tee		
	ve·ro·mam·tee	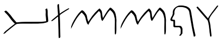	
Romamti-ezer	e·zer	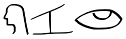	
Joshbekashah	ya·she·be·qa·shah	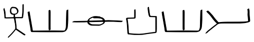	
Mallothi	mal·lo·w·tee		
Hothir	ho·w·teer		
and Mahazioth	ma·cha·zee·o·wt	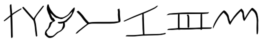	
All	kal	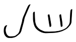	1 Chronicles 25:5
these	el·leh	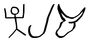	
sons	va·neem	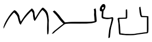	
of Heman	le·he·man	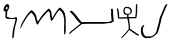	

seer	cho·zeh	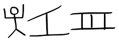	
the king's	ham·me·lekh		
[were given him] through the promises	be·div·re		
of God	ha·e·lo·heem		
to exalt	le·ha·reem	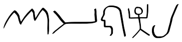	
him	qa·ren	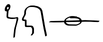	
had given	vay·yit·ten	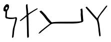	
for God	ha·e·lo·heem		
Heman	le·he·man	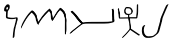	
sons	ba·neem	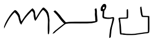	
fourteen	ar·ba·ah		
	a·sar		
daughters	u·va·no·wt	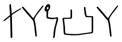	
and three	sha·lo·wosh	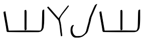	
All	kal		1 Chronicles 25:6
these [were]	el·leh	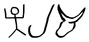	
under	al		
the direction	ye·de	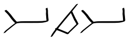	
of their fathers	a·vee·hem	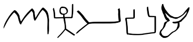	
for the music	bash·sheer	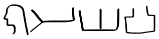	
of the house	bet	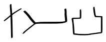	
of the LORD	YHVH		
with cymbals	bim·tsil·ta·yim		
harps	ne·va·leem	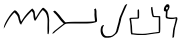	
and lyres	ve·khin·no·ro·wt	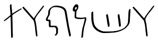	
for the service	la·a·vo·dat	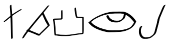	

of the house	bet	בית	
of God	ha·e·lo·heem	האלהים	
were under	al	על	
the direction	ye·de	ידי	
of the king	ham·mɛ·lɛkhs	המלך	
Asaph	a·saph	אסף	
Jeduthun	vee·du·tun	וידותון	
and Heman	ve·he·man	והימן	
-	vay·hee	ויהי	1 Chronicles 25:7
they numbered	mis·pa·ram	מספרם	
Together with	im	עם	
their relatives	a·che·hem	אחיהם	
trained	me·lum·me·de	מלמדי	
in the songs	sheer	שיר	
of the LORD	la·YHVH	ליהוה	
who were all	kal	כל	
and skillful	ham·me·veen	המבין	
288	ma·ta·yim	מאתים	
	she·mo·w·neem	שמונים	
	u·she·mo·w·nah	ושמונה	
They cast	vay·yap·pee·lu	ויפילו	1 Chronicles 25:8
lots	go·w·ra·lo·wt	גורלות	
for their duties	mish·me·ret	משמרת	
	le·um·mat	לעמת	
young	kaq·qa·ton	כקטן	
and old alike	kag·ga·do·wl	כגדול	
teacher	me·veen	מבין	

as	im		
well as pupil	tal·meed	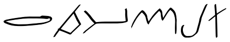	
fell	vay·ye·tse	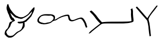	1 Chronicles 25:9
lot	hag·go·w·ral		
The first	ha·ri·sho·wn		
[which was] for Asaph	le·a·saph		
to Joseph, [his sons, and his brothers—12 in all]	le·yo·w·seph		
to Gedaliah	ge·dal·ya·hu	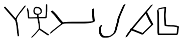	
the second	hash·she·nee	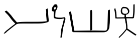	
-	hu		
and his brothers —	ve·e·chaw	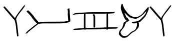	
his sons	u·va·naw	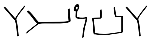	
12 [in all]	she·nem	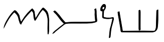	
	a·sar		
the third	hash·she·li·shee	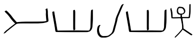	1 Chronicles 25:10
to Zaccur	zak·kur		
his sons	ba·naw	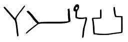	
and his brothers —	ve·e·chaw	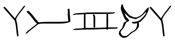	
12 [in all]	she·nem	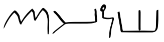	
	a·sar		
the fourth	ha·re·vee·ee	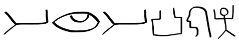	1 Chronicles 25:11
to Izri	lay·yits·ree		
his sons	ba·naw	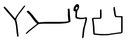	
and his brothers —	ve·e·chaw	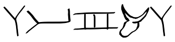	
12 [in all]	she·nem	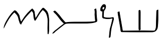	
	a·sar		

the fifth	ha·cha·mee·shee	החמישי	1 Chronicles 25:12
to Nethaniah	ne·tan·ya·hu	נתניהו	
his sons	ba·naw	בניו	
and his brothers —	ve·e·chaw	ואחיו	
12 [in all]	she·nem	שנים	
	a·sar	עשר	
the sixth	hash·shish·shee	הששי	1 Chronicles 25:13
to Bukkiah	vuq·qee·ya·hu	בקיהו	
his sons	ba·naw	בניו	
and his brothers —	ve·e·chaw	ואחיו	
12 [in all]	she·nem	שנים	
	a·sar	עשר	
the seventh	hash·she·vi·ee	השבעי	1 Chronicles 25:14
to Jesarelah	ye·sar·e·lah	ישראלה	
his sons	ba·naw	בניו	
and his brothers —	ve·e·chaw	ואחיו	
12 [in all]	she·nem	שנים	
	a·sar	עשר	
the eighth	hash·she·mee·nee	השמיני	1 Chronicles 25:15
to Jeshaiah	ye·sha·ya·hu	ישעיהו	
his sons	ba·naw	בניו	
and his brothers —	ve·e·chaw	ואחיו	
12 [in all]	she·nem	שנים	
	a·sar	עשר	
the ninth	hat·te·shee·ee	התשיעי	1 Chronicles 25:16
to Mattaniah	mat·tan·ya·hu	מתניהו	
his sons	ba·naw	בניו	

and his brothers —	ve·e·chaw	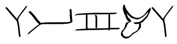	
12 [in all]	she·nem	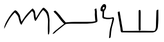	
	a·sar		
the tenth	ha·a·see·ree	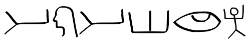	1 Chronicles 25:17
to Shimei	shim·ee		
his sons	ba·naw	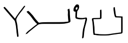	
and his brothers —	ve·e·chaw	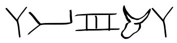	
12 [in all]	she·nem	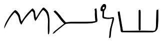	
	a·sar		
the eleventh	ash·te		1 Chronicles 25:18
	a·sar		
to Azarel	a·zar·el	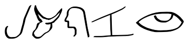	
his sons	ba·naw	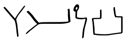	
and his brothers —	ve·e·chaw	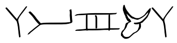	
12 [in all]	she·nem	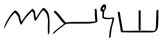	
	a·sar		
the twelfth	hash·she·nem	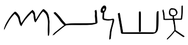	1 Chronicles 25:19
	a·sar		
to Hashabiah	la·cha·shav·yah		
his sons	ba·naw		
and his brothers —	ve·e·chaw	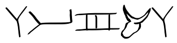	
12 [in all]	she·nem	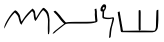	
	a·sar		
the thirteenth	lish·lo·shah	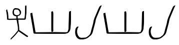	1 Chronicles 25:20
	a·sar		
to Shubael	shu·va·el		
his sons	ba·naw	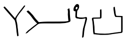	

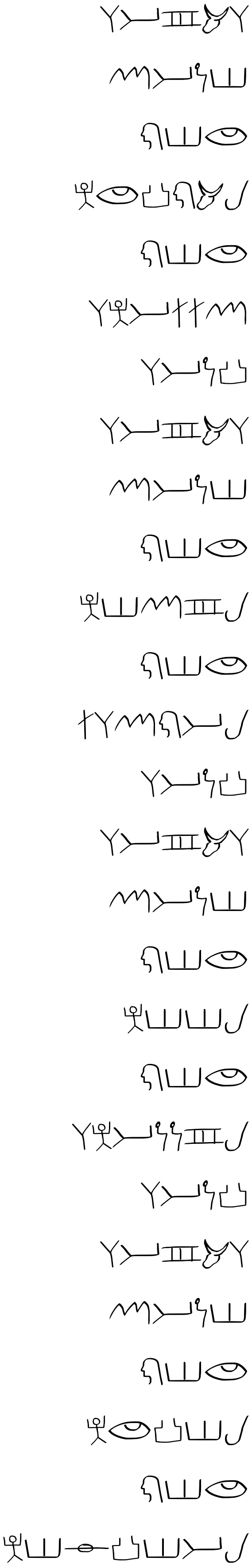

and his brothers —	ve·e·chaw	
12 [in all]	she·nem	
	a·sar	
the fourteenth	le·ar·ba·ah	1 Chronicles 25:21
	a·sar	
to Mattithiah	mat·tit·ya·hu	
his sons	ba·naw	
and his brothers —	ve·e·chaw	
12 [in all]	she·nem	
	a·sar	
the fifteenth	la·cha·mish·shah	1 Chronicles 25:22
	a·sar	
to Jeremoth	lee·re·mo·wt	
his sons	ba·naw	
and his brothers —	ve·e·chaw	
12 [in all]	she·nem	
	a·sar	
the sixteenth	le·shish·shah	1 Chronicles 25:23
	a·sar	
to Hananiah	la·cha·nan·ya·hu	
his sons	ba·naw	
and his brothers —	ve·e·chaw	
12 [in all]	she·nem	
	a·sar	
the seventeenth	le·shiv·ah	1 Chronicles 25:24
	a·sar	
to Joshbekashah	le·ya·she·be·qa·shah	

his sons	ba·naw	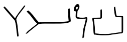	
and his brothers —	ve·e·chaw	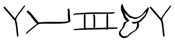	
12 [in all]	she·nem	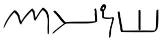	
	a·sar		
the eighteenth	lish·mo·w·nah		1 Chronicles 25:25
	a·sar		
to Hanani	la·cha·na·nee	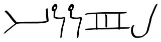	
his sons	ba·naw	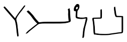	
and his brothers —	ve·e·chaw	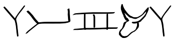	
12 [in all]	she·nem	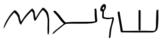	
	a·sar		
the nineteenth	le·tish·ah		1 Chronicles 25:26
	a·sar		
to Mallothi	le·mal·lo·w·tee	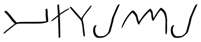	
his sons	ba·naw	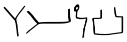	
and his brothers —	ve·e·chaw	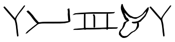	
12 [in all]	she·nem	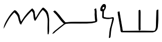	
	a·sar		
the twentieth	le·es·reem	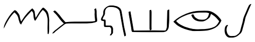	1 Chronicles 25:27
to Eliathah	le·e·lee·ya·tah	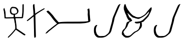	
his sons	ba·naw	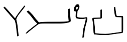	
and his brothers —	ve·e·chaw	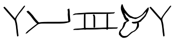	
12 [in all]	she·nem	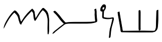	
	a·sar		
the twenty-first	le·e·chad	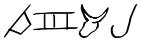	1 Chronicles 25:28
	ve·es·reem		
to Hothir	le·ho·w·teer		

his sons	ba·naw	
and his brothers —	ve·e·chaw	
12 [in all]	she·nem	
	a·sar	
the twenty-second	lish·na·yim	1 Chronicles 25:29
	ve·es·reem	
to Giddalti	le·gid·dal·tee	
his sons	ba·naw	
and his brothers —	ve·e·chaw	
12 [in all]	she·nem	
	a·sar	
the twenty-third	lish·lo·shah	1 Chronicles 25:30
	ve·es·reem	
to Mahazioth	le·ma·cha·zee·o·wt	
his sons	ba·naw	
and his brothers —	ve·e·chaw	
12 [in all]	she·nem	
	a·sar	
and the twenty-fourth	le·ar·ba·ah	1 Chronicles 25:31
	ve·es·reem	
	le·ro·w·mam·tee	
to Romamti-ezer	a·zer	
his sons	ba·naw	
and his brothers —	ve·e·chaw	
12 [in all]	she·nem	
	a·sar	
These were the divisions	le·mach·le·qo·wt	1 Chronicles 26:1

of the gatekeepers :	le·sho·a·reem		
From the Korahites :	laq·qa·re·cheem	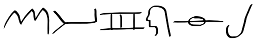	
Meshelemiah	me·she·lem·ya·hu	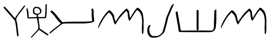	
son	ben		
of Kore	qo·re	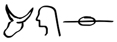	
one of	min		
the sons	be·ne	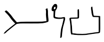	
of Asaph	a·saph		
Meshelemiah	ve·lim·she·lem·ya·hu	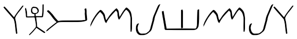	1 Chronicles 26:2
had sons :	ba·neem	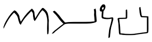	
Zechariah	ze·khar·ya·hu	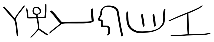	
the firstborn	hab·be·kho·wr		
Jediael	ye·dee·a·el	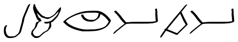	
the second	hash·she·nee		
Zebadiah	ze·vad·ya·hu		
the third	hash·she·lee·shee	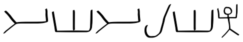	
Jathniel	yat·nee·el	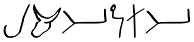	
the fourth	ha·re·vee·ee	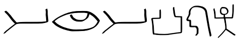	
Elam	e·lam	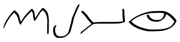	1 Chronicles 26:3
the fifth	ha·cha·mee·shee	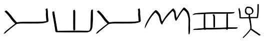	
Jehohanan	ye·ho·w·cha·nan		
the sixth	hash·shish·shee	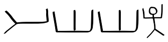	
and Eliehoenai	el·ye·ho·w·e·nay		
the seventh	hash·she·vee·ee	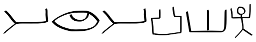	
	u·le·o·ved		1 Chronicles 26:4
And Obed-edom	e·dom		
also had sons :	ba·neem	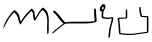	

Shemaiah	she·ma·yah		
the firstborn	hab·be·kho·wr		
Jehozabad	ye·ho·w·za·vad		
the second	hash·she·nee	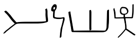	
Joah	yo·w·ach		
the third	hash·she·li·shee	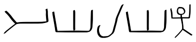	
Sachar	ve·sa·khar		
the fourth	ha·re·vee·ee	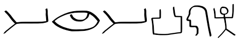	
Nethanel	u·ne·tan·el	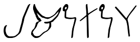	
the fifth	ha·cha·mee·shee	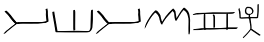	
Ammiel	am·mee·el		1 Chronicles 26:5
the sixth	hash·shish·shee		
Issachar	yi·sa·sh·khar		
the seventh	hash·she·vee·ee	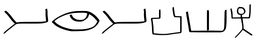	
and Peullethai	pe·ul·le·tay		
the eighth	hash·she·mee·nee	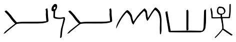	
For	kee	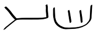	
had blessed [Obed-edom]	ve·ra·kho	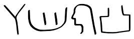	
God	e·lo·heem	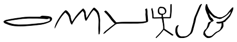	
Shemaiah	ve·lish·ma·yah		1 Chronicles 26:6
Also to his son	ve·no	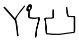	
were born	no·w·lad	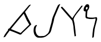	
sons	ba·neem	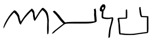	
who ruled	ham·mim·sha·leem		
	le·vet	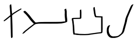	
over their families	a·vee·hem	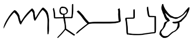	
because	kee	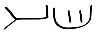	

were strong	gib·bo·w·re		
capable men	cha·yil	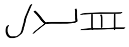	
they	hem·mah		
sons [were]	be·ne		1 Chronicles 26:7
Shemaiah’s	she·ma·yah		
Othni	a·te·nee	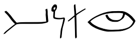	
Rephael	u·re·pha·el		
Obed	ve·o·w·ved		
and Elzabad	el·za·vad		
his brothers [were]	e·chaw	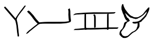	
men	be·ne	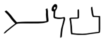	
also capable	cha·yil	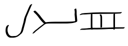	
Elihu	e·lee·hu	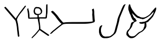	
and Semachiah	u·se·makh·ya·hu		
All	kal	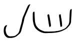	1 Chronicles 26:8
these [were]	el·leh	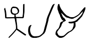	
descendants	mib·be·ne		
	o·ved	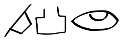	
of Obed-edom	e·dom		
they	hem·mah		
and their sons	u·ve·ne·hem	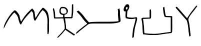	
and brothers	va·a·che·hem	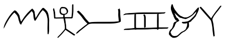	
men	eesh	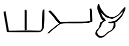	
were capable	cha·yil	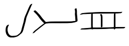	
with strength	bak·ko·ach	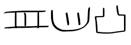	
to do the work —	la·a·vo·dah	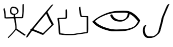	
62	shish·sheem	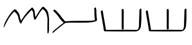	

	u·she·na·yim	
[in all]	le·o·ved	
from Obed-edom	e·dom	
Meshelemiah	ve·lim·she·lem·ya·hu	1 Chronicles 26:9
also had sons	ba·neem	
and brothers	ve·a·cheem	
men —	be·ne	
who were capable	cha·yil	
18 [in all]	she·mo·w·nah	
	a·sar	
Hosah	u·le·cho·sah	1 Chronicles 26:10
-	min	
the Merarite	be·ne	
	me·ra·ree	
also had sons :	ba·neem	
Shimri	shim·ree	
the first	ha·rosh	
(although	kee	
not	lo	
he was	ha·yah	
the firstborn	ve·kho·wr	
had appointed him	vay·see·me·hu	
his father	a·vee·hu	
as the first),	le·rosh	
Hilkiah	chil·qee·ya·hu	1 Chronicles 26:11
the second	hash·she·nee	
Tebaliah	te·val·ya·hu	

the third	hash·she·li·shee	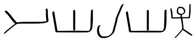	
and Zechariah	ze·khar·ya·hu	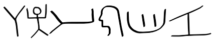	
the fourth	ha·re·vi·ee	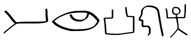	
in all	kal	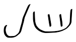	
The sons	ba·neem	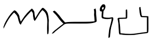	
and brothers	ve·a·cheem	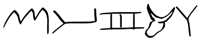	
of Hosah	le·cho·sah	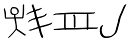	
[numbered] 13	she·lo·shah	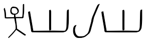	
	a·sar	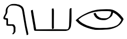	
These	le·el·leh	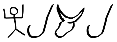	1 Chronicles 26:12
divisions	mach·le·qo·wt	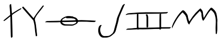	
of the gatekeepers	hash·sho·a·reem	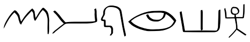	
through their chief	le·ra·she	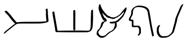	
men	hag·ge·va·reem	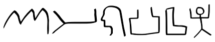	
had duties	mish·ma·ro·wt	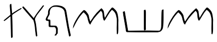	
just as	le·um·mat	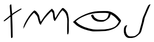	
their brothers did	a·che·hem	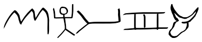	
for ministering	le·sha·ret	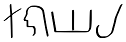	
in the house	be·vet	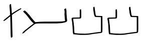	
of the LORD	YHVH	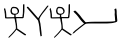	
They cast	vay·yap·pee·lu	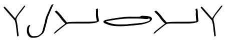	1 Chronicles 26:13
lots	go·w·ra·lo·wt	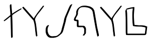	
young	kaq·qa·ton	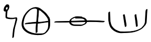	
and old alike	kag·ga·do·wl	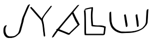	
	le·vet	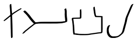	
according to their families	a·vo·w·tam	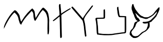	
for each gate	le·sha·ar	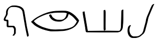	

	va·sha·ar		
fell	vay·yip·pol	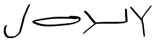	1 Chronicles 26:14
The lot	hag·go·w·ral		
for the East [Gate]	miz·ra·chah		
to Shelemiah	le·she·lem·ya·hu	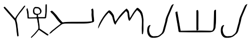	
Zechariah	u·ze·khar·ya·hu	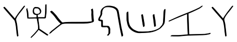	
for his son	ve·no	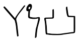	
counselor	yo·w·ets		
a wise	be·se·khel	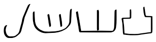	
were cast	hip·pee·lu	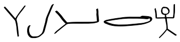	
Then lots	go·w·ra·lo·wt		
fell to him	vay·ye·tse		
and the lot	go·w·ra·lo		
for the North Gate	tsa·pho·w·nah		
[fell] to	le·o·ved		1 Chronicles 26:15
Obed-edom	e·dom		
[The lot for] the South [Gate]	neg·bah	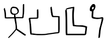	
to his sons	u·le·va·naw		
and the lot for the storehouses	bet	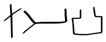	
	ha·a·sup·peem		
[fell to] Shuppim	le·shup·peem	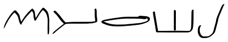	1 Chronicles 26:16
and Hosah	u·le·cho·sah	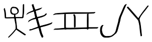	
[The lots] for the West Gate	lam·ma·a·rav		
and	im		
Gate	sha·ar		
the Shallecheth	shal·le·khet	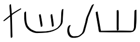	

highway	bam·sil·lah		
on the ascending	ha·o·w·lah		
There were guards	mish·mar		
stationed	le·um·mat		
at every watch	mish·mar		
on the east	lam·miz·rach	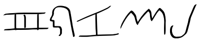	1 Chronicles 26:17
Levites	hal·vee·yim		
there were six	shish·shah		
on the north	lats·tsa·pho·w·nah		
Each day	lay·yo·wm	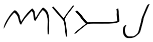	
four	ar·ba·ah	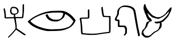	
on the south	lan·neg·bah		
-	lay·yo·wm	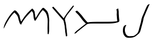	
four	ar·ba·ah	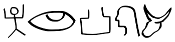	
at the storehouse	ve·la·a·sup·peem		
and two pairs	she·na·yim	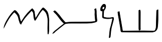	
	she·na·yim	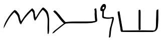	
As for the court	lap·par·bar		1 Chronicles 26:18
on the west	lam·ma·a·rav		
there were four	ar·ba·ah	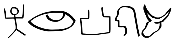	
at the highway	lam·sil·lah		
and two	she·na·yim	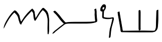	
at the court	lap·par·bar		
These [were]	el·leh	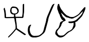	1 Chronicles 26:19
the divisions	mach·le·qo·wt	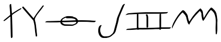	
of the gatekeepers	hash·sho·a·reem		
who were descendants	liv·ne		

of Korah	haq·qa·re·chee		
[and]	ve·liv·ne	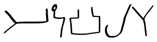	
Merari	me·ra·ree		
Now their fellow Levites [were]	ve·hal·vee·yim		1 Chronicles 26:20
-	a·chee·yah	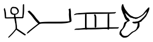	
in charge of	al		
the treasuries	o·wts·ro·wt		
of the house	bet	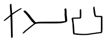	
of God	ha·e·lo·heem	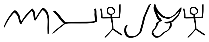	
and the treasuries	u·le·o·tse·ro·wt		
of the dedicated things	haq·qo·da·sheem		
From the descendants	be·ne	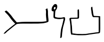	1 Chronicles 26:21
of Ladan	la·dan		
who were	be·ne	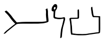	
Gershonites	hag·ge·re·shun·nee	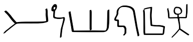	
through Ladan	le·la·dan		
and heads	ra·she	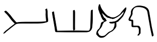	
of the families	ha·a·vo·wt		
of Ladan	le·la·dan		
the Gershonite	hag·ge·re·shun·nee	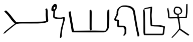	
[were] Jehieli	ye·chee·e·lee	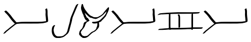	
the sons	be·ne	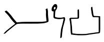	1 Chronicles 26:22
of Jehieli	ye·chee·e·lee	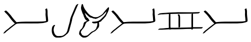	
Zetham	ze·tam	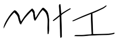	
Joel	ve·yo·w·el		
and his brother	a·chee	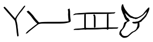	

They were in charge of	al	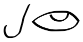	
the treasuries	o·tse·ro·wt	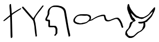	
of the house	bet	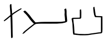	
of the LORD	YHVH	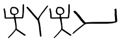	
From the Amramites	la·am·ra·mee	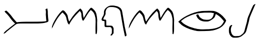	1 Chronicles 26:23
the Izharites	lay·yits·ha·ree	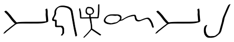	
the Hebronites	la·chev·ro·w·nee	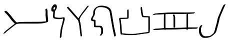	
and the Uzzielites :	la·az·zee·e·lee	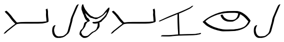	
Shebuel	u·she·vu·el	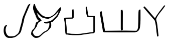	1 Chronicles 26:24
a descendant	ben	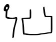	
of Gershom	ge·re·sho·wm	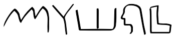	
son of	ben	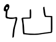	
Moses	mo·sheh	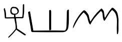	
was the officer	na·geed	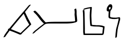	
in charge of	al	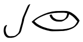	
the treasuries	ha·o·tsa·ro·wt	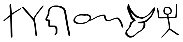	
His relatives	ve·e·chaw	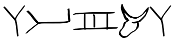	1 Chronicles 26:25
through Eliezer [included]	le·e·lee·e·zer	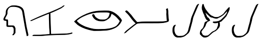	
Rehabiah	re·chav·ya·hu	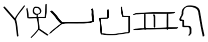	
his son	ve·no	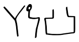	
Jeshaiah	vee·sha·ya·hu	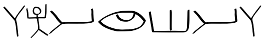	
his son	ve·no	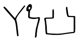	
Joram	ve·yo·ram	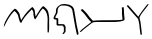	
his son	be·no	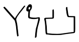	
Zichri	ve·zikh·ree	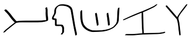	
his son	ve·no	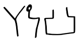	
and Shelomith	u·she·lo·mot	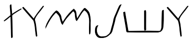	

his son	be·no	בנו	
This	hu	הוא	1 Chronicles 26:26
Shelomith	she·lo·mo·wt	שלמות	
and his brothers	ve·e·chaw	ואחיו	
were in charge of	al	על	
all	kal	כל	
the treasuries	o·tse·ro·wt	אצרות	
	haq·qo·da·sheem	הקדשים	
for the things	a·sher	אשר	
dedicated	hiq·deesh	הקדיש	
David	da·veed	דויד	
by King	ham·me·lekh	המלך	
by the heads	ve·ra·she	וראשי	
of families	ha·a·vo·wt	האבות	
who were the commanders	le·sa·re	לשרי	
of thousands	ha·a·la·pheem	האלפים	
and of hundreds	ve·ham·me·o·wt	והמאות	
commanders	ve·sa·re	ושרי	
and by the army	hats·tsa·va	הצבא	
some of	min	מן	1 Chronicles 26:27
their battles	ham·mil·cha·mo·wt	המלחמות	
from	u·min	ומן	
the plunder	hash·sha·lal	השלל	
They had dedicated	hiq·dee·shu	הקדישו	
to the repair	le·chaz·zeq	לחזק	
of the house	le·vet	לבית	
of the LORD	YHVH	יהוה	

Everything	ve·khol	1 Chronicles 26:28
that had been dedicated	ha·hiq·deesh	
by Samuel	she·mu·el	
the seer	ha·ro·eh	
Saul	ve·sha·ul	
son	ben	
of Kish	qeesh	
Abner	ve·av·ner	
son	ben	
of Ner	ner	
and Joab	ve·yo·w·av	
son	ben	
of Zeruiah	tse·ru·yah	
along with everything else	kol	
that was dedicated	ham·maq·deesh	
was under	al	
the care	yad	
of Shelomith	she·lo·meet	
and his brothers	ve·e·chaw	
From the Izharites	lay·yits·ha·ree	1 Chronicles 26:29
Chenaniah	ke·nan·ya·hu	
and his sons	u·va·naw	
duties	lam·me·la·khah	
had the outside	ha·chee·tso·w·nah	
over	al	
Israel	yis·ra·el	
as officers	le·sho·te·reem	

and judges	u·le·sho·phe·teem	ולשפטים	
From the Hebronites	la·chev·ro·w·nee	לחברוני	1 Chronicles 26:30
Hashabiah	cha·shav·ya·hu	חשביהו	
and his relatives	ve·e·chaw	ואחיו	
men	be·ne	בני	
capable	cha·yil	חיל	
1700	e·leph	אלף	
	u·she·va	ושבע	
	me·o·wt	מאות	
	al	על	
had charge of the affairs	pe·qud·dat	פקדת	
of Israel	yis·ra·el	ישראל	
	me·e·ver	מעבר	
of the Jordan	lay·yar·den	לירדן	
west	ma·ra·vah	מערבה	
for all	le·khol	לכל	
the work	me·le·khet	מלאכת	
of the LORD	YHVH	יהוה	
and for the service	ve·la·a·vo·dat	ולעבדת	
of the king	ham·me·lekh	המלך	
As for the Hebronites	la·chev·ro·w·nee	לחברוני	1 Chronicles 26:31
Jerijah	ye·ree·yah	יריה	
was the chief	ha·rosh	הראש	
of the Hebronites	la·chev·ro·w·nee	לחברוני	
according to the genealogies	le·to·le·do·taw	לתלדתיו	
of his ancestors	le·a·vo·wt	לאבות	

year	bish·nat		
In the fortieth	ha·ar·ba·eem		
reign	le·mal·khut	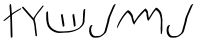	
of David’s	da·veed	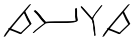	
[the records] were searched	nid·ra·shu		
were found	vay·yim·ma·tse		
among [the Hebronites]	va·hem		
and strong	gib·bo·w·re		
capable men	cha·yil	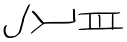	
at Jazer	be·ya·zer		
in Gilead	gil·ad		
Among Jerijah’s relatives	ve·e·chaw	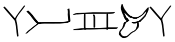	1 Chronicles 26:32
men	be·ne	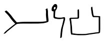	
capable	cha·yil	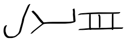	
[there were] 2,700	al·pa·yim		
	u·she·va	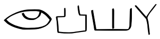	
	me·o·wt		
who were heads	ra·she	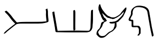	
of families	ha·a·vo·wt		
appointed them	vay·yaph·qee·dem	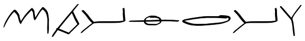	
David	da·veed	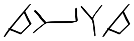	
King	ham·me·lekh		
over	al		
the Reubenites	ha·r·u·ve·nee		
the Gadites	ve·hag·ga·dee		
and the half-tribe	va·cha·tsee		

	she·vet	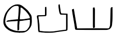	
of Manasseh	ham·nash·shee	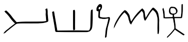	
for every	le·khal		
matter [pertaining to]	de·var		
God	ha·e·lo·heem		
and to the affairs	u·de·var		
of the king	ham·me·lekh	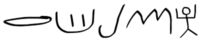	
	u·ve·ne		1 Chronicles 27:1
of the Israelites —	yis·ra·el	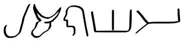	
This is the list	le·mis·pa·ram		
the heads	ra·she	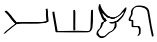	
of families	ha·a·vo·wt		
the commanders	ve·sa·re		
of thousands	ha·a·la·pheem		
and of hundreds	ve·ham·me·o·wt		
and their officers	ve·sho·te·re·hem	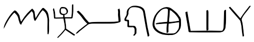	
who served	ham·sha·re·teem		
-	et		
the king	ham·me·lekh		
in every	le·khol		
matter	de·var		
concerning the divisions	ham·mach·le·qo·wt	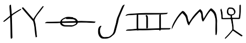	
on rotating military duty	hab·ba·ah		
	ve·hay·yo·tset	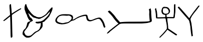	
each month	cho·desh	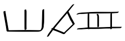	
	be·cho·desh	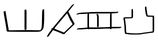	

throughout	le·khol	
	cha·de·she	
the year	hash·sha·nah	
division :	ham·ma·cha·lo·qet	
in each	ha·a·chat	
There were 24,000 men	es·reem	
	ve·ar·ba·ah	
	a·leph	
was in charge of	al	1 Chronicles 27:2
division	ham·ma·cha·lo·qet	
the first	ha·ri·sho·w·nah	
month	la·cho·desh	
[which was assigned] the first	ha·ri·sho·wn	
Jashobeam	ya·sha·ve·am	
son	ben	
of Zabdiel	zav·dee·el	
[men] in	ve·al	
his division	ma·cha·luq·to	
[There were] 24,000	es·reem	
	ve·ar·ba·ah	
	a·leph	
-	min	1 Chronicles 27:3
He was a descendant	be·ne	
of Perez	phe·rets	
and chief	ha·rosh	
of all	le·khal	

commanders	sa·re	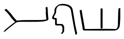	
the army	hats·tse·va·o·wt		
month	la·cho·desh	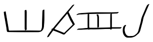	
for the first	ha·ri·sho·wn		
was in charge of	ve·al		1 Chronicles 27:4
the division	ma·cha·lo·qet	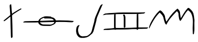	
month	ha·cho·desh	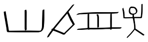	
for the second	hash·she·nee	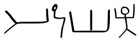	
Dodai	do·w·day		
the Ahohite	ha·a·cho·w·chee		
his division	u·ma·cha·luq·to	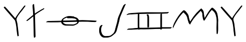	
and Mikloth	u·miq·lo·wt	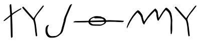	
was the leader	han·na·geed	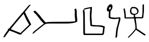	
[men] in	ve·al		
	ma·cha·luq·to	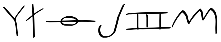	
[There were] 24,000	es·reem	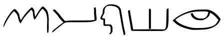	
	ve·ar·ba·ah		
	a·leph		
commander	sar		1 Chronicles 27:5
army	hats·tsa·va		
The third	hash·she·lee·shee	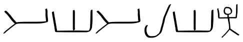	
month	la·cho·desh	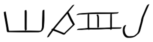	
for the third	hash·she·lee·shee	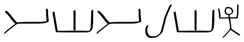	
was Benaiah	be·na·ya·hu	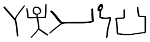	
son	ben		
of Jehoiada	ye·ho·w·ya·da	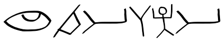	
the priest	hak·ko·hen		

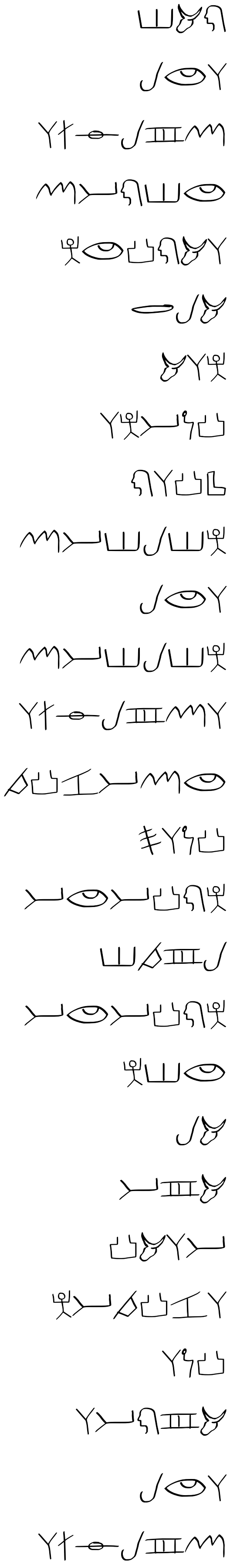

as chief	rosh	
[men] in	ve·al	
his division	ma·cha·luq·to	
[There were] 24,000	es·reem	
	ve·ar·ba·ah	
	a·leph	
This	hu	1 Chronicles 27:6
Benaiah	ve·na·ya·hu	
was mighty	gib·bo·wr	
among the Thirty	hash·she·lo·sheem	
and was over	ve·al	
the Thirty	hash·she·lo·sheem	
was in charge of his division	u·ma·cha·luq·to	
Ammizabad	am·mee·za·vad	
and his son	be·no	
The fourth	ha·re·vee·ee	1 Chronicles 27:7
month	la·cho·desh	
for the fourth	ha·re·vee·ee	
	a·sah	
Asahel	el	
brother	a·chee	
was Joab's	yo·w·av	
Zebadiah	u·ze·vad·yah	
and his son	ve·no	
was commander after him	a·cha·raw	
[men] in	ve·al	
his division	ma·cha·luq·to	

[There were] 24,000	es·reem	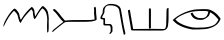	
	ve·ar·ba·ah		
	a·leph		
The fifth	ha·cha·mee·shee	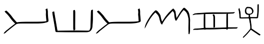	1 Chronicles 27:8
month	la·cho·desh	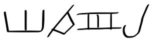	
for the fifth	ha·cha·mee·shee	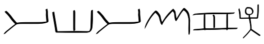	
was the commander	has·sar		
Shamhuth	sham·hut		
the Izrahite	hay·yiz·rach		
[men] in	ve·al		
his division	ma·cha·luq·to	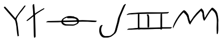	
[There were] 24,000	es·reem	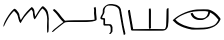	
	ve·ar·ba·ah		
	a·leph		
The sixth	hash·shish·shee		1 Chronicles 27:9
month	la·cho·desh	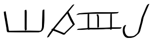	
for the sixth	hash·shish·shee	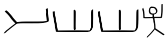	
was Ira	ee·ra	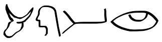	
son	ben		
of Ikkesh	iq·qesh	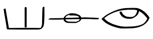	
the Tekoite	hat·te·qo·w·ee	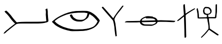	
[men] in	ve·al		
his division	ma·cha·luq·to	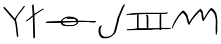	
[There were] 24,000	es·reem	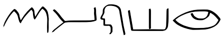	
	ve·ar·ba·ah		
	a·leph		
The seventh	hash·she·vee·ee	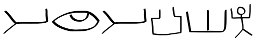	1 Chronicles 27:10

month	la·cho·desh	לחדש	
for the seventh	hash·she·vee·ee	השביעי	
was Helez	che·lets	חלץ	
the Pelonite	hap·pe·lo·w·nee	הפלוני	
	min	מן	
	be·ne	בני	
an Ephraimite	eph·ra·yim	אפרים	
[men] in	ve·al	ועל	
his division	ma·cha·luq·to	מחלקתו	
[There were] 24,000	es·reem	עשרים	
	ve·ar·ba·ah	וארבעה	
	a·leph	אלף	
The eighth	hash·she·mee·nee	השמיני	1 Chronicles 27:11
month	la·cho·desh	לחדש	
for the eighth	hash·she·mee·nee	השמיני	
was Sibbecai	sib·be·khay	סבכי	
the Hushathite	ha·chu·sha·tee	החשתי	
a Zerahite	laz·zar·chee	לזרחי	
[men] in	ve·al	ועל	
his division	ma·cha·luq·to	מחלקתו	
[There were] 24,000	es·reem	עשרים	
	ve·ar·ba·ah	וארבעה	
	a·leph	אלף	
The ninth	hat·te·shee·ee	התשיעי	1 Chronicles 27:12
month	la·cho·desh	לחדש	
for the ninth	hat·te·shee·ee	התשיעי	
was Abiezer	a·vee·e·zer	אביעזר	

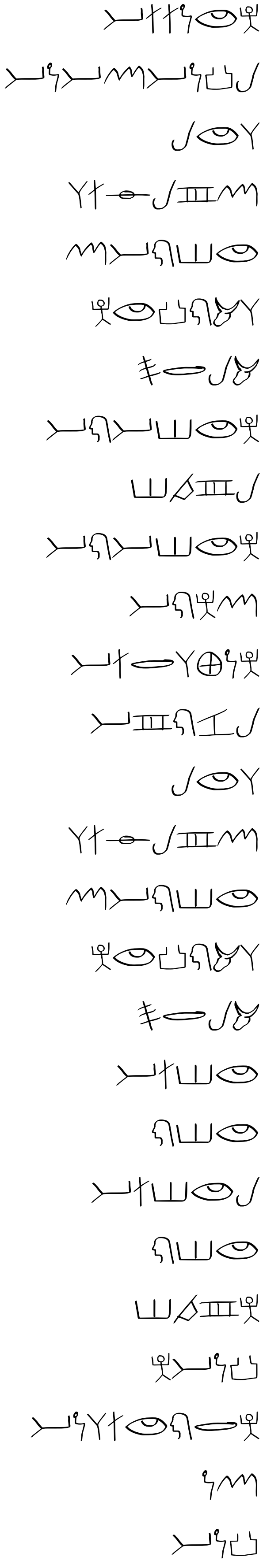

the Anathothite	ha·an·ne·to·tee	
a Benjamite	lab·bɛn·ye·mī·nī	
[men] in	ve·al	
his division	ma·cha·luq·to	
[There were] 24,000	es·reem	
	ve·ar·ba·ah	
	a·leph	
The tenth	ha·a·see·ree	1 Chronicles 27:13
month	la·cho·desh	
for the tenth	ha·a·see·ree	
was Maharai	mah·ray	
the Netophathite	han·ne·to·w·pha·tee	
a Zerahite	laz·zar·chee	
[men] in	ve·al	
his division	ma·cha·luq·to	
[There were] 24,000	es·reem	
	ve·ar·ba·ah	
	a·leph	
The eleventh	ash·te	1 Chronicles 27:14
	a·sar	
for the eleventh	le·ash·te	
	a·sar	
month	ha·cho·desh	
was Benaiah	be·na·yah	
the Pirathonite	hap·pir·a·to·w·nee	
	min	
	be·ne	

an Ephraimite	eph·ra·yim		
[men] in	ve·al		
his division	ma·cha·luq·to	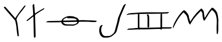	
[There were] 24,000	es·reem	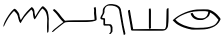	
	ve·ar·ba·ah		
	a·leph		
The twelfth	hash·she·nem	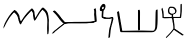	1 Chronicles 27:15
	a·sar		
for the twelfth	lish·nem	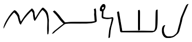	
	a·sar		
month	ha·cho·desh	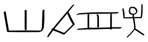	
was Heldai	chel·day		
the Netophathite	han·ne·to·w·pha·tee	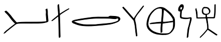	
[from the family] of Othniel	le·a·te·nee·el	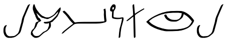	
[men] in	ve·al		
his division	ma·cha·luq·to	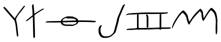	
[There were] 24,000	es·reem	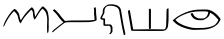	
	ve·ar·ba·ah		
	a·leph		
These officers were in charge of	ve·al		1 Chronicles 27:16
the tribes	shiv·te	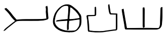	
of Israel :	yis·ra·el	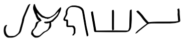	
Over the Reubenites	la·r·u·ve·nee		
	na·geed	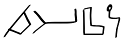	
[was] Eliezer	e·lee·e·zer		
son	ben		
of Zichri	zikh·rīs	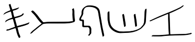	

over the Simeonites	lash·shim·o·w·nee	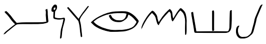	
[was] Shephatiah	she·phat·ya·hu	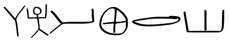	
son	ben	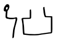	
of Maacah	ma·a·khah	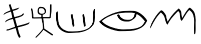	
over Levi	le·le·vee	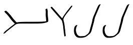	1 Chronicles 27:17
[was] Hashabiah	cha·shav·yah	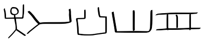	
son	ben	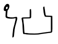	
of Kemuel	qe·mu·el	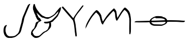	
over Aaron	le·a·ha·ron	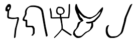	
[was] Zadok	tsa·do·wq	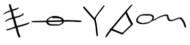	
over Judah	lee·hu·dah	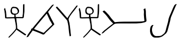	1 Chronicles 27:18
[was] Elihu	e·lee·hu	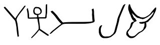	
brothers	me·a·che	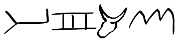	
one of David’s	da·veed	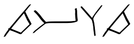	
over Issachar	le·yi·sa·sh·khar	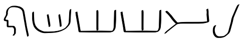	
[was] Omri	a·me·ree	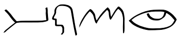	
son	ben	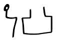	
of Michael	mee·kha·el	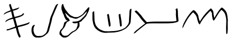	
over Zebulun	liz·vu·lun	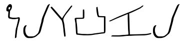	1 Chronicles 27:19
[was] Ishmaiah	yish·ma·ya·hu	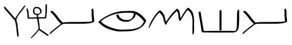	
son	ben	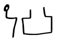	
of Obadiah	o·vad·ya·hu	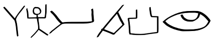	
over Naphtali	le·naph·ta·lee	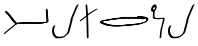	
[was] Jerimoth	ye·ree·mo·wt	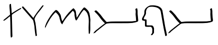	
son	ben	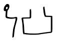	
of Azriel	az·ree·el	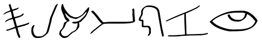	
over the Ephraimites	liv·ne	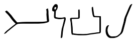	1 Chronicles 27:20

	eph·ra·yim		
[was] Hoshea	ho·wo·she·a		
son	ben		
of Azaziah	a·zaz·ya·hu		
over one of the half-tribes	la·cha·tsee	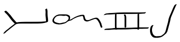	
	she·vet	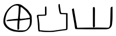	
of Manasseh	me·nash·sheh	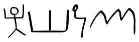	
[was] Joel	yo·w·el		
son	ben		
of Pedaiah	pe·da·ya·hu	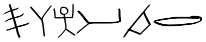	
over [the] half-tribe	la·cha·tsee		1 Chronicles 27:21
of Manasseh	ham·nash·sheh	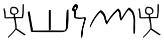	
in Gilead	gil·a·dah		
[was] Iddo	yid·do	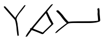	
son	ben		
of Zechariah	ze·khar·ya·hus	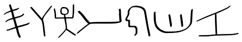	
over Benjamin	le·vin·ya·min	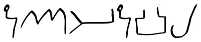	
[was] Jaasiel	ya·a·see·el		
son	ben		
of Abner	av·ner		
[and] over Dan	le·dan		1 Chronicles 27:22
[was] Azarel	a·zar·el		
son	ben		
of Jeroham	ye·ro·cham	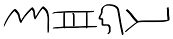	
These [were]	el·leh	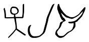	
the leaders	sa·re	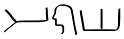	
of the tribes	shiv·te	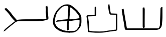	

of Israel	yis·ra·el	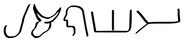	
did not	ve·lo		1 Chronicles 27:23
count	na·sa		
David	da·veed	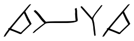	
	mis·pa·ram		
the men	le·mib·ben		
twenty	es·reem	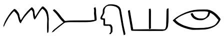	
aged	sha·nah	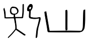	
or under	u·le·mat·tah		
because	kee	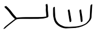	
had said that	a·mar		
the LORD	YHVH		
as numerous	le·har·bo·wt		
-	et		
He would make Israel	yis·ra·el	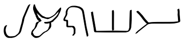	
as the stars	ke·kho·wkh·ve	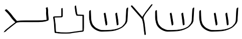	
of the sky	hash·sha·ma·yim	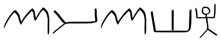	
Joab	yo·w·av		1 Chronicles 27:24
son	ben		
of Zeruiah	tse·ru·yah		
began	he·chel	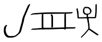	
to count [the men]	lim·no·wt		
but did not	ve·lo		
finish	khil·lah	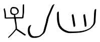	
came	vay·hee	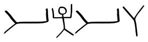	
For because of this [census]	va·zot		
wrath	qe·tseph		

upon	al		
Israel	yis·ra·el	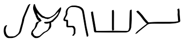	
was not	ve·lo		
entered	a·lah		
and the number	ham·mis·par		
in the Book	be·mis·par		
of	div·re		
the Chronicles	hay·ya·meem		
of King	lam·me·lekh		
David	da·veed	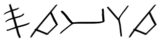	
was in charge of	ve·al		1 Chronicles 27:25
storehouses	o·tse·ro·wt		
the royal	ham·me·lekh		
Azmaveth	az·ma·vet		
son	ben		
of Adiel	ʿa·dī·ʾē·ls	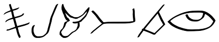	
was in charge of	ve·al		
the storehouses	ha·o·tsa·ro·wt		
in the country	bas·sa·deh	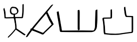	
in the cities	be·a·reem		
in the villages	u·vak·ke·pha·reem		
and in the fortresses	u·vam·mig·da·lo·wt	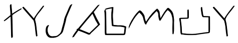	
Jonathan	ye·ho·w·na·tan		
son	ben		
of Uzziah	uz·zee·ya·hu	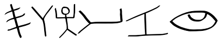	
was in charge of	ve·al		1 Chronicles 27:26
the workers	o·se		

	me·le·khet		
in the fields	has·sa·deh		
who tilled	la·a·vo·dat	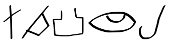	
the soil	ha·a·da·mah		
Ezri	ez·ree		
son	ben		
of Chelub	ke·luv	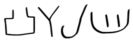	
was in charge of	ve·al		1 Chronicles 27:27
the vineyards	hak·ke·ra·meem		
Shimei	shim·ee		
the Ramathite	ha·ra·ma·tee		
was in charge of	ve·al		
the produce of the vineyards	sheb·bak·ke·ra·meem	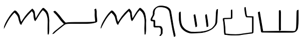	
vats	le·o·tse·ro·wt		
for the wine	hay·ya·yin	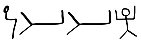	
Zabdi	zav·dee		
the Shiphmite	hash·shiph·mee	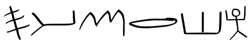	
was in charge of	ve·al		1 Chronicles 27:28
the olive	haz·ze·teem	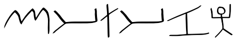	
and sycamore trees	ve·hash·shiq·meem	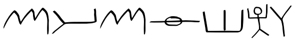	
-	a·sher		
in the foothills	bash·she·phe·lah		
	ba·al		
Baal-hanan	cha·nan	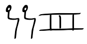	
the Gederite	hag·ge·dē·rīs		
was in charge of	ve·al		
the stores	o·tse·ro·wt		

of olive oil	hash·she·men	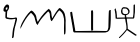	
Joash	yo·w·ash		
was in charge of	ve·al		1 Chronicles 27:29
the herds	hab·ba·qar	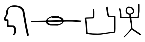	
grazing	ha·ro·eem		
in Sharon	bash·sha·ro·wn	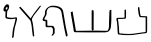	
Shitrai	shit·ray		
the Sharonite	hash·sha·ro·w·nee		
was in charge of	ve·al		
the herds	hab·ba·qar	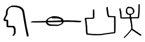	
in the valleys	ba·a·ma·qeem	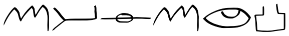	
Shaphat	sha·phat		
son	ben		
of Adlai	ad·lay		
was in charge of	ve·al		1 Chronicles 27:30
the camels	hag·ge·mal·leem	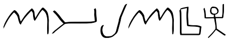	
Obil	o·w·veel		
the Ishmaelite	hay·yish·me·e·lee		
was in charge of	ve·al		
the donkeys	ha·a·to·no·wt		
Jehdeiah	yech·de·ya·hu	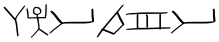	
the Meronothite	ham·me·ro·no·tee		
was in charge of	ve·al		1 Chronicles 27:31
the flocks	hats·tson		
Jaziz	ya·zeez	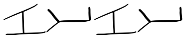	
the Hagrite	ha·hag·ree		
All	kal		

these	el·leh	𐤀𐤋𐤄	
officials [were]	sa·re	𐤔𐤓𐤉	
property	ha·re·khush	𐤄𐤓𐤊𐤅𐤔	
-	a·sher	𐤀𐤔𐤓	
in charge of King	lam·me·lekh	𐤋𐤌𐤋𐤊	
David’s	da·veed	𐤃𐤅𐤉𐤃	
Jonathan	vee·ho·w·na·tan	𐤅𐤉𐤄𐤅𐤍𐤕𐤍	1 Chronicles 27:32
uncle	do·wd	𐤃𐤅𐤃	
David’s	da·veed	𐤃𐤅𐤉𐤃	
was a counselor	yo·w·ets	𐤉𐤅𐤏𐤑	
was a man	eesh	𐤀𐤉𐤔	
of insight	me·veen	𐤌𐤁𐤉𐤍	
and a scribe	ve·so·w·pher	𐤅𐤎𐤅𐤐𐤓	
he	hu	𐤄𐤅𐤀	
Jehiel	vee·chee·el	𐤅𐤉𐤇𐤉𐤀𐤋	
son	ben	𐤁𐤍	
of Hachmoni	chakh·mo·w·nee	𐤇𐤊𐤌𐤅𐤍𐤉	
attended to	im	𐤏𐤌	
the sons	be·ne	𐤁𐤍𐤉	
of the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
Ahithophel	va·a·chee·to·phel	𐤅𐤀𐤇𐤉𐤕𐤐𐤋	1 Chronicles 27:33
counselor	yo·w·ets	𐤉𐤅𐤏𐤑	
was the king’s	lam·mɛ·lɛkhs	𐤋𐤌𐤋𐤊𐤎	
Hushai	ve·chu·shay	𐤅𐤇𐤅𐤔𐤉	
the Archite	ha·ar·kee	𐤄𐤀𐤓𐤊𐤉	
friend	re·a	𐤓𐤏	
was the king’s	ham·me·lekh	𐤄𐤌𐤋𐤊	

was succeeded by	ve·a·cha·re	𐤅𐤀𐤇𐤓𐤉	1 Chronicles 27:34
Ahithophel	a·chee·to·phel	𐤀𐤇𐤉𐤕𐤐𐤋	
Jehoiada	ye·ho·w·ya·da	𐤉𐤄𐤅𐤉𐤃𐤏	
son	ben	𐤁𐤍	
of Benaiah	be·na·ya·hu	𐤁𐤍𐤉𐤄𐤅	
then by Abiathar	ve·ev·ya·tar	𐤅𐤀𐤁𐤉𐤕𐤓	
was the commander	ve·sar	𐤅𐤔𐤓	
army	tsa·va	𐤑𐤁𐤀	
of the king’s	lam·me·lekh	𐤋𐤌𐤋𐤊	
Joab	yo·w·av	𐤉𐤅𐤀𐤁	
summoned	vay·yaq·hel	𐤅𐤉𐤒𐤄𐤋	1 Chronicles 28:1
Now David	da·veed	𐤃𐤅𐤉𐤃	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the leaders	sa·re	𐤔𐤓𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
the leaders	sa·re	𐤔𐤓𐤉	
of the tribes	hash·she·va·teem	𐤄𐤔𐤁𐤈𐤉𐤌	
the leaders	ve·sa·re	𐤅𐤔𐤓𐤉	
of the divisions	ham·mach·le·qo·wt	𐤄𐤌𐤇𐤋𐤒𐤅𐤕	
service	ham·sha·re·teem	𐤄𐤌𐤔𐤓𐤕𐤉𐤌	
-	et	𐤀𐤕	
in the king’s	ham·me·lekh	𐤄𐤌𐤋𐤊	
the commanders	ve·sa·re	𐤅𐤔𐤓𐤉	
of thousands	ha·a·la·pheem	𐤄𐤀𐤋𐤐𐤉𐤌	
[and]	ve·sa·re	𐤅𐤔𐤓𐤉	
of hundreds	ham·me·o·wt	𐤄𐤌𐤀𐤅𐤕	

and the officials	ve·sa·re	𐤅𐤔𐤓𐤉	
in charge of all	khal	𐤊𐤋	
the property	re·khush	𐤓𐤊𐤅𐤔	
and cattle	u·miq·neh	𐤅𐤌𐤒𐤍𐤄	
of the king	lam·me·lekh	𐤋𐤌𐤋𐤊	
and his sons	u·le·va·naw	𐤅𐤋𐤁𐤍𐤉𐤅	
along with	im	𐤏𐤌	
the court officials	has·sa·ree·seem	𐤄𐤎𐤓𐤉𐤎𐤉𐤌	
and mighty men —	ve·hag·gib·bo·w·reem	𐤅𐤄𐤂𐤁𐤅𐤓𐤉𐤌	
every	u·le·khal	𐤅𐤋𐤊𐤋	
mighty man	gib·bo·wr	𐤂𐤁𐤅𐤓	
of valor	cha·yil	𐤇𐤉𐤋	
to	el	𐤀𐤋	
Jerusalem :	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
rose	vay·ya·qam	𐤅𐤉𐤒𐤌	1 Chronicles 28:2
David	da·veed	𐤃𐤅𐤉𐤃	
Then King	ham·me·lekh	𐤄𐤌𐤋𐤊	
to	al	𐤏𐤋	
his feet	rag·law	𐤓𐤂𐤋𐤉𐤅	
and said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ Listen to me	she·ma·u·nee	𐤔𐤌𐤏𐤅𐤍𐤉	
my brothers	a·chay	𐤀𐤇𐤉	
and my people	ve·am·mee	𐤅𐤏𐤌𐤉	
	a·nee	𐤀𐤍𐤉	
It was in	im	𐤏𐤌	
my heart	le·va·vee	𐤋𐤁𐤁𐤉	
to build	liv·no·wt	𐤋𐤁𐤍𐤅𐤕	

a house	bet	𐤁𐤉𐤕	
as a resting place	me·nu·chah	𐤌𐤍𐤅𐤇𐤄	
for the ark	la·a·ro·wn	𐤋𐤀𐤓𐤅𐤍	
of the covenant	be·reet	𐤁𐤓𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and as a footstool	ve·la·ha·dom	𐤅𐤋𐤄𐤃𐤌	
	rag·le	𐤓𐤂𐤋𐤉	
for our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
I had made preparations	va·ha·khee·no·w·tee	𐤅𐤄𐤊𐤉𐤍𐤅𐤕𐤉	
to build it	liv·no·wt	𐤋𐤁𐤍𐤅𐤕	
but God	ve·ha·e·lo·heem	𐤅𐤄𐤀𐤋𐤄𐤉𐤌	1 Chronicles 28:3
said	a·mar	𐤀𐤌𐤓	
to me	lee	𐤋𐤉	
‘ You are not	lo	𐤋𐤀	
to build	tiv·neh	𐤕𐤁𐤍𐤄	
a house	va·yit	𐤁𐤉𐤕	
for My Name	lish·mee	𐤋𐤔𐤌𐤉	
because	kee	𐤊𐤉	
are a man	eesh	𐤀𐤉𐤔	
of war	mil·cha·mo·wt	𐤌𐤋𐤇𐤌𐤅𐤕	
you	at·tah	𐤀𐤕𐤄	
blood ’	ve·da·meem	𐤅𐤃𐤌𐤉𐤌	
who has spilled	sha·pha·khe·ta	𐤔𐤐𐤊𐤕	
chose	vay·yiv·char	𐤅𐤉𐤁𐤇𐤓	1 Chronicles 28:4
Yet the LORD	YHVH	𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

me	bee	
out of all	mik·kol	
house	bet	
my father’s	a·vee	
to be	lih·yo·wt	
king	le·me·lekh	
over	al	
Israel	yis·ra·el	
forever	le·o·w·lam	
For	kee	
Judah	vee·hu·dah	
He chose	ba·char	
as leader	le·na·geed	
and from the house	u·ve·vet	
of Judah	ye·hu·dah	
household	bet	
[He chose] my father’s	a·vee	
sons	u·viv·ne	
and from my father’s	a·vee	
	bee	
He was pleased	ra·tsah	
to make me king	le·ham·leekh	
over	al	
all	kal	
Israel	yis·ra·el	
And of all	u·mik·kal	1 Chronicles 28:5
my sons —	ba·nay	

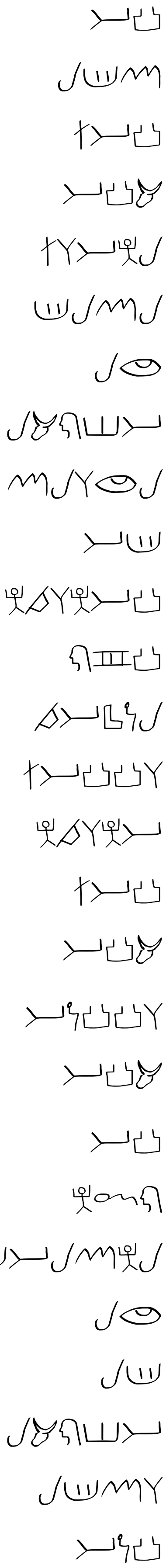

for	kee	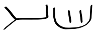	
many	rab·beem	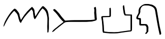	
sons —	ba·neem	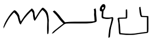	
has given	na·tan	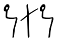	
me	lee	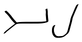	
the LORD	YHVH		
He has chosen	vay·yiv·char	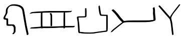	
Solomon	bish·lo·moh	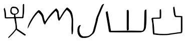	
my son	ve·nee	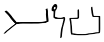	
to sit	la·she·vet		
on	al		
the throne	kis·se		
of the kingdom	mal·khut	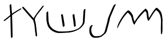	
of the LORD	YHVH		
over	al		
Israel	yis·ra·el	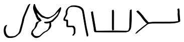	
And He said	vay·yo·mer		1 Chronicles 28:6
to me	lee	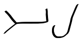	
‘ Solomon	she·lo·moh	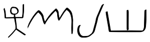	
your son	vin·kha	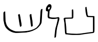	
is the one	hu		
who will build	yiv·neh	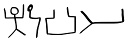	
My house	ve·tee	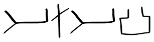	
and My courts	va·cha·tse·ro·w·tay		
for	kee	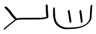	
I have chosen him	va·char·tee	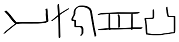	
[as]	vo		

My	lee	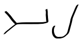	
son	le·ven	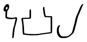	
and I	va·a·nee		
will be	eh·yeh		
his	lo	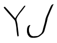	
Father	le·av		
I will establish	va·ha·khee·no·w·tee	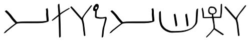	1 Chronicles 28:7
-	et		
his kingdom	mal·khu·to		
forever	ad		
	le·o·w·lam		
if	im		
he resolutely	ye·che·zaq	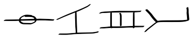	
carries out	la·a·so·wt		
My commandments	mits·wo·tay		
and ordinances	u·mish·pa·tay		
as is being done	kay·yo·wm	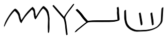	
this day ’	haz·zeh		
So now	ve·at·tah		1 Chronicles 28:8
in the sight	le·e·ne	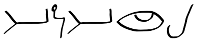	
of all	khal		
Israel	yis·ra·el	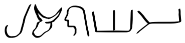	
the assembly	qe·hal	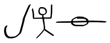	
of the LORD	YHVH		
and in the hearing	u·ve·a·ze·ne		
of our God	e·lo·he·nu	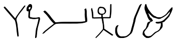	
keep	shim·ru		

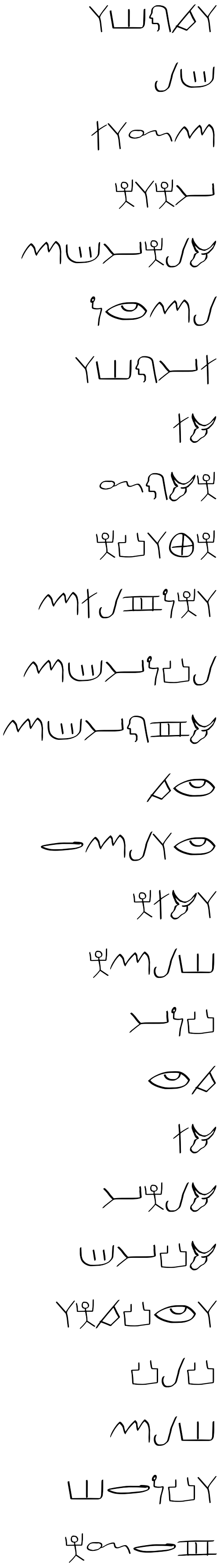

and seek out	ve·dir·shu	
all	kal	
the commandments	mits·wot	
of the LORD	YHVH	
your God	e·lo·he·khem	
so that	le·ma·an	
you may possess	tee·re·shu	
-	et	
land	ha·a·rets	
this good	hat·to·w·vah	
and leave it as an inheritance	ve·hin·chal·tem	
to your descendants	liv·ne·khem	
	a·cha·re·khem	
forever	ad	
	o·w·lam	
As for you	ve·at·tah	1 Chronicles 28:9
Solomon	she·lo·moh	
my son	ve·nee	
know	da	
-	et	
the God	e·lo·he	
of your father	a·vee·kha	
and serve Him	ve·a·ve·de·hu	
wholeheartedly	be·lev	
	sha·lem	
mind	u·ve·ne·phesh	
and with a willing	cha·phe·tsah	

for	kee	
every	khal	
heart	le·va·vo·wt	
searches	do·w·resh	
the LORD	YHVH	
of every	ve·khal	
the intent	ye·tser	
thought	ma·cha·sha·vo·wt	
and understands	me·veen	
If	im	
you seek Him	tid·re·shen·nu	
He will be found	yim·ma·tse	
by you	lakh	
but if	ve·im	
you forsake Him	ta·az·ven·nu	
He will reject you	yaz·nee·cha·kha	
forever	la·ad	
Consider	re·eh	1 Chronicles 28:10
now	at·tah	
that	kee	
the LORD	YHVH	
has chosen	ba·char	
you	be·kha	
to build	liv·no·wt	
a house	ba·yit	
for the sanctuary	lam·miq·dash	
Be strong	cha·zaq	

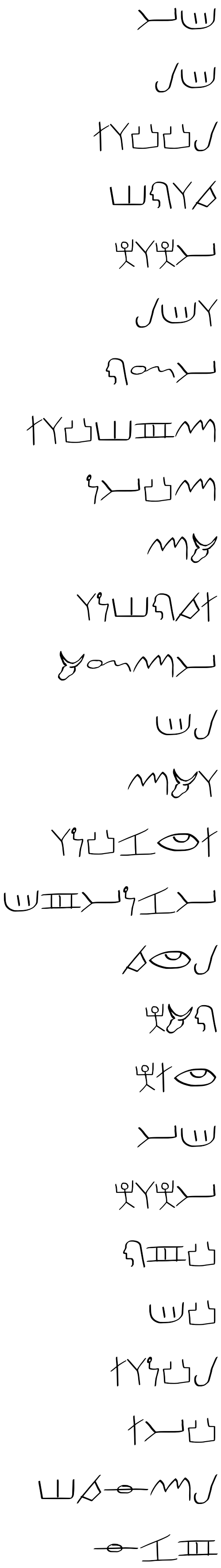

and do it ”	va·a·seh	ועשה פ	
gave	vay·yit·ten	ויתן	1 Chronicles 28:11
Then David	da·veed	דויד	
Solomon	lish·lo·moh	לשלמה	
his son	ve·no	בנו	
-	et	את	
the plans	tav·neet	תבנית	
for the portico [of the temple]	ha·u·lam	האולם	
-	ve·et	ואת	
its buildings	bat·taw	בתיו	
storehouses	ve·gan·zak·kaw	וגנזכיו	
upper rooms	va·a·lee·yo·taw	ועליתיו	
rooms	va·cha·da·raw	וחדריו	
inner	hap·pe·nee·meem	הפנימים	
and the room	u·vet	ובית	
for the mercy seat	hak·kap·po·ret	הכפרת	
The plans	ve·tav·neet	ותבנית	1 Chronicles 28:12
contained everything	kol	כל	
-	a·sher	אשר	
[David] had	ha·yah	היה	
mind	va·ru·ach	ברוח	
in	im·mo	עמו	
for the courts	le·chats·ro·wt	לחצרות	
of the house	bet	בית	
of the LORD	YHVH	יהוה	
for all	u·le·khal	ולכל	
rooms	hal·le·sha·kho·wt	הלשכות	

the surrounding	sa·veev	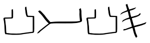	
for the treasuries	le·o·tse·ro·wt		
of the house	bet	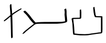	
of God	ha·e·lo·heem		
[and]	u·le·o·tse·ro·wt		
of the dedicated things	haq·qo·da·sheem		
for the divisions	u·le·mach·le·qo·wt	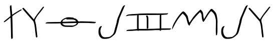	1 Chronicles 28:13
of the priests	hak·ko·ha·neem	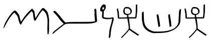	
and Levites	ve·hal·vee·yim		
for all	u·le·khal		
the work	me·le·khet		
of service	a·vo·w·dat		
in the house	bet	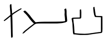	
of the LORD	YHVH		
and for all	u·le·khal	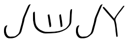	
the articles	ke·le	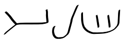	
of service	a·vo·w·dat		
in the house	bet	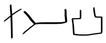	
of the LORD :	YHVH		
the gold	laz·za·hav	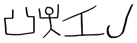	1 Chronicles 28:14
the weight	bam·mish·qal		
	laz·za·hav	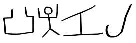	
of all	le·khal		
articles	ke·le	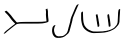	
for every kind of service	a·vo·w·dah		
	va·a·vo·w·dah		
of all	le·khol		

articles	ke·le	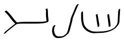	
the silver	hak·ke·seph	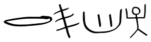	
the weight	be·mish·qal	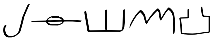	
for every kind	le·khal	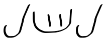	
	ke·le	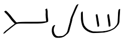	
of service	a·vo·w·dah	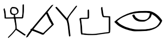	
	va·a·vo·w·dah	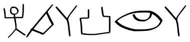	
the weight	u·mish·qal	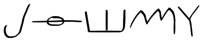	1 Chronicles 28:15
lampstands	lim·no·ro·wt	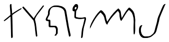	
of the gold	haz·za·hav	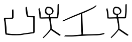	
lamps	ve·ne·ro·te·hem	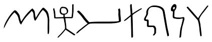	
and their	za·hav	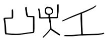	
including the weight	be·mish·qal	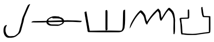	
of each lampstand	me·no·w·rah	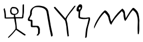	
	u·me·no·w·rah	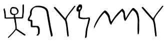	
and its lamps	ve·ne·ro·te·ha	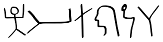	
lampstand	ve·lim·no·ro·wt	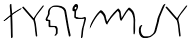	
of each silver	hak·ke·seph	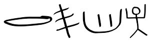	
the weight	be·mish·qal	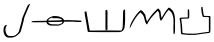	
of each lampstand	lim·no·w·rah	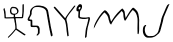	
and its lamps	ve·ne·ro·te·ha	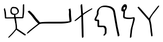	
according to the use	ka·a·vo·w·dat	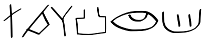	
	me·no·w·rah	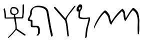	
	u·me·no·w·rah	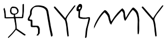	
-	ve·et	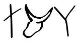	1 Chronicles 28:16
of gold	haz·za·hav	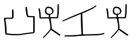	
the weight	mish·qal	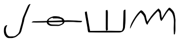	

for each table	le·shul·cha·no·wt	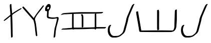	
of showbread	ham·ma·a·re·khet		
tables	le·shul·chan	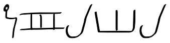	
	ve·shul·chan	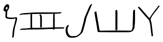	
and of silver	ve·khe·seph		
-	le·shul·cha·no·wt	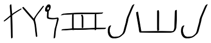	
for the silver	hak·ka·seph		
for the forks	ve·ham·miz·la·go·wt		1 Chronicles 28:17
sprinkling bowls	ve·ham·miz·ra·qo·wt		
and pitchers	ve·haq·qe·sa·wot		
gold	za·hav	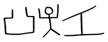	
[the weight of] the pure	ta·ho·wr		
dish	ve·likh·pho·w·re		
of each gold	haz·za·hav	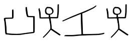	
the weight	be·mish·qal		
	likh·pho·wr		
bowl	u·khe·pho·wr		
	ve·likh·pho·w·re		
of each silver	hak·ke·seph		
the weight	be·mish·qal		
	likh·pho·wr		
	u·khe·pho·wr		
for the altar	u·le·miz·bach		1 Chronicles 28:18
of incense	haq·qe·to·ret	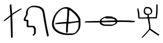	
gold	za·hav	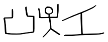	
of the refined	me·zuq·qaq	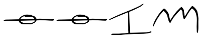	
the weight	bam·mish·qal		

and the plans	u·le·tav·neet		
for the chariot	ham·mer·ka·vah		
cherubim	hak·ke·ru·veem		
of the gold	za·hav	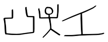	
that spread [their wings]	le·pho·re·seem	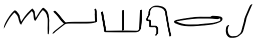	
and overshadowed	ve·so·khe·kheem		
	al		
the ark	a·ro·wn	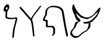	
of the covenant	be·reet	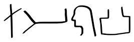	
of the LORD	YHVH		
“ All this,” [said David]	hak·kol		1 Chronicles 28:19
in writing	bikh·tav		
by [His] hand	mee·yad	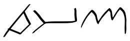	
the LORD	YHVH		
upon me ”	a·lay	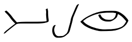	
has made clear to me	his·keel		
“ all	kol		
the details	mal·a·kho·wt		
of this plan	hat·tav·neet	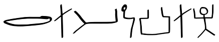	
said	vay·yo·mer		1 Chronicles 28:20
David also	da·veed	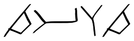	
to Solomon	lish·lo·moh	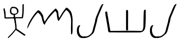	
his son	ve·no	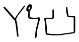	
“ Be strong	cha·zaq		
and courageous	ve·e·mats		
and do [it]	va·a·seh		

Do not	al	𐤀𐤋	
be afraid	tee·ra	𐤕𐤉𐤓𐤀	
	ve·al	𐤅𐤀𐤋	
or discouraged	te·chat	𐤕𐤇𐤕	
for	kee	𐤊𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
my God	e·lo·hay	𐤀𐤋𐤄𐤉	
is with you	im·makh	𐤏𐤌𐤊	
He will neither	lo	𐤋𐤀	
fail you	yar·pe·kha	𐤉𐤓𐤐𐤊	
	ve·lo	𐤅𐤋𐤀	
nor forsake you	ya·az·ve·ka	𐤉𐤏𐤆𐤁𐤊	
before	ad	𐤏𐤃	
is finished	likh·lo·wt	𐤋𐤊𐤋𐤅𐤕	
all	kal	𐤊𐤋	
the work	me·le·khet	𐤌𐤋𐤀𐤊𐤕	
for the service	a·vo·w·dat	𐤏𐤁𐤅𐤃𐤕	
of the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
are ready	ve·hin·neh	𐤅𐤄𐤍𐤄	1 Chronicles 28:21
The divisions	mach·le·qo·wt	𐤌𐤇𐤋𐤒𐤅𐤕	
of the priests	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
and Levites	ve·hal·vee·yim	𐤅𐤄𐤋𐤅𐤉𐤌	
for all	le·khal	𐤋𐤊𐤋	
the service	a·vo·w·dat	𐤏𐤁𐤅𐤃𐤕	
of the house	bet	𐤁𐤉𐤕	

of God	ha·e·lo·heem		
[and]	ve·im·me·kha	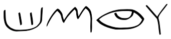	
every	ve·khal		
will be at your disposal for the work	me·la·khah		
of every	le·khal		
willing man	na·deev	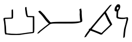	
skill	ba·cha·khe·mah	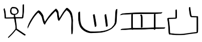	
and all	le·khal		
	a·vo·w·dah		
The officials	ve·has·sa·reem	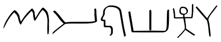	
are fully at your	ve·khal		
the people	ha·am		
	le·khal		
command ”	de·va·re·kha	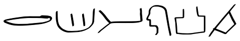	
said	vay·yo·mer		1 Chronicles 29:1
David	da·veed	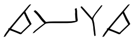	
Then King	ham·me·lekh		
to the whole	le·khal		
assembly	haq·qa·hal	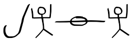	
Solomon	she·lo·moh	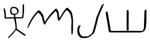	
“ My son	ve·nee	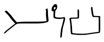	
the one	e·chad	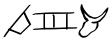	
has chosen	ba·char	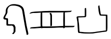	
whom	bo		
God	e·lo·heem		
is young	na·ar		
and inexperienced	va·rakh		

The task	ve·ham·me·la·khah	
is great	ge·do·w·lah	
because	kee	
is not	lo	
for man	le·a·dam	
this palace	hab·bee·rah	
but	kee	
for the LORD	la·YHVH	
God	e·lo·heem	
Now with all	u·khe·khal	1 Chronicles 29:2
my ability	ko·chee	
I have made provision	ha·khee·no·w·tee	
for the house	le·vet	
of my God —	e·lo·hay	
gold	haz·za·hav	
for the gold articles	laz·za·hav	
silver	ve·hak·ke·seph	
for the silver	lak·ke·seph	
bronze	ve·han·ne·cho·shet	
for the bronze	lan·ne·cho·shet	
iron	hab·bar·zel	
for the iron	lab·bar·zel	
and wood	ve·ha·e·tseem	
for the wood	la·e·tseem	
as well as onyx	av·ne	
	sho·ham	
for the settings	u·mil·lu·eem	

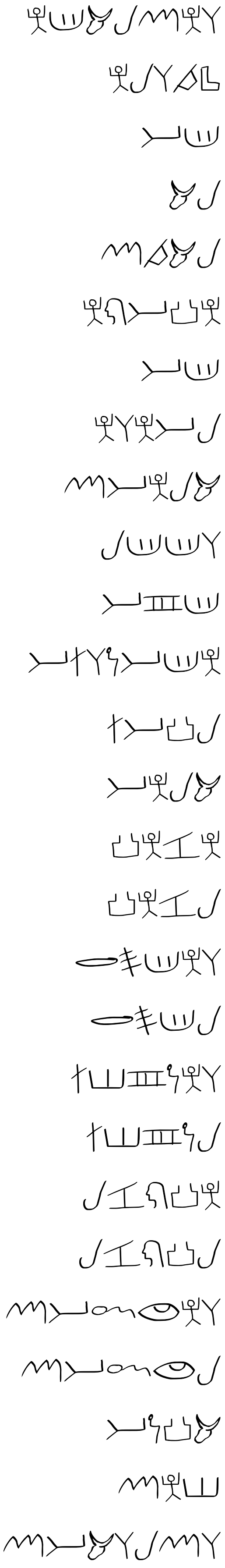

turquoise	av·ne	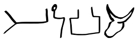	
	phukh		
stones of various colors	ve·riq·mah	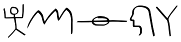	
all kinds	ve·khol		
stones	e·ven		
of precious	ye·qa·rah	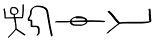	
and slabs	ve·av·ne	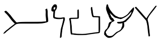	
of marble —	sha·yish	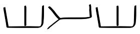	
all in abundance	la·rov		
Moreover	ve·o·wd		1 Chronicles 29:3
because of my delight	bir·tso·w·tee		
in the house	be·vet	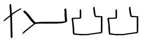	
of my God	e·lo·hay		
	yesh	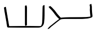	
	lee	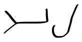	
my personal treasures	se·gul·lah	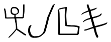	
of gold	za·hav	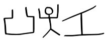	
and silver	va·kha·seph		
I now give	na·tat·tee		
for [it]	le·vet	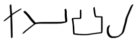	
	e·lo·hay		
over and above	le·ma·lah		
all	mik·kal		
that I have provided	ha·khee·no·w·tee	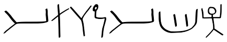	
temple :	le·vet	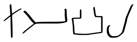	
for this holy	haq·qo·desh	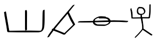	

three	she·lo·shet	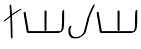	1 Chronicles 29:4
thousand	a·la·pheem	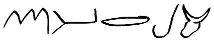	
talents	kik·ke·re	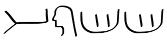	
of gold	za·hav	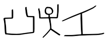	
(the gold	miz·ze·hav	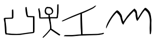	
of Ophir)	o·w·pheer	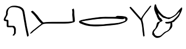	
and seven	ve·shiv·at	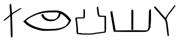	
thousand	a·la·pheem	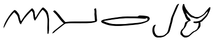	
talents	kik·kar	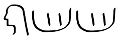	
silver	ke·seph	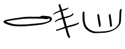	
of refined	me·zuq·qaq	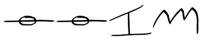	
to overlay	la·tu·ach	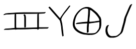	
the walls	qee·ro·wt	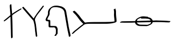	
of the buildings	hab·bat·teem	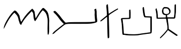	
	laz·za·hav	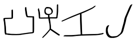	1 Chronicles 29:5
for the gold work	laz·za·hav	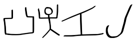	
and the silver work	ve·lak·ke·seph	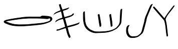	
	lak·ke·seph	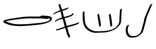	
and for all	u·le·khal	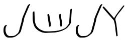	
the work	me·la·khah	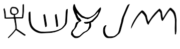	
to be done by	be·yad	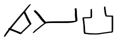	
the craftsmen	cha·ra·sheem	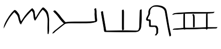	
Now who	u·mee	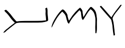	
will volunteer	mit·nad·dev	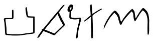	
to consecrate	le·mal·lo·wt	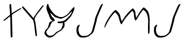	
himself	ya·do	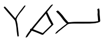	
today ? ”	hay·yo·wm	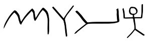	

to the LORD	la·YHVH	ליהוה	
gave willingly	vay·yit·nad·de·vu	ויתנדבו	1 Chronicles 29:6
Then the leaders	sa·re	שרי	
of the households	ha·a·vo·wt	האבות	
the officers	ve·sa·re	ושרי	
of the tribes	shiv·te	שבטי	
of Israel	yis·ra·el	ישראל	
the commanders	ve·sa·re	ושרי	
of thousands	ha·a·la·pheem	האלפים	
and of hundreds	ve·ham·me·o·wt	והמאות	
and the officials	u·le·sa·re	ולשרי	
work	me·le·khet	מלאכת	
in charge of the king’s	ham·me·lekh	המלך	
they gave	vay·yit·te·nu	ויתנו	1 Chronicles 29:7
Toward the service	la·a·vo·w·dat	לעבודת	
house	bet	בית	
of God’s	ha·e·lo·heem	האלהים	
of gold	za·hav	זהב	
talents	kik·ka·reem	ככרים	
5,000 {}	cha·me·shet	חמשת	
	a·la·pheem	אלפים	
darics	va·a·dar·kho·neem	ואדרכנים	
and 10,000	rib·bo	רבו	
of silver	ve·khe·seph	וכסף	
talents	kik·ka·reem	ככרים	
10,000 {}	a·se·ret	עשרת	
	a·la·pheem	אלפים	

of bronze	u·ne·cho·shet		
18,000 {}	rib·bo		
	u·she·mo·w·nat		
	a·la·pheem		
talents	kik·ka·reem		
of iron	u·var·zel	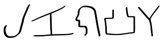	
and 100,000	me·ah		
	e·leph	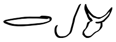	
talents	kik·ka·reem		
Whoever had	ve·han·nim·tsa		1 Chronicles 29:8
	it·to		
precious stones	a·va·neem	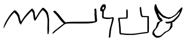	
gave them	na·te·nu	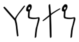	
to the treasury	le·o·w·tsar		
of the house	bet	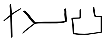	
of the LORD	YHVH		
under	al		
the care	yad	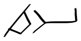	
of Jehiel	ye·chee·el	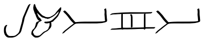	
the Gershonite	hag·ge·re·shun·nee	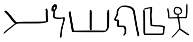	
rejoiced	vay·yis·me·chu		1 Chronicles 29:9
And the people	ha·am		
at	al		
the willing response of their leaders	hit·nad·de·vam		
for	kee	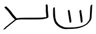	
	be·lev	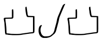	
and wholeheartedly	sha·lem	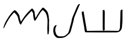	

they had given	hit·nad·de·vu	
to the LORD {freely}	la·YHVH	
also	ve·gam	
David	da·veed	
And King	ham·me·lekh	
rejoiced	sa·mach	
	sim·chah	
greatly	ge·do·w·lah	
blessed	vay·va·rekh	1 Chronicles 29:10
Then David	da·veed	
-	et	
the LORD	YHVH	
in the sight	le·e·ne	
of all	kal	
the assembly	haq·qa·hal	
said :	vay·yo·mer	
[and]	da·veed	
be blessed	ba·rukh	
“ May You	at·tah	
O LORD	YHVH	
God	e·lo·he	
Israel	yis·ra·el	
of our father	a·vee·nu	
from everlasting	me·o·w·lam	
to	ve·ad	
everlasting	o·w·lam	
Yours	le·kha	1 Chronicles 29:11

O LORD	YHVH		
is the greatness	hag·ge·dul·lah		
and the power	ve·hag·ge·vu·rah	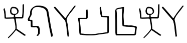	
and the glory	ve·hat·tiph·e·ret		
and the majesty	ve·han·ne·tsach		
and the splendor	ve·ha·ho·wd	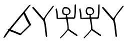	
for	kee	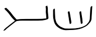	
everything	khol	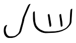	
in heaven	bash·sha·ma·yim		
and on earth belongs to You	u·va·a·rets		
Yours	le·kha	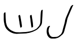	
O LORD	YHVH		
is the kingdom	ham·mam·la·khah		
and You are exalted	ve·ham·mit·nas·se	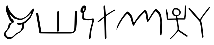	
over all	le·khol		
as head	le·rosh		
Both riches	ve·ha·o·sher		1 Chronicles 29:12
and honor	ve·hak·ka·vo·wd		
come from You	mil·le·pha·ne·kha		
and You	ve·at·tah		
are the ruler	mo·wo·shel		
over all	bak·kol		
In Your hands	u·ve·ya·de·kha	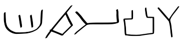	
[are] power	ko·ach		
and might	u·ge·vu·rah		
-	u·ve·ya·de·kha	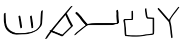	
to exalt	le·gad·del		

and give strength	u·le·chaz·zeq	ולחזק	
to all	lak·kol	לכל	
Now therefore	ve·at·tah	ועתה	1 Chronicles 29:13
our God	e·lo·he·nu	אלהינו	
give You thanks	mo·w·deem	מודים	
we	a·nach·nu	אנחנו	
	lakh	לך	
and we praise	u·me·hal·leem	ומהללים	
name	le·shem	לשם	
Your glorious	tiph·ar·te·kha	תפארתך	
But	ve·khee	וכי	1 Chronicles 29:14
who [am]	mee	מי	
I	a·nee	אני	
and who	u·mee	ומי	
are my people	am·mee	עמי	
that	kee	כי	
we should be able	na·tsor	נעצר	
	ko·ach	כח	
to give as generously	le·hit·nad·dev	להתנדב	
as this ?	ka·zot	כזאת	
For	kee	כי	
comes from You	mim·me·kha	ממך	
everything	hak·kol	הכל	
and from Your own hand	u·mee·ya·de·kha	ומידך	
we have given	na·tan·nu	נתנו	
to You	lakh	לך	
For	kee	כי	1 Chronicles 29:15

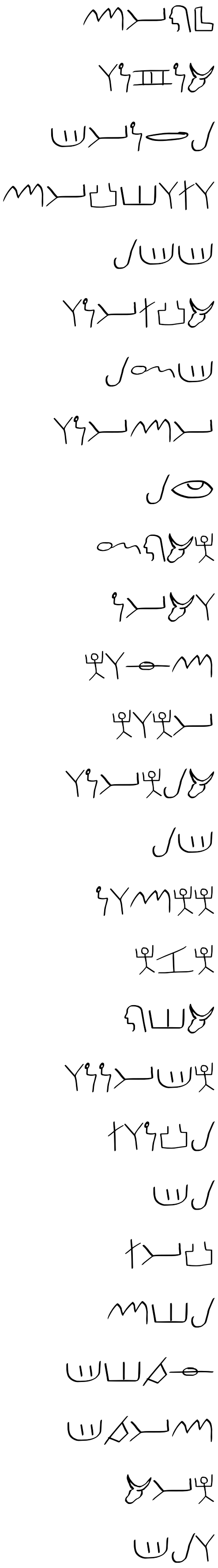

[are] foreigners	ge·reem	
we	a·nach·nu	
in Your presence	le·pha·ne·kha	
and strangers	ve·to·wo·sha·veem	
as were all	ke·khal	
our forefathers	a·vo·te·nu	
are like a shadow	kats·tsel	
Our days	ya·me·nu	
on	al	
earth	ha·a·rets	
without	ve·en	
hope	miq·veh	
O LORD	YHVH	1 Chronicles 29:16
our God	e·lo·he·nu	
all	khol	
abundance	he·ha·mo·wn	
this	haz·zeh	
that	a·sher	
we have provided	ha·khee·no·nu	
to build	liv·no·wt	
You	le·kha	
a house	va·yit	
Name	le·shem	
for Your holy	qad·she·kha	
from Your hand	mee·ya·de·kha	
comes	hī	
belongs to You	u·le·kha	

and all of it	hak·kol		
I know	ve·ya·da·tee		1 Chronicles 29:17
my God	e·lo·hay		
that	kee	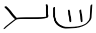	
You	at·tah		
test	bo·chen	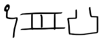	
the heart	le·vav		
in uprightness	u·me·sha·reem		
and delight	tir·tseh		
I	a·nee	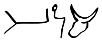	
and with an upright	be·yo·sher	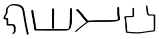	
heart	le·va·vee		
have given willingly	hit·nad·dav·tee		
All	khal		
these things	el·leh	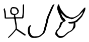	
and now	ve·at·tah		
Your people	am·me·kha		
who are present	han·nim·tse·u		
here	phoh	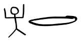	
I have seen	ra·ee·tee	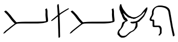	
giving joyfully	ve·sim·chah		
and willingly	le·hit·nad·dev		
to You	lakh	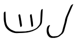	
O LORD	YHVH		1 Chronicles 29:18
God	e·lo·he		
Abraham	av·ra·ham	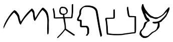	
Isaac	yits·chaq		

and Israel	ve·yis·ra·el	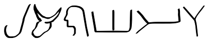	
of our fathers	a·vo·te·nu		
keep	shom·rah		
this	zot		
forever	le·o·w·lam		
desire	le·ye·tser	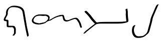	
in the intentions	mach·she·vo·wt		
of the hearts	le·vav		
of Your people	am·me·kha		
and direct	ve·ha·khen	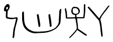	
their hearts	le·va·vam		
toward You	e·le·kha	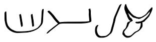	
Solomon	ve·lish·lo·moh		1 Chronicles 29:19
my son	ve·nee	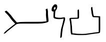	
And give	ten		
heart	le·vav		
a whole	sha·lem	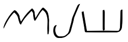	
to keep	lish·mo·wr		
Your commandments	mits·wo·te·kha		
decrees	e·de·wo·te·kha		
and statutes	ve·chuq·qe·kha	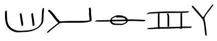	
and carry out	ve·la·a·so·wt		
all	hak·kol		
and to build	ve·liv·no·wt		
[Your] palace	hab·bee·rah	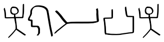	
for which	a·sher		
I have made provision „	ha·khee·no·w·tee		

said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	1 Chronicles 29:20
Then David	da·veed	𐤃𐤅𐤉𐤃	
to the whole	le·khal	𐤋𐤊𐤋	
assembly	haq·qa·hal	𐤄𐤒𐤄𐤋	
“ Blessed [be]	ba·re·khu	𐤁𐤓𐤊𐤅	
	na	𐤍𐤀	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God ”	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
blessed	vay·va·ra·khu	𐤅𐤉𐤁𐤓𐤊𐤅	
So the whole	khal	𐤊𐤋	
assembly	haq·qa·hal	𐤄𐤒𐤄𐤋	
the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of their fathers	a·vo·te·hem	𐤀𐤁𐤕𐤉𐤄𐤌	
They bowed down	vay·yiq·qe·du	𐤅𐤉𐤒𐤃𐤅	
and paid homage	vay·yish·ta·cha·wu	𐤅𐤉𐤔𐤕𐤇𐤅𐤅	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
and to the king	ve·lam·me·lekh	𐤅𐤋𐤌𐤋𐤊	
they offered	vay·yiz·be·chu	𐤅𐤉𐤆𐤁𐤇𐤅	1 Chronicles 29:21
-	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
sacrifices	ze·va·cheem	𐤆𐤁𐤇𐤉𐤌	
	vay·ya·a·lu	𐤅𐤉𐤏𐤋𐤅	
and presented burnt offerings	o·lo·wt	𐤏𐤋𐤅𐤕	
to the LORD :	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
The next day	le·ma·cho·rat	𐤋𐤌𐤇𐤓𐤕	
	hay·yo·wm	𐤄𐤉𐤅𐤌	

	ha·hu	
bulls	pa·reem	
a thousand	e·leph	
rams	e·leem	
a thousand	e·leph	
lambs	ke·va·seem	
and a thousand	e·leph	
along with their drink offerings	ve·nis·ke·hem	
and other sacrifices	u·ze·va·cheem	
in abundance	la·rov	
for all	le·khal	
Israel	yis·ra·el	
they ate	vay·yo·khe·lu	1 Chronicles 29:22
and drank	vay·yish·tu	
in the presence	liph·ne	
of the LORD	YHVH	
day	bay·yo·wm	
That	ha·hu	
joy	be·sim·chah	
with great	ge·do·w·lah	
as king	vay·yam·lee·khu	
Then, for a second	she·neet	
Solomon	lish·lo·moh	
son	ben	
time, they designated David's	da·veed	
anointing him	vay·yim·she·chu	
before the LORD	la·YHVH	

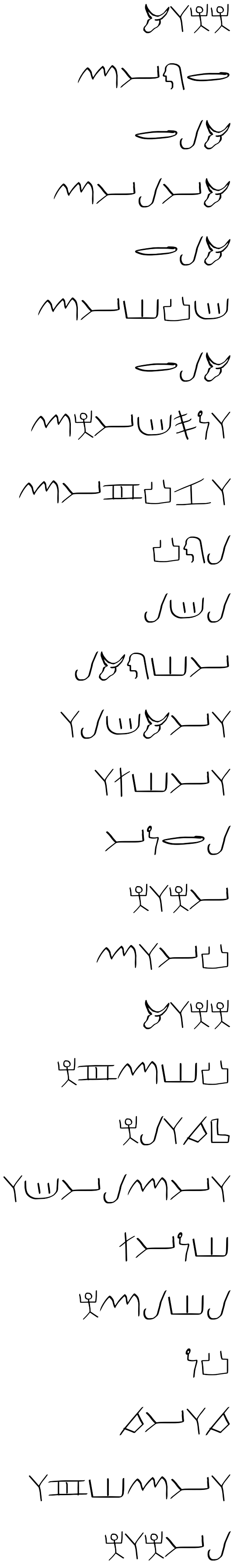

as ruler	le·na·geed	לנגיד	
and Zadok	u·le·tsa·do·wq	ולצדוק	
as the priest	le·kho·hen	לכהן	
sat	vay·ye·shev	וישב	1 Chronicles 29:23
So Solomon	lo·moh	שלמה	
on	al	על	
the throne	kis·se	כסא	
of the LORD	YHVH	יהוה	
as king	le·me·lekh	למלך	
in place of	ta·chat	תחת	
David	da·veed	דויד	
his father	a·vee	אביו	
He prospered	vay·yats·lach	ויצלח	
obeyed him	vay·yish·me·u	וישמעו	
	e·law	אליו	
and all	kal	כל	
Israel	yis·ra·el	ישראל	
All	ve·khal	וכל	1 Chronicles 29:24
the officials	has·sa·reem	השרים	
and mighty men	ve·hag·gib·bo·reem	והגברים	
as well as	ve·gam	וגם	
all	kal	כל	
sons	be·ne	בני	
of King	ham·me·lekh	המלך	
David's	da·veed	דויד	
pledged	na·te·nu	נתנו	
their allegiance	yad	יד	

to	ta·chat	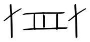	
Solomon	she·lo·moh	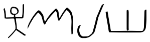	
King	ham·me·lekh	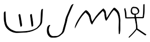	
exalted	vay·gad·del	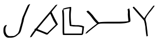	1 Chronicles 29:25
The LORD	YHVH	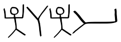	
-	et	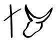	
Solomon	she·lo·moh	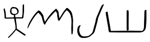	
highly	le·ma·lah	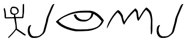	
in the sight	le·e·ne	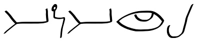	
of all	kal	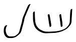	
Israel	yis·ra·el	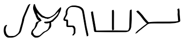	
and bestowed	vay·yit·ten	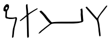	
on him	a·law	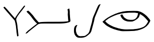	
majesty	ho·wd	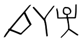	
royal	mal·khut	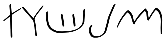	
such as	a·sher	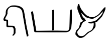	
had not	lo	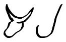	
been	ha·yah	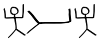	
bestowed on	al	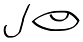	
any	kal	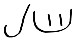	
king	me·lekh	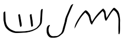	
before him	le·pha·naw	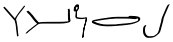	
in	al	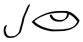	
Israel	yis·ra·el	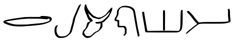	
David	ve·da·veed	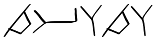	1 Chronicles 29:26
son	ben	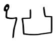	
of Jesse	yi·shay	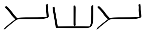	

was king	ma·lakh	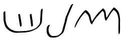	
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all	kal		
Israel	yis·ra·el	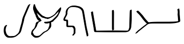	
The length	ve·hay·ya·meem		1 Chronicles 29:27
of David’s	a·sher		
reign	ma·lakh	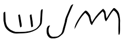	
over	al		
Israel	yis·ra·el	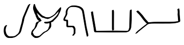	
[was] forty	ar·ba·eem		
years —	sha·nah	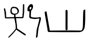	
in Hebron	be·chev·ro·wn	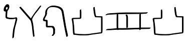	
	ma·lakh	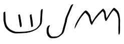	
seven	she·va		
years	sha·neem	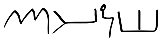	
in Jerusalem	u·vee·ru·sha·lim		
	ma·lakh	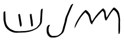	
and thirty-three years	she·lo·sheem		
	ve·sha·lo·wosh	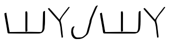	
He died	vay·ya·mat	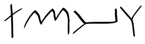	1 Chronicles 29:28
old age	be·se·vah	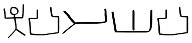	
at a ripe	to·w·vah		
full	se·va		
of years	ya·meem	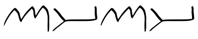	
riches	o·sher		
and honor	ve·kha·vo·wd	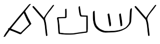	
reigned	vay·yim·lokh		

Solomon	she·lo·moh	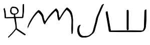	
and his son	ve·no	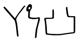	
in his place	tach·taw	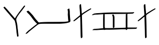	
Now the acts	ve·div·re	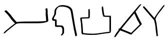	1 Chronicles 29:29
David	da·veed	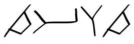	
of King	ham·me·lekh	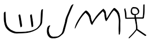	
from first	ha·ri·sho·neem	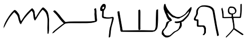	
to last	ve·ha·a·ch·ro·neem	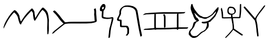	
are indeed	hin·nam	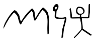	
written	ke·tu·veem	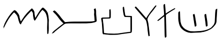	
in	al	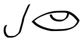	
the Chronicles	div·re	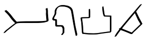	
of Samuel	she·mu·el	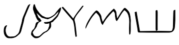	
the Seer	ha·ro·eh	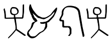	
	ve·al	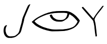	
the Chronicles	div·re	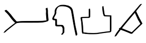	
of Nathan	na·tan	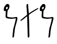	
the Prophet	han·na·vee	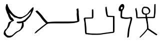	
and	ve·al	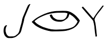	
the Chronicles	div·re	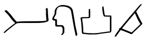	
of Gad	gad	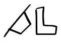	
the Seer	ha·cho·zeh	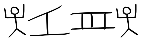	
together with	im	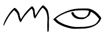	1 Chronicles 29:30
all the details	kal	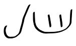	
of his reign	mal·khu·to	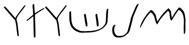	
his might	u·ge·vu·ra·to	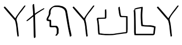	
and the circumstances	ve·ha·it·teem	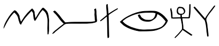	

that	a·sher	אשר
came	a·ve·ru	עברו
upon him	a·law	עליו
[and]	ve·al	ועל
Israel	yis·ra·el	ישראל
[and]	ve·al	ועל
all	kal	כל
the kingdoms	mam·le·kho·wt	ממלכות
of the lands	ha·a·ra·tso·wt	הארצות׃

2 Chronicles

BSB Translation	Transliteration	Original Hebrew	
established himself securely	vay·yit·chaz·zeq	ויתחזק	2 Chronicles 1:1
Now Solomon	she·lo·moh	שלמה	
son	ben	בן	
of David	da·veed	דויד	
over	al	על	
his kingdom	mal·khu·to	מלכותו	
and the LORD	va·YHVH	ויהוה	
his God	e·lo·haw	אלהיו	
was with him	im·mo	עמו	
exalted him	vay·gad·de·le·hu	ויגדלהו	
and highly	le·ma·e·lah	למעלה	
spoke	vay·yo·mer	ויאמר	2 Chronicles 1:2
Then Solomon	she·lo·moh	שלמה	
to all	le·khal	לכל	
Israel	yis·ra·el	ישראל	

to the commanders	le·sa·re	לשרי	
of thousands	ha·a·la·pheem	האלפים	
and of hundreds	ve·ham·me·o·wt	והמאות	
to the judges	ve·lash·sho·phe·teem	ולשפטים	
and to every	u·le·khol	ולכל	
leader	na·see	נשיא	
in all	le·khal	לכל	
Israel —	yis·ra·el	ישראל	
the heads	ra·she	ראשי	
of the families	ha·a·vo·wt	האבות	
went	vay·ye·le·khu	וילכו	2 Chronicles 1:3
And Solomon	she·lo·moh	שלמה	
and the whole	ve·khal	וכל	
assembly	haq·qa·hal	הקהל	
-	im·mo	עמו	
to the high place	lab·ba·mah	לבמה	
-	a·sher	אשר	
at Gibeon	be·giv·o·wn	בגבעון	
because	kee	כי	
the location of	sham	שם	
it was	ha·yah	היה	
Tent	o·hel	אהל	
of Meeting	mo·w·ed	מועד	
God’s	ha·e·lo·heem	האלהים	
which	a·sher	אשר	
had made	a·sah	עשה	
Moses	mo·sheh	משה	

the servant	e·ved	עבד	
of the LORD	YHVH	יהוה	
in the wilderness	bam·mid·bar	במדבר	
Now	a·val	אבל	2 Chronicles 1:4
the ark	a·ro·wn	ארון	
of God	ha·e·lo·heem	האלהים	
had brought	he·e·lah	העלה	
David	da·veed	דויד	
	miq·qir·yat	מקרית	
from Kiriath-jearim	ye·a·reem	יערים	
he had prepared	ba·he·kheen	בהכין	
for it	lo	לו	
to the place	da·veed	דויד	
because	kee	כי	
he had pitched	na·tah	נטה	
for it	lo	לו	
a tent	o·hel	אהל	
in Jerusalem	bee·ru·sha·lim	בירושלם	
altar	u·miz·bach	ומזבח	2 Chronicles 1:5
But the bronze	han·ne·cho·shet	הנחשת	
-	a·sher	אשר	
made by	a·sah	עשה	
Bezalel	be·tsal·el	בצלאל	
son	ben	בן	
of Uri	u·ree	אורי	
the son	ben	בן	
of Hur	chur	חור	

was [in Gibeon]	sam		
before	liph·ne		
the tabernacle	mish·kan	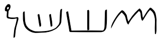	
of the LORD	YHVH		
inquired of Him there	vay·yid·re·she·hu		
So Solomon	she·lo·moh	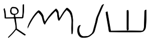	
and the assembly	ve·haq·qa·hal	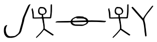	
offered sacrifices	vay·ya·al	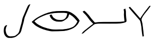	2 Chronicles 1:6
Solomon	she·lo·moh	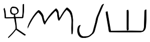	
there	sham		
on	al		
altar	miz·bach		
the bronze	han·ne·cho·shet	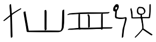	
before	liph·ne		
the LORD	YHVH		
-	a·sher		
in the Tent	le·o·hel		
of Meeting	mo·w·ed		
he offered	vay·ya·al	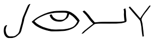	
[where]	a·law	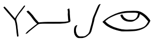	
burnt offerings	o·lo·wt	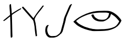	
a thousand	a·leph	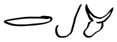	
night	bal·lay·lah	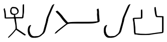	2 Chronicles 1:7
That	ha·hu		
appeared	nir·ah		
God	e·lo·heem		
to Solomon	lish·lo·moh	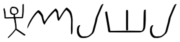	

and said	vay·yo·mer	ויאמר	
-	lo	לו	
“ Ask	she·al	שאל	
-	mah	מה	
[and] I will give it	et·ten	אתן	
to you ! ”	lakh	לך	
replied	vay·yo·mer	ויאמר	2 Chronicles 1:8
Solomon	she·lo·moh	שלמה	
to God :	le·lo·heem	לאלהים	
“ You	at·tah	אתה	
have shown	a·see·ta	עשית	
to	im	עם	
David	da·veed	דויד	
my father	a·vee	אבי	
loving devotion	che·sed	חסד	
much	ga·do·wl	גדול	
and You have made me king	ve·him·lakh·ta·nee	והמלכתני	
in his place	tach·taw	תחתיו	
Now	at·tah	עתה	2 Chronicles 1:9
O LORD	YHVH	יהוה	
God	e·lo·heem	אלהים	
be fulfilled	ye·a·men	יאמן	
let Your promise	de·va·re·kha	דברך	
to	im	עם	
David	da·veed	דויד	
my father	a·vee	אבי	
For	kee	כי	

You	at·tah		
have made me king	him·lakh·ta·nee		
over	al		
a people	am		
as numerous	rav		
as the dust	ka·a·phar		
of the earth	ha·a·rets		
Now	at·tah		2 Chronicles 1:10
wisdom	chakh·mah	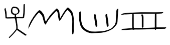	
and knowledge	u·mad·da		
grant	ten		
me	lee	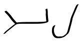	
so that I may lead	ve·e·tse·ah		
	liph·ne		
people	ha·am		
this	haz·zeh		
	ve·a·vo·w·ah		
For	kee	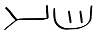	
who	mee	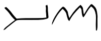	
is able to govern	yish·pot	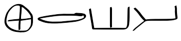	
-	et		
people of Yours ?”	am·me·kha		
this	haz·zeh	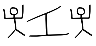	
great	hag·ga·do·wl		
said	vay·yo·mer		2 Chronicles 1:11
God	e·lo·heem	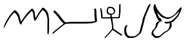	
to Solomon	lish·lo·moh	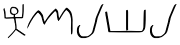	

“ Since	ya·an	
-	a·sher	
was	ha·ye·tah	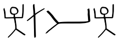
this	zot	
in	im	
your heart	le·va·ve·kha	
instead of	ve·lo·sha	
requesting	al·ta	
riches	o·sher	
or wealth	ne·kha·seem	
or glory [for yourself]	ve·kha·vo·wd	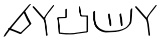
or	ve·et	
death	ne·phesh	
for your enemies —	so·ne·e·kha	
even	ve·gam	
life	ya·meem	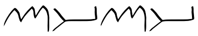
long	rab·beem	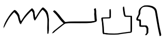
and since you have not	lo	
requested	sha·a·le·ta	
but have asked	vat·tish·al	
	le·kha	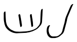
for wisdom	chakh·mah	
and knowledge	u·mad·da	
-	a·sher	
to govern	tish·po·wt	
-	et	
My people	am·mee	

whom	a·sher		
I have made you king —	him·lakh·tee·kha		
over	a·law	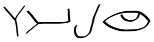	
therefore wisdom	ha·cha·khe·mah		2 Chronicles 1:12
and knowledge	ve·ham·mad·da		
have been granted	na·tun		
to you	lakh	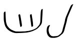	
riches	ve·o·sher		
and wealth	u·ne·kha·seem		
and honor	ve·kha·vo·wd	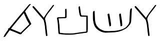	
And I will also give	et·ten		
you	lakh	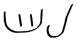	
anything	a·sher		
unlike	lo		
-	ha·yah	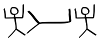	
	khen	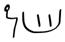	
given to the kings	lam·me·la·kheem		
-	a·sher		
before you	le·pha·ne·kha	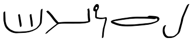	
after you”	ve·a·cha·re·kha		
	lo		
[or]	yih·yeh	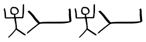	
	ken	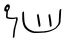	
went	vay·ya·vo	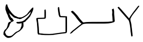	2 Chronicles 1:13
So Solomon	she·lo·moh	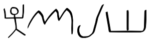	
from the high place	lab·ba·mah	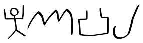	
-	a·sher		

in Gibeon	be·giv·o·wn	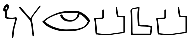	
to Jerusalem	ye·ru·sha·lim		
before	mil·liph·ne		
the Tent	o·hel		
of Meeting	mo·w·ed		
and he reigned	vay·yim·lokh		
over	al		
Israel	yis·ra·el		
accumulated	vay·ye·e·soph		2 Chronicles 1:14
Solomon	she·lo·moh	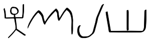	
-	re·khev		
-	u·pha·ra·sheem		
-	vay·hee	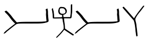	
-	lo		
1400	e·leph	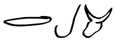	
	ve·ar·ba		
	me·o·wt		
chariots	re·khev		
and 12,000	u·she·nem	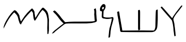	
	a·sar		
	e·leph	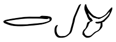	
horses	pa·ra·sheem	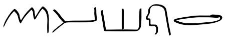	
which he stationed	vay·yan·nee·chem	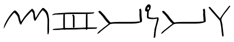	
cities	be·a·re		
in the chariot	ha·re·khev		
and also with	ve·im		
[him]	ham·me·lekh		

in Jerusalem	bee·ru·sha·lim		
made	vay·yit·ten	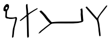	2 Chronicles 1:15
The king	ham·me·lekh		
-	et		
silver	hak·ke·seph		
-	ve·et		
and gold	haz·za·hav	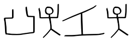	
as common in Jerusalem	bee·ru·sha·lim		
as stones	ka·a·va·neem		
and	ve·et		
cedar	ha·a·ra·zeem		
-	na·tan	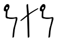	
as sycamore	kash·shiq·meem	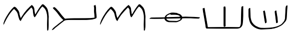	
-	a·sher		
in the foothills	bash·she·phe·lah	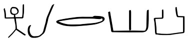	
as abundant	la·rov		
were imported	u·mo·w·tsa		2 Chronicles 1:16
horses	has·su·seem		
Solomon’s	a·sher		
	lish·lo·moh	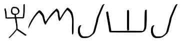	
from Egypt	mim·mits·ra·yim		
and Kue	u·miq·ve	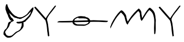	
merchants	so·cha·re		
the royal	ham·me·lekh		
from Kue	miq·ve	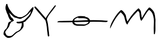	
purchased them	yiq·chu	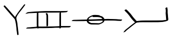	
	bim·cheer	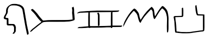	

could be imported	vay·ya·a·lu		2 Chronicles 1:17
	vay·yo·w·tsee·u		
from Egypt	mim·mits·ra·yim		
A chariot	mer·ka·vah		
for six	be·shesh		
hundred [shekels]	me·o·wt		
of silver	ke·seph		
and a horse	ve·sus		
and fifty	ba·cha·mish·sheem	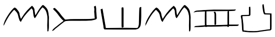	
for a hundred	u·me·ah		
Likewise	ve·khen		
to all	le·khal		
the kings	mal·khe	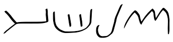	
of the Hittites	ha·chit·teem		
and to the kings	u·mal·khe	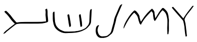	
of Aram	a·ram		
[they]	be·ya·dam	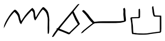	
exported them	yo·w·tsee·u		
purposed	vay·yo·mer		2 Chronicles 2:1
Now Solomon	she·lo·moh	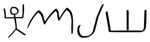	
to build	liv·no·wt	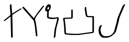	
a house	ba·yit	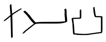	
for the Name	le·shem		
of the LORD	YHVH		
palace for himself	u·va·yit	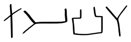	
and a royal	le·mal·khu·to	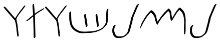	
So he conscripted	vay·yis·por		2 Chronicles 2:2

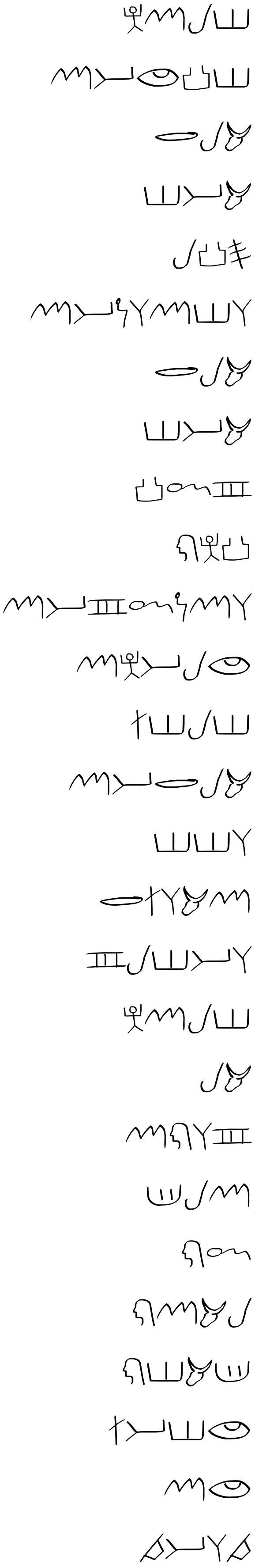

	she·lo·moh	
70,000 {}	shiv·eem	
	e·leph	
	eesh	
porters	sab·bal	
80,000 {}	u·she·mo·w·neem	
	e·leph	
	eesh	
stonecutters	cho·tsev	
in the mountains	ba·har	
supervisors	u·me·nats·tse·cheem	
	a·le·hem	
and 3,600	she·lo·shet	
	a·la·pheem	
	ve·shesh	
	me·o·wt	
sent	vay·yish·lach	2 Chronicles 2:3
Then Solomon	she·lo·moh	
word to	el	
Hiram	chu·ram	
king	me·lekh	
of Tyre	tsor	
:	le·mor	
“ Do for me as	ka·a·sher	
you did	a·see·ta	
for	im	
David	da·veed	

my father	a·vee	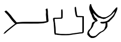	
when you sent	vat·tish·lach	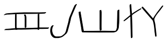	
him	lo		
cedars	a·ra·zeem	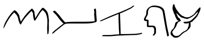	
to build	liv·no·wt	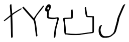	
himself	lo		
a house	va·yit	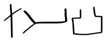	
to live	la·she·vet		
in	bo		
Behold	hin·neh		2 Chronicles 2:4
-	a·nee	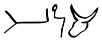	
I am about to build	vo·w·neh		
a house	ba·yit	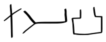	
for the Name	le·shem		
of the LORD	YHVH		
my God	e·lo·hay		
to dedicate	le·haq·deesh	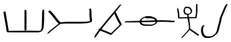	
to Him	lo		
for burning	le·haq·teer	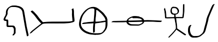	
before Him	le·pha·naw	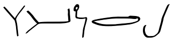	
incense	qe·to·ret	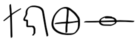	
fragrant	sam·meem	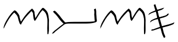	
for displaying the showbread	u·ma·a·re·khet		
continuously	ta·meed		
and for making burnt offerings	ve·o·lo·wt		
every morning	lab·bo·qer	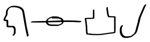	
and evening	ve·la·e·rev		

as well as on the Sabbaths	lash·shab·ba·to·wt	𐤋𐤔𐤁𐤕𐤅𐤕	
New Moons	ve·le·cho·da·sheem	𐤅𐤋𐤇𐤃𐤔𐤉𐤌	
and appointed feasts	u·le·mo·w·a·de	𐤅𐤋𐤌𐤅𐤏𐤃𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
This	zot	𐤆𐤀𐤕	
is ordained for	al	𐤏𐤋	
Israel forever	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
The house	ve·hab·ba·yit	𐤅𐤄𐤁𐤉𐤕	2 Chronicles 2:5
that	a·sher	𐤀𐤔𐤓	
I	a·nee	𐤀𐤍𐤉	
am building	vo·w·neh	𐤁𐤅𐤍𐤄	
will be great	ga·do·wl	𐤂𐤃𐤅𐤋	
for	kee	𐤊𐤉	
is greater	ga·do·wl	𐤂𐤃𐤅𐤋	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
than all	mik·kal	𐤌𐤊𐤋	
gods	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
But who	u·mee	𐤅𐤌𐤉	2 Chronicles 2:6
is able	ya·a·tsar	𐤉𐤏𐤑𐤓	
	ko·ach	𐤊𐤇	
to build	liv·no·wt	𐤋𐤁𐤍𐤅𐤕	
for Him	lo	𐤋𐤅	
a house	va·yit	𐤁𐤉𐤕	
since	kee	𐤊𐤉	
the heavens	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	

even the highest heavens	u·she·me		
	hash·sha·ma·yim	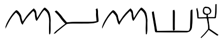	
cannot	lo		
contain Him ?	ye·khal·ke·lu·hu	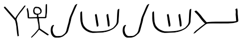	
Who then	u·mee		
am I	a·nee	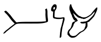	
that	a·sher		
I should build	ev·neh		
for Him	lo	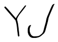	
a house	va·yit	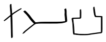	
except [as a place]	kee		
	im		
to burn sacrifices	le·haq·teer	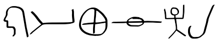	
before Him ?	le·pha·naw	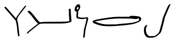	
therefore	ve·at·tah		2 Chronicles 2:7
Send	she·lach	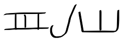	
me	lee	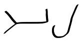	
a craftsman	eesh	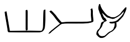	
	cha·kham		
to work	la·a·so·wt		
with gold	baz·za·hav	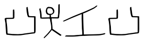	
and silver	u·vak·ke·seph		
with bronze	u·van·ne·cho·shet	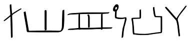	
and iron	u·vab·bar·zel		
and with purple	u·va·ar·ge·van		
crimson	ve·khar·meel	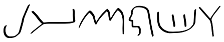	
and blue yarn	u·te·khe·let		

skilled	ve·yo·de·a		
in engraving	le·phat·te·ach		
	pit·tu·cheem	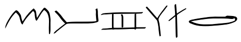	
He will work with	im		
my craftsmen	ha·cha·kha·meem	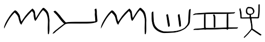	
-	a·sher		
-	im·mee		
in Judah	bee·hu·dah	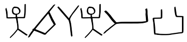	
and Jerusalem	u·vee·ru·sha·lim		
whom	a·sher		
provided	he·kheen	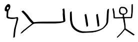	
David	da·veed	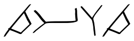	
my father	a·vee	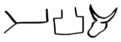	
Send me	u·she·lach	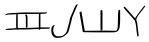	2 Chronicles 2:8
also	lee	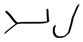	
logs	a·tse		
cedar	a·ra·zeem	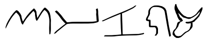	
cypress	be·ro·wo·sheem		
and algum	ve·al·gum·meem		
from Lebanon	me·hal·le·va·no·wn	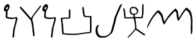	
for	kee	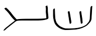	
I	a·nee	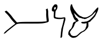	
know	ya·da·tee		
that	a·sher		
your servants	a·va·de·kha	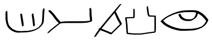	
have skill	yo·wd·eem		
to cut	likh·ro·wt	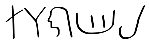	

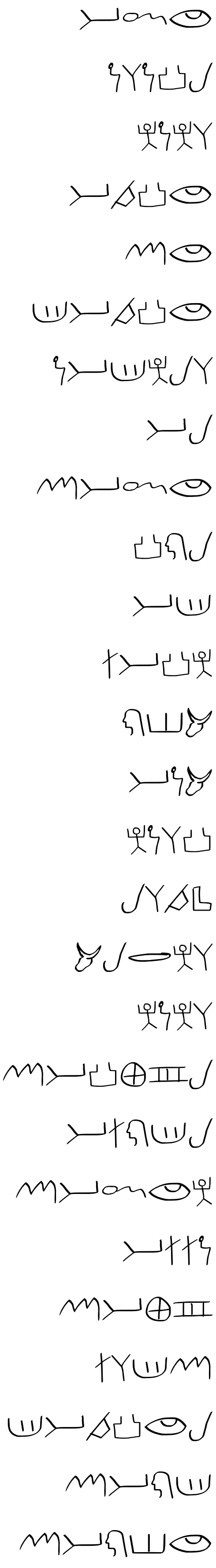

timber	a·tse	
[there]	le·va·no·wn	
And indeed	ve·hin·neh	
my servants	a·va·day	
will work with	im	
yours	a·va·de·kha	
to prepare	u·le·ha·kheen	2 Chronicles 2:9
for me	lee	
timber	e·tseem	
in abundance	la·rov	
because	kee	
the temple	hab·ba·yit	
-	a·sher	
I	a·nee	
am building	vo·w·neh	
will be great	ga·do·wl	
and wonderful	ve·haph·le	
-	ve·hin·neh	2 Chronicles 2:10
the woodcutters	la·cho·te·veem	
	le·kho·re·te	
	ha·e·tseem	
I will pay	na·tat·tee	
wheat	chit·teem	
of ground	mak·ko·wt	
your servants	la·a·va·de·kha	
cors	ko·reem	
20,000 {}	es·reem	

	e·leph	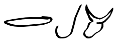	
of barley	u·se·o·reem		
cors	ko·reem	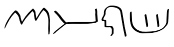	
20,000 {}	es·reem		
	a·leph	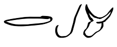	
of wine	ve·ya·yin	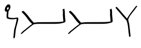	
baths	bat·teem	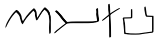	
20,000 {}	es·reem	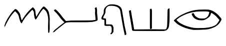	
	e·leph	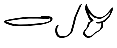	
of olive oil ”	ve·she·men	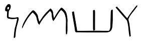	
baths	bat·teem	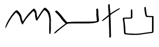	
and 20,000 {}	es·reem		
	a·leph		
Then	vay·yo·mer		2 Chronicles 2:11
Hiram	chu·ram		
king	me·lekh	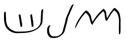	
of Tyre	tsor		
wrote a letter	bikh·tav		
in reply	vay·yish·lach		
to	el		
Solomon :	she·lo·moh	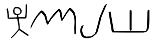	
loves	be·a·ha·vat		
“ Because the LORD	YHVH	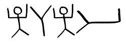	
-	et		
His people	am·mo		
He has set you	ne·ta·ne·kha		
over them	a·le·hem	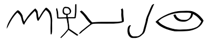	

as king ”	me·lekh	מלך	
added :	vay·yo·mer	ויאמר	2 Chronicles 2:12
And Hiram	chu·ram	חורם	
“ Blessed [be]	ba·rukh	ברוך	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
who	a·sher	אשר	
made	a·sah	עשה	
-	et	את	
the heavens	hash·sha·ma·yim	השמים	
-	ve·et	ואת	
and the earth !	ha·a·rets	הארץ	
He	a·sher	אשר	
has given	na·tan	נתן	
David	le·da·veed	לדויד	
King	ham·me·lekh	המלך	
son	ben	בן	
a wise	cha·kham	חכם	
	yo·w·de·a	יודע	
with insight	se·khel	שכל	
and understanding	u·vee·nah	ובינה	
who	a·sher	אשר	
will build	yiv·neh	יבנה	
a temple	ba·yit	בית	
for the LORD	la·YHVH	ליהוה	
palace for himself	u·va·yit	ובית	

and a royal	le·mal·khu·to	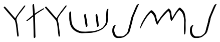	
So now I	ve·at·tah		2 Chronicles 2:13
am sending you	sha·lach·tee	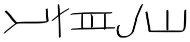	
man	eesh	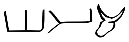	
a skillful	cha·kham		
endowed	yo·w·de·a		
with creativity	bee·nah	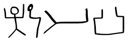	
Huram-abi	le·chu·ram		
	a·vee	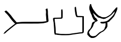	
He is the son	ben		2 Chronicles 2:14
of a woman	ish·shah		
from	min		
the daughters	be·no·wt	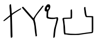	
of Dan	dan		
and his father	ve·a·vee	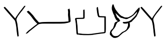	
is a man	eesh	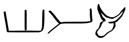	
of Tyre	tso·ree		
He is skilled	yo·w·de·a		
in work	la·a·so·wt		
with gold	baz·za·hav	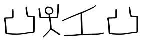	
and silver	u·vak·ke·seph		
bronze	ban·ne·cho·shet	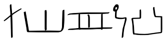	
and iron	bab·bar·zel		
stone	ba·a·va·neem		
and wood	u·va·e·tseem		
purple	ba·ar·ga·man		
blue	bat·te·khe·let		

and fine linen	u·vab·buts		
and crimson yarn	u·vak·kar·meel	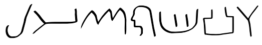	
of engraving	u·le·phat·te·ach		
He is experienced in every kind	kal		
	pit·tu·ach		
and can execute	ve·lach·shov	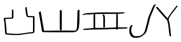	
any	kal		
design	ma·cha·sha·vet		
that	a·sher		
is given	yin·na·ten		
him	lo	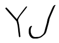	
He will work with	im		
your craftsmen	cha·kha·me·kha		
and with those	ve·chakh·me		
of my lord	a·do·nee		
David	da·veed	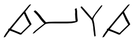	
your father	a·vee·kha	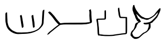	
Now	ve·at·tah		2 Chronicles 2:15
the wheat	ha·chit·teem	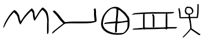	
barley	ve·has·se·o·reem		
olive oil	hash·she·men	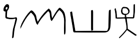	
and wine	ve·hay·ya·yin	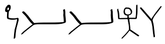	
-	a·sher		
he promised	a·mar		
let my lord	a·do·nee		
send	yish·lach	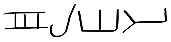	
to his servants	la·a·va·daw	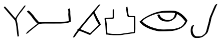	

We	va·a·nach·nu	2 Chronicles 2:16
will cut	nikh·rot	
logs	e·tseem	
from	min	
Lebanon	hal·le·va·no·wn	
as many	ke·khal	
as you need	tsa·re·ke·kha	
and we will float them	u·ne·vee·em	
to you	le·kha	
as rafts	raph·so·do·wt	
by	al	
sea	yam	
down to Joppa	ya·pho	
Then you	ve·at·tah	
can take them up	ta·a·leh	
-	o·tam	
to Jerusalem ”	ye·ru·sha·lim	
numbered	vay·yis·por	2 Chronicles 2:17
Solomon	she·lo·moh	
all	kal	
men	ha·a·na·sheem	
the foreign	hag·ge·reem	
-	a·sher	
in the land	be·e·rets	
of Israel	yis·ra·el	
following	a·cha·re	
the census	has·se·phar	

-	a·sher	אשר	
-	se·pha·ram	ספרם	
David [had conducted]	da·veed	דויד	
his father	a·vee	אביו	
and there were found to be	vay·yim·ma·tse·u	וימצאו	
153,600 [in all]	me·ah	מאה	
	va·cha·mish·sheem	וחמשים	
	e·leph	אלף	
	u·she·lo·shet	ושלשת	
	a·la·pheem	אלפים	
	ve·shesh	ושש	
	me·o·wt	מאות	
Solomon made	vay·ya·as	ויעש	2 Chronicles 2:18
	me·hem	מהם	
70,000 of them	shiv·eem	שבעים	
	e·leph	אלף	
porters	sab·bal	סבל	
80,000 {}	u·she·mo·neem	ושמנים	
	e·leph	אלף	
stonecutters	cho·tsev	חצב	
in the mountains	ba·har	בהר	
and 3,600	u·she·lo·shet	ושלשת	
	a·la·pheem	אלפים	
	ve·shesh	ושש	
	me·o·wt	מאות	
supervisors	me·nats·tse·cheem	מנצחים	
	le·ha·a·veed	להעביד	

-	et	𐤀𐤕	
	ha·am	𐤄𐤏𐤌	
began	vay·ya·chel	𐤅𐤉𐤇𐤋	2 Chronicles 3:1
Then Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
to build	liv·no·wt	𐤋𐤁𐤍𐤅𐤕	
-	et	𐤀𐤕	
the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
on Mount	be·har	𐤁𐤄𐤓	
Moriah	ham·mo·w·ree·yah	𐤄𐤌𐤅𐤓𐤉𐤄	
where	a·sher	𐤀𐤔𐤓	
[the LORD] had appeared	nir·ah	𐤍𐤓𐤀𐤄	
David	le·da·veed	𐤋𐤃𐤅𐤉𐤃	
to his father	a·vee·hu	𐤀𐤁𐤉𐤄𐤅	
-	a·sher	𐤀𐤔𐤓	
had prepared	he·kheen	𐤄𐤊𐤉𐤍	
[This was] the place that	bim·qo·wm	𐤁𐤌𐤒𐤅𐤌	
David	da·veed	𐤃𐤅𐤉𐤃	
on the threshing floor	be·go·ren	𐤁𐤂𐤓𐤍	
of Ornan	a·re·nan	𐤀𐤓𐤍𐤍	
the Jebusite	hay·vu·see	𐤄𐤉𐤁𐤅𐤎𐤉	
[Solomon] began	vay·ya·chel	𐤅𐤉𐤇𐤋	2 Chronicles 3:2
construction	liv·no·wt	𐤋𐤁𐤍𐤅𐤕	
month	ba·cho·desh	𐤁𐤇𐤃𐤔	
of the second	hash·she·nee	𐤄𐤔𐤍𐤉	

on the second [day]	bash·she·nee		
year	bish·nat		
in the fourth	ar·ba		
of his reign	le·mal·khu·to	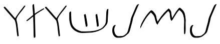	
-	ve·el·leh		2 Chronicles 3:3
The foundation	hu·sad		
that Solomon	she·lo·moh	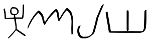	
laid	liv·no·wt	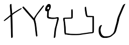	
-	et		
for the house	bet	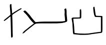	
of God	ha·e·lo·heem	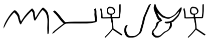	
long	ha·o·rekh		
cubits	am·mo·wt		
standard	bam·mid·dah		
according to the old	ha·ri·sho·w·nah		
-	am·mo·wt		
[was] sixty	shish·sheem	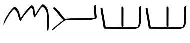	
wide	ve·ro·chav	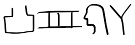	
cubits	am·mo·wt		
and twenty	es·reem	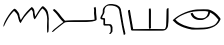	
The portico	ve·ha·u·lam		2 Chronicles 3:4
-	a·sher	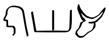	
at	al		
the front	pe·ne		
	ha·o·rekh		
extending across	al		
	pe·ne		

the width	ro·chav	𐤓𐤇𐤁	
of the temple	hab·ba·yit	𐤄𐤁𐤉𐤕	
cubits [long]	am·mo·wt	𐤀𐤌𐤅𐤕	
[was] twenty	es·reem	𐤏𐤔𐤓𐤉𐤌	
high	ve·hag·go·vah	𐤅𐤄𐤂𐤁𐤄	
[and]	me·ah	𐤌𐤀𐤄	
twenty [cubits]	ve·es·reem	𐤅𐤏𐤔𐤓𐤉𐤌	
He overlaid	vay·tsap·pe·hu	𐤅𐤉𐤑𐤐𐤄𐤅	
the inside	mip·pe·nee·mah	𐤌𐤐𐤍𐤉𐤌𐤄	
gold	za·hav	𐤆𐤄𐤁	
with pure	ta·ho·wr	𐤈𐤄𐤅𐤓	
-	ve·et	𐤅𐤀𐤕	2 Chronicles 3:5
room	hab·ba·yit	𐤄𐤁𐤉𐤕	
the main	hag·ga·do·wl	𐤄𐤂𐤃𐤅𐤋	
He paneled	chip·pah	𐤇𐤐𐤄	
with	ets	𐤏𐤑	
cypress	be·ro·wo·sheem	𐤁𐤓𐤅𐤔𐤉𐤌	
which he overlaid	vay·chap·pe·hu	𐤅𐤉𐤇𐤐𐤄𐤅	
gold	za·hav	𐤆𐤄𐤁	
with fine	to·wv	𐤈𐤅𐤁	
and decorated	vay·ya·al	𐤅𐤉𐤏𐤋	
	a·law	𐤏𐤋𐤉𐤅	
with palm trees	ti·mo·reem	𐤕𐤌𐤓𐤉𐤌	
and chains	ve·shar·she·ro·wt	𐤅𐤔𐤓𐤔𐤓𐤅𐤕	
He adorned	vay·tsaph	𐤅𐤉𐤑𐤐	2 Chronicles 3:6
-	et	𐤀𐤕	
the temple	hab·ba·yit	𐤄𐤁𐤉𐤕	

stones	e·ven	אבן	
with precious	ye·qa·rah	יקרה	
for beauty	le·tiph·a·ret	לתפארת	
and its gold	ve·haz·za·hav	והזהב	
[was]	ze·hav	זהב	
from Parvaim	par·va·yim	פרוים	
He overlaid	vay·chaph	ויחף	2 Chronicles 3:7
-	et	את	
[its]	hab·ba·yit	הבית	
beams	haq·qo·ro·wt	הקרות	
thresholds	has·sip·peem	הספים	
walls	ve·qee·ro·w·taw	וקירותיו	
and doors	ve·dal·to·w·taw	ודלתותיו	
with gold	za·hav	זהב	
and he carved	u·phit·tach	ופתח	
cherubim	ke·ru·veem	כרובים	
on	al	על	
the walls	haq·qee·ro·wt	הקירותס	
Then he made	vay·ya·as	ויעש	2 Chronicles 3:8
-	et	את	
Place	bet	בית	
the Most Holy	qo·desh	קדש	
	haq·qo·da·sheem	הקדשים	
its length	a·re·ko	ארכו	
corresponded to	al	על	
	pe·ne	פני	
the width	ro·chav	רחב	

of the temple —	hab·ba·yit	הבית	
cubits [long]	am·mo·wt	אמות	
twenty	es·reem	עשרים	
wide	ve·ra·che·bo	ורחבו	
cubits	am·mo·wt	אמות	
and twenty	es·reem	עשרים	
And he overlaid [the inside]	vay·chap·pe·hu	ויחפהו	
gold	za·hav	זהב	
of fine	to·wv	טוב	
talents	le·khik·ka·reem	לככרים	
with six	shesh	שש	
hundred	me·o·wt	מאות	
The weight	u·mish·qal	ומשקל	2 Chronicles 3:9
of the nails	le·mis·me·ro·wt	למסמרות	
shekels	lish·qa·leem	לשקלים	
was fifty	cha·mish·sheem	חמשים	
of gold	za·hav	זהב	
the upper area	ve·ha·a·lee·yo·wt	והעליות	
He also overlaid	chip·pah	חפה	
with gold	za·hav	זהב	
he made	vay·ya·as	ויעש	2 Chronicles 3:10
Place	be·vet	בבית	
In the Most Holy	qo·desh	קדש	
	haq·qo·da·sheem	הקדשים	
cherubim	ke·ru·veem	כרובים	
two	she·na·yim	שנים	
work	ma·a·seh	מעשה	

of sculptured	tsa·a·tsu·eem	
and he overlaid	vay·tsap·pu	
them	o·tam	
with gold	za·hav	
wingspan	ve·khan·phe	2 Chronicles 3:11
of the cherubim	hak·ke·ru·veem	
The total	a·re·kam	
cubits	am·mo·wt	
[was] twenty	es·reem	
One wing	ke·naph	
of the first [cherub]	ha·e·chad	
cubits [long]	le·am·mo·wt	
[was] five	cha·mesh	
and touched	mag·ga·at	
the wall	le·qeer	
of the temple	hab·ba·yit	
wing	ve·hak·ka·naph	
and [its] other	ha·a·che·ret	
cubits [long]	am·mo·wt	
[was] five	cha·mesh	
and touched	mag·gee·a	
the wing	likh·naph	
cherub	hak·ke·ruv	
of the other	ha·a·cher	
The wing	u·khe·naph	2 Chronicles 3:12
cherub	hak·ke·ruv	
of the second	ha·e·chad	

cubits	am·mo·wt	
[also measured] five	cha·mesh	
and touched	mag·gee·a	
the wall	le·qeer	
of the temple	hab·ba·yit	
wing	ve·hak·ka·naph	
while [its] other	ha·a·che·ret	
cubits	am·mo·wt	
[measured] five	cha·mesh	
and touched	de·ve·qah	
the wing	likh·naph	
cherub	hak·ke·ruv	
of the first	ha·a·cher	
So the total wingspan	kan·phe	2 Chronicles 3:13
cherubim	hak·ke·ru·veem	
of these	ha·el·leh	
	po·re·seem	
cubits	am·mo·wt	
[was] twenty	es·reem	
They	ve·hem	
stood	o·me·deem	
on	al	
their feet	rag·le·hem	
facing	u·phe·ne·hem	
the [main] room	lab·ba·yit	
He made	vay·ya·as	2 Chronicles 3:14
-	et	

the veil	hap·pa·ro·khet	𐤄𐤐𐤓𐤊𐤕	
of blue	te·khe·let	𐤕𐤊𐤋𐤕	
purple	ve·ar·ga·man	𐤅𐤀𐤓𐤂𐤌𐤍	
and crimson yarn	ve·khar·meel	𐤅𐤊𐤓𐤌𐤉𐤋	
and fine linen	u·vuts	𐤅𐤁𐤅𐤑	
woven	vay·ya·al	𐤅𐤉𐤏𐤋	
into it	a·law	𐤏𐤋𐤉𐤅	
with cherubim	ke·ru·veem	𐤊𐤓𐤅𐤁𐤉𐤌׃	
he made	vay·ya·as	𐤅𐤉𐤏𐤔	2 Chronicles 3:15
In front	liph·ne	𐤋𐤐𐤍𐤉	
of the temple	hab·ba·yit	𐤄𐤁𐤉𐤕	
pillars	am·mu·deem	𐤏𐤌𐤅𐤃𐤉𐤌	
two	she·na·yim	𐤔𐤍𐤉𐤌	
cubits	am·mo·wt	𐤀𐤌𐤅𐤕	
which [together] were thirty-five	she·lo·sheem	𐤔𐤋𐤔𐤉𐤌	
	ve·cha·mesh	𐤅𐤇𐤌𐤔	
high	o·rekh	𐤀𐤓𐤊	
each with a capital	ve·hats·tse·phet	𐤅𐤄𐤑𐤐𐤕	
-	a·sher	𐤀𐤔𐤓	
on	al	𐤏𐤋	
top	ro·sho	𐤓𐤀𐤔𐤅	
cubits	am·mo·wt	𐤀𐤌𐤅𐤕	
[measuring] five	cha·mesh	𐤇𐤌𐤔׃	
He made	vay·ya·as	𐤅𐤉𐤏𐤔	2 Chronicles 3:16
chains	shar·she·ro·wt	𐤔𐤓𐤔𐤓𐤅𐤕	
interwoven	bad·de·veer	𐤁𐤃𐤁𐤉𐤓	
and put them	vay·yit·ten	𐤅𐤉𐤕𐤍	

on	al		
top	rosh		
of the pillars	ha·am·mu·deem		
He made	vay·ya·as		
pomegranates	rim·mo·w·neem	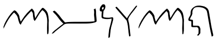	
a hundred	me·ah		
and fastened them	vay·yit·ten	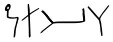	
into the chainwork	bash·shar·she·ro·wt		
Then he set up	vay·ya·qem	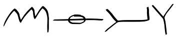	2 Chronicles 3:17
-	et		
the pillars	ha·am·mu·deem		
in	al		
front	pe·ne	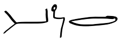	
of the temple	ha·he·khal	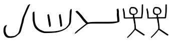	
one	e·chad	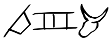	
on the south	mee·ya·meen		
and one	ve·e·chad		
on the north	me·has·se·mo·wl		
he named	vay·yiq·ra	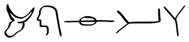	
	shem	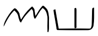	
[The pillar] on the south	hay·mī·nī	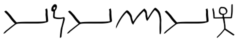	
Jachin	ya·kheen		
he named	ve·shem	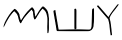	
[and the pillar] on the north	has·se·ma·lee		
Boaz	bo·az		
He made	vay·ya·as		2 Chronicles 4:1
altar	miz·bach		

a bronze	ne·cho·shet		
twenty	es·reem	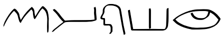	
cubits	am·mah		
long	a·re·ko	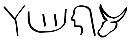	
twenty	ve·es·reem	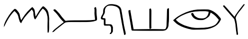	
cubits	am·mah		
wide	ra·che·bo	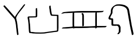	
and ten	ve·e·ser		
cubits	am·mo·wt		
high	qo·w·ma·to		
He also made	vay·ya·as		2 Chronicles 4:2
-	et		
the Sea	hay·yam	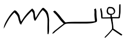	
of cast metal	mu·tsaq		
measuring ten	e·ser		
cubits	ba·am·mah		
from rim	mis·se·pha·to		
to	el		
[rim]	se·pha·to		
[It was] circular in shape	a·go·wl		
	sa·veev	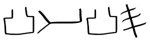	
five	ve·cha·mesh	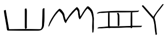	
cubits	ba·am·mah		
in height	qo·w·ma·to		
in circumference	ve·qaw	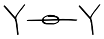	
and thirty	she·lo·sheem	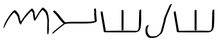	
cubits	ba·am·mah		

	ya·sov	
-	o·to	
-	sa·veev	
figures	u·de·mut	2 Chronicles 4:3
of oxen	be·qa·reem	
Below [the rim]	ta·chat	
	lo	
encircled	sa·veev	
	sa·veev	
	so·wv·veem	
it	o·to	
ten	e·ser	
per cubit	ba·am·mah	
all the way	maq·qee·pheem	
	et	
the Sea	hay·yam	
around	sa·veev	
in two	she·na·yim	
rows	tu·reem	
-	hab·ba·qar	
cast	ye·tsu·qeem	
as a part of [the Sea]	be·mu·tsaq·to	
[The Sea] stood	o·w·med	2 Chronicles 4:4
on	al	
twelve	she·nem	
	a·sar	
oxen	ba·qar	

three	she·lo·shah	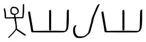	
facing	pho·neem	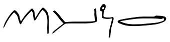	
north	tsa·pho·w·nah	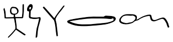	
three	u·she·lo·wo·shah	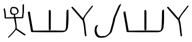	
facing	pho·neem	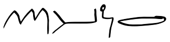	
west	yam·mah	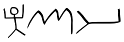	
three	u·she·lo·shah	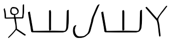	
facing	po·neem	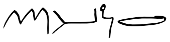	
south	neg·bah	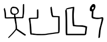	
and three	u·she·lo·shah	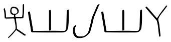	
facing	po·neem	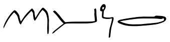	
east	miz·ra·chah	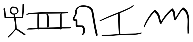	
[The Sea]	ve·hay·yam	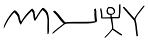	
rested on them	a·le·hem	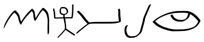	
	mil·ma·e·lah	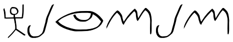	
with all	ve·khal	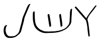	
their hindquarters	a·cho·re·hem	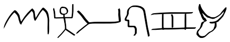	
toward the center	ba·ye·tah	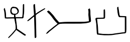	
thick	ve·a·ve·yo	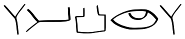	2 Chronicles 4:5
It was a handbreadth	te·phach	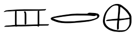	
and its rim	u·se·pha·to	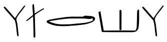	
was fashioned	ke·ma·a·seh	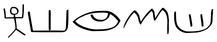	
like the brim	se·phat	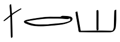	
of a cup	ko·ws	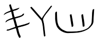	
blossom	pe·rach	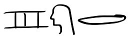	
like a lily	sho·wo·shan·nah	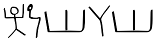	
	ma·cha·zeeq	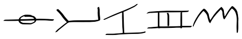	

baths	bat·teem	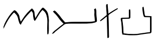	
three	she·lo·shet	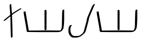	
thousand	a·la·pheem	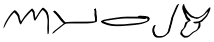	
It could hold	ya·kheel	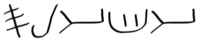	
He also made	vay·ya·as	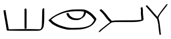	2 Chronicles 4:6
basins	kee·yo·w·reem	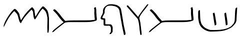	
ten	a·sa·rah	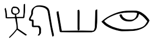	
and placed	vay·yit·ten	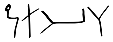	
five	cha·mish·shah	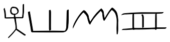	
on the south side	mee·ya·meen	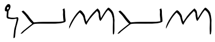	
and five	va·cha·mish·shah	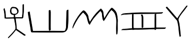	
on the north	mis·se·mo·wl	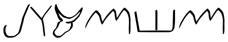	
for washing	le·ra·che·tsah	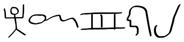	
	va·hem	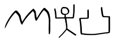	
	et	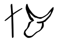	
The parts	ma·a·seh	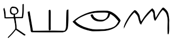	
of the burnt offering	ha·o·w·lah	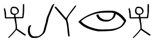	
were rinsed	ya·dee·chu	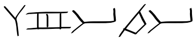	
in them	vam	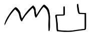	
the Sea	ve·hay·yam	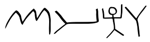	
for washing	le·ra·che·tsah	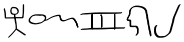	
but the priests [used]	lak·ko·ha·neem	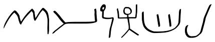	
	bo	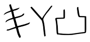	
He made	vay·ya·as	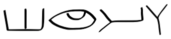	2 Chronicles 4:7
-	et	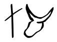	
lampstands	me·no·ro·wt	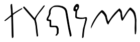	
gold	haz·za·hav	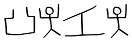	

ten	e·ser		
according to their specifications	ke·mish·pa·tam		
and placed [them]	vay·yit·ten	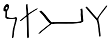	
in the temple	ba·he·khal	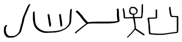	
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on the south side	mee·ya·meen		
and five	ve·cha·mesh	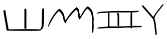	
on the north	mis·se·mo·wl		
Additionally, he made	vay·ya·as		2 Chronicles 4:8
tables	shul·cha·no·wt	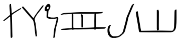	
ten	a·sa·rah		
and placed [them]	vay·yan·nach	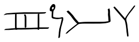	
in the temple	ba·he·khal	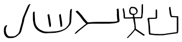	
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on the south side	mee·ya·meen		
and five	va·cha·mish·shah		
on the north	mis·se·mo·wl		
He also made	vay·ya·as		
bowls	miz·re·qe	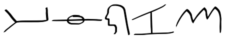	
gold	za·hav	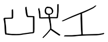	
a hundred	me·ah		
He made	vay·ya·as		2 Chronicles 4:9
the courtyard	cha·tsar		
of the priests	hak·ko·ha·neem	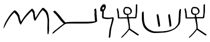	
court	ve·ha·a·za·rah		
and the large	hag·ge·do·w·lah		
with its doors	u·de·la·to·wt	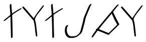	

	la·a·za·rah		
the doors	ve·dal·to·w·te·hem		
and he overlaid	tsip·pah		
with bronze	ne·cho·shet		
-	ve·et		2 Chronicles 4:10
the Sea	hay·yam	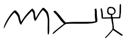	
He put	na·tan	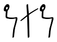	
side	mik·ke·teph		
on the south	hay·ma·neet		
at the southeast corner	qe·de·mah		
	mim·mul		
	neg·bah	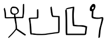	
made	vay·ya·as		2 Chronicles 4:11
Additionally, Huram	chu·ram		
-	et		
the pots	has·see·ro·wt	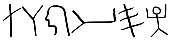	
-	ve·et		
shovels	hay·ya·eem		
-	ve·et		
and sprinkling bowls	ham·miz·ra·qo·ts	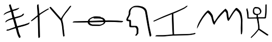	
finished	vay·khal	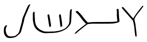	
So Huram	chī·ram	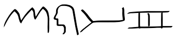	
	la·a·so·wt		
-	et		
the work	ham·me·la·khah		
that	a·sher		
he had undertaken	a·sah		

for King	lam·me·lekh		
Solomon	she·lo·moh	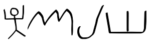	
in the house	be·vet	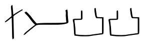	
of God :	ha·e·lo·heem	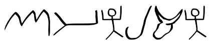	
pillars	am·mu·deem		2 Chronicles 4:12
the two	she·na·yim	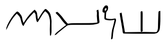	
bowl-shaped	ve·hag·gul·lo·wt	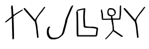	
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	al		
atop	rosh		
the pillars	ha·am·mu·deem		
the two	she·ta·yim	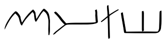	
sets of network	ve·has·se·va·kho·wt		
the two	she·ta·yim	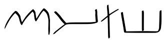	
covering	le·khas·so·wt		
-	et		
both	she·te		
bowls	gul·lo·wt	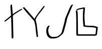	
of the capitals	hak·ko·ta·ro·wt	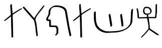	
-	a·sher	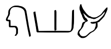	
-	al		
atop	rosh		
the pillars	ha·am·mu·deem		
-	ve·et		2 Chronicles 4:13
pomegranates	ha·rim·mo·w·neem	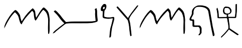	
the four	ar·ba		
hundred	me·o·wt		

for the two	lish·te	לשתי	
sets of network	has·se·va·kho·wt	השבכות	
(two	she·na·yim	שנים	
rows	tu·reem	טורים	
of pomegranates	rim·mo·w·neem	רמונים	
network	las·se·va·khah	לשבכה	
for each	ha·e·chat	האחת	
covering	le·khas·so·wt	לכסות	
-	et	את	
both	she·te	שתי	
the bowl-shaped	gul·lo·wt	גלות	
capitals	hak·ko·ta·ro·wt	הכתרות	
-	a·sher	אשר	
	al	על	
atop	pe·ne	פני	
the pillars)	ha·am·mu·deem	העמודים	
-	ve·et	ואת	2 Chronicles 4:14
the stands	ham·me·kho·no·wt	המכנות	
-	a·sah	עשה	
-	ve·et	ואת	
the basins	hak·kee·yo·ro·wt	הכירות	
	a·sah	עשה	
on	al	על	
the stands	ham·me·kho·no·wt	המכנות	
-	et	את	2 Chronicles 4:15
the Sea	hay·yam	הים	
-	e·chad	אחד	

-	ve·et	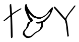	
oxen	hab·ba·qar	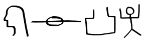	
the twelve	she·nem	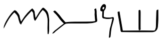	
	a·sar	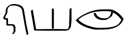	
underneath [the Sea]	tach·taw	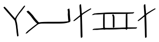	
and	ve·et	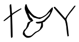	2 Chronicles 4:16
the pots	has·see·ro·wt	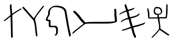	
-	ve·et	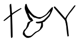	
shovels	hay·ya·eem	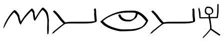	
-	ve·et	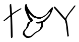	
meat forks	ham·miz·la·go·wt	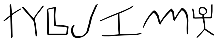	
-	ve·et	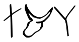	
and all	kal	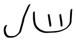	
the other articles	ke·le·hem	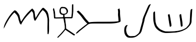	
made	a·sah	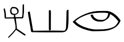	
[All these objects that] Huram-abi	chu·ram	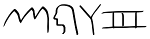	
	a·vee	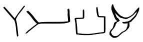	
for King	lam·me·lekh	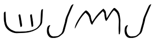	
Solomon	she·lo·moh	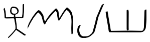	
for the house	le·vet	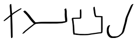	
of the LORD	YHVH	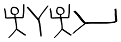	
bronze	ne·cho·shet	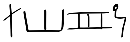	
were of polished	ma·ruq	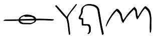	
in the plain	be·khik·kar	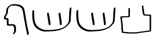	2 Chronicles 4:17
of the Jordan	hay·yar·den	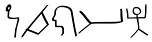	
had them cast	ye·tsa·qam	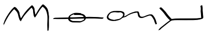	
The king	ham·me·lekh	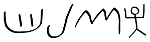	

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between	ben	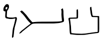	
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	u·ven	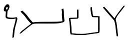	
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made	vay·ya·as		2 Chronicles 4:18
Solomon	she·lo·moh	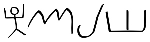	
all	kal	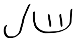	
articles	hak·ke·leem	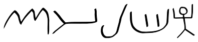	
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that	kee	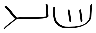	
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be determined	nech·qar	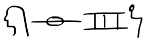	
the weight	mish·qal	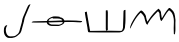	
of the bronze	han·ne·cho·shet	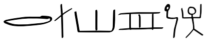	
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Solomon	she·lo·moh	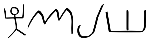	
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the furnishings	hak·ke·leem	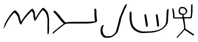	
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the house	bet	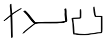	
of God :	ha·e·lo·heem	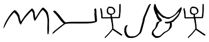	
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altar	miz·bach		
the golden	haz·za·hav	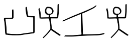	
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the tables	hash·shul·cha·no·wt	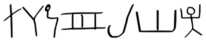	
on which was placed	va·a·le·hem	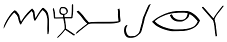	
the Bread	le·chem	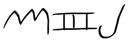	
of the Presence	hap·pa·neem	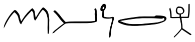	
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the lampstands	ham·me·no·ro·wt	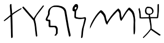	
and their lamps	ve·ne·ro·te·hem	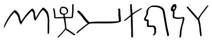	
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as prescribed	kam·mish·pat		
in front	liph·ne		
of the inner sanctuary	had·de·veer	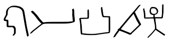	
gold	za·hav	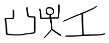	
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the flowers	ve·hap·pe·rach		2 Chronicles 4:21
lamps	ve·han·ne·ro·wt	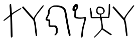	
and tongs	ve·ham·mel·qa·cha·yim	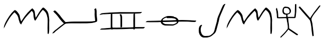	
of gold —	za·hav	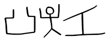	
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gold	za·hav	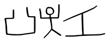	
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sprinkling bowls	ve·ham·miz·ra·qo·wt		
ladles	ve·hak·kap·po·wt	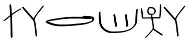	

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gold	za·hav	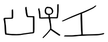	
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doors	u·phe·tach		
of the temple :	hab·ba·yit	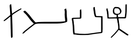	
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the inner	hap·pe·nee·mee·yo·wt	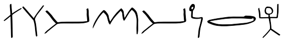	
to the Most Holy Place	le·qo·desh	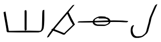	
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of the main hall	hab·ba·yit	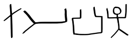	
-	la·he·khal	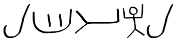	
and the gold	za·hav	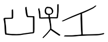	
was completed	vat·tish·lam	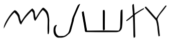	2 Chronicles 5:1
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that	a·sher		
had performed	a·sah		
Solomon	she·lo·moh	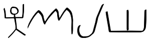	
for the house	le·vet	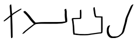	
of the LORD	ye·h·va·hs		
brought in {the items}	vay·ya·ve	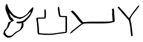	
Then Solomon	she·lo·moh	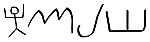	
-	et		
had dedicated —	qa·de·she		
David	da·veed	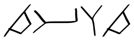	

his father	a·vee	
-	ve·et	
the silver	hak·ke·seph	
-	ve·et	
the gold	haz·za·hav	
-	ve·et	
and all	kal	
the furnishings —	hak·ke·leem	
and he placed them	na·tan	
in the treasuries	be·o·tse·ro·wt	
of the house	bet	
of God	ha·e·lo·heem	
At that time	az	2 Chronicles 5:2
assembled	yaq·hel	
Solomon	she·lo·moh	
-	et	
the elders	ziq·ne	
of Israel —	yis·ra·el	
-	ve·et	
all	kal	
heads	ra·she	
the tribal	ham·mat·to·wt	
	ne·see·e	
and family leaders	ha·a·vo·wt	
	liv·ne	
of the Israelites —	yis·ra·el	
in	el	

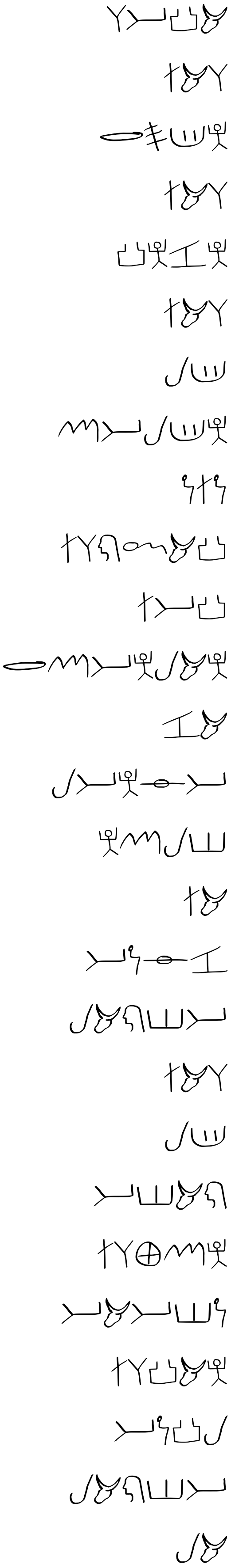

Jerusalem	ye·ru·sha·lim		
to bring up	le·ha·a·lo·wt		
-	et		
the ark	a·ro·wn	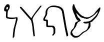	
of the covenant	be·reet	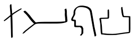	
of the LORD	YHVH		
the City	me·eer		
of David	da·veed	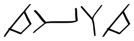	
-	hee	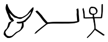	
from Zion	tsee·yo·wn	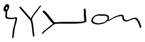	
came together	vay·yiq·qa·ha·lu	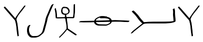	2 Chronicles 5:3
-	el		
to the king	ham·me·lekh		
So all	kal		
the men	eesh	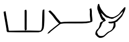	
of Israel	yis·ra·el	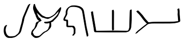	
at the feast	be·chag	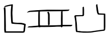	
	hu		
month	ha·cho·desh	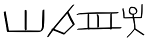	
in the seventh	hash·she·vi·ee		
had arrived	vay·ya·vo·u	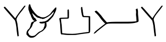	2 Chronicles 5:4
When all	kol		
the elders	ziq·ne	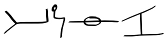	
of Israel	yis·ra·el	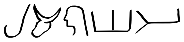	
took up	vay·yis·u		
the Levites	hal·vee·yim	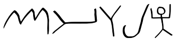	
-	et		

the ark	ha·a·ro·wn		
and they brought up	vay·ya·a·lu		2 Chronicles 5:5
-	et		
the ark	ha·a·ro·wn		
and	ve·et		
the Tent	o·hel		
of Meeting	mo·w·ed		
with	ve·et		
all	kal	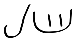	
furnishings	ke·le	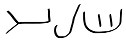	
sacred	haq·qo·desh	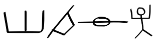	
-	a·sher	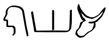	
[its]	ba·o·hel		
carried them up	he·e·lu		
-	o·tam		
priests	hak·ko·ha·neem		
The Levitical	hal·vee·yim	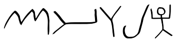	
King	ve·ham·me·lekh		2 Chronicles 5:6
Solomon	she·lo·moh	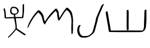	
and the whole	ve·khal		
congregation	a·dat		
of Israel	yis·ra·el	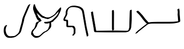	
who had assembled	han·no·w·a·deem		
with him	a·law	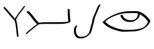	
There, before	liph·ne		
the ark	ha·a·ro·wn		
sacrificed	me·zab·be·cheem	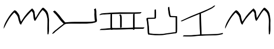	

sheep	tson		
and oxen	u·va·qar	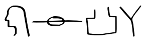	
that	a·sher	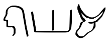	
they could not	lo		
be counted	yis·sa·phe·ru		
	ve·lo		
or numbered	yim·ma·nu	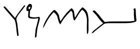	
so many	me·rov		
brought	vay·ya·vee·u	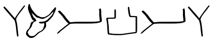	2 Chronicles 5:7
Then the priests	hak·ko·ha·neem	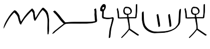	
-	et		
the ark	a·ro·wn	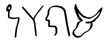	
of the covenant	be·reet	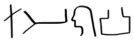	
of the LORD	YHVH	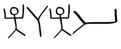	
to	el		
its place	me·qo·w·mo	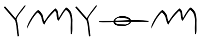	
in	el		
the inner sanctuary	de·veer	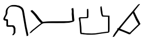	
of the temple	hab·ba·yit	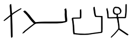	
-	el		
the Most Holy Place	qo·desh	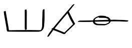	
	haq·qe·da·sheem		
	el		
beneath	ta·chat	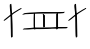	
the wings	kan·phe		
of the cherubim	hak·ke·ru·veem		
For	vay·yih·yu	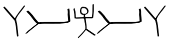	2 Chronicles 5:8

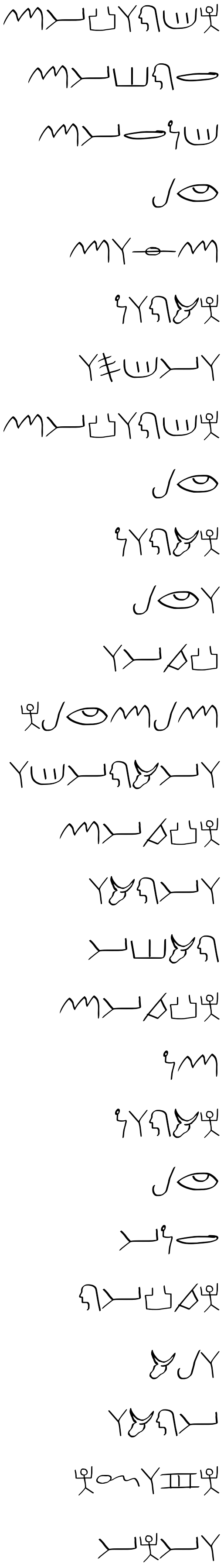

the cherubim	hak·ke·ru·veem	
spread	po·re·seem	
their wings	ke·na·pha·yim	
over	al	
the place	me·qo·wm	
of the ark	ha·a·ro·wn	
and overshadowed	vay·khas·su	
-	hak·ke·ru·veem	
	al	
the ark	ha·a·ro·wn	
and	ve·al	
its poles	bad·daw	
	mil·ma·e·lah	
extended far enough	vay·ya·a·ree·khu	2 Chronicles 5:9
The poles	hab·bad·deem	
were visible	vay·ye·ra·u	
ends	ra·she	
that their	hab·bad·deem	
of	min	
the ark	ha·a·ro·wn	
from	al	
in front	pe·ne	
of the inner sanctuary	had·de·veer	
but not	ve·lo	
-	ye·ra·u	
from outside [the Holy Place]	ha·chu·tsah	
and they are	vay·hee	

there	sham		
to	ad		
day	hay·yo·wm	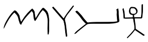	
this	haz·zeh		
[There was] nothing	en	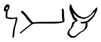	2 Chronicles 5:10
in the ark	ba·a·ro·wn		
except	raq	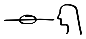	
the two	she·ne	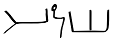	
tablets	hal·lu·cho·wt	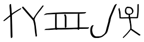	
that	a·sher		
had placed in it	na·tan	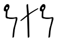	
Moses	mo·sheh	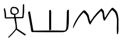	
at Horeb	be·cho·rev	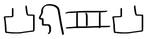	
where	a·sher		
had made a covenant	ka·rat	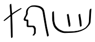	
the LORD	YHVH		
with	im		
the Israelites	be·ne	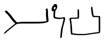	
	yis·ra·el	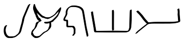	
after they had come out	be·tse·tam		
of Egypt	mim·mits·ra·yim		
And when	vay·hee	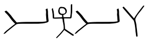	2 Chronicles 5:11
came out	be·tset		
the priests	hak·ko·ha·neem	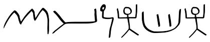	
of	min		
the Holy Place	haq·qo·desh	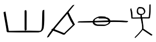	
Now	kee	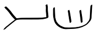	

all	kal	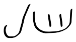	
the priests	hak·ko·ha·neem	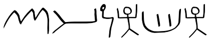	
who were present	han·nim·tse·eem		
had consecrated themselves	hit·qad·da·shu	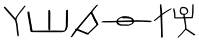	
regardless of	en		
	lish·mo·wr		
their divisions	le·mach·le·qo·wt	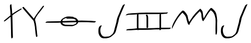	
the Levitical	ve·hal·vee·yim		2 Chronicles 5:12
singers —	ham·sho·ra·reem		
all	le·khul·lam		
Asaph	le·a·saph		
Heman	le·he·man	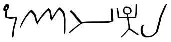	
Jeduthun	lee·du·tun		
and their sons	ve·liv·ne·hem	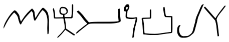	
and relatives —	ve·la·a·che·hem	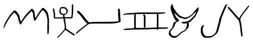	
dressed	me·lub·ba·sheem	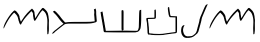	
in fine linen	buts		
and playing cymbals	bim·tsil·ta·yim		
harps	u·vin·va·leem	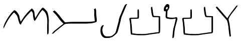	
and lyres	ve·khin·no·ro·wt	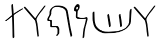	
stood	o·me·deem		
on the east side	miz·rach		
of the altar	lam·miz·be·ach		
accompanied by	ve·im·ma·hem		
priests	ko·ha·neem	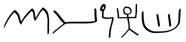	
120	le·me·ah		
	ve·es·reem		

sounding	mach·tse·ri·rīm	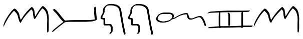	
trumpets	ba·cha·tso·tse·ro·wt	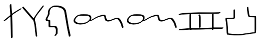	
-	vay·hee	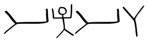	2 Chronicles 5:13
joined together	khe·e·chad	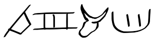	
The trumpeters	lam·ma·cha·tso·tse·rīm	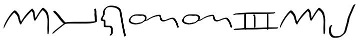	
and singers	ve·lam·sho·ra·reem	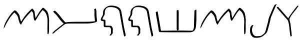	
	le·hash·mee·a	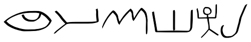	
voice	qo·wl	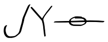	
with one	e·chad	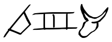	
to praise	le·hal·lel	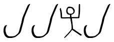	
and thank	u·le·ho·do·wt	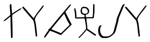	
the LORD	la·YHVH	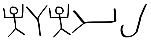	
They lifted up	u·khe·ha·reem	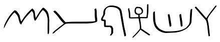	
their voices	qo·wl	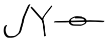	
accompanied by trumpets	ba·cha·tso·tse·ro·wt	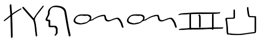	
cymbals	u·vim·tsil·ta·yim	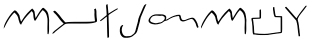	
instruments	u·vikh·le	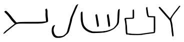	
and musical	hash·sheer	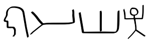	
in praise	u·ve·hal·lel	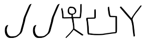	
to the LORD :	la·YHVH	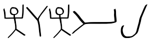	
“ For	kee	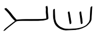	
He is good	to·wv	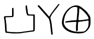	
	kee	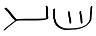	
”	le·o·w·lam	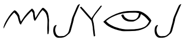	
His loving devotion endures forever	chas·do	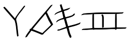	
And the temple	ve·hab·ba·yit	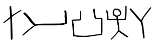	

was filled	ma·le		
with a cloud	a·nan		
the house	bet	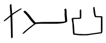	
of the LORD	YHVH		
could	ve·lo		2 Chronicles 5:14
not	ya·khe·lu		
so that the priests	hak·ko·ha·neem	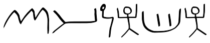	
stand there	la·a·mo·wd		
to minister	le·sha·ret		
because	mip·pe·ne		
of the cloud	he·a·nan		
for	kee	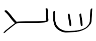	
filled	ma·le		
the glory	khe·vo·wd		
of the LORD	YHVH		
-	et		
the house	bet	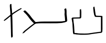	
of God	ha·e·lo·heem	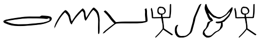	
Then	az		2 Chronicles 6:1
declared :	a·mar		
Solomon	she·lo·moh	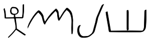	
" The LORD	YHVH		
has said	a·mar		
that He would dwell	lish·ko·wn	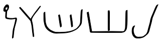	
in the thick cloud	ba·a·ra·phel		
and I	va·a·nee		2 Chronicles 6:2
have built	ba·nee·tee	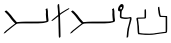	

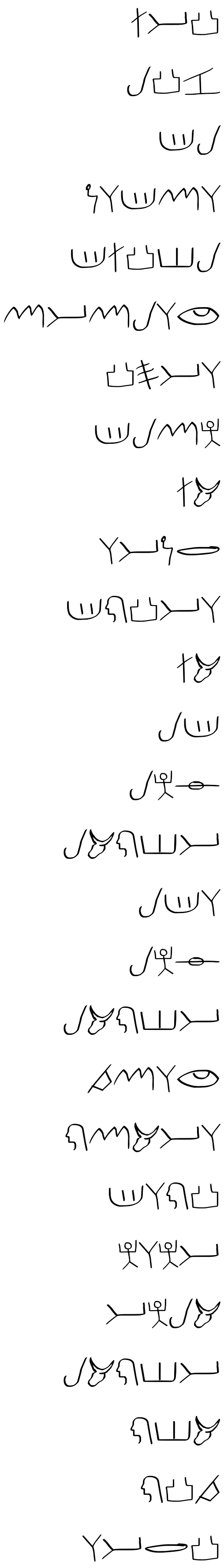

house	vet	
an exalted	ze·vul	
You	lakh	
a place	u·ma·kho·wn	
for You to dwell	le·shiv·te·kha	
forever ”	o·w·la·meem	
turned around	vay·yas·sev	2 Chronicles 6:3
the king	ham·me·lekh	
-	et	
-	pa·naw	
and blessed	vay·va·rekh	
-	et	
[them] all	kal	
	qe·hal	
	yis·ra·el	
And as the whole	ve·khal	
assembly	qe·hal	
of Israel	yis·ra·el	
stood [there]	o·w·med	
and said :	vay·yo·mer	2 Chronicles 6:4
“ Blessed [be]	ba·rukh	
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
[who]	a·sher	
what He spoke	dib·ber	
with His mouth	be·phee	

to	et	את	
David	da·veed	דויד	
my father	a·vee	אבי	
with His own hand	u·ve·ya·daw	ובידיו	
has fulfilled	mil·le	מלא	
saying	le·mor	לאמר	
‘ Since	min	מן	2 Chronicles 6:5
the day	hay·yo·wm	היום	
-	a·sher	אשר	
I brought	ho·w·tse·tee	הוצאתי	
-	et	את	
My people	am·mee	עמי	
out of the land	me·e·rets	מארץ	
of Egypt	mits·ra·yim	מצרים	
I have not	lo	לא	
chosen	va·char·tee	בחרתי	
a city	ve·eer	בעיר	
from any	mik·kol	מכל	
tribe	shiv·te	שבטי	
of Israel	yis·ra·el	ישראל	
[in which] to build	liv·no·wt	לבנות	
a house	ba·yit	בית	
would be	lih·yo·wt	להיות	
so that My Name	she·mee	שמי	
there	sham	שם	
nor	ve·lo	ולא	
have I chosen	va·char·tee	בחרתי	

anyone	ve·eesh	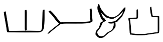	
to be	lih·yo·wt	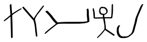	
ruler	na·geed	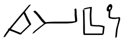	
over	al		
My people	am·mee		
Israel	yis·ra·el	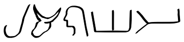	
But now I have chosen	va·ev·char	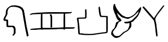	2 Chronicles 6:6
Jerusalem	bee·ru·sha·lim		
to be	lih·yo·wt	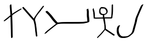	
for My Name	she·mee		
there	sham		
and I have chosen	va·ev·char	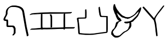	
David	be·da·veed		
to be	lih·yo·wt	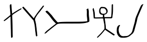	
over	al		
My people	am·mee		
Israel ’	yis·ra·el	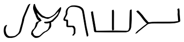	
Now it was	vay·hee	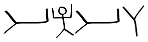	2 Chronicles 6:7
in	im		
the heart	le·vav		
David	da·veed	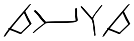	
of my father	a·vee	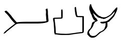	
to build	liv·no·wt	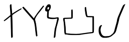	
a house	ba·yit	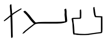	
for the Name	le·shem		
of the LORD	YHVH		
the God	e·lo·he		

of Israel	yis·ra·el	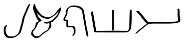	
said	vay·yo·mer	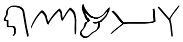	2 Chronicles 6:8
But the LORD	YHVH	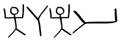	
to	el	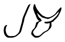	
David	da·veed	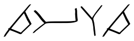	
my father	a·vee	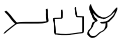	
‘ Since	ya·an	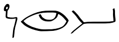	
-	a·sher	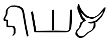	
it was	ha·yah	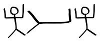	
in	im	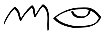	
your heart	le·va·ve·kha	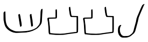	
to build	liv·no·wt	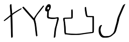	
a house	ba·yit	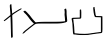	
for My Name	lish·mee	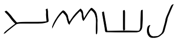	
you have done well	hetee·vo·w·ta	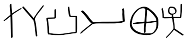	
to have this	kee	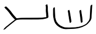	
	ha·yah	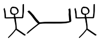	
in	im	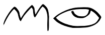	
your heart	le·va·ve·kha	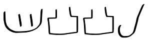	
Nevertheless	raq	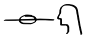	2 Chronicles 6:9
you	at·tah	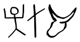	
are not	lo	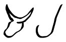	
the one to build [it]	tiv·neh	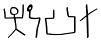	
	hab·ba·yit	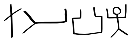	
but	kee	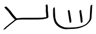	
your son	vin·kha	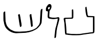	
your own offspring	hay·yo·w·tse	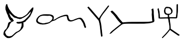	

	me·cha·la·tse·kha	
	hu	
will build	yiv·neh	
the house	hab·ba·yit	
for My Name ’	lish·mee	
has fulfilled	vay·ya·qem	2 Chronicles 6:10
Now the LORD	YHVH	
	et	
the word	de·va·ro	
that	a·sher	
He spoke	dib·ber	
I have succeeded	va·a·qum	
	ta·chat	
David	da·veed	
my father	a·vee	
and I sit	va·e·shev	
on	al	
the throne	kis·se	
of Israel	yis·ra·el	
as	ka·a·sher	
promised	dib·ber	
the LORD	YHVH	
I have built	va·ev·neh	
the house	hab·ba·yit	
for the Name	le·shem	
of the LORD	YHVH	
the God	e·lo·he	

of Israel	yis·ra·el	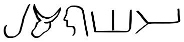	
And there I have provided	va·a·seem	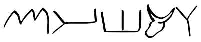	2 Chronicles 6:11
	sham		
a place	et		
for the ark	ha·a·ro·wn		
that	a·sher		
which contains	sham		
the covenant	be·reet	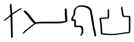	
of the LORD	YHVH		
	a·sher		
He made	ka·rat	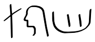	
with	im		
the children	be·ne	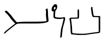	
of Israel ”	yis·ra·el	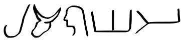	
Then [Solomon] stood	vay·ya·a·mod		2 Chronicles 6:12
before	liph·ne		
the altar	miz·bach		
of the LORD	YHVH		
in front of	ne·ged		
the whole	kal	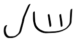	
assembly	qe·hal	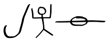	
of Israel	yis·ra·el	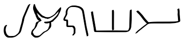	
and spread out	vay·yiph·ros		
his hands	kap·paw		
Now	kee	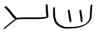	2 Chronicles 6:13
had made	a·sah		
Solomon	she·lo·moh	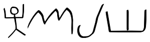	

platform	kee·yo·wr
a bronze	ne·cho·shet
and had placed it	vay·yit·te·ne·hu
in the middle	be·to·wkh
of the courtyard	ha·a·za·rah
five	cha·mesh
cubits	am·mo·wt
long	a·re·ko
five	ve·cha·mesh
cubits	am·mo·wt
wide	ra·che·bo
cubits	ve·am·mo·wt
and three	sha·lo·wosh
high	qo·w·ma·to
He stood	vay·ya·a·mod
on it	a·law
knelt down	vay·yiv·rakh
	al
	bir·kaw
before	ne·ged
the whole	kal
assembly	qe·hal
of Israel	yis·ra·el
spread out	vay·yiph·ros
his hands	kap·paw
toward heaven	hash·sha·ma·ye·mah
and said :	vay·yo·mar

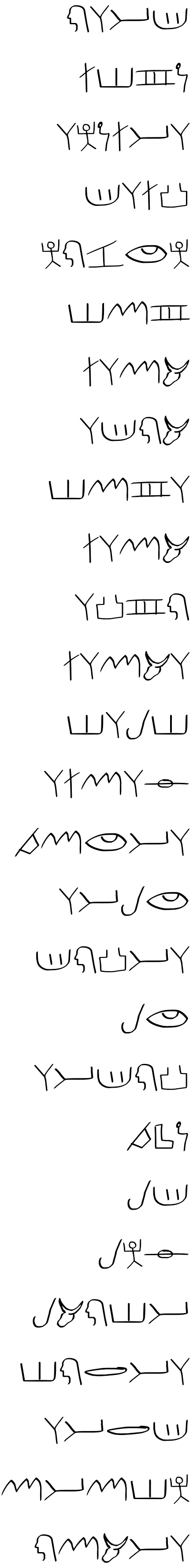

2 Chronicles 6:14

“ O LORD	YHVH
God	e·lo·he
of Israel	yis·ra·el
there is no	en
like You	ka·mo·w·kha
God	e·lo·heem
in heaven	bash·sha·ma·yim
or on earth	u·va·a·rets
keeping	sho·mer
[Your] covenant	hab·be·reet
of loving devotion	ve·ha·che·sed
with Your servants	la·a·va·de·kha
who walk	ha·ho·le·kheem
before You	le·pha·ne·kha
with all	be·khal
their hearts	lib·bam
-	a·sher
You have kept	sha·mar·ta
Your servant	le·av·de·kha
David	da·veed
my father	a·vee
-	et
-	a·sher
Your promise	dib·bar·ta
to	lo
What You spoke	vat·te·dab·ber
with Your mouth	be·phee·kha

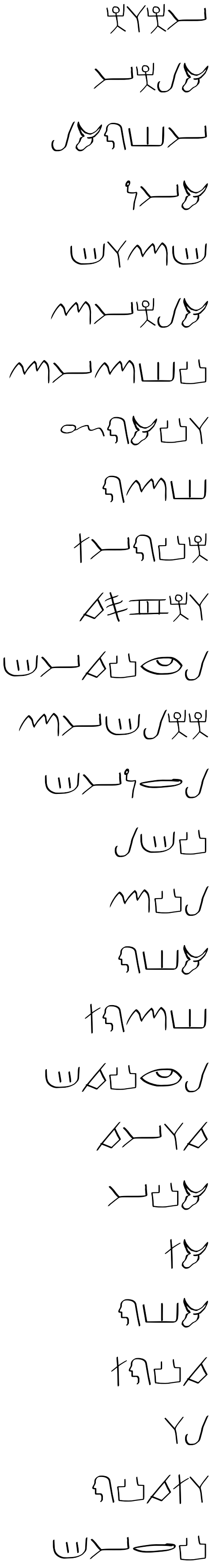

2 Chronicles 6:15

with Your hand	u·ve·ya·de·kha	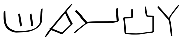	
You have fulfilled	mil·le·ta		
day	kay·yo·wm	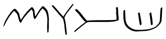	
this	haz·zeh		
Therefore now	ve·at·tah		2 Chronicles 6:16
O LORD	YHVH		
God	e·lo·he		
of Israel	yis·ra·el	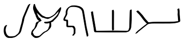	
keep	mor		
for Your servant	le·av·de·kha		
David	da·veed	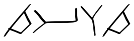	
my father	a·vee	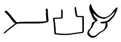	
-	et		
what	a·sher		
You promised	dib·bar·ta		
	lo		
when You said :	le·mor	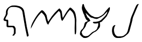	
‘ You will never	lo		
fail	yik·ka·ret		
	le·kha	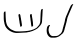	
to have a man	eesh	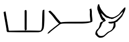	
before Me	mil·le·pha·nay		
to sit	yo·wo·shev		
on	al		
the throne	kis·se		
of Israel	yis·ra·el	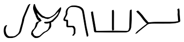	
only	raq	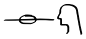	

if	im	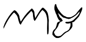	
guard	yish·me·ru	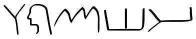	
your descendants	va·ne·kha	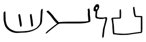	
-	et	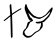	
their way	dar·kam	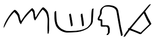	
to walk	la·le·khet	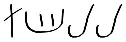	
in My law	be·to·w·ra·tee	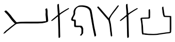	
as	ka·a·sher	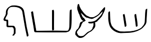	
you have walked	ha·lakh·ta	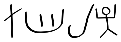	
before Me ’	le·pha·nay	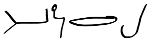	
And now	ve·at·tah	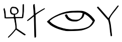	2 Chronicles 6:17
O LORD	YHVH	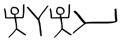	
God	e·lo·he	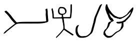	
of Israel	yis·ra·el	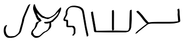	
please confirm	ye·a·men	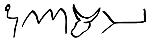	
	de·va·re·kha	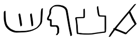	
what	a·sher	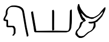	
You promised	dib·bar·ta	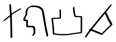	
to Your servant	le·av·de·kha	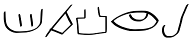	
David	le·da·veed	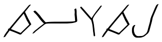	
But	kee	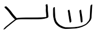	2 Chronicles 6:18
indeed	ha·um·nam	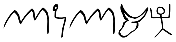	
dwell	ye·shev	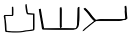	
will God	e·lo·heem	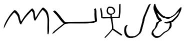	
with	et	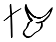	
man	ha·a·dam	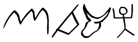	
upon	al	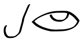	

the earth ?	ha·a·rets		
Even	hin·neh		
heaven	sha·ma·yim	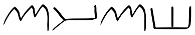	
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	hash·sha·ma·yim		
cannot	lo		
contain You	ye·khal·ke·lu·kha	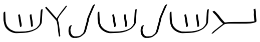	
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	kee	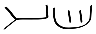	
temple	hab·ba·yit	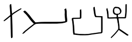	
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-	a·sher		
I have built	ba·nee·tee	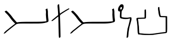	
Yet regard	u·pha·nee·ta	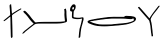	2 Chronicles 6:19
	el		
the prayer	te·phil·lat		
of Your servant	av·de·kha	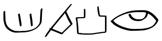	
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plea	te·chin·na·to	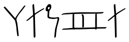	
O LORD	YHVH		
my God	e·lo·hay		
so that You may hear	lish·mo·a		
	el		
the cry	ha·rin·nah		
	ve·el		
and the prayer	hat·te·phil·lah		
that	a·sher		

Your servant	av·de·kha	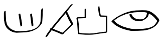	
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before You	le·pha·ne·kha	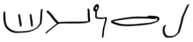	
May Your eyes	lih·yo·wt	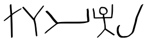	2 Chronicles 6:20
be	e·ne·kha	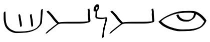	
open	phe·tu·cho·wt	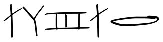	
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temple	hab·ba·yit	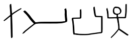	
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day	yo·w·mam		
and night	va·lay·lah	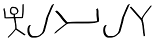	
toward	el		
the place	ham·ma·qo·wm	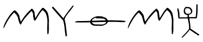	
where	a·sher		
You said	a·mar·ta		
You would put	la·sum		
Your Name	shim·kha		
-	sham		
so that You may hear	lish·mo·w·a		
	el		
the prayer	hat·te·phil·lah		
that	a·sher		
prays	yit·pal·lel		
Your servant	av·de·kha	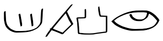	
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place	ham·ma·qo·wm	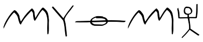	
this	haz·zeh		

Hear	ve·sha·ma·ta		2 Chronicles 6:21
	el		
the plea	ta·cha·nu·ne		
of Your servant	av·de·kha		
and of Your people	ve·am·me·kha		
Israel	yis·ra·el	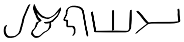	
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they pray	yit·pal·lu		
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place	ham·ma·qo·wm	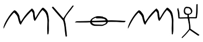	
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May You	ve·at·tah		
hear	tish·ma		
place	mim·me·qo·wm	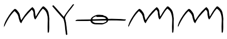	
Your dwelling	shiv·te·kha		
from	min	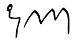	
heaven	hash·sha·ma·yim		
May You hear	ve·sha·ma·ta		
and forgive	ve·sa·la·che·ta	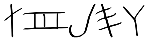	
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sins	ye·che·ta	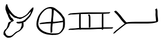	
a man	eesh	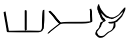	
against his neighbor	le·re·e·hu		
and is required	ve·na·sha		
	vo		
to take an oath	a·lah	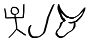	
to take an oath	le·ha·a·lo·to		

and he comes	u·va	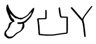	
	a·lah	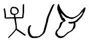	
before	liph·ne	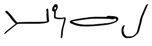	
Your altar	miz·ba·cha·kha	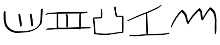	
temple	bab·ba·yit	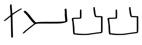	
in this	haz·zeh	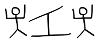	
then may You	ve·at·tah	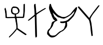	2 Chronicles 6:23
hear	tish·ma	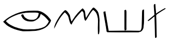	
from	min	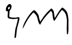	
heaven	hash·sha·ma·yim	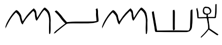	
and act	ve·a·see·ta	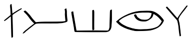	
May You judge	ve·sha·phat·ta	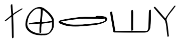	
-	et	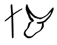	
Your servants	a·va·de·kha	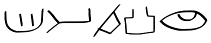	
condemning	le·ha·sheev	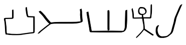	
the wicked man	le·ra·sha	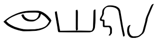	
by bringing	la·tet	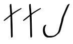	
what he has done	dar·ko	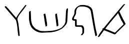	
down on his own head	be·ro·sho	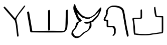	
and justifying	u·le·hats·deeq	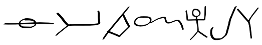	
the righteous man	tsad·deeq	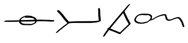	
by rewarding	la·tet	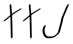	
him	lo	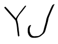	
according to his righteousness	ke·tsid·qa·to	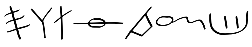	
When	ve·im	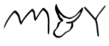	2 Chronicles 6:24
are defeated	yin·na·geph	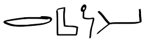	
Your people	am·me·kha	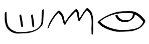	

Israel	yis·ra·el	ישראל	
before	liph·ne	לפני	
an enemy	o·w·yev	אויב	
because	kee	כי	
they have sinned against You	ye·chet·u	יחטאו	
to You	lakh	לך	
and they return	ve·sha·vu	ושבו	
and confess	ve·ho·w·du	והודו	
-	et	את	
Your name	she·me·kha	שמך	
praying	ve·hit·pal·lu	והתפללו	
and pleading	ve·hit·chan·ne·nu	והתחננו	
before You	le·pha·ne·kha	לפניך	
temple	bab·ba·yit	בבית	
in this	haz·zeh	הזה	
then may You	ve·at·tah	ואתה	2 Chronicles 6:25
hear	tish·ma	תשמע	
from	min	מן	
heaven	hash·sha·ma·yim	השמים	
and forgive	ve·sa·lach·ta	וסלחת	
the sin	le·chat·tat	לחטאת	
of Your people	am·me·kha	עמך	
Israel	yis·ra·el	ישראל	
May You restore them	va·ha·she·vo·w·tam	והשיבותם	
to	el	אל	
the land	ha·a·da·mah	האדמה	
-	a·sher	אשר	

You gave	na·tat·tah	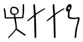	
to them	la·hem	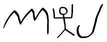	
and their fathers	ve·la·a·vo·te·hem	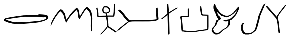	
are shut	be·he·a·tser	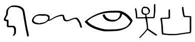	2 Chronicles 6:26
When the skies	hash·sha·ma·yim	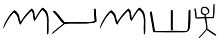	
no	ve·lo	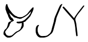	
and there is	yih·yeh	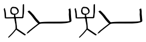	
rain	ma·tar	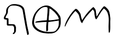	
because	kee	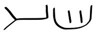	
[Your people] have sinned	ye·chet·u	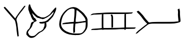	
against You	lakh	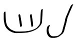	
and they pray	ve·hit·pal·lu	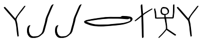	
toward	el	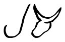	
place	ham·ma·qo·wm	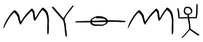	
this	haz·zeh	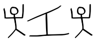	
and confess	ve·ho·w·du	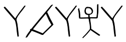	
-	et	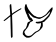	
Your name	she·me·kha	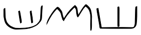	
from their sins	me·chat·ta·tam	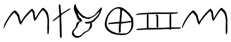	
and they turn	ye·shu·vun	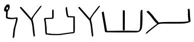	
because	kee	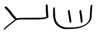	
You have afflicted them	ta·a·nem	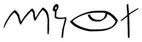	
then may You	ve·at·tah	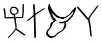	2 Chronicles 6:27
hear	tish·ma	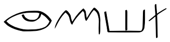	
from heaven	hash·sha·ma·yim	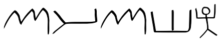	
and forgive	ve·sa·lach·ta	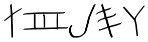	
the sin	le·chat·tat	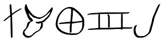	

of Your servants	a·va·de·kha	𐤏𐤁𐤃𐤉𐤊	
Your people	ve·am·me·kha	𐤅𐤏𐤌𐤊	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
so that	kee	𐤊𐤉	
You may teach them	to·w·rem	𐤕𐤅𐤓𐤌	
	el	𐤀𐤋	
way	had·de·rekh	𐤄𐤃𐤓𐤊	
the good	hat·to·w·vah	𐤄𐤈𐤅𐤁𐤄	
in which	a·sher	𐤀𐤔𐤓	
they should walk	ye·le·khu	𐤉𐤋𐤊𐤅	
	vah	𐤁𐤄	
May You send	ve·na·tat·tah	𐤅𐤍𐤕𐤕𐤄	
rain	ma·tar	𐤌𐤈𐤓	
on	al	𐤏𐤋	
the land	ar·tse·kha	𐤀𐤓𐤑𐤊	
that	a·sher	𐤀𐤔𐤓	
You gave	na·tat·tah	𐤍𐤕𐤕𐤄	
Your people	le·am·me·kha	𐤋𐤏𐤌𐤊	
as an inheritance	le·na·cha·lah	𐤋𐤍𐤇𐤋𐤄‡	
famine	ra·av	𐤓𐤏𐤁	2 Chronicles 6:28
When	kee	𐤊𐤉	
comes	yih·yeh	𐤉𐤄𐤉𐤄	
upon the land	va·a·rets	𐤁𐤀𐤓𐤑	
plague	de·ver	𐤃𐤁𐤓	
[or]	kee	𐤊𐤉	
	yih·yeh	𐤉𐤄𐤉𐤄	
[or] blight	shid·da·pho·wn	𐤔𐤃𐤐𐤅𐤍	

[or] mildew	ve·ye·ra·qo·wn	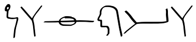	
[or] locusts	ar·beh		
[or] grasshoppers	ve·cha·seel		
	kee	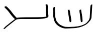	
-	yih·yeh	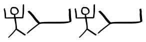	
[or] when	kee	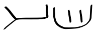	
besiege	ya·tsar		
them	lo		
their enemies	o·wy·vaw	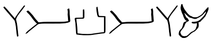	
in	be·e·rets		
their cities	she·a·raw		
whatever	kal		
plague	ne·ga		
[or]	ve·khal		
sickness [may come]	ma·cha·lah	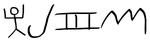	
then may whatever	kal	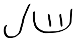	2 Chronicles 6:29
prayer	te·phil·lah		
-	khal		
or petition	te·chin·nah	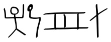	
-	a·sher		
make	yih·yeh	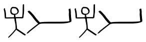	
- —	le·khal		
-	ha·a·dam		
	u·le·khol	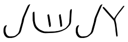	
Your people	am·me·kha		
Israel	yis·ra·el	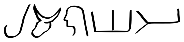	
-	a·sher		

knowing	ye·de·u	ידעו	
each	eesh	איש	
his own	nig·o	נגעו	
afflictions	u·makh·o·vo	ומכאבו	
and spreading out	u·pha·ras	ופרש	
his hands	kap·paw	כפיו	
toward	el	אל	
temple —	hab·ba·yit	הבית	
this	haz·zeh	הזה	
by You	ve·at·tah	ואתה	2 Chronicles 6:30
be heard	tish·ma	תשמע	
from	min	מן	
heaven	hash·sha·ma·yim	השמים	
place	me·kho·wn	מכון	
Your dwelling	shiv·te·kha	שבתך	
And may You forgive	ve·sa·lach·ta	וסלחת	
and repay	ve·na·tat·tah	ונתתה	
each man	la·eesh	לאיש	
according to all	ke·khal	ככל	
his ways	de·ra·khaw	דרכיו	
since	a·sher	אשר	
You know	te·da	תדע	
-	et	את	
his heart —	le·va·vo	לבבו	
for	kee	כי	
You	at·tah	אתה	
alone	le·vad·de·kha	לבדך	

know	ya·da·ta		
-	et		
the hearts	le·vav		
	be·ne	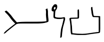	
of men —	ha·a·dam		
so that	le·ma·an		2 Chronicles 6:31
they may fear You	yee·ra·u·kha		
and walk	la·le·khet	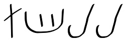	
in Your ways	bid·ra·khe·kha		
all	kal		
the days	hay·ya·meem		
-	a·sher		
they	hem	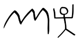	
live	chay·yeem	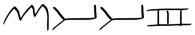	
in	al		
	pe·ne	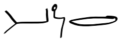	
the land	ha·a·da·mah		
that	a·sher		
You gave	na·tat·tah	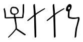	
to our fathers	la·a·vo·te·nu		
And	ve·gam		2 Chronicles 6:32
as for	el		
the foreigner	han·na·khe·ree	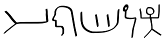	
who	a·sher		
is not	lo		
of Your people	me·am·me·kha		
Israel	yis·ra·el	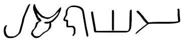	

	hu		
but has come	u·va		
land	me·e·rets		
from a distant	re·cho·w·qah	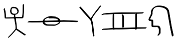	
because of	le·ma·an		
name	shim·kha		
Your great	hag·ga·do·wl		
hand	ve·ya·de·kha	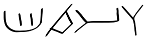	
and Your mighty	ha·cha·za·qah		
arm —	u·ze·ro·w·a·kha		
and outstretched	han·ne·tu·yah		
when he comes	u·va·u		
and prays	ve·hit·pal·lu		
toward	el		
temple	hab·ba·yit	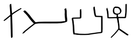	
this	haz·zeh	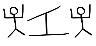	
then may You	ve·at·tah		2 Chronicles 6:33
hear	tish·ma		
from	min	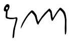	
heaven	hash·sha·ma·yim		
place	mim·me·kho·wn		
Your dwelling	shiv·te·kha		
and do	ve·a·see·ta		
according to all	ke·khol		
for which	a·sher		
calls	yiq·ra	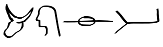	
to You	e·le·kha	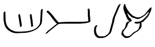	

the foreigner	han·na·khe·ree	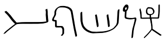	
Then	le·ma·an		
will know	ye·de·u		
all	khal		
the peoples	am·me		
of the earth	ha·a·rets		
-	et		
Your name	she·me·kha		
and fear	u·le·yir·ah	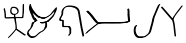	
You	o·te·kha	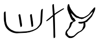	
as [do] Your people	ke·am·me·kha		
Israel	yis·ra·el	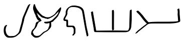	
and they will know	ve·la·da·at		
that	kee	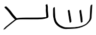	
by Your Name	shim·kha		
is called	niq·ra	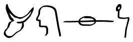	
	al		
house	hab·ba·yit	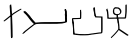	
this	haz·zeh		
-	a·sher		
I have built	ba·nee·tee	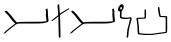	
When	kee	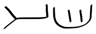	2 Chronicles 6:34
go	ye·tse		
Your people	am·me·kha		
to war	lam·mil·cha·mah	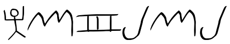	
against	al		
their enemies	o·wy·vaw	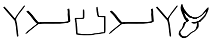	

wherever	bad·de·rekh		
-	a·sher		
You send them	tish·la·chem	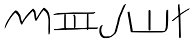	
and when they pray	ve·hit·pal·lu		
to You	e·le·kha	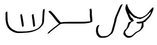	
in the direction	de·rekh		
of the city	ha·eer	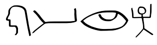	
	haz·zot		
-	a·sher		
You have chosen	ba·char·ta		
	bah		
and the house	ve·hab·ba·yit	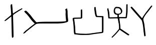	
-	a·sher		
I have built	ba·nee·tee	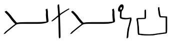	
for Your Name	lish·me·kha		
then may You hear	ve·sha·ma·ta		2 Chronicles 6:35
from heaven	min	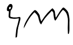	
	hash·sha·ma·yim		
-	et		
their prayer	te·phil·la·tam		
and	ve·et		
their plea	te·chin·na·tam	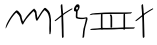	
and may You uphold	ve·a·see·ta		
their cause	mish·pa·tam		
When	kee	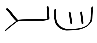	2 Chronicles 6:36
they sin	ye·chet·u	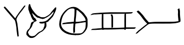	
against You —	lakh	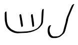	

for	kee	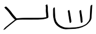	
there is no	en	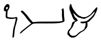	
one	a·dam	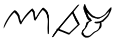	
who	a·sher	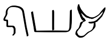	
does not	lo	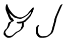	
sin —	ye·che·ta	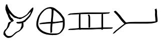	
and You become angry	ve·a·naph·ta	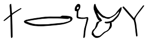	
with them	vam	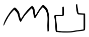	
and deliver them	u·ne·tat·tam	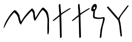	
to	liph·ne	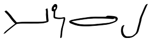	
an enemy	o·w·yev	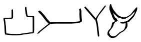	
who takes them	ve·sha·vum	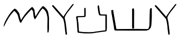	
as captives	sho·w·ve·hem	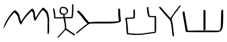	
to	el	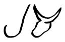	
a land	e·rets	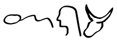	
far	re·cho·w·qah	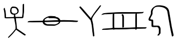	
or	o	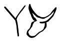	
near	qe·ro·w·vah	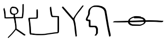	
and when they come	ve·he·shee·vu	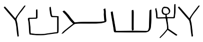	2 Chronicles 6:37
to	el	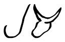	
their senses	le·va·vam	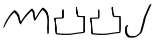	
in the land	ba·a·rets	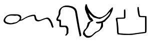	
to which	a·sher	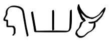	
they were taken	nish·bu	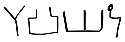	
	sham	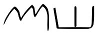	
and they repent	ve·sha·vu	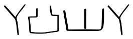	
and plead	ve·hit·chan·ne·nu	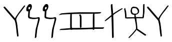	

with You	e·le·kha	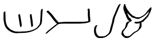	
in the land	be·e·rets		
of their captors	shiv·yam	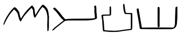	
saying	le·mor		
‘ We have sinned	cha·ta·nu		
and done wrong	he·e·vee·nu		
we have acted wickedly ’	ve·ra·sha·e·nu		
and when they return	ve·sha·vu		2 Chronicles 6:38
to You	e·le·kha	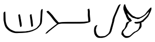	
with all	be·khal		
their heart	lib·bam		
and	u·ve·khal	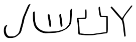	
soul	naph·sham	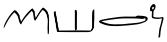	
in the land	be·e·rets		
of the enemies	shiv·yam	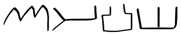	
who	a·sher		
took them captive	sha·vu		
-	o·tam		
and when they pray	ve·hit·pal·lu		
in the direction	de·rekh		
of the land	ar·tsam		
that	a·sher		
You gave	na·tat·tah	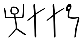	
to their fathers	la·a·vo·w·tam		
the city	ve·ha·eer		
-	a·sher		
You have chosen	ba·char·ta		

and the house	ve·lab·ba·yit		
-	a·sher		
I have built	ba·nee·tee	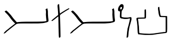	
for Your Name	lish·me·kha	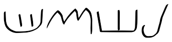	
then may You hear	ve·sha·ma·ta		2 Chronicles 6:39
from	min		
heaven	hash·sha·ma·yim	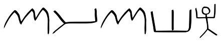	
place	mim·me·kho·wn		
Your dwelling	shiv·te·kha		
-	et		
their prayer	te·phil·la·tam		
-	ve·et		
and petition	te·chin·no·te·hem		
and may You uphold	ve·a·see·ta		
their cause	mish·pa·tam		
May You forgive	ve·sa·lach·ta	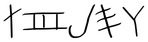	
Your people	le·am·me·kha		
who	a·sher		
sinned	cha·te·u		
against You	lakh	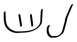	
Now	at·tah		2 Chronicles 6:40
my God	e·lo·hay		
be	yih·yu		
may	na		
Your eyes	e·ne·kha	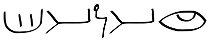	
open	pe·tu·cho·wt	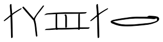	
and Your ears	ve·a·ze·ne·kha	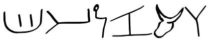	

attentive	qash·shu·vo·wt	𐤒𐤔𐤁𐤅𐤕	
to the prayer offered	lit·phil·lat	𐤋𐤕𐤐𐤋𐤕	
place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	
in this	haz·zeh	𐤄𐤆𐤄𐤎	
Now therefore	ve·at·tah	𐤅𐤏𐤕𐤄	2 Chronicles 6:41
arise	qu·mah	𐤒𐤅𐤌𐤄	
O LORD	YHVH	𐤉𐤄𐤅𐤄	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
and enter Your resting place	le·nu·che·kha	𐤋𐤍𐤅𐤇𐤊	
You	at·tah	𐤀𐤕𐤄	
and the ark	va·a·ro·wn	𐤅𐤀𐤓𐤅𐤍	
of Your might	uz·ze·kha	𐤏𐤆𐤊	
May Your priests	ko·ha·ne·kha	𐤊𐤄𐤍𐤉𐤊	
O LORD	YHVH	𐤉𐤄𐤅𐤄	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
be clothed	yil·be·shu	𐤉𐤋𐤁𐤔𐤅	
with salvation	te·shu·ah	𐤕𐤔𐤅𐤏𐤄	
and may Your godly ones	va·cha·see·de·kha	𐤅𐤇𐤎𐤉𐤃𐤉𐤊	
rejoice	yis·me·chu	𐤉𐤔𐤌𐤇𐤅	
in goodness	vat·to·wv	𐤁𐤈𐤅𐤁	
O LORD	YHVH	𐤉𐤄𐤅𐤄	2 Chronicles 6:42
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
do not	al	𐤀𐤋	
reject	ta·shev	𐤕𐤔𐤁	
	pe·ne	𐤐𐤍𐤉	
Your anointed one	me·shee·che·kha	𐤌𐤔𐤉𐤇𐤉𐤊	
Remember	za·khe·rah	𐤆𐤊𐤓𐤄	

[Your] loving devotion	le·chas·de		
David ”	da·veed	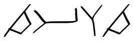	
to Your servant	av·de·kha		
had finished	u·khe·khal·lo·wt		2 Chronicles 7:1
When Solomon	she·lo·moh	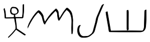	
praying	le·hit·pal·lel		
fire	ve·ha·esh		
came down	ya·re·dah	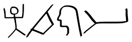	
from heaven	me·hash·sha·ma·yim		
and consumed	vat·to·khal		
the burnt offering	ha·o·lah		
and the sacrifices	ve·haz·ze·va·cheem	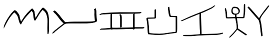	
and the glory	u·khe·vo·wd	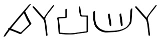	
of the LORD	YHVH		
filled	ma·le		
-	et		
the temple	hab·ba·yit	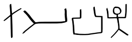	
	ve·lo		2 Chronicles 7:2
were unable	ya·khe·lu		
The priests	hak·ko·ha·neem	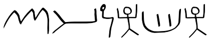	
to enter	la·vo·w		
	el		
the house	bet	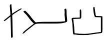	
of the LORD	YHVH		
because	kee	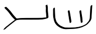	
had filled	ma·le		
the glory	khe·vo·wd		

of the LORD	YHVH		
-	et		
[it]	bet	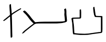	
	YHVH		
When all	ve·khol		2 Chronicles 7:3
the Israelites	be·ne	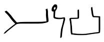	
	yis·ra·el	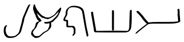	
saw	ro·eem	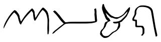	
coming down	be·re·det		
the fire	ha·esh		
and the glory	u·khe·vo·wd	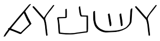	
of the LORD	YHVH		
above	al		
the temple	hab·ba·yit	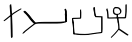	
they bowed down	vay·yikh·re·u		
with their faces	ap·pa·yim	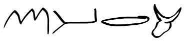	
to the ground	ar·tsah		
on	al		
the pavement	ha·rits·phah		
and they worshiped	vay·yish·ta·cha·wu		
and gave thanks	ve·ho·w·do·wt		
to the LORD :	la·YHVH	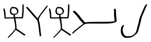	
“ For	kee	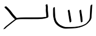	
He is good	to·wv		
-	kee	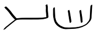	
endures forever ”	le·o·w·lam		
His loving devotion	chas·do		

Then the king	ve·ham·me·lekh	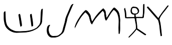	2 Chronicles 7:4
and all	ve·khal	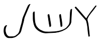	
the people	ha·am	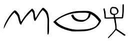	
offered	zo·ve·cheem	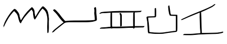	
sacrifices	ze·vach	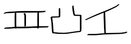	
before	liph·ne	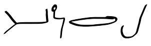	
the LORD	YHVH	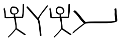	
offered	vay·yiz·bach	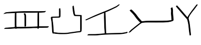	2 Chronicles 7:5
And King	ham·me·lekh	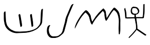	
Solomon	she·lo·moh	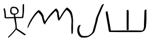	
-	et	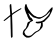	
a sacrifice	ze·vach	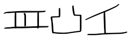	
oxen	hab·ba·qar	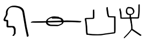	
of 22,000	es·reem	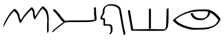	
	u·she·na·yim	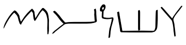	
	e·leph	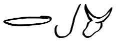	
sheep	ve·tson	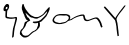	
and 120,000	me·ah	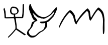	
	ve·es·reem	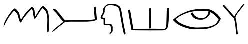	
	a·leph	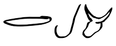	
dedicated	vay·yach·ne·khu	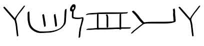	
-	et	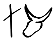	
the house	bet	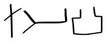	
of God	ha·e·lo·heem	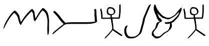	
So the king	ham·me·lekh	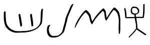	
and all	ve·khal	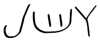	
the people	ha·am	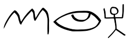	

The priests	ve·hak·ko·ha·neem		2 Chronicles 7:6
at	al		
their posts	mish·me·ro·w·tam		
stood	o·me·deem	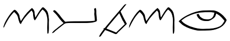	
as did the Levites	ve·hal·vee·yim		
instruments	bikh·le		
with the musical	sheer	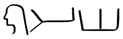	
of the LORD	YHVH		
which	a·sher		
had made	a·sah		
David	da·veed	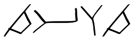	
King	ham·me·lekh		
for giving thanks	le·ho·do·wt	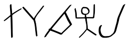	
to the LORD	la·YHVH	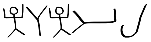	
“ For	kee	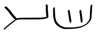	
endures forever ”	le·o·w·lam		
His loving devotion	chas·do		
had offered praise, saying	be·hal·lel		
and with which David	da·veed	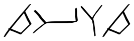	
-	be·ya·dam	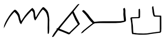	
the priests	ve·hak·ko·ha·neem		
sounded trumpets	ma·cha·tso·tse·rīm		
Across from the Levites	neg·dam		
and all	ve·khal		
the Israelites	yis·ra·el	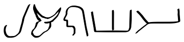	
were standing	o·me·deem		

2 Chronicles 7:7

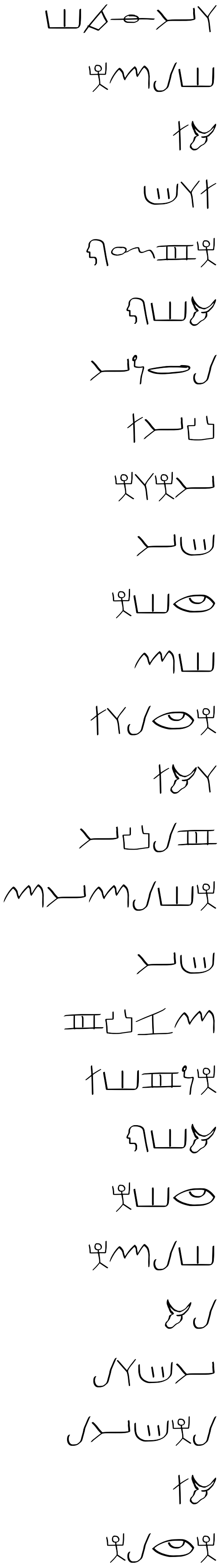

consecrated	vay·qad·desh
Then Solomon	she·lo·moh
-	et
the middle	to·wkh
of the courtyard	he·cha·tser
-	a·sher
in front	liph·ne
of the house	vet
of the LORD	YHVH
and	kee
he offered	a·sah
there	sham
the burnt offerings	ha·o·lo·wt
-	ve·et
and the fat	chel·ve
of the peace offerings	hash·she·la·meem
since	kee
altar	miz·bach
the bronze	han·ne·cho·shet
-	a·sher
had made	a·sah
[he]	she·lo·moh
not	lo
could	ya·kho·wl
contain	le·ha·kheel
-	et
-	ha·o·lah

-	ve·et	ואת	
[all these offerings]	ham·min·chah	המנחה	
-	ve·et	ואת	
-	ha·cha·la·veem	החלבים	
kept	vay·ya·as	ויעש	2 Chronicles 7:8
Solomon	she·lo·moh	שלמה	
-	et	את	
the feast	he·chag	החג	
time	ba·et	בעת	
So at that	ha·hee	ההיא	
for seven	shiv·at	שבעת	
days	ya·meem	ימים	
and all	ve·khal	וכל	
Israel	yis·ra·el	ישראל	
with him —	im·mo	עמו	
assembly of people	qa·hal	קהל	
great	ga·do·wl	גדול	
a very	me·od	מאד	
	mil·le·vo·w	מלבוא	
from Lebo-hamath	cha·mat	חמת	
to	ad	עד	
the Brook	na·chal	נחל	
of Egypt —	mits·ra·yim	מצרים	
they held	vay·ya·a·su	ויעשו	2 Chronicles 7:9
day	bay·yo·wm	ביום	
On the eighth	hash·she·mee·nee	השמיני	
a solemn assembly	a·tsa·ret	עצרת	

2 Chronicles 7:10

for	kee
the dedication	cha·nuk·kat
of the altar	ham·miz·be·ach
	a·su
had lasted seven	shiv·at
days	ya·meem
and the feast	ve·he·chag
seven	shiv·at
days more	ya·meem
day	u·ve·yo·wm
On the twenty-third	es·reem
	u·she·lo·shah
month	la·cho·desh
of the seventh	hash·she·vee·ee
away	shil·lach
-	et
[Solomon] sent the people	ha·am
to their homes	le·a·ho·le·hem
joyful	se·me·cheem
and glad	ve·to·w·ve
of heart	lev
for	al
the good things	hat·to·w·vah
that	a·sher
had done	a·sah
the LORD	YHVH
for David	le·da·veed

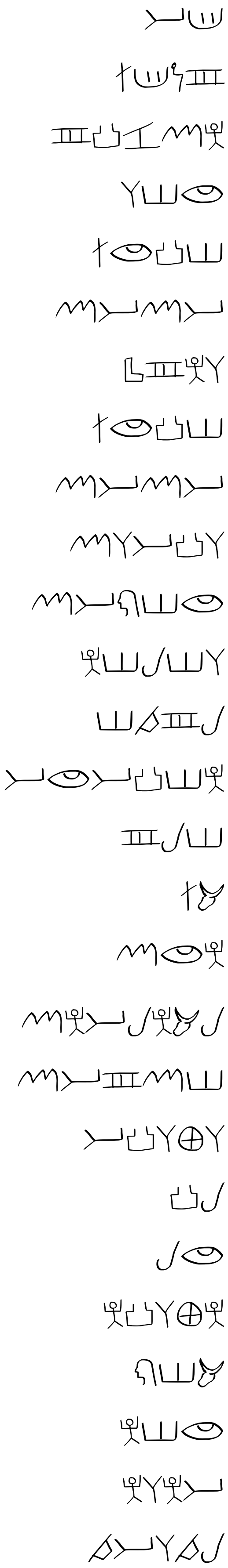

for Solomon	ve·lish·lo·moh		
Israel	u·le·yis·ra·el	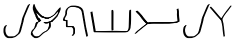	
and for His people	am·mo		
had finished	vay·khal	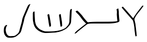	2 Chronicles 7:11
When Solomon	she·lo·moh	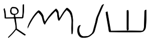	
-	et		
the house	bet	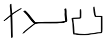	
of the LORD	YHVH		
and	ve·et		
palace	bet	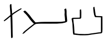	
the royal	ham·me·lekh		
-	ve·et		
all	kal		
carrying out	hab·ba		
that was in	al		
heart	lev	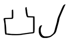	
[his]	she·lo·moh	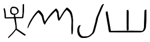	
to do	la·a·so·wt		
for the house	be·vet	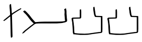	
of the LORD	YHVH		
and for his own palace	u·ve·ve·to	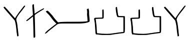	
successfully	hits·lee·ach	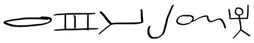	
appeared	vay·ye·ra	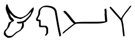	2 Chronicles 7:12
the LORD	YHVH		
to	el		
[him]	she·lo·moh	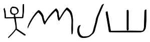	
at night	bal·la·ye·lah	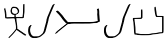	

and said	vay·yo·mer		
to him :	lo		
“ I have heard	sha·ma·tee		
-	et		
your prayer	te·phil·la·te·kha	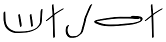	
and have chosen	u·va·char·tee	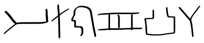	
place	bam·ma·qo·wm		
this	haz·zeh		
for Myself	lee	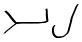	
as a house	le·vet	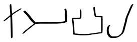	
of sacrifice	za·vach		
If	hen		2 Chronicles 7:13
I close	e·e·tsor		
the sky	hash·sha·ma·yim		
no	ve·lo		
so there is	yih·yeh	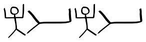	
rain	ma·tar		
or if	ve·hen		
I command	a·tsaw·veh		
	al		
the locust	cha·gav		
to devour	le·e·kho·wl		
the land	ha·a·rets		
or if	ve·im		
I send	a·shal·lach	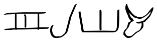	
a plague	de·ver		
among My people	be·am·mee		

humble themselves	ve·yik·ka·ne·u		2 Chronicles 7:14
and if My people	am·mee		
who	a·sher		
are called	niq·ra	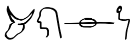	
My name	she·mee		
by	a·le·hem	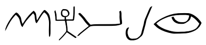	
and pray	ve·yit·pal·lu		
and seek	vee·vaq·shu	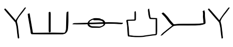	
My face	pha·nay	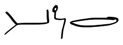	
and turn	ve·ya·shu·vu		
ways	mid·dar·khe·hem		
their wicked	ha·ra·eem	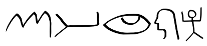	
then I	va·a·nee		
will hear	esh·ma		
from	min	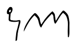	
from heaven	hash·sha·ma·yim		
forgive	ve·es·lach		
their sin	le·chat·ta·tam		
and heal	ve·er·pa		
-	et		
their land	ar·tsam		
Now	at·tah		2 Chronicles 7:15
My eyes	e·nay	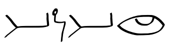	
will be	yih·yu		
open	phe·tu·cho·wt		
and My ears	ve·a·ze·nay	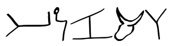	
attentive	qash·shu·vo·wt		

to the prayers offered	lit·phil·lat	𐤋𐤕𐤐𐤋𐤕	
place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	
in this	haz·zeh	𐤄𐤆𐤄	
	ve·at·tah	𐤅𐤏𐤕𐤄	2 Chronicles 7:16
For I have now chosen	ba·char·tee	𐤁𐤇𐤓𐤕𐤉	
and consecrated	ve·hiq·dash·tee	𐤅𐤄𐤒𐤃𐤔𐤕𐤉	
-	et	𐤀𐤕	
temple	hab·ba·yit	𐤄𐤁𐤉𐤕	
this	haz·zeh	𐤄𐤆𐤄	
may be	lih·yo·wt	𐤋𐤄𐤉𐤅𐤕	
so that My Name	she·mee	𐤔𐤌𐤉	
there	sham	𐤔𐤌	
forever	ad	𐤏𐤃	
	o·w·lam	𐤏𐤅𐤋𐤌	
will be	ve·ha·yu	𐤅𐤄𐤉𐤅	
My eyes	e·nay	𐤏𐤉𐤍𐤉	
and My heart	ve·lib·bee	𐤅𐤋𐤁𐤉	
there	sham	𐤔𐤌	
for all time	kal	𐤊𐤋	
	hay·ya·meem	𐤄𐤉𐤌𐤉𐤌	
And as for you	ve·at·tah	𐤅𐤀𐤕𐤄	2 Chronicles 7:17
if	im	𐤀𐤌	
you walk	te·lekh	𐤕𐤋𐤊	
before Me	le·pha·nay	𐤋𐤐𐤍𐤉	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
walked	ha·lakh	𐤄𐤋𐤊	
David	da·veed	𐤃𐤅𐤉𐤃	

your father	a·vee·kha	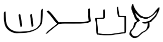	
doing	ve·la·a·so·wt		
all	ke·khol		
-	a·sher		
I have commanded you	tsiw·vee·tee·kha	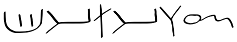	
My statutes	ve·chuq·qay	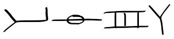	
and ordinances	u·mish·pa·tay		
and if you keep	tish·mo·wr		
then I will establish	va·ha·qee·mo·w·tee	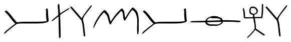	2 Chronicles 7:18
-	et		
throne	kis·se		
your royal	mal·khu·te·kha		
as	ka·a·sher		
I covenanted	ka·rat·tee		
David	le·da·veed		
with your father	a·vee·kha	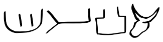	
when I said	le·mor	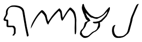	
‘ You will never	lo		
fail	yik·ka·ret		
	le·kha	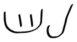	
to have a man	eesh	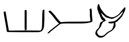	
to rule	mo·wo·shel		
over Israel ’	be·yis·ra·el		
But if	ve·im		2 Chronicles 7:19
turn away	te·shu·vun		
you	at·tem		
and forsake	va·a·zav·tem		

the statutes	chuq·qo·w·tay	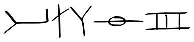	
and commandments	u·mits·wo·tay		
-	a·sher		
I have set	na·tat·tee		
before you	liph·ne·khem	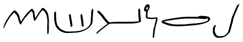	
and if you go off	va·ha·lakh·tem		
to serve	va·a·vad·tem	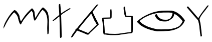	
gods	e·lo·heem		
other	a·che·reem		
and worship	ve·hish·ta·cha·vee·tem	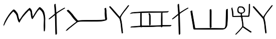	
	la·hem		
then I will uproot Israel	u·ne·tash·teem		2 Chronicles 7:20
from	me·al		
the soil	ad·ma·tee		
-	a·sher		
I have given	na·tat·tee		
them	la·hem		
-	ve·et		
temple	hab·ba·yit	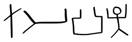	
this	haz·zeh		
-	a·sher		
I have sanctified	hiq·dash·tee		
for My Name	lish·mee		
and I will banish	ash·leekh	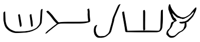	
from	me·al		
My presence	pa·nay	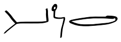	
I will make it	ve·et·te·nen·nu		

an object of scorn	le·ma·shal	למשל	
and ridicule	ve·lish·nee·nah	ולשנינה	
among all	be·khal	בכל	
the peoples	ha·am·meem	העמים	
temple	ve·hab·ba·yit	והבית	2 Chronicles 7:21
And [when] this	haz·zeh	הזה	
-	a·sher	אשר	
has become	ha·yah	היה	
a heap of rubble	el·yo·wn	עליון	
all	le·khal	לכל	
who pass	o·ver	עבר	
by it	a·law	עליו	
will be appalled	yish·shom	ישם	
and say	ve·a·mar	ואמר	
‘ Why	bam·meh	במה	
done	a·sah	עשה	
has the LORD	YHVH	יהוה	
such a thing	ka·khah	ככה	
land	la·a·rets	לארץ	
to this	haz·zot	הזאת	
temple ? ’	ve·lab·ba·yit	ולבית	
and to this	haz·zeh	הזה	
And [others] will answer	ve·a·me·ru	ואמרו	2 Chronicles 7:22
‘ Because	al	על	
-	a·sher	אשר	
they have forsaken	a·ze·vu	עזבו	
-	et	את	

the LORD	YHVH	
the God	e·lo·he	
of their fathers	a·vo·te·hem	
who	a·sher	
brought them	ho·w·tsee·am	
out of the land	me·e·rets	
of Egypt	mits·ra·yim	
and have embraced	vay·ya·cha·zee·qu	
gods	be·lo·heem	
other	a·che·reem	
worshiping	vay·yish·ta·cha·wu	
	la·hem	
and serving them —	vay·ya·av·dum	
because of	al	
this	ken	
He has brought	he·vee	
upon them ’”	a·le·hem	
-	et	
all	kal	
disaster	ha·ra·ah	
this	haz·zot	
Now	vay·hee	2 Chronicles 8:1
at the end	miq·qets	
of the twenty	es·reem	
years	sha·nah	
during which	a·sher	
had built	ba·nah	

Solomon	she·lo·moh	
-	et	
the house	bet	
of the LORD	YHVH	
and	ve·et	
his own palace	be·to	
the cities	ve·he·a·reem	2 Chronicles 8:2
-	a·sher	
had given	na·tan	
Hiram	chu·ram	
Solomon	lish·lo·moh	
rebuilt	ba·nah	
him	she·lo·moh	
-	o·tam	
and settled	vay·yo·wo·shev	
there	sham	
-	et	
Israelites	be·ne	
	yis·ra·el	
went	vay·ye·lekh	2 Chronicles 8:3
Then Solomon	she·lo·moh	
	cha·mat	
to Hamath-zobah	tso·w·vah	
and captured	vay·ye·che·zaq	
it	a·le·ha	
He built	vay·yi·ven	2 Chronicles 8:4
-	et	

Tadmor	tad·mor	תדמר	
in the wilderness	bam·mid·bar	במדבר	
in addition	ve·et	ואת	
to all	kal	כל	
cities	a·re	ערי	
the store	ham·mis·ke·no·wt	המסכנות	
that	a·sher	אשר	
he had built	ba·nah	בנה	
in Hamath	ba·cha·mat	בחמת	
He rebuilt	vay·yi·ven	ויבן	2 Chronicles 8:5
-	et	את	
	bet	בית	
-	cho·w·ro·wn	חורון	
Upper	ha·el·yo·wn	העליון	
-	ve·et	ואת	
	bet	בית	
Beth-horon	cho·w·ro·wn	חורון	
and Lower	hat·tach·to·wn	התחתון	
cities	a·re	ערי	
as fortified	ma·tso·wr	מצור	
with walls	cho·w·mo·wt	חומות	
gates	de·la·ta·yim	דלתים	
and bars	u·ve·ree·ach	ובריח	
as well as	ve·et	ואת	2 Chronicles 8:6
Baalath	ba·a·lat	בעלת	
-	ve·et	ואת	
all	kal	כל	

cities	a·re		
the store	ham·mis·ke·no·wt		
that	a·sher		
belonged to	ha·yu	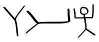	
Solomon	lish·lo·moh	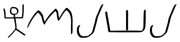	
and	ve·et		
all	kal	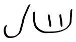	
the cities	a·re		
[for his] chariots	ha·re·khev		
and	ve·et		
-	a·re		
horses —	hap·pa·ra·sheem		
-	ve·et		
whatever	kal		
	che·sheq		
[he]	she·lo·moh	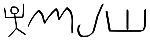	
-	a·sher		
desired	cha·shaq		
to build	liv·no·wt	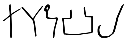	
in Jerusalem	bee·ru·sha·lim		
Lebanon	u·val·le·va·no·wn	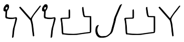	
and throughout	u·ve·khol	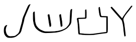	
the land	e·rets		
of his dominion	mem·shal·to	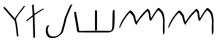	
As for all	kal	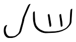	2 Chronicles 8:7
the people	ha·am		
who remained	han·no·w·tar		

of	min		
the Hittites	ha·chit·tee		
Amorites	ve·ha·e·mo·ree		
Perizzites	ve·hap·pe·riz·zee		
Hivites	ve·ha·chiw·vee	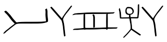	
and Jebusites	ve·hay·vu·see	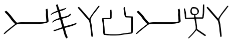	
(the people who	a·sher		
were not	lo		
Israelites	mee·yis·ra·el	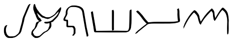	
) —	hem·mah		
-	min		2 Chronicles 8:8
their descendants	be·ne·hem	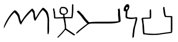	
who	a·sher		
remained	no·wt·ru		
-	a·cha·re·hem	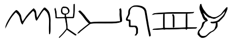	
in the land	ba·a·rets		
those whom	a·sher		
were unable	lo		
to destroy —	khil·lum		
the Israelites	be·ne	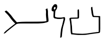	
	yis·ra·el	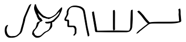	
conscripted these people	vay·ya·a·lem		
Solomon	she·lo·moh	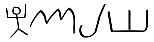	
to be forced laborers	le·mas		
as they are to	ad		
this	hay·yo·wm	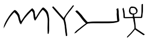	
day	haz·zeh		

But	u·min	2 Chronicles 8:9
	be·ne	
any of the Israelites	yis·ra·el	
	a·sher	
did not	lo	
consign	na·tan	
Solomon	she·lo·moh	
to slave	la·a·va·deem	
labor	lim·lakh·to	
because	kee	
they [were]	hem·mah	
his men	an·she	
of war	mil·cha·mah	
his officers	ve·sa·re	
and captains	sha·lee·shaw	
and the commanders	ve·sa·re	
of his chariots	rikh·bo	
and cavalry	u·pha·ra·shaw	
[They]	ve·el·leh	2 Chronicles 8:10
[were also] the chief	sa·re	
officers	han·ne·tsī·vīm	
	a·sher	
for King	lam·me·lekh	
Solomon :	she·lo·moh	
250	cha·mish·sheem	
	u·ma·ta·yim	
supervisors	ha·ro·deem	

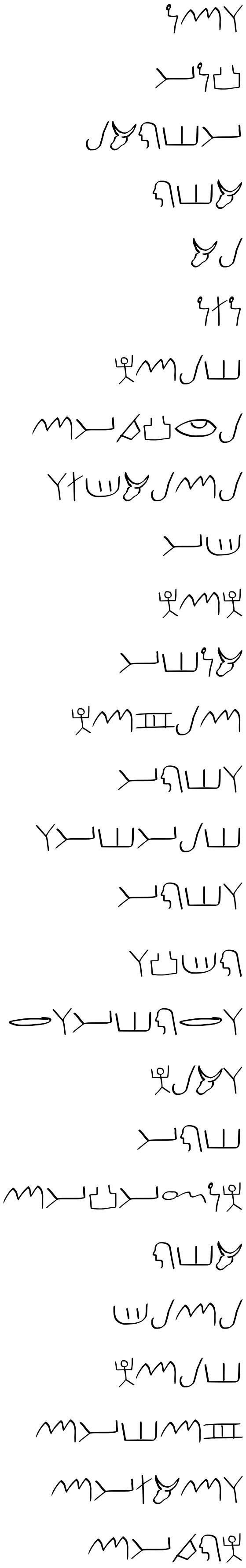

	ba·am		
-	ve·et		2 Chronicles 8:11
the daughter	bat		
of Pharaoh	par·oh		
brought	he·e·lah		
Solomon	she·lo·moh	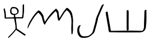	
up from the City	me·eer		
of David	da·veed	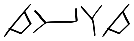	
to the palace	lab·ba·yit	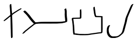	
-	a·sher		
he had built	ba·nah		
for her	lah		
For	kee	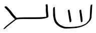	
he said	a·mar		
must not	lo		
live	te·shev	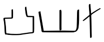	
“ My wife	ish·shah		
	lee	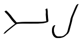	
in the house	be·vet	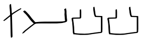	
of David	da·veed	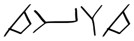	
king	me·lekh	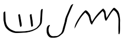	
of Israel	yis·ra·el	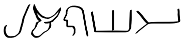	
because	kee	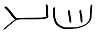	
are holy”	qo·desh	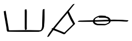	
the places	hem·mah		
-	a·sher		
has entered	ba·ah		

	a·le·hem	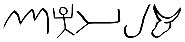	
the ark	a·ro·wn	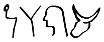	
of the LORD	YHVH		
At that time	az		2 Chronicles 8:12
offered	he·e·lah		
Solomon	she·lo·moh	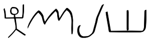	
burnt offerings	o·lo·wt	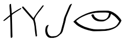	
to the LORD	la·YHVH	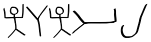	
on	al		
the altar	miz·bach		
of the LORD	YHVH		
-	a·sher		
he had built	ba·nah		
in front	liph·ne		
of the portico	ha·u·lam		
requirement	u·vid·var		2 Chronicles 8:13
He observed the daily	yo·wm		
	be·yo·wm	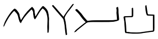	
for offerings	le·ha·a·lo·wt		
according to the commandment	ke·mits·vat		
of Moses	mo·sheh		
for Sabbaths	lash·shab·ba·to·wt		
New Moons	ve·le·cho·da·sheem		
appointed feasts —	ve·lam·mo·w·a·do·wt		
and the three	sha·lo·wosh		
	pe·a·meem		
annual	bash·sha·nah		

the Feast	be·chag	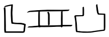	
of Unleavened Bread	ham·mats·tso·wt		
the Feast	u·ve·chag	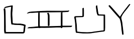	
of Weeks	hash·sha·vu·o·wt		
and the Feast	u·ve·chag	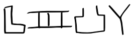	
of Tabernacles	has·suk·ko·wt	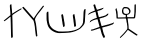	
[Solomon] appointed	vay·ya·a·med		2 Chronicles 8:14
In keeping with the ordinances	ke·mish·pat	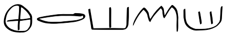	
David	da·veed	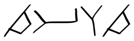	
of his father	a·vee	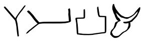	
-	et		
the divisions	mach·le·qo·wt	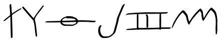	
of the priests	hak·ko·ha·neem	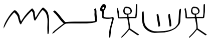	
over	al		
their service	a·vo·da·tam	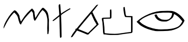	
and the Levites	ve·hal·vee·yim		
for	al		
their duties	mish·me·ro·w·tam		
to offer praise	le·hal·lel	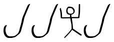	
and to minister	u·le·sha·ret		
before	ne·ged		
the priests	hak·ko·ha·neem	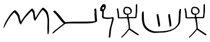	
requirement	lid·var		
according to the daily	yo·wm		
	be·yo·w·mo		
[He also appointed] gatekeepers	ve·hash·sho·w·a·reem		

by their divisions	be·mach·le·qo·w·tam	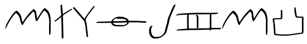	
at each gate	le·sha·ar		
	va·sha·ar		
for	kee	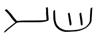	
this	khen		
had been the command	mits·vat		
of David	da·veed	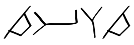	
the man	eesh	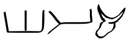	
of God	ha·e·lo·heem		
They did not	ve·lo		2 Chronicles 8:15
turn aside	sa·ru	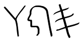	
command	mits·vat		
from the king’s	ham·me·lekh		
regarding	al		
the priests	hak·ko·ha·neem	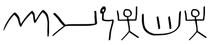	
or the Levites	ve·hal·vee·yim		
or any	le·khal		
matter	da·var		
concerning the treasuries	ve·la·o·tsa·ro·wt		
was carried out	vat·tik·kon	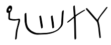	2 Chronicles 8:16
Thus all	kal	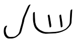	
the work	me·le·khet		
of Solomon	she·lo·moh	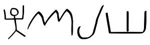	
from	ad		
the day	hay·yo·wm	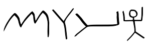	
the foundation was laid	mu·sad		

for the house	bet	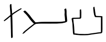	
of the LORD	YHVH	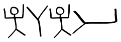	
until	ve·ad	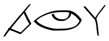	
it was finished	ke·lo·to	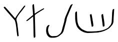	
was completed	sha·lem	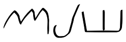	
So the house	bet	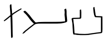	
of the LORD	YHVH	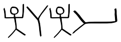	
Then	az	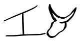	2 Chronicles 8:17
went	ha·lakh	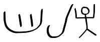	
Solomon	she·lo·moh	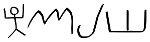	
	le·ets·yo·wn	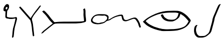	
to Ezion-geber	ge·ver	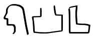	
and to	ve·el	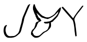	
Eloth	e·lo·wt	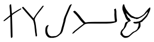	
on	al	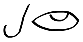	
the coast	se·phat	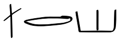	
	hay·yam	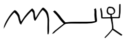	
	be·e·rets	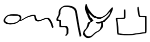	
of Edom	e·do·wm	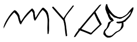	
sent	vay·yish·lach	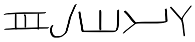	2 Chronicles 8:18
him	lo	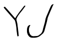	
So Hiram	chu·ram	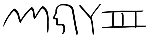	
captained by	be·yad	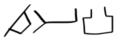	
his servants	a·va·daw	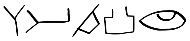	
ships	ʾo·nī·yot	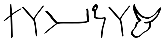	
along with crews	va·a·va·deem	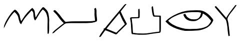	
of experienced sailors	yo·wd·e	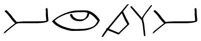	

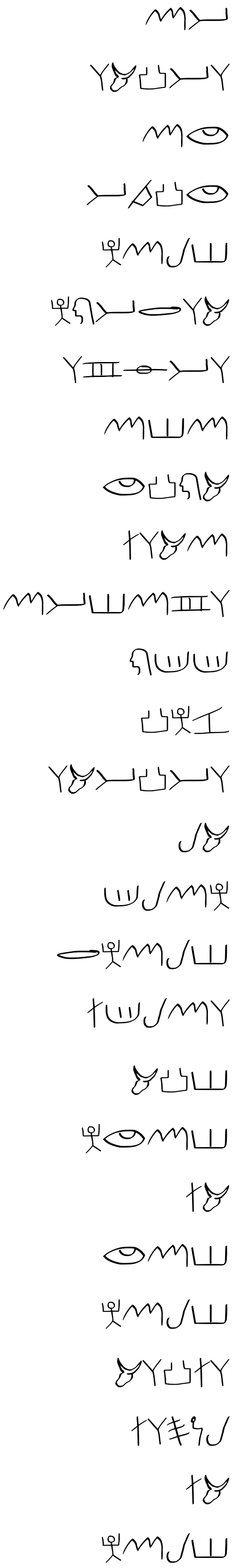

	yam	
They went	vay·ya·vo·u	
with	im	
servants	av·de	
Solomon’s	she·lo·moh	
to Ophir	o·w·phee·rah	
and acquired	vay·yiq·chu	
from there	mish·sham	
450 {}	ar·ba	
	me·o·wt	
	va·cha·mish·sheem	
talents	kik·kar	
of gold	za·hav	
which they delivered	vay·ya·vee·u	
to	el	
King	ham·me·lekh	
Solomon	she·lo·moh	
Now when the queen	u·mal·kat	2 Chronicles 9:1
of Sheba	she·va	
heard	sha·me·ah	
about	et	
the fame	she·ma	
of Solomon	she·lo·moh	
she came	vat·ta·vo·w	
to test	le·nas·so·wt	
-	et	
[him]	she·lo·moh	

with difficult questions	ve·chee·do·wt	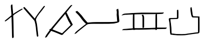	
[She arrived] in Jerusalem	bee·ru·sha·lim		
caravan —	be·cha·yil	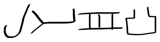	
large	ka·ved	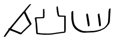	
with a very	me·od		
with camels	u·ge·mal·leem	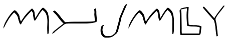	
bearing	no·se·eem		
spices	be·sa·meem		
gold	ve·za·hav	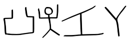	
in abundance	la·rov		
stones	ve·e·ven		
and precious	ye·qa·rah	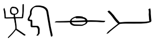	
So she came	vat·ta·vo·w		
to	el		
Solomon	she·lo·moh	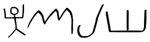	
and spoke	vat·te·dab·ber		
with him	im·mo		
-	et		
about all	kal	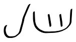	
that	a·sher		
was	ha·yah	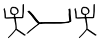	
on	im		
her mind	le·va·vah		
answered	vay·yag·ged	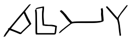	2 Chronicles 9:2
	lah		
And Solomon	she·lo·moh	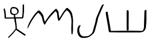	
-	et		

all	kal	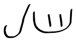	
her questions	de·va·re·ha	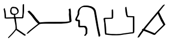	
nothing	ve·lo		
was too difficult	ne·lam		
	da·var		
for [him]	mish·she·lo·moh	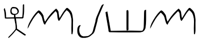	
-	a·sher		
-	lo		
to explain	hig·geed	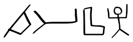	
-	lah		
saw	vat·te·re	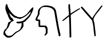	2 Chronicles 9:3
When the queen	mal·kat	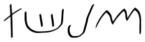	
of Sheba	she·va		
-	et		
the wisdom	cha·khe·mat		
of Solomon	she·lo·moh	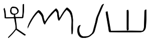	
the palace	ve·hab·ba·yit	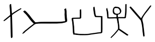	
-	a·sher		
he had built	ba·nah		
the food	u·ma·a·khal		2 Chronicles 9:4
at his table	shul·cha·no	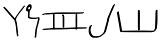	
the seating	u·mo·wo·shav		
of his servants	a·va·daw	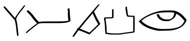	
the service	u·ma·a·mad		
of his attendants	me·sha·re·taw		
and attire	u·mal·bu·she·hem		
and cupbearers	u·mash·qaw	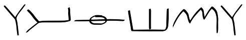	

-	u·mal·bu·she·hem	ומלבושיהם	
and the burnt offerings	va·a·lee·ya·to	ועליתו	
-	a·sher	אשר	
he presented	ya·a·leh	יעלה	
at the house	bet	בית	
of the LORD	YHVH	יהוה	
	ve·lo	ולא	
	ha·yah	היה	
	o·wd	עוד	
	bah	בה	
it took her breath away	ru·ach	רוח	
She said	vat·to·mer	ותאמר	2 Chronicles 9:5
to	el	אל	
the king	ham·me·lekh	המלך	
is true	e·met	אמת	
“ The report	had·da·var	הדבר	
-	a·sher	אשר	
I heard	sha·ma·tee	שמעתי	
in my own country	be·ar·tsee	בארצי	
about	al	על	
your words	de·va·re·kha	דבריך	
[and]	ve·al	ועל	
wisdom	cha·khe·ma·te·kha	חכמתך	
But I did not	ve·lo	ולא	2 Chronicles 9:6
believe	he·e·man·tee	האמנתי	
the reports	le·div·re·hem	לדבריהם	
until	ad	עד	

-	a·sher		
I came	ba·tee		
and saw	vat·tir·e·nah		
with my own eyes	e·nay	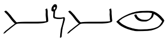	
Indeed	ve·hin·neh		
not	lo		
was told	hug·gad		
to me	lee	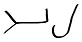	
half	cha·tsee		
of the greatness	mar·beet		
of your wisdom	cha·khe·ma·te·kha		
You have far exceeded	ya·saph·ta		
	al		
the report	hash·she·mu·ah		
-	a·sher		
I heard	sha·ma·e·tee		
How blessed	ash·re	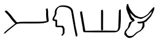	2 Chronicles 9:7
are your men !	a·na·she·kha	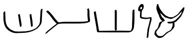	
How blessed	ve·ash·re		
servants of yours	a·va·de·kha		
are these	el·leh	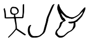	
who stand	ha·o·me·deem		
before you	le·pha·ne·kha	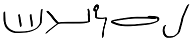	
continually	ta·meed		
and hear	ve·sho·me·eem		
-	et		
your wisdom !	cha·khe·ma·te·kha	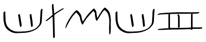	

be	ye·hee	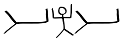	2 Chronicles 9:8
the LORD	YHVH		
your God	e·lo·he·kha		
Blessed	ba·rukh		
who	a·sher		
has delighted	cha·phets		
in you	be·kha	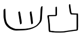	
to set	le·tit·te·kha	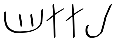	
you on	al		
His throne	kis·o		
[to be] king	le·me·lekh		
for the LORD	la·YHVH	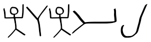	
your God	e·lo·he·kha		
loved	be·a·ha·vat	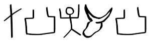	
Because your God	e·lo·he·kha		
-	et		
Israel	yis·ra·el	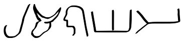	
enough to establish them	le·ha·a·mee·do		
forever	le·o·w·lam		
He has made you	vay·yit·ten·kha	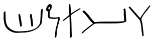	
over them	a·le·hem	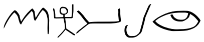	
king	le·me·lekh		
to carry out	la·a·so·wt		
justice	mish·pat		
and righteousness”	u·tse·da·qah	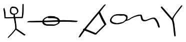	
Then she gave	vat·tit·ten		2 Chronicles 9:9
the king	lam·me·lekh		

120	me·ah	
	ve·es·reem	
talents	kik·kar	
of gold	za·hav	
spices	u·ve·sa·meem	
a great quantity of	la·rov	
	me·od	
stones	ve·e·ven	
and precious	ye·qa·rah	
	ve·lo	
There had never been	ha·yah	
spices	kab·bo·sem	
such	ha·hu	
as those	a·sher	
gave	na·te·nah	
the queen	mal·kat	
of Sheba	she·va	
to King	lam·me·lekh	
Solomon	she·lo·moh	
also	ve·gam	2 Chronicles 9:10
(The servants	av·de	
of Hiram	chī·ram	
[and]	ve·av·de	
of Solomon	she·lo·moh	
who	a·sher	
brought	he·vee·u	
gold	za·hav	

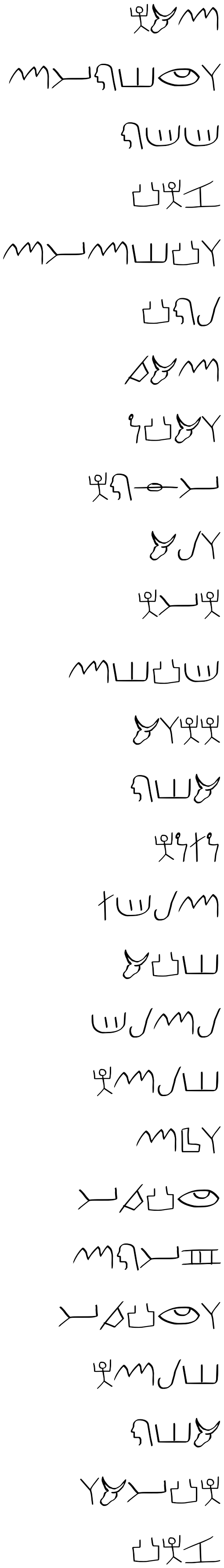

from Ophir	me·o·w·pheer	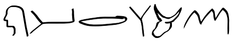	
brought	he·vee·u	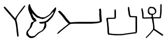	
wood	a·tse	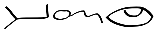	
algum	al·gum·meem	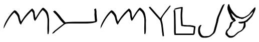	
stones	ve·e·ven	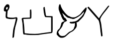	
and precious	ye·qa·rah	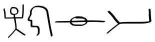	
made	vay·ya·as	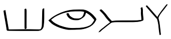	2 Chronicles 9:11
The king	ham·me·lekh	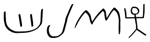	
-	et	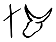	
wood	a·tse	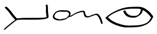	
the algum	ha·al·gum·meem	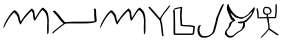	
into steps	me·sil·lo·wt	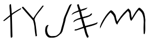	
for the house	le·vet	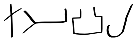	
of the LORD	YHVH	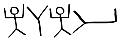	
palace	u·le·vet	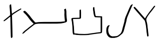	
and for the king’s	ham·me·lekh	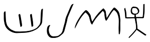	
and into lyres	ve·khin·no·ro·wt	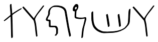	
and harps	u·ne·va·leem	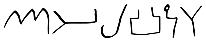	
for the singers	lash·sha·reem	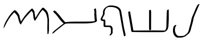	
Never	ve·lo	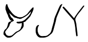	
been seen	nir·u	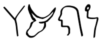	
had anything like them	kha·hem	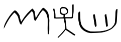	
before	le·pha·neem	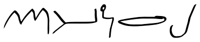	
in the land	be·e·rets	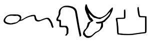	
of Judah)	ye·hu·dah	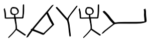	
King	ve·ham·me·lekh	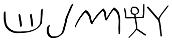	2 Chronicles 9:12
Solomon	she·lo·moh	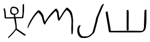	

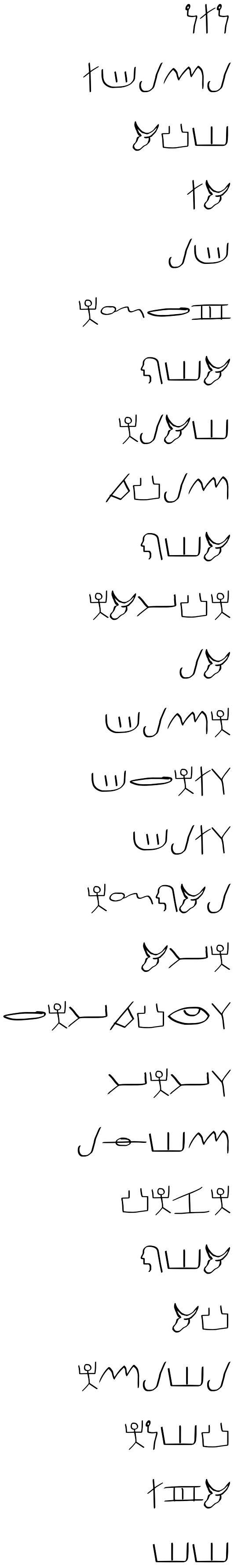

gave	na·tan	
the queen	le·mal·kat	
of Sheba	she·va	
-	et	
all	kal	
she desired —	cheph·tsah	
whatever	a·sher	
she asked —	sha·a·lah	
far more than	mil·le·vad	
-	a·sher	
she had brought	he·vee·ah	
	el	
the king	ham·me·lekh	
left	vat·ta·ha·phokh	
and returned	vat·te·lekh	
to her own country	le·ar·tsah	
Then she	hee	
along with her servants	va·a·va·de·ha	
was	vay·hee	2 Chronicles 9:13
The weight	mish·qal	
of gold	haz·za·hav	
that	a·sher	
came	ba	
to Solomon	lish·lo·moh	
each year	be·sha·nah	
	e·chat	
666	shesh	

	me·o·wt	
	ve·shish·sheem	
	va·shesh	
talents	kik·ke·re	
-	za·hav	
not including	le·vad	2 Chronicles 9:14
from the merchants	me·an·she	
	hat·ta·reem	
and traders	ve·has·so·cha·reem	
the revenue	me·vee·eem	
And all	ve·khal	
kings	mal·khe	
the Arabian	a·rav	
and governors	u·pha·cho·wt	
of the land	ha·a·rets	
also brought	me·vee·eem	
gold	za·hav	
and silver	va·khe·seph	
to Solomon	lish·lo·moh	
made	vay·ya·as	2 Chronicles 9:15
King	ham·me·lekh	
Solomon	she·lo·moh	
two hundred	ma·ta·yim	
large shields	tsin·nah	
gold	za·hav	
of hammered	sha·chut	
six	shesh	

hundred [shekels]	me·o·wt	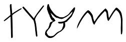	
gold	za·hav	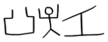	
of hammered	sha·chut	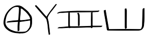	
went	ya·a·leh	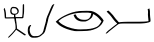	
into	al	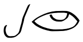	
shield	hats·tsin·nah	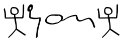	
each	ha·e·chat	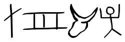	
[He also made] three	u·she·losh	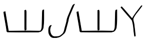	2 Chronicles 9:16
hundred	me·o·wt	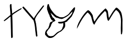	
small shields	ma·gin·neem	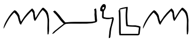	
gold	za·hav	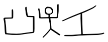	
of hammered	sha·chut	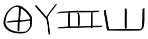	
three	she·losh	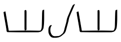	
hundred [shekels]	me·o·wt	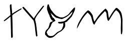	
of gold	za·hav	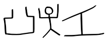	
went	ya·a·leh	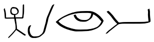	
into	al	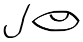	
shield	ham·ma·gen	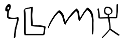	
each	ha·e·chat	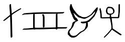	
put them	vay·yit·te·nem	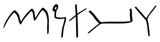	
And the king	ham·me·lekh	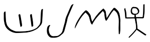	
in the House	be·vet	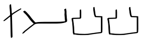	
of the Forest	ya·ar	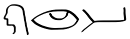	
of Lebanon	hal·le·va·no·wn	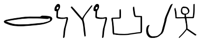	
made	vay·ya·as	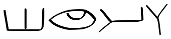	2 Chronicles 9:17
Additionally, the king	ham·me·lekh	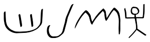	
throne	kis·se	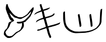	

of ivory	shen	
a great	ga·do·wl	
and overlaid it	vay·tsap·pe·hu	
gold	za·hav	
with pure	ta·ho·wr	
had six	ve·shesh	2 Chronicles 9:18
steps	ma·a·lo·wt	
The throne	lak·kis·se	
and a footstool	ve·khe·vesh	
of gold	baz·za·hav	
	lak·kis·se	
was attached to it	ma·o·cha·zeem	
There were armrests	ve·ya·do·wt	
on both sides	miz·zeh	
	u·miz·zeh	
of	al	
the seat	me·qo·wm	
	hash·sha·vet	
-	u·she·na·yim	
with a lion	a·ra·yo·wt	
standing	o·me·deem	
beside	e·tsel	
each armrest	hay·ya·do·wt	
Twelve	u·she·nem	2 Chronicles 9:19
	a·sar	
lions	a·ra·yo·wt	
stood	o·me·deem	

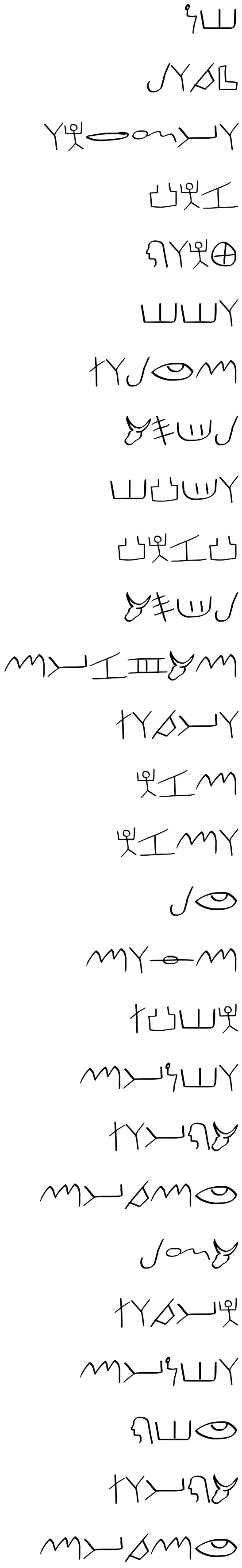

-	sham		
on	al		
the six	shesh		
steps	ham·ma·a·lo·wt		
one at either end	miz·zeh		
of each [step]	u·miz·zeh		
Nothing	lo		
had ever been made	na·a·sah		
like [this]	khen	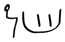	
for any	le·khal		
kingdom	mam·la·khah		
All	ve·khol		2 Chronicles 9:20
cups	ke·le	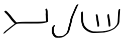	
drinking	mash·qeh	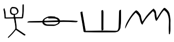	
King	ham·me·lekh		
Solomon’s	she·lo·moh	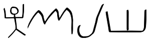	
were gold	za·hav	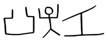	
and all	ve·khol		
the utensils	ke·le	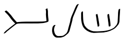	
of the House	bet	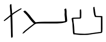	
of the Forest	ya·ar		
of Lebanon	hal·le·va·no·wn		
gold	za·hav	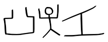	
were pure	sa·gur		
There was no	en	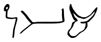	
silver	ke·seph		
because it was accounted	nech·shav	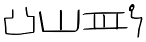	

in the days	bee·me	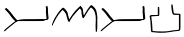	
of Solomon	she·lo·moh	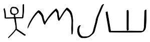	
as nothing	lim·u·mah		
For	kee	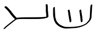	2 Chronicles 9:21
the ships	o·nee·yo·wt	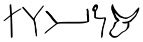	
the king had	lam·me·lekh		
that went	ho·le·kho·wt		
of Tarshish	tar·sheesh	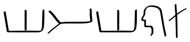	
with	im		
servants	av·de		
Hiram’s	chu·ram		
and once	a·chat	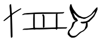	
every three	le·sha·lo·wosh	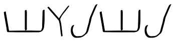	
years	sha·neem	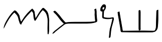	
would arrive	ta·vo·w·nah		
the ships	o·nee·yo·wt	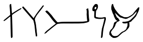	
of Tarshish	tar·sheesh	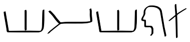	
bearing	no·se·o·wt		
gold	za·hav	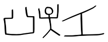	
silver	va·khe·seph		
ivory	shen·hab·beem	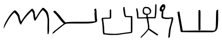	
apes	ve·qo·w·pheem		
and peacocks	ve·tu·kee·yeem	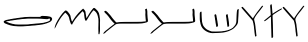	
surpassed	vay·yig·dal		2 Chronicles 9:22
So King	ham·me·lekh		
Solomon	she·lo·moh	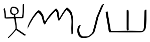	
all	mik·kol		

the kings	mal·khe	מלכי	
of the earth	ha·a·rets	הארץ	
in riches	le·o·sher	לעשר	
and wisdom	ve·cha·khe·mah	וחכמה	
All	ve·khol	וכל	2 Chronicles 9:23
the kings	mal·khe	מלכי	
of the earth	ha·a·rets	הארץ	
sought	me·vaq·sheem	מבקשים	
-	et	את	
an audience	pe·ne	פני	
with Solomon	she·lo·moh	שלמה	
to hear	lish·mo·a	לשמע	
-	et	את	
the wisdom	cha·khe·ma·to	חכמתו	
that	a·sher	אשר	
had put	na·tan	נתן	
God	ha·e·lo·heem	האלהים	
in his heart	be·lib·bo	בלבו	
[each]	ve·hem	והם	2 Chronicles 9:24
would bring	me·vee·eem	מביאים	
visitor	eesh	איש	
his tribute :	min·cha·to	מנחתו	
articles	ke·le	כלי	
of silver	khe·seph	כסף	
	u·khe·le	וכלי	
and gold	za·hav	זהב	
clothing	u·se·la·mo·wt	ושלמות	

weapons	ne·sheq	
spices	u·ve·sa·meem	
horses	su·seem	
and mules	u·phe·ra·deem	
-	de·var	
Year	sha·nah	
after year	be·sha·nah	
had	vay·hee	2 Chronicles 9:25
Solomon	lish·lo·moh	
4,000 {}	ar·ba·at	
	a·la·pheem	
stalls	ur·yo·wt	
for horses	su·seem	
and chariots	u·mar·ka·vo·wt	
and 12,000	u·she·nem	
	a·sar	
	e·leph	
horses	pa·ra·sheem	
which he stationed	vay·yan·nee·chem	
cities	be·a·re	
in the chariot	ha·re·khev	
and also with	ve·im	
[him]	ham·me·lekh	
in Jerusalem	bee·ru·sha·lim	
-	vay·hee	2 Chronicles 9:26
He reigned	mo·wo·shel	
over all	be·khal	

the kings	ham·me·la·kheem	𐤄𐤌𐤋𐤊𐤉𐤌	
from	min	𐤌𐤍	
the Euphrates	han·na·har	𐤄𐤍𐤄𐤓	
to	ve·ad	𐤅𐤏𐤃	
the land	e·rets	𐤀𐤓𐤑	
of the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
as	ve·ad	𐤅𐤏𐤃	
far as the border	ge·vul	𐤂𐤁𐤅𐤋	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
made	vay·yit·ten	𐤅𐤉𐤕𐤍	2 Chronicles 9:27
The king	ham·me·lekh	𐤄𐤌𐤋𐤊	
-	et	𐤀𐤕	
silver	hak·ke·seph	𐤄𐤊𐤎𐤐	
as common in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
as stones	ka·a·va·neem	𐤊𐤀𐤁𐤍𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
cedar	ha·a·ra·zeem	𐤄𐤀𐤓𐤆𐤉𐤌	
and	na·tan	𐤍𐤕𐤍	
as sycamore	kash·shiq·meem	𐤊𐤔𐤒𐤌𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
in the foothills	bash·she·phe·lah	𐤁𐤔𐤐𐤋𐤄	
as abundant	la·rov	𐤋𐤓𐤁	
were imported	u·mo·w·tsee·eem	𐤅𐤌𐤅𐤑𐤉𐤀𐤉𐤌	2 Chronicles 9:28
horses	su·seem	𐤎𐤅𐤎𐤉𐤌	
from Egypt	mim·mits·ra·yim	𐤌𐤌𐤑𐤓𐤉𐤌	
Solomon’s	lish·lo·moh	𐤋𐤔𐤋𐤌𐤄	
and from all	u·mik·kal	𐤅𐤌𐤊𐤋	

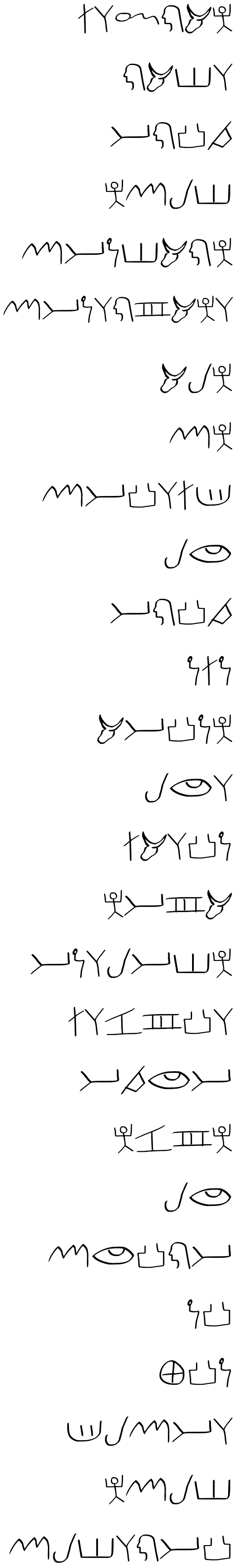

the lands	ha·a·ra·tso·wt	
As for the rest	u·she·ar	2 Chronicles 9:29
of the acts	div·re	
of Solomon	she·lo·moh	
from beginning	ha·ri·sho·neem	
to end	ve·ha·a·cha·ro·w·neem	
not	ha·lo	
[are] they	hem	
written	ke·tu·veem	
in	al	
the Records	div·re	
of Nathan	na·tan	
the Prophet	han·na·vee	
in	ve·al	
the Prophecy	ne·vu·at	
of Ahijah	a·chee·yah	
the Shilonite	hash·shee·lo·w·nee	
and in the Visions	u·va·cha·zo·wt	
of Iddo	yɛʿ·dī	
the Seer	ha·cho·zeh	
concerning	al	
Jeroboam	ya·ra·ve·am	
son	ben	
of Nebat ?	ne·vat	
reigned	vay·yim·lokh	2 Chronicles 9:30
Solomon	she·lo·moh	
in Jerusalem	vee·ru·sha·lim	

over	al		
all	kal		
Israel	yis·ra·el	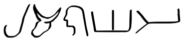	
forty	ar·ba·eem		
years	sha·nah	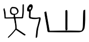	
rested	vay·yish·kav		2 Chronicles 9:31
And Solomon	she·lo·moh	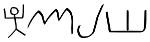	
with	im		
his fathers	a·vo·taw		
and was buried	vay·yiq·be·ru·hu	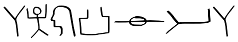	
in the city	be·eer		
David	da·veed	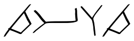	
of his father	a·vee	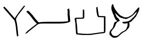	
reigned	vay·yim·lokh		
Rehoboam	re·chav·am		
And his son	be·no	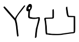	
in his place	tach·taw	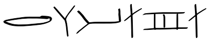	
went	vay·ye·lekh	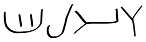	2 Chronicles 10:1
Then Rehoboam	re·chav·am		
to Shechem	she·khe·mah		
for	kee	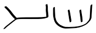	
[there]	she·khem		
had gone	ba·u		
all	khal	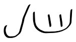	
Israel	yis·ra·el	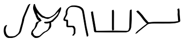	
to make him king	le·ham·leekh		
-	o·to		

-	vay·hee	ויהי	2 Chronicles 10:2
heard about this	kish·mo·a	כשמע	
When Jeroboam	ya·ra·ve·am	ירבעם	
son	ben	בן	
of Nebat	ne·vat	נבט	
-	ve·hu	והוא	
-	ve·mits·ra·yim	במצרים	
where	a·sher	אשר	
he had fled	ba·rach	ברח	
-	mip·pe·ne	מפני	
Solomon	she·lo·moh	שלמה	
from King	ham·me·lekh	המלך	
returned	vay·ya·shav	וישב	
[he]	ya·ra·ve·am	ירבעם	
from Egypt	mim·mits·ra·yim	ממצרים	
So they sent for	vay·yish·le·chu	וישלחו	2 Chronicles 10:3
[Jeroboam]	vay·yiq·re·u	ויקראו	
	lo	לו	
came	vay·ya·vo	ויבא	
and [he]	ya·ra·ve·am	ירבעם	
and all	ve·khal	וכל	
Israel	yis·ra·el	ישראל	
and said	vay·dab·be·ru	וידברו	
to	el	אל	
Rehoboam	re·chav·am	רחבעם	
	le·mor	לאמר	
“ Your father	a·vee·kha	אביך	2 Chronicles 10:4

put a heavy	hiq·shah	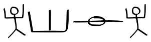	
on us	et		
yoke	ul·le·nu		
But now	ve·at·tah		
you should lighten	ha·qel	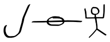	
service	me·a·vo·dat		
of your father’s	a·vee·kha	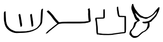	
the burden	haq·qa·shah	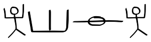	
yoke	u·me·ul·lo		
and the heavy	hak·ka·ved		
-	a·sher		
he put	na·tan	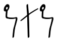	
on us	a·le·nu	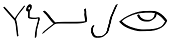	
and we will serve you”	ve·na·av·de·ka	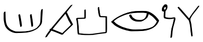	
Rehoboam answered	vay·yo·mer		2 Chronicles 10:5
-	a·le·hem		
in	o·wd		
three	she·lo·shet	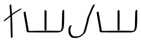	
days ”	ya·meem	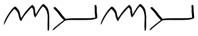	
“ Come back	ve·shu·vu		
to me	e·lay	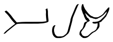	
departed	vay·ye·lekh	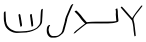	
So the people	ha·am		
consulted	vay·yiw·va·ats		2 Chronicles 10:6
Then King	ham·me·lekh		
Rehoboam	re·chav·am		
with	et		

the elders	haz·ze·qe·neem	
who	a·sher	
	ha·yu	
had served	o·me·deem	
	liph·ne	
Solomon	she·lo·moh	
his father	a·vee	
during	bih·yo·to	
his lifetime	chay	
he asked	le·mor	
“ How	ekh	
do you	at·tem	
advise me	no·w·a·tseem	
to respond	le·ha·sheev	
people ?”	la·am	
to these	haz·zeh	
	da·var	
They replied	vay·dab·be·ru	2 Chronicles 10:7
	e·law	
	le·mor	
“ If	im	
you will be	tih·yeh	
kind	le·to·wv	
people	le·ha·am	
to these	haz·zeh	
and please them	u·re·tsee·tam	
by speaking	ve·dib·bar·ta	

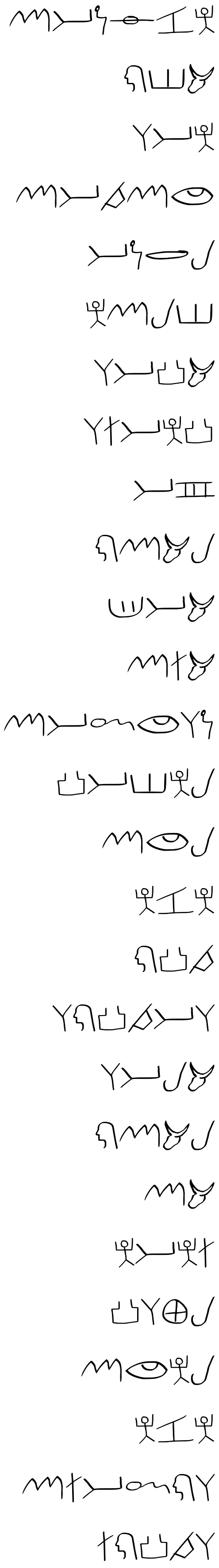

to them	a·le·hem		
words	de·va·reem	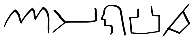	
kind	to·w·veem	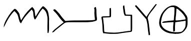	
they will be	ve·ha·yu	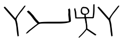	
your	le·kha	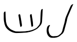	
servants	a·va·deem		
forever	kal	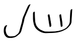	
”	hay·ya·meem		
But [Rehoboam] rejected	vay·ya·a·zov		2 Chronicles 10:8
-	et		
the advice	a·tsat		
of the elders	haz·ze·qe·neem	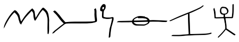	
	a·sher		
	ye·a·tsu·hu		
instead, he consulted	vay·yiw·va·ats		
	et		
the young men	hay·la·deem	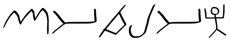	
who	a·sher		
had grown up	ga·de·lu		
with him	it·to		
and served	ha·o·me·deem		
him	le·pha·naw	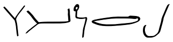	
He asked	vay·yo·mer		2 Chronicles 10:9
them	a·le·hem		
“ What	mah	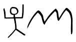	
do you	at·tem		
advise	no·w·a·tseem		

that we send back	ve·na·sheev	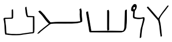	
message	da·var		
-	et		
people	ha·am		
to these	haz·zeh		
who	a·sher		
have spoken	dib·be·ru	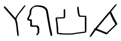	
to me	e·lay	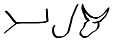	
saying	le·mor	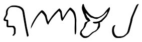	
‘ Lighten	ha·qel	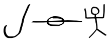	
	min		
the yoke	ha·ol		
-	a·sher		
put	na·tan	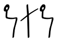	
your father	a·vee·kha	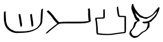	
on us ’ ?”	a·le·nu	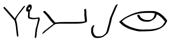	
replied	vay·dab·be·ru		2 Chronicles 10:10
with him	it·to		
The young men	hay·la·deem	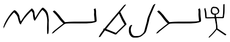	
who	a·sher		
had grown up	ga·de·lu		
	it·to		
you should answer	le·mor	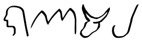	
“ This is how	koh	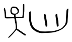	
	to·mar		
these people	la·am		
who	a·sher		

said	dib·be·ru	𐤃𐤁𐤓𐤅	
to you	e·le·kha	𐤀𐤋𐤉𐤊	
	le·mor	𐤋𐤀𐤌𐤓	
‘ Your father	a·vee·kha	𐤀𐤁𐤉𐤊	
heavy	hikh·beed	𐤄𐤊𐤁𐤉𐤃	
-	et	𐤀𐤕	
made our yoke	ul·le·nu	𐤏𐤋𐤍𐤅	
but you	ve·at·tah	𐤅𐤀𐤕𐤄	
should make it lighter	ha·qel	𐤄𐤒𐤋	
- ’	me·a·le·nu	𐤌𐤏𐤋𐤉𐤍𐤅	
This is what	koh	𐤊𐤄	
you should tell	to·mar	𐤕𐤀𐤌𐤓	
them :	a·le·hem	𐤀𐤋𐤄𐤌	
‘ My little finger	qa·tan·nee	𐤒𐤈𐤍𐤉	
is thicker	a·vah	𐤏𐤁𐤄	
waist !	mim·ma·te·ne	𐤌𐤌𐤕𐤍𐤉	
than my father’s	a·vee	𐤀𐤁𐤉	
Whereas	ve·at·tah	𐤅𐤏𐤕𐤄	2 Chronicles 10:11
my father	a·vee	𐤀𐤁𐤉	
burdened	he·mees	𐤄𐤏𐤌𐤉𐤎	
to	a·le·khem	𐤏𐤋𐤉𐤊𐤌	
yoke	ol	𐤏𐤋	
you with a heavy	ka·ved	𐤊𐤁𐤃	
I	va·a·nee	𐤅𐤀𐤍𐤉	
will add	o·seeph	𐤀𐤎𐤉𐤐	
	al	𐤏𐤋	
your yoke	ul·le·khem	𐤏𐤋𐤊𐤌	

Whereas my father	a·vee	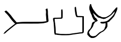	
scourged	yis·sar		
you	et·khem		
with whips	bash·sho·w·teem		
I [will scourge you]	va·a·nee		
with scorpions '"	ba·aq·rab·beem		
returned	vay·ya·vo	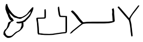	2 Chronicles 10:12
Jeroboam	ya·ra·ve·am		
and all	ve·khal		
the people	ha·am		
to	el		
Rehoboam	re·chav·am		
days	bay·yo·wm	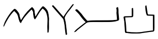	
After three	hash·she·li·shee	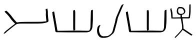	
since	ka·a·sher		
	dib·ber		
the king	ham·me·lekh		
had said	le·mor	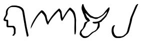	
" Come back	shu·vu		
to me	e·lay	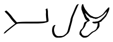	
day"	bay·yo·wm	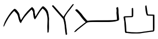	
on the third	hash·she·li·shee	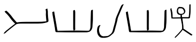	
answered them	vay·ya·a·nem		2 Chronicles 10:13
And the king	ham·me·lekh		
harshly	qa·shah	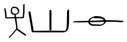	
rejected	vay·ya·a·zov		
King	ham·me·lekh		

Rehoboam	re·chav·am		
-	et		
the advice	a·tsat		
of the elders	haz·ze·qe·neem	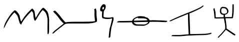	
and spoke	vay·dab·ber	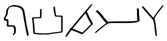	2 Chronicles 10:14
to them	a·le·hem		
had advised	ka·a·tsat		
as the young men	hay·la·deem	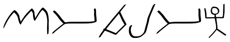	
saying	le·mor	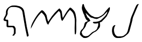	
heavy	akh·beed		
-	et		
“ Whereas [my father] made your yoke	ul·le·khem	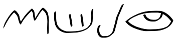	
I	va·a·nee		
will add	o·seeph	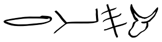	
to [your yoke]	a·law	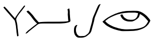	
Whereas my father	a·vee	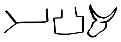	
scourged	yis·sar		
you	et·khem		
with whips	bash·sho·w·teem		
I [will scourge you]	va·a·nee		
with scorpions ”	ba·aq·rab·beem	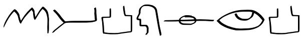	
did not	ve·lo		2 Chronicles 10:15
listen	sha·ma		
So the king	ham·me·lekh		
to	el		
the people	ha·am		

and indeed	kee	כי	
was	ha·ye·tah	היתה	
this turn of events	ne·sib·bah	נסבה	
from	me·im	מעם	
God	ha·e·lo·heem	האלהים	
in order that	le·ma·an	למען	
might fulfill	ha·qeem	הקים	
the LORD	YHVH	יהוה	
-	et	את	
the word	de·va·ro	דברו	
that	a·sher	אשר	
He had spoken	dib·ber	דבר	
through	be·yad	ביד	
Ahijah	a·chee·ya·hu	אחיהו	
the Shilonite	hash·shi·lo·w·nee	השלוני	
to	el	אל	
Jeroboam	ya·ra·ve·am	ירבעם	
son	ben	בן	
of Nebat	ne·vat	נבט	
When all	ve·khal	וכל	2 Chronicles 10:16
Israel [saw]	yis·ra·el	ישראל	
that	kee	כי	
had refused	lo	לא	
to listen	sha·ma	שמע	
the king	ham·me·lekh	המלך	
-	la·hem	להם	
they answered	vay·ya·shee·vu	וישיבו	

to them	ha·am		
-	et		
the king	ham·me·lekh		
:	le·mor		
“ What	mah	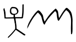	
do we have	la·nu		
portion	che·leq	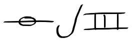	
in David	be·da·veed		
and what	ve·lo		
inheritance	na·cha·lah	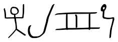	
in the son	be·ven		
of Jesse ?	yi·shay		
-	eesh	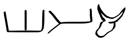	
To your tents	le·o·ha·le·kha	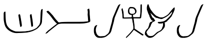	
O Israel !	yis·ra·el	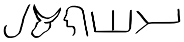	
to your own house	at·tah		
Look	re·eh		
now	ve·te·kha	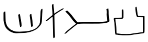	
O David ! ”	da·veed	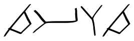	
went	vay·ye·lekh	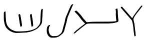	
So all	kal		
the Israelites	yis·ra·el	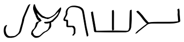	
home	le·o·ha·law	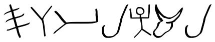	
the Israelites	u·ve·ne		2 Chronicles 10:17
	yis·ra·el	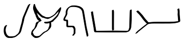	
living	hay·yo·she·veem	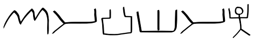	
in the cities	be·a·re		

of Judah	ye·hu·dah	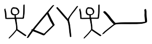	
still reigned	vay·yim·lokh		
over	a·le·hem	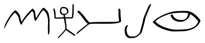	
but Rehoboam	re·chav·am		
sent out	vay·yish·lach		2 Chronicles 10:18
Then King	ham·me·lekh		
Rehoboam	re·chav·am		
-	et		
Hadoram	ha·do·ram		
who	a·sher		
was in charge	al		
of the forced labor	ham·mas		
stoned	vay·yir·ge·mu		
him	vo		
but the Israelites	ve·ne	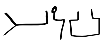	
	yis·ra·el	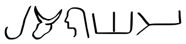	
-	e·ven		
to death	vay·ya·mot	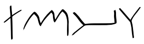	
And King	ve·ham·me·lekh	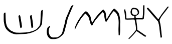	
Rehoboam	re·chav·am		
in haste	hit·am·mets		
mounted	la·a·lo·wt		
his chariot	bam·mer·ka·vah		
and escaped	la·nus	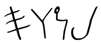	
to Jerusalem	ye·ru·sha·lim		
has been in rebellion	vay·yiph·she·u		2 Chronicles 10:19
Israel	yis·ra·el	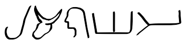	

against the house	be·vet	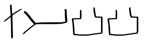	
of David	da·veed	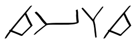	
So to	ad	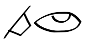	
this	hay·yo·wm	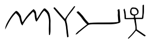	
day	haz·zeh	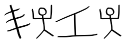	
arrived	vay·ya·vo	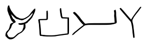	2 Chronicles 11:1
When Rehoboam	re·chav·am	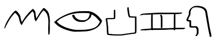	
in Jerusalem	ye·ru·sha·lim	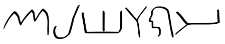	
he mobilized	vay·yaq·hel	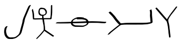	
-	et	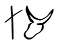	
the house	bet	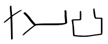	
of Judah	ye·hu·dah	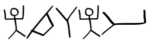	
and Benjamin —	u·vin·ya·min	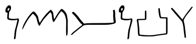	
180,000 {}	me·ah	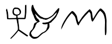	
	u·she·mo·w·neem	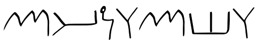	
	e·leph	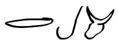	
chosen	ba·chur	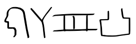	
	o·seh	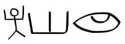	
warriors —	mil·cha·mah	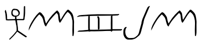	
to fight	le·hil·la·chem	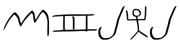	
against	im	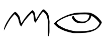	
Israel	yis·ra·el	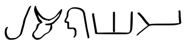	
and restore	le·ha·sheev	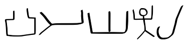	
-	et	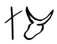	
the kingdom	ham·mam·la·khah	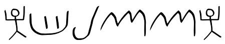	
to Rehoboam	lir·chav·am	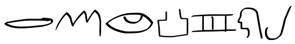	
came	vay·hee	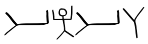	2 Chronicles 11:2

But the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to	el	אל	
Shemaiah	she·ma·ya·hu	שמעיהו	
the man	eesh	איש	
of God	ha·e·lo·heem	האלהים	
- :	le·mor	לאמר	
“ Tell	e·mor	אמר	2 Chronicles 11:3
-	el	אל	
Rehoboam	re·chav·am	רחבעם	
son	ben	בן	
of Solomon	she·lo·moh	שלמה	
king	me·lekh	מלך	
of Judah	ye·hu·dah	יהודה	
and	ve·el	ואל	
all	kal	כל	
the Israelites	yis·ra·el	ישראל	
in Judah	bee·hu·dah	ביהודה	
and Benjamin	u·vin·ya·min	ובנימן	
-	le·mor	לאמר	
that this is what	koh	כה	2 Chronicles 11:4
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
‘ You are not	lo	לא	
to go up	ta·a·lu	תעלו	
	ve·lo	ולא	
and fight	til·la·cha·mu	תלחמו	

against	im		
your brothers	a·che·khem	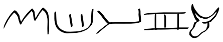	
of you must return	u·vu		
Each	eesh	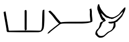	
home	le·ve·to	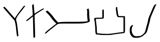	
for	kee	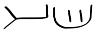	
from Me ’”	me·it·tee		
is	nih·yah	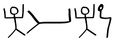	
word	had·da·var		
this	haz·zeh		
So they listened	vay·yish·me·u	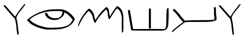	
-	et		
to the words	div·re		
of the LORD	YHVH		
and turned back	vay·ya·shu·vu	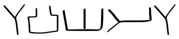	
from going	mil·le·khet	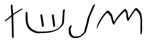	
against	el		
Jeroboam	ya·ra·ve·am		
continued to live	vay·ye·shev	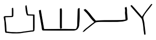	2 Chronicles 11:5
Rehoboam	re·chav·am		
in Jerusalem	bee·ru·sha·lim		
and he built up	vay·yi·ven	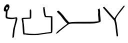	
cities	a·reem	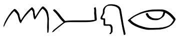	
for defense	le·ma·tso·wr		
in Judah	bee·hu·dah	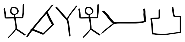	
He built up	vay·yi·ven	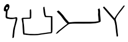	2 Chronicles 11:6
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	bet	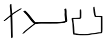	
Bethlehem	le·chem	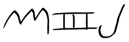	
-	ve·et	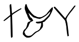	
Etam	e·tam	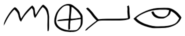	
-	ve·et	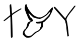	
Tekoa	te·qo·w·a	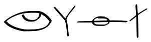	
-	ve·et	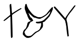	2 Chronicles 11:7
	bet	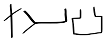	
Beth-zur	tsur	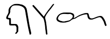	
-	ve·et	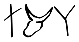	
Soco	so·w·kho	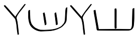	
-	ve·et	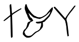	
Adullam	a·dul·lam	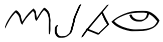	
-	ve·et	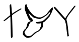	2 Chronicles 11:8
Gath	gat	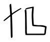	
-	ve·et	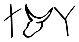	
Mareshah	ma·re·shah	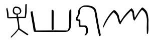	
-	ve·et	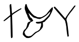	
Ziph	zeeph	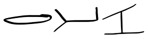	
-	ve·et	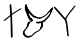	2 Chronicles 11:9
Adoraim	a·do·w·ra·yim	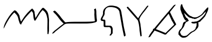	
-	ve·et	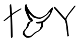	
Lachish	la·kheesh	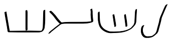	
-	ve·et	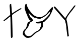	
Azekah	a·ze·qah	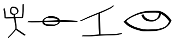	
-	ve·et	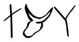	2 Chronicles 11:10
Zorah	tsa·re·ah	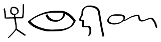	

-	ve·et	ואת	
Aijalon	ay·ya·lo·wn	אילון	
-	ve·et	ואת	
and Hebron	chev·ro·wn	חברון	
-	a·sher	אשר	
in Judah	bee·hu·dah	ביהודה	
and Benjamin	u·ve·vin·ya·min	ובבנימן	
cities	a·re	ערי	
the fortified	me·tsu·ro·wt	מצרות	
He strengthened	vay·chaz·zeq	ויחזק	2 Chronicles 11:11
-	et	את	
their fortresses	ham·me·tsu·ro·wt	המצרות	
and put	vay·yit·ten	ויתן	
in them	ba·hem	בהם	
officers	ne·gee·deem	נגידים	
with supplies	ve·o·tse·ro·wt	ואצרות	
of food	ma·a·khal	מאכל	
oil	ve·she·men	ושמן	
and wine	va·ya·yin	ויין	
in all	u·ve·khal	ובכל	2 Chronicles 11:12
	eer	עיר	
the cities	va·eer	ועיר	
He also put shields	tsin·no·wt	צנות	
and spears	u·re·ma·cheem	ורמחים	
and strengthened them	vay·chaz·ze·qem	ויחזקם	
greatly	le·har·beh	להרבה	
	me·od	מאד	

belonged	vay·hee	ויהי	
to him	lo	לו	
So Judah	ye·hu·dah	יהודה	
and Benjamin	u·vin·ya·min	ובנימן ס	
Moreover, the priests	ve·hak·ko·ha·neem	והכהנים	2 Chronicles 11:13
and Levites	ve·hal·vee·yim	והלוים	
from	a·sher	אשר	
all	be·khal	בכל	
Israel	yis·ra·el	ישראל	
stood	hit·yats·tse·vu	התיצבו	
with Rehoboam	a·law	עליו	
throughout	mik·kal	מכל	
their districts	ge·vu·lam	גבולם	
For	kee	כי	2 Chronicles 11:14
left	a·ze·vu	עזבו	
the Levites	hal·vee·yim	הלוים	
-	et	את	
their pasturelands	mig·re·she·hem	מגרשיהם	
and their possessions	va·a·chuz·za·tam	ואחזתם	
and went	vay·ye·le·khu	וילכו	
to Judah	lee·hu·dah	ליהודה	
and Jerusalem	ve·lee·ru·sha·lim	ולירושלם	
because	kee	כי	
had rejected them	hiz·nee·cham	הזניחם	
Jeroboam	ya·ra·ve·am	ירבעם	
and his sons	u·va·naw	ובניו	
as priests	mik·ka·hen	מכהן	

of the LORD	la·YHVH	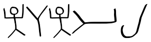	
And Jeroboam appointed	vay·ya·a·med	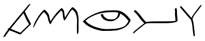	2 Chronicles 11:15
his own	lo	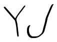	
priests	ko·ha·neem	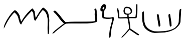	
for the high places	lab·ba·mo·wt	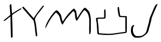	
and for the goat demons	ve·las·se·ee·reem	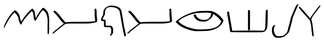	
and calf idols	ve·la·a·ga·leem	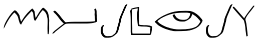	
-	a·sher	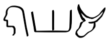	
he had made	a·sah	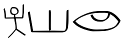	
	ve·a·cha·re·hem	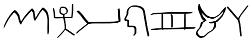	2 Chronicles 11:16
Those from every	mik·kol	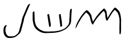	
tribe	shiv·te	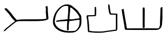	
of Israel	yis·ra·el	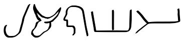	
who had set	han·no·te·neem	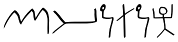	
-	et	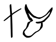	
their hearts	le·va·vam	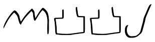	
to seek	le·vaq·qesh	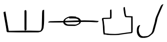	
-	et	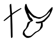	
the LORD	YHVH	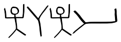	
God	e·lo·he	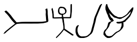	
their	yis·ra·el	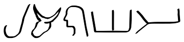	
followed [the Levites]	ba·u	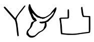	
to Jerusalem	ye·ru·sha·lim	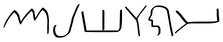	
to sacrifice	liz·bo·w·ach	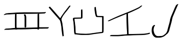	
to the LORD	la·YHVH	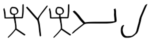	
the God	e·lo·he	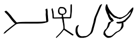	

of their fathers	a·vo·w·te·hem	𐤀𐤁𐤅𐤕𐤉𐤄𐤌	
So they strengthened	vay·chaz·ze·qu	𐤅𐤉𐤇𐤆𐤒𐤅	2 Chronicles 11:17
-	et	𐤀𐤕	
the kingdom	mal·khut	𐤌𐤋𐤊𐤅𐤕	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and supported	vay·am·me·tsu	𐤅𐤉𐤀𐤌𐤑𐤅	
-	et	𐤀𐤕	
Rehoboam	re·chav·am	𐤓𐤇𐤁𐤏𐤌	
son	ben	𐤁𐤍	
of Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
years	le·sha·neem	𐤋𐤔𐤍𐤉𐤌	
for three	sha·lo·wosh	𐤔𐤋𐤅𐤔	
because	kee	𐤊𐤉	
they walked	ha·le·khu	𐤄𐤋𐤊𐤅	
in the way	be·de·rekh	𐤁𐤃𐤓𐤊	
of David	da·veed	𐤃𐤅𐤉𐤃	
and Solomon	u·she·lo·moh	𐤅𐤔𐤋𐤌𐤄	
years	le·sha·neem	𐤋𐤔𐤍𐤉𐤌	
for three	sha·lo·wosh	𐤔𐤋𐤅𐤔	
married	vay·yiq·qach	𐤅𐤉𐤒𐤇	2 Chronicles 11:18
	lo	𐤋𐤅	
And Rehoboam	re·chav·am	𐤓𐤇𐤁𐤏𐤌	
	ish·shah	𐤀𐤔𐤄	
-	et	𐤀𐤕	
Mahalath	ma·cha·lat	𐤌𐤇𐤋𐤕	
[who was] the daughter	bɛn	𐤁𐤍	
Jerimoth	ye·ree·mo·wt	𐤉𐤓𐤉𐤌𐤅𐤕	

son	ben	
of David’s	da·veed	
and of Abihail	a·vee·ha·yil	
the daughter	bat	
Eliab	e·lee·av	
son	ben	
of Jesse’s	yi·shay	
She bore	vat·te·led	2 Chronicles 11:19
to him :	lo	
sons	ba·neem	
-	et	
Jeush	ye·ush	
-	ve·et	
Shemariah	she·mar·yah	
-	ve·et	
and Zaham	za·ham	
After her	ve·a·cha·re·ha	2 Chronicles 11:20
he married	la·qach	
-	et	
Maacah	ma·a·khah	
daughter	bat	
of Absalom	av·sha·lo·wm	
and she bore	vat·te·led	
to him	lo	
-	et	
Abijah	a·vee·yah	
-	ve·et	

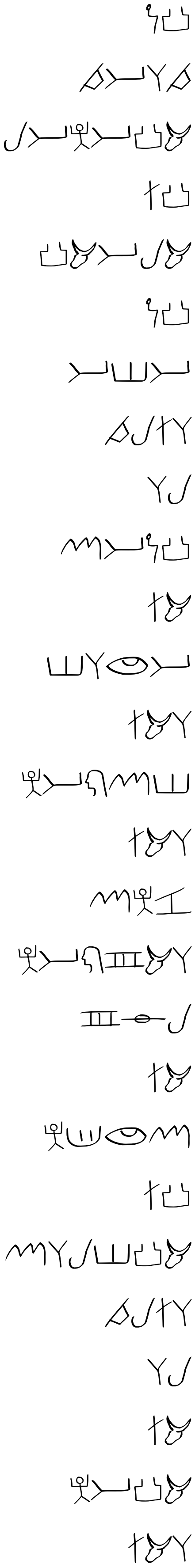

Attai	at·tay	
-	ve·et	
Ziza	zee·za	
-	ve·et	
and Shelomith	she·lo·meet	
loved	vay·ye·e·hav	2 Chronicles 11:21
Rehoboam	re·chav·am	
-	et	
Maacah	ma·a·khah	
daughter	vat	
of Absalom	av·sha·lo·wm	
more than all	mik·kal	
his wives	na·shaw	
and concubines	u·phee·lag·shaw	
	kee	
wives	na·sheem	
eighteen	she·mo·w·neh	
	es·reh	
In all, he had	na·sa	
concubines	u·phee·lag·sheem	
and sixty	shish·sheem	
and he was the father	vay·yo·w·led	
of twenty-eight	es·reem	
	u·she·mo·w·nah	
sons	ba·neem	
and sixty	ve·shish·sheem	
daughters	ba·no·wt	

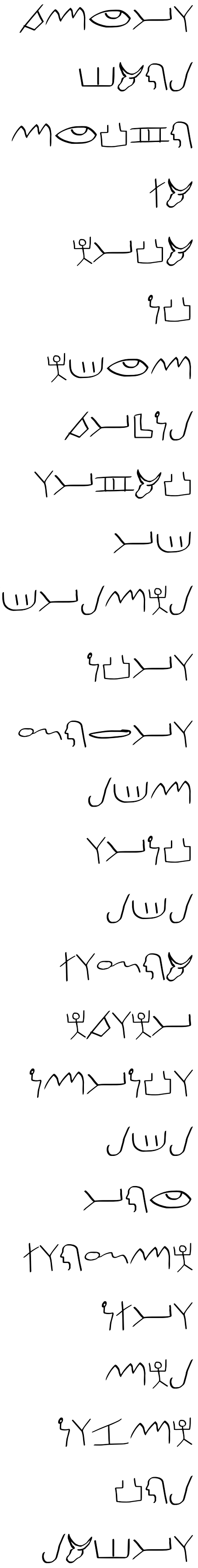

appointed	vay·ya·a·med	2 Chronicles 11:22
as chief	la·rosh	
Rehoboam	re·chav·am	
-	et	
Abijah	a·vee·yah	
son	ben	
of Maacah	ma·a·khah	
prince	le·na·geed	
among his brothers	be·e·chaw	
	kee	
intending to make him king	le·ham·lee·kho	
Rehoboam also acted wisely	vay·ya·ven	2 Chronicles 11:23
by dispersing	vay·yiph·rots	
throughout	mik·kal	
some of his sons	ba·naw	
and to all	le·khal	
the districts	ar·tso·wt	
of Judah	ye·hu·dah	
and Benjamin	u·vin·ya·min	
	le·khol	
cities	a·re	
the fortified	ham·me·tsu·ro·wt	
He gave	vay·yit·ten	
them	la·hem	
provisions	ham·ma·zo·wn	
abundant	la·rov	
and sought	vay·yish·al	

many	ha·mo·wn		
wives for them	na·sheem	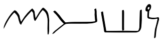	
-	vay·hee	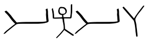	2 Chronicles 12:1
After Rehoboam had established	ke·ha·kheen		
sovereignty	mal·khut	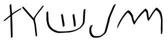	
his	re·chav·am		
and royal power	u·khe·chez·qa·to	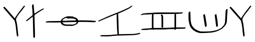	
forsook	a·zav	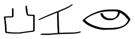	
-	et		
the Law	to·w·rat		
of the LORD	YHVH		
he and all	ve·khal		
Israel	yis·ra·el	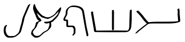	
with him	im·mo		
-	vay·hee	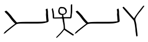	2 Chronicles 12:2
year	bash·sha·nah		
In the fifth	ha·cha·mee·sheet	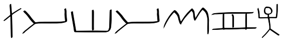	
reign	lam·me·lekh		
of Rehoboam’s	re·chav·am		
came up	a·lah		
Shishak	shee·shaq	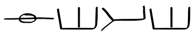	
king	me·lekh	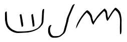	
of Egypt	mits·ra·yim		
and attacked	al		
Jerusalem	ye·ru·sha·lim		
because	kee	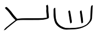	
they had been unfaithful	ma·a·lu		

to the LORD	ba·YHVH	𐤁𐤉𐤄𐤅𐤄	
with 1,200	be·e·leph	𐤁𐤀𐤋𐤐	2 Chronicles 12:3
	u·ma·ta·yim	𐤅𐤌𐤀𐤕𐤉𐤌	
chariots	re·khev	𐤓𐤊𐤁	
60,000 {}	u·ve·shish·sheem	𐤅𐤁𐤔𐤔𐤉𐤌	
	e·leph	𐤀𐤋𐤐	
horsemen	pa·ra·sheem	𐤐𐤓𐤔𐤉𐤌	
and countless	ve·en	𐤅𐤀𐤉𐤍	
	mis·par	𐤌𐤎𐤐𐤓	
troops	la·am	𐤋𐤏𐤌	
who	a·sher	𐤀𐤔𐤓	
came	ba·u	𐤁𐤀𐤅	
with him	im·mo	𐤏𐤌𐤅	
out of Egypt —	mim·mits·ra·yim	𐤌𐤌𐤑𐤓𐤉𐤌	
Libyans	lu·veem	𐤋𐤅𐤁𐤉𐤌	
Sukkites	suk·kee·yeem	𐤎𐤊𐤉𐤉𐤌	
and Cushites	ve·khu·sheem	𐤅𐤊𐤅𐤔𐤉𐤌	
He captured	vay·yil·kod	𐤅𐤉𐤋𐤊𐤃	2 Chronicles 12:4
-	et	𐤀𐤕	
cities	a·re	𐤏𐤓𐤉	
the fortified	ham·me·tsu·ro·wt	𐤄𐤌𐤑𐤓𐤅𐤕	
-	a·sher	𐤀𐤔𐤓	
of Judah	lee·hu·dah	𐤋𐤉𐤄𐤅𐤃𐤄	
and came	vay·ya·vo	𐤅𐤉𐤁𐤀	
as far as	ad	𐤏𐤃	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌𐤎	
Then Shemaiah	u·she·ma·yah	𐤅𐤔𐤌𐤏𐤉𐤄	2 Chronicles 12:5

the prophet	han·na·vee
came	ba
to	el
Rehoboam	re·chav·am
and the leaders	ve·sa·re
of Judah	ye·hu·dah
who	a·sher
had gathered	ne·es·phu
at	el
Jerusalem	ye·ru·sha·lim
because of	mip·pe·ne
Shishak	shee·shaq
and he said to	vay·yo·mer
them	la·hem
“ This is what	koh
says :	a·mar
the LORD	YHVH
‘ You	at·tem
have forsaken Me	a·zav·tem
-	o·tee
therefore	ve·aph
I	a·nee
have forsaken	a·zav·tee
you	et·khem
into the hand	be·yad
of Shishak ’”	shee·shaq
humbled themselves	vay·yik·ka·ne·u

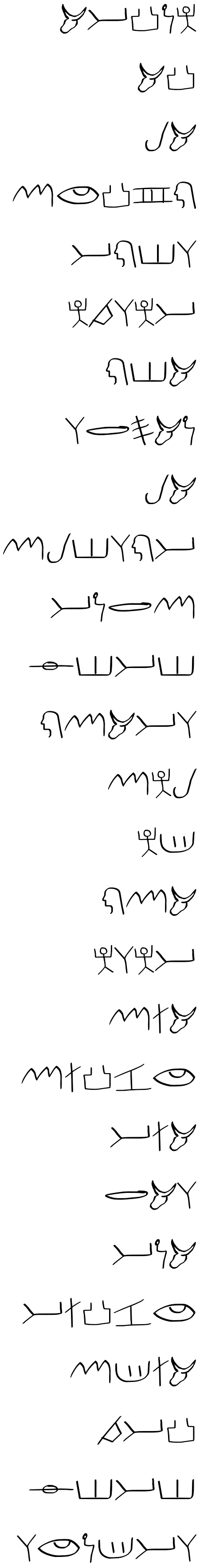

2 Chronicles 12:6

2 Chronicles 12:7

So the leaders	sa·re
of Israel	yis·ra·el
and the king	ve·ham·me·lekh
and said	vay·yo·me·ru
righteous”	tsad·deeq
“ The LORD [is]	YHVH
saw	u·vir·o·wt
When the LORD	YHVH
that	kee
they had humbled themselves	nikh·na·u
came	ha·yah
the word	de·var
of the LORD	YHVH
to	el
Shemaiah	she·ma·yah
saying	le·mor
“ They have humbled themselves	nikh·ne·u
I will not	lo
destroy them	ash·chee·tem
but will soon grant	ve·na·tat·tee
them	la·hem
	kim·at
deliverance	liph·le·tah
will not	ve·lo
be poured out	tit·takh
My wrath	cha·ma·tee
on Jerusalem	bee·ru·sha·lim

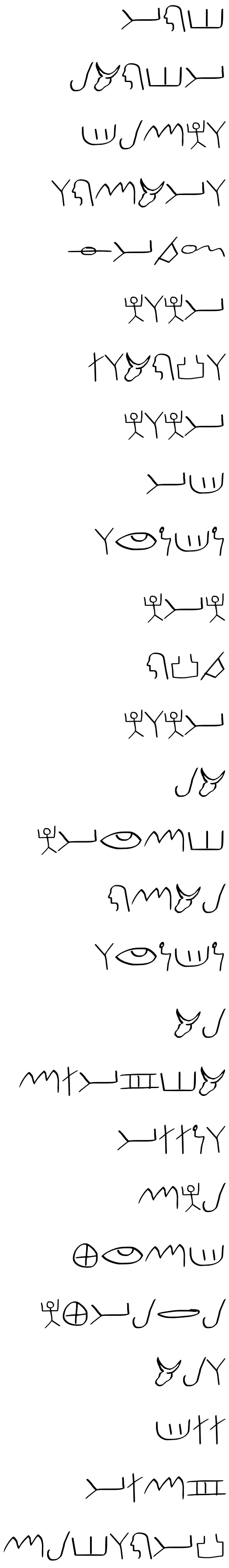

through	be·yad	
Shishak	shee·shaq	
Nevertheless	kee	2 Chronicles 12:8
they will become	yih·yu	
his	lo	
servants	la·a·va·deem	
so that they may learn	ve·ye·de·u	
the difference between serving Me	a·vo·w·da·tee	
and serving	va·a·vo·w·dat	
the kings	mam·le·kho·wt	
of other lands”	ha·a·ra·tso·wt	
attacked	vay·ya·al	2 Chronicles 12:9
Shishak	shee·shaq	
So King	me·lekh	
of Egypt	mits·ra·yim	
	al	
Jerusalem	ye·ru·sha·lim	
and seized	vay·yiq·qach	
-	et	
the treasures	o·tse·ro·wt	
of the house	bet	
of the LORD	YHVH	
and	ve·et	
-	o·tse·ro·wt	
palace	bet	
of the royal	ham·me·lekh	
-	et	

everything	hak·kol		
He took	la·qach	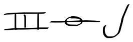	
[including]	vay·yiq·qach	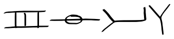	
-	et		
shields	ma·gin·ne		
the gold	haz·za·hav	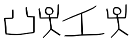	
that	a·sher		
had made	a·sah		
Solomon	she·lo·moh	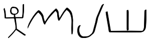	
made	vay·ya·as		2 Chronicles 12:10
Then King	ham·me·lekh		
Rehoboam	re·chav·am		
in their place	tach·te·hem	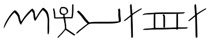	
shields	ma·gin·ne		
bronze	ne·cho·shet		
and committed them	ve·hiph·qeed	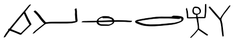	
to	al		
the care	yad	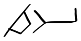	
of the captains	sa·re	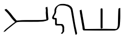	
of the guard	ha·ra·tseem		
on duty	hash·sho·me·reem		
at the entrance	pe·tach	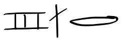	
palace	bet	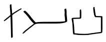	
to the royal	ham·me·lekh		
And	vay·hee	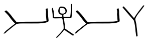	2 Chronicles 12:11
whenever	mid·de		
entered	vo·w		

the king	ham·me·lekh		
the house	bet	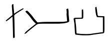	
of the LORD	YHVH		
would go [with him]	ba·u		
the guards	ha·ra·tseem		
bearing [the shields]	u·ne·sa·um		
and [later] they would return them	ve·he·shi·vum	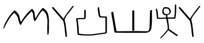	
to	el		
	ta		
the guardroom	ha·ra·tseem		
Because Rehoboam humbled himself	u·ve·hik·ka·ne·o		2 Chronicles 12:12
turned away	shav		
from him	mim·men·nu	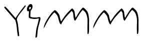	
the anger	aph		
of the LORD	YHVH		
and He did not	ve·lo		
destroy him completely	le·hash·cheet	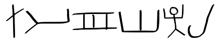	
	le·kha·lah		
Indeed	ve·gam		
in Judah	bee·hu·dah		
were	ha·yah	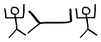	
conditions	de·va·reem	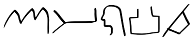	
good	to·w·veem	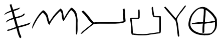	
established himself	vay·yit·chaz·zeq	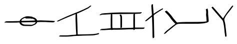	2 Chronicles 12:13
Thus King	ham·me·lekh		
Rehoboam	re·chav·am	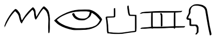	

in Jerusalem	bee·ru·sha·lim	
when he became king	vay·yim·lokh	
-	kee	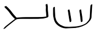
years old	ben	
forty-one	ar·ba·eem	
	ve·a·chat	
	sha·nah	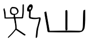
[He was]	re·chav·am	
and he reigned	be·ma·le·kho	
seventeen	u·sha·va	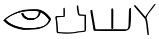
	es·reh	
years	sha·nah	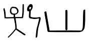
	ma·lakh	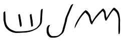
in Jerusalem	bee·ru·sha·lim	
the city	ha·eer	
-	a·sher	
had chosen	ba·char	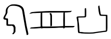
the LORD	YHVH	
in which to put	la·sum	
-	et	
His Name	she·mo	
	sham	
from all	mik·kol	
the tribes	shiv·te	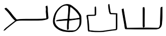
of Israel	yis·ra·el	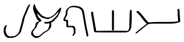
name	ve·shem	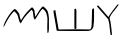
His mother’s	im·mo	

was Naamah	na·a·mah	
the Ammonite	ha·am·mo·neet	
And Rehoboam did evil	vay·ya·as	2 Chronicles 12:14
	ha·ra	
because	kee	
he did not	lo	
set	he·kheen	
his heart	lib·bo	
to seek	lid·ro·wosh	
-	et	
the LORD	YHVH	
Now the acts	ve·div·re	2 Chronicles 12:15
of Rehoboam	re·chav·am	
from first	ha·ri·sho·neem	
to last	ve·ha·a·cha·ro·w·neem	
[are] they	ha·lo	
not	hem	
written	ke·tu·veem	
in the records	be·div·re	
of Shemaiah	she·ma·yah	
the Prophet	han·na·vee	
and of Iddo	ve·id·do	
the Seer	ha·cho·zeh	
concerning the genealogies ?	le·hit·ya·ches	
There was war	u·mil·cha·mo·wt	
between Rehoboam	re·chav·am	

and Jeroboam	ve·ya·ra·ve·am		
throughout	kal		
their days	hay·ya·meem		
rested	vay·yish·kav		2 Chronicles 12:16
And Rehoboam	re·chav·am		
with	im		
his fathers	a·vo·taw		
and was buried	vay·yiq·qa·ver	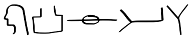	
in the City	be·eer		
of David	da·veed	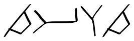	
reigned	vay·yim·lokh		
Abijah	a·vee·yah	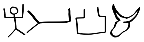	
And his son	ve·no	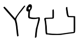	
in his place	tach·taw	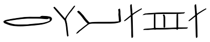	
year	bish·nat		2 Chronicles 13:1
In the eighteenth	she·mo·w·neh		
	es·reh		
reign	lam·me·lekh		
of Jeroboam’s	ya·ra·ve·am		
became king	vay·yim·lokh		
Abijah	a·vee·yah	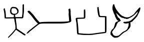	
of	al		
Judah	ye·hu·dah	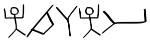	
three	sha·lo·wosh		2 Chronicles 13:2
years	sha·neem	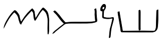	
and he reigned	ma·lakh	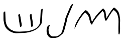	
in Jerusalem	bee·ru·sha·lim		

name	ve·shem		
His mother’s	im·mo		
was Micaiah	mee·kha·ya·hu		
daughter	vat		
of Uriel	u·ree·el	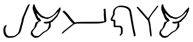	
she was from	min		
Gibeah	giv·ah	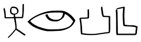	
war	u·mil·cha·mah	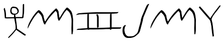	
And there was	ha·ye·tah	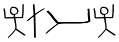	
between	ben	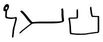	
Abijah	a·vee·yah	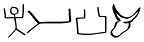	
	u·ven	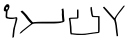	
and Jeroboam	ya·ra·ve·am		
went	vay·ye·sor		2 Chronicles 13:3
Abijah	a·vee·yah	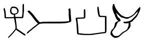	
-	et		
into battle	ham·mil·cha·mah	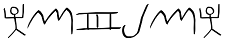	
with an army	be·cha·yil	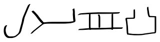	
	gib·bo·w·re		
	mil·cha·mah	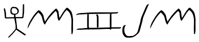	
of 400,000	ar·ba		
	me·o·wt		
	e·leph	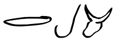	
men	eesh	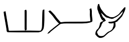	
chosen	ba·chu·rs		
while Jeroboam	ve·ya·ra·ve·am		
drew up	a·rakh		

against him	im·mo		
in formation	mil·cha·mah	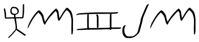	
with 800,000	bish·mo·w·neh		
	me·o·wt		
	e·leph	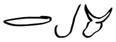	
men	eesh	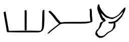	
chosen	ba·chur	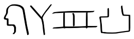	
[and] mighty	gib·bo·wr		
of valor	cha·yil	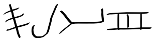	
stood	vay·ya·qam	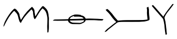	2 Chronicles 13:4
Then Abijah	a·vee·yah	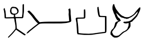	
on	me·al		
Mount	le·har		
Zemaraim	tse·ma·ra·yim		
-	a·sher		
in the hill country	be·har		
of Ephraim	eph·ra·yim		
and said	vay·yo·mer		
“ Hear me	she·ma·u·nee		
O Jeroboam	ya·ra·ve·am		
and all	ve·khal		
Israel !	yis·ra·el	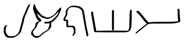	
Do you not	ha·lo		2 Chronicles 13:5
	la·khem		
know	la·da·at		
that	kee	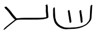	
the LORD	YHVH		

the God	e·lo·he		
of Israel	yis·ra·el	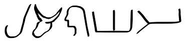	
has given	na·tan		
the kingship	mam·la·khah		
to David	le·da·veed		
of	al		
Israel	yis·ra·el	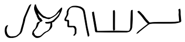	
forever	le·o·w·lam		
	lo		
and his descendants	u·le·va·naw		
by a covenant	be·reet	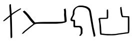	
of salt ?	me·lach	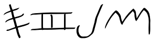	
rose up	vay·ya·qam	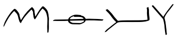	2 Chronicles 13:6
Yet Jeroboam	ya·ra·ve·am		
son	ben		
of Nebat	ne·vat		
a servant	e·ved	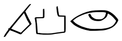	
of Solomon	she·lo·moh	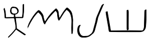	
son	ben		
of David	da·veed	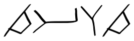	
and rebelled	vay·yim·rod	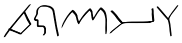	
against	al		
his master	a·do·naw		
gathered	vay·yiq·qa·ve·tsu	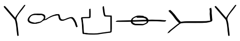	2 Chronicles 13:7
around him	a·law	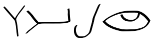	
	a·na·sheem	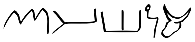	
Then worthless	re·qeem	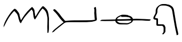	

men	be·ne	
and wicked	ve·lee·ya·al	
to resist	vay·yit·am·me·tsu	
	al	
Rehoboam	re·chav·am	
son	ben	
of Solomon	she·lo·moh	
when [he]	u·re·chav·am	
was	ha·yah	
young	na·ar	
inexperienced	ve·rakh	
	le·vav	
and unable	ve·lo	
to resist	hit·chaz·zaq	
them	liph·ne·hem	
And now	ve·at·tah	2 Chronicles 13:8
you	at·tem	
think	o·me·reem	
you can resist	le·hit·chaz·zeq	
	liph·ne	
the kingdom	mam·le·khet	
of the LORD	YHVH	
which is in the hands	be·yad	
descendants	be·ne	
of David's	da·veed	
You	ve·at·tem	
army	ha·mo·wn	

are indeed a vast	rav	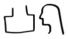	
and you have with you	ve·im·ma·khem		
calves	eg·le	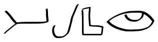	
the golden	za·hav	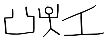	
that	a·sher		
made	a·sah		
for you	la·khem		
Jeroboam	ya·ra·ve·am		
as gods	le·lo·heem		
But did you not	ha·lo	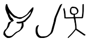	2 Chronicles 13:9
drive out	hid·dach·tem	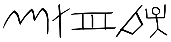	
-	et		
the priests	ko·ha·ne		
of the LORD	YHVH		
-	et		
the sons	be·ne	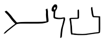	
of Aaron	a·ha·ron	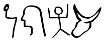	
and the Levites ?	ve·hal·vee·yim		
And [did you not] make	vat·ta·a·su		
for yourselves	la·khem		
priests	ko·ha·neem	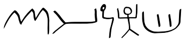	
as do the peoples	ke·am·me		
of other lands ?	ha·a·ra·tso·wt		
Now whoever	kal		
comes	hab·ba		
to consecrate	le·mal·le		
himself	ya·do	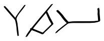	

with a young bull	be·phar	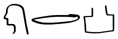	
	ben	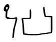	
	ba·qar	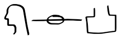	
rams	ve·e·lim	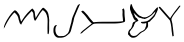	
and seven	shiv·ah	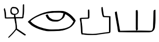	
can become	ve·ha·yah	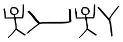	
a priest	kho·hen	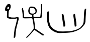	
of [things that are] not	le·lo	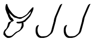	
gods	e·lo·heem	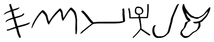	
But as for us	va·a·nach·nu	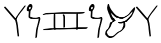	2 Chronicles 13:10
the LORD	YHVH	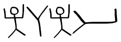	
is our God	e·lo·he·nu	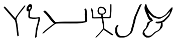	
We have not	ve·lo	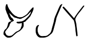	
forsaken Him	a·zav·nu·hu	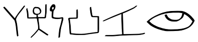	
the priests	ve·kho·ha·neem	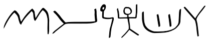	
who minister	me·sha·re·teem	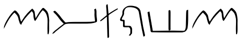	
to the LORD	la·YHVH	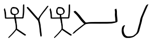	
[are] sons	be·ne	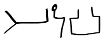	
of Aaron	a·ha·ron	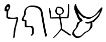	
and the Levites	ve·hal·vee·yim	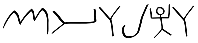	
[attend] to [their] duties	bam·la·khet	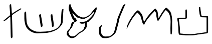	
they present	u·maq·ti·reem	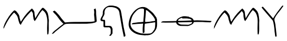	2 Chronicles 13:11
to the LORD	la·YHVH	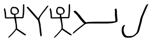	
burnt offerings	o·lo·wt	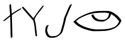	
Every morning	bab·bo·qer	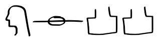	
	bab·bo·qer	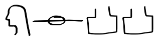	
and every evening	u·va·e·rev	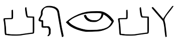	

	ba·e·rev	𐤁𐤏𐤓𐤁	
incense	u·qe·to·ret	𐤅𐤒𐤈𐤓𐤕	
and fragrant	sam·meem	𐤎𐤌𐤉𐤌	
They set out the rows	u·ma·a·re·khet	𐤅𐤌𐤏𐤓𐤊𐤕	
of showbread	le·chem	𐤋𐤇𐤌	
on	al	𐤏𐤋	
table	hash·shul·chan	𐤄𐤔𐤋𐤇𐤍	
the ceremonially clean	hat·ta·ho·wr	𐤄𐤈𐤄𐤅𐤓	
lampstand	u·me·no·w·rat	𐤅𐤌𐤍𐤅𐤓𐤕	
of the gold	haz·za·hav	𐤄𐤆𐤄𐤁	
the lamps	ve·ne·ro·te·ha	𐤅𐤍𐤓𐤕𐤉𐤄	
they light	le·va·er	𐤋𐤁𐤏𐤓	
and every evening	ba·e·rev	𐤁𐤏𐤓𐤁	
	ba·e·rev	𐤁𐤏𐤓𐤁	
-	kee	𐤊𐤉	
are carrying out	sho·me·reem	𐤔𐤌𐤓𐤉𐤌	
We	a·nach·nu	𐤀𐤍𐤇𐤍𐤅	
-	et	𐤀𐤕	
the requirements	mish·me·ret	𐤌𐤔𐤌𐤓𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
while you	ve·at·tem	𐤅𐤀𐤕𐤌	
have forsaken	a·zav·tem	𐤏𐤆𐤁𐤕𐤌	
Him	o·to	𐤀𐤕𐤅	
Now behold	ve·hin·neh	𐤅𐤄𐤍𐤄	2 Chronicles 13:12
with us	im·ma·nu	𐤏𐤌𐤍𐤅	
as [our] head	va·rosh	𐤁𐤓𐤀𐤔	

God Himself is	ha·e·lo·heem	
and His priests	ve·kho·ha·naw	
with their trumpets	va·cha·tso·tse·ro·wt	
the battle call	hat·te·ru·ah	
sound	le·ha·ree·a	
against you	a·le·khem	
O children	be·ne	
of Israel	yis·ra·el	
do not	al	
fight	til·la·cha·mu	
against	im	
the LORD	YHVH	
the God	e·lo·he	
of your fathers	a·vo·te·khem	
for	kee	
you will not	lo	
succeed”	tats·lee·chu	
Now Jeroboam	ve·ya·ra·ve·am	2 Chronicles 13:13
around	he·sev	
-	et	
to ambush	ham·ma·rav	
had sent [troops]	la·vo·w	
from the rear	me·a·cha·re·hem	
so that while he was	vay·yih·yu	
in front	liph·ne	
of Judah	ye·hu·dah	
the ambush	ve·ham·ma·rav	

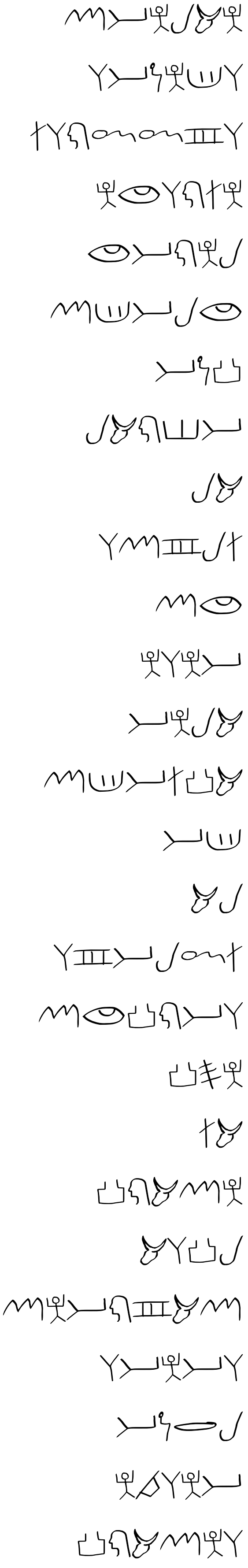

was behind them	me·a·cha·re·hem	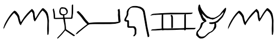	
turned	vay·yiph·nu	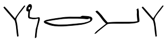	2 Chronicles 13:14
When Judah	ye·hu·dah	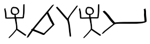	
and discovered	ve·hin·neh	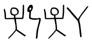	
	la·hem	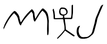	
that the battle	ham·mil·cha·mah	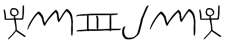	
[was both] before	pa·neem	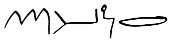	
and behind them	ve·a·cho·wr	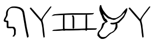	
they cried out	vay·yits·a·qu	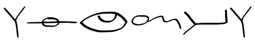	
to the LORD	la·YHVH	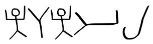	
Then the priests	ve·hak·ko·ha·neem	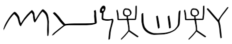	
blew	ma·cha·tso·tse·rīm	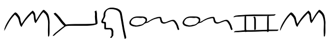	
the trumpets	ba·cha·tso·tse·ro·wt	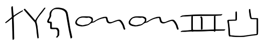	
raised the battle cry	vay·ya·ree·u	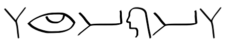	2 Chronicles 13:15
and the men	eesh	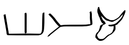	
of Judah	ye·hu·dah	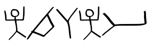	
	vay·hee	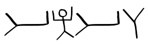	
raised the cry	be·ha·ree·a	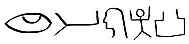	
And when [they]	eesh	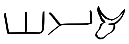	
	ye·hu·dah	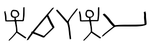	
God	ve·ha·e·lo·heem	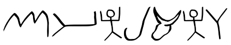	
routed	na·gaph	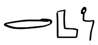	
-	et	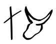	
Jeroboam	ya·ra·ve·am	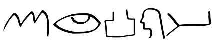	
and all	ve·khal	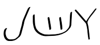	
Israel	yis·ra·el	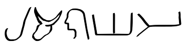	
before	liph·ne	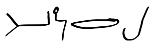	

Abijah	a·vee·yah	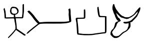	
and Judah	vee·hu·dah		
fled	vay·ya·nu·su		2 Chronicles 13:16
So the Israelites	ve·ne	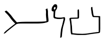	
	yis·ra·el	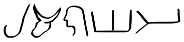	
before	mip·pe·ne		
Judah	ye·hu·dah	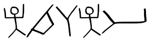	
delivered them	vay·yit·te·nem	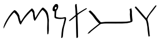	
and God	e·lo·heem		
into their hands	be·ya·dam	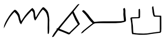	
struck	vay·yak·ku	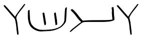	2 Chronicles 13:17
them	va·hem		
Then Abijah	a·vee·yah	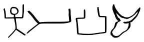	
and his people	ve·am·mo		
blow	mak·kah	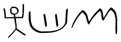	
with a mighty	rab·bah	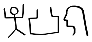	
fell	vay·yip·pe·lu	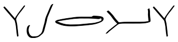	
slain	cha·la·leem	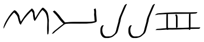	
of Israel	mee·yis·ra·el	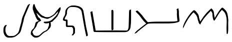	
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	me·o·wt		
	e·leph	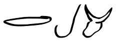	
men	eesh	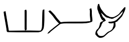	
chosen	ba·chur	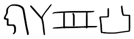	
were subdued	vay·yik·ka·ne·u	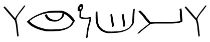	2 Chronicles 13:18
Thus the Israelites	ve·ne	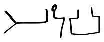	
	yis·ra·el	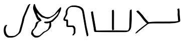	

time	ba·et	
at that	ha·hee	
prevailed	vay·ye·em·tsu	
and the men	be·ne	
of Judah	ye·hu·dah	
because	kee	
they relied	nish·a·nu	
on	al	
the LORD	YHVH	
the God	e·lo·he	
of their fathers	a·vo·w·te·hem	
pursued	vay·yir·doph	2 Chronicles 13:19
Abijah	a·vee·yah	
	a·cha·re	
Jeroboam	ya·ra·ve·am	
and captured	vay·yil·kod	
from him :	mim·men·nu	
some cities	a·reem	
-	et	
	bet	
Bethel	el	
-	ve·et	
	be·no·w·te·ha	
-	ve·et	
Jeshanah	ye·sha·nah	
-	ve·et	
	be·no·w·te·ha	

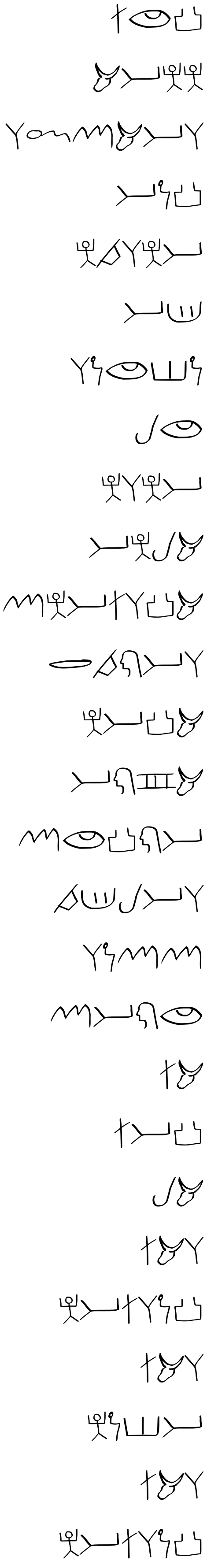

and	ve·et		
Ephron	ʿɛph·ron		
along with their villages	u·ve·no·te·ha	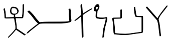	
did not	ve·lo		2 Chronicles 13:20
recover	a·tsar		
his power	ko·ach		
Jeroboam	ya·ra·ve·am		
again	o·wd		
during the days	bee·me	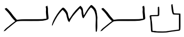	
of Abijah	a·vee·ya·hu	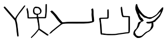	
struck him down	vay·yig·ge·phe·hu	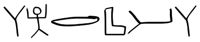	
and the LORD	YHVH		
and he died	vay·ya·mot		
grew strong	vay·yit·chaz·zeq	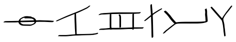	2 Chronicles 13:21
But Abijah	a·vee·ya·hu	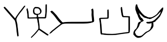	
married	vay·yis·sa	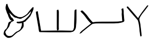	
	lo		
wives	na·sheem	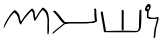	
fourteen	ar·ba		
	es·reh		
and became the father	vay·yo·w·led	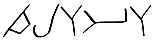	
of twenty-two	es·reem	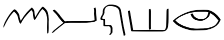	
	u·she·na·yim	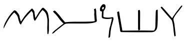	
sons	ba·neem	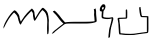	
and sixteen	ve·shesh		
	es·reh		
daughters	ba·no·wt		

Now the rest	ve·ye·ter	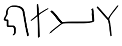	2 Chronicles 13:22
of the acts	div·re		
of Abijah	a·vee·yah	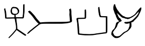	
along with his ways	u·de·ra·khaw	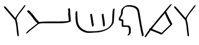	
and his words	u·de·va·raw		
[are] written	ke·tu·veem		
in the Treatise	be·mid·rash	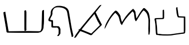	
of the Prophet	han·na·vee	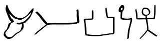	
Iddo	id·do		
rested	vay·yish·kav		2 Chronicles 14:1
Then Abijah	a·vee·yah	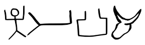	
with	im		
his fathers	a·vo·taw	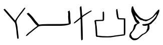	
and was buried	vay·yiq·be·ru	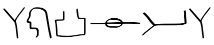	
-	o·to		
in the City	be·eer		
of David	da·veed	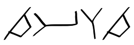	
reigned	vay·yim·lokh		
Asa	a·sa		
And his son	ve·no		
in his place	tach·taw	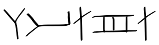	
and in his days	be·ya·maw	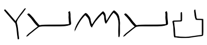	
was at peace	sha·qe·tah	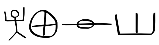	
the land	ha·a·rets		
[for] ten	e·ser		
years	sha·neem	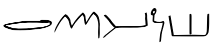	
did	vay·ya·as		2 Chronicles 14:2

And Asa	a·sa	
what was good	hat·to·wv	
and right	ve·hay·ya·shar	
in the eyes	be·e·ne	
of the LORD	YHVH	
his God	e·lo·haw	
He removed	vay·ya·sar	2 Chronicles 14:3
-	et	
altars	miz·be·cho·wt	
the foreign	han·ne·khar	
and high places	ve·hab·ba·mo·wt	
shattered	vay·shab·ber	
-	et	
the sacred pillars	ham·mats·tse·vo·wt	
and chopped down	vay·gad·da	
-	et	
the Asherah poles	ha·a·she·reem	
He commanded	vay·yo·mer	2 Chronicles 14:4
the people of Judah	lee·hu·dah	
to seek	lid·ro·wosh	
-	et	
the LORD	YHVH	
the God	e·lo·he	
of their fathers	a·vo·w·te·hem	
and to observe	ve·la·a·so·wt	
the law	hat·to·w·rah	
and the commandments	ve·ham·mits·vah	

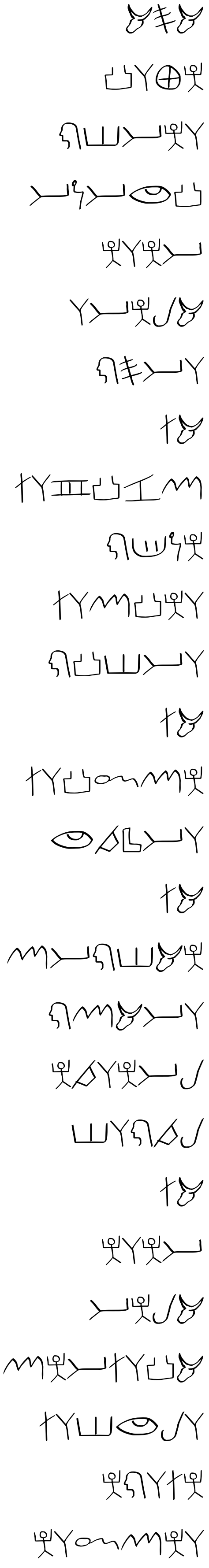

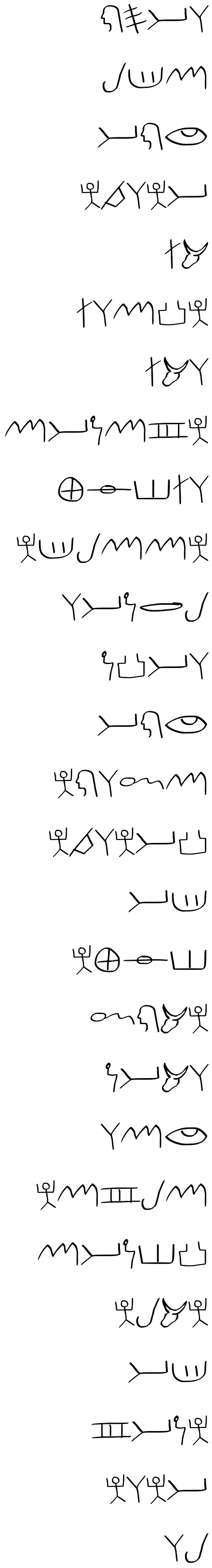

He also removed	vay·ya·sar	2 Chronicles 14:5
from all	mik·kal	
the cities	a·re	
of Judah	ye·hu·dah	
-	et	
the high places	hab·ba·mo·wt	
-	ve·et	
and incense altars	ha·cham·ma·neem	
was at peace	vat·tish·qot	
the kingdom	ham·mam·la·khah	
and under him	le·pha·naw	
Asa built	vay·yi·ven	2 Chronicles 14:6
cities	a·re	
fortified	me·tsu·rah	
in Judah	bee·hu·dah	
Because	kee	
was at peace	sha·qe·tah	
the land	ha·a·rets	
no one	ve·en	
with him	im·mo	
made war	mil·cha·mah	
days	bash·sha·neem	
In those	ha·el·leh	
because	kee	
had given him rest	he·nee·ach	
the LORD	YHVH	
-	lo	

So he said	vay·yo·mer	ויאמר	2 Chronicles 14:7
to the people of Judah	lee·hu·dah	ליהודה	
“ Let us build	niv·neh	נבנה	
-	et	את	
cities	he·a·reem	הערים	
these	ha·el·leh	האלה	
and surround them	ve·na·sev	ונסב	
with walls	cho·w·mah	חומה	
and towers	u·mig·da·leem	ומגדלים	
with doors	de·la·ta·yim	דלתים	
and bars	u·ve·ree·cheem	ובריחים	
is still	o·w·den·nu	עודנו	
The land	ha·a·rets	הארץ	
ours	le·pha·ne·nu	לפנינו	
because	kee	כי	
we have sought	da·rash·nu	דרשנו	
-	et	את	
the LORD	YHVH	יהוה	
our God	e·lo·he·nu	אלהינו	
We have sought [Him]	da·rash·nu	דרשנו	
and He has given us rest	vay·ya·nach	וינח	
on	la·nu	לנו	
every side”	mis·sa·veev	מסביב	
So they built	vay·yiv·nu	ויבנו	
and prospered	vay·yats·lee·chu	ויצליחו פ	
had	vay·hee	ויהי	2 Chronicles 14:8

Asa	le·a·sa		
an army	cha·yil	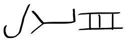	
bearing	no·se		
large shields	tsin·nah		
and spears	va·ro·mach		
from Judah	mee·hu·dah	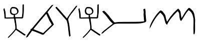	
of 300,000 men	she·losh	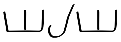	
	me·o·wt		
	ʾɛ·lɛ·phs	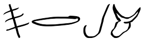	
from Benjamin	u·mib·bin·ya·min	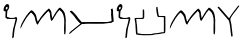	
bearing	no·se·e		
small shields	ma·gen		
and drawing	ve·do·re·khe	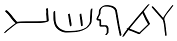	
the bow	qe·shet		
and 280,000 men	ma·ta·yim	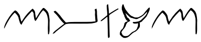	
	u·she·mo·w·neem		
	a·leph	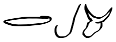	
All	kal		
these [were]	el·leh	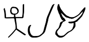	
mighty men	gib·bo·w·re		
of valor	cha·yil	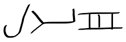	
came	vay·ye·tse		2 Chronicles 14:9
against them	a·le·hem	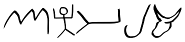	
Then Zerah	ze·rach	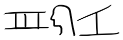	
the Cushite	hak·ku·shee		
with an army	be·cha·yil	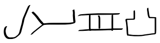	
of 1,000,000 men	e·leph	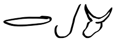	

	a·la·pheem		
chariots	u·mar·ka·vo·wt	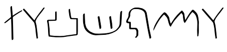	
[and] 300	she·losh	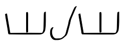	
	me·o·wt		
and they advanced	vay·ya·vo	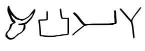	
as far as	ad		
Mareshah	ma·re·shah	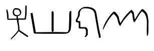	
marched out	vay·ye·tse		2 Chronicles 14:10
So Asa	a·sa		
against him	le·pha·naw	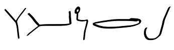	
and lined up	vay·ya·ar·khu		
in battle formation	mil·cha·mah	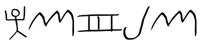	
in the Valley	be·ge	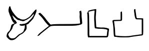	
of Zephathah	tse·pha·tah		
near Mareshah	le·ma·re·shah	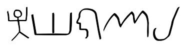	
cried out	vay·yiq·ra	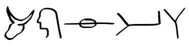	2 Chronicles 14:11
Then Asa	a·sa		
to	el		
the LORD	YHVH	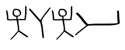	
his God	e·lo·haw		
:	vay·yo·mar		
“ O LORD	YHVH	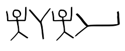	
there is no one	en	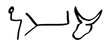	
besides You	im·me·kha		
to help	la·zo·wr		
	ben	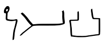	
against the mighty	rav	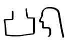	

the powerless	le·en		
	ko·ach		
Help us	a·ze·re·nu		
O LORD	YHVH		
our God	e·lo·he·nu		
for	kee	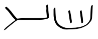	
on You	a·le·kha	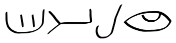	
we rely	nish·an·nu		
and in Your name	u·ve·shim·kha		
we have come	va·nu		
against	al		
multitude	he·ha·mo·wn		
this	haz·zeh		
O LORD	YHVH		
are our God	e·lo·he·nu	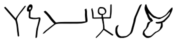	
You	at·tah		
Do not	al		
prevail	ya·tsor		
against You”	im·me·kha	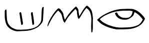	
let a mere mortal	e·no·wosh		
struck down	vay·yig·goph	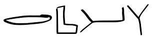	2 Chronicles 14:12
So the LORD	YHVH	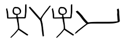	
-	et		
the Cushites	hak·ku·sheem		
before	liph·ne		
Asa	a·sa		
and	ve·liph·ne		

Judah	ye·hu·dah	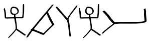	
fled	vay·ya·nu·su	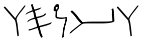	
and the Cushites	hak·ku·sheem		
pursued them	vay·yir·de·phem	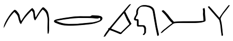	2 Chronicles 14:13
Then Asa	a·sa		
and his army	ve·ha·am		
-	a·sher		
-	im·mo		
as far as	ad		
Gerar	lig·rar		
fell	vay·yip·pol	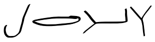	
The Cushites	mik·ku·sheem		
and could not	le·en	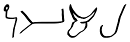	
	la·hem		
recover	mich·yah	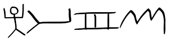	
for	kee	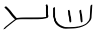	
they were crushed	nish·be·ru		
before	liph·ne		
the LORD	YHVH		
	ve·liph·ne		
and His army	ma·cha·ne·hu	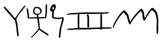	
So the people of Judah carried off	vay·yis·u		
plunder	sha·lal	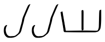	
a great amount of	har·beh	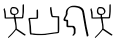	
	me·od		
and attacked	vay·yak·ku	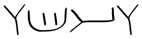	2 Chronicles 14:14
-	et		

all	kal	
the cities	he·a·reem	
around	se·vee·vo·wt	
Gerar	ge·rar	
because	kee	
had fallen	ha·yah	
the terror	pha·chad	
of the LORD	YHVH	
upon them	a·le·hem	
They plundered	vay·ya·voz·zu	
-	et	
all	kal	
the cities	he·a·reem	
since	kee	
plunder	viz·zah	
much	rab·bah	
there was	ha·ye·tah	
there	va·hem	
They also	ve·gam	2 Chronicles 14:15
the tents	a·ho·le	
of the herdsmen	miq·neh	
attacked	hik·ku	
and carried off	vay·yish·bu	
sheep	tson	
many	la·rov	
and camels	u·ge·mal·leem	
Then they returned	vay·ya·shu·vu	

to Jerusalem	ye·ru·sha·lim		
Azariah	va·a·zar·ya·hu		2 Chronicles 15:1
son	ben		
of Oded	o·w·ded		
came	ha·ye·tah	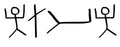	
upon	a·law	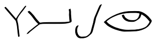	
Now the Spirit	ru·ach		
of God	e·lo·heem		
So he went out	vay·ye·tse	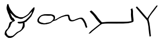	2 Chronicles 15:2
to meet	liph·ne		
Asa	a·sa		
and said	vay·yo·mer		
to him	lo	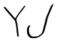	
“ Listen to me	she·ma·u·nee		
Asa	a·sa		
and all	ve·khal		
Judah	ye·hu·dah	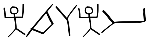	
and Benjamin	u·vin·ya·min	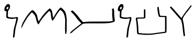	
The LORD	YHVH	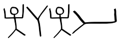	
is with you	im·ma·khem		
when you are	bih·yo·wt·khem		
with Him	im·mo		
If	ve·im		
you seek Him	tid·re·shu·hu	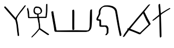	
He will be found	yim·ma·tse		
by you	la·khem		
but if	ve·im		

you forsake Him	ta·az·vu·hu	תעזבהו	
He will forsake	ya·a·zov	יעזב	
you	et·khem	אתכםס	
years	ve·ya·meem	וימים	2 Chronicles 15:3
For many	rab·beem	רבים	
Israel	le·yis·ra·el	לישראל	
has been without	le·lo	ללא	
God	e·lo·he	אלהי	
the true	e·met	אמת	
without	u·le·lo	וללא	
a priest	ko·hen	כהן	
to instruct them	mo·w·reh	מורה	
and without	u·le·lo	וללא	
the law	to·w·rah	תורה	
they turned	vay·ya·shav	וישב	2 Chronicles 15:4
But in their distress	bats·tsar	בצר	
	lo	לו	
to	al	על	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
and sought Him	vay·vaq·shu·hu	ויבקשהו	
and He was found	vay·yim·ma·tse	וימצא	
by them	la·hem	להם	
days	u·va·it·teem	ובעתים	2 Chronicles 15:5
In those	ha·hem	ההם	
there was no	en	אין	

safety	sha·lo·wm		
for travelers	lay·yo·w·tse	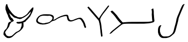	
	ve·lab·ba	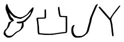	
because	kee	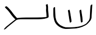	
conflicts	me·hu·mot		
many	rab·bo·wt		
had	al		
	kal	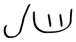	
the residents	yo·wo·she·ve	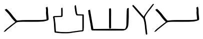	
of the lands	ha·a·ra·tso·wt		
was crushed	ve·khut·te·tu		2 Chronicles 15:6
Nation	go·w		
by nation	be·go·w		
and city	ve·eer		
by city	be·eer		
for	kee	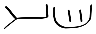	
God	e·lo·heem		
afflicted them	ha·ma·mam		
with all kinds of	be·khal		
adversity	tsa·rah		
But as for you	ve·at·tem		2 Chronicles 15:7
be strong	chiz·qu	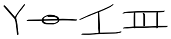	
do not	ve·al		
be discouraged	yir·pu		
	ye·de·khem	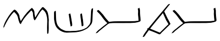	
for	kee	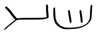	
will be	yesh	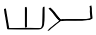	

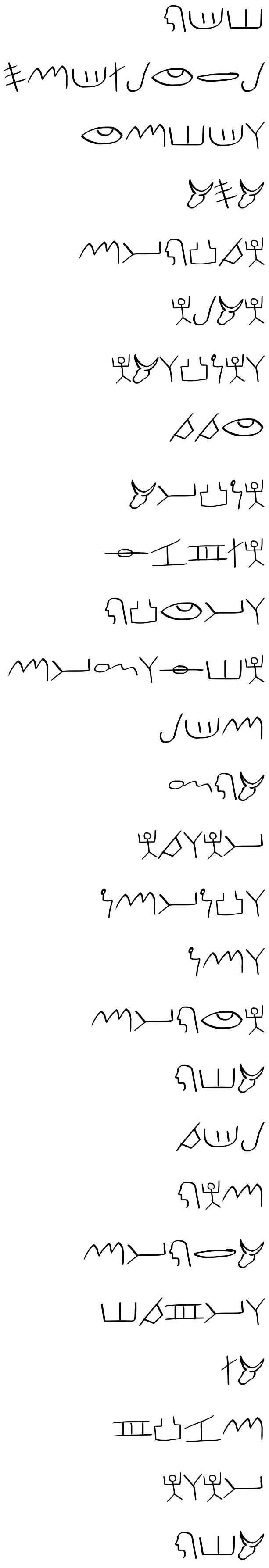

rewarded"	sa·khar	
your work	liph·ul·lat·khem	
heard	ve·khish·mo·a	2 Chronicles 15:8
When Asa	a·sa	
words	had·de·va·reem	
these	ha·el·leh	
and the prophecy	ve·han·ne·vu·ah	
of [Azariah son of] Oded	o·ded	
the prophet	han·na·vee	
he took courage	hit·chaz·zaq	
and removed	vay·ya·a·ver	
the detestable idols	hash·shiq·qu·tseem	
the whole	mik·kal	
land	e·rets	
of Judah	ye·hu·dah	
and Benjamin	u·vin·ya·min	
from	u·min	
and from the cities	he·a·reem	
	a·sher	
he had captured	la·khad	
in the hill country	me·har	
of Ephraim	eph·ra·yim	
He then restored	vay·chad·desh	
-	et	
the altar	miz·bach	
of the LORD	YHVH	
that	a·sher	

was in front	liph·ne	לפני	
of the portico	u·lam	אולם	
of the LORD’s {temple}	YHVH	יהוה	
And he assembled	vay·yiq·bots	ויקבץ	2 Chronicles 15:9
-	et	את	
all	kal	כל	
Judah	ye·hu·dah	יהודה	
and Benjamin	u·vin·ya·min	ובנימן	
who had settled	ve·hag·ga·reem	והגרים	
among them	im·ma·hem	עמהם	
along with those from the tribes of Ephraim	me·eph·ra·yim	מאפרים	
Manasseh	u·me·nash·sheh	ומנשה	
and Simeon	u·mish·shim·o·wn	ומשמעון	
for	kee	כי	
had come over	na·phe·lu	נפלו	
to him	a·law	עליו	
from Israel	mee·yis·ra·el	מישראל	
great numbers	la·rov	לרב	
when they saw	bir·o·tam	בראתם	
that	kee	כי	
the LORD	YHVH	יהוה	
his God	e·lo·haw	אלהיו	
was with him	im·mo	עמופ	
So they gathered together	vay·yiq·qa·ve·tsu	ויקבצו	2 Chronicles 15:10
in Jerusalem	ye·ru·sha·lim	ירושלם	
month	ba·cho·desh	בחדש	

in the third	hash·she·lee·shee	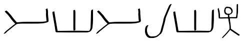	
year	lish·nat	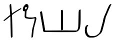	
of the fifteenth	cha·mesh	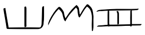	
	es·reh	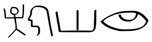	
reign	le·mal·khut	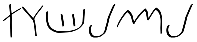	
of Asa’s	a·sa	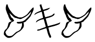	
they sacrificed	vay·yiz·be·chu	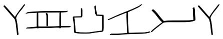	2 Chronicles 15:11
to the LORD	la·YHVH	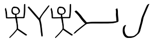	
time	bay·yo·wm	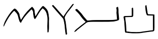	
At that	ha·hu	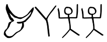	
from	min	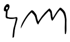	
all the plunder	hash·sha·lal	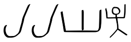	
they had brought back	he·vee·u	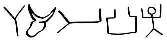	
oxen	ba·qar	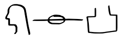	
seven	she·va	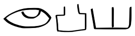	
hundred	me·o·wt	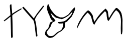	
sheep	ve·tson	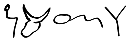	
and seven	shiv·at	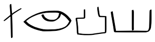	
thousand	a·la·pheem	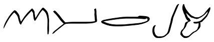	
Then they entered	vay·ya·vo·u	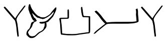	2 Chronicles 15:12
into a covenant	vab·be·reet	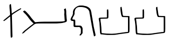	
to seek	lid·ro·wosh	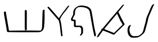	
-	et	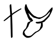	
the LORD	YHVH	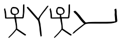	
the God	e·lo·he	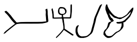	
of their fathers	a·vo·w·te·hem	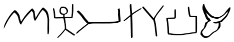	
with all	be·khal	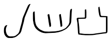	

their heart	le·va·vam	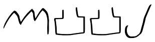	
and	u·ve·khal	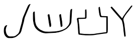	
soul	naph·sham	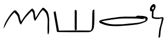	
And	ve·khol		2 Chronicles 15:13
whoever	a·sher		
would not	lo		
seek	yid·rosh	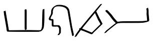	
the LORD	la·YHVH	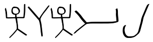	
the God	e·lo·he		
of Israel	yis·ra·el	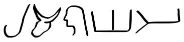	
would be put to death	yu·mat		
whether	le·min		
young	qa·ton	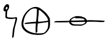	
or	ve·ad		
old	ga·do·wl		
man	le·me·eesh		
or	ve·ad		
woman	ish·shah		
They took an oath	vay·yish·sha·ve·u	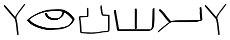	2 Chronicles 15:14
to the LORD	la·YHVH	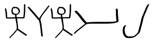	
voice	be·qo·wl	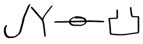	
with a loud	ga·do·wl		
with shouting	u·vit·ru·ah		
trumpets	u·va·cha·tso·tse·ro·wt		
and rams' horns	u·ve·sho·w·pha·ro·wt		
rejoiced	vay·yis·me·chu	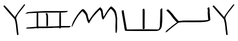	2 Chronicles 15:15
And all	khal	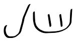	

Judah	ye·hu·dah	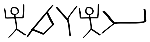	
over	al		
the oath	hash·she·vu·ah		
for	kee	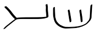	
it with all	ve·khal		
their heart	le·va·vam		
they had sworn	nish·ba·u	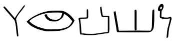	
earnestly	u·ve·khal	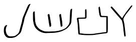	
	re·tso·w·nam		
They had sought Him	biq·shu·hu	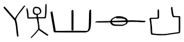	
and He was found	vay·yim·ma·tse		
by them	la·hem		
gave them rest	vay·ya·nach	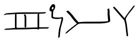	
So the LORD	YHVH		
	la·hem		
on every side	mis·sa·veev		
also	ve·gam		2 Chronicles 15:16
Maacah	ma·a·khah		
his grandmother	em		
Asa	a·sa		
King	ham·me·lekh		
removed	he·see·rah	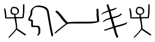	
from [her position as] queen mother	mig·ge·vee·rah	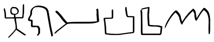	
because	a·sher		
she had made	a·se·tah		
Asherah pole	la·a·she·rah		
a detestable	miph·la·tset		

chopped down	vay·yikh·rot	ויכרת	
Asa	a·sa	אסא	
-	et	את	
the pole	miph·lats·tah	מפלצתה	
crushed it	vay·ya·deq	וידק	
and burned	vay·yis·roph	וישרף	
Valley	be·na·chal	בנחל	
it in the Kidron	qid·ro·wn	קדרון	
The high places	ve·hab·ba·mo·wt	והבמות	2 Chronicles 15:17
were not	lo	לא	
removed	sa·ru	סרו	
from Israel	mee·yis·ra·el	מישראל	
but	raq	רק	
heart	le·vav	לבב	
Asa’s	a·sa	אסא	
was	ha·yah	היה	
fully devoted	sha·lem	שלם	
all	kal	כל	
his days	ya·maw	ימיו	
And he brought	vay·ya·ve	ויבא	2 Chronicles 15:18
-	et	את	
that he	qa·de·she	קדשי	
and his father	a·vee	אביו	
had dedicated	ve·qa·da·shaw	וקדשיו	
into the house	bet	בית	
of God	ha·e·lo·heem	האלהים	
the silver	ke·seph	כסף	

and gold	ve·za·hav	וזהב	
articles	ve·khe·leem	וכלים	
war	u·mil·cha·mah	ומלחמה	2 Chronicles 15:19
no	lo	לא	
And there was	ha·ya·tah	היתה	
until	ad	עד	
year	she·nat	שנת	
the thirty-fifth	she·lo·sheem	שלשים	
	ve·cha·mesh	וחמש	
reign	le·mal·khut	למלכות	
of Asa’s	a·sa	אסאס	
year	bish·nat	בשנת	2 Chronicles 16:1
In the thirty-sixth	she·lo·sheem	שלשים	
	va·shesh	ושש	
	le·mal·khut	למלכות	
of Asa’s [reign]	a·sa	אסא	
went up	a·lah	עלה	
Baasha	ba·sha	בעשא	
king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
against	al	על	
Judah	ye·hu·dah	יהודה	
and fortified	vay·yi·ven	ויבן	
-	et	את	
Ramah	ha·ra·mah	הרמה	
	le·vil·tee	לבלתי	
to prevent	tet	תת	

[anyone] from leaving	yo·w·tse	
or entering the territory	va·va	
of Asa	le·a·sa	
king	me·lekh	
of Judah	ye·hu·dah	
withdrew	vay·yo·tse	2 Chronicles 16:2
So Asa	a·sa	
the silver	ke·seph	
and gold	ve·za·hav	
from the treasuries	me·o·tse·ro·wt	
of the house	bet	
of the LORD	YHVH	
palace	u·vet	
and the royal	ham·me·lekh	
and he sent it	vay·yish·lach	
to	el	
	ben	
Ben-hadad	ha·dad	
king	me·lekh	
of Aram	a·ram	
who was ruling	hay·yo·wo·shev	
in Damascus :	be·dar·me·seq	
with this message	le·mor	
“ [Let there be] a treaty	be·reet	2 Chronicles 16:3
between me and you	be·nee	
between	u·ve·ne·kha	

	u·ven	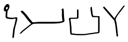	
my father	a·vee	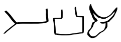	
	u·ven	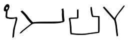	
and your father	a·vee·kha	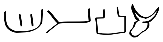	
See	hin·neh		
I have sent	sha·lach·tee	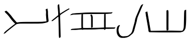	
you	le·kha	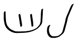	
silver	ke·seph		
and gold	ve·za·hav	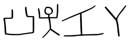	
Now go	lekh	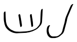	
and break	ha·pher		
your treaty	be·ree·te·kha	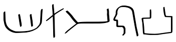	
with	et		
Baasha	ba·sha		
king	me·lekh	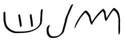	
of Israel	yis·ra·el	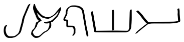	
so that he will withdraw	ve·ya·a·leh		
from me”	me·a·lay		
listened	vay·yish·ma		2 Chronicles 16:4
	bɛn		
And Ben-hadad	ha·dad	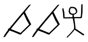	
to	el		
King	ham·me·lekh		
Asa	a·sa		
and sent	vay·yish·lach		
-	et		
the commanders	sa·re	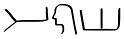	

of his armies	ha·cha·ya·leem	
-	a·sher	
	lo	
against	el	
the cities	a·re	
of Israel	yis·ra·el	
conquering	vay·yak·ku	
-	et	
Ijon	ee·yo·wn	
-	ve·et	
Dan	dan	
-	ve·et	
	a·vel	
Abel-maim	ma·yim	
-	ve·et	
and all	kal	
the store	mis·ke·no·wt	
cities	a·re	
of Naphtali	naph·ta·lee	
-	vay·hee	2 Chronicles 16:5
learned of this	kish·mo·a	
When Baasha	ba·sha	
he stopped	vay·yech·dal	
fortifying	mib·be·no·wt	
-	et	
Ramah	ha·ra·mah	
and abandoned	vay·yash·bet	

-	et		
his work	me·lakh·to		
Asa	ve·a·sa		2 Chronicles 16:6
Then King	ham·me·lekh		
brought	la·qach	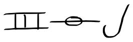	
-	et		
all [the men]	kal	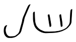	
of Judah	ye·hu·dah	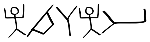	
and they carried away	vay·yis·u		
-	et		
the stones	av·ne	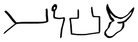	
of Ramah	ha·ra·mah	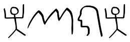	
-	ve·et		
and the timbers	e·tse·ha		
-	a·sher		
had used for building	ba·nah		
Baasha	ba·sha		
he built up	vay·yi·ven	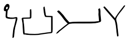	
And with [these materials]	ba·hem		
-	et		
Geba	ge·va		
-	ve·et		
and Mizpah	ham·mits·pah		
time	u·va·et	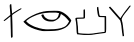	2 Chronicles 16:7
At that	ha·hee	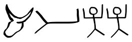	
came	ba		

Hanani	cha·na·nee	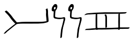
the seer	ha·ro·eh	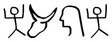
to	el	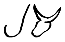
Asa	a·sa	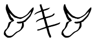
King	me·lekh	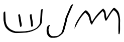
of Judah	ye·hu·dah	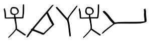
and told	vay·yo·mer	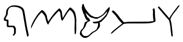
him	e·law	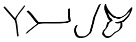
“ Because you have relied	be·hish·sha·en·kha	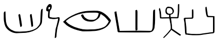
on	al	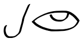
the king	me·lekh	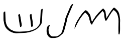
of Aram	a·ram	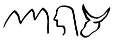
and not	ve·lo	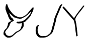
-	nish·an·ta	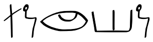
on	al	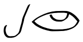
the LORD	YHVH	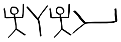
your God	e·lo·he·kha	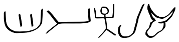
	al	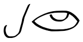
	ken	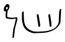
has escaped	nim·lat	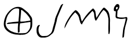
the army	chel	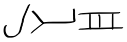
of the king	me·lekh	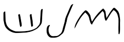
of Aram	a·ram	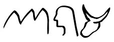
from your hand	mee·ya·de·kha	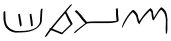
not	ha·lo	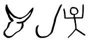
the Cushites	hak·ku·sheem	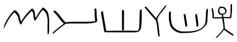
and Libyans	ve·hal·lu·veem	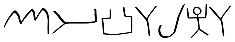

2 Chronicles 16:8

Were	ha·yu	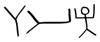	
army	le·cha·yil	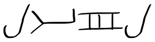	
a vast	la·rov		
chariots	le·re·khev	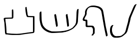	
and horsemen ?	u·le·pha·ra·sheem		
with many	le·har·beh		
	me·od		
Yet because you relied	u·ve·hish·sha·en·kha		
on	al		
the LORD	YHVH		
He delivered them	ne·ta·nam	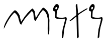	
into your hand	be·ya·de·kha	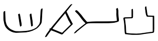	
For	kee	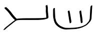	2 Chronicles 16:9
of the LORD	YHVH		
the eyes	e·naw		
roam to and fro	me·sho·te·to·wt		
over all	be·khal		
the earth	ha·a·rets		
to show Himself strong	le·hit·chaz·zeq	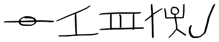	
on behalf of [those]	im		
whose hearts	le·va·vam		
are fully devoted	sha·lem	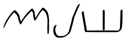	
to Him	e·law	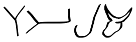	
You have acted foolishly	nis·kal·ta		
in	al		
this matter	zot		

therefore	kee	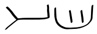	
From now on	me·at·tah		
you will be at	yesh	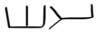	
	im·me·kha		
war”	mil·cha·mo·wt	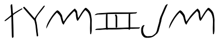	
was angry	vay·yikh·as		2 Chronicles 16:10
Asa	a·sa		
with	el		
the seer	ha·ro·eh		
that he put [the man]	vay·yit·te·ne·hu	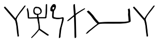	
in prison	bet	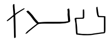	
	ham·mah·pe·khet	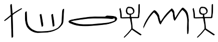	
[and became]	kee	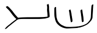	
so enraged	ve·za·aph		
	im·mo		
over	al		
this matter	zot		
oppressed	vay·rats·tsets		
Asa	a·sa		
some of	min		
the people	ha·am		
time	ba·et		
And at the same	ha·hee	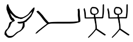	
Now the rest	ve·hin·neh		2 Chronicles 16:11
of the acts	div·re		
of Asa	a·sa		
from beginning	ha·ri·sho·w·neem		

to end	ve·ha·a·cha·ro·w·neem	והאחרונים	
are indeed	hin·nam	הנם	
written	ke·tu·veem	כתובים	
in	al	על	
the Book	se·pher	ספר	
of the Kings	ham·me·la·kheem	המלכים	
of Judah	lee·hu·dah	ליהודה	
and Israel	ve·yis·ra·el	וישראל	
became diseased	vay·ye·che·le	ויחלא	2 Chronicles 16:12
Asa	a·sa	אסא	
year	bish·nat	בשנת	
In the thirty-ninth	she·lo·wo·sheem	שלושים	
	va·te·sha	ותשע	
of his reign	le·mal·khu·to	למלכותו	
in his feet	be·rag·law	ברגליו	
and	ad	עד	
became increasingly severe	le·ma·lah	למעלה	
his malady	cha·le·yo	חליו	
Yet even	ve·gam	וגם	
in his illness	be·cha·le·yo	בחליו	
he did not	lo	לא	
seek	da·rash	דרש	
-	et	את	
the LORD	YHVH	יהוה	
but	kee	כי	
only the physicians	ba·ro·phe·eem	ברפאים	
and rested	vay·yish·kav	וישכב	2 Chronicles 16:13

Asa	a·sa		
with	im		
his fathers	a·vo·taw	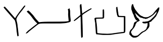	
died	vay·ya·mat	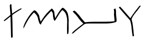	
year	bish·nat		
So in the forty-first	ar·ba·eem		
	ve·a·chat		
of his reign	le·ma·le·kho		
And he was buried	vay·yiq·be·ru·hu	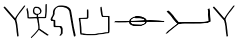	2 Chronicles 16:14
in the tomb	ve·qiv·ro·taw	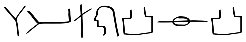	
that	a·sher		
he had cut out	ka·rah		
for himself	lo		
in the City	be·eer		
of David	da·veed	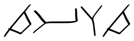	
They laid him	vay·yash·kee·vu·hu		
on a bier	bam·mish·kav		
that	a·sher		
was full of	mil·le		
spices	be·sa·meem		
and various	u·ze·neem		
perfumes	me·ruq·qa·cheem	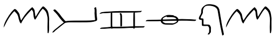	
	be·mir·qa·chat	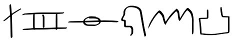	
blended	ma·a·seh		
fire	vay·yis·re·phu		
	lo		
in his honor	se·re·phah		

then they made a great	ge·do·w·lah		
	ad		
	lim·od		
reigned	vay·yim·lokh		2 Chronicles 17:1
Jehoshaphat	ye·ho·wo·sha·phat		
Asa’s son	be·no	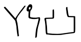	
in his place	tach·taw	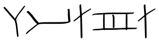	
and he strengthened himself	vay·yit·chaz·zeq	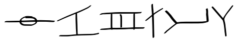	
against	al		
Israel	yis·ra·el	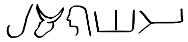	
He stationed	vay·yit·ten	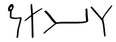	2 Chronicles 17:2
troops	cha·yil	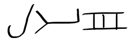	
in every	be·khal		
city	a·re	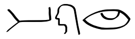	
of Judah	ye·hu·dah	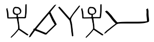	
fortified	hab·be·tsu·ro·wt		
and put	vay·yit·ten	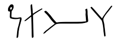	
garrisons	ne·tsee·veem	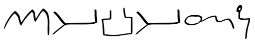	
in the land	be·e·rets		
of Judah	ye·hu·dah		
and in the cities	u·ve·a·re		
of Ephraim	eph·ra·yim		
that	a·sher		
had captured	la·khad		
Asa	a·sa		
his father	a·vee	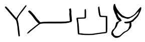	
was	vay·hee	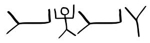	2 Chronicles 17:3

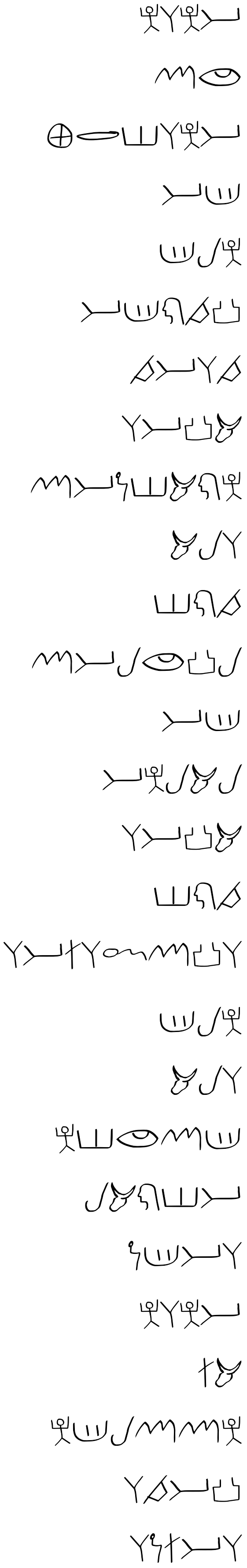

Now the LORD	YHVH	
with	im	
Jehoshaphat	ye·ho·wo·sha·phat	
because	kee	
he walked	ha·lakh	
ways	be·dar·khe	
David	da·veed	
of his father	a·vee	
in the earlier	ha·ri·sho·neem	
He did not	ve·lo	
seek out	da·rash	
the Baals	lab·be·a·leem	
but	kee	2 Chronicles 17:4
the God	le·lo·he	
of his father	a·vee	
he sought	da·rash	
by His commandments	u·ve·mits·wo·taw	
and walked	ha·lakh	
rather than	ve·lo	
the practices	ke·ma·a·seh	
of Israel	yis·ra·el	
established	vay·ya·khen	2 Chronicles 17:5
So the LORD	YHVH	
-	et	
the kingdom	ham·mam·la·khah	
in his hand	be·ya·do	
brought	vay·yit·te·nu	

and all	khal	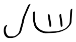	
Judah	ye·hu·dah		
tribute	min·chah	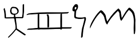	
him	lee·ho·wo·sha·phat		
so that	vay·hee	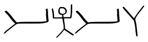	
he had	lo		
of riches	o·sher		
and honor	ve·kha·vo·wd	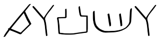	
an abundance	la·rov		
took delight	vay·yig·bah		2 Chronicles 17:6
And his heart	lib·bo	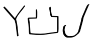	
in the ways	be·dar·khe		
of the LORD	YHVH		
furthermore	ve·o·wd		
he removed	he·seer	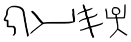	
-	et		
the high places	hab·ba·mo·wt		
-	ve·et		
and Asherah poles	ha·a·she·reem		
from Judah	mee·hu·dah		
year	u·vish·nat	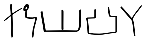	2 Chronicles 17:7
In the third	sha·lo·wosh		
of his reign	le·ma·le·kho		
Jehoshaphat sent	sha·lach	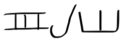	
his officials	le·sa·raw		
	le·ven	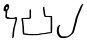	
Ben-hail	cha·yil	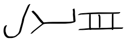	

Obadiah	u·le·o·vad·yah	𐤅𐤋𐤏𐤁𐤃𐤉𐤄	
Zechariah	ve·liz·khar·yah	𐤅𐤋𐤆𐤊𐤓𐤉𐤄	
Nethanel	ve·lin·tan·el	𐤅𐤋𐤍𐤕𐤍𐤀𐤋	
and Micaiah	u·le·mee·kha·ya·hu	𐤅𐤋𐤌𐤉𐤊𐤉𐤄𐤅	
to teach	le·lam·med	𐤋𐤋𐤌𐤃	
in the cities	be·a·re	𐤁𐤏𐤓𐤉	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
accompanied by	ve·im·ma·hem	𐤅𐤏𐤌𐤄𐤌	2 Chronicles 17:8
certain Levites —	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	
Shemaiah	she·ma·ya·hu	𐤔𐤌𐤏𐤉𐤄𐤅	
Nethaniah	u·ne·tan·ya·hu	𐤅𐤍𐤕𐤍𐤉𐤄𐤅	
Zebadiah	u·ze·vad·ya·hu	𐤅𐤆𐤁𐤃𐤉𐤄𐤅	
Asahel	va·a·sa·h·el	𐤅𐤏𐤔𐤄𐤀𐤋	
Shemiramoth	u·she·mi·rī·mot	𐤅𐤔𐤌𐤓𐤉𐤌𐤅𐤕	
Jehonathan	vee·ho·w·na·tan	𐤅𐤉𐤄𐤅𐤍𐤕𐤍	
Adonijah	va·a·do·nee·ya·hu	𐤅𐤀𐤃𐤍𐤉𐤄𐤅	
Tobijah	ve·to·w·vee·ya·hu	𐤅𐤈𐤅𐤁𐤉𐤄𐤅	
	ve·to·wv	𐤅𐤈𐤅𐤁	
and Tob-adonijah —	a·do·w·nee·yah	𐤀𐤃𐤅𐤍𐤉𐤄	
-	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	
along with	ve·im·ma·hem	𐤅𐤏𐤌𐤄𐤌	
Elishama	e·lee·sha·ma	𐤀𐤋𐤉𐤔𐤌𐤏	
and Jehoram	vee·ho·w·ram	𐤅𐤉𐤄𐤅𐤓𐤌	
the priests	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
They taught	vay·lam·me·du	𐤅𐤉𐤋𐤌𐤃𐤅	2 Chronicles 17:9
throughout Judah	bee·hu·dah	𐤁𐤉𐤄𐤅𐤃𐤄	
taking with them	ve·im·ma·hem	𐤅𐤏𐤌𐤄𐤌	

the Book	se·pher	𐤎𐤐𐤓	
of the Law	to·w·rat	𐤕𐤅𐤓𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
They went	vay·ya·sob·bu	𐤅𐤉𐤎𐤁𐤅	
throughout	be·khal	𐤁𐤊𐤋	
the towns	a·re	𐤏𐤓𐤉	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and taught	vay·lam·me·du	𐤅𐤉𐤋𐤌𐤃𐤅	
the people	ba·am	𐤁𐤏𐤌	
fell	vay·hee	𐤅𐤉𐤄𐤉	2 Chronicles 17:10
And the dread	pa·chad	𐤐𐤇𐤃	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
upon	al	𐤏𐤋	
all	kal	𐤊𐤋	
the kingdoms	mam·le·kho·wt	𐤌𐤌𐤋𐤊𐤅𐤕	
of the lands	ha·a·ra·tso·wt	𐤄𐤀𐤓𐤑𐤅𐤕	
that	a·sher	𐤀𐤔𐤓	
surrounded	se·vee·vo·wt	𐤎𐤁𐤉𐤁𐤅𐤕	
Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
so that they did not	ve·lo	𐤅𐤋𐤀	
make war	nil·cha·mu	𐤍𐤋𐤇𐤌𐤅	
against	im	𐤏𐤌	
Jehoshaphat	ye·ho·wo·sha·phat	𐤉𐤄𐤅𐤔𐤐𐤈	
Some	u·min	𐤅𐤌𐤍	2 Chronicles 17:11
Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
also brought	me·vee·eem	𐤌𐤁𐤉𐤀𐤉𐤌	
to Jehoshaphat	lee·ho·wo·sha·phat	𐤋𐤉𐤄𐤅𐤔𐤐𐤈	

gifts	min·chah	
and silver	ve·khe·seph	
as tribute	mas·sa	
and	gam	
the Arabs	ha·ar·vee·eem	
brought	me·vee·eem	
him	lo	
from their flocks	tson	
rams	e·leem	
7700	shiv·at	
	a·la·pheem	
	u·she·va	
	me·o·wt	
goats	u·te·ya·sheem	
and 7,700	shiv·at	
	a·la·pheem	
	u·she·va	
	me·o·wt	
-	vay·hee	2 Chronicles 17:12
Jehoshaphat	ye·ho·wo·sha·phat	
grew stronger	ho·lekh	
	ve·ga·del	
	ad	
and stronger	le·ma·e·lah	
and he built	vay·yi·ven	
in Judah	bee·hu·dah	
fortresses	bee·ra·nee·yo·wt	

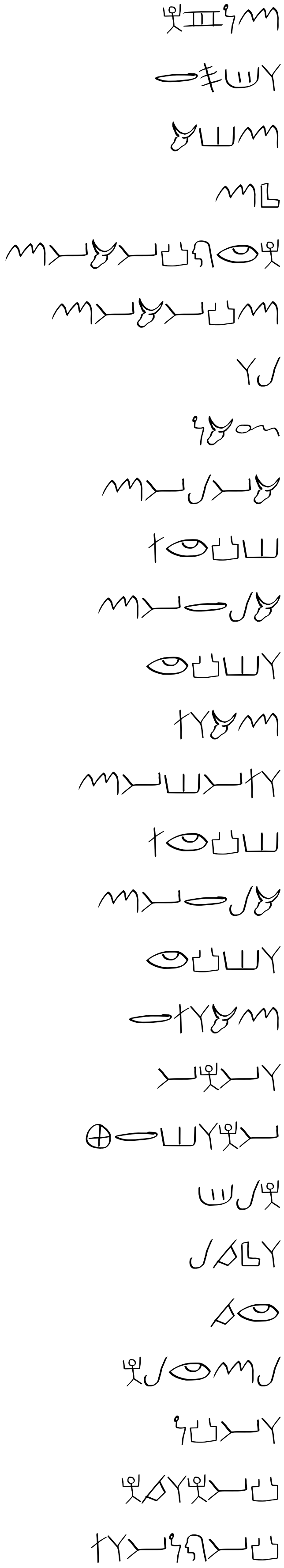

cities	ve·a·re	𐤅𐤏𐤓𐤉	
and store	mis·ke·no·wt	𐤌𐤎𐤊𐤍𐤅𐤕	
supplies	u·me·la·khah	𐤅𐤌𐤋𐤀𐤊𐤄	2 Chronicles 17:13
and kept vast	rab·bah	𐤓𐤁𐤄	
He also had	ha·yah	𐤄𐤉𐤄	
	lo	𐤋𐤅	
in the cities	be·a·re	𐤁𐤏𐤓𐤉	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
	ve·an·she	𐤅𐤀𐤍𐤔𐤉	
warriors	mil·cha·mah	𐤌𐤋𐤇𐤌𐤄	
[who were] mighty men	gib·bo·w·re	𐤂𐤁𐤅𐤓𐤉	
of valor	cha·yil	𐤇𐤉𐤋	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
These	ve·el·leh	𐤅𐤀𐤋𐤄	2 Chronicles 17:14
are their numbers	phe·qud·da·tam	𐤐𐤒𐤃𐤕𐤌	
according to the houses	le·vet	𐤋𐤁𐤉𐤕	
of their fathers :	a·vo·w·te·hem	𐤀𐤁𐤅𐤕𐤉𐤄𐤌	
From Judah	lee·hu·dah	𐤋𐤉𐤄𐤅𐤃𐤄	
the commanders	sa·re	𐤔𐤓𐤉	
of thousands :	a·la·pheem	𐤀𐤋𐤐𐤉𐤌	
Adnah	ad·nah	𐤏𐤃𐤍𐤄	
the commander	has·sar	𐤄𐤔𐤓	
and with him	ve·im·mo	𐤅𐤏𐤌𐤅	
mighty men	gib·bo·w·re	𐤂𐤁𐤅𐤓𐤉	
of valor	cha·yil	𐤇𐤉𐤋	
300,000 {}	she·losh	𐤔𐤋𐤔	
	me·o·wt	𐤌𐤀𐤅𐤕	

	a·leph	
next to	ve·al	2 Chronicles 17:15
him	ya·do	
Jehohanan	ye·ho·w·cha·nan	
the commander	has·sar	
and with him	ve·im·mo	
280,000 {}	ma·ta·yim	
	u·she·mo·w·neem	
	a·leph	
and next to	ve·al	2 Chronicles 17:16
him	ya·do	
Amasiah	a·mas·yah	
son	ben	
of Zichri	zikh·ree	
the volunteer	ham·mit·nad·dev	
for the LORD	la·YHVH	
and with him	ve·im·mo	
200,000 {}	ma·ta·yim	
	e·leph	
mighty men	gib·bo·wr	
of valor	cha·yil	
From	u·min	2 Chronicles 17:17
Benjamin :	bin·ya·min	
a mighty man	gib·bo·wr	
of valor	cha·yil	
Eliada	el·ya·da	
and with him	ve·im·mo	

armed	no·she·qe	𐤍𐤔𐤒𐤉	
with bows	qe·shet	𐤒𐤔𐤕	
and shields	u·ma·gen	𐤅𐤌𐤂𐤍	
200,000 {}	ma·ta·yim	𐤌𐤀𐤕𐤉𐤌	
	a·leph	𐤀𐤋𐤐𐤎	
and next to	ve·al	𐤅𐤏𐤋	2 Chronicles 17:18
him	ya·do	𐤉𐤃𐤅	
Jehozabad	ye·ho·w·za·vad	𐤉𐤄𐤅𐤆𐤁𐤃	
and with him	ve·im·mo	𐤅𐤏𐤌𐤅	
180,000 {}	me·ah	𐤌𐤀𐤄	
	u·she·mo·w·neem	𐤅𐤔𐤌𐤅𐤍𐤉𐤌	
	e·leph	𐤀𐤋𐤐	
armed	cha·lu·tse	𐤇𐤋𐤅𐤑𐤉	
for battle	tsa·va	𐤑𐤁𐤀𐤎	
These were the men	el·leh	𐤀𐤋𐤄	2 Chronicles 17:19
who served	ham·sha·re·teem	𐤄𐤌𐤔𐤓𐤕𐤉𐤌	
-	et	𐤀𐤕	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
besides	mil·le·vad	𐤌𐤋𐤁𐤃	
those	a·sher	𐤀𐤔𐤓	
stationed	na·tan	𐤍𐤕𐤍	
he	ham·me·lekh	𐤄𐤌𐤋𐤊	
cities	be·a·re	𐤁𐤏𐤓𐤉	
in the fortified	ham·miv·tsar	𐤄𐤌𐤁𐤑𐤓	
throughout	be·khal	𐤁𐤊𐤋	
Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄𐤐	
had	vay·hee	𐤅𐤉𐤄𐤉	2 Chronicles 18:1

Now Jehoshaphat	lee·ho·wo·sha·phat		
riches	o·sher		
and honor	ve·kha·vo·wd	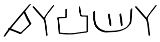	
in abundance	la·rov		
by marriage	vay·yit·chat·ten		
and he allied himself with Ahab	le·ach·av	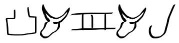	
he went down	vay·ye·red	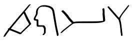	2 Chronicles 18:2
later	le·qets	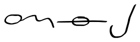	
And some years	sha·neem	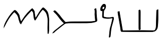	
to	el		
visit Ahab	ach·av		
in Samaria	le·sho·me·ro·wn		
sacrificed	vay·yiz·bach		
for him	lo	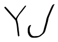	
where Ahab	ach·av	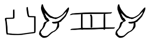	
sheep	tson		
and cattle	u·va·qar	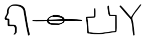	
many	la·rov		
and the people	ve·la·am		
-	a·sher		
with him	im·mo		
and urged him	vay·see·te·hu		
to march up	la·a·lo·wt		
to	el		
Ramoth-gilead	ra·mo·wt		
	gil·ad		
asked	vay·yo·mer		2 Chronicles 18:3

Ahab	ach·av	
king	me·lekh	
of Israel	yis·ra·el	
	el	
Jehoshaphat	ye·ho·wo·sha·phat	
king	me·lekh	
of Judah	ye·hu·dah	
“ Will you go	ha·te·lekh	
with me	im·mee	
against Ramoth-gilead ? ”	ra·mot	
	gil·ad	
And Jehoshaphat replied	vay·yo·mer	
	lo	
“ I [am]	ka·mo·w·nee	
like you	kha·mo·w·kha	
and my people [are]	u·khe·am·me·kha	
your people	am·mee	
[we will join] you	ve·im·me·kha	
in the war ”	bam·mil·cha·mah	
also said	vay·yo·mer	2 Chronicles 18:4
But Jehoshaphat	ye·ho·wo·sha·phat	
to	el	
the king	me·lekh	
of Israel	yis·ra·el	
inquire	de·rash	
“ Please	na	
first	khay·yo·wm	

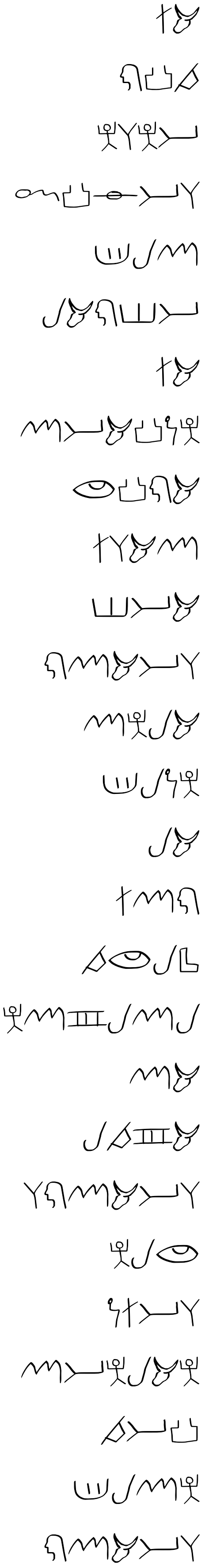

-	et	
for the word	de·var	
of the LORD”	YHVH	
assembled	vay·yiq·bots	2 Chronicles 18:5
So the king	me·lekh	
of Israel	yis·ra·el	
-	et	
the prophets	han·ne·vi·eem	
four	ar·ba	
hundred	me·o·wt	
men	eesh	
and asked them	vay·yo·mer	
	a·le·hem	
“ Should we go	ha·ne·lekh	
against	el	
Ramoth-gilead	ra·mot	
	gil·ad	
to war	lam·mil·cha·mah	
or	im	
should we refrain ? ”	ech·dal	
they replied	vay·yo·me·ru	
“ Go up ”	a·leh	
will deliver it	ve·yit·ten	
“ and God	ha·e·lo·heem	
into the hand	be·yad	
of the king”	ham·me·lekh	
asked	vay·yo·mer	2 Chronicles 18:6

But Jehoshaphat	ye·ho·wo·sha·phat
“ Is there not	ha·en
here	poh
a prophet	na·vee
of the LORD	la·YHVH
still	o·wd
? ”	ve·nid·re·shah
of whom we can inquire	me·o·to
answered	vay·yo·mer
The king	me·lekh
of Israel	yis·ra·el
	el
-	ye·ho·wo·sha·phat
“ There is still	o·wd
man	eesh
one	e·chad
who can ask	lid·ro·wosh
-	et
the LORD	YHVH
-	me·o·to
but I	va·a·nee
hate him	se·ne·tee·hu
because	kee
he never	e·nen·nu
prophesies	mit·nab·be
for me	a·lay
anything good	le·to·w·vah

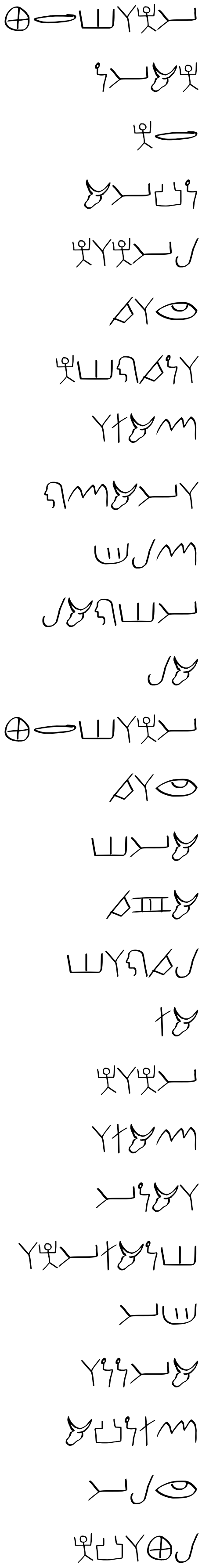

2 Chronicles 18:7

but only	kee	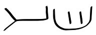	
	khal		
	ya·maw		
bad	le·ra·ah		
He	hu		
is Micaiah	mee·kha·ye·hu		
son	ben		
of Imlah”	yim·la		
say	vay·yo·mer		
Jehoshaphat	ye·ho·wo·sha·phat		
should not	al		
replied	yo·mar		
“ The king	ham·me·lekh		
that ! ”	ken	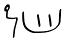	
called	vay·yiq·ra	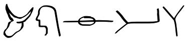	2 Chronicles 18:8
So the king	me·lekh	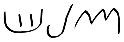	
of Israel	yis·ra·el	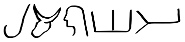	
	el		
of his officials	sa·rees	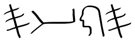	
one	e·chad	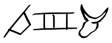	
and said	vay·yo·mer		
“ Bring	ma·her		
Micaiah	mī·kha·hu	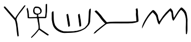	
son	ben		
of Imlah {at once} ”	yim·la		
the king	u·me·lekh		2 Chronicles 18:9
of Israel	yis·ra·el	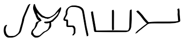	

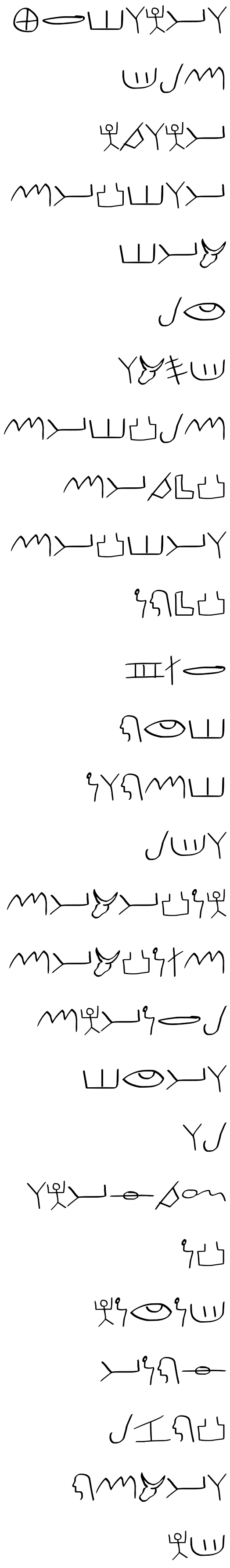

and Jehoshaphat	vee·ho·wo·sha·phat	
king	me·lekh	
of Judah	ye·hu·dah	
were sitting	yo·wo·she·veem	
	eesh	
on	al	
their thrones	kis·o	
Dressed	me·lub·ba·sheem	
in royal attire	be·ga·deem	
-	ve·yo·she·veem	
at the threshing floor	be·go·ren	
by the entrance	pe·tach	
of the gate	sha·ar	
of Samaria	sho·me·ro·wn	
with all	ve·khal	
the prophets	han·ne·vee·eem	
prophesying	mit·nab·be·eem	
before them	liph·ne·hem	
had made	vay·ya·as	2 Chronicles 18:10
for himself	lo	
Now Zedekiah	tsid·qee·ya·hu	
son	ben	
of Chenaanah	ke·na·a·nah	
horns	qar·ne	
iron	var·zel	
and declared	vay·yo·mer	
“ This is what	koh	

says :	a·mar		
the LORD	YHVH		
‘ With these	be·el·leh		
you shall gore	te·nag·gach	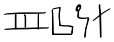	
-	et		
the Arameans	a·ram		
until	ad		
they are finished off ’”	kal·lo·w·tam		
And all	ve·khal		2 Chronicles 18:11
the prophets	han·ne·vi·eem		
were prophesying	nib·be·eem	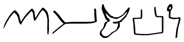	
the same	ken	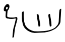	
saying	le·mor		
“ Go up	a·leh		
to Ramoth-gilead	ra·mot		
	gil·ad		
and prosper	ve·hats·lach		
will deliver [it]	ve·na·tan	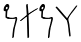	
for the LORD	YHVH		
into the hand	be·yad	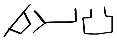	
of the king ”	ham·me·lekh		
Then the messenger	ve·ham·mal·akh		2 Chronicles 18:12
who	a·sher		
had gone	ha·lakh	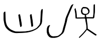	
to call	liq·ro	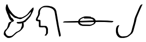	
Micaiah	le·mee·kha·ye·hu	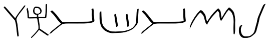	
instructed him	dib·ber		

	e·law	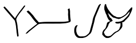	
	le·mor		
“ Behold	hin·neh		
the words	div·re		
of the prophets	han·ne·vi·eem		
with one	peh	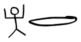	
accord	e·chad	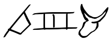	
are favorable	to·wv		
to	el		
the king	ham·me·lekh		
be	vee·hee	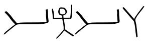	
So please	na		
let your words	de·va·re·kha		
like	ke·a·chad		
theirs	me·hem		
and speak	ve·dib·bar·ta		
favorably”	to·wv		
said	vay·yo·mer		2 Chronicles 18:13
But Micaiah	mee·kha·ye·hu		
lives	chay	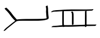	
“ As surely as the LORD	YHVH		
	kee		
-	et		
whatever	a·sher		
tells me”	yo·mar		
my God	e·lo·hay		
-	o·to		

I will speak	a·dab·ber	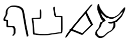	
When Micaiah arrived	vay·ya·vo	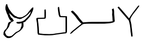	2 Chronicles 18:14
-	el		
-	ham·me·lekh		
asked	vay·yo·mer		
the king	ham·me·lekh		
him	e·law	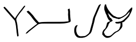	
“ Micaiah	mee·khah	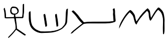	
should we go	ha·ne·lekh	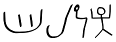	
against	el		
Ramoth-gilead	ra·mot	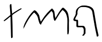	
	gil·ad		
to war	lam·mil·cha·mah	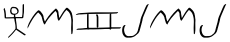	
or	im		
should we refrain ? ”	ech·dal	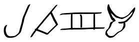	
Micaiah replied	vay·yo·mer		
“ Go up	a·lu		
and triumph ”	ve·hats·lee·chu	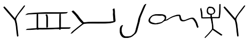	
“ for they will be given	ve·yin·na·te·nu	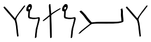	
into your hand”	be·yed·khem		
said	vay·yo·mer		2 Chronicles 18:15
to him	e·law	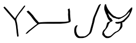	
But the king	ham·me·lekh		
“ How many	ad		
	kam·meh		
times	phe·a·meem		
must I	a·nee	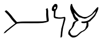	

make you swear	mash·bee·e·kha	
-	a·sher	
not	lo	
to tell me	te·dab·ber	
	e·lay	
anything but	raq	
the truth	e·met	
in the name	be·shem	
of the LORD ?”	YHVH	
So Micaiah declared :	vay·yo·mer	2 Chronicles 18:16
“ I saw	ra·ee·tee	
-	et	
all	kal	
Israel	yis·ra·el	
scattered	ne·pho·w·tseem	
on	al	
the hills	he·ha·reem	
like sheep	kats·tson	
-	a·sher	
without	en	
	la·hen	
a shepherd	ro·eh	
said	vay·yo·mer	
And the LORD	YHVH	
have no	lo	
master	a·do·neem	
‘ These [people]	la·el·leh	

return	ya·shu·vu	𐤉𐤔𐤅𐤁𐤅	
let each one	eesh	𐤀𐤉𐤔	
home	le·ve·to	𐤋𐤁𐤉𐤕𐤅	
in peace ’”	be·sha·lo·wm	𐤁𐤔𐤋𐤅𐤌	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Chronicles 18:17
Then the king	me·lekh	𐤌𐤋𐤊	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to	el	𐤀𐤋	
Jehoshaphat	ye·ho·wo·sha·phat	𐤉𐤄𐤅𐤔𐤐𐤈	
“ Did I not	ha·lo	𐤄𐤋𐤀	
tell	a·mar·tee	𐤀𐤌𐤓𐤕𐤉	
you	e·le·kha	𐤀𐤋𐤉𐤊	
that he never	lo	𐤋𐤀	
prophesies	yit·nab·be	𐤉𐤕𐤍𐤁𐤀	
for me	a·lay	𐤏𐤋𐤉	
good	to·wv	𐤈𐤅𐤁	
but only	kee	𐤊𐤉	
	im	𐤀𐤌	
bad ? ”	le·ra	𐤋𐤓𐤏׃	
Micaiah continued	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Chronicles 18:18
“ Therefore	la·khen	𐤋𐤊𐤍	
hear	shim·u	𐤔𐤌𐤏𐤅	
the word	de·var	𐤃𐤁𐤓	
of the LORD :	YHVH	𐤉𐤄𐤅𐤄	
I saw	ra·ee·tee	𐤓𐤀𐤉𐤕𐤉	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	

sitting	yo·wo·shev	
on	al	
His throne	kis·o	
and all	ve·khal	
the host	tse·va	
of heaven	hash·sha·ma·yim	
standing	o·me·deem	
on	al	
His right	ye·mee·no	
and on His left	u·se·mo·lo	
said	vay·yo·mer	2 Chronicles 18:19
And the LORD	YHVH	
‘ Who	mee	
will entice	ye·phat·teh	
-	et	
Ahab	ach·av	
king	me·lekh	
of Israel	yis·ra·el	
to march up	ve·ya·al	
and fall	ve·yip·pol	
at Ramoth-gilead ? ’	be·ra·mo·wt	
	gil·ad	
suggested	vay·yo·mer	
And one	zeh	
-	o·mer	
this	ka·khah	
and another	ve·zeh	

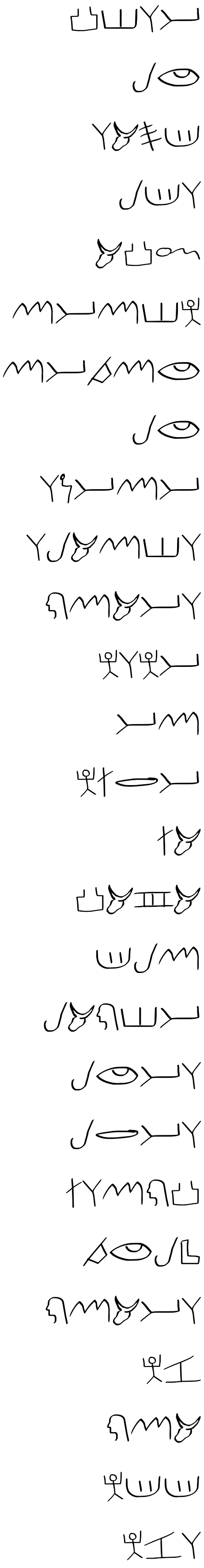

-	o·mer	אמר	
that	ka·khah	ככה	
came forward	vay·ye·tse	ויצא	2 Chronicles 18:20
Then a spirit	ha·ru·ach	הרוח	
stood	vay·ya·a·mod	ויעמד	
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
and said	vay·yo·mer	ויאמר	
‘ I	a·nee	אני	
will entice him’	a·phat·ten·nu	אפתנו	
asked	vay·yo·mer	ויאמר	
the LORD	YHVH	יהוה	
	e·law	אליו	
‘ By what means ? ’	bam·mah	במה	
And he replied	vay·yo·mer	ויאמר	2 Chronicles 18:21
‘ I will go out	e·tse	אצא	
and be	ve·ha·yee·tee	והייתי	
spirit	le·ru·ach	לרוח	
a lying	she·qer	שקר	
in the mouths	be·phee	בפי	
of all	kal	כל	
his prophets ’	ne·vee·aw	נביאיו	
said [the LORD]	vay·yo·mer	ויאמר	
‘ You will surely	te·phat·teh	תפתה	
entice him	ve·gam	וגם	
and prevail ’	tu·khal	תוכל	
‘ Go	tse	צא	

and do	va·a·seh		
it ’	khen	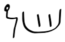	
So	ve·at·tah		2 Chronicles 18:22
you see	hin·neh		
has put	na·tan	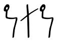	
the LORD	YHVH		
spirit	ru·ach		
a lying	she·qer	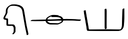	
in the mouths	be·phee		
prophets of yours	ne·vee·e·kha		
of these	el·leh	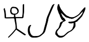	
and the LORD	va·YHVH	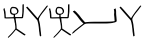	
has pronounced	dib·ber		
against you”	a·le·kha	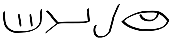	
disaster	ra·ah		
went up	vay·yig·gash	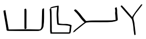	2 Chronicles 18:23
Then Zedekiah	tsid·qee·ya·hu	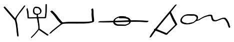	
son	ben		
of Chenaanah	ke·na·a·nah		
struck	vay·yakh	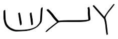	
-	et		
Micaiah	mee·kha·ye·hu		
in	al		
the face	hal·le·chee	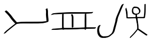	
and demanded	vay·yo·mer		
“ Which	e	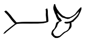	
	zeh	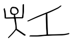	

way	had·de·rekh		
when He departed	a·var	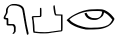	
did the Spirit	ru·ach		
of the LORD [go]	YHVH		
from me	me·it·tee		
to speak	le·dab·ber		
with you ? ”	o·takh		
replied	vay·yo·mer		2 Chronicles 18:24
Micaiah	mee·kha·ye·hu		
	hin·ne·kha	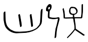	
“ You will soon see	ro·eh		
day	bay·yo·wm	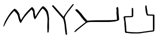	
on that	ha·hu		
when	a·sher		
you go	ta·vo·w		
in an inner	che·der	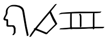	
room ”	be·che·der	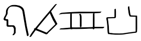	
[and] hide	le·he·cha·ve	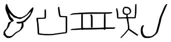	
declared	vay·yo·mer		2 Chronicles 18:25
And the king	me·lekh	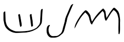	
of Israel	yis·ra·el	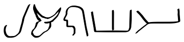	
“ Take	qe·chu	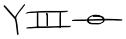	
-	et		
Micaiah	mee·kha·ye·hu		
and return him	va·ha·shee·vu·hu	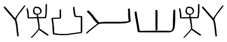	
to	el		
Amon	a·mo·wn		

the governor	sar	𐤔𐤓	
of the city	ha·eer	𐤄𐤏𐤉𐤓	
and to	ve·el	𐤅𐤀𐤋	
Joash	yo·w·ash	𐤉𐤅𐤀𐤔	
son	ben	𐤁𐤍	
the king’s	ham·me·lekh	𐤄𐤌𐤋𐤊	
and tell them	va·a·mar·tem	𐤅𐤀𐤌𐤓𐤕𐤌	2 Chronicles 18:26
that this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
‘ Put	see·mu	𐤔𐤉𐤌𐤅	
this [man]	zeh	𐤆𐤄	
in prison	bet	𐤁𐤉𐤕	
	hak·ke·le	𐤄𐤊𐤋𐤀	
and feed him	ve·ha·a·khi·lu·hu	𐤅𐤄𐤀𐤊𐤋𐤄𐤅	
only bread	le·chem	𐤋𐤇𐤌	
	la·chats	𐤋𐤇𐤑	
and water	u·ma·yim	𐤅𐤌𐤉𐤌	
	la·chats	𐤋𐤇𐤑	
until	ad	𐤏𐤃	
I return	shu·vee	𐤔𐤅𐤁𐤉	
safely ’”	ve·sha·lo·wm	𐤁𐤔𐤋𐤅𐤌	
replied	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	2 Chronicles 18:27
But Micaiah	mee·kha·ye·hu	𐤌𐤉𐤊𐤉𐤄𐤅	
“ If	im	𐤀𐤌	
you ever	sho·wv	𐤔𐤅𐤁	
return	ta·shuv	𐤕𐤔𐤅𐤁	

safely	be·sha·lo·wm	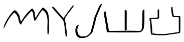	
has not	lo		
spoken through me ”	dib·ber		
the LORD	YHVH		
	bee	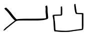	
Then he added	vay·yo·mer		
“ Take heed	shim·u		
you people ! ”	am·meem		
all	kul·lam	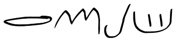	
went up	vay·ya·al		2 Chronicles 18:28
So the king	me·lekh	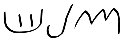	
of Israel	yis·ra·el	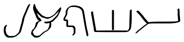	
and Jehoshaphat	vee·ho·wo·sha·phat		
king	me·lekh	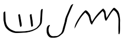	
of Judah	ye·hu·dah	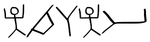	
to	el		
Ramoth-gilead	ra·mot	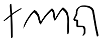	
	gil·ad		
said	vay·yo·mer		2 Chronicles 18:29
And the king	me·lekh	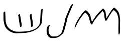	
of Israel	yis·ra·el	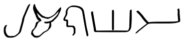	
to	el		
Jehoshaphat	ye·ho·wo·sha·phat		
“ I will disguise myself	hit·chap·pes	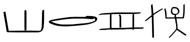	
and go	va·vo·w		
into battle	vam·mil·cha·mah	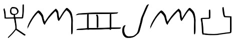	
but you	ve·at·tah		

wear	le·vash	𐤋𐤁𐤔	
your royal robes ”	be·ga·de·kha	𐤁𐤂𐤃𐤉𐤊	
disguised himself	vay·yit·chap·pes	𐤅𐤉𐤕𐤇𐤐𐤔	
So the king	me·lekh	𐤌𐤋𐤊	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and went	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
into battle	bam·mil·cha·mah	𐤁𐤌𐤋𐤇𐤌𐤄	
Now the king	u·me·lekh	𐤅𐤌𐤋𐤊	2 Chronicles 18:30
of Aram	a·ram	𐤀𐤓𐤌	
had ordered	tsiw·vah	𐤑𐤅𐤄	
-	et	𐤀𐤕	
commanders	sa·re	𐤔𐤓𐤉	
his chariot	ha·re·khev	𐤄𐤓𐤊𐤁	
-	a·sher	𐤀𐤔𐤓	
	lo	𐤋𐤅	
-	le·mor	𐤋𐤀𐤌𐤓	
“ Do not	lo	𐤋𐤀	
fight	til·la·cha·mu	𐤕𐤋𐤇𐤌𐤅	
with anyone	et	𐤀𐤕	
small	haq·qa·ton	𐤄𐤒𐤈𐤍	
or	et	𐤀𐤕	
great	hag·ga·do·wl	𐤄𐤂𐤃𐤅𐤋	
except	kee	𐤊𐤉	
	im	𐤀𐤌	
	et	𐤀𐤕	
the king	me·lekh	𐤌𐤋𐤊	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

”	le·vad·do	לבדו	
-	vay·hee	ויהי	2 Chronicles 18:31
saw	kir·o·wt	כראות	
commanders	sa·re	שרי	
When the chariot	ha·re·khev	הרכב	
-	et	את	
Jehoshaphat	ye·ho·wo·sha·phat	יהושפט	
they	ve·hem·mah	והמה	
said	a·me·ru	אמרו	
is the king	me·lekh	מלך	
of Israel ! ”	yis·ra·el	ישראל	
“ This	hu	הוא	
So they turned	vay·ya·sob·bu	ויסבו	
to fight	a·law	עליו	
against him	le·hil·la·chem	להלחם	
cried out	vay·yiz·aq	ויזעק	
but Jehoshaphat	ye·ho·wo·sha·phat	יהושפט	
and the LORD	va·YHVH	ויהוה	
helped him	a·za·ro	עזרו	
drew them away	vay·see·tem	ויסיתם	
God	e·lo·heem	אלהים	
from him	mim·men·nu	ממנו	
he was	vay·hee	ויהי	2 Chronicles 18:32
saw	kir·o·wt	כראות	
commanders	sa·re	שרי	
And when the chariot	ha·re·khev	הרכב	
that	kee	כי	

not	lo		
	ha·yah	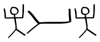	
the king	me·lekh	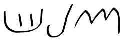	
of Israel	yis·ra·el	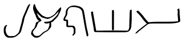	
they turned back	vay·ya·shu·vu	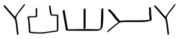	
from pursuing him	me·a·cha·raw	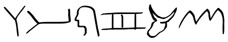	
However, a [certain] man	ve·eesh	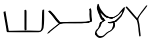	2 Chronicles 18:33
drew	ma·shakh		
his bow	baq·qe·shet		
without taking special aim	le·tum·mo		
and he struck	vay·yakh	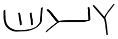	
-	et		
the king	me·lekh	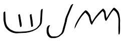	
of Israel	yis·ra·el	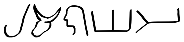	
between	ben	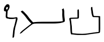	
the joints	had·de·va·qeem	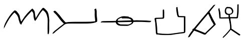	
	u·ven	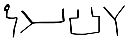	
of his armor	hash·shir·yan	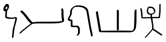	
So [the king] said	vay·yo·mer		
to his charioteer	la·rak·kav	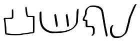	
“ Turn around	ha·phokh		
	ya·dɛ·kha	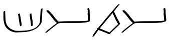	
and take me out	ve·ho·w·tse·ta·nee		
of	min		
the battle	ham·ma·cha·neh	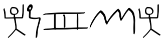	
for	kee	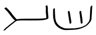	

I am badly wounded !”	ha·cho·le·tee	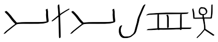	
raged	vat·ta·al		2 Chronicles 18:34
The battle	ham·mil·cha·mah	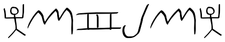	
day	bay·yo·wm	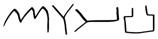	
throughout that	ha·hu	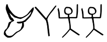	
and the king	u·me·lekh		
of Israel	yis·ra·el	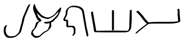	
	ha·yah	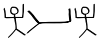	
propped himself up	ma·a·meed	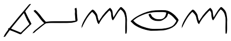	
in his chariot	bam·mer·ka·vah		
facing	no·khach	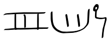	
the Arameans	a·ram		
until	ad		
evening	ha·a·rev		
he died	vay·ya·mat	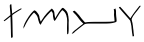	
	le·et		
And at sunset	bo·w		
	hash·sha·mesh		
had returned	vay·ya·shav	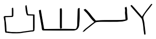	2 Chronicles 19:1
When Jehoshaphat	ye·ho·wo·sha·phat		
king	me·lekh	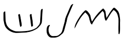	
of Judah	ye·hu·dah	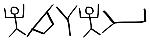	
to	el		
his home	be·to	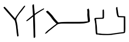	
safely	be·sha·lo·wm	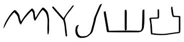	
in Jerusalem	lee·ru·sha·lim		
went out	vay·ye·tse	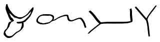	2 Chronicles 19:2

to	el		
confront him	pa·naw	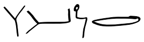	
Jehu	ye·hu		
son	ben		
of Hanani	cha·na·nee	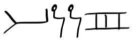	
the seer	ha·cho·zeh	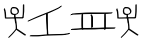	
and said	vay·yo·mer		
to	el		
King	ham·me·lekh		
Jehoshaphat	ye·ho·wo·sha·phat		
the wicked	ha·la·ra·sha		
“ Should you help	la·zor		
those who hate	u·le·so·ne·e		
the LORD ?	YHVH		
and love	te·e·hav		
Because of this	u·va·zot	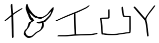	
upon you	a·le·kha	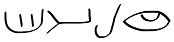	
the wrath	qe·tseph		
	mil·liph·ne		
of the LORD [is]	YHVH		
However	a·val		2 Chronicles 19:3
some	de·va·reem	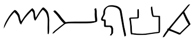	
good	to·w·veem	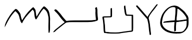	
is found	nim·tse·u		
in you	im·makh		
for	kee	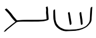	
you have removed	vi·ar·ta		

the Asherah poles	ha·a·she·ro·wt	
from	min	
the land	ha·a·rets	
and have set	va·ha·khee·no·w·ta	
your heart	le·va·ve·kha	
on seeking	lid·rosh	
God”	ha·e·lo·heem	
lived	vay·ye·shev	2 Chronicles 19:4
Jehoshaphat	ye·ho·wo·sha·phat	
in Jerusalem	bī·ru·sha·la·ms	
and once again	vay·ya·shav	
he went out	vay·ye·tse	
among the people	va·am	
from	mib·be·er	
Beersheba	she·va	
to	ad	
the hill country	har	
of Ephraim	eph·ra·yim	
and turned them back	vay·shee·vem	
to	el	
the LORD	YHVH	
the God	e·lo·he	
of their fathers	a·vo·w·te·hem	
He appointed	vay·ya·a·med	2 Chronicles 19:5
judges	sho·phe·teem	
in the land	ba·a·rets	
in each of	be·khal	

cities	a·re		
of Judah	ye·hu·dah		
the fortified	hab·be·tsu·ro·wt		
	le·eer		
	va·eer	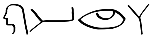	
Then he said	vay·yo·mer		2 Chronicles 19:6
to	el		
the judges	hash·sho·phe·teem		
“ Consider carefully	re·u		
what	mah		
you	at·tem		
do	o·seem	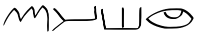	
for	kee	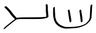	
you are not	lo		
for man	le·a·dam		
judging	tish·pe·tu		
but	kee	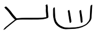	
for the LORD	la·YHVH	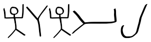	
who is with you	ve·im·ma·khem		
	bid·var		
when you render judgment	mish·pat		
And now	ve·at·tah		2 Chronicles 19:7
be	ye·hee		
may the fear	pha·chad	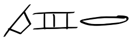	
of the LORD	YHVH		
upon you	a·le·khem	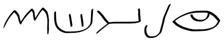	
Be careful	shim·ru		

what you do	va·a·su		
for	kee	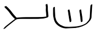	
there is no	en	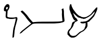	
with	im		
the LORD	YHVH		
our God	e·lo·he·nu		
injustice	aw·lah		
or partiality	u·mas·so		
	pha·neem	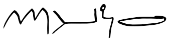	
or bribery	u·miq·qach	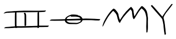	
”	sho·chad		
Moreover	ve·gam		2 Chronicles 19:8
in Jerusalem	bee·ru·sha·lim		
appointed	he·e·meed		
Jehoshaphat	ye·ho·wo·sha·phat		
some of	min		
the Levites	hal·vee·yim	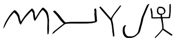	
priests	ve·hak·ko·ha·neem		
and heads	u·me·ra·she		
families	ha·a·vo·wt		
of the Israelite	le·yis·ra·el		
to judge	le·mish·pat		
on behalf of the LORD	YHVH		
and to settle disputes	ve·la·reev	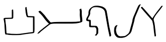	
And they lived	vay·ya·shu·vu	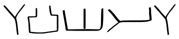	
in Jerusalem	ye·ru·sha·lim		

He commanded them	vay·tsaw	ויצו	2 Chronicles 19:9
	a·le·hem	עליהם	
saying	le·mor	לאמר	
	koh	כה	
“ You must serve	ta·a·sun	תעשון	
in the fear	be·yir·at	ביראת	
of the LORD	YHVH	יהוה	
faithfully	be·e·mu·nah	באמונה	
	u·ve·le·vav	ובלבב	
and wholeheartedly	sha·lem	שלם	
For every	ve·khal	וכל	2 Chronicles 19:10
dispute	reev	ריב	
that	a·sher	אשר	
comes	ya·vo·w	יבוא	
before you	a·le·khem	עליכם	
from your brothers	me·a·che·khem	מאחיכם	
who dwell	hay·yo·she·veem	הישבים	
in their cities —	be·a·re·hem	בעריהם	
whether	ben	בין	
[it regards] bloodshed	dam	דם	
or some other violation	le·dam	לדם	
of	ben	בין	
law	to·w·rah	תורה	
commandments	le·mits·vah	למצוה	
statutes	le·chuq·qeem	לחקים	
or ordinances —	u·le·mish·pa·teem	ולמשפטים	

you are to warn them	ve·hiz·har·tem		
-	o·tam		
so that they will not	ve·lo		
incur guilt	ye·she·mu		
before the LORD	la·YHVH	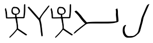	
will not come	ve·ha·yah	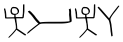	
and wrath	qe·tseph		
upon you	a·le·khem	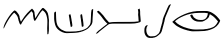	
and	ve·al		
your brothers	a·che·khem	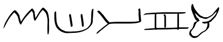	
this	koh	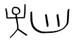	
Do	ta·a·sun		
and you will not	ve·lo		
incur guilt	te·sha·mu	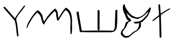	
Note that	ve·hin·neh		2 Chronicles 19:11
Amariah	a·mar·ya·hu	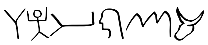	
priest	kho·hen		
the chief	ha·rosh		
will be over you	a·le·khem	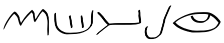	
in all	le·khol		
that pertains	de·var		
to the LORD	YHVH		
and Zebadiah	u·ze·vad·ya·hu		
son	ben		
of Ishmael	yish·ma·el		
the ruler	han·na·geed	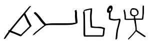	
of the house	le·vet	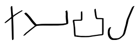	

of Judah	ye·hu·dah	יהודה	
in all	le·khol	לכל	
that pertains	de·var	דבר	
to the king	ham·me·lekh	המלך	
[will serve as] officers	ve·sho·te·reem	ושטרים	
And the Levites	hal·vee·yim	הלוים	
before you	liph·ne·khem	לפניכם	
resolutely	chiz·qu	חזקו	
Act	va·a·su	ועשו	
be	vee·hee	ויהי	
may the LORD	YHVH	יהוה	
with	im	עם	
the upright !”	hat·to·wv	הטובפ	
-	vay·hee	ויהי	2 Chronicles 20:1
After this	a·cha·re·khen	אחריכן	
came	ba·u	באו	
the Moabites	ve·ne	בני	
	mo·w·av	מואב	
and Ammonites	u·ve·ne	ובני	
	am·mo·wn	עמון	
together with	ve·im·ma·hem	ועמהם	
some of the Meunites	me·ha·am·mo·w·neem	מהעמונים	
against	al	על	
Jehoshaphat	ye·ho·wo·sha·phat	יהושפט	
to make war	lam·mil·cha·mah	למלחמה	
Then some men came	vay·ya·vo·u	ויבאו	2 Chronicles 20:2

and told	vay·yag·gee·du	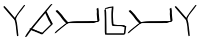	
Jehoshaphat	lee·ho·wo·sha·phat		
	le·mor		
is coming	ba		
against you	a·le·kha	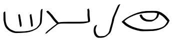	
army	ha·mo·wn		
“ A vast	rav	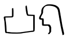	
from beyond	me·e·ver		
the Sea	lay·yam	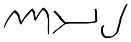	
from Edom	me·a·ram		
they are already	ve·hin·nam	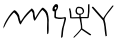	
	be·chats·tso·wn		
in Hazazon-tamar ”	ta·mar		
(that is	hee	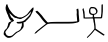	
En-gedi	en	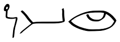	
).	ge·dee		
was alarmed	vay·yi·ra	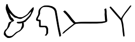	2 Chronicles 20:3
and set	vay·yit·ten	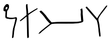	
Jehoshaphat	ye·ho·wo·sha·phat		
-	et		
his face	pa·naw	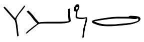	
to seek	lid·ro·wosh		
the LORD	la·YHVH	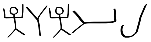	
And he proclaimed	vay·yiq·ra	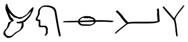	
a fast	tso·wm		
throughout	al		
	kal		

Judah	ye·hu·dah	
gathered	vay·yiq·qa·ve·tsu	2 Chronicles 20:4
So [the people of] Judah	ye·hu·dah	
to seek	le·vaq·qesh	
the LORD	meh·YHVH	
and indeed	gam	
from all	mik·kal	
the cities	a·re	
of Judah	ye·hu·dah	
they came	ba·u	
to seek	le·vaq·qesh	
-	et	
Him	YHVH	
stood	vay·ya·a·mod	2 Chronicles 20:5
Then Jehoshaphat	ye·ho·wo·sha·phat	
in the assembly	biq·hal	
of Judah	ye·hu·dah	
and Jerusalem	vee·ru·sha·lim	
in the house	be·vet	
of the LORD	YHVH	
in front of	liph·ne	
courtyard	he·cha·tser	
the new	ha·cha·da·shah	
and said	vay·yo·mar	2 Chronicles 20:6
“ O LORD	YHVH	
God	e·lo·he	
of our fathers	a·vo·te·nu	

not	ha·lo	הלא	
are You	at·tah	אתה	
	hu	הוא	
the God	e·lo·heem	אלהים	
who is in heaven	bash·sha·ma·yim	בשמים	
and do You	ve·at·tah	ואתה	
not rule	mo·wo·shel	מושל	
over all	be·khol	בכל	
the kingdoms	mam·le·kho·wt	ממלכות	
of the nations ?	hag·go·w·yim	הגוים	
are in Your hand	u·ve·ya·de·kha	ובידך	
Power	ko·ach	כח	
and might	u·ge·vu·rah	וגבורה	
and no	ve·en	ואין	
against You	im·me·kha	עמך	
one can stand	le·hit·yats·tsev	להתיצב	
not	ha·lo	הלא	2 Chronicles 20:7
did You	at·tah	אתה	
Our God	e·lo·he·nu	אלהינו	
drive out	ho·w·rash·ta	הורשת	
-	et	את	
the inhabitants	yo·she·ve	ישבי	
land	ha·a·rets	הארץ	
of this	haz·zot	הזאת	
before	mil·liph·ne	מלפני	
Your people	am·me·kha	עמך	
Israel	yis·ra·el	ישראל	

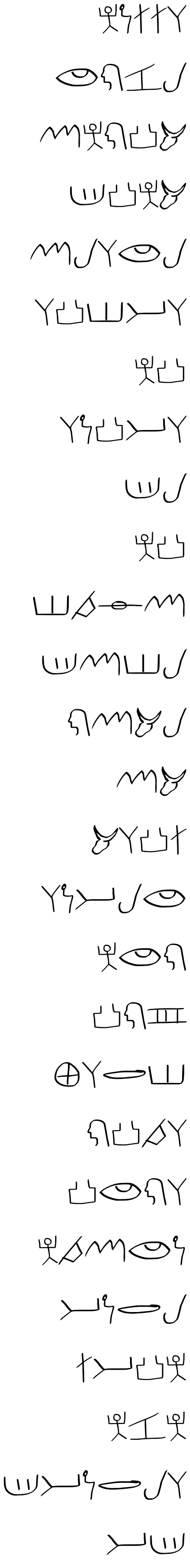

and give it	vat·tit·te·nah	
to the descendants	le·ze·ra	
of Abraham	av·ra·ham	
Your friend ?	o·hav·kha	
forever	le·o·w·lam	
They have lived	vay·ye·she·vu	2 Chronicles 20:8
in the land	vah	
and have built	vay·yiv·nu	
	le·kha	
in it	bah	
a sanctuary	miq·dash	
for Your Name	le·shim·kha	
saying	le·mor	
‘ If	im	2 Chronicles 20:9
comes	ta·vo·w	
upon us —	a·le·nu	
disaster	ra·ah	
whether sword	che·rev	
or judgment	she·pho·wt	
plague	ve·de·ver	
or famine —	ve·ra·av	
we will stand	na·am·dah	
before	liph·ne	
temple	hab·ba·yit	
this	haz·zeh	
and before You	u·le·pha·ne·kha	
for	kee	

Your Name	shim·kha	𐤔𐤌𐤊	
temple	bab·ba·yit	𐤁𐤁𐤉𐤕	
is in this	haz·zeh	𐤄𐤆𐤄	
We will cry out	ve·niz·aq	𐤅𐤍𐤆𐤏𐤒	
to You	e·le·kha	𐤀𐤋𐤉𐤊	
in our distress	mits·tsa·ra·te·nu	𐤌𐤑𐤓𐤕𐤍𐤅	
and You will hear us	ve·tish·ma	𐤅𐤕𐤔𐤌𐤏	
and save us ’	ve·to·wo·shee·a	𐤅𐤕𐤅𐤔𐤉𐤏	
And now	ve·at·tah	𐤅𐤏𐤕𐤄	2 Chronicles 20:10
here are	hin·neh	𐤄𐤍𐤄	
the men	ve·ne	𐤁𐤍𐤉	
of Ammon	am·mo·wn	𐤏𐤌𐤅𐤍	
Moab	u·mo·w·av	𐤅𐤌𐤅𐤀𐤁	
and Mount	ve·har	𐤅𐤄𐤓	
Seir	se·eer	𐤔𐤏𐤉𐤓	
whom	a·sher	𐤀𐤔𐤓	
You did not	lo	𐤋𐤀	
let	na·tat·tah	𐤍𐤕𐤕𐤄	
Israel	le·yis·ra·el	𐤋𐤉𐤔𐤓𐤀𐤋	
invade	la·vo·w	𐤋𐤁𐤅𐤀	
	va·hem	𐤁𐤄𐤌	
when they came	be·vo·am	𐤁𐤁𐤀𐤌	
out of the land	me·e·rets	𐤌𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
but	kee	𐤊𐤉	
Israel turned away	sa·ru	𐤎𐤓𐤅	
from them	me·a·le·hem	𐤌𐤏𐤋𐤉𐤄𐤌	

and did not	ve·lo	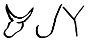	
destroy them	hish·mee·dum	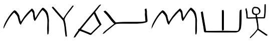	
See	ve·hin·neh	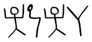	2 Chronicles 20:11
how they	hem	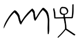	
are repaying	go·me·leem	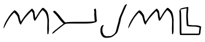	
us	a·le·nu	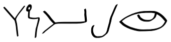	
by coming	la·vo·w	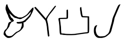	
to drive us out	le·ga·re·she·nu	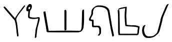	
of the possession	mee·ye·rush·sha·te·kha	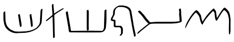	
that	a·sher	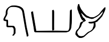	
You gave us as an inheritance	ho·w·rash·ta·nu	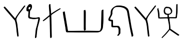	
Our God	e·lo·he·nu	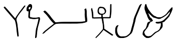	2 Chronicles 20:12
will You not	ha·lo	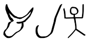	
judge	tish·pat	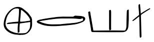	
them ?	bam	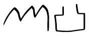	
For	kee	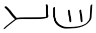	
	en	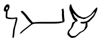	
	ba·nu	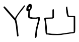	
we are powerless	ko·ach	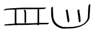	
before	liph·ne	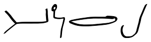	
army	he·ha·mo·wn	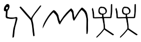	
vast	ha·rav	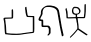	
this	haz·zeh	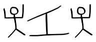	
that comes	hab·ba	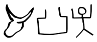	
against us	a·le·nu	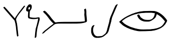	
We	va·a·nach·nu	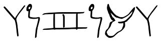	
do not	lo	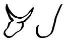	

know	ne·da		
what	mah		
to do	na·a·seh		
but	kee	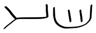	
upon You ”	a·le·kha	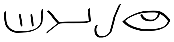	
our eyes [are]	e·ne·nu	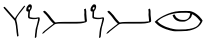	
Meanwhile all [the men]	ve·khol		2 Chronicles 20:13
of Judah	ye·hu·dah	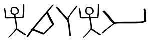	
were standing	o·me·deem	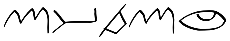	
before	liph·ne		
the LORD	YHVH		
with	gam		
and little ones	tap·pam		
their wives	ne·she·hem	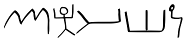	
and children	u·ve·ne·hem	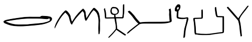	
Jahaziel	ve·ya·cha·zee·el	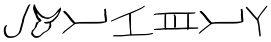	2 Chronicles 20:14
son	ben		
of Zechariah	ze·khar·ya·hu	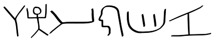	
the son	ben		
of Benaiah	be·na·yah	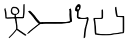	
the son	ben		
of Jeiel	ye·ee·el	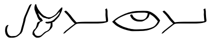	
the son	ben		
of Mattaniah	mat·tan·yah	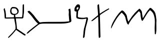	
a Levite	hal·le·vee		
from	min		
descendants	be·ne	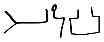	

Asaph’s	a·saph	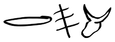	
came	ha·ye·tah	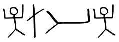	
upon	a·law	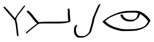	
Then the Spirit	ru·ach	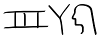	
of the LORD	YHVH	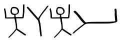	
[as he stood] in the midst	be·to·wkh	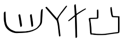	
of the assembly	haq·qa·hal	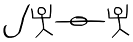	
And he said	vay·yo·mer	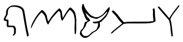	2 Chronicles 20:15
“ Listen	haq·shee·vu	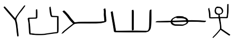	
all	khal	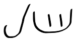	
of Judah	ye·hu·dah	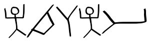	
you people	ve·yo·she·ve	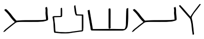	
and Jerusalem !	ye·ru·sha·lim	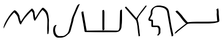	
Listen, King	ve·ham·me·lekh	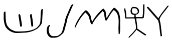	
Jehoshaphat !	ye·ho·wo·sha·phat	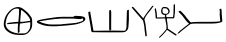	
This is what	koh	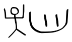	
says :	a·mar	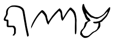	
the LORD	YHVH	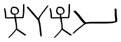	
	la·khem	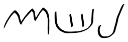	
-	at·tem	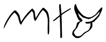	
‘ Do not	al	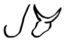	
be afraid	tee·re·u	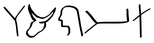	
	ve·al	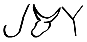	
or discouraged	te·chat·tu	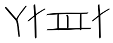	
because of	mip·pe·ne	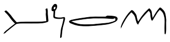	
army	he·ha·mo·wn	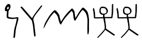	
vast	ha·rav	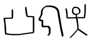	

this	haz·zeh	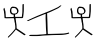	
for	kee	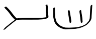	
does not belong	lo		
to you	la·khem		
the battle	ham·mil·cha·mah	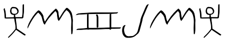	
but	kee	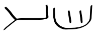	
to God	le·lo·heem		
Tomorrow	ma·char	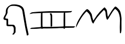	2 Chronicles 20:16
you are to march down	re·du		
against them	a·le·hem	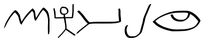	
You will see them	hin·nam	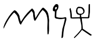	
coming up	o·leem	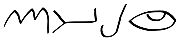	
the Ascent	be·ma·a·leh		
of Ziz	hats·tseets	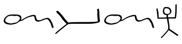	
and you will find	u·me·tsa·tem		
them	o·tam		
at the end	be·so·wph		
of the valley	han·na·chal	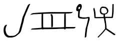	
facing	pe·ne	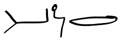	
the Wilderness	mid·bar	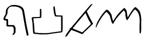	
of Jeruel	ye·ru·el		
need not	lo		2 Chronicles 20:17
You	la·khem		
fight	le·hil·la·chem	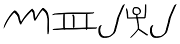	
this [battle]	ba·zot		
Take up your positions	hit·yats·tse·vu		
stand firm	im·du		

and see	u·re·u		
-	et		
the salvation	ye·shu·at		
of the LORD	YHVH	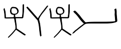	
on your behalf	im·ma·khem		
O Judah	ye·hu·dah	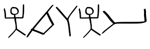	
and Jerusalem	vee·ru·sha·lim		
Do not	al		
be afraid	tee·re·u		
	ve·al		
or discouraged	te·chat·tu		
tomorrow	ma·char	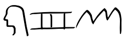	
Go out	tse·u		
and face them	liph·ne·hem		
for the LORD	va·YHVH	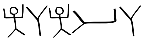	
is with you ’”	im·ma·khem		
bowed	vay·yiq·qod	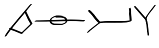	2 Chronicles 20:18
Then Jehoshaphat	ye·ho·wo·sha·phat		
facedown	ap·pa·yim	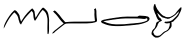	
	a·re·tsah		
and all	ve·khal		
of Judah	ye·hu·dah	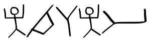	
the people	ve·yo·she·ve	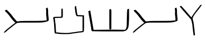	
and Jerusalem	ye·ru·sha·lim		
fell down	na·phe·lu		
before	liph·ne		
the LORD	YHVH	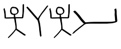	

to worship	le·hish·ta·cha·wot	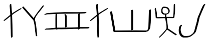	
Him	la·YHVH	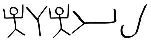	
stood up	vay·ya·qu·mu	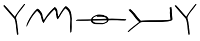	2 Chronicles 20:19
And the Levites	hal·vee·yim	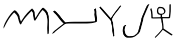	
from	min		
	be·ne	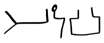	
the Kohathites	haq·qe·ha·teem	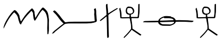	
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	be·ne	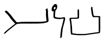	
and Korahites	haq·qa·re·cheem	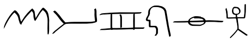	
to praise	le·hal·lel	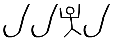	
the LORD	la·YHVH	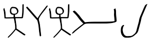	
the God	e·lo·he		
of Israel	yis·ra·el	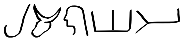	
voice	be·qo·wl	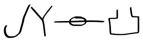	
shouting in a very loud	ga·do·wl		
	le·ma·e·lah		
they got up	vay·yash·kee·mu		2 Chronicles 20:20
Early in the morning	vab·bo·qer	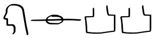	
and left	vay·ye·tse·u	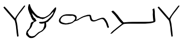	
for the Wilderness	le·mid·bar		
of Tekoa	te·qo·w·a	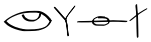	
As they set out	u·ve·tse·tam		
stood up	a·mad	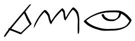	
Jehoshaphat	ye·ho·wo·sha·phat		
and said	vay·yo·mer		
“ Hear me	she·ma·u·nee		

of Judah	ye·hu·dah	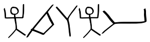	
O people	ve·yo·she·ve	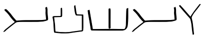	
and Jerusalem	ye·ru·sha·lim	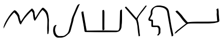	
Believe	ha·a·mee·nu	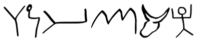	
in the LORD	ba·YHVH	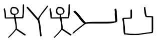	
your God	e·lo·he·khem	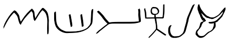	
and you will be upheld	ve·te·a·me·nu	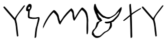	
believe	ha·a·mee·nu	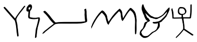	
in His prophets	vin·vee·aw	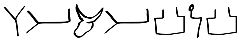	
and you will succeed”	ve·hats·lee·chu	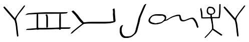	
Then [Jehoshaphat] consulted	vay·yiw·va·ats	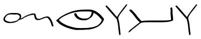	2 Chronicles 20:21
with	el	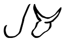	
the people	ha·am	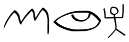	
and appointed those	vay·ya·a·med	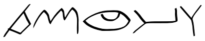	
who would sing	me·sho·ra·reem	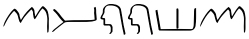	
to the LORD	la·YHVH	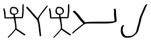	
and praise	u·me·hal·leem	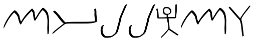	
the splendor	le·had·rat	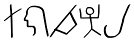	
of His holiness	qo·desh	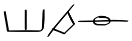	
As they went out	be·tset	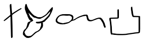	
before	liph·ne	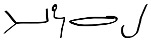	
the army	he·cha·luts	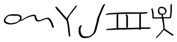	
they were singing :	ve·o·me·reem	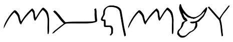	
“ Give thanks	ho·w·du	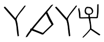	
to the LORD	la·YHVH	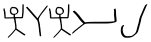	
for	kee	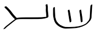	

endures forever ”	le·o·w·lam	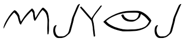	
His loving devotion	chas·do	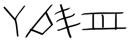	
The moment	u·ve·et	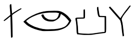	2 Chronicles 20:22
they began	he·chel·lu	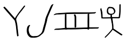	
their shouts	ve·rin·nah	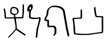	
and praises	u·te·hil·lah	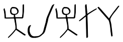	
set	na·tan	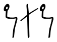	
the LORD	YHVH	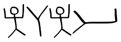	
ambushes	me·a·re·veem	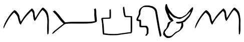	
against the men	al	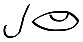	
of Ammon	be·ne	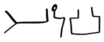	
	am·mo·wn	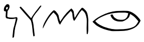	
Moab	mo·w·av	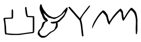	
and Mount	ve·har	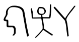	
Seir	se·eer	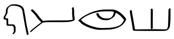	
who had come	hab·ba·eem	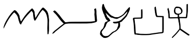	
against Judah	lee·hu·dah	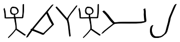	
and they were defeated	vay·yin·na·ge·phu	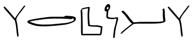	
rose up	vay·ya·am·du	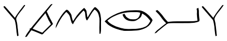	2 Chronicles 20:23
The Ammonites	be·ne	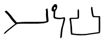	
	am·mo·wn	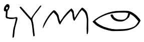	
and Moabites	u·mo·w·av	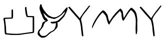	
against	al	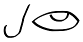	
the inhabitants	yo·she·ve	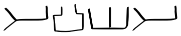	
of Mount	har	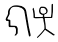	
Seir	se·eer	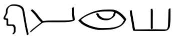	
devoting them	le·ha·cha·reem	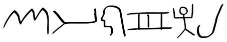	

to destruction	u·le·hash·meed	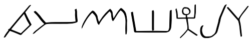	
And when they had made an end	u·khe·khal·lo·w·tam	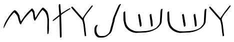	
to the inhabitants	be·yo·wo·she·ve	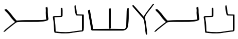	
of Seir	se·eer	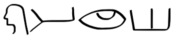	
they helped	a·ze·ru	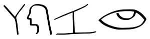	
one	eesh	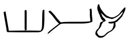	
another	be·re·e·hu	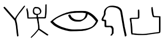	
to destroy	le·mash·cheet	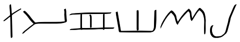	
When the men of Judah	vee·hu·dah	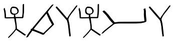	2 Chronicles 20:24
came	ba	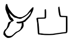	
to	al	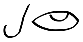	
a place overlooking	ham·mits·peh	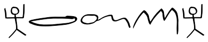	
the wilderness	lam·mid·bar	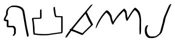	
they looked	vay·yiph·nu	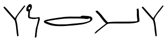	
for	el	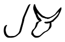	
the vast army	he·ha·mo·wn	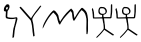	
but there	ve·hin·nam	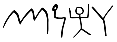	
were only corpses	pe·ga·reem	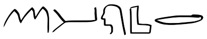	
lying	no·phe·leem	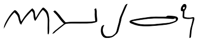	
on the ground	ar·tsah	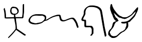	
no one	ve·en	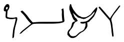	
had escaped	pe·le·tah	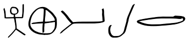	
went	vay·ya·vo	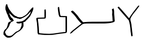	2 Chronicles 20:25
Then Jehoshaphat	ye·ho·wo·sha·phat	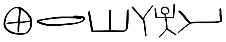	
and his people	ve·am·mo	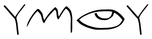	
to carry off	la·voz	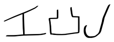	
-	et	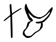	

the plunder	she·la·lam		
and they found	vay·yim·tse·u		
-	va·hem		
an abundance	la·rov		
of goods	u·re·khush		
on the bodies	u·phe·ga·reem		
—	u·khe·le	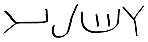	
and valuables	cha·mu·do·wt		
-	vay·nats·tse·lu		
	la·hem		
more than	le·en	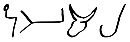	
they could carry away	mas·sa	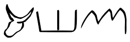	
They were	vay·yih·yu		
days	ya·meem	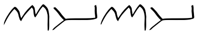	
for three	she·lo·wo·shah		
gathering	bo·ze·zeem		
-	et		
the plunder	hash·sha·lal	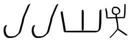	
because	kee	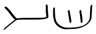	
there was so much	rav	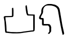	
	hu		
day	u·vay·yo·wm	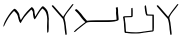	2 Chronicles 20:26
On the fourth	ha·re·vi·ee	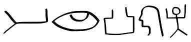	
they assembled	niq·ha·lu	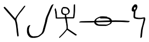	
in the Valley	le·e·meq		
of Beracah	be·ra·khah	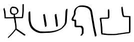	
-	kee	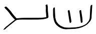	

where	sham	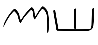	
they blessed	be·ra·khu	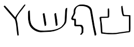	
	et		
the LORD	YHVH	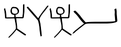	
Therefore	al		
	ken	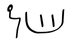	
is called	qa·re·u		
-	et		
-	shem		
place	ham·ma·qo·wm	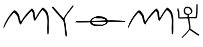	
that	ha·hu	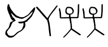	
the Valley	e·meq		
of Beracah	be·ra·khah	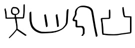	
to	ad		
this day	hay·yo·wm	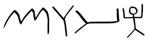	
-	vay·ya·shu·vu	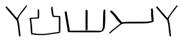	2 Chronicles 20:27
Then all	kal	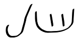	
the men	eesh	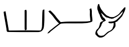	
of Judah	ye·hu·dah	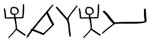	
and Jerusalem	vee·ru·sha·lim		
with Jehoshaphat	vee·ho·wo·sha·phat		
at their head	be·ro·sham		
returned	la·shuv		
to	el		
Jerusalem	ye·ru·sha·lim		
joyfully	be·sim·chah		
for	kee	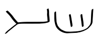	

had made them rejoice	sim·me·cham		
the LORD	YHVH		
over their enemies	me·o·wy·ve·hem	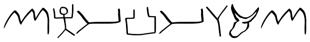	
So they entered	vay·ya·vo·u	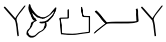	2 Chronicles 20:28
Jerusalem	ye·ru·sha·lim		
with harps	bin·va·leem	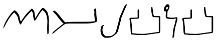	
lyres	u·ve·khin·no·ro·wt	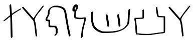	
and trumpets	u·va·cha·tso·tse·ro·wt		
and went into	el		
the house	bet	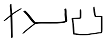	
of the LORD	YHVH		
came	vay·hee	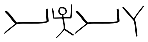	2 Chronicles 20:29
And the fear	pa·chad	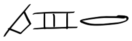	
of God	e·lo·heem		
upon	al		
all	kal	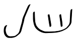	
the kingdoms	mam·le·kho·wt		
of the lands	ha·a·ra·tso·wt		
when they heard	be·sha·me·am		
that	kee	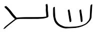	
had fought	nil·cham	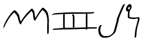	
the LORD	YHVH		
against	im		
the enemies	o·wy·ve	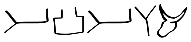	
of Israel	yis·ra·el	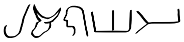	
was at peace	vat·tish·qot	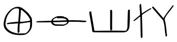	2 Chronicles 20:30
kingdom	mal·khut	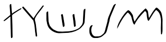	

Then Jehoshaphat’s	ye·ho·wo·sha·phat	𐤉𐤄𐤅𐤔𐤐𐤈	
had given him rest	vay·ya·nach	𐤅𐤉𐤍𐤇	
	lo	𐤋𐤅	
for his God	e·lo·haw	𐤀𐤋𐤄𐤉𐤅	
on every side	mis·sa·veev	𐤌𐤎𐤁𐤉𐤁𐤐	
reigned	vay·yim·lokh	𐤅𐤉𐤌𐤋𐤊	2 Chronicles 20:31
So Jehoshaphat	ye·ho·wo·sha·phat	𐤉𐤄𐤅𐤔𐤐𐤈	
over	al	𐤏𐤋	
Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
years old	ben	𐤁𐤍	
He [was] thirty-five	she·lo·sheem	𐤔𐤋𐤔𐤉𐤌	
	ve·cha·mesh	𐤅𐤇𐤌𐤔	
	sha·nah	𐤔𐤍𐤄	
when he became king	be·ma·le·kho	𐤁𐤌𐤋𐤊𐤅	
twenty-five	ve·es·reem	𐤅𐤏𐤔𐤓𐤉𐤌	
	ve·cha·mesh	𐤅𐤇𐤌𐤔	
years	sha·nah	𐤔𐤍𐤄	
and he reigned	ma·lakh	𐤌𐤋𐤊	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
name	ve·shem	𐤅𐤔𐤌	
His mother’s	im·mo	𐤀𐤌𐤅	
was Azubah	a·zu·vah	𐤏𐤆𐤅𐤁𐤄	
daughter	bat	𐤁𐤕	
of Shilhi	shil·chee	𐤔𐤋𐤇𐤉	
And [Jehoshaphat] walked	vay·ye·lekh	𐤅𐤉𐤋𐤊	2 Chronicles 20:32
in the way	be·de·rekh	𐤁𐤃𐤓𐤊	
of his father	a·vee	𐤀𐤁𐤉𐤅	

Asa	a·sa	אסא	
and did not	ve·lo	ולא	
turn away	sar	סר	
from it	mim·men·nah	ממנה	
he did	la·a·so·wt	לעשות	
what was right	hay·ya·shar	הישר	
in the eyes	be·e·ne	בעיני	
of the LORD	YHVH	יהוה	
however	akh	אך	2 Chronicles 20:33
The high places	hab·ba·mo·wt	הבמות	
were not	lo	לא	
removed	sa·ru	סרו	
yet	ve·o·wd	ועד	
the people	ha·am	העם	
had not	lo	לא	
set	he·khee·nu	הכינו	
their hearts	le·va·vam	לבבם	
on the God	le·lo·he	לאלהי	
of their fathers	a·vo·te·hem	אבתיהם	
As for the rest	ve·ye·ter	ויתר	2 Chronicles 20:34
of the acts	div·re	דברי	
of Jehoshaphat	ye·ho·wo·sha·phat	יהושפט	
from beginning	ha·ri·sho·neem	הראשנים	
to end	ve·ha·a·cha·ro·neem	והאחרנים	
they are indeed	hin·nam	הנם	
written	ke·tu·veem	כתובים	
in the Chronicles	be·div·re	בדברי	

of Jehu	ye·hu		
son	ben		
of Hanani	cha·na·nee	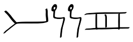	
which	a·sher		
are recorded	ho·a·lah		
in	al		
the Book	se·pher		
of the Kings	mal·khe	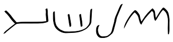	
of Israel	yis·ra·el	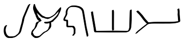	
Later	ve·a·cha·re·khen	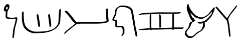	2 Chronicles 20:35
made an alliance	et·chab·bar	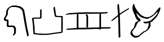	
Jehoshaphat	ye·ho·wo·sha·phat		
king	me·lekh	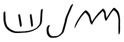	
of Judah	ye·hu·dah	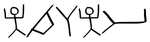	
with	im		
Ahaziah	a·chaz·yah	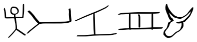	
king	me·lekh	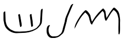	
of Israel	yis·ra·el	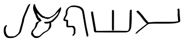	
who	hu		
wickedly	hir·shee·a	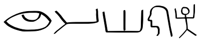	
acted	la·a·so·wt		
They agreed	vay·chab·be·re·hu		2 Chronicles 20:36
	im·mo		
to make	la·a·so·wt		
ships	o·nee·yo·wt	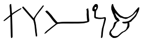	
to go	la·le·khet	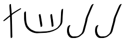	
to Tarshish	tar·sheesh	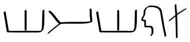	

and these were built	vay·ya·a·su	ויעשו	
	o·nee·yo·wt	אניות	
	be·ets·yo·wn	בעציון	
in Ezion-geber	ga·ver	גבר	
prophesied	vay·yit·nab·be	ויתנבא	2 Chronicles 20:37
Then Eliezer	e·lee·e·zer	אליעזר	
son	ben	בן	
of Dodavahu	do·da·va·hu	דדוהו	
of Mareshah	mim·ma·re·shah	ממרשה	
against	al	על	
Jehoshaphat	ye·ho·wo·sha·phat	יהושפט	
saying	le·mor	לאמר	
“ Because you have allied yourself	ke·hit·chab·ber·kha	כהתחברך	
with	im	עם	
Ahaziah	a·chaz·ya·hu	אחזיהו	
has destroyed	pa·rats	פרץ	
the LORD	YHVH	יהוה	
-	et	את	
your works ”	ma·a·se·kha	מעשיך	
were wrecked	vay·yish·sha·ve·ru	וישברו	
So the ships	o·nee·yo·wt	אניות	
	ve·lo	ולא	
and were unable	a·tse·ru	עצרו	
to sail	la·le·khet	ללכת	
to	el	אל	
Tarshish	tar·sheesh	תרשיש	
rested	vay·yish·kav	וישכב	2 Chronicles 21:1

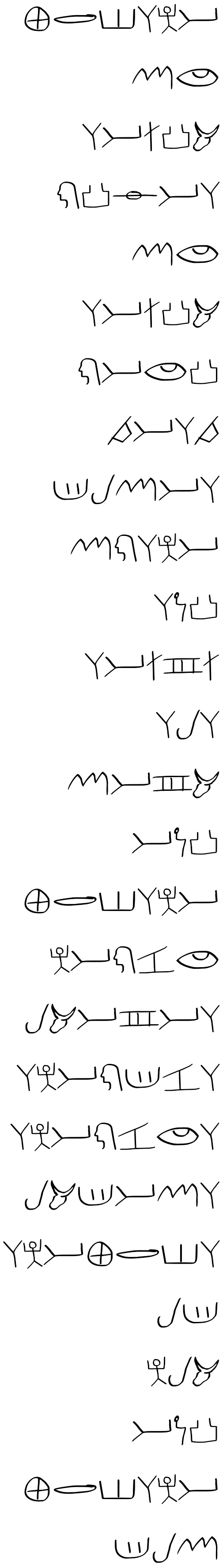

And Jehoshaphat	ye·ho·wo·sha·phat	
with	im	
his fathers	a·vo·taw	
and was buried	vay·yiq·qa·ver	
with	im	
[them]	a·vo·taw	
in the City	be·eer	
of David	da·veed	
reigned	vay·yim·lokh	
Jehoram	ye·ho·w·ram	
And his son	be·no	
in his place	tach·taw	
	ve·lo	2 Chronicles 21:2
Jehoram’s brothers	a·cheem	
the sons	be·ne	
of Jehoshaphat	ye·ho·wo·sha·phat	
[were] Azariah	a·zar·yah	
Jehiel	vee·chee·el	
Zechariah	u·ze·khar·ya·hu	
Azariah	va·a·zar·ya·hu	
Michael	u·mee·kha·el	
and Shephatiah	u·she·phat·ya·hu	
all	kal	
these [were]	el·leh	
sons	be·ne	
of Jehoshaphat	ye·ho·wo·sha·phat	
king	me·lekh	

of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
had given them	vay·yit·ten	𐤅𐤉𐤕𐤍	2 Chronicles 21:3
	la·hem	𐤋𐤄𐤌	
Their father	a·vee·hem	𐤀𐤁𐤉𐤄𐤌	
gifts	mat·ta·no·wt	𐤌𐤕𐤍𐤅𐤕	
many	rab·bo·wt	𐤓𐤁𐤅𐤕	
of silver	le·khe·seph	𐤋𐤊𐤎𐤐	
and gold	u·le·za·hav	𐤅𐤋𐤆𐤄𐤁	
and precious things	u·le·mig·da·no·wt	𐤅𐤋𐤌𐤂𐤃𐤍𐤅𐤕	
as well as	im	𐤏𐤌	
cities	a·re	𐤏𐤓𐤉	
the fortified	me·tsu·ro·wt	𐤌𐤑𐤓𐤅𐤕	
in Judah	bee·hu·dah	𐤁𐤉𐤄𐤅𐤃𐤄	
but	ve·et	𐤅𐤀𐤕	
the kingdom	ham·mam·la·khah	𐤄𐤌𐤌𐤋𐤊𐤄	
he gave	na·tan	𐤍𐤕𐤍	
to Jehoram	lee·ho·w·ram	𐤋𐤉𐤄𐤅𐤓𐤌	
because	kee	𐤊𐤉	
he	hu	𐤄𐤅𐤀	
was the firstborn	hab·be·kho·wr	𐤄𐤁𐤊𐤅𐤓	
had established himself	vay·ya·qam	𐤅𐤉𐤒𐤌	2 Chronicles 21:4
When Jehoram	ye·ho·w·ram	𐤉𐤄𐤅𐤓𐤌	
over	al	𐤏𐤋	
kingdom	mam·le·khat	𐤌𐤌𐤋𐤊𐤕	
his father's	a·vee	𐤀𐤁𐤉𐤅	
he strengthened himself	vay·yit·chaz·zaq	𐤅𐤉𐤕𐤇𐤆𐤒	
by putting	vay·ya·ha·rog	𐤅𐤉𐤄𐤓𐤂	

-	et		
all	kal		
his brothers	e·chaw	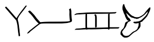	
to the sword	be·cha·rev	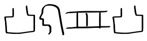	
along with	ve·gam		
[some] of the princes	mis·sa·re		
of Israel	yis·ra·el	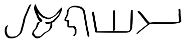	
years old	ben		2 Chronicles 21:5
[was] thirty-two	she·lo·sheem		
	u·she·ta·yim	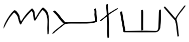	
	sha·nah	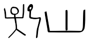	
Jehoram	ye·ho·w·ram		
when he became king	be·ma·le·kho		
eight	u·she·mo·w·neh		
years	sha·neem	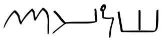	
and he reigned	ma·lakh	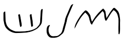	
in Jerusalem	bee·ru·sha·lim		
And [Jehoram] walked	vay·ye·lekh	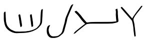	2 Chronicles 21:6
in the ways	be·de·rekh		
of the kings	mal·khe	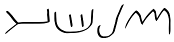	
of Israel	yis·ra·el	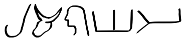	
just as	ka·a·sher		
had done	a·su		
the house	bet	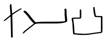	
of Ahab	ach·av		
For	kee	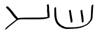	

a daughter	bat	בת	
of Ahab	ach·av	אחאב	
-	ha·ye·tah	היתה	
he	lo	לו	
married	ish·shah	אשה	
and did	vay·ya·as	ויעש	
evil	ha·ra	הרע	
in the sight	be·e·ne	בעיני	
of the LORD	YHVH	יהוה	
was unwilling	ve·lo	ולא	2 Chronicles 21:7
	a·vah	אבה	
Yet the LORD	YHVH	יהוה	
to destroy	le·hash·cheet	להשחית	
-	et	את	
the house	bet	בית	
of David	da·veed	דויד	
because of	le·ma·an	למען	
the covenant	hab·be·reet	הברית	
	a·sher	אשר	
He had made	ka·rat	כרת	
with David	le·da·veed	לדויד	
and since	ve·kha·a·sher	וכאשר	
He had promised	a·mar	אמר	
to maintain	la·tet	לתת	
for David	lo	לו	
a lamp	neer	ניר	
and his descendants	u·le·va·naw	ולבניו	

forever	kal	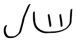	
	hay·ya·meem		
In the days of Jehoram	be·ya·maw		2 Chronicles 21:8
rebelled	pa·sha		
Edom	e·do·wm		
against	mit·ta·chat		
the hand	yad	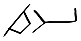	
of Judah	ye·hu·dah	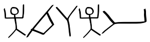	
and appointed	vay·yam·lee·khu	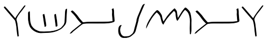	
their own	a·le·hem	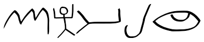	
king	me·lekh	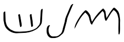	
crossed	vay·ya·a·vor		2 Chronicles 21:9
So Jehoram	ye·ho·w·ram		
into Edom	im		
with his officers	sa·raw	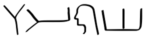	
and all	ve·khal		
his chariots	ha·re·khev		
	im·mo	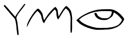	
	vay·hee	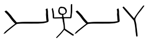	
he rose up	qam	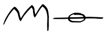	
by night	lay·lah	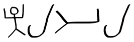	
and attacked	vay·yakh	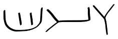	
-	et		
When the Edomites	e·do·wm		
surrounded	has·so·w·vev		
him	e·law	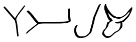	
and	ve·et		

commanders	sa·re	
his chariot	ha·ra·khev	
has been in rebellion	vay·yiph·sha	2 Chronicles 21:10
Edom	e·do·wm	
against	mit·ta·chat	
the hand of	yad	
Judah	ye·hu·dah	
So to	ad	
day	hay·yo·wm	
this	haz·zeh	
Likewise	az	
rebelled	tiph·sha	
Libnah	liv·nah	
time	ba·et	
at the same	ha·hee	
against	mit·ta·chat	
his rule	ya·do	
because	kee	
[Jehoram] had forsaken	a·zav	
-	et	
the LORD	YHVH	
the God	e·lo·he	
of his fathers	a·vo·taw	
had also	gam	2 Chronicles 21:11
Jehoram	hu	
built	a·sah	
high places	va·mo·wt	

on the hills	be·ha·re		
of Judah	ye·hu·dah		
to prostitute themselves	vay·ye·zen	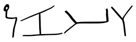	
-	et		
he had caused the people	yo·she·ve		
of Jerusalem	ye·ru·sha·lim		
astray	vay·yad·dach	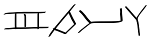	
-	et		
and had led Judah	ye·hu·dah		
came	vay·ya·vo	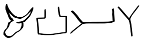	2 Chronicles 21:12
to [Jehoram]	e·law	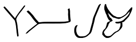	
Then a letter	mikh·tav		
from Elijah	me·e·lee·ya·hu	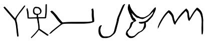	
the prophet	han·na·vee	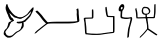	
which stated :	le·mor		
“ This is what	koh	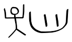	
says :	a·mar		
the LORD	YHVH		
the God	e·lo·he		
David	da·veed	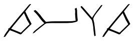	
of your father	a·vee·kha	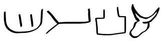	
‘ -	ta·chat	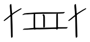	
-	a·sher		
You have not	lo		
walked	ha·lakh·ta	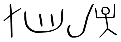	
in the ways	be·dar·khe		
Jehoshaphat	ye·ho·wo·sha·phat		

of your father	a·vee·kha	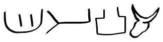	
[or]	u·ve·dar·khe	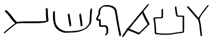	
of Asa	a·sa	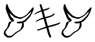	
king	me·lekh	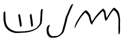	
of Judah	ye·hu·dah	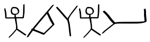	
but you have walked	vat·te·lekh	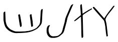	2 Chronicles 21:13
in the ways	be·de·rekh	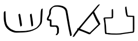	
of the kings	mal·khe	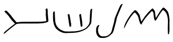	
of Israel	yis·ra·el	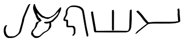	
to prostitute themselves	vat·taz·neh	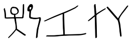	
-	et	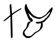	
and have caused Judah	ye·hu·dah	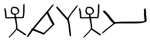	
-	ve·et	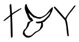	
and the people	yo·she·ve	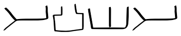	
of Jerusalem	ye·ru·sha·lim	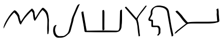	
prostituted itself	ke·haz·no·wt	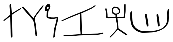	
just as the house	bet	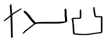	
of Ahab	ach·av	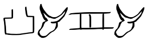	
You have also	ve·gam	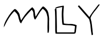	
-	et	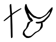	
your brothers	a·che·kha	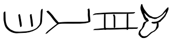	
family	vet	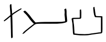	
your father’s	a·vee·kha	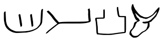	
who were better	hat·to·w·veem	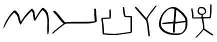	
than you	mim·me·kha	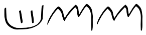	
killed	ha·ra·ge·ta	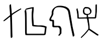	
So behold	hin·neh	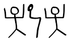	2 Chronicles 21:14

the LORD	YHVH		
is about to strike	no·geph	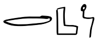	
blow	mag·ge·phah	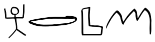	
with a serious	ge·do·w·lah		
your people	be·am·me·kha		
your sons	u·ve·va·ne·kha		
your wives	u·ve·na·she·kha	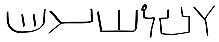	
and all	u·ve·khal	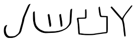	
your possessions	re·khu·she·kha		
you yourself	ve·at·tah		2 Chronicles 21:15
illness	ba·cho·la·yeem	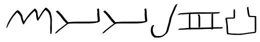	
will suffer from a severe	rab·beem	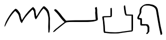	
a disease	be·ma·cha·leh	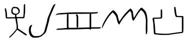	
of your bowels	me·e·kha		
until	ad		
to come out ’”	ye·tse·u		
your bowels	me·e·kha		
causes	min		
[it]	ha·cho·lee	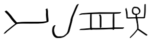	
And day	ya·meem	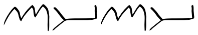	
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day	ya·meem	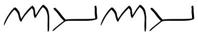	
stirred	vay·ya·ar		2 Chronicles 21:16
Then the LORD	YHVH		
against	al		
Jehoram	ye·ho·w·ram		
-	et		

the spirit	ru·ach	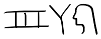	
of the Philistines	hap·pe·lish·teem	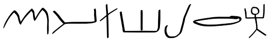	
and Arabs	ve·ha·ar·veem	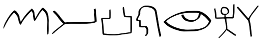	
who	a·sher	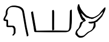	
	al	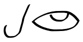	
lived near	yad	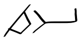	
the Cushites	ku·sheem	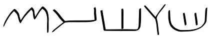	
So they went to war	vay·ya·a·lu	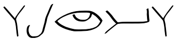	2 Chronicles 21:17
against Judah	vee·hu·dah	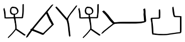	
invaded it	vay·yiv·qa·u·ha	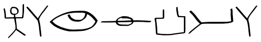	
and carried off	vay·yish·bu	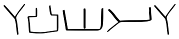	
-	et	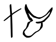	
all	kal	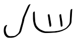	
the possessions	ha·re·khush	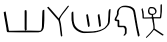	
found	han·nim·tsa	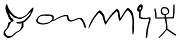	
palace	le·vet	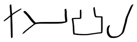	
in the king’s	ham·me·lekh	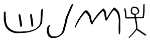	
along with	ve·gam	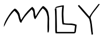	
his sons	ba·naw	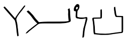	
and wives	ve·na·shaw	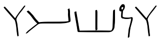	
not	ve·lo	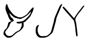	
was left	nish·ar	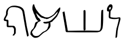	
to him	lo	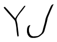	
a son	ben	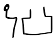	
except	kee	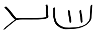	
	im	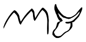	
Jehoahaz	ye·ho·w·a·chaz	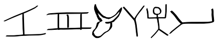	

his youngest	qe·ton	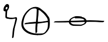	
-	ba·naw	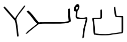	
After	ve·a·cha·re		2 Chronicles 21:18
all	kal		
this	zot		
afflicted [Jehoram]	ne·ga·pho		
the LORD	YHVH		
of the bowels	be·me·aw		
disease	la·cho·lee	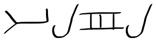	
with an incurable	le·en		
	mar·pe		
This continued	vay·hee	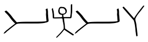	2 Chronicles 21:19
day	le·ya·meem		
after day	mee·ya·meem		
	u·khe·et		
had passed	tset		
Finally	haq·qets	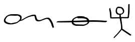	
full years	le·ya·meem		
until two	she·na·yim	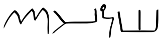	
came out	ya·tse·u		
his intestines	me·aw		
because of	im		
his disease	cha·le·yo	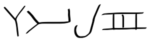	
and he died	vay·ya·mat	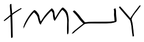	
pain	be·ta·cha·lu·eem		
in severe	ra·eem	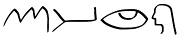	
did not	ve·lo		

make	a·su	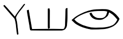	
in his honor	lo	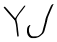	
And his people	am·mo	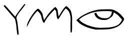	
a fire	se·re·phah	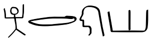	
as they had done	kis·re·phat	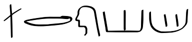	
for his fathers	a·vo·taw	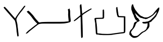	
years old	ben	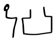	2 Chronicles 21:20
thirty-two	she·lo·sheem	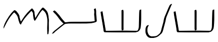	
	u·she·ta·yim	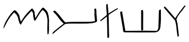	
Jehoram was	ha·yah	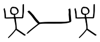	
when he became king	ve·ma·le·kho	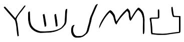	
eight	u·she·mo·w·neh	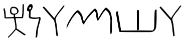	
years	sha·neem	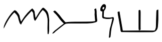	
and he reigned	ma·lakh	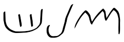	
in Jerusalem	bee·ru·sha·lim	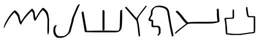	
He died	vay·ye·lekh	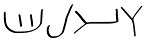	
to no	be·lo	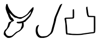	
one’s regret	chem·dah	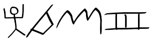	
and was buried	vay·yiq·be·ru·hu	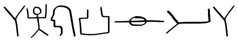	
in the City	be·eer	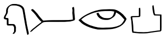	
of David	da·veed	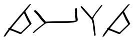	
but not	ve·lo	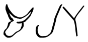	
in the tombs	be·qiv·ro·wt	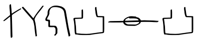	
of the kings	ham·me·la·kheem	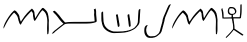	
king	vay·yam·lee·khu	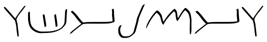	2 Chronicles 22:1
Then the people	yo·wo·she·ve	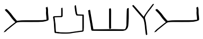	
of Jerusalem	ye·ru·sha·lim	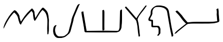	

-	et	
made Ahaziah	a·chaz·ya·hu	
son [of Jehoram]	ve·no	
the youngest	haq·qa·ton	
in his place	tach·taw	
since	kee	
all	khal	
the older sons	ha·ri·sho·neem	
had killed	ha·rag	
the raiders	hag·ge·dud	
who had come	hab·ba	
with the Arabs	va·ar·veem	
into the camp	lam·ma·cha·neh	
became king	vay·yim·lokh	
So Ahaziah	a·chaz·ya·hu	
son	ben	
of Jehoram	ye·ho·w·ram	
	me·lekh	
of Judah	ye·hu·dah	
years old	ben	2 Chronicles 22:2
[was] twenty-two	ar·ba·eem	
	u·she·ta·yim	
	sha·nah	
Ahaziah	a·chaz·ya·hu	
when he became king	ve·ma·le·kho	
year	ve·sha·nah	
one	a·chat	

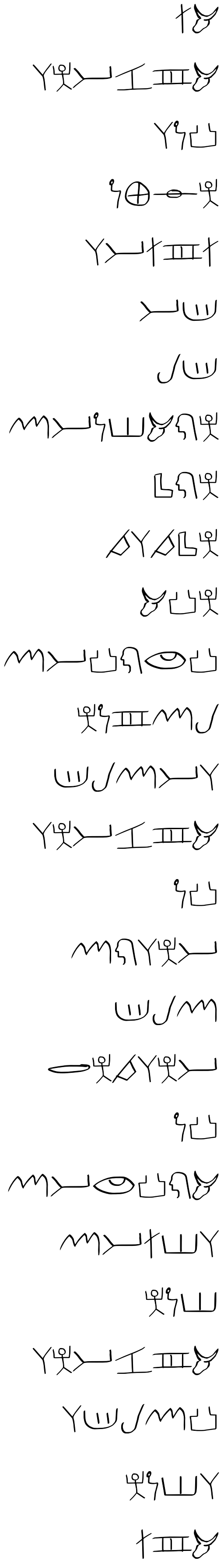

and he reigned	ma·lakh	𐤌𐤋𐤊	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
name	ve·shem	𐤅𐤔𐤌	
His mother’s	im·mo	𐤀𐤌𐤅	
was Athaliah	a·tal·ya·hu	𐤏𐤕𐤋𐤉𐤄𐤅	
the granddaughter	bat	𐤁𐤕	
of Omri	a·me·ree	𐤏𐤌𐤓𐤉	
also	gam	𐤂𐤌	2 Chronicles 22:3
Ahaziah	hu	𐤄𐤅𐤀	
walked	ha·lakh	𐤄𐤋𐤊	
in the ways	be·dar·khe	𐤁𐤃𐤓𐤊𐤉	
of the house	bet	𐤁𐤉𐤕	
of Ahab	ach·av	𐤀𐤇𐤀𐤁	
for	kee	𐤊𐤉	
his mother	im·mo	𐤀𐤌𐤅	
	ha·ye·tah	𐤄𐤉𐤕𐤄	
was his counselor	yo·w·ats·to	𐤉𐤅𐤏𐤑𐤕𐤅	
in wickedness	le·har·shee·a	𐤋𐤄𐤓𐤔𐤉𐤏	
And he did	vay·ya·as	𐤅𐤉𐤏𐤔	2 Chronicles 22:4
evil	ha·ra	𐤄𐤓𐤏	
in the sight	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
as the house	ke·vet	𐤊𐤁𐤉𐤕	
of Ahab [had done]	ach·av	𐤀𐤇𐤀𐤁	
for	kee	𐤊𐤉	
they	hem·mah	𐤄𐤌𐤄	
were	ha·yu	𐤄𐤉𐤅	

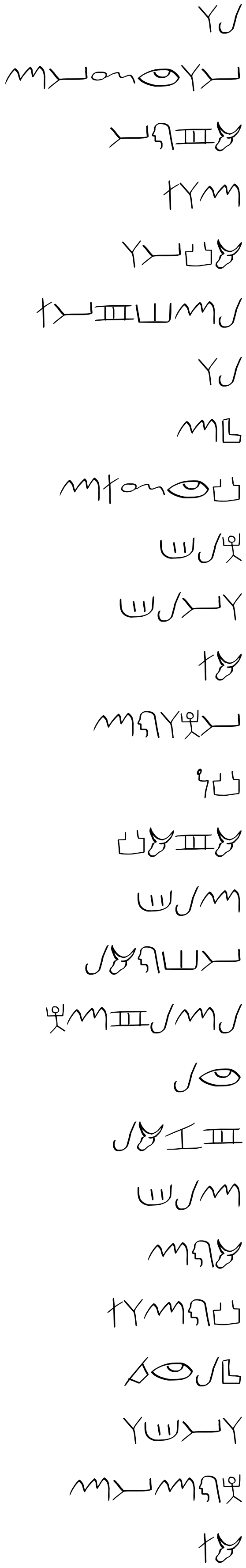

his	lo	
counselors	yo·w·a·tseem	
after	a·cha·re	
the death	mo·wt	
of his father	a·vee	
destruction	le·mash·cheet	
to his	lo	
[Ahaziah] also	gam	2 Chronicles 22:5
their counsel	ba·a·tsa·tam	
followed	ha·lakh	
and went	vay·ye·lekh	
with	et	
Joram	ye·ho·w·ram	
son	ben	
of Ahab	ach·av	
king	me·lekh	
of Israel	yis·ra·el	
to fight	lam·mil·cha·mah	
against	al	
Hazael	cha·za·el	
king	me·lekh	
of Aram	a·ram	
at Ramoth-gilead	be·ra·mo·wt	
	gil·ad	
wounded	vay·yak·ku	
But the Arameans	ha·ram·meem	
-	et	

Joram	yo·w·ram	
so he returned	vay·ya·shav	2 Chronicles 22:6
to recover	le·hit·rap·pe	
to Jezreel	ve·yiz·re·el	
from	kee	
the wounds	ham·mak·keem	
-	a·sher	
they had inflicted on him	hik·ku·hu	
at Ramah	va·ra·mah	
when he fought	be·hil·la·cha·mo	
against	et	
Hazael	cha·za·h·el	
king	me·lekh	
of Aram	a·ram	
Then Ahaziah	va·a·zar·ya·hu	
son	ben	
of Jehoram	ye·ho·w·ram	
king	me·lekh	
of Judah	ye·hu·dah	
went down	ya·rad	
to visit	lir·o·wt	
-	et	
Joram	ye·ho·w·ram	
son	ben	
of Ahab	ach·av	
to Jezreel	be·yiz·re·el	
because	kee	

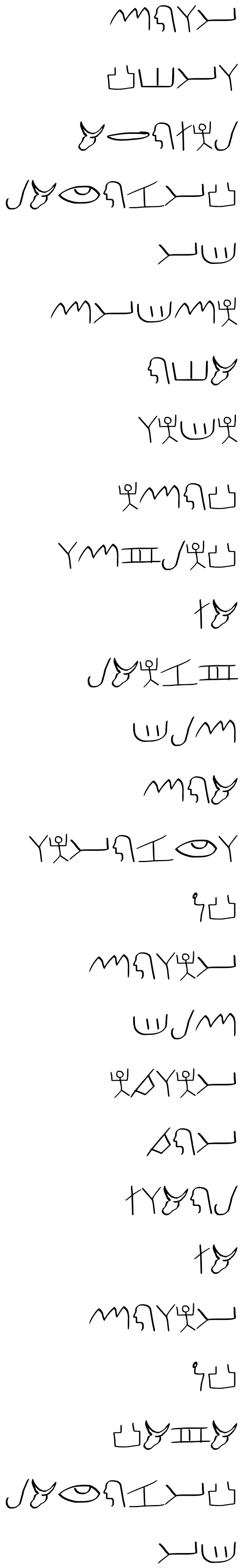

had been wounded	cho·leh	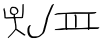	
[Joram]	hu		
from God	u·me·e·lo·heem	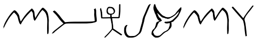	2 Chronicles 22:7
came	ha·ye·tah	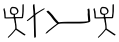	
downfall	te·vu·sat		
Ahaziah's	a·chaz·ya·hu		
when he went	la·vo·w		
to visit	el		
Joram	yo·w·ram		
When Ahaziah arrived	u·ve·vo·o		
he went out	ya·tsa		
with	im		
Joram	ye·ho·w·ram		
to	el		
meet Jehu	ye·hu		
son	ben		
of Nimshi	nim·shee	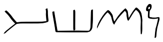	
whom	a·sher		
had anointed	me·sha·cho	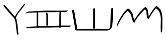	
the LORD	YHVH		
to destroy	le·hakh·reet	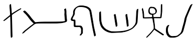	
-	et		
the house	bet	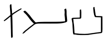	
of Ahab	ach·av	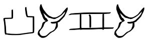	
-	vay·hee	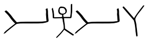	2 Chronicles 22:8
was executing judgment	ke·hish·sha·phet	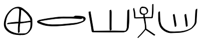	
So while Jehu	ye·hu		

on	im		
the house	bet	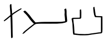	
of Ahab	ach·av		
he found	vay·yim·tsa		
-	et		
the rulers	sa·re	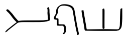	
of Judah	ye·hu·dah	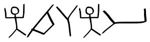	
and the sons	u·ve·ne		
brothers	a·che	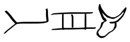	
of Ahaziah’s	a·chaz·ya·hu		
who were serving	me·sha·re·teem	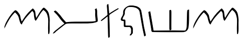	
Ahaziah	la·a·chaz·ya·hu	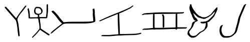	
and he killed them	vay·ya·har·gem		
Then Jehu looked for	vay·vaq·qesh	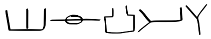	2 Chronicles 22:9
-	et		
Ahaziah	a·chaz·ya·hu	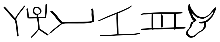	
and Jehu’s soldiers captured him	vay·yil·ke·du·hu	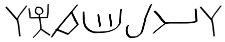	
while he	ve·hu		
was hiding	mit·chab·be	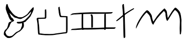	
in Samaria	ve·sho·me·ro·wn		
So [Ahaziah] was brought	vay·vi·u·hu		
to	el		
Jehu	ye·hu		
and put to death	vay·mi·tu·hu		
They buried him	vay·yiq·be·ru·hu	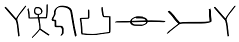	
for	kee	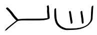	
they said	a·me·ru		

is the grandson	ben		
of Jehoshaphat	ye·ho·wo·sha·phat		
“ He	hu		
who	a·sher		
sought	da·rash		
-	et		
the LORD	YHVH		
with all	be·khal		
his heart”	le·va·vo		
So no one [was left]	ve·en		
from the house	le·vet	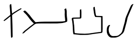	
of Ahaziah	a·chaz·ya·hu		
with	la·tsor		
the strength	ko·ach		
to rule the kingdom	le·mam·la·khah		
When Athaliah	va·a·tal·ya·hu	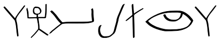	2 Chronicles 22:10
the mother	em		
of Ahaziah	a·chaz·ya·hu		
saw	ra·a·tah		
that	kee	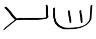	
was dead	met		
her son	be·nah		
she proceeded	vat·ta·qam	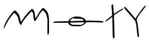	
to annihilate	vat·te·dab·ber		
-	et		
all	kal	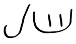	
heirs	ze·ra	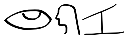	

the royal	ham·mam·la·khah	𐤄𐤌𐤌𐤋𐤊𐤄	
of the house	le·vet	𐤋𐤁𐤉𐤕	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
-	vat·tiq·qach	𐤅𐤕𐤒𐤇	2 Chronicles 22:11
But Jehoshabeath	ye·ho·wo·shav·at	𐤉𐤄𐤅𐤔𐤁𐤏𐤕	
daughter	bat	𐤁𐤕	
of King [Jehoram]	ham·me·lekh	𐤄𐤌𐤋𐤊	
-	et	𐤀𐤕	
[took] Joash	yo·w·ash	𐤉𐤅𐤀𐤔	
son	ben	𐤁𐤍	
of Ahaziah	a·chaz·ya·hu	𐤀𐤇𐤆𐤉𐤄𐤅	
and stole him away	vat·tig·nov	𐤅𐤕𐤂𐤍𐤁	
-	o·to	𐤀𐤕𐤅	
from among	mit·to·wkh	𐤌𐤕𐤅𐤊	
the sons	be·ne	𐤁𐤍𐤉	
of the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
[who were] being murdered	ham·mu·ma·teem	𐤄𐤌𐤅𐤌𐤕𐤉𐤌	
and she put	vat·tit·ten	𐤅𐤕𐤕𐤍	
him	o·to	𐤀𐤕𐤅	
-	ve·et	𐤅𐤀𐤕	
and his nurse	me·niq·to	𐤌𐤉𐤍𐤒𐤕𐤅	
in a bedroom	ba·cha·dar	𐤁𐤇𐤃𐤓	
	ham·mit·to·wt	𐤄𐤌𐤈𐤅𐤕	
she hid Joash	vat·tas·tee·re·hu	𐤅𐤕𐤎𐤕𐤉𐤓𐤄𐤅	
Because Jehoshabeath	ye·ho·wo·shav·at	𐤉𐤄𐤅𐤔𐤁𐤏𐤕	
the daughter	bat	𐤁𐤕	
of King	ham·me·lekh	𐤄𐤌𐤋𐤊	

Jehoram	ye·ho·w·ram	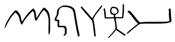	
and the wife	e·shet	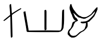	
of Jehoiada	ye·ho·w·ya·da	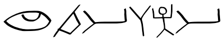	
the priest	hak·ko·hen	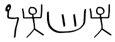	
	kee	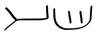	
	hee	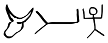	
was	ha·ye·tah	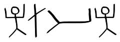	
sister	a·cho·wt	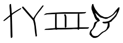	
Ahaziah’s	a·chaz·ya·hu	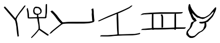	
from	mip·pe·ne	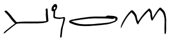	
Athaliah	a·tal·ya·hu	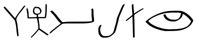	
so that she could not	ve·lo	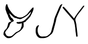	
kill him	he·mee·ta·te·hu	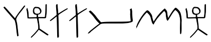	
And [Joash] remained	vay·hee	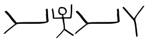	2 Chronicles 22:12
with them	it·tam	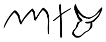	
in the house	be·vet	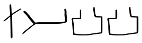	
of God	ha·e·lo·heem	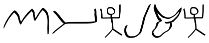	
hidden	mit·chab·be	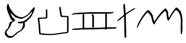	
for six	shesh	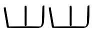	
years	sha·neem	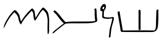	
while Athaliah	va·a·tal·yah	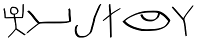	
ruled	mo·le·khet	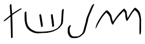	
	al	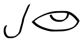	
the land	ha·a·rets	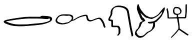	
year	u·vash·sha·nah	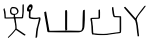	2 Chronicles 23:1
Then in the seventh	hash·she·vi·eet	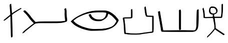	

strengthened himself	hit·chaz·zaq	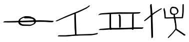	
Jehoiada	ye·ho·w·ya·da	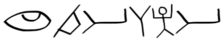	
and made	vay·yiq·qach	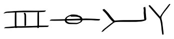	
-	et		
the commanders	sa·re	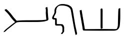	
of hundreds —	ham·me·o·wt		
with Azariah	la·a·zar·ya·hu	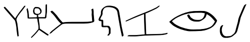	
son	ben		
of Jeroham	ye·ro·cham	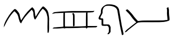	
Ishmael	u·le·yish·ma·el		
son	ben		
of Jehohanan	ye·ho·w·cha·nan		
Azariah	ve·la·a·zar·ya·hu		
son	ben		
of Obed	o·w·ved		
-	ve·et		
Maaseiah	ma·a·se·ya·hu		
son	ben		
of Adaiah	a·da·ya·hu	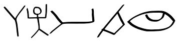	
-	ve·et		
and Elishaphat	e·lee·sha·phat		
son	ben		
of Zichri	zikh·ree		
with	im·mo		
a covenant	vab·be·reet		
So they went throughout	vay·ya·sob·bu		2 Chronicles 23:2
Judah	bee·hu·dah	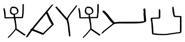	

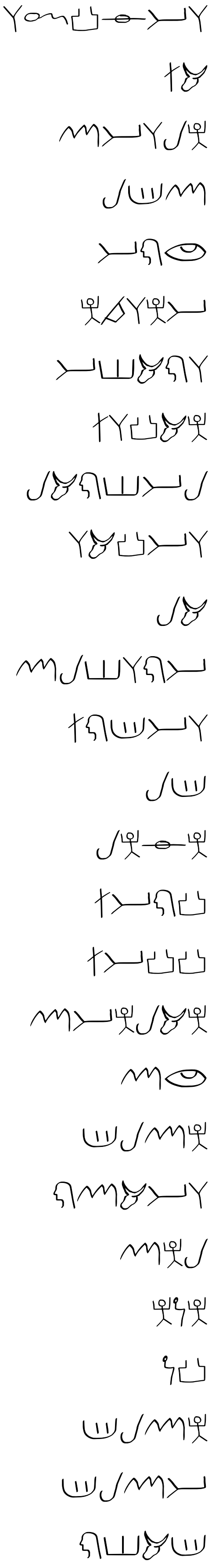

and gathered	vay·yiq·be·tsu	
-	et	
the Levites	hal·vee·yim	
from all	mik·kal	
the cities	a·re	
of Judah	ye·hu·dah	
and the heads	ve·ra·she	
of the families	ha·a·vo·wt	
of Israel	le·yis·ra·el	
And when they came	vay·ya·vo·u	
to	el	
Jerusalem	ye·ru·sha·lim	
made	vay·yikh·rot	2 Chronicles 23:3
the whole	kal	
assembly	haq·qa·hal	
a covenant	be·reet	
in the house	be·vet	
of God	ha·e·lo·heem	
with	im	
the king	ham·me·lekh	
said Jehoiada	vay·yo·mer	
	la·hem	
“ Behold	hin·neh	
son ! ”	ben	
the king’s	ham·me·lekh	
“ He must reign	yim·lokh	
just as	ka·a·sher	

promised	dib·ber		
the LORD	YHVH		
concerning	al		
the descendants	be·ne		
of David	da·veed		
This	zeh		2 Chronicles 23:4
	had·da·var		
is what	a·sher		
you are to do :	ta·a·su		
A third	hash·she·li·sheet		
of you	mik·kem		
who come on duty	ba·e		
on the Sabbath	hash·shab·bat		
priests	lak·ko·ha·neem		
and Levites	ve·lal·vee·yim		
shall keep watch	le·sho·a·re		
at the doors	has·sip·peem		
a third	ve·hash·she·li·sheet		2 Chronicles 23:5
palace	be·vet		
shall be at the royal	ham·me·lekh		
and a third	ve·hash·she·li·sheet		
Gate	be·sha·ar		
at the Foundation	hay·so·wd		
while all	ve·khal		
the others	ha·am		
are in the courtyards	be·chats·ro·wt		
of the house	bet		

of the LORD	YHVH		
No	ve·al		2 Chronicles 23:6
one is to enter	ya·vo·w		
the house	vet	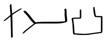	
of the LORD	YHVH		
except	kee	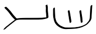	
	im		
the priests	hak·ko·ha·neem	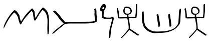	
who serve	ve·ham·sha·re·teem		
and those Levites	lal·vee·yim	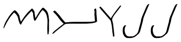	
they	hem·mah		
may enter	ya·vo·u		
because	kee	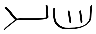	
are consecrated	qo·desh	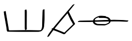	
they	hem·mah		
but all	ve·khal		
the people	ha·am		
are to obey	yish·me·ru	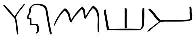	
the requirement	mish·me·ret	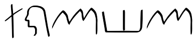	
of the LORD	YHVH		
must surround	ve·hiq·qee·phu		2 Chronicles 23:7
The Levites	hal·vee·yim	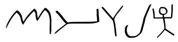	
	et		
the king	ham·me·lekh		
	sa·veev	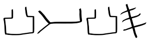	
	eesh	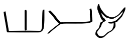	
with weapons	ve·khe·law	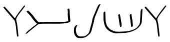	

in hand	be·ya·do	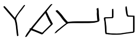	
and anyone who enters	ve·hab·ba	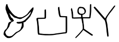	
	el		
the temple	hab·ba·yit	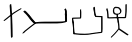	
must be put to death	yu·mat		
You must stay	wih·yu	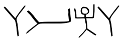	
close	et		
to the king	ham·me·lekh		
wherever he goes	be·vo·o		
”	u·ve·tse·to		
did	vay·ya·a·su		2 Chronicles 23:8
So the Levites	hal·vee·yim	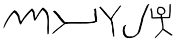	
and all	ve·khal		
Judah	ye·hu·dah	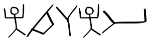	
everything	ke·khol		
that	a·sher		
had ordered	tsiw·vah		
Jehoiada	ye·ho·w·ya·da	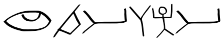	
the priest	hak·ko·hen		
took	vay·yiq·chu	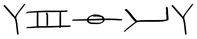	
Each of them	eesh	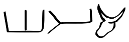	
-	et		
his men —	a·na·shaw	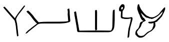	
those coming on duty	ba·e		
on the Sabbath	hash·shab·bat		
and	im		

those going off duty	yo·wts·e	
- —	hash·shab·bat	
for	kee	
had not	lo	
released [any of]	pha·tar	
Jehoiada	ye·ho·w·ya·da	
the priest	hak·ko·hen	
-	et	
the divisions	ham·mach·le·qo·wt	
gave	vay·yit·ten	2 Chronicles 23:9
Then Jehoiada	ye·ho·w·ya·da	
the priest	hak·ko·hen	
to the commanders	le·sa·re	
of hundreds	ham·me·o·wt	
-	et	
the spears	ha·cha·nee·teem	
-	ve·et	
and the large	ham·ma·gin·no·wt	
and	ve·et	
small shields	hash·she·la·teem	
	a·sher	
of King	lam·me·lekh	
David	da·veed	
that	a·sher	
were in the house	bet	
of God	ha·e·lo·heem	
He stationed	vay·ya·a·med	2 Chronicles 23:10

-	et		
all	kal		
the troops	ha·am		
	ve·eesh	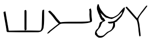	
with their weapons	shil·cho	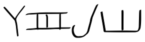	
in hand	ve·ya·do	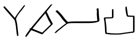	
side	mik·ke·teph		
-	hab·ba·yit	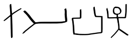	
from the south	hay·ma·neet		
to	ad		
side	ke·teph		
of the temple	hab·ba·yit	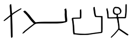	
the north	has·se·ma·leet		
by the altar	lam·miz·be·ach		
and the temple	ve·lab·ba·yit		
	al		
the king	ham·me·lekh		
surrounding	sa·veev	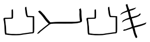	
Then [Jehoiada and his sons] brought out	vay·yo·w·tsee·u		2 Chronicles 23:11
-	et		
son	ben		
the king’s	ham·me·lekh		
put	vay·yit·te·nu	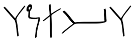	
on him	a·law	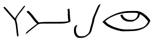	
-	et		
the crown	han·ne·zer		
-	ve·et		

presented him with the Testimony	ha·e·dut		
and proclaimed him king	vay·yam·lee·khu	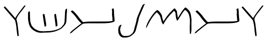	
-	o·to		
anointed him	vay·yim·sha·chu·hu	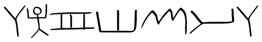	
[They]	ye·ho·w·ya·da	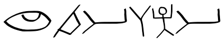	
	u·va·naw	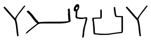	
and shouted	vay·yo·me·ru		
“ Long live	ye·chee	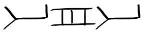	
the king !”	ham·me·lekh	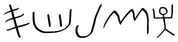	
heard	vat·tish·ma		2 Chronicles 23:12
When Athaliah	a·tal·ya·hu	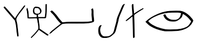	
-	et		
the noise	qo·wl	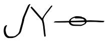	
of the people	ha·am		
running	ha·ra·tseem		
and cheering	ve·ham·hal·leem	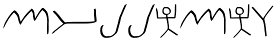	
-	et		
the king	ham·me·lekh		
she went out	vat·ta·vo·w		
to	el		
[them]	ha·am		
in the house	bet	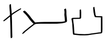	
of the LORD	YHVH		
And she looked out	vat·te·re	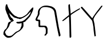	2 Chronicles 23:13
and saw	ve·hin·neh		
the king	ham·me·lekh		
standing	o·w·med		

by	al	𐤏𐤋	
his pillar	am·mu·do	𐤏𐤌𐤅𐤃𐤅	
at the entrance	bam·ma·vo·w	𐤁𐤌𐤁𐤅𐤀	
The officers	ve·has·sa·reem	𐤅𐤄𐤔𐤓𐤉𐤌	
and trumpeters	ve·ha·cha·tso·tse·ro·wt	𐤅𐤄𐤇𐤑𐤑𐤓𐤅𐤕	
were beside	al	𐤏𐤋	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
and all	ve·khal	𐤅𐤊𐤋	
the people	am	𐤏𐤌	
of the land	ha·a·rets	𐤄𐤀𐤓𐤑	
were rejoicing	sa·me·ach	𐤔𐤌𐤇	
and blowing	ve·to·w·qe·a	𐤅𐤕𐤅𐤒𐤏	
trumpets	ba·cha·tso·tse·ro·wt	𐤁𐤇𐤑𐤑𐤓𐤅𐤕	
while the singers	ve·ham·sho·w·ra·reem	𐤅𐤄𐤌𐤔𐤅𐤓𐤓𐤉𐤌	
instruments	bikh·le	𐤁𐤊𐤋𐤉	
with musical	hash·sheer	𐤄𐤔𐤉𐤓	
were leading	u·mo·w·dee·eem	𐤅𐤌𐤅𐤃𐤉𐤏𐤉𐤌	
the praises	le·hal·lel	𐤋𐤄𐤋𐤋	
tore	vat·tiq·ra	𐤅𐤕𐤒𐤓𐤏	
Then Athaliah	a·tal·ya·hu	𐤏𐤕𐤋𐤉𐤄𐤅	
-	et	𐤀𐤕	
her clothes	be·ga·de·ha	𐤁𐤂𐤃𐤉𐤄	
and screamed	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	
“ Treason	qe·sher	𐤒𐤔𐤓	
treason !”	qa·sher	𐤒𐤔𐤓𐤎	
sent out	vay·yo·w·tse	𐤅𐤉𐤅𐤑𐤀	2 Chronicles 23:14
And Jehoiada	ye·ho·w·ya·da	𐤉𐤄𐤅𐤉𐤃𐤏	

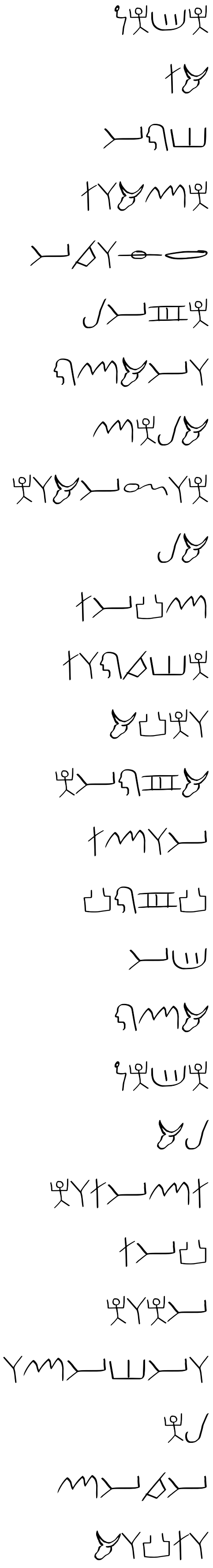

the priest	hak·ko·hen	
-	et	
the commanders	sa·re	
of hundreds	ham·me·o·wt	
in charge of	pe·qu·de	
the army	ha·cha·yil	
saying	vay·yo·mer	
	a·le·hem	
“ Bring her out	ho·w·tsee·u·ha	
	el	
between	mib·bet	
the ranks	has·se·de·ro·wt	
anyone who follows	ve·hab·ba	
her ”	a·cha·re·ha	
and put to	yu·mat	
the sword	be·cha·rev	
For	kee	
had said	a·mar	
the priest	hak·ko·hen	
“ She must not	lo	
be put to death	te·mee·tu·ha	
in the house	bet	
of the LORD ”	YHVH	
So they seized	vay·ya·see·mu	2 Chronicles 23:15
	lah	
[Athaliah]	ya·da·yim	
as she reached	vat·ta·vo·w	

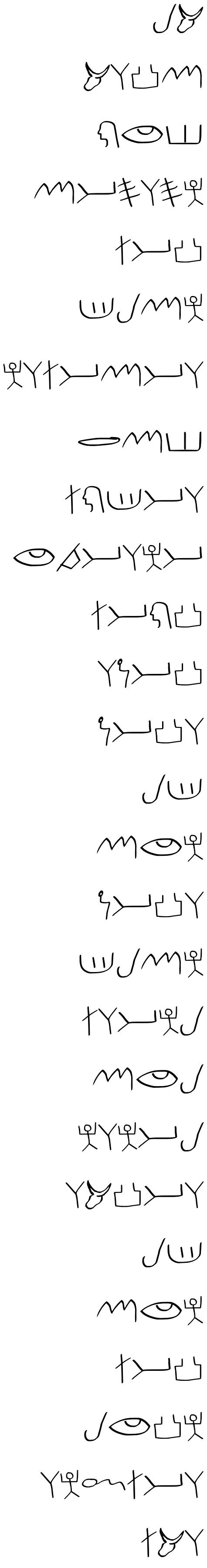

	el	
the entrance	me·vo·w	
Gate	sha·ar	
of the Horse	has·su·seem	
	bet	
to the palace grounds	ham·me·lekh	
they put her to death	vay·mee·tu·ha	
and there	sham	
made	vay·yikh·rot	2 Chronicles 23:16
Then Jehoiada	ye·ho·w·ya·da	
a covenant	be·reet	
between himself	be·no	
and	u·ven	
	kal	
and the people	ha·am	
	u·ven	
the king	ham·me·lekh	
that they would be	lih·yo·wt	
people	le·am	
the LORD’s	la·YHVH	
went	vay·ya·vo·u	2 Chronicles 23:17
So all	khal	
the people	ha·am	
to the temple	bet	
of Baal	hab·ba·al	
and tore it down	vay·yit·te·tsu·hu	
-	ve·et	

They smashed the altars	miz·be·cho·taw	𐤌𐤆𐤁𐤇𐤕𐤉𐤅	
-	ve·et	𐤅𐤀𐤕	
and idols	tse·la·maw	𐤑𐤋𐤌𐤉𐤅	
to pieces	shib·be·ru	𐤔𐤁𐤓𐤅	
-	ve·et	𐤅𐤀𐤕	
Mattan	mat·tan	𐤌𐤕𐤍	
the priest	ko·hen	𐤊𐤄𐤍	
of Baal	hab·ba·al	𐤄𐤁𐤏𐤋	
and killed	ha·re·gu	𐤄𐤓𐤂𐤅	
in front of	liph·ne	𐤋𐤐𐤍𐤉	
the altars	ham·miz·be·cho·wt	𐤄𐤌𐤆𐤁𐤇𐤅𐤕	
put	vay·ya·sem	𐤅𐤉𐤔𐤌	2 Chronicles 23:18
Moreover Jehoiada	ye·ho·w·ya·da	𐤉𐤄𐤅𐤉𐤃𐤏	
the oversight	pe·qud·dot	𐤐𐤒𐤃𐤕	
of the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
into the hands	be·yad	𐤁𐤉𐤃	
priests	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
of the Levitical	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	
whom	a·sher	𐤀𐤔𐤓	
had appointed	cha·laq	𐤇𐤋𐤒	
David	da·veed	𐤃𐤅𐤉𐤃	
over	al	𐤏𐤋	
the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to offer	le·ha·a·lo·wt	𐤋𐤄𐤏𐤋𐤅𐤕	
burnt offerings	o·lo·wt	𐤏𐤋𐤅𐤕	

to the LORD	YHVH	𐤉𐤄𐤅𐤄	
as is written	kak·ka·tuv	𐤊𐤊𐤕𐤅𐤁	
in the Law	be·to·w·rat	𐤁𐤕𐤅𐤓𐤕	
of Moses	mo·sheh	𐤌𐤔𐤄	
with rejoicing	be·sim·chah	𐤁𐤔𐤌𐤇𐤄	
and song	u·ve·sheer	𐤅𐤁𐤔𐤉𐤓	
	al	𐤏𐤋	
as ordained	ye·de	𐤉𐤃𐤉	
by David	da·veed	𐤃𐤅𐤉𐤃	
He stationed	vay·ya·a·med	𐤅𐤉𐤏𐤌𐤃	2 Chronicles 23:19
gatekeepers	hash·sho·w·a·reem	𐤄𐤔𐤅𐤏𐤓𐤉𐤌	
at	al	𐤏𐤋	
the gates	sha·a·re	𐤔𐤏𐤓𐤉	
of the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
so that nothing	ve·lo	𐤅𐤋𐤀	
could enter	ya·vo	𐤉𐤁𐤀	
unclean	ta·me	𐤈𐤌𐤀	
for any	le·khal	𐤋𐤊𐤋	
reason	da·var	𐤃𐤁𐤓	
He also took with him	vay·yiq·qach	𐤅𐤉𐤒𐤇	2 Chronicles 23:20
-	et	𐤀𐤕	
the commanders	sa·re	𐤔𐤓𐤉	
of hundreds	ham·me·o·wt	𐤄𐤌𐤀𐤅𐤕	
-	ve·et	𐤅𐤀𐤕	
the nobles	ha·ad·dee·reem	𐤄𐤀𐤃𐤉𐤓𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	

the rulers	ham·mo·wo·she·leem	𐤄𐤌𐤅𐤔𐤋𐤉𐤌	
of the people	ba·am	𐤁𐤏𐤌	
-	ve·et	𐤅𐤀𐤕	
and all	kal	𐤊𐤋	
the people	am	𐤏𐤌	
of the land	ha·a·rets	𐤄𐤀𐤓𐤑	
down	vay·yo·w·red	𐤅𐤉𐤅𐤓𐤃	
-	et	𐤀𐤕	
and they brought the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
from the house	mib·bet	𐤌𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and entered	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
through	be·to·wkh	𐤁𐤕𐤅𐤊	
Gate	sha·ar	𐤔𐤏𐤓	
the Upper	ha·el·yo·wn	𐤄𐤏𐤋𐤉𐤅𐤍	
palace	bet	𐤁𐤉𐤕	
the royal	ham·me·lekh	𐤄𐤌𐤋𐤊	
They seated	vay·yo·wo·shee·vu	𐤅𐤉𐤅𐤔𐤉𐤁𐤅	
-	et	𐤀𐤕	
King [Joash]	ham·me·lekh	𐤄𐤌𐤋𐤊	
on	al	𐤏𐤋	
throne	kis·se	𐤊𐤎𐤀	
the royal	ham·mam·la·khah	𐤄𐤌𐤌𐤋𐤊𐤄	
rejoiced	vay·yis·me·chu	𐤅𐤉𐤔𐤌𐤇𐤅	2 Chronicles 23:21
and all	khal	𐤊𐤋	
the people	am	𐤏𐤌	
of the land	ha·a·rets	𐤄𐤀𐤓𐤑	

And the city	ve·ha·eer		
was quiet	sha·qa·tah	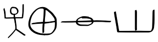	
-	ve·et		
because Athaliah	a·tal·ya·hu	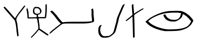	
had been put to	he·mee·tu	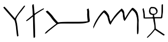	
the sword	ve·cha·rev		
years old	ben		2 Chronicles 24:1
was seven	she·va		
	sha·neem	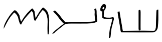	
Joash	yo·ash		
when he became king	be·ma·le·kho		
forty	ve·ar·ba·eem		
years	sha·nah	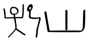	
and he reigned	ma·lakh	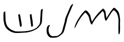	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem	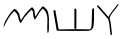	
His mother’s	im·mo	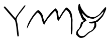	
was Zibiah	tsiv·yah	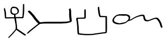	
she was from	mib·be·er		
Beersheba	sha·va		
did	vay·ya·as		2 Chronicles 24:2
And Joash	yo·w·ash		
[what was] right	hay·ya·shar	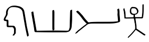	
in the eyes	be·e·ne	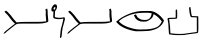	
of the LORD	YHVH		
all	kal	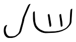	
the days	ye·me		

of Jehoiada	ye·ho·w·ya·da	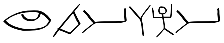	
the priest	hak·ko·hen	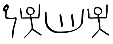	
took	vay·yis·sa	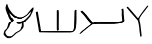	2 Chronicles 24:3
for him	lo	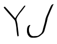	
Jehoiada	ye·ho·w·ya·da	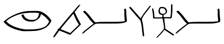	
wives	na·sheem	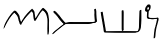	
two	she·ta·yim	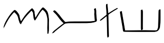	
and he had	vay·yo·w·led	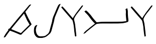	
sons	ba·neem	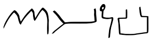	
and daughters	u·va·no·wt		
Some time later	vay·hee	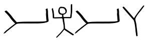	2 Chronicles 24:4
	a·cha·re·khen	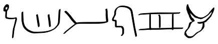	
set	ha·yah	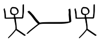	
-	im		
his heart	lev	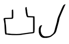	
Joash	yo·w·ash		
on repairing	le·chad·desh	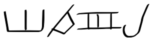	
-	et		
the house	bet	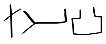	
of the LORD	YHVH		
So he gathered	vay·yiq·bots	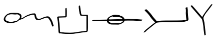	2 Chronicles 24:5
-	et		
the priests	hak·ko·ha·neem	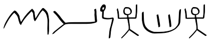	
and Levites	ve·hal·vee·yim		
and said	vay·yo·mer		
	la·hem		
“ Go out	tse·u		

to the cities	le·a·re		
of Judah	ye·hu·dah		
and collect	ve·qiv·tsu		
from all	mik·kal		
Israel	yis·ra·el	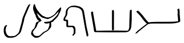	
the money	ke·seph		
to repair	le·chaz·zeq	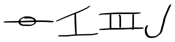	
-	et		
the house	bet	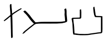	
of your God	e·lo·he·khem	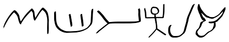	
due	mid·de		
annually	sha·nah	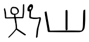	
	be·sha·nah		
	ve·at·tem		
quickly”	te·ma·ha·ru		
Do it	lad·da·var		
did not	ve·lo		
make haste	mi·ha·ru		
The Levites, however	hal·vee·yim	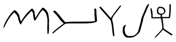	
called	vay·yiq·ra	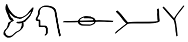	2 Chronicles 24:6
So the king	ham·me·lekh		
Jehoiada	lee·ho·w·ya·da		
the high	ha·rosh		
priest and said	vay·yo·mer		
	lo		
“ Why	mad·du·a		
have you not	lo		

required	da·rash·ta		
	al		
the Levites	hal·vee·yim	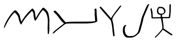	
to bring	le·ha·vee	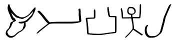	
from Judah	mee·hu·dah	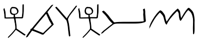	
and Jerusalem	u·mee·ru·sha·lim		
-	et		
the tax imposed	mas·at		
by Moses	mo·sheh		
the servant	e·ved	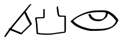	
of the LORD	YHVH		
and by the assembly	ve·haq·qa·hal	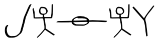	
of Israel	le·yis·ra·el		
for the Tent	le·o·hel		
of the Testimony ? ”	ha·e·dut		
For	kee	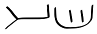	2 Chronicles 24:7
Athaliah	a·tal·ya·hu	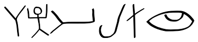	
of that wicked woman	ham·mir·sha·at		
the sons	ba·ne·ha	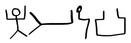	
had broken into	pha·re·tsu		
-	et		
the house	bet	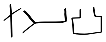	
of God	ha·e·lo·heem		
and had even	ve·gam		
	kal		
the sacred objects	qa·de·she		
of the house	vet	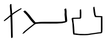	

of the LORD	YHVH		
used	a·su		
for the Baals	lab·be·a·leem		
command	vay·yo·mer		2 Chronicles 24:8
At the king’s	ham·me·lekh		
was made	vay·ya·a·su		
chest	a·ro·wn	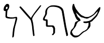	
a	e·chad	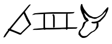	
and placed	vay·yit·te·nu·hu	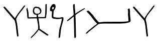	
at the gate	be·sha·ar		
of the house	bet	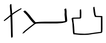	
of the LORD	YHVH		
outside	chu·tsah		
was issued	vay·yit·te·nu	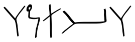	2 Chronicles 24:9
And a proclamation	qo·wl	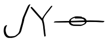	
in Judah	bee·hu·dah	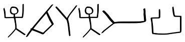	
and Jerusalem	u·vee·ru·sha·lim		
that they were to bring	le·ha·vee	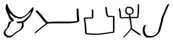	
to the LORD	la·YHVH	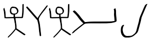	
the tax	mas·at		
[imposed by] Moses	mo·sheh	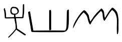	
the servant	e·ved	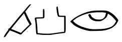	
of God	ha·e·lo·heem		
on	al		
Israel	yis·ra·el	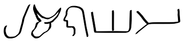	
in the wilderness	bam·mid·bar		
rejoiced	vay·yis·me·chu	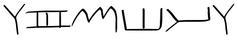	2 Chronicles 24:10

All	khal	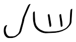	
the officers	has·sa·reem	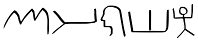	
and all	ve·khal	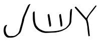	
the people	ha·am	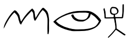	
and brought their contributions	vay·ya·vee·u	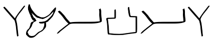	
and they dropped them	vay·yash·lee·khu	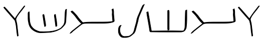	
in the chest	la·a·ro·wn	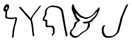	
until	ad	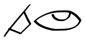	
it was full	le·khal·leh	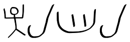	
-	vay·hee	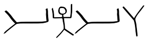	2 Chronicles 24:11
Whenever	be·et	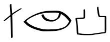	
was brought	ya·vee	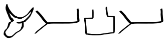	
-	et	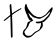	
the chest	ha·a·ro·wn	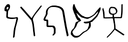	
to	el	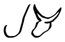	
overseers	pe·qud·dat	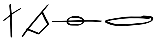	
the king’s	ham·me·lekh	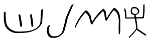	
by	be·yad	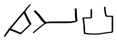	
the Levites	hal·vee·yim	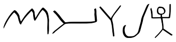	
and they saw	ve·khir·o·w·tam	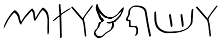	
that	kee	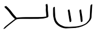	
there was a large amount	rav	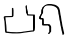	
of money	hak·ke·seph	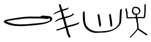	
would come	u·va	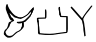	
scribe	so·w·pher	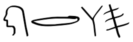	
the royal	ham·me·lekh	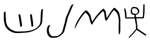	

and the officer	u·phe·qeed	
priest	ko·hen	
of the high	ha·rosh	
and empty	vee·a·ru	
-	et	
the chest	ha·a·ro·wn	
and carry it	ve·yis·sa·u·hu	
back	vee·shee·vu·hu	
to	el	
its place	me·qo·mo	
this	koh	
They did	a·su	
daily	le·yo·wm	
	be·yo·wm	
and gathered	vay·ya·as·phu	
the money	khe·seph	
in abundance	la·rov	
would give [the money]	vay·yit·te·ne·hu	2 Chronicles 24:12
Then the king	ham·me·lekh	
and Jehoiada	vee·ho·w·ya·da	
to those who	el	
supervised	o·w·seh	
	me·le·khet	
the labor	a·vo·w·dat	
on the house	bet	
of the LORD	YHVH	
	vay·yih·yu	

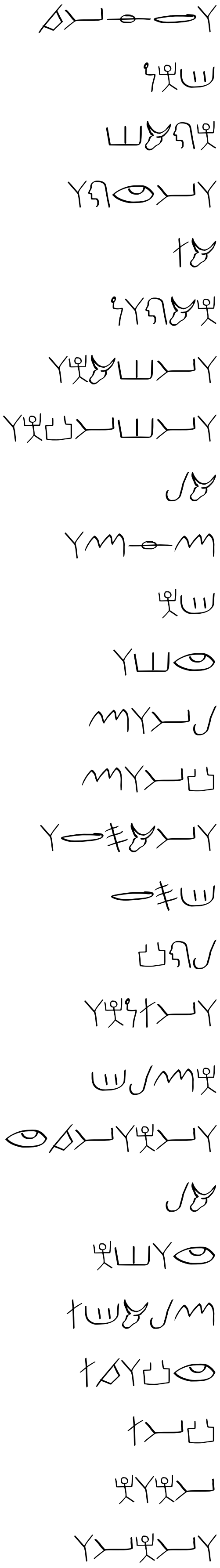

to hire	so·khe·reem	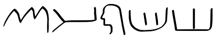	
stonecutters	cho·tse·veem		
and carpenters	ve·cha·ra·sheem		
to restore	le·chad·desh	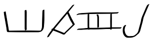	
the house	bet	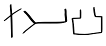	
of the LORD	YHVH	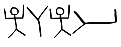	
as well as	ve·gam		
workers	le·cha·ra·she		
in iron	var·zel	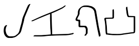	
and bronze	u·ne·cho·shet		
to repair	le·chaz·zeq	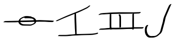	
	et		
the house	bet	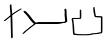	
of the LORD	YHVH	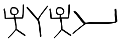	
So the workmen	vay·ya·a·su		2 Chronicles 24:13
labored	o·se		
	ham·me·la·khah		
progressed	vat·ta·al		
the repair	a·ru·khah		
work	lam·me·la·khah		
and in their hands	be·ya·dam	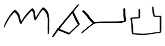	
They restored	vay·ya·a·mee·du		
-	et		
the house	bet	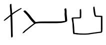	
of God	ha·e·lo·heem	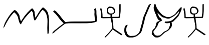	
according	al		
to its specifications	mat·kun·to	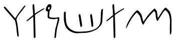	

and they reinforced it	vay·am·me·tsu·hu	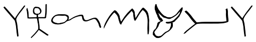	
When they were finished	u·khe·khal·lo·w·tam	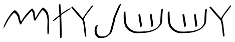	2 Chronicles 24:14
they brought	he·vee·u	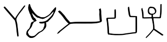	
to	liph·ne	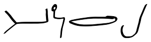	
the king	ham·me·lekh	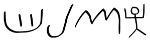	
and Jehoiada	vee·ho·w·ya·da	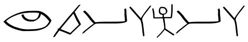	
-	et	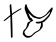	
the rest	she·ar	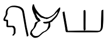	
of the money	hak·ke·seph	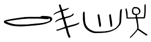	
to make with it	vay·ya·a·se·hu	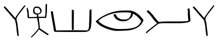	
the articles	khe·leem	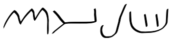	
for the house	le·vet	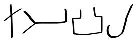	
of the LORD —	YHVH	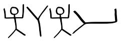	
utensils	ke·le	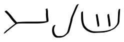	
for the service	sha·ret	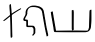	
and for the burnt offerings	ve·ha·a·lo·wt	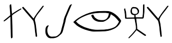	
dishes	ve·khap·po·wt	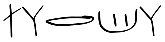	
and other objects	u·khe·le	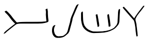	
of gold	za·hav	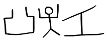	
and silver	va·kha·seph	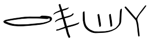	
-	vay·yih·yu	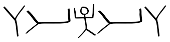	
were presented	ma·a·leem	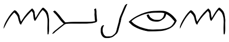	
burnt offerings	o·lo·wt	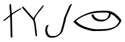	
in the house	be·vet	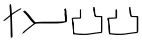	
of the LORD	YHVH	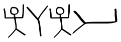	
regularly	ta·meed	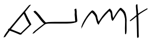	

Throughout	kol	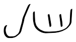	
the days	ye·me		
of Jehoiada	ye·ho·w·ya·da	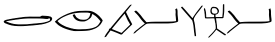	
When Jehoiada was old	vay·yiz·qan		2 Chronicles 24:15
[he]	ye·ho·w·ya·da	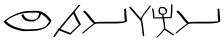	
and full of	vay·yis·ba	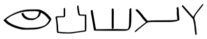	
years	ya·meem	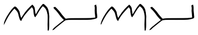	
died	vay·ya·mot	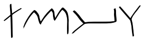	
-	ben		
of 130	me·ah		
	u·she·lo·sheem		
at the age	sha·nah	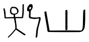	
-	be·mo·w·to		
And [Jehoiada] was buried	vay·yiq·be·ru·hu	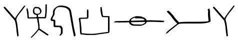	2 Chronicles 24:16
in the City	ve·eer		
of David	da·veed	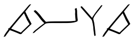	
with	im		
the kings	ham·me·la·kheem		
because	kee	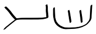	
he had done	a·sah		
what was good	to·w·vah		
in Israel	be·yis·ra·el	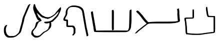	
for	ve·im		
God	ha·e·lo·heem		
and His temple	u·ve·to	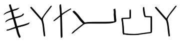	
After	ve·a·cha·re	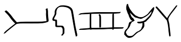	2 Chronicles 24:17
the death	mo·wt		

of Jehoiada, however	ye·ho·w·ya·da	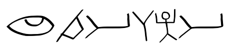	
came	ba·u	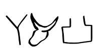	
the officials	sa·re		
of Judah	ye·hu·dah		
and paid homage	vay·yish·ta·cha·wu	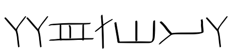	
to the king	lam·me·lekh		
and	az		
listened	sha·ma		
[he]	ham·me·lekh		
to them	a·le·hem	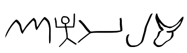	
They abandoned	vay·ya·az·vu		2 Chronicles 24:18
	et		
the house	bet	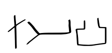	
of the LORD	YHVH	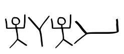	
the God	e·lo·he		
of their fathers	a·vo·w·te·hem	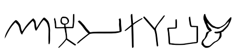	
and served	vay·ya·av·du	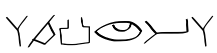	
-	et		
the Asherah poles	ha·a·she·reem	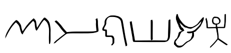	
-	ve·et		
and idols	ha·a·tsab·beem	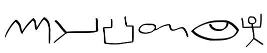	
came	vay·hee	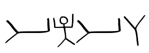	
So wrath	qe·tseph		
upon	al		
Judah	ye·hu·dah		
and Jerusalem	vee·ru·sha·lim		
guilt of theirs	be·ash·ma·tam	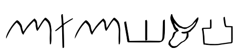	

for this	zot		
Nevertheless, [the LORD] sent	vay·yish·lach		2 Chronicles 24:19
-	ba·hem		
prophets	ne·vi·eem	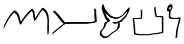	
to bring [the people] back	la·ha·shee·vam	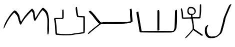	
to	el		
[Him]	YHVH	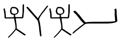	
and to testify	vay·ya·ee·du		
against them	vam	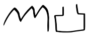	
but they would not	ve·lo		
listen	he·e·zee·nu	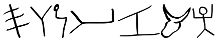	
Then the Spirit	ve·ru·ach	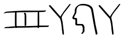	2 Chronicles 24:20
of God	e·lo·heem	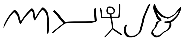	
came upon	la·ve·shah		
-	et		
Zechariah	ze·khar·yah	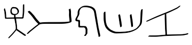	
son	ben		
of Jehoiada	ye·ho·w·ya·da	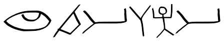	
the priest	hak·ko·hen	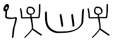	
who stood up	vay·ya·a·mod		
before	me·al		
the people	la·am		
and said	vay·yo·mer		
to them	la·hem		
“ This is what	koh	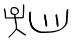	
says :	a·mar		
God	ha·e·lo·heem		

‘ Why	la·mah	למה	
do you	at·tem	אתם	
transgress	o·ve·reem	עברים	
	et	את	
the commandments	mits·wot	מצות	
of the LORD	YHVH	יהוה	
so that you cannot	ve·lo	ולא	
prosper ?	tats·lee·chu	תצליחו	
Because	kee	כי	
you have forsaken	a·zav·tem	עזבתם	
-	et	את	
the LORD	YHVH	יהוה	
He has forsaken	vay·ya·a·zov	ויעזב	
you ’”	et·khem	אתכם	
But they conspired	vay·yiq·she·ru	ויקשרו	2 Chronicles 24:21
against Zechariah	a·law	עליו	
they stoned him	vay·yir·ge·mu·hu	וירגמהו	
	e·ven	אבן	
and by order	be·mits·vat	במצות	
of the king	ham·me·lekh	המלך	
in the courtyard	ba·cha·tsar	בחצר	
of the house	bet	בית	
of the LORD	YHVH	יהוה	
failed to	ve·lo	ולא	2 Chronicles 24:22
remember	za·khar	זכר	
Joash	yo·w·ash	יואש	
Thus King	ham·me·lekh	המלך	

the kindness	ha·che·sed	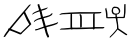	
that	a·sher		
had extended	a·sah		
Jehoiada	ye·ho·w·ya·da	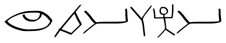	
Zechariah’s father	a·vee	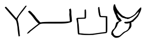	
to him	im·mo		
Instead, [Joash] killed	vay·ya·ha·rog	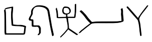	
-	et		
[Jehoiada’s] son	be·no	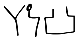	
As he lay dying	u·khe·mo·w·to		
[Zechariah] said	a·mar		
see this	ye·re		
“ May the LORD	YHVH		
and call you to account”	ve·yid·rosh		
-	vay·hee	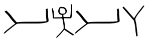	2 Chronicles 24:23
In the spring	lit·qu·phat	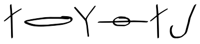	
	hash·sha·nah	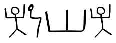	
went to war	a·lah		
against Joash	a·law	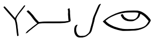	
	chel	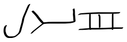	
the army of Aram	a·ram		
They entered	vay·ya·vo·u	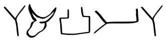	
	el		
Judah	ye·hu·dah	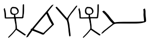	
and Jerusalem	vee·ru·sha·lim		
and destroyed	vay·yash·chee·tu	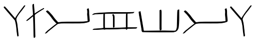	
-	et		

all	kal	
the leaders	sa·re	
of the people	ha·am	
-	me·am	
all	ve·khal	
the plunder	she·la·lam	
and they sent	shil·le·chu	
to their king	le·me·lekh	
in Damascus	dar·ma·seq	
Although	kee	2 Chronicles 24:24
with only a few	ve·mits·ar	
men	a·na·sheem	
had come	ba·u	
army	chel	
the Aramean	a·ram	
the LORD	va·YHVH	
delivered	na·tan	
into their hand	be·ya·dam	
army	cha·yil	
great	la·rov	
a very	me·od	
Because	kee	
Judah had forsaken	a·ze·vu	
-	et	
the LORD	YHVH	
the God	e·lo·he	
of their fathers	a·vo·w·te·hem	

on	ve·et	𐤅𐤀𐤕	
Joash	yo·w·ash	𐤉𐤅𐤀𐤔	
was executed	a·su	𐤏𐤔𐤅	
judgment	she·pha·teem	𐤔𐤐𐤈𐤉𐤌	
And when [the Arameans] had withdrawn	u·ve·lekh·tam	𐤅𐤁𐤋𐤊𐤕𐤌	2 Chronicles 24:25
	mim·men·nu	𐤌𐤌𐤍𐤅	
	kee	𐤊𐤉	
they left	a·ze·vu	𐤏𐤆𐤁𐤅	
[Joash]	o·to	𐤀𐤕𐤅	
wounded	be·ma·cha·lī·yīm	𐤁𐤌𐤇𐤋𐤉𐤉𐤌	
severely	rab·beem	𐤓𐤁𐤉𐤌	
conspired	hit·qash·she·ru	𐤄𐤕𐤒𐤔𐤓𐤅	
against him	a·law	𐤏𐤋𐤉𐤅	
His own servants	a·va·daw	𐤏𐤁𐤃𐤉𐤅	
for shedding the blood	bid·me	𐤁𐤃𐤌𐤉	
of the son	be·ne	𐤁𐤍𐤉	
of Jehoiada	ye·ho·w·ya·da	𐤉𐤄𐤅𐤉𐤃𐤏	
the priest	hak·ko·hen	𐤄𐤊𐤄𐤍	
and they killed him	vay·ya·har·gu·hu	𐤅𐤉𐤄𐤓𐤂𐤄𐤅	
on	al	𐤏𐤋	
his bed	mit·ta·to	𐤌𐤈𐤕𐤅	
So he died	vay·ya·mot	𐤅𐤉𐤌𐤕	
and was buried	vay·yiq·be·ru·hu	𐤅𐤉𐤒𐤁𐤓𐤄𐤅	
in the City	be·eer	𐤁𐤏𐤉𐤓	
of David	da·veed	𐤃𐤅𐤉𐤃	
but not	ve·lo	𐤅𐤋𐤀	

-	qe·va·ru·hu	קברוהו	
in the tombs	be·qiv·ro·wt	בקברות	
of the kings	ham·me·la·kheem	המלכים	
Those	ve·el·leh	ואלה	2 Chronicles 24:26
who conspired	ham·mit·qash·she·reem	המתקשרים	
against [Joash]	a·law	עליו	
were Zabad	za·vad	זבד	
son	ben	בן	
of Shimeath	shim·at	שמעת	
the Ammonitess	ha·am·mo·w·neet	העמונית	
and Jehozabad	vee·ho·w·za·vad	ויהוזבד	
son	ben	בן	
of Shimrith	shim·reet	שמרית	
the Moabitess	ham·mo·w·a·veet	המואבית	
The accounts of the sons [of Joash]	u·va·naw	ובניו	2 Chronicles 24:27
as well as the many	ve·rov	ורב	
pronouncements	ham·mas·sa	המשא	
about him	a·law	עליו	
and about the restoration	vee·so·wd	ויסוד	
of the house	bet	בית	
of God	ha·e·lo·heem	האלהים	
[are] indeed	hin·nam	הנם	
written	ke·tu·veem	כתובים	
in	al	על	
the Treatise	mid·rash	מדרש	
of the Book	se·pher	ספר	

of the Kings	ham·me·la·kheem		
reigned	vay·yim·lokh		
Amaziah	a·mats·ya·hu		
And his son	ve·no	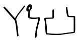	
in his place	tach·taw	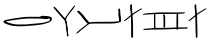	
years old	ben		2 Chronicles 25:1
was twenty-five	es·reem	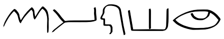	
	ve·cha·mesh	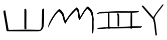	
	sha·nah	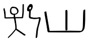	
[when] he became king	ma·lakh	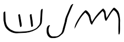	
Amaziah	a·mats·ya·hu		
twenty-nine	ve·es·reem		
	va·te·sha		
years	sha·nah	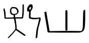	
and he reigned	ma·lakh	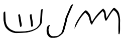	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem		
His mother’s	im·mo	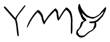	
was Jehoaddan	ye·ho·w·ad·dan		
she was from Jerusalem	mee·ru·sha·la·yim		
And he did [what was]	vay·ya·as		2 Chronicles 25:2
right	hay·ya·shar	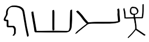	
in the eyes	be·e·ne	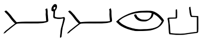	
of the LORD	YHVH		
but	raq	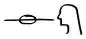	
not	lo		

wholeheartedly	be·le·vav	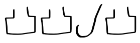	
	sha·lem	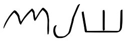	
-	vay·hee	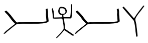	2 Chronicles 25:3
As soon as	ka·a·sher		
was firmly	cha·ze·qah	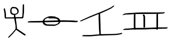	
the kingdom	ham·mam·la·khah		
in his grasp	a·law	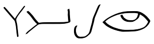	
Amaziah executed	vay·ya·ha·rog	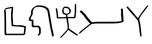	
-	et		
the servants	a·va·daw	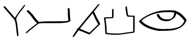	
who had murdered	ham·mak·keem		
-	et		
the king	ham·me·lekh		
his father	a·vee	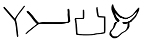	
Yet	ve·et		2 Chronicles 25:4
put their sons	be·ne·hem	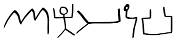	
he did not	lo		
to death	he·meet	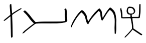	
but [acted]	kee	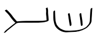	
according to what is written	khak·ka·tuv		
in the Law	bat·to·w·rah		
in the Book	be·se·pher		
of Moses	mo·sheh		
where	a·sher		
commanded :	tsiw·vah		
the LORD	YHVH		
	le·mor		

must not	lo		
be put to death	ya·mu·tu		
“ Fathers	a·vo·wt		
for	al		
their children	ba·neem	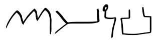	
and children	u·va·neem	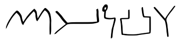	
must not	lo		
be put to death	ya·mu·tu		
for	al		
their fathers	a·vo·wt		
-	kee	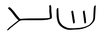	
each	eesh	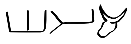	
for his own sin”	be·chet·o	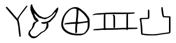	
is to die	ya·mu·tu		
gathered	vay·yiq·bots	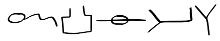	2 Chronicles 25:5
Then Amaziah	a·mats·ya·hu		
-	et		
[the people of] Judah	ye·hu·dah	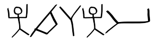	
	vay·ya·a·mee·dem		
	le·vet	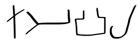	
and assigned them according to their families	a·vo·wt		
to commanders	le·sa·re		
of thousands	ha·a·la·pheem		
[and]	u·le·sa·re	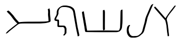	
of hundreds	ham·me·o·wt		
throughout	le·khal		

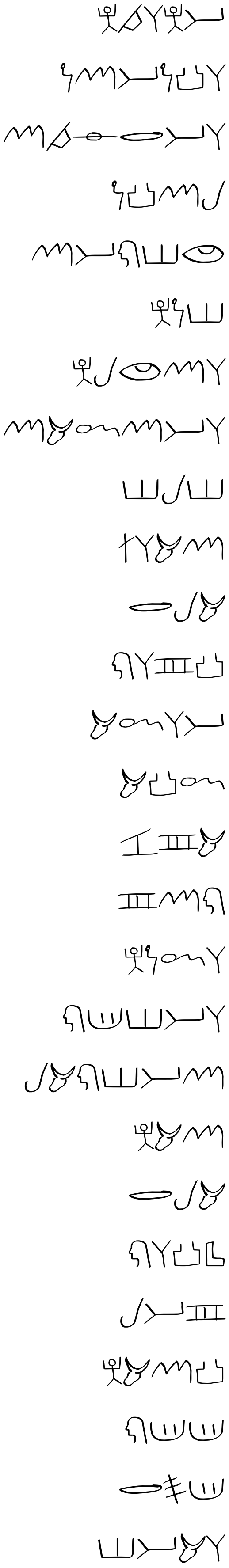

Judah	ye·hu·dah	
and Benjamin	u·vin·ya·min	
And he numbered	vay·yiph·qe·dem	
years of age	le·mib·ben	
those twenty	es·reem	
	sha·nah	
or older	va·ma·lah	
and found	vay·yim·tsa·em	
300,000 {}	she·losh	
	me·o·wt	
	e·leph	
chosen [men]	ba·chur	
[able] to serve	yo·w·tse	
in the army	tsa·va	
bearing	o·chez	
the spear	ro·mach	
and shield	ve·tsin·nah	
He also hired	vay·yis·kor	2 Chronicles 25:6
from Israel	mee·yis·ra·el	
for a hundred	me·ah	
	e·leph	
mighty warriors	gib·bo·wr	
	cha·yil	
100,000 {}	be·me·ah	
talents	khik·kar	
of silver	ka·seph	
But a man	ve·eesh	2 Chronicles 25:7

of God	ha·e·lo·heem		
came	ba		
to him	e·law	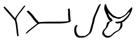	
and said	le·mor		
“ O king	ham·me·lekh		
do not let	al		
go	ya·vo	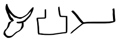	
with you	im·me·kha		
the army	tse·va	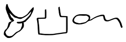	
of Israel	yis·ra·el	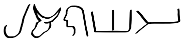	
for	kee	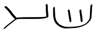	
is not	en	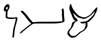	
the LORD	YHVH		
with	im		
Israel —	yis·ra·el	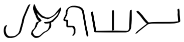	
[not with] any	kol	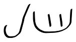	
of the Ephraimites	be·ne	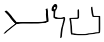	
	eph·ra·yim		
Even	kee	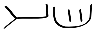	2 Chronicles 25:8
if	im		
go	bo		
you	at·tah		
and fight	a·seh		
bravely	cha·zaq		
in battle	lam·mil·cha·mah	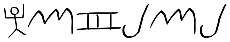	
will make you stumble	yakh·shee·le·kha	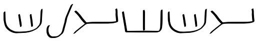	
God	ha·e·lo·heem	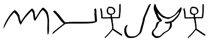	

before	liph·ne		
the enemy	o·w·yev	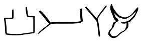	
for	kee	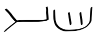	
has	yesh	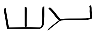	
power	ko·ach		
God	be·lo·heem		
to help	la·zo·wr	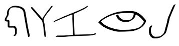	
and [power] to overthrow”	u·le·hakh·sheel		
asked	vay·yo·mer		2 Chronicles 25:9
Amaziah	a·mats·ya·hu		
the man	le·eesh	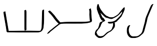	
of God	ha·e·lo·heem	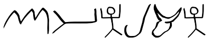	
“ What	u·mah		
should I do	la·a·so·wt		
about the hundred	lim·at		
talents	hak·kik·kar		
-	a·sher		
I have given	na·tat·tee		
to the army	lig·dud		
of Israel ?”	yis·ra·el	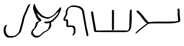	
replied	vay·yo·mer		
And the man	eesh	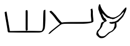	
of God	ha·e·lo·heem	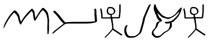	
	yesh	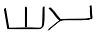	
“ The LORD	la·YHVH	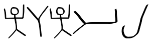	
is able to give	la·tet		
you	le·kha	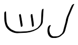	

much more	har·beh	הרבה	
than this”	miz·zeh	מזה	
dismissed	vay·yav·dee·lem	ויבדילם	2 Chronicles 25:10
So Amaziah	a·mats·ya·hu	אמציהו	
the troops	le·hag·ge·dud	להגדוד	
who	a·sher	אשר	
had come	ba	בא	
to him	e·law	אליו	
from Ephraim	me·eph·ra·yim	מאפרים	
and sent them	la·le·khet	ללכת	
home	lim·qo·w·mam	למקומם	
And they were furious	vay·yi·char	ויחר	
	ap·pam	אפם	
	me·od	מאד	
with Judah	bee·hu·dah	ביהודה	
and returned	vay·ya·shu·vu	וישובו	
home	lim·qo·w·mam	למקומם	
in great	ba·cho·ree	בחרי	
anger	aph	אפף	
Amaziah, however	va·a·mats·ya·hu	ואמציהו	2 Chronicles 25:11
summoned his strength	hit·chaz·zaq	התחזק	
and led	vay·yin·hag	וינהג	
-	et	את	
his troops	am·mo	עמו	
	vay·ye·lekh	וילך	
to the Valley of Salt	ge	גיא	
	ham·me·lach	המלח	

where he struck down	vay·yakh	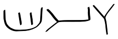	
-	et		
men	be·ne	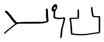	
of Seir	se·eer		
10,000 {}	a·se·ret		
	a·la·pheem		
10,000 [men]	va·a·se·ret		2 Chronicles 25:12
	a·la·pheem		
alive	chay·yeem	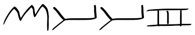	
also captured	sha·vu		
and the army	be·ne	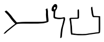	
of Judah	ye·hu·dah	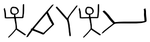	
They took them	vay·vee·um	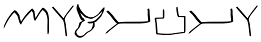	
to the top	le·rosh		
of a cliff	has·sa·la	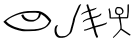	
and threw them down	vay·yash·lee·khum	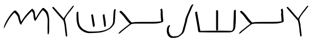	
	me·rosh		
	has·se·la	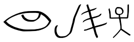	
so that all	ve·khul·lam	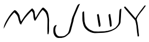	
were dashed to pieces	niv·qa·u	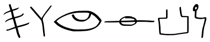	
Meanwhile	u·ve·ne		2 Chronicles 25:13
the troops	hag·ge·dud		
that	a·sher		
had dismissed	he·sheev	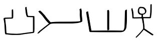	
Amaziah	a·mats·ya·hu		
	mil·le·khet	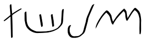	

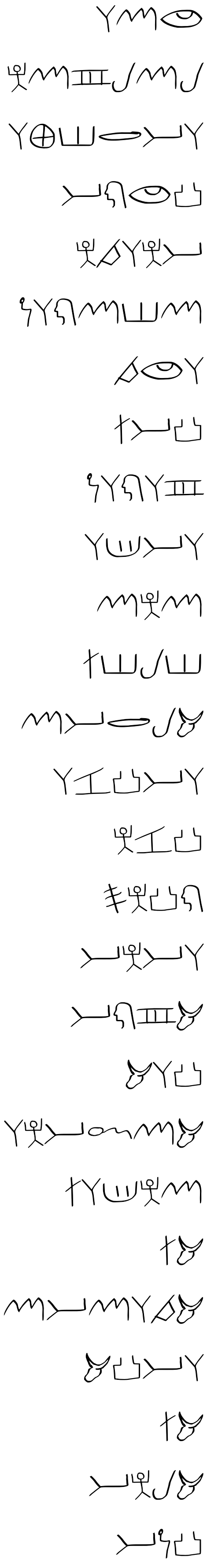

	im·mo	
from battle	lam·mil·cha·mah	
raided	vay·yiph·she·tu	
the cities	be·a·re	
of Judah	ye·hu·dah	
from Samaria	mish·sho·me·ro·wn	
to	ve·ad	
	bet	
Beth-horon	cho·w·ro·wn	
They struck down	vay·yak·ku	
	me·hem	
3,000 [people]	she·lo·shet	
	a·la·pheem	
and carried off	vay·ya·voz·zu	
plunder	biz·zah	
a great deal of	rab·bah	
-	vay·hee	2 Chronicles 25:14
When	a·cha·re	
returned	vo·w	
Amaziah	a·mats·ya·hu	
from the slaughter	me·hak·ko·wt	
of	et	
the Edomites	a·do·w·meem	
he brought back	vay·ya·ve	
-	et	
the gods	e·lo·he	
of the Seirites	be·ne	

	se·eer	שעיר	
set them up	vay·ya·a·mee·dem	ויעמידם	
as his own	lo	לו	
gods	le·lo·heem	לאלהים	
before them	ve·liph·ne·hem	ולפניהם	
bowed	yish·ta·cha·veh	ישתחוה	
to them	ve·la·hem	ולהם	
and burned sacrifices	ye·qat·ter	יקטר	
burned	vay·yi·char	ויחר	2 Chronicles 25:15
Therefore the anger	aph	אף	
of the LORD	YHVH	יהוה	
against Amaziah	ba·a·mats·ya·hu	באמציהו	
and He sent	vay·yish·lach	וישלח	
him	e·law	אליו	
a prophet	na·vee	נביא	
who said	vay·yo·mer	ויאמר	
	lo	לו	
“ Why	lam·mah	למה	
have you sought	da·rash·ta	דרשת	
-	et	את	
gods	e·lo·he	אלהי	
this people’s	ha·am	העם	
which	a·sher	אשר	
could not	lo	לא	
deliver	hits·tsee·lu	הצילו	
-	et	את	
[them]	am·mam	עמם	

from your hand ?”	mee·ya·de·kha	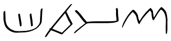	
-	vay·hee	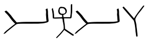	2 Chronicles 25:16
While he was still speaking	be·dab·be·ro		
-	e·law	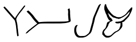	
the king asked	vay·yo·mer		
	lo		
the counselor	hal·yo·w·ets		
to the king ?	lam·me·lekh		
“ Have we made you	ne·tan·nu·kha		
Stop !	cha·dal	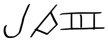	
	le·kha	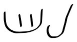	
Why	lam·mah		
be struck down ? ”	yak·ku·kha		
stopped	vay·yech·dal	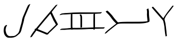	
So the prophet	han·na·vee	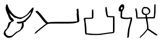	
but he said	vay·yo·mer		
“ I know	ya·da·tee		
that	kee	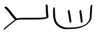	
has determined	ya·ats		
God	e·lo·heem		
to destroy you	le·hash·chee·te·kha	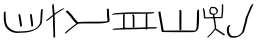	
because	kee	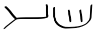	
you have done	a·see·ta	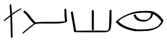	
this	zot		
and have not	ve·lo		
heeded	sha·ma·ta		
my advice”	la·a·tsa·tee		

took counsel	vay·yiw·va·ats		2 Chronicles 25:17
Then Amaziah	a·mats·ya·hu		
king	me·lekh	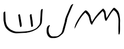	
of Judah	ye·hu·dah	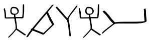	
and sent	vay·yish·lach		
word to	el		
Jehoash	yo·w·ash		
son	ben		
of Jehoahaz	ye·ho·w·a·chaz	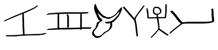	
the son	ben		
of Jehu	ye·hu	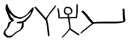	
the king	me·lekh	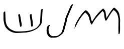	
of Israel	yis·ra·el	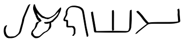	
he said	le·mor		
“ Come	le·kha	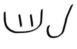	
let us meet	nit·ra·eh		
face to face”	pha·neem	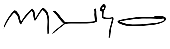	
replied	vay·yish·lach		2 Chronicles 25:18
But Jehoash	yo·w·ash		
king	me·lekh	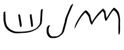	
of Israel	yis·ra·el	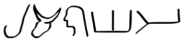	
to	el		
Amaziah	a·mats·ya·hu		
king	me·lekh	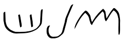	
of Judah	ye·hu·dah	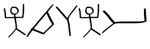	
- :	le·mor		
“ A thistle	ha·cho·w·ach	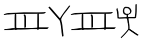	

-	a·sher		
in Lebanon	bal·le·va·no·wn	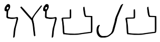	
sent	lach	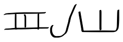	
a message to	el		
a cedar	ha·e·rez		
-	a·sher		
in Lebanon	bal·le·va·no·wn		
saying	le·mor	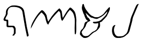	
‘ Give	te·nah		
-	et		
your daughter	bit·te·kha	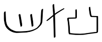	
to my son	liv·nee		
in marriage ’	le·ish·shah		
came along	vat·ta·a·vor		
beast	chay·yat	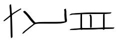	
Then a wild	has·sa·deh		
-	a·sher		
in Lebanon	bal·le·va·no·wn		
and trampled	vat·tir·mos	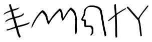	
-	et		
the thistle	ha·cho·w·ach		
You have said	a·mar·ta		2 Chronicles 25:19
‘ Look	hin·neh		
I have defeated	hik·kee·ta	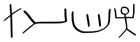	
-	et		
Edom ’	e·do·wm		
has become proud	u·ne·sa·a·kha		

and your heart	lib·be·kha	לבך	
and boastful	le·hakh·beed	להכביד	
Now	at·tah	עתה	
stay	she·vah	שבה	
at home	be·ve·te·kha	בביתך	
Why	lam·mah	למה	
should you stir up	tit·ga·reh	תתגרה	
trouble	be·ra·ah	ברעה	
you	ve·na·phal·ta	ונפלת	
so that you fall —	at·tah	אתה	
and Judah	vee·hu·dah	ויהודה	
with you ? ”	im·makh	עמך	
would not	ve·lo	ולא	2 Chronicles 25:20
listen	sha·ma	שמע	
But Amaziah	a·mats·ya·hu	אמציהו	
for	kee	כי	
from God	me·ha·e·lo·heem	מהאלהים	
this [had come]	hee	היא	
in order to	le·ma·an	למען	
deliver them	tit·tam	תתם	
into the hand [of Jehoash]	be·yad	ביד	
because	kee	כי	
they had sought	da·re·shu	דרשו	
-	et	את	
the gods	e·lo·he	אלהי	
of Edom	e·do·wm	אדום	
advanced	vay·ya·al	ויעל	2 Chronicles 25:21

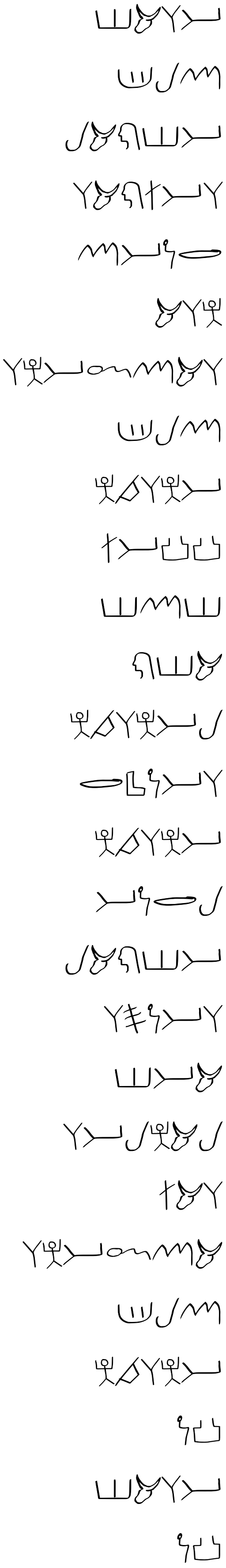

So Jehoash	yo·w·ash	
king	me·lekh	
of Israel	yis·ra·el	
each other	vay·yit·ra·u	
faced	pha·neem	
and he	hu	
and Amaziah	va·a·mats·ya·hu	
king	me·lekh	
of Judah	ye·hu·dah	
	be·vet	
at Beth-shemesh	she·mesh	
-	a·sher	
in Judah	lee·hu·dah	
was routed	vay·yin·na·geph	2 Chronicles 25:22
And Judah	ye·hu·dah	
before	liph·ne	
Israel	yis·ra·el	
fled	vay·ya·nu·su	
and every man	eesh	
to his own home	le·o·ha·law	
-	ve·et	2 Chronicles 25:23
Amaziah	a·mats·ya·hu	
king	me·lekh	
of Judah	ye·hu·dah	
the son	ben	
Jehoash	yo·w·ash	
the son	ben	

of Jehoahaz	ye·ho·w·a·chaz		
captured	ta·phas		
of Joash	yo·w·ash		
king	me·lekh	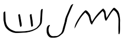	
of Israel	yis·ra·el	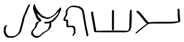	
	be·vet	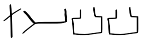	
There at Beth-shemesh	sha·mesh		
Then Jehoash brought him	vay·vee·e·hu	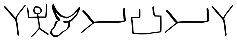	
to Jerusalem	ye·ru·sha·lim		
and broke down	vay·yiph·rots		
the wall	be·cho·w·mat		
of Jerusalem	ye·ru·sha·lim		
Gate	mish·sha·ar		
from the Ephraim	eph·ra·yim		
to	ad		
Gate —	sha·ar		
the Corner	hap·po·w·neh		
[a section of] four	ar·ba		
hundred	me·o·wt		
cubits	am·mah		
He took all	ve·khal		2 Chronicles 25:24
the gold	haz·za·hav	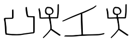	
and silver	ve·hak·ke·seph		
and	ve·et		
all	kal		
the articles	hak·ke·leem	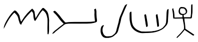	
found	han·nim·tse·eem		

in the house	be·vet	
of God	ha·e·lo·heem	
with	im	
	o·ved	
Obed-edom	e·do·wm	
and	ve·et	
in the treasuries	o·tse·ro·wt	
palace	bet	
of the royal	ham·me·lekh	
as well as	ve·et	
some hostages	be·ne	
	hat·ta·a·ru·vo·wt	
Then he returned	vay·ya·shav	
to Samaria	sho·me·ro·wn	
lived	vay·chee	2 Chronicles 25:25
Amaziah	a·mats·ya·hu	
son	ben	
of Joash	yo·w·ash	
king	me·lekh	
of Judah	ye·hu·dah	
after	a·cha·re	
the death	mo·wt	
of Jehoash	yo·w·ash	
son	ben	
of Jehoahaz	ye·ho·w·a·chaz	
king	me·lekh	
of Israel	yis·ra·el	

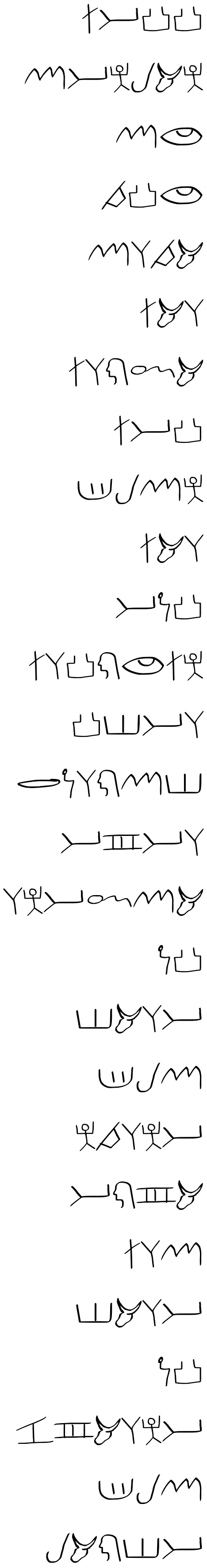

for fifteen	cha·mesh		
	es·reh		
years	sha·nah	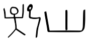	
As for the rest	ve·ye·ter	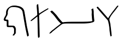	2 Chronicles 25:26
of the acts	div·re		
of Amaziah	a·mats·ya·hu		
from beginning	ha·ri·sho·neem	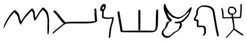	
to end	ve·ha·a·cha·ro·w·neem	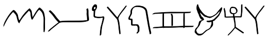	
are they not	ha·lo	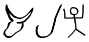	
	hin·nam	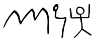	
written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Kings	mal·khe	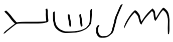	
of Judah	ye·hu·dah	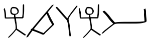	
and Israel ?	ve·yis·ra·el	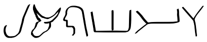	
From the time	u·me·et		2 Chronicles 25:27
that	a·sher		
turned	sar		
Amaziah	a·mats·ya·hu		
from following	me·a·cha·re	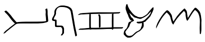	
the LORD	YHVH		
was formed	vay·yiq·she·ru	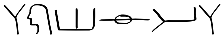	
against him	a·law	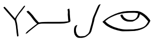	
a conspiracy	qe·sher		
in Jerusalem	bee·ru·sha·lim		
and he fled	vay·ya·nas	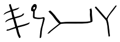	

to Lachish	la·khee·shah	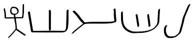	
But men were sent	vay·yish·le·chu	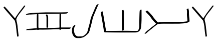	
after him	a·cha·raw	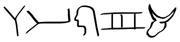	
to Lachish	la·khee·shah	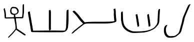	
and they killed him	vay·mee·tu·hu	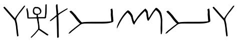	
there	sham		
They carried him back	vay·yis·sa·u·hu		2 Chronicles 25:28
on	al		
horses	has·su·seem		
and buried	vay·yiq·be·ru	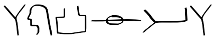	
him	o·to		
with	im		
his fathers	a·vo·taw	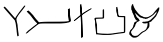	
in the City	be·eer		
of Judah	ye·hu·dah	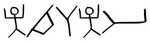	
took	vay·yiq·chu	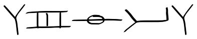	2 Chronicles 26:1
All	kal	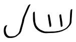	
the people	am		
of Judah	ye·hu·dah	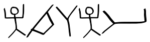	
-	et		
Uzziah	uz·zee·ya·hu	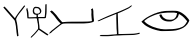	
who	ve·hu		
years old	ben		
[was] sixteen	shesh		
	es·reh		
	sha·nah	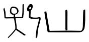	
and made him king	vay·yam·lee·khu	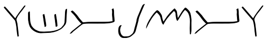	

-	o·to	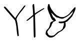	
in place of	ta·chat	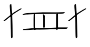	
his father	a·vee	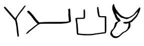	
Amaziah	a·mats·ya·hu	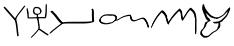	
[Uzziah was the one]	hu	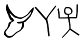	2 Chronicles 26:2
who rebuilt	ba·nah	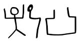	
-	et	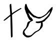	
Eloth	e·lo·wt	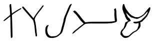	
and restored	vay·shee·ve·ha	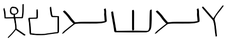	
it to Judah	lee·hu·dah	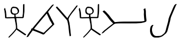	
after	a·cha·re	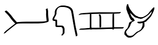	
rested	she·khav	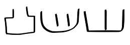	
King [Amaziah]	ham·me·lekh	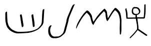	
with	im	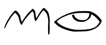	
his fathers	a·vo·taw	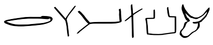	
years old	ben	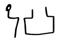	2 Chronicles 26:3
was sixteen	shesh	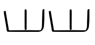	
	es·reh	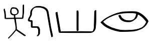	
	sha·nah	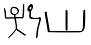	
Uzziah	uz·zee·ya·hu	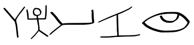	
when he became king	ve·ma·le·kho	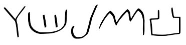	
fifty-two	va·cha·mish·sheem	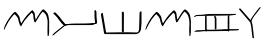	
	u·she·ta·yim	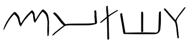	
years	sha·nah	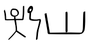	
and he reigned	ma·lakh	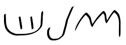	
in Jerusalem	bee·ru·sha·lim	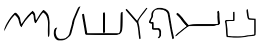	
name	ve·shem	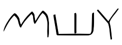	

His mother’s	im·mo	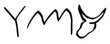	
was Jecoliah	ye·khī·le·yah	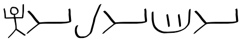	
[she was] from	min		
Jerusalem	ye·ru·sha·lim		
And he did	vay·ya·as		2 Chronicles 26:4
[what was] right	hay·ya·shar	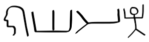	
in the eyes	be·e·ne	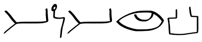	
of the LORD	YHVH		
just as	ke·khol		
-	a·sher		
had done	a·sah		
Amaziah	a·mats·ya·hu		
his father	a·vee	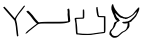	
-	vay·hee	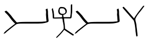	2 Chronicles 26:5
He sought	lid·rosh		
God	e·lo·heem		
throughout the days	bee·me	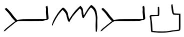	
of Zechariah	ze·khar·ya·hu	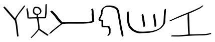	
who instructed him	ham·me·veen		
in the fear	bir·ot		
of God	ha·e·lo·heem		
And as long as	u·vee·me	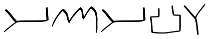	
he sought	da·re·sho	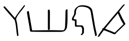	
-	et		
the LORD	YHVH		
gave him success	hits·lee·cho	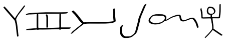	
God	ha·e·lo·heem	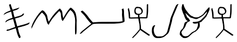	

Uzziah went out	vay·ye·tse	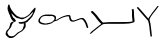	2 Chronicles 26:6
to wage war	vay·yil·la·chem	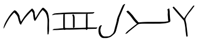	
against the Philistines	bap·pe·lish·teem		
and he tore down	vay·yiph·rots		
-	et		
the walls	cho·w·mat		
of Gath	gat		
-	ve·et		
-	cho·w·mat		
Jabneh	yav·neh	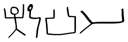	
and	ve·et		
-	cho·w·mat		
Ashdod	ash·do·wd		
Then he built	vay·yiv·neh	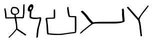	
cities	a·reem	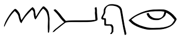	
near Ashdod	be·ash·do·wd	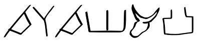	
and among the Philistines	u·vap·pe·lish·teem	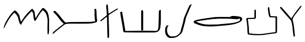	
helped him	vay·ya·ze·re·hu		2 Chronicles 26:7
God	ha·e·lo·heem	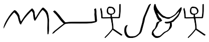	
against	al		
the Philistines	pe·lish·teem		
against	ve·al		
the Arabs	ha·ʿar·vī·yīm	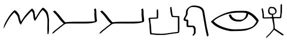	
living	hay·yo·she·veem	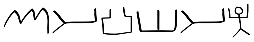	
	be·gur		
in Gur-baal	ba·al		

and against the Meunites	ve·ham·me·u·neem	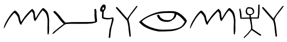	
brought	vay·yit·te·nu	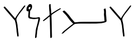	2 Chronicles 26:8
The Ammonites	ha·am·mo·w·neem	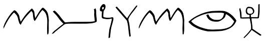	
tribute	min·chah	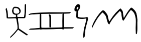	
to Uzziah	le·uz·zee·ya·hu	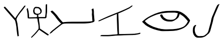	
spread	vay·ye·lekh	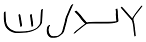	
and his fame	she·mo	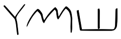	
as far	ad	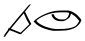	
as the border	le·vo·w	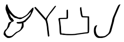	
of Egypt	mits·ra·yim	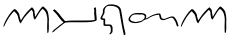	
for	kee	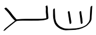	
powerful	he·che·zeeq	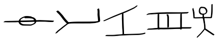	
he had become	ad	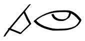	
exceedingly	le·ma·e·lah	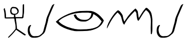	
built	vay·yi·ven	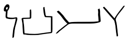	2 Chronicles 26:9
Uzziah	uz·zee·ya·hu	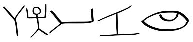	
towers	mig·da·leem	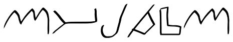	
in Jerusalem	bee·ru·sha·lim	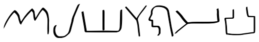	
at	al	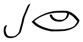	
Gate	sha·ar	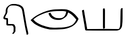	
the Corner	hap·pin·nah	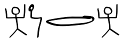	
	ve·al	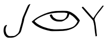	
Gate	sha·ar	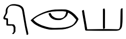	
the Valley	hag·gay	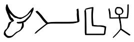	
	ve·al	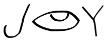	
and the angle in the wall	ham·miq·tso·w·a	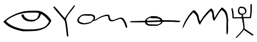	

and he fortified them	vay·chaz·ze·qem	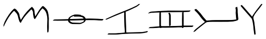	
he built	vay·yi·ven	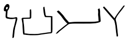	2 Chronicles 26:10
towers	mig·da·leem	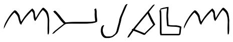	
in the desert	bam·mid·bar	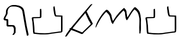	
and dug	vay·yach·tsov	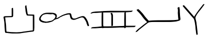	
cisterns	bo·ro·wt	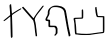	
much	rab·beem	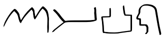	
Since	kee	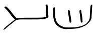	
livestock	miq·neh	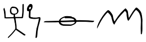	
many	rav	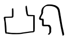	
he had	ha·yah	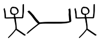	
	lo	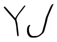	
in the foothills	u·vash·she·phe·lah	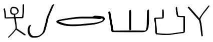	
and in the plain	u·vam·mee·sho·wr	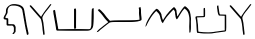	
he had farmers	ik·ka·reem	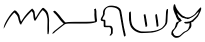	
and vinedressers	ve·kho·re·meem	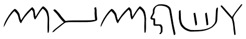	
in the hill country	be·ha·reem	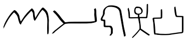	
and in the fertile fields	u·vak·kar·mel	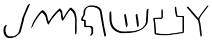	
And since	kee	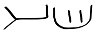	
a lover	o·hev	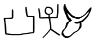	
of the soil	a·da·mah	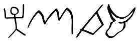	
he was	ha·yah	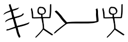	
had	vay·hee	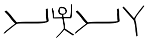	2 Chronicles 26:11
Uzziah	le·uz·zee·ya·hu	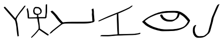	
an army	cha·yil	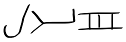	
ready	o·seh	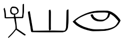	
for battle	mil·cha·mah	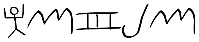	

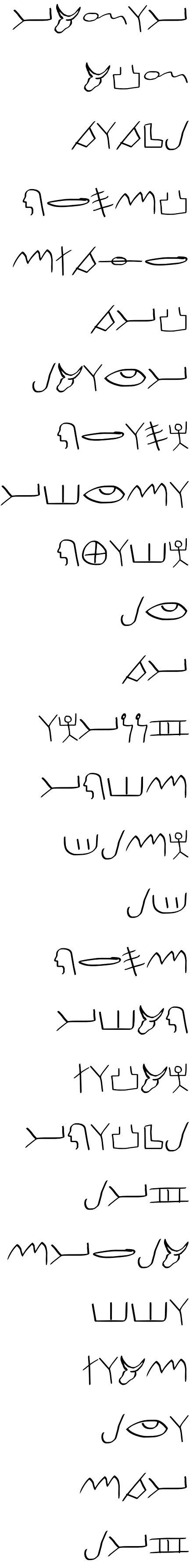

that went out	yo·wts·e	
to war	tsa·va	
by assigned divisions	lig·dud	
as recorded	be·mis·par	
	pe·qud·da·tam	
by	be·yad	
Jeiel	ye·ʿu·ʾēl	
the scribe	has·so·w·pher	
and Maaseiah	u·ma·a·se·ya·hu	
the officer	hash·sho·w·ter	
under	al	
the direction	yad	
of Hananiah	cha·nan·ya·hu	
officers	mis·sa·re	
one of the royal	ham·me·lekh	
The total	kol	2 Chronicles 26:12
number	mis·par	
leaders	ra·she	
of family	ha·a·vo·wt	
of the mighty men	le·gib·bo·w·re	
of valor	cha·yil	
was 2,600	al·pa·yim	
	ve·shesh	
	me·o·wt	
Under	ve·al	2 Chronicles 26:13
their authority	ya·dam	
was an army	chel	

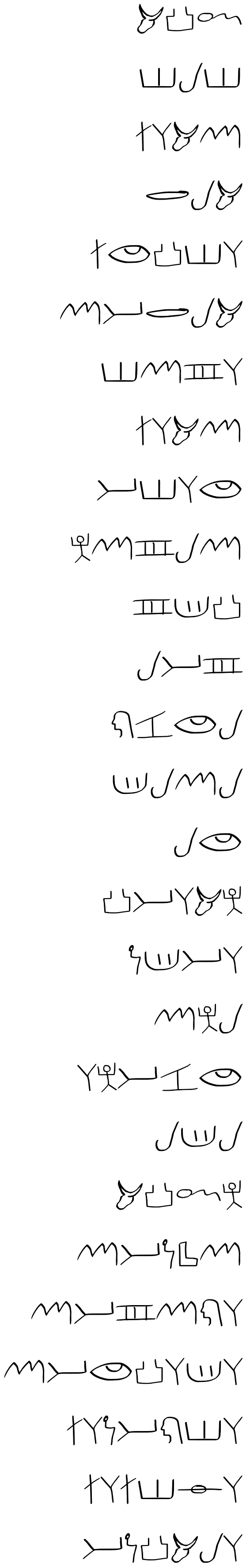

	tsa·va	
of 307,500	she·losh	
	me·o·wt	
	e·leph	
	ve·shiv·at	
	a·la·pheem	
	va·cha·mesh	
	me·o·wt	
trained	o·w·se	
for war	mil·cha·mah	
a powerful	be·kho·ach	
force	cha·yil	
to support	la·zor	
the king	lam·me·lekh	
against	al	
his enemies	ha·o·w·yev	
supplied	vay·ya·khen	2 Chronicles 26:14
	la·hem	
Uzziah	uz·zee·ya·hu	
the entire	le·khal	
army	hats·tsa·va	
with shields	ma·gin·neem	
spears	u·re·ma·cheem	
helmets	ve·kho·w·va·eem	
armor	ve·shir·yo·no·wt	
bows	u·qe·sha·to·wt	
and slingstones	u·le·av·ne	

	qe·la·eem	𐤒𐤋𐤏𐤉𐤌	
he made	vay·ya·as	𐤅𐤉𐤏𐤔	2 Chronicles 26:15
And in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
devices	chish·she·vo·no·wt	𐤇𐤔𐤁𐤍𐤅𐤕	
designed	ma·cha·she·vet	𐤌𐤇𐤔𐤁𐤕	
skillfully	cho·wo·shev	𐤇𐤅𐤔𐤁	
[from]	lih·yo·wt	𐤋𐤄𐤉𐤅𐤕	
-	al	𐤏𐤋	
the towers	ham·mig·da·leem	𐤄𐤌𐤂𐤃𐤋𐤉𐤌	
and	ve·al	𐤅𐤏𐤋	
corners	hap·pin·no·wt	𐤄𐤐𐤍𐤅𐤕	
to shoot	lee·ro·w	𐤋𐤉𐤓𐤅𐤀	
arrows	ba·chits·tseem	𐤁𐤇𐤑𐤉𐤌	
stones	u·va·a·va·neem	𐤅𐤁𐤀𐤁𐤍𐤉𐤌	
and catapult large	ge·do·lo·wt	𐤂𐤃𐤋𐤅𐤕	
spread	vay·ye·tse	𐤅𐤉𐤑𐤀	
So his fame	she·mo	𐤔𐤌𐤅	
	ad	𐤏𐤃	
far [and wide]	le·me·ra·cho·wq	𐤋𐤌𐤓𐤇𐤅𐤒	
for	kee	𐤊𐤉	
tremendously	hiph·lee	𐤄𐤐𐤋𐤉𐤀	
he was helped	le·he·a·zer	𐤋𐤄𐤏𐤆𐤓	
so	ad	𐤏𐤃	
that	kee	𐤊𐤉	
he became powerful	cha·zaq	𐤇𐤆𐤒	
But when [Uzziah] grew powerful	u·khe·chez·qa·to	𐤅𐤊𐤇𐤆𐤒𐤕𐤅	2 Chronicles 26:16
his arrogance	ga·vah	𐤂𐤁𐤄	

	lib·bo	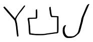	
-	ad		
led to his own destruction	le·hash·cheet	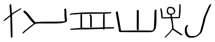	
He was unfaithful	vay·yim·al		
to the LORD	ba·YHVH	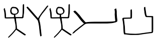	
his God	e·lo·haw		
for he entered	vay·ya·vo	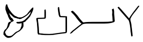	
	el		
the temple	he·khal	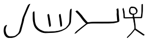	
of the LORD	YHVH		
to burn incense	le·haq·teer	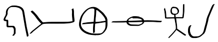	
on	al		
the altar	miz·bach		
of incense	haq·qe·to·ret	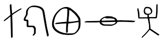	
went in	vay·ya·vo	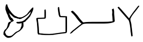	2 Chronicles 26:17
after him	a·cha·raw	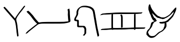	
Then Azariah	a·zar·ya·hu	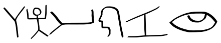	
the priest	hak·ko·hen		
along with	ve·im·mo		
priests	ko·ha·neem	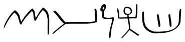	
of the LORD	la·YHVH	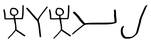	
eighty	she·mo·w·neem		
	be·ne	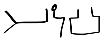	
brave	cha·yil	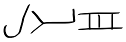	
They took their stand	vay·ya·am·du		2 Chronicles 26:18
against	al		
Uzziah	uz·zee·ya·hu	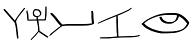	

King	ham·me·lekh		
and said	vay·yo·me·ru		
	lo		
you have no	lo		
	le·kha	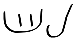	
“ Uzziah	uz·zee·ya·hu	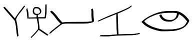	
right to offer incense	le·haq·teer	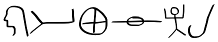	
to the LORD	la·YHVH	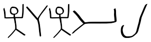	
Only	kee	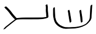	
the priests	lak·ko·ha·neem	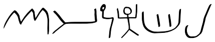	
the descendants	be·ne	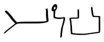	
of Aaron	a·ha·ron	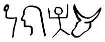	
are consecrated	ham·qud·da·sheem		
to burn incense	le·haq·teer	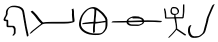	
Leave	tse		
	min		
the sanctuary	ham·miq·dash	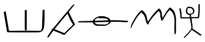	
for	kee	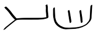	
you have acted unfaithfully	ma·al·ta		
you will not	ve·lo		
	le·kha	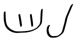	
receive honor	le·kha·vo·wd	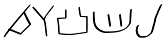	
from the LORD	meh·YHVH	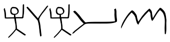	
God”	e·lo·heem		
was enraged	vay·yiz·aph	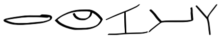	2 Chronicles 26:19
Uzziah	uz·zee·ya·hu	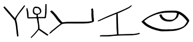	
in his hand	u·ve·ya·do	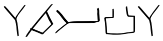	

with a censer	miq·te·ret	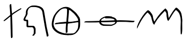	
to offer incense	le·haq·teer	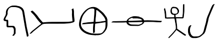	
But while he raged	u·ve·za·po	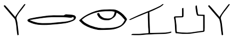	
against	im	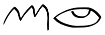	
the priests	hak·ko·ha·neem	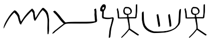	
leprosy	ve·hats·tsa·ra·at	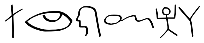	
broke out	za·re·chah	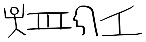	
on his forehead	ve·mits·cho	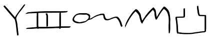	
in their presence	liph·ne	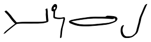	
	hak·ko·ha·neem	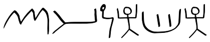	
in the house	be·vet	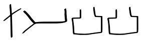	
of the LORD	YHVH	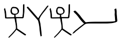	
before	me·al	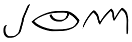	
the altar	le·miz·bach	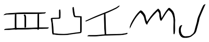	
of incense	haq·qe·to·ret	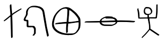	
turned	vay·yi·phen	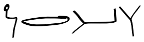	2 Chronicles 26:20
to him	e·law	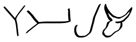	
When Azariah	a·zar·ya·hu	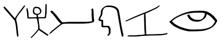	
priest	kho·hen	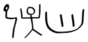	
the chief	ha·rosh	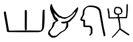	
and all	ve·khal	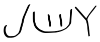	
the priests	hak·ko·ha·neem	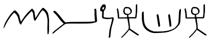	
and saw	ve·hin·neh	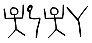	
his	hu	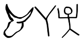	
leprous	me·tso·ra	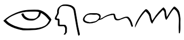	
forehead	be·mits·cho	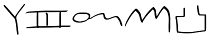	
they rushed him	vay·yav·hi·lu·hu	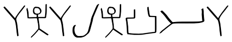	

out	mish·sham		
Indeed	ve·gam		
he himself	hu		
hurried	nid·chaph	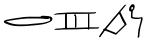	
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because	kee	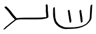	
had afflicted him	nig·ge·o		
the LORD	YHVH		
was	vay·hee	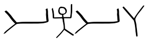	2 Chronicles 26:21
Uzziah	uz·zee·ya·hu	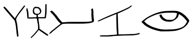	
So King	ham·me·lekh		
a leper	me·tso·ra		
until	ad		
the day	yo·wm		
of his death	mo·w·to		
He lived	vay·ye·shev		
	bet	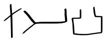	
in isolation	ha·cha·phe·shut		
leprous	me·tso·ra		
and	kee	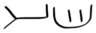	
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from the house	mib·bet	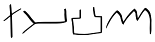	
of the LORD	YHVH		
Jotham	ve·yo·w·tam		
while his son	be·no	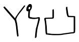	
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palace	bet	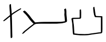	

of the royal	ham·me·lekh		
to govern	sho·w·phet	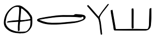	
-	et		
the people	am		
of the land	ha·a·rets		
As for the rest	ve·ye·ter	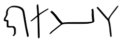	2 Chronicles 26:22
of the acts	div·re		
of Uzziah	uz·zee·ya·hu	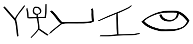	
from beginning	ha·ri·sho·neem		
to end	ve·ha·ʾa·cha·ro·nīm		
they are recorded	ka·tav	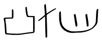	
Isaiah	ye·sha·ya·hu		
son	ben		
of Amoz	a·mo·wts		
by the prophet	han·na·vee	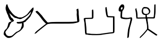	
rested	vay·yish·kav		2 Chronicles 26:23
And Uzziah	uz·zee·ya·hu	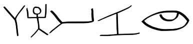	
with	im		
his fathers	a·vo·taw		
and was buried	vay·yiq·be·ru	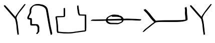	
-	o·to		
near	im		
[them]	a·vo·taw	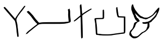	
in a field	bis·deh		
of burial	haq·qe·vu·rah	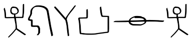	
that [belonged]	a·sher		
to the kings	lam·me·la·kheem		

for	kee	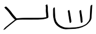	
[the people] said	a·me·ru		
a leper ”	me·tso·w·ra		
“ He [was]	hu		
reigned	vay·yim·lokh		
Jotham	yo·w·tam		
And his son	be·no	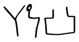	
in his place	tach·taw	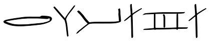	
years old	ben		2 Chronicles 27:1
was twenty-five	es·reem	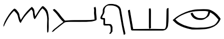	
	ve·cha·mesh	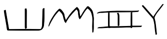	
	sha·nah	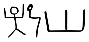	
Jotham	yo·w·tam		
when he became king	be·ma·le·kho		
sixteen	ve·shesh		
	es·reh		
years	sha·nah	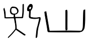	
and he reigned	ma·lakh	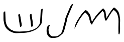	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem		
His mother’s	im·mo	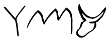	
was Jerushah	ye·ru·shah		
daughter	bat		
of Zadok	tsa·do·wq		
And he did	vay·ya·as		2 Chronicles 27:2
[what was] right	hay·ya·shar	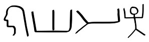	
in the eyes	be·e·ne	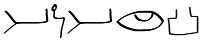	

of the LORD	YHVH	יהוה	
just as	ke·khol	ככל	
-	a·sher	אשר	
had done	a·sah	עשה	
Uzziah	uz·zee·ya·hu	עזיהו	
his father	a·vee	אביו	
In addition	raq	רק	
he did not	lo	לא	
enter	va	בא	
	el	אל	
the temple	he·khal	היכל	
of the LORD	YHVH	יהוה	
still	ve·o·wd	ועוד	
But the people	ha·am	העם	
behaved corruptly	mash·chee·teem	משחיתים	
Jotham	hu	הוא	2 Chronicles 27:3
rebuilt	ba·nah	בנה	
-	et	את	
Gate	sha·ar	שער	
of the house	bet	בית	
of the LORD	YHVH	יהוה	
the Upper	ha·el·yo·wn	העליון	
on the wall	u·ve·cho·w·mat	ובחומת	
at [the hill of] Ophel	ha·o·phel	העפל	
and he worked	ba·nah	בנה	
extensively	la·rov	לרב	
cities	ve·a·reem	ועירים	2 Chronicles 27:4

He also built	ba·nah		
in the hill country	be·har		
of Judah	ye·hu·dah	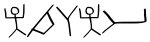	
in the forests	u·ve·cho·ra·sheem	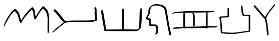	
	ba·nah		
and fortresses	bee·ra·nee·yo·wt		
and towers	u·mig·da·leem		
[Jotham]	ve·hu	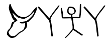	2 Chronicles 27:5
waged war	nil·cham	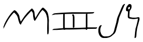	
against	im		
the king	me·lekh	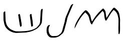	
of the Ammonites	be·ne	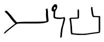	
	am·mo·wn		
and defeated them	vay·ye·che·zaq	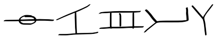	
	a·le·hem	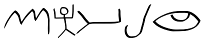	
gave	vay·yit·te·nu	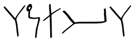	
him	lo		
they	ve·ne	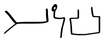	
	am·mo·wn		
year	bash·sha·nah		
and that	ha·hee	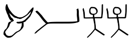	
a hundred	me·ah		
talents	kik·kar		
of silver	ke·seph		
ten	va·a·se·ret		
thousand	a·la·pheem		
cors	ko·reem	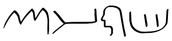	

of wheat	chit·teem	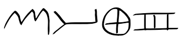	
of barley	u·se·o·w·reem		
and ten	a·se·ret		
thousand [cors]	a·la·pheem		
the same	zot		
paid	he·shee·vu	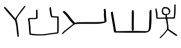	
him	lo	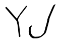	
[They]	be·ne	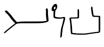	
	ʿam·mo·ns	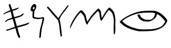	
years	u·vash·sha·nah	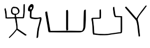	
in the second	hash·she·neet		
and third	ve·hash·she·li·sheet	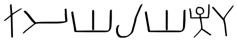	
grew powerful	vay·yit·chaz·zeq	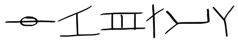	2 Chronicles 27:6
So Jotham	yo·w·tam		
because	kee	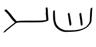	
he ordered	he·kheen	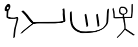	
his ways	de·ra·khaw		
before	liph·ne		
the LORD	YHVH	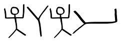	
his God	e·lo·haw		
As for the rest	ve·ye·ter	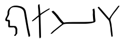	2 Chronicles 27:7
of the acts	div·re		
of Jotham	yo·w·tam		
along with all	ve·khal		
his wars	mil·cha·mo·taw	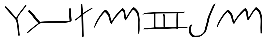	
and his ways	u·de·ra·khaw		
they [are] indeed	hin·nam	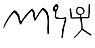	

written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Kings	mal·khe	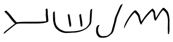	
of Israel	yis·ra·el	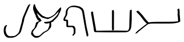	
and Judah	vee·hu·dah		
years old	ben		2 Chronicles 27:8
twenty-five	es·reem	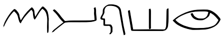	
	ve·cha·mesh	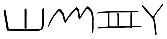	
	sha·nah	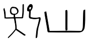	
He was	ha·yah	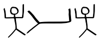	
when he became king	ve·ma·le·kho		
sixteen	ve·shesh		
	es·reh		
years	sha·nah	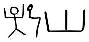	
and he reigned	ma·lakh	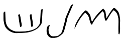	
in Jerusalem	bee·ru·sha·lim		
rested	vay·yish·kav		2 Chronicles 27:9
And Jotham	yo·w·tam		
with	im		
his fathers	a·vo·taw	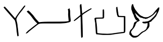	
and was buried	vay·yiq·be·ru	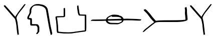	
-	o·to		
in the City	be·eer		
of David	da·veed	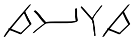	
reigned	vay·yim·lokh		
Ahaz	a·chaz	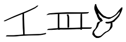	

And his son	be·no	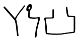	
in his place	tach·taw	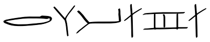	
years old	ben		2 Chronicles 28:1
was twenty	es·reem	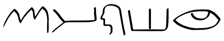	
	sha·nah	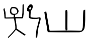	
Ahaz	a·chaz	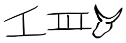	
when he became king	be·ma·le·kho		
sixteen	ve·shesh		
	es·reh		
years	sha·nah	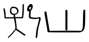	
and he reigned	ma·lakh	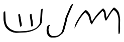	
in Jerusalem	bee·ru·sha·lim		
he did not	ve·lo		
do	a·sah		
[what was] right	hay·ya·shar	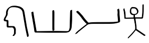	
in the eyes	be·e·ne	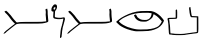	
of the LORD	YHVH		
And unlike David	ke·da·veed		
his father	a·vee	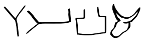	
Instead, he walked	vay·ye·lekh	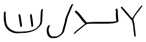	2 Chronicles 28:2
in the ways	be·dar·khe		
of the kings	mal·khe	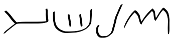	
of Israel	yis·ra·el	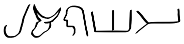	
and even	ve·gam		
cast images	mas·se·kho·wt		
made	a·sah		
of the Baals	lab·be·a·leem	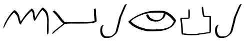	

Moreover, Ahaz	ve·hu		2 Chronicles 28:3
burned incense	hiq·teer	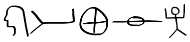	
in the Valley of Hinnom	be·ge	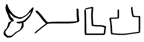	
sons	ben		
[his]	hin·nom	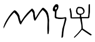	
and sacrificed	vay·yav·er		
	et		
-	ba·naw	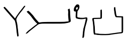	
in the fire	ba·esh		
according to the abominations	ke·to·a·vo·wt		
of the nations	hag·go·w·yim	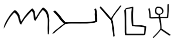	
that	a·sher		
had driven out	ho·reesh	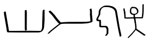	
the LORD	ha·shem		
before	mip·pe·ne		
the Israelites	be·ne	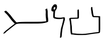	
	yis·ra·el	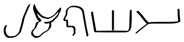	
And he sacrificed	vay·zab·be·ach		2 Chronicles 28:4
and burned incense	vay·qat·ter	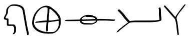	
on the high places	bab·ba·mo·wt	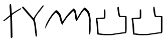	
on	ve·al		
the hills	hag·ge·va·o·wt	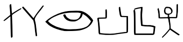	
and under	ve·ta·chat		
every	kal		
tree	ets		
green	ra·a·nan		
delivered Ahaz	vay·yit·te·ne·hu	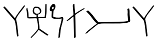	2 Chronicles 28:5

So the LORD	YHVH		
his God	e·lo·haw	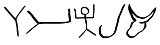	
into the hand	be·yad	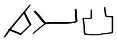	
of the king	me·lekh	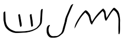	
of Aram	a·ram		
who attacked	vay·yak·ku	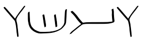	
him	vo		
and took	vay·yish·bu	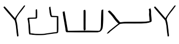	
	mim·men·nu		
captives	shiv·yah	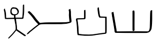	
many	ge·do·w·lah		
	vay·ya·vee·u	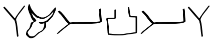	
to Damascus	dar·ma·seq		
Ahaz was also	ve·gam		
into the hand	be·yad	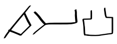	
of the king	me·lekh	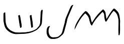	
of Israel	yis·ra·el	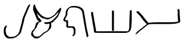	
delivered	nit·tan	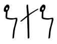	
who struck	vay·yakh	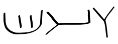	
him	bo		
force	mak·kah	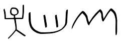	
with great	ge·do·w·lah		
killed	vay·ya·ha·rog	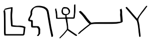	2 Chronicles 28:6
Pekah	pe·qach	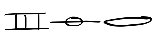	
son	ben		
of Remaliah	re·mal·ya·hu	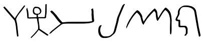	
in Judah	bee·hu·dah		

120,000 {}	me·ah	מאה	
	ve·es·reem	ועשרים	
	e·leph	אלף	
day	be·yo·wm	ביום	
For in one	e·chad	אחד	
-	hak·kol	הכל	
men	be·ne	בני	
valiant	cha·yil	חיל	
[This happened] because they had forsaken	be·a·ze·vam	בעזבם	
-	et	את	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of their fathers	a·vo·w·tam	אבותם	
killed	vay·ya·ha·rog	ויהרג	2 Chronicles 28:7
Zichri	zikh·ree	זכרי	
a mighty man	gib·bo·wr	גבור	
of Ephraim	eph·ra·yim	אפרים	
-	et	את	
Maaseiah	ma·a·se·ya·hu	מעשיהו	
the son	ben	בן	
of the king	ham·me·lekh	המלך	
-	ve·et	ואת	
Azrikam	az·ree·qam	עזריקם	
the governor	ne·geed	נגיד	
of the palace	hab·ba·yit	הבית	
-	ve·et	ואת	

and Elkanah	el·qa·nah	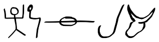	
the second	mish·neh		
to the king	ham·me·lekh	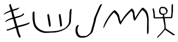	
captives	vay·yish·bu	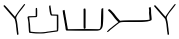	2 Chronicles 28:8
Then the Israelites	ve·ne	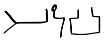	
	yis·ra·el	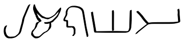	
from their kinsmen —	me·a·che·hem	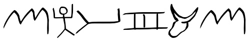	
took 200,000	ma·ta·yim	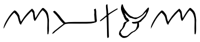	
	e·leph	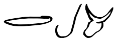	
women	na·sheem	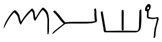	
sons	ba·neem	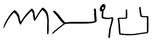	
and daughters	u·va·no·wt	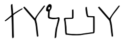	
They also	ve·gam		
plunder	sha·lal	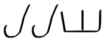	
a great deal of	rav	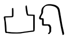	
carried off	ba·ze·zu	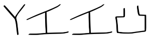	
-	me·hem		
and brought	vay·ya·vee·u	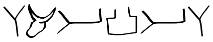	
-	et		
it	hash·sha·lal	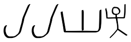	
to Samaria	le·sho·me·ro·wn		
there	ve·sham		2 Chronicles 28:9
was	ha·yah	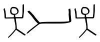	
But a prophet	na·vee	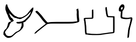	
of the LORD	la·YHVH	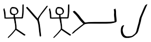	
Oded	o·ded		
named	she·mo		

and he went out	vay·ye·tse	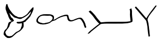	
to meet	liph·ne		
the army	hats·tsa·va		
that returned	hab·ba		
to Samaria	le·sho·me·ro·wn	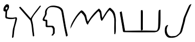	
he said	vay·yo·mer		
to them	la·hem		
“ Look ”	hin·neh	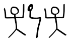	
“ because of His wrath	ba·cha·mat	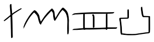	
the LORD	YHVH		
the God	e·lo·he		
of your fathers	a·vo·w·te·khem	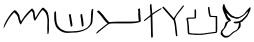	
against	al		
Judah	ye·hu·dah	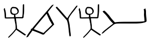	
has delivered them	ne·ta·nam	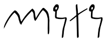	
into your hand	be·yed·khem		
But you have slaughtered	vat·ta·har·gu		
them	vam		
in a rage	ve·za·aph		
	ad		
to heaven	lash·sha·ma·yim		
[that] reaches up	hig·gee·a	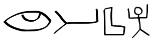	
And now	ve·at·tah		2 Chronicles 28:10
-	be·ne	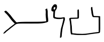	
of Judah	ye·hu·dah	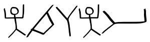	
and Jerusalem	vee·ru·sha·lim		
you	at·tem		

intend	o·me·reem	אמרים	
to reduce to slavery	likh·bosh	לכבש	
the men	la·a·va·deem	לעבדים	
and women	ve·lish·pha·cho·wt	ולשפחות	
	la·khem	לכם	
not	ha·lo	הלא	
also	raq	רק	
But are you	at·tem	אתם	
	im·ma·khem	עמכם	
guilty	a·sha·mo·wt	אשמות	
before the LORD	la·YHVH	ליהוה	
your God ?	e·lo·he·khem	אלהיכם	
Now therefore	ve·at·tah	ועתה	2 Chronicles 28:11
listen to me	she·ma·u·nee	שמעוני	
and return	ve·ha·shee·vu	והשיבו	
the captives	hash·shiv·yah	השביה	
-	a·sher	אשר	
you took	she·vee·tem	שביתם	
from your kinsmen	me·a·che·khem	מאחיכם	
for	kee	כי	
the fierce anger	cha·ro·wn	חרון	
	aph	אף	
of the LORD	YHVH	יהוה	
is upon you”	a·le·khem	עליכם ס	
stood	vay·ya·qu·mu	ויקמו	2 Chronicles 28:12
Then some	a·na·sheem	אנשים	
of the leaders	me·ra·she	מראשי	

of the Ephraimites	ve·ne	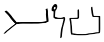	
—	eph·ra·yim		
Azariah	a·zar·ya·hu	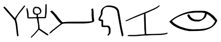	
son	ben		
of Jehohanan	ye·ho·w·cha·nan		
Berechiah	be·rekh·ya·hu		
son	ben		
of Meshillemoth	me·shil·le·mo·wt	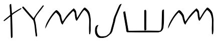	
Jehizkiah	vee·chiz·qee·ya·hu	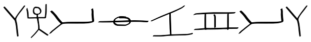	
son	ben		
of Shallum	shal·lum	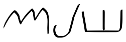	
and Amasa	va·a·ma·sa		
son	ben		
of Hadlai —	chad·lay		
in opposition to	al		
those arriving	hab·ba·eem		
from	min		
the war	hats·tsa·va		
they said	vay·yo·me·ru		2 Chronicles 28:13
	la·hem		
“ You must not	lo		
bring	ta·vee·u	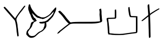	
-	et		
the captives	hash·shiv·yah	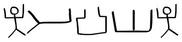	
here ”	hen·nah	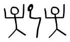	
“ for	kee	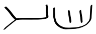	
to bring guilt	le·ash·mat		

from the LORD	YHVH	
upon us	a·le·nu	
you	at·tem	
are proposing	o·me·reem	
and to add	le·ho·seeph	
to	al	
our sins	chat·to·te·nu	
and	ve·al	
our guilt	ash·ma·te·nu	
For	kee	
is great	rab·bah	
guilt	ash·mah	
our	la·nu	
and fierce anger	va·cha·ro·wn	
	aph	
is upon	al	
Israel”	yis·ra·el	
left	vay·ya·a·zov	2 Chronicles 28:14
So the armed men	he·cha·luts	
-	et	
the captives	hash·shiv·yah	
-	ve·et	
and the plunder	hab·biz·zah	
before	liph·ne	
the leaders	has·sa·reem	
and all	ve·khal	
the assembly	haq·qa·hal	

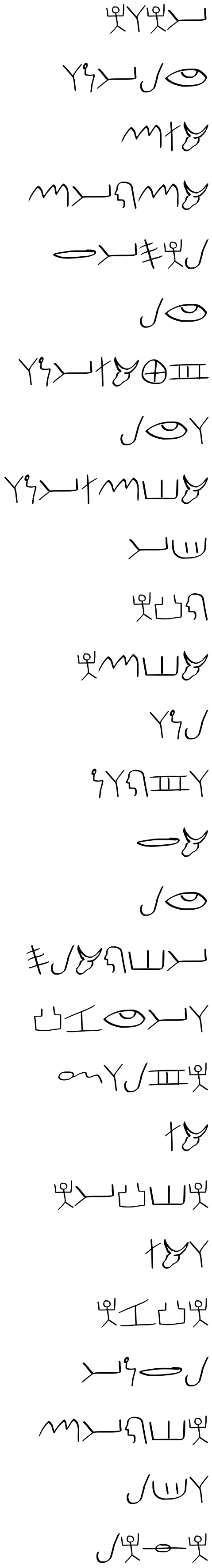

arose	vay·ya·qu·mu	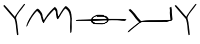	2 Chronicles 28:15
Then the men	ha·a·na·sheem		
who	a·sher		
were designated	niq·qe·vu	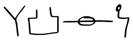	
by name	ve·she·mo·wt		
took charge	vay·ya·cha·zee·qu		
of the captives	vash·shiv·yah		
-	ve·khal		
for the naked	ma·a·rum·me·hem		
clothing	hil·bee·shu	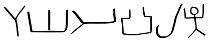	
and provided from	min		
the plunder	hash·sha·lal	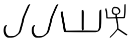	
They clothed them	vay·yal·bi·shum	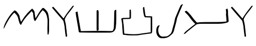	
gave them sandals	vay·yan·i·lum		
and food	vay·ya·a·khi·lum		
and drink	vay·yash·qum	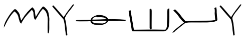	
anointed [their wounds]	vay·su·khum		
and put	vay·na·ha·lum	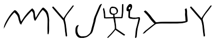	
on donkeys	ba·cha·mo·reem	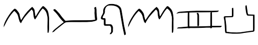	
all	le·khal		
the feeble	ko·wo·shel		
So they brought them	vay·vee·um	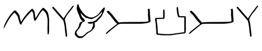	
to Jericho	ye·re·cho	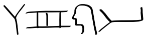	
the City	eer	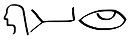	
of Palms	hat·te·ma·reem	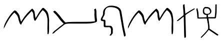	
to	e·tsel		
their brothers	a·che·hem	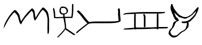	

Then they returned	vay·ya·shu·vu		
to Samaria	sho·me·ro·wn		
time	ba·et		2 Chronicles 28:16
At that	ha·hee	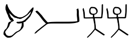	
sent	sha·lach	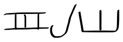	
King	ham·me·lekh		
Ahaz	a·chaz	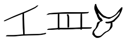	
from	al		
the king	mal·khe	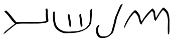	
of Assyria	ash·shur	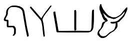	
for help	la·zor		
	lo		
had again	ve·o·wd		2 Chronicles 28:17
The Edomites	a·do·w·meem		
come	ba·u		
and attacked	vay·yak·ku	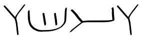	
Judah	vee·hu·dah	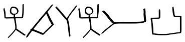	
and carried away	vay·yish·bu	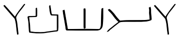	
captives	she·vee		
The Philistines	u·phe·lish·teem		2 Chronicles 28:18
had also raided	pa·she·tu		
the cities	be·a·re		
of the foothills	hash·she·phe·lah		
and the Negev	ve·han·ne·gev	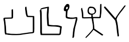	
of Judah	lee·hu·dah		
capturing	vay·yil·ke·du	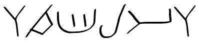	
-	et		

	bet	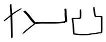	
Beth-shemesh	she·mesh		
-	ve·et		
Aijalon	ay·ya·lo·wn	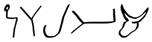	
and	ve·et		
Gederoth	hag·ge·de·ro·wt		
as well as	ve·et		
Soco	so·w·kho		
-	u·ve·no·w·te·ha		
-	ve·et		
Timnah	tim·nah		
-	u·ve·no·w·te·ha		
and	ve·et		
Gimzo	gim·zo	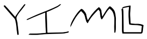	
-	ve·et		
with their villages	be·no·te·ha		
and occupying	vay·ye·she·vu	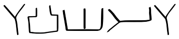	
	sham		
For	kee	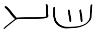	2 Chronicles 28:19
humbled	hikh·nee·a	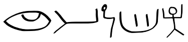	
the LORD	YHVH		
-	et		
Judah	ye·hu·dah	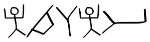	
because	ba·a·vur		
Ahaz	a·chaz	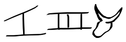	
king	me·lekh	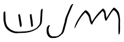	
of Israel	yis·ra·el	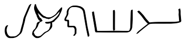	

	kee	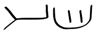	
had thrown off restraint	hiph·ree·a		
in Judah	bee·hu·dah		
and had been most unfaithful	u·ma·o·wl		
	ma·al		
to the LORD	ba·YHVH	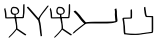	
came	vay·ya·vo	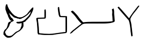	2 Chronicles 28:20
to Ahaz	a·law	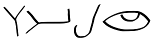	
	til·le·gat	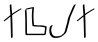	
Then Tiglath-pileser	pil·ne·e·ser	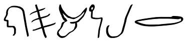	
king	me·lekh	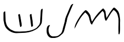	
of Assyria	ash·shur	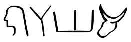	
but afflicted	vay·ya·tsar	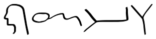	
him	lo		
rather than	ve·lo		
strengthening him	cha·za·qo	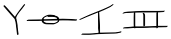	
Although	kee	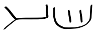	2 Chronicles 28:21
had taken a portion	cha·laq	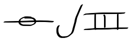	
Ahaz	a·chaz	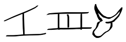	
-	et		
from the house	bet	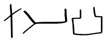	
of the LORD	YHVH		
from	ve·et		
palace	bet	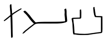	
the royal	ham·me·lekh		
and from the princes	ve·has·sa·reem	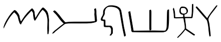	
and had presented	vay·yit·ten	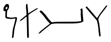	

[it] to the king	le·me·lekh		
of Assyria	ash·shur		
it did not	ve·lo		
help	le·ez·rah	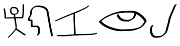	
him	lo	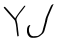	
In the time	u·ve·et		2 Chronicles 28:22
of his distress	ha·tser		
	lo	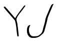	
became even more	vay·yo·w·seph		
unfaithful	lim·o·wl		
to the LORD	ba·YHVH	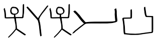	
-	hu		
King	ham·me·lekh		
Ahaz	a·chaz	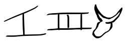	
he sacrificed	vay·yiz·bach	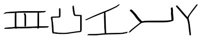	2 Chronicles 28:23
to their gods	le·lo·he	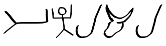	
[Since] Damascus	dar·me·seq		
had defeated	ham·mak·keem		
him	bo		
and said	vay·yo·mer		
“ Because	kee	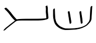	
the gods	e·lo·he	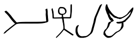	
of the kings	mal·khe	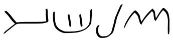	
of Aram	a·ram		
	hem	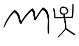	
have helped	ma·ze·reem		
them	o·w·tam		

to them	la·hem		
I will sacrifice	a·zab·be·ach	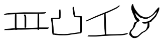	
that they may help me”	ve·ya·ze·ru·nee	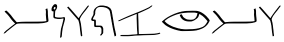	
But these [gods]	ve·hem	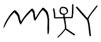	
were	ha·yu	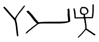	
of [Ahaz]	lo		
the downfall	le·hakh·shee·lo		
and of all	u·le·khal	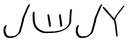	
Israel	yis·ra·el	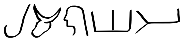	
gathered up	vay·ye·e·soph		2 Chronicles 28:24
Then Ahaz	a·chaz	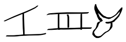	
-	et		
the articles	ke·le	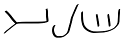	
of the house	vet	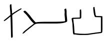	
of God	ha·e·lo·heem		
into pieces	vay·qats·tsets	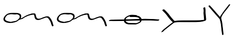	
-	et		
cut them	ke·le	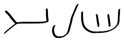	
	vet	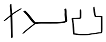	
	ha·e·lo·heem		
shut	vay·yis·gor		
-	et		
the doors	dal·to·wt	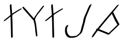	
of the house	bet	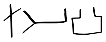	
of the LORD	YHVH		
and set up	vay·ya·as		
of his own	lo		

altars	miz·be·cho·wt	מזבחות	
on every	be·khal	בכל	
street corner	pin·nah	פנה	
in Jerusalem	bee·ru·sha·lim	בירושלם	
In every	u·ve·khal	ובכל	2 Chronicles 28:25
city	eer	עיר	
	va·eer	ועיר	
of Judah	lee·hu·dah	ליהודה	
he built	a·sah	עשה	
high places	va·mo·wt	במות	
to offer incense	le·qat·ter	לקטר	
gods	le·lo·heem	לאלהים	
to other	a·che·reem	אחרים	
and so he provoked	vay·yakh·es	ויכעס	
-	et	את	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of his fathers	a·vo·taw	אבתיו	
As for the rest	ve·ye·ter	ויתר	2 Chronicles 28:26
of the acts [of Ahaz]	de·va·raw	דבריו	
and all	ve·khal	וכל	
his ways	de·ra·khaw	דרכיו	
from beginning	ha·ri·sho·neem	הראשנים	
to end	ve·ha·a·cha·ro·w·neem	והאחרונים	
they are indeed	hin·nam	הנם	
written	ke·tu·veem	כתובים	
in	al	על	

the Book	se·pher		
of the Kings	mal·khe	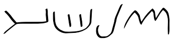	
of Judah	ye·hu·dah	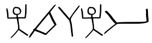	
and Israel	ve·yis·ra·el	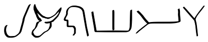	
rested	vay·yish·kav		2 Chronicles 28:27
And Ahaz	a·chaz	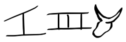	
with	im		
his fathers	a·vo·taw		
and was buried	vay·yiq·be·ru·hu	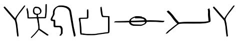	
in the city	va·eer		
of Jerusalem	bee·ru·sha·lim		
but	kee	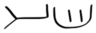	
he was not	lo		
placed	he·vee·u·hu	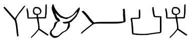	
in the tombs	le·qiv·re		
of the kings	mal·khe	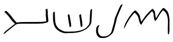	
of Israel	yis·ra·el	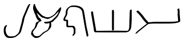	
reigned	vay·yim·lokh		
Hezekiah	ye·chiz·qee·ya·hu	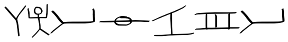	
And his son	ve·no	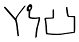	
in his place	tach·taw	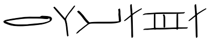	
Hezekiah	ye·chiz·qee·ya·hu	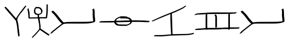	2 Chronicles 29:1
when he became king	ma·lakh	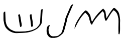	
years old	ben		
[was] twenty-five	es·reem	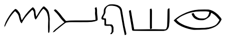	
	ve·cha·mesh	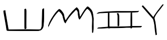	
	sha·nah	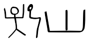	

twenty-nine	ve·es·reem		
	va·te·sha		
years	sha·nah	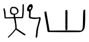	
and he reigned	ma·lakh	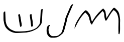	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem		
His mother’s	im·mo	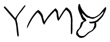	
was Abijah	a·vee·yah	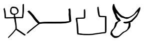	
the daughter	bat		
of Zechariah	ze·khar·ya·hu	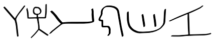	
And he did	vay·ya·as		2 Chronicles 29:2
[what was] right	hay·ya·shar	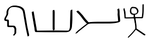	
in the eyes	be·e·ne	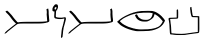	
of the LORD	YHVH		
just as	ke·khol		
-	a·sher		
had done	a·sah		
David	da·veed	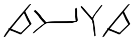	
his father	a·vee	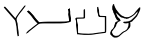	
-	hu		2 Chronicles 29:3
year	vash·sha·nah		
of the first	ha·ri·sho·w·nah		
of his reign	le·ma·le·kho		
month	ba·cho·desh	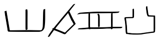	
In the first	ha·ri·sho·wn		
[Hezekiah] opened	pa·tach	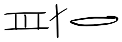	
-	et		

the doors	dal·to·wt	דלתות	
of the house	bet	בית	
of the LORD	YHVH	יהוה	
and repaired	vay·chaz·ze·qem	ויחזקם	
Then he brought in	vay·ya·ve	ויבא	2 Chronicles 29:4
-	et	את	
the priests	hak·ko·ha·neem	הכהנים	
-	ve·et	ואת	
and Levites	hal·vee·yim	הלוים	
and gathered them	vay·ya·as·phem	ויאספם	
in the square	lir·cho·wv	לרחוב	
on the east side	ham·miz·rach	המזרח	
he said	vay·yo·mer	ויאמר	2 Chronicles 29:5
	la·hem	להם	
“ Listen to me	she·ma·u·nee	שמעוני	
O Levites ”	hal·vee·yim	הלוים	
yourselves now	at·tah	עתה	
“ Consecrate	hit·qad·de·shu	התקדשו	
and consecrate	ve·qad·de·shu	וקדשו	
-	et	את	
the house	bet	בית	
of the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of your fathers	a·vo·te·khem	אבתיכם	
Remove	ve·ho·w·tsee·u	והוציאו	
-	et	את	
every impurity	han·nid·dah	הנדה	

from	min	מן	
the Holy Place	haq·qo·desh	הקדש	
For	kee	כי	2 Chronicles 29:6
were unfaithful	ma·a·lu	מעלו	
our fathers	a·vo·te·nu	אבתינו	
and did	ve·a·su	ועשו	
evil	ha·ra	הרע	
in the sight	be·e·ne	בעיני	
of the LORD	YHVH	יהוה	
our God	e·lo·he·nu	אלהינו	
They abandoned Him	vay·ya·az·vu·hu	ויעזבהו	
away	vay·yas·seb·bu	ויסבו	
turned their faces	phe·ne·hem	פניהם	
from the dwelling place	mim·mish·kan	ממשכן	
of the LORD	YHVH	יהוה	
and turned	vay·yit·te·nu	ויתנו	
their backs on Him	o·reph	ערף	
They also	gam	גם	2 Chronicles 29:7
shut	sa·ge·ru	סגרו	
the doors	dal·to·wt	דלתות	
of the portico	ha·u·lam	האולם	
and extinguished	vay·khab·bu	ויכבו	
-	et	את	
the lamps	han·ne·ro·wt	הנרות	
incense	u·qe·to·ret	וקטרת	
They did not	lo	לא	
burn	hiq·tee·ru	הקטירו	

burnt offerings	ve·o·lah	
[or]	lo	
present	he·e·lu	
in the Holy Place	vaq·qo·desh	
of the God	le·lo·he	
of Israel	yis·ra·el	
has fallen	vay·hee	2 Chronicles 29:8
Therefore, the wrath	qe·tseph	
of the LORD	YHVH	
upon	al	
Judah	ye·hu·dah	
and Jerusalem	vee·ru·sha·lim	
and He has made them	vay·yit·te·nem	
an object of terror	liz·va·ʿah	
horror	le·sham·mah	
and mockery	ve·lish·re·qah	
as	ka·a·sher	
you	at·tem	
can see	ro·eem	
with your own eyes	be·e·ne·khem	
For behold	ve·hin·neh	2 Chronicles 29:9
have fallen	na·phe·lu	
our fathers	a·vo·w·te·nu	
by the sword	be·cha·rev	
and our sons	u·va·ne·nu	
and daughters	u·ve·no·w·te·nu	
and wives	ve·na·she·nu	

are in captivity	bash·she·vee	
is why	al	
this	zot	
Now	at·tah	2 Chronicles 29:10
it is in	im	
my heart	le·va·vee	
to make	likh·ro·wt	
a covenant	be·reet	
with the LORD	la·YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
will turn away	ve·ya·shov	
from us	mim·men·nu	
so that His fierce anger	cha·ro·wn	
	ap·po	
my sons	ba·nay	2 Chronicles 29:11
Now	at·tah	
do not	al	
be negligent	tish·sha·lu	
for	kee	
you	va·khem	
has chosen	ba·char	
the LORD	YHVH	
to stand	la·a·mod	
before Him	le·pha·naw	
to serve Him	le·sha·re·to	
to	ve·lih·yo·wt	

before Him	lo	
minister	me·sha·re·teem	
and to burn incense”	u·maq·ti·reem	
set to work :	vay·ya·qu·mu	2 Chronicles 29:12
Then the Levites	hal·vee·yim	
Mahath	ma·chat	
son	ben	
of Amasai	a·ma·say	
and Joel	ve·yo·w·el	
son	ben	
of Azariah	a·zar·ya·hu	
from	min	
the Kohathites	be·ne	
	haq·qe·ha·tee	
	u·min	
	be·ne	
from the Merarites	me·ra·ree	
Kish	qeesh	
son	ben	
of Abdi	av·dee	
and Azariah	va·a·zar·ya·hu	
son	ben	
of Jehallelel	ye·hal·lel·el	
from	u·min	
the Gershonites	hag·ge·re·shun·nee	
Joah	yo·w·ach	
son	ben	

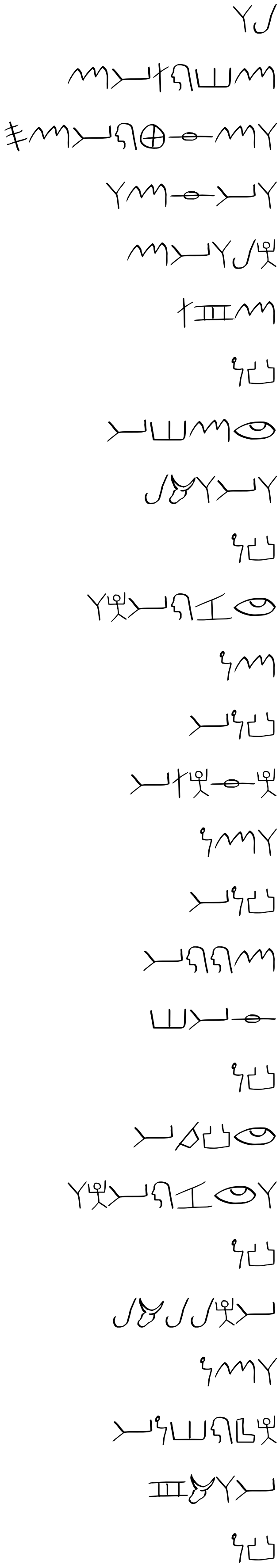

of Zimmah	zim·mah	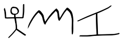	
and Eden	ve·e·den		
son	ben		
of Joah	yo·w·ach		
from	u·min		2 Chronicles 29:13
the Elizaphanites	be·ne	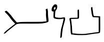	
	e·lee·tsa·phan		
Shimri	shim·ree		
and Jeuel	wī·ʿu·ʾēl		
from	u·min		
the Asaphites	be·ne	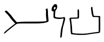	
	a·saph		
Zechariah	ze·khar·ya·hu	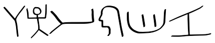	
and Mattaniah	u·mat·tan·ya·hu		
from	u·min		2 Chronicles 29:14
the Hemanites	be·ne	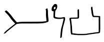	
	he·man	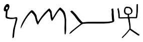	
Jehiel	ye·chu·ʾēl		
and Shimei	ve·shim·ʿīs		
from	u·min		
the Jeduthunites	be·ne	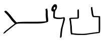	
	ye·du·tun		
[and] Shemaiah	she·ma·yah		
and Uzziel	ve·uz·zee·el	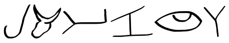	
When they had assembled	vay·ya·as·phu		2 Chronicles 29:15
-	et		
their brothers	a·che·hem	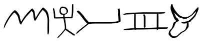	

and consecrated themselves	vay·yit·qad·de·shu	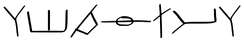	
they went in	vay·ya·vo·u	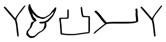	
according to the command	khe·mits·vat		
of the king	ham·me·lekh		
by the words	be·div·re		
of the LORD	YHVH		
to cleanse	le·ta·her		
the house	bet	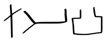	
of the LORD	YHVH		
went	vay·ya·vo·u	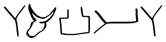	2 Chronicles 29:16
So the priests	hak·ko·ha·neem	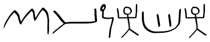	
inside	liph·nee·mah	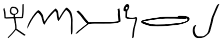	
the house	vet	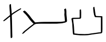	
of the LORD	YHVH		
to cleanse [it]	le·ta·her		
and they brought out	vay·yo·w·tsee·u		
-	et		
all	kal		
the unclean things	hat·tum·ah		
that	a·sher		
they found	ma·tse·u		
in the temple	be·he·khal	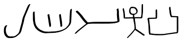	
of the LORD	YHVH		
to the courtyard	la·cha·tsar		
-	bet	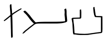	
-	YHVH		

took [these things]	vay·qab·be·lu	
Then the Levites	hal·vee·yim	
and carried [them]	le·ho·w·tsee	
Valley	le·na·chal	
to the Kidron	qid·ro·wn	
out	chu·tsah	
They began	vay·ya·chel·lu	2 Chronicles 29:17
on the first	be·e·chad	
month	la·cho·desh	
day of the first	ha·ri·sho·wn	
the consecration	le·qad·desh	
day	u·ve·yo·wm	
and on the eighth	she·mo·w·nah	
of the month	la·cho·desh	
they reached	ba·u	
the portico	le·u·lam	
of the LORD	YHVH	
they consecrated	vay·qad·de·shu	
-	et	
the house	bet	
of the LORD [itself]	YHVH	
days	le·ya·meem	
For eight [more]	she·mo·w·nah	
day	u·ve·yo·wm	
on the sixteenth	shish·shah	
	a·sar	
month	la·cho·desh	

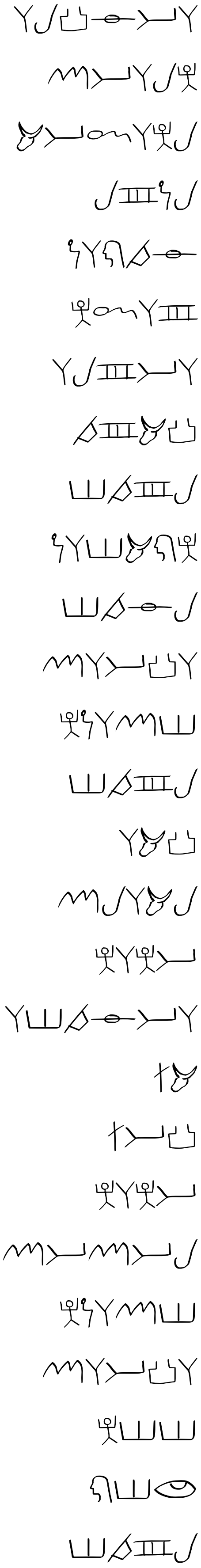

of the first	ha·ri·sho·wn	
finishing	kil·lu	
Then they went	vay·ya·vo·w·u	2 Chronicles 29:18
in	phe·nee·mah	
to	el	
Hezekiah	chiz·qee·ya·hu	
King	ham·me·lekh	
and reported	vay·yo·me·ru	
“ We have cleansed	ti·har·nu	
-	et	
the entire	kal	
house	bet	
of the LORD	YHVH	
-	et	
the altar	miz·bach	
of burnt offering	ha·o·w·lah	
-	ve·et	
with all	kal	
its utensils	ke·law	
-	ve·et	
and the table	shul·chan	
of the showbread	ham·ma·a·re·khet	
with	ve·et	
all	kal	
its utensils	ke·law	
Moreover	ve·et	2 Chronicles 29:19
all	kal	

the articles	hak·ke·leem	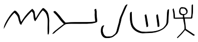	
that	a·sher		
cast aside	hiz·nee·ach	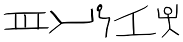	
King	ham·me·lekh		
Ahaz	a·chaz	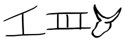	
during his reign	be·mal·khu·to	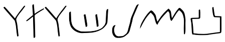	
in his unfaithfulness	be·ma·a·lo		
we have prepared	he·khan·nu	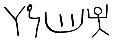	
and consecrated	ve·hiq·da·she·nu	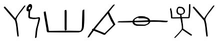	
	ve·hin·nam	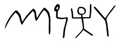	
They are now in front	liph·ne		
of the altar	miz·bach		
of the LORD”	YHVH		
Early the next morning	vay·yash·kem	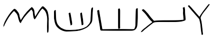	2 Chronicles 29:20
Hezekiah	ye·chiz·qee·ya·hu	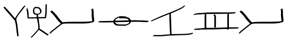	
King	ham·me·lekh		
gathered	vay·ye·e·soph		
-	et		
officials	sa·re	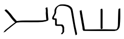	
the city	ha·eer		
and went	vay·ya·al	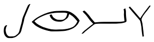	
up to the house	bet	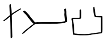	
of the LORD	YHVH		
They brought	vay·ya·vee·u	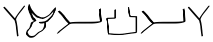	2 Chronicles 29:21
bulls	pha·reem	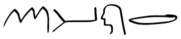	
seven	shiv·ah	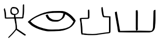	
rams	ve·e·leem	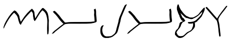	

seven	shiv·ah	שבעה	
lambs	u·khe·va·seem	וכבשים	
seven	shiv·ah	שבעה	
male goats	u·tse·phee·re	וצפירי	
	iz·zeem	עזים	
and seven	shiv·ah	שבעה	
as a sin offering	le·chat·tat	לחטאת	
for	al	על	
the kingdom	ham·mam·la·khah	הממלכה	
for	ve·al	ועל	
the sanctuary	ham·miq·dash	המקדש	
and for	ve·al	ועל	
Judah	ye·hu·dah	יהודה	
And [the king] commanded	vay·yo·mer	ויאמר	
the descendants	liv·ne	לבני	
of Aaron	a·ha·ron	אהרן	
the priests	hak·ko·ha·neem	הכהנים	
to offer them	le·ha·a·lo·wt	להעלות	
on	al	על	
the altar	miz·bach	מזבח	
of the LORD	YHVH	יהוה	
So they slaughtered	vay·yish·cha·tu	וישחטו	2 Chronicles 29:22
the bulls	hab·ba·qar	הבקר	
took	vay·qab·be·lu	ויקבלו	
and the priests	hak·ko·ha·neem	הכהנים	
-	et	את	
the blood	had·dam	הדם	

and sprinkled	vay·yiz·re·qu	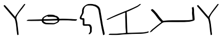	
it on the altar	ham·miz·be·chah		
They slaughtered	vay·yish·cha·tu	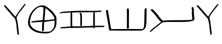	
the rams	ha·e·leem	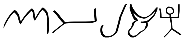	
and sprinkled	vay·yiz·re·qu	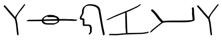	
the blood	had·dam		
on the altar	ham·miz·be·chah		
And they slaughtered	vay·yish·cha·tu	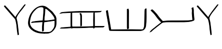	
the lambs	hak·ke·va·seem		
and sprinkled	vay·yiz·re·qu	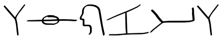	
the blood	had·dam		
on the altar	ham·miz·be·chah		
Then they brought	vay·yag·gee·shu	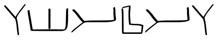	2 Chronicles 29:23
-	et		
the goats	se·ee·re	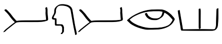	
for the sin offering	ha·chat·tat	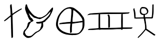	
before	liph·ne		
the king	ham·me·lekh		
and the assembly	ve·haq·qa·hal	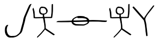	
who laid	vay·yis·me·khu		
their hands	ye·de·hem	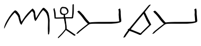	
on them	a·le·hem	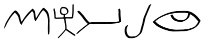	
slaughtered the goats	vay·yish·cha·tum	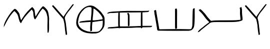	2 Chronicles 29:24
And the priests	hak·ko·ha·neem	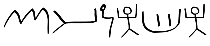	
for a sin offering	vay·chat·te·u	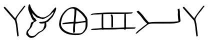	
-	et		
and put their blood	da·mam		

on the altar	ham·miz·be·chah		
to make atonement	le·khap·per		
for	al		
all	kal		
Israel	yis·ra·el	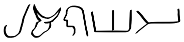	
because	kee	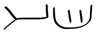	
for all	le·khal		
Israel	yis·ra·el	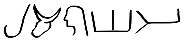	
had ordered	a·mar		
the king	ham·me·lekh		
the burnt offering	ha·o·w·lah		
and the sin offering	ve·ha·chat·tat	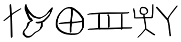	
Hezekiah stationed	vay·ya·a·med		2 Chronicles 29:25
-	et		
the Levites	hal·vee·yim		
in the house	bet	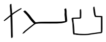	
of the LORD	YHVH		
with cymbals	bim·tsil·ta·yim		
harps	bin·va·leem	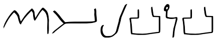	
and lyres	u·ve·khin·no·ro·wt	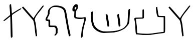	
according to the command	be·mits·vat		
of David	da·veed	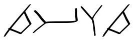	
of Gad	ve·gad		
seer	cho·zeh	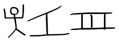	
the king's	ham·me·lekh		
and of Nathan	ve·na·tan	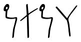	
the prophet	han·na·vee	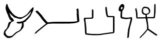	

For	kee	
had come from	ve·yad	
the LORD	YHVH	
the command	ham·mits·vah	
through	be·yad	
His prophets	ne·vee·aw	
stood	vay·ya·am·du	2 Chronicles 29:26
The Levites	hal·vee·yim	
with the instruments	bikh·le	
of David	da·veed	
and the priests	ve·hak·ko·ha·neem	
with the trumpets	ba·cha·tso·tse·ro·wt	
ordered	vay·yo·mer	2 Chronicles 29:27
And Hezekiah	chiz·qee·ya·hu	
be sacrificed	le·ha·a·lo·wt	
that the burnt offering	ha·o·lah	
on the altar	le·ham·miz·be·ach	
When	u·ve·et	
began	he·chel	
the burnt offering	ha·o·w·lah	
began as well	he·chel	
the song	sheer	
of the LORD	YHVH	
and the trumpets	ve·ha·cha·tso·tse·ro·wt	
accompanied by	ve·al	
	ye·de	

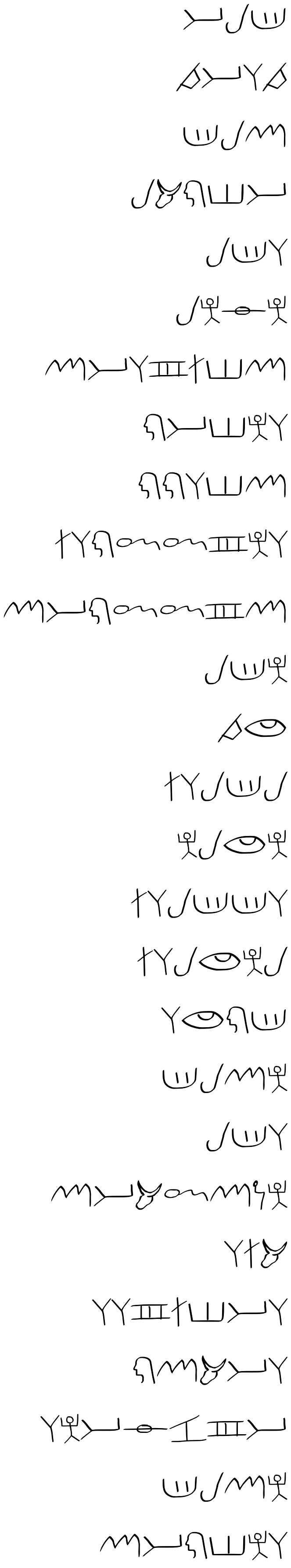

the instruments	ke·le	
of David	da·veed	
king	me·lekh	
of Israel	yis·ra·el	
The whole	ve·khal	2 Chronicles 29:28
assembly	haq·qa·hal	
was worshiping	mish·ta·cha·veem	
the singers	ve·hash·sheer	
were singing	me·sho·w·rer	
and the trumpeters	ve·ha·cha·tso·tse·ro·wt	
were playing	ma·cha·tso·tse·rīm	
All this	hak·kol	
continued until	ad	
was completed	likh·lo·wt	
the burnt offering	ha·o·lah	
were completed	u·khe·khal·lo·wt	2 Chronicles 29:29
When the offerings	le·ha·a·lo·wt	
bowed down	ka·re·u	
the king	ham·me·lekh	
and all	ve·khal	
those present	han·nim·tse·eem	
with him	it·to	
and worshiped	vay·yish·ta·cha·wu	
ordered	vay·yo·mer	2 Chronicles 29:30
Hezekiah	ye·chiz·qee·ya·hu	
Then King	ham·me·lekh	
and his officials	ve·has·sa·reem	

the Levites	lal·vee·yim	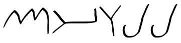	
to sing praises	le·hal·lel	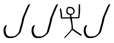	
to the LORD	la·YHVH	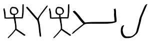	
in the words	be·div·re	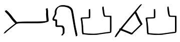	
of David	da·veed	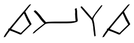	
and of Asaph	ve·a·saph	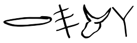	
the seer	ha·cho·zeh	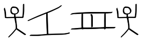	
So they sang praises	vay·hal·lu	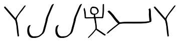	
	ad	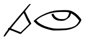	
with gladness	le·sim·chah	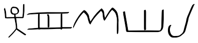	
and bowed their heads	vay·yiq·qe·du	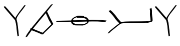	
and worshiped	vay·yish·ta·cha·wu	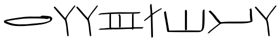	
Then	vay·ya·an	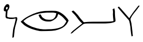	2 Chronicles 29:31
Hezekiah	ye·chiz·qee·ya·hu	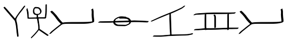	
said	vay·yo·mer	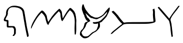	
“ Now	at·tah	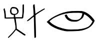	
[that] you have consecrated	mil·le·tem	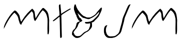	
yourselves	yed·khem	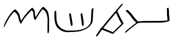	
to the LORD	la·YHVH	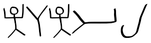	
come near	go·shu	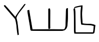	
and bring	ve·ha·vee·u	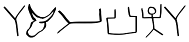	
sacrifices	ze·va·cheem	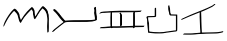	
and thank offerings	ve·to·w·do·wt	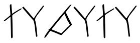	
to the house	le·vet	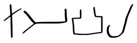	
of the LORD ”	YHVH	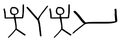	
brought	vay·ya·vee·u	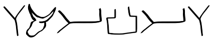	
So the assembly	haq·qa·hal	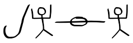	

sacrifices	ze·va·cheem	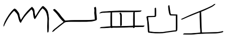	
and thank offerings	ve·to·w·do·wt		
and all	ve·khal		
were willing	ne·deev	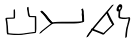	
whose hearts	lev	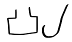	
brought burnt offerings	o·lo·wt	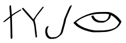	
was	vay·hee	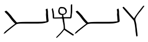	2 Chronicles 29:32
The number	mis·par		
of burnt offerings	ha·o·lah		
-	a·sher		
brought	he·vee·u	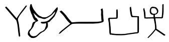	
the assembly	haq·qa·hal	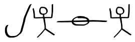	
bulls	ba·qar	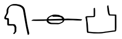	
seventy	shiv·eem		
rams	e·leem	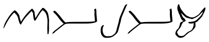	
a hundred	me·ah		
lambs	ke·va·seem		
[and] two hundred	ma·ta·yim	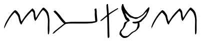	
were for a burnt offering	le·o·lah		
to the LORD	la·YHVH	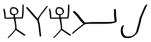	
all	kal		
these	el·leh	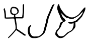	
And the consecrated offerings [were]	ve·haq·qo·da·sheem		2 Chronicles 29:33
bulls	ba·qar	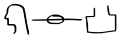	
six	shesh		
hundred	me·o·wt		

sheep	ve·tson		
and three	she·lo·shet	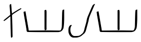	
thousand	a·la·pheem		
However	raq	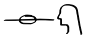	2 Chronicles 29:34
priests	hak·ko·ha·neem	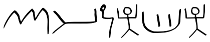	
since there were	ha·yu	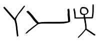	
not enough	lim·at		
-	ve·lo		
-	ya·khe·lu		
to skin	le·haph·sheet		
-	et		
all	kal		
the burnt offerings	ha·o·lo·wt		
helped them	vay·ye·chaz·ze·qum		
brothers	a·che·hem	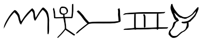	
their Levite	hal·vee·yim	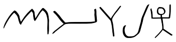	
until	ad		
was finished	ke·lo·wt	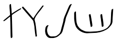	
the work	ham·me·la·khah		
and until	ve·ad		
had been consecrated	yit·qad·de·shu	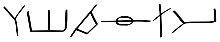	
the priests	hak·ko·ha·neem	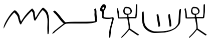	
For	kee	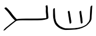	
the Levites	hal·vee·yim		
had been more diligent	yish·re		
	le·vav		

in consecrating themselves	le·hit·qad·desh	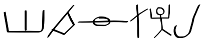	
than the priests had been	me·hak·ko·ha·neem		
Furthermore	ve·gam		2 Chronicles 29:35
the burnt offerings were abundant	o·lah		
	la·rov		
along with the fat	be·chel·ve	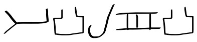	
of the peace offerings	hash·she·la·meem		
and the drink offerings	u·van·ne·sa·kheem		
for the burnt offerings	la·o·lah		
was established	vat·tik·ko·wn		
So the service	a·vo·w·dat		
of the house	bet	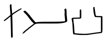	
of the LORD	YHVH		
rejoiced	vay·yis·mach	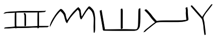	2 Chronicles 29:36
Then Hezekiah	ye·chiz·qee·ya·hu	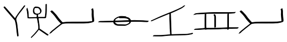	
and all	ve·khal		
the people	ha·am		
at what	al		
had prepared	ha·he·kheen		
God	ha·e·lo·heem		
for the people	la·am		
because	kee	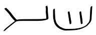	
so quickly	be·phit·om		
had been accomplished	ha·yah	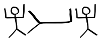	
everything	had·da·var	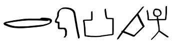	
sent	vay·yish·lach		2 Chronicles 30:1

Then Hezekiah	ye·chiz·qee·ya·hu	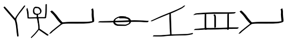	
word throughout	al		
all	kal		
Israel	yis·ra·el	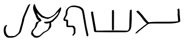	
and Judah	vee·hu·dah		
and he also	ve·gam		
letters	ig·ge·ro·wt		
wrote	ka·tav		
to	al		
Ephraim	eph·ra·yim		
and Manasseh	u·me·nash·sheh	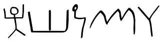	
inviting them to come	la·vo·w		
to the house	le·vet	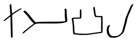	
of the LORD	YHVH		
in Jerusalem	bee·ru·sha·lim		
to keep	la·a·so·wt		
the Passover	pe·sach		
of the LORD	la·YHVH	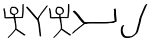	
the God	e·lo·he		
of Israel	yis·ra·el	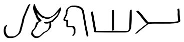	
had decided	vay·yiw·va·ats		2 Chronicles 30:2
For the king	ham·me·lekh		
and his officials	ve·sa·raw	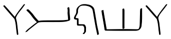	
and the whole	ve·khal		
assembly	haq·qa·hal	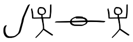	
in Jerusalem	bee·ru·sha·lim		
to keep	la·a·so·wt		

the Passover	hap·pe·sach	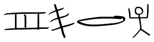	
month	ba·cho·desh	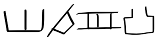	
in the second	hash·she·nee	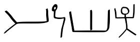	
since	kee	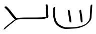	2 Chronicles 30:3
they had been unable	lo	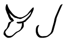	
	ya·khe·lu	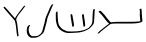	
to observe it	la·a·so·to	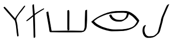	
time	ba·et	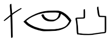	
at the regular	ha·hee	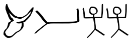	
	kee	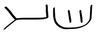	
priests	hak·ko·ha·neem	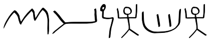	
because not	lo	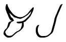	
had consecrated themselves	hit·qad·de·shu	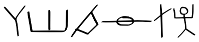	
enough	le·mad·day	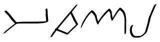	
and the people	ve·ha·am	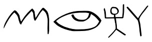	
had not	lo	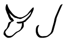	
been gathered	ne·es·phu	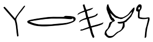	
in Jerusalem	lee·ru·sha·lim	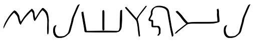	
pleased	vay·yee·shar	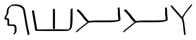	2 Chronicles 30:4
This proposal	had·da·var	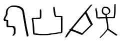	
	be·e·ne	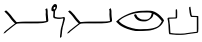	
the king	ham·me·lekh	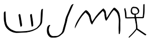	
and	u·ve·e·ne	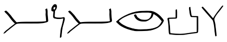	
the whole	kal	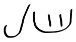	
assembly	haq·qa·hal	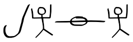	
So they established	vay·ya·a·mee·du	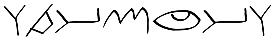	2 Chronicles 30:5
a decree	da·var	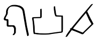	

to circulate	le·ha·a·veer	להעביר	
a proclamation	qo·wl	קול	
throughout	be·khal	בכל	
Israel	yis·ra·el	ישראל	
from	mib·be·er	מבאר	
Beersheba	she·va	שבע	
to	ve·ad	ועד	
Dan	dan	דן	
that the people should come	la·vo·w	לבוא	
to keep	la·a·so·wt	לעשות	
the Passover	pe·sach	פסח	
of the LORD	la·YHVH	ליהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
in Jerusalem	bee·ru·sha·lim	בירושלם	
For	kee	כי	
they had not	lo	לא	
as a nation	la·rov	לרב	
observed it	a·su	עשו	
as prescribed	kak·ka·tuv	ככתוב	
went	vay·ye·le·khu	וילכו	2 Chronicles 30:6
So the couriers	ha·ra·tseem	הרצים	
with letters	ba·ig·ge·ro·wt	באגרות	
from	mee·yad	מיד	
the king	ham·me·lekh	המלך	
and his officials	ve·sa·raw	ושריו	
throughout	be·khal	בכל	

Israel	yis·ra·el	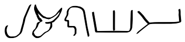	
and Judah	vee·hu·dah		
-	u·khe·mits·vat		
-	ham·me·lekh		
which read :	le·mor	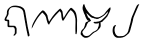	
“ Children	be·ne	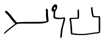	
of Israel	yis·ra·el	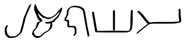	
return	shu·vu		
to	el		
the LORD	YHVH		
the God	e·lo·he		
of Abraham	av·ra·ham	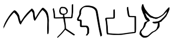	
Isaac	yits·chaq		
and Israel	ve·yis·ra·el	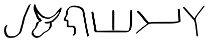	
so that He may return	ve·ya·shov		
to	el		
who have escaped	hap·pe·le·tah	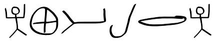	
those of you who remain	han·nish·e·ret		
	la·khem		
the grasp	mik·kaph		
of the kings	mal·khe	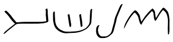	
of Assyria	ash·shur		
Do not	ve·al		2 Chronicles 30:7
be	tih·yu	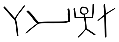	
like your fathers	ka·a·vo·w·te·khem		
and brothers	ve·kha·a·che·khem	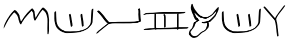	
who	a·sher		

were unfaithful	ma·a·lu	
to the LORD	ba·YHVH	
the God	e·lo·he	
of their fathers	a·vo·w·te·hem	
so that He made them	vay·yit·te·nem	
an object of horror	le·sham·mah	
as	ka·a·sher	
you	at·tem	
can see	ro·eem	
Now	at·tah	2 Chronicles 30:8
do not	al	
stiffen	taq·shu	
your necks	a·re·pe·khem	
as your fathers [did]	ka·a·vo·w·te·khem	
Submit	te·nu	
	yad	
to the LORD	la·YHVH	
and come	u·vo·u	
to His sanctuary	le·miq·da·sho	
which	a·sher	
He has consecrated	hiq·deesh	
forever	le·o·w·lam	
Serve	ve·iv·du	
-	et	
the LORD	YHVH	
your God	e·lo·he·khem	
will turn away	ve·ya·shov	

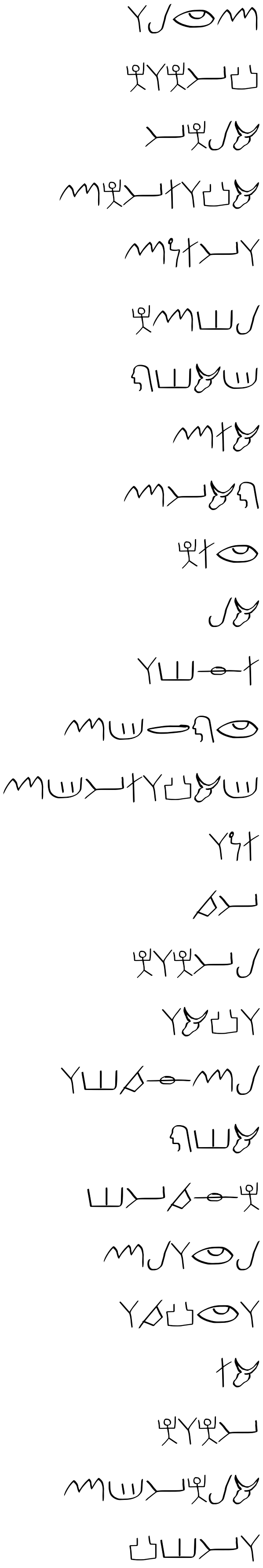

from you	mik·kem		
so that His fierce anger	cha·ro·wn	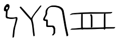	
	ap·po		
For	kee	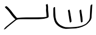	2 Chronicles 30:9
if you return	ve·shu·ve·khem		
to	al		
the LORD	YHVH		
your brothers	a·che·khem	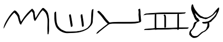	
and sons	u·ve·ne·khem	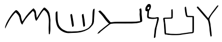	
will receive mercy	le·ra·cha·meem		
in the presence	liph·ne		
of their captors	sho·w·ve·hem	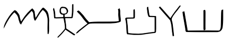	
and will return	ve·la·shuv	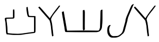	
land	la·a·rets		
to this	haz·zot		
For	kee	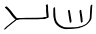	
is gracious	chan·nun		
and merciful	ve·ra·chum	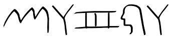	
the LORD	YHVH		
your God	e·lo·he·khem	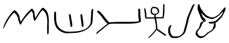	
He will not	ve·lo		
away	ya·seer		
turn His face	pa·neem	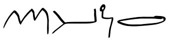	
from you	mik·kem		
if	im		
you return	ta·shu·vu		
to Him”	e·law	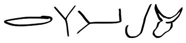	

And	vay·yih·yu	2 Chronicles 30:10
the couriers	ha·ra·tseem	
traveled	o·ve·reem	
from city	me·eer	
to city	la·eer	
through the land	be·e·rets	
of Ephraim	eph·ra·yim	
and Manasseh	u·me·nash·sheh	
as	ve·ad	
far as Zebulun	ze·vu·lun	
	vay·yih·yu	
but the people scorned	mas·chee·qeem	
	a·le·hem	
and mocked	u·mal·i·geem	
them	bam	
Nevertheless	akh	2 Chronicles 30:11
some	a·na·sheem	
from Asher	me·a·sher	
Manasseh	u·me·nash·sheh	
and Zebulun	u·miz·ze·vu·lun	
humbled	nikh·ne·u	
themselves and came	vay·ya·vo·u	
to Jerusalem	lee·ru·sha·lim	
Moreover	gam	2 Chronicles 30:12
in Judah	bee·hu·dah	
was	ha·ye·tah	
the power	yad	

of God	ha·e·lo·heem		
to give them	la·tet	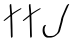	
on the people	la·hem		
heart	lev	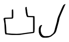	
one	e·chad	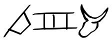	
to obey	la·a·so·wt		
the command	mits·vat		
of the king	ham·me·lekh		
and his officials	ve·has·sa·reem	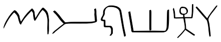	
according to the word	bid·var		
of the LORD	YHVH		
gathered	vay·ye·a·se·phu		2 Chronicles 30:13
in Jerusalem	ye·ru·sha·lim		
	am		
	rav	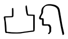	
to celebrate	la·a·so·wt		
-	et		
the Feast	chag	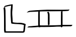	
of Unleavened Bread	ham·mats·tso·wt		
month	ba·cho·desh	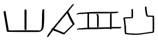	
In the second	hash·she·nee	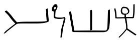	
assembly	qa·hal	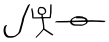	
great	la·rov		
a very	me·od		
They proceeded	vay·ya·qu·mu	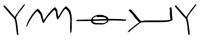	2 Chronicles 30:14
to remove	vay·ya·see·ru		
-	et		

the altars	ham·miz·be·cho·wt	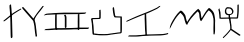	
-	a·sher		
in Jerusalem	bee·ru·sha·lim		
-	ve·et		
-	kal		
the incense altars	ham·qat·te·ro·wt	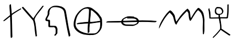	
and to take away	he·see·ru	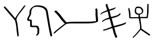	
and throw them	vay·yash·lee·khu	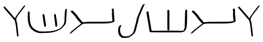	
Valley	le·na·chal	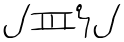	
into the Kidron	qid·ro·wn		
they slaughtered	vay·yish·cha·tu	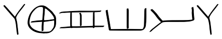	2 Chronicles 30:15
the Passover lamb	hap·pe·sach		
And on the fourteenth	be·ar·ba·ah		
	a·sar		
month	la·cho·desh	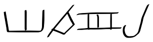	
day of the second	hash·she·nee	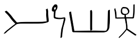	
The priests	ve·hak·ko·ha·neem		
and Levites	ve·hal·vee·yim		
were ashamed	nikh·le·mu	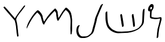	
and they consecrated themselves	vay·yit·qad·de·shu	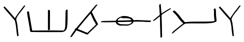	
and brought	vay·ya·vee·u	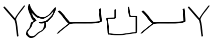	
burnt offerings	o·lo·wt	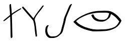	
to the house	bet	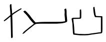	
of the LORD	YHVH		
They stood	vay·ya·am·du		2 Chronicles 30:16
at	al		

posts	a·me·dam		
their prescribed	ke·mish·pa·tam		
according to the Law	ke·to·w·rat		
of Moses	mo·sheh	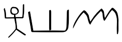	
the man	eesh	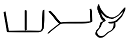	
of God	ha·e·lo·heem		
The priests	hak·ko·ha·neem	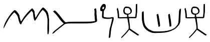	
sprinkled	zo·re·qeem	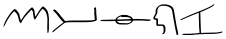	
-	et		
the blood	had·dam		
[which they received] from the hand	mee·yad	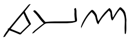	
of the Levites	hal·vee·yim	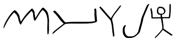	
Since	kee	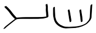	2 Chronicles 30:17
there were many	rab·bat		
in the assembly	baq·qa·hal	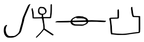	
who	a·sher		
had not	lo		
consecrated themselves	hit·qad·da·shu	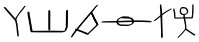	
the Levites	ve·hal·vee·yim		
were in charge of	al		
slaughtering	she·chee·tat	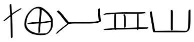	
the Passover	hap·pe·sa·cheem	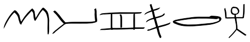	
lambs for every	le·khol		
unclean person	lo		
	ta·ho·wr		
to consecrate [the lambs]	le·haq·deesh	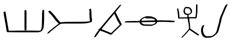	

to the LORD	la·YHVH	
	kee	2 Chronicles 30:18
A large number	mar·beet	
of the people —	ha·am	
many	rab·bat	
from Ephraim	me·eph·ra·yim	
Manasseh	u·me·nash·sheh	
Issachar	yis·sa·sh·khar	
and Zebulun —	u·ze·vu·lun	
had not	lo	
purified themselves	hit·te·ha·ru	
yet	kee	
they ate	a·khe·lu	
-	et	
the Passover	hap·pe·sach	
contrary	be·lo	
to what was written	khak·ka·tuv	
But	kee	
interceded	hit·pal·lel	
Hezekiah	ye·chiz·qee·ya·hu	
for them	a·le·hem	
saying	le·mor	
“ May the LORD	YHVH	
who is good	hat·to·wv	
provide atonement for	ye·khap·per	
everyone	be·ad	
who	kal	2 Chronicles 30:19

his heart	le·va·vo	𐤋𐤁𐤁𐤅	
sets	he·kheen	𐤄𐤊𐤉𐤍	
on seeking	lid·ro·wosh	𐤋𐤃𐤓𐤅𐤔	
God —	ha·e·lo·heem	𐤄𐤀𐤋𐤄𐤉𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of his fathers —	a·vo·w·taw	𐤀𐤁𐤅𐤕𐤉𐤅	
even if [he is] not [cleansed]	ve·lo	𐤅𐤋𐤀	
according to the purification	ke·ta·ho·rat	𐤊𐤈𐤄𐤓𐤕	
rules of the sanctuary”	haq·qo·desh	𐤄𐤒𐤃𐤔𐤎	
heard	vay·yish·ma	𐤅𐤉𐤔𐤌𐤏	2 Chronicles 30:20
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
	el	𐤀𐤋	
Hezekiah	ye·chiz·qee·ya·hu	𐤉𐤇𐤆𐤒𐤉𐤄𐤅	
and healed	vay·yir·pa	𐤅𐤉𐤓𐤐𐤀	
-	et	𐤀𐤕	
the people	ha·am	𐤄𐤏𐤌𐤎	
celebrated	vay·ya·a·su	𐤅𐤉𐤏𐤔𐤅	2 Chronicles 30:21
The Israelites	ve·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
who were present	han·nim·tse·eem	𐤄𐤍𐤌𐤑𐤀𐤉𐤌	
in Jerusalem	bī·ru·sha·lam	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
-	et	𐤀𐤕	
the Feast	chag	𐤇𐤂	
of Unleavened Bread	ham·mats·tso·wt	𐤄𐤌𐤑𐤅𐤕	
for seven	shiv·at	𐤔𐤁𐤏𐤕	

days	ya·meem	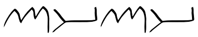	
joy	be·sim·chah		
with great	ge·do·w·lah		
praised	u·me·hal·leem	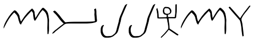	
the LORD	la·YHVH	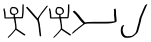	
day	yo·wm		
after day	be·yo·wm	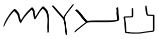	
and the Levites	hal·vee·yim	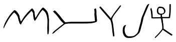	
and priests	ve·hak·ko·ha·neem		
instruments [of praise]	bikh·le	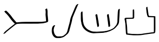	
accompanied by loud	oz		
to the LORD	la·YHVH		
encouraged	vay·dab·ber		2 Chronicles 30:22
And Hezekiah	ye·chiz·qee·ya·hu	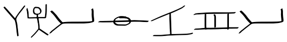	
	al		
	lev	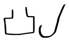	
all	kal	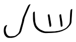	
the Levites	hal·vee·yim		
	ham·mas·kee·leem	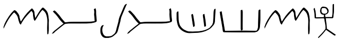	
who performed skillfully	se·khel		
	to·wv		
before the LORD	la·YHVH	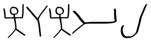	
they ate	vay·yo·khe·lu		
-	et		
their assigned portion	ham·mo·w·ed		
For seven	shiv·at		

days	hay·ya·meem		
sacrificing	me·zab·be·cheem	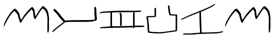	
offerings	ziv·che	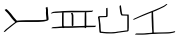	
fellowship	she·la·meem		
and giving thanks	u·mit·vad·deem		
to the LORD	la·YHVH	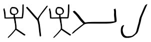	
the God	e·lo·he		
of their fathers	a·vo·w·te·hem	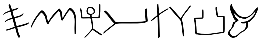	
agreed	vay·yiw·va·a·tsu		2 Chronicles 30:23
The whole	kal		
assembly	haq·qa·hal	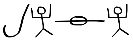	
to observe	la·a·so·wt		
seven	shiv·at		
days	ya·meem	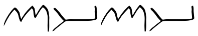	
more	a·che·reem	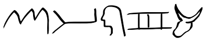	
so they observed	vay·ya·a·su		
seven	shiv·at		
days	ya·meem	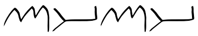	
with joy	sim·chah	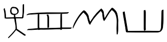	
For	kee	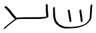	2 Chronicles 30:24
Hezekiah	chiz·qee·ya·hu	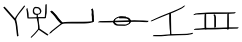	
king	me·lekh	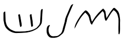	
of Judah	ye·hu·dah	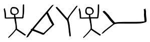	
contributed	he·reem	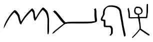	
for the assembly	laq·qa·hal	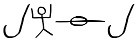	
a thousand	e·leph	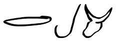	
bulls	pa·reem	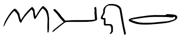	

and seven	ve·shiv·at		
thousand	a·la·pheem		
sheep	tso·ns		
and the officials	ve·has·sa·reem	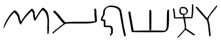	
contributed	he·ree·mu	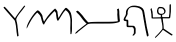	
for the assembly	laq·qa·hal	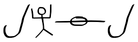	
bulls	pa·reem	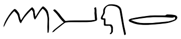	
a thousand	e·leph	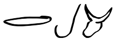	
sheep	ve·tson		
and ten	a·se·ret		
thousand	a·la·pheem		
consecrated themselves	vay·yit·qad·de·shu	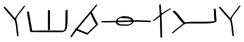	
of priests	kho·ha·neem	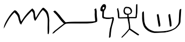	
and a great number	la·rov		
rejoiced	vay·yis·me·chu		2 Chronicles 30:25
Then the whole	kal	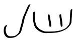	
assembly	qe·hal	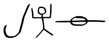	
of Judah	ye·hu·dah	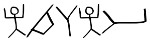	
along with the priests	ve·hak·ko·ha·neem		
and Levites	ve·hal·vee·yim		
and the whole	ve·khal		
assembly	haq·qa·hal	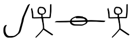	
that had come	hab·ba·eem		
from Israel	mee·yis·ra·el	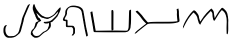	
including the foreigners	ve·hag·ge·reem	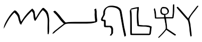	
who had come	hab·ba·eem		

	me·e·rets	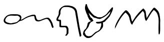	
from Israel	yis·ra·el	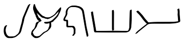	
and those who lived	ve·hay·yo·wo·she·veem	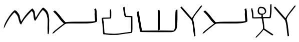	
in Judah	bee·hu·dah	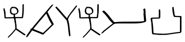	
So there was	vat·te·hee	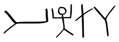	2 Chronicles 30:26
rejoicing	sim·chah	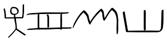	
great	ge·do·w·lah	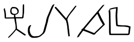	
in Jerusalem	bee·ru·sha·lim	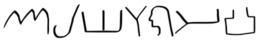	
for	kee	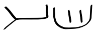	
since the days	mee·me	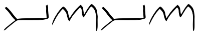	
of Solomon	she·lo·moh	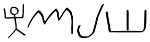	
son	ben	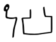	
of David	da·veed	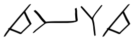	
king	me·lekh	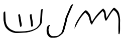	
of Israel	yis·ra·el	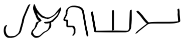	
nothing	lo	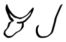	
like this [had happened]	kha·zot	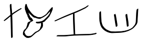	
[there]	bee·ru·sha·lim	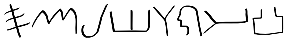	
stood	vay·ya·qu·mu	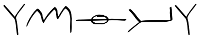	2 Chronicles 30:27
Then the priests	hak·ko·ha·neem	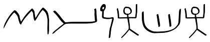	
and the Levites	hal·vee·yim	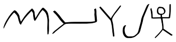	
to bless	vay·va·ra·khu	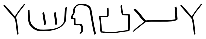	
-	et	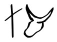	
the people	ha·am	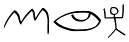	
and God heard	vay·yish·sha·ma	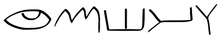	
their voice	be·qo·w·lam	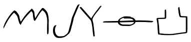	
came	vat·ta·vo·w	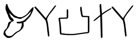	

and their prayer	te·phil·la·tam	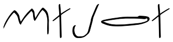	
into His holy dwelling	lim·o·wn		
place	qa·de·sho		
in heaven	lash·sha·ma·yim	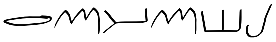	
had ended	u·khe·khal·lo·wt		2 Chronicles 31:1
When all	kal		
this	zot		
went out	ya·tse·u		
	kal	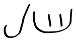	
the Israelites	yis·ra·el	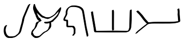	
in attendance	han·nim·tse·eem		
to the cities	le·a·re		
of Judah	ye·hu·dah	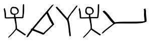	
and broke up	vay·shab·be·ru	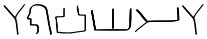	
the sacred pillars	ham·mats·tse·vo·wt		
chopped down	vay·gad·de·u		
the Asherah poles	ha·a·she·reem		
and tore down	vay·nat·te·tsu		
-	et		
the high places	hab·ba·mo·wt		
-	ve·et		
and altars	ham·miz·be·chot		
throughout	mik·kal		
Judah	ye·hu·dah	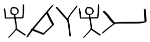	
and Benjamin	u·vin·ya·min	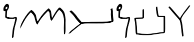	
as well as in Ephraim	u·ve·eph·ra·yim		
and Manasseh	u·me·nash·sheh	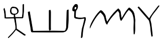	

until	ad		
they had utterly destroyed them all	le·khal·leh		
returned	vay·ya·shu·vu	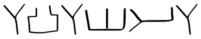	
Then all	kal		
the Israelites	be·ne	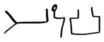	
	yis·ra·el	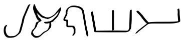	
each	eesh	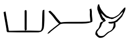	
to his own property	la·a·chuz·za·to	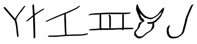	
to their cities	le·a·re·hem	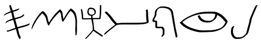	
reestablished	vay·ya·a·med		2 Chronicles 31:2
Hezekiah	ye·chiz·qee·ya·hu	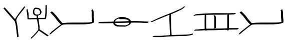	
-	et		
the divisions	mach·le·qo·wt	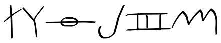	
of the priests	hak·ko·ha·neem	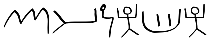	
and Levites	ve·hal·vee·yim		
—	al		
-	mach·le·qo·w·tam	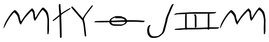	
each of them	eesh	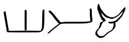	
according to	ke·phee		
their duties	a·vo·da·to		
as priests	lak·ko·ha·neem	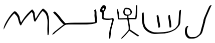	
or Levites —	ve·lal·vee·yim		
for the burnt offerings	le·o·lah		
and peace offerings	ve·lish·la·meem	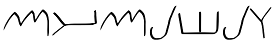	
for ministry	le·sha·ret		
for giving thanks	u·le·ho·do·wt		

and for singing praises	u·le·hal·lel	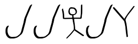	
at the gates	be·sha·a·re		
dwelling	ma·cha·no·wt	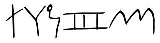	
of the LORD’s	YHVH		
contributed	u·me·nat		2 Chronicles 31:3
The king	ham·me·lekh		
from	min		
his own possessions	re·khu·sho		
burnt offerings	la·o·lo·wt		
and for the burnt offerings	le·o·lo·wt		
for the regular morning	hab·bo·qer	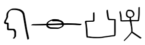	
and evening	ve·ha·e·rev		
	ve·ha·o·lo·wt		
on the Sabbaths	lash·shab·ba·to·wt		
New Moons	ve·le·cho·da·sheem		
and appointed feasts	ve·lam·mo·a·deem		
as written	kak·ka·tuv		
in the Law	be·to·w·rat		
of the LORD	YHVH		
Moreover, he commanded	vay·yo·mer	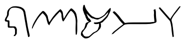	2 Chronicles 31:4
the people	la·am		
living	le·yo·wo·she·ve		
in Jerusalem	ye·ru·sha·lim		
to make	la·tet		
a contribution	me·nat		
for the priests	hak·ko·ha·neem	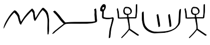	

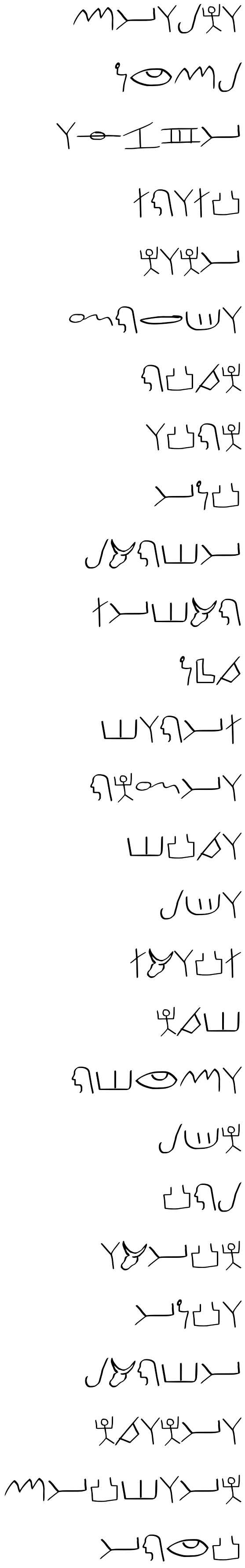

and Levites	ve·hal·vee·yim	
so that	le·ma·an	
they could devote themselves	ye·chez·qu	
to the Law	be·to·w·rat	
of the LORD	YHVH	
went out	ve·khiph·rots	2 Chronicles 31:5
As soon as the order	had·da·var	
generously provided	hir·bu	
the Israelites	ve·ne	
	yis·ra·el	
the firstfruits	re·sheet	
of the grain	da·gan	
new wine	tee·ro·wosh	
oil	ve·yits·har	
and honey	u·de·vash	
and of all	ve·khol	
the produce	te·vu·at	
of the field	sa·deh	
a tithe	u·ma·sar	
of everything	hak·kol	
an abundance —	la·rov	
and they brought in	he·vee·u	
And the Israelites	u·ve·ne	2 Chronicles 31:6
	yis·ra·el	
and Judahites	vee·hu·dah	
who lived	hay·yo·wo·she·veem	
in the cities	be·a·re	

of Judah	ye·hu·dah	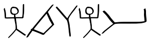	
also	gam		
-	hem	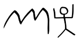	
a tithe	ma·sar		
of their herds	ba·qar	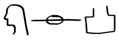	
and flocks	va·tson		
and a tithe	u·ma·sar		
of the holy things	qa·da·sheem	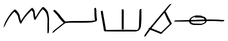	
consecrated	ham·qud·da·sheem		
to the LORD	la·YHVH	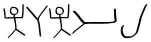	
their God	e·lo·he·hem	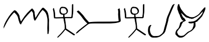	
brought	he·vee·u	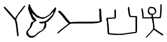	
and they laid them	vay·yit·te·nu	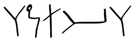	
in large heaps	a·re·mo·wt	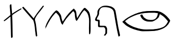	
	a·re·mo·wt		
month	ba·cho·desh	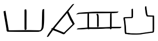	2 Chronicles 31:7
In the third	hash·she·li·shee	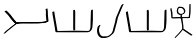	
they began	he·chel·lu	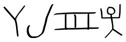	
the heaps	ha·a·re·mo·wt		
building up	le·yis·so·wd		
month	u·va·cho·desh	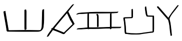	
in the seventh	hash·she·vee·ee	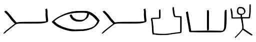	
and they finished	kil·lu	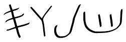	
came	vay·ya·vo·u	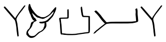	2 Chronicles 31:8
When Hezekiah	ye·chiz·qee·ya·hu	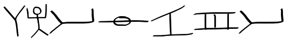	
and his officials	ve·has·sa·reem	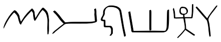	
and viewed	vay·yir·u		

-	et	את	
the heaps	ha·a·re·mo·wt	הערמות	
they blessed	vay·va·ra·khu	ויברכו	
-	et	את	
the LORD	YHVH	יהוה	
-	ve·et	ואת	
and His people	am·mo	עמו	
Israel	yis·ra·el	ישראל	
questioned	vay·yid·rosh	וידרש	2 Chronicles 31:9
Then Hezekiah	ye·chiz·qee·ya·hu	יחזקיהו	
about	al	על	
the priests	hak·ko·ha·neem	הכהנים	
and Levites	ve·hal·vee·yim	והלוים	
	al	על	
the heaps	ha·a·re·mo·wt	הערמות	
answered	vay·yo·mer	ויאמר	2 Chronicles 31:10
him	e·law	אליו	
and Azariah	a·zar·ya·hu	עזריהו	
priest	hak·ko·hen	הכהן	
the chief	ha·rosh	הראש	
of the household	le·vet	לבית	
of Zadok	tsa·do·wq	צדוק	
	vay·yo·mer	ויאמר	
“ Since [the people] began	me·ha·chel	מהחל	
their contributions	hat·te·ru·mah	התרומה	
to bring	la·vee	לביא	
into the house	vet	בית	

of the LORD	YHVH		
to eat	a·kho·wl		
we have had enough	ve·sa·vo·w·a		
left over	ve·ho·w·ter	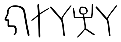	
	ad		
and there is plenty	la·ro·wv		
because	kee	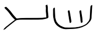	
the LORD	YHVH		
has blessed	be·rakh		
-	et		
His people	am·mo		
is what is left over”	ve·han·no·w·tar	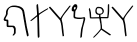	
-	et		
great abundance	he·ha·mo·wn		
this	haz·zeh	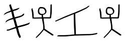	
commanded them	vay·yo·mer		2 Chronicles 31:11
Then Hezekiah	ye·chiz·qee·ya·hu	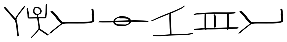	
to prepare	le·ha·kheen		
storerooms	le·sha·kho·wt	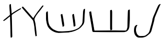	
in the house	be·vet	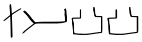	
of the LORD	YHVH		
and they did so	vay·ya·khee·nu		
And they faithfully brought in	vay·ya·vee·u	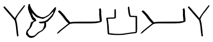	2 Chronicles 31:12
-	et		
the contributions	hat·te·ru·mah		
tithes	ve·ham·ma·a·ser		
and dedicated gifts	ve·haq·qo·da·sheem		

-	be·e·mu·nah		
in charge of them	va·a·le·hem	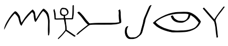	
was the officer	na·geed	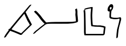	
Conaniah	ko·nan·ya·hu	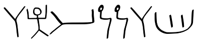	
the Levite	hal·le·vee		
Shimei	ve·shim·ee		
and his brother	a·chee·hu	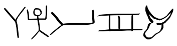	
was second	mish·neh		
Jehiel	vee·chee·el	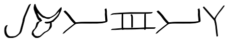	2 Chronicles 31:13
Azaziah	va·a·zaz·ya·hu	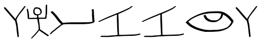	
Nahath	ve·na·chat	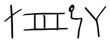	
Asahel	va·a·sa·h·el	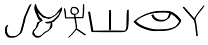	
Jerimoth	vee·ree·mo·wt	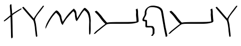	
Jozabad	ve·yo·w·za·vad		
Eliel	ve·e·lee·el	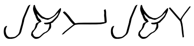	
Ismachiah	ve·yis·makh·ya·hu	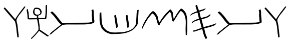	
Mahath	u·ma·chat	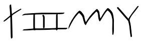	
and Benaiah	u·ve·na·ya·hu		
[were] overseers	pe·qee·deem	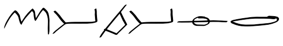	
under the authority	mee·yad	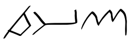	
of Conaniah	ka·w·nan·ya·hu	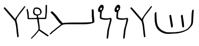	
Shimei	ve·shim·ee		
and his brother	a·chee	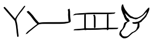	
by appointment	be·miph·qad		
Hezekiah	ye·chiz·qee·ya·hu	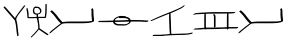	
of King	ham·me·lekh		
and of Azariah	va·a·zar·ya·hu		

the chief official	ne·geed	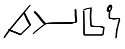	
of the house	bet	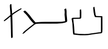	
of God	ha·e·lo·heem	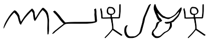	
Kore	ve·qo·w·re	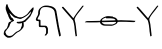	2 Chronicles 31:14
son	ben		
of Imnah	yim·nah	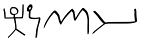	
the Levite	hal·le·vee		
the keeper	hash·sho·w·er		
of the East Gate	lam·miz·ra·chah		
was in charge	al		
of the freewill offerings	nid·vo·wt		
given to God	ha·e·lo·heem		
distributing	la·tet		
the contributions	te·ru·mat		
to the LORD	YHVH	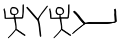	
and	ve·qa·de·she		
the consecrated gifts	haq·qo·da·sheem	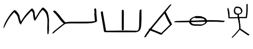	
Under	ve·al		2 Chronicles 31:15
his authority	ya·do	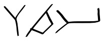	
Eden	e·den		
Miniamin	u·min·ya·min	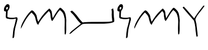	
Jeshua	ve·ye·shu·a		
Shemaiah	u·she·ma·ya·hu		
Amariah	a·mar·ya·hu	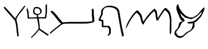	
and Shecaniah	u·she·khan·ya·hu		
in [their] cities	be·a·re		
	hak·ko·ha·neem	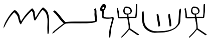	

faithfully	be·e·mu·nah	באמונה	
distributed [portions]	la·tet	לתת	
to their [fellow priests]	la·a·che·hem	לאחיהם	
according to their divisions	be·mach·le·qo·wt	במחלקות	
old	kag·ga·do·wl	כגדול	
[and] young alike	kaq·qa·tan	כקטן	
In addition	mil·le·vad	מלבד	2 Chronicles 31:16
registered by genealogy	hit·yach·sam	התיחשם	
[they distributed portions] to the males	liz·kha·reem	לזכרים	
years of age	mib·ben	מבן	
who were three	sha·lo·wosh	שלוש	
	sha·neem	שנים	
or older —	u·le·ma·lah	ולמעלה	
to all	le·khal	לכל	
who would enter	hab·ba	הבא	
the house	le·vet	לבית	
of the LORD	YHVH	יהוה	
duties	lid·var	לדבר	
for their daily	yo·wm	יום	
	be·yo·w·mo	ביומו	
for service	la·a·vo·w·da·tam	לעבודתם	
in the responsibilities	be·mish·me·ro·w·tam	במשמרותם	
of their divisions —	ke·mach·le·qo·w·te·hem	כמחלקותיהם	
and	ve·et	ואת	2 Chronicles 31:17
in the genealogy	hit·ya·ches	התיחש	

to the priests	hak·ko·ha·neem	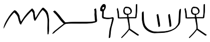	
their families	le·vet	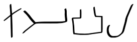	
enrolled according to	a·vo·w·te·hem	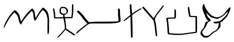	
as well as to the Levites	ve·hal·vee·yim		
years of age	mib·ben	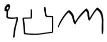	
twenty	es·reem	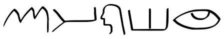	
	sha·nah	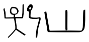	
or older	u·le·ma·e·lah		
according to their duties	be·mish·me·ro·w·te·hem		
[and] divisions	be·mach·le·qo·w·te·hem	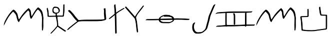	
The genealogy	u·le·hit·ya·ches	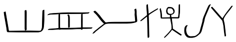	2 Chronicles 31:18
included all	be·khal		
the little ones	tap·pam		
wives	ne·she·hem	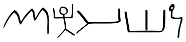	
sons	u·ve·ne·hem	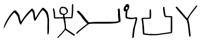	
and daughters	u·ve·no·w·te·hem		
in the whole	le·khal		
assembly	qa·hal	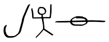	
For	kee	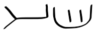	
they had faithfully	ve·e·mu·na·tam		
consecrated themselves	yit·qad·de·shu	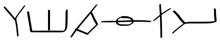	
as holy	qo·desh	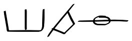	
the descendants	ve·liv·ne	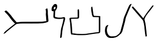	2 Chronicles 31:19
of Aaron	a·ha·ron	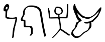	
As for the priests	hak·ko·ha·neem	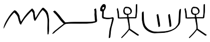	
[who lived on] the farmlands around	bis·de		

	mig·rash	𐤌𐤂𐤓𐤔	
each of their cities	a·re·hem	𐤏𐤓𐤉𐤄𐤌	
or in any other	be·khal	𐤁𐤊𐤋	
city	eer	𐤏𐤉𐤓	
	va·eer	𐤅𐤏𐤉𐤓	
men	a·na·sheem	𐤀𐤍𐤔𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
were designated	niq·qe·vu	𐤍𐤒𐤁𐤅	
by name	be·she·mo·wt	𐤁𐤔𐤌𐤅𐤕	
to distribute	la·tet	𐤋𐤕𐤕	
a portion	ma·no·wt	𐤌𐤍𐤅𐤕	
to every	le·khal	𐤋𐤊𐤋	
male	za·khar	𐤆𐤊𐤓	
among the priests	bak·ko·ha·neem	𐤁𐤊𐤄𐤍𐤉𐤌	
and to every	u·le·khal	𐤅𐤋𐤊𐤋	
listed by the genealogies	hit·ya·ches	𐤄𐤕𐤉𐤇𐤔	
Levite	bal·vee·yim	𐤁𐤋𐤅𐤉𐤌	
did	vay·ya·as	𐤅𐤉𐤏𐤔	2 Chronicles 31:20
So this is what	ka·zot	𐤊𐤆𐤀𐤕	
Hezekiah	ye·chiz·qee·ya·hu	𐤉𐤇𐤆𐤒𐤉𐤄𐤅	
throughout	be·khal	𐤁𐤊𐤋	
Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
He did	vay·ya·as	𐤅𐤉𐤏𐤔	
what was good	hat·to·wv	𐤄𐤈𐤅𐤁	
and upright	ve·hay·ya·shar	𐤅𐤄𐤉𐤔𐤓	
and true	ve·ha·e·met	𐤅𐤄𐤀𐤌𐤕	
before	liph·ne	𐤋𐤐𐤍𐤉	

the LORD	YHVH		
his God	e·lo·haw		
He was diligent	u·ve·khal	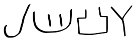	2 Chronicles 31:21
work	ma·a·seh		
that	a·sher		
he began	he·chel	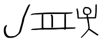	
in the service	ba·a·vo·w·dat	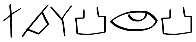	
of the house	bet	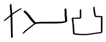	
of God	ha·e·lo·heem	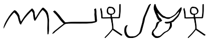	
and in the law	u·vat·to·w·rah		
and the commandments	u·vam·mits·vah		
in order to seek	lid·rosh		
his God	le·lo·haw		
in every	be·khal		
	le·va·vo		
	a·sah		
And so he prospered	ve·hits·lee·ach	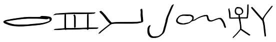	
After	a·cha·re	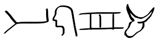	2 Chronicles 32:1
acts	had·de·va·reem	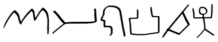	
of faithfulness	ve·ha·e·met		
all these	ha·el·leh		
came	ba		
Sennacherib	san·che·reev	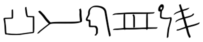	
king	me·lekh	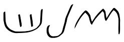	
of Assyria	ash·shur	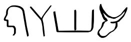	
and invaded	vay·ya·vo	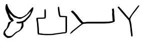	
Judah	vee·hu·dah		

He laid siege	vay·yi·chan	𐤅𐤉𐤇𐤍	
to	al	𐤏𐤋	
cities	he·a·reem	𐤄𐤏𐤓𐤉𐤌	
the fortified	hab·be·tsu·ro·wt	𐤄𐤁𐤑𐤓𐤅𐤕	
intending	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
to conquer them	le·viq·am	𐤋𐤁𐤒𐤏𐤌	
for himself	e·law	𐤀𐤋𐤉𐤅	
saw	vay·yar	𐤅𐤉𐤓𐤀	2 Chronicles 32:2
When Hezekiah	ye·chiz·qee·ya·hu	𐤉𐤇𐤆𐤒𐤉𐤄𐤅	
that	kee	𐤊𐤉	
had come	va	𐤁𐤀	
Sennacherib	san·che·reev	𐤎𐤍𐤇𐤓𐤉𐤁	
	u·pha·naw	𐤅𐤐𐤍𐤉𐤅	
to make war	lam·mil·cha·mah	𐤋𐤌𐤋𐤇𐤌𐤄	
against	al	𐤏𐤋	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
he consulted	vay·yiw·va·ats	𐤅𐤉𐤅𐤏𐤑	2 Chronicles 32:3
with	im	𐤏𐤌	
his leaders	sa·raw	𐤔𐤓𐤉𐤅	
and commanders	ve·gib·bo·raw	𐤅𐤂𐤁𐤓𐤉𐤅	
about stopping up	lis·to·wm	𐤋𐤎𐤕𐤅𐤌	
-	et	𐤀𐤕	
the waters	me·me	𐤌𐤉𐤌𐤉	
of the springs	ha·a·ya·no·wt	𐤄𐤏𐤉𐤍𐤅𐤕	
-	a·sher	𐤀𐤔𐤓	
outside	mi·chuts	𐤌𐤇𐤅𐤑	
the city	la·eer	𐤋𐤏𐤉𐤓	

and they helped him carry it out	vay·ya·ze·ru·hu	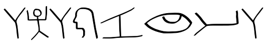	
assembled	vay·yiq·qa·ve·tsu	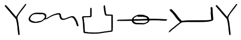	2 Chronicles 32:4
people	am		
Many	rav	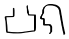	
and stopped	vay·yis·te·mu		
	et		
up all	kal	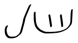	
the springs	ham·ma·ya·no·wt		
-	ve·et		
and the stream	han·na·chal	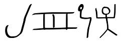	
that flowed	hash·sho·w·teph		
through	be·to·wkh		
the land	ha·a·rets		
they said	le·mor		
“ Why	lam·mah		
come	ya·vo·w·u		
should the kings	mal·khe		
of Assyria	ash·shur		
and find	u·ma·tse·u		
of water ?”	ma·yim	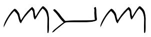	
plenty	rab·beem	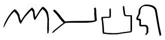	
Then Hezekiah worked resolutely	vay·yit·chaz·zaq	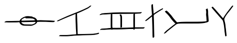	2 Chronicles 32:5
to rebuild	vay·yi·ven	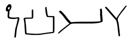	
-	et		
all	kal	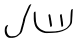	
the wall	ha·cho·w·mah		

the broken sections of	hap·pe·ru·tsah		
and to raise up	vay·ya·al		
	al		
towers [on it]	ham·mig·da·lo·wt		
outer	ve·la·chu·tsah		
wall	ha·cho·w·mah		
[He also built] an	a·che·ret		
and reinforced	vay·chaz·zeq	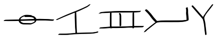	
-	et		
the supporting terraces	ham·mil·lo·w		
of the City	eer	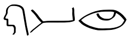	
of David	da·veed	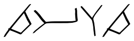	
and he produced	vay·ya·as		
weapons	she·lach	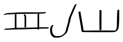	
an abundance of	la·rov		
and shields	u·ma·gin·neem	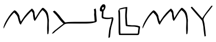	
Hezekiah appointed	vay·yit·ten	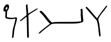	2 Chronicles 32:6
commanders	sa·re	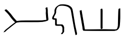	
military	mil·cha·mo·wt	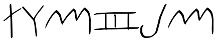	
over	al		
the people	ha·am		
and gathered	vay·yiq·be·tsem	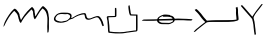	
the people in	e·law	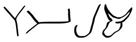	
	el		
the square	re·cho·wv	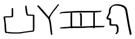	
gate	sha·ar		
of the city	ha·eer	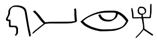	

Then he encouraged	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	
	al	𐤏𐤋	
them	le·va·vam	𐤋𐤁𐤁𐤌	
saying	le·mor	𐤋𐤀𐤌𐤓	
“ Be strong	chiz·qu	𐤇𐤆𐤒𐤅	2 Chronicles 32:7
and courageous !	ve·im·tsu	𐤅𐤀𐤌𐤑𐤅	
Do not	al	𐤀𐤋	
be afraid	tee·re·u	𐤕𐤉𐤓𐤀𐤅	
	ve·al	𐤅𐤀𐤋	
or discouraged	te·chat·tu	𐤕𐤇𐤕𐤅	
before	mip·pe·ne	𐤌𐤐𐤍𐤉	
the king	me·lekh	𐤌𐤋𐤊	
of Assyria	ash·shur	𐤀𐤔𐤅𐤓	
[and]	u·mil·liph·ne	𐤅𐤌𐤋𐤐𐤍𐤉	
	kal	𐤊𐤋	
the vast army	he·ha·mo·wn	𐤄𐤄𐤌𐤅𐤍	
-	a·sher	𐤀𐤔𐤓	
with him	im·mo	𐤏𐤌𐤅	
for	kee	𐤊𐤉	
with us	im·ma·nu	𐤏𐤌𐤍𐤅	
there is a greater [One]	rav	𐤓𐤁	
than with him	me·im·mo	𐤌𐤏𐤌𐤅	
With him [is only]	im·mo	𐤏𐤌𐤅	2 Chronicles 32:8
the arm	ze·ro·w·a	𐤆𐤓𐤅𐤏	
of flesh	ba·sar	𐤁𐤔𐤓	
but with us [is]	ve·im·ma·nu	𐤅𐤏𐤌𐤍𐤅	
the LORD	YHVH	𐤉𐤄𐤅𐤄	

our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
to help us	le·a·ze·re·nu	𐤋𐤏𐤆𐤓𐤍𐤅	
and to fight	u·le·hil·la·chem	𐤅𐤋𐤄𐤋𐤇𐤌	
our battles”	mil·cha·mo·te·nu	𐤌𐤋𐤇𐤌𐤕𐤍𐤅	
were strengthened	vay·yis·sa·me·khu	𐤅𐤉𐤎𐤌𐤊𐤅	
So the people	ha·am	𐤄𐤏𐤌	
by	al	𐤏𐤋	
the words	div·re	𐤃𐤁𐤓𐤉	
of Hezekiah	ye·chiz·qee·ya·hu	𐤉𐤇𐤆𐤒𐤉𐤄𐤅	
king	me·lekh	𐤌𐤋𐤊	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
Later	a·char	𐤀𐤇𐤓	2 Chronicles 32:9
	zeh	𐤆𐤄	
he sent	lach	𐤔𐤋𐤇	
as Sennacherib	san·che·reev	𐤎𐤍𐤇𐤓𐤉𐤁	
king	me·lekh	𐤌𐤋𐤊	
of Assyria	ash·shur	𐤀𐤔𐤅𐤓	
his servants	a·va·daw	𐤏𐤁𐤃𐤉𐤅	
to Jerusalem	ye·ru·sha·lay·mah	𐤉𐤓𐤅𐤔𐤋𐤉𐤌𐤄	
-	ve·hu	𐤅𐤄𐤅𐤀	
besieged	al	𐤏𐤋	
Lachish	la·kheesh	𐤋𐤊𐤉𐤔	
and all	ve·khal	𐤅𐤊𐤋	
his forces	mem·shal·to	𐤌𐤌𐤔𐤋𐤕𐤅	
	im·mo	𐤏𐤌𐤅	
and	al	𐤏𐤋	
Hezekiah	ye·chiz·qee·ya·hu	𐤉𐤇𐤆𐤒𐤉𐤄𐤅	

for King	me·lekh	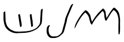	
of Judah	ye·hu·dah		
	ve·al		
all	kal		
the people of Judah	ye·hu·dah	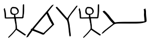	
who	a·sher		
were in Jerusalem :	bee·ru·sha·lim		
with a message	le·mor	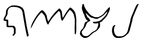	
“ This is what	koh	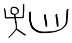	2 Chronicles 32:10
says :	a·mar		
Sennacherib	san·che·reev	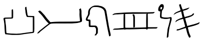	
king	me·lekh	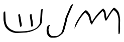	
of Assyria	ash·shur		
is the basis	al		
What	mah	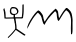	
of your	at·tem		
confidence	bo·te·cheem	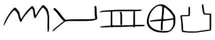	
that you remain	ve·yo·she·veem	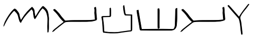	
under siege ?	be·ma·tso·wr		
in Jerusalem	bee·ru·sha·lim		
Is not	ha·lo	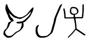	2 Chronicles 32:11
Hezekiah	ye·chiz·qee·ya·hu	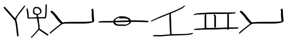	
misleading	mas·seet		
you	et·khem		
to give you over	la·tet	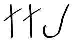	
-	et·khem		
to death	la·mut		

by famine	be·ra·av	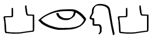	
and thirst	u·ve·tsa·ma	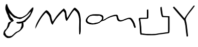	
when he says	le·mor	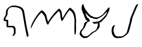	
‘ The LORD	YHVH	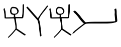	
our God	e·lo·he·nu	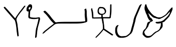	
will deliver us	yats·tsee·le·nu	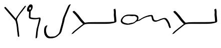	
from the hand	mik·kaph	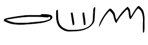	
of the king	me·lekh	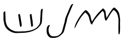	
of Assyria ? ’	ash·shur	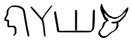	
Did not	ha·lo	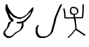	2 Chronicles 32:12
himself	hu	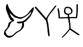	
Hezekiah	ye·chiz·qee·ya·hu	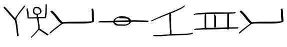	
remove	he·seer	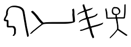	
-	et	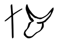	
His high places	ba·mo·taw	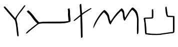	
-	ve·et	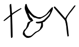	
and His altars	miz·be·cho·taw	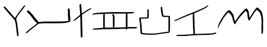	
and say	vay·yo·mer	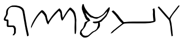	
to Judah	lee·hu·dah	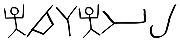	
and Jerusalem	ve·lee·ru·sha·lim	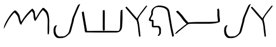	
	le·mor	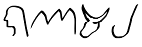	
before	liph·ne	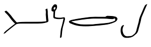	
altar	miz·be·ach	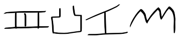	
one	e·chad	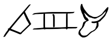	
‘ You must worship	tish·ta·cha·wu	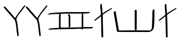	
and on it	ve·a·law	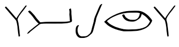	
you shall burn sacrifices ’ ?	taq·tee·ru	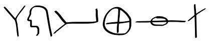	

Do you not	ha·lo		2 Chronicles 32:13
know	te·de·u		
what	meh	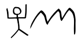	
have done	a·see·tee	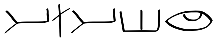	
I	a·nee	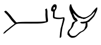	
and my fathers	va·a·vo·w·tay		
to all	le·khol		
the peoples	am·me		
of the lands ?	ha·a·ra·tso·wt		
ever	ha·ya·kho·wl	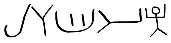	
been able	ya·khe·lu		
Have the gods	e·lo·he		
of these nations	go·w·ye		
	ha·a·ra·tso·wt		
to deliver	le·hats·tseel		
-	et		
their land	ar·tsam		
from my hand ?	mee·ya·dee	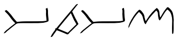	
Who	mee	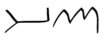	2 Chronicles 32:14
among all	be·khal		
the gods	e·lo·he		
nations	hag·go·w·yim	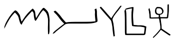	
of these	ha·el·leh		
that	a·sher		
devoted to destruction	he·che·ree·mu	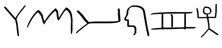	
my fathers	a·vo·w·tay		
-	a·sher		

has been able	ya·kho·wl	יכול	
to deliver	le·hats·tseel	להציל	
-	et	את	
his people	am·mo	עמו	
from my hand ?	mee·ya·dee	מידי	
How then	kee	כי	
can	yu·khal	יוכל	
your God	e·lo·he·khem	אלהיכם	
deliver	le·hats·tseel	להציל	
you	et·khem	אתכם	
from my hand ?	mee·ya·dee	מידי	
So now	ve·at·tah	ועתה	2 Chronicles 32:15
do not	al	אל	
deceive you	yash·shee	ישיא	
-	et·khem	אתכם	
let Hezekiah	chiz·qee·ya·hu	חזקיהו	
and do not	ve·al	ואל	
let him mislead	yas·seet	יסית	
you	et·khem	אתכם	
like this	ka·zot	כזאת	
Do not	ve·al	ואל	
believe	ta·a·mee·nu	תאמינו	
him	lo	לו	
for	kee	כי	
no	lo	לא	
has been able	yu·khal	יוכל	
	kal	כל	

god	e·lo·w·ha	אלוה	
of any	kal	כל	
nation	go·w	גוי	
or kingdom	u·mam·la·khah	וממלכה	
to deliver	le·hats·tseel	להציל	
his people	am·mo	עמו	
from my hand	mee·ya·dee	מידי	
or from the hand	u·mee·yad	ומיד	
of my fathers	a·vo·w·tay	אבותי	
How much less	aph	אף	
	kee	כי	
will your God	elo·he·khem	אלהיכם	
	lo	לא	
deliver	yats·tsee·lu	יצילו	
you	et·khem	אתכם	
from my hand ! ”	mee·ya·dee	מידי	
further	ve·o·wd	ועוד	2 Chronicles 32:16
spoke	dib·be·ru	דברו	
And the servants of Sennacherib	a·va·daw	עבדיו	
against	al	על	
the LORD	YHVH	יהוה	
God	ha·e·lo·heem	האלהים	
and against	ve·al	ועל	
Hezekiah	ye·chiz·qee·ya·hu	יחזקיהו	
His servant	av·do	עבדו	
letters	u·se·pha·reem	וספרים	2 Chronicles 32:17
He also wrote	ka·tav	כתב	

mocking	le·cha·reph	
the LORD	la·YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
and saying	ve·le·mor	
against Him :	a·law	
	le·mor	
“ Just as the gods	ke·lo·he	
of the nations	go·w·ye	
	ha·a·ra·tso·wt	
-	a·sher	
did not	lo	
deliver	hits·tsee·lu	
their people	am·mam	
from my hand	mee·ya·dee	
so	ken	
will not	lo	
deliver	yats·tseel	
the God	e·lo·he	
of Hezekiah	ye·chiz·qee·ya·hu	
His people	am·mo	
from my hand ”	mee·ya·dee	
Then [the Assyrians] called out	vay·yiq·re·u	2 Chronicles 32:18
loudly	ve·qo·wl	
	ga·do·wl	
in Hebrew	ye·hu·deet	
to	al	

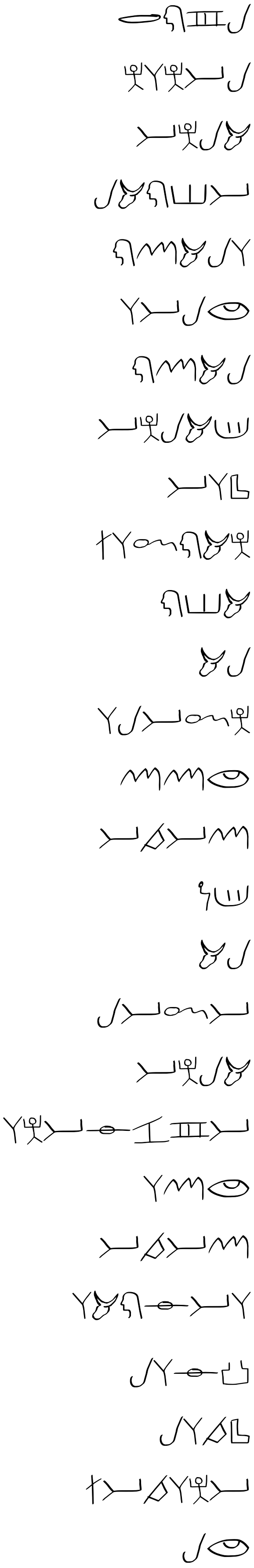

the people	am	עם	
of Jerusalem	ye·ru·sha·lim	ירושלם	
who	a·sher	אשר	
were on	al	על	
the wall	ha·cho·w·mah	החומה	
to frighten	le·ya·re·am	ליראם	
and terrify them	u·le·va·ha·lam	ולבהלם	
in order	le·ma·an	למען	
to capture	yil·ke·du	ילכדו	
-	et	את	
the city	ha·eer	העיר	
They spoke	vay·dab·be·ru	וידברו	2 Chronicles 32:19
against	el	אל	
the God	e·lo·he	אלהי	
of Jerusalem	ye·ru·sha·lim	ירושלם	
as they had spoken against	ke·al	כעל	
the gods	e·lo·he	אלהי	
of the peoples	am·me	עמי	
of the earth —	ha·a·rets	הארץ	
the work	ma·a·seh	מעשה	
hands	ye·de	ידי	
of human	ha·a·dam	האדם ס	
in prayer	vay·yit·pal·lel	ויתפלל	2 Chronicles 32:20
Hezekiah	ye·chiz·qee·ya·hu	יחזקיהו	
King	ham·me·lekh	המלך	
Isaiah	vee·sha·ya·hu	וישעיהו	
son	ben	בן	

of Amoz	a·mo·wts		
and the prophet	han·na·vee	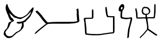	
In response	al		
	zot		
cried out	vay·yiz·a·qu	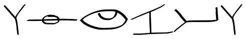	
to heaven	hash·sha·ma·yim	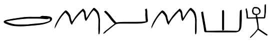	
sent	vay·yish·lach		2 Chronicles 32:21
and the LORD	YHVH		
an angel	mal·akh		
who annihilated	vay·yakh·ched		
every	kal		
mighty man	gib·bo·wr		
of valor	cha·yil	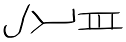	
and [every] leader	ve·na·geed	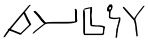	
and commander	ve·sar		
in the camp	be·ma·cha·neh	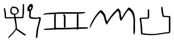	
of the king	me·lekh	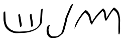	
of Assyria	ash·shur	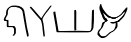	
So he withdrew	vay·ya·shav		
in disgrace	be·vo·shet		
	pa·neem	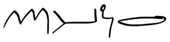	
to his own land	le·ar·tso		
And when he entered	vay·ya·vo	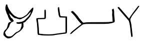	
the temple	bet	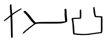	
of his god	e·lo·haw		
	u·mī·tsī·ʾo		
some of his own [sons]	me·aw		

-	sham	𐤔𐤌	
struck him down	hip·pee·lu·hu	𐤄𐤐𐤉𐤋𐤄𐤅	
with the sword	ve·cha·rev	𐤁𐤇𐤓𐤁	
saved	vay·yo·wo·sha	𐤅𐤉𐤅𐤔𐤏	2 Chronicles 32:22
So the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
Hezekiah	ye·chiz·qee·ya·hu	𐤉𐤇𐤆𐤒𐤉𐤄𐤅	
-	ve·et	𐤅𐤀𐤕	
and the people	yo·she·ve	𐤉𐤔𐤁𐤉	
of Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
from the hands	mee·yad	𐤌𐤉𐤃	
Sennacherib	san·che·reev	𐤎𐤍𐤇𐤓𐤉𐤁	
of King	me·lekh	𐤌𐤋𐤊	
of Assyria	ash·shur	𐤀𐤔𐤅𐤓	
[and]	u·mee·yad	𐤅𐤌𐤉𐤃	
all the others	kol	𐤊𐤋	
and He gave them rest	vay·na·ha·lem	𐤅𐤉𐤍𐤄𐤋𐤌	
on every side	mis·sa·veev	𐤌𐤎𐤁𐤉𐤁	
Many	ve·rab·beem	𐤅𐤓𐤁𐤉𐤌	2 Chronicles 32:23
brought	me·vee·eem	𐤌𐤁𐤉𐤀𐤉𐤌	
offerings	min·chah	𐤌𐤍𐤇𐤄	
for the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
to Jerusalem	lee·ru·sha·lim	𐤋𐤉𐤓𐤅𐤔𐤋𐤌	
and valuable gifts	u·mig·da·no·wt	𐤅𐤌𐤂𐤃𐤍𐤅𐤕	
for Hezekiah	lee·chiz·qee·ya·hu	𐤋𐤉𐤇𐤆𐤒𐤉𐤄𐤅	
king of	me·lekh	𐤌𐤋𐤊	
Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	

he was exalted	vay·yin·nas·se	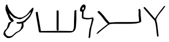	
in the eyes	le·e·ne	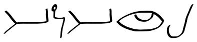	
of all	khal		
nations	hag·go·w·yim	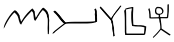	
and from	me·a·cha·re	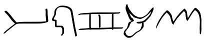	
then on	khen	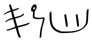	
days	bay·ya·meem		2 Chronicles 32:24
In those	ha·hem	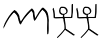	
ill	cha·lah	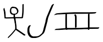	
Hezekiah	ye·chiz·qee·ya·hu	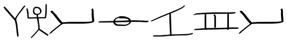	
became	ad		
mortally	la·mut		
So he prayed	vay·yit·pal·lel		
to	el		
the LORD	YHVH		
who spoke	vay·yo·mer		
to him	lo		
a sign	u·mo·w·phet		
and gave	na·tan	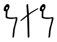	
him	lo		
did not	ve·lo		2 Chronicles 32:25
the favor [shown]	khig·mul		
to him	a·law	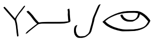	
repay	he·sheev	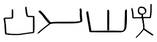	
Hezekiah	ye·chiz·qee·ya·hu	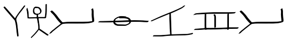	
But because	kee	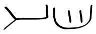	
was proud	ga·vah	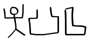	

his heart	lib·bo		
came	vay·hee	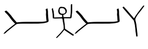	
upon him	a·law	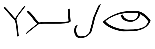	
Therefore wrath	qe·tseph		
and upon	ve·al		
Judah	ye·hu·dah	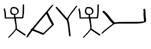	
and Jerusalem	vee·ru·sha·lim		
humbled	vay·yik·ka·na		2 Chronicles 32:26
Then Hezekiah	ye·chiz·qee·ya·hu	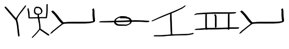	
the pride	be·go·vah		
of his heart —	lib·bo		
he	hu		
and the people	ve·yo·she·ve	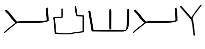	
of Jerusalem —	ye·ru·sha·lim		
did not	ve·lo		
come	va		
upon them	a·le·hem	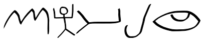	
so that the wrath	qe·tseph		
of the LORD	YHVH	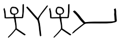	
during the days	bee·me	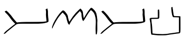	
of Hezekiah	ye·chiz·qee·ya·hu	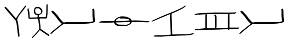	
had	vay·hee	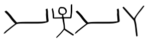	2 Chronicles 32:27
Hezekiah	lee·chiz·qee·ya·hu	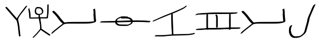	
riches	o·sher		
and honor	ve·kha·vo·wd		
great	har·beh	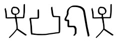	
very	me·od		

treasuries	ve·o·tsa·ro·wt	ואצרות	
and he made	a·sah	עשה	
-	lo	לו	
for his silver	le·khe·seph	לכסף	
gold	u·le·za·hav	ולזהב	
stones	u·le·e·ven	ולאבן	
precious	ye·qa·rah	יקרה	
spices	ve·liv·sa·meem	ולבשמים	
shields	u·le·ma·gin·neem	ולמגנים	
and all	u·le·khol	ולכל	
articles	ke·le	כלי	
kinds of valuable	chem·dah	חמדה	
He also made storehouses	u·mis·ke·no·wt	ומסכנות	2 Chronicles 32:28
for the harvest	lit·vu·at	לתבואת	
of grain	da·gan	דגן	
and new wine	ve·tee·ro·wosh	ותירוש	
and oil	ve·yits·har	ויצהר	
stalls	ve·u·ra·wot	וארות	
for all kinds	le·khal	לכל	
of livestock	be·he·mah	בהמה	
	u·ve·he·mah	ובהמה	
for the flocks	va·a·da·reem	ועדרים	
and pens	la·a·ve·ro·wt	לאורות	
cities	ve·a·reem	וערים	2 Chronicles 32:29
He made	a·sah	עשה	
for himself	lo	לו	
and he acquired herds	u·miq·neh	ומקנה	

of sheep	tson	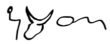	
and cattle	u·va·qar	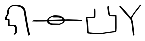	
in abundance	la·rov	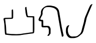	
for	kee	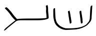	
gave	na·tan	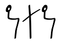	
him	lo	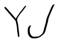	
God	e·lo·heem	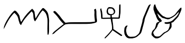	
wealth	re·khush	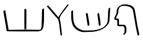	
great	rav	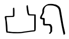	
very	me·od	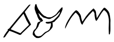	
It was	ve·hu	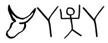	2 Chronicles 32:30
Hezekiah	ye·chiz·qee·ya·hu	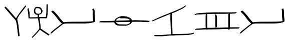	
who blocked	sa·tam	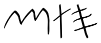	
-	et	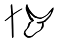	
outlet	mo·w·tsa	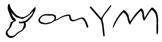	
of the Spring	me·me	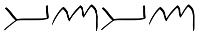	
of Gihon	gee·cho·wn	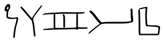	
the upper	ha·el·yo·wn	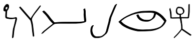	
and channeled	vay·yaysh·she·rem	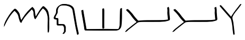	
it down	le·mat·tah	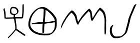	
to the west side	ma·ra·vah	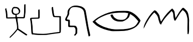	
of the City	le·eer	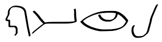	
of David	da·veed	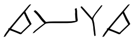	
prospered	vay·yats·lach	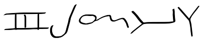	
And Hezekiah	ye·chiz·qee·ya·hu	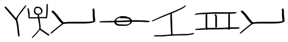	
in all	be·khal	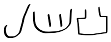	
that he did	ma·a·se·hu	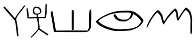	

And so	ve·khen	2 Chronicles 32:31
when ambassadors	bim·lee·tse	
of the rulers	sa·re	
of Babylon	ba·vel	
were sent	ham·shal·le·cheem	
to him	a·law	
to inquire about	lid·rosh	
the wonder	ham·mo·w·phet	
that	a·sher	
had happened	ha·yah	
in the land	va·a·rets	
left him	a·za·vo	
God	ha·e·lo·heem	
[alone] to test him	le·nas·so·w·to	
that He might know	la·da·at	
all	kal	
that was in [Hezekiah’s] heart	bil·va·vo	
As for the rest	ve·ye·ter	2 Chronicles 32:32
of the acts of	div·re	
Hezekiah	ye·chiz·qee·ya·hu	
and his deeds of loving devotion	va·cha·sa·daw	
they are indeed	hin·nam	
written	ke·tu·veem	
in the vision	ba·cha·zo·wn	
Isaiah	ye·sha·ya·hu	
son	ben	
of Amoz	a·mo·wts	

of the prophet	han·na·vee	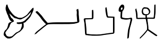	
in	al	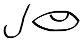	
the Book	se·pher	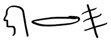	
of the Kings	mal·khe	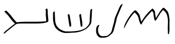	
of Judah	ye·hu·dah	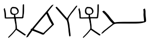	
and Israel	ve·yis·ra·el	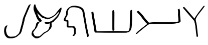	
And Hezekiah rested	vay·yish·kav	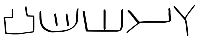	2 Chronicles 32:33
	ye·chiz·qee·ya·hu	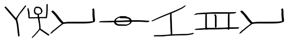	
with	im	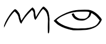	
his fathers	a·vo·taw	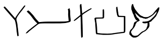	
and was buried	vay·yiq·be·ru·hu	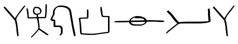	
in the upper	be·ma·a·leh	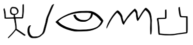	
tombs	qiv·re	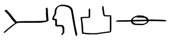	
descendants	ve·ne	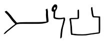	
of David’s	da·veed	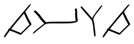	
honor	ve·kha·vo·wd	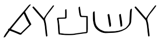	
paid	a·su	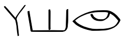	
him	lo	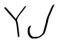	
at his death	ve·mo·w·to	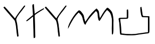	
All	kal	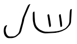	
Judah	ye·hu·dah	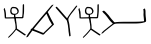	
and the people	ve·yo·she·ve	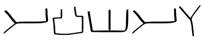	
of Jerusalem	ye·ru·sha·lim	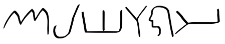	
reigned	vay·yim·lokh	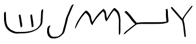	
Manasseh	me·nash·sheh	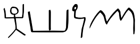	
And his son	ve·no	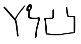	
in his place	tach·taw	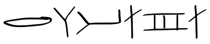	

years old	ben		2 Chronicles 33:1
was twelve	she·tem		
	es·reh		
	sha·nah		
Manasseh	me·nash·sheh		
when he became king	ve·ma·le·kho		
fifty-five	va·cha·mish·sheem		
	ve·cha·mesh		
years	sha·nah		
and he reigned	ma·lakh		
in Jerusalem	bee·ru·sha·lim		
And he did	vay·ya·as		2 Chronicles 33:2
evil	ha·ra		
in the sight	be·e·ne		
of the LORD	YHVH		
by following the abominations	ke·to·w·a·vo·wt		
of the nations	hag·go·w·yim		
that	a·sher		
had driven out	ho·w·reesh		
the LORD	YHVH		
before	mip·pe·ne		
the Israelites	be·ne		
	yis·ra·el		
For he rebuilt	vay·ya·shav		2 Chronicles 33:3
	vay·yi·ven		
-	et		
the high places	hab·ba·mo·wt		

that	a·sher		
had torn down	nit·tats		
Hezekiah	ye·chiz·qee·ya·hu	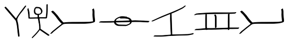	
his father	a·vee	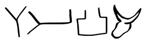	
and he raised up	vay·ya·qem	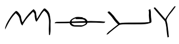	
altars	miz·be·cho·wt	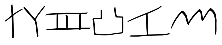	
for the Baals	lab·be·a·leem		
and made	vay·ya·as		
Asherah poles	a·she·ro·wt	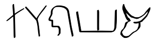	
And he worshiped	vay·yish·ta·chu		
all	le·khal		
the host	tse·va	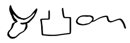	
of heaven	hash·sha·ma·yim		
and served	vay·ya·a·vod		
-	o·tam		
[Manasseh] also built	u·va·nah		2 Chronicles 33:4
altars	miz·be·cho·wt	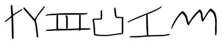	
in the house	be·vet	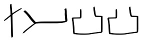	
of the LORD	YHVH		
of which	a·sher		
had said	a·mar		
the LORD	YHVH		
in Jerusalem	bee·ru·sha·lim		
will remain	yih·yeh		
“ My Name	she·mee		
forever”	le·o·w·lam		
he built	vay·yi·ven	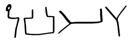	2 Chronicles 33:5

altars	miz·be·cho·wt	
to all	le·khal	
the host	tse·va	
of heaven	hash·sha·ma·yim	
In both	bish·te	
courtyards	chats·ro·wt	
of the house	bet	
of the LORD	YHVH	
He	ve·hu	2 Chronicles 33:6
sacrificed	he·e·veer	
-	et	
his sons	ba·naw	
in the fire	ba·esh	
in the Valley of Hinnom	be·ge	
	ben	
	hin·nom	
He practiced sorcery	ve·o·w·nen	
divination	ve·ni·chesh	
and witchcraft	ve·khish·sheph	
and consulted	ve·a·sah	
mediums	o·wv	
and spiritists	ve·yid·de·o·w·nee	
great	hir·bah	
He did	la·a·so·wt	
evil	ha·ra	
in the sight	be·e·ne	
of the LORD	YHVH	

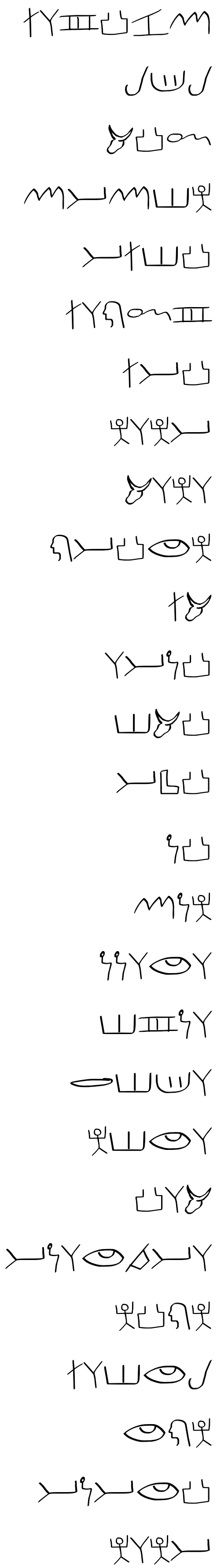

provoking Him to anger	le·hakh·ee·so	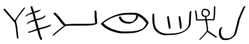	
and set it up	vay·ya·sem	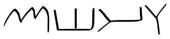	2 Chronicles 33:7
-	et	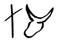	
Manasseh even took the carved	pe·sel	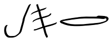	
image	has·se·mel	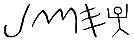	
-	a·sher	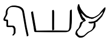	
he had made	a·sah	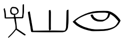	
in the house	be·vet	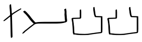	
of God	ha·e·lo·heem	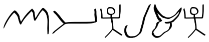	
of which	a·sher	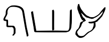	
had said	a·mar	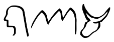	
God	e·lo·heem	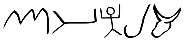	
to	el	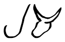	
David	da·veed	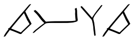	
	ve·el	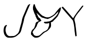	
Solomon	she·lo·moh	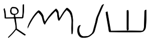	
and his son	ve·no	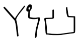	
temple	bab·ba·yit	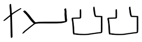	
“ In this	haz·zeh	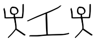	
and in Jerusalem	u·vee·ru·sha·lim	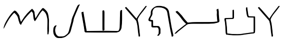	
which	a·sher	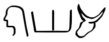	
I have chosen	ba·char·tee	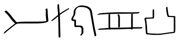	
out of all	mik·kol	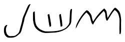	
the tribes	shiv·te	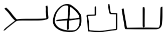	
of Israel	yis·ra·el	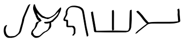	
I will establish	a·seem	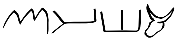	
-	et	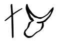	

My Name	she·mee		
forever	le·e·lo·wm	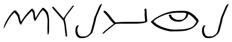	
I will never	ve·lo		2 Chronicles 33:8
again	o·w·seeph	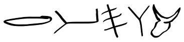	
to leave	le·ha·seer		
-	et		
cause the feet	re·gel		
of the Israelites	yis·ra·el	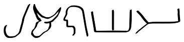	
-	me·al		
the land	ha·a·da·mah		
that	a·sher		
I assigned	he·e·mad·tee		
to your fathers	la·a·vo·te·khem	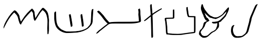	
only	raq	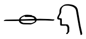	
if	im		
they are careful	yish·me·ru	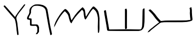	
to do	la·a·so·wt		
-	et		
all	kal		
that	a·sher		
I have commanded them	tsiw·vee·teem	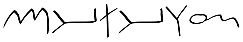	
all	le·khal		
the laws	hat·to·w·rah		
statutes	ve·ha·chuq·qeem	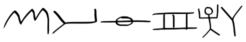	
and judgments”	ve·ham·mish·pa·teem		
through	be·yad	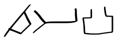	
Moses —	mo·sheh		

astray	vay·ye·ta	𐤅𐤉𐤕𐤏	2 Chronicles 33:9
So Manasseh	me·nash·sheh	𐤌𐤍𐤔𐤄	
-	et	𐤀𐤕	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
{led} the people	ve·yo·she·ve	𐤅𐤉𐤔𐤁𐤉	
and Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
so that they did	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
greater evil	ra	𐤓𐤏	
than	min	𐤌𐤍	
the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
that	a·sher	𐤀𐤔𐤓	
had destroyed	hish·meed	𐤄𐤔𐤌𐤉𐤃	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
before	mip·pe·ne	𐤌𐤐𐤍𐤉	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
spoke	vay·dab·ber	𐤅𐤉𐤃𐤁𐤓	2 Chronicles 33:10
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Manasseh	me·nash·sheh	𐤌𐤍𐤔𐤄	
	ve·el	𐤅𐤀𐤋	
and his people	am·mo	𐤏𐤌𐤅	
but they did not	ve·lo	𐤅𐤋𐤀	
listen	hiq·shee·vu	𐤄𐤒𐤔𐤉𐤁𐤅	
brought	vay·ya·ve	𐤅𐤉𐤁𐤀	2 Chronicles 33:11
So [the LORD]	YHVH	𐤉𐤄𐤅𐤄	
against them	a·le·hem	𐤏𐤋𐤉𐤄𐤌	

-	et	𐤀𐤕	
commanders	sa·re	𐤔𐤓𐤉	
the military	hats·tsa·va	𐤄𐤑𐤁𐤀	
-	a·sher	𐤀𐤔𐤓	
of the king	le·me·lekh	𐤋𐤌𐤋𐤊	
of Assyria	ash·shur	𐤀𐤔𐤅𐤓	
who captured	vay·yil·ke·du	𐤅𐤉𐤋𐤊𐤃𐤅	
-	et	𐤀𐤕	
Manasseh	me·nash·sheh	𐤌𐤍𐤔𐤄	
put a hook in his nose	ba·cho·cheem	𐤁𐤇𐤇𐤉𐤌	
bound him	vay·ya·as·ru·hu	𐤅𐤉𐤀𐤎𐤓𐤄𐤅	
with bronze shackles	ban·chush·ta·yim	𐤁𐤍𐤇𐤔𐤕𐤉𐤌	
and took him	vay·yo·w·lee·khu·hu	𐤅𐤉𐤅𐤋𐤉𐤊𐤄𐤅	
to Babylon	ba·ve·lah	𐤁𐤁𐤋𐤄	
And in his distress	u·khe·ha·tser	𐤅𐤊𐤄𐤑𐤓	2 Chronicles 33:12
	lo	𐤋𐤅	
[Manasseh] sought	chil·lah	𐤇𐤋𐤄	
-	et	𐤀𐤕	
the favor	pe·ne	𐤐𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
his God	e·lo·haw	𐤀𐤋𐤄𐤉𐤅	
humbled himself	vay·yik·ka·na	𐤅𐤉𐤊𐤍𐤏	
and earnestly	me·od	𐤌𐤀𐤃	
before	mil·liph·ne	𐤌𐤋𐤐𐤍𐤉	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of his fathers	a·vo·taw	𐤀𐤁𐤕𐤉𐤅	
And when he prayed	vay·yit·pal·lel	𐤅𐤉𐤕𐤐𐤋𐤋	2 Chronicles 33:13

to Him	e·law	אליו	
the LORD received his plea	vay·ye·a·ter	ויעתר	
	lo	לו	
and heard	vay·yish·ma	וישמע	
his petition	te·chin·na·to	תחנתו	
so He brought him back	vay·shee·ve·hu	וישבהו	
to Jerusalem	ye·ru·sha·lim	ירושלם	
and to his kingdom	le·mal·khu·to	למלכותו	
knew	vay·ye·da	וידע	
Then Manasseh	me·nash·sheh	מנשה	
that	kee	כי	
the LORD	YHVH	יהוה	
	hu	הוא	
is God	ha·e·lo·heem	האלהים	
After	ve·a·cha·re	ואחרי	2 Chronicles 33:14
this	khen	כן	
[Manasseh] rebuilt	ba·nah	בנה	
wall	cho·w·mah	חומה	
the outer	chee·tso·w·nah	חיצונה	
of the City	le·eer	לעיר	
of David	da·veed	דויד	
from west	ma·ra·vah	מערבה	
of Gihon	le·gee·cho·wn	לגיחון	
in the valley	ban·na·chal	בנחל	
to the entrance	ve·la·vo·w	ולבוא	
Gate	ve·sha·ar	בשער	
of the Fish	had·da·geem	הדגים	

and he brought it around	ve·sa·vav	𐤅𐤎𐤁𐤁	
the [hill of] Ophel	la·o·phel	𐤋𐤏𐤐𐤋	
and heightened it	vay·yag·bee·he·ha	𐤅𐤉𐤂𐤁𐤉𐤄𐤄	
considerably	me·od	𐤌𐤀𐤃	
He also stationed	vay·ya·sem	𐤅𐤉𐤔𐤌	
commanders	sa·re	𐤔𐤓𐤉	
military	cha·yil	𐤇𐤉𐤋	
in all	be·khal	𐤁𐤊𐤋	
cities	he·a·reem	𐤄𐤏𐤓𐤉𐤌	
the fortified	hab·be·tsu·ro·wt	𐤄𐤁𐤑𐤓𐤅𐤕	
of Judah	bee·hu·dah	𐤁𐤉𐤄𐤅𐤃𐤄	
He removed	vay·ya·sar	𐤅𐤉𐤎𐤓	2 Chronicles 33:15
-	et	𐤀𐤕	
gods	e·lo·he	𐤀𐤋𐤄𐤉	
the foreign	han·ne·khar	𐤄𐤍𐤊𐤓	
-	ve·et	𐤅𐤀𐤕	
and the idol	has·se·mel	𐤄𐤎𐤌𐤋	
from the house	mib·bet	𐤌𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
along with all	ve·khal	𐤅𐤊𐤋	
the altars	ham·miz·be·cho·wt	𐤄𐤌𐤆𐤁𐤇𐤅𐤕	
-	a·sher	𐤀𐤔𐤓	
he had built	ba·nah	𐤁𐤍𐤄	
mount	be·har	𐤁𐤄𐤓	
on the temple	bet	𐤁𐤉𐤕	
-	YHVH	𐤉𐤄𐤅𐤄	
and in Jerusalem	u·vee·ru·sha·lim	𐤅𐤁𐤉𐤓𐤅𐤔𐤋𐤌	

and he dumped them	vay·yash·lekh		
outside	chu·tsah		
the city	la·eer		
Then he restored	vay·ya·khɛn	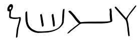	2 Chronicles 33:16
-	et		
the altar	miz·bach		
of the LORD	YHVH		
and sacrificed	vay·yiz·bach		
on it	a·law	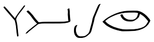	
offerings	ziv·che	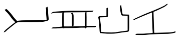	
peace offerings	she·la·meem		
and thank	ve·to·w·dah		
and he told	vay·yo·mer		
Judah	lee·hu·dah		
to serve	la·a·vo·wd	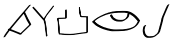	
-	et		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	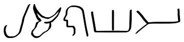	
Nevertheless	a·val	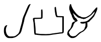	2 Chronicles 33:17
still	o·wd		
the people	ha·am		
sacrificed	zo·ve·cheem	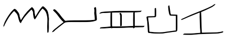	
at the high places	bab·ba·mo·wt	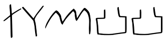	
but only	raq	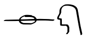	
to the LORD	la·YHVH	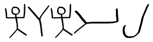	
their God	e·lo·he·hem	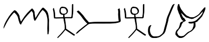	

As for the rest	ve·ye·ter	ויתר	2 Chronicles 33:18
of the acts	div·re	דברי	
of Manasseh	me·nash·sheh	מנשה	
along with his prayer	u·te·phil·la·to	ותפלתו	
to	el	אל	
his God	e·lo·haw	אלהיו	
and the words	ve·div·re	ודברי	
of the seers	ha·cho·zeem	החזים	
who spoke	ham·dab·be·reem	המדברים	
to him	e·law	אליו	
in the name	be·shem	בשם	
of the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
they are indeed	hin·nam	הנם	
written in	al	על	
the Chronicles	div·re	דברי	
of the Kings	mal·khe	מלכי	
of Israel	yis·ra·el	ישראל	
His prayer	u·te·phil·la·to	ותפלתו	2 Chronicles 33:19
and [how God] received his plea	ve·he·a·ter	והעתר	
	lo	לו	
as well as all	ve·khal	וכל	
his sin	chat·ta·to	חטאתו	
and unfaithfulness	u·ma·lo	ומעלו	
and the sites	ve·ham·me·qo·mo·wt	והמקמות	
where	a·sher	אשר	

he built	ba·nah		
	va·hem		
high places	ba·mo·wt		
and set up	ve·he·e·meed		
Asherah poles	ha·a·she·reem		
and idols	ve·hap·pe·si·leem		
before	liph·ne		
he humbled himself	hik·ka·ne·o	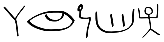	
they are indeed	hin·nam	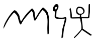	
written	ke·tu·veem		
in	al		
the Records	div·re		
of the Seers	cho·w·zay		
rested	vay·yish·kav		2 Chronicles 33:20
And Manasseh	me·nash·sheh	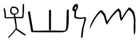	
with	im		
his fathers	a·vo·taw		
and was buried	vay·yiq·be·ru·hu	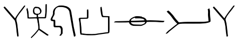	
at his palace	be·to	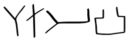	
reigned	vay·yim·lokh		
Amon	a·mo·wn		
And his son	be·no	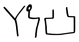	
in his place	tach·taw	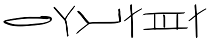	
years old	ben		2 Chronicles 33:21
was twenty-two	es·reem	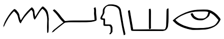	
	u·she·ta·yim	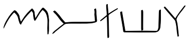	
	sha·nah	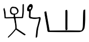	

Amon	a·mo·wn		
when he became king	be·ma·le·kho		
two	u·she·ta·yim	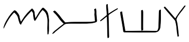	
years	sha·neem	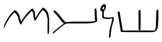	
and he reigned	ma·lakh	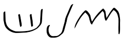	
in Jerusalem	bee·ru·sha·lim		
And he did	vay·ya·as		2 Chronicles 33:22
evil	ha·ra		
in the sight	be·e·ne	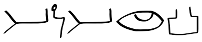	
of the LORD	YHVH		
as	ka·a·sher		
had done	a·sah		
Manasseh	me·nash·sheh	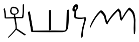	
his father	a·vee	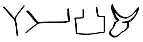	
to all	u·le·khal	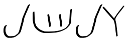	
the idols	hap·pe·see·leem	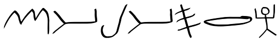	
that	a·sher		
had made	a·sah		
Manasseh	me·nash·sheh	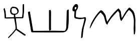	
his father	a·vee	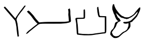	
and sacrificed	zib·bach		
Amon	a·mo·wn		
served	vay·ya·av·dem	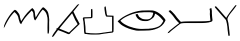	
but he did not	ve·lo		2 Chronicles 33:23
humble himself	nikh·na	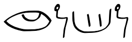	
before	mil·liph·ne		
the LORD	YHVH		

[had done]	ke·hik·ka·na		
Manasseh	me·nash·sheh	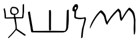	
as his father	a·vee	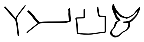	
instead	kee	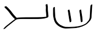	
	hu		
Amon	a·mo·wn		
increased	hir·bah	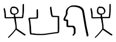	
his guilt	ash·mah	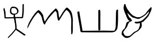	
conspired	vay·yiq·she·ru	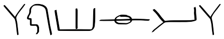	2 Chronicles 33:24
against him	a·law	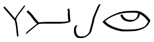	
Then the servants [of Amon]	a·va·daw		
and killed him	vay·mee·tu·hu	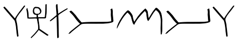	
in his palace	be·ve·to	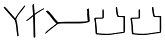	
killed	vay·yak·ku	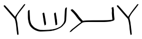	2 Chronicles 33:25
But the people	am		
of the land	ha·a·rets		
	et		
all [those]	kal	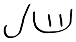	
who had conspired	haq·qo·she·reem		
against	al		
King	ham·me·lekh		
Amon	a·mo·wn		
king	vay·yam·lee·khu	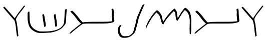	
	am		
	ha·a·rets		
-	et		
Josiah	yo·shee·ya·hu	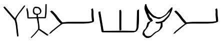	

and they made his son	ve·no	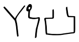	
in his place	tach·taw	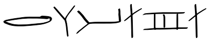	
years old	ben	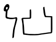	2 Chronicles 34:1
was eight	she·mo·w·neh	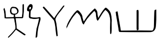	
	sha·neem	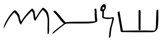	
Josiah	yo·shee·ya·hu	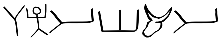	
when he became king	ve·ma·le·kho	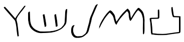	
thirty-one	u·she·lo·sheem	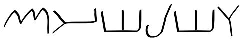	
	ve·a·chat	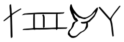	
years	sha·nah	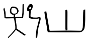	
and he reigned	ma·lakh	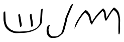	
in Jerusalem	bee·ru·sha·lim	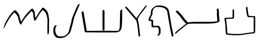	
And he did	vay·ya·as	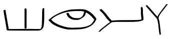	2 Chronicles 34:2
[what was] right	hay·ya·shar	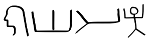	
in the eyes	be·e·ne	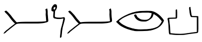	
of the LORD	YHVH	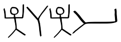	
and walked	vay·ye·lekh	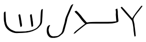	
in the ways	be·dar·khe	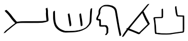	
David	da·veed	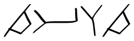	
of his father	a·vee	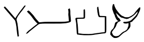	
he did not	ve·lo	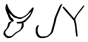	
turn aside	sar	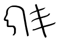	
to the right	ya·meen	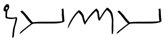	
or to the left	u·se·mo·wl	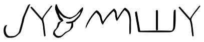	
In the eighth	u·vish·mo·w·neh	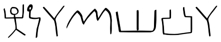	2 Chronicles 34:3
year	sha·neem	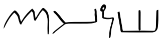	
of his reign	le·ma·le·kho	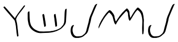	

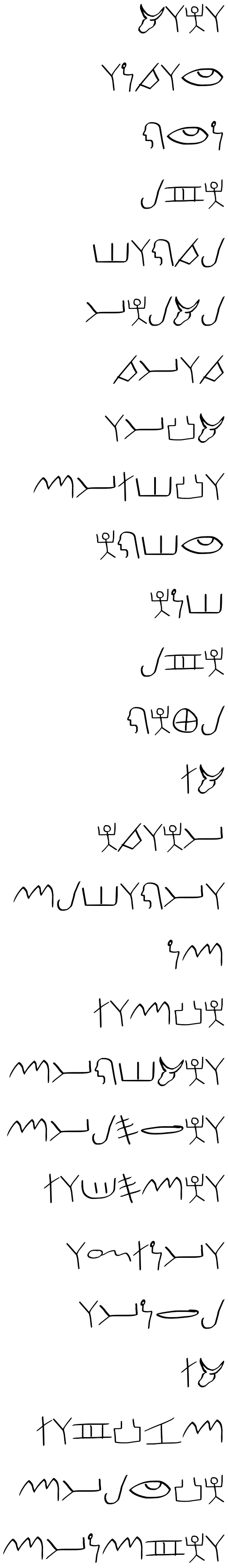

while he	ve·hu	
was still	o·w·den·nu	
young	na·ar	
Josiah began	he·chel	
to seek	lid·ro·wosh	
the God	le·lo·he	
David	da·veed	
of his father	a·vee	
and in the twelfth	u·vish·tem	
	es·reh	
year	sha·nah	
he began	he·chel	
to cleanse	le·ta·her	
-	et	
Judah	ye·hu·dah	
and Jerusalem	vee·ru·sha·lim	
of	min	
the high places	hab·ba·mo·wt	
the Asherah poles	ve·ha·a·she·reem	
the carved idols	ve·hap·pe·si·leem	
and the cast images	ve·ham·mas·se·kho·wt	
were torn down	vay·nat·te·tsu	2 Chronicles 34:4
Then in his presence	le·pha·naw	
-	et	
the altars	miz·be·cho·wt	
of the Baals	hab·be·a·leem	
the incense altars	ve·ha·cham·ma·neem	

that	a·sher		
were above	le·ma·lah		
them	me·a·le·hem	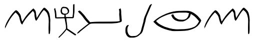	
and he cut to pieces	gid·de·a		
the Asherah poles	ve·ha·a·she·reem		
the carved idols	ve·hap·pe·si·leem		
and the cast images	ve·ham·mas·se·kho·wt		
He shattered	shib·bar	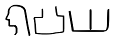	
crushed them to dust	ve·he·daq	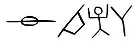	
and scattered them	vay·yiz·roq		
over	al		
	pe·ne	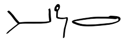	
the graves	haq·qe·va·reem		
of those who had sacrificed	haz·zo·ve·cheem	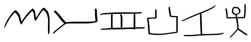	
to them	la·hem		
the bones	ve·ats·mo·wt		2 Chronicles 34:5
of the priests	ko·ha·neem		
Then he burned	sa·raph		
on	al		
their altars	miz·be·cho·taym	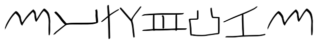	
So he cleansed	vay·ta·her		
-	et		
Judah	ye·hu·dah	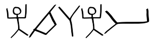	
-	ve·et		
and Jerusalem	ye·ru·sha·lim		
[Josiah] did the same in the cities	u·ve·a·re		2 Chronicles 34:6

of Manasseh	me·nash·sheh	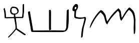	
Ephraim	ve·eph·ra·yim		
and Simeon	ve·shim·o·wn		
as	ve·ad		
far as Naphtali	naph·ta·lee		
and in the ruins	be·har		
	bat·tē·hɛm	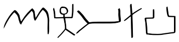	
around them	sa·veev	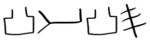	
He tore down	vay·nat·tets		2 Chronicles 34:7
-	et		
the altars	ham·miz·be·cho·wt	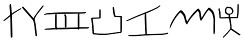	
-	ve·et		
and Asherah poles	ha·a·she·reem		
the idols	ve·hap·pe·si·leem		
crushed	kit·tat		
to powder	le·he·daq	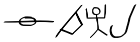	
all	ve·khal		
the incense altars	ha·cham·ma·neem		
and cut to pieces	gid·da		
throughout	be·khal		
the land	e·rets		
of Israel	yis·ra·el	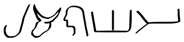	
Then he returned	vay·ya·shav		
to Jerusalem	lee·ru·sha·lim		
year	u·vish·nat	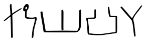	2 Chronicles 34:8
Now in the eighteenth	she·mo·w·neh		
	es·reh		

of his reign	le·ma·le·kho		
in order to cleanse	le·ta·her		
the land	ha·a·rets		
and the temple	ve·hab·ba·yit	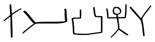	
Josiah sent	lach	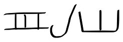	
-	et		
Shaphan	sha·phan	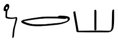	
son	ben		
of Azaliah	a·tsal·ya·hu	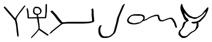	
-	ve·et		
Maaseiah	ma·a·se·ya·hu		
the governor	sar		
of the city	ha·eer		
and	ve·et		
Joah	yo·w·ach		
son	ben		
of Joahaz	yo·w·a·chaz		
the recorder	ham·maz·keer	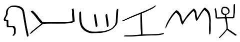	
to repair	le·chaz·zeq	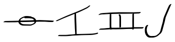	
-	et		
the house	bet	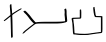	
of the LORD	YHVH		
his God	e·lo·haw	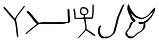	
So they went	vay·ya·vo·u	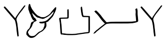	2 Chronicles 34:9
to	el		
Hilkiah	chil·qee·ya·hu	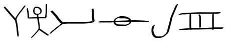	
priest	hak·ko·hen		

the high	hag·ga·do·wl		
and gave	vay·yit·te·nu	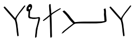	
him	et		
the money	hak·ke·seph		
that had been brought	ham·mu·va		
into the house	vet	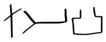	
of God	e·lo·heem		
which	a·sher		
had collected	a·se·phu		
the Levites	hal·vee·yim	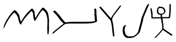	
[at]	sho·me·re		
the doors	has·saph		
from the [people]	mee·yad	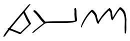	
of Manasseh	me·nash·sheh	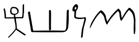	
and Ephraim	ve·eph·ra·yim		
from all	u·mik·kol	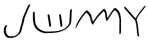	
the remnant	she·e·reet		
of Israel	yis·ra·el	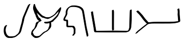	
-	u·mik·kal	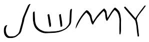	
Judah	ye·hu·dah	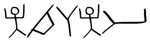	
and Benjamin	u·vin·ya·min	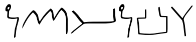	
and from the people	ve·yo·she·vē	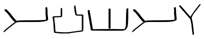	
of Jerusalem	ye·ru·sha·lim		
They put it	vay·yit·te·nu	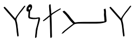	2 Chronicles 34:10
into	al		
the hands	yad	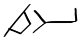	
of those doing	o·seh		

the work	ham·me·la·khah		
of the supervisors	ham·muph·qa·deem	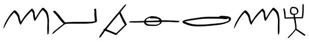	
of the house	be·vet	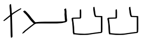	
of the LORD	YHVH		
who in turn gave	vay·yit·te·nu	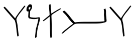	
it	o·to		
to the workmen	o·w·se		
	ham·me·la·khah		
-	a·sher		
-	o·seem	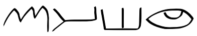	
the house	be·vet	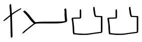	
of the LORD	YHVH		
restoring	liv·do·wq		
and repairing	u·le·chaz·zeq	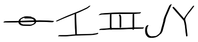	
	hab·ba·yit	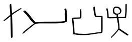	
They also gave [money]	vay·yit·te·nu	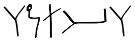	2 Chronicles 34:11
to the carpenters	le·cha·ra·sheem		
and builders	ve·lab·bo·neem	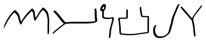	
to buy	liq·no·wt	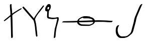	
stone	av·ne		
dressed	mach·tsev	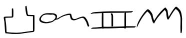	
as well as timbers	ve·e·tseem		
for couplings	lam·chab·be·ro·wt	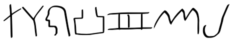	
and beams	u·le·qa·ro·wt	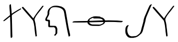	
-	et		
for the buildings	hab·bat·teem	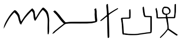	
that	a·sher		

had allowed to deteriorate	hish·chee·tu	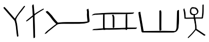	
the kings	mal·khe	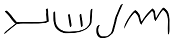	
of Judah	ye·hu·dah		
And the men	ve·ha·a·na·sheem		2 Chronicles 34:12
did	o·seem	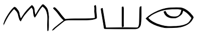	
faithfully	be·e·mu·nah		
the work	bam·me·la·khah		
	va·a·le·hem	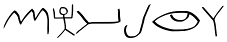	
overseeing them	muph·qa·deem	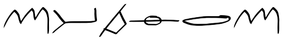	
were Jahath	ya·chat	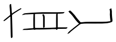	
and Obadiah	ve·o·vad·ya·hu	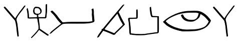	
The Levites	hal·vee·yim	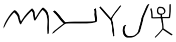	
	min		
descendants	be·ne	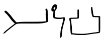	
of Merari	me·ra·ree		
and Zechariah	u·ze·khar·yah	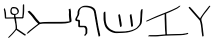	
and Meshullam	u·me·shul·lam	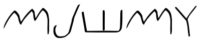	
-	min		
descendants	be·ne	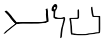	
of Kohath	haq·qe·ha·teem	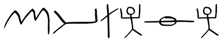	
-	le·nats·tse·ach		
[Other] Levites	ve·hal·vee·yim		
all	kal	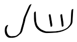	
skilled	me·veen	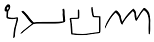	
instruments	bikh·le		
with musical	sheer	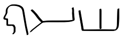	
were over	ve·al		2 Chronicles 34:13

the laborers	has·sab·ba·leem	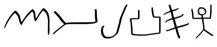	
and supervised	u·me·nats·tse·cheem		
all	le·khol		
who did	o·seh		
the work	me·la·khah		
task	la·a·vo·w·dah		
by task	va·a·vo·w·dah		
Some of the Levites	u·me·hal·vee·yim	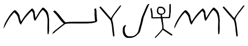	
were secretaries	so·wph·reem	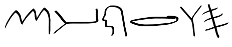	
officers	ve·sho·te·reem	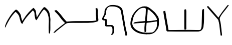	
and gatekeepers	ve·sho·w·a·reem		
While they were bringing out	u·ve·ho·w·tsee·am		2 Chronicles 34:14
-	et		
the money	hak·ke·seph		
that had been taken	ham·mu·va		
into the house	bet	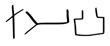	
of the LORD	YHVH		
found	ma·tsa		
Hilkiah	chil·qee·ya·hu	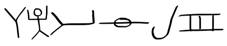	
the priest	hak·ko·hen	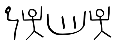	
-	et		
the Book	se·pher		
of the Law	to·w·rat		
of the LORD	YHVH		
[written] by	be·yad	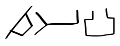	
Moses	mo·sheh		
said	vay·ya·an	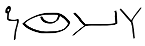	2 Chronicles 34:15

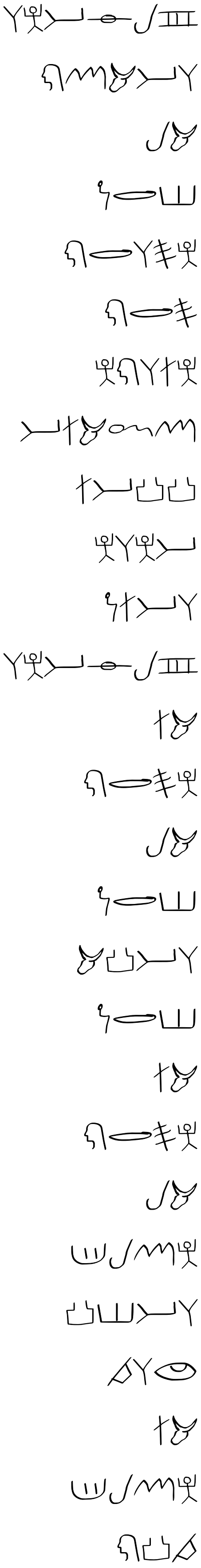

And Hilkiah	chil·qee·ya·hu	
	vay·yo·mer	
to	el	
Shaphan	sha·phan	
the scribe	has·so·w·pher	
the Book	se·pher	
of the Law	hat·to·w·rah	
“ I have found	ma·tsa·tee	
in the house	be·vet	
of the LORD ! ”	YHVH	
gave	vay·yit·ten	
And he	chil·qee·ya·hu	
-	et	
[it]	has·se·pher	
to	el	
Shaphan	sha·phan	
brought	vay·ya·ve	2 Chronicles 34:16
Then Shaphan	sha·phan	
-	et	
the book	has·se·pher	
to	el	
the king	ham·me·lekh	
reported	vay·ya·shev	
and	o·wd	
-	et	
-	ham·me·lekh	
	da·var	

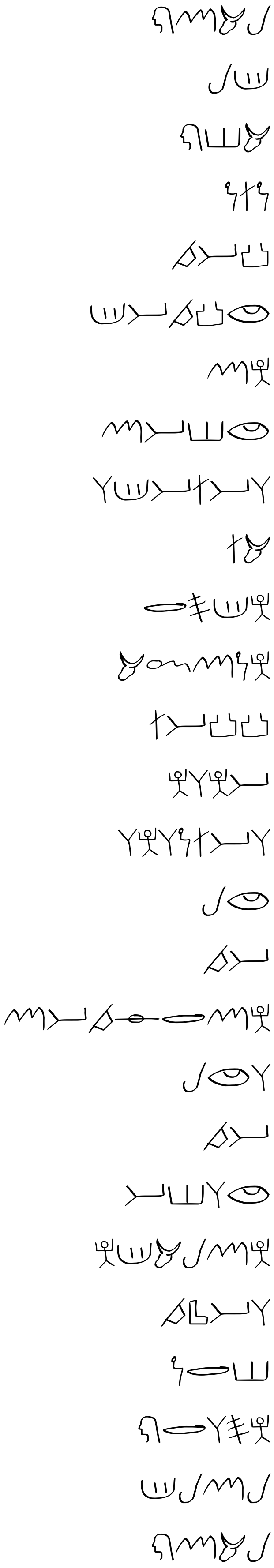

	le·mor	
all	kol	
that	a·sher	
has been placed	nit·tan	
in their hands	be·yad	
“ Your servants	a·va·de·kha	
	hem	
are doing	o·seem	
They have paid out	vay·yat·tee·khu	2 Chronicles 34:17
-	et	
the money	hak·ke·seph	
that was found	han·nim·tsa	
in the house	be·vet	
of the LORD	YHVH	
and have put	vay·yit·te·nu·hu	
it into	al	
the hands	yad	
of the supervisors	ham·muph·qa·deem	
	ve·al	
[and]	yad	
	o·w·se	
workers”	ham·me·la·khah	
told	vay·yag·ged	2 Chronicles 34:18
Moreover Shaphan	sha·phan	
the scribe	has·so·w·pher	
the king	lam·me·lekh	
	le·mor	

a book ”	se·pher	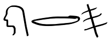	
has given	na·tan	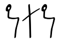	
me	lee	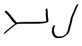	
“ Hilkiah	chil·qee·ya·hu	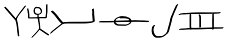	
the priest	hak·ko·hen	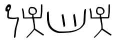	
read	vay·yiq·ra	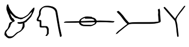	
it	vo	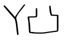	
And Shaphan	sha·phan	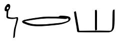	
in the presence	liph·ne	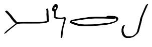	
of the king	ham·me·lekh	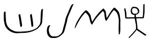	
-	vay·hee	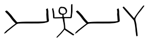	2 Chronicles 34:19
heard	kish·mo·a	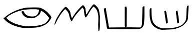	
When the king	ham·me·lekh	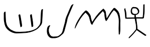	
-	et	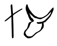	
the words	div·re	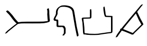	
of the Law	hat·to·w·rah	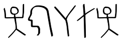	
he tore	vay·yiq·ra	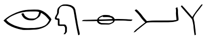	
-	et	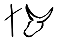	
his clothes	be·ga·daw	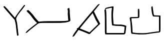	
commanded	vay·tsaw	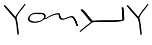	2 Chronicles 34:20
[and]	ham·me·lekh	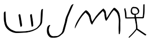	
-	et	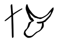	
Hilkiah	chil·qee·ya·hu	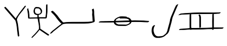	
-	ve·et	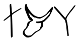	
Ahikam	a·chee·qam	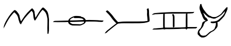	
son	be·no·sha	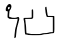	
of Shaphan	phan	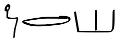	

-	ve·et	𐤅𐤀𐤕	
Abdon	av·do·wn	𐤏𐤁𐤃𐤅𐤍	
son	ben	𐤁𐤍	
of Micah	mee·khah	𐤌𐤉𐤊𐤄	
-	ve·et	𐤅𐤀𐤕	
Shaphan	sha·phan	𐤔𐤐𐤍	
the scribe	has·so·w·pher	𐤄𐤎𐤅𐤐𐤓	
-	ve·et	𐤅𐤀𐤕	
and Asaiah	a·sa·yah	𐤏𐤔𐤉𐤄	
the servant	e·ved	𐤏𐤁𐤃	
of the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
:	le·mor	𐤋𐤀𐤌𐤓	
“ Go	le·khu	𐤋𐤊𐤅	2 Chronicles 34:21
and inquire	dir·shu	𐤃𐤓𐤔𐤅	
-	et	𐤀𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
for me	ba·a·dee	𐤁𐤏𐤃𐤉	
and for	u·ve·ad	𐤅𐤁𐤏𐤃	
those remaining	han·nish·ar	𐤄𐤍𐤔𐤀𐤓	
in Israel	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	
and Judah	u·vee·hu·dah	𐤅𐤁𐤉𐤄𐤅𐤃𐤄	
concerning	al	𐤏𐤋	
the words	div·re	𐤃𐤁𐤓𐤉	
in the book	has·se·pher	𐤄𐤎𐤐𐤓	
that	a·sher	𐤀𐤔𐤓	
has been found	nim·tsa	𐤍𐤌𐤑𐤀	
For	kee	𐤊𐤉	

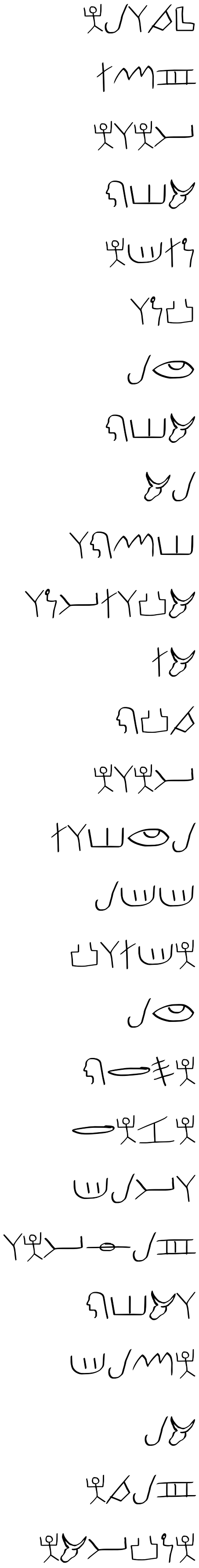

great [is]	ge·do·w·lah	
the wrath	cha·mat	
of the LORD	YHVH	
that	a·sher	
has been poured out	nit·te·khah	
on us	va·nu	
because	al	
-	a·sher	
have not	lo	
kept	sha·me·ru	
our fathers	a·vo·w·te·nu	
-	et	
the word	de·var	
of the LORD	YHVH	
by doing	la·a·so·wt	
all	ke·khal	
that is written	hak·ka·tuv	
in	al	
book”	has·se·pher	
this	haz·zeh	
went	vay·ye·lekh	2 Chronicles 34:22
So Hilkiah	chil·qee·ya·hu	
and those	va·a·sher	
the king [had designated]	ham·me·lekh	
to	el	
Huldah	chul·dah	
the prophetess	han·ne·vee·ah	

the wife	e·shet	
of Shallum	shal·lum	
son	ben	
of Tokhath	to·qe·hat	
the son	ben	
of Hasrah	chas·rah	
the keeper	sho·w·mer	
of the wardrobe	hab·be·ga·deem	
She	ve·hee	
lived	yo·wo·she·vet	
in Jerusalem	bee·ru·sha·lim	
in the Second District	bam·mish·neh	
and spoke	vay·dab·be·ru	
-	e·le·ha	
-	ka·zot	
And [Huldah] said	vat·to·mer	2 Chronicles 34:23
to them	la·hem	
“ This is what	koh	
says :	a·mar	
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
‘ Tell	im·ru	
the man	la·eesh	
who	a·sher	
sent	sha·lach	
you	et·khem	

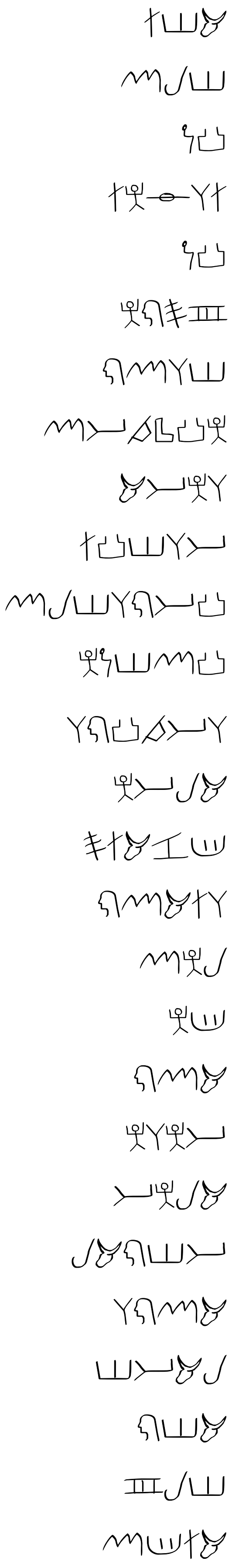

-	e·lay	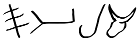	
that this is what	koh	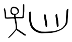	2 Chronicles 34:24
says :	a·mar		
the LORD	YHVH		
	hin·nee	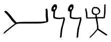	
I am about to bring	me·vee	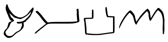	
calamity	ra·ah		
on	al		
place	ham·ma·qo·wm	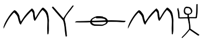	
this	haz·zeh		
and on	ve·al		
its people	yo·wo·she·vaw		
-	et		
according to all	kal		
the curses	ha·a·lo·wt		
written	hak·ke·tu·vo·wt		
in	al		
the book	has·se·pher	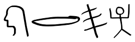	
that	a·sher		
has been read	qa·re·u	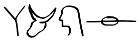	
in the presence	liph·ne		
of the king	me·lekh	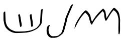	
of Judah	ye·hu·dah	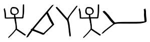	
because	ta·chat	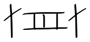	2 Chronicles 34:25
-	a·sher		
they have forsaken Me	a·za·vu·nee	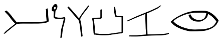	
and burned incense	vay·yaq·tī·ru	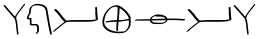	

gods	le·lo·heem	
to other	a·che·reem	
that	le·ma·an	
they might provoke Me to anger	hakh·ee·se·nee	
with all	be·khol	
the works	ma·a·se	
of their hands	ye·de·hem	
will be poured out	ve·tit·takh	
My wrath	cha·ma·tee	
place	bam·ma·qo·wm	
upon this	haz·zeh	
and will not	ve·lo	
be quenched ’	tikh·beh	
But as for	ve·el	2 Chronicles 34:26
the king	me·lekh	
of Judah	ye·hu·dah	
who sent	hash·sho·le·ach	
you	et·khem	
to inquire	lid·ro·wosh	
of the LORD	ba·YHVH	
that	koh	
tell him	to·me·ru	
	ʾē·lay·ws	
this is what	koh	
says :	a·mar	
the LORD	YHVH	
the God	e·lo·he	

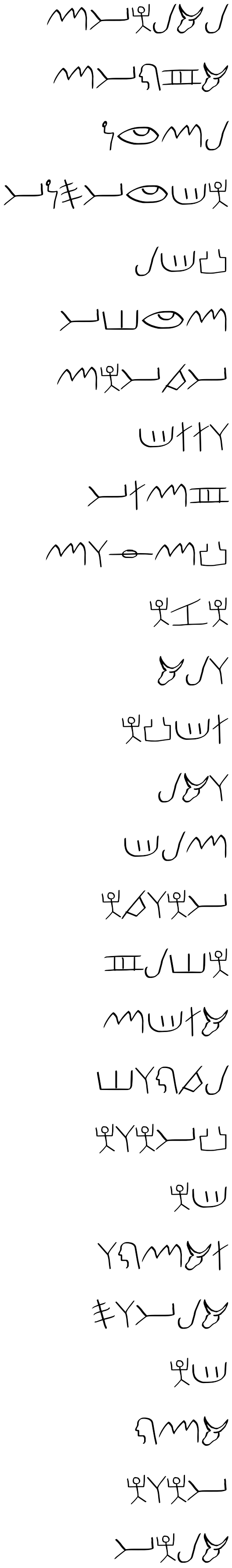

of Israel	yis·ra·el	ישראל	
‘ As for the words	had·de·va·reem	הדברים	
that	a·sher	אשר	
you heard	sha·ma·e·ta	שמעת	
because	ya·an	יען	2 Chronicles 34:27
was tender	rakh	רך	
your heart	le·va·ve·kha	לבבך	
and you humbled yourself	vat·tik·ka·na	ותכנע	
before	mil·liph·ne	מלפני	
God	e·lo·heem	אלהים	
when you heard	be·sha·me·a·kha	בשמעך	
-	et	את	
His words	de·va·raw	דבריו	
against	al	על	
place	ham·ma·qo·wm	המקום	
this	haz·zeh	הזה	
and against	ve·al	ועל	
its people	yo·she·vaw	ישביו	
and because you have humbled yourself	vat·tik·ka·na	ותכנע	
before Me	le·pha·nay	לפני	
and you have torn	vat·tiq·ra	ותקרע	
-	et	את	
your clothes	be·ga·de·kha	בגדיך	
and wept	vat·te·vek	ותבך	
before Me	le·pha·nay	לפני	
	ve·gam	וגם	

2 Chronicles 34:28

I	a·nee
have heard [you] ’	sha·ma·tee
declares	ne·um
the LORD	YHVH
‘ Now I will indeed	hin·nee
gather	o·siph·kha
you to	el
your fathers	a·vo·te·kha
and you will be gathered	ve·ne·e·saph·ta
to	el
your grave	qiv·ro·te·kha
in peace	be·sha·lo·wm
will not	ve·lo
see	tir·e·nah
Your eyes	e·ne·kha
all	be·khol
the calamity	ha·ra·ah
that	a·sher
I	a·nee
will bring	me·vee
on	al
place	ham·ma·qo·wm
this	haz·zeh
and on	ve·al
its inhabitants ’”	yo·she·vaw
So they brought	vay·ya·shee·vu
her	et

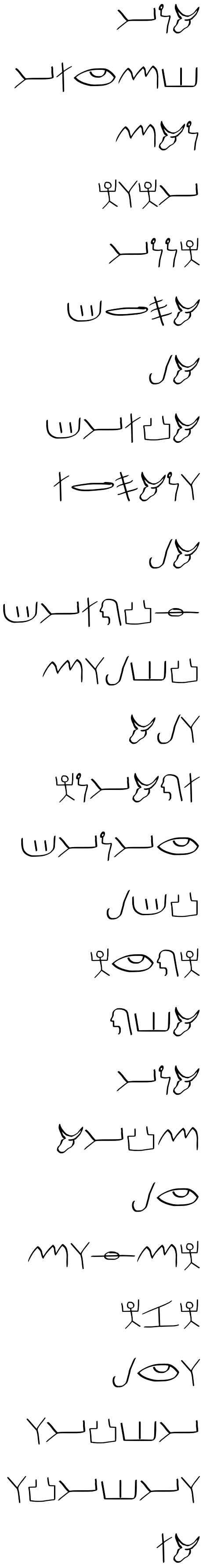

back to the king	ham·me·lekh		
answer	da·var		
summoned	vay·yish·lach		2 Chronicles 34:29
Then the king	ham·me·lekh		
	vay·ye·e·soph		
-	et		
all	kal	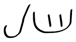	
the elders	ziq·ne	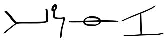	
of Judah	ye·hu·dah	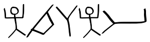	
and Jerusalem	vee·ru·sha·lim		
went up	vay·ya·al	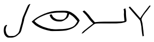	2 Chronicles 34:30
And [he]	ham·me·lekh		
to the house	bet	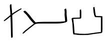	
of the LORD	YHVH		
with all	ve·khal		
-	eesh	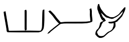	
of Judah	ye·hu·dah	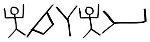	
the people	ve·yo·she·ve		
and Jerusalem	ye·ru·sha·lim		
as well as the priests	ve·hak·ko·ha·neem		
and the Levites —	ve·hal·vee·yim		
all	ve·khal		
the people	ha·am		
great —	mig·ga·do·wl		
and	ve·ad		
small	qa·tan	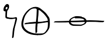	
he read	vay·yiq·ra	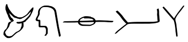	

and in their hearing	ve·a·ze·ne·hem	𐤁𐤀𐤆𐤍𐤉𐤄𐤌	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the words	div·re	𐤃𐤁𐤓𐤉	
of the Book	se·pher	𐤎𐤐𐤓	
of the Covenant	hab·be·reet	𐤄𐤁𐤓𐤉𐤕	
that had been found	han·nim·tsa	𐤄𐤍𐤌𐤑𐤀	
in the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
stood	vay·ya·a·mod	𐤅𐤉𐤏𐤌𐤃	2 Chronicles 34:31
So the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
by	al	𐤏𐤋	
the pillar	a·me·do	𐤏𐤌𐤃𐤅	
and made	vay·yikh·rot	𐤅𐤉𐤊𐤓𐤕	
-	et	𐤀𐤕	
a covenant	hab·be·reet	𐤄𐤁𐤓𐤉𐤕	
before	liph·ne	𐤋𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
to follow	la·le·khet	𐤋𐤋𐤊𐤕	
	a·cha·re	𐤀𐤇𐤓𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and to keep	ve·lish·mo·wr	𐤅𐤋𐤔𐤌𐤅𐤓	
-	et	𐤀𐤕	
His commandments	mits·wo·taw	𐤌𐤑𐤅𐤕𐤉𐤅	
decrees	ve·e·de·wo·taw	𐤅𐤏𐤃𐤅𐤕𐤉𐤅	
and statutes	ve·chuq·qaw	𐤅𐤇𐤒𐤉𐤅	
with all	be·khal	𐤁𐤊𐤋	

his heart	le·va·vo	לבבו	
and all	u·ve·khal	ובכל	
his soul	naph·sho	נפשו	
and to carry out	la·a·so·wt	לעשות	
-	et	את	
the words	div·re	דברי	
of this covenant	hab·be·reet	הברית	
that were written	hak·ke·tu·veem	הכתובים	
in	al	על	
book	has·se·pher	הספר	
this	haz·zeh	הזה	
take a stand in agreement to it	vay·ya·a·med	ויעמד	2 Chronicles 34:32
-	et	את	
Then he had everyone	kal	כל	
	han·nim·tsa	הנמצא	
in Jerusalem	vee·ru·sha·lim	בירושלם	
and Benjamin	u·vin·ya·min	ובנימן	
carried out	vay·ya·a·su	ויעשו	
So all the people	yo·she·ve	ישבי	
of Jerusalem	ye·ru·sha·lim	ירושלם	
the covenant	kiv·reet	כברית	
of God	e·lo·heem	אלהים	
the God	e·lo·he	אלהי	
of their fathers	a·vo·w·te·hem	אבותיהם	
removed	vay·ya·sar	ויסר	2 Chronicles 34:33
And Josiah	yo·shee·ya·hu	יאשיהו	
-	et	את	

all	kal	כל	
the abominations	hat·to·w·e·vo·wt	התועבות	
from all	mik·kal	מכל	
the lands	ha·a·ra·tso·wt	הארצות	
-	a·sher	אשר	
belonging to the Israelites	liv·ne	לבני	
	yis·ra·el	ישראל	
and he required	vay·ya·a·ved	ויעבד	
-	et	את	
everyone	kal	כל	
	han·nim·tsa	הנמצא	
in Israel	be·yis·ra·el	בישראל	
to serve	la·a·vo·wd	לעבוד	
-	et	את	
the LORD	YHVH	יהוה	
their God	e·lo·he·hem	אלהיהם	
Throughout	kal	כל	
his reign	ya·maw	ימיו	
they did not	lo	לא	
turn aside	sa·ru	סרו	
from following	me·a·cha·re	מאחרי	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of their fathers	a·vo·w·te·hem	אבותיהם	
celebrated	vay·ya·as	ויעש	2 Chronicles 35:1
Then Josiah	yo·shee·ya·hu	יאשיהו	
in Jerusalem	vee·ru·sha·lim	בירושלם	

the Passover	pe·sach		
to the LORD	la·YHVH	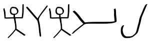	
was slaughtered	vay·yish·cha·tu	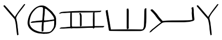	
and the Passover lamb	hap·pe·sach		
on the fourteenth	be·ar·ba·ah		
	a·sar		
month	la·cho·desh	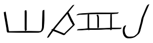	
day of the first	ha·ri·sho·wn		
He appointed	vay·ya·a·med		2 Chronicles 35:2
the priests	hak·ko·ha·neem	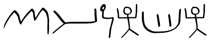	
to	al		
their duties	mish·me·ro·w·tam		
and encouraged them	vay·chaz·ze·qem	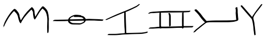	
in the service	la·a·vo·w·dat		
of the house	bet	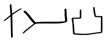	
of the LORD	YHVH		
[Josiah] said :	vay·yo·mer		2 Chronicles 35:3
To the Levites	lal·vee·yim	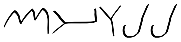	
who taught	ham·me·vu·nīm		
all	le·khal		
Israel	yis·ra·el	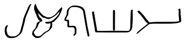	
and were holy	haq·qe·do·wo·sheem		
to the LORD	la·YHVH	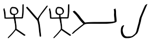	
“ Put	te·nu	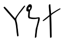	
-	et		
ark	a·ro·wn	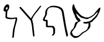	
the holy	haq·qo·desh	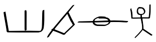	

in the temple	bab·ba·yit	𐤁𐤁𐤉𐤕	
-	a·sher	𐤀𐤔𐤓	
built	ba·nah	𐤁𐤍𐤄	
by Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
son	ben	𐤁𐤍	
of David	da·veed	𐤃𐤅𐤉𐤃	
king	me·lekh	𐤌𐤋𐤊	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
It is not to be	en	𐤀𐤉𐤍	
	la·khem	𐤋𐤊𐤌	
carried around	mas·sa	𐤌𐤔𐤀	
on your shoulders	bak·ka·teph	𐤁𐤊𐤕𐤐	
Now	at·tah	𐤏𐤕𐤄	
serve	iv·du	𐤏𐤁𐤃𐤅	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
-	ve·et	𐤅𐤀𐤕	
and His people	am·mo	𐤏𐤌𐤅	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
Prepare [yourselves]	ve·ha·khi·w·nu	𐤅𐤄𐤊𐤅𐤍𐤅	2 Chronicles 35:4
by families	le·vet	𐤋𐤁𐤉𐤕	
	a·vo·w·te·khem	𐤀𐤁𐤅𐤕𐤉𐤊𐤌	
in your divisions	ke·mach·le·qo·w·te·khem	𐤊𐤌𐤇𐤋𐤒𐤅𐤕𐤉𐤊𐤌	
according to the instructions written	bikh·tav	𐤁𐤊𐤕𐤁	
by David	da·veed	𐤃𐤅𐤉𐤃	
king	me·lekh	𐤌𐤋𐤊	

of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and	u·ve·mikh·tav	𐤅𐤁𐤌𐤊𐤕𐤁	
Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
his son	ve·no	𐤁𐤍𐤅	
Moreover, stand	ve·im·du	𐤅𐤏𐤌𐤃𐤅	2 Chronicles 35:5
in the Holy Place	vaq·qo·desh	𐤁𐤒𐤃𐤔	
by the divisions	liph·lug·go·wt	𐤋𐤐𐤋𐤂𐤅𐤕	
	bet	𐤁𐤉𐤕	
of the families	ha·a·vo·wt	𐤄𐤀𐤁𐤅𐤕	
of your kinsmen	la·a·che·khem	𐤋𐤀𐤇𐤉𐤊𐤌	
the lay people	be·ne	𐤁𐤍𐤉	
	ha·am	𐤄𐤏𐤌	
and by the divisions	va·cha·luq·qat	𐤅𐤇𐤋𐤒𐤕	
	bet	𐤁𐤉𐤕	
of the families	av	𐤀𐤁	
of the Levites	lal·vee·yim	𐤋𐤋𐤅𐤉𐤌	
Slaughter	ve·sha·cha·tu	𐤅𐤔𐤇𐤈𐤅	2 Chronicles 35:6
the Passover lambs	hap·pa·sach	𐤄𐤐𐤎𐤇	
consecrate yourselves	ve·hit·qad·de·shu	𐤅𐤄𐤕𐤒𐤃𐤔𐤅	
and make preparations	ve·ha·khee·nu	𐤅𐤄𐤊𐤉𐤍𐤅	
for your fellow countrymen	la·a·che·khem	𐤋𐤀𐤇𐤉𐤊𐤌	
to carry out	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
the word	kid·var	𐤊𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
[given] by	be·yad	𐤁𐤉𐤃	
Moses”	mo·sheh	𐤌𐤔𐤄𐤐	

contributed	vay·ya·rem	וירם	2 Chronicles 35:7
Josiah	yo·shee·ya·hu	יאשיהו	
-	liv·ne	לבני	
the people	ha·am	העם	
flocks [and herds]	tson	צאן	
lambs	ke·va·seem	כבשים	
and	u·ve·ne	ובני	
goats	iz·zeem	עזים	
	hak·kol	הכל	
for the Passover offerings	lap·pe·sa·cheem	לפסחים	
for all	le·khal	לכל	
who were present	han·nim·tsa	הנמצא	
	le·mis·par	למספר	
30,000 {}	she·lo·sheem	שלשים	
	e·leph	אלף	
bulls	u·va·qar	ובקר	
plus 3,000	she·lo·shet	שלשת	
	a·la·pheem	אלפים	
	el·leh	אלה	
own	me·re·khush	מרכוש	
From his	ham·me·lekh	המלך	
His officials	ve·sa·raw	ושריו	2 Chronicles 35:8
willingly	lin·da·vah	לנדבה	
to the people	la·am	לעם	
and priests	lak·ko·ha·neem	לכהנים	
and Levites	ve·lal·vee·yim	וללוים	
also contributed	he·ree·mu	הרימו	

Hilkiah	chil·qee·yah	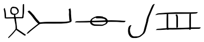	
Zechariah	u·ze·khar·ya·hu		
and Jehiel	vee·chee·el	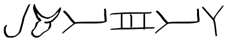	
the administrators	ne·gee·de	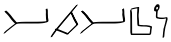	
of the house	bet	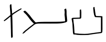	
of God	ha·e·lo·heem		
the priests	lak·ko·ha·neem	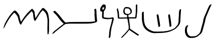	
gave	na·te·nu	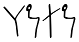	
Passover [offerings]	lap·pe·sa·cheem	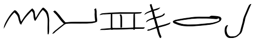	
2600	al·pa·yim		
	ve·shesh		
	me·o·wt		
bulls	u·va·qar	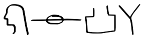	
and 300	she·losh	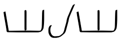	
	me·o·wt		
Additionally, Conaniah	ve·kha·w·nan·ya·hu	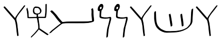	2 Chronicles 35:9
Shemaiah	u·she·ma·ya·hu		
and Nethanel	u·ne·tan·el		
and his brothers	e·chaw	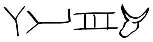	
as well as Hashabiah	va·cha·shav·ya·hu	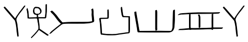	
Jeiel	vee·ee·el		
and Jozabad	ve·yo·w·za·vad		
officers	sa·re	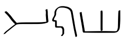	
of the Levites	hal·vee·yim	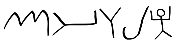	
donated	he·ree·mu	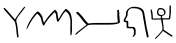	
to the Levites	lal·vee·yim	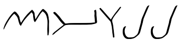	
Passover offerings	lap·pe·sa·cheem	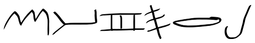	

5,000 {}	cha·me·shet	חמשת	
	a·la·pheem	אלפים	
bulls	u·va·qar	ובקר	
and 500	cha·mesh	חמש	
	me·o·wt	מאות	
was prepared	vat·tik·ko·wn	ותכון	2 Chronicles 35:10
So the service	ha·a·vo·w·dah	העבודה	
stood	vay·ya·am·du	ויעמדו	
the priests	hak·ko·ha·neem	הכהנים	
in	al	על	
their places	a·me·dam	עמדם	
and the Levites	ve·hal·vee·yim	והלוים	
in	al	על	
their divisions	mach·le·qo·w·tam	מחלקותם	
command	ke·mits·vat	כמצות	
according to the king’s	ham·me·lekh	המלך	
And they slaughtered	vay·yish·cha·tu	וישחטו	2 Chronicles 35:11
the Passover lambs	hap·pa·sach	הפסח	
sprinkled the blood	vay·yiz·re·qu	ויזרקו	
while the priests	hak·ko·ha·neem	הכהנים	
handed to them	mee·ya·dam	מידם	
and the Levites	ve·hal·vee·yim	והלוים	
skinned [the animals]	maph·shee·teem	מפשיטים	
They set aside	vay·ya·see·ru	ויסירו	2 Chronicles 35:12
the burnt offerings	ha·o·lah	העלה	
to be given	le·tit·tam	לתתם	

to the divisions	le·miph·lag·go·wt		
	le·vet	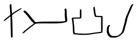	
of the families	a·vo·wt		
	liv·ne		
of the people	ha·am		
to offer	le·haq·reev	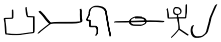	
to the LORD	la·YHVH	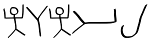	
as is written	kak·ka·tuv		
in the Book	be·se·pher		
of Moses	mo·sheh		
and they did the same	ve·khen		
with the bulls	lab·ba·qar	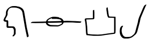	
They roasted	vay·vash·she·lu	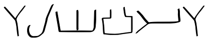	2 Chronicles 35:13
the Passover [animals]	hap·pe·sach		
on the fire	ba·esh		
according to the regulation	kam·mish·pat	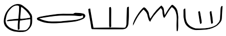	
the [other] holy [offerings]	ve·haq·qo·da·sheem		
and they boiled	bish·she·lu	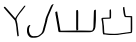	
in pots	bas·see·ro·wt	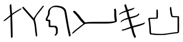	
kettles	u·vad·de·va·deem		
and bowls	u·vats·tse·la·cho·wt		
and quickly brought them	vay·ya·ree·tsu	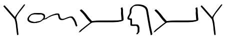	
to all	le·khal		
	be·ne	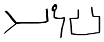	
the people	ha·am		
Afterward	ve·a·char		2 Chronicles 35:14

they made preparations	he·khee·nu	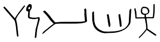	
for themselves	la·hem		
and for the priests	ve·lak·ko·ha·neem		
since	kee	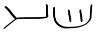	
the priests	hak·ko·ha·neem	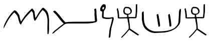	
the descendants	be·ne	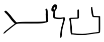	
of Aaron	a·ha·ron	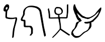	
[were] offering up	be·ha·a·lo·wt		
burnt offerings	ha·o·w·lah		
and fat	ve·ha·cha·la·veem	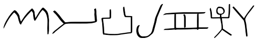	
until	ad		
nightfall	la·ye·lah	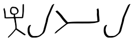	
So the Levites	ve·hal·vee·yim		
made preparations	he·khee·nu	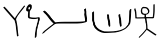	
for themselves	la·hem		
and for the priests	ve·lak·ko·ha·neem		
the descendants	be·ne	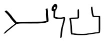	
of Aaron	a·ha·ron	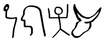	
The singers	ve·ham·sho·ra·reem		2 Chronicles 35:15
the descendants	be·ne	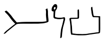	
of Asaph	a·saph		
were at	al		
their stations	ma·a·ma·dam	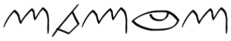	
according to the command	ke·mits·vat		
of David	da·veed	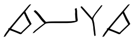	
Asaph	ve·a·saph		
Heman	ve·he·man	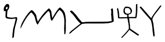	

and Jeduthun	vee·du·tun	
seer	cho·w·zeh	
the king’s	ham·me·lekh	
And the gatekeepers	ve·hash·sho·a·reem	
at each gate	le·sha·ar	
	va·sha·ʿar	
did not	en	
	la·hem	
need to leave	la·sur	
	me·al	
their position	a·vo·da·tam	
because	kee	
their fellow	a·che·hem	
Levites	hal·vee·yim	
made preparations	he·khee·nu	
for them	la·hem	
was carried out	vat·tik·ko·wn	2 Chronicles 35:16
the entire	kal	
service	a·vo·w·dat	
of the LORD	YHVH	
day	bay·yo·wm	
So on that	ha·hu	
for celebrating	la·a·so·wt	
the Passover	hap·pe·sach	
and offering	ve·ha·a·lo·wt	
burnt offerings	o·lo·wt	
on	al	

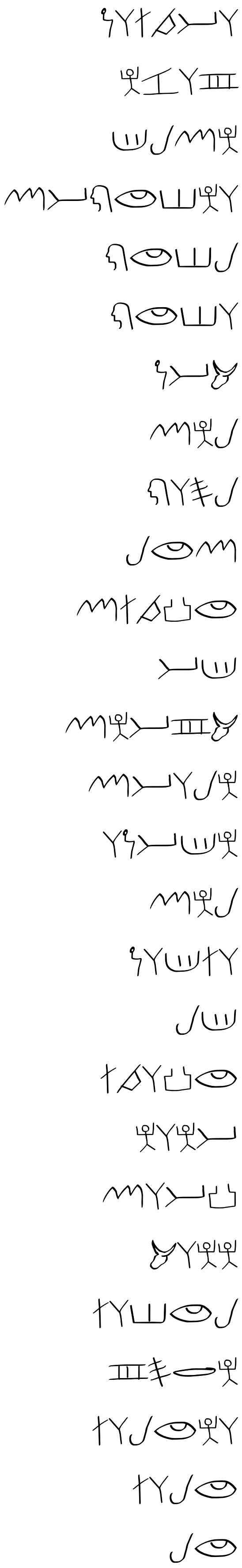

the altar	miz·bach		
of the LORD	YHVH		
according to the command	ke·mits·vat		
of King	ham·me·lekh		
Josiah	yo·shee·ya·hu	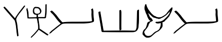	
also observed	vay·ya·a·su		2 Chronicles 35:17
The Israelites	ve·ne	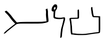	
	yis·ra·el	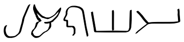	
who were present	han·nim·tse·eem		
-	et		
the Passover	hap·pe·sach		
time	ba·et		
at that	ha·hee	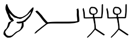	
-	ve·et		
as well as the Feast	chag	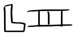	
of Unleavened Bread	ham·mats·tso·wt		
for seven	shiv·at		
days	ya·meem	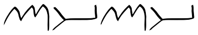	
No	ve·lo		2 Chronicles 35:18
had been observed	na·a·sah		
Passover	phe·sach		
such	ka·mo·hu		
in Israel	be·yis·ra·el		
since the days	mee·me	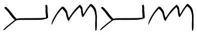	
of Samuel	she·mu·el		
the prophet	han·na·vee	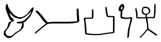	
None	ve·khal		

of the kings	mal·khe	
of Israel	yis·ra·el	
	lo	
ever observed	a·su	
a Passover	kap·pe·sach	
like the one that	a·sher	
observed	a·sah	
Josiah	yo·shee·ya·hu	
with the priests	ve·hak·ko·ha·neem	
the Levites	ve·hal·vee·yim	
all	ve·khal	
Judah	ye·hu·dah	
the Israelites	ve·yis·ra·el	
who were present	han·nim·tsa	
and the people	ve·yo·wo·she·ve	
of Jerusalem	ye·ru·sha·lim	
In the eighteenth	bish·mo·w·neh	2 Chronicles 35:19
	es·reh	
year	sha·nah	
reign	le·mal·khut	
of Josiah’s	yo·shee·ya·hu	
was observed	na·a·sah	
Passover	hap·pe·sach	
this	haz·zeh	
After	a·cha·re	2 Chronicles 35:20
all	khal	
this	zot	

when	a·sher		
had set	he·kheen	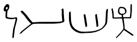	
Josiah	yo·shee·ya·hu	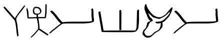	
-	et		
the temple {in order}	hab·ba·yit	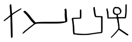	
marched up	a·lah		
Neco	ne·kho		
king	me·lekh	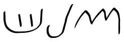	
of Egypt	mits·ra·yim		
to fight	le·hil·la·chem	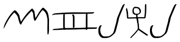	
at Carchemish	be·khar·ke·meesh		
by	al		
the Euphrates	pe·rat		
went out	vay·ye·tse	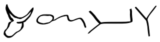	
to confront him	liq·ra·to	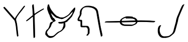	
and Josiah	yo·shee·ya·hu	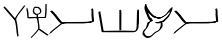	
But Neco sent	vay·yish·lach		2 Chronicles 35:21
to him	e·law	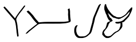	
messengers	mal·a·kheem		
saying	le·mor		
“ What is the issue between you and me	mah	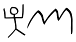	
	lee	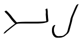	
	va·lakh	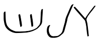	
O king	me·lekh	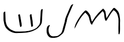	
of Judah ?	ye·hu·dah	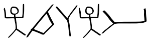	
I have not	lo		
come against	a·le·kha	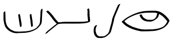	

you	at·tah		
today	hay·yo·wm	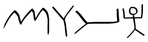	
but	kee	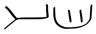	
	el		
another dynasty	bet	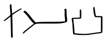	
I am fighting	mil·cham·tee	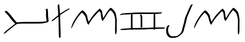	
God	ve·lo·heem		
told me	a·mar		
to hurry	le·va·ha·le·nee		
so stop	cha·dal	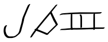	
	le·kha	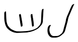	
opposing God	me·e·lo·heem		
who	a·sher		
is with me	im·mee		
or	ve·al		
He will destroy you !”	yash·chee·te·kha	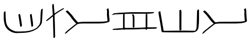	
did not	ve·lo		2 Chronicles 35:22
turn away	he·sev		
Josiah, however	yo·shee·ya·hu	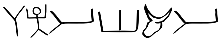	
	pha·naw	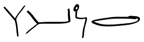	
from him	mim·men·nu	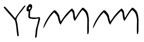	
instead	kee	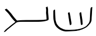	
in order to engage him in battle	le·hil·la·chem	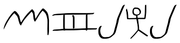	
	bo		
he disguised himself	hit·chap·pes	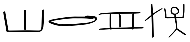	
He did not	ve·lo		
listen	sha·ma		

to	el		
words	div·re		
Neco’s	ne·kho		
from the mouth	mip·pee		
of God	e·lo·heem		
but went	vay·ya·vo	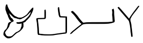	
to fight him	le·hil·la·chem	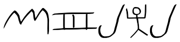	
on the Plain	be·viq·at	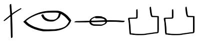	
of Megiddo	me·gid·do		
There the archers	vay·yo·ru	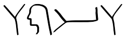	2 Chronicles 35:23
shot	hay·yo·reem		
King	lam·me·lekh		
Josiah	yo·shee·ya·hu	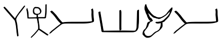	
said	vay·yo·mer		
who	ham·me·lekh		
to his servants	la·a·va·daw	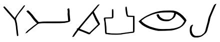	
“ Take me away	ha·a·vee·ru·nee	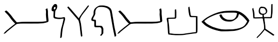	
for	kee	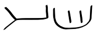	
wounded !”	ha·cho·le·tee	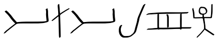	
I am badly	me·od		
took him	vay·ya·a·vee·ru·hu		2 Chronicles 35:24
So his servants	a·va·daw	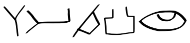	
out	min		
of his chariot	ham·mer·ka·vah		
put him	vay·yar·kee·vu·hu	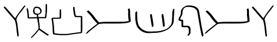	
in	al		
chariot	re·khev		

his second	ham·mish·neh		
-	a·sher		
	lo		
and brought him	vay·yo·w·lee·khu·hu	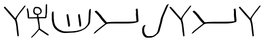	
to Jerusalem	ye·ru·sha·lim		
where he died	vay·ya·mat	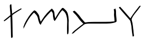	
And [Josiah] was buried	vay·yiq·qa·ver	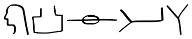	
in the tomb	be·qiv·ro·wt	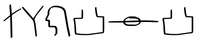	
of his fathers	a·vo·taw		
and all	ve·khal		
Judah	ye·hu·dah	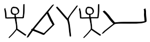	
and Jerusalem	vee·ru·sha·lim		
mourned	mit·ab·be·leem	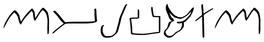	
for	al		
[him]	yo·shee·ya·hu	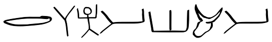	
lamented	vay·qo·w·nen	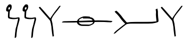	2 Chronicles 35:25
Then Jeremiah	yir·me·ya·hu		
over	al		
Josiah	yo·shee·ya·hu	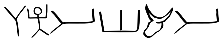	
sing	vay·yo·me·ru		
all	khal		
the choirs of men	hash·sha·reem	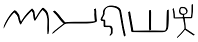	
and women	ve·hash·sha·ro·wt		
laments	be·qee·no·w·te·hem		
over	al		
Josiah	yo·shee·ya·hu	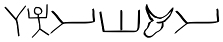	
and to	ad		

this day	hay·yo·wm	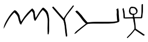	
They established them	vay·yit·te·num	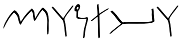	
as a statute	le·choq	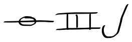	
for	al		
Israel	yis·ra·el	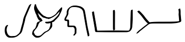	
and indeed	ve·hin·nam	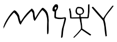	
they are written	ke·tu·veem		
in	al		
the Book of Laments	haq·qee·no·wt	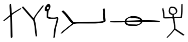	
As for the rest	ve·ye·ter	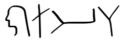	2 Chronicles 35:26
of the acts	div·re		
of Josiah	yo·shee·ya·hu	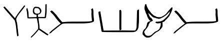	
along with his deeds of loving devotion	va·cha·sa·daw		
according to what is written	kak·ka·tuv		
in the Law	be·to·w·rat		
of the LORD —	YHVH		
his acts	u·de·va·raw		2 Chronicles 35:27
from beginning	ha·ri·sho·neem		
to end —	ve·ha·a·cha·ro·neem		
they are indeed	hin·nam	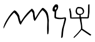	
written	ke·tu·veem		
in	al		
the Book	se·pher		
of the Kings	mal·khe	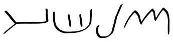	
of Israel	yis·ra·el	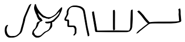	
and Judah	vee·hu·dah		

took	vay·yiq·chu	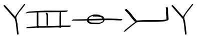	2 Chronicles 36:1
Then the people	am		
of the land	ha·a·rets		
-	et		
Jehoahaz	ye·ho·w·a·chaz		
son	ben		
of Josiah	yo·shee·ya·hu	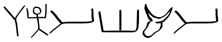	
and made him king	vay·yam·lee·khu·hu	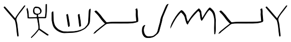	
in place of	ta·chat	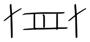	
his father	a·vee	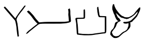	
in Jerusalem	bee·ru·sha·lim		
years old	ben		2 Chronicles 36:2
was twenty-three	sha·lo·wosh		
	ve·es·reem	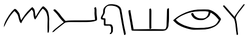	
	sha·nah	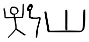	
Jehoahaz	yo·w·a·chaz		
when he became king	be·ma·le·kho		
three	u·she·lo·shah	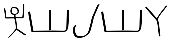	
months	cho·da·sheem	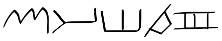	
and he reigned	ma·lakh	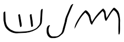	
in Jerusalem	bee·ru·sha·lim		
dethroned him	vay·see·re·hu	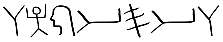	2 Chronicles 36:3
And the king	me·lekh	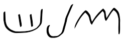	
of Egypt	mits·ra·yim		
in Jerusalem	bee·ru·sha·lim		
and imposed	vay·ya·a·nosh		
-	et		

on [Judah] {a levy}	ha·a·rets		
of a hundred	me·ah		
talents	khik·kar		
of silver	ke·seph		
and a talent	ve·khik·kar		
of gold	za·hav	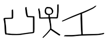	
king	vay·yam·lekh		2 Chronicles 36:4
Then Neco king	me·lekh	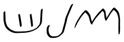	
of Egypt	mits·ra·yim		
-	et		
{made} Eliakim	el·ya·qeem	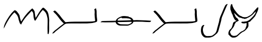	
brother of Jehoahaz	a·chee	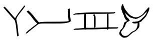	
over	al		
Judah	ye·hu·dah	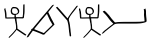	
and Jerusalem	vee·ru·sha·lim		
and he changed	vay·yas·sev		
-	et		
Eliakim’s name	she·mo		
to Jehoiakim	ye·ho·w·ya·qeem	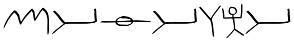	
-	ve·et		
Jehoahaz	yo·w·a·chaz		
Eliakim’s brother	a·chee	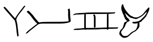	
took	la·qach	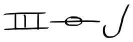	
But Neco	ne·kho		
and carried him off	vay·vee·e·hu	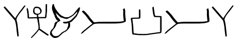	
to Egypt	mits·ra·ye·mah	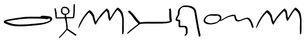	
years old	ben		2 Chronicles 36:5

was twenty-five	es·reem	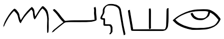	
	ve·cha·mesh	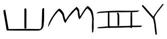	
	sha·nah	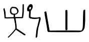	
Jehoiakim	ye·ho·w·ya·qeem	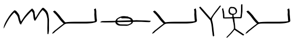	
when he became king	be·ma·le·kho		
eleven	ve·a·chat		
	es·reh		
years	sha·nah	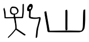	
and he reigned	ma·lakh	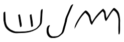	
in Jerusalem	bee·ru·sha·lim		
And he did	vay·ya·as		
evil	ha·ra		
in the sight	be·e·ne	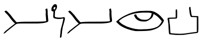	
of the LORD	YHVH		
his God	e·lo·haw		
against Jehoiakim	a·law	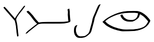	2 Chronicles 36:6
came up	a·lah		
Then Nebuchadnezzar	ne·vu·khad·nets·tsar		
king	me·lekh	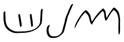	
of Babylon	ba·vel		
and bound him	vay·ya·as·re·hu		
with bronze shackles	ban·chush·ta·yim		
to take him	le·ho·lee·kho	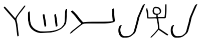	
to Babylon	ba·ve·lah	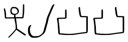	
[some] of the articles	u·mik·ke·le		2 Chronicles 36:7
from the house	bet	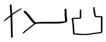	

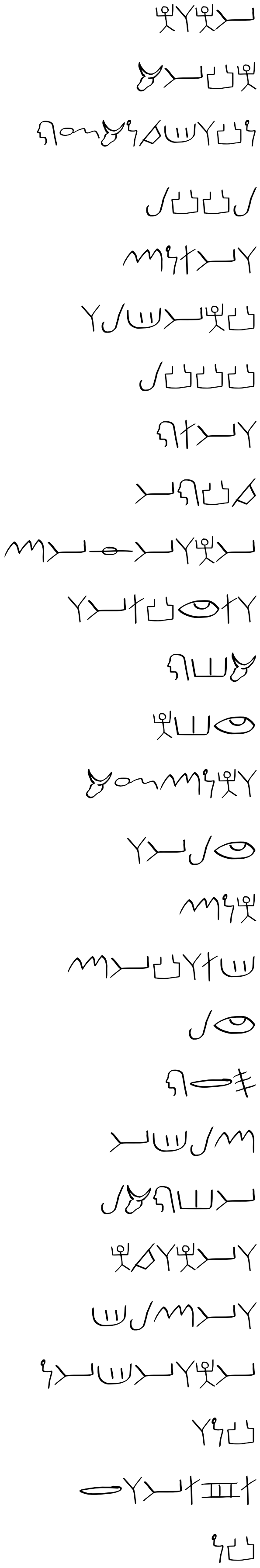

of the LORD	YHVH	
took	he·vee	
Nebuchadnezzar also	ne·vu·khad·nets·tsar	
to Babylon	le·va·vel	
and he put them	vay·yit·te·nem	
in his temple	be·he·kha·lo	
in Babylon	be·va·vel	
As for the rest	ve·ye·ter	2 Chronicles 36:8
of the acts	div·re	
of Jehoiakim	ye·ho·w·ya·qeem	
the abominations	ve·to·a·vo·taw	
-	a·sher	
he committed	a·sah	
and all that was found	ve·han·nim·tsa	
against him	a·law	
they are indeed	hin·nam	
written	ke·tu·veem	
in	al	
the Book	se·pher	
of the Kings	mal·khe	
of Israel	yis·ra·el	
and Judah	vee·hu·dah	
reigned	vay·yim·lokh	
Jehoiachin	ye·ho·w·ya·kheen	
And his son	be·no	
in his place	tach·taw	
old	ben	2 Chronicles 36:9

was eighteen	she·mo·w·neh		
years	sha·neem	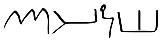	
Jehoiachin	ye·ho·w·ya·kheen	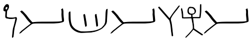	
when he became king	be·ma·le·kho		
three	u·she·lo·shah	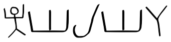	
months	cho·da·sheem	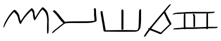	
and ten	va·a·se·ret		
days	ya·meem	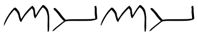	
and he reigned	ma·lakh	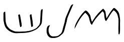	
in Jerusalem	bee·ru·sha·lim		
And he did	vay·ya·as		
evil	ha·ra		
in the sight	be·e·ne	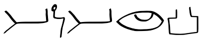	
of the LORD	YHVH		
In the spring	ve·lit·shu·vat		2 Chronicles 36:10
	hash·sha·nah	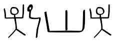	
summoned [Jehoiachin]	sha·lach	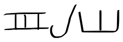	
King	ham·me·lekh		
Nebuchadnezzar	ne·vu·khad·nets·tsar		
and brought him	vay·vi·e·hu		
to Babylon	va·ve·lah	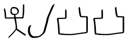	
along with	im		
the articles	ke·le	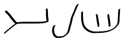	
of value	chem·dat		
from the house	bet	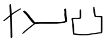	
of the LORD	YHVH		
king	vay·yam·lekh		

-	et		
Zedekiah	tsid·qee·ya·hu	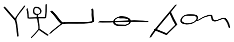	
And he made Jehoiachin’s relative	a·chee	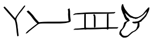	
over	al		
Judah	ye·hu·dah	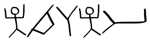	
and Jerusalem	vee·ru·sha·lim		
years old	ben		2 Chronicles 36:11
was twenty-one	es·reem	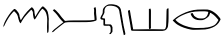	
	ve·a·chat		
	sha·nah	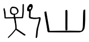	
Zedekiah	tsid·qee·ya·hu	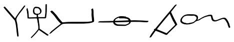	
when he became king	ve·ma·le·kho		
eleven	ve·a·chat		
	es·reh		
years	sha·nah	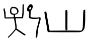	
and he reigned	ma·lakh	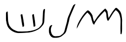	
in Jerusalem	bee·ru·sha·lim		
And he did	vay·ya·as		2 Chronicles 36:12
evil	ha·ra		
in the sight	be·e·ne	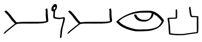	
of the LORD	YHVH		
his God	e·lo·haw		
and did not	lo		
humble himself	nikh·na	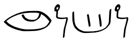	
before	mil·liph·ne		
Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	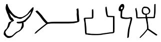	

who spoke	mip·pee	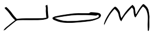	
for the LORD	YHVH	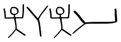	
He also	ve·gam	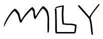	2 Chronicles 36:13
against King	bam·me·lekh	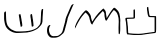	
Nebuchadnezzar	ne·vu·khad·nets·tsar	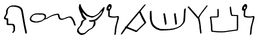	
rebelled	ma·rad	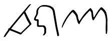	
who	a·sher	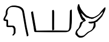	
had made him swear	hish·bee·o	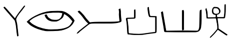	
by God	be·lo·heem	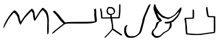	
But [Zedekiah] stiffened	vay·ye·qesh	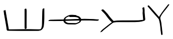	
	et	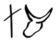	
his neck	a·re·po	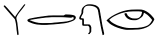	
and hardened	vay·am·mets	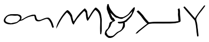	
	et	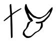	
his heart	le·va·vo	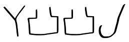	
against turning	mish·shuv	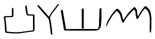	
to	el	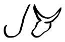	
the LORD	YHVH	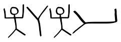	
the God	e·lo·he	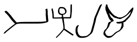	
of Israel	yis·ra·el	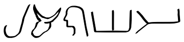	
Furthermore	gam	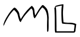	2 Chronicles 36:14
all	kal	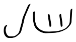	
the leaders	sa·re	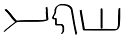	
of the priests	hak·ko·ha·neem	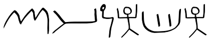	
and the people	ve·ha·am	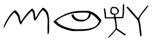	
multiplied	hir·bu	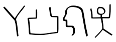	
their unfaithful deeds	lim·al	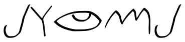	

	ma·ʿal		
[following] all	ke·khol		
the abominations	to·a·vo·wt	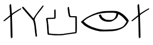	
of the nations	hag·go·w·yim	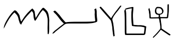	
and they defiled	vay·tam·me·u		
-	et		
the house	bet	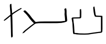	
of the LORD	YHVH		
which	a·sher		
He had consecrated	hiq·deesh	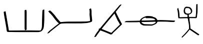	
in Jerusalem	bee·ru·sha·lim		
sent word	vay·yish·lach		2 Chronicles 36:15
the LORD	YHVH	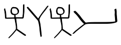	
the God	e·lo·he		
of their fathers	a·vo·w·te·hem	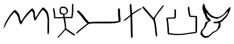	
to [His people]	a·le·hem	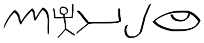	
through	be·yad	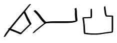	
His messengers	mal·a·khaw		
Again and again	hash·kem		
	ve·sha·lo·w·ach	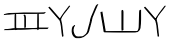	
because	kee	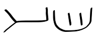	
He had compassion	cha·mal	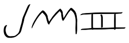	
on	al		
[them]	am·mo		
and on	ve·al		
His dwelling place	me·o·w·no		
But they	vay·yih·yu		2 Chronicles 36:16

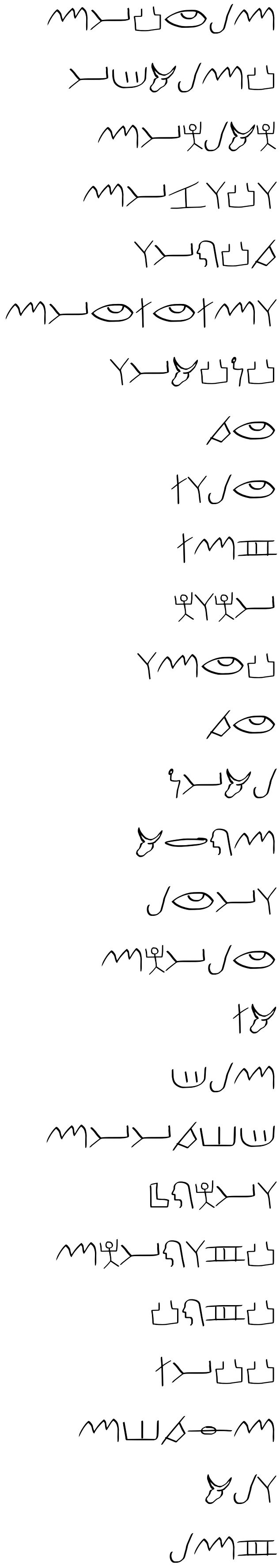

mocked	mal·i·veem	
the messengers	be·mal·a·khe	
of God	ha·e·lo·heem	
despising	u·vo·w·zeem	
His words	de·va·raw	
and scoffing	u·mit·ta·te·eem	
at His prophets	bin·vi·aw	
until	ad	
was stirred up	a·lo·wt	
the wrath	cha·mat	
of the LORD	YHVH	
against His people	be·am·mo	
	ad	
beyond	le·en	
remedy	mar·pe	
So He brought up	vay·ya·al	2 Chronicles 36:17
against them	a·le·hem	
-	et	
the king	me·lekh	
of the Chaldeans	kas·dī·yīm	
who put	vay·ya·ha·rog	
their young men	ba·chu·re·hem	
to the sword	ba·che·rev	
	be·vet	
in the sanctuary	miq·da·sham	
neither	ve·lo	
sparing	cha·mal	

	al		
young men	ba·chur	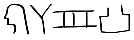	
nor young women	u·ve·tu·lah		
neither elderly	za·qen	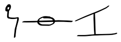	
nor infirm	ve·ya·shesh		
all	hak·kol		
[God] gave them	na·tan		
into the hand [of Nebuchadnezzar]	be·ya·do	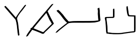	
all	ve·khol		2 Chronicles 36:18
the articles	ke·le	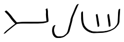	
of the house	bet	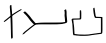	
of God	ha·e·lo·heem		
both large	hag·ge·do·leem	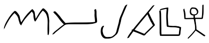	
and small	ve·haq·qe·tan·neem		
and the treasures	ve·o·tse·ro·wt		
of the house	bet	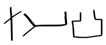	
of the LORD	YHVH		
-	ve·o·tse·ro·wt		
and of the king	ham·me·lekh		
and his officials	ve·sa·raw	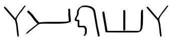	
everything	hak·kol		
who carried off	he·vee	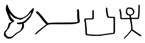	
to Babylon —	va·vel		
Then the Chaldeans set fire to	vay·yis·re·phu	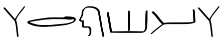	2 Chronicles 36:19
-	et		
the house	bet	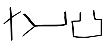	
of God	ha·e·lo·heem		

and broke down	vay·nat·te·tsu	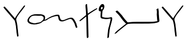	
-	et	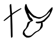	
the wall	cho·w·mat	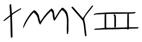	
of Jerusalem	ye·ru·sha·lim	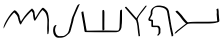	
all	ve·khal	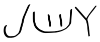	
the palaces	ar·me·no·w·te·ha	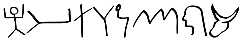	
They burned down	sa·re·phu	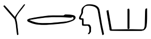	
	va·esh	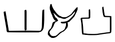	
every	ve·khal	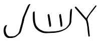	
article	ke·le	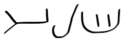	
of value	ma·cha·mad·de·ha	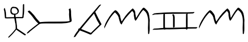	
and destroyed	le·hash·cheet	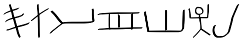	
were carried by Nebuchadnezzar into exile	vay·ye·gel	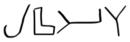	2 Chronicles 36:20
Those who escaped	hash·she·e·reet	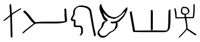	
-	min	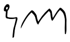	
the sword	ha·che·rev	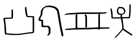	
in	el	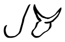	
Babylon	ba·vel	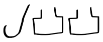	
and they became	vay·yih·yu	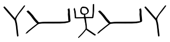	
to him	lo	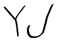	
and his sons	u·le·va·naw	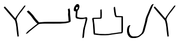	
servants	la·a·va·deem	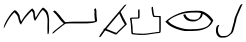	
until	ad	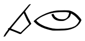	
came to power	me·lokh	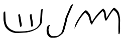	
the kingdom	mal·khut	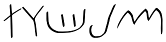	
of Persia	pa·ras	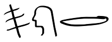	

in fulfillment	le·mal·lo·wt		2 Chronicles 36:21
of the word	de·var		
of the LORD	YHVH		
through	be·phee		
Jeremiah	yir·me·ya·hu		
until	ad		
enjoyed	ra·tse·tah		
So the land	ha·a·rets		
-	et		
its Sabbath	shab·be·to·w·te·ha		
all	kal		
the days	ye·me		
of the desolation	hash·sham·mah		
rest	sha·va·tah		
were completed	le·mal·lo·wt		
seventy	shiv·eem		
years	sha·nah		
year	u·vish·nat	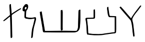	2 Chronicles 36:22
In the first	a·chat	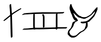	
of Cyrus	le·kho·w·resh		
king	me·lekh	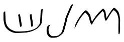	
of Persia	pa·ras		
to fulfill	likh·lo·wt	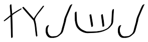	
the word	de·var		
of the LORD	YHVH		
spoken	be·phee		
through Jeremiah	yir·me·ya·hu		

stirred	he·eer		
the LORD	YHVH		
	et		
the spirit	ru·ach		
of Cyrus	ko·w·resh		
king	me·lekh	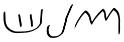	
of Persia	pa·ras		
to send	vay·ya·a·ver		
a proclamation	qo·wl	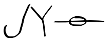	
throughout	be·khal		
his kingdom	mal·khu·to		
and	ve·gam		
to put it in writing	be·mikh·tav	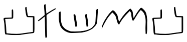	
as follows :	le·mor		
“ This is what	koh	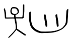	2 Chronicles 36:23
says :	a·mar		
Cyrus	ko·w·resh		
king	me·lekh	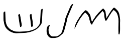	
of Persia	pa·ras		
all	kal		
the kingdoms	mam·le·kho·wt		
of the earth	ha·a·rets		
has given	na·tan	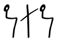	
me	lee	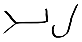	
‘ The LORD	YHVH		
the God	e·lo·he		
of heaven	hash·sha·ma·yim		

who	ve·hu	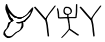
has appointed	pha·qad	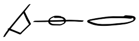
me	a·lay	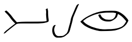
to build	liv·no·wt	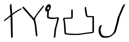
for Him	lo	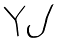
a house	va·yit	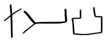
at Jerusalem	bee·ru·sha·lim	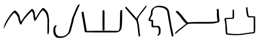
-	a·sher	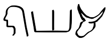
in Judah	bee·hu·dah	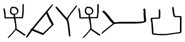
Whoever	mee	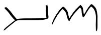
among you	va·khem	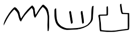
belongs to	mik·kal	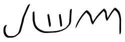
His people	am·mo	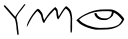
may the LORD	YHVH	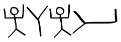
his God	e·lo·haw	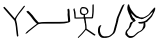
[be] with him	im·mo	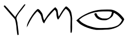
and may he go up ’”	ve·ya·al	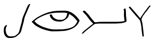

Ezra

BSB Translation	Transliteration	Original Hebrew	
year	u·vish·nat	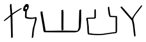	Ezra 1:1
In the first	a·chat	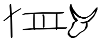	
of Cyrus	le·kho·w·resh	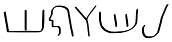	
king	me·lekh	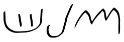	
of Persia	pa·ras	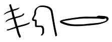	
to fulfill	likh·lo·wt	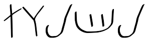	
the word	de·var	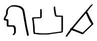	

of the LORD	YHVH		
spoken	mip·pee		
through Jeremiah	yir·me·yah		
stirred	he·eer		
the LORD	YHVH		
-	et		
the spirit	ru·ach		
of Cyrus	ko·resh	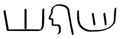	
king	me·lekh	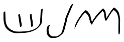	
of Persia	pa·ras		
to send	vay·ya·a·ver		
a proclamation	qo·wl	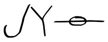	
throughout	be·khal		
his kingdom	mal·khu·to		
and	ve·gam		
to put it in writing	be·mikh·tav	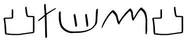	
as follows :	le·mor	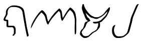	
“ This is what	koh	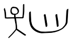	Ezra 1:2
says :	a·mar		
Cyrus	ko·resh	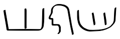	
king	me·lekh	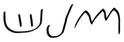	
of Persia	pa·ras		
all	kol	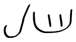	
the kingdoms	mam·le·kho·wt		
of the earth	ha·a·rets		
has given	na·tan	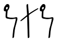	
me	lee	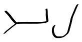	

‘ The LORD	YHVH		
the God	e·lo·he		
of heaven	hash·sha·ma·yim		
who	ve·hu		
has appointed	pha·qad	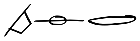	
me	a·lay	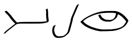	
to build	liv·no·wt	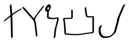	
for Him	lo		
a house	va·yit	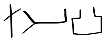	
at Jerusalem	bee·ru·sha·lim		
-	a·sher		
in Judah	bee·hu·dah		
Whoever	mee	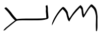	Ezra 1:3
among you	va·khem		
belongs to	mik·kal		
His people	am·mo		
be	ye·hee	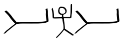	
may his God	e·lo·haw		
with him	im·mo		
and may he go	ve·ya·al	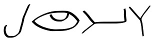	
to Jerusalem	lee·ru·sha·lim		
	a·sher		
in Judah	bee·hu·dah		
and build	ve·yi·ven	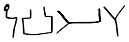	
-	et		
the house	bet	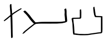	
of the LORD	YHVH		

the God	e·lo·he		
of Israel	yis·ra·el	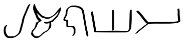	
He [is]	hu		
the God	ha·e·lo·heem	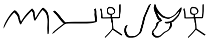	
who	a·sher	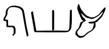	
is in Jerusalem	bee·ru·sha·lim		
And let every	ve·khal		Ezra 1:4
survivor	han·nish·ar		
wherever	mik·kal		
	ham·me·qo·mo·wt	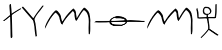	
-	a·sher	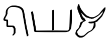	
he	hu		
lives	gar		
	sham		
be assisted	ye·nas·se·u·hu		
by the men	an·she	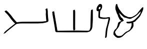	
of that region	me·qo·mo	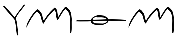	
with silver	be·khe·seph		
gold	u·ve·za·hav	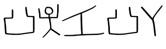	
goods	u·vir·khush		
and livestock	u·viv·he·mah		
along with	im		
a freewill offering	han·ne·da·vah	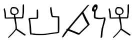	
for the house	le·vet	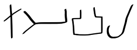	
of God	ha·e·lo·heem		
-	a·sher	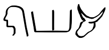	
in Jerusalem ’”	bee·ru·sha·lim	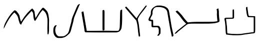	

prepared	vay·ya·qu·mu	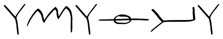	Ezra 1:5
heads	ra·she	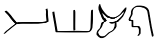	
So the family	ha·a·vo·wt		
of Judah	lee·hu·dah		
and Benjamin	u·vin·ya·min	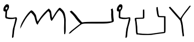	
along with the priests	ve·hak·ko·ha·neem		
and Levites —	ve·hal·vee·yim		
everyone	le·khol		
had stirred —	he·eer		
God	ha·e·lo·heem	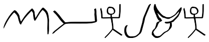	
-	et		
whose spirit	ru·cho	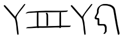	
to go up	la·a·lo·wt		
and rebuild	liv·no·wt	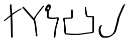	
-	et		
the house	bet	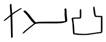	
of the LORD	YHVH		
-	a·sher		
in Jerusalem	bee·ru·sha·lim		
And all	ve·khal		Ezra 1:6
their neighbors	se·vee·vo·te·hem		
supported	chiz·ze·qu		
them	vee·de·hem	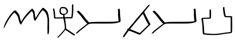	
with articles	bikh·le		
of silver	khe·seph		
and gold	baz·za·hav	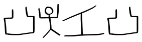	
with goods	ba·re·khush		

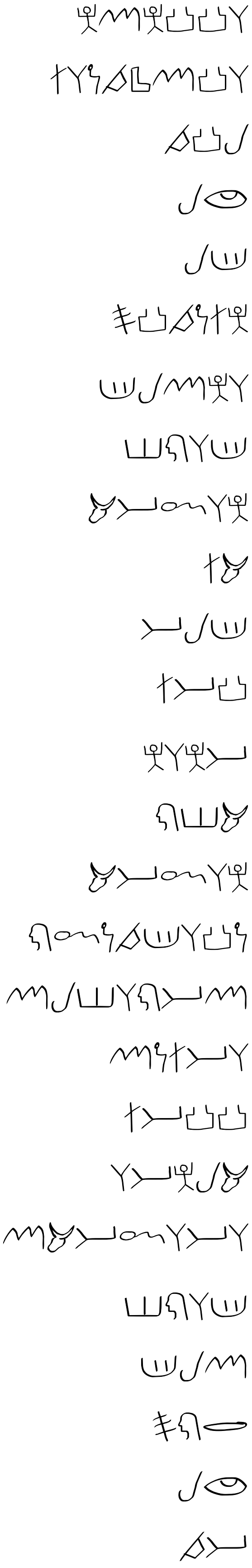

and livestock	u·vab·be·he·mah	
and with valuables	u·vam·mig·da·no·wt	
in addition	le·vad	
to	al	
all	kal	
their freewill offerings	hit·nad·dev	
King	ve·ham·me·lekh	Ezra 1:7
Cyrus	ko·w·resh	
also brought out	ho·w·tsee	
-	et	
the articles	ke·le	
belonging to the house	vet	
of the LORD	YHVH	
that	a·sher	
had carried away	ho·w·tsee	
Nebuchadnezzar	ne·vu·khad·nets·tsar	
from Jerusalem	mee·ru·sha·lim	
and placed	vay·yit·te·nem	
in the temple	be·vet	
of his gods	e·lo·haw	
had them brought out	vay·yo·tsī·ʾēm	Ezra 1:8
Cyrus	ko·w·resh	
king	me·lekh	
of Persia	pa·ras	
by	al	
the hand	yad	

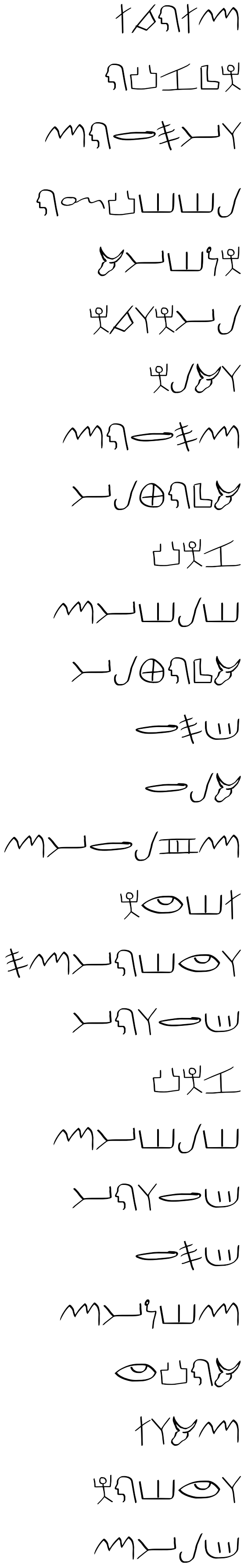

of Mithredath	mit·re·dat	
the treasurer	hag·giz·bar	
who counted them out	vay·yis·pe·rem	
to Sheshbazzar	le·she·she·bats·tsar	
the prince	han·na·see	
of Judah	lee·hu·dah	
This	ve·el·leh	Ezra 1:9
was the inventory :	mis·pa·ram	
dishes	a·gar·te·le	
gold	za·hav	
30	she·lo·sheem	
dishes	a·gar·te·le	
silver	khe·seph	
1,000 {}	a·leph	
silver utensils	ma·cha·la·pheem	
29	tish·ah	
	ve·es·reem	
bowls	ke·pho·w·re	Ezra 1:10
gold	za·hav	
30	she·lo·sheem	
bowls	ke·pho·w·re	
silver	khe·seph	
matching	mish·neem	
410	ar·ba	
	me·o·wt	
	va·a·sa·rah	
articles	ke·leem	

other	a·che·reem	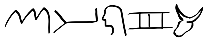	
and 1,000	a·leph		
In all, there were	kal	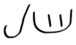	Ezra 1:11
articles	ke·leem	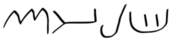	
gold	laz·za·hav	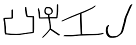	
and silver	ve·lak·ke·seph		
5400	cha·me·shet		
	a·la·pheem		
	ve·ar·ba		
	me·o·wt		
all [these]	hak·kol		
brought	he·e·lah		
Sheshbazzar	she·she·bats·tsar		
along	im		
went up	he·a·lo·wt		
when the exiles	hag·go·w·lah		
from Babylon	mib·ba·vel		
to Jerusalem	lee·ru·sha·lim		
Now these [are]	ve·el·leh		Ezra 2:1
the people	be·ne	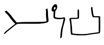	
of the province	ham·me·dee·nah	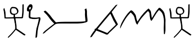	
who came up	ha·o·leem	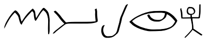	
from the captivity	mish·she·vee		
of the exiles	hag·go·w·lah		
-	a·sher		
carried away	heg·lah		
by Nebuchadnezzar	ne·vu·khad·nɛts·tsor		

[its] king	me·lekh	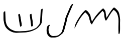	
	ba·vel		
to Babylon	le·va·vel		
They returned	vay·ya·shu·vu	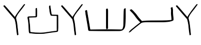	
to Jerusalem	lee·ru·sha·lim		
and Judah	vee·hu·dah	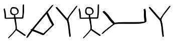	
each	eesh	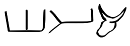	
to his own town	le·ee·ro	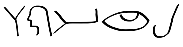	
-	a·sher		Ezra 2:2
accompanied	ba·u		
by	im		
Zerubbabel	ze·rub·ba·vel		
Jeshua	ye·shu·a		
Nehemiah	ne·chem·yah		
Seraiah	se·ra·yah	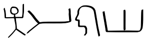	
Reelaiah	re·e·la·yah	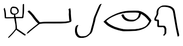	
Mordecai	ma·re·do·khay	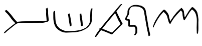	
Bilshan	bil·shan	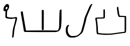	
Mispar	mis·par		
Bigvai	big·vay		
Rehum	re·chum	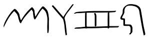	
and Baanah	ba·a·nah		
[This is] the count	mis·par		
of the men	an·she		
	am		
of Israel :	yis·ra·el		
the descendants	be·ne	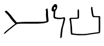	Ezra 2:3

of Parosh	phar·osh		
2172	al·pa·yim		
	me·ah		
	shiv·eem		
	u·she·na·yim	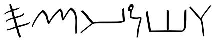	
the descendants	be·ne	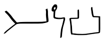	Ezra 2:4
of Shephatiah	she·phat·yah		
372	she·losh	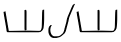	
	me·o·wt		
	shiv·eem		
	u·she·na·yim	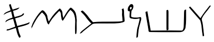	
the descendants	be·ne	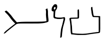	Ezra 2:5
of Arah	a·rach		
775	she·va		
	me·o·wt		
	cha·mish·shah		
	ve·shiv·eem		
the descendants	be·ne	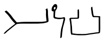	Ezra 2:6
	pha·chat	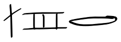	
of Pahath-moab	mo·w·av		
(through the line	liv·ne		
of Jeshua	ye·shu·a		
and Joab),	yo·w·av		
2812	al·pa·yim		
	she·mo·neh		
	me·o·wt		
	u·she·nem	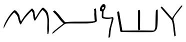	

	a·sar	𐤏𐤔𐤓׃	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:7
of Elam	e·lam	𐤏𐤉𐤋𐤌	
1254	e·leph	𐤀𐤋𐤐	
	ma·ta·yim	𐤌𐤀𐤕𐤉𐤌	
	cha·mish·sheem	𐤇𐤌𐤔𐤉𐤌	
	ve·ar·ba·ah	𐤅𐤀𐤓𐤁𐤏𐤄׃	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:8
of Zattu	zat·tu	𐤆𐤕𐤅𐤀	
945	te·sha	𐤕𐤔𐤏	
	me·o·wt	𐤌𐤀𐤅𐤕	
	ve·ar·ba·eem	𐤅𐤀𐤓𐤁𐤏𐤉𐤌	
	va·cha·mish·shah	𐤅𐤇𐤌𐤔𐤄׃	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:9
of Zaccai	zak·kay	𐤆𐤊𐤉	
760	she·va	𐤔𐤁𐤏	
	me·o·wt	𐤌𐤀𐤅𐤕	
	ve·shish·sheem	𐤅𐤔𐤔𐤉𐤌׃	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:10
of Bani	va·nee	𐤁𐤍𐤉	
642	shesh	𐤔𐤔	
	me·o·wt	𐤌𐤀𐤅𐤕	
	ar·ba·eem	𐤀𐤓𐤁𐤏𐤉𐤌	
	u·she·na·yim	𐤅𐤔𐤍𐤉𐤌׃	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:11
of Bebai	ve·vay	𐤁𐤁𐤉	
623	shesh	𐤔𐤔	

	me·o·wt		
	es·reem	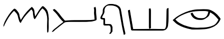	
	u·she·lo·shah	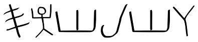	
the descendants	be·ne	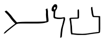	Ezra 2:12
of Azgad	az·gad		
1222	e·leph	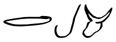	
	ma·ta·yim	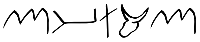	
	es·reem	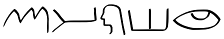	
	u·she·na·yim	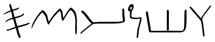	
the descendants	be·ne	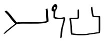	Ezra 2:13
of Adonikam	a·do·nee·qam	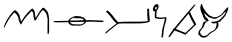	
666	shesh		
	me·o·wt		
	shish·sheem	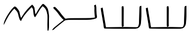	
	ve·shish·shah		
the descendants	be·ne	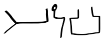	Ezra 2:14
of Bigvai	vig·vay		
2056	al·pa·yim		
	cha·mish·sheem		
	ve·shish·shah		
the descendants	be·ne	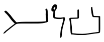	Ezra 2:15
of Adin	a·deen		
454	ar·ba		
	me·o·wt		
	cha·mish·sheem		
	ve·ar·ba·ah		
the descendants	be·ne	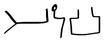	Ezra 2:16

of Ater	a·ter	
(through Hezekiah),	lee·chiz·qee·yah	
98	tish·eem	
	u·she·mo·nah	
the descendants	be·ne	Ezra 2:17
of Bezai	ve·tsay	
323	she·losh	
	me·o·wt	
	es·reem	
	u·she·lo·shah	
the descendants	be·ne	Ezra 2:18
of Jorah	yo·w·rah	
112	me·ah	
	u·she·nem	
	a·sar	
the descendants	be·ne	Ezra 2:19
of Hashum	cha·shum	
223	ma·ta·yim	
	es·reem	
	u·she·lo·shah	
the descendants	be·ne	Ezra 2:20
of Gibbar	gib·bar	
95	tish·eem	
	va·cha·mish·shah	
the men	be·ne	Ezra 2:21
	vet	
of Bethlehem	la·chem	

123	me·ah	מאה	
	es·reem	עשרים	
	u·she·lo·shah	ושלשה׃	
the men	an·she	אנשי	Ezra 2:22
of Netophah	ne·to·phah	נטפה	
56	cha·mish·sheem	חמשים	
	ve·shish·shah	וששה	
the men	an·she	אנשי	Ezra 2:23
of Anathoth	a·na·to·wt	ענתות	
128	me·ah	מאה	
	es·reem	עשרים	
	u·she·mo·nah	ושמנה׃	
the descendants	be·ne	בני	Ezra 2:24
of Azmaveth	az·ma·vet	עזמות	
42	ar·ba·eem	ארבעים	
	u·she·na·yim	ושנים׃	
the men	be·ne	בני	Ezra 2:25
	qir·yat	קרית	
of Kiriath-jearim	a·reem	ערים	
Chephirah	ke·phee·rah	כפירה	
and Beeroth	u·ve·e·ro·wt	ובארות	
743	she·va	שבע	
	me·o·wt	מאות	
	ve·ar·ba·eem	וארבעים	
	u·she·lo·shah	ושלשה׃	
the men	be·ne	בני	Ezra 2:26
of Ramah	ha·ra·mah	הרמה	

and Geba	va·ga·va	וגבע	
621	shesh	שש	
	me·o·wt	מאות	
	es·reem	עשרים	
	ve·e·chad	ואחד ס	
the men	an·she	אנשי	Ezra 2:27
of Michmash	mikh·mas	מכמס	
122	me·ah	מאה	
	es·reem	עשרים	
	u·she·na·yim	ושנים ס	
the men	an·she	אנשי	Ezra 2:28
of	vet	בית	
Bethel	el	אל	
and Ai	ve·ha·ay	והעי	
223	ma·ta·yim	מאתים	
	es·reem	עשרים	
	u·she·lo·shah	ושלשה ס	
the descendants	be·ne	בני	Ezra 2:29
of Nebo	ne·vo	נבו	
52	cha·mish·sheem	חמשים	
	u·she·na·yim	ושנים ס	
the descendants	be·ne	בני	Ezra 2:30
of Magbish	mag·beesh	מגביש	
156	me·ah	מאה	
	cha·mish·sheem	חמשים	
	ve·shish·shah	וששה ס	
the descendants	be·ne	בני	Ezra 2:31

Elam	e·lam	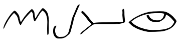	
of the other	a·cher	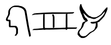	
1254	e·leph	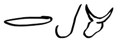	
	ma·ta·yim	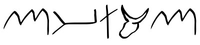	
	cha·mish·sheem	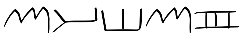	
	ve·ar·ba·ah	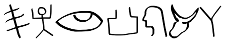	
the descendants	be·ne	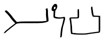	Ezra 2:32
of Harim	cha·rim	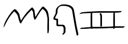	
320	she·losh	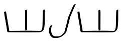	
	me·o·wt	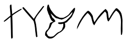	
	ve·es·reem	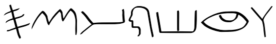	
the men	be·ne	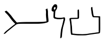	Ezra 2:33
of Lod	lod	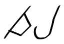	
Hadid	cha·deed	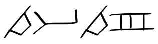	
and Ono	ve·o·w·no	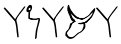	
725	she·va	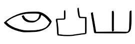	
	me·o·wt	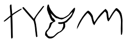	
	es·reem	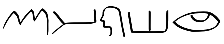	
	va·cha·mish·shah	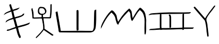	
the men	be·ne	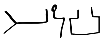	Ezra 2:34
of Jericho	ye·re·cho	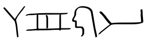	
345	she·losh	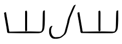	
	me·o·wt	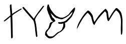	
	ar·ba·eem	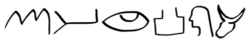	
	va·cha·mish·shah	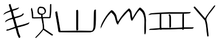	
and the descendants	be·ne	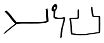	Ezra 2:35
of Senaah	se·na·ah	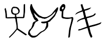	

3630	she·lo·shet	
	a·la·pheem	
	ve·shesh	
	me·o·wt	
	u·she·lo·sheem	
The priests :	hak·ko·ha·neem	Ezra 2:36
The descendants	be·ne	
of Jedaiah	ye·da·yah	
(through the house	le·vet	
of Jeshua)	ye·shu·a	
973	te·sha	
	me·o·wt	
	shiv·eem	
	u·she·lo·shah	
the descendants	be·ne	Ezra 2:37
of Immer	im·mer	
1052	e·leph	
	cha·mish·sheem	
	u·she·na·yim	
the descendants	be·ne	Ezra 2:38
of Pashhur	phash·chur	
1247	e·leph	
	ma·ta·yim	
	ar·ba·eem	
	ve·shiv·ah	
and the descendants	be·ne	Ezra 2:39
of Harim	cha·rim	

1,017	e·leph	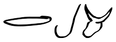	
	ve·shiv·ah		
	a·sar		
The Levites :	hal·vee·yim	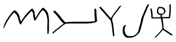	Ezra 2:40
the descendants	be·ne	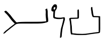	
of Jeshua	ye·shu·a		
and Kadmiel	ve·qad·mee·el		
(through the line	liv·ne		
of Hodaviah),	ho·w·daw·yah		
74	shiv·eem		
	ve·ar·ba·ah		
The singers :	ham·sho·re·reem		Ezra 2:41
the descendants	be·ne	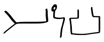	
of Asaph	a·saph		
128	me·ah		
	es·reem	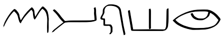	
	u·she·mo·nah	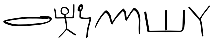	
	be·ne	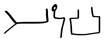	Ezra 2:42
The gatekeepers :	hash·sho·a·reem		
the descendants	be·ne	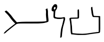	
of Shallum	shal·lum		
the descendants	be·ne	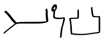	
of Ater	a·ter		
the descendants	be·ne	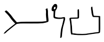	
of Talmon	tal·mo·wn	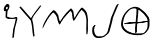	
the descendants	be·ne	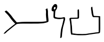	
of Akkub	aq·quv	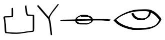	

the descendants	be·ne	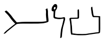	
of Hatita	cha·tee·ta	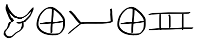	
and the descendants	be·ne	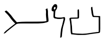	
of Shobai	sho·vay		
in all	hak·kol		
139	me·ah		
	she·lo·sheem		
	ve·tish·ah		
The temple servants :	han·ne·tee·neem	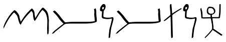	Ezra 2:43
the descendants	be·ne	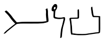	
of Ziha	tsee·cha	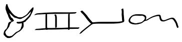	
the descendants	ve·ne	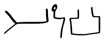	
of Hasupha	cha·su·pha		
the descendants	be·ne	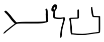	
of Tabbaoth	tab·ba·o·wt	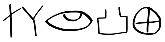	
the descendants	be·ne	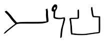	Ezra 2:44
of Keros	qe·ros	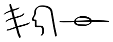	
the descendants	be·ne	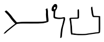	
of Siaha	see·a·ha		
the descendants	be·ne	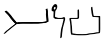	
of Padon	pha·do·wn		
the descendants	be·ne	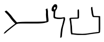	Ezra 2:45
of Lebanah	le·va·nah	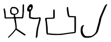	
the descendants	ve·ne	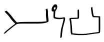	
of Hagabah	cha·ga·vah		
the descendants	be·ne	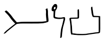	
of Akkub	aq·quv	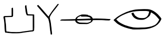	

the descendants	be·ne	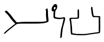	Ezra 2:46
of Hagab	cha·gav		
the descendants	be·ne	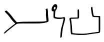	
of Shalmai	sham·lay		
the descendants	be·ne	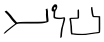	
of Hanan	cha·nan	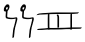	
the descendants	be·ne	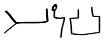	Ezra 2:47
of Giddel	gid·del		
the descendants	be·ne	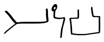	
of Gahar	ga·char	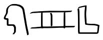	
the descendants	be·ne	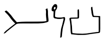	
of Reaiah	re·a·yah	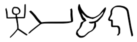	
the descendants	be·ne	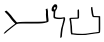	Ezra 2:48
of Rezin	re·tseen		
the descendants	be·ne	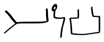	
of Nekoda	ne·qo·w·da	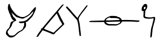	
the descendants	be·ne	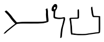	
of Gazzam	gaz·zam		
the descendants	be·ne	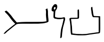	Ezra 2:49
of Uzza	uz·za		
the descendants	ve·ne	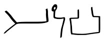	
of Paseah	pha·se·ach		
the descendants	be·ne	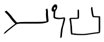	
of Besai	ve·say		
the descendants	be·ne	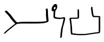	Ezra 2:50
of Asnah	as·nah		
the descendants	ve·ne	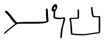	

of Meunim	me·ʿī·nīm	𐤌𐤏𐤉𐤍𐤉𐤌	
the descendants	be·ne	𐤁𐤍𐤉	
of Nephusim	ne·phī·sīm	𐤍𐤐𐤉𐤎𐤉𐤌	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:51
of Bakbuk	vaq·buq	𐤁𐤒𐤁𐤅𐤒	
the descendants	be·ne	𐤁𐤍𐤉	
of Hakupha	cha·qu·pha	𐤇𐤒𐤅𐤐𐤀	
the descendants	be·ne	𐤁𐤍𐤉	
of Harhur	char·chur	𐤇𐤓𐤇𐤅𐤓	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:52
of Bazluth	vats·lut	𐤁𐤑𐤋𐤅𐤕	
the descendants	be·ne	𐤁𐤍𐤉	
of Mehida	me·chee·da	𐤌𐤇𐤉𐤃𐤀	
the descendants	be·ne	𐤁𐤍𐤉	
of Harsha	char·sha	𐤇𐤓𐤔𐤀	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:53
of Barkos	var·qo·ws	𐤁𐤓𐤒𐤅𐤎	
the descendants	be·ne	𐤁𐤍𐤉	
of Sisera	see·se·ra	𐤎𐤉𐤎𐤓𐤀	
the descendants	be·ne	𐤁𐤍𐤉	
of Temah	ta·mach	𐤕𐤌𐤇	
the descendants	be·ne	𐤁𐤍𐤉	Ezra 2:54
of Neziah	ne·tsee·ach	𐤍𐤑𐤉𐤇	
and the descendants	be·ne	𐤁𐤍𐤉	
of Hatipha	cha·tee·pha	𐤇𐤈𐤉𐤐𐤀	
The descendants	be·ne	𐤁𐤍𐤉	Ezra 2:55
of the servants	av·de	𐤏𐤁𐤃𐤉	

of Solomon :	she·lo·moh	
the descendants	be·ne	
of Sotai	so·tay	
the descendants	be·ne	
of Sophereth	has·so·phe·ret	
the descendants	be·ne	
of Peruda	phe·ru·da	
the descendants	be·ne	Ezra 2:56
of Jaala	ya·lah	
the descendants	ve·ne	
of Darkon	dar·qo·wn	
the descendants	be·ne	
of Giddel	gid·del	
the descendants	be·ne	Ezra 2:57
of Shephatiah	she·phat·yah	
the descendants	ve·ne	
of Hattil	chat·teel	
the descendants	be·ne	
	po·khe·ret	
of Pochereth-hazzebaim	hats·tse·va·yeem	
and the descendants	be·ne	
of Ami	a·mee	
in all	kal	Ezra 2:58
The temple servants	han·ne·tee·neem	
and descendants	u·ve·ne	
of the servants	av·de	
of Solomon	she·lo·moh	

[numbered] 392	she·losh	שלש	
	me·o·wt	מאות	
	tish·eem	תשעים	
	u·she·na·yim	ושנים	
The following	ve·el·leh	ואלה	Ezra 2:59
came up	ha·o·leem	העלים	
	mit·tel	מתל	
from Tel-melah	me·lach	מלח	
	tel	תל	
Tel-harsha	char·sha	חרשא	
Cherub	ke·ruv	כרוב	
Addan	ad·dan	אדן	
and Immer	im·mer	אמר	
but could not	ve·lo	ולא	
	ya·khe·lu	יכלו	
prove	le·hag·geed	להגיד	
that their families	bet	בית	
	a·vo·w·tam	אבותם	
were descended	ve·zar·am	וזרעם	
	im	אם	
from Israel	mee·yis·ra·el	מישראל	
:	hem	הם	
the descendants	be·ne	בני	Ezra 2:60
of Delaiah	de·la·yah	דליה	
the descendants	ve·ne	בני	
of Tobiah	to·w·vee·yah	טוביה	
and the descendants	be·ne	בני	

of Nekoda	ne·qo·w·da	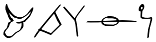	
652 [in all]	shesh		
	me·o·wt		
	cha·mish·sheem		
	u·she·na·yim	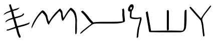	
And from	u·mib·be·ne		Ezra 2:61
among the priests :	hak·ko·ha·neem	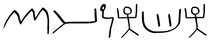	
the descendants	be·ne	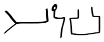	
of Hobaiah	cho·vay·yah	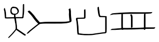	
the descendants	be·ne	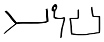	
of Hakkoz	haq·qo·wts	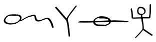	
and the descendants	be·ne	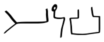	
of Barzillai	var·zil·lay		
(who	a·sher		
had married	la·qach	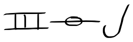	
a daughter	mib·be·no·wt	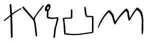	
of Barzillai	bar·zil·lay		
the Gileadite	hag·gil·a·dee		
	ish·shah		
and was called	vay·yiq·qa·re	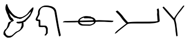	
by	al		
their name)	she·mam		
These [men]	el·leh	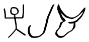	Ezra 2:62
searched for	biq·shu		
their family records	khe·ta·vam		
	ham·mit·yach·seem	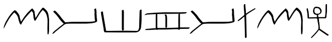	
but they could not	ve·lo		

find them	nim·tsa·u	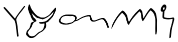	
and so were excluded	vay·go·a·lu	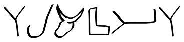	
from	min	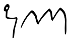	
the priesthood {as unclean}	hak·ke·hun·nah	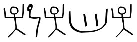	
ordered	vay·yo·mer	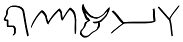	Ezra 2:63
The governor	hat·tir·sha·ta	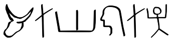	
them	la·hem	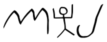	
	a·sher	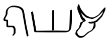	
not	lo	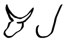	
to eat	yo·khe·lu	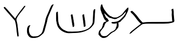	
the most holy things	miq·qo·desh	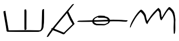	
	haq·qo·da·sheem	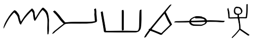	
until	ad	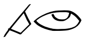	
	a·mod	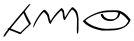	
there was a priest	ko·hen	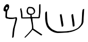	
to consult the Urim	le·u·reem	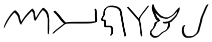	
and Thummim	u·le·tum·meem	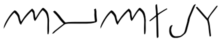	
The whole	kal	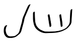	Ezra 2:64
assembly	haq·qa·hal	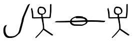	
[numbered]	ke·e·chad	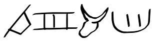	
42,360 {}	ar·ba	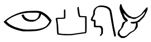	
	rib·bo·w	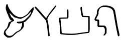	
	al·pa·yim	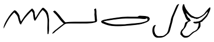	
	she·losh	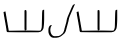	
	me·o·wt	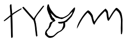	
	shish·sheem	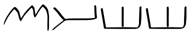	
in addition to	mil·le·vad	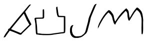	Ezra 2:65

menservants	av·de·hem	
and maidservants	ve·am·ho·te·hem	
	el·leh	
their 7,337	shiv·at	
	a·la·pheem	
	she·losh	
	me·o·wt	
	she·lo·sheem	
	ve·shiv·ah	
	ve·la·hem	
male	me·sho·re·reem	
and female singers	u·me·sho·re·ro·wt	
as well as their 200	ma·ta·yim	
horses	su·se·hem	Ezra 2:66
They had 736	she·va	
	me·o·wt	
	she·lo·sheem	
	ve·shish·shah	
mules	pir·de·hem	
245	ma·ta·yim	
	ar·ba·eem	
	va·cha·mish·shah	
camels	ge·mal·le·hem	Ezra 2:67
435	ar·ba	
	me·o·wt	
	she·lo·sheem	
	va·cha·mish·shah	

donkeys	cha·mo·reem	
and 6,720	she·shet	
	a·la·pheem	
	she·va	
	me·o·wt	
	ve·es·reem	
[some] of the heads	u·me·ra·she	Ezra 2:68
of the families	ha·a·vo·wt	
When they arrived	be·vo·w·am	
at the house	le·vet	
of the LORD	YHVH	
-	a·sher	
in Jerusalem	bee·ru·sha·lim	
gave freewill offerings	hit·nad·de·vu	
the house	le·vet	
of God	ha·e·lo·heem	
to rebuild	le·ha·a·mee·do	
on	al	
its original site	me·kho·w·no	
According to their ability	ke·kho·cham	Ezra 2:69
they gave	na·te·nu	
to the treasury	le·o·w·tsar	
for this work	ham·me·la·khah	
of gold	za·hav	
darics	dar·ke·mo·w·neem	
61,000 {}	shesh	
	rib·bo·wt	

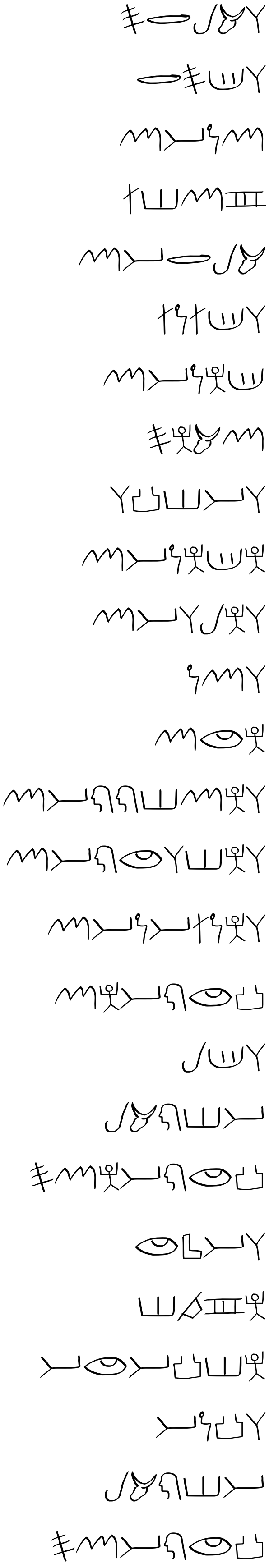

	va·ʾɛ·lɛ·phs	
of silver	ve·khe·seph	
minas	ma·neem	
5,000 {}	cha·me·shet	
	a·la·pheem	
garments	ve·kha·te·not	
priestly	ko·ha·neem	
and 100	me·ah	
settled	vay·ye·she·vu	Ezra 2:70
So the priests	hak·ko·ha·neem	
the Levites	ve·hal·vee·yim	
along with some	u·min	
of the people	ha·am	
the singers	ve·ham·sho·re·reem	
the gatekeepers	ve·hash·sho·w·a·reem	
and the temple servants	ve·han·ne·tee·neem	
in their own towns	be·a·re·hem	
and the rest	ve·khal	
of the Israelites	yis·ra·el	
settled [in their towns]	be·a·re·hem	
had settled	vay·yig·ga	Ezra 3:1
month	ha·cho·desh	
By the seventh	hash·she·vee·ee	
the Israelites	u·ve·ne	
	yis·ra·el	
in their towns	bɛ·ʿa·rī·ms	

assembled	vay·ye·a·se·phu	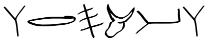	
and the people	ha·am	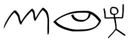	
man	ke·eesh	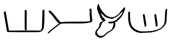	
as one	e·chad	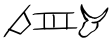	
in	el	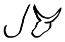	
Jerusalem	ye·ru·sha·lim	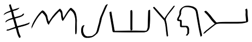	
began	vay·ya·qam	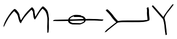	Ezra 3:2
Then Jeshua	ye·shu·a	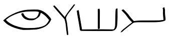	
son	ben	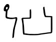	
of Jozadak	yo·w·tsa·daq	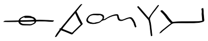	
and his fellow	ve·e·chaw	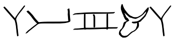	
priests	hak·ko·ha·neem	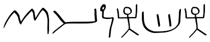	
along with Zerubbabel	u·ze·rub·ba·vel	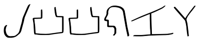	
son	ben	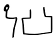	
of Shealtiel	she·al·tee·el	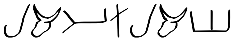	
and his associates	ve·e·chaw	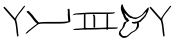	
to build	vay·yiv·nu	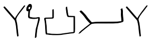	
-	et	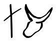	
the altar	miz·bach	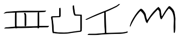	
of the God	e·lo·he	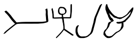	
of Israel	yis·ra·el	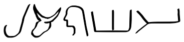	
to sacrifice	le·ha·a·lo·wt	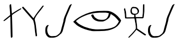	
on it	a·law	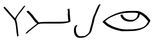	
burnt offerings	o·lo·wt	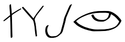	
as it is written	kak·ka·tuv	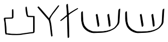	
in the Law	be·to·w·rat	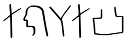	
of Moses	mo·sheh	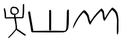	

the man	eesh	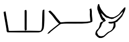	
of God	ha·e·lo·heem		
They set up	vay·ya·khee·nu		Ezra 3:3
the altar	ham·miz·be·ach	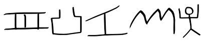	
on	al		
its foundation	me·kho·w·no·taw		
even though	kee	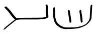	
they feared	be·e·mah	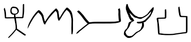	
on it	a·le·hem	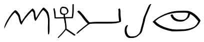	
the people	me·am·me		
of the land	ha·a·ra·tso·wt		
and sacrificed	vay·ya·ʿal	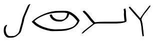	
	a·law	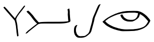	
burnt offerings	o·lo·wt	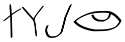	
to the LORD —	la·YHVH	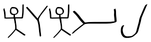	
burnt offerings —	o·lo·wt	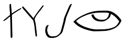	
[both] the morning	lab·bo·qer	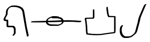	
and evening	ve·la·a·rev		
They also celebrated	vay·ya·a·su		Ezra 3:4
-	et		
the Feast	chag	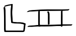	
of Tabernacles	has·suk·ko·wt	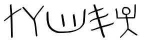	
in accordance with what is written	kak·ka·tuv		
and they offered burnt offerings	ve·o·lat		
daily	yo·wm		
	be·yo·wm	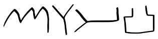	

based on the number	be·mis·par		
prescribed	ke·mish·pat		
	de·var		
for each day	yo·wm		
	be·yo·w·mo		
After that	ve·a·cha·re·khen	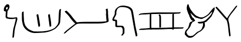	Ezra 3:5
burnt offerings	o·lat		
they presented the regular	ta·meed		
and [those] for New Moons	ve·le·cho·da·sheem		
and for all	u·le·khal	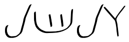	
the appointed	mo·w·a·de		
of the LORD	YHVH		
sacred feasts	ham·qud·da·sheem		
as well as all	u·le·khol	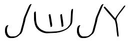	
brought	mit·nad·dev	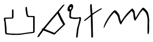	
the freewill offerings	ne·da·vah	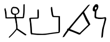	
to the LORD	la·YHVH	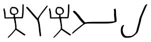	
day	mee·yo·wm	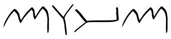	Ezra 3:6
On the first	e·chad	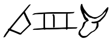	
month	la·cho·desh	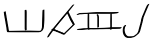	
of the seventh	hash·she·vee·ee	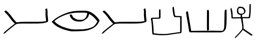	
[the Israelites] began	he·chel·lu	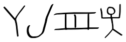	
to offer	le·ha·a·lo·wt		
burnt offerings	o·lo·wt	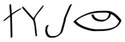	
to the LORD	la·YHVH	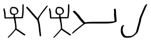	
{although the foundation} of the temple	ve·he·khal	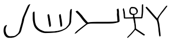	

of the LORD	YHVH	יהוה	
	lo	לא	
had not been laid	yus·sad	יסד	
They gave	vay·yit·te·nu	ויתנו	Ezra 3:7
money	khe·seph	כסף	
to the masons	la·cho·tse·veem	לחצבים	
and carpenters	ve·le·cha·ra·sheem	ולחרשים	
and food	u·ma·a·khal	ומאכל	
and drink	u·mish·teh	ומשתה	
and oil	va·she·men	ושמן	
to the people of Sidon	lats·tsi·do·neem	לצדנים	
and Tyre	ve·lats·tso·reem	ולצרים	
to bring	le·ha·vee	להביא	
logs	a·tse	עצי	
cedar	a·ra·zeem	ארזים	
from	min	מן	
Lebanon	hal·le·va·no·wn	הלבנון	
to	el	אל	
by sea	yam	ים	
Joppa	ya·pho·w	יפוא	
as authorized	ke·rish·yo·wn	כרשיון	
by Cyrus	ko·w·resh	כורש	
king	me·lekh	מלך	
of Persia	pa·ras	פרס	
	a·le·hem	עליהםפ	
year	u·vash·sha·nah	ובשנה	Ezra 3:8
of the second	hash·she·neet	השנית	

after they had arrived	le·vo·w·am	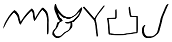
at	el	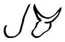
the house	bet	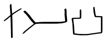
of God	ha·e·lo·heem	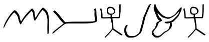
in Jerusalem	lee·ru·sha·lim	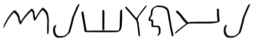
month	ba·cho·desh	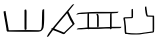
In the second	hash·she·nee	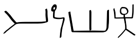
began [the work]	he·chel·lu	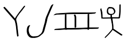
Zerubbabel	ze·rub·ba·vel	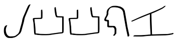
son	be·nosh	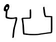
of Shealtiel	al·tee·el	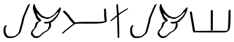
Jeshua	ve·ye·shu·a	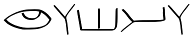
son	ben	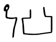
of Jozadak	yo·w·tsa·daq	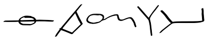
and the rest	u·she·ar	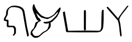
of their associates	a·che·hem	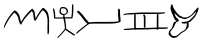
including the priests	hak·ko·ha·neem	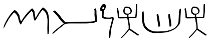
the Levites	ve·hal·vee·yim	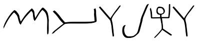
and all	ve·khal	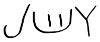
who had returned	hab·ba·eem	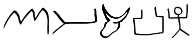
from the captivity	me·hash·she·vee	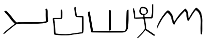
to Jerusalem	ye·ru·sha·lim	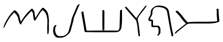
They appointed	vay·ya·a·mee·du	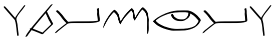
-	et	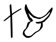
Levites	hal·vee·yim	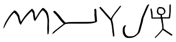
years of age	mib·ben	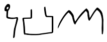
twenty	es·reem	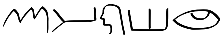

	sha·nah	
or older	va·ma·lah	
to supervise	le·nats·tse·ach	
	al	
the construction	me·le·khet	
of the house	bet	
of the LORD	YHVH	
joined	vay·ya·a·mod	Ezra 3:9
So Jeshua	ye·shu·a	
and his sons	ba·naw	
and brothers	ve·e·chaw	
Kadmiel	qad·mee·el	
and his sons	u·va·naw	
(descendants	be·ne	
of Yehudah),	ye·hu·dah	
together	ke·e·chad	
to supervise	le·nats·tse·ach	
	al	
those working	o·seh	
	ham·me·la·khah	
on the house	be·vet	
of God	ha·ʾĕ·lo·hī·ms	
[and] the sons	be·ne	
of Henadad	che·na·dad	
and their sons	be·ne·hem	
and brothers —	va·a·che·hem	
all Levites —	hal·vee·yim	

had laid the foundation	ve·yis·se·du	ויסדו	Ezra 3:10
When the builders	hab·bo·neem	הבנים	
-	et	את	
of the temple	he·khal	היכל	
of the LORD	YHVH	יהוה	
took their positions	vay·ya·a·mee·du	ויעמדו	
the priests	hak·ko·ha·neem	הכהנים	
in their apparel	me·lub·ba·sheem	מלבשים	
with trumpets	ba·cha·tso·tse·ro·wt	בחצצרות	
and the Levites	ve·hal·vee·yim	והלוים	
(the sons	be·ne	בני	
of Asaph)	a·saph	אסף	
with cymbals	bam·tsil·ta·yim	במצלתים	
to praise	le·hal·lel	להלל	
-	et	את	
the LORD	YHVH	יהוה	
as	al	על	
had prescribed	ye·de	ידי	
David	da·veed	דויד	
king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
And they sang responsively	vay·ya·a·nu	ויענו	Ezra 3:11
with praise	be·hal·lel	בהלל	
and thanksgiving	u·ve·ho·w·dot	ובהודת	
to the LORD :	la·YHVH	ליהוה	
“ For	kee	כי	
He is good	to·wv	טוב	

for	kee	כי	
endures forever ”	le·o·w·lam	לעולם	
His loving devotion	chas·do	חסדו	
to	al	על	
Israel	yis·ra·el	ישראל	
Then all	ve·khal	וכל	
the people	ha·am	העם	
shout	he·ree·u	הריעו	
	te·ru·ʿah	תרועה	
gave a great	ge·do·w·lah	גדולה	
of praise	ve·hal·lel	בהלל	
to the LORD	la·YHVH	ליהוה	
because {the foundation}	al	על	
had been laid	hu·sad	הוסד	
of the house	bet	בית	
of the LORD	YHVH	יהוה	
But many	ve·rab·beem	ורבים	Ezra 3:12
priests	me·hak·ko·ha·neem	מהכהנים	
Levites	ve·hal·vee·yim	והלוים	
heads	ve·ra·she	וראשי	
and family	ha·a·vo·wt	האבות	
of the older	haz·ze·qe·neem	הזקנים	
who	a·sher	אשר	
had seen	ra·u	ראו	
-	et	את	
temple	hab·ba·yit	הבית	
the first	ha·ri·sho·wn	הראשון	

the foundation	be·ya·se·do	ביסדו	
of this	zeh	זה	
temple	hab·ba·yit	הבית	
when they saw	be·e·ne·hem	בעיניהם	
wept	bo·kheem	בכים	
loudly	be·qo·wl	בקול	
	ga·do·wl	גדול	
Still, many	ve·rab·beem	ורבים	
others shouted	bit·ru·ah	בתרועה	
	ve·sim·chah	בשמחה	
	le·ha·reem	להרים	
joyfully	qo·wl	קול	
could not	ve·en	ואין	Ezra 3:13
The people	ha·am	העם	
distinguish	mak·kee·reem	מכירים	
	qo·wl	קול	
the shouts	te·ru·at	תרועת	
of joy	has·sim·chah	השמחה	
from the sound	le·qo·wl	לקול	
of weeping	be·khee	בכי	
the people	ha·am	העם	
because	kee	כי	
	ha·am	העם	
were making so much noise	me·ree·eem	מריעים	
	te·ru·ah	תרועה	
	ge·do·w·lah	גדולה	
And the sound	ve·haq·qo·wl	והקול	

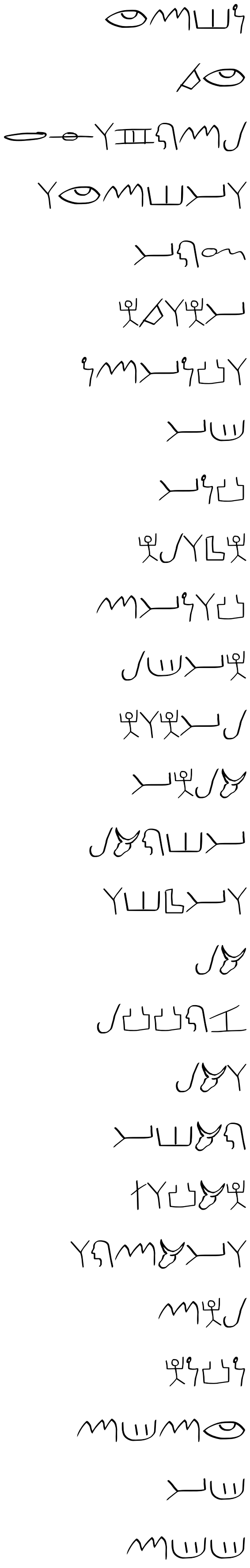

was heard	nish·ma	
from	ad	
afar	le·me·ra·cho·wq	
heard	vay·yish·me·u	Ezra 4:1
When the enemies	tsa·re	
of Judah	ye·hu·dah	
and Benjamin	u·vin·ya·min	
that	kee	
the exiles	ve·ne	
	hag·go·w·lah	
were building	bo·w·neem	
a temple	he·khal	
for the LORD	la·YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
they approached	vay·yig·ge·shu	Ezra 4:2
	el	
Zerubbabel	ze·rub·ba·vel	
	ve·el	
and the heads	ra·she	
of the families	ha·a·vo·wt	
saying	vay·yo·me·ru	
	la·hem	
“ Let us build	niv·neh	
with you	im·ma·khem	
because	kee	
like you	kha·khem	

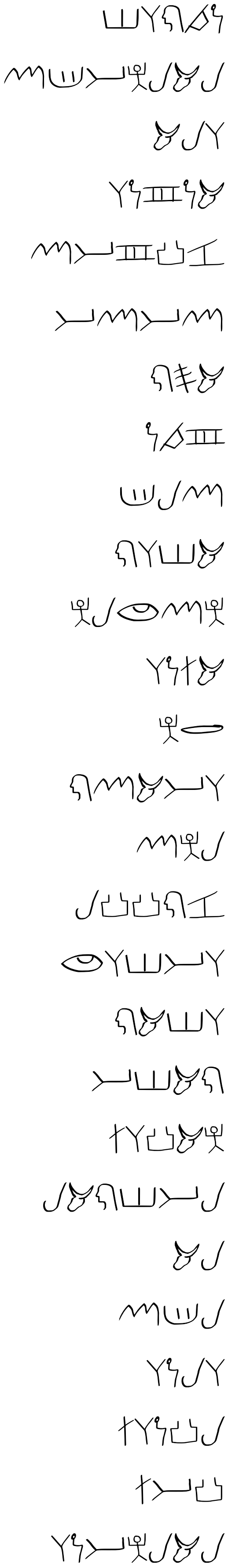

we seek	nid·ro·wosh	
your God	le·lo·he·khem	
to Him since	ve·lo	
	a·nach·nu	
and have been sacrificing	zo·ve·cheem	
the time	mee·me	
	e·sar	
Esar-haddon	chad·don	
of King	me·lekh	
of Assyria	ash·shur	
who brought	ham·ma·a·leh	
us	o·ta·nu	
here ”	poh	
replied	vay·yo·mer	Ezra 4:3
-	la·hem	
But Zerubbabel	ze·rub·ba·vel	
Jeshua	ve·ye·shu·a	
and the other	u·she·ar	
heads	ra·she	
of the families	ha·a·vo·wt	
of Israel	le·yis·ra·el	
“ You have no	lo	
part	la·khem	
with us	va·la·nu	
in building	liv·no·wt	
a house	ba·yit	
for our God	le·lo·he·nu	

since	kee	𐤊𐤉	
we	a·nach·nu	𐤀𐤍𐤇𐤍𐤅	
alone	ya·chad	𐤉𐤇𐤃	
must build	niv·neh	𐤍𐤁𐤍𐤄	
it for the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
has commanded us ”	tsiw·va·nu	𐤑𐤅𐤍𐤅	
-	ham·me·lekh	𐤄𐤌𐤋𐤊	
Cyrus	ko·w·resh	𐤊𐤅𐤓𐤔	
king	me·lekh	𐤌𐤋𐤊	
of Persia	pa·ras	𐤐𐤓𐤎	
Then	vay·hee	𐤅𐤉𐤄𐤉	Ezra 4:4
the people	am	𐤏𐤌	
of the land	ha·a·rets	𐤄𐤀𐤓𐤑	
set out to discourage	me·rap·peem	𐤌𐤓𐤐𐤉𐤌	
	ye·de	𐤉𐤃𐤉	
the people	am	𐤏𐤌	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and make them afraid	u·me·va·la·hīm	𐤅𐤌𐤁𐤋𐤄𐤉𐤌	
-	o·w·tam	𐤀𐤅𐤕𐤌	
to build	liv·no·wt	𐤋𐤁𐤍𐤅𐤕	
They hired	ve·so·khe·reem	𐤅𐤎𐤊𐤓𐤉𐤌	Ezra 4:5
against them	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
counselors	yo·w·a·tseem	𐤉𐤅𐤏𐤑𐤉𐤌	

to frustrate	le·ha·pher	להפר	
their plans	a·tsa·tam	עצתם	
throughout	kal	כל	
the reign	ye·me	ימי	
of Cyrus	ko·w·resh	כורש	
king	me·lekh	מלך	
of Persia	pa·ras	פרס	
and down to	ve·ad	ועד	
the reign	mal·khut	מלכות	
of Darius	da·re·ya·vesh	דריוש	
king	me·lekh	מלך	
of Persia	pa·ras	פרס	
of the reign	u·ve·mal·khut	ובמלכות	Ezra 4:6
of Xerxes	a·chash·ve·ro·wosh	אחשורוש	
At the beginning	bit·chil·lat	בתחלת	
	mal·khu·to	מלכותו	
was lodged	ka·te·vu	כתבו	
an accusation	sit·nah	שטנה	
against	al	על	
the people	yo·she·ve	ישבי	
of Judah	ye·hu·dah	יהודה	
and Jerusalem	vee·ru·sha·lim	וירושלמס	
And in the days	u·vee·me	ובימי	Ezra 4:7
of Artaxerxes [king]	ar·tach·shas·ta	ארתחששתא	
wrote [a letter]	ka·tav	כתב	
Bishlam	bish·lam	בשלם	
Mithredath	mit·re·dat	מתרדת	

Tabeel	ta·ve·el		
and the rest of	u·she·ar		
his associates	ke·na·wo·to		
to	al		
Artaxerxes	ʾar·tach·shas·ta		
	me·lekh	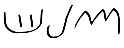	
of Persia	pa·ras		
-	u·khe·tav		
[It]	han·nish·te·van	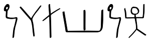	
was written	ka·tuv		
in Aramaic	a·ra·meet		
and then translated	u·me·tur·gam	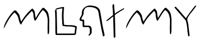	
-	a·ra·meet	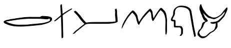	
Rehum	re·chum	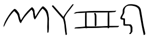	Ezra 4:8
the commander	be·el		
	te·em		
and Shimshai	ve·shim·shay		
the scribe	sa·phe·ra		
wrote	ke·ta·vu		
letter	ig·ge·rah		
[the]	cha·dah	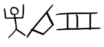	
against	al		
Jerusalem	ye·ru·she·lem		
Artaxerxes	le·ar·tach·shast		
to King	mal·ka	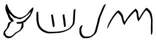	
as follows :	ke·ne·ma	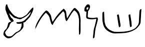	
-	e·da·yin	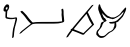	Ezra 4:9

From Rehum	re·chum		
the commander	be·el		
	te·em		
Shimshai	ve·shim·shay		
the scribe	sa·phe·ra		
and the rest	u·she·ar		
of their associates —	ke·na·va·te·ho·wn		
the judges	dee·na·ye	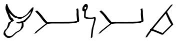	
and officials	va·a·phar·sat·kha·ye		
over Tripolis	tar·pe·la·ye		
Persia	a·pha·re·sa·ye		
Erech	ʾar·ke·vay		
and Babylon	va·ve·la·ye	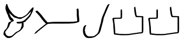	
of Susa	shu·shan·kha·ye	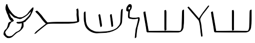	
	di·hu	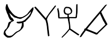	
the Elamites	e·le·ma·ye	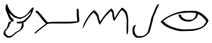	
and the rest	u·she·ar		Ezra 4:10
of the peoples	um·may·ya		
whom	dee	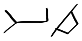	
deported	hag·lee	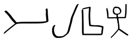	
Ashurbanipal	a·se·nap·par	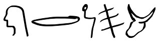	
the great	rab·ba		
and honorable	ve·yaq·qee·ra	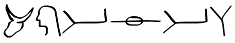	
and settled	ve·ho·w·tev		
	him·mo		
in the cities	be·qir·yah	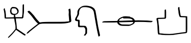	
of	dee	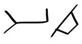	

Samaria	sha·me·ra·yin	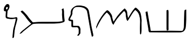	
and elsewhere	u·she·ar	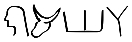	
west	a·var	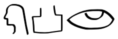	
of the Euphrates	na·ha·rah	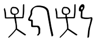	
	u·khe·e·net	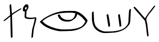	
(This	de·nah	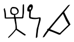	Ezra 4:11
is the text	par·she·gen	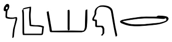	
of the letter	ig·gar·ta	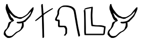	
	dee	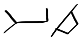	
they sent	she·la·chu	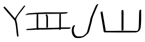	
to him)	a·lo·w·hee	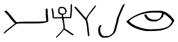	
To	al	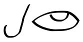	
Artaxerxes	ar·tach·shast	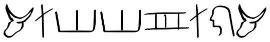	
King	mal·ka	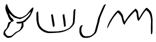	
From your servants	ʿav·daykh	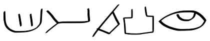	
the men	e·nash	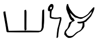	
west	a·var	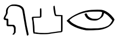	
of the Euphrates	na·ha·rah	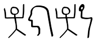	
:	u·khe·e·net	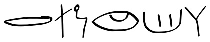	
known	ye·dee·a	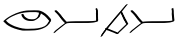	Ezra 4:12
Let it be	le·he·ve	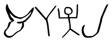	
to the king	le·mal·ka	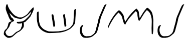	
that	dee	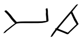	
the Jews	ye·hu·da·ye	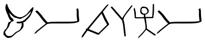	
who	dee	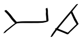	
came	se·li·qu	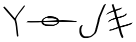	
from	min	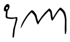	

you	le·va·takh	לותך	
to us	a·le·na	עלינא	
have returned	a·to	אתו	
to Jerusalem	lee·ru·she·lem	לירושלם	
city	qir·ye·ta	קריתא	
that rebellious	ma·ra·de·ta	מרדתא	
and wicked	u·vi·yo·she·ta	ובאישתא	
And they are rebuilding	ba·na·yin	בנין	
[its] walls	ve·shu·ray·ya	ושורי	
restoring	ʾa·shakh·le·lu	אשכללו	
its foundations	ve·ush·shay·ya	ואשיא	
and repairing	ya·chee·tu	יחיטו	
Let it now	ke·an	כען	Ezra 4:13
known	ye·dee·a	ידיע	
be	le·he·ve	להוא	
to the king	le·mal·ka	למלכא	
that	dee	די	
if	hen	הן	
city	qir·ye·ta	קריתא	
that	dakh	דך	
is rebuilt	tit·be·ne	תתבנא	
and its walls	ve·shu·ray·yah	ושוריה	
are restored	yish·takh·le·lun	ישתכללון	
tribute	min·dah	מנדה	
duty	ve·lo	בלו	
or toll	va·ha·lakh	והלך	
they will not	la	לא	

pay	yin·te·nun		
treasury	ve·ap·pe·tom		
and the royal	mal·kheem		
will suffer	te·han·ziq		
Now	ke·an		Ezra 4:14
because	kal	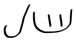	
	qo·vel	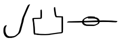	
	dee	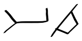	
	me·lach	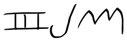	
of the palace	he·khe·la	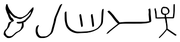	
we are in the service	me·lach·na	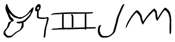	
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the king	mal·ka	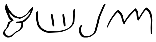	
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and it is not fitting	areekh	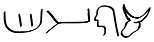	
for us	la·na	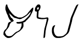	
to allow	le·me·che·ze	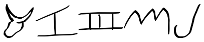	
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we have sent	she·lach·na	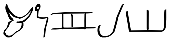	
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the king	le·mal·ka	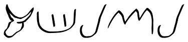	
that	dee	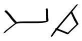	Ezra 4:15
a search should be made	ye·vaq·qar	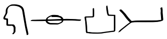	
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of the record	da·khe·ra·nay·ya		
of	dee	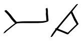	

your fathers	a·va·ha·takh	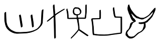	
you will discover	u·te·hash·kach	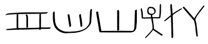	
books	bis·phar	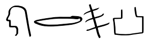	
[In these]	da·khe·ra·nay·ya	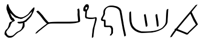	
and verify	ve·tin·da	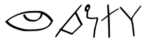	
that	dee	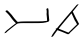	
the city	qir·ye·ta	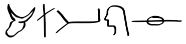	
	dakh	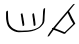	
city	qir·ya	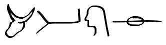	
is a rebellious	ma·ra·da	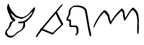	
harmful	u·me·han·ze·qat	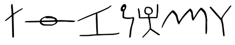	
to kings	mal·kheen	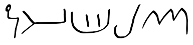	
and provinces	u·me·di·nan	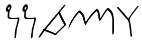	
sedition	ve·esh·tad·dur	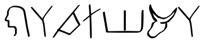	
inciting	a·ve·deen	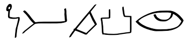	
-	be·gaw·vah	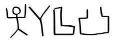	
from	min	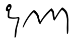	
times	yo·w·mat	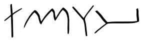	
ancient	a·le·ma	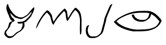	
That is why	al	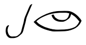	
this	de·nah	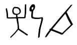	
city	qir·ye·ta	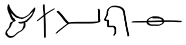	
	dakh	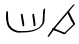	
was destroyed	ha·cha·re·vat	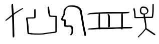	
advise	me·ho·wd·een	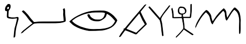	Ezra 4:16
We	a·nach·nah	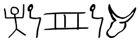	
the king	le·mal·ka	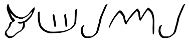	

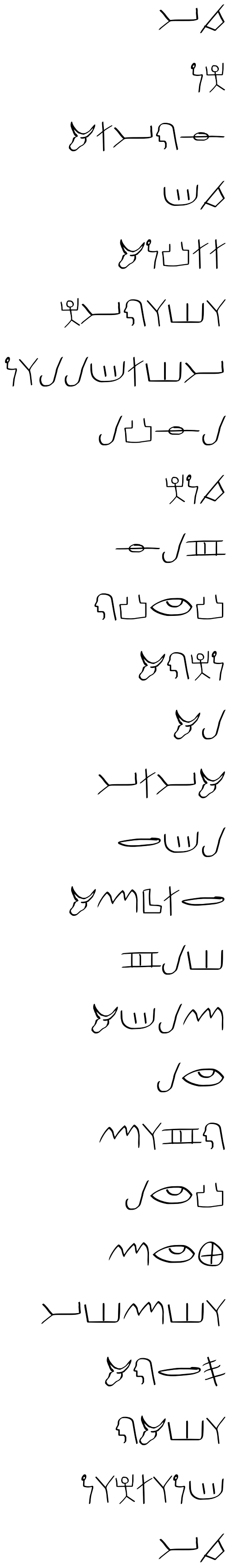

that	dee	
if	hen	
city	qir·ye·ta	
this	dakh	
is rebuilt	tit·be·ne	
and its walls	ve·shu·ray·yah	
are restored	yish·takh·le·lun	
	la·qo·vel	
	de·nah	
dominion	cha·laq	
west	ba·a·var	
of the Euphrates	na·ha·ra	
no	la	
you will have	ee·tay	
-	lakh	
this reply :	pit·ga·ma	Ezra 4:17
sent	she·lach	
[Then] the king	mal·ka	
To	al	
Rehum	re·chum	
the commander	be·el	
	te·em	
Shimshai	ve·shim·shay	
the scribe	sa·phe·ra	
and the rest	u·she·ar	
of your associates	ke·na·va·te·ho·wn	
	dee	

living	ya·te·veen		
in Samaria	be·sha·me·ra·yin		
and elsewhere	u·she·ar		
in the region west	a·var	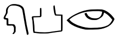	
of the Euphrates :	na·ha·rah		
Greetings	she·lam	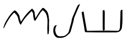	
	u·khe·et		
The letter	nish·te·va·na		Ezra 4:18
	dee	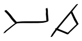	
you sent	she·lach·tun	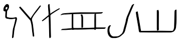	
us	a·le·na	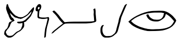	
has been translated	me·pha·rash		
and read	qe·ree		
in my presence	qa·da·may		
	u·min·nee	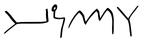	Ezra 4:19
I issued	seem	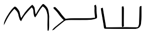	
a decree	te·em		
and a search was conducted	u·vaq·qa·ru	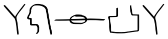	
It was discovered	ve·hash·ka·chu	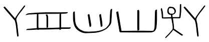	
that	dee	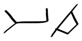	
city	qir·ye·ta	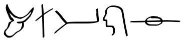	
this	dakh	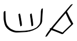	
	min		
times	yo·w·mat		
from ancient	a·le·ma	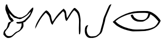	
against	al		
kings	mal·kheen		

has revolted	mit·nas·se·ah	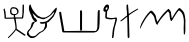	
engaging in rebellion	u·me·rad		
and sedition	ve·esh·tad·dur		
	mit·a·ved		
	bah		
kings	u·mal·kheen	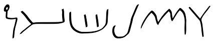	Ezra 4:20
And mighty	taq·qee·pheen	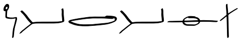	
	ha·wo		
have ruled over	al		
Jerusalem	ye·ru·she·lem		
and exercised authority	ve·shal·lee·teen	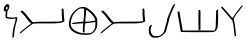	
over the whole	be·khol		
region west	a·var	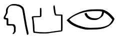	
of the Euphrates	na·ha·rah		
and tribute	u·mid·dah		
duty	ve·lo	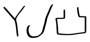	
and toll	va·ha·lakh	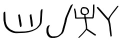	
were paid	mit·ye·hev	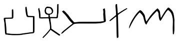	
to them	le·ho·wn	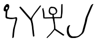	
Now, therefore	ke·an		Ezra 4:21
issue	see·mu	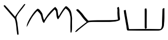	
an order	te·em		
to stop	le·vat·ta·la	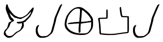	
men	guv·ray·ya	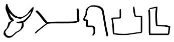	
for these	il·lekh	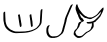	
city	ve·qir·ye·ta	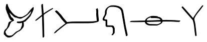	
so that this	dakh	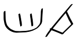	

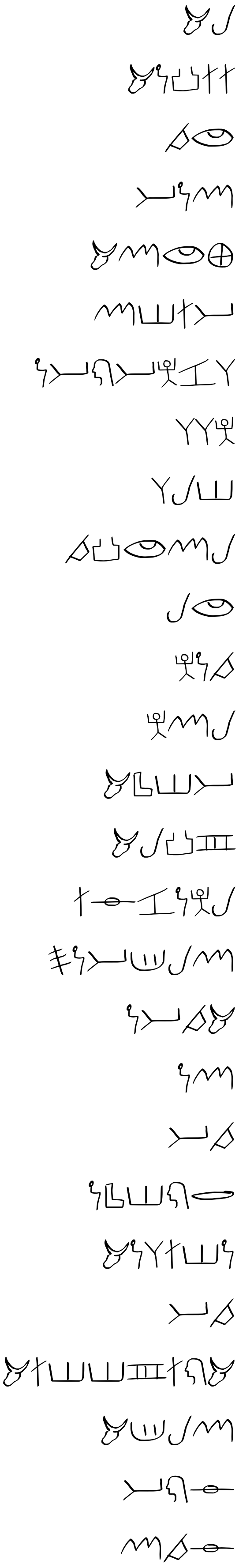

will not	la	
be rebuilt	tit·be·ne	
until	ad	
I	min·nee	
so order	ta·ma	
	yit·te·sam	
See that you	u·ze·hee·reen	Ezra 4:22
	he·wo	
do not neglect	sha·lu	
	le·me·bad	
	al	
this matter	de·nah	
Why	le·mah	
to increase	yis·ge	
allow this threat	cha·va·la	
interests to suffer ?	le·han·za·qat	
and the royal	mal·kheen	
When	e·da·yin	Ezra 4:23
	min	
	dee	
the text	par·she·gen	
of the letter	nish·te·va·na	
	dee	
Artaxerxes	ʾar·tach·shas·ta	
from King	mal·ka	
was read	qe·ree	
to	qo·dam	

Rehum	re·chum	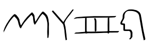	
Shimshai	ve·shim·shay	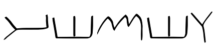	
the scribe	sa·phe·ra	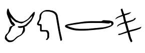	
and their associates	u·khe·na·va·te·ho·wn	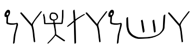	
they went	a·za·lu	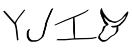	
immediately	viv·hee·lu	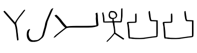	
in Jerusalem	lee·ru·she·lem	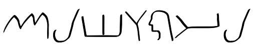	
to	al	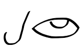	
the Jews	ye·hu·da·ye	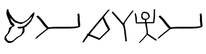	
stopped	u·vat·ti·lu	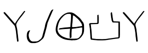	
them	him·mo	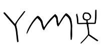	
and forcibly	be·ed·ra	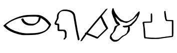	
	ve·cha·yil	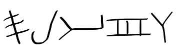	
Thus	be·da·yin	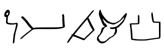	Ezra 4:24
ceased	be·te·lat	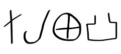	
the construction	a·vee·dat	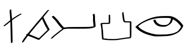	
of the house	bet	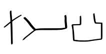	
of God	e·la·ha	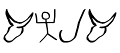	
	dee	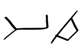	
in Jerusalem	bee·ru·she·lem	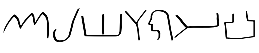	
and it remained	va·ha·vat	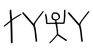	
at a standstill	ba·te·la	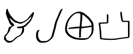	
until	ad	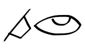	
year	she·nat	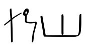	
the second	tar·ten	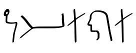	
of the reign	le·mal·khut	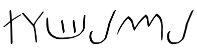	
of Darius	da·re·ya·vesh	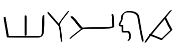	

king	me·lekh	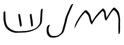	
of Persia	pa·ras		
prophesied	ve·hit·nab·bee	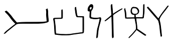	Ezra 5:1
Haggai	chag·gay	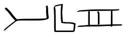	
Later, the prophets	ne·vī·ʾah	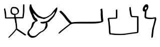	
and Zechariah	u·ze·khar·yah	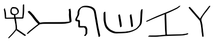	
son	var	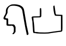	
of Iddo	id·do·w		
	ne·vī·ʾay·ya		
to	al		
the Jews	ye·hu·da·ye		
-	dee	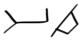	
in Judah	vee·hud	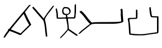	
and Jerusalem	u·vee·ru·she·lem		
in the name	be·shum	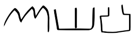	
of the God	e·lah	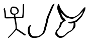	
of Israel	yis·ra·el	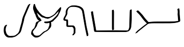	
who was over them	a·le·ho·wn	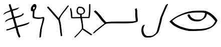	
Then	be·da·yin	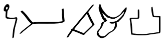	Ezra 5:2
rose up	qa·mu	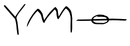	
Zerubbabel	ze·rub·ba·vel		
son	bar	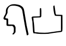	
of Shealtiel	she·al·tee·el	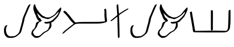	
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son	bar	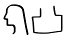	
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and began	ve·sha·ree	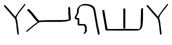	

to rebuild	le·miv·ne	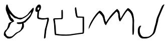	
the house	bet	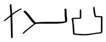	
of God	e·la·ha		
of	dee	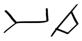	
in Jerusalem	vee·ru·she·lem		
were with them	ve·im·me·ho·wn		
And the prophets	ne·vī·ʾay·ya		
	dee	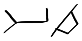	
God	e·la·ha		
helping	me·sa·a·deen		
them	le·ho·wn		
	beh		Ezra 5:3
At that time	zim·na		
went	a·ta		
to [the Jews]	a·le·ho·wn	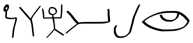	
Tattenai	tat·te·nay	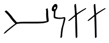	
the governor	pa·chat	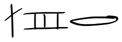	
[of the region] west	a·var	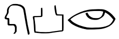	
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	u·she·tar		
Shethar-bozenai	bo·wz·nay	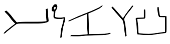	
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and asked	a·me·reen		
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authorized you	sam	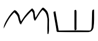	

	le·khom	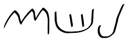	
-	te·em	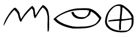	
temple	bay·ta	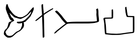	
this	de·nah	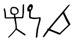	
to rebuild	lib·be·ne	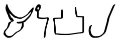	
structure ? ”	ve·ush·shar·na	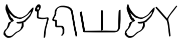	
this	de·nah	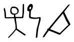	
and restore	le·shakh·la·lah	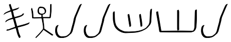	
They also	e·da·yin	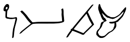	Ezra 5:4
	ke·ne·ma	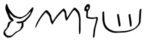	
asked	a·mar·na	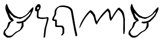	
	le·hom	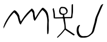	
“ What	man	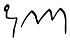	
are	in·nun	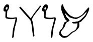	
the names	she·ma·hat	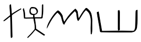	
of the men	guv·ray·ya	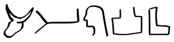	
who	dee	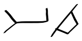	
this	de·nah	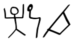	
building ? ”	vin·ya·na	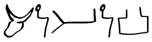	
are constructing	ba·na·yin	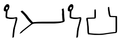	
But the eye	ve·en	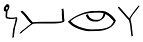	Ezra 5:5
of their God	e·la·ha·hom	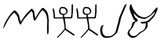	
was	ha·vat	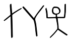	
on	al	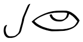	
the elders	sa·ve	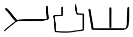	
of the Jews	ye·hu·da·ye	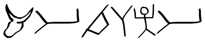	
so that they were not	ve·la	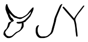	

stopped	vat·ti·lu	
-	him·mo	
until	ad	
a report	ta·ma	
to Darius	le·da·re·ya·vesh	
was sent	ye·hakh	
and	ve·e·da·yin	
were returned	ye·tee·vun	
written instructions	nish·te·va·na	
about	al	
this matter	de·nah	
This is the text	par·she·gen	Ezra 5:6
of the letter	ig·gar·ta	
that	dee	
sent	she·lach	
Tattenai	tat·te·nay	
the governor	pa·chat	
of the region west	a·var	
of the Euphrates	na·ha·rah	
	u·she·tar	
Shethar-bozenai	bo·wz·nay	
and their associates	u·khe·na·va·teh	
the officials	a·phar·se·kha·ye	
	dee	
in the region	ba·a·var	
	na·ha·rah	
to	al	

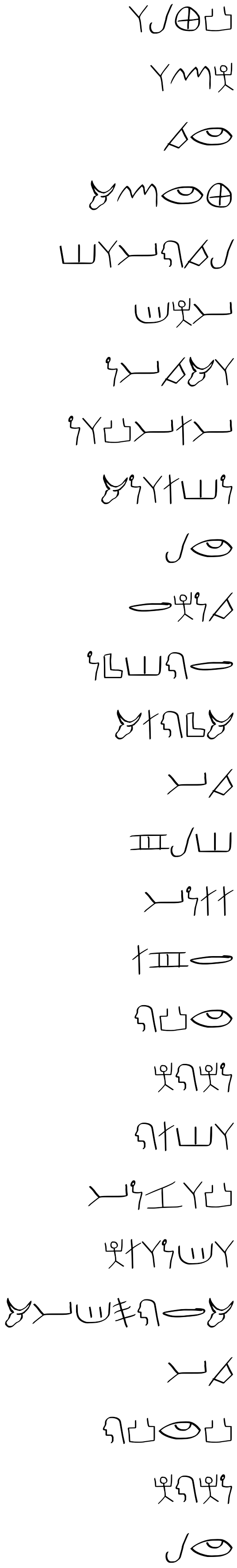

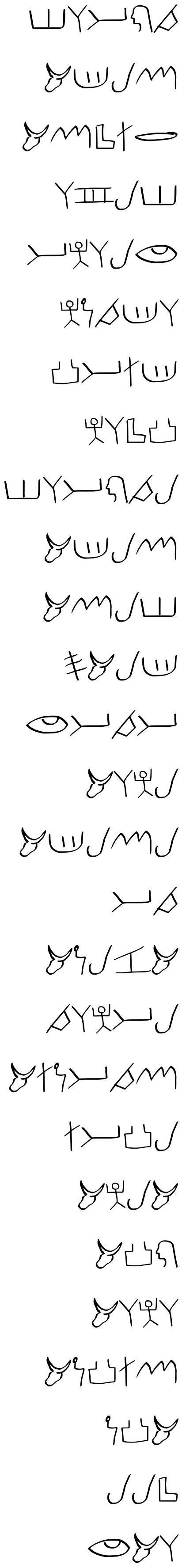

Darius	da·re·ya·vesh	
King	mal·ka	
The report	pit·ga·ma	Ezra 5:7
they sent	she·la·chu	
him	a·lo·w·hee	
:	ve·khid·nah	
read as follows	ke·teev	
	be·gaw·veh	
Darius :	le·da·re·ya·vesh	
To King	mal·ka	
peace	she·la·ma	
All	khol·la	
known	ye·dee·a	Ezra 5:8
Let it be	le·he·ve	
to the king	le·mal·ka	
that	dee	
we went	a·zal·na	
of Judah	lee·hud	
into the province	me·dee·ne·ta	
to the house	le·vet	
God	e·la·ha	
of the great	rab·ba	
[The people]	ve·hu	
are rebuilding it	mit·be·ne	
with large stones	e·ven	
	ge·lal	
timbers	ve·a	

and placing	mit·te·sam	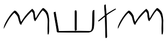	
in the walls	be·khut·lay·ya		
work	va·a·vee·de·ta	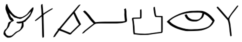	
This	dakh	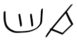	
diligently	a·se·par·na		
is being carried out	mit·av·da		
and is prospering	u·mats·lach		
in their hands	be·yed·hom	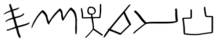	
So	e·da·yin		Ezra 5:9
we questioned	she·e·le·na		
elders	le·sa·vay·ya		
the	il·lekh	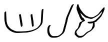	
	ke·ne·ma	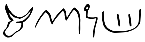	
and asked	a·mar·na	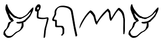	
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“ Who	man	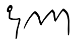	
authorized	sam		
you	le·khom		
	te·em		
temple	bay·ta	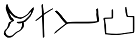	
this	de·nah		
to rebuild	le·miv·ne·yah	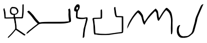	
structure ? ”	ve·ush·shar·na		
this	de·nah		
and restore	le·shakh·la·lah		
We also	ve·aph		Ezra 5:10
names	she·ma·ha·te·hom		

asked for	she·e·le·na		
their	le·hom		
for your information	le·ho·w·da·u·takh		
so that	dee	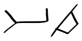	
we could write down	nikh·tuv		
the names	shum		
of their leaders	guv·ray·ya		
	dee	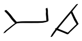	
	ve·ra·she·hom	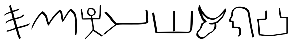	
And this	u·khe·ne·ma	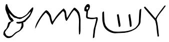	Ezra 5:11
is the answer	phit·ga·ma		
they returned	ha·tee·vu·na	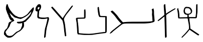	
:	le·me·mar	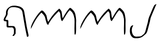	
“ We	a·nach·na	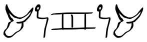	
are	him·mo		
servants	av·do·w·hee	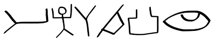	
	dee	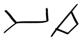	
of the God	e·lah	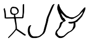	
of heaven	she·may·ya		
and earth	ve·ar·a		
and we are rebuilding	u·va·na·yin	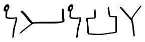	
the temple	bay·ta	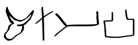	
that	dee	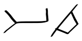	
was	ha·va		
built	ve·neh		
ago	miq·qad·mat	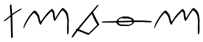	
	de·nah		

years	she·neen	שנין	
many	sag·gee·an	שגיאן	
king	u·me·lekh	ומלך	
of Israel	le·yis·ra·el	לישראל	
which a great	rav	רב	
built	be·na·hee	בנהי	
and completed	ve·shakh·le·leh	ושכללה	
But	la·hen	להן	Ezra 5:12
since	min	מן	
	dee	די	
angered	har·gi·zu	הרגזו	
our fathers	a·va·ho·ta·na	אבהתנא	
the God	le·e·lah	לאלה	
of heaven	she·may·ya	שמיא	
He delivered	ye·hav	יהב	
them	him·mo	המו	
into the hand	be·yad	ביד	
of Nebuchadnezzar	ne·vu·khad·nets·tsar	נבוכדנצר	
king	me·lekh	מלך	
of Babylon	ba·vel	בבל	
the Chaldean	kas·da·ya	כסדיא	
temple	u·vay·tah	וביתה	
this	de·nah	דנה	
who destroyed	sat·reh	סתרה	
the people	ve·am·mah	ועמה	
and carried away	hag·lee	הגלי	
to Babylon	le·va·vel	לבבל ס	

however	be·ram	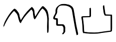	Ezra 5:13
year	bish·nat	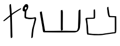	
In his first	cha·dah	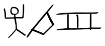	
Cyrus	le·kho·w·resh	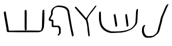	
king	mal·ka	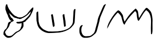	
of	dee	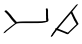	
Babylon	va·vel	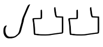	
-	ko·w·resh	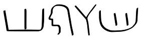	
-	mal·ka	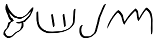	
issued	sam	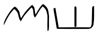	
a decree	te·em	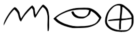	
house	bet	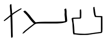	
of God	e·la·ha	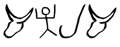	
this	de·nah	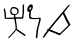	
to rebuild	lib·be·ne	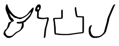	
He also	ve·aph	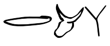	Ezra 5:14
articles	ma·nay·ya	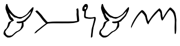	
belonging to	dee	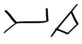	
the house	vet	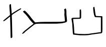	
of God	e·la·ha	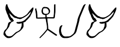	
which	dee	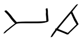	
the gold	da·ha·vah	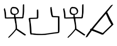	
and silver	ve·khas·pa	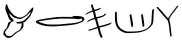	
-	dee	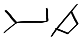	
Nebuchadnezzar	ne·vu·khad·nets·tsar	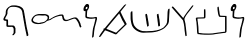	
had taken	han·peq	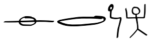	
from	min	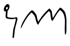	

the temple	he·khe·la	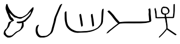	
-	dee	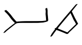	
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and carried	ve·he·vel	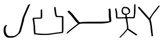	
-	him·mo		
[there]	le·he·khe·la	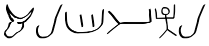	
	dee	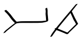	
	va·vel	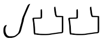	
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-	him·mo		
Cyrus	ko·w·resh		
King	mal·ka	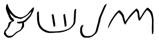	
from	min		
the temple	he·khe·la		
of	dee	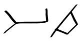	
Babylon	va·vel	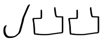	
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to a man named	she·meh	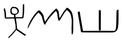	
	dee	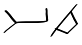	
governor	phe·chah	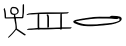	
whom he appointed	sa·meh	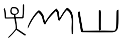	
and instructed	va·a·mar		Ezra 5:15
	leh	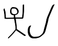	
these	ʾēl·lɛh	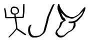	
articles	ma·nay·ya		
‘ Take	sē		

	e·zel		
put	a·chet	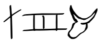	
them	him·mo		
in the temple	be·he·khe·la	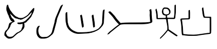	
	dee	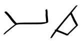	
in Jerusalem	*vee·ru·she·lem*		
and let the house	u·vet	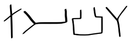	
of God	e·la·ha		
be rebuilt	yit·be·ne		
on	al		
its original site ’	at·reh	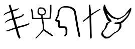	
So	e·da·yin	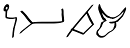	Ezra 5:16
Sheshbazzar	she·she·bats·tsar		
this	dekh		
came	a·ta		
and laid	ye·hav	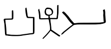	
the foundation	ush·shay·ya	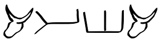	
of	dee	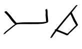	
the house	vet	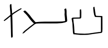	
of God	e·la·ha		
	dee	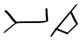	
in Jerusalem	vee·ru·she·lem		
and from	u·min	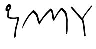	
that time	e·da·yin	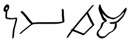	
until	ve·ad		
now	ke·an		
it has been under construction	mit·be·ne		

but it has not yet	ve·la	
been completed ”	she·lim	
Now, therefore,	u·khe·an	Ezra 5:17
if	hen	
-	al	
the king	mal·ka	
it pleases	tav	
let a search be made	yit·baq·qar	
archives	be·vet	
	gin·zay·ya	
of the royal	dee	
	mal·ka	
	tam·mah	
	dee	
in Babylon	be·va·vel	
to see if	hen	
	ee·tay	
	dee	
-	min	
Cyrus	ko·w·resh	
King	mal·ka	
did indeed issue	seem	
a decree	te·em	
to rebuild	le·miv·ne	
house	bet	
of God	e·la·ha	
the	dekh	

in Jerusalem	bee·ru·she·lem		
his decision	u·re·ut		
Then let the king	mal·ka	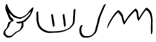	
in	al		
this [matter]	de·nah		
send	yish·lach	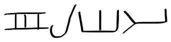	
us	a·le·na	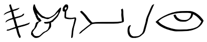	
Thus	be·da·yin		Ezra 6:1
Darius	da·re·ya·vesh	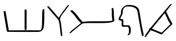	
King	mal·ka	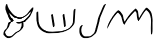	
ordered	sam		
	te·em		
a search	u·vaq·qa·ru	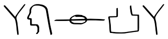	
of the archives	be·vet	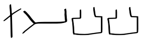	
	siph·ray·ya	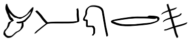	
	dee	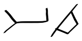	
in the treasury	gin·zay·ya	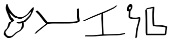	
stored	me·ha·cha·teen	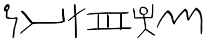	
	tam·mah		
of Babylon	be·va·vel		
was found	ve·hish·te·khach		Ezra 6:2
of Ecbatana	be·ach·me·ta	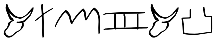	
in the fortress	be·vee·re·ta	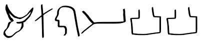	
	dee	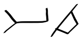	
of Media	be·ma·day		
in the province	me·dee·ne·tah	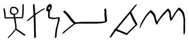	
And a scroll	me·gil·lah		

	cha·dah	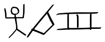	
with the following	ve·khen		
written	ke·teev	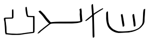	
on it :	be·gaw·vah		
Memorandum:	dikh·ro·w·nah		
year	bish·nat		Ezra 6:3
In the first	cha·dah	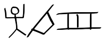	
Cyrus	le·kho·w·resh		
of King	mal·ka	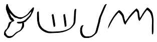	
he	ko·w·resh		
	mal·ka	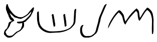	
issued	sam		
a decree [concerning]	te·em		
the house	bet	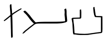	
of God	e·la·ha		
in Jerusalem :	vee·ru·she·lem		
Let the house	bay·ta	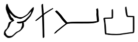	
be rebuilt	yit·be·ne		
as a place	a·tar		
for	dee	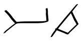	
offering	da·ve·cheen	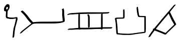	
sacrifices	div·cheen	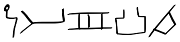	
and let its foundations	ve·ush·sho·w·hee		
be firmly laid	me·so·wv·leen		
high	ru·meh		
cubits	am·meen		
It is to be sixty	shit·teen		

wide	pe·ta·yeh		
cubits	am·meen		
[and] sixty	shit·teen		
layers	nid·ba·kheen	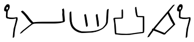	Ezra 6:4
of	dee	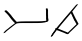	
cut stones	e·ven		
	ge·lal	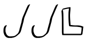	
with three	te·la·ta	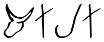	
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of	dee	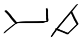	
timbers	a		
and one	cha·dat	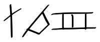	
The costs	ve·niph·qe·ta	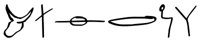	
from	min		
treasury	bet	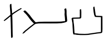	
the royal	mal·ka	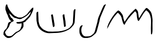	
are to be paid	tit·ye·hiv	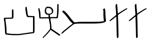	
Furthermore	ve·aph		Ezra 6:5
articles	ma·ne		
of the house	vet	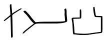	
of God	e·la·ha		
which	dee	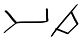	
the gold	da·ha·vah		
and silver	ve·khas·pa		
	dee	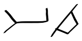	
Nebuchadnezzar	ne·vu·khad·nets·tsar		
took	han·peq		

from	min		
the temple	he·khe·la	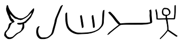	
	dee	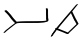	
in Jerusalem	vee·ru·she·lem		
and carried	ve·he·vel	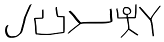	
to Babylon	le·va·vel		
must also be returned	ya·ha·tee·vun	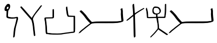	
-	vee·hakh	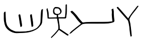	
to the temple	le·he·khe·la	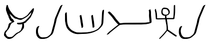	
	dee	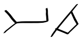	
in Jerusalem	vee·ru·she·lem		
	le·at·reh		
and deposited	ve·ta·chet		
in the house	be·vet	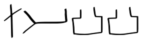	
of God	e·la·ha		
Therefore [Darius decreed] :	ke·an		Ezra 6:6
To Tattenai	tat·te·nay	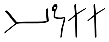	
governor	pa·chat	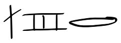	
of the region west	a·var	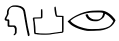	
of the Euphrates	na·ha·rah		
	she·tar		
Shethar-bozenai	bo·wz·nay	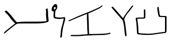	
and your associates	u·khe·na·va·te·ho·wn	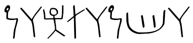	
and officials	a·phar·se·kha·ye		
	dee	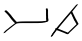	
in the region	ba·a·var		
:	na·ha·rah		

away	ra·chee·qeen	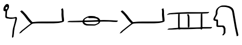	
You must stay	ha·wo		
from	min		
that place !	tam·mah		
alone	she·vu·qu	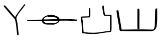	Ezra 6:7
{Leave} this work	la·a·vee·dat		
on the house	bet	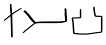	
of God	e·la·ha	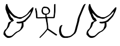	
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Let the governor	pa·chat	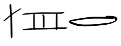	
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and elders	u·le·sa·ve		
	ye·hu·da·ye		
house	bet	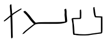	
of God	e·la·ha	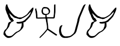	
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rebuild	yiv·no·wn	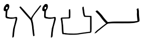	
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its original site	at·reh	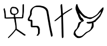	
I hereby	u·min·nee	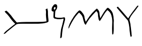	Ezra 6:8
	seem	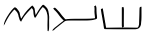	
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what	le·ma		
	dee	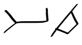	
you must do	ta·av·dun	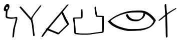	
for	im		
elders	sa·ve		

of the Jews	ye·hu·da·ye	
these	il·lekh	
who are rebuilding	le·miv·ne	
house	bet	
of God :	e·la·ha	
this	dekh	
treasury	u·min·nikh·se	
from the royal	mal·ka	
out of	dee	
the taxes	mid·dat	
of [the provinces] west	a·var	
of the Euphrates	na·ha·rah	
in full	a·se·par·na	
The cost	niph·qe·ta	
is to be	te·he·ve	
paid	mit·ya·ha·va	
men	le·guv·ray·ya	
to these	il·lekh	
so that	dee	
the work will not	la	
be hindered	le·vat·ta·la	
Whatever	u·mah	Ezra 6:9
is needed —	chash·chan	
young	u·ve·ne	
bulls	to·w·reen	
rams	ve·dikh·reen	
and lambs	ve·im·me·reen	

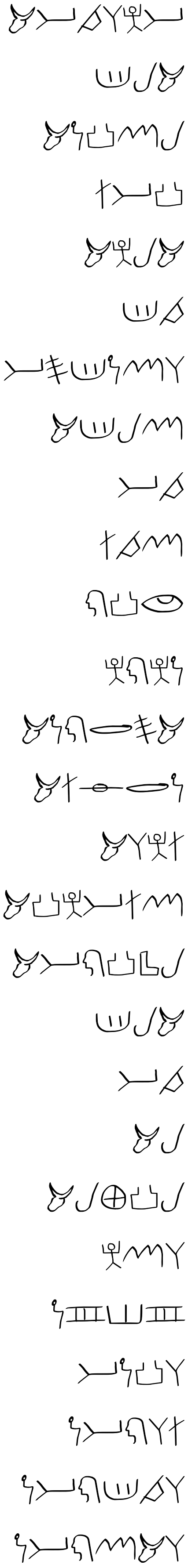

for burnt offerings	la·a·la·van		
to the God	le·e·lah		
of heaven	she·may·ya		
as well as wheat	chin·teen		
salt	me·lach	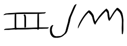	
wine	cha·mar	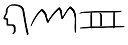	
and oil	u·me·shach	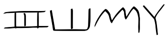	
as requested	ke·me·mar		
by the priests	ka·ha·nay·ya	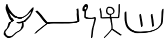	
	dee	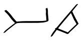	
in Jerusalem —	vee·ru·she·lem		
must be	le·he·ve	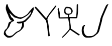	
given	mit·ye·hev	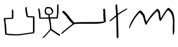	
to them	le·hom	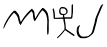	
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	be·yo·wm	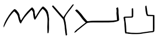	
	dee	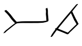	
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fail	sha·lu	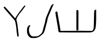	
Then	dee	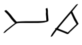	Ezra 6:10
they will be able	le·he·won	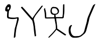	
to offer sacrifices	me·haq·re·veen	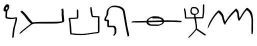	
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to the God	le·e·lah		
of heaven	she·may·ya	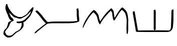	
and to pray	u·me·tsal·la·yin		
for the lives	le·chay·ye	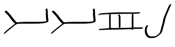	

of the king	mal·ka	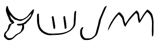	
and his sons	u·ve·no·w·hee	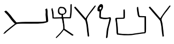	
I also	u·min·nee	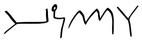	Ezra 6:11
decree	seem	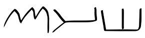	
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that	dee	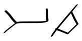	
if any	khal	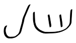	
man	e·nash	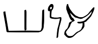	
-	dee	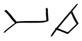	
interferes	ye·hash·ne	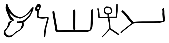	
directive	pit·ga·ma		
with this	de·nah		
is to be torn	yit·ne·sach		
a beam	a		
from	min		
his house	bay·teh	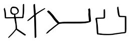	
and raised up	u·ze·qeeph	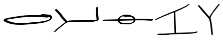	
and he is to be impaled	yit·me·che	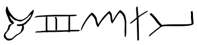	
on it	a·lo·hee		
And his own house	u·vay·teh	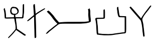	
a pile of rubble	ne·va·lu		
shall be made	yit·a·ved		
for	al		
this [offense]	de·nah		
May God	ve·la·ha	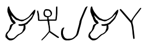	Ezra 6:12
who	dee	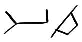	
to dwell	shak·kin	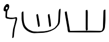	

has caused His Name	she·meh	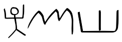	
there	tam·mah	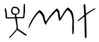	
overthrow	ye·mag·gar	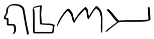	
any	kal	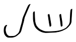	
king	me·lekh	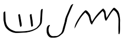	
or people	ve·am	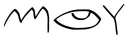	
who	dee	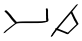	
lifts	yish·lach	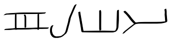	
a hand	ye·deh	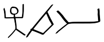	
to alter [this decree]	le·hash·na·yah	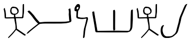	
or to destroy	le·chab·ba·lah	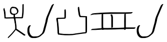	
house	bet	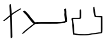	
of God	e·la·ha	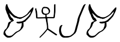	
this	dekh	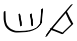	
	dee	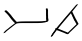	
in Jerusalem	vee·ru·she·lem	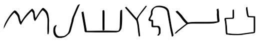	
I	a·nah	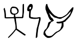	
Darius	da·re·ya·vesh	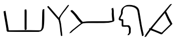	
have issued	sa·met	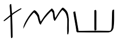	
the decree	te·em	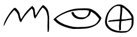	
with diligence	a·se·par·na	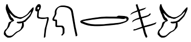	
Let it be carried out	yit·a·vid	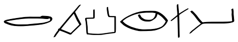	
In response	e·da·yin	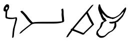	Ezra 6:13
Tattenai	tat·te·nay	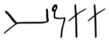	
the governor	pa·chat	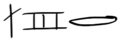	
of the region west	a·var	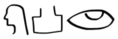	
of the Euphrates	na·ha·rah	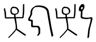	

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Shethar-bozenai	bo·wz·nay	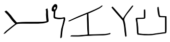	
and their associates	u·khe·na·va·te·ho·wn	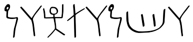	
	la·qo·vel	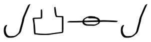	
what	dee	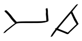	
had decreed	she·lach	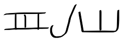	
Darius	da·re·ya·vesh	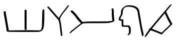	
King	mal·ka	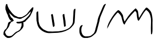	
	ke·ne·ma	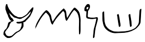	
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carried out	a·va·du	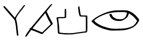	
elders	ve·sa·ve		Ezra 6:14
So the Jewish	ye·hu·da·ye		
built	ba·na·yin		
and prospered	u·mats·le·cheen		
through the prophesying	bin·vu·at		
of Haggai	chag·gay	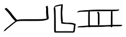	
the prophet	ne·vī·ʾah	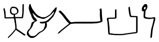	
and Zechariah	u·ze·khar·yah	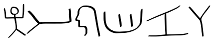	
son	bar		
of Iddo	id·do·w		
building	u·ve·no		
They finished	ve·shakh·li·lu		
according to	min		
the command	ta·am		
of the God	e·lah	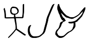	
of Israel	yis·ra·el	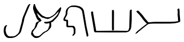	

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of Cyrus	ko·w·resh		
Darius	ve·da·re·ya·vesh	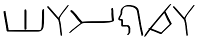	
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kings	me·lekh	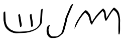	
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was completed	ve·she·tsee	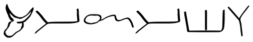	Ezra 6:15
temple	bay·tah	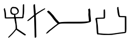	
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on	ad		
day	yo·wm		
the third	te·la·tah		
of the month	lee·rach	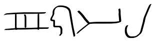	
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	dee	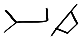	
	hee	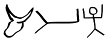	
year	she·nat	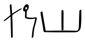	
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of the reign	le·mal·khut	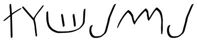	
Darius	da·re·ya·vesh	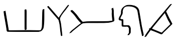	
of King	mal·ka		
celebrated	va·a·va·du	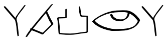	Ezra 6:16
Then the people	ve·ne	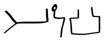	
of Israel —	yis·ra·el	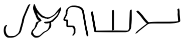	
the priests	ka·ha·nay·ya	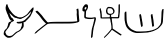	
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and the rest	u·she·ar		

of the exiles	be·ne	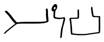	
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the dedication	cha·nuk·kat	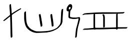	
house	bet	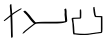	
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of the	de·nah		
with joy	be·ched·vah	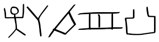	
they offered	ve·haq·ri·vu	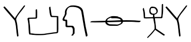	Ezra 6:17
dedication	la·cha·nuk·kat	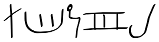	
of the house	bet	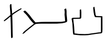	
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For the	de·nah		
bulls	to·w·reen		
a hundred	me·ah		
rams	dikh·reen	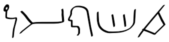	
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lambs	im·me·reen		
four	ar·ba		
hundred	me·ah		
male goats	u·tse·phee·re	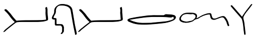	
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and a sin offering	le·chat·ta·ya	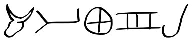	
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all	kal	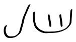	
Israel	yis·ra·el	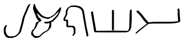	
of twelve	te·re	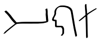	
	a·sar		

	le·min·yan	למנין	
one for each tribe	shiv·te	שבטי	
of Israel	yis·ra·el	ישראל	
They also appointed	va·ha·qee·mu	והקימו	Ezra 6:18
the priests	kha·ha·nay·ya	כהניא	
by their divisions	biph·lug·ga·te·ho·wn	בפלגתהון	
and the Levites	ve·le·va·ye	ולויא	
by their groups	be·mach·le·qa·te·ho·wn	במחלקתהון	
to	al	על	
the service	a·vee·dat	עבידת	
of God	e·la·ha	אלהא	
	dee	די	
in Jerusalem	vee·ru·she·lem	בירושלם	
according to what is written	kikh·tav	ככתב	
in the Book	se·phar	ספר	
of Moses	mo·sheh	משהפ	
kept	vay·ya·a·su	ויעשו	Ezra 6:19
the exiles	ve·ne	בני	
	hag·go·w·lah	הגולה	
-	et	את	
the Passover	hap·pa·sach	הפסח	
On the fourteenth day	be·ar·ba·ah	בארבעה	
	a·sar	עשר	
month	la·cho·desh	לחדש	
of the first	ha·ri·sho·wn	הראשון	
-	kee	כי	Ezra 6:20

had purified themselves	hit·ta·ha·ru		
the priests	hak·ko·ha·neem	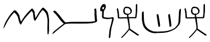	
and Levites	ve·hal·vee·yim		
	ke·e·chad		
All	kul·lam	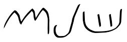	
and were ceremonially clean	te·ho·w·reem	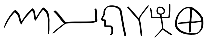	
And [the Levites] slaughtered	vay·yish·cha·tu		
the Passover lamb	hap·pe·sach		
for all	le·khal		
the exiles	be·ne	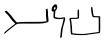	
	hag·go·w·lah		
brothers	ve·la·a·che·hem	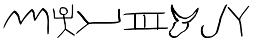	
for their priestly	hak·ko·ha·neem	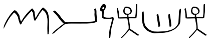	
and for themselves	ve·la·hem		
ate it	vay·yo·khe·lu		Ezra 6:21
The Israelites	ve·ne	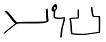	
	yis·ra·el	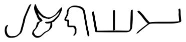	
who had returned	hash·sha·veem	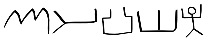	
from exile	me·hag·go·w·lah		
together with all	ve·khol		
who had separated themselves	han·niv·dal	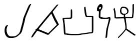	
from the uncleanness	mit·tum·at		
of the peoples	go·w·ye		
of the land	ha·a·rets		
	a·le·hem		
to seek	lid·rosh		

the LORD	la·YHVH	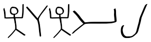	
the God	e·lo·he	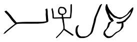	
of Israel	yis·ra·el	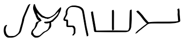	
they kept	vay·ya·a·su	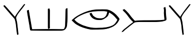	Ezra 6:22
the Feast	chag	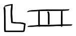	
of Unleavened Bread	mats·tso·wt	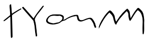	
For seven	shiv·at	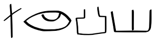	
days	ya·meem	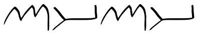	
with joy	be·sim·chah	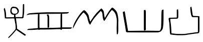	
because	kee	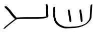	
had made them joyful	sim·me·cham	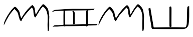	
the LORD	YHVH	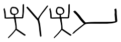	
and turned	ve·he·sev	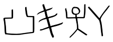	
the heart	lev	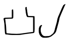	
of the king	me·lekh	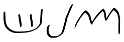	
of Assyria	ash·shur	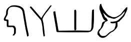	
toward them	a·le·hem	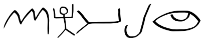	
to strengthen	le·chaz·zeq	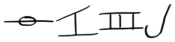	
their hands	ye·de·hem	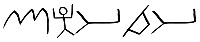	
in the work	bim·le·khet	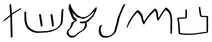	
on the house	bet	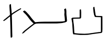	
of the God	ha·e·lo·heem	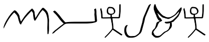	
	e·lo·he	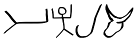	
of Israel	yis·ra·el	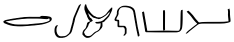	
Many years later	ve·a·char	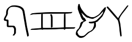	Ezra 7:1
	had·de·va·reem	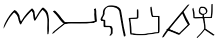	
	ha·el·leh	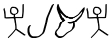	

during the reign	be·mal·khut	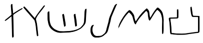	
of Artaxerxes	ar·tach·shast	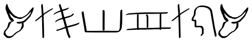	
king	me·lekh	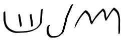	
of Persia	pa·ras		
Ezra	ez·ra		
son	ben		
of Seraiah	se·ra·yah	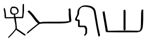	
the son	ben		
of Azariah	a·zar·yah		
the son	ben		
of Hilkiah	chil·qee·yah	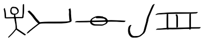	
the son	ben		Ezra 7:2
of Shallum	shal·lum		
the son	ben		
of Zadok	tsa·do·wq		
the son	ben		
of Ahitub	a·chee·tuv	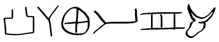	
the son	ben		Ezra 7:3
of Amariah	a·mar·yah		
the son	ben		
of Azariah	a·zar·yah		
the son	ben		
of Meraioth	me·ra·yo·wt	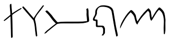	
the son	ben		Ezra 7:4
of Zerahiah	ze·rach·yah	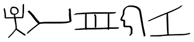	
the son	ben		
of Uzzi	uz·zee		

the son	ben		
of Bukki	buq·qee	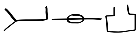	
the son	ben		Ezra 7:5
of Abishua	a·vee·shu·a	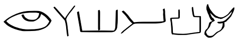	
the son	ben		
of Phinehas	pee·ne·chas		
the son	ben		
of Eleazar	el·a·zar		
the son	ben		
of Aaron	a·ha·ron	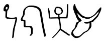	
priest —	hak·ko·hen		
the chief	ha·rosh		
this	hu		Ezra 7:6
Ezra	ez·ra		
came up	a·lah		
from Babylon	mib·ba·vel		
He [was]	ve·hu		
a scribe	so·pher		
skilled	ma·heer		
in the Law	be·to·w·rat		
of Moses	mo·sheh	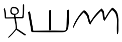	
which	a·sher		
had given	na·tan	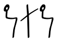	
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	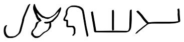	
had granted	vay·yit·ten	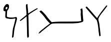	

[Ezra]	lo	
The king	ham·me·lekh	
for the hand	ke·yad	
of the LORD	YHVH	
his God	e·lo·haw	
was upon him	a·law	
all	kol	
his requests	baq·qa·sha·to	
he went up	vay·ya·a·lu	Ezra 7:7
the Israelites	mib·be·ne	
	yis·ra·el	
with some of	u·min	
including priests	hak·ko·ha·neem	
Levites	ve·hal·vee·yim	
singers	ve·ham·sho·re·reem	
gatekeepers	ve·hash·sho·a·reem	
and temple servants	ve·han·ne·tee·neem	
to	el	
Jerusalem	ye·ru·sha·lim	
year	bish·nat	
So in the seventh	she·va	
Artaxerxes	le·ar·tach·shast	
of King	ham·me·lekh	
Ezra arrived	vay·ya·vo	Ezra 7:8
in Jerusalem	ye·ru·sha·lim	
month	ba·cho·desh	
in the fifth	ha·cha·mee·shee	

	hee	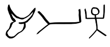	
year	she·nat	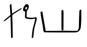	
of the seventh	hash·she·vee·eet	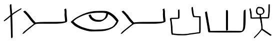	
of the king	lam·me·lekh		
-	kee	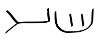	Ezra 7:9
on the first [day]	be·e·chad		
month	la·cho·desh	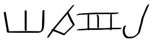	
of the first	ha·ri·sho·wn		
He	hu		
had begun	ye·sud		
the journey	ham·ma·a·lah		
from Babylon	mib·ba·vel		
on the first	u·ve·e·chad		
month	la·cho·desh	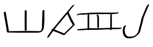	
day of the fifth	ha·cha·mee·shee	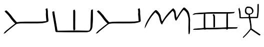	
and he arrived	ba		
in	el		
Jerusalem	ye·ru·sha·lim		
hand	ke·yad	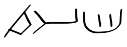	
of his God	e·lo·haw	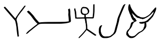	
for the gracious	hat·to·w·vah		
was upon him	a·law	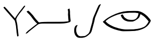	
For	kee	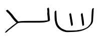	Ezra 7:10
Ezra	ez·ra		
had set	he·kheen	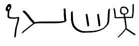	
his heart	le·va·vo		
to study	lid·ro·wosh	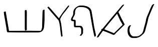	

-	et		
the Law	to·w·rat		
of the LORD	YHVH		
to practice it	ve·la·a·sot		
and to teach	u·le·lam·med	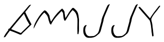	
in Israel	be·yis·ra·el		
its statutes	choq	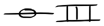	
and ordinances	u·mish·pat	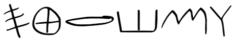	
This	ve·zeh		Ezra 7:11
is the text	par·she·gen		
of the letter	han·nish·te·van		
-	a·sher		
had given	na·tan	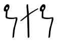	
King	ham·me·lekh		
Artaxerxes	ar·tach·shast		
to Ezra	le·ez·ra	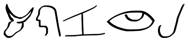	
the priest	hak·ko·hen		
[and] scribe	has·so·pher	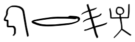	
an expert	so·pher		
	div·re		
in the commandments	mits·wot		
of the LORD	YHVH		
and statutes	ve·chuq·qaw	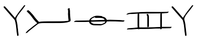	
to	al		
Israel :	yis·ra·el		
Artaxerxes	ar·tach·shast		Ezra 7:12
king	me·lekh	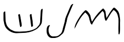	

of kings	mal·khay·ya	𐤌𐤋𐤊𐤉𐤀	
To Ezra	le·ez·ra	𐤋𐤏𐤆𐤓𐤀	
the priest	kha·ha·na	𐤊𐤄𐤍𐤀	
the scribe	sa·phar	𐤎𐤐𐤓	
of the Law	da·ta	𐤃𐤕𐤀	
of	dee	𐤃𐤉	
the God	e·lah	𐤀𐤋𐤄	
of heaven :	she·may·ya	𐤔𐤌𐤉𐤀	
Greetings	ge·meer	𐤂𐤌𐤉𐤓	
	u·khe·e·net	𐤅𐤊𐤏𐤍𐤕	
I	min·nee	𐤌𐤍𐤉	Ezra 7:13
hereby	seem	𐤔𐤉𐤌	
decree	te·em	𐤈𐤏𐤌	
that	dee	𐤃𐤉	
any	khal	𐤊𐤋	
volunteers	mit·nad·dav	𐤌𐤕𐤍𐤃𐤁	
in my kingdom	be·mal·khu·tee	𐤁𐤌𐤋𐤊𐤅𐤕𐤉	
	min	𐤌𐤍	
among the Israelites	am·mah	𐤏𐤌𐤄	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
including the priests	ve·kha·ha·no·w·hee	𐤅𐤊𐤄𐤍𐤅𐤄𐤉	
and Levites	ve·le·va·ye	𐤅𐤋𐤅𐤉𐤀	
-	lim·hakh	𐤋𐤌𐤄𐤊	
to Jerusalem	lee·ru·she·lem	𐤋𐤉𐤓𐤅𐤔𐤋𐤌	
with you	im·makh	𐤏𐤌𐤊	
may go up	ye·hakh	𐤉𐤄𐤊	
-	kal	𐤊𐤋	Ezra 7:14

-	qo·vel	
	dee	
by	min	
	qo·dam	
the king	mal·ka	
and his seven	ve·shiv·at	
counselors	ya·a·to·hee	
You are sent	she·lee·ach	
to evaluate	le·vaq·qa·ra	
	al	
Judah	ye·hud	
and Jerusalem	ve·lee·ru·she·lem	
according to the Law	be·dat	
of your God	e·la·hakh	
which	dee	
is in your hand	vee·dakh	
Moreover, you are to take with you	u·le·he·va·lah	Ezra 7:15
the silver	ke·saph	
and gold	u·de·hav	
that	dee	
the king	mal·ka	
and his counselors	ve·ya·a·to·w·hee	
have freely offered	hit·nad·da·vu	
to the God	le·e·lah	
of Israel	yis·ra·el	
whose	dee	
is in Jerusalem	vee·ru·she·lem	

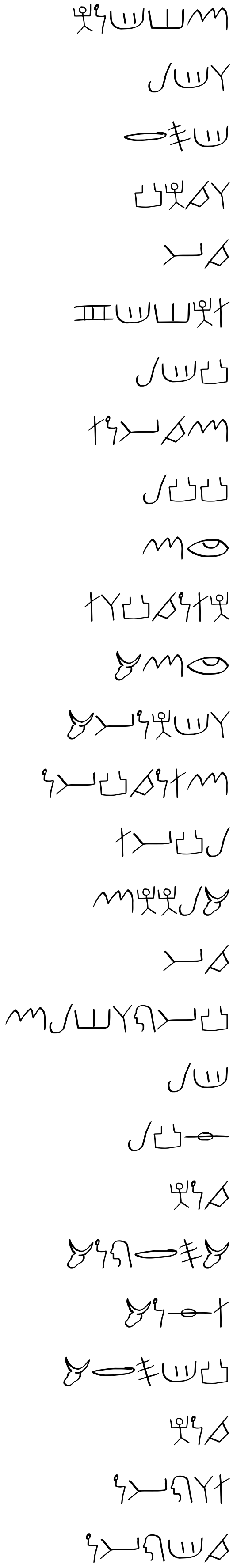

dwelling	mish·ke·neh	
together with all	ve·khol	Ezra 7:16
the silver	ke·saph	
and gold	u·de·hav	
	dee	
you may find	te·hash·kach	
in all	be·khol	
the province	me·dee·nat	
of Babylon	ba·vel	
as well as	im	
the freewill offerings	hit·nad·da·vut	
of the people	am·ma	
and priests	ve·kha·ha·nay·ya	
	mit·nad·de·veen	
to the house	le·vet	
of their God	e·la·ha·hom	
	dee	
in Jerusalem	vee·ru·she·lem	
	kal	Ezra 7:17
	qo·vel	
therefore	de·nah	
as needed	a·se·par·na	
you are to buy	tiq·ne	
money	be·khas·pa	
With this	de·nah	
as many bulls	to·w·reen	
rams	dikh·reen	

and lambs	im·me·reen	𐤀𐤌𐤓𐤉𐤍	
together with their grain offerings	u·min·cha·te·ho·wn	𐤅𐤌𐤍𐤇𐤕𐤄𐤅𐤍	
and drink offerings	ve·nis·ke·ho·wn	𐤅𐤍𐤎𐤊𐤉𐤄𐤅𐤍	
and offer	u·te·qa·rev	𐤅𐤕𐤒𐤓𐤁	
them	him·mo	𐤄𐤌𐤅	
on	al	𐤏𐤋	
the altar	mad·be·chah	𐤌𐤃𐤁𐤇𐤄	
	dee	𐤃𐤉	
at the house	bet	𐤁𐤉𐤕	
of your God	e·la·ha·khom	𐤀𐤋𐤄𐤊𐤌	
	dee	𐤃𐤉	
in Jerusalem	vee·ru·she·lem	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
whatever	u·mah	𐤅𐤌𐤄	Ezra 7:18
	dee	𐤃𐤉	
	ʿa·la·yikh	𐤏𐤋𐤉𐤊	
-	ve·al	𐤅𐤏𐤋	
You and your brothers	ʾɛ·cha·yikh	𐤀𐤇𐤉𐤊	
seems best	yee·tav	𐤉𐤉𐤈𐤁	
with the rest	bish·ar	𐤁𐤔𐤀𐤓	
of the silver	kas·pa	𐤊𐤎𐤐𐤀	
and gold	ve·da·ha·vah	𐤅𐤃𐤄𐤁𐤄	
may do	le·me·bad	𐤋𐤌𐤏𐤁𐤃	
according to the will	kir·ut	𐤊𐤓𐤏𐤅𐤕	
of your God	e·la·ha·khom	𐤀𐤋𐤄𐤊𐤌	
	ta·av·dun	𐤕𐤏𐤁𐤃𐤅𐤍	
all the articles	u·ma·nay·ya	𐤅𐤌𐤀𐤍𐤉𐤀	Ezra 7:19
	dee	𐤃𐤉	

given	mit·ya·ha·veen	מתיהבין	
to you	lakh	לך	
for the service	le·pha·le·chan	לפלחן	
of the house	bet	בית	
the God	e·la·hakh	אלהך	
You must deliver	hash·lem	השלם	
to	qo·dam	קדם	
of your God	e·lah	אלה	
of Jerusalem	ye·ru·she·lem	ירושלם	
And if anything else	u·she·ar	ושאר	Ezra 7:20
is needed	chash·chut	חשחות	
for the house	bet	בית	
of your God	e·la·hakh	אלהך	
that	dee	די	
may have occasion	yip·pel	יפל	
you	lakh	לך	
to supply	le·min·tan	למנתן	
you may pay [for it]	tin·ten	תנתן	
from	min	מן	
	bet	בית	
treasury	gin·ze	גנזי	
the royal	mal·ka	מלכא	
-	u·min·nee	ומני	Ezra 7:21
I	a·nah	אנה	
Artaxerxes	ar·tach·shast	ארתחשסתא	
King	mal·ka	מלכא	
	seem	שים	

decree	te·em	𐤈𐤏𐤌	
to all	le·khol	𐤋𐤊𐤋	
the treasurers	giz·zav·ray·ya	𐤂𐤆𐤁𐤓𐤉𐤀	
-	dee	𐤃𐤉	
west	ba·a·var	𐤁𐤏𐤁𐤓	
of the Euphrates :	na·ha·rah	𐤍𐤄𐤓𐤄	
	dee	𐤃𐤉	
Whatever	khal	𐤊𐤋	
	dee	𐤃𐤉	
may require of you	yish·a·len·kho·wn	𐤉𐤔𐤀𐤋𐤍𐤊𐤅𐤍	
Ezra	ez·ra	𐤏𐤆𐤓𐤀	
the priest	kha·ha·nah	𐤊𐤄𐤍𐤄	
the scribe	sa·phar	𐤎𐤐𐤓	
of the Law	da·ta	𐤃𐤕𐤀	
	dee	𐤃𐤉	
of the God	e·lah	𐤀𐤋𐤄	
of heaven	she·may·ya	𐤔𐤌𐤉𐤀	
promptly	a·se·par·na	𐤀𐤎𐤐𐤓𐤍𐤀	
it must be provided	yit·a·vid	𐤉𐤕𐤏𐤁𐤃	
up to	ad	𐤏𐤃	Ezra 7:22
of silver	ke·saph	𐤊𐤎𐤐	
talents	kak·ke·reen	𐤊𐤊𐤓𐤉𐤍	
a hundred	me·ah	𐤌𐤀𐤄	
	ve·ad	𐤅𐤏𐤃	
of wheat	chin·teen	𐤇𐤍𐤈𐤉𐤍	
cors	ko·reen	𐤊𐤓𐤉𐤍	
a hundred	me·ah	𐤌𐤀𐤄	

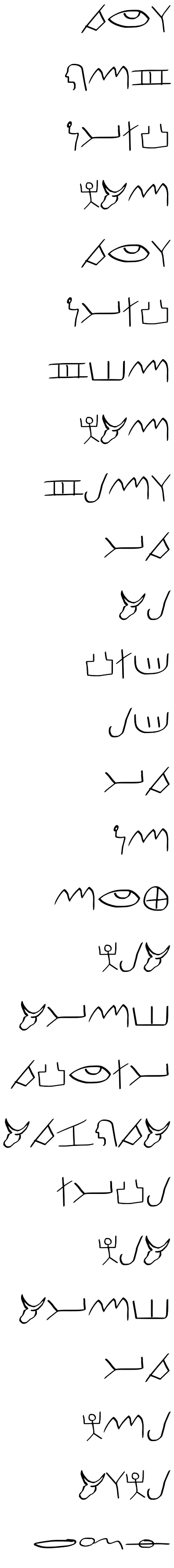

-	ve·ad	
of wine	cha·mar	
baths	bat·teen	
a hundred	me·ah	
	ve·ad	
baths	bat·teen	
of olive oil	me·shach	
a hundred	me·ah	
and salt	u·me·lach	
	dee	
without	la	
limit	khe·tav	
Whatever	kal	Ezra 7:23
	dee	
by	min	
is commanded	ta·am	
the God	e·lah	
of heaven	she·may·ya	
must be done	yit·a·ved	
diligently	ad·raz·da	
for [His] house	le·vet	
	e·lah	
	she·may·ya	
For	dee	
why	le·mah	
fall	le·he·ve	
should wrath	qe·tsaph	

on	al		
the realm	mal·khut	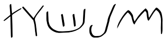	
of the king	mal·ka	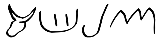	
and his sons ?	u·ve·no·w·hee	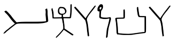	
And	u·le·khom		Ezra 7:24
be advised	me·ho·wd·een		
that	dee	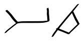	
any	khal	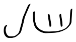	
of the priests	ka·ha·nay·ya	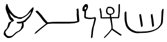	
Levites	ve·le·va·ye		
singers	zam·ma·ray·ya		
doorkeepers	ta·ra·ay·ya		
temple servants	ne·tee·nay·ya	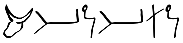	
or other servants	u·pha·le·che	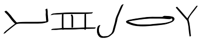	
house	bet	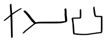	
of God	e·la·ha		
of this	de·nah		
tribute	min·dah		
duty	ve·lo	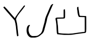	
or toll	va·ha·lakh	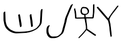	
you have no	la		
authority	shal·leet	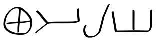	
to impose	le·mir·me		
on	a·le·hom	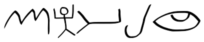	
And you	ve·ant		Ezra 7:25
Ezra	ez·ra		
according to the wisdom	ke·cha·khe·mat	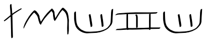	

of your God	e·la·hakh		
which you possess	dee	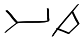	
	vee·dakh	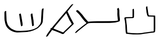	
are to appoint	men·nee	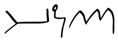	
magistrates	sha·phe·teen		
and judges	ve·day·ya·neen	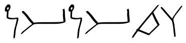	
	dee	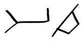	
	le·he·won	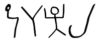	
to judge	da·ʾa·nīn	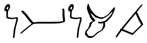	
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the people	am·mah		
	dee	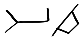	
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of the Euphrates —	na·ha·rah		
all	le·khal		
who know	ya·de·e		
the laws	da·te	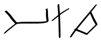	
of your God	e·la·hakh		
to anyone who	ve·dee		
does not	la		
And you are to teach [these laws]	ya·da		
know them	te·ho·wd·un		
If anyone	ve·khal		Ezra 7:26
	dee	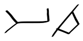	
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does	le·he·ve	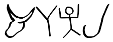	
keep	a·ved	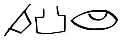	

the law	da·ta	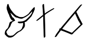	
of	dee	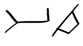	
your God	e·la·hakh	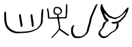	
and the law	ve·da·ta	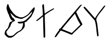	
of	dee	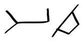	
the king	mal·ka	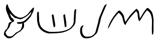	
let a strict	a·se·par·na	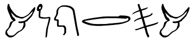	
judgment	dee·nah	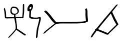	
be	le·he·ve	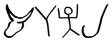	
executed	mit·a·ved	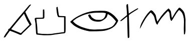	
against him	min·neh	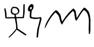	
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death	le·mo·wt	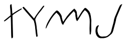	
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banishment	lish·ro·shu	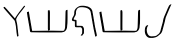	
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confiscation	la·a·nash	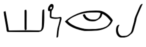	
of property	nikh·seen	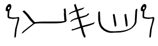	
or imprisonment	ve·le·e·su·reen	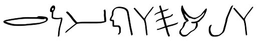	
Blessed [be]	ba·rukh	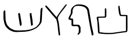	Ezra 7:27
the LORD	YHVH	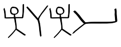	
the God	e·lo·he	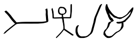	
of our fathers	a·vo·w·te·nu	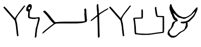	
who	a·sher	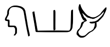	
has put	na·tan	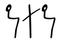	
-	ka·zot	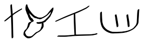	
into the heart	be·lev	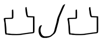	

of the king	ham·me·lekh	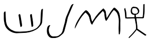	
to so honor	le·pha·er	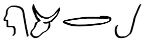	
-	et	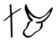	
the house	bet	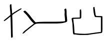	
of the LORD	YHVH	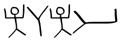	
-	a·sher	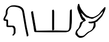	
in Jerusalem	bee·ru·sha·lim	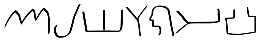	
me	ve·a·lay	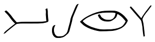	Ezra 7:28
and who has shown	hit·tah	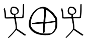	
favor	che·sed	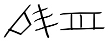	
before	liph·ne	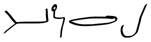	
the king	ham·me·lekh	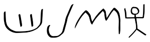	
his counselors	ve·yo·w·a·tsaw	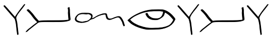	
and all	u·le·khal	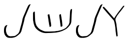	
officials	sa·re	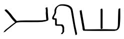	
his	ham·me·lekh	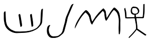	
powerful	hag·gib·bo·reem	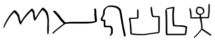	
I	va·a·nee	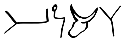	
took courage	hit·chaz·zaq·tee	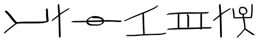	
And because the hand	ke·yad	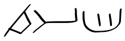	
of the LORD	YHVH	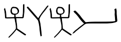	
my God	e·lo·hay	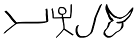	
[was] upon me	a·lay	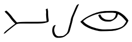	
and gathered	va·eq·be·tsah	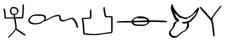	
of Israel	mee·yis·ra·el	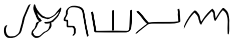	
the leaders	ra·sheem	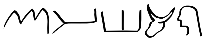	
to return	la·a·lo·wt	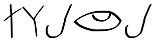	

with me	im·mee	
These	ve·el·leh	Ezra 8:1
heads	ra·she	
are the family	a·vo·te·hem	
and genealogical records	ve·hit·yach·sam	
of those who returned	ha·o·leem	
with me	im·mee	
during the reign	be·mal·khut	
Artaxerxes :	ar·tach·shast	
of King	ham·me·lekh	
from Babylon	mib·ba·vel	
from the descendants	mib·be·ne	Ezra 8:2
of Phinehas	phee·ne·chas	
Gershom	gē·re·sho·ms	
from the descendants	mib·be·ne	
of Ithamar	ee·ta·mar	
Daniel	da·nī·yē·ls	
from the descendants of	mib·be·ne	
David	da·veed	
Hattush	chat·tush	
of the descendants	mib·be·ne	Ezra 8:3
of Shecaniah	she·khan·ya·hs	
from the descendants	mib·be·ne	
of Parosh	phar·osh	
Zechariah	ze·khar·yah	
and with him	ve·im·mo	

[were] registered	hit·ya·ches	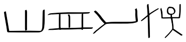	
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from the descendants	mib·be·ne	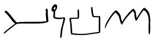	Ezra 8:4
	pa·chat	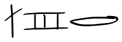	
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son	ben		
of Zerahiah	ze·rach·yah	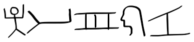	
and with him	ve·im·mo		
200	ma·ta·yim	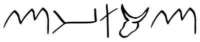	
men	haz·ze·kha·reem		
from the descendants [of Zattu]	mib·be·ne	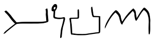	Ezra 8:5
Shecaniah	she·khan·yah	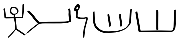	
son	ben		
of Jahaziel	ya·cha·zee·el	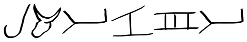	
and with him	ve·im·mo		
300	she·losh	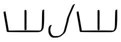	
	me·o·wt		
men	haz·ze·kha·reem		
from the descendants	u·mib·be·ne		Ezra 8:6
of Adin	a·deen		
Ebed	e·ved	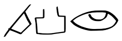	
son	ben		
of Jonathan	yo·w·na·tan	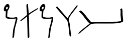	

and with him	ve·im·mo		
50	cha·mish·sheem		
men	haz·ze·kha·reem		
from the descendants	u·mib·be·ne		Ezra 8:7
of Elam	e·lam	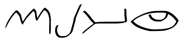	
Jeshaiah	ye·sha·yah		
son	ben		
of Athaliah	a·tal·yah	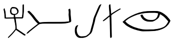	
and with him	ve·im·mo		
70	shiv·eem		
men	haz·ze·kha·reem		
from the descendants	u·mib·be·ne		Ezra 8:8
of Shephatiah	she·phat·yah		
Zebadiah	ze·vad·yah	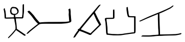	
son	ben		
of Michael	mee·kha·el	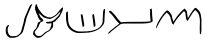	
and with him	ve·im·mo		
80	she·mo·neem	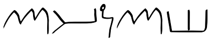	
men	haz·ze·kha·reem		
from the descendants	mib·be·ne	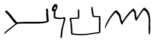	Ezra 8:9
of Joab	yo·w·av		
Obadiah	o·vad·yah	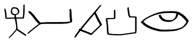	
son	ben		
of Jehiel	ye·chee·el	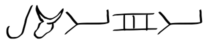	
and with him	ve·im·mo		
218	ma·ta·yim	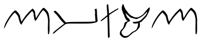	

	u·she·mo·nah	ושמנה	
	a·sar	עשר	
men	haz·ze·kha·reem	הזכרים ס	
from the descendants [of Bani]	u·mib·be·ne	ומבני	Ezra 8:10
Shelomith	she·lo·w·meet	שלומית	
son	ben	בן	
of Josiphiah	yo·w·siph·yah	יוספיה	
and with him	ve·im·mo	ועמו	
160	me·ah	מאה	
	ve·shish·sheem	וששים	
men	haz·ze·kha·reem	הזכרים ס	
from the descendants	u·mib·be·ne	ומבני	Ezra 8:11
of Bebai	ve·vay	בבי	
Zechariah	ze·khar·yah	זכריה	
son	ben	בן	
of Bebai	be·vay	בבי	
and with him	ve·im·mo	ועמו	
28	es·reem	עשרים	
	u·she·mo·nah	ושמנה	
men	haz·ze·kha·reem	הזכרים ס	
from the descendants	u·mib·be·ne	ומבני	Ezra 8:12
of Azgad	az·gad	עזגד	
Johanan	yo·w·cha·nan	יוחנן	
son	ben	בן	
of Hakkatan	haq·qa·tan	הקטן	
and with him	ve·im·mo	ועמו	

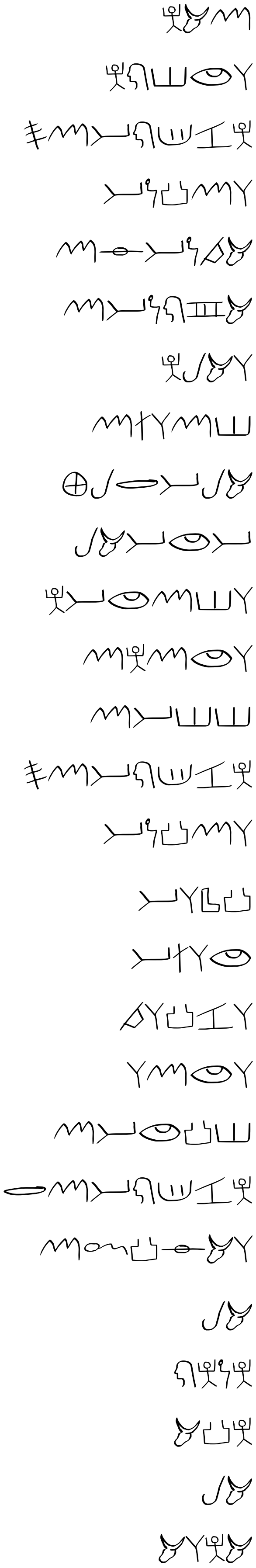

110	me·ah	
	va·a·sa·rah	
men	haz·ze·kha·reem	
descendants	u·mib·be·ne	Ezra 8:13
of Adonikam	a·do·nee·qam	
from the later	a·cha·ro·neem	
these	ve·el·leh	
[were] their names :	she·mo·w·tam	
Eliphelet	e·lee·phe·let	
Jeiel	ye·ee·el	
and Shemaiah	u·she·ma·yah	
and with them	ve·im·ma·hem	
60	shish·sheem	
men	haz·ze·kha·reem	
and from the descendants	u·mib·be·ne	Ezra 8:14
of Bigvai	vig·vay	
[both] Uthai	u·tay	
and Zaccur	ve·za·vud	
and with them	ve·im·mo	
70	shiv·eem	
men	haz·ze·kha·reem	
Now I assembled [these exiles]	va·eq·be·tsem	Ezra 8:15
at	el	
the canal	han·na·har	
that flows	hab·ba	
to	el	
Ahava	a·ha·va	

and we camped	van·na·cha·neh	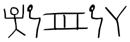	
there	sham		
days	ya·meem	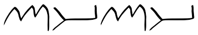	
three	she·lo·shah	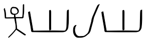	
And when I searched	va·a·vee·nah	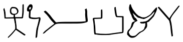	
among the people	va·am		
and priests	u·vak·ko·ha·neem		
Levites	u·mib·be·ne		
	le·vee		
no	lo		
I found	ma·tsa·tee		
there	sham		
Then I summoned	va·esh·le·chah		Ezra 8:16
Eliezer	le·e·lee·e·zer	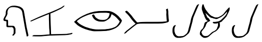	
Ariel	la·a·ree·el	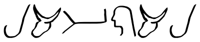	
Shemaiah	lish·ma·yah		
Elnathan	u·le·el·na·tan		
Jarib	u·le·ya·reev		
Elnathan	u·le·el·na·tan		
Nathan	u·le·na·tan	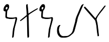	
Zechariah	ve·liz·khar·yah		
and Meshullam	ve·lim·shul·lam	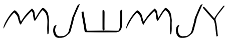	
the leaders :	ra·sheem		
Joiarib	u·le·yo·w·ya·reev	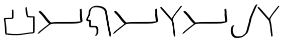	
and Elnathan	u·le·el·na·tan		
as well as the teachers	me·vee·neem	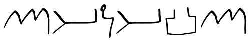	
And I sent	va·ʾo·tsi·ʾah		Ezra 8:17

them	o·w·tam		
to	al		
Iddo	id·do		
the leader	ha·rosh		
at Casiphia	be·kha·siph·ya		
	ham·ma·qo·wm	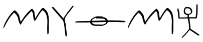	
	va·a·see·mah	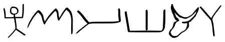	
	be·phee·hem	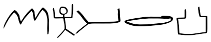	
with a message	de·va·reem	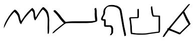	
	le·dab·ber		
for	el		
him	id·do		
and his kinsmen	a·chee	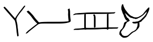	
the temple servants	han·ne·tu·nīm	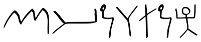	
at Casiphia	be·kha·siph·ya		
	ham·ma·qo·wm	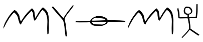	
that they should bring	le·ha·vee	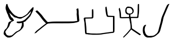	
to us	la·nu		
ministers	me·sha·re·teem		
for the house	le·vet	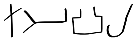	
of our God	e·lo·he·nu		
they brought	vay·ya·vee·u	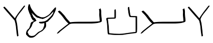	Ezra 8:18
us	la·nu		
hand	ke·yad	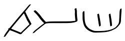	
of our God	e·lo·he·nu		
And since the gracious	hat·to·w·vah		
was upon us	a·le·nu	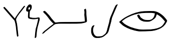	

a man	eesh	𐤀𐤉𐤔	
of insight	se·khel	𐤔𐤊𐤋	
from the descendants	mib·be·ne	𐤌𐤁𐤍𐤉	
of Mahli	mach·lee	𐤌𐤇𐤋𐤉	
son	ben	𐤁𐤍	
of Levi	le·vee	𐤋𐤅𐤉	
the son	ben	𐤁𐤍	
of Israel —	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
Sherebiah —	ve·she·re·ve·yah	𐤅𐤔𐤓𐤁𐤉𐤄	
along with his sons	u·va·naw	𐤅𐤁𐤍𐤉𐤅	
and brothers	ve·e·chaw	𐤅𐤀𐤇𐤉𐤅	
18	she·mo·nah	𐤔𐤌𐤍𐤄	
men	a·sar	𐤏𐤔𐤓	
also	ve·et	𐤅𐤀𐤕	Ezra 8:19
Hashabiah	cha·shav·yah	𐤇𐤔𐤁𐤉𐤄	
together with	ve·it·to	𐤅𐤀𐤕𐤅	
Jeshaiah	ye·sha·yah	𐤉𐤔𐤏𐤉𐤄	
from the descendants	mib·be·ne	𐤌𐤁𐤍𐤉	
of Merari	me·ra·ree	𐤌𐤓𐤓𐤉	
and his brothers	e·chaw	𐤀𐤇𐤉𐤅	
and their sons	u·ve·ne·hem	𐤅𐤁𐤍𐤉𐤄𐤌	
20 men	es·reem	𐤏𐤔𐤓𐤉𐤌𐤎	
of	u·min	𐤅𐤌𐤍	Ezra 8:20
the temple servants	han·ne·tee·neem	𐤄𐤍𐤕𐤉𐤍𐤉𐤌	
had appointed	shen·na·tan	𐤔𐤍𐤕𐤍	
David	da·veed	𐤃𐤅𐤉𐤃	
and the officials	ve·has·sa·reem	𐤅𐤄𐤔𐤓𐤉𐤌	

to assist	la·a·vo·dat	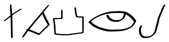	
the Levites	hal·vee·yim	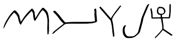	
[them]	ne·tee·neem	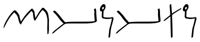	
[They also brought] 220	ma·ta·yim	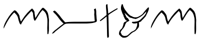	
	ve·es·reem		
all	kul·lam	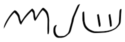	
designated	niq·qe·vu	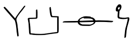	
by name	ve·she·mo·wt		
I proclaimed	va·eq·ra	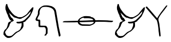	Ezra 8:21
	sham		
a fast	tso·wm		
And there by	al		
Canal	han·na·har		
the Ahava	a·ha·va		
so that we might humble	le·hit·an·no·wt		
ourselves before	liph·ne		
our God	e·lo·he·nu		
and ask Him for	le·vaq·qesh	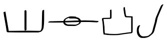	
	mim·men·nu	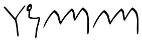	
journey	de·rekh		
a safe	ye·sha·rah		
for us	la·nu		
and our children	u·le·tap·pe·nu	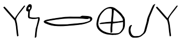	
with all	u·le·khal	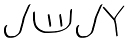	
our possessions	re·khu·she·nu		
For	kee	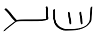	Ezra 8:22
I was ashamed	vo·she·tee		

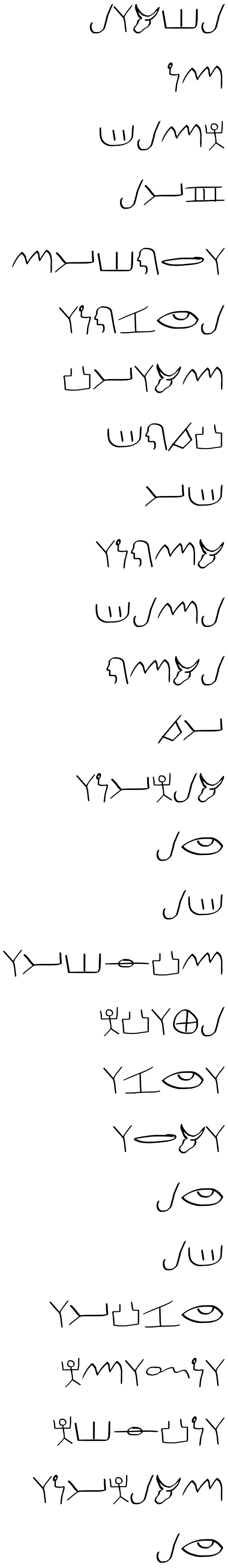

for	lish·o·wl	
from	min	
to ask the king	ham·me·lekh	
an [escort of] soldiers	cha·yil	
and horsemen	u·pha·ra·sheem	
to protect us	le·a·ze·re·nu	
our enemies	me·o·w·yev	
on the road	bad·da·rekh	
since	kee	
we had told him	a·mar·nu	
	lam·me·lekh	
	le·mor	
“ The hand	yad	
of our God	e·lo·he·nu	
to	al	
all	kal	
who seek Him	me·vaq·shaw	
is gracious	le·to·w·vah	
but His great	ve·uz·zo	
anger	ve·ap·po	
is against	al	
all	kal	
who forsake Him ”	o·ze·vaw	
So we fasted	van·na·tsu·mah	Ezra 8:23
and petitioned	van·ne·vaq·shah	
our God	me·e·lo·he·nu	
about	al	

this	zot		
and He granted our request	vay·ye·a·ter		
	la·nu	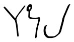	
Then I set apart	va·av·dee·lah		Ezra 8:24
of the leading	mis·sa·re		
priests	hak·ko·ha·neem	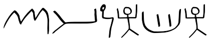	
twelve	she·nem	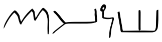	
	a·sar		
together with Sherebiah	le·she·re·ve·yah		
Hashabiah	cha·shav·yah	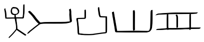	
and	ve·im·ma·hem		
of their brothers	me·a·che·hem	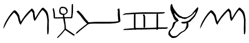	
ten	a·sa·rah		
and I weighed out	va·ʾɛsh·qo·lah	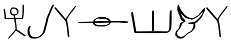	Ezra 8:25
to them	la·hem		
-	et		
of silver	hak·ke·seph		
and	ve·et		
gold	haz·za·hav	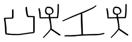	
and	ve·et		
the articles	hak·ke·leem	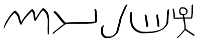	
the contribution	te·ru·mat		
for the house	bet	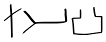	
of our God	e·lo·he·nu	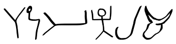	
had offered	ha·he·ree·mu	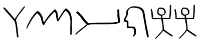	
that the king	ham·me·lekh		
his counselors	ve·yo·a·tsaw		

his leaders	ve·sa·raw	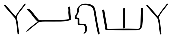	
and all	ve·khal		
the Israelites	yis·ra·el	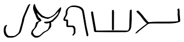	
there	han·nim·tsa·eem		
I weighed out	va·esh·qa·lah	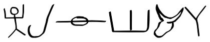	Ezra 8:26
into	al		
their hands	ya·dam		
of silver	ke·seph		
talents	kik·ka·reem		
650	shesh		
	me·o·wt		
	va·cha·mish·sheem	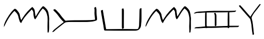	
articles	u·khe·le	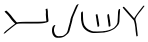	
of silver	khe·seph		
[weighing] 100	me·ah		
talents	le·khik·ka·reem	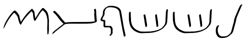	
of gold	za·hav	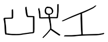	
100	me·ah		
talents	khik·kar		
bowls	u·khe·pho·re		Ezra 8:27
gold	za·hav	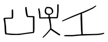	
20	es·reem	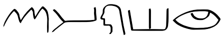	
darics	la·a·dar·kho·neem		
[valued at] 1,000	a·leph	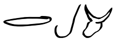	
articles	u·khe·le	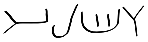	
bronze	ne·cho·shet		
polished	muts·hav		

of fine	to·w·vah	𐤈𐤅𐤁𐤄	
and two	she·na·yim	𐤔𐤍𐤉𐤌	
as precious as	cha·mu·dot	𐤇𐤌𐤅𐤃𐤕	
gold	kaz·za·hav	𐤊𐤆𐤄𐤁	
Then I told	va·o·me·rah	𐤅𐤀𐤌𐤓𐤄	Ezra 8:28
them	a·le·hem	𐤀𐤋𐤄𐤌	
“ You	at·tem	𐤀𐤕𐤌	
are holy	qo·desh	𐤒𐤃𐤔	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
and these articles [are]	ve·hak·ke·leem	𐤅𐤄𐤊𐤋𐤉𐤌	
holy	qo·desh	𐤒𐤃𐤔	
The silver	ve·hak·ke·seph	𐤅𐤄𐤊𐤎𐤐	
and gold	ve·haz·za·hav	𐤅𐤄𐤆𐤄𐤁	
are a freewill offering	ne·da·vah	𐤍𐤃𐤁𐤄	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of your fathers	a·vo·te·khem	𐤀𐤁𐤕𐤉𐤊𐤌	
Guard them	shiq·du	𐤔𐤒𐤃𐤅	Ezra 8:29
carefully	ve·shim·ru	𐤅𐤔𐤌𐤓𐤅	
until	ad	𐤏𐤃	
you weigh them out	tish·qe·lu	𐤕𐤔𐤒𐤋𐤅	
before	liph·ne	𐤋𐤐𐤍𐤉	
the leading	sa·re	𐤔𐤓𐤉	
priests	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
Levites	ve·hal·vee·yim	𐤅𐤄𐤋𐤅𐤉𐤌	
and heads	ve·sa·re	𐤅𐤔𐤓𐤉	
families ”	ha·a·vo·wt	𐤄𐤀𐤁𐤅𐤕	

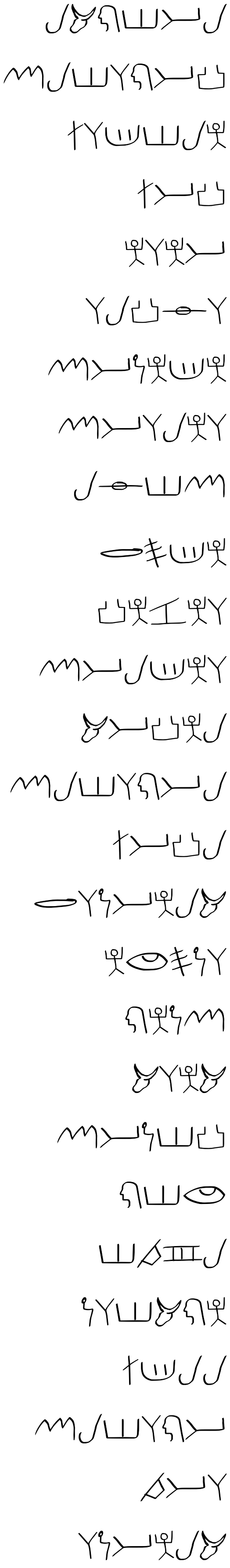

of the Israelite	le·yis·ra·el	
in Jerusalem	bee·ru·sha·lim	
in the chambers	hal·lish·kho·wt	
of the house	bet	
of the LORD	YHVH	
took charge of	ve·qib·be·lu	Ezra 8:30
So the priests	hak·ko·ha·neem	
and Levites	ve·hal·vee·yim	
that had been weighed out	mish·qal	
the silver	hak·ke·seph	
and gold	ve·haz·za·hav	
and sacred articles	ve·hak·ke·leem	
to be taken	le·ha·vee	
in Jerusalem	lee·ru·sha·lim	
to the house	le·vet	
of our God	e·lo·he·nu	
we set out	van·nis·ah	Ezra 8:31
Canal	min·ne·har	
from the Ahava	a·ha·va	
On the twelfth	bish·nem	
	a·sar	
month	la·cho·desh	
day of the first	ha·ri·sho·wn	
to go	la·le·khet	
to Jerusalem	ye·ru·sha·lim	
and the hand	ve·yad	
of our God	e·lo·he·nu	

was	ha·ye·tah	
upon us	a·le·nu	
to protect us	vay·yats·tsee·le·nu	
from the hands	mik·kaph	
of the enemies	o·w·yev	
and bandits	ve·o·w·rev	
along	al	
the way	had·da·rekh	
So we arrived	van·na·vo·w	Ezra 8:32
at Jerusalem	ye·ru·sha·lim	
and rested	van·ne·shev	
there	sham	
days	ya·meem	
for three	she·lo·shah	
day	u·vay·yo·wm	Ezra 8:33
On the fourth	ha·re·vee·ee	
we weighed out	nish·qal	
the silver	hak·ke·seph	
and gold	ve·haz·za·hav	
and sacred articles	ve·hak·ke·leem	
in the house	be·vet	
of our God	e·lo·he·nu	
into	al	
the hand	yad	
of Meremoth	me·re·mo·wt	
son	ben	
of Uriah	u·ree·yah	

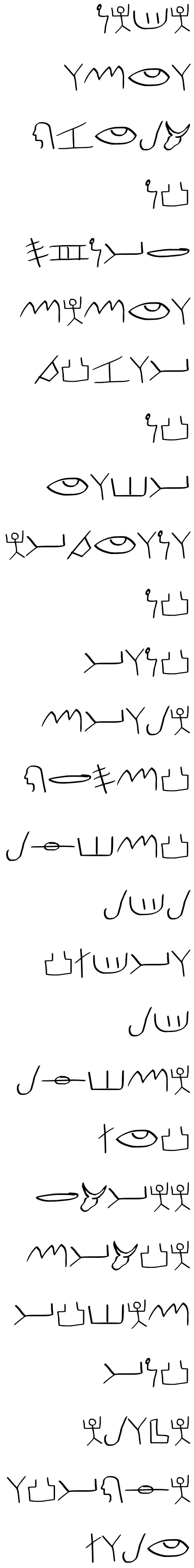

the priest	hak·ko·hen	
was with him	ve·im·mo	
Eleazar	el·a·zar	
son	ben	
of Phinehas	pee·ne·chas	
along with	ve·im·ma·hem	
Jozabad	yo·w·za·vad	
son	ben	
of Jeshua	ye·shu·a	
and Noadiah	ve·no·w·ad·yah	
son	ben	
of Binnui	bin·nui	
the Levites	hal·vee·yim	
was verified by number	be·mis·par	Ezra 8:34
and weight	be·mish·qal	
Everything	lak·kol	
was recorded	vay·yik·ka·tev	
and the total	kal	
weight	ham·mish·qal	
time	ba·et	
at that	ha·hee	
who had returned	hab·ba·eem	Ezra 8:35
from captivity	me·hash·she·vee	
Then the exiles	ve·ne	
	hag·go·w·lah	
sacrificed	hiq·ree·vu	
burnt offerings	o·lo·wt	

to the God	le·lo·he	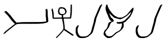	
of Israel :	yis·ra·el	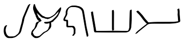	
bulls	pa·reem	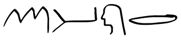	
12	she·nem	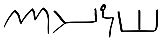	
	a·sar		
for	al		
all	kal	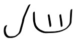	
Israel	yis·ra·el	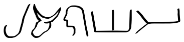	
rams	e·leem	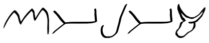	
96	tish·eem		
	ve·shish·shah		
lambs	ke·va·seem	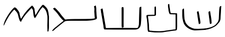	
77	shiv·eem		
	ve·shiv·ah		
male goats	tse·phee·re	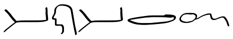	
and a sin offering	chat·tat	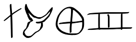	
of 12	she·nem	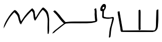	
	a·sar		
All [this was]	hak·kol		
a burnt offering	o·w·lah		
to the LORD	la·YHVH	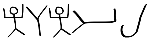	
They also delivered	vay·yit·te·nu	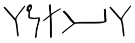	Ezra 8:36
-	et		
edicts	da·te		
the king’s	ham·me·lekh		
satraps	la·a·chash·dar·pe·ne		
to the royal	ham·me·lekh		

and governors	u·pha·cha·wo·wt	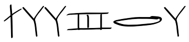	
of the region west	e·ver	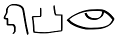	
of the Euphrates	han·na·har		
who proceeded to assist	ve·nis·se·u		
-	et		
the people	ha·am		
-	ve·et		
and the house	bet	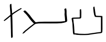	
of God	ha·e·lo·heem	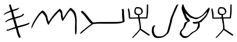	
had been accomplished	u·khe·khal·lo·wt		Ezra 9:1
After these things	el·leh	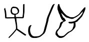	
approached	nig·ge·shu		
me	e·lay	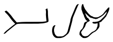	
the leaders	has·sa·reem	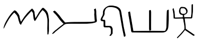	
and said	le·mor	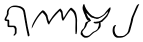	
have not	lo		
kept themselves separate	niv·de·lu		
“ The people	ha·am		
of Israel	yis·ra·el	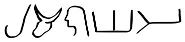	
including the priests	ve·hak·ko·ha·neem		
and Levites	ve·hal·vee·yim		
peoples	me·am·me		
from the surrounding	ha·a·ra·tso·wt		
whose abominations	ke·to·w·a·vo·te·hem		
are like those of the Canaanites	lak·ke·na·a·nee		
Hittites	ha·chit·tee		

Perizzites	hap·pe·riz·zee	הפרזי	
Jebusites	hay·vu·see	היבוסי	
Ammonites	ha·am·mo·nee	העמני	
Moabites	ham·mo·a·vee	המאבי	
Egyptians	ham·mits·ree	המצרי	
and Amorites	ve·ha·e·mo·ree	והאמרי	
Indeed	kee	כי	Ezra 9:2
the Israelites have taken	na·se·u	נשאו	
some of their daughters [as wives]	mib·be·no·te·hem	מבנתיהם	
for themselves	la·hem	להם	
and their sons	ve·liv·ne·hem	ולבניהם	
has been mixed	ve·hit·a·re·vu	והתערבו	
seed	ze·ra	זרע	
so that the holy	haq·qo·desh	הקדש	
with the people	be·am·me	בעמי	
of the land	ha·a·ra·tso·wt	הארצות	
have taken the lead	ve·yad	ויד	
And the leaders	has·sa·reem	השרים	
and officials	ve·has·se·ga·neem	והסגנים	
	ha·ye·tah	היתה	
unfaithfulness ! ”	bam·ma·al	במעל	
in this	haz·zeh	הזה	
	ri·sho·w·nah	ראשונהס	
When I heard	u·khe·sha·me·ee	וכשמעי	Ezra 9:3
-	et	את	
report	had·da·var	הדבר	
this	haz·zeh	הזה	

I tore	qa·ra·tee		
-	et		
my tunic	big·dee		
and cloak	u·me·ee·lee		
pulled out	va·em·re·tah		
some hair	mis·se·ar		
from my head	ro·shee	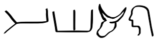	
and beard	u·ze·qa·nee	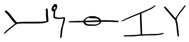	
and sat down	va·e·she·vah		
in horror	me·sho·w·mem		
around me	ve·e·lay	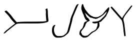	Ezra 9:4
gathered	ye·a·se·phu		
Then everyone	kol		
who trembled	cha·red		
at the words	be·div·re		
of the God	e·lo·he		
of Israel	yis·ra·el	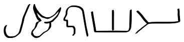	
because of	al		
the unfaithfulness	ma·al		
of the exiles	hag·go·w·lah		
while I	va·a·nee		
sat there	yo·shev		
in horror	me·sho·w·mem		
until	ad		
offering	le·min·chat	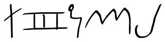	
the evening	ha·a·rev		
offering	u·ve·min·chat	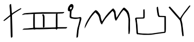	Ezra 9:5

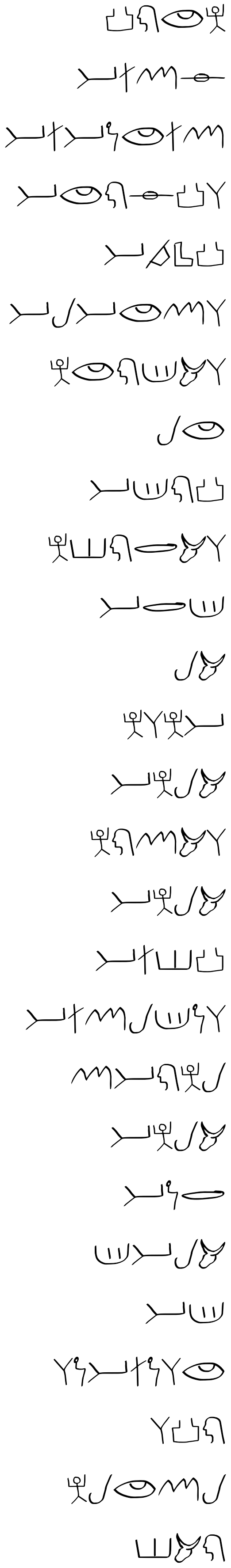

At the evening	ha·e·rev	
I got up	qam·tee	
from my humiliation	mit·ta·a·nee·tee	
torn	u·ve·qa·re·ee	
with my tunic	vig·dee	
and cloak	u·me·ee·lee	
and I fell	va·ekh·re·ah	
on	al	
my knees	bir·kay	
spread out	va·eph·re·sah	
my hands	khap·pay	
to	el	
the LORD	YHVH	
my God	e·lo·hay	
and said :	va·o·me·rah	Ezra 9:6
“ O my God	e·lo·hay	
I am ashamed	bo·she·tee	
and embarrassed	ve·nikh·lam·tee	
to lift up	le·ha·reem	
my God	e·lo·hay	
my face	pa·nay	
to You	e·le·kha	
because	kee	
our iniquities	a·wo·no·te·nu	
are higher than	ra·vu	
	le·ma·lah	
our heads	rosh	

and our guilt	ve·ash·ma·te·nu	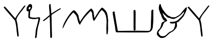	
has reached	ga·de·lah		
	ad		
the heavens	lash·sha·ma·yim		
From the days	mee·me	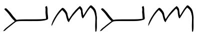	Ezra 9:7
of our fathers	a·vo·te·nu		
	a·nach·nu	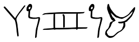	
our guilt	be·ash·mah		
has been great	ge·do·lah		
to	ad		
day	hay·yo·wm	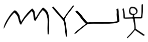	
this	haz·zeh		
Because of our iniquities	u·va·a·wo·no·te·nu	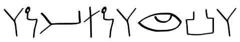	
have been delivered	nit·tan·nu	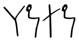	
we	a·nach·nu	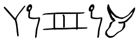	
and our kings	me·la·khe·nu		
[and] priests	kho·ha·ne·nu	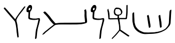	
into the hands	be·yad	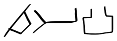	
of the kings	mal·khe	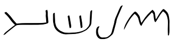	
of the earth	ha·a·ra·tso·wt		
and put to the sword	ba·che·rev	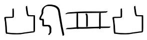	
and captivity	bash·she·vee		
to pillage	u·vab·biz·zah		
and humiliation	u·ve·vo·shet	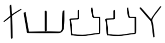	
	pa·neem	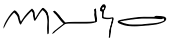	
day	ke·hay·yo·wm	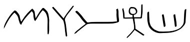	
as we are this	haz·zeh		

But now	ve·at·tah	𐤅𐤏𐤕𐤄	Ezra 9:8
for a brief	kim·at	𐤊𐤌𐤏𐤈	
moment	re·ga	𐤓𐤂𐤏	
has come	ha·ye·tah	𐤄𐤉𐤕𐤄	
grace	te·chin·nah	𐤕𐤇𐤍𐤄	
from	me·et	𐤌𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
to preserve	le·hash·eer	𐤋𐤄𐤔𐤀𐤉𐤓	
for us	la·nu	𐤋𐤍𐤅	
a remnant	pe·le·tah	𐤐𐤋𐤉𐤈𐤄	
and to give	ve·la·tet	𐤅𐤋𐤕𐤕	
us	la·nu	𐤋𐤍𐤅	
a stake	ya·ted	𐤉𐤕𐤃	
place	bim·qo·wm	𐤁𐤌𐤒𐤅𐤌	
in His holy	qa·de·sho	𐤒𐤃𐤔𐤅	
and light	le·ha·eer	𐤋𐤄𐤀𐤉𐤓	
to our eyes	e·ne·nu	𐤏𐤉𐤍𐤉𐤍𐤅	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
has given us	u·le·tit·te·nu	𐤅𐤋𐤕𐤕𐤍𐤅	
new life	mich·yah	𐤌𐤇𐤉𐤄	
	me·at	𐤌𐤏𐤈	
Even in our bondage	be·av·du·te·nu	𐤁𐤏𐤁𐤃𐤕𐤍𐤅	
Though	kee	𐤊𐤉	Ezra 9:9
are slaves	a·va·deem	𐤏𐤁𐤃𐤉𐤌	
we	a·nach·nu	𐤀𐤍𐤇𐤍𐤅	
in our bondage	u·ve·av·du·te·nu	𐤅𐤁𐤏𐤁𐤃𐤕𐤍𐤅	

has not	lo		
forsaken us	a·za·va·nu	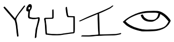	
our God	e·lo·he·nu		
but He has extended	vay·yat	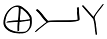	
to us	a·le·nu	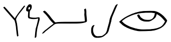	
grace	che·sed		
in the sight	liph·ne		
of the kings	mal·khe	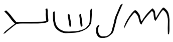	
of Persia	pha·ras		
giving	la·tet	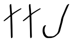	
us	la·nu		
new life	mich·yah	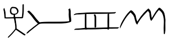	
to rebuild	le·ro·w·mem	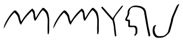	
-	et		
the house	bet	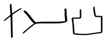	
of our God	e·lo·he·nu		
and repair	u·le·ha·a·meed		
-	et		
its ruins	cha·re·vo·taw	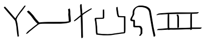	
and giving	ve·la·tet	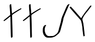	
us	la·nu		
a wall of protection	ga·der		
in Judah	bee·hu·dah		
and Jerusalem	u·vee·ru·sha·lim		
And now	ve·at·tah		Ezra 9:10
what	mah	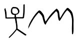	
can we say	no·mar	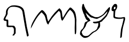	

our God	e·lo·he·nu	
after	a·cha·re	
this ?	zot	
For	kee	
we have forsaken	a·zav·nu	
the commandments	mits·wo·te·kha	
that	a·sher	Ezra 9:11
You gave	tsiw·vee·ta	
through	be·yad	
Your servants	a·va·de·kha	
the prophets	han·ne·vee·eem	
saying :	le·mor	
‘ The land	ha·a·rets	
that	a·sher	
you	at·tem	
are entering	ba·eem	
to possess	le·rish·tah	
a land	e·rets	
polluted	nid·dah	
is	hee	
by the impurity	be·nid·dat	
of its peoples	am·me	
	ha·a·ra·tso·wt	
and the abominations	be·to·w·a·vo·te·hem	
with which	a·sher	
they have filled it	mil·u·ha	
from end	mip·peh	

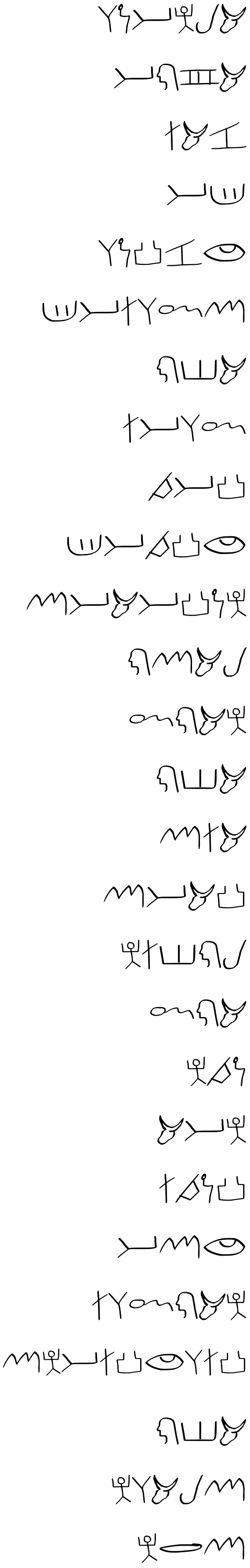

to	el	𐤀𐤋	
end	peh	𐤐𐤄	
-	be·tum·a·tam	𐤁𐤈𐤌𐤀𐤕𐤌	
Now, therefore	ve·at·tah	𐤅𐤏𐤕𐤄	Ezra 9:12
your daughters {in marriage}	be·no·w·te·khem	𐤁𐤍𐤅𐤕𐤉𐤊𐤌	
do not	al	𐤀𐤋	
give	tit·te·nu	𐤕𐤕𐤍𐤅	
to their sons	liv·ne·hem	𐤋𐤁𐤍𐤉𐤄𐤌	
their daughters	u·ve·no·te·hem	𐤅𐤁𐤍𐤕𐤉𐤄𐤌	
	al	𐤀𐤋	
or take	tis·u	𐤕𐤔𐤀𐤅	
for your sons	liv·ne·khem	𐤋𐤁𐤍𐤉𐤊𐤌	
Never	ve·lo	𐤅𐤋𐤀	
seek	tid·re·shu	𐤕𐤃𐤓𐤔𐤅	
their peace	she·lo·mam	𐤔𐤋𐤌𐤌	
or prosperity	ve·to·w·va·tam	𐤅𐤈𐤅𐤁𐤕𐤌	
	ad	𐤏𐤃	
	o·w·lam	𐤏𐤅𐤋𐤌	
so that	le·ma·an	𐤋𐤌𐤏𐤍	
you may be strong	te·chez·qu	𐤕𐤇𐤆𐤒𐤅	
and may eat	va·a·khal·tem	𐤅𐤀𐤊𐤋𐤕𐤌	
-	et	𐤀𐤕	
the good things	tuv	𐤈𐤅𐤁	
of the land	ha·a·rets	𐤄𐤀𐤓𐤑	
leaving it as an inheritance	ve·ho·w·rash·tem	𐤅𐤄𐤅𐤓𐤔𐤕𐤌	
to your sons	liv·ne·khem	𐤋𐤁𐤍𐤉𐤊𐤌	
forever	ad	𐤏𐤃	

,	o·w·lam	עולם	
After	ve·a·cha·re	ואחרי	Ezra 9:13
all	kal	כל	
that has come	hab·ba	הבא	
upon us	a·le·nu	עלינו	
deeds	be·ma·a·se·nu	במעשינו	
because of our evil	ha·ra·eem	הרעים	
guilt	u·ve·ash·ma·te·nu	ובאשמתנו	
and our great	hag·ge·do·lah	הגדלה	
(though	kee	כי	
You	at·tah	אתה	
our God	e·lo·he·nu	אלהינו	
have punished us	cha·sakh·ta	חשכת	
less	le·mat·tah	למטה	
than our iniquities [deserve]	me·a·wo·ne·nu	מעוננו	
and have given	ve·na·tat·tah	ונתתה	
us	la·nu	לנו	
[such] a remnant	pe·le·tah	פליטה	
as this)	ka·zot	כזאת	
shall we again	ha·na·shuv	הנשוב	Ezra 9:14
break	le·ha·pher	להפר	
Your commandments	mits·wo·te·kha	מצותיך	
and intermarry	u·le·hit·chat·ten	ולהתחתן	
with the peoples	be·am·me	בעמי	
abominations ?	hat·to·e·vo·wt	התעבות	
who commit these	ha·el·leh	האלה	
Would You not	ha·lo·w	הלוא	

become so angry	te·e·naph	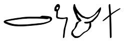	
with us	ba·nu	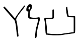	
as to	ad		
wipe us out	kal·leh	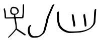	
leaving no	le·en	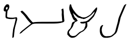	
remnant	she·e·reet		
or survivor ?	u·phe·le·tah	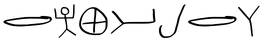	
O LORD	YHVH		Ezra 9:15
God	e·lo·he		
of Israel	yis·ra·el	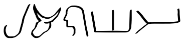	
are righteous !	tsad·deeq	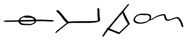	
You	at·tah		
For	kee	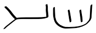	
we remain	nish·ar·nu		
as a remnant	phe·le·tah	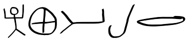	
day	ke·hay·yo·wm	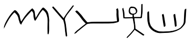	
this	haz·zeh		
Here we [are]	hin·nu	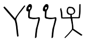	
before You	le·pha·ne·kha	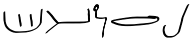	
in our guilt	be·ash·ma·te·nu		
though	kee	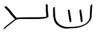	
no one	en	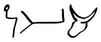	
can stand	la·a·mo·wd		
before You ”	le·pha·ne·kha	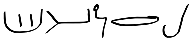	
because	al		
of it	zot		
prayed	u·khe·hit·pal·lel		Ezra 10:1

While Ezra	ez·ra	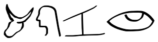	
and made this confession	u·khe·hit·vad·do·to	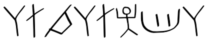	
weeping	bo·kheh	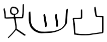	
and falling facedown	u·mit·nap·pel	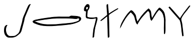	
before	liph·ne	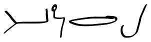	
the house	bet	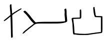	
of God	ha·e·lo·heem	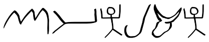	
gathered	niq·be·tsu	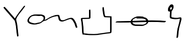	
around him	e·law	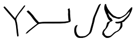	
of Israelites —	mee·yis·ra·el	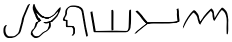	
assembly	qa·hal	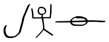	
large	rav	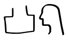	
a very	me·od	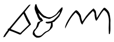	
men	a·na·sheem	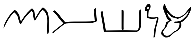	
women	ve·na·sheem	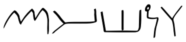	
and children —	vee·la·deem	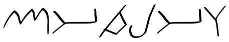	
as well	kee	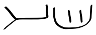	
wept bitterly	va·khu	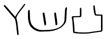	
and the people	ha·am	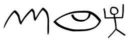	
	har·beh	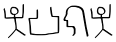	
	ve·kheh	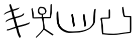	
Then	vay·ya·an	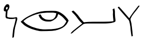	Ezra 10:2
Shecaniah	she·khan·yah	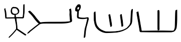	
son	ben	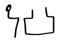	
of Jehiel	ye·chee·el	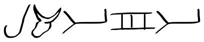	
an Elamite	mib·be·ne	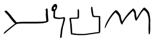	
	ʿo·lam	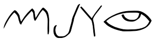	

said	vay·yo·mer		
to Ezra :	le·ez·ra		
“ We	a·nach·nu	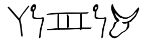	
have been unfaithful	ma·al·nu		
to our God	ve·lo·he·nu		
by marrying	van·no·shev		
women	na·sheem	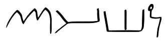	
foreign	na·khe·ree·yo·wt	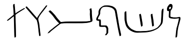	
from the people	me·am·me		
of the land	ha·a·rets		
yet	ve·at·tah		
there is	yesh	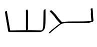	
hope	miq·veh	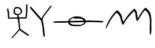	
for Israel	le·yis·ra·el		
in spite of	al		
this	zot		
So now	ve·at·tah		Ezra 10:3
let us make	nikh·rat	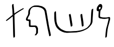	
a covenant	be·reet	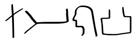	
before our God	le·lo·he·nu		
to send away	le·ho·w·tsee		
all	khal	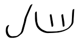	
the foreign wives	na·sheem	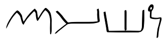	
and their children	ve·han·no·w·lad		
	me·hem	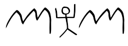	
according to the counsel	ba·a·tsat		
of my lord	a·do·nay		

and of those who tremble	ve·ha·cha·re·deem	
at the command	be·mits·vat	
of our God	e·lo·he·nu	
according to the Law	ve·khat·to·w·rah	
Let it be done	ye·a·seh	
Get up	qum	Ezra 10:4
for	kee	
your [responsibility]	a·le·kha	
[this] matter [is]	had·da·var	
and we	va·a·nach·nu	
will support you	im·makh	
Be strong	cha·zaq	
and take action ! ”	va·a·seh	
got up	vay·ya·qam	Ezra 10:5
So Ezra	ez·ra	
take an oath	vay·yash·ba	
-	et	
and made the leading	sa·re	
priests	hak·ko·ha·neem	
Levites	hal·vee·yim	
and all	ve·khal	
Israel	yis·ra·el	
to do what had been said	la·a·so·wt	
	kad·da·var	
	haz·zeh	
And they took the oath	vay·yish·sha·ve·u	

withdrew	vay·ya·qam	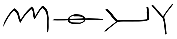	Ezra 10:6
Then Ezra	ez·ra		
from before	mil·liph·ne		
the house	bet	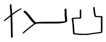	
of God	ha·e·lo·heem		
and walked	vay·ye·lekh	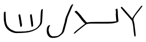	
to	el		
the chamber	lish·kat	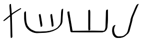	
of Jehohanan	ye·ho·w·cha·nan		
son	ben		
of Eliashib	el·ya·sheev		
And while he stayed	vay·ye·lekh	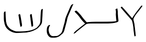	
there	sham		
food	le·chem	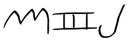	
no	lo		
he ate	a·khal		
water	u·ma·yim	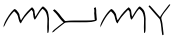	
no	lo		
and drank	sha·tah		
because	kee	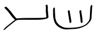	
he was mourning	mit·ab·bel	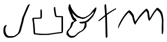	
over	al		
the unfaithfulness	ma·al		
of the exiles	hag·go·w·lah		
was issued	vay·ya·a·vee·ru	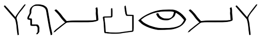	Ezra 10:7
And a proclamation	qo·wl	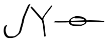	
throughout Judah	bee·hu·dah		

and Jerusalem	vee·ru·sha·lim		
that all	le·khol		
the exiles	be·ne	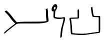	
	hag·go·w·lah		
should gather	le·hiq·qa·vets	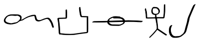	
at Jerusalem	ye·ru·sha·lim		
Whoever	ve·khol		Ezra 10:8
-	a·sher		
failed	lo		
to appear	ya·vo·w		
within three	lish·lo·shet	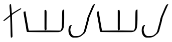	
days	hay·ya·meem		
according to the counsel	ka·a·tsat		
of the leaders	has·sa·reem	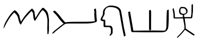	
and elders	ve·haz·ze·qe·neem	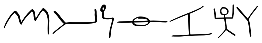	
would forfeit	ya·cho·ram	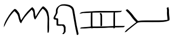	
all	kal	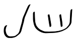	
his property	re·khu·sho		
	ve·hu		
and would himself be expelled	yib·ba·del		
from the assembly	miq·qe·hal	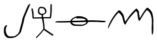	
of the exiles	hag·go·w·lah		
assembled	vay·yiq·qa·ve·tsu	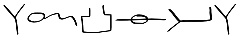	Ezra 10:9
all	khal		
the men	an·she		
of Judah	ye·hu·dah	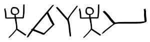	
and Benjamin	u·vin·ya·min	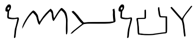	

in Jerusalem	ye·ru·sha·lim		
So within the three	lish·lo·shet	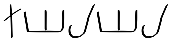	
days	hay·ya·meem		
	hu		
month	cho·desh	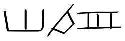	
of the ninth	hat·te·shee·ee	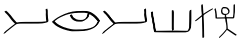	
and on the twentieth day	be·es·reem	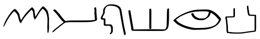	
	ba·cho·desh	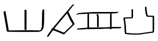	
sat	vay·ye·she·vu	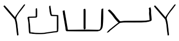	
all	khal	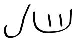	
the people	ha·am		
in the square	bir·cho·wv	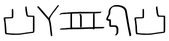	
at the house	bet	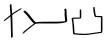	
of God	ha·e·lo·heem		
trembling	mar·ee·deem	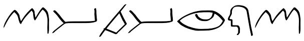	
regarding	al		
this matter	had·da·var		
and because of the heavy rain	u·me·hag·ge·sha·meem		
stood up	vay·ya·qam	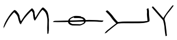	Ezra 10:10
Then Ezra	ez·ra		
the priest	hak·ko·hen		
and said	vay·yo·mer		
to them	a·le·hem		
“ You	at·tem		
have been unfaithful	me·al·tem		
by marrying	vat·to·shee·vu	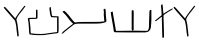	
women	na·sheem	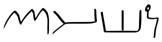	

foreign	na·khe·ree·yo·wt	
adding	le·ho·w·seeph	
to	al	
the guilt	ash·mat	
of Israel	yis·ra·el	
Now, therefore	ve·at·tah	Ezra 10:11
make	te·nu	
a confession	to·w·dah	
to the LORD	la·YHVH	
the God	e·lo·he	
of your fathers	a·vo·te·khem	
and do	va·a·su	
His will	re·tso·w·no	
Separate	ve·hib·ba·de·lu	
from the people	me·am·me	
of the land	ha·a·rets	
yourselves	u·min	
wives ”	han·na·sheem	
and from your foreign	han·na·khe·ree·yo·wt	
responded	vay·ya·nu	Ezra 10:12
And the whole	khal	
assembly	haq·qa·hal	
	vay·yo·me·ru	
voice :	qo·wl	
in a loud	ga·do·wl	
“ Truly	ken	
as you say	ke·div·rɛ·kha	

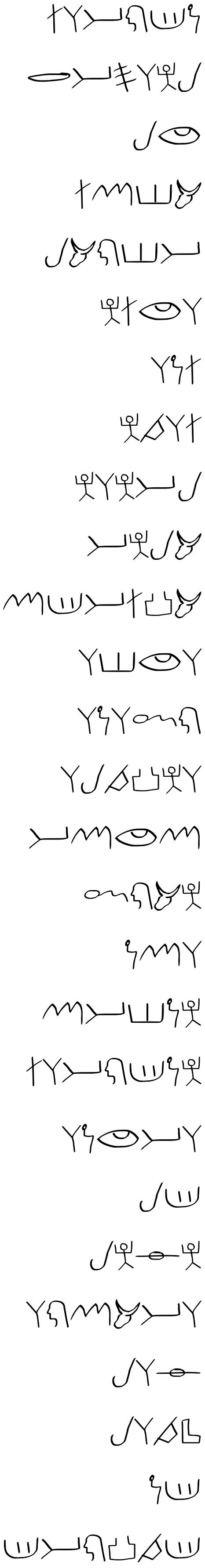

!	a·le·nu	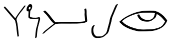	
we must do	la·a·so·wt		
But	a·val		Ezra 10:13
people here	ha·am		
there are many	rav	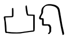	
season	ve·ha·et		
and it is the rainy	ge·sha·meem		
We are not	ve·en		
able	ko·ach		
to stay	la·a·mo·wd		
out in the open	ba·chuts		
the work	ve·ham·me·la·khah		
Nor [is this]	lo		
days	le·yo·wm	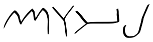	
of one	e·chad	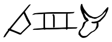	
or	ve·lo		
two	lish·na·yim	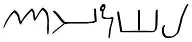	
for	kee	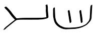	
greatly	hir·bee·nu	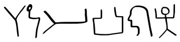	
we have transgressed	liph·sho·a		
matter	bad·da·var		
in this	haz·zeh		
represent	ya·am·du		Ezra 10:14
	na		
Let our leaders	re·nu	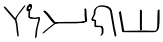	
the whole	le·khal		
assembly	haq·qa·hal	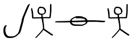	

Then let everyone	ve·khol	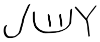	
-	a·sher	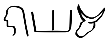	
in our towns	be·a·re·nu	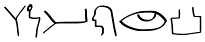	
who has married	ha·ho·sheev	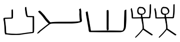	
woman	na·sheem	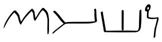	
a foreign	na·khe·ree·yo·wt	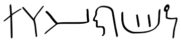	
come	ya·vo	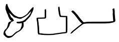	
time	le·it·teem	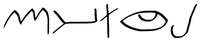	
at an appointed	me·zum·ma·neem	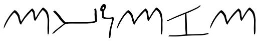	
together with	ve·im·ma·hem	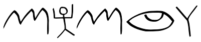	
the elders	ziq·ne	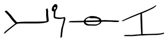	
of each town	eer	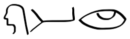	
	va·eer	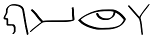	
and judges	ve·sho·phe·te·ha	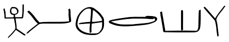	
	ad	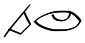	
is turned away	le·ha·sheev	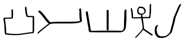	
until the fierce anger	cha·ro·wn	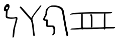	
	aph	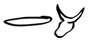	
of our God	e·lo·he·nu	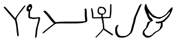	
from us ”	mim·men·nu	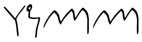	
-	ad	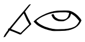	
matter	lad·da·var	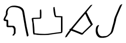	
in this	haz·zeh	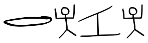	
(Only	akh	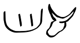	Ezra 10:15
Jonathan	yo·w·na·tan	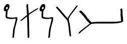	
son	ben	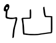	
of Asahel	a·sa·h·el	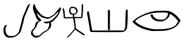	

and Jahzeiah	ve·yach·ze·yah	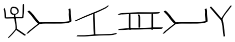	
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of Tikvah	tiq·vah	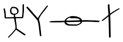	
opposed	a·me·du		
	al		
this [plan])	zot		
by Meshullam	u·me·shul·lam	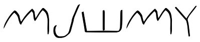	
and Shabbethai	ve·shab·be·tay		
the Levite	hal·le·vee		
supported	a·za·rum		
did	vay·ya·a·su		Ezra 10:16
as proposed	khen	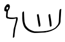	
So the exiles	be·ne	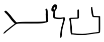	
	hag·go·w·lah		
selected	vay·yib·ba·de·lu		
Ezra	ez·ra		
the priest	hak·ko·hen		
men	a·na·sheem	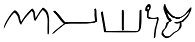	
heads	ra·she	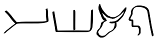	
who were family	ha·a·vo·wt		
	le·vet	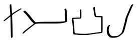	
to represent their families	a·vo·tam		
each of them	ve·khul·lam	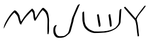	
identified by name	be·she·mo·wt		
	vay·ye·she·vu	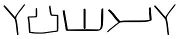	
day	be·yo·wm	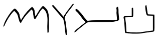	
On the first	e·chad	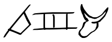	

month	la·cho·desh	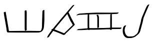	
of the tenth	ha·a·see·ree	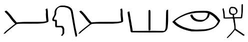	
they launched	le·dar·yo·wosh	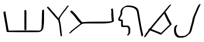	
the investigation	had·da·var		
they had dealt	vay·khal·lu		Ezra 10:17
with all	vak·kol		
the men	a·na·sheem	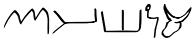	
who had married	ha·ho·shee·vu	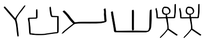	
women	na·sheem	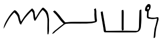	
foreign	na·khe·ree·yo·wt	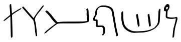	
and by	ad		
day	yo·wm		
the first	e·chad	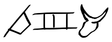	
month	la·cho·desh	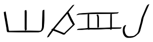	
of the first	ha·ri·sho·wn		
were found	vay·yim·ma·tse		Ezra 10:18
Among the descendants	mib·be·ne	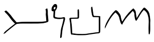	
of the priests	hak·ko·ha·neem	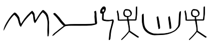	
-	a·sher		
who had married	ho·shee·vu	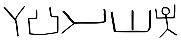	
women	na·sheem	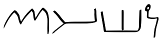	
foreign	na·khe·ree·yo·wt	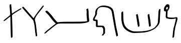	
these descendants	mib·be·ne	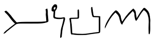	
of Jeshua	ye·shu·a		
son	ben		
of Jozadak	yo·w·tsa·daq		
and his brothers :	ve·e·chaw	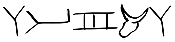	

Maaseiah	ma·a·se·yah		
Eliezer	ve·e·lee·e·zer	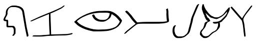	
Jarib	ve·ya·reev		
and Gedaliah	u·ge·dal·yah		
They pledged	vay·yit·te·nu	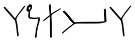	Ezra 10:19
	ya·dam		
away	le·ho·w·tsee		
to send their wives	ne·she·hem	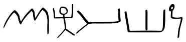	
and for their guilt	va·a·she·meem		
[they presented] a ram	el	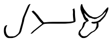	
from the flock	tson		
as	al		
a guilt offering	ash·ma·tam		
From the descendants	u·mib·be·ne		Ezra 10:20
of Immer :	im·mer		
Hanani	cha·na·nee	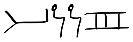	
and Zebadiah	u·ze·vad·yah	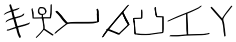	
From the descendants	u·mib·be·ne		Ezra 10:21
of Harim :	cha·rim		
Maaseiah	ma·a·se·yah		
Elijah	ve·e·lee·yah	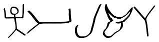	
Shemaiah	u·she·ma·yah		
Jehiel	vee·chee·el	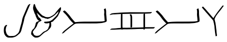	
and Uzziah	ve·u·zee·yah		
From the descendants	u·mib·be·ne		Ezra 10:22
of Pashhur :	pash·chur		

Elioenai	el·yo·w·e·nay	
Maaseiah	ma·a·se·yah	
Ishmael	yish·ma·el	
Nethanel	ne·tan·el	
Jozabad	yo·w·za·vad	
and Elasah	ve·el·a·sah	
Among	u·min	Ezra 10:23
the Levites :	hal·vee·yim	
Jozabad	yo·w·za·vad	
Shimei	ve·shim·ee	
Kelaiah	ve·qe·la·yah	
(that is	hu	
Kelita),	qe·lee·ta	
Pethahiah	pe·tach·yah	
Judah	ye·hu·dah	
and Eliezer	ve·e·lee·e·zer	
From	u·min	Ezra 10:24
the singers :	ham·sho·re·reem	
Eliashib	el·ya·sheev	
From	u·min	
the gatekeepers :	hash·sho·a·reem	
Shallum	shal·lum	
Telem	va·te·lem	
and Uri	ve·u·ree	
And among the other Israelites,	u·mee·yis·ra·el	Ezra 10:25
from the descendants	mib·be·ne	
of Parosh :	phar·osh	

Ramiah	ram·yah	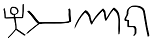	
Izziah	ve·yiz·zee·yah		
Malchijah	u·mal·kee·yah	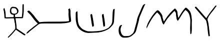	
Mijamin	u·mee·ya·min	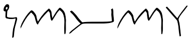	
Eleazar	ve·el·a·zar		
Malchijah	u·mal·kee·yah	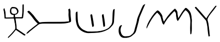	
and Benaiah	u·ve·na·yah	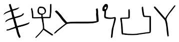	
From the descendants	u·mib·be·ne		Ezra 10:26
of Elam :	e·lam	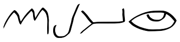	
Mattaniah	mat·tan·yah	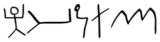	
Zechariah	ze·khar·yah		
Jehiel	vee·chee·el	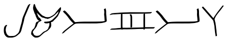	
Abdi	ve·av·dee		
Jeremoth	vee·re·mo·wt		
and Elijah	ve·e·lee·yah	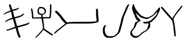	
From the descendants	u·mib·be·ne		Ezra 10:27
of Zattu :	zat·tu		
Elioenai	el·yo·w·e·nay		
Eliashib	el·ya·sheev		
Mattaniah	mat·tan·yah	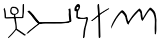	
Jeremoth	vee·re·mo·wt		
Zabad	ve·za·vad		
and Aziza	va·a·zee·za	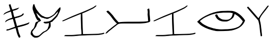	
From the descendants	u·mib·be·ne		Ezra 10:28
of Bebai :	be·vay		
Jehohanan	ye·ho·w·cha·nan		

Hananiah	cha·nan·yah	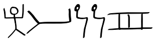	
Zabbai	zab·bay		
and Athlai	at·lay	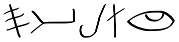	
From the descendants	u·mib·be·ne		Ezra 10:29
of Bani :	ba·nee	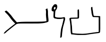	
Meshullam	me·shul·lam	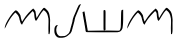	
Malluch	mal·lukh	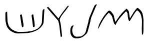	
Adaiah	va·a·da·yah	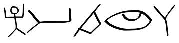	
Jashub	ya·shuv		
Sheal	u·she·al		
and Jeremoth	ye·rē·mot	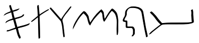	
From the descendants	u·mib·be·ne		Ezra 10:30
	pa·chat	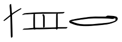	
of Pahath-moab :	mo·w·av		
Adna	ad·na		
Chelal	u·khe·lal	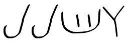	
Benaiah	be·na·yah	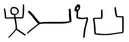	
Maaseiah	ma·a·se·yah		
Mattaniah	mat·tan·yah	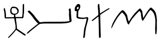	
Bezalel	ve·tsal·el		
Binnui	u·vin·nui	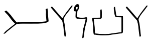	
and Manasseh	u·me·nash·sheh	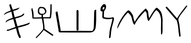	
From the descendants	u·ve·ne		Ezra 10:31
of Harim :	cha·rim	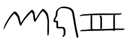	
Eliezer	e·lee·e·zer		
Isshijah	yish·shee·yah	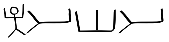	

Malchijah	mal·kee·yah		
Shemaiah	she·ma·yah		
Shimeon	shim·o·wn		
Benjamin	be·ne·ya·min	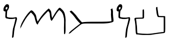	Ezra 10:32
Malluch	mal·lukh	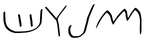	
and Shemariah	she·mar·yah	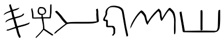	
From the descendants	mib·be·ne	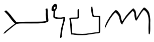	Ezra 10:33
of Hashum :	cha·shum		
Mattenai	mat·te·nay		
Mattattah	mat·tat·tah	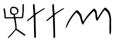	
Zabad	za·vad	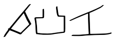	
Eliphelet	e·lee·phe·let	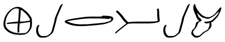	
Jeremai	ye·re·may	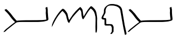	
Manasseh	me·nash·sheh	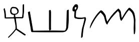	
and Shimei	shim·ee		
From the descendants	mib·be·ne	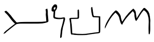	Ezra 10:34
of Bani :	va·nee	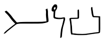	
Maadai	ma·a·day		
Amram	am·ram		
Uel	ve·u·el		
Benaiah	be·na·yah	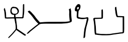	Ezra 10:35
Bedeiah	ve·de·yah		
Cheluhi	ke·la·hay		
Vaniah	van·yah	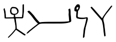	Ezra 10:36
Meremoth	me·re·mo·wt		
Eliashib	el·ya·sheev		
Mattaniah	mat·tan·yah	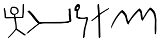	Ezra 10:37

Mattenai	mat·te·nay		
and Jaasu	ve·ya·ʿa·so		
From the descendants	u·va·nee		Ezra 10:38
of Binnui :	u·vin·nui		
Shimei	shim·ee		
Shelemiah	ve·she·lem·yah	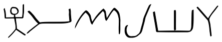	Ezra 10:39
Nathan	ve·na·tan	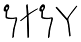	
Adaiah	va·a·da·yah	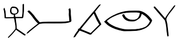	
Machnadebai	makh·nad·vay		Ezra 10:40
Shashai	sha·shay		
Sharai	sha·ray	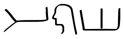	
Azarel	a·zar·el	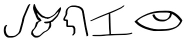	Ezra 10:41
Shelemiah	ve·she·lem·ya·hu		
Shemariah	she·mar·yah		
Shallum	shal·lum		Ezra 10:42
Amariah	a·mar·yah		
and Joseph	yo·w·seph		
[And] from the descendants	mib·be·ne	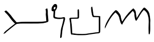	Ezra 10:43
of Nebo :	ne·vo		
Jeiel	ye·ee·el	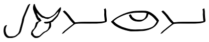	
Mattithiah	mat·tit·yah	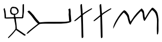	
Zabad	za·vad	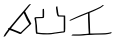	
Zebina	ze·vee·na	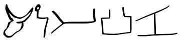	
Jaddai	yad·do	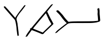	
Joel	ve·yo·w·el		
and Benaiah	be·na·yah	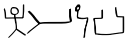	
All	kal	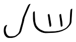	Ezra 10:44

these [men]	el·leh	אלה	
had married	na·se	נשאי	
women	na·sheem	נשים	
foreign	na·khe·ree·yo·wt	נכריות	
	ve·yesh	ויש	
and [some] of them	me·hem	מהם	
by these wives	na·sheem	נשים	
had	vay·ya·see·mu	וישימו	
children	ba·neem	בנים׃	

Nehemiah

BSB Translation	Transliteration	Original Hebrew	
[These are] the words	div·re	דברי	Nehemiah 1:1
of Nehemiah	ne·chem·yah	נחמיה	
son	ben	בן	
of Hacaliah :	cha·khal·yah	חכליה	
	vay·hee	ויהי	
In the month	ve·cho·desh	בחדש	
of Chislev	kis·lēw	כסלו	
year	she·nat	שנת	
in the twentieth	es·reem	עשרים	
while I	va·a·nee	ואני	
was	ha·yee·tee	הייתי	
of Susa	be·shu·shan	בשושן	
in the citadel	hab·bee·rah	הבירה	
arrived	vay·ya·vo	ויבא	Nehemiah 1:2
Hanani	cha·na·nee	חנני	

one	e·chad	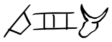	
of my brothers	me·a·chay		
	hu		
with men	va·a·na·sheem	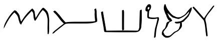	
from Judah	mee·hu·dah	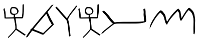	
So I questioned them	va·esh·a·lem		
about	al		
of the Jews	hay·ye·hu·deem		
the remnant	hap·pe·le·tah	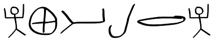	
who	a·sher		
had survived	nish·a·ru		
	min		
the exile	hash·she·vee		
and also about	ve·al		
Jerusalem	ye·ru·sha·lim		
And they told	vay·yo·me·ru		Nehemiah 1:3
me	lee	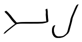	
“ The remnant	han·nish·a·reem		
who	a·sher		
survived	nish·a·ru		
	min		
the exile	hash·she·vee		
[are] there	sham		
in the province	bam·me·dee·nah		
trouble	be·ra·ah		
in great	ge·do·lah		
and disgrace	u·ve·cher·pah	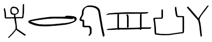	

The wall	ve·cho·w·mat	𐤅𐤇𐤅𐤌𐤕	
of Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
[is] broken down	me·pho·ra·tset	𐤌𐤐𐤓𐤑𐤕	
and its gates	u·she·a·re·ha	𐤅𐤔𐤏𐤓𐤉𐤄	
[are burned]	nits·tse·tu	𐤍𐤑𐤕𐤅	
with fire ”	va·esh	𐤁𐤀𐤔	
-	vay·hee	𐤅𐤉𐤄𐤉	Nehemiah 1:4
When I heard	ke·sha·me·ee	𐤊𐤔𐤌𐤏𐤉	
-	et	𐤀𐤕	
words	had·de·va·reem	𐤄𐤃𐤁𐤓𐤉𐤌	
these	ha·el·leh	𐤄𐤀𐤋𐤄	
I sat down	ya·shav·tee	𐤉𐤔𐤁𐤕𐤉	
and wept	va·ev·keh	𐤅𐤀𐤁𐤊𐤄	
I mourned	va·et·ab·be·lah	𐤅𐤀𐤕𐤀𐤁𐤋𐤄	
for days	ya·meem	𐤉𐤌𐤉𐤌	
	va·e·hee	𐤅𐤀𐤄𐤉	
fasting	tsam	𐤑𐤌	
and praying	u·mit·pal·lel	𐤅𐤌𐤕𐤐𐤋𐤋	
before	liph·ne	𐤋𐤐𐤍𐤉	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of heaven	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
Then I said :	va·o·mar	𐤅𐤀𐤌𐤓	Nehemiah 1:5
“ O	an·na	𐤀𐤍𐤀	
LORD	YHVH	𐤉𐤄𐤅𐤄	
God	e·lo·he	𐤀𐤋𐤄𐤉	
of heaven	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
God	ha·el	𐤄𐤀𐤋	

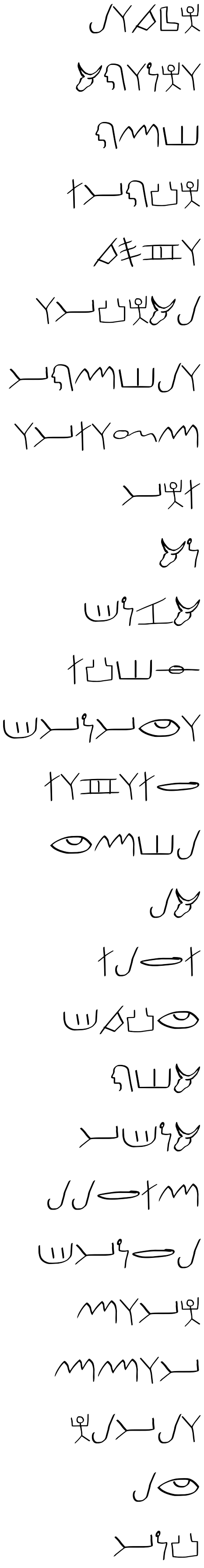

the great	hag·ga·do·wl	
and awesome	ve·han·no·w·ra	
who keeps	sho·mer	
His covenant	hab·be·reet	
of loving devotion	va·che·sed	
with those who love Him	le·o·ha·vaw	
and keep	u·le·sho·me·re	
His commandments	mits·wo·taw	
be	te·hee	Nehemiah 1:6
	na	
and Your ears	a·ze·ne·kha	
attentive	qash·she·vet	
let Your eyes	ve·e·ne·kha	
open	phe·tuw·w·chot	
to hear	lish·mo·a	
	el	
the prayer	te·phil·lat	
Your servant	av·de·kha	
that	a·sher	
I	a·no·khee	
pray	mit·pal·lel	
before You	le·pha·ne·kha	
now	hay·yo·wm	
day	yo·w·mam	
and night	va·lay·lah	
for	al	
the Israelites	be·ne	

	yis·ra·el	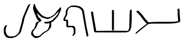	
Your servants	a·va·de·kha		
I confess	u·mit·vad·deh		
	al		
the sins	chat·to·wt		
we Israelites	be·ne	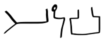	
	yis·ra·el	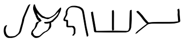	
that	a·sher		
have committed	cha·ta·nu		
against You	lakh	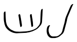	
Both I	va·a·nee		
house	u·vet	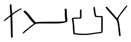	
and my father’s	a·vee	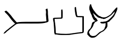	
have sinned	cha·ta·nu		
We have behaved corruptly	cha·vol	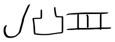	Nehemiah 1:7
	cha·val·nu	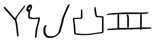	
against You	lakh	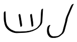	
and have not	ve·lo		
kept	sha·mar·nu		
-	et		
the commandments	ham·mits·wot		
-	ve·et		
statutes	ha·chuq·qeem	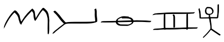	
-	ve·et		
and ordinances	ham·mish·pa·teem		
that	a·sher		
You gave	tsiw·vee·ta		

-	et		
Moses	mo·sheh		
Your servant	av·de·kha		
Remember	ze·khar	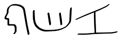	Nehemiah 1:8
I pray	na		
-	et		
the word	had·da·var		
that	a·sher		
You commanded	tsiw·vee·ta		
-	et		
Moses	mo·sheh	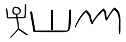	
Your servant	av·de·kha		
when You said	le·mor	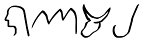	
‘ If you	at·tem		
are unfaithful	tim·a·lu		
I	a·nee	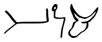	
will scatter	a·pheets	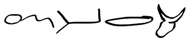	
you	et·khem		
among the nations	ba·am·meem		
but [if] you return	ve·shav·tem	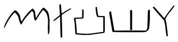	Nehemiah 1:9
to Me	e·lay	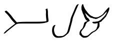	
and keep	u·she·mar·tem		
My commandments	mits·wo·tay		
and practice	va·a·see·tem	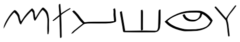	
-	o·tam		
then even if	im		
have been	yih·yeh		

your exiles	nid·da·cha·khem	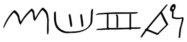	
{banished} to the farthest	biq·tseh	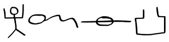	
horizon	hash·sha·ma·yim	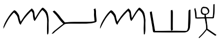	
from there	mish·sham	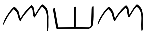	
I will gather them	a·qab·be·tsem	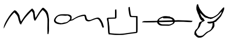	
and bring them	va·ha·vo·ʾo·tīm	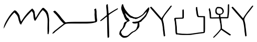	
to	el	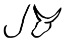	
the place	ham·ma·qo·wm	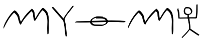	
-	a·sher	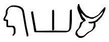	
I have chosen	ba·char·tee	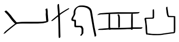	
as a dwelling	le·shak·ken	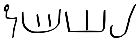	
for	et	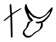	
My Name ’	she·mee	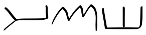	
	sham	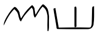	
They	ve·hem	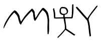	Nehemiah 1:10
are Your servants	a·va·de·kha	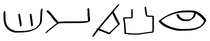	
and Your people	ve·am·me·kha	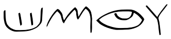	
them	a·sher	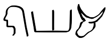	
You redeemed	pa·dee·ta	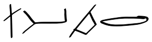	
power	be·kho·cha·kha	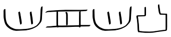	
by Your great	hag·ga·do·wl	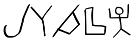	
hand	u·ve·ya·de·kha	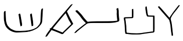	
and mighty	ha·cha·za·qah	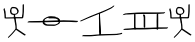	
-	an·na	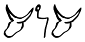	Nehemiah 1:11
O Lord	a·do·nay	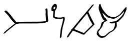	
be	te·hee	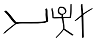	
	na	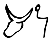	

may Your ear	a·ze·ne·kha	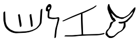	
attentive	qash·she·vet		
to	el		
[my] prayer	te·phil·lat		
	av·de·kha		
and to	ve·el		
the prayers	te·phil·lat		
of Your servants	a·va·de·kha		
who delight	ha·cha·phe·tseem		
to revere	le·yir·ah		
-	et		
Your name	she·me·kha		
success	ve·hats·lee·chah	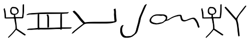	
I pray	na		
Give Your servant	le·av·de·kha		
this day	hay·yo·wm	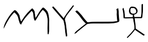	
and grant him	u·te·ne·hu		
mercy	le·ra·cha·meem		
in the sight	liph·ne		
man ”	ha·eesh	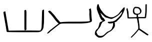	
of this	haz·zeh		
(At that time I	va·a·nee		
was	ha·yee·tee	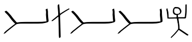	
the cupbearer	mash·qeh	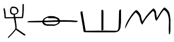	
to the king)	lam·me·lekh	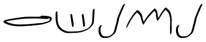	
Now	vay·hee	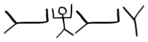	Nehemiah 2:1
in the month	be·cho·desh	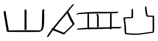	

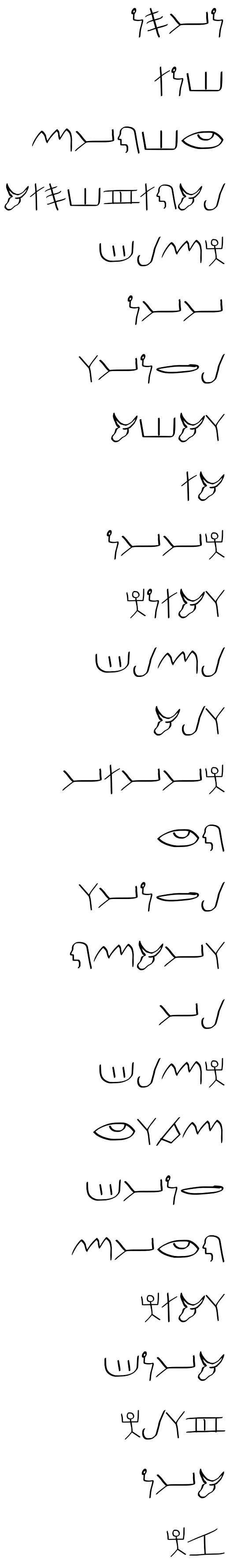

of Nisan	nee·san	
year	she·nat	
in the twentieth	es·reem	
Artaxerxes	le·ar·tach·shast	
of King	ham·me·lekh	
when wine	ya·yin	
was set before him	le·pha·naw	
I took	va·es·sa	
-	et	
the wine	hay·ya·yin	
and gave	va·et·te·nah	
it to the king	lam·me·lekh	
I had never	ve·lo	
been	ha·yee·tee	
sad	ra	
in his presence	le·pha·naw	
said	vay·yo·mer	Nehemiah 2:2
to me	lee	
so the king	ham·me·lekh	
“ Why [is]	mad·du·a	
your face	pa·ne·kha	
sad	ra·eem	
though you [are]	ve·at·tah	
not	e·ne·kha	
ill ?	cho·w·leh	
could only be	en	
This	zeh	

	kee	
	im	
sadness	ro·a	
of the heart ”	lev	
I was overwhelmed with fear	va·ee·ra	
	har·beh	
	me·od	
and replied	va·o·mar	Nehemiah 2:3
to the king	lam·me·lekh	
“ May the king	ham·me·lekh	
!	le·o·w·lam	
live forever	yich·yeh	
Why	mad·du·a	
should I not	lo	
be sad	ye·re·u	
	pha·nay	
when	a·sher	
the city	ha·eer	
where	bet	
are buried	qiv·ro·wt	
my fathers	a·vo·tay	
lies in ruins	cha·re·vah	
and its gates	u·she·a·re·ha	
have been destroyed	uk·ke·lu	
by fire ? ”	va·esh	
replied	vay·yo·mer	Nehemiah 2:4
-	lee	

the king	ham·me·lekh		
	al		
“ What	mah	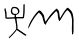	
	zeh	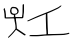	
is your	at·tah		
request ? ”	me·vaq·qesh	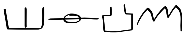	
So I prayed	va·et·pal·lel		
to	el		
the God	e·lo·he	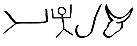	
of heaven	hash·sha·ma·yim	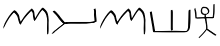	
and answered	va·o·mar		Nehemiah 2:5
the king	lam·me·lekh		
“ If	im		
	al		
the king	ham·me·lekh		
it pleases	to·wv		
and if	ve·im		
has found favor	yee·tav	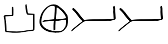	
your servant	av·de·kha		
in your sight	le·pha·ne·kha	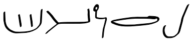	
I ask that	a·sher		
you send me	tish·la·che·nee	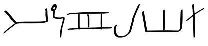	
to	el		
Judah	ye·hu·dah	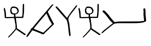	
to	el		
the city	eer	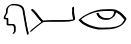	
are buried	qiv·ro·wt		

where my fathers	a·vo·tay		
so that I may rebuild it ”	ve·ev·nen·nah		
asked	vay·yo·mer		Nehemiah 2:6
me	lee	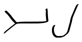	
Then the king	ham·me·lekh		
with the queen	ve·hash·she·gal		
seated	yo·wo·she·vet		
beside him	ets·lo		
“ How long	ad		
	ma·tay		
take	yih·yeh	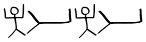	
will your journey	ma·ha·la·kha·kha	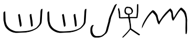	
and when	u·ma·tay		
will you return ? ”	ta·shuv		
So it pleased	vay·yee·tav	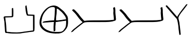	
	liph·ne		
the king	ham·me·lekh		
to send me	vay·yish·la·che·nee	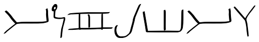	
and I set	va·et·te·nah		
	lo		
a time	ze·man	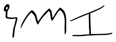	
I also said	va·o·w·mar		Nehemiah 2:7
to [him]	lam·me·lekh		
“ If	im		
	al		
the king	ham·me·lekh		
it pleases	to·wv		

may letters	ig·ge·ro·wt		
be given	yit·te·nu	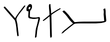	
to me	lee	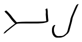	
for	al		
the governors	pa·cha·wo·wt	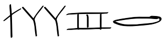	
west	e·ver	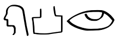	
of the Euphrates	han·na·har		
so that	a·sher		
they will grant me safe passage	ya·a·vee·ru·nee	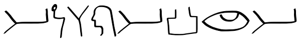	
until	ad		
-	a·sher		
I reach	a·vo·w		
	el		
Judah	ye·hu·dah	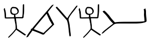	
And may I have a letter	ve·ig·ge·ret		Nehemiah 2:8
to	el		
Asaph	a·saph		
keeper	sho·mer		
forest	hap·par·des		
of the king’s	a·sher		
	lam·me·lekh		
so that	a·sher		
he will give	yit·ten	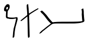	
me	lee	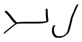	
timber	e·tseem		
to make beams	le·qa·ro·wt	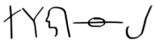	
for	et		

the gates	sha·a·re		
of the citadel	hab·bee·rah	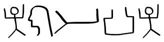	
-	a·sher		
to the temple	lab·ba·yit	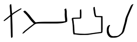	
wall	u·le·cho·w·mat		
for the city	ha·eer		
and for the house	ve·lab·ba·yit		
-	a·sher		
I will occupy	a·vo·w		
”	e·law	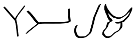	
granted	vay·yit·ten	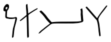	
my requests	lee	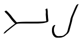	
the king	ham·me·lekh		
hand	ke·yad	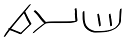	
of my God	e·lo·hay		
And because the gracious	hat·to·w·vah		
was upon me	a·lay	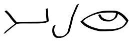	
Then I went	va·a·vo·w	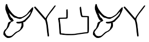	Nehemiah 2:9
to	el		
the governors	pa·cha·wo·wt	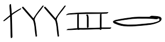	
west	e·ver	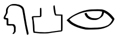	
of the Euphrates	han·na·har		
and gave	va·et·te·nah		
them	la·hem		
-	et		
letters	ig·ge·ro·wt		
the king’s	ham·me·lekh		

had also sent	vay·yish·lach		
with me	im·mee		
The king	ham·me·lekh		
officers	sa·re	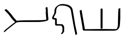	
army	cha·yil	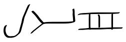	
and cavalry	u·pha·ra·sheem	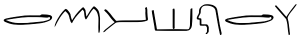	
heard about this	vay·yish·ma	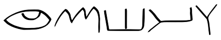	Nehemiah 2:10
But when Sanballat	san·val·lat	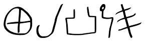	
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and Tobiah	ve·to·w·vee·yah		
official	ha·e·ved		
the Ammonite	ha·am·mo·nee	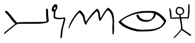	
disturbed	vay·ye·ra	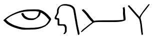	
	la·hem		
	ra·ah		
they were deeply	ge·do·lah		
that	a·sher		
had come	ba		
someone	a·dam		
to seek	le·vaq·qesh	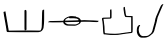	
the well-being	to·w·vah		
	liv·ne		
of the Israelites	yis·ra·el	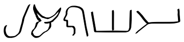	
After I had arrived	va·a·vo·w	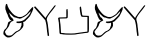	Nehemiah 2:11
in	el		
Jerusalem	ye·ru·sha·lim		
and had been	va·e·hee		

there	sham		
days	ya·meem	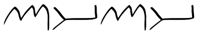	
three	she·lo·shah	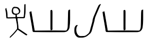	
set out	va·a·qum	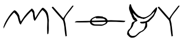	Nehemiah 2:12
at night	lay·lah	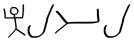	
I	a·nee	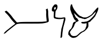	
men	va·a·na·sheem	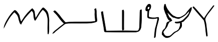	
a few	me·at		
with	im·mee		
I did not	ve·lo		
tell	hig·gad·tee		
anyone	le·a·dam		
what	mah	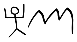	
my God	e·lo·hay		
had laid	no·ten	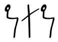	
on	el		
my heart	lib·bee		
to do	la·a·so·wt		
for Jerusalem	lee·ru·sha·lim		
animal	u·ve·he·mah		
	en	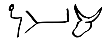	
with me	im·mee		
The only	kee	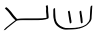	
	im		
was the one	hab·be·he·mah	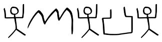	
on which	a·sher		
I	a·nee	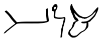	

was riding	ro·khev		
	bah		
So I went out	va·e·tse·ah		Nehemiah 2:13
Gate	ve·sha·ar		
through the Valley	hag·gay	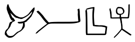	
at night	lay·lah	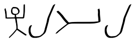	
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	pe·ne	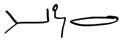	
the Well	en	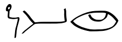	
of the Serpent	hat·tan·neen	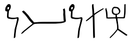	
	ve·el		
Gate	sha·ar		
and the Dung	ha·ash·pot	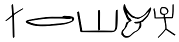	
	va·e·hee		
and I inspected	so·ver	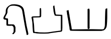	
the walls	be·cho·w·mot		
of Jerusalem	ye·ru·sha·lim		
that	a·sher		
had been broken down	ham·pho·r·va·tsīm	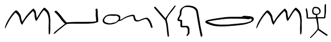	
and the gates	u·she·ʿa·rɛ·ha		
that had been destroyed	uk·ke·lu		
by fire	va·esh		
Then I went on	va·e·e·vor		Nehemiah 2:14
to	el		
Gate	sha·ar		
the Fountain	ha·a·yin		
	ve·el		

Pool	be·re·khat		
and the King’s	ham·me·lekh		
but [there was] no	ve·en		
room	ma·qo·wm	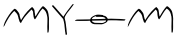	
for the animal	lab·be·he·mah		
to get through	la·a·vor		
under me	tach·tay		
so I	va·e·hee		Nehemiah 2:15
went up	o·leh		
the valley	van·na·chal	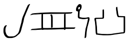	
by night	lay·lah	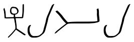	
and	va·e·hee		
inspected	so·ver		
the wall	ba·cho·w·mah		
Then I headed back	va·a·shuv		
and reentered	va·a·vo·w	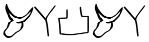	
Gate	be·sha·ar		
through the Valley	hag·gay	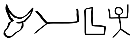	
	va·a·shuv		
The officials	ve·has·se·ga·neem	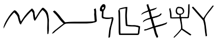	Nehemiah 2:16
did not	lo		
know	ya·de·u		
where	a·nah		
I had gone	ha·lakh·tee		
or what	u·mah		
I	a·nee	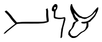	
was doing	o·seh		

the Jews	ve·lay·ye·hu·deem		
or priests	ve·lak·ko·ha·neem		
or nobles	ve·la·cho·reem	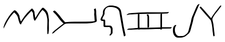	
or officials	ve·las·se·ga·neem	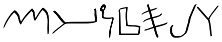	
or any other	u·le·ye·ter	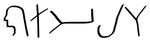	
	o·seh		
workers	ham·me·la·khah		
yet	ad		
	ken	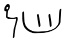	
for I had not	lo		
told	hig·gad·tee		
Then I said	va·o·w·mar		Nehemiah 2:17
to them	a·le·hem	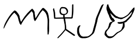	
“ You	at·tem		
see	ro·eem	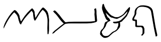	
the trouble	ha·ra·ah		
-	a·sher		
we are	a·nach·nu	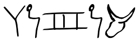	
in	vah		
-	a·sher		
Jerusalem	ye·ru·sha·lim		
lies in ruins	cha·re·vah		
and its gates	u·she·a·re·ha		
have been burned down	nits·tse·tu		
	va·esh		
Come	le·khu		
let us rebuild	ve·niv·neh		

-	et		
the wall	cho·w·mat		
of Jerusalem	ye·ru·sha·lim		
so that we will no	ve·lo		
be	nih·yeh	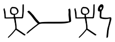	
longer	o·wd		
a disgrace ”	cher·pah		
I also told	va·ag·geed	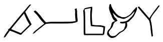	Nehemiah 2:18
them	la·hem		
-	et		
hand	yad	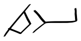	
of my God	e·lo·hay		
about	a·sher		
	hee	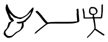	
the gracious	to·w·vah		
upon me	a·lay	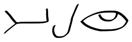	
and	ve·aph		
	div·re		
the king	ham·me·lekh		
what	a·sher		
had said	a·mar		
to me	lee	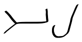	
they replied	vay·yo·me·ru		
“ Let us start	na·qum	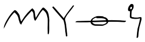	
rebuilding ”	u·va·nee·nu	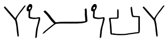	
and they set	vay·chaz·ze·qu	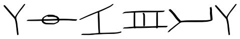	
their hands	ye·de·hem	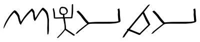	

to [this] good [work]	lat·to·w·vah		
heard about this	vay·yish·ma	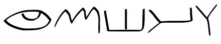	Nehemiah 2:19
But when Sanballat	san·val·lat	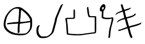	
the Horonite	ha·cho·ro·nee		
Tobiah	ve·to·vee·yah		
official	ha·e·ved		
the Ammonite	ha·am·mo·w·nee		
and Geshem	ve·ge·shem		
the Arab	ha·ar·vee		
they mocked	vay·yal·i·gu		
us	la·nu		
and ridiculed	vay·yiv·zu	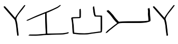	
us	a·le·nu	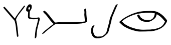	
saying	vay·yo·me·ru		
“ What	mah	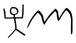	
	had·da·var		
is this	haz·zeh		
-	a·sher		
you are	at·tem		
doing ?	o·seem	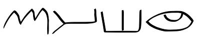	
against	ha·al		
the king ? ”	ham·me·lekh		
Are you	at·tem		
rebelling	mo·re·deem		
So I answered	va·a·sheev	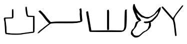	Nehemiah 2:20
them	o·w·tam		
	da·var		

and said	va·o·w·mar		
-	la·hem		
“ The God	e·lo·he		
of heaven	hash·sha·ma·yim		
is the One	hu		
who will grant us success	yats·lee·ach	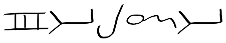	
	la·nu		
We	va·a·nach·nu	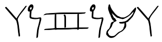	
His servants	a·va·daw	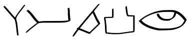	
will start	na·qum	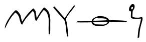	
rebuilding	u·va·nee·nu		
but you	ve·la·khem		
have no	en	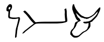	
portion	che·leq	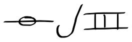	
right	u·tse·da·qah	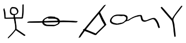	
or claim	ve·zik·ka·ro·wn		
in Jerusalem ”	bee·ru·sha·lim		
began	vay·ya·qam	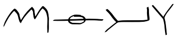	Nehemiah 3:1
Eliashib	el·ya·sheev		
priest	hak·ko·hen		
the high	hag·ga·do·wl		
and his fellow	ve·e·chaw	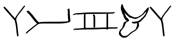	
priests	hak·ko·ha·neem	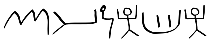	
rebuilding	vay·yiv·nu	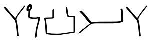	
-	et		
Gate	sha·ar		
At the Sheep	hats·tson		

They	hem·mah		
dedicated it	qid·de·shu·hu		
and installed	vay·ya·a·mee·du		
its doors	dal·to·taw	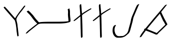	
After building as far as	ve·ad		
the Tower	mig·dal		
of the Hundred	ham·me·ah		
they dedicated [the wall]	qid·de·shu·hu		
	ad		
and the Tower	mig·dal		
of Hananel	cha·nan·el		
next to	ve·al		Nehemiah 3:2
Eliashib	ya·do	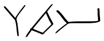	
built	va·nu	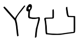	
	an·she		
The men of Jericho	ye·rē·chos	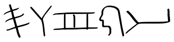	
next	ve·al		
to them	ya·do	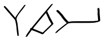	
built	va·nah		
and Zaccur	zak·kur		
son	ben		
of Imri	im·ree		
-	ve·et		Nehemiah 3:3
Gate	sha·ar		
The Fish	had·da·geem	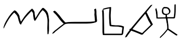	
was rebuilt	ba·nu	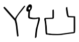	
by the sons	be·ne	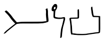	

of Hassenaah	has·se·na·ah		
They	hem·mah		
laid its beams	qe·ru·hu		
and installed	vay·ya·a·mee·du		
its doors	dal·to·taw	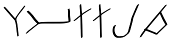	
bolts	man·u·law		
and bars	u·ve·ree·chaw	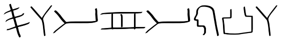	
Next	ve·al		Nehemiah 3:4
to them	ya·dam		
made repairs	he·che·zeeq	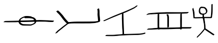	
Meremoth	me·re·mo·wt		
son	ben		
of Uriah	u·ree·yah		
the son	ben		
of Hakkoz	haq·qo·tss	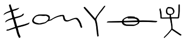	
Next	ve·al		
to him	ya·dam		
made repairs	he·che·zeeq	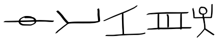	
Meshullam	me·shul·lam	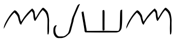	
son	ben		
of Berechiah	be·rekh·yah		
the son	ben		
of Meshezabel	me·shē·zav·ʾē·ls		
and next	ve·al		
to him	ya·dam		
made repairs as well	he·che·zeeq	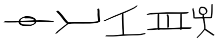	
Zadok	tsa·do·wq		

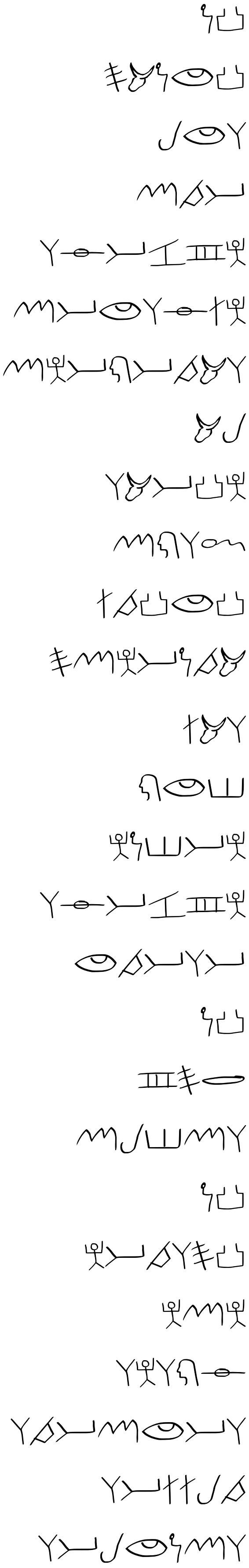

son	ben	
of Baana	ba·a·na	
Next	ve·al	Nehemiah 3:5
to him	ya·dam	
made repairs	he·che·zee·qu	
the Tekoites	hat·te·qo·w·eem	
but their nobles	ve·ad·dee·re·hem	
did not	lo	
put	he·vee·u	
their shoulders	tsaw·va·ram	
to the work	ba·a·vo·dat	
under their supervisors	a·do·ne·hem	
-	ve·et	Nehemiah 3:6
Gate	sha·ar	
The Jeshanah	hay·sha·nah	
was repaired	he·che·zee·qu	
by Joiada	yo·w·ya·da	
son	ben	
of Paseah	pa·se·ach	
and Meshullam	u·me·shul·lam	
son	ben	
of Besodeiah	be·so·wd·yah	
They	hem·mah	
laid its beams	qe·ru·hu	
and installed	vay·ya·a·mee·du	
its doors	dal·to·taw	
bolts	u·man·u·law	

and bars	u·ve·ree·chaw	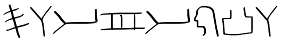	
Next	ve·al		Nehemiah 3:7
to them	ya·dam	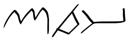	
repairs were made	he·che·zeeq	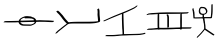	
by Melatiah	me·lat·yah	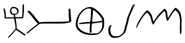	
the Gibeonite	hag·giv·o·nee		
Jadon	ve·ya·do·wn	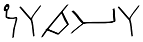	
the Meronothite	ham·me·ro·no·tee		
and the men	an·she		
of Gibeon	giv·o·wn		
and Mizpah	ve·ham·mits·pah		
who were under the authority	le·khis·se		
of the governor	pa·chat	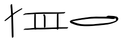	
of the region west	e·ver	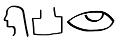	
of the Euphrates	han·na·har	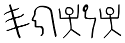	
Next	al		Nehemiah 3:8
to them	ya·do	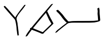	
made repairs	he·che·zeeq	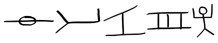	
Uzziel	uz·zee·el	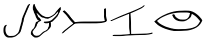	
son	ben		
of Harhaiah	char·ha·yah		
one of the goldsmiths	tso·re·phī·ms	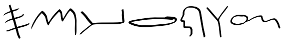	
and next	ve·al		
to him	ya·do	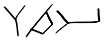	
made repairs	he·che·zeeq	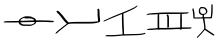	
Hananiah	cha·nan·yah	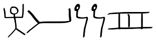	
son	ben		

of the perfumer	ha·raq·qa·cheem	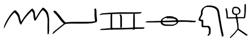	
They fortified	vay·ya·az·vu		
Jerusalem	ye·ru·sha·lim		
as	ad		
Wall	ha·cho·w·mah		
far as the Broad	ha·re·cha·vah	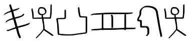	
Next	ve·al		Nehemiah 3:9
to them	ya·dam	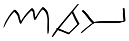	
made repairs	he·che·zeeq	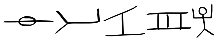	
Rephaiah	re·pha·yah		
son	ben		
of Hur	chur		
ruler	sar		
of a half-district	cha·tsee		
	pe·lekh	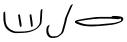	
of Jerusalem	ye·ru·sha·lim		
next	ve·al		Nehemiah 3:10
to him	ya·dam	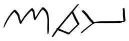	
made repairs	he·che·zeeq	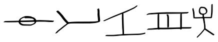	
Jedaiah	ye·da·yah		
son	ben		
of Harumaph	cha·ru·maph		
across from	ve·ne·ged		
his house	bē·tos	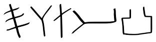	
and next	ve·al		
to him	ya·do	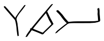	
made repairs	he·che·zeeq	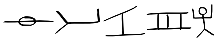	

Hattush	chat·tush		
son	ben		
of Hashabneiah	cha·shav·ne·yah		
section	mid·dah		Nehemiah 3:11
another	she·neet	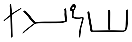	
repaired	he·che·zeeq	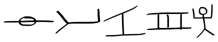	
Malchijah	mal·kee·yah		
son	ben		
of Harim	cha·rim		
and Hasshub	ve·chash·shuv	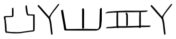	
son	ben		
	pa·chat	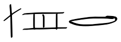	
of Pahath-moab	mo·w·av		
-	ve·et		
as well as the Tower	mig·dal		
of the Ovens	hat·tan·nu·reem	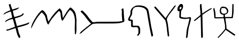	
And next	ve·al		Nehemiah 3:12
to them	ya·do	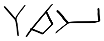	
made repairs	he·che·zeeq	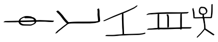	
Shallum	shal·lum		
son	ben		
of Hallohesh	hal·lo·w·chesh	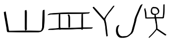	
ruler	sar	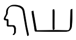	
of [the other] half-district	cha·tsee		
	pe·lekh	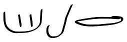	
of Jerusalem	ye·ru·sha·lim		
with the help of	hu		

his daughters	u·ve·no·w·taw	𐤅𐤁𐤍𐤅𐤕𐤉𐤅𐤎	
-	et	𐤀𐤕	Nehemiah 3:13
Gate	sha·ar	𐤔𐤏𐤓	
The Valley	hag·gay	𐤄𐤂𐤉𐤀	
was repaired	he·che·zeeq	𐤄𐤇𐤆𐤉𐤒	
by Hanun	cha·nun	𐤇𐤍𐤅𐤍	
and the residents	ve·yo·she·ve	𐤅𐤉𐤔𐤁𐤉	
of Zanoah	za·no·w·ach	𐤆𐤍𐤅𐤇	
They	hem·mah	𐤄𐤌𐤄	
rebuilt it	va·nu·hu	𐤁𐤍𐤅𐤄𐤅	
installed	vay·ya·a·mee·du	𐤅𐤉𐤏𐤌𐤉𐤃𐤅	
its doors	dal·to·taw	𐤃𐤋𐤕𐤕𐤉𐤅	
bolts	man·u·law	𐤌𐤍𐤏𐤋𐤉𐤅	
and bars	u·ve·ree·chaw	𐤅𐤁𐤓𐤉𐤇𐤉𐤅	
and [repaired] a thousand	ve·e·leph	𐤅𐤀𐤋𐤐	
cubits	am·mah	𐤀𐤌𐤄	
of the wall	ba·cho·w·mah	𐤁𐤇𐤅𐤌𐤄	
as far as	ad	𐤏𐤃	
Gate	sha·ar	𐤔𐤏𐤓	
the Dung	ha·sha·pho·wt	𐤄𐤔𐤐𐤅𐤕	
-	ve·et	𐤅𐤀𐤕	Nehemiah 3:14
Gate	sha·ar	𐤔𐤏𐤓	
The Dung	ha·ash·po·wt	𐤄𐤀𐤔𐤐𐤅𐤕	
was repaired	he·che·zeeq	𐤄𐤇𐤆𐤉𐤒	
by Malchijah	mal·kee·yah	𐤌𐤋𐤊𐤉𐤄	
son	ben	𐤁𐤍	
of Rechab	re·khav	𐤓𐤊𐤁	

ruler	sar	שר	
of the district	pe·lekh	פלך	
of	bet	בית	
Beth-haccherem	hak·ka·rem	הכרם	
He	hu	הוא	
rebuilt it	yiv·nen·nu	יבננו	
and installed	ve·ya·a·meed	ויעמיד	
its doors	dal·to·taw	דלתתיו	
bolts	man·u·law	מנעליו	
and bars	u·ve·ree·chaw	ובריחיו ס	
-	ve·et	ואת	Nehemiah 3:15
Gate	sha·ar	שער	
The Fountain	ha·a·yin	העין	
was repaired	he·che·zeeq	החזיק	
by Shallun	shal·lun	שלון	
son	ben	בן	
	kal	כל	
of Col-hozeh	cho·zeh	חזה	
ruler	sar	שר	
of the district	pe·lekh	פלך	
of Mizpah	ham·mits·pah	המצפה	
He	hu	הוא	
rebuilt it	yiv·nen·nu	יבננו	
roofed it	vee·tal·len·nu	ויטללנו	
and installed	ve·ya·ʿa·mī·du	ויעמידו	
its doors	dal·to·taw	דלתתיו	
bolts	man·u·law	מנעליו	

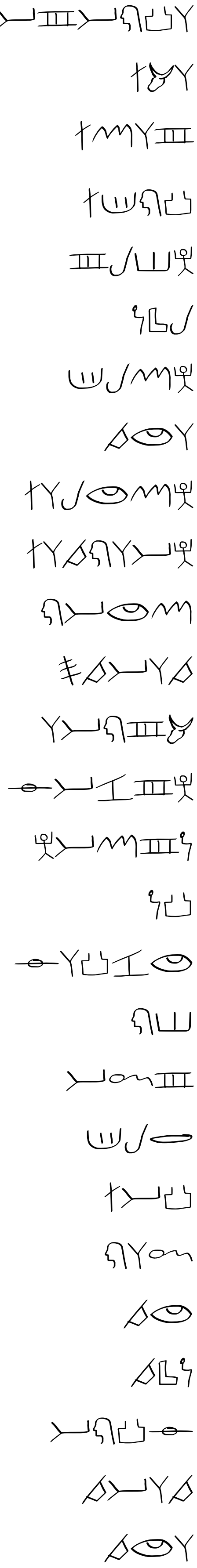

and bars	u·ve·ree·chaw	
-	ve·et	
He also repaired the wall	cho·w·mat	
of the Pool	be·re·khat	
of Shelah	hash·she·lach	
garden	le·gan	
near the king's	ham·me·lekh	
as	ve·ad	
far as the stairs	ham·ma·a·lo·wt	
that descend	hay·yo·wr·do·wt	
from the City	me·eer	
of David	da·veed	
Beyond him	a·cha·raw	Nehemiah 3:16
made repairs	he·che·zeeq	
Nehemiah	ne·chem·yah	
son	ben	
of Azbuk	az·buq	
ruler	sar	
of a half-district	cha·tsee	
of	pe·lekh	
	bet	
Beth-zur	tsur	
up to	ad	
a point opposite	ne·ged	
the tombs	qiv·re	
of David	da·veed	
as	ve·ad	

pool	hab·be·re·khah	הברכה	
far as the artificial	ha·a·su·yah	העשויה	
	ve·ad	ועד	
and the House	bet	בית	
of the Mighty	hag·gib·bo·reem	הגברים׃	
Next to him	a·cha·raw	אחריו	Nehemiah 3:17
made repairs	he·che·zee·qu	החזיקו	
the Levites	hal·vee·yim	הלוים	
under Rehum	re·chum	רחום	
son	ben	בן	
of Bani	ba·nee	בני	
and next	al	על	
to him	ya·do	ידו	
made repairs	he·che·zeeq	החזיק	
Hashabiah	cha·shav·yah	חשביה	
ruler	sar	שר	
of a half-district	cha·tsee	חצי	
	phe·lekh	פלך	
of Keilah	qe·ee·lah	קעילה	
for his district	le·phil·ko	לפלכו׃	
Next to him	a·cha·raw	אחריו	Nehemiah 3:18
made repairs	he·che·zee·qu	החזיקו	
their countrymen	a·che·hem	אחיהם	
under Binnui	baw·vay	בוי	
son	ben	בן	
of Henadad	che·na·dad	חנדד	
ruler	sar	שר	

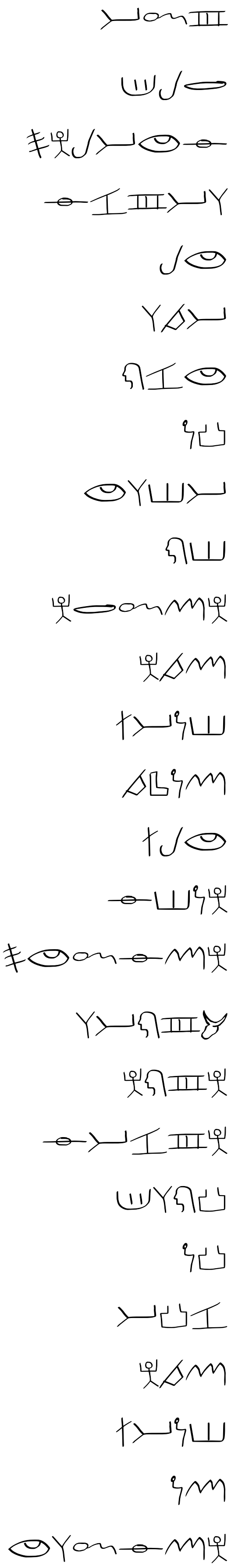

of the other half-district	cha·tsee	
	pe·lekh	
of Keilah	qe·ee·lah	
repaired	vay·chaz·zeq	Nehemiah 3:19
And next to	al	
him	ya·do	
Ezer	e·zer	
son	ben	
of Jeshua	ye·shu·a	
ruler	sar	
of Mizpah	ham·mits·pah	
section	mid·dah	
another	she·neet	
opposite	min·ne·ged	
the Ascent	a·lot	
to the Armory	han·ne·sheq	
near the angle [in the wall]	ham·miq·tso·a	
Next to him	a·cha·raw	Nehemiah 3:20
diligently	he·che·rah	
repaired	he·che·zeeq	
Baruch	ba·rukh	
son	ben	
of Zabbai	zab·bay	
section	mid·dah	
another	she·neet	
from	min	
the angle	ham·miq·tso·w·a	

to	ad		
the doorway	pe·tach		
of the house	bet	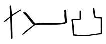	
of Eliashib	el·ya·sheev		
priest	hak·ko·hen	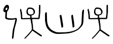	
the high	hag·ga·do·wl		
Next to him	a·cha·raw	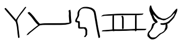	Nehemiah 3:21
repaired	he·che·zeeq		
Meremoth	me·re·mo·wt		
son	ben		
of Uriah	u·ree·yah		
the son	ben		
of Hakkoz	haq·qo·wts	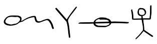	
section	mid·dah		
another	she·neet	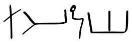	
from the doorway	mip·pe·tach		
of the house	bet	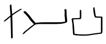	
of Eliashib	el·ya·sheev		
to	ve·ad		
the end	takh·leet	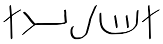	
of the house	bet	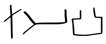	
	el·ya·sheev		
And next to him	ve·a·cha·raw	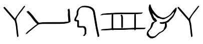	Nehemiah 3:22
made repairs	he·che·zee·qu	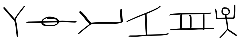	
the priests	hak·ko·ha·neem	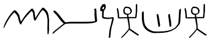	
	an·she		
from the surrounding area	hak·kik·kar		

Beyond them	a·cha·raw		Nehemiah 3:23
made repairs	he·che·zeeq	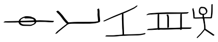	
Benjamin	bin·ya·min	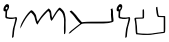	
and Hasshub	ve·chash·shuv	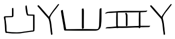	
in front	ne·ged		
of their house	bē·ta·ms		
and next to them	a·cha·raw	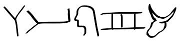	
made repairs	he·che·zeeq	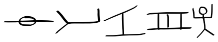	
Azariah	a·zar·yah		
son	ben		
of Maaseiah	ma·a·se·yah		
the son	ben		
of Ananiah	a·na·ne·yah	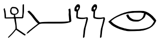	
beside	e·tsel		
his house	be·to	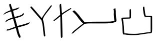	
After him	a·cha·raw	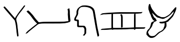	Nehemiah 3:24
repaired	he·che·zeeq	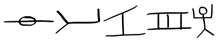	
Binnui	bin·nui		
son	ben		
of Henadad	che·na·dad	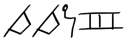	
section	mid·dah		
another	she·neet	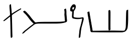	
from the house	mib·bet	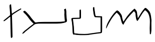	
of Azariah	a·zar·yah		
to	ad		
the angle	ham·miq·tso·w·a	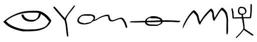	
	ve·ad		

and the corner	hap·pin·nah		
and Palal	pa·lal		Nehemiah 3:25
son	ben		
of Uzai	u·zay		
[made repairs] opposite	min·ne·ged		
the angle	ham·miq·tso·w·a	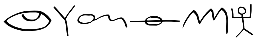	
and the tower	ve·ham·mig·dal	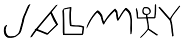	
that juts out	hay·yo·w·tse	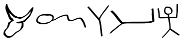	
palace	mib·bet	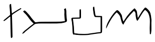	
of the king	ham·me·lekh		
from the upper	ha·el·yo·wn	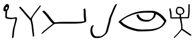	
-	a·sher		
near the courtyard	la·cha·tsar		
of the guard	ham·mat·ta·rah		
Next to him	a·cha·raw	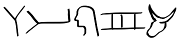	
Pedaiah	pe·da·yah		
son	ben		
of Parosh	par·osh		
and the temple servants	ve·han·ne·tee·neem	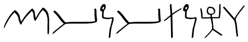	Nehemiah 3:26
	ha·yu	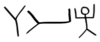	
living	yo·she·veem		
on [the hill of] Ophel	ba·o·phel		
	ad		
made repairs opposite	ne·ged		
Gate	sha·ar		
the Water	ham·ma·yim	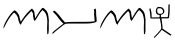	

toward the east	lam·miz·rach	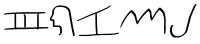	
and the tower	ve·ham·mig·dal		
that juts out	hay·yo·w·tse		
And next to them	a·cha·raw		Nehemiah 3:27
repaired	he·che·zee·qu	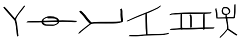	
the Tekoites	hat·te·qo·eem		
section	mid·dah		
another	she·neet	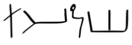	
from a point opposite	min·ne·ged		
tower	ham·mig·dal		
the great	hag·ga·do·wl		
that juts out	hay·yo·w·tse	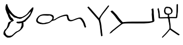	
to	ve·ad		
the wall	cho·w·mat		
of Ophel	ha·o·phel		
Above	me·al		Nehemiah 3:28
Gate	sha·ar		
the Horse	has·su·seem		
made repairs	he·che·zee·qu	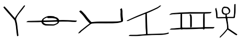	
of the priests	hak·ko·ha·neem	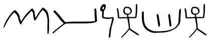	
each	eesh	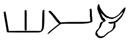	
in front	le·ne·ged		
of his [own] house	be·to	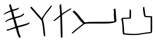	
Next to them	a·cha·raw		Nehemiah 3:29
made repairs	he·che·zeeq	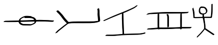	
Zadok	tsa·do·wq		
son	ben		

of Immer	im·mer		
opposite	ne·ged		
his house	bē·tos	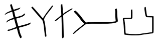	
and next to him	ve·a·cha·raw	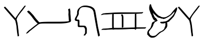	
made repairs	he·che·zeeq	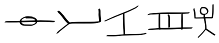	
Shemaiah	she·ma·yah		
son	ben		
of Shecaniah	she·khan·yah	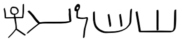	
the guard	sho·mer		
Gate	sha·ar		
of the East	ham·miz·rach		
Next to him	ʾa·cha·ray	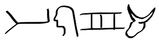	Nehemiah 3:30
repaired	he·che·zeeq	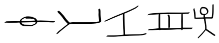	
Hananiah	cha·nan·yah	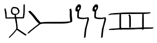	
son	ben		
of Shelemiah	she·lem·yah		
as well as Hanun	ve·cha·nun		
son	ben		
of Zalaph	tsa·laph	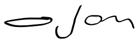	
the sixth	hash·shish·shee	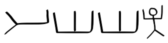	
section	mid·dah		
another	shē·nīs	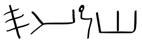	
Next to them	a·cha·raw	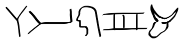	
made repairs	he·che·zeeq	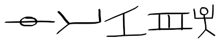	
Meshullam	me·shul·lam	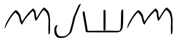	
son	ben		
of Berechiah	be·rekh·yah		

opposite	ne·ged		
his own quarters	nish·ka·to		
Next to him	ʾa·cha·rē	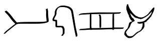	Nehemiah 3:31
made repairs	he·che·zeeq	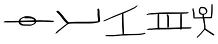	
Malchijah	mal·kee·yah		
one of the goldsmiths	ben		
	hats·tso·re·phee		
as far as	ad		
the house	bet	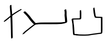	
of the temple servants	han·ne·tee·neem	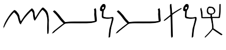	
and the merchants	ve·ha·ro·khe·leem	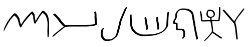	
opposite	ne·ged		
Gate	sha·ar		
the Inspection	ham·miph·qad		
and as	ve·ad		
far as the upper room	a·lee·yat	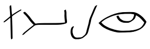	
above the corner	hap·pin·nah		
And between	u·ven	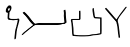	Nehemiah 3:32
the upper room	a·lee·yat	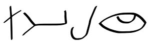	
above the corner	hap·pin·nah		
Gate	le·sha·ar		
and the Sheep	hats·tson		
made repairs	he·che·zee·qu	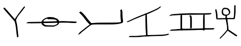	
the goldsmiths	hats·tso·re·pheem		
and merchants	ve·ha·ro·khe·leem	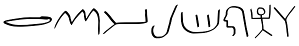	
Now	ye·hee	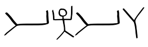	Nehemiah 4:1

when	ka·a·sher		
heard	sha·ma		
Sanballat	san·val·lat	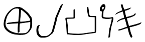	
that	kee	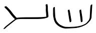	
we	a·nach·nu	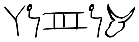	
were rebuilding	vo·w·neem	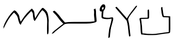	
-	et		
the wall	ha·cho·w·mah		
he was furious	vay·yi·char	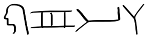	
	lo		
and filled with indignation	vay·yikh·as		
	har·beh	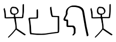	
He ridiculed	vay·yal·eg	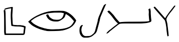	
	al		
the Jews	hay·ye·hu·deem		
saying	vay·yo·mer		Nehemiah 4:2
before	liph·ne		
his associates	e·chaw	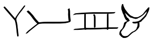	
and the army	ve·chel	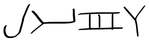	
of Samaria	sho·me·ro·wn		
	vay·yo·mer		
“ What	mah	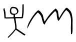	
Jews	hay·ye·hu·deem		
are these feeble	ha·a·me·la·leem		
doing ?	o·seem	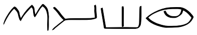	
Can they restore [the wall]	ha·ya·az·vu		
by themselves ?	la·hem		

Will they offer sacrifices ?	ha·yiz·ba·chu		
Will they complete it	hay·khal·lu		
in a day ?	vay·yo·wm	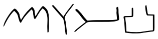	
back to life	hay·chay·yu	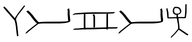	
-	et		
stones	ha·a·va·neem	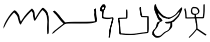	
from the mounds	me·a·re·mo·wt		
of rubble ? ”	he·a·phar		
{Can they bring} these	ve·hem·mah	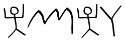	
burnt	se·ru·pho·wt		
Then Tobiah	ve·to·w·vee·yah		Nehemiah 4:3
the Ammonite	ha·am·mo·nee		
who was beside him	ets·lo		
said	vay·yo·mer		
even	gam		
what	a·sher		
they	hem	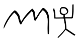	
are building	bo·w·neem	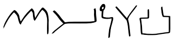	
“ If	im		
were to climb up on	ya·a·leh		
a fox	shu·al		
it would break down	u·pha·rats		
their wall	cho·w·mat		
of stones ! ”	av·ne·hem	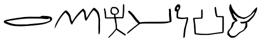	
Hear us	she·ma		Nehemiah 4:4
O God	e·lo·he·nu		
for	kee	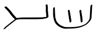	

we are	ha·yee·nu	היינו	
despised	vu·zah	בוזה	
Turn	ve·ha·shev	והשב	
their scorn	cher·pa·tam	חרפתם	
back upon	el	אל	
their own heads	ro·sham	ראשם	
and let them be taken	u·te·nem	ותנם	
as plunder	le·viz·zah	לבזה	
to a land	be·e·rets	בארץ	
of captivity	shiv·yah	שביה	
Do not	ve·al	ואל	Nehemiah 4:5
cover up	te·khas	תכס	
	al	על	
their iniquity	a·wo·nam	עונם	
or let their sin	ve·chat·ta·tam	וחטאתם	
from Your sight	mil·le·pha·ne·kha	מלפניך	
	al	אל	
be blotted out	tim·ma·cheh	תמחה	
for	kee	כי	
they have provoked	hikh·ee·su	הכעיסו	
	le·ne·ged	לנגד	
the builders	hab·bo·w·neem	הבונים	
So we rebuilt	van·niv·neh	ונבנה	Nehemiah 4:6
-	et	את	
the wall	ha·cho·w·mah	החומה	
was joined together	vat·tiq·qa·sher	ותקשר	
until all	kal	כל	

[of it]	ha·cho·w·mah	
up to	ad	
half its [height]	chets·yah	
had	vay·hee	
a mind	lev	
for the people	la·am	
to work	la·a·so·wt	
-	vay·hee	Nehemiah 4:7
When	kha·a·sher	
heard	sha·ma	
Sanballat	san·val·lat	
and Tobiah	ve·to·w·vee·yah	
together with the Arabs	ve·ha·ar·veem	
Ammonites	ve·ha·am·mo·neem	
and Ashdodites	ve·ha·ash·do·w·deem	
that	kee	
was progressing	a·le·tah	
the repair	a·ru·khah	
to the walls	le·cho·mo·wt	
of Jerusalem	ye·ru·sha·lim	
and that	kee	
	he·chel·lu	
the gaps	hap·pe·ru·tseem	
were being closed	le·his·sa·tem	
they were furious	vay·yi·char	
	la·hem	
-	me·od	

conspired	vay·yiq·she·ru	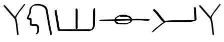	Nehemiah 4:8
and all of them	khul·lam	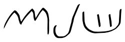	
	yach·daw	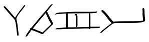	
to come	la·vo·w		
and fight	le·hil·la·chem	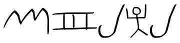	
against Jerusalem	bee·ru·sha·lim		
and create	ve·la·a·so·wt		
	lo	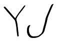	
a hindrance	to·w·ah		
So we prayed	van·nit·pal·lel		Nehemiah 4:9
to	el		
our God	e·lo·he·nu		
and posted	van·na·a·meed		
a guard	mish·mar		
against them	a·le·hem	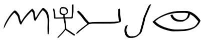	
day	yo·w·mam		
and night	va·lay·lah	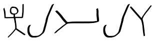	
	mip·pe·ne·hem	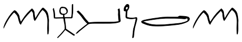	
said :	vay·yo·mer		Nehemiah 4:10
Meanwhile, the people of Judah	ye·hu·dah	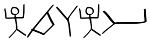	
fails	ka·shal		
“ The strength	ko·ach		
of the laborer	has·sab·bal		
rubble	ve·he·a·phar		
and there is so much	har·beh		
that we	va·a·nach·nu	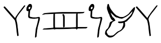	
will never	lo		

be able	nu·khal	נוכל	
to rebuild	liv·no·wt	לבנות	
the wall ”	ba·cho·w·mah	בחומה	
said	vay·yo·me·ru	ויאמרו	Nehemiah 4:11
And our enemies	tsa·re·nu	צרינו	
[a thing]	lo	לא	
they know	ye·de·u	ידעו	
[or]	ve·lo	ולא	
see	yir·u	יראו	
“ Before	ad	עד	
-	a·sher	אשר	
we will come	na·vo·w	נבוא	
into	el	אל	
their midst	to·w·kham	תוכם	
kill them	va·ha·rag·num	והרגנום	
and put an end	ve·hish·bat·nu	והשבתנו	
-	et	את	
to the work ”	ham·me·la·khah	המלאכה	
At that time	vay·hee	ויהי	Nehemiah 4:12
-	ka·a·sher	כאשר	
came	ba·u	באו	
the Jews	hay·ye·hu·deem	היהודים	
who lived	hay·yo·she·veem	הישבים	
nearby	ets·lam	אצלם	
and told	vay·yo·me·ru	ויאמרו	
us	la·nu	לנו	
ten	e·ser	עשר	

times [over]	pe·a·meem	
“ Wherever	mik·kal	
	ham·me·qo·mo·wt	
-	a·sher	
you turn	ta·shu·vu	
they will attack us ”	a·le·nu	
So I stationed [men]	va·a·a·meed	Nehemiah 4:13
the lowest	mit·tach·tee·yo·wt	
sections	lam·ma·qo·wm	
behind	me·a·cha·re	
of the wall	la·cho·w·mah	
at the vulnerable areas	bats·tse·chi·chī·yīm	
I stationed	va·a·a·meed	
-	et	
them	ha·am	
by families	le·mish·pa·cho·wt	
with	im	
their swords	char·vo·te·hem	
spears	ra·me·che·hem	
and bows	ve·qash·she·to·te·hem	
After I had made an inspection	va·e·re	Nehemiah 4:14
I stood up	va·a·qum	
and said	va·o·mar	
to	el	
the nobles	ha·cho·reem	
	ve·el	

the officials	has·se·ga·neem	
	ve·el	
and the rest	ye·ter	
of the people	ha·am	
“ Do not	al	
be afraid	tee·re·u	
of them	mip·pe·ne·hem	
-	et	
the Lord	a·do·nay	
who is great	hag·ga·do·wl	
and awesome	ve·han·no·w·ra	
Remember	ze·kho·ru	
and fight	ve·hil·la·cha·mu	
for	al	
your brothers	a·che·khem	
your sons	be·ne·khem	
and your daughters	u·ve·no·te·khem	
your wives	ne·she·khem	
and your homes ”	u·vat·te·khem	
-	vay·hee	Nehemiah 4:15
When	ka·a·sher	
heard	sha·me·u	
our enemies	o·wy·ve·nu	
that	kee	
we were aware	no·w·da	
	la·nu	
had frustrated it	vay·ya·pher	

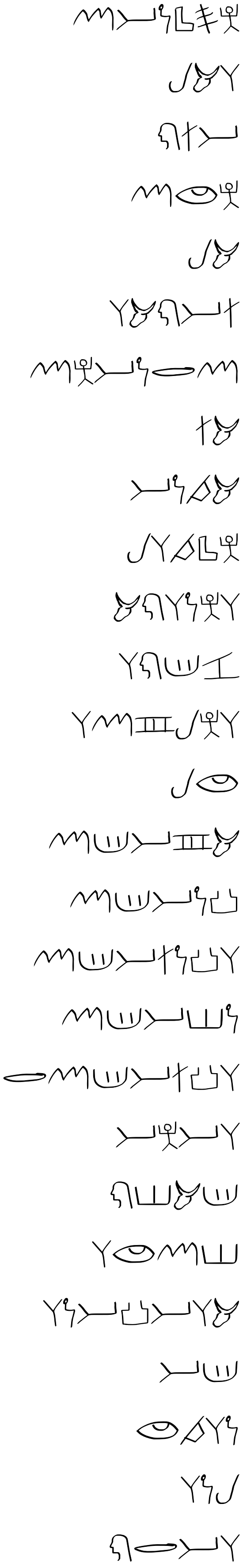

and that God	ha·e·lo·heem		
-	et		
of their scheme	a·tsa·tam		
of us returned	van·na·shuv		
each	kul·la·nu	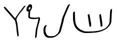	
to	el		
the wall	ha·cho·w·mah		
his own	eesh	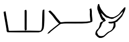	
on	el		
work	me·lakh·to		
And	vay·hee	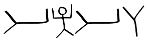	Nehemiah 4:16
from	min		
day on	hay·yo·wm	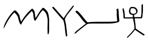	
that	ha·hu		
half	cha·tsee		
of my servants	ne·a·ray		
did	o·seem	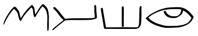	
the work	bam·me·la·khah		
while the other half	ve·chets·yam		
held	ma·cha·zee·qeem	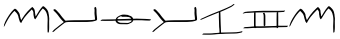	
spears	ve·ha·re·ma·cheem	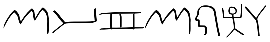	
shields	ham·ma·gin·neem	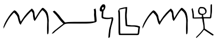	
bows	ve·haq·qe·sha·to·wt	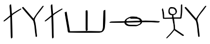	
and armor	ve·hash·shir·yo·neem	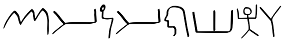	
The officers	ve·has·sa·reem	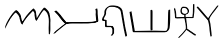	
[stationed themselves] behind	a·cha·re	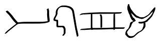	
all	kal	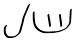	

the people	bet	בית	
of Judah	ye·hu·dah	יהודה	
who were rebuilding	hab·bo·w·neem	הבונים	Nehemiah 4:17
the wall	ba·cho·w·mah	בחומה	
The laborers who carried	ve·han·no·se·eem	והנשאים	
materials	bas·se·vel	בסבל	
	o·me·seem	עמשים	
with one	be·a·chat	באחת	
hand	ya·do	ידו	
worked	o·seh	עשה	
	vam·me·la·khah	במלאכה	
with the other	ve·a·chat	ואחת	
and held	ma·cha·ze·qet	מחזקת	
a weapon	hash·sha·lach	השלח	
of the builders	ve·hab·bo·w·neem	והבונים	Nehemiah 4:18
And each	eesh	איש	
with his sword	char·bo	חרבו	
strapped	a·su·reem	אסורים	
at	al	על	
his side	ma·te·naw	מתניו	
worked	u·vo·w·neem	ובונים	
But the trumpeter	ve·hat·to·w·qe·a	והתוקע	
	bash·sho·w·phar	בשופר	
stayed beside me	ets·lee	אצלי	
Then I said	va·o·mar	ואמר	Nehemiah 4:19
to	el	אל	
the nobles	ha·cho·reem	החרים	

	ve·el	
the officials	has·se·ga·neem	
	ve·el	
and the rest	ye·ter	
of the people :	ha·am	
“ The work [is]	ham·me·la·khah	
great	har·beh	
and extensive	u·re·cha·vah	
and we	va·a·nach·nu	
are spread out	niph·ra·deem	
along	al	
the wall	ha·cho·w·mah	
far	re·cho·w·qeem	
from one	eesh	
another	me·a·chee	
Wherever	bim·qo·wm	Nehemiah 4:20
-	a·sher	
you hear	tish·me·u	
-	et	
the sound	qo·wl	
of the horn	hash·sho·w·phar	
there	sham·mah	
rally	tiq·qa·ve·tsu	
to us	e·le·nu	
Our God	e·lo·he·nu	
will fight	yil·la·chem	
for us ! ”	la·nu	

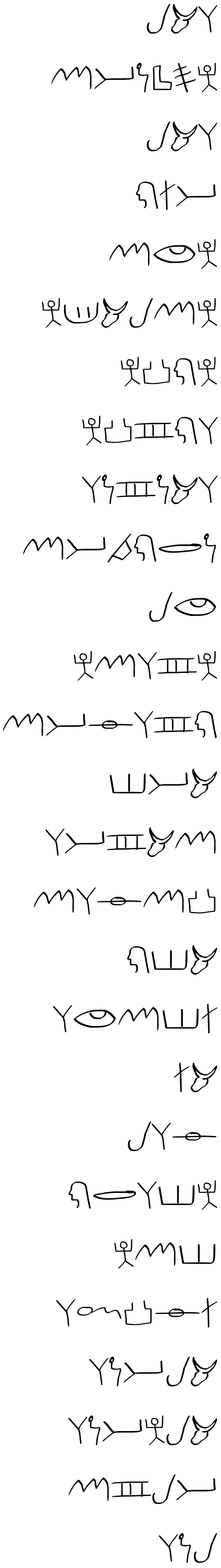

So we	va·a·nach·nu	𐤅𐤀𐤍𐤇𐤍𐤅	Nehemiah 4:21
continued	o·seem	𐤏𐤔𐤉𐤌	
the work	bam·me·la·khah	𐤁𐤌𐤋𐤀𐤊𐤄	
while half of [the men]	ve·chets·yam	𐤅𐤇𐤑𐤉𐤌	
held	ma·cha·zee·qeem	𐤌𐤇𐤆𐤉𐤒𐤉𐤌	
spears	ba·re·ma·cheem	𐤁𐤓𐤌𐤇𐤉𐤌	
from the break	me·a·lo·wt	𐤌𐤏𐤋𐤅𐤕	
of dawn	hash·sha·char	𐤄𐤔𐤇𐤓	
until	ad	𐤏𐤃	
came out	tset	𐤑𐤀𐤕	
the stars	hak·ko·w·kha·veem	𐤄𐤊𐤅𐤊𐤁𐤉𐤌	
I also	gam	𐤂𐤌	Nehemiah 4:22
time	ba·et	𐤁𐤏𐤕	
At that	ha·hee	𐤄𐤄𐤉𐤀	
said	a·mar·tee	𐤀𐤌𐤓𐤕𐤉	
to the people	la·am	𐤋𐤏𐤌	
“ Let every man	eesh	𐤀𐤉𐤔	
and his servant	ve·na·a·ro	𐤅𐤍𐤏𐤓𐤅	
spend the night	ya·lee·nu	𐤉𐤋𐤉𐤍𐤅	
inside	be·to·wkh	𐤁𐤕𐤅𐤊	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
so that they can stand	ve·ha·yu	𐤅𐤄𐤉𐤅	
	la·nu	𐤋𐤍𐤅	
by night	hal·lay·lah	𐤄𐤋𐤉𐤋𐤄	
guard	mish·mar	𐤌𐤔𐤌𐤓	
by day ”	ve·hay·yo·wm	𐤅𐤄𐤉𐤅𐤌	
and work	me·la·khah	𐤌𐤋𐤀𐤊𐤄	

-	ve·en	ואין	Nehemiah 4:23
So neither I	a·nee	אני	
nor my brothers	ve·a·chay	ואחי	
nor my servants	u·ne·a·ray	ונערי	
	ve·an·she	ואנשי	
nor the guards	ham·mish·mar	המשמר	
-	a·sher	אשר	
with me	a·cha·ray	אחרי	
	en	אין	
	a·nach·nu	אנחנו	
changed out of	pho·she·teem	פשטים	
our clothes	be·ga·de·nu	בגדינו	
each	eesh	איש	
carried his weapon	shil·cho	שלחו	
[even to go] for water	ham·ma·yim	המיםס	
About that time there was	vat·te·hee	ותהי	Nehemiah 5:1
outcry	tsa·a·qat	צעקת	
from the people	ha·am	העם	
and their wives	u·ne·she·hem	ונשיהם	
a great	ge·do·w·lah	גדולה	
against	el	אל	
their fellow	a·che·hem	אחיהם	
Jews	hay·ye·hu·deem	היהודים	
-	ve·yesh	ויש	Nehemiah 5:2
Some	a·sher	אשר	
were saying	o·me·reem	אמרים	
[and] our sons	ba·ne·nu	בנינו	

and daughters	u·ve·no·te·nu	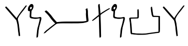	
“ We	a·nach·nu	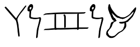	
are numerous	rab·beem	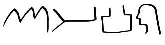	
We must get	ve·niq·chah	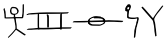	
grain	da·gan		
in order to eat	ve·no·khe·lah		
and stay alive ”	ve·nich·yeh	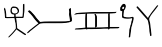	
-	ve·yesh	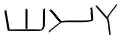	Nehemiah 5:3
Others	a·sher	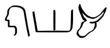	
were saying	o·me·reem	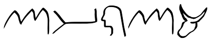	
our fields	se·do·te·nu		
our vineyards	u·khe·ra·me·nu		
and our homes	u·vat·te·nu		
“ We	a·nach·nu	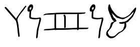	
are mortgaging	o·re·veem	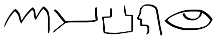	
to get	ve·niq·chah	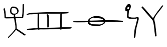	
grain	da·gan		
during the famine ”	ba·ra·av		
-	ve·yesh	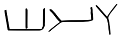	Nehemiah 5:4
Still others	a·sher		
were saying	o·me·reem	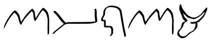	
“ We have borrowed	la·vee·nu	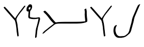	
money [to pay]	khe·seph		
tax	le·mid·dat		
the king’s	ham·me·lekh		
[on] our fields	se·do·te·nu		
and vineyards	u·khe·ra·me·nu		

-	ve·at·tah	𐤅𐤏𐤕𐤄	Nehemiah 5:5
-	kiv·sar	𐤊𐤁𐤔𐤓	
are just like our countrymen	a·che·nu	𐤀𐤇𐤉𐤍𐤅	
	be·sa·re·nu	𐤁𐤔𐤓𐤍𐤅	
We and our children	kiv·ne·hem	𐤊𐤁𐤍𐤉𐤄𐤌	
and their children	ba·ne·nu	𐤁𐤍𐤉𐤍𐤅	
	ve·hin·neh	𐤅𐤄𐤍𐤄	
yet we	a·nach·nu	𐤀𐤍𐤇𐤍𐤅	
are subjecting	kho·ve·sheem	𐤊𐤁𐤔𐤉𐤌	
-	et	𐤀𐤕	
our sons	ba·ne·nu	𐤁𐤍𐤉𐤍𐤅	
-	ve·et	𐤅𐤀𐤕	
and daughters	be·no·te·nu	𐤁𐤍𐤕𐤉𐤍𐤅	
to slavery	la·a·va·deem	𐤋𐤏𐤁𐤃𐤉𐤌	
Some of	ve·yesh	𐤅𐤉𐤔	
our daughters	mib·be·no·te·nu	𐤌𐤁𐤍𐤕𐤉𐤍𐤅	
are already enslaved	nikh·ba·sho·wt	𐤍𐤊𐤁𐤔𐤅𐤕	
but we are powerless [to redeem them]	ve·en	𐤅𐤀𐤉𐤍	
	le·el	𐤋𐤀𐤋	
	ya·de·nu	𐤉𐤃𐤍𐤅	
because our fields	u·se·do·te·nu	𐤅𐤔𐤃𐤕𐤉𐤍𐤅	
and vineyards	u·khe·ra·me·nu	𐤅𐤊𐤓𐤌𐤉𐤍𐤅	
belong to others ”	la·a·che·reem	𐤋𐤀𐤇𐤓𐤉𐤌	
angry	vay·yi·char	𐤅𐤉𐤇𐤓	Nehemiah 5:6
	lee	𐤋𐤉	
I became extremely	me·od	𐤌𐤀𐤃	

When	ka·a·sher		
I heard	sha·ma·tee		
-	et		
their outcry	za·a·qa·tam	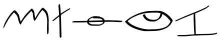	
-	ve·et		
complaints	had·de·va·reem	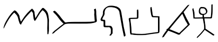	
and these	ha·el·leh		
thought	vay·yim·ma·lekh		Nehemiah 5:7
and after serious	lib·bee		
	a·lay	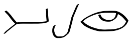	
I rebuked	va·a·ree·vah	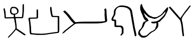	
-	et		
the nobles	ha·cho·reem	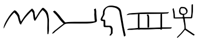	
	ve·et		
and officials	has·se·ga·neem	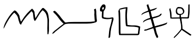	
saying	va·o·me·rah		
	la·hem		
usury	mash·sha	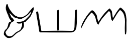	
“	eesh	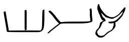	
from your own brothers ! ”	be·a·chee	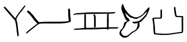	
You	at·tem		
are exacting	no·shim		
So I called	va·et·ten		
against them	a·le·hem	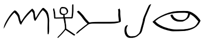	
assembly	qe·hil·lah	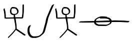	
a large	ge·do·w·lah		
and said	va·o·me·rah		Nehemiah 5:8

	la·hem	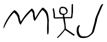	
“ We	a·nach·nu	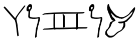	
to buy back	qa·nee·nu	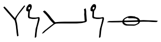	
-	et	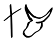	
brothers	a·che·nu	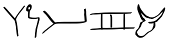	
our Jewish	hay·ye·hu·deem	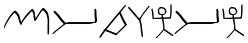	
who were sold	han·nim·ka·reem	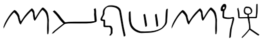	
to foreigners	lag·go·w·yim	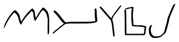	
have done our best	ke·de	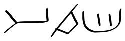	
	va·nu	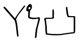	
-	ve·gam	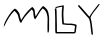	
but now you	at·tem	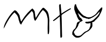	
are selling	tim·ke·ru	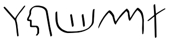	
-	et	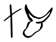	
your own brothers	a·che·khem	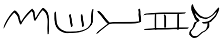	
that they may be sold back	ve·nim·ke·ru	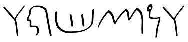	
to us ! ”	la·nu	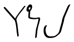	
But they remained silent	vay·ya·cha·ree·shu	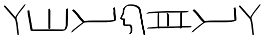	
nothing	ve·lo	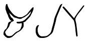	
for they could find	ma·tse·u	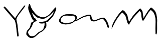	
to say	da·var	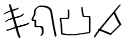	
So I continued	vay·yo·mɛr	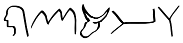	Nehemiah 5:9
is not	lo	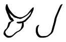	
right	to·wv	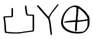	
	had·da·var	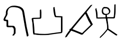	
“ What	a·sher	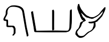	
you	at·tem	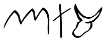	

are doing	o·seem	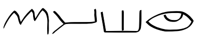	
Shouldn't	ha·lo·w		
in the fear	be·yir·at	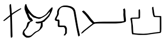	
of our God	e·lo·he·nu		
you walk	te·le·khu	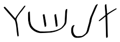	
to avoid the reproach	me·cher·pat		
of our foreign	hag·go·w·yim	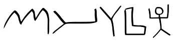	
enemies ?	o·wy·ve·nu	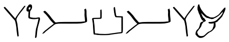	
as well as	ve·gam		Nehemiah 5:10
I	a·nee	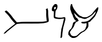	
my brothers	a·chay	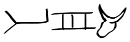	
and my servants	u·ne·a·ray		
have been lending	no·sheem	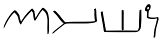	
[the people]	ba·hem		
money	ke·seph		
and grain	ve·da·gan		
let us stop	na·az·vah	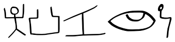	
Please	na		
-	et		
usury	ham·mash·sha		
this	haz·zeh		
restore	ha·shee·vu	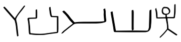	Nehemiah 5:11
Please	na		
to them	la·hem		
immediately	ke·hay·yo·wm	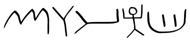	
their fields	se·do·te·hem	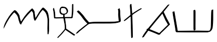	
vineyards	kar·me·hem	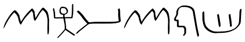	

olive groves	ze·te·hem		
and houses	u·vat·te·hem	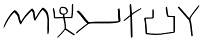	
along with the percentage	u·me·at		
of the money	hak·ke·seph		
grain	ve·had·da·gan	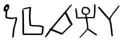	
new wine	hat·tee·ro·wosh		
and oil	ve·hay·yits·har	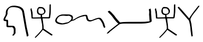	
that	a·sher		
you	at·tem		
have been assessing	no·sheem	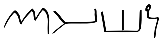	
them ”	ba·hem		
they replied	vay·yo·me·ru		Nehemiah 5:12
“ We will restore [it] ”	na·sheev	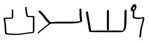	
more from them	u·me·hem	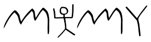	
nothing	lo		
“ and will require	ne·vaq·qesh		
	ken	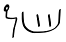	
We will do	na·a·seh		
as	ka·a·sher		
you	at·tah		
say ”	o·w·mer		
So I summoned	va·eq·ra	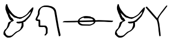	
-	et		
the priests	hak·ko·ha·neem	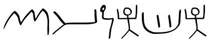	
and required [of the nobles and officials] an oath that they	va·ash·bee·em	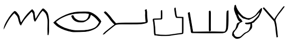	
would do	la·a·so·wt		

what they had promised	kad·da·var	
	haz·zeh	
I also	gam	Nehemiah 5:13
the folds of my robe	cha·tse·nee	
shook out	na·ar·tee	
and said	va·o·me·rah	
likewise	ka·khah	
shake	ye·na·er	
“ May God	ha·e·lo·heem	
-	et	
every	kal	
man	ha·eesh	
who	a·sher	
does not	lo	
keep	ya·qeem	
-	et	
promise	had·da·var	
this	haz·zeh	
out of His house	mib·be·to	
and possession	u·mee·gee·o	
	ve·kha·khah	
May [such a man] be	yih·yeh	
shaken out	na·ur	
and have nothing ! ”	va·req	
said	vay·yo·me·ru	
The whole	khal	
assembly	haq·qa·hal	

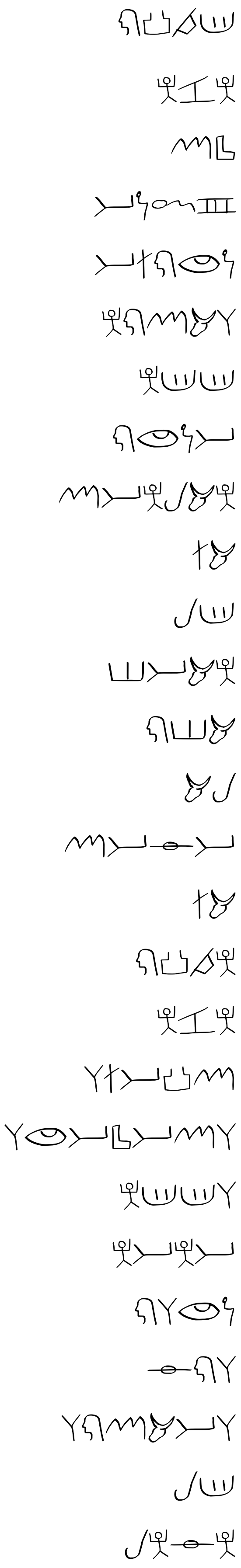

“ Amen ”	a·men	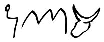	
and they praised	vay·hal·lu	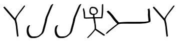	
-	et	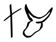	
the LORD	YHVH	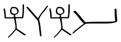	
did	vay·ya·as	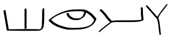	
And the people	ha·am	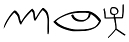	
as they had promised	kad·da·var	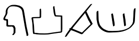	
	haz·zeh	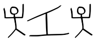	
Furthermore	gam	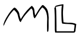	Nehemiah 5:14
from the day	mee·yo·wm	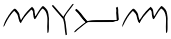	
-	a·sher	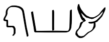	
appointed me	tsiw·vah	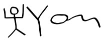	
-	o·tee	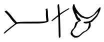	
to be	lih·yo·wt	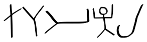	
their governor	pe·cham	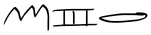	
in the land	be·e·rets	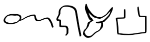	
of Judah	ye·hu·dah	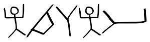	
year	mish·she·nat	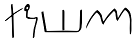	
from his twentieth	es·reem	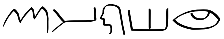	
until	ve·ad	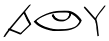	
year	she·nat	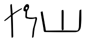	
his thirty-second	she·lo·sheem	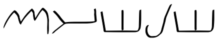	
	u·she·ta·yim	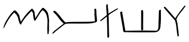	
Artaxerxes	le·ar·tach·shast	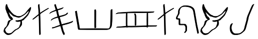	
King	ham·me·lekh	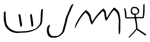	
years total),	sha·neem	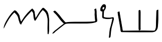	
(twelve	she·tem	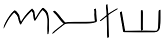	

	es·reh		
neither I	a·nee	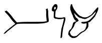	
nor my brothers	ve·a·chay	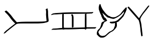	
the food	le·chem	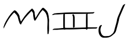	
allotted to the governor	hap·pe·chah		
	lo		
ate	a·khal·tee	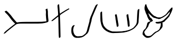	
The governors	ve·hap·pa·cho·wt		Nehemiah 5:15
	ha·ri·sho·neem	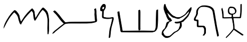	
-	a·sher		
before me	le·pha·nay		
had heavily burdened	hikh·bee·du	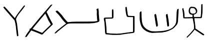	
	al		
the people	ha·am		
taking	vay·yiq·chu	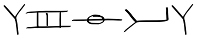	
from them	me·hem		
bread	be·le·chem	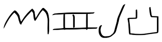	
and wine	va·ya·yin	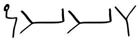	
plus	a·char	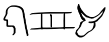	
of silver	ke·seph		
shekels	she·qa·leem	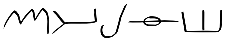	
forty	ar·ba·eem		
also	gam		
Their servants	na·a·re·hem	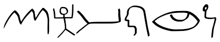	
oppressed	sha·le·tu	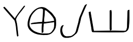	
	al		
the people	ha·am		

but I	va·a·nee	ואני	
did not	lo	לא	
do	a·see·tee	עשיתי	
this	khen	כן	
because	mip·pe·ne	מפני	
of my fear	yir·at	יראת	
of God	e·lo·heem	אלהים	
Instead	ve·gam	וגם	Nehemiah 5:16
to the construction	bim·le·khet	במלאכת	
wall	ha·cho·w·mah	החומה	
of the	haz·zot	הזאת	
I devoted myself	he·che·zaq·tee	החזקתי	
any land	ve·sa·deh	ושדה	
we did not	lo	לא	
acquire	qa·nee·nu	קנינו	
and all	ve·khal	וכל	
my servants	ne·a·ray	נערי	
were gathered	qe·vu·tseem	קבוצים	
there	sham	שם	
for	al	על	
the work	ham·me·la·khah	המלאכה	
Jews	ve·hay·ye·hu·deem	והיהודים	Nehemiah 5:17
and officials	ve·has·se·ga·neem	והסגנים	
There were 150	me·ah	מאה	
	va·cha·mish·sheem	וחמשים	
	eesh	איש	
besides the guests	ve·hab·ba·eem	והבאים	

	e·le·nu	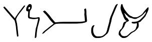	
from	min		
nations	hag·go·w·yim	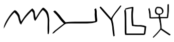	
-	a·sher		
the surrounding	se·vee·vo·te·nu	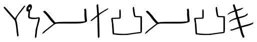	
at	al		
my table	shul·cha·nee	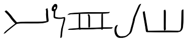	
-	va·a·sher		Nehemiah 5:18
-	ha·yah	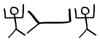	
	na·a·seh		
day	le·yo·wm	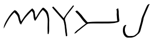	
Each	e·chad	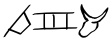	
ox	sho·wr		
one	e·chad	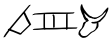	
sheep	tson		
six	shesh		
choice	be·ru·ro·wt		
and some fowl	ve·tsip·po·reem		
were prepared	na·a·su		
for me	lee	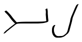	
and once every	u·ven	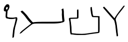	
ten	a·se·ret		
days	ya·meem	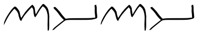	
of all kinds	be·khal		
of wine [was provided]	ya·yin	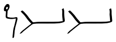	
an abundance	le·har·beh		
	ve·im		

	zeh	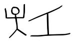	
the food	le·chem	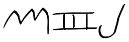	
allotted to the governor	hap·pe·chah		
But I did not	lo		
demand	viq·qash·tee	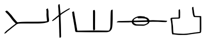	
because	kee		
was so heavy	kha·ve·dah		
the burden	ha·a·vo·dah	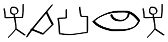	
on	al		
the people	ha·am		
	haz·zeh		
Remember	za·khe·rah		Nehemiah 5:19
me	lee	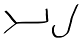	
O my God	e·lo·hay		
favorably	le·to·w·vah		
for all	kol	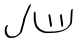	
that	a·sher		
I have done	a·see·tee	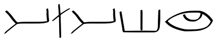	
for	al		
people	ha·am		
this	haz·zeh		
-	vay·hee	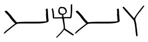	Nehemiah 6:1
When	kha·a·sher		
heard	nish·ma	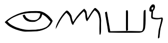	
Sanballat	le·san·val·lat	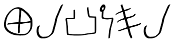	
Tobiah	ve·to·w·vee·yah		
Geshem	u·le·ge·shem		

the Arab	ha·ar·vee	
and the rest	u·le·ye·ter	
of our enemies	o·ye·ve·nu	
that	kee	
I had rebuilt	va·nee·tee	
-	et	
the wall	ha·cho·w·mah	
and not	ve·lo	
was left	no·w·tar	
—	bah	
a gap	pa·rets	
though	gam	
to	ad	
time	ha·et	
that	ha·hee	
the doors	de·la·to·wt	
I had not yet	lo	
installed	he·e·mad·tee	
in the gates —	vash·she·a·reem	
sent me	vay·yish·lach	Nehemiah 6:2
Sanballat	san·val·lat	
and Geshem	ve·ge·shem	
	e·lay	
this message :	le·mor	
“ Come	le·khah	
let us meet	ve·niw·va·a·dah	
together	yach·daw	

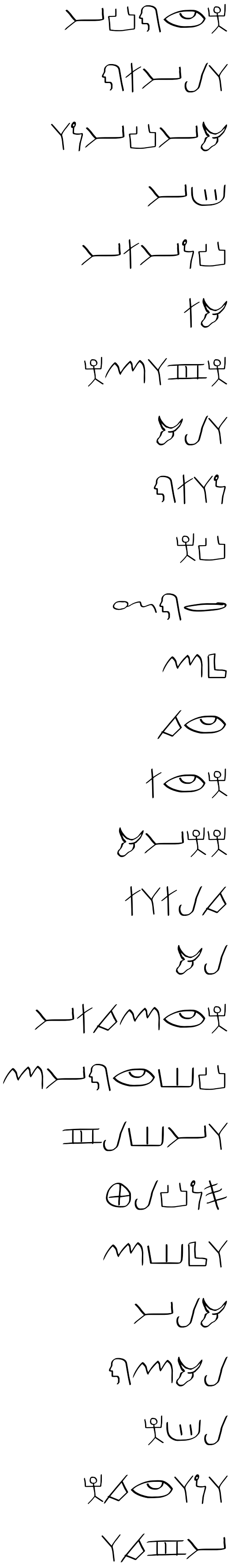

in [one of] the villages	bak·ke·phee·reem	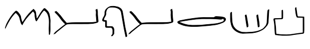	
on the plain	be·viq·at	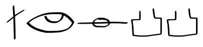	
of Ono ”	o·w·no		
But they	ve·hem·mah	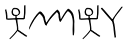	
were planning	cho·she·veem		
to harm	la·a·so·wt		
me	lee	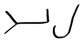	
	ra·ah		
So I sent	va·esh·le·chah		Nehemiah 6:3
to them	a·le·hem	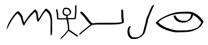	
messengers	mal·a·kheem		
saying	le·mor		
work	me·la·khah		
a great	ge·do·w·lah		
“ I	a·nee	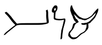	
am doing	o·seh		
and cannot	ve·lo		
	u·khal	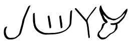	
come down	la·re·det		
Why	lam·mah		
stop	tish·bat		
should the work	ham·me·la·khah		
while	ka·a·sher		
I leave it	ar·pe·ha		
to go down	ve·ya·rad·tee		
to you ? ”	a·le·khem	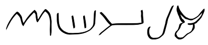	
they sent me	vay·yish·le·chu	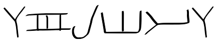	Nehemiah 6:4

	e·lay	
message	kad·da·var	
the same	haz·zeh	
Four	ar·ba	
times	pe·a·meem	
and each time I gave	va·a·sheev	
-	o·w·tam	
reply	kad·da·var	
the same	haz·zeh	
sent me	vay·yish·lach	Nehemiah 6:5
	e·lay	
Sanballat	san·val·lat	
same message	kad·da·var	
this	haz·zeh	
time	pa·am	
The fifth	cha·mee·sheet	
-	et	
by his young servant	na·a·ro	
letter	ve·ig·ge·ret	
an unsealed	pe·tu·chah	
who had in his hand	be·ya·do	
that read	ka·tuv	Nehemiah 6:6
:	bah	
among the nations —	bag·go·w·yim	
“ It is reported	nish·ma	
and Geshem	ve·gash·mu	
agrees —	o·mer	

that you	at·tah	
and the Jews	ve·hay·ye·hu·deem	
are plotting	cho·she·veem	
to revolt	lim·ro·wd	
[and] this is why	al	
	ken	
you	at·tah	
are building	vo·w·neh	
the wall	ha·cho·w·mah	
you	ve·at·tah	
are to become	ho·veh	
their	la·hem	
king	le·me·lekh	
reports	kad·de·va·reem	
According to these	ha·el·leh	
and you have even	ve·gam	Nehemiah 6:7
prophets	ne·vee·eem	
appointed	he·e·mad·ta	
to proclaim	liq·ro	
on your behalf :	a·le·kha	
in Jerusalem	vee·ru·sha·lim	
	le·mor	
‘ There is a king	me·lekh	
in Judah ’	bee·hu·dah	
So	ve·at·tah	
will reach the ears	yish·sha·ma	
of the king	lam·me·lekh	

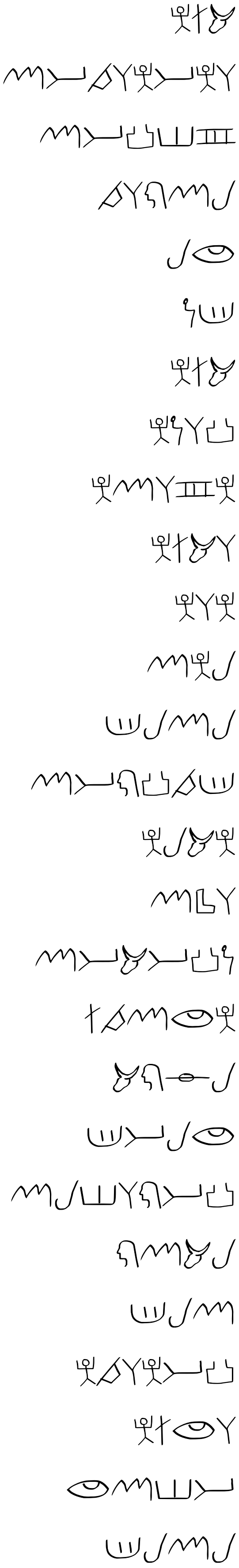

rumors	kad·de·va·reem		
these	ha·el·leh		
Soon	ve·at·tah		
come	le·khah		
let us confer	ve·niw·va·a·tsah		
together ”	yach·daw	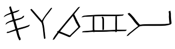	
Then I sent	va·esh·le·chah	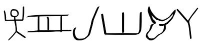	Nehemiah 6:8
him	e·law	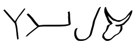	
this reply :	le·mor		
nothing	lo		
“ There is	nih·yah	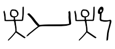	
rumors	kad·de·va·reem		
to these	ha·el·leh		
-	a·sher	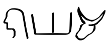	
you	at·tah		
are spreading	o·w·mer		
	kee	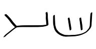	
in your own mind ”	mil·lib·be·kha	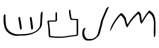	
you	at·tah		
are inventing them	vo·dam		
For	kee	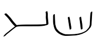	Nehemiah 6:9
they were all	khul·lam	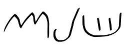	
[trying] to frighten	me·ya·re·eem		
us	o·w·ta·nu		
saying	le·mor		
will be weakened	yir·pu	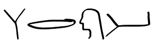	
“ Their hands	ye·de·hem	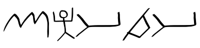	

in	min	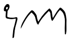	
the work	ham·me·la·khah	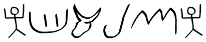	
and it will never	ve·lo	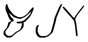	
be finished ”	te·a·seh	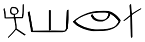	
But now, my God	ve·at·tah	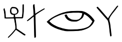	
strengthen	chaz·zeq	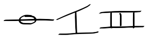	
-	et	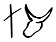	
my hands	ya·day	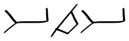	
Later, I	va·a·nee	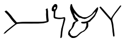	Nehemiah 6:10
went	va·tee	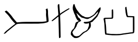	
to the house	bet	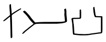	
of Shemaiah	she·ma·yah	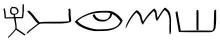	
son	ben	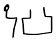	
of Delaiah	de·la·yah	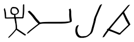	
the son	ben	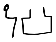	
of Mehetabel	me·he·tav·el	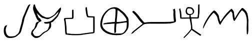	
who	ve·hu	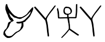	
was confined	a·tsur	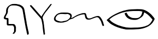	
to his house. He said :	vay·yo·mer	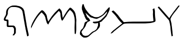	
“ Let us meet	niw·va·ed	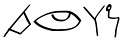	
at	el	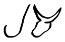	
the house	bet	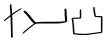	
of God	ha·e·lo·heem	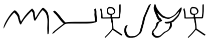	
inside	el	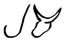	
	to·wkh	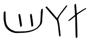	
the temple	ha·he·khal	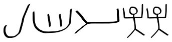	
Let us shut	ve·nis·ge·rah	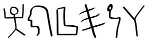	

doors	dal·to·wt	
the temple	ha·he·khal	
because	kee	
they are coming	ba·eem	
to kill you —	le·ha·re·ge·kha	
by night	ve·lay·lah	
they are coming	ba·eem	
to kill you ! ”	le·ha·re·ge·kha	
But I replied	va·o·me·rah	Nehemiah 6:11
“ Should a man	ha·eesh	
like me	ka·mo·w·nee	
run away ?	yiv·rach	
Should	u·mee	
one like me	kha·mo·w·nee	
-	a·sher	
go	ya·vo·w	
into	el	
the temple	ha·he·khal	
to save his own life ?	va·chay	
I will not	lo	
go ! ”	a·vo·w	
I realized	va·ak·kee·rah	Nehemiah 6:12
	ve·hin·neh	
had not	lo	
that God	e·lo·heem	
sent him	she·la·cho	
because	kee	

[this] prophecy	han·ne·vu·ah		
but that he had uttered	dib·ber		
against me	a·lay	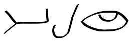	
Tobiah	ve·to·w·vee·yah		
and Sanballat	ve·san·val·lat		
had hired him	se·kha·ro		
to	le·ma·an		Nehemiah 6:13
had been hired	sa·khur		
He	hu		
	le·ma·an		
intimidate me	ee·ra	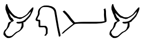	
by doing	ve·e·e·seh		
as he suggested	ken	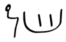	
so that I would sin	ve·cha·ta·tee		
so they could give me	ve·ha·yah	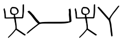	
	la·hem		
name	le·shem		
a bad	ra		
in order to	le·ma·an		
discredit me	ye·cha·re·phu·nee		
remember	za·khe·rah		Nehemiah 6:14
O my God	e·lo·hay		
Tobiah	le·to·w·vee·yah		
and Sanballat	u·le·san·val·lat	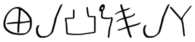	
for what they have done	ke·ma·a·saw		
	el·leh	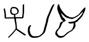	

and also	ve·gam		
Noadiah	le·no·w·ad·yah		
the prophetess	han·ne·vee·ah	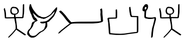	
and the other	u·le·ye·ter	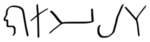	
prophets	han·ne·vee·eem	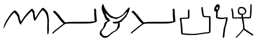	
who	a·sher		
	ha·yu	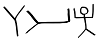	
tried to intimidate me	me·ya·re·eem		
-	o·w·tee	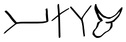	
was completed	vat·tish·lam	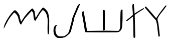	Nehemiah 6:15
So the wall	ha·cho·w·mah		
on the twenty-fifth	be·es·reem	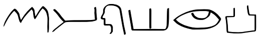	
	va·cha·mish·shah		
of Elul	le·e·lul		
in fifty-two	la·cha·mish·sheem	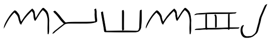	
	u·she·na·yim	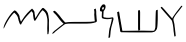	
days	yo·wm		
-	vay·hee	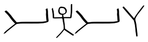	Nehemiah 6:16
When	ka·a·sher		
heard about this	sha·me·u		
all	kal		
our enemies	o·wy·ve·nu	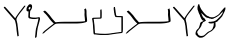	
	vay·yir·u		
all	kal	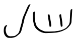	
nations	hag·go·w·yim	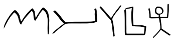	
were afraid	a·sher		
the surrounding	se·vee·vo·te·nu	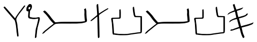	

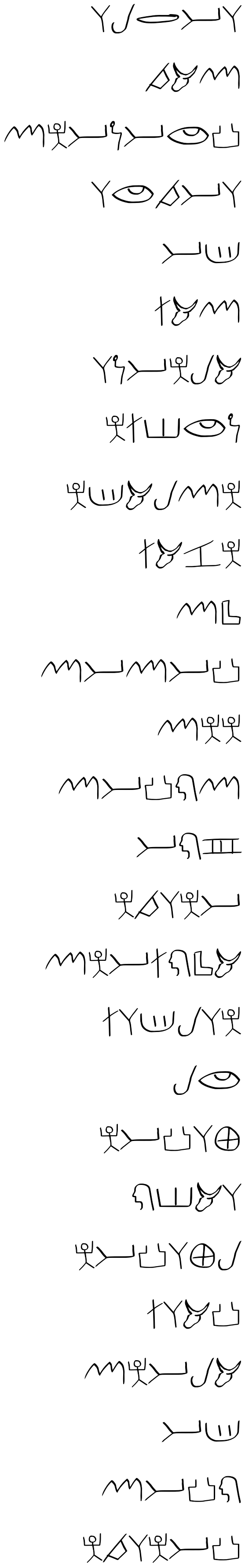

and disheartened	vay·yip·pe·lu	
	me·od	
	be·e·ne·hem	
for they realized	vay·ye·de·u	
that	kee	
by	me·et	
our God	e·lo·he·nu	
had been accomplished	ne·es·tah	
task	ham·me·la·khah	
this	haz·zot	
Also	gam	Nehemiah 6:17
days	bay·ya·meem	
in those	ha·hem	
sent many	mar·beem	
the nobles	cho·re	
of Judah	ye·hu·dah	
letters	ig·ge·ro·te·hem	
	ho·wl·kho·wt	
to	al	
Tobiah	to·w·vee·yah	
letters	va·a·sher	
and Tobiah's	le·to·w·vee·yah	
came back	ba·o·wt	
to them	a·le·hem	
For	kee	Nehemiah 6:18
many	rab·beem	
in Judah	bee·hu·dah	

were bound	ba·a·le	
by oath	she·vu·ah	
to him	lo	
since	kee	
was a son-in-law	cha·tan	
he	hu	
of Shecaniah	lish·khan·yah	
son	ben	
of Arah	a·rach	
Jehohanan	vee·ho·w·cha·nan	
and his son	be·no	
had married	la·qach	
-	et	
the daughter	bat	
of Meshullam	me·shul·lam	
son	ben	
of Berechiah	be·rekh·yah	
Moreover	gam	Nehemiah 6:19
Tobiah’s good deeds	to·w·vo·taw	
these nobles kept	ha·yu	
reporting	o·me·reem	
to me	le·pha·nay	
my words	u·de·va·ray	
	ha·yu	
and they relayed	mo·w·tsee·eem	
to him	lo	
letters	ig·ge·ro·wt	

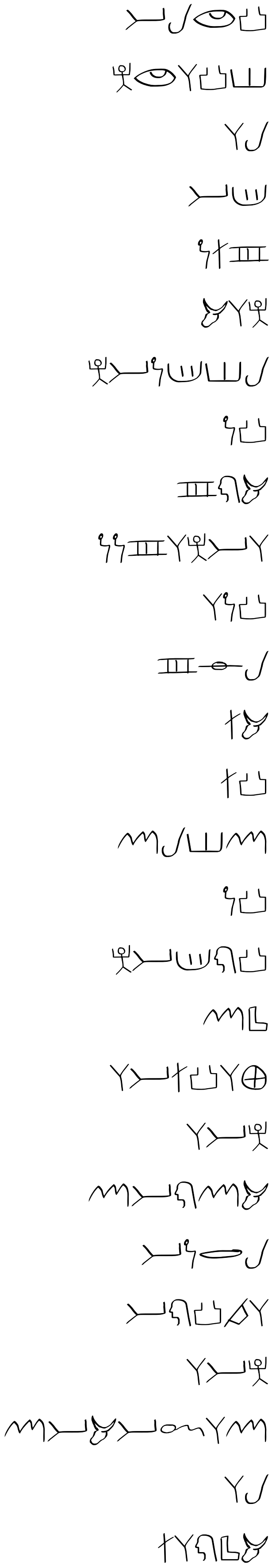

sent	sha·lach	
And Tobiah	to·w·vee·yah	
to intimidate me	le·ya·re·e·nee	
-	vay·hee	Nehemiah 7:1
When	ka·a·sher	
had been rebuilt	niv·ne·tah	
the wall	ha·cho·w·mah	
in place	va·a·a·meed	
and I had set the doors	had·de·la·to·wt	
were appointed	vay·yip·pa·qe·du	
the gatekeepers	hash·sho·w·a·reem	
singers	ve·ham·sho·re·reem	
and Levites	ve·hal·vee·yim	
in charge	va·a·tsaw·veh	Nehemiah 7:2
-	et	
Hanani	cha·na·nee	
Then I put my brother	a·chee	
-	ve·et	
along with Hananiah	cha·nan·yah	
the commander	sar	
of the fortress	hab·bee·rah	
of	al	
Jerusalem	ye·ru·sha·lim	
because	kee	
he	hu	
man	ke·eesh	
was a faithful	e·met	

who feared	ve·ya·re	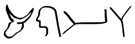	
-	et	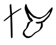	
God	ha·e·lo·heem	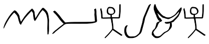	
more than most	me·rab·beem	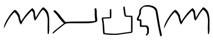	
And I told	vay·yo·mɛr	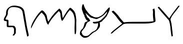	Nehemiah 7:3
them	la·hem	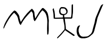	
“ Do not	lo	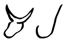	
open	yip·pa·te·chu	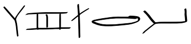	
the gates	sha·a·re	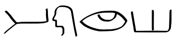	
of Jerusalem	ye·ru·sha·lim	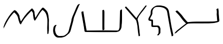	
until	ad	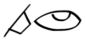	
is hot	chom	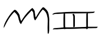	
the sun	hash·she·mesh	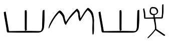	
While	ve·ad	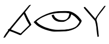	
the guards	hem	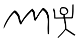	
are on duty	o·me·deem	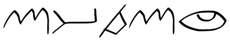	
shut	ya·gee·phu	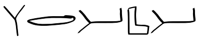	
keep the doors	had·de·la·to·wt	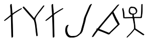	
and securely fastened	ve·e·cho·zu	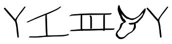	
And appoint	ve·ha·a·med	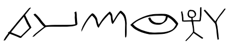	
as guards	mish·me·ro·wt	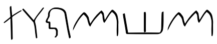	
the residents	yo·she·ve	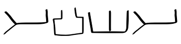	
of Jerusalem	ye·ru·sha·lim	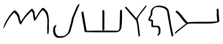	
some	eesh	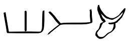	
at their posts	be·mish·ma·ro	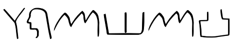	
and some	ve·eesh	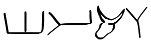	
at	ne·ged	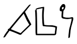	

their own homes ”	be·to	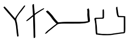	
Now the city	ve·ha·eer		Nehemiah 7:4
and spacious	ra·cha·vat	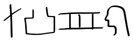	
	ya·da·yim	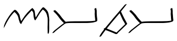	
was large	u·ge·do·w·lah		
people	ve·ha·am		
but there were few	me·at		
in it	be·to·w·khah		
had not yet	ve·en		
and the houses	bat·teem	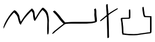	
been rebuilt	be·nu·yim	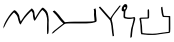	
put it	vay·yit·ten	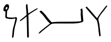	Nehemiah 7:5
Then my God	e·lo·hay		
into	el		
my heart	lib·bee	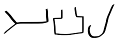	
to assemble	va·eq·be·tsah	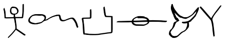	
-	et		
the nobles	ha·cho·reem	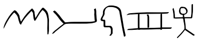	
-	ve·et		
the officials	has·se·ga·neem	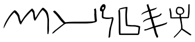	
-	ve·et		
and the people	ha·am		
to be enrolled by genealogy	le·hit·ya·ches	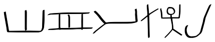	
I found	va·em·tsa		
register	se·pher		
the genealogical	hay·ya·chas	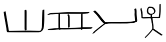	
of those who had first returned	ha·o·w·leem	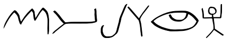	

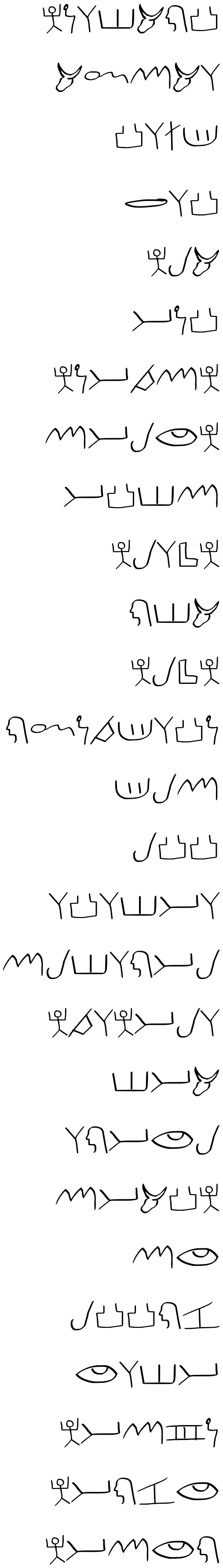

	ba·ri·sho·w·nah	
and I found	va·em·tsa	
the following written	ka·tuv	
in it :	bo	
These	el·leh	Nehemiah 7:6
are the people	be·ne	
of the province	ham·me·dee·nah	
who came up	ha·o·leem	
from the captivity	mish·she·vee	
of the exiles	hag·go·w·lah	
-	a·sher	
carried away	heg·lah	
by Nebuchadnezzar	ne·vu·khad·nets·tsar	
[its] king	me·lekh	
to Babylon	ba·vel	
They returned	vay·ya·shu·vu	
to Jerusalem	lee·ru·sha·lim	
and Judah	ve·lee·hu·dah	
each	eesh	
to his own town	le·ee·ro	
accompanied	hab·ba·eem	Nehemiah 7:7
by	im	
Zerubbabel	ze·rub·ba·vel	
Jeshua	ye·shu·a	
Nehemiah	ne·chem·yah	
Azariah	a·zar·yah	
Raamiah	ra·am·yah	

Nahamani	na·cha·ma·nee		
Mordecai	ma·re·do·khay		
Bilshan	bil·shan	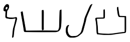	
Mispereth	mis·pe·ret		
Bigvai	big·vay		
Nehum	ne·chum		
and Baanah	ba·a·nah		
[This is] the count	mis·par		
of the men	an·she		
	am		
of Israel :	yis·ra·el	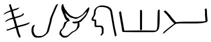	
the descendants	be·ne	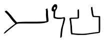	Nehemiah 7:8
of Parosh	phar·osh		
2172	al·pa·yim		
	me·ah		
	ve·shiv·eem		
	u·she·na·yim	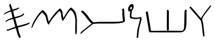	
the descendants	be·ne	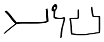	Nehemiah 7:9
of Shephatiah	she·phat·yah		
372	she·losh	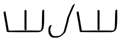	
	me·o·wt		
	shiv·eem		
	u·she·na·yim	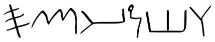	
the descendants	be·ne	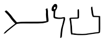	Nehemiah 7:10
of Arah	a·rach		
652	shesh		
	me·o·wt		

	cha·mish·sheem		
	u·she·na·yim	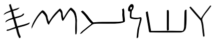	
the descendants	be·ne	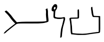	Nehemiah 7:11
	pha·chat	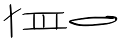	
of Pahath-moab	mo·w·av		
(through the line	liv·ne		
of Jeshua	ye·shu·a		
and Joab),	ve·yo·w·av		
2818	al·pa·yim		
	u·she·mo·neh		
	me·o·wt		
	she·mo·nah		
	a·sar		
the descendants	be·ne	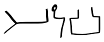	Nehemiah 7:12
of Elam	e·lam	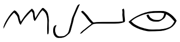	
1254	e·leph	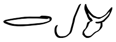	
	ma·ta·yim	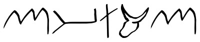	
	cha·mish·sheem		
	ve·ar·ba·ah		
the descendants	be·ne	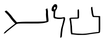	Nehemiah 7:13
of Zattu	zat·tu		
845	she·mo·neh		
	me·o·wt		
	ar·ba·eem		
	va·cha·mish·shah		
the descendants	be·ne	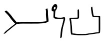	Nehemiah 7:14
of Zaccai	zak·kay		

760	she·va	𐤔𐤁𐤏	
	me·o·wt	𐤌𐤀𐤅𐤕	
	ve·shish·sheem	𐤅𐤔𐤔𐤉𐤌‡	
the descendants	be·ne	𐤁𐤍𐤉	Nehemiah 7:15
of Binnui	vin·nui	𐤁𐤍𐤅𐤉	
648	shesh	𐤔𐤔	
	me·o·wt	𐤌𐤀𐤅𐤕	
	ar·ba·eem	𐤀𐤓𐤁𐤏𐤉𐤌	
	u·she·mo·nah	𐤅𐤔𐤌𐤍𐤄‡	
the descendants	be·ne	𐤁𐤍𐤉	Nehemiah 7:16
of Bebai	ve·vay	𐤁𐤁𐤉	
628	shesh	𐤔𐤔	
	me·o·wt	𐤌𐤀𐤅𐤕	
	es·reem	𐤏𐤔𐤓𐤉𐤌	
	u·she·mo·nah	𐤅𐤔𐤌𐤍𐤄‡	
the descendants	be·ne	𐤁𐤍𐤉	Nehemiah 7:17
of Azgad	az·gad	𐤏𐤆𐤂𐤃	
2322	al·pa·yim	𐤀𐤋𐤐𐤉𐤌	
	she·losh	𐤔𐤋𐤔	
	me·o·wt	𐤌𐤀𐤅𐤕	
	es·reem	𐤏𐤔𐤓𐤉𐤌	
	u·she·na·yim	𐤅𐤔𐤍𐤉𐤌‡	
the descendants	be·ne	𐤁𐤍𐤉	Nehemiah 7:18
of Adonikam	a·do·nee·qam	𐤀𐤃𐤍𐤉𐤒𐤌	
667	shesh	𐤔𐤔	
	me·o·wt	𐤌𐤀𐤅𐤕	
	shish·sheem	𐤔𐤔𐤉𐤌	

	ve·shiv·ah	𐤅𐤔𐤁𐤏𐤄	
the descendants	be·ne	𐤁𐤍𐤉	Nehemiah 7:19
of Bigvai	vig·vay	𐤁𐤂𐤅𐤉	
2067	al·pa·yim	𐤀𐤋𐤐𐤉𐤌	
	shish·sheem	𐤔𐤔𐤉𐤌	
	ve·shiv·ah	𐤅𐤔𐤁𐤏𐤄	
the descendants	be·ne	𐤁𐤍𐤉	Nehemiah 7:20
of Adin	a·deen	𐤏𐤃𐤉𐤍	
655	shesh	𐤔𐤔	
	me·o·wt	𐤌𐤀𐤅𐤕	
	cha·mish·sheem	𐤇𐤌𐤔𐤉𐤌	
	va·cha·mish·shah	𐤅𐤇𐤌𐤔𐤄	
the descendants	be·ne	𐤁𐤍𐤉	Nehemiah 7:21
of Ater	a·ter	𐤀𐤈𐤓	
(through Hezekiah),	le·chiz·qee·yah	𐤋𐤇𐤆𐤒𐤉𐤄	
98	tish·eem	𐤕𐤔𐤏𐤉𐤌	
	u·she·mo·nah	𐤅𐤔𐤌𐤍𐤄	
the descendants	be·ne	𐤁𐤍𐤉	Nehemiah 7:22
of Hashum	cha·shum	𐤇𐤔𐤌	
328	she·losh	𐤔𐤋𐤔	
	me·o·wt	𐤌𐤀𐤅𐤕	
	es·reem	𐤏𐤔𐤓𐤉𐤌	
	u·she·mo·nah	𐤅𐤔𐤌𐤍𐤄	
the descendants	be·ne	𐤁𐤍𐤉	Nehemiah 7:23
of Bezai	ve·tsay	𐤁𐤑𐤉	
324	she·losh	𐤔𐤋𐤔	
	me·o·wt	𐤌𐤀𐤅𐤕	

	es·reem	עשרים	
	ve·ar·ba·ah	וארבעה׃	
the descendants	be·ne	בני	Nehemiah 7:24
of Hariph	cha·reeph	חריף	
112	me·ah	מאה	
	she·nem	שנים	
	a·sar	עשר׃	
the descendants	be·ne	בני	Nehemiah 7:25
of Gibeon	giv·o·wn	גבעון	
95	tish·eem	תשעים	
	va·cha·mish·shah	וחמשה׃	
the men	an·she	אנשי	Nehemiah 7:26
of	vet	בית	
Bethlehem	le·chem	לחם	
and Netophah	u·ne·to·phah	ונטפה	
188	me·ah	מאה	
	she·mo·neem	שמנים	
	u·she·mo·nah	ושמנה׃	
the men	an·she	אנשי	Nehemiah 7:27
of Anathoth	a·na·to·wt	ענתות	
128	me·ah	מאה	
	es·reem	עשרים	
	u·she·mo·nah	ושמנה׃	
the men	an·she	אנשי	Nehemiah 7:28
of	vet	בית	
Beth-azmaveth	az·ma·vet	עזמות	
42	ar·ba·eem	ארבעים	

	u·she·na·yim	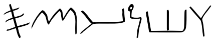	
the men	an·she		Nehemiah 7:29
	qir·yat		
of Kiriath-jearim	ye·a·reem		
Chephirah	ke·phee·rah		
and Beeroth	u·ve·e·ro·wt		
743	she·va		
	me·o·wt		
	ar·ba·eem		
	u·she·lo·shah	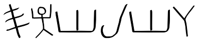	
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of Ramah	ha·ra·mah	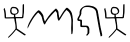	
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621	shesh		
	me·o·wt		
	es·reem	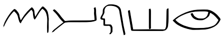	
	ve·e·chad	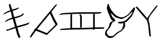	
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of Michmash	mikh·mas		
122	me·ah		
	ve·es·reem	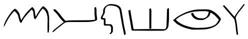	
	u·she·na·yim	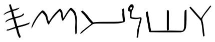	
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of	vet	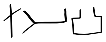	
Bethel	el		
and Ai	ve·ha·ay		
123	me·ah		

	es·reem	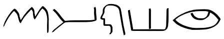	
	u·she·lo·shah	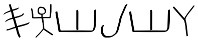	
the men	an·she	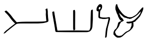	Nehemiah 7:33
Nebo	ne·vo	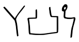	
of the other	a·cher	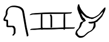	
52	cha·mish·sheem	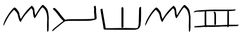	
	u·she·na·yim	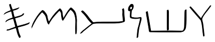	
the descendants	be·ne	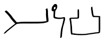	Nehemiah 7:34
Elam	e·lam	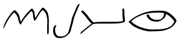	
of the other	a·cher	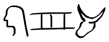	
1254	e·leph	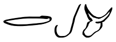	
	ma·ta·yim	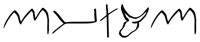	
	cha·mish·sheem	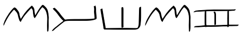	
	ve·ar·ba·ah	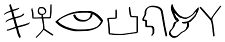	
the descendants	be·ne	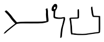	Nehemiah 7:35
of Harim	cha·rim	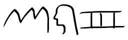	
320	she·losh	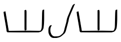	
	me·o·wt	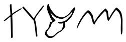	
	ve·es·reem	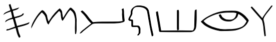	
the men	be·ne	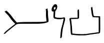	Nehemiah 7:36
of Jericho	ye·re·cho	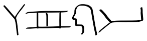	
345	she·losh	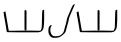	
	me·o·wt	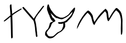	
	ar·ba·eem	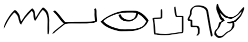	
	va·cha·mish·shah	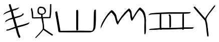	
the men	be·ne	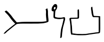	Nehemiah 7:37
of Lod	lod	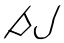	

Hadid	cha·deed	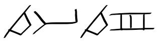	
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	ve·e·chad	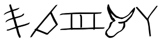	
and the descendants	be·ne	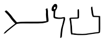	Nehemiah 7:38
of Senaah	se·na·ah		
3930	she·lo·shet	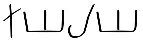	
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	te·sha		
	me·o·wt		
	u·she·lo·sheem	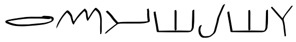	
The priests :	hak·ko·ha·neem	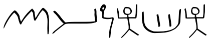	Nehemiah 7:39
the descendants	be·ne	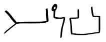	
of Jedaiah	ye·da·yah		
(through the house	le·vet	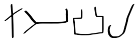	
of Jeshua)	ye·shu·a		
973	te·sha		
	me·o·wt		
	shiv·eem		
	u·she·lo·shah	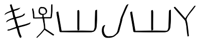	
the descendants	be·ne	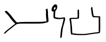	Nehemiah 7:40
of Immer	im·mer		
1052	e·leph	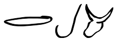	
	cha·mish·sheem		
	u·she·na·yim	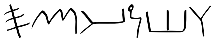	

the descendants	be·ne	𐤁𐤍𐤉	Nehemiah 7:41
of Pashhur	phash·chur	𐤐𐤔𐤇𐤅𐤓	
1247	e·leph	𐤀𐤋𐤐	
	ma·ta·yim	𐤌𐤀𐤕𐤉𐤌	
	ar·ba·eem	𐤀𐤓𐤁𐤏𐤉𐤌	
	ve·shiv·ah	𐤅𐤔𐤁𐤏𐤄𐤎	
and the descendants	be·ne	𐤁𐤍𐤉	Nehemiah 7:42
of Harim	cha·rim	𐤇𐤓𐤌	
1,017	e·leph	𐤀𐤋𐤐	
	shiv·ah	𐤔𐤁𐤏𐤄	
	a·sar	𐤏𐤔𐤓𐤐	
The Levites :	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	Nehemiah 7:43
the descendants	be·ne	𐤁𐤍𐤉	
of Jeshua	ye·shu·a	𐤉𐤔𐤅𐤏	
(through Kadmiel	le·qad·mee·el	𐤋𐤒𐤃𐤌𐤉𐤀𐤋	
through the line	liv·ne	𐤋𐤁𐤍𐤉	
of Hodevah),	le·ho·wd·vah	𐤋𐤄𐤅𐤃𐤅𐤄	
74	shiv·eem	𐤔𐤁𐤏𐤉𐤌	
	ve·ar·ba·ah	𐤅𐤀𐤓𐤁𐤏𐤄𐤎	
The singers :	ham·sho·re·reem	𐤄𐤌𐤔𐤓𐤓𐤉𐤌	Nehemiah 7:44
the descendants	be·ne	𐤁𐤍𐤉	
of Asaph	a·saph	𐤀𐤎𐤐	
148	me·ah	𐤌𐤀𐤄	
	ar·ba·eem	𐤀𐤓𐤁𐤏𐤉𐤌	
	u·she·mo·nah	𐤅𐤔𐤌𐤍𐤄𐤎	
The gatekeepers :	hash·sho·a·reem	𐤄𐤔𐤏𐤓𐤉𐤌	Nehemiah 7:45
the descendants	be·ne	𐤁𐤍𐤉	

of Shallum	shal·lum	
the descendants	be·ne	
of Ater	a·ter	
the descendants	be·ne	
of Talmon	tal·mon	
the descendants	be·ne	
of Akkub	aq·quv	
the descendants	be·ne	
of Hatita	cha·tee·ta	
and the descendants	be·ne	
of Shobai	sho·vay	
138 [in all]	me·ah	
	she·lo·sheem	
	u·she·mo·nah	
The temple servants :	han·ne·tee·neem	Nehemiah 7:46
the descendants	be·ne	
of Ziha	tsi·cha	
the descendants	ve·ne	
of Hasupha	cha·su·pha	
the descendants	be·ne	
of Tabbaoth	tab·ba·o·wt	
the descendants	be·ne	Nehemiah 7:47
of Keros	qe·ros	
the descendants	be·ne	
of Sia	see·a	
the descendants	be·ne	
of Padon	pha·do·wn	

the descendants	be·ne	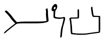	Nehemiah 7:48
of Lebanah	le·va·nah	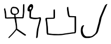	
the descendants	ve·ne	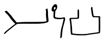	
of Hagabah	cha·ga·vah		
the descendants	be·ne	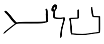	
of Shalmai	shal·may		
the descendants	be·ne	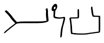	Nehemiah 7:49
of Hanan	cha·nan	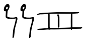	
the descendants	be·ne	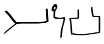	
of Giddel	gid·del	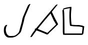	
the descendants	be·ne	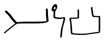	
of Gahar	ga·char		
the descendants	be·ne	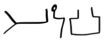	Nehemiah 7:50
of Reaiah	re·a·yah	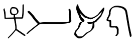	
the descendants	ve·ne	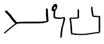	
of Rezin	re·tseen		
the descendants	be·ne	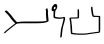	
of Nekoda	ne·qo·w·da	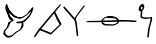	
the descendants	be·ne	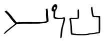	Nehemiah 7:51
of Gazzam	gaz·zam		
the descendants	be·ne	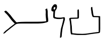	
of Uzza	uz·za	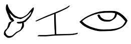	
the descendants	be·ne	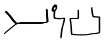	
of Paseah	pha·se·ach		
the descendants	be·ne	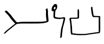	Nehemiah 7:52
of Besai	ve·say		
the descendants	be·ne	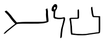	

of Meunim	me·u·neem		
the descendants	be·ne	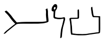	
of Nephushesim	ne·phu·she·sīm		
the descendants	be·ne	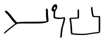	Nehemiah 7:53
of Bakbuk	vaq·buq	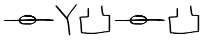	
the descendants	be·ne	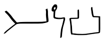	
of Hakupha	cha·qu·pha	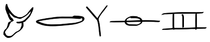	
the descendants	be·ne	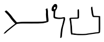	
of Harhur	char·chur	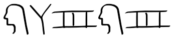	
the descendants	be·ne	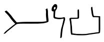	Nehemiah 7:54
of Bazlith	vats·leet		
the descendants	be·ne	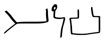	
of Mehida	me·chee·da	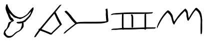	
the descendants	be·ne	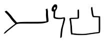	
of Harsha	char·sha		
the descendants	be·ne	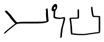	Nehemiah 7:55
of Barkos	var·qo·ws	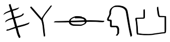	
the descendants	be·ne	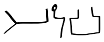	
of Sisera	see·se·ra		
the descendants	be·ne	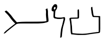	
of Temah	ta·mach	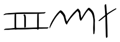	
the descendants	be·ne	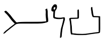	Nehemiah 7:56
of Neziah	ne·tsee·ach		
and the descendants	be·ne	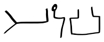	
of Hatipha	cha·tee·pha	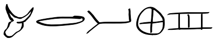	
The descendants	be·ne	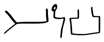	Nehemiah 7:57
of the servants	av·de		

of Solomon :	she·lo·moh	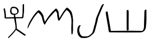	
the descendants	be·ne	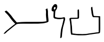	
of Sotai	so·w·tay	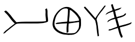	
the descendants	be·ne	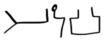	
of Sophereth	so·w·phe·ret	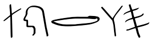	
the descendants	be·ne	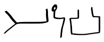	
of Perida	phe·ree·da	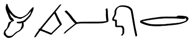	
the descendants	be·ne	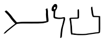	Nehemiah 7:58
of Jaala	ya·la	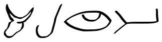	
the descendants	ve·ne	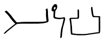	
of Darkon	dar·qo·wn	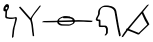	
the descendants	be·ne	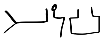	
of Giddel	gid·del	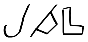	
the descendants	be·ne	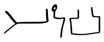	Nehemiah 7:59
of Shephatiah	she·phat·yah	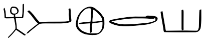	
the descendants	ve·ne	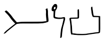	
of Hattil	chat·teel	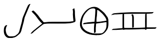	
the descendants	be·ne	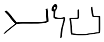	
	po·khe·ret	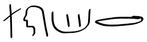	
of Pochereth-hazzebaim	hats·tse·va·yeem	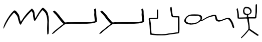	
and the descendants	be·ne	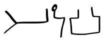	
of Amon	a·mo·wn	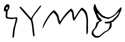	
in all	kal	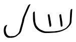	Nehemiah 7:60
The temple servants	han·ne·tee·neem	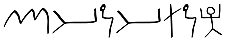	
and descendants	u·ve·ne	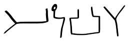	
of the servants	av·de	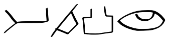	
of Solomon	she·lo·moh	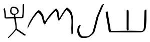	

[numbered] 392	she·losh	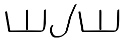	
	me·o·wt		
	tish·eem		
	u·she·na·yim	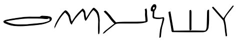	
The following	ve·el·leh		Nehemiah 7:61
came up	ha·o·w·leem	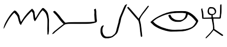	
	mit·tel		
from Tel-melah	me·lach	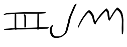	
	tel		
Tel-harsha	char·sha		
Cherub	ke·ruv		
Addon	ad·do·wn		
and Immer	ve·im·mer		
but could not	ve·lo		
	ya·khe·lu		
prove	le·hag·geed	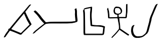	
that their families	bet	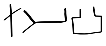	
	a·vo·w·tam		
were descended	ve·zar·am		
	im		
from Israel :	mee·yis·ra·el		
	hem	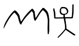	
the descendants	be·ne	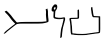	Nehemiah 7:62
of Delaiah	de·la·yah	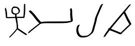	
the descendants	ve·ne	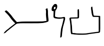	
of Tobiah	to·w·vee·yah		
and the descendants	be·ne	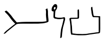	

of Nekoda	ne·qo·w·da	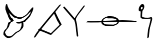	
642 [in all]	shesh		
	me·o·wt		
	ve·ar·ba·eem		
	u·she·na·yim	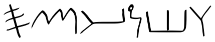	
And from	u·min		Nehemiah 7:63
among the priests :	hak·ko·ha·neem	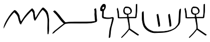	
the descendants	be·ne	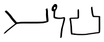	
of Hobaiah	cho·vay·yah	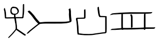	
the descendants	be·ne	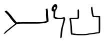	
of Hakkoz	haq·qo·wts	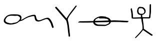	
and the descendants	be·ne	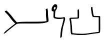	
of Barzillai	var·zil·lay		
(who	a·sher		
had married	la·qach	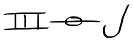	
a daughter	mib·be·no·wt	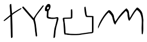	
of Barzillai	bar·zil·lay		
the Gileadite	hag·gil·a·dee		
	ish·shah		
and was called	vay·yiq·qa·re	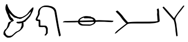	
by	al		
their name)	she·mam		
These [men]	el·leh	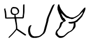	Nehemiah 7:64
searched for	biq·shu		
their family records	khe·ta·vam		
	ham·mit·yach·seem	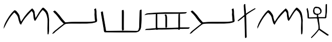	
but they could not	ve·lo		

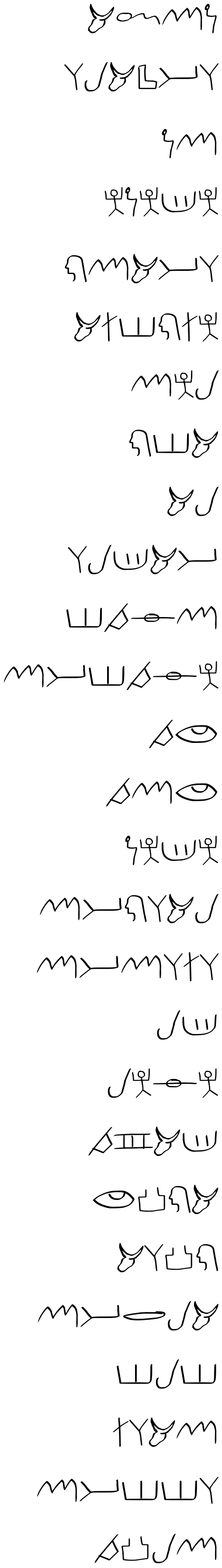

find them	nim·tsa	
and so were excluded	vay·go·a·lu	
from	min	
the priesthood {as unclean}	hak·ke·hun·nah	
ordered	vay·yo·mer	Nehemiah 7:65
The governor	hat·tir·sha·ta	
them	la·hem	
-	a·sher	
not	lo	
to eat	yo·khe·lu	
the most holy things	miq·qo·desh	
	haq·qo·da·sheem	
until	ad	
there was	a·mod	
a priest	hak·ko·hen	
to consult the Urim	le·u·reem	
and Thummim	ve·tum·meem	
The whole	kal	Nehemiah 7:66
assembly	haq·qa·hal	
[numbered]	ke·e·chad	
42,360 {}	ar·ba	
	rib·bo·w	
	al·pa·yim	
	she·losh	
	me·o·wt	
	ve·shish·sheem	
in addition to	mil·le·vad	Nehemiah 7:67

menservants	av·de·hem	עבדיהם	
and maidservants	ve·am·ho·te·hem	ואמהתיהם	
	el·leh	אלה	
7337	shiv·at	שבעת	
	a·la·pheem	אלפים	
	she·losh	שלש	
	me·o·wt	מאות	
	she·lo·sheem	שלשים	
	ve·shiv·ah	ושבעה	
their	ve·la·hem	ולהם	
male and female singers	me·sho·ra·reem	משררים	
	u·me·sho·ra·ro·wt	ומשררות	
as well as their 245	ma·ta·yim	מאתים	
	ve·ar·ba·eem	וארבעים	
	va·cha·mish·shah	וחמשה׃	
[They had 736 horses, 245 mules,]			Nehemiah 7:68
camels	ge·mal·leem	גמלים	Nehemiah 7:69
435	ar·ba	ארבע	
	me·o·wt	מאות	
	she·lo·sheem	שלשים	
	va·cha·mish·sha·hs	וחמשה׃	
donkeys	cha·mo·reem	חמרים	
and 6,720	she·shet	ששת	
	a·la·pheem	אלפים	
	she·va	שבע	
	me·o·wt	מאות	
	ve·es·reem	ועשרים	

Some of	u·miq·tsat	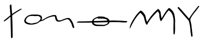	Nehemiah 7:70
the heads	ra·she	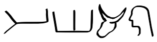	
of the families	ha·a·vo·wt		
contributed	na·te·nu	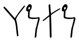	
to the project	lam·me·la·khah		
The governor	hat·tir·sha·ta	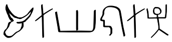	
gave	na·tan	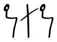	
to the treasury	la·o·w·tsar		
of gold	za·hav	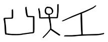	
darics	dar·ke·mo·neem		
1,000 {}	e·leph	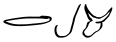	
bowls	miz·ra·qo·wt	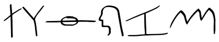	
50	cha·mish·sheem		
garments	ka·te·no·wt	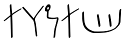	
priestly	ko·ha·neem	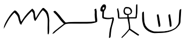	
and 530	she·lo·sheem		
	va·cha·mesh	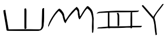	
	me·o·wt		
And some of the heads	u·me·ra·she		Nehemiah 7:71
of the families	ha·a·vo·wt		
gave	na·te·nu	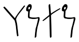	
to the treasury	le·o·w·tsar		
for the project	ham·me·la·khah		
of gold	za·hav	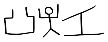	
darics	dar·ke·mo·w·neem		
20,000 {}	she·te	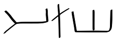	
	rib·bo·wt		

of silver	ve·khe·seph	וכסף	
minas	ma·neem	מנים	
and 2,200	al·pa·yim	אלפים	
	u·ma·ta·yim	ומאתים	
-	va·a·sher	ואשר	Nehemiah 7:72
gave [a total of]	na·te·nu	נתנו	
The rest	she·e·reet	שארית	
of the people	ha·am	העם	
of gold	za·hav	זהב	
darics	dar·ke·mo·w·neem	דרכמונים	
20,000 {}	she·te	שתי	
	rib·bo·w	רבוא	
of silver	ve·khe·seph	וכסף	
minas	ma·neem	מנים	
2,000 {}	al·pa·yim	אלפים	
garments	ve·kha·te·not	וכתנת	
priestly	ko·ha·neem	כהנים	
and 67	shish·sheem	ששים	
	ve·shiv·ah	ושבעה	
settled	vay·ye·she·vu	וישבו	Nehemiah 7:73
So the priests	hak·ko·ha·neem	הכהנים	
Levites	ve·hal·vee·yim	והלוים	
gatekeepers	ve·hash·sho·w·a·reem	והשוערים	
singers	ve·ham·sho·re·reem	והמשררים	
along with some	u·min	ומן	
of the people	ha·am	העם	
and temple servants	ve·han·ne·tee·neem	והנתינים	

and the rest of	ve·khal	
the Israelites	yis·ra·el	
in their own towns	be·a·re·hem	
-	vay·yig·ga	
month	ha·cho·desh	
And by the seventh	hash·she·vee·ee	
the Israelites	u·ve·ne	
	yis·ra·el	
had settled in their towns	be·a·re·hem	
gathered	vay·ye·a·se·phu	Nehemiah 8:1
At that time all	khal	
the people	ha·am	
together	ke·eesh	
	e·chad	
in	el	
the square	ha·re·cho·wv	
-	a·sher	
before	liph·ne	
Gate	sha·ar	
the Water	ham·ma·yim	
and they asked	vay·yo·me·ru	
Ezra	le·ez·ra	
the scribe	has·so·pher	
to bring out	le·ha·vee	
-	et	
the Book	se·pher	
of the Law	to·w·rat	

of Moses	mo·sheh		
which	a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
for	et		
Israel	yis·ra·el	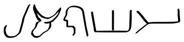	
brought	vay·ya·vee		Nehemiah 8:2
Ezra	ez·ra		
the priest	hak·ko·hen		
-	et		
the Law	hat·to·w·rah		
before	liph·ne		
the assembly	haq·qa·hal	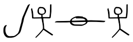	
of men	me·eesh		
and	ve·ad		
women	ish·shah		
and all	ve·khol		
and understand	me·veen	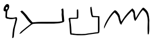	
who could listen	lish·mo·a		
day	be·yo·wm	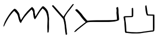	
On the first	e·chad	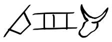	
month	la·cho·desh	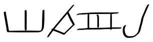	
of the seventh	hash·she·vee·ee	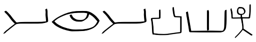	
So [Ezra] read	vay·yiq·ra	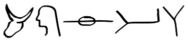	Nehemiah 8:3
it aloud	vo		
as he faced	liph·ne		
the square	ha·re·cho·wv	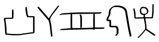	

-	a·sher		
before	liph·ne		
Gate	sha·ar		
the Water	ham·ma·yim	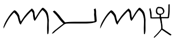	
from	min		
daybreak	ha·o·wr		
until	ad		
noon	ma·cha·tseet		
	hay·yo·wm	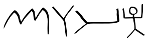	
in front of	ne·ged		
the men	ha·a·na·sheem	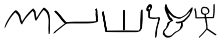	
and women	ve·han·na·sheem	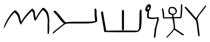	
and those who could understand	ve·ham·me·vee·neem	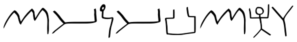	
listened attentively to	ve·a·ze·ne	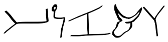	
And all	khal		
the people	ha·am		
	el		
the Book	se·pher		
of the Law	hat·to·w·rah		
stood	vay·ya·a·mod		Nehemiah 8:4
Ezra	ez·ra		
the scribe	has·so·pher		
on	al		
platform	mig·dal		
a high wooden	ets		
-	a·sher		
built	a·su		

for this occasion	lad·da·var	
stood	vay·ya·a·mod	
	ets·lo	
Mattithiah	mat·tit·yah	
Shema	ve·she·ma	
Anaiah	va·a·na·yah	
Uriah	ve·u·ree·yah	
Hilkiah	ve·chil·qee·yah	
and Maaseiah	u·ma·a·se·yah	
At his	al	
right side	ye·mee·no	
and at his left	u·mis·se·mo·lo	
were Pedaiah	pe·da·yah	
Mishael	u·mee·sha·el	
Malchijah	u·mal·kee·yah	
Hashum	ve·cha·shum	
Hash-baddanah	ve·chash·bad·da·nah	
Zechariah	ze·khar·yah	
and Meshullam	me·shul·lam	
opened	vay·yiph·tach	Nehemiah 8:5
Ezra	ez·ra	
the book	has·se·pher	
in full view	le·e·ne	
of all	khal	
the people	ha·am	
since	kee	
standing above them	me·al	

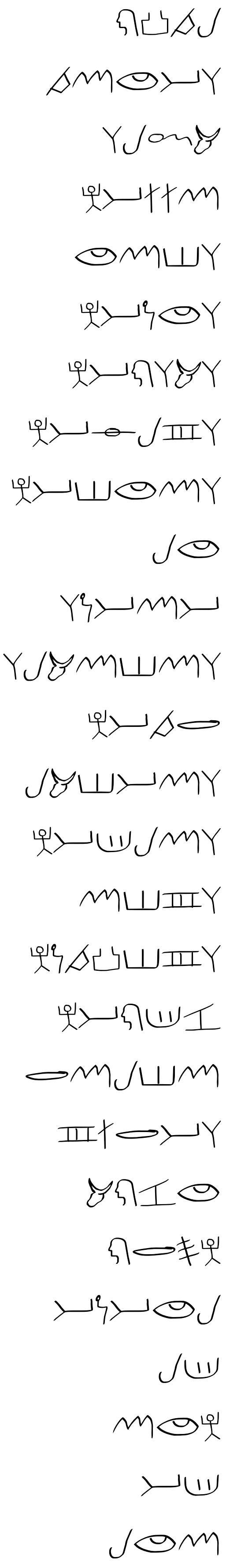

all	kal	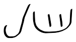	
	ha·am		
he was	ha·yah	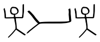	
and as he opened it	u·khe·phit·cho		
stood up	a·me·du		
all	khal	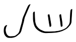	
the people	ha·am		
blessed	vay·va·rekh	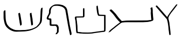	Nehemiah 8:6
Then Ezra	ez·ra		
	et		
the LORD	YHVH		
God	ha·e·lo·heem		
the great	hag·ga·do·wl		
said	vay·ya·a·nu		
all	khal	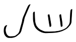	
the people	ha·am		
“ Amen	a·men	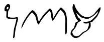	
Amen ! ”	a·men	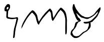	
uplifted	be·mo·al		
and with their hands	ye·de·hem	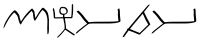	
Then they bowed down	vay·yiq·qe·du	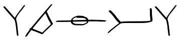	
and worshiped	vay·yish·ta·cha·wu		
the LORD	la·YHVH	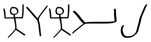	
with their faces	ap·pa·yim	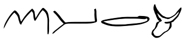	
to the ground	a·re·tsah		
Jeshua	ve·ye·shu·a		Nehemiah 8:7
Bani	u·va·nee		

Sherebiah	ve·she·re·ve·yah		
Jamin	ya·meen	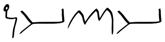	
Akkub	aq·quv	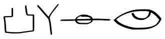	
Shabbethai	shab·be·tay		
Hodiah	ho·w·dee·yah		
Maaseiah	ma·a·se·yah		
Kelita	qe·lee·ta	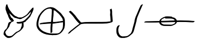	
Azariah	a·zar·yah		
Jozabad	yo·w·za·vad		
Hanan	cha·nan	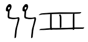	
and Pelaiah —	pe·la·yah		
The Levites —	ve·hal·vee·yim		
instructed	me·vee·neem	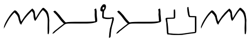	
-	et		
the people	ha·am		
in the Law	lat·to·w·rah		
as [they]	ve·ha·am		
[stood] in	al		
their places	a·me·dam		
So they read	vay·yiq·re·u	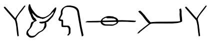	Nehemiah 8:8
from the Book	vas·se·pher		
of the Law	be·to·w·rat		
of God	ha·e·lo·heem		
explaining it	me·pho·rash		
and giving	ve·so·wm		
insight	se·khel		
so that the people could understand	vay·ya·vee·nu		

what was being read	bam·miq·ra	
said	vay·yo·mer	Nehemiah 8:9
Nehemiah	ne·chem·yah	
	hu	
the governor	hat·tir·sha·ta	
Ezra	ve·ez·ra	
the priest	hak·ko·hen	
and scribe	has·so·pher	
and the Levites	ve·hal·vee·yim	
who were instructing	ham·me·vee·neem	
-	et	
the people	ha·am	
to all	le·khal	
[of them]	ha·am	
day	hay·yo·wm	
is holy	qa·dosh	
“ This	hu	
to the LORD	la·YHVH	
your God	e·lo·he·khem	
Do not	al	
mourn	tit·ab·be·lu	
	ve·al	
or weep ”	tiv·ku	
For	kee	
were weeping	vo·w·kheem	
all	kal	
the people	ha·am	

as they heard	ke·sha·me·am		
-	et		
the words	div·re		
of the Law	hat·to·w·rah		
Then [Nehemiah] told	vay·yo·mer		Nehemiah 8:10
them	la·hem		
“ Go	le·khu		
and eat	ikh·lu		
what is rich	mash·man·neem		
drink	u·she·tu		
what is sweet	mam·taq·qeem	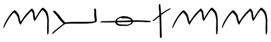	
and send out	ve·shil·chu	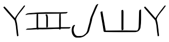	
portions	ma·no·wt		
to those who have nothing	le·en	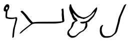	
prepared	na·kho·wn		
	lo		
since	kee	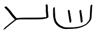	
is holy	qa·do·wosh		
today	hay·yo·wm	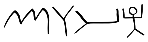	
to our Lord	la·a·do·ne·nu		
Do not	ve·al		
grieve	te·a·tse·vu		
for	kee	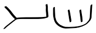	
the joy	ched·vat	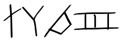	
of the LORD	YHVH		
is	hee	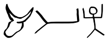	
your strength ”	ma·uz·ze·khem		

And the Levites	ve·hal·vee·yim	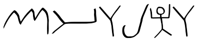	Nehemiah 8:11
calmed	mach·sheem	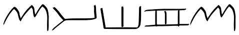	
all	le·khal	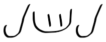	
the people	ha·am	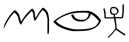	
saying	le·mor	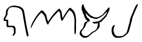	
“ Be still	has·su	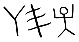	
since	kee	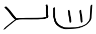	
today	hay·yo·wm	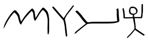	
is holy	qa·dosh	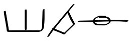	
Do not	ve·al	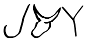	
grieve ”	te·a·tse·vu	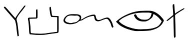	
-	vay·ye·le·khu	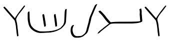	Nehemiah 8:12
Then all	khal	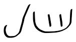	
the people	ha·am	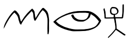	
began to eat	le·e·khol	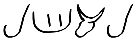	
and drink	ve·lish·to·wt	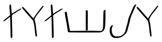	
to send out	u·le·shal·lach	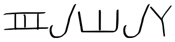	
portions	ma·no·wt	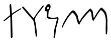	
and	ve·la·a·so·wt	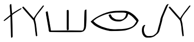	
to rejoice	sim·chah	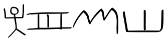	
greatly	ge·do·w·lah	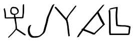	
because	kee	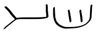	
they understood	he·vee·nu	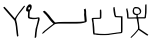	
the words	bad·de·va·reem	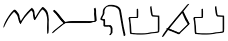	
that	a·sher	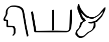	
had been made known	ho·w·dee·u	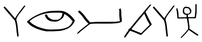	
to them	la·hem	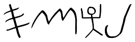	

day [of the month]	u·vay·yo·wm	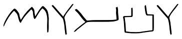	Nehemiah 8:13
On the second	hash·she·nee		
gathered	ne·es·phu		
the heads	ra·she	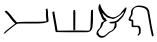	
the families	ha·a·vo·wt		
of all	le·khal		
	ha·am		
along with the priests	hak·ko·ha·neem	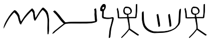	
and Levites	ve·hal·vee·yim		
around	el		
Ezra	ez·ra		
the scribe	has·so·pher		
to study	u·le·has·keel	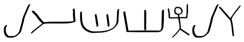	
	el		
the words	div·re		
of the Law	hat·to·w·rah		
And they found	vay·yim·tse·u		Nehemiah 8:14
written	ka·tuv		
in the Law	bat·to·w·rah		
which	a·sher		
had commanded	tsiw·vah		
the LORD	YHVH		
through	be·yad	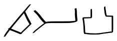	
Moses	mo·sheh	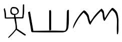	
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were to dwell	ye·she·vu	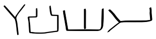	
the Israelites	ve·ne	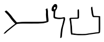	

	yis·ra·el	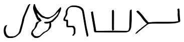	
in booths	bas·suk·ko·wt	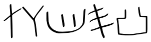	
during the feast	be·chag	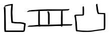	
month	ba·cho·desh	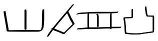	
of the seventh	hash·she·vee·ee	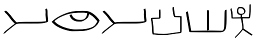	
	va·a·sher	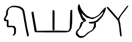	Nehemiah 8:15
So they proclaimed	yash·mee·u	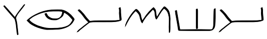	
and spread [it]	ve·ya·a·vee·ru	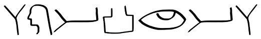	
this message	qo·wl	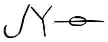	
throughout	be·khal	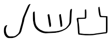	
their towns	a·re·hem	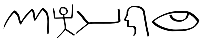	
and in Jerusalem	u·vee·ru·sha·lim	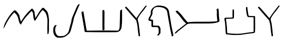	
saying	le·mor	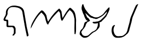	
“ Go out	tse·u	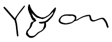	
to the hill country	ha·har	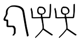	
and bring back	ve·ha·vee·u	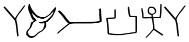	
branches	a·le	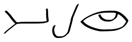	
of olive	za·yit	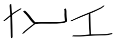	
	va·a·le	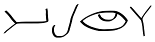	
	ets	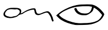	
wild olive	she·men	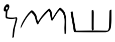	
	va·a·le	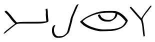	
myrtle	ha·das	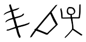	
	va·a·le	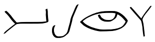	
palm	te·ma·reem	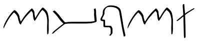	
	va·a·le	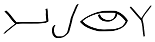	
trees	ets	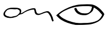	

and [other] leafy	a·vot	עבת	
to make	la·a·sot	לעשת	
booths	suk·kot	סכת	
as it is written ”	kak·ka·tuv	ככתובפ	
went out	vay·ye·tse·u	ויצאו	Nehemiah 8:16
And the people	ha·am	העם	
brought back [branches]	vay·ya·vee·u	ויביאו	
and made	vay·ya·a·su	ויעשו	
	la·hem	להם	
booths	suk·ko·wt	סכות	
their own	eesh	איש	
on	al	על	
rooftops	gag·go	גגו	
in their courtyards	u·ve·chats·ro·te·hem	ובחצרתיהם	
in the court	u·ve·chats·ro·wt	ובחצרות	
of the house	bet	בית	
of God	ha·e·lo·heem	האלהים	
and in the squares	u·vir·cho·wv	וברחוב	
Gate	sha·ar	שער	
by the Water	ham·ma·yim	המים	
[and]	u·vir·cho·wv	וברחוב	
by the Gate	sha·ar	שער	
of Ephraim	eph·ra·yim	אפרים	
made	vay·ya·a·su	ויעשו	Nehemiah 8:17
The whole	khal	כל	
assembly	haq·qa·hal	הקהל	
who had returned	hash·sha·veem	השבים	

from	min	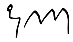	
exile	hash·she·vee		
booths	suk·ko·wt		
and lived	vay·ye·she·vu	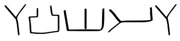	
in them	vas·suk·ko·wt	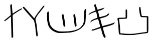	
	kee	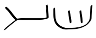	
had not	lo		
celebrated	a·su		
From the days	mee·me	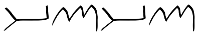	
of Joshua	ye·shu·a		
son	bin		
of Nun	nun		
like this	ken	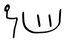	
the Israelites	be·ne	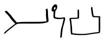	
	yis·ra·el	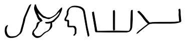	
until	ad		
day	hay·yo·wm	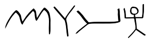	
that	ha·hu		
And there was	vat·te·hee		
rejoicing	sim·chah	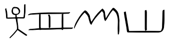	
great	ge·do·w·lah		
	me·od		
Ezra read	vay·yiq·ra	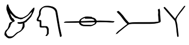	Nehemiah 8:18
from the Book	be·se·pher		
of the Law	to·w·rat		
of God	ha·e·lo·heem		
Day	yo·wm		

after day	be·yo·wm	
from	min	
day	hay·yo·wm	
the first	ha·ri·sho·wn	
to	ad	
days	hay·yo·wm	
the last	ha·a·cha·ro·wn	
The Israelites kept	vay·ya·a·su	
the feast	chag	
for seven	shiv·at	
day	ya·meem	
	u·vay·yo·wm	
and on the eighth	hash·she·mee·nee	
they held an assembly	a·tse·ret	
according to the ordinance	kam·mish·pat	
day	u·ve·yo·wm	Nehemiah 9:1
On the twenty-fourth	es·reem	
	ve·ar·ba·ah	
month	la·cho·desh	
of the same	haz·zeh	
gathered together	ne·es·phu	
the Israelites	ve·ne	
	yis·ra·el	
fasting	be·tso·wm	
and wearing sackcloth	u·ve·saq·qeem	
with dust	va·a·da·mah	

on their heads	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
separated themselves	vay·yib·ba·de·lu	𐤅𐤉𐤁𐤃𐤋𐤅	Nehemiah 9:2
descent	ze·ra	𐤆𐤓𐤏	
Those of Israelite	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
from all	mik·kol	𐤌𐤊𐤋	
the foreigners	be·ne	𐤁𐤍𐤉	
	ne·khar	𐤍𐤊𐤓	
and they stood	vay·ya·am·du	𐤅𐤉𐤏𐤌𐤃𐤅	
and confessed	vay·yit·vad·du	𐤅𐤉𐤕𐤅𐤃𐤅	
	al	𐤏𐤋	
their sins	chat·to·te·hem	𐤇𐤈𐤀𐤕𐤉𐤄𐤌	
and the iniquities	va·a·wo·no·wt	𐤅𐤏𐤅𐤍𐤅𐤕	
of their fathers	a·vo·te·hem	𐤀𐤁𐤕𐤉𐤄𐤌	
While they stood	vay·ya·qu·mu	𐤅𐤉𐤒𐤅𐤌𐤅	Nehemiah 9:3
in	al	𐤏𐤋	
their places	a·me·dam	𐤏𐤌𐤃𐤌	
they read	vay·yiq·re·u	𐤅𐤉𐤒𐤓𐤀𐤅	
from the Book	be·se·pher	𐤁𐤎𐤐𐤓	
of the Law	to·w·rat	𐤕𐤅𐤓𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
their God	e·lo·he·hem	𐤀𐤋𐤄𐤉𐤄𐤌	
for a quarter	re·vi·eet	𐤓𐤁𐤏𐤉𐤕	
of the day	hay·yo·wm	𐤄𐤉𐤅𐤌	
and they spent another quarter of the day	u·re·vi·eet	𐤅𐤓𐤁𐤏𐤉𐤕	
in confession	mit·vad·deem	𐤌𐤕𐤅𐤃𐤉𐤌	
and worship	u·mish·ta·cha·veem	𐤅𐤌𐤔𐤕𐤇𐤅𐤉𐤌	

of the LORD	la·YHVH	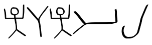	
their God	e·lo·he·hem	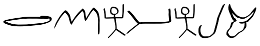	
stood	vay·ya·qam	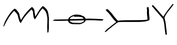	Nehemiah 9:4
on	al	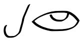	
the raised platform	ma·a·leh	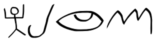	
And the Levites —	hal·vee·yim	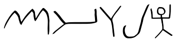	
Jeshua	ye·shu·a	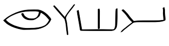	
Bani	u·va·nee	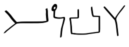	
Kadmiel	qad·mee·el	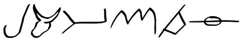	
Shebaniah	she·van·yah	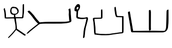	
Bunni	bun·nee	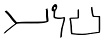	
Sherebiah	she·re·ve·yah	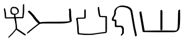	
Bani	ba·nee	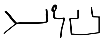	
and Chenani —	khe·na·nee	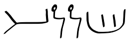	
and cried out	vay·yiz·a·qu	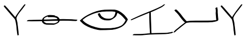	
voice	be·qo·wl	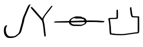	
in a loud	ga·do·wl	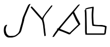	
to	el	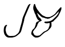	
the LORD	YHVH	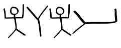	
their God	e·lo·he·hem	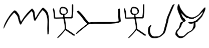	
said	vay·yo·me·ru	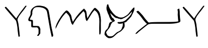	Nehemiah 9:5
Then the Levites —	hal·vee·yim	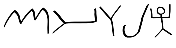	
Jeshua	ye·shu·a	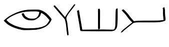	
Kadmiel	ve·qad·mee·el	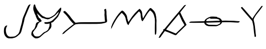	
Bani	ba·nee	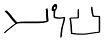	
Hashabneiah	cha·shav·ne·yah	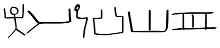	
Sherebiah	she·re·ve·yah	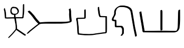	

Hodiah	ho·w·dee·yah	
Shebaniah	she·van·yah	
and Pethahiah —	phe·tach·yah	
“ Stand up	qu·mu	
[and] bless	ba·ra·khu	
-	et	
the LORD	YHVH	
your God	e·lo·he·khem	
from	min	
everlasting	ha·o·w·lam	
to	ad	
everlasting :	ha·o·w·lam	
Blessed be	vee·va·re·khu	
name	shem	
Your glorious	ke·vo·w·de·kha	
and may it be exalted	u·me·ro·w·mam	
above	al	
all	kal	
blessing	be·ra·khah	
and praise	u·te·hil·lah	
You	at·tah	Nehemiah 9:6
	hu	
are the LORD	YHVH	
alone	le·vad·de·kha	
	ʾat	
You created	a·see·ta	
-	et	

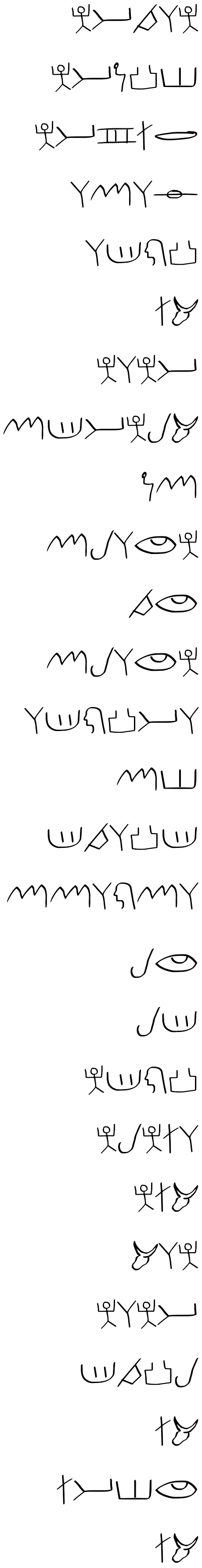

the heavens	hash·sha·ma·yim		
the highest heavens	she·me		
	hash·sha·ma·yim		
with all	ve·khal		
their host	tse·va·am	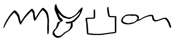	
the earth	ha·a·rets		
and all	ve·khal		
that	a·sher		
is on it	a·le·ha	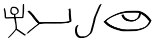	
the seas	hay·yam·meem		
and all	ve·khal		
that is	a·sher		
in them	ba·hem		
You	ve·at·tah		
give life	me·chay·yeh	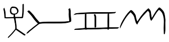	
-	et		
to all things	kul·lam	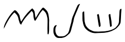	
and the host	u·tse·va		
of heaven	hash·sha·ma·yim		
You	le·kha	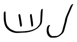	
worships	mish·ta·cha·veem	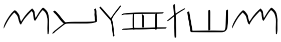	
You	at·tah		Nehemiah 9:7
	hu		
are the LORD	YHVH		
the God	ha·e·lo·heem	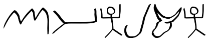	
who	a·sher		
chose	ba·char·ta		

Abram	be·av·ram	באברם	
who brought him	ve·ho·w·tse·to	והוצאתו	
out of Ur	me·ur	מאור	
of the Chaldeans	kas·deem	כשדים	
and gave him	ve·sam·ta	ושמת	
the name	she·mo	שמו	
Abraham	av·ra·ham	אברהם	
You found	u·ma·tsa·ta	ומצאת	Nehemiah 9:8
-	et	את	
his heart	le·va·vo	לבבו	
faithful	ne·e·man	נאמן	
before You	le·pha·ne·kha	לפניך	
and made	ve·kha·ro·wt	וכרות	
with him	im·mo	עמו	
a covenant	hab·be·reet	הברית	
to give	la·tet	לתת	
-	et	את	
the land	e·rets	ארץ	
of the Canaanites	hak·ke·na·a·nee	הכנעני	
and Hittites	ha·chit·tee	החתי	
of the Amorites	ha·e·mo·ree	האמרי	
and Perizzites	ve·hap·pe·riz·zee	והפרזי	
of the Jebusites	ve·hay·vu·see	והיבוסי	
and Girgashites —	ve·hag·gir·ga·shee	והגרגשי	
to give it	la·tet	לתת	
to his descendants	le·zar·o	לזרעו	
You have kept	vat·ta·qem	ותקם	

-	et	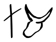	
Your promise	de·va·re·kha	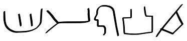	
because	kee	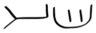	
are righteous	tsad·deeq	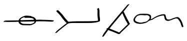	
You	at·tah	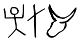	
You saw	vat·te·re	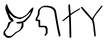	Nehemiah 9:9
-	et	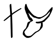	
the affliction	o·nee	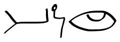	
of our fathers	a·vo·te·nu	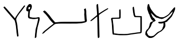	
in Egypt	be·mits·ra·yim	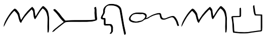	
-	ve·et	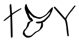	
their cry	za·a·qa·tam	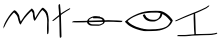	
You heard	sha·ma·ta	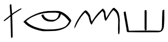	
at	al	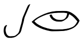	
Sea	yam	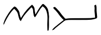	
the Red	suph	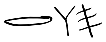	
You performed	vat·tit·ten	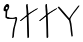	Nehemiah 9:10
signs	o·tot	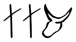	
and wonders	u·mo·phe·teem	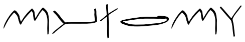	
against Pharaoh	be·phar·oh	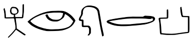	
all	u·ve·khal	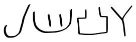	
his officials	a·va·daw	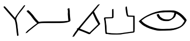	
and all	u·ve·khal	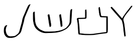	
the people	am	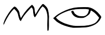	
of his land	ar·tso	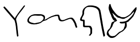	
for	kee	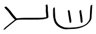	
You knew	ya·da·ta	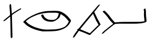	

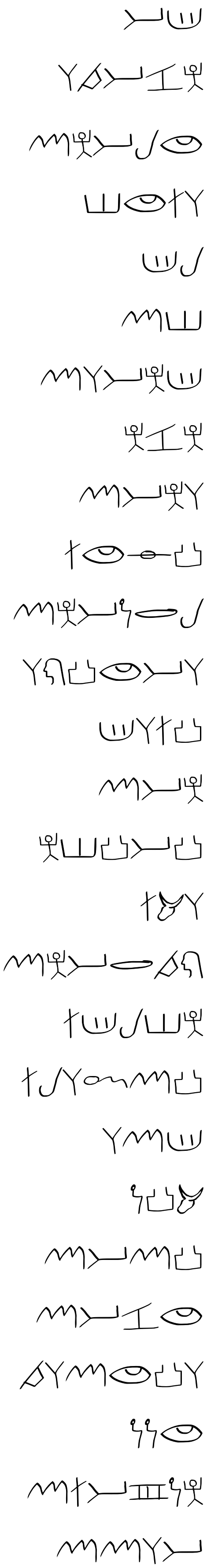

-	kee	
they had acted with arrogance	he·zee·du	
against [our fathers]	a·le·hem	
You made	vat·ta·as	
for Yourself	le·kha	
a name	shem	
day	ke·hay·yo·wm	
that endures to this	haz·zeh	
the sea	ve·hay·yam	Nehemiah 9:11
You divided	ba·qa·ta	
before them	liph·ne·hem	
and they crossed	vay·ya·av·ru	
through	ve·to·wkh	
it	hay·yam	
on dry ground	bay·yab·ba·shah	
-	ve·et	
their pursuers	ro·de·phe·hem	
You hurled	hish·lakh·ta	
into the depths	vim·tso·w·lot	
like	ke·mo	
a stone	e·ven	
into raging waters	be·ma·yim	
	az·zeem	
with a pillar	u·ve·am·mud	Nehemiah 9:12
of cloud	a·nan	
You led them	hin·chee·tam	
by day	yo·w·mam	

and a pillar	u·ve·am·mud	ובעמוד	
of fire	esh	אש	
by night	lay·lah	לילה	
to light	le·ha·eer	להאיר	
for them	la·hem	להם	
	et	את	
the way	had·de·rekh	הדרך	
in which	a·sher	אשר	
they should travel	ye·le·khu	ילכו	
	vah	בה	
on	ve·al	ועל	Nehemiah 9:13
Mount	har	הר	
Sinai	see·nay	סיני	
You came down	ya·rad·ta	ירדת	
and spoke	ve·dab·ber	ודבר	
with them	im·ma·hem	עמהם	
from heaven	mish·sha·ma·yim	משמים	
You gave	vat·tit·ten	ותתן	
them	la·hem	להם	
ordinances	mish·pa·teem	משפטים	
just	ye·sha·reem	ישרים	
laws	ve·to·w·ro·wt	ותורות	
true	e·met	אמת	
statutes	chuq·qeem	חקים	
and commandments	u·mits·wot	ומצות	
and good	to·w·veem	טובים	
-	ve·et	ואת	Nehemiah 9:14

Sabbath	shab·bat		
Your holy	qad·she·kha		
You revealed	ho·da·ʿa·ta		
to them	la·hem		
commandments	u·mits·wo·wt		
and statutes	ve·chuq·qeem	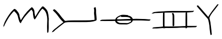	
and laws	ve·to·w·rah		
and gave	tsiw·vee·ta		
them	la·hem		
through	be·yad	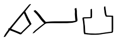	
Moses	mo·sheh	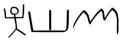	
Your servant	av·de·kha		
bread	ve·le·chem	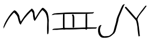	Nehemiah 9:15
from heaven	mish·sha·ma·yim		
You gave	na·tat·tah	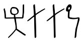	
them	la·hem		
In their hunger	lir·a·vam		
water	u·ma·yim	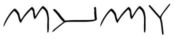	
from the rock	mis·se·la		
You brought	ho·w·tse·ta		
them	la·hem		
in their thirst	lits·ma·am		
You told	vat·to·mer		
them	la·hem		
to go in	la·vo·w		
and possess	la·re·shet	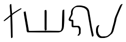	
-	et		

the land	ha·a·rets		
which	a·sher		
You had sworn	na·sa·ta		
-	et		
-	ya·de·kha	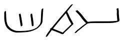	
to give	la·tet	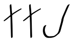	
them	la·hem		
But they	ve·hem	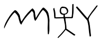	Nehemiah 9:16
and our fathers	va·a·vo·te·nu		
became arrogant	he·zee·du	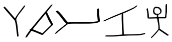	
and stiff-necked	vay·yaq·shu	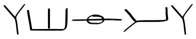	
-	et		
-	a·re·pam		
and did not	ve·lo		
obey	sha·me·u		
	el		
Your commandments	mits·wo·te·kha		
They refused	vay·ma·a·nu		Nehemiah 9:17
to listen	lish·mo·a		
and failed	ve·lo		
to remember	za·khe·ru		
the wonders	niph·le·o·te·kha		
-	a·sher		
You performed	a·see·ta	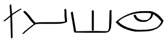	
among them	im·ma·hem	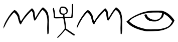	
They stiffened	vay·yaq·shu	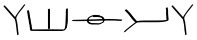	
-	et		

their necks	a·re·pam		
and appointed	vay·yit·te·nu	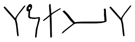	
a leader	rosh		
to return them	la·shuv		
to their bondage	le·av·du·tam	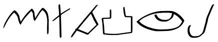	
[in Egypt]	be·mir·yam	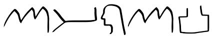	
But You	ve·at·tah		
God	e·lo·w·ah	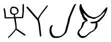	
are a forgiving	se·lee·cho·wt	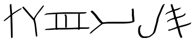	
gracious	chan·nun	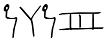	
and compassionate	ve·ra·chum	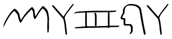	
slow	e·rekh	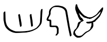	
to anger	ap·pa·yim	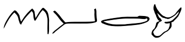	
and rich	ve·rav		
in loving devotion	ve·chɛ·sɛd	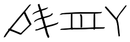	
and You did not	ve·lo		
forsake them	a·zav·tam	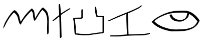	
Even	aph		Nehemiah 9:18
when	kee	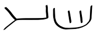	
they cast	a·su		
for themselves	la·hem		
of a calf	e·gel		
an image	mas·se·khah		
and said	vay·yo·me·ru		
‘ This	zeh	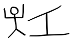	
is your God	e·lo·he·kha		
who	a·sher		

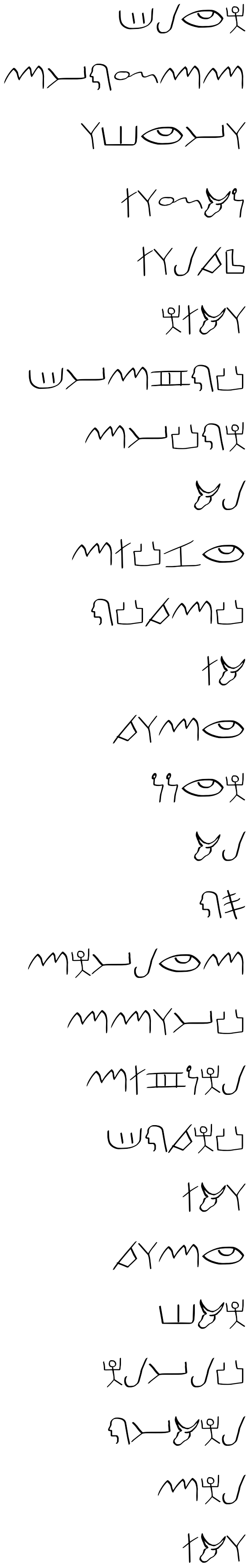

brought you up	he·el·kha	
out of Egypt ’	mim·mits·ra·yim	
and when they committed	vay·ya·a·su	
blasphemies	ne·a·tso·wt	
terrible	ge·do·lo·wt	
You	ve·at·tah	Nehemiah 9:19
compassion	be·ra·cha·me·kha	
in Your great	ha·rab·beem	
did not	lo	
forsake them	a·zav·tam	
in the wilderness	bam·mid·bar	
-	et	
the pillar	am·mud	
of cloud	he·a·nan	
never	lo	
turned away	sar	
	me·a·le·hem	
By day	be·yo·w·mam	
from guiding them	le·han·cho·tam	
on their path	be·had·de·rekh	
-	ve·et	
the pillar	am·mud	
of fire	ha·esh	
and by the night	be·lay·lah	
illuminated	le·ha·eer	
	la·hem	
-	ve·et	

the way	had·de·rekh		
-	a·sher		
they should go	ye·le·khu	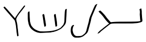	
	vah		
Spirit	ve·ru·cha·kha	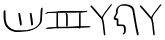	Nehemiah 9:20
Your good	hat·to·w·vah		
You gave	na·ta·ta	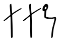	
to instruct them	le·has·kee·lam		
Your manna	u·man·kha		
You did not	lo		
withhold	ma·na·ta		
from their mouths	mip·pee·hem	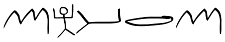	
water	u·ma·yim	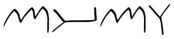	
and You gave	na·tat·tah	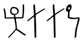	
them	la·hem		
for their thirst	lits·ma·am		
For forty	ve·ar·ba·eem		Nehemiah 9:21
years	sha·nah	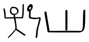	
You sustained them	kil·kal·tam	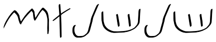	
in the wilderness	bam·mid·bar		
nothing	lo		
[so that] they lacked	cha·se·ru		
Their clothes	sal·mo·te·hem		
did not	lo		
wear out	va·lu	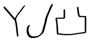	
and their feet	ve·rag·le·hem	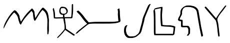	
did not	lo		

swell	va·tse·qu	בצקו	
You gave	vat·tit·ten	ותתן	Nehemiah 9:22
them	la·hem	להם	
kingdoms	mam·la·kho·wt	ממלכות	
and peoples	va·a·ma·meem	ועממים	
and allotted	vat·tach·le·qem	ותחלקם	
to them every corner of the land	le·phe·ah	לפאה	
So they took	vay·yee·re·shu	ויירשו	
-	et	את	
the land	e·rets	ארץ	
of Sihon	see·cho·wn	סיחון	
-	ve·et	ואת	
	e·rets	ארץ	
king	me·lekh	מלך	
of Heshbon	chesh·bo·wn	חשבון	
-	ve·et	ואת	
and	e·rets	ארץ	
of Og	o·wg	עוג	
king	me·lekh	מלך	
of Bashan	hab·ba·shan	הבשן	
their descendants	u·ve·ne·hem	ובניהם	Nehemiah 9:23
You multiplied	hir·bee·ta	הרבית	
like the stars	ke·kho·khe·ve	כככבי	
of heaven	hash·sha·ma·yim	השמים	
and brought them	vat·te·vee·em	ותביאם	
to	el	אל	
the land	ha·a·rets	הארץ	

-	a·sher		
You had told	a·mar·ta		
their fathers	la·a·vo·te·hem		
to enter	la·vo·w		
and possess	la·ra·shet		
went in	vay·ya·vo·u	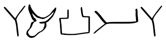	Nehemiah 9:24
So their descendants	hab·ba·neem	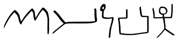	
and possessed	vay·yee·re·shu	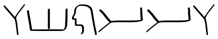	
-	et		
the land	ha·a·rets		
You subdued	vat·takh·na	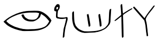	
before them	liph·ne·hem	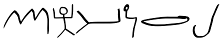	
-	et		
dwelling	yo·she·ve		
in the land	ha·a·rets		
the Canaanites	hak·ke·na·a·neem		
You delivered	vat·tit·te·nem	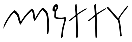	
into their hands	be·ya·dam	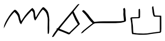	
-	ve·et		
the kings	mal·khe·hem	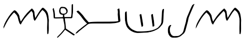	
and	ve·et		
peoples	am·me		
of the land	ha·a·rets		
to do	la·a·so·wt		
with them	ba·hem		
as they wished	kir·tso·w·nam		
They captured	vay·yil·ke·du	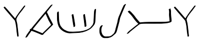	Nehemiah 9:25

fortified cities	a·reem	𐤏𐤓𐤉𐤌	
	be·tsu·ro·wt	𐤁𐤑𐤓𐤅𐤕	
land	va·a·da·mah	𐤅𐤀𐤃𐤌𐤄	
and fertile	she·me·nah	𐤔𐤌𐤍𐤄	
and took	vay·yee·re·shu	𐤅𐤉𐤉𐤓𐤔𐤅	
houses	bat·teem	𐤁𐤕𐤉𐤌	
full	me·le·eem	𐤌𐤋𐤀𐤉𐤌	
of all	kal	𐤊𐤋	
goods	tuv	𐤈𐤅𐤁	
wells	bo·ro·wt	𐤁𐤓𐤅𐤕	
[already] dug	cha·tsu·veem	𐤇𐤑𐤅𐤁𐤉𐤌	
vineyards	ke·ra·meem	𐤊𐤓𐤌𐤉𐤌	
olive groves	ve·ze·teem	𐤅𐤆𐤉𐤕𐤉𐤌	
trees	ve·ets	𐤅𐤏𐤑	
and fruit	ma·a·khal	𐤌𐤀𐤊𐤋	
in abundance	la·rov	𐤋𐤓𐤁	
So they ate	vay·yo·khe·lu	𐤅𐤉𐤀𐤊𐤋𐤅	
and were filled	vay·yis·be·u	𐤅𐤉𐤔𐤁𐤏𐤅	
they grew fat	vay·yash·mee·nu	𐤅𐤉𐤔𐤌𐤉𐤍𐤅	
and delighted	vay·yit·ad·de·nu	𐤅𐤉𐤕𐤏𐤃𐤍𐤅	
goodness	be·tu·ve·kha	𐤁𐤈𐤅𐤁𐤊	
in Your great	hag·ga·do·wl	𐤄𐤂𐤃𐤅𐤋	
But they were disobedient	vay·yam·ru	𐤅𐤉𐤌𐤓𐤅	Nehemiah 9:26
and rebelled	vay·yim·re·du	𐤅𐤉𐤌𐤓𐤃𐤅	
against You	bakh	𐤁𐤊	
they flung	vay·yash·li·khu	𐤅𐤉𐤔𐤋𐤊𐤅	
-	et	𐤀𐤕	

Your law	to·w·ra·te·kha	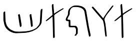	
behind	a·cha·re	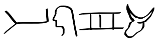	
their backs	gaw·vam		
-	ve·et		
Your prophets	ne·vee·e·kha		
They killed	ha·ra·gu		
who	a·sher		
had admonished	he·ee·du	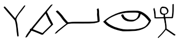	
them	vam		
to return	la·ha·shee·vam	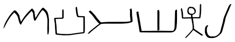	
to You	e·le·kha	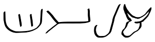	
They committed	vay·ya·a·su		
blasphemies	ne·a·tso·wt		
terrible	ge·do·w·lot		
So You delivered them	vat·tit·te·nem		Nehemiah 9:27
into the hands	be·yad	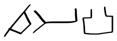	
of enemies	tsa·re·hem	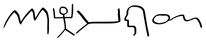	
who oppressed	vay·ya·tse·ru		
them	la·hem		
and in their time	u·ve·et	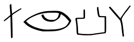	
of distress	tsa·ra·tam		
they cried out	yits·a·qu		
to You	e·le·kha	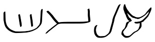	
You	ve·at·tah		
From heaven	mish·sha·ma·yim		
heard them	tish·ma		
compassion	u·khe·ra·cha·me·kha	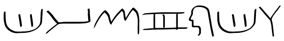	

and in Your great	ha·rab·beem	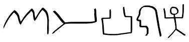	
You gave	tit·ten	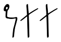	
them	la·hem	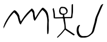	
deliverers	mo·wo·shee·eem	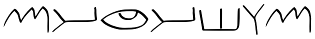	
who saved them	ve·yo·wo·shee·um	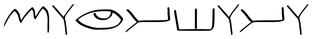	
from the hands	mee·yad	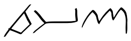	
of their enemies	tsa·re·hem	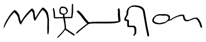	
But as soon as they had rest	u·khe·no·w·ach	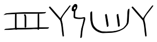	Nehemiah 9:28
	la·hem	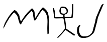	
they again	ya·shu·vu	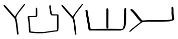	
did	la·a·so·wt	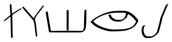	
evil	ra	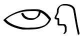	
in Your sight	le·pha·ne·kha	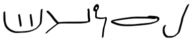	
So You abandoned them	vat·ta·az·vem	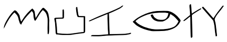	
to the hands	be·yad	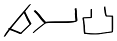	
of their enemies	o·ye·ve·hem	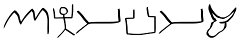	
who had dominion	vay·yir·du	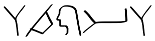	
over them	va·hem	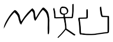	
to You again	vay·ya·shu·vu	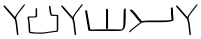	
When they cried out	vay·yiz·a·qu·kha	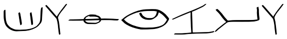	
You	ve·at·tah	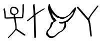	
from heaven	mish·sha·ma·yim	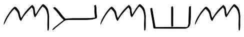	
heard	tish·ma	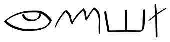	
and You delivered them	ve·tats·tsee·lem	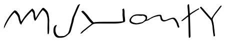	
in Your compassion	ke·ra·cha·me·kha	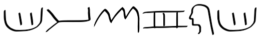	
many	rab·bo·wt	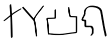	

times	it·teem	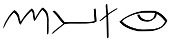	
You admonished	vat·ta·ad	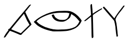	Nehemiah 9:29
them	ba·hem	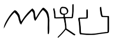	
to turn back	la·ha·shee·vam	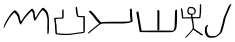	
to	el	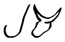	
Your law	to·w·ra·te·kha	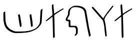	
but they	ve·hem·mah	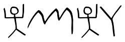	
were arrogant	he·zee·du	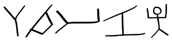	
	ve·lo	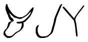	
and disobeyed	sha·me·u	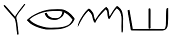	
Your commandments	le·mits·wo·te·kha	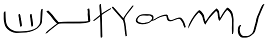	
Your ordinances	u·ve·mish·pa·te·kha	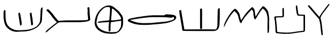	
They sinned	cha·te·u	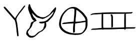	
against	vam	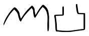	
them	a·sher	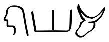	
if he practices	ya·a·seh	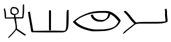	
by which a man	a·dam	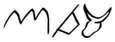	
will live	ve·cha·yah	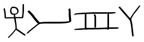	
	va·hem	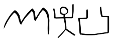	
shrugged	vay·yit·te·nu	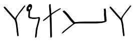	
their shoulders	kha·teph	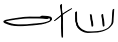	
They stubbornly	so·w·re·ret	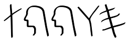	
their necks	ve·a·re·pam	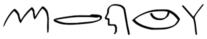	
they stiffened	hiq·shu	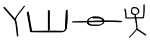	
and would not	ve·lo	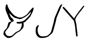	
obey	sha·me·u	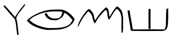	
You were patient	vat·tim·shokh	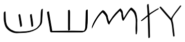	Nehemiah 9:30

with them	a·le·hem	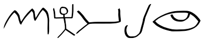	
years	sha·neem	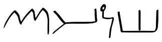	
for many	rab·bo·wt		
admonished	vat·ta·ad		
them	bam		
and Your Spirit	be·ru·cha·kha		
through	be·yad	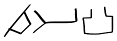	
Your prophets	ne·vee·e·kha		
Yet they would not	ve·lo		
listen	he·e·zee·nu	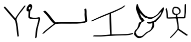	
so You gave them	vat·tit·te·nem	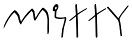	
into the hands	be·yad	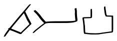	
of the neighboring peoples	am·me		
	ha·a·ra·tsot		
compassion	u·ve·ra·cha·me·kha	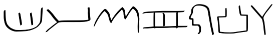	Nehemiah 9:31
But in Your great	ha·rab·beem	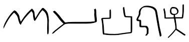	
You did not	lo		
put an end to them	a·see·tam	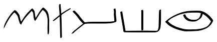	
	ka·lah	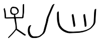	
nor	ve·lo		
did You forsake them	a·zav·tam	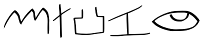	
for	kee	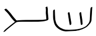	
God	el		
are a gracious	chan·nun		
and compassionate	ve·ra·chum	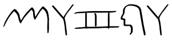	
You	at·tah		
So now	ve·at·tah		Nehemiah 9:32

our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅
God	ha·el	𐤄𐤀𐤋
the great	hag·ga·do·wl	𐤄𐤂𐤃𐤅𐤋
and mighty	hag·gib·bo·wr	𐤄𐤂𐤁𐤅𐤓
and awesome	ve·han·no·w·ra	𐤅𐤄𐤍𐤅𐤓𐤀
who keeps	sho·w·mer	𐤔𐤅𐤌𐤓
covenant	hab·be·reet	𐤄𐤁𐤓𐤉𐤕
His gracious	ve·ha·che·sed	𐤅𐤄𐤇𐤎𐤃
do not	al	𐤀𐤋
view lightly	yim·at	𐤉𐤌𐤏𐤈
	le·pha·ne·kha	𐤋𐤐𐤍𐤉𐤊
-	et	𐤀𐤕
all	kal	𐤊𐤋
the hardship	hat·te·la·ah	𐤄𐤕𐤋𐤀𐤄
that	a·sher	𐤀𐤔𐤓
has come upon us	me·tsa·at·nu	𐤌𐤑𐤀𐤕𐤍𐤅
and upon our kings	lim·la·khe·nu	𐤋𐤌𐤋𐤊𐤉𐤍𐤅
and leaders	le·sa·re·nu	𐤋𐤔𐤓𐤉𐤍𐤅
our priests	u·le·kho·ha·ne·nu	𐤅𐤋𐤊𐤄𐤍𐤉𐤍𐤅
and prophets	ve·lin·vee·e·nu	𐤅𐤋𐤍𐤁𐤉𐤀𐤍𐤅
our ancestors	ve·la·a·vo·te·nu	𐤅𐤋𐤀𐤁𐤕𐤉𐤍𐤅
and all	u·le·khal	𐤅𐤋𐤊𐤋
Your people	am·me·kha	𐤏𐤌𐤊
from the days	mee·me	𐤌𐤉𐤌𐤉
of the kings	mal·khe	𐤌𐤋𐤊𐤉
of Assyria	ash·shur	𐤀𐤔𐤅𐤓
until today	ad	𐤏𐤃

	hay·yo·wm	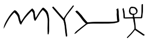	
	haz·zeh		
You	ve·at·tah		Nehemiah 9:33
are just	tsad·deeq	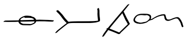	
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all	kal	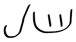	
that has befallen	hab·ba		
us	a·le·nu	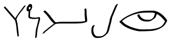	
because	kee	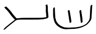	
faithfully	e·met	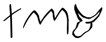	
You have acted	a·see·ta	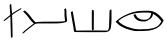	
while we	va·a·nach·nu	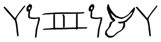	
have acted wickedly	hir·sha·e·nu		
-	ve·et		Nehemiah 9:34
Our kings	me·la·khe·nu		
and leaders	sa·re·nu	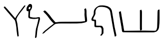	
and priests	ko·ha·ne·nu	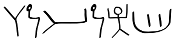	
and fathers	va·a·vo·te·nu		
did not	lo		
obey	a·su		
Your law	to·w·ra·te·kha	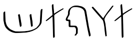	
	ve·lo		
or listen	hiq·shee·vu	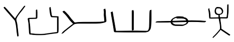	
to	el		
Your commandments	mits·wo·te·kha		
and warnings	u·le·e·de·wo·te·kha		
that	a·sher		

You gave	ha·ee·do·ta	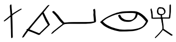	
them	ba·hem		
For even while	ve·hem	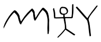	Nehemiah 9:35
they were in their kingdom	be·mal·khu·tam	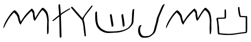	
goodness	u·ve·tu·ve·kha		
with the abundant	ha·rav	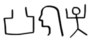	
that	a·sher		
You had given	na·ta·ta	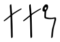	
them	la·hem		
land	u·ve·e·rets		
and in the spacious	ha·re·cha·vah	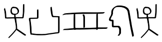	
and fertile	ve·hash·she·me·nah		
that	a·sher		
You had set	na·ta·ta	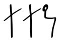	
before them	liph·ne·hem	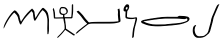	
they would not	lo		
serve You	a·va·du·kha		
	ve·lo		
or turn	sha·vu		
ways	mim·ma·al·le·hem		
from their wicked	ha·ra·eem		
So here	hin·neh		Nehemiah 9:36
we [are]	a·nach·nu	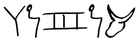	
today	hay·yo·wm	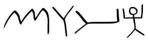	
as slaves	a·va·deem		
in the land	ve·ha·a·rets		
-	a·sher		

You gave	na·tat·tah	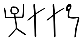	
our fathers	la·a·vo·te·nu		
to enjoy	le·e·khol		
-	et		
its fruit	pir·yah	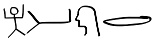	
-	ve·et		
and goodness —	tu·vah		
here	hin·neh	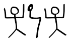	
we [are]	a·nach·nu	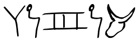	
as slaves !	a·va·deem		
-	a·le·ha	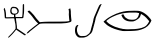	
harvest	u·te·vu·a·tah		Nehemiah 9:37
Its abundant	mar·bah		
goes to the kings	lam·me·la·kheem		
-	a·sher		
You have set	na·tat·tah	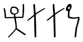	
over us	a·le·nu	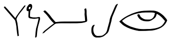	
because of our sins	be·chat·to·w·te·nu		
over	ve·al		
our bodies	ge·vee·yo·te·nu	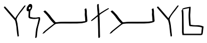	
And they rule	mo·she·leem	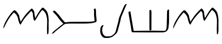	
and our livestock	u·viv·hem·te·nu	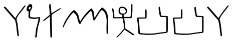	
as they please	kir·tso·w·nam		
distress	u·ve·tsa·rah		
are in great	ge·do·w·lah		
We	a·na·che·nu	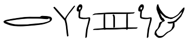	
In view of all	u·ve·khal		Nehemiah 9:38

this	zot		
we	a·nach·nu	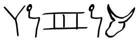	
make	ko·re·teem		
a binding agreement	a·ma·nah		
putting it in writing	ve·kho·te·veem	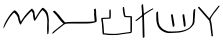	
and	ve·al		
sealing it with [the names of]	he·cha·tum	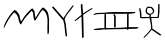	
our leaders	sa·re·nu	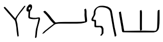	
Levites	le·vee·ye·nu	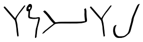	
and priests ”	ko·ha·ne·nu	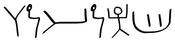	
Now	ve·al		Nehemiah 10:1
these [were the ones] who sealed [the document] :	ha·cha·tu·meem	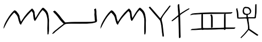	
Nehemiah	ne·chem·yah		
the governor	hat·tir·sha·ta	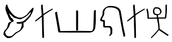	
son	ben		
of Hacaliah	cha·khal·yah	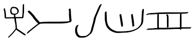	
and also Zedekiah	ve·tsid·qee·yah	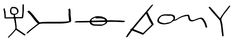	
Seraiah	se·ra·yah	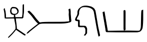	Nehemiah 10:2
Azariah	a·zar·yah		
Jeremiah	yir·me·yah		
Pashhur	pash·chur		Nehemiah 10:3
Amariah	a·mar·yah		
Malchijah	mal·kee·yah		
Hattush	chat·tush		Nehemiah 10:4
Shebaniah	she·van·yah	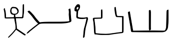	
Malluch	mal·lukh	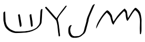	

Harim	cha·rim	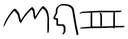	Nehemiah 10:5
Meremoth	me·re·mo·wt	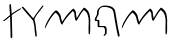	
Obadiah	o·vad·yah	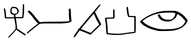	
Daniel	da·nee·yel	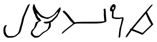	Nehemiah 10:6
Ginnethon	gin·ne·to·wn	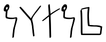	
Baruch	ba·rukh	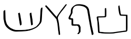	
Meshullam	me·shul·lam	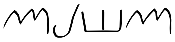	Nehemiah 10:7
Abijah	a·vee·yah	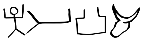	
Mijamin	mee·ya·min	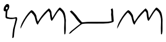	
Maaziah	ma·az·yah	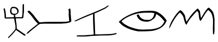	Nehemiah 10:8
Bilgai	vil·gay	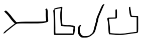	
and Shemaiah	she·ma·yah	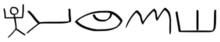	
These [were]	el·leh	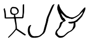	
the priests	hak·ko·ha·neem	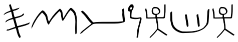	
The Levites:	ve·hal·vee·yim	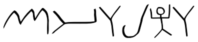	Nehemiah 10:9
Jeshua	ve·ye·shu·a	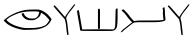	
son	ben	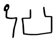	
of Azaniah	a·zan·yah	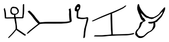	
Binnui	bin·nui	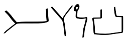	
of the sons	mib·be·ne	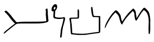	
of Henadad	che·na·dad	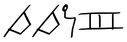	
Kadmiel	qad·mee·el	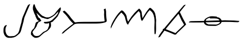	
and their associates :	va·a·che·hem	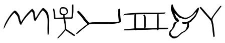	Nehemiah 10:10
Shebaniah	she·van·yah	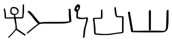	
Hodiah	ho·w·dee·yah	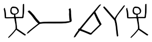	
Kelita	qe·lee·ta	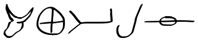	
Pelaiah	pe·la·yah	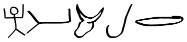	

Hanan	cha·nan	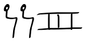	
Mica	mee·kha	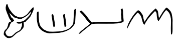	Nehemiah 10:11
Rehob	re·cho·wv	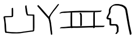	
Hashabiah	cha·shav·yah	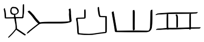	
Zaccur	zak·kur	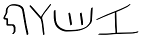	Nehemiah 10:12
Sherebiah	she·re·ve·yah	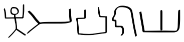	
Shebaniah	she·van·yah	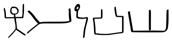	
Hodiah	ho·w·dee·yah	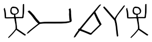	Nehemiah 10:13
Bani	va·nee	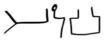	
and Beninu	be·nee·nu	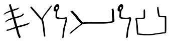	
[And] the leaders	ra·she	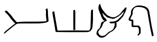	Nehemiah 10:14
of the people :	ha·am	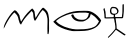	
Parosh	par·osh	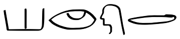	
	pa·chat	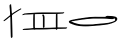	
Pahath-moab	mo·w·av	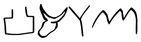	
Elam	e·lam	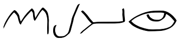	
Zattu	zat·tu	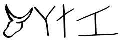	
Bani	ba·nee	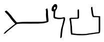	
Bunni	bun·nee	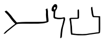	Nehemiah 10:15
Azgad	az·gad	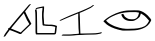	
Bebai	be·vay	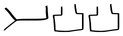	
Adonijah	a·do·nee·yah	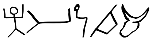	Nehemiah 10:16
Bigvai	vig·vay	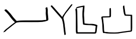	
Adin	a·deen	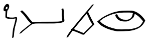	
Ater	a·ter	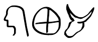	Nehemiah 10:17
Hezekiah	chiz·qee·yah	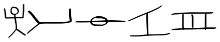	
Azzur	az·zur	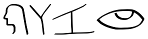	

Hodiah	ho·w·dee·yah	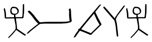	Nehemiah 10:18
Hashum	cha·shum	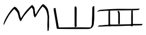	
Bezai	be·tsay	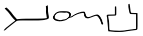	
Hariph	cha·reeph	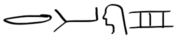	Nehemiah 10:19
Anathoth	a·na·to·wt	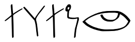	
Nebai	no·vay	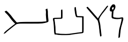	
Magpiash	mag·pee·ash	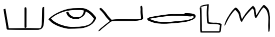	Nehemiah 10:20
Meshullam	me·shul·lam	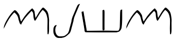	
Hezir	che·zeer	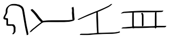	
Meshezabel	me·she·zav·el	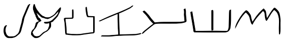	Nehemiah 10:21
Zadok	tsa·do·wq	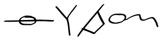	
Jaddua	yad·du·a	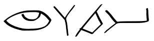	
Pelatiah	pe·lat·yah	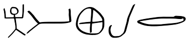	Nehemiah 10:22
Hanan	cha·nan	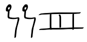	
Anaiah	a·na·yah	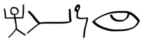	
Hoshea	ho·wo·she·a	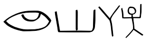	Nehemiah 10:23
Hananiah	cha·nan·yah	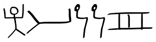	
Hasshub	chash·shuv	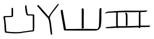	
Hallohesh	hal·lo·w·chesh	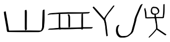	Nehemiah 10:24
Pilha	pil·cha	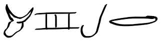	
Shobek	sho·w·veq	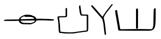	
Rehum	re·chum	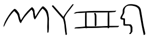	Nehemiah 10:25
Hashabnah	cha·shav·nah	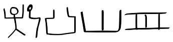	
Maaseiah	ma·a·se·yah	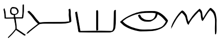	
Ahijah	va·a·chee·yah	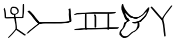	Nehemiah 10:26
Hanan	cha·nan	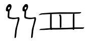	
Anan	a·nan	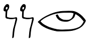	

Malluch	mal·lukh	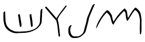	Nehemiah 10:27
Harim	cha·rim	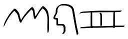	
[and] Baanah	ba·a·nah		
“ The rest	u·she·ar		Nehemiah 10:28
of the people —	ha·am		
the priests	hak·ko·ha·neem	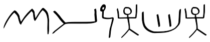	
Levites	hal·vee·yim		
gatekeepers	hash·sho·w·a·reem		
singers	ham·sho·re·reem		
temple servants	han·ne·tee·neem	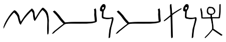	
and all	ve·khal		
who had separated themselves	han·niv·dal	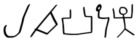	
from the people	me·am·me		
of the land	ha·a·ra·tso·wt		
to	el		
obey the Law	to·w·rat		
of God —	ha·e·lo·heem		
along with their wives	ne·she·hem	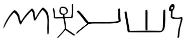	
their sons	be·ne·hem	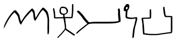	
and daughters	u·ve·no·te·hem	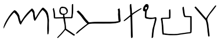	
and all	kol		
	yo·w·de·a		
who are able to understand	me·veen	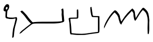	
hereby join	ma·cha·zee·qeem	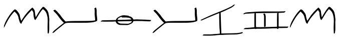	Nehemiah 10:29
with	al		
brothers	a·che·hem	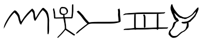	

their noble	ad·dee·re·hem	
and commit	u·va·eem	
oath	be·a·lah	
themselves with a sworn	u·vish·vu·ah	
to follow	la·le·khet	
the Law	be·to·w·rat	
of God	ha·e·lo·heem	
-	a·sher	
given	nit·te·nah	
through	be·yad	
Moses	mo·sheh	
servant	e·ved	
[His]	ha·e·lo·heem	
and to carefully	ve·lish·mo·wr	
obey	ve·la·a·so·wt	
-	et	
all	kal	
the commandments	mits·wot	
of the LORD	YHVH	
our Lord	a·do·ne·nu	
ordinances	u·mish·pa·taw	
and statutes	ve·chuq·qaw	
-	va·a·sher	Nehemiah 10:30
We will not	lo	
give	nit·ten	
our daughters {in marriage}	be·no·te·nu	
to the people	le·am·me	

of the land	ha·a·rets		
-	ve·et		
their daughters	be·no·te·hem	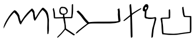	
and we will not	lo		
take	niq·qach	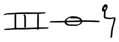	
for our sons	le·va·ne·nu	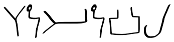	
When the people	ve·am·me		Nehemiah 10:31
of the land	ha·a·rets		
bring	ham·vee·eem	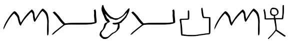	
-	et		
merchandise	ham·maq·qa·cho·wt	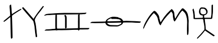	
or any	ve·khal		
kind of grain	she·ver		
day	be·yo·wm	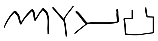	
on the Sabbath	hash·shab·bat		
to sell	lim·ko·wr	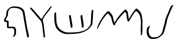	
we will not	lo		
buy	niq·qach	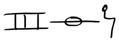	
from them	me·hem		
on a Sabbath	bash·shab·bat	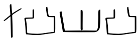	
day	u·ve·yo·wm	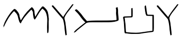	
or holy	qo·desh	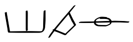	
we will let the fields lie fallow	ve·nit·tosh	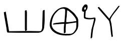	
-	et		
year	hash·sha·nah	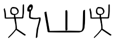	
Every seventh	hash·she·vee·eet	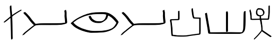	
debt	u·mash·sha		

and will cancel every	khal	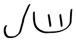	
	yad	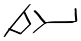	
We also place	ve·he·e·mad·nu	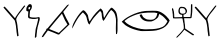	Nehemiah 10:32
under	a·le·nu	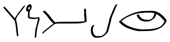	
the obligation	mits·wot		
to contribute	la·tet	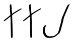	
ourselves	a·le·nu	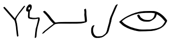	
a third	she·li·sheet		
of a shekel	hash·she·qel	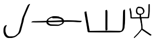	
yearly	bash·sha·nah		
for the service	la·a·vo·dat	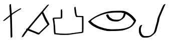	
of the house	bet	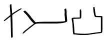	
of our God :	e·lo·he·nu		
for the showbread	le·le·chem	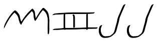	Nehemiah 10:33
	ham·ma·a·re·khet		
grain offerings	u·min·chat	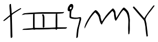	
for the regular	hat·ta·meed		
and burnt offerings	u·le·o·w·lat		
-	hat·ta·meed		
for the Sabbath offerings	hash·shab·ba·to·wt		
for the New Moons	he·cho·da·sheem		
and appointed feasts	lam·mo·w·a·deem		
for the holy offerings	ve·laq·qo·da·sheem		
for the sin offerings	ve·la·chat·ta·o·wt	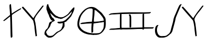	
to make atonement	le·khap·per	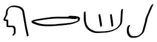	
for	al		

Israel	yis·ra·el	
and for all	ve·khol	
the duties	me·le·khet	
of the house	bet	
of our God	e·lo·he·nu	
lots	ve·hag·go·w·ra·lo·wt	Nehemiah 10:34
We have cast	hip·pal·nu	
for	al	
the donation	qur·ban	
of wood	ha·e·tseem	
among the priests	hak·ko·ha·neem	
Levites	hal·vee·yim	
and people	ve·ha·am	
They are to bring it	le·ha·vee	
to the house	le·vet	
of our God	e·lo·he·nu	
by our families	le·vet	
	a·vo·te·nu	
times	le·it·teem	
at the appointed	me·zum·ma·neem	
each year	sha·nah	
	ve·sha·nah	
to burn	le·va·er	
on	al	
the altar	miz·bach	
of the LORD	YHVH	
our God	e·lo·he·nu	

as it is written	kak·ka·tuv	ככתוב	
in the Law	bat·to·w·rah	בתורה	
We will also bring	u·le·ha·vee	ולהביא	Nehemiah 10:35
-	et	את	
the firstfruits	bik·ku·re	בכורי	
of our land	ad·ma·te·nu	אדמתנו	
	u·vik·ku·re	ובכורי	
and of every	kal	כל	
fruit	pe·ree	פרי	
	khal	כל	
tree	ets	עץ	
year	sha·nah	שנה	
by year	ve·sha·nah	בשנה	
to the house	le·vet	לבית	
of the LORD	YHVH	יהוה	
And	ve·et	ואת	Nehemiah 10:36
the firstborn	be·kho·ro·wt	בכרות	
of our sons	ba·ne·nu	בנינו	
and our livestock	u·ve·hem·te·nu	ובהמתינו	
as [it is] written	kak·ka·tuv	ככתוב	
in the Law	bat·to·w·rah	בתורה	
and	ve·et	ואת	
[will bring] the firstborn	be·kho·w·re	בכורי	
of our herds	ve·qa·re·nu	בקרינו	
and flocks	ve·tso·ne·nu	וצאנינו	
we will bring	le·ha·vee	להביא	
to the house	le·vet	לבית	

of our God	e·lo·he·nu	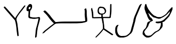	
to the priests	lak·ko·ha·neem		
who minister	ham·sha·re·teem		
in the house	be·vet	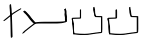	
of our God	e·lo·he·nu	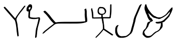	
Moreover	ve·et		Nehemiah 10:37
the firstfruits	re·sheet		
of our dough	a·ree·so·te·nu		
of our grain offerings	u·te·ru·mo·te·nu		
of the fruit	u·phe·ree		
of all our	khal	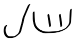	
trees	ets		
and of our new wine	tee·ro·wosh		
and oil	ve·yits·har		
we will bring	na·vee	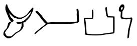	
to the priests	lak·ko·ha·neem		
at	el		
the storerooms	lish·kho·wt		
of the house	bet	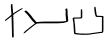	
of our God	e·lo·he·nu		
A tenth	u·ma·sar		
of our produce	ad·ma·te·nu		
belongs to the Levites	lal·vee·yim	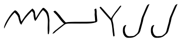	
so that they	ve·hem	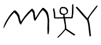	
	hal·vee·yim	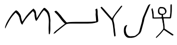	
shall receive tithes	ham·as·se·reem		
in all	be·khol	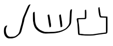	

the towns	a·re	
where we labor	a·vo·da·te·nu	
is to accompany	ve·ha·yah	Nehemiah 10:38
A priest	hak·ko·hen	
line	ben	
of Aaron’s	a·ha·ron	
	im	
the Levites	hal·vee·yim	
collect the tenth	ba·ser	
when they	hal·vee·yim	
and the Levites	ve·hal·vee·yim	
are to bring	ya·a·lu	
-	et	
a tenth	ma·a·sar	
of these tithes	ham·ma·a·ser	
of the treasury	le·vet	
of our God	e·lo·he·nu	
to	el	
the storerooms	hal·le·sha·kho·wt	
in the house	le·vet	
	ha·o·w·tsar	
For	kee	Nehemiah 10:39
to	el	
the storerooms	hal·le·sha·kho·wt	
are to bring	ya·vee·u	
the Israelites	ve·ne	
	yis·ra·el	

and the Levites	u·ve·ne	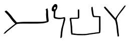	
	hal·le·vee	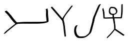	
-	et	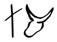	
the contributions	te·ru·mat	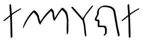	
of grain	had·da·gan	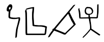	
new wine	hat·tee·ro·wosh	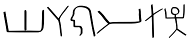	
and oil	ve·hay·yits·har	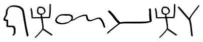	
where	ve·sham	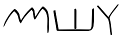	
the articles	ke·le	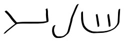	
of the sanctuary [are kept]	ham·miq·dash	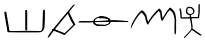	
priests	ve·hak·ko·ha·neem	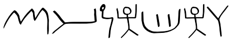	
and where the ministering	ham·sha·re·teem	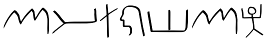	
the gatekeepers	ve·hash·sho·w·a·reem	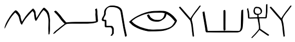	
and the singers [stay]	ve·ham·sho·re·reem	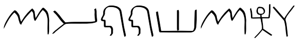	
Thus we will not	ve·lo	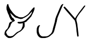	
neglect	na·a·zov	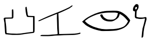	
-	et	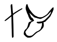	
the house	bet	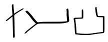	
of our God ”	e·lo·he·nu	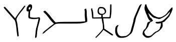	
settled	vay·ye·she·vu	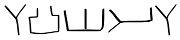	Nehemiah 11:1
Now the leaders	sa·re	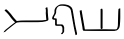	
of the people	ha·am	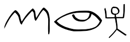	
in Jerusalem	bee·ru·sha·lim	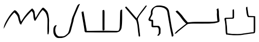	
and the rest	u·she·ar	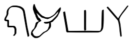	
of the people	ha·am	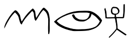	
cast	hip·pee·lu	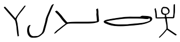	

lots	go·w·ra·lo·wt		
to bring	le·ha·vee	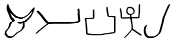	
one	e·chad	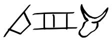	
out	min		
of ten	ha·a·sa·rah		
to live	la·she·vet		
of Jerusalem	bee·ru·sha·lim		
city	eer	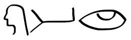	
in the holy	haq·qo·desh	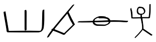	
while	ve·te·sha		
the remaining nine	hay·ya·do·wt	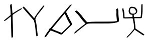	
[were to dwell] in [their own] towns	be·a·reem		
blessed	vay·va·ra·khu		Nehemiah 11:2
And the people	ha·am		
all	le·khol		
the men	ha·a·na·sheem	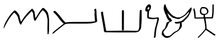	
who volunteered	ham·mit·nad·de·veem		
to live	la·she·vet		
in Jerusalem	bee·ru·sha·lim		
These	ve·el·leh		Nehemiah 11:3
are the heads	ra·she	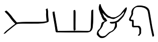	
of the provinces	ham·me·dee·nah		
who	a·sher		
settled	ya·she·vu		
in Jerusalem	bee·ru·sha·lim		
(In the villages	u·ve·a·re		
of Judah, however	ye·hu·dah	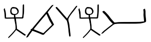	

lived	ya·she·vu	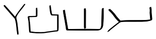	
each	eesh	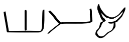	
on his own property	ba·a·chuz·za·to	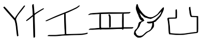	
in their towns —	be·a·re·hem	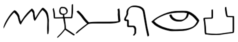	
the Israelites	yis·ra·el	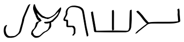	
priests	hak·ko·ha·neem	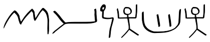	
Levites	ve·hal·vee·yim		
temple servants	ve·han·ne·tee·neem	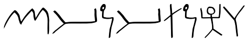	
and descendants	u·ve·ne		
servants —	av·de		
of Solomon’s	she·lo·moh	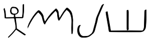	
in Jerusalem)	u·vee·ru·sha·lim		Nehemiah 11:4
settled	ya·she·vu	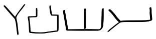	
while some of the descendants	mib·be·ne	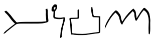	
of Judah	ye·hu·dah	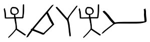	
From the descendants	u·mib·be·ne		
and Benjamin	vin·ya·min	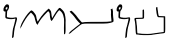	
	mib·be·ne	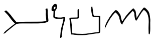	
of Judah :	ye·hu·dah	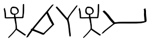	
Athaiah	a·ta·yah		
son	ben		
of Uzziah	uz·zee·yah		
the son	ben		
of Zechariah	ze·khar·yah		
the son	ben		
of Amariah	a·mar·yah		
the son	ben		

of Shephatiah	she·phat·yah	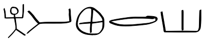	
the son	ben	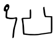	
of Mahalalel	ma·ha·lal·el	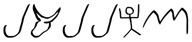	
a descendant	mib·be·ne	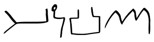	
of Perez	pha·rets	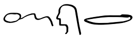	
and Maaseiah	u·ma·a·se·yah	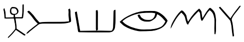	Nehemiah 11:5
son	ben	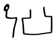	
of Baruch	ba·rukh	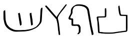	
the son	ben	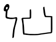	
	kal	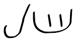	
of Col-hozeh	cho·zeh	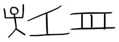	
the son	ben	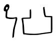	
of Hazaiah	cha·za·yah	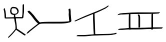	
the son	ben	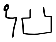	
of Adaiah	a·da·yah	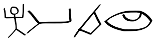	
the son	ben	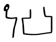	
of Joiarib	yo·w·ya·reev	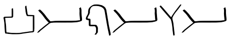	
the son	ben	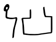	
of Zechariah	ze·khar·yah	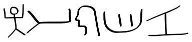	
a descendant	ben	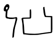	
of Shelah	hash·shi·lo·nee	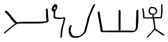	
totaled	kal	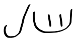	Nehemiah 11:6
The descendants	be·ne	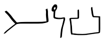	
of Perez	phe·rets	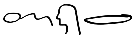	
who settled	hay·yo·she·veem	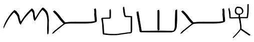	
in Jerusalem	bee·ru·sha·lim	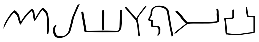	
468	ar·ba	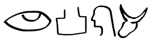	

	me·o·wt		
	shish·sheem	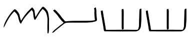	
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men	an·she	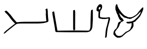	
of valor	cha·yil	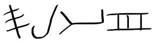	
From	ve·el·leh		Nehemiah 11:7
the descendants	be·ne	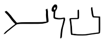	
of Benjamin :	vin·ya·min	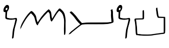	
Sallu	sal·lu		
son	ben		
of Meshullam	me·shul·lam	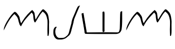	
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of Joed	yo·w·ed		
the son	ben		
of Pedaiah	pe·da·yah	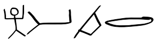	
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of Kolaiah	qo·w·la·yah	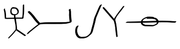	
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of Maaseiah	ma·a·se·yah		
the son	ben		
of Ithiel	ee·tee·el	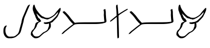	
the son	ben		
of Jeshaiah	ye·sha·yah		
and his followers	ve·a·cha·raw		Nehemiah 11:8
Gabbai	gab·bay	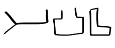	
and Sallai —	sal·lay	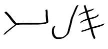	
928 men	te·sha		

	me·o·wt		
	es·reem	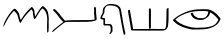	
	u·she·mo·nah		
Joel	ve·yo·w·el		Nehemiah 11:9
son	ben		
of Zichri	zikh·ree		
was the officer	pa·qeed	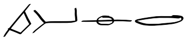	
over them	a·le·hem	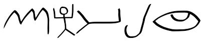	
and Judah	vee·hu·dah		
son	ben		
of Hassenuah	has·se·nu·ah		
[was] over	al		
of the city	ha·eer		
the Second District	mish·neh	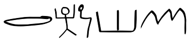	
From	min		Nehemiah 11:10
the priests :	hak·ko·ha·neem	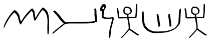	
Jedaiah	ye·da·yah		
son	ben		
of Joiarib	yo·w·ya·reev	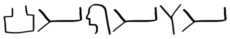	
Jachin	ya·kheen		
Seraiah	se·ra·yah	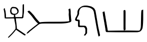	Nehemiah 11:11
son	ben		
of Hilkiah	chil·qee·yah	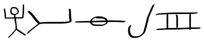	
the son	ben		
of Meshullam	me·shul·lam	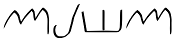	
the son	ben		
of Zadok	tsa·do·wq		

the son	ben		
of Meraioth	me·ra·yo·wt	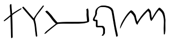	
the son	ben		
of Ahitub	a·chee·tuv	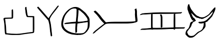	
the chief official	ne·gid		
of the house	bet	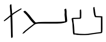	
of God	ha·e·lo·heem		
and their associates	va·a·che·hem	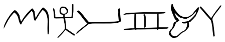	Nehemiah 11:12
who did	o·se		
the work	ham·me·la·khah		
at the temple —	lab·ba·yit	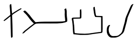	
822 men	she·mo·neh		
	me·o·wt		
	es·reem	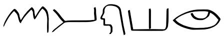	
	u·she·na·yim	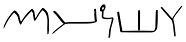	
Adaiah	va·a·da·yah	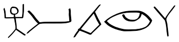	
son	ben		
of Jeroham	ye·ro·cham	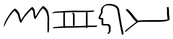	
the son	ben		
of Pelaliah	pe·lal·yah	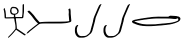	
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of Amzi	am·tsee		
the son	ben		
of Zechariah	ze·khar·yah	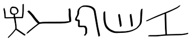	
the son	ben		
of Pashhur	pash·chur		
the son	ben		

of Malchijah	mal·kee·yah	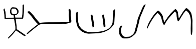	
and his associates	ve·e·chaw	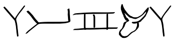	Nehemiah 11:13
the leaders	ra·sheem	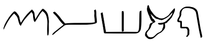	
of families —	le·a·vo·wt	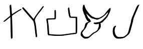	
242 men	ma·ta·yim	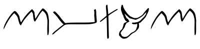	
	ar·ba·eem	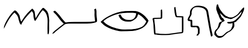	
	u·she·na·yim	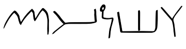	
Amashai	va·a·mash·say	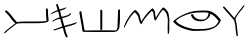	
son	ben	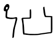	
of Azarel	a·zar·el	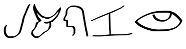	
the son	ben	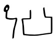	
of Ahzai	ach·zay	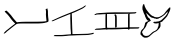	
the son	ben	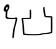	
of Meshillemoth	me·shil·le·mo·wt	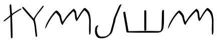	
the son	ben	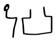	
of Immer	im·mer	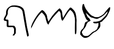	
and his associates —	va·a·che·hem	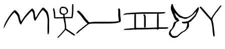	Nehemiah 11:14
mighty men	gib·bo·w·re	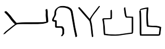	
of valor	cha·yil	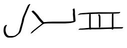	
128	me·ah	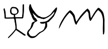	
	es·reem	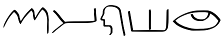	
	u·she·mo·nah	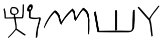	
was their overseer	u·pha·qeed	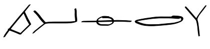	
	a·le·hem	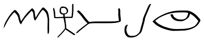	
Zabdiel	zav·dee·el	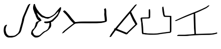	
son of Haggedolim	ben	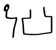	
	hag·ge·do·w·leem	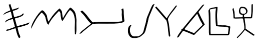	

From	u·min		Nehemiah 11:15
the Levites :	hal·vee·yim	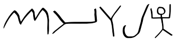	
Shemaiah	she·ma·yah		
son	ben		
of Hasshub	chash·shuv	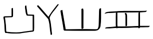	
the son	ben		
of Azrikam	az·ree·qam	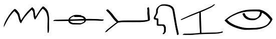	
the son	ben		
of Hashabiah	cha·shav·yah		
the son	ben		
of Bunni	bun·nee	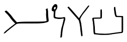	
Shabbethai	ve·shab·be·tay		Nehemiah 11:16
and Jozabad	ve·yo·w·za·vad		
who supervised	al		
the work	ham·me·la·khah		
outside	ha·chee·tso·nah	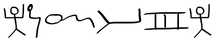	
the house	le·vet	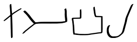	
of God	ha·e·lo·heem		
two leaders	me·ra·she		
of the Levites	hal·vee·yim	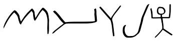	
Mattaniah	u·mat·tan·yah	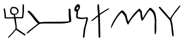	Nehemiah 11:17
son	ben		
of Mica	mee·khah	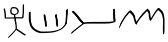	
the son	ben		
of Zabdi	zav·dee	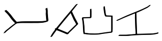	
the son	ben		
of Asaph	a·saph		

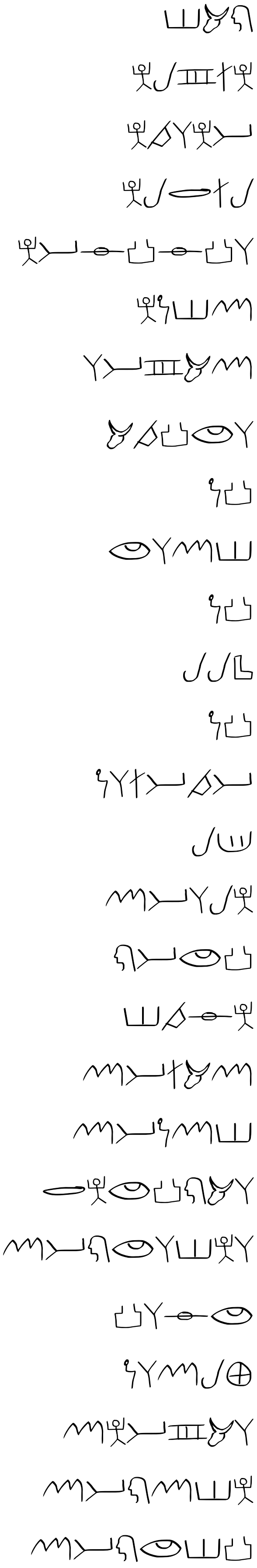

who led	rosh	
	hat·te·chil·lah	
in thanksgiving	ye·ho·w·deh	
and prayer	lat·te·phil·lah	
Bakbukiah	u·vaq·buq·yah	
second	mish·neh	
among his associates	me·e·chaw	
and Abda	ve·av·da	
son	ben	
of Shammua	sham·mu·a	
the son	ben	
of Galal	ga·lal	
the son	ben	
of Jeduthun	ye·dī·tun	
totaled	kal	Nehemiah 11:18
The Levites	hal·vee·yim	
city	be·eer	
in the holy	haq·qo·desh	
284	ma·ta·yim	
	she·mo·neem	
	ve·ar·ba·ah	
And the gatekeepers :	ve·hash·sho·w·a·reem	Nehemiah 11:19
Akkub	aq·quv	
Talmon	tal·mo·wn	
and their associates	va·a·che·hem	
who kept watch	hash·sho·me·reem	
at the gates —	bash·she·a·reem	

172 men	me·ah		
	shiv·eem		
	u·she·na·yim	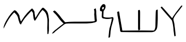	
The rest	u·she·ar		Nehemiah 11:20
of the Israelites	yis·ra·el	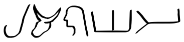	
with the priests	hak·ko·ha·neem	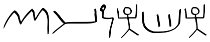	
and Levites	hal·vee·yim		
[were] in all	be·khal		
the villages	a·re		
of Judah	ye·hu·dah		
each	eesh	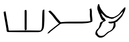	
on his own inheritance	be·na·cha·la·to	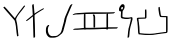	
The temple servants	ve·han·ne·tee·neem	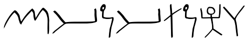	Nehemiah 11:21
lived	yo·she·veem		
on [the hill of] Ophel	ba·o·phel		
with Ziha	ve·tsee·cha	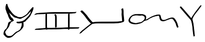	
and Gishpa	ve·gish·pa	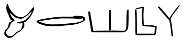	
over	al		
[them]	han·ne·tee·neem	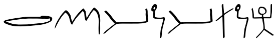	
Now the overseer	u·phe·qeed	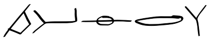	Nehemiah 11:22
of the Levites	hal·vee·yim	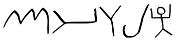	
in Jerusalem	bee·ru·sha·lim		
was Uzzi	uz·zee		
son	ben		
of Bani	ba·nee	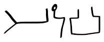	
the son	ben		
of Hashabiah	cha·shav·yah		

the son	ben		
of Mattaniah	mat·tan·yah	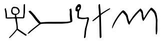	
the son	ben		
of Mica	mee·kha	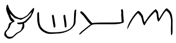	
descendants	mib·be·ne		
[He was] one of Asaph's	a·saph		
who were the singers	ham·sho·re·reem		
in charge	le·ne·ged		
of the service	me·le·khet		
of the house	bet	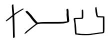	
of God	ha·e·lo·heem		
For	kee	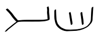	Nehemiah 11:23
[there was] a command	mits·vat		
from the king	ham·me·lekh		
concerning [the singers]	a·le·hem	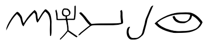	
an ordinance	va·a·ma·nah	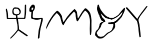	
regulating	al		
[their]	ham·sho·re·reem		
activities	de·var		
daily	yo·wm		
	be·yo·w·mo		
Pethahiah	u·phe·tach·yah	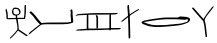	Nehemiah 11:24
son	ben		
of Meshezabel	me·she·zav·el	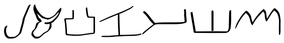	
a descendant	mib·be·ne		
of Zerah	ze·rach	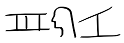	

son	ben	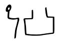	
of Judah	ye·hu·dah	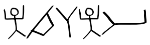	
agent	le·yad	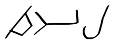	
was the king’s	ham·me·lekh	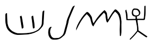	
in every	le·khal	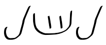	
matter	da·var	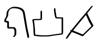	
concerning the people	la·am	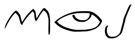	
As for	ve·el	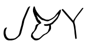	Nehemiah 11:25
the villages	ha·cha·tse·reem	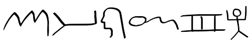	
with their fields	bis·do·tam	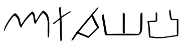	
some of the people	mib·be·ne	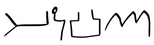	
of Judah	ye·hu·dah	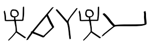	
lived	ya·she·vu	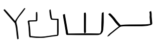	
	be·qir·yat	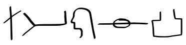	
in Kiriath-arba	ha·ar·ba	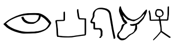	
-	u·ve·no·te·ha	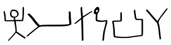	
Dibon	u·ve·dee·von	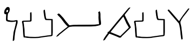	
-	u·ve·no·te·ha	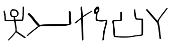	
Jekabzeel	u·veeq·qav·tse·el	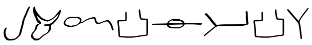	
and their villages	va·cha·tse·re·ha	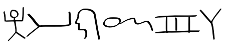	
in Jeshua	u·ve·ye·shu·a	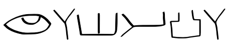	Nehemiah 11:26
Moladah	u·ve·mo·w·la·dah	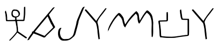	
	u·ve·vet	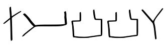	
and Beth-pelet	pa·let	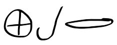	
	u·va·cha·tsar	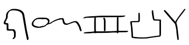	Nehemiah 11:27
in Hazar-shual	shu·al	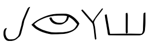	
	u·viv·er	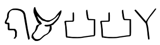	

in Beersheba	she·va		
and its villages	u·ve·no·te·ha	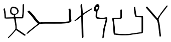	
in Ziklag	u·ve·tsiq·lag	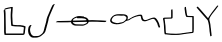	Nehemiah 11:28
in Meconah	u·vim·kho·nah		
and its villages	u·viv·no·te·ha		
	u·ve·en		Nehemiah 11:29
in En-rimmon	rim·mo·wn		
Zorah	u·ve·tsa·re·ah		
Jarmuth	u·ve·yar·mut		
Zanoah	za·no·ach	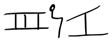	Nehemiah 11:30
Adullam	a·dul·lam		
and their villages	ve·chats·re·hem	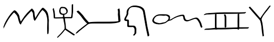	
in Lachish	la·kheesh	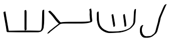	
and its fields	u·se·do·te·ha		
and in Azekah	a·ze·qah	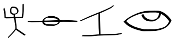	
and its villages	u·ve·no·te·ha	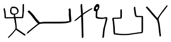	
So they settled	vay·ya·cha·nu	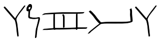	
from	mib·be·er		
Beersheba	she·va		
all the way to	ad		
the Valley	ge	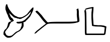	
of Hinnom	hin·nom	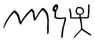	
The descendants	u·ve·ne		Nehemiah 11:31
of Benjamin	vin·ya·min	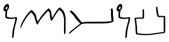	
from Geba	mig·ga·va		
[lived] in Michmash	mikh·mas		
Aija	ve·ay·yah		

	u·vet	
and Bethel	el	
with its villages	u·ve·no·te·ha	
in Anathoth	a·na·to·wt	Nehemiah 11:32
Nob	nov	
Ananiah	a·na·ne·yah	
Hazor	cha·tso·wr	Nehemiah 11:33
Ramah	ra·mah	
Gittaim	git·ta·yim	
Hadid	cha·deed	Nehemiah 11:34
Zeboim	tse·vo·eem	
Neballat	ne·val·lat	
Lod	lod	Nehemiah 11:35
and Ono	ve·o·w·no	
and in the Valley	ge	
of the Craftsmen	ha·cha·ra·sheem	
And some	u·min	Nehemiah 11:36
of the Levites	hal·vee·yim	
divisions	mach·le·qo·wt	
of Judah	ye·hu·dah	
settled in Benjamin	le·vin·ya·meen	
Now these	ve·el·leh	Nehemiah 12:1
are the priests	hak·ko·ha·neem	
and Levites	ve·hal·vee·yim	
who	a·sher	
went up	a·lu	
with	im	

Zerubbabel	ze·rub·ba·vel	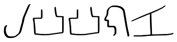	
son	ben	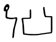	
of Shealtiel	she·al·tee·el	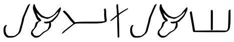	
and with Jeshua :	ve·ye·shu·a	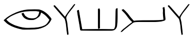	
Seraiah	se·ra·yah	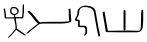	
Jeremiah	yir·me·yah	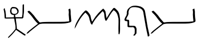	
Ezra	ez·ra	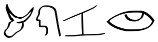	
Amariah	a·mar·yah	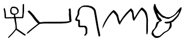	Nehemiah 12:2
Malluch	mal·lukh	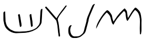	
Hattush	chat·tush	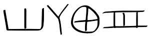	
Shecaniah	she·khan·yah	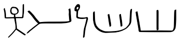	Nehemiah 12:3
Rehum	re·chum	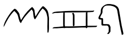	
Meremoth	me·re·mot	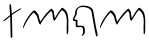	
Iddo	id·do·w	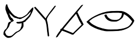	Nehemiah 12:4
Ginnethon	gin·ne·to·w	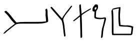	
Abijah	a·vee·yah	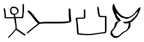	
Mijamin	mee·ya·meen	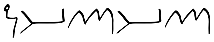	Nehemiah 12:5
Maadiah	ma·ad·yah	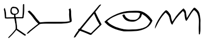	
Bilgah	bil·gah	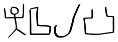	
Shemaiah	she·ma·yah	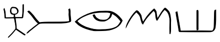	Nehemiah 12:6
Joiarib	ve·yo·w·ya·reev	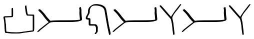	
Jedaiah	ye·da·yah	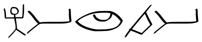	
Sallu	sal·lu	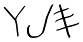	Nehemiah 12:7
Amok	a·mo·wq	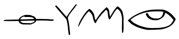	
Hilkiah	chil·qee·yah	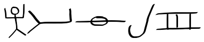	
[and] Jedaiah	ye·da·yah	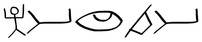	
These	el·leh	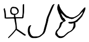	

were the leaders	ra·she	ראשי	
of the priests	hak·ko·ha·neem	הכהנים	
and their associates	va·a·che·hem	ואחיהם	
in the days	bee·me	בימי	
of Jeshua	ye·shu·a	ישוע	
The Levites [were]	ve·hal·vee·yim	והלוים	Nehemiah 12:8
Jeshua	ye·shu·a	ישוע	
Binnui	bin·nui	בנוי	
Kadmiel	qad·mee·el	קדמיאל	
Sherebiah	she·re·ve·yah	שרביה	
Judah	ye·hu·dah	יהודה	
and Mattaniah	mat·tan·yah	מתניה	
led	al	על	
the songs of thanksgiving	h·ye·do·wt	הידות	
who	hu	הוא	
with his associates	ve·e·chaw	ואחיו	
Bakbukiah	u·vaq·buq·yah	ובקבקיה	Nehemiah 12:9
and Unni	ve·ʿun·no	וענו	
their associates	a·che·hem	אחיהם	
[stood] across from them	le·neg·dam	לנגדם	
in the services	le·mish·ma·ro·wt	למשמרות	
Jeshua	ve·ye·shu·a	וישוע	Nehemiah 12:10
was the father of	ho·w·leed	הוליד	
-	et	את	
Joiakim	yo·w·ya·qeem	יויקים	
Joiakim	ve·yo·w·ya·qeem	ויויקים	
was the father of	ho·w·leed	הוליד	

-	et	𐤀𐤕	
Eliashib	el·ya·sheev	𐤀𐤋𐤉𐤔𐤉𐤁	
Eliashib	ve·el·ya·sheev	𐤅𐤀𐤋𐤉𐤔𐤉𐤁	
-	et	𐤀𐤕	
was the father of Joiada	yo·w·ya·da	𐤉𐤅𐤉𐤃𐤏	
Joiada	ve·yo·w·ya·da	𐤅𐤉𐤅𐤉𐤃𐤏	Nehemiah 12:11
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Jonathan	yo·w·na·tan	𐤉𐤅𐤍𐤕𐤍	
and Jonathan	ve·yo·w·na·tan	𐤅𐤉𐤅𐤍𐤕𐤍	
was the father of	ho·w·leed	𐤄𐤅𐤋𐤉𐤃	
-	et	𐤀𐤕	
Jaddua	yad·du·a	𐤉𐤃𐤅𐤏	
In the days	u·vee·me	𐤅𐤁𐤉𐤌𐤉	Nehemiah 12:12
of Joiakim	yo·w·ya·qeem	𐤉𐤅𐤉𐤒𐤉𐤌	
these were	ha·yu	𐤄𐤉𐤅	
of the priestly	kho·ha·neem	𐤊𐤄𐤍𐤉𐤌	
the heads	ra·she	𐤓𐤀𐤔𐤉	
families :	ha·a·vo·wt	𐤄𐤀𐤁𐤅𐤕	
of [the family of] Seraiah	lis·ra·yah	𐤋𐤔𐤓𐤉𐤄	
Meraiah	me·ra·yah	𐤌𐤓𐤉𐤄	
of Jeremiah	le·yir·me·yah	𐤋𐤉𐤓𐤌𐤉𐤄	
Hananiah	cha·nan·yah	𐤇𐤍𐤍𐤉𐤄	
of Ezra	le·ez·ra	𐤋𐤏𐤆𐤓𐤀	Nehemiah 12:13
Meshullam	me·shul·lam	𐤌𐤔𐤋𐤌	
of Amariah	la·a·mar·yah	𐤋𐤀𐤌𐤓𐤉𐤄	
Jehohanan	ye·ho·w·cha·nan	𐤉𐤄𐤅𐤇𐤍𐤍	

of Malluchi	lim·lu·khī		Nehemiah 12:14
Jonathan	yo·w·na·tan		
of Shebaniah	lish·van·yah	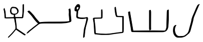	
Joseph	yo·w·seph		
of Harim	le·cha·rim		Nehemiah 12:15
Adna	ad·na	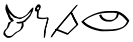	
of Meraioth	lim·ra·yo·wt		
Helkai	chel·qay	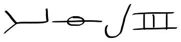	
of Iddo	la·ʿa·da·ya		Nehemiah 12:16
Zechariah	ze·khar·yah		
of Ginnethon	le·gin·ne·to·wn		
Meshullam	me·shul·lam	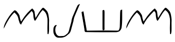	
of Abijah	la·a·vee·yah		Nehemiah 12:17
Zichri	zikh·ree		
of Miniamin	le·min·ya·meen	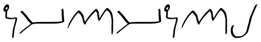	
and of Moadiah	le·mo·w·ad·yah		
Piltai	pil·tay		
of Bilgah	le·vil·gah	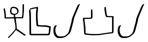	Nehemiah 12:18
Shammua	sham·mu·a		
of Shemaiah	lish·ma·yah		
Jonathan	ye·ho·w·na·tan		
of Joiarib	u·le·yo·w·ya·reev	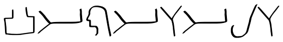	Nehemiah 12:19
Mattenai	mat·te·nay		
of Jedaiah	lee·da·yah		
Uzzi	uz·zee		
of Sallai	le·sal·lay		Nehemiah 12:20
Kallai	qal·lay	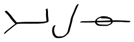	

of Amok	le·a·mo·wq	
Eber	e·ver	
of Hilkiah	le·chil·qee·yah	Nehemiah 12:21
Hashabiah	cha·shav·yah	
[and] of Jedaiah	lee·da·yah	
Nethanel	ne·tan·el	
of the Levites	hal·vee·yim	Nehemiah 12:22
In the days	bee·me	
of Eliashib	el·ya·sheev	
Joiada	yo·w·ya·da	
Johanan	ve·yo·w·cha·nan	
and Jaddua	ve·yad·du·a	
were recorded	ke·tu·veem	
the heads	ra·she	
of the families	a·vo·wt	
and priests	ve·hak·ko·ha·neem	
during	al	
the reign of	mal·khut	
Darius	da·re·ya·vesh	
the Persian	hap·pa·re·see	
As for the descendants	be·ne	Nehemiah 12:23
of Levi	le·vee	
heads	ra·she	
the family	ha·a·vo·wt	
were recorded	ke·tu·veem	
in	al	
the Book	se·pher	

of the Chronicles	div·re		
	hay·ya·meem		
up to	ve·ad		
the days	ye·me		
of Johanan	yo·w·cha·nan		
son	ben		
of Eliashib	el·ya·sheev		
The leaders	ve·ra·she		Nehemiah 12:24
of the Levites	hal·vee·yim	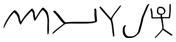	
[were] Hashabiah	cha·shav·yah		
Sherebiah	she·re·ve·yah		
and Jeshua	ve·ye·shu·a		
son	ben		
of Kadmiel	qad·mee·el		
along with their associates	va·a·che·hem	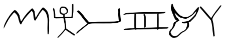	
[who stood] across from them	le·neg·dam		
to give praise	le·hal·lel		
and thanksgiving	le·ho·w·do·wt		
as prescribed	be·mits·vat		
by David	da·veed	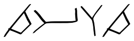	
the man	eesh	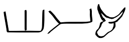	
of God	ha·e·lo·heem		
as one section	mish·mar	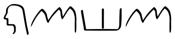	
alternated with	le·um·mat		
the other	mish·mar		
Mattaniah	mat·tan·yah	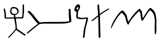	Nehemiah 12:25
Bakbukiah	u·vaq·buq·yah	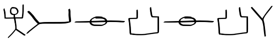	

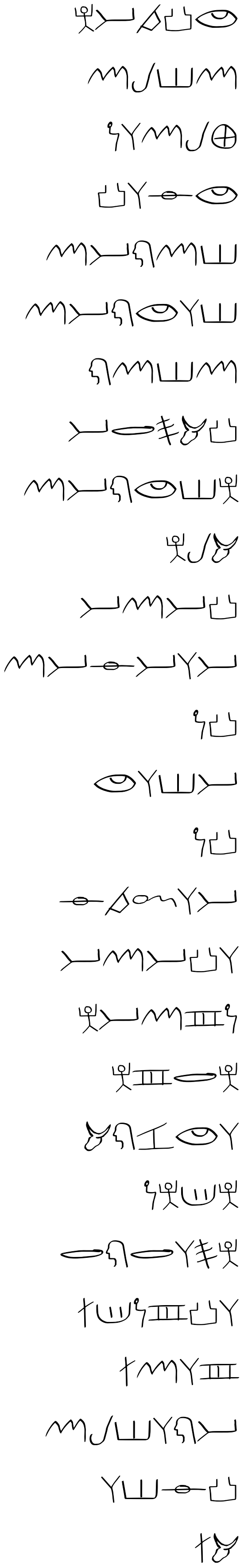

Obadiah	o·vad·yah	
Meshullam	me·shul·lam	
Talmon	tal·mo·wn	
[and] Akkub	aq·quv	
who guarded	sho·me·reem	
[were] gatekeepers	sho·w·a·reem	
	mish·mar	
the storerooms	ba·a·sup·pe	
at the gates	hash·she·a·reem	
They [served]	el·leh	Nehemiah 12:26
in the days	bee·me	
of Joiakim	yo·w·ya·qeem	
son	ben	
of Jeshua	ye·shu·a	
the son	ben	
of Jozadak	yo·w·tsa·daq	
and in the days	u·vee·me	
of Nehemiah	ne·chem·yah	
the governor	hap·pe·chah	
and Ezra	ve·ez·ra	
the priest	hak·ko·hen	
and scribe	has·so·w·pher	
At the dedication	u·va·cha·nuk·kat	Nehemiah 12:27
of the wall	cho·w·mat	
of Jerusalem	ye·ru·sha·lim	
were sought out	biq·shu	
-	et	

the Levites	hal·vee·yim	
from all	mik·kal	
their homes	me·qo·w·mo·tam	
and brought	la·ha·vee·am	
to Jerusalem	lee·ru·sha·lim	
to celebrate	la·a·sot	
dedication	cha·nuk·kah	
the joyous	ve·sim·chah	
with thanksgiving	u·ve·to·w·do·wt	
and singing	u·ve·sheer	
accompanied by cymbals	me·tsil·ta·yim	
harps	ne·va·leem	
and lyres	u·ve·khin·no·ro·wt	
assembled	vay·ye·a·se·phu	Nehemiah 12:28
	be·ne	
The singers were also	ham·sho·re·reem	
from	u·min	
the region	hak·kik·kar	
around	se·vee·vo·wt	
Jerusalem	ye·ru·sha·lim	
from	u·min	
the villages	chats·re	
of the Netophathites	ne·to·pha·tee	
from Beth-gilgal	u·mib·bet	Nehemiah 12:29
	hag·gil·gal	
and from the fields	u·mis·se·do·wt	
of Geba	ge·va	

and Azmaveth	ve·az·ma·vet	𐤅𐤏𐤆𐤌𐤅𐤕	
for	kee	𐤊𐤉	
villages	cha·tse·reem	𐤇𐤑𐤓𐤉𐤌	
had built	ba·nu	𐤁𐤍𐤅	
for themselves	la·hem	𐤋𐤄𐤌	
[they]	ham·sho·ra·reem	𐤄𐤌𐤔𐤓𐤓𐤉𐤌	
around	se·vee·vo·wt	𐤎𐤁𐤉𐤁𐤅𐤕	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
had purified themselves	vay·yit·ta·ha·ru	𐤅𐤉𐤈𐤄𐤓𐤅	Nehemiah 12:30
After the priests	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
and Levites	ve·hal·vee·yim	𐤅𐤄𐤋𐤅𐤉𐤌	
they purified	vay·ta·ha·ru	𐤅𐤉𐤈𐤄𐤓𐤅	
-	et	𐤀𐤕	
the people	ha·am	𐤄𐤏𐤌	
-	ve·et	𐤅𐤀𐤕	
the gates	hash·she·a·reem	𐤄𐤔𐤏𐤓𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
and the wall	ha·cho·w·mah	𐤄𐤇𐤅𐤌𐤄	
up	va·a·a·leh	𐤅𐤀𐤏𐤋𐤄	Nehemiah 12:31
-	et	𐤀𐤕	
Then I brought the leaders	sa·re	𐤔𐤓𐤉	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
on	me·al	𐤌𐤏𐤋	
the wall	la·cho·w·mah	𐤋𐤇𐤅𐤌𐤄	
and I appointed	va·a·a·mee·dah	𐤅𐤀𐤏𐤌𐤉𐤃𐤄	
two	she·te	𐤔𐤕𐤉	
thanksgiving [choirs]	to·w·dot	𐤕𐤅𐤃𐤕	

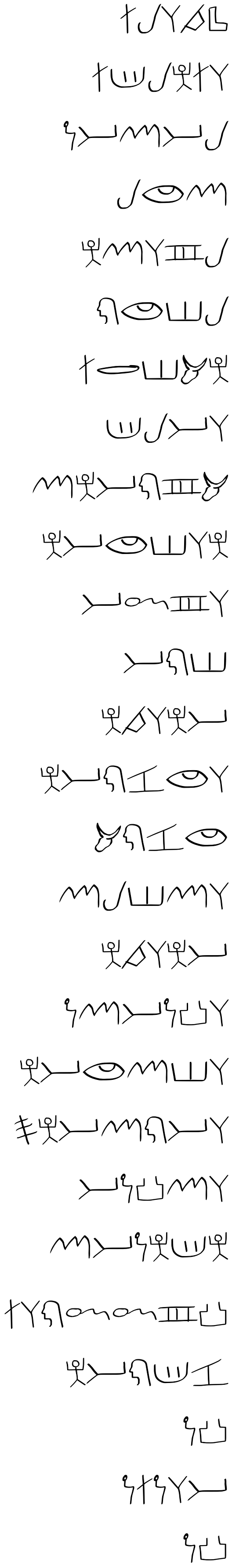

great	ge·do·w·lot	
One was to proceed	ve·ta·ha·lu·khot	
to the right	lay·ya·meen	
along the top	me·al	
of the wall	la·cho·w·mah	
Gate	le·sha·ar	
toward the Dung	ha·ash·pot	
followed	vay·ye·lekh	Nehemiah 12:32
	a·cha·re·hem	
Hoshaiah	ho·wo·sha·yah	
and half	va·cha·tsee	
the leaders	sa·re	
of Judah	ye·hu·dah	
along with Azariah	va·a·zar·yah	Nehemiah 12:33
Ezra	ez·ra	
Meshullam	u·me·shul·lam	
Judah	ye·hu·dah	Nehemiah 12:34
Benjamin	u·vin·ya·min	
Shemaiah	u·she·ma·yah	
Jeremiah	ve·yir·me·yah	
	u·mib·be·ne	Nehemiah 12:35
and some of the priests	hak·ko·ha·neem	
with trumpets	ba·cha·tso·tse·ro·wt	
and also Zechariah	ze·khar·yah	
son	ben	
of Jonathan	yo·w·na·tan	
the son	ben	

of Shemaiah	she·ma·yah	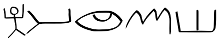	
the son	ben	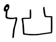	
of Mattaniah	mat·tan·yah	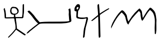	
the son	ben	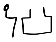	
of Micaiah	mee·kha·yah	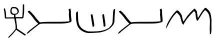	
the son	ben	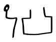	
of Zaccur	zak·kur	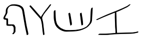	
the son	ben	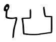	
of Asaph	a·saph	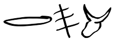	
and his associates —	ve·e·chaw	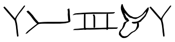	Nehemiah 12:36
Shemaiah	she·ma·yah	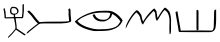	
Azarel	va·a·zar·el	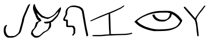	
Milalai	mi·la·lay	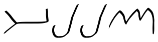	
Gilalai	gi·la·lay	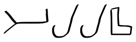	
Maai	ma·ay	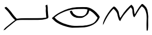	
Nethanel	ne·tan·el	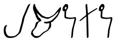	
Judah	vee·hu·dah	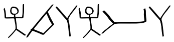	
and Hanani —	cha·na·nee	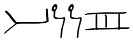	
instruments	bikh·le	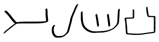	
with the musical	sheer	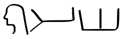	
[prescribed by] David	da·veed	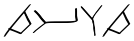	
the man	eesh	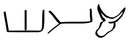	
of God	ha·e·lo·heem	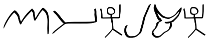	
Ezra	ve·ez·ra	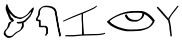	
the scribe	has·so·w·pher	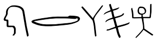	
led the procession	liph·ne·hem	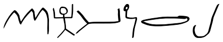	
At	ve·al	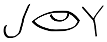	Nehemiah 12:37

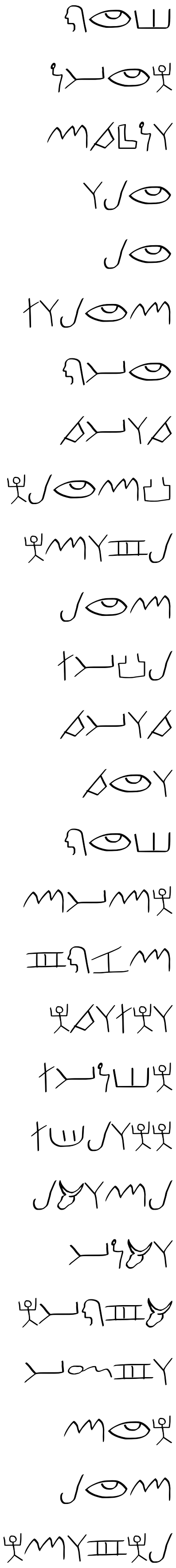

Gate	sha·ar	
the Fountain	ha·a·yin	
	ve·neg·dam	
they climbed	a·lu	
	al	
the steps	ma·a·lo·wt	
of the City	eer	
of David	da·veed	
on the ascent	bam·ma·a·leh	
to the wall	la·cho·w·mah	
and passed above	me·al	
the house	le·vet	
of David	da·veed	
to	ve·ad	
Gate	sha·ar	
the Water	ham·ma·yim	
on the east	miz·rach	
thanksgiving [choir]	ve·hat·to·w·dah	Nehemiah 12:38
The second	hash·she·neet	
proceeded	ha·ho·w·le·khet	
to the left	le·mo·wl	
and I	va·a·nee	
followed	a·cha·re·ha	
it with half	va·cha·tsee	
the people	ha·am	
along the top	me·al	
of the wall	le·ha·cho·w·mah	

past	me·al		
the Tower	le·mig·dal		
of the Ovens	hat·tan·nu·reem	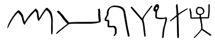	
to	ve·ad		
Wall	ha·cho·w·mah	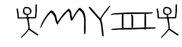	
the Broad	ha·re·cha·vah	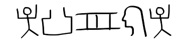	
over	u·me·al		Nehemiah 12:39
the Gate	le·sha·ar		
of Ephraim	eph·ra·yim	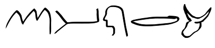	
-	ve·al		
Gate	sha·ar		
the Jeshanah	hay·sha·nah		
	ve·al		
Gate	sha·ar		
the Fish	had·da·geem	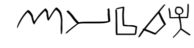	
the Tower	u·mig·dal		
of Hananel	cha·nan·el		
and the Tower	u·mig·dal		
of the Hundred	ham·me·ah		
as far	ve·ad		
Gate	sha·ar		
as the Sheep	hats·tson		
And they stopped	ve·a·me·du		
at the Gate	be·sha·ar		
of the Guard	ham·mat·ta·rah		
then stood	vat·ta·a·mo·de·nah		Nehemiah 12:40
The two	she·te		

thanksgiving [choirs]	hat·to·w·dot	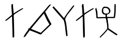	
in the house	be·vet	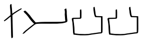	
of God	ha·e·lo·heem	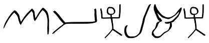	
as did I	va·a·nee	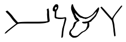	
along with the half	va·cha·tsee	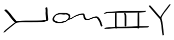	
of the officials	has·se·ga·neem	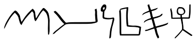	
accompanying me	im·mee	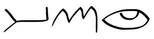	
as well as the priests	ve·hak·ko·ha·neem	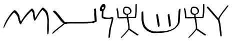	Nehemiah 12:41
Eliakim	el·ya·qeem	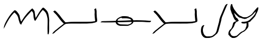	
Maaseiah	ma·a·se·yah	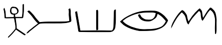	
Miniamin	min·ya·meen	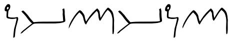	
Micaiah	mee·kha·yah	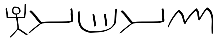	
Elioenai	el·yo·w·e·nay	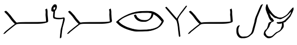	
Zechariah	ze·khar·yah	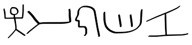	
and Hananiah —	cha·nan·yah	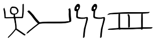	
with their trumpets —	ba·cha·tso·tse·ro·wt	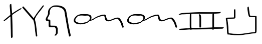	
and also Maaseiah	u·ma·a·se·yah	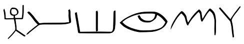	Nehemiah 12:42
Shemaiah	u·she·ma·yah	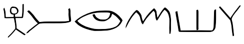	
Eleazar	ve·el·a·zar	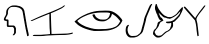	
Uzzi	ve·uz·zee	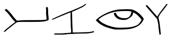	
Jehohanan	vee·ho·w·cha·nan	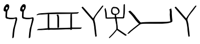	
Malchijah	u·mal·kee·yah	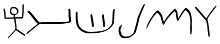	
Elam	ve·e·lam	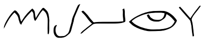	
and Ezer	va·a·zer	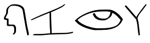	
sang out	vay·yash·mee·u	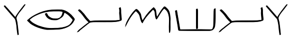	
Then the choirs	ham·sho·re·reem	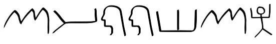	
of Jezrahiah	ve·yiz·rach·yah	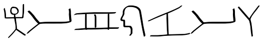	

under the direction	hap·pa·qeed	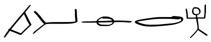	
they offered	vay·yiz·be·chu		Nehemiah 12:43
day	vay·yo·wm	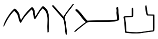	
On that	ha·hu	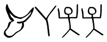	
sacrifices	ze·va·cheem	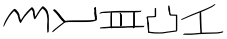	
great	ge·do·w·leem	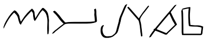	
rejoicing	vay·yis·ma·chu		
because	kee	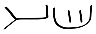	
God	ha·e·lo·heem	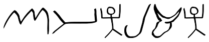	
joy	sim·me·cham		
	sim·chah	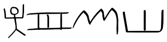	
had given them great	ge·do·w·lah		
also	ve·gam		
The women	han·na·sheem	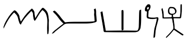	
and children	ve·hay·la·deem		
rejoiced	sa·me·chu	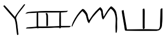	
was heard	vat·tish·sha·ma		
so that the joy	sim·chat	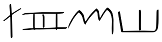	
of Jerusalem	ye·ru·sha·lim		
from afar	me·ra·cho·wq	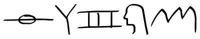	
were appointed	vay·yip·pa·qe·du	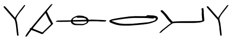	Nehemiah 12:44
day	vay·yo·wm	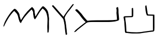	
And on that same	ha·hu		
men	a·na·sheem	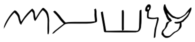	
over	al		
the rooms	han·ne·sha·kho·wt	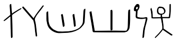	
that housed the supplies	la·o·w·tsa·ro·wt		

contributions	lat·te·ru·mo·wt	𐤋𐤕𐤓𐤅𐤌𐤅𐤕	
firstfruits	la·re·sheet	𐤋𐤓𐤀𐤔𐤉𐤕	
and tithes	ve·lam·ma·as·ro·wt	𐤅𐤋𐤌𐤏𐤔𐤓𐤅𐤕	
were gathered	likh·no·ws	𐤋𐤊𐤍𐤅𐤎	
into [these storerooms]	ba·hem	𐤁𐤄𐤌	
from the fields	lis·de	𐤋𐤔𐤃𐤉	
of the villages	he·a·reem	𐤄𐤏𐤓𐤉𐤌	
The portions [specified] by	me·na·o·wt	𐤌𐤍𐤀𐤅𐤕	
the Law	hat·to·w·rah	𐤄𐤕𐤅𐤓𐤄	
for the priests	lak·ko·ha·neem	𐤋𐤊𐤄𐤍𐤉𐤌	
and Levites	ve·lal·vee·yim	𐤅𐤋𐤋𐤅𐤉𐤌	
because	kee	𐤊𐤉	
rejoiced	sim·chat	𐤔𐤌𐤇𐤕	
Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
over	al	𐤏𐤋	
the priests	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
	ve·al	𐤅𐤏𐤋	
and Levites	hal·vee·yim	𐤄𐤋𐤅𐤉𐤌	
who were serving	ha·o·me·deem	𐤄𐤏𐤌𐤃𐤉𐤌	
They performed	vay·yish·me·ru	𐤅𐤉𐤔𐤌𐤓𐤅	Nehemiah 12:45
the service	mish·me·ret	𐤌𐤔𐤌𐤓𐤕	
of their God	e·lo·he·hem	𐤀𐤋𐤄𐤉𐤄𐤌	
and the service	u·mish·me·ret	𐤅𐤌𐤔𐤌𐤓𐤕	
of purification	hat·ta·ho·rah	𐤄𐤈𐤄𐤓𐤄	
along with the singers	ve·ham·sho·re·reem	𐤅𐤄𐤌𐤔𐤓𐤓𐤉𐤌	
and gatekeepers	ve·hash·sho·a·reem	𐤅𐤄𐤔𐤏𐤓𐤉𐤌	

had prescribed	ke·mits·vat		
as David	da·veed		
Solomon	she·lo·moh	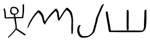	
and his son	ve·no	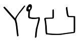	
For	kee	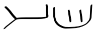	Nehemiah 12:46
in the days	vee·me	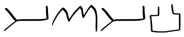	
of David	da·veed	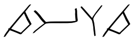	
and Asaph	ve·a·saph		
long ago	miq·qe·dem	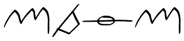	
there were directors	rosh		
for the singers	ham·sho·re·reem		
and for the songs	ve·sheer	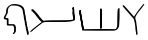	
of praise	te·hil·lah		
and thanksgiving	ve·ho·do·wt	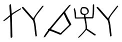	
to God	le·lo·heem		
all	ve·khal		Nehemiah 12:47
Israel	yis·ra·el	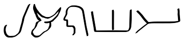	
So in the days	bee·me	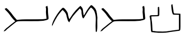	
of Zerubbabel	ze·rub·ba·vel		
and	u·vee·me	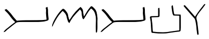	
Nehemiah	ne·chem·yah		
contributed	no·te·neem	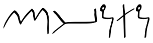	
the daily portions	me·na·yo·wt	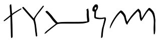	
for the singers	ham·sho·re·reem		
and gatekeepers	ve·hash·sho·a·reem		
portions	de·var		
daily	yo·wm		

	be·yo·w·mo		
They also set aside	u·maq·di·sheem		
for the Levites	lal·vee·yim	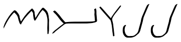	
and the Levites	ve·hal·vee·yim		
set aside	maq·di·sheem		
daily portions for the descendants	liv·ne		
of Aaron	a·ha·ron		
time	bay·yo·wm	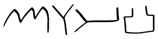	Nehemiah 13:1
At that	ha·hu	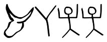	
was read aloud	niq·ra	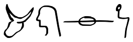	
the Book	be·se·pher		
of Moses	mo·sheh		
in the hearing	be·a·ze·ne		
of the people	ha·am		
they found	ve·nim·tsa		
the passage stating	ka·tuv		
and in it	bo		
that	a·sher		
no	lo		
enter	ya·vo·w		
Ammonite	am·mo·nee		
or Moabite	u·mo·a·vee		
the assembly	biq·hal	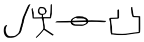	
of God	ha·e·lo·heem		
should ever	ad		
	o·w·lam		
because	kee	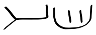	Nehemiah 13:2

they had not	lo	𐤋𐤀	
met	qid·de·mu	𐤒𐤃𐤌𐤅	
-	et	𐤀𐤕	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
with food	bal·le·chem	𐤁𐤋𐤇𐤌	
and water	u·vam·ma·yim	𐤅𐤁𐤌𐤉𐤌	
but had hired	vay·yis·kor	𐤅𐤉𐤔𐤊𐤓	
against them	a·law	𐤏𐤋𐤉𐤅	
-	et	𐤀𐤕	
Balaam	bil·am	𐤁𐤋𐤏𐤌	
to call down a curse	le·qal·lo	𐤋𐤒𐤋𐤋𐤅	
had turned	vay·ya·ha·phokh	𐤅𐤉𐤄𐤐𐤊	
(although our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
the curse	haq·qe·la·lah	𐤄𐤒𐤋𐤋𐤄	
into a blessing)	liv·ra·khah	𐤋𐤁𐤓𐤊𐤄	
As soon as	vay·hee	𐤅𐤉𐤄𐤉	Nehemiah 13:3
[the people] heard	ke·sha·me·am	𐤊𐤔𐤌𐤏𐤌	
-	et	𐤀𐤕	
this law	hat·to·w·rah	𐤄𐤕𐤅𐤓𐤄	
they excluded	vay·yav·dee·lu	𐤅𐤉𐤁𐤃𐤉𐤋𐤅	
all	khal	𐤊𐤋	
of foreign descent	e·rev	𐤏𐤓𐤁	
from Israel	mee·yis·ra·el	𐤌𐤉𐤔𐤓𐤀𐤋	
Now before	ve·liph·ne	𐤅𐤋𐤐𐤍𐤉	Nehemiah 13:4
this	miz·zeh	𐤌𐤆𐤄	
Eliashib	el·ya·sheev	𐤀𐤋𐤉𐤔𐤉𐤁	

the priest	hak·ko·hen		
had been put in charge of	na·tun		
the storerooms	be·lish·kat		
of the house	bet	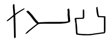	
of our God	e·lo·he·nu		
a relative	qa·ro·wv	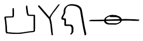	
of Tobiah	le·to·w·vee·yah		
and had prepared	vay·ya·as		Nehemiah 13:5
for [Tobiah]	lo	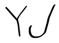	
room	lish·kah	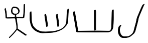	
a large	ge·do·w·lah		
where	ve·sham	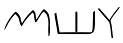	
	ha·yu	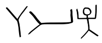	
they had previously	le·pha·neem	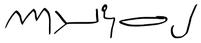	
stored	no·te·neem	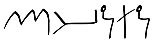	
-	et		
the grain offerings	ham·min·chah	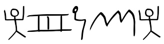	
the frankincense	hal·le·vo·w·nah		
the [temple] articles	ve·hak·ke·leem	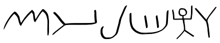	
and the tithes	u·ma·sar		
of grain	had·da·gan		
new wine	hat·tee·ro·wosh		
and oil	ve·hay·yits·har	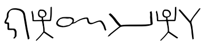	
prescribed	mits·vat		
for the Levites	hal·vee·yim	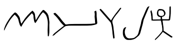	
singers	ve·ham·sho·re·reem		
and gatekeepers	ve·hash·sho·a·reem		

along with the contributions	u·te·ru·mat		
for the priests	hak·ko·ha·neem	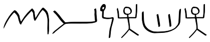	
While all	u·ve·khal	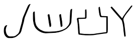	Nehemiah 13:6
this	zeh	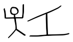	
I was not	lo		
was happening	ha·yee·tee	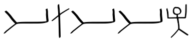	
in Jerusalem	bee·ru·sha·lim		
because	kee	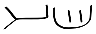	
year	bish·nat		
in the thirty-second	she·lo·sheem	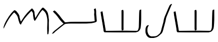	
	u·she·ta·yim	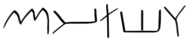	
Artaxerxes	le·ar·tach·shast	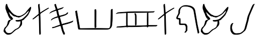	
king	me·lekh	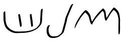	
of Babylon	ba·vel		
I had returned	ba·tee		
to	el		
of his reign	ham·me·lekh		
Some time later	u·le·qets	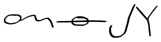	
	ya·meem	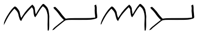	
I obtained leave	nish·al·tee		
from	min		
the king	ham·me·lekh		
to return	va·a·vo·w	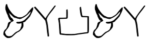	Nehemiah 13:7
to Jerusalem	lee·ru·sha·lim		
Then I discovered	va·a·vee·nah	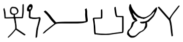	
the evil	va·ra·ah		
that	a·sher		

had done	a·sah		
Eliashib	el·ya·sheev		
on behalf of Tobiah	le·to·w·vee·yah		
by providing	la·a·so·wt		
him	lo		
a room	nish·kah	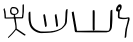	
in the courts	be·chats·re		
of the house	bet	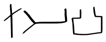	
of God	ha·e·lo·heem	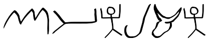	
displeased	vay·ye·ra	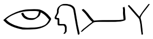	Nehemiah 13:8
	lee	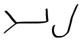	
And I was greatly	me·od		
and threw	va·ash·lee·khah	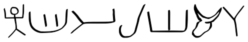	
-	et		
all	kal	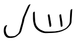	
goods	ke·le	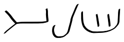	
household	vet	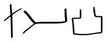	
of Tobiah’s	to·w·vee·yah	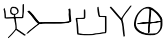	
out	ha·chuts		
of	min		
the room	hal·lish·kah	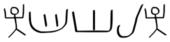	
Then I ordered	va·o·me·rah		Nehemiah 13:9
be purified	vay·ta·ha·ru	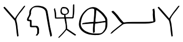	
that the rooms	hal·le·sha·kho·wt	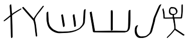	
restored	va·a·shee·vah	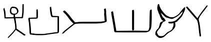	
to them	sham		
and I had the articles	ke·le	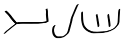	

of the house	bet	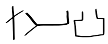	
of God	ha·e·lo·heem		
-	et		
along with the grain offerings	ham·min·chah	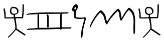	
and frankincense	ve·hal·le·vo·w·nah		
I also learned	va·e·de·ah		Nehemiah 13:10
that	kee	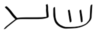	
because the portions	me·na·yo·wt	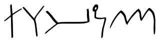	
for the Levites	hal·vee·yim		
had not	lo		
been given to them	nit·ta·nah	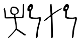	
had gone back	vay·yiv·re·chu		
all	eesh	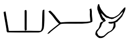	
to their own fields	le·sa·de·hu		
the Levites	hal·vee·yim	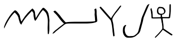	
and singers	ve·ham·sho·re·reem		
responsible for performing	o·se		
the service	ham·me·la·khah		
So I rebuked	va·a·ree·vah	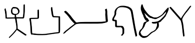	Nehemiah 13:11
	et		
the officials	has·se·ga·neem	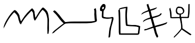	
and asked	va·o·me·rah		
“ Why	mad·du·a		
been neglected ? ”	ne·e·zav		
has the house	bet	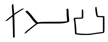	
of God	ha·e·lo·heem		

Then I gathered the Levites and singers together	va·eq·be·tsem	
and stationed them	va·a·a·mi·dem	
at	al	
their posts	a·me·dam	
and all	ve·khal	Nehemiah 13:12
Judah	ye·hu·dah	
brought	he·vee·u	
a tenth	ma·sar	
of the grain	had·da·gan	
new wine	ve·hat·tee·ro·wosh	
and oil	ve·hay·yits·har	
into the storerooms	la·o·w·tsa·ro·wt	
I appointed as treasurers	va·o·wts·rah	Nehemiah 13:13
over	al	
the storerooms	o·w·tsa·ro·wt	
Shelemiah	she·lem·yah	
the priest	hak·ko·hen	
Zadok	ve·tsa·do·wq	
the scribe	has·so·w·pher	
and Pedaiah	u·phe·da·yah	
of	min	
the Levites	hal·vee·yim	
to assist	ve·al	
them	ya·dam	
with Hanan	cha·nan	
son	ben	

of Zaccur	zak·kur		
the son	ben		
of Mattaniah	mat·tan·yah	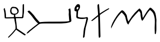	
because	kee	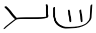	
trustworthy	ne·e·ma·neem	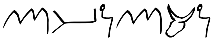	
they were considered	nech·sha·vu		
They were responsible for	va·a·le·hem	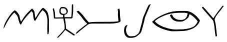	
distributing the supplies	la·cha·loq	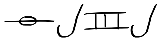	
to their fellow [Levites]	la·a·che·hem	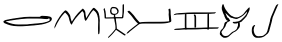	
Remember	za·khe·rah		Nehemiah 13:14
me	lee	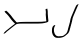	
O my God	e·lo·hay		
for	al		
this	zot		
and do not	ve·al		
blot out	te·mach	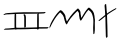	
my deeds of loving devotion	cha·sa·day		
-	a·sher		
-	a·see·tee	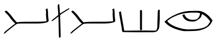	
for the house	be·vet	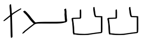	
of my God	e·lo·hay		
and for its services	u·ve·mish·ma·raw	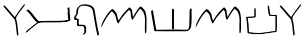	
days	bay·ya·meem		Nehemiah 13:15
In those	ha·hem·mah	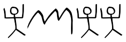	
I saw	ra·ee·tee	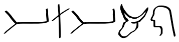	
people in Judah	vee·hu·dah		

treading	do·re·kheem	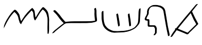	
winepresses	git·to·wt		
on the Sabbath	bash·shab·bat		
and bringing in	u·me·vee·eem	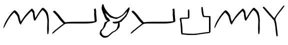	
grain	ha·a·re·mo·wt		
and loading it	ve·o·me·seem		
on	al		
donkeys	ha·cha·mo·reem		
along with	ve·aph		
wine	ya·yin	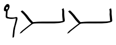	
grapes	a·na·veem	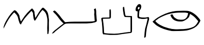	
and figs	u·te·e·neem	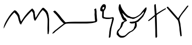	
All kinds	ve·khal		
of goods	mas·sa	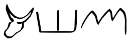	
were being brought	u·me·vee·eem	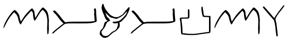	
into Jerusalem	ye·ru·sha·lim		
day	be·yo·wm	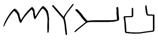	
on the Sabbath	hash·shab·bat		
So I warned them	va·a·eed		
on that day	be·yo·wm	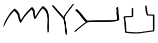	
against selling	mikh·ram	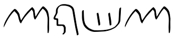	
food	tsa·yid	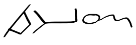	
Additionally, [men of] Tyre	ve·hats·tso·reem	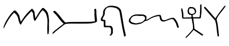	Nehemiah 13:16
who lived	ya·she·vu		
there	vah		
were importing	me·vee·eem	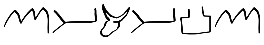	
fish	dag		

and all kinds	ve·khal	וכל	
of merchandise	me·kher	מכר	
and selling them	u·mo·khe·reem	ומכרים	
on the Sabbath	bash·shab·bat	בשבת	
to the people	liv·ne	לבני	
of Judah	ye·hu·dah	יהודה	
in Jerusalem	u·vee·ru·sha·lim	ובירושלם	
Then I rebuked	va·a·ree·vah	ואריבה	Nehemiah 13:17
	et	את	
the nobles	cho·re	חרי	
of Judah	ye·hu·dah	יהודה	
and asked	va·o·me·rah	ואמרה	
	la·hem	להם	
“ What	mah	מה	
	had·da·var	הדבר	
evil	ha·ra	הרע	
is this	haz·zeh	הזה	
-	a·sher	אשר	
you	at·tem	אתם	
are doing —	o·seem	עשים	
profaning	u·me·chal·le·leem	ומחללים	
-	et	את	
day ?	yo·wm	יום	
the Sabbath	hash·shab·bat	השבת	
Did not	ha·lo·w	הלוא	Nehemiah 13:18
the same things	khoh	כה	
do	a·su	עשו	

your forefathers	a·vo·te·khem	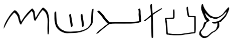	
brought	vay·ya·ve	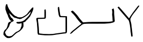	
so that our God	e·lo·he·nu		
on us	a·le·nu	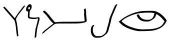	
-	et		
all	kal	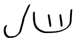	
disaster	ha·ra·ah		
this	haz·zot		
and on	ve·al		
city ?	ha·eer		
this	haz·zot		
And now	ve·at·tem		
you are rekindling	mo·w·see·pheem	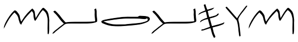	
His wrath	cha·ro·wn	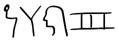	
against	al		
Israel	yis·ra·el	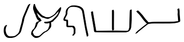	
by profaning	le·chal·lel	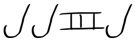	
-	et		
the Sabbath ! ”	hash·shab·bat	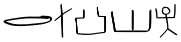	
-	vay·hee	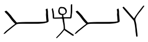	Nehemiah 13:19
When	ka·a·sher		
the evening shadows	tsa·la·lu	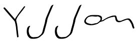	
began to fall on the gates	sha·a·re		
of Jerusalem	ye·ru·sha·lim		
just before	liph·ne		
the Sabbath	hash·shab·bat		
I ordered	va·o·me·rah		

be shut	vay·yis·sa·ge·ru		
that the gates	had·de·la·to·wt	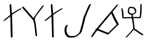	
	va·o·me·rah		
-	a·sher		
and not	lo		
opened	yiph·ta·chum		
until	ad		
after	a·char	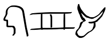	
the Sabbath	hash·shab·bat		
some of my servants	u·min·ne·a·ray		
I posted	he·e·mad·tee		
at	al		
the gates	hash·she·a·reem		
so that no	lo		
could enter	ya·vo·w		
load	mas·sa	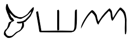	
day	be·yo·wm	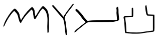	
on the Sabbath	hash·shab·bat		
camped	vay·ya·lee·nu	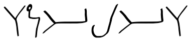	Nehemiah 13:20
the merchants	ha·ro·khe·leem	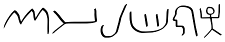	
and those who sell	u·mo·khe·re		
all kinds	khal		
of goods	mim·kar		
outside	mi·chuts	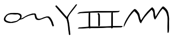	
Jerusalem	lee·ru·sha·lim		
Once	pa·am		
or twice	u·she·ta·yim	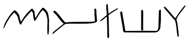	

but I warned	va·a·ee·dah	𐤅𐤀𐤏𐤉𐤃𐤄	Nehemiah 13:21
them	va·hem	𐤁𐤄𐤌	
-	va·o·me·rah	𐤅𐤀𐤌𐤓𐤄	
-	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
“ Why	mad·du·a	𐤌𐤃𐤅𐤏	
are you	at·tem	𐤀𐤕𐤌	
camping	le·neem	𐤋𐤍𐤉𐤌	
in front of	ne·ged	𐤍𐤂𐤃	
the wall ?	ha·cho·w·mah	𐤄𐤇𐤅𐤌𐤄	
If	im	𐤀𐤌	
you do it again	tish·nu	𐤕𐤔𐤍𐤅	
hands	yad	𐤉𐤃	
I will lay	esh·lach	𐤀𐤔𐤋𐤇	
on you ”	ba·khem	𐤁𐤊𐤌	
From	min	𐤌𐤍	
time on	ha·et	𐤄𐤏𐤕	
that	ha·hee	𐤄𐤄𐤉𐤀	
they did not	lo	𐤋𐤀	
return	va·u	𐤁𐤀𐤅	
on the Sabbath	bash·shab·bat	𐤁𐤔𐤁𐤕𐤎	
Then I instructed	va·o·me·rah	𐤅𐤀𐤌𐤓𐤄	Nehemiah 13:22
the Levites	lal·vee·yim	𐤋𐤋𐤅𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
-	yih·yu	𐤉𐤄𐤉𐤅	
to purify themselves	mit·ta·ha·reem	𐤌𐤈𐤄𐤓𐤉𐤌	
	u·va·eem	𐤅𐤁𐤀𐤉𐤌	
and guard	sho·me·reem	𐤔𐤌𐤓𐤉𐤌	

the gates	hash·she·a·reem	השערים	
holy	le·qad·desh	לקדש	
-	et	את	
day	yo·wm	יום	
in order to keep the Sabbath	hash·shab·bat	השבת	
as well	gam	גם	
for this	zot	זאת	
Remember	za·khe·rah	זכרה	
me	lee	לי	
O my God	e·lo·hay	אלהי	
mercy	ve·chu·sah	וחוסה	
and {show} me	a·lay	עלי	
according to Your abundant	ke·rov	כרב	
loving devotion	chas·de·kha	חסדך	
I also	gam	גם	Nehemiah 13:23
days	bay·ya·meem	בימים	
In those	ha·hem	ההם	
saw	ra·ee·tee	ראיתי	
-	et	את	
Jews	hay·ye·hu·deem	היהודים	
who had married	ho·shee·vu	השיבו	
women	na·sheem	נשים	
from Ashdod	ʾash·do·dī·yot	אשדודיות	
Ammon	ʿam·mo·nī·yot	עמוניות	
and Moab	mo·w·a·vee·yo·wt	מואביות	
of their children	u·ve·ne·hem	ובניהם	Nehemiah 13:24
Half	cha·tsee	חצי	

spoke	me·dab·ber	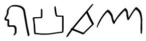	
the language of Ashdod	ash·do·w·deet	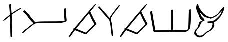	
not	ve·e·nam	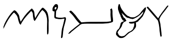	
but could	mak·kee·reem	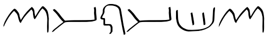	
speak	le·dab·ber	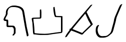	
the language of Judah	ye·hu·deet	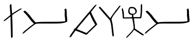	
or of	ve·khil·sho·wn	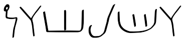	
the other peoples	am	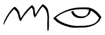	
	va·am	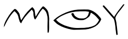	
I rebuked them	va·a·reev	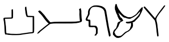	Nehemiah 13:25
	im·mam	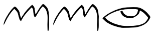	
and called down curses on them	va·a·qal·lem	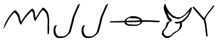	
I beat	va·ak·keh	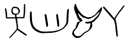	
some of	me·hem	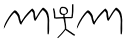	
these men	a·na·sheem	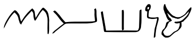	
and pulled out their hair	va·em·re·tem	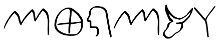	
Then I made them take an oath	va·ash·bee·em	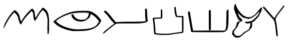	
before God [and said]	be·lo·heem	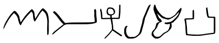	
“ You must not	im	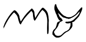	
in marriage	tit·te·nu	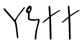	
give your daughters	ve·no·te·khem	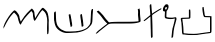	
to their sons	liv·ne·hem	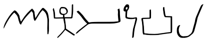	
	ve·im	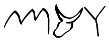	
or take	tis·u	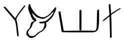	
their daughters	mib·be·no·te·hem	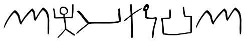	
as wives for your sons	liv·ne·khem	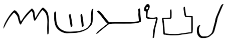	

or for yourselves !	ve·la·khem	𐤅𐤋𐤊𐤌	
Did not	ha·lo·w	𐤄𐤋𐤅𐤀	Nehemiah 13:26
in	al	𐤏𐤋	
matters like this ?	el·leh	𐤀𐤋𐤄	
sin	cha·ta	𐤇𐤈𐤀	
Solomon	she·lo·moh	𐤔𐤋𐤌𐤄	
King	me·lekh	𐤌𐤋𐤊	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
nations	u·vag·go·w·yim	𐤅𐤁𐤂𐤅𐤉𐤌	
among many	ha·rab·beem	𐤄𐤓𐤁𐤉𐤌	
not	lo	𐤋𐤀	
There was	ha·yah	𐤄𐤉𐤄	
a king	me·lekh	𐤌𐤋𐤊	
like him	ka·mo·hu	𐤊𐤌𐤄𐤅	
loved	ve·a·huv	𐤅𐤀𐤄𐤅𐤁	
by his God	le·lo·haw	𐤋𐤀𐤋𐤄𐤉𐤅	
and he was	ha·yah	𐤄𐤉𐤄	
made him	vay·yit·te·ne·hu	𐤅𐤉𐤕𐤍𐤄𐤅	
[who]	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
king	me·lekh	𐤌𐤋𐤊	
over	al	𐤏𐤋	
all	kal	𐤊𐤋	
Israel —	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
yet	gam	𐤂𐤌	
	o·w·to	𐤀𐤅𐤕𐤅	
drew him into sin	he·che·tee·u	𐤄𐤇𐤈𐤉𐤀𐤅	
women	han·na·sheem	𐤄𐤍𐤔𐤉𐤌	

foreign	han·na·khe·ree·yo·wt	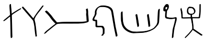	
	ve·la·khem	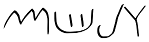	Nehemiah 13:27
Must we now hear	ha·nish·ma	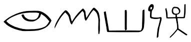	
that you too are doing	la·a·sot	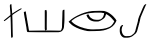	
-	et	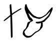	
all	kal	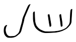	
evil	ha·ra·ah	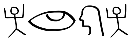	
terrible	hag·ge·do·w·lah	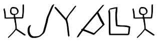	
this	haz·zot	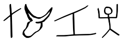	
and acting unfaithfully	lim·ol	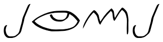	
against our God	be·lo·he·nu	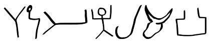	
by marrying	le·ho·sheev	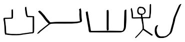	
women ? ”	na·sheem	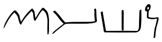	
foreign	na·khe·ree·yo·wt	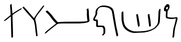	
Even one of the sons	u·mib·be·ne	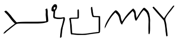	Nehemiah 13:28
of Jehoiada	yo·w·ya·da	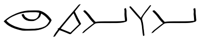	
son	ben	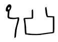	
of Eliashib	el·ya·sheev	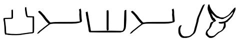	
priest	hak·ko·hen	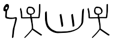	
the high	hag·ga·do·wl	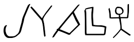	
had become a son-in-law	cha·tan	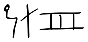	
to Sanballat	le·san·val·lat	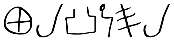	
the Horonite	ha·cho·ro·nee	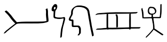	
Therefore I drove him away	va·av·ree·che·hu	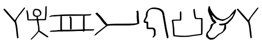	
from me	me·a·lay	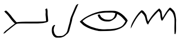	
Remember	za·khe·rah	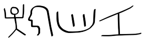	Nehemiah 13:29

them	la·hem		
O my God	e·lo·hay		
because	al		
they have defiled	ga·o·le		
the priesthood	hak·ke·hun·nah		
and the covenant	u·ve·reet	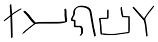	
of the priesthood	hak·ke·hun·nah		
and of the Levites	ve·hal·vee·yim		
Thus I purified [the priests and Levites]	ve·ti·har·teem	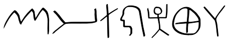	Nehemiah 13:30
from everything	mik·kal		
foreign	ne·khar		
and I assigned	va·a·a·mee·dah		
duties	mish·ma·ro·wt		
of the priests	lak·ko·ha·neem	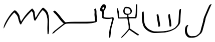	
and Levites	ve·lal·vee·yim		
to each	eesh	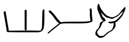	
specific	bim·lakh·to		
I also arranged for contributions	u·le·qur·ban	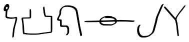	Nehemiah 13:31
of wood	ha·e·tseem		
times	be·it·teem		
at the appointed	me·zum·ma·no·wt	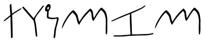	
and for the firstfruits	ve·lab·bik·ku·reem		
Remember	za·khe·rah		
me	lee	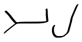	
O my God	e·lo·hay		
with favor	le·to·w·vah		

Esther

BSB Translation	Transliteration	Original Hebrew	
This is what happened	vay·hee	ויהי	Esther 1:1
in the days	bee·me	בימי	
of Xerxes	a·chash·ve·ro·wosh	אחשורוש	
	hu	הוא	
	a·chash·ve·ro·wosh	אחשורוש	
who reigned over	ham·mo·lekh	המלך	
from India	me·hod·du	מהדו	
to	ve·ad	ועד	
Cush	kush	כוש	
127	she·va	שבע	
	ve·es·reem	ועשרים	
	u·me·ah	ומאה	
provinces	me·dee·nah	מדינה	
days	bay·ya·meem	בימים	Esther 1:2
In those	ha·hem	ההם	
sat	ke·she·vet	כשבת	
King	ham·me·lekh	המלך	
Xerxes	a·chash·ve·ro·wosh	אחשורוש	
on	al	על	
throne	kis·se	כסא	
his royal	mal·khu·to	מלכותו	
-	a·sher	אשר	
of Susa	be·shu·shan	בשושן	
in the citadel	hab·bee·rah	הבירה	

year	bish·nat		Esther 1:3
In the third	sha·lo·wosh	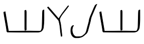	
of his reign	le·ma·le·kho		
[Xerxes] held	a·sah		
a feast	mish·teh		
for all	le·khal		
his officials	sa·raw	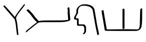	
and servants	va·a·va·daw		
The military leaders	chel	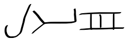	
of Persia	pa·ras		
and Media	u·ma·day		
along with the nobles	hap·par·te·meem		
and princes	ve·sa·re		
of the provinces	ham·me·dee·no·wt	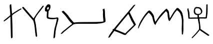	
[were there]	le·pha·naw	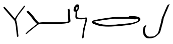	
he displayed	be·har·o·to		Esther 1:4
-	et		
riches	o·sher		
the glorious	ke·vo·wd		
of his kingdom	mal·khu·to		
and	ve·et		
splendor	ye·qar	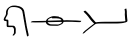	
the magnificent	tiph·e·ret		
of his greatness	ge·dul·la·to		
days	ya·meem	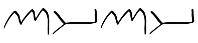	
And for a full	rab·beem	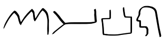	
180	she·mo·w·neem		

	u·me·at		
	yo·wm		
At the end	u·vim·lo·wt		Esther 1:5
time	hay·ya·meem		
of this	ha·el·leh		
held	a·sah		
the king	ham·me·lekh		
for all	le·khal		
the people	ha·am		
-	han·nim·tse·eem		
of Susa	be·shu·shan		
in the citadel	hab·bee·rah	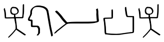	
the greatest	le·mig·ga·do·wl		
to	ve·ad		
from the least	qa·tan	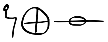	
feast	mish·teh		
a seven-day	shiv·at		
	ya·meem	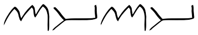	
court	ba·cha·tsar	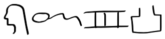	
in the garden	gin·nat		
palace	bee·tan	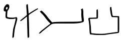	
of the royal	ham·me·lekh		
[Hangings of] white	chur		Esther 1:6
linen	kar·pas		
and blue	u·te·khe·let		
were fastened	a·chuz	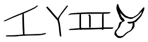	
with cords	be·chav·le	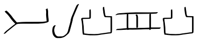	

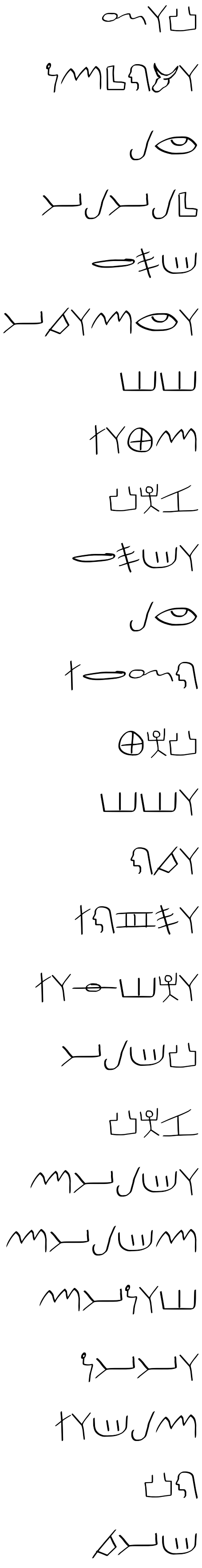

of fine white	vuts	
and purple [material]	ve·ar·ga·man	
to	al	
rings	ge·lee·le	
silver	khe·seph	
pillars	ve·am·mu·de	
on the marble	shesh	
couches	mit·to·wt	
Gold	za·hav	
and silver	va·khe·seph	
were arranged	al	
on a mosaic pavement	rits·phat	
of porphyry	ba·hat	
marble	va·shesh	
mother-of-pearl	ve·dar	
and other costly stones	ve·so·cha·ret	
Beverages were served	ve·hash·qo·wt	Esther 1:7
in an array of goblets	bikh·le	
of gold	za·hav	
each	ve·khe·leem	
	mik·ke·leem	
with a different design	sho·w·neem	
wine	ve·yen	
and the royal	mal·khut	
flowed freely	rav	
bounty	ke·yad	

according to the king’s	ham·me·lekh		
on the drinking	ve·hash·she·tee·yah		Esther 1:8
By	khad·dat		
no	en	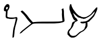	
limit was placed	o·nes		
	kee	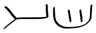	
	khen		
order	yis·sad		
of the king	ham·me·lekh		
	al		
and every	kal		
official	rav	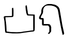	
of his household	be·to	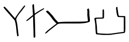	
was to serve	la·a·so·wt		
whatever he desired	kir·tso·wn		
each	eesh	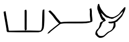	
man	va·eesh	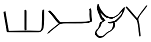	
also	gam		Esther 1:9
Vashti	vash·tee		
Queen	ham·mal·kah	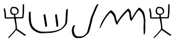	
gave	a·se·tah		
a banquet	mish·teh		
for the women	na·sheem	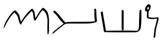	
palace	bet	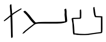	
in the royal	ham·mal·khut	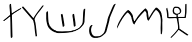	
-	a·sher		
of King	lam·me·lekh		

Xerxes	a·chash·ve·ro·wosh		
day	bay·yo·wm	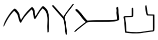	Esther 1:10
On the seventh	hash·she·vee·ee	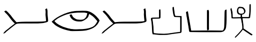	
was merry	ke·to·wv		
heart	lev	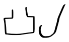	
when the king’s	ham·me·lekh		
with wine	bay·ya·yin	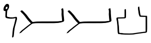	
he ordered	a·mar		
Mehuman	lim·hu·man	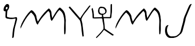	
Biztha	biz·ze·ta	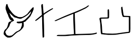	
Harbona	char·vo·w·na		
Bigtha	big·ta		
Abagtha	va·a·vag·ta		
Zethar	ze·tar		
and Carkas —	ve·khar·kas	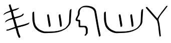	
the seven	shiv·at		
eunuchs	has·sa·ree·seem		
who served	ham·sha·re·teem		
	et		
	pe·ne	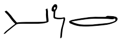	
	ham·me·lekh		
him —	a·chash·ve·ro·wosh		
to bring	le·ha·vee	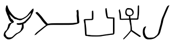	Esther 1:11
-	et		
Vashti	vash·tee		
Queen	ham·mal·kah	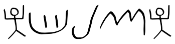	
before	liph·ne		

him	ham·me·lekh	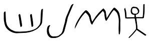	
crown	be·khe·ter	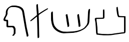	
[wearing] her royal	mal·khut	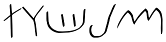	
to display	le·har·o·wt	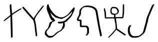	
to the people	ha·am·meem	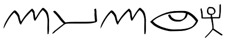	
and officials	ve·has·sa·reem	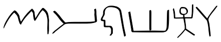	
-	et	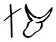	
her beauty	ya·phe·yah	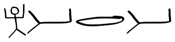	
For	kee	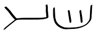	
beautiful	to·w·vat	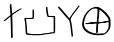	
to behold	mar·eh	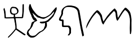	
she [was]	hee	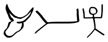	
refused	vat·te·ma·en	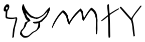	Esther 1:12
Queen	ham·mal·kah	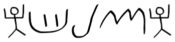	
Vashti, however	vash·tee	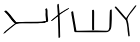	
to come	la·vo·w	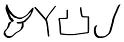	
command	bid·var	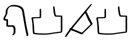	
at the king’s	ham·me·lekh	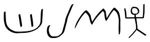	
-	a·sher	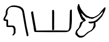	
[brought] by	be·yad	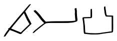	
[his] eunuchs	has·sa·ree·seem	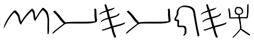	
became furious	vay·yiq·tsoph	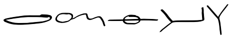	
And the king	ham·me·lekh	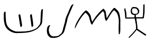	
	me·od	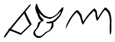	
and his anger	va·cha·ma·to	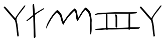	
burned	ba·a·rah	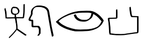	
within him	vo	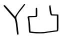	

consulted	vay·yo·mer		Esther 1:13
Then the king	ham·me·lekh		
the wise men	la·cha·kha·meem	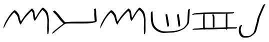	
who knew	yo·de·e		
the times	ha·it·teem		
for it was	kee	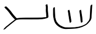	
customary	khen	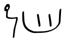	
to confer	de·var		
for him	ham·me·lekh		
with	liph·ne		
	kal		
the experts	yo·de·e		
in law	dat		
and justice	va·deen	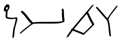	
His closest advisors [were]	ve·haq·qa·rov	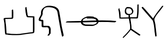	Esther 1:14
	ʾē·law	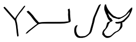	
Carshena	kar·she·na	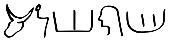	
Shethar	she·tar		
Admatha	ad·ma·ta	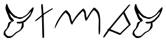	
Tarshish	tar·sheesh	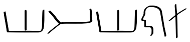	
Meres	me·res		
Marsena	mar·se·na		
and Memucan	me·mu·khan		
the seven	shiv·at		
princes	sa·re	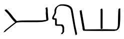	
of Persia	pa·ras		
and Media	u·ma·day		

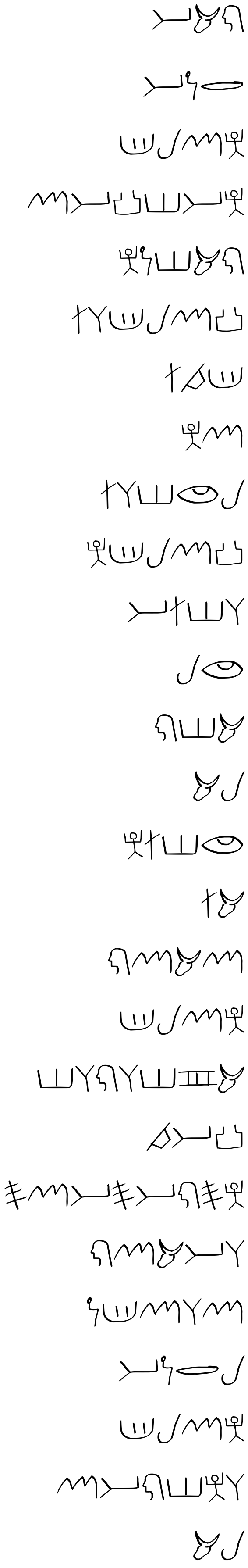

who had personal access to	ro·e	
	pe·ne	
the king	ham·me·lekh	
[and] ranked	hay·yo·she·veem	
highest	ri·sho·nah	
in the kingdom	bam·mal·khut	
“ According to law ”	ke·dat	Esther 1:15
he asked, “what	mah	
should be done	la·a·so·wt	
with Queen	bam·mal·kah	
Vashti	vash·tee	
since	al	
-	a·sher	
she refused to obey	lo	
	a·se·tah	
-	et	
the command	ma·a·mar	
of King	ham·me·lekh	
Xerxes	a·chash·ve·ro·wosh	
delivered by	be·yad	
the eunuchs ? ”	has·sa·ree·seem	
replied	vay·yo·mer	Esther 1:16
Memucan	mu·me·khan	
And in the presence	liph·ne	
of the king	ham·me·lekh	
and his princes	ve·has·sa·reem	
not	lo	

	al	
the king	ham·me·lekh	
only	le·vad·do	
has wronged	a·ve·tah	
Vashti	vash·tee	
“ Queen	ham·mal·kah	
but	kee	
	al	
all	kal	
the princes	has·sa·reem	
	ve·al	
in all	kal	
and the peoples	ha·am·meem	
-	a·sher	
-	be·khal	
the provinces	me·dee·no·wt	
of King	ham·me·lekh	
Xerxes	a·chash·ve·ro·wosh	
For	kee	Esther 1:17
will become known	ye·tse	
the conduct	de·var	
of the queen	ham·mal·kah	
to	al	
all	kal	
women	han·na·sheem	
causing them to despise	le·hav·zo·wt	
their husbands	ba·le·hen	

	be·e·ne·hen	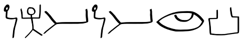	
and say	be·a·me·ram	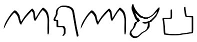	
‘ King	ham·me·lekh	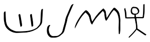	
Xerxes	a·chash·ve·ro·wosh	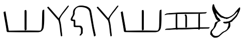	
ordered	a·mar	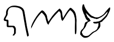	
to be brought	le·ha·vee	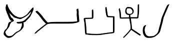	
-	et	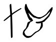	
Vashti	vash·tee	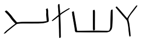	
Queen	ham·mal·kah	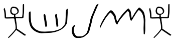	
before him	le·pha·naw	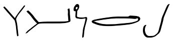	
but she did not	ve·lo	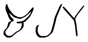	
come ’	va·ah	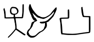	
very day	ve·hay·yo·wm	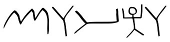	Esther 1:18
This	haz·zeh	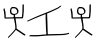	
will say	to·mar·nah	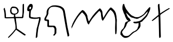	
the noble women	sa·ro·wt	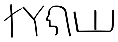	
of Persia	pa·ras	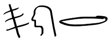	
and Media	u·ma·day	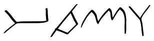	
who	a·sher	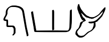	
have heard	sha·me·u	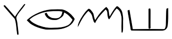	
about	et	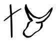	
conduct	de·var	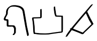	
the queen’s	ham·mal·kah	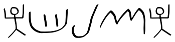	
the same thing to all	le·khol	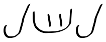	
officials	sa·re	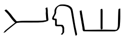	
the king’s	ham·me·lekh	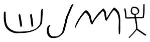	
resulting in much	u·khe·day	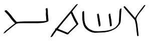	

contempt	biz·za·yo·wn	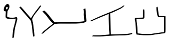	
and wrath	va·qa·tseph	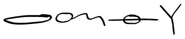	
So if	im	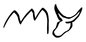	Esther 1:19
	al	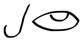	
the king	ham·me·lekh	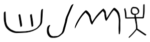	
it pleases	to·wv	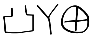	
let him issue	ye·tse	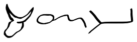	
decree	de·var	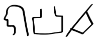	
a royal	mal·khut	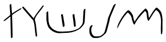	
	mil·le·pha·naw	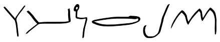	
and let it be recorded	ve·yik·ka·tev	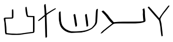	
in the laws	be·da·te	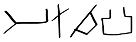	
of Persia	pha·ras	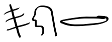	
and Media	u·ma·day	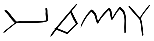	
so that it cannot	ve·lo	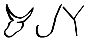	
be repealed	ya·a·vo·wr	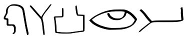	
that	a·sher	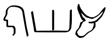	
shall never again	lo	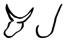	
enter	ta·vo·w	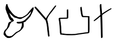	
Vashti	vash·tee	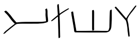	
the presence	liph·ne	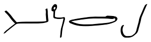	
of King	ham·me·lekh	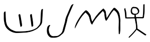	
Xerxes	a·chash·ve·ro·wosh	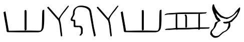	
and that her royal position	u·mal·khu·tah	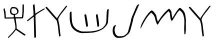	
shall be given	yit·ten	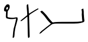	
	ham·me·lekh	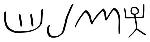	
to a woman	lir·u·tah	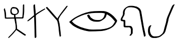	

better	hat·to·w·vah		
than she	mim·men·nah		
will be heard	ve·nish·ma		Esther 1:20
The edict	pit·gam		
the king	ham·me·lekh		
-	a·sher		
issues	ya·a·seh		
throughout	be·khal	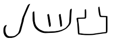	
kingdom —	mal·khu·to		
and so	kee	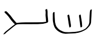	
his vast	rab·bah		
	hee	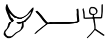	
all	ve·khal		
women	han·na·sheem	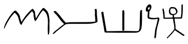	
will honor	yit·te·nu	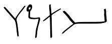	
	ye·qar	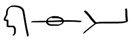	
their husbands ”	le·va·le·hen		
the greatest	le·mig·ga·do·wl		
to	ve·ad		
from the least	qa·tan	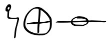	
were pleased	vay·yee·tav	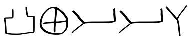	Esther 1:21
with this counsel	had·da·var		
	be·e·ne	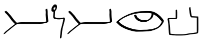	
The king	ham·me·lekh		
and his princes	ve·has·sa·reem	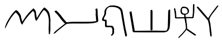	
did	vay·ya·as		
so the king	ham·me·lekh		

had advised	kid·var		
as Memucan	me·mu·khan		
He sent	vay·yish·lach		Esther 1:22
letters	se·pha·reem	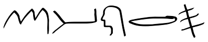	
to	el		
all	kal	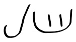	
the provinces	me·dee·no·wt	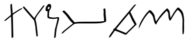	
of the kingdom	ham·me·lekh		
to	el		
each province	me·dee·nah	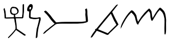	
	u·me·dee·nah		
in its own script	kikh·ta·vah		
and to	ve·el		
each people	am		
	va·am		
in their own language	kil·sho·w·no	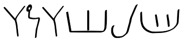	
should be	lih·yo·wt	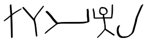	
that every	kal	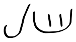	
man	eesh	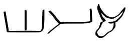	
master	so·rer		
of his own household	be·ve·to	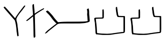	
proclaiming	u·me·dab·ber		
-	kil·sho·wn	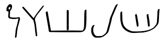	
-	am·mo		
Some time later	a·char	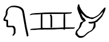	Esther 2:1
	had·de·va·reem	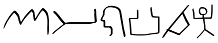	
	ha·el·leh		

had subsided	ke·shokh		
when the anger	cha·mat	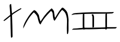	
of King	ham·me·lekh		
Xerxes	a·chash·ve·ro·wosh		
he remembered	za·khar	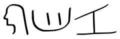	
-	et		
Vashti	vash·tee		
and	ve·et		
what	a·sher		
she had done	a·sa·tah		
and	ve·et		
what	a·sher		
had been decreed	nig·zar		
against her	a·le·ha	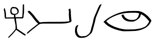	
proposed	vay·yo·me·ru		Esther 2:2
attendants	na·a·re		
Then the king’s	ham·me·lekh		
	me·sha·re·taw		
“ Let a search be made	ye·vaq·shu		
for the king	lam·me·lekh		
young	ne·a·ro·wt		
virgins	be·tu·lo·wt		
for beautiful	to·w·vo·wt		
	mar·eh		
appoint	ve·yaph·qed		Esther 2:3
and let the king	ham·me·lekh		
commissioners	pe·qee·deem	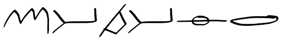	

in each	be·khal		
province	me·dee·no·wt	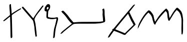	
of his kingdom	mal·khu·to		
to assemble	ve·yiq·be·tsu	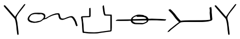	
-	et		
all	kal	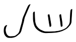	
young	na·a·rah		
women	ve·tu·lah		
the beautiful	to·w·vat		
	mar·eh		
into	el		
of Susa	shu·shan		
the citadel	hab·bee·rah	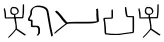	
Let them be placed	el		
the harem	bet	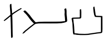	
	han·na·sheem	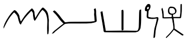	
at	el		
under the care	yad	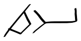	
of Hegai	he·ge		
eunuch	se·rees	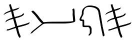	
the king’s	ham·me·lekh		
in charge of	sho·mer		
the women	han·na·sheem	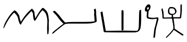	
and let [them] be given	ve·na·to·wn	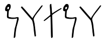	
beauty treatments	tam·ru·qe·hen	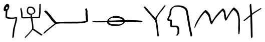	
Then let the young woman	ve·han·na·a·rah		Esther 2:4
who	a·sher		

pleases	tee·tav	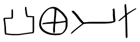	
	be·e·ne	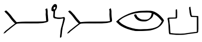	
the king	ham·me·lekh		
become queen	tim·lokh		
in place	ta·chat	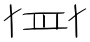	
of Vashti ”	vash·tee		
pleased	vay·yee·tav	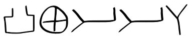	
This suggestion	had·da·var		
	be·e·ne	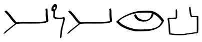	
the king	ham·me·lekh		
and he acted	vay·ya·as		
accordingly	ken	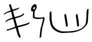	
man	eesh	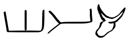	Esther 2:5
a Jewish	ye·hu·dee	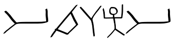	
[Now] there was	ha·yah	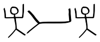	
of Susa	be·shu·shan		
at the citadel	hab·bee·rah	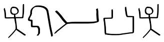	
named	u·she·mo		
Mordecai	ma·re·do·khay		
son	ben		
of Jair	ya·eer		
the son	ben		
of Shimei	shim·ee		
the son	ben		
of Kish	qeesh	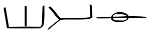	
	eesh	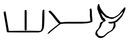	
from the tribe of Benjamin	ye·mee·nee	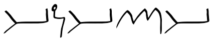	

He	a·sher	אשר	Esther 2:6
had been carried into exile	ha·ge·lah	הגלה	
from Jerusalem	mee·ru·sha·la·yim	מירושלים	
among	im	עם	
those taken captive	hag·go·lah	הגלה	
-	a·sher	אשר	
-	ha·ge·le·tah	הגלתה	
with	im	עם	
Jeconiah	ye·kha·ne·yah	יכניה	
king	me·lekh	מלך	
of Judah	ye·hu·dah	יהודה	
-	a·sher	אשר	
-	heg·lah	הגלה	
by Nebuchadnezzar	ne·vu·khad·nets·tsar	נבוכדנאצר	
king	me·lekh	מלך	
of Babylon	ba·vel	בבל	
And [Mordecai]	vay·hee	ויהי	Esther 2:7
had brought up	o·men	אמן	
-	et	את	
Hadassah	ha·das·sah	הדסה	
(that is	hee	היא	
Esther),	es·ter	אסתר	
the daughter	bat	בת	
of his uncle	do·do	דודו	
because	kee	כי	
she did not	en	אין	
have	lah	לה	

a father	av		
or mother	va·em		
The young woman	ve·han·na·a·rah		
was lovely	ye·phat	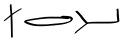	
in form	to·ar		
and	ve·to·w·vat		
appearance	mar·eh		
had died	u·ve·mo·wt		
and when her father	a·vee·ha	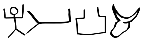	
and mother	ve·im·mah		
had taken her in	le·qa·chah	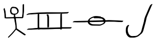	
Mordecai	ma·re·do·khay		
as his own	lo		
daughter	le·vat		
When	vay·hee	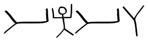	Esther 2:8
had been proclaimed	be·hish·sha·ma	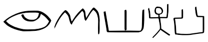	
command	de·var		
the king’s	ham·me·lekh		
and edict	ve·da·to		
gathered	u·ve·hiq·qa·vets	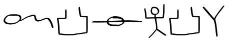	
young women	ne·a·ro·wt		
many	rab·bo·wt		
at	el		
of Susa	shu·shan		
the citadel	hab·bee·rah	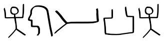	
under	el		
the care	yad	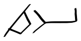	

of Hegai	he·gay	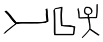	
was also taken	vat·til·la·qach	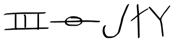	
Esther	es·ter		
to	el		
the palace	bet	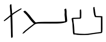	
	ham·me·lekh		
and placed under	el		
the care	yad	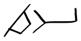	
of Hegai	he·gay	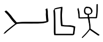	
the custodian	sho·mer		
of the women	han·na·sheem	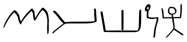	
pleased him	vat·tee·tav	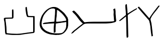	Esther 2:9
And the young woman	han·na·a·rah		
	ve·e·naw	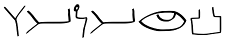	
and obtained	vat·tis·sa	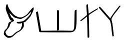	
favor	che·sed		
his	le·pha·naw	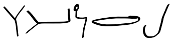	
so he quickly	vay·va·hel	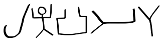	
	et		
with beauty treatments	tam·ru·qe·ha	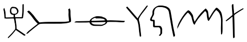	
-	ve·et		
and the special diet	ma·no·w·te·ha		
provided	la·tet	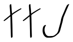	
her	lah		
-	ve·et		
seven	she·va		
maidservants	han·ne·a·ro·wt		

select	ha·re·u·yo·wt		
He assigned	la·tet	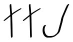	
to her	lah		
from the palace	mib·bet	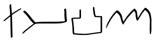	
	ham·me·lekh		
and transferred her	vay·shan·ne·ha		
-	ve·et		
with them	na·a·ro·w·te·ha		
to the best	le·to·wv		
place	bet	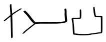	
in the harem	han·na·sheem	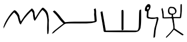	
did not	lo		Esther 2:10
reveal	hig·gee·dah	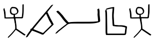	
Esther	es·ter		
-	et		
her people	am·mah		
or	ve·et		
her lineage	mo·w·lad·tah	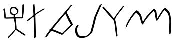	
because	kee	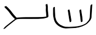	
Mordecai	ma·re·do·khay		
had instructed	tsiw·vah		
her	a·le·ha	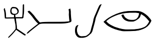	
	a·sher		
not	lo		
to do so	tag·geed	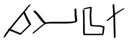	
And every day	u·ve·khal	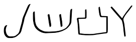	Esther 2:11
	yo·wm		

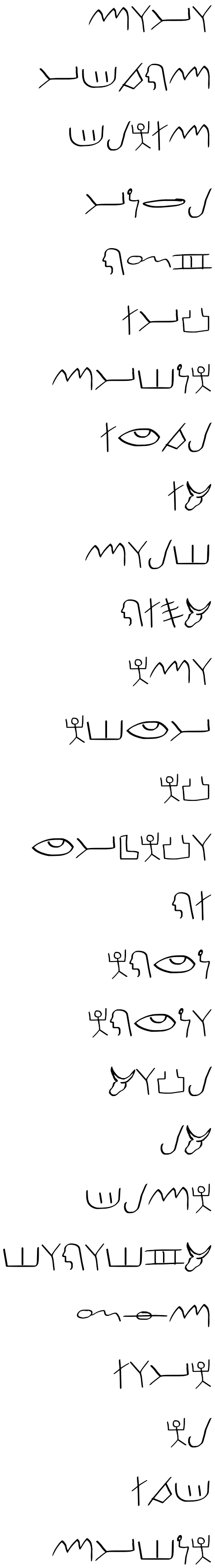

	va·yo·wm	
Mordecai	ma·re·do·khay	
would walk back and forth	mit·hal·lekh	
in front	liph·ne	
of the court	cha·tsar	
of the harem	bet	
	han·na·sheem	
to learn	la·da·at	
about	et	
welfare	she·lo·wm	
Esther’s	es·ter	
and what	u·mah	
was happening	ye·a·seh	
to her	bah	
	u·ve·hag·gee·a	Esther 2:12
turn	tor	
before [her]	na·a·rah	
	ve·na·a·rah	
to go	la·vo·w	
to	el	
King	ham·me·lekh	
Xerxes	a·chash·ve·ro·wosh	
	miq·qets	
	he·yo·wt	
	lah	
regulation required	ke·dat	
the harem	han·na·sheem	

In the twelve	she·nem	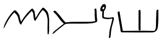	
	a·sar		
months	cho·desh		
	kee	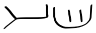	
	ken		
	yim·le·u		
	ye·me		
to receive beauty treatments	me·ru·qe·hen	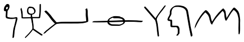	
for six	shish·shah		
months	cho·da·sheem	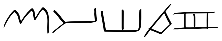	
with oil	be·she·men		
of myrrh	ham·mor		
for another six	ve·shish·shah		
months	cho·da·sheem	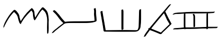	
and then with perfumes	bab·be·sa·meem		
and cosmetics	u·ve·tam·ru·qe		
each young woman	han·na·sheem	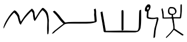	
When	u·va·zeh		Esther 2:13
the young woman	han·na·a·rah		
would go	ba·ah		
to	el		
the king	ham·me·lekh		
-	et		
whatever	kal		
-	a·sher		
she requested	to·mar		
she was given	yin·na·ten	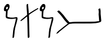	

	lah		
to take	la·vo·w		
with her	im·mah		
from the harem	mib·bet	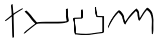	
	han·na·sheem	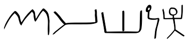	
to	ad		
palace	bet	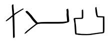	
the king’s	ham·me·lekh		
in the evening	ba·e·rev		Esther 2:14
She	hee	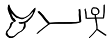	
would go [there]	va·ah		
and in the morning	u·vab·bo·qer	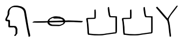	
she	hee	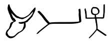	
would return	sha·vah	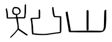	
to	el		
harem	bet	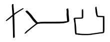	
	han·na·sheem	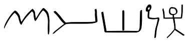	
a second	she·nee	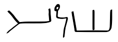	
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the care	yad	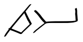	
of Shaashgaz	sha·ash·gaz		
eunuch	se·rees	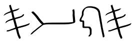	
the king’s	ham·me·lekh		
in charge of	sho·mer		
the concubines	hap·pee·lag·sheem	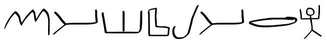	
She would not	lo		
return	ta·vo·w		

	o·wd		
to	el		
the king	ham·me·lekh		
unless	kee	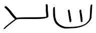	
	im		
delighted	cha·phets		
in her	bah		
he	ham·me·lekh		
and summoned her	ve·niq·re·ah	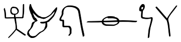	
by name	ve·shem		
	u·ve·hag·gee·a		Esther 2:15
And when it was her turn	tor	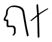	
Now Esther	es·ter		
[was] the daughter	bat		
of Abihail	a·vee·cha·yil	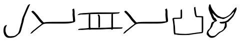	
the uncle	dod		
from whom Mordecai	ma·re·do·khay		
-	a·sher		
had adopted	la·qach	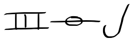	
her	lo		
as his own daughter	le·vat		
to go	la·vo·w		
to	el		
the king	ham·me·lekh		
she did not	lo		
ask for	viq·shah	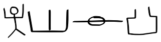	
anything	da·var		

except	kee	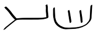	
	im		
-	et		
what	a·sher		
had advised	yo·mar		
Hegai	he·gay	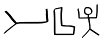	
trusted official	se·rees	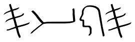	
the king's	ham·me·lekh		
in charge of	sho·mer		
the harem	han·na·sheem	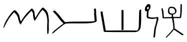	
	vat·te·hee		
And Esther	es·ter		
found	no·set		
favor	chen	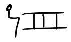	
in the eyes	be·e·ne	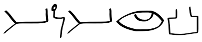	
of everyone	kal	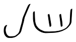	
who saw her	ro·e·ha	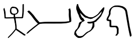	
was taken	vat·til·la·qach	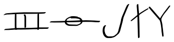	Esther 2:16
She	es·ter		
to	el		
King	ham·me·lekh		
Xerxes	a·chash·ve·ro·wosh		
in	el		
palace	bet	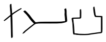	
the royal	mal·khu·to		
month	ba·cho·desh	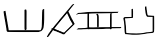	
in the tenth	ha·a·see·ree	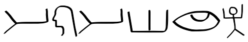	

	hu		
the month	cho·desh		
of Tebeth	te·vet		
year	bish·nat		
in the seventh	she·va		
of his reign	le·mal·khu·to	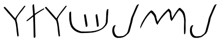	
loved	vay·ye·e·hav		Esther 2:17
And the king	ham·me·lekh		
-	et		
Esther	es·ter		
more than all	mik·kal		
the [other] women	han·na·sheem	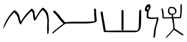	
and she found	vat·tis·sa	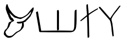	
grace	chen	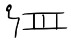	
and favor	va·che·sed	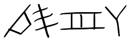	
in his sight	le·pha·naw	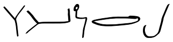	
more than all	mik·kal		
of the other virgins	hab·be·tu·lot		
So he placed	vay·ya·sem		
crown	ke·ter		
the royal	mal·khut	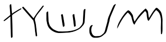	
upon her head	be·ro·shah	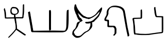	
and made her queen	vay·yam·lee·khe·ha	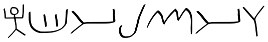	
in place of	ta·chat	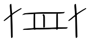	
Vashti	vash·tee		
held	vay·ya·as		Esther 2:18
Then the king	ham·me·lekh		

banquet	mish·teh	משתה	
a great	ga·do·wl	גדול	
for all	le·khal	לכל	
his officials	sa·raw	שריו	
and servants	va·a·va·daw	ועבדיו	
-	et	את	
banquet	mish·teh	משתה	
Esther's	es·ter	אסתר	
a tax holiday	va·ha·na·chah	והנחה	
in the provinces	lam·me·dee·no·wt	למדינות	
He proclaimed	a·sah	עשה	
and gave	vay·yit·ten	ויתן	
gifts	mas·et	משאת	
bounty	ke·yad	כיד	
worthy of the king's	ham·me·lekh	המלך	
were assembled	u·ve·hiq·qa·vets	ובהקבץ	Esther 2:19
When the virgins	be·tu·lo·wt	בתולות	
a second [time]	she·neet	שנית	
Mordecai	u·ma·re·do·khay	ומרדכי	
was sitting	yo·shev	ישב	
gate	be·sha·ar	בשער	
at the king's	ham·me·lekh	המלך	
still had not	en	אין	Esther 2:20
Esther	es·ter	אסתר	
revealed	mag·ge·det	מגדת	
her lineage	mo·w·lad·tah	מולדתה	
	ve·et	ואת	

or her people	am·mah	עמה	
just as	ka·a·sher	כאשר	
had instructed	tsiw·vah	צוה	
	a·le·ha	עליה	
Mordecai	ma·re·do·khay	מרדכי	
-	ve·et	ואת	
command	ma·a·mar	מאמר	
Mordecai’s	ma·re·do·khay	מרדכי	
She	es·ter	אסתר	
obeyed	o·sah	עשה	
as	ka·a·sher	כאשר	
she had done	ha·ye·tah	היתה	
under his care	ve·a·me·nah	באמנה	
	it·to	אתוס	
days	bay·ya·meem	בימים	Esther 2:21
In those	ha·hem	ההם	
while Mordecai	u·ma·re·do·khay	ומרדכי	
was sitting	yo·shev	ישב	
gate	be·sha·ar	בשער	
at the king’s	ham·me·lekh	המלך	
grew angry	qa·tsaph	קצף	
Bigthan	big·tan	בגתן	
and Teresh	va·te·resh	ותרש	
two	she·ne	שני	
eunuchs	sa·ree·se	סריסי	
of the king’s	ham·me·lekh	המלך	
who guarded	mish·sho·me·re	משמרי	

the entrance	has·saph		
and conspired	vay·vaq·shu	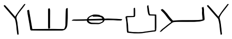	
to assassinate	lish·lo·ach		
	yad	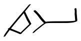	
King	bam·me·lekh		
Xerxes	a·chash·ve·rosh		
learned	vay·yiw·va·da		Esther 2:22
of the plot	had·da·var		
When Mordecai	le·ma·re·do·khay		
he reported	vay·yag·ged	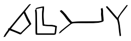	
Esther	le·es·ter		
it to Queen	ham·mal·kah	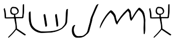	
informed	vat·to·mer		
and she	es·ter		
the king	lam·me·lekh		
	be·shem		
on Mordecai's behalf	ma·re·do·khay		
had been investigated	vay·vuq·qash	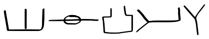	Esther 2:23
After the report	had·da·var		
and verified	vay·yim·ma·tse		
were hanged	vay·yit·ta·lu	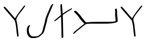	
both [officials]	she·ne·hem	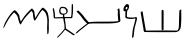	
on	al		
the gallows	ets		
And all this was recorded	vay·yik·ka·tev		
in the Book	be·se·pher		

of the Chronicles	div·re	דברי	
	hay·ya·meem	הימים	
in the presence	liph·ne	לפני	
of the king	ham·me·lekh	המלך פ	
After	a·char	אחר	Esther 3:1
events	had·de·va·reem	הדברים	
these	ha·el·leh	האלה	
honored	gid·dal	גדל	
King	ham·me·lekh	המלך	
Xerxes	a·chash·ve·ro·wosh	אחשורוש	
-	et	את	
Haman	ha·man	המן	
son	ben	בן	
of Hammedatha	ham·me·da·ta	המדתא	
the Agagite	ha·a·ga·gee	האגגי	
elevating him	vay·nas·se·e·hu	וינשאהו	
	vay·ya·sem	וישם	
-	et	את	
to a position	kis·o	כסאו	
above	me·al	מעל	
all	kal	כל	
the princes	has·sa·reem	השרים	
who	a·sher	אשר	
[were] with him	it·to	אתו	
All	ve·khal	וכל	Esther 3:2
servants	av·de	עבדי	
the royal	ham·me·lekh	המלך	

-	a·sher	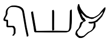	
gate	be·sha·ar	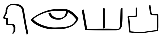	
at the king’s	ham·me·lekh	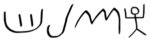	
bowed down	ko·re·eem	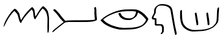	
and paid homage	u·mish·ta·cha·veem	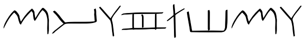	
to Haman	le·ha·man	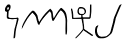	
because	kee	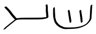	
that this [be done]	khen	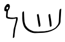	
had commanded	tsiw·vah	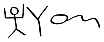	
for him	lo	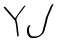	
the king	ham·me·lekh	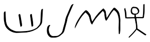	
But Mordecai	u·ma·re·do·khay	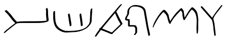	
would not	lo	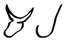	
bow down	yikh·ra	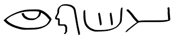	
	ve·lo	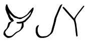	
or pay homage	yish·ta·cha·veh	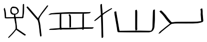	
asked	vay·yo·me·ru	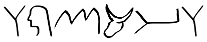	Esther 3:3
servants	av·de	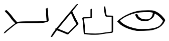	
Then the royal	ham·me·lekh	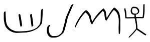	
-	a·sher	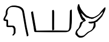	
gate	be·sha·ar	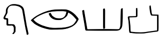	
at the king’s	ham·me·lekh	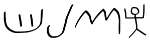	
Mordecai	le·ma·re·do·khay	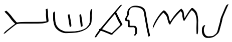	
“ Why	mad·du·a	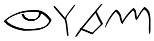	
do you	at·tah	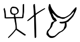	
disobey	o·w·ver	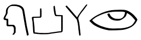	
-	et	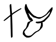	

the command	mits·vat	מצות	
of the king ? ”	ham·me·lekh	המלך	
-	vay·hee	ויהי	Esther 3:4
they warned	be·ʾa·me·ram	באמרם	
him	e·law	אליו	
Day	yo·wm	יום	
after day	va·yo·wm	ויום	
but he would not	ve·lo	ולא	
comply	sha·ma	שמע	
	a·le·hem	אליהם	
So they reported it	vay·yag·gee·du	ויגידו	
to Haman	le·ha·man	להמן	
to see	lir·o·wt	לראות	
would be tolerated	ha·ya·am·du	היעמדו	
behavior	div·re	דברי	
whether Mordecai’s	ma·re·do·khay	מרדכי	
since	kee	כי	
he had told	hig·geed	הגיד	
	la·hem	להם	
them	a·sher	אשר	
he	hu	הוא	
was a Jew	ye·hu·dee	יהודי	
saw	vay·yar	וירא	Esther 3:5
When Haman	ha·man	המן	
that	kee	כי	
would not	en	אין	
Mordecai	ma·re·do·khay	מרדכי	

bow down	ko·re·a	
or pay him homage	u·mish·ta·cha·veh	
	lo	
was filled	vay·yim·ma·le	
he	ha·man	
with rage	che·mah	
he scorned the notion of	vay·yi·vez	Esther 3:6
	be·e·naw	
laying	lish·loch	
hands	yad	
on Mordecai	be·ma·re·do·khay	
alone	le·vad·do	
And when	kee	
he learned the identity	hig·gee·du	
	lo	
	et	
people	am	
of Mordecai’s	ma·re·do·khay	
sought	vay·vaq·qesh	
Instead, he	ha·man	
to destroy	le·hash·meed	
	et	
all	kal	
the Jews	hay·ye·hu·deem	
-	a·sher	
throughout	be·khal	
the kingdom	mal·khut	

of Xerxes	a·chash·ve·ro·wosh		
people	am		
of Mordecai’s	ma·re·do·khay		
month	ba·cho·desh	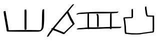	Esther 3:7
in the first	ha·ri·sho·wn		
	hu		
the month	cho·desh	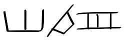	
of Nisan	nee·san	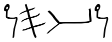	
year	bish·nat		
In the twelfth	she·tem	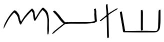	
	es·reh		
of King	lam·me·lekh		
Xerxes	a·chash·ve·ro·wosh		
was cast	hip·peel	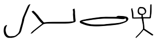	
the Pur	pur		
(that is	hu		
the lot)	hag·go·w·ral		
before	liph·ne		
Haman	ha·man		
to determine a day	mee·yo·wm	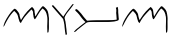	
	le·yo·wm	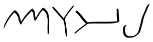	
and month	u·me·cho·desh	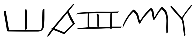	
	le·cho·desh	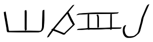	
[And the lot fell on] the twelfth	she·nem	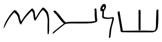	
	a·sar		
	hu		
month	cho·desh		

the month of Adar	a·dar		
informed	vay·yo·mer		Esther 3:8
Then Haman	ha·man		
King	lam·me·lekh		
Xerxes	a·chash·ve·ro·wosh		
“ There	yesh·no	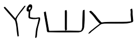	
people	am		
is a certain	e·chad		
scattered	me·phuz·zar	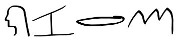	
and dispersed	u·me·pho·rad		
among	ben	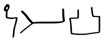	
the peoples	ha·am·meem		
of every	be·khol		
province	me·dee·no·wt	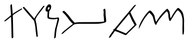	
of your kingdom	mal·khu·te·kha		
Their laws	ve·da·te·hem	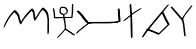	
are different	sho·no·wt		
from everyone	mik·kal		
else’s	am		
-	ve·et		
laws	da·te	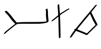	
the king’s	ham·me·lekh		
and they do not	e·nam		
obey	o·seem	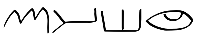	
in the king’s	ve·lam·me·lekh		
So it is not	en	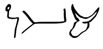	
best interest	sho·veh		

to tolerate them	le·han·nee·cham	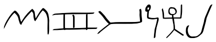	
If	im		Esther 3:9
-	al		
the king	ham·me·lekh		
it pleases	to·wv		
let [a decree] be issued	yik·ka·tev		
to destroy them	le·ab·be·dam		
ten	va·a·se·ret		
thousand	a·la·pheem		
talents	kik·kar		
of silver	ke·seph		
to pay	esh·qo·wl	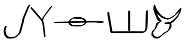	
	al		
	ye·de	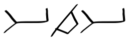	
those who carry it out	o·se		
”	ham·me·la·khah		
and I will deposit	le·ha·vee	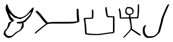	
into	el		
treasury	gin·ze		
the royal	ham·me·lekh		
removed	vay·ya·sar	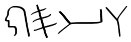	Esther 3:10
So the king	ham·me·lekh		
-	et		
the signet ring	tab·ba·to		
from	me·al		
his finger	ya·do	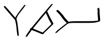	
and gave	vay·yit·te·nah	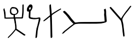	

it to Haman	le·ha·man	להמן	
son	ben	בן	
of Hammedatha	ham·me·da·ta	המדתא	
the Agagite	ha·a·ga·gee	האגגי	
the enemy	tso·rer	צרר	
of the Jews	hay·ye·hu·deem	היהודים	
said	vay·yo·mer	ויאמר	Esther 3:11
the king	ham·me·lekh	המלך	
to Haman	le·ha·man	להמן	
“ Keep your money ”	hak·ke·seph	הכסף	
[are] given	na·tun	נתון	
to you	lakh	לך	
“ These people	ve·ha·am	והעם	
to do	la·a·so·wt	לעשות	
with them	bo	בו	
”	kat·to·wv	כטוב	
as you please	be·e·ne·kha	בעיניך	
were summoned	vay·yiq·qa·re·u	ויקראו	Esther 3:12
scribes	so·phe·re	ספרי	
the royal	ham·me·lekh	המלך	
month	ba·cho·desh	בחדש	
of the first	ha·ri·sho·wn	הראשון	
On the thirteenth	bish·lo·wo·shah	בשלושה	
	a·sar	עשר	
day	yo·wm	יום	
	bo	בו	
and the order was written	vay·yik·ka·tev	ויכתב	

exactly as	ke·khal	
-	a·sher	
commanded	tsiw·vah	
Haman	ha·man	
	el	
satraps	a·chash·dar·pe·ne	
the royal	ham·me·lekh	
	ve·el	
the governors	hap·pa·cho·wt	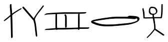
-	a·sher	
-	al	
of each province	me·dee·nah	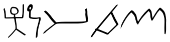
	u·me·dee·nah	
	ve·el	
and the officials	sa·re	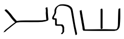
of each	am	
people	va·am	
	me·dee·nah	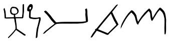
of each province	u·me·dee·nah	
in the script	kikh·ta·vah	
	ve·am	
of every people	va·am	
and the language	kil·sho·w·no	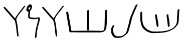
in the name	be·shem	
of King	ham·me·lekh	
Xerxes	a·chash·ve·rosh	
It was written	nikh·tav	

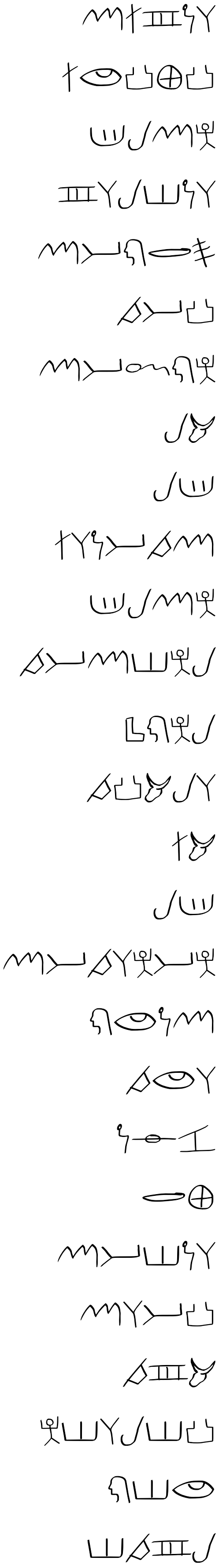

and sealed	ve·nech·tam	
signet ring	be·tab·ba·at	
with the royal	ham·me·lekh	
were sent	ve·nish·lo·w·ach	Esther 3:13
And the letters	se·pha·reem	
by	be·yad	
couriers	ha·ra·tseem	
to	el	
each	kal	
provinces	me·dee·no·wt	
of the royal	ham·me·lekh	
with the order to destroy	le·hash·meed	
kill	la·ha·rog	
and annihilate	u·le·ab·bed	
-	et	
all	kal	
the Jews —	hay·ye·hu·deem	
young	min·na·ar	
and	ve·ad	
old	za·qen	
and children —	taph	
women	ve·na·sheem	
day	be·yo·wm	
on a single	e·chad	
the thirteenth	bish·lo·wo·shah	
	a·sar	
	le·cho·desh	

the twelfth	she·nem	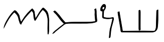	
	a·sar		
	hu		
month	cho·desh	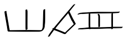	
day of Adar	a·dar		
their possessions	u·she·la·lam	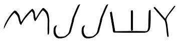	
and to plunder	la·vo·wz		
A copy	pat·she·gen	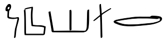	Esther 3:14
of the text	hak·ke·tav		
was to be issued	le·hin·na·ten		
of the edict	dat		
in every	be·khal		
province	me·dee·nah	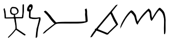	
	u·me·dee·nah		
and published	ga·lui		
to all	le·khal		
the people	ha·am·meem		
	lih·yo·wt	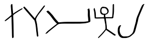	
so that they would be ready	a·ti·deem		
day	lay·yo·wm	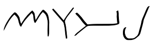	
on that	haz·zeh		
The couriers	ha·ra·tseem		Esther 3:15
left	ya·tse·u		
spurred on	de·chu·pheem		
command	bid·var		
by the king’s	ham·me·lekh		
and the edict	ve·had·dat		

was issued	nit·te·nah	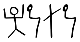	
of Susa	be·shu·shan		
in the citadel	hab·bee·rah	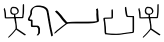	
Then the king	ve·ham·me·lekh		
and Haman	ve·ha·man	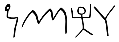	
sat down	ya·she·vu	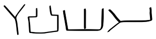	
to drink	lish·to·wt		
but the city	ve·ha·eer		
of Susa	shu·shan		
was in confusion	na·vo·w·khah		
When Mordecai	u·ma·re·do·khay		Esther 4:1
learned of	ya·da		
-	et		
all	kal		
that	a·sher		
had happened	na·a·sah		
tore	vay·yiq·ra	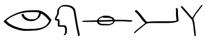	
he	ma·re·do·khay		
-	et		
his clothes	be·ga·daw		
put on	vay·yil·bash	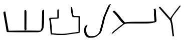	
sackcloth	saq	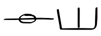	
and ashes	va·e·pher		
and went out	vay·ye·tse	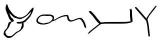	
into the middle	be·to·wkh		
of the city	ha·eer	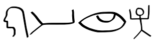	
wailing	vay·yiz·aq	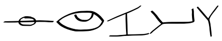	

	ze·a·qah		
loudly	ge·do·lah		
and bitterly	u·ma·rah		
But he went only	vay·ya·vo·w	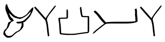	Esther 4:2
as	ad		
	liph·ne		
gate	sha·ar		
far as the king’s	ham·me·lekh		
because	kee	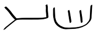	
the law prohibited	en	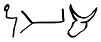	
from entering	la·vo·w		
	el		
gate	sha·ar		
[that]	ham·me·lekh		
anyone wearing	bil·vush		
sackcloth	saq	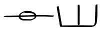	
In every	u·ve·khal	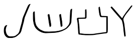	Esther 4:3
province	me·dee·nah	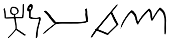	
	u·me·dee·nah		
to which	me·qo·wm	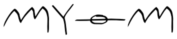	
-	a·sher		
command	de·var		
the king’s	ham·me·lekh		
and edict	ve·da·to		
came	mag·gee·a	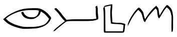	
mourning	e·vel	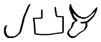	
there was great	ga·do·wl		

among the Jews	lay·ye·hu·deem		
They fasted	ve·tso·wm		
wept	u·ve·khee	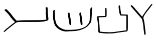	
and lamented	u·mis·ped		
in sackcloth	saq	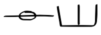	
and ashes	va·e·pher		
lay	yuts·tsa		
and many	la·rab·beem	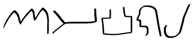	
came	vat·ta·vo·nah		Esther 4:4
maidens	na·a·ro·wt	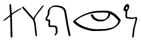	
When Esther’s	es·ter		
and eunuchs	ve·sa·ree·se·ha	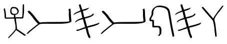	
and told	vay·yag·gee·du		
her [about Mordecai]	lah		
was overcome with distress	vat·tit·chal·chal	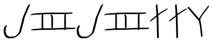	
the queen	ham·mal·kah	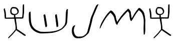	
	me·od		
She sent	vat·tish·lach	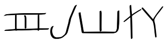	
clothes	be·ga·deem	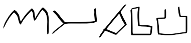	
to wear	le·hal·beesh		
-	et		
for Mordecai	ma·re·do·khay	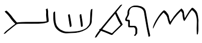	
instead of	u·le·ha·seer		
his sackcloth	saq·qo	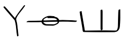	
	me·a·law		
but he would not	ve·lo		
accept them	qib·bel	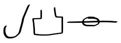	

summoned	vat·tiq·ra	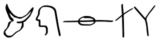	Esther 4:5
Then Esther	es·ter		
Hathach	la·ha·takh	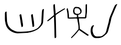	
eunuchs	mis·sa·ree·se	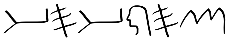	
one of the king’s	ham·me·lekh		
-	a·sher		
appointed	he·e·meed		
to her	le·pha·ne·ha	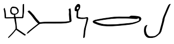	
and she dispatched him	vat·te·tsaw·ve·hu		
to	al		
Mordecai	ma·re·do·khay	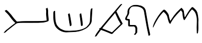	
to learn	la·da·at		
what was troubling him	mah	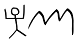	
	zeh	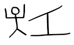	
and why	ve·al		
	mah	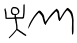	
	zeh	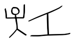	
went out	vay·ye·tse		Esther 4:6
So Hathach	ha·takh	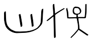	
to	el		
Mordecai	ma·re·do·khay	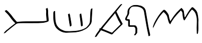	
in	el		
square	re·cho·wv	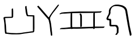	
the city	ha·eer		
-	a·sher		
in front	liph·ne		
gate	sha·ar		

of the king's	ham·me·lekh		
told	vay·yag·ged	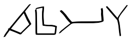	Esther 4:7
him	lo		
and Mordecai	ma·re·do·khay		
-	et		
all	kal	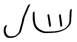	
that	a·sher		
had happened to him	qa·ra·hu	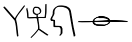	
including	ve·et		
the exact amount	pa·ra·shat		
of money	hak·ke·seph		
that	a·sher		
had promised	a·mar		
Haman	ha·man		
to pay	lish·qo·wl	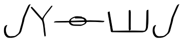	
into	al		
treasury	gin·ze		
the royal	ham·me·lekh		
the Jews	bay·ye·hu·dī·yīm		
in order to destroy	le·ab·be·dam	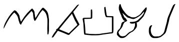	
-	ve·et		Esther 4:8
a copy	pat·she·gen	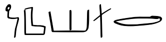	
of the written	ke·tav		
decree	had·dat	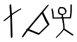	
-	a·sher		
Mordecai also gave [Hathach]	nit·tan	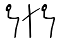	
in Susa	be·shu·shan		

for the destruction [of the Jews]	le·hash·mee·dam		
issued	na·tan		
	lo	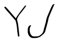	
to show	le·har·o·wt		
to	et		
Esther	es·ter		
and explain	u·le·hag·geed		
	lah		
urging	u·le·tsaw·wo·wt		
her	a·le·ha	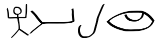	
to approach	la·vo·w		
	el		
the king	ham·me·lekh		
implore his favor	le·hit·chan·nen		
	lo		
and plead	u·le·vaq·qesh	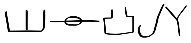	
before him	mil·le·pha·naw		
for	al		
her people	am·mah		
went back	vay·ya·vo·w	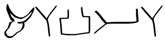	Esther 4:9
So Hathach	ha·takh	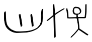	
and relayed	vay·yag·ged	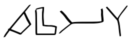	
to Esther	le·es·ter		
-	et		
response	div·re		
Mordecai’s	ma·re·do·khay	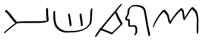	
spoke	vat·to·mer		Esther 4:10

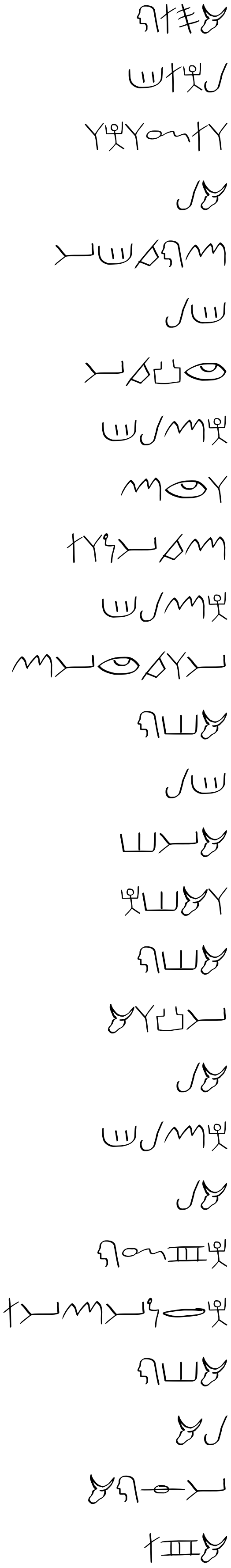

Then Esther	es·ter	
to Hathach	la·ha·takh	
and instructed him	vat·te·tsaw·ve·hu	
to	el	
tell Mordecai	ma·re·do·khay	
“ All	kal	Esther 4:11
officials	av·de	
the royal	ham·me·lekh	
and the people	ve·am	
provinces	me·dee·no·wt	
of the king’s	ham·me·lekh	
know	yo·wd·eem	
that	a·sher	
applies to every	kal	
man	eesh	
or woman	ve·ish·shah	
who	a·sher	
approaches	ya·vo·w	
	el	
the king	ham·me·lekh	
in	el	
court	he·cha·tser	
the inner	hap·pe·nee·meet	
without	a·sher	
	lo	
being summoned —	yiq·qa·re	
one	a·chat	

law	da·to		
that he be put to death	le·ha·meet		
Only if	le·vad	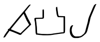	
-	me·a·sher		
extends	yo·wo·sheet	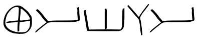	
	lo		
the king	ham·me·lekh		
-	et		
scepter	shar·veet		
the gold	haz·za·hav	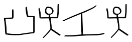	
may that person live	ve·cha·yah	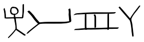	
But I	va·a·nee		
have not	lo		
been summoned	niq·rē·t		
to appear	la·vo·w		
before	el		
king	ham·me·lekh		
the	zeh	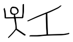	
for the past thirty	she·lo·wo·sheem		
days ”	yo·wm		
were relayed	vay·yag·gee·du	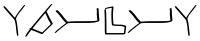	Esther 4:12
to Mordecai	le·ma·re·do·khay		
-	et		
words	div·re		
When Esther’s	es·ter	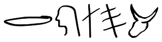	
sent back	vay·yo·mer		Esther 4:13
he	ma·re·do·khay		

this reply :	le·ha·sheev	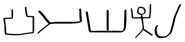	
to	el		
[her]	es·ter		
“ Do not	al		
imagine that	te·dam·mee		
[because] you are	ve·naph·shekh		
you alone will escape	le·him·ma·let		
palace	bet	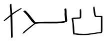	
in the king’s	ham·me·lekh		
the fate of all	mik·kal		
the Jews	hay·ye·hu·deem		
For	kee	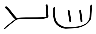	Esther 4:14
if	im		
you remain	ha·cha·resh		
silent	ta·cha·ree·shee	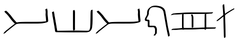	
time	ba·et		
at this	haz·zot		
relief	re·vach		
and deliverance	ve·hats·tsa·lah		
will arise	ya·a·mo·wd		
for the Jews	lay·ye·hu·deem		
place	mim·ma·qo·wm	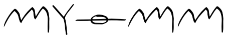	
from another	a·cher	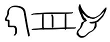	
but you	ve·at		
house	u·vet	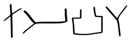	
and your father’s	a·veekh	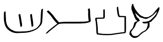	
will perish	to·ve·du	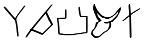	

And who	u·mee	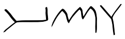	
knows	yo·w·de·a	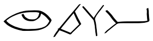	
if perhaps	im	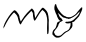	
for such a time	le·et	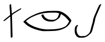	
as this ? ”	ka·zot	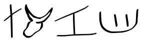	
you have come	hig·ga·at	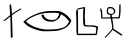	
to the kingdom	lam·mal·khut	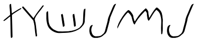	
this reply	vat·to·mer	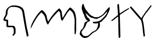	Esther 4:15
Then Esther	es·ter	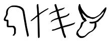	
sent	le·ha·sheev	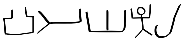	
to	el	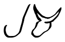	
Mordecai :	ma·re·do·khay	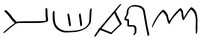	
“ Go	lekh	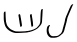	Esther 4:16
and assemble	ke·no·ws	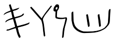	
-	et	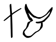	
all	kal	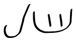	
the Jews	hay·ye·hu·deem	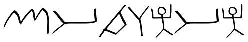	
who can be found	han·nim·tse·eem	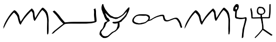	
in Susa	be·shu·shan	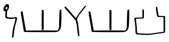	
and fast	ve·tsu·mu	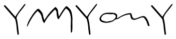	
for me	a·lay	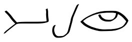	
Do not	ve·al	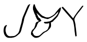	
eat	to·khe·lu	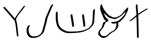	
	ve·al	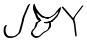	
or drink	tish·tu	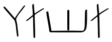	
for three	she·lo·shet	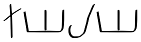	
days	ya·meem	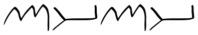	

night	lay·lah	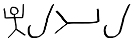	
or day	va·yo·wm	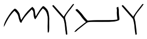	
-	gam		
and I	a·nee	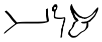	
and my maidens	ve·na·a·ro·tay		
will fast	a·tsum		
as you do	ken	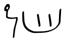	
After that	u·ve·khen	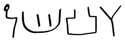	
I will go	a·vo·w		
to	el		
the king	ham·me·lekh		
even though	a·sher		
it is against	lo		
the law	khad·dat		
And if	ve·kha·a·sher		
I perish	a·vad·tee		
I perish ! ”	a·va·de·tee		
went	vay·ya·a·vor		Esther 4:17
So Mordecai	ma·re·do·khay		
and did	vay·ya·as		
all	ke·khol		
that	a·sher		
had instructed	tsiw·ve·tah		
him	a·law	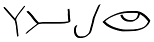	
Esther	es·ter		
-	vay·hee	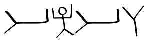	Esther 5:1
day	bay·yo·wm	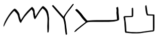	

On the third	hash·she·lee·shee	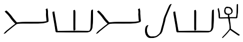	
put on	vat·til·bash	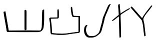	
Esther	es·ter		
[her] royal [attire]	mal·khut	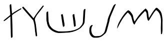	
and stood	vat·ta·a·mod		
court	ba·cha·tsar	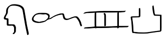	
of the palace	bet	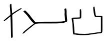	
	ham·me·lekh		
in the inner	hap·pe·nee·meet	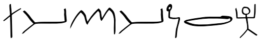	
across from	no·khach	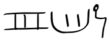	
quarters	bet	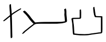	
the king’s	ham·me·lekh		
The king	ve·ham·me·lekh		
was sitting	yo·wo·shev		
on	al		
throne	kis·se		
his royal	mal·khu·to		
courtroom	be·vet	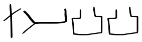	
in the royal	ham·mal·khut	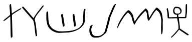	
facing	no·khach	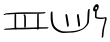	
entrance	pe·tach	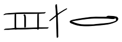	
the	hab·ba·yit	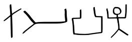	
-	vay·hee	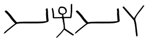	Esther 5:2
saw	khir·o·wt		
As soon as the king	ham·me·lekh		
-	et		
Esther	es·ter		

Queen	ham·mal·kah	המלכה	
standing	o·me·det	עמדת	
in the court	be·cha·tser	בחצר	
she found	na·se·ah	נשאה	
favor	chen	חן	
in his sight	be·e·naw	בעיניו	
extended	vay·yo·wo·shet	ויושט	
The king	ham·me·lekh	המלך	
toward Esther	le·es·ter	לאסתר	
-	et	את	
scepter	shar·veet	שרביט	
the gold	haz·za·hav	הזהב	
-	a·sher	אשר	
in his hand	be·ya·do	בידו	
approached	vat·tiq·rav	ותקרב	
and she	es·ter	אסתר	
and touched	vat·tig·ga	ותגע	
the tip	be·rosh	בראש	
of the scepter	hash·shar·veet	השרביט	
inquired	vay·yo·mer	ויאמר	Esther 5:3
	lah	לה	
the king	ham·me·lekh	המלך	
“ What	mah	מה	
is it	lakh	לך	
Esther ? ”	es·ter	אסתר	
Queen	ham·mal·kah	המלכה	
“ What [is]	u·mah	ומה	

your request ?	baq·qa·sha·tekh	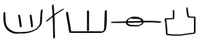	
Even up to	ad		
half	cha·tsee		
the kingdom	ham·mal·khut	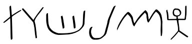	
it will be given	ve·yin·na·ten	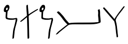	
to you ”	lakh	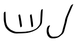	
replied	vat·to·mer		Esther 5:4
Esther	es·ter		
“ If	im		
it pleases	al		
the king ”	ham·me·lekh		
	to·wv		
come	ya·vo·w		
“ may the king	ham·me·lekh		
and Haman	ve·ha·man		
today	hay·yo·wm	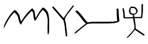	
to	el		
the banquet	ham·mish·teh		
-	a·sher		
I have prepared	a·see·tee	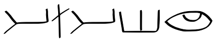	
for [the king] ”	lo	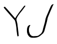	
commanded	vay·yo·mer		Esther 5:5
the king	ham·me·lekh		
“ Hurry ”	ma·ha·ru		
-	et		
“ and bring Haman	ha·man		
so we can do	la·a·so·wt		

-	et		
has requested ”	de·var		
as Esther	es·ter		
went	vay·ya·vo	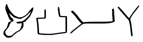	
So the king	ham·me·lekh		
and Haman	ve·ha·man	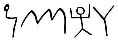	
to	el		
the banquet	ham·mish·teh	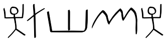	
that	a·sher		
had prepared	a·se·tah		
Esther	es·ter		
said	vay·yo·mer		Esther 5:6
the king	ham·me·lekh		
to Esther	le·es·ter		
And as they drank	be·mish·teh		
their wine	hay·ya·yin	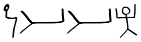	
“ What	mah		
is your petition ?	she·e·la·tekh		
It will be given	ve·yin·na·ten	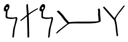	
to you	lakh	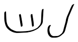	
What [is]	u·mah		
your request ?	baq·qa·sha·tekh	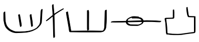	
Even up to	ad		
half	cha·tsee		
the kingdom	ham·mal·khut	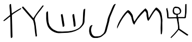	
it will be fulfilled ”	ve·te·as		
replied	vat·ta·an		Esther 5:7

Esther	es·ter
	vat·to·mar
“ This is my petition	she·e·la·tee
and my request :	u·vaq·qa·sha·tee
If	im
I have found	ma·tsa·tee
favor	chen
in the sight	be·e·ne
of the king	ham·me·lekh
and if	ve·im
it pleases	al
the king	ham·me·lekh
	to·wv
to grant	la·tet
-	et
my petition	she·e·la·tee
and fulfill	ve·la·a·so·wt
-	et
my request	baq·qa·sha·tee
come	ya·vo·w
may the king	ham·me·lekh
and Haman	ve·ha·man
to	el
the banquet	ham·mish·teh
-	a·sher
I will prepare	e·e·seh
for them	la·hem

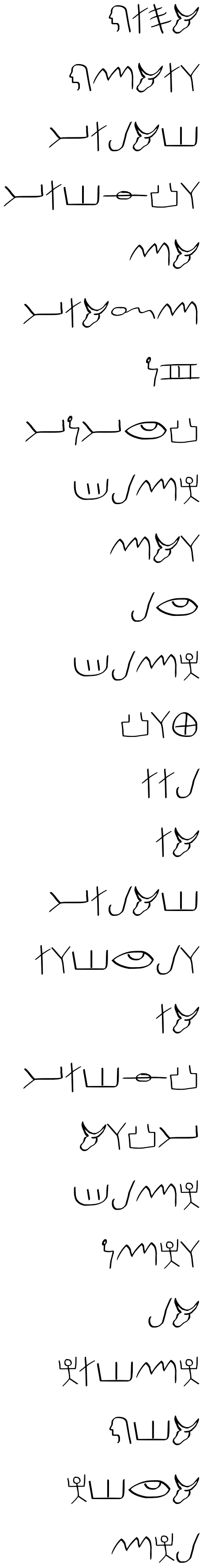

Esther 5:8

tomorrow	u·ma·char	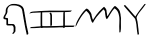	
Then I will answer	e·e·seh		
question ”	kid·var		
the king’s	ham·me·lekh		
went out	vay·ye·tse	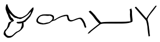	Esther 5:9
Haman	ha·man		
day	bay·yo·wm	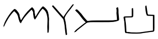	
That	ha·hu	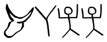	
full of joy	sa·me·ach		
and glad	ve·to·wv		
of heart	lev	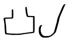	
saw	ve·khir·o·wt		
[he]	ha·man		
-	et		
Mordecai	ma·re·do·khay		
gate, however	be·sha·ar		
At the king’s	ham·me·lekh		
who did not	ve·lo		
rise	qam	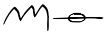	
	ve·lo		
or tremble in fear	za		
at his presence	mim·men·nu	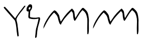	
was filled	vay·yim·ma·le		
And Haman	ha·man		
toward	al		
Mordecai	ma·re·do·khay		
with rage	che·mah	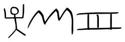	

restrained himself	vay·yit·ap·paq		Esther 5:10
Nevertheless, Haman	ha·man		
and went	vay·ya·vo·w	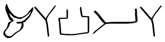	
	el		
home	be·to	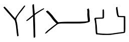	
And calling for	vay·yish·lach		
	vay·ya·ve	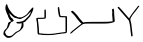	
-	et		
his friends	o·ha·vaw		
-	ve·et		
Zeresh	ze·resh	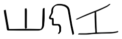	
and his wife	ish·to		
recounted	vay·sap·per		Esther 5:11
to them	la·hem		
Haman	ha·man		
-	et		
his glorious	ke·vo·wd	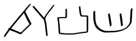	
wealth	a·she·ro		
his many	ve·rov		
sons	ba·naw	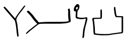	
and	ve·et		
all the ways	kal		
-	a·sher		
had honored	gid·de·lo		
the king	ham·me·lekh		
-	ve·et		
-	a·sher		

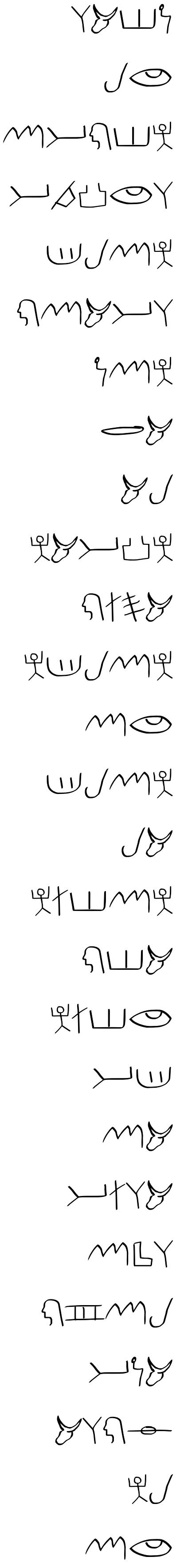

and promoted him	nis·se·o	
over	al	
the other officials	has·sa·reem	
and servants	ve·av·de	
-	ham·me·lekh	
added	vay·yo·mer	Esther 5:12
Haman	ha·man	
“ What is more ”	aph	
no	lo	
invited	he·vee·ah	
Esther	es·ter	
“ Queen	ham·mal·kah	
to join	im	
the king	ham·me·lekh	
at	el	
the banquet	ham·mish·teh	
-	a·sher	
she prepared	a·sa·tah	
one	kee	
but	im	
me	o·w·tee	
back	ve·gam	
tomorrow	le·ma·char	
and I	a·nee	
am invited	qa·ru	
	lah	
along with	im	

the king	ham·me·lekh		
Yet none	ve·khal		Esther 5:13
of this	zeh	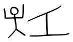	
	e·nen·nu	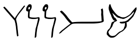	
satisfies	sho·veh		
me	lee	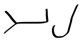	
as	be·khal		
long	et		
as	a·sher		
I	a·nee	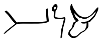	
see	ro·eh		
-	et		
Mordecai	ma·re·do·khay		
the Jew	hay·ye·hu·dee	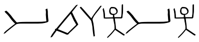	
sitting	yo·wo·shev		
gate ”	be·sha·ar		
at the king’s	ham·me·lekh		
told	vat·to·mer		Esther 5:14
him	lo		
Zeresh	ze·resh	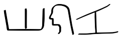	
His wife	ish·to		
and all	ve·khal		
his friends	o·ha·vaw		
“ Have them build	ya·a·su		
a gallows	ets		
high	ga·vo·ah	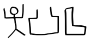	
fifty	cha·mish·sheem		

cubits	am·mah	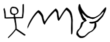	
in the morning	u·vab·bo·qer	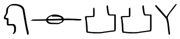	
and ask	e·mor		
the king	lam·me·lekh		
hanged	ve·yit·lu	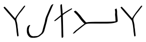	
-	et		
to have Mordecai	ma·re·do·khay		
on it	a·law	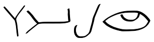	
Then go	u·vo		
with	im		
the king	ham·me·lekh		
to	ʾɛl		
the banquet	ham·mish·teh	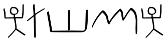	
and enjoy yourself ”	sa·me·ach		
pleased	vay·yee·tav	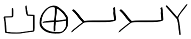	
The advice	had·da·var		
	liph·ne		
Haman	ha·man		
constructed	vay·ya·as		
and he had the gallows	ha·ets		
night	bal·lay·lah	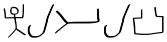	Esther 6:1
That	ha·hu	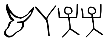	
escaped	na·de·dah		
sleep	she·nat	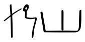	
the king	ham·me·lekh		
so he ordered	vay·yo·mer		
brought in	le·ha·vee	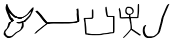	

-	et		
the Book	se·pher		
of Records	haz·zikh·ro·no·wt		
the Chronicles	div·re		
	hay·ya·meem		
to be	vay·yih·yu		
and read	niq·ra·eem		
to	liph·ne		
him	ham·me·lekh		
And there it was found	vay·yim·ma·tse		Esther 6:2
recorded	kha·tuv		
that	a·sher		
had exposed	hig·geed	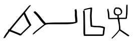	
Mordecai	ma·re·do·khay		
al		
Bigthana	big·ta·na		
and Teresh	va·te·resh	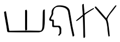	
two	she·ne	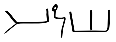	
of the eunuchs	sa·ree·se	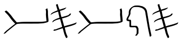	
the king’s	ham·me·lekh		
who guarded	mish·sho·me·re		
entrance	has·saph		
when	a·sher		
they had conspired	biq·shu		
to assassinate	lish·lo·ach		
	yad	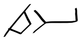	
King	bam·me·lekh		

Xerxes	a·chash·ve·ro·wosh		
inquired	vay·yo·mer		Esther 6:3
The king	ham·me·lekh		
“ What	mah		
has been bestowed	na·a·sah		
honor	ye·qar	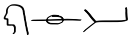	
or dignity	u·ge·dul·lah		
on Mordecai	le·ma·re·do·khay		
for	al		
this act ? ”	zeh		
replied	vay·yo·me·ru		
attendants	na·a·re		
the king’s	ham·me·lekh		
	me·sha·re·taw		
“ Nothing	lo		
has been done	na·a·sah		
for him ”	im·mo		
	da·var		
asked	vay·yo·mer	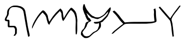	Esther 6:4
the king	ham·me·lekh		
“ Who	mee	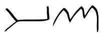	
is in the court ? ”	ve·cha·tser	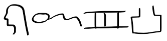	
Now Haman	ve·ha·man	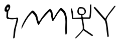	
had [just] entered	ba		
court	la·cha·tsar	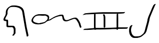	
of the palace	bet	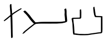	
	ham·me·lekh		

the outer	ha·chee·tso·w·nah	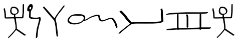	
to ask	le·mor		
the king	lam·me·lekh		
to hang	lit·lo·wt	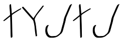	
-	et		
Mordecai	ma·re·do·khay		
on	al		
the gallows	ha·ets		
-	a·sher		
he had prepared	he·kheen	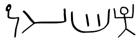	
for him	lo	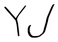	
answered him	vay·yo·me·ru		Esther 6:5
attendants	na·a·re		
So the king’s	ham·me·lekh		
	e·law	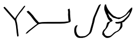	
is there	hin·neh		
“ Haman	ha·man		
standing	o·med	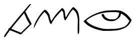	
in the court ”	be·cha·tser	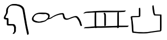	
ordered	vay·yo·mer		
the king	ham·me·lekh		
“ Bring him in ”	ya·vo·w		
entered	vay·ya·vo·w	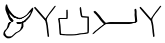	Esther 6:6
Haman	ha·man		
asked	vay·yo·mer		
him	lo	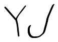	
and the king	ham·me·lekh		

“ What	mah		
should be done	la·a·so·wt		
for the man	ba·eesh	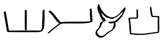	
whom	a·sher		
the king	ham·me·lekh		
is delighted	cha·phets		
to honor ? ”	bee·qa·ro	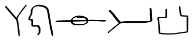	
thought	vay·yo·mer		
Now Haman	ha·man		
to himself	be·lib·bo	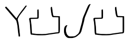	
“ Whom	le·mee		
be delighted	yach·pots		
would the king	ham·me·lekh		
to honor	la·a·so·wt		
	ye·qar	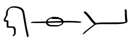	
more	yo·w·ter		
than me ? ”	mim·men·nee		
told	vay·yo·mer		Esther 6:7
And Haman	ha·man		
	el		
the king	ham·me·lekh		
“ For the man	eesh	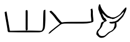	
whom	a·sher		
the king	ham·me·lekh		
is delighted	cha·phets		
to honor	bee·qa·ro	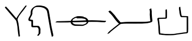	
have them bring	ya·vee·u	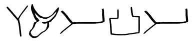	Esther 6:8

robe	le·vush	
a royal	mal·khut	
that	a·sher	
has worn	la·vash	
	bo	
the king himself	ham·me·lekh	
and a horse	ve·sus	
on which	a·sher	
has ridden —	ra·khav	
	a·law	
the king himself	ham·me·lekh	
one with	va·a·sher	
placed	nit·tan	
crest	ke·ter	
a royal	mal·khut	
on its head	be·ro·sho	
Let	ve·na·to·wn	Esther 6:9
the robe	hal·le·vush	
and the horse	ve·has·sus	
be entrusted	al	
	yad	
to one	eesh	
princes	mis·sa·re	
of the king’s	ham·me·lekh	
most noble	hap·par·te·meem	
Let them array	ve·hil·bee·shu	
-	et	

the man	ha·eesh	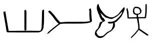	
-	a·sher		
the king	ham·me·lekh		
wants	cha·phets		
to honor	bee·qa·ro	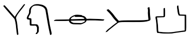	
and parade him	ve·hir·kee·vu·hu		
on	al		
the horse	has·sus		
square	bir·cho·wv	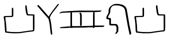	
through the city	ha·eer		
proclaiming	ve·qa·re·u	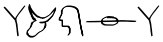	
before him	le·pha·naw	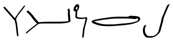	
‘ This is what	ka·khah		
is done	ye·a·seh		
for the man	la·eesh		
whom	a·sher		
the king	ham·me·lekh		
is delighted	cha·phets		
to honor ! ’”	bee·qa·ro	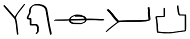	
said	vay·yo·mer		Esther 6:10
the king	ham·me·lekh		
to Haman	le·ha·man		
“ Hurry ”	ma·her	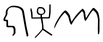	
Take	qach	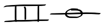	
-	et		
the robe	hal·le·vush		
and	ve·et		

the horse	has·sus		
just as	ka·a·sher		
you proposed	dib·bar·ta		
“ and do	va·a·seh		
	khen	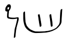	
to Mordecai	le·ma·re·do·khay		
the Jew	hay·ye·hu·dee	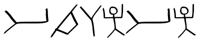	
who is sitting	hay·yo·wo·shev		
gate	be·sha·ar		
at the king’s	ham·me·lekh		
Do not	al		
neglect	tap·pel		
anything	da·var		
	mik·kol		
that	a·sher		
you have suggested ”	dib·bar·ta		
took	vay·yiq·qach	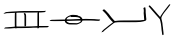	Esther 6:11
So Haman	ha·man		
-	et		
the robe	hal·le·vush		
-	ve·et		
and the horse	has·sus		
arrayed	vay·yal·besh	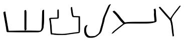	
-	et		
Mordecai	ma·re·do·khay		
and paraded him	vay·yar·kee·ve·hu	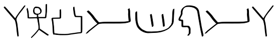	
square	bir·cho·wv	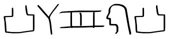	

through the city	ha·eer		
crying out	vay·yiq·ra		
before him	le·pha·naw	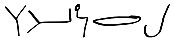	
“ This is what	ka·khah		
is done	ye·a·seh		
for the man	la·eesh		
whom	a·sher		
the king	ham·me·lekh		
is delighted	cha·phets		
to honor ! ”	bee·qa·ro	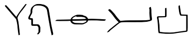	
returned	vay·ya·shav	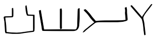	Esther 6:12
Then Mordecai	ma·re·do·khay		
to	el		
gate	sha·ar		
the king’s	ham·me·lekh		
But Haman	ve·ha·man	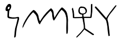	
rushed	nid·chaph	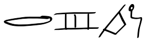	
	el		
home	be·to	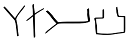	
in grief	a·vel		
covered	va·cha·phui		
with his head	rosh		
told	vay·sap·per		Esther 6:13
Haman	ha·man		
Zeresh	le·ze·resh	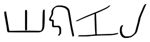	
his wife	ish·to		
and all	u·le·khal	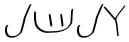	

his friends	o·ha·vaw		
-	et		
everything	kal		
that	a·sher		
had happened	qa·ra·hu	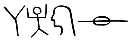	
said	vay·yo·me·ru		
to him	lo	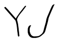	
His advisers	cha·kha·maw	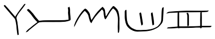	
Zeresh	ve·ze·resh		
and his wife	ish·to		
“ Since	im		
	miz·ze·ra		
is Jewish	hay·ye·hu·deem		
Mordecai	ma·re·do·khay		
whom	a·sher		
has begun	ha·chil·lo·w·ta	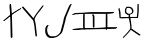	
your downfall	lin·pol	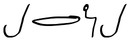	
before	le·pha·naw	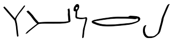	
	lo		
you will not prevail	tu·khal		
against him —	lo	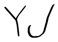	
for	kee	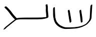	
surely	na·pho·wl		
you will fall	tip·po·wl		
before him ”	le·pha·naw	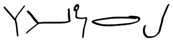	
While they were still	o·w·dam		Esther 6:14
speaking	me·dab·be·reem		

with [Haman]	im·mo	עמו	
eunuchs	ve·sa·ree·se	וסריסי	
the king’s	ham·me·lekh	המלך	
arrived	hig·gee·u	הגיעו	
and rushed	vay·yav·hi·lu	ויבהלו	
	le·ha·vee	להביא	
-	et	את	
[him]	ha·man	המן	
to	el	אל	
the banquet	ham·mish·teh	המשתה	
that	a·sher	אשר	
had prepared	a·se·tah	עשתה	
Esther	es·ter	אסתר	
went	vay·ya·vo	ויבא	Esther 7:1
So the king	ham·me·lekh	המלך	
and Haman	ve·ha·man	והמן	
to dine	lish·to·wt	לשתות	
with	im	עם	
Esther	es·ter	אסתר	
the queen	ham·mal·kah	המלכה	
asked	vay·yo·mer	ויאמר	Esther 7:2
the king	ham·me·lekh	המלך	
-	le·es·ter	לאסתר	
once more	gam	גם	
day	bay·yo·wm	ביום	
on that second	hash·she·nee	השני	
and as they drank	be·mish·teh	במשתה	

their wine	hay·ya·yin	היין	
what [is]	mah	מה	
your petition ?	she·e·la·tekh	שאלתך	
Esther	es·ter	אסתר	
“ Queen	ham·mal·kah	המלכה	
It will be given	ve·tin·na·ten	ותנתן	
to you	lakh	לך	
What [is]	u·mah	ומה	
your request ?	baq·qa·sha·tekh	בקשתך	
Even up to	ad	עד	
half	cha·tsee	חצי	
the kingdom	ham·mal·khut	המלכות	
it will be fulfilled ”	ve·te·as	ותעש	
replied	vat·ta·an	ותען	Esther 7:3
Esther	es·ter	אסתר	
Queen	ham·mal·kah	המלכה	
	vat·to·mar	ותאמר	
“ If	im	אם	
I have found	ma·tsa·tee	מצאתי	
favor	chen	חן	
in your sight	be·e·ne·kha	בעיניך	
O king	ham·me·lekh	המלך	
and if	ve·im	ואם	
	al	על	
the king	ham·me·lekh	המלך	
it pleases	to·wv	טוב	
grant	tin·na·ten	תנתן	

me	lee	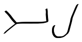	
my life	naph·shee	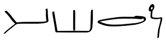	
as my petition	bish·e·la·tee	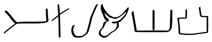	
and [the lives of] my people	ve·am·mee	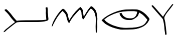	
as my request	be·vaq·qa·sha·tee	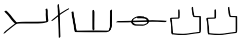	
For	kee	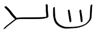	Esther 7:4
have been sold out	nim·kar·nu	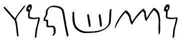	
and I	a·nee	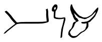	
my people	ve·am·mee	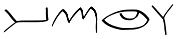	
to destruction	le·hash·meed	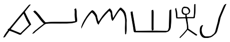	
death	la·ha·ro·wg	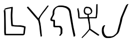	
and annihilation	u·le·ab·bed	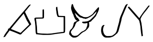	
If	ve·il·lu	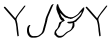	
as menservants	la·a·va·deem	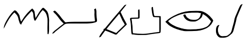	
and maidservants	ve·lish·pha·cho·wt	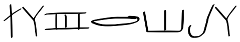	
we had merely been sold	nim·kar·nu	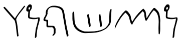	
I would have remained silent	he·che·rash·tee	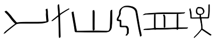	
because	kee	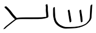	
no	en	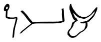	
such distress	hats·tsar	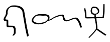	
would justify	sho·veh	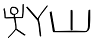	
burdening	be·ne·zeq	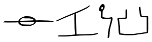	
the king ”	ham·me·lekh	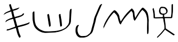	
spoke up	vay·yo·mer	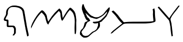	Esther 7:5
Then King	ham·me·lekh	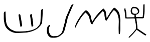	
Xerxes	a·chash·ve·ro·wosh	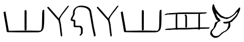	

and asked	vay·yo·mer		
Esther	le·es·ter		
Queen	ham·mal·kah	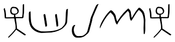	
“ Who	mee	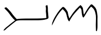	
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is this	zeh	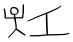	
and where	ve·e		
	zeh	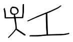	
	hu		
who	a·sher		
would	me·la·o		
	lib·bo	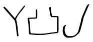	
devise	la·a·so·wt		
such a scheme? ”	ken	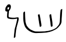	
replied	vat·to·mer		Esther 7:6
Esther	es·ter		
	eesh	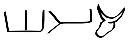	
“ The adversary	tsar		
and enemy	ve·o·w·yev		
Haman ! ”	ha·man		
wicked man —	ha·ra		
is this	haz·zeh		
And Haman	ve·ha·man	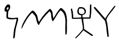	
stood in terror	niv·at		
before	mil·liph·ne		
the king	ham·me·lekh		
and queen	ve·ham·mal·kah		

the king	ve·ham·me·lekh		Esther 7:7
arose	qam	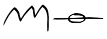	
In his fury	ba·cha·ma·to	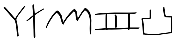	
from drinking	mim·mish·teh		
his wine	hay·ya·yin	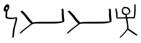	
and went to	el		
garden	gin·nat	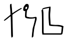	
the palace	hab·bee·tan	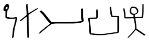	
while Haman	ve·ha·man	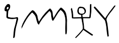	
stayed behind	a·mad	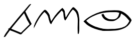	
to beg	le·vaq·qesh	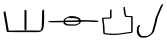	
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his life	naph·sho	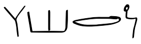	
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Queen	ham·mal·kah	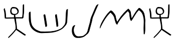	
for	kee	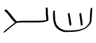	
he realized	ra·ah		
that	kee	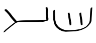	
was planning	kha·le·tah	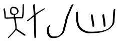	
for him	e·law	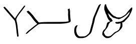	
a terrible fate	ha·ra·ah		
	me·et		
the king	ham·me·lekh		
Just as the king	ve·ham·me·lekh		Esther 7:8
returned	shav		
garden	mig·gin·nat		
from the palace	hab·bee·tan	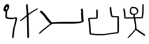	

to	el	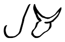	
the banquet hall	bet	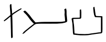	
	mish·teh	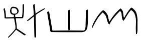	
	hay·ya·yin	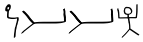	
Haman	ve·ha·man	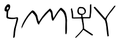	
was falling	no·phel	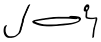	
on	al	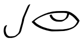	
the couch	ham·mit·tah	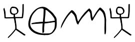	
where	a·sher	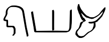	
Esther	es·ter	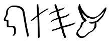	
[was reclining]	a·le·ha	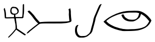	
exclaimed	vay·yo·mer	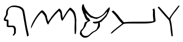	
The king	ham·me·lekh	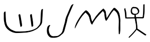	
“ Would he actually	ha·gam	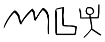	
assault	likh·bo·wosh	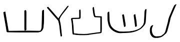	
-	et	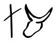	
the queen	ham·mal·kah	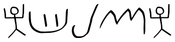	
while	im·mee	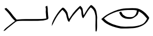	
I am in the palace ? ”	bab·ba·yit	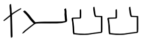	
As soon as the words	had·da·var	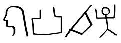	
had left	ya·tsa	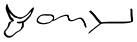	
mouth	mip·pee	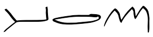	
the king’s	ham·me·lekh	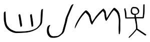	
face	u·phe·ne	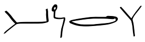	
Haman’s	ha·man	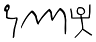	
they covered	cha·phu	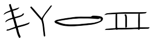	
said :	vay·yo·mer	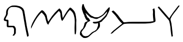	Esther 7:9

Then Harbonah	char·vo·w·nah	
one	e·chad	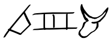
of	min	
the eunuchs	has·sa·ree·seem	
attending	liph·ne	
the king	ham·me·lekh	
	gam	
“ There	hin·neh	
is a gallows	ha·ets	
-	a·sher	
had it built	a·sah	
[He]	ha·man	
for Mordecai	le·ma·re·do·khay	
who	a·sher	
gave the report	dib·ber	
that saved	to·wv	
	al	
the king	ham·me·lekh	
”	o·med	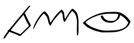
house	be·vet	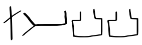
at Haman’s	ha·man	
high	ga·vo·ah	
fifty	cha·mish·sheem	
cubits	am·mah	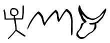
declared	vay·yo·mer	
the king	ham·me·lekh	
“ Hang him	te·lu·hu	

on it ! ”	a·law	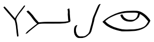	
So they hanged	vay·yit·lu	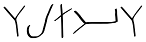	Esther 7:10
-	et		
Haman	ha·man		
on	al		
the gallows	ha·ets		
-	a·sher		
he had prepared	he·kheen	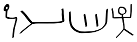	
for Mordecai	le·ma·re·do·khay		
Then the fury	va·cha·mat	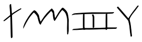	
of the king	ham·me·lekh		
subsided	sha·kha·khah		
day	bay·yo·wm	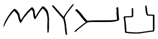	Esther 8:1
That same	ha·hu		
awarded	na·tan	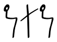	
King	ham·me·lekh		
Xerxes	a·chash·ve·ro·wosh		
Esther	le·es·ter		
Queen	ham·mal·kah	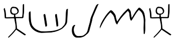	
-	et		
the estate	bet	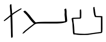	
of Haman	ha·man		
the enemy	tso·rer		
of the Jews	hay·ye·hu·dī·yīm		
And Mordecai	u·ma·re·do·khay		
entered	ba		
presence	liph·ne		

the king’s	ham·me·lekh		
because	kee	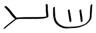	
had revealed	hig·gee·dah	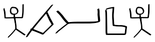	
Esther	es·ter		
	mah	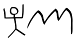	
his relation	hu		
to her	lah		
removed	vay·ya·sar	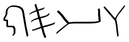	Esther 8:2
The king	ham·me·lekh		
-	et		
the signet ring	tab·ba·to		
-	a·sher		
he had recovered	he·e·veer	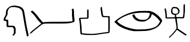	
from Haman	me·ha·man		
and presented it	vay·yit·te·nah	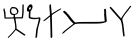	
to Mordecai	le·ma·re·do·khay		
appointed	vat·ta·sem		
And Esther	es·ter		
-	et		
Mordecai	ma·re·do·khay		
over	al		
the estate	bet	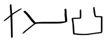	
of Haman	ha·man	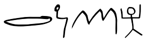	
And once again	vat·to·w·seph		Esther 8:3
Esther	es·ter		
addressed	vat·te·dab·ber		
at	liph·ne		

the king	ham·me·lekh	
She fell	vat·tip·pol	
	liph·ne	
his feet	rag·law	
weeping	vat·te·vek	
and begged	vat·tit·chan·nen	
him	lo	
to revoke	le·ha·a·veer	
-	et	
the evil	ra·at	
of Haman	ha·man	
the Agagite	ha·a·ga·gee	
-	ve·et	
scheme	ma·cha·shav·to	
which	a·sher	
he had devised	cha·shav	
against	al	
the Jews	hay·ye·hu·deem	
extended	vay·yo·wo·shet	Esther 8:4
The king	ham·me·lekh	
toward Esther	le·es·ter	
-	et	
scepter	shar·vit	
the gold	haz·za·hav	
arose	vat·ta·qam	
and [she]	es·ter	
and stood	vat·ta·a·mod	

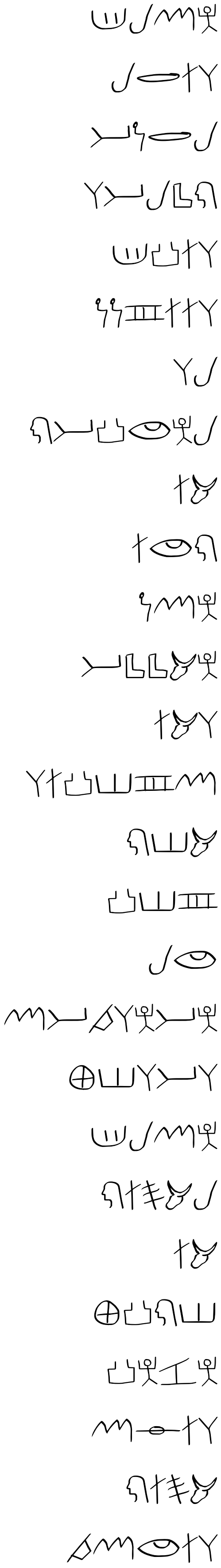

before	liph·ne	
the king	ham·me·lekh	
she said	vat·to·mer	Esther 8:5
“ If	im	
it pleases	al	
the king ”	ham·me·lekh	
	to·wv	
	ve·im	
“ and if I have found	ma·tsa·tee	
favor	chen	
in his sight	le·pha·naw	
[seems] proper	ve·kha·sher	
and the matter	had·da·var	
to	liph·ne	
the king	ham·me·lekh	
am pleasing	ve·to·w·vah	
and I	a·nee	
in his sight	be·e·naw	
may an order be written	yik·ka·tev	
to revoke	le·ha·sheev	
-	et	
the letters	has·se·pha·reem	
that the scheming	ma·cha·she·vet	
Haman	ha·man	
son	ben	
of Hammedatha	ham·me·da·ta	
the Agagite	ha·a·ga·gee	

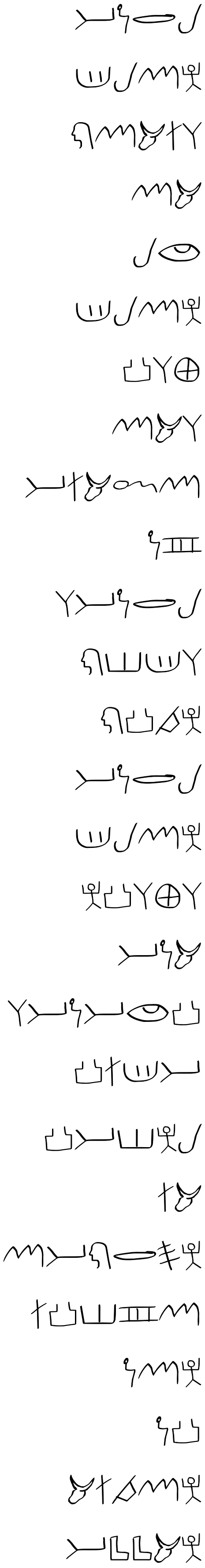

-	a·sher	
wrote	ka·tav	
to destroy	le·ab·bed	
-	et	
the Jews	hay·ye·hu·deem	
-	a·sher	
in all	be·khal	
provinces	me·dee·no·wt	
the king’s	ham·me·lekh	
For	kee	Esther 8:6
how	e·kha·khah	
could I bear	u·khal	
to see	ve·ra·ee·tee	
the disaster	ba·ra·ah	
that	a·sher	
would befall	yim·tsa	
-	et	
my people ?	am·mee	
How	ve·e·kha·khah	
could I bear	u·khal	
to see	ve·ra·ee·tee	
the destruction	be·a·ve·dan	
of my kindred ? ”	mo·w·lad·tee	
said	vay·yo·mer	Esther 8:7
So King	ham·me·lekh	
Xerxes	a·chash·ve·rosh	
to Esther	le·es·ter	

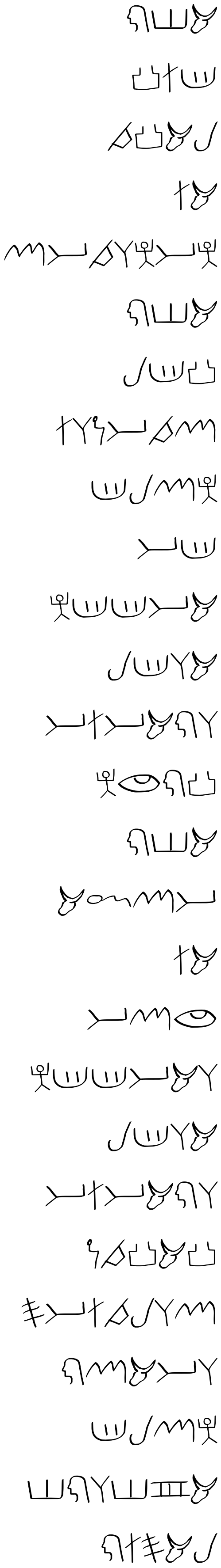

the Queen	ham·mal·kah	
and Mordecai	u·le·ma·re·do·khay	
the Jew	hay·ye·hu·dee	
“ Behold	hin·neh	
estate	vet	
Haman’s	ha·man	
I have given	na·tat·tee	
to Esther	le·es·ter	
-	ve·o·to	
and he was hanged	ta·lu	
on	al	
the gallows	ha·ets	
because	al	
-	a·sher	
he attacked	sha·lach	
	ya·do	
the Jews	bay·ye·hu·dī·yīm	
Now you	ve·at·tem	Esther 8:8
may write	kit·vu	
regarding	al	
the Jews	hay·ye·hu·deem	
as	kat·to·wv	
you please	be·e·ne·khem	
name	be·shem	
in the king’s	ham·me·lekh	
and seal it	ve·chit·mu	
signet ring	be·tab·ba·at	

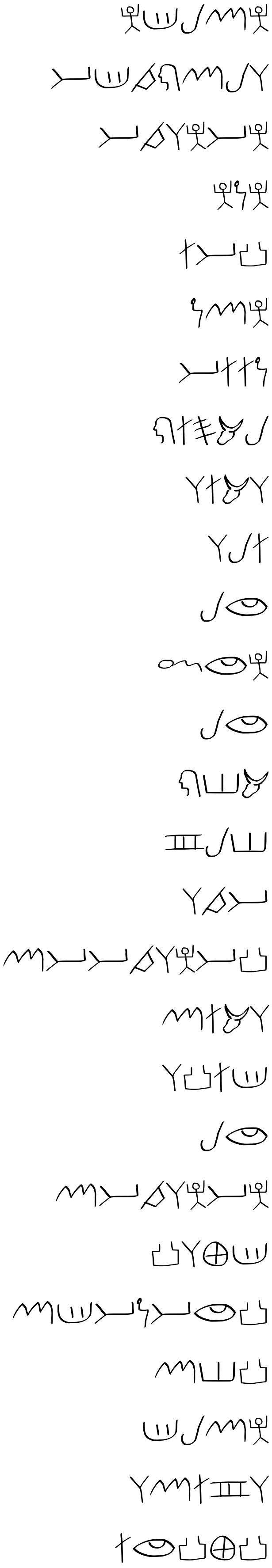

with the royal	ham·me·lekh		
	kee	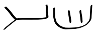	
For a decree	khe·tav	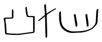	
that	a·sher		
is written	nikh·tav		
in the name	be·shem		
of the king	ham·me·lekh		
and sealed	ve·nach·to·wm		
signet ring	be·tab·ba·at		
with the royal	ham·me·lekh		
cannot	en	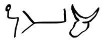	
be revoked ”	le·ha·sheev	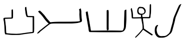	
were summoned	vay·yiq·qa·re·u	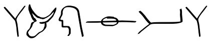	Esther 8:9
scribes	so·phe·re		
the royal	ham·me·lekh		
At once	ba·et		
(	ha·hee	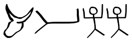	
month	ba·cho·desh	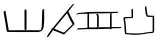	
of the third	hash·she·lee·shee	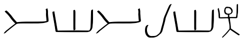	
	hu		
the month	cho·desh	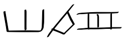	
of Sivan),	see·van	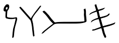	
and on the twenty-third [day]	bish·lo·wo·shah	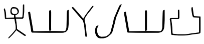	
	ve·es·reem		
	bo		
they recorded	vay·yik·ka·tev		
all of	ke·khal		

-	a·sher	
orders	tsiw·vah	
Mordecai’s	ma·re·do·khay	
to	el	
the Jews	hay·ye·hu·deem	
and to	ve·el	
the satraps	ha·a·chash·dar·pe·neem	
governors	ve·hap·pa·cho·wt	
and princes	ve·sa·re	
provinces	ham·me·dee·no·wt	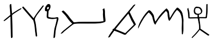
	a·sher	
from India	me·hod·du	
to	ve·ad	
Cush —	kush	
of the 127	she·va	
	ve·es·reem	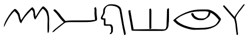
	u·me·ah	
[writing] to each province	me·dee·nah	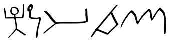
	me·dee·nah	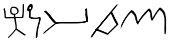
in its own script	u·me·dee·nah	
	kikh·ta·vah	
	ve·am	
to every people	va·am	
in their own language	kil·sho·no	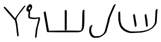
and to	ve·el	
the Jews	hay·ye·hu·deem	

in their own script	kikh·ta·vam		
and language	ve·khil·sho·w·nam		
Mordecai wrote	vay·yikh·tov		Esther 8:10
in the name	be·shem		
of King	ham·me·lekh		
Xerxes	a·chash·ve·rosh		
and sealed it	vay·yach·tom	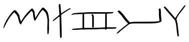	
signet ring	be·tab·ba·at		
with the royal	ham·me·lekh		
He sent	vay·yish·lach		
the documents	se·pha·reem		
by	be·yad	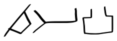	
couriers	ha·ra·tseem		
mounted	bas·su·seem		
riding on	ro·khe·ve	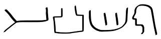	
swift horses	ha·re·khesh		
from the royal	ha·a·chash·te·ra·neem		
bred	be·ne	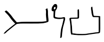	
mares	ha·ram·ma·kheem		
By these letters	a·sher		Esther 8:11
permitted	na·tan	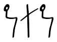	
the king	ham·me·lekh		
the Jews	lay·ye·hu·deem		
-	a·sher		
in each	be·khal		
and every city	eer	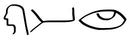	
	va·eer	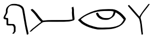	

the right to assemble	le·hiq·qa·hel	
	ve·la·a·mod	
and defend	al	
themselves	naph·sham	
to destroy	le·hash·meed	
kill	ve·la·ha·rog	
and annihilate	u·le·ab·bed	
-	et	
all	kal	
the forces	chel	
of any people	am	
or province	u·me·dee·nah	
hostile to them	hats·tsa·reem	
-	o·tam	
and children	taph	
including women	ve·na·sheem	
and to plunder	u·she·la·lam	
their possessions	la·vo·wz	
day [appointed]	be·yo·wm	Esther 8:12
The single	e·chad	
throughout all	be·khal	
the provinces	me·dee·no·wt	
of King	ham·me·lekh	
Xerxes	a·chash·ve·ro·wosh	
[was] the thirteenth	bish·lo·wo·shah	
	a·sar	
month	le·cho·desh	

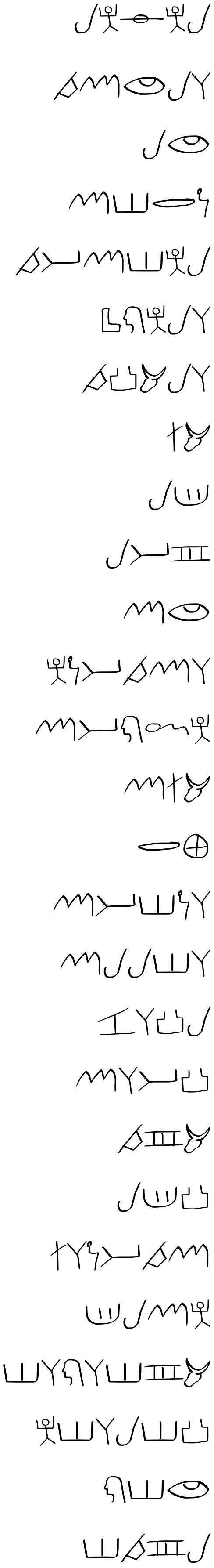

day of the twelfth	she·nem	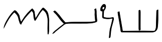	
	a·sar		
	hu		
the month	cho·desh	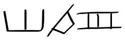	
of Adar	a·dar		
A copy	pat·she·gen	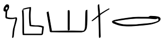	Esther 8:13
of the text	hak·ke·tav		
was to be issued	le·hin·na·ten		
of the edict	dat		
in every	be·khal		
province	me·dee·nah	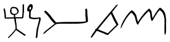	
	u·me·dee·nah		
and published	ga·lui		
to all	le·khal		
the people	ha·am·meem		
would be	ve·lih·yo·wt		
so that the Jews	hay·ye·hu·dī·yīm		
ready	ʿa·tu·dīm	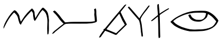	
day	lay·yo·wm	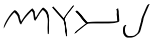	
on that	haz·zeh		
to avenge themselves	le·hin·na·qem	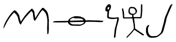	
on their enemies	me·o·ye·ve·hem	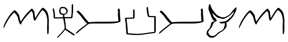	
The couriers	ha·ra·tseem		Esther 8:14
rode	ro·khe·ve	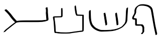	
horses	ha·re·khesh		
on their royal	ha·a·chash·te·ra·neem		
out	ya·tse·u		

in haste	me·vo·ha·leem	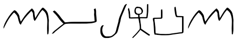	
pressed on	u·de·chu·pheem	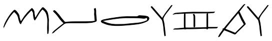	
by the command	bid·var		
of the king	ham·me·lekh		
And the edict	ve·had·dat	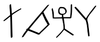	
was also issued	nit·te·nah	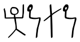	
of Susa	be·shu·shan		
in the citadel	hab·bee·rah	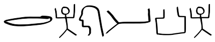	
Mordecai	u·ma·re·do·khay		Esther 8:15
went out	ya·tsa		
from the presence	mil·liph·ne		
of the king	ham·me·lekh		
in royal garments	bil·vush		
	mal·khut	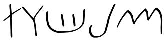	
of blue	te·khe·let	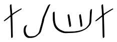	
and white	va·chur	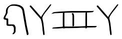	
crown	va·a·te·ret		
gold	za·hav	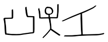	
with a large	ge·do·w·lah		
robe	ve·takh·reekh	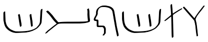	
of fine linen	buts		
and a purple	ve·ar·ga·man	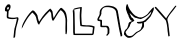	
And the city	ve·ha·eer		
of Susa	shu·shan		
shouted	tsa·ha·lah		
and rejoiced	ve·sa·me·chah		
For the Jews	lay·ye·hu·deem		Esther 8:16

it was a time of	ha·ye·tah	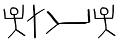	
light	o·w·rah	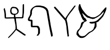	
and gladness	ve·sim·chah		
of joy	ve·sa·son		
and honor	vee·qar	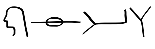	
In every	u·ve·khal	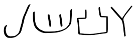	Esther 8:17
province	me·dee·nah	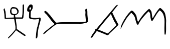	
	u·me·dee·nah	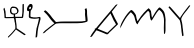	
and every	u·ve·khal	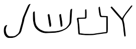	
city	eer	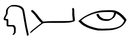	
	va·eer		
wherever	me·qo·wm	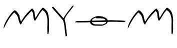	
-	a·sher	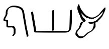	
edict	de·var		
the king’s	ham·me·lekh		
and decree	ve·da·to		
reached	mag·gee·a	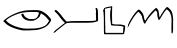	
there was joy	sim·chah	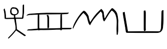	
and gladness	ve·sa·so·wn	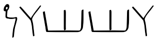	
among the Jews	lay·ye·hu·deem		
with feasting	mish·teh		
and celebrating	ve·yo·wm	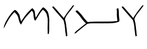	
	to·wv		
And many	ve·rab·beem	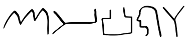	
of the people	me·am·me		
of the land	ha·a·rets		
themselves became Jews	mit·ya·ha·deem	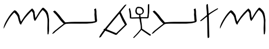	

because	kee	כי	
had fallen	na·phal	נפל	
the fear	pa·chad	פחד	
of the Jews	hay·ye·hu·deem	היהודים	
upon them	a·le·hem	עליהם	
of the twelfth	u·vish·nem	ובשנים	Esther 9:1
	a·sar	עשר	
month	cho·desh	חדש	
	hu	הוא	
the month	cho·desh	חדש	
of Adar	a·dar	אדר	
On the thirteenth	bish·lo·wo·shah	בשלושה	
	a·sar	עשר	
day	yo·wm	יום	
	bo	בו	
-	a·sher	אשר	
-	hig·gee·a	הגיע	
command	de·var	דבר	
the king's	ham·me·lekh	המלך	
and edict	ve·da·to	ודתו	
were to be executed	le·he·a·so·wt	להעשות	
On this day	bay·yo·wm	ביום	
-	a·sher	אשר	
had hoped	sib·be·ru	שברו	
the enemies	o·ye·ve	איבי	
of the Jews	hay·ye·hu·deem	היהודים	
to overpower	lish·lo·wt	לשלוט	

them	ba·hem	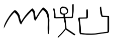	
but [their plan] was overturned	ve·na·ha·pho·wkh	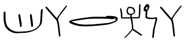	
	hu	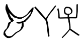	
	a·sher	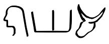	
overpowered	yish·le·tu	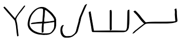	
[and] the Jews	hay·ye·hu·deem	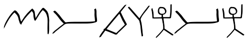	
those	hem·mah	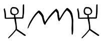	
who hated them	be·so·ne·e·hem	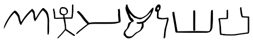	
assembled	niq·ha·lu	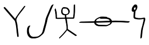	Esther 9:2
the Jews	hay·ye·hu·deem	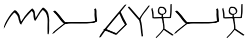	
in their cities	be·a·re·hem	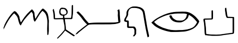	
In each	be·khal	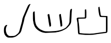	
of the provinces	me·dee·no·wt	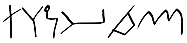	
of King	ham·me·lekh	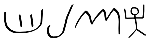	
Xerxes	o·chash·ve·ro·wosh	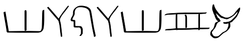	
to attack	lish·lo·ach	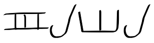	
	yad	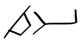	
those who sought	bim·vaq·she	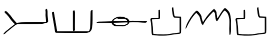	
to harm them	ra·a·tam	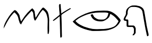	
man	ve·eesh	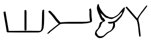	
No	lo	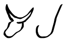	
could withstand	a·mad	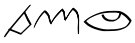	
them	liph·ne·hem	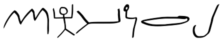	
because	kee	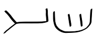	
had fallen	na·phal	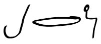	
the fear of them	pach·dam	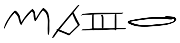	
upon	al	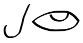	

all	kal	
peoples	ha·am·meem	
And all	ve·khal	Esther 9:3
the officials	sa·re	
of the provinces	ham·me·dee·no·wt	
the satraps	ve·ha·a·chash·dar·pe·ne em	
the governors	ve·hap·pa·cho·wt	
administrators	ve·o·se	
	ham·me·la·khah	
-	a·sher	
and the king’s	lam·me·lekh	
helped	me·nas·se·eem	
-	et	
the Jews	hay·ye·hu·deem	
because	kee	
had fallen	na·phal	
the fear	pa·chad	
of Mordecai	ma·re·do·khay	
upon them	a·le·hem	
For	kee	Esther 9:4
exercised great	ga·do·wl	
Mordecai	ma·re·do·khay	
power in the palace	be·vet	
	ham·me·lekh	
and his fame	ve·sha·me·o	
spread	ho·w·lekh	
throughout	be·khal	

the provinces	ham·me·dee·no·wt	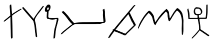	
as	kee	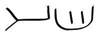	
	ha·eesh	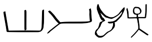	
he	ma·re·do·khay		
became	ho·w·lekh	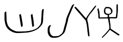	
more and more powerful	ve·ga·do·wl		
put	vay·yak·ku	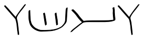	Esther 9:5
The Jews	hay·ye·hu·deem		
all	be·khal		
their enemies	o·ye·ve·hem	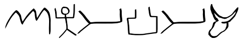	
	mak·kat	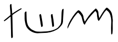	
to the sword	che·rev		
killing	ve·he·reg		
and destroying them	ve·av·dan		
and they did	vay·ya·a·su		
to those who hated them	ve·so·ne·e·hem		
as they pleased	kir·tso·w·nam		
of Susa	u·ve·shu·shan		Esther 9:6
In the citadel	hab·bee·rah	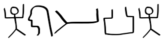	
killed	ha·re·gu		
the Jews	hay·ye·hu·deem		
and destroyed	ve·ab·bed		
five	cha·mesh		
hundred	me·o·wt		
men	eesh	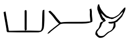	
-	ve·et		Esther 9:7

including Parshandatha	par·shan·da·ta	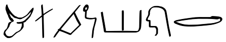	
-	ve·et		
Dalphon	dal·pho·wn		
-	ve·et		
Aspatha	as·pa·ta		
-	ve·et		Esther 9:8
Poratha	po·w·ra·ta		
-	ve·et		
Adalia	a·dal·ya	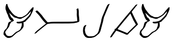	
-	ve·et		
Aridatha	a·ree·da·ta	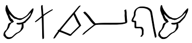	
-	ve·et		Esther 9:9
Parmashta	par·mash·ta		
-	ve·et		
Arisai	a·ree·say	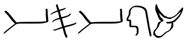	
-	ve·et		
Aridai	a·ri·day		
-	ve·et		
and Vaizatha	vay·za·ta		
these ten	a·se·ret		Esther 9:10
sons	be·ne	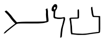	
of Haman	ha·man		
son	ben		
of Hammedatha	ham·me·da·ta		
the enemy	tso·rer		
of the Jews	hay·ye·hu·deem		
They killed	ha·ra·gu		

on the plunder	u·vab·biz·zah	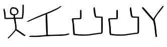	
but they did not	lo	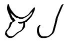	
lay	sha·le·chu	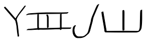	
	et	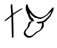	
a hand	ya·dam	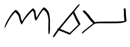	
day	bay·yo·wm	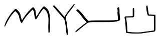	Esther 9:11
On that	ha·hu	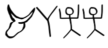	
	ba	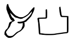	
the number	mis·par	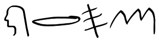	
of those killed	ha·ha·ru·geem	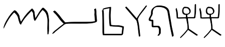	
of Susa	be·shu·shan	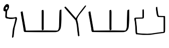	
in the citadel	hab·bee·rah	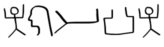	
was reported to	liph·ne	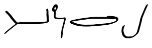	
the king	ham·me·lekh	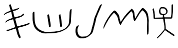	
said	vay·yo·mer	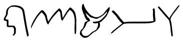	Esther 9:12
who	ham·me·lekh	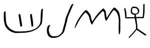	
Esther	le·es·ter	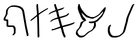	
to Queen	ham·mal·kah	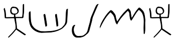	
of Susa	be·shu·shan	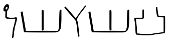	
“ In the citadel	hab·bee·rah	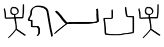	
have killed	ha·re·gu	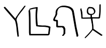	
the Jews	hay·ye·hu·deem	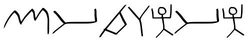	
and destroyed	ve·ab·bed	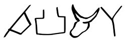	
five	cha·mesh	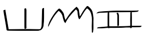	
hundred	me·o·wt	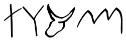	
men	eesh	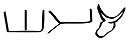	
-	ve·et	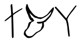	

ten	a·se·ret		
sons	be·ne	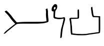	
including Haman’s	ha·man		
in the rest	bish·ar		
provinces ?	me·dee·no·wt	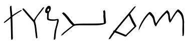	
of the royal	ham·me·lekh		
What	meh	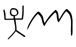	
have they done	a·su		
Now what [is]	u·mah		
your petition ?	she·e·la·tekh		
It will be given	ve·yin·na·ten		
to you	lakh	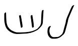	
And what	u·mah		
do you request ?	baq·qa·sha·tekh	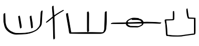	
further	o·wd		
It will be fulfilled ”	ve·te·as		
replied	vat·to·mer		Esther 9:13
Esther	es·ter		
“ If	im		
it pleases	al		
the king	ham·me·lekh		
	to·wv		
	yin·na·ten	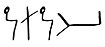	
also	gam		
have tomorrow	ma·char	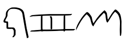	
may the Jews	lay·ye·hu·deem		
-	a·sher		

in Susa	be·shu·shan		
to carry out	la·a·so·wt		
edict	ke·dat		
today’s	hay·yo·wm	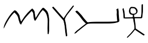	
-	ve·et		
ten	a·se·ret		
sons	be·ne	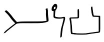	
and may the bodies of Haman’s	ha·man		
be hanged	yit·lu		
on	al		
the gallows ”	ha·ets		
commanded	vay·yo·mer		Esther 9:14
So the king	ham·me·lekh		
be done	le·he·a·so·wt		
that this	ken	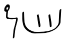	
was issued	vat·tin·na·ten	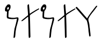	
An edict	dat		
in Susa	be·shu·shan		
-	ve·et		
the ten	a·se·ret		
sons	be·ne	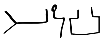	
of Haman	ha·man		
and they hanged	ta·lu	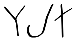	
came together	vay·yiq·qa·ha·lu	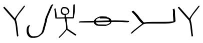	Esther 9:15
the Jews	hay·ye·hu·dī·yīm		
-	a·sher		
in Susa	be·shu·shan		

again	gam		
day	be·yo·wm	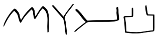	
On the fourteenth	ar·ba·ah	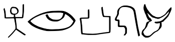	
	a·sar		
of the month	le·cho·desh	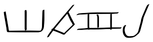	
of Adar	a·dar		
and put to death	vay·ya·har·gu		
[there]	ve·shu·shan		
three	she·losh	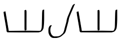	
hundred	me·o·wt		
men	eesh	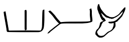	
on the plunder	u·vab·biz·zah		
but they did not	lo		
lay	sha·le·chu	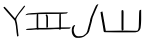	
-	et		
a hand	ya·dam		
The rest	u·she·ar		Esther 9:16
of the Jews	hay·ye·hu·deem		
-	a·sher		
provinces	bim·dee·no·wt		
in the royal	ham·me·lekh		
also assembled	niq·ha·lu	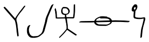	
to defend	ve·a·mod		
	al		
themselves	naph·sham		
and rid themselves	ve·no·w·ach		
of their enemies	me·o·ye·ve·hem	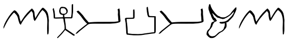	

They killed	ve·ha·rog		
who hated them	be·so·ne·e·hem		
75,000 {}	cha·mish·shah		
	ve·shiv·eem		
	a·leph	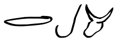	
on the plunder	u·vab·biz·zah		
but they did not	lo		
lay	sha·le·chu	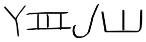	
-	et		
a hand	ya·dam	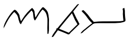	
day	be·yo·wm	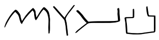	Esther 9:17
This was done on the thirteenth	she·lo·shah	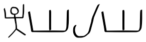	
	a·sar		
of the month	le·cho·desh	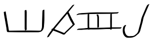	
of Adar	a·dar		
they rested	ve·no·w·ach	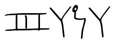	
and on the fourteenth day	be·ar·ba·ah		
	a·sar		
	bo		
making it	ve·a·soh		
-	o·to		
a day	yo·wm		
of feasting	mish·teh		
and joy	ve·sim·chah		
The Jews	ve·hay·ye·hu·dī·yīm	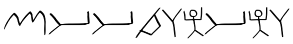	Esther 9:18
-	a·sher		
in Susa, however	be·shu·shan		

had assembled	niq·ha·lu	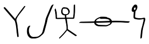	
on the thirteenth	bish·lo·shah	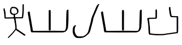	
	a·sar		
	bo		
and the fourteenth	u·ve·ar·ba·ah		
days of the month	a·sar		
	bo		
So they rested	ve·no·w·ach	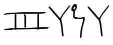	
on the fifteenth	ba·cha·mish·shah	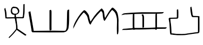	
day	a·sar	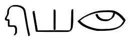	
	bo		
making	ve·a·soh		
it	o·to		
a day	yo·wm		
of feasting	mish·teh		
and joy	ve·sim·chah		
This is why	al		Esther 9:19
	ken	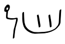	
Jews	hay·ye·hu·deem		
the rural	hap·pe·ro·zīm		
who live	hay·yo·she·veem	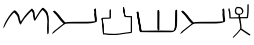	
in the villages	be·a·re		
	hap·pe·ra·zo·wt	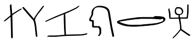	
observe	o·seem	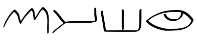	
-	et		
as a day	yo·wm		
the fourteenth day	ar·ba·ah		

	a·sar	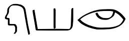	
of the month	le·cho·desh	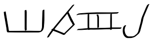	
of Adar	a·dar		
of joy	sim·chah	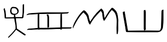	
and feasting	u·mish·teh		
It is a holiday	ve·yo·wm	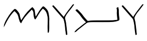	
	to·wv		
for sending	u·mish·lo·w·ach		
gifts	ma·no·wt		
to one	eesh	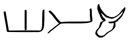	
another	le·re·e·hu		
recorded	vay·yikh·tov		Esther 9:20
Mordecai	ma·re·do·khay		
-	et		
events	had·de·va·reem	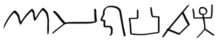	
these	ha·el·leh		
and sent	vay·yish·lach		
letters	se·pha·reem		
to	el		
all	kal		
the Jews	hay·ye·hu·deem		
-	a·sher		
in all	be·khal		
the provinces	me·dee·no·wt	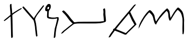	
of King	ham·me·lekh		
Xerxes	a·chash·ve·ro·wosh		
both near	haq·qe·ro·w·veem		

and far	ve·ha·re·cho·w·qeem	והרחוקים	
to establish	le·qay·yem	לקים	Esther 9:21
among them	a·le·hem	עליהם	
	lih·yo·wt	להיות	
celebration	o·seem	עשים	
-	et	את	
days	yo·wm	יום	
on the fourteenth	ar·ba·ah	ארבעה	
	a·sar	עשר	
of the month	le·cho·desh	לחדש	
of Adar	a·dar	אדר	
-	ve·et	ואת	
-	yo·wm	יום	
and fifteenth	cha·mish·shah	חמשה	
	a·sar	עשר	
	bo	בו	
an annual	be·khal	בכל	
	sha·nah	שנה	
	ve·sha·nah	ושנה	
as the days	kay·ya·meem	כימים	Esther 9:22
on which	a·sher	אשר	
gained rest	na·chu	נחו	
	va·hem	בהם	
the Jews	hay·ye·hu·deem	היהודים	
from their enemies	me·o·wy·ve·hem	מאויביהם	
and the month	ve·ha·cho·desh	והחדש	
in which	a·sher	אשר	

turned	neh·pakh	
	la·hem	
their sorrow	mee·ya·go·wn	
to joy	le·sim·chah	
and their mourning	u·me·e·vel	
into a holiday	le·yo·wm	
	to·wv	
[He wrote] that these were to be	la·a·so·wt	
-	o·w·tam	
days	ye·me	
of feasting	mish·teh	
and joy	ve·sim·chah	
of sending	u·mish·lo·w·ach	
gifts	ma·no·wt	
to one	eesh	
another	le·re·e·hu	
[and]	u·mat·ta·no·wt	
to the poor	la·ev·yo·w·neem	
agreed to continue	ve·qib·bel	Esther 9:23
So the Jews	hay·ye·hu·deem	
	et	
-	a·sher	
they had started	he·chel·lu	
the custom	la·a·so·wt	
	ve·et	
as	a·sher	
had written	ka·tav	

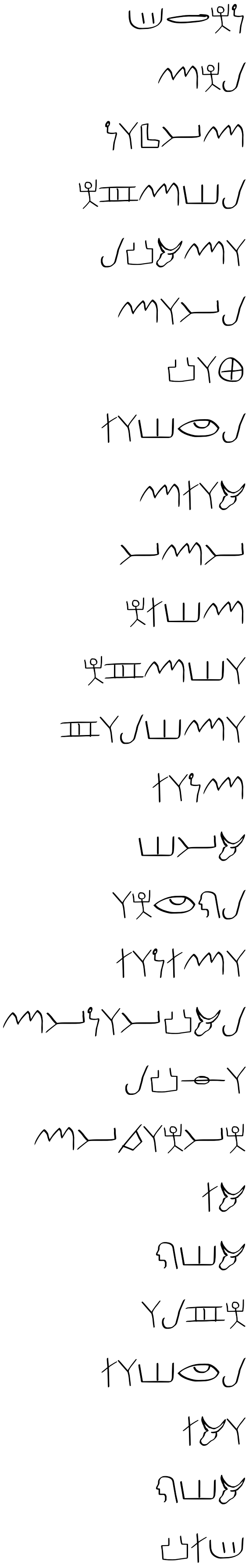

Mordecai	ma·re·do·khay	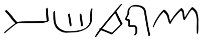	
to them	a·le·hem	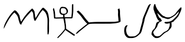	
For	kee	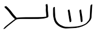	Esther 9:24
Haman	ha·man	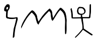	
son	ben	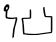	
of Hammedatha	ham·me·da·ta	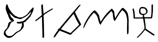	
the Agagite	ha·a·ga·gee	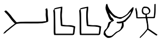	
the enemy	tso·rer	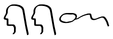	
of all	kal	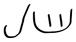	
the Jews	hay·ye·hu·deem	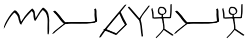	
had plotted	cha·shav	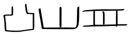	
against	al	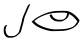	
the Jews	hay·ye·hu·deem	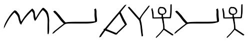	
to destroy them	le·ab·be·dam	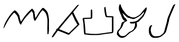	
and had cast	ve·hip·peel	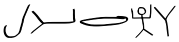	
the Pur	pur	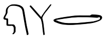	
(that is	hu	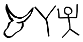	
the lot)	hag·go·w·ral	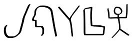	
to crush	le·hum·mam	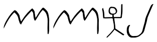	
and destroy them	u·le·ab·be·dam	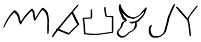	
But when it came	u·ve·vo·ah	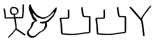	Esther 9:25
before	liph·ne	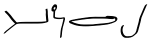	
the king	ham·me·lekh	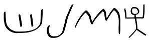	
he commanded	a·mar	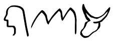	
by	im	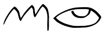	
letter	has·se·pher	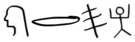	
should come back	ya·shuv	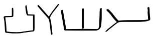	

scheme	ma·cha·shav·to	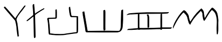	
that the wicked	ha·ra·ah	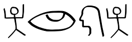	
which	a·sher	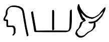	
Haman had devised	cha·shav	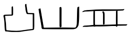	
against	al	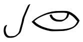	
the Jews	hay·ye·hu·deem	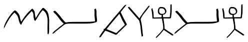	
upon	al	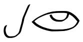	
his own head	ro·sho	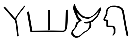	
should be hanged	ve·ta·lu	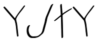	
and that he	o·to	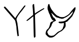	
and	ve·et	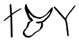	
his sons	ba·naw	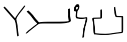	
on	al	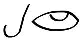	
the gallows	ha·ets	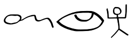	
Therefore	al	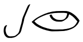	Esther 9:26
	ken	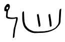	
are called	qa·re·u	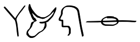	
days	lay·ya·meem	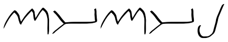	
these	ha·el·leh	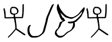	
Purim	phu·reem	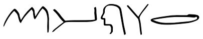	
from	al	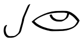	
the word	shem	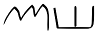	
Pur	hap·pur	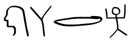	
Because of	al	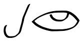	
	ken	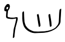	
	al	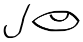	
all	kal	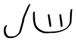	

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	hig·gee·a	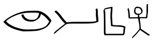	
	a·le·hem	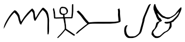	
to establish the custom	qee·ye·mu	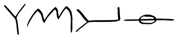	Esther 9:27
bound themselves	ve·qib·bēl	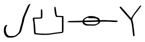	
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that they	a·le·hem	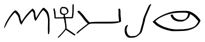	
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and all	kal	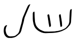	
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them	a·le·hem	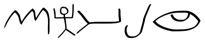	
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	lih·yo·wt	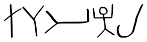	
to celebrate	o·seem	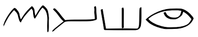	
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two	she·ne	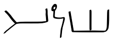	
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at the [appointed] time	ve·khiz·man·nam	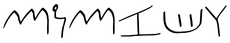	
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and every year	sha·nah	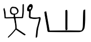	
	ve·sha·nah	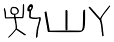	
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[should be] remembered	niz·ka·reem	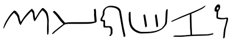	
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by every	be·khal		
generation	do·wr		
	va·do·wr		
family	mish·pa·chah		
	u·mish·pa·chah		
province	me·dee·nah	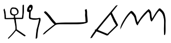	
	u·me·dee·nah		
and city	ve·eer		
	va·eer		
days	vee·me	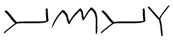	
of Purim	hap·pu·reem	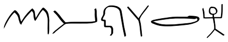	
so that these	ha·el·leh		
should not	lo		
fail [to be observed]	ya·av·ru		
among	mit·to·wkh		
the Jews	hay·ye·hu·deem		

nor should the memory of them	ve·zikh·ram		
	lo		
fade	ya·suph		
from their descendants	miz·zar·am		
wrote	vat·tikh·tov		Esther 9:29
Esther	es·ter		
So Queen	ham·mal·kah	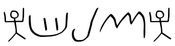	
daughter	vat		
of Abihail	a·vee·cha·yil	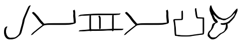	
along with Mordecai	u·ma·re·do·khay	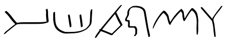	
the Jew	hay·ye·hu·dee	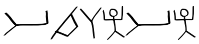	
-	et		
with full	kal	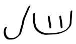	
authority	to·qeph	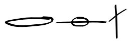	
to confirm	le·qay·yem	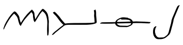	
-	et		
letter	ig·ge·ret	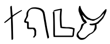	
concerning Purim	hap·pu·reem	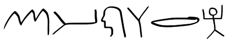	
this	haz·zot	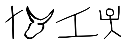	
second	hash·she·neet	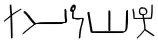	
And [Mordecai] sent	vay·yish·lach		Esther 9:30
letters	se·pha·reem	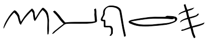	
to	el		
all	kal	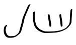	
the Jews	hay·ye·hu·deem		
in	el		
the 127	she·va	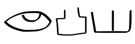	

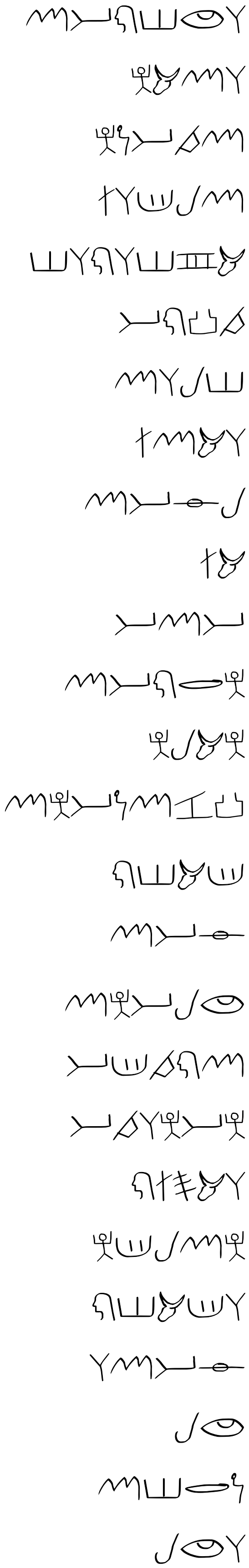

	ve·es·reem	
	u·me·ah	
provinces	me·dee·nah	
of the kingdom	mal·khut	
of Xerxes	a·chash·ve·ro·wosh	
[with] words	div·re	
of peace	sha·lo·wm	
and truth	ve·e·met	
in order to confirm	le·qay·yem	Esther 9:31
-	et	
days	ye·me	
of Purim	hap·pu·reem	
these	ha·el·leh	
at their [appointed] time	biz·man·ne·hem	
just as	ka·a·sher	
had established them	qee·yam	
-	a·le·hem	
Mordecai	ma·re·do·khay	
the Jew	hay·ye·hu·dee	
Esther	ve·es·ter	
and Queen	ham·mal·kah	
[and]	ve·kha·a·sher	
had committed	qee·ye·mu	
	al	
themselves	naph·sham	
	ve·al	

and their descendants	zar·am	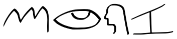	
to the times	div·re	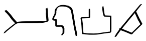	
of fasting	hats·tso·mo·wt	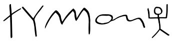	
and lamentation	ve·za·a·qa·tam	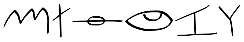	
decree	u·ma·a·mar	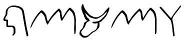	Esther 9:32
So Esther's	es·ter	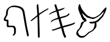	
confirmed	qee·yam	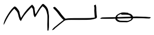	
regulations	div·re	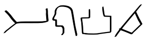	
about Purim	hap·pu·reem	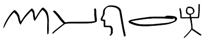	
these	ha·el·leh	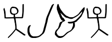	
which were written	ve·nikh·tav	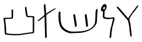	
into the record	bas·se·pher	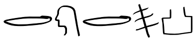	
imposed	vay·ya·sem	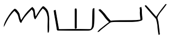	Esther 10:1
Now King	ham·me·lekh	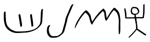	
Xerxes	ʾa·cha·shē·rosh	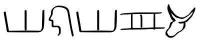	
tribute	mas	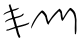	
throughout	al	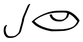	
the land	ha·a·rets	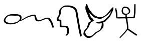	
even to its farthest shores	ve·ee·ye	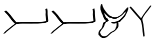	
	hay·yam	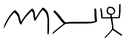	
And all	ve·khal	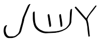	Esther 10:2
accomplishments	ma·a·seh	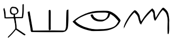	
powerful	ta·qe·po	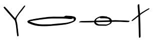	
and magnificent	u·ge·vu·ra·to	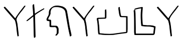	
together with the full account	u·pha·ra·shat	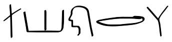	
of the greatness	ge·dul·lat	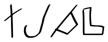	

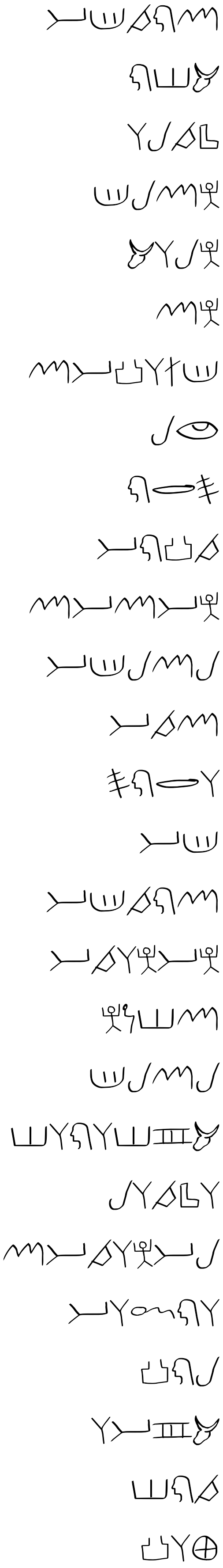

of Mordecai’s	ma·re·do·khay	
to which	a·sher	
had raised him	gid·de·lo	
the king	ham·me·lekh	
not	ha·lo·w	
are they	hem	
written	ke·tu·veem	
in	al	
the Book	se·pher	
of the Chronicles	div·re	
	hay·ya·meem	
of the Kings	le·mal·khe	
of Media	ma·day	
and Persia ?	u·pha·ras	
For	kee	Esther 10:3
Mordecai	ma·re·do·khay	
the Jew	hay·ye·hu·dee	
was second	mish·neh	
only to King	lam·me·lekh	
Xerxes	a·chash·ve·ro·wosh	
preeminent	ve·ga·do·wl	
among the Jews	lay·ye·hu·deem	
and highly favored	ve·ra·tsui	
by his many	le·rov	
kinsmen	e·chaw	
seeking	do·resh	
the good	to·wv	

of his people	le·am·mo	לעמו	
and speaking	ve·do·ver	ודבר	
peace	sha·lo·wm	שלום	
to all	le·khal	לכל	
his countrymen	zar·o	זרעו	

Job

BSB Translation	Transliteration	Original Hebrew	
a man	eesh	איש	Job 1:1
There was	ha·yah	היה	
in the land	ve·e·rets	בארץ	
of Uz	uts	עוץ	
Job	ee·yo·wv	איוב	
whose name [was]	she·mo	שמו	
was	ve·ha·yah	והיה	
And this man	ha·eesh	האיש	
	ha·hu	ההוא	
blameless	tam	תם	
and upright	ve·ya·shar	וישר	
fearing	vee·re	ויר א	
God	e·lo·heem	אלהים	
and shunning	ve·sar	וסר	
evil	me·ra	מרע	
-	vay·yiw·va·le·du	ויולדו	Job 1:2
	lo	לו	
He had seven	shiv·ah	שבעה	
sons	va·neem	בנים	

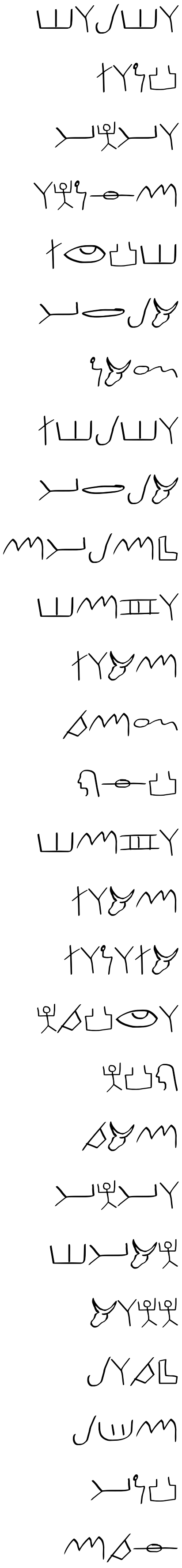

and three	ve·sha·lo·wosh	
daughters	ba·no·wt	
and he owned	vay·hee	Job 1:3
	miq·ne·hu	
7,000 {}	shiv·at	
	al·phe	
sheep	tson	
3,000 {}	u·she·lo·shet	
	al·phe	
camels	ge·mal·leem	
500	va·cha·mesh	
	me·o·wt	
yoke	tse·med	
of oxen	ba·qar	
500	va·cha·mesh	
	me·o·wt	
female donkeys	a·to·w·no·wt	
servants	va·a·vud·dah	
large number of	rab·bah	
and a very	me·od	
	vay·hee	
man	ha·eesh	
[Job was] the	ha·hu	
greatest	ga·do·wl	
of all	mik·kal	
the people	be·ne	
of the East	qe·dem	

would take turns	ve·ha·le·khu	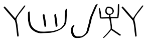	Job 1:4
[Job's] sons	va·naw	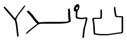	
holding	ve·a·su	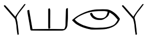	
feasts	mish·teh	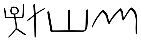	
in their homes	bet	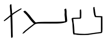	
	eesh	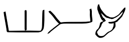	
	yo·w·mo	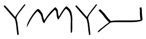	
and they would invite	ve·sha·le·chu	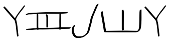	
	ve·qa·re·u	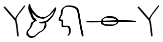	
their three	lish·lo·shet	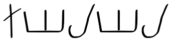	
sisters	ʾach·yo·tē·hɛm	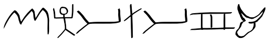	
to eat	le·e·khol	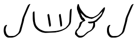	
and drink	ve·lish·to·wt	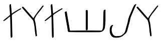	
with them	im·ma·hem	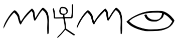	
And	vay·hee	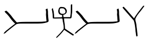	Job 1:5
when	kee	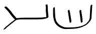	
were over	hiq·qee·phu	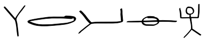	
the days	ye·me	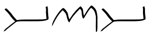	
of feasting	ham·mish·teh	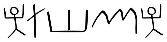	
would send [for his children]	vay·yish·lach	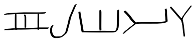	
Job	ee·yo·wv	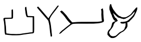	
to purify them	vay·qad·de·shem	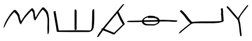	
rising early	ve·hish·keem	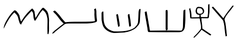	
in the morning	bab·bo·qer	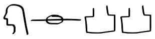	
to offer	ve·he·e·lah	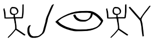	
burnt offerings	o·lo·wt	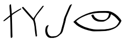	
	mis·par	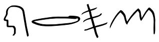	

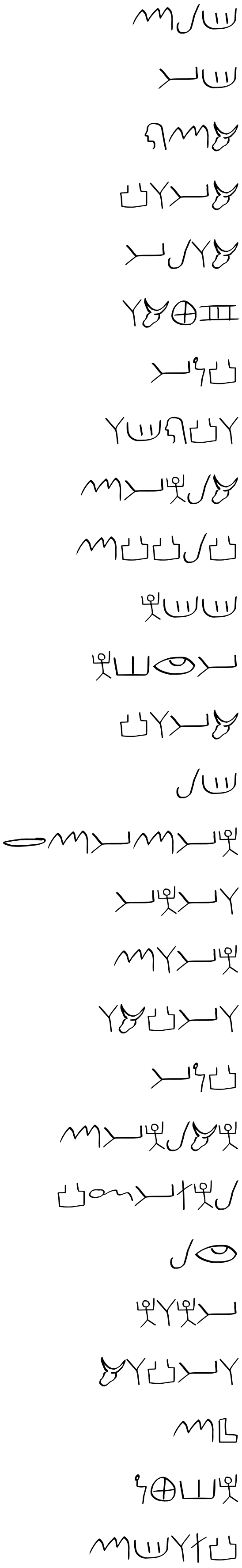

for all of them	kul·lam	
For	kee	
thought	a·mar	
Job	ee·yo·wv	
“ Perhaps	u·lay	
have sinned	cha·te·u	
my children	va·nay	
and cursed	u·ve·ra·khu	
God	e·lo·heem	
in their hearts ”	bil·va·vam	
This	ka·khah	
practice	ya·a·seh	
was Job’s	ee·yo·wv	
regular	kal	
	hay·ya·meem	
-	vay·hee	Job 1:6
One day	hay·yo·wm	
came	vay·ya·vo·u	
the sons	be·ne	
of God	ha·e·lo·heem	
to present	le·hit·yats·tsev	
themselves before	al	
the LORD	YHVH	
came	vay·ya·vo·w	
also	gam	
and Satan	has·sa·tan	
with them	be·to·w·kham	

said	vay·yo·mer	ויאמר	Job 1:7
the LORD	YHVH	יהוה	
to	el	אל	
Satan	has·sa·tan	השטן	
“ Where	me·a·yin	מאין	
have you come from ?”	ta·vo	תבא	
replied	vay·ya·an	ויען	
he	has·sa·tan	השטן	
-	et	את	
-	YHVH	יהוה	
	vay·yo·mar	ויאמר	
“ From roaming	mish·shut	משוט	
through the earth”	ba·a·rets	בארץ	
“ and walking back and forth	u·me·hit·hal·lekh	ומהתהלך	
in it”	bah	בה	
said	vay·yo·mer	ויאמר	Job 1:8
Then the LORD	YHVH	יהוה	
to	el	אל	
Satan	has·sa·tan	השטן	
“ Have you considered	ha·sam·ta	השמת	
	lib·be·kha	לבך	
	al	על	
My servant	av·dee	עבדי	
Job ?	ee·yo·wv	איוב	
For	kee	כי	
[there is] no one	en	אין	

like him	ka·mo·hu		
on earth	ba·a·rets		
a man	eesh	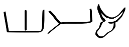	
[who is] blameless	tam		
and upright	ve·ya·shar	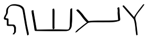	
who fears	ye·re		
God	e·lo·heem		
and shuns	ve·sar		
evil”	me·ra		
answered	vay·ya·an	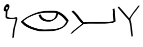	Job 1:9
Satan	has·sa·tan		
-	et		
the LORD	YHVH	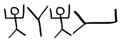	
	vay·yo·mar		
for nothing ?	ha·chin·nam	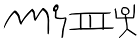	
fear	ya·re		
“ Does Job	ee·yo·wv	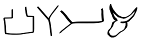	
God	e·lo·heem		
Have You not	ha·lo	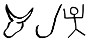	Job 1:10
	ʾat		
placed a hedge	sakh·ta		
around him	va·a·do		
	u·ve·ad		
and his household	be·to	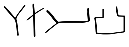	
and	u·ve·ad		
all	kal	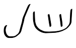	
that	a·sher	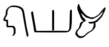	

he owns ?	lo	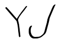	
on every side	mis·sa·veev		
the work	ma·a·seh		
of his hands	ya·daw		
You have blessed	be·rakh·ta		
and his possessions	u·miq·ne·hu	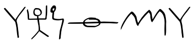	
have increased	pa·rats		
in the land	ba·a·rets		
But	ve·u·lam		Job 1:11
stretch out	she·lach	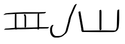	
	na		
Your hand	ya·de·kha	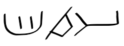	
and strike	ve·ga		
all	be·khal		
that	a·sher		
he has	lo	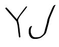	
and he will surely	im		
	lo		
to	al		
Your face”	pa·ne·kha	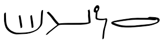	
curse You	ye·va·ra·khe·ka		
said	vay·yo·mer		Job 1:12
the LORD	YHVH		
to	el		
Satan	has·sa·tan		
“ Very well ”	hin·neh		
“ Everything	khal	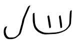	

-	a·sher		
he has [is]	lo		
in your hands	be·ya·de·kha	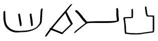	
but	raq	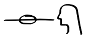	
on the man himself ”	e·law	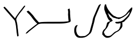	
you must not	al		
lay	tish·lach	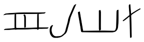	
a hand	ya·de·kha	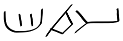	
went out	vay·ye·tse	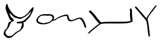	
Then Satan	has·sa·tan		
	me·im		
from the presence	pe·ne	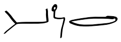	
of the LORD	YHVH		
-	vay·hee	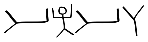	Job 1:13
One day	hay·yo·wm	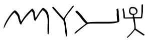	
while Job’s sons	u·va·naw	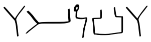	
and daughters	u·ve·no·taw	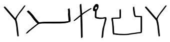	
were eating	o·khe·leem	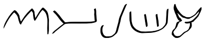	
and drinking	ve·sho·teem	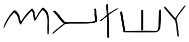	
wine	ya·yin	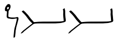	
house	be·vet	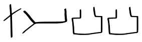	
brother’s	a·chee·hem	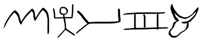	
in their oldest	hab·be·kho·wr	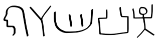	
a messenger	u·mal·akh		Job 1:14
came	ba		
to	el		
Job :	ee·yo·wv	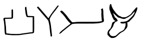	

and reported	vay·yo·mar		
“ While the oxen	hab·ba·qar	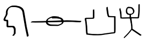	
were	ha·yu	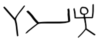	
plowing	cho·re·sho·wt	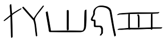	
and the donkeys	ve·ha·a·to·no·wt		
were grazing	ro·o·wt		
nearby	al		
	ye·de·hem	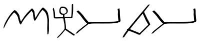	
swooped down	vat·tip·pol		Job 1:15
the Sabeans	she·va		
and took them away	vat·tiq·qa·chem	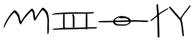	
-	ve·et		
the servants	han·ne·a·reem	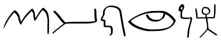	
They put	hik·ku		
	le·phee	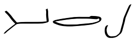	
to the sword	cha·rev		
have escaped	va·im·ma·le·tah		
	raq	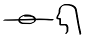	
and I	a·nee	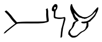	
alone	le·vad·dee	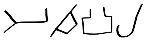	
to tell	le·hag·geed	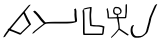	
you !”	lakh	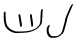	
was still	o·wd		Job 1:16
While he	zeh	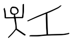	
speaking	me·dab·ber		
another	ve·zeh		
messenger came	ba		

and reported :	vay·yo·mar	
“ The fire	esh	
of God	e·lo·heem	
fell	na·phe·lah	
from	min	
heaven	hash·sha·ma·yim	
It burned	vat·tiv·ar	
the sheep	bats·tson	
and the servants	u·van·ne·a·reem	
and consumed	vat·to·khe·lem	
have escaped	va·im·ma·le·tah	
	raq	
and I	a·nee	
alone	le·vad·dee	
to tell	le·hag·geed	
you !”	lakh	
While he	o·wd	Job 1:17
was still	zeh	
speaking	me·dab·ber	
another [messenger]	ve·zeh	
came	ba	
and reported :	vay·yo·mar	
“ The Chaldeans	kas·deem	
formed	sa·mu	
three	she·lo·shah	
bands	ra·sheem	
raided	vay·yiph·she·tu	

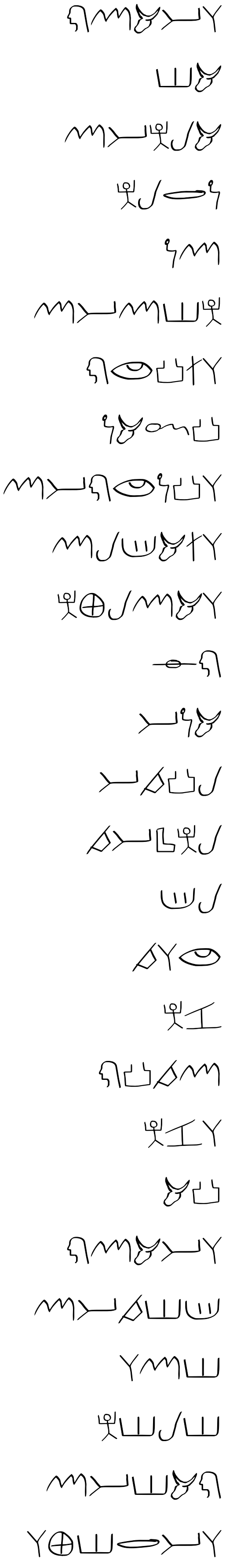

	al	
the camels	hag·ge·mal·leem	
and took them away	vay·yiq·qa·chum	
-	ve·et	
the servants	han·ne·a·reem	
They put	hik·ku	
	le·phee	
to the sword	cha·rev	
have escaped	va·im·ma·le·tah	
	raq	
and I	a·nee	
alone	le·vad·dee	
to tell	le·hag·geed	
you !”	lakh	
While	ad	Job 1:18
he	zeh	
was still speaking	me·dab·ber	
another messenger	ve·zeh	
came	ba	
and reported :	vay·yo·mar	
“ Your sons	ba·ne·kha	
and daughters	u·ve·no·w·te·kha	
were eating	o·khe·leem	
and drinking	ve·sho·teem	
wine	ya·yin	
house	be·vet	
brother’s	a·chee·hem	

in their oldest	hab·be·kho·wr		
when suddenly	ve·hin·neh		Job 1:19
wind	ru·ach		
a mighty	ge·do·w·lah		
swept in	ba·ah		
from	me·e·ver		
the desert	ham·mid·bar		
and struck	vay·yig·ga	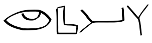	
the four	be·ar·ba		
corners	pin·no·wt		
of the house	hab·ba·yit	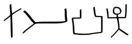	
It collapsed	vay·yip·pol	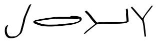	
on	al		
the young people	han·ne·a·reem	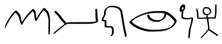	
and they are dead	vay·ya·mu·tu		
have escaped	va·im·ma·le·tah		
	raq	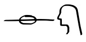	
and I	a·nee	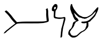	
alone	le·vad·dee	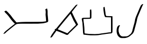	
to tell	le·hag·geed	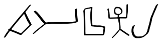	
you !”	lakh	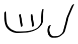	
stood up	vay·ya·qam	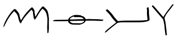	Job 1:20
Then Job	ee·yo·wv	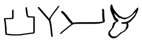	
tore	vay·yiq·ra	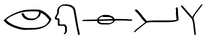	
-	et		
his robe	me·i·lo		
and shaved	vay·ya·gaz	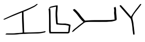	

-	et		
his head	ro·sho		
He fell	vay·yip·pol	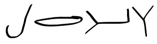	
to the ground	ar·tsah		
and worshiped	vay·yish·ta·chu		
saying :	vay·yo·mer	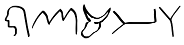	Job 1:21
“ Naked	a·rom	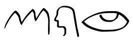	
I came	ya·tsa·tī		
womb	mib·be·ten		
from my mother’s	im·mee	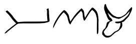	
and naked	ve·a·rom		
I will return	a·shuv		
	sha·mah		
The LORD	YHVH	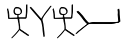	
gave	na·tan		
and the LORD	va·YHVH	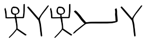	
has taken away	la·qach	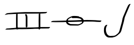	
be	ye·hee	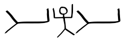	
the name	shem	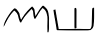	
of the LORD ”	YHVH	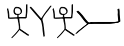	
Blessed	me·vo·rakh		
In all	be·khal		Job 1:22
this	zot		
did not	lo		
sin	cha·ta	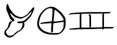	
Job	ee·yo·wv	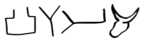	
or	ve·lo		

charge	na·tan	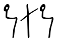	
with wrongdoing	tiph·lah		
God	le·lo·heem	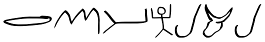	
On another	vay·hee	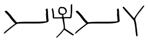	Job 2:1
day	hay·yo·wm	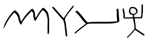	
came	vay·ya·vo·u	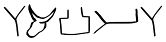	
the sons	be·ne	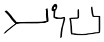	
of God	ha·e·lo·heem	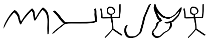	
to present themselves	le·hit·yats·tsev	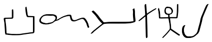	
before	al		
the LORD	YHVH		
came	vay·ya·vo·w	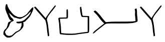	
also	gam		
and Satan	has·sa·tan	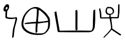	
with them	be·to·kham		
to present himself	le·hit·yats·tsev	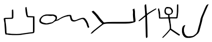	
before	al		
[Him]	YHVH		
said	vay·yo·mer		Job 2:2
the LORD	YHVH		
to	el		
Satan	has·sa·tan		
“ Where	e	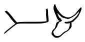	
	miz·zeh		
have you come from ?”	ta·vo		
replied	vay·ya·an	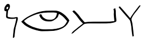	
[he]	has·sa·tan	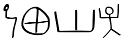	

-	et	
	YHVH	
-	vay·yo·mar	
“ From roaming	mish·shut	
through the earth ”	ba·a·rets	
“ and walking back and forth	u·me·hit·hal·lekh	
in it”	bah	
said	vay·yo·mer	Job 2:3
Then the LORD	YHVH	
to	el	
Satan	has·sa·tan	
“ Have you considered	ha·sam·ta	
	lib·be·kha	
	el	
My servant	av·dee	
Job ?	ee·yo·wv	
For	kee	
[there is] no one	en	
like him	ka·mo·hu	
on earth	ba·a·rets	
a man [who is]	eesh	
blameless	tam	
and upright	ve·ya·shar	
who fears	ye·re	
God	e·lo·heem	
and shuns	ve·sar	
evil	me·ra	

He still	ve·o·den·nu		
retains	ma·cha·zeeq		
his integrity	be·tum·ma·to		
even though you incited Me	vat·te·see·te·nee	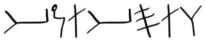	
against him	vo		
to ruin him	le·val·le·o	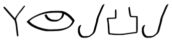	
without cause”	chin·nam	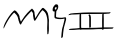	
replied	vay·ya·an	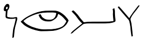	Job 2:4
Satan	has·sa·tan	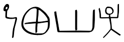	
-	et		
-	YHVH		
	vay·yo·mar		
“ Skin	o·wr		
for	be·ad		
skin ! ”	o·wr		
all	ve·khol		
he owns	a·sher		
“ A man	la·eesh		
will give up	yit·ten	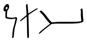	
in exchange for	be·ad		
his life	naph·sho		
But	u·lam	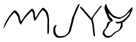	Job 2:5
stretch out	she·lach	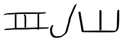	
	na		
Your hand	ya·de·kha	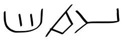	
and strike	ve·ga		
	el		

and bones	ats·mo		
	ve·el		
his flesh	be·sa·ro		
and he will surely	im		
	lo		
to	el		
Your face”	pa·ne·kha	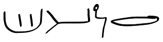	
curse You	ye·va·ra·khe·ka	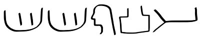	
said	vay·yo·mer		Job 2:6
the LORD	YHVH		
	el		
to Satan	has·sa·tan		
“ Very well ”	hin·no		
“ He is in your hands	ve·ya·de·kha	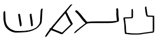	
but	akh		
-	et		
his life”	naph·sho		
you must spare	she·mor		
went out	vay·ye·tse		Job 2:7
So Satan	has·sa·tan	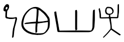	
	me·et		
from the presence	pe·ne	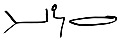	
of the LORD	YHVH		
and infected	vay·yakh	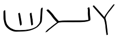	
-	et		
Job	ee·yo·wv	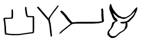	
boils	bish·cheen		

with terrible	ra		
from the soles	mik·kaph		
of his feet	rag·lo	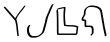	
to	ʿad		
the crown of his head	qa·de·qo·do	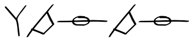	
And Job took	vay·yiq·qach	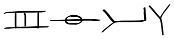	Job 2:8
	lo	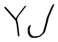	
a piece of broken pottery	che·res	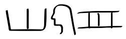	
to scrape	le·hit·ga·red		
himself	bo		
as he	ve·hu		
sat	yo·shev		
among	be·to·wkh		
the ashes	ha·e·pher		
said	vat·to·mer		Job 2:9
to him	lo	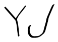	
Then [Job's] wife	ish·to		
" Do you still	o·de·kha	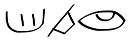	
retain	ma·cha·zeeq		
your integrity ?	be·tum·ma·te·kha		
Curse	ba·rekh		
God	e·lo·heem		
and die !"	va·mut		
he told	vay·yo·mer		Job 2:10
her	e·le·ha	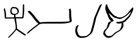	
" You speak	ke·dab·ber		
as a	a·chat	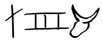	

foolish woman	han·ne·va·lo·wt	הנבלות	
speaks ”	te·dab·be·ree	תדברי	
	gam	גם	
-	et	את	
only good	hat·to·wv	הטוב	
“ Should we accept	ne·qab·bel	נקבל	
from	me·et	מאת	
God	ha·e·lo·heem	האלהים	
-	ve·et	ואת	
adversity ? ”	ha·ra	הרע	
and not	lo	לא	
	ne·qab·bel	נקבל	
In all	be·khal	בכל	
this	zot	זאת	
did not	lo	לא	
sin	cha·ta	חטא	
Job	ee·yo·wv	איוב	
in what he said	bis·pha·taw	בשפתיופ	
heard	vay·yish·me·u	וישמעו	Job 2:11
three	she·lo·shet	שלשת	
friends —	re·e	רעי	
Now when Job’s	ee·yo·wv	איוב	
-	et	את	
about all	kal	כל	
adversity	ha·ra·ah	הרעה	
this	haz·zot	הזאת	
that had come	hab·ba·ah	הבאה	

upon him	a·law	𐤏𐤋𐤉𐤅	
came	vay·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
each of them	eesh	𐤀𐤉𐤔	
from his home	mim·me·qo·mo	𐤌𐤌𐤒𐤌𐤅	
Eliphaz	e·lee·phaz	𐤀𐤋𐤉𐤐𐤆	
the Temanite	hat·te·ma·nee	𐤄𐤕𐤉𐤌𐤍𐤉	
Bildad	u·vil·dad	𐤅𐤁𐤋𐤃𐤃	
the Shuhite	hash·shu·chee	𐤄𐤔𐤅𐤇𐤉	
and Zophar	ve·tso·w·phar	𐤅𐤑𐤅𐤐𐤓	
the Naamathite —	han·na·a·ma·tee	𐤄𐤍𐤏𐤌𐤕𐤉	
and they met	vay·yiw·va·a·du	𐤅𐤉𐤅𐤏𐤃𐤅	
together	yach·daw	𐤉𐤇𐤃𐤅	
to go	la·vo·w	𐤋𐤁𐤅𐤀	
and sympathize	la·nud	𐤋𐤍𐤅𐤃	
with [Job]	lo	𐤋𐤅	
and comfort him	u·le·na·cha·mo	𐤅𐤋𐤍𐤇𐤌𐤅	
When they lifted up	vay·yis·u	𐤅𐤉𐤔𐤀𐤅	Job 2:12
	et	𐤀𐤕	
their eyes	e·ne·hem	𐤏𐤉𐤍𐤉𐤄𐤌	
from afar	me·ra·cho·wq	𐤌𐤓𐤇𐤅𐤒	
they could barely	ve·lo	𐤅𐤋𐤀	
recognize [Job]	hik·kee·ru·hu	𐤄𐤊𐤉𐤓𐤄𐤅	
aloud	vay·yis·u	𐤅𐤉𐤔𐤀𐤅	
	qo·w·lam	𐤒𐤅𐤋𐤌	
They began to weep	vay·yiv·ku	𐤅𐤉𐤁𐤊𐤅	
tore	vay·yiq·re·u	𐤅𐤉𐤒𐤓𐤏𐤅	
and each man	eesh	𐤀𐤉𐤔	

his robe	me·i·lo		
and threw	vay·yiz·re·qu		
dust	a·phar		
over	al		
his head	ra·she·hem	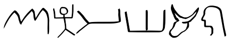	
in the air	hash·sha·ma·ye·mah	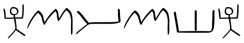	
Then they sat	vay·ye·she·vu		Job 2:13
with him	it·to		
on the ground	la·a·rets		
for seven	shiv·at		
days	ya·meem	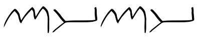	
and seven	ve·shiv·at		
nights	le·lo·wt	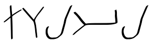	
but no	ve·en		
one spoke	do·ver		
to him	e·law	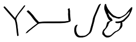	
a word	da·var		
because	kee	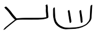	
they saw	ra·u		
-	kee	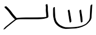	
was	ga·dal		
his suffering	hak·ke·ev		
how intense	me·od		
After	a·cha·re	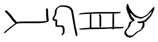	Job 3:1
this	khen	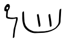	
opened	pa·tach	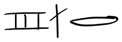	
Job	ee·yo·wv	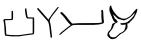	

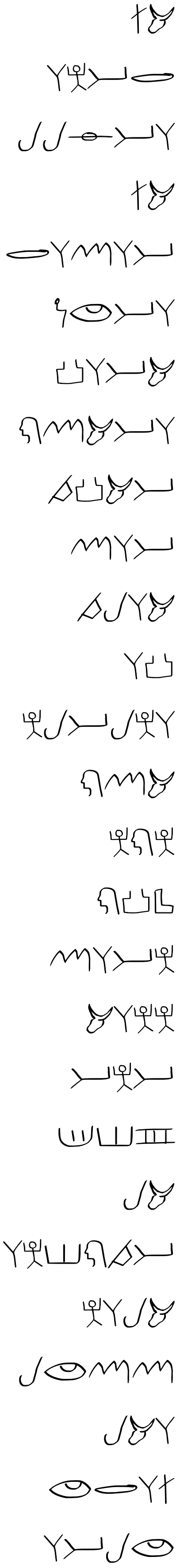

-	et	
his mouth	pee·hu	
and cursed	vay·qal·lel	
-	et	
the day of his [birth]	yo·w·mo	
And [this is what]	vay·ya·an	Job 3:2
[he]	ee·yo·wv	
said :	vay·yo·mar	
perish	yo·vad	Job 3:3
“ May the day	yo·wm	
of my birth	iw·va·led	
	bo	
and the night	ve·hal·lay·lah	
it was said	a·mar	
is conceived ’	ho·rah	
‘ A boy	ga·ver	
day	hay·yo·wm	Job 3:4
If only that	ha·hu	
had turned	ye·hee	
to darkness !	cho·shekh	
	al	
disregard it	yid·re·she·hu	
May God	e·lo·w·ah	
above	mim·ma·al	
	ve·al	
shine	to·w·pha	
upon it	a·law	

[may no] light	ne·ha·rah		
reclaim it	yig·a·lu·hu		Job 3:5
May darkness	cho·shekh		
and gloom	ve·tsal·ma·vet	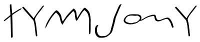	
settle	tish·kan	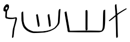	
over it	a·law	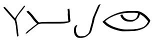	
and a cloud	a·na·nah	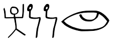	
overwhelm it	ye·va·a·tu·hu		
may the blackness	kim·ree·re	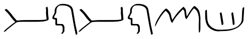	
of the day	yo·wm		
that night	hal·lay·lah	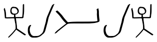	Job 3:6
had taken	ha·hu	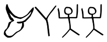	
away !	yiq·qa·che·hu	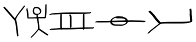	
If only darkness	o·phel		
May it not	al		
appear	yi·chad	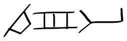	
among the days	bee·me	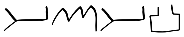	
of the year	sha·nah	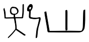	
in any	be·mis·par		
of the months	ye·ra·cheem	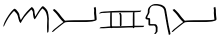	
may it never	al		
be entered	ya·vo	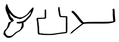	
Behold	hin·neh		Job 3:7
night	hal·lay·lah	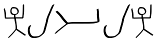	
may that	ha·hu	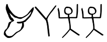	
be	ye·hee	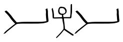	
barren	gal·mud		

may no	al		
come	ta·vo		
joyful voice	re·na·nah	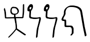	
into it	vo		
by those who curse	yiq·qe·vu·hu	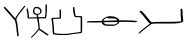	Job 3:8
May it be cursed	o·re·re		
the day —	yo·wm		
those prepared	ha·a·tee·deem	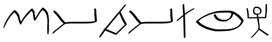	
to rouse	o·rer		
Leviathan	liw·ya·tan	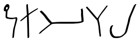	
grow dark	yech·she·khu		Job 3:9
stars	ko·wkh·ve		
May its morning	nish·po		
may it wait	ye·qaw	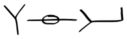	
for daylight	le·o·wr		
in vain	va·a·yin		
may it not	ve·al		
see	yir·eh		
the breaking	be·aph·ap·pe		
of dawn	sha·char		
For	kee	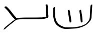	Job 3:10
that night did not	lo		
shut	sa·gar		
the doors	dal·te		
of the womb	vit·nee		
to hide	vay·yas·ter		
the sorrow	a·mal		

from my eyes	me·e·nay	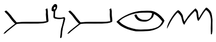	
Why	lam·mah		Job 3:11
	lo		
at birth	me·re·chem	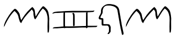	
did I not perish	a·mut		
from the womb ?	mib·be·ten		
as I came	ya·tsa·tee		
why did I not die	ve·eg·va		
Why	mad·du·a		Job 3:12
to receive me	qid·de·mu·nee		
were there knees	vir·ka·yim	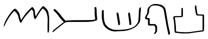	
[and]	u·ma·ho·sha		
breasts	da·yim	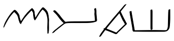	
that	kee	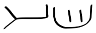	
I should be nursed ?	ee·naq		
For	kee	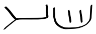	Job 3:13
now	at·tah		
I would be lying down	sha·khav·tee	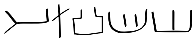	
in peace	ve·esh·qo·wt	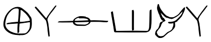	
I would be asleep	ya·shan·tee		
and	az		
at rest	ya·nu·ach	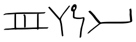	
	lee	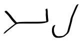	
with	im		Job 3:14
kings	me·la·kheem		
and counselors	ve·yo·a·tse		
of the earth	a·rets		

who built	hab·bo·neem	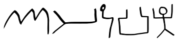	
cities now in ruins	cho·ra·vo·wt		
for themselves	la·mo		
or	o		Job 3:15
with	i·m·sa		
princes	reem	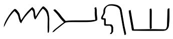	
who had gold	za·hav	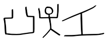	
	la·hem		
who filled	ham·mal·eem		
their houses	bat·te·hem	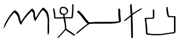	
with silver	ka·seph		
Or	o		Job 3:16
like a stillborn child	khe·ne·phel		
hidden	ta·mun		
I not	lo		
why was	eh·yeh	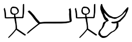	
like an infant	ke·o·le·leem		
who never	lo		
sees	ra·u		
daylight ?	o·wr		
There	sham		Job 3:17
the wicked	re·sha·eem		
cease	cha·de·lu	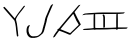	
from raging	ro·gez		
and there	ve·sham	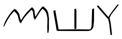	
find rest	ya·nu·chu		
the weary	ye·gee·e	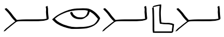	

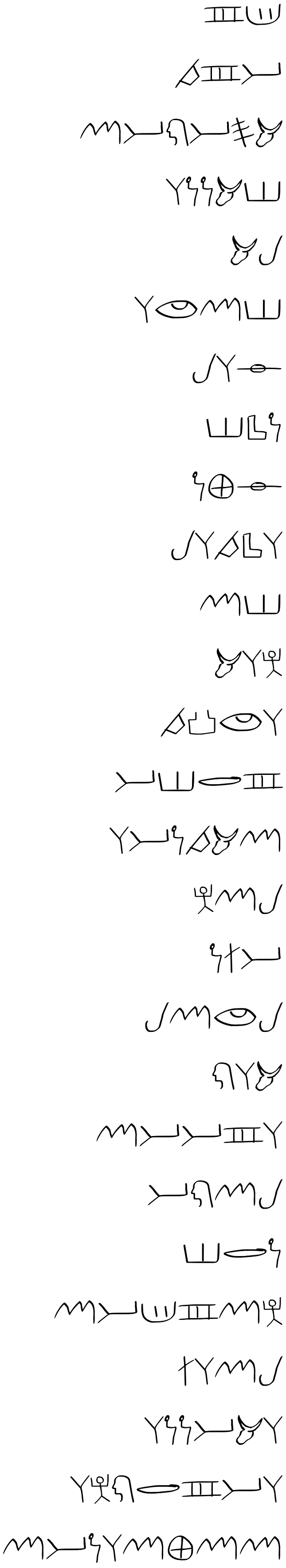

	kho·ach	
enjoy	ya·chad	Job 3:18
The captives	a·see·reem	
their ease	sha·a·na·nu	
they do not	lo	
hear	me·u	
the voice	qo·wl	
of the oppressor	no·ges	
Both small	qa·ton	Job 3:19
and great	ve·ga·do·wl	
are there	sham	
	hu	
and the slave	ve·e·ved	
is freed	cha·phe·shee	
from his master	me·a·do·naw	
Why	lam·mah	Job 3:20
given	yit·ten	
to the miserable	le·a·mel	
is light	o·wr	
and life	ve·chay·yeem	
to the bitter	le·ma·re	
of soul	na·phesh	
who long	ham·chak·keem	Job 3:21
for death	lam·ma·vet	
that does not come	ve·e·nen·nu	
and search for it	vay·yach·pe·ru·hu	
like hidden treasure	mim·mat·mo·w·neem	

who rejoice	has·se·me·cheem	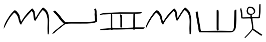	Job 3:22
	e·le	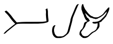	
and greatly	geel	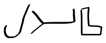	
exult	ya·see·su	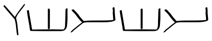	
when	kee	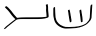	
they can find	yim·tse·u		
the grave ?	qa·ver	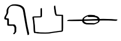	
Why is life given to a man	le·ge·ver	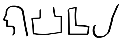	Job 3:23
whose	a·sher		
way	dar·ko	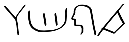	
is hidden	nis·ta·rah	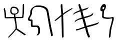	
has hedged in ?	vay·ya·sekh		
whom God	e·lo·w·ah	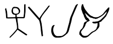	
	ba·a·do		
when	kee	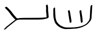	Job 3:24
before me	liph·ne		
food	lach·mee	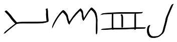	
I sigh	an·cha·tee	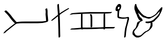	
is put	ta·vo		
pour out	vay·yit·te·khu		
like water	kham·ma·yim	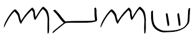	
and my groans	sha·a·go·tay		
For	kee	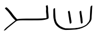	Job 3:25
the thing	pha·chad	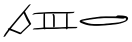	
I feared	pa·chad·tee	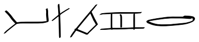	
has overtaken me	vay·ye·e·ta·ye·nee		
and what	va·a·sher		

I dreaded	ya·go·re·tee		
has befallen	ya·vo	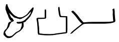	
me	lee	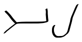	
I am not	lo		Job 3:26
at ease	sha·law·tee		
I have no	ve·lo		
or quiet	sha·qat·tee	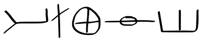	
	ve·lo		
rest	na·che·tee		
has come ”	vay·ya·vo	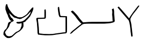	
for trouble	ro·gez		
replied :	vay·ya·an	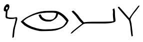	Job 4:1
Then Eliphaz	e·lee·phaz	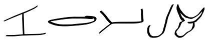	
the Temanite	hat·te·ma·nee		
	vay·yo·mar		
“ If one ventures	ha·nis·sah		Job 4:2
a word	da·var		
with you	e·le·kha	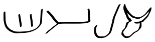	
will you be wearied ?	til·eh		
keep	va·tsor		
from speaking ?	be·mil·leen		
Yet who	mee	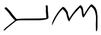	
can	yu·khal		
Surely	hin·neh		Job 4:3
you have instructed	yis·sar·ta		
many	rab·beem	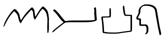	
hands	ve·ya·da·yim		

their feeble	ra·pho·wt		
and have strengthened	te·chaz·zeq	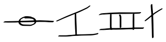	
those who stumbled	ko·wo·shel		Job 4:4
have steadied	ye·qee·mun	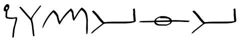	
Your words	mil·le·kha	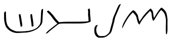	
the knees	u·vir·ka·yim		
that were buckling	ko·re·o·wt		
you have braced	te·am·mets		
But	kee	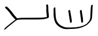	Job 4:5
now	at·tah		
[trouble] has come	ta·vo·w		
upon you	e·le·kha	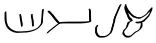	
and you are weary	vat·te·le	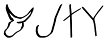	
It strikes you	tig·ga		
	a·de·kha	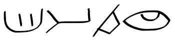	
and you are dismayed	vat·tib·ba·hel		
not	ha·lo	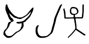	Job 4:6
Is your reverence	yir·a·te·kha		
your confidence	kis·la·te·kha		
your hope ?	tiq·va·te·kha	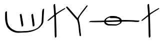	
and the uprightness	ve·tom		
of your ways	de·ra·khe·kha	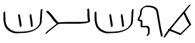	
Consider	ze·khar	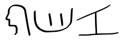	Job 4:7
now, I plead :	na		
Who	mee		
-	hu		
being innocent	na·qee	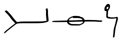	

has ever perished ?	a·vad		
Or where	ve·e·phoh	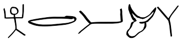	
have the upright	ye·sha·reem	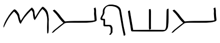	
been destroyed ?	nikh·cha·du	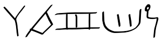	
As	ka·a·sher		Job 4:8
I have observed	ra·ee·tee	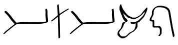	
those who plow	cho·re·she		
iniquity	a·ven		
and those who sow	ve·zo·re·e		
trouble	a·mal		
reap the same	yiq·tse·ru·hu	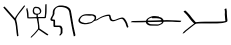	
By the breath	min·nish·mat		Job 4:9
of God	e·lo·w·ha	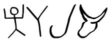	
they perish	yo·ve·du		
and by the blast	u·me·ru·ach		
of His anger	ap·po		
they are consumed	yikh·lu		
may roar	sha·a·gat		Job 4:10
The lion	ar·yeh	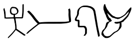	
may growl	ve·qo·wl	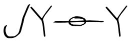	
and the fierce lion	sha·chal	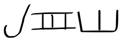	
yet the teeth	ve·shin·ne	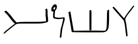	
of the young lions	khe·phee·reem	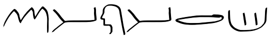	
are broken	nit·ta·u		
The old lion	la·yish	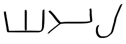	Job 4:11
perishes	o·ved		
for lack	mib·be·lee	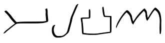	

of prey	ta·reph		
and the cubs	u·ve·ne		
of the lioness	la·vee	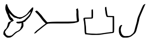	
are scattered	yit·pa·ra·du		
came to me	ve·e·lay	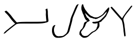	Job 4:12
Now a word	da·var		
secretly	ye·gun·nav		
caught	vat·tiq·qach	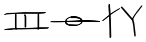	
my ears	a·ze·nee	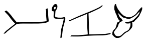	
a whisper	she·mets		
of it	men·hu		
In disquieting	bis·ip·peem		Job 4:13
visions	me·chez·yo·no·wt		
in the night	la·ye·lah	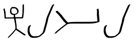	
falls	bin·phol		
when deep sleep	tar·de·mah		
on	al		
men	a·na·sheem	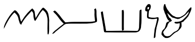	
fear	pa·chad	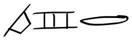	Job 4:14
came over me	qe·ra·a·nee		
and trembling	u·re·a·dah		
and made all	ve·rov		
my bones	ats·mo·w·tay		
shudder	hiph·cheed	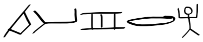	
Then a spirit	ve·ru·ach	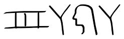	Job 4:15
past	al		
my face	pa·nay	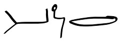	

glided	ya·cha·loph	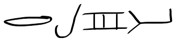	
bristled	te·sam·mer	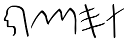	
[and] the hair	sa·a·rat		
on my body	be·sa·ree	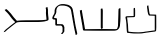	
It stood still	ya·a·mod		Job 4:16
but I could not	ve·lo		
discern	ak·keer	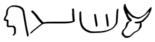	
its appearance	mar·e·hu		
a form	te·mu·nah		
loomed before	le·ne·ged		
my eyes	e·nay	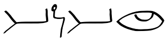	
a whispering	de·ma·mah	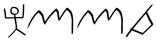	
voice :	va·qo·wl	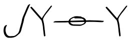	
and I heard	esh·ma		
‘ {Can} a mortal	ha·e·no·wosh		Job 4:17
than God	me·e·lo·w·ha		
be more righteous	yits·daq		
or	im		
than his Maker ?	me·o·se·hu		
more pure	yit·har	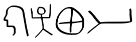	
a man	ga·ver		
If	hen		Job 4:18
in His servants	ba·a·va·daw		
God puts no	lo		
trust	ya·a·meen	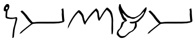	
His angels	u·ve·mal·a·khaw		
and He charges	ya·seem	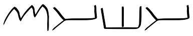	

with error	ta·ho·lah		
how much more	aph		Job 4:19
those who dwell	sho·khe·ne	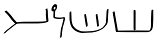	
in houses	vat·te	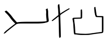	
of clay	cho·mer	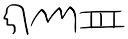	
whose	a·sher		
are in the dust	be·a·phar		
foundations	ye·so·w·dam		
who can be crushed	ye·dak·ke·um		
	liph·ne		
like a moth !	ash		
from dawn	mib·bo·qer	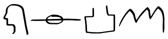	Job 4:20
to dusk	la·e·rev		
They are smashed to pieces	yuk·kat·tu		
unnoticed	mib·be·lee	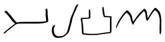	
	me·seem	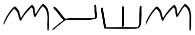	
forever	la·ne·tsach		
they perish	yo·ve·du		
-	ha·lo	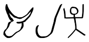	Job 4:21
pulled up	nis·sa		
Are not their tent cords	yit·ram	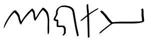	
	bam		
so that they die	ya·mu·tu		
without	ve·lo		
wisdom ? ’ [’’]	ve·cha·khe·mah	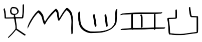	
[“] Call out	qe·ra	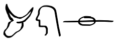	Job 5:1
if you please	na		

	ha·yesh	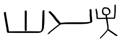	
but who will answer ?	o·w·ne·ka		
To	ve·el		
which	mee	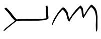	
of the holy ones	miq·qe·do·sheem		
will you turn ?	tiph·neh		
For	kee	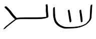	Job 5:2
a fool	le·e·veel	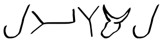	
kills	ya·ha·rag	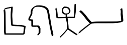	
resentment	ka·as		
the simple	u·pho·teh		
slays	ta·meet	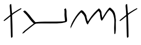	
and envy	qin·ah	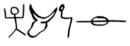	
I	anee	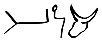	Job 5:3
have seen	ra·ee·tee	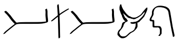	
a fool	e·veel	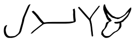	
taking root	mash·reesh	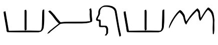	
was cursed	va·eq·qo·wv	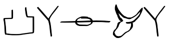	
his house	na·ve·hu	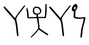	
but suddenly	phit·om		
are far	yir·cha·qu		Job 5:4
His sons	va·naw		
from safety	mee·ye·sha	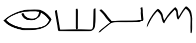	
crushed	ve·yid·dak·ke·u	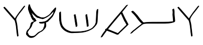	
in court	vash·sha·ar		
without	ve·en		
a defender	mats·tseel		

-	a·sher		Job 5:5
his harvest	qe·tsee·ro		
The hungry	ra·ev		
consume	yo·khel		
	ve·el		
from the thorns	mits·tsin·neem	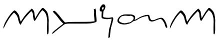	
taking it even	yiq·qa·che·hu	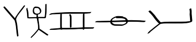	
pant after	ve·sha·aph		
and the thirsty	tsam·meem	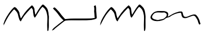	
his wealth	che·lam	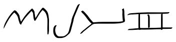	
For	kee	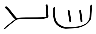	Job 5:6
does not	lo		
spring	ye·tse		
from the dust	me·a·phar		
distress	a·ven		
from the ground	u·me·a·da·mah		
does not	lo		
sprout	yits·mach		
and trouble	a·mal	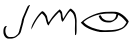	
Yet	kee	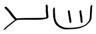	Job 5:7
man	a·dam		
to trouble	le·a·mal		
is born	yul·lad	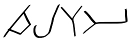	
as surely as sparks	u·ve·ne		
	re·sheph		
upward	yag·bee·hu	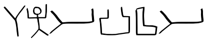	
fly	uph		

However	u·lam	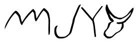	Job 5:8
if I were you	a·nee	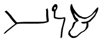	
I would appeal	ed·rosh		
to	el		
God	el		
before	ve·el		
Him —	e·lo·heem	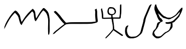	
and lay	a·seem	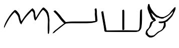	
my cause	div·ra·tee		
[the One] who does	o·seh		Job 5:9
great	ge·do·lo·wt		
and	ve·en		
unsearchable things	che·qer	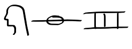	
wonders	niph·la·o·wt	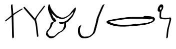	
	ad		
without	en	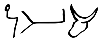	
number	mis·par		
He gives	han·no·ten	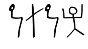	Job 5:10
rain	ma·tar		
to	al		
	pe·ne		
the earth	a·rets		
and sends	ve·sho·le·ach		
water	ma·yim	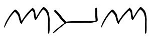	
upon	al		
	pe·ne		
the fields	chu·tso·wt		

He sets	la·sum		Job 5:11
the lowly	she·pha·leem	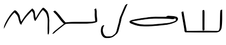	
on high	le·ma·ro·wm		
so that mourners	ve·qo·de·reem		
are lifted	sa·ge·vu		
to safety	ye·sha		
He thwarts	me·pher		Job 5:12
the schemes	mach·she·vo·wt		
of the crafty	a·ru·meem		
no	ve·lo		
find	ta·a·se·nah	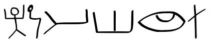	
so that their hands	ye·de·hem	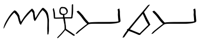	
success	tu·shee·yah	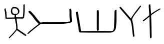	
He catches	lo·khed		Job 5:13
the wise	cha·kha·meem		
in their craftiness	be·a·re·mam		
the plans	va·a·tsat		
of the cunning	niph·ta·leem	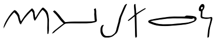	
and sweeps away	nim·ha·rah		
by day	yo·w·mam		Job 5:14
They encounter	ye·phag·ge·shu	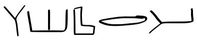	
darkness	cho·shekh		
as in the night	ve·khal·lay·lah	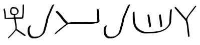	
and grope	ye·mash·shu		
at noon	vats·tsa·ho·ra·yim		
He saves	vay·yo·sha	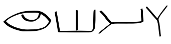	Job 5:15
from the sword	me·che·rev		

in their mouth	mip·pee·hem	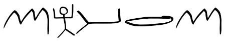	
and from the clutches	u·mee·yad	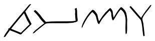	
of the powerful	cha·zaq	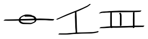	
the needy	ev·yo·wn	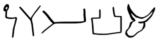	
have	vat·te·hee	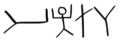	Job 5:16
So the poor	lad·dal	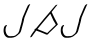	
hope	tiq·vah	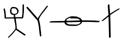	
and injustice	ve·o·la·tah	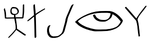	
shuts	qa·phe·tsah	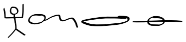	
its mouth	pee·ha	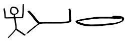	
indeed	hin·neh	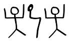	Job 5:17
Blessed	ash·re	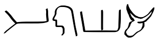	
is the man	e·no·wosh	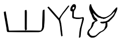	
corrects	yo·w·khi·chen·nu	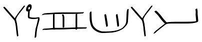	
[whom] God	e·lo·w·ah	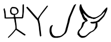	
the discipline	u·mu·sar	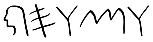	
of the Almighty	day	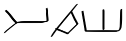	
so do not	al	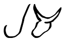	
despise	tim·as	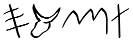	
For	kee	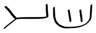	Job 5:18
He	hu	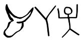	
wounds	yakh·eev	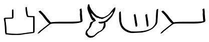	
but He also binds	ve·yech·bash	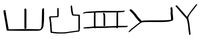	
He strikes	yim·chats	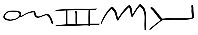	
but His hands	ve·ya·do	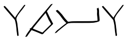	
also heal	tir·pe·nah	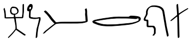	
you from six	be·shesh	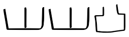	Job 5:19

calamities	tsa·ro·wt	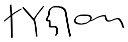	
He will rescue	yats·tsee·le·ka		
in seven	u·ve·she·va		
no	lo		
will touch	yig·ga		
you	be·kha	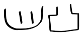	
harm	ra		
In famine	be·ra·av		Job 5:20
He will redeem you	pa·de·kha		
from death	mim·ma·vet		
and in battle	u·ve·mil·cha·mah	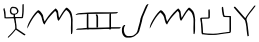	
from the stroke	mee·de	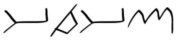	
of the sword	cha·rev		
from the scourge	be·sho·wt		Job 5:21
of the tongue	la·sho·wn		
You will be hidden	te·cha·ve		
and will not	ve·lo		
fear	tee·ra	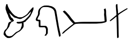	
havoc	mish·shod	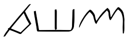	
when	kee	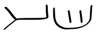	
it comes	ya·vo·w		
at destruction	le·shod		Job 5:22
and famine	u·le·kha·phan		
You will laugh	tis·chaq	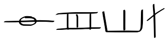	
the beasts	u·me·chay·yat	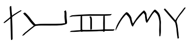	
of the earth	ha·a·rets		
and need not	al		

fear	tee·ra	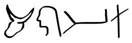	
For	kee	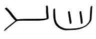	Job 5:23
with	im		
the stones	av·ne	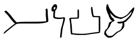	
of the field	has·sa·deh		
you will have a covenant	ve·ree·te·kha	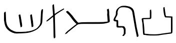	
animals	ve·chay·yat	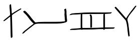	
and the wild	has·sa·deh	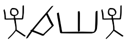	
will be at peace	ha·she·le·mah	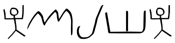	
with you	lakh	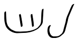	
You will know	ve·ya·da·ta	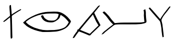	Job 5:24
that	kee		
is secure	sha·lo·wm		
your tent	a·ho·le·kha		
when inspecting	u·pha·qad·ta	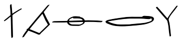	
your home	na·ve·kha		
and find nothing	ve·lo		
amiss	te·che·ta	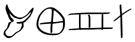	
You will know	ve·ya·da·ta	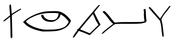	Job 5:25
that	kee		
will be many	rav	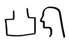	
your offspring	zar·e·kha		
your descendants	ve·tse·e·tsa·e·kha		
like the grass	ke·e·sev		
of the earth	ha·a·rets		
You will come	ta·vo·w		Job 5:26
in full vigor	ve·khe·lach	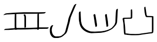	

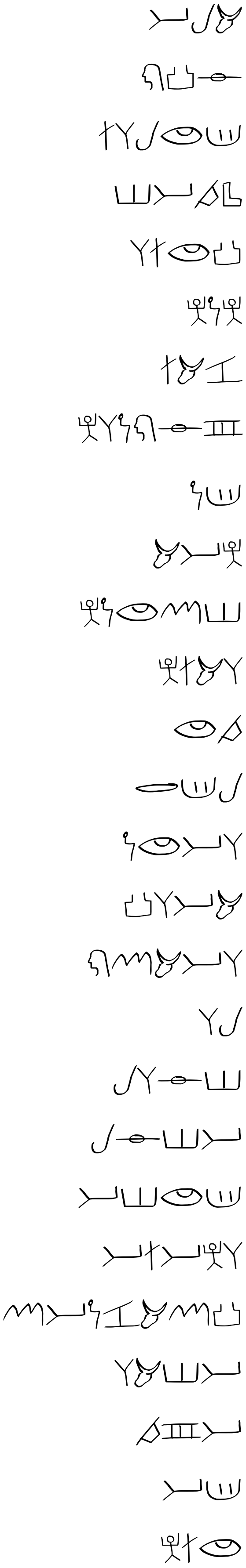

to	e·le	
the grave	qa·ver	
gathered	ka·a·lo·wt	
like a sheaf of grain	ga·deesh	
in season	be·it·to	
Indeed	hin·neh	Job 5:27
	zot	
we have investigated	cha·qar·nu·ha	
is true !	ken	
and it	hee	
So hear it	ma·en·nah	
and	ve·at·tah	
know	da	
for yourself ”	lakh	
replied :	vay·ya·an	Job 6:1
Then Job	ee·yo·wv	
	vay·yo·mar	
“ If only	lu	Job 6:2
could be weighed	sha·qo·wl	
	yish·sha·qel	
my grief	ka·see	
my calamity	ve·hay·ya·tī	
on the scales	be·mo·ze·na·yim	
and placed	yis·u	
with	ya·chad	
For	kee	Job 6:3
then	at·tah	

the sand	me·cho·wl	
of the seas —	yam·meem	
it would outweigh	yikh·bad	
no wonder	al	
	ken	
my words	de·va·ray	
have been rash	la·u	
For	kee	Job 6:4
the arrows	chits·tse	
of the Almighty	shad·day	
have pierced me	im·ma·dee	
-	a·sher	
their poison	cha·ma·tam	
drinks in	sho·tah	
my spirit	ru·chee	
the terrors	bi·u·te	
of God	e·lo·w·ah	
are arrayed against me	ya·ar·khu·nee	
bray	ha·yin·haq	Job 6:5
Does a wild donkey	pe·re	
over	a·le	
fresh grass	de·she	
or	im	
low	yig·e·ho·sho	
an ox	wr	
over	al	
its fodder ?	be·lee·lo	

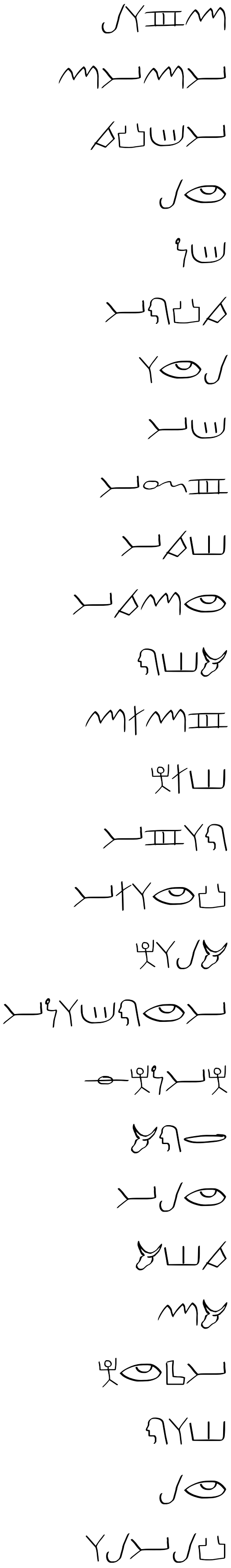

eaten	ha·ye·a·khel		Job 6:6
Is tasteless food	ta·phel		
without	mib·be·lee	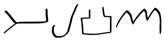	
salt	me·lach	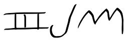	
or	im		
is there	yesh	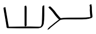	
flavor	ta·am		
in the white	be·reer	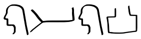	
of an egg ?	chal·la·mut	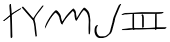	
refuses	me·a·nah		Job 6:7
to touch them	lin·go·w·a		
My soul	naph·shee	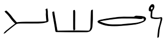	
they are	hem·mah		
loathsome	kid·ve		
food to me	lach·mee	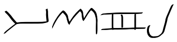	
If only	mee	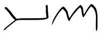	Job 6:8
	yit·ten	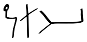	
were granted	ta·vo·w		
my request	she·e·la·tee	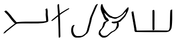	
my hope :	ve·tiq·va·tee	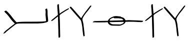	
would fulfill	yit·ten	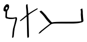	
and God	e·lo·w·ah	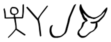	
would be willing	ve·yo·el	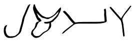	Job 6:9
that God	e·lo·w·ah	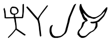	
to crush me	vee·dak·ke·e·nee		
to unleash	yat·ter	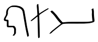	
His hand	ya·do	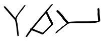	

and cut me off !	vee·vats·tse·e·nee		
brings me	u·te·hee		Job 6:10
It still	o·wd		
comfort	ne·cha·ma·tee		
and joy	va·a·sal·le·dah		
pain	ve·chee·lah	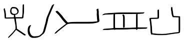	
through unrelenting	lo		
	yach·mo·wl	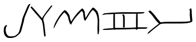	
that	kee	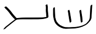	
I have not	lo		
denied	khi·chad·tee	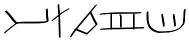	
the words	im·re	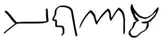	
of the Holy One	qa·do·wosh		
What	mah	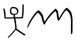	Job 6:11
strength do I have	ko·chee	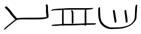	
that	khee	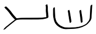	
I should still hope ?	a·ya·chel	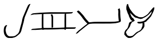	
What	u·mah		
is my future	qits·tsee		
that	kee	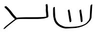	
should be patient ?	a·a·reekh	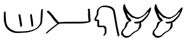	
I	naph·shee	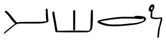	
or	im		Job 6:12
Is my strength	ko·ach		
of stone	a·va·neem	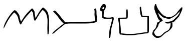	
like that	ko·chee	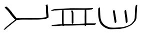	
?	im		

my flesh	be·sa·ree	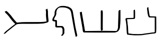	
made of bronze	na·chush		
[Is] there any	ha·im		Job 6:13
-	en	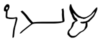	
help	ez·ra·tee		
within me	vee	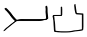	
now that success	ve·tu·shee·yah	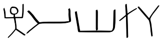	
is driven	nid·de·chah		
from me ?	mim·men·nee		
A despairing man	lam·mas		Job 6:14
of his friend	me·re·e·hu		
[should have] the kindness	cha·sed		
the fear	ve·yir·at		
of the Almighty	shad·day	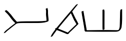	
even if he forsakes	ya·a·zo·wv		
[But] my brothers	a·chay	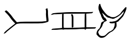	Job 6:15
are as faithless	ba·ge·du		
as	khe·mo		
wadis	na·chal	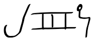	
as seasonal streams	ka·a·pheeq		
	ne·cha·leem	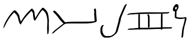	
that overflow	ya·a·vo·ru		
darkened	haq·qo·de·reem		Job 6:16
because	min·nee	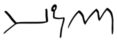	
of the ice	qa·rach	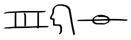	
and the inflow	a·le·mo	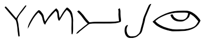	
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snow	sha·leg	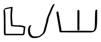	
in the dry season	be·et	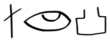	Job 6:17
	ye·zo·re·vu	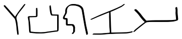	
but ceasing	nits·ma·tu	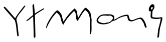	
in the heat	be·chum·mo	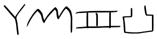	
[and] vanishing	nid·a·khu	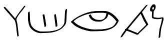	
from their channels	mim·me·qo·w·mam	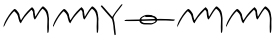	
turn aside	yil·la·phe·tu	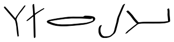	Job 6:18
Caravans	a·re·cho·wt	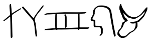	
from their routes	dar·kam	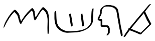	
they go	ya·a·lu	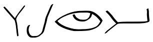	
into the wasteland	vat·to·hu	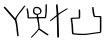	
and perish	ve·yo·ve·du	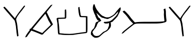	
look [for water]	hib·bee·tu	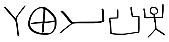	Job 6:19
The caravans	a·re·cho·wt	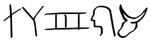	
of Tema	te·ma	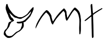	
the travelers	ha·lee·khot	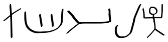	
of Sheba	va	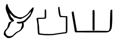	
hope	qiw·wu	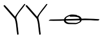	
to find it	la·mo	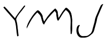	
They are confounded	bo·shu	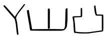	Job 6:20
because	kee	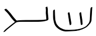	
they had hoped	va·tach	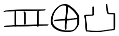	
their arrival	ba·ʾu	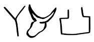	
-	a·de·ha	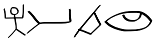	
brings disappointment	vay·yech·pa·ru	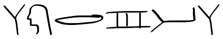	
For	kee	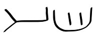	Job 6:21

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you are	he·yee·tem	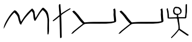	
of no help	lo		
you see	tir·u		
terror	cha·tat	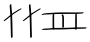	
and you are afraid	vat·tee·ra·u	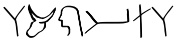	
Have I ever	hakhee		Job 6:22
said	a·mar·tee		
‘ Give me something	ha·vu		
	lee	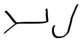	
from your wealth	u·mik·ko·cha·khem	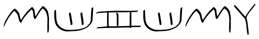	
offer me a bribe	shi·cha·du	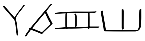	
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deliver me	u·mal·le·tu·nee		Job 6:23
from the hand	mee·yad	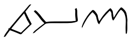	
of the enemy	tsar		
from the grasp	u·mee·yad	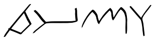	
of the ruthless ’ ?	a·ree·tseem		
redeem me	tiph·du·nee		
Teach me	ho·w·ru·nee		Job 6:24
and I	va·a·nee		
will be silent	a·cha·reesh		
how	u·ma·ho·sha		
I have erred	gee·tee	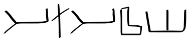	
Help me understand	ha·vee·nu	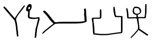	
	lee	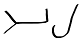	
How	mah		Job 6:25

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words !	im·re	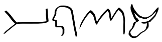	
[are] honest	yo·sher	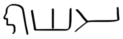	
But what	u·mah		
does your argument	yo·w·khee·ach		
prove ?	ho·w·khe·ach		
	mik·kem		
to correct	hal·ho·w·khach		Job 6:26
my words	mil·leem	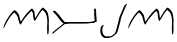	
Do you intend	tach·sho·vu		
and treat as wind	u·le·ru·ach		
my cry	im·re	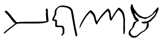	
of despair ?	no·ash		
	aph		Job 6:27
	al		
for an orphan	ya·to·wm		
You would even cast lots	tap·pee·lu	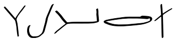	
and barter	ve·tikh·ru		
away	al		
your friend	re·a·khem		
But now	ve·at·tah		Job 6:28
please	ho·w·ee·lu	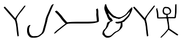	
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at me	vee	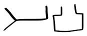	
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your face	pe·ne·khem	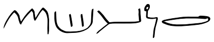	
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Would I lie	a·khaz·zev	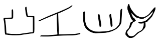	
Reconsider	shu·vu	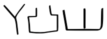	Job 6:29
	na	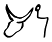	
do not	al	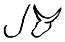	
be	te·hee	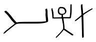	
unjust	aw·lah	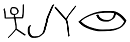	
Reconsider	ve·shu·vī	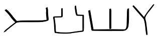	
	o·wd	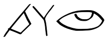	
for my righteousness	tsid·qee	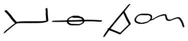	
is at stake	vah	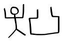	
Is there	ha·yesh	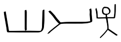	Job 6:30
on my tongue ?	bil·sho·w·nee	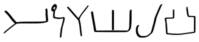	
iniquity	aw·lah	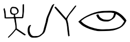	
Can	im	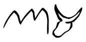	
my mouth	chik·kee	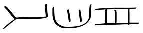	
not	lo	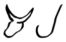	
discern	ya·veen	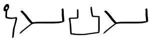	
malice ? [”]	haw·wo·wt	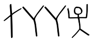	
[“] Is not	ha·lo	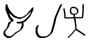	Job 7:1
consigned to labor	tsa·va	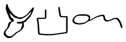	
man	le·e·no·wosh	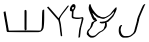	
on	ʿal	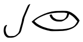	
earth ?	a·rets	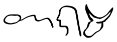	
Are not his days	ve·khee·me	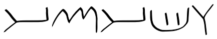	
of a hired hand ?	sa·kheer	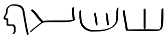	
like those	ya·maw	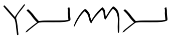	
Like a slave	ke·e·ved	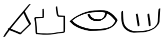	Job 7:2

he longs for	yish·aph		
shade	tsel		
like a hireling	u·khe·sa·kheer	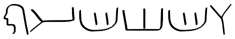	
he waits for	ye·qaw·veh	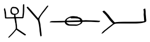	
his wages	pha·o·lo		
So	ken	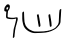	Job 7:3
I am allotted	ha·ne·chal·tee	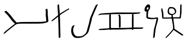	
	lee	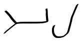	
months	yar·che	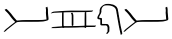	
of futility	shaw		
and nights	ve·le·lo·wt	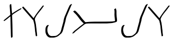	
of misery	a·mal		
are appointed	min·nu	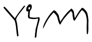	
me	lee	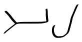	
When	im		Job 7:4
I lie down	sha·khav·tee	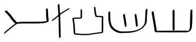	
I think :	ve·a·mar·tee	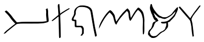	
‘ When	ma·tay		
will I get up ? ’	a·qum	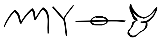	
drags on	u·mid·dad		
But the night	a·rev		
and I toss and turn	ve·sa·va·tee	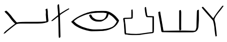	
	ne·du·deem	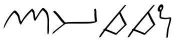	
until	a·de	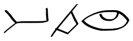	
dawn	na·sheph	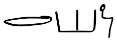	
is clothed	la·vash	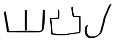	Job 7:5
My flesh	be·sa·ree	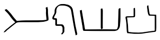	

with worms	rim·mah		
and encrustedd	ve·gīsh	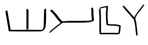	
with dirt	a·phar		
my skin	o·w·ree		
is cracked	ra·ga		
and festering	vay·yim·ma·es		
My days	ya·may		Job 7:6
are swifter	qal·lu	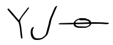	
than	min·nee	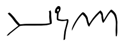	
a weaver’s shuttle	a·reg		
they come to an end	vay·yikh·lu		
without	be·e·phes		
hope	tiq·vah	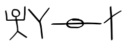	
Remember	ze·khor	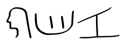	Job 7:7
that	kee	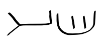	
is but a breath	ru·ach		
my life	chay·yay	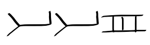	
will never	lo		
again	ta·shuv		
My eyes	e·nee	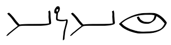	
see	lir·o·wt		
happiness	to·wv		
will no	lo		Job 7:8
longer see me	te·shu·re·nee		
The eye	en	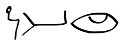	
that beholds me	ro·ee		
You will look	e·ne·kha	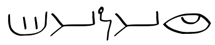	

for me	bee	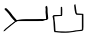	
but I will be no more	ve·e·nen·nee	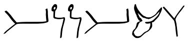	
vanishes	ka·lah	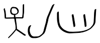	Job 7:9
As a cloud	a·nan		
and is gone	vay·ye·lakh	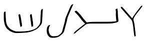	
so	ken	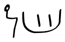	
he who goes down	yo·w·red	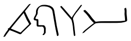	
to Sheol	o·wl		
does not	lo		
come back up	ya·a·leh		
He never	lo		Job 7:10
returns	ya·shuv	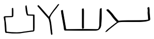	
	o·wd		
to his house	le·ve·to	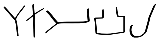	
-	ve·lo		
remembers him	yak·kee·ren·nu	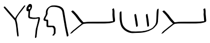	
no more	o·wd		
his place	me·qo·mo	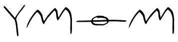	
Therefore	gam		Job 7:11
I	a·nee	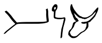	
will not	lo		
restrain	e·che·sakh		
my mouth	pee		
I will speak	adab·be·rah		
in the anguish	be·tsar		
of my spirit	ru·chee	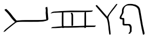	
I will complain	a·see·chah	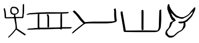	

in the bitterness	be·mar		
of my soul	naph·shee		
the sea	hayam	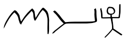	Job 7:12
Am I	a·nee	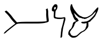	
or	im		
the monster of the deep	tan·neen	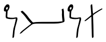	
that	kee	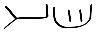	
You must keep me under	ta·seem	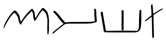	
	a·lay	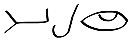	
guard ?	mish·mar		
When	kee	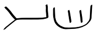	Job 7:13
I think	a·mar·tee		
will comfort me	te·na·cha·me·nee	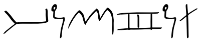	
my bed	ar·see		
will ease	yis·sa		
my complaint	ve·see·chee	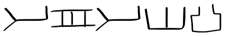	
and my couch	mish·ka·vee		
then You frighten me	ve·chit·tat·ta·nee	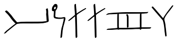	Job 7:14
with dreams	va·cha·lo·mo·wt	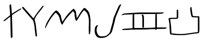	
with visions	u·me·chez·yo·no·wt	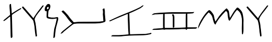	
and terrify me	te·va·a·tan·nee		
would prefer	vat·tiv·char	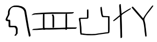	Job 7:15
strangling	ma·cha·naq	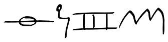	
so that I	naph·shee	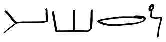	
and death	ma·vet		
over my life in this body	me·ats·mo·w·tay		

I loathe [my life] !	ma·as·tee		Job 7:16
I would not	lo		
forever	le·o·lam		
live	ech·yeh	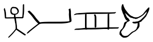	
Leave me alone	cha·dal	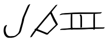	
	mim·men·nee		
for	kee	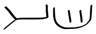	
[but] a breath	he·vel		
my days [are]	ya·may		
What	mah		Job 7:17
is man	e·no·wosh		
that	kee	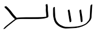	
You should exalt him	te·gad·de·len·nu		
that	ve·khee		
You should set	ta·sheet	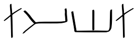	
upon him	e·law	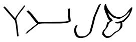	
Your heart	lib·be·kha	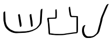	
that You attend to him	vat·tiph·qe·den·nu	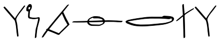	Job 7:18
every morning	liv·qa·reem	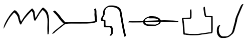	
every moment ?	lir·ga·eem		
[and] test him	tiv·cha·nen·nu	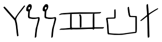	
Will You never	kam·mah		Job 7:19
	lo		
look away	tish·eh		
from me	mim·men·nee		
or	lo		
leave me alone	tar·pe·nee		

to	ad		
swallow	bil·ee		
my spittle ?	ruq·qee	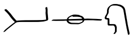	
If I have sinned	cha·ta·tee		Job 7:20
what	mah	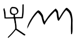	
have I done	eph·al		
to You	lakh	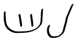	
O watcher	no·tser		
of mankind ?	ha·a·dam		
Why	la·mah		
have You made me	sam·ta·nee		
target	le·miph·ga		
Your	lakh	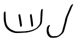	
so that I am	va·eh·yeh		
to You ?	a·lay	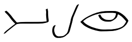	
a burden	le·mas·sa		
Why	u·meh		Job 7:21
do You not	lo		
pardon	tis·sa		
my transgression	phish·ee		
and take away	ve·ta·a·veer	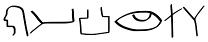	
-	et		
my iniquity ?	a·wo·nee		
For	kee	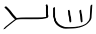	
soon	at·tah		
in the dust	le·a·phar		
I will lie down	esh·kav	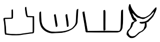	

You will seek me	ve·shi·char·ta·nee	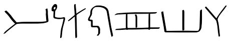	
but I will be no more ”	ve·e·nen·nee	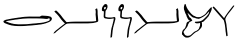	
replied :	vay·ya·an	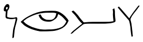	Job 8:1
Then Bildad	bil·dad		
the Shuhite	hash·shu·chee		
	va·yo·mar		
“ How long	ad		Job 8:2
	an		
will you go on saying	te·mal·lel		
such things ?	el·leh	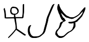	
wind	ve·ru·ach	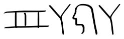	
are a blustering	kab·beer		
The words	im·re	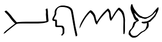	
of your mouth	phee·kha	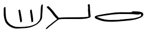	
Does God	ha·el		Job 8:3
pervert	ye·aw·vet		
justice ?	mish·pat		
-	ve·i·mo·sha		
Does the Almighty	day	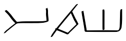	
pervert	ye·aw·vet		
what is right ?	tse·deq	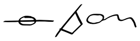	
When	im		Job 8:4
your children	ba·ne·kha	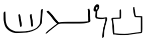	
sinned	cha·te·u		
against Him	lo		
He gave them over	vay·shal·le·chem	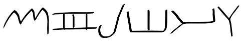	
	be·yad	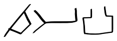	

to their rebellion	pish·am	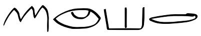	
But if	im	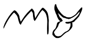	Job 8:5
you	at·tah	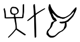	
would earnestly seek	te·sha·cher	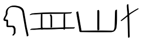	
	el	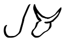	
God	el	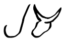	
	ve·e·lo·sha	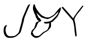	
and ask the Almighty	day	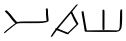	
for mercy	tit·chan·nan	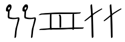	
if	im	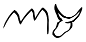	Job 8:6
are pure	zakh	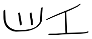	
and upright	ve·ya·shar	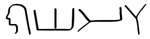	
you	at·tah	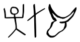	
even	kee	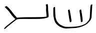	
now	at·tah	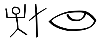	
He will rouse Himself	ya·eer	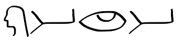	
on your behalf	a·le·kha	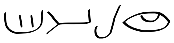	
and restore	ve·shil·lam	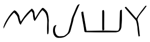	
estate	ne·vat	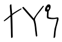	
your righteous	tsid·qe·kha	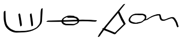	
were	ve·ha·yah	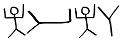	Job 8:7
Though your beginnings	re·shee·te·kha	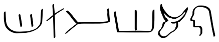	
modest	mits·ar	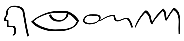	
your latter days	ve·a·cha·ree·te·kha	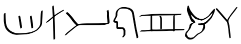	
will flourish	yis·geh	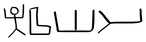	
	me·od	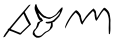	

	kee	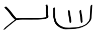	Job 8:8
inquire	she·al	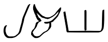	
Please	na	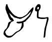	
generations	le·dor	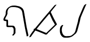	
of past	ree·sho·wn	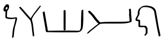	
and consider	ve·kho·w·nen	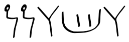	
the discoveries	le·che·qer	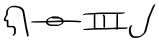	
of their fathers	a·vo·w·tam	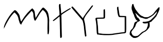	
For	kee	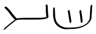	Job 8:9
yesterday	te·mo·wl	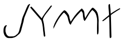	
we [were born]	a·nach·nu	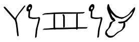	
nothing	ve·lo	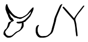	
and know	ne·da	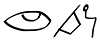	
	kee	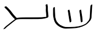	
are but a shadow	tsel	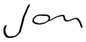	
our days	ya·me·nu	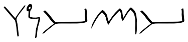	
on	a·le	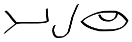	
earth	a·rets	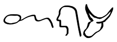	
not	ha·lo	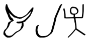	Job 8:10
Will they	hem	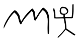	
teach you	yo·w·ru·kha	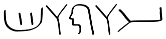	
and tell	yo·me·ru	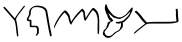	
you	lakh	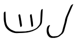	
from their understanding ?	u·mil·lib·bam	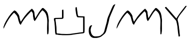	
and speak	yo·w·tsi·u	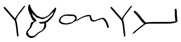	
	mil·leem	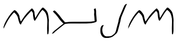	
grow	ha·yig·eh	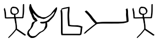	Job 8:11

Does papyrus	go·me		
where there is no	be·lo	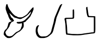	
marsh ?	vits·tsah		
flourish	yis·geh		
Do reeds	a·chu	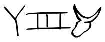	
without	ve·lee	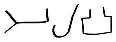	
water ?	ma·yim	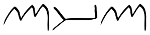	
While	o·den·nu		Job 8:12
the shoots	ve·ib·bo		
are still uncut	lo		
	yiq·qa·teph	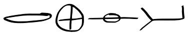	
quicker than	ve·liph·ne		
	khal		
grass	cha·tseer		
they dry up	yee·vash	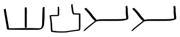	
Such	ken	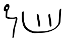	Job 8:13
is the destiny	a·re·cho·wt	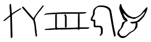	
of all	kal		
who forget	sho·khe·che		
God	el		
so the hope	ve·tiq·vat	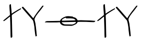	
of the godless	cha·neph	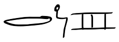	
will perish	to·ved	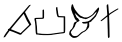	
His	a·sher		Job 8:14
is fragile	ya·qo·wt	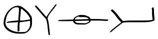	
confidence	kis·lo		
web	u·vet	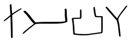	

is in a spider’s	ak·ka·veesh		
his security	miv·ta·cho		
He leans	yish·sha·en		Job 8:15
on	al		
his web	be·to	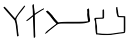	
	ve·lo		
but it gives way	ya·a·mod		
he holds fast	ya·cha·zeeq		
	bo		
but it does not	ve·lo		
endure	ya·qum	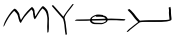	
is a well-watered plant	ra·tov		Job 8:16
He	hu		
in	liph·ne		
the sunshine	sha·mesh		
over	ve·al		
the garden	gan·na·to	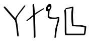	
its shoots	yo·naq·to	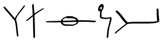	
spreading	te·tse		
around	al		Job 8:17
the rock heap	gal		
His roots	sha·ra·shaw		
wrap	ye·sub·ba·khu		
a home among	bet	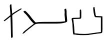	
the stones	a·va·neem	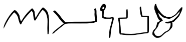	
he looks for	ye·che·zeh	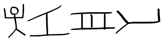	
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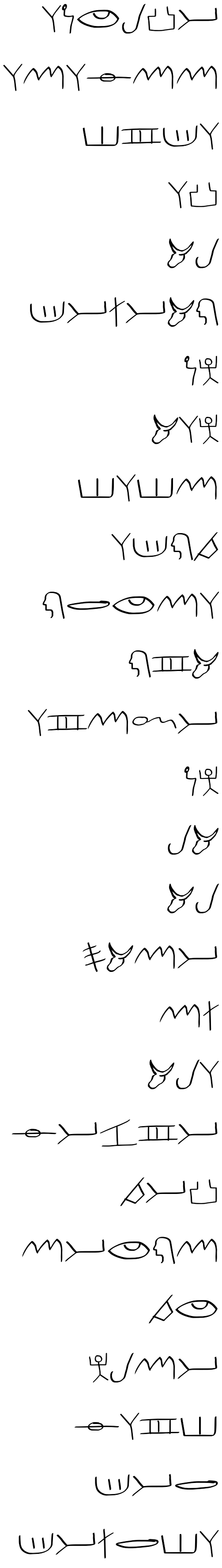

he is uprooted	ye·val·le·en·nu	
from his place	mim·me·qo·w·mo	
it will disown	ve·khi·chesh	
him	bo	
saying, ‘ I never	lo	
saw you ’	re·ee·tee·kha	
Surely	hen	Job 8:19
this	hu	
is the joy	me·so·ws	
of his way	dar·ko	
from the dust	u·me·a·phar	
yet others	a·cher	
will spring	yits·ma·chu	
Behold	hen	Job 8:20
God	el	
does not	lo	
reject	yim·as	
the blameless	tam	
nor will He	ve·lo	
strengthen	ya·cha·zeeq	
the hand	be·yad	
of evildoers	me·re·eem	
He will yet	ad	Job 8:21
with	ye·mal·leh	
laughter	se·cho·wq	
fill your mouth	pee·kha	
and your lips	u·se·pha·te·kha	

with a shout of joy	te·ru·ah		
Your enemies	so·ne·e·kha		Job 8:22
will be clothed	yil·be·shu	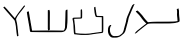	
in shame	vo·shet	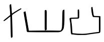	
and the tent	ve·o·hel		
of the wicked	re·sha·eem		
will be no more ”	e·nen·nu	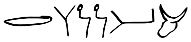	
answered :	vay·ya·an	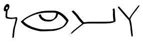	Job 9:1
Then Job	ee·yo·wv	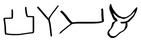	
	vay·yo·mar		
“ Yes	a·me·nam		Job 9:2
I know	ya·da·tee		
that	khee	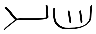	
[it is] so	khen	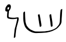	
but how	u·mah		
be righteous	yits·daq		
can a mortal	e·no·wosh		
before	im		
God ?	el		
If	im		Job 9:3
one wished	yach·pots		
to contend	la·reev	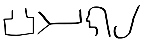	
with [God]	im·mo		
he could not	lo		
answer Him	ya·a·nen·nu		
one [time]	a·chat	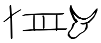	
out	min·nee	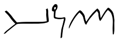	

of a thousand	a·leph	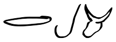	
[God is] wise	cha·kham	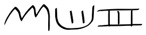	Job 9:4
in heart	le·vav	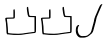	
and mighty	ve·am·meets	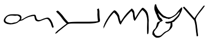	
in strength	ko·ach	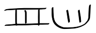	
Who	mee	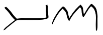	
has resisted	hiq·shah	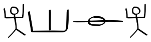	
Him	e·law	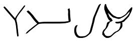	
and prospered ?	vay·yish·lam	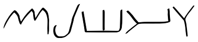	
He moves	ham·ma·teeq	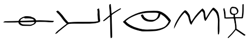	Job 9:5
mountains	ha·reem	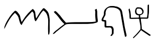	
without	ve·lo	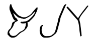	
their knowledge	ya·da·u	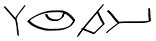	
[and]	a·sher	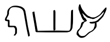	
overturns them	ha·pha·kham	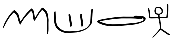	
in His anger	be·ap·po	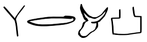	
He shakes	ham·mar·geez	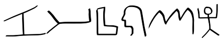	Job 9:6
the earth	e·rets	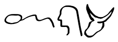	
from its place	mim·me·qo·w·mah	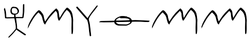	
so that its foundations	ve·am·mu·de·ha	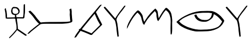	
tremble	yit·phal·la·tsun	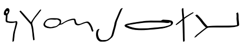	
He commands	ha·o·mer	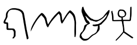	Job 9:7
the sun	la·che·res	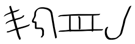	
not	ve·lo	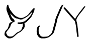	
to shine	yiz·rach	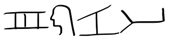	
He seals off	u·ve·ad	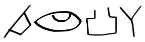	
the stars	ko·w·kha·veem	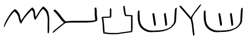	

	yach·tom	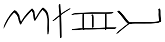	
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the heavens	sha·ma·yim	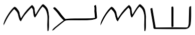	
He alone	le·vad·do	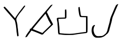	
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on	al		
the waves	ba·mo·te		
of the sea	yam	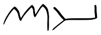	
He is the Maker	o·seh		Job 9:9
of the Bear	ash		
[and] Orion	ke·seel		
of the Pleiades	ve·khee·mah	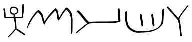	
and the constellations	ve·chad·re		
of the south	te·man		
He does	o·seh		Job 9:10
great things	ge·do·lo·wt		
beyond	ad		
	en	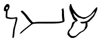	
searching out	che·qer	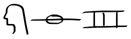	
and wonders	ve·niph·la·o·wt	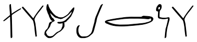	
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without	en	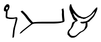	
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by me	a·lay	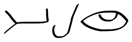	
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see Him	er·eh	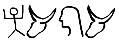	
were He to move	ve·ya·cha·loph	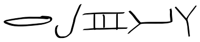	
I would not	ve·lo	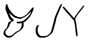	
recognize	a·veen	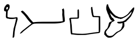	
Him	lo	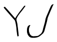	
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He takes away	yach·toph	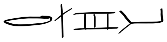	
who	mee	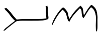	
can stop Him ?	ye·shee·ven·nu	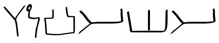	
Who	mee	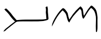	
dares to ask	yo·mar	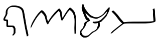	
Him	e·law	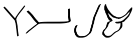	
‘ What	mah	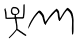	
are You doing ? ’	ta·a·seh	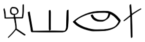	
God	e·lo·w·ah	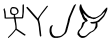	Job 9:13
does not	lo	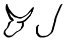	
restrain	ya·sheev	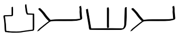	
His anger	ap·po	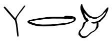	
beneath Him	ta·cha·to	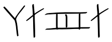	
cower	cha·chu	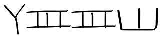	
the helpers	o·ze·re	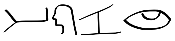	
of Rahab	ra·hav	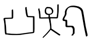	
How	aph	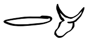	Job 9:14
then	kee	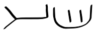	
can I	a·no·khee	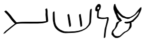	
answer Him	e·e·nen·nu	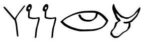	
or choose	ev·cha·rah	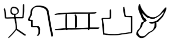	

my arguments	de·va·ray	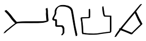	
against Him ?	im·mo	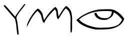	
For	a·sher	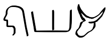	Job 9:15
even if	im	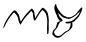	
I were right	tsa·daq·tee	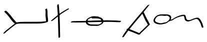	
I could not	lo	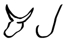	
answer	e·e·neh	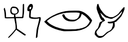	
I could only beg my Judge	lim·sho·phe·tee	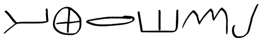	
for mercy	et·chan·nan	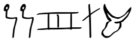	
If	im	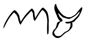	Job 9:16
I summoned Him	qa·ra·tee	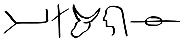	
and He answered me	vay·ya·a·ne·nee	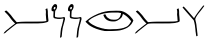	
I do not	lo	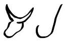	
believe	a·a·meen	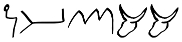	
-	kee	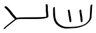	
He would listen	ya·a·zeen	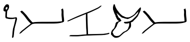	
to my voice	qo·w·lee	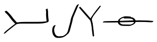	
For	a·sher	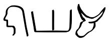	Job 9:17
with a tempest	bis·a·rah	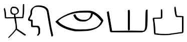	
He would crush me	ye·shu·phe·nee	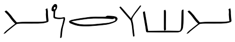	
and multiply	ve·hir·bah	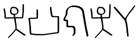	
my wounds	phe·tsa·ay	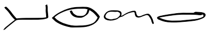	
without cause	chin·nam	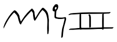	
He does not	lo	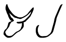	Job 9:18
let me	yit·te·ne·nee	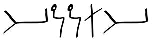	
catch	ha·shev	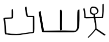	
my breath	ru·chee	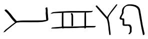	

but	kee	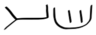	
overwhelms me	yas·bi·a·nee	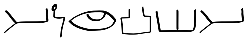	
with bitterness	mam·me·ro·reem	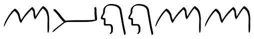	
If	im	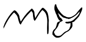	Job 9:19
it is a matter of strength	le·kho·ach	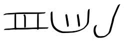	
mighty !	am·meets	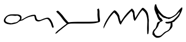	
He is indeed	hin·neh	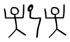	
If	ve·im	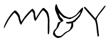	
it is a matter of justice	le·mish·pat	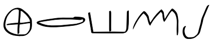	
who	mee	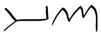	
can summon Him ?	yo·w·ee·de·nee	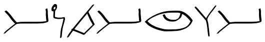	
Even if	im	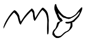	Job 9:20
I were righteous	ets·daq	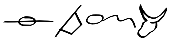	
my mouth	pee	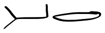	
would condemn me	yar·shee·e·nee	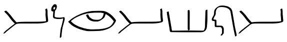	
were blameless	tam	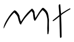	
if I	a·nee	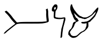	
it would declare me guilty	vay·ya·qe·she·nee	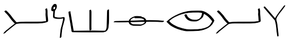	
am blameless	tam	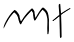	Job 9:21
Though I	a·nee	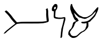	
I have no	lo	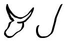	
concern	e·da	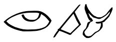	
for myself	naph·shee	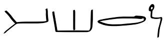	
I despise	em·as	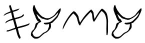	
my own life	chay·yay	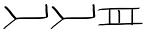	
is all the same	a·chat	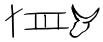	Job 9:22

It	hee	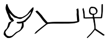	
and so	al		
	ken	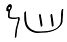	
I say	a·mar·tee		
both the blameless	tam	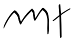	
and the wicked ’	ve·ra·sha		
‘ He	hu		
destroys	me·khal·leh		
When	i·mo·sho		Job 9:23
the scourge	wt		
death	ya·meet		
brings sudden	pit·om		
the despair	le·mas·sat		
of the innocent	ne·qee·yim	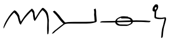	
He mocks	yil·ag		
The earth	e·rets		Job 9:24
is given	nit·te·nah	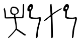	
into the hand	ve·yad	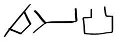	
of the wicked	ra·sha		
He blindfolds	pe·ne	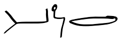	
its judges	sho·phe·te·ha		
	ye·khas·seh		
If	im		
it is not [He]	lo		
then	e·pho·w		
who	mee	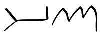	
[is] it ?	hu		

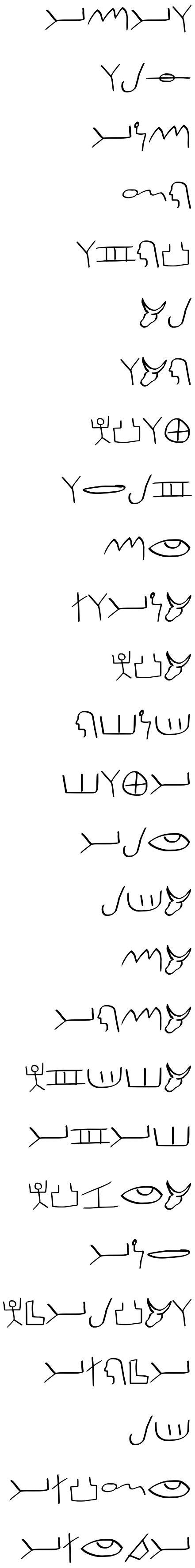

My days	ve·ya·may	Job 9:25
are swifter	qal·lu	
than	min·nee	
a runner	rats	
they flee	ba·re·chu	
without	lo	
seeing	ra·u	
good	to·w·vah	
They sweep by	cha·le·phu	Job 9:26
like	im	
boats	o·nee·yo·wt	
of papyrus	e·veh	
like an eagle	ke·ne·sher	
swooping down	ya·tus	
on	a·le	
its prey	o·khel	
If	im	Job 9:27
I were to say	a·me·ree	
‘ I will forget	esh·ke·chah	
my complaint	see·chee	
[and] change	e·ez·vah	
my expression	pha·nay	
and smile ’	ve·av·lee·gah	
I would still dread	ya·go·re·tee	Job 9:28
all	khal	
my sufferings	ats·tse·vo·tay	
I know	ya·da·tee	

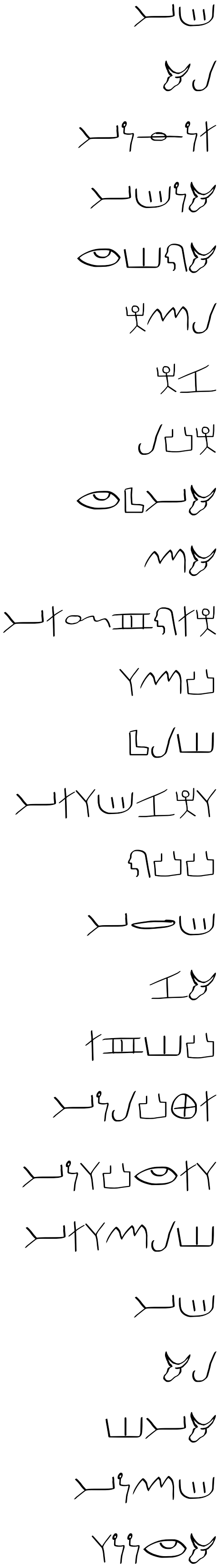

that	kee	
You will not	lo	
acquit me	te·naq·qe·nee	
Since I am	a·no·khee	Job 9:29
already found guilty	er·sha	
why	lam·mah	
	zeh	
in vain ?	he·vel	
should I labor	ee·ga	
If	im	Job 9:30
I should wash	hit·ra·chats·tee	
myself	ve·mo	
with snow	sha·leg	
and cleanse	va·ha·zik·ko·w·tee	
with lye	be·vor	
my hands	kap·pay	
then	az	Job 9:31
into the pit	bash·sha·chat	
You would plunge me	tit·be·le·nee	
would despise me	ve·ti·a·vu·nee	
and even my own clothes	sal·mo·w·tay	
For	kee	Job 9:32
He is not	lo	
a man	eesh	
like me	ka·mo·nee	
that I can answer Him	e·e·nen·nu	

that we can take	na·vo·w	𐤍𐤁𐤅𐤀	
each other	yach·daw	𐤉𐤇𐤃𐤅	
to court	bam·mish·pat	𐤁𐤌𐤔𐤐𐤈	
Nor	lo	𐤋𐤀	Job 9:33
is there	yesh	𐤉𐤔	
between us	be·ne·nu	𐤁𐤉𐤍𐤉𐤍𐤅	
a mediator	mo·w·khee·ach	𐤌𐤅𐤊𐤉𐤇	
to lay	ya·shet	𐤉𐤔𐤕	
his hand	ya·do	𐤉𐤃𐤅	
upon us	al	𐤏𐤋	
both	she·ne·nu	𐤔𐤍𐤉𐤍𐤅	
Let Him remove	ya·ser	𐤉𐤎𐤓	Job 9:34
from me	me·a·lay	𐤌𐤏𐤋𐤉	
His rod	shiv·to	𐤔𐤁𐤈𐤅	
so that His terror	ve·e·ma·to	𐤅𐤀𐤌𐤕𐤅	
will no	al	𐤀𐤋	
longer frighten me	te·va·a·tan·nee	𐤕𐤁𐤏𐤕𐤍𐤉	
Then I would speak	a·dab·be·rah	𐤀𐤃𐤁𐤓𐤄	Job 9:35
without	ve·lo	𐤅𐤋𐤀	
fear of Him	ee·ra·en·nu	𐤀𐤉𐤓𐤀𐤍𐤅	
But	kee	𐤊𐤉	
as it is	lo	𐤋𐤀	
	khen	𐤊𐤍	
I	a·no·khee	𐤀𐤍𐤊𐤉	
am on my own [’’]	im·ma·dee	𐤏𐤌𐤃𐤉	
[“] I loathe	na·qe·tah	𐤍𐤒𐤈𐤄	Job 10:1
my own	naph·shee	𐤍𐤐𐤔𐤉	

life	be·chay·yay	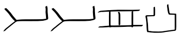	
I will express	e·ez·vah	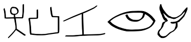	
	a·lay	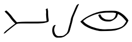	
my complaint	see·chee	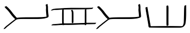	
and speak	a·dab·be·rah		
in the bitterness	be·mar		
of my soul	naph·shee		
I will say	o·mar		Job 10:2
to	el		
God :	e·lo·w·ah	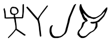	
Do not	al		
condemn me !	tar·shee·e·nee	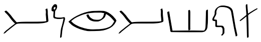	
Let me know	ho·w·dee·e·nee	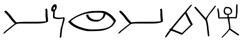	
why	al		
	mah	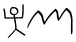	
You prosecute me	te·ree·ve·nee	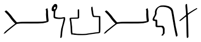	
Does it please	ha·to·wv		Job 10:3
You	le·kha	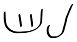	
	kee	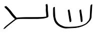	
to oppress me	ta·a·shoq		
	kee	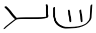	
to reject	tim·as		
the work	ye·gee·a	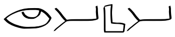	
of Your hands	kap·pe·kha	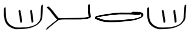	
	ve·al		
the schemes	a·tsat		
of the wicked ?	re·sha·eem		

and favor	ho·w·pha·e·ta		
Do You have eyes	ha·e·ne	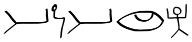	Job 10:4
of flesh	va·sar		
?	lakh	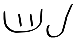	
-	im		
Do You see	kir·o·wt		
as man	e·no·wosh		
sees ?	tir·eh		
Are Your days	ha·khee·me	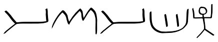	Job 10:5
of a [mortal]	e·no·wosh		
like those	ya·me·kha		
or	i·mosh		
Your years	no·w·te·kha		
like those	kee·me	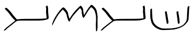	
of a man	ga·ver		
that	kee	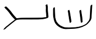	Job 10:6
You should seek	te·vaq·qesh	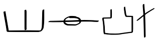	
my iniquity	la·a·wo·nee		
my sin —	u·le·chat·ta·tee	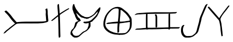	
and search out	tid·ro·wosh		
though	al		Job 10:7
You know	da·te·kha		
that	kee	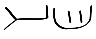	
I am not	lo		
guilty	er·sha		
and there is no	ve·en		
from Your hand ?	mee·ya·de·kha	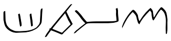	

deliverance	mats·tseel	
Your hands	ya·de·kha	Job 10:8
shaped me	its·tse·vu·nee	
formed me	vay·ya·a·su·nee	
and altogether	ya·chad	
Would You now turn	sa·veev	
and destroy me ?	vat·te·val·le·e·nee	
remember	ze·khar	Job 10:9
Please	na	
that	kee	
like clay	kha·cho·mer	
You molded me	a·see·ta·nee	
to	ve·el	
dust ?	a·phar	
Would You now return me	te·shee·ve·nee	
Did You not	ha·lo	Job 10:10
like milk	khe·cha·lav	
pour me out	tat·tee·khe·nee	
like cheese ?	ve·khag·ge·vin·nah	
and curdle me	taq·pee·e·nee	
with skin	o·wr	Job 10:11
and flesh	u·va·sar	
You clothed me	tal·bee·she·nee	
with bones	u·va·a·tsa·mo·wt	
and sinews	ve·gee·deem	
and knit me together	te·so·khe·khe·nee	
life	chay·yeem	Job 10:12

and loving devotion	va·che·sed	𐤅𐤇𐤎𐤃	
You have granted	a·see·ta	𐤏𐤔𐤉𐤕	
me	im·ma·dee	𐤏𐤌𐤃𐤉	
and Your care	u·phe·qud·da·te·kha	𐤅𐤐𐤒𐤃𐤕𐤊	
has preserved	sha·me·rah	𐤔𐤌𐤓𐤄	
my spirit	ru·chee	𐤓𐤅𐤇𐤉	
these [things]	ve·el·leh	𐤅𐤀𐤋𐤄	Job 10:13
Yet You concealed	tsa·phan·ta	𐤑𐤐𐤍𐤕	
in Your heart	vil·va·ve·kha	𐤁𐤋𐤁𐤁𐤊	
and I know	ya·da·tee	𐤉𐤃𐤏𐤕𐤉	
that	kee	𐤊𐤉	
this [was]	zot	𐤆𐤀𐤕	
in Your [mind] :	im·makh	𐤏𐤌𐤊	
If	im	𐤀𐤌	Job 10:14
I sinned	cha·ta·tee	𐤇𐤈𐤀𐤕𐤉	
You would take note	u·she·mar·ta·nee	𐤅𐤔𐤌𐤓𐤕𐤍𐤉	
of my iniquity	u·me·a·wo·nee	𐤅𐤌𐤏𐤅𐤍𐤉	
and would not	lo	𐤋𐤀	
acquit me	te·naq·qe·nee	𐤕𐤍𐤒𐤍𐤉	
If	im	𐤀𐤌	Job 10:15
I am guilty	ra·sha·tee	𐤓𐤔𐤏𐤕𐤉	
woe	al·lay	𐤀𐤋𐤋𐤉	
to me !	lee	𐤋𐤉	
And even if I am righteous	ve·tsa·daq·tee	𐤅𐤑𐤃𐤒𐤕𐤉	
I cannot	lo	𐤋𐤀	
lift	es·sa	𐤀𐤔𐤀	
my head	ro·shee	𐤓𐤀𐤔𐤉	

[I am] full	se·va		
of shame	qa·lo·wn	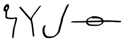	
and aware of	u·re·eh		
my affliction	a·ne·yee	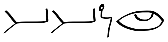	
Should I hold my head high	ve·yig·eh	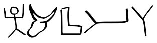	Job 10:16
like a lion	kash·sha·chal	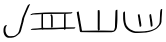	
You would hunt me	te·tsu·de·nee		
and again	ve·ta·shov		
display Your power	tit·pal·la		
against me	vee	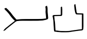	
You produce new	te·chad·desh	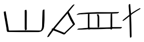	Job 10:17
witnesses	e·de·kha	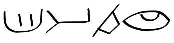	
against me	neg·dee		
and multiply	ve·te·rev	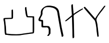	
Your anger	ka·as·kha		
toward me	im·ma·dee		
in wave after wave	cha·lee·pho·wt	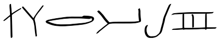	
Hardships	ve·tsa·va		
assault me	im·mee		
Why then	ve·lam·mah	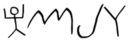	Job 10:18
from the womb ?	me·re·chem	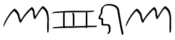	
did You bring me	ho·tse·ta·nee		
Oh, that I had died	eg·va		
eye	ve·a·yin		
and no	lo		
had seen me !	tir·e·nee		
If only	ka·a·sher		Job 10:19

I had never	lo		
come	ha·yee·tee	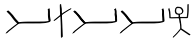	
to be	eh·yeh		
from the womb	mib·be·ten		
to the grave	laq·qe·ver	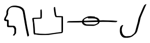	
but had been carried	u·val		
not	ha·lo		Job 10:20
few ?	me·at		
Are my days	ya·may		
Withdraw	yɛch·dal	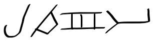	
	ya·shīt	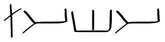	
from me	mim·men·nee	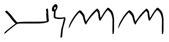	
that I may have a little comfort	ve·av·lee·gah	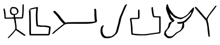	
	me·at		
before	be·te·rem		Job 10:21
I go —	e·lekh	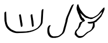	
never	ve·lo		
to return —	a·shuv		
to	el		
a land	e·rets		
of darkness	cho·shekh		
and gloom	ve·tsal·ma·vet	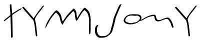	
to a land	e·rets		Job 10:22
of utter darkness	e·pha·tah	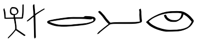	
	ke·mo		
	o·phel		
of deep shadow	tsal·ma·vet		

and disorder	ve·lo	
	se·da·reem	
where even the light	vat·to·pha	
is like	ke·mo	
darkness”	o·phel	
replied :	vay·ya·an	Job 11:1
Then Zophar	tso·phar	
the Naamathite	han·na·a·ma·tee	
	vay·yo·mar	
“ Should this stream	ha·rov	Job 11:2
of words	de·va·reem	
go unanswered	lo	
	ye·a·neh	
and such	ve·im	
a speaker	eesh	
	se·pha·ta·yim	
be vindicated ?	yits·daq	
Should your babbling	bad·de·kha	Job 11:3
put others	me·teem	
to silence ?	ya·cha·rī·shw	
Will you scoff	vat·til·ag	
without	ve·en	
rebuke ?	makh·lim	
You have said	vat·to·mer	Job 11:4
sound	zakh	
‘ My doctrine [is]	liq·chee	
pure	u·var	

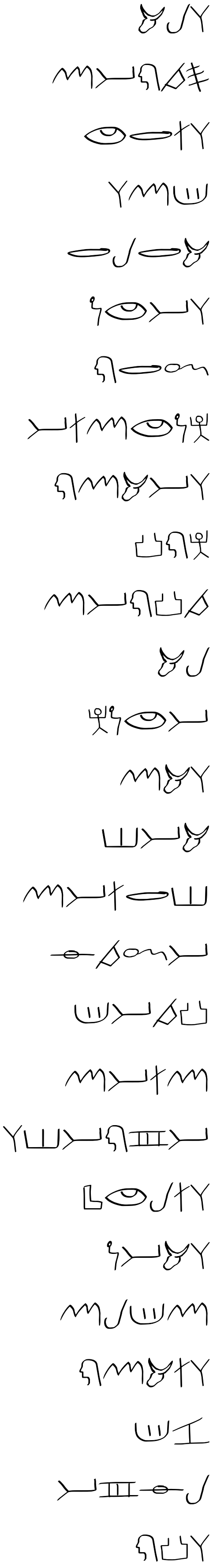

and I am	ha·yee·tee	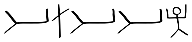	
in Your sight ’	ve·e·ne·kha	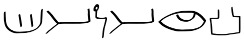	
But	ve·u·lam		Job 11:5
if only	mee	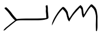	
	yit·ten	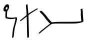	
God	e·lo·w·ah	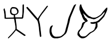	
would speak	dab·ber		
and open	ve·yiph·tach		
His lips	se·pha·taw		
against you	im·makh		
and disclose	ve·yag·ged	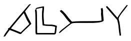	Job 11:6
to you	le·kha	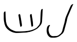	
the secrets	ta·a·lu·mo·wt	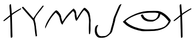	
of wisdom	chakh·mah		
for	kee	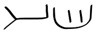	
has two sides	khiph·la·yim	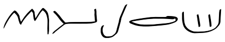	
true wisdom	le·tu·shee·yah		
Know	ve·da		
then that	kee	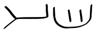	
exacts	yash·sheh		
from you	le·kha	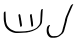	
God	e·lo·w·ha	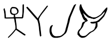	
[less] than your iniquity [deserves]	me·a·wo·ne·kha		
the deep things	ha·che·qer	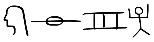	Job 11:7
of God	e·lo·w·ha	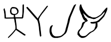	
Can you fathom	tim·tsa		
or	im		

	ad	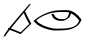	
the limits	takh·leet	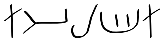	
of the Almighty ?	shad·day	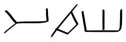	
discover	tim·tsa	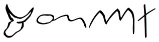	
They are higher	ga·ve·he	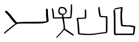	Job 11:8
than the heavens —	ma·yim	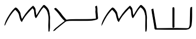	
what	mah	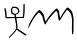	
can you do ?	tiph·al	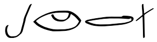	
They are deeper	a·muq·qah	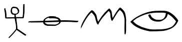	
than Sheol —	mish·she·o·wl	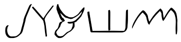	
what	mah	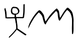	
can you know ?	te·da	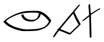	
is longer	a·ruk·kah	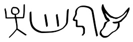	Job 11:9
the earth	me·e·rets	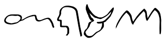	
Their measure	mid·dah	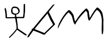	
and wider	u·re·cha·vah	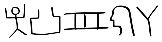	
than	min·nee	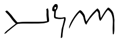	
than the sea	yam	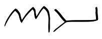	
If	im	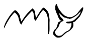	Job 11:10
He comes along	ya·cha·loph	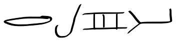	
to imprison you	ve·yas·geer	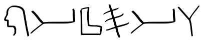	
or convenes a court	ve·yaq·heel	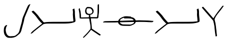	
who	u·mee	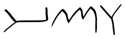	
can stop Him ?	ye·shee·ven·nu	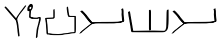	
Surely	kee	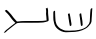	Job 11:11
He	hu	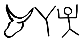	
knows	ya·da	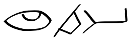	

of men	me·te		
the deceit	shaw		
If He sees	vay·yar	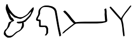	
iniquity	a·ven		
does He not	ve·lo		
take note ?	yit·bo·w·nan		
man	ve·eesh	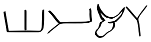	Job 11:12
But a witless	na·vuv		
can no more become wise	yil·la·vev	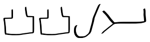	
than the colt	ve·a·yir	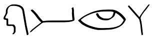	
of a wild donkey	pe·re		
a man !	a·dam		
can be born	yiw·va·led	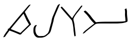	
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As for you	ʾat·tah		
you direct	ha·khee·no·w·ta	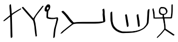	
your heart	lib·be·kha	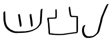	
and lift up	u·pha·ras·ta		
to Him	e·law	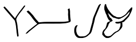	
your hands	kap·pe·kha		
if	im		Job 11:14
the iniquity	a·ven		
in your hand	be·ya·de·kha	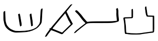	
you put away	har·chee·qe·hu	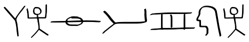	
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to dwell	tash·ken	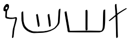	
in your tents	be·o·ha·le·kha	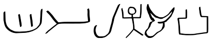	

injustice	aw·lah		
indeed	kee	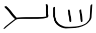	Job 11:15
then	az		
you will lift up	tis·sa		
your face	pha·ne·kha	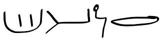	
without shame	mim·mum		
you will	ve·ha·yee·ta	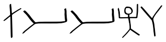	
stand firm	mu·tsaq		
and unafraid	ve·lo		
	tee·ra	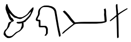	
For	kee	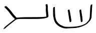	Job 11:16
you	at·tah		
[your] misery	a·mal		
will forget	tish·kach		
it only as waters	ke·ma·yim	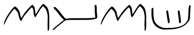	
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recalling	tiz·kor	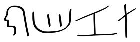	
than noonday	u·mits·tsa·ho·ra·yim		Job 11:17
will be brighter	ya·qum	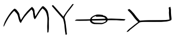	
Your life	cha·led	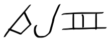	
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like the morning	kab·bo·qer	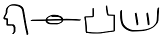	
will be	tih·yeh	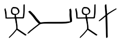	
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because	kee	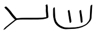	
there is	yesh	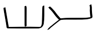	
hope	tiq·vah	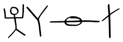	

and you will look around	ve·cha·phar·ta	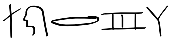	
in safety	la·ve·tach	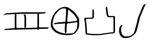	
and lie down	tish·kav		
You will lie down	ve·ra·vats·ta	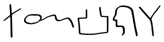	Job 11:19
without	ve·en		
fear	ma·cha·reed		
will court	ve·chil·lu	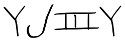	
your favor	pha·ne·kha	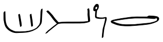	
and many	rab·beem	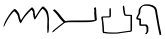	
But the eyes	ve·e·ne	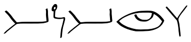	Job 11:20
of the wicked	re·sha·eem		
will fail	tikh·le·nah	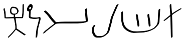	
and escape	u·ma·no·ws	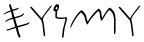	
will elude them	a·vad		
	min·hem		
they will hope	ve·tiq·va·tam	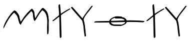	
for their last breath	map·pach		
”	na·phesh		
answered :	vay·ya·an	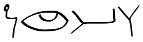	Job 12:1
Then Job	ee·yo·wv	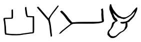	
	vay·yo·mar		
“ Truly	a·me·nam		Job 12:2
then	kee	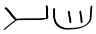	
you	at·tem		
are the people	am		
with [whom]	ve·im·ma·khem		
will die !	ta·mut		

wisdom [itself]	chakh·mah		
But I also	gam		Job 12:3
have	lee	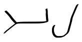	
a mind	le·vav		
	ke·mo·w·khem		
am not	lo		
inferior	no·phel		
I	a·no·khee		
to you	mik·kem		
	ve·et		
Who	mee	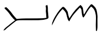	
does not [know]	en	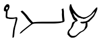	
such things	ke·mo		
as these ?	el·leh	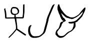	
a laughingstock	se·choq		Job 12:4
to my friends	le·re·e·hu		
I am	eh·yeh	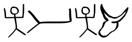	
though I called	qo·re	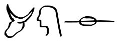	
on God	le·e·lo·w·ah		
and He answered	vay·ya·a·ne·hu		
is a laughingstock	cho·wq	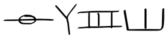	
The righteous	tsad·deeq	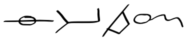	
and upright man	ta·meem	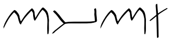	
misfortune	lap·peed	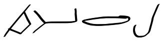	Job 12:5
scorns	buz		
as the fate	le·ash·tut		
The one at ease	sha·a·nan		

	na·kho·wn		
are slipping	le·mo·w·a·de		
of those whose feet	ra·gel		
are safe	yish·la·yu	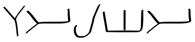	Job 12:6
The tents	o·ha·leem	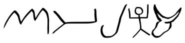	
of robbers	le·sho·de·deem		
are secure —	u·vat·tu·cho·wt		
and those who provoke	le·mar·gee·ze	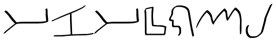	
God	el		
-	la·a·sher		
those who carry	he·vee	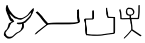	
their god	e·lo·w·ah	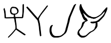	
in their hands	be·ya·do	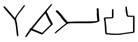	
But	ve·u·lam		Job 12:7
ask	she·al		
	na		
the animals	ve·he·mo·wt	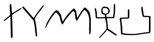	
and they will instruct you	ve·to·re·ka	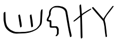	
ask the birds	ve·o·wph		
of the air	hash·sha·ma·yim		
and they will tell	ve·yag·ged	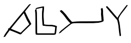	
you	lakh	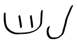	
Or	o		Job 12:8
speak	see·ach	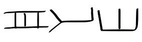	
to the earth	la·a·rets		
and it will teach you	ve·to·re·ka	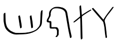	
inform	vee·sap·pe·ru		

you	le·kha	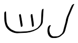	
let the fish	de·ge	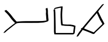	
of the sea	hay·yam	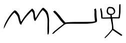	
Which	mee	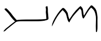	Job 12:9
does not	lo	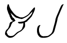	
know	ya·da	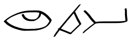	
of all	be·khal	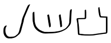	
these	el·leh	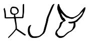	
that	kee	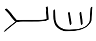	
the hand	yad	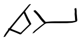	
of the LORD	YHVH	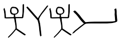	
has done	a·se·tah	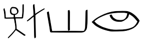	
this ?	zot	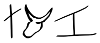	
-	a·sher	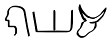	Job 12:10
is in His hand	be·ya·do	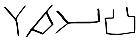	
The life	ne·phesh	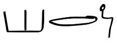	
of every	kal	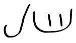	
living thing	chay	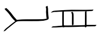	
as well as the breath	ve·ru·ach	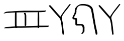	
of all	kal	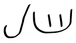	
mankind	be·sar	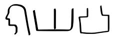	
	eesh	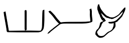	
Does not	ha·lo	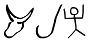	Job 12:11
the ear	o·zen	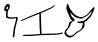	
words	mil·leen	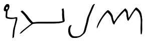	
test	tiv·chan	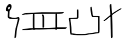	
as the tongue	ve·chekh	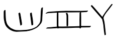	

food ?	o·khel		
tastes	yit·am		
its	lo		
is found with the elderly	bee·shee·sheem	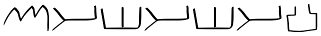	Job 12:12
Wisdom	chakh·mah		
comes with long	ve·o·rekh		
life	ya·meem	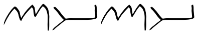	
and understanding	te·vu·nah		
belong to God	im·mo		Job 12:13
Wisdom	chakh·mah		
and strength	u·ge·vu·rah		
	lo		
counsel	e·tsah	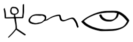	
and understanding are His	u·te·vu·nah		
What	hen		Job 12:14
He tears down	ya·ha·ro·ws		
cannot	ve·lo		
be rebuilt	yib·ba·neh	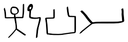	
He imprisons	yis·gor		
	al		
the man	eesh	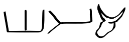	
cannot	ve·lo		
be released	yip·pa·te·ach		
If	hen		Job 12:15
He holds back	ya·tsor		
the waters	bam·ma·yim	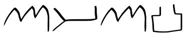	
they dry up	ve·yi·va·shu	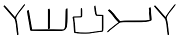	

and if He releases them	vee·shal·le·chem	וישלחם	
they overwhelm	ve·ya·haph·khu	ויהפכו	
the land	a·rets	ארץ	
belong to Him	im·mo	עמו	Job 12:16
and power	oz	עז	
True wisdom	ve·tu·shī·yah	ותושיה	
	lo	לו	
The deceived	sho·geg	שגג	
and the deceiver [are His]	u·mash·geh	ומשגה	
away	mo·w·leekh	מוליך	Job 12:17
He leads counselors	yo·w·a·tseem	יועצים	
barefoot	sho·w·lal	שולל	
of judges	ve·sho·phe·teem	ושפטים	
and makes fools	ye·ho·w·lel	יהולל	
the bonds	mu·sar	מוסר	Job 12:18
placed by kings	me·la·kheem	מלכים	
He loosens	pit·te·ach	פתח	
and fastens	vay·ye·sor	ויאסר	
a belt	e·zo·wr	אזור	
around their waists	be·ma·te·ne·hem	במתניהם	
away	mo·w·leekh	מוליך	Job 12:19
He leads priests	ko·ha·neem	כהנים	
barefoot	sho·w·lal	שולל	
the established	ve·e·ta·neem	ואתנים	
and overthrows	ye·sal·leph	יסלף	
He deprives	me·seer	מסיר	Job 12:20
of speech	phah	שפה	

the trusted	le·ne·e·ma·neem	𐤋𐤍𐤀𐤌𐤍𐤉𐤌	
the discernment	ve·ta·am	𐤅𐤈𐤏𐤌	
of elders	ze·qe·neem	𐤆𐤒𐤍𐤉𐤌	
and takes away	yiq·qach	𐤉𐤒𐤇	
He pours out	sho·w·phekh	𐤔𐤅𐤐𐤊	Job 12:21
contempt	buz	𐤁𐤅𐤆	
on	al	𐤏𐤋	
nobles	ne·dee·veem	𐤍𐤃𐤉𐤁𐤉𐤌	
and disarms	u·me·zee·ach	𐤅𐤌𐤆𐤉𐤇	
the mighty	a·phee·qeem	𐤀𐤐𐤉𐤒𐤉𐤌	
	rip·pah	𐤓𐤐𐤄	
He reveals	me·gal·leh	𐤌𐤂𐤋𐤄	Job 12:22
the deep things	a·mu·qo·wt	𐤏𐤌𐤒𐤅𐤕	
of	min·nee	𐤌𐤍𐤉	
darkness	cho·shekh	𐤇𐤔𐤊	
and brings	vay·yo·tse	𐤅𐤉𐤑𐤀	
into light	la·o·wr	𐤋𐤀𐤅𐤓	
deep shadows	tsal·ma·vet	𐤑𐤋𐤌𐤅𐤕	
great	mas·gee	𐤌𐤔𐤂𐤉𐤀	Job 12:23
He makes nations	lag·go·w·yim	𐤋𐤂𐤅𐤉𐤌	
and destroys them	vay·ab·be·dem	𐤅𐤉𐤀𐤁𐤃𐤌	
He enlarges	sho·te·ach	𐤔𐤈𐤇	
nations	lag·go·w·yim	𐤋𐤂𐤅𐤉𐤌	
then disperses them	vay·yan·chem	𐤅𐤉𐤍𐤇𐤌	
He deprives	me·seer	𐤌𐤎𐤉𐤓	Job 12:24
of reason	lev	𐤋𐤁	
leaders	ra·she	𐤓𐤀𐤔𐤉	

	am		
the earth’s	ha·a·rets		
and makes them wander	vay·yat·em		
wasteland	be·to·hu		
in a trackless	lo		
	da·rekh		
They grope	ye·mash·shu		Job 12:25
in the darkness	cho·shekh		
without	ve·lo		
light	o·wr		
He makes them stagger	vay·yat·em		
like drunkards [’’]	kash·shik·ko·wr	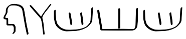	
[“] Indeed	hen		Job 13:1
all this	kol		
have seen	ra·a·tah		
my eyes	e·nee	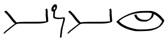	
have heard	sha·me·ah		
my ears	a·ze·nee	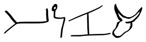	
and understood	vat·ta·ven	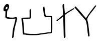	
	lah		
What you know	ke·da·te·khem		Job 13:2
know	ya·da·tee		
also	gam		
I	a·nee	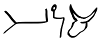	
am not	lo		
inferior	no·phel		
I	a·no·khee		

to you	mik·kem	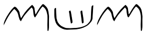	
Yet	u·lam	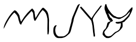	Job 13:3
I	a·nee	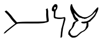	
to	el	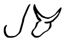	
the Almighty	shad·day	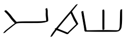	
to speak	a·dab·ber	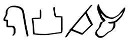	
and argue my case	ve·ho·w·khe·ach	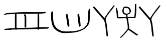	
before	el	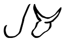	
God	el	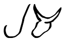	
desire	ech·pats	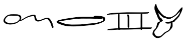	
however	ve·u·lam	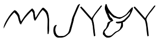	Job 13:4
You	at·tem	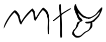	
smear	to·phe·le	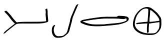	
with lies	sha·qer	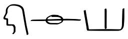	
physicians	ro·phe·e	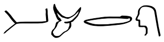	
worthless	e·lil	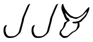	
you are all	kul·le·khem	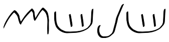	
If only	mee	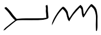	Job 13:5
	yit·ten	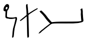	
you would remain silent	ha·cha·resh	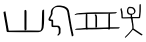	
	ta·cha·ree·shun	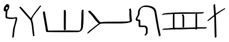	
for that would be	u·te·hee	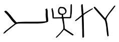	
your	la·khem	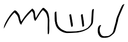	
wisdom !	le·cha·khe·mah	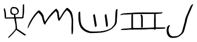	
Hear	shim·u	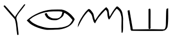	Job 13:6
now	na	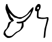	
my argument	to·w·khach·tee	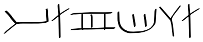	

to the plea	ve·ri·vo·wt	ורבות	
of my lips	se·pha·tay	שפתי	
and listen	haq·shee·vu	הקשיבו	
on God’s behalf	hal·el	הלאל	Job 13:7
Will you speak	te·dab·be·ru	תדברו	
wickedly	aw·lah	עולה	
	ve·lo	ולו	
or speak	te·dab·be·ru	תדברו	
deceitfully for Him ?	re·mee·yah	רמיה	
Would you show Him partiality	ha·pha·naw	הפניו	Job 13:8
	tis·sa·un	תשאון	
or	im	אם	
in His defense ?	la·el	לאל	
argue	te·ree·vun	תריבון	
Would it be well	ha·to·wv	הטוב	Job 13:9
when	kee	כי	
He examined you	yach·qor	יחקר	
-	et·khem	אתכם	
- ?	im	אם	
Could you deceive	ke·ha·tel	כהתל	
a man ?	be·e·no·wsh	באנוש	
[like]	te·ha·tel·lu	תהתלו	
Him	vo	בו	
Surely He would rebuke	ho·w·khe·ach	הוכח	Job 13:10
you	yo·w·khee·ach	יוכיח	
-	et·khem	אתכם	
if	im	אם	

you secretly	bas·se·ter	בסתר	
showed partiality	pa·neem	פנים	
	tis·sa·un	תשאון	
not	ha·lo	הלא	Job 13:11
Would His majesty	e·to	שאתו	
terrify you	te·va·et	תבעת	
- ?	et·khem	אתכם	
Would the dread of Him	u·phach·do	ופחדו	
not fall	yip·pol	יפל	
upon you ?	a·le·khem	עליכם	
Your maxims	zikh·ro·ne·khem	זכרניכם	Job 13:12
are proverbs	mish·le	משלי	
of ashes	e·pher	אפר	
your defenses	le·gab·be	לגבי	
of clay	cho·mer	חמר	
are defenses	gab·be·khem	גביכם	
Be silent	ha·cha·ree·shu	החרישו	Job 13:13
	mim·men·nee	ממני	
will speak	va·a·dab·be·rah	ואדברה	
and I	a·nee	אני	
Then let come	ve·ya·a·vor	ויעבר	
to me	a·lay	עלי	
what [may]	mah	מה	
Why	al	על	Job 13:14
	mah	מה	
at risk	es·sa	אשא	
do I put myself	ve·sa·ree	בשרי	

	ve·shin·nay	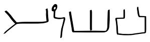	
my life	ve·naph·shee		
and take	a·seem	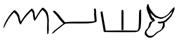	
in my own hands ?	be·khap·pee		
Though	hen		Job 13:15
He slay me	yiq·te·le·nee	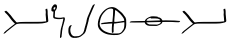	
	lo		
I will hope in Him	a·ya·chel	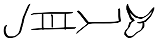	
I will still	akh		
my ways	de·ra·khay		
to	el		
His face	pa·naw	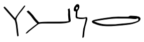	
defend	o·w·khee·ach	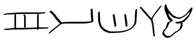	
Moreover	gam		Job 13:16
this will be	hu		
my	lee	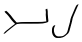	
salvation	lee·shu·ah		
for	kee	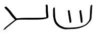	
no	lo		
before Him	le·pha·naw	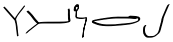	
godless man	cha·neph	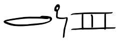	
can appear	ya·vo·w		
Listen	shim·u		Job 13:17
carefully	mo·w·a		
to my words	mil·la·tee		
let my declaration	ve·a·cha·va·tee	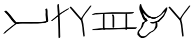	
ring in your ears	be·a·ze·ne·khem		

Behold	hin·neh		Job 13:18
now that	na		
I have prepared	a·rakh·tee		
my case	mish·pat		
I know	ya·da·tee		
that	kee	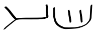	
I	a·nee	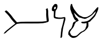	
will be vindicated	ets·daq		
Can anyone	mee	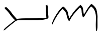	Job 13:19
	hu		
indict	ya·reev	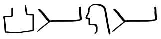	
me ?	im·ma·dee		
If	kee	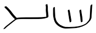	
so	at·tah		
I will be silent	a·cha·reesh		
and die	ve·eg·va		
Only	a·khosh		Job 13:20
these two	ta·yim	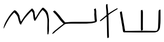	
	al		
grant	ta·as		
things to me	im·ma·dee		
so that	az		
from You :	mip·pa·ne·kha	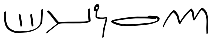	
I need not	lo		
hide	es·sa·ter		
Your hand	kap·pe·kha		Job 13:21
from me	me·a·lay		

Withdraw	har·chaq	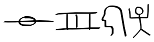	
let Your terror	ve·e·ma·te·kha		
and do not	al		
frighten me	te·va·a·tan·nee		
Then call me	u·qe·ra	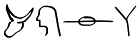	Job 13:22
and I	ve·a·no·khee	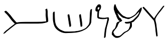	
will answer	e·e·neh		
or	o		
let me speak	a·dab·ber	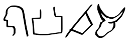	
and You can reply	va·ha·shee·ve·nee	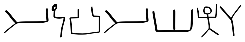	
How many	kam·mah	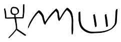	Job 13:23
[are] my	lee	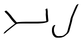	
iniquities	a·wo·no·wt		
and sins ?	ve·chat·ta·o·wt	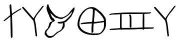	
my transgression	pish·ee		
and sin	ve·chat·ta·tee		
Reveal to me	ho·dee·e·nee		
Why	lam·mah		Job 13:24
Your face	pha·ne·kha	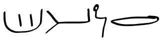	
do You hide	tas·teer		
and consider me	ve·tach·she·ve·nee	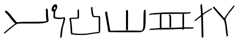	
enemy ?	le·o·w·yev		
as Your	lakh	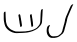	
leaf ?	he·a·leh		Job 13:25
a windblown	nid·daph		
Would You frighten	ta·a·ro·wts		
-	ve·et		

chaff ?	qash	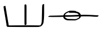	
dry	ya·vesh		
Would You chase after	tir·doph	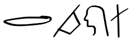	
For	kee	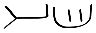	Job 13:26
You record	tikh·tov		
against me	a·lay	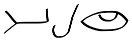	
bitter accusations	me·ro·ro·wt		
and bequeath to me	ve·to·w·ree·she·nee	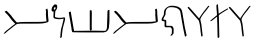	
the iniquities	a·wo·no·wt		
of my youth	ne·u·ray		
You put	ve·ta·sem		Job 13:27
in the stocks	bas·sad		
my feet	rag·lay	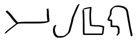	
and stand watch	ve·tish·mo·wr		
over all	kal	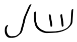	
my paths	a·re·cho·w·tay	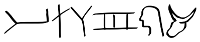	
for	al		
the soles	sha·re·she	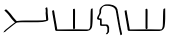	
of my feet	rag·lay	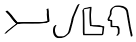	
You set a limit	tit·chaq·qeh	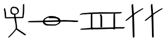	
So man	ve·hu		Job 13:28
like something rotten	ke·ra·qav	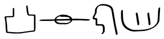	
wastes away	yiv·leh		
garment [”]	ke·ve·ged		
like a moth-eaten	a·kha·lo		
	ash		
[“] Man	a·dam		Job 14:1

who is born	ye·lud	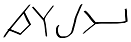	
of woman	ish·shah		
is short	qe·tsar	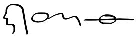	
of days	ya·meem	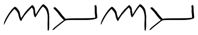	
and full	u·se·va	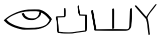	
of trouble	ro·gez		
Like a flower	ke·tseets		Job 14:2
he comes forth	ya·tsa		
then withers away	vay·yim·mal	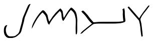	
	vay·yiv·rach		
like a fleeting shadow	kats·tsel		
he does not	ve·lo		
endure	ya·a·mo·wd		
	aph		Job 14:3
You ?	al		
to one like this ?	zeh	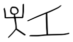	
Do You open	pa·qach·ta	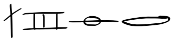	
Your eyes	e·ne·kha	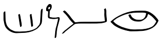	
-	ve·o·tee	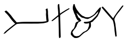	
Will You bring him	ta·vee	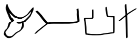	
into judgment	ve·mish·pat		
before	im·makh		
Who	mee		Job 14:4
can bring out	yit·ten	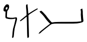	
clean	ta·ho·wr		
from unclean ?	mit·ta·me		
No	lo		

one !	e·chad	
Since	im	Job 14:5
[are] determined	cha·ru·tseem	
his days	ya·maw	
and the number	mis·par	
of his months	cho·da·shaw	
[is] with You	it·takh	
limits	chuq·qo	
and since You have set	a·see·ta	
that he cannot	ve·lo	
exceed	ya·a·vo·wr	
look away	she·eh	Job 14:6
from him	me·a·law	
and let him rest	ve·yech·dal	
so	ad	
he can enjoy	yir·tseh	
as a hired hand	ke·sa·kheer	
his day	yo·w·mo	
For	kee	Job 14:7
there is	yesh	
for a tree :	la·ets	
hope	tiq·vah	
If	im	
it is cut down	yik·ka·ret	
again	ve·o·wd	
it will sprout	ya·cha·leeph	
and its tender shoots	ve·yo·naq·to	

will not	lo		
fail	tech·dal	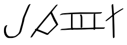	
If	im		Job 14:8
grow old	yaz·qeen	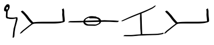	
in the ground	ba·a·rets		
its roots	sha·re·sho	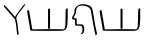	
in the soil	u·ve·a·phar		
dies	ya·mut		
and its stump	giz·o		
at the scent	me·re·ach	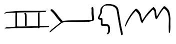	Job 14:9
of water	ma·yim	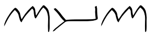	
it will bud	yaph·ri·ach		
and put forth	ve·a·sah		
twigs	qa·tseer		
like	ke·mo		
a sapling	na·ta		
But a man	ve·ge·ver		Job 14:10
dies	ya·mut		
and is laid low	vay·ye·che·lash	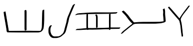	
breathes his last	vay·yig·va		
he	a·dam		
and where [is] he ?	ve·ay·yo		
disappears	a·ze·lu		Job 14:11
As water	ma·yim	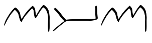	
from	min·nee	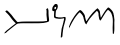	
the sea	yam	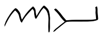	
and a river	ve·na·har		

becomes parched	ye·che·rav		
and dry	ve·ya·vesh	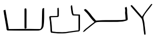	
so a man	ve·eesh	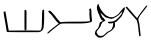	Job 14:12
lies down	sha·khav		
and does not	ve·lo		
rise	ya·qum	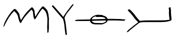	
Until	ad		
are no more	bil·tee	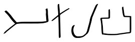	
the heavens	ma·yim	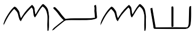	
he will not	lo		
be awakened	ya·qee·tsu	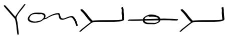	
[or]	ve·lo		
roused	ye·o·ru		
from sleep	mish·she·na·tam		
If only	mee		Job 14:13
	yit·ten	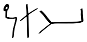	
in Sheol	bish·o·wl		
You would hide me	tats·pi·ne·nee		
and conceal me	tas·tee·re·nee	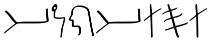	
until	ad		
has passed !	shuv		
Your anger	ap·pe·kha		
If only You would appoint	ta·sheet	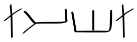	
for me	lee	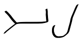	
a time	choq	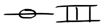	
and then remember me !	ve·tiz·ke·re·nee		
When	im		Job 14:14

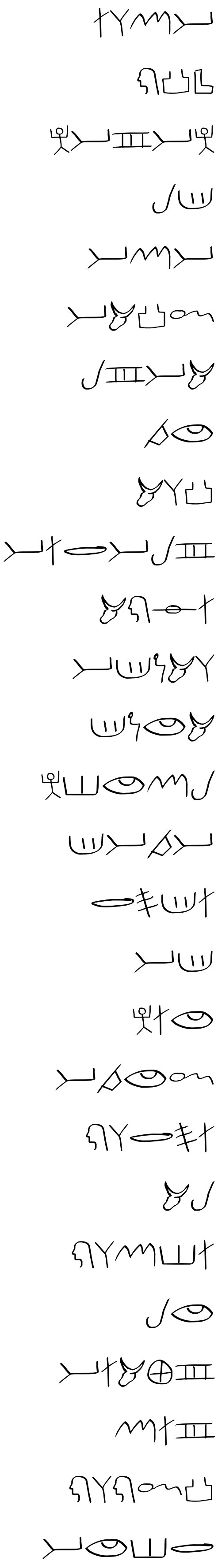

dies	ya·mut	
a man	ge·ver	
will he live [again] ?	ha·yich·yeh	
All	kal	
the days	ye·me	
of my hard service	tse·va·ee	
I will wait	a·ya·chel	
until	ad	
comes	bo·w	
my renewal	cha·lee·pha·tee	
You will call	tiq·ra	Job 14:15
and I	ve·a·no·khee	
will answer	e·e·ne·ka	
the work	le·ma·a·seh	
of Your hands	ya·de·kha	
You will desire	tikh·soph	
For	kee	Job 14:16
then	at·tah	
my steps	tse·a·day	
You would count	tis·po·wr	
but would not	lo	
keep track	tish·mo·wr	
of	al	
my sin	chat·ta·tee	
would be sealed	cha·tum	Job 14:17
in a bag	bits·ro·wr	
My transgression	pish·ee	

and You would cover	vat·tit·pol	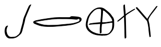	
over	al		
my iniquity	a·wo·nee		
But	ve·u·lam		Job 14:18
as a mountain	har		
erodes	no·w·phel		
and crumbles	yib·bo·wl	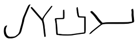	
and a rock	ve·tsur		
is dislodged	ye·taq		
from its place	mim·me·qo·mo	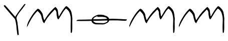	
the stones	a·va·neem	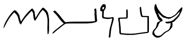	Job 14:19
wears away	sha·cha·qu	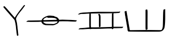	
as water	ma·yim	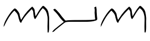	
wash away	tish·toph		
and torrents	se·phee·che·ha	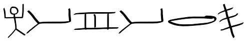	
the soil	a·phar		
	a·rets		
hope	ve·tiq·vat	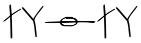	
a man’s	e·no·wosh		
so You destroy	he·e·vad·ta		
overpower him	tit·qe·phe·hu	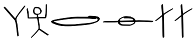	Job 14:20
You forever	la·ne·tsach		
and he passes on	vay·ya·ha·lokh	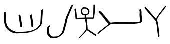	
You change	me·shan·neh		
his countenance	pha·naw	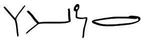	
and send him away	vat·te·shal·le·che·hu	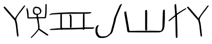	
receive honor	yikh·be·du	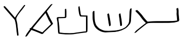	Job 14:21

If his sons	va·naw	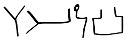	
he does not	ve·lo		
know it	ye·da		
if they are brought low	ve·yits·a·ru		
he is unaware	ve·lo		
	ya·veen	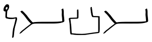	
	la·mo		
He feels only	akh		Job 14:22
of his own body	be·sa·ro		
only for	a·law	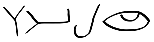	
the pain	yikh·av		
himself	ve·naph·sho		
”	a·law	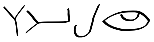	
and mourns	te·e·val	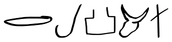	
replied :	vay·ya·an	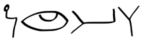	Job 15:1
Then Eliphaz	e·lee·phaz	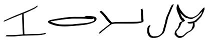	
the Temanite	hat·te·ma·nee		
	vay·yo·mar		
“ Does a wise	he·cha·kham	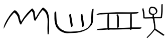	Job 15:2
man answer	ya·a·neh		
counsel	da·at		
with empty	ru·ach		
or fill	vee·mal·le	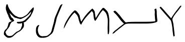	
with the hot east wind ?	qa·deem	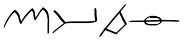	
his belly	bit·no		
Should he argue	ho·w·khe·ach		Job 15:3
words	be·da·var		

with useless	lo		
	yis·ko·wn		
or speeches	u·mil·leem	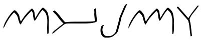	
that serve no	lo		
purpose	yo·w·eel		
?	bam	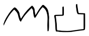	
But	aph		Job 15:4
you	at·tah		
even undermine	ta·pher		
the fear [of God]	yir·ah		
and hinder	ve·tig·ra		
meditation	·chah	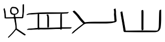	
before	liph·ne		
Him	el		
For	kee	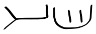	Job 15:5
instructs	ye·al·leph		
your iniquity	a·wo·ne·kha		
your mouth	phee·kha	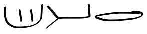	
and you choose	ve·tiv·char	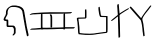	
the language	le·sho·wn		
of the crafty	a·ru·meem		
condemns you	yar·shee·a·kha	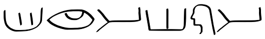	Job 15:6
Your own mouth	phee·kha	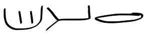	
not	ve·lo		
mine	a·nee	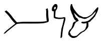	
your own lips	u·se·pha·te·kha		
testify	ya·a·nu		

against you	vakh	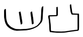	
Were you the first	ha·ri·yo·sho·wn	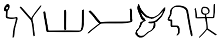	Job 15:7
man	a·dam		
ever born ?	tiw·va·led		
before	ve·liph·ne		
the hills ?	ge·va·o·wt		
Were you brought forth	cho·w·la·le·ta		
on the council	hav·so·wd		Job 15:8
of God	e·lo·w·ha	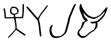	
Do you listen in	tish·ma		
or limit	ve·tig·ra		
to yourself ?	e·le·kha	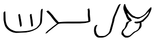	
wisdom	chakh·mah		
What	mah	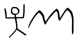	Job 15:9
do you know	ya·da·ta		
that we do not	ve·lo		
?	ne·da		
What do you understand	ta·veen	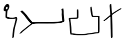	
that is not	ve·lo		
clear to us	im·ma·nu		
?	hu		
Both	gam		Job 15:10
the gray-haired	sav		
and	gam		
the aged	ya·sheesh	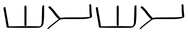	
are on our side —	ba·nu	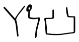	
men much older	kab·beer	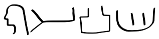	

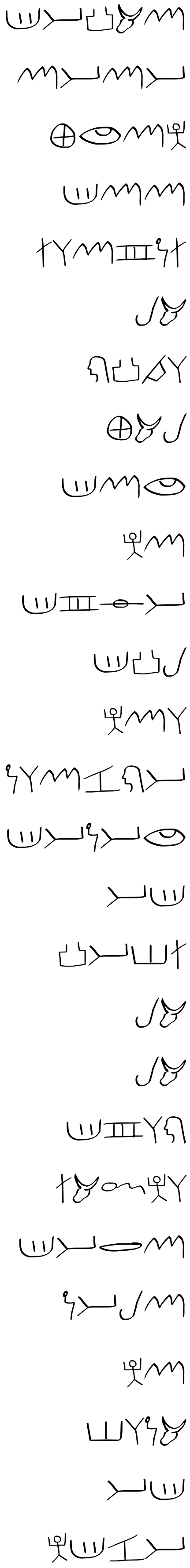

than your father	me·a·vee·kha	
	ya·meem	
not enough	ham·at	Job 15:11
for you	mim·me·kha	
Are the consolations	tan·chu·mo·wt	
of God	el	
even words	ve·da·var	
[spoken] gently	la·at	
to you ?	im·makh	
Why	mah	Job 15:12
carried you away	yiq·qa·cha·kha	
has your heart	lib·be·kha	
and why	u·mah	
flash	yir·ze·mun	
do your eyes	e·ne·kha	
as	kee	Job 15:13
you turn	ta·sheev	
against	el	
God	el	
your spirit	ru·che·kha	
from	ve·ho·tse·ta	
your mouth ?	mip·pee·kha	
and pour such words	mil·leen	
What	mah	Job 15:14
is man	e·no·wosh	
that	kee	
he should be pure	yiz·keh	

that	ve·khee		
he should be righteous ?	yits·daq		
or one born	ye·lud	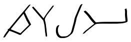	
of woman	ish·shah		
If	hen		Job 15:15
in His holy ones	biq·do·sho	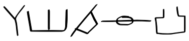	
God puts no	lo		
trust	ya·a·meen	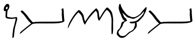	
if even the heavens	ve·sha·ma·yim		
are not	lo		
pure	zak·ku	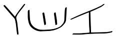	
in His eyes	ve·e·naw	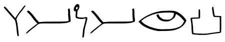	
how much less	aph		Job 15:16
	kee	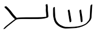	
who is vile	nit·av		
and corrupt	ve·ne·e·lach		
man	eesh	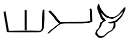	
who drinks	sho·teh		
like water ?	kham·ma·yim	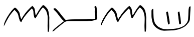	
injustice	aw·lah		
and I will inform you	a·chaw·kha	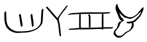	Job 15:17
Listen	she·ma		
to me	lee	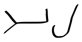	
what	ve·zeh		
I have seen	cha·zee·tee	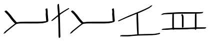	
I will describe	va·a·sap·pe·rah		
what	a·sher		Job 15:18

by wise men	cha·kha·meem		
was declared	yag·gee·du	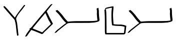	
and was not	ve·lo		
concealed	khi·cha·du	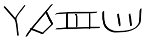	
from their fathers	me·a·vo·w·tam		
to whom	la·hem		Job 15:19
alone	le·vad·dam	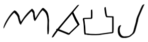	
was given	nit·te·nah	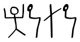	
the land	ha·a·rets		
when no	ve·lo		
passed	a·var	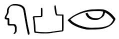	
foreigner	zar		
among them	be·to·w·kham	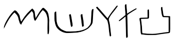	
all	kal		Job 15:20
days	ye·me		
A wicked	ra·sha		
his	hu		
man writhes in pain	mit·cho·w·lel	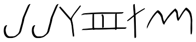	
only a few	u·mis·par		
years	neem	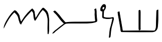	
are reserved	nits·pe·nu		
for the ruthless	le·a·reets	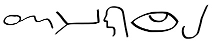	
Sounds	qo·wl	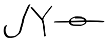	Job 15:21
of terror	pe·cha·deem	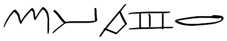	
fill his ears	be·a·ze·naw	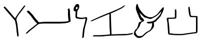	
in his prosperity	bash·sha·lo·wm	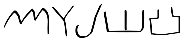	
the destroyer	sho·w·ded		

attacks him	ye·vo·w·en·nu	
	lo	Job 15:22
He despairs of	ya·a·meen	
his return	uv	
from	min·nee	
darkness	cho·shekh	
is marked	ve·tsa·phu	
he	hu	
for	e·le	
the sword	cha·rev	
wanders about	no·ded	Job 15:23
He	hu	
as food	lal·le·chem	
for vultures	ay·yeh	
he knows	ya·da	
	kee	
	na·kho·wn	
is at hand	be·ya·do	
the day	yo·wm	
of darkness	cho·shekh	
terrify him	ye·va·a·tu·hu	Job 15:24
Distress	tsar	
and anguish	u·me·tsu·qah	
overwhelming him	tit·qe·phe·hu	
like a king	ke·me·lekh	
poised	a·teed	
to attack	lak·kee·do·wr	

For	kee	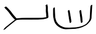	Job 15:25
he has stretched out	na·tah	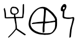	
against	el	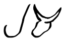	
God	el	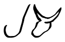	
his hand	ya·do	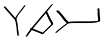	
against	ve·e·lo·sha	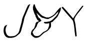	
the Almighty	day	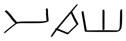	
and has vaunted himself	yit·gab·bar	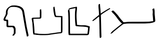	
rushing	ya·ruts	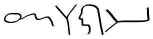	Job 15:26
at Him	e·law	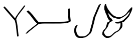	
headlong	be·tsaw·var	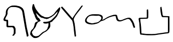	
with a thick	ba·a·vee	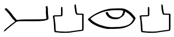	
studded	gab·be	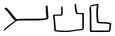	
shield	ma·gin·naw	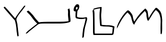	
Though	kee	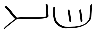	Job 15:27
is covered	khis·sah	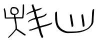	
his face	pha·naw	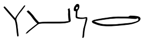	
with fat	be·chel·bo	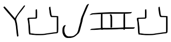	
bulges	vay·ya·as	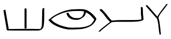	
with flesh	pee·mah	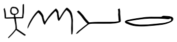	
	a·le	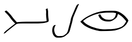	
and his waistline	kha·sel	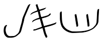	
he will dwell	vay·yish·ko·wn	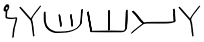	Job 15:28
cities	a·reem	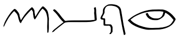	
in ruined	nikh·cha·do·wt	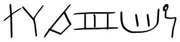	
houses	bat·teem	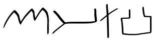	
in abandoned	lo	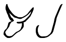	

	ye·she·vu	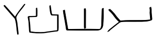	
	la·mo		
-	a·sher		
destined	hit·at·te·du		
to become rubble	le·gal·leem	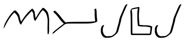	
He will no	lo		Job 15:29
longer be rich	ye·shar		
will not	ve·lo		
endure	ya·qum	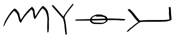	
his wealth	che·lo	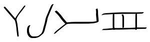	
will not	ve·lo		
overspread	yit·teh	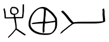	
the land	la·a·rets		
His possessions	min·lam		
He will not	lo		Job 15:30
escape	ya·sur		
from	min·nee	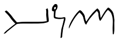	
the darkness	cho·shekh		
his shoots	yo·naq·to	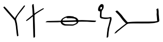	
will wither	te·yab·besh	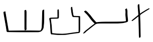	
the flame	shal·ha·vet		
will carry him away	ve·ya·sur		
and the breath	be·ru·ach	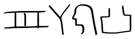	
of God’s mouth	pee	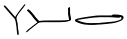	
Let him not	al		Job 15:31
with trust	ya·a·men		
in emptiness	bash·sho		

deceive himself	nit·ah		
for	kee·sha	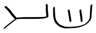	
emptiness	w		
will be	tih·yeh	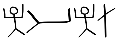	
his reward	te·mu·ra·to		
before	be·lo	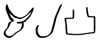	Job 15:32
his time	yo·w·mo		
It will be paid in full	tim·ma·le		
and his branch	ve·khip·pa·to	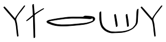	
will not	lo		
flourish	ra·a·na·nah		
stripped of	yach·mos	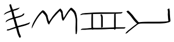	Job 15:33
He will be like a vine	kag·ge·phen	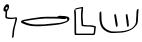	
its unripe grapes	bis·ro		
that sheds	ve·yash·lekh		
like an olive tree	kaz·za·yit	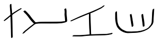	
its blossoms	nits·tsa·to		
For	kee	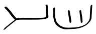	Job 15:34
the company	a·dat		
of the godless	cha·neph	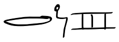	
[will be] barren	gal·mud		
and fire	ve·esh		
will consume	a·khe·lah		
the tents	a·ho·le	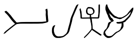	
of bribery	sho·chad	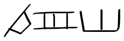	
They conceive	ha·roh	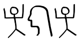	Job 15:35
trouble	a·mal		

and give birth to	ve·ya·lod	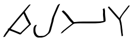	
evil	a·ven		
their womb	u·vit·nam	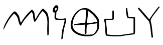	
is pregnant with	ta·kheen	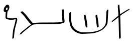	
deceit ”	mir·mah		
answered :	vay·ya·an	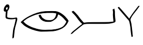	Job 16:1
Then Job	ee·yo·wv	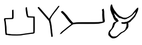	
	vay·yo·mar		
“ I have heard	sha·ma·tee		Job 16:2
things like these	khe·el·leh		
many	rab·bo·wt		
comforters	me·na·cha·me	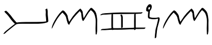	
miserable	a·mal		
are you all	kul·le·khem		
Is there no end	ha·qets	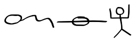	Job 16:3
speeches ?	le·div·re		
to your long-winded	ru·ach		
	o		
What	mah	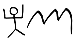	
provokes you	yam·ree·tse·kha	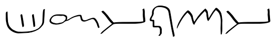	
to	kee	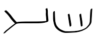	
continue testifying ?	ta·a·neh		
could also	gam		Job 16:4
I	a·no·khee		
like you	ka·khem		
speak	a·dab·be·rah		
if	lu	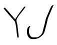	

were	yesh	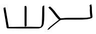	
you	naph·she·khem	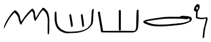	
place	ta·chat	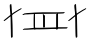	
in my	naph·shee	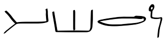	
I could heap up	ach·bee·rah	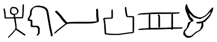	
against you	a·le·khem	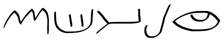	
words	be·mil·leem	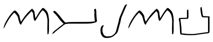	
and shake	ve·a·nee·ah	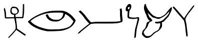	
at you	a·le·khem	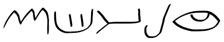	
	be·mo	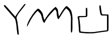	
my head	ro·shee	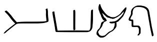	
But I would encourage you	a·am·mits·khem	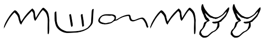	Job 16:5
with	be·mo	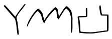	
my mouth	phee	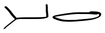	
and the consolation	ve·need	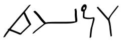	
of my lips	se·pha·tay	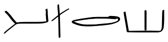	
would bring relief	yach·sokh	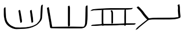	
Even if	im	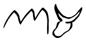	Job 16:6
I speak	a·dab·be·rah	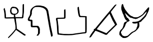	
is not	lo	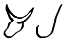	
relieved	ye·cha·sekh	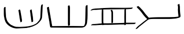	
my pain	ke·e·vee	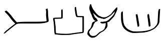	
and if I hold back	ve·ach·de·lah	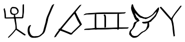	
how	mah	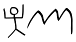	
	min·nee	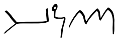	
will it go away ?	ya·ha·lokh	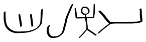	
Surely	akh	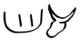	Job 16:7

He has now	at·tah		
exhausted me	hel·a·nee		
You have devastated	ha·shim·mo·w·ta		
all	kal	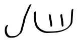	
my family	a·da·tee		
You have bound me	vat·tiq·me·te·nee		Job 16:8
a witness	le·ed		
[and] it has become	ha·yah	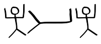	
rises up	vay·ya·qam	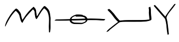	
-	bee	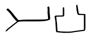	
my frailty	kha·cha·shee		
against me	be·pha·nay		
and testifies	ya·a·neh		
His anger	ap·po		Job 16:9
has torn me	ta·raph		
and opposed me	vay·yis·te·me·nee		
He gnashes	cha·raq	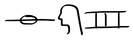	
at me	a·lay	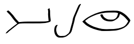	
His teeth	be·shin·naw	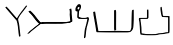	
My adversary	tsa·ree	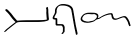	
pierces	yil·to·wosh	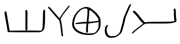	
with His eyes	e·naw	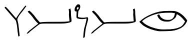	
me	lee	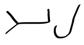	
They open	pa·a·ru		Job 16:10
against me	a·lay	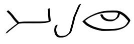	
their mouths	be·phee·hem	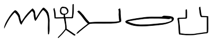	
with contempt	be·cher·pah		

and strike	hik·ku	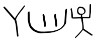	
my cheeks	le·cha·yay	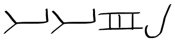	
together	ya·chad	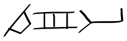	
against me	a·lay	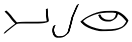	
they join	yit·mal·la·un	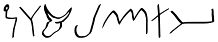	
has delivered me	yas·gee·re·nee	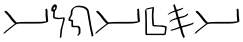	Job 16:11
God	el	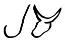	
to	el	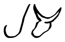	
unjust men	a·veel	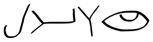	
to	ve·al	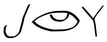	
the clutches	ye·de	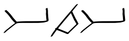	
of the wicked	re·sha·eem	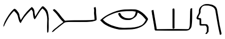	
He has thrown me	yir·te·nee	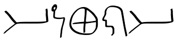	
at ease	sha·lew	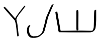	Job 16:12
I was	ha·yee·tee	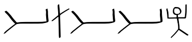	
but He shattered me	vay·phar·pe·re·nee	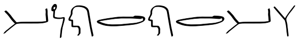	
He seized me	ve·a·chaz	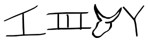	
by the neck	be·a·re·pee	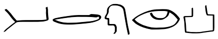	
and crushed me	vay·phats·pe·tse·nee	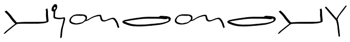	
He has set me up	vay·qee·me·nee	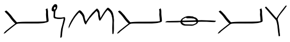	
as His	lo	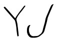	
target	le·mat·ta·rah	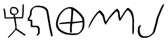	
surround me	ya·sob·bu	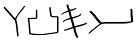	Job 16:13
	a·lay	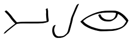	
His archers	rab·baw	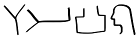	
He pierces	ye·phal·lach	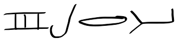	
my kidneys	kil·yo·w·tay	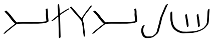	

without	ve·lo		
mercy	yach·mo·wl	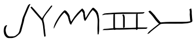	
and spills	yish·pokh		
on the ground	la·a·rets		
my gall	me·re·ra·tee	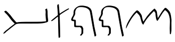	
He breaks me	yiph·re·tse·nee		Job 16:14
with wound	phe·rets	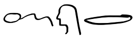	
upon	al		
	pe·ne	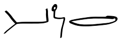	
wound	pha·rets	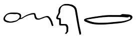	
He rushes	ya·ruts		
me	a·lay	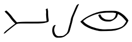	
like a mighty warrior	ke·gib·bo·wr		
sackcloth	saq	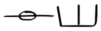	Job 16:15
I have sewn	ta·phar·tee		
over	a·le	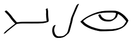	
my skin	gil·dee		
I have buried	ve·o·lal·tee	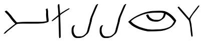	
in the dust	ve·a·phar		
my horn	qar·nee		
My face	pa·nay	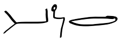	Job 16:16
is red	cho·mar·me·rah		
with	min·nee	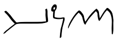	
weeping	ve·khee		
ring	ve·al		
my eyes	aph·ap·pay		
and deep shadows	tsal·ma·vet	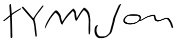	

yet	al	𐤏𐤋	Job 16:17
are free of	lo	𐤋𐤀	
violence	cha·mas	𐤇𐤌𐤎	
my hands	be·khap·pay	𐤁𐤊𐤐𐤉	
and my prayer	u·te·phil·la·tee	𐤅𐤕𐤐𐤋𐤕𐤉	
is pure	zak·kah	𐤆𐤊𐤄	
O earth	e·rets	𐤀𐤓𐤑	Job 16:18
do not	al	𐤀𐤋	
cover	te·khas·see	𐤕𐤊𐤎𐤉	
my blood	da·mee	𐤃𐤌𐤉	
never	ve·al	𐤅𐤀𐤋	
be	ye·hee	𐤉𐤄𐤉	
laid to rest	ma·qo·wm	𐤌𐤒𐤅𐤌	
may my cry for help	le·za·a·qa·tee	𐤋𐤆𐤏𐤒𐤕𐤉	
Even	gam	𐤂𐤌	Job 16:19
now	at·tah	𐤏𐤕𐤄	
	hin·neh	𐤄𐤍𐤄	
is in heaven	vash·sha·ma·yim	𐤁𐤔𐤌𐤉𐤌	
my witness	e·dee	𐤏𐤃𐤉	
and my advocate	ve·sa·ha·dee	𐤅𐤔𐤄𐤃𐤉	
is on high	bam·me·ro·w·meem	𐤁𐤌𐤓𐤅𐤌𐤉𐤌	
are my scoffers	me·lee·tsay	𐤌𐤋𐤉𐤑𐤉	Job 16:20
My friends	re·ay	𐤓𐤏𐤉	
to	el	𐤀𐤋	
God	e·lo·w·ha	𐤀𐤋𐤅𐤄	
pour out [tears]	da·le·phah	𐤃𐤋𐤐𐤄	
as my eyes	e·nee	𐤏𐤉𐤍𐤉	

might plead	ve·yo·w·khach		Job 16:21
Oh, that a man	le·ge·ver	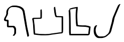	
with	im		
God	e·lo·w·ah	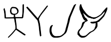	
as [he] [pleads]	u·ven		
	a·dam		
with his neighbor !	le·re·e·hu		
For when	kee	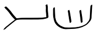	Job 16:22
years	she·no·wt		
only a few	mis·par		
are past	ye·e·ta·yu		
the way	ve·o·rach		
of no	lo		
return [’’]	a·shuv		
I will go	e·he·lokh		
[“] My spirit	ru·chee	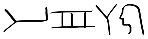	Job 17:1
is broken	chub·ba·lah		
my days	ya·may		
are extinguished	niz·a·khu		
the grave	qe·va·reem		
awaits me	lee	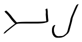	
Surely	im		Job 17:2
	lo		
mockers	ha·tu·leem	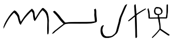	
surround me	im·ma·dee		
at their rebellion	u·ve·ham·me·ro·w·tam		
must gaze	ta·lan	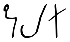	

and my eyes	e·nee	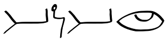	
Give [me]	see·mah	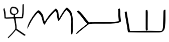	Job 17:3
I pray	na		
the pledge	a·re·ve·nee		
You [demand]	im·makh		
Who else	mee		
	hu		
will be my guarantor	le·ya·dee	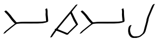	
?	yit·ta·qe·a	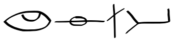	
-	kee	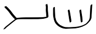	Job 17:4
their minds	lib·bam		
You have closed	tsa·phan·ta		
to understanding	mis·sa·khel	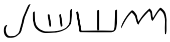	
therefore	al		
	ken	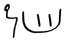	
You will not	lo		
exalt them	te·ro·mem		
for a price	le·che·leq	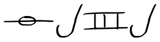	Job 17:5
If a man denounces	yag·geed	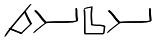	
his friends	re·eem	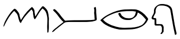	
the eyes	ve·e·ne	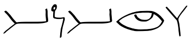	
of his children	va·naw	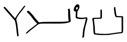	
will fail	tikh·le·nah	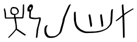	
He has made me	ve·hits·tsi·ga·nee		Job 17:6
a byword	lim·shol		
among the people	am·meem		
they spit	ve·to·phet		

in whose face	le·pha·neem	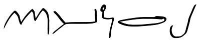	
[a man]	eh·yeh	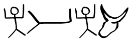	
have grown dim	vat·te·khah		Job 17:7
with grief	mik·ka·as		
My eyes	e·nee	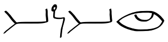	
body	vee·tsu·ray		
is but a shadow	kats·tsel		
and my whole	kul·lam	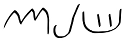	
are appalled	ya·shom·mu		Job 17:8
The upright	ye·sha·reem	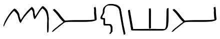	
at	al		
this	zot		
and the innocent	ve·na·qee	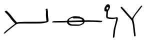	
against	al		
the godless	cha·neph	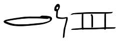	
are stirred	yit·o·rar		
holds	ve·yo·chez		Job 17:9
Yet a righteous one	tsad·deeq	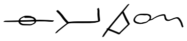	
to his way	dar·ko	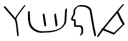	
	u·to·har		
and the one with clean hands	ya·da·yim	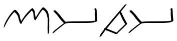	
grows	yo·seeph	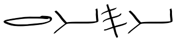	
stronger	o·mets		
But	ve·u·lam		Job 17:10
all of you	kul·lam	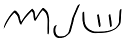	
and try again	ta·shu·vu		
come back	u·vo·u		

	na	נא	
For I will not	ve·lo	ולא	
find	em·tsa	אמצא	
among you	va·khem	בכם	
a wise man	cha·kham	חכם	
My days	ya·may	ימי	Job 17:11
have passed	a·ve·ru	עברו	
my plans	zim·mo·tay	זמתי	
are broken off —	nit·te·qu	נתקו	
even the desires	mo·w·ra·she	מורשי	
of my heart	le·va·vee	לבבי	
night	lay·lah	לילה	Job 17:12
into day	le·yo·wm	ליום	
They have turned	ya·see·mu	ישימו	
[making] light	o·wr	אור	
seem near	qa·ro·wv	קרוב	
in the face	mip·pe·ne	מפני	
of darkness	cho·shekh	חשך	
If	im	אם	Job 17:13
I look	a·qaw·veh	אקוה	
for Sheol	she·o·wl	שאול	
as my home	be·tee	ביתי	
in darkness	ba·cho·shekh	בחשך	
if I spread out	rip·pad·tee	רפדתי	
my bed	ye·tsu·ay	יצועי	
to corruption	lash·sha·chat	לשחת	Job 17:14
and say	qa·ra·tee	קראתי	

my father ’	a·vee	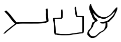	
‘ You [are]	at·tah		
‘ My mother ’	im·mee	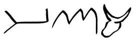	
or ‘My sister ’	va·a·cho·tee	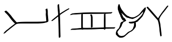	
and to the worm	la·rim·mah	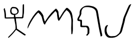	
where	ve·ay·yeh		Job 17:15
then	e·pho		
is my hope ?	tiq·va·tee	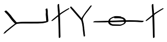	
any hope for me ?	ve·tiq·va·tee	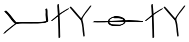	
Who	mee	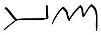	
can see	ye·shu·ren·nah		
to the gates	bad·de		Job 17:16
of Sheol ?	she·ol		
Will it go down	te·rad·nah		
-	im		
together	ya·chad	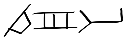	
into	al		
the dust ? ”	a·phar		
Will we go down	na·chat	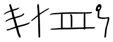	
replied :	vay·ya·an	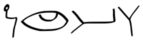	Job 18:1
Then Bildad	bil·dad		
the Shuhite	hash·shu·chee	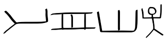	
	vay·yo·mar		
until	ad		Job 18:2
“ How long	a·nah		
you end	te·see·mun	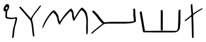	
	qin·tse		

these speeches ?	le·mil·leen		
Show some sense	ta·vee·nu	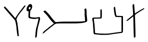	
and then	ve·a·char		
we can talk	ne·dab·ber	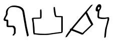	
Why	mad·du·a		Job 18:3
are we regarded	nech·shav·nu	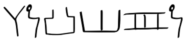	
as cattle	khab·be·he·mah		
as stupid	nit·mee·nu	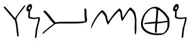	
in your sight ?	be·e·ne·khem	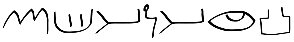	
You who tear	to·reph		Job 18:4
yourself	naph·sho		
in anger —	be·ap·po		
on your account	hal·ma·an·kha		
be forsaken	te·a·zav		
should the earth	a·rets		
be moved	ve·ye·taq		
or the rocks	tsur		
from their place ?	mim·me·qo·mo	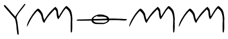	
Indeed	gam		Job 18:5
the lamp	o·wr		
of the wicked	re·sha·eem		
is extinguished	yid·akh		
does not	ve·lo		
glow	yig·gah	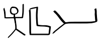	
the flame	she·veev	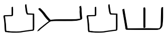	
of his fire	ish·sho		
The light	o·wr		Job 18:6

grows dark	cha·shakh		
in his tent	be·a·ho·lo		
and the lamp	ve·ne·ro		
beside him	a·law	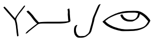	
goes out	yid·akh		
is shortened	ye·tse·ru		Job 18:7
stride	tsa·a·de		
His vigorous	o·w·no		
trip him up	ve·tash·lee·khe·hu	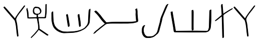	
and his own schemes	a·tsa·to		
For	kee	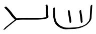	Job 18:8
lead him	shul·lach	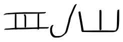	
into a net	be·re·shet		
his own feet	be·rag·law	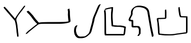	
into	ve·a·ls		
its mesh	va·khah	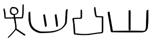	
and he wanders	yit·hal·lakh		
seizes	yo·chez		Job 18:9
his heel	be·a·qev	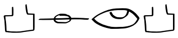	
A trap	pach		
grips him	ya·cha·zeq	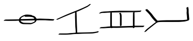	
	a·law	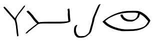	
a snare	tsam·meem	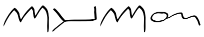	
is hidden	ta·mun		Job 18:10
in the ground	ba·a·rets		
A noose	chav·lo	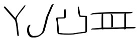	
and a trap	u·mal·kud·to	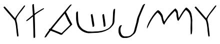	

lies in	a·le	עלי	
his path	na·teev	נתיב	
on every side	sa·veev	סביב	Job 18:11
frighten him	bi·a·tu·hu	בעתהו	
Terrors	val·la·ho·wt	בלהות	
and harass	ve·he·phee·tsu·hu	והפיצהו	
his every step	le·rag·law	לרגליו	
is	ye·hee	יהי	Job 18:12
depleted	ra·ev	רעב	
His strength	o·no	אנו	
and calamity	ve·ed	ואיד	
[is] ready	na·kho·wn	נכון	
at his side	le·tsal·o	לצלעו	
It devours	yo·khal	יאכל	Job 18:13
patches	bad·de	בדי	
of his skin	o·w·ro	עורו	
devours	yo·khal	יאכל	
his limbs	bad·daw	בדיו	
the firstborn	be·kho·wr	בכור	
of death	ma·vet	מות	
He is torn	yin·na·teq	ינתק	Job 18:14
of his tent	me·a·ho·lo	מאהלו	
from the shelter	miv·ta·cho	מבטחו	
and is marched off	ve·tats·i·de·hu	ותצעדהו	
to the king	le·me·lekh	למלך	
of terrors	bal·la·ho·wt	בלהות	
resides	tish·ko·wn	תשכון	Job 18:15

in his tent	be·a·ho·lo		
Fire	mib·be·lee	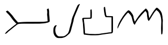	
	lo	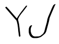	
rains down	ye·zo·reh		
on	al		
his dwelling	na·ve·hu	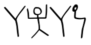	
burning sulfur	ga·phe·reet		
beneath him	mit·ta·chat		Job 18:16
The roots	sha·ra·shaw		
dry up	yi·va·shu	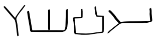	
above him	u·mim·ma·al		
wither away	yim·mal	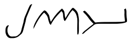	
and the branches	qe·tsee·ro		
The memory of him	zikh·ro		Job 18:17
perishes	a·vad		
from	min·nee	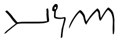	
the earth	a·rets		
no	ve·lo		
name	shem	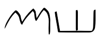	
and he has	lo	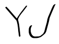	
in	al		
	pe·ne	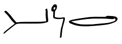	
the land	chuts	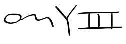	
He is driven	yeh·de·phu·hu	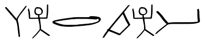	Job 18:18
from light	me·o·wr		
into	el		
darkness	cho·shekh		

from the inhabited world	u·mit·te·vel		
and is chased	ye·nid·du·hu		
He has no	lo		Job 18:19
offspring	neen	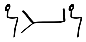	
	lo		
-	ve·lo		
or posterity	ne·khed	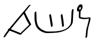	
among his people	be·am·mo		
no	ve·en		
survivor	reed	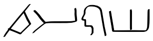	
where he once lived	bim·gu·raw		
at	al		Job 18:20
his fate	yo·w·mo		
are appalled	na·sham·mu		
Those in the west	a·cha·ro·neem	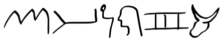	
while those in the east	ve·qad·mo·neem		
	a·cha·zu	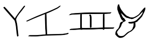	
tremble in horror	sa·ar		
Surely	akh		Job 18:21
such	el·leh	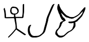	
is the dwelling	mish·ke·no·wt	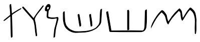	
of the wicked	aw·val		
[and]	ve·zeh		
the place	me·qo·wm	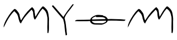	
of one who does not	lo		
know	ya·da	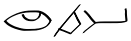	
God ”	el		

answered :	vay·ya·an	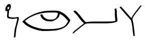	Job 19:1
Then Job	ee·yo·wv	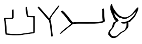	
	vay·yo·mar		
“ How long	ad		Job 19:2
	a·nah		
will you torment	to·wg·yun	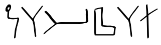	
me	naph·shee	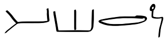	
and crush me	u·te·dak·ke·u·na·nee		
with [your] words ?	ve·mil·leem	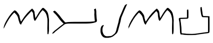	
now	zeh	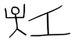	Job 19:3
Ten	e·ser		
times	pe·a·meem		
you have reproached me	takh·lee·mu·nee	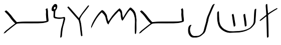	
	lo		
you shamelessly	te·vo·shu	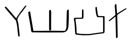	
mistreat	tah·ke·ru		
me	lee	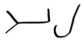	
Even if	ve·aph		Job 19:4
	a·me·nam		
I have truly gone astray	sha·gee·tee	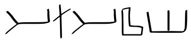	
alone	it·tee	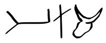	
concerns me	ta·leen	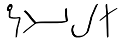	
my error	me·shu·ga·tee		
If	im		Job 19:5
indeed	a·me·nam		
above me	a·lay	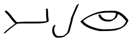	
you would exalt [yourselves]	tag·dee·lu	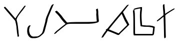	

	ve·to·w·khee·chu	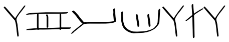	
against me	a·lay	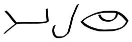	
and use my disgrace	chɛr·pat·tī		
understand	de·u		Job 19:6
then	e·pho		
that	kee	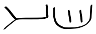	
it is God	e·lo·w·ah	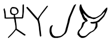	
who has wronged me	iw·ve·ta·nee		
and drawn His net	u·me·tsu·do		
me	a·lay	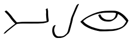	
around	hiq·qeeph	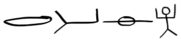	
Though	hen		Job 19:7
I cry out	ets·aq		
‘ Violence ! ’	cha·mas	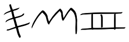	
I get no	ve·lo		
response	e·a·neh		
though I call for help	a·shaw·va		
there is no	ve·en		
justice	mish·pat		
my way	a·re·chee	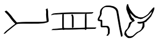	Job 19:8
He has blocked	ga·dar		
so I cannot	ve·lo		
pass	e·e·vo·wr	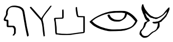	
He has veiled	ve·al		
my paths	ne·tee·vo·w·tay		
with darkness	cho·shekh		
	ya·seem	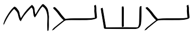	

of my honor	ke·vo·w·dee		Job 19:9
	me·a·lay		
He has stripped me	hiph·sheet		
and removed	vay·ya·sar	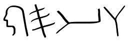	
the crown	a·te·ret		
from my head	ro·shee	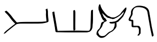	
He tears me down	yit·te·tse·nee		Job 19:10
on every side	sa·veev	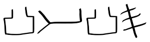	
until I am gone	va·e·lakh		
He uproots	vay·yas·sa		
like a tree	ka·ets		
my hope	tiq·va·tee	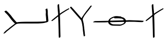	
burns	vay·ya·char	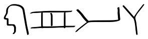	Job 19:11
against me	a·lay	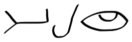	
His anger	ap·po		
and He counts me	vay·yach·she·ve·nee	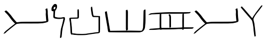	
	lo		
among His enemies	khe·tsa·raw		
together	ya·chad	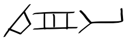	Job 19:12
advance	ya·vo·u		
His troops	ge·du·daw		
they construct	vay·ya·sol·lu		
against me	a·lay	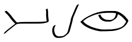	
a ramp	dar·kam		
and encamp	vay·ya·cha·nu	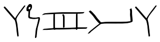	
around	sa·veev	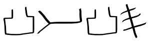	
my tent	le·a·ho·lee		

my brothers	a·chay	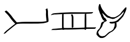	Job 19:13
from me	me·a·lay	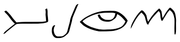	
He has removed	hir·cheeq	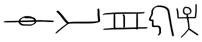	
my acquaintances	ve·yo·de·ay	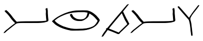	
	akh	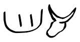	
have abandoned	za·ru	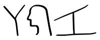	
me	mim·men·nee	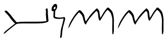	
have failed me	cha·de·lu	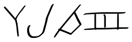	Job 19:14
My kinsmen	qe·ro·w·vay	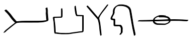	
and my friends	u·me·yud·da·ay	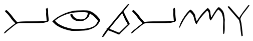	
have forgotten me	she·khe·chu·nee	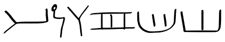	
	ga·re	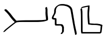	Job 19:15
My guests	ve·tee	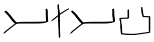	
and maidservants	ve·am·ho·tay	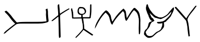	
as a stranger	le·zar	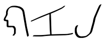	
count me	tach·she·vu·nee	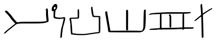	
a foreigner	na·khe·ree	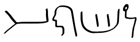	
I am	ha·yee·tee	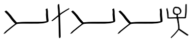	
in their sight	ve·e·ne·hem	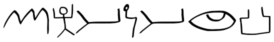	
for my servant	le·av·dee	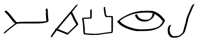	Job 19:16
I call	qa·ra·tee	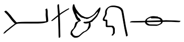	
but he does not	ve·lo	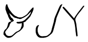	
answer	ya·a·neh	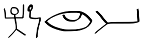	
with	be·mo	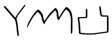	
my own mouth	phee	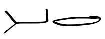	
though I implore	et·chan·nen	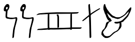	
him	lo	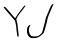	

My breath	ru·chee	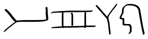	Job 19:17
is repulsive	za·rah	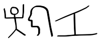	
to my wife	le·ish·tee	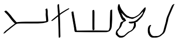	
and I am loathsome	ve·chan·no·tee	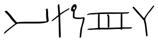	
to my own family	liv·ne	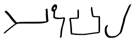	
	vit·nee	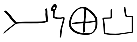	
Even	gam	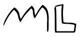	Job 19:18
little boys	a·vee·leem	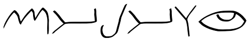	
scorn	ma·a·su	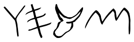	
me	vee	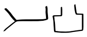	
when I appear	a·qu·mah	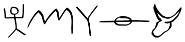	
they deride	vay·dab·be·ru	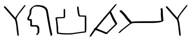	
me	vee	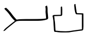	
despise me	ti·a·vu·nee	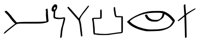	Job 19:19
All	kal	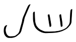	
my best friends	me·te	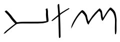	
	so·w·dee	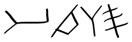	
and those	ve·zeh	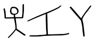	
I love	a·hav·tee	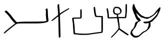	
have turned	neh·pe·khu	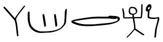	
against me	vee	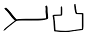	
My skin	be·o·w·ree	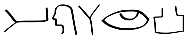	Job 19:20
and flesh	u·viv·sa·ree	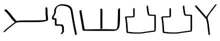	
cling	da·ve·qah	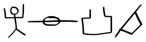	
to my bones	ats·mee	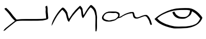	
I have escaped	va·et·mal·le·tah	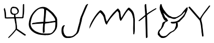	
by the skin	be·o·wr	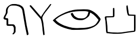	

of my teeth	shin·nay	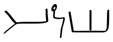	
Have pity on me	chan·nu·nee	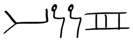	Job 19:21
have pity	chan·nu·nee	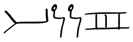	
	at·tem		
my friends	re·ay		
for	kee	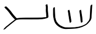	
the hand	yad	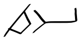	
of God	e·lo·w·ah	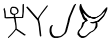	
has struck	na·ge·ah		
me	bee	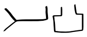	
Why	lam·mah		Job 19:22
do you persecute me	tir·de·phu·nee		
as	khe·mo	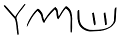	
God does ?	el		
of my flesh ?	u·mib·be·sa·ree	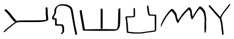	
Will you never	lo		
get enough	tis·ba·u		
I wish	mee	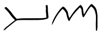	Job 19:23
	yit·ten	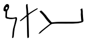	
	e·pho		
were recorded	ve·yik·ka·te·vun		
that my words	mil·lay	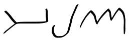	
	mee		
	yit·ten	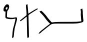	
in a book	bas·se·pher		
and inscribed	ve·yu·cha·qu	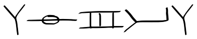	
stylus	be·et		Job 19:24

by an iron	bar·zel	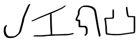	
on lead	ve·o·pha·ret		
forever	la·ad		
in stone	bats·tsur		
or chiseled	ye·cha·tse·vun		
But I	va·a·nee		Job 19:25
know	ya·da·tee		
that my Redeemer	go·a·lee		
lives	chay	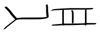	
and in the end	ve·a·cha·ro·wn		
upon	al		
the earth	a·phar		
He will stand	ya·qum	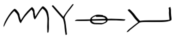	
Even after	ve·a·char	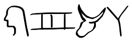	Job 19:26
my skin	o·w·ree		
has been destroyed	niq·qe·phu	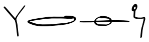	
	zot		
yet in my flesh	u·mib·be·sa·ree	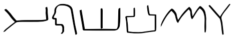	
I will see	e·che·zeh	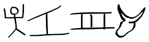	
God	e·lo·w·ah	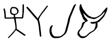	
Him	a·sher		Job 19:27
I	a·nee	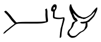	
will see	e·che·zeh	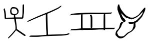	
for myself	lee	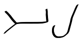	
my eyes	ve·e·nay	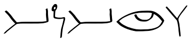	
will behold Him	ra·u		
and not	ve·lo		

as a stranger	zar	𐤆𐤓	
yearns	ka·lu	𐤊𐤋𐤅	
How my heart	khil·yo·tay	𐤊𐤋𐤉𐤕𐤉	
within me !	be·che·qee	𐤁𐤇𐤒𐤉	
If	kee	𐤊𐤉	Job 19:28
you say	to·me·ru	𐤕𐤀𐤌𐤓𐤅	
‘ [Let us]	mah	𐤌𐤄	
persecute	nir·daph	𐤍𐤓𐤃𐤐	
him	lo	𐤋𐤅	
since the root	ve·sho·resh	𐤅𐤔𐤓𐤔	
of the matter	da·var	𐤃𐤁𐤓	
lies	nim·tsa	𐤍𐤌𐤑𐤀	
with him ’	vee	𐤁𐤉	
[then] you should fear	gu·ru	𐤂𐤅𐤓𐤅	Job 19:29
yourselves	la·khem	𐤋𐤊𐤌	
	mip·pe·ne	𐤌𐤐𐤍𐤉	
the sword	che·rev	𐤇𐤓𐤁	
because	kee	𐤊𐤉	
wrath	che·mah	𐤇𐤌𐤄	
brings punishment	a·wo·no·wt	𐤏𐤅𐤍𐤅𐤕	
by the sword	cha·rev	𐤇𐤓𐤁	
so that	le·ma·an	𐤋𐤌𐤏𐤍	
you may know	te·de·un	𐤕𐤃𐤏𐤅𐤍	
[there is] a judgment ”	shad·dīn	𐤔𐤃𐤉𐤍𐤎	
replied :	vay·ya·an	𐤅𐤉𐤏𐤍	Job 20:1
Then Zophar	tso·phar	𐤑𐤐𐤓	
the Naamathite	han·na·a·ma·tee	𐤄𐤍𐤏𐤌𐤕𐤉	

	vay·yo·mar	ויאמר	
“ So	la·khen	לכן	Job 20:2
my anxious thoughts	se·ip·pay	שעפי	
compel me to answer	ye·shee·vu·nee	ישיבוני	
because	u·va·a·vur	ובעבור	
of the turmoil	chu·shee	חושי	
within me	vee	בי	
a rebuke	mu·sar	מוסר	Job 20:3
that insults me	ke·lim·ma·tee	כלמתי	
I have heard	esh·ma	אשמע	
	ve·ru·ach	ורוח	
and my understanding	mib·bee·na·tee	מבינתי	
prompts a reply	ya·a·ne·nee	יענני	
that	ha·zot	הזאת	Job 20:4
Do you not know	ya·da·ta	ידעת	
from	min·nee	מני	
antiquity	ad	עד	
since	min·nee	מני	
was placed	seem	שים	
man	a·dam	אדם	
on	a·le	עלי	
the earth	a·rets	ארץ	
-	kee	כי	Job 20:5
the triumph	rin·nat	רננת	
of the wicked	re·sha·eem	רשעים	
has been brief	miq·qa·ro·wv	מקרוב	

and the joy	ve·sim·chat		
of the godless	cha·neph	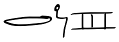	
	a·de	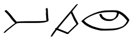	
momentary ?	ra·ga	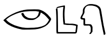	
Though	im		Job 20:6
reaches	ya·a·leh		
the heavens	lash·sha·ma·yim		
his arrogance	see·o	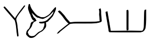	
and his head	ve·ro·sho		
the clouds	la·av		
touches	yag·gee·a	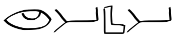	
like his own dung	ke·ge·la·lo	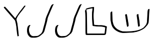	Job 20:7
forever	la·ne·tsach		
he will perish	yo·ved		
those who had seen him	ro·aw		
will ask	yo·me·ru		
‘ Where is he ? ’	ay·yo	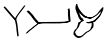	
like a dream	ka·cha·lo·wm	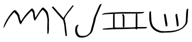	Job 20:8
He will fly away	ya·uph		
never	ve·lo		
to be found	yim·tsa·u·hu		
he will be chased away	ve·yud·dad	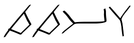	
like a vision	ke·chez·yo·wn		
in the night	la·ye·lah	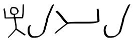	
The eye	a·yin	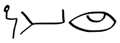	Job 20:9
[that] saw him	za·phat·tu	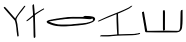	
will see him no	ve·lo		

more	to·w·seeph	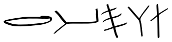	
will no	ve·lo		
longer	o·wd		
behold him	te·shu·ren·nu		
and his place	me·qo·w·mo	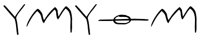	
His sons	ba·naw	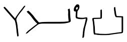	Job 20:10
will seek the favor	ye·rats·tsu		
of the poor	dal·leem	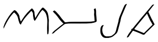	
for his own hands	ve·ya·daw	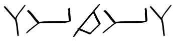	
must return	ta·she·ve·nah		
his wealth	o·w·no		
his bones	ats·mo·w·taw		Job 20:11
that fills	ma·le·u		
The youthful vigor	ʿa·lu·mo		
with him	ve·im·mo		
in	al		
the dust	a·phar		
will lie down	tish·kav		
Though	im		Job 20:12
is sweet	tam·teeq		
in his mouth	be·phee		
evil	ra·ah		
and he conceals	yakh·chee·den·nah	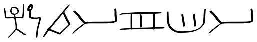	
it under	ta·chat	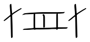	
his tongue	le·sho·w·no		
though he cannot bear	yach·mol	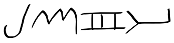	Job 20:13
	a·le·ha	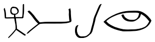	

	ve·lo	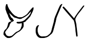	
to let it go	ya·az·ven·nah	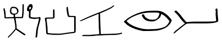	
and keeps	ve·yim·na·en·nah	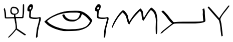	
it in	be·to·wkh	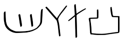	
his mouth	chik·ko	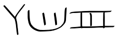	
his food	lach·mo	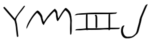	Job 20:14
yet in his stomach	be·me·aw	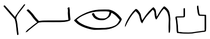	
sours	neh·pakh	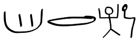	
into the venom	me·ro·w·rat	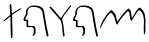	
of cobras	pe·ta·neem	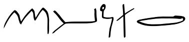	
within him	be·qir·bo	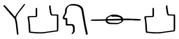	
wealth	cha·yil	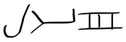	Job 20:15
He swallows	ba·la	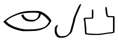	
but vomits it out	vay·qi·en·nu	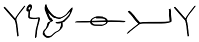	
from his stomach	mib·bit·no	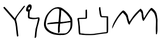	
will force it	yo·w·ri·shen·nu	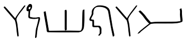	
God	el	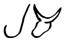	
the poison	rosh	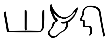	Job 20:16
of cobras	pe·ta·neem	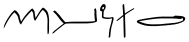	
He will suck	yee·naq	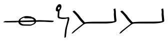	
will kill him	ta·har·ge·hu	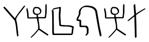	
the fangs	le·sho·wn	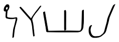	
of a viper	eph·eh	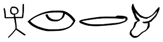	
He will not	al	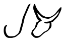	Job 20:17
enjoy	ye·re	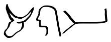	
the streams	viph·lag·go·wt	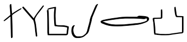	
the rivers	na·ha·re	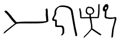	

flowing with	na·cha·le	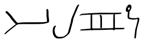	
honey	de·vash	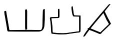	
and cream	ve·chem·ah	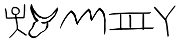	
He must return	me·sheev	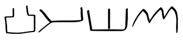	Job 20:18
the fruit of his labor	ya·ga		
without	ve·lo		
consuming it	yiv·la	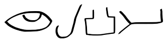	
the profits	ke·chel	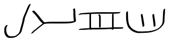	
of his trading	te·mu·ra·to		
he cannot	ve·lo		
enjoy	ya·a·los		
For	kee	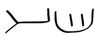	Job 20:19
he has oppressed	rits·tsats		
[and] forsaken	a·zav		
the poor	dal·leem	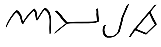	
houses	ba·yit	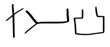	
he has seized	ga·zal		
he did not	ve·lo		
build	yi·ve·ne·hu		
Because	kee	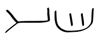	Job 20:20
is never	lo		
satisfied	ya·da		
	sha·lew		
his appetite	be·vit·no		
with his treasure	ba·cha·mu·do	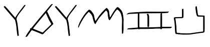	
he cannot	lo		
escape	ye·mal·let		

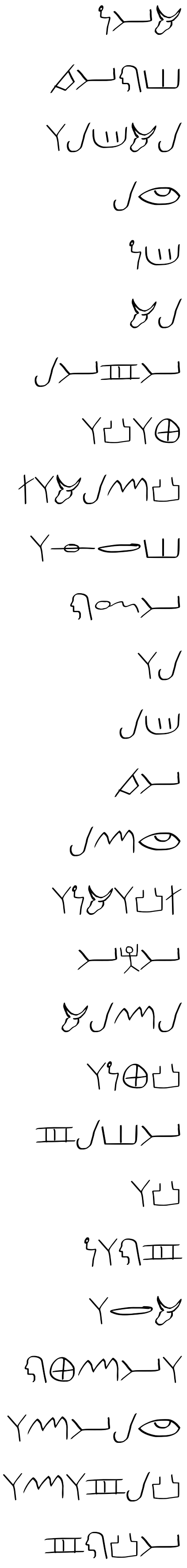

Nothing	en	Job 20:21
is left	sa·reed	
for him to consume	le·a·khe·lo	
thus	al	
	ken	
will not	lo	
endure	ya·cheel	
his prosperity	tu·vo	
In the midst	bim·lo·wt	Job 20:22
of his plenty	phe·qo	
he will be distressed	ye·tser	
	lo	
the full	kal	
force	yad	
of misery	a·mel	
will come upon him	te·vo·w·en·nu	
When he	ye·hee	Job 20:23
has filled	le·mal·le	
his stomach	vit·no	
God will vent	ye·shal·lach	
upon him	bo	
His fury	cha·ro·wn	
	ap·po	
raining it down	ve·yam·ter	
on him	a·le·mo	
as he eats	bil·chu·mo	
Though he flees	yiv·rach	Job 20:24

weapon	min·ne·sheq	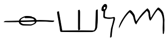	
from an iron	bar·zel	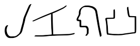	
will pierce him	tach·le·phe·hu		
arrow	qe·shet	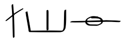	
a bronze-tipped	ne·chu·shah	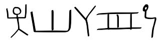	
It is drawn	sha·laph	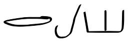	Job 20:25
out of	vay·ye·tse		
his back	mig·ge·vah		
the gleaming point	u·va·raq	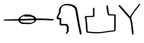	
from his liver	mim·me·ro·ra·to	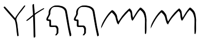	
come	ya·ha·lokh	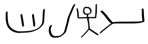	
over him	a·law	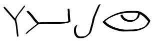	
Terrors	e·meem	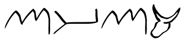	
Total	kal	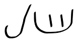	Job 20:26
darkness	cho·shekh		
is reserved	ta·mun		
for his treasures	lits·pu·naw		
will consume him	te·a·khe·le·hu	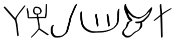	
A fire	esh		
unfanned	lo		
	nup·pach		
	ye·ra		
and devour what is left	sa·reed	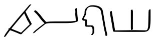	
in his tent	be·a·ho·lo		
will expose	ye·gal·lu	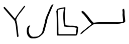	Job 20:27
The heavens	sha·ma·yim	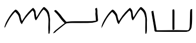	
his iniquity	a·wo·no		

and the earth	ve·e·rets		
will rise up	mit·qo·w·ma·mah		
against him	lo		
will be removed	yi·gel	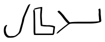	Job 20:28
The possessions	ye·vul	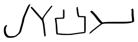	
of his house	be·to	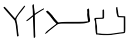	
flowing away	nig·ga·ro·wt	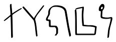	
on the day	be·yo·wm	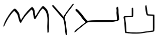	
of God's wrath	ap·po		
This	zeh	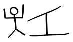	Job 20:29
portion	che·leq	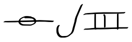	
man's	a·dam		
is the wicked	ra·sha		
from God	me·e·lo·heem		
the inheritance	ve·na·cha·lat	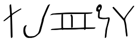	
has appointed him "	im·ro		
God	me·el		
answered :	vay·ya·an	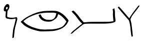	Job 21:1
Then Job	ee·yo·wv	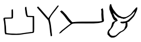	
	vay·yo·mar		
" Listen	shim·u		Job 21:2
carefully	mo·w·a		
to my words	mil·la·tee		
be	u·te·hee		
let this	zot		
your consolation [to me]	tan·chu·mo·te·khem	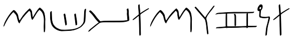	
Bear with me	u·nee		Job 21:3

while I	ve·a·no·khee	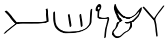	
speak	a·dab·ber	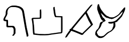	
then, after	ve·a·char		
I have spoken	dab·be·ree		
you may go on mocking	tal·eeg		
Is my	he·a·no·khee	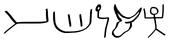	Job 21:4
against a man ?	le·a·dam		
complaint	see·chee	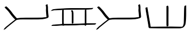	
	ve·im		
Then why	mad·du·a		
should I not	lo		
be impatient ?	tiq·tsar	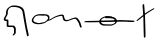	
	ru·chee	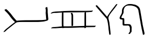	
Look	pe·nu		Job 21:5
at me	e·lay	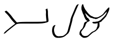	
and be appalled	ve·ha·sham·mu		
put	ve·see·mu	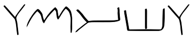	
your hand	yad	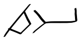	
over	al		
your mouth	peh	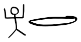	
When	ve·im		Job 21:6
I remember	za·khar·tee	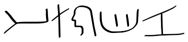	
terror	ve·niv·ha·le·tee		
takes hold	ve·a·chaz	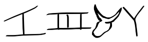	
and my body	be·sa·ree	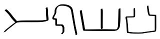	
trembles in horror	pal·la·tsut		
Why	mad·du·a		Job 21:7

do the wicked	re·sha·eem	רשעים	
live on	yich·yu	יחיו	
growing old	a·te·qu	עתקו	
and	gam	גם	
increasing	ga·ve·ru	גברו	
in power ?	cha·yil	חיל	
Their descendants	zar·am	זרעם	Job 21:8
are established	na·kho·wn	נכון	
	liph·ne·hem	לפניהם	
around them	im·mam	עמם	
and their offspring	ve·tse·e·tsa·e·hem	וצאצאיהם	
before their eyes	le·e·ne·hem	לעיניהם	
Their homes	bat·te·hem	בתיהם	Job 21:9
are safe	sha·lo·wm	שלום	
from fear	mip·pa·chad	מפחד	
no	ve·lo	ולא	
rod of punishment	she·vet	שבט	
from God	e·lo·w·ah	אלוה	
[is] upon them	a·le·hem	עליהם	
Their bulls	sho·w·ro	שורו	Job 21:10
breed	ib·bar	עבר	
without	ve·lo	ולא	
fail	yag·il	יגעל	
bear calves	te·phal·let	תפלט	
their cows	pa·ra·to	פרתו	
and do not	ve·lo	ולא	
miscarry	te·shak·kel	תשכל	

They send forth	ye·shal·le·chu		Job 21:11
like a flock	khats·tson		
their little ones	a·vee·le·hem	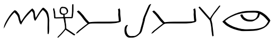	
their children	ve·yal·de·hem		
skip about	ye·raq·qe·dun	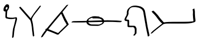	
singing	yis·u		Job 21:12
to the tambourine	ke·toph		
and lyre	ve·khin·no·wr	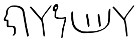	
and making merry	ve·yis·me·chu		
at the sound	le·qo·wl	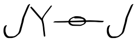	
of the flute	u·gav		
They spend	ye·val·lu		Job 21:13
in prosperity	vat·to·wv		
their days	ye·me·hem	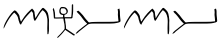	
in peace	u·ve·re·ga		
to Sheol	she·o·wl		
and go down	ye·chat·tu	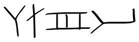	
Yet they say	vay·yo·me·ru		Job 21:14
to God :	la·el		
‘ Leave us alone	sur		
!	mim·men·nu	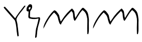	
to know	ve·da·at		
Your ways	de·ra·khe·kha		
For we have no	lo		
desire	cha·pha·tse·nu		
Who	mah		Job 21:15
is the Almighty	shad·day	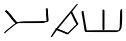	

that	kee	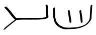	
we should serve Him	na·av·den·nu	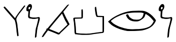	
and what	u·mah		
would we gain	no·w·eel		
if	kee	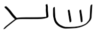	
we pray	niph·ga		
to Him ? ’	bo		
Still	hen		Job 21:16
not	lo		
in their own hands	ve·ya·dam	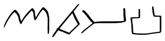	
their prosperity [is]	tu·vam		
from the counsel	a·tsat		
of the wicked	re·sha·eem		
so I stay far	ra·cha·qah	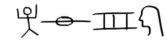	
	men·nee	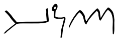	
How often	kam·mah		Job 21:17
is the lamp	ner		
of the wicked	re·sha·eem		
put out ?	yid·akh		
come	ve·ya·vo	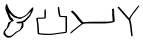	
upon them ?	a·le·mo	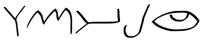	
Does disaster	e·dam	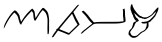	
destruction ?	cha·va·leem	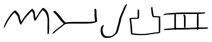	
apportion	ye·chal·leq	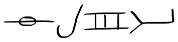	
Does [God,] in His anger	be·ap·po		
Are	yih·yu		Job 21:18
they like straw	ke·te·ven		

before	liph·ne	𐤋𐤐𐤍𐤉	
the wind	ru·ach	𐤓𐤅𐤇	
like chaff	u·khe·mots	𐤅𐤊𐤌𐤑	
swept away	ge·na·vat·tu	𐤂𐤍𐤁𐤕𐤅	
by a storm ?	su·phah	𐤎𐤅𐤐𐤄	
[It is said that] God	e·lo·w·ah	𐤀𐤋𐤅𐤄	Job 21:19
lays up	yits·pon	𐤉𐤑𐤐𐤍	
for his children	le·va·naw	𐤋𐤁𐤍𐤉𐤅	
one’s punishment	o·w·no	𐤀𐤅𐤍𐤅	
Let God repay the man	ye·shal·lem	𐤉𐤔𐤋𐤌	
himself	e·law	𐤀𐤋𐤉𐤅	
so he will know it	ve·ye·da	𐤅𐤉𐤃𐤏	
see	yir·u	𐤉𐤓𐤀𐤅	Job 21:20
Let his eyes	ʿē·no	𐤏𐤉𐤍𐤅	
his own destruction	kee·do	𐤊𐤉𐤃𐤅	
the wrath	u·me·cha·mat	𐤅𐤌𐤇𐤌𐤕	
of the Almighty	shad·day	𐤔𐤃𐤉	
let him drink [for himself]	yish·teh	𐤉𐤔𐤕𐤄	
For	kee	𐤊𐤉	Job 21:21
what	mah	𐤌𐤄	
does he care	cheph·tso	𐤇𐤐𐤑𐤅	
about his household	be·ve·to	𐤁𐤁𐤉𐤕𐤅	
after him	a·cha·raw	𐤀𐤇𐤓𐤉𐤅	
when the number	u·mis·par	𐤅𐤌𐤎𐤐𐤓	
of his months	cho·da·shaw	𐤇𐤃𐤔𐤉𐤅	
has run out ?	chuts·tsa·tsu	𐤇𐤑𐤑𐤅	
to God	hal·el	𐤄𐤋𐤀𐤋	Job 21:22

Can anyone teach	ye·lam·med	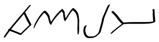	
knowledge	da·at		
since He	ve·hu		
those on high ?	ra·meem	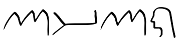	
judges	yish·po·wt		
One man	zeh	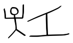	Job 21:23
dies	ya·mut		
full of vigor	be·e·tsem		
	tum·mo		
completely	kul·lo	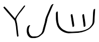	
secure	shal·a·nan		
and at ease	ve·sha·lew	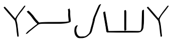	
His body	a·tee·naw	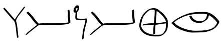	Job 21:24
is well nourished	ma·le·u		
	cha·lav	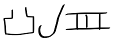	
with marrow	u·mo·ach	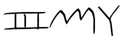	
and his bones	ats·mo·w·taw		
[are] rich	ye·shuq·qeh	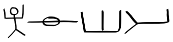	
Yet another man	ve·zeh		Job 21:25
dies	ya·mut		
of his soul	be·ne·phesh		
in the bitterness	ma·rah		
having never	ve·lo		
tasted	a·khal		
prosperity	bat·to·w·vah		
But together	ya·chad	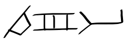	Job 21:26
in	al		

the dust	a·phar		
they lie down	yish·ka·vu	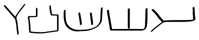	
and worms	ve·rim·mah	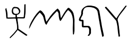	
cover them	te·khas·seh		
[both]	a·le·hem	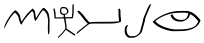	
Behold	hen		Job 21:27
I know	ya·da·tee		
your thoughts full well	mach·she·vo·w·te·khem		
the schemes by which	u·me·zim·mo·wt		
me	a·lay	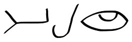	
you would wrong	tach·mo·su	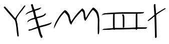	
For	kee	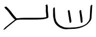	Job 21:28
you say	to·me·ru		
‘ Where	ay·yeh	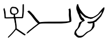	
house	vet	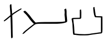	
now is the nobleman’s	na·deev	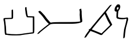	
and where	ve·ay·yeh	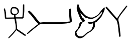	
are the tents	o·hel		
dwell ? ’	mish·ke·no·wt	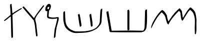	
in which the wicked	re·sha·eem		
Have you never	ha·lo	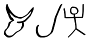	Job 21:29
asked	el·tem	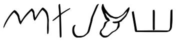	
those who travel	o·wv·re		
the roads ?	da·rekh		
their reports ?	ve·o·to·tam	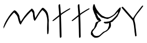	
Do you not	lo		

accept	te·nak·ke·ru	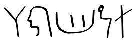	
Indeed	kee	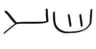	Job 21:30
from the day	le·yo·wm	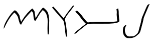	
of calamity	ed	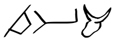	
man is spared	ye·cha·sekh	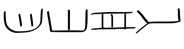	
the evil	ra	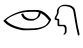	
from the day	le·yo·wm	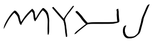	
of wrath	a·va·ro·wt	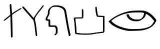	
delivered	yu·va·lu	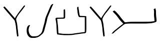	
Who	mee	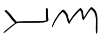	Job 21:31
denounces	yag·geed	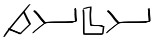	
to	al	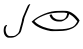	
his face ?	pa·naw	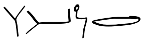	
his behavior	dar·ko	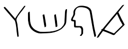	
for what he	ve·hu	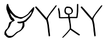	
has done ?	a·sah	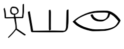	
Who	mee	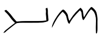	
repays	ye·shal·lem	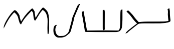	
him	lo	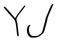	
He	ve·hu	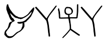	Job 21:32
to the grave	liq·va·ro·wt	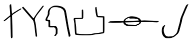	
is carried	yu·val	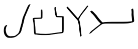	
over	ve·al	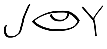	
his tomb	ga·deesh	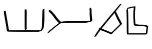	
and watch is kept	yish·qo·wd	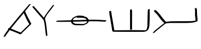	
are sweet	ma·te·qu	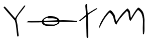	Job 21:33
to him	lo	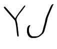	

The clods	rig·ve	רגבי	
of the valley	na·chal	נחל	
behind him	ve·a·cha·raw	ואחריו	
everyone	kal	כל	
	a·dam	אדם	
follows	yim·sho·wkh	ימשוך	
and those before him	u·le·pha·naw	ולפניו	
are without	en	אין	
number	mis·par	מספר	
So how	ve·ekh	ואיך	Job 21:34
can you comfort me	te·na·cha·mu·nee	תנחמוני	
with empty words ?	ha·vel	הבל	
For your answers	u·te·shu·vo·te·khem	ותשובתיכם	
remain	nish·ar	נשאר	
[full of] falsehood ”	ma·al	מעלס	
replied :	vay·ya·an	ויען	Job 22:1
Then Eliphaz	e·lee·phaz	אליפז	
the Temanite	hat·te·ma·nee	התמני	
	vay·yo·mar	ויאמר	
to God ?	hal·el	הלאל	Job 22:2
be of use	yis·kan	יסכן	
“ Can a man	ga·ver	גבר	
Can even	kee	כי	
benefit	yis·kon	יסכן	
Him ?	a·le·mo	עלימו	
a wise man	mas·keel	משכיל	
Does it delight	ha·che·phets	החפץ	Job 22:3

the Almighty	le·shad·day	𐤋𐤔𐤃𐤉	
that	kee	𐤊𐤉	
you are righteous ?	tits·daq	𐤕𐤑𐤃𐤒	
	ve·im	𐤅𐤀𐤌	
Does He profit	be·tsa	𐤁𐤑𐤏	
if	kee	𐤊𐤉	
are blameless ?	tat·tem	𐤕𐤕𐤌	
your ways	de·ra·khe·kha	𐤃𐤓𐤊𐤉𐤊	
Is it for your reverence	ha·mee·yir·a·te·kha	𐤄𐤌𐤉𐤓𐤀𐤕𐤊	Job 22:4
that He rebukes you	yo·khee·che·kha	𐤉𐤊𐤉𐤇𐤊	
and enters	ya·vo·w	𐤉𐤁𐤅𐤀	
against you ?	im·me·kha	𐤏𐤌𐤊	
into judgment	bam·mish·pat	𐤁𐤌𐤔𐤐𐤈	
Is not	ha·lo	𐤄𐤋𐤀	Job 22:5
your wickedness	ra·a·te·kha	𐤓𐤏𐤕𐤊	
great ?	rab·bah	𐤓𐤁𐤄	
endless	ve·en	𐤅𐤀𐤉𐤍	
?	qets	𐤒𐤑	
Are not your iniquities	la·a·wo·no·te·kha	𐤋𐤏𐤅𐤍𐤕𐤉𐤊	
For	kee	𐤊𐤉	Job 22:6
demanded security	tach·bol	𐤕𐤇𐤁𐤋	
from your brothers	a·che·kha	𐤀𐤇𐤉𐤊	
{you} needlessly	chin·nam	𐤇𐤍𐤌	
of their clothing	u·vig·de	𐤅𐤁𐤂𐤃𐤉	
the naked	a·rum·meem	𐤏𐤓𐤅𐤌𐤉𐤌	
and deprived	taph·sheet	𐤕𐤐𐤔𐤉𐤈	
no	lo	𐤋𐤀	Job 22:7

water	ma·yim	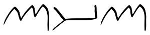	
to the weary	a·yeph	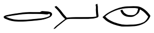	
You gave	tash·qeh	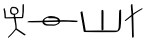	
from the famished	u·me·ra·ev		
and withheld	tim·na	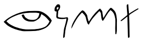	
food	la·chem	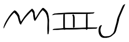	
man	ve·eesh	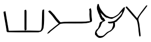	Job 22:8
belonged to a mighty	ze·ro·w·a		
	lo		
while the land	ha·a·rets		
and a man	u·ne·su		
of honor	pha·neem	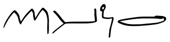	
lived	ye·shev		
on it	bah		
You sent widows	al·ma·no·wt		Job 22:9
away	shil·lach·ta	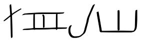	
empty-handed	re·qam	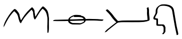	
and the strength	u·ze·ro·o·wt		
of the fatherless	ye·to·meem	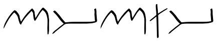	
was crushed	ye·duk·ka	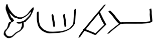	
Therefore	al		Job 22:10
	ken	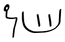	
surround you	se·vee·vo·w·te·kha		
snares	pha·cheem	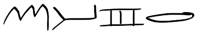	
terrifies you	vee·va·hel·kha		
peril	pa·chad	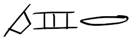	
and sudden	pit·om		

-	o	𐤀𐤅	Job 22:11
it is so dark	cho·shekh	𐤇𐤔𐤊	
you cannot	lo	𐤋𐤀	
see	tir·eh	𐤕𐤓𐤀𐤄	
and a flood	ve·shiph·at	𐤅𐤔𐤐𐤏𐤕	
of water	ma·yim	𐤌𐤉𐤌	
covers you	te·khas·se·ka	𐤕𐤊𐤎𐤊	
Is not	halo	𐤄𐤋𐤀	Job 22:12
God	e·lo·w·ah	𐤀𐤋𐤅𐤄	
as high	go·vah	𐤂𐤁𐤄	
as the heavens ?	sha·ma·yim	𐤔𐤌𐤉𐤌	
Look at	u·re·eh	𐤅𐤓𐤀𐤄	
the highest	rosh	𐤓𐤀𐤔	
stars	ko·w·kha·veem	𐤊𐤅𐤊𐤁𐤉𐤌	
how	kee	𐤊𐤉	
lofty they are !	ram·mu	𐤓𐤌𐤅	
Yet you say :	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	Job 22:13
‘ What	mah	𐤌𐤄	
know ?	ya·da	𐤉𐤃𐤏	
does God	el	𐤀𐤋	
through	hav·ad	𐤄𐤁𐤏𐤃	
thick darkness ?	a·ra·phel	𐤏𐤓𐤐𐤋	
Does He judge	yish·po·wt	𐤉𐤔𐤐𐤅𐤈	
Thick clouds	a·veem	𐤏𐤁𐤉𐤌	Job 22:14
veil	se·ter	𐤎𐤕𐤓	
Him	lo	𐤋𐤅	
so He does not	ve·lo	𐤅𐤋𐤀	

see us	yir·eh		
the vault	ve·chug	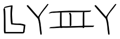	
of heaven ’	ma·yim	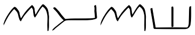	
as He traverses	yit·hal·lakh		
path	ha·o·rach		Job 22:15
on the ancient	o·w·lam		
Will you stay	tish·mor		
that	a·sher		
have trod ?	da·re·khu	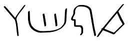	
men	me·te		
wicked	a·ven		
They	a·sher		Job 22:16
were snatched away	qum·me·tu		
before	ve·lo		
their time	et		
by a flood	na·har	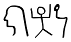	
were swept away	yu·tsaq		
and their foundations	ye·so·w·dam		
They said	ha·o·me·reem		Job 22:17
to God	la·el		
‘ Depart	sur		
from us	mim·men·nu	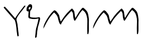	
What	u·mah		
do	yiph·al		
can the Almighty	shad·day	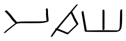	
to us ? ’	la·mo		
But it was He	ve·hu		Job 22:18

who filled	mil·le	
their houses	vat·te·hem	
with good things	to·wv	
from the counsel	va·a·tsat	
of the wicked	re·sha·eem	
so I stay far	ra·cha·qah	
	men·nee	
see [it]	yir·u	Job 22:19
The righteous	tsad·dee·qeem	
and are glad	ve·yis·ma·chu	
the innocent	ve·na·qee	
mock	yil·ag	
them :	la·mo	
‘ Surely	im	Job 22:20
	lo	
are destroyed	nikh·chad	
our foes	qee·ma·nu	
their excess ’	ve·yit·ram	
has consumed	a·khe·lah	
and fire	esh	
Reconcile	has·ken	Job 22:21
now	na	
with Him	im·mo	
and be at peace	u·she·lm	
thereby	ba·hem	
will come to you	te·vo·w·at·kha	
good	to·w·vah	

Receive	qach	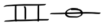	Job 22:22
	na	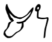	
from His mouth	mip·pee	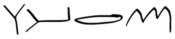	
instruction	to·w·rah	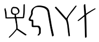	
and lay up	ve·seem	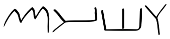	
His words	a·ma·raw	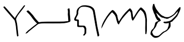	
in your heart	bil·va·ve·kha	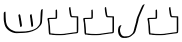	
If	im	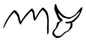	Job 22:23
you return	ta·shuv	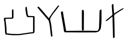	
to	a·do·sha	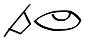	
the Almighty	day	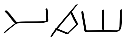	
you will be restored	tib·ba·neh	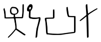	
If you remove	tar·cheeq	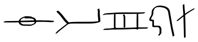	
injustice	aw·lah	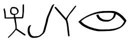	
from your tents	me·a·ho·le·kha	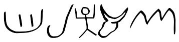	
and consign	ve·sheet	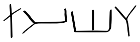	Job 22:24
to	al	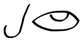	
the dust	a·phar	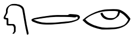	
your gold	ba·tser	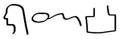	
to the stones	u·ve·tsur	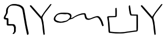	
of the ravines	ne·cha·leem	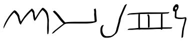	
and the gold of Ophir	o·w·pheer	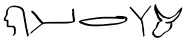	
will be	ve·ha·yah	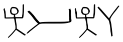	Job 22:25
then the Almighty	shad·day	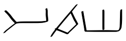	
your gold	be·tsa·re·kha	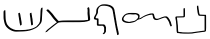	
silver	ve·khe·seph	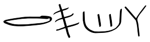	
and the finest	to·w·a·pho·wt	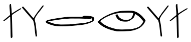	

for you	lakh	לך	
Surely	kee	כי	Job 22:26
then	az	אז	
in	al	על	
the Almighty	shad·day	שדי	
you will delight	tit·an·nag	תתענג	
and lift up	ve·tis·sa	ותשא	
to	el	אל	
God	e·lo·w·ah	אלוה	
your face	pa·ne·kha	פניך	
You will pray	ta·teer	תעתיר	Job 22:27
to Him	e·law	אליו	
and He will hear you	ve·yish·ma·e·ka	וישמעך	
your vows	u·ne·da·re·kha	ונדריך	
and you will fulfill	te·shal·lem	תשלם	
Your decisions	ve·tig·zar	ותגזר	Job 22:28
	o·w·mer	אומר	
will be carried out	ve·ya·qam	ויקם	
	lakh	לך	
on	ve·al	ועל	
your ways	de·ra·khe·kha	דרכיך	
will shine	na·gah	נגה	
and light	o·wr	אור	
When	kee	כי	Job 22:29
men are brought low	hish·pee·lu	השפילו	
and you say	vat·to·mer	ותאמר	
‘ Lift them up ! ’	ge·vah	גוה	

the lowly	ve·shach	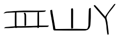	
	e·na·yim	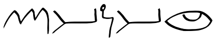	
then He will save	yo·wo·shi·a		
He will deliver [even]	ye·mal·lēt		Job 22:30
[one who is] not	ee	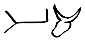	
innocent	na·qee	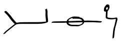	
rescuing him	ve·nim·lat		
through the cleanness	be·vor		
of your hands ”	kap·pe·kha	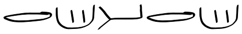	
answered :	vay·ya·an	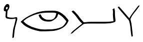	Job 23:1
Then Job	ee·yo·wv	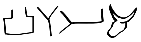	
	vay·yo·mar		
“ Even	gam		Job 23:2
today	hay·yo·wm	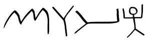	
is bitter	me·ree	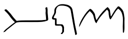	
my complaint	si·chee	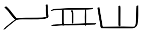	
His hand	ya·dee	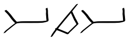	
is heavy	ka·ve·dah		
despite	al		
my groaning	an·cha·tee	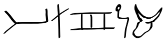	
If only	mee	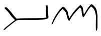	Job 23:3
	yit·ten	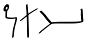	
I knew	ya·da·tee		
where to find Him	ve·em·tsa·e·hu		
so that I could go	a·vo·w		
to	ad		
His seat	te·khu·na·to		

I would plead	e·er·khah		Job 23:4
before Him	le·pha·naw	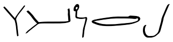	
my case	mish·pat		
and fill my mouth	u·phee		
with	a·mal·le	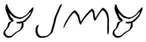	
arguments	to·w·kha·cho·wt		
I would learn	e·de·ah		Job 23:5
how	mil·leem	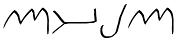	
He would answer	ya·a·ne·nee		
and consider	ve·a·vee·nah	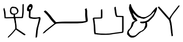	
what	mah	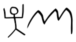	
He would say	yo·mar		
	lee	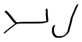	
in His great	hab·be·rav		Job 23:6
power ?	ko·ach		
Would He contend	ya·reev	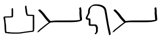	
with me	im·ma·dee		
No	lo		
would certainly	akh		
He	hu		
take [note]	ya·sim		
of me	bee	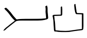	
Then	sham	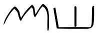	Job 23:7
an upright man	ya·shar	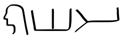	
could reason	no·w·khach		
with Him	im·mo		
and I would be delivered	va·a·phal·le·tah		

forever	la·ne·tsach		
from my Judge	mish·sho·phe·tee		
If	hen		Job 23:8
east	qe·dem	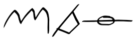	
I go	e·he·lokh		
He is not there	ve·e·nen·nu	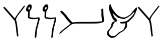	
and if I go west	ve·a·cho·wr	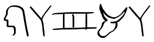	
I cannot	ve·lo		
find	a·veen	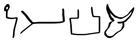	
Him	lo		
in the north	se·mo·wl		Job 23:9
When He is at work	ba·a·so·to		
I cannot	ve·lo		
behold [Him]	a·chaz	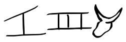	
when He turns	ya·toph		
to the south	ya·meen	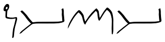	
I cannot	ve·lo		
see [Him]	er·eh		
Yet	kee	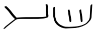	Job 23:10
He knows	ya·da		
the way I have taken	de·rekh		
	im·ma·dee		
when He has tested me	be·cha·na·nee	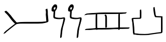	
as gold	kaz·za·hav		
I will come forth	e·tse		
in His tracks	ba·a·shu·ro	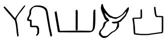	Job 23:11
have followed	a·cha·zah	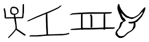	

My feet	rag·lee	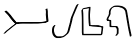	
His way	dar·ko	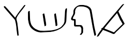	
I have kept	sha·mar·tee	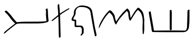	
without	ve·lo		
turning aside	at		
from the command	mits·vat		Job 23:12
of His lips	pha·taw		
I have not	ve·lo		
departed	a·meesh	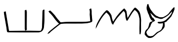	
more than my daily bread	me·chuq·qee	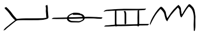	
I have treasured	tsa·phan·tee		
the words	im·re	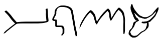	
of His mouth	phee	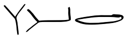	
But He is unchangeable	ve·hu		Job 23:13
	ve·e·chad		
and who	u·mee		
can oppose Him ?	ye·shee·ven·nu	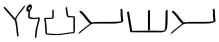	
what He	ve·naph·sho		
desires	iw·ve·tah		
He does	vay·ya·as		
For	kee	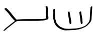	Job 23:14
He carries out	yash·leem	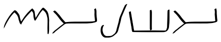	
His decree against me	chuq·qee	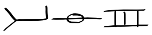	
such plans	ve·kha·hen·nah	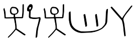	
many	rab·bo·wt		
and He has	im·mo		

Therefore	al		Job 23:15
	ken	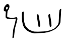	
in His presence	mip·pa·naw		
I am terrified	eb·ba·hel		
when I consider this	et·bo·w·nen		
I fear	ve·eph·chad		
Him	mim·men·nu	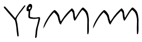	
God	ve·el		Job 23:16
faint	he·rakh		
has made my heart	lib·bee	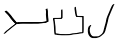	
the Almighty	ve·shad·day		
has terrified me	hiv·hee·la·nee	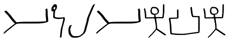	
Yet	kee	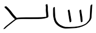	Job 23:17
I am not	lo		
silenced	nits·mat·tee		
by	mip·pe·ne		
the darkness	cho·shekh		
my face [”]	u·mip·pa·nay		
that covers	kis·sah		
by the thick darkness	o·phel		
[“] Why	mad·du·a		Job 24:1
does the Almighty	mish·shad·day		
not	lo		
reserve	nits·pe·nu		
times for judgment ?	it·teem	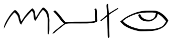	
Why may those who know Him	ve·yo·de·ʿo		

never	lo	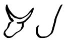	
see	cha·zu	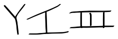	
His days ?	ya·maw	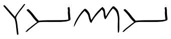	
boundary stones	ge·vu·lo·wt	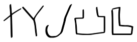	Job 24:2
Men move	yas·see·gu	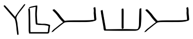	
flocks	e·der	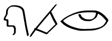	
stolen	ga·ze·lu	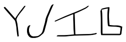	
they pasture	vay·yir·u	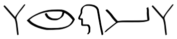	
the donkey	cha·mo·wr	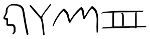	Job 24:3
of the fatherless	ye·to·w·meem	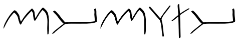	
They drive away	yin·ha·gu	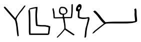	
in pledge	yach·be·lu	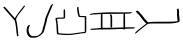	
ox	sho·wr	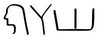	
and take the widow’s	al·ma·nah	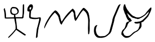	
They push	yat·tu	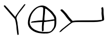	Job 24:4
the needy	ev·yo·w·neem	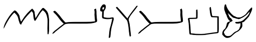	
off the road	mid·da·rekh	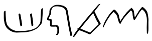	
and force all	ya·chad	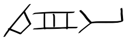	
into hiding	chub·be·u	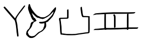	
the poor	a·nee·ye	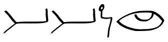	
of the land	a·rets	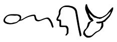	
Indeed	hen		Job 24:5
[like] wild donkeys	pe·ra·eem	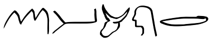	
in the desert	bam·mid·bar	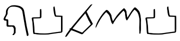	
the poor go	ya·tse·u	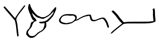	
to work	be·pha·o·lam	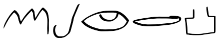	
foraging	me·sha·cha·re	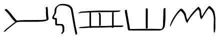	

for food	lat·ta·reph		
the wasteland	a·ra·vah		
	lo	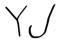	
is food	le·chem	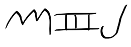	
for their children	lan·ne·a·reem		
in the fields	bas·sa·deh		Job 24:6
fodder	be·lee·lo	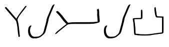	
They gather	yaq·tsī·ru		
the vineyards	ve·khe·rem	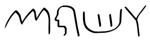	
of the wicked	ra·sha		
and glean	ye·laq·qe·shu	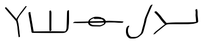	
naked	a·ro·wm		Job 24:7
they spend the night	ya·lee·nu	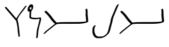	
Without	mib·be·lee	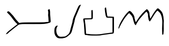	
clothing	le·vush		
they have no	ve·en		
covering	ke·sut		
against the cold	baq·qa·rah	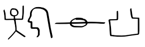	
rains	miz·ze·rem	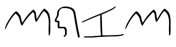	Job 24:8
by mountain	ha·reem	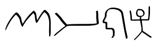	
Drenched	yir·ta·vu		
for want	u·mib·be·lee		
of shelter	mach·seh	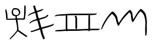	
they huddle	chib·be·qu	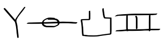	
against the rocks	tsur		
is snatched	yig·ze·lu	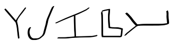	Job 24:9
from the breast	mish·shod	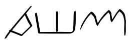	

The fatherless infant	ya·to·wm		
the nursing child	ve·al		
of the poor	a·nee	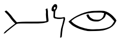	
is seized for a debt	yach·bo·lu		
naked	a·ro·wm		Job 24:10
they wander about	hil·le·khu	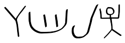	
Without	be·lee	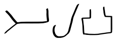	
clothing	le·vush		
but still go hungry	u·re·e·veem		
They carry	na·se·u		
the sheaves	o·mer		
within	ben	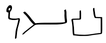	Job 24:11
their walls	shu·ro·tam		
They crush olives	yats·hee·ru		
the winepresses	ye·qa·veem		
they tread	da·re·khu	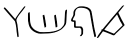	
but go thirsty	vay·yits·ma·u		
From the city	me·eer		Job 24:12
men	me·teem	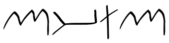	
groan	yin·a·qu		
and the souls	ve·ne·phesh		
of the wounded	cha·la·leem	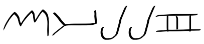	
cry out	te·shaw·ve·a		
yet God	ve·e·lo·w·ah		
no one	lo		
charges	ya·seem	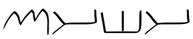	
with wrongdoing	tiph·lah		

Then there	hem·mah	𐤄𐤌𐤄	Job 24:13
are	ha·yu	𐤄𐤉𐤅	
those who rebel	be·mo·re·de	𐤁𐤌𐤓𐤃𐤉	
against the light	o·wr	𐤀𐤅𐤓	
not	lo	𐤋𐤀	
knowing	hik·kee·ru	𐤄𐤊𐤉𐤓𐤅	
its ways	de·ra·khaw	𐤃𐤓𐤊𐤉𐤅	
	ve·lo	𐤅𐤋𐤀	
or staying	ya·she·vu	𐤉𐤔𐤁𐤅	
on its paths	bin·tee·vo·taw	𐤁𐤍𐤕𐤉𐤁𐤕𐤉𐤅	
When daylight [is gone]	la·o·wr	𐤋𐤀𐤅𐤓	Job 24:14
rises	ya·qum	𐤉𐤒𐤅𐤌	
the murderer	ro·w·tse·ach	𐤓𐤅𐤑𐤇	
to kill	yiq·tal	𐤉𐤒𐤈𐤋	
the poor	a·nee	𐤏𐤍𐤉	
and needy	ve·ev·yo·wn	𐤅𐤀𐤁𐤉𐤅𐤍	
in the night	u·val·lay·lah	𐤅𐤁𐤋𐤉𐤋𐤄	
he is	ye·hee	𐤉𐤄𐤉	
like a thief	khag·gan·nav	𐤊𐤂𐤍𐤁	
The eye	ve·en	𐤅𐤏𐤉𐤍	Job 24:15
of the adulterer	no·eph	𐤍𐤀𐤐	
watches	sha·me·rah	𐤔𐤌𐤓𐤄	
for twilight	ne·sheph	𐤍𐤔𐤐	
Thinking	le·mor	𐤋𐤀𐤌𐤓	
‘ No	lo	𐤋𐤀	
will see me ’	te·shu·re·nee	𐤕𐤔𐤅𐤓𐤍𐤉	
eye	a·yin	𐤏𐤉𐤍	

he covers	ve·se·ter		
his face	pa·neem	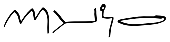	
	ya·seem		
they dig through	cha·tar	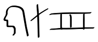	Job 24:16
In the dark	ba·cho·shekh		
houses	bat·teem	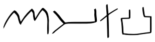	
by day	yo·w·mam		
they shut themselves in	chit·te·mu		
	la·mo		
never	lo		
to experience	ya·de·u		
the light	o·wr		
For	kee	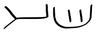	Job 24:17
is their	yach·daw	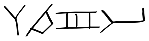	
morning	bo·qer	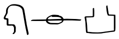	
to them	la·mo		
deep darkness	tsal·ma·vet	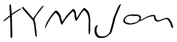	
surely	kee	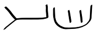	
they are friends with	yak·keer		
the terrors	bal·ho·wt		
of darkness !	tsal·ma·vet	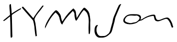	
are but foam	qal	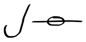	Job 24:18
They	hu		
on	al		
the surface	pe·ne	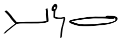	
of the water	ma·yim	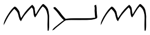	
is cursed	te·qul·lal	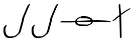	

their portion	chel·qa·tam	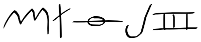	
of the land	ba·a·rets		
so that no one	lo		
turns	yiph·neh		
toward	de·rekh		
their vineyards	ke·ra·meem		
As drought	tsee·yah		Job 24:19
and	gam		
heat	chom	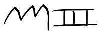	
consume	yig·ze·lu	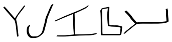	
	me·me	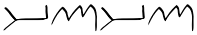	
the melting snow	she·leg	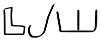	
so Sheol	she·o·wl		
steals those who have sinned	cha·ta·u		
forgets them	yish·ka·che·hu		Job 24:20
The womb	re·chem	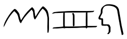	
feeds on them	me·ta·qo	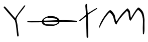	
the worm	rim·mah		
more	o·wd		
no	lo		
they are remembered	yiz·za·kher	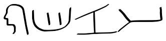	
is like a broken	vat·tish·sha·ver	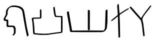	
tree	ka·ets		
So injustice	aw·lah		
They prey	ro·eh		Job 24:21
on the barren	a·qa·rah	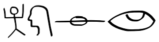	
and childless	lo		

	te·led	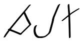	
to the widow	ve·al·ma·nah	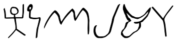	
and show no	lo	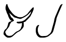	
kindness	ye·ye·teev	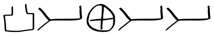	
God drags away	u·ma·shakh	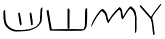	Job 24:22
the mighty	ab·bee·reem	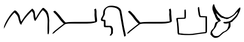	
Yet by His power	be·kho·cho	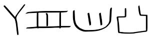	
though rising up	ya·qum	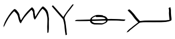	
they have no	ve·lo	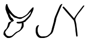	
assurance	ya·a·meen	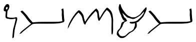	
of life	ba·chay·yeen	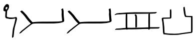	
He gives	yit·ten	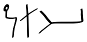	Job 24:23
them	lo	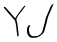	
a sense of security	la·ve·tach	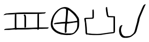	
	ve·yish·sha·en	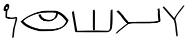	
but His eyes	ve·e·ne·hu	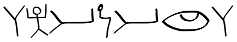	
are on	al	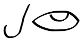	
their ways	dar·khe·hem	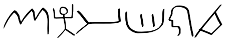	
They are exalted	ro·wm·mu	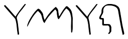	Job 24:24
for a moment	me·at	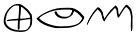	
then they are gone	ve·e·nen·nu	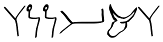	
they are brought low	ve·hum·me·khu	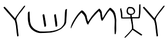	
like all others	kak·kol	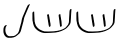	
and gathered up	yiq·qa·phe·tsun	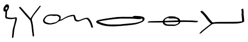	
like heads	u·khe·rosh	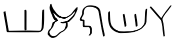	
of grain	shib·bo·let	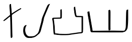	
they are cut off	yim·ma·lu	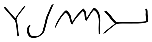	

If	ve·im	𐤅𐤀𐤌	Job 24:25
this is not so	lo	𐤋𐤀	
then	e·pho	𐤀𐤐𐤅	
who	mee	𐤌𐤉	
can prove me a liar	yakh·zee·ve·nee	𐤉𐤊𐤆𐤉𐤁𐤍𐤉	
and reduce	ve·ya·sem	𐤅𐤉𐤔𐤌	
to nothing ? ”	le·al	𐤋𐤀𐤋	
my words	mil·la·tee	𐤌𐤋𐤕𐤉𐤎	
replied :	vay·ya·an	𐤅𐤉𐤏𐤍	Job 25:1
Then Bildad	bil·dad	𐤁𐤋𐤃𐤃	
the Shuhite	hash·shu·chee	𐤄𐤔𐤇𐤉	
	vay·yo·mar	𐤅𐤉𐤀𐤌𐤓	
“ Dominion	ham·shel	𐤄𐤌𐤔𐤋	Job 25:2
and awe	va·pha·chad	𐤅𐤐𐤇𐤃	
belong to [God]	im·mo	𐤏𐤌𐤅	
He establishes	o·seh	𐤏𐤔𐤄	
harmony	lo·wm	𐤔𐤋𐤅𐤌	
in the heights of heaven	bim·ro·w·maw	𐤁𐤌𐤓𐤅𐤌𐤉𐤅	
-	ha·yesh	𐤄𐤉𐤔	Job 25:3
be numbered ?	mis·par	𐤌𐤎𐤐𐤓	
Can His troops	lig·du·daw	𐤋𐤂𐤃𐤅𐤃𐤉𐤅	
On	ve·al	𐤅𐤏𐤋	
whom	mee	𐤌𐤉	
not	lo	𐤋𐤀	
rise ?	ya·qum	𐤉𐤒𐤅𐤌	
does His light	o·w·re·hu	𐤀𐤅𐤓𐤄𐤅	
How	u·mah	𐤅𐤌𐤄	Job 25:4

be just	yits·daq		
then can a man	e·no·wosh		
before	im		
God ?	el		
How	u·mah		
be pure ?	yiz·keh	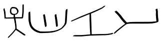	
can one born	ye·lud	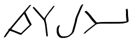	
of woman	ish·shah		
If	hen		Job 25:5
even	ad		
the moon	ya·re·ach	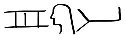	
does not	ve·lo		
shine	ya·a·heel		
and the stars	ve·kho·w·kha·veem	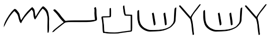	
are not	lo		
pure	zak·ku	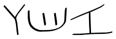	
in His sight	ve·e·naw	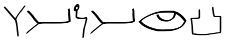	
how much less	aph		Job 25:6
	kee	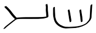	
man	e·no·wosh		
who is but a maggot	rim·mah		
and the son	u·ven		
of man	a·dam		
who is but a worm ! ”	to·w·le·ah		
answered :	vay·ya·an	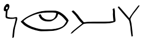	Job 26:1
Then Job	ee·yo·wv	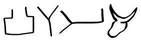	
	vay·yo·mar		

“ How	meh	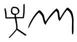	Job 26:2
you have helped	a·zar·ta		
the powerless	le·lo		
	kho·ach		
[and] saved	ho·wo·sha·ta		
the arm	ze·ro·w·a		
that is feeble	lo		
!	oz		
How	mah	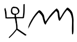	Job 26:3
you have counseled	ya·ats·ta		
the unwise	le·lo		
	chakh·mah		
insight !	ve·tu·shee·yah		
fully sound	la·rov		
[and] provided	ho·w·da·e·ta		
To	et		Job 26:4
whom	mee	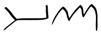	
have you uttered	hig·gad·ta		
these words ?	mil·leen	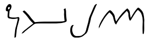	
spirit	ve·nish·mat		
And whose	mee	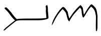	
spoke	ya·tse·ah		
through you ?	mim·me·ka		
The dead	ha·re·pha·eem		Job 26:5
tremble —	ye·cho·w·la·lu		
those beneath	mit·ta·chat		
the waters	ma·yim	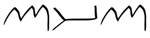	

and those who dwell in them	ve·sho·khe·ne·hem	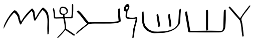	
is naked	a·ro·wm		Job 26:6
Sheol	she·o·wl		
before [God]	neg·do		
has no	ve·en		
covering	ke·sut		
and Abaddon	la·a·vad·do·wn		
He stretches out	no·teh		Job 26:7
the north	tsa·pho·wn		
over	al		
empty space	to·hu		
He hangs	to·leh	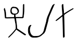	
the earth	e·rets		
upon	al		
nothing	be·lee	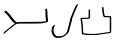	
	mah	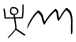	
He wraps up	tso·rer		Job 26:8
the waters	ma·yim	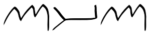	
in His clouds	be·a·vaw	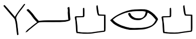	
do not	ve·lo		
burst	niv·qa	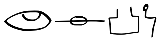	
yet the clouds	a·nan		
under their own weight	tach·tam		
He covers	me·a·chez		Job 26:9
the face	pe·ne	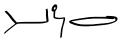	
of the full moon	khis·seh		
spreading	par·shez		

over it	a·law	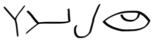	
His cloud	a·na·no	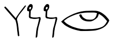	
a horizon	choq	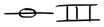	Job 26:10
He has inscribed	chag	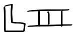	
on	al		
the face	pe·ne	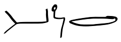	
of the waters	ma·yim	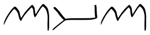	
at	ad		
the boundary	takh·leet	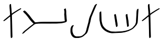	
light	o·wr		
between	im		
and darkness	cho·shekh		
The foundations	am·mu·de		Job 26:11
of heaven	sha·ma·yim	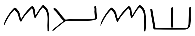	
quake	ye·ro·w·pha·phu		
astounded	ve·yit·me·hu		
at His rebuke	mig·ga·a·ra·to		
By His power	be·kho·cho	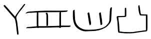	Job 26:12
He stirred	ra·ga	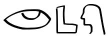	
the sea	hay·yam	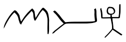	
by His understanding	u·vi·tu·ve·na·to		
He shattered	ma·chats	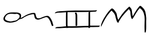	
Rahab	ra·hav		
By His breath	be·ru·cho		Job 26:13
the skies	sha·ma·yim	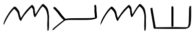	
were cleared	shiph·rah		
pierced	cho·la·lah	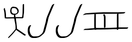	

His hand	ya·do	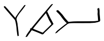	
serpent	na·chash		
the fleeing	ba·ree·ach	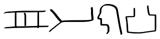	
Indeed	hen		Job 26:14
these [are]	el·leh	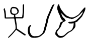	
but the fringes	qe·tso·wt		
of His ways	dar·ko	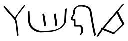	
how	u·mah		
faint	she·mets		
is the whisper	da·var		
we hear	nish·ma		
of Him !	bo		
the thunder	ve·ra·am		
of His power ? ”	ge·vu·ra·to		
Who then	mee		
can understand	yit·bo·w·nan		
continued	vay·yo·seph		Job 27:1
Job	ee·yo·wv	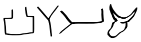	
	se·et		
his discourse	me·sha·lo		
:	vay·yo·mar		
lives	chay	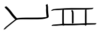	Job 27:2
“ As surely as God	el		
who has deprived me of	he·seer	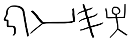	
justice —	mish·pa·tee		
the Almighty	ve·shad·day		
who has embittered	he·mar		

my soul —	naph·shee		
-	kee	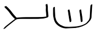	Job 27:3
is still	khal		
as long as	o·wd		
my breath	nish·ma·tee		
within me	vee	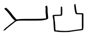	
and the breath	ve·ru·ach	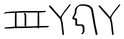	
of God	e·lo·w·ah	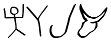	
remains in my nostrils	be·ap·pee	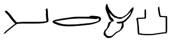	
will not	im		Job 27:4
speak	te·dab·be·re·nah		
my lips	se·pha·tay		
wickedness	aw·lah		
and my tongue	u·le·sho·w·nee		
will not	im		
utter	yeh·geh	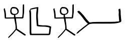	
deceit	re·mee·yah	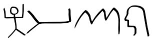	
I will never	cha·lee·lah	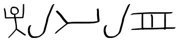	Job 27:5
	lee	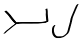	
-	im		
say that you are right	ats·deeq		
-	et·khem		
until	ad		
I die	eg·va		
I will maintain	lo		
	a·seer		
my integrity	tum·ma·tee		

	mim·men·nee		
my righteousness	be·tsid·qa·tee	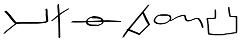	Job 27:6
I will cling to	he·che·zaq·tee	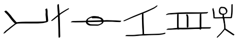	
and never	ve·lo		
let go	ar·pe·ha		
will not	lo		
accuse me	ye·che·raph	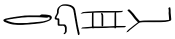	
my conscience	le·va·vee	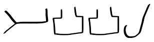	
As long as I live	mee·ya·may	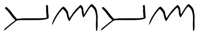	
be	ye·hee		Job 27:7
like the wicked	khe·ra·sha	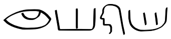	
May my enemy	o·ye·vee	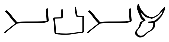	
and my opponent	u·mit·qo·wm·mee		
like the unjust	khe·aw·val		
For	kee	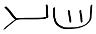	Job 27:8
what [is]	mah	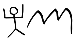	
the hope	tiq·vat	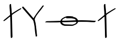	
of the godless	cha·neph	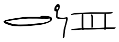	
when	kee	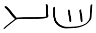	
he is cut off	yiv·tsa	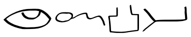	
when	kee	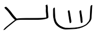	
takes away	ye·shel		
God	e·lo·w·ah	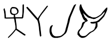	
his life ?	naph·sho		
his cry	ha·tsa·a·qa·to		Job 27:9
hear	yish·ma		
Will God	el		

when	kee	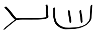	
comes	ta·vo·w		
upon him ?	a·law	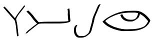	
distress	tsa·rah		
?	im		Job 27:10
in	al		
the Almighty ?	shad·day	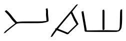	
Will he delight	yit·an·nag		
Will he call upon	yiq·ra	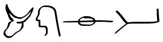	
God	e·lo·w·ah	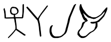	
at all	be·khal		
times	et		
I will instruct	o·w·reh		Job 27:11
you	et·khem		
in the power	be·yad	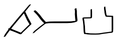	
of God	el		
the ways of	a·sher		
	i·mo·sha		
the Almighty	day	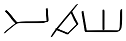	
I will not	lo		
conceal	a·kha·ched	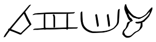	
Surely	hen		Job 27:12
for yourselves	at·tem		
all of you	kul·le·khem	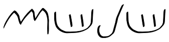	
have seen [it]	cha·zee·tem	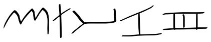	
Why then	ve·lam·mah	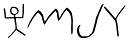	
do you keep up this	zeh	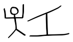	

empty talk	he·vel		
?	teh·ba·lu	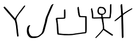	
This [is]	zeh	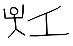	Job 27:13
portion	che·leq	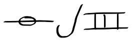	
man’s	a·dam		
the wicked	ra·sha		
from	im		
God —	el		
the heritage	ve·na·cha·lat	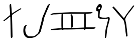	
the ruthless	a·ree·tseem		
from the Almighty	mish·shad·day		
receive	yiq·qa·chu	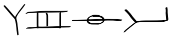	
Though	im		Job 27:14
are many	yir·bu		
his sons	va·naw		
they are destined for	le·mo		
the sword	cha·rev		
and his offspring	ve·tse·e·tsa·aw		
will never	lo		
have enough	yis·be·u		
food	la·chem	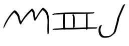	
His survivors	se·rī·do	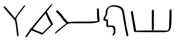	Job 27:15
by the plague	bam·ma·vet		
will be buried	yiq·qa·ve·ru	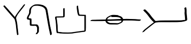	
and their widows	ve·al·me·no·taw	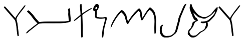	
will not	lo		
weep for them	tiv·ke·nah	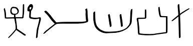	

Though	im		Job 27:16
he heaps up	yits·bor		
like dust	ke·a·phar		
silver	ka·seph		
like clay	ve·kha·cho·mer	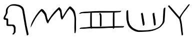	
and piles up	ya·kheen		
a wardrobe	mal·bush		
what he lays up	ya·kheen		Job 27:17
the righteous	ve·tsad·deeq		
will wear	yil·bash	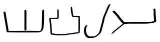	
and his silver	ve·khe·seph		
by the innocent	na·qee	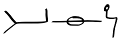	
will be divided	ya·cha·loq	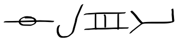	
he built	ba·nah	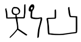	Job 27:18
is like a moth’s cocoon	kha·ash		
The house	be·to	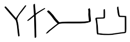	
like a hut	u·khe·suk·kah		
set up	a·sah		
by a watchman	no·tser		
wealthy	a·sheer	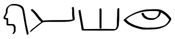	Job 27:19
He lies down	yish·kav	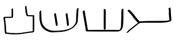	
but will do so no more	ve·lo		
	ye·a·seph		
his eyes	e·naw		
when he opens	pa·qach	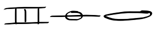	
all is gone	ve·e·nen·nu	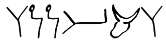	
overtake him	tas·see·ge·hu	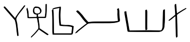	Job 27:20

like a flood	kham·ma·yim	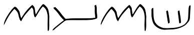	
Terrors	bal·la·ho·wt	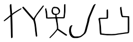	
in the night	lay·lah	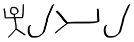	
sweeps him away	ge·na·vat·tu	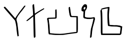	
a tempest	su·phah	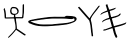	
carries him away	yis·sa·e·hu	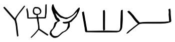	Job 27:21
The east wind	qa·deem	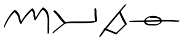	
and he is gone	ve·ye·lakh	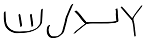	
it sweeps him	vee·sa·a·re·hu	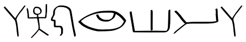	
out of his place	mim·me·qo·mo	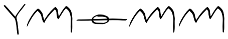	
It hurls itself	ve·yash·lekh	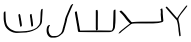	Job 27:22
against him	a·law	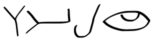	
without	ve·lo	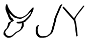	
mercy	yach·mol	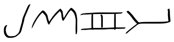	
from its power	mee·ya·do	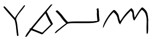	
as he flees headlong	ba·ro·w·ach	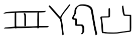	
	yiv·rach	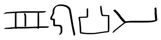	
It claps	yis·poq	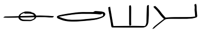	Job 27:23
at him	a·le·mo	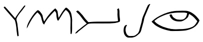	
its hands	khap·pe·mo	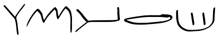	
and hisses	ve·yish·roq	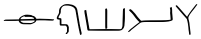	
him	a·law	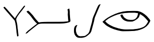	
out of his place [”]	mim·me·qo·mo	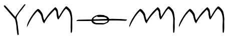	
[“] Surely	kee	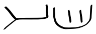	Job 28:1
there is	yesh	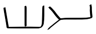	
for silver	lak·ke·seph	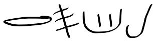	
a mine	mo·w·tsa	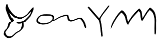	

and a place	u·ma·qo·wm	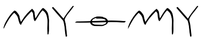	
where gold	laz·za·hav	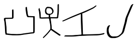	
is refined	ya·zoq·qu		
Iron	bar·zel	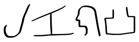	Job 28:2
from the earth	me·a·phar		
is taken	yuq·qach	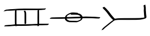	
from ore	ve·e·ven		
is smelted	ya·tsuq		
and copper	ne·chu·shah		
an end	qets	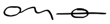	Job 28:3
[Man] puts	sam		
to the darkness	la·cho·shekh		
the farthest recesses	u·le·khal	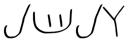	
	takh·leet	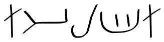	
he	hu		
probes	cho·w·qer	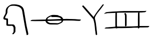	
for ore	e·ven		
in deepest darkness	o·phel		
	ve·tsal·ma·vet	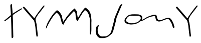	
he cuts	pa·rats	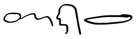	Job 28:4
a shaft	na·chal	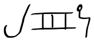	
	me·im		
human habitation	gar		
in places forgotten	han·nish·ka·cheem		
Far from	min·nee	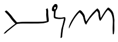	
by the foot of man	ra·gel		
he dangles	dal·lu		

Far from men	me·e·no·wosh	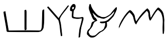	
and sways	na·u		
the earth	e·rets		Job 28:5
from	mim·men·nah		
may come	ye·tse		
Food	la·chem	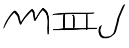	
but from below	ve·tach·te·ha	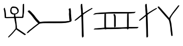	
it is transformed	neh·pakh		
as	ke·mo		
by fire	esh		
are the source	me·qo·wm	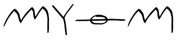	Job 28:6
of sapphires	sap·peer	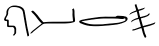	
Its rocks	a·va·ne·ha	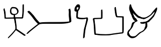	
containing flecks	ve·aph·rot		
of gold	za·hav		
	lo	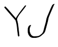	
that path	na·teev	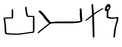	Job 28:7
No	lo		
knows	ye·da·o		
bird of prey	a·yit	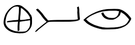	
no	ve·lo		
has seen it	za·phat·tu	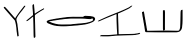	
eye	en	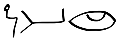	
falcon’s	ay·yah	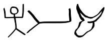	
have never	lo		Job 28:8
trodden it	hid·ree·khu·hu	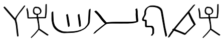	
Proud beasts	ve·ne	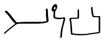	

	sha·chats		
no	lo		
has ever prowled	a·dah		
over it	a·law	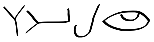	
lion	sha·chal		
the flint	ba·chal·la·meesh	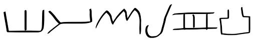	Job 28:9
The miner strikes	sha·lach	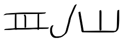	
	ya·do	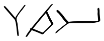	
he overturns	ha·phakh		
at their base	mish·sho·resh		
mountains	ha·reem	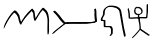	
in the rocks	bats·tsu·ro·wt		Job 28:10
channels	ye·o·reem	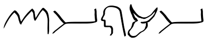	
He hews out	biq·qe·a	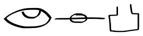	
every	ve·khal		
treasure	ye·qar	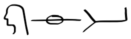	
spot	ra·a·tah		
and his eyes	e·no	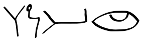	
the sources	mib·be·khee	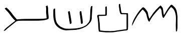	Job 28:11
of the streams	ne·ha·ro·wt	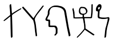	
He stops up	chib·besh		
what is hidden	ve·ta·ʿa·lu·mah		
to bring	yo·tsi		
to light	o·wr	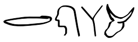	
can wisdom	ve·ha·cha·khe·mah	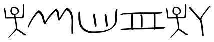	Job 28:12
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be found	tim·ma·tse		

and where	ve·e	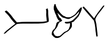	
	zeh	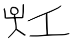	
dwell ?	me·qo·wm	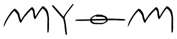	
does understanding	bee·nah	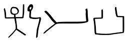	
No	lo	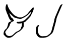	Job 28:13
can know	ya·da	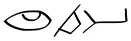	
man	e·no·wosh	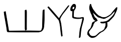	
its value	er·kah	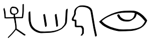	
nor	ve·lo	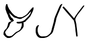	
is it found	tim·ma·tse	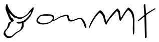	
in the land	be·e·rets	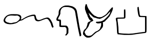	
of the living	ha·chay·yeem	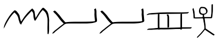	
The ocean depths	te·ho·wm	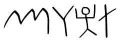	Job 28:14
say	a·mar	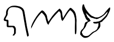	
not	lo	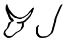	
in me ’	vee	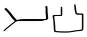	
‘ It [is]	hee	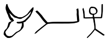	
while the sea	ve·yam	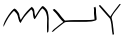	
declares	a·mar	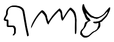	
‘ [It is] not	en	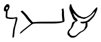	
with me ’	im·ma·dee	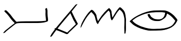	
It cannot	lo	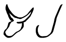	Job 28:15
be bought	yut·tan	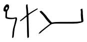	
gold	se·go·wr	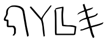	
with	tach·te·ha	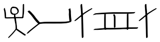	
nor [can]	ve·lo	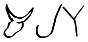	
be weighed out	yish·sha·qel	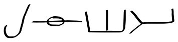	

in silver	ke·seph		
its price	me·chee·rah	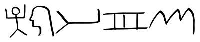	
It cannot	lo		Job 28:16
be valued	te·sul·leh		
in the gold	be·khe·tem		
of Ophir	o·w·pheer	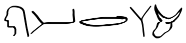	
onyx	be·sho·ham		
in precious	ya·qar	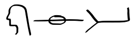	
or sapphire	ve·sap·peer		
Neither	lo		Job 28:17
can compare to it	ya·ar·khen·nah		
gold	za·hav	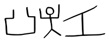	
nor crystal	u·ze·kho·w·kheet		
be exchanged for it	u·te·mu·ra·tah		
nor jewels	ke·lee	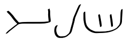	
of fine gold	phaz		
Coral	ra·mo·wt	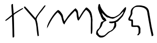	Job 28:18
and quartz	ve·ga·veesh	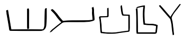	
are unworthy	lo		
of mention	yiz·za·kher	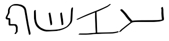	
the price	u·me·shekh	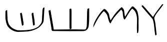	
of wisdom [is]	chakh·mah		
beyond rubies	mip·pe·nee·neem	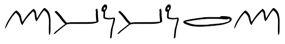	
cannot	lo		Job 28:19
compare to it	ya·ar·khen·nah		
Topaz	pit·dat	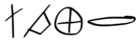	
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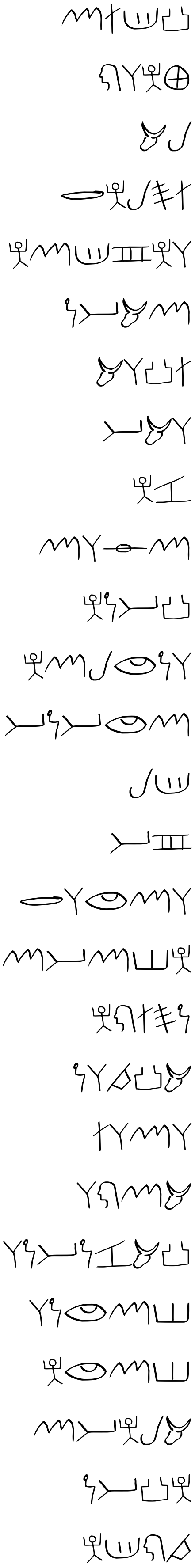

gold	be·khe·tem	
in pure	ta·ho·wr	
nor can it	lo	
be valued	te·sul·leh	
then does wisdom	ve·ha·cha·khe·mah	Job 28:20
From where	me·a·yin	
come	ta·vo·w	
and where	ve·e	
	zeh	
dwell ?	me·qo·wm	
does understanding	bee·nah	
It is hidden	ve·ne·el·mah	Job 28:21
from the eyes	me·e·ne	
of every	khal	
living thing	chay	
from the birds	u·me·o·wph	
of the air	hash·sha·ma·yim	
and concealed	nis·ta·rah	
Abaddon	a·vad·do·wn	Job 28:22
and Death	va·ma·vet	
say	a·me·ru	
- ’	be·a·ze·ne·nu	
‘ We have heard	sha·ma·nu	
a rumor about it	shim·ah	
But God	e·lo·heem	Job 28:23
understands	he·veen	
its way	dar·kah	

and He	ve·hu		
knows	ya·da		
-	et		
its place	me·qo·w·mah	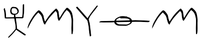	
For	kee	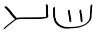	Job 28:24
He	hu		
to the ends	liq·tso·wt	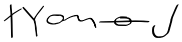	
of the earth	ha·a·rets		
looks	yab·beet	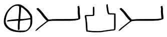	
under	ta·chat	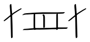	
everything	kal		
the heavens	hash·sha·ma·yim		
and sees	yir·eh		
When God fixed	la·a·so·wt		Job 28:25
of the wind	la·ru·ach	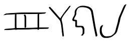	
the weight	mish·qal	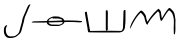	
the waters	u·ma·yim	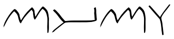	
	tik·ken		
and measured out	be·mid·dah		
when He set	ba·ʿa·so·to		Job 28:26
for the rain	lam·ma·tar		
a limit	choq	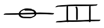	
and a path	ve·de·rekh		
for the thunderbolt	la·cha·zeez	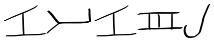	
	qo·lo·wt	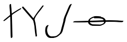	
then	az		Job 28:27
He looked at [wisdom]	ra·ah		

and appraised it	vay·sap·pe·rah		
He established it	he·khee·nah	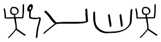	
	ve·gam		
and searched it out	cha·qa·rah	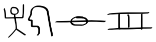	
And He said	vay·yo·mer		Job 28:28
to man	la·a·dam		
‘ Behold	hen		
the fear	yir·at		
of the Lord	a·do·nay		
that [is]	hee	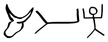	
wisdom	chakh·mah		
and to turn away	ve·sur		
from evil	me·ra		
[is] understanding ’”	bee·nah	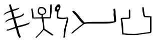	
continued	vay·yo·seph		Job 29:1
And Job	ee·yo·wv	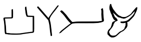	
	se·et		
his discourse	me·sha·lo		
:	vay·yo·mar		
“ How I long	mee	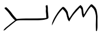	Job 29:2
	yit·te·ne·nee	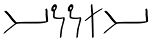	
for the months	khe·yar·che	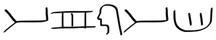	
gone by	qe·dem	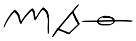	
for the days	kee·me	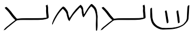	
when God	e·lo·w·ah	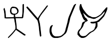	
watched over me	yish·me·re·nee		
shone	be·hil·lo		Job 29:3

when His lamp	ne·ro	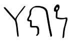	
above	a·le	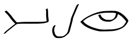	
my head	ro·shee	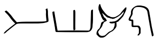	
and by His light	le·o·w·ro	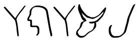	
I walked	e·lekh	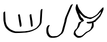	
through the darkness	cho·shekh	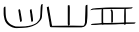	
when	ka·a·sher	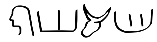	Job 29:4
I was	ha·yee·tee	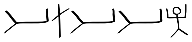	
	bee·me	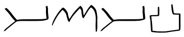	
in my prime	cha·re·pee	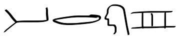	
when the friendship	be·so·wd	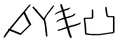	
of God	e·lo·w·ah	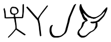	
rested on	a·le	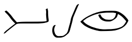	
my tent	a·ho·lee	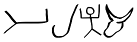	
was still	be·o·wd	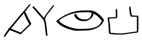	Job 29:5
when the Almighty	day	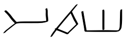	
with me	im·ma·dee	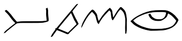	
were around me	se·vee·vo·w·tay	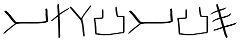	
and my children	ne·a·ray	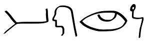	
were bathed	bir·chots	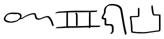	Job 29:6
when my steps	ha·lee·khay	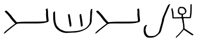	
in cream	be·che·mah	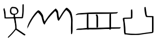	
and the rock	ve·tsur	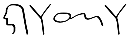	
poured out	ya·tsuq	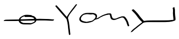	
for me	im·ma·dee	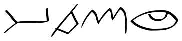	
streams	pal·ge	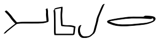	
of oil !	sha·men	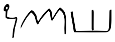	

When I went out	be·tse·tee	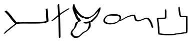	Job 29:7
gate	sha·ar	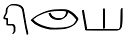	
	a·le	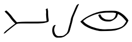	
to the city	qa·ret	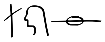	
in the public square	ba·re·cho·wv	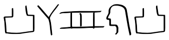	
and took	a·kheen	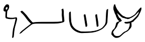	
my seat	mo·wo·sha·vee	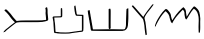	
saw me	ra·u·nee	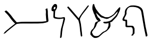	Job 29:8
the young men	ne·a·reem	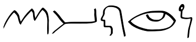	
and withdrew	ve·nech·ba·u	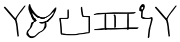	
and the old men	vee·shee·sheem	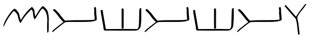	
rose	qa·mu	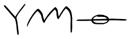	
to their feet	a·ma·du	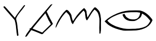	
The princes	reem	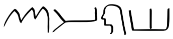	Job 29:9
refrained	a·tse·ru	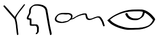	
from speaking	ve·mil·leem	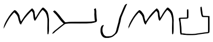	
with their hands	ve·khaph	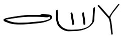	
and covered	ya·see·mu	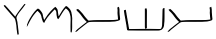	
their mouths	le·phee·hem	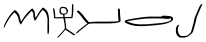	
The voices	qo·wl	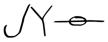	Job 29:10
of the nobles	ne·gee·deem	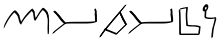	
were hushed	nech·ba·u	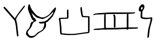	
and their tongues	u·le·sho·w·nam	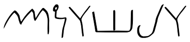	
to the roofs of their mouths	le·chik·kam	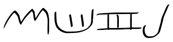	
stuck	da·ve·qah	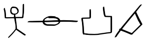	
For	kee	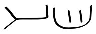	Job 29:11
those	o·zen	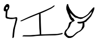	

who heard me	me·ah		
called me blessed	vat·te·ash·she·re·nee		
and those who	ve·a·yin		
saw me	ra·a·tah		
commended me	vat·te·ee·de·nee	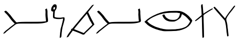	
because	kee	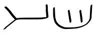	Job 29:12
I rescued	a·mal·let	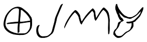	
the poor	a·nee	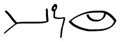	
who cried out	me·shaw·ve·a		
and the fatherless	ve·ya·to·wm		
who had no	ve·lo		
helper	o·zer		
	lo		
blessed me	bir·kat		Job 29:13
The dying man	o·ved	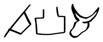	
	a·lay	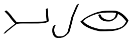	
	ta·vo		
heart	ve·lev	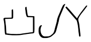	
and I made the widow's	al·ma·nah	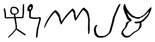	
sing for joy	ar·nin		
righteousness	tse·deq	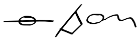	Job 29:14
I put on	la·vash·tee		
and it clothed me	vay·yil·ba·she·nee	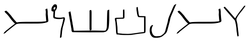	
was my robe	kim·eel		
and my turban	ve·tsa·neeph	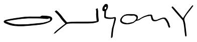	
justice	mish·pa·tee		
eyes	e·na·yim	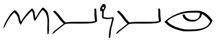	Job 29:15

I [served as]	ha·yee·tee	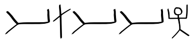	
to the blind	la·iw·ver		
as feet	ve·rag·la·yim	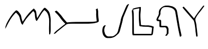	
to the lame	lap·pis·se·ach		
[and]	a·nee	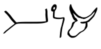	
was a father	av	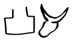	Job 29:16
I	a·no·khee		
to the needy	la·ev·yo·w·neem	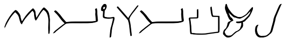	
the case	ve·riv	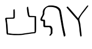	
of the stranger	lo		
	ya·da·tee		
and I took up	ech·qe·re·hu	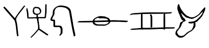	
I shattered	va·a·shab·be·rah		Job 29:17
the fangs	me·tal·le·o·wt		
of the unjust	aw·val		
from his teeth	u·mish·shin·naw	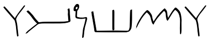	
and snatched	ash·leekh	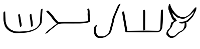	
the prey	ta·reph		
So I thought :	va·o·mar		Job 29:18
in	im		
my nest	qin·nee	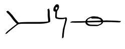	
‘ I will die	eg·va		
as the sand	ve·kha·cho·wl	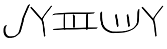	
and multiply	ar·beh		
my days	ya·meem	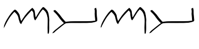	
My roots	sha·re·shee	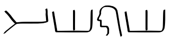	Job 29:19
[will] spread out	pha·tu·ach		

to	e·le	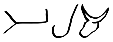	
the waters	ma·yim	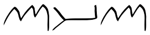	
and the dew	ve·tal	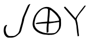	
will rest nightly	ya·leen	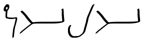	
on my branches	biq·tsee·ree		
My glory	ke·vo·w·dee	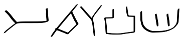	Job 29:20
is [ever] new	cha·dash	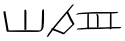	
within me	im·ma·dee		
and my bow	ve·qash·tee		
in my hand ’	be·ya·dee	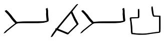	
is renewed	ta·cha·leeph	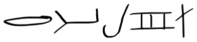	
to me	lee	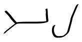	Job 29:21
Men listened	sha·me·u		
with expectation	ve·yi·chel·lu	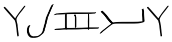	
waiting silently	ve·yid·de·mu		
for	le·mo		
my counsel	a·tsa·tee		
After	a·cha·re	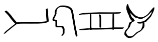	Job 29:22
my words	de·va·ree		
no more	lo		
they spoke	yish·nu		
on them like dew	ve·a·le·mo	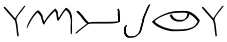	
settled	tit·toph	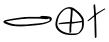	
my speech	mil·la·tee		
They waited	ve·yi·cha·lu	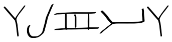	Job 29:23
for me as for rain	kham·ma·tar		
	lee	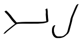	

	u·phee·hem	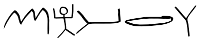	
and drank in my words	pa·a·ru	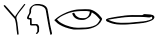	
like spring showers	le·mal·qo·wosh	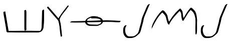	
If I smiled	es·chaq	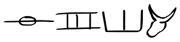	Job 29:24
at them	a·le·hem	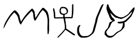	
they did not	lo	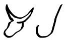	
believe it	ya·a·mee·nu	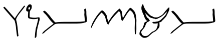	
the light	ve·o·wr	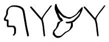	
of my countenance	pa·nay	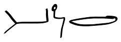	
	lo	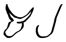	
was precious	yap·pee·lun	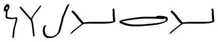	
I chose	e·va·char	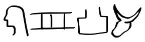	Job 29:25
their course	dar·kam	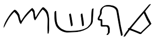	
and presided	ve·e·shev	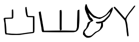	
as chief	rosh	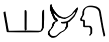	
So I dwelt	ve·esh·ko·wn	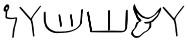	
as a king	ke·me·lekh	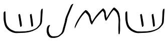	
among his troops	bag·ge·dud	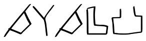	
as a comforter	ka·a·sher	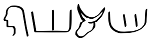	
of the mourners [”]	a·ve·leem	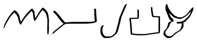	
	ye·na·chem	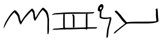	
[“] But now	ve·at·tah	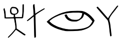	Job 30:1
they mock me	sa·cha·qu	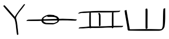	
	a·lay	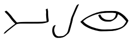	
men younger	tse·ee·reem	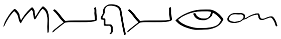	
than I am	mim·men·nee	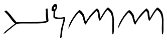	
	le·ya·meem	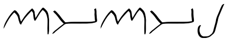	

whose	a·sher		
I would have refused	ma·as·tee		
fathers	a·vo·w·tam		
to entrust	la·sheet		
with	im		
dogs	kal·ve	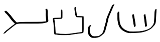	
my sheep	tso·nee		
-	gam		Job 30:2
was the strength	ko·ach		
of their hands	ye·de·hem	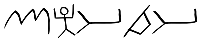	
What use	lam·mah		
to me	lee	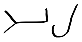	
	a·le·mo	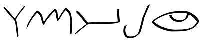	
had left them ?	a·vad		
since their vigor	ka·lach	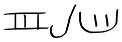	
from poverty	be·che·ser	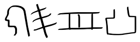	Job 30:3
and hunger	u·ve·kha·phan		
Gaunt	gal·mud		
they gnawed	ha·o·re·qeem	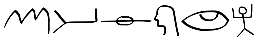	
the dry land	tsee·yah		
by night	e·mesh		
and the desolate	sho·w·ah		
wasteland	u·me·sho·ah	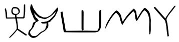	
They plucked	haq·qo·te·pheem		Job 30:4
mallow	mal·lu·ach	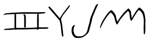	
among	a·le	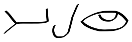	
the shrubs	see·ach	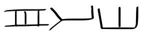	

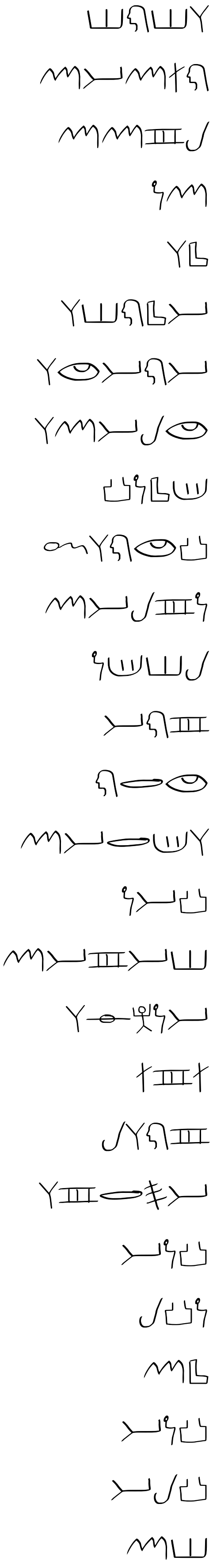

and the roots	ve·sho·resh	
of the broom tree	re·ta·meem	
were their food	lach·mam	
from	min	Job 30:5
among [men]	gew	
They were banished	ye·go·ra·shu	
shouted	ya·ree·u	
down	a·le·mo	
like thieves	kag·gan·nav	
on the slopes	ba·a·ruts	Job 30:6
of the wadis	ne·cha·leem	
so that they lived	lish·kon	
and in holes	cho·re	
in the ground	a·phar	
among the rocks	ve·khe·pheem	
among	ben	Job 30:7
the shrubs	see·cheem	
They cried out	yin·ha·qu	
beneath	ta·chat	
the nettles	cha·rul	
and huddled	ye·sup·pa·chu	
	be·ne	Job 30:8
A senseless	na·val	
and	gam	
brood	be·ne	
	ve·lee	
nameless	shem	

they were driven	nik·ke·u		
off	min		
the land	ha·a·rets		
And now	ve·at·tah		Job 30:9
they mock me in song	ne·gee·na·tam	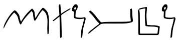	
	ha·yee·tee	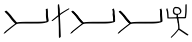	
I have become	va·e·hee		
among them	la·hem		
a byword	le·mil·lah		
They abhor me	ti·a·vu·nee		Job 30:10
and keep far	ra·cha·qu	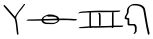	
from me	men·nee	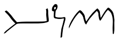	
in my face	u·mip·pa·nay		
they do not	lo		
hesitate	cha·se·khu	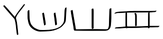	
to spit	roq	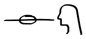	
Because	kee	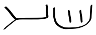	Job 30:11
my bow	yit·ro		
God has unstrung	phit·tach	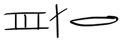	
and afflicted me	vay·an·ne·nee		
restraint	ve·re·sen		
in my presence	mip·pa·nay		
they have cast off	shil·le·chu	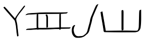	
at	al		Job 30:12
my right	ya·meen	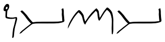	
The rabble	pir·chach		
arises	ya·qu·mu	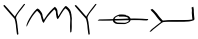	

for my feet	rag·lay	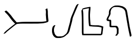	
they lay snares	shil·le·chu	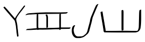	
and build	vay·ya·sol·lu		
against me	a·lay	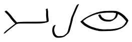	
siege ramps	a·re·cho·wt	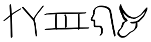	
	e·dam	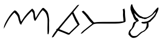	
They tear up	na·te·su		Job 30:13
my path	ne·tee·va·tee	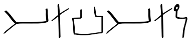	
from my destruction	le·haw·va·tee		
they profit	yo·ee·lu	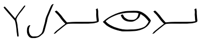	
with no one	lo		
to restrain	o·zer		
them	la·mo		
breach	ke·phe·rets		Job 30:14
as through a wide	ra·chav	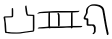	
They advance	ye·e·ta·yu		
through	ta·chat	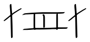	
the ruins	ah		
they keep rolling in	hit·gal·ga·lu	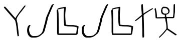	
are turned loose	ha·he·pakh		Job 30:15
against me	a·lay	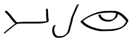	
Terrors	bal·la·ho·wt		
they drive away	tir·doph		
as by the wind	ka·ru·ach		
my dignity	ne·di·va·tee		
like a cloud	u·khe·av		
has passed	a·ve·rah		

and my prosperity	ye·shu·a·tee		
And now	ve·at·tah		Job 30:16
within me	a·lay	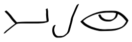	
is poured out	tish·tap·pekh		
my soul	naph·shee	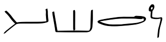	
grip me	yo·cha·zu·nee		
days	ye·me		
of affliction	o·nee	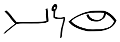	
Night	lay·lah	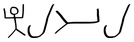	Job 30:17
my bones	a·tsa·may		
pierces	niq·qar	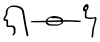	
	me·a·lay		
and my gnawing pains	ve·o·re·qay	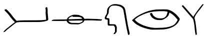	
never	lo		
rest	yish·ka·vun		
With great	be·rav		Job 30:18
force	ko·ach		
He grasps	yit·chap·pes	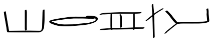	
my garment	le·vu·shee		
by the collar	ke·phee		
of my tunic	khut·ta·ne·tee		
He seizes me	ya·az·re·nee		
He throws me	ho·ra·nee		Job 30:19
into the mud	la·cho·mer	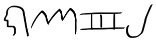	
and I have become	va·et·mash·shel		
like dust	ke·a·phar		
and ashes	va·e·pher		

for help	a·shaw·va		Job 30:20
I cry out to You	e·le·kha	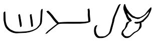	
but You do not	ve·lo		
answer	ta·a·ne·nee	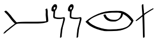	
when I stand up	a·mad·tee		
You merely look	vat·tit·bo·nen	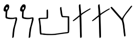	
at me	bee	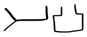	
You have ruthlessly turned	te·ha·phekh		Job 30:21
	le·akh·zar		
on me	lee	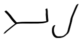	
with Your strong	be·o·tsem	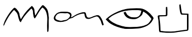	
hand	ya·de·kha		
You oppose me	tis·te·me·nee		
You snatch me up	tis·sa·e·nee		Job 30:22
into	el		
the wind	ru·ach		
and drive me [before it]	tar·kee·ve·nee	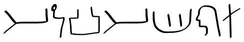	
You toss me about	u·te·mo·ge·ge·nee	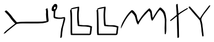	
in the storm	te·shuw·wɛh		
Yes	kee	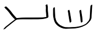	Job 30:23
I know that	ya·da·tee		
[to] death	ma·vet		
You will bring me down	te·shee·ve·nee	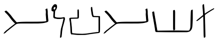	
to the place	u·vet	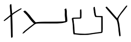	
appointed	mo·w·ed		
for all	le·khal		

the living	chay	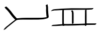	
Yet	akh		Job 30:24
no one	lo		
to a ruined man	ve·ee		
stretches out	yish·lach	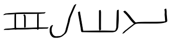	
his hand	yad	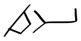	
when	im		
in his distress	be·phee·do	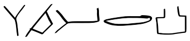	
	la·hen		
he cries for help	shu·a		
-	im		Job 30:25
Have I not	lo		
wept	va·khee·tee	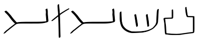	
for those in trouble	liq·sheh		
?	yo·wm		
not grieved	a·ge·mah		
Has my soul	naph·shee		
for the needy ?	la·ev·yo·wn		
But when	kee	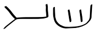	Job 30:26
good	to·wv		
I hoped for	qiw·vee·tee	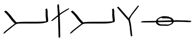	
came	vay·ya·vo	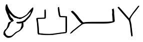	
evil	ra		
when I looked	va·a·ya·cha·lah	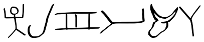	
for light	le·o·wr		
fell	vay·ya·vo	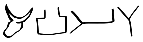	
darkness	o·phel		

within	me·ay		Job 30:27
I am churning	rut·te·chu		
and cannot	ve·lo		
rest	dam·mu		
confront me	qid·de·mu·nee	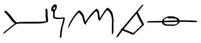	
days	ye·me		
of affliction	o·nee	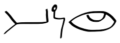	
blackened	qo·der	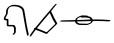	Job 30:28
I go about	hil·lakh·tee		
but not	be·lo	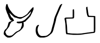	
by the sun	cham·mah	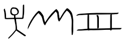	
I stand up	qam·tee		
in the assembly	vaq·qa·hal	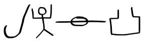	
and cry for help	a·shaw·ve·a		
a brother	ach		Job 30:29
I have become	ha·yee·tee	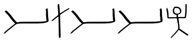	
of jackals	le·tan·neem	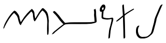	
a companion	ve·re·a		
	liv·no·wt	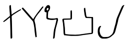	
of ostriches	ya·a·nah		
My skin	o·w·ree		Job 30:30
grows black	sha·char	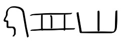	
	me·a·lay		
and my bones	ve·ats·mee		
burn	cha·rah		
and peels	min·nee	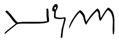	
with fever	cho·rev		

is tuned	vay·hee	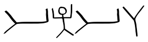	Job 30:31
to mourning	le·e·vel		
My harp	kin·no·ree		
and my flute	ve·u·ga·vee		
to the sound	le·qo·wl	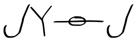	
of weeping [’’]	bo·kheem		
a covenant	be·reet	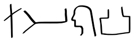	Job 31:1
[“] I have made	ka·rat·tee		
with my eyes	le·e·nay	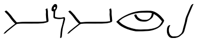	
How then	u·mah		
could I gaze [with desire]	et·bo·w·nen		
at	al		
a virgin ?	be·tu·lah		
For what [is]	u·meh		Job 31:2
the allotment	che·leq	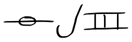	
of God	e·lo·w·ah	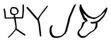	
from above	mim·ma·al		
or the heritage	ve·na·cha·lat	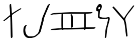	
from the Almighty	day	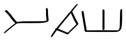	
on high ?	mim·me·ro·meem	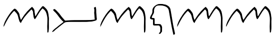	
Does not	ha·lo		Job 31:3
disaster	ed	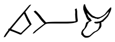	
come to the unjust	le·aw·val		
and calamity	ve·ne·kher		
to the workers	le·pho·a·le		
of iniquity ?	a·ven		
not	ha·lo	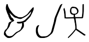	Job 31:4

Does He	hu		
see	yir·eh		
my ways	de·ra·khay		
my every	ve·khal		
step ?	tse·a·day		
and count	yis·po·wr		
If	im		Job 31:5
I have walked	ha·lakh·tee		
in	im		
falsehood	shaw		
has rushed	vat·ta·chash	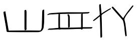	
to	al		
deceit	mir·mah		
or my foot	rag·lee	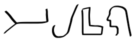	
let God weigh me	yish·qe·le·nee	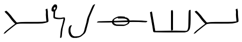	Job 31:6
scales	ve·mo·ze·ne		
with honest	tse·deq	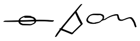	
may know	ve·ye·da	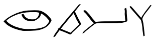	
that He	e·lo·w·ah	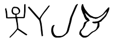	
my integrity	tum·ma·tee		
If	im		Job 31:7
have turned	tit·teh	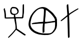	
my steps	ash·shu·ree	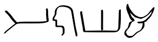	
from	min·nee	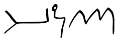	
the path	had·da·rekh		
has followed	ve·a·char		
my eyes	e·nay	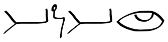	

	ha·lakh	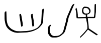	
if my heart	lib·bee	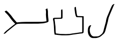	
to my hands	u·ve·khap·pay	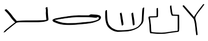	
has stuck	da·vaq	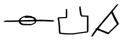	
or if impurity	mu·ʾum		
what I have sown	ez·re·ah		Job 31:8
then may another	ve·a·cher	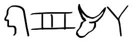	
eat	yo·khel		
and may my crops	ve·tse·e·tsa·ay		
be uprooted	ye·sho·ra·shu		
If	im		Job 31:9
has been enticed	niph·tah		
my heart	lib·bee	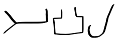	
by	al		
wife	ish·shah		
at	ve·al		
his door	pe·tach	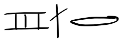	
my neighbor’s	re·ee		
or I have lurked	a·ra·ve·tee		
grind [grain]	tit·chan		Job 31:10
for another	le·a·cher		
then may my own wife	ish·tee		
with her	ve·a·le·ha	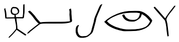	
sleep	yikh·re·un		
and may other men	a·che·reen		
For	kee	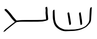	Job 31:11
that [would be]	hu		

a heinous crime	zim·mah	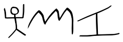	
-	ve·hī	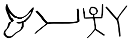	
an iniquity	a·won	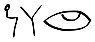	
to be judged	pe·lee·leem	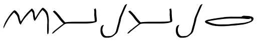	
For	kee	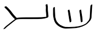	Job 31:12
is a fire	esh	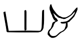	
it	hee	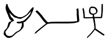	
down to	ad	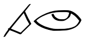	
Abaddon	a·vad·do·wn	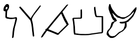	
that burns	to·khel	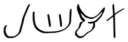	
my entire	u·ve·khal	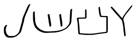	
harvest	te·vu·a·tee	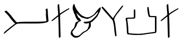	
it would root out	te·sha·resh	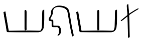	
If	im	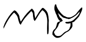	Job 31:13
I have rejected	em·as	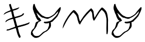	
the cause	mish·pat	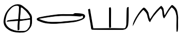	
of my manservant	av·dee	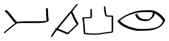	
or maidservant	va·a·ma·tee	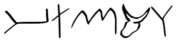	
when they made a complaint	be·ri·vam	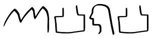	
against me	im·ma·dee	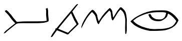	
what	u·mah	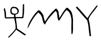	Job 31:14
will I do	e·e·seh	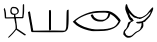	
when	kee	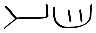	
rises to judge ?	ya·qum	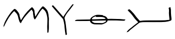	
God	el	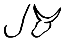	
when	ve·khee	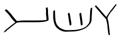	
called to account ?	yiph·qod	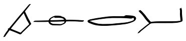	

How	mah	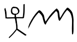	
will I answer	a·shee·ven·nu	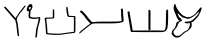	
Did not	halo		Job 31:15
in the womb	vab·be·ten		
He who made me	o·se·nee	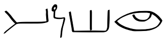	
also make them ?	a·sa·hu		
form us	vay·khu·nen·nu	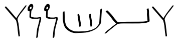	
in the womb ?	ba·re·chem	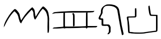	
Did not the same One	e·chad	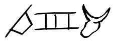	
If	im		Job 31:16
I have denied	em·na		
the desires	me·che·phets	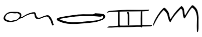	
of the poor	dal·leem	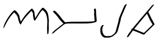	
eyes	ve·e·ne	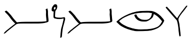	
or allowed the widow’s	al·ma·nah	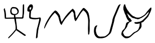	
to fail	a·khal·leh		
if I have eaten	ve·o·khal		Job 31:17
my morsel	pit·tee	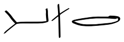	
alone	le·vad·dee	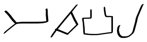	
not	ve·lo		
sharing	a·khal		
with the fatherless —	ya·to·wm		
it	mim·men·nah		
though	kee	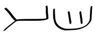	Job 31:18
from my youth	min·ne·u·ray		
I reared him	ge·de·la·nee	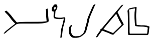	

as would a father	khe·av		
womb	u·mib·be·ten	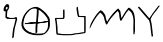	
and from my mother’s	im·mee	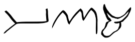	
I guided [the widow] —	an·chen·nah	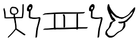	
if	im		Job 31:19
I have seen	er·eh		
one perish	o·w·ved		
for lack	mib·be·lee	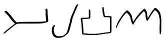	
of clothing	le·vush		
without	ve·en		
a cloak	ke·sut		
or a needy man	la·ev·yo·wn		
if	im		Job 31:20
has not	lo		
blessed me	ve·ra·khu·nee		
his heart	cha·la·tso		
with the fleece	u·mig·gez	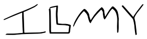	
of my sheep	ke·va·say	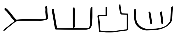	
for warming him	yit·cham·mam	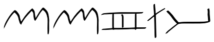	
if	im		Job 31:21
I have lifted	ha·nee·pho·w·tee		
against	al		
the fatherless	ya·to·wm		
up my hand	ya·dee	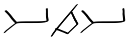	
because	kee	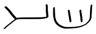	
I saw	er·eh		
in the gate	vash·sha·ar		

that I had support	ez·ra·tee	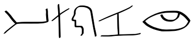	
	ke·te·phee		Job 31:22
from my shoulder	mish·shikh·mah		
fall	tip·po·wl		
then may my arm	ve·ez·ro·ee		
from its socket	miq·qa·nah	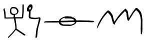	
and be torn	tish·sha·ver		
For	kee	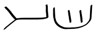	Job 31:23
terrifies	pha·chad	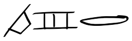	
me	e·lay	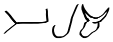	
calamity	ed	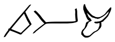	
from God	el		
and His splendor	u·mis·se·e·to		
I cannot	lo		
overpower	u·khal	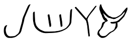	
If	im		Job 31:24
I have put	sam·tee		
in gold	za·hav	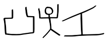	
my trust	kis·lee		
pure gold	ve·lak·ke·tem		
or called	a·mar·tee		
my security	miv·ta·chee		
if	im		Job 31:25
I have rejoiced	es·mach		
in	kee	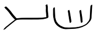	
my great	rav	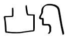	
wealth	che·lee	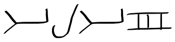	

because	ve·khee	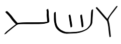	
so much	khab·beer	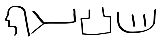	
had gained	ma·tse·ah		
my hand	ya·dee	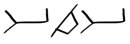	
if	im		Job 31:26
I have beheld	er·eh		
the sun	o·wr		
-	kee	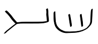	
in its radiance	ya·hel	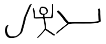	
or the moon	ve·ya·re·ach		
in splendor	ya·qar	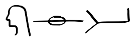	
moving	ho·lekh	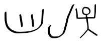	
enticed	vay·yipht	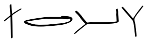	Job 31:27
was secretly	bas·se·ter		
so that my heart	lib·bee	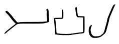	
threw a kiss	vat·tish·shaq		
and my hand	ya·dee	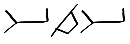	
from my mouth	le·phee		
would also be	gam		Job 31:28
this	hu		
an iniquity	a·won		
to be judged	pe·lee·lee	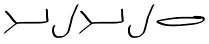	
for	kee	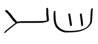	
I would have denied	khi·chash·tee	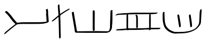	
God	la·el		
on high	mim·ma·al		
If	im		Job 31:29

I have rejoiced	es·mach	
ruin	be·pheed	
in my enemy’s	me·san·ee	
or exulted	ve·hit·o·rar·tee	
when	kee	
befell him —	me·tsa·o	
evil	ra	
I have not	ve·lo	Job 31:30
allowed	na·tat·tee	
to sin	la·cha·to	
my mouth	chik·kee	
by asking for	lish·ol	
with a curse —	be·a·lah	
his life	naph·sho	
if	im	Job 31:31
have not	lo	
said	a·me·ru	
the men	me·te	
of my house	a·ho·lee	
‘ Who	mee	
is there	yit·ten	
	mib·be·sa·ro	
who has not	lo	
had his fill ? ’—	nis·ba	
on the street	ba·chuts	Job 31:32
[but] no	lo	
had to lodge	ya·leen	

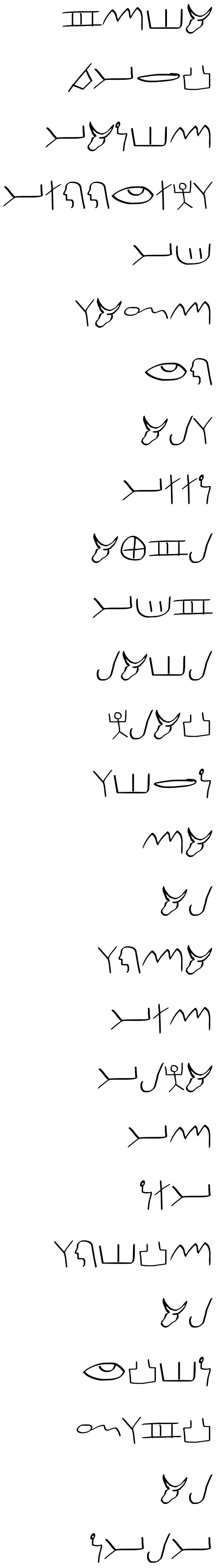

stranger	ger		
for my door	de·la·tay		
to the traveler —	la·o·rach		
has been open	eph·tach		
if	im		Job 31:33
I have covered	kis·see·tee	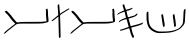	
like Adam	khe·a·dam		
my transgressions	pe·sha·ay		
by hiding	lit·mo·wn		
in my heart	be·chub·bee		
my guilt	a·wo·nee		
because	kee	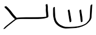	Job 31:34
feared	e·e·ro·wts		
the crowds	ha·mo·wn		
I greatly	rab·bah	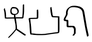	
and the contempt	u·vuz		
of the clans	mish·pa·cho·wt		
terrified me	ye·chit·te·nee	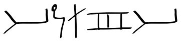	
so that I kept silent	va·ed·dom		
and would not	lo		
go outside	e·tse		
—	pha·tach	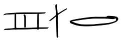	
(Oh, that	mee	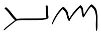	Job 31:35
I had	yit·ten	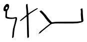	
	lee	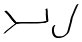	
one to hear	sho·me·a		
me !	lee	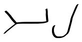	

Here is	hen		
my signature	ta·vee		
Let the Almighty	shad·day		
answer me	ya·a·ne·nee		
an indictment	ve·se·pher		
compose	ka·tav		
let my accuser	eesh	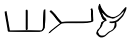	
	ree·vee	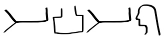	
Surely	im		Job 31:36
	lo		
on	a·lo·shi		
my shoulder	khe·mee	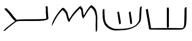	
I would carry it	es·sa·en·nu		
and wear	e·en·den·nu		
it like a crown	a·ta·ro·wt		
	lee	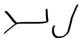	
account	mis·par		Job 31:37
of all my steps	tse·a·day		
I would give	ag·gee·den·nu	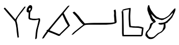	
like	ke·mo		
a prince) —	na·geed		
I would approach Him	a·qa·ra·ven·nu	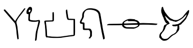	
if	im		Job 31:38
against me	a·lay	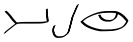	
my land	ad·ma·tee		
cries out	tiz·aq		
together	ve·ya·chad	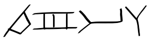	

and its furrows	te·la·me·ha	תלמיה	
weep	yiv·ka·yun	יבכיון	
if	im	אם	Job 31:39
its produce	ko·chah	כחה	
I have devoured	a·khal·tee	אכלתי	
without	ve·lee	בלי	
payment	kha·seph	כסף	
or broken the spirit	ve·ne·phesh	ונפש	
of its tenants	be·a·le·ha	בעליה	
	hip·pa·che·tee	הפחתי	
instead of	ta·chat	תחת	Job 31:40
wheat	chit·tah	חטה	
grow	ye·tse	יצא	
then let briers	cho·w·ach	חוח	
instead of	ve·ta·chat	ותחת	
barley ”	se·o·rah	שערה	
and stinkweed	va·e·shah	באשה	
Thus conclude	tam·mu	תמו	
the words	div·re	דברי	
of Job	ee·yo·wv	איובפ	
stopped	vay·yish·be·tu	וישבתו	Job 32:1
three	she·lo·shet	שלשת	
men	ha·a·na·sheem	האנשים	
So these	ha·el·leh	האלה	
answering	me·a·no·wt	מענות	
-	et	את	
Job	ee·yo·wv	איוב	

because	kee	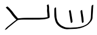	
he	hu		
was righteous	tsad·deeq	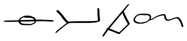	
in his own eyes	be·e·naw	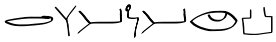	
This kindled	vay·yi·char	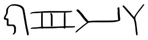	Job 32:2
the anger	aph		
of Elihu	e·lee·hu	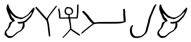	
son	ben		
of Barachel	ba·rakh·el		
the Buzite	hab·bu·zee		
of the family	mim·mish·pa·chat	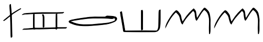	
of Ram	ram	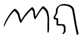	
against Job	be·ee·yo·wv	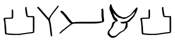	
He burned	cha·rah		
with anger	ap·po		
for	al		
justifying	tsad·de·qo	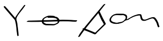	
himself	naph·sho		
rather than God	me·e·lo·heem		
against [Job’s] three	u·vish·lo·shet	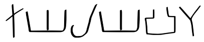	Job 32:3
friends	re·aw		
and he burned	cha·rah		
with anger	ap·po		
because	al		
-	a·sher		
they had failed	lo		
	ma·tse·u		

to refute [Job]	ma·a·neh		
and yet had condemned	vay·yar·shee·u	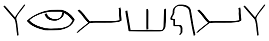	
-	et		
him	ee·yo·wv	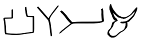	
Now Elihu	ve·e·lee·hu	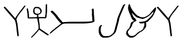	Job 32:4
had waited	chik·kah	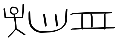	
-	et		
to Job	ee·yo·wv	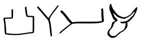	
to speak	bid·va·reem		
because	kee	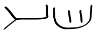	
were older	ze·qe·neem	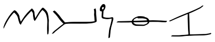	
the others	hem·mah		
than he	mim·men·nu	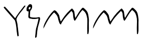	
-	le·ya·meem		
saw	vay·yar	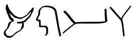	Job 32:5
But when he	e·lee·hu	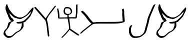	
that	kee	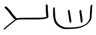	
had no	en	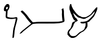	
further reply	ma·a·neh		
	be·phee		
the three	she·lo·shet	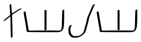	
men	ha·a·na·sheem		
was kindled	vay·yi·char	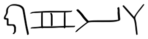	
his anger	ap·po		
declared :	vay·ya·an	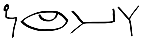	Job 32:6
So Elihu	e·lee·hu	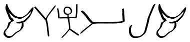	
son	ben		

of Barachel	ba·rakh·el		
the Buzite	hab·bu·zee		
	vay·yo·mar		
am young	tsa·eer		
“ I	a·nee	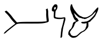	
in years	le·ya·meem		
while you	ve·at·tem		
are old	ye·shee·sheem	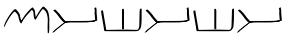	
that is why	al		
	ken	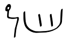	
I was timid	za·chal·tee	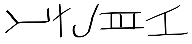	
and afraid	va·ʾī·ra	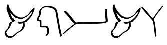	
to tell you	me·chaw·wot		
what I know	de·ee		
-	et·khem		
I thought	a·mar·tee	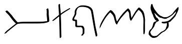	Job 32:7
that age	ya·meem	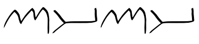	
should speak	ye·dab·be·ru		
and many	ve·rov	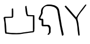	
years	neem	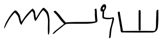	
should teach	yo·dee·u	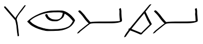	
wisdom	chakh·mah		
But	a·khen		Job 32:8
a spirit	ru·ach		
[there is]	hee	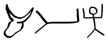	
in a man	ve·e·no·wosh		
the breath	ve·nish·mat		

of the Almighty	shad·day	𐤔𐤃𐤉	
that gives him understanding	te·vee·nem	𐤕𐤁𐤉𐤍𐤌	
It is not only	lo	𐤋𐤀	Job 32:9
the old	rab·beem	𐤓𐤁𐤉𐤌	
who are wise	yech·ka·mu	𐤉𐤇𐤊𐤌𐤅	
or the elderly	u·ze·qe·neem	𐤅𐤆𐤒𐤍𐤉𐤌	
who understand	ya·vee·nu	𐤉𐤁𐤉𐤍𐤅	
justice	mish·pat	𐤌𐤔𐤐𐤈	
Therefore	la·khen	𐤋𐤊𐤍	Job 32:10
I say	a·mar·tee	𐤀𐤌𐤓𐤕𐤉	
‘ Listen	shim·ah	𐤔𐤌𐤏𐤄	
to me	lee	𐤋𐤉	
will declare	a·chaw·veh	𐤀𐤇𐤅𐤄	
what I know ’	de·ee	𐤃𐤏𐤉	
too	aph	𐤀𐤐	
I	a·nee	𐤀𐤍𐤉	
Indeed	hen	𐤄𐤍	Job 32:11
I waited	ho·w·chal·tee	𐤄𐤅𐤇𐤋𐤕𐤉	
while you spoke	le·div·re·khem	𐤋𐤃𐤁𐤓𐤉𐤊𐤌	
I listened	a·zeen	𐤀𐤆𐤉𐤍	
to	ad	𐤏𐤃	
your reasoning	te·vu·no·te·khem	𐤕𐤁𐤅𐤍𐤕𐤉𐤊𐤌	
as	ad	𐤏𐤃	
you searched	tach·qe·run	𐤕𐤇𐤒𐤓𐤅𐤍	
for words	mil·leen	𐤌𐤋𐤉𐤍	
	ve·a·de·khem	𐤅𐤏𐤃𐤉𐤊𐤌	Job 32:12
I paid you full attention	et·bo·w·nan	𐤀𐤕𐤁𐤅𐤍𐤍	

	ve·hin·neh		
But no one	en	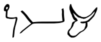	
proved Job	le·ee·yo·wv	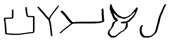	
wrong	mo·w·khee·ach		
you rebutted	o·w·neh		
his arguments	a·ma·raw		
not one of	mik·kem		
So do not	pen		Job 32:13
claim	to·me·ru		
‘ We have found	ma·tsa·nu		
wisdom	chakh·mah		
let God	el		
refute him ’	yid·de·phen·nu		
not	lo		
man	eesh	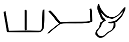	
But Job has not	ve·lo		Job 32:14
directed	a·rakh		
against me	e·lay	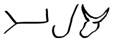	
[his] words	mil·leen	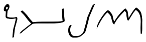	
with your arguments	u·ve·im·re·khem	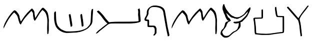	
and I will not	lo		
answer him	a·shee·ven·nu	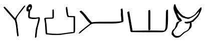	
[Job’s friends] are dismayed	chat·tu		Job 32:15
with no	lo		
to say	a·nu		
more	o·wd		
have escaped	he·tee·qu	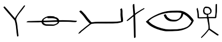	

them	me·hem		
words	mil·leem	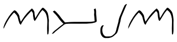	
Must I wait	ve·ho·w·chal·tee	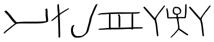	Job 32:16
now that	kee	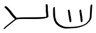	
they are silent	lo		
	ye·dab·be·ru		
now that	kee	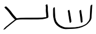	
they stand	a·me·du		
and no	lo		
reply ?	a·nu		
longer	o·wd		
will answer	a·a·neh		Job 32:17
too	aph		
I	a·nee	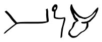	
	chel·qee	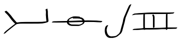	
will declare	a·chaw·veh	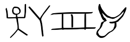	
what I know	de·ee		
yes	aph		
I	a·nee	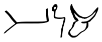	
For	kee	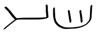	Job 32:18
I am full of	ma·le·tee		
words	mil·leem	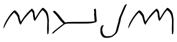	
compels me	he·tsee·qat·nee	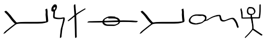	
and my spirit	ru·ach		
within me	bit·nee		
Behold	hin·neh		Job 32:19
my belly	vit·nee		

wine	ke·ya·yin	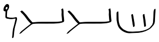	
	lo		
is like unvented	yip·pa·te·ach		
wineskin	ke·o·vo·wt		
like a new	cha·da·sheem	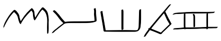	
it is about to burst	yib·ba·qe·a	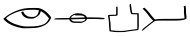	
I must speak	a·dab·be·rah		Job 32:20
and find relief	ve·yir·vach		
	lee	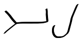	
I must open	eph·tach		
my lips	se·pha·tay		
and respond	ve·e·e·neh		
to no	al		Job 32:21
	na		
I will be partial	es·sa		
	phe·ne	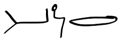	
one	eesh	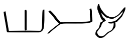	
	ve·el		
any man	a·dam		
nor will	lo		
I flatter	a·khan·neh		
For	kee	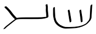	Job 32:22
I do not	lo		
know how	ya·da·tee		
to flatter	a·khan·neh		
in an instant [”]	kim·at		
would remove me	yis·sa·e·nee		

or my Maker	o·se·nee	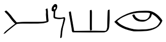	
[“] But	ve·u·lam		Job 33:1
hear	she·ma		
now	na		
O Job	ee·yo·wv	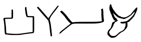	
my speech	mil·lay	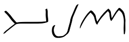	
to all	ve·khal		
my words	de·va·ray		
and listen	ha·a·zee·nah	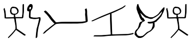	
Behold	hin·neh		Job 33:2
	na		
I will open	pa·tach·tee	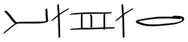	
my mouth	phee		
my address	dib·be·rah	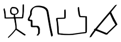	
of my tongue	le·sho·w·nee		
is on the tip	ve·chik·kee		
are from an upright	yo·sher	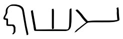	Job 33:3
heart	lib·bee		
My words	a·ma·ray	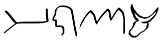	
what I know	ve·da·at		
and my lips	pha·tay		
sincerely	ba·rur	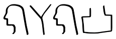	
speak	mil·le·lu	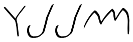	
The Spirit	ru·ach		Job 33:4
of God	el		
has made me	a·sa·te·nee		
and the breath	ve·nish·mat		

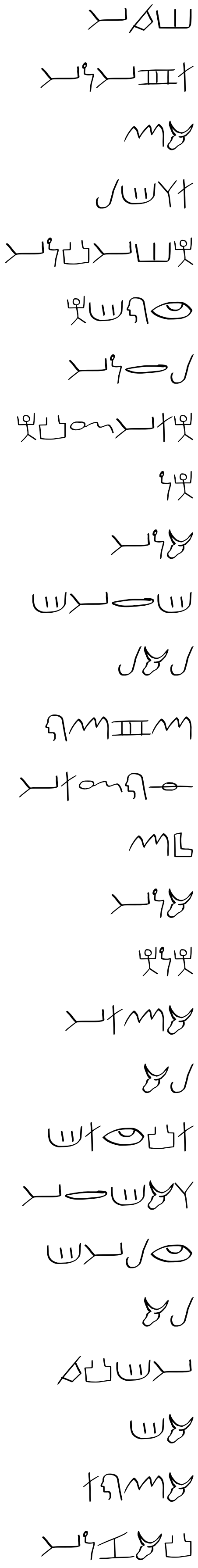

of the Almighty	shad·day	
gives me life	te·chay·ye·nee	
if	im	Job 33:5
you can	tu·khal	
Refute me	ha·shee·ve·nee	
prepare your case	er·khah	
and confront me	le·pha·nay	
	hit·yats·tsa·vah	
-	hen	Job 33:6
I	a·nee	
	khe·phee·kha	
am just like you before God	la·el	
from clay	me·cho·mer	
formed	qo·rats·tee	
was also	gam	
I	a·nee	
Surely	hin·neh	Job 33:7
fear of me	e·ma·tee	
no	lo	
should terrify you	te·va·a·te·ka	
will my hand	ve·akh·pee	
upon you	a·le·kha	
nor	lo	
be heavy	yikh·bad	
Surely	akh	Job 33:8
you have spoken	a·mar·ta	
in my hearing	ve·a·ze·nay	

	ve·qo·wl	𐤅𐤒𐤅𐤋	
these very words :	mil·leen	𐤌𐤋𐤉𐤍	
and I have heard	esh·ma	𐤀𐤔𐤌𐤏	
am pure	zakh	𐤆𐤊	Job 33:9
‘ I	a·nee	𐤀𐤍𐤉	
without	be·lee	𐤁𐤋𐤉	
transgression	pha·sha	𐤐𐤔𐤏	
am clean	chaph	𐤇𐤐	
I	a·no·khee	𐤀𐤍𐤊𐤉	
with no	ve·lo	𐤅𐤋𐤀	
iniquity	a·won	𐤏𐤅𐤍	
in me	lee	𐤋𐤉	
Yet	hen	𐤄𐤍	Job 33:10
occasions	te·nu·o·wt	𐤕𐤍𐤅𐤀𐤅𐤕	
against me	a·lay	𐤏𐤋𐤉	
[God] finds	yim·tsa	𐤉𐤌𐤑𐤀	
He counts me	yach·she·ve·nee	𐤉𐤇𐤔𐤁𐤍𐤉	
enemy	le·o·w·yev	𐤋𐤀𐤅𐤉𐤁	
as His	lo	𐤋𐤅	
He puts	ya·sem	𐤉𐤔𐤌	Job 33:11
in the stocks	bas·sad	𐤁𐤎𐤃	
my feet	rag·lay	𐤓𐤂𐤋𐤉	
He watches over	yish·mor	𐤉𐤔𐤌𐤓	
all	kal	𐤊𐤋	
my paths ’	a·re·cho·tay	𐤀𐤓𐤇𐤕𐤉	
Behold	hen	𐤄𐤍	Job 33:12
in this matter	zot	𐤆𐤀𐤕	

you are not	lo	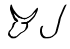	
right	tsa·daq·ta	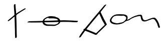	
I will answer you	e·e·ne·ka	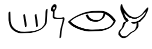	
for	kee	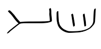	
is greater	yir·beh	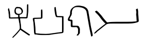	
God	e·lo·w·ha	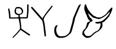	
than man	me·e·no·wosh	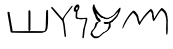	
Why	mad·du·a	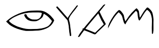	Job 33:13
to Him	e·law	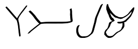	
do you complain	ree·vo·w·ta	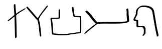	
that	kee	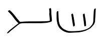	
	khal	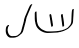	
a man asks ?	de·va·raw	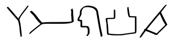	
nothing	lo	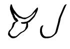	
He answers	ya·a·neh	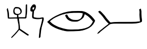	
For	kee	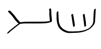	Job 33:14
in one [way]	ve·a·chat	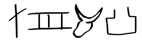	
speaks	ye·dab·ber	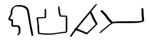	
God	el	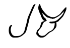	
and in another	u·vish·ta·yim	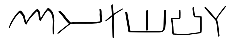	
[yet] no one	lo	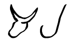	
notices	ye·shu·ren·nah	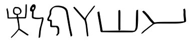	
In a dream	ba·cha·lo·wm	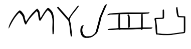	Job 33:15
in a vision	chez·yo·wn	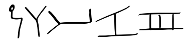	
in the night	lay·lah	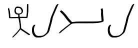	
falls	bin·phol	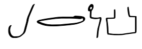	
when deep sleep	tar·de·mah	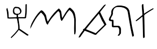	

upon	al		
men	a·na·sheem	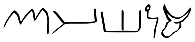	
as they slumber	bit·nu·mo·wt		
on	a·le	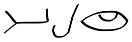	
their beds	mish·kav	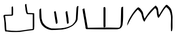	
-	az		Job 33:16
He opens	yig·leh	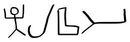	
their ears	o·zen		
	a·na·sheem	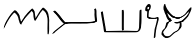	
with warnings	u·ve·mo·sa·ram		
and terrifies them	yach·tom	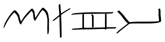	
to turn	le·ha·seer		Job 33:17
a man	a·dam		
from wrongdoing	ma·a·seh		
pride	ve·ge·vah		
from	mig·ge·ver		
and keep him	ye·khas·seh		
to preserve	yach·sokh		Job 33:18
his soul	naph·sho		
from	min·nee	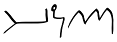	
the Pit	sha·chat	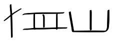	
and his life	ve·chay·ya·to	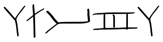	
from perishing	me·a·vor		
by the sword	bash·sha·lach	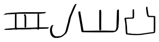	
A man is also chastened	ve·hu·khach	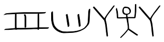	Job 33:19
with pain	be·makh·o·wv		
on	al		

his bed	mish·ka·vo	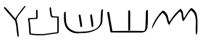	
distress	ve·rīv	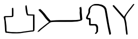	
in his bones	a·tsa·maw	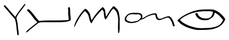	
and constant	e·tan		
detests	ve·zi·ha·mat·tu	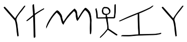	Job 33:20
so that he	chay·ya·to	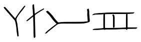	
his bread	la·chem	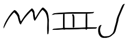	
and his soul	ve·naph·sho		
food	ma·a·khal		
[loathes] his favorite	ta·a·vah		
wastes away	yi·khel		Job 33:21
His flesh	be·sa·ro		
from sight	me·ro·ee		
protrude	u·she·phī		
bones	ats·mo·w·taw		
and his hidden	lo		
	ru·u		
draws near	vat·tiq·rav	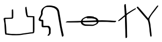	Job 33:22
to the Pit	lash·sha·chat	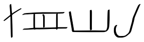	
He	naph·sho		
and his life	ve·chay·ya·to	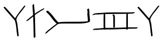	
to the messengers of death	lam·mi·teem		
Yet if	im		Job 33:23
there is	yesh	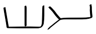	
on his side	a·law	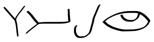	
a messenger	mal·akh		
mediator	me·leets	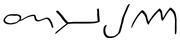	

one	e·chad	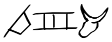	
in	min·nee	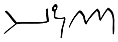	
a thousand	a·leph	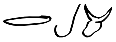	
to tell	le·hag·geed	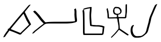	
a man	le·a·dam	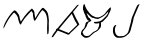	
what is right for him	ya·she·ro	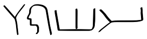	
to be gracious	vay·chun·nen·nu	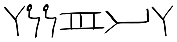	Job 33:24
to him and say	vay·yo·mer	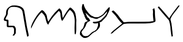	
‘ Spare him	pe·da·e·hu	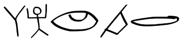	
from going down	me·re·det	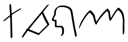	
to the Pit	sha·chat	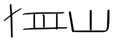	
I have found	ma·tsa·tee	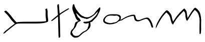	
his ransom ’	kho·pher	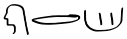	
is refreshed	ru·ta·phash	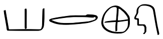	Job 33:25
then his flesh	be·sa·ro	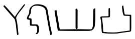	
like a child’s	min·no·ar	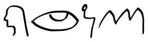	
he returns	ya·shuv	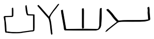	
to the days	lee·me	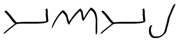	
of his youth	a·lu·maw	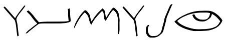	
He prays	ye·tar	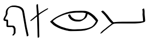	Job 33:26
to	el	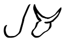	
God	e·lo·w·ah	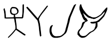	
and finds favor	vay·yir·tse·hu	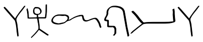	
he sees	vay·yar	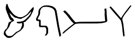	
[God’s] face	pa·naw	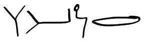	
and shouts for joy	bit·ru·ah	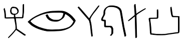	
and God restores	vay·ya·shev	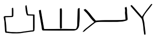	

to that man	le·e·no·wosh		
His righteousness	tsid·qa·to	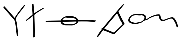	
Then he sings	ya·shor	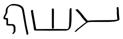	Job 33:27
before	al		
men	a·na·sheem	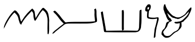	
with these words :	vay·yo·mer		
‘ I have sinned	cha·ta·tee		
what was right	ve·ya·shar	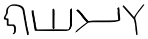	
and perverted	he·e·ve·tee	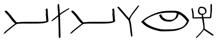	
yet I did not	ve·lo		
get what I deserved	sha·vah		
	lee	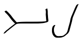	
He redeemed	pa·dah		Job 33:28
my soul	naph·shī	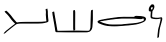	
from going down	me·a·vor		
to the Pit	bash·sha·chat	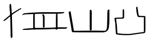	
and I will live	ve·chay·ya·tī	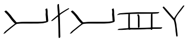	
the light ’	ba·o·wr		
to see	tir·eh		
Behold	hen		Job 33:29
all	kal		
these things	el·leh	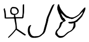	
does	yiph·al		
God	el		
two	pa·a·ma·yim		
or even three times	sha·lo·wosh		
to	im		

a man	ga·ver		
to bring back	le·ha·sheev	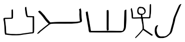	Job 33:30
his soul	naph·sho		
from	min·nee	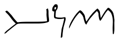	
the Pit	sha·chat	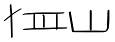	
that he may be enlightened	le·o·wr		
with the light	be·o·wr		
of life	ha·chay·yeem	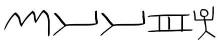	
Pay attention	haq·shev	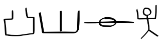	Job 33:31
Job	ee·yo·wv	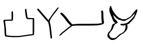	
and listen	she·ma		
to me	lee	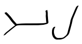	
be silent	ha·cha·resh		
and I	ve·a·no·khee	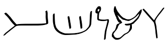	
will speak	a·dab·ber		
But if	im		Job 33:32
you have	yesh	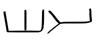	
something to say	mil·leen	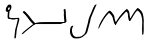	
answer me	ha·shee·ve·nee	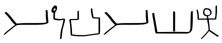	
speak up	dab·ber		
for	kee	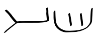	
I would like	cha·phats·tee		
to vindicate you	tsad·de·qe·ka	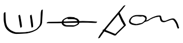	
But if	im		Job 33:33
not	a·yin		
	at·tah		
then listen	she·ma		

to me	lee	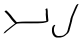	
be quiet	ha·cha·resh		
and I will teach	va·a·al·leph·kha	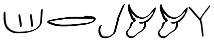	
you wisdom ”	chakh·mah		
continued	vay·ya·an	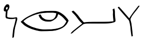	Job 34:1
Then Elihu	e·lee·hu	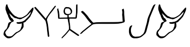	
:	vay·yo·mar		
“ Hear	shim·u		Job 34:2
O wise men	cha·kha·meem		
my words	mil·lay	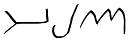	
O men of learning	ve·yo·de·eem		
give ear	ha·a·zee·nu	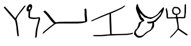	
to me	lee	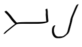	
For	kee	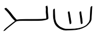	Job 34:3
the ear	o·zen		
words	mil·leen	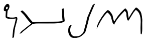	
tests	tiv·chan	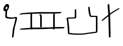	
as the mouth	ve·chekh	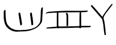	
tastes	yit·am		
food	le·e·khol		
what is right	mish·pat	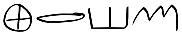	Job 34:4
Let us choose	niv·cha·rah		
for ourselves	la·nu	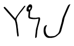	
let us learn	ne·de·ah		
together	ve·ne·nu	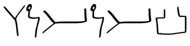	
what	mah	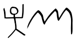	
is good	to·wv		

For	kee	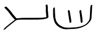	Job 34:5
has declared	a·mar		
Job	ee·yo·wv	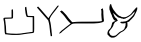	
‘ I am righteous	tsa·daq·tee	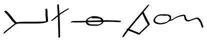	
yet God	ve·el		
has deprived me of	he·seer	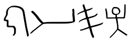	
justice	mish·pa·tee		
about	al		Job 34:6
my case ?	mish·pa·tee		
Would I lie	a·khaz·zev	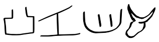	
is incurable	a·nush		
My wound	chits·tsee		
though I am without	ve·lee	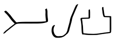	
transgression ’	pha·sha		
What	mee		Job 34:7
man	ge·ver		
is like Job	ke·ee·yo·wv	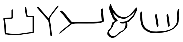	
[who] drinks up	yish·teh		
derision	la·ag		
like water ?	kam·ma·yim	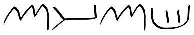	
He keeps	ve·a·rach		Job 34:8
company	le·chev·rah	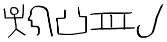	
with	im		
evildoers	po·a·le		
	a·ven		
and walks	ve·la·le·khet	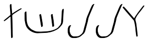	
with	im		

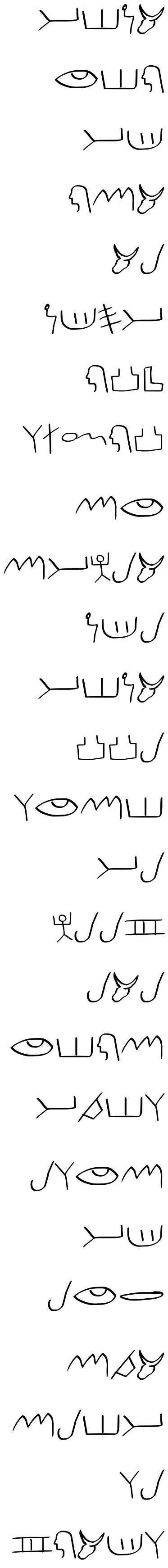

men	an·she	
wicked	re·sha	
For	kee	Job 34:9
he has said	a·mar	
nothing	lo	
‘ It profits	yis·kan	
a man	ga·ver	
that he should delight	bir·tso·to	
in	im	
God ’	e·lo·heem	
Therefore	la·khen	Job 34:10
O men	a·na·she	
of understanding	le·vav	
listen	shim·u	
to me	lee	
Far be it	cha·li·lah	
from God	la·el	
to do wrong	me·re·sha	
and from the Almighty	ve·shad·day	
to act unjustly	me·a·vel	
For	kee	Job 34:11
according to a man’s deeds	pho·al	
	a·dam	
He repays	ye·shal·lem	
him	lo	
ways	u·khe·o·rach	

according to a man’s	eesh	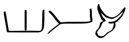	
He brings consequences	yam·tsi·en·nu		
Indeed	aph		Job 34:12
it is true	a·me·nam		
that God	el		
does not	lo		
act wickedly	yar·shee·a	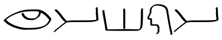	
and the Almighty	ve·shad·day		
does not	lo		
pervert	ye·aw·vet		
justice	mish·pat		
Who	mee	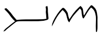	Job 34:13
gave Him charge	pha·qad	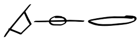	
	a·law	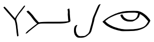	
over the earth ?	a·re·tsah		
Who	u·mee		
appointed [Him]	m		
world ?	te·vel	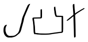	
[over] the whole	kul·lah	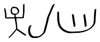	
If	im		Job 34:14
He were to set	ya·seem	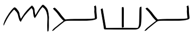	
to it	e·law	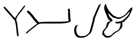	
His heart	lib·bo	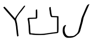	
His Spirit	ru·cho	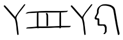	
and breath	ve·nish·ma·to	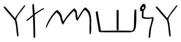	
	e·law	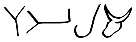	
and withdraw	ye·e·soph		

would perish	yig·va	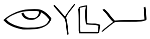	Job 34:15
all	kal	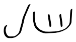	
flesh	ba·sar	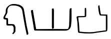	
together	ya·chad	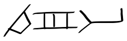	
and mankind	ve·a·dam	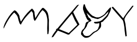	
to	al	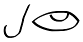	
the dust	a·phar	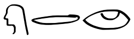	
would return	ya·shuv	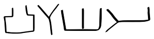	
If	ve·im	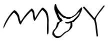	Job 34:16
you have understanding	bee·nah	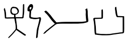	
hear	shim·ah	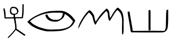	
this	zot	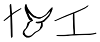	
listen to	ha·a·zee·nah	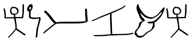	
	le·qo·wl	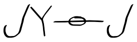	
my words	mil·lay	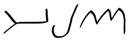	
Could	ha·aph	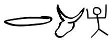	Job 34:17
one who hates	so·w·ne	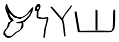	
justice	mish·pat	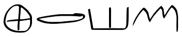	
govern ?	ya·cha·vo·wosh	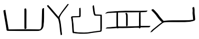	
	ve·im	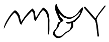	
the just	tsad·deeq	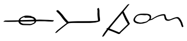	
and mighty One	kab·beer	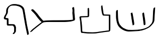	
Will you condemn	tar·shee·a	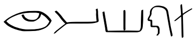	
who says	ha·a·mor	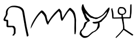	Job 34:18
to kings	le·me·lekh	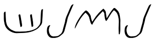	
‘ [You are] worthless ! ’	be·lee·ya·al	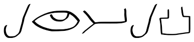	
‘ [You are] wicked’	ra·sha	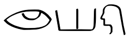	

and to	el		
nobles	ne·dee·veem		
who	a·sher		Job 34:19
is not	lo		
partial	na·sa		
	pe·ne	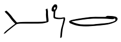	
to princes	sa·reem	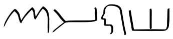	
and does not	ve·lo		
favor	nik·kar		
rich	sho·w·a		
over	liph·ne		
poor ?	dal		
For	kee	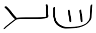	
the work	ma·a·seh		
of His hands	ya·daw		
they are all	kul·lam	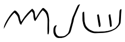	
in an instant	re·ga	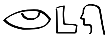	Job 34:20
They die	ya·mu·tu		
in the middle	va·cha·tso·wt	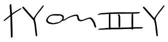	
of the night	la·ye·lah	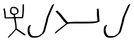	
convulse	ye·go·a·shu		
The people	am		
and pass away	ve·ya·a·vo·ru		
are removed	ve·ya·see·ru		
the mighty	ab·beer	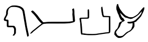	
without	lo		
human hand	ve·yad	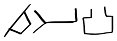	

For	kee	כי	Job 34:21
His eyes [are]	e·naw	עיניו	
on	al	על	
the ways	dar·khe	דרכי	
of a man	eesh	איש	
	ve·khal	וכל	
his every step	tse·a·daw	צעדיו	
and He sees	yir·eh	יראה	
There is no	en	אין	Job 34:22
darkness	cho·shekh	חשך	
[or]	ve·en	ואין	
deep shadow	tsal·ma·vet	צלמות	
can hide	le·his·sa·ter	להסתר	
where	m	שם	
the workers	po·a·le	פעלי	
of iniquity	a·ven	און	
For	kee	כי	Job 34:23
need not	lo	לא	
	al	על	
a man	eesh	איש	
examine	ya·seem	ישים	
further	o·wd	עוד	
[or] have him approach	la·ha·lokh	להלך	
	el	אל	
God	el	אל	
for judgment	bam·mish·pat	במשפט	
He shatters	ya·ro·a	ירע	Job 34:24

the mighty	kab·bee·reem	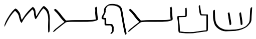	
without	lo		
inquiry	che·qer	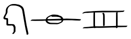	
and sets up	vay·ya·a·med		
others	a·che·reem	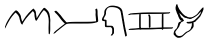	
in their place	tach·tam		
Therefore	la·khen		Job 34:25
He recognizes	yak·keer		
their deeds	ma·ba·de·hem	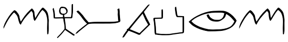	
He overthrows [them]	ve·ha·phakh		
in the night	lay·lah	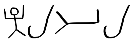	
and they are crushed	ve·yid·dak·ka·u	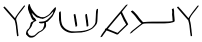	
for	ta·chat	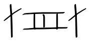	Job 34:26
their wickedness	re·sha·eem		
He strikes them	se·pha·qam	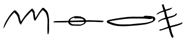	
in full	bim·qo·wm		
view	ro·eem	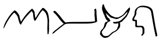	
because	a·sher		Job 34:27
	al		
	ken	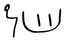	
they turned aside	sa·ru		
from Him	me·a·cha·raw		
for any	ve·khal		
of His ways	de·ra·khaw		
and had no	lo		
regard	his·kee·lu		
to come	le·ha·vee	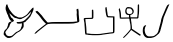	Job 34:28

before Him	a·law	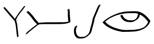	
They caused the cry	tsa·a·qat		
of the poor	dal		
the outcry	ve·tsa·a·qat		
of the afflicted	a·nee·yeem	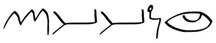	
and He heard	yish·ma		
But when He	ve·hu	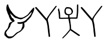	Job 34:29
remains silent	yash·qit	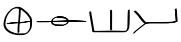	
who	u·mee		
can condemn Him ?	yar·shi·a	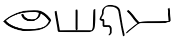	
When He hides	ve·yas·ter		
His face	pa·neem	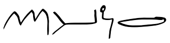	
who	u·mee		
can see Him ?	ye·shu·ren·nu		
Yet He watches over	ve·al		
and nation	go·w		
	ve·al		
man	a·dam		
both	ya·chad	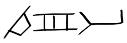	
should not rule	mim·me·lokh	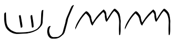	Job 34:30
men	a·dam		
that godless	cha·neph	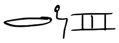	
or lay snares	mim·mo·qe·she	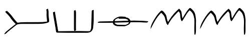	
for the people	am		
Suppose	kee	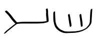	Job 34:31
to	el		
God	el		

someone says	he·a·mar		
‘ I have endured my punishment	na·sa·tee		
no more	lo		
I will offend	ech·bol	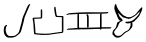	
what I cannot	bil·a·de		Job 34:32
see	e·che·zeh	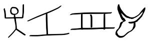	
	at·tah		
Teach me	ho·re·nee		
if	im		
wrong	a·vel		
I have done	pa·al·tee		
I will not	lo		
do it again ’	o·seeph	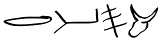	
on your own terms	ha·me·im·me·kha		Job 34:33
Should God repay you	ye·shal·men·nah	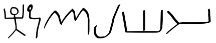	
when	kee		
you have disavowed His	ma·as·ta		
?	kee	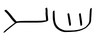	
You	at·tah		
must choose	tiv·char	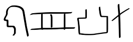	
not	ve·lo		
I	a·nee	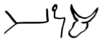	
what	u·mah		
you know	ya·da·ta		
so tell me	dab·ber		
Men	an·she		Job 34:34

of understanding	le·vav	
will declare	yo·me·ru	
to me	lee	
men	ve·ge·ver	
and the wise	cha·kham	
who hear me	sho·me·a	
[will say] :	lee	
‘ Job	ee·yo·wv	Job 34:35
without	lo	
knowledge	ve·da·at	
speaks	ye·dab·ber	
his words	u·de·va·raw	
lack	lo	
insight ’	ve·has·kel	
If only	a·vee	Job 34:36
were tried	yib·ba·chen	
Job	ee·yo·wv	
to	ad	
the utmost	ne·tsach	
for	al	
answering	te·shu·vot	
man	be·an·she	
like a wicked	a·ven	
For	kee	Job 34:37
he adds	yo·seeph	
to	al	
his sin	chat·ta·to	

rebellion	phe·sha	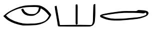	
among us	be·ne·nu	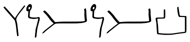	
he claps [his hands]	yis·po·wq	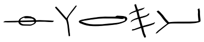	
and multiplies	ve·ye·rev	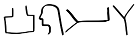	
his words	a·ma·raw	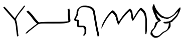	
against God ”	la·el	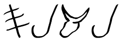	
went on	vay·ya·an	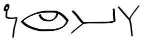	Job 35:1
And Elihu	e·lee·hu	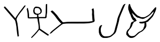	
to say :	vay·yo·mar	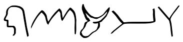	
this	ha·zot	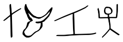	Job 35:2
“ Do you think	cha·shav·ta	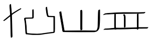	
is just ?	le·mish·pat	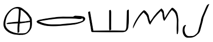	
You say	a·mar·ta	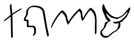	
‘ I am more righteous	tsid·qee	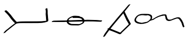	
than God’	me·el	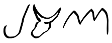	
For	kee	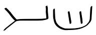	Job 35:3
you ask	to·mar	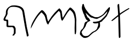	
‘ What	mah	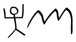	
does it profit	yis·kan	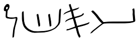	
me	lakh	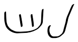	
and what	mah	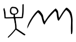	
benefit do I gain	o·eel	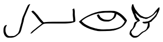	
apart from sin ?’	me·chat·ta·tee	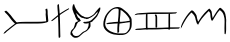	
I	a·nee	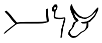	Job 35:4
will reply	a·shee·ve·kha	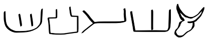	
to you	mil·leen	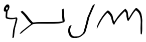	
-	ve·et	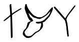	

and to your friends	re·e·kha	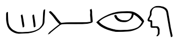	
as well	im·makh	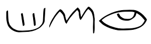	
Look	hab·bet	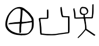	Job 35:5
to the heavens	sha·ma·yim	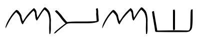	
and see	u·re·eh	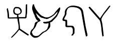	
gaze	ve·shur	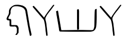	
at the clouds	cha·qeem	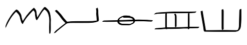	
high	ga·ve·hu	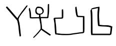	
above you	mim·me·ka	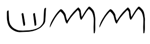	
If	im	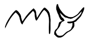	Job 35:6
you sin	cha·ta·ta	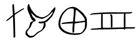	
what	mah	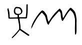	
do you accomplish	tiph·al	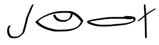	
against Him ?	bo	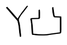	
If you multiply	ve·rab·bu	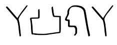	
your transgressions	phe·sha·e·kha	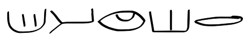	
what	mah	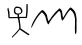	
do you do	ta·a·seh	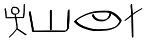	
to Him ?	lo	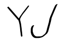	
If	im	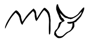	Job 35:7
you are righteous	tsa·daq·ta	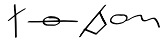	
what	mah	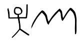	
do you give	tit·ten	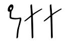	
Him	lo	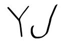	
or	o	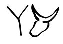	
what	mah	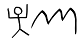	
from your hand ?	mee·ya·de·kha	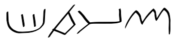	

does He receive	yiq·qach	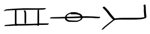	
affects only a man	le·eesh		Job 35:8
like yourself	ka·mo·w·kha		
Your wickedness	rish·e·kha		
only a son	u·le·ven	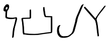	
of man	a·dam		
and your righteousness	tsid·qa·te·kha	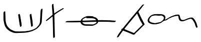	
under great	me·rov		Job 35:9
oppression	a·shu·qeem	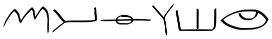	
Men cry out	yaz·ee·qu		
they plead for relief	ye·shaw·ve·u		
from the arm	miz·ze·ro·w·a		
of the mighty	rab·beem	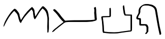	
But no	ve·lo		Job 35:10
one asks	a·mar		
‘ Where [is]	ay·yeh	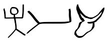	
God	e·lo·w·ah	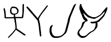	
my Maker	o·say		
who gives us	no·ten	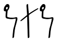	
songs	ze·mi·ro·wt		
in the night	bal·la·ye·lah	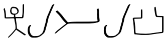	
who teaches us	mal·le·phe·nu		Job 35:11
more than the beasts	mib·ba·ha·mo·wt		
of the earth	a·rets		
than the birds	u·me·o·wph		
of the air ? ’	hash·sha·ma·yim		
and makes us wiser	ye·chak·ke·me·nu		

There	sham	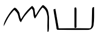	Job 35:12
they cry out	yits·a·qu		
but He does not	ve·lo		
answer	ya·a·neh		
because of	mip·pe·ne		
the pride	ge·o·wn		
of evil men	ra·eem	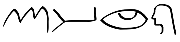	
Surely	a·kho·sha		Job 35:13
to empty pleas	w		
does not	lo		
listen	yish·ma		
God	el		
and the Almighty	ve·shad·day		
does not	lo		
take note of it	ye·shu·ren·nah		
How much less	aph		Job 35:14
then, when	kee	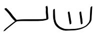	
you say	to·mar		
that you do not	lo		
see Him	te·shu·ren·nu		
that your case	deen	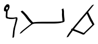	
is before Him	le·pha·naw	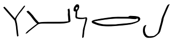	
and you must wait	u·te·cho·w·lel		
for Him	lo	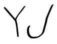	
and further	ve·at·tah		Job 35:15
that	kee	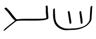	
	a·yin		

He has not punished	pa·qad	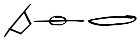	
[in] His anger	ap·po		
[or]	ve·lo		
taken much notice	ya·da		
of folly !	bap·pash		
	me·od		
So Job	ve·ee·yo·wv	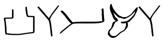	Job 35:16
in vain	he·vel		
opens	yiph·tseh		
his mouth	pee·hu	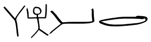	
without	biv·lee	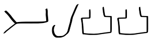	
knowledge ”	da·at		
words	mil·leen	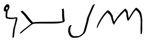	
and multiplies	yakh·bir	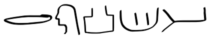	
continued	vay·yo·seph		Job 36:1
And Elihu	e·lee·hu	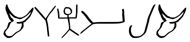	
:	vay·yo·mar		
“ Bear	kat·tar		Job 36:2
with me	lee	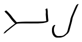	
a little longer	ze·er		
and I will show you	va·a·chaw·ve·ka	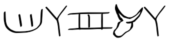	
that	kee	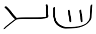	
there is more	o·wd		
on God’s behalf	le·e·lo·w·ah		
to be said	mil·leem	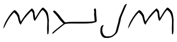	
I get	es·sa		Job 36:3
my knowledge	de·ee		

from afar	le·me·ra·cho·wq	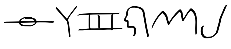	
to my Maker	u·le·pho·a·lee		
and I will ascribe	et·ten		
justice	tse·deq	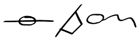	
For	kee	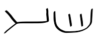	Job 36:4
truly	a·me·nam		
are free of	lo		
falsehood	she·qer	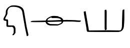	
my words	mil·lay	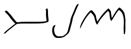	
one perfect	te·meem	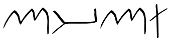	
in knowledge	de·o·wt		
is with you	im·makh		
Indeed	hen		Job 36:5
God [is]	el		
mighty	kab·beer	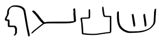	
no one	ve·lo		
but He despises	yim·as		
[He is] mighty	kab·beer	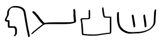	
in strength	ko·ach		
of understanding	lev	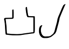	
He does not	lo		Job 36:6
alive	ye·chay·yeh	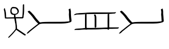	
keep the wicked	ra·sha		
justice	u·mish·pat	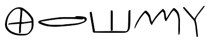	
to the afflicted	a·nee·yeem	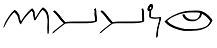	
but He grants	yit·ten	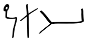	
He does not	lo		Job 36:7

take	yig·ra		
off the righteous	mits·tsad·deeq	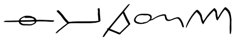	
His eyes	e·naw	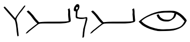	
with	ve·et		
kings	me·la·kheem		
but He enthrones them	lak·kis·se		
	vay·yo·shee·vem	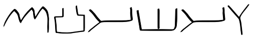	
forever	la·ne·tsach		
and exalts them	vay·yig·ba·hu	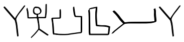	
And if	ve·im		Job 36:8
men are bound	a·su·reem		
with chains	baz·ziq·qeem	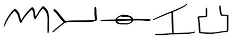	
caught	yil·la·khe·dun		
in cords	be·chav·le	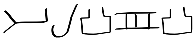	
of affliction	o·nee	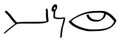	
then He tells	vay·yag·ged	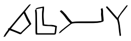	Job 36:9
them	la·hem		
their deeds	pa·o·lam		
they have transgressed	u·phish·e·hem		
and how	kee	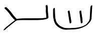	
arrogantly	yit·gab·ba·ru		
He opens	vay·yi·gel	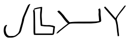	Job 36:10
their ears	a·ze·nam		
to correction	lam·mu·sar		
and commands	vay·yo·mer		
that	kee	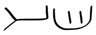	
they turn	ye·shu·vun	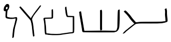	

from iniquity	me·a·ven		
If	im		Job 36:11
they obey	yish·me·u		
and serve [Him]	ve·ya·a·vo·du		
then they end	ye·khal·lu		
their days	ye·me·hem	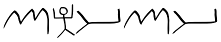	
in prosperity	bat·to·wv		
and their years	u·she·ne·hem	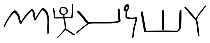	
in happiness	ban·ne·ee·meem	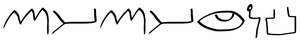	
But if	ve·im		Job 36:12
they do not	lo		
obey	yish·me·u		
by the sword	be·she·lach	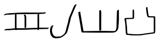	
then they perish	ya·a·vo·ru		
and die	ve·yig·ve·u		
without	kiv·lee	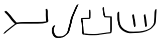	
knowledge	da·ʿat		
The godless	ve·chan·phe		Job 36:13
in heart	lev	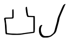	
harbor	ya·see·mu	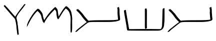	
resentment	aph		
they do not	lo		
cry for help	ye·shaw·ve·u		
even when	kee	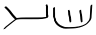	
He binds them	a·sa·ram		
die	ta·mot		Job 36:14
in their youth	ban·no·ar		

They	naph·sham	𐤍𐤐𐤔𐤌	
-	ve·chay·ya·tam	𐤅𐤇𐤉𐤕𐤌	
among the male shrine prostitutes	baq·qe·de·sheem	𐤁𐤒𐤃𐤔𐤉𐤌	
God rescues	ye·chal·lets	𐤉𐤇𐤋𐤑	Job 36:15
the afflicted	a·nee	𐤏𐤍𐤉	
by their affliction	ve·a·ne·yo	𐤁𐤏𐤍𐤉𐤅	
and opens	ve·yi·gel	𐤅𐤉𐤂𐤋	
in oppression	bal·la·chats	𐤁𐤋𐤇𐤑	
their ears	a·ze·nam	𐤀𐤆𐤍𐤌	
Indeed	ve·aph	𐤅𐤀𐤐	Job 36:16
He drew you	ha·see·te·kha	𐤄𐤎𐤉𐤕𐤊	
from the jaws	mip·pee	𐤌𐤐𐤉	
of distress	tsar	𐤑𐤓	
and broad place	ra·chav	𐤓𐤇𐤁	
to a spacious	lo	𐤋𐤀	
	mu·tsaq	𐤌𐤅𐤑𐤒	
	tach·te·ha	𐤕𐤇𐤕𐤉𐤄	
	ve·na·chat	𐤅𐤍𐤇𐤕	
to a table	le·cha·ne·kha	𐤔𐤋𐤇𐤍𐤊	
full	ma·le	𐤌𐤋𐤀	
of richness	da·shen	𐤃𐤔𐤍	
with the judgment	ve·deen	𐤅𐤃𐤉𐤍	Job 36:17
due the wicked	ra·sha	𐤓𐤔𐤏	
But now you are laden	ma·le·ta	𐤌𐤋𐤀𐤕	
judgment	deen	𐤃𐤉𐤍	
and justice	u·mish·pat	𐤅𐤌𐤔𐤐𐤈	
have seized you	yit·mo·khu	𐤉𐤕𐤌𐤊𐤅	

-	kee	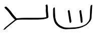	Job 36:18
Be careful	che·mah	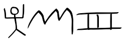	
that no one	pen		
lures	ye·see·te·kha	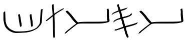	
you with riches	ve·sa·pheq		
let a large	ve·rav		
bribe	ko·pher		
do not	al		
lead you astray	yat·te·ka		
keep	ha·ya·a·rokh		Job 36:19
Can your wealth	shu·a·kha		
you from	lo		
distress ?	ve·tsar		
or all	ve·khol		
your mighty effort	ma·a·mats·tse		
	kho·ach		
Do not	al		Job 36:20
long for	tish·aph		
the night	hal·la·ye·lah	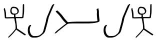	
vanish	la·a·lo·wt		
when people	am·meem		
from their homes	tach·tam		
Be careful	hish·sha·mer	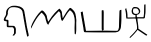	Job 36:21
not	al		
to turn	te·phen		
to	el		
iniquity	a·ven		

for	kee	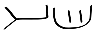	
	al		
this	zeh	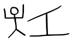	
you have preferred	ba·char·ta		
to affliction	me·o·nee		
Behold	hen		Job 36:22
God	el		
is exalted	yas·geev		
in His power	be·kho·cho	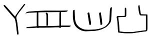	
Who	mee	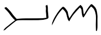	
like Him ?	kha·mo·hu		
is a teacher	mo·w·reh		
Who	mee	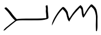	Job 36:23
has appointed	pha·qad	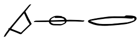	
for Him	a·law	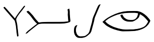	
His way	dar·ko	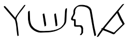	
or	u·mee		
told Him	a·mar		
‘ You have done	pa·al·ta		
wrong ’ ?	aw·lah		
Remember	ze·khor	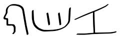	Job 36:24
	kee	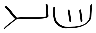	
to magnify	tas·gee		
His work	pha·o·lo		
which	a·sher		
have praised in song	sho·re·ru		
men	a·na·sheem	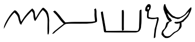	

All	kal	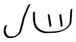	Job 36:25
mankind	a·dam		
has seen	cha·zu	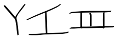	
it	vo		
men	e·no·wosh		
behold it	yab·beet	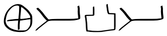	
from afar	me·ra·cho·wq	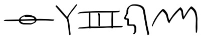	
Indeed	hen		Job 36:26
God [is]	el		
great —	gee	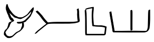	
beyond	ve·lo		
our knowledge	ne·da		
the number	mis·par		
of His years	sha·naw	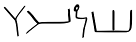	
is unsearchable	ve·lo		
	che·qer	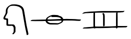	
For	kee	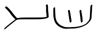	Job 36:27
He draws up	ye·ga·ra		
drops	nit·phe		
of water	ma·yim	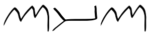	
which distill	ya·zoq·qu	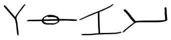	
the rain	ma·tar		
from the mist	le·e·do		
which	a·sher		Job 36:28
pour out	yiz·ze·lu	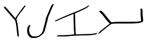	
the clouds	she·cha·qeem	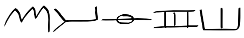	
and shower	yir·a·phu		

on	a·le	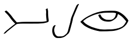	
mankind	a·dam		
abundantly	rav	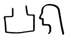	
Furthermore	aph		Job 36:29
	im		
who can understand	ya·veen	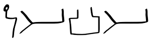	
spread out	miph·re·se		
how the clouds	av		
how the thunder roars	te·shu·o·wt		
from His pavilion ?	suk·ka·to		
See how	hen		Job 36:30
He scatters	pa·ras		
around Him	a·law	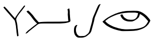	
His lightning	o·wro		
the depths	ve·sha·re·she		
of the sea	hay·yam	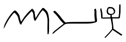	
and covers	kis·sah		
For	kee	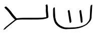	Job 36:31
by these	vam		
He judges	ya·deen		
the nations	am·meem		
and provides	yit·ten	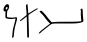	
food	o·khel		
in abundance	le·makh·beer		
-	al		Job 36:32
His hands	kap·pa·yim	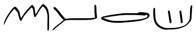	
He fills	kis·sah		

with lightning	o·wr		
and commands	vay·tsaw	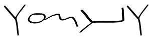	
it	a·le·ha	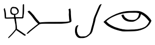	
to strike its mark	ve·maph·gee·a		
declares	yag·geed	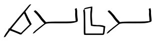	Job 36:33
[His presence]	a·law	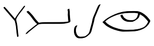	
The thunder	re·o		
even the cattle	miq·neh	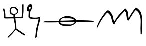	
	aph		
regard	al		
the rising [storm] [”]	o·w·leh		
also	aph		Job 37:1
[“] At this	le·zot		
pounds	ye·che·rad		
my heart	lib·bee		
and leaps	ve·yit·tar	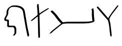	
from its place	mim·me·qo·w·mo	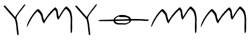	
Listen	shim·u		Job 37:2
closely	sha·mo·w·a		
to the thunder	be·ro·gez		
of His voice	qo·lo	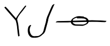	
and the rumbling	ve·he·geh		
from His mouth	mip·pee	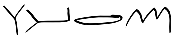	
[that] comes	ye·tse		
beneath	ta·chat	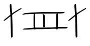	Job 37:3
the whole	kal	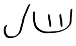	
sky	hash·sha·ma·yim	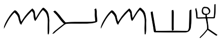	

He unleashes	yish·re·hu	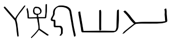	
His lightning	ve·o·w·ro		
and sends it	al		
to the ends	kan·pho·wt		
of the earth	ha·a·rets		
Then	a·cha·raw	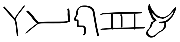	Job 37:4
there comes a roaring	yish·ag		
sound	qo·wl	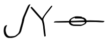	
He thunders	yar·em		
voice	be·qo·wl	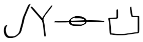	
with His majestic	ge·o·w·no		
He does not	ve·lo		
restrain [the lightning]	ye·aq·qe·vem	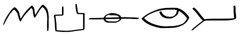	
when	kee	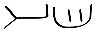	
resounds	yish·sha·ma		
His voice	qo·w·lo	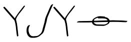	
thunders	yar·em		Job 37:5
God	el		
with His voice	be·qo·w·lo	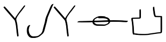	
wondrously	niph·la·o·wt	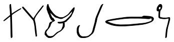	
He does	o·seh		
great things	ge·do·lo·wt		
we cannot	ve·lo		
comprehend	ne·da		
For	kee	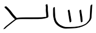	Job 37:6
to the snow	lash·shɛ·lag		
He says	yo·mar		

‘ Fall	he·ve		
[on] the earth ’	a·rets		
and to the gentle rain	ve·ge·shem		
	ma·tar		
‘ Pour out	ve·ge·shem		
downpour ’	mit·ro·wt		
a mighty	uz·zo	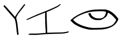	
the hand	be·yad	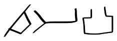	Job 37:7
of every	kal	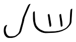	
man	a·dam		
He seals up	yach·to·wm		
may know	la·da·at		
so that all	kal		
men	an·she		
His work	ma·a·se·hu		
enter	vat·ta·vo	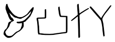	Job 37:8
The wild animals	chay·yah	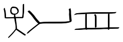	
	ve·mo		
their lairs	a·rev		
in their dens	u·vim·o·w·no·te·ha		
they settle down	tish·kon	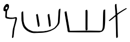	
from	min		Job 37:9
its chamber	ha·che·der	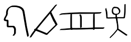	
comes	ta·vo·w		
The tempest	su·phah	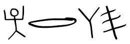	
from the driving north winds	u·mim·me·za·reem		
and the cold	qa·rah	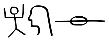	

By the breath	min·nish·mat		Job 37:10
of God	el		
is formed	yit·ten	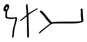	
the ice	qa·rach	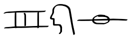	
expanses	ve·ro·chav	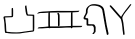	
and the watery	ma·yim	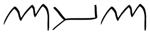	
are frozen	be·mu·tsaq		
-	aph		Job 37:11
with moisture	be·ree		
He loads	yat·ree·ach	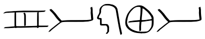	
the clouds	av		
He scatters	ya·pheets	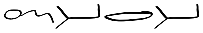	
through them	a·nan		
His lightning	o·w·ro		
They	ve·hu	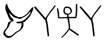	Job 37:12
swirl about	me·sib·bo·wt		
whirling	mit·hap·pekh		
at His direction	be·tach·bu·la·to		
accomplishing	le·pha·o·lam		
all	kol		
that	a·sher		
He commands	ye·tsaw·vem		
over	al		
the face	pe·ne	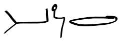	
of all	te·vel	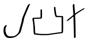	
the earth	a·re·tsah		
Whether	im		Job 37:13

for punishment	le·she·vet		
or	im		
for His land	le·ar·tso		
	im		
in His loving devotion	le·che·sed	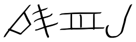	
He accomplishes this	yam·tsi·e·hu		
Listen	ha·a·zee·nah	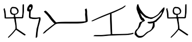	Job 37:14
to this	zot		
O Job	ee·yo·wv	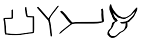	
stand still	a·mod	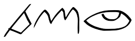	
and consider	ve·hit·bo·w·nen		
the wonders	niph·le·o·wt	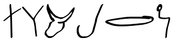	
of God	el		
Do you know	ha·te·da		Job 37:15
dispatches	be·sum		
how God	e·lo·w·ah	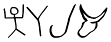	
	a·le·hem	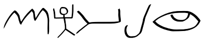	
flash ?	ve·ho·w·phee·a	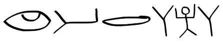	
or makes the lightning	o·wr		
the clouds	a·na·no	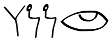	
Do you understand	ha·te·da		Job 37:16
how	al		
float	miph·le·se	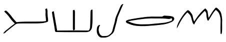	
the clouds	av		
those wonders	miph·le·o·wt		
of Him who is perfect	te·meem	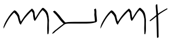	

in knowledge ?	de·eem	
You whose	a·sher	Job 37:17
clothes	be·ga·de·kha	
get hot	cham·meem	
lies hushed	be·hash·qit	
when the land	e·rets	
under the south wind	mid·da·ro·wm	
spread out	tar·qee·a	Job 37:18
can you, like Him	im·mo	
the skies	lish·cha·qeem	
to reflect the heat	cha·za·qeem	
like a mirror	kir·ee	
of bronze ?	mu·tsaq	
Teach us	ho·w·dee·e·nu	Job 37:19
what	mah	
we should say	no·mar	
to Him	lo	
we cannot	lo	
draw up our case	na·a·rokh	
when our faces	mip·pe·ne	
are in darkness	cho·shekh	
Should He be told	hay·sup·par	Job 37:20
	lo	
that	kee	
I want to speak ?	a·dab·ber	
	im	
ask	a·mar	

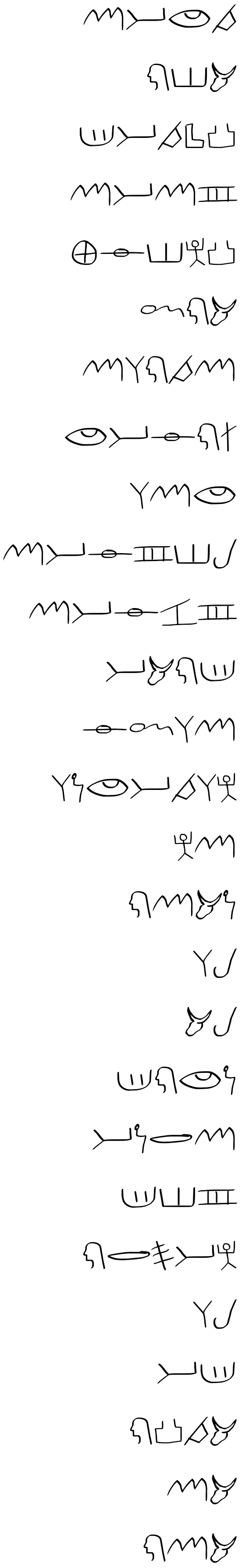

Would a man	eesh	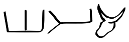	
-	kee	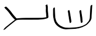	
to be swallowed up ?	ye·vul·la	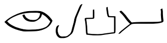	
Now	ve·at·tah		Job 37:21
no one	lo		
can gaze	ra·u		
at the sun	o·wr		
bright	ba·heer	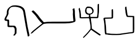	
[when] it [is]	hu		
in the skies	bash·she·cha·qeem	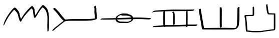	
after the wind	ve·ru·ach	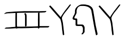	
has swept them	a·ve·rah		
clean	vat·te·ta·ha·rem		
Out of the north	mits·tsa·pho·wn		Job 37:22
in golden [splendor]	za·hav		
He comes	ye·e·teh		
surrounds	al		
Him	e·lo·w·ah	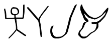	
awesome	no·w·ra		
majesty	ho·wd		
The Almighty	shad·day	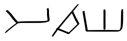	Job 37:23
is beyond	lo		
our reach	me·tsa·nu·hu		
He is exalted	sag·gee	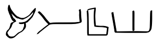	
in power !	kho·ach		
In His justice	u·mish·pat	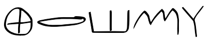	
and great	ve·rov	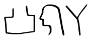	

righteousness	tse·da·qah	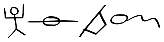	
He does not	lo		
oppress	ye·an·neh		
Therefore	la·khen		Job 37:24
fear Him	ye·re·u·hu		
men	a·na·sheem	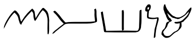	
for He is not	lo		
partial	yir·eh		
to the	kal	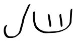	
wise	chakh·me	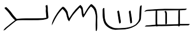	
in heart ”	lev		
answered	vay·ya·an	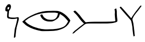	Job 38:1
Then the LORD	YHVH		
	et		
Job	ee·yo·wv	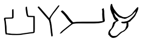	
out of	min		
the whirlwind	has·se·ʿa·rah		
and said :	vay·yo·mar		
“ Who	mee	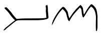	Job 38:2
is this	zeh	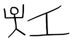	
who obscures	mach·sheekh		
My counsel	e·tsah	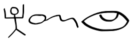	
by words	ve·mil·leen		
without	be·lee	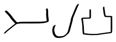	
knowledge ?	da·at		
brace	e·zar	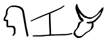	Job 38:3
Now	na		

like a man	khe·ge·ver		
yourself	cha·la·tse·kha		
I will question you	ve·esh·a·le·kha		
and you shall inform Me	ve·ho·w·dee·e·nee	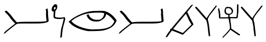	
Where	e·phoh	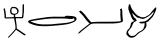	Job 38:4
were you	ha·yee·ta	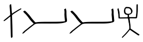	
when I laid the foundations	be·ya·se·dee		
of the earth ?	a·rets		
Tell [Me]	hag·ged		
if	im		
you have understanding	ya·da·ta		
	vee·nah	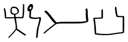	
Who	mee	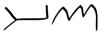	Job 38:5
fixed	sam		
its measurements ?	me·mad·de·ha		
Surely	kee	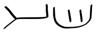	
you know !	te·da		
Or	o		
who	mee		
stretched	na·tah		
across it ?	a·le·ha	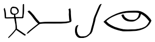	
a measuring line	qaw	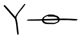	
-	al		Job 38:6
On what	mah	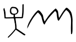	
were its foundations	a·da·ne·ha	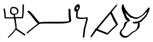	
set	ha·te·ba·u	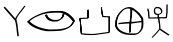	

or	o	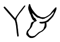	
who	mee	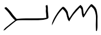	
laid	ya·rah	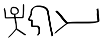	
	e·ven	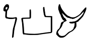	
its cornerstone	pin·na·tah	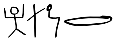	
sang	be·ran	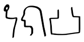	Job 38:7
together	ya·chad	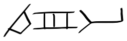	
stars	ko·wkh·ve	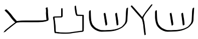	
while the morning	bo·qer	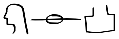	
shouted for joy ?	vay·ya·ree·u	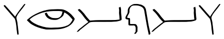	
and all	kal	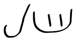	
the sons	be·ne	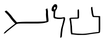	
of God	e·lo·heem	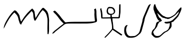	
Who enclosed	vay·ya·sekh	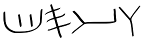	Job 38:8
behind doors	bid·la·ta·yim	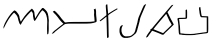	
the sea	yam	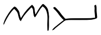	
when it burst forth	be·gee·cho	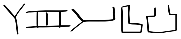	
from the womb	me·re·chem	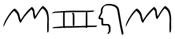	
	ye·tse	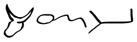	
when I made	be·su·mee	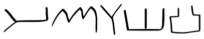	Job 38:9
the clouds	a·nan	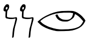	
its garment	le·vu·sho	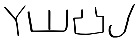	
and thick darkness	va·a·ra·phel	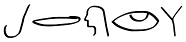	
its blanket	cha·tul·la·to	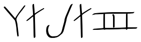	
when I fixed	va·esh·bor	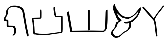	Job 38:10
	a·law	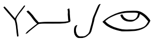	
its boundaries	chuq·qee	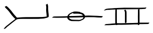	

and set in place	va·a·seem	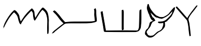	
its bars	be·ree·ach	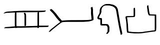	
and doors	u·de·la·ta·yim	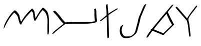	
and I declared :	va·o·mar		Job 38:11
this far	ad		
	poh		
‘ You may come	ta·vo·w		
but no	ve·lo		
farther	to·seeph	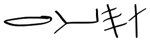	
here	u·pho		
must stop ’ ?	ya·sheet	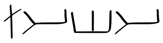	
your proud	big·o·wn		
waves	gal·le·kha	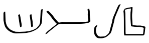	
In your days	he·mī·ya·mɛ·kha		Job 38:12
have you commanded	tsiw·vee·ta		
the morning	bo·qer	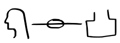	
or assigned	yid·daʿ·tah		
the dawn	sha·char	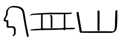	
its place	me·qo·mo	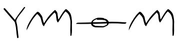	
that it might spread	le·e·choz	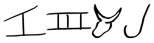	Job 38:13
to the ends	be·khan·pho·wt	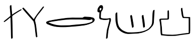	
of the earth	ha·a·rets		
and shake	ve·yin·na·a·ru		
the wicked	re·sha·ʿīm		
out of it ?	mim·men·nah		
The earth takes shape	tit·hap·pekh		Job 38:14
like clay	ke·cho·mer	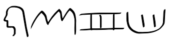	

[under] a seal	cho·w·tam		
its hills stand out	ve·yit·yats·tse·vu	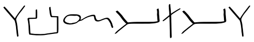	
like	ke·mo	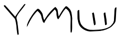	
the folds of a garment	le·vush		
is withheld	ve·yim·ma·na		Job 38:15
from the wicked	mē·re·sha·ʿīm		
Light	o·w·ram		
arm	u·ze·ro·w·a		
and their upraised	ra·mah		
is broken	tish·sha·ver		
Have you journeyed	ha·va·ta	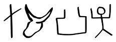	Job 38:16
to	ad		
the vents	niv·khe		
of the sea	yam	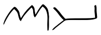	
in the trenches	u·ve·che·qer	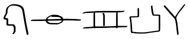	
of the deep ?	te·ho·wm		
or walked	hit·hal·la·khe·ta	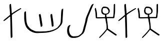	
been revealed	ha·nig·lu	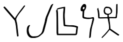	Job 38:17
to you ?	le·kha	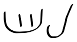	
Have the gates	sha·a·re		
of death	ma·vet		
the gates	ve·sha·a·re		
of the shadow of death ?	tsal·ma·vet	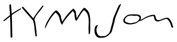	
Have you seen	tir·eh		
Have you surveyed	hit·bo·nan·ta		Job 38:18
	ad		
the extent	ra·cha·ve		

of the earth ?	a·rets		
Tell [Me]	hag·ged		
if	im		
you know	ya·da·ta		
all this	khul·lah	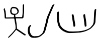	
Where	e	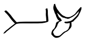	Job 38:19
	zeh	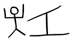	
is the way	had·de·rekh		
to the home	yish·kan	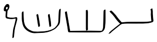	
of light ?	o·wr		
darkness	ve·cho·shekh		
Do you know where	e	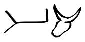	
	zeh	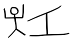	
resides	me·qo·mo	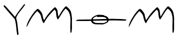	
so	kee	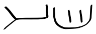	Job 38:20
you can lead it back	tiq·qa·chen·nu	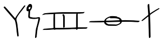	
to	el		
its border ?	ge·vu·lo		
	ve·khee		
Do you know	ta·veen	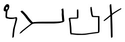	
the paths	ne·tee·vo·wt	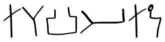	
to its home ?	be·to	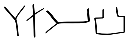	
Surely you know	ya·da·ta		Job 38:21
for	kee	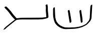	
you were already	az		
born !	tiw·va·led		
And the number	u·mis·par		

of your days	ya·me·kha	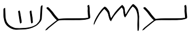	
is great !	rab·beem	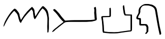	
Have you entered	ha·va·ta	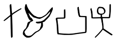	Job 38:22
	el		
the storehouses	o·tse·ro·wt		
of snow	sha·leg	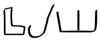	
the storehouses	ve·o·tse·ro·wt		
of hail	ba·rad		
or observed	tir·eh		
which	a·sher		Job 38:23
I hold in reserve	cha·sakh·tee	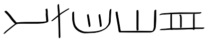	
for times	le·et		
of trouble	tsar		
for the day	le·yo·wm	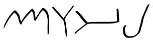	
of war	qe·rav	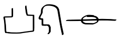	
and battle ?	u·mil·cha·mah	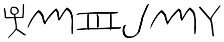	
In which	e	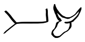	Job 38:24
	zeh	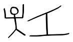	
direction	had·de·rekh		
dispersed	ye·cha·leq	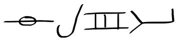	
is the lightning	o·wr		
scattered	ya·phets		
or the east wind	qa·deem	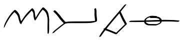	
over	a·le	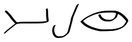	
the earth ?	a·rets		
Who	mee	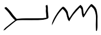	Job 38:25
cuts	phil·lag		

for the flood	lash·she·teph		
a channel	te·a·lah		
or clears a path	ve·de·rekh		
for	la·cha·zeez		
the thunderbolt	qo·lo·wt	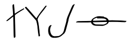	
to bring rain	le·ham·teer		Job 38:26
on	al		
land	e·rets		
a barren	lo		
	eesh	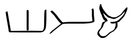	
on a desert	mid·bar	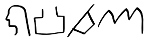	
where no	lo		
man [lives]	a·dam		
	bo		
to satisfy	le·has·bee·a		Job 38:27
the parched	sho·ah		
wasteland	u·me·sho·ah	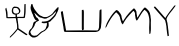	
and make it sprout	u·le·hats·mee·ach		
	mo·tsa		
with tender grass ?	de·she		
have	ha·yesh	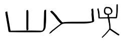	Job 38:28
Does the rain	lam·ma·tar		
a father ?	av		
	o		
Who	mee	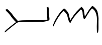	
has begotten	ho·w·leed	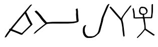	
the drops	eg·le	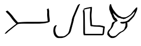	

of dew ?	tal		
womb	mib·be·ten		Job 38:29
From whose	mee	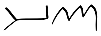	
emerge ?	ya·tsa		
does the ice	haq·qa·rach	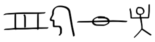	
the frost	u·khe·phor	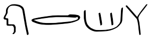	
from heaven	ma·yim	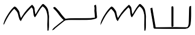	
Who	mee	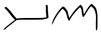	
gives birth to	ye·la·do	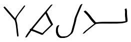	
as stone	ka·e·ven		Job 38:30
when the waters	ma·yim	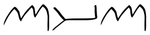	
become hard	yit·chab·ba·u	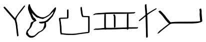	
and the surface	u·phe·ne		
of the deep	te·ho·wm		
is frozen ?	yit·lak·ka·du	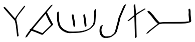	
Can you bind	hat·qash·sher	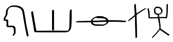	Job 38:31
the chains	ma·a·dan·no·wt		
of the Pleiades	kee·mah	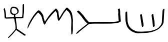	
or	o		
the belt	mo·she·kho·wt	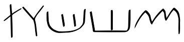	
of Orion ?	ke·seel		
loosen	te·phat·te·ach		
Can you bring forth	ha·to·tsee		Job 38:32
the constellations	maz·za·ro·wt		
in their seasons	be·it·to		
the Bear	ve·a·yish	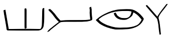	
and	al		

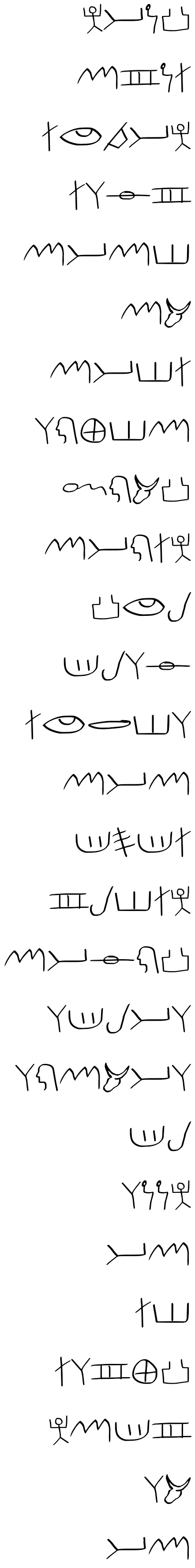

her cubs ?	ba·ne·ha	
or lead out	tan·chem	
Do you know	ha·ya·da·ta	Job 38:33
the laws	chuq·qo·wt	
of the heavens ?	sha·ma·yim	
	im	
Can you set	ta·seem	
their dominion	mish·ta·ro	
over the earth ?	va·a·rets	
Can you command	ha·ta·reem	Job 38:34
the clouds	la·av	
	qo·w·le·kha	
so that a flood	ve·shiph·at	
of water	ma·yim	
covers you ?	te·khas·se·ka	
Can you send	hat·shal·lach	Job 38:35
the lightning bolts	be·ra·qeem	
on their way ?	ve·ye·le·khu	
Do they report	ve·yo·me·ru	
to you	le·kha	
‘ Here we are ’ ?	hin·ne·nu	
Who	mee·sha	Job 38:36
has put	t	
in the heart	bat·tu·cho·wt	
wisdom	chakh·mah	
or	o	
	mee	

given	na·tan	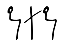	
to the mind ?	las·sekh·vee		
understanding	vee·nah	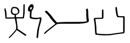	
Who	mee		Job 38:37
to count	ye·sap·per		
the clouds ?	she·cha·qeem	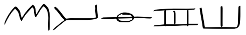	
has the wisdom	be·cha·khe·mah	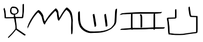	
the water jars	ve·niv·le	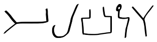	
of the heavens	ma·yim	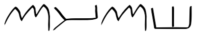	
Or who	mee		
can tilt	yash·keev		
hardens	be·tse·qet	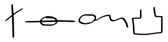	Job 38:38
when the dust	a·phar		
into a mass	lam·mu·tsaq		
and the clods of earth	u·re·ga·veem	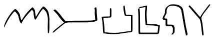	
stick together ?	ye·dub·ba·qu		
Can you hunt	ha·ta·tsud		Job 38:39
for a lioness	le·la·vee	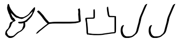	
the prey	ta·reph		
the hunger	ve·chay·yat	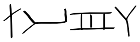	
of young lions	ke·phee·reem	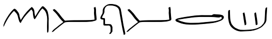	
or satisfy	te·mal·le		
when	kee		Job 38:40
they crouch	ya·sho·chu	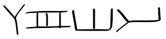	
in their dens	vam·me·o·w·no·wt		
and lie	ye·she·vu		
in the thicket ?	vas·suk·kah		

in	le·mo	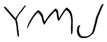	
wait	a·rev	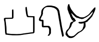	
Who	mee	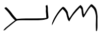	Job 38:41
provides	ya·kheen	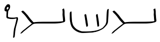	
for the raven	la·o·rev	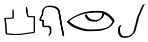	
food	tse·do	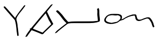	
when	kee	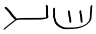	
its young	ye·la·do	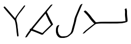	
God	el	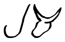	
to	el	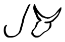	
cry out	ye·shaw·ve·u	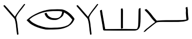	
as they wander about	yit·u	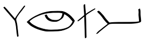	
for lack of	liv·lee	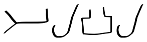	
food ? [’’]	o·khel	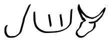	
[“] Do you know	ha·ya·da·ta	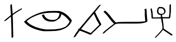	Job 39:1
when	et	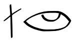	
give birth ?	le·det	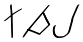	
goats	ya·a·le	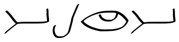	
mountain	sa·la	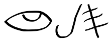	
bear her fawn ?	cho·lel	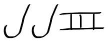	
the doe	ay·ya·lo·wt	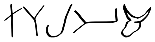	
Have you watched	tish·mor	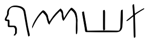	
Can you count	tis·por	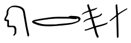	Job 39:2
the months	ye·ra·cheem	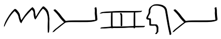	
they are pregnant ?	te·mal·le·nah	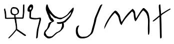	
Do you know	ve·ya·da·ta	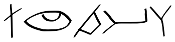	
the time	et	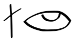	

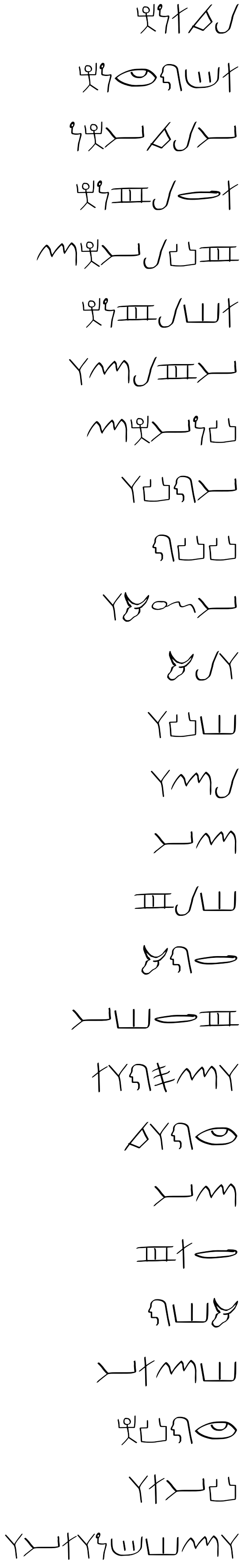

they give birth ?	lid·ta·nah	
They crouch down	tikh·ra·nah	Job 39:3
their young	yal·de·hen	
and bring forth	te·phal·lach·nah	
their newborn	chev·le·hem	
they deliver	te·shal·lach·nah	
thrive	yach·le·mu	Job 39:4
Their young ones	ve·ne·hem	
and grow up	yir·bu	
in the open field	vab·bar	
they leave	ya·tse·u	
and do not	ve·lo	
return	sha·vu	
	la·mo	
Who	mee	Job 39:5
set	shil·lach	
the wild donkey	pe·re	
free ?	cha·phe·shee	
from the harness ?	u·mo·se·ro·wt	
the swift donkey	a·ro·wd	
Who	mee	
released	phit·te·ach	
-	a·sher	Job 39:6
I made	sam·tee	
the wilderness	a·ra·vah	
his home	ve·to	
his dwelling	u·mish·ke·no·w·taw	

and the salt flats	me·le·chah	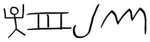	
He scorns	yis·chaq		Job 39:7
the tumult	la·ha·mo·wn	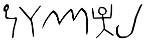	
of the city	qir·yah	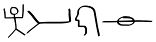	
the shouts	te·shu·o·wt		
of a driver	no·w·ges		
and never	lo		
hears	yish·ma		
He roams	ye·tur		Job 39:8
the mountains	ha·reem	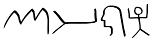	
for pasture	mir·e·hu		
for	ve·a·char		
any	kal		
green thing	ya·ro·wq		
searching	yid·ro·wosh		
consent	ha·yo·veh		Job 39:9
Will the wild ox	rēm	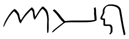	
to serve you ?	a·ve·de·kha	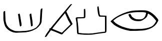	
	im		
Will he stay	ya·leen	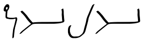	
by	al		
your manger {at night} ?	a·vu·se·kha		
Can you hold	hatiq·shar	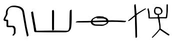	Job 39:10
[him]	rem	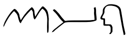	
to the furrow	be·te·lem	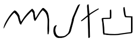	
with a harness ?	a·vo·to		
	im		

Will he plow	ye·sad·ded	
the valleys	a·ma·qeem	
behind you ?	a·cha·re·kha	
Can you rely	ha·tiv·tach	Job 39:11
on his	bo	
-	kee	
great	rav	
strength ?	ko·cho	
Will you leave	ve·ta·a·zov	
to him ?	e·law	
your hard work	ye·gee·e·kha	
Can you trust	ha·ta·a·meen	Job 39:12
him	bo	
to	kee	
bring in	ya·shuv	
your grain	zar·e·kha	
to your threshing floor ?	ve·ga·re·ne·kha	
and gather it	ye·e·soph	
The wings	ke·naph	Job 39:13
of the ostrich	re·na·neem	
flap joyfully	ne·e·la·sah	
but cannot [match]	im	
the pinions	ev·rah	
of the stork	cha·see·dah	
and feathers	ve·no·tsah	
For	kee	Job 39:14
she leaves	ta·a·zov	

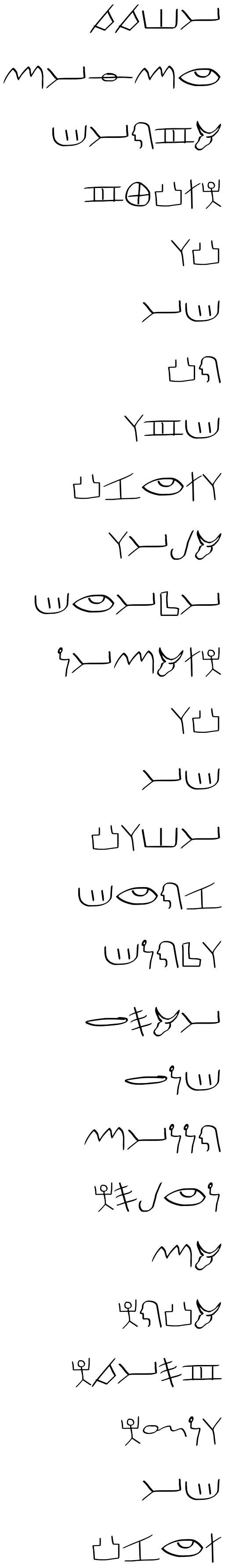

on the ground	la·a·rets		
her eggs	be·tse·ha		
in	ve·al		
the sand	a·phar		
and lets them warm	te·cham·mem	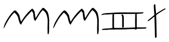	
She forgets	vat·tish·kach		Job 39:15
that	kee	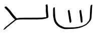	
a foot	re·gel		
may crush them	te·zu·re·ha		
animal	ve·chay·yat	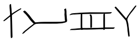	
or a wild	has·sa·deh	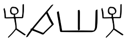	
may trample them	te·du·she·ha		
harshly	hiq·shee·ach	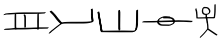	Job 39:16
She treats her young	ba·ne·ha	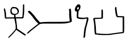	
as if not	le·lo		
her own	lah		
was in vain	le·reeq	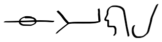	
that her labor	ye·gee·ah	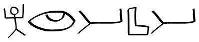	
with no	be·lee	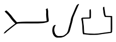	
concern	pha·chad	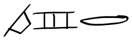	
For	kee	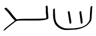	Job 39:17
has deprived her	hish·shah		
God	e·lo·w·ah	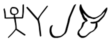	
of wisdom	chakh·mah		
He has not	ve·lo		
endowed	cha·laq	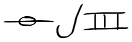	
her	lah		

with understanding	bab·bee·nah	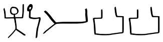	
Yet when	ka·et		Job 39:18
she proudly	bam·ma·ro·wm		
spreads her wings	tam·ree		
she laughs	tis·chaq	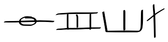	
at the horse	las·sus		
and its rider	u·le·ro·khe·vo	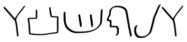	
Do you give	ha·tit·ten		Job 39:19
to the horse	las·sus		
strength	ge·vu·rah		
or adorn	ha·tal·beesh	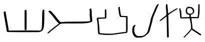	
his neck	tsaw·va·ro		
with a mane ?	ra·mah		
Do you make him leap	he·tar·ee·shen·nu	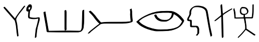	Job 39:20
like a locust	ka·ar·beh		
with his proud	ho·wd		
snorting ?	nach·ro	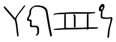	
[striking] terror	e·mah	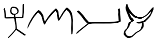	
He paws	yach·pe·ru	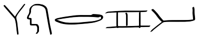	Job 39:21
in the valley	va·e·meq	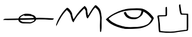	
and rejoices	ve·ya·sees	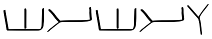	
in his strength	be·kho·ach		
he charges	ye·tse		
	liq·rat	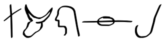	
into battle	na·sheq	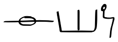	
He laughs	yis·chaq		Job 39:22
at fear	le·pha·chad	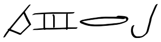	

of nothing	ve·lo		
frightened	ye·chat	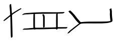	
he does not	ve·lo		
turn back	ya·shuv		
from	mip·pe·ne		
the sword	cha·rev		
at his side	a·law	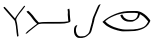	Job 39:23
rattles	tir·neh		
A quiver	ash·pah		
along with a flashing	la·hav		
spear	cha·neet	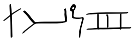	
and lance	ve·khee·do·wn	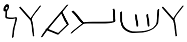	
Trembling	be·ra·ash		Job 39:24
with excitement	ve·ro·gez		
he devours	ye·gam·me		
the distance	a·rets		
he cannot	ve·lo		
stand still	ya·a·meen	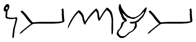	
	kee	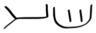	
sounds	qo·wl	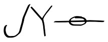	
when the ram’s horn	sho·w·phar	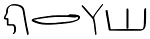	
At	be·de		Job 39:25
the [blast of] the horn	sho·phar		
he snorts	yo·mar		
with fervor	he·ach		
from afar —	u·me·ra·cho·wq	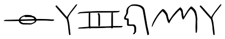	
He catches the scent	ya·ree·ach	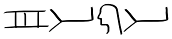	

of battle	mil·cha·mah	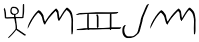	
the shouts	ra·am		
of captains	reem	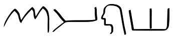	
and the cry of war	u·te·ru·ah		
by your understanding	hamib·bee·na·te·kha	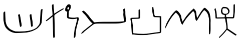	Job 39:26
take flight	ya·a·ver		
Does the hawk	nets		
and spread	yiph·ros		
his wings	ke·na·pho		
toward the south ?	le·te·man	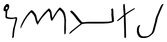	
-	im		Job 39:27
at	al		
your command	pee·kha	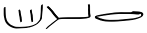	
soar	yag·bee·ah	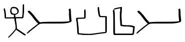	
Does the eagle	na·sher		
	ve·khee		
on high ?	ya·reem	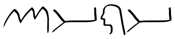	
and make his nest	qin·no	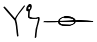	
on a cliff	se·la		Job 39:28
He dwells	yish·kon	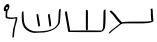	
and lodges there	ve·yit·lo·nan		
is on	al		
crag	shen	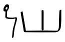	
a rocky	se·la		
his stronghold	u·me·tsu·dah		
From there	mish·sham		Job 39:29
he spies	cha·phar	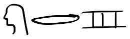	

out food	o·khel		
[it] from afar	le·me·ra·cho·wq	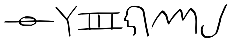	
his eyes	e·naw	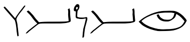	
see	yab·bee·tu	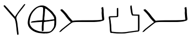	
His young ones	ve·ʾɛph·ro·cho		Job 39:30
feast on	ye·al·u		
blood	dam		
and where	u·va·a·sher		
the slain [are]	cha·la·leem	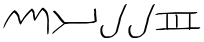	
there	sham		
he [is] ”	hu		
said	vay·ya·an	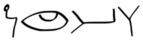	Job 40:1
And the LORD	YHVH		
	et		
to Job	ee·yo·wv	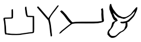	
:	vay·yo·mar		
contend	ha·rov		Job 40:2
with	im		
the Almighty ?	shad·day	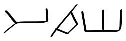	
“ Will the faultfinder	yis·so·wr		
Let him who argues	mo·w·khee·ach		
with God	e·lo·w·ah	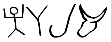	
give an answer ”	ya·a·nen·nah	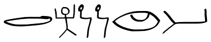	
answered	vay·ya·an	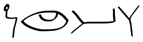	Job 40:3
Then Job	ee·yo·wv	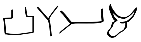	
-	et		
the LORD	YHVH		

:	vay·yo·mar	
“ Behold	hen	Job 40:4
I am insignificant	qal·lo·tee	
How	mah	
can I reply to You ?	a·shee·ve·ka	
my hand	ya·dee	
I place	sam·tee	
over	le·mo	
my mouth	phee	
once	a·chat	Job 40:5
I have spoken	dib·bar·tee	
but I have no	ve·lo	
answer —	e·e·neh	
twice	u·she·ta·yim	
but I have nothing	ve·lo	
to add ”	o·w·seeph	
answered	vay·ya·an	Job 40:6
Then the LORD	YHVH	
	et	
Job	ee·yo·wv	
out of	min	
the whirlwind	se·ʿa·rah	
and said :	vay·yo·mar	
brace	e·zar	Job 40:7
“ Now	na	
like a man	khe·ge·ver	
yourself	cha·la·tse·kha	

I will question you	esh·a·le·kha		
and you shall inform Me	ve·ho·w·dee·e·nee	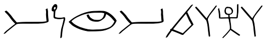	
Would you really	ha·aph		Job 40:8
annul	ta·pher		
My justice ?	mish·pa·tee		
Would you condemn Me	tar·shee·e·nee	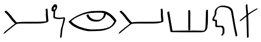	
to	le·ma·an		
justify yourself?	tits·daq		
-	ve·im		Job 40:9
Do you have an arm	ze·ro·w·a		
like God's	ka·el		
?	lakh	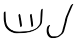	
with a voice	u·ve·qo·wl		
like His ?	ka·mo·hu		
Can you thunder	tar·em		
adorn yourself	a·deh		Job 40:10
Then	na		
[with] majesty	ga·ʾon		
and splendor	va·go·vah	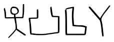	
yourself with honor	ve·ho·wd	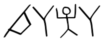	
and glory	ve·ha·dar		
and clothe	til·bash		
Unleash	ha·phets		Job 40:11
the fury	ev·ro·wt		
of your wrath	ap·pe·kha		
look on	u·re·eh		
every	khal	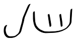	

proud man	ge·eh		
and bring him low	ve·hash·pee·le·hu		
Look on	re·eh		Job 40:12
every	khal	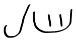	
proud man	ge·eh		
and humble him	hakh·nee·e·hu	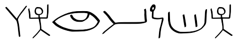	
trample	va·ha·dokh	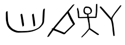	
the wicked	re·sha·eem		
where they stand	tach·tam		
Bury them	ta·me·nem		Job 40:13
in the dust	be·a·phar		
together	ya·chad	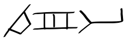	
	pe·ne·hem	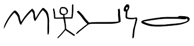	
imprison them	cha·vosh		
in the grave	bat·ta·mun		
Then	ve·gam		Job 40:14
I	a·nee	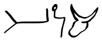	
will confess to you	o·w·de·ka		
that	kee	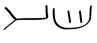	
can save	to·wo·shi·a		
you	le·kha	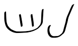	
your own right hand	ye·mee·ne·kha	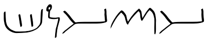	
Look at	hin·neh		Job 40:15
	na		
Behemoth	ve·he·mo·wt	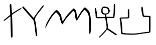	
which	a·sher		
I made	a·see·tee	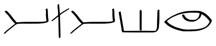	

[along] with you	im·makh		
grass	cha·tseer		
like an ox	kab·ba·qar	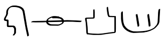	
He feeds on	yo·khel		
See	hin·neh		Job 40:16
	na		
the strength	kho·cho	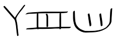	
of his loins	ve·ma·te·naw		
and the power	ve·o·no		
in the muscles	bish·ree·re	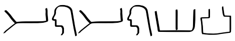	
of his belly	vit·no		
sways	yach·pots		Job 40:17
His tail	ze·na·vo	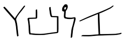	
like	khe·mo	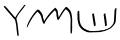	
a cedar	a·rez	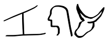	
the sinews	gee·de	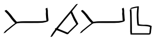	
of his thighs	pha·cha·do	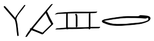	
are tightly knit	ye·so·ra·gu	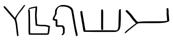	
His bones	a·tsa·maw		Job 40:18
are tubes	a·phee·qe	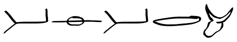	
of bronze	ne·chu·shah	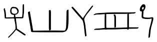	
his limbs	ge·ra·maw		
are rods	kim·teel		
of iron	bar·zel	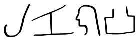	
He	hu		Job 40:19
is the foremost	re·sheet		
works	dar·khe		

of God’s	el		
only his Maker	ha·o·so		
against him	yag·gesh		
can draw the sword	char·bo		
-	kee	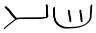	Job 40:20
their produce	vul		
The hills	ha·reem	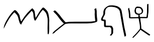	
yield	yis·u		
him	lo		
while all	ve·khal		
the beasts	chay·yat	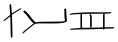	
of the field	has·sa·deh		
play	ye·sa·cha·qu		
nearby	sham		
under	ta·chat	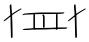	Job 40:21
the lotus plants	tse·e·leem	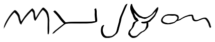	
He lies	yish·kav	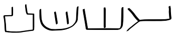	
hidden	be·se·ter		
among the reeds	qa·neh	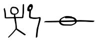	
of the marsh	u·vits·tsah	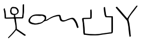	
conceal him	ye·suk·ku·hu		Job 40:22
The lotus plants	tse·e·leem	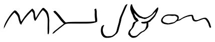	
in their shade	tsi·la·lo	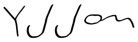	
surround him	ye·sub·bu·hu	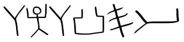	
the willows	ar·ve		
of the brook	na·chal	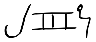	
Though	hen		Job 40:23

rages	ya·a·shoq	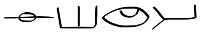	
the river	na·har	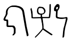	
Behemoth is unafraid	lo	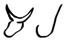	
	yach·po·wz	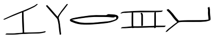	
he remains secure	yiv·tach	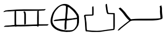	
though	kee	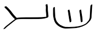	
surges	ya·gee·ach	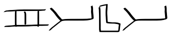	
the Jordan	yar·den	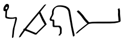	
to	el	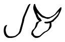	
his mouth	pee·hu	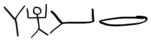	
as he looks on	be·e·naw	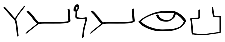	Job 40:24
Can anyone capture him	yiq·qa·chen·nu	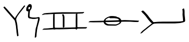	
with a snare ? [’’]	be·mo·wq·sheem	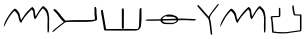	
or pierce	yin·qav	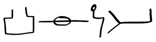	
his nose	aph	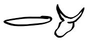	
[“] Can you pull in	tim·shokh	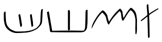	Job 41:1
Leviathan	liw·ya·tan	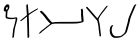	
with a hook	be·chak·kah	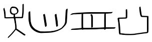	
with a rope ?	u·ve·che·vel	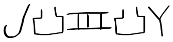	
	tash·qee·a	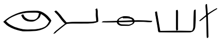	
or tie down his tongue	le·sho·no	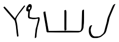	
Can you put	ha·ta·seem	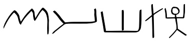	Job 41:2
a cord	ag·mo·wn	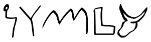	
through his nose	be·ap·po	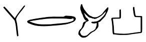	
with a hook ?	u·ve·cho·w·ach	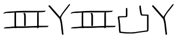	
or pierce	tiq·qo·wv	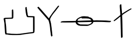	

his jaw	le·che·yo	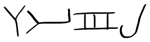	
Will he beg	ha·yar·beh		Job 41:3
you	e·le·kha	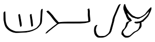	
for mercy	ta·cha·nu·neem	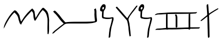	
or	im		
speak	ye·dab·ber		
to you	e·le·kha	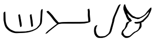	
softly ?	rak·ko·wt		
Will he make	ha·yikh·rot	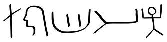	Job 41:4
a covenant	be·reet	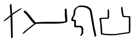	
with you	im·makh		
to take him	tiq·qa·chen·nu	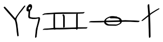	
as a slave	le·e·ved		
for life ?	o·w·lam		
Can you pet	hat·sa·cheq		Job 41:5
him	bo		
like a bird	kats·tsip·po·wr		
or put him on a leash	ve·tiq·she·ren·nu	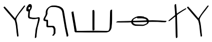	
for your maidens ?	le·na·a·ro·w·te·kha		
barter	yikh·ru		Job 41:6
for him	a·law	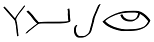	
Will traders	chab·ba·reem		
or divide him	ye·che·tsu·hu		
among	ben	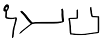	
the merchants ?	ke·na·a·neem		
Can you fill	hat·mal·le		Job 41:7
with harpoons	ve·suk·ko·wt	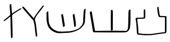	

his hide	o·w·ro		
spears ?	u·ve·tsil·tsal		
with fishing	da·geem	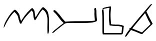	
or his head	ro·sho		
If you lay	seem	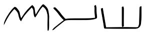	Job 41:8
on him	a·law	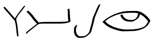	
a hand	kap·pe·kha		
you will remember	ze·khor	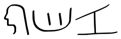	
the battle	mil·cha·mah	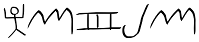	
and never	al		
repeat it !	to·w·saph		
Surely	hen		Job 41:9
hope of [overcoming] him	to·chal·to	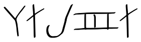	
is false	nikh·za·vah		
Is not	ha·gam		
	el		
the sight of him	mar·aw		
overwhelming ?	yu·tal		
No one	lo		Job 41:10
is so fierce	akh·zar		
as to	kee	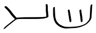	
rouse Leviathan	ye·u·ren·nu		
Then who	u·mee		
	hu		
against Me ?	le·pha·nay		
is able to stand	yit·yats·tsav	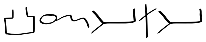	
Who	mee	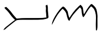	Job 41:11

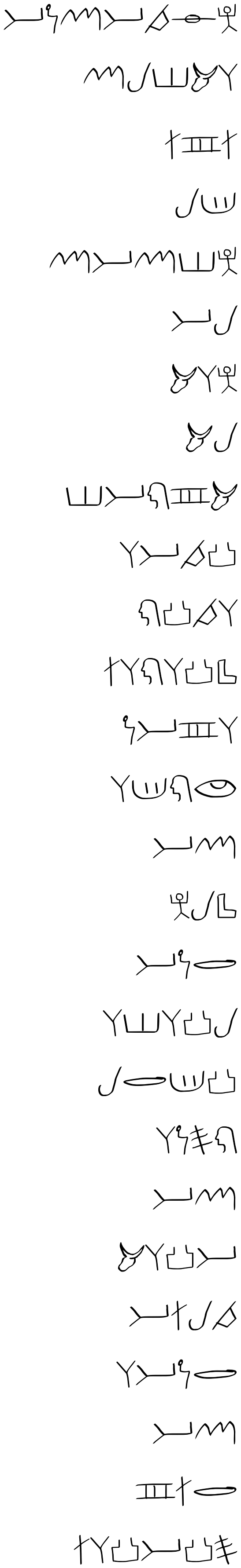

has given to Me	hiq·dee·ma·nee	
that I should repay him ?	va·a·shal·lem	
under	ta·chat	
Everything	kal	
heaven	hash·sha·ma·yim	
Mine	lee	
is	hu	
I cannot	lo	Job 41:12
keep silent	a·cha·reesh	
about his limbs	bad·daw	
	u·de·var	
his power	ge·vu·ro·wt	
and graceful	ve·cheen	
form	er·ko	
Who	mee	Job 41:13
can strip off	gil·lah	
his outer	pe·ne	
coat ?	le·vu·sho	
with a bridle	be·khe·phel	
?	ris·no	
Who	mee	
can approach [him]	ya·vo·w	
his jaws	dal·te	Job 41:14
	pha·naw	
Who	mee	
can open	phit·te·ach	
ringed	se·vee·vo·wt	

teeth ?	shin·naw		
by his fearsome	e·mah	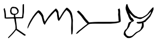	
[his] pride	ga·a·vah		Job 41:15
[His] rows	a·phee·qe	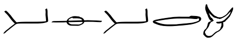	
of scales are	ma·gin·neem	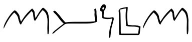	
tightly	sa·gur		
sealed together	cho·w·tam		
	tsar		
One scale	e·chad	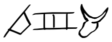	Job 41:16
to another	be·e·chad		
is so near	yig·ga·shu		
air	ve·ru·ach	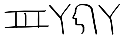	
that no	lo		
can pass	ya·vo·w		
between them	ve·ne·hem	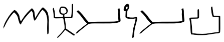	
to one	eesh	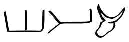	Job 41:17
another	be·a·chee·hu	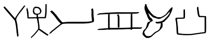	
They are joined	ye·dub·ba·qu	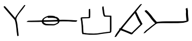	
they clasp	yit·lak·ke·du	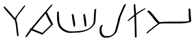	
and cannot	ve·lo		
be separated	yit·pa·ra·du		
His snorting	atee·sho·taw	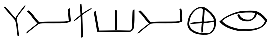	Job 41:18
flashes	ta·hel		
with light	o·wr		
and his eyes	ve·e·naw	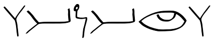	
are like the rays	ke·aph·ap·pe		
of dawn	sha·char		

from his mouth	mip·pee	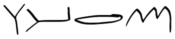	Job 41:19
Firebrands	lap·pee·deem	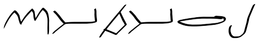	
stream	ya·ha·lo·khu	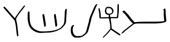	
sparks	kee·do·w·de		
fiery	esh		
shoot forth !	yit·mal·la·tu		
from his nostrils	min·ne·chee·raw	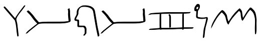	Job 41:20
billows	ye·tse		
Smoke	a·shan		
pot	ke·dud		
as from a boiling	na·phu·ach		
over burning reeds	ve·ag·mon		
His breath	naph·sho		Job 41:21
sets coals	ge·cha·leem	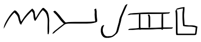	
ablaze	te·la·het		
and flames	ve·la·hav		
from his mouth	mip·pee		
pour	ye·tse		
in his neck	be·tsaw·va·ro		Job 41:22
resides	ya·leen	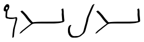	
Strength	oz		
before him	u·le·pha·naw		
leaps	ta·duts		
and dismay	de·a·vah		
The folds	map·pe·le		Job 41:23
of his flesh	ve·sa·ro		
are tightly joined	da·ve·qu	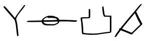	

they are firm	ya·tsuq		
-	a·law	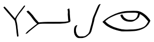	
and immovable	bal	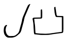	
	yim·mo·wt		
His chest	lib·bo	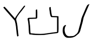	Job 41:24
is as hard	ya·tsuq		
as	ke·mo		
a rock	a·ven		
as hard	ve·ya·tsuq		
millstone !	ke·phe·lach		
as a lower	tach·teet	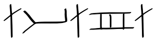	
When Leviathan rises up	mis·se·to		Job 41:25
are terrified	ya·gu·ru		
the mighty	e·leem	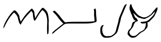	
before his thrashing	mish·she·va·reem	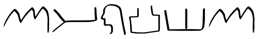	
they withdraw	yit·chat·ta·u	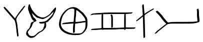	
that reaches him	mas·see·ge·hu	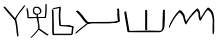	Job 41:26
The sword	che·rev		
has no	be·lee	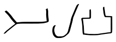	
effect	ta·qum	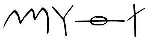	
nor does the spear	cha·neet	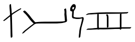	
or dart	mas·sa		
or arrow	ve·shir·yah	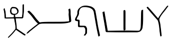	
He regards	yach·shov		Job 41:27
as straw	le·te·ven		
iron	bar·zel	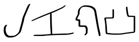	
wood	le·ets		

as rotten	riq·qa·vo·wn	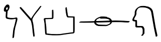	
and bronze	ne·chu·shah	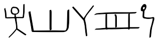	
No	lo		Job 41:28
can make him flee	yav·ree·chen·nu	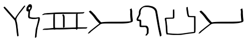	
	ben		
arrow	qa·shet		
like chaff	le·qash	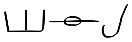	
become	neh·pe·khu		
to him	lo		
slingstones	av·ne	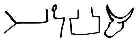	
	qa·la	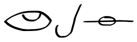	
as straw	ke·qash	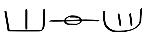	Job 41:29
is regarded	nech·she·vu		
A club	to·w·tach	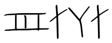	
and he laughs	ve·yis·chaq	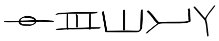	
at the sound	le·ra·ash		
of the lance	kee·do·wn	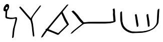	
His undersides	tach·taw	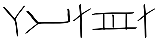	Job 41:30
are jagged	chad·du·de		
potsherds	cha·res		
spreading out	yir·pad		
like a threshing sledge	cha·ruts		
	a·le	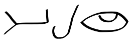	
the mud	teet	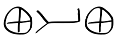	
seethe	yar·tee·ach		Job 41:31
like a cauldron	kas·seer		
He makes the depths	me·tsu·lah		

the sea	yam	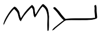	
he makes	ya·seem		
like a jar of ointment	kam·mer·qa·chah	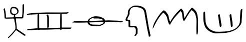	
behind him	a·cha·raw	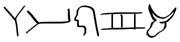	Job 41:32
He leaves a glistening	ya·eer		
wake	na·teev	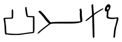	
one would think	yach·shov		
the deep	te·ho·wm		
had white hair !	le·se·vah	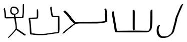	
Nothing	en	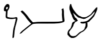	Job 41:33
on	al		
earth	a·phar		
is his equal —	ma·she·lo		
a creature	he·a·su		
devoid of	liv·lee	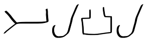	
fear !	chat	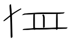	
-	et		Job 41:34
all	kal	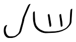	
the haughty	ga·vo·ah	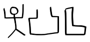	
He looks down	yir·eh		
he	hu		
is king	me·lekh	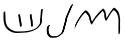	
over	al		
on all	kal	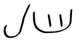	
	be·ne	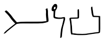	
the proud ”	sha·chats	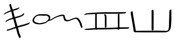	
replied	vay·ya·an	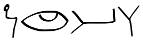	Job 42:1

Then Job	ee·yo·wv	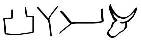	
-	et		
to the LORD	YHVH		
:	vay·yo·mar		
“ I know	ya·daʿ·ta		Job 42:2
that	kee	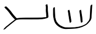	
all things	khol	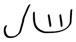	
You can do	tu·khal		
and that no	ve·lo		
can be thwarted	yib·ba·tser	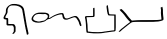	
of Yours	mim·me·kha		
plan	me·zim·mah		
You asked, ‘Who	mee	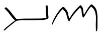	Job 42:3
is this	zeh	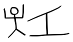	
who conceals	ma·leem	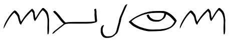	
My counsel	e·tsah		
without	be·lee	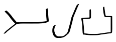	
knowledge ? ’	da·at		
Surely	la·khen		
I spoke of things	hig·gad·tee		
I did not	ve·lo		
understand	a·veen	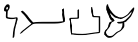	
things too wonderful	niph·la·o·wt	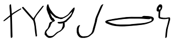	
for me	mim·men·nee		
	ve·lo		
to know	e·da		
You said, ‘Listen	she·ma		Job 42:4

now	na	נא	
and I	ve·a·no·khee	ואנכי	
will speak	a·dab·ber	אדבר	
I will question you	esh·a·le·kha	אשאלך	
and you shall inform Me ’	ve·ho·w·dee·e·nee	והודיעני	
My ears	le·she·ma	לשמע	Job 42:5
	o·zen	אזן	
had heard of You	she·ma·tee·kha	שמעתיך	
but now	ve·at·tah	ועתה	
my eyes	e·nee	עיני	
have seen You	ra·a·te·kha	ראתך	
Therefore	al	על	Job 42:6
	ken	כן	
I retract [my words]	em·as	אמאס	
and I repent	ve·ni·cham·tee	ונחמתי	
in	al	על	
dust	a·phar	עפר	
and ashes ”	va·e·pher	ואפר פ	
-	vay·hee	ויהי	Job 42:7
After	a·char	אחר	
had spoken	dib·ber	דבר	
the LORD	YHVH	יהוה	
-	et	את	
words	had·de·va·reem	הדברים	
these	ha·el·leh	האלה	
to	el	אל	
Job	ee·yo·wv	איוב	

said	vay·yo·mer		
He	YHVH		
to	el		
Eliphaz	e·lee·phaz	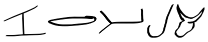	
the Temanite	hat·te·ma·nee		
is kindled	cha·rah		
“ My wrath	ap·pee		
against you	ve·kha	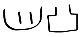	
and your two	u·vish·ne		
friends	re·e·kha	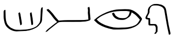	
For	kee	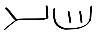	
you have not	lo		
spoken	dib·bar·tem		
about Me	e·lay	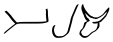	
accurately	ne·kho·w·nah		
as My servant	ke·av·dee	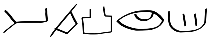	
Job has	ee·yo·wv	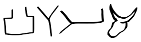	
So now	ve·at·tah		Job 42:8
take	qe·chu	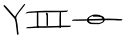	
	la·khem		
seven	shiv·ah		
bulls	pha·reem	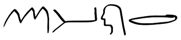	
and seven	ve·shiv·ah		
rams	e·leem	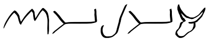	
go	u·le·khu	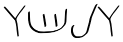	
to	el		
My servant	av·dee		

Job	ee·yo·wv	
and sacrifice	ve·ha·a·lee·tem	
a burnt offering	o·w·lah	
for yourselves	ba·ad·khem	
Job	ve·ee·yo·wv	
Then My servant	av·dee	
will pray	yit·pal·lel	
for you	a·le·khem	
for	kee	
	im	
his prayer	pa·naw	
I will accept	es·sa	
and not	le·vil·tee	
deal	a·so·wt	
with you	im·ma·khem	
[according to your] folly	ne·va·lah	
For	kee	
you have not	lo	
spoken	dib·bar·tem	
about Me	e·lay	
accurately	ne·kho·w·nah	
as My servant	ke·av·dee	
Job has”	ee·yo·wv	
went	vay·ye·le·khu	Job 42:9
So Eliphaz	e·lee·phaz	
the Temanite	hat·te·ma·nee	
Bildad	u·vil·dad	

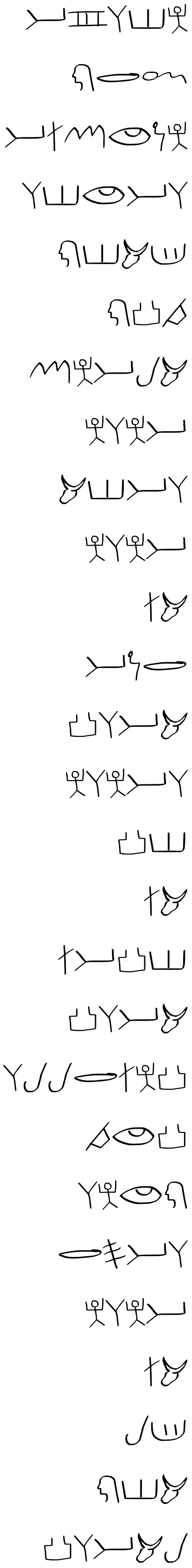

the Shuhite	hash·shu·chee	
and Zophar	tso·phar	
the Naamathite	han·na·a·ma·tee	
and did	vay·ya·a·su	
as	ka·a·sher	
had told them	dib·ber	
	a·le·hem	
the LORD	YHVH	
accepted	vay·yis·sa	
and the LORD	YHVH	
-	et	
	pe·ne	
Job’s request	ee·yo·wv	
the LORD	va·YHVH	Job 42:10
restored	v	
-	et	
his prosperity	she·vīt	
After Job	ee·yo·wv	
had prayed	be·hit·pal·lo	
for	be·ad	
his friends	re·e·hu	
and doubled	vay·yo·seph	
	YHVH	
-	et	
former possessions	kal	
-	a·sher	
his	le·ee·yo·wv	

-	le·mish·neh		
came	vay·ya·vo·u	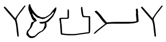	Job 42:11
	e·law	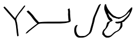	
All	kal		
his brothers	e·chaw	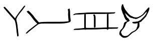	
and	ve·khal		
sisters	ʾach·yo·taw	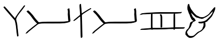	
	ve·khal		
acquaintances	yo·de·aw		
and prior	le·pha·neem	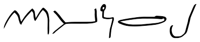	
and dined	vay·yo·khe·lu		
with him	im·mo		
	le·chem	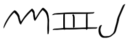	
in his house	be·ve·to	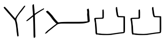	
They consoled	vay·ya·nu·du	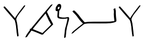	
him	lo		
and comforted	vay·na·cha·mu	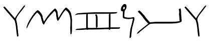	
him	o·to		
over	al		
all	kal		
the adversity	ha·ra·ah		
that	a·sher		
had brought	he·vee	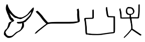	
the LORD	YHVH		
upon him	a·law	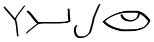	
one gave	vay·yit·te·nu	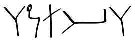	
him	lo		

And each	eesh	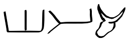	
piece of silver	qe·see·tah	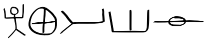	
a	e·chat	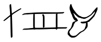	
	ve·eesh	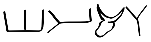	
ring	ne·zem	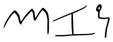	
gold	za·hav	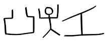	
and a	e·chad	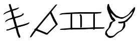	
So the LORD	va·YHVH	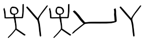	Job 42:12
blessed	be·rakh		
-	et		
latter [days]	a·cha·reet	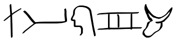	
Job’s	ee·yo·wv	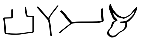	
more than his first	me·re·shi·to		
He owned	vay·hee	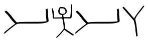	
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14,000 {}	ar·ba·ah		
	a·sar		
	e·leph	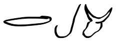	
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6,000 {}	ve·she·shet	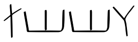	
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camels	ge·mal·leem	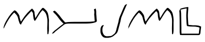	
1,000 {}	ve·e·leph	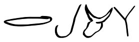	
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of oxen	ba·qar	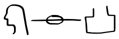	
and 1,000	ve·e·leph	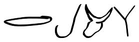	
female donkeys	a·to·w·no·wt		

And he also had	vay·hee	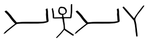	Job 42:13
	lo	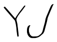	
seven	shiv·a·nah	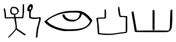	
sons	va·neem	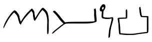	
and three	ve·sha·lo·wosh	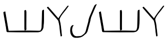	
daughters	ba·no·wt	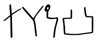	
He named	vay·yiq·ra	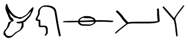	Job 42:14
	shem	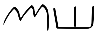	
his first	ha·a·chat	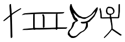	
daughter Jemimah	ye·mee·mah	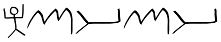	
	ve·shem	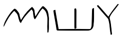	
his second	hash·she·neet	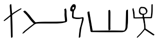	
Keziah	qe·tsee·ah	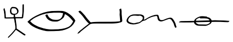	
	ve·shem	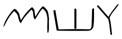	
and his third	hash·she·lee·sheet	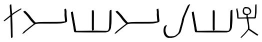	
	qe·ren	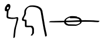	
Keren-happuch	hap·pukh	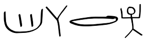	
No	ve·lo	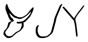	Job 42:15
could be found	nim·tsa	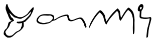	
women	na·sheem	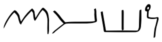	
as beautiful	ya·pho·wt	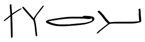	
daughters	kiv·no·wt	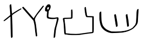	
as Job’s	ee·yo·wv	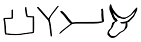	
in all	be·khal	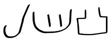	
the land	ha·a·rets	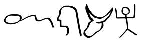	
granted	vay·yit·ten	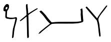	
them	la·hem	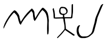	

and their father	a·vee·hem	אביהם	
an inheritance	na·cha·lah	נחלה	
among	be·to·wkh	בתוך	
their brothers	a·che·hem	אחיהם׃	
lived	vay·chee	ויחי	Job 42:16
Job	ee·yo·wv	איוב	
After	a·cha·re	אחרי	
this	zot	זאת	
140	me·ah	מאה	
	ve·ar·ba·eem	וארבעים	
years	sha·nah	שנה	
and saw	vay·yar	וירא	
-	et	את	
his children	ba·naw	בניו	
-	ve·et	ואת	
and their	be·ne	בני	
children	va·naw	בניו	
to the fourth	ar·ba·ah	ארבעה	
generation	do·ro·wt	דרות	
died	vay·ya·mat	וימת	Job 42:17
And so Job	ee·yo·wv	איוב	
old	za·qen	זקן	
and full	u·se·va	ושבע	
of years	ya·meem	ימים	

Psalms

BSB Translation	Transliteration	Original Hebrew	

Blessed	ash·re	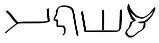	Psalm 1:1
[is] the man	ha·eesh	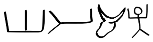	
who	a·sher	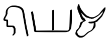	
does not	lo	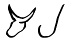	
walk	ha·lakh	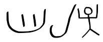	
in the counsel	ba·a·tsat	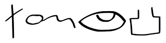	
of the wicked	re·sha·eem	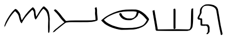	
on the path	u·ve·de·rekh	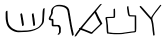	
of sinners	chat·ta·eem	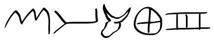	
or	lo	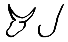	
set foot	a·mad	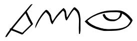	
in the seat	u·ve·mo·wo·shav	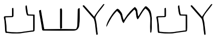	
of mockers	le·tseem	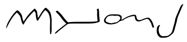	
or	lo	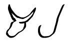	
sit	ya·shav	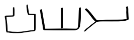	
But	kee	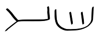	Psalm 1:2
	im	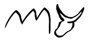	
[is] in the Law	be·to·w·rat	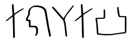	
of the LORD	YHVH	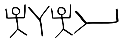	
his delight	cheph·tso	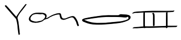	
and on His law	u·ve·to·w·ra·to	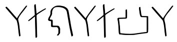	
he meditates	yeh·geh	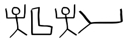	
day	yo·w·mam	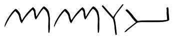	
and night	va·la·ye·lah	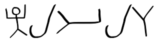	
He is	ve·ha·yah	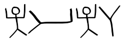	Psalm 1:3
like a tree	ke·ets	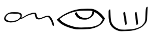	
planted	sha·tul	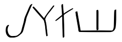	

by	al		
streams	pal·ge	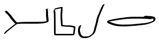	
of water	ma·yim	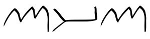	
	a·sher		
its fruit	pir·yo	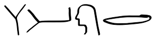	
yielding	yit·ten	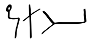	
in season	be·it·to		
whose leaf	ve·a·le·hu		
does not	lo		
wither	yib·bo·wl	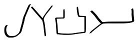	
and	ve·khol		
-	a·sher		
in all he does	ya·a·seh		
who prospers	yats·lee·ach	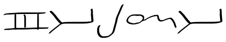	
Not	lo		Psalm 1:4
so	khen		
the wicked !	ha·re·sha·eem		
For	kee	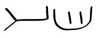	
[they are]	im		
like chaff	kam·mots		
-	asher		
driven off	tid·de·phen·nu		
by the wind	ru·ach		
Therefore	al		Psalm 1:5
	ken		
{will} not	lo		
stand	ya·qu·mu	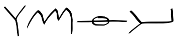	

the wicked	re·sha·eem	𐤓𐤔𐤏𐤉𐤌	
in the judgment	bam·mish·pat	𐤁𐤌𐤔𐤐𐤈	
nor sinners	ve·chat·ta·eem	𐤅𐤇𐤈𐤀𐤉𐤌	
in the assembly	ba·a·dat	𐤁𐤏𐤃𐤕	
of the righteous	tsad·dee·qeem	𐤑𐤃𐤉𐤒𐤉𐤌	
For	kee	𐤊𐤉	Psalm 1:6
guards	yo·w·de·a	𐤉𐤅𐤃𐤏	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
the path	de·rekh	𐤃𐤓𐤊	
of the righteous	tsad·dee·qeem	𐤑𐤃𐤉𐤒𐤉𐤌	
but the way	ve·de·rekh	𐤅𐤃𐤓𐤊	
of the wicked	re·sha·eem	𐤓𐤔𐤏𐤉𐤌	
will perish	to·ved	𐤕𐤀𐤁𐤃	
Why	lam·mah	𐤋𐤌𐤄	Psalm 2:1
rage	ra·ge·shu	𐤓𐤂𐤔𐤅	
do the nations	go·w·yim	𐤂𐤅𐤉𐤌	
and the peoples	u·le·um·meem	𐤅𐤋𐤀𐤌𐤉𐤌	
plot	yeh·gu	𐤉𐤄𐤂𐤅	
in vain ?	reeq	𐤓𐤉𐤒	
take their stand	yit·yats·tse·vu	𐤉𐤕𐤉𐤑𐤁𐤅	Psalm 2:2
The kings	mal·khe	𐤌𐤋𐤊𐤉	
of the earth	e·rets	𐤀𐤓𐤑	
and the rulers	ve·ro·wz·neem	𐤅𐤓𐤅𐤆𐤍𐤉𐤌	
gather	no·ws·du	𐤍𐤅𐤎𐤃𐤅	
together	ya·chad	𐤉𐤇𐤃	
against	al	𐤏𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	

and against	ve·al	ועל	
His Anointed One :	me·shee·cho	משיחו	
“ Let us break	ne·nat·te·qah	ננתקה	Psalm 2:3
-	et	את	
Their chains	mo·ws·ro·w·te·mo	מוסרותימו	
and cast away	ve·nash·lee·khah	ונשליכה	
	mim·men·nu	ממנו	
Their cords ”	a·vo·te·mo	עבתימו	
The One enthroned	yo·wo·shev	יושב	Psalm 2:4
in heaven	bash·sha·ma·yim	בשמים	
laughs	yis·chaq	ישחק	
the Lord	a·do·nay	אדני	
taunts them	yil·ag	ילעג	
-	la·mo	למו	
Then	az	אז	Psalm 2:5
He rebukes	ye·dab·ber	ידבר	
them	e·le·mo	אלימו	
in His anger	ve·ap·po	באפו	
in His fury :	u·va·cha·ro·w·no	ובחרונו	
and terrifies them	ye·va·ha·le·mo	יבהלמו	
“ I have	va·a·nee	ואני	Psalm 2:6
installed	na·sakh·tee	נסכתי	
My King	mal·kee	מלכי	
on	al	על	
Zion	tsee·yo·wn	ציון	
mountain ”	har	הר	
[upon] My holy	qad·shee	קדשי	

I will proclaim	a·sap·pe·rah		Psalm 2:7
	el		
the decree	choq	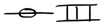	
by the LORD :	YHVH		
spoken	a·mar		
to Me	e·lay	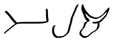	
[are] My Son	be·nee	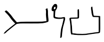	
“ You	at·tah		
I	a·nee	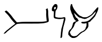	
today	hay·yo·wm	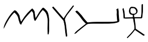	
have become Your Father	ye·lid·tee·kha		
Ask	she·al		Psalm 2:8
Me	mim·men·nee		
and I {will} make	ve·et·te·nah		
the nations	go·w·yim	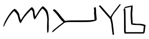	
Your inheritance	na·cha·la·te·kha	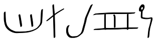	
Your possession	va·a·chuz·za·te·kha	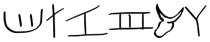	
the ends	aph·se		
of the earth	a·rets		
You will break them	te·ro·em		Psalm 2:9
scepter	be·she·vet		
with an iron	bar·zel	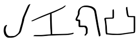	
”	kikh·lee	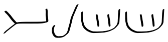	
like pottery	yo·w·tser		
You will shatter them	te·nap·pe·tsem		
Therefore	ve·at·tah		Psalm 2:10
O kings	me·la·kheem		

be wise	has·kee·lu	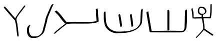	
be admonished	hiw·va·se·ru	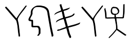	
O judges	sho·phe·te	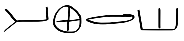	
of the earth	a·rets	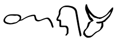	
Serve	iv·du	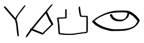	Psalm 2:11
-	et	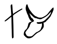	
the LORD	YHVH	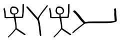	
with fear	be·yir·ah	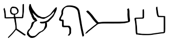	
and rejoice	ve·gee·lu	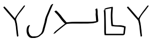	
with trembling	bir·a·dah	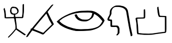	
Kiss	nash·she·qu	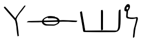	Psalm 2:12
the Son	var	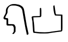	
lest	pen	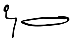	
He be angry	ye·e·naph	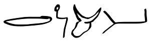	
and you perish	ve·to·ve·du	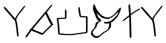	
in your rebellion	de·rekh	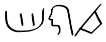	
when	kee	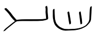	
ignites	yiv·ar	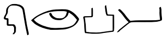	
in an instant	kim·at	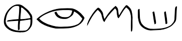	
His wrath	ap·po	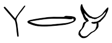	
Blessed	ash·re	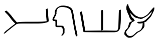	
[are] all	kal	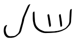	
who take refuge	cho·w·se	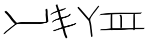	
in Him	vo	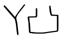	
A Psalm	miz·mo·wr	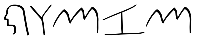	Psalm 3:1
of David	le·da·wid	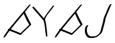	
when he fled	be·va·re·cho	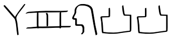	

from	mip·pe·ne		
Absalom	av·sha·lo·wm	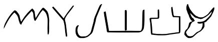	
his son	be·no	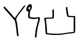	
O LORD	YHVH		
how	mah	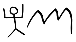	
have increased !	rab·bu		
my foes	tsa·ray		
How many	rab·beem	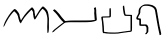	
rise up	qa·meem	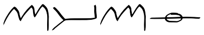	
against me !	a·lay	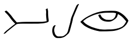	
Many	rab·beem	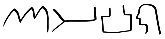	Psalm 3:2
say	o·me·reem		
of me	le·naph·shee		
will not	en	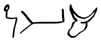	
deliver	ye·shu·a·tah		
him ”	lo		
“ God	ve·lo·heem		
Selah	se·lah	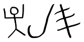	
But You	ve·at·tah		Psalm 3:3
O LORD	YHVH		
are a shield	ma·gen		
around me	ba·a·dee		
my glory	ke·vo·w·dee		
and the One who lifts	u·me·reem	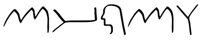	
my head	ro·shee	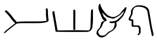	
aloud	qo·w·lee		Psalm 3:4
To	el		

the LORD	YHVH	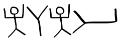	
I cry	eq·ra	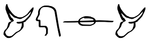	
and He answers me	vay·ya·a·ne·nee		
mountain	me·har	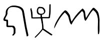	
from His holy	qa·de·sho		
Selah	se·lah		
I	a·nee	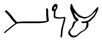	Psalm 3:5
lie down	sha·khav·tee	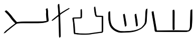	
and sleep	va·ee·sha·nah	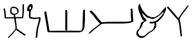	
I wake again	he·qee·tso·w·tee		
for	kee	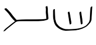	
the LORD	YHVH	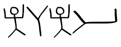	
sustains me	yis·me·khe·nee		
I will not	lo		Psalm 3:6
fear	ee·ra	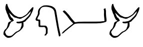	
the myriads	me·riv·vo·wt		
	am		
-	a·sher	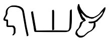	
on every side	sa·veev	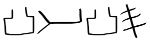	
set	sha·tu		
against me	a·lay	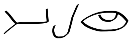	
Arise	qu·mah		Psalm 3:7
O LORD !	YHVH	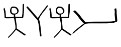	
Save me	ho·wo·shee·e·nee	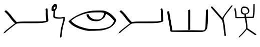	
O my God !	e·lo·hay		
	kee	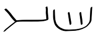	
Strike	hik·kee·ta	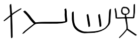	

-	et	
all	kal	
my enemies	o·ye·vay	
on the jaw	le·chee	
the teeth	shin·ne	
of the wicked	re·sha·eem	
break	shib·bar·ta	
to the LORD	la·YHVH	Psalm 3:8
Salvation [belongs]	hay·shu·ah	
be on	al	
Your people	am·me·kha	
may Your blessing	vir·kha·te·kha	
Selah	se·lah	
For the choirmaster	lam·nats·tse·ach	Psalm 4:1
With stringed instruments	bin·gee·no·wt	
A Psalm	miz·mo·wr	
of David	le·da·wid	
when I call	be·qa·re·ee	
Answer me	a·ne·nee	
O God	e·lo·he	
of my righteousness !	tsid·qee	
distress	bats·tsar	
You have relieved	hir·chav·ta	
my	lee	
show me grace	chan·ne·nee	
and hear	u·she·ma	
my prayer	te·phil·la·tee	

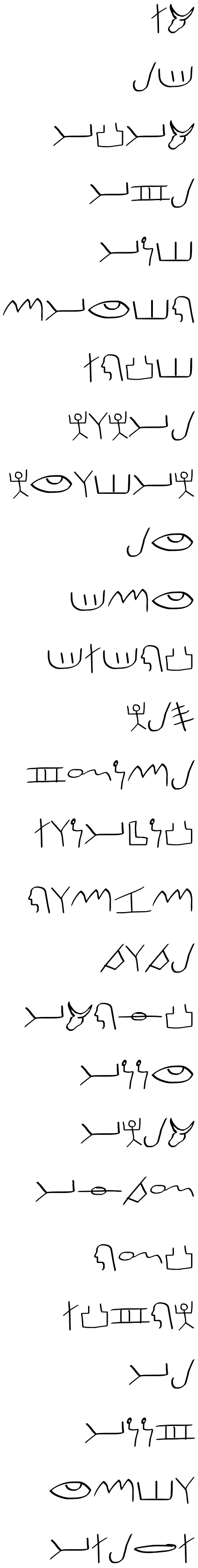

O men	be·ne	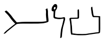	Psalm 4:2
	eesh	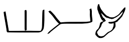	
How long	ad		
	meh	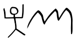	
will my honor	khe·vo·w·dee	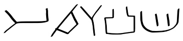	
be maligned ?	likh·lim·mah	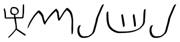	
How long will you love	te·e·ha·vun		
vanity	reeq	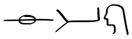	
and seek after	te·vaq·shu	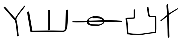	
lies ?	kha·zav		
Selah	se·lah	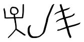	
Know	u·de·u		Psalm 4:3
that	kee	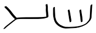	
has set apart	hiph·lah		
the LORD	YHVH		
the godly	cha·seed		
for Himself	lo		
the LORD	YHVH		
hears	yish·ma		
when I call	be·qa·re·ee	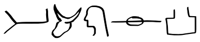	
to Him	e·law	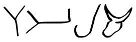	
Be angry	rig·zu		Psalm 4:4
yet do not	ve·al		
sin	te·che·ta·u	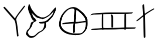	
search	im·ru		
your heart	vil·vav·khem		
on	al		

your bed	mish·kav·khem	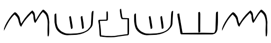	
and be still	ve·dom·mu	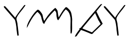	
Selah	se·lah	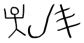	
Offer	ziv·chu	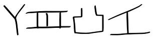	Psalm 4:5
the sacrifices	ziv·che	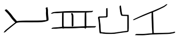	
of the righteous	tse·deq	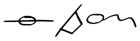	
and trust	u·vit·chu	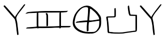	
in	el	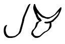	
the LORD	YHVH	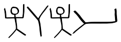	
Many	rab·beem	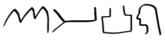	Psalm 4:6
ask	o·me·reem	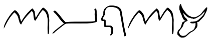	
“ Who	mee	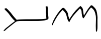	
can show us	yar·e·nu	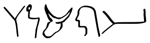	
the good ? ”	to·wv	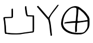	
Shine	ne·sah	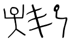	
upon us	a·le·nu	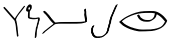	
the light	o·wr	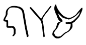	
of Your face	pa·ne·kha	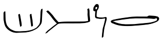	
O LORD	YHVH	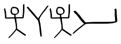	
You have filled	na·tat·tah	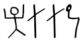	Psalm 4:7
with more joy	sim·chah	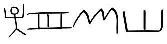	
my heart	ve·lib·bee	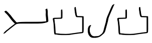	
than when	me·et	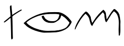	
grain	de·ga·nam	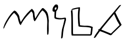	
and new wine	ve·tee·ro·wo·sham	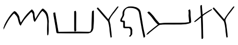	
abound	rab·bu	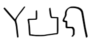	
in peace	be·sha·lo·wm	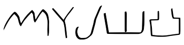	Psalm 4:8

I will	yach·daw	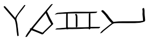	
lie down	esh·ke·vah		
and sleep	ve·ee·shan	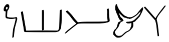	
for	kee	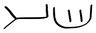	
You	at·tah		
O LORD	YHVH		
alone	le·va·dad	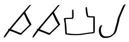	
in safety	la·ve·tach	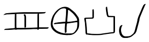	
make me dwell	to·wo·shee·ve·nee	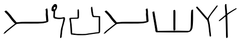	
For the choirmaster	lam·nats·tse·ach		Psalm 5:1
to be accompanied by	el		
flutes	han·ne·chee·lo·wt	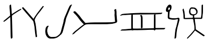	
A Psalm	miz·mo·wr	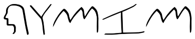	
of David	le·da·wid		
to my words	a·ma·ray	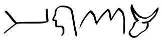	
Give ear	ha·a·zee·nah	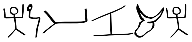	
O LORD	YHVH		
consider	bee·nah	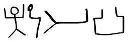	
my groaning	ha·gee·gee	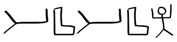	
Attend to	haq·shee·vah	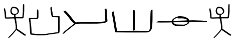	Psalm 5:2
the sound	le·qo·wl	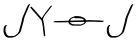	
of my cry	shaw·ee		
my King	mal·kee	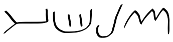	
and my God	ve·lo·hay		
for	kee	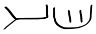	
to You	e·le·kha	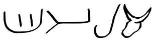	
I pray	et·pal·lal		

O LORD	YHVH		Psalm 5:3
In the morning	bo·qer	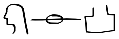	
You hear	tish·ma		
my voice	qo·w·lee		
at daybreak	bo·qer	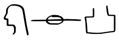	
I lay [my plea]	e·e·rakh		
before You	le·kha	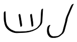	
and wait in expectation	va·a·tsap·peh		
For	kee	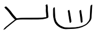	Psalm 5:4
are not	lo		
a God	el		
who delights	cha·phets		
in wickedness	re·sha		
You	at·tah		
no	lo		
can dwell with You	ye·gur·kha	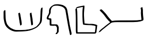	
evil	ra		
cannot	lo		Psalm 5:5
stand	yit·yats·tse·vu	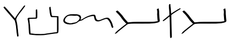	
The boastful	ho·wl·leem	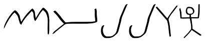	
	le·ne·ged		
in Your presence	e·ne·kha	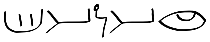	
You hate	ne·ta		
all	kal	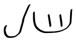	
workers	po·a·le		
of iniquity	a·ven		
You destroy	te·ab·bed	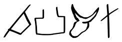	Psalm 5:6

those who tell	do·ve·re	𐤃𐤁𐤓𐤉	
lies	kha·zav	𐤊𐤆𐤁	
the man	eesh	𐤀𐤉𐤔	
of bloodshed	da·meem	𐤃𐤌𐤉𐤌	
and deceit	u·mir·mah	𐤅𐤌𐤓𐤌𐤄	
abhors	ye·ta·ev	𐤉𐤕𐤏𐤁	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
But I	va·a·nee	𐤅𐤀𐤍𐤉	Psalm 5:7
by the abundance	be·rov	𐤁𐤓𐤁	
of Your loving devotion	chas·de·kha	𐤇𐤎𐤃𐤊	
will enter	a·vo·w	𐤀𐤁𐤅𐤀	
Your house	ve·te·kha	𐤁𐤉𐤕𐤊	
I will bow down	esh·ta·cha·veh	𐤀𐤔𐤕𐤇𐤅𐤄	
toward	el	𐤀𐤋	
temple	he·khal	𐤄𐤉𐤊𐤋	
Your holy	qad·she·kha	𐤒𐤃𐤔𐤊	
in reverence	be·yir·a·te·kha	𐤁𐤉𐤓𐤀𐤕𐤊	
O LORD	YHVH	𐤉𐤄𐤅𐤄	Psalm 5:8
Lead me	ne·che·nee	𐤍𐤇𐤍𐤉	
in Your righteousness	ve·tsid·qa·te·kha	𐤁𐤑𐤃𐤒𐤕𐤊	
because of	le·ma·an	𐤋𐤌𐤏𐤍	
my enemies	sho·wr·ray	𐤔𐤅𐤓𐤓𐤉	
make straight	ho·shar	𐤄𐤅𐤔𐤓	
before me	le·pha·nay	𐤋𐤐𐤍𐤉	
Your way	dar·ke·kha	𐤃𐤓𐤊𐤊	
For	kee	𐤊𐤉	Psalm 5:9
not a word	en	𐤀𐤉𐤍	

they speak	be·phee·hu	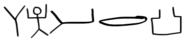	
can be trusted	ne·kho·w·nah		
[lies] within them	qir·bam		
destruction	haw·wo·wt		
graves	qe·ver	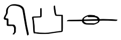	
are open	pa·tu·ach		
Their throats	ge·ro·w·nam	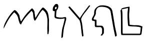	
their tongues	le·sho·w·nam		
practice deceit	ya·cha·lee·qun	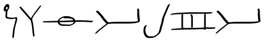	
Declare them guilty	ha·a·shee·mem	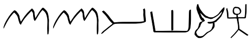	Psalm 5:10
O God	elo·heem		
let them fall	yip·pe·lu		
by their own devices	mim·mo·a·tso·w·te·hem		
for their many	be·rov		
transgressions	pish·e·hem		
Drive them out	had·dee·che·mo	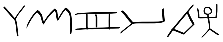	
for	kee	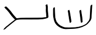	
they have rebelled	ma·ru	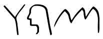	
against You	vakh	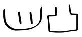	
rejoice	ve·yis·me·chu		Psalm 5:11
But let all	khal		
who take refuge	cho·w·se		
in You	vakh	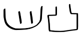	
	le·o·w·lam		
let them ever shout for joy	ye·ran·ne·nu	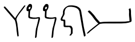	
May You shelter	ve·ta·sekh		
them	a·le·mo	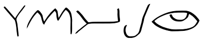	

may rejoice	ve·ya·le·tsu		
in You	ve·kha	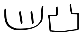	
that those who love	o·ha·ve	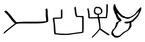	
Your name	she·me·kha		
For surely	kee	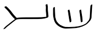	Psalm 5:12
You	at·tah		
bless	te·va·rekh		
the righteous	tsad·deeq	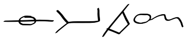	
O LORD	YHVH		
with the shield	kats·tsin·nah		
of Your favor	ra·tso·wn		
You surround them	ta·te·ren·nu		
For the choirmaster	lam·nats·tse·ach		Psalm 6:1
With stringed instruments	bin·gee·no·wt	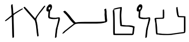	
according to	al		
Sheminith	hash·she·mee·neet	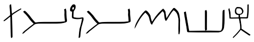	
A Psalm	miz·mo·wr	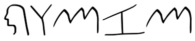	
of David	le·da·wid		
O LORD	YHVH		
do not	al		
in Your anger	be·ap·pe·kha		
rebuke me	to·w·khee·che·nee	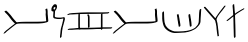	
or	ve·al		
in Your wrath	ba·cha·ma·te·kha	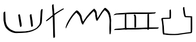	
discipline me	te·yas·se·re·nee		
Be merciful to me	chan·ne·nee	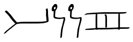	Psalm 6:2
O LORD	YHVH		

for	kee	
am frail	um·lal	
I	a·nee	
heal me	re·pha·e·nee	
O LORD	YHVH	
for	kee	
are in agony	niv·ha·lu	
my bones	a·tsa·may	
My soul	ve·naph·shee	Psalm 6:3
is deeply distressed	niv·ha·lah	
	me·od	
O	ve·ʾat	
LORD	YHVH	
How long	ad	
how long ?	ma·tay	
Turn	shu·vah	Psalm 6:4
O LORD	YHVH	
[and] deliver	chal·le·tsah	
my soul	naph·shee	
save me	ho·wo·shee·e·nee	
because of	le·ma·an	
Your loving devotion	chas·de·kha	
For	kee	Psalm 6:5
there is no	en	
in death	bam·ma·vet	
mention of You	zikh·re·kha	
from Sheol ?	bish·o·wl	

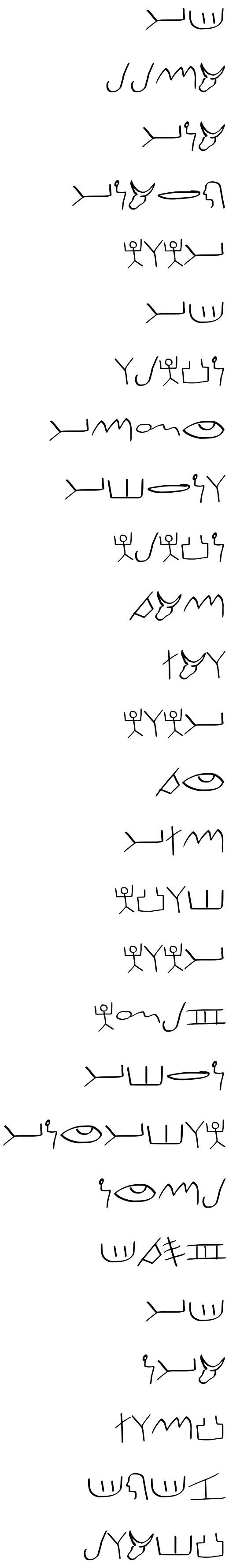

who	mee	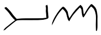	
can praise	yo·w·deh		
You	lakh	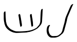	
I am weary	ya·ga·tee		Psalm 6:6
from groaning	be·an·cha·tee	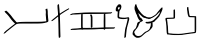	
I flood	as·cheh	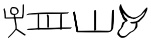	
all	ve·khal		
night	lay·lah	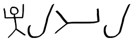	
my bed with {weeping}	mit·ta·tee		
with tears	be·dim·a·tee		
my couch	ar·see		
[and] drench	am·seh		
fail	a·she·shah	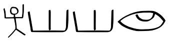	Psalm 6:7
from grief	mik·ka·as		
My eyes	e·nee	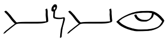	
they grow dim	a·te·qah	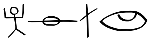	
because of all	be·khal		
my foes	tso·wr·ray		
Depart	su·ru		Psalm 6:8
from me	mim·men·nee		
all	kal		
you workers	po·a·le		
of iniquity	a·ven		
for	kee	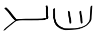	
has heard	sha·ma		
the LORD	YHVH		
	qo·wl	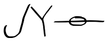	

my weeping	bikh·yee	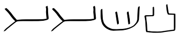	
has heard	sha·ma		Psalm 6:9
The LORD	YHVH		
my cry for mercy	te·chin·na·tee	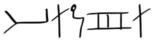	
the LORD	YHVH		
my prayer	te·phil·la·tee	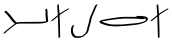	
accepts	yiq·qach	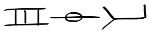	
will be ashamed	ye·vo·shu	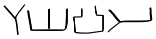	Psalm 6:10
and dismayed	ve·yib·ba·ha·lu		
	me·od		
All	kal		
my enemies	o·ye·vay	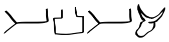	
they will turn back	ya·shu·vu	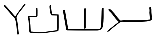	
disgrace	ye·vo·shu	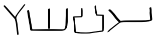	
in sudden	ra·ga	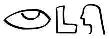	
A Shiggaion	shig·ga·yo·wn	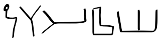	Psalm 7:1
of David	le·da·wid		
which	a·sher		
he sang	shar		
to the LORD	la·YHVH	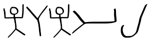	
concerning	al		
the words	div·re		
of Cush	khush		
	ben		
a Benjamite	ye·mee·nee	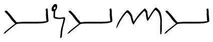	
O LORD	YHVH		
my God	e·lo·hay		

	be·kha	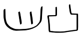	
I take refuge in You	cha·see·tee	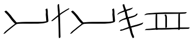	
save me	ho·wo·shee·e·nee	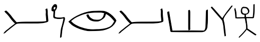	
from all	mik·kal		
my pursuers	ro·de·phay		
and deliver me	ve·hats·tsee·le·nee	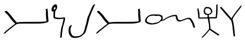	
or	pen		Psalm 7:2
they will shred	yit·roph		
like a lion	ke·ar·yeh		
my soul	naph·shee		
and tear me to pieces	po·req	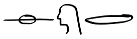	
with no one	ve·en		
to rescue me	mats·tseel		
O LORD	YHVH		Psalm 7:3
my God	e·lo·hay		
if	im		
I have done	a·see·tee	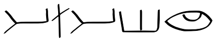	
this	zot		
if	im		
is	yesh	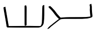	
injustice	a·vel		
on my hands	be·khap·pay		
if	im		Psalm 7:4
I have rewarded	ga·mal·tee	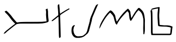	
my ally	sho·wl·mee	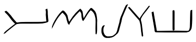	
with evil	ra		
if I have plundered	va·a·chal·le·tsah	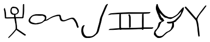	

my foe	tso·wr·ree	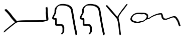	
without cause	re·qam	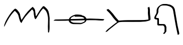	
pursue me	yi·rad·doph	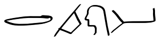	Psalm 7:5
then may my enemy	o·w·yev	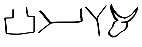	
me	naph·shee	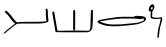	
and overtake	ve·yas·seg	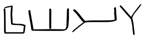	
may he trample	ve·yir·mos	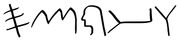	
to the ground	la·a·rets	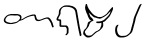	
me	chay·yay	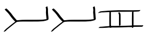	
my honor	u·khe·vo·w·dee	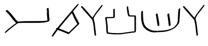	
in the dust	le·a·phar	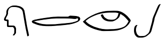	
and leave	yash·ken	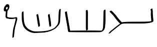	
Selah	se·lah	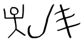	
Arise	qu·mah	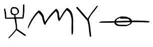	Psalm 7:6
O LORD	YHVH	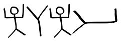	
in Your anger	be·ap·pe·kha	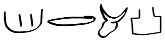	
rise up	hin·na·se	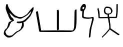	
against the fury	be·av·ro·wt	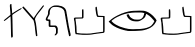	
of my enemies	tso·wr·ray	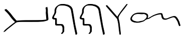	
Awake	ve·u·rah	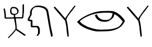	
my God	e·lay	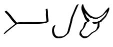	
judgment	mish·pat	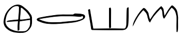	
and ordain	tsiw·vee·ta	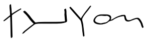	
Let the assembled	va·a·dat	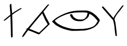	Psalm 7:7
peoples	le·um·meem	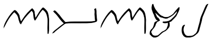	
gather around You	te·so·wv·ve·ka	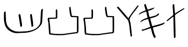	
over them	ve·a·le·ha	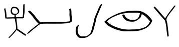	

on high	lam·ma·ro·wm	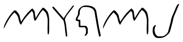	
take Your seat	shu·vah	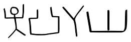	
The LORD	YHVH	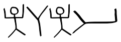	Psalm 7:8
judges	ya·deen	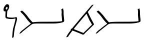	
the peoples	am·meem	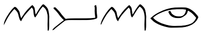	
vindicate me	sha·phe·te·nee	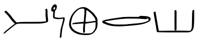	
O LORD	YHVH	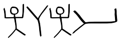	
according to my righteousness	ke·tsid·qee	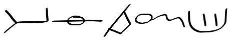	
and integrity	u·khe·tum·mee	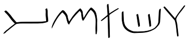	
	a·lay	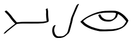	
Put an end	yig·mar	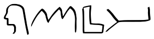	Psalm 7:9
O	na	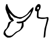	
to the evil	ra	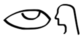	
of the wicked	re·sha·eem	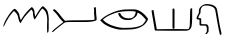	
but establish	u·te·kho·w·nen	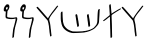	
the righteous	tsad·deeq	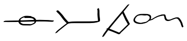	
who searches	u·vo·chen	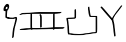	
hearts	lib·bo·wt	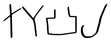	
and minds	u·khe·la·yo·wt	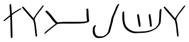	
God	e·lo·heem	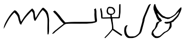	
righteous	tsad·deeq	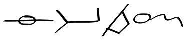	
My shield	ma·gin·nee	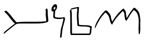	Psalm 7:10
is with	al	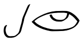	
God	e·lo·heem	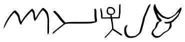	
who saves	mo·wo·shee·a	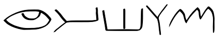	
the upright	yish·re	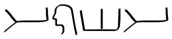	
in heart	lev	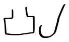	

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judge	sho·w·phet	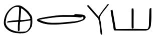	
is a righteous	tsad·deeq	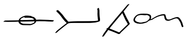	
and a God	ve·el		
who feels indignation	zo·em		
each	be·khal		
day	yo·wm		
If	im		Psalm 7:12
one does not	lo		
repent	ya·shuv	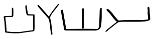	
His sword	char·bo		
God will sharpen	yil·to·wosh		
His bow	qash·to	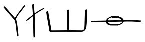	
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and strung	vay·kho·wn·ne·ha		
	ve·lo		Psalm 7:13
He has prepared	he·kheen	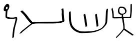	
weapons	ke·le	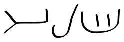	
His deadly	ma·vet		
His arrows	chits·tsaw		
with fire	le·do·le·qeem	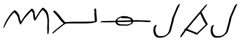	
He ordains	yiph·al		
Behold	hin·neh		Psalm 7:14
[the wicked man] travails	ye·chab·bel	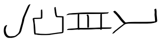	
with evil	a·ven		
he conceives	ve·ha·rah		
trouble	a·mal		

and births	ve·ya·lad	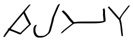	
falsehood	sha·qer	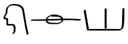	
a hole	bo·wr	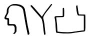	Psalm 7:15
He has dug	ka·rah	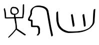	
and hollowed it out	vay·yach·pe·re·hu	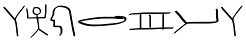	
he has fallen	vay·yip·pol	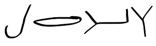	
into a pit	be·sha·chat	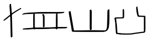	
of his own making	yiph·al	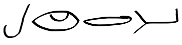	
recoils	ya·shuv	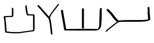	Psalm 7:16
His trouble	a·ma·lo	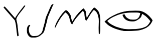	
on himself	ve·ro·sho	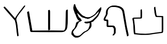	
on	ve·al	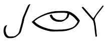	
his own head	qa·de·qo·do	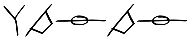	
and his violence	cha·ma·so	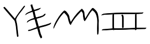	
falls	ye·red	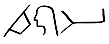	
I will thank	o·w·deh	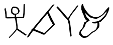	Psalm 7:17
the LORD	YHVH	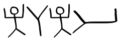	
for His righteousness	ke·tsid·qo	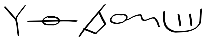	
and sing praise	va·a·zam·me·rah	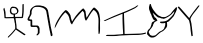	
to the name	shem	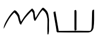	
of the LORD	YHVH	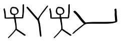	
Most High	el·yo·wn	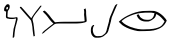	
For the choirmaster	lam·nats·tse·ach	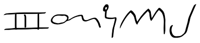	Psalm 8:1
According to	al	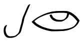	
Gittith	hag·git·teet	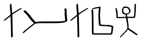	
A Psalm	miz·mo·wr	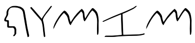	
of David	le·da·wid	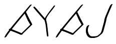	

O LORD	YHVH		
our Lord	a·do·ne·nu	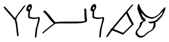	
how	mah	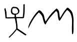	
majestic	ad·deer	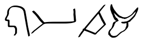	
is Your name	me·kha		
in all	be·khal		
the earth !	ha·a·rets		
You	a·sher		
have set	te·nah		
Your glory	ho·wd·kha	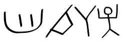	
above	al		
the heavens	hash·sha·ma·yim		
From the mouths	mip·pee		Psalm 8:2
of children	o·wl·leem	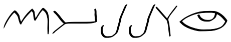	
and infants	ve·yo·ne·qeem	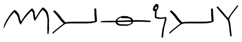	
You have ordained	yis·sad·ta		
praise	oz		
on account of	le·ma·an		
Your adversaries	tso·wr·re·kha		
to silence	le·hash·beet		
the enemy	o·w·yev	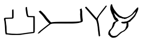	
and avenger	u·mit·naq·qem	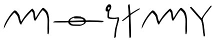	
When	kee	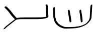	Psalm 8:3
I behold	er·eh		
Your heavens	me·kha		
the work	ma·a·se		
of Your fingers	ets·be·o·te·kha		

the moon	ya·re·ach		
and the stars	ve·kho·w·kha·veem	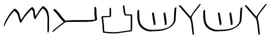	
which	a·sher		
You have set in place —	ko·w·na·ne·tah	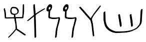	
what	mah	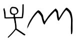	Psalm 8:4
is man	e·no·wosh		
that	kee	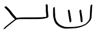	
You are mindful [of him]	tiz·ke·ren·nu		
or the son	u·ven		
of man	a·dam		
that	kee	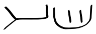	
You care for him ?	tiph·qe·den·nu	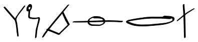	
You made him a little	vat·te·chas·se·re·hu		Psalm 8:5
lower	me·at		
than the angels	me·e·lo·heem		
with glory	ve·kha·vo·wd	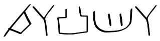	
and honor	ve·ha·dar		
You crowned him	te·at·te·re·hu		
You made him ruler	tam·shee·le·hu	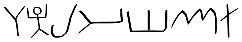	Psalm 8:6
of the works	be·ma·a·se		
of Your hands	ya·de·kha	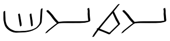	
everything	kol		
You have placed	shat·tah		
under	ta·chat	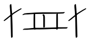	
his feet :	rag·law	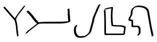	
sheep	tso·neh		Psalm 8:7

and oxen	va·a·la·pheem	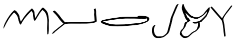	
all	kul·lam	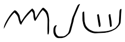	
and even	ve·gam	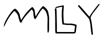	
the beasts	ba·ha·mo·wt	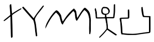	
of the field	sa·day	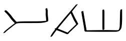	
the birds	tsip·po·wr	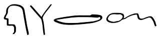	Psalm 8:8
of the air	ma·yim	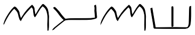	
and the fish	u·de·ge	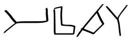	
of the sea	hay·yam	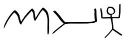	
all that swim	o·ver	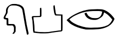	
the paths	a·re·cho·wt	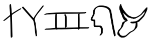	
of the seas	yam·meem	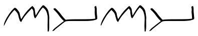	
O LORD	YHVH	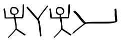	Psalm 8:9
our Lord	a·do·ne·nu	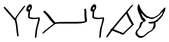	
how	mah	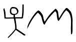	
majestic	ad·deer	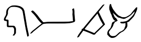	
is Your name	me·kha	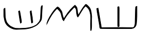	
in all	be·khal	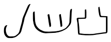	
the earth !	ha·a·rets	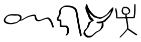	
For the choirmaster	lam·nats·tse·ach	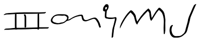	Psalm 9:1
	al·mut	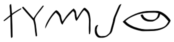	
To [the tune of] “The Death of the Son”	lab·ben	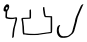	
A Psalm	miz·mo·wr	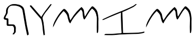	
of David	le·da·wid	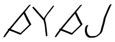	
I will give thanks	o·w·deh	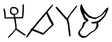	
to the LORD	YHVH	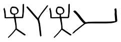	

with all	be·khal		
my heart	lib·bee	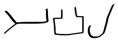	
I will recount	a·sap·pe·rah		
all	kal		
Your wonders	niph·le·o·w·te·kha		
I will be glad	es·me·chah		Psalm 9:2
and rejoice	ve·e·el·tsah		
in You	vakh	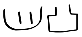	
I will sing praise	a·zam·me·rah	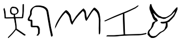	
to Your name	shim·kha		
O Most High	el·yo·wn	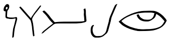	
retreat	be·shuv		Psalm 9:3
When my enemies	o·wy·vay	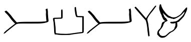	
	a·cho·wr	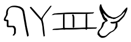	
they stumble	yik·ka·she·lu		
and perish	ve·yo·ve·du		
before You	mip·pa·ne·kha	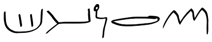	
For	kee	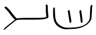	Psalm 9:4
You have upheld	a·see·ta	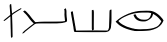	
my just	mish·pa·tee		
cause	ve·dee·nee	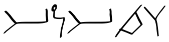	
You sit	ya·shav·ta		
on Your throne	le·khis·se		
judging	sho·w·phet	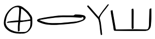	
righteously	tse·deq	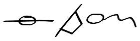	
You have rebuked	ga·ar·ta		Psalm 9:5
the nations	go·w·yim	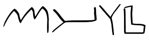	

You have destroyed	ib·bad·ta	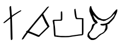	
the wicked	ra·sha	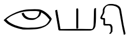	
their name	she·mam	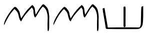	
You have erased	ma·chee·ta	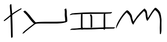	
forever	le·o·w·lam	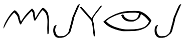	
and ever	va·ed	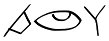	
The enemy	ha·o·w·yev	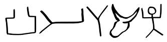	Psalm 9:6
	tam·mu	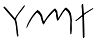	
ruin	cho·ra·vo·wt	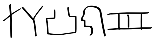	
has come to eternal	la·ne·tsach	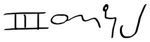	
their cities	ve·a·reem	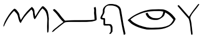	
and You have uprooted	na·tash·ta	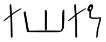	
has vanished	a·vad	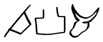	
the very memory	zikh·ram	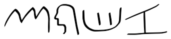	
of them	hem·mah	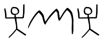	
But the LORD	va·YHVH	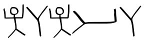	Psalm 9:7
forever	le·o·w·lam	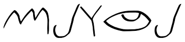	
abides	ye·shev	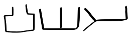	
He has established	ko·w·nen	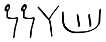	
for judgment	lam·mish·pat	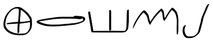	
His throne	kis·o	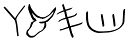	
He	ve·hu	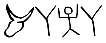	Psalm 9:8
judges	yish·pot	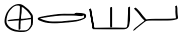	
the world	te·vel	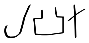	
with justice	be·tse·deq	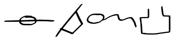	
He governs	ya·deen	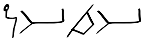	
the people	le·um·meem	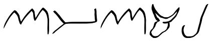	

with equity	be·me·sha·reem		
is	vee·hee	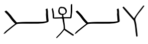	Psalm 9:9
The LORD	YHVH		
a refuge	mis·gav	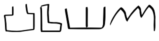	
for the oppressed	lad·dakh	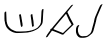	
a stronghold	mis·gav	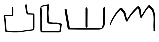	
in times	le·it·to·wt		
of trouble	bats·tsa·rah		
trust	ve·yiv·te·chu		Psalm 9:10
in You	ve·kha	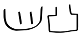	
Those who know	yo·wd·e		
Your name	she·me·kha		
for	kee	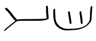	
have not	lo		
forsaken	a·zav·ta		
those who seek You	do·re·she·kha	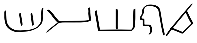	
You, O LORD	YHVH	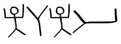	
Sing praises	zam·me·ru		Psalm 9:11
to the LORD	la·YHVH	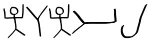	
who dwells	yo·shev	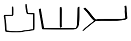	
in Zion	tsee·yo·wn	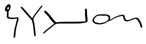	
proclaim	hag·gee·du	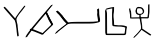	
among the nations	va·am·meem		
His deeds	a·lee·lo·w·taw	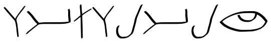	
For	kee	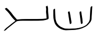	Psalm 9:12
the Avenger	do·resh		
of bloodshed	da·meem	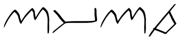	

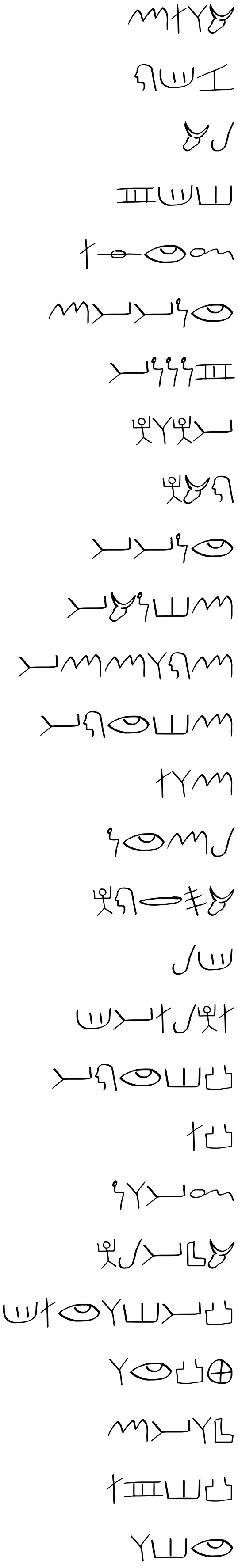

-	o·w·tam	
remembers	za·khar	
	lo·sha	
He does not ignore	khach	
the cry	tsa·a·qat	
of the afflicted	ʿa·nī·yīm	
Be merciful to me	cha·ne·ne·nee	Psalm 9:13
O LORD	YHVH	
see	re·eh	
afflict me !	a·ne·yee	
how my enemies	mis·so·ne·ay	
Lift me up	me·ro·wm·mee	
from the gates	mish·sha·a·re	
of death	ma·vet	
that	le·ma·an	Psalm 9:14
I may declare	a·sap·pe·rah	
all	kal	
Your praises —	te·hil·la·te·kha	
that within the gates	be·sha·a·re	
of Daughter	vat	
Zion	tsee·yo·wn	
I may rejoice	a·gee·lah	
in Your salvation	bee·shu·a·te·kha	
have fallen	ta·ve·u	Psalm 9:15
The nations	go·w·yim	
into a pit	be·sha·chat	
of their making	a·su	

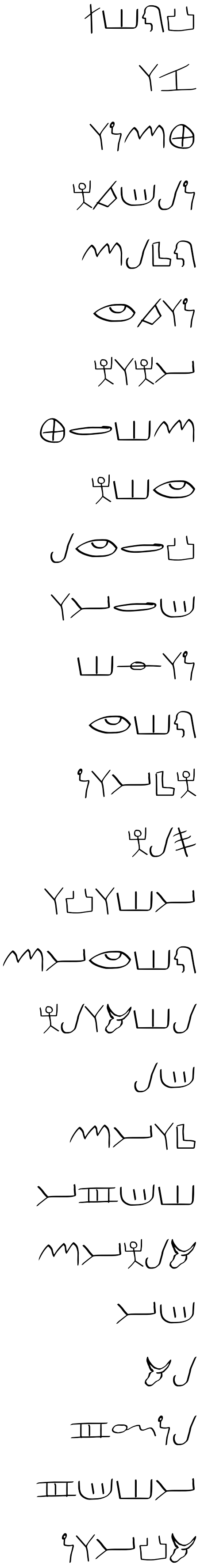

in the net	be·re·shet	
	zu	
they have hidden	ta·ma·nu	
are caught	nil·ke·dah	
their feet	rag·lam	
is known	no·w·da	Psalm 9:16
The LORD	YHVH	
by the justice	mish·pat	
He brings	a·sah	
by the work	be·pho·al	
of their hands	kap·paw	
are ensnared	no·w·qesh	
the wicked	ra·sha	
Higgaion	hig·ga·yo·wn	
Selah	se·lah	
will return	ya·shu·vu	Psalm 9:17
The wicked	re·sha·eem	
to Sheol —	lish·o·w·lah	
all	kal	
the nations	go·w·yim	
who forget	she·khe·che	
God	e·lo·heem	
For	kee	Psalm 9:18
{will} not	lo	
always	la·ne·tsach	
be forgotten	yish·sha·khach	
the needy	ev·yo·wn	

nor the hope	tiq·vat	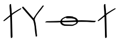	
of the oppressed	ʿa·na·wīm		
dashed	to·vad	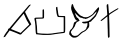	
forever	la·ad		
Rise up	qu·mah		Psalm 9:19
O LORD	YHVH		
do not let	al		
prevail	ya·oz		
man	e·no·wosh		
be judged	yish·sha·phe·tu		
let the nations	go·w·yim	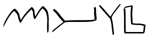	
in	al		
Your presence	pa·ne·kha	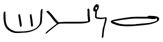	
Lay	shee·tah	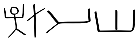	Psalm 9:20
upon them, [O LORD]	YHVH		
terror	mo·w·rah		
they	la·hem		
know	ye·de·u		
let the nations	go·w·yim	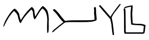	
are but men	e·no·wosh		
	hem·mah		
Selah	se·lah	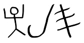	
Why	la·mah		Psalm 10:1
O LORD	YHVH		
do You stand	ta·a·mod		
far off ?	be·ra·cho·wq	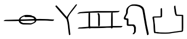	
Why do You hide	ta·leem	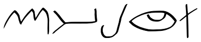	

in times	le·it·to·wt		
of trouble ?	bats·tsa·rah		
In pride	be·ga·a·vat		Psalm 10:2
the wicked	ra·sha		
pursue	yid·laq		
the needy	a·nee		
let them be caught	yit·ta·phe·su		
in the schemes	bim·zim·mo·wt		
	zu		
they devise	cha·sha·vu	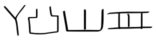	
For	kee	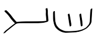	Psalm 10:3
boasts	hil·lel	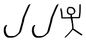	
the wicked man	ra·sha		
in	al		
the cravings	ta·a·vat		
of his heart	naph·sho	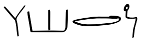	
the greedy	u·vo·tse·a		
he blesses	be·rekh		
and reviles	ni·ets		
the LORD	YHVH	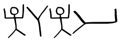	
the wicked [man]	ra·sha		Psalm 10:4
In his pride	ke·go·vah		
	ap·po		
does not	bal	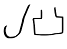	
seek [Him]	yid·rosh		
there is no	en	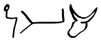	
God	e·lo·heem		

in all	kal	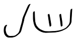	
his schemes	me·zim·mo·w·taw		
He is secure	ya·chee·lu	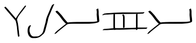	Psalm 10:5
in his ways	dar·ko	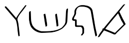	
at all times	be·khal		
	et		
Your lofty	ma·ro·wm		
judgments	mish·pa·te·kha		
are far from him	min·neg·do		
all	kal	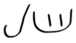	
his foes	tso·wr·raw	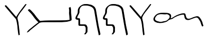	
he sneers	ya·phee·ach		
at	ba·hem		
He says	a·mar		Psalm 10:6
to himself	be·lib·bo	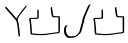	
" I will not	bal	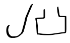	
be moved	em·mo·wt		
from age	le·dor		
to age	va·dor		
-	a·sher		
I am free	lo		
of distress "	ve·ra		
cursing	a·lah	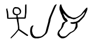	Psalm 10:7
His mouth	pee·hu	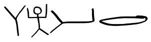	
is full of	ma·le		
deceit	u·mir·mo·wt		
and violence	va·tokh		

are under	ta·chat	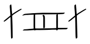	
his tongue	le·sho·w·no		
trouble	a·mal		
and malice	va·a·ven		
He lies	ye·shev	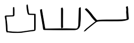	Psalm 10:8
in wait	be·ma·rav		
near the villages	cha·tse·reem	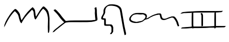	
in ambush	bam·mis·ta·reem	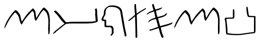	
he slays	ya·ha·rog	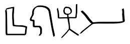	
the innocent	na·qee	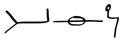	
his eyes	e·naw	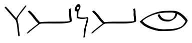	
for the helpless	le·che·le·khah	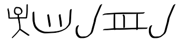	
watch in stealth	yits·po·nu		
He lies in wait	ye·e·rov		Psalm 10:9
	bam·mis·tar		
like a lion	ke·ar·yeh		
in a thicket	ve·suk·koh		
he lurks	ye·e·rov		
to seize	la·cha·to·wph	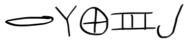	
the oppressed	a·nee		
he catches	yach·toph	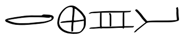	
the lowly	a·nee		
in his net	be·ma·she·kho		
	ve·rish·to	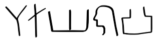	
They are crushed	ve·da·khah	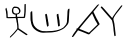	Psalm 10:10
and beaten down	ya·sho·ach		
fall prey	ve·na·phal		

to his strength	ba·a·tsu·maw		
the hapless	chɛl·ka·ʾīm		
He says	a·mar		Psalm 10:11
to himself	be·lib·bo	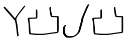	
has forgotten	sha·khach		
“ God	el		
He hides	his·teer		
His face	pa·naw	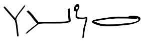	
and never	bal	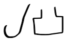	
sees ”	ra·ah		
	la·ne·tsach		
Arise	qu·mah		Psalm 10:12
O LORD !	YHVH		
O God !	el		
Lift up	ne·sa		
Your hand	ya·de·kha		
Do not	al		
forget	tish·kach		
the helpless	ʿa·nī·yīm	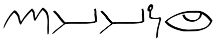	
Why	al		Psalm 10:13
	meh	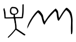	
renounced	ni·ets		
has the wicked man	ra·sha		
God ?	e·lo·heem		
He says	a·mar		
to himself	be·lib·bo	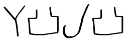	
“ You will never	lo		

call [me] to account ”	tid·rosh	𐤕𐤃𐤓𐤔	
have regarded	ra·i·tah	𐤓𐤀𐤕𐤄	Psalm 10:14
But	kee	𐤊𐤉	
You	at·tah	𐤀𐤕𐤄	
trouble	a·mal	𐤏𐤌𐤋	
and grief	va·kha·as	𐤅𐤊𐤏𐤎	
You see	tab·beet	𐤕𐤁𐤉𐤈	
to repay [it]	la·tet	𐤋𐤕𐤕	
by Your hand	be·ya·de·kha	𐤁𐤉𐤃𐤊	
to You	a·le·kha	𐤏𐤋𐤉𐤊	
entrusts himself	ya·a·zov	𐤉𐤏𐤆𐤁	
The victim	che·le·khah	𐤇𐤋𐤊𐤄	
of the fatherless	ya·to·wm	𐤉𐤕𐤅𐤌	
You	at·tah	𐤀𐤕𐤄	
are	ha·yee·ta	𐤄𐤉𐤉𐤕	
the helper	o·w·zer	𐤏𐤅𐤆𐤓	
Break	vor	𐤔𐤁𐤓	Psalm 10:15
the arm	ze·ro·w·a	𐤆𐤓𐤅𐤏	
of the wicked	ra·sha	𐤓𐤔𐤏	
and evildoer	va·ra	𐤅𐤓𐤏	
call him to account	tid·ro·wsh	𐤕𐤃𐤓𐤅𐤔	
for his wickedness	rish·o	𐤓𐤔𐤏𐤅	
until none is left	val	𐤁𐤋	
to be found	tim·tsa	𐤕𐤌𐤑𐤀	
The LORD	YHVH	𐤉𐤄𐤅𐤄	Psalm 10:16
is King	me·lekh	𐤌𐤋𐤊	
forever	o·w·lam	𐤏𐤅𐤋𐤌	

and ever	va·ed	𐤅𐤏𐤃	
perish	a·ve·du	𐤀𐤁𐤃𐤅	
the nations	go·w·yim	𐤂𐤅𐤉𐤌	
from His land	me·ar·tso	𐤌𐤀𐤓𐤑𐤅	
the desire	ta·a·vat	𐤕𐤀𐤅𐤕	Psalm 10:17
of the humble	a·na·veem	𐤏𐤍𐤅𐤉𐤌	
You have heard	sha·ma·ta	𐤔𐤌𐤏𐤕	
O LORD	YHVH	𐤉𐤄𐤅𐤄	
You will strengthen	ta·kheen	𐤕𐤊𐤉𐤍	
their hearts	lib·bam	𐤋𐤁𐤌	
You will incline	taq·sheev	𐤕𐤒𐤔𐤉𐤁	
Your ear	a·ze·ne·kha	𐤀𐤆𐤍𐤊	
to vindicate	lish·pot	𐤋𐤔𐤐𐤈	Psalm 10:18
the fatherless	ya·to·wm	𐤉𐤕𐤅𐤌	
and oppressed	va·dakh	𐤅𐤃𐤊	
no more	bal	𐤁𐤋	
	yo·w·seeph	𐤉𐤅𐤎𐤉𐤐	
	o·wd	𐤏𐤅𐤃	
may strike terror	la·a·rots	𐤋𐤏𐤓𐤑	
that the men	e·no·wosh	𐤀𐤍𐤅𐤔	
of	min	𐤌𐤍	
the earth	ha·a·rets	𐤄𐤀𐤓𐤑	
For the choirmaster	lam·nats·tse·ach	𐤋𐤌𐤍𐤑𐤇	Psalm 11:1
Of David	le·da·wid	𐤋𐤃𐤅𐤃	
In the LORD	ba·YHVH	𐤁𐤉𐤄𐤅𐤄	
I take refuge	cha·see·tee	𐤇𐤎𐤉𐤕𐤉	
How then	ekh	𐤀𐤉𐤊	

can you say	to·me·ru		
to me :	le·naph·shee		
“ Flee	nu·du		
to your mountain !	har·khem		
like a bird	tsip·po·wr		
For	kee	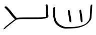	Psalm 11:2
behold	hin·neh		
the wicked	ha·re·sha·eem		
bend	yid·re·khun		
[their] bows	qe·shet	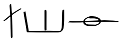	
They set	ko·wn·nu		
their arrow	chits·tsam		
on	al		
the string	ye·ter	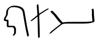	
to shoot	lee·ro·wt	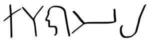	
from	be·mo		
the shadows	o·phel		
at the upright	le·yish·re		
in heart	lev	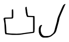	
If	kee	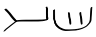	Psalm 11:3
the foundations	hash·sha·to·wt		
are destroyed	ye·ha·re·sun	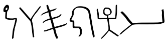	
can the righteous	tsad·deeq	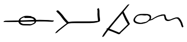	
what	mah	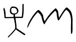	
do ? ”	pa·al		
The LORD	YHVH		Psalm 11:4
temple	be·he·khal	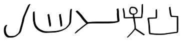	

is in His holy	qa·de·sho		
the LORD	YHVH		
is on His heavenly	bash·sha·ma·yim		
throne	kis·o		
His eyes	e·naw		
are watching closely	ye·che·zu	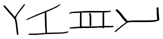	
[they]	aph·ap·paw		
examine	yiv·cha·nu	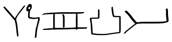	
the sons	be·ne	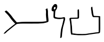	
of men	a·dam		
The LORD	YHVH		Psalm 11:5
the righteous	tsad·deeq	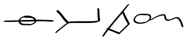	
tests	yiv·chan	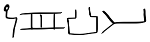	
and the wicked	ve·ra·sha		
the lover	ve·o·hev		
of violence	cha·mas	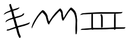	
hates	sa·ne·ah		
His soul	naph·sho		
He will rain down	yam·ter		Psalm 11:6
On	al		
the wicked	re·sha·eem		
coals	pa·cheem	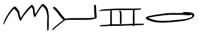	
fiery	esh		
and sulfur	ve·ga·phe·reet		
wind	ve·ru·ach	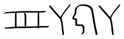	
a scorching	zil·a·pho·wt		
will be their portion	me·nat		

	ko·w·sam	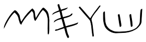	
For	kee	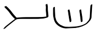	Psalm 11:7
is righteous	tsad·deeq	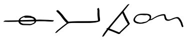	
the LORD	YHVH	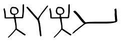	
justice	tse·da·qo·wt	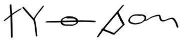	
He loves	a·hev	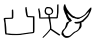	
The upright	ya·shar	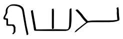	
will see	ye·che·zu	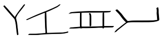	
His face	pha·ne·mo	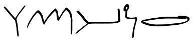	
For the choirmaster	lam·nats·tse·ach	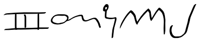	Psalm 12:1
According to	al	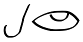	
Sheminith	hash·she·mee·neet	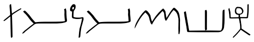	
A Psalm	miz·mo·wr	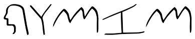	
of David	le·da·wid	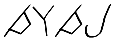	
Help	ho·wo·shee·ah	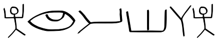	
O LORD	YHVH	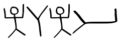	
for	kee	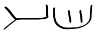	
are no more	ga·mar	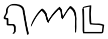	
the godly	cha·seed	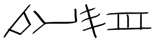	
	kee	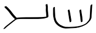	
have vanished	phas·su	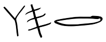	
the faithful	e·mu·neem	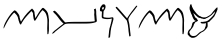	
from among	mib·be·ne	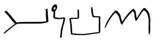	
men	a·dam	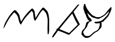	
They lie	shaw	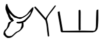	Psalm 12:2
	ye·dab·be·ru	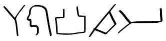	
one	eesh	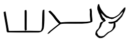	

to	et		
another	re·e·hu		
lips	se·phat		
with flattering	cha·la·qo·wt	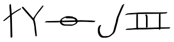	
[and] a double	be·lev	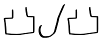	
heart	va·lev	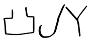	
they speak	ye·dab·be·ru		
cut off	yakh·ret		Psalm 12:3
May the LORD	YHVH		
all	kal		
lips	siph·te		
flattering	cha·la·qo·wt	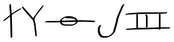	
tongue	la·sho·wn		
and [every] boastful	me·dab·be·ret		
	ge·do·lo·wt		
They	a·sher		Psalm 12:4
say	a·me·ru		
“ With our tongues	lil·sho·ne·nu		
we will prevail	nag·beer	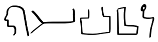	
our lips —	se·pha·te·nu		
We own	it·ta·nu		
who	mee	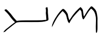	
can be our master	a·do·wn	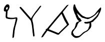	
? ”	la·nu		
“ For the cause	mish·shod	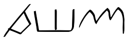	Psalm 12:5
of the oppressed	a·nee·yeem	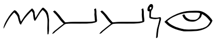	
and for the groaning	me·an·qat	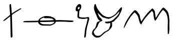	

of the needy	ev·yo·w·neem	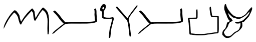	
I will now	at·tah		
arise ”	a·qum	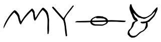	
says	yo·mar		
the LORD	YHVH		
“ I will bring	a·sheet	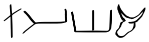	
safety	be·ye·sha		
to him who yearns ”	ya·phee·ach		
	lo		
The words	i·ma·ro·wt	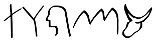	Psalm 12:6
of the LORD	YHVH		
	a·ma·ro·wt	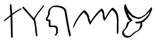	
are flawless	te·ho·ro·wt		
like silver	ke·seph		
refined	tsa·ruph		
in a furnace	ba·a·leel		
like gold	la·a·rets		
purified	me·zuq·qaq	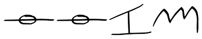	
sevenfold	shiv·a·ta·yim		
You	at·tah		Psalm 12:7
O LORD	YHVH		
will keep us	tish·me·rem		
You will forever guard us	tits·tse·ren·nu		
from	min		
generation	had·do·wr		
this	zu		
	le·o·w·lam		

freely	sa·veev	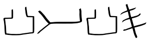	Psalm 12:8
The wicked	re·sha·eem		
wander	yit·hal·la·khun	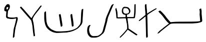	
is exalted	ke·rum		
and vileness	zul·lut	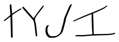	
among	liv·ne		
men	a·dam		
For the choirmaster	lam·nats·tse·ach		Psalm 13:1
A Psalm	miz·mo·wr	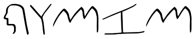	
of David	le·da·wid		
How long	ad		
me	a·nah		
O LORD ?	YHVH		
Will You forget	tish·ka·che·nee		
forever ?	ne·tsach		
How long	ad		
	a·nah		
will You hide	tas·teer		
-	et		
Your face	pa·ne·kha	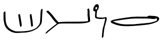	
from me ?	mim·men·nee		
How long	ad		Psalm 13:2
	a·nah		
must I wrestle	a·sheet	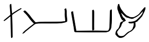	
	e·tso·wt		
in my soul	be·naph·shee		
with sorrow	ya·go·wn		

in my heart	bil·va·vee		
each day ?	yo·w·mam		
How long	ad		
	a·nah		
dominate	ya·rum		
will my enemy	o·ye·vee	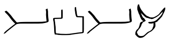	
me ?	a·lay	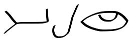	
Consider me	hab·bee·tah	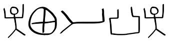	Psalm 13:3
[and] respond	a·ne·nee	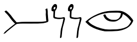	
O LORD	YHVH		
my God	e·lo·hay		
Give light	ha·ee·rah	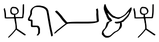	
to my eyes	e·nay	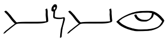	
lest	pen		
I sleep	ee·shan	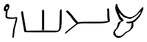	
in death	ham·ma·vet		
lest	pen		Psalm 13:4
say	yo·mar		
my enemy	o·ye·vee	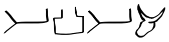	
“ I have overcome him ”	ye·kha·le·tee	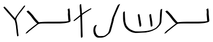	
and my foes	tsa·ray		
rejoice	ya·gee·lu	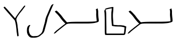	
when	kee	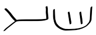	
I fall	em·mo·wt		
But I	va·a·nee		Psalm 13:5
in Your loving devotion	be·chas·de·kha		
have trusted	va·tach·tee	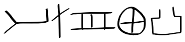	

will rejoice	ya·gel	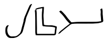	
my heart	lib·bee	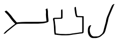	
in Your salvation	bee·shu·a·te·kha		
I will sing	a·shee·rah	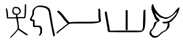	Psalm 13:6
to the LORD	la·YHVH	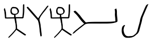	
for	kee	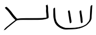	
He has been good	ga·mal		
to me	a·lay	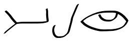	
For the choirmaster	lam·nats·tse·ach		Psalm 14:1
Of David	le·da·wid		
says	a·mar		
The fool	na·val	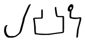	
in his heart	be·lib·bo	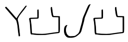	
“ [There is] no	en	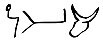	
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They are corrupt	hish·chee·tu	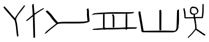	
are vile	hit·ee·vu	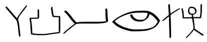	
their acts	a·lee·lah	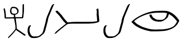	
There is no	en	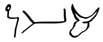	
one who does	o·seh		
good	to·wv		
The LORD	YHVH		Psalm 14:2
from heaven	mish·sha·ma·yim		
looks down	hish·qeeph	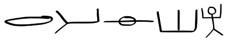	
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the sons	be·ne	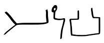	
of men	a·dam		

to see	lir·o·wt		
if any	ha·yesh	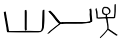	
understand	mas·keel		
if any seek	do·resh		
-	et		
God	e·lo·heem		
All	hak·kol		Psalm 14:3
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they have together	yach·daw	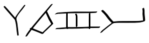	
become corrupt	ne·e·la·chu	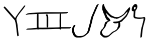	
there is no	en	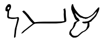	
one who does	o·seh		
good	to·wv		
not	en	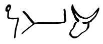	
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one	e·chad	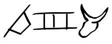	
never	ha·lo	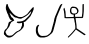	Psalm 14:4
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	kal	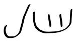	
Will the workers	po·a·le		
of iniquity	a·ven		
They devour	o·khe·le	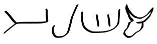	
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[like]	a·khe·lu		
bread	le·chem	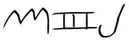	
the LORD	YHVH	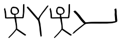	
they refuse	lo		

to call upon	qa·ra·u	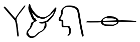	
There they are	sham		Psalm 14:5
overwhelmed	pa·cha·du	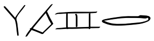	
with dread	pha·chad	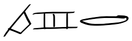	
for	kee	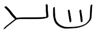	
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of the righteous	tsad·deeq	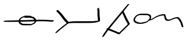	
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of the oppressed	a·nee	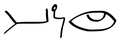	
You [sinners] frustrate	ta·vee·shu	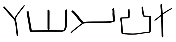	
yet	kee	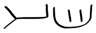	
the LORD	YHVH		
is their shelter	mach·se·hu	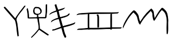	
Oh, that	mee		Psalm 14:7
would come	yit·ten	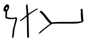	
from Zion !	mits·tsee·yo·wn		
the salvation	ye·shu·at		
of Israel	yis·ra·el	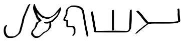	
restores	be·shuv		
When the LORD	YHVH		
His captive	she·vut		
people	am·mo		
rejoice	ya·gel	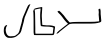	
let Jacob	ya·a·qov		
be glad !	yis·mach		
let Israel	yis·ra·el	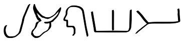	

A Psalm	miz·mo·wr	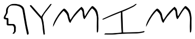	Psalm 15:1
of David	le·da·wid	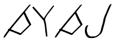	
O LORD	YHVH	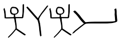	
who	mee	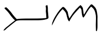	
may abide	ya·gur	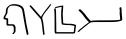	
in Your tent ?	be·a·ho·le·kha	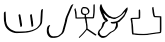	
Who	mee	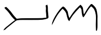	
may dwell	yish·kon	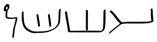	
mountain ?	be·har	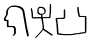	
on Your holy	qad·she·kha	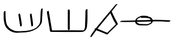	
He who walks	ho·w·lekh	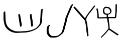	Psalm 15:2
with integrity	ta·meem	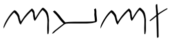	
and practices	u·pho·el	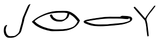	
righteousness	tse·deq	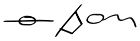	
who speaks	ve·do·ver	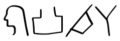	
the truth	e·met	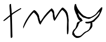	
from his heart	bil·va·vo	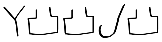	
who has no	lo	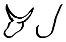	Psalm 15:3
slander	ra·gal	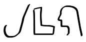	
on	al	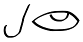	
his tongue	le·sho·no	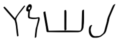	
no	lo	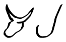	
who does	a·sah	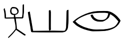	
to his neighbor	le·re·e·hu	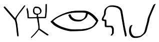	
harm	ra·ah	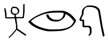	
who casts no scorn	ve·cher·pah	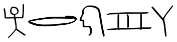	
	lo	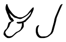	

	na·sa		
on	al		
his friend	qe·ro·vo		
who despises	niv·zeh		Psalm 15:4
	be·e·naw	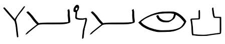	
the vile	nim·as		
but	ve·et		
those who fear	yir·e		
the LORD	YHVH		
honors	ye·khab·bed		
oath	nish·ba		
a costly	le·ha·ra		
who does not	ve·lo		
revise	ya·mir	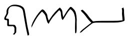	
his money	kas·po		Psalm 15:5
without	lo		
who lends	na·tan	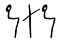	
interest	be·ne·shekh		
a bribe	ve·sho·chad	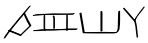	
against	al		
the innocent	na·qee	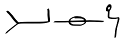	
	lo		
and refuses	la·qach	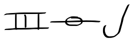	
He who does	o·seh		
these things	el·leh	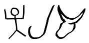	
will never	lo		
be shaken	yim·mo·wt		

	le·o·w·lam	לעולם	
A Miktam	mikh·tam	מכתם	Psalm 16:1
of David	le·da·wid	לדוד	
Preserve me	sha·me·re·nee	שמרני	
O God	el	אל	
for	kee	כי	
I take refuge	cha·see·tee	חסיתי	
in You	vakh	בך	
I said	a·mart	אמרת	Psalm 16:2
to the LORD	la·YHVH	ליהוה	
are my Lord	a·do·nay	אדני	
“ You	at·tah	אתה	
good thing ”	to·w·va·tee	טובתי	
I have no	bal	בל	
apart from You	a·le·kha	עליך	
As for the saints	liq·do·wo·sheem	לקדושים	Psalm 16:3
-	a·sher	אשר	
in the land	ba·a·rets	בארץ	
they	hem·mah	המה	
are the excellence	ve·ad·dee·re	ואדירי	
in whom all	kal	כל	
my delight	cheph·tsee	חפצי	
resides	vam	בם	
will multiply	yir·bu	ירבו	Psalm 16:4
Sorrows	ats·tse·vo·w·tam	עצבותם	
other gods	a·cher	אחר	
to those who chase	ma·ha·ru	מהרו	

I will not	bal	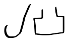	
pour out	as·seekh	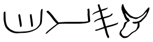	
their libations	nis·ke·hem	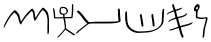	
of blood	mid·dam		
or	u·val		
speak	es·sa		
-	e·tosh		
their names	mo·w·tam		
with	al		
my lips	se·pha·tay		
The LORD	YHVH		Psalm 16:5
[is] my chosen portion	me·nat		
	chel·qee	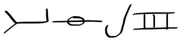	
and my cup	ve·kho·w·see		
You	at·tah		
have made	to·w·meekh	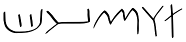	
my lot {secure}	go·w·ra·lee	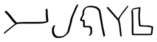	
The lines	cha·va·leem	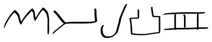	Psalm 16:6
have fallen	na·phe·lu		
of my {boundary}	lee	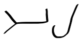	
in pleasant places	ban·ne·i·meem		
surely	aph		
inheritance	na·cha·lat	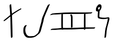	
is delightful	sha·phe·rah		
my	a·lay	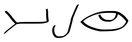	
I will bless	a·va·rekh		Psalm 16:7
-	et		

the LORD	YHVH		
who	a·sher		
counsels me	ye·a·tsa·nee		
even	aph		
at night	le·lo·wt	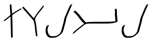	
instructs me	yis·se·ru·nee		
my conscience	khil·yo·w·tay	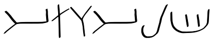	
I have set	shiw·vee·tee	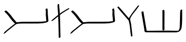	Psalm 16:8
the LORD	YHVH		
before me	le·neg·dee		
always	ta·meed		
Because	kee	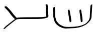	
He is at my right hand	mee·mee·nee		
I will not	bal	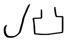	
be shaken	em·mo·wt		
Therefore	la·khen		Psalm 16:9
is glad	sa·mach		
my heart	lib·bee	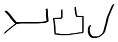	
rejoices	vay·ya·gel	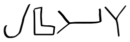	
and my tongue	ke·vo·w·dee		
also	aph		
my body	be·sa·ree	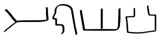	
will dwell	yish·kon	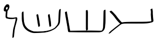	
securely	la·ve·tach	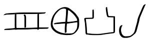	
For	kee	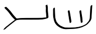	Psalm 16:10
You will not	lo		
abandon	ta·a·zov		

my soul	naph·shee		
to Sheol	lish·o·wl		
nor will You	lo		
let	tit·ten		
Your Holy One	cha·see·de·kha	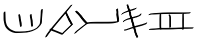	
see	lir·o·wt		
decay	sha·chat	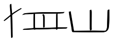	
You have made known to me	to·w·dee·e·nee	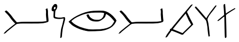	Psalm 16:11
the path	o·rach		
of life	chay·yeem	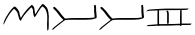	
You will fill me	so·va		
with joy	ma·cho·wt	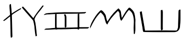	
	et		
in Your presence	pa·ne·kha	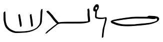	
pleasures	ne·i·mo·wt		
at Your right hand	bee·mee·ne·kha		
with eternal	ne·tsach		
A prayer	te·phil·lah		Psalm 17:1
of David	le·da·wid		
Hear	shim·ah		
O LORD	YHVH		
my righteous plea	tse·deq	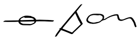	
listen	haq·shee·vah	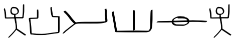	
to my cry	rin·na·tee	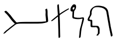	
Give ear	ha·a·zee·nah	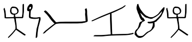	
to my prayer —	te·phil·la·tee	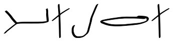	
free of	be·lo	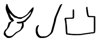	

[it comes] from lips	siph·te		
deceit	mir·mah		
from Your presence	mil·le·pha·ne·kha		Psalm 17:2
May my vindication	mish·pa·tee		
come	ye·tse		
may Your eyes	e·ne·kha	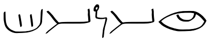	
see	te·che·ze·nah	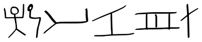	
what is right	me·sha·reem	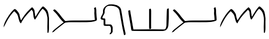	
You have tried	ba·chan·ta	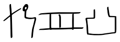	Psalm 17:3
my heart	lib·bee	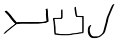	
You have visited	pa·qad·ta	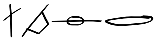	
[me] in the night	lay·lah	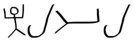	
You have tested me	tse·raph·ta·nee		
no [evil]	val	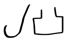	
and found	tim·tsa		
I have resolved	zam·mo·tee		
not	bal	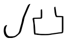	
to sin	ya·a·var		
with my mouth	pee		
As for the deeds	liph·ul·lo·wt		Psalm 17:4
of men —	a·dam		
by the word	bid·var		
of Your lips	se·pha·te·kha	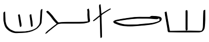	
I	a·nee	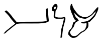	
have avoided	mar·tee	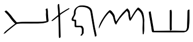	
the ways	a·re·cho·wt	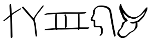	
of the violent	pa·reets	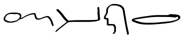	

have held	ta·mokh	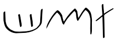	Psalm 17:5
My steps	a·shu·ray	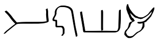	
to Your paths	be·ma·ge·lo·w·te·kha	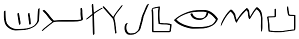	
have not	bal	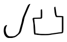	
slipped	na·mo·wt·tu	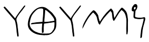	
my feet	phe·a·may	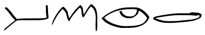	
I	a·nee	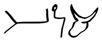	Psalm 17:6
call on You	qe·ra·tee·kha	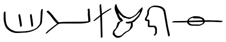	
for	khee	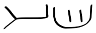	
You will answer me	ta·a·ne·nee	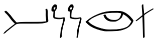	
O God	el	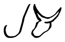	
Incline	hat	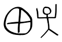	
Your ear	a·ze·ne·kha	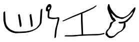	
to me	lee	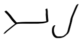	
hear	she·ma	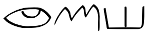	
my words	im·ra·tee	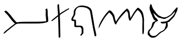	
Show the wonders	haph·leh	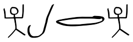	Psalm 17:7
of Your loving devotion	cha·sa·de·kha	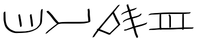	
You who save	mo·wo·shee·a	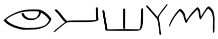	
those who seek refuge	cho·w·seem	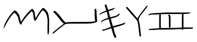	
from their foes	mim·mit·qo·wm·meem	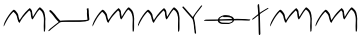	
by Your right hand	bee·mee·ne·kha	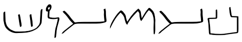	
Keep me	me·re·nee	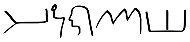	Psalm 17:8
as the apple	ke·ee·sho·wn	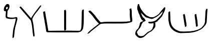	
of	bat	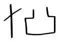	
Your eye	a·yin	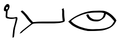	
in the shadow	be·tsel	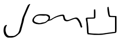	

of Your wings	ke·na·phe·kha		
hide me	tas·tee·re·nee	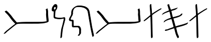	
from	mip·pe·ne		Psalm 17:9
the wicked	re·sha·eem		
who	zu		
assail me	shad·du·nee		
enemies	o·ye·vay	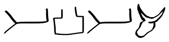	
from my mortal	be·ne·phesh		
who surround me	yaq·qee·phu	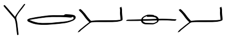	
	a·lay	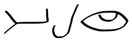	
their callous [hearts]	chel·ba·mo	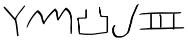	Psalm 17:10
They have closed	sa·ge·ru	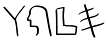	
their mouths	pee·mo	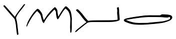	
speak	dib·be·ru		
with arrogance	ve·ge·ut		
They have tracked us down	ash·shu·re·nu	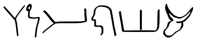	Psalm 17:11
and now	at·tah		
surround us	se·va·vu·nī		
their eyes	e·ne·hem	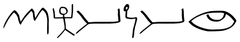	
are set	ya·shee·tu	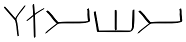	
to cast [us]	lin·to·wt		
to the ground	ba·a·rets		
-	dim·yo·no		Psalm 17:12
like a lion	ke·ar·yeh		
greedy	yikh·so·wph		
for prey	lit·ro·wph		
like a young lion	ve·khikh·pheer		

lurking	yo·shev		
in ambush	be·mis·ta·reem	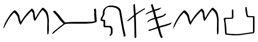	
Arise	qu·mah		Psalm 17:13
O LORD	YHVH		
confront	qad·de·mah		
them !	pha·naw	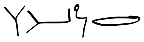	
Bring them to their knees	hakh·ree·e·hu	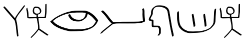	
deliver	pal·le·tah	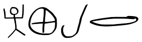	
me	naph·shee		
from the wicked	me·ra·sha	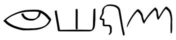	
by Your sword	char·be·kha		
from such men	mim·teem		Psalm 17:14
by Your hand —	ya·de·kha		
O LORD	YHVH		
from men	mim·teem		
of the world	me·che·led	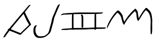	
whose portion	chel·qam	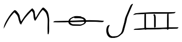	
is in this life	ba·chay·yeem	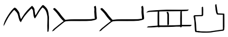	
of Your treasured [ones]	u·tse·phī·ne·kha		
May You fill	te·mal·le		
the bellies	vit·nam		
and satisfy	yis·be·u		
their sons	va·neem	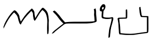	
so they leave	ve·hin·nee·chu	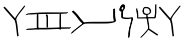	
their abundance	yit·ram	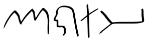	
to their children	le·o·wl·le·hem		
As for me	a·nee	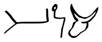	Psalm 17:15

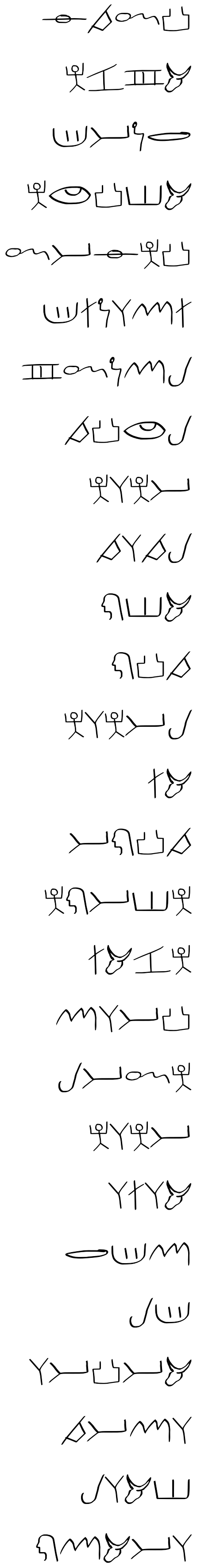

in righteousness	be·tse·deq	
I will behold	e·che·zeh	
Your face	pha·ne·kha	
I will be satisfied	es·be·ah	
when I awake	ve·ha·qeets	
in Your presence	te·mu·na·te·kha	
For the choirmaster	lam·nats·tse·ach	Psalm 18:1
the servant	le·e·ved	
of the LORD	YHVH	
Of David	le·da·wid	
who	a·sher	
sang	dib·ber	
to the LORD	la·YHVH	
-	et	
-	div·re	
song	hash·shee·rah	
this	haz·zot	
on the day	be·yo·wm	
had delivered	hits·tseel	
the LORD	YHVH	
him	o·w·to	
from the hand	mik·kaph	
of all	kal	
his enemies	o·ye·vaw	
and from the hand	u·mee·yad	
of Saul	sha·ul	
He said :	vay·yo·mar	

I love You	er·cha·me·kha	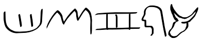	
O LORD	YHVH		
my strength	chiz·qee	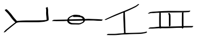	
The LORD	YHVH		Psalm 18:2
is my rock	sal·ee		
my fortress	u·me·tsu·da·tee		
and my deliverer	u·me·phal·tee		
My God [is]	e·lee	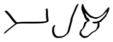	
my rock	tsu·ree		
in whom I take refuge	e·che·seh	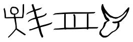	
	bo		
my shield	ma·gin·nee		
and the horn	ve·qe·ren	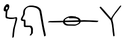	
of my salvation	yish·ee		
my stronghold	mis·gab·bee		
[who is worthy] to be praised	me·hul·lal		Psalm 18:3
I will call upon	eq·ra	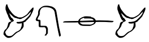	
the LORD	YHVH		
from	u·min		
my enemies	o·ye·vay	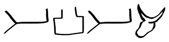	
so shall I be saved	iw·va·she·a		
encompassed me	a·pha·phu·nee		Psalm 18:4
The cords	chev·le	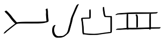	
of death	ma·vet		
the torrents	ve·na·cha·le	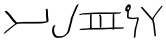	
of chaos	ve·lee·ya·al	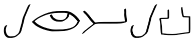	
overwhelmed me	ye·va·a·tu·nee		

The cords	chev·le	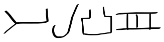	Psalm 18:5
of Sheol	she·o·wl	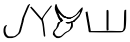	
entangled me	se·va·vu·nee	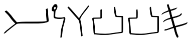	
confronted me	qid·de·mu·nee	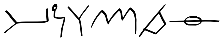	
the snares	mo·wq·she	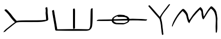	
of death	ma·vet	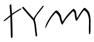	
In my distress	bats·tsar	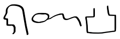	Psalm 18:6
upon	lee	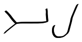	
I called	eq·ra	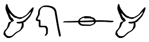	
the LORD	YHVH	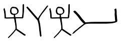	
I cried to	ve·el	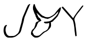	
my God	e·lo·hay	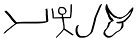	
for help	a·shaw·ve·a	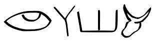	
He heard	yish·ma	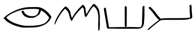	
From His temple	me·he·kha·lo	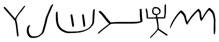	
my voice	qo·w·lee	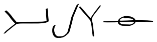	
and my cry for His help	ve·shaw·a·tee	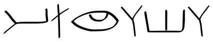	
	le·pha·naw	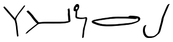	
reached	ta·vo·w	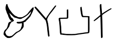	
His ears	ve·a·ze·naw	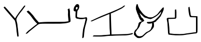	
shook	vat·tig·ash	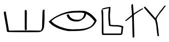	Psalm 18:7
and quaked	vat·tir·ash	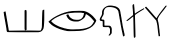	
Then the earth	ha·a·rets	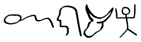	
and the foundations	u·mo·ws·de	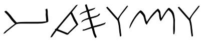	
of the mountains	ha·reem	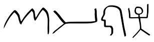	
trembled	yir·ga·zu	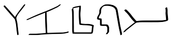	
they were shaken	vay·yit·ga·a·shu	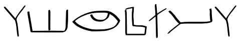	

because	kee	כי	
He burned with anger	cha·rah	חרה	
	lo	לו	
rose	a·lah	עלה	Psalm 18:8
Smoke	a·shan	עשן	
from His nostrils	be·ap·po	באפו	
fire	ve·esh	ואש	
His mouth	mip·pee	מפיו	
and consuming	to·khel	תאכל	
glowing coals	ge·cha·leem	גחלים	
blazed forth	ba·a·ru	בערו	
came from	mim·men·nu	ממנו	
He parted	vay·yet	ויט	Psalm 18:9
the heavens	ma·yim	שמים	
and came down	vay·ye·rad	וירד	
with dark clouds	va·a·ra·phel	וערפל	
beneath	ta·chat	תחת	
His feet	rag·law	רגליו	
He mounted	vay·yir·kav	וירכב	Psalm 18:10
	al	על	
a cherub	ke·ruv	כרוב	
and flew	vay·ya·oph	ויעף	
He soared	vay·ye·de	וידא	
on	al	על	
the wings	kan·phe	כנפי	
of the wind	ru·ach	רוח	
He made	ya·shet	ישת	Psalm 18:11

darkness	cho·shekh		
His hiding place	sit·ro		
around Him	se·vee·vo·w·taw	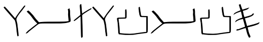	
a canopy	suk·ka·to		
	chesh·khat	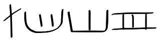	
[and] storm	ma·yim	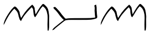	
clouds	a·ve		
-	she·cha·qeem	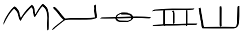	
From the brightness	min·no·gah	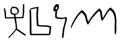	Psalm 18:12
of His presence	neg·do		
His clouds	a·vaw		
advanced —	a·ve·ru		
hailstones	ba·rad		
and coals	ve·ga·cha·le	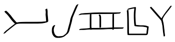	
of fire	esh		
thundered	vay·yar·em		Psalm 18:13
from heaven	bash·sha·ma·yim		
The LORD	YHVH		
of the Most High	ve·el·yo·wn	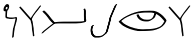	
resounded —	yit·ten	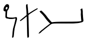	
the voice	qo·lo	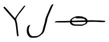	
hailstones	ba·rad		
and coals	ve·ga·cha·le	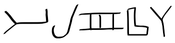	
of fire	esh		
He shot	vay·yish·lach		Psalm 18:14
His arrows	chits·tsaw		
and scattered [the foes]	vay·phee·tsem	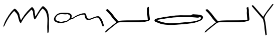	

lightning	u·ve·ra·qeem	𐤅𐤁𐤓𐤒𐤉𐤌	
He hurled	rav	𐤓𐤁	
and routed them	vay·hum·mem	𐤅𐤉𐤄𐤌𐤌	
appeared	vay·ye·ra·u	𐤅𐤉𐤓𐤀𐤅	Psalm 18:15
The channels	a·phee·qe	𐤀𐤐𐤉𐤒𐤉	
of the sea	ma·yim	𐤌𐤉𐤌	
were exposed	vay·yig·ga·lu	𐤅𐤉𐤂𐤋𐤅	
[and] the foundations	mo·ws·do·wt	𐤌𐤅𐤎𐤃𐤅𐤕	
of the world	te·vel	𐤕𐤁𐤋	
at Your rebuke	mig·ga·a·ra·te·kha	𐤌𐤂𐤏𐤓𐤕𐤊	
O LORD	YHVH	𐤉𐤄𐤅𐤄	
at the blast	min·nish·mat	𐤌𐤍𐤔𐤌𐤕	
of the breath	ru·ach	𐤓𐤅𐤇	
of Your nostrils	ap·pe·kha	𐤀𐤐𐤊	
He reached down	yish·lach	𐤉𐤔𐤋𐤇	Psalm 18:16
from on high	mim·ma·ro·wm	𐤌𐤌𐤓𐤅𐤌	
and took hold of me	yiq·qa·che·nee	𐤉𐤒𐤇𐤍𐤉	
He drew me	yam·she·nee	𐤉𐤌𐤔𐤍𐤉	
waters	mim·ma·yim	𐤌𐤌𐤉𐤌	
out of deep	rab·beem	𐤓𐤁𐤉𐤌	
He rescued me	yats·tsee·le·nee	𐤉𐤑𐤉𐤋𐤍𐤉	Psalm 18:17
enemy	me·o·ye·vee	𐤌𐤀𐤉𐤁𐤉	
from my powerful	az	𐤏𐤆	
from foes	u·mis·so·ne·ay	𐤅𐤌𐤔𐤍𐤀𐤉	
-	kee	𐤊𐤉	
too mighty	a·me·tsu	𐤀𐤌𐤑𐤅	
for me	mim·men·nee	𐤌𐤌𐤍𐤉	

They confronted me	ye·qad·de·mu·nee		Psalm 18:18
in my day	ve·yo·wm	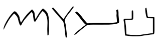	
of calamity	e·dee	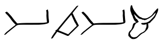	
was	vay·hee	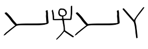	
but the LORD	YHVH	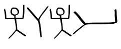	
my support	le·mish·an		
	lee	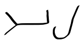	
He brought me out	vay·yo·w·tsee·e·nee		Psalm 18:19
into the open	lam·mer·chav	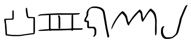	
He rescued me	ye·chal·le·tse·nee		
because	kee	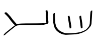	
He delighted	cha·phets		
in me	bee	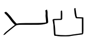	
has rewarded me	yig·me·le·nee		Psalm 18:20
The LORD	YHVH	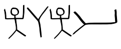	
according to my righteousness	ke·tsid·qee	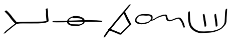	
according to the cleanness	ke·vor		
of my hands	ya·day	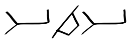	
He has repaid me	ya·sheev	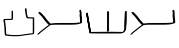	
	lee	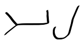	
For	kee·sha	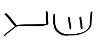	Psalm 18:21
I have kept	mar·tee		
the ways	dar·khe	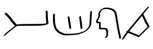	
of the LORD	YHVH	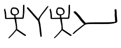	
and have not	ve·lo		
wickedly departed	ra·sha·tee		
from my God	me·e·lo·hay	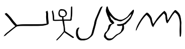	

For	kee	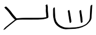	Psalm 18:22
all	khal		
His ordinances [are]	mish·pa·taw		
before me	le·neg·dee		
His statutes	ve·chuq·qo·taw	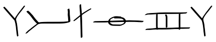	
I have not	lo		
disregarded	a·seer		
	men·nee	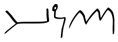	
And I	va·e·hee		Psalm 18:23
have been blameless	ta·meem	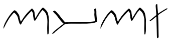	
before Him	im·mo		
and kept myself	va·esh·tam·mer		
from iniquity	me·a·wo·nee		
has repaid	vay·ya·shev		Psalm 18:24
So the LORD	YHVH		
me	lee	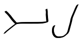	
according to my righteousness	khe·tsid·qee	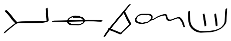	
according to the cleanness	ke·vor	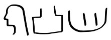	
of my hands	ya·day	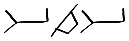	
in	le·ne·ged		
His sight	e·naw		
To	im		Psalm 18:25
the faithful	cha·seed		
You show Yourself faithful	tit·chas·sad	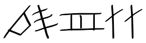	
to	im		
	ge·var		

the blameless	ta·meem	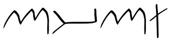	
You show Yourself blameless	tit·tam·mam		
to	im		Psalm 18:26
the pure	na·var		
You show Yourself pure	tit·ba·rar		
but to	ve·im		
the crooked	iq·qesh	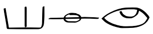	
You show Yourself shrewd	tit·pat·tal		
For	kee	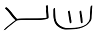	Psalm 18:27
You	at·tah		
people	am		
an afflicted	a·nee	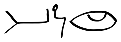	
save	to·wo·shee·a	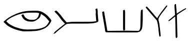	
eyes	ve·e·na·yim		
those with haughty	ra·mo·wt		
but You humble	tash·peel		
For	kee	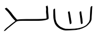	Psalm 18:28
You	at·tah		
light	ta·eer	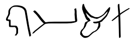	
my lamp	ne·ree	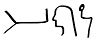	
O LORD	YHVH		
my God	e·lo·hay		
lights up	yag·gee·ah	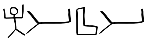	
my darkness	cha·she·kee	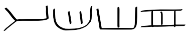	
For	kee	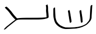	Psalm 18:29
in You	ve·kha	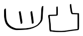	

I can charge	a·ruts		
an army	ge·dud		
and with my God	u·ve·lo·hay		
I can scale	a·dal·leg		
a wall	shur		
[As for] God	ha·el		Psalm 18:30
is perfect	ta·meem	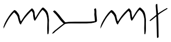	
His way	dar·ko	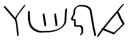	
the word	im·rat		
of the LORD	YHVH		
is flawless	tse·ru·phah		
is a shield	ma·gen		
He	hu		
to all	le·khol		
who take refuge	ha·cho·seem		
in Him	bo		
For	kee	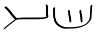	Psalm 18:31
who	mee	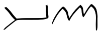	
is God	e·lo·w·ah	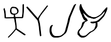	
besides	mib·bal·a·de		
the LORD ?	YHVH		
And who	u·mee		
[is] the Rock	tsur		
except	zu·la·tee	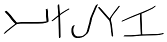	
our God ?	e·lo·he·nu		
[It is] God	ha·el		Psalm 18:32
who arms me	ham·az·ze·re·nee		

with strength	cha·yil	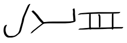	
and makes	vay·yit·ten	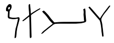	
clear	ta·meem	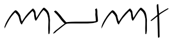	
my way	dar·kee		
He makes	me·shaw·veh		Psalm 18:33
my feet	rag·lay	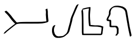	
like those of a deer	ka·ay·ya·lo·wt	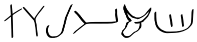	
upon	ve·al		
the heights	ba·mo·tay		
and stations me	ya·a·mee·de·nee		
He trains	me·lam·med	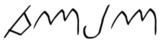	Psalm 18:34
my hands	ya·day	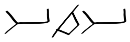	
for battle	lam·mil·cha·mah	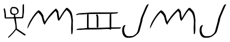	
can bend	ve·ni·cha·tah	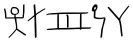	
a bow	qe·shet		
of bronze	ne·chu·shah		
my arms	ze·ro·w·o·tay		
You have given	vat·tit·ten		Psalm 18:35
me	lee	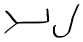	
Your shield	ma·gen	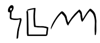	
of salvation	yish·e·kha		
Your right hand	vee·mee·ne·kha		
upholds me	tis·a·de·nee		
and Your gentleness	ve·an·vat·kha		
exalts me	tar·be·nee		
You broaden	tar·cheev	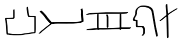	Psalm 18:36
the path	tsa·a·dee		

beneath me	tach·tay	תחתי	
do not	ve·lo	ולא	
give way	ma·a·du	מעדו	
so that my ankles	qar·sul·lay	קרסלי	
I pursued	er·do·wph	ארדוף	Psalm 18:37
my enemies	o·wy·vay	אויבי	
and overtook them	ve·as·see·gem	ואשיגם	
I did not	ve·lo	ולא	
turn back	ʾa·shuv	אשוב	
until	ad	עד	
they were consumed	kal·lo·w·tam	כלותם	
I crushed them	em·cha·tsem	אמחצם	Psalm 18:38
so they could not	ve·lo	ולא	
	yukh·lu	יכלו	
rise	qum	קום	
they have fallen	yip·pe·lu	יפלו	
under	ta·chat	תחת	
my feet	rag·lay	רגלי	
You have armed me	vat·te·az·ze·re·nee	ותאזרני	Psalm 18:39
with strength	cha·yil	חיל	
for battle	lam·mil·cha·mah	למלחמה	
You have subdued	takh·ree·a	תכריע	
my foes	qa·may	קמי	
beneath me	tach·tay	תחתי	
my enemies	ve·o·ye·vay	ואיבי	Psalm 18:40
You have made	na·tat·tah	נתתה	
before me	lee	לי	

retreat	o·reph		
to those who hated me	u·me·san·ay	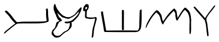	
I put an end	ats·mee·tem	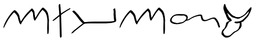	
They cried for help	ye·shaw·ve·u		Psalm 18:41
but [there was] no one	ve·en		
to save them —	mo·wo·shee·a	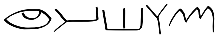	
to	al		
the LORD	YHVH		
but He did not	ve·lo		
answer	a·nam	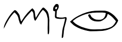	
I ground them	ve·esh·cha·qem	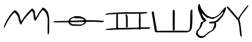	Psalm 18:42
as dust	ke·a·phar		
in	al		
the face of	pe·ne	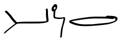	
the wind	ru·ach		
like mud	ke·teet		
in the streets	chu·tso·wt		
I trampled them	a·ree·qem	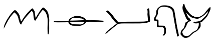	
You have delivered me	te·phal·le·te·nee		Psalm 18:43
from the strife	me·ree·ve	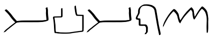	
of the people	am		
You have made me	te·see·me·nee	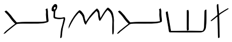	
the head	le·rosh		
of nations	go·w·yim	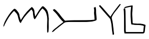	
a people	am		
I had not	lo		

known	ya·da·tee	𐤉𐤃𐤏𐤕𐤉	
shall serve me	ya·av·du·nee	𐤉𐤏𐤁𐤃𐤅𐤍𐤉	
When they hear me	le·she·ma	𐤋𐤔𐤌𐤏	Psalm 18:44
	o·zen	𐤀𐤆𐤍	
they obey	yish·sha·me·u	𐤉𐤔𐤌𐤏𐤅	
me	lee	𐤋𐤉	
foreigners	be·ne	𐤁𐤍𐤉	
	ne·khar	𐤍𐤊𐤓	
cower	ye·kha·cha·shu	𐤉𐤊𐤇𐤔𐤅	
before me	lee	𐤋𐤉	
Foreigners	be·ne	𐤁𐤍𐤉	Psalm 18:45
	ne·khar	𐤍𐤊𐤓	
lose heart	yib·bo·lu	𐤉𐤁𐤋𐤅	
and come trembling	ve·yach·re·gu	𐤅𐤉𐤇𐤓𐤂𐤅	
from their strongholds	mim·mis·ge·ro·w·te·hem	𐤌𐤌𐤎𐤂𐤓𐤅𐤕𐤉𐤄𐤌	
lives	chay	𐤇𐤉	Psalm 18:46
The LORD	YHVH	𐤉𐤄𐤅𐤄	
and blessed be	u·va·rukh	𐤅𐤁𐤓𐤅𐤊	
my Rock !	tsu·ree	𐤑𐤅𐤓𐤉	
be exalted —	ve·ya·rum	𐤅𐤉𐤓𐤅𐤌	
And {may} the God	e·lo·w·he	𐤀𐤋𐤅𐤄𐤉	
of my salvation	yish·ee	𐤉𐤔𐤏𐤉	
the God	ha·el	𐤄𐤀𐤋	Psalm 18:47
who avenges	han·no·w·ten	𐤄𐤍𐤅𐤕𐤍	
	ne·qa·mo·wt	𐤍𐤒𐤌𐤅𐤕	
me	lee	𐤋𐤉	
and subdues	vay·yad·ber	𐤅𐤉𐤃𐤁𐤓	

nations	am·meem	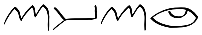	
beneath me	tach·tay	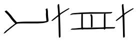	
who delivers me	me·phal·le·tee	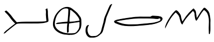	Psalm 18:48
my enemies	me·o·ye·vay	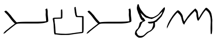	
	aph	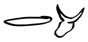	
from	min	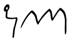	
above my foes	qa·may	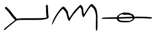	
You exalt me	te·ro·wm·me·nee	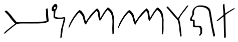	
men	me·eesh	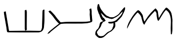	
from violent	cha·mas	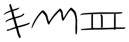	
You rescue me	tats·tsee·le·nee	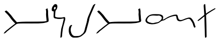	
Therefore	al	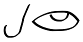	Psalm 18:49
	ken	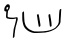	
I will praise You	o·wd·kha	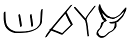	
among the nations	vag·go·w·yim	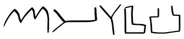	
O LORD	YHVH	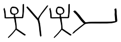	
to Your name	u·le·shim·kha	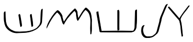	
I will sing praises	a·zam·me·rah	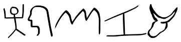	
Great	mag·dil	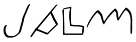	Psalm 18:50
salvation	ye·shu·o·wt	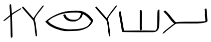	
{He brings to} His king	mal·ko	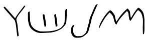	
He shows	ve·o·seh	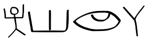	
loving devotion	che·sed	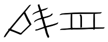	
to His anointed	lim·shee·cho	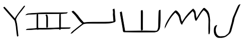	
to David	le·da·wid	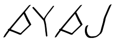	
and his descendants	u·le·zar·o	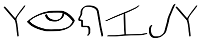	
forever	ad	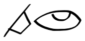	

	o·w·lam		
For the choirmaster	lam·nats·tse·ach		Psalm 19:1
A Psalm	miz·mo·wr	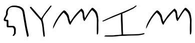	
of David	le·da·wid		
The heavens	hash·sha·ma·yim		
declare	me·sap·pe·reem		
the glory	ke·vo·wd		
of God	el		
the work	u·ma·a·seh		
of His hands	ya·daw		
proclaim	mag·geed	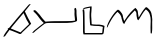	
the skies	ha·ra·qee·a	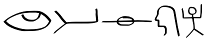	
Day	yo·wm		Psalm 19:2
after day	le·yo·wm	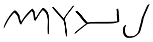	
they pour forth	yab·bee·a	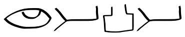	
speech	o·mer		
night	ve·lay·lah	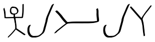	
after night	le·lay·lah	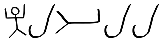	
they reveal	ye·chaw·veh	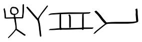	
knowledge	da·at		
Without	en	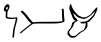	Psalm 19:3
speech	o·mer		
or	ve·en		
language	de·va·reem	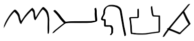	
	be·lee	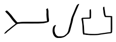	
to be heard	nish·ma		
without a sound	qo·w·lam		

into all	be·khal		Psalm 19:4
the earth	ha·a·rets		
has gone out	ya·tsa		
their voice	qaw·vam	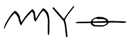	
to the ends	u·viq·tseh	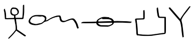	
of the world	te·vel	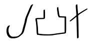	
their words	mil·le·hem	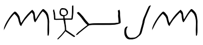	
for the sun	lash·she·mesh		
He has pitched	sam	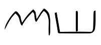	
a tent	o·hel		
In [the heavens]	ba·hem	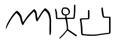	
-	ve·hu		Psalm 19:5
Like a bridegroom	ke·cha·tan	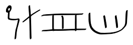	
emerging	yo·tse		
from his chamber	me·chup·pa·to	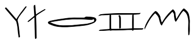	
rejoicing	ya·sees	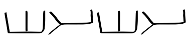	
like a champion	ke·gib·bo·wr	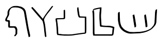	
to run	la·ruts		
his course	o·rach	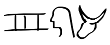	
at one end	miq·tseh	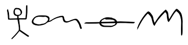	Psalm 19:6
of the heavens	hash·sha·ma·yim		
it rises	mo·w·tsa·o		
and runs its circuit	u·te·qu·pha·to	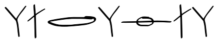	
to	al		
the other	qe·tso·w·tam		
nothing	ve·en		
is deprived	nis·tar		

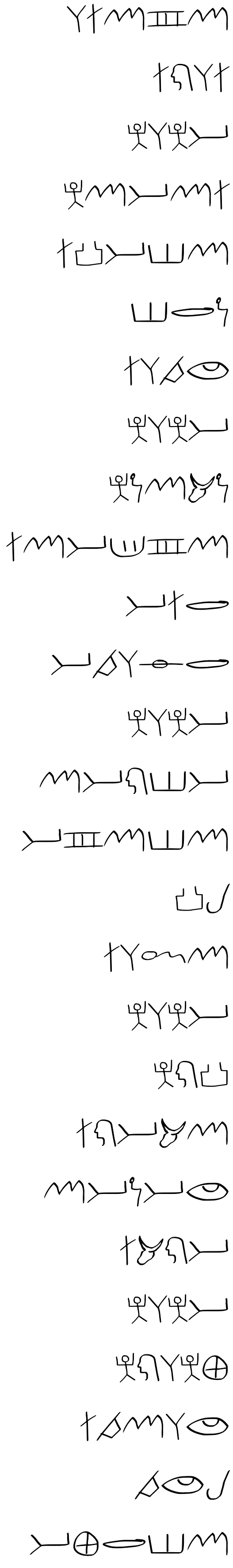

of its warmth	mē·cham·ma·to	
The Law	to·w·rat	Psalm 19:7
of the LORD	YHVH	
is perfect	te·mee·mah	
reviving	me·shee·vat	
the soul	na·phesh	
the testimony	e·dut	
of the LORD	YHVH	
is trustworthy	ne·e·ma·nah	
making wise	mach·kee·mat	
the simple	pe·tee	
The precepts	piq·qu·de	Psalm 19:8
of the LORD	YHVH	
are right	ye·sha·reem	
bringing joy	me·sam·me·che	
to the heart	lev	
the commandments	mits·vat	
of the LORD	YHVH	
are radiant	ba·rah	
giving light	me·ee·rat	
to the eyes	e·na·yim	
The fear	yir·at	Psalm 19:9
of the LORD	YHVH	
is pure	te·ho·w·rah	
enduring forever	o·w·me·det	
	la·ad	
the judgments	mish·pe·te	

of the LORD	YHVH		
are true	e·met	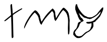	
righteous	tsa·de·qu	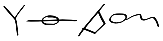	
being altogether	yach·daw	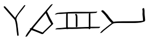	
They are more precious	han·ne·che·ma·deem		Psalm 19:10
than gold	miz·za·hav		
pure gold	u·mip·paz		
than much	rav	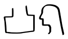	
they are sweeter	u·me·tu·qeem	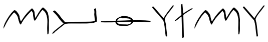	
than honey	mid·de·vash		
from the comb	ve·no·phet	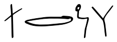	
than honey	tsu·pheem	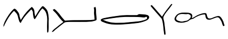	
By them indeed	gam		Psalm 19:11
Your servant	av·de·kha		
is warned	niz·har	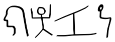	
in	ba·hem		
keeping them	be·sha·me·ram		
reward	e·qev		
[is] great	rav	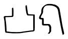	
his own errors ?	she·gee·o·wt	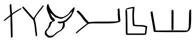	Psalm 19:12
Who	mee	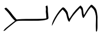	
can discern	ya·veen	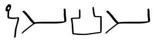	
from my hidden faults	min·nis·ta·ro·wt		
Cleanse me	naq·qe·nee	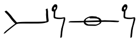	
also	gam		Psalm 19:13
from willful sins	miz·ze·deem	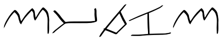	
Keep	cha·sokh		

Your servant	av·de·kha	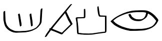	
may they not	al		
rule	yim·she·lu		
over me	vee	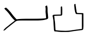	
Then	az		
I will be blameless	e·tam	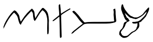	
and cleansed	ve·niq·qe·tee	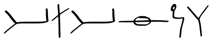	
transgression	mip·pe·sha		
of great	rav	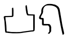	
be	yih·yu		Psalm 19:14
pleasing	le·ra·tso·wn		
May the words	im·re	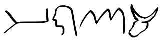	
of my mouth	phee		
and the meditation	ve·heg·yo·wn	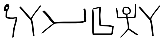	
of my heart	lib·bee	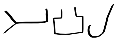	
in Your sight	le·pha·ne·kha	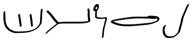	
O LORD	YHVH		
my Rock	tsu·ree		
and my Redeemer	ve·go·a·lee		
For the choirmaster	lam·nats·tse·ach		Psalm 20:1
A Psalm	miz·mo·wr	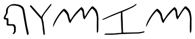	
of David	le·da·wid		
answer you	ya·an·kha		
May the LORD	YHVH		
in the day	be·yo·wm	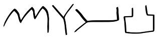	
of trouble	tsa·rah		
protect you	ye·sag·gev·kha		

may the name	shem		
of the God	e·lo·he		
of Jacob	ya·a·qov	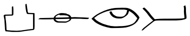	
May He send you	yish·lach	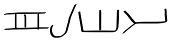	Psalm 20:2
help	ez·re·kha		
from the sanctuary	miq·qo·desh	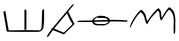	
from Zion	u·mits·tsee·yo·wn		
and sustain you	yis·a·de·ka		
May He remember	yiz·kor	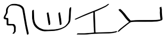	Psalm 20:3
all	kal		
your gifts	min·cho·te·kha	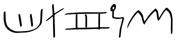	
your burnt offerings	ve·o·w·la·te·kha		
and look favorably on	ye·dash·she·neh		
Selah	se·lah	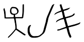	
May He give	yit·ten	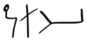	Psalm 20:4
you	le·kha	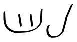	
the desires of your heart	khil·va·ve·kha		
all your	ve·khal		
plans {succeed}	a·tsa·te·kha		
and make	ye·mal·le		
May we shout for joy	ne·ran·ne·nah	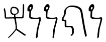	Psalm 20:5
at your victory	bee·shu·a·te·kha		
in the name	u·ve·shem		
of our God	e·lo·he·nu		
and raise a banner	nid·gol		
grant	ye·mal·le		

May the LORD	YHVH		
all	kal		
your petitions	mish·a·lo·w·te·kha	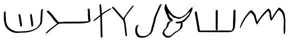	
Now	at·tah		Psalm 20:6
I know	ya·da·tee		
that	kee	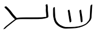	
saves	ho·wo·shee·a	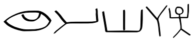	
the LORD	YHVH		
His anointed	me·shee·cho	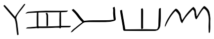	
He answers him	ya·a·ne·hu		
heaven	mish·she·me		
from His holy	qa·de·sho		
power	big·vu·ro·wt		
with the saving	ye·sha		
of His right hand	ye·mee·no	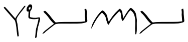	
Some	el·leh	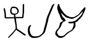	Psalm 20:7
[trust] in chariots	va·re·khev	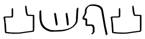	
and others	ve·el·leh		
in horses	vas·su·seem		
but we	va·a·nach·nu	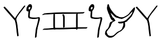	
in the name	be·shem		
of the LORD	YHVH		
our God	e·lo·he·nu		
trust	naz·keer		
They	hem·mah		Psalm 20:8
collapse	ka·re·u		
and fall	ve·na·pha·lu	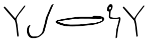	

but we	va·a·nach·nu	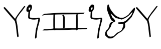	
rise up	qam·nu	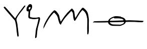	
and stand firm	van·nit·o·w·dad	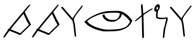	
O LORD	YHVH	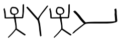	Psalm 20:9
save	ho·wo·shee·ah	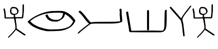	
the king	ham·me·lekh	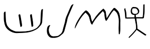	
Answer us	ya·a·ne·nu	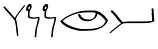	
on the day	ve·yo·wm	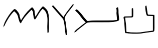	
we call	qa·re·e·nu	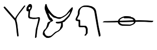	
For the choirmaster	lam·nats·tse·ach	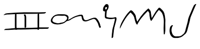	Psalm 21:1
A Psalm	miz·mo·wr	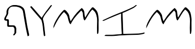	
of David	le·da·wid	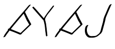	
O LORD	YHVH	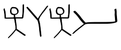	
in Your strength	be·az·ze·kha	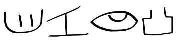	
rejoices	yis·mach	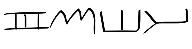	
the king	me·lekh	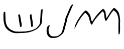	
in Your salvation !	u·vee·shu·a·te·kha	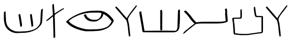	
How	mah	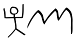	
he exults	me·od	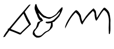	
greatly	ya·gεl	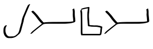	
desire	ta·a·vat	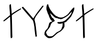	Psalm 21:2
heart’s	lib·bo	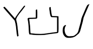	
You have granted	na·tat·tah	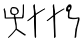	
his	lo	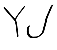	
the request	va·a·re·shet	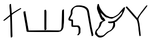	
of his lips	pha·taw	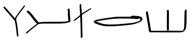	
and have not	bal	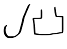	

withheld	ma·na·ta	𐤌𐤍𐤏𐤕	
Selah	se·lah	𐤎𐤋𐤄	
For	kee	𐤊𐤉	Psalm 21:3
You welcomed him	te·qad·de·men·nu	𐤕𐤒𐤃𐤌𐤍𐤅	
blessings	bir·kho·wt	𐤁𐤓𐤊𐤅𐤕	
with rich	to·wv	𐤈𐤅𐤁	
You placed	ta·sheet	𐤕𐤔𐤉𐤕	
on his head	le·ro·sho	𐤋𐤓𐤀𐤔𐤅	
a crown	a·te·ret	𐤏𐤈𐤓𐤕	
of pure gold	paz	𐤐𐤆	
life	chay·yeem	𐤇𐤉𐤉𐤌	Psalm 21:4
He asked You for	sha·al	𐤔𐤀𐤋	
	mim·me·kha	𐤌𐤌𐤊	
and You granted it —	na·tat·tah	𐤍𐤕𐤕𐤄	
	lo	𐤋𐤅	
length	o·rekh	𐤀𐤓𐤊	
of days	ya·meem	𐤉𐤌𐤉𐤌	
forever	o·w·lam	𐤏𐤅𐤋𐤌	
and ever	va·ed	𐤅𐤏𐤃	
Great is	ga·do·wl	𐤂𐤃𐤅𐤋	Psalm 21:5
his glory	ke·vo·w·do	𐤊𐤁𐤅𐤃𐤅	
in Your salvation	bee·shu·a·te·kha	𐤁𐤉𐤔𐤅𐤏𐤕𐤊	
splendor	ho·wd	𐤄𐤅𐤃	
and majesty	ve·ha·dar	𐤅𐤄𐤃𐤓	
You bestow	te·shaw·veh	𐤕𐤔𐤅𐤄	
on him	a·law	𐤏𐤋𐤉𐤅	
For	kee	𐤊𐤉	Psalm 21:6

You grant him	te·shee·te·hu	תשיתהו	
blessings forever	ve·ra·kho·wt	ברכות	
	la·ad	לעד	
You cheer him	te·chad·de·hu	תחדהו	
with joy	ve·sim·chah	בשמחה	
in	et	את	
Your presence	pa·ne·kha	פניך	
For	kee	כי	Psalm 21:7
the king	ham·me·lekh	המלך	
trusts	bo·te·ach	בטח	
in the LORD	ba·YHVH	ביהוה	
through the loving devotion	u·ve·che·sed	ובחסד	
of the Most High	el·yo·wn	עליון	
he will not	bal	בל	
be shaken	yim·mo·wt	ימוט	
will apprehend	tim·tsa	תמצא	Psalm 21:8
Your hand	ya·de·kha	ידך	
all	le·khal	לכל	
Your enemies	o·ye·ve·kha	איביך	
Your right hand	ye·mee·ne·kha	ימינך	
will seize	tim·tsa	תמצא	
those who hate You	so·ne·e·kha	שנאיך	
You will place them	te·shee·te·mo	תשיתמו	Psalm 21:9
furnace	ke·tan·nur	כתנור	
in a fiery	esh	אש	
at the time	le·et	לעת	
of Your appearing	pa·ne·kha	פניך	

the LORD	YHVH		
In His wrath	be·ap·po		
will engulf them	ye·val·le·em		
will consume them	ve·to·khe·lem		
and the fire	esh		
their descendants	pir·ya·mo	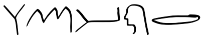	Psalm 21:10
from the earth	me·e·rets		
You will wipe	te·ab·bed	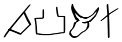	
and their offspring	ve·zar·am		
from the sons	mib·be·ne	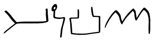	
of men	a·dam		
Though	kee	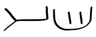	Psalm 21:11
they intend	na·tu		
You	a·le·kha	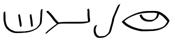	
harm	ra·ah		
they devise	cha·she·vu	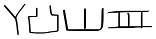	
the schemes	me·zim·mah		
will not	bal	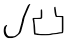	
prevail	yu·kha·lu		
For	kee	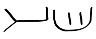	Psalm 21:12
You will put them to flight	te·shee·te·mo	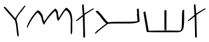	
	she·khem		
when Your bow	be·me·ta·re·kha		
is trained	te·kho·w·nen		
upon	al		
them	pe·ne·hem	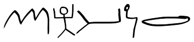	
Be exalted	ru·mah		Psalm 21:13

O LORD	YHVH	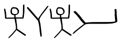	
in Your strength	ve·uz·ze·kha	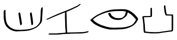	
we will sing	na·shee·rah	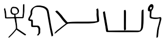	
and praise	u·ne·zam·me·rah	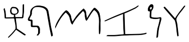	
Your power	ge·vu·ra·te·kha	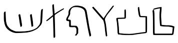	
For the choirmaster	lam·nats·tse·ach	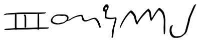	Psalm 22:1
To the tune of	al	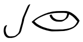	
“ The Doe	ay·ye·let	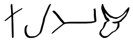	
of the Dawn ”	hash·sha·char	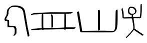	
A Psalm	miz·mo·wr	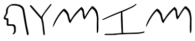	
of David	le·da·wid	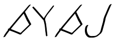	
My God	e·lee	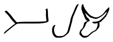	
my God	e·lee	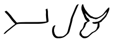	
why	la·mah	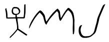	
have You forsaken me ?	a·zav·ta·nee	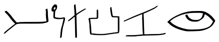	
Why are You so far	ra·cho·wq	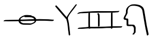	
from saving me	mee·shu·a·tee	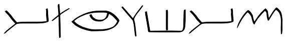	
[so far] from my words	div·re	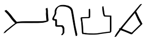	
of groaning ?	sha·a·ga·tee	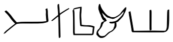	
O my God	elo·hay	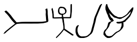	Psalm 22:2
I cry out	eq·ra	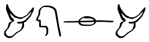	
by day	yo·w·mam	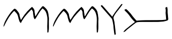	
	ve·lo	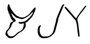	
but You do not answer	ta·a·neh	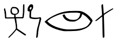	
and by night	ve·lay·lah	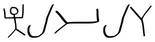	
but I have no	ve·lo	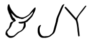	

rest	du·mee·yah		
	lee	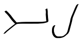	
Yet You	ve·at·tah		Psalm 22:3
are holy	qa·do·wosh		
enthroned	yo·wo·shev		
on the praises	te·hil·lo·wt	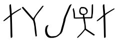	
of Israel	yis·ra·el	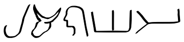	
In You	be·kha	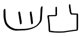	Psalm 22:4
trusted	ba·te·chu		
our fathers	a·vo·te·nu		
they trusted	ba·te·chu		
and You delivered them	vat·te·phal·le·te·mo		
to You	e·le·kha	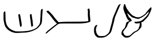	Psalm 22:5
They cried out	za·a·qu		
and were set free	ve·nim·la·tu		
in You	be·kha	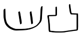	
they trusted	va·te·chu		
and were not	ve·lo		
disappointed	vo·wo·shu		
But I	ve·a·no·khee	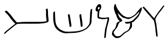	Psalm 22:6
am a worm	to·w·la·at		
and not	ve·lo		
a man	eesh	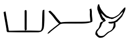	
scorned	cher·pat		
by men	a·dam		
and despised	u·ve·zui		
by the people	am		

All	kal	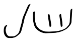	Psalm 22:7
who see me	ro·ay		
mock	yal·i·gu		
me	lee	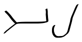	
they sneer	yaph·tee·ru		
	ve·sa·phah	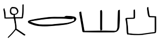	
and shake	ya·nee·u	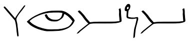	
their heads :	rosh		
“ He trusts	gol		Psalm 22:8
in	el		
the LORD	YHVH		
let the LORD deliver him	ye·phal·le·te·hu		
let the LORD rescue him	yats·tsee·le·hu		
since	kee	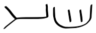	
He delights	cha·phets		
in him ”	bo		
Yet	kee	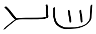	Psalm 22:9
You	at·tah		
brought me forth	go·chee	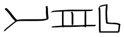	
from the womb	mib·ba·ten		
You made me secure	mav·tee·chee	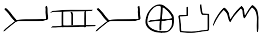	
at	al		
breast	she·de	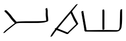	
my mother’s	im·mee	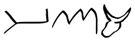	
upon You	a·le·kha	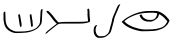	Psalm 22:10
I was cast	ha·she·lakh·tee	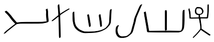	
From birth	me·ra·chem	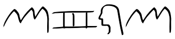	

womb	mib·be·ten	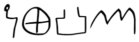	
from my mother’s	im·mee		
have been my God	e·lee	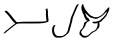	
You	at·tah		
Be not	al		Psalm 22:11
far	tir·chaq	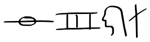	
from me	mim·men·nee		
for	kee	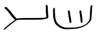	
trouble	tsa·rah		
is near	qe·ro·w·vah		
and	kee	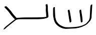	
there is no	en	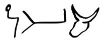	
one to help	o·w·zer		
surround me	se·va·vu·nee		Psalm 22:12
bulls	pa·reem	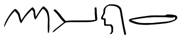	
Many	rab·beem	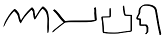	
strong	ab·bee·re	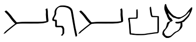	
[bulls] of Bashan	va·shan	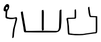	
encircle me	kit·te·ru·nee		
They open	pa·tsu		Psalm 22:13
against me	a·lay	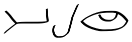	
their jaws	pee·hem	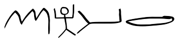	
like lions	ar·yeh	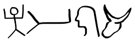	
and maul	to·reph		
that roar	ve·sho·eg		
like water	kam·ma·yim	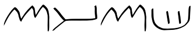	Psalm 22:14
I am poured out	nish·pakh·tee	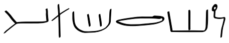	

are disjointed	ve·hit·pa·re·du	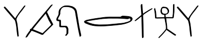	
and all	kal	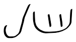	
my bones	ats·mo·w·tay	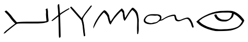	
is	ha·yah	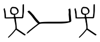	
My heart	lib·bee	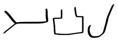	
like wax	kad·do·w·nag	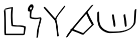	
it melts away	na·mes	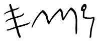	
within	be·to·wkh	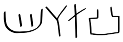	
me	me·ay	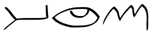	
is dried up	ya·vesh	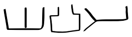	Psalm 22:15
like a potsherd	ka·che·res	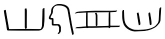	
My strength	ko·chee	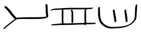	
and my tongue	u·le·sho·w·nee	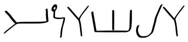	
sticks	mud·baq	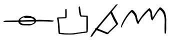	
to the roof of my mouth	mal·qo·w·chay	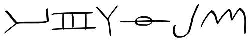	
in the dust	ve·la·a·phar	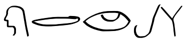	
of death	ma·vet	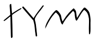	
You lay me	tish·pe·te·nee	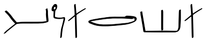	
For	kee	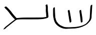	Psalm 22:16
surround me	se·va·vu·nee	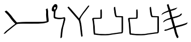	
dogs	ke·la·veem	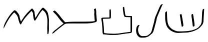	
a band	a·dat	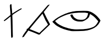	
of evil men	me·re·eem	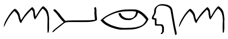	
encircles me	hiq·qee·phu·nee	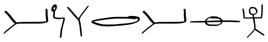	
they have pierced	ka·a·ree	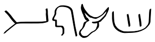	
my hands	ya·day	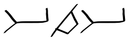	
and feet	ve·rag·lay	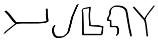	

I can count	a·sap·per		Psalm 22:17
all	kal		
my bones	ats·mo·w·tay		
they	hem·mah		
stare	yab·bee·tu	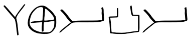	
and gloat	yir·u		
over me	vee	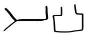	
They divide	ye·chal·le·qu	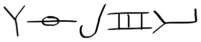	Psalm 22:18
my garments	ve·ga·day		
among them	la·hem		
for	ve·al		
my clothing	le·vu·shee		
and cast	yap·pee·lu		
lots	go·w·ral		
But You	ve·at·tah		Psalm 22:19
O LORD	YHVH		
be not	al		
far off	tir·chaq	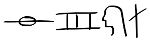	
O my Strength	e·ya·lu·tee	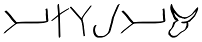	
to help me	le·ez·ra·tee		
come quickly	chu·shah		
Deliver	hats·tsee·lah	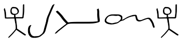	Psalm 22:20
from the sword	me·che·rev		
my soul	naph·shee		
from the power	mee·yad	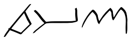	
of wild dogs	ke·lev	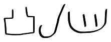	
my precious life	ye·chee·da·tee	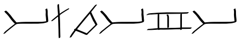	

Save me	ho·wo·shee·e·nee	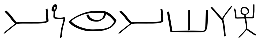	Psalm 22:21
from the mouth	mip·pee	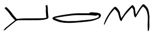	
of the lion	ar·yeh	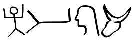	
at the horns	u·miq·qar·ne	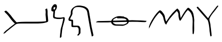	
of the wild oxen	re·meem	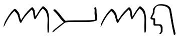	
You have answered me !	a·nee·ta·nee	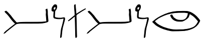	
I will proclaim	a·sap·pe·rah	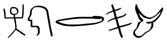	Psalm 22:22
Your name	shim·kha	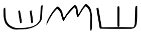	
to my brothers	le·e·chay	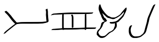	
in	be·to·wkh	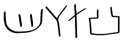	
the assembly	qa·hal	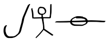	
I will praise You	a·hal·le·ka	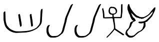	
You who fear	yir·e	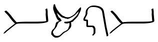	Psalm 22:23
the LORD	YHVH	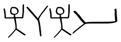	
praise Him !	hal·lu·hu	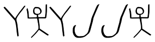	
All	kal	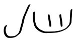	
descendants	ze·ra	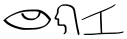	
of Jacob	ya·a·qov	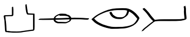	
honor Him !	kab·be·du·hu	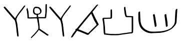	
revere Him !	ve·gu·ru	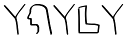	
	mim·men·nu	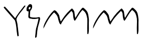	
All	kal	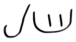	
offspring	ze·ra	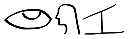	
of Israel	yis·ra·el	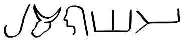	
For	kee	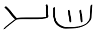	Psalm 22:24
He has not	lo	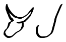	
despised	va·zah	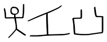	

	ve·lo		
or detested	shiq·qats	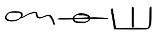	
the torment	e·nut		
of the afflicted	a·nee	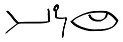	
He has not	ve·lo		
hidden	his·teer		
His face	pa·naw	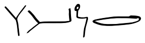	
from him	mim·men·nu		
cry for help	u·ve·shaw·ve·o		
to his	e·law	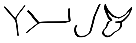	
but has attended	sha·me·a		
for You [resounds]	me·it·te·kha		Psalm 22:25
My praise	te·hil·la·tee	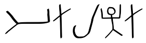	
assembly	be·qa·hal	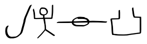	
in the great	rav		
my vows	ne·da·ray	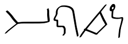	
I will fulfill	a·shal·lem		
before	ne·ged		
those who fear You	ye·re·aw		
will eat	yo·khe·lu		Psalm 22:26
The poor	a·na·veem		
and be satisfied	ve·yis·ba·u		
will praise Him	ye·hal·lu		
the LORD	YHVH	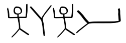	
those who seek	do·re·shaw	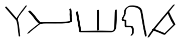	
live	ye·chee	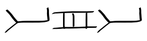	
May your hearts	le·vav·khem	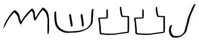	

forever !	la·ad		
will remember	yiz·ke·ru	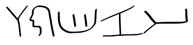	Psalm 22:27
and turn	ve·ya·shu·vu		
to	el		
the LORD	YHVH	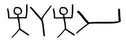	
All	kal	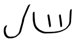	
the ends	aph·se		
of the earth	a·rets		
will bow down	ve·yish·ta·cha·wu		
before Him	le·pha·ne·kha	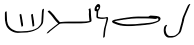	
All	kal	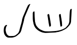	
the families	mish·pe·cho·wt		
of the nations	go·w·yim	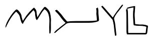	
For	kee	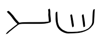	Psalm 22:28
belongs to the LORD	la·YHVH	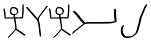	
dominion	ham·me·lu·khah	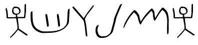	
and He rules	u·mo·shel	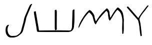	
over the nations	bag·go·w·yim	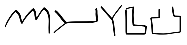	
will feast	a·khe·lu	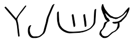	Psalm 22:29
and worship	vay·yish·ta·chaw·wu		
All	kal	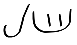	
the rich	dish·ne		
of the earth	e·rets		
before Him —	le·pha·naw	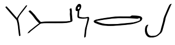	
will kneel	yikh·re·u	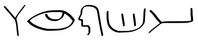	
all	kal	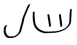	
who go down	yo·wr·de	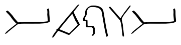	

to the dust	a·phar	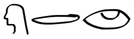	
their lives	ve·naph·sho	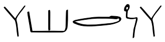	
even those unable	lo	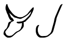	
to preserve	chee·yah	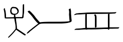	
Posterity	ze·ra	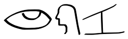	Psalm 22:30
will serve Him	ya·av·den·nu	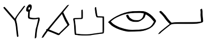	
they will declare	ye·sup·par	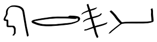	
the Lord	la·do·nay	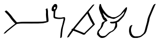	
to a new generation	lad·do·wr	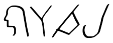	
They will come	ya·vo·u	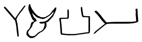	Psalm 22:31
and proclaim	ve·yag·gee·du	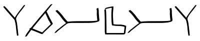	
His righteousness	tsid·qa·to	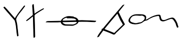	
to a people	le·am	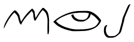	
yet unborn —	no·w·lad	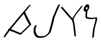	
all that	kee	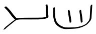	
He has done	a·sah	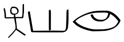	
A Psalm	miz·mo·wr	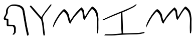	Psalm 23:1
of David	le·da·wid	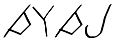	
The LORD	YHVH	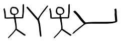	
is my shepherd	ro·ee	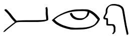	
I shall not	lo	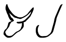	
want	ech·sar	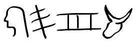	
pastures	bin·o·wt	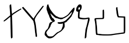	Psalm 23:2
in green	de·she	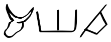	
He makes me lie down	yar·bee·tse·nee	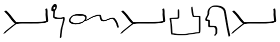	
beside	al	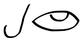	
waters	me	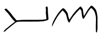	

quiet	me·nu·cho·wt	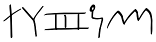	
He leads me	ye·na·ha·le·nee		
my soul	naph·shee	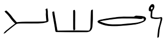	Psalm 23:3
He restores	ye·sho·w·vev		
He guides me	yan·che·nee	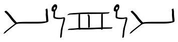	
in the paths	ve·ma·ge·le		
of righteousness	tse·deq	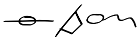	
for the sake	le·ma·an		
of His name	she·mo		
Even	gam		Psalm 23:4
though	kee	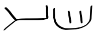	
I walk	e·lekh	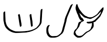	
through the valley	be·ge	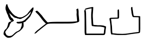	
of the shadow of death	tsal·ma·vet	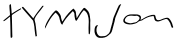	
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I will fear	ee·ra	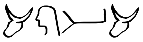	
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for	kee	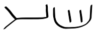	
You	at·tah		
are with me	im·ma·dee		
Your rod	shiv·te·kha	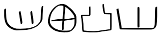	
and Your staff	u·mish·an·te·kha		
they	hem·mah		
comfort me	ye·na·cha·mu·nee	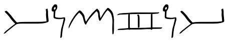	
You prepare	ta·a·rokh		Psalm 23:5
before me	le·pha·nay		
a table	shul·chan	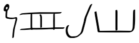	

in the presence of	ne·ged	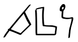	
my enemies	tso·re·ray	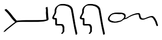	
You anoint	dish·shan·ta	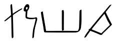	
with oil	vash·she·men	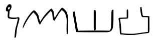	
my head	ro·shee	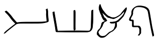	
my cup	ko·w·see	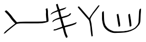	
overflows	re·va·yah	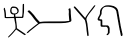	
Surely	akh	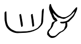	Psalm 23:6
goodness	to·wv	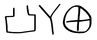	
and mercy	va·che·sed	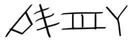	
will follow me	yir·de·phu·nee	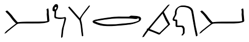	
all	kal	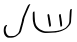	
the days	ye·me	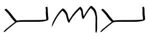	
of my life	chay·yay	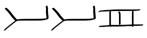	
and I will dwell	ve·shav·tee	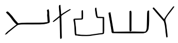	
in the house	be·vet	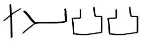	
of the LORD	YHVH	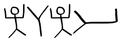	
forever	le·o·rekh	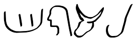	
	ya·meem	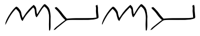	
of David	le·da·wid	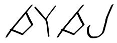	Psalm 24:1
A Psalm	miz·mo·wr	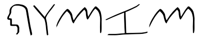	
[is] the LORD’s	la·YHVH	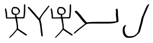	
The earth	ha·a·rets	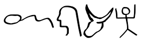	
and the fullness thereof	u·me·lo·w·ah	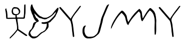	
the world	te·vel	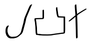	
and all who dwell	ve·yo·she·ve	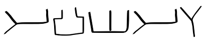	
therein	vah	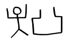	

For	kee	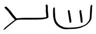	Psalm 24:2
He	hu	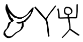	
upon	al	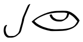	
the seas	yam·meem	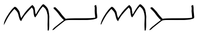	
has founded it	ye·sa·dah	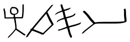	
upon	ve·al	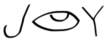	
the waters	ne·ha·ro·wt	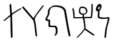	
and established it	ye·kho·wn·ne·ha	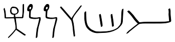	
Who	mee	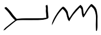	Psalm 24:3
may ascend	ya·a·leh	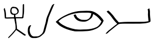	
the hill	ve·har	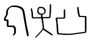	
of the LORD ?	YHVH	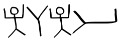	
Who	u·mee	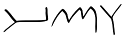	
may stand	ya·qum	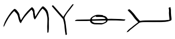	
place ?	bim·qo·wm	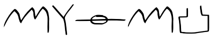	
in His holy	qa·de·sho	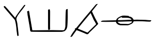	
He who has clean	ne·qee	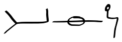	Psalm 24:4
hands	khap·pa·yim	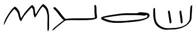	
and a pure	u·var	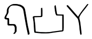	
heart	le·vav	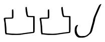	
who	a·sher	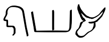	
does not	lo	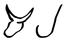	
lift up	na·sa	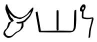	
to an idol	lash·shaw	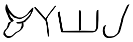	
his soul	naph·shee	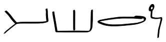	
or	ve·lo	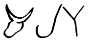	
swear	nish·ba	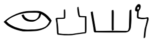	

deceitfully	le·mir·mah		
He will receive	yis·sa	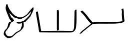	Psalm 24:5
blessing	ve·ra·khah	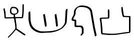	
-	me·et		
from the LORD	YHVH		
and vindication	u·tse·da·qah	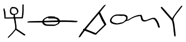	
from the God	me·e·lo·he	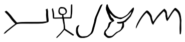	
of his salvation	yish·o		
Such	zeh	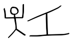	Psalm 24:6
is the generation	do·wr		
of those who seek Him	do·re·sho	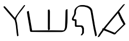	
who seek	me·vaq·she	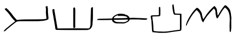	
Your face	pha·ne·kha	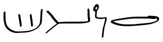	
[O God] of Jacob	ya·a·qov	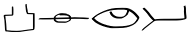	
Selah	se·lah	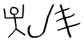	
Lift up	se·u		Psalm 24:7
O gates !	she·a·reem	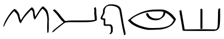	
your heads	ra·she·khem	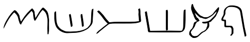	
Be lifted up	ve·hin·na·se·u		
doors	pit·che	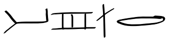	
O ancient	o·w·lam		
may enter !	ve·ya·vo·w	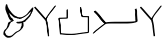	
that the King	me·lekh	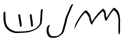	
of Glory	hak·ka·vo·wd	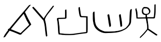	
Who	mee	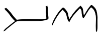	Psalm 24:8
is this	zeh	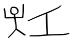	
King	me·lekh	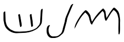	

of Glory ?	hak·ka·vo·wd	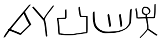	
The LORD	YHVH		
strong	iz·zuz		
and mighty	ve·gib·bo·wr		
the LORD	YHVH		
mighty	gib·bo·wr		
in battle	mil·cha·mah	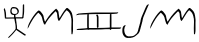	
Lift up	se·u		Psalm 24:9
O gates !	she·a·reem	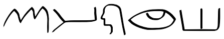	
your heads	ra·she·khem	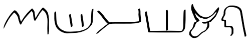	
Be lifted up	u·se·u		
doors	pit·che	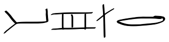	
O ancient	o·w·lam		
may enter !	ve·ya·vo	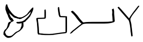	
that the King	me·lekh	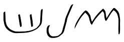	
of Glory	hak·ka·vo·wd	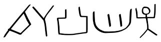	
Who	mee	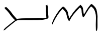	Psalm 24:10
is He	hu		
this	zeh	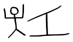	
King	me·lekh	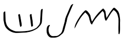	
of Glory ?	hak·ka·vo·wd	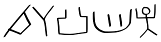	
The LORD	YHVH		
of Hosts —	tse·va·o·wt	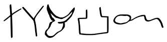	
He	hu		
is the King	me·lekh	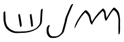	
of Glory	hak·ka·vo·wd	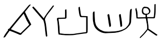	
Selah	se·lah	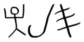	

Of David	le·da·wid		Psalm 25:1
To You	e·le·kha	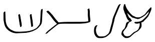	
O LORD	YHVH		
up my soul	naph·shee	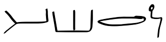	
I lift	es·sa		
my God	elo·hay		Psalm 25:2
in You	be·kha	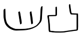	
I trust	va·tach·tee	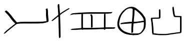	
Do not let me	al		
be put to shame	e·vo·wo·shah		
do not let	al		
exult	ya·al·tsu		
my enemies	o·ye·vay	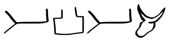	
over me	lee	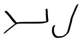	
Surely	gam		Psalm 25:3
	kal	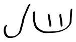	
who wait for You	qo·ve·kha	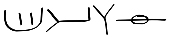	
none	lo		
will be put to shame	ye·vo·shu	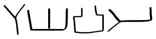	
will be disgraced	ye·vo·shu	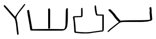	
[but] those who are faithless	hab·bo·wg·deem		
without cause	re·qam	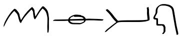	
Your ways	de·ra·khe·kha		Psalm 25:4
O LORD	YHVH		
Show me	ho·w·dee·e·nee	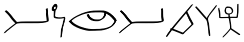	
Your paths	o·re·cho·w·te·kha		
teach me	lam·me·de·nee		

Guide me	had·ree·khe·nee	𐤄𐤃𐤓𐤉𐤊𐤍𐤉	Psalm 25:5
in Your truth	va·a·mit·te·kha	𐤁𐤀𐤌𐤕𐤊	
and teach me	ve·lam·me·de·nee	𐤅𐤋𐤌𐤃𐤍𐤉	
for	kee	𐤊𐤉	
You	at·tah	𐤀𐤕𐤄	
are the God	e·lo·he	𐤀𐤋𐤄𐤉	
of my salvation	yish·ee	𐤉𐤔𐤏𐤉	
for You	o·wt·kha	𐤀𐤅𐤕𐤊	
I wait	qiw·vee·tee	𐤒𐤅𐤉𐤕𐤉	
all	kal	𐤊𐤋	
day long	hay·yo·wm	𐤄𐤉𐤅𐤌	
Remember	ze·khor	𐤆𐤊𐤓	Psalm 25:6
Your compassion	ra·cha·me·kha	𐤓𐤇𐤌𐤉𐤊	
O LORD	YHVH	𐤉𐤄𐤅𐤄	
and loving devotion	va·cha·sa·de·kha	𐤅𐤇𐤎𐤃𐤉𐤊	
for	kee	𐤊𐤉	
from age to age	me·o·w·lam	𐤌𐤏𐤅𐤋𐤌	
they [are]	hem·mah	𐤄𐤌𐤄	
the sins	chat·to·wt	𐤇𐤈𐤀𐤅𐤕	Psalm 25:7
of my youth	ne·u·ray	𐤍𐤏𐤅𐤓𐤉	
nor my rebellious acts	u·phe·sha·ay	𐤅𐤐𐤔𐤏𐤉	
not	al	𐤀𐤋	
Remember	tiz·kor	𐤕𐤆𐤊𐤓	
Your loving devotion	ke·chas·de·kha	𐤊𐤇𐤎𐤃𐤊	
remember me	ze·khar	𐤆𐤊𐤓	
according to	lee	𐤋𐤉	
	at·tah	𐤀𐤕𐤄	

because of	le·ma·an		
Your goodness	tu·ve·kha		
O LORD	YHVH		
Good	to·wv		Psalm 25:8
and upright	ve·ya·shar	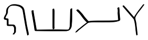	
[is] the LORD	YHVH		
therefore	al		
	ken	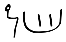	
He shows	yo·w·reh		
sinners	chat·ta·eem		
the way	bad·da·rekh		
He guides	yad·rekh		Psalm 25:9
the humble	a·na·veem		
in what is right	bam·mish·pat		
and teaches	vee·lam·med	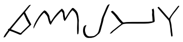	
them	a·na·veem		
His way	dar·ko	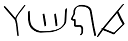	
All	kal		Psalm 25:10
ways	a·re·cho·wt	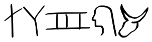	
the LORD's	YHVH		
[are] loving and faithful	che·sed		
	ve·e·met		
to those who keep	le·no·tse·re		
His covenant	ve·ree·to	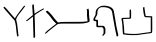	
and His decrees	ve·e·do·taw		
For the sake of	le·ma·an		Psalm 25:11
Your name	shim·kha		

O LORD	YHVH		
forgive	ve·sa·lach·ta	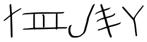	
my iniquity	la·a·wo·nee		
for	kee	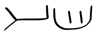	
is great	rav	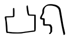	
it	hu		
Who	mee	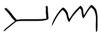	Psalm 25:12
	zeh	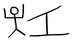	
is the man	ha·eesh	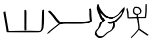	
who fears	ye·re		
the LORD ?	YHVH		
He will instruct him	yo·w·ren·nu		
in the path	be·de·rekh		
chosen [for him]	yiv·char	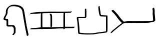	
His soul	naph·sho		Psalm 25:13
in prosperity	be·to·wv		
will dwell	ta·leen	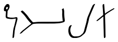	
and his descendants	ve·zar·o		
will inherit	yee·rash	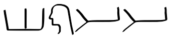	
the land	a·rets		
confides	so·wd		Psalm 25:14
The LORD	YHVH		
in those who fear Him	lee·re·aw		
His covenant to them	u·ve·ree·to	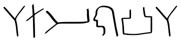	
and reveals	le·ho·w·dee·am	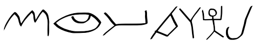	
My eyes	e·nay	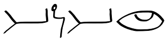	Psalm 25:15
are always	ta·meed		

on	el		
the LORD	YHVH		
for	kee	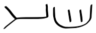	
He	hu		
will free	yo·w·tsee		
from the mesh	me·re·shet		
my feet	rag·lay	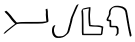	
Turn	pe·neh		Psalm 25:16
to me	e·lay	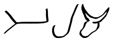	
and be gracious	ve·chan·ne·nee	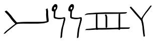	
for	kee	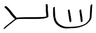	
am lonely	ya·cheed	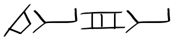	
and afflicted	ve·a·nee		
I	a·nee	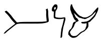	
The troubles	tsa·ro·wt	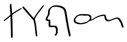	Psalm 25:17
of my heart	le·va·vee	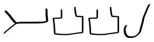	
increase	hir·chee·vu	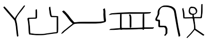	
from my distress	mim·me·tsu·qo·w·tay		
free me	ho·w·tsee·e·nee	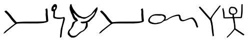	
Consider	re·eh		Psalm 25:18
my affliction	a·ne·yee	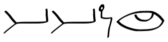	
and trouble	va·a·ma·lee		
and take away	ve·sa		
all	le·khal		
my sins	chat·to·w·tay		
Consider	re·eh		Psalm 25:19
my enemies	o·wy·vay	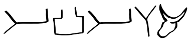	

for	kee	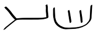	
they are many	rab·bu		
and they hate me	ve·sin·at		
with vicious	cha·mas	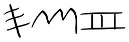	
hatred	se·ne·u·nee		
Guard	sha·me·rah		Psalm 25:20
my soul	naph·shee		
and deliver me	ve·hats·tsee·le·nee	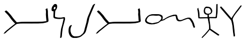	
let me not	al		
be put to shame	e·vo·wosh		
for	kee	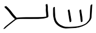	
I take refuge	cha·see·tee	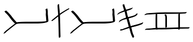	
in You	vakh	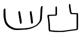	
May integrity	tom	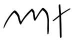	Psalm 25:21
and uprightness	va·yo·sher	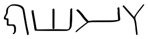	
preserve me	yits·tse·ru·nee	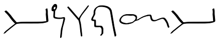	
because	kee	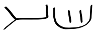	
I wait for You	qiw·vee·tee·kha	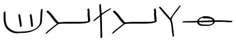	
Redeem	pe·deh		Psalm 25:22
O God	e·lo·heem		
-	et		
Israel	yis·ra·el	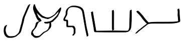	
from all	mik·kol		
its distress	tsa·ro·taw		
Of David	le·da·wid		Psalm 26:1
Vindicate me	sha·phe·te·nee		
O LORD !	YHVH		

For	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
with integrity	be·tum·mee	𐤁𐤕𐤌𐤉	
have walked	ha·lakh·tee	𐤄𐤋𐤊𐤕𐤉	
in the LORD	u·ba·YHVH	𐤅𐤁𐤉𐤄𐤅𐤄	
I have trusted	ba·tach·tee	𐤁𐤈𐤇𐤕𐤉	
without	lo	𐤋𐤀	
wavering	em·ad	𐤀𐤌𐤏𐤃	
Test me	be·cha·ne·nee	𐤁𐤇𐤍𐤍𐤉	Psalm 26:2
O LORD	YHVH	𐤉𐤄𐤅𐤄	
and try me	ve·nas·se·nee	𐤅𐤍𐤎𐤍𐤉	
examine	tse·ro·phah	𐤑𐤓𐤅𐤐𐤄	
my heart	khil·yo·w·tay	𐤊𐤋𐤉𐤅𐤕𐤉	
and mind	ve·lib·bee	𐤅𐤋𐤁𐤉	
For	kee	𐤊𐤉	Psalm 26:3
Your loving devotion	chas·de·kha	𐤇𐤎𐤃𐤊	
is before	le·ne·ged	𐤋𐤍𐤂𐤃	
my eyes	e·nay	𐤏𐤉𐤍𐤉	
and I have walked	ve·hit·hal·lakh·tee	𐤅𐤄𐤕𐤄𐤋𐤊𐤕𐤉	
in Your truth	ba·a·mit·te·kha	𐤁𐤀𐤌𐤕𐤊	
I do not	lo	𐤋𐤀	Psalm 26:4
sit	ya·shav·tee	𐤉𐤔𐤁𐤕𐤉	
with	im	𐤏𐤌	
men	me·te	𐤌𐤕𐤉	
deceitful	shaw	𐤔𐤅𐤀	
with	ve·im	𐤅𐤏𐤌	
hypocrites	na·a·la·meem	𐤍𐤏𐤋𐤌𐤉𐤌	

nor	lo		
keep company	a·vo·w		
I hate	ne·tee		Psalm 26:5
the mob	qe·hal	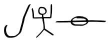	
of evildoers	me·re·eem		
with	ve·im		
the wicked	re·sha·eem		
and refuse	lo		
to sit	e·shev		
I wash	er·chats	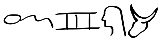	Psalm 26:6
in innocence	be·niq·qa·yo·wn	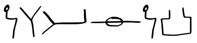	
my hands	kap·pay		
that I may go about	va·a·so·ve·vah		
-	et		
Your altar	miz·ba·cha·kha		
O LORD	YHVH		
to raise	lash·mi·a		Psalm 26:7
my voice	be·qo·wl	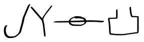	
in thanksgiving	to·w·dah		
and declare	u·le·sap·per		
all	kal	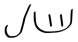	
Your wonderful works	niph·le·o·w·te·kha		
O LORD	YHVH		Psalm 26:8
I love	a·hav·tee		
where You dwell	me·o·wn		
the house	be·te·kha	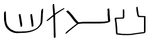	
the place	u·me·qo·wm	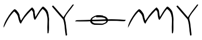	

resides	mish·kan	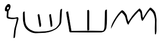	
where Your glory	ke·vo·w·de·kha	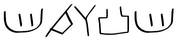	
Do not	al	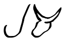	Psalm 26:9
take	te·e·soph	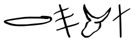	
away with	im	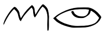	
sinners	chat·ta·eem	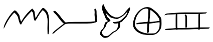	
my soul	naph·shee	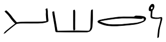	
with	ve·im	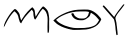	
men	an·she	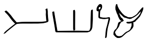	
of bloodshed	da·meem	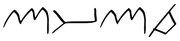	
or my life	chay·yay	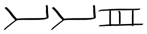	
in whose	a·sher	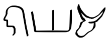	Psalm 26:10
hands	bee·de·hem	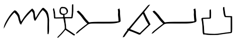	
are wicked schemes	zim·mah	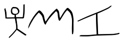	
whose right hands	vee·mee·nam	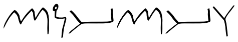	
are full	ma·le·ah	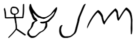	
of bribes	sho·chad	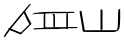	
But I	va·a·nee	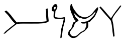	Psalm 26:11
with integrity	be·tum·mee	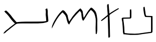	
will walk	e·lekh	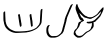	
redeem me	pe·de·nee	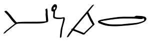	
and be merciful to me	ve·chan·ne·nee	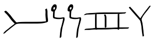	
My feet	rag·lee	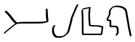	Psalm 26:12
stand	a·me·dah	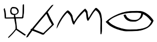	
on level ground	ve·mee·sho·wr	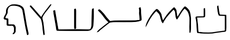	
in the congregations	be·maq·he·leem	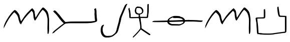	
I will bless	a·va·rekh	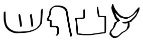	

the LORD	YHVH		
Of David	le·da·wid		Psalm 27:1
The LORD	YHVH		
is my light	o·w·ree		
and my salvation —	ve·yish·ee		
whom	mim·mee		
shall I fear ?	ee·ra	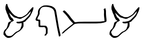	
The LORD	YHVH		
is the stronghold	ma·o·wz		
of my life —	chay·yay	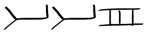	
whom	mim·mee		
shall I dread ?	eph·chad		
came	biq·rov	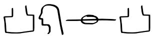	Psalm 27:2
upon me	a·lay	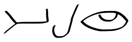	
When the wicked	me·re·eem		
to devour	le·e·khol		
-	et		
my flesh	be·sa·ree	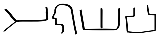	
my enemies	tsa·ray		
and foes	ve·o·ye·vay	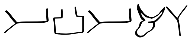	
	lee	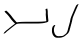	
-	hem·mah		
stumbled	kha·she·lu		
and fell	ve·na·pha·lu		
Though	im		Psalm 27:3
encamps	ta·cha·neh	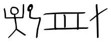	
around me	a·lay	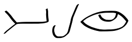	

an army	ma·cha·neh	
{will} not	lo	
fear	yee·ra	
my heart	lib·bee	
though	im	
breaks out	ta·qum	
against me	a·lay	
a war	mil·cha·mah	
	be·zot	
I	a·nee	
will keep my trust	vo·w·te·ach	
One thing	a·chat	Psalm 27:4
I have asked	sha·al·tee	
	me·et	
of the LORD	YHVH	
-	o·w·tah	
this is what I desire :	a·vaq·qesh	
to dwell	shiv·tee	
in the house	be·vet	
of the LORD	YHVH	
all	kal	
the days	ye·me	
of my life	chay·yay	
to gaze	la·cha·zo·wt	
on the beauty	be·no·am	
of the LORD	YHVH	
and seek Him	u·le·vaq·qer	

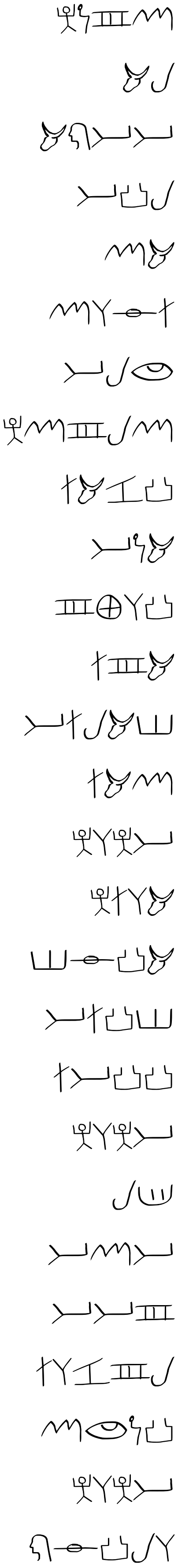

in His temple	be·he·kha·lo	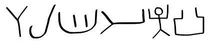	
For	kee	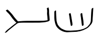	Psalm 27:5
He will hide me	yits·pe·ne·nee		
in His shelter	be·suk·koh		
in the day	be·yo·wm	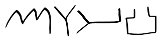	
of trouble	ra·ah		
He will conceal me	yas·ti·re·nee	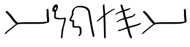	
under the cover	be·se·ter		
of His tent	a·ho·lo		
upon a rock	be·tsur		
He will set me high	ye·ro·wm·me·nee		
Then	ve·at·tah		Psalm 27:6
will be held high	ya·rum	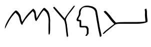	
my head	ro·shee		
above	al		
my enemies	o·ye·vay	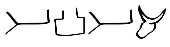	
around me	se·vee·vo·w·tay	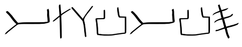	
I will offer	ve·ez·be·chah	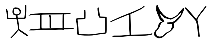	
At His tabernacle	ve·a·ho·lo		
sacrifices	ziv·che	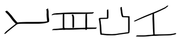	
with shouts of joy	te·ru·ah		
I will sing	a·shee·rah	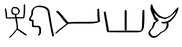	
and make music	va·a·zam·me·rah		
to the LORD	la·YHVH	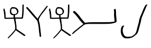	
Hear	she·ma		Psalm 27:7
O LORD	YHVH	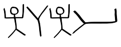	
my voice	qo·w·lee		

when I call	eq·ra	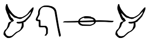	
be merciful	ve·chan·ne·nee	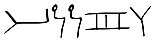	
and answer me	va·a·ne·nee	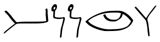	
	le·kha	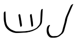	Psalm 27:8
said	a·mar		
My heart	lib·bee	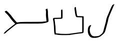	
“ Seek	baq·qe·shu		
His face ”	pha·nay	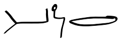	
-	et		
Your face	pa·ne·kha	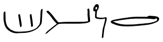	
O LORD	YHVH		
I will seek	a·vaq·qesh	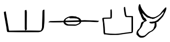	
not	al		Psalm 27:9
Hide	tas·ter		
Your face	pa·ne·kha	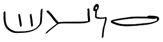	
from me	mim·men·nee		
nor	al		
turn away	tat		
in anger	be·aph		
Your servant	av·de·kha		
my helper	ez·ra·tee		
You have been	ha·yee·ta	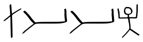	
do not	al		
leave me	tit·te·she·nee	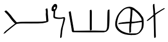	
or	ve·al		
forsake me	ta·az·ve·nee		
O God	e·lo·he		

of my salvation	yish·ee		
Though	kee	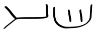	Psalm 27:10
my father	a·vee	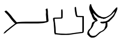	
and mother	ve·im·mee		
forsake me	a·za·vu·nee		
the LORD	va·YHVH	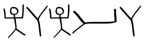	
will receive me	ya·as·phe·nee		
Teach me	ho·w·re·nee		Psalm 27:11
O LORD	YHVH		
Your way	dar·ke·kha	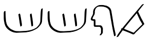	
and lead me	u·ne·che·nee	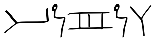	
path	be·o·rach		
on a level	mee·sho·wr	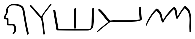	
because of	le·ma·an		
my oppressors	sho·wr·ray		
Do not	al		Psalm 27:12
hand me over	tit·te·ne·nee		
to the will	be·ne·phesh		
of my foes	tsa·ray		
for	kee	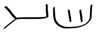	
rise up	qa·mu	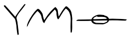	
against me	vee	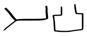	
witnesses	e·de·she	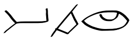	
false	qer	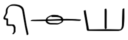	
breathing out	vee·phe·ach	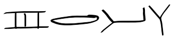	
violence	cha·mas	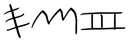	
Still	lu·lē		Psalm 27:13

I am certain	he·e·man·tee	
to see	lir·o·wt	
the goodness	be·tuv	
of the LORD	YHVH	
in the land	be·e·rets	
of the living	chay·yeem	
Wait patiently	qaw·veh	Psalm 27:14
for	el	
the LORD	YHVH	
be strong	cha·zaq	
and courageous	ve·ya·a·mets	
	lib·be·kha	
Wait patiently	ve·qaw·veh	
for	el	
the LORD !	YHVH	
Of David	le·da·wid	Psalm 28:1
To You	e·le·kha	
O LORD	YHVH	
I call	eq·ra	
O my Rock	tsu·ree	
be not	al	
deaf	te·che·rash	
to me	mim·men·nee	
For if	pen	
You remain silent	te·che·sheh	
	mim·men·nee	
I will be	ve·nim·shal·tee	

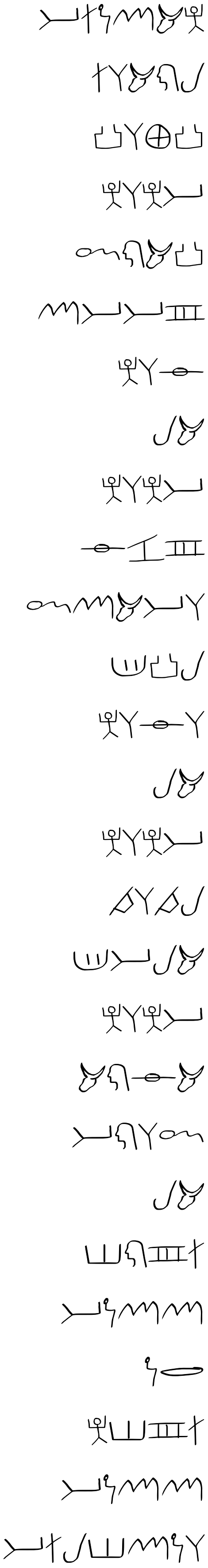

like	im	עם	
those descending	yo·wr·de	יורדי	
to the Pit	vo·wr	בור	
Hear	she·ma	שמע	Psalm 28:2
my cry	qo·wl	קול	
for mercy	ta·cha·nu·nay	תחנוני	
when I call	be·shaw·ve·ee	בשועי	
to You {for help}	e·le·kha	אליך	
when I lift up	be·na·se·ee	בנשאי	
my hands	ya·day	ידי	
toward	el	אל	
sanctuary	de·veer	דביר	
Your holy	qad·she·kha	קדשך	
Do not	al	אל	Psalm 28:3
drag me away	tim·she·khe·nee	תמשכני	
with	im	עם	
the wicked	re·sha·eem	רשעים	
and with	ve·im	ועם	
the workers	po·a·le	פעלי	
of iniquity	a·ven	און	
who speak	do·ve·re	דברי	
peace	lo·wm	שלום	
to	im	עם	
their neighbors	re·e·hem	רעיהם	
while malice	ve·ra·ah	ורעה	
is in their hearts	bil·va·vam	בלבבם	
Repay	ten	תן	Psalm 28:4

them	la·hem		
according to their deeds	ke·pha·o·lam		
of evil	u·khe·ro·a		
and for their works	ma·al·le·hem	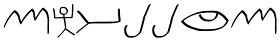	
have done	ke·ma·a·seh		
for what their hands	ye·de·hem	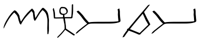	
Repay	ten		
them	la·hem		
bring back	ha·shev	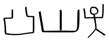	
what they deserve	ge·mu·lam		
on them	la·hem		
Since	kee	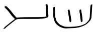	Psalm 28:5
they show no	lo		
regard	ya·vee·nu	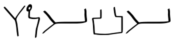	
	el		
for the works	pe·ul·lot		
of the LORD	YHVH		
or	ve·el		
have done	ma·a·seh		
what His hands	ya·daw		
He will tear them down	ye·her·sem		
and never	ve·lo		
rebuild them	yiv·nem		
Blessed be	ba·rukh		Psalm 28:6
the LORD	YHVH		
for	kee·sha	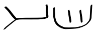	
He has heard	ma		

my cry	qo·wl	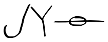	
for mercy	ta·cha·nu·nay		
The LORD	YHVH		Psalm 28:7
is my strength	uz·zee		
and my shield	u·ma·gin·nee		
	bo		
trusts in Him	va·tach		
my heart	lib·bee	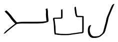	
and I am helped	ve·ne·e·za·re·tee		
rejoices	vay·ya·a·loz		
Therefore my heart	lib·bee	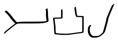	
with my song	u·mish·shee·ree	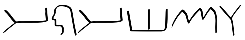	
and I give thanks to Him	a·ho·w·den·nu		
The LORD	YHVH		Psalm 28:8
is the strength of His people	oz		
	la·mo		
a stronghold	u·ma·o·wz		
of salvation	ye·shu·o·wt		
for His anointed	me·shee·cho	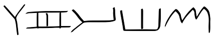	
	hu		
Save	ho·wo·shee·ah	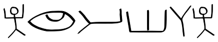	Psalm 28:9
-	et		
Your people	am·me·kha		
and bless	u·va·rekh		
-	et		
Your inheritance	na·cha·la·te·kha	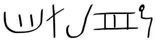	
shepherd them	u·re·em		

and carry	ve·nas·se·em	𐤅𐤍𐤔𐤀𐤌	
them	ad	𐤏𐤃	
forever	ha·o·w·lam	𐤄𐤏𐤅𐤋𐤌	
A Psalm	miz·mo·wr	𐤌𐤆𐤌𐤅𐤓	Psalm 29:1
of David	le·da·wid	𐤋𐤃𐤅𐤃	
Ascribe	ha·vu	𐤄𐤁𐤅	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
O heavenly beings	be·ne	𐤁𐤍𐤉	
	e·leem	𐤀𐤋𐤉𐤌	
ascribe	ha·vu	𐤄𐤁𐤅	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
glory	ka·vo·wd	𐤊𐤁𐤅𐤃	
and strength	va·oz	𐤅𐤏𐤆	
Ascribe	ha·vu	𐤄𐤁𐤅	Psalm 29:2
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
the glory	ke·vo·wd	𐤊𐤁𐤅𐤃	
due His name	she·mo	𐤔𐤌𐤅	
worship	hish·ta·cha·wu	𐤄𐤔𐤕𐤇𐤅𐤅	
the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
in the splendor	be·had·rat	𐤁𐤄𐤃𐤓𐤕	
of His holiness	qo·desh	𐤒𐤃𐤔	
The voice	qo·wl	𐤒𐤅𐤋	Psalm 29:3
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
is over	al	𐤏𐤋	
the waters	ham·ma·yim	𐤄𐤌𐤉𐤌	
the God	el	𐤀𐤋	
of glory	hak·ka·vo·wd	𐤄𐤊𐤁𐤅𐤃	

thunders	hir·eem		
the LORD	YHVH	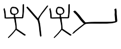	
[is heard] over	al		
waters	ma·yim	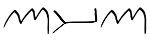	
many	rab·beem	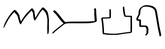	
The voice	qo·wl	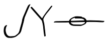	Psalm 29:4
of the LORD	YHVH	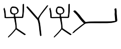	
[is] powerful	bak·ko·ach	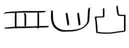	
the voice	qo·wl	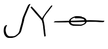	
of the LORD	YHVH	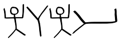	
[is] majestic	be·ha·dar		
The voice	qo·wl	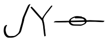	Psalm 29:5
of the LORD	YHVH	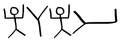	
breaks	sho·ver		
the cedars	a·ra·zeem	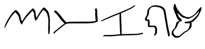	
shatters	vay·shab·ber	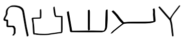	
the LORD	YHVH	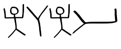	
-	et		
the cedars	ar·ze		
of Lebanon	hal·le·va·no·wn	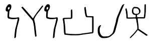	
skip	vay·yar·qee·dem	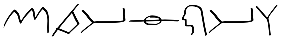	Psalm 29:6
like	ke·mo		
a calf	e·gel		
He makes Lebanon	le·va·no·wn		
and Sirion	ve·sir·yon		
like	ke·mo		
a young	ben		

wild ox	re·e·meem	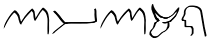	
The voice	qo·wl	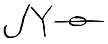	Psalm 29:7
of the LORD	YHVH		
strikes	cho·tsev		
with flames	la·ha·vo·wt	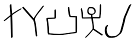	
of fire	esh		
The voice	qo·wl	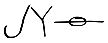	Psalm 29:8
of the LORD	YHVH		
shakes	ya·cheel	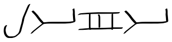	
the wilderness	mid·bar		
shakes	ya·cheel	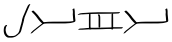	
the LORD	YHVH		
the Wilderness	mid·bar		
of Kadesh	qa·desh	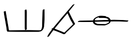	
The voice	qo·wl	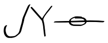	Psalm 29:9
of the LORD	YHVH		
twists	ye·cho·w·lel		
the oaks	ay·ya·lo·wt	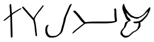	
bare	vay·ye·che·soph		
and strips the forests	ye·a·ro·wt		
And in His temple	u·ve·he·kha·lo	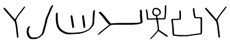	
all	kul·lo	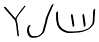	
cry	o·mer		
“ Glory ! ”	ka·vo·wd		
The LORD	YHVH		Psalm 29:10
over the flood	lam·mab·bul	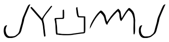	
sits enthroned	ya·shav	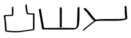	

is enthroned	vay·ye·shev	𐤅𐤉𐤔𐤁	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
as King	me·lekh	𐤌𐤋𐤊	
forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
The LORD	YHVH	𐤉𐤄𐤅𐤄	Psalm 29:11
strength	oz	𐤏𐤆	
His people	le·am·mo	𐤋𐤏𐤌𐤅	
gives	yit·ten	𐤉𐤕𐤍	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
blesses	ye·va·rekh	𐤉𐤁𐤓𐤊	
-	et	𐤀𐤕	
His people	am·mo	𐤏𐤌𐤅	
with peace	vash·sha·lo·wm	𐤁𐤔𐤋𐤅𐤌	
A Psalm	miz·mo·wr	𐤌𐤆𐤌𐤅𐤓	Psalm 30:1
A song	sheer	𐤔𐤉𐤓	
for the dedication	cha·nuk·kat	𐤇𐤍𐤊𐤕	
of the temple	hab·ba·yit	𐤄𐤁𐤉𐤕	
Of David	le·da·wid	𐤋𐤃𐤅𐤃	
I will exalt You	a·ro·w·mim·kha	𐤀𐤓𐤅𐤌𐤌𐤊	
O LORD	YHVH	𐤉𐤄𐤅𐤄	
for	kee	𐤊𐤉	
You have lifted me up	dil·lee·ta·nee	𐤃𐤋𐤉𐤕𐤍𐤉	
and have not	ve·lo	𐤅𐤋𐤀	
to rejoice	sim·mach·ta	𐤔𐤌𐤇𐤕	
allowed my foes	o·ye·vay	𐤀𐤉𐤁𐤉	
over me	lee	𐤋𐤉	
O LORD	YHVH	𐤉𐤄𐤅𐤄	Psalm 30:2

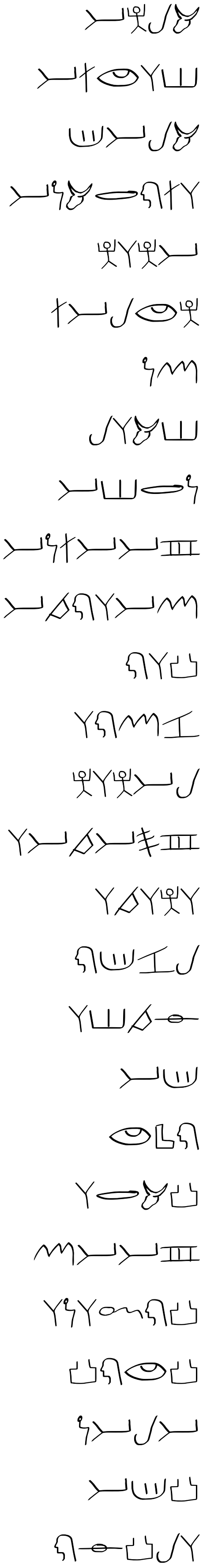

my God	e·lo·hay	
for help	shiw·va·tee	
{I cried} to You	e·le·kha	
and You healed me	vat·tir·pa·e·nee	
O LORD	YHVH	Psalm 30:3
up	he·e·lee·ta	
from	min	
Sheol	she·o·wl	
You pulled me	naph·shee	
You spared me	chee·yee·ta·nee	
from descending	mī·yo·re·dē	
into the Pit	vo·wr	
Sing	zam·me·ru	Psalm 30:4
to the LORD	la·YHVH	
O you His saints	cha·see·daw	
and praise	ve·ho·w·du	
name	le·ze·kher	
His holy	qa·de·sho	
For	kee	Psalm 30:5
is fleeting	re·ga	
His anger	be·ap·po	
lasts a lifetime	chay·yeem	
but His favor	bir·tso·w·no	
the night	ba·e·rev	
may stay	ya·leen	
Weeping	be·khee	
in the morning	ve·lab·bo·qer	

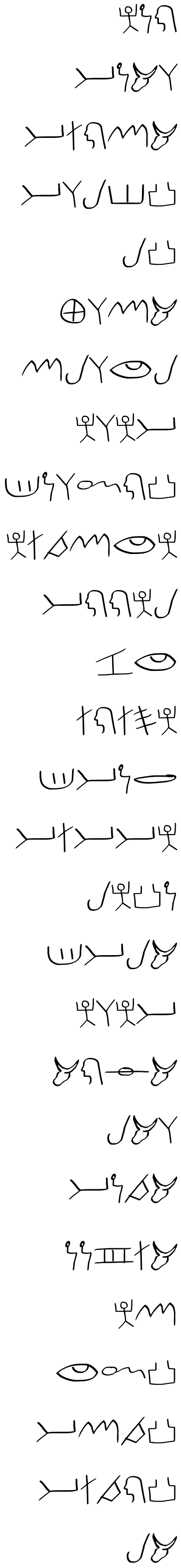

but joy [comes]	rin·nah	
I	va·a·nee	Psalm 30:6
said	a·mar·tee	
In prosperity	ve·shal·vee	
“ I will never	bal	
be shaken ”	em·mo·wt	
	le·o·w·lam	
O LORD	YHVH	Psalm 30:7
You favored me	bir·tso·wn·kha	
You made	he·e·mad·tah	
my mountain	le·har·ree	
{stand} strong	oz	
When You hid	his·tar·ta	
Your face	pha·ne·kha	
I was	ha·yee·tee	
dismayed	niv·hal	
To You	e·le·kha	Psalm 30:8
O LORD	YHVH	
I called	eq·ra	
and	ve·el	
my Lord {for mercy} :	a·do·nay	
I begged	et·chan·nan	
“ What	mah	Psalm 30:9
gain [is there]	be·tsa	
in my bloodshed	be·da·mee	
in my descent	be·rid·tee	
to	el	

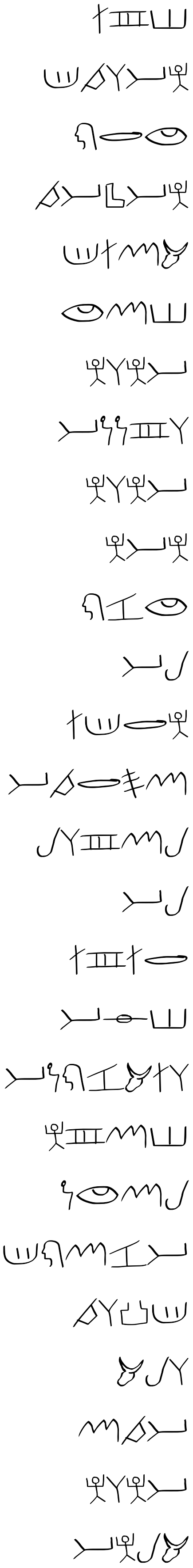

the Pit ?	sha·chat	
praise You ?	ha·yo·wd·kha	
Will the dust	a·phar	
Will it proclaim	ha·yag·geed	
Your faithfulness ?	a·mit·te·kha	
Hear me	she·ma	Psalm 30:10
O LORD	YHVH	
and have mercy	ve·chan·ne·nee	
O LORD	hash·shēm	
be	heyeh	
my helper	o·zer	
”	lee	
You turned	ha·phakh·ta	Psalm 30:11
my mourning	mis·pe·dee	
into dancing	le·ma·cho·wl	
	lee	
You peeled off	pit·tach·ta	
my sackcloth	saq·qee	
and clothed me	vat·te·az·ze·re·nee	
with joy	sim·chah	
that my heart	le·ma·an	Psalm 30:12
may sing	ye·zam·mer·kha	
Your praises	kha·vo·wd	
and not	ve·lo	
be silent	yid·dom	
O LORD	YHVH	
my God	e·lo·hay	

forever	le·o·w·lam		
I will give thanks	o·w·de·ka		
For the choirmaster	lam·nats·tse·ach		Psalm 31:1
A Psalm	miz·mo·wr	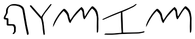	
of David	le·da·wid		
In You	be·kha	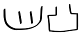	
O LORD	YHVH		
I have taken refuge	cha·see·tee	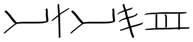	
let me never	al		
be put to shame	e·vo·wo·shah		
	le·o·w·lam		
by Your righteousness	be·tsid·qa·te·kha	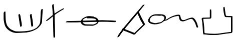	
save me	phal·le·te·nee		
Incline	hat·teh		Psalm 31:2
to me	e·lay	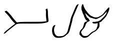	
Your ear	a·ze·ne·kha		
come quickly	me·he·rah		
to my rescue	hats·tsee·le·nee	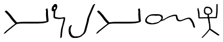	
Be	he·yeh	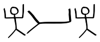	
my	lee	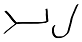	
rock	le·tsur		
of refuge	ma·o·wz		
the stronghold	le·vet	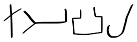	
	me·tsu·do·wt		
of my deliverance	le·ho·wo·shee·e·nee	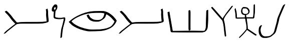	
For	kee	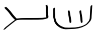	Psalm 31:3
are my rock	sal·ee		

and my fortress	u·me·tsu·da·tee	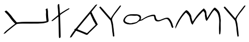	
You	at·tah	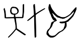	
for the sake of	u·le·ma·an	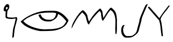	
Your name	me·kha	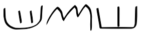	
lead me	tan·che·nee	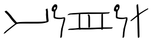	
and guide me	u·te·na·ha·le·nee	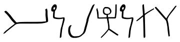	
You free me	to·w·tsee·e·nee	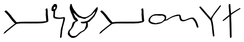	Psalm 31:4
from the net	me·re·shet	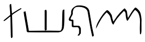	
-	zu	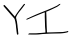	
laid out	ta·me·nu	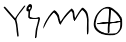	
for me	lee	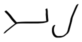	
for	kee	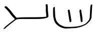	
You	at·tah	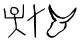	
are my refuge	ma·uz·zee	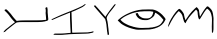	
Into Your hands	be·ya·de·kha	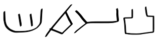	Psalm 31:5
I commit	aph·qeed	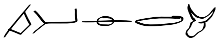	
my spirit	ru·chee	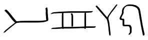	
You have redeemed me	pa·dee·tah	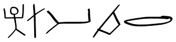	
-	o·w·tee	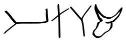	
O LORD	YHVH	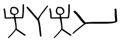	
God	el	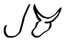	
of truth	e·met	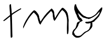	
I hate	sa·ne·tee	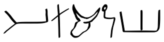	Psalm 31:6
those who cling	hash·sho·me·reem	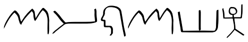	
to worthless idols	hav·le	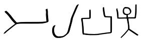	
	shaw	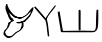	
I	va·a·nee	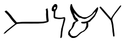	

but in	el		
the LORD	YHVH		
trust	ba·ta·che·tee	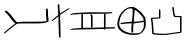	
I will be glad	a·gee·lah	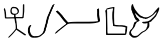	Psalm 31:7
and rejoice	ve·es·me·chah		
in Your loving devotion	be·chas·de·kha		
for	a·sher		
You have seen	ra·ee·ta		
-	et		
my affliction	a·ne·yee	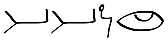	
You have known	ya·da·ta		
the anguish	be·tsa·ro·wt		
of my soul	naph·shee	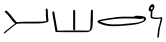	
You have not	ve·lo		Psalm 31:8
delivered me	his·gar·ta·nee	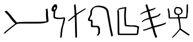	
to	be·yad	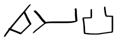	
the enemy	o·w·yev	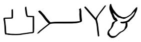	
You have set	he·e·mad·ta		
in the open	vam·mer·chav	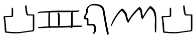	
my feet	rag·lay	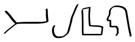	
Be merciful to me	chan·ne·nee	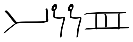	Psalm 31:9
O LORD	YHVH		
for	kee	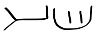	
I am in distress	tsar		
	lee	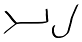	
fail	a·she·shah	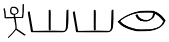	
from sorrow	ve·kha·as		

my eyes	e·nee	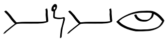	
my soul	naph·shee		
and body as well	u·vit·nee		
For	kee	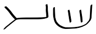	Psalm 31:10
is consumed	kha·lu	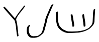	
with grief	ve·ya·go·wn	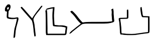	
my life	chay·yay	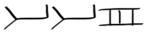	
and my years	u·she·no·w·tay		
with groaning	ba·a·na·chah	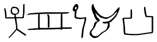	
has drained	ka·shal		
my iniquity	ba·a·wo·nee		
my strength	kho·chee	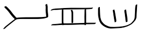	
and my bones	va·a·tsa·may		
are wasting away	a·she·shu	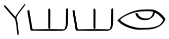	
Among all	mik·kal		Psalm 31:11
my enemies	tso·re·ray	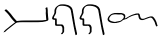	
I am	ha·yee·tee	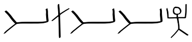	
a disgrace	cher·pah		
and among my neighbors	ve·li·sha·khe·nay	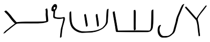	
even more	me·od		
I am dreaded	u·pha·chad	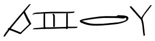	
by my friends —	lim·yud·da·ay	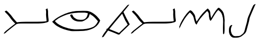	
when they see	ro·ay	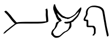	
on the street	ba·chuts		
they flee	na·de·du		
me	mim·men·nee		
I am forgotten	nish·kach·tee	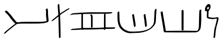	Psalm 31:12

like a dead man	ke·met		
out of mind	mil·lev		
I am	ha·yee·tee	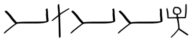	
vessel	kikh·lee	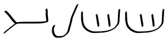	
like a broken	o·ved		
For	kee	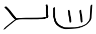	Psalm 31:13
I hear	sha·ma·tee		
the slander	dib·bat		
of many	rab·beem	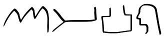	
there is terror	ma·go·wr		
on every side	mis·sa·veev		
They conspire	be·hiw·va·se·dam		
	ya·chad	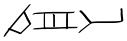	
against me	a·lay	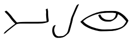	
to take	la·qa·chat	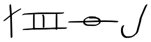	
my life	naph·shee		
[and] plot	za·ma·mu		
But I	va·a·nee		Psalm 31:14
in You	a·le·kha	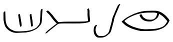	
trust	va·tach·tee	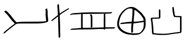	
O LORD	YHVH		
I say	a·mar·tee		
are my God ”	e·lo·hay		
“ You	at·tah		
[are] in Your hands	be·ya·de·kha	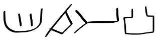	Psalm 31:15
My times	it·to·tay		
deliver me	hats·tsee·le·nee	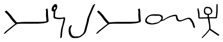	

from	mee·yad	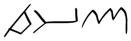	
my enemies	o·wy·vay	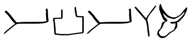	
and from those who pursue me	u·me·ro·de·phay		
shine	ha·ee·rah	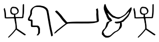	Psalm 31:16
Make Your face	pha·ne·kha	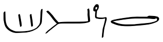	
on	al		
Your servant	av·de·kha		
save me	ho·wo·shee·e·nee	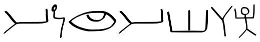	
by Your loving devotion	ve·chas·de·kha		
O LORD	YHVH		Psalm 31:17
let me not	al		
be ashamed	e·vo·wo·shah		
for	kee	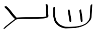	
I have called on You	qe·ra·tee·kha		
be put to shame	ye·vo·shu	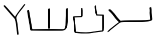	
Let the wicked	re·sha·eem		
let them lie silent	yid·de·mu		
in Sheol	lish·o·wl		
be silenced —	te·a·lam·nah	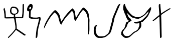	Psalm 31:18
lips	siph·te		
May lying	sha·qer	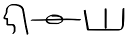	
[lips that] speak	had·do·ve·ro·wt		
against	al		
the righteous	tsad·deeq	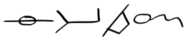	
with arrogance	a·taq		
full of pride	be·ga·a·vah		
and contempt	va·vuz		

How	mah	מה	Psalm 31:19
great	rav	רב	
is Your goodness	tu·ve·kha	טובך	
which	a·sher	אשר	
You have laid up	tsa·phan·ta	צפנת	
for those who fear You	lee·re·e·kha	ליראיך	
which You have bestowed	pa·al·ta	פעלת	
on those who take refuge	la·cho·seem	לחסים	
in You !	bakh	בך	
before	ne·ged	נגד	
the sons	be·ne	בני	
of men	ʾa·dam	אדם	
You hide them	tas·tee·rem	תסתירם	Psalm 31:20
in the secret place	be·se·ter	בסתר	
of Your presence	pa·ne·kha	פניך	
from the schemes	me·rukh·se	מרכסי	
of men	eesh	איש	
You conceal them	tits·pe·nem	תצפנם	
in Your shelter	be·suk·kah	בסכה	
from accusing	me·reev	מריב	
tongues	le·sho·no·wt	לשנות	
Blessed	ba·rukh	ברוך	Psalm 31:21
be the LORD	YHVH	יהוה	
for	kee	כי	
He has shown	hiph·lee	הפליא	
His loving devotion	chas·do	חסדו	

me	lee	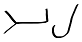	
in a city	be·eer		
under siege	ma·tso·wr		
I	va·a·nee		Psalm 31:22
said	a·mar·tee		
In my alarm	ve·cha·phe·zee		
“ I am cut off	nig·raz·tee		
from	min·ne·ged	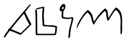	
Your sight ! ”	e·ne·kha	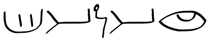	
But	a·khen		
You heard	ma·ta		
my plea	qo·wl	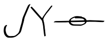	
for mercy	ta·cha·nu·nay		
for help	be·shaw·ve·ee		
when I called to You	e·le·kha	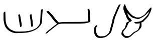	
Love	e·he·vu		Psalm 31:23
-	et		
the LORD	YHVH		
all	kal		
His saints	cha·see·daw	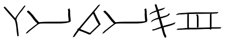	
the faithful	e·mu·neem		
preserves	no·tser		
The LORD	YHVH		
repays	u·me·shal·lem	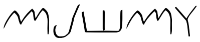	
but fully	al		
	ye·ter	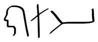	
the arrogant	o·seh		

	ga·a·vah		
Be strong	chiz·qu		Psalm 31:24
and courageous	ve·ya·a·mets		
	le·vav·khem		
all	kal		
you who hope	ham·ya·cha·leem	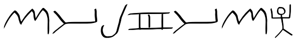	
in the LORD	la·YHVH	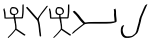	
Of David	le·da·wid		Psalm 32:1
A Maskil	mas·keel		
Blessed is he	ash·re	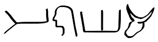	
are forgiven	ne·sui		
whose transgressions	pe·sha	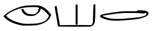	
are covered	ke·sui		
whose sins	cha·ta·ah		
Blessed	ash·re	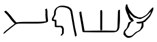	Psalm 32:2
is the man	a·dam		
does not	lo		
count	yach·shov		
the LORD	YHVH		
against him	lo		
whose iniquity	a·won		
there is no	ve·en		
in whose spirit	be·ru·cho		
deceit	re·mī·yah	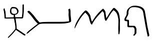	
When	kee	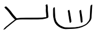	Psalm 32:3
I kept silent	he·che·rash·tee		
became brittle	ba·lu	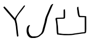	

my bones	a·tsa·may		
from my groaning	be·sha·a·ga·tee		
all day long	kal		
	hay·yo·wm	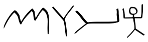	
For	kee	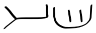	Psalm 32:4
day	yo·w·mam		
and night	va·lay·lah	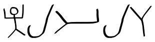	
was heavy	tikh·bad	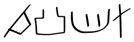	
upon me	a·lay	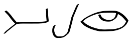	
Your hand	ya·de·kha		
was drained	neh·pakh		
my strength	le·shad·dee		
heat	be·char·vo·ne		
as in the summer	qa·yits	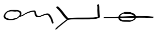	
Selah	se·lah	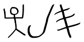	
my sin to You	chat·ta·tee		Psalm 32:5
Then I acknowledged	o·w·dee·a·kha	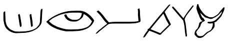	
my iniquity	va·a·wo·nee		
and did not	lo		
hide	khis·see·tee	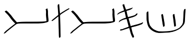	
I said	a·mar·tee		
“ I will confess	o·w·deh		
	a·le	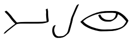	
my transgressions	phe·sha·ay		
to the LORD ”	la·YHVH	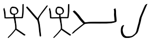	
and You	ve·at·tah		
forgave	na·sa·ta		

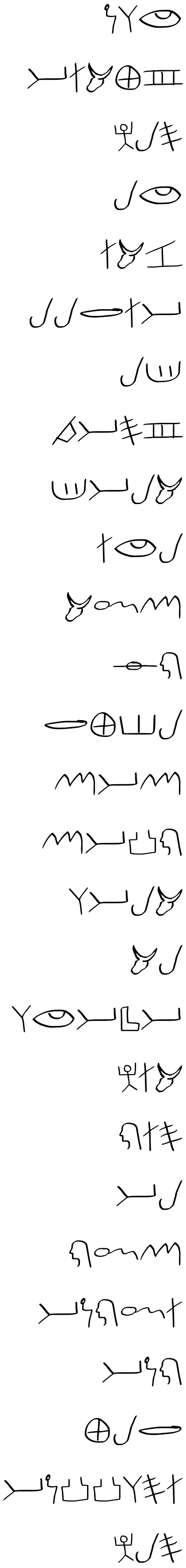

the guilt	a·won	
of my sin	chat·ta·tee	
Selah	se·lah	
Therefore	al	Psalm 32:6
	zot	
pray	yit·pal·lel	
let all	kal	
the godly	cha·seed	
to You	e·le·kha	
while	le·et	
You may be found	me·tso	
Surely	raq	
waters	le·she·teph	
rise	ma·yim	
when great	rab·beem	
	e·law	
they will not	lo	
come near	yag·gee·u	
You	at·tah	Psalm 32:7
are my hiding place	se·ter	
	lee	
from trouble	mits·tsar	
You protect me	tits·tse·re·nee	
with songs	ran·ne	
of deliverance	phal·let	
You surround me	te·so·wv·ve·nee	
Selah	se·lah	

I will instruct you	as·kee·le·kha	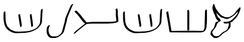	Psalm 32:8
and teach	ve·o·wr·kha		
you the way	be·de·rekh		
	zu		
you should go	te·lekh	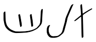	
I will give you counsel	ee·a·tsah		
over you	a·le·kha	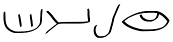	
[and] watch	e·nee	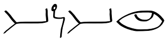	
Do not	al		Psalm 32:9
be	tih·yu	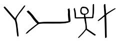	
like the horse	ke·sus		
or mule	ke·phe·red		
[which] have no	en	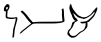	
understanding	ha·veen	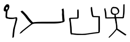	
with bit	be·me·teg	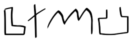	
and bridle	va·re·sen		
	ed·yo		
they must be controlled	liv·lo·wm	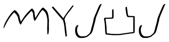	
[to make] them	bal	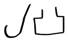	
come	qe·rov	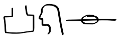	
to you	e·le·kha	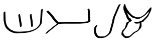	
Many	rab·beem	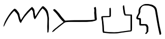	Psalm 32:10
are the sorrows	makh·o·w·veem		
of the wicked	la·ra·sha		
who trusts	ve·hab·bo·w·te·ach		
in the LORD	ba·YHVH	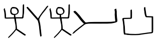	
but loving devotion	che·sed		

surrounds him	ye·so·wv·ven·nu	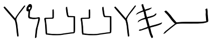	
Be glad	sim·chu	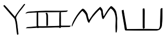	Psalm 32:11
in the LORD	va·YHVH	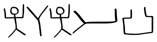	
and rejoice	ve·gee·lu	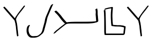	
O righteous ones	tsad·dee·qeem	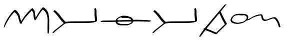	
shout for joy	ve·har·nee·nu	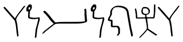	
all	kal	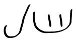	
you upright	yish·re	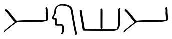	
in heart	lev	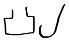	
Rejoice	ran·ne·nu	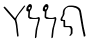	Psalm 33:1
O righteous ones	tsad·dee·qeem	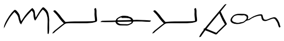	
in the LORD	ba·YHVH	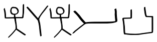	
for the upright	lay·sha·reem		
it is fitting	na·vah		
to praise [Him]	te·hil·lah		
Praise	ho·w·du		Psalm 33:2
the LORD	la·YHVH	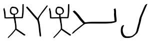	
with the harp	be·khin·no·wr	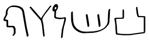	
	be·ne·vel		
with ten strings	a·so·wr		
make music	zam·me·ru		
to Him	lo		
Sing	shee·ru	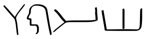	Psalm 33:3
to Him	lo		
song	sheer	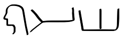	
a new	cha·dash		
skillfully	he·tee·vu	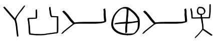	

play	nag·gen	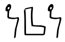	
with a shout of joy	bit·ru·ah	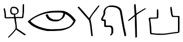	
For	kee	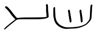	Psalm 33:4
is upright	ya·shar	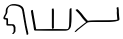	
the word	de·var		
of the LORD	YHVH		
and all	ve·khal		
His work	ma·a·se·hu		
is trustworthy	be·e·mu·nah		
[The LORD] loves	o·hev		Psalm 33:5
righteousness	tse·da·qah	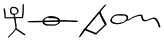	
and justice	u·mish·pat	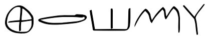	
loving devotion	che·sed		
[His]	YHVH		
is full of	ma·le·ah		
the earth	ha·a·rets		
By the word	bid·var		Psalm 33:6
of the LORD	YHVH		
the heavens	sha·ma·yim	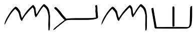	
were made	na·a·su		
by the breath	u·ve·ru·ach		
of His mouth	pee	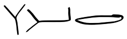	
and all	kal	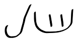	
the stars	tse·va·am	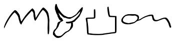	
He piles up	ko·nes	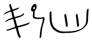	Psalm 33:7
	kan·ned	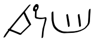	
the waters	me	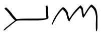	

of the sea	hay·yam	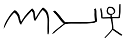	
He puts	no·ten	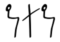	
into storehouses	be·o·tsa·ro·wt		
the depths	te·ho·w·mo·wt	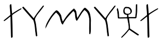	
fear	yee·re·u	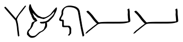	Psalm 33:8
the LORD	meh·YHVH	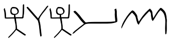	
Let all	kal	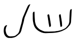	
the earth	ha·a·rets		
	mim·men·nu	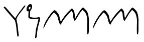	
revere Him	ya·gu·ru		
let all	kal	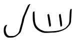	
the people	yo·she·ve		
of the world	te·vel		
For	kee	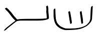	Psalm 33:9
He	hu		
spoke	a·mar		
and it came to be	vay·ye·hee	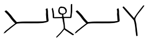	
He	hu		
commanded	tsiw·vah		
and it stood firm	vay·ya·a·mod		
The LORD	YHVH		Psalm 33:10
frustrates	he·pheer	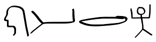	
the plans	a·tsat		
of the nations	go·w·yim	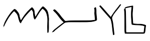	
He thwarts	he·nee	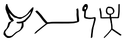	
the devices	mach·she·vo·wt	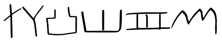	
of the peoples	am·meem	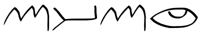	

The counsel	a·tsat		Psalm 33:11
of the LORD	YHVH		
	le·o·w·lam		
stands forever	ta·a·mod		
the purposes	mach·she·vo·wt	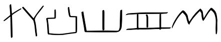	
of His heart	lib·bo	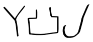	
to all	le·dor		
generations	va·dor		
Blessed	ash·re	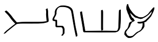	Psalm 33:12
[is] the nation	hag·go·w		
whose	a·sher		
is the LORD	YHVH		
God	e·lo·haw		
the people	ha·am		
He has chosen	ba·char	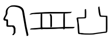	
as His inheritance	le·na·cha·lah	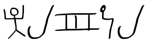	
!	lo		
from heaven	mish·sha·ma·yim		Psalm 33:13
looks down	hib·beet	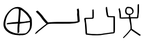	
The LORD	YHVH		
He sees	ra·ah		
-	et		
all	kal	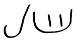	
the sons	be·ne	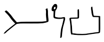	
of men	ha·a·dam		
place	mim·me·kho·wn		Psalm 33:14
who inhabit	shiv·to		

He gazes	hish·gee·ach	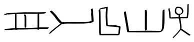	
on	el		
all	kal		
From His dwelling	yo·she·ve		
the earth	ha·a·rets		
He shapes	hay·yo·tser	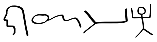	Psalm 33:15
of each	ya·chad	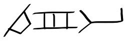	
the hearts	lib·bam		
He considers	ham·me·veen		
	el		
all	kal		
their works	ma·a·se·hem	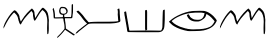	
No	en	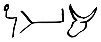	Psalm 33:16
king	ham·me·lekh		
is saved	no·wo·sha	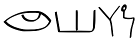	
by his vast	be·rav		
army	cha·yil	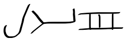	
warrior	gib·bo·wr		
no	lo		
is delivered	yin·na·tsel		
by his great	be·rav		
strength	ko·ach		
is a vain hope	she·qer	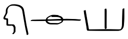	Psalm 33:17
A horse	has·sus		
for salvation	lit·shu·ah		
even its great	u·ve·rov		
strength	che·lo	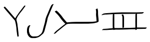	

cannot	lo		
save	ye·mal·let		
Surely	hin·neh		Psalm 33:18
the eyes	en	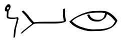	
of the LORD	YHVH		
are on	el		
those who fear Him	ye·re·aw		
on those whose hope	lam·ya·cha·leem	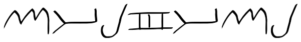	
is in His loving devotion	le·chas·do		
to deliver	le·hats·tseel		Psalm 33:19
from death	mim·ma·vet		
them	naph·sham	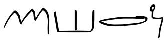	
and keep them alive	u·le·chay·yo·w·tam	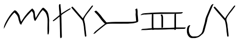	
in famine	ba·ra·av		
Our soul	naph·she·nu	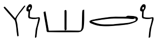	Psalm 33:20
waits	chik·ke·tah		
for the LORD	la·YHVH	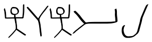	
is our help	ez·re·nu		
and our shield	u·ma·gin·ne·nu		
He	hu		
For	kee	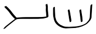	Psalm 33:21
in Him	vo		
rejoice	yis·mach		
our hearts	lib·be·nu	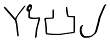	
since	kee	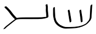	
name	ve·shem		
in His holy	qa·de·sho		

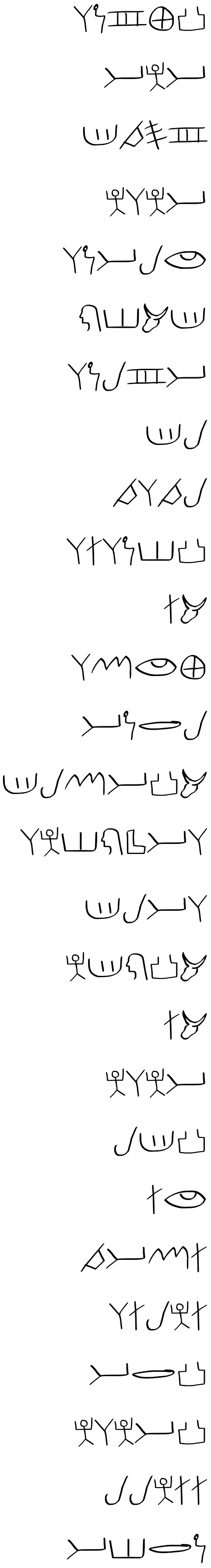

we trust	va·ta·che·nu	
rest	ye·hee	Psalm 33:22
May Your loving devotion	chas·de·kha	
O LORD	YHVH	
on us	a·le·nu	
as	ka·a·sher	
we put our hope	yi·chal·nu	
in You	lakh	
Of David	le·da·wid	Psalm 34:1
when he pretended	be·shan·no·w·to	
-	et	
to be insane	ta·mo	
before	liph·ne	
Abimelech	a·vee·me·lekh	
so that [the king] drove him	vay·ga·ra·she·hu	
away	vay·ye·lakh	
I will bless	a·va·ra·khah	
-	et	
the LORD	YHVH	
at all	be·khal	
times	et	
will always	ta·meed	
His praise	te·hil·la·to	
be on my lips	be·phee	
in the LORD	ba·YHVH	Psalm 34:2
boasts	tit·hal·lel	
My soul	naph·shee	

hear	yish·me·u	𐤉𐤔𐤌𐤏𐤅	
let the oppressed	a·na·veem	𐤏𐤍𐤅𐤉𐤌	
and rejoice	ve·yis·ma·chu	𐤅𐤉𐤔𐤌𐤇𐤅	
Magnify	gad·de·lu	𐤂𐤃𐤋𐤅	Psalm 34:3
the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
with me	it·tee	𐤀𐤕𐤉	
let us exalt	u·ne·ro·wm·mah	𐤅𐤍𐤓𐤅𐤌𐤌𐤄	
His name	she·mo	𐤔𐤌𐤅	
together	yach·daw	𐤉𐤇𐤃𐤅	
I sought	da·rash·tee	𐤃𐤓𐤔𐤕𐤉	Psalm 34:4
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and He answered me	ve·a·na·nee	𐤅𐤏𐤍𐤍𐤉	
from all	u·mik·kal	𐤅𐤌𐤊𐤋	
my fears	me·gu·ro·w·tay	𐤌𐤂𐤅𐤓𐤅𐤕𐤉	
He delivered me	hits·tsee·la·nee	𐤄𐤑𐤉𐤋𐤍𐤉	
Those who look	hib·bee·tu	𐤄𐤁𐤉𐤈𐤅	Psalm 34:5
to Him	e·law	𐤀𐤋𐤉𐤅	
are radiant with joy	ve·na·ha·ru	𐤅𐤍𐤄𐤓𐤅	
their faces	u·phe·ne·hem	𐤅𐤐𐤍𐤉𐤄𐤌	
shall never	al	𐤀𐤋	
be ashamed	yech·pa·ru	𐤉𐤇𐤐𐤓𐤅	
This	zeh	𐤆𐤄	Psalm 34:6
poor	a·nee	𐤏𐤍𐤉	
man called out	qa·ra	𐤒𐤓𐤀	
and the LORD	va·YHVH	𐤅𐤉𐤄𐤅𐤄	
heard him	sha·me·a	𐤔𐤌𐤏	

from all	u·mik·kal	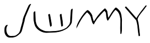	
his troubles	tsa·ro·w·taw		
He saved him	ho·wo·shee·o	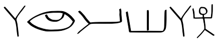	
encamps	cho·neh	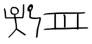	Psalm 34:7
The angel	mal·akh		
of the LORD	YHVH		
around	sa·veev	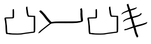	
those who fear Him	lee·re·aw		
and he delivers them	vay·chal·le·tsem	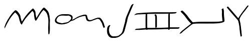	
Taste	ta·a·mu		Psalm 34:8
and see	u·re·u		
that	kee	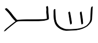	
is good	to·wv		
the LORD	YHVH		
blessed	ash·re		
is the man	hag·ge·ver		
who takes refuge	ye·che·seh	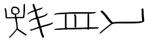	
in Him !	bo		
Fear	ye·r·u		Psalm 34:9
-	et		
the LORD	YHVH	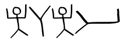	
you His saints	qe·do·shaw		
for	kee	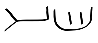	
nothing	en	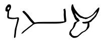	
lack	mach·so·wr	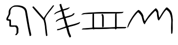	
those who fear Him	lee·re·aw		
Young lions	ke·phee·reem	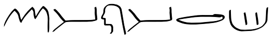	Psalm 34:10

go lacking	ra·shu	
and hungry	ve·ra·e·vu	
but those who seek	ve·do·re·she	
the LORD	YHVH	
no	lo	
lack	yach·se·ru	
	khal	
good thing	to·wv	
Come	le·khu	Psalm 34:11
children	va·neem	
listen	shim·u	
to me	lee	
you the fear	yir·at	
of the LORD	YHVH	
I will teach	a·lam·med·khem	
Who	mee	Psalm 34:12
is the man	ha·eesh	
who delights in	he·cha·phets	
life	chay·yeem	
who desires	o·hev	
days ?	ya·meem	
to see	lir·o·wt	
good	to·wv	
Keep	ne·tsor	Psalm 34:13
your tongue	le·sho·wn·kha	
from evil	me·ra	
and your lips	u·se·pha·te·kha	

speech	mid·dab·ber	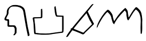	
from deceitful	mir·mah	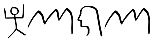	
Turn away	sur	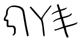	Psalm 34:14
from evil	me·ra	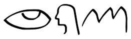	
and do	va·a·seh	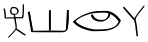	
good	to·wv	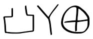	
seek	baq·qesh	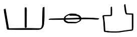	
peace	sha·lo·wm	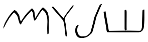	
and pursue it	ve·ra·de·phe·hu	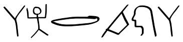	
The eyes	e·ne	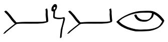	Psalm 34:15
of the LORD	YHVH	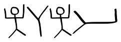	
are on	el	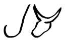	
the righteous	tsad·dee·qeem	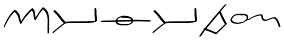	
and His ears	ve·a·ze·naw	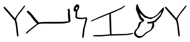	
are inclined	el	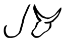	
to their cry	shaw·a·tam	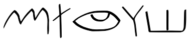	
[But] the face	pe·ne	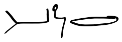	Psalm 34:16
of the LORD	YHVH	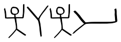	
is against	be·o·se	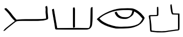	
those who do evil	ra	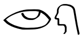	
to wipe out	le·hakh·reet	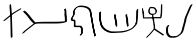	
from the earth	me·e·rets	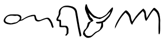	
[all] memory of them	zikh·ram	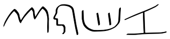	
The righteous cry out	tsa·a·qu	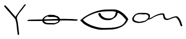	Psalm 34:17
and the LORD	va·YHVH	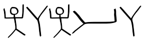	
hears	sha·me·a	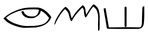	
from all	u·mik·kal	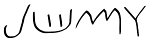	

their troubles	tsa·ro·w·tam		
He delivers them	hits·tsee·lam	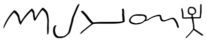	
is near to	qa·ro·wv	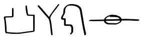	Psalm 34:18
The LORD	YHVH		
the brokenhearted	le·nish·be·re		
	lev	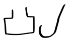	
-	ve·et		
the contrite	dak·ke·e		
in spirit	ru·ach		
He saves	yo·wo·shee·a	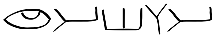	
Many	rab·bo·wt		Psalm 34:19
[are] the afflictions	ra·o·wt		
of the righteous	tsad·deeq	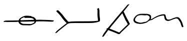	
from them all	u·mik·kul·lam		
delivers him	yats·tsee·len·nu		
but the LORD	YHVH		
He protects	sho·mer		Psalm 34:20
all	kal		
his bones	ats·mo·w·taw		
one	a·chat	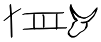	
of them	me·hen·nah		
not	lo		
will be broken	nish·ba·rah		
{will} slay	te·mo·w·tet		Psalm 34:21
the wicked	ra·sha		
Evil	ra·ah		
and the haters	ve·so·ne·e		

of the righteous	tsad·deeq	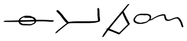	
will be condemned	ye·sha·mu		
redeems	po·w·deh		Psalm 34:22
The LORD	YHVH		
-	ne·phesh		
His servants	a·va·daw	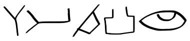	
none	ve·lo		
will be condemned	ye·she·mu		
and	kal	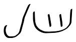	
who take refuge	ha·cho·seem		
in Him	bo		
Of David	le·da·wid		Psalm 35:1
Contend	ree·vah	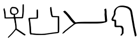	
O LORD	YHVH		
	et		
with my opponents	ye·ree·vay	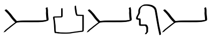	
fight against those	le·cham	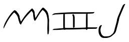	
	et		
who fight against me	lo·cha·may	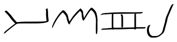	
Take up	ha·cha·zeq	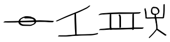	Psalm 35:2
Your shield	ma·gen		
and buckler	ve·tsin·nah		
arise and come	ve·qu·mah	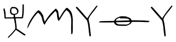	
to my aid	be·ez·ra·tee		
Draw	ve·ha·req	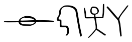	Psalm 35:3
the spear	cha·neet	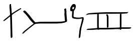	
and javelin	u·se·gor		

against	liq·rat	
my pursuers	ro·de·phay	
say	e·mor	
to my soul :	le·naph·shee	
your salvation ”	ye·shu·a·tekh	
“ I [am]	a·nee	
be disgraced	ye·vo·shu	Psalm 35:4
and put to shame	ve·yik·ka·le·mu	
May those who seek	me·vaq·she	
my life	naph·shee	
be driven back	yis·so·gu	
	a·cho·wr	
and confounded	ve·yach·pe·ru	
may those who plan	cho·she·ve	
to harm me	ra·a·tee	
May they be	yih·yu	Psalm 35:5
like chaff	ke·mots	
in	liph·ne	
the wind	ru·ach	
as the angel	u·mal·akh	
of the LORD	YHVH	
drives them away	do·w·cheh	
be	ye·hee	Psalm 35:6
May their path	dar·kam	
dark	cho·shekh	
and slick	va·cha·laq·laq·qo·wt	
as the angel	u·mal·akh	

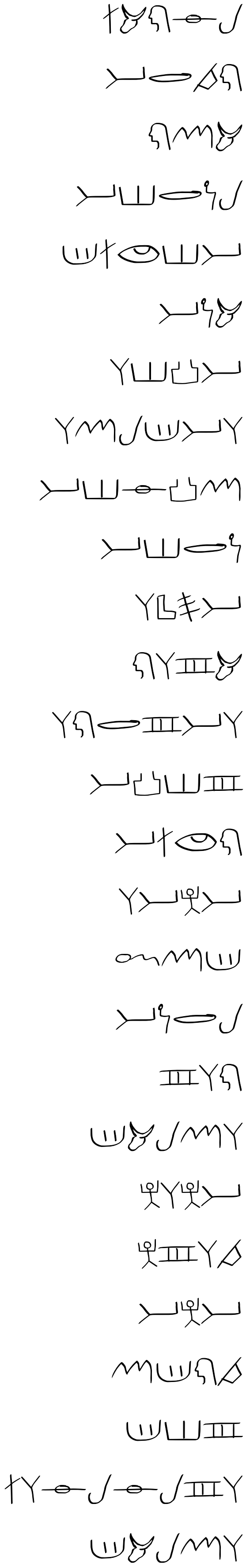

of the LORD	YHVH		
pursues	ro·de·pham		
For	kee	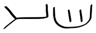	Psalm 35:7
without cause	chin·nam	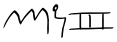	
they laid	ta·me·nu		
for me	lee	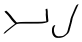	
a pit	sha·chat	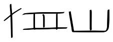	
their net	rish·tam		
without reason	chin·nam	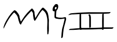	
they dug	cha·phe·ru		
for my soul	le·naph·shee		
befall them	te·vo·w·e·hu		Psalm 35:8
May ruin	sho·w·ah		
by surprise	lo		
	ye·da	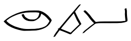	
may the net	ve·rish·to		
-	a·sher		
they hid	ta·man	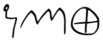	
ensnare them	til·ke·do		
the hazard [they created]	be·sho·w·ah		
may they fall	yip·pal	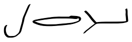	
into	bah		
Then my soul	ve·naph·shee		Psalm 35:9
will rejoice	ta·geel	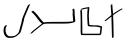	
in the LORD	ba·YHVH	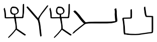	
and exult	ta·sees	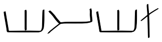	
in His salvation	bee·shu·a·to		

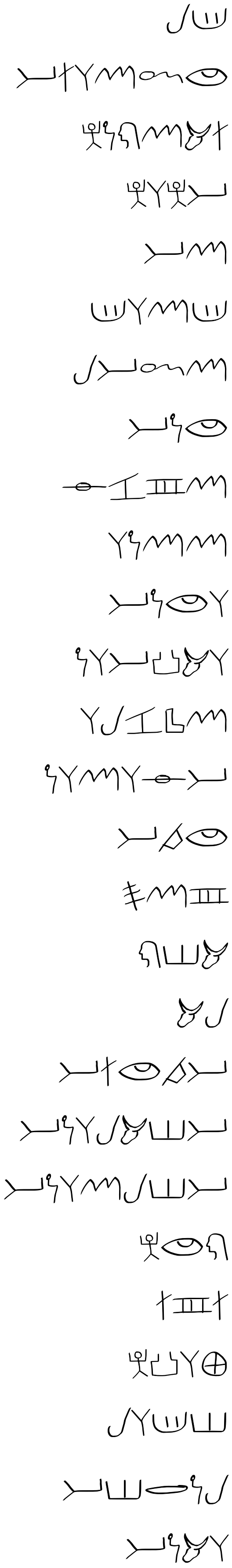

All	kal	Psalm 35:10
my bones	ats·mo·w·tay	
will exclaim	to·mar·nah	
O LORD	YHVH	
“ Who	mee	
is like You	kha·mo·w·kha	
who delivers	mats·tseel	
the afflicted	a·nee	
the aggressor	me·cha·zaq	
from	mim·men·nu	
the poor	ve·a·nee	
and needy	ve·ev·yo·wn	
from the robber ? ”	mig·go·ze·lo	
come forward	ye·qu·mun	Psalm 35:11
witnesses	e·de	
Hostile	cha·mas	
-	a·sher	
nothing {about}	lo	
I know	ya·da·tee	
they make charges	yish·a·lu·nee	
They repay me	ye·shal·le·mu·nee	Psalm 35:12
evil	ra·ah	
for	ta·chat	
good	to·w·vah	
[to] the bereavement	she·kho·wl	
of my soul	le·naph·shee	
Yet	va·a·nee	Psalm 35:13

when they were ill	ba·cha·lo·w·tam	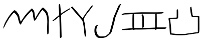	
I put on	le·vu·shee	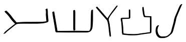	
sackcloth	saq	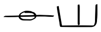	
I humbled	in·ne·tee	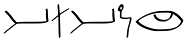	
with fasting	vats·tso·wm	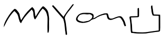	
myself	naph·shee	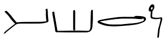	
but my prayers	u·te·phil·la·tee	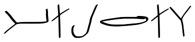	
unanswered	al	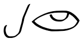	
	che·qee	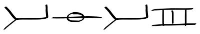	
returned	ta·shuv	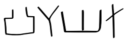	
as for my friend	ke·re·a	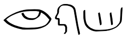	Psalm 35:14
or brother	ke·ach	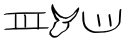	
	lee	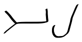	
I paced about	hit·hal·la·khe·tee	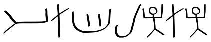	
like one mourning	ka·a·vel	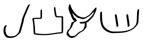	
[for his] mother	em	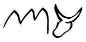	
with grief	qo·der	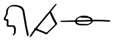	
I was bowed down	sha·cho·w·tee	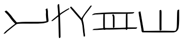	
But when I stumbled	u·ve·tsal·ee	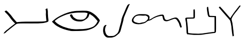	Psalm 35:15
in glee	sa·me·chu	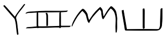	
they assembled	ve·ne·e·sa·phu	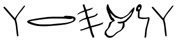	
they gathered together	ne·es·phu	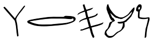	
against me	a·lay	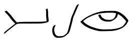	
Assailants	ne·kheem	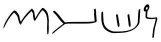	
I did not	ve·lo	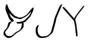	
know	ya·da·tee	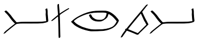	
slandered me	qa·re·u	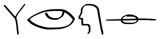	

without	ve·lo	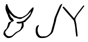	
ceasing	dam·mu	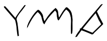	
Like godless	be·chan·phe	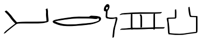	Psalm 35:16
jesters	la·a·ge	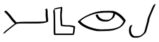	
at a feast	ma·o·wg	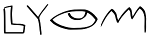	
they gnashed	cha·roq	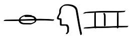	
at me	a·lay	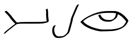	
their teeth	shin·ne·mo	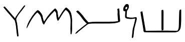	
O Lord	a·do·nay	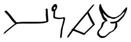	Psalm 35:17
How long	kam·mah	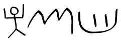	
will You look on ?	tir·eh	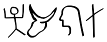	
Rescue	ha·shee·vah	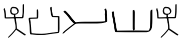	
my soul	naph·shee	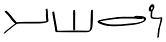	
from their ravages	mish·sho·e·hem	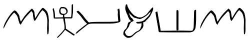	
from these lions	mik·ke·phee·reem	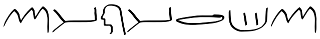	
my precious life	ye·chee·da·tee	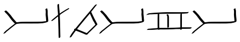	
Then I will give You thanks	o·wd·kha	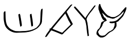	Psalm 35:18
assembly	be·qa·hal	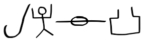	
in the great	rav	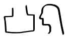	
people	be·am	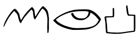	
among many	a·tsum	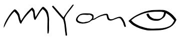	
I will praise You	a·hal·le·ka	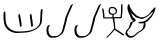	
Let not	al	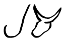	Psalm 35:19
gloat	yis·me·chu	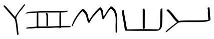	
over me	lee	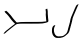	
my enemies	o·ye·vay	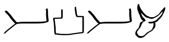	
without cause	she·qer	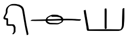	

[nor] those who hate me	so·ne·ay	𐤔𐤍𐤀𐤉	
without reason	chin·nam	𐤇𐤍𐤌	
wink in malice	yiq·re·tsu	𐤉𐤒𐤓𐤑𐤅	
	a·yin	𐤏𐤉𐤍	
For	kee	𐤊𐤉	Psalm 35:20
they do not	lo	𐤋𐤀	
peace	sha·lo·wm	𐤔𐤋𐤅𐤌	
speak	ye·dab·be·ru	𐤉𐤃𐤁𐤓𐤅	
against	ve·al	𐤅𐤏𐤋	
those who live quietly	rig·e	𐤓𐤂𐤏𐤉	
in the land	e·rets	𐤀𐤓𐤑	
schemes	div·re	𐤃𐤁𐤓𐤉	
deceitful	mir·mo·wt	𐤌𐤓𐤌𐤅𐤕	
but they devise	ya·cha·sho·vun	𐤉𐤇𐤔𐤁𐤅𐤍	
	vay·yar·chee·vu	𐤅𐤉𐤓𐤇𐤉𐤁𐤅	Psalm 35:21
at me	a·lay	𐤏𐤋𐤉	
They gape	pee·hem	𐤐𐤉𐤄𐤌	
and say	a·me·ru	𐤀𐤌𐤓𐤅	
“ Aha	he·ach	𐤄𐤀𐤇	
aha !	he·ach	𐤄𐤀𐤇	
have seen ! ”	ra·a·tah	𐤓𐤀𐤕𐤄	
Our eyes	e·ne·nu	𐤏𐤉𐤍𐤉𐤍𐤅	
You have seen it	ra·ee·tah	𐤓𐤀𐤉𐤕𐤄	Psalm 35:22
O LORD	YHVH	𐤉𐤄𐤅𐤄	
be not	al	𐤀𐤋	
silent	te·che·rash	𐤕𐤇𐤓𐤔	
O Lord	a·do·nay	𐤀𐤃𐤍𐤉	

be not	al		
far	tir·chaq	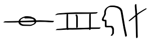	
from me	mim·men·nee		
Awake	ha·ee·rah	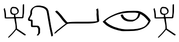	Psalm 35:23
and rise	ve·ha·qee·tsah	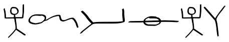	
to my defense	le·mish·pa·tee		
my God	e·lo·hay		
and my Lord !	va·do·nay	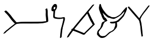	
to my cause	le·ree·vee	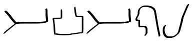	
Vindicate me	sha·phe·te·nee		Psalm 35:24
by Your righteousness	khe·tsid·qe·kha	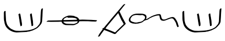	
O LORD	YHVH		
my God	e·lo·hay		
and do not let them	ve·al		
gloat	yis·me·chu		
over me	lee	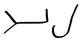	
Let them not	al		Psalm 35:25
say	yo·me·ru		
in their hearts	ve·lib·bam		
“ Aha	he·ach		
just what we wanted ! ”	naph·she·nu		
Let them not	al		
say	yo·me·ru		
“ We have swallowed him up ! ”	bil·la·a·nu·hu		
be ashamed	ye·vo·shu	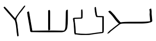	Psalm 35:26
and confounded	ve·yach·pe·ru	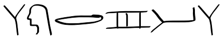	

	yach·daw	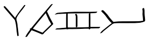	
May those who gloat	se·me·che		
in my distress	ra·a·tee		
be clothed	yil·be·shu	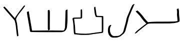	
in shame	vo·shet	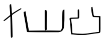	
and reproach	u·khe·lim·mah	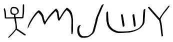	
may those who exalt themselves	ham·mag·dee·leem	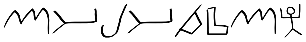	
over me	a·lay	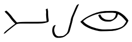	
shout for joy	ya·ron·nu		Psalm 35:27
and gladness	ve·yis·me·chu		
May those who favor	cha·phe·tse		
my vindication	tsid·qee	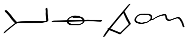	
say	ve·yo·me·ru		
may they always	ta·meed		
“ Exalted be	yig·dal		
the LORD	YHVH		
who delights	he·cha·phets	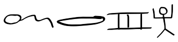	
well-being ”	she·lo·wm		
in His servant’s	av·do		
Then my tongue	u·le·sho·w·nee		Psalm 35:28
will proclaim	teh·geh		
Your righteousness	tsid·qe·kha	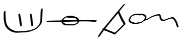	
all	kal		
day long	hay·yo·wm	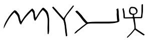	
[and] Your praises	te·hil·la·te·kha	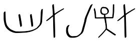	
For the choirmaster	lam·nats·tse·ach		Psalm 36:1

the servant	le·e·ved	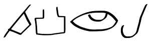	
of the LORD	YHVH	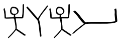	
A Psalm of David	le·da·wid	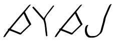	
An oracle	ne·um	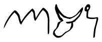	
regarding the transgression	pe·sha	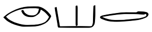	
of the wicked man :	la·ra·sha	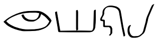	
is in	be·qe·rev	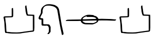	
my heart	lib·bee	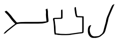	
There is no	en	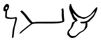	
fear	pa·chad	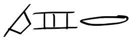	
of God	e·lo·heem	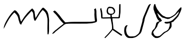	
before	le·ne·ged	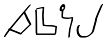	
his eyes	e·naw	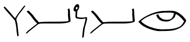	
For	kee	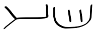	Psalm 36:2
are too full of conceit	he·che·leeq	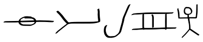	
	e·law	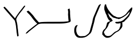	
his eyes	be·e·naw	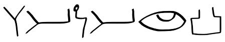	
to detect	lim·tso	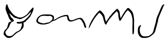	
his own sin	a·wo·no	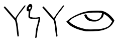	
or hate	lis·no	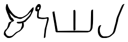	
The words	div·re	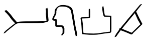	Psalm 36:3
of his mouth	phee	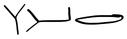	
are wicked	a·ven	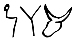	
and deceitful	u·mir·mah	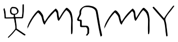	
he has ceased	cha·dal	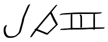	
to be wise	le·has·keel	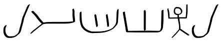	
[and] well-doing	le·he·teev	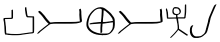	

wickedness	a·ven	𐤀𐤅𐤍	Psalm 36:4
he plots	yach·shov	𐤉𐤇𐤔𐤁	
Even on	al	𐤏𐤋	
his bed	mish·ka·vo	𐤌𐤔𐤊𐤁𐤅	
he sets himself	yit·yats·tsev	𐤉𐤕𐤉𐤑𐤁	
on	al	𐤏𐤋	
a path	de·rekh	𐤃𐤓𐤊	
that is not	lo	𐤋𐤀	
good	to·wv	𐤈𐤅𐤁	
evil	ra	𐤓𐤏	
he fails	lo	𐤋𐤀	
to reject	yim·as	𐤉𐤌𐤀𐤎	
O LORD	YHVH	𐤉𐤄𐤅𐤄	Psalm 36:5
reaches to the heavens	be·hash·sha·ma·yim	𐤁𐤄𐤔𐤌𐤉𐤌	
Your loving devotion	chas·de·kha	𐤇𐤎𐤃𐤊	
Your faithfulness	e·mu·na·te·kha	𐤀𐤌𐤅𐤍𐤕𐤊	
to	ad	𐤏𐤃	
the clouds	she·cha·qeem	𐤔𐤇𐤒𐤉𐤌	
Your righteousness	tsid·qa·te·kha	𐤑𐤃𐤒𐤕𐤊	Psalm 36:6
mountains	ke·har·re	𐤊𐤄𐤓𐤓𐤉	
is like the highest	el	𐤀𐤋	
Your judgments [are]	mish·pa·te·kha	𐤌𐤔𐤐𐤈𐤊	
like the deepest sea	te·ho·wm	𐤕𐤄𐤅𐤌	
	rab·bah	𐤓𐤁𐤄	
man	a·dam	𐤀𐤃𐤌	
and beast	u·ve·he·mah	𐤅𐤁𐤄𐤌𐤄	
You preserve	to·wo·shee·a	𐤕𐤅𐤔𐤉𐤏	

O LORD	YHVH		
How	mah		Psalm 36:7
precious	ya·qar	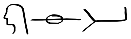	
is Your loving devotion	chas·de·kha		
O God	e·lo·heem		
that the children	u·ve·ne		
of men	a·dam		
in the shadow	be·tsel		
of Your wings !	ke·na·phe·kha		
take refuge	ye·che·sa·yun		
They feast on	yir·ve·yun		Psalm 36:8
the abundance	mid·de·shen		
of Your house	be·te·kha	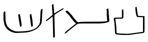	
from Your river	ve·na·chal	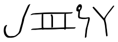	
of delights	a·da·ne·kha	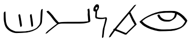	
and You give them drink	tash·qem	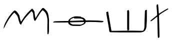	
For	kee	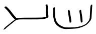	Psalm 36:9
with You	im·me·kha		
is the fountain	me·qo·wr	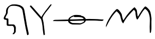	
of life	chay·yeem	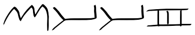	
in Your light	be·o·wr·kha		
we see	nir·eh		
light	o·wr		
Extend	me·shokh		Psalm 36:10
Your loving devotion	chas·de·kha		
to those who know You	le·yo·de·e·kha		

and Your righteousness	ve·tsid·qa·te·kha	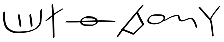	
to the upright	le·yish·re		
in heart	lev	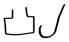	
Let not	al		Psalm 36:11
come against me	te·vo·w·e·nee		
the foot	re·gel	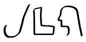	
of the proud	ga·a·vah		
nor the hand	ve·yad	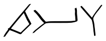	
of the wicked	re·sha·eem		
away	al		
drive me	te·ni·de·nee		
There	sham		Psalm 36:12
lie fallen	na·phe·lu		
the evildoers	po·a·le		
	a·ven		
thrown down	do·chu	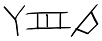	
and unable	ve·lo		
	ya·khe·lu		
to rise	qum	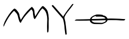	
Of David	le·da·wid		Psalm 37:1
Do not	al		
fret over	tit·char	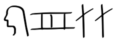	
those who do evil	bam·me·re·eem		
do not	al		
envy	te·qan·ne	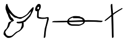	
those who do	be·o·se		
wrong	aw·lah		

For	kee	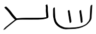	Psalm 37:2
like grass	khe·cha·tseer		
quickly	me·he·rah		
they wither	yim·ma·lu		
like tender	u·khe·ye·req	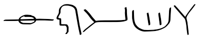	
plants	de·she		
and wilt	yib·bo·w·lun		
Trust	be·tach		Psalm 37:3
in the LORD	ba·YHVH	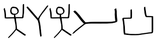	
and do	va·a·seh		
good	to·wv		
dwell	she·khan	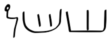	
in the land	e·rets		
and cultivate	u·re·eh		
faithfulness	e·mu·nah		
Delight yourself	ve·hit·an·nag		Psalm 37:4
in	al		
the LORD	YHVH		
and He will give	ve·yit·ten	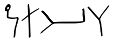	
you	le·kha	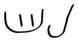	
the desires	mish·a·lot		
of your heart	lib·be·kha	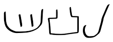	
Commit	go·wl		Psalm 37:5
to	al		
the LORD	YHVH		
your way	dar·ke·kha	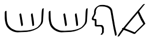	
trust	u·ve·tach		

in Him	a·law	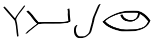	
and He	ve·hu		
will do it	ya·a·seh		
He will bring forth	ve·ho·w·tsee		Psalm 37:6
like the dawn	kha·o·wr		
your righteousness	tsid·qe·kha	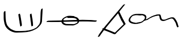	
your justice	u·mish·pa·te·kha		
like the noonday sun	kats·tsa·ho·ra·yim		
Be still	do·wm		Psalm 37:7
before the LORD	la·YHVH	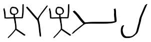	
and wait patiently	ve·hit·cho·w·lel	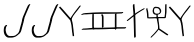	
for Him	lo		
do not	al		
fret	tit·char	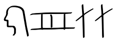	
when men prosper	be·mats·lee·ach		
in their ways	dar·ko	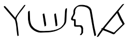	
[when they]	be·eesh	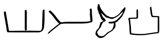	
carry out	o·seh		
wicked schemes	me·zim·mo·wt	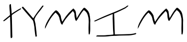	
Refrain	he·reph		Psalm 37:8
from anger	me·aph		
and abandon	va·a·zov		
wrath	che·mah	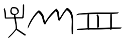	
do not	al		
fret —	tit·char	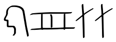	
it can only	akh		
bring harm	le·ha·re·a		

For	kee	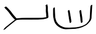	Psalm 37:9
the evildoers	me·re·eem		
will be cut off	yik·ka·re·tun	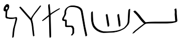	
but those who hope	ve·qo·ve	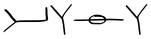	
in the LORD	YHVH		
	hem·mah		
will inherit	yee·re·shu	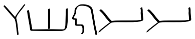	
the land	a·rets		
Yet a little while	ve·o·wd		Psalm 37:10
	me·at		
will be no more	ve·en		
and the wicked	ra·sha		
though you look	ve·hit·bo·w·nan·ta		
for them	al		
	me·qo·w·mo	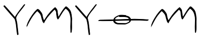	
they will not be found	ve·e·nen·nu	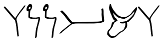	
But the meek	va·a·na·veem		Psalm 37:11
will inherit	yee·re·shu	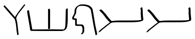	
the land	a·rets		
and delight	ve·hit·an·ne·gu		
in	al		
abundant	rov	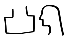	
prosperity	sha·lo·wm		
scheme	zo·mem		Psalm 37:12
The wicked	ra·sha		
against the righteous	lats·tsad·deeq		
and gnash	ve·cho·req		

at them	a·law	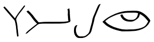	
their teeth	shin·naw	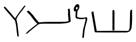	
but the Lord	a·do·nay	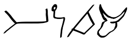	Psalm 37:13
laughs	yis·chaq	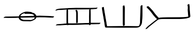	
	lo	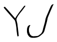	
-	kee	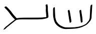	
seeing	ra·ah	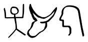	
that	kee	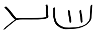	
is coming	ya·vo	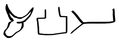	
their day	yo·w·mo	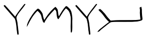	
the sword	che·rev	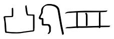	Psalm 37:14
have drawn	pa·te·chu	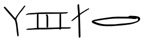	
The wicked	re·sha·eem	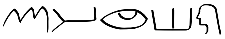	
and bent	ve·da·re·khu	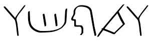	
the bow	qash·tam	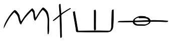	
to bring down	le·hap·peel	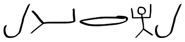	
the poor	a·nee	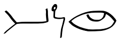	
and needy	ve·ev·yo·wn	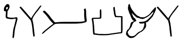	
to slay	lit·vo·w·ach	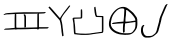	
[are] upright	yish·re	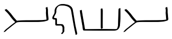	
those whose ways	da·rekh	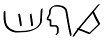	
[But] their swords	char·bam	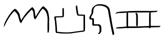	Psalm 37:15
will pierce	ta·vo·w	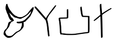	
their own hearts	ve·lib·bam	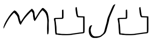	
and their bows	ve·qash·she·to·w·tam	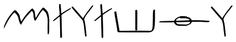	
will be broken	tish·sha·var·nah	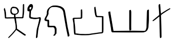	
Better [is]	to·wv	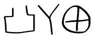	Psalm 37:16

the little	me·at		
of the righteous	lats·tsad·deeq		
than the abundance	me·ha·mo·wn	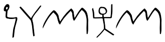	
[who are] wicked	re·sha·eem		
of many	rab·beem	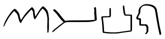	
For	kee	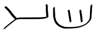	Psalm 37:17
the arms	ze·ro·w·o·wt		
of the wicked	re·sha·eem		
will be broken	tish·sha·var·nah		
upholds	ve·so·w·mekh		
the righteous	tsad·dee·qeem	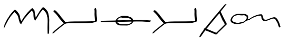	
but the LORD	YHVH		
knows	yo·w·de·a		Psalm 37:18
The LORD	YHVH		
the days	ye·me		
of the blameless	te·mee·mim	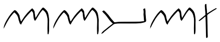	
and their inheritance	ve·na·cha·la·tam	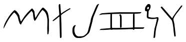	
	le·o·w·lam		
will last forever	tih·yeh	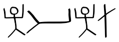	
they will not	lo		Psalm 37:19
be ashamed	ye·vo·shu	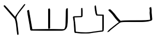	
In the time	be·et		
of evil	ra·ah		
and in the days	u·vee·me	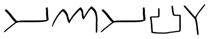	
of famine	re·a·vo·wn		
they will be satisfied	yis·ba·u		
But	kee	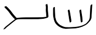	Psalm 37:20

the wicked	re·sha·eem		
will perish	yo·ve·du		
and enemies	ve·o·ye·ve	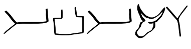	
of the LORD	YHVH	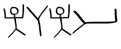	
like the glory	kee·qar	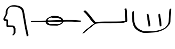	
of the fields	ka·reem	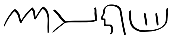	
They will vanish	ka·lu	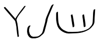	
like smoke	ve·a·shan		
they will fade away	ka·lu	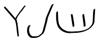	
borrow	lo·veh		Psalm 37:21
The wicked	ra·sha		
and do not	ve·lo		
repay	ye·shal·lem	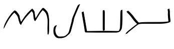	
but the righteous	ve·tsad·deeq	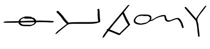	
are gracious	cho·w·nen		
and giving	ve·no·w·ten		
Surely	kee	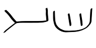	Psalm 37:22
those He blesses	me·vo·ra·khaw		
will inherit	yee·re·shu		
the land	a·rets		
but the cursed	u·me·qul·la·law	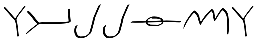	
will be destroyed	yik·ka·re·tu	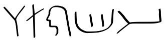	
by the LORD	meh·YHVH	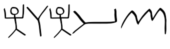	Psalm 37:23
The steps	mits·a·de		
of a man	ge·ver		
are ordered	ko·w·na·nu	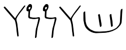	
in his journey	ve·dar·ko		

[who] takes delight	yech·pats	𐤉𐤇𐤐𐤑	
Though	kee	𐤊𐤉	Psalm 37:24
he falls	yip·pol	𐤉𐤐𐤋	
he will not	lo	𐤋𐤀	
be overwhelmed	yu·tal	𐤉𐤅𐤈𐤋	
for	kee	𐤊𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
is holding	so·w·mekh	𐤎𐤅𐤌𐤊	
his hand	ya·do	𐤉𐤃𐤅	
young	na·ar	𐤍𐤏𐤓	Psalm 37:25
I once was	ha·yee·tee	𐤄𐤉𐤉𐤕𐤉	
and	gam	𐤂𐤌	
now am old	za·qan·tee	𐤆𐤒𐤍𐤕𐤉	
yet never	ve·lo	𐤅𐤋𐤀	
have I seen	ra·ee·tee	𐤓𐤀𐤉𐤕𐤉	
the righteous	tsad·deeq	𐤑𐤃𐤉𐤒	
abandoned	ne·e·zav	𐤍𐤏𐤆𐤁	
or their children	ve·zar·o	𐤅𐤆𐤓𐤏𐤅	
begging	me·vaq·qesh	𐤌𐤁𐤒𐤔	
for bread	la·chem	𐤋𐤇𐤌	
They are	kal	𐤊𐤋	Psalm 37:26
ever	hay·yo·wm	𐤄𐤉𐤅𐤌	
generous	cho·w·nen	𐤇𐤅𐤍𐤍	
and quick to lend	u·mal·veh	𐤅𐤌𐤋𐤅𐤄	
and their children	ve·zar·o	𐤅𐤆𐤓𐤏𐤅	
are a blessing	liv·ra·khah	𐤋𐤁𐤓𐤊𐤄	
Turn away	sur	𐤎𐤅𐤓	Psalm 37:27

from evil	me·ra	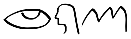	
and do	va·a·seh	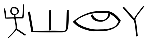	
good	to·wv	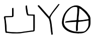	
so that you will abide	u·she·khon	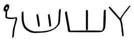	
forever	le·o·w·lam	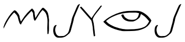	
For	kee	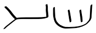	Psalm 37:28
the LORD	YHVH	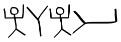	
loves	o·hev	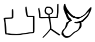	
justice	mish·pat	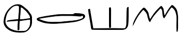	
and will not	ve·lo	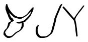	
forsake	ya·a·zov	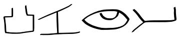	
-	et	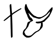	
His saints	cha·see·daw	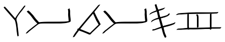	
forever	le·o·w·lam	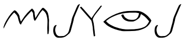	
They are preserved	nish·ma·ru	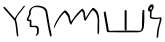	
but the offspring	ve·ze·ra	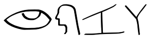	
of the wicked	re·sha·eem	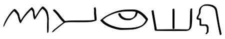	
will be cut off	nikh·rat	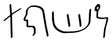	
The righteous	tsad·dee·qeem	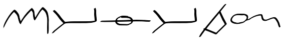	Psalm 37:29
will inherit	yee·re·shu	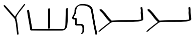	
the land	a·rets	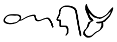	
and dwell	ve·yish·ke·nu	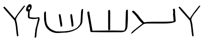	
forever	la·ad	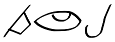	
in it	a·le·ha	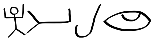	
The mouth	pee	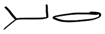	Psalm 37:30
of the righteous man	tsad·deeq	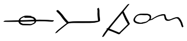	
utters	yeh·geh	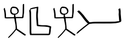	

wisdom	chakh·mah		
and his tongue	u·le·sho·w·no		
speaks	te·dab·ber	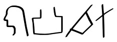	
justice	mish·pat		
The law	to·w·rat		Psalm 37:31
of his God	e·lo·haw		
is in his heart	be·lib·bo	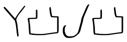	
do not	lo		
falter	tim·ad		
his steps	a·shu·raw	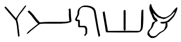	
lie in wait	tso·w·pheh		Psalm 37:32
Though the wicked	ra·sha		
for the righteous	lats·tsad·deeq		
and seek	u·me·vaq·qesh	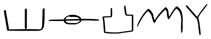	
to slay them	la·ha·mī·to		
the LORD	YHVH		Psalm 37:33
will not	lo		
leave them	ya·az·ven·nu	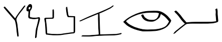	
in their power	ve·ya·do	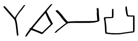	
or	ve·lo		
let them be condemned	yar·shee·en·nu	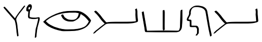	
under judgment	be·hish·sha·phe·to		
Wait	qaw·veh	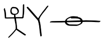	Psalm 37:34
for	el		
the LORD	YHVH		
and keep	u·she·mor		
His way	dar·ko	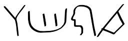	

and He will raise you up	vee·ro·w·mim·kha	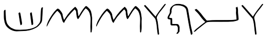	
to inherit	la·re·shet	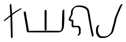	
the land	a·rets	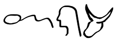	
are cut off	be·hik·ka·ret	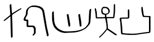	
When the wicked	re·sha·eem	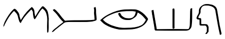	
you will see [it]	tir·eh	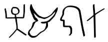	
I have seen	ra·ee·tee	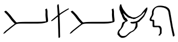	Psalm 37:35
a wicked	ra·sha	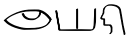	
ruthless man	a·reets	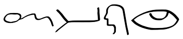	
like a well-rooted	u·mit·a·reh	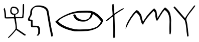	
native tree	ke·ez·rach	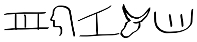	
flourishing	ra·a·nan	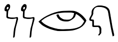	
yet he passed away	vay·ya·a·vor	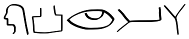	Psalm 37:36
	ve·hin·neh	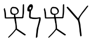	
and was no more	e·nen·nu	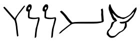	
though I searched	va·a·vaq·she·hu	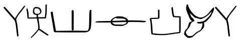	
he could not	ve·lo	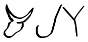	
be found	nim·tsa	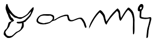	
Consider	she·mar	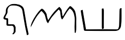	Psalm 37:37
the blameless	tam	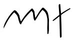	
and observe	u·re·eh	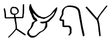	
the upright	ya·shar	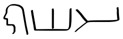	
for	kee	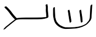	
posterity [awaits]	a·cha·reet	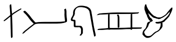	
the man	le·eesh	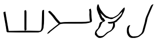	
of peace	sha·lo·wm	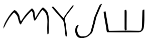	
But the transgressors	u·pho·she·eem	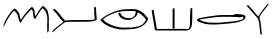	Psalm 37:38

be destroyed	nish·me·du	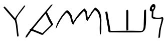	
will all	yach·daw	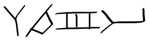	
the future	a·cha·reet	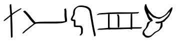	
of the wicked	re·sha·eem		
will be cut off	nikh·ra·tah	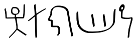	
The salvation	u·te·shu·at		Psalm 37:39
of the righteous	tsad·dee·qeem	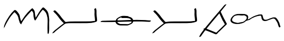	
[is] from the LORD	meh·YHVH	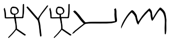	
[He is] their stronghold	ma·uz·zam		
in time	be·et		
of trouble	tsa·rah		
helps	vay·ya·ze·rem		Psalm 37:40
The LORD	YHVH		
and delivers them	vay·phal·le·tem		
He rescues	ye·phal·le·tem		
from the wicked	me·re·sha·eem		
and saves them	ve·yo·wo·shee·em	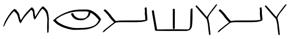	
because	kee	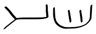	
they take refuge	cha·su		
in Him	vo		
A Psalm	miz·mo·wr	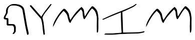	Psalm 38:1
of David	le·da·wid		
for remembrance	le·haz·keer	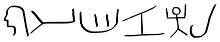	
O LORD	YHVH		
do not	al		
in Your anger	be·qets·pe·kha		
rebuke me	to·w·khee·che·nee	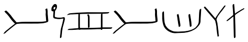	

in Your wrath	u·va·cha·ma·te·kha	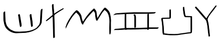	
or discipline me	te·yas·se·re·nee		
For	kee	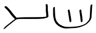	Psalm 38:2
Your arrows	chits·tse·kha		
have pierced me deeply	ni·cha·tu	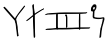	
	vee	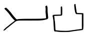	
has pressed down	vat·tin·chat	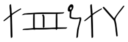	
on me	a·lay	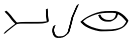	
and Your hand	ya·de·kha		
There is no	en	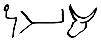	Psalm 38:3
soundness	me·tom		
in my body	biv·sa·ree		
because of	mip·pe·ne		
Your anger	za·me·kha		
there is no	en	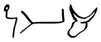	
rest	sha·lo·wm		
in my bones	ba·a·tsa·may		
because of	mip·pe·ne		
my sin	chat·ta·tee		
For	kee	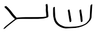	Psalm 38:4
my iniquities	a·wo·no·tay		
have overwhelmed	a·ve·ru	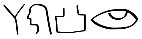	
me	ro·shee	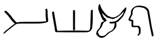	
they are a burden	ke·mas·sa		
too heavy	kha·ved	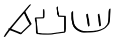	
to bear	yikh·be·du		
	mim·men·nee		

are foul	hiv·ee·shu	הבאישו	Psalm 38:5
and festering	na·maq·qu	נמקו	
My wounds	chab·bu·ro·tay	חבורתי	
because of	mip·pe·ne	מפני	
my sinful folly	iw·val·tee	אולתי	
I am bent	na·a·ve·tee	נעויתי	Psalm 38:6
and brought low	sha·cho·tee	שחתי	
	ad	עד	
	me·od	מאד	
all day long	kal	כל	
	hay·yo·wm	היום	
mourning	qo·der	קדר	
I go about	hil·la·khe·tee	הלכתי	
For	kee	כי	Psalm 38:7
my loins	khe·sa·lay	כסלי	
are full of	ma·le·u	מלאו	
burning pain	niq·leh	נקלה	
and no	ve·en	ואין	
soundness	me·tom	מתם	
[remains] in my body	biv·sa·ree	בבשרי	
I am numb	ne·phu·go·w·tee	נפוגותי	Psalm 38:8
crushed	ve·nid·ke·tee	ונדכיתי	
and badly	ad	עד	
	me·od	מאד	
I groan	ag·tee	שאגתי	
in anguish	min·na·ha·mat	מנהמת	
of heart	lib·bee	לבי	

O Lord	ado·nay	Psalm 38:9
[is] before You	neg·de·kha	
my every	khal	
desire	ta·a·va·tee	
my groaning	ve·an·cha·tee	
from You	mim·me·kha	
is not	lo	
hidden	nis·ta·rah	
My heart	lib·bee	Psalm 38:10
pounds	se·char·char	
fails	a·za·va·nee	
my strength	kho·chee	
the light	ve·o·wr	
of my eyes	e·nay	
and even	gam	
	hem	
has faded	en	
	it·tee	
My beloved	o·ha·vay	Psalm 38:11
and friends	ve·re·ay	
	min·ne·ged	
my disease	nig·ee	
shun	ya·a·mo·du	
and my kinsmen	u·qe·ro·w·vay	
at a distance	me·ra·choq	
stand	a·ma·du	
lay snares	vay·naq·shu	Psalm 38:12

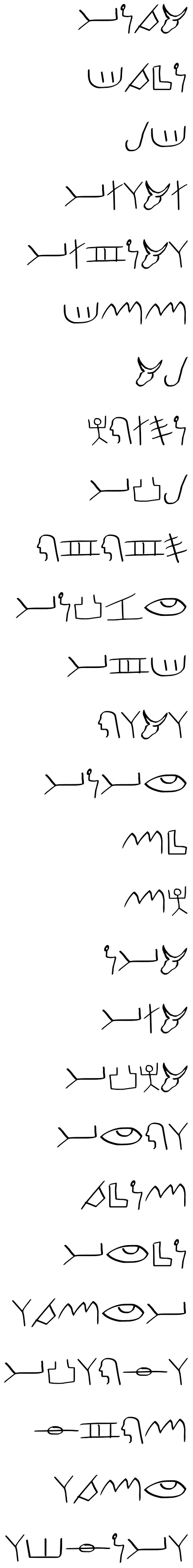

Those who seek	me·vaq·she	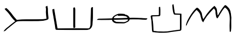	
my life	naph·shee		
those who wish me	ve·do·re·she		
harm	ra·a·tee		
speak	dib·be·ru		
destruction	haw·wo·wt		
deceit	u·mir·mo·wt		
all	kal	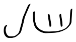	
day long	hay·yo·wm	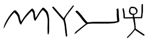	
plotting	yeh·gu	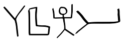	
I	va·a·nee		Psalm 38:13
But like a deaf man	khe·che·resh	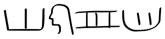	
do not	lo		
hear	esh·ma		
and like a mute man	u·khe·il·lem		
I do not	lo		
open	yiph·tach		
my mouth	pee	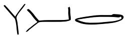	
I am	va·e·hee		Psalm 38:14
like a man	ke·eesh	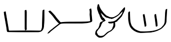	
who	a·sher		
cannot	lo		
hear	sho·me·a		
	ve·en		
whose mouth	be·phee		
offers no reply	to·w·kha·cho·wt		
	kee	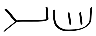	Psalm 38:15

for You	le·kha	
O LORD	YHVH	
I wait	ho·w·cha·le·tee	
You	at·tah	
will answer	ta·a·neh	
O Lord	a·do·nay	
my God	e·lo·hay	
For	kee	Psalm 38:16
I said	a·mar·tee	
“ Let them not	pen	
gloat	yis·me·chu	
over me —	lee	
slips ”	be·mo·wt	
when my foot	rag·lee	
me	a·lay	
those who taunt	hig·dee·lu	
For	kee	Psalm 38:17
I	a·nee	
to fall	le·tse·la	
am ready	na·kho·wn	
and my pain	u·makh·o·w·vee	
with me	neg·dee	
is ever	ta·meed	
Yes	kee	Psalm 38:18
my iniquity	a·wo·nee	
I confess	ag·geed	
I am troubled	ed·ag	

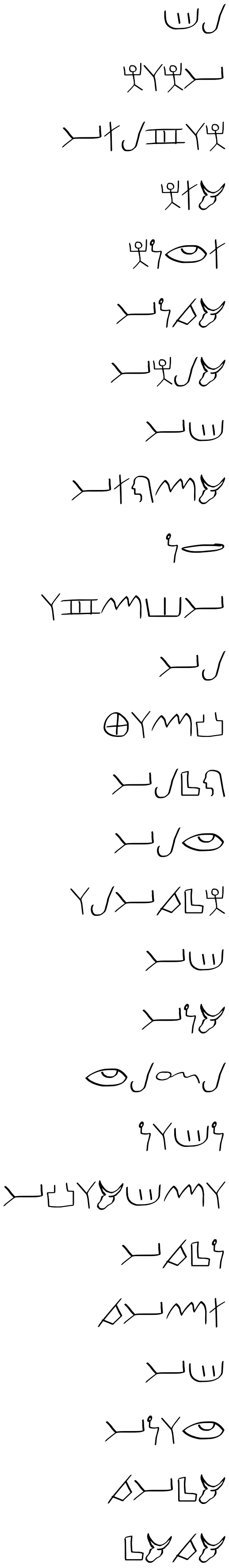

by my sin	me·chat·ta·tee		
Many are my enemies	ve·o·ye·vay	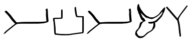	Psalm 38:19
without cause	chay·yeem	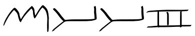	
	a·tse·mu		
and many	ve·rab·bu	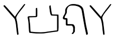	
hate me	so·ne·ay		
without reason	sha·qer		
Those who repay	u·me·shal·le·me	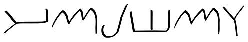	Psalm 38:20
evil	ra·ah		
with	ta·chat	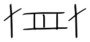	
my good	to·w·vah		
attack me	yis·te·nu·nee		
for	ta·chat	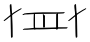	
pursuing	re·do·phī	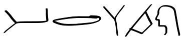	
the good	to·wv		
Do not	al		Psalm 38:21
forsake me	ta·az·ve·nee		
O LORD	YHVH		
O my God	e·lo·hay		
be not	al		
far	tir·chaq	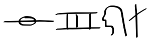	
from me	mim·men·nee		
Come quickly	chu·shah		Psalm 38:22
to help me	le·ez·ra·tee		
O Lord	a·do·nay		
my Savior	te·shu·a·tee		
For the choirmaster	lam·nats·tse·ach		Psalm 39:1

For Jeduthun	lī·dī·tun	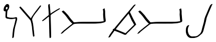	
A Psalm	miz·mo·wr	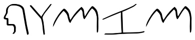	
of David	le·da·wid		
I said	a·mar·tee		
“ I will watch	esh·me·rah		
my ways	de·ra·khay		
so that I will not sin	me·cha·to·w	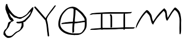	
with my tongue	vil·sho·w·nee		
I will guard	esh·me·rah		
my mouth	le·phee		
with a muzzle	mach·so·wm		
as	be·od		
long as the wicked	ra·sha		
are present ”	le·neg·dee		
I was speechless	ne·e·lam·tee		Psalm 39:2
and still	du·mee·yah		
I remained silent	he·che·she·tee	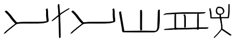	
[even] from [speaking] good	mit·to·wv		
and my sorrow	u·khe·e·vee		
was stirred	ne·kar	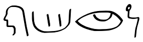	
grew hot	cham	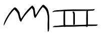	Psalm 39:3
My heart	lib·bee	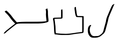	
within me	be·qir·bee		
as I mused	ba·ha·gee·gee	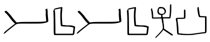	
burned	tiv·ar		
the fire	esh		
[Then] I spoke	dib·bar·tee		

with my tongue :	bil·sho·w·nee		
“ Show me	ho·w·dee·e·nee	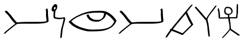	Psalm 39:4
O LORD	YHVH		
my end	qits·tsee		
and the measure	u·mid·dat		
of my days	ya·may		
how	mah	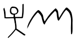	
	hee	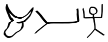	
Let me know	e·de·ah		
	meh		
fleeting	cha·del	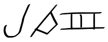	
my life is	a·nee	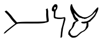	
You, indeed	hin·neh		Psalm 39:5
[as] handbreadths	te·pha·cho·wt	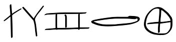	
have made	na·tat·tah	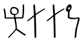	
my days	ya·may		
and my lifetime	ve·chel·dee	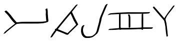	
as nothing	khe·a·yin	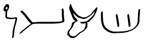	
before You	neg·de·kha		
Truly	akh		
each	kal		
exists as but a breath	he·vel		
	kal		
man	a·dam		
at his best	nits·tsav		
Selah	se·lah	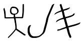	
Surely	akh		Psalm 39:6

like a phantom	be·tse·lem		
goes about	yit·hal·lekh		
every man	eesh	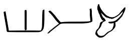	
surely	akh		
in vain	he·vel		
he bustles	ye·he·ma·yun		
he heaps up [riches]	yits·bor		
not	ve·lo		
knowing	ye·da	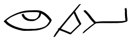	
who	mee	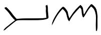	
will haul them away	o·se·pham		
And now	ve·at·tah		Psalm 39:7
for what	mah	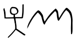	
do I wait ?	qiw·vee·tee	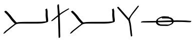	
O Lord	a·do·nay		
My hope is	to·w·chal·tee	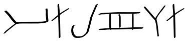	
in	le·kha	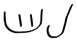	
You	hee	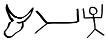	
from all	mik·kal		Psalm 39:8
my transgressions	pe·sha·ay		
Deliver me	hats·tsee·le·nee	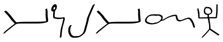	
the reproach	cher·pat		
of fools	na·val		
do not	al		
make me	te·see·me·nee	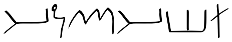	
I have become mute	ne·e·lam·tee	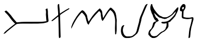	Psalm 39:9
I do not	lo		

open	eph·tach		
my mouth	pee		
because [of what]	kee	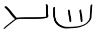	
You	at·tah		
have done	a·see·ta	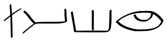	
Remove	ha·ser		Psalm 39:10
from me	me·a·lay		
Your scourge	nig·e·kha		
by the force	mit·tig·rat		
of Your hand	ya·de·kha		
I	a·nee	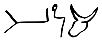	
am perishing	kha·lee·tee	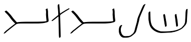	
and correct	be·to·w·kha·cho·wt		Psalm 39:11
for	al		
his iniquity	a·won		
You discipline	yis·sar·ta		
a man	eesh	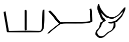	
consuming	vat·te·mes	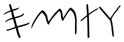	
like a moth	ka·ash		
what he holds dear	cha·mu·do		
surely	akh		
[is] but a vapor	he·vel		
each	kal	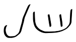	
man	a·dam		
Selah	se·lah	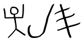	
Hear	shim·ah		Psalm 39:12
my prayer	te·phil·la·tee	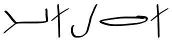	

O LORD	YHVH		
to my cry for help	ve·shaw·a·tee		
and give ear	ha·a·zee·nah	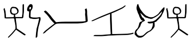	
to	el		
my weeping	dim·a·tee		
do not	al		
be deaf	te·che·rash		
For	kee	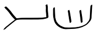	
am a foreigner	ger		
I	a·no·khee		
dwelling with You	im·makh		
a stranger	to·wo·shav		
like all	ke·khal		
my fathers	a·vo·w·tay		
Turn Your gaze	ha·sha		Psalm 39:13
away from me	mim·men·nee		
that I may again be cheered	ve·av·lee·gah	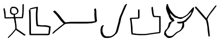	
before	be·te·rem		
I depart	e·lekh	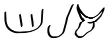	
and am no more ”	ve·e·nen·nee	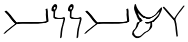	
For the choirmaster	lam·nats·tse·ach		Psalm 40:1
of David	le·da·wid		
A Psalm	miz·mo·wr	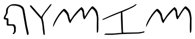	
I waited patiently for	qaw·woh	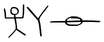	
	qiw·vee·tee	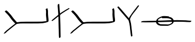	
the LORD	YHVH		
He inclined	vay·yet	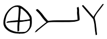	

to me	e·lay	
and heard	vay·yish·ma	
my cry	shaw·a·tee	
He lifted me up	vay·ya·a·le·nee	Psalm 40:2
from the pit	mib·bo·wr	
of despair	sha·o·wn	
clay	mit·teet	
out of the miry	hay·ya·ven	
He set	vay·ya·qem	
upon	al	
a rock	se·la	
my feet	rag·lay	
firm	ko·w·nen	
[and] made my footsteps	a·shu·ray	
He put	vay·yit·ten	Psalm 40:3
in my mouth	be·phee	
song	sheer	
a new	cha·dash	
a hymn of praise	te·hil·lah	
to our God	le·lo·he·nu	
will see	yir·u	
Many	rab·beem	
and fear	ve·yee·ra·u	
and put their trust	ve·yiv·te·chu	
in the LORD	ba·YHVH	
Blessed	ash·re	Psalm 40:4
is the man	hag·ge·ver	

who	a·sher		
has made	sam	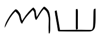	
the LORD	YHVH		
his trust	miv·ta·cho		
who has not	ve·lo		
turned	pha·nah	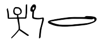	
to	el		
the proud	re·ha·veem	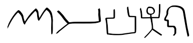	
nor to those who lapse	ve·sa·te		
into falsehood	kha·zav		
Many	rab·bo·wt		Psalm 40:5
have done	a·see·ta	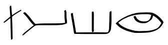	
You	at·tah		
O LORD	YHVH		
my God	e·lo·hay		
are the wonders	niph·le·o·te·kha		
and the plans You have	u·mach·she·vo·te·kha		
for us —	e·le·nu	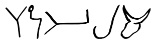	
none	en	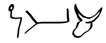	
can compare	a·rokh		
to You —	e·le·kha	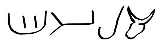	
if I proclaim	ag·gee·dah	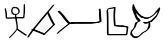	
and declare them	va·a·dab·be·rah		
they are more than	a·tse·mu		
[I] can count	mis·sap·per		
Sacrifice	ze·vach		Psalm 40:6
and offering	u·min·chah	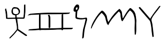	

You did not	lo		
desire	cha·phats·ta		
but my ears	a·ze·na·yim	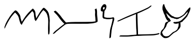	
You have opened	ka·ree·ta	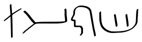	
	lee	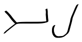	
Burnt offerings	o·w·lah		
and sin offerings	va·cha·ta·ah	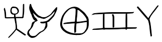	
You did not	lo		
require	sha·a·le·ta		
Then	az		Psalm 40:7
I said	a·mar·tee		
“ Here I am	hin·neh		
I have come —	va·tee		
in the scroll	bim·gil·lat	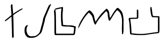	
:	se·pher		
it is written	ka·tuv		
about me	a·lay	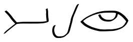	
to do	la·a·so·wt		Psalm 40:8
Your will	re·tso·wn·kha		
O my God	e·lo·hay		
I delight	cha·pha·tse·tee		
Your law	ve·to·w·ra·te·kha		
[is] within	be·to·wkh		
my heart ”	me·ay		
I proclaim	bis·sar·tee		Psalm 40:9
righteousness	tse·deq	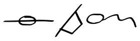	
assembly	be·qa·hal	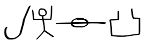	

in the great	rav	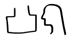	
behold	hin·neh		
my lips	pha·tay		
I do not	lo		
seal	ekh·la	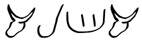	
O LORD	YHVH	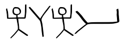	
as You	at·tah		
do know	ya·da·e·ta		
Your righteousness	tsid·qa·te·kha	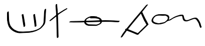	Psalm 40:10
I have not	lo		
covered up	khis·see·tee	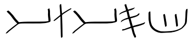	
in	be·to·wkh		
my heart	lib·bee		
Your faithfulness	e·mu·na·te·kha		
and salvation	u·te·shu·a·te·kha		
I have declared	a·ma·re·tee		
I have not	lo		
concealed	khi·chad·tee	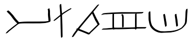	
Your loving devotion	chas·de·kha		
and faithfulness	va·a·mit·te·kha		
assembly	le·qa·hal	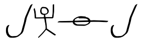	
from the great	rav	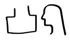	
-	at·tah		Psalm 40:11
O LORD	YHVH	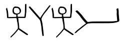	
do not	lo		
withhold	tikh·la	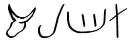	
Your mercy	ra·cha·me·kha		

from me	mim·men·nee		
Your loving devotion	chas·de·kha		
and faithfulness	va·a·mit·te·kha		
will always	ta·meed		
guard me	yits·tse·ru·nee	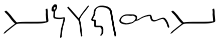	
For	kee	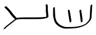	Psalm 40:12
surround me	a·phe·phu		
	a·lay	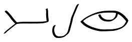	
evils	ra·o·wt		
	ad		
without	en	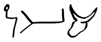	
number	mis·par		
have overtaken me	his·see·gu·nee	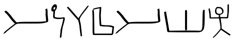	
my sins	a·wo·no·tay		
so that I cannot	ve·lo		
	ya·kho·le·tee	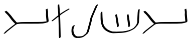	
see	lir·o·wt		
They are more	a·tse·mu		
than the hairs	mis·sa·a·ro·wt		
of my head	ro·shee	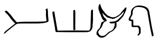	
and my heart	ve·lib·bee		
has failed within me	a·za·va·nee	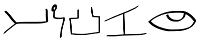	
Be pleased	re·tseh		Psalm 40:13
O LORD	YHVH		
to deliver me	le·hats·tsee·le·nee	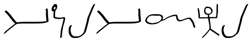	
O LORD	YHVH		
to help me	le·ez·ra·tee		

hurry	chu·shah		
be ashamed	ye·vo·shu	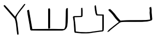	Psalm 40:14
and confounded	ve·yach·pe·ru	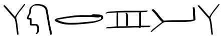	
	ya·chad	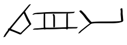	
May those who seek	me·vaq·she	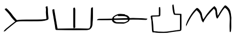	
my life	naph·shee		
	lis·po·w·tah		
be repelled	yis·so·gu		
	a·cho·wr		
and humiliated	ve·yik·ka·le·mu	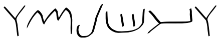	
may those who wish me	cha·phe·tse		
harm	ra·a·tee		
be appalled	ya·shom·mu		Psalm 40:15
at	al		
	e·qev	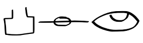	
their own shame	ba·she·tam		
May those who say	ha·o·me·reem		
to me	lee	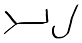	
“ Aha	he·ach		
aha ! ”	he·ach		
rejoice	ya·see·su	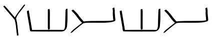	Psalm 40:16
and be glad	ve·yis·me·chu	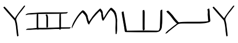	
in You	be·kha		
May all	kal	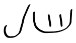	
who seek You	me·vaq·she·kha	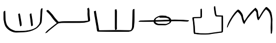	
say	yo·me·ru		
always	ta·meed	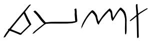	

be magnified ! ”	yig·dal	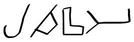	
“ The LORD	YHVH	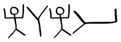	
may those who love	o·ha·ve	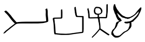	
Your salvation	te·shu·a·te·kha	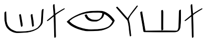	
But I [am]	va·a·nee	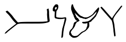	Psalm 40:17
poor	a·nee	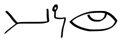	
and needy	ve·ev·yo·wn	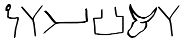	
may the Lord	a·do·nay	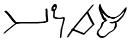	
think	ya·cha·shav	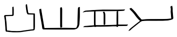	
of me	lee	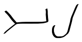	
are my helper	ez·ra·tee	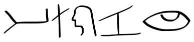	
and deliverer	u·me·phal·tee	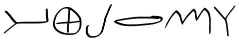	
You	at·tah	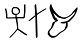	
O my God	e·lo·hay	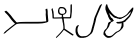	
do not	al	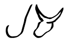	
delay	te·a·char	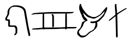	
For the choirmaster	lam·nats·tse·ach	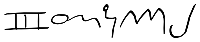	Psalm 41:1
A Psalm	miz·mo·wr	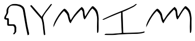	
of David	le·da·wid	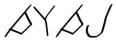	
Blessed	ash·re	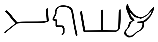	
[is] the one who cares	mas·keel	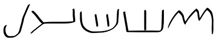	
for	el	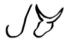	
the poor	dal	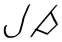	
in the day	be·yo·wm	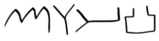	
of trouble	ra·ah	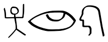	
will deliver him	ye·mal·le·te·hu	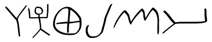	
the LORD	YHVH	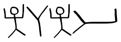	

The LORD	YHVH	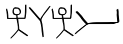	Psalm 41:2
will protect	yish·me·re·hu		
and preserve him	vee·chay·ye·hu	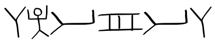	
He will bless him	yɛ’sh·shor		
in the land	ba·a·rets		
and refuse	ve·al		
to surrender him	tit·te·ne·hu		
to the will	be·ne·phesh		
of his foes	o·ye·vaw	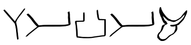	
The LORD	YHVH		Psalm 41:3
will sustain him	yis·a·den·nu		
on	al		
his bed	e·res	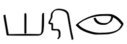	
of illness	de·vay		
	kal	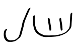	
from his bed	mish·ka·vo	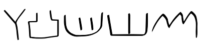	
and restore him	ha·phakh·ta	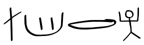	
of sickness	ve·cha·le·yo	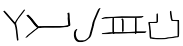	
I	anee	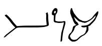	Psalm 41:4
said	a·mar·tee	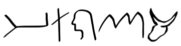	
“ O LORD	YHVH		
be gracious to me	chan·ne·nee	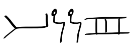	
heal	re·pha·ah		
me	naph·shee		
for	kee	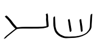	
I have sinned	cha·ta·tee		
against You ”	lakh	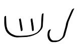	

My enemies	o·wy·vay	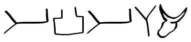	Psalm 41:5
say	yo·me·ru		
with malice	ra		
:	lee	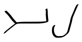	
“ When	ma·tay		
will he die	ya·mut		
and be forgotten	ve·a·vad		
? ”	she·mo		
My visitor	ve·im		Psalm 41:6
	ba		
	lir·o·wt		
falsehood	shaw		
speaks	ye·dab·ber		
heart	lib·bo	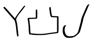	
he gathers	yiq·bats	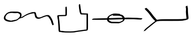	
slander	a·ven		
in his	lo		
he goes	ye·tse		
out	la·chuts		
and spreads it abroad	ye·dab·ber	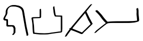	
	ya·chad	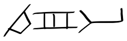	Psalm 41:7
against me	a·lay	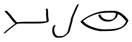	
whisper	yit·la·cha·shu	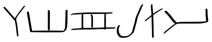	
All	kal	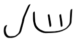	
who hate	so·ne·ay		
me	a·lay	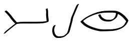	
they imagine	yach·she·vu		

the worst	ra·ah		
for me :	lee	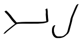	
disease	de·var		Psalm 41:8
“ A vile	be·lee·ya·al	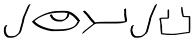	
has been poured	ya·tsuq		
into him	bo		
from where	va·a·sher		
he lies ! ”	khav		
he will never	lo		
	yo·w·seeph		
get up	la·qum	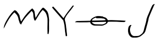	
Even	gam		Psalm 41:9
my close friend	eesh	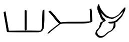	
	she·lo·w·mee		
whom	a·sher		
I trusted	ba·tach·tee	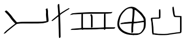	
	vo		
the one who shared	o·w·khel	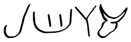	
my bread	lach·mee	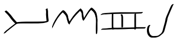	
has lifted up	hig·deel		
against me	a·lay	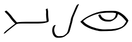	
[his] heel	a·qev		
But You	ve·at·tah		Psalm 41:10
O LORD	YHVH		
be gracious to me	chan·ne·nee	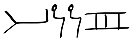	
and raise me up	va·ha·qee·me·nee	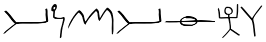	
that I may repay	va·a·shal·le·mah		

them	la·hem		
By this	be·zot		Psalm 41:11
I know	ya·da·tee		
that	kee	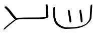	
You delight	cha·phats·ta		
in me	bee	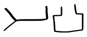	
for	kee	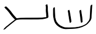	
does not	lo		
triumph	ya·ree·a	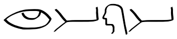	
my enemy	o·ye·vee	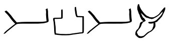	
over me	a·lay	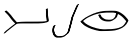	
In my	va·a·nee		Psalm 41:12
integrity	be·tum·mee		
You uphold	ta·makh·ta	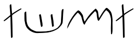	
me	bee	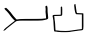	
and set me	vat·tats·tsee·ve·nee	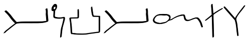	
in Your presence	le·pha·ne·kha	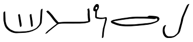	
forever	le·o·w·lam		
Blessed be	ba·rukh		Psalm 41:13
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	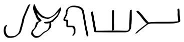	
from everlasting	me·ha·o·w·lam		
to	ve·ad		
everlasting	ha·o·w·lam		
Amen	a·men	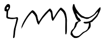	
and Amen	ve·a·men		

For the choirmaster	lam·nats·tse·ach	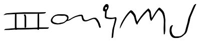	Psalm 42:1
A Maskil	mas·keel	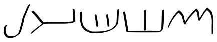	
of the sons	liv·ne	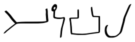	
of Korah	qo·rach	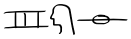	
As the deer	ke·ay·yal	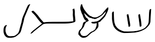	
pants	ta·a·rog	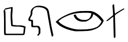	
for	al	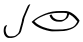	
streams	a·phee·qe	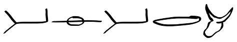	
of water	ma·yim	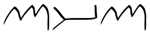	
so	ken	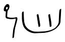	
my soul	naph·shee	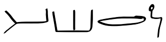	
longs	ta·a·rog	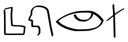	
after You	e·le·kha	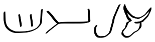	
O God	e·lo·heem	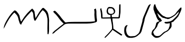	
thirsts	tsa·me·ah	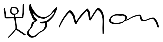	Psalm 42:2
My soul	naph·shee	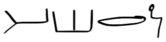	
for God	le·lo·heem	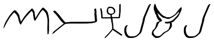	
God	le·el	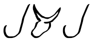	
the living	chay	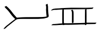	
When	ma·tay	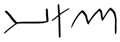	
shall I come	a·vo·w	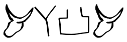	
and appear	ve·e·ra·eh	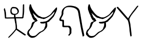	
in	pe·ne	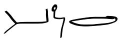	
God’s presence ?	e·lo·heem	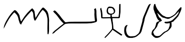	
have been	ha·ye·tah	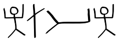	Psalm 42:3
my	lee	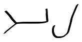	
My tears	dim·a·tee	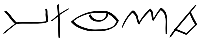	

food	le·chem	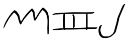	
[both] day	yo·w·mam		
and night	va·la·ye·lah	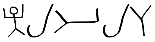	
while men ask	be·e·mor		
me	e·lay	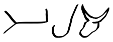	
all day long	kal	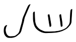	
	hay·yo·wm	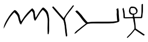	
“ Where	ay·yeh	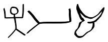	
is your God ? ”	e·lo·he·kha		
These things	el·leh	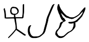	Psalm 42:4
come to mind	ez·ke·rah	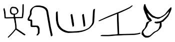	
as I pour out	ve·esh·pe·khah		
	a·lay	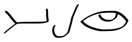	
my soul :	naph·shee	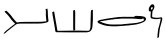	
how	kee	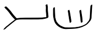	
I walked	e·e·vor		
with the multitude	bas·sakh		
leading	ed·dad·dem		
to	ad		
the house	bet	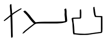	
of God	e·lo·heem		
with shouts	be·qo·wl	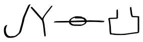	
of joy	rin·nah		
and praise	ve·to·w·dah		
	ha·mo·wn		
the procession	cho·w·geg		
Why	mah		Psalm 42:5

are you downcast	tish·to·w·cha·chee	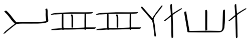	
O my soul ?	naph·shee		
Why the unease	vat·te·he·mee	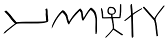	
within me ?	a·lay	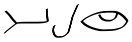	
Put your hope	ho·w·chee·lee	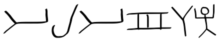	
in God	le·lo·heem		
for	kee	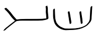	
I will yet	o·wd		
praise Him	o·w·den·nu		
for the salvation	ye·shu·o·wt		
of His presence	pa·naw	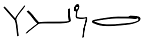	
O my God	elo·hay		Psalm 42:6
within me	a·lay	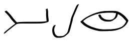	
my soul	naph·shee	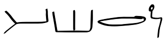	
despairs	tish·to·w·chach		
Therefore	al		
	ken	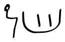	
I remember You	ez·ka·re·kha		
from the land	me·e·rets		
of Jordan	yar·den		
and the peaks of Hermon —	ve·cher·mo·w·neem		
[even] from Mount	me·har		
Mizar	mits·ar		
Deep	te·ho·wm		Psalm 42:7
to	el		
deep	te·ho·wm		
calls	qo·w·re	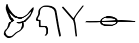	

in the roar	le·qo·wl	
of Your waterfalls	tsin·no·w·re·kha	
all	kal	
Your breakers	mish·ba·re·kha	
and waves	ve·gal·le·kha	
over me	a·lay	
have rolled	a·va·ru	
by day	yo·w·mam	Psalm 42:8
decrees	ye·tsaw·veh	
The LORD	YHVH	
His loving devotion	chas·do	
and at night	u·val·lay·lah	
His song	shī·rah	
is with me	im·mee	
[as] a prayer	te·phil·lah	
to the God	le·el	
of my life	chay·yay	
I say	o·wm·rah	Psalm 42:9
to God	le·el	
my Rock	sal·ee	
“ Why	la·mah	
have You forgotten me ?	she·khach·ta·nee	
Why	lam·mah	
in sorrow	qo·der	
must I walk	e·lekh	
oppression ? ”	be·la·chats	
because of the enemy’s	o·w·yev	

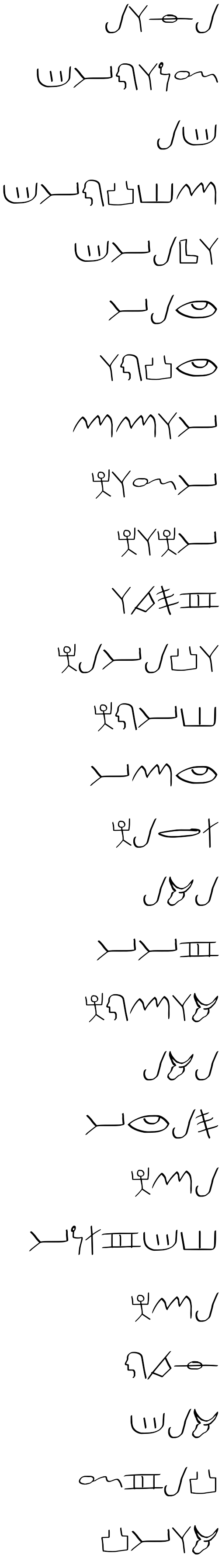

Like the crushing	be·re·tsach	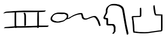	Psalm 42:10
of my bones	be·ats·mo·w·tay	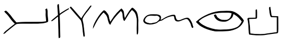	
taunt me	che·re·phu·nee	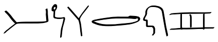	
my enemies	tso·wr·ray	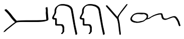	
while they say	be·a·me·ram	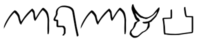	
to me	e·lay	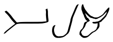	
all	kal	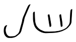	
day long	hay·yo·wm	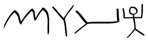	
“ Where	ay·yeh	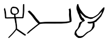	
is your God ? ”	e·lo·he·kha	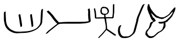	
Why	mah	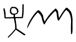	Psalm 42:11
are you downcast	tish·to·w·cha·chee	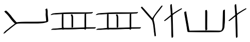	
O my soul ?	naph·shee	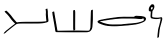	
Why	u·mah	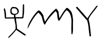	
the unease	te·he·mee	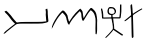	
within me ?	a·lay	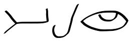	
Put your hope	ho·w·chee·lee	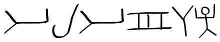	
in God	le·lo·heem	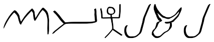	
for	kee	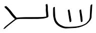	
I will yet	o·wd	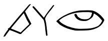	
praise Him	o·w·den·nu	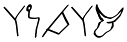	
my Savior	ye·shu·ot	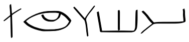	
	pa·nay	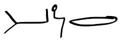	
and my God	ve·lo·hay	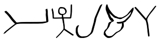	
Vindicate me	sha·phe·te·nee	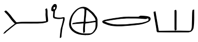	Psalm 43:1
O God	e·lo·heem	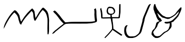	
and plead	ve·ree·vah	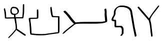	

my case	ree·vee	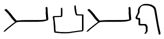	
nation	mig·go·w		
against an ungodly	lo		
	cha·seed		
men	me·eesh	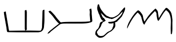	
from deceitful	mir·mah		
and unjust	ve·aw·lah		
deliver me	te·phal·le·te·nee		
For	kee	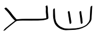	Psalm 43:2
You	at·tah		
are the God	e·lo·he		
of my refuge	ma·uz·zee		
Why	la·mah		
have You rejected me ?	ze·nach·ta·nee	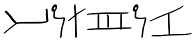	
Why	lam·mah		
in sorrow	qo·der	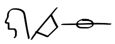	
must I walk	et·hal·lekh		
oppression ?	be·la·chats	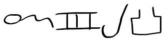	
because of the enemy’s	o·w·yev	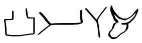	
Send out	she·lach	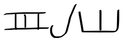	Psalm 43:3
Your light	o·wr·kha		
and Your truth	va·a·mit·te·kha		
let them	hem·mah		
lead me	yan·chu·nee	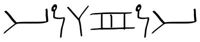	
Let them bring me	ye·vee·u·nee	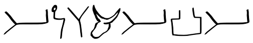	
to	el		
mountain	har		

Your holy	qad·she·kha	
and to	ve·el	
the place where You dwell	mish·ke·no·w·te·kha	
Then I will go	ve·a·vo·w·ah	Psalm 43:4
to	el	
the altar	miz·bach	
of God	e·lo·heem	
to	el	
God	el	
my greatest joy	sim·chat	
	gee·lee	
I will praise	ve·o·wd·kha	
You with the harp	ve·khin·no·wr	
O God	e·lo·heem	
my God	e·lo·hay	
Why	mah	Psalm 43:5
are you downcast	tish·to·w·cha·chee	
O my soul ?	naph·shee	
Why	u·mah	
the unease	te·he·mee	
within me ?	a·lay	
Put your hope	ho·w·chee·lee	
in God	le·lo·heem	
for	kee	
I will yet	o·wd	
praise Him	o·w·den·nu	
my Savior	ye·shu·ot	

	pa·nay	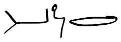	
and my God	ve·lo·hay		
For the choirmaster	lam·nats·tse·ach		Psalm 44:1
of the sons	liv·ne		
of Korah	qo·rach	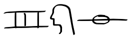	
A Maskil	mas·keel		
O God	e·lo·heem		
with our ears	be·a·ze·ne·nu		
We have heard	sha·ma·nu		
our fathers	a·vo·w·te·nu		
have told	sip·pe·ru		
us	la·nu		
the work	po·al		
You did	pa·al·ta		
in their days	vee·me·hem	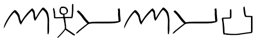	
in the days	bee·me	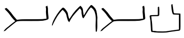	
of old	qe·dem	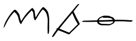	
You	at·tah		Psalm 44:2
With Your hand	ya·de·kha		
the nations	go·w·yim	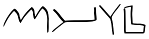	
drove out	ho·w·rash·ta		
and planted [our fathers] there	vat·tit·ta·em		
You crushed	ta·ra		
the peoples	le·um·meem		
and cast them out	vat·te·shal·le·chem	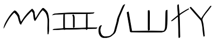	
For	kee	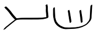	Psalm 44:3
it was not	lo		

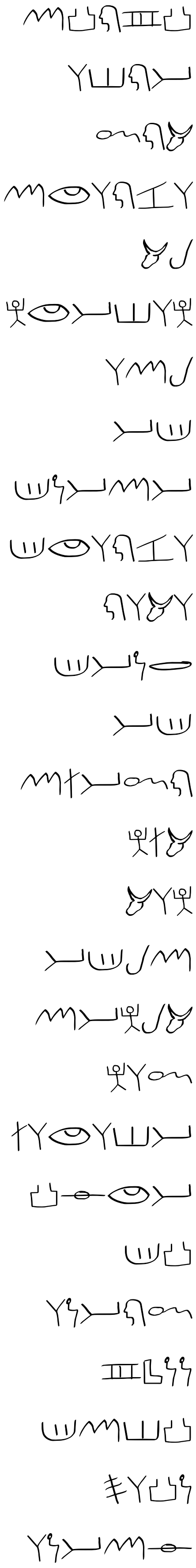

by their sword	ve·char·bam	
that they took	ya·re·shu	
the land	a·rets	
their arm	u·ze·ro·w·am	
did not	lo	
bring them victory	ho·wo·shee·ah	
	la·mo	
It was	kee	
by Your right hand	ye·mee·ne·kha	
Your arm	u·ze·ro·w·a·kha	
and the light	ve·o·wr	
of Your face	pa·ne·kha	
because	kee	
You favored them	re·tsee·tam	
You	at·tah	Psalm 44:4
	hu	
are my King	mal·kee	
O God	e·lo·heem	
who ordains	tsaw·veh	
victories	ye·shu·o·wt	
for Jacob	ya·a·qov	
Through You	be·kha	Psalm 44:5
our foes	tsa·re·nu	
we repel	ne·nag·ge·ach	
through Your name	be·shim·kha	
we trample	na·vus	
our enemies	qa·me·nu	

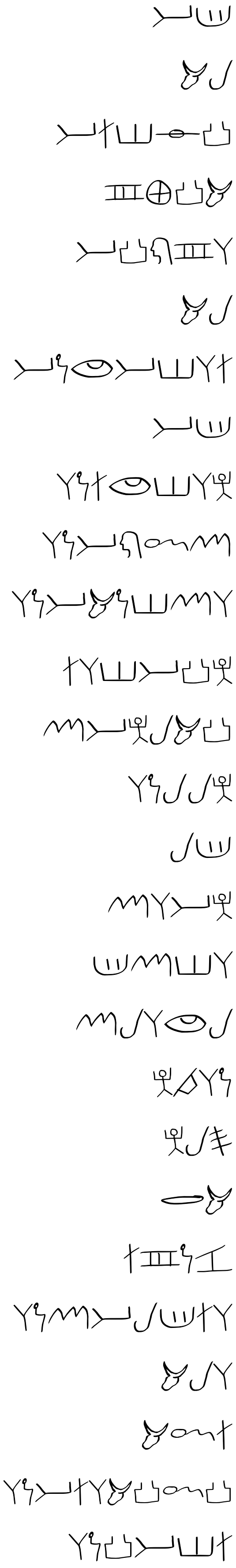

For	kee	Psalm 44:6
I do not	lo	
in my bow	ve·qash·tee	
trust	ev·tach	
nor does my sword	ve·char·bee	
	lo	
save me	to·wo·shee·e·nee	
For	kee	Psalm 44:7
You save us	ho·wo·sha·ta·nu	
from our enemies	mits·tsa·re·nu	
You put those who hate us	u·me·san·e·nu	
to shame	he·vee·sho·w·ta	
In God	be·lo·heem	Psalm 44:8
we have boasted	hil·lal·nu	
all day long	khal	
	hay·yo·wm	
and Your name	ve·shim·kha	
forever	le·o·w·lam	
we will praise	no·w·deh	
Selah	se·lah	
But	aph	Psalm 44:9
You have rejected	za·nach·ta	
and humbled us	vat·takh·lee·me·nu	
You no longer	ve·lo	
go forth	te·tse	
with our armies	be·tsiv·o·w·te·nu	
You have made us retreat	te·shee·ve·nu	Psalm 44:10

	a·cho·wr	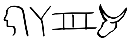	
from	min·nee	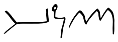	
the foe	tsar		
and those who hate us	u·me·san·e·nu	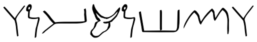	
have plundered us	sha·su		
	la·mo		
You have given us up	tit·te·ne·nu	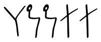	Psalm 44:11
as sheep	ke·tson		
to be devoured	ma·a·khal		
among the nations	u·vag·go·w·yim		
You have scattered us	ze·ree·ta·nu	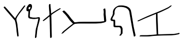	
You sell	tim·kor	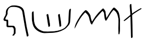	Psalm 44:12
Your people	am·me·kha		
for nothing	ve·lo	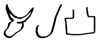	
profit	ho·wn		
no	ve·lo		
do You gain	rib·bee·ta	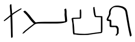	
from their sale	bim·chee·re·hem	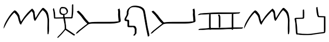	
You have made us	te·see·me·nu	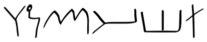	Psalm 44:13
a reproach	cher·pah		
to our neighbors	lish·khe·ne·nu	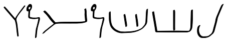	
a mockery	la·ag		
and derision	va·qe·les	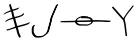	
to those around us	lis·vee·vo·w·te·nu		
You have made us	te·see·me·nu	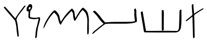	Psalm 44:14
a byword	ma·shal	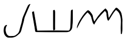	
among the nations	bag·go·w·yim	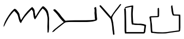	

a laughingstock	me·no·wd		
	rosh		
among	bal	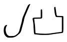	
the peoples	um·meem	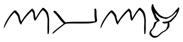	
All day long	kal		Psalm 44:15
	hay·yo·wm	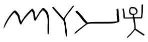	
my disgrace	ke·lim·ma·tee		
is before me	neg·dee	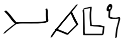	
and shame	u·vo·shet		
my face	pa·nay	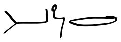	
has covered	kis·sa·te·nee		
at the voice	miq·qo·wl	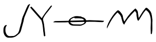	Psalm 44:16
of the scorner	me·cha·reph	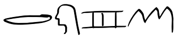	
and reviler	u·me·gad·deph		
because of	mip·pe·ne		
the enemy	o·w·yev	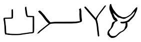	
bent on revenge	u·mit·naq·qem	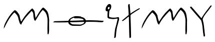	
All	kal		Psalm 44:17
this	zot		
has come upon us	ba·at·nu		
though we have not	ve·lo		
forgotten You	she·kha·cha·nu·kha	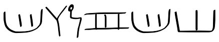	
	ve·lo·shi		
or betrayed	qar·nu	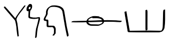	
Your covenant	biv·ree·te·kha	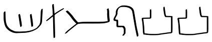	
have not	lo		Psalm 44:18
turned back	na·so·wg		

	a·cho·wr	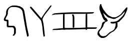	
Our hearts	lib·be·nu	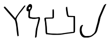	
have not strayed	vat·tet		
our steps	a·shu·re·nu	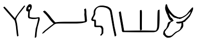	
from	min·nee	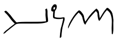	
Your path	a·re·che·kha	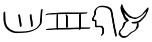	
But	kee	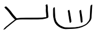	Psalm 44:19
You have crushed us	dik·kee·ta·nu	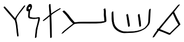	
in the lair	bim·qo·wm		
of jackals	tan·neem	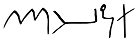	
You have covered us	vat·te·khas		
	a·le·nu	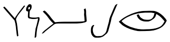	
with deepest darkness	ve·tsal·ma·vet	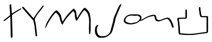	
If	i·mo·sha		Psalm 44:20
we had forgotten	khach·nu		
the name	shem		
of our God	e·lo·he·nu		
or spread out	van·niph·ros		
our hands	kap·pe·nu		
god	le·el		
to a foreign	zar		
would not	ha·lo	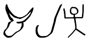	Psalm 44:21
God	e·lo·heem		
	ya·cha·qar	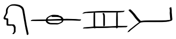	
have discovered	zot		
since	kee	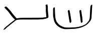	
He	hu		

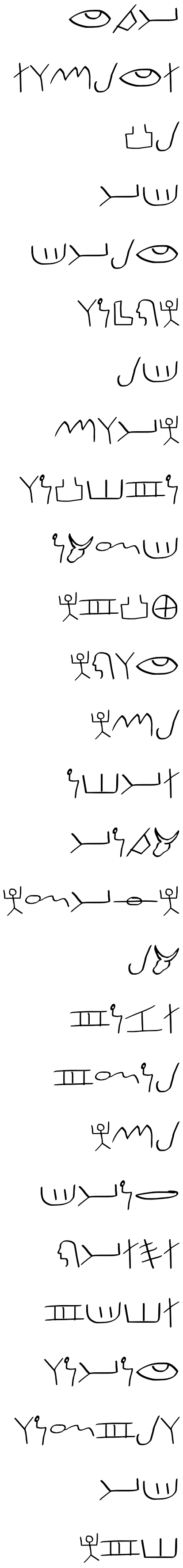

knows	yo·de·a	
the secrets	ta·a·lu·mo·wt	
of the heart ?	lev	
Yet	kee	Psalm 44:22
for Your sake	a·le·kha	
we face death	ho·rag·nu	
all day long	khal	
	hay·yo·wm	
we are considered	nech·shav·nu	
as sheep	ke·tson	
to be slaughtered	tiv·chah	
Wake up	u·rah	Psalm 44:23
Why	lam·mah	
are You sleeping ?	tee·shan	
O Lord !	a·do·nay	
Arise !	ha·qee·tsah	
Do not	al	
reject us forever	tiz·nach	
	la·ne·tsach	
Why	lam·mah	Psalm 44:24
Your face	pha·ne·kha	
do You hide	tas·teer	
and forget	tish·kach	
our affliction	a·ne·ye·nu	
and oppression ?	ve·la·cha·tse·nu	
For	kee	Psalm 44:25
has sunk	sha·chah	

to the dust	le·a·phar		
our soul	naph·she·nu	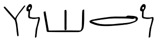	
cling	da·ve·qah	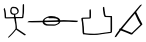	
to the earth	la·a·rets		
our bodies	bit·ne·nu		
Rise up	qu·mah		Psalm 44:26
be our help	ez·ra·tah		
!	la·nu	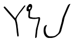	
Redeem us	u·phe·de·nu		
on account of	le·ma·an		
Your loving devotion	chas·de·kha		
For the choirmaster	lam·nats·tse·ach		Psalm 45:1
To the tune of	a·lo·sho		
“ The Lilies ”	shan·neem	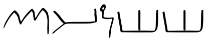	
of the sons	liv·ne		
of Korah	qo·rach	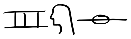	
A Maskil	mas·keel		
song	sheer	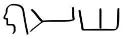	
A love	ye·dee·dot	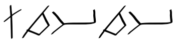	
is stirred	ra·chash	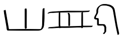	
My heart	lib·bee	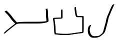	
theme	da·var		
by a noble	to·wv		
recite	o·mer		
as I	a·nee	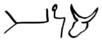	
my verses	ma·a·say		
to the king	le·me·lekh		

my tongue	le·sho·w·nee	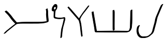	
is the pen	et	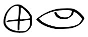	
writer	so·w·pher	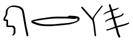	
of a skillful	ma·heer	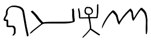	
You are the most handsome	ya·phe·ya·phee·ta	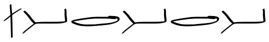	Psalm 45:2
of men	mib·be·ne	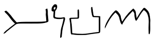	
	a·dam	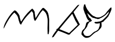	
has anointed	hu·tsaq	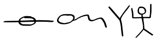	
grace	chen	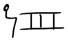	
your lips	be·se·phe·to·w·te·kha	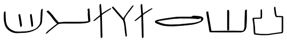	
since	al	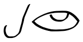	
	ken	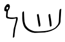	
has blessed you forever	be·rakh·kha	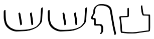	
God	e·lo·heem	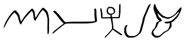	
	le·o·w·lam	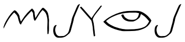	
Strap	cha·go·wr	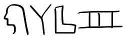	Psalm 45:3
your sword	char·be·kha	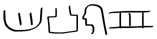	
at	al	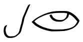	
your side	ya·rekh	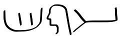	
O mighty warrior	gib·bo·wr	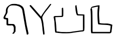	
appear in your majesty	ho·wd·kha	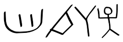	
and splendor	va·ha·da·re·kha	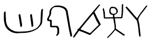	
In your splendor	va·ha·da·re·kha	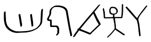	Psalm 45:4
in victory	tse·lach	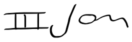	
ride forth	re·khav	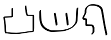	
on	al	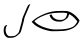	

behalf	de·var		
of truth	e·met	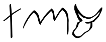	
and humility	ve·an·vah		
and justice	tse·deq	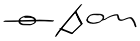	
show	ve·to·wr·kha		
your awesome deeds	no·w·ra·o·wt		
may your right hand	ye·mee·ne·kha		
Your arrows	chits·tse·kha		Psalm 45:5
pierce	she·nu·neem	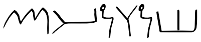	
the nations	am·meem		
beneath your feet	tach·te·kha		
fall	yip·pe·lu		
the hearts	be·lev	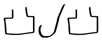	
foes	o·wy·ve	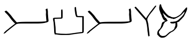	
of the king’s	ham·me·lekh		
Your throne	kis·a·kha		Psalm 45:6
O God	e·lo·heem		
[endures] forever	o·w·lam		
and ever	va·ed		
[and]	she·vet	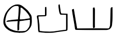	
justice	mee·shor	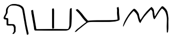	
[is] the scepter	she·vet	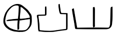	
of Your kingdom	mal·khu·te·kha		
You have loved	a·hav·ta		Psalm 45:7
righteousness	tse·deq	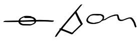	
and hated	vat·tis·na		
wickedness	re·sha		

therefore	al		
	ken	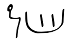	
has anointed you	me·sha·cha·kha		
God	e·lo·heem		
your God	e·lo·he·kha		
with the oil	she·men		
of joy	sa·so·wn		
above your companions	me·cha·ve·re·kha		
with myrrh	mor		Psalm 45:8
and aloes	va·a·ha·lo·wt	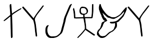	
and cassia	qe·tsee·o·wt	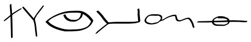	
All	kal		
your garments [are fragrant]	big·do·te·kha		
from	min		
palaces	he·khe·le		
of ivory	n	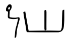	
the harps	min·nee	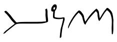	
make you glad	sim·me·chu·kha	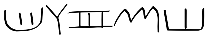	
The daughters	be·no·wt	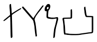	Psalm 45:9
of kings	me·la·kheem		
are among your honored women	be·yiq·qe·ro·w·te·kha	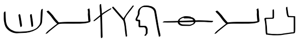	
stands	nits·tse·vah		
the queen	she·gal		
at your right hand	lee·mee·ne·kha		
adorned with the gold	be·khe·tem		
of Ophir	o·w·pheer	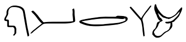	

Listen	shim·ee		Psalm 45:10
O daughter !	vat		
Consider	u·re·ee		
and incline	ve·hat·tee		
your ear :	a·ze·nekh		
Forget	ve·shikh·chee		
your people	am·mekh		
house	u·vet	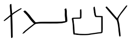	
and your father’s	a·veekh	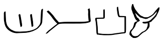	
will desire	ve·yit·aw	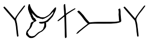	Psalm 45:11
and the king	ham·me·lekh		
your beauty	ya·phe·yekh		
for	kee	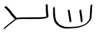	
he	hu		
is your lord	a·do·na·yikh	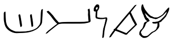	
bow	ve·hish·ta·cha·vee		
to him	lo		
The Daughter	u·vat		Psalm 45:12
of Tyre	tsor		
[will come] with a gift	be·min·chah	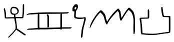	
your favor	pa·na·yikh	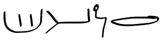	
will seek	ye·chal·lu	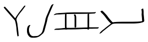	
of wealth	a·shee·re	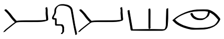	
men	am		
All	kal	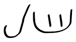	Psalm 45:13
glorious	ke·vu·dah		
is the princess	vat		

her chamber	me·lekh	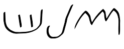	
in	pe·nee·mah	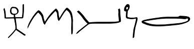	
[is] embroidered	mim·mish·be·tso·wt		
with gold	za·hav		
her gown	le·vu·shah		
In colorful garments	lir·qa·mo·wt	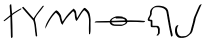	Psalm 45:14
she is led	tu·val		
to the king	lam·me·lekh		
her virgin	be·tu·lo·wt		
	a·cha·re·ha	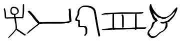	
companions	re·o·w·te·ha		
are brought	mu·va·o·wt		
before you	lakh	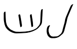	
They are led in	tu·val·nah	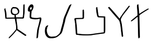	Psalm 45:15
with joy	bis·ma·chot		
and gladness	va·geel	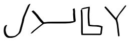	
they enter	te·vo·e·nah	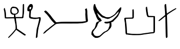	
the palace	be·he·khal	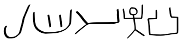	
of the king	me·lekh	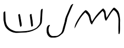	
will succeed	ta·chat	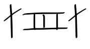	Psalm 45:16
your fathers	a·vo·te·kha	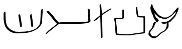	
	yih·yu		
Your sons	va·ne·kha	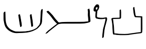	
you will make them	te·shee·te·mo	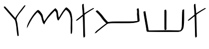	
princes	le·sa·reem	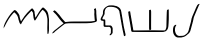	
throughout	be·khal		
the land	ha·a·rets		

I will commemorate	az·kee·rah	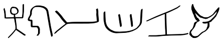	Psalm 45:17
your name	me·kha	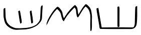	
through all	be·khal	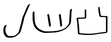	
generations	dor	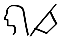	
	va·dor	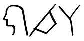	
therefore	al	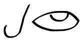	
	ken	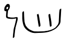	
the nations	am·meem	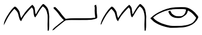	
will praise you	ye·ho·w·du·kha	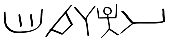	
forever	le·o·lam	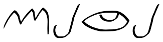	
and ever	va·ed	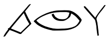	
For the choirmaster	lam·nats·tse·ach	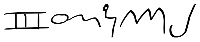	Psalm 46:1
Of the sons	liv·ne	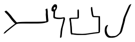	
of Korah	qo·rach	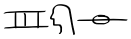	
According to	al	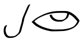	
Alamoth	a·la·mo·wt	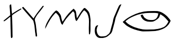	
A song	sheer	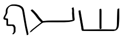	
God	e·lo·heem	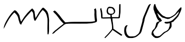	
is our	la·nu	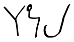	
refuge	ma·cha·seh	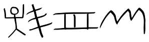	
and strength	va·oz	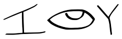	
help	ez·rah	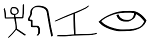	
in times of trouble	ve·tsa·ro·wt	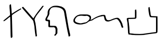	
an ever-present	nim·tsa	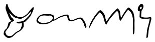	
	me·od	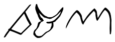	
Therefore	al	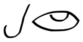	Psalm 46:2
	ken	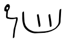	

we will not	lo		
fear	nee·ra	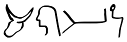	
is transformed	be·ha·meer	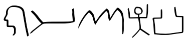	
though the earth	a·rets		
are toppled	u·ve·mo·wt		
and the mountains	ha·reem	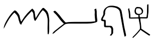	
into the depths	be·lev	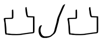	
of the seas	yam·meem	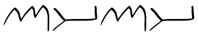	
roar	ye·he·mu	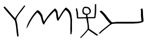	Psalm 46:3
and foam	yech·me·ru	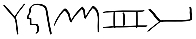	
though their waters	me·maw		
quake	yir·a·shu		
and the mountains	ha·reem	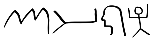	
in the surge	be·ga·a·va·to		
Selah	se·lah	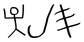	
There is a river	na·har	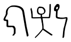	Psalm 46:4
whose streams	pe·la·gaw	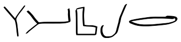	
delight	ye·sam·me·chu		
the city	eer	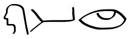	
of God	e·lo·heem		
the holy [place where]	qe·dosh	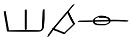	
dwells	mish·ke·ne		
the Most High	el·yo·wn	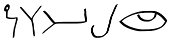	
God	e·lo·heem		Psalm 46:5
is within her	be·qir·bah	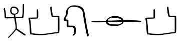	
she will not	bal	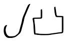	
be moved	tim·mo·wt		

will help her	ya·ze·re·ha		
God	e·lo·heem		
dawns	liph·no·wt		
when morning	bo·qer	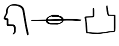	
rage	ha·mu		Psalm 46:6
Nations	go·w·yim	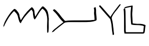	
crumble	ma·tu		
kingdoms	mam·la·kho·wt	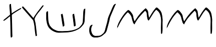	
when He lifts	na·tan		
His voice	be·qo·w·lo	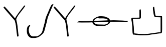	
melts	ta·mug		
the earth	a·rets		
The LORD	YHVH	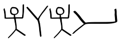	Psalm 46:7
of Hosts	tse·va·o·wt		
is with us	im·ma·nu		
is our fortress	mis·gav	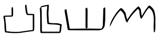	
	la·nu	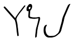	
the God	e·lo·he		
of Jacob	ya·a·qov	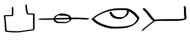	
Selah	se·lah		
Come	le·khu		Psalm 46:8
see	cha·zu		
the works	miph·a·lo·wt		
of the LORD	YHVH	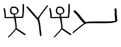	
who	a·sher	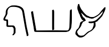	
brings	sam		
devastation	sham·mo·wt		

upon the earth	ba·a·rets		
to cease	mash·beet		Psalm 46:9
He makes wars	mil·cha·mo·wt	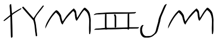	
throughout	ad		
	qe·tseh	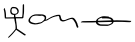	
the earth	ha·a·rets		
the bow	qe·shet	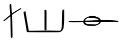	
He breaks	ye·shab·ber	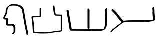	
and shatters	ve·qits·tsets	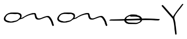	
the spear	cha·neet	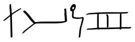	
the shields	a·ga·lo·wt		
He burns	yis·roph	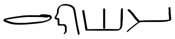	
in the fire	ba·esh		
“ Be still	har·pu		Psalm 46:10
and know	u·de·u		
that	kee	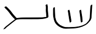	
I	a·no·khee		
am God	e·lo·heem		
I will be exalted	a·rum		
among the nations	bag·go·w·yim	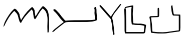	
I will be exalted	a·rum		
over the earth ”	ba·a·rets		
The LORD	YHVH		Psalm 46:11
of Hosts	tse·va·o·wt	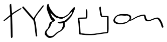	
is with us	im·ma·nu		
is our fortress	mis·gav	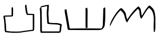	
	la·nu		

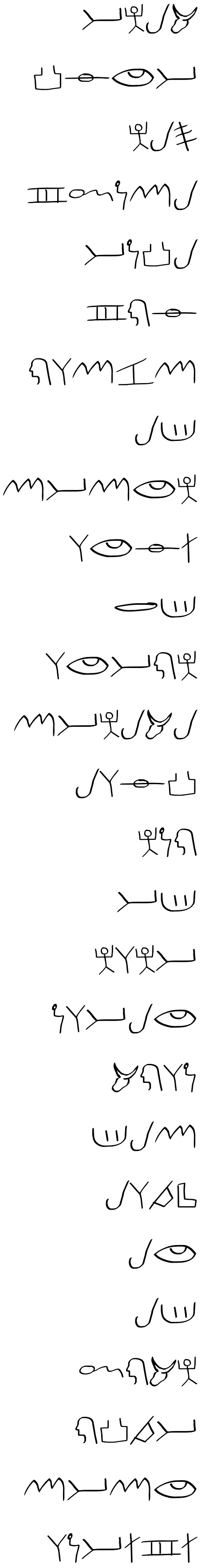

the God	e·lo·he	
of Jacob	ya·a·qov	
Selah	se·lah	
For the choirmaster	lam·nats·tse·ach	Psalm 47:1
of the sons	liv·ne	
of Korah	qo·rach	
A Psalm	miz·mo·wr	
all you peoples	kal	
	ha·am·meem	
Clap	tiq·u	
your hands	khaph	
shout	ha·ree·u	
unto God	le·lo·heem	
with a voice	be·qo·wl	
of triumph	rin·nah	
How	kee	Psalm 47:2
the LORD	YHVH	
Most High	el·yo·wn	
awesome [is]	no·w·ra	
King	me·lekh	
the great	ga·do·wl	
over	al	
all	kal	
the earth !	ha·a·rets	
He subdues	yad·ber	Psalm 47:3
nations	am·meem	
beneath us	tach·te·nu	

and peoples	u·le·um·meem	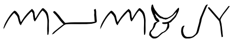	
under	ta·chat	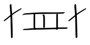	
our feet	rag·le·nu	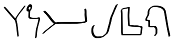	
He chooses	yiv·char	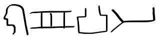	Psalm 47:4
for us	la·nu	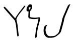	
-	et	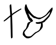	
our inheritance	na·cha·la·te·nu	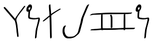	
-	et	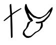	
the pride	ge·o·wn	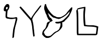	
of Jacob	ya·a·qov	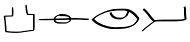	
whom	a·sher	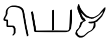	
He loves	a·hev	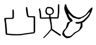	
Selah	se·lah	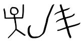	
has ascended	a·lah	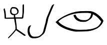	Psalm 47:5
God	e·lo·heem	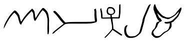	
amid shouts of joy	bit·ru·ah	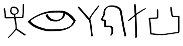	
the LORD	YHVH	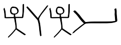	
with the sound	be·qo·wl	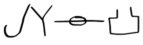	
of the horn	sho·w·phar	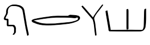	
Sing praises	zam·me·ru	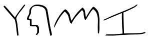	Psalm 47:6
to God	e·lo·heem	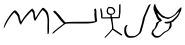	
sing praises	zam·me·ru	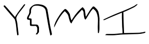	
sing praises	zam·me·ru	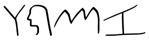	
to our King	le·mal·ke·nu	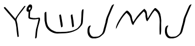	
sing praises !	zam·me·ru	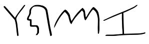	
For	kee	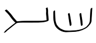	Psalm 47:7
is King	me·lekh	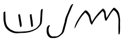	

of all	kal	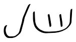	
the earth	ha·a·rets		
God	e·lo·heem		
sing profound praises to Him	zam·me·ru		
	mas·keel		
reigns	ma·lakh	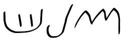	Psalm 47:8
God	e·lo·heem		
over	al		
the nations	go·w·yim	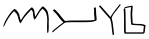	
God	e·lo·heem		
is seated	ya·shav		
on	al		
throne	kis·se		
His holy	qa·de·sho		
The nobles	ne·dee·ve	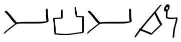	Psalm 47:9
of the nations	am·meem		
have assembled	ne·e·sa·phu		
as the people	am		
of the God	e·lo·he		
of Abraham	av·ra·ham	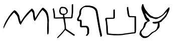	
for	kee	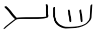	
belong to God	le·lo·heem		
the shields	ma·gin·ne		
of the earth	e·rets		
He is highly	me·od		
exalted	na·a·lah		
A song	sheer	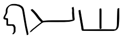	Psalm 48:1

A Psalm	miz·mo·wr	
of the sons	liv·ne	
of Korah	qo·rach	
Great is	ga·do·wl	
the LORD	YHVH	
to be praised	u·me·hul·lal	
and greatly	me·od	
in the city	be·eer	
of our God	e·lo·he·nu	
mountain	har	
His holy	qa·de·sho	
Beautiful	ye·pheh	Psalm 48:2
in loftiness	no·wph	
the joy	me·so·ws	
of all	kal	
the earth	ha·a·rets	
[is] Mount	har	
Zion	tsee·yo·wn	
like the peaks	yar·ke·te	
of Zaphon	tsa·pho·wn	
the city	qir·yat	
King	me·lekh	
of the great	rav	
God	e·lo·heem	Psalm 48:3
is in her citadels	be·ar·me·no·w·te·ha	
He has shown Himself to be	no·w·da	
a fortress	le·mis·gav	

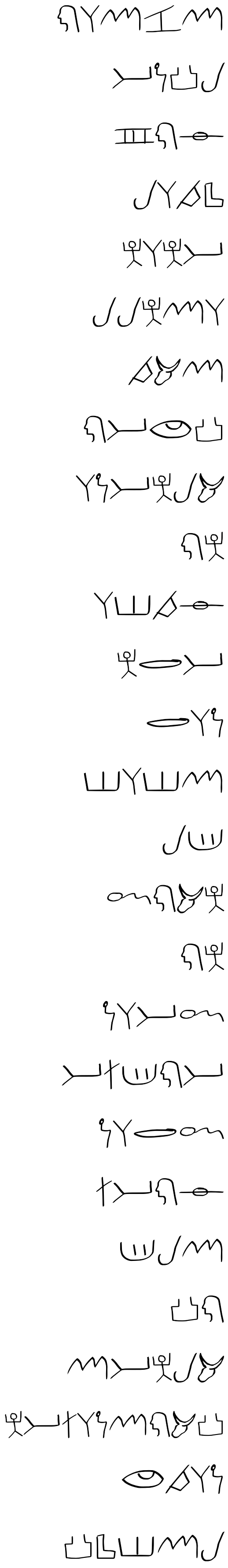

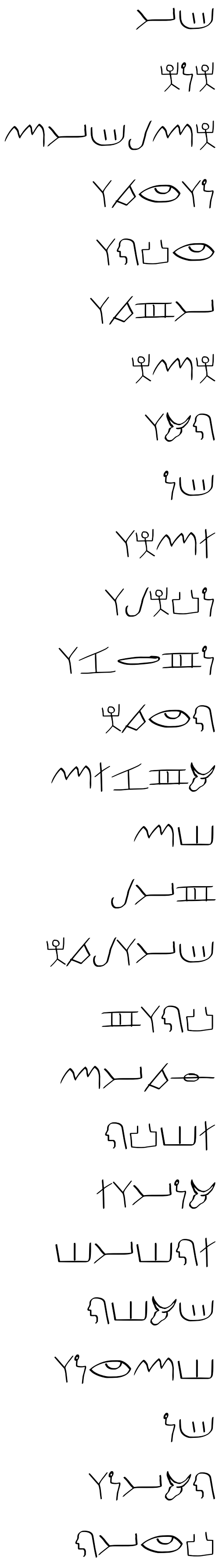

For	kee	Psalm 48:4
behold	hin·neh	
the kings	ham·me·la·kheem	
assembled	no·w·a·du	
they all advanced	a·ve·ru	
together	yach·daw	
They	hem·mah	Psalm 48:5
saw	ra·u	
and	ken	
were astounded	ta·ma·hu	
in terror	niv·ha·lu	
they fled	nech·pa·zu	
Trembling	re·a·dah	Psalm 48:6
seized them	a·cha·za·tam	
there	sham	
anguish	cheel	
like a woman in labor	kay·yo·w·le·dah	
With a wind	be·ru·ach	Psalm 48:7
from the east	qa·deem	
You wrecked	te·shab·ber	
the ships	o·nee·yo·wt	
of Tarshish	tar·sheesh	
As	ka·a·sher	Psalm 48:8
we have heard	sha·ma·nu	
so	ken	
we have seen	ra·ee·nu	
in the city	be·eer	

of the LORD	YHVH		
of Hosts	tse·va·o·wt	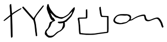	
in the city	be·eer		
of our God :	e·lo·he·nu		
God	e·lo·heem		
will establish her	ye·kho·wn·ne·ha		
forever	ad		
	o·w·lam		
Selah	se·lah	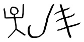	
we contemplate	dim·mee·nu		Psalm 48:9
O God	e·lo·heem		
Your loving devotion	chas·de·kha		
Within	be·qe·rev	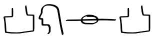	
Your temple	he·kha·le·kha		
Your name	ke·shim·kha		Psalm 48:10
O God	e·lo·heem		
	ken	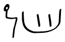	
like Your praise	te·hil·la·te·kha	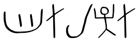	
reaches to	al		
the ends	qats·ve		
of the earth	e·rets		
of righteousness	tse·deq	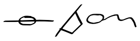	
is full	ma·le·ah		
Your right hand	ye·mee·ne·kha	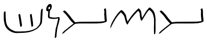	
is glad	yis·mach		Psalm 48:11
Mount	har		
Zion	tsee·yo·wn	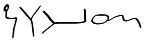	

rejoice	ta·ge·le·nah	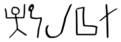	
the daughters	be·no·wt	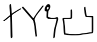	
of Judah	ye·hu·dah	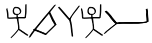	
on account of	le·ma·an	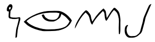	
Your judgments	mish·pa·te·kha	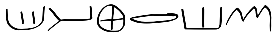	
March around	sob·bu	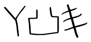	Psalm 48:12
Zion	tsee·yo·wn	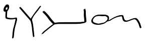	
encircle her	ve·haq·qee·phu·ha	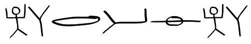	
count	siph·ru	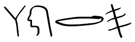	
her towers	mig·da·le·ha	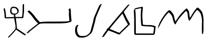	
consider	shee·tu	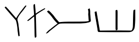	Psalm 48:13
	lib·be·khem	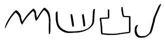	
her ramparts	le·che·lah	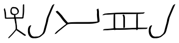	
tour	pas·se·gu	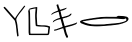	
her citadels	ar·me·no·w·te·ha	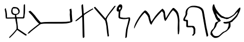	
that	le·ma·an	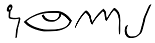	
you may tell	te·sap·pe·ru	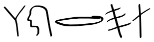	
generation	le·do·wr	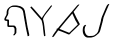	
the next	a·cha·ro·wn	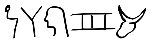	
For	kee	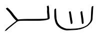	Psalm 48:14
this	zeh	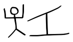	
God	e·lo·heem	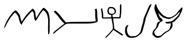	
[is] our God	e·lo·he·nu	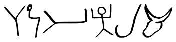	
forever	o·w·lam	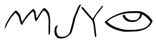	
and ever	va·ed	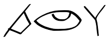	
He	hu	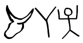	
will be our guide	ye·na·ha·ge·nu	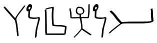	

even till	al		
death	mut		
For the choirmaster	lam·nats·tse·ach		Psalm 49:1
of the sons	liv·ne		
of Korah	qo·rach	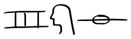	
A Psalm	miz·mo·wr	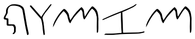	
Hear	shim·u		
this	zot		
all you peoples	kal	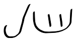	
	ha·am·meem		
listen	ha·a·zee·nu	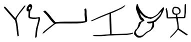	
all	kal		
inhabitants	yo·she·ve		
of the world	cha·led	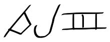	
both	gam		Psalm 49:2
low and high	be·ne	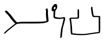	
	a·dam		
	gam		
	be·ne	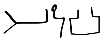	
	eesh	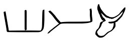	
alike	ya·chad	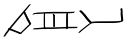	
rich	a·sheer	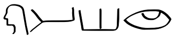	
and poor	ve·ev·yo·wn	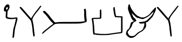	
My mouth	pee		Psalm 49:3
will impart	ye·dab·ber	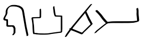	
wisdom	cha·khe·mo·wt	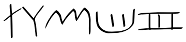	
and the meditation	ve·ha·gut	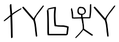	

of my heart	lib·bee		
will bring understanding	te·vu·no·wt		
I will incline	at·teh		Psalm 49:4
to a proverb	le·ma·shal		
my ear	a·ze·nee	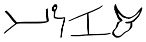	
I will express	eph·tach		
with the harp :	be·khin·no·wr	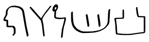	
my riddle	chee·da·tee	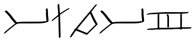	
Why	lam·mah		Psalm 49:5
should I fear	ee·ra	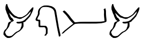	
in times	bee·me	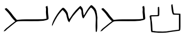	
of trouble	ra		
when wicked	a·won		
usurpers	a·qe·vay	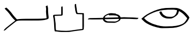	
surround me ?	ye·su·be·nee		
They trust	hab·bo·te·cheem	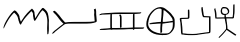	Psalm 49:6
in	al		
their wealth	che·lam	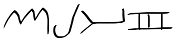	
in their great	u·ve·rov		
riches	a·she·ram		
and boast	yit·hal·la·lu	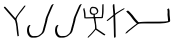	
man	ach		Psalm 49:7
No	lo		
can possibly	pha·doh		
redeem	yiph·deh		
his brother	eesh	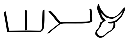	
or	lo		

pay	yit·ten	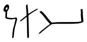	
to God	le·lo·heem		
his ransom	ka·phe·ro		
is costly	ve·ye·qar	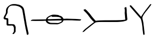	Psalm 49:8
For the redemption	pid·yo·wn		
of his soul	naph·sham		
can payment suffice	ve·cha·dal	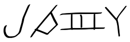	
and never	le·o·w·lam		
that he should live on	vee·chee	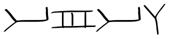	Psalm 49:9
	o·wd		
forever	la·ne·tsach		
and not	lo		
see	yir·eh		
decay	hash·sha·chat	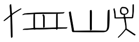	
For	kee	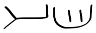	Psalm 49:10
it is clear	yir·eh		
that wise	cha·kha·meem		
men die	ya·mu·tu		
both	ya·chad	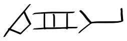	
and the foolish	ke·seel		
and the senseless	va·va·ar		
perish	yo·ve·du		
and leave	ve·a·ze·vu	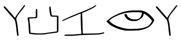	
to others	la·a·che·reem	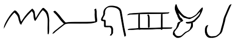	
their wealth	che·lam	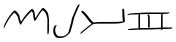	
Their graves	qir·bam		Psalm 49:11
homes —	bat·te·mo	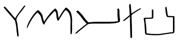	

are their eternal	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
their dwellings	mish·ke·no·tam	𐤌𐤔𐤊𐤍𐤕𐤌	
for endless generations	le·dor	𐤋𐤃𐤓	
—	va·dor	𐤅𐤃𐤓	
were their namesakes	qa·re·u	𐤒𐤓𐤀𐤅	
	vish·mo·w·tam	𐤁𐤔𐤌𐤅𐤕𐤌	
even though	a·le	𐤏𐤋𐤉	
[their] lands	a·da·mo·wt	𐤀𐤃𐤌𐤅𐤕	
But a man	ve·a·dam	𐤅𐤀𐤃𐤌	Psalm 49:12
despite his wealth	bee·qar	𐤁𐤉𐤒𐤓	
cannot	bal	𐤁𐤋	
endure	ya·leen	𐤉𐤋𐤉𐤍	
he is like	nim·shal	𐤍𐤌𐤔𐤋	
the beasts	kab·be·he·mo·wt	𐤊𐤁𐤄𐤌𐤅𐤕	
that perish	nid·mu	𐤍𐤃𐤌𐤅	
This	zeh	𐤆𐤄	Psalm 49:13
is the fate	dar·kam	𐤃𐤓𐤊𐤌	
of the self-confident	ke·sel	𐤊𐤎𐤋	
	la·mo	𐤋𐤌𐤅	
and their followers	ve·a·cha·re·hem	𐤅𐤀𐤇𐤓𐤉𐤄𐤌	
their sayings	be·phee·hem	𐤁𐤐𐤉𐤄𐤌	
who endorse	yir·tsu	𐤉𐤓𐤑𐤅	
Selah	se·lah	𐤎𐤋𐤄	
Like sheep	kats·tson	𐤊𐤑𐤀𐤍	Psalm 49:14
for Sheol	lish·o·wl	𐤋𐤔𐤀𐤅𐤋	
they are destined	shat·tu	𐤔𐤕𐤅	
Death	ma·vet	𐤌𐤅𐤕	

will be their shepherd	yir·em		
will rule them	vay·yir·du		
in	vam		
The upright	ye·sha·reem	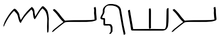	
the morning	lab·bo·qer	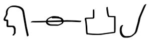	
and their form	ve·tsī·ram	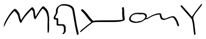	
will decay	le·val·lo·wt	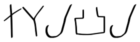	
in Sheol	she·o·wl		
far from their lofty abode	miz·ze·vul	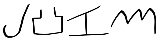	
	lo		
But	akh		Psalm 49:15
God	e·lo·heem		
will redeem	yiph·deh		
my life	naph·shee	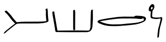	
from	mee·yad	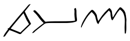	
Sheol	she·o·wl		
for	kee	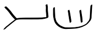	
He will surely take me to Himself	yiq·qa·che·nee	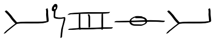	
Selah	se·lah	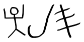	
Do not	al		Psalm 49:16
be amazed	tee·ra	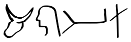	
when	kee	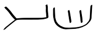	
grows rich	ya·a·shir		
a man	eesh	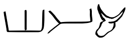	
when	kee	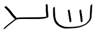	
increases	yir·beh		

the splendor	ke·vo·wd		
of his house	be·to	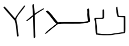	
For	kee	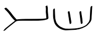	Psalm 49:17
nothing away	lo		
when he dies	ve·mo·w·to		
he will carry	yiq·qach	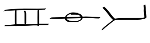	
	hak·kol		
will not	lo		
down	ye·red		
follow him	a·cha·raw	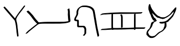	
his abundance	ke·vo·w·do		
Though	kee	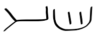	Psalm 49:18
his soul —	naph·sho		
in his lifetime	be·chay·yaw	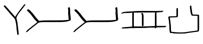	
he blesses	ye·va·rekh		
and men praise	ve·yo·w·du·kha		
you when	kee	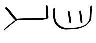	
you prosper	te·teev		
—	lakh	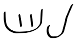	
he will join	ta·vo·w		Psalm 49:19
	ad		
the generation	do·wr		
of his fathers	a·vo·w·taw		
who will never	ad		
	ne·tsach		
	lo		
see	yir·u		

the light of day	o·wr		
A man	a·dam		Psalm 49:20
who has riches	bee·qar	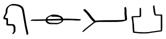	
without	ve·lo		
understanding	ya·veen	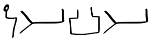	
is like	nim·shal		
the beasts	kab·be·he·mo·wt	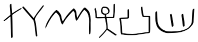	
that perish	nid·mu	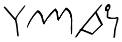	
A Psalm	miz·mo·wr	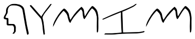	Psalm 50:1
of Asaph	le·a·saph		
The Mighty One	el		
God	elo·heem		
the LORD	YHVH		
speaks	dib·ber		
and summons	vay·yiq·ra	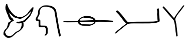	
the earth	a·rets		
from where the sun rises	mim·miz·ra·cho·she		
	mesh		
to	ad		
where it sets	me·vo·o		
From Zion	mits·tsee·yo·wn		Psalm 50:2
perfect	mikh·lal		
in beauty	yo·phee		
God	e·lo·heem		
shines forth	ho·w·phee·a		
approaches	ya·vo	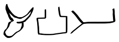	Psalm 50:3
Our God	e·lo·he·nu		

and will not	ve·al		
be silent !	ye·che·rash		
fire	esh		
precedes Him	le·pha·naw	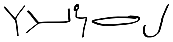	
Consuming	to·khel		
rages around Him	u·se·vee·vaw	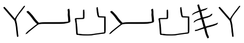	
and a tempest	nis·a·rah		
	me·od		
He summons	yiq·ra	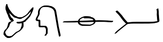	Psalm 50:4
	el		
the heavens	hash·sha·ma·yim		
above	me·al		
	ve·el		
and the earth	ha·a·rets		
that He may judge	la·deen		
His people :	am·mo		
“ Gather	is·phu		Psalm 50:5
to Me	lee	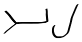	
My saints	cha·see·day	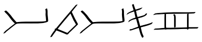	
who made	ko·re·te		
a covenant	ve·ree·tee	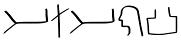	
with Me	a·le	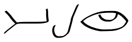	
by sacrifice ”	za·vach		
proclaim	vay·yag·gee·du	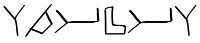	Psalm 50:6
And the heavens	sha·ma·yim	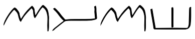	
His righteousness	tsid·qo	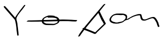	
for	kee	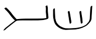	

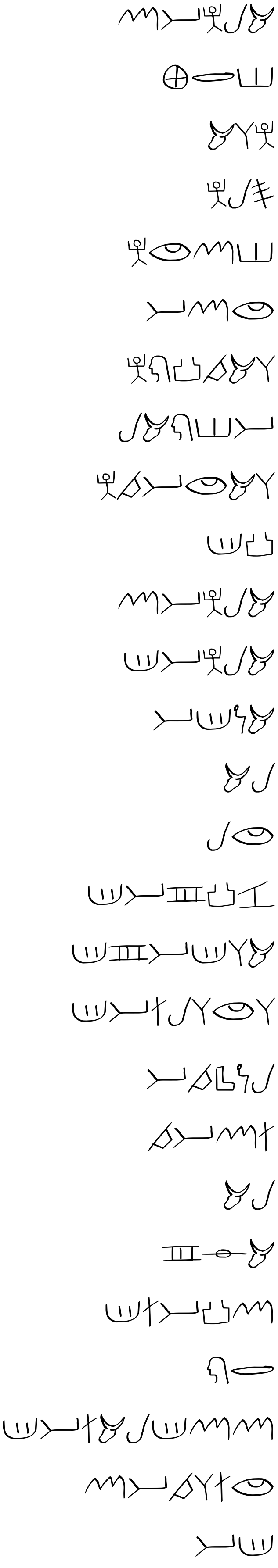

God	e·lo·heem	
is Judge	sho·phet	
Himself	hu	
Selah	se·lah	
“ Hear	shim·ah	Psalm 50:7
O My people	am·mee	
and I will speak	va·a·dab·be·rah	
O Israel	yis·ra·el	
and I will testify	ve·a·ee·dah	
against you :	bakh	
am God	e·lo·heem	
your God	e·lo·he·kha	
I	a·no·khee	
I do not	lo	Psalm 50:8
you for	al	
your sacrifices	ze·va·che·kha	
rebuke	o·w·khee·che·kha	
and your burnt offerings	ve·o·w·lo·te·kha	
before Me	le·neg·dee	
are ever	ta·meed	
I have no	lo	Psalm 50:9
need	eq·qach	
from your stall	mib·be·te·kha	
for a bull	phar	
from your pens	mim·mikh·le·o·te·kha	
or goats	at·tu·deem	
for	kee	Psalm 50:10

is Mine —	lee	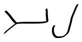	
every	khal		
beast	chay·to	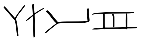	
of the forest	ya·ar		
the cattle	be·he·mo·wt	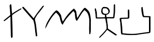	
hills	be·har·re		
on a thousand	a·leph	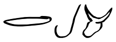	
I know	ya·da·tee		Psalm 50:11
every	kal	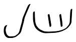	
bird	o·wph		
in the mountains	ha·reem	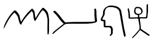	
and the creatures	ve·zeez	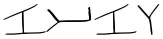	
of the field	day	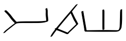	
[are] Mine	im·ma·dee		
If	im		Psalm 50:12
I were hungry	er·av		
I would not	lo		
tell	o·mar		
you	lakh	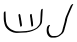	
for	kee	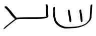	
is Mine	lee	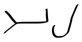	
the world	te·vel		
and the fullness thereof	u·me·lo·ah		
Do I eat	ha·o·w·khal		Psalm 50:13
the flesh	be·sar		
of bulls	ab·bee·reem		
the blood	ve·dam		

of goats ?	at·tu·deem	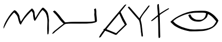	
or drink	esh·teh	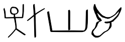	
Sacrifice	ze·vach	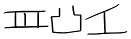	Psalm 50:14
to God	le·lo·heem	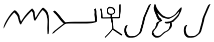	
a thank offering	to·w·dah	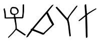	
and fulfill	ve·shal·lem	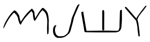	
to the Most High	le·el·yo·wn	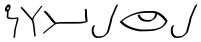	
your vows	ne·da·re·kha	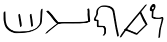	
Call upon Me	u·qe·ra·e·nee	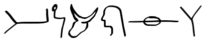	Psalm 50:15
in the day	be·yo·wm	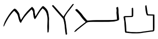	
of trouble	tsa·rah	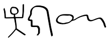	
I will deliver you	a·chal·lets·kha	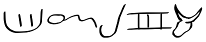	
and you will honor Me ”	u·te·khab·be·de·nee	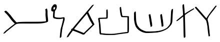	
To the wicked, however	ve·la·ra·sha	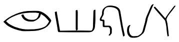	Psalm 50:16
says	a·mar	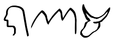	
God	e·lo·heem	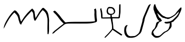	
“ What right	mah	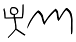	
have you	le·kha	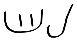	
to recite	le·sap·per	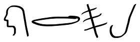	
My statutes	chuq·qay	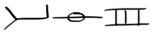	
and to bear	vat·tis·sa	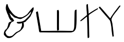	
My covenant	ve·ree·tee	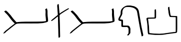	
on	a·le	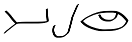	
your lips ?	phee·kha	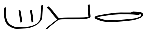	
For you	ve·at·tah	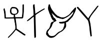	Psalm 50:17
hate	sa·ne·ta	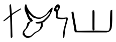	
My instruction	mu·sar	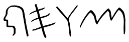	

and cast	vat·tash·lekh	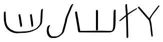	
My words	de·va·ray		
behind you	a·cha·re·kha	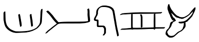	
When	im		Psalm 50:18
you see	ra·ee·ta		
a thief	gan·nav		
you befriend	vat·ti·rets		
him	im·mo		
with	ve·im		
adulterers	me·na·a·pheem		
and throw in your lot	chel·qe·kha	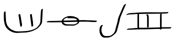	
your mouth	pee·kha	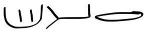	Psalm 50:19
You unleash	sha·lach·ta	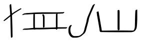	
for evil	ve·ra·ah		
your tongue	u·le·sho·wn·kha		
and unharness	tats·meed		
for deceit	mir·mah		
You sit	te·shev	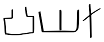	Psalm 50:20
your brother	be·a·chee·kha	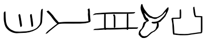	
and malign	te·dab·ber	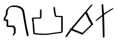	
son	be·ven		
your own mother’s	im·me·kha		
you	tit·ten		
slander	do·phee		
these things	el·leh	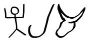	Psalm 50:21
You have done	a·see·ta	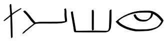	
and I kept silent	ve·he·che·rash·tee		

you thought	dim·mee·ta	𐤃𐤌𐤉𐤕	
I was	he·yo·wt	𐤄𐤉𐤅𐤕	
	eh·yeh	𐤀𐤄𐤉𐤄	
just like you	kha·mo·w·kha	𐤊𐤌𐤅𐤊	
But now I rebuke you	o·w·khee·cha·kha	𐤀𐤅𐤊𐤉𐤇𐤊	
and accuse you	ve·e·er·khah	𐤅𐤀𐤏𐤓𐤊𐤄	
to your face	le·e·ne·kha	𐤋𐤏𐤉𐤍𐤉𐤊	
consider	bee·nu	𐤁𐤉𐤍𐤅	Psalm 50:22
Now	na	𐤍𐤀	
this	zot	𐤆𐤀𐤕	
you who forget	sho·khe·che	𐤔𐤊𐤇𐤉	
God	e·lo·w·ah	𐤀𐤋𐤅𐤄	
lest	pen	𐤐𐤍	
I tear you to pieces	et·roph	𐤀𐤈𐤓𐤐	
with no one	ve·en	𐤅𐤀𐤉𐤍	
to rescue you :	mats·tseel	𐤌𐤑𐤉𐤋	
He who sacrifices	zo·ve·ach	𐤆𐤁𐤇	Psalm 50:23
a thank offering	to·w·dah	𐤕𐤅𐤃𐤄	
honors Me	ye·khab·be·da·ne·nee	𐤉𐤊𐤁𐤃𐤍𐤍𐤉	
and to him who rights	ve·sam	𐤅𐤔𐤌	
[his] way	de·rekh	𐤃𐤓𐤊	
I will show	ar·en·nu	𐤀𐤓𐤀𐤍𐤅	
the salvation	be·ye·sha	𐤁𐤉𐤔𐤏	
of God ”	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
For the choirmaster	lam·nats·tse·ach	𐤋𐤌𐤍𐤑𐤇	Psalm 51:1
A Psalm	miz·mo·wr	𐤌𐤆𐤌𐤅𐤓	
of David	le·da·wid	𐤋𐤃𐤅𐤃	

came	be·vo·w	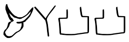	
to him	e·law	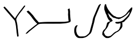	
When Nathan	na·tan	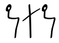	
the prophet	han·na·vee	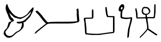	
after	ka·a·sher	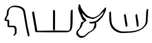	
his adultery	ba	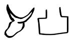	
with	el	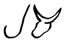	
	bat	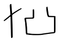	
Bathsheba	sha·va	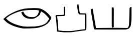	
Have mercy on me	chan·ne·nee	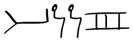	
O God	e·lo·heem	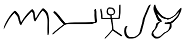	
according to Your loving devotion	ke·chas·de·kha	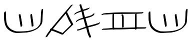	
according to Your great	ke·rov	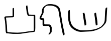	
compassion	ra·cha·me·kha	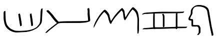	
blot out	me·cheh	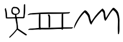	
my transgressions	phe·sha·ay	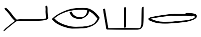	
Wash me clean	har·bēh	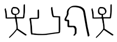	Psalm 51:2
	kab·be·se·nee	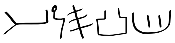	
of my iniquity	me·a·wo·nee	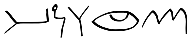	
from my sin	u·me·chat·ta·tee	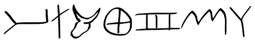	
and cleanse me	ta·ha·re·nee	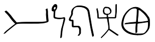	
For	kee	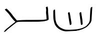	Psalm 51:3
my transgressions	phe·sha·ay	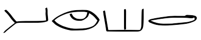	
I	a·nee	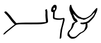	
know	e·da	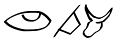	
and my sin	ve·chat·ta·tee	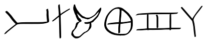	
before me	neg·dee	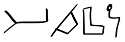	

is always	ta·meed		
Against You	le·kha	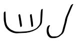	Psalm 51:4
You only	le·vad·de·kha		
have I sinned	cha·ta·tee		
what is evil	ve·ha·ra		
in Your sight	be·e·ne·kha	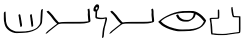	
and done	a·see·tee	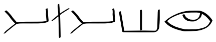	
so that	le·ma·an		
You may be proved right	tits·daq		
when You speak	be·da·ve·re·kha		
and blameless	tiz·keh	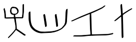	
when You judge	ve·sha·phe·te·kha		
Surely	hen		Psalm 51:5
in iniquity	be·a·wo·wn		
I was brought forth	cho·w·la·le·tee	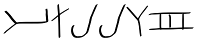	
I was sinful	u·ve·chet	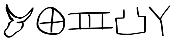	
conceived me	ye·che·mat·nee		
when my mother	im·mee		
Surely	hen		Psalm 51:6
truth	e·met	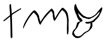	
You desire	cha·phats·ta		
in the inmost being	vat·tu·cho·wt	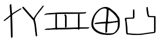	
in the inmost place	u·ve·sa·tum		
wisdom	chakh·mah		
You teach me	to·w·dee·e·nee	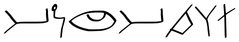	
Purify me	te·chat·te·e·nee		Psalm 51:7
with hyssop	ve·e·zo·wv	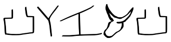	

and I will be clean	ve·et·har	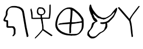	
wash me	te·khab·be·se·nee	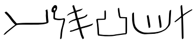	
than snow	u·mish·she·leg	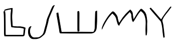	
and I will be whiter	al·been	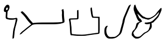	
Let me hear	tash·mee·e·nee	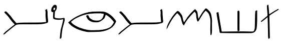	Psalm 51:8
joy	sa·so·wn	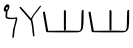	
and gladness	ve·sim·chah	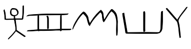	
rejoice	ta·ge·le·nah	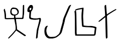	
let the bones	a·tsa·mo·wt	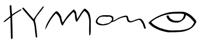	
You have crushed	dik·kee·ta	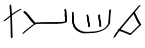	
Hide	has·ter	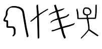	Psalm 51:9
Your face	pa·ne·kha	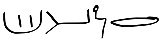	
from my sins	me·cha·ta·ay	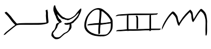	
all	ve·khal	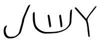	
my iniquities	a·wo·no·tay	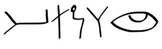	
and blot out	me·cheh	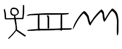	
heart	lev	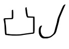	Psalm 51:10
a clean	ta·ho·wr	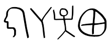	
Create	be·ra	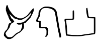	
in me	lee	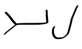	
O God	e·lo·heem	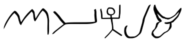	
spirit	ve·ru·ach	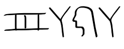	
a right	na·kho·wn	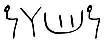	
and renew	chad·desh	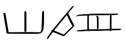	
within me	be·qir·bee	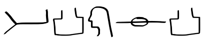	
	al	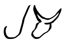	Psalm 51:11
Cast me not away	tash·lee·khe·nee	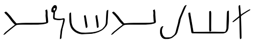	

from Your presence	mil·le·pha·ne·kha	𐤌𐤋𐤐𐤍𐤉𐤊	
Spirit	ve·ru·ach	𐤅𐤓𐤅𐤇	
Your Holy	qad·she·kha	𐤒𐤃𐤔𐤊	
not	al	𐤀𐤋	
take	tiq·qach	𐤕𐤒𐤇	
from me	mim·men·nee	𐤌𐤌𐤍𐤉	
Restore	ha·shee·vah	𐤄𐤔𐤉𐤁𐤄	Psalm 51:12
to me	lee	𐤋𐤉	
the joy	se·so·wn	𐤔𐤔𐤅𐤍	
of Your salvation	yish·e·kha	𐤉𐤔𐤏𐤊	
spirit	ve·ru·ach	𐤅𐤓𐤅𐤇	
with a willing	ne·dee·vah	𐤍𐤃𐤉𐤁𐤄	
and sustain me	tis·me·khe·nee	𐤕𐤎𐤌𐤊𐤍𐤉	
Then I will teach	a·lam·me·dah	𐤀𐤋𐤌𐤃𐤄	Psalm 51:13
transgressors	pho·she·eem	𐤐𐤔𐤏𐤉𐤌	
Your ways	de·ra·khe·kha	𐤃𐤓𐤊𐤉𐤊	
and sinners	ve·chat·ta·eem	𐤅𐤇𐤈𐤀𐤉𐤌	
to You	e·le·kha	𐤀𐤋𐤉𐤊	
will return	ya·shu·vu	𐤉𐤔𐤅𐤁𐤅	
Deliver me	hats·tsee·le·nee	𐤄𐤑𐤉𐤋𐤍𐤉	Psalm 51:14
from bloodguilt	mid·da·meem	𐤌𐤃𐤌𐤉𐤌	
O God	elo·heem	𐤀𐤋𐤄𐤉𐤌	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of my salvation	te·shu·a·tee	𐤕𐤔𐤅𐤏𐤕𐤉	
will sing	te·ran·nen	𐤕𐤓𐤍𐤍	
and my tongue	le·sho·w·nee	𐤋𐤔𐤅𐤍𐤉	
of Your righteousness	tsid·qa·te·kha	𐤑𐤃𐤒𐤕𐤊	

O Lord	a·do·nay		Psalm 51:15
my lips	se·pha·tay		
open	tiph·tach		
and my mouth	u·phee		
will declare	yag·geed	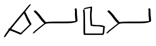	
Your praise	te·hil·la·te·kha	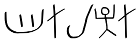	
For	kee	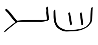	Psalm 51:16
You do not	lo		
delight	tach·pots		
in sacrifice	ze·vach	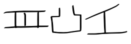	
or I would bring it	ve·et·te·nah		
in burnt offerings	o·w·lah		
	lo		
You take no pleasure	tir·tseh		
The sacrifices	ziv·che	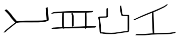	Psalm 51:17
of God	e·lo·heem	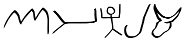	
spirit	ru·ach		
[are] a broken	nish·ba·rah		
heart	lev	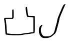	
a broken	nish·bar	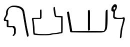	
and a contrite	ve·nid·keh	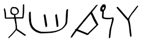	
O God	e·lo·heem	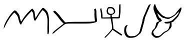	
You will not	lo		
despise	tiv·zeh		
to prosper	he·tee·vah	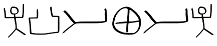	Psalm 51:18
In Your good pleasure	vir·tso·wn·kha		
-	et		

cause Zion	tsee·yo·wn	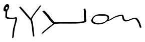	
build up	tiv·neh		
the walls	cho·w·mo·wt		
of Jerusalem	ye·ru·sha·lim		
Then	az		Psalm 51:19
You will delight	tach·pots		
sacrifices	ziv·che	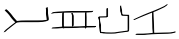	
in righteous	tse·deq	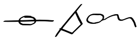	
burnt offerings	o·w·lah		
in whole	ve·kha·leel	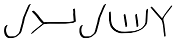	
then	az		
will be offered	ya·a·lu		
on	al		
Your altar	miz·ba·cha·kha	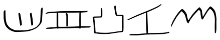	
bulls	pha·reem	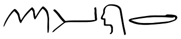	
For the choirmaster	lam·nats·tse·ach		Psalm 52:1
A Maskil	mas·keel		
of David	le·da·wid		
went	be·vo·w		
After Doeg	do·w·eg		
the Edomite	ha·a·do·mee		
and told	vay·yag·ged	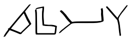	
to Saul	le·sha·ul		
	vay·yo·mer		
him	lo		
has gone	ba		
“ David	da·wid		

to	el		
the house	bet	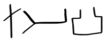	
of Ahimelech ”	a·chee·me·lekh	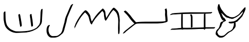	
Why	mah	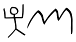	
do you boast	tit·hal·lel		
of evil	be·ra·ah		
O mighty man ?	hag·gib·bo·wr	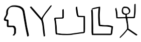	
The loving devotion	che·sed		
of God	el		
[endures] all	kal		
day long	hay·yo·wm	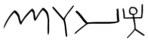	
destruction	haw·wo·wt		Psalm 52:2
devises	tach·shov		
Your tongue	le·sho·w·ne·kha		
razor	ke·ta·ar		
like a sharpened	me·lut·tash		
O worker	o·seh		
of deceit	re·mee·yah	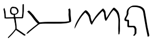	
You love	a·hav·ta		Psalm 52:3
evil	ra		
more than good	mit·to·wv		
falsehood	she·qer	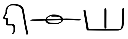	
more than speaking	mid·dab·ber		
truth	tse·deq	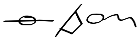	
Selah	se·lah	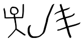	
You love	a·hav·ta		Psalm 52:4
every	khal		

word	div·re		
that devours	va·la	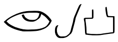	
tongue	le·sho·wn		
O deceitful	mir·mah		
Surely	gam		Psalm 52:5
God	el		
will bring you down	yit·ta·tse·kha		
to everlasting ruin	la·ne·tsach		
He will snatch you up	yach·te·kha	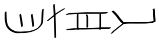	
and tear you away	ve·yis·sa·cha·kha		
from [your] tent	me·o·hel		
He will uproot you	ve·she·resh·kha		
from the land	me·e·rets		
of the living	chay·yeem	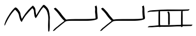	
Selah	se·lah	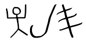	
will see	ve·yir·u		Psalm 52:6
The righteous	tsad·dee·qeem	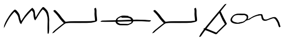	
and fear	ve·yee·ra·u	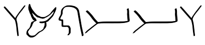	
	ve·a·law	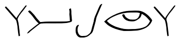	
they will mock [the evildoer], saying	yis·cha·qu	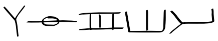	
“ Look at	hin·neh		Psalm 52:7
the man	hag·ge·ver	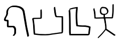	
who did not	lo		
make	ya·seem	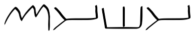	
God	e·lo·heem		
his refuge	ma·uz·zo		
but trusted	vay·yiv·tach		

in the abundance	be·rov		
of his wealth	a·she·ro		
[and] strengthened himself	ya·oz		
by destruction ”	be·haw·va·to	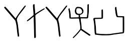	
But I	va·a·nee		Psalm 52:8
am like an olive tree	ke·za·yit	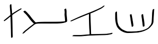	
flourishing	ra·a·nan		
in the house	be·vet	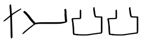	
of God	e·lo·heem		
I trust	ba·tach·tee	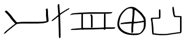	
in the loving devotion	ve·che·sed	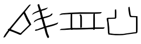	
of God	e·lo·heem		
forever	o·w·lam		
and ever	va·ed		
I will praise You	o·wd·kha		Psalm 52:9
forever	le·o·w·lam		
because	kee	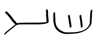	
You have done it	a·see·ta	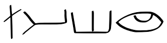	
I will wait on	va·a·qaw·veh	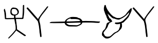	
Your name —	shim·kha		
for	khee	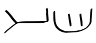	
it is good —	to·wv		
in the presence	ne·ged		
of Your saints	cha·see·de·kha	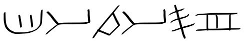	
For the choirmaster	lam·nats·tse·ach		Psalm 53:1
According to	al		
Mahalath	ma·cha·lat	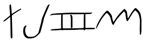	

A Maskil	mas·keel		
of David	le·da·wid		
says	a·mar		
The fool	na·val	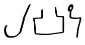	
in his heart	be·lib·bo	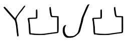	
“ [There is] no	en	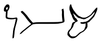	
God ”	e·lo·heem	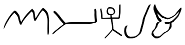	
They are corrupt	hish·chee·tu	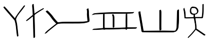	
their ways	ve·hit·ee·vu		
are vile	a·vel		
There is no	en	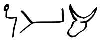	
one who does	o·seh		
good	to·wv		
God	elo·heem	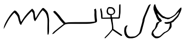	Psalm 53:2
from heaven	mish·sha·ma·yim		
looks down	hish·qeeph	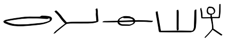	
upon	al		
the sons	be·ne	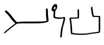	
of men	a·dam		
to see	lir·o·wt		
if any	ha·yesh	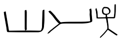	
understand	mas·keel		
if any seek	do·resh		
-	et		
God	e·lo·heem	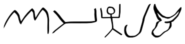	
All	kul·lo	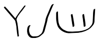	Psalm 53:3
have turned away	sag		

they have together	yach·daw	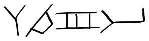	
become corrupt	ne·e·la·chu	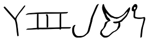	
there is no	en	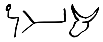	
one who does	o·seh		
good	to·wv		
not	en	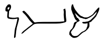	
even	gam		
one	e·chad	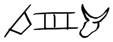	
never	ha·lo		Psalm 53:4
learn ?	ya·de·u		
Will the workers	po·a·le		
of iniquity	a·ven		
They devour	o·khe·le	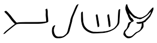	
my people	am·mee		
[like]	a·khe·lu		
bread	le·chem	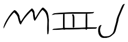	
upon God	e·lo·heem	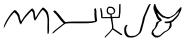	
they refuse	lo		
to call	qa·ra·u		
There they are	sham		Psalm 53:5
overwhelmed	pa·cha·du	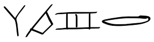	
with dread	pha·chad	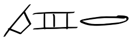	
nothing	lo		
[where] there was	ha·yah	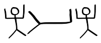	
to fear	pha·chad	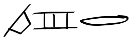	
For	kee	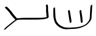	
God	e·lo·heem	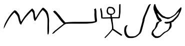	

has scattered	piz·zar	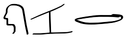	
the bones	ats·mo·wt		
of those who besieged you	cho·nakh	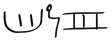	
You put them to shame	he·vi·sho·tah	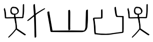	
for	kee	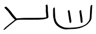	
God	e·lo·heem		
has despised them	me·a·sam		
Oh, that	mee		Psalm 53:6
would come	yit·ten	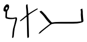	
from Zion !	mits·tsee·yo·wn		
the salvation	ye·shu·o·wt		
of Israel	yis·ra·el	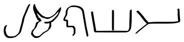	
restores	be·shuv		
When God	e·lo·heem		
His captive	she·vut		
people	am·mo		
rejoice	ya·gel	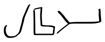	
let Jacob	ya·a·qov		
be glad !	yis·mach	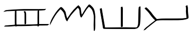	
let Israel	yis·ra·el	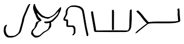	
For the choirmaster	lam·nats·tse·ach		Psalm 54:1
With stringed instruments	bin·gee·not		
A Maskil	mas·keel		
of David	le·da·wid		
went	be·vo·w		
When the Ziphites	haz·zee·pheem	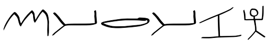	

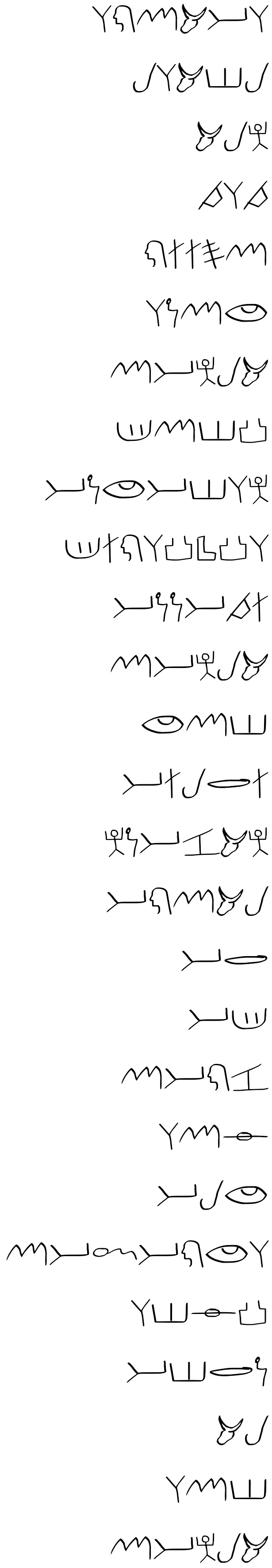

and said	vay·yo·me·ru	
to Saul	le·sha·ul	
not	ha·lo	
“ Is David	da·wid	
hiding	mis·tat·ter	
among us ? ”	im·ma·nu	
O God	e·lo·heem	
by Your name	be·shim·kha	
Save me	ho·wo·shee·e·nee	
by Your might !	u·vig·vu·ra·te·kha	
and vindicate me	te·dee·ne·nee	
O God	e·lo·heem	Psalm 54:2
Hear	she·ma	
my prayer	te·phil·la·tee	
listen	ha·a·zee·nah	
to the words	le·im·re	
of my mouth	phee	
For	kee	Psalm 54:3
strangers	za·reem	
rise up	qa·mu	
against me	a·lay	
and ruthless	ve·a·ree·tseem	
men seek	biq·shu	
my life —	naph·shee	
men with no	lo	
regard	sa·mu	
for God	e·lo·heem	

	le·neg·dam		
Selah	se·lah	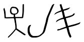	
Surely	hin·neh		Psalm 54:4
God	e·lo·heem		
is my helper	o·zer		
	lee	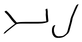	
the Lord	a·do·nay		
is the sustainer	be·so·me·khe		
of my soul	naph·shee		
He will reward	ya·shov	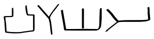	Psalm 54:5
with evil	ha·ra		
my enemies	le·sho·re·ray		
In Your faithfulness	ba·a·mit·te·kha		
destroy them	hats·mee·tem	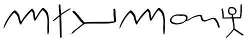	
Freely	bin·da·vah	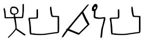	Psalm 54:6
I will sacrifice	ez·be·chah	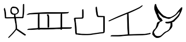	
to You	lakh	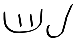	
I will praise	o·w·deh		
Your name	shim·kha		
O LORD	YHVH		
for	kee	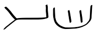	
it is good	to·wv		
For	kee	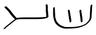	Psalm 54:7
from every	mik·kal		
trouble	tsa·rah		
He has delivered me	hits·tsee·la·nee	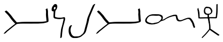	
my foes	u·ve·o·ye·vay	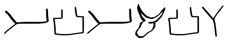	

have stared down	ra·a·tah		
and my eyes	e·nee	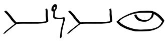	
For the choirmaster	lam·nats·tse·ach		Psalm 55:1
With stringed instruments	bin·gee·not	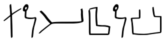	
A Maskil	mas·keel		
of David	le·da·wid		
Listen	ha·a·zee·nah	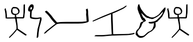	
O God	e·lo·heem		
to my prayer	te·phil·la·tee	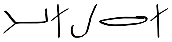	
and do not	ve·al		
ignore	tit·al·lam		
my plea	mit·te·chin·na·tee	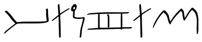	
Attend	haq·shee·vah	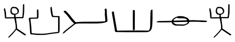	Psalm 55:2
to me	lee	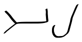	
and answer me	va·a·ne·nee	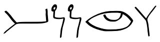	
I am restless	a·reed	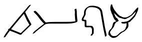	
in my complaint	be·see·chee	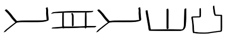	
and distraught	ve·a·hee·mah	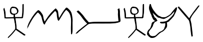	
at the voice	miq·qo·wl	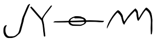	Psalm 55:3
of the enemy	o·w·yev	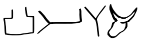	
at	mip·pe·ne		
the pressure	a·qat	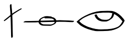	
of the wicked	ra·sha		
For	kee	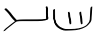	
they release	ya·mee·tu	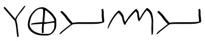	
upon me	a·lay	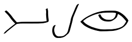	
disaster	a·ven		

in their anger	u·ve·aph		
and revile me	yis·te·mu·nee		
My heart	lib·bee	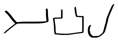	Psalm 55:4
murmurs	ya·cheel	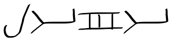	
within me	be·qir·bee		
and the terrors	ve·e·mo·wt	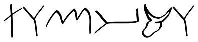	
of death	ma·vet		
assail	na·phe·lu		
me	a·lay	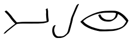	
Fear	yir·ah		Psalm 55:5
and trembling	va·ra·ad		
grip	ya·vo	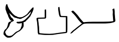	
me	vee	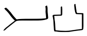	
has overwhelmed me	vat·te·khas·se·nee		
and horror	pal·la·tsut		
I said	va·o·mar		Psalm 55:6
“ Oh	mee	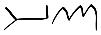	
that	yit·ten	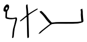	
I had	lee	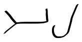	
wings	e·ver		
like a dove !	kay·yo·w·nah	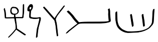	
I would fly away	a·u·phah		
and find rest	ve·esh·ko·nah	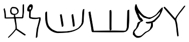	
How	hin·neh		Psalm 55:7
far away	ar·cheeq	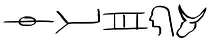	
I would flee !	ne·dod		
I would remain	a·leen	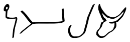	

In the wilderness	bam·mid·bar		
Selah	se·lah	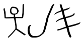	
I would hurry	a·chee·shah	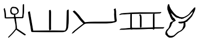	Psalm 55:8
to my shelter	miph·lat		
far from	lee	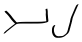	
this raging	me·ru·ach		
	so·ah		
tempest ”	mis·sa·ar		
confuse	bal·la		Psalm 55:9
O Lord	a·do·nay		
and confound	pal·lag		
their speech	le·sho·w·nam		
for	kee	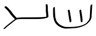	
I see	ra·ee·tee	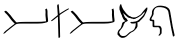	
violence	cha·mas	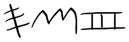	
and strife	ve·reev	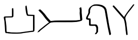	
in the city	ba·eer		
Day	yo·w·mam		Psalm 55:10
and night	va·lay·lah	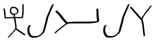	
they encircle	ye·so·wv·vu·ha		
	al		
the walls	cho·w·mo·te·ha		
while malice	ve·a·ven		
and trouble	ve·a·mal		
[lie] within	be·qir·bah	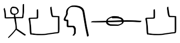	
Destruction	haw·wo·wt		Psalm 55:11
[is] within	be·qir·bah	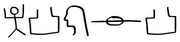	

never	ve·lo	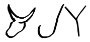	
leave	ya·meesh	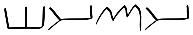	
the streets	me·re·cho·vah	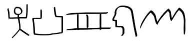	
oppression	tokh	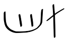	
and deceit	u·mir·mah	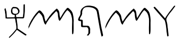	
For	kee	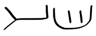	Psalm 55:12
it is not	lo	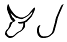	
an enemy	o·w·yev	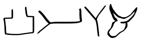	
who insults me	ye·cha·re·phe·nee	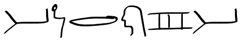	
that I could endure	ve·es·sa	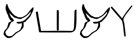	
It is not	lo	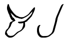	
a foe	me·san·ee	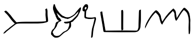	
against me	a·lay	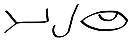	
who rises	hig·deel	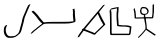	
I could hide	ve·es·sa·ter	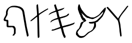	
from him	mim·men·nu	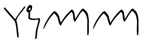	
But it is you	ve·at·tah	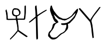	Psalm 55:13
a man	e·no·wosh	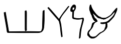	
like myself	ke·er·kee	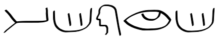	
my companion	al·lu·phee	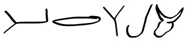	
and close friend	u·me·yud·da·ee	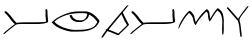	
We	a·sher	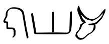	Psalm 55:14
together	yach·daw	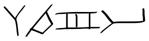	
shared sweet	nam·teeq	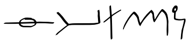	
fellowship	so·wd	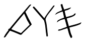	
into the house	be·vet	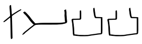	
of God	e·lo·heem	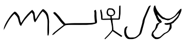	

we walked	ne·hal·lekh	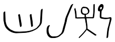	
with the crowd	be·ra·gesh		
Let death seize them by surprise	yash·shī·ma·wɛt	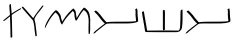	Psalm 55:15
	ʿa·lē·mo	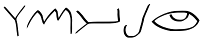	
let them go down	ye·re·du	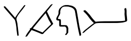	
to Sheol	she·o·wl		
alive	chay·yeem	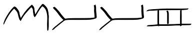	
for	kee	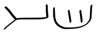	
evil	ra·o·wt		
in their homes	bim·gu·ram		
is with them	be·qir·bam	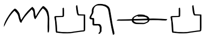	
But I	a·nee	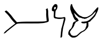	Psalm 55:16
to	el		
God	e·lo·heem		
call	eq·ra	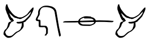	
and the LORD	va·YHVH	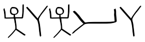	
saves me	yo·wo·shee·e·nee	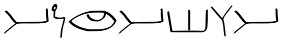	
and night	e·rev		Psalm 55:17
Morning	va·vo·qer	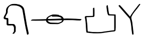	
noon	ve·tsa·ho·ra·yim		
in distress	a·see·chah	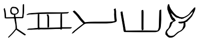	
I cry out	ve·e·he·meh		
and He hears	vay·yish·ma		
my voice	qo·w·lee		
He redeems	pa·dah		Psalm 55:18
in peace	ve·sha·lo·wm	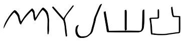	
my soul	naph·shee		

from the battle	miq·qa·rav	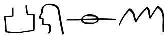	
[waged] against me	lee	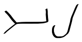	
even though	kee	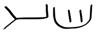	
many	ve·rab·beem	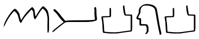	
oppose	ha·yu	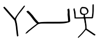	
me	im·ma·dee		
will hear	yish·ma		Psalm 55:19
God	el		
and humiliate them —	ve·ya·a·nem		
the One enthroned	ve·yo·shev	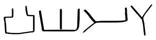	
for the ages —	qe·dem	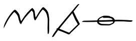	
Selah	se·lah	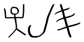	
because	a·sher		
they do not	en	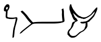	
change	cha·lee·pho·wt	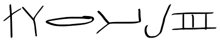	
	la·mo		
and they have no	ve·lo		
fear	ya·re·u		
of God	e·lo·heem		
My companion attacks	sha·lach	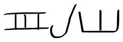	Psalm 55:20
	ya·daw		
his friends	bish·lo·maw	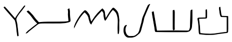	
he violates	chil·lel	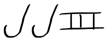	
his covenant	be·ree·to	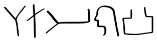	
is smooth	cha·le·qu	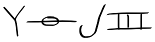	Psalm 55:21
as butter	mach·ma·ot	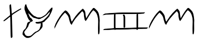	
His speech	pee	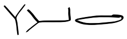	

but war	u·qa·rav	
is in his heart	lib·bo	
are softer	rak·ku	
His words	de·va·raw	
than oil	mish·she·men	
yet they are	ve·hem·mah	
swords unsheathed	phe·ti·cho·wt	
Cast	hash·lekh	Psalm 55:22
upon	al	
the LORD	YHVH	
your burden	ye·ha·ve·kha	
and He	ve·hu	
will sustain you	ye·khal·ke·le·kha	
He will never	lo	
let	yit·ten	
	le·o·w·lam	
be shaken	mo·wt	
the righteous	lats·tsad·deeq	
But You	ve·at·tah	Psalm 55:23
O God	e·lo·heem	
will bring them down	to·w·ri·dem	
to the Pit	liv·er	
of destruction	sha·chat	
men	an·she	
of bloodshed	da·meem	
and deceit	u·mir·mah	
will not	lo	

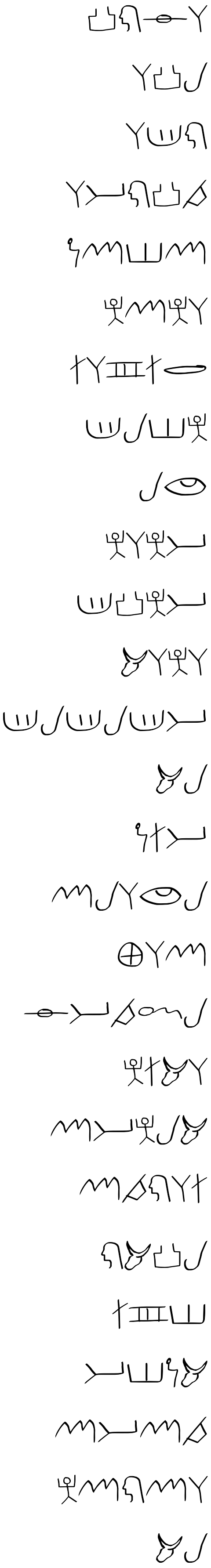

live out half	ye·che·tsu	𐤉𐤇𐤑𐤅	
their days	ye·me·hem	𐤉𐤌𐤉𐤄𐤌	
But I	va·a·nee	𐤅𐤀𐤍𐤉	
will trust	ev·tach	𐤀𐤁𐤈𐤇	
in You	bakh	𐤁𐤊	
For the choirmaster	lam·nats·tse·ach	𐤋𐤌𐤍𐤑𐤇	Psalm 56:1
To the tune of	al	𐤏𐤋	
“ A Dove	yo·w·nat	𐤉𐤅𐤍𐤕	
Oaks ”	e·lem	𐤀𐤋𐤌	
on Distant	re·cho·qeem	𐤓𐤇𐤒𐤉𐤌	
of David	le·da·wid	𐤋𐤃𐤅𐤃	
A Miktam	mikh·tam	𐤌𐤊𐤕𐤌	
seized	be·e·choz	𐤁𐤀𐤇𐤆	
him	o·to	𐤀𐤕𐤅	
when the Philistines	phe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
in Gath	be·gat	𐤁𐤂𐤕	
Be merciful to me	chan·ne·nee	𐤇𐤍𐤍𐤉	
O God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
for	kee	𐤊𐤉	
are hounding me	she·a·pha·nee	𐤔𐤀𐤐𐤍𐤉	
men	e·no·wosh	𐤀𐤍𐤅𐤔	
all	kal	𐤊𐤋	
day	hay·yo·wm	𐤄𐤉𐤅𐤌	
their attack	lo·chem	𐤋𐤇𐤌	
they press	yil·cha·tse·nee	𐤉𐤋𐤇𐤑𐤍𐤉	
pursue me	sha·a·phu	𐤔𐤀𐤐𐤅	Psalm 56:2
My enemies	wr·ray	𐤔𐤅𐤓𐤓𐤉	

all	kal	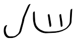	
day [long]	hay·yo·wm	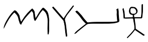	
for	kee	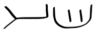	
many	rab·beem	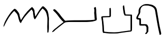	
assail	lo·cha·meem		
me	lee	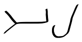	
proudly	ma·ro·wm		
When	yo·wm		Psalm 56:3
I am afraid	ee·ra	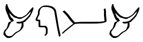	
I	a·nee	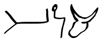	
in You	e·le·kha	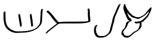	
put my trust	ev·tach	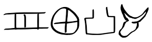	
In God	be·lo·heem		Psalm 56:4
I praise —	a·hal·lel		
whose word	de·va·ro	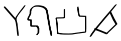	
in God	be·lo·heem		
I trust	ba·tach·tee	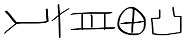	
I will not	lo		
be afraid	ee·ra	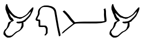	
What	mah	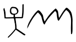	
do	ya·a·seh		
can man	va·sar		
to me ?	lee	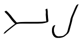	
All day long	kal	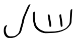	Psalm 56:5
	hay·yo·wm	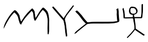	
my words	de·va·ray		
they twist	ye·ats·tse·vu	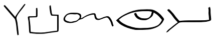	

[are] on my	a·lay	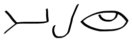	
all	kal		
their thoughts	mach·she·vo·tam	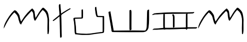	
demise	la·ra		
They conspire	ya·gu·ru		Psalm 56:6
they lurk	yats·pī·nu		
they	hem·mah		
my steps	a·qe·vay	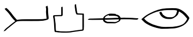	
watch	yish·mo·ru	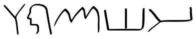	
while	ka·a·sher		
they wait	qiw·wu	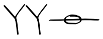	
to take my life	naph·shee	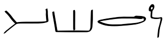	
In spite of	al		Psalm 56:7
such sin	a·ven		
{will} they escape	pal·let	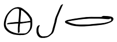	
?	la·mo		
In Your anger	be·aph		
the nations	am·meem		
cast down	ho·w·red		
O God	e·lo·heem		
of my wanderings	no·dee	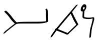	Psalm 56:8
have taken account	sa·phar·tah		
You	at·tah		
Put	see·mah	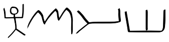	
my tears	dim·a·tee		
in Your bottle —	ve·no·de·kha		
[are they] not	ha·lo	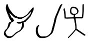	

in Your book ?	be·siph·ra·te·kha		
Then	az		Psalm 56:9
will retreat	ya·shu·vu		
my enemies	o·wy·vay	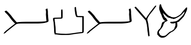	
	a·cho·wr		
on the day	be·yo·wm	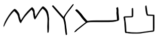	
I cry for help	eq·ra	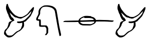	
By this	zeh	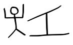	
I will know	ya·da·tee		
that	kee	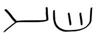	
God [is]	e·lo·heem	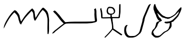	
on my side	lee	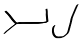	
In God	be·lo·heem		Psalm 56:10
I praise	a·hal·lel	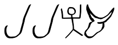	
whose word	da·var		
in the LORD	ba·YHVH	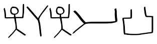	
I praise	a·hal·lel	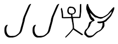	
whose word	da·var		
in God	be·lo·heem		Psalm 56:11
I trust	ba·tach·tee	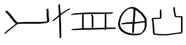	
I will not	lo		
be afraid	ee·ra	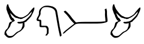	
What	mah	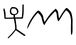	
do	ya·a·seh		
can man	a·dam		
to me ?	lee	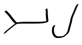	
[are] upon me	a·lay	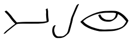	Psalm 56:12

O God	e·lo·heem		
Your vows	ne·da·re·kha	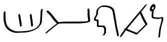	
I will render	a·shal·lem		
thank offerings	to·w·dot		
to You	lakh	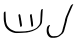	
For	kee	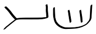	Psalm 56:13
You have delivered	hits·tsal·ta		
my soul	naph·shee		
from death	mim·ma·vet		
	ha·lo	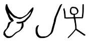	
and my feet	rag·lay	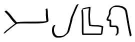	
from stumbling	mid·de·chee	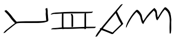	
that I may walk	le·hit·hal·lekh		
before	liph·ne		
God	e·lo·heem		
in the light	be·o·wr		
of life	ha·chay·yeem	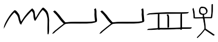	
For the choirmaster. [To the tune of]	lam·nats·tse·ach		Psalm 57:1
	al		
“ Do Not Destroy ”	tash·chet		
of David	le·da·wid		
A Miktam	mikh·tam		
when he fled	be·va·re·cho		
from	mip·pe·ne·sha		
Saul	ul		
into the cave	bam·me·a·rah		

Have mercy on me	chan·ne·nee	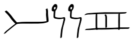	
O God	e·lo·heem	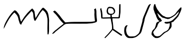	
have mercy	chan·ne·nee	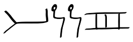	
for	kee	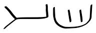	
in You	ve·kha	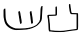	
takes refuge	cha·sa·yah	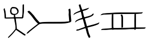	
my soul	naph·shee	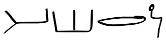	
In the shadow	u·ve·tsel	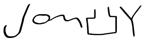	
of Your wings	ke·na·phe·kha	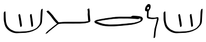	
I will take shelter	ech·seh	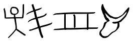	
until	ad	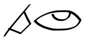	
has passed	ya·a·vor	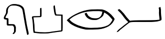	
the danger	haw·wo·wt	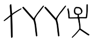	
I cry out	eq·ra	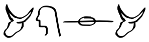	Psalm 57:2
to God	le·lo·heem	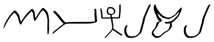	
Most High	el·yo·wn	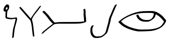	
to God	la·el	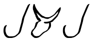	
who fulfills	go·mer	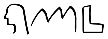	
His purpose for me	a·lay	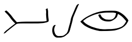	
He reaches down	yish·lach	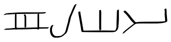	Psalm 57:3
from heaven	mish·sha·ma·yim	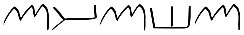	
and saves me	ve·yo·wo·shee·e·nee	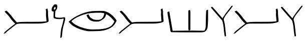	
He rebukes	che·reph	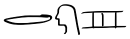	
those who trample me	sho·a·phee	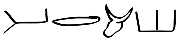	
Selah	se·lah	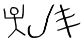	
sends forth	yish·lach	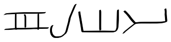	
God	e·lo·heem	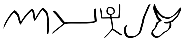	

His loving devotion	chas·do		
and His truth	va·a·mit·to	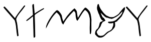	
My soul	naph·shee	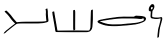	Psalm 57:4
[is] among	be·to·wkh		
the lions	le·va·im		
I lie down	esh·ke·vah		
with ravenous beasts —	lo·ha·teem	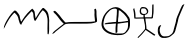	
	be·ne	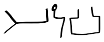	
[with] men	a·dam		
whose teeth	ne·hem	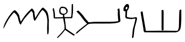	
are spears	cha·neet	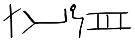	
and arrows	ve·chits·tseem		
whose tongues	u·le·sho·w·nam		
swords	che·rev		
are sharp	chad·dah	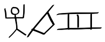	
Be exalted	ru·mah		Psalm 57:5
above	al		
the heavens	hash·sha·ma·yim		
O God	e·lo·heem		
cover	al		
all	kal		
the earth	ha·a·rets		
may Your glory	ke·vo·w·de·kha		
a net	re·shet		Psalm 57:6
They spread	he·khee·nu	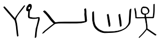	
for my feet	liph·a·may		
was despondent	ka·phaph		

my soul	naph·shee	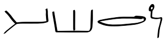	
They dug	ka·ru	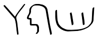	
before me	le·pha·nay	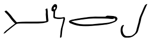	
a pit	shee·chah	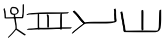	
but they themselves have fallen	na·phe·lu	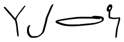	
into it !	ve·to·w·khah	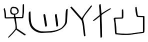	
Selah	se·lah	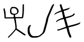	
is steadfast	na·kho·wn	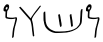	Psalm 57:7
My heart	lib·bee	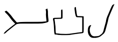	
O God	e·lo·heem	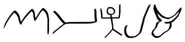	
is steadfast	na·kho·wn	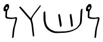	
my heart	lib·bee	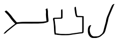	
I will sing	a·shee·rah	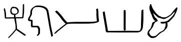	
and make music	va·a·zam·me·rah	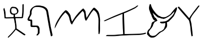	
Awake	u·rah	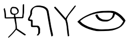	Psalm 57:8
my glory !	khe·vo·w·dee	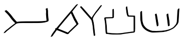	
Awake	u·rah	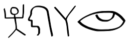	
O harp	han·ne·vel	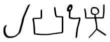	
and lyre !	ve·khin·no·wr	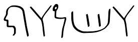	
I will awaken	a·ee·rah	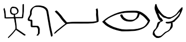	
the dawn	sha·char	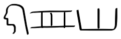	
I will praise You	o·wd·kha	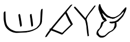	Psalm 57:9
among the nations	va·am·meem	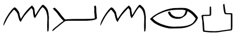	
O Lord	a·do·nay	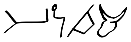	
I will sing Your praises	a·zam·mer·kha	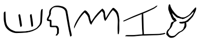	
	bal	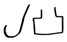	

among the peoples	um·meem	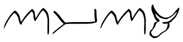	
For	kee	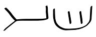	Psalm 57:10
reaches	ga·dol		
to	ad		
the heavens	sha·ma·yim	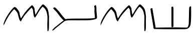	
Your loving devotion	chas·de·kha		
and	ve·ad		
to the clouds	she·cha·qeem	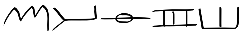	
Your faithfulness	a·mit·te·kha		
Be exalted	ru·mah		Psalm 57:11
above	al		
the heavens	sha·ma·yim	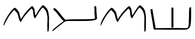	
O God	e·lo·heem		
cover	al		
all	kal	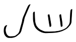	
the earth	ha·a·rets		
may Your glory	ke·vo·w·de·kha		
For the choirmaster	lam·nats·tse·ach		Psalm 58:1
To the tune of	al		
“ Do Not Destroy ”	tash·chet		
of David	le·da·wid		
A Miktam	mikh·tam		
Do you indeed	ha·um·nam		
O rulers ?	e·lem	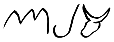	
justly	tse·deq	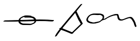	
speak	te·dab·be·run		
uprightly	me·sha·reem	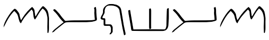	

Do you judge	tish·pe·tu		
O sons	be·ne	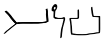	
of men ?	a·dam		
No	aph		Psalm 58:2
in your hearts	be·lev	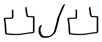	
injustice	o·w·lot		
you devise	tiph·a·lun		
on the earth	ba·a·rets		
violence	cha·mas	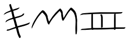	
with your hands	ye·de·khem	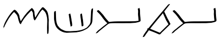	
you mete out	te·phal·le·sun	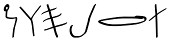	
are estranged	zo·ru	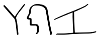	Psalm 58:3
The wicked	re·sha·eem		
from the womb	me·ra·chem	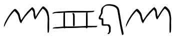	
go astray	ta·u		
from birth	mib·be·ten		
the liars	do·ve·re		
	kha·zav		
Their venom	cha·mat	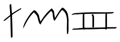	Psalm 58:4
-	la·mo		
[is] like	kid·mut		
the venom	cha·mat	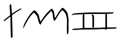	
of a snake	na·chash	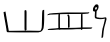	
like	ke·mo		
a cobra	phe·ten		
that shuts	che·resh		
	ya·tem		

its ears	a·ze·no	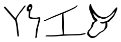	
	a·sher	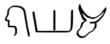	Psalm 58:5
refusing	lo	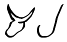	
to hear	yish·ma	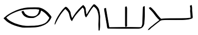	
the tune	le·qo·wl	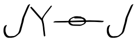	
of the charmer	me·la·cha·sheem	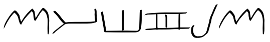	
weaves his spell	cho·w·ver	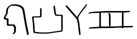	
	cha·va·reem	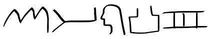	
who skillfully	me·chuk·kam	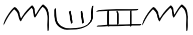	
O God	elo·heem	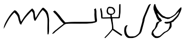	Psalm 58:6
shatter	ha·ras	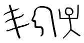	
their teeth	shin·ne·mo	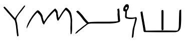	
in their mouths	be·phee·mo	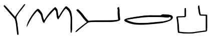	
the fangs	mal·te·o·wt	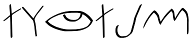	
of the lions	ke·phee·reem	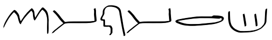	
tear out	ne·tots	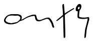	
O LORD	YHVH	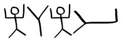	
May they vanish	yim·ma·a·su	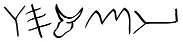	Psalm 58:7
like	khe·mo	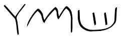	
water	ma·yim	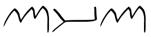	
that runs off	yit·hal·le·khu	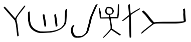	
	la·mo	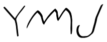	
when they draw the bow	yid·rokh	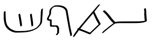	
may their arrows	chits·tso	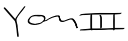	
	ke·mo	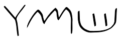	
be blunted	yit·mo·la·lu	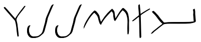	
Like	ke·mo	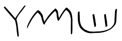	Psalm 58:8

a slug	be·lul	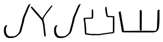	
in its slime	te·mes	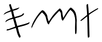	
that dissolves	ya·ha·lokh	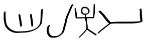	
stillborn child	ne·phel	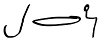	
like a woman's	e·shet	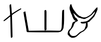	
may they never	bal	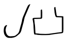	
see	cha·zu	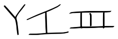	
the sun	sha·mesh	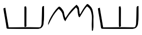	
Before	be·te·rem	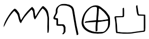	Psalm 58:9
can feel	ya·vee·nu	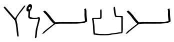	
your pots	see·ro·te·khem	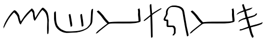	
[the burning] thorns —	a·tad	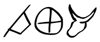	
or	ke·mo	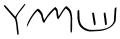	
whether green	chay	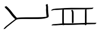	
	ke·mo	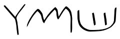	
dry —	cha·ro·wn	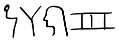	
He will sweep them away	yis·a·ren·nu	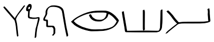	
will rejoice	yis·mach	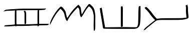	Psalm 58:10
The righteous	tsad·deeq	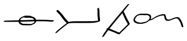	
when	kee	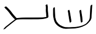	
they see	cha·zah	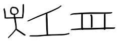	
they are avenged	na·qam	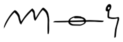	
their feet	pe·a·maw	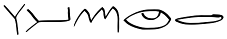	
they will wash	yir·chats	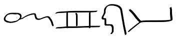	
in the blood	be·dam	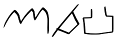	
of the wicked	ha·ra·sha	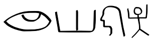	
will say	ve·yo·mar	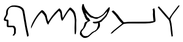	Psalm 58:11

Then men	a·dam	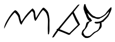	
“ There is surely	akh	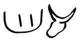	
a reward	pe·ree	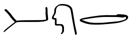	
for the righteous !	lats·tsad·deeq	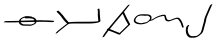	
surely	akh	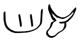	
There is	yesh	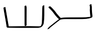	
a God	e·lo·heem	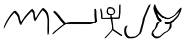	
who judges	sho·phe·teem	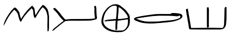	
the earth ! ”	ba·a·rets	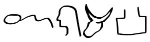	
For the choirmaster	lam·nats·tse·ach	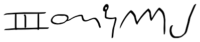	Psalm 59:1
To the tune of	al	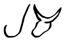	
“ Do Not Destroy ”	tash·chet	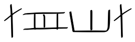	
of David	le·da·wid	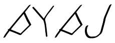	
A Miktam	mikh·tam	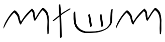	
sent	bish·lo·ach	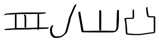	
when Saul	sha·ul	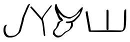	
men to watch	vay·yish·me·ru	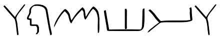	
-	et	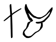	
[David’s] house	hab·ba·yit	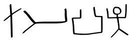	
in order to kill him	la·ha·mee·to	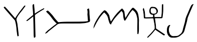	
Deliver me	hats·tsee·le·nee	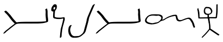	
from my enemies	me·o·ye·vay	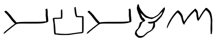	
O my God	e·lo·hay	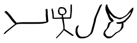	
from those who rise against me	mi·mit·qo·wm·may	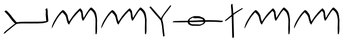	
protect me	te·sag·ge·ve·nee	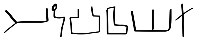	
Deliver me	hats·tsee·le·nee	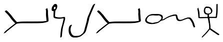	Psalm 59:2
from workers	mip·po·a·le	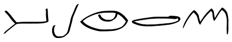	

of iniquity	a·ven	און	
	u·me·an·she	ומאנשי	
from men of bloodshed	da·meem	דמים	
and save me	ho·wo·shee·e·nee	הושיעני	
	kee	כי	Psalm 59:3
See	hin·neh	הנה	
how they lie in wait	a·re·vu	ארבו	
for me	le·naph·shee	לנפשי	
conspire	ya·gu·ru	יגורו	
against me	a·lay	עלי	
Fierce men	a·zeem	עזים	
for no	lo	לא	
transgression	phish·ee	פשעי	
[or]	ve·lo	ולא	
sin [of my own]	chat·ta·tee	חטאתי	
O LORD	YHVH	יהוה	
For no	be·lee	בלי	Psalm 59:4
fault of my own	a·won	עון	
they move swiftly	ye·ru·tsun	ירוצון	
to attack me	ve·yik·ko·w·na·nu	ויכוננו	
Arise	u·rah	עורה	
to help me	liq·ra·tee	לקראתי	
and take notice	u·re·ʾēh	וראה	
	ve·at·tah	ואתה	Psalm 59:5
O LORD	YHVH	יהוה	
God	e·lo·heem	אלהים	
of Hosts	tse·va·o·wt	צבאות	

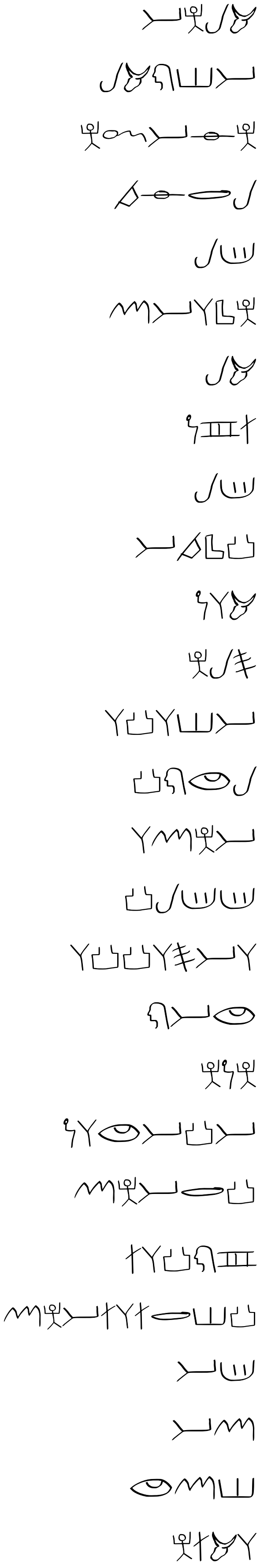

the God	e·lo·he	
of Israel	yis·ra·el	
rouse Yourself	ha·qee·tsah	
to punish	liph·qod	
all	kal	
the nations	hag·go·w·yim	
show no	al	
mercy	ta·chon	
to the	kal	
traitors	bo·ge·de	
wicked	a·ven	
Selah	se·lah	
They return	ya·shu·vu	Psalm 59:6
in the evening	la·e·rev	
snarling	ye·he·mu	
like dogs	khak·ka·lev	
and prowling around	vee·so·wv·vu	
the city	eer	
See what	hin·neh	Psalm 59:7
they spew	yab·bee·un	
from their mouths —	be·phee·hem	
sharp words	cha·ra·vo·wt	
from their lips :	be·siph·to·w·te·hem	
“ For	kee	
who	mee	
can hear us ? ”	sho·me·a	
But You	ve·at·tah	Psalm 59:8

O LORD	YHVH		
laugh	tis·chaq	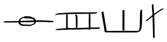	
at them	la·mo		
You scoff	til·ag		
at all	le·khal		
the nations	go·w·yim	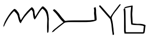	
O my strength	uz·zo	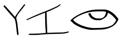	Psalm 59:9
for You	e·le·kha	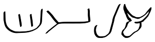	
I will keep watch	esh·mo·rah		
because [You]	kee	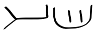	
O God	e·lo·heem		
are my fortress	mis·gab·bee		
My God	e·lo·he		Psalm 59:10
of loving devotion	chas·do		
will come to meet me	ye·qad·de·me·nee		
God	e·lo·heem		
will let me stare down	yar·e·nee		
my foes	ve·sho·re·ray		
Do not	al		Psalm 59:11
kill them	ta·har·gem		
or	pen		
will forget	yish·ke·chu	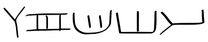	
my people	am·mee		
Scatter them	ha·nee·e·mo		
by Your power	ve·che·le·kha	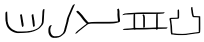	
and bring them down	ve·ho·w·ree·de·mo	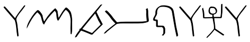	

our shield	ma·gin·ne·nu		
O Lord	a·do·nay		
By the sins	chat·tat		Psalm 59:12
of their mouths	pee·mo	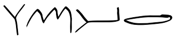	
and the words	de·var		
of their lips	se·pha·te·mo		
let them be trapped	ve·yil·la·khe·du	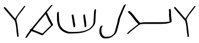	
in their pride	vig·o·w·nam		
in the curses	u·me·a·lah		
and lies	u·mik·ka·chash		
they utter	ye·sap·pe·ru	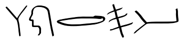	
Consume	kal·leh	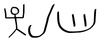	Psalm 59:13
[them] in wrath	ve·che·mah	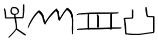	
consume them	kal·leh	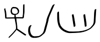	
till they are no more	ve·e·ne·mo	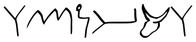	
so it may be known	ve·ye·de·u		
that	kee	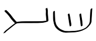	
God	e·lo·heem		
rules	mo·shel	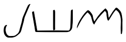	
over Jacob	be·ya·a·qov		
to the ends	le·aph·se		
of the earth	ha·a·rets		
Selah	se·lah	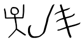	
They return	ve·ya·shu·vu		Psalm 59:14
in the evening	la·e·rev		
snarling	ye·he·mu	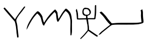	
like dogs	khak·ka·lev		

and prowling around	vee·so·wv·vu	ויסובבו	
the city	eer	עיר	
They	hem·mah	המה	Psalm 59:15
scavenge	ye·nu·ʿun	ינועון	
for food	le·e·khol	לאכל	
if	im	אם	
they are not	lo	לא	
satisfied	yis·be·u	ישבעו	
and growl	vay·ya·lee·nu	וילינו	
But I	va·a·nee	ואני	Psalm 59:16
will sing	a·sheer	אשיר	
of Your strength	uz·ze·kha	עזך	
and proclaim	va·a·ran·nen	וארנן	
in the morning	lab·bo·qer	לבקר	
Your loving devotion	chas·de·kha	חסדך	
For	kee	כי	
You are	ha·yee·ta	היית	
my fortress	mis·gav	משגב	
	lee	לי	
my refuge	u·ma·no·ws	ומנוס	
in times	be·yo·wm	ביום	
of trouble	tsar	צר	
	lee	לי	
O my strength	uz·zee	עזי	Psalm 59:17
To You	e·le·kha	אליך	
I sing praises	a·zam·me·rah	אזמרה	
for	kee	כי	

You, O God	e·lo·heem	
are my fortress	mis·gab·bee	
my God	e·lo·he	
of loving devotion	chas·dee	
For the choirmaster	lam·nats·tse·ach	Psalm 60:1
To the tune of	al	
“ The Lily	shu·shan	
of the Covenant ”	e·dut	
A Miktam	mikh·tam	
of David	le·da·wid	
for instruction	le·lam·med	
When he fought	be·hats·tso·w·to	
-	et	
	a·ram	
Aram-naharaim	na·ha·ra·yim	
-	ve·et	
	a·ram	
and Aram-zobah	tso·w·vah	
returned	vay·ya·shav	
and Joab	yo·w·av	
and struck down	vay·yakh	
-	et	
Edomites	e·do·wm	
in the Valley	be·ge	
of Salt	me·lach	
12,000 {}	she·nem	
	a·sar	

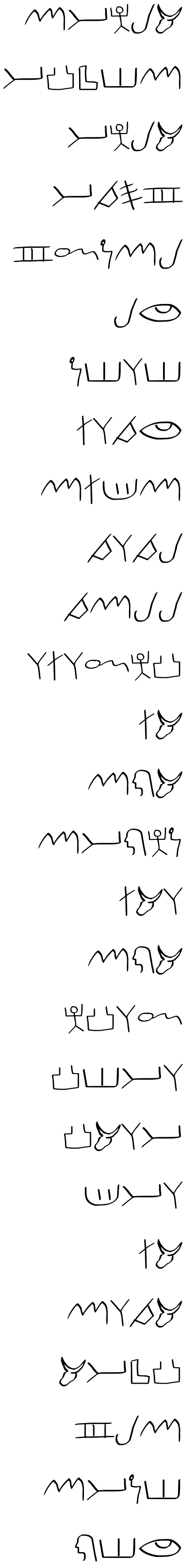

	a·leph	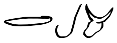	
O God	e·lo·heem	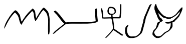	
You have rejected us	ze·nach·ta·nu	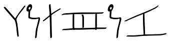	
You have broken us	phe·rats·ta·nu	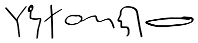	
You have been angry	a·naph·ta	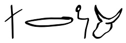	
restore	te·sho·w·vev	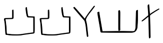	
us !	la·nu	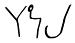	
You have shaken	hir·ash·tah	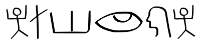	Psalm 60:2
the land	e·rets	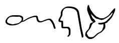	
and torn it open	pe·tsam·tah	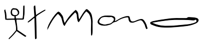	
Heal	re·phah	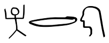	
its fractures	she·va·re·ha	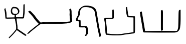	
for	khee	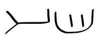	
it is quaking	ma·tah	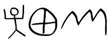	
You have shown	hir·ee·tah	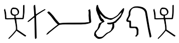	Psalm 60:3
Your people	am·me·kha	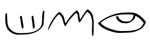	
hardship	qa·shah	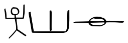	
You made us drink	hish·qee·ta·nu	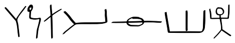	
from the wine	ya·yin	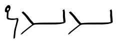	
we are staggered	tar·e·lah	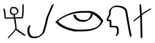	
You have raised	na·tat·tah	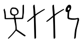	Psalm 60:4
for those who fear You	lee·re·e·kha	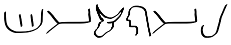	
a banner	nes		
that they may flee	le·hit·no·w·ses	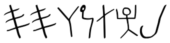	
	mip·pe·ne	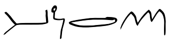	
the bow	qo·shet	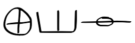	
Selah	se·lah	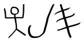	

that	le·ma·an	𐤋𐤌𐤏𐤍	Psalm 60:5
may be delivered	ye·cha·le·tsun	𐤉𐤇𐤋𐤑𐤅𐤍	
Your beloved	ye·dee·de·kha	𐤉𐤃𐤉𐤃𐤉𐤊	
and save us	ho·wo·shee·ah	𐤄𐤅𐤔𐤉𐤏𐤄	
with Your right hand	ye·mee·ne·kha	𐤉𐤌𐤉𐤍𐤊	
Respond	va·ʿa·nē·nu	𐤅𐤏𐤍𐤍𐤅	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	Psalm 60:6
has spoken	dib·ber	𐤃𐤁𐤓	
from His sanctuary :	be·qa·de·sho	𐤁𐤒𐤃𐤔𐤅	
“ I will triumph !	e·lo·zah	𐤀𐤏𐤋𐤆𐤄	
I will parcel out	a·chal·le·qah	𐤀𐤇𐤋𐤒𐤄	
Shechem	she·khem	𐤔𐤊𐤌	
the Valley	ve·e·meq	𐤅𐤏𐤌𐤒	
of Succoth	suk·ko·wt	𐤎𐤊𐤅𐤕	
and apportion	a·mad·ded	𐤀𐤌𐤃𐤃	
is Mine	lee	𐤋𐤉	Psalm 60:7
Gilead	gil·ad	𐤂𐤋𐤏𐤃	
is Mine	ve·lee	𐤅𐤋𐤉	
and Manasseh	me·nash·sheh	𐤌𐤍𐤔𐤄	
Ephraim	ve·eph·ra·yim	𐤅𐤀𐤐𐤓𐤉𐤌	
is My helmet	ma·o·wz	𐤌𐤏𐤅𐤆	
	ro·shee	𐤓𐤀𐤔𐤉	
Judah [is]	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
My scepter	me·cho·qe·qee	𐤌𐤇𐤒𐤒𐤉	
Moab	mo·w·av	𐤌𐤅𐤀𐤁	Psalm 60:8
is My washbasin	seer	𐤎𐤉𐤓	
	rach·tsee	𐤓𐤇𐤑𐤉	

upon	al	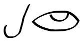	
Edom	e·do·wm	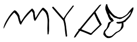	
I toss	ash·leekh	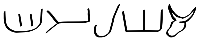	
My sandal	na·a·lee	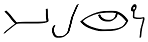	
over	a·lay	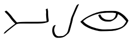	
Philistia	pe·le·shet	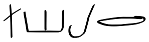	
I shout in triumph ”	hit·ro·a·ee	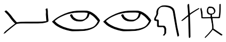	
Who	mee	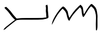	Psalm 60:9
will bring me	yo·vi·le·nee	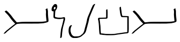	
city ?	eer	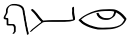	
to the fortified	ma·tso·wr	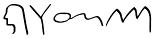	
Who	mee	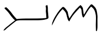	
will lead me	na·cha·nee	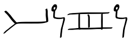	
to	ad	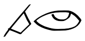	
Edom ?	e·do·wm	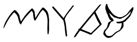	
Have You not	ha·lo	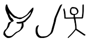	Psalm 60:10
	at·tah	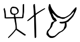	
O God ?	e·lo·heem	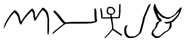	
rejected us	ze·nach·ta·nu	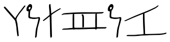	
Will You no longer	ve·lo	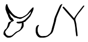	
march out	te·tse	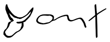	
O God	e·lo·heem	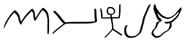	
with our armies ?	be·tsiv·o·w·te·nu	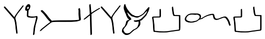	
Give	ha·vah	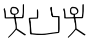	Psalm 60:11
us	la·nu	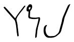	
aid	ez·rat	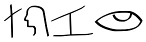	
against the enemy	mits·tsar	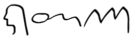	

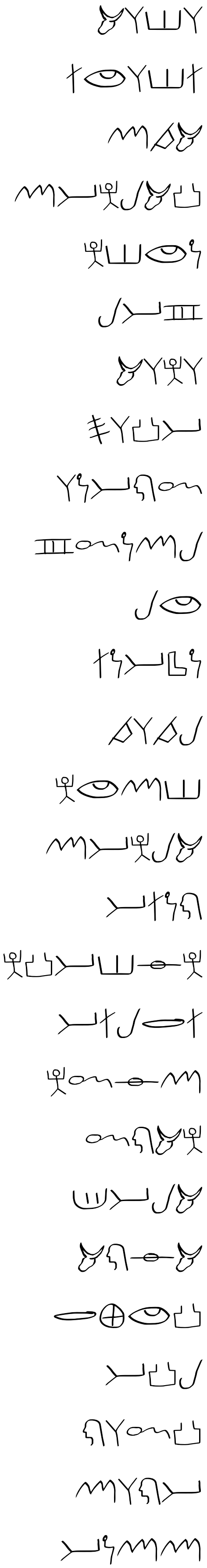

is worthless	ve·shaw	
for the help	te·shu·at	
of man	ʾa·dam	
With God	be·lo·heem	Psalm 60:12
we will perform	na·a·seh	
with valor	cha·yil	
and He	ve·hu	
will trample	ya·vus	
our enemies	tsa·re·nu	
For the choirmaster	lam·nats·tse·ach	Psalm 61:1
With	al	
stringed instruments	ne·gee·nat	
Of David	le·da·wid	
Hear	shim·ah	
O God	e·lo·heem	
my cry	rin·na·tee	
attend	haq·shee·vah	
to my prayer	te·phil·la·tee	
From the ends	miq·tseh	Psalm 61:2
of the earth	ha·a·rets	
to You	e·le·kha	
I call out	eq·ra	
is faint	ba·a·toph	
whenever my heart	lib·bee	
to the rock	be·tsur	
[that] is higher	ya·rum	
than I	mim·men·nee	

Lead me	tan·che·nee	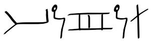	
For	kee	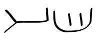	Psalm 61:3
You have been	ha·yee·ta	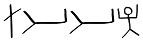	
my refuge	mach·seh	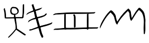	
	lee	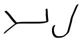	
a tower	mig·dal	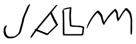	
of strength	oz	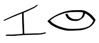	
against	mip·pe·ne	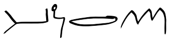	
the enemy	o·w·yev	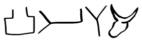	
Let me dwell	a·gu·rah	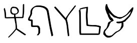	Psalm 61:4
in Your tent	ve·a·ha·le·kha	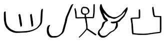	
forever	o·w·la·meem	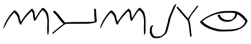	
and take refuge	e·che·seh	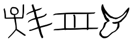	
in the shelter	ve·se·ter	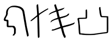	
of Your wings	ke·na·phe·kha	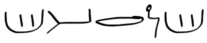	
Selah	se·lah	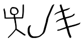	
For	kee	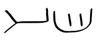	Psalm 61:5
You	at·tah	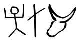	
O God	e·lo·heem	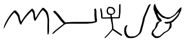	
have heard	sha·ma·ta	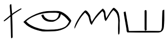	
my vows	lin·da·ray	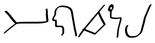	
You have given me	na·ta·ta	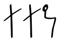	
the inheritance	ye·rush·shat	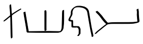	
reserved for those who fear	yir·e	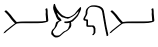	
Your name	she·me·kha	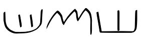	
the days	ya·meem	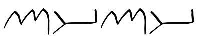	Psalm 61:6
of	al	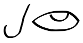	

life	ye·me	𐤉𐤌𐤉	
the king’s	me·lekh	𐤌𐤋𐤊	
Increase	to·w·seeph	𐤕𐤅𐤎𐤉𐤐	
may his years	no·w·taw	𐤔𐤍𐤅𐤕𐤉𐤅	
	ke·mo	𐤊𐤌𐤅	
span many generations	dor	𐤃𐤓	
	va·dor	𐤅𐤃𐤓	
May he sit enthroned	ye·shev	𐤉𐤔𐤁	Psalm 61:7
forever	o·w·lam	𐤏𐤅𐤋𐤌	
presence	liph·ne	𐤋𐤐𐤍𐤉	
in God’s	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
Your loving devotion	che·sed	𐤇𐤎𐤃	
and Your faithfulness	ve·e·met	𐤅𐤀𐤌𐤕	
appoint	man	𐤌𐤍	
to guard him	yin·tse·ru·hu	𐤉𐤍𐤑𐤓𐤄𐤅	
Then	ken	𐤊𐤍	Psalm 61:8
sing praise	a·zam·me·rah	𐤀𐤆𐤌𐤓𐤄	
to Your name	shim·kha	𐤔𐤌𐤊	
I will ever	la·ad	𐤋𐤏𐤃	
and fulfill	le·shal·le·mee	𐤋𐤔𐤋𐤌𐤉	
my vows	ne·da·ray	𐤍𐤃𐤓𐤉	
day	yo·wm	𐤉𐤅𐤌	
by day	yo·wm	𐤉𐤅𐤌	
For the choirmaster	lam·nats·tse·ach	𐤋𐤌𐤍𐤑𐤇	Psalm 62:1
According to	al	𐤏𐤋	
Jeduthun	ye·du·tun	𐤉𐤃𐤅𐤕𐤅𐤍	

A Psalm	miz·mo·wr	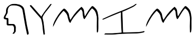	
of David	le·da·wid	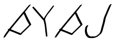	
alone	akh	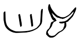	
In	el	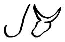	
God	e·lo·heem	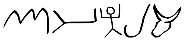	
finds rest	du·mee·yah	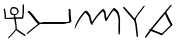	
my soul	naph·shee	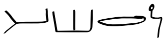	
comes from Him	mim·men·nu	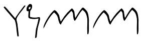	
my salvation	ye·shu·a·tee	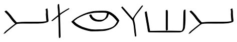	
alone	akh	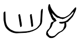	Psalm 62:2
He	hu	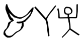	
is my rock	tsu·ree	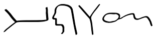	
and my salvation	vee·shu·a·tee	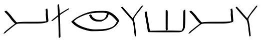	
[He is] my fortress	mis·gab·bee	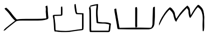	
I will never	lo	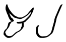	
be shaken	em·mo·wt	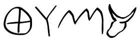	
	rab·bah	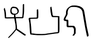	
How long	ad	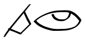	Psalm 62:3
	a·nah	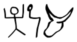	
will you threaten	te·ho·wt·tu	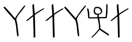	
	ʿal	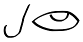	
a man ?	eesh	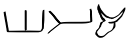	
of you throw him down	te·rats·tse·chu	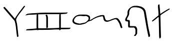	
Will all	khul·le·khem	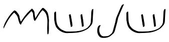	
wall	ke·qeer	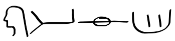	
like a leaning	na·tui	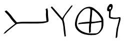	
fence ?	ga·der	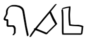	

or a tottering	had·de·chu·yah		
They fully	akh		Psalm 62:4
from his lofty perch	mis·se·e·to		
intend	ya·a·tsu		
to cast him down	le·had·dee·ach	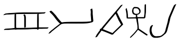	
they delight	yir·tsu		
in lies	kha·zav		
with their mouths	be·phee		
they bless	ye·va·re·khu		
	u·ve·qir·bam	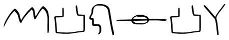	
but inwardly they curse	ye·qal·lu	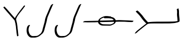	
Selah	se·lah	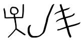	
alone	akh		Psalm 62:5
in God	le·lo·heem		
Rest	do·wm·mee		
O my soul	naph·shee		
for	kee	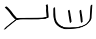	
comes from Him	mim·men·nu	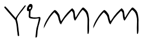	
my hope	tiq·va·tee	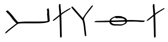	
alone	akh		Psalm 62:6
He	hu		
is my rock	tsu·ree		
and my salvation	vee·shu·a·tee		
[He is] my fortress	mis·gab·bee		
I will not	lo		
be shaken	em·mo·wt		
rest on	al		Psalm 62:7

God	e·lo·heem		
My salvation	yish·ee		
and my honor	u·khe·vo·w·dee		
rock	tsur		
my strong	uz·zee		
my refuge	mach·see	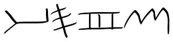	
is in God	be·lo·heem		
Trust	bit·chu		Psalm 62:8
in Him	vo		
at all	ve·khal		
times	et		
O people	am		
pour out	shiph·khu		
before Him	le·pha·naw	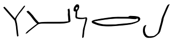	
your hearts	le·vav·khem		
God	e·lo·heem		
is our refuge	ma·cha·seh	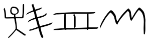	
	la·nu	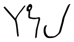	
Selah	se·lah	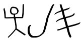	
[are] but	akh		Psalm 62:9
a vapor	he·vel		
Lowborn	be·ne	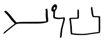	
men	a·dam		
but a lie	ka·zav		
the exalted	be·ne	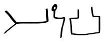	
	eesh	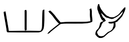	
Weighed on the scale	be·mo·ze·na·yim		

go up	la·a·lo·wt	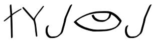	
they	hem·mah	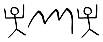	
they are but a vapor	me·he·vel	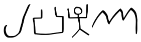	
together	ya·chad	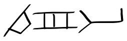	
Place no	al	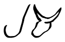	Psalm 62:10
trust	tiv·te·chu	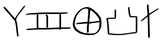	
in extortion	ve·o·sheq	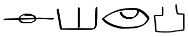	
in stolen goods	u·ve·ga·zel	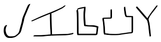	
	al	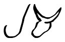	
or false hope	teh·ba·lu	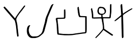	
your riches	cha·yil	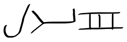	
If	kee	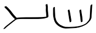	
increase	ya·nuv	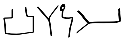	
do not	al	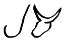	
set	ta·shee·tu	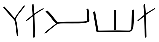	
your heart [upon them]	lev	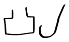	
once	a·chat	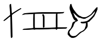	Psalm 62:11
has spoken	dib·ber	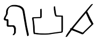	
God	e·lo·heem	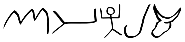	
twice :	she·ta·yim	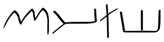	
this	zu	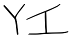	
I have heard	sha·ma·e·tee	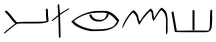	
	kee	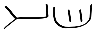	
that power	oz	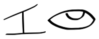	
belongs to God	le·lo·heem	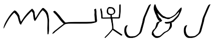	
to You	u·le·kha	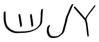	Psalm 62:12
O Lord	a·do·nay	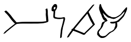	

and loving devotion	cha·sed		
For	kee	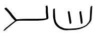	
You	at·tah		
will repay	te·shal·lem	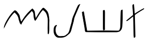	
each man	le·eesh	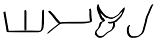	
according to his deeds	ke·ma·a·se·hu		
A Psalm	miz·mo·wr	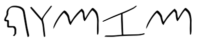	Psalm 63:1
of David	le·da·wid		
when he was	bih·yo·w·to	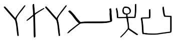	
in the Wilderness	be·mid·bar		
of Judah	ye·hu·dah	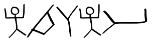	
O God	e·lo·heem		
You are my God	e·lee	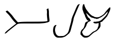	
You	at·tah		
Earnestly I seek	asha·cha·re·ka	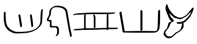	
thirsts for You	tsa·me·ah		
my	le·kha	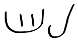	
soul	naph·shee	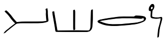	
yearns for You	ka·mah		
My	le·kha	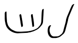	
body	ve·sa·ree	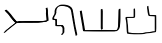	
land	be·e·rets		
in a dry	tsee·yah		
and weary	ve·a·yeph	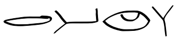	
without	be·lee	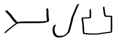	
water	ma·yim	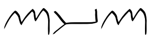	
So	ken		Psalm 63:2

in the sanctuary	baq·qo·desh	
I have seen You	cha·zee·tee·kha	
[and] beheld	lir·o·wt	
Your power	uz·ze·kha	
and glory	u·khe·vo·w·de·kha	
Because	kee	Psalm 63:3
is better	to·wv	
Your loving devotion	chas·de·kha	
than life	me·chay·yeem	
my lips	se·pha·tay	
will glorify You	ye·shab·be·chu·ne·kha	
So	ken	Psalm 63:4
I will bless You	a·va·rekh·kha	
as long as I live	ve·chay·yay	
in Your name	be·shim·kha	
I will lift	es·sa	
my hands	khap·pay	
as	ke·mo	Psalm 63:5
with the richest	che·lev	
of foods	va·de·shen	
is satisfied	tis·ba	
My soul	naph·shee	
lips	ve·siph·te	
with joyful	re·na·no·wt	
will praise You	ye·hal·lel	
my mouth	pee	
When	im	Psalm 63:6

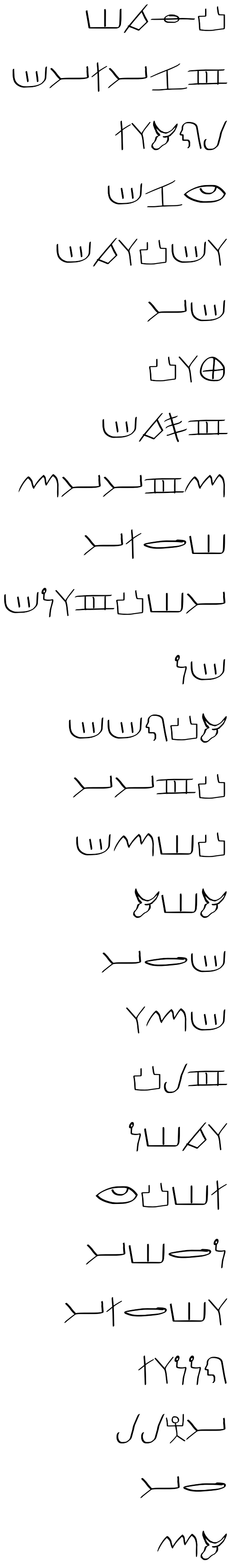

I remember You	ze·khar·tee·kha	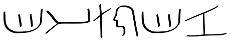	
on	al		
my bed	ye·tsu·ay		
through the watches of the night	be·ash·mu·ro·wt	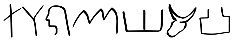	
I think	eh·geh		
of You	bakh	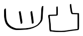	
For	kee	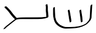	Psalm 63:7
You are	ha·yee·ta	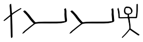	
my help	ez·ra·tah		
	lee	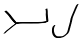	
in the shadow	u·ve·tsel	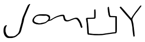	
of Your wings	ke·na·phe·kha		
I will sing for joy	a·ran·nen		
clings	da·ve·qah	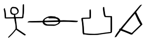	Psalm 63:8
My soul	naph·shee	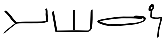	
to You	a·cha·re·kha	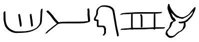	
	bee	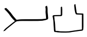	
upholds me	ta·me·khah	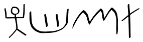	
Your right hand	ye·mee·ne·kha	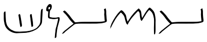	
But those	ve·hem·mah	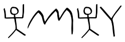	Psalm 63:9
to destroy it	le·sho·w·ah		
who seek	ye·vaq·shu	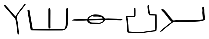	
my life	naph·shee	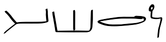	
will go	ya·vo·u		
into the depths	be·tach·tee·yo·wt		
of the earth	ha·a·rets		
They will fall	yag·gee·ru·hu	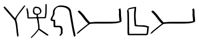	Psalm 63:10

to	al		
the power	ye·de	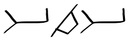	
of the sword	cha·rev		
a portion	me·nat		
for foxes	shu·a·leem	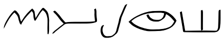	
they will become	yih·yu		
But the king	ve·ham·me·lekh		Psalm 63:11
will rejoice	yis·mach		
in God	be·lo·heem		
will exult	yit·hal·lel		
all	kal		
who swear	han·nish·ba		
by Him	bo		
for	kee	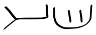	
will be shut	yis·sa·kher		
the mouths	pee		
of liars	do·wv·re		
	sha·qer	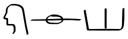	
For the choirmaster	lam·nats·tse·ach		Psalm 64:1
A Psalm	miz·mo·wr	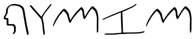	
of David	le·da·wid		
Hear	she·ma		
O God	e·lo·heem		
my voice	qo·w·lee		
of complaint	ve·see·chee	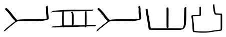	
from dread	mip·pa·chad		
of the enemy	o·w·yev	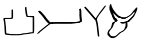	

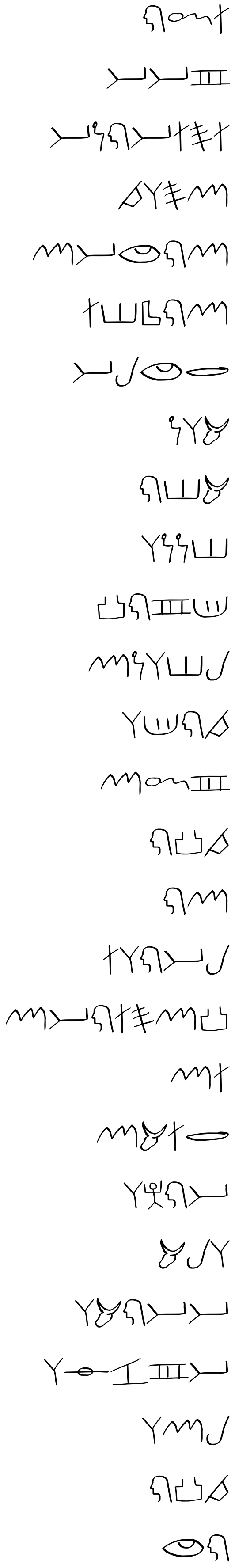

preserve	tits·tsor	
my life	chay·yay	
Hide me	tas·tee·re·nee	Psalm 64:2
from the scheming	mis·so·wd	
of the wicked	me·re·eem	
from the mob	me·rig·shat	
of workers	po·a·le	
of iniquity	a·ven	
who	a·sher	Psalm 64:3
sharpen	sha·ne·nu	
like swords	kha·che·rev	
their tongues	le·sho·w·nam	
and aim	da·re·khu	
like arrows	chits·tsam	
words	da·var	
their bitter	mar	
ambushing	lee·ro·wt	Psalm 64:4
in seclusion	bam·mis·ta·reem	
the innocent	tam	
suddenly	pit·om	
shooting	yo·ru·hu	
without	ve·lo	
fear	yee·ra·u	
They hold fast	ye·chaz·ze·qu	Psalm 64:5
	la·mo	
purpose	da·var	
to their evil	ra	

they speak	ye·sap·pe·ru	
of hiding	lit·mo·wn	
their snares	mo·wq·sheem	
they say	a·me·ru	
“ Who	mee	
will see	yir·eh	
them ? ”	la·mo	
They devise	yach·pe·su	Psalm 64:6
injustice [and say]	o·w·lot	
“ We have perfected	tam·nu	
a secret	che·phes	
plan ”	me·chup·pas	
For the inner	ve·qe·rev	
man	eesh	
and the heart	ve·lev	
are mysterious	a·moq	
will shoot them	vay·yo·rem	Psalm 64:7
But God	e·lo·heem	
with arrows	chets	
suddenly	pit·o·wm	
they will be	ha·yu	
wounded	mak·ko·w·tam	
They will be made to stumble	vay·yakh·shee·lu·hu	Psalm 64:8
turned against them	a·le·mo	
their own tongues	le·sho·w·nam	
will shake their heads	yit·no·da·du	
All	kal	

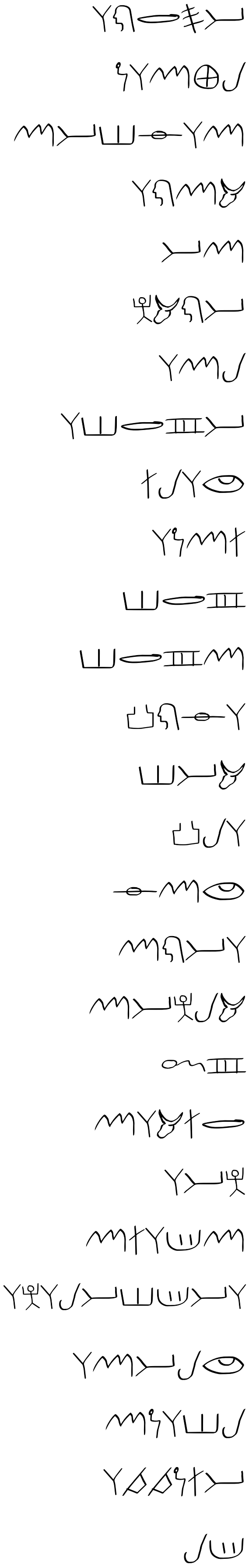

who see	ro·eh		
	vam		
will fear	vay·yee·re·u	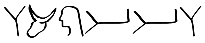	Psalm 64:9
Then all	kal		
mankind	a·dam		
and proclaim	vay·yag·gee·du	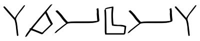	
the work	po·al		
of God	e·lo·heem		
what He has done	u·ma·a·se·hu		
so they will ponder	his·kee·lu		
rejoice	yis·mach		Psalm 64:10
Let the righteous	tsad·deeq	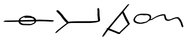	
in the LORD	ba·YHVH	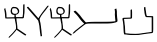	
and take refuge	ve·cha·sah	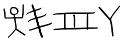	
in Him	vo		
exult	ve·yit·hal·lu	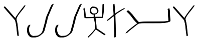	
let all	kal	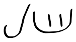	
the upright	yish·re	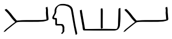	
in heart	lev	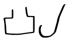	
For the choirmaster	lam·nats·tse·ach		Psalm 65:1
A Psalm	miz·mo·wr	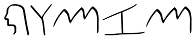	
of David	le·da·wid		
A song	sheer	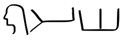	
You	le·kha	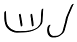	
awaits	du·mee·yah	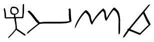	
Praise	te·hil·lah		
O God	e·lo·heem		

in Zion	be·tsee·yo·wn	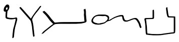	
to You	u·le·kha	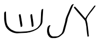	
will be fulfilled	ye·shul·lam	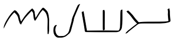	
our vows	ne·der	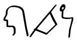	
O You who listen to	sho·me·a	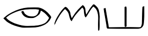	Psalm 65:2
prayer	te·phil·lah	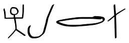	
to You	a·de·kha	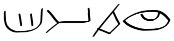	
all	kal	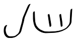	
people	ba·sar	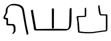	
will come	ya·vo·u	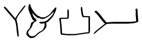	
When iniquities	div·re	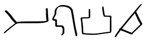	Psalm 65:3
	a·wo·not	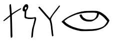	
prevail	ga·ve·ru	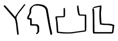	
against me	men·nee	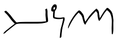	
our transgressions	pe·sha·e·nu	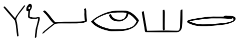	
You	at·tah	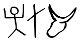	
atone for	te·khap·pe·rem	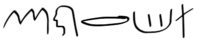	
Blessed	ash·re	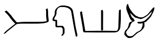	Psalm 65:4
is the one You choose	tiv·char	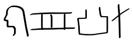	
and bring near	u·te·qa·rev	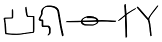	
to dwell	yish·kon	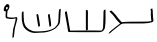	
in Your courts !	cha·tse·re·kha	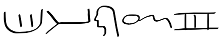	
We are filled	nis·be·ah	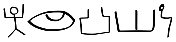	
with the goodness	be·tuv	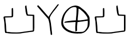	
of Your house	be·te·kha	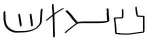	
the holiness	qe·dosh	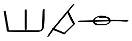	
of Your temple	he·kha·le·kha	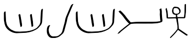	

With awesome deeds	no·w·ra·o·wt		Psalm 65:5
of righteousness	be·tse·deq		
You answer us	ta·a·ne·nu		
O God	e·lo·he		
of our salvation	yish·e·nu		
the hope	miv·tach	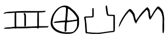	
of all	kal	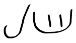	
the ends	qats·ve		
of the earth	e·rets		
seas	ve·yam	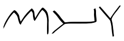	
and of the farthest	re·cho·qeem	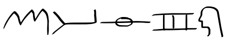	
You formed	me·kheen		Psalm 65:6
the mountains	ha·reem	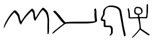	
by Your power	be·kho·cho	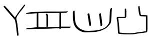	
having girded Yourself	ne·zar		
with might	big·vu·rah		
You stilled	mash·bee·ach		Psalm 65:7
the roaring	she·o·wn		
of the seas	yam·meem	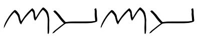	
the pounding	she·o·wn		
of their waves	gal·le·hem	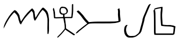	
and the tumult	va·ha·mo·wn		
of the nations	le·um·meem		
fear	vay·yee·re·u	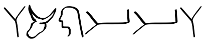	Psalm 65:8
Those who live	yo·she·ve		
far away	qe·tsa·wot		
Your wonders	me·o·w·to·te·kha		

You make the dawn	mo·w·tsa·e	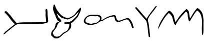	
	bo·qer	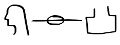	
and sunset	va·e·rev	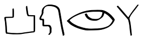	
shout for joy	tar·neen	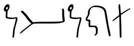	
You attend to	pa·qad·ta	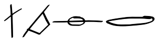	Psalm 65:9
the earth	ha·a·rets	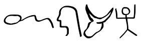	
and water it	vat·te·sho·qe·qe·ha	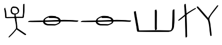	
with abundance	rab·bat	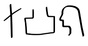	
You enrich it	ta·she·ren·nah	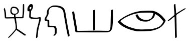	
The streams	pe·leg	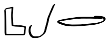	
of God	e·lo·heem	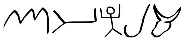	
are full	ma·le	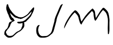	
of water	ma·yim	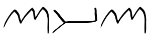	
You prepare	ta·kheen	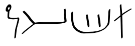	
our grain	de·ga·nam	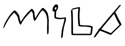	
for	kee	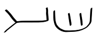	
for [the earth]	khen	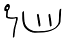	
by providing	te·khee·ne·ha	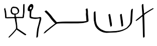	
its furrows	te·la·me·ha	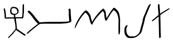	Psalm 65:10
You soak	raw·veh	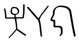	
and level	na·chet	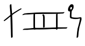	
its ridges	ge·du·de·ha	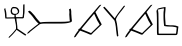	
with showers	bir·vee·veem	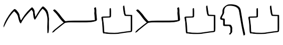	
You soften it	te·mo·ge·gen·nah	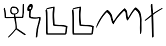	
its growth	tsim·chah	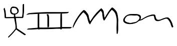	
and bless	te·va·rekh	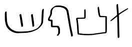	
You crown	it·tar·ta	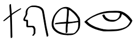	Psalm 65:11

the year	she·nat	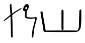	
with Your bounty	to·w·va·te·kha		
and Your paths	u·ma·ga·le·kha		
overflow	yir·a·phun		
with plenty	da·shen		
overflow	yir·a·phu		Psalm 65:12
The pastures	ne·o·wt		
of the wilderness	mid·bar		
with joy	ve·geel	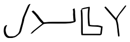	
the hills	ge·va·o·wt		
are robed	tach·go·re·nah		
are clothed	la·ve·shu		Psalm 65:13
The pastures	kha·reem	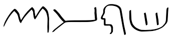	
with flocks	hats·tson		
and the valleys	va·a·ma·qeem	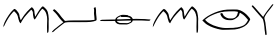	
are decked	ya·at·phu		
with grain	var		
They shout in triumph	yit·ro·w·a·u		
indeed	aph		
they sing	ya·shee·ru	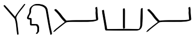	
For the choirmaster	lam·nats·tse·ach		Psalm 66:1
A song	sheer	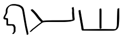	
A Psalm	miz·mo·wr	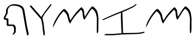	
Make a joyful noise	ha·ree·u	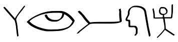	
to God	le·lo·heem		
all	kal	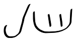	
the earth !	ha·a·rets		

Sing	zam·me·ru		Psalm 66:2
the glory	khe·vo·wd		
of His name	she·mo		
make	see·mu	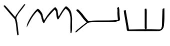	
glorious	kha·vo·wd		
His praise	te·hil·la·to	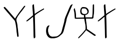	
Say	im·ru		Psalm 66:3
to God	le·lo·heem		
“ How	mah		
awesome	no·w·ra		
are Your deeds	ma·a·se·kha		
So great is Your	be·rov		
power	uz·ze·kha		
cower before You	ye·kha·cha·shu		
!	le·kha	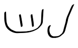	
that Your enemies	o·ye·ve·kha		
All	kal	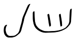	Psalm 66:4
the earth	ha·a·rets		
bows down	yish·ta·cha·wu		
to You	le·kha		
they sing praise	vee·zam·me·ru		
to You	lakh	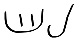	
they sing praise	ye·zam·me·ru		
to Your name ”	shim·kha		
Selah	se·lah		
Come	le·khu		Psalm 66:5
and see	u·re·u		

the works	miph·a·lo·wt	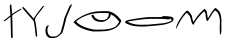	
of God	e·lo·heem	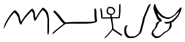	
how awesome	no·w·ra	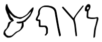	
are His deeds	a·lee·lah	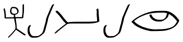	
toward	al	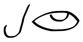	
	be·ne	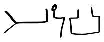	
mankind	a·dam	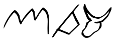	
He turned	ha·phakh	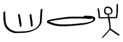	Psalm 66:6
the sea	yam	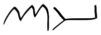	
into dry land	le·yab·ba·shah	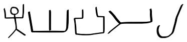	
the waters	ban·na·har	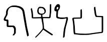	
they passed through	ya·av·ru	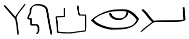	
on foot	ve·ra·gel	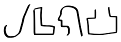	
there	m	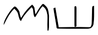	
we rejoiced	nis·me·chah	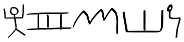	
in Him	bo	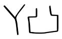	
He rules	mo·shel	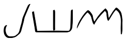	Psalm 66:7
by His power	big·vu·ra·to	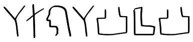	
forever	o·w·lam	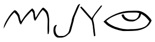	
His eyes	e·naw	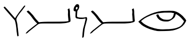	
the nations	bag·go·w·yim	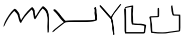	
watch	tits·pe·nah	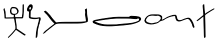	
the rebellious	has·so·wr·reem	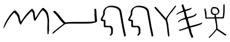	
Do not let	al	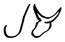	
exalt	ya·rī·mu	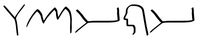	
themselves	la·mo	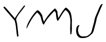	
Selah	se·lah	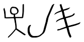	

Bless	ba·re·khu	ברכו	Psalm 66:8
O peoples	am·meem	עמים	
our God	e·lo·he·nu	אלהינו	
be heard	ve·hash·mee·u	והשמיעו	
let the sound	qo·wl	קול	
of His praise	te·hil·la·to	תהלתו	
He preserves	has·sam	השם	Psalm 66:9
our	naph·she·nu	נפשנו	
lives	ba·chay·yeem	בחיים	
and keeps	ve·lo	ולא	
	na·tan	נתן	
from slipping	lam·mo·wt	למוט	
our feet	rag·le·nu	רגלנו	
For	kee	כי	Psalm 66:10
have tested us	ve·chan·ta·nu	בחנתנו	
You O God	e·lo·heem	אלהים	
You have refined us	tse·raph·ta·nu	צרפתנו	
	kits·raph	כצרף	
like silver	ka·seph	כסף	
You led us	ha·ve·ta·nu	הבאתנו	Psalm 66:11
into the net	vam·me·tsu·dah	במצודה	
You laid	sam·ta	שמת	
burdens	mu·a·qah	מועקה	
on our backs	ve·ma·te·ne·nu	במתנינו	
ride	hir·kav·ta	הרכבת	Psalm 66:12
You let men	e·no·wosh	אנוש	
over our heads	le·ro·she·nu	לראשנו	

we went	ba·nu	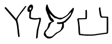	
through fire	va·esh		
and water	u·vam·ma·yim		
but You brought us	vat·to·w·tsee·e·nu		
into abundance	la·re·va·yah		
I will enter	a·vo·w		Psalm 66:13
Your house	ve·te·kha	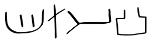	
with burnt offerings	ve·o·w·lo·wt		
I will fulfill	a·shal·lem		
to You —	le·kha	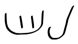	
my vows	ne·da·ray		
[the vows] that	a·sher		Psalm 66:14
promised	pa·tsu		
my lips	se·pha·tay		
spoke	ve·dib·ber		
and my mouth	pee		
in my distress	bats·tsar		
	lee	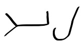	
as burnt offerings	o·lo·wt	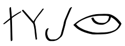	Psalm 66:15
fatlings	me·cheem	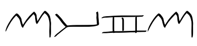	
I will offer	a·a·leh		
You	lakh	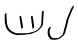	
with	im		
the fragrant smoke	qe·to·ret	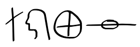	
of rams	e·leem	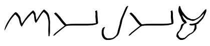	
I will offer	e·e·seh		
bulls	va·qar	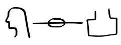	

and	im		
goats	at·tu·deem	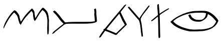	
Selah	se·lah	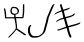	
Come	le·khu		Psalm 66:16
and listen	shim·u		
and I will declare	va·a·sap·pe·rah		
all you	kal	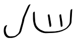	
who fear	yir·e		
God	e·lo·heem		
what	a·sher		
He has done	a·sah		
for me	le·naph·shee		
to Him	e·law	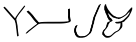	Psalm 66:17
with my mouth	pee		
I cried out	qa·ra·tee		
and praised Him	ve·ro·w·mam		
with	ta·chat	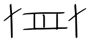	
my tongue	le·sho·w·nee		
iniquity	a·ven		Psalm 66:18
If	im		
I had cherished	ra·ee·tee	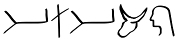	
in my heart	ve·lib·bee	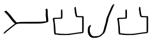	
would not	lo		
have listened	yish·ma		
the Lord	a·do·nay		
has surely	a·khen		Psalm 66:19
heard	sha·ma		

But God	e·lo·heem		
He has attended	hiq·sheev		
to the sound	be·qo·wl	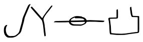	
of my prayer	te·phil·la·tee	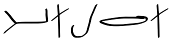	
Blessed	ba·rukh		Psalm 66:20
[be] God	e·lo·heem		
who	a·sher		
has not	lo		
rejected	he·seer	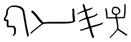	
my prayer	te·phil·la·tee	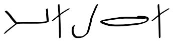	
His loving devotion !	ve·chas·do		
or withheld from me	me·it·tee		
For the choirmaster	lam·nats·tsech		Psalm 67:1
With stringed instruments	bin·gee·not	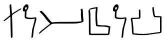	
A Psalm	miz·mo·wr	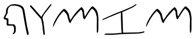	
A song	sheer	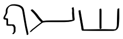	
May God	e·lo·heem		
be gracious to us	ye·chan·ne·nu	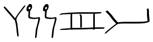	
and bless us	vee·va·re·khe·nu		
to shine upon	ya·er		
[and] cause His face	pa·naw	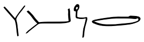	
us	it·ta·nu		
Selah	se·lah	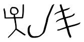	
may be known	la·da·at		Psalm 67:2
on earth	ba·a·rets		
that Your ways	dar·ke·kha	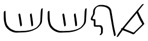	
among all	be·khal		

nations	go·w·yim	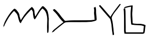	
Your salvation	ye·shu·a·te·kha		
praise You	yo·w·du·kha		Psalm 67:3
Let the peoples	am·meem		
O God	e·lo·heem		
praise You	yo·w·du·kha		
the peoples	am·meem		
let all	kul·lam	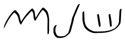	
be glad	yis·me·chu		Psalm 67:4
and sing for joy	vee·ran·ne·nu		
Let the nations	le·um·meem		
for	kee	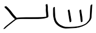	
You judge	tish·pot	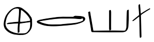	
the peoples	am·meem		
justly	mee·sho·wr	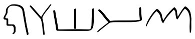	
the nations	u·le·um·meem		
of the earth	ba·a·rets		
and lead	tan·chem	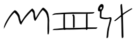	
Selah	se·lah	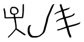	
praise You	yo·w·du·kha		Psalm 67:5
Let the peoples	am·meem		
O God	e·lo·heem		
praise You	yo·w·du·kha		
the peoples	am·meem		
let all	kul·lam	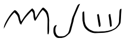	
The earth	e·rets		Psalm 67:6
has yielded	na·te·nah	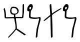	

its harvest	ye·vu·lah	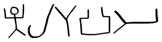	
blesses us	ye·va·re·khe·nu	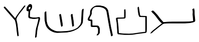	
God	e·lo·heem	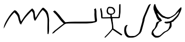	
our God	e·lo·he·nu	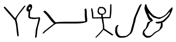	
blesses us	ye·va·re·khe·nu	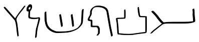	Psalm 67:7
God	e·lo·heem	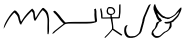	
shall fear Him	ve·yee·re·u	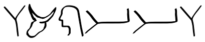	
-	o·to	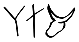	
that all	kal	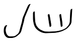	
the ends	aph·se	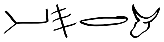	
of the earth	a·rets	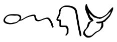	
For the choirmaster	lam·nats·tse·ach	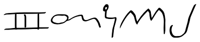	Psalm 68:1
of David	le·da·wid	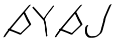	
A Psalm	miz·mo·wr	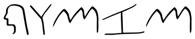	
A song	sheer	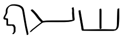	
arises	ya·qum	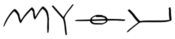	
God	e·lo·heem	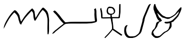	
are scattered	ya·phu·tsu	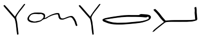	
His enemies	o·wy·vaw	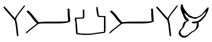	
flee	ve·ya·nu·su	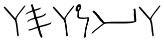	
and those who hate Him	me·san·aw	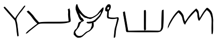	
His presence	mip·pa·naw	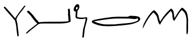	
is blown away	ke·hin·doph	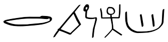	Psalm 68:2
As smoke	a·shan	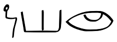	
You will drive [them] out	tin·doph	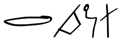	
melts	ke·him·mes	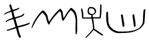	
as wax	do·w·nag	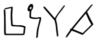	

before	mip·pe·ne	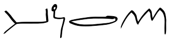	
the fire	esh	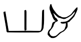	
will perish	yo·ve·du	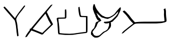	
the wicked	re·sha·eem	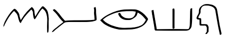	
in the presence	mip·pe·ne	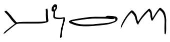	
of God	e·lo·heem	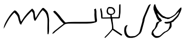	
But the righteous	ve·tsad·dee·qeem	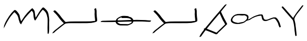	Psalm 68:3
will be glad	yis·me·chu	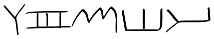	
[and] rejoice	ya·al·tsu	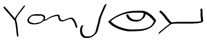	
before	liph·ne	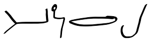	
God	e·lo·heem	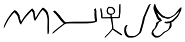	
they will celebrate	ve·ya·see·su	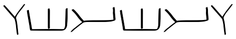	
with joy	ve·sim·chah	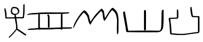	
Sing	shee·ru	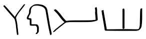	Psalm 68:4
to God !	le·lo·heem	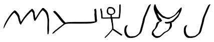	
Sing praises	zam·me·ru	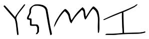	
to His name	she·mo	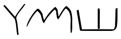	
Exalt	sol·lu	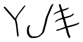	
Him who rides	la·ro·khev	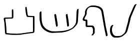	
on the clouds —	ba·a·ra·vo·wt	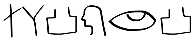	
is the LORD —	be·yah	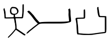	
His name	she·mo	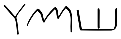	
and rejoice	ve·il·zu	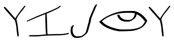	
before Him	le·pha·naw	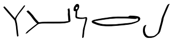	
A father	a·vee	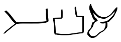	Psalm 68:5
of the fatherless	ye·to·w·meem	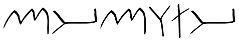	
and a defender	ve·day·yan	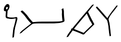	

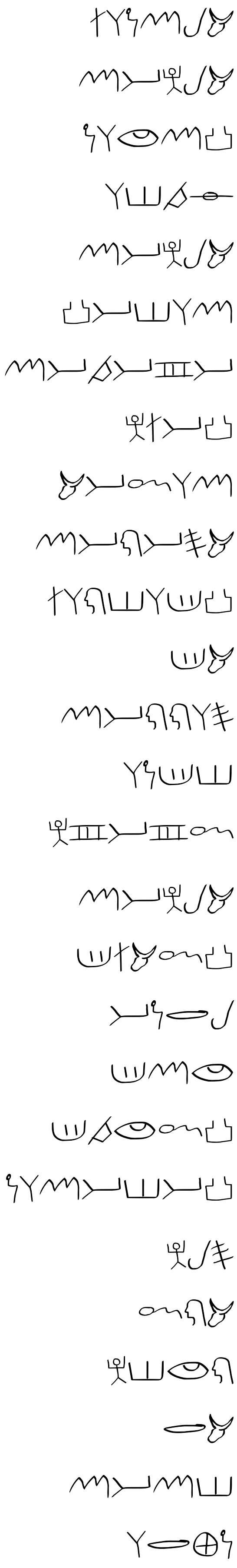

of the widows	al·ma·no·wt	
[is] God	e·lo·heem	
habitation	bim·o·wn	
in His holy	qa·de·sho	
God	e·lo·heem	Psalm 68:6
settles	mo·wo·sheev	
the lonely	ye·chee·deem	
in families	bay·tah	
He leads	mo·w·tsee	
the prisoners {out}	a·see·reem	
to prosperity	bak·ko·wo·sha·ro·wt	
but	akh	
the rebellious	so·w·ra·reem	
dwell	sha·khe·nu	
in a sun-scorched [land]	tse·chee·chah	
O God	elo·heem	Psalm 68:7
when You went out	be·tse·te·kha	
before	liph·ne	
Your people	am·me·kha	
when You marched	be·tsa·de·kha	
through the wasteland	vee·shee·mo·wn	
Selah	se·lah	
the earth	e·rets	Psalm 68:8
shook	ra·a·shah	
and	aph	
the heavens	sha·ma·yim	
poured down [rain]	na·te·phu	

before	mip·pe·ne	מפני	
God	e·lo·heem	אלהים	
the One	zeh	זה	
[on] Sinai	see·nay	סיני	
before	mip·pe·ne	מפני	
God	e·lo·heem	אלהים	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
rain	ge·shem	גשם	Psalm 68:9
abundant	ne·da·vo·wt	נדבות	
You sent	ta·neeph	תניף	
O God	e·lo·heem	אלהים	
inheritance	na·cha·la·te·kha	נחלתך	
Your weary	ve·nil·ah	ונלאה	
You	at·tah	אתה	
refreshed	kho·w·nan·tah	כוננתה	
Your flock	chay·ya·te·kha	חיתך	Psalm 68:10
settled	ya·she·vu	ישבו	
therein	vah	בה	
You provided	ta·kheen	תכין	
from Your bounty	be·to·w·va·te·kha	בטובתך	
for the poor	le·a·nee	לעני	
O God	e·lo·heem	אלהים	
The Lord	a·do·nay	אדני	Psalm 68:11
gives	yit·ten	יתן	
the command	o·mer	אמר	
of women proclaim [it] :	ham·vas·se·ro·wt	המבשרות	

company	tsa·va	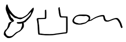	
a great	rav	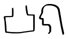	
“ Kings	mal·khe	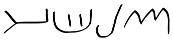	Psalm 68:12
[and their] armies	tse·va·o·wt	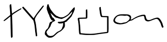	
flee	yid·do·dun	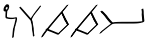	
in haste	yid·do·dun	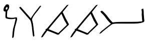	
she who waits	u·ne·vat	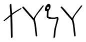	
at home	ba·yit	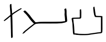	
divides	te·chal·leq	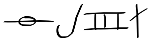	
the plunder	sha·lal	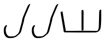	
Though	im	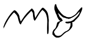	Psalm 68:13
you lie down	tish·ke·vun	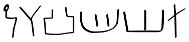	
among	ben	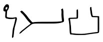	
the sheepfolds	she·phat·ta·yim	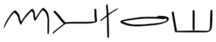	
the wings	kan·phe	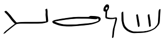	
of the dove	yo·w·nah	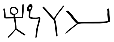	
are covered	nech·pah	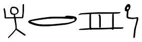	
with silver	vak·ke·seph	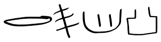	
with shimmering	ve·ev·ro·w·te·ha	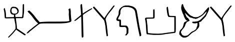	
and her feathers	bee·raq·raq	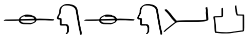	
gold ”	cha·ruts	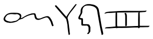	
scattered	be·pha·res	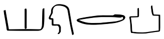	Psalm 68:14
When the Almighty	shad·day	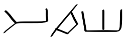	
the kings	me·la·kheem	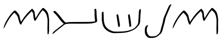	
in [the land]	bah	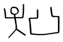	
it was like the snow falling	tash·leg	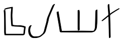	
on Zalmon	be·tsal·mo·wn	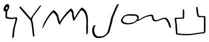	

A mountain	har		Psalm 68:15
of God	e·lo·heem		
[is] Mount	har		
Bashan	ba·shan	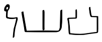	
a mountain [of]	har		
[many] peaks	gav·nun·neem	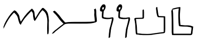	
[is] Mount	har		
Bashan	ba·shan	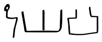	
Why	lam·mah		Psalm 68:16
do you gaze in envy	te·rats·tse·dun		
O mountains	ha·reem	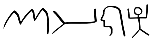	
of many peaks ?	gav·nun·neem	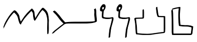	
[This is] the mountain	ha·har		
chose	cha·mad	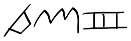	
God	e·lo·heem		
for [His] dwelling	le·shiv·to		
will surely	aph		
where the LORD	YHVH		
dwell	yish·kon	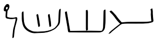	
forever	la·ne·tsach		
The chariots	re·khev		Psalm 68:17
of God	e·lo·heem		
[are] tens of thousands —	rib·bo·ta·yim		
thousands	al·phe		
of thousands [are they]	shin·an		
the Lord	a·do·nay		

[is] in	vam	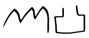	
[as He was at] Sinai	see·nay	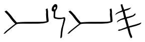	
His sanctuary	baq·qo·desh	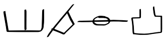	
You have ascended	a·lee·ta	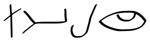	Psalm 68:18
on high	lam·ma·ro·wm	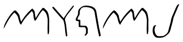	
	sha·vee·ta	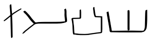	
You have led captives away	she·vee	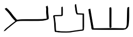	
You have received	la·qach·ta	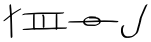	
gifts	mat·ta·no·wt	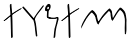	
from men	ba·a·dam	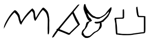	
even	ve·aph	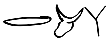	
[from] the rebellious	so·wr·reem	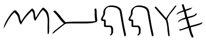	
may dwell [there]	lish·kon	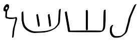	
that the LORD	yah	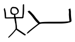	
God	e·lo·heem	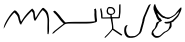	
Blessed [be]	ba·rukh	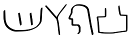	Psalm 68:19
the Lord	a·do·nay	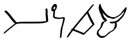	
[who] daily	yo·wm	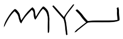	
	yo·wm	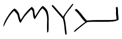	
bears our burden	ya·a·mas	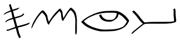	
-	la·nu	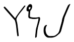	
the God	ha·el	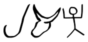	
of our salvation	ye·shu·a·te·nu	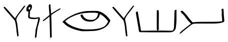	
Selah	se·lah	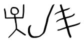	
Our God	ha·el	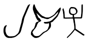	Psalm 68:20
	la·nu	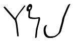	
[is] a God	el	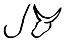	

of deliverance	le·mo·wo·sha·o·wt		
GOD	ve·le·YHVH	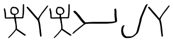	
the Lord	a·do·nay		
from death	lam·ma·vet		
[is our] rescuer	to·w·tsa·o·wt		
Surely	akh		Psalm 68:21
God	e·lo·heem		
will crush	yim·chats	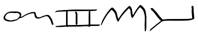	
the heads	rosh		
of His enemies	o·ye·vaw		
crowns	qa·de·qod	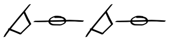	
the hairy	se·ar		
of those who persist	mit·hal·lekh	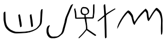	
in guilty ways	ba·a·sha·maw	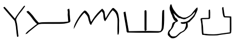	
said	a·mar		Psalm 68:22
The Lord	a·do·nay		
from Bashan	mib·ba·shan	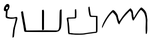	
“ I will retrieve [them]	a·sheev	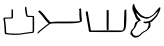	
I will bring [them] up	a·sheev	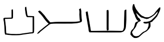	
from the depths	mim·me·tsu·lo·wt		
of the sea	yam	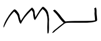	
that	le·ma·an		Psalm 68:23
may be dipped	tim·chats	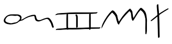	
your foot	rag·le·kha	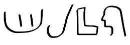	
in the blood	be·dam		
the tongues	le·sho·wn		
of your dogs	ke·la·ve·kha	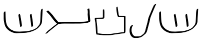	

of [your] foes —	me·o·ye·veem	𐤌𐤀𐤉𐤁𐤉𐤌	
in [the same] ”	min·ne·hu	𐤌𐤍𐤄𐤅	
They have seen	ra·u	𐤓𐤀𐤅	Psalm 68:24
Your procession	ha·lee·kho·w·te·kha	𐤄𐤋𐤉𐤊𐤅𐤕𐤉𐤊	
O God —	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
the march	ha·lee·kho·wt	𐤄𐤋𐤉𐤊𐤅𐤕	
of my God	e·lee	𐤀𐤋𐤉	
[and] King	mal·kee	𐤌𐤋𐤊𐤉	
into the sanctuary	vaq·qo·desh	𐤁𐤒𐤃𐤔	
lead the way	qid·de·mu	𐤒𐤃𐤌𐤅	Psalm 68:25
The singers	reem	𐤔𐤓𐤉𐤌	
[follow] after	a·char	𐤀𐤇𐤓	
the musicians	no·ge·neem	𐤍𐤂𐤍𐤉𐤌	
among	be·to·wkh	𐤁𐤕𐤅𐤊	
the maidens	a·la·mo·wt	𐤏𐤋𐤌𐤅𐤕	
playing tambourines	to·w·phe·pho·wt	𐤕𐤅𐤐𐤐𐤅𐤕	
in the great congregation	be·maq·he·lo·wt	𐤁𐤌𐤒𐤄𐤋𐤅𐤕	Psalm 68:26
Bless	ba·re·khu	𐤁𐤓𐤊𐤅	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
[bless] the LORD	YHVH	𐤉𐤄𐤅𐤄	
from the fountain	mim·me·qo·wr	𐤌𐤌𐤒𐤅𐤓	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
There [is]	sham	𐤔𐤌	Psalm 68:27
Benjamin	bin·ya·min	𐤁𐤍𐤉𐤌𐤍	
the youngest	tsa·eer	𐤑𐤏𐤉𐤓	
ruling them	ro·dem	𐤓𐤃𐤌	
the princes	sa·re	𐤔𐤓𐤉	

of Judah	ye·hu·dah	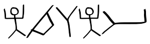	
[in] their company	rig·ma·tam		
the princes	sa·re	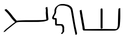	
of Zebulun	ze·vu·lun	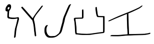	
[and]	sa·re	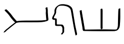	
of Naphtali	naph·ta·lee		
Summon	tsiw·vah		Psalm 68:28
O God	e·lo·he·kha		
Your power	uz·ze·kha	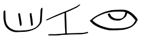	
show Your strength	uz·zah		
O God	e·lo·heem	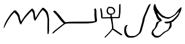	
which	zu		
You have exerted	pa·al·ta		
on our behalf	la·nu		
Because of Your temple	me·he·kha·le·kha	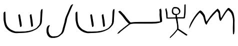	Psalm 68:29
at	al		
Jerusalem	ye·ru·sha·lim		
You	le·kha	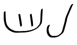	
will bring	yo·w·vee·lu	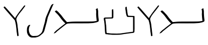	
kings	me·la·kheem	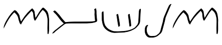	
gifts	shay	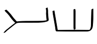	
Rebuke	ge·ar		Psalm 68:30
the beast	chay·yat	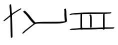	
in the reeds	qa·neh	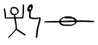	
the herd	a·dat		
of bulls	ab·bee·reem		
among the calves	be·eg·le		

of the nations	am·meem	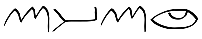	
[until] it submits	mit·rap·pes		
[bringing] bars	be·rats·tse		
of silver	kha·seph		
Scatter	biz·zar		
the nations	am·meem	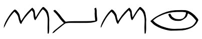	
in war	qe·ra·vo·wt		
[who] delight	yech·pa·tsu		
will arrive	ye·e·ta·yu		Psalm 68:31
Envoys	chash·man·neem	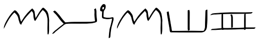	
from	min·nee	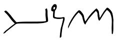	
Egypt	mits·ra·yim		
Cush	kush		
will stretch out	ta·reets	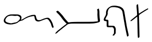	
her hands	ya·daw		
to God	le·lo·heem		
O kingdoms	mam·le·kho·wt		Psalm 68:32
of the earth	ha·a·rets		
Sing	shee·ru	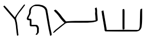	
to God	le·lo·heem		
sing praises	zam·me·ru		
to the Lord —	a·do·nay		
Selah	se·lah	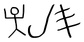	
to Him who rides	la·ro·khev	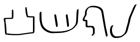	Psalm 68:33
upon the highest	bish·me	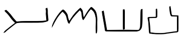	
heavens	she·me		
of old	qe·dem	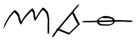	

behold	hen		
resounds	yit·ten	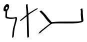	
voice	be·qo·w·lo	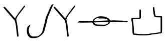	
	qo·wl	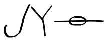	
{His} mighty	oz		
Ascribe	te·nu	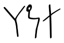	Psalm 68:34
the power	oz		
to God	le·lo·heem	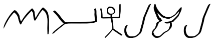	
[is] over	al		
Israel	yis·ra·el	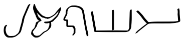	
whose majesty	ga·a·va·to		
whose strength	ve·uz·zo		
[is] in the skies	bash·she·cha·qeem	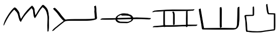	
[You are] awesome	no·w·ra		Psalm 68:35
O God	e·lo·heem		
in Your sanctuary	mim·miq·da·she·kha	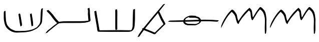	
the God	el		
of Israel	yis·ra·el	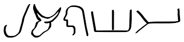	
Himself	hu		
gives	no·ten	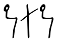	
strength	oz		
and power	ve·ta·a·tsu·mo·wt		
to [His] people	la·am		
Blessed	ba·rukh		
[be] God !	e·lo·heem		
For the choirmaster	lam·nats·tse·ach		Psalm 69:1
To the tune of	al		

“ Lilies ”	sho·wo·shan·neem	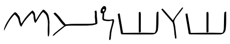	
Of David	le·da·wid	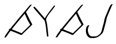	
Save me	ho·wo·shee·e·nee	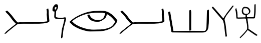	
O God	e·lo·heem	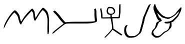	
for	kee	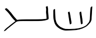	
are up	va·u	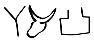	
the waters	ma·yim	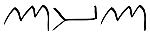	
to	ad	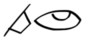	
my neck	na·phesh	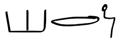	
I have sunk	ta·va·tee	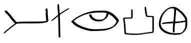	Psalm 69:2
into the miry	bee·ven	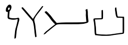	
depths	me·tsu·lah	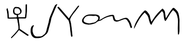	
where [there is] no	ve·en	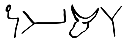	
footing	ma·o·mad	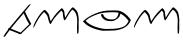	
I have drifted	ba·tee	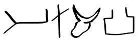	
into deep	ve·ma·a·maq·qe	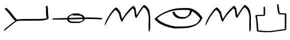	
waters	ma·yim	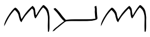	
where the flood	ve·shib·bo·let	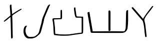	
engulfs me	she·ta·pha·te·nee	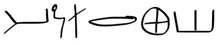	
I am weary	ya·ga·tee	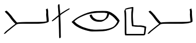	Psalm 69:3
from my crying	ve·qa·re·ee	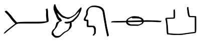	
is parched	ni·char	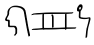	
my throat	ge·ro·w·nee	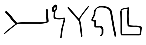	
fail	ka·lu	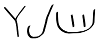	
My eyes	e·nay	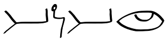	
looking	me·ya·chel	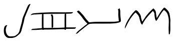	
for my God	le·lo·hay	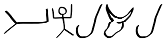	

outnumber	rab·bu		Psalm 69:4
the hairs	mis·sa·a·ro·wt		
of my head	ro·shee	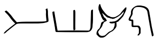	
Those who hate me	so·ne·ay		
without cause	chin·nam	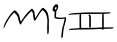	
many are	a·tse·mu		
those who would destroy me —	mats·mee·tay		
my enemies	o·ye·vay	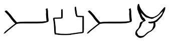	
for no reason	she·qer	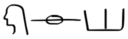	
-	a·sher		
Though I did not	lo		
steal	ga·zal·tee	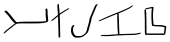	
	az		
I must repay	a·sheev	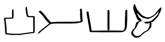	
O God	elo·heem		Psalm 69:5
You	at·tah		
know	ya·da·ta		
my folly	le·iw·val·tee		
and my guilt	ve·ash·mo·w·tay		
from You	mim·me·kha		
is not	lo		
hidden	nikh·cha·du	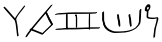	
not	al		Psalm 69:6
be ashamed	ye·vo·shu	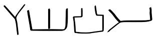	
through me	vee	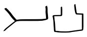	
May those who hope in You	qo·ve·kha	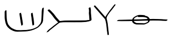	
O Lord	a·do·nay		

GOD	YHVH		
of Hosts	tse·va·o·wt	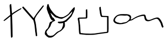	
not	al		
be dishonored	yik·ka·le·mu	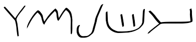	
through me	vee	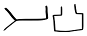	
may those who seek You	me·vaq·she·kha	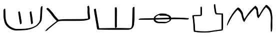	
O God	e·lo·he		
of Israel	yis·ra·el	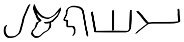	
For	kee	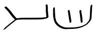	Psalm 69:7
for Your sake	a·le·kha	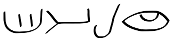	
I have endured	na·sa·tee		
scorn	cher·pah		
has covered	kis·se·tah		
and shame	khe·lim·mah	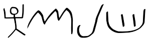	
my face	pha·nay	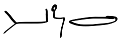	
a stranger	mu·zar		Psalm 69:8
I have become	ha·yee·tee	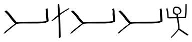	
to my brothers	le·e·chay	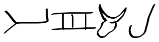	
and a foreigner	ve·na·khe·ree	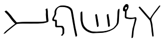	
sons	liv·ne		
to my mother's	im·mee	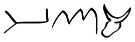	
because	kee	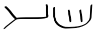	Psalm 69:9
zeal	qin·at	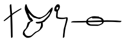	
for Your house	be·te·kha	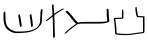	
has consumed me	a·kha·la·te·nee	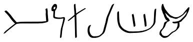	
and the insults	ve·cher·po·wt		
of those who insult You	cho·wr·phe·kha		

have fallen	na·phe·lu		
on me	a·lay	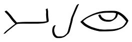	
wept	va·ev·keh	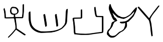	Psalm 69:10
and fasted	vats·tso·wm		
I	naph·shee	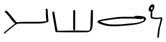	
but it brought me	vat·te·hee		
reproach	la·cha·ra·pho·wt		
	lee	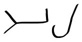	
I made	va·et·te·nah		Psalm 69:11
my clothing	le·vu·shee		
sackcloth	saq	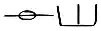	
and I was	va·e·hee		
to them	la·hem		
sport	le·ma·shal		
mock	ya·see·chu	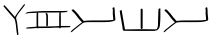	Psalm 69:12
me	vee	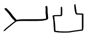	
Those who sit	yo·she·ve		
at the gate	sha·ar		
and I am the song	u·ne·gee·no·wt	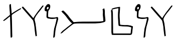	
of drunkards	sho·w·te		
	she·khar		
But	va·a·nee		Psalm 69:13
my prayer	te·phil·la·tee	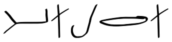	
to You	le·kha	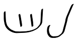	
O LORD	YHVH		
is for a time	et		
of favor	ra·tso·wn		

O God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
In Your abundant	be·rav	𐤁𐤓𐤁	
loving devotion	chas·de·kha	𐤇𐤎𐤃𐤊	
answer me	a·ne·nee	𐤏𐤍𐤍𐤉	
with Your sure	be·e·met	𐤁𐤀𐤌𐤕	
salvation	yish·e·kha	𐤉𐤔𐤏𐤊	
Rescue me	hats·tsee·le·nee	𐤄𐤑𐤉𐤋𐤍𐤉	Psalm 69:14
from the mire	mit·teet	𐤌𐤈𐤉𐤈	
and do not	ve·al	𐤅𐤀𐤋	
let me sink	et·ba·ah	𐤀𐤈𐤁𐤏𐤄	
deliver me	in·na·tse·lah	𐤀𐤍𐤑𐤋𐤄	
from my foes	mis·so·ne·ay	𐤌𐤔𐤍𐤀𐤉	
and out of the deep	u·mim·ma·a·maq·qe	𐤅𐤌𐤌𐤏𐤌𐤒𐤉	
waters	ma·yim	𐤌𐤉𐤌	
Do not	al	𐤀𐤋	Psalm 69:15
engulf me	tish·te·phe·nee	𐤕𐤔𐤈𐤐𐤍𐤉	
let the floods	shib·bo·let	𐤔𐤁𐤋𐤕	
	ma·yim	𐤌𐤉𐤌	
let not	ve·al	𐤅𐤀𐤋	
swallow me up	tiv·la·e·nee	𐤕𐤁𐤋𐤏𐤍𐤉	
or the depths	me·tsu·lah	𐤌𐤑𐤅𐤋𐤄	
	ve·al	𐤅𐤀𐤋	
close	te·tar	𐤕𐤀𐤈𐤓	
over me	a·lay	𐤏𐤋𐤉	
the Pit	be·er	𐤁𐤀𐤓	
its mouth	pee·ha	𐤐𐤉𐤄	
Answer me	a·ne·nee	𐤏𐤍𐤍𐤉	Psalm 69:16

O LORD	YHVH	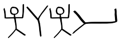	
for	kee	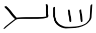	
is good	to·wv	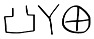	
Your loving devotion	chas·de·kha	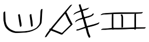	
in keeping with Your great	ke·rov	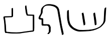	
compassion	ra·cha·me·kha	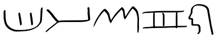	
turn	pe·neh	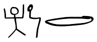	
to me	e·lay	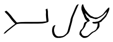	
not	ve·al	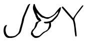	Psalm 69:17
Hide	tas·ter	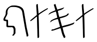	
Your face	pa·ne·kha	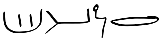	
from Your servant	me·av·de·kha	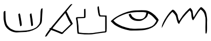	
for	kee	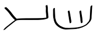	
I am in distress	tsar	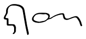	
me	lee	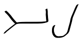	
quickly !	ma·her	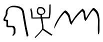	
Answer	a·ne·nee	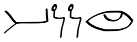	
Draw near	qa·re·vah	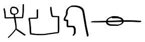	Psalm 69:18
to	el	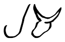	
my soul	naph·shee	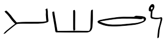	
and redeem me	ge·a·lah	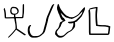	
because of	le·ma·an	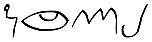	
my foes	o·ye·vay	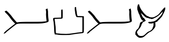	
ransom me	pe·de·nee	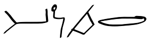	
You	at·tah	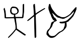	Psalm 69:19
know	ya·da·ta	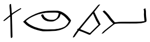	
my reproach	cher·pa·tee	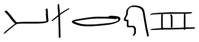	

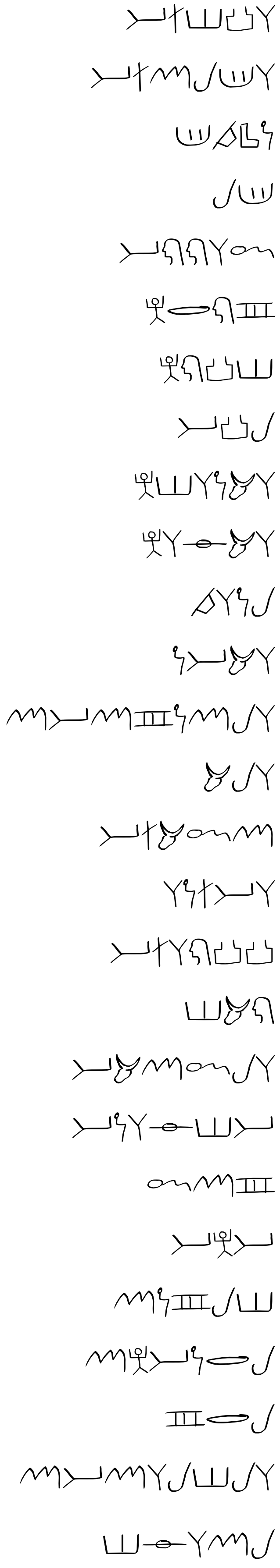

my shame	u·va·she·tee	
and disgrace	u·khe·lim·ma·tee	
are before You	neg·de·kha	
All	kal	
my adversaries	tso·wr·ray	
Insults	cher·pah	Psalm 69:20
have broken	sha·ve·rah	
my heart	lib·bee	
and I am in despair	va·a·nu·shah	
I looked	va·a·qaw·veh	
for sympathy	la·nud	
but there was none	va·a·yin	
for comforters	ve·lam·na·cha·meem	
no one	ve·lo	
but I found	ma·tsa·tee	
They poisoned	vay·yit·te·nu	Psalm 69:21
my food	be·va·ru·tee	
with gall	rosh	
my thirst	ve·lits·ma·ee	
to quench	yash·qu·nee	
and gave me vinegar	cho·mets	
May their table	ye·hee	Psalm 69:22
become	shul·cha·nam	
	liph·ne·hem	
a snare	le·phach	
may it be a retribution	ve·lish·lo·w·meem	
and a trap	le·mo·w·qesh	

be darkened	tech·shakh·nah	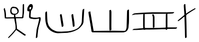	Psalm 69:23
May their eyes	e·ne·hem	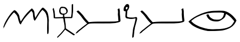	
so they cannot see	me·re·o·wt		
and their backs	u·ma·te·ne·hem	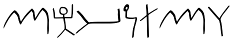	
forever	ta·meed		
be bent	ham·ad		
Pour out	she·phakh		Psalm 69:24
upon them	a·le·hem	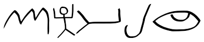	
Your wrath	za·me·kha		
and let Your burning anger	va·cha·ro·wn	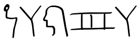	
	ap·pe·kha		
overtake them	yas·see·gem	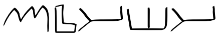	
May	te·hee		Psalm 69:25
their place	tee·ra·tam		
be deserted	ne·sham·mah		
in their tents	be·a·ho·le·hem	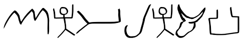	
let there be no one	al		
-	ye·hee	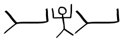	
to dwell	yo·shev		
For	kee	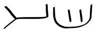	Psalm 69:26
You	at·tah		
the one	a·sher		
struck	hik·kee·ta	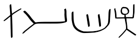	
they persecute	ra·da·phu		
	ve·el		
the pain	makh·o·wv		
of those You wounded	cha·la·le·kha	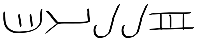	

and recount	ye·sap·pe·ru	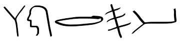	
Add	te·nah		Psalm 69:27
iniquity	a·won		
to	al		
their iniquity	a·wo·nam		
let them not	ve·al		
share	ya·vo·u		
in Your righteousness	be·tsid·qa·te·kha	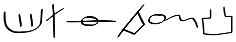	
May they be blotted out	yim·ma·chu	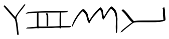	Psalm 69:28
of the Book	mis·se·pher		
of Life	chay·yeem	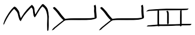	
with	ve·im		
the righteous	tsad·dee·qeem	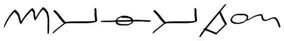	
and not	al		
listed	yik·ka·te·vu		
But I [am]	va·a·nee		Psalm 69:29
in pain	a·nee	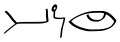	
and distress	ve·kho·w·ev		
let Your salvation	ye·shu·a·te·kha		
O God	e·lo·heem		
protect me	te·sag·ge·ve·nee	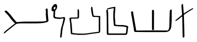	
I will praise	a·hal·lah	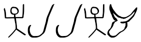	Psalm 69:30
name	shem		
God’s	e·lo·heem		
in song	be·sheer	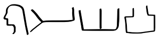	
and exalt Him	va·a·gad·de·len·nu		
with thanksgiving	ve·to·w·dah		

And this will please	ve·tee·tav	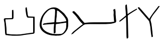	Psalm 69:31
the LORD	la·YHVH	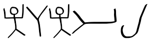	
more than an ox	mish·sho·wr		
more than a bull	par		
with horns	maq·rin	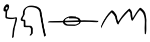	
and hooves	maph·rees		
will see	ra·u		Psalm 69:32
The humble	a·na·veem		
and rejoice	yis·ma·chu		
You who seek	do·re·she		
God	e·lo·heem		
be revived !	vee·chee	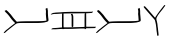	
let your hearts	le·vav·khem		
For	kee	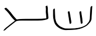	Psalm 69:33
listens	sho·me·a		
to	el		
the needy	ev·yo·w·neem	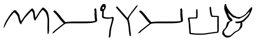	
the LORD	YHVH		
-	ve·et		
His captive people	a·see·raw	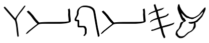	
and does not	lo		
despise	va·zah		
praise Him	ye·hal·lu·hu	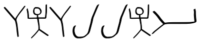	Psalm 69:34
Let heaven	sha·ma·yim	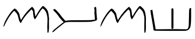	
and earth	va·a·rets		
the seas	yam·meem	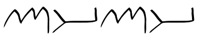	
and everything	ve·khal		

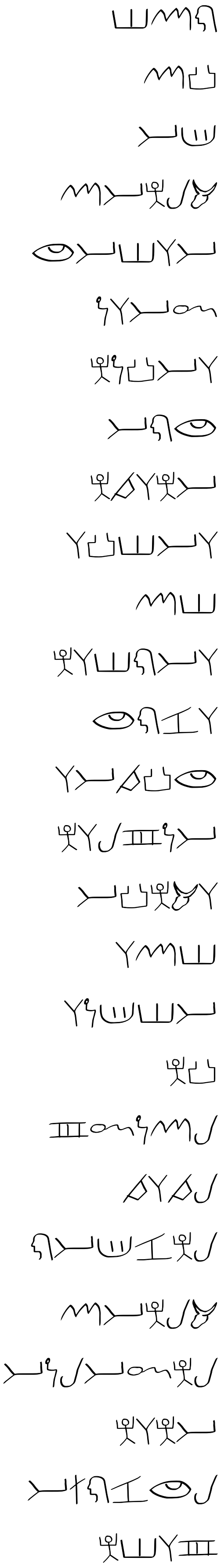

that moves	ro·mes	
in them	bam	
For	kee	Psalm 69:35
God	e·lo·heem	
will save	yo·wo·shee·a	
Zion	tsee·yo·wn	
and rebuild	ve·yiv·neh	
the cities	a·re	
of Judah	ye·hu·dah	
that they may dwell	ve·ya·she·vu	
there	m	
and possess it	vee·re·shu·ha	
The descendants	ve·ze·ra	Psalm 69:36
of His servants	a·va·daw	
will inherit it	yin·cha·lu·ha	
and those who love	ve·o·ha·ve	
His name	mo	
will settle	yish·ke·nu	
in it	vah	
For the choirmaster	lam·nats·tse·ach	Psalm 70:1
Of David	le·da·wid	
To bring remembrance	le·haz·keer	
[Make haste], O God	e·lo·heem	
to deliver me !	le·hats·tsee·le·nee	
O LORD	YHVH	
to help me !	le·ez·ra·tee	
Hurry	chu·shah	

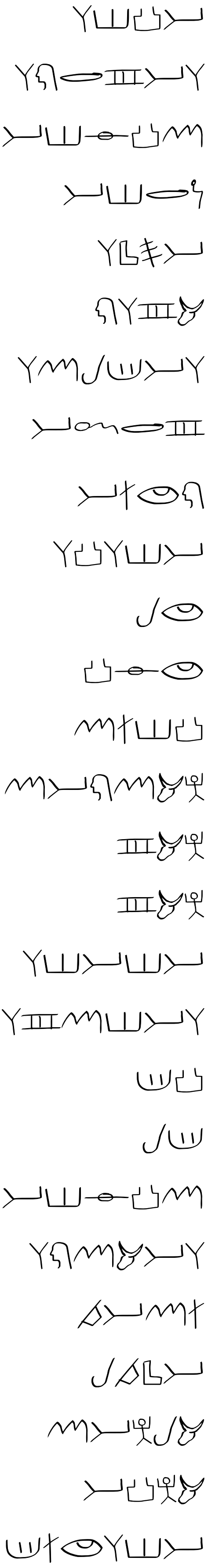

be ashamed	ye·vo·shu	Psalm 70:2
and confounded	ve·yach·pe·ru	
May those who seek	me·vaq·she	
my life	naph·shee	
be repelled	yis·so·gu	
	a·cho·wr	
and humiliated	ve·yik·ka·le·mu	
may those who wish me	cha·phe·tse	
harm	ra·a·tee	
retreat	ya·shu·vu	Psalm 70:3
because of	al	
	e·qev	
their shame	ba·she·tam	
May those who say	ha·o·me·reem	
“ Aha	he·ach	
aha ! ”	he·ach	
rejoice	ya·see·su	Psalm 70:4
and be glad	ve·yis·me·chu	
in You	be·kha	
May all	kal	
who seek You	me·vaq·she·kha	
say	ve·yo·me·ru	
always	ta·meed	
be magnified ! ”	yig·dal	
“ Let God	e·lo·heem	
may those who love	o·ha·ve	
Your salvation	ye·shu·a·te·kha	

But I [am]	va·a·nee		Psalm 70:5
poor	a·nee		
and needy	ve·ev·yo·wn	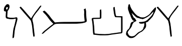	
O God	e·lo·heem		
hurry	chu·shah		
to me	lee	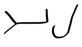	
are my help	ez·ree		
and my deliverer	u·me·phal·tee		
You	at·tah		
O LORD	YHVH	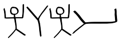	
do not	al		
delay	te·a·char		
In You	be·kha		Psalm 71:1
O LORD	YHVH	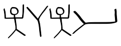	
I have taken refuge	cha·see·tee	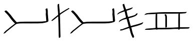	
let me never	al		
be put to shame	e·vo·wo·shah		
	le·o·w·lam		
In Your justice	be·tsid·qa·te·kha	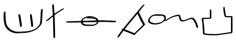	Psalm 71:2
rescue	tats·tsee·le·nee	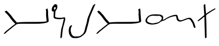	
and deliver me	u·te·phal·le·te·nee	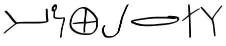	
incline	hat·teh		
-	e·lay	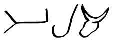	
Your ear	a·ze·ne·kha		
and save me	ve·ho·wo·shee·e·nee	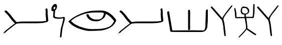	
Be	he·yeh	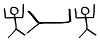	Psalm 71:3
	lee	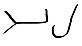	

my rock	le·tsur		
of refuge	ma·o·wn		
go	la·vo·w		
where I can always	ta·meed		
Give the command	tsiw·vee·ta		
to save me	le·ho·wo·shee·e·nee	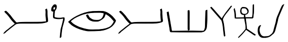	
for	kee	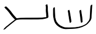	
are my rock	sal·ee		
and my fortress	u·me·tsu·da·tee		
You	at·tah		
O my God	elo·hay		Psalm 71:4
Deliver me	pal·le·te·nee		
from the hand	mee·yad	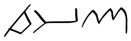	
of the wicked	ra·sha		
from the grasp	mik·kaph		
of the unjust	me·aw·vel		
and ruthless	ve·cho·mēts		
For	kee	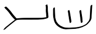	Psalm 71:5
You	at·tah		
are my hope	tiq·va·tee	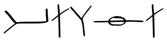	
O Lord	a·do·nay		
GOD	YHVH		
my confidence	miv·ta·chee		
from my youth	min·ne·u·ray		
on You	a·le·kha	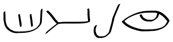	Psalm 71:6
I have leaned	nis·makh·tee	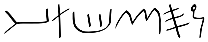	
since birth	mib·be·ten		

womb	mim·me·e		
from my mother's	im·mee		
You	at·tah		
pulled me	go·w·zee		
for You	be·kha	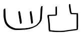	
My praise	te·hil·la·tee	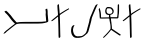	
is always	ta·meed		
a portent	ke·mo·w·phet		Psalm 71:7
I have become	ha·yee·tee	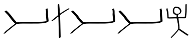	
to many	le·rab·beem	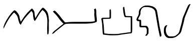	
but You	ve·at·tah		
refuge	ma·cha·see	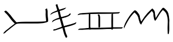	
are my strong	oz		
is filled	yim·ma·le		Psalm 71:8
My mouth	phee		
[with] Your praise	te·hil·la·te·kha		
all	kal	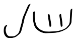	
day long	hay·yo·wm	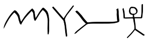	
[and with] Your splendor	tiph·ar·te·kha		
Do not	al		Psalm 71:9
discard me	tash·lee·khe·nee	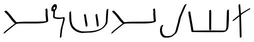	
	le·et		
in my old age	ziq·nah	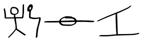	
fails	kikh·lo·wt	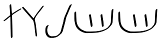	
when my strength	ko·chee	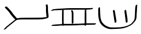	
do not	al		
forsake me	ta·az·ve·nee		

For	kee	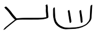	Psalm 71:10
speak	a·me·ru	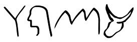	
my enemies	o·wy·vay	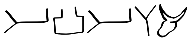	
against me	lee	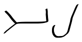	
and those who lie in wait	ve·sho·me·re	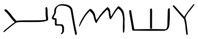	
for my life	naph·shee	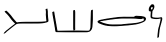	
conspire	no·w·a·tsu	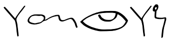	
	yach·daw	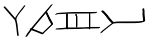	
saying	le·mor	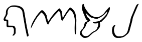	Psalm 71:11
“ God	e·lo·heem	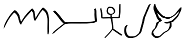	
has forsaken him	a·za·vo	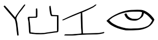	
pursue him	rid·phu	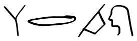	
and seize him	ve·tiph·su·hu	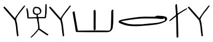	
for	kee	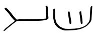	
there is no	en	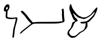	
one to rescue him ”	mats·tseel	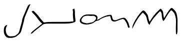	
O God	e·lo·heem	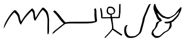	Psalm 71:12
Be not	al	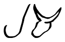	
far	tir·chaq	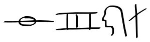	
from me	mim·men·nee	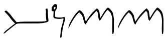	
O my God	e·lo·hay	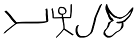	
to help me	le·ez·ra·tee	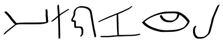	
Hurry	chī·shah	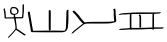	
be ashamed	ye·vo·shu	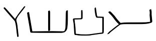	Psalm 71:13
[and] consumed	yikh·lu	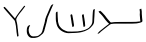	
May the accusers	so·te·ne	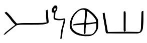	
of my soul	naph·shee	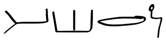	

be covered	ya·a·tu		
with scorn	cher·pah		
and disgrace	u·khe·lim·mah	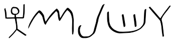	
may those who seek	me·vaq·she	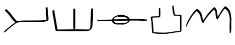	
my harm	ra·a·tee		
But I	va·a·nee		Psalm 71:14
will always	ta·meed	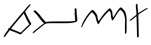	
hope	a·ya·chel	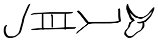	
You more	ve·ho·w·saph·tee		
and	al		
more	kal	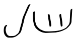	
and will praise	te·hil·la·te·kha	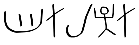	
My mouth	pee	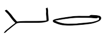	Psalm 71:15
will declare	ye·sap·per		
Your righteousness	tsid·qa·te·kha	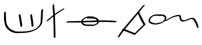	
all day long	kal	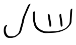	
	hay·yo·wm	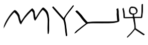	
and Your salvation	te·shu·a·te·kha		
though	kee	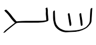	
I cannot	lo		
know	ya·da·tee		
their full measure	se·pho·ro·wt	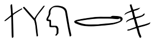	
I will enter	a·vo·w		Psalm 71:16
in the strength	big·vu·ro·wt		
of the Lord	a·do·nay		
GOD	YHVH	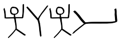	
I will proclaim	az·keer		

Your righteousness —	tsid·qa·te·kha	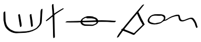	
Yours alone	le·vad·de·kha		
O God	elo·heem		Psalm 71:17
You have taught me	lim·mad·ta·nee	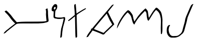	
from my youth	min·ne·u·ray		
and to this day	ve·ad		
	hen·nah		
I proclaim	ag·geed	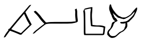	
Your marvelous deeds	niph·le·o·w·te·kha		
Even	ve·gam		Psalm 71:18
when	ad		
I am old	ziq·nah	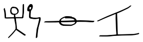	
and gray	ve·se·vah	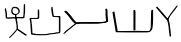	
O God	e·lo·heem		
do not	al		
forsake me	ta·az·ve·nee		
until	ad		
I proclaim	ag·geed	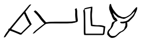	
Your power	ze·ro·w·a·kha		
to the next generation	le·do·wr		
to all	le·khal		
who are to come	ya·vo·w		
Your might	ge·vu·ra·te·kha		
Your righteousness	ve·tsid·qa·te·kha	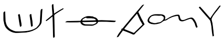	Psalm 71:19
O God	e·lo·heem		
[reaches] to	ad		

the heavens	ma·ro·wm	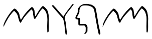	
You who	a·sher	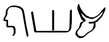	
have done	a·see·ta	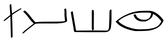	
great things	ge·do·lo·wt	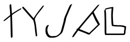	
O God	e·lo·heem	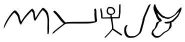	
Who	mee	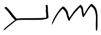	
is like You ?	kha·mo·w·kha	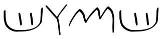	
Though You	a·sher	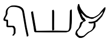	Psalm 71:20
have shown me	hir·ʾī·ta·nu	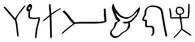	
troubles	tsa·ro·wt	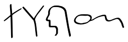	
many	rab·bo·wt	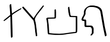	
and misfortunes	ve·ra·o·wt	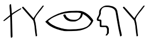	
once again	ta·shuv	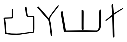	
You will revive me	te·chay·yē·nu	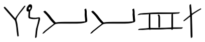	
Even from the depths	u·mit·te·ho·mo·wt	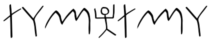	
of the earth	ha·a·rets	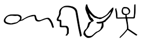	
back up	ta·shuv	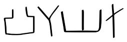	
You will bring me	ta·a·le·nee	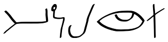	
You will increase	te·rev	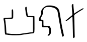	Psalm 71:21
my honor	ge·dul·la·tee	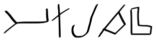	
once again	ve·tis·sov	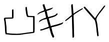	
and comfort me	te·na·cha·me·nee	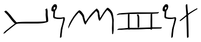	
So	gam	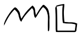	Psalm 71:22
I	a·nee	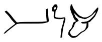	
will praise You	o·wd·kha	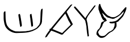	
with the harp	vikh·lee	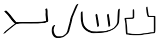	
	ne·vel	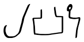	

for Your faithfulness	a·mit·te·kha	𐤀𐤌𐤕𐤊	
O my God	e·lo·hay	𐤀𐤋𐤄𐤉	
I will sing praise	a·zam·me·rah	𐤀𐤆𐤌𐤓𐤄	
to You	le·kha	𐤋𐤊	
with the lyre	ve·khin·no·wr	𐤁𐤊𐤍𐤅𐤓	
O Holy	qe·do·wosh	𐤒𐤃𐤅𐤔	
One of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
will shout for joy	te·ran·nen·nah	𐤕𐤓𐤍𐤍𐤄	Psalm 71:23
my lips	pha·tay	𐤔𐤐𐤕𐤉	
When	kee	𐤊𐤉	
I sing praise	a·zam·me·rah	𐤀𐤆𐤌𐤓𐤄	
to You	lakh	𐤋𐤊	
along with my soul	ve·naph·shee	𐤅𐤍𐤐𐤔𐤉	
which	a·sher	𐤀𐤔𐤓	
You have redeemed	pa·dee·ta	𐤐𐤃𐤉𐤕	
	gam	𐤂𐤌	Psalm 71:24
My tongue	le·sho·w·nee	𐤋𐤔𐤅𐤍𐤉	
all day long	kal	𐤊𐤋	
	hay·yo·wm	𐤄𐤉𐤅𐤌	
will indeed proclaim	teh·geh	𐤕𐤄𐤂𐤄	
Your righteousness	tsid·qa·te·kha	𐤑𐤃𐤒𐤕𐤊	
for	kee	𐤊𐤉	
are disgraced	vo·shu	𐤁𐤔𐤅	
and	khee	𐤊𐤉	
confounded	cha·phe·ru	𐤇𐤐𐤓𐤅	
those who seek	me·vaq·she	𐤌𐤁𐤒𐤔𐤉	
my harm	ra·a·tee	𐤓𐤏𐤕𐤉	

Of Solomon	lish·lo·moh	לשלמה	Psalm 72:1
O God	elo·heem	אלהים	
with Your justice	mish·pa·te·kha	משפטיך	
the king	le·me·lekh	למלך	
Endow	ten	תן	
with Your righteousness	ve·tsid·qa·te·kha	וצדקתך	
and the son	le·ven	לבן	
of the king	me·lekh	מלך	
May he judge	ya·deen	ידין	Psalm 72:2
Your people	am·me·kha	עמך	
with righteousness	ve·tse·deq	בצדק	
and Your afflicted	va·a·nee·ye·kha	ועניך	
with justice	ve·mish·pat	במשפט	
bring	yis·u	ישאו	Psalm 72:3
May the mountains	ha·reem	הרים	
peace	sha·lo·wm	שלום	
to the people	la·am	לעם	
and the hills	u·ge·va·o·wt	וגבעות	
[bring] righteousness	bits·da·qah	בצדקה	
May he vindicate	yish·pot	ישפט	Psalm 72:4
the afflicted	anee·ye	עניי	
among the people	am	עם	
may he save	yo·wo·shee·a	יושיע	
the children	liv·ne	לבני	
of the needy	ev·yo·wn	אביון	
and crush	vee·dak·ke	וידכא	
the oppressor	o·wo·sheq	עושק	

May they fear him	yee·ra·u·kha		Psalm 72:5
as long as	im		
the sun [shines]	sha·mesh		
as long as	ve·liph·ne		
the moon [remains]	ya·re·ach	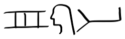	
through all	do·wr		
generations	do·w·reem	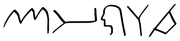	
that falls	ye·red		Psalm 72:6
May he be like rain	ke·ma·tar		
on	al		
freshly cut grass	gez		
like spring showers	kir·vee·veem	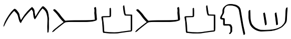	
that water	zar·zeeph		
the earth	a·rets		
flourish	yiph·rach		Psalm 72:7
in his days	be·ya·maw		
May the righteous	tsad·deeq	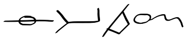	
abound	ve·rov		
and prosperity	lo·wm		
until	ad		
is no more	be·lee	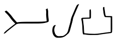	
the moon	ya·re·ach	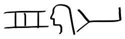	
May he rule	ve·ye·red	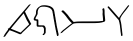	Psalm 72:8
from sea	mee·yam	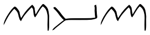	
to	ad		
sea	yam	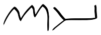	
and from the [Euphrates]	u·min·na·har	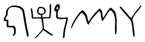	

to	ad		
the ends	aph·se		
of the earth	a·rets		
before him	le·pha·naw	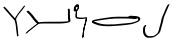	Psalm 72:9
bow	yikh·re·u		
May the nomads	tsee·yeem	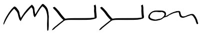	
and his enemies	ve·o·ye·vaw	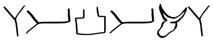	
the dust	a·phar		
lick	ye·la·che·khu	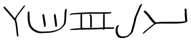	
May the kings	mal·khe	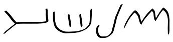	Psalm 72:10
of Tarshish	tar·sheesh	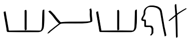	
and distant shores	ve·ee·yeem	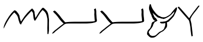	
tribute	min·chah	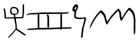	
bring	ya·shee·vu	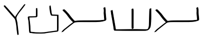	
may the kings	mal·khe	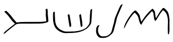	
of Sheba	she·va		
and Seba	u·se·va		
gifts	esh·kar	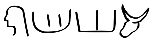	
offer	yaq·ree·vu	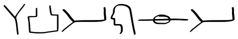	
bow down	ve·yish·ta·cha·wu		Psalm 72:11
to him	lo		
May all	khal		
kings	me·la·kheem		
[and] all	kal	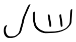	
nations	go·w·yim	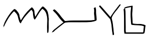	
serve him	ya·av·du·hu		
For	kee	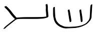	Psalm 72:12

he will deliver	yats·tseel	𐤉𐤑𐤉𐤋	
the needy	ev·yo·wn	𐤀𐤁𐤉𐤅𐤍	
who cry out	me·shaw·ve·a	𐤌𐤔𐤅𐤏	
and the afflicted	ve·a·nee	𐤅𐤏𐤍𐤉	
who have no	ve·en	𐤅𐤀𐤉𐤍	
helper	o·zer	𐤏𐤆𐤓	
	lo	𐤋𐤅	
He will take pity	ya·chos	𐤉𐤇𐤎	Psalm 72:13
on	al	𐤏𐤋	
the poor	dal	𐤃𐤋	
and needy	ve·ev·yo·wn	𐤅𐤀𐤁𐤉𐤅𐤍	
the lives	ve·naph·sho·wt	𐤅𐤍𐤐𐤔𐤅𐤕	
of the oppressed	ev·yo·w·neem	𐤀𐤁𐤉𐤅𐤍𐤉𐤌	
and save	yo·wo·shee·a	𐤉𐤅𐤔𐤉𐤏	
from oppression	mit·to·wkh	𐤌𐤕𐤅𐤊	Psalm 72:14
and violence	u·me·cha·mas	𐤅𐤌𐤇𐤌𐤎	
He will redeem	yig·al	𐤉𐤂𐤀𐤋	
them	naph·sham	𐤍𐤐𐤔𐤌	
is precious	ve·ye·qar	𐤅𐤉𐤉𐤒𐤓	
for their blood	da·mam	𐤃𐤌𐤌	
in his sight	be·e·naw	𐤁𐤏𐤉𐤍𐤉𐤅	
Long may he live !	vee·chee	𐤅𐤉𐤇𐤉	Psalm 72:15
be given	ve·yit·ten	𐤅𐤉𐤕𐤍	
him	lo	𐤋𐤅	
May gold	miz·ze·hav	𐤌𐤆𐤄𐤁	
from Sheba	she·va	𐤔𐤁𐤀	
pray	ve·yit·pal·lel	𐤅𐤉𐤕𐤐𐤋𐤋	

for him	ba·a·do		
May people ever	ta·meed		
all	kal		
day long	hay·yo·wm	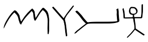	
may they bless him	ye·va·ra·khen·hu	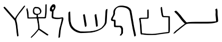	
May there be	ye·hee		Psalm 72:16
an abundance	phis·sat		
of grain	bar		
in the land	ba·a·rets		
atop	be·rosh		
the hills	ha·reem	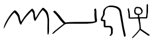	
may it sway	yir·ash		
like [the forests of] Lebanon	kal·le·va·no·wn		
May its fruit trees	pir·yo	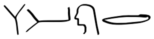	
flourish	ve·ya·tsee·tsu		
and its people	me·eer		
like the grass	ke·e·sev		
of the field	ha·a·rets		
endure	ye·hee	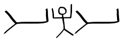	Psalm 72:17
May his name	she·mo		
forever	le·o·w·lam		
as	liph·ne		
long as the sun [shines]	she·mesh		
continue	ya·nīn	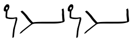	
may his name	she·mo		
be blessed	ve·yit·ba·re·khu		
In him	vo		

may all	kal	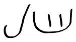	
nations	go·w·yim	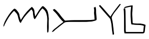	
may they call him blessed	ye·ash·she·ru·hu		
Blessed be	ba·rukh		Psalm 72:18
the LORD	YHVH		
God	e·lo·heem		
the God	e·lo·he		
of Israel	yis·ra·el	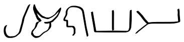	
does	o·seh		
marvelous deeds	niph·la·o·wt	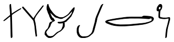	
who alone	le·vad·do	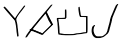	
And blessed	u·va·rukh		Psalm 72:19
name	shem		
[be] His glorious	ke·vo·w·do		
forever	le·o·w·lam		
be filled	ve·yim·ma·le		
with His glory	khe·vo·w·do		
-	et		
may all	kol	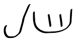	
the earth	ha·a·rets		
Amen	a·men	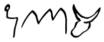	
and amen	ve·a·men		
Thus conclude	kal·lu	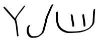	Psalm 72:20
the prayers	te·phil·lo·wt		
of David	da·wid		
son	ben		
of Jesse	yi·shay		

A Psalm	miz·mo·wr	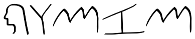	Psalm 73:1
of Asaph	le·a·saph		
Surely	akh		
[is] good	to·wv		
to Israel	le·yis·ra·el		
God	e·lo·heem		
to those who are pure	le·va·re		
in heart	le·vav		
But as for me	va·a·nee		Psalm 73:2
had almost	kim·at		
stumbled	na·tui		
my feet	rag·lay	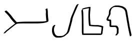	
had nearly	ke·a·yin	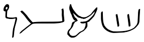	
slipped	shup·pe·khah		
my steps	a·shu·ray	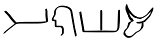	
For	kee	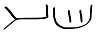	Psalm 73:3
I envied	qin·ne·tee		
the arrogant	ba·ho·wl·leem		
the prosperity	she·lo·wm		
of the wicked	re·sha·eem		
[when] I saw	er·eh		
-	kee	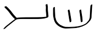	Psalm 73:4
They have no	en	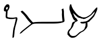	
struggle	char·tsub·bo·wt		
in their death	le·mo·w·tam		
are well-fed	u·va·ree		
their bodies	u·lam	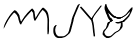	

of the burdens	ba·a·mal		Psalm 73:5
others {carry}	e·no·wosh		
They are free	e·ne·mo	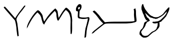	
like	ve·im		
[other] men	a·dam		
they are not	lo		
afflicted	ye·nug·ga·u		
Therefore	la·khen		Psalm 73:6
is their necklace	a·na·qat·mo	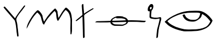	
pride	ga·a·vah		
covers	ya·a·ta·pho·shi		
a garment	t	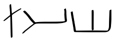	
of violence	cha·mas	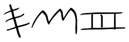	
them	la·mo		
proceeds	ya·tsa		Psalm 73:7
From their prosperity	me·che·lev	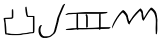	
iniquity	e·ne·mo		
run wild	a·ve·ru		
the imaginations	mas·kee·yo·wt		
of their hearts	le·vav		
They mock	ya·mee·qu	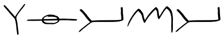	Psalm 73:8
and speak	vee·dab·be·ru		
with malice	ve·ra		
oppression	o·sheq		
with arrogance	mim·ma·ro·wm	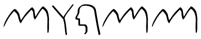	
they threaten	ye·dab·be·ru		
They set	shat·tu		Psalm 73:9

against the heavens	vash·sha·ma·yim		
their mouths	pee·hem	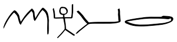	
and their tongues	u·le·sho·w·nam		
strut	ti·ha·lakh	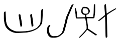	
across the earth	ba·a·rets		
So	la·khen		Psalm 73:10
return	ya·shīv	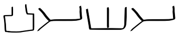	
their people	am·mo		
to this place	ha·lom	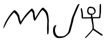	
waters	u·me		
in abundance	ma·le		
and drink up	yim·ma·tsu		
	la·mo		
The wicked say	ve·a·me·ru		Psalm 73:11
“ How	e·khah	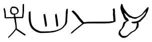	
know ?	ya·da		
can God	el		
	ve·yesh	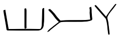	
have knowledge ? ”	de·ah		
Does the Most High	ve·el·yo·wn	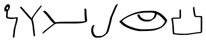	
Behold	hin·neh		Psalm 73:12
these [are]	el·leh	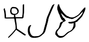	
the wicked —	re·sha·eem		
carefree	ve·shal·ve	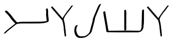	
always	o·w·lam		
as they increase	his·gu	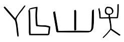	
their wealth	cha·yil	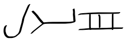	

Surely	akh		Psalm 73:13
in vain	reeq	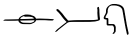	
I have kept my heart pure	zik·kee·tee	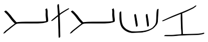	
	le·va·vee		
I have washed	va·er·chats	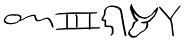	
in innocence	be·niq·qa·yo·wn	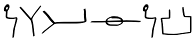	
my hands	kap·pay		
For I am	va·e·hee		Psalm 73:14
afflicted	na·gu·a		
all day long	kal	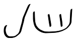	
	hay·yo·wm	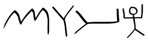	
and punished every morning	ve·to·w·khach·tee		
	lab·be·qa·reem	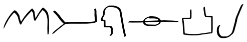	
If	im		Psalm 73:15
I had said	a·mar·tee		
“ I will speak	a·sap·pe·rah		
this way ”	khe·mo		
then	hin·neh		
	do·wr		
Your children	ba·ne·kha	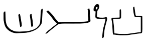	
I would have betrayed	va·ga·de·tee		
When I tried	va·a·chash·she·vah		Psalm 73:16
to understand	la·da·at		
all this	zot		
was troublesome	a·mal		
it	hī	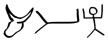	

in my sight	ve·e·nay	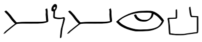	
until	ad		Psalm 73:17
I entered	a·vo·w		
	el		
sanctuary	miq·de·she	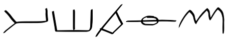	
God's	el		
then I discerned	a·vee·nah	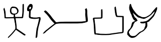	
their end	le·a·cha·ree·tam	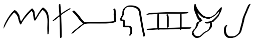	
Surely	akh		Psalm 73:18
on slick ground	ba·cha·la·qo·wt	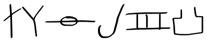	
You set	ta·sheet	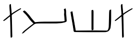	
them	la·mo		
You cast them down	hip·pal·tam	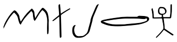	
into ruin	le·mash·shu·o·wt		
How	ekh	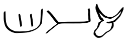	Psalm 73:19
they are	ha·yu	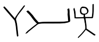	
laid waste	le·sham·mah	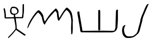	
suddenly	khe·ra·ga		
swept away	sa·phu		
completely	tam·mu		
by	min		
terrors !	bal·la·ho·wt		
from a dream	ka·cha·lo·wm	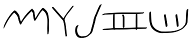	Psalm 73:20
Like [one] waking	me·ha·qeets	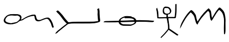	
so You, O Lord	a·do·nay		
awaken	ba·eer		
their form	tsal·mam	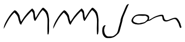	

[and] despise	tiv·zeh		
When	kee	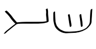	Psalm 73:21
was grieved	yit·cham·mets	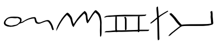	
my heart	le·va·vee		
within	ve·khil·yo·w·tay	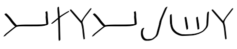	
and I was pierced	esh·to·w·nan		
I was	va·a·nee		Psalm 73:22
senseless	va·ar		
and	ve·lo		
ignorant	e·da		
a brute beast	be·he·mo·wt	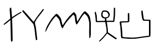	
I was	ha·yee·tee	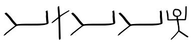	
before You	im·makh		
Yet I	va·a·nee		Psalm 73:23
am always	ta·meed	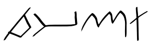	
with You	im·makh		
You hold	a·chaz·ta	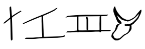	
hand	be·yad	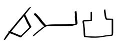	
my right	ye·mee·nee	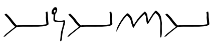	
with Your counsel	ba·a·tsa·te·kha		Psalm 73:24
You guide me	tan·che·nee		
and later	ve·a·char	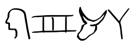	
in glory	ka·vo·wd		
receive me	tiq·qa·che·nee	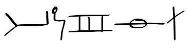	
Whom have I	mee		Psalm 73:25
	lee	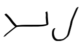	
in heaven but You ?	vash·sha·ma·yim		

besides You	ve·im·me·kha		
no one	lo		
I desire	cha·phats·tee		
And on earth	va·a·rets		
may fail	ka·lah	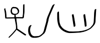	Psalm 73:26
My flesh	she·e·ree		
and my heart	u·le·va·vee		
is the strength	tsur		
of my heart	le·va·vee		
and my portion	ve·chel·qee		
but God	e·lo·heem		
forever	le·o·w·lam		
from You	kee	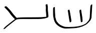	Psalm 73:27
will surely	hin·neh		
Those far	re·che·qe·kha	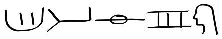	
perish	yo·ve·du		
You destroy	hits·mat·tah		
all	kal		
who are unfaithful	zo·w·neh	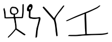	
to You	mim·me·ka		
But as	va·a·nee		Psalm 73:28
to draw near	qi·ra·vat		
to God	e·lo·heem		
for me	lee	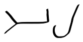	
[it is] good	to·wv		
I have made	shat·tee	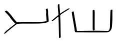	
the Lord	ba·do·nay		

GOD	YHVH		
my refuge	mach·see	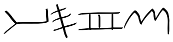	
that I may proclaim	le·sap·per		
all	kal		
Your works	mal·a·kho·w·te·kha		
A Maskil	mas·keel		Psalm 74:1
of Asaph	le·a·saph		
Why	la·mah		
O God ?	e·lo·heem		
have You rejected us forever	za·nach·ta	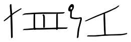	
	la·ne·tsach		
smolder	ye·shan		
Why does Your anger	ap·pe·kha		
against the sheep	be·tson		
of Your pasture ?	mar·ee·te·kha		
Remember	ze·khor	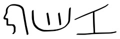	Psalm 74:2
Your congregation	a·da·te·kha		
which You purchased	qa·nee·ta	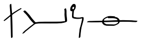	
long ago	qe·dem	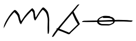	
and redeemed	ga·al·ta		
as the tribe	she·vet	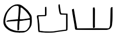	
of Your inheritance —	na·cha·la·te·kha	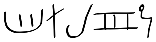	
Mount	har		
Zion	tsee·yo·wn	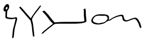	
	zeh	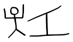	
where You dwell	sha·khan·ta		

	bo		
Turn	ha·ree·mah	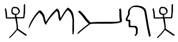	Psalm 74:3
Your steps	phe·a·me·kha		
ruins	le·mash·shu·o·wt		
to the everlasting	ne·tsach		
to everything	kal	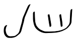	
has destroyed	he·ra		
the enemy	o·w·yev	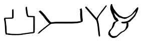	
in the sanctuary	baq·qo·desh	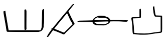	
have roared	sha·a·gu		Psalm 74:4
Your foes	tso·re·re·kha		
within	be·qe·rev	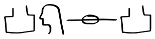	
Your meeting place	mo·w·a·de·kha		
they have unfurled	sa·mu		
their banners	o·w·to·tam		
as signs	o·to·wt		
like men	yiw·va·da		Psalm 74:5
wielding	ke·me·vee		
	le·ma·e·lah		
in a thicket	bi·sa·vakh		
of trees	ets		
axes	qar·dum·mo·wt		
and	ve·ʿēt		Psalm 74:6
the carvings	pit·tu·che·ha	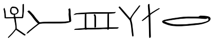	
all	ya·chad	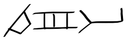	
with hatchets	be·khash·sheel		
and picks	ve·khe·lap·pot	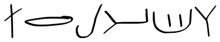	

smashing	ya·ha·lo·mun	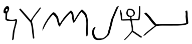	
They have burned	shil·chu	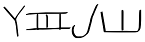	Psalm 74:7
	va·esh		
Your sanctuary	miq·da·she·kha	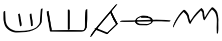	
to the ground	la·a·rets		
they have defiled	chil·le·lu	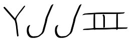	
the dwelling place	mish·kan		
of Your Name	she·me·kha		
They said	a·me·ru		Psalm 74:8
in their hearts	ve·lib·bam		
“ We will crush them	nee·nam	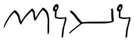	
completely ”	ya·chad	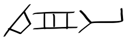	
They burned down	sa·re·phu		
every	khal		
place	mo·w·a·de		
where God met us	el		
in the land	ba·a·rets		
signs	o·w·to·te·nu		Psalm 74:9
There are no	lo		
for us to see	ra·ee·nu	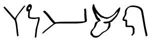	
There is no	en	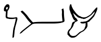	
longer	o·wd		
any prophet	na·vee	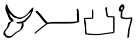	
And none	ve·lo		
of us	it·ta·nu		
knows	yo·de·a	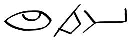	
how long	ad		

this will last	mah	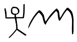	
How long	ad		Psalm 74:10
	ma·tay		
O God	e·lo·heem		
taunt You ?	ye·cha·reph	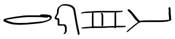	
will the enemy	tsar		
revile	ye·na·ets		
Will the foe	o·w·yev	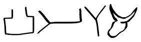	
Your name	shim·kha		
forever ?	la·ne·tsach		
Why	lam·mah		Psalm 74:11
do You withdraw	ta·sheev	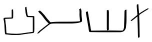	
Your strong	ya·de·kha		
right hand ?	vee·mee·ne·kha		
Stretch it out	miq·qe·rev	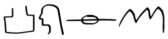	
	cho·qe·kha	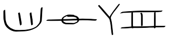	
to destroy them !	khal·leh	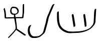	
Yet God	ve·lo·heem		Psalm 74:12
[is] my King	mal·kee	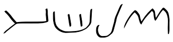	
from ancient times	miq·qe·dem	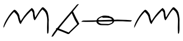	
working	po·el		
salvation	ye·shu·o·wt		
on	be·qe·rev	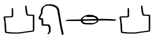	
the earth	ha·a·rets		
You	at·tah		Psalm 74:13
divided	pho·w·rar·ta		
by Your strength	ve·az·ze·kha		

the sea	yam	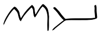	
You smashed	shib·bar·ta		
the heads	ra·she	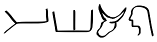	
of the dragons	tan·nee·neem	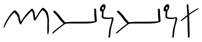	
of	al		
the sea	ham·ma·yim	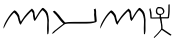	
You	at·tah		Psalm 74:14
crushed	rits·tsats·ta		
the heads	ra·she	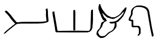	
of Leviathan	liw·ya·tan	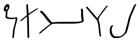	
You fed him	tit·te·nen·nu	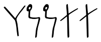	
	ma·a·khal		
to the creatures	le·am		
of the desert	le·tsee·yeem	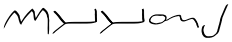	
You	at·tah		Psalm 74:15
broke open	va·qa·ta	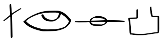	
the fountain	ma·yan		
and the flood	va·na·chal	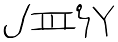	
You	at·tah		
dried up	ho·w·vash·ta	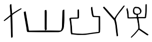	
rivers	na·ha·ro·wt	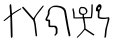	
the ever-flowing	e·tan	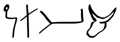	
is Yours	le·kha	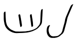	Psalm 74:16
The day	yo·wm		
and also	aph		
	le·kha	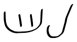	
the night	la·ye·lah	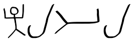	

You	at·tah		
established	ha·khee·no·w·ta	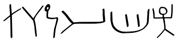	
the moon	ma·o·wr		
and the sun	va·sha·mesh		
You	at·tah		Psalm 74:17
set	hits·tsav·ta		
all	kal	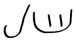	
the boundaries	ge·vu·lo·wt		
of the earth	a·rets		
the summer	qa·yits	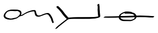	
and winter	va·cho·reph		
You	at·tah		
made	ye·tsar·tam		
Remember	ze·khar	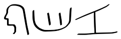	Psalm 74:18
how	zot		
the enemy	o·w·yev	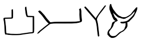	
has mocked You	che·reph		
O LORD	YHVH		
people	ve·am		
how a foolish	na·val		
has spurned	ni·a·tsu		
Your name	she·me·kha		
Do not	al		Psalm 74:19
deliver	tit·ten		
to beasts	le·chay·yat	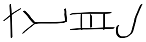	
the soul	ne·phesh		
of Your dove	to·w·re·kha	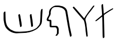	

the lives	chay·yat	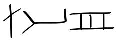	
of Your afflicted	a·nee·ye·kha	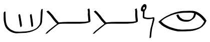	
do not	al		
forget	tish·kach		
forever	la·ne·tsach		
Consider	hab·bet		Psalm 74:20
Your covenant	lab·be·reet		
for	kee	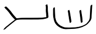	
fill	ma·le·u		
the dark places	ma·cha·shak·ke		
of the land	e·rets		
haunts	ne·o·wt		
of violence	cha·mas	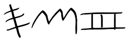	
Do not	al		Psalm 74:21
retreat	ya·shov		
let the oppressed	dakh	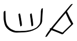	
in shame	nikh·lam	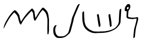	
may the poor	a·nee	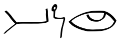	
and needy	ve·ev·yo·wn	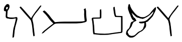	
praise	ye·hal·lu		
Your name	she·me·kha		
Rise up	qu·mah		Psalm 74:22
O God	e·lo·heem		
defend	ree·vah	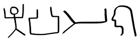	
Your cause !	ree·ve·kha	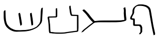	
Remember	ze·khor	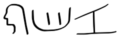	
mocks You	cher·pa·te·kha		

how	min·nee	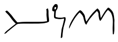	
the fool	na·val	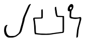	
all	kal	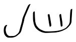	
day long	hay·yo·wm	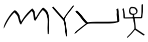	
Do not	al	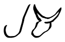	Psalm 74:23
disregard	tish·kach	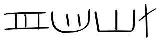	
the clamor	qo·wl	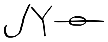	
of Your adversaries	tso·re·re·kha	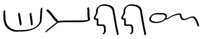	
the uproar	she·o·wn	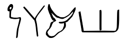	
of Your enemies	qa·me·kha	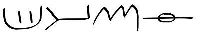	
that ascends	o·leh	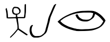	
continually	ta·meed	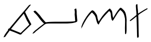	
For the choirmaster :	lam·nats·tse·ach	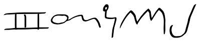	Psalm 75:1
	al	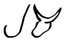	
[To the tune of] “Do Not Destroy ”	tash·chet	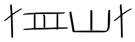	
A Psalm	miz·mo·wr	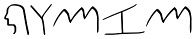	
of Asaph	le·a·saph	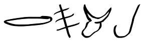	
A song	sheer	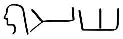	
We give thanks	ho·w·dee·nu	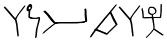	
to You	le·kha	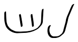	
O God	elo·heem	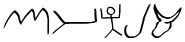	
we give thanks	ho·w·dee·nu	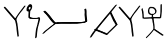	
is near	ve·qa·ro·wv	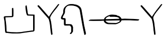	
for Your Name	she·me·kha	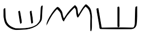	
The people declare	sip·pe·ru	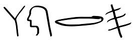	
Your wondrous works	niph·le·o·w·te·kha	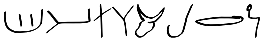	

“ When	kee	𐤊𐤉	Psalm 75:2
I choose	eq·qach	𐤀𐤒𐤇	
a time	mo·w·ed	𐤌𐤅𐤏𐤃	
I	a·nee	𐤀𐤍𐤉	
fairly	me·sha·reem	𐤌𐤉𐤔𐤓𐤉𐤌	
will judge	esh·pot	𐤀𐤔𐤐𐤈	
quake	ne·mo·geem	𐤍𐤌𐤂𐤉𐤌	Psalm 75:3
When the earth	e·rets	𐤀𐤓𐤑	
and all	ve·khal	𐤅𐤊𐤋	
its dwellers	yo·she·ve·ha	𐤉𐤔𐤁𐤉𐤄	
it is I	a·no·khee	𐤀𐤍𐤊𐤉	
who bear up	tik·kan·tee	𐤕𐤊𐤍𐤕𐤉	
its pillars	am·mu·de·ha	𐤏𐤌𐤅𐤃𐤉𐤄	
Selah	se·lah	𐤎𐤋𐤄	
I say	a·mar·tee	𐤀𐤌𐤓𐤕𐤉	Psalm 75:4
to the proud	la·ho·wl·leem	𐤋𐤄𐤅𐤋𐤋𐤉𐤌	
‘ Do not	al	𐤀𐤋	
boast ’	ta·hol·lu	𐤕𐤄𐤋𐤅	
and to the wicked	ve·la·re·sha·eem	𐤅𐤋𐤓𐤔𐤏𐤉𐤌	
‘ Do not	al	𐤀𐤋	
lift up	ta·ree·mu	𐤕𐤓𐤉𐤌𐤅	
your horn	qa·ren	𐤒𐤓𐤍	
Do not	al	𐤀𐤋	Psalm 75:5
lift up	ta·ree·mu	𐤕𐤓𐤉𐤌𐤅	
against heaven	lam·ma·ro·wm	𐤋𐤌𐤓𐤅𐤌	
your horn	qar·ne·khem	𐤒𐤓𐤍𐤊𐤌	
or speak	te·dab·be·ru	𐤕𐤃𐤁𐤓𐤅	

neck ’”	ve·tsaw·var		
with an outstretched	a·taq		
For	kee	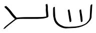	Psalm 75:6
comes neither	lo		
from east	mim·mo·w·tsa		
nor west	u·mim·ma·a·rav		
nor	ve·lo		
out of the desert	mim·mid·bar		
exaltation	ha·reem	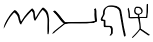	
but	kee	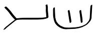	Psalm 75:7
it is God	e·lo·heem		
who judges	sho·phet		
one	zeh	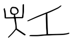	
He brings down	yash·peel		
another	ve·zeh		
and exalts	ya·reem	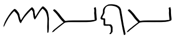	
For	kee	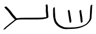	Psalm 75:8
a cup	kho·ws		
is in the hand	be·yad	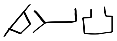	
of the LORD	YHVH		
wine	ve·ya·yin	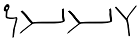	
foaming	cha·mar	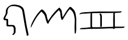	
full of	ma·le		
mixed with spices	me·sekh		
He pours	vay·yag·ger	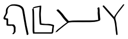	
from [His cup]	miz·zeh		
and	a·khosh		

to the dregs	ma·re·ha		
	yim·tsu		
drink it down	yish·tu		
all	kol		
the wicked	rish·e		
of the earth	a·rets		
But I	va·a·nee		Psalm 75:9
will proclaim Him	ag·geed	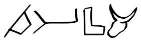	
forever	le·o·lam		
I will sing praise	a·zam·me·rah	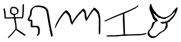	
to the God	le·lo·he	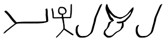	
of Jacob	ya·a·qov		
“ All	ve·khal		Psalm 75:10
the horns	qar·ne		
of the wicked	re·sha·eem		
I will cut off	a·gad·de·a		
will be exalted ”	te·ro·w·mam·nah		
but the horns	qar·no·wt	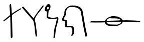	
of the righteous	tsad·deeq	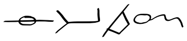	
For the choirmaster	lam·nats·tse·ach		Psalm 76:1
With stringed instruments	bin·gee·not	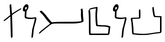	
A Psalm	miz·mo·wr	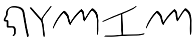	
of Asaph	le·a·saph		
A song	sheer	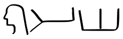	
is known	no·w·da		
in Judah	bee·hu·dah	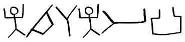	
God	e·lo·heem		

in Israel	be·yis·ra·el		
is great	ga·do·wl		
His name	she·mo		
is	vay·hee	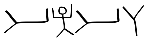	Psalm 76:2
in Salem	ve·sha·lem		
His tent	suk·ko		
His dwelling place	u·me·o·w·na·to		
in Zion	ve·tsee·yo·wn		
There	mah		Psalm 76:3
He shattered	shib·bar	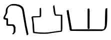	
the flaming arrows	rish·phe		
	qa·shet	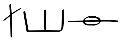	
the shield	ma·gen		
and sword	ve·che·rev	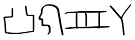	
and weapons of war	u·mil·cha·mah	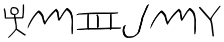	
Selah	se·lah	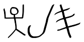	
are resplendent with light	na·o·wr		Psalm 76:4
You	at·tah		
more majestic	ad·deer	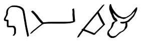	
than mountains	me·har·re		
filled with game	ta·reph		
lie plundered	esh·to·wl·lu		Psalm 76:5
The valiant	ab·bee·re	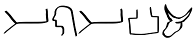	
	lev	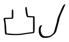	
they sleep	na·mu		
their last sleep	she·na·tam	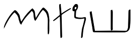	
No	ve·lo		

could lift	ma·tse·u		
	khal		
men	an·she		
of might	cha·yil	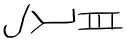	
a hand	ye·de·hem	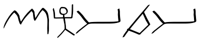	
At Your rebuke	mig·ga·a·ra·te·kha		Psalm 76:6
O God	e·lo·he		
of Jacob	ya·a·qov		
lie stunned	nir·dam	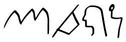	
and rider	ve·re·khev	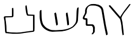	
both horse	va·sus		
You	at·tah		Psalm 76:7
are to be feared	no·w·ra		
alone	at·tah		
who	u·mee		
can stand	ya·a·mod		
before You ?	le·pha·ne·kha	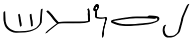	
When	me·az		
You are angry	ap·pe·kha		
From heaven	mish·sha·ma·yim		Psalm 76:8
You pronounced	hish·ma·ta		
judgment	deen	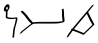	
[and] the earth	e·rets		
feared	ya·re·ah		
and was still	ve·sha·qa·tah	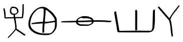	
rose up	be·qum	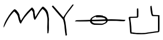	Psalm 76:9
to judge	lam·mish·pat		

when God	e·lo·heem	אלהים	
to save	le·ho·wo·shee·a	להושיע	
all	kal	כל	
the lowly	an·ve	ענוי	
of the earth	e·rets	ארץ	
Selah	se·lah	סלה	
Even	kee	כי	Psalm 76:10
the wrath	cha·mat	חמת	
of man	a·dam	אדם	
shall praise You	to·w·de·ka	תודך	
with the survivors	she·e·reet	שארית	
of wrath	che·mot	חמת	
You will clothe Yourself	tach·gor	תחגר	
Make	ni·da·ru	נדרו	Psalm 76:11
and fulfill your vows	ve·shal·le·mu	ושלמו	
to the LORD	la·YHVH	ליהוה	
your God	elo·he·khem	ﭏהיכם	
let all	kal	כל	
the neighboring lands	se·vee·vaw	סביביו	
bring	yo·w·vee·lu	יובילו	
tribute	shay	שי	
to Him who is to be feared	lam·mo·w·ra	למורא	
He breaks	yiv·tsor	יבצר	Psalm 76:12
the spirits	ru·ach	רוח	
of princes	ne·gee·deem	נגידים	
He is feared	no·w·ra	נורא	

by the kings	*le·mal·khe*	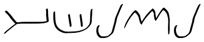	
of the earth	a·rets		
For the choirmaster	lam·nats·tse·ach		Psalm 77:1
According to	al		
Jeduthun	ye·dī·tun	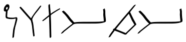	
of Asaph	le·a·saph		
A Psalm	miz·mo·wr	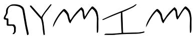	
I cried out	qo·w·lee		
to	el		
God	e·lo·heem		
I cried aloud	ve·ets·a·qah		
	qo·w·lee		
to	el		
God	e·lo·heem		
to hear	ve·ha·a·zeen		
me	e·lay	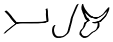	
In the day	be·yo·wm	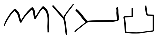	Psalm 77:2
of trouble	tsa·ra·tee		
the Lord	a·do·nay		
I sought	da·ra·she·tee		
my outstretched hands	ya·dee	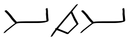	
through the night	lay·lah	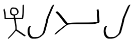	
	nig·ge·rah		
-	ve·lo		
did not grow weary	ta·phug		
refused	me·a·nah		
to be comforted	hin·na·chem	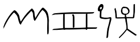	

my soul	naph·shee	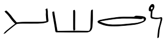	
I remembered You	ez·ke·rah	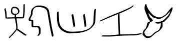	Psalm 77:3
O God	e·lo·heem	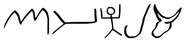	
and I groaned	ve·e·he·ma·yah	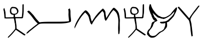	
I mused	a·see·chah	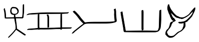	
grew faint	ve·tit·at·teph	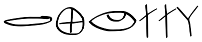	
[and] my spirit	ru·chee	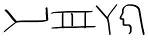	
Selah	se·lah	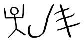	
You have kept	a·chaz·ta	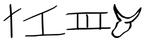	Psalm 77:4
from closing	she·mu·ro·wt	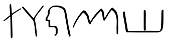	
my eyes	e·nay	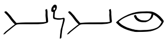	
I am too troubled	niph·am·tee	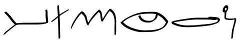	
	ve·lo	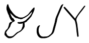	
to speak	a·dab·ber	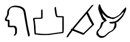	
I considered	chish·shav·tee	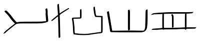	Psalm 77:5
the days	ya·meem	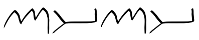	
of old	miq·qe·dem	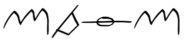	
the years	no·wt	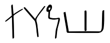	
long in the past	o·w·la·meem	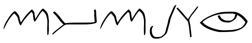	
I remembered	ez·ke·rah	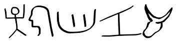	Psalm 77:6
my song	ne·gee·na·tee	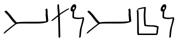	
At night	bal·la·ye·lah	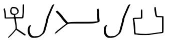	
in	im	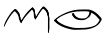	
my heart	le·va·vee	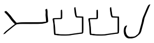	
I mused	a·see·chah	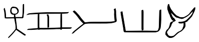	
pondered :	vay·chap·pes	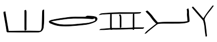	
[and] my spirit	ru·chee	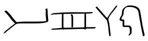	

forever	hal·o·w·la·meem	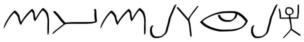	Psalm 77:7
spurn [us]	yiz·nach		
“ Will the Lord	a·do·nay		
and never	ve·lo		
	yo·seeph	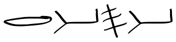	
show His favor again ?	lir·tso·wt		
	o·wd		
gone	he·a·phes		Psalm 77:8
forever ?	la·ne·tsach		
Is His loving devotion	chas·do		
failed	ga·mar		
Has His promise	o·mer		
for all time	le·dor		
?	va·dor		
forgotten	ha·sha·khach	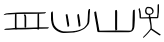	Psalm 77:9
to be gracious ?	chan·no·wt		
Has God	el		
	im		
shut off	qa·phats		
Has His anger	be·aph		
His compassion ? ”	ra·cha·maw		
Selah	se·lah	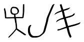	
So I said	va·o·mar		Psalm 77:10
“ I am grieved	chal·lo·w·tee		
has changed	hee	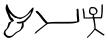	
”	no·wt		
that the right hand	ye·meen	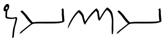	

of the Most High	el·yo·wn	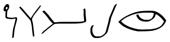	
I will remember	ʾaz·kīr		Psalm 77:11
the works	ma·al·le		
of the LORD	yah	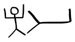	
yes	kee	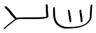	
I will remember	ez·ke·rah	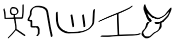	
of old	miq·qe·dem	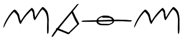	
Your wonders	pil·e·kha		
I will reflect	ve·ha·gee·tee	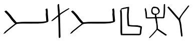	Psalm 77:12
on all	ve·khal		
You have done	pa·o·le·kha		
Your mighty deeds	u·va·a·lee·lo·w·te·kha	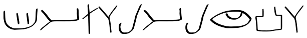	
and ponder	a·see·chah	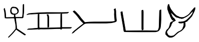	
O God	e·lo·heem		Psalm 77:13
is holy	baq·qo·desh	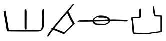	
Your way	dar·ke·kha	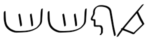	
What	mee		
god	el		
[is so] great	ga·do·wl		
as [our] God ?	ke·lo·heem		
You	at·tah		Psalm 77:14
are the God	ha·el		
who works	o·seh		
wonders	phe·le	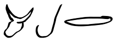	
You display	ho·w·da·ta		
among the peoples	va·am·meem		
Your strength	uz·ze·kha		

You redeemed	ga·al·ta	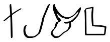	Psalm 77:15
With power	biz·ro·w·a	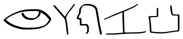	
Your people	am·me·kha	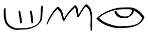	
the sons	be·ne	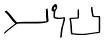	
of Jacob	ya·a·qov	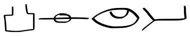	
and Joseph	ve·yo·w·seph	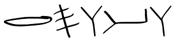	
Selah	se·lah	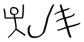	
saw You	ra·u·kha	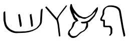	Psalm 77:16
The waters	ma·yim	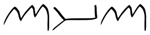	
O God	elo·heem	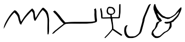	
saw You	ra·u·kha	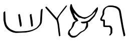	
the waters	ma·yim	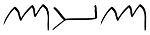	
and swirled	ya·chee·lu	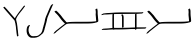	
even	aph	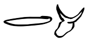	
were shaken	yir·ge·zu	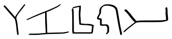	
the depths	te·ho·mo·wt	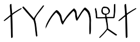	
poured down	zo·re·mu	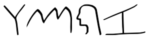	Psalm 77:17
water	ma·yim	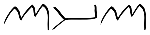	
The clouds	a·vo·wt	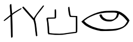	
with thunder	qo·wl	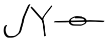	
resounded	na·te·nu	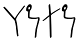	
the skies	she·cha·qeem	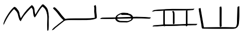	
-	aph	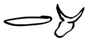	
Your arrows	cha·tsa·tse·kha	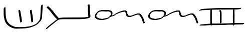	
flashed back and forth	yit·hal·la·khu	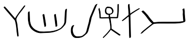	
resounded	qo·wl	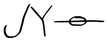	Psalm 77:18
Your thunder	ra·am·kha	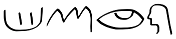	

in the whirlwind	bag·gal·gal	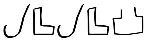	
lit up	he·ee·ru	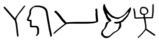	
the lightning	ve·ra·qeem	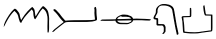	
the world	te·vel		
trembled	ra·ge·zah		
and quaked	vat·tir·ash		
the earth	ha·a·rets		
led through the sea	bay·yam	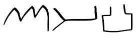	Psalm 77:19
Your path	dar·ke·kha	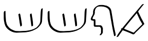	
Your way	u·she·vī·lɛ·kha	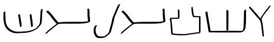	
waters	be·ma·yim	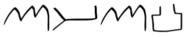	
through the mighty	rab·beem	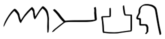	
but Your footprints	ve·iq·qe·vo·w·te·kha		
were not	lo		
to be found	no·da·u		
You led	na·chee·ta	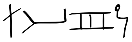	Psalm 77:20
like a flock	khats·tson		
Your people	am·me·kha		
by the hand	be·yad	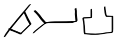	
of Moses	mo·sheh	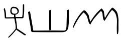	
and Aaron	ve·a·ha·ron		
A Maskil	mas·keel		Psalm 78:1
of Asaph	le·a·saph		
Give ear	ha·a·zee·nah	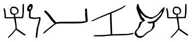	
O my people	am·mee		
to my instruction	to·w·ra·tee		
listen	hat·tu		

	a·ze·ne·khem	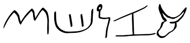	
to the words	le·im·re	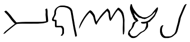	
of my mouth	phee	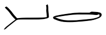	
I will open	eph·te·chah	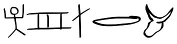	Psalm 78:2
in parables	ve·ma·shal	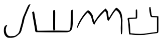	
my mouth	pee	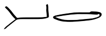	
I will utter	ab·bee·ah	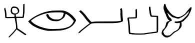	
things hidden	chee·do·wt	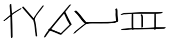	
from	min·nee	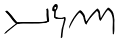	
the beginning	qe·dem	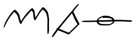	
that	a·sher	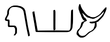	Psalm 78:3
we have heard	ma·nu	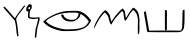	
and known	van·ne·da·em	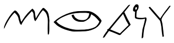	
and our fathers	va·a·vo·w·te·nu	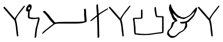	
have relayed	sip·pe·ru	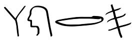	
to us	la·nu	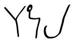	
We will not	lo	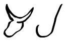	Psalm 78:4
hide	ne·kha·ched	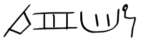	
[them] from their children	mib·be·ne·hem	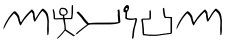	
generation	le·do·wr	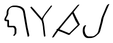	
to the next	a·cha·ro·wn	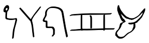	
but will declare	me·sap·pe·reem	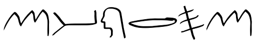	
the praises	te·hil·lo·wt	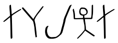	
of the LORD	YHVH	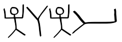	
and His might	ve·e·zu·zo	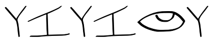	
and the wonders	ve·niph·le·o·w·taw	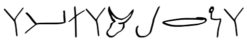	
-	a·sher	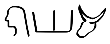	

He has performed	a·sah		
For He established	vay·ya·qem	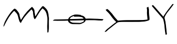	Psalm 78:5
a testimony	e·dut		
in Jacob	be·ya·a·qov		
a law	ve·to·w·rah	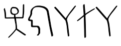	
and appointed	sam		
in Israel	be·yis·ra·el		
which	a·sher		
He commanded	tsiw·vah		
-	et		
our fathers	a·vo·w·te·nu		
to teach	le·ho·w·dee·am	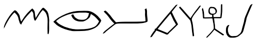	
to their children	liv·ne·hem	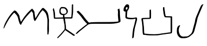	
that	le·ma·an		Psalm 78:6
would know them —	ye·de·u		
generation	do·wr		
the coming	a·cha·ro·wn	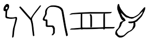	
even children	ba·neem	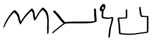	
yet to be born —	yiw·va·le·du		
to arise	ya·qu·mu	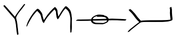	
and tell	vee·sap·pe·ru		
their [own] children	liv·ne·hem	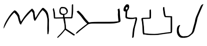	
that they should put	ve·ya·see·mu	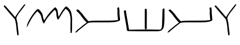	Psalm 78:7
in God	ve·lo·heem		
their confidence	kis·lam		
not	ve·lo		
forgetting	yish·ke·chu		

works	ma·al·le		
[His]	el		
His commandments	u·mits·wo·taw		
but keeping	yin·tso·ru		
Then they will not	ve·lo		Psalm 78:8
be	yih·yu		
like their fathers	ka·a·vo·w·tam		
generation	do·wr		
a stubborn	so·w·rer		
and rebellious	u·mo·reh		
-	do·wr		
was not	lo		
loyal	he·kheen	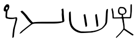	
whose heart	lib·bo	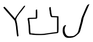	
was not	ve·lo		
faithful	ne·em·nah		
to	et		
God	el		
whose spirit	ru·cho	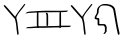	
	be·ne	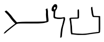	Psalm 78:9
of Ephraim	eph·ra·yim		
The archers	no·wo·she·qe	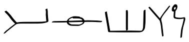	
	ro·w·me		
	qa·shet	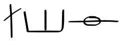	
turned back	ha·phe·khu	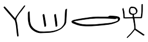	
on the day	be·yo·wm	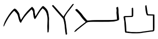	
of battle	qe·rav	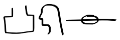	

They failed	lo		Psalm 78:10
to keep	me·ru		
covenant	be·reet	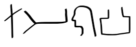	
God’s	e·lo·heem		
by His law	u·ve·to·w·ra·to		
and refused	me·a·nu		
to live	la·le·khet		
They forgot	vay·yish·ke·chu	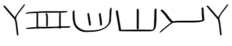	Psalm 78:11
what He had done	a·lee·lo·w·taw	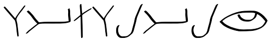	
the wonders	ve·niph·le·o·w·taw		
-	a·sher		
He had shown them	her·am		
before	ne·ged		Psalm 78:12
their fathers	a·vo·w·tam		
He worked	a·sah		
wonders	phe·le	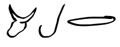	
in the land	be·e·rets		
of Egypt	mits·ra·yim	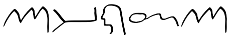	
in the region	se·deh		
of Zoan	tso·an		
He split	ba·qa	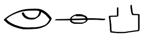	Psalm 78:13
the sea	yam	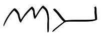	
and brought them through	vay·ya·a·vee·rem		
He set	vay·yats·tsev		
the waters {upright}	ma·yim	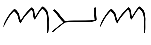	
like	ke·mo		
a wall	ned		

He led them	vay·yan·chem	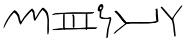	Psalm 78:14
with a cloud	be·a·nan	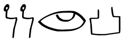	
by day	yo·w·mam	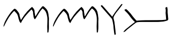	
all	ve·khal	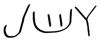	
night	hal·lay·lah	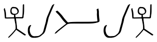	
and with a light	be·o·wr	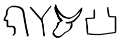	
of fire	esh	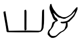	
He split	ye·vaq·qa	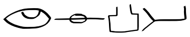	Psalm 78:15
the rocks	tsu·reem	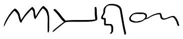	
in the wilderness	bam·mid·bar	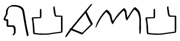	
and gave [them] drink	vay·yashq	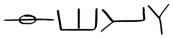	
as the seas	kit·ho·mo·wt	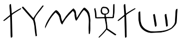	
as abundant	rab·bah	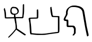	
He brought	vay·yo·w·tsi	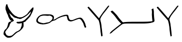	Psalm 78:16
streams	no·wz·leem	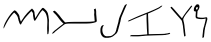	
from the stone	mis·sa·la	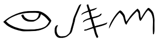	
flow down	vay·yo·w·red	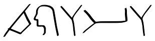	
like rivers	kan·ne·ha·ro·wt	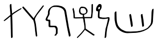	
and made water	ma·yim	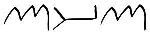	
But they continued	vay·yo·w·see·phu	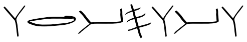	Psalm 78:17
	o·wd	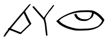	
to sin	la·cha·to	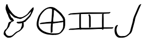	
against Him	lo	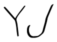	
rebelling	lam·ro·wt	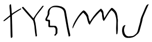	
against the Most High	el·yo·wn	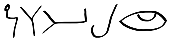	
in the desert	bats·tsee·yah	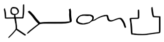	
tested	vay·nas·su	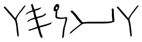	Psalm 78:18

God	el		
They willfully	bil·va·vam		
by demanding	lish·al		
the food	o·khel		
they craved	le·naph·sham		
They spoke	vay·dab·be·ru		Psalm 78:19
against God	be·lo·heem		
saying	a·me·ru		
“ Can	ha·yu·khal		
God	el		
really prepare	la·a·rokh		
a table	le·chan	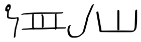	
in the wilderness ?	bam·mid·bar		
When	hen		Psalm 78:20
He struck	hik·kah		
the rock	tsur		
gushed out	vay·ya·zu·vu		
water	ma·yim	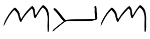	
and torrents	u·ne·cha·leem	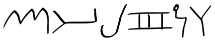	
raged	yish·to·phu		
He also	ha·gam		
bread	le·chem	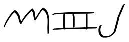	
But can	yu·khal		
give	tet		
or	im		
supply	ya·kheen		
with meat ? ”	she·er		

His people	le·am·mo	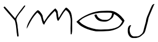	
Therefore	la·khen	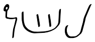	Psalm 78:21
heard	sha·ma	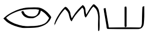	
the LORD	YHVH	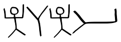	
and was filled with wrath	vay·yit·ab·bar	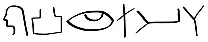	
so a fire	ve·esh	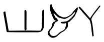	
was kindled	nis·se·qah	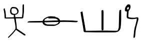	
against Jacob	ve·ya·a·qov	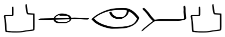	
and	ve·gam	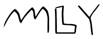	
His anger	aph	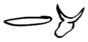	
flared	a·lah	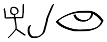	
against Israel	ve·yis·ra·el	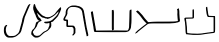	
because	kee	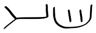	Psalm 78:22
they did not	lo	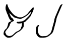	
believe	he·e·mee·nu	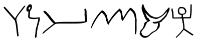	
God	be·lo·heem	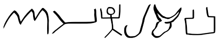	
	ve·lo	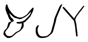	
or rely	va·te·chu	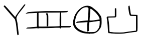	
on His salvation	bee·shu·a·to	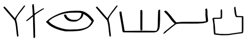	
Yet He commanded	vay·tsaw	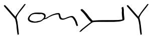	Psalm 78:23
the clouds	she·cha·qeem	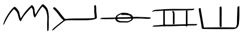	
above	mim·ma·al	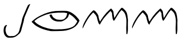	
the doors	ve·dal·te	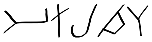	
of the heavens	sha·ma·yim	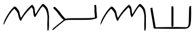	
and opened	pa·tach	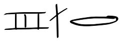	
He rained down	vay·yam·ter	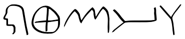	Psalm 78:24
for them	a·le·hem	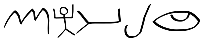	

manna	man		
to eat	le·e·khol		
grain	u·de·ga·no·sha		
from heaven	ma·yim	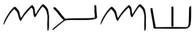	
He gave	na·tan	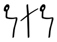	
them	la·mo		
the bread	le·chem	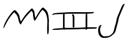	Psalm 78:25
of angels	ab·bee·reem		
ate	a·khal		
Man	eesh	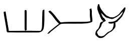	
food	tse·dah	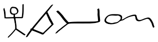	
He sent	sha·lach	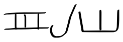	
them	la·hem		
in abundance	la·so·va		
He stirred	yas·sa		Psalm 78:26
the east wind	qa·deem	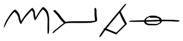	
from the heavens	bash·sha·ma·yim		
and drove	vay·na·heg	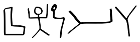	
by His might	be·uz·zo		
the south wind	te·man	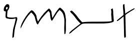	
He rained	vay·yam·ter		Psalm 78:27
on them	a·le·hem	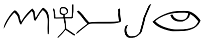	
like dust	ke·a·phar		
meat	she·er		
like the sand	u·khe·cho·wl		
of the sea	yam·meem	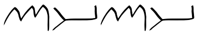	
birds	o·wph		

and winged	ka·naph	
He felled them	vay·yap·pel	Psalm 78:28
in the midst	be·qe·rev	
of their camp	ma·cha·ne·hu	
all around	sa·veev	
their dwellings	le·mish·ke·no·taw	
So they ate	vay·yo·khe·lu	Psalm 78:29
filled	vay·yis·be·u	
and were well	me·od	
what they craved	ve·ta·a·va·tam	
for He gave	ya·vi	
them	la·hem	
Yet	lo	Psalm 78:30
before they had filled	za·ru	
their desire	mit·ta·a·va·tam	
still	o·wd	
with the food	a·khe·lam	
in their mouths	be·phee·hem	
anger	ve·aph	Psalm 78:31
God’s	e·lo·heem	
flared	a·lah	
against them	va·hem	
and He put to death	vay·ya·ha·rog	
their strongest	be·mish·man·ne·hem	
the young men	u·va·chu·re	
of Israel	yis·ra·el	
and subdued	hikh·ree·a	

In spite of all	be·khal		Psalm 78:32
this	zot		
they kept on sinning	cha·te·u		
despite	o·wd		
they did not	ve·lo		
believe	he·e·mee·nu		
His wonderful works	be·niph·le·o·w·taw		
So He ended	vay·khal	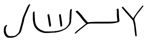	Psalm 78:33
in futility	ba·he·vel		
their days	ye·me·hem	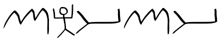	
and their years	u·she·no·w·tam		
in sudden terror	bab·be·ha·lah		
When	im		Psalm 78:34
He slew them	ha·ra·gam		
they would seek Him	u·de·ra·shu·hu		
they repented	ve·sha·vu		
and searched for	ve·shi·cha·ru		
God	el		
And they remembered	vay·yiz·ke·ru	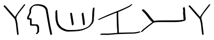	Psalm 78:35
that	kee	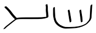	
God	e·lo·heem		
was their Rock	tsu·ram		
that God	ve·el		
Most High	el·yo·wn	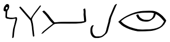	
was their Redeemer	go·a·lam	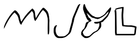	
But they deceived Him	vay·phat·tu·hu		Psalm 78:36
with their mouths	be·phee·hem	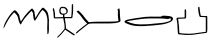	

with their tongues	u·vil·sho·w·nam	𐤅𐤁𐤋𐤔𐤅𐤍𐤌	
and lied	ye·khaz·ze·vu	𐤉𐤊𐤆𐤁𐤅	
to Him	lo	𐤋𐤅	
Their hearts	ve·lib·bam	𐤅𐤋𐤁𐤌	Psalm 78:37
were disloyal	lo	𐤋𐤀	
	na·kho·wn	𐤍𐤊𐤅𐤍	
to Him	im·mo	𐤏𐤌𐤅	
and they were unfaithful	ve·lo	𐤅𐤋𐤀	
	ne·em·nu	𐤍𐤀𐤌𐤍𐤅	
to His covenant	biv·ree·to	𐤁𐤁𐤓𐤉𐤕𐤅	
And yet He	ve·hu	𐤅𐤄𐤅𐤀	Psalm 78:38
was compassionate	ra·chum	𐤓𐤇𐤅𐤌	
He forgave	ye·khap·per	𐤉𐤊𐤐𐤓	
[their] iniquity	a·won	𐤏𐤅𐤍	
and did not	ve·lo	𐤅𐤋𐤀	
destroy them	yash·cheet	𐤉𐤔𐤇𐤉𐤕	
He often	ve·hir·bah	𐤅𐤄𐤓𐤁𐤄	
	le·ha·sheev	𐤋𐤄𐤔𐤉𐤁	
restrained His anger	ap·po	𐤀𐤐𐤅	
and did not	ve·lo	𐤅𐤋𐤀	
unleash	ya·eer	𐤉𐤏𐤉𐤓	
	kal	𐤊𐤋	
His full wrath	cha·ma·to	𐤇𐤌𐤕𐤅	
He remembered	vay·yiz·kor	𐤅𐤉𐤆𐤊𐤓	Psalm 78:39
that	kee	𐤊𐤉	
were but flesh	va·sar	𐤁𐤔𐤓	
they	hem·mah	𐤄𐤌𐤄	

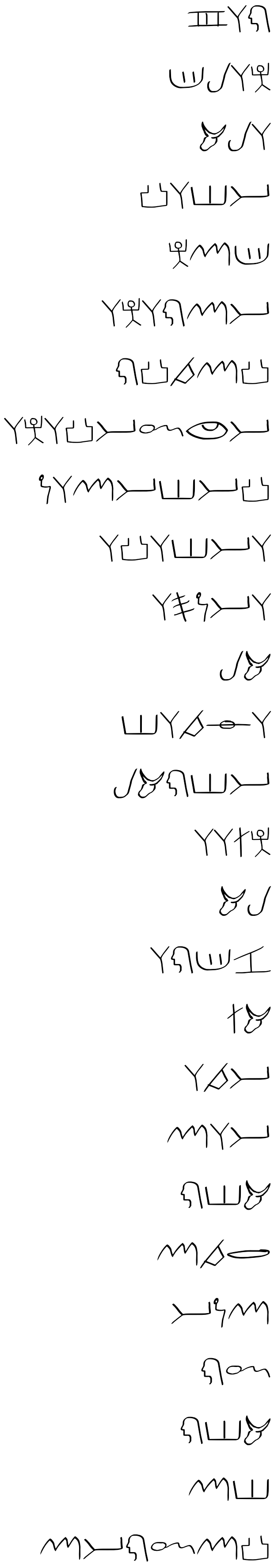

breeze	ru·ach	
a passing	ho·w·lekh	
that does not	ve·lo	
return	ya·shuv	
How often	kam·mah	Psalm 78:40
they disobeyed Him	yam·ru·hu	
in the wilderness	vam·mid·bar	
and grieved Him	ya·a·tsee·vu·hu	
in the desert !	bee·shee·mo·wn	
Again and again	vay·ya·shu·vu	Psalm 78:41
they tested	vay·nas·su	
God	el	
the Holy	u·qe·do·wosh	
One of Israel	yis·ra·el	
and provoked	hit·wu	
They did not	lo	Psalm 78:42
remember	za·khe·ru	
-	et	
His power —	ya·do	
the day	yo·wm	
-	asher	
He redeemed them	pa·dam	
from	min·nee	
the adversary	tsar	
when	a·sher	Psalm 78:43
He performed	sam	
in Egypt	be·mits·ra·yim	

His signs	o·to·w·taw		
and His wonders	u·mo·wph·taw		
in the fields	bis·deh	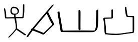	
of Zoan	tso·an		
He turned	vay·ya·ha·phokh		Psalm 78:44
to blood	le·dam		
their rivers	ye·o·re·hem	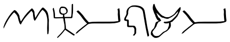	
and from their streams	ve·no·ze·le·hem	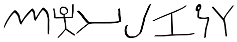	
they could not	bal	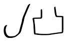	
drink	yish·ta·yun	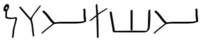	
He sent	ye·shal·lach	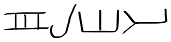	Psalm 78:45
-	ba·hem		
swarms of flies	a·rov		
that devoured them	vay·yo·khe·lem		
and frogs	u·tse·phar·de·a		
that devastated them	vat·tash·chee·tem	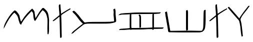	
He gave	vay·yit·ten	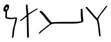	Psalm 78:46
to the grasshopper	le·cha·seel		
their crops	ye·vu·lam		
the fruit of their labor	vee·gee·am	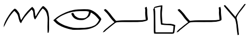	
to the locust	la·ar·beh		
He killed	ya·ha·rog		Psalm 78:47
with hailstones	bab·ba·rad		
their vines	gaph·nam		
and their sycamore-figs	ve·shiq·mo·w·tam	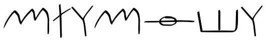	
with sleet	ba·cha·na·mal	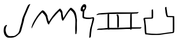	

He abandoned	vay·yas·ger	𐤅𐤉𐤎𐤂𐤓	Psalm 78:48
to the hail	lab·ba·rad	𐤋𐤁𐤓𐤃	
their cattle	be·ee·ram	𐤁𐤏𐤉𐤓𐤌	
and their livestock	u·miq·ne·hem	𐤅𐤌𐤒𐤍𐤉𐤄𐤌	
to bolts of lightning	la·re·sha·pheem	𐤋𐤓𐤔𐤐𐤉𐤌	
He unleashed	ye·shal·lach	𐤉𐤔𐤋𐤇	Psalm 78:49
against them	bam	𐤁𐤌	
His fury	cha·ro·wn	𐤇𐤓𐤅𐤍	
	ap·po	𐤀𐤐𐤅	
wrath	ev·rah	𐤏𐤁𐤓𐤄	
indignation	va·za·am	𐤅𐤆𐤏𐤌	
and calamity —	ve·tsa·rah	𐤅𐤑𐤓𐤄	
a band	mish·la·chat	𐤌𐤔𐤋𐤇𐤕	
angels	mal·a·khe	𐤌𐤋𐤀𐤊𐤉	
of destroying	ra·eem	𐤓𐤏𐤉𐤌	
He cleared	ye·phal·les	𐤉𐤐𐤋𐤎	Psalm 78:50
a path	na·teev	𐤍𐤕𐤉𐤁	
for His anger	le·ap·po	𐤋𐤀𐤐𐤅	
He did not	lo	𐤋𐤀	
spare	cha·sakh	𐤇𐤔𐤊	
from death	mim·ma·vet	𐤌𐤌𐤅𐤕	
them	naph·sham	𐤍𐤐𐤔𐤌	
their lives	ve·chay·ya·tam	𐤅𐤇𐤉𐤕𐤌	
to the plague	lad·de·ver	𐤋𐤃𐤁𐤓	
but delivered	his·geer	𐤄𐤎𐤂𐤉𐤓	
He struck	vay·yakh	𐤅𐤉𐤊	Psalm 78:51
all	kal	𐤊𐤋	

the firstborn	be·kho·wr		
of Egypt	be·mits·ra·yim		
	re·sheet		
the virility	o·w·neem	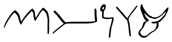	
in the tents	be·a·ho·le	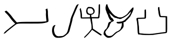	
of Ham	cham	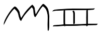	
	vay·yas·sa		Psalm 78:52
like sheep	kats·tson		
He led out His people	am·mo		
and guided them	vay·na·ha·gem		
like a flock	ka·e·der		
in the wilderness	bam·mid·bar		
He led them	vay·yan·chem	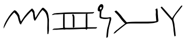	Psalm 78:53
safely	la·ve·tach	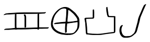	
so they did not	ve·lo		
fear	pha·cha·du	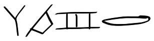	
but	ve·et		
their enemies	o·wy·ve·hem	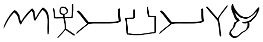	
engulfed	kis·sah		
the sea	hay·yam	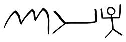	
He brought them	vay·vee·em	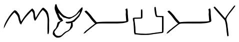	Psalm 78:54
to	el		
land	ge·vul		
His holy	qa·de·sho		
to the mountain	har		
	zeh	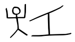	
had acquired	qa·ne·tah	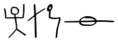	

His right hand	ye·mee·no	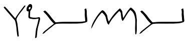	
He drove out	vay·ga·resh		Psalm 78:55
before them	mip·pe·ne·hem	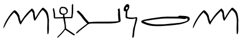	
nations	go·w·yim	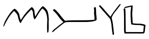	
and apportioned	vay·yap·pee·lem		
	be·che·vel	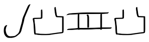	
their inheritance	na·cha·lah	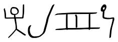	
He settled	vay·yash·ken	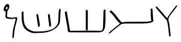	
in their tents	be·a·ho·le·hem	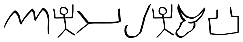	
the tribes	shiv·te	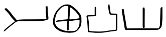	
of Israel	yis·ra·el	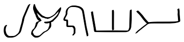	
But they tested	vay·nas·su	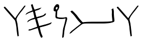	Psalm 78:56
and disobeyed	vay·yam·ru	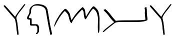	
-	et		
God	e·lo·heem		
Most High	el·yo·wn	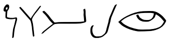	
His decrees	ve·e·do·w·taw		
for they did not	lo		
keep	sha·ma·ru		
They turned back	vay·yis·so·gu		Psalm 78:57
and were faithless	vay·yiv·ge·du		
like their fathers	ka·a·vo·w·tam		
twisted	neh·pe·khu		
bow	ke·qe·shet	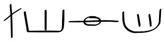	
like a faulty	re·mee·yah	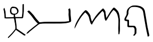	
They enraged Him	vay·yakh·ee·su·hu		Psalm 78:58
with their high places	be·va·mo·w·tam		

with their idols	u·viph·see·le·hem	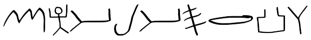	
and provoked His jealousy	yaq·nee·u·hu	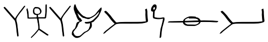	
On hearing it	sha·ma		Psalm 78:59
God	e·lo·heem		
was furious	vay·yit·ab·bar		
and rejected	vay·yim·as	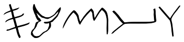	
completely	me·od		
Israel	be·yis·ra·el	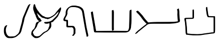	
He abandoned	vay·yit·tosh	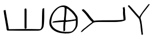	Psalm 78:60
the tabernacle	mish·kan	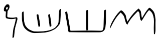	
of Shiloh	shi·lo	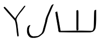	
the tent	o·hel		
He had pitched	shik·ken	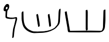	
among men	ba·a·dam		
He delivered	vay·yit·ten	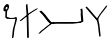	Psalm 78:61
to captivity	lash·she·vee		
His strength	uz·zo	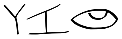	
and His splendor	ve·tiph·ar·to		
to the hand	ve·yad	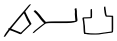	
of the adversary	tsar		
He surrendered	vay·yas·ger		Psalm 78:62
to the sword	la·che·rev	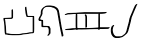	
His people	am·mo		
by His heritage	u·ve·na·cha·la·to	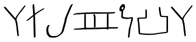	
because He was enraged	hit·ab·bar		
His young men	ba·chu·raw		Psalm 78:63
consumed	a·khe·lah		

Fire	esh		
and their maidens	u·ve·tu·lo·taw	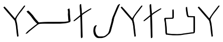	
were left without	lo		
wedding songs	hul·la·lu	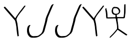	
His priests	ko·ha·naw	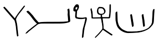	Psalm 78:64
by the sword	ba·che·rev	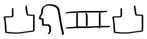	
fell	na·pha·lu		
but their widows	ve·al·me·no·taw		
could not	lo		
lament	tiv·ke·nah		
awoke	vay·yi·qats	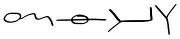	Psalm 78:65
as from sleep	ke·ya·shen	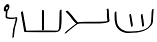	
Then the Lord	a·do·nay		
like a mighty warrior	ke·gib·bo·wr		
overcome	mit·ro·w·nen	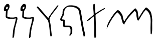	
by wine	mee·ya·yin	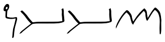	
He beat	vay·yakh	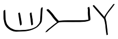	Psalm 78:66
His foes	tsa·raw		
back	a·cho·wr	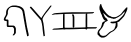	
shame	cher·pat		
everlasting	o·w·lam		
He put them to	na·tan	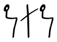	
	la·mo		
He rejected	vay·yim·as		Psalm 78:67
the tent	be·o·hel		
of Joseph	yo·w·seph		
the tribe	u·ve·she·vet		

of Ephraim	eph·ra·yim		
and refused	lo		
	va·char	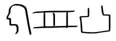	
But He chose	vay·yiv·char	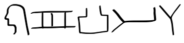	Psalm 78:68
-	et		
the tribe	she·vet		
of Judah	ye·hu·dah	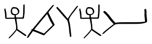	
-	et		
Mount	har		
Zion	tsee·yo·wn	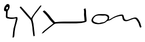	
which	a·sher		
He loved	a·hev		
He built	vay·yi·ven	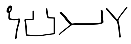	Psalm 78:69
like	ke·mo		
the heights	ra·meem	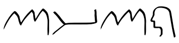	
His sanctuary	miq·da·sho	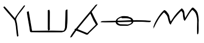	
like the earth	ke·e·rets		
He has established	ye·sa·dah		
forever	le·o·w·lam		
He chose	vay·yiv·char	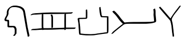	Psalm 78:70
David	be·da·wid		
His servant	av·do		
and took him	vay·yiq·qa·che·hu	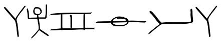	
from the sheepfolds	mim·mikh·le·ot		
	tson		
from tending	me·a·char		Psalm 78:71
the ewes	a·lo·wt	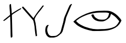	

He brought him	he·vee·o	𐤄𐤁𐤉𐤀𐤅	
to be shepherd	lir·o·wt	𐤋𐤓𐤏𐤅𐤕	
Jacob	be·ya·a·qov	𐤁𐤉𐤏𐤒𐤁	
of His people	am·mo	𐤏𐤌𐤅	
of Israel	u·ve·yis·ra·el	𐤅𐤁𐤉𐤔𐤓𐤀𐤋	
His inheritance	na·cha·la·to	𐤍𐤇𐤋𐤕𐤅	
So [David] shepherded them	vay·yir·em	𐤅𐤉𐤓𐤏𐤌	Psalm 78:72
with integrity	ke·tom	𐤊𐤕𐤌	
of heart	le·va·vo	𐤋𐤁𐤁𐤅	
with skillful	u·vit·vu·no·wt	𐤅𐤁𐤕𐤁𐤅𐤍𐤅𐤕	
hands	kap·paw	𐤊𐤐𐤉𐤅	
and guided them	yan·chem	𐤉𐤍𐤇𐤌	
A Psalm	miz·mo·wr	𐤌𐤆𐤌𐤅𐤓	Psalm 79:1
of Asaph	le·a·saph	𐤋𐤀𐤎𐤐	
O God	elo·heem	𐤀𐤋𐤄𐤉𐤌	
have invaded	ba·u	𐤁𐤀𐤅	
The nations	go·w·yim	𐤂𐤅𐤉𐤌	
Your inheritance	be·na·cha·la·te·kha	𐤁𐤍𐤇𐤋𐤕𐤊	
they have defiled	tim·me·u	𐤈𐤌𐤀𐤅	
-	et	𐤀𐤕	
temple	he·khal	𐤄𐤉𐤊𐤋	
Your holy	qad·she·kha	𐤒𐤃𐤔𐤊	
[and] reduced	sa·mu	𐤔𐤌𐤅	
-	et	𐤀𐤕	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
to rubble	le·ee·yeem	𐤋𐤏𐤉𐤉𐤌	
They have given	na·te·nu	𐤍𐤕𐤍𐤅	Psalm 79:2

-	et	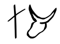	
the corpses	niv·lat	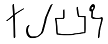	
of Your servants	a·va·de·kha	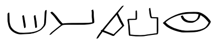	
as food	ma·a·khal	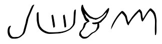	
to the birds	le·o·wph	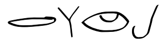	
of the air	hash·sha·ma·yim	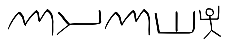	
the flesh	be·sar	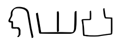	
of Your saints	cha·see·de·kha	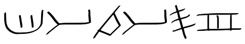	
to the beasts	le·chay·to	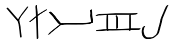	
of the earth	a·rets	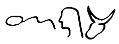	
They have poured out	sha·phe·khu	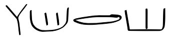	Psalm 79:3
their blood	da·mam	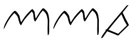	
like water	kam·ma·yim	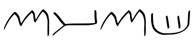	
all around	se·vee·vo·wt	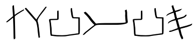	
Jerusalem	ye·ru·sha·lim	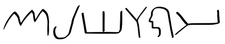	
and [there is] no one	ve·en	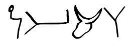	
to bury [the dead]	qo·w·ver	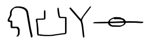	
We have become	ha·yee·nu	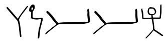	Psalm 79:4
a reproach	cher·pah	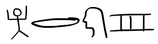	
to our neighbors	lish·khe·ne·nu	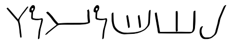	
a scorn	la·ag	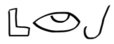	
and derision	va·qe·les	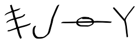	
to those around us	lis·vee·vo·w·te·nu	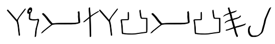	
How long	ad	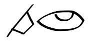	Psalm 79:5
	mah	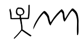	
O LORD ?	YHVH	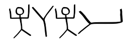	
Will You be angry	te·e·naph	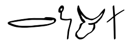	

forever ?	la·ne·tsach		
burn	tiv·ar		
like	ke·mo	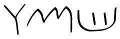	
fire ?	esh		
Will Your jealousy	qin·a·te·kha		
Pour out	she·phokh		Psalm 79:6
Your wrath	cha·ma·te·kha		
on	el		
the nations	hag·go·w·yim	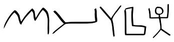	
that	a·sher		
do not	lo		
acknowledge You	ye·da·u·kha		
on	ve·al		
the kingdoms	mam·la·kho·wt		
that	a·sher		
on Your name	be·shim·kha		
refuse	lo		
to call	qa·ra·u	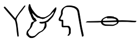	
for	kee	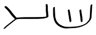	Psalm 79:7
they have devoured	a·khal		
-	et		
Jacob	ya·a·qov		
-	ve·et		
his homeland	na·ve·hu		
and devastated	he·sham·mu	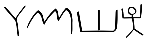	
	al		Psalm 79:8
Do not hold	tiz·kar	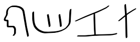	

against us	la·nu	
sins	a·wo·not	
past	ri·sho·neem	
quickly	ma·her	
come	ye·qad·de·mu·nu	
let Your compassion	ra·cha·me·kha	
for	kee	
we are brought	dal·lo·w·nu	
low	me·od	
Help us	a·ze·re·nu	Psalm 79:9
O God	e·lo·he	
of our salvation	yish·e·nu	
for	al	
	de·var	
the glory	ke·vo·wd	
of Your name	she·me·kha	
deliver us	ve·hats·tsee·le·nu	
and atone	ve·khap·per	
for	al	
our sins	chat·to·te·nu	
for the sake	le·ma·an	
of Your name	she·me·kha	
Why	lam·mah	Psalm 79:10
ask	yo·me·ru	
should the nations	hag·go·w·yim	
“ Where	ay·yeh	
is their God ? ”	elo·he·hem	

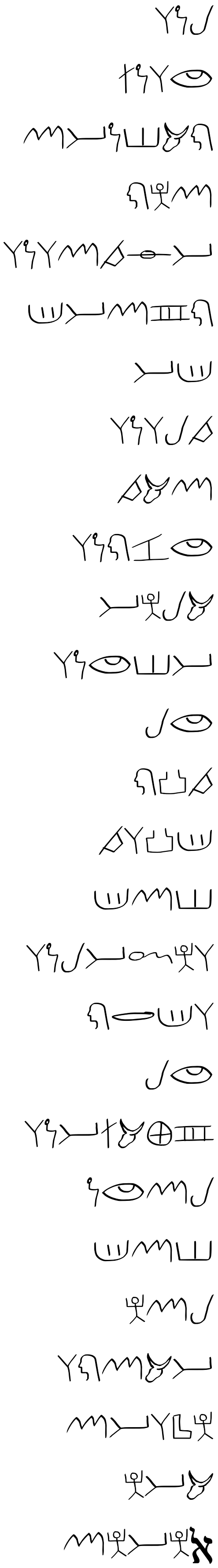

make known	yiw·va·da		
among the nations	bag·gī·yīm	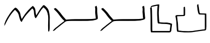	
Before our eyes	le·e·ne·nu	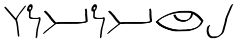	
Your vengeance	niq·mat	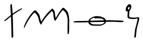	
for the bloodshed	dam		
of Your servants	a·va·de·kha	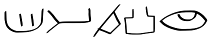	
	hash·sha·phukh		
reach You	ta·vo·w		Psalm 79:11
	le·pha·ne·kha	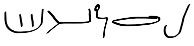	
May the groans	en·qat	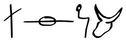	
of the captives	a·seer		
by the strength	ke·go·del		
of Your arm	ze·ro·w·a·kha		
preserve	ho·w·ter		
those condemned	be·ne	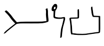	
to death	te·mu·tah		
Pay back	ve·ha·shev	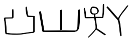	Psalm 79:12
of our neighbors	lish·khe·ne·nu		
sevenfold	ve·a·ta·yim		
into	el		
the laps	che·qam	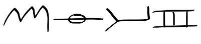	
the reproach	cher·pa·tam		
-	a·sher		
they hurled at You	che·re·phu·kha		
O Lord	a·do·nay		
Then we	va·a·nach·nu	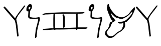	Psalm 79:13
Your people	am·me·kha		

the sheep	ve·tson	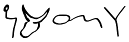	
of Your pasture	mar·ee·te·kha	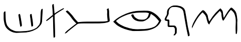	
will thank	no·w·deh	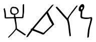	
You	le·kha	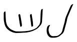	
forever	le·o·w·lam	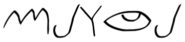	
from generation	le·dor	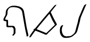	
to generation	va·dor	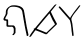	
we will declare	ne·sap·per	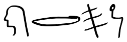	
Your praise	te·hil·la·te·kha	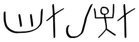	
For the choirmaster	lam·nats·tse·ach	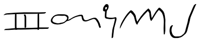	Psalm 80:1
To the tune of	el	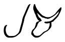	
“ The Lilies	sho·shan·neem	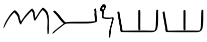	
of the Covenant ”	e·dut	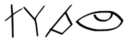	
of Asaph	le·a·saph	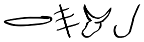	
A Psalm	miz·mo·wr	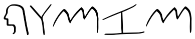	
O Shepherd	ro·eh	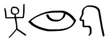	
of Israel	yis·ra·el	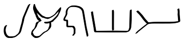	
Hear us	ha·a·zee·nah	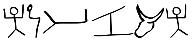	
who leads	no·heg	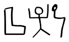	
like a flock	kats·tson	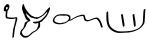	
Joseph	yo·w·seph	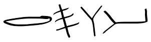	
You who sit enthroned	yo·shev	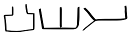	
[between] the cherubim	hak·ke·ru·veem	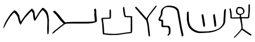	
shine forth	ho·w·phee·ah	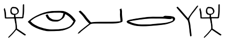	
before	liph·ne	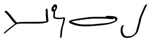	Psalm 80:2
Ephraim	eph·ra·yim	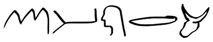	
Benjamin	u·vin·ya·min	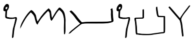	

and Manasseh	u·me·nash·sheh	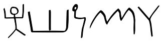	
Rally	o·wr·rah		
-	et		
Your mighty power	ge·vu·ra·te·kha		
and come	u·le·khah	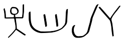	
to save	lee·shu·a·tah	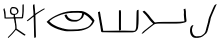	
us	la·nu		
O God	e·lo·heem		Psalm 80:3
Restore us	ha·shee·ve·nu	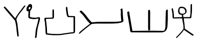	
to shine upon us	ve·ha·er		
and cause Your face	pa·ne·kha	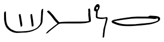	
that we may be saved	ve·niw·va·she·ah	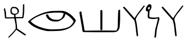	
O LORD	YHVH		Psalm 80:4
God	e·lo·heem		
of Hosts	tse·va·o·wt	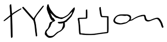	
how long	ad		
	ma·tay		
will Your anger smolder	a·shan·ta		
against the prayers	bit·phil·lat		
of Your people ?	am·me·kha		
You fed them	he·e·khal·tam		Psalm 80:5
with the bread	le·chem	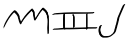	
of tears	dim·ah		
and made them drink	vat·tash·qe·mo	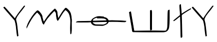	
of [their] tears	bid·ma·o·wt		
the full measure	sha·leesh	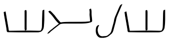	

You make us	te·see·me·nu	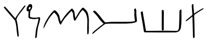	Psalm 80:6
contend	ma·do·wn	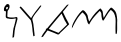	
with our neighbors	lish·khe·ne·nu	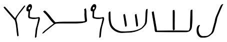	
our enemies	ve·o·ye·ve·nu	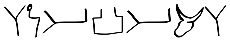	
mock	yil·a·gu		
us	la·mo		
O God	e·lo·heem		Psalm 80:7
of Hosts	tse·va·o·wt	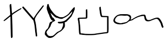	
Restore us	ha·shee·ve·nu	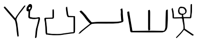	
to shine upon us	ve·ha·er		
and cause Your face	pa·ne·kha	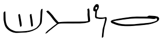	
that we may be saved	ve·niw·va·she·ah	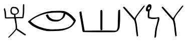	
a vine	ge·phen		Psalm 80:8
from Egypt	mim·mits·ra·yim		
You uprooted	tas·see·a	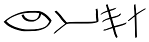	
You drove out	te·ga·resh	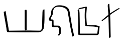	
the nations	go·w·yim	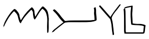	
and transplanted it	vat·tit·ta·e·ha	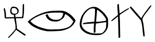	
You cleared the ground	pin·nee·ta	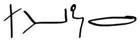	Psalm 80:9
for it	le·pha·ne·ha	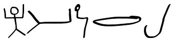	
and it took	vat·tash·resh	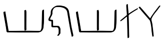	
root	ra·she·ha		
and filled	vat·te·mal·le		
the land	a·rets		
were covered	kas·su		Psalm 80:10
The mountains	ha·reem	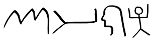	
by its shade	tsil·lah		

with its branches	va·a·na·phe·ha	ועניפיה	
cedars	ar·ze	ארזי	
and the mighty	el	אל	
It sent out	te·shal·lach	תשלח	Psalm 80:11
its branches	qe·tsee·re·ha	קציריה	
to	ad	עד	
the Sea	yam	ים	
toward	ve·el	ואל	
the River	na·har	נהר	
and its shoots	yo·wn·qo·w·te·ha	יונקותיה	
Why	lam·mah	למה	Psalm 80:12
have You broken down	pa·rats·ta	פרצת	
its walls	ge·de·re·ha	גדריה	
pick its fruit ?	ve·a·ru·ha	וארוה	
so that all	kal	כל	
who pass by	o·ve·re	עברי	
	da·rekh	דרך	
ravages it	ye·khar·se·men·nah	יכרסמנה	Psalm 80:13
The boar	cha·zeer	חזיר	
from the forest	mī·ya·ʿar	מיער	
and the creatures	ve·zeez	וזיז	
of the field	sa·day	שדי	
feed upon it	yir·en·nah	ירענה	
O God	e·lo·heem	אלהים	Psalm 80:14
of Hosts	tse·va·o·wt	צבאות	
Return	shuv	שוב	
we pray !	na	נא	

Look down	hab·bet		
from heaven	mish·sha·ma·yim		
and see !	u·re·eh		
Attend to	u·phe·qod	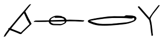	
vine —	ge·phen		
this	zot		
the root	ve·khan·nah	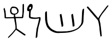	Psalm 80:15
-	a·sher		
has planted	na·te·ah		
Your right hand	ye·mee·ne·kha	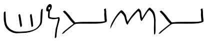	
	ve·al		
the son	ben		
You have raised up	im·mats·tah		
for Yourself	lakh	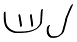	
and burned	se·ru·phah		Psalm 80:16
	va·esh		
[Your vine] has been cut down	ke·su·chah		
at the rebuke	mig·ga·a·rat		
of Your countenance	pa·ne·kha	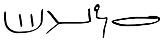	
they perish	yo·ve·du		
be	te·hee		Psalm 80:17
Let Your hand	ya·de·kha		
upon	al		
the man	eesh	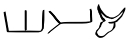	
at Your right hand	ye·mee·ne·kha	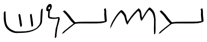	
on	al		
the son	ben		

of man	a·dam		
You have raised up	im·mats·ta		
for Yourself	lakh	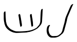	
Then we will not	ve·lo		Psalm 80:18
turn away	na·so·wg		
from You	mim·me·ka		
revive us	te·chay·ye·nu	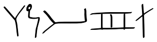	
on Your name	u·ve·shim·kha		
and we will call	niq·ra	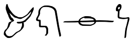	
O LORD	YHVH		Psalm 80:19
God	e·lo·heem		
of Hosts	tse·va·o·wt	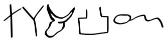	
Restore us	ha·shee·ve·nu	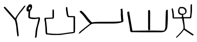	
to shine upon us	ha·er		
cause Your face	pa·ne·kha	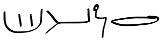	
that we may be saved	ve·niw·va·she·ah	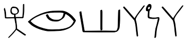	
For the choirmaster	lam·nats·tse·ach		Psalm 81:1
According to	al		
Gittith	hag·git·teet	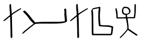	
Of Asaph	le·a·saph		
Sing for joy	har·nee·nu	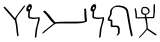	
to God	le·lo·heem		
our strength	uz·ze·nu		
make a joyful noise	ha·ree·u	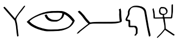	
to the God	le·lo·he	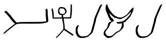	
of Jacob	ya·a·qov		
Lift up	se·u		Psalm 81:2

a song	zim·rah		
strike	u·te·nu		
the tambourine	toph		
lyre	kin·no·wr		
play the sweet-sounding	na·eem	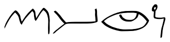	
and	im		
harp	na·vel		
Sound	tiq·u	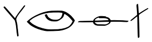	Psalm 81:3
at the New Moon	va·cho·desh	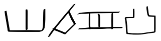	
the ram’s horn	sho·w·phar	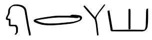	
[and] at the full moon	bak·ke·seh		
on the day	le·yo·wm	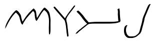	
of our Feast	chag·ge·nu		
For	kee	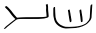	Psalm 81:4
is a statute	choq	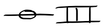	
for Israel	le·yis·ra·el		
this	hu		
an ordinance	mish·pat	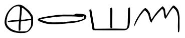	
of the God	le·lo·he	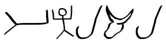	
of Jacob	ya·a·qov		
as a testimony	e·dut	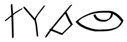	Psalm 81:5
for Joseph	bee·ho·w·seph		
He ordained it	sa·mo	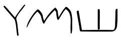	
when he went out	be·tse·to		
over	al		
the land	e·rets		
of Egypt	mits·ra·yim	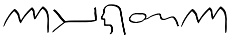	

language :	se·phat	
an unfamiliar	lo	
	ya·da·tee	
[where] I heard	esh·ma	
“ I relieved	ha·see·ro·w·tee	Psalm 81:6
of the burden	mis·se·vel	
his shoulder	shikh·mo	
his hands	kap·paw	
from the basket	mid·dud	
were freed	ta·a·vo·re·nah	
in distress	bats·tsa·rah	Psalm 81:7
You called out	qa·ra·ta	
and I rescued you	va·a·chal·le·tse·ka	
I answered	e·en·kha	
you from the cloud	be·se·ter	
of thunder	ra·am	
I tested	ev·cha·ne·kha	
you at	al	
the waters	me	
of Meribah	me·ree·vah	
Selah	se·lah	
Hear	she·ma	Psalm 81:8
O My people	am·mee	
and I will warn	ve·a·ee·dah	
you :	bakh	
O Israel	yis·ra·el	
if only	im	

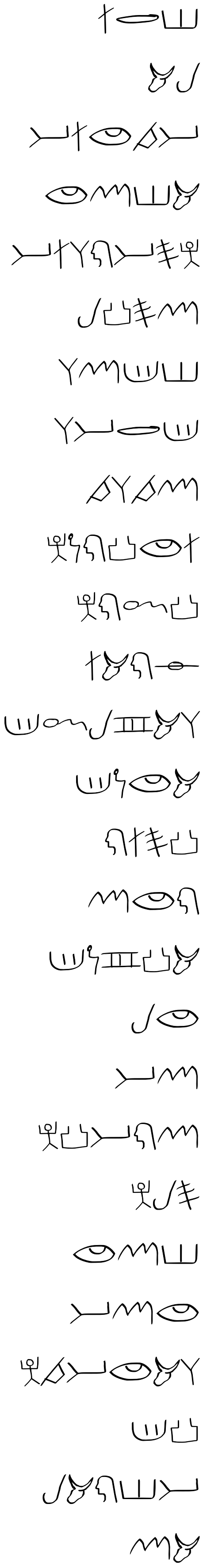

you would listen	tish·ma	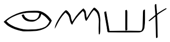	
to Me !	lee	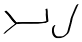	
There must be no	lo	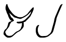	Psalm 81:9
	yih·yeh	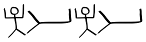	
among you	ve·kha	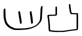	
god	el	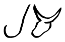	
strange	zar	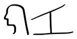	
nor shall you	ve·lo	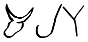	
bow	tish·ta·cha·veh	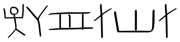	
god	le·el	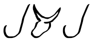	
to a foreign	ne·khar	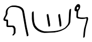	
I	a·no·khee	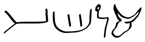	Psalm 81:10
am the LORD	YHVH	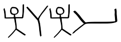	
your God	e·lo·he·kha	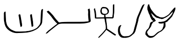	
who brought you up	ham·ma·al·kha	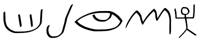	
	me·e·rets	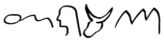	
out of Egypt	mits·ra·yim	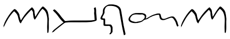	
	har·chev	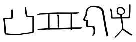	
Open wide your mouth	pee·kha	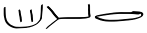	
and I will fill it	va·a·mal·e·hu	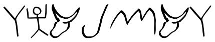	
would not	ve·lo	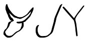	Psalm 81:11
listen to Me	sha·ma	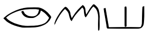	
But My people	am·mee	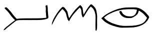	
	le·qo·w·lee	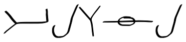	
and Israel	ve·yis·ra·el	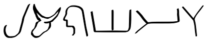	
would not	lo	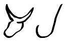	
obey	a·vah	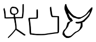	

Me	lee	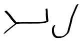	
So I gave them up	va·a·shal·le·che·hu	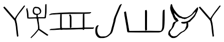	Psalm 81:12
to their stubborn	bish·ree·rut	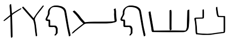	
hearts	lib·bam	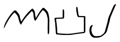	
to follow	ye·le·khu	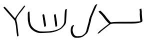	
their own devices	be·mo·w·a·tso·w·te·hem	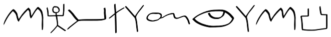	
If only	lu	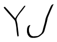	Psalm 81:13
My people	am·mee	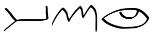	
would listen	sho·me·a	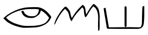	
to Me	lee	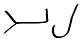	
if Israel	yis·ra·el	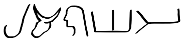	
My ways	bid·ra·khay	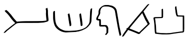	
would follow	ye·hal·le·khu	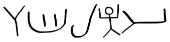	
how soon	kim·at	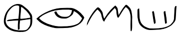	Psalm 81:14
their enemies	o·wy·ve·hem	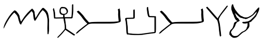	
I would subdue	akh·nee·a	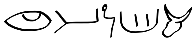	
against	ve·al	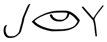	
their foes !	tsa·re·hem	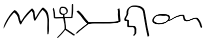	
and turn	a·sheev	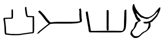	
My hand	ya·dee	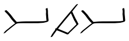	
Those who hate	me·san·e	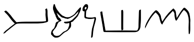	Psalm 81:15
the LORD	YHVH	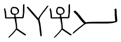	
would feign obedience	ye·kha·cha·shu	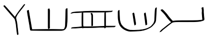	
	lo	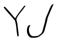	
would last forever	vee·hee	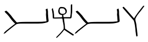	
and their doom	it·tam	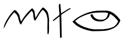	
	le·o·w·lam	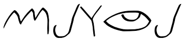	

But I would feed you	vay·ya·a·khee·le·hu		Psalm 81:16
the finest	me·che·lev	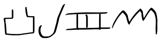	
wheat	chit·tah	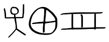	
from the rock	u·mits·tsur		
with honey	de·vash	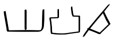	
I would satisfy you ”	as·bee·e·kha	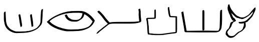	
A Psalm	miz·mo·wr	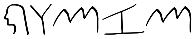	Psalm 82:1
of Asaph	le·a·saph		
God	elo·heem		
presides	nits·tsav		
assembly	ba·a·dat		
in the divine	el		
among	be·qe·rev	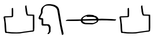	
the gods :	e·lo·heem		
He renders judgment	yish·pot		
“ How long	ad		Psalm 82:2
	ma·tay		
will you judge	tish·pe·tu		
unjustly	a·vel		
and show partiality	u·phe·ne		
to the wicked ?	re·sha·eem		
	tis·u		
Selah	se·lah	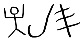	
Defend the cause	shiph·tu		Psalm 82:3
of the weak	dal		
and fatherless	ve·ya·to·wm		
of the afflicted	a·nee	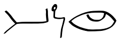	

and oppressed	va·rash	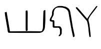	
uphold the rights	hats·dee·qu	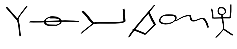	
Rescue	pal·le·tu	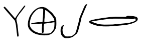	Psalm 82:4
the weak	dal		
and needy	ve·ev·yo·wn	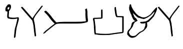	
from the hand	mee·yad	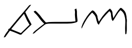	
of the wicked	re·sha·eem		
save them	hats·tsee·lu	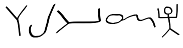	
They do not	lo		Psalm 82:5
know	ya·de·u		
	ve·lo		
or understand	ya·vee·nu	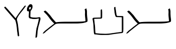	
in the darkness	ba·cha·she·khah		
they wander	yit·hal·la·khu		
are shaken	yim·mo·w·tu		
all	kal	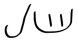	
the foundations	mo·ws·de		
of the earth	a·rets		
I	anee	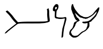	Psalm 82:6
have said	a·mar·tee		
are gods	e·lo·heem	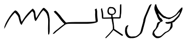	
‘ You	at·tem		
sons	u·ve·ne		
of the Most High ’	el·yo·wn	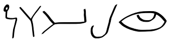	
you are all	kul·le·khem		
But	a·khen		Psalm 82:7
like mortals	ke·a·dam		

you will die	te·mu·tun	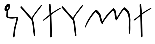	
and like	u·khe·a·chad	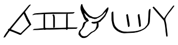	
rulers	has·sa·reem	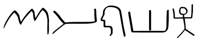	
you will fall ”	tip·po·lu	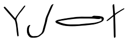	
Arise	qu·mah	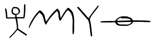	Psalm 82:8
O God	e·lo·heem	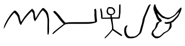	
judge	sha·phe·tah	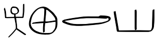	
the earth	ha·a·rets	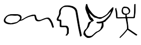	
for	kee	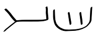	
are Your	at·tah	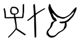	
inheritance	tin·chal	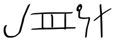	
all	be·khal	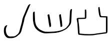	
the nations	hag·go·w·yim	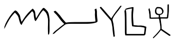	
A song	sheer	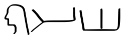	Psalm 83:1
A Psalm	miz·mo·wr	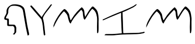	
of Asaph	le·a·saph	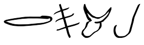	
O God	e·lo·heem	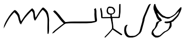	
{be} not	al	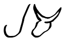	
silent	do·mee	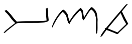	
	lakh	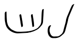	
{be} not	al	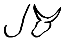	
speechless	te·che·rash	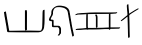	
{be} not	ve·al	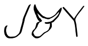	
still	tish·qot	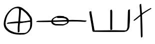	
O God	el	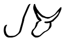	
how	kee	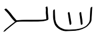	Psalm 83:2
See	hin·neh	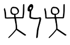	

Your enemies	o·wy·ve·kha	𐤀𐤅𐤉𐤁𐤉𐤊	
rage	ye·he·ma·yun	𐤉𐤄𐤌𐤉𐤅𐤍	
how Your foes	u·me·san·e·kha	𐤅𐤌𐤔𐤍𐤀𐤉𐤊	
have reared	na·se·u	𐤍𐤔𐤀𐤅	
their heads	rosh	𐤓𐤀𐤔	
against	al	𐤏𐤋	Psalm 83:3
Your people	am·me·kha	𐤏𐤌𐤊	
With cunning	ya·a·ree·mu	𐤉𐤏𐤓𐤉𐤌𐤅	
they scheme	so·wd	𐤎𐤅𐤃	
and conspire	ve·yit·ya·a·tsu	𐤅𐤉𐤕𐤉𐤏𐤑𐤅	
against	al	𐤏𐤋	
those You cherish	tse·phu·ne·kha	𐤑𐤐𐤅𐤍𐤉𐤊	
saying	a·me·ru	𐤀𐤌𐤓𐤅	Psalm 83:4
“ Come	le·khu	𐤋𐤊𐤅	
let us erase them	ve·nakh·chee·dem	𐤅𐤍𐤊𐤇𐤉𐤃𐤌	
as a nation	mig·go·w	𐤌𐤂𐤅𐤉	
no	ve·lo	𐤅𐤋𐤀	
be remembered	yiz·za·kher	𐤉𐤆𐤊𐤓	
may the name	shem	𐤔𐤌	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
more ”	o·wd	𐤏𐤅𐤃	
For	kee	𐤊𐤉	Psalm 83:5
they plot	no·w·a·tsu	𐤍𐤅𐤏𐤑𐤅	
with one mind	lev	𐤋𐤁	
together	yach·daw	𐤉𐤇𐤃𐤅	
against You —	a·le·kha	𐤏𐤋𐤉𐤊	
an alliance	be·reet	𐤁𐤓𐤉𐤕	

they form	yikh·ro·tu		
the tents	a·ho·le	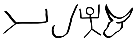	Psalm 83:6
of Edom	e·do·wm		
and the Ishmaelites	ve·yish·me·e·leem		
of Moab	mo·w·av		
and the Hagrites	ve·hag·reem	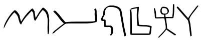	
[of] Gebal	ge·val		Psalm 83:7
Ammon	ve·am·mo·wn		
and Amalek	va·a·ma·leq		
[of] Philistia	pe·le·shet	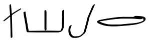	
with	im		
the people	yo·she·ve		
of Tyre	tso·wr		
Even	gam		Psalm 83:8
Assyria	ash·shur		
has joined	nil·vah		
them	im·mam		
lending	ha·yu	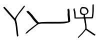	
strength	ze·ro·w·a		
to the sons	liv·ne		
of Lot	lo·wt		
Selah	se·lah	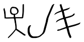	
Do	a·seh		Psalm 83:9
to them	la·hem		
as You did to Midian	ke·mid·yan		
as to Sisera	ke·see·se·ra	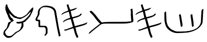	
and Jabin	khe·ya·veen	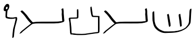	

at the River	be·na·chal	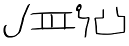	
Kishon	qee·sho·wn	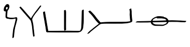	
who perished	nish·me·du		Psalm 83:10
	ve·en		
at Endor	dor		
and became	ha·yu	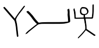	
[like] dung	do·men	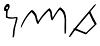	
on the ground	la·a·da·mah		
Make	shee·te·mo	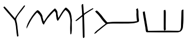	Psalm 83:11
their nobles	ne·dee·ve·mo	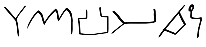	
like Oreb	ke·o·rev		
and Zeeb	ve·khiz·ev	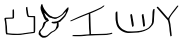	
like Zebah	u·khe·ze·vach	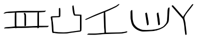	
and Zalmunna	u·khe·tsal·mun·na	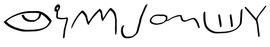	
and all	kal	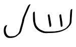	
their princes	ne·see·khe·mo		
who	a·sher	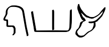	Psalm 83:12
said	a·me·ru		
“ Let us possess	nee·ra·shah	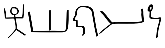	
for ourselves	la·nu	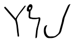	
	et		
the pastures	ne·o·wt		
of God ”	e·lo·heem	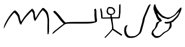	
O my God	elo·hay		Psalm 83:13
Make them	shee·te·mo	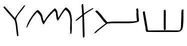	
like tumbleweed	khag·gal·gal	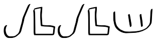	
like chaff	ke·qash	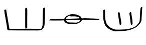	

before	liph·ne	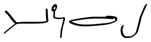	
the wind	ru·ach	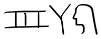	
As fire	ke·esh	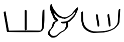	Psalm 83:14
consumes	tiv·ar	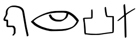	
a forest	ya·ar	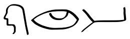	
as a flame	u·khe·le·ha·vah	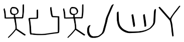	
sets	te·la·het	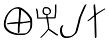	
the mountains {ablaze}	ha·reem	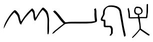	
so	ken	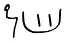	Psalm 83:15
pursue them	tir·de·phem	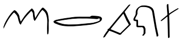	
with Your tempest	be·sa·a·re·kha	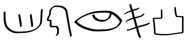	
with Your storm	u·ve·su·pha·te·kha	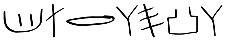	
and terrify them	te·va·ha·lem	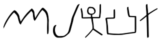	
Cover	mal·le	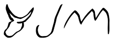	Psalm 83:16
their faces	phe·ne·hem	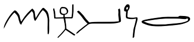	
with shame	qa·lo·wn	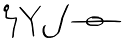	
that they may seek	vee·vaq·shu	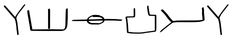	
Your name	shim·kha	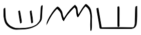	
O LORD	YHVH	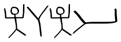	
May they be ever ashamed	ye·vo·shu	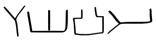	Psalm 83:17
and terrified	ve·yib·ba·ha·lu	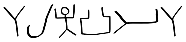	
	a·de	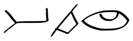	
-	ad	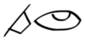	
in disgrace	ve·yach·pe·ru	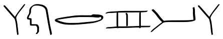	
may they perish	ve·yo·ve·du	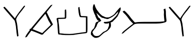	
May they know	ve·ye·de·u	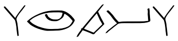	Psalm 83:18
that	kee	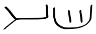	

You	at·tah	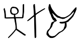	
whose name	shim·kha	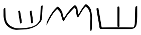	
is the LORD	YHVH	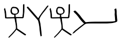	
alone	le·vad·de·kha	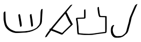	
are Most High	el·yo·wn	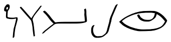	
over	al	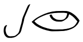	
all	kal	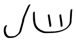	
the earth	ha·a·rets	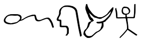	
For the choirmaster	lam·nats·tse·ach	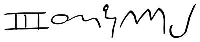	Psalm 84:1
According to	al	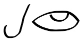	
Gittith	hag·git·teet	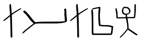	
of the sons	liv·ne	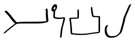	
of Korah	qo·rach	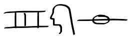	
A Psalm	miz·mo·wr	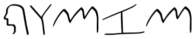	
How	mah	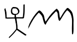	
lovely	ye·dee·do·wt	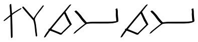	
is Your dwelling place	mish·ke·no·w·te·kha	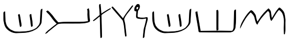	
O LORD	YHVH	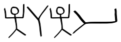	
of Hosts !	tse·va·o·wt	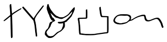	
longs	nikh·se·phah	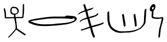	Psalm 84:2
even	ve·gam	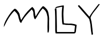	
faints	ka·le·tah	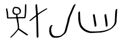	
My soul	naph·shee	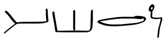	
for the courts	le·chats·ro·wt	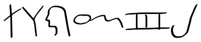	
of the LORD	YHVH	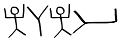	
my heart	lib·bee	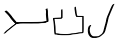	
and my flesh	u·ve·sa·ree	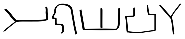	

cry out	ye·ran·ne·nu	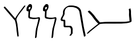	
for	el	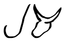	
God	el	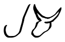	
the living	chay	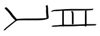	
Even	gam	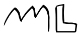	Psalm 84:3
the sparrow	tsip·po·wr	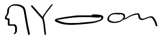	
has found	ma·tse·ah	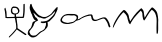	
a home	va·yit	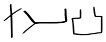	
and the swallow	u·de·ro·wr	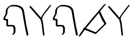	
a nest	qen	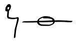	
for herself	lah	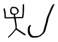	
where	a·sher	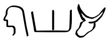	
she places	sha·tah	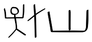	
her young	eph·ro·che·ha	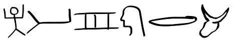	
	et	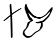	
near Your altars	miz·be·cho·w·te·kha	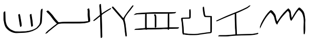	
O LORD	YHVH	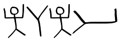	
of Hosts	tse·va·o·wt	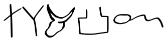	
my King	mal·kee	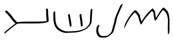	
and my God	ve·lo·hay	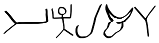	
How blessed	ash·re	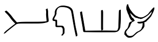	Psalm 84:4
are those who dwell	yo·wo·she·ve	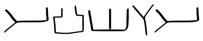	
in Your house !	ve·te·kha	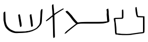	
They are ever	o·wd	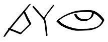	
praising You	ye·hal·lu·kha	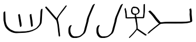	
Selah	se·lah	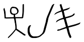	
Blessed	ash·re	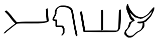	Psalm 84:5

are those	a·dam		
whose strength	o·wz		
	lo		
is in You	vakh	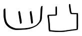	
are set on pilgrimage	me·sil·lo·wt		
whose hearts	bil·va·vam	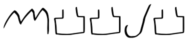	
As they pass	o·ve·re		Psalm 84:6
through the Valley	be·e·meq		
of Baca	hab·ba·kha	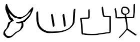	
a place of springs	ma·yan		
they make it	ye·shee·tu·hu	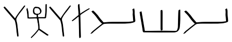	
even	gam		
with pools	be·ra·kho·wt	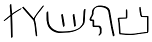	
covers it	ya·teh		
the autumn rain	mo·w·reh		
They go	ye·le·khu	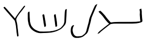	Psalm 84:7
from strength	me·cha·yil	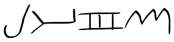	
to	el		
strength	cha·yil	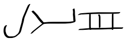	
until each appears	ye·ra·eh		
before	el		
God	e·lo·heem		
in Zion	be·tsee·yo·wn		
O LORD	YHVH		Psalm 84:8
God	e·lo·heem		
of Hosts	tse·va·o·wt	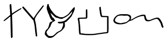	
hear	shim·ah		

my prayer	te·phil·la·tee	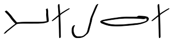	
give ear	ha·a·zee·nah	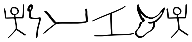	
O God	e·lo·he	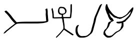	
of Jacob	ya·a·qov	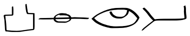	
Selah	se·lah	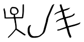	
of our shield	ma·gin·ne·nu	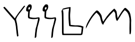	Psalm 84:9
Take notice	re·eh	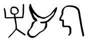	
O God	e·lo·heem	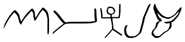	
and look with favor	ve·hab·bet	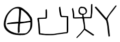	
on the face	pe·ne	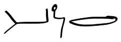	
of Your anointed	me·shee·che·kha	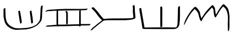	
For	kee	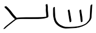	Psalm 84:10
better	to·wv	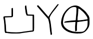	
is one day	yo·wm	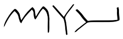	
in Your courts	ba·cha·tse·re·kha	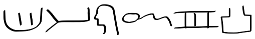	
than a thousand elsewhere	me·a·leph	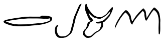	
I would rather	ba·char·tee	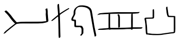	
be a doorkeeper	his·to·w·pheph	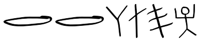	
in the house	be·vet	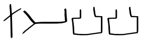	
of my God	e·lo·hay	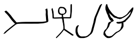	
than dwell	mid·dur	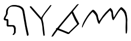	
in the tents	be·a·ho·le	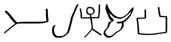	
of the wicked	re·sha	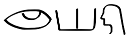	
For	kee	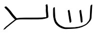	Psalm 84:11
is a sun	she·mesh	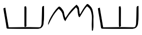	
and a shield	u·ma·gen	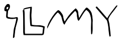	
the LORD	YHVH	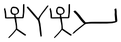	

God	e·lo·heem		
grace	chen	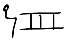	
and glory	ve·kha·vo·wd		
gives	yit·ten	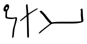	
the LORD	YHVH	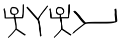	
no	lo		
He withholds	yim·na		
good thing	to·wv		
from those who walk	la·ho·le·kheem		
with integrity	be·ta·meem	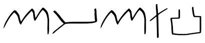	
O LORD	YHVH		Psalm 84:12
of Hosts	tse·va·o·wt	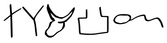	
how blessed	ash·re	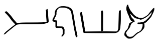	
is the man	a·dam		
who trusts	bo·te·ach		
in You !	bakh	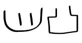	
For the choirmaster	lam·nats·tse·ach		Psalm 85:1
of the sons	liv·ne		
of Korah	qo·rach	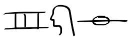	
A Psalm	miz·mo·wr	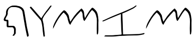	
You showed favor	ra·tsee·ta		
O LORD	YHVH		
to Your land	ar·tse·kha		
You restored	ve·ta		
from captivity	she·vut	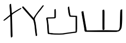	
Jacob	ya·a·qov	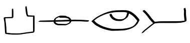	
You forgave	na·sa·ta		Psalm 85:2

the iniquity	a·won		
of Your people	am·me·kha		
You covered	kis·see·ta		
all	khal	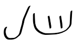	
their sin	chat·ta·tam		
Selah	se·lah		
You withheld	a·saph·ta		Psalm 85:3
all	khal	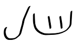	
Your fury	ev·ra·te·kha		
You turned from	he·shee·vo·w·ta	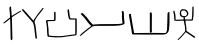	
Your burning anger	me·cha·ro·wn		
	ap·pe·kha		
Restore us	u·ve·nu		Psalm 85:4
O God	e·lo·he		
of our salvation	yish·e·nu		
and put away	ve·ha·pher	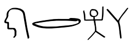	
Your displeasure	ka·as·kha		
toward us	im·ma·nu		
forever ?	hal·o·w·lam		Psalm 85:5
Will You be angry	te·e·naph		
with us	ba·nu		
Will You draw out	tim·shokh		
Your anger	ap·pe·kha		
to all	le·dor		
generations ?	va·dor		
not	ha·lo	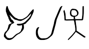	Psalm 85:6
Will You	at·tah		

again	ta·shuv		
revive us	te·chay·ye·nu	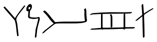	
that Your people	ve·am·me·kha		
may rejoice	yis·me·chu		
in You ?	vakh	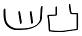	
Show us	har·e·nu		Psalm 85:7
O LORD	YHVH		
Your loving devotion	chas·de·kha		
Your salvation	ve·yesh·a·kha		
and grant	tit·ten		
us	la·nu		
I will listen	esh·me·ah		Psalm 85:8
to what	mah	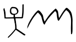	
will say	ye·dab·ber		
God	ha·el		
the LORD	YHVH		
for	kee	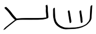	
He will surely speak	ye·dab·ber	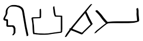	
peace	sha·lo·wm		
to	el		
His people	am·mo		
and	ve·el		
His saints	cha·see·daw	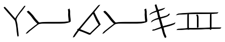	
He will not	ve·al		
let them return	ya·shu·vu		
to folly	le·khis·lah		
Surely	akh		Psalm 85:9

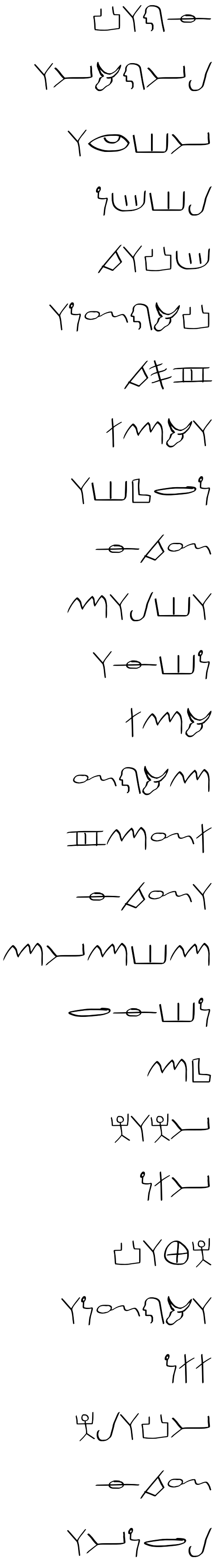

[is] near	qa·ro·wv	
to those who fear Him	lee·re·aw	
His salvation	yish·o	
may dwell	lish·kon	
that His glory	ka·vo·wd	
in our land	be·ar·tse·nu	
Loving devotion	che·sed	Psalm 85:10
and faithfulness	ve·e·met	
have joined together	niph·ga·shu	
righteousness	tse·deq	
and peace	ve·sha·lo·wm	
have kissed	na·sha·qu	
Faithfulness	e·met	Psalm 85:11
from the earth	me·e·rets	
sprouts	tits·mach	
and righteousness	ve·tse·deq	
from heaven	mish·sha·ma·yim	
looks down	nish·qaph	
will indeed	gam	Psalm 85:12
The LORD	YHVH	
provide what is good	yit·ten	
	hat·to·wv	
and our land	ve·ar·tse·nu	
will yield	tit·ten	
its increase	ye·vu·lah	
Righteousness	tse·deq	Psalm 85:13
before Him	le·pha·naw	

will go	ye·hal·lekh	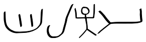	
to prepare	ve·ya·sem		
the way	le·de·rekh		
for His steps	pe·a·maw	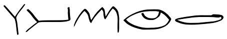	
A prayer	te·phil·lah		Psalm 86:1
of David	le·da·wid		
Incline	hat·teh		
O LORD	YHVH		
Your ear	a·ze·ne·kha	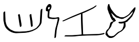	
and answer me	a·ne·nee	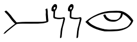	
for	kee	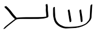	
am poor	a·nee	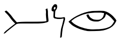	
and needy	ve·ev·yo·wn	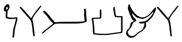	
I	a·nee	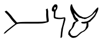	
Preserve	sha·me·rah		Psalm 86:2
my soul	naph·shee		
for	kee	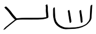	
godly	cha·seed		
I [am]	a·nee	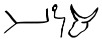	
save	ho·wo·sha		
Your servant	av·de·kha		
You	at·tah		
are my God	e·lo·hay		
who trusts	hab·bo·w·te·ach		
in You	e·le·kha	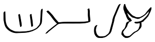	
Be merciful to me	chan·ne·nee	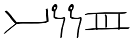	Psalm 86:3
O Lord	a·do·nay		

for	kee	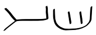	
to You	e·le·kha	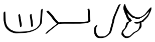	
I call	eq·ra	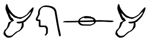	
all	kal	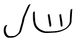	
day long	hay·yo·wm	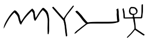	
Bring joy	me·ach	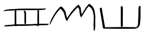	Psalm 86:4
	ne·phesh	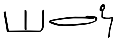	
to Your servant	av·de·kha	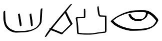	
for	kee	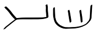	
to You	e·le·kha	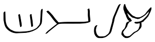	
O Lord	a·do·nay	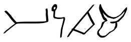	
my soul	naph·shee	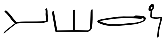	
I lift up	es·sa	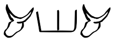	
For	kee	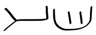	Psalm 86:5
You	at·tah	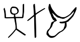	
O Lord	a·do·nay	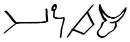	
are kind	to·wv	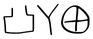	
and forgiving	ve·sal·lach	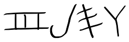	
rich	ve·rav	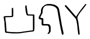	
in loving devotion	che·sed	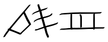	
to all	le·khal	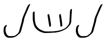	
who call on You	qo·re·e·kha	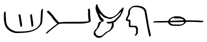	
Hear	ha·a·zee·nah	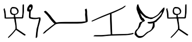	Psalm 86:6
O LORD	YHVH	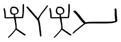	
my prayer	te·phil·la·tee	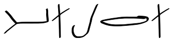	
and attend	ve·haq·shee·vah	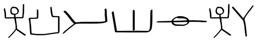	
to my plea	be·qo·wl	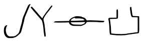	

for mercy	ta·cha·nu·no·w·tay	תחנונותי	
In the day	be·yo·wm	ביום	Psalm 86:7
of my distress	tsa·ra·tee	צרתי	
I call on You	eq·ra·e·ka	אקראך	
because	kee	כי	
You answer me	ta·a·ne·nee	תענני	
[there is] none	en	אין	Psalm 86:8
like You	ka·mo·w·kha	כמוך	
among the gods	va·e·lo·heem	באלהים	
O Lord	a·do·nay	אדני	
nor any	ve·en	ואין	
works like Yours	ke·ma·a·se·kha	כמעשיך	
All	kal	כל	Psalm 86:9
the nations	go·w·yim	גוים	
-	a·sher	אשר	
You have made	a·see·ta	עשית	
will come	ya·vo·w·u	יבואו	
and bow	ve·yish·ta·cha·wu	וישתחוו	
before You	le·pha·ne·kha	לפניך	
O Lord	a·do·nay	אדני	
and they will glorify	vee·khab·be·du	ויכבדו	
Your name	lish·me·kha	לשמך	
For	kee	כי	Psalm 86:10
are great	ga·do·wl	גדול	
You	at·tah	אתה	
and perform	ve·o·seh	ועשה	
wonders	niph·la·o·wt	נפלאות	

You	at·tah		
are God	e·lo·heem		
alone	le·vad·de·kha		
Teach me	ho·w·re·nee		Psalm 86:11
O LORD	YHVH		
Your way	dar·ke·kha	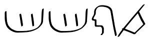	
that I may walk	a·hal·lekh	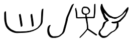	
in Your truth	ba·a·mit·te·kha		
Give me an undivided	ya·ched	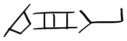	
heart	le·va·vee	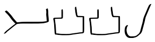	
that I may fear	le·yir·ah		
Your name	she·me·kha		
I will praise You	o·wd·kha		Psalm 86:12
O Lord	a·do·nay		
my God	e·lo·hay		
with all	be·khal		
my heart	le·va·vee	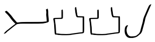	
I will glorify	va·a·khab·be·dah	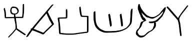	
Your name	shim·kha		
forever	le·o·w·lam		
For	kee	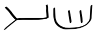	Psalm 86:13
Your loving devotion	chas·de·kha		
great is	ga·do·wl		
to me	a·lay	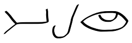	
You have delivered	ve·hits·tsal·ta		
me	naph·shee		
of Sheol	mish·she·o·wl		

from the depths	tach·tee·yah	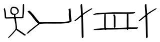	
O God	e·lo·heem	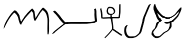	Psalm 86:14
The arrogant	ze·deem	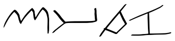	
rise	qa·mu	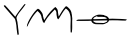	
against me	a·lay	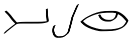	
a band	va·a·dat	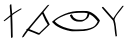	
of ruthless men	a·ree·tseem	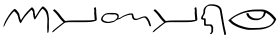	
seeks	biq·shu	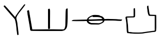	
my life	naph·shee	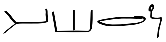	
with no	ve·lo	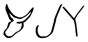	
regard	sa·mu·kha	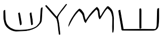	
for You	le·neg·dam	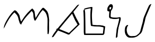	
But You	ve·at·tah	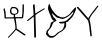	Psalm 86:15
O Lord	a·do·nay	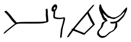	
God	el	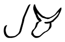	
are a compassionate	ra·chum	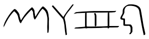	
and gracious	ve·chan·nun	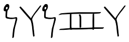	
slow	e·rekh	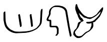	
to anger	ap·pa·yim	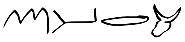	
abounding	ve·rav	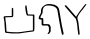	
in loving devotion	che·sed	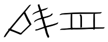	
and faithfulness	ve·e·met	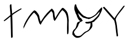	
Turn	pe·neh	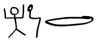	Psalm 86:16
to me	e·lay	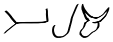	
and have mercy	ve·chan·ne·nee	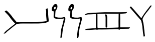	
grant	te·nah	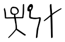	
Your strength	uz·ze·kha	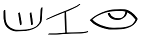	

to Your servant	le·av·de·kha	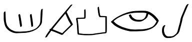	
save	ve·ho·wo·shee·ah	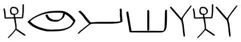	
the son	le·ven	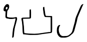	
of Your maidservant	a·ma·te·kha	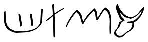	
Show	a·seh	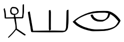	Psalm 86:17
me	im·mee	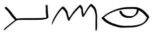	
a sign	o·wt	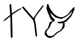	
of Your goodness	le·to·w·vah	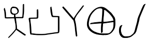	
may see	ve·yir·u	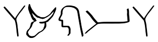	
that my enemies	so·ne·ay	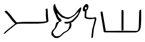	
and be ashamed	ve·ye·vo·shu	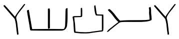	
for	kee	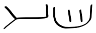	
You	at·tah	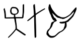	
O LORD	YHVH	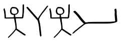	
have helped me	a·zar·ta·nee	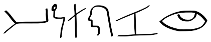	
and comforted me	ve·ni·cham·ta·nee	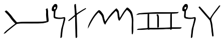	
of the sons	liv·ne	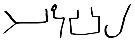	Psalm 87:1
of Korah	qo·rach	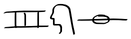	
A Psalm	miz·mo·wr	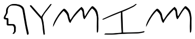	
A song	sheer	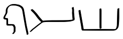	
He has founded His city	ye·su·da·to	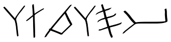	
mountains	be·har·re	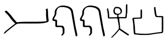	
on the holy	qo·desh	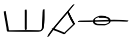	
loves	o·hev	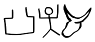	Psalm 87:2
The LORD	YHVH	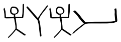	
the gates	sha·a·re	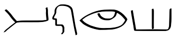	
of Zion	tsee·yo·wn	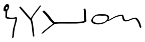	

more than all	mik·kol		
the dwellings	mish·ke·no·wt	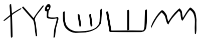	
of Jacob	ya·a·qov	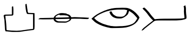	
Glorious things	nikh·ba·do·wt	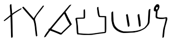	Psalm 87:3
are ascribed	me·dub·bar		
to you	bakh	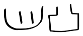	
O city	eer	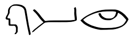	
of God	ha·e·lo·heem	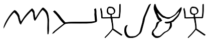	
Selah	se·lah	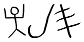	
“ I will mention	az·keer		Psalm 87:4
Rahab	ra·hav		
and Babylon	u·va·vel		
among those who know Me —	le·yo·de·ay		
along with	hin·neh		
Philistia	phe·le·shet	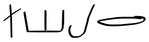	
Tyre	ve·tso·wr		
and	im		
Cush —	kush		
[when I say,] ‘This one	zeh	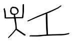	
was born	yul·lad	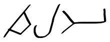	
[in Zion] ’”	sham		
of Zion :	u·la·tsee·yo·wn		Psalm 87:5
And it will be said	ye·a·mar		
“ This one	eesh	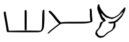	
and that one	ve·eesh	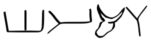	
were born	yul·lad	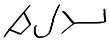	
in her	bah		

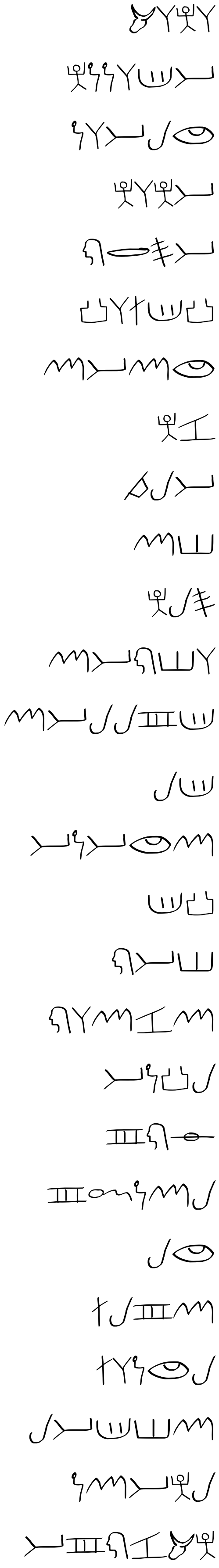

Himself	ve·hu	
will establish her ”	ye·kho·wn·ne·ha	
and the Most High	el·yo·wn	
The LORD	YHVH	Psalm 87:6
will record	yis·por	
in the register	bikh·to·wv	
of the peoples :	am·meem	
“ This	zeh	
one was born	yul·lad	
[in Zion] ”	sham	
Selah	se·lah	
Singers	ve·sha·reem	Psalm 87:7
and pipers [will proclaim]	ke·cho·le·leem	
“ All	kal	
my springs [of joy]	ma·ya·nay	
[are] in You ”	bakh	
A song	sheer	Psalm 88:1
A Psalm	miz·mo·wr	
of the sons	liv·ne	
of Korah	qo·rach	
For the choirmaster	lam·nats·tse·ach	
According to	al	
Mahalath	ma·cha·lat	
Leannoth	le·an·no·wt	
A Maskil	mas·keel	
of Heman	le·he·man	
the Ezrahite	ha·ez·ra·chee	

O LORD	YHVH		
the God	e·lo·he		
of my salvation	ye·shu·a·tee		
day	yo·wm		
I cry out	tsa·aq·tee	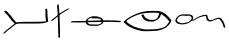	
and night	val·lay·lah	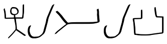	
before You	neg·de·kha		
come	ta·vo·w		Psalm 88:2
before You	le·pha·ne·kha	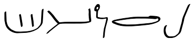	
May my prayer	te·phil·la·tee	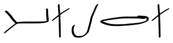	
incline	hat·teh		
Your ear	a·ze·ne·kha	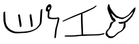	
to my cry	le·rin·na·tee	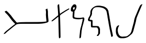	
For	kee	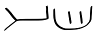	Psalm 88:3
is full	sa·ve·ah	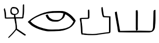	
of troubles	ve·ra·o·wt		
my soul	naph·shee		
and my life	ve·chay·yay	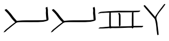	
to Sheol	lish·o·wl		
draws near	hig·gee·u	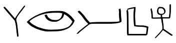	
I am counted	nech·shav·tee		Psalm 88:4
among	im		
those descending	yo·wr·de		
to the Pit	vo·wr		
I am	ha·yee·tee	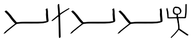	
like a man	ke·ge·ver		
without	en	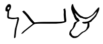	

strength	e·yal	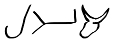	
among the dead	bam·me·teem		Psalm 88:5
I am forsaken	cha·phe·shee		
like	ke·mo		
the slain	cha·la·leem	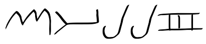	
who lie	sho·khe·ve	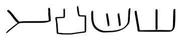	
in the grave	qe·ver	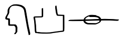	
whom	a·sher		
You	lo		
remember	ze·khar·tam	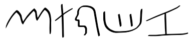	
no more	o·wd		
who	ve·hem·mah	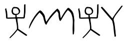	
from Your care	mee·ya·de·kha	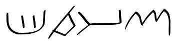	
are cut off	nig·za·ru		
You have laid me	ta·nee	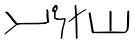	Psalm 88:6
Pit	be·vo·wr		
in the lowest	tach·tee·yo·wt		
in the darkest	be·ma·cha·shak·keem		
of the depths	bim·tso·lo·wt		
upon me	a·lay	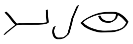	Psalm 88:7
weighs heavily	sa·me·khah	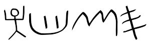	
Your wrath	cha·ma·te·kha		
all	ve·khal		
Your waves	mish·ba·re·kha		
have submerged [me]	in·nee·ta	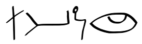	
Selah	se·lah	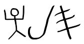	
You have removed	hir·chaq·ta	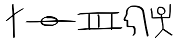	Psalm 88:8

my friends	me·yud·da·ay	
from me	mim·men·nee	
You have made me	shat·ta·nee	
repulsive	to·w·e·vo·wt	
to them	la·mo	
I am confined	ka·lu	
and cannot	ve·lo	
escape	e·tse	
My eyes	e·nee	Psalm 88:9
grow dim	da·a·vah	
with	min·nee	
grief	o·nee	
I call to You	qe·ra·tee·kha	
O LORD	YHVH	
daily	be·khal	
	yo·wm	
I spread out	shit·tach·tee	
to You	e·le·kha	
my hands	khap·pay	
for the dead ?	ha·lam·me·teem	Psalm 88:10
Do You work	ta·a·seh	
wonders	pe·le	
	im	
Do departed spirits	re·pha·eem	
rise up	ya·qu·mu	
to praise You ?	yo·w·du·kha	
Selah	se·lah	

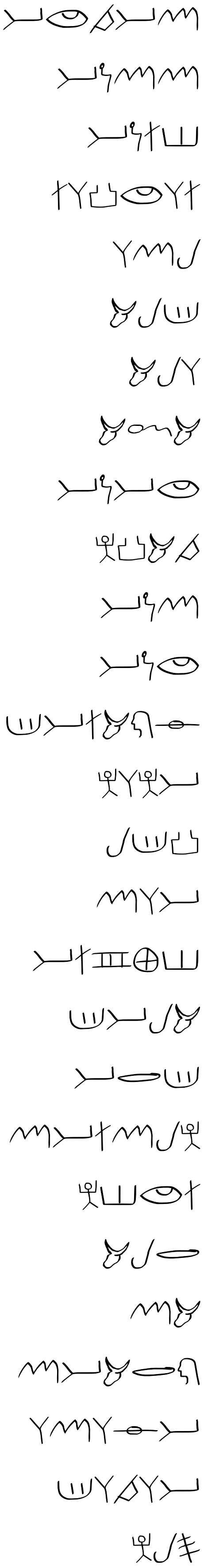

be proclaimed	hay·sup·par		Psalm 88:11
in the grave	baq·qe·ver	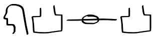	
Can Your loving devotion	chas·de·kha		
Your faithfulness	e·mu·na·te·kha		
in Abaddon ?	ba·a·vad·do·wn		
be known	ha·yiw·va·da		Psalm 88:12
in the darkness	ba·cho·shekh		
Will Your wonders	pil·e·kha		
or Your righteousness	ve·tsid·qa·te·kha	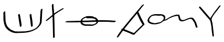	
in the land	be·e·rets		
of oblivion ?	ne·shee·yah	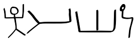	
But	va·a·nee		Psalm 88:13
to You	e·le·kha	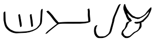	
O LORD	YHVH		
I cry for help	shiw·va·tee		
in the morning	u·vab·bo·qer	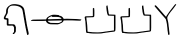	
my prayer	te·phil·la·tee	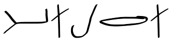	
comes before You	te·qad·de·me·ka		
Why	la·mah		Psalm 88:14
O LORD	YHVH		
do You reject	tiz·nach	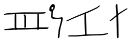	
me ?	naph·shee		
Why do You hide	tas·teer		
Your face	pa·ne·kha	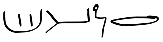	
from me ?	mim·men·nee		
afflicted	a·nee	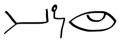	Psalm 88:15
I [was]	a·nee	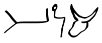	

and near death	ve·go·ve·a		
From my youth	min·no·ar		
I have borne	na·sa·tee		
Your terrors	e·me·kha		
I am in despair	a·phu·nah		
over me	a·lay	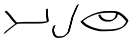	Psalm 88:16
has swept	a·ve·ru		
Your wrath	cha·ro·w·ne·kha	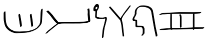	
Your terrors	bi·u·te·kha		
have destroyed me	tsim·me·tu·tu·nee		
they engulf me	sab·bu·nee		Psalm 88:17
like water	kham·ma·yim	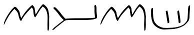	
All	kal		
day long	hay·yo·wm	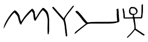	
they enclose me	hiq·qee·phu	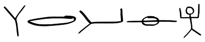	
on	a·lay	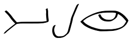	
every side	ya·chad	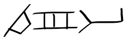	
You have removed	hir·chaq·ta	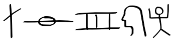	Psalm 88:18
my	mim·men·nee		
beloved	o·hev		
and my friend	va·re·a		
is my closest companion	me·yud·da·ay		
darkness	mach·shakh		
A Maskil	mas·keel		Psalm 89:1
of Ethan	le·e·tan	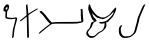	
the Ezrahite	ha·ez·ra·chee	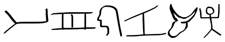	
of the loving devotion	chas·de		

of the LORD	YHVH		
forever	o·w·lam		
I will sing	a·shee·rah	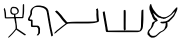	
to all	le·dor		
generations	va·dor		
I will proclaim	o·w·dee·a	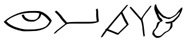	
Your faithfulness	e·mu·na·te·kha		
with my mouth	be·phee		
For	kee	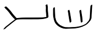	Psalm 89:2
I have said	a·mar·tee		
forever	o·w·lam		
“ Loving devotion	che·sed		
is built up	yib·ba·neh	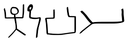	
in the heavens	sha·ma·yim	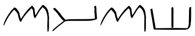	
You establish	ta·khin		
Your faithfulness	e·mu·na·te·kha		
- ”	va·hem		
You said, “I have made	ka·rat·tee		Psalm 89:3
a covenant	ve·reet	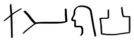	
with My chosen one	liv·chee·ree	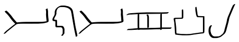	
I have sworn	nish·ba·tee		
to David	le·da·wid		
My servant :	av·dee		
forever	ad		Psalm 89:4
	o·w·lam		
‘ I will establish	a·kheen	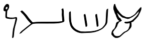	
your offspring	zar·e·kha		

and build up	u·va·nee·tee	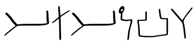	
for all generations	le·dor		
,,,	va·do·wr		
your throne	kis·a·kha		
Selah	se·lah	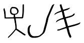	
praise	ve·yo·w·du	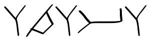	Psalm 89:5
The heavens	sha·ma·yim	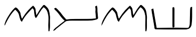	
Your wonders	pil·a·kha		
O LORD —	YHVH		
as well —	aph		
Your faithfulness	e·mu·na·te·kha		
in the assembly	biq·hal	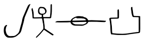	
of the holy ones	qe·do·sheem	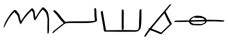	
For	kee	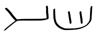	Psalm 89:6
who	mee	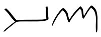	
in the skies	vash·sha·chaq	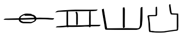	
can compare	ya·a·rokh		
with the LORD ?	la·YHVH	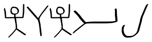	
is like	yid·meh		
the LORD ?	la·YHVH	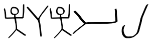	
Who among the heavenly beings	biv·ne		
	ʾē·līm	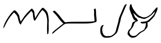	
God	el		Psalm 89:7
feared	na·a·rats		
In the council	be·so·wd		
of the holy ones	qe·do·sheem	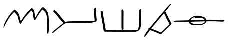	
is greatly	rab·bah	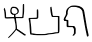	

and awesome	ve·no·w·ra	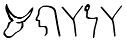	
above	al	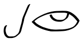	
all	kal	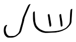	
who surround Him	se·vee·vaw	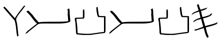	
O LORD	YHVH	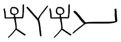	Psalm 89:8
God	e·lo·he	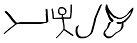	
of Hosts	tse·va·o·wt	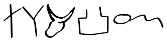	
who	mee	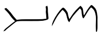	
is like You ?	kha·mo·w·kha	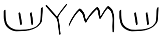	
O mighty	cha·seen	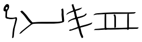	
LORD	yah	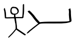	
Your faithfulness	ve·e·mu·na·te·kha	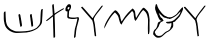	
surrounds You	se·vee·vo·w·te·kha	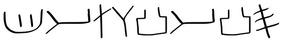	
You	at·tah	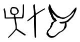	Psalm 89:9
rule	mo·wo·shel	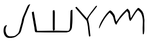	
the raging	be·ge·ut	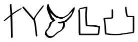	
sea	hay·yam	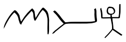	
mount up	be·so·w	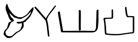	
when its waves	gal·law	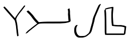	
You	at·tah	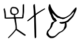	
still them	te·shab·be·chem	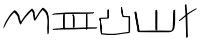	
You	at·tah	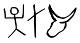	Psalm 89:10
crushed	dik·ki·ta	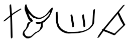	
like a carcass	khe·cha·lal	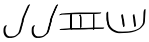	
Rahab	ra·hav	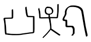	
arm	biz·ro·w·a	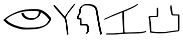	
with Your mighty	uz·ze·kha	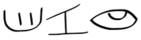	

You scattered	piz·zar·ta		
Your enemies	o·wy·ve·kha	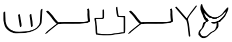	
are Yours	le·kha	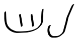	Psalm 89:11
The heavens	ma·yim	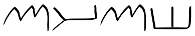	
and also	aph		
	le·kha	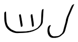	
the earth	a·rets		
The earth	te·vel		
and its fullness	u·me·lo·ah		
You	at·tah		
founded	ye·sad·tam		
North	tsa·pho·wn		Psalm 89:12
and south	ve·ya·meen		
You	at·tah		
created	ve·ra·tam		
Tabor	ta·vo·wr		
and Hermon	ve·cher·mo·wn		
at Your name	be·shim·kha		
shout for joy	ye·ran·ne·nu	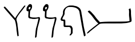	
	le·kha	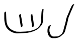	Psalm 89:13
arm	ze·ro·w·a		
is Your	im		
Mighty	ge·vu·rah		
strong is	ta·oz		
Your hand	ya·de·kha		
is exalted	ta·rum		
Your right hand	ye·mee·ne·kha	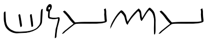	

Righteousness	tse·deq	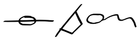	Psalm 89:14
and justice	u·mish·pat	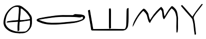	
are the foundation	me·kho·wn		
of Your throne	kis·e·kha		
loving devotion	che·sed		
and faithfulness	ve·e·met		
go	ye·qad·de·mu	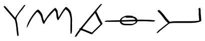	
before You	pha·ne·kha	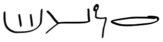	
Blessed	ash·re	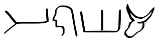	Psalm 89:15
are those	ha·am		
who know	yo·wd·e		
the joyful sound	te·ru·ah		
O LORD	YHVH		
in the light	be·o·wr		
of Your presence	pa·ne·kha	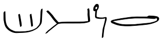	
who walk	ye·hal·le·khun	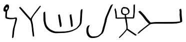	
in Your name	be·shim·kha		Psalm 89:16
They rejoice	ye·gee·lun	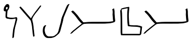	
all day long	kal		
	hay·yo·wm	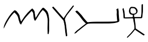	
and in Your righteousness	u·ve·tsid·qa·te·kha	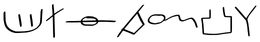	
they exult	ya·ru·mu		
For	kee	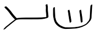	Psalm 89:17
[are] the glory	tiph·e·ret		
of their strength	uz·za·mo		
You	at·tah		
and by Your favor	u·vir·tso·ne·kha		

is exalted	ta·rīm	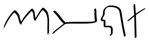	
our horn	qar·ne·nu	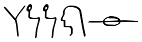	
Surely	kee	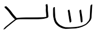	Psalm 89:18
belongs to the LORD	la·YHVH	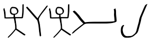	
our shield	ma·gin·ne·nu	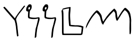	
to the Holy	ve·liq·do·wosh	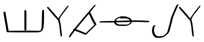	
One of Israel	yis·ra·el	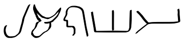	
and our king	mal·ke·nu	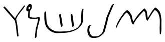	
You once	az	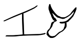	Psalm 89:19
spoke	dib·bar·ta	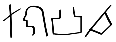	
in a vision	ve·cha·zo·wn	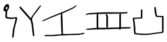	
to Your godly ones	la·cha·see·de·kha	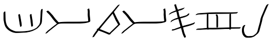	
You said	vat·to·mer	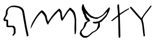	
“ I have bestowed	shiw·vee·tee	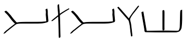	
help	e·zer	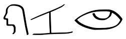	
on	al	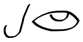	
a warrior	gib·bo·wr	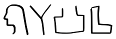	
I have exalted	ha·ree·mo·w·tee	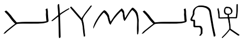	
one chosen	va·chur	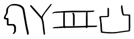	
from the people	me·am	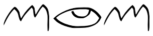	
I have found	ma·tsa·tee	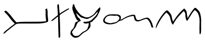	Psalm 89:20
David	da·wid	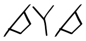	
My servant	av·dee	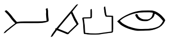	
oil	be·she·men	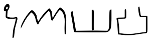	
with My sacred	qad·shee	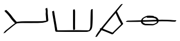	
I have anointed him	me·shach·tee	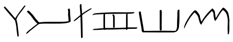	
-	a·sher	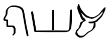	Psalm 89:21

My hand	ya·dee	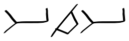	
will sustain him	tik·ko·wn		
-	im·mo		
surely	aph		
My arm	ze·ro·w·ee		
will strengthen him	te·am·me·tsen·nu		
No	lo		Psalm 89:22
will exact tribute	yash·shi	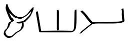	
enemy	o·w·yev	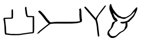	
	bo		
man	u·ven		
wicked	aw·lah		
no	lo		
will oppress him	ye·an·nen·nu		
I will crush	ve·khat·to·w·tee		Psalm 89:23
before him	mip·pa·naw		
his foes	tsa·raw		
those who hate him	u·me·san·aw		
and strike down	eg·go·wph		
My faithfulness	ve·e·mu·na·tee		Psalm 89:24
and loving devotion	ve·chas·dee		
will be with him	im·mo		
and through My name	u·vish·mee		
will be exalted	ta·rum		
his horn	qar·no	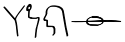	
I will set	ve·sam·tee		Psalm 89:25
over the sea	vay·yam	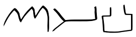	

his hand	ya·do	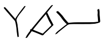	
upon the rivers	u·van·ne·ha·ro·wt		
and his right hand	ye·mee·no	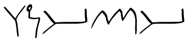	
He	hu		Psalm 89:26
will call to Me	yiq·ra·e·nee	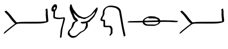	
are my Father	a·vee		
‘ You	at·tah		
my God	e·lee	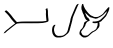	
the Rock	ve·tsur		
of my salvation ’	ye·shu·a·tee		
will indeed	aph		Psalm 89:27
I	a·nee	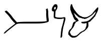	
My firstborn	be·kho·wr		
appoint him as	et·te·ne·hu		
the highest	el·yo·wn	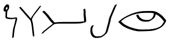	
of the kings	le·mal·khe	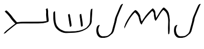	
of the earth	a·rets		
I will forever	le·o·w·lam		Psalm 89:28
preserve	ʾɛsh·mor		
	lo	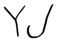	
My loving devotion for him	chas·dee		
and My covenant	u·ve·ree·tee	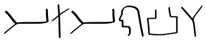	
will stand fast	ne·e·me·net		
with him	lo		
I will establish	ve·sam·tee		Psalm 89:29
	la·ad		
his line forever	zar·o		

his throne	ve·khis·o	𐤅𐤊𐤎𐤀𐤅	
as long as	kee·me	𐤊𐤉𐤌𐤉	
the heavens endure	sha·ma·yim	𐤔𐤌𐤉𐤌	
If	im	𐤀𐤌	Psalm 89:30
forsake	ya·az·vu	𐤉𐤏𐤆𐤁𐤅	
his sons	va·naw	𐤁𐤍𐤉𐤅	
My law	to·w·ra·tee	𐤕𐤅𐤓𐤕𐤉	
in My judgments	u·ve·mish·pa·tay	𐤅𐤁𐤌𐤔𐤐𐤈𐤉	
and do not	lo	𐤋𐤀	
walk	ye·le·khun	𐤉𐤋𐤊𐤅𐤍	
if	im	𐤀𐤌	Psalm 89:31
My statutes	chuq·qo·tay	𐤇𐤒𐤕𐤉	
they violate	ye·chal·le·lu	𐤉𐤇𐤋𐤋𐤅	
My commandments	u·mits·wo·tay	𐤅𐤌𐤑𐤅𐤕𐤉	
and fail	lo	𐤋𐤀	
to keep	yish·mo·ru	𐤉𐤔𐤌𐤓𐤅	
I will attend to	u·pha·qad·tee	𐤅𐤐𐤒𐤃𐤕𐤉	Psalm 89:32
with the rod	ve·she·vet	𐤁𐤔𐤁𐤈	
their transgression	pish·am	𐤐𐤔𐤏𐤌	
with stripes	u·vin·ga·eem	𐤅𐤁𐤍𐤂𐤏𐤉𐤌	
and to their iniquity	a·wo·nam	𐤏𐤅𐤍𐤌	
My loving devotion	ve·chas·dee	𐤅𐤇𐤎𐤃𐤉	Psalm 89:33
But I will not	lo	𐤋𐤀	
withdraw	a·pheer	𐤀𐤐𐤉𐤓	
from him	me·im·mo	𐤌𐤏𐤌𐤅	
nor ever	ve·lo	𐤅𐤋𐤀	
betray	a·shaq·qer	𐤀𐤔𐤒𐤓	

My faithfulness	be·e·mu·na·tee		
I will not	lo		Psalm 89:34
violate	a·chal·lel	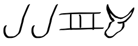	
My covenant	be·ree·tee	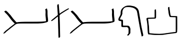	
the utterance	u·mo·w·tsa		
of My lips	pha·tay		
or	lo		
alter	a·shan·neh		
Once and for all	a·chat	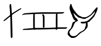	Psalm 89:35
I have sworn	nish·ba·tee		
by My holiness —	ve·qa·de·shee		
I will not	im		
to David —	le·da·wid		
lie	a·khaz·zev		
his offspring	zar·o		Psalm 89:36
forever	le·o·w·lam		
shall endure	yih·yeh	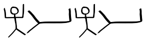	
and his throne	ve·khis·o		
like the sun	khash·she·mesh	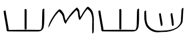	
before Me	neg·dee		
like the moon	ke·ya·re·ach	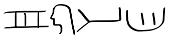	Psalm 89:37
established	yik·ko·wn	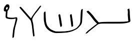	
forever	o·w·lam		
witness	ve·ed		
in the sky ”	bash·sha·chaq	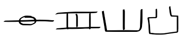	
a faithful	ne·e·man		
Selah	se·lah	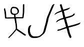	

Now, however, You	ve·at·tah	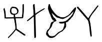	Psalm 89:38
have spurned	za·nach·ta	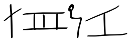	
and rejected him	vat·tim·as	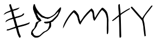	
You are enraged	hit·ab·bar·ta	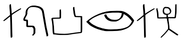	
by	im	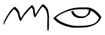	
Your anointed one	me·shee·che·kha	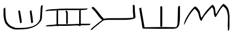	
You have renounced	ne·ar·tah	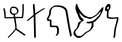	Psalm 89:39
the covenant	be·reet	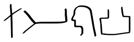	
with Your servant	av·de·kha	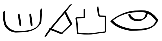	
and sullied	chil·lal·ta	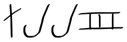	
in the dust	la·a·rets	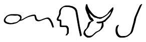	
his crown	niz·ro	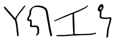	
You have broken down	pa·rats·ta	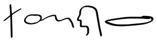	Psalm 89:40
all	khal	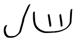	
his walls	ge·de·ro·taw	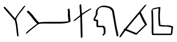	
You have reduced	sam·ta	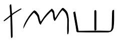	
his strongholds	miv·tsa·raw	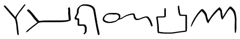	
to rubble	me·chit·tah	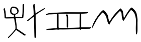	
plunder him	su·hu	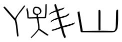	Psalm 89:41
All	kal	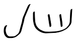	
who pass by	o·ve·re	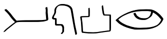	
	da·rekh	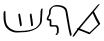	
he has become	ha·yah	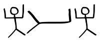	
a reproach	cher·pah	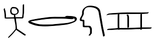	
to his neighbors	lish·khe·naw	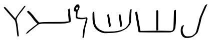	
You have exalted	ha·ree·mo·w·ta	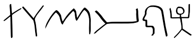	Psalm 89:42
the right hand	ye·meen	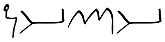	

of his foes	tsa·raw		
rejoice	his·mach·ta		
You have made all	kal		
his enemies	o·wy·vaw	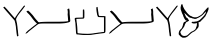	
You have	aph		Psalm 89:43
bent	ta·sheev	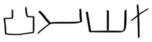	
the edge	tsur		
of his sword	char·bo		
and have not	ve·lo		
sustained him	ha·qe·mo·to	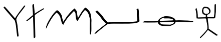	
in battle	bam·mil·cha·mah	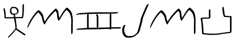	
You have ended	hish·ba·ta		Psalm 89:44
his splendor	mit·te·ha·ro		
his throne	ve·khis·o		
to the ground	la·a·rets		
and cast	mig·gar·tah	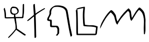	
You have cut short	hiq·tsar·ta	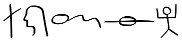	Psalm 89:45
the days	ye·me		
of his youth	a·lu·maw	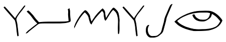	
You have covered	he·e·tee·ta		
him	a·law	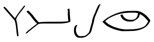	
with shame	bu·shah		
Selah	se·lah	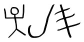	
How long	ad		Psalm 89:46
	mah		
O LORD ?	YHVH		
Will You hide Yourself	tis·sa·ter		

forever ?	la·ne·tsach		
keep burning	tiv·ar		
like	ke·mo	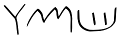	
fire ?	esh		
Will Your wrath	cha·ma·te·kha		
Remember	ze·khar	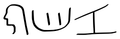	Psalm 89:47
of my lifespan !	a·nee	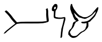	
	meh		
the briefness	cha·led	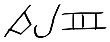	
For	al		
what	ma·ho·sha	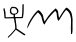	
futility	w		
You have created	ba·ra·ta		
all	khal		
	be·ne	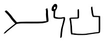	
men !	a·dam		
What	mee	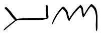	Psalm 89:48
man	ge·ver		
can live	yich·yeh	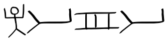	
and never	ve·lo		
see	yir·eh		
death ?	ma·vet		
Can he deliver	ye·mal·let		
his soul	naph·sho		
from the power	mee·yad	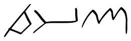	
of Sheol ?	she·o·wl		
Selah	se·lah	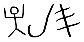	

Where	ay·yeh	𐤀𐤉𐤄	Psalm 89:49
[is] Your loving devotion	cha·sa·de·kha	𐤇𐤎𐤃𐤉𐤊	
of old	ha·ri·sho·neem	𐤄𐤓𐤀𐤔𐤍𐤉𐤌	
O Lord	a·do·nay	𐤀𐤃𐤍𐤉	
swore	nish·ba·ta	𐤍𐤔𐤁𐤏𐤕	
to David ?	le·da·wid	𐤋𐤃𐤅𐤃	
which You faithfully	be·e·mu·na·te·kha	𐤁𐤀𐤌𐤅𐤍𐤕𐤊	
Remember	ze·khor	𐤆𐤊𐤓	Psalm 89:50
O Lord	a·do·nay	𐤀𐤃𐤍𐤉	
the reproach	cher·pat	𐤇𐤓𐤐𐤕	
of Your servants	a·va·de·kha	𐤏𐤁𐤃𐤉𐤊	
which I bear	se·e·tee	𐤔𐤀𐤕𐤉	
in my heart	ve·che·qee	𐤁𐤇𐤉𐤒𐤉	
from so	kal	𐤊𐤋	
many	rab·beem	𐤓𐤁𐤉𐤌	
people —	am·meem	𐤏𐤌𐤉𐤌	
how	a·sher	𐤀𐤔𐤓	Psalm 89:51
have taunted	che·re·phu	𐤇𐤓𐤐𐤅	
Your enemies	o·wy·ve·kha	𐤀𐤅𐤉𐤁𐤉𐤊	
O LORD	YHVH	𐤉𐤄𐤅𐤄	
[and]	a·sher	𐤀𐤔𐤓	
have mocked	che·re·phu	𐤇𐤓𐤐𐤅	
every step	iq·qe·vo·wt	𐤏𐤒𐤁𐤅𐤕	
of Your anointed one !	me·shee·che·kha	𐤌𐤔𐤉𐤇𐤊	
Blessed be	ba·rukh	𐤁𐤓𐤅𐤊	Psalm 89:52
the LORD	YHVH	𐤉𐤄𐤅𐤄	
forever !	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	

Amen	a·men	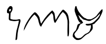	
and amen	ve·a·men		
A prayer	te·phil·lah		Psalm 90:1
of Moses	le·mo·sheh		
the man	eesh	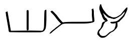	
of God	ha·e·lo·heem		
Lord	ado·nay		
dwelling place	ma·o·wn		
You	at·tah		
have been	ha·yee·ta	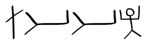	
our	la·nu		
through all	be·dor		
generations	va·dor		
Before	be·te·rem		Psalm 90:2
the mountains	ha·reem	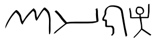	
were born	yul·la·du	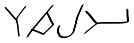	
or You brought forth	vat·te·cho·w·lel		
the earth	e·rets		
and the world	ve·te·vel		
from everlasting	u·me·o·w·lam		
to	ad		
everlasting	o·w·lam		
You	at·tah		
are God	el		
You return	ta·shev	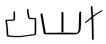	Psalm 90:3
man	e·no·wosh		
to	ad		

dust	dak·ka	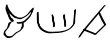	
saying	vat·to·mer	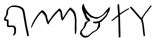	
“ Return	shu·vu	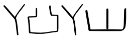	
O sons	ve·ne	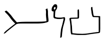	
of mortals ”	a·dam	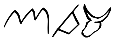	
For	kee	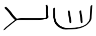	Psalm 90:4
a thousand	e·leph	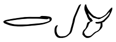	
years	sha·neem	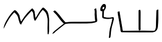	
in Your sight	be·e·ne·kha	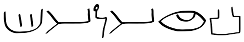	
are but	ke·yo·wm	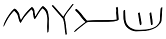	
a day	et·mo·wl	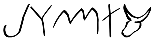	
that	kee	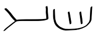	
passes	ya·a·vor	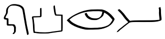	
or a watch	ve·ash·mu·rah	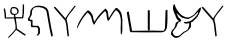	
of the night	val·la·ye·lah	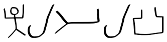	
You whisk them away	ze·ram·tam	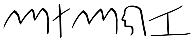	Psalm 90:5
in their sleep	she·nah	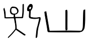	
they are	yih·yu	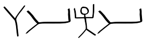	
of the morning —	bab·bo·qer	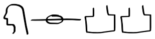	
like the new grass	ke·cha·tseer	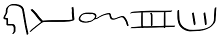	
	ya·cha·loph	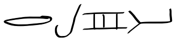	
in the morning	bab·bo·qer	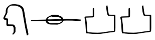	Psalm 90:6
it springs up	ya·tseets	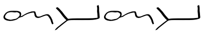	
new	ve·cha·laph	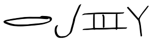	
[but] by evening	la·e·rev	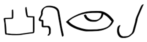	
it fades	ye·mo·w·lel	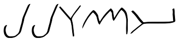	
and withers	ve·ya·vesh	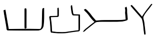	

For	kee	𐤊𐤉	Psalm 90:7
we are consumed	kha·lee·nu	𐤊𐤋𐤉𐤍𐤅	
by Your anger	ve·ap·pe·kha	𐤁𐤀𐤐𐤊	
by Your wrath	u·va·cha·ma·te·kha	𐤅𐤁𐤇𐤌𐤕𐤊	
and terrified	niv·ha·le·nu	𐤍𐤁𐤄𐤋𐤍𐤅	
You have set	sha·ta	𐤔𐤕	Psalm 90:8
our iniquities	a·wo·no·te·nu	𐤏𐤅𐤍𐤕𐤉𐤍𐤅	
before You	le·neg·de·kha	𐤋𐤍𐤂𐤃𐤊	
our secret [sins]	a·lu·me·nu	𐤏𐤋𐤌𐤍𐤅	
in the light	lim·o·wr	𐤋𐤌𐤀𐤅𐤓	
of Your presence	pa·ne·kha	𐤐𐤍𐤉𐤊	
For	kee	𐤊𐤉	Psalm 90:9
all	khal	𐤊𐤋	
our days	ya·me·nu	𐤉𐤌𐤉𐤍𐤅	
decline	pa·nu	𐤐𐤍𐤅	
in Your fury	ve·ev·ra·te·kha	𐤁𐤏𐤁𐤓𐤕𐤊	
we finish	kil·lee·nu	𐤊𐤋𐤉𐤍𐤅	
our years	sha·ne·nu	𐤔𐤍𐤉𐤍𐤅	
with	khe·mo	𐤊𐤌𐤅	
a sigh	he·geh	𐤄𐤂𐤄	
The length of our days	ye·me	𐤉𐤌𐤉	Psalm 90:10
	she·no·w·te·nu	𐤔𐤍𐤅𐤕𐤉𐤍𐤅	
	va·hem	𐤁𐤄𐤌	
is seventy	shiv·eem	𐤔𐤁𐤏𐤉𐤌	
years —	sha·nah	𐤔𐤍𐤄	
if we are strong	ve·im	𐤅𐤀𐤌	
—	big·vu·rot	𐤁𐤂𐤁𐤅𐤓𐤕	

or eighty	she·mo·w·neem	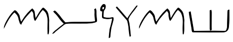	
-	sha·nah	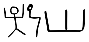	
yet their pride	ve·ra·he·bam	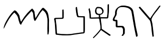	
is but labor	a·mal	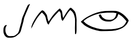	
and sorrow	va·a·ven	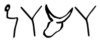	
for	kee	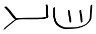	
pass	gaz	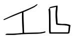	
they quickly	cheesh	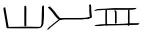	
and we fly away	van·na·u·phah	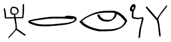	
Who	mee	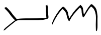	Psalm 90:11
knows	yo·w·de·a	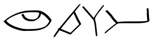	
the power	oz	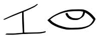	
of Your anger ?	ap·pe·kha	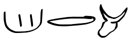	
matches the fear You are due	u·khe·yir·a·te·kha	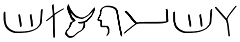	
Your wrath	ev·ra·te·kha	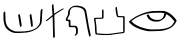	
to number	lim·no·wt	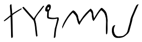	Psalm 90:12
our days	ya·me·nu	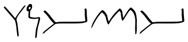	
So	ken	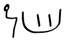	
teach us	ho·w·da	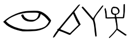	
that we may present	ve·na·vi	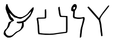	
a heart	le·vav	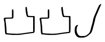	
of wisdom	chakh·mah	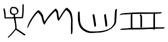	
Return	shu·vah	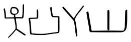	Psalm 90:13
O LORD !	YHVH	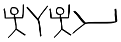	
How long will it be	ad	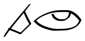	
?	ma·tay	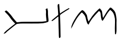	
Have compassion	ve·hin·na·chem	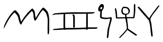	

on	al		
Your servants	a·va·de·kha		
Satisfy us	sab·be·e·nu	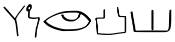	Psalm 90:14
in the morning	vab·bo·qer	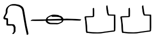	
with Your loving devotion	chas·de·kha		
that we may sing for joy	u·ne·ran·ne·nah		
and be glad	ve·nis·me·chah	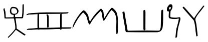	
all	be·khal		
our days	ya·me·nu	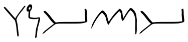	
Make us glad	me·che·nu	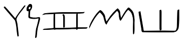	Psalm 90:15
for as many days	kee·mo·wt	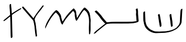	
as You have afflicted us	in·nee·ta·nu	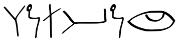	
for as many years	no·wt		
as we have seen	ra·ee·nu	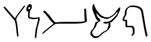	
evil	ra·ah		
be shown	ye·ra·eh		Psalm 90:16
to	el		
Your servants	a·va·de·kha		
May Your work	pha·o·le·kha		
and Your splendor	va·ha·da·re·kha		
to	al		
their children	be·ne·hem	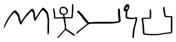	
rest	vee·hee	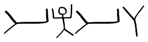	Psalm 90:17
May the favor	no·am		
of the Lord	a·do·nay		
our God	e·lo·he·nu		

upon us	a·le·nu	
the work	u·ma·a·seh	
of our hands —	ya·de·nu	
establish	ko·wn·nah	
for us	a·le·nu	
the work	u·ma·a·seh	
of our hands !	ya·de·nu	
yes, establish	ko·wn·ne·hu	
He who dwells	yo·shev	Psalm 91:1
in the shelter	be·se·ter	
of the Most High	el·yo·wn	
in the shadow	be·tsel	
of the Almighty	day	
will abide	yit·lo·w·nan	
I will say	o·mar	Psalm 91:2
to the LORD	la·YHVH	
“ [You are] my refuge	mach·see	
and my fortress	u·me·tsu·da·tee	
my God	e·lo·hay	
in whom I trust	ev·tach	
”	bo	
Surely	kee	Psalm 91:3
He	hu	
will deliver you	yats·tsee·le·kha	
from the snare	mip·pach	
of the fowler	ya·qush	
plague	mid·de·ver	

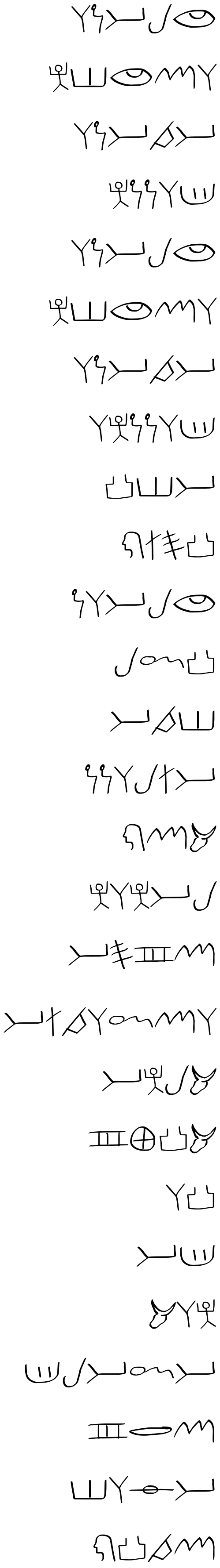

and from the deadly	haw·wo·wt		
with His feathers	be·ev·ra·to		Psalm 91:4
He will cover	ya·sekh		
you	lakh	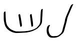	
under	ve·ta·chat	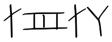	
His wings	ke·na·phaw		
you will find refuge	tech·seh	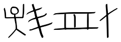	
is a shield	tsin·nah		
and rampart	ve·so·che·rah	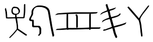	
His faithfulness	a·mit·to		
You will not	lo		Psalm 91:5
fear	tee·ra	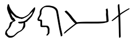	
the terror	mip·pa·chad		
of the night	la·ye·lah	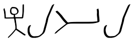	
nor the arrow	me·chets	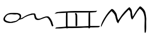	
that flies	ya·uph		
by day	yo·w·mam		
[nor] the pestilence	mid·de·ver	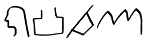	Psalm 91:6
in the darkness	ba·o·phel	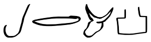	
that stalks	ya·ha·lokh		
[nor] the calamity	miq·qe·tev	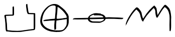	
that destroys	ya·shud		
at noon	tsa·ho·ra·yim	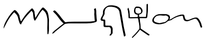	
may fall	yip·pol	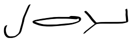	Psalm 91:7
at your side	mits·tsid·de·kha		
Though a thousand	e·leph	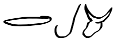	
and ten thousand	u·re·va·vah		

at your right hand	mee·mee·ne·kha		
will come near	e·le·kha	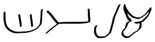	
no [harm]	lo		
you	yig·gash		
You will only	raq	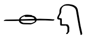	Psalm 91:8
with your eyes	be·e·ne·kha	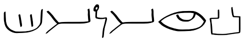	
see it	tab·beet	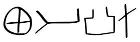	
the punishment	ve·shil·lu·mat	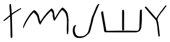	
of the wicked	re·sha·eem		
and witness	tir·eh		
Because	kee	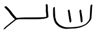	Psalm 91:9
you	at·tah		
the LORD	YHVH		
my refuge	mach·see	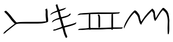	
the Most High —	el·yo·wn	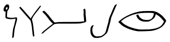	
have made	sam·ta		
your dwelling —	me·o·w·ne·kha		
no	lo		Psalm 91:10
will befall	te·un·neh		
you	e·le·kha	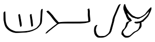	
evil	ra·ah		
plague	ve·ne·ga		
no	lo		
will approach	yiq·rav	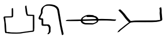	
your tent	be·a·ho·le·kha		
For	kee	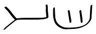	Psalm 91:11
His angels	mal·a·khaw		

He will command	ye·tsaw·veh		
concerning you	lakh	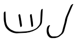	
to guard you	lish·ma·re·kha		
in all	be·khal		
your ways	de·ra·khe·kha		
in	al		Psalm 91:12
their hands	kap·pa·yim	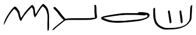	
They will lift you up	yis·sa·u·ne·kha		
so that you will not	pen		
strike	tig·goph	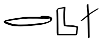	
against a stone	ba·e·ven		
your foot	rag·le·kha	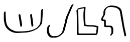	
on	al		Psalm 91:13
the lion	sha·chal	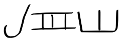	
and cobra	va·phe·ten		
You will tread	tid·rokh		
you will trample	tir·mos	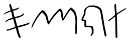	
the young lion	ke·pheer		
and serpent	ve·tan·neen	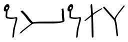	
“ Because	kee	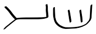	Psalm 91:14
Me	vee	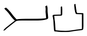	
he loves	cha·shaq		
I will deliver him	va·a·phal·le·te·hu		
I will protect him	a·sag·ge·ve·hu		
because	kee	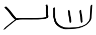	
he knows	ya·da	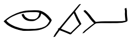	
My name	she·mee		

When he calls out to Me	yiq·ra·e·nee	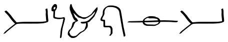	Psalm 91:15
I will answer him	ve·e·e·ne·hu		
will be with him	im·mo		
I	a·no·khee		
in trouble	ve·tsa·rah		
I will deliver him	a·chal·le·tse·hu		
and honor him	va·a·khab·be·de·hu	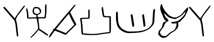	
With long	o·rekh	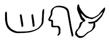	Psalm 91:16
life	ya·meem	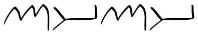	
I will satisfy him	as·bee·e·hu	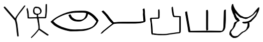	
and show him	ve·ar·e·hu		
My salvation ”	bee·shu·a·tee		
A Psalm	miz·mo·wr	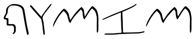	Psalm 92:1
A song	sheer	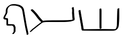	
day	le·yo·wm	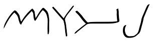	
for the Sabbath	hash·shab·bat		
It is good	to·wv		
to praise	le·ho·do·wt	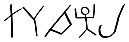	
the LORD	la·YHVH	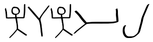	
and to sing praises	u·le·zam·mer		
to Your name	le·shim·kha		
O Most High	el·yo·wn	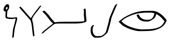	
to proclaim	le·hag·geed	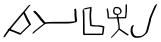	Psalm 92:2
in the morning	bab·bo·qer	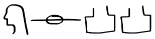	
Your loving devotion	chas·de·kha		
and Your faithfulness	ve·e·mu·na·te·kha		
at night	bal·le·lo·wt	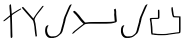	

with	ale	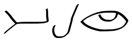	Psalm 92:3
the ten-stringed	a·so·wr	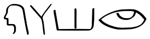	
	va·a·le	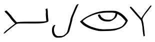	
harp	na·vel	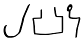	
	a·le	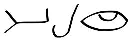	
and the melody	hig·ga·yo·wn	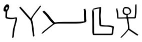	
of the lyre	be·khin·no·wr	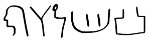	
For	kee	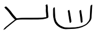	Psalm 92:4
have made me glad	sim·mach·ta·nee	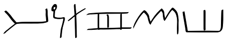	
You, O LORD	YHVH	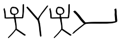	
by Your deeds	be·pha·o·le·kha	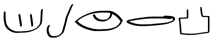	
at the works	be·ma·a·se	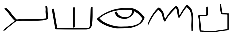	
of Your hands	ya·de·kha	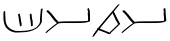	
I sing for joy	a·ran·nen	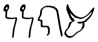	
How	mah	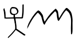	Psalm 92:5
great	ga·de·lu	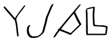	
are Your works	ma·a·se·kha	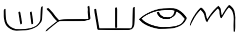	
O LORD	YHVH	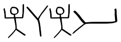	
how	me·od	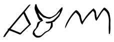	
deep	a·me·qu	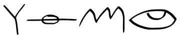	
are Your thoughts !	mach·she·vo·te·kha	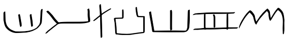	
man	eesh	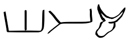	Psalm 92:6
A senseless	ba·ar	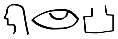	
does not	lo	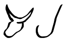	
know	ye·da	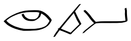	
and a fool	u·khe·seel	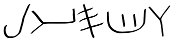	
does not	lo	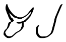	

understand	ya·veen	𐤉𐤁𐤉𐤍	
-	et	𐤀𐤕	
	zot	𐤆𐤀𐤕	
sprout	biph·ro·ach	𐤁𐤐𐤓𐤇	Psalm 92:7
that though the wicked	re·sha·eem	𐤓𐤔𐤏𐤉𐤌	
like	ke·mo	𐤊𐤌𐤅	
grass	e·sev	𐤏𐤔𐤁	
flourish	vay·ya·tsee·tsu	𐤅𐤉𐤑𐤉𐤑𐤅	
and all	kal	𐤊𐤋	
evildoers	po·a·le	𐤐𐤏𐤋𐤉	
	a·ven	𐤀𐤅𐤍	
destroyed	le·hish·sha·me·dam	𐤋𐤄𐤔𐤌𐤃𐤌	
forever	a·de	𐤏𐤃𐤉	
they will be	ad	𐤏𐤃	
But You	ve·at·tah	𐤅𐤀𐤕𐤄	Psalm 92:8
are exalted forever	ma·ro·wm	𐤌𐤓𐤅𐤌	
!	le·o·lam	𐤋𐤏𐤋𐤌	
O LORD	YHVH	𐤉𐤄𐤅𐤄	
For	kee	𐤊𐤉	Psalm 92:9
surely	hin·neh	𐤄𐤍𐤄	
Your enemies	o·ye·ve·kha	𐤀𐤉𐤁𐤉𐤊	
O LORD	YHVH	𐤉𐤄𐤅𐤄	
	kee	𐤊𐤉	
surely	hin·neh	𐤄𐤍𐤄	
Your enemies	o·ye·ve·kha	𐤀𐤉𐤁𐤉𐤊	
will perish	yo·ve·du	𐤉𐤀𐤁𐤃𐤅	
will be scattered	yit·pa·re·du	𐤉𐤕𐤐𐤓𐤃𐤅	

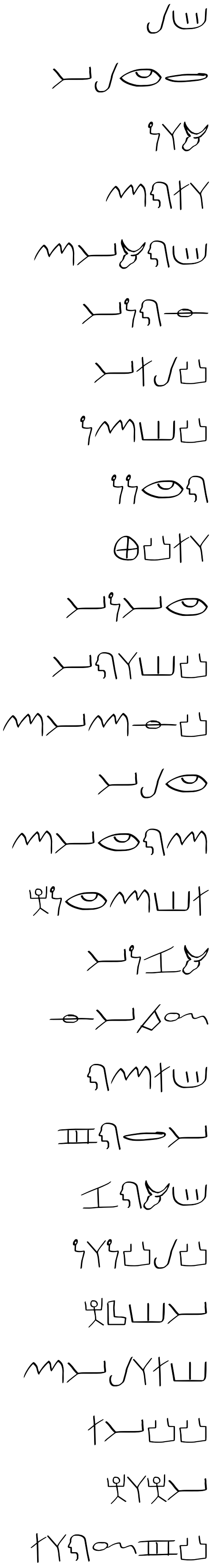

all	kal	
evildoers	po·a·le	
	a·ven	
But You have exalted	vat·ta·rem	Psalm 92:10
like that of a wild ox	kir·em	
my horn	qar·nee	
I have been anointed	bal·lo·tee	
oil	be·she·men	
with fine	ra·a·nan	
see the downfall	vat·tab·bet	Psalm 92:11
My eyes	e·nee	
of my enemies	be·shu·ray	
the wailing	baq·qa·meem	
foes	a·lay	
of my wicked	me·re·eem	
hear	tish·ma·nah	
my ears	a·ze·nay	
The righteous	tsad·deeq	Psalm 92:12
like a palm tree	kat·ta·mar	
will flourish	yiph·rach	
like a cedar	ke·e·rez	
in Lebanon	bal·le·va·no·wn	
and grow	yis·geh	
Planted	tu·leem	Psalm 92:13
in the house	be·vet	
of the LORD	YHVH	
in the courts	be·chats·ro·wt	

of our God	e·lo·he·nu	אלהינו	
they will flourish	yaph·ree·chu	יפריחו	
they will still	o·wd	עוד	Psalm 92:14
bear fruit	ye·nu·vun	ינובון	
In old age	be·se·vah	בשיבה	
healthy	de·she·neem	דשנים	
and green	ve·ra·a·nan·neem	ורעננים	
they will remain	yih·yu	יהיו	
to proclaim	le·hag·geed	להגיד	Psalm 92:15
	kee	כי	
[is] upright	ya·shar	ישר	
“ The LORD	YHVH	יהוה	
He is my Rock	tsu·ree	צורי	
there is no	ve·lo	ולא	
unrighteousness ”	ʿo·la·tah	עלתה	
and in Him	bo	בו	
The LORD	YHVH	יהוה	Psalm 93:1
reigns !	ma·lakh	מלך	
in majesty	ge·ut	גאות	
He is robed	la·vesh	לבש	
has clothed	la·vesh	לבש	
the LORD	YHVH	יהוה	
with strength	oz	עז	
and armed Himself	hit·az·zar	התאזר	
indeed	aph	אף	
is firmly established	tik·ko·wn	תכון	
The world	te·vel	תבל	

it cannot	bal	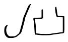	
be moved	tim·mo·wt		
[was] established	na·kho·wn		Psalm 93:2
Your throne	kis·a·kha		
long ago	me·az		
[are] from all eternity	me·o·w·lam		
You	at·tah		
have risen	na·se·u		Psalm 93:3
The floodwaters	ne·ha·ro·wt	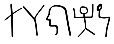	
O LORD	YHVH	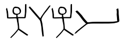	
have raised	na·se·u		
the rivers	ne·ha·ro·wt		
their voice	qo·w·lam		
lift up	yis·u		
the seas	ne·ha·ro·wt	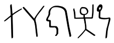	
their pounding waves	da·khe·yam	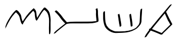	
Above the roar	miq·qo·lo·wt	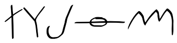	Psalm 93:4
waters —	ma·yim	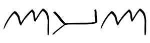	
of many	rab·beem	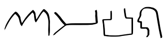	
the mighty	ad·dee·reem		
breakers	mish·be·re	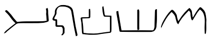	
of the sea —	yam	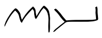	
is majestic	ad·deer	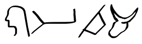	
on high	bam·ma·ro·wm	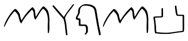	
the LORD	YHVH		
Your testimonies	e·do·te·kha		Psalm 93:5
confirmed	ne·em·nu		

are fully	me·od		
Your house	le·ve·te·kha	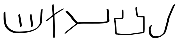	
adorns	na·a·vah		
holiness	qo·desh	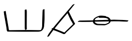	
O LORD	YHVH		
for all the days	le·o·rekh		
to come	ya·meem	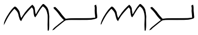	
God	el		Psalm 94:1
of vengeance	ne·qa·mo·wt	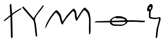	
O LORD	YHVH		
O God	el		
of vengeance	ne·qa·mo·wt	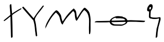	
shine forth	ho·w·phi·ya		
Rise up	hin·na·se		Psalm 94:2
O Judge	sho·phet		
of the earth	ha·a·rets		
render	ha·shev	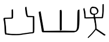	
a reward	ge·mul		
to	al		
the proud	ge·eem	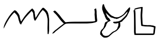	
How long	ad		Psalm 94:3
	ma·tay		
will the wicked	re·sha·eem		
O LORD	YHVH		
how long	ad		
	ma·tay		
will the wicked	re·sha·eem		

exult ?	ya·a·lo·zu		
They pour out	yab·bee·u	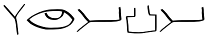	Psalm 94:4
words	ye·dab·be·ru		
arrogant	a·taq		
boast	yit·am·me·ru		
all	kal	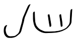	
workers	po·a·le		
of iniquity	a·ven		
Your people	am·me·kha		Psalm 94:5
O LORD	YHVH		
They crush	ye·dak·ke·u		
Your heritage	ve·na·cha·la·te·kha	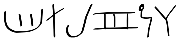	
they oppress	ye·an·nu		
the widow	al·ma·nah	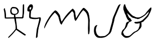	Psalm 94:6
and the foreigner	ve·ger		
They kill	ya·ha·ro·gu		
the fatherless	vee·to·w·meem		
they murder	ye·rats·tse·chu		
They say	vay·yo·me·ru		Psalm 94:7
does not	lo		
see	yir·eh		
“ The LORD	yah	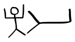	
	ve·lo		
pays no heed ”	ya·veen	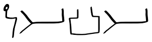	
the God	e·lo·he		
of Jacob	ya·a·qov		
Take notice	bee·nu	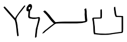	Psalm 94:8

O senseless	bo·a·reem		
among the people !	ba·am		
O fools	u·khe·see·leem	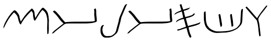	
when	ma·tay		
will you be wise ?	tas·kee·lu	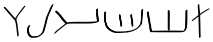	
He who affixed	ha·no·ta		Psalm 94:9
the ear	o·zen		
can He not	ha·lo	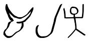	
hear ?	yish·ma		
He who	im		
formed	yo·tser		
the eye	a·yin	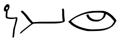	
can He not	ha·lo	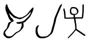	
see ?	yab·beet	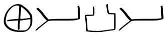	
He who admonishes	ha·yo·ser	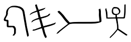	Psalm 94:10
the nations	go·w·yim	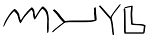	
does He not	ha·lo	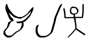	
discipline ?	yo·w·khee·ach		
He who teaches	ham·lam·med	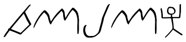	
man	a·dam		
does He [lack] knowledge ?	da·at		
The LORD	YHVH		Psalm 94:11
knows	yo·de·a	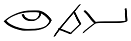	
the thoughts	mach·she·vo·wt	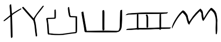	
of man	a·dam		
that	kee	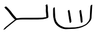	
they	hem·mah		

are futile	ha·vel		
Blessed	ash·re	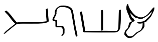	Psalm 94:12
[is] the man	hag·ge·ver	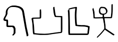	
-	a·sher		
You discipline	te·yas·se·ren·nu		
O LORD	yah	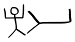	
from Your law	u·mit·to·w·ra·te·kha		
and teach	te·lam·me·den·nu		
to grant him relief	le·hash·qeet	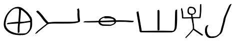	Psalm 94:13
	lo		
from days	mee·me	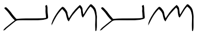	
of trouble	ra		
until	ad		
is dug	yik·ka·reh		
for the wicked	la·ra·sha		
a pit	sha·chat	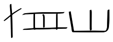	
For	kee	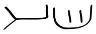	Psalm 94:14
will not	lo		
forsake	yit·tosh		
the LORD	YHVH		
His people	am·mo		
His heritage	ve·na·cha·la·to	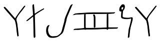	
He will never	lo		
abandon	ya·a·zov		
Surely	kee	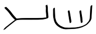	Psalm 94:15
	ad		
judgment	tse·deq	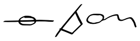	

will again	ya·shuv	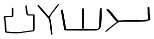	
be righteous	mish·pat		
will follow it	ve·a·cha·raw	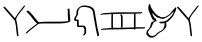	
and all	kal		
the upright	yish·re		
in heart	lev	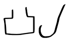	
Who	mee		Psalm 94:16
will rise up	ya·qum	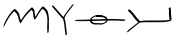	
for me	lee	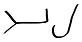	
against	im		
the wicked ?	me·re·eem		
Who	mee	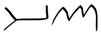	
will stand	yit·yats·tsev	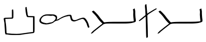	
for me	lee	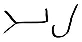	
against	im		
the workers	po·a·le		
of iniquity ?	a·ven		
Unless	lu·le	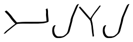	Psalm 94:17
the LORD	YHVH		
had been my helper	ez·ra·tah		
	lee	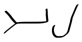	
would soon	kim·at		
have dwelt in the abode	sha·khe·nah		
of silence	du·mah		
I	naph·shee		
If	im		Psalm 94:18
I say	a·mar·tee		

is slipping ”	ma·tah	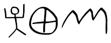	
“ My foot	rag·lee	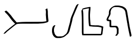	
Your loving devotion	chas·de·kha	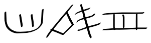	
O LORD	YHVH	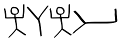	
supports me	yis·a·de·nee	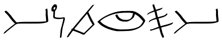	
overwhelms me	be·rov	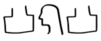	Psalm 94:19
When anxiety	sar·ap·pay	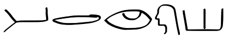	
	be·qir·bee	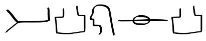	
Your consolation	tan·chu·me·kha	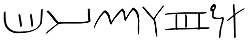	
delights	ye·sha·ash·u	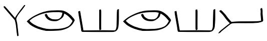	
my soul	naph·shee	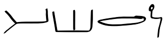	
be Your ally —	hay·cha·ve·re·kha	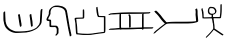	Psalm 94:20
throne	kis·se	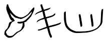	
Can a corrupt	haw·wo·wt	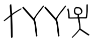	
one devising	yo·tser	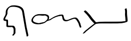	
mischief	a·mal	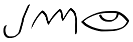	
by	a·le	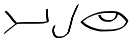	
decree ?	choq	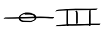	
They band together	ya·go·w·du	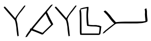	Psalm 94:21
against	al	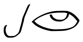	
	ne·phesh	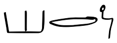	
the righteous	tsad·deeq	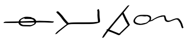	
to death	ve·dam	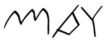	
the innocent	na·qee	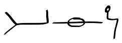	
and condemn	yar·shee·u	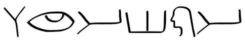	
has been	vay·hee	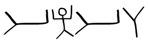	Psalm 94:22
But the LORD	YHVH	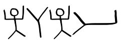	

my	lee	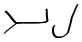	
stronghold	le·mis·gav	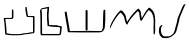	
and my God	ve·lo·hay	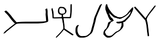	
is my rock	le·tsur	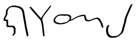	
of refuge	mach·see	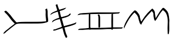	
He will bring	vay·ya·shev	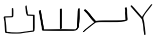	Psalm 94:23
upon them	a·le·hem	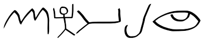	
-	et	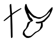	
their own iniquity	o·w·nam	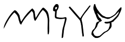	
for their wickedness	u·ve·ra·a·tam	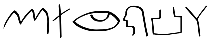	
and destroy them	yats·mee·tem	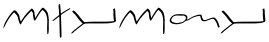	
will destroy them	yats·mee·tem	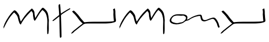	
The LORD	YHVH	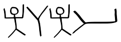	
our God	e·lo·he·nu	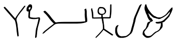	
Come	le·khu	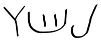	Psalm 95:1
let us sing for joy	ne·ran·ne·nah	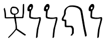	
to the LORD	la·YHVH	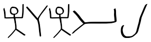	
let us shout	na·ree·ah	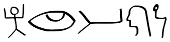	
to the Rock	le·tsur	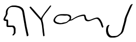	
of our salvation !	yish·e·nu	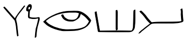	
Let us enter	ne·qad·de·mah	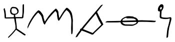	Psalm 95:2
His presence	pha·naw	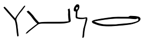	
with thanksgiving	be·to·w·dah	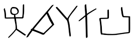	
in song	biz·mi·ro·wt	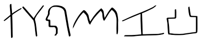	
let us make a joyful noise	na·ree·a	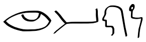	
to Him	lo	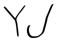	
For	kee	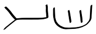	Psalm 95:3

God	el		
is a great	ga·do·wl		
the LORD	YHVH	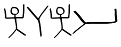	
King	u·me·lekh		
a great	ga·do·wl		
above	al		
all	kal	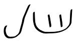	
gods	e·lo·heem	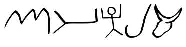	
In	a·sher		Psalm 95:4
His hand	be·ya·do	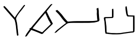	
are the depths	mech·qe·re	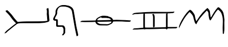	
of the earth	a·rets		
peaks	ve·to·w·a·pho·wt		
and the mountain	ha·reem	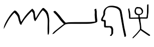	
belong to Him	lo	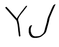	
is His	a·sher		Psalm 95:5
	lo	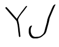	
The sea	hay·yam	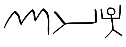	
for He	ve·hu	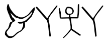	
made it	a·sa·hu		
the dry land	ve·yab·be·shet	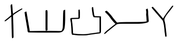	
and His hands	ya·daw	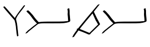	
formed	ya·tsa·ru		
O come	bo·u		Psalm 95:6
let us worship	nish·ta·cha·veh	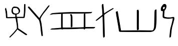	
and bow down	ve·nikh·ra·ah		
let us kneel	niv·re·khah		

before	liph·ne		
the LORD	YHVH		
our Maker	o·se·nu		
For	kee	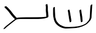	Psalm 95:7
He	hu		
is our God	e·lo·he·nu		
and we	va·a·nach·nu	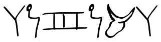	
are the people	am		
of His pasture	mar·ee·to		
the sheep	ve·tson		
under His care	ya·do	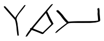	
Today	hay·yo·wm	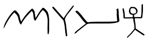	
if	im		
His voice	be·qo·lo	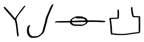	
you hear	tish·ma·u		
do not	al		Psalm 95:8
harden	taq·shu	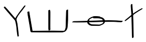	
your hearts	le·vav·khem		
as you did at Meribah	kim·ree·vah		
in the day	ke·yo·wm	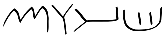	
at Massah	mas·sah		
in the wilderness	bam·mid·bar		
where	a·sher		Psalm 95:9
tested	nis·su·nee		
your fathers	a·vo·w·te·khem	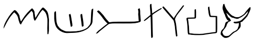	
and tried Me	be·cha·nu·nee	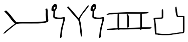	
though	gam		

they had seen	ra·u		
My work	pha·o·lee		
For forty	ar·ba·eem		Psalm 95:10
years	sha·nah	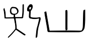	
I was angry	a·qut	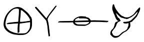	
with that generation	be·do·wr		
and I said	va·o·mar		
are a people	am		
go astray	to·e		
whose hearts	le·vav		
“ They	hem	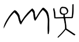	
and they	ve·hem	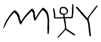	
have not	lo		
known	ya·de·u		
My ways ”	de·ra·khay		
So	a·sher		Psalm 95:11
I swore on oath	nish·ba·tee		
in My anger	ve·ap·pee	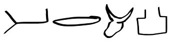	
“ They shall never	im		
enter	ye·vo·un	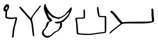	
	el		
My rest ”	me·nu·cha·tee	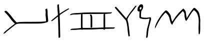	
Sing	shee·ru	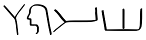	Psalm 96:1
to the LORD	la·YHVH	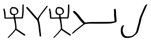	
song	sheer	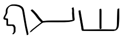	
a new	cha·dash		
sing	shee·ru	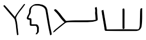	

to the LORD	la·YHVH	ליהוה	
all	kal	כל	
the earth	ha·a·rets	הארץ	
Sing	shee·ru	שירו	Psalm 96:2
to the LORD	la·YHVH	ליהוה	
bless	ba·ra·khu	ברכו	
His name	she·mo	שמו	
proclaim	bas·se·ru	בשרו	
day	mee·yo·wm	מיום	
after day	le·yo·wm	ליום	
His salvation	ye·shu·a·to	ישועתו	
Declare	sap·pe·ru	ספרו	Psalm 96:3
among the nations	vag·go·w·yim	בגוים	
His glory	ke·vo·w·do	כבודו	
among all	be·khal	בכל	
peoples	ha·am·meem	העמים	
His wonderful deeds	niph·le·o·w·taw	נפלאותיו	
For	kee	כי	Psalm 96:4
great is	ga·do·wl	גדול	
the LORD	YHVH	יהוה	
to be praised	u·me·hul·lal	ומהלל	
and greatly	me·od	מאד	
He is to be feared	no·w·ra	נורא	
	hu	הוא	
above	al	על	
all	kal	כל	
gods	e·lo·heem	אלהים	

For	kee	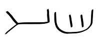	Psalm 96:5
all	kal		
the gods	e·lo·he		
of the nations	ha·am·meem		
are idols	e·lee·leem		
but [it is] the LORD	va·YHVH	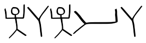	
the heavens	sha·ma·yim	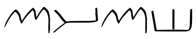	
who made	a·sah		
Splendor	ho·wd		Psalm 96:6
and majesty	ve·ha·dar		
are before Him	le·pha·naw	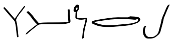	
strength	oz		
and beauty	ve·tiph·e·ret		
fill His sanctuary	be·miq·da·sho	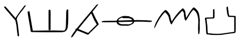	
Ascribe	ha·vu	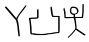	Psalm 96:7
to the LORD	la·YHVH	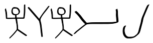	
O families	mish·pe·cho·wt		
of the nations	am·meem	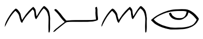	
ascribe	ha·vu		
to the LORD	la·YHVH	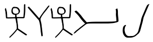	
glory	ka·vo·wd		
and strength	va·oz		
Ascribe	ha·vu	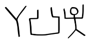	Psalm 96:8
to the LORD	la·YHVH	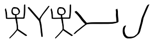	
the glory	ke·vo·wd		
[due] His name	she·mo		
bring	se·u		

an offering	min·chah	𐤌𐤍𐤇𐤄	
and enter	u·vo·u	𐤅𐤁𐤀𐤅	
His courts	le·chats·ro·w·taw	𐤋𐤇𐤑𐤓𐤅𐤕𐤉𐤅	
Worship	hish·ta·cha·wu	𐤄𐤔𐤕𐤇𐤅𐤅	Psalm 96:9
the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
in the splendor	be·had·rat	𐤁𐤄𐤃𐤓𐤕	
of His holiness	qo·desh	𐤒𐤃𐤔	
tremble	chee·lu	𐤇𐤉𐤋𐤅	
before Him	mip·pa·naw	𐤌𐤐𐤍𐤉𐤅	
all	kal	𐤊𐤋	
the earth	ha·a·rets	𐤄𐤀𐤓𐤑	
Declare	im·ru	𐤀𐤌𐤓𐤅	Psalm 96:10
among the nations :	vag·go·w·yim	𐤁𐤂𐤅𐤉𐤌	
“ The LORD	YHVH	𐤉𐤄𐤅𐤄	
reigns ! ”	ma·lakh	𐤌𐤋𐤊	
	aph	𐤀𐤐	
is firmly established	tik·ko·wn	𐤕𐤊𐤅𐤍	
The world	te·vel	𐤕𐤁𐤋	
it cannot	bal	𐤁𐤋	
be moved	tim·mo·wt	𐤕𐤌𐤅𐤈	
He will judge	ya·deen	𐤉𐤃𐤉𐤍	
the peoples	am·meem	𐤏𐤌𐤉𐤌	
with equity	be·me·sha·reem	𐤁𐤌𐤉𐤔𐤓𐤉𐤌	
be glad	yis·me·chu	𐤉𐤔𐤌𐤇𐤅	Psalm 96:11
Let the heavens	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
rejoice	ve·ta·gel	𐤅𐤕𐤂𐤋	
and the earth	ha·a·rets	𐤄𐤀𐤓𐤑	

resound	yir·am		
let the sea	hay·yam	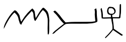	
and all that fills it	u·me·lo·o		
exult	ya·a·loz		Psalm 96:12
Let the fields	day	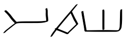	
and all	ve·khal		
that [is]	a·sher		
in them	bo		
Then	az		
will sing for joy	ye·ran·ne·nu	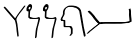	
all	kal		
the trees	a·tse		
of the forest	ya·ar		
before	liph·ne		Psalm 96:13
the LORD	YHVH		
for	kee	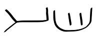	
He is coming —	va		
-	kee	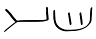	
He is coming	va		
to judge	lish·pot		
the earth	ha·a·rets		
He will judge	yish·pot		
the world	te·vel		
in righteousness	be·tse·deq		
and the peoples	ve·am·meem		
in His faithfulness	be·e·mu·na·to		
The LORD	YHVH		Psalm 97:1

reigns	ma·lakh	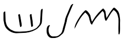	
rejoice	ta·gel	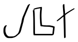	
let the earth	ha·a·rets		
be glad	yis·me·chu		
shores	ee·yeem	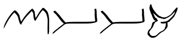	
let the distant	rab·beem	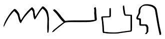	
Clouds	a·nan		Psalm 97:2
and darkness	va·a·ra·phel		
surround Him	se·vee·vaw	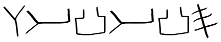	
righteousness	tse·deq	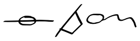	
and justice	u·mish·pat	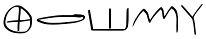	
foundation	me·kho·wn		
are His throne's	kis·o		
Fire	esh		Psalm 97:3
before Him	le·pha·naw	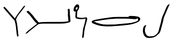	
goes	te·lekh	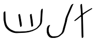	
and consumes	u·te·la·het		
on every side	sa·veev	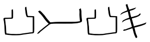	
His foes	tsa·raw		
illuminates	he·ee·ru	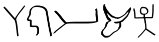	Psalm 97:4
His lightning	ve·ra·qaw	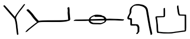	
the world	te·vel		
sees	ra·a·tah		
and trembles	vat·ta·chel	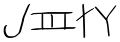	
the earth	ha·a·rets		
The mountains	ha·reem	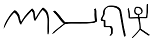	Psalm 97:5
like wax	kad·do·w·nag		

melt	na·mas·su		
at the presence	mil·liph·ne		
of the LORD	YHVH		
before	mil·liph·ne		
the Lord	a·do·wn	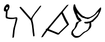	
of all	kal	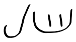	
the earth	ha·a·rets		
proclaim	hig·gee·du	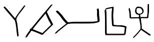	Psalm 97:6
The heavens	hash·sha·ma·yim		
His righteousness	tsid·qo	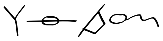	
see	ve·ra·u		
all	khal		
the peoples	ha·am·meem		
His glory	ke·vo·w·do		
are put to shame —	ye·vo·shu	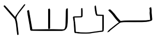	Psalm 97:7
All	kal	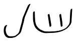	
worshipers	o·ve·de	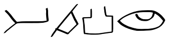	
of images	phe·sel		
those who boast	ham·mit·hal·leem	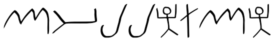	
in idols	ba·e·lee·leem	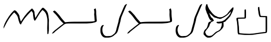	
Worship	hish·ta·cha·wu		
Him	lo		
all	kal	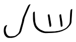	
[you] gods !	e·lo·heem		
hears	sha·me·ah		Psalm 97:8
and rejoices	vat·tis·mach	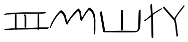	
Zion	tsee·yo·wn	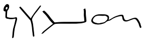	

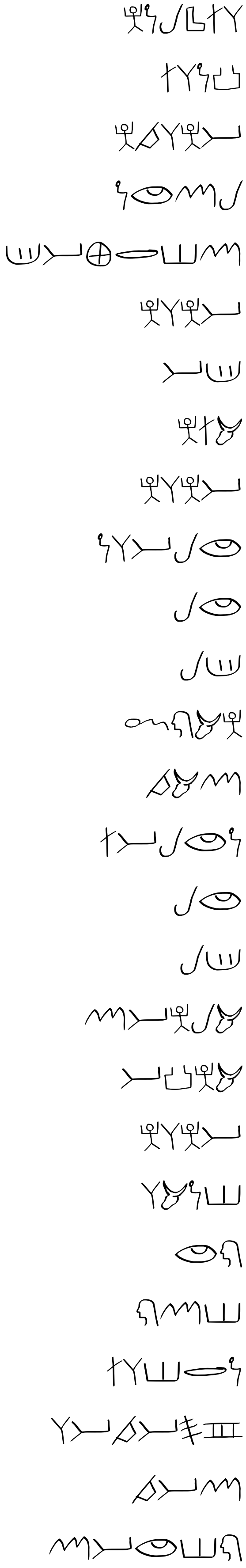

exult	vat·ta·ge·le·nah	
and the towns	be·no·wt	
of Judah	ye·hu·dah	
because of	le·ma·an	
Your judgments	mish·pa·te·kha	
O LORD	YHVH	
For	kee	Psalm 97:9
You	at·tah	
O LORD	YHVH	
are Most High	el·yo·wn	
over	al	
all	kal	
the earth	ha·a·rets	
far	me·od	
You are exalted	na·a·le·ta	
above	al	
all	kal	
gods	e·lo·heem	
O you who love	o·ha·ve	Psalm 97:10
the LORD !	YHVH	
Hate	sin·u	
evil	ra	
He preserves	mer	
the souls	naph·sho·wt	
of His saints	cha·see·daw	
from the hand	mee·yad	
of the wicked	re·sha·eem	

He delivers them	yats·tsee·lem	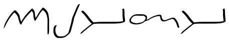	
Light	o·wr		Psalm 97:11
shines	za·ru·a		
on the righteous	lats·tsad·deeq		
on the upright	u·le·yish·re		
in heart	lev	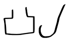	
gladness	sim·chah	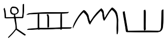	
Rejoice	sim·chu	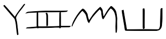	Psalm 97:12
you righteous ones	tsad·dee·qeem	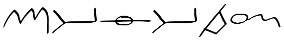	
in the LORD	ba·YHVH	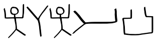	
and praise	ve·ho·w·du		
name	le·ze·kher	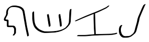	
His holy	qa·de·sho		
A Psalm	miz·mo·wr	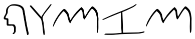	Psalm 98:1
Sing	shee·ru	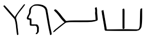	
to the LORD	la·YHVH	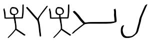	
song	sheer	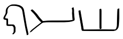	
a new	cha·dash		
for	kee	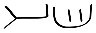	
wonders	niph·la·o·wt	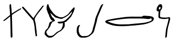	
He has done	a·sah		
have gained Him the victory	ho·wo·shee·ah	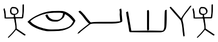	
	lo		
His right hand	ye·mee·no	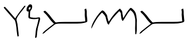	
arm	u·ze·ro·w·a		
and holy	qa·de·sho		
has proclaimed	ho·w·dee·a	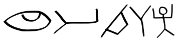	Psalm 98:2

The LORD	YHVH	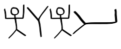	
His salvation	ye·shu·a·to		
to	le·e·ne	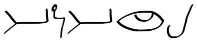	
the nations	hag·go·w·yim	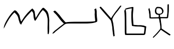	
[and] revealed	gil·lah	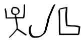	
His righteousness	tsid·qa·to	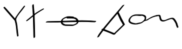	
He has remembered	za·khar	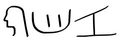	Psalm 98:3
His love	chas·do		
and faithfulness	ve·e·mu·na·to		
to the house	le·vet	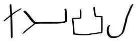	
of Israel	yis·ra·el	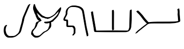	
have seen	ra·u		
all	khal	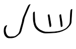	
the ends	aph·se		
of the earth	a·rets		
-	et		
the salvation	ye·shu·at		
of our God	e·lo·he·nu		
Make a joyful noise	ha·ree·u	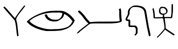	Psalm 98:4
to the LORD	la·YHVH	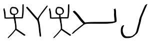	
all	kal	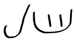	
the earth	ha·a·rets		
break forth —	pits·chu		
let your cry ring out	ve·ran·ne·nu	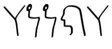	
and sing praises !	ve·zam·me·ru	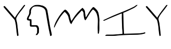	
Sing praises	zam·me·ru		Psalm 98:5
to the LORD	la·YHVH	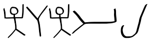	

with the lyre	be·khin·no·wr	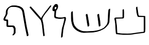	
with the harp	be·khin·no·wr	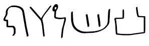	
song	ve·qo·wl	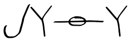	
in melodious	zim·rah		
With trumpets	ba·cha·tso·tse·ro·wt		Psalm 98:6
and the blast	ve·qo·wl	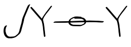	
of the ram's horn	sho·w·phar		
shout for joy	ha·ree·u	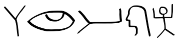	
before	liph·ne		
the King	ham·me·lekh		
the LORD	YHVH	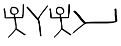	
resound	yir·am		Psalm 98:7
Let the sea	hay·yam	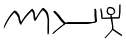	
and all that fills it	u·me·lo·o		
the world	te·vel	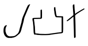	
and all who dwell	ve·yo·she·ve	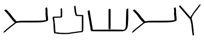	
in it	vah		
Let the rivers	ne·ha·ro·wt		Psalm 98:8
clap	yim·cha·u	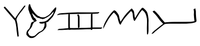	
their hands	khaph		
sing together	ya·chad	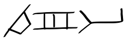	
let the mountains	ha·reem	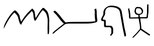	
for joy	ye·ran·ne·nu		
before	liph·ne		Psalm 98:9
the LORD	YHVH	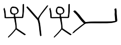	
for	kee	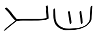	
He comes	va		

to judge	lish·pot		
the earth	ha·a·rets		
He will judge	yish·pot	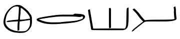	
the world	te·vel		
with righteousness	be·tse·deq		
and the peoples	ve·am·meem		
with equity	be·me·sha·reem		
The LORD	YHVH		Psalm 99:1
reigns	ma·lakh	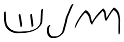	
tremble !	yir·ge·zu	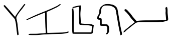	
let the nations	am·meem		
He is enthroned	yo·shev		
above the cherubim	ke·ru·veem		
quake !	ta·nut		
let the earth	ha·a·rets		
the LORD	YHVH		Psalm 99:2
in Zion	be·tsee·yo·wn		
Great is	ga·do·wl		
is exalted	ve·ram	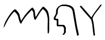	
He	hu		
above	al		
all	kal		
the peoples	ha·am·meem		
Let them praise	yo·w·du		Psalm 99:3
name —	me·kha		
Your great	ga·do·wl		
and awesome	ve·no·w·ra		

is holy !	qa·do·wosh		
He	hu		
The mighty	ve·oz		Psalm 99:4
King	me·lekh	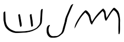	
justice	mish·pat		
loves	a·hev		
You	at·tah		
have established	ko·w·nan·ta		
equity	me·sha·reem	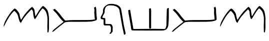	
justice	mish·pat		
and righteousness	u·tse·da·qah	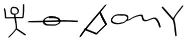	
in Jacob	be·ya·a·qov		
You	at·tah		
have exercised	a·see·ta	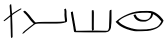	
Exalt	ro·wm·mu		Psalm 99:5
the LORD	YHVH		
our God	e·lo·he·nu		
and worship	ve·hish·ta·cha·wu	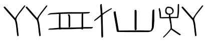	
at	la·ha·dom	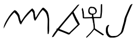	
His footstool	rag·law	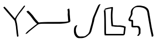	
is holy !	qa·do·wosh		
He	hu		
Moses	mo·sheh	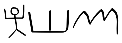	Psalm 99:6
and Aaron	ve·a·ha·ron		
were among His priests	be·kho·ha·naw		
Samuel	u·she·mu·el		
was among those who called	be·qo·re·e	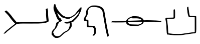	

on His name	she·mo		
They called	qo·rim		
to	el		
the LORD	YHVH		
and He	ve·hu		
answered	ya·a·nem		
from the pillar	be·am·mud	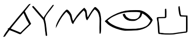	Psalm 99:7
of cloud	a·nan		
He spoke	ye·dab·ber	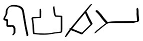	
to them	a·le·hem	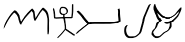	
they kept	sha·me·ru		
His decrees	e·do·taw		
and the statutes	ve·choq	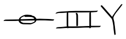	
He gave	na·tan	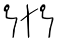	
them	la·mo		
O LORD	YHVH		Psalm 99:8
our God	e·lo·he·nu		
You	at·tah		
answered them	a·nee·tam	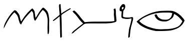	
God	el		
a forgiving	no·se		
You were	ha·yee·ta	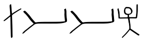	
to them	la·hem		
yet an avenger	ve·no·qem	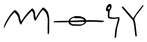	
of	al		
their misdeeds	a·lee·lo·w·tam	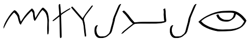	
Exalt	ro·wm·mu		Psalm 99:9

the LORD	YHVH		
our God	e·lo·he·nu		
and worship	ve·hish·ta·cha·wu	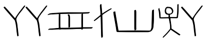	
mountain	le·har		
at His holy	qa·de·sho		
for	kee	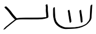	
is holy	qa·do·wosh		
the LORD	YHVH		
our God	e·lo·he·nu		
A Psalm	miz·mo·wr	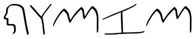	Psalm 100:1
of thanksgiving	le·to·w·dah		
Make a joyful noise	ha·ree·u	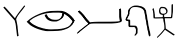	
to the LORD	la·YHVH	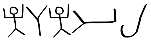	
all	kal		
the earth	ha·a·rets		
Serve	iv·du	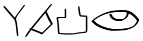	Psalm 100:2
-	et		
the LORD	YHVH		
with gladness	be·sim·chah		
come	bo·u		
into His presence	le·pha·naw	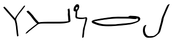	
with joyful songs	bir·na·nah		
Know	de·u		Psalm 100:3
that	kee	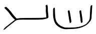	
the LORD	YHVH		
	hu		
is God	e·lo·heem		

[It is] He	hu	𐤄𐤅𐤀	
[who] made us	a·sa·nu	𐤏𐤔𐤍𐤅	
-	ve·lo	𐤅𐤋𐤀	
and we are His	a·nach·nu	𐤀𐤍𐤇𐤍𐤅	
[we are] His people	am·mo	𐤏𐤌𐤅	
and the sheep	ve·tson	𐤅𐤑𐤀𐤍	
of His pasture	mar·ee·to	𐤌𐤓𐤏𐤉𐤕𐤅	
Enter	bo·u	𐤁𐤀𐤅	Psalm 100:4
His gates	she·a·raw	𐤔𐤏𐤓𐤉𐤅	
with thanksgiving	be·to·w·dah	𐤁𐤕𐤅𐤃𐤄	
and His courts	cha·tse·ro·taw	𐤇𐤑𐤓𐤕𐤉𐤅	
with praise	bit·hil·lah	𐤁𐤕𐤄𐤋𐤄	
give thanks	ho·w·du	𐤄𐤅𐤃𐤅	
to Him	lo	𐤋𐤅	
[and] bless	ba·ra·khu	𐤁𐤓𐤊𐤅	
His name	she·mo	𐤔𐤌𐤅	
For	kee	𐤊𐤉	Psalm 100:5
is good	to·wv	𐤈𐤅𐤁	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
endures forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
and His loving devotion	chas·do	𐤇𐤎𐤃𐤅	
continues	ve·ad	𐤅𐤏𐤃	
to all	dor	𐤃𐤓	
generations	va·dor	𐤅𐤃𐤓	
His faithfulness	e·mu·na·to	𐤀𐤌𐤅𐤍𐤕𐤅	
of David	le·da·wid	𐤋𐤃𐤅𐤃	Psalm 101:1
A Psalm	miz·mo·wr	𐤌𐤆𐤌𐤅𐤓	

of [Your] loving devotion	che·sed		
and justice	u·mish·pat	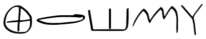	
I will sing	a·shee·rah	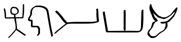	
to You	le·kha	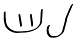	
O LORD	YHVH		
I will sing praises	a·zam·me·rah	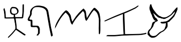	
I will ponder	as·kee·lah		Psalm 101:2
the way	be·de·rekh		
that is blameless —	ta·meem	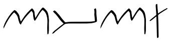	
when	ma·tay		
will You come	ta·vo·w		
to me ?	e·lay	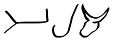	
I will walk	et·hal·lekh		
with integrity	be·tam		
of heart	le·va·vee		
in	be·qe·rev	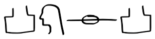	
my house	be·tee	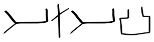	
I will	lo		Psalm 101:3
set	a·sheet	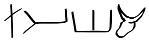	
before	le·ne·ged		
my eyes	e·nay	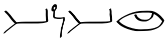	
no	de·var		
worthless thing	be·lee·ya·al	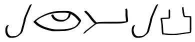	
the work	a·soh		
of those who fall away	se·teem	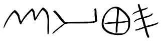	
I hate	sa·ne·tee		
it shall not	lo		

cling	yid·baq	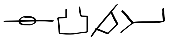	
to me	bee	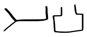	
heart	le·vav		Psalm 101:4
A perverse	iq·qesh	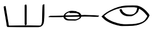	
shall depart	ya·sur		
from me	mim·men·nee		
evil	ra		
nothing of	lo		
I will know	e·da		
Whoever slanders	me·lo·she·nī		Psalm 101:5
in secret	vas·se·ter		
his neighbor	re·e·hu		
	o·w·to		
I will put to silence	ats·meet		
the one with haughty	ge·vah	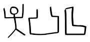	
eyes	e·na·yim	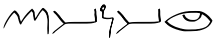	
and a proud	u·re·chav	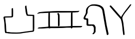	
heart	le·vav		
-	o·to		
I will not	lo		
endure	u·khal	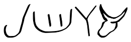	
My eyes [favor]	e·nay	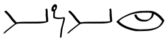	Psalm 101:6
the faithful	be·ne·em·ne	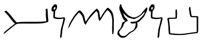	
of the land	e·rets		
that they may dwell	la·she·vet		
with me	im·ma·dee		
he who walks	ho·lekh	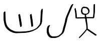	

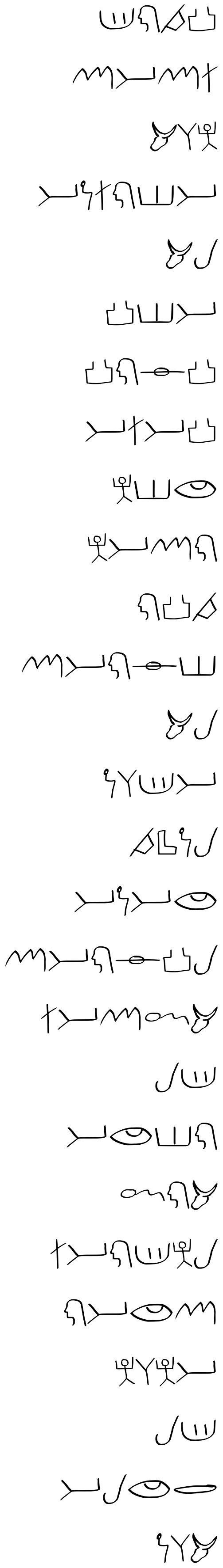

in the way	be·de·rekh	
of integrity	ta·meem	
	hu	
shall minister to me	ye·sha·re·te·nee	
No	lo	Psalm 101:7
shall dwell	ye·shev	
in	be·qe·rev	
my house	be·tee	
one who practices	o·seh	
deceit	re·mee·yah	
one who tells	do·ver	
lies	she·qa·reem	
no	lo	
shall stand	yik·ko·wn	
	le·ne·ged	
in my presence	e·nay	
Every morning	lab·be·qa·reem	Psalm 101:8
I will remove	ats·meet	
all	kal	
the wicked	rish·e	
of the land	a·rets	
that I may cut off	le·hakh·reet	
from the city	me·eer	
of the LORD	YHVH	
every	kal	
evildoer	po·a·le	
	a·ven	

A prayer	te·phil·lah		Psalm 102:1
of one who is afflicted	le·a·nee		
when	khee	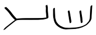	
he grows faint	ya·a·toph		
before	ve·liph·ne		
the LORD	YHVH		
and pours out	yish·pokh		
his lament	see·cho	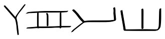	
O LORD	YHVH		
Hear	shim·ah		
my prayer	te·phil·la·tee	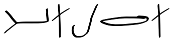	
let my cry for help	ve·shaw·a·tee		
before You	e·le·kha	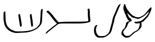	
come	ta·vo·w		
Do not	al		Psalm 102:2
hide	tas·ter		
Your face	pa·ne·kha	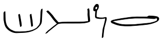	
from me	mim·men·nee		
in my day	be·yo·wm	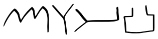	
of distress	tsar		
	lee	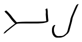	
Incline	hat·teh		
to me	e·lay	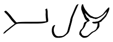	
Your ear	a·ze·ne·kha		
when	be·yo·wm	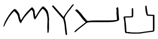	
I call	eq·ra	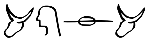	
quickly	ma·her		

answer me	a·ne·nee	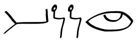	
For	kee	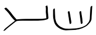	Psalm 102:3
vanish	kha·lu	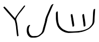	
like smoke	ve·a·shan		
my days	ya·may		
and my bones	ve·ats·mo·w·tay		
like glowing embers	ke·mo		
	qed	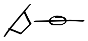	
burn	ni·cha·ru	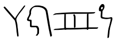	
is afflicted	hu·kah	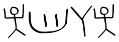	Psalm 102:4
like grass	kha·e·sev		
and withered	vay·yi·vash	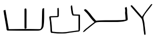	
My heart	lib·bee	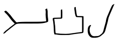	
I even	kee·sha	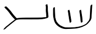	
forget	khach·tee	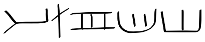	
to eat	me·a·khol		
my bread	lach·mee	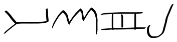	
Through my loud	miq·qo·wl	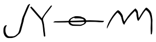	Psalm 102:5
groaning	an·cha·tee	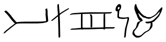	
clings	da·ve·qah	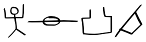	
to my bones	ats·mee		
my flesh	liv·sa·ree		
like	da·mee·tee	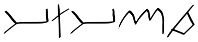	Psalm 102:6
owl	liq·at	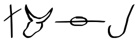	
a desert	mid·bar		
I am	ha·yee·tee	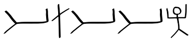	
like an owl	ke·kho·ws		

among the ruins	cho·ra·vo·wt		
I lie awake	sha·qad·tee	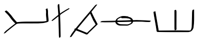	Psalm 102:7
I am	va·eh·yeh		
bird	ke·tsip·po·wr		
like a lone	bo·w·ded		
on	al		
a housetop	gag	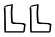	
All	kal	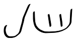	Psalm 102:8
day long	hay·yo·wm	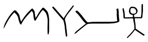	
taunt me	che·re·phu·nee		
my enemies	o·wy·vay	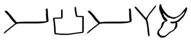	
they ridicule	me·ho·w·la·lay		
me	bee	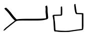	
and curse me	nish·ba·u	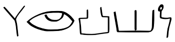	
For	kee	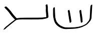	Psalm 102:9
ashes	e·pher		
like bread	kal·le·chem	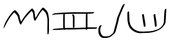	
I have eaten	a·kha·le·tee	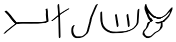	
my drink	ve·shiq·qu·vay	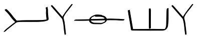	
with tears	biv·khee	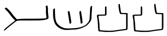	
and mixed	ma·sa·khe·tee	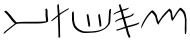	
because of	mip·pe·ne		Psalm 102:10
Your indignation	za·am·kha		
and wrath	ve·qits·pe·kha		
for	kee	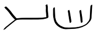	
You have picked me up	ne·sa·ta·nee		
and cast me aside	vat·tash·lee·khe·nee	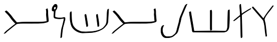	

My days	ya·may		Psalm 102:11
shadows	ke·tsel		
are like lengthening	na·tui		
and I	va·a·nee		
like grass	ka·e·sev		
wither away	ee·vash	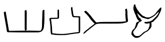	
But You	ve·at·tah		Psalm 102:12
O LORD	YHVH		
forever	le·o·w·lam		
sit enthroned	te·shev	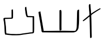	
Your renown endures	ve·zikh·re·kha		
to all generations	le·dor		
	va·dor		
You	at·tah		Psalm 102:13
will rise up	ta·qum	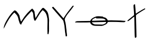	
and have compassion	te·ra·chem	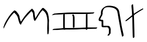	
on Zion	tsee·yo·wn	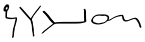	
for	kee	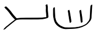	
it is time	et		
to show her favor	le·chen·nah	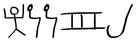	
—	kee	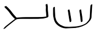	
has come	va		
the appointed time	mo·w·ed		
For	kee	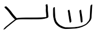	Psalm 102:14
delight	ra·tsu		
Your servants	a·va·de·kha		
in her	et		

stones	a·va·ne·ha	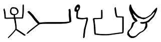	
and	ve·et		
on her dust	a·pha·rah		
take pity	ye·cho·ne·nu	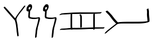	
will fear	ve·yee·re·u	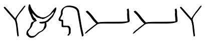	Psalm 102:15
So the nations	go·w·yim	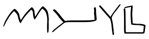	
-	et		
the name	shem		
of the LORD	YHVH		
and all	ve·khal		
the kings	mal·khe	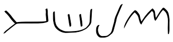	
of the earth	ha·a·rets		
-	et		
[will fear] Your glory	ke·vo·w·de·kha		
For	kee	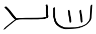	Psalm 102:16
will rebuild	va·nah		
the LORD	YHVH		
Zion	tsee·yo·wn	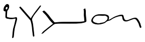	
He has appeared	nir·ah		
in His glory	bikh·vo·w·do		
He will turn	pa·nah		Psalm 102:17
toward	el		
the prayer	te·phil·lat		
of the destitute	ha·ar·ar		
He will not	ve·lo		
despise	va·zah	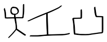	
-	et		

their prayer	te·phil·la·tam	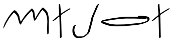	
be written	tik·ka·tev		Psalm 102:18
Let this	zot		
for the generation	le·do·wr		
to come	a·cha·ro·wn	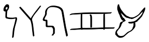	
so that a people	ve·am		
not yet created	niv·ra		
may praise	ye·hal·lel	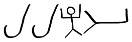	
the LORD	yah	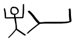	
For	kee	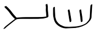	Psalm 102:19
He looked down	hish·qeeph	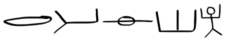	
from the heights	mim·me·ro·wm	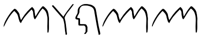	
of His sanctuary	qa·de·sho		
the LORD	YHVH		
from heaven	mish·sha·ma·yim		
to	el		
earth	e·rets		
gazed out	hib·beet	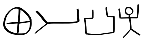	
to hear	lish·mo·a		Psalm 102:20
groaning	en·qat	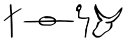	
a prisoner's	a·seer		
to release	le·phat·te·ach		
those condemned	be·ne	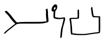	
to death	te·mu·tah		
that they may proclaim	le·sap·per		Psalm 102:21
in Zion	be·tsee·yo·wn		
the name	shem		

of the LORD	YHVH		
and praise Him	u·te·hil·la·to	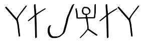	
in Jerusalem	bee·ru·sha·lim		
assemble	be·hiq·qa·vets	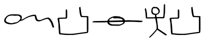	Psalm 102:22
when peoples	am·meem	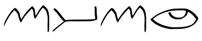	
	yach·daw	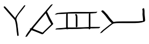	
and kingdoms	u·mam·la·kho·wt		
to serve	la·a·vod		
-	et		
the LORD	YHVH		
He has broken	in·nah		Psalm 102:23
on the way	vad·de·rekh		
my strength	ko·cho		
He has cut short	qits·tsar	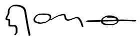	
my days	ya·may		
I say :	o·mar		Psalm 102:24
“ O my God	e·lee	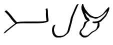	
do not	al		
take me	ta·a·le·nee	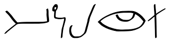	
in the midst	ba·cha·tsee		
of my days !	ya·may		
[go on] through all generations	be·do·wr		
	do·w·reem	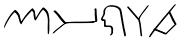	
Your years	she·no·w·te·kha		
In the beginning	le·pha·neem	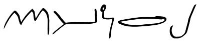	Psalm 102:25
of the earth	ha·a·rets		
You laid the foundations	ya·sad·ta		

are the work	u·ma·a·seh	𐤅𐤌𐤏𐤔𐤄	
of Your hands	ya·de·kha	𐤉𐤃𐤉𐤊	
and the heavens	sha·ma·yim	𐤔𐤌𐤉𐤌	
They	hem·mah	𐤄𐤌𐤄	Psalm 102:26
will perish	yo·ve·du	𐤉𐤀𐤁𐤃𐤅	
but You	ve·at·tah	𐤅𐤀𐤕𐤄	
remain	ta·a·mod	𐤕𐤏𐤌𐤃	
they will all	ve·khul·lam	𐤅𐤊𐤋𐤌	
like a garment	kab·be·ged	𐤊𐤁𐤂𐤃	
wear out	yiv·lu	𐤉𐤁𐤋𐤅	
Like clothing	kal·le·vush	𐤊𐤋𐤁𐤅𐤔	
You will change them	ta·cha·lee·phem	𐤕𐤇𐤋𐤉𐤐𐤌	
and they will be passed on	ve·ya·cha·lo·phu	𐤅𐤉𐤇𐤋𐤐𐤅	
But You	ve·at·tah	𐤅𐤀𐤕𐤄	Psalm 102:27
remain the same	hu	𐤄𐤅𐤀	
and Your years	u·she·no·w·te·kha	𐤅𐤔𐤍𐤅𐤕𐤉𐤊	
will never	lo	𐤋𐤀	
end	yit·tam·mu	𐤉𐤕𐤌𐤅	
The children	be·ne	𐤁𐤍𐤉	Psalm 102:28
of Your servants	a·va·de·kha	𐤏𐤁𐤃𐤉𐤊	
will dwell securely	yish·ko·w·nu	𐤉𐤔𐤊𐤅𐤍𐤅	
and their descendants	ve·zar·am	𐤅𐤆𐤓𐤏𐤌	
before You ”	le·pha·ne·kha	𐤋𐤐𐤍𐤉𐤊	
will be established	yik·ko·wn	𐤉𐤊𐤅𐤍	
Of David	le·da·wid	𐤋𐤃𐤅𐤃	Psalm 103:1
Bless	ba·ra·khee	𐤁𐤓𐤊𐤉	

O my soul	naph·shee		
-	et		
the LORD	YHVH		
all	ve·khal		
that is within me	qe·ra·vay		
-	et		
name	shem		
[bless] His holy	qa·de·sho		
Bless	ba·ra·khee		Psalm 103:2
O my soul	naph·shee		
-	et		
the LORD	YHVH		
and do not	ve·al		
forget	tish·ke·chee	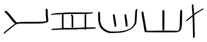	
all	kal	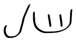	
His kind deeds —	ge·mu·law		
He who forgives	has·so·le·ach	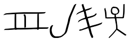	Psalm 103:3
all	le·khal		
your iniquities	a·wo·ne·khee	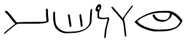	
and heals	ha·ro·phe		
all	le·khal		
your diseases	ta·cha·lu·a·ye·khee	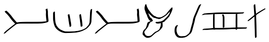	
who redeems	hag·go·w·el		Psalm 103:4
from the Pit	mish·sha·chat	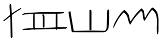	
your life	chay·ya·ye·khee	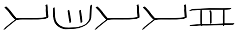	
[and] crowns	ham·at·te·re·khee		
you with loving devotion	che·sed		

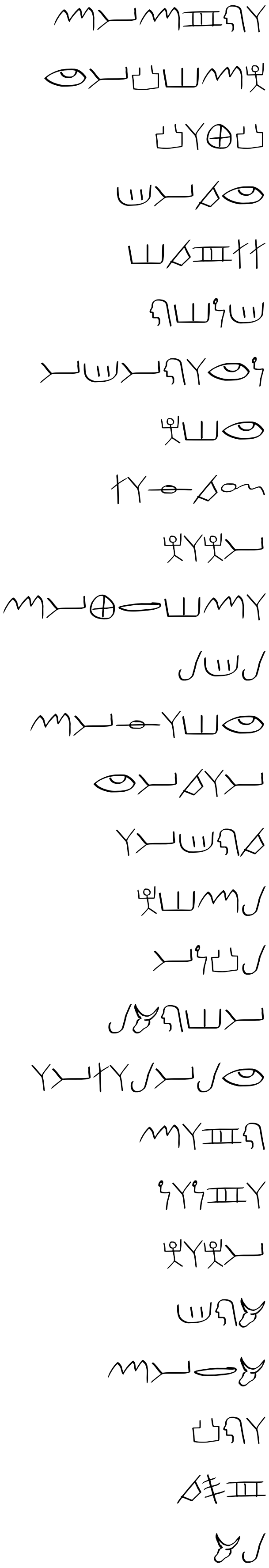

and compassion	ve·ra·cha·meem	
who satisfies you	ham·mas·bi·ya	Psalm 103:5
with good	bat·to·wv	
things	ed·yekh	
is renewed	tit·chad·desh	
like the eagle’s	kan·ne·sher	
so that your youth	ne·u·ra·ye·khee	
executes	o·seh	Psalm 103:6
righteousness	tse·da·qo·wt	
The LORD	YHVH	
and justice	u·mish·pa·teem	
for all	le·khal	
the oppressed	a·shu·qeem	
He made known	yo·w·dee·a	Psalm 103:7
His ways	de·ra·khaw	
to Moses	le·mo·sheh	
to the people	liv·ne	
of Israel	yis·ra·el	
His deeds	a·lee·lo·w·taw	
is compassionate	ra·chum	Psalm 103:8
and gracious	ve·chan·nun	
The LORD	YHVH	
slow	e·rekh	
to anger	ap·pa·yim	
abounding	ve·rav	
in loving devotion	cha·sed	
He will not	lo	Psalm 103:9

always	la·ne·tsach	𐤋𐤍𐤑𐤇	
accuse us	ya·reev	𐤉𐤓𐤉𐤁	
nor	ve·lo	𐤅𐤋𐤀	
forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
harbor [His anger]	yit·to·wr	𐤉𐤈𐤅𐤓	
He has not	lo	𐤋𐤀	Psalm 103:10
our sins	kha·cha·ta·e·nu	𐤊𐤇𐤈𐤀𐤉𐤍𐤅	
dealt	a·sah	𐤏𐤔𐤄	
according to	la·nu	𐤋𐤍𐤅	
with us	ve·lo	𐤅𐤋𐤀	
our iniquities	kha·a·wo·no·te·nu	𐤊𐤏𐤅𐤍𐤕𐤉𐤍𐤅	
or repaid us	ga·mal	𐤂𐤌𐤋	
according to	a·le·nu	𐤏𐤋𐤉𐤍𐤅	
For	kee	𐤊𐤉	Psalm 103:11
as high	khig·vo·ah	𐤊𐤂𐤁𐤄	
as the heavens	ma·yim	𐤔𐤌𐤉𐤌	
are above	al	𐤏𐤋	
the earth	ha·a·rets	𐤄𐤀𐤓𐤑	
so great	ga·var	𐤂𐤁𐤓	
is His loving devotion	chas·do	𐤇𐤎𐤃𐤅	
for	al	𐤏𐤋	
those who fear Him	ye·re·aw	𐤉𐤓𐤀𐤉𐤅	
As far	kir·choq	𐤊𐤓𐤇𐤒	Psalm 103:12
as the east	miz·rach	𐤌𐤆𐤓𐤇	
the west	mim·ma·a·rav	𐤌𐤌𐤏𐤓𐤁	
so far has He removed	hir·cheeq	𐤄𐤓𐤇𐤉𐤒	
is from	mim·men·nu	𐤌𐤌𐤍𐤅	

-	et		
our transgressions from us	pe·sha·e·nu		
has compassion	ke·ra·chem	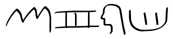	Psalm 103:13
As a father	av		
on	al		
his children	ba·neem	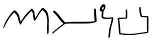	
has compassion	ri·cham	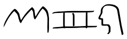	
so the LORD	YHVH		
on	al		
those who fear Him	ye·re·aw		
For	kee		Psalm 103:14
He	hu		
knows	ya·da		
our frame	yits·re·nu		
He is mindful	za·khur		
that	kee	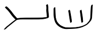	
are dust	a·phar		
we	a·na·che·nu	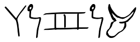	
As for man	e·no·wosh		Psalm 103:15
are like grass —	ke·cha·tseer		
his days	ya·maw		
like a flower	ke·tseets		
of the field	has·sa·deh		
	ken	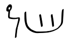	
he blooms	ya·tseets		
when	kee	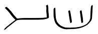	Psalm 103:16
the wind	ru·ach		

passes	a·ve·rah		
over	bo		
it vanishes	ve·e·nen·nu	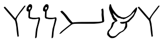	
no	ve·lo		
remembers it	yak·kee·ren·nu	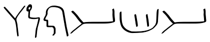	
more	o·wd		
and its place	me·qo·w·mo	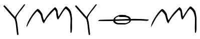	
the loving devotion	ve·che·sed	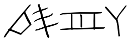	Psalm 103:17
of the LORD	YHVH		
But from everlasting	me·o·w·lam		
to	ve·ad		
everlasting	o·w·lam		
extends to	al		
those who fear Him	ye·re·aw		
and His righteousness	ve·tsid·qa·to	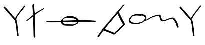	
to their children’s	liv·ne		
children —	va·neem	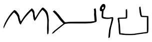	
to those who keep	le·sho·me·re		Psalm 103:18
His covenant	ve·ree·to	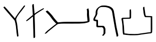	
and remember	u·le·zo·khe·re	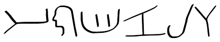	
His precepts	phiq·qu·daw	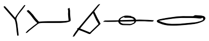	
to obey	la·a·so·w·tam		
The LORD	YHVH		Psalm 103:19
in heaven	bash·sha·ma·yim		
has established	he·kheen	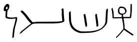	
His throne	kis·o		
and His kingdom	u·mal·khu·to	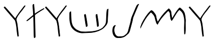	

over all	bak·kol	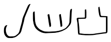	
rules	ma·sha·lah	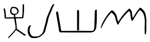	
Bless	ba·ra·khu	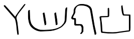	Psalm 103:20
the LORD	YHVH	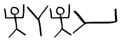	
all His angels	mal·a·khaw	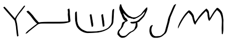	
mighty	gib·bo·re	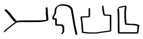	
in strength	kho·ach	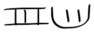	
who carry out	o·se	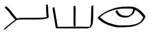	
His word	de·va·ro	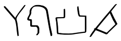	
who hearken	lish·mo·a	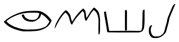	
to the voice	be·qo·wl	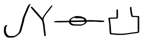	
of His command	de·va·ro	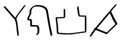	
Bless	ba·ra·khu	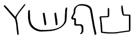	Psalm 103:21
the LORD	YHVH	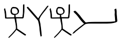	
all	kal	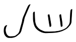	
His hosts	tse·va·aw	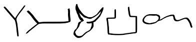	
you servants	me·sha·re·taw	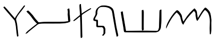	
who do	o·se	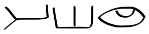	
His will	re·tso·w·no	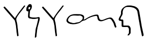	
Bless	ba·ra·khu	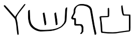	Psalm 103:22
the LORD	YHVH	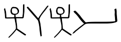	
all	kal	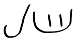	
His works	ma·a·saw	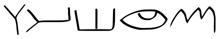	
in all	be·khal	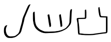	
places	me·qo·mo·wt	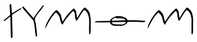	
of His dominion	mem·shal·to	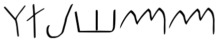	
Bless	ba·ra·khee	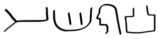	

O my soul	naph·shee		
- !	et		
the LORD	YHVH		
Bless	ba·ra·khee		Psalm 104:1
O my soul	naph·shee	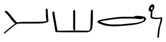	
- !	et		
the LORD	YHVH		
O LORD	YHVH		
my God	e·lo·hay		
great	ga·dal·ta		
You are very	me·od		
splendor	ho·wd		
and majesty	ve·ha·dar	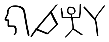	
You are clothed with	la·va·she·ta	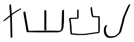	
He wraps Himself	o·teh		Psalm 104:2
in light	o·wr		
as [with] a garment	kas·sal·mah	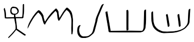	
He stretches out	no·w·teh		
the heavens	ma·yim	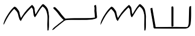	
like a tent	kay·ree·ah	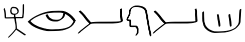	
laying the beams	ham·qa·reh	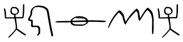	Psalm 104:3
in the waters above	vam·ma·yim	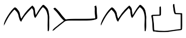	
of His chambers	alee·yo·w·taw	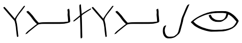	
making	has·sam	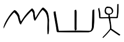	
the clouds	a·veem	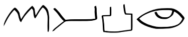	
His chariot	re·khu·vo		
walking	ham·hal·lekh		

on	al		
the wings	kan·phe		
of the wind	ru·ach		
He makes	o·seh		Psalm 104:4
His messengers	mal·a·khaw		
the winds	ru·cho·wt	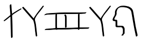	
His servants	me·sha·re·taw		
of fire	esh		
flames	lo·het	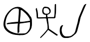	
He set	ya·sad		Psalm 104:5
the earth	e·rets		
on	al		
its foundations	me·kho·w·ne·ha		
never	bal	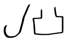	
to be moved	tim·mo·wt		
	o·w·lam		
	va·ed		
it with the deep	te·ho·wm		Psalm 104:6
like a garment	kal·le·vush	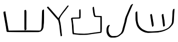	
You covered	kis·see·to		
above	al		
the mountains	ha·reem	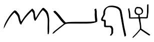	
stood	ya·am·du		
the waters	ma·yim	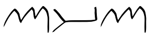	
At	min		Psalm 104:7
Your rebuke	ga·a·ra·te·kha		
the waters fled	ye·nu·sun		

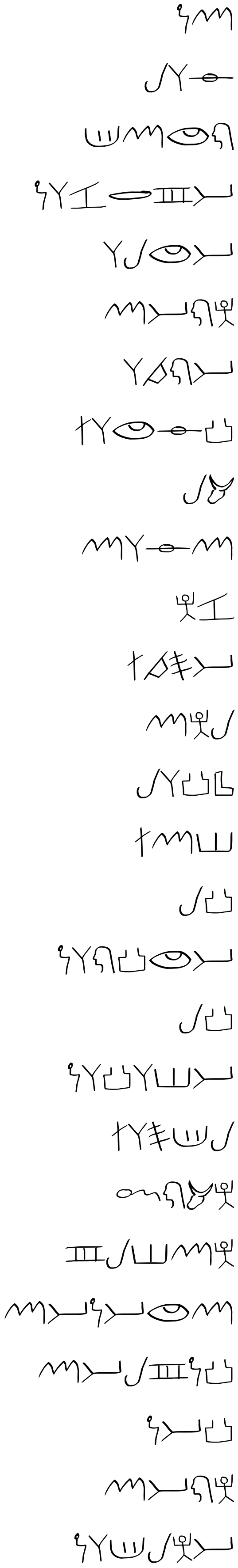

at	min	
the sound	qo·wl	
of Your thunder	ra·am·kha	
they hurried away —	ye·cha·phe·zun	
rose	ya·a·lu	Psalm 104:8
the mountains	ha·reem	
sank	ye·re·du	
and the valleys	ve·qa·o·wt	
to	el	
the place	me·qo·wm	
	zeh	
You assigned	ya·sad·ta	
for them —	la·hem	
a boundary	ge·vu·l·sa	Psalm 104:9
You set	me·ta	
they cannot	bal	
cross	ya·a·vo·run	
that they may never	bal	
again	ye·shu·vun	
cover	le·khas·so·wt	
the earth	ha·a·rets	
He sends forth	ham·shal·le·ach	Psalm 104:10
springs	ma·ya·neem	
in the valleys	ban·ne·cha·leem	
between	ben	
the mountains	ha·reem	
they flow	ye·hal·le·khun	

They give drink	yash·qu	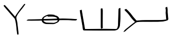	Psalm 104:11
to every	kal	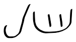	
beast	chay·to	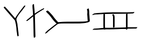	
of the field	sa·day	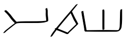	
quench	yish·be·ru	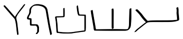	
the wild donkeys	phe·ra·eem	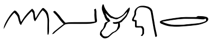	
their thirst	tse·ma·am	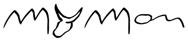	
beside the springs	a·le·hem	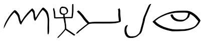	Psalm 104:12
The birds	o·wph	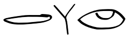	
of the air	hash·sha·ma·yim	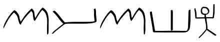	
nest	yish·ko·wn	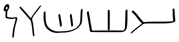	
among	mib·ben	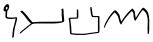	
the branches	o·pha·yim	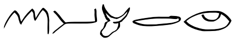	
they sing	yit·te·nu	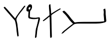	
	qo·wl	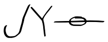	
He waters	mash·qeh	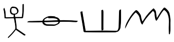	Psalm 104:13
the mountains	ha·reem	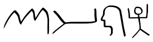	
from His chambers	me·a·lee·yo·w·taw	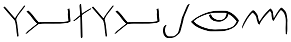	
by the fruit	mip·pe·ree	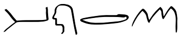	
of His works	ma·a·se·kha	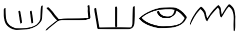	
is satisfied	tis·ba	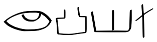	
the earth	ha·a·rets	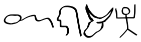	
grow	mats·mee·ach	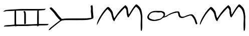	Psalm 104:14
He makes the grass	cha·tseer	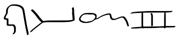	
for the livestock	lab·be·he·mah	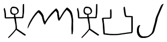	
and provides crops	ve·e·sev	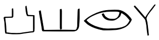	
to cultivate	la·a·vo·dat	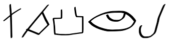	

for man	ha·a·dam		
bringing forth	le·ho·w·tsee		
food	le·chem	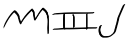	
from	min		
the earth :	ha·a·rets		
wine	ve·ya·yin	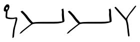	Psalm 104:15
that gladdens	ye·sam·mach		
the heart	le·vav		
of man	e·no·wosh		
to shine	le·hats·heel		
that makes his face	pa·neem	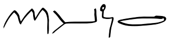	
oil	mish·sha·men	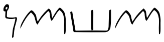	
and bread	ve·le·chem	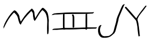	
heart	le·vav		
[his]	e·no·wosh		
that sustains	yis·ad		
have their fill	yis·be·u		Psalm 104:16
The trees	a·tse		
of the LORD	YHVH		
the cedars	ar·ze		
of Lebanon	le·va·no·wn		
that	a·sher		
He planted	na·ta	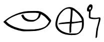	
where	a·she·ro·sha		Psalm 104:17
	m		
the birds	tsip·po·reem		
build their nests	ye·qan·ne·nu	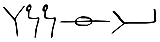	

the stork	cha·see·dah	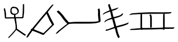	
in the cypresses	be·ro·wo·sheem		
makes her home	be·tah	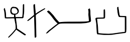	
mountains	ha·reem	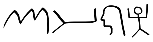	Psalm 104:18
The high	hag·ge·vo·heem		
are for the wild goats	lay·ye·e·leem		
the cliffs	se·la·eem		
a refuge	mach·seh	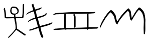	
for the rock badgers	lash·phan·neem		
He made	a·sah		Psalm 104:19
the moon	ya·re·ach	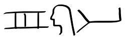	
to mark the seasons	le·mo·w·a·deem		
the sun	mesh		
knows	ya·da		
when to set	me·vo·w·o		
You bring	ta·shet		Psalm 104:20
darkness	cho·shekh		
and it becomes	vee·hee	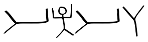	
night	la·ye·lah	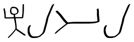	
	bo		
prowl	tir·mos		
when all	kal		
the beasts	chay·to	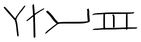	
of the forest	ya·ar		
The young lions	hak·ke·phee·reem	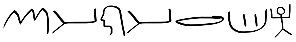	Psalm 104:21
roar	sho·a·geem		
for their prey	lat·ta·reph		

and seek	u·le·vaq·qesh	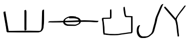	
from God	me·el		
their food	a·khe·lam	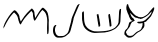	
rises	tiz·rach		Psalm 104:22
The sun	hash·she·mesh		
and they withdraw	ye·a·se·phun		
in	ve·el		
their dens	me·o·w·no·tam		
they lie down	yir·ba·tsun	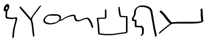	
goes forth	ye·tse		Psalm 104:23
Man	a·dam		
to his work	le·pha·o·lo		
and to his labor	ve·la·a·vo·da·to	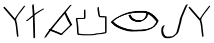	
until	a·de	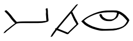	
evening	a·rev		
How	mah	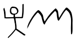	Psalm 104:24
many	rab·bu		
are Your works	ma·a·se·kha		
O LORD !	YHVH		
all	kul·lam	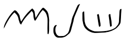	
In wisdom	be·cha·khe·mah	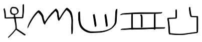	
You have made them	a·see·ta	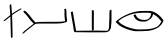	
is full of	ma·le·ah		
the earth	ha·a·rets		
Your creatures	qin·ya·ne·kha	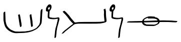	
Here	zeh	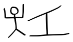	Psalm 104:25
is the sea	hay·yam	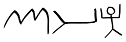	

vast	ga·do·wl		
and wide	u·re·chav	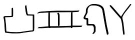	
	ya·da·yim	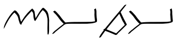	
	sham		
teeming with creatures	re·mes		
beyond number	ve·en		
	mis·par		
living things	chay·yo·wt	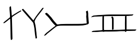	
small	qe·tan·no·wt	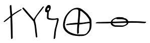	
and	im		
both great	ge·do·lo·wt		
There	m		Psalm 104:26
the ships	o·nee·yo·wt	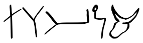	
pass	ye·hal·le·khun	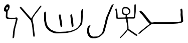	
and Leviathan	liw·ya·tan	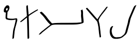	
which	zeh	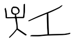	
You formed	ya·tsar·ta		
to frolic	le·sa·cheq	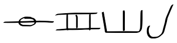	
there	bo		
All [creatures]	kul·lam	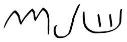	Psalm 104:27
to You	e·le·kha	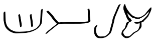	
look	ye·sab·be·run		
to give [them]	la·tet	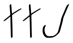	
their food	a·khe·lam	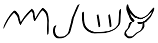	
in due season	be·it·to		
When You give it	tit·ten		Psalm 104:28
to them	la·hem		

they gather it up	yil·qo·tun	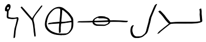	
when You open	tiph·tach		
Your hand	ya·de·kha	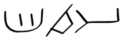	
they are satisfied	yis·be·un		
with good things	to·wv		
When You hide	tas·teer	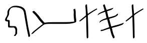	Psalm 104:29
Your face	pa·ne·kha	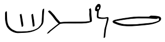	
they are terrified	yib·ba·he·lun		
when You take away	to·seph		
their breath	ru·cham	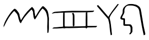	
they die	yig·va·un		
to	ve·el		
dust	a·pha·ram		
and return	ye·shu·vun		
When You send	te·shal·lach	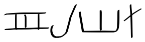	Psalm 104:30
Your Spirit	ru·cha·kha	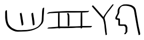	
they are created	yib·ba·re·un		
and You renew	u·te·chad·desh	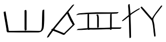	
the face	pe·ne	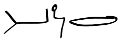	
of the earth	a·da·mah		
endure	ye·hee		Psalm 104:31
May the glory	khe·vo·wd		
of the LORD	YHVH		
forever	le·o·w·lam		
rejoice	yis·mach		
may the LORD	YHVH		
in His works	be·ma·a·saw		

He looks	ham·mab·beet	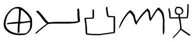	Psalm 104:32
on the earth	la·a·rets	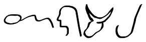	
and it trembles	vat·tir·ad	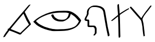	
He touches	yig·ga	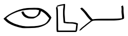	
the mountains	be·ha·reem	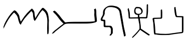	
and they smolder	ve·ye·e·sha·nu	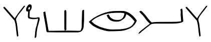	
I will sing	a·shee·rah	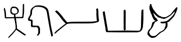	Psalm 104:33
to the LORD	la·YHVH	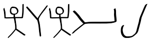	
all my life	be·chay·yay	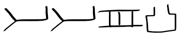	
I will sing praise	a·zam·me·rah	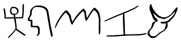	
to my God	le·lo·hay	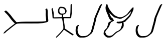	
while I have my being	be·o·w·dee	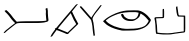	
be pleasing	ye·e·rav	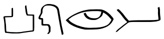	Psalm 104:34
to Him	a·law	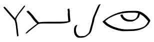	
May my meditation	see·chee	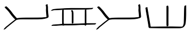	
for I	a·no·khee	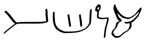	
rejoice	es·mach	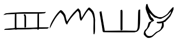	
in the LORD	ba·YHVH	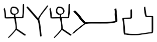	
vanish	yit·tam·mu	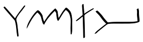	Psalm 104:35
May sinners	chat·ta·eem	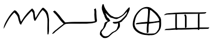	
from	min	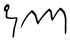	
the earth	ha·a·rets	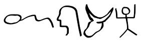	
and the wicked	u·re·sha·eem	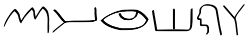	
more	o·wd	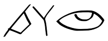	
be no	e·nam	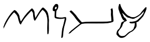	
Bless	ba·ra·khee	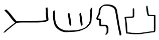	
O my soul	naph·shee	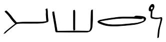	

-	et		
the LORD	YHVH		
Hallelujah	hal·lu	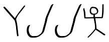	
!	yah	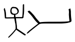	
Give thanks	ho·w·du		Psalm 105:1
to the LORD	la·YHVH	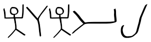	
call	qir·u	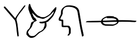	
upon His name	bish·mo		
make known	ho·w·dee·u	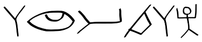	
among the nations	va·am·meem		
His deeds	a·lee·lo·w·taw		
Sing	shee·ru	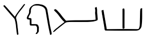	Psalm 105:2
to Him	lo		
sing praises	zam·me·ru		
to Him	lo		
tell	·chu	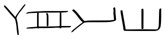	
of all	be·khal		
His wonders	niph·le·o·w·taw		
Glory	hit·hal·lu		Psalm 105:3
name	be·shem		
in His holy	qa·de·sho		
rejoice	yis·mach		
let the hearts	lev	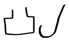	
of those who seek	me·vaq·she	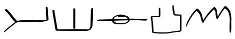	
the LORD	YHVH		
Seek out	dir·shu		Psalm 105:4
the LORD	YHVH		

and His strength	ve·uz·zo		
seek	baq·qe·shu	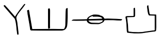	
His face	pha·naw	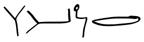	
always	ta·meed		
Remember	zikh·ru		Psalm 105:5
the wonders	niph·le·o·w·taw		
-	a·sher		
He has done	a·sah		
His marvels	mo·phe·taw		
and the judgments	u·mish·pe·te		
He has pronounced	phee	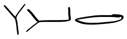	
O offspring	ze·ra		Psalm 105:6
Abraham	av·ra·ham		
of His servant	av·do		
O sons	be·ne	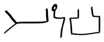	
of Jacob	ya·a·qov		
His chosen ones	be·chee·raw	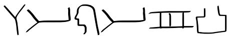	
He	hu		Psalm 105:7
is the LORD	YHVH		
our God	e·lo·he·nu	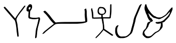	
throughout	be·khal		
the earth	ha·a·rets		
His judgments [carry]	mish·pa·taw		
He remembers	za·khar	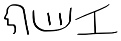	Psalm 105:8
forever	le·o·w·lam		
His covenant	be·ree·to	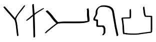	
the word	da·var	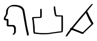	

He ordained	tsiw·vah		
for a thousand	le·e·leph	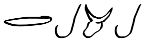	
generations —	do·wr		
[the covenant]	a·sher		Psalm 105:9
He made	ka·rat		
with	et		
Abraham	av·ra·ham	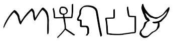	
and the oath He swore	u·she·vu·a·to		
to Isaac	le·yis·chaq	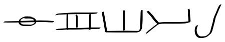	
He confirmed it	vay·ya·a·mee·de·ha	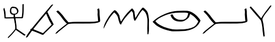	Psalm 105:10
to Jacob	le·ya·a·qov		
as a decree	le·choq	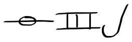	
to Israel	le·yis·ra·el		
covenant :	be·reet	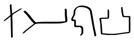	
as an everlasting	o·w·lam		
“ -	le·mor	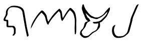	Psalm 105:11
you	le·kha	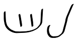	
I will give	et·ten		
-	et		
the land	e·rets		
of Canaan	ke·na·an		
as the portion	che·vel	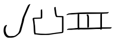	
of your inheritance ”	na·cha·lat·khem		
When they were	bih·yo·w·tam	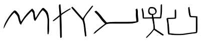	Psalm 105:12
few	me·te		
in number	mis·par		
few indeed	kim·at		

and strangers	ve·ga·reem	
in [the land]	bah	
they wandered	vay·yit·hal·le·khu	Psalm 105:13
from nation	mig·go·w	
to	el	
nation	go·w	
from [one] kingdom	mim·mam·la·khah	
to	el	
	am	
another	a·cher	
no	lo	Psalm 105:14
He let	hin·nee·ach	
man	a·dam	
oppress them	le·a·she·qam	
He rebuked	vay·yo·w·khach	
on their behalf :	a·le·hem	
kings	me·la·kheem	
“ Do not	al	Psalm 105:15
touch	tig·ge·u	
My anointed ones !	vim·shee·chay	
to My prophets ! ”	ve·lin·vee·ay	
	al	
Do no harm	ta·re·u	
He called down	vay·yiq·ra	Psalm 105:16
famine	ra·av	
on	al	
the land	ha·a·rets	

all	kal	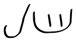	
their supplies	mat·teh		
of food	le·chem	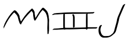	
and cut off	sha·var	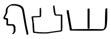	
He sent	sha·lach	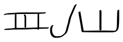	Psalm 105:17
before them —	liph·ne·hem	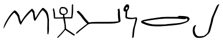	
a man	eesh	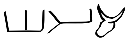	
as a slave	le·e·ved		
sold	nim·kar	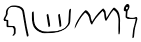	
Joseph	yo·w·seph		
They bruised	in·nu		Psalm 105:18
with shackles	vak·ke·vel		
his feet	rag·law	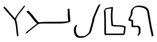	
in irons	bar·zel	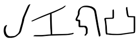	
[and] placed	ba·ah		
his neck	naph·sho		
until	ad		Psalm 105:19
	et		
came true	bo		
his prediction	de·va·ro	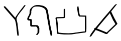	
[and] the word	im·rat		
of the LORD	YHVH		
proved him right	tse·ra·pha·te·hu		
sent	sha·lach	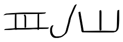	Psalm 105:20
The king	me·lekh	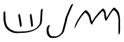	
and released him	va·yat·tee·re·hu	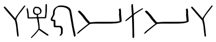	
the ruler	mo·shel	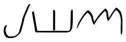	

of peoples	am·meem	𐤏𐤌𐤉𐤌	
set him free	vay·phat·te·che·hu	𐤅𐤉𐤐𐤕𐤇𐤄𐤅	
He made him	sa·mo	𐤔𐤌𐤅	Psalm 105:21
master	a·do·wn	𐤀𐤃𐤅𐤍	
of his household	le·ve·to	𐤋𐤁𐤉𐤕𐤅	
ruler	u·mo·shel	𐤅𐤌𐤔𐤋	
over all	be·khal	𐤁𐤊𐤋	
his substance	qin·ya·no	𐤒𐤍𐤉𐤍𐤅	
to instruct	le·sor	𐤋𐤀𐤎𐤓	Psalm 105:22
his princes	sa·raw	𐤔𐤓𐤉𐤅	
as he pleased	be·naph·sho	𐤁𐤍𐤐𐤔𐤅	
his elders {wisdom}	u·ze·qe·naw	𐤅𐤆𐤒𐤍𐤉𐤅	
and teach	ye·chak·kem	𐤉𐤇𐤊𐤌	
entered	vay·ya·vo	𐤅𐤉𐤁𐤀	Psalm 105:23
Then Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
Jacob	ve·ya·a·qov	𐤅𐤉𐤏𐤒𐤁	
dwelt	gar	𐤂𐤓	
in the land	be·e·rets	𐤁𐤀𐤓𐤑	
of Ham	cham	𐤇𐤌	
fruitful	vay·ye·pher	𐤅𐤉𐤐𐤓	Psalm 105:24
-	et	𐤀𐤕	
And the LORD made His people	am·mo	𐤏𐤌𐤅	
very	me·od	𐤌𐤀𐤃	
more numerous	vay·ya·a·tsi·me·hu	𐤅𐤉𐤏𐤑𐤌𐤄𐤅	
than their foes	mits·tsa·raw	𐤌𐤑𐤓𐤉𐤅	
He turned	ha·phakh	𐤄𐤐𐤊	Psalm 105:25

whose hearts	lib·bam		
to hate	lis·no	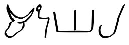	
His people	am·mo		
to conspire	le·hit·nak·kel	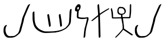	
against His servants	ba·a·va·daw		
He sent	lach	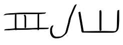	Psalm 105:26
Moses	mo·sheh	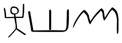	
His servant	av·do		
and Aaron	a·ha·ron	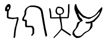	
whom	a·sher		
He had chosen	ba·char	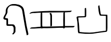	
	bo		
They performed	sa·mu		Psalm 105:27
among them	vam		
signs	div·re		
His miraculous	o·to·w·taw		
and wonders	u·mo·phe·teem		
in the land	be·e·rets		
of Ham	cham	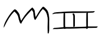	
He sent	sha·lach	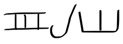	Psalm 105:28
darkness	cho·shekh		
and it became dark —	vay·yach·shikh	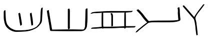	
yet they	ve·lo		
defied	ma·ru		
-	et		
His words	de·va·ra·ww		
He turned	ha·phakh		Psalm 105:29

-	et		
their waters	me·me·hem		
to blood	le·dam		
to die	vay·ya·met	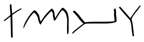	
-	et		
and caused their fish	de·ga·tam		
teemed	sha·rats		Psalm 105:30
Their land	ar·tsam		
with frogs	tse·phar·de·eem		
chambers	be·chad·re		
even in their royal	mal·khe·hem	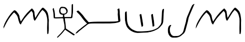	
He spoke	a·mar		Psalm 105:31
swarmed —	vay·ya·vo	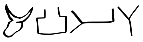	
and insects	a·rov		
gnats	kin·neem	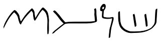	
throughout	be·khal		
their country	ge·vu·lam		
He gave them	na·tan	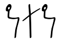	Psalm 105:32
for rain	gish·me·hem	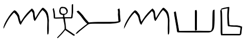	
hail	ba·rad		
with lightning	esh		
	le·ha·vo·wt	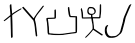	
throughout their land	be·ar·tsam		
He struck	vay·yakh	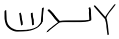	Psalm 105:33
their vines	gaph·nam		
and fig trees	u·te·e·na·tam		
and shattered	vay·shab·ber		

the trees	ets		
of their country	ge·vu·lam		
He spoke	a·mar		Psalm 105:34
came —	vay·ya·vo	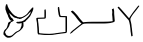	
and the locusts	ar·beh		
young locusts	ve·ye·leq	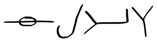	
without	ve·en		
number	mis·par		
They devoured	vay·yo·khal		Psalm 105:35
every	kal		
plant	e·sev		
in their land	be·ar·tsam		
and consumed	vay·yo·khal		
the produce	pe·ree		
of their soil	ad·ma·tam		
Then He struck	vay·yakh	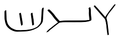	Psalm 105:36
all	kal	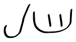	
the firstborn	be·kho·wr		
in their land	be·ar·tsam		
the firstfruits	re·sheet		
of all	le·khal		
their vigor	o·w·nam		
He brought [Israel] out	vay·yo·w·tsee·em		Psalm 105:37
with silver	be·khe·seph		
and gold	ve·za·hav	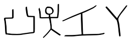	
and none	ve·en		
among His tribes	bish·va·taw		

stumbled	ko·wo·shel		
was glad	sa·mach		Psalm 105:38
Egypt	mits·ra·yim	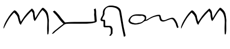	
when they departed	be·tse·tam		
for	kee	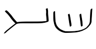	
of Israel had fallen	na·phal		
the dread	pach·dam	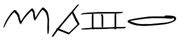	
on them	a·le·hem	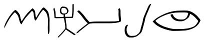	
He spread	pa·ras	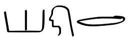	Psalm 105:39
a cloud	a·nan		
as a covering	le·ma·sakh		
and a fire	ve·esh		
to light up	le·ha·eer		
the night	la·ye·lah	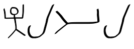	
They asked	sha·al		Psalm 105:40
and He brought	vay·ya·ve	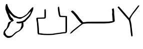	
quail	se·law	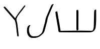	
with the bread	ve·le·chem		
of heaven	ma·yim	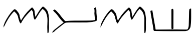	
and satisfied them	yas·bee·em	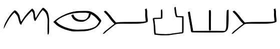	
He opened	pa·tach	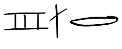	Psalm 105:41
a rock	tsur		
gushed out	vay·ya·zu·vu		
and water	ma·yim	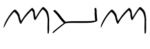	
it flowed	ha·le·khu	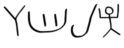	
in the desert	bats·tsee·yo·wt		
[like] a river	na·har		

For	kee	כי	Psalm 105:42
He remembered	za·khar	זכר	
-	et	את	
promise	de·var	דבר	
His holy	qa·de·sho	קדשו	
-	et	את	
to Abraham	av·ra·ham	אברהם	
His servant	av·do	עבדו	
	vay·yo·w·tsi	ויוצא	Psalm 105:43
He brought forth His people	am·mo	עמו	
with rejoicing	ve·sa·so·wn	בששון	
with shouts of joy	be·rin·nah	ברנה	
-	et	את	
His chosen	be·chee·raw	בחיריו	
He gave them	vay·yit·ten	ויתן	Psalm 105:44
	la·hem	להם	
the lands	ar·tso·wt	ארצות	
of the nations	go·w·yim	גוים	
the fruit of others' labor	va·a·mal	ועמל	
	le·um·meem	לאמים	
that they might inherit	yee·ra·shu	יירשו	
that	ba·a·vur	בעבור	Psalm 105:45
they might keep	yish·me·ru	ישמרו	
His statutes	chuq·qaw	חקיו	
His laws	ve·to·w·ro·taw	ותורתיו	
and obey	yin·tso·ru	ינצרו	

Hallelujah	hal·lu	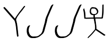	
!	yah	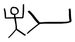	
Hallelujah !	hal·lu·yah		Psalm 106:1
Give thanks	ho·w·du		
to the LORD	la·YHVH	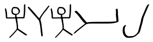	
for	kee	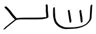	
He is good	to·wv		
	kee	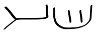	
	le·o·w·lam		
His loving devotion endures forever	chas·do		
Who	mee	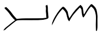	Psalm 106:2
can describe	ye·mal·lel		
the mighty acts	ge·vu·ro·wt		
of the LORD	YHVH		
or fully proclaim	yash·mee·a		
	kal	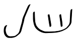	
His praise ?	te·hil·la·to	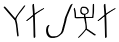	
Blessed [are]	ash·re	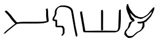	Psalm 106:3
those who uphold	sho·me·re		
justice	mish·pat		
who practice	o·seh		
righteousness	tse·da·qah	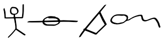	
at all	ve·khal		
times	et		
Remember me	za·khe·re·nee	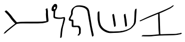	Psalm 106:4
O LORD	YHVH		
in [Your] favor	bir·tso·wn		

to Your people	am·me·kha		
visit me	pa·qe·de·nee	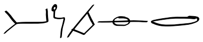	
with Your salvation	bee·shu·a·te·kha		
that I may see	lir·o·wt		Psalm 106:5
the prosperity	be·to·w·vat		
of Your chosen ones	be·chee·re·kha	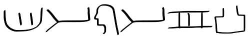	
and rejoice	lis·mo·ach		
in the gladness	be·sim·chat		
of Your nation	go·w·ye·kha	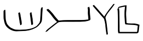	
and give glory	le·hit·hal·lel		
with	im		
Your inheritance	na·cha·la·te·kha	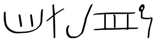	
We have sinned	cha·ta·nu		Psalm 106:6
like	im		
our fathers	a·vo·w·te·nu		
we have done wrong	he·e·vee·nu		
[and] acted wickedly	hir·sha·e·nu		
Our fathers	a·vo·w·te·nu		Psalm 106:7
in Egypt	ve·mits·ra·yim		
did not	lo		
grasp	his·kee·lu		
Your wonders	niph·le·o·w·te·kha		
	lo		
or remember	za·khe·ru		
-	et		
Your abundant	rov	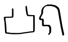	
kindness	cha·sa·de·kha		

but they rebelled	vay·yam·ru	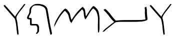	
by	al	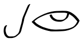	
the sea	yam	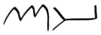	
Sea	be·yam	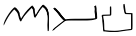	
[there] at the Red	suph	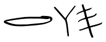	
Yet He saved them	vay·yo·wo·shee·em	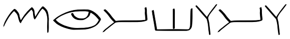	Psalm 106:8
for the sake of	le·ma·an	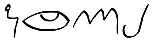	
His name	she·mo	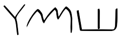	
known	le·ho·w·dee·a	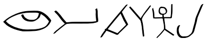	
-	et	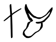	
to make His power	ge·vu·ra·to	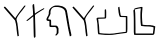	
He rebuked	vay·yig·ar	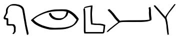	Psalm 106:9
Sea	be·yam	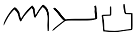	
the Red	suph	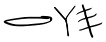	
and it dried up	vay·ye·che·rav	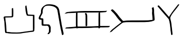	
He led them	vay·yo·w·lee·khem	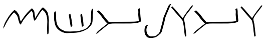	
through the depths	bat·te·ho·mo·wt	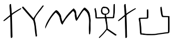	
as through a desert	kam·mid·bar	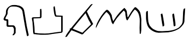	
He saved them	vay·yo·wo·shee·em	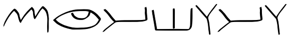	Psalm 106:10
from the hand	mee·yad	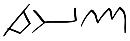	
that hated them	so·w·ne	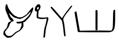	
He redeemed them	vay·yig·a·lem	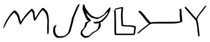	
from the hand	mee·yad	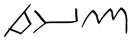	
of the enemy	o·w·yev	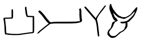	
covered	vay·khas·su	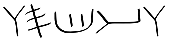	Psalm 106:11
The waters	ma·yim	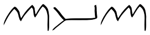	
their foes	tsa·re·hem	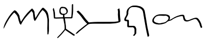	

one	e·chad	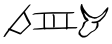	
of them	me·hem	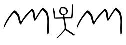	
not	lo		
remained	no·w·tar		
Then they believed	vay·ya·a·mee·nu		Psalm 106:12
His promises	vid·va·raw		
[and] sang	ya·shee·ru	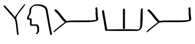	
His praise	te·hil·la·to	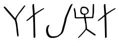	
[Yet] they soon	mi·ha·ru		Psalm 106:13
forgot	sha·khe·chu	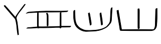	
His works	ma·a·saw		
and failed	lo		
to wait	chik·ku	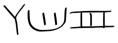	
for His counsel	la·a·tsa·to		
They craved	vay·yit·aw·wu		Psalm 106:14
intensely	ta·a·vah		
in the wilderness	bam·mid·bar		
and tested	vay·nas·su	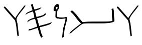	
God	el		
in the desert	bee·shee·mo·wn	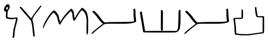	
So He granted	vay·yit·ten	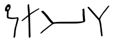	Psalm 106:15
-	la·hem		
their request	she·e·la·tam		
but sent	vay·shal·lach		
a wasting disease	ra·zo·wn	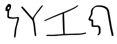	
upon them	be·naph·sham		
they envied	vay·qan·u	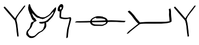	Psalm 106:16

Moses	le·mo·sheh		
In the camp	bam·ma·cha·neh	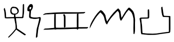	
as well as Aaron	le·a·ha·ron		
the holy one	qe·do·wosh		
of the LORD	YHVH		
opened up	tiph·tach		Psalm 106:17
The earth	e·rets		
and swallowed	vat·tiv·la	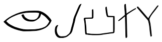	
Dathan	da·tan		
it covered	vat·te·khas		
	al		
the assembly	a·dat		
of Abiram	a·vee·ram	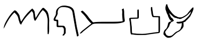	
blazed	vat·tiv·ar	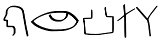	Psalm 106:18
Then fire	esh		
through their company	ba·a·da·tam		
flames	le·ha·vah		
consumed	te·la·het		
the wicked	re·sha·eem		
they made	ya·a·su		Psalm 106:19
a calf	e·gel		
At Horeb	be·cho·rev	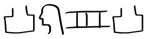	
and worshiped	vay·yish·ta·cha·wu		
a molten image	le·mas·se·khah		
They exchanged	vay·ya·mee·ru		Psalm 106:20
-	et		
their Glory	ke·vo·w·dam		

for the image	be·tav·neet	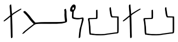	
ox	sho·wr	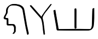	
of a grass-eating	o·khel	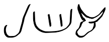	
	e·sev	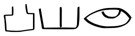	
They forgot	khe·chu	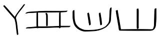	Psalm 106:21
God	el	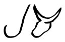	
their Savior	mo·wo·shee·am	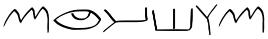	
who did	o·seh	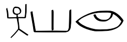	
great	ge·do·lo·wt	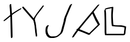	
things in Egypt	be·mits·ra·yim	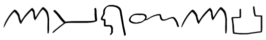	
wondrous works	niph·la·o·wt	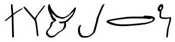	Psalm 106:22
in the land	be·e·rets	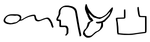	
of Ham	cham	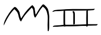	
[and] awesome deeds	no·w·ra·o·wt	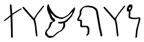	
by	al	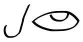	
Sea	yam	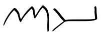	
the Red	suph	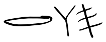	
So He said	vay·yo·mer	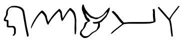	Psalm 106:23
He would destroy them —	le·hash·mee·dam	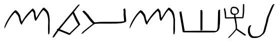	
had not	lu·le	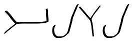	
Moses	mo·sheh	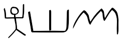	
His chosen one	ve·chee·ro	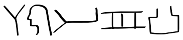	
stood	a·mad	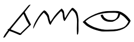	
in the breach	bap·pe·rets	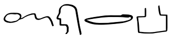	
before Him	le·pha·naw	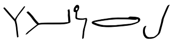	
to divert	le·ha·sheev	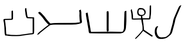	
His wrath	cha·ma·to	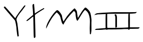	

from destroying them	me·hash·cheet	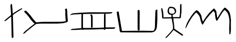	
They despised	vay·yim·a·su		Psalm 106:24
land	be·e·rets		
the pleasant	chem·dah		
they did not	lo		
believe	he·e·mee·nu		
His promise	lid·va·ro		
They grumbled	vay·ye·ra·ge·nu		Psalm 106:25
in their tents	ve·a·ho·le·hem	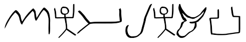	
and did not	lo		
listen	me·u		
to the voice	be·qo·wl	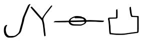	
of the LORD	YHVH		
So He raised	vay·yis·sa	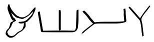	Psalm 106:26
His hand	ya·do	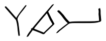	
{and swore}	la·hem		
to cast them down	le·hap·peel		
-	o·w·tam		
in the wilderness	bam·mid·bar		
to disperse	u·le·hap·peel		Psalm 106:27
their offspring	zar·am		
among the nations	bag·go·w·yim	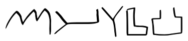	
and scatter them	u·le·za·ro·w·tam	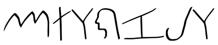	
throughout the lands	ba·a·ra·tso·wt		
They yoked themselves	vay·yits·tsa·me·du		Psalm 106:28
to	le·va·al	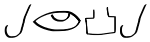	

Baal of Peor	pe·o·wr	
and ate	vay·yo·khe·lu	
sacrifices	ziv·che	
offered to lifeless gods	me·teem	
So they provoked [the LORD] to anger	vay·yakh·ee·su	Psalm 106:29
with their deeds	be·ma·al·le·hem	
broke out	vat·tiph·rats	
among them	bam	
and a plague	mag·ge·phah	
stood	vay·ya·a·mod	Psalm 106:30
But Phinehas	pee·ne·chas	
and intervened	vay·phal·lel	
was restrained	vat·te·a·tsar	
and the plague	ham·mag·ge·phah	
It was credited	vat·te·cha·shev	Psalm 106:31
to him	lo	
as righteousness	lits·da·qah	
for endless	le·dor	
generations	va·dor	
to come	ad	
	o·w·lam	
they angered	vay·yaq·tsee·phu	Psalm 106:32
the LORD	al	
At the waters	me	
of Meribah	me·ree·vah	
and trouble came	vay·ye·ra	
to Moses	le·mo·sheh	

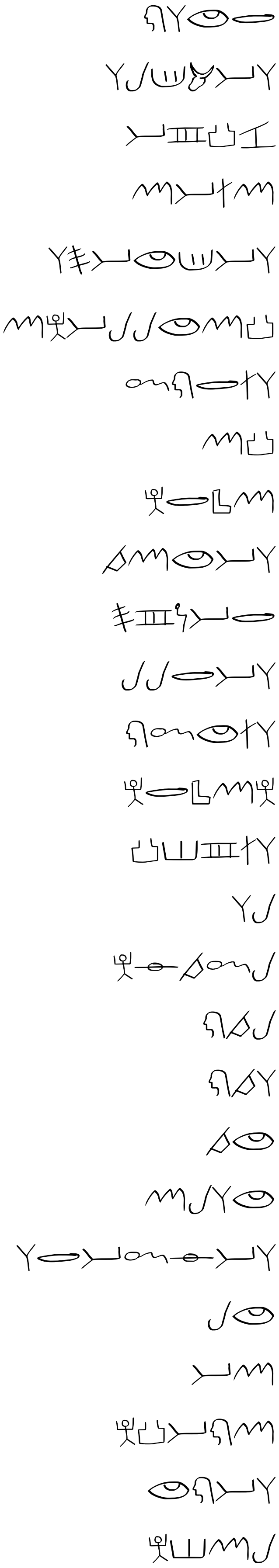

because of them	ba·a·vu·ram		
For	kee	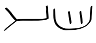	Psalm 106:33
they rebelled against	him·ru		
-	et		
His Spirit	ru·cho	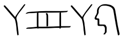	
and [Moses] spoke rashly	vay·vat·te	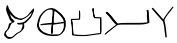	
with his lips	bis·pha·taw		
They did not	lo		Psalm 106:34
destroy	hish·mee·du		
-	et		
the peoples	ha·am·meem		
as	a·sher		
had commanded	a·mar		
the LORD	YHVH	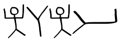	
them	la·hem		
but they mingled	vay·yit·a·re·vu		Psalm 106:35
with the nations	vag·go·w·yim	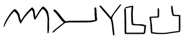	
and adopted	vay·yil·me·du	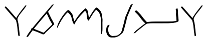	
their customs	ma·a·se·hem		
They worshiped	vay·ya·av·du		Psalm 106:36
-	et		
their idols	a·tsab·be·hem		
which became	vay·yih·yu	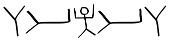	
	la·hem		
a snare to them	le·mo·w·qesh	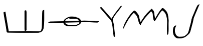	
They sacrificed	vay·yiz·be·chu		Psalm 106:37
-	et		

their sons	be·ne·hem	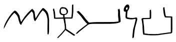	
and	ve·et	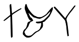	
their daughters	be·no·w·te·hem	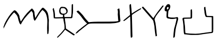	
to demons	lash·she·deem	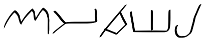	
They shed	vay·yish·pe·khu	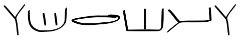	Psalm 106:38
blood —	dam	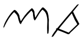	
innocent	na·qee	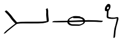	
the blood	dam	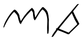	
of their sons	be·ne·hem	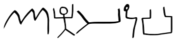	
and daughters	u·ve·no·w·te·hem	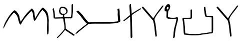	
whom	a·sher	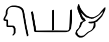	
they sacrificed	zib·be·chu	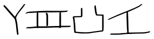	
to the idols	la·a·tsab·be	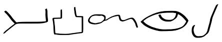	
of Canaan	khe·na·an	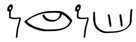	
was polluted	vat·te·che·naph	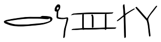	
and the land	ha·a·rets	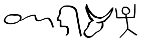	
with blood	bad·da·meem	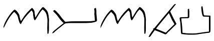	
They defiled themselves	vay·yit·me·u	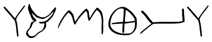	Psalm 106:39
by their actions	ve·ma·a·se·hem	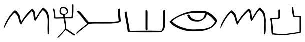	
and prostituted themselves	vay·yiz·nu	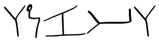	
by their deeds	be·ma·al·le·hem	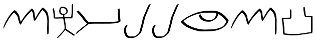	
burned	vay·yi·char	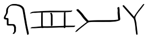	Psalm 106:40
So the anger	aph	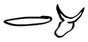	
of the LORD	YHVH	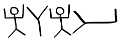	
against His people	be·am·mo	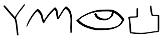	
and He abhorred	vay·ta·ev	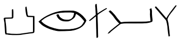	
-	et	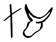	

His own inheritance	na·cha·la·to	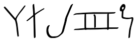	
He delivered them	vay·yit·te·nem	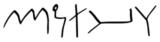	Psalm 106:41
into the hand	be·yad	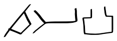	
of the nations	go·w·yim	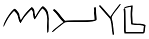	
ruled	vay·yim·she·lu		
over them	va·hem		
and those who hated them	so·ne·e·hem	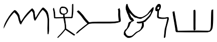	
oppressed them	vay·yil·cha·tsum	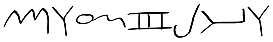	Psalm 106:42
Their enemies	o·wy·ve·hem	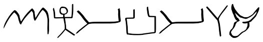	
and subdued them	vay·yik·ka·ne·u	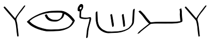	
under	ta·chat	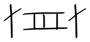	
their hand	ya·dam	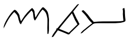	
times	pe·a·meem		Psalm 106:43
Many	rab·bo·wt		
He rescued them	yats·tsee·lem	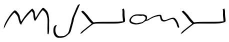	
but they	ve·hem·mah	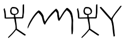	
were bent	yam·ru		
on rebellion	va·a·tsa·tam		
and sank down	vay·ya·mok·ku		
in their iniquity	ba·a·wo·nam		
He took note	vay·yar	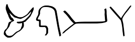	Psalm 106:44
of their distress	bats·tsar		
	la·hem		
Nevertheless He heard	be·sha·me·o		
-	et		
their cry	rin·na·tam		
And He remembered	vay·yiz·kor		Psalm 106:45

with them	la·hem		
His covenant	be·ree·to	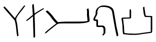	
and relented	vay·yin·na·chem	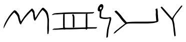	
by the abundance	ke·rov	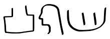	
of His loving devotion	chas·do		
He made	vay·yit·ten	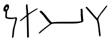	Psalm 106:46
them	o·w·tam		
objects of compassion	le·ra·cha·meem		
to	liph·ne		
all	kal	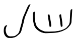	
who held them captive	sho·w·ve·hem	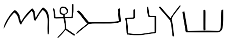	
Save us	ho·wo·shee·e·nu	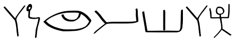	Psalm 106:47
O LORD	YHVH		
our God	e·lo·he·nu		
and gather us	ve·qab·be·tse·nu	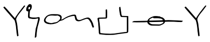	
from	min		
the nations	hag·go·w·yim	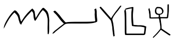	
that we may give thanks	le·ho·do·wt	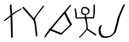	
name	le·shem		
to Your holy	qad·she·kha		
that we may glory	le·hish·tab·be·ach		
in Your praise	bit·hil·la·te·kha		
Blessed [be]	ba·rukh		Psalm 106:48
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	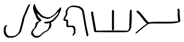	

from	min		
everlasting	ha·o·w·lam		
to	ve·ad		
everlasting	ha·o·w·lam		
say	ve·a·mar		
Let all	kal	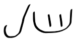	
the people	ha·am		
“ Amen ! ”	a·men	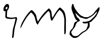	
Hallelujah	hal·lu	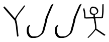	
!	yah	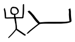	
Give thanks	ho·du	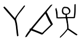	Psalm 107:1
to the LORD	la·YHVH	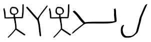	
for	kee	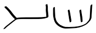	
He is good	to·wv		
	kee	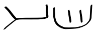	
endures forever	le·o·w·lam		
His loving devotion	chas·do		
say so	yo·me·ru		Psalm 107:2
Let the redeemed	ge·u·le		
of the LORD	YHVH		
whom	a·sher		
He has redeemed	ge·a·lam	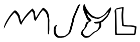	
from the hand	mee·yad	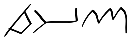	
of the enemy	tsar		
from the lands	u·me·a·ra·tso·wt		Psalm 107:3
and gathered	qib·be·tsam	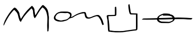	
from east	mim·miz·rach		

and west	u·mim·ma·a·rav	ומממערב	
from north	mits·tsa·pho·wn	מצפון	
and south	u·mee·yam	ומים	
Some wandered	ta·u	תעו	Psalm 107:4
in desert	vam·mid·bar	במדבר	
wastelands	bee·shee·mo·wn	בישימון	
path	da·rekh	דרך	
to a city	eer	עיר	
in which to dwell	mo·wo·shav	מושב	
no	lo	לא	
finding	ma·tsa·u	מצאו	
They were hungry	re·e·veem	רעבים	Psalm 107:5
and	gam	גם	
thirsty	tse·me·eem	צמאים	
their soul	naph·sham	נפשם	
within them	ba·hem	בהם	
fainted	tit·at·taph	תתעטף	
Then they cried out	vay·yits·a·qu	ויצעקו	Psalm 107:6
to	el	אל	
the LORD	YHVH	יהוה	
in their trouble	bats·tsar	בצר	
them	la·hem	להם	
from their distress	mim·me·tsu·qo·w·te·hem	ממצוקותיהם	
[and] He delivered	yats·tsee·lem	יצילם	
He led them	vay·yad·ree·khem	וידריכם	Psalm 107:7
path	be·de·rekh	בדרך	
on a straight	ye·sha·rah	ישרה	

to reach	la·le·khet	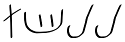	
	el		
a city	eer	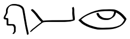	
where they could live	mo·wo·shav		
Let them give thanks	yo·w·du		Psalm 107:8
to the LORD	la·YHVH	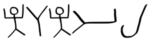	
for His loving devotion	chas·do		
and His wonders	ve·niph·le·o·w·taw		
to the sons	liv·ne		
of men	a·dam		
For	kee	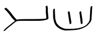	Psalm 107:9
He satisfies	his·bee·a	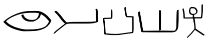	
-	ne·phesh		
the thirsty	sho·qe·qah	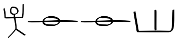	
-	ve·ne·phesh		
the hungry	re·e·vah		
and fills	mil·le		
with good things	to·wv		
Some sat	yo·she·ve		Psalm 107:10
in darkness	cho·shekh		
and in the shadow of death	ve·tsal·ma·vet	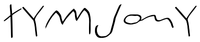	
prisoners	a·see·re	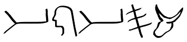	
in affliction	o·nee	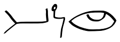	
and chains	u·var·zel		
because	kee	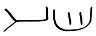	Psalm 107:11
they rebelled	him·ru		
against the words	im·re	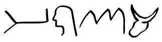	

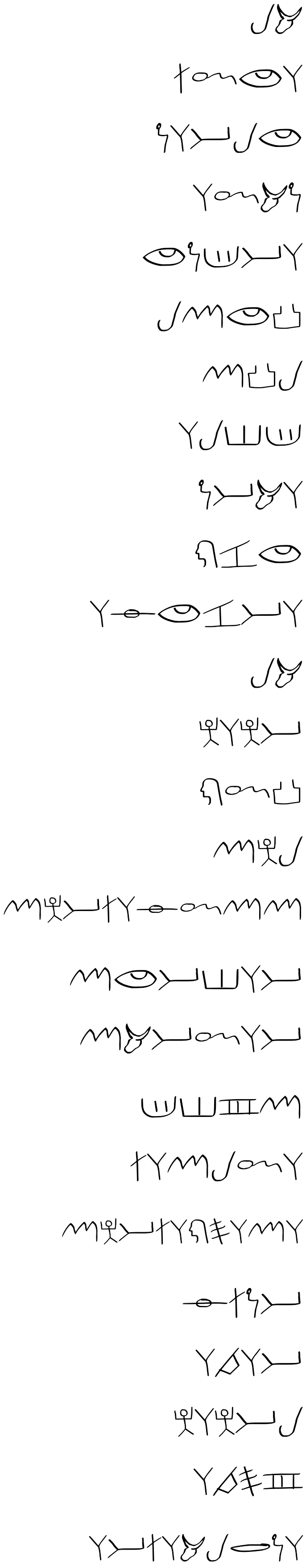

of God	el	
the counsel	va·a·tsat	
of the Most High	el·yo·wn	
and despised	na·a·tsu	
He humbled	vay·yakh·na	Psalm 107:12
with hard labor	be·a·mal	
their hearts	lib·bam	
they stumbled	ka·she·lu	
and there was no	ve·en	
one to help	o·zer	
Then they cried out	vay·yiz·a·qu	Psalm 107:13
to	el	
the LORD	YHVH	
in their trouble	bats·tsar	
them	la·hem	
from their distress	mim·me·tsu·qo·w·te·hem	
[and] He saved	yo·wo·shee·em	
He brought them out	yo·w·tsee·em	Psalm 107:14
of darkness	me·cho·shekh	
and the shadow of death	ve·tsal·ma·vet	
and broke away their chains	u·mo·ws·ro·w·te·hem	
	ye·nat·teq	
Let them give thanks	yo·w·du	Psalm 107:15
to the LORD	la·YHVH	
for His loving devotion	chas·do	
and His wonders	ve·niph·le·o·w·taw	

to the sons	liv·ne	𐤋𐤁𐤍𐤉	
of men	a·dam	𐤀𐤃𐤌	
For	kee·shi	𐤊𐤉	Psalm 107:16
He has broken down	bar	𐤔𐤁𐤓	
the gates	dal·to·wt	𐤃𐤋𐤕𐤅𐤕	
of bronze	ne·cho·shet	𐤍𐤇𐤔𐤕	
the bars	u·ve·ree·che	𐤅𐤁𐤓𐤉𐤇𐤉	
of iron	var·zel	𐤁𐤓𐤆𐤋	
and cut through	gid·de·a	𐤂𐤃𐤏	
Fools	e·wi·leem	𐤀𐤅𐤋𐤉𐤌	Psalm 107:17
ways	mid·de·rekh	𐤌𐤃𐤓𐤊	
in their rebellious	pish·am	𐤐𐤔𐤏𐤌	
and through their iniquities	u·me·a·wo·no·te·hem	𐤅𐤌𐤏𐤅𐤍𐤕𐤉𐤄𐤌	
suffered affliction	yit·an·nu	𐤉𐤕𐤏𐤍𐤅	
all	kal	𐤊𐤋	Psalm 107:18
food	o·khel	𐤀𐤊𐤋	
loathed	te·ta·ev	𐤕𐤕𐤏𐤁	
They	naph·sham	𐤍𐤐𐤔𐤌	
and drew near	vay·yag·gee·u	𐤅𐤉𐤂𐤉𐤏𐤅	
to	ad	𐤏𐤃	
the gates	sha·a·re	𐤔𐤏𐤓𐤉	
of death	ma·vet	𐤌𐤅𐤕	
Then they cried out	vay·yiz·a·qu	𐤅𐤉𐤆𐤏𐤒𐤅	Psalm 107:19
to	el	𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
in their trouble	bats·tsar	𐤁𐤑𐤓	
	la·hem	𐤋𐤄𐤌	

from their distress	mim·me·tsu·qo·w·te·hem	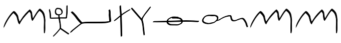	
[and] He saved them	yo·wo·shee·em	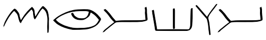	
He sent forth	yish·lach	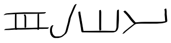	Psalm 107:20
His word	de·va·ro		
and healed them	ve·yir·pa·em		
He rescued them	vee·mal·let	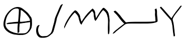	
from the Pit	mish·she·chī·to·tam	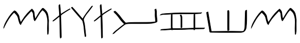	
Let them give thanks	yo·w·du		Psalm 107:21
to the LORD	la·YHVH	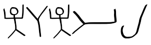	
for His loving devotion	chas·do		
and His wonders	ve·niph·le·o·w·taw		
to the sons	liv·ne		
of men	ʾa·dam		
Let them offer	ve·yiz·be·chu		Psalm 107:22
sacrifices	ziv·che	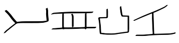	
of thanksgiving	to·w·dah		
and declare	vee·sap·pe·ru		
His works	ma·a·saw		
with rejoicing	be·rin·nah		
Others went	yo·wr·de		Psalm 107:23
out to sea	hay·yam	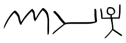	
in ships	ba·o·nee·yo·wt	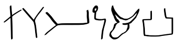	
conducting	o·se		
trade	me·la·khah		
waters	be·ma·yim	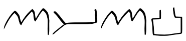	
on the mighty	rab·bīm	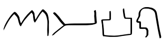	
They	hem·mah		Psalm 107:24

saw	ra·u	𐤓𐤀𐤅	
the works	ma·a·se	𐤌𐤏𐤔𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and His wonders	ve·niph·le·o·w·taw	𐤅𐤍𐤐𐤋𐤀𐤅𐤕𐤉𐤅	
in the deep	bim·tsu·lah	𐤁𐤌𐤑𐤅𐤋𐤄	
For He spoke	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Psalm 107:25
and raised	vay·ya·a·med	𐤅𐤉𐤏𐤌𐤃	
	ru·ach	𐤓𐤅𐤇	
a tempest	se·a·rah	𐤎𐤏𐤓𐤄	
that lifted	vat·te·ro·w·mem	𐤅𐤕𐤓𐤅𐤌𐤌	
the waves [of the sea]	gal·law	𐤂𐤋𐤉𐤅	
They mounted up	ya·a·lu	𐤉𐤏𐤋𐤅	Psalm 107:26
to the heavens	ma·yim	𐤔𐤌𐤉𐤌	
[then] sunk	ye·re·du	𐤉𐤓𐤃𐤅	
to the depths	te·ho·w·mo·wt	𐤕𐤄𐤅𐤌𐤅𐤕	
their courage	naph·sham	𐤍𐤐𐤔𐤌	
in their anguish	be·ra·ah	𐤁𐤓𐤏𐤄	
melted	tit·mo·w·gag	𐤕𐤕𐤌𐤅𐤂𐤂	
They reeled	ya·cho·w·gu	𐤉𐤇𐤅𐤂𐤅	Psalm 107:27
and staggered	ve·ya·nu·u	𐤅𐤉𐤍𐤅𐤏𐤅	
like drunkards	kash·shik·ko·wr	𐤊𐤔𐤊𐤅𐤓	
and all	ve·khal	𐤅𐤊𐤋	
their skill	cha·khe·ma·tam	𐤇𐤊𐤌𐤕𐤌	
was useless	tit·bal·la	𐤕𐤕𐤁𐤋𐤏	
Then they cried out	vay·yits·a·qu	𐤅𐤉𐤑𐤏𐤒𐤅	Psalm 107:28
to	el	𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	

in their trouble	bats·tsar	בצר	
out	la·hem	להם	
of their distress	u·mim·me·tsu·qo·te·hem	וממצוקתיהם	
and He brought them	yo·w·tsee·em	יוציאם	
He calmed	ya·qem	יקם	Psalm 107:29
the storm	se·a·rah	סערה	
to a whisper	lid·ma·mah	לדממה	
were hushed	vay·ye·che·shu	ויחשו	
and the waves of the sea	gal·le·hem	גליהם	
They rejoiced	vay·yis·me·chu	וישמחו	Psalm 107:30
in	khee	כי	
the silence	yish·to·qu	ישתקו	
and He guided them	vay·yan·chem	וינחם	
to	el	אל	
the harbor	me·cho·wz	מחוז	
they desired	cheph·tsam	חפצם	
Let them give thanks	yo·w·du	יודו	Psalm 107:31
to the LORD	la·YHVH	ליהוה	
for His loving devotion	chas·do	חסדו	
and His wonders	ve·niph·le·o·w·taw	ונפלאותיו	
to the sons	liv·ne	לבני	
of men	a·dam	אדם	
Let them exalt Him	vee·ro·me·mu·hu	וירממוהו	Psalm 107:32
in the assembly	biq·hal	בקהל	
of the people	am	עם	
in the council	u·ve·mo·wo·shav	ובמושב	

of the elders	ze·qe·neem	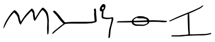	
and praise Him	ye·hal·lu·hu	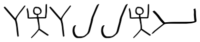	
He turns	ya·sem		Psalm 107:33
rivers	ne·ha·ro·wt	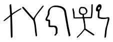	
into deserts	le·mid·bar		
springs	u·mo·tsa·e		
of water	ma·yim	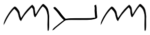	
into thirsty ground	le·tsim·ma·o·wn		
land	e·rets		Psalm 107:34
[and] fruitful	pe·ree		
into fields of salt	lim·le·chah	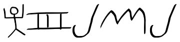	
because of the wickedness	me·ra·at		
of its dwellers	yo·she·ve		
	vah		
He turns	ya·sem		Psalm 107:35
a desert	mid·bar		
into pools	la·a·gam		
of water	ma·yim	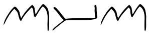	
land	ve·e·rets		
and a dry	tsee·yah		
into flowing springs	le·mo·tsa·e		
	ma·yim	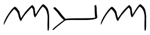	
to settle	vay·yo·wo·shev		Psalm 107:36
there	sham		
He causes the hungry	re·e·veem		
that they may establish	vay·kho·wn·nu		

a city	eer	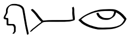	
in which to dwell	mo·wo·shav	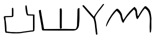	
They sow	vay·yiz·re·u	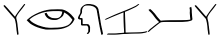	Psalm 107:37
fields	do·wt	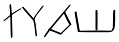	
and plant	vay·yit·te·u	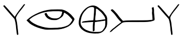	
vineyards	khe·ra·meem	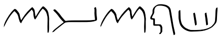	
that yield	vay·ya·a·su	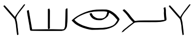	
a fruitful	pe·ree	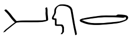	
harvest	te·vu·ah	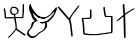	
He blesses them	vay·va·ra·khem	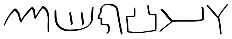	Psalm 107:38
and they multiply	vay·yir·bu	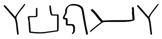	
greatly	me·od	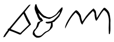	
let their herds	u·ve·hem·tam	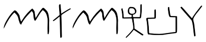	
He does not	lo	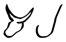	
diminish	yam·eet	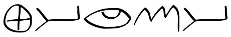	
When they are decreased	vay·yim·a·tu	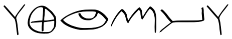	Psalm 107:39
and humbled	vay·ya·sho·chu	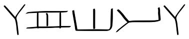	
by oppression	me·o·tser	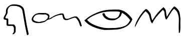	
evil	ra·ah	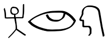	
and sorrow	ve·ya·gon	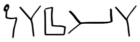	
He pours out	sho·phekh	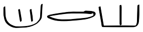	Psalm 107:40
contempt	buz	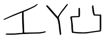	
on	al	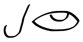	
the nobles	ne·dee·veem	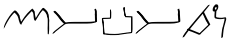	
and makes them wander	vay·yat·em	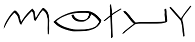	
wasteland	be·to·hu	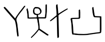	
in a trackless	lo	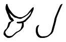	

	da·rekh		
But He lifts	vay·sag·gev	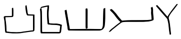	Psalm 107:41
the needy	ev·yo·wn	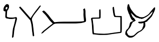	
from affliction	me·o·w·nee		
and increases	vay·ya·sem		
like flocks	kats·tson		
their families	mish·pa·cho·wt		
see	yir·u		Psalm 107:42
The upright	ye·sha·reem	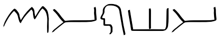	
and rejoice	ve·yis·ma·chu		
and all	ve·khal		
iniquity	aw·lah		
shuts	qa·phe·tsah		
its mouth	pee·ha	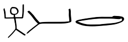	
Let him who	mee		Psalm 107:43
is wise	cha·kham		
pay heed	ve·yish·mar		
to these things	el·leh	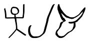	
and consider	ve·yit·bo·wn·nu		
the loving devotion	chas·de		
of the LORD	YHVH		
A song	sheer	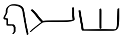	Psalm 108:1
A Psalm	miz·mo·wr	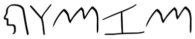	
of David	le·da·wid		
is steadfast	na·kho·wn		
My heart	lib·bee		
O God	e·lo·heem		

I will sing	a·shee·rah	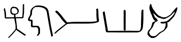	
and make music	va·a·zam·me·rah	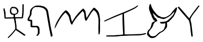	
with	aph		
all my being	ke·vo·w·dee	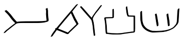	
Awake	u·rah		Psalm 108:2
O harp	han·ne·vel	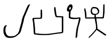	
and lyre !	ve·khin·no·wr	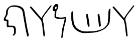	
I will awaken	a·ee·rah	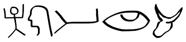	
the dawn	sha·char		
I will praise You	o·wd·kha		Psalm 108:3
among the nations	va·am·meem		
O LORD	YHVH		
I will sing Your praises	va·a·zam·mer·kha	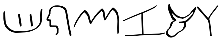	
among	bal	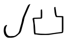	
the peoples	um·meem	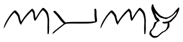	
For	kee	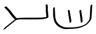	Psalm 108:4
extends	ga·do·wl		
beyond	me·al		
the heavens	sha·ma·yim	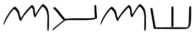	
Your loving devotion	chas·de·kha		
reaches to	ve·ad		
the clouds	she·cha·qeem	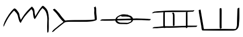	
and Your faithfulness	a·mit·te·kha		
Be exalted	ru·mah		Psalm 108:5
above	al		
the heavens	sha·ma·yim	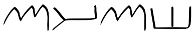	
O God	e·lo·heem		

cover	ve·al		
all	kal		
the earth	ha·a·rets		
may Your glory	ke·vo·w·de·kha		
that	le·ma·an		Psalm 108:6
may be delivered	ye·cha·le·tsun	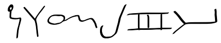	
Your beloved	ye·dee·de·kha	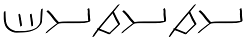	
and save us	ho·wo·shee·ah	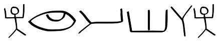	
with Your right hand	ye·mee·ne·kha	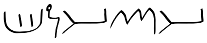	
Respond	va·a·ne·nee	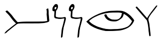	
God	e·lo·heem		Psalm 108:7
has spoken	dib·ber		
from His sanctuary :	be·qa·de·sho	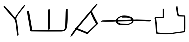	
“ I will triumph !	e·lo·zah		
I will parcel out	a·chal·le·qah	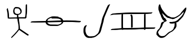	
Shechem	she·khem		
the Valley	ve·e·meq	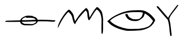	
of Succoth	suk·ko·wt		
and apportion	a·mad·ded		
is Mine	lee	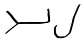	Psalm 108:8
Gilead	gil·ad		
is Mine	lee	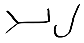	
[and] Manasseh	me·nash·sheh	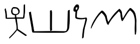	
Ephraim	ve·eph·ra·yim		
is My helmet	ma·o·wz		
	ro·shee	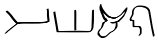	
Judah	ye·hu·dah	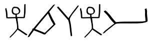	

[is] My scepter	me·cho·qe·qee	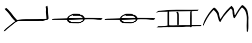	
Moab	mo·w·av		Psalm 108:9
is My washbasin	seer	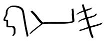	
	rach·tsee	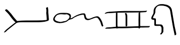	
upon	al		
Edom	e·do·wm		
I toss	ash·leekh	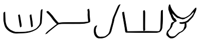	
My sandal	na·a·lee		
over	a·le	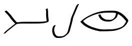	
Philistia	phe·le·shet	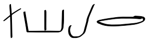	
I shout in triumph ”	et·ro·w·a		
Who	mee	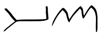	Psalm 108:10
will bring me	yo·vi·le·nee	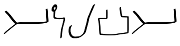	
city ?	eer	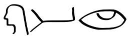	
to the fortified	miv·tsar		
Who	mee	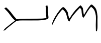	
will lead me	na·cha·nee	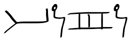	
to	ad		
Edom ?	e·do·wm		
Have You not	ha·lo	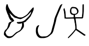	Psalm 108:11
O God ?	e·lo·heem		
rejected us	ze·nach·ta·nu	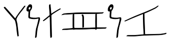	
Will You no longer	ve·lo		
march out	te·tse		
O God	e·lo·heem		
with our armies ?	be·tsiv·o·te·nu		
Give	ha·vah		Psalm 108:12

us	la·nu	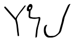	
aid	ez·rat	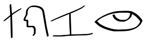	
against the enemy	mits·tsar		
is worthless	ve·shaw		
for the help	te·shu·at		
of man	a·dam		
With God	be·lo·heem		Psalm 108:13
we will perform	na·a·seh		
with valor	cha·yil	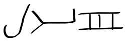	
and He	ve·hu	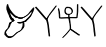	
will trample	ya·vus	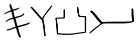	
our enemies	tsa·re·nu	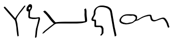	
For the choirmaster	lam·nats·tse·ach		Psalm 109:1
of David	le·da·wid		
A Psalm	miz·mo·wr	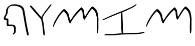	
O God	e·lo·he		
of my praise	te·hil·la·tee	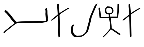	
be not	al		
silent	te·che·rash		
For	kee	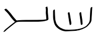	Psalm 109:2
mouths	phee	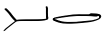	
wicked	ra·sha		
	u·phee		
and deceitful	mir·mah	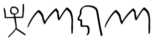	
against me	a·lay	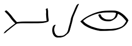	
open	pa·ta·chu	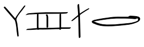	
they speak	dib·be·ru	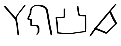	

against me	it·tee	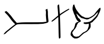	
tongues	le·show·wn		
with lying	sha·qer	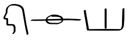	
words	ve·div·re	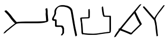	Psalm 109:3
with hateful	sin·ah		
They surround me	se·va·vu·nee		
and attack me	vay·yil·la·cha·mu·nee	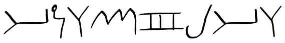	
without cause	chin·nam	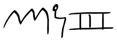	
In return for	ta·chat	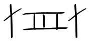	Psalm 109:4
my love	a·ha·va·tee	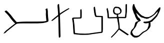	
they accuse me	yis·te·nu·nee		
but I [am a man]	va·a·nee		
[of] prayer	te·phil·lah		
They repay me	vay·ya·see·mu	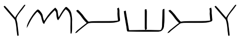	Psalm 109:5
	a·lay	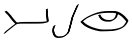	
evil	ra·ah		
for	ta·chat	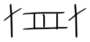	
good	to·w·vah		
and hatred	ve·sin·ah		
for	ta·chat	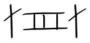	
my love	a·ha·va·tee		
Set	haph·qed	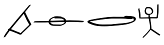	Psalm 109:6
over him	a·law	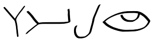	
a wicked man	ra·sha		
let an accuser	ve·sa·tan	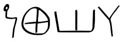	
stand	ya·a·mod		
at	al		

his right hand	ye·mee·no	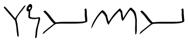	
When he is tried	be·hish·sha·phe·to		Psalm 109:7
	ye·tse		
let him be found guilty	ra·sha		
and may his prayer	u·te·phil·la·to		
be regarded	tih·yeh	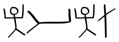	
as sin	la·cha·ta·ah		
be	yih·yu		Psalm 109:8
May his days	ya·maw		
few	me·at·teem		
his position	pe·qud·da·to	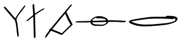	
take	yiq·qach	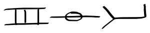	
may another	a·cher	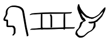	
be	yih·yu		Psalm 109:9
May his children	va·naw	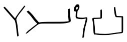	
fatherless	ye·to·w·meem		
and his wife	ve·ish·to	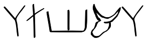	
a widow	al·ma·nah	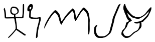	
wander	ve·no·w·a		Psalm 109:10
	ya·nu·u		
May his children	va·naw	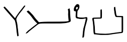	
as beggars	ve·shi·e·lu		
seeking sustenance	ve·da·re·shu		
far from their ruined homes	me·cha·re·vo·w·te·hem		
seize	ye·naq·qesh	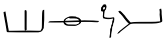	Psalm 109:11
May the creditor	no·wo·sheh		
all	le·khal		

-	a·sher	אשר	
he owns	lo	לו	
plunder	ve·ya·voz·zu	ויבזו	
and strangers	za·reem	זרים	
the fruits of his labor	ye·gee·o	יגיעו	
no one	al	אל	Psalm 109:12
[and]	ye·hee	יהי	
to him	lo	לו	
to extend	mo·shekh	משך	
kindness	cha·sed	חסד	
no one	ve·al	ואל	
May there be	ye·hee	יהי	
to favor	cho·w·nen	חונן	
his fatherless children	lee·to·w·maw	ליתומיו	
be	ye·hee	יהי	Psalm 109:13
May his descendants	a·cha·ree·to	אחריתו	
cut off	le·hakh·reet	להכרית	
generation	be·do·wr	בדור	
from the next	a·cher	אחר	
be blotted out	yim·mach	ימח	
may their name	she·mam	שמם	
be remembered	yiz·za·kher	יזכר	Psalm 109:14
May the iniquity	a·won	עון	
of his fathers	a·vo·taw	אבתיו	
before	el	אל	
the LORD	YHVH	יהוה	

and the sin	ve·chat·tat	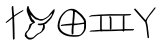	
of his mother	im·mo		
never	al		
be blotted out	tim·mach	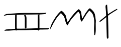	
remain	yih·yu		Psalm 109:15
before	ne·ged		
the LORD	YHVH	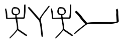	
May [their sins] always	ta·meed	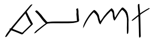	
that He may cut off	ve·yakh·ret	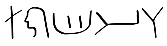	
from the earth	me·e·rets		
their memory	zikh·ram	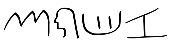	
For	ya·an		Psalm 109:16
-	a·sher		
he never	lo		
thought	za·khar	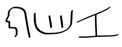	
to show	a·so·wt		
kindness	cha·sed		
but pursued	vay·yir·doph	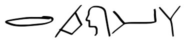	
	eesh	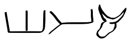	
the poor	a·nee		
and needy	ve·ev·yo·wn	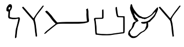	
and	ve·nikh·eh		
brokenhearted	le·vav		
even to their death	le·mo·w·tet		
he loved	vay·ye·e·hav		Psalm 109:17
The cursing [that]	qe·la·lah	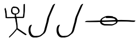	
may it fall on him	vat·te·vo·w·e·hu		

[in which] he refused	ve·lo		
to delight	cha·phets		
the blessing	biv·ra·khah		
may it be far	vat·tir·chaq	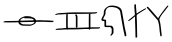	
from him	mim·men·nu	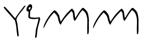	
he wore	vay·yil·bash	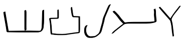	Psalm 109:18
The cursing [that]	qe·la·lah	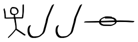	
like a coat	ke·mad·do		
may it soak into	vat·ta·vo		
like water	kham·ma·yim		
his body	be·qir·bo	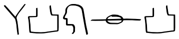	
like oil	ve·khash·she·men		
and into his bones	be·ats·mo·w·taw		
May it be	te·hee		Psalm 109:19
	lo		
like a robe	ke·ve·ged		
wrapped about him	ya·teh		
like a belt	u·le·me·zach	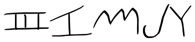	
forever around him	ta·meed		
tied	yach·ge·re·ha	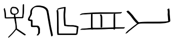	
May this	zot		Psalm 109:20
reward	pe·ul·lat		
to my accusers	te·nay		
	me·et		
be the LORD’s	YHVH		
to those who speak	ve·had·do·ve·reem		
evil	ra		

against	al		
me	naph·shee		
But You	ve·at·tah		Psalm 109:21
O GOD	YHVH		
the Lord	a·do·nay		
deal	aseh		
kindly with me	it·tee	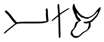	
for the sake of	le·ma·an		
Your name	she·me·kha		
by	kee	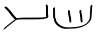	
the goodness	to·wv		
of Your loving devotion	chas·de·kha		
deliver me	hats·tsee·le·nee	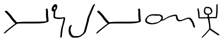	
For	kee	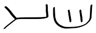	Psalm 109:22
[am] poor	a·nee	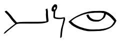	
and needy	ve·ev·yo·wn	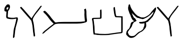	
I	a·no·khee		
my heart	ve·lib·bee	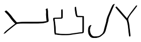	
is wounded	cha·lal	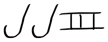	
within me	be·qir·bee		
shadow	ke·tsel		Psalm 109:23
like a lengthening	kin·to·w·to		
I am fading away	ne·he·la·khe·tee		
I am shaken off	nin·ar·tee		
like a locust	ka·ar·beh		
My knees	bir·kay		Psalm 109:24
are weak	ka·she·lu		

from fasting	mits·tso·wm	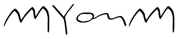	
and my body	u·ve·sa·ree	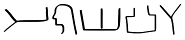	
grows lean	ka·chash	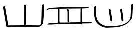	
and gaunt	mish·sha·men	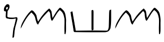	
I	va·a·nee	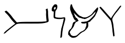	Psalm 109:25
am	ha·yee·tee	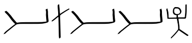	
an object of scorn	cher·pah	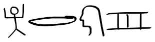	
to [my accusers]	la·hem	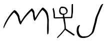	
when they see me	yir·u·nee	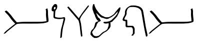	
they shake	ye·nee·un	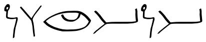	
their heads	ro·sham	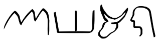	
Help me	a·ze·re·nee	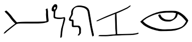	Psalm 109:26
O LORD	YHVH	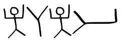	
my God	e·lo·hay	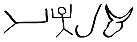	
save me	ho·wo·shee·e·nee	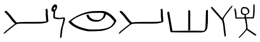	
according to Your loving devotion	khe·chas·de·kha	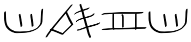	
Let them know	ve·ye·de·u	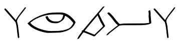	Psalm 109:27
that this	kee	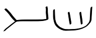	
[is] Your hand	ya·de·kha	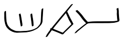	
that	zot	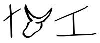	
You	at·tah	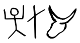	
O LORD	YHVH	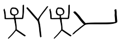	
have done it	a·see·tah	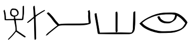	
curse	ye·qal·lu	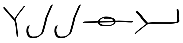	Psalm 109:28
Though they	hem·mah	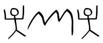	
You	ve·at·tah	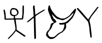	
will bless	te·va·rekh	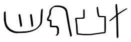	

When they rise up	qa·mu	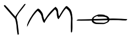	
they will be put to shame	vay·ye·vo·shu		
but Your servant	ve·av·de·kha		
will rejoice	yis·mach		
be clothed	yil·be·shu		Psalm 109:29
May my accusers	so·wt·nay		
with disgrace	ke·lim·mah	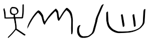	
may they wear	ve·ya·a·tu		
like a robe	kham·eel		
their shame	ba·she·tam		
I will thank	o·w·deh		Psalm 109:30
the LORD	YHVH		
profusely	me·od		
With my mouth	be·phee		
in the presence	u·ve·to·wkh		
of many	rab·beem	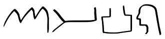	
I will praise Him	a·hal·len·nu	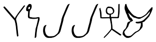	
For	kee	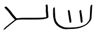	Psalm 109:31
He stands	ya·a·mod		
at the right hand	lee·meen	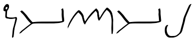	
of the needy one	ev·yo·wn	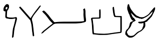	
to save him	le·ho·wo·shee·a	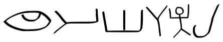	
from the condemners	mish·sho·phe·te		
of his soul	naph·sho		
of David	le·da·wid		Psalm 110:1
A Psalm	miz·mo·wr	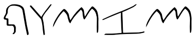	
said	ne·um		

The LORD	YHVH		
to my Lord :	la·do·nee		
“ Sit	shev		
at My right hand	lee·mee·nee		
until	ad		
I make	a·sheet	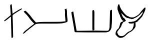	
Your enemies	o·ye·ve·kha		
a footstool	ha·dom		
for Your feet ”	le·rag·le·kha	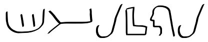	
scepter	mat·teh		Psalm 110:2
Your mighty	uz·ze·kha		
extends	yish·lach	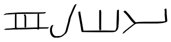	
The LORD	YHVH		
from Zion :	mits·tsee·yo·wn		
“ Rule	re·deh	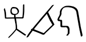	
in the midst	be·qe·rev	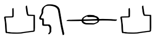	
of Your enemies ”	o·ye·ve·kha		
Your people	am·me·kha		Psalm 110:3
[shall be] willing	ne·da·vot		
on Your day	be·yo·wm	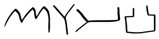	
of battle	che·le·kha	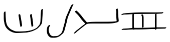	
splendor	be·had·re		
Arrayed in holy	qo·desh	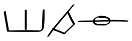	
from the womb	me·re·chem	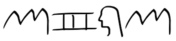	
of the dawn	mish·char		
to You belongs	le·kha	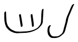	
the dew	tal		

of Your youth	yal·du·te·kha		
has sworn	nish·ba		Psalm 110:4
The LORD	YHVH		
and will not	ve·lo		
change His mind :	yin·na·chem	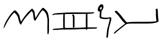	
“ You	at·tah		
are a priest	kho·hen		
forever	le·o·w·lam		
in	al		
the order	div·ra·tee		
	mal·kee	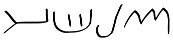	
of Melchizedek ”	tse·deq	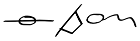	
The Lord	a·do·nay		Psalm 110:5
is at	al		
Your right hand	ye·mee·ne·kha	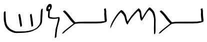	
He will crush	ma·chats	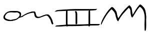	
in the day	be·yo·wm	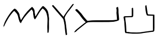	
of His wrath	ap·po		
kings	me·la·kheem		
He will judge	ya·deen		Psalm 110:6
the nations	bag·go·w·yim	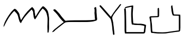	
heaping up	ma·le		
the dead	ge·vee·yo·wt	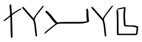	
He will crush	ma·chats	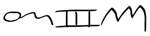	
the leaders	rosh		
far	al		
	e·rets		

and wide	rab·bah		
from the brook	min·na·chal	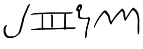	Psalm 110:7
by the road	bad·de·rekh		
He will drink	yish·teh	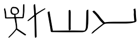	
therefore	al		
	ken	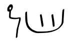	
He will lift up	ya·reem	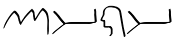	
His head	rosh		
Hallelujah	hal·lu	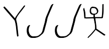	Psalm 111:1
!	yah	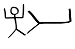	
I will give thanks	o·w·deh	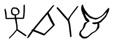	
to the LORD	YHVH	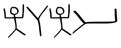	
with all	be·khal		
my heart	le·vav	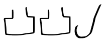	
in the council	be·so·wd		
of the upright	ye·sha·reem	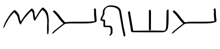	
and in the assembly	ve·e·dah		
Great	ge·do·leem	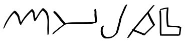	Psalm 111:2
are the works	ma·a·se		
of the LORD	YHVH	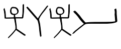	
they are pondered	de·ru·sheem	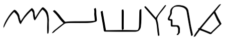	
by all	le·khal		
who delight in them	cheph·tse·hem		
Splendid	ho·wd	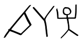	Psalm 111:3
and majestic	ve·ha·dar		
is His work	pa·o·lo		
His righteousness	ve·tsid·qa·to	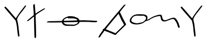	

endures	o·me·det		
forever	la·ad		
to be remembered	ze·kher	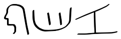	Psalm 111:4
He has caused	a·sah		
His wonders	le·niph·le·o·taw		
is gracious	chan·nun		
and compassionate	ve·ra·chum	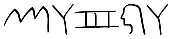	
the LORD	YHVH		
food	te·reph		Psalm 111:5
He provides	na·tan	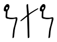	
for those who fear Him	lee·re·aw		
He remembers	yiz·kor	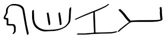	
forever	le·o·w·lam		
His covenant	be·ree·to	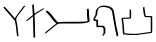	
the power	ko·ach		Psalm 111:6
of His works	ma·a·saw		
He has shown	hig·geed	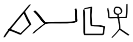	
His people	le·am·mo		
by giving	la·tet	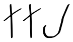	
them	la·hem		
the inheritance	na·cha·lat	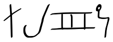	
of the nations	go·w·yim	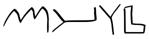	
The works	ma·a·se		Psalm 111:7
of His hands	ya·daw		
are truth	e·met	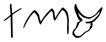	
and justice	u·mish·pat	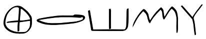	
are trustworthy	ne·e·ma·neem	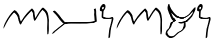	

all	kal	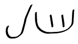	
His precepts	piq·qu·daw	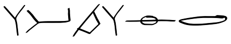	
They are upheld	se·mu·kheem		Psalm 111:8
forever	la·ad		
and ever	le·o·w·lam		
enacted	a·su·yim		
in truth	be·e·met		
and uprightness	ve·ya·shar	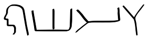	
redemption	pe·dut	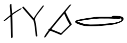	Psalm 111:9
He has sent	sha·lach	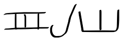	
to His people	le·am·mo		
He has ordained	tsiw·vah		
forever	le·o·w·lam		
His covenant	be·ree·to	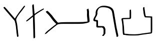	
holy	qa·do·wosh		
and awesome	ve·no·w·ra		
is His name	she·mo		
is the beginning	re·sheet		Psalm 111:10
of wisdom	chakh·mah	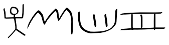	
The fear	yir·at		
of the LORD	YHVH	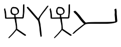	
understanding	se·khel		
[gain] rich	to·wv		
all	le·khal		
who follow [His precepts]	o·se·hem	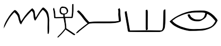	
His praise	te·hil·la·to	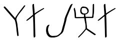	
endures	o·me·det		

forever !	la·ad	לעד	
Hallelujah	hal·lu	הללו	Psalm 112:1
!	yah	יה	
Blessed	ash·re	אשרי	
is the man	eesh	איש	
who fears	ya·re	ירא	
-	et	את	
the LORD	YHVH	יהוה	
in His commandments	be·mits·wo·taw	במצותיו	
delights	cha·phets	חפץ	
who greatly	me·od	מאד	
mighty	gib·bo·wr	גבור	Psalm 112:2
in the land	ba·a·rets	בארץ	
will be	yih·yeh	יהיה	
His descendants	zar·o	זרעו	
the generation	do·wr	דור	
of the upright	ye·sha·reem	ישרים	
will be blessed	ye·vo·rakh	יברך	
Wealth	ho·wn	הון	Psalm 112:3
and riches	va·o·sher	ועשר	
are in his house	be·ve·to	בביתו	
and his righteousness	ve·tsid·qa·to	וצדקתו	
endures	o·me·det	עמדת	
forever	la·ad	לעד	
dawns	za·rach	זרח	Psalm 112:4
in the darkness	ba·cho·shekh	בחשך	
Light	o·wr	אור	

for the upright —	lay·sha·reem		
for the gracious	chan·nun		
compassionate	ve·ra·chum	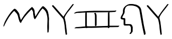	
and righteous	ve·tsad·deeq		
It is well	to·wv		Psalm 112:5
with the man	eesh	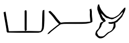	
who is generous	cho·w·nen		
and lends freely	u·mal·veh		
are guided	ye·khal·kel	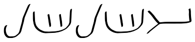	
whose affairs	de·va·raw	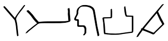	
by justice	be·mish·pat		
Surely	kee	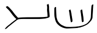	Psalm 112:6
he will never	le·o·w·lam		
	lo		
be shaken	yim·mo·wt		
remembered	le·ze·kher	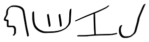	
forever	o·w·lam		
will be	yih·yeh	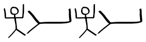	
the righteous man	tsad·deeq	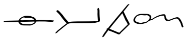	
news	mish·she·mu·ah		Psalm 112:7
bad	ra·ah		
He does not	lo		
fear	yee·ra	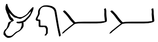	
is steadfast	na·kho·wn		
his heart	lib·bo	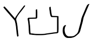	
trusting	ba·tu·ach		
in the LORD	ba·YHVH	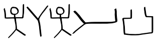	

is assured	sa·mukh	𐤎𐤌𐤅𐤊	Psalm 112:8
His heart	lib·bo	𐤋𐤁𐤅	
he does not	lo	𐤋𐤀	
fear	yee·ra	𐤉𐤉𐤓𐤀	
until	ad	𐤏𐤃	
	a·sher	𐤀𐤔𐤓	
he looks in triumph	yir·eh	𐤉𐤓𐤀𐤄	
on his foes	ve·tsa·raw	𐤁𐤑𐤓𐤉𐤅	
He has scattered abroad	piz·zar	𐤐𐤆𐤓	Psalm 112:9
his gifts	na·tan	𐤍𐤕𐤍	
to the poor	la·ev·yo·w·neem	𐤋𐤀𐤁𐤉𐤅𐤍𐤉𐤌	
his righteousness	tsid·qa·to	𐤑𐤃𐤒𐤕𐤅	
endures	o·me·det	𐤏𐤌𐤃𐤕	
forever	la·ad	𐤋𐤏𐤃	
his horn	qar·no	𐤒𐤓𐤍𐤅	
will be lifted high	ta·rum	𐤕𐤓𐤅𐤌	
in honor	be·kha·vo·wd	𐤁𐤊𐤁𐤅𐤃	
The wicked man	ra·sha	𐤓𐤔𐤏	Psalm 112:10
will see	yir·eh	𐤉𐤓𐤀𐤄	
and be grieved	ve·kha·as	𐤅𐤊𐤏𐤎	
his teeth	shin·naw	𐤔𐤍𐤉𐤅	
he will gnash	ya·cha·roq	𐤉𐤇𐤓𐤒	
and waste away	ve·na·mas	𐤅𐤍𐤌𐤎	
the desires	ta·a·vat	𐤕𐤀𐤅𐤕	
of the wicked	re·sha·eem	𐤓𐤔𐤏𐤉𐤌	
will perish	to·ved	𐤕𐤀𐤁𐤃	
Hallelujah	hal·lu	𐤄𐤋𐤋𐤅	Psalm 113:1

!	yah	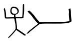	
Give praise	hal·lu	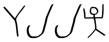	
O servants	av·de	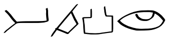	
of the LORD	YHVH		
praise	hal·lu	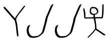	
-	et		
the name	shem		
of the LORD	YHVH		
be	ye·hee	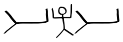	Psalm 113:2
the name	shem		
of the LORD	YHVH		
Blessed	me·vo·rakh		
both now	me·at·tah		
and forevermore	ve·ad		
	o·w·lam		
From where the sun rises	mim·miz·rach		Psalm 113:3
	she·mesh		
to	ad		
where it sets	me·vo·w·o		
[is] praised	me·hul·lal		
the name	shem		
of the LORD	YHVH		
is exalted	ram	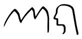	Psalm 113:4
over	al		
all	kal	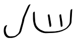	
the nations	go·w·yim	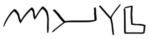	
The LORD	YHVH		

above	al		
the heavens	hash·sha·ma·yim		
His glory	ke·vo·w·do		
Who	mee	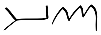	Psalm 113:5
is like the LORD	ka·YHVH	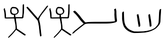	
our God	e·lo·he·nu		
on high ?	ham·mag·bee·hee	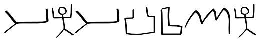	
the One enthroned	la·sha·vet		
He humbles Himself	ham·mash·pee·lee		Psalm 113:6
to behold	lir·o·wt		
the heavens	bash·sha·ma·yim		
and the earth	u·va·a·rets		
He raises	me·qee·mee	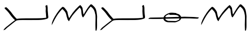	Psalm 113:7
from the dust	me·a·phar		
the poor	dal		
from the dump	me·ash·pot		
and lifts	ya·reem	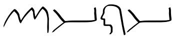	
the needy	ev·yo·wn	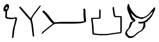	
to seat them	le·ho·wo·shee·vee	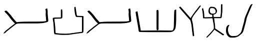	Psalm 113:8
with	im		
nobles	ne·dee·veem		
with	im		
the princes	ne·dee·ve	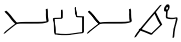	
of His people	am·mo		
He settles	mo·wo·shee·vee	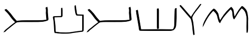	Psalm 113:9
the barren woman	a·qe·ret	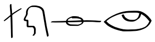	
in her home	hab·ba·yit	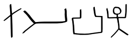	

mother	em		
to her children	hab·ba·neem	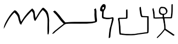	
as a joyful	se·me·chah	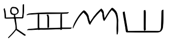	
Hallelujah	hal·lu	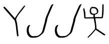	
!	yah	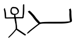	
departed	be·tset		Psalm 114:1
When Israel	yis·ra·el	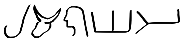	
from Egypt	mim·mits·ra·yim		
the house	bet	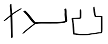	
of Jacob	ya·a·qov	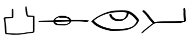	
from a people	me·am		
of foreign tongue	lo·ez		
became	ha·ye·tah	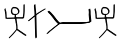	Psalm 114:2
Judah	ye·hu·dah	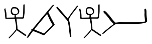	
[God's] sanctuary	le·qa·de·sho	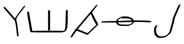	
[and] Israel	yis·ra·el	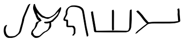	
His dominion	mam·she·lo·w·taw	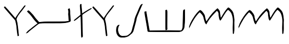	
The sea	hay·yam	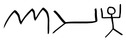	Psalm 114:3
observed	ra·ah		
and fled	vay·ya·nos	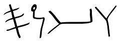	
the Jordan	hay·yar·den	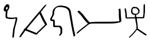	
turned	yis·sov		
back	le·a·cho·wr	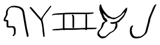	
the mountains	he·ha·reem	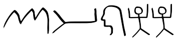	Psalm 114:4
skipped	ra·qe·du	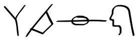	
like rams	khe·e·leem	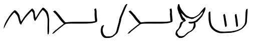	
the hills	ge·va·o·wt		

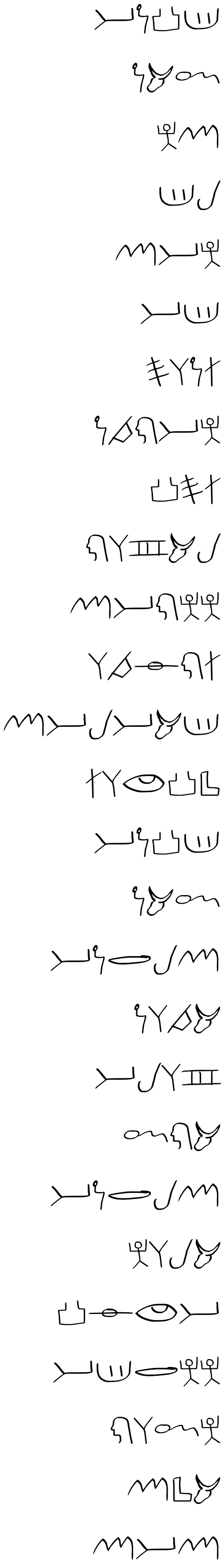

like lambs	kiv·ne	
	tson	
Why was it	mah	Psalm 114:5
	le·kha	
O sea	hay·yam	
that	kee	
you fled	ta·nus	
O Jordan	hay·yar·den	
that you turned	tis·sov	
back	le·a·cho·wr	
O mountains	he·ha·reem	Psalm 114:6
that you skipped	tir·qe·du	
like rams	khe·e·leem	
O hills	ge·va·o·wt	
like lambs	kiv·ne	
?	tson	
at the presence	mil·liph·ne	Psalm 114:7
of the Lord	a·do·wn	
Tremble	chu·lee	
O earth	a·rets	
at the presence	mil·liph·ne	
of the God	e·lo·w·ah	
of Jacob	ya·a·qov	
who turned	ha·ho·phe·khee	Psalm 114:8
the rock	hats·tsur	
into a pool	a·gam	
	ma·yim	

the flint	chal·la·meesh	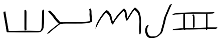	
into a fountain	le·ma·ye·no	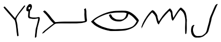	
of water !	ma·yim	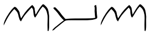	
Not	lo	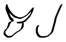	Psalm 115:1
to us	la·nu	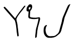	
O LORD	YHVH	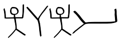	
not	lo	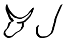	
to us	la·nu	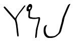	
but	kee	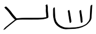	
to Your name	le·shim·kha	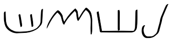	
be	ten		
the glory	ka·vo·wd	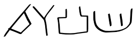	
because of	al	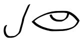	
Your loving devotion	chas·de·kha	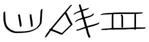	
because	al	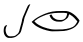	
of Your faithfulness	a·mit·te·kha	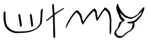	
Why	lam·mah	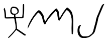	Psalm 115:2
say	yo·me·ru	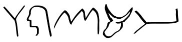	
should the nations	hag·go·w·yim	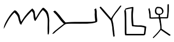	
“ Where	ay·yeh	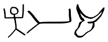	
	na	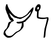	
is their God ? ”	e·lo·he·hem	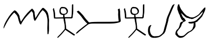	
Our God	ve·lo·he·nu	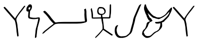	Psalm 115:3
is in heaven	vash·sha·ma·yim	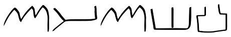	
as	kol	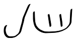	
-	a·sher	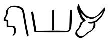	
He pleases	cha·phets	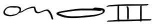	

He does	a·sah		
Their idols	atsab·be·hem	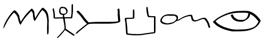	Psalm 115:4
are silver	ke·seph		
and gold	ve·za·hav	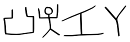	
made	ma·a·seh		
by the hands	ye·de	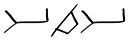	
of men	a·dam		
They have mouths	peh	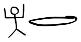	Psalm 115:5
	la·hem		
but cannot	ve·lo		
speak	ye·dab·be·ru		
they have eyes	e·na·yim	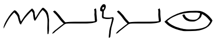	
	la·hem		
but cannot	ve·lo		
see	yir·u		
they have ears	a·ze·na·yim	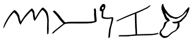	Psalm 115:6
	la·hem		
but cannot	ve·lo		
hear	yish·ma·u		
they have noses	aph		
	la·hem		
but cannot	ve·lo		
smell	ye·ree·chun	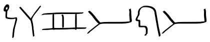	
they have hands	ye·de·hem	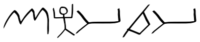	Psalm 115:7
but cannot	ve·lo		
feel	ye·mee·shun	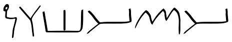	
they have feet	rag·le·hem	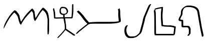	

but cannot	ve·lo		
walk	ye·hal·le·khu	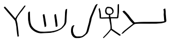	
they cannot	lo		
even clear	yeh·gu		
their throats	big·ro·w·nam		
like them	ke·mo·w·hem		Psalm 115:8
become	yih·yu		
Those who make them	o·se·hem	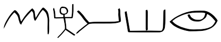	
as do all	kol	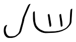	
who	a·sher		
trust	bo·te·ach		
in them	ba·hem		
O Israel	yis·ra·el	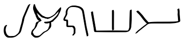	Psalm 115:9
trust	be·tach	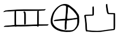	
in the LORD !	ba·YHVH	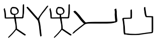	
is their help	ez·ram		
and shield	u·ma·gin·nam		
He	hu		
O house	bet	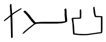	Psalm 115:10
of Aaron	a·ha·ron	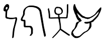	
trust	bit·chu		
in the LORD !	ba·YHVH	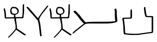	
is their help	ez·ram		
and shield	u·ma·gin·nam		
He	hu		
You who fear	yir·e		Psalm 115:11
the LORD	YHVH		

trust	bit·chu	𐤁𐤈𐤇𐤅	
in the LORD !	va·YHVH	𐤁𐤉𐤄𐤅𐤄	
is their help	ez·ram	𐤏𐤆𐤓𐤌	
and shield	u·ma·gin·nam	𐤅𐤌𐤂𐤍𐤌	
He	hu	𐤄𐤅𐤀	
The LORD	YHVH	𐤉𐤄𐤅𐤄	Psalm 115:12
is mindful of us	ze·kha·ra·nu	𐤆𐤊𐤓𐤍𐤅	
He will bless us	ye·va·rekh	𐤉𐤁𐤓𐤊	
He will bless	ye·va·rekh	𐤉𐤁𐤓𐤊	
-	et	𐤀𐤕	
the house	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
He will bless	ye·va·rekh	𐤉𐤁𐤓𐤊	
-	et	𐤀𐤕	
the house	bet	𐤁𐤉𐤕	
of Aaron	a·ha·ron	𐤀𐤄𐤓𐤍	
He will bless	ye·va·rekh	𐤉𐤁𐤓𐤊	Psalm 115:13
those who fear	yir·e	𐤉𐤓𐤀𐤉	
the LORD —	YHVH	𐤉𐤄𐤅𐤄	
small	haq·qe·tan·neem	𐤄𐤒𐤈𐤍𐤉𐤌	
and	im	𐤏𐤌	
great alike	hag·ge·do·leem	𐤄𐤂𐤃𐤋𐤉𐤌	
give you increase	yo·seph	𐤉𐤎𐤐	Psalm 115:14
May the LORD	YHVH	𐤉𐤄𐤅𐤄	
	a·le·khem	𐤏𐤋𐤉𐤊𐤌	
both you	a·le·khem	𐤏𐤋𐤉𐤊𐤌	
and	ve·al	𐤅𐤏𐤋	

your children	be·ne·khem	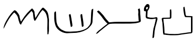	
be blessed	be·ru·kheem		Psalm 115:15
May you	at·tem		
by the LORD	la·YHVH	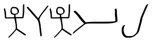	
the Maker	o·seh		
of heaven	sha·ma·yim	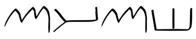	
and earth	va·a·rets		
The highest heavens	hash·sha·ma·yim		Psalm 115:16
	ma·yim	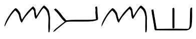	
belong to the LORD	la·YHVH	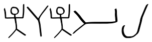	
but the earth	ve·ha·a·rets		
He has given	na·tan	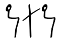	
	liv·ne		
to mankind	a·dam		
It is not	lo		Psalm 115:17
the dead	ham·me·teem		
who praise	ye·hal·lu		
the LORD	yah	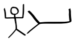	
nor	ve·lo		
any	kal		
who descend	yo·re·de		
into silence	du·mah		
But it is we	va·a·nach·nu	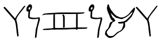	Psalm 115:18
who will bless	ne·va·rekh		
the LORD	yah	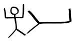	
both now	me·at·tah		
and forevermore	ve·ad		

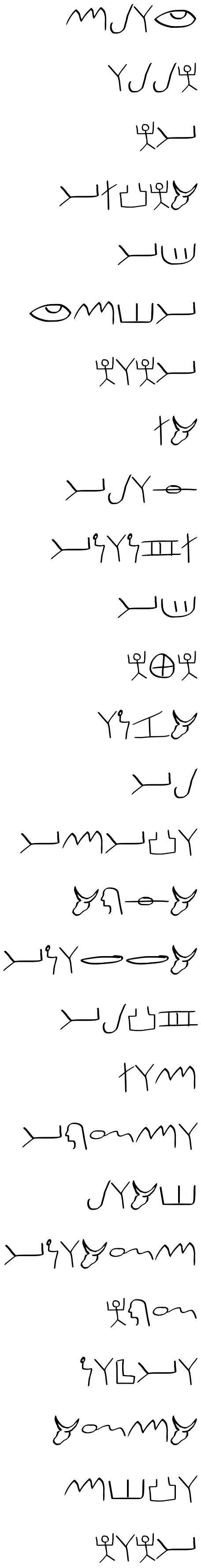

	o·w·lam	
Hallelujah	hal·lu	
!	yah	
I love	a·hav·tee	Psalm 116:1
for	kee	
He has heard	yish·ma	
the LORD	YHVH	
-	et	
my voice —	qo·w·lee	
my appeal for mercy	ta·cha·nu·nay	
Because	kee	Psalm 116:2
He has inclined	hit·tah	
His ear	a·ze·no	
to me	lee	
as long as I live	u·ve·ya·may	
I will call on Him	eq·ra	
entangled me	a·pha·phu·nee	Psalm 116:3
The ropes	chev·le	
of death	ma·vet	
the anguish	u·me·tsa·re	
of Sheol	she·o·wl	
overcame me	me·tsa·u·nee	
by trouble	tsa·rah	
and sorrow	ve·ya·go·wn	
I was confronted	em·tsa	
on the name	u·ve·shem	Psalm 116:4
of the LORD :	YHVH	

Then I called	eq·ra	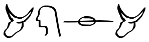	
	an·nah	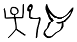	
“ O LORD	YHVH	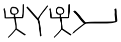	
deliver	mal·le·tah	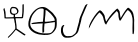	
my soul ! ”	naph·shee	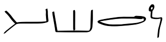	
is gracious	chan·nun	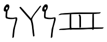	Psalm 116:5
The LORD	YHVH	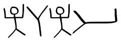	
and righteous	ve·tsad·deeq	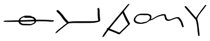	
our God	ve·lo·he·nu	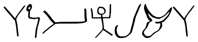	
is full of compassion	me·ra·chem	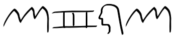	
preserves	sho·mer	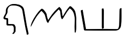	Psalm 116:6
the simplehearted	pe·ta·yim	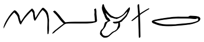	
The LORD	YHVH	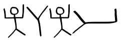	
I was helpless	dal·lo·w·tee	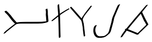	
and	ve·lee	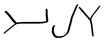	
He saved me	ye·ho·wo·shee·a	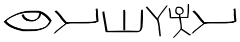	
Return to your rest	shu·vee	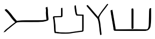	Psalm 116:7
O my soul	naph·shee	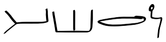	
	lim·nu·cha·ye·khee	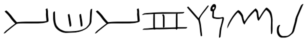	
for	kee	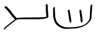	
the LORD	YHVH	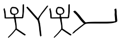	
has been good	ga·mal	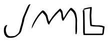	
to you	a·la·ye·khee	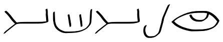	
For	kee	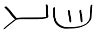	Psalm 116:8
You have delivered	chil·lats·ta	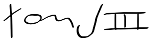	
my soul	naph·shee	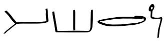	
death	mim·ma·vet	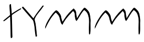	

-	et	את	
my eyes	e·nee	עיני	
from	min	מן	
from tears	dim·ah	דמעה	
-	et	את	
my feet	rag·lee	רגלי	
from stumbling	mid·de·chee	מדחי	
I will walk	et·hal·lekh	אתהלך	Psalm 116:9
before	liph·ne	לפני	
the LORD	YHVH	יהוה	
in the land	be·ar·tso·wt	בארצות	
of the living	ha·chay·yeem	החיים	
I believed	he·e·man·tee	האמנתי	Psalm 116:10
therefore	kee	כי	
I said	a·dab·ber	אדבר	
“ I	a·nee	אני	
afflicted ”	a·nee·tee	עניתי	
am greatly	me·od	מאד	
I	a·nee	אני	Psalm 116:11
said	a·mar·tee	אמרתי	
In my alarm	ve·cha·phe·zee	בחפזי	
“ All	kal	כל	
men	ha·a·dam	האדם	
[are] liars ! ”	ko·zev	כזב	
How	mah	מה	Psalm 116:12
can I repay	a·sheev	אשיב	
the LORD	la·YHVH	ליהוה	

for all	kal	𐤊𐤋	
His goodness	tag·mu·lo·w·hee	𐤕𐤂𐤌𐤅𐤋𐤅𐤄𐤉	
to me ?	a·lay	𐤏𐤋𐤉	
the cup	ko·ws	𐤊𐤅𐤎	Psalm 116:13
of salvation	ye·shu·o·wt	𐤉𐤔𐤅𐤏𐤅𐤕	
I will lift	es·sa	𐤀𐤔𐤀	
on the name	u·ve·shem	𐤅𐤁𐤔𐤌	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and call	eq·ra	𐤀𐤒𐤓𐤀	
my vows	ne·da·ray	𐤍𐤃𐤓𐤉	Psalm 116:14
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
I will fulfill	a·shal·lem	𐤀𐤔𐤋𐤌	
in the presence of	neg·dah	𐤍𐤂𐤃𐤄	
	na	𐤍𐤀	
all	le·khal	𐤋𐤊𐤋	
His people	am·mo	𐤏𐤌𐤅	
Precious	ya·qar	𐤉𐤒𐤓	Psalm 116:15
in the sight	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
[is] the death	ham·ma·ve·tah	𐤄𐤌𐤅𐤕𐤄	
of His saints	la·cha·see·daw	𐤋𐤇𐤎𐤉𐤃𐤉𐤅	
Truly	an·nah	𐤀𐤍𐤄	Psalm 116:16
O LORD	YHVH	𐤉𐤄𐤅𐤄	
	kee	𐤊𐤉	
I [am]	a·nee	𐤀𐤍𐤉	
Your servant	av·de·kha	𐤏𐤁𐤃𐤊	
I	anee	𐤀𐤍𐤉	

am Your servant	av·de·kha	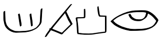	
the son	ben		
of Your maidservant	a·ma·te·kha		
You have broken	pit·tach·ta		
my bonds	le·mo·w·se·ray		
to You	le·kha	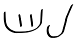	Psalm 116:17
I will offer	ez·bach	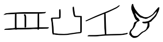	
a sacrifice	ze·vach		
of thanksgiving	to·w·dah		
on the name	u·ve·shem		
of the LORD	YHVH		
and call	eq·ra	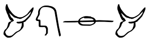	
my vows	ne·da·ray	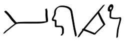	Psalm 116:18
to the LORD	la·YHVH	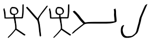	
I will fulfill	a·shal·lem		
in the presence	neg·dah		
	na		
of all	le·khal		
His people	am·mo		
in the courts	be·chats·ro·wt		Psalm 116:19
house	bet	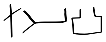	
of the LORD’s	YHVH		
in your midst	be·to·w·khe·khee		
O Jerusalem	ye·ru·sha·lim		
Hallelujah	hal·lu	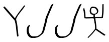	
!	yah	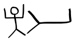	
Praise	hal·lu	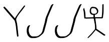	Psalm 117:1

-	et		
the LORD	YHVH		
all you	kal	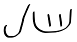	
nations !	go·w·yim	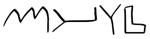	
Extol Him	be·chu·hu	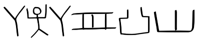	
all you	kal	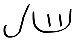	
peoples !	ha·um·meem	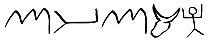	
For	kee		Psalm 117:2
great is	ga·var		
toward us	a·le·nu	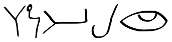	
His loving devotion	chas·do		
and the faithfulness	ve·e·met		
of the LORD	YHVH		
endures forever	le·o·w·lam		
Hallelujah	hal·lu	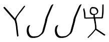	
!	yah	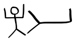	
Give thanks	ho·w·du		Psalm 118:1
to the LORD	la·YHVH	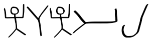	
for	kee		
He is good	to·wv		
	kee	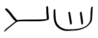	
endures forever	le·o·w·lam		
His loving devotion	chas·do		
say	yo·mar		Psalm 118:2
	na		
Let Israel	yis·ra·el	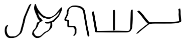	
	kee	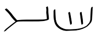	

endures forever ”	le·o·w·lam		
“ His loving devotion	chas·do		
say	yo·me·ru		Psalm 118:3
	na		
Let the house	vet	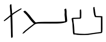	
of Aaron	a·ha·ron	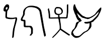	
	kee	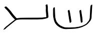	
endures forever ”	le·o·w·lam		
“ His loving devotion	chas·do		
say	yo·me·ru		Psalm 118:4
	na		
Let those who fear	yir·e		
the LORD	YHVH		
	kee	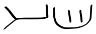	
endures forever ”	le·o·w·lam		
“ His loving devotion	chas·do		
In	min		Psalm 118:5
[my] distress	ham·me·tsar		
I called	qa·ra·tee		
to the LORD	yah	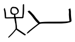	
answered	a·na·nee	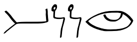	
[and set me] free	vam·mer·chav	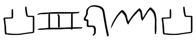	
[and He]	yah	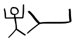	
The LORD [is]	YHVH		Psalm 118:6
on my side	lee	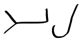	
I will not	lo		
be afraid	ee·ra	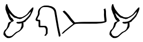	

What	mah	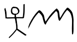	
do	ya·a·seh		
to me ?	lee	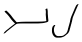	
can man	a·dam		
The LORD [is]	YHVH		Psalm 118:7
on my side	lee	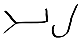	
He is my helper	be·o·ze·ray		
Therefore I	va·a·nee		
will look in triumph	er·eh		
on those who hate me	ve·so·ne·ay	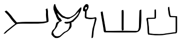	
It is better	to·wv		Psalm 118:8
to take refuge	la·cha·so·wt		
in the LORD	ba·YHVH	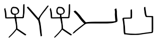	
than to trust	mib·be·to·ach	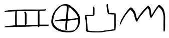	
in man	ba·a·dam		
It is better	to·wv		Psalm 118:9
to take refuge	la·cha·so·wt		
in the LORD	ba·YHVH	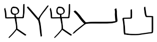	
than to trust	mib·be·to·ach		
in princes	bin·dee·veem	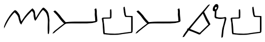	
All	kal	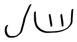	Psalm 118:10
the nations	go·w·yim	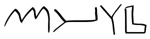	
surrounded me	se·va·vu·nee		
but in the name	be·shem		
of the LORD	YHVH		
	kee	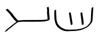	
I cut them off	a·mee·lam	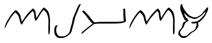	

They surrounded me	sab·bu·nee		Psalm 118:11
	gam		
on every side	se·va·vu·nee		
but in the name	be·shem		
of the LORD	YHVH		
	kee	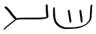	
I cut them off	a·mee·lam	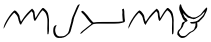	
They swarmed around me	sab·bu·nee		Psalm 118:12
like bees	khid·vo·w·reem		
[but] they were extinguished	do·a·khu		
like burning	ke·esh		
thorns	qo·w·tseem		
in the name	be·shem		
of the LORD	YHVH		
	kee	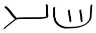	
I cut them off	a·mee·lam	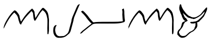	
I was pushed	da·choh	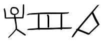	Psalm 118:13
so hard	de·chee·ta·nee	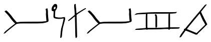	
I was falling	lin·pol		
but the LORD	va·YHVH	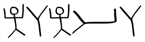	
helped me	a·za·ra·nee	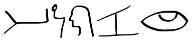	
is my strength	az·zee		Psalm 118:14
and my song	ve·zim·rat	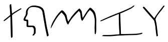	
The LORD	yah	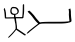	
and He has become	vay·hee	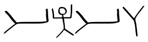	
my	lee	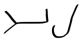	
salvation	lee·shu·ah		

Shouts	qo·wl	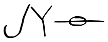	Psalm 118:15
of joy	rin·nah		
and salvation	vee·shu·ah		
[resound] in the tents	be·a·ho·le	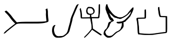	
of the righteous :	tsad·dee·qeem	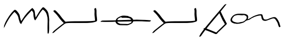	
“ The right hand	ye·meen		
of the LORD	YHVH		
performs	o·sah		
with valor !	cha·yil	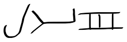	
The right hand	ye·meen	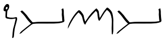	Psalm 118:16
of the LORD	YHVH		
is exalted !	ro·w·me·mah		
The right hand	ye·meen		
of the LORD	YHVH		
performs	o·sah		
with valor ! ”	cha·yil	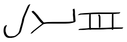	
I will not	lo		Psalm 118:17
die	a·mut		
but	kee	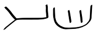	
I will live	ech·yeh	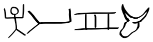	
and proclaim	va·a·sap·per		
has done	ma·a·se		
what the LORD	yah	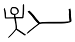	
disciplined me	yas·sor		Psalm 118:18
severely	yis·se·ran·nee		
The LORD	yah	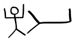	
to death	ve·lam·ma·vet		

but He has not	lo	𐤋𐤀	
given me over	ne·ta·na·nee	𐤍𐤕𐤍𐤍𐤉	
Open	pit·chu	𐤐𐤕𐤇𐤅	Psalm 118:19
to me	lee	𐤋𐤉	
the gates	sha·a·re	𐤔𐤏𐤓𐤉	
of righteousness	tse·deq	𐤑𐤃𐤒	
that I may enter	a·vo	𐤀𐤁𐤀	
	vam	𐤁𐤌	
and give thanks	o·w·deh	𐤀𐤅𐤃𐤄	
to the LORD	yah	𐤉𐤄	
This	zeh	𐤆𐤄	Psalm 118:20
is the gate	hash·sha·ar	𐤄𐤔𐤏𐤓	
of the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
the righteous	tsad·dee·qeem	𐤑𐤃𐤉𐤒𐤉𐤌	
shall enter	ya·vo·u	𐤉𐤁𐤀𐤅	
through it	vo	𐤁𐤅	
I will give You thanks	o·wd·kha	𐤀𐤅𐤃𐤊	Psalm 118:21
for	kee	𐤊𐤉	
You have answered me	a·nee·ta·nee	𐤏𐤍𐤉𐤕𐤍𐤉	
and You have become	vat·te·hee	𐤅𐤕𐤄𐤉	
my	lee	𐤋𐤉	
salvation	lee·shu·ah	𐤋𐤉𐤔𐤅𐤏𐤄	
The stone	e·ven	𐤀𐤁𐤍	Psalm 118:22
rejected	ma·a·su	𐤌𐤀𐤎𐤅	
the builders	hab·bo·w·neem	𐤄𐤁𐤅𐤍𐤉𐤌	
has become	ha·ye·tah	𐤄𐤉𐤕𐤄	
the cornerstone	le·rosh	𐤋𐤓𐤀𐤔	

	pin·nah	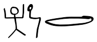	
-	me·et	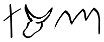	Psalm 118:23
from the LORD	YHVH	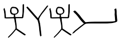	
is	ha·ye·tah	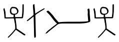	
This	zot	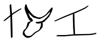	
[and] it	hee	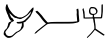	
[is] marvelous	niph·lat	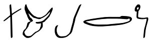	
in our eyes	be·e·ne·nu	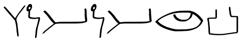	
This	zeh	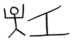	Psalm 118:24
is the day	hay·yo·wm	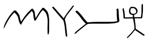	
has made	a·sah	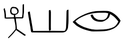	
[that] the LORD	YHVH	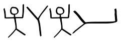	
we will rejoice	na·gee·lah	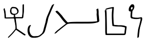	
and be glad	ve·nis·me·chah	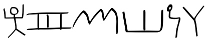	
in it	vo	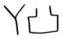	
we pray	an·na	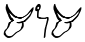	Psalm 118:25
O LORD	YHVH	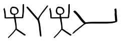	
save us	ho·wo·shee·ah	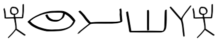	
We beseech You	na	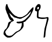	
	an·na	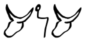	
O LORD	YHVH	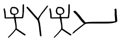	
cause us to prosper	hats·lee·chah	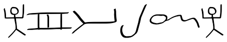	
!	na	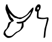	
Blessed [is]	ba·rukh	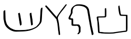	Psalm 118:26
he who comes	hab·ba	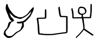	
in the name	be·shem	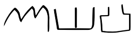	
of the LORD	YHVH	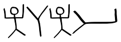	

we bless you	be·rakh·nu·khem		
From the house	mib·bet	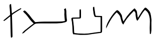	
of the LORD	YHVH		
is God	el		Psalm 118:27
The LORD	YHVH		
He has made His light to shine	vay·ya·er	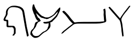	
upon us	la·nu		
Bind	is·ru		
the festal sacrifice	chag	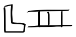	
with cords	ba·a·vo·teem		
to	ad		
the horns	qar·no·wt	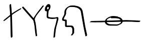	
of the altar	ham·miz·be·ach	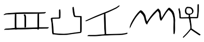	
are my God	e·lee	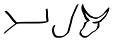	Psalm 118:28
You	at·tah		
and I will give You thanks	ve·o·w·de·ka		
You are my God	e·lo·hay		
[and] I will exalt You	a·ro·wm·me·ka		
Give thanks	ho·w·du		Psalm 118:29
to the LORD	la·YHVH	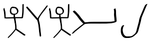	
for	kee	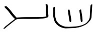	
He is good	to·wv		
-	kee	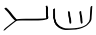	
endures forever	le·o·w·lam		
His loving devotion	chas·do		
Blessed	ash·re	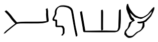	Psalm 119:1
is blameless	te·mee·me	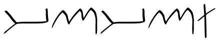	

[are] those whose way	da·rekh		
who walk	ha·ho·le·kheem		
in the Law	be·to·w·rat		
of the LORD	YHVH		
Blessed	ash·re	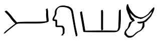	Psalm 119:2
are those who keep	no·tse·re		
His testimonies	e·do·taw		
with all	be·khal		
their heart	lev	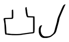	
and seek Him	yid·re·shu·hu		
They	aph		Psalm 119:3
no	lo		
do	pha·a·lu		
iniquity	aw·lah		
in His ways	bid·ra·khaw	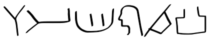	
they walk	ha·la·khu	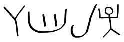	
You	at·tah		Psalm 119:4
have ordained	tsiw·vee·tah	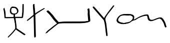	
Your precepts	phiq·qu·de·kha	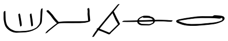	
that we should keep them	lish·mor		
diligently	me·od		
Oh, that	a·cha·lay	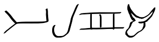	Psalm 119:5
were committed	yik·ko·nu		
my ways	de·ra·khay		
to keeping	lish·mor		
Your statutes !	chuq·qe·kha	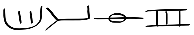	
Then	az		Psalm 119:6

I would not	lo	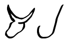	
be ashamed	e·vo·wosh	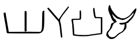	
when I consider	be·hab·bee·tee	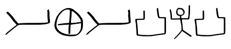	
-	el	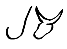	
all	kal	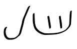	
Your commandments	mits·wo·te·kha	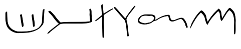	
I will praise You	o·wd·kha	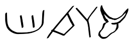	Psalm 119:7
with an upright	be·yo·sher	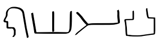	
heart	le·vav	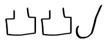	
when I learn	be·la·me·dee	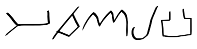	
judgments	mish·pe·te	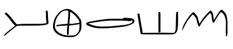	
Your righteous	tsid·qe·kha	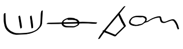	
-	et	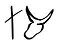	Psalm 119:8
Your statutes	chuq·qe·kha	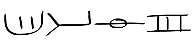	
I will keep	esh·mor	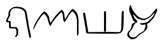	
do not	al	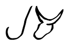	
forsake me	ta·az·ve·nee	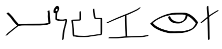	
utterly	ad	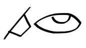	
	me·od	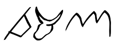	
How	bam·meh	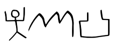	Psalm 119:9
pure ?	ye·zak·keh	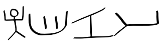	
can a young man	na·ar	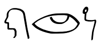	
-	et	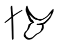	
keep his way	a·re·cho	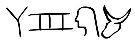	
By guarding it	lish·mor	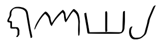	
according to Your word	kid·va·re·kha	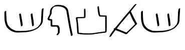	
With all	be·khal	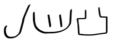	Psalm 119:10

my heart	lib·bee	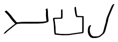	
I have sought You	de·rash·tee·kha	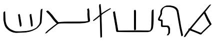	
do not	al	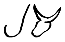	
let me stray	tash·ge·nee	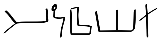	
from Your commandments	mim·mits·wo·te·kha	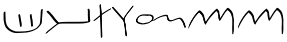	
in my heart	be·lib·bee	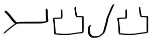	Psalm 119:11
I have hidden	tsa·phan·tee	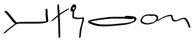	
Your word	im·ra·te·kha	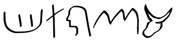	
that	le·ma·an	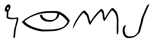	
I might not	lo	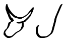	
sin	e·che·ta	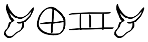	
against You	lakh	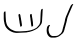	
Blessed are	ba·rukh	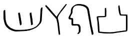	Psalm 119:12
You	at·tah	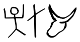	
O LORD	YHVH	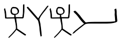	
teach me	lam·me·de·nee	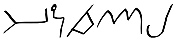	
Your statutes	chuq·qe·kha	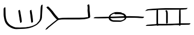	
With my lips	bis·pha·tay	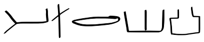	Psalm 119:13
I proclaim	sip·par·tee	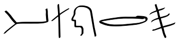	
all	kol	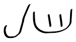	
the judgments	mish·pe·te	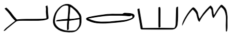	
of Your mouth	phee·kha	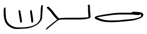	
in the way	be·de·rekh	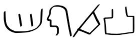	Psalm 119:14
of Your testimonies	e·de·wo·te·kha	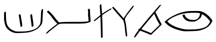	
I rejoice	sas·tee	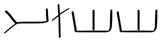	
as much as in	ke·al	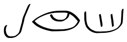	
all	kal	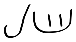	

riches	ho·wn		
on Your precepts	be·phiq·qu·de·kha	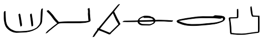	Psalm 119:15
I will meditate	a·see·chah	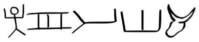	
and regard	ve·ab·bee·tah	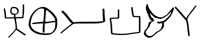	
Your ways	o·re·cho·te·kha		
in Your statutes	be·chuq·qo·te·kha	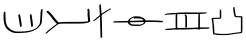	Psalm 119:16
I will delight	esh·ta·a·sha		
I will not	lo		
forget	esh·kach		
Your word	de·va·re·kha		
Deal bountifully	ge·mol		Psalm 119:17
with	al		
Your servant	av·de·kha		
that I may live	ech·yeh	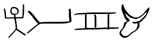	
and keep	ve·esh·me·rah		
Your word	de·va·re·kha		
Open	gal		Psalm 119:18
my eyes	e·nay	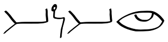	
that I may see	ve·ab·bee·tah	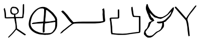	
wondrous things	niph·la·o·wt	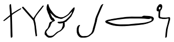	
from Your law	mit·to·w·ra·te·kha		
am a stranger	ger		Psalm 119:19
I	a·no·khee		
on the earth	va·a·rets		
do not	al		
hide	tas·ter		
from me	mim·men·nee		

Your commandments	mits·wo·te·kha	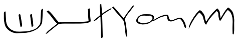	
is consumed	ga·re·sah	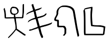	Psalm 119:20
My soul	naph·shee	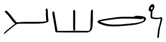	
with longing	le·ta·a·vah	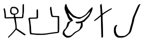	
for	el	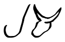	
Your judgments	mish·pa·te·kha	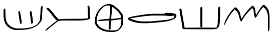	
at all	ve·khal	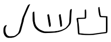	
times	et	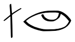	
You rebuke	ga·ar·ta	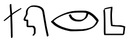	Psalm 119:21
the arrogant —	ze·deem	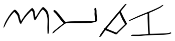	
the cursed	a·ru·reem	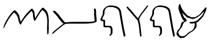	
who stray	hash·sho·geem	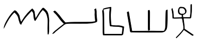	
from Your commandments	mim·mits·wo·te·kha	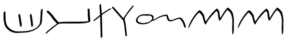	
Remove	gal	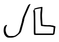	Psalm 119:22
my	me·a·lay	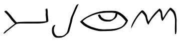	
scorn	cher·pah	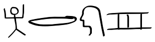	
and contempt	va·vuz	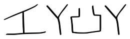	
for	kee	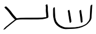	
Your testimonies	e·do·te·kha	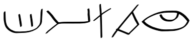	
I have kept	na·tsa·re·tee	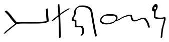	
Though	gam	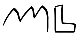	Psalm 119:23
sit	ya·she·vu	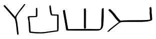	
rulers	reem	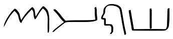	
me	bee	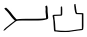	
and slander	nid·ba·ru	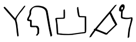	
Your servant	av·de·kha	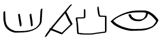	
meditates	ya·see·ach	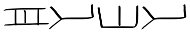	

on Your statutes	be·chuq·qe·kha	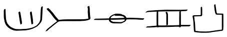	
are indeed	gam	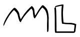	Psalm 119:24
Your testimonies	e·do·te·kha	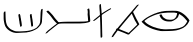	
my delight	sha·a·shu·ay	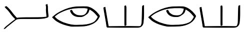	
counselors	an·she	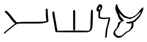	
[they are] my	a·tsa·tee	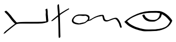	
cleaves	da·ve·qah	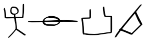	Psalm 119:25
to the dust	le·a·phar	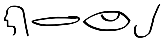	
My soul	naph·shee	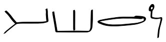	
revive me	chay·ye·nee	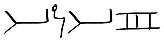	
according to Your word	kid·va·re·kha	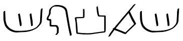	
my ways	de·ra·khay	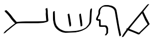	Psalm 119:26
I recounted	sip·par·tee	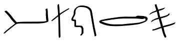	
and You answered me	vat·ta·a·ne·nee	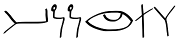	
teach me	lam·me·de·nee	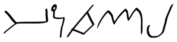	
Your statutes	chuq·qe·kha	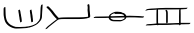	
the way	de·rekh	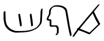	Psalm 119:27
of Your precepts	piq·qu·de·kha	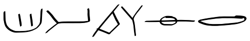	
Make clear to me	ha·vee·ne·nee	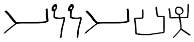	
then I will meditate	ve·a·see·chah	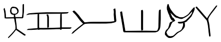	
on Your wonders	be·niph·le·o·w·te·kha	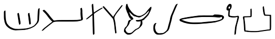	
melts	da·le·phah	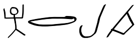	Psalm 119:28
My soul	naph·shee	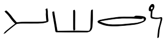	
with sorrow	mit·tu·gah	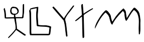	
strengthen me	qay·ye·me·nee	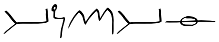	
according to Your word	kid·va·re·kha	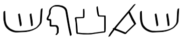	
the path	de·re·kho·she	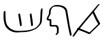	Psalm 119:29

of deceit	qer	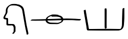	
Remove me	ha·ser		
from	mim·men·nee		
Your law	ve·to·w·ra·te·kha		
and graciously grant me	chan·ne·nee	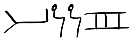	
the way	de·rekh		Psalm 119:30
of truth	e·mu·nah		
I have chosen	va·cha·re·tee	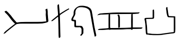	
Your ordinances {before me}	mish·pa·te·kha		
I have set	shiw·vee·tee	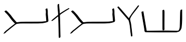	
I cling	da·vaq·tee	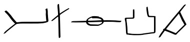	Psalm 119:31
to Your testimonies	ve·e·de·wo·te·kha		
O LORD	YHVH		
let me not	al		
be put to shame	te·vee·she·nee	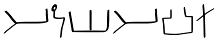	
in the path	de·rekh		Psalm 119:32
of Your commandments	mits·wo·te·kha		
I run	a·ruts		
for	kee	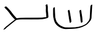	
You will enlarge	tar·cheev	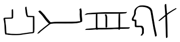	
my heart	lib·bee		
Teach me	ho·w·re·nee		Psalm 119:33
O LORD	YHVH		
the way	de·rekh		
of Your statutes	chuq·qe·kha	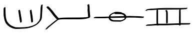	
and I will keep [them]	ve·ets·tse·ren·nah		

to the end	e·qev	עקב	
Give me understanding	ha·vee·ne·nee	הבינני	Psalm 119:34
that I may obey	ve·ets·tse·rah	ואצרה	
Your law	to·w·ra·te·kha	תורתך	
and follow it	ve·esh·me·ren·nah	ואשמרנה	
with all	ve·khal	בכל	
my heart	lev	לב	
Direct me	had·ree·khe·nee	הדריכני	Psalm 119:35
in the path	bin·teev	בנתיב	
of Your commandments	mits·wo·te·kha	מצותיך	
for	kee	כי	
there	vo	בו	
I find delight	cha·pha·tse·tee	חפצתי	
Turn	hat	הט	Psalm 119:36
my heart	lib·bee	לבי	
to	el	אל	
Your testimonies	e·de·wo·te·kha	עדותיך	
and not	ve·al	ואל	
to	el	אל	
covetous gain	ba·tsa	בצע	
Turn	ha·a·ver	העבר	Psalm 119:37
my eyes	e·nay	עיני	
[away]	me·re·o·wt	מראות	
from worthless things	shaw	שוא	
with Your word	bid·ra·khe·kha	בדרכך	
revive me	chay·ye·nee	חיני	

Establish	ha·qem	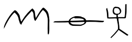	Psalm 119:38
to Your servant	le·av·de·kha		
Your word	im·ra·te·kha		
to produce	a·sher		
reverence for You	le·yir·a·te·kha		
Turn away	ha·a·ver		Psalm 119:39
the disgrace	cher·pa·tee		
-	a·sher		
I dread	ya·go·re·tee	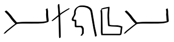	
for	kee	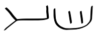	
Your judgments	mish·pa·te·kha		
are good	to·w·veem	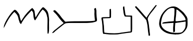	
How	hin·neh		Psalm 119:40
I long	ta·av·tee		
for Your precepts !	le·phiq·qu·de·kha	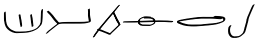	
in Your righteousness	be·tsid·qa·te·kha	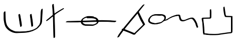	
Revive me	chay·ye·nee	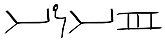	
come to me	vee·vo·u·nee	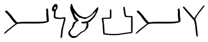	Psalm 119:41
May Your loving devotion	cha·sa·de·kha		
O LORD	YHVH		
Your salvation	te·shu·a·te·kha		
according to Your promise	ke·im·ra·te·kha		
Then I can answer him	ve·e·e·neh		Psalm 119:42
who taunts	cho·re·phee		
in Your word	da·var		
for	kee		

I trust	va·tach·tee	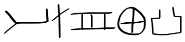	
	bid·va·re·kha		
Never	ve·al		Psalm 119:43
take	tats·tsel		
from my mouth	mip·pee		
Your word	de·var		
of truth	e·met	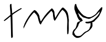	
	ad		
	me·od		
for	kee	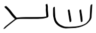	
in Your judgments	le·mish·pa·te·kha		
I hope	yi·cha·le·tee	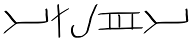	
obey	ve·esh·me·rah		Psalm 119:44
Your law	to·w·ra·te·kha	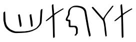	
I will always	ta·meed		
forever	le·o·w·lam		
and ever	va·ed		
And I will walk	ve·et·hal·le·khah		Psalm 119:45
in freedom	va·re·cha·vah	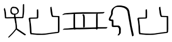	
for	kee	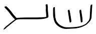	
Your precepts	phiq·qu·de·kha	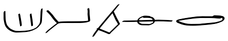	
I have sought	da·ra·she·tee		
I will speak	va·a·dab·be·rah		Psalm 119:46
of Your testimonies	ve·e·do·te·kha		
before	ne·ged		
kings	me·la·kheem		
and I will not	ve·lo		

be ashamed	e·vo·wosh	𐤀𐤁𐤅𐤔	
I delight	ve·esh·ta·a·sha	𐤅𐤀𐤔𐤕𐤏𐤔𐤏	Psalm 119:47
in Your commandments	be·mits·wo·te·kha	𐤁𐤌𐤑𐤅𐤕𐤉𐤊	
because	a·sher	𐤀𐤔𐤓	
I love them	a·ha·ve·tee	𐤀𐤄𐤁𐤕𐤉	
I lift up	ve·es·sa	𐤅𐤀𐤔𐤀	Psalm 119:48
my hands	khap·pay	𐤊𐤐𐤉	
to	el	𐤀𐤋	
Your commandments	mits·wo·te·kha	𐤌𐤑𐤅𐤕𐤉𐤊	
which	a·sher	𐤀𐤔𐤓	
I love	a·ha·ve·tee	𐤀𐤄𐤁𐤕𐤉	
and I meditate	ve·a·see·chah	𐤅𐤀𐤔𐤉𐤇𐤄	
on Your statutes	ve·chuq·qe·kha	𐤁𐤇𐤒𐤉𐤊	
Remember	ze·khor	𐤆𐤊𐤓	Psalm 119:49
Your word	da·var	𐤃𐤁𐤓	
to Your servant	le·av·de·kha	𐤋𐤏𐤁𐤃𐤊	
upon	al	𐤏𐤋	
which	a·sher	𐤀𐤔𐤓	
You have given me hope	yi·chal·ta·nee	𐤉𐤇𐤋𐤕𐤍𐤉	
This	zot	𐤆𐤀𐤕	Psalm 119:50
is my comfort	ne·cha·ma·tee	𐤍𐤇𐤌𐤕𐤉	
in affliction	ve·a·ne·yee	𐤁𐤏𐤍𐤉𐤉	
that	kee	𐤊𐤉	
Your promise	im·ra·te·kha	𐤀𐤌𐤓𐤕𐤊	
has given me life	chee·ya·te·nee	𐤇𐤉𐤕𐤍𐤉	
The arrogant	ze·deem	𐤆𐤃𐤉𐤌	Psalm 119:51

deride me	he·lee·tsu·nee		
utterly	ad		
	me·od		
from Your law	mit·to·w·ra·te·kha		
but I do not	lo		
turn	na·tee·tee	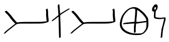	
I remember	za·khar·tee	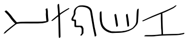	Psalm 119:52
Your judgments	mish·pa·te·kha		
of old	me·o·w·lam		
O LORD	YHVH		
and in them I find comfort	va·et·ne·cham	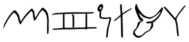	
Rage	zal·a·phah		Psalm 119:53
has taken hold of me	a·cha·zat·nee	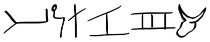	
because of the wicked	me·re·sha·eem		
who reject	o·ze·ve		
Your law	to·w·ra·te·kha	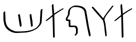	
songs	ze·mi·ro·wt		Psalm 119:54
are	ha·yu	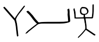	
to me	lee	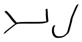	
Your statutes	chuq·qe·kha	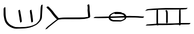	
in the house	be·vet	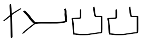	
of my pilgrimage	me·gu·ray		
I remember	za·khar·tee	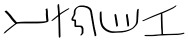	Psalm 119:55
In the night	val·lay·lah	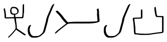	
Your name	shim·kha		
O LORD	YHVH		

that I may keep	va·esh·me·rah	𐤅𐤀𐤔𐤌𐤓𐤄	
Your law	to·w·ra·te·kha	𐤕𐤅𐤓𐤕𐤊	
This	zot	𐤆𐤀𐤕	Psalm 119:56
is my practice	ha·ye·tah	𐤄𐤉𐤕𐤄	
	lee	𐤋𐤉	
for	kee	𐤊𐤉	
Your precepts	phiq·qu·de·kha	𐤐𐤒𐤃𐤉𐤊	
I obey	na·tsa·re·tee	𐤍𐤑𐤓𐤕𐤉	
is my portion	chel·qee	𐤇𐤋𐤒𐤉	Psalm 119:57
The LORD	YHVH	𐤉𐤄𐤅𐤄	
I have promised	a·mar·tee	𐤀𐤌𐤓𐤕𐤉	
to keep	lish·mor	𐤋𐤔𐤌𐤓	
Your words	de·va·re·kha	𐤃𐤁𐤓𐤉𐤊	
I have sought	chil·lee·tee	𐤇𐤋𐤉𐤕𐤉	Psalm 119:58
Your face	pha·ne·kha	𐤐𐤍𐤉𐤊	
with all	ve·khal	𐤁𐤊𐤋	
my heart	lev	𐤋𐤁	
be gracious to me	chan·ne·nee	𐤇𐤍𐤍𐤉	
according to Your promise	ke·im·ra·te·kha	𐤊𐤀𐤌𐤓𐤕𐤊	
I considered	chish·shav·tee	𐤇𐤔𐤁𐤕𐤉	Psalm 119:59
my ways	de·ra·khay	𐤃𐤓𐤊𐤉	
and turned	va·a·shee·vah	𐤅𐤀𐤔𐤉𐤁𐤄	
my steps	rag·lay	𐤓𐤂𐤋𐤉	
to	el	𐤀𐤋	
Your testimonies	e·do·te·kha	𐤏𐤃𐤕𐤉𐤊	
I hurried	chash·tee	𐤇𐤔𐤕𐤉	Psalm 119:60
without	ve·lo	𐤅𐤋𐤀	

hesitating	hit·mah·ma·he·tee	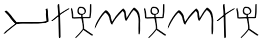	
to keep	lish·mor		
Your commandments	mits·wo·te·kha		
Though the ropes	chev·le	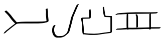	Psalm 119:61
of the wicked	re·sha·eem		
bind me	iw·ve·du·nee		
Your law	to·w·ra·te·kha	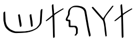	
I do not	lo		
forget	sha·kha·che·tee	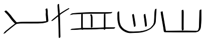	
At midnight	cha·tso·wt		Psalm 119:62
	lay·lah	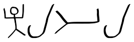	
I rise	a·qum	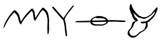	
to give You thanks	le·ho·w·do·wt		
	lakh	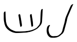	
for	al		
judgments	mish·pe·te		
Your righteous	tsid·qe·kha	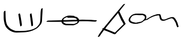	
am a friend	cha·ver	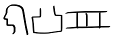	Psalm 119:63
I	a·nee	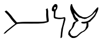	
to all	le·khal		
who	a·sher		
fear You	ye·re·u·kha		
and to those who keep	u·le·sho·me·re		
Your precepts	piq·qu·de·kha		
with Your loving devotion	chas·de·kha		Psalm 119:64
O LORD	YHVH		

is filled	ma·le·ah		
The earth	ha·a·rets		
Your statutes	chuq·qe·kha	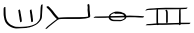	
teach me	lam·me·de·nee		
good	to·wv		Psalm 119:65
You are	a·see·ta	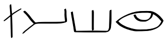	
to	im		
Your servant	av·de·kha	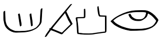	
O LORD	YHVH		
according to Your word	kid·va·re·kha		
good	tuv		Psalm 119:66
judgment	ta·am		
and knowledge	va·da·at		
Teach me	lam·me·de·nee		
for	kee	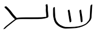	
in Your commandments	ve·mits·wo·te·kha		
I believe	he·e·ma·ne·tee		
Before	te·rem		Psalm 119:67
I was afflicted	e·e·neh		
I	a·nee	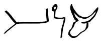	
went astray	sho·geg		
but now	ve·at·tah		
Your word	im·ra·te·kha		
I keep	sha·ma·re·tee	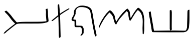	
are good	to·wv		Psalm 119:68
You	at·tah		

and You do what is good	u·me·teev		
teach me	lam·me·de·nee		
Your statutes	chuq·qe·kha	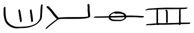	
have smeared me	ta·phe·lu		Psalm 119:69
	a·lay	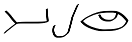	
with lies	she·qer	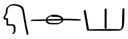	
Though the arrogant	ze·deem	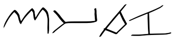	
I	a·nee	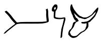	
with all	be·khal	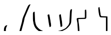	
my heart	lev	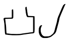	
keep	ets·tsor		
Your precepts	piq·qu·de·kha		
are hard	ta·phash		Psalm 119:70
and callous	ka·che·lev	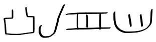	
Their hearts	lib·bam		
but I	a·nee	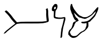	
in Your law	to·w·ra·te·kha	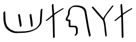	
delight	shi·a·sha·e·tee		
It was good	to·wv		Psalm 119:71
for me	lee	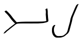	
to	khee	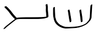	
be afflicted	un·ne·tee	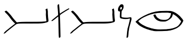	
that	le·ma·an		
I might learn	el·mad	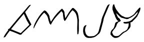	
Your statutes	chuq·qe·kha	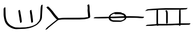	
is more precious	to·wv		Psalm 119:72
to me	lee	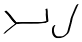	

The law	to·w·rat	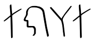	
from Your mouth	pee·kha	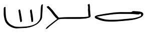	
than thousands [of pieces]	me·al·phe	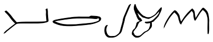	
of gold	za·hav	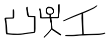	
and silver	va·kha·seph	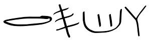	
Your hands	ya·de·kha	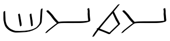	Psalm 119:73
have made me	a·su·nee	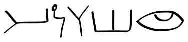	
and fashioned me	vay·kho·wn·nu·nee	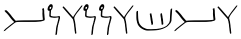	
give me understanding	ha·vee·ne·nee	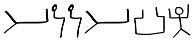	
to learn	ve·el·me·dah	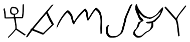	
Your commandments	mits·wo·te·kha	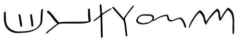	
May those who fear You	ye·re·e·kha	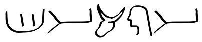	Psalm 119:74
see me	yir·u·nee	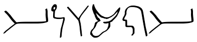	
and rejoice	ve·yis·ma·chu	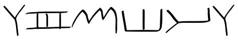	
for	kee	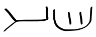	
in Your word	lid·va·re·kha	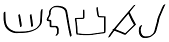	
I have hoped	yi·cha·le·tee	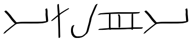	
I know	ya·da·tee	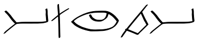	Psalm 119:75
O LORD	YHVH	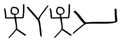	
that	kee	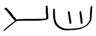	
are righteous	tse·deq	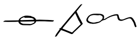	
Your judgments	mish·pa·te·kha	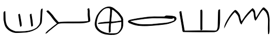	
and that in faithfulness	ve·e·mu·nah	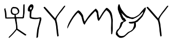	
You have afflicted me	in·nee·ta·nee	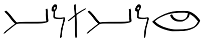	
May	ye·hee	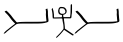	Psalm 119:76
I pray	na	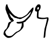	

Your loving devotion	chas·de·kha	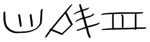	
comfort me	le·na·cha·me·nee	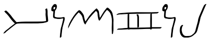	
according to Your promise	ke·im·ra·te·kha	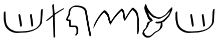	
to Your servant	le·av·de·kha	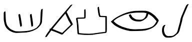	
come to me	ye·vo·u·nee	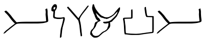	Psalm 119:77
May Your compassion	ra·cha·me·kha	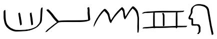	
that I may live	ve·ech·yeh	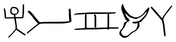	
for	kee	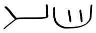	
Your law	to·w·ra·te·kha	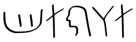	
[is] my delight	sha·a·shu·ay	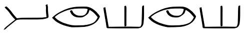	
be put to shame	ye·vo·shu	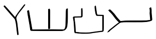	Psalm 119:78
May the arrogant	ze·deem	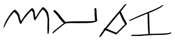	
for	kee	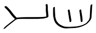	
with a lie	she·qer	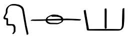	
subverting me	iw·ve·tu·nee	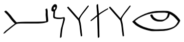	
I	a·nee	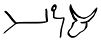	
will meditate	a·see·ach	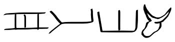	
on Your precepts	be·phiq·qu·de·kha	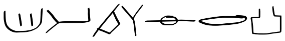	
turn	ya·shu·vu	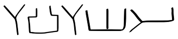	Psalm 119:79
to me	lee	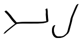	
May those who fear You	ye·re·e·kha	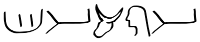	
those who know	ve·ya·de·ʿu	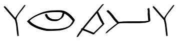	
Your testimonies	e·do·te·kha	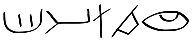	
be	ye·hee	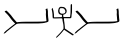	Psalm 119:80
May my heart	lib·bee	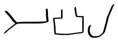	
blameless	ta·meem	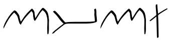	

in Your statutes	be·chuq·qe·kha	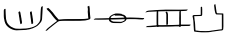	
that	le·ma·an		
I may not	lo		
be put to shame	e·vo·wosh		
faints	ka·le·tah	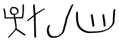	Psalm 119:81
for Your salvation	lit·shu·a·te·kha		
My soul	naph·shee		
for Your word	lid·va·re·kha		
I wait	yi·cha·le·tee	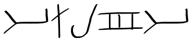	
fail	ka·lu	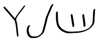	Psalm 119:82
My eyes	e·nay	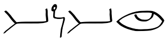	
looking for Your promise	le·im·ra·te·kha		
I ask	le·mor		
“ When	ma·tay		
will You comfort me ? „	te·na·cha·me·nee	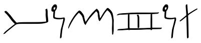	
Though	kee	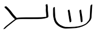	Psalm 119:83
I am	ha·yee·tee	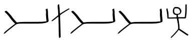	
like a wineskin	ke·nod		
dried up by smoke	be·qee·to·wr	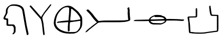	
Your statutes	chuq·qe·kha	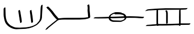	
I do not	lo		
forget	sha·kha·che·tee	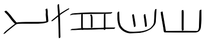	
How many	kam·mah		Psalm 119:84
days	ye·me		
must Your servant wait ?	av·de·kha		
When	ma·tay		

will You execute	ta·a·seh		
on my persecutors ?	ve·ro·de·phay		
judgment	mish·pat		
have dug	ka·ru		Psalm 119:85
for me	lee	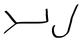	
The arrogant	ze·deem	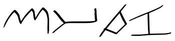	
pits	shee·cho·wt	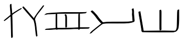	
-	a·sher		
in violation of	lo		
Your law	khe·to·w·ra·te·kha		
All	kal		Psalm 119:86
Your commandments	mits·wo·te·kha		
[are] faithful	e·mu·nah		
without cause —	she·qer	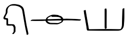	
I am persecuted	re·da·phu·nee		
help me !	a·ze·re·nee	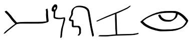	
They almost	kim·at		Psalm 119:87
wiped me	kil·lu·nee	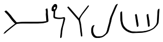	
from the earth	va·a·rets		
but I	va·a·nee		
have not	lo		
forsaken	a·zav·tee	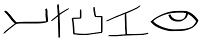	
Your precepts	phiq·qu·w·dɛ·kha		
according to Your loving devotion	ke·chas·de·kha		Psalm 119:88
Revive me	chay·ye·nee	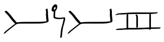	
that I may obey	ve·esh·me·rah		
the testimony	e·dut	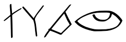	

of Your mouth	pee·kha	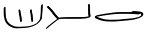	
[is] everlasting	le·o·w·lam		Psalm 119:89
O LORD	YHVH		
Your word	de·va·re·kha		
it is firmly fixed	nits·tsav		
in the heavens	bash·sha·ma·yim		
[continues] through all	le·dor		Psalm 119:90
generations	va·dor		
Your faithfulness	e·mu·na·te·kha		
You established	ko·w·nan·ta		
the earth	e·rets		
and it endures	vat·ta·a·mod		
Your ordinances	le·mish·pa·te·kha		Psalm 119:91
stand	a·me·du		
to this day	hay·yo·wm	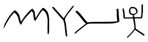	
for	kee	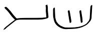	
all things	hak·kol		
are servants to You	a·va·de·kha		
had not	lu·le	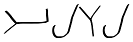	Psalm 119:92
If Your law	to·w·ra·te·kha	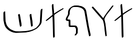	
been my delight	sha·a·shu·ay		
then	az		
I would have perished	a·vad·tee		
in my affliction	ve·a·ne·yee	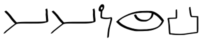	
I will never	le·o·w·lam		Psalm 119:93
	lo		
forget	esh·kach		

Your precepts	piq·qu·de·kha	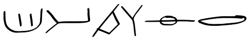	
for	kee	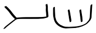	
by them	vam	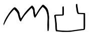	
You have revived me	chee·yee·ta·nee	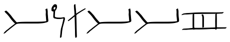	
Yours	le·kha	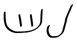	Psalm 119:94
I am	a·nee	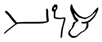	
save me	ho·wo·shee·e·nee	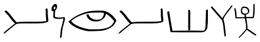	
for	kee	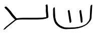	
Your precepts	phiq·qu·de·kha	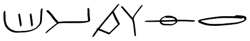	
I have sought	da·ra·she·tee	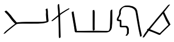	
me	lee	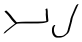	Psalm 119:95
wait	qiw·wu	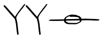	
The wicked	re·sha·eem	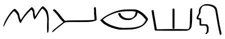	
to destroy	le·ab·be·de·nee	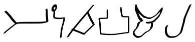	
Your testimonies	e·do·te·kha	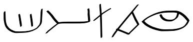	
but I will ponder	et·bo·w·nan	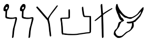	
to all	le·khal	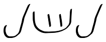	Psalm 119:96
perfection	tikh·lah	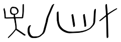	
I have seen	ra·ee·tee	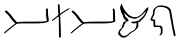	
a limit	qets	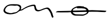	
	re·cha·vah	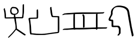	
but Your commandment	mits·va·te·kha	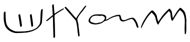	
is without limit	me·od	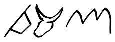	
Oh, how	mah	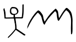	Psalm 119:97
I love	a·hav·tee	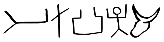	
Your law !	to·w·ra·te·kha	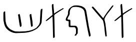	
All	kal	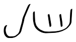	

day long	hay·yo·wm	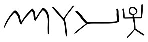	
it	hee	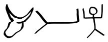	
is my meditation	see·cha·tee	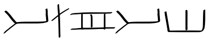	
than my enemies	me·o·ye·vay	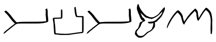	Psalm 119:98
make me wiser	te·chak·ke·me·nee	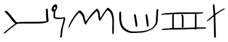	
Your commandments	mits·wo·te·kha	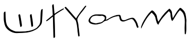	
for	kee	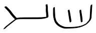	
are always	le·o·w·lam	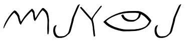	
they	hee	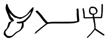	
with me	lee	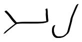	
than all	mik·kal	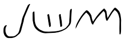	Psalm 119:99
my teachers	me·lam·me·day	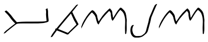	
I have more insight	his·kal·tee	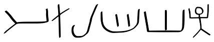	
for	kee	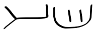	
Your testimonies	e·de·wo·te·kha	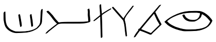	
are my meditation	see·chah	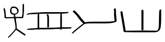	
	lī	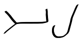	
more than the elders	miz·ze·qe·neem	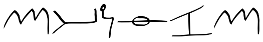	Psalm 119:100
I discern	et·bo·w·nan	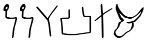	
for	kee	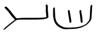	
Your precepts	phiq·qu·de·kha	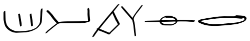	
I obey	na·tsa·re·tee	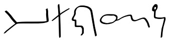	
from every	mik·kal	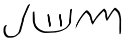	Psalm 119:101
path	o·rach	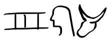	
evil	ra	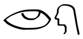	
I have kept	ka·li·tee	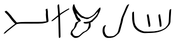	
my feet	rag·lay	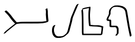	

that	le·ma·an		
I may keep	esh·mor		
Your word	de·va·re·kha		
from Your ordinances	mim·mish·pa·te·kha		Psalm 119:102
I have not	lo		
departed	sa·re·tee	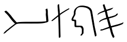	
for	kee	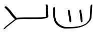	
You Yourself	at·tah		
have taught me	ho·w·re·ta·nee	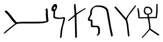	
How	mah		Psalm 119:103
sweet	nim·le·tsu		
to my taste —	le·chik·kee	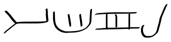	
are Your words	im·ra·te·kha		
[sweeter than] honey	mid·de·vash		
in my mouth !	le·phee	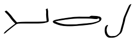	
from Your precepts	mip·piq·qu·de·kha	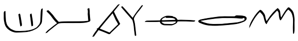	Psalm 119:104
I gain understanding	et·bo·w·nan		
therefore	al		
	ken	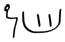	
I hate	sa·ne·tee		
every	kal		
way	o·rach		
false	sha·qer	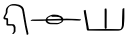	
is a lamp	ner		Psalm 119:105
to my feet	le·rag·lee		
Your word	de·va·re·kha		
and a light	ve·o·wr		

to my path	lin·tee·va·tee	𐤋𐤍𐤕𐤉𐤁𐤕𐤉	
I have sworn	nish·ba·tee	𐤍𐤔𐤁𐤏𐤕𐤉	Psalm 119:106
and confirmed	va·a·qay·ye·mah	𐤅𐤀𐤒𐤉𐤌𐤄	
that I will keep	lish·mor	𐤋𐤔𐤌𐤓	
judgments	mish·pe·te	𐤌𐤔𐤐𐤈𐤉	
Your righteous	tsid·qe·kha	𐤑𐤃𐤒𐤊	
afflicted	na·a·ne·tee	𐤍𐤏𐤍𐤉𐤕𐤉	Psalm 119:107
I am severely	ad	𐤏𐤃	
	me·od	𐤌𐤀𐤃	
O LORD	YHVH	𐤉𐤄𐤅𐤄	
revive me	chay·ye·nee	𐤇𐤉𐤍𐤉	
through Your word	khid·va·re·kha	𐤊𐤃𐤁𐤓𐤊	
the freewill offerings	nid·vo·wt	𐤍𐤃𐤁𐤅𐤕	Psalm 119:108
of my mouth	pee	𐤐𐤉	
Accept	re·tseh	𐤓𐤑𐤄	
O	na	𐤍𐤀	
LORD	YHVH	𐤉𐤄𐤅𐤄	
Your judgments	u·mish·pa·te·kha	𐤅𐤌𐤔𐤐𐤈𐤉𐤊	
and teach me	lam·me·de·nee	𐤋𐤌𐤃𐤍𐤉	
my life	naph·shee	𐤍𐤐𐤔𐤉	Psalm 119:109
in my hands	ve·khap·pee	𐤁𐤊𐤐𐤉	
I constantly [take]	ta·meed	𐤕𐤌𐤉𐤃	
Your law	ve·to·w·ra·te·kha	𐤅𐤕𐤅𐤓𐤕𐤊	
yet I do not	lo	𐤋𐤀	
forget	sha·kha·che·tee	𐤔𐤊𐤇𐤕𐤉	
have set	na·te·nu	𐤍𐤕𐤍𐤅	Psalm 119:110
The wicked	re·sha·eem	𐤓𐤔𐤏𐤉𐤌	

a snare	pach		
for me	lee	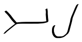	
from Your precepts	u·mip·piq·qu·de·kha	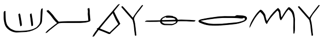	
but I have not	lo		
strayed	ta·ee·tee	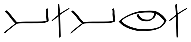	
are my heritage forever	na·chal·tee	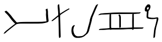	Psalm 119:111
Your testimonies	e·de·wo·te·kha		
	le·o·w·lam		
for	kee	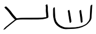	
are the joy	se·so·wn		
of my heart	lib·bee		
they	hem·mah		
I have inclined	na·tee·tee	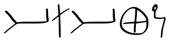	Psalm 119:112
my heart	lib·bee	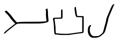	
to perform	la·a·so·wt		
Your statutes	chuq·qe·kha	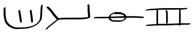	
even	le·o·w·lam		
to the very end	e·qev		
The double-minded	se·a·pheem		Psalm 119:113
I despise	sa·ne·tee		
but Your law	ve·to·w·ra·te·kha		
I love	a·ha·ve·tee		
[are] my hiding place	sit·ree	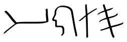	Psalm 119:114
and my shield	u·ma·gin·nee		
You	at·tah		
in Your word	lid·va·re·kha		
I put my hope	yi·cha·le·tee	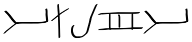	

Depart	su·ru	𐤎𐤅𐤓𐤅	Psalm 119:115
from me	mim·men·nee	𐤌𐤌𐤍𐤉	
you evildoers	me·re·eem	𐤌𐤓𐤏𐤉𐤌	
that I may obey	ve·ets·tse·rah	𐤅𐤀𐤑𐤓𐤄	
the commandments	mits·wot	𐤌𐤑𐤅𐤕	
of my God	e·lo·hay	𐤀𐤋𐤄𐤉	
Sustain me	sa·me·khe·nee	𐤎𐤌𐤊𐤍𐤉	Psalm 119:116
as You promised	khe·im·ra·te·kha	𐤊𐤀𐤌𐤓𐤕𐤊	
that I may live	ve·ech·yeh	𐤅𐤀𐤇𐤉𐤄	
let me not	ve·al	𐤅𐤀𐤋	
be ashamed	te·vee·she·nee	𐤕𐤁𐤉𐤔𐤍𐤉	
of my hope	mis·siv·ree	𐤌𐤔𐤁𐤓𐤉	
Uphold me	se·a·de·nee	𐤎𐤏𐤃𐤍𐤉	Psalm 119:117
and I will be saved	ve·iw·va·she·ah	𐤅𐤀𐤅𐤔𐤏𐤄	
regard	ve·esh·ah	𐤅𐤀𐤔𐤏𐤄	
Your statutes	ve·chuq·qe·kha	𐤁𐤇𐤒𐤉𐤊	
that I may always	ta·meed	𐤕𐤌𐤉𐤃	
You reject	sa·lee·ta	𐤎𐤋𐤉𐤕	Psalm 119:118
all	kal	𐤊𐤋	
who stray	sho·w·geem	𐤔𐤅𐤂𐤉𐤌	
from Your statutes	me·chuq·qe·kha	𐤌𐤇𐤒𐤉𐤊	
for	kee·she	𐤊𐤉	
is in vain	qer	𐤔𐤒𐤓	
their deceitfulness	tar·mee·tam	𐤕𐤓𐤌𐤉𐤕𐤌	
like dross	si·geem	𐤎𐤂𐤉𐤌	Psalm 119:119
You discard	hish·ba·ta	𐤄𐤔𐤁𐤕	
All	khal	𐤊𐤋	

the wicked	rish·e		
on earth	a·rets		
therefore	la·khen		
I love	a·hav·tee		
Your testimonies	e·do·te·kha		
trembles	sa·mar		Psalm 119:120
in awe of You	mip·pach·de·kha	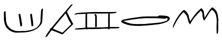	
My flesh	ve·sa·ree	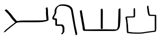	
of Your judgments	u·mim·mish·pa·te·kha		
I stand in fear	ya·re·tee		
I have done	a·see·tee	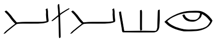	Psalm 119:121
what is just	mish·pat		
and right	va·tse·deq		
do not	bal	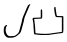	
leave me	tan·nee·che·nee	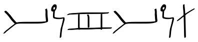	
to my oppressors	le·o·she·qay	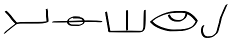	
Ensure	a·rov		Psalm 119:122
Your servant's	av·de·kha	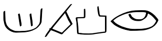	
well-being	le·to·wv		
do not	al		
oppress me	ya·ash·qu·nee	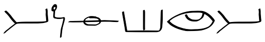	
let the arrogant	ze·deem	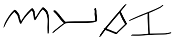	
My eyes	e·nay	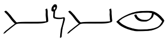	Psalm 119:123
fail	ka·lu	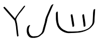	
looking for Your salvation	lee·shu·a·te·kha		
promise	u·le·im·rat		

[and] for Your righteous	tsid·qe·kha	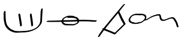	
Deal	a·seh		Psalm 119:124
with	im		
Your servant	av·de·kha	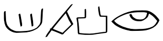	
according to Your loving devotion	khe·chas·de·kha		
Your statutes	ve·chuq·qe·kha	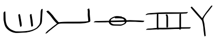	
and teach me	lam·me·de·nee		
am Your servant	av·de·kha		Psalm 119:125
I	a·nee	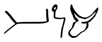	
give me understanding	ha·vee·ne·nee	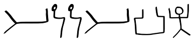	
that I may know	ve·e·de·ah		
Your testimonies	e·do·te·kha	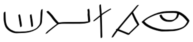	
It is time	et		Psalm 119:126
to act	la·a·so·wt		
for the LORD	la·YHVH	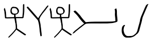	
[for] they have broken	he·phe·ru		
Your law	to·w·ra·te·kha	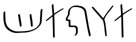	
Therefore	al		Psalm 119:127
	ken	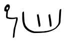	
I love	a·hav·tee		
Your commandments	mits·wo·te·kha		
more than gold	miz·za·hav		
even the purest gold	u·mip·paz		
Therefore	al		Psalm 119:128
	ken	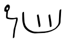	
all	kal		

Your precepts	piq·qu·de	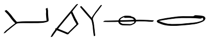	
	khol		
I admire	yish·sha·re·tee		
every	kal		
way	o·rach		
false	she·qer	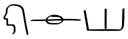	
and hate	sa·ne·tee		
Wonderful are	pe·la·o·wt		Psalm 119:129
Your testimonies	e·de·wo·te·kha		
therefore	al		
	ken	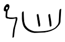	
obey them	ne·tsa·ra·tam		
I	naph·shee	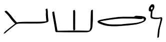	
The unfolding	pe·tach	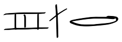	Psalm 119:130
of Your words	de·va·re·kha	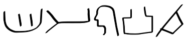	
gives light	ya·eer		
it informs	me·veen	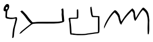	
the simple	pe·ta·yeem	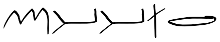	
my mouth	pee		Psalm 119:131
I open	pha·ar·tee		
and pant	va·esh·a·phah		
	kee	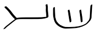	
for Your commandments	le·mits·wo·te·kha		
longing	ya·a·ve·tee		
Turn	pe·neh		Psalm 119:132
to me	e·lay	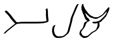	
and show me mercy	ve·chan·ne·nee	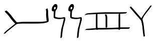	

as You do	ke·mish·pat		
to those who love	le·o·ha·ve		
Your name	she·me·kha		
my steps	pe·a·may		Psalm 119:133
Order	ha·khen		
in Your word	be·im·ra·te·kha		
let no	ve·al		
rule	tash·let	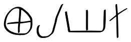	
over me	bee	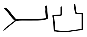	
	khal		
sin	a·ven		
Redeem me	pe·de·nee		Psalm 119:134
from the oppression	me·o·sheq		
of man	a·dam		
that I may keep	ve·esh·me·rah		
Your precepts	piq·qu·de·kha		
Make Your face	pa·ne·kha	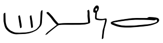	Psalm 119:135
shine	ha·er		
upon Your servant	be·av·de·kha		
and teach	ve·lam·me·de·nee		
me	et		
Your statutes	chuq·qe·kha	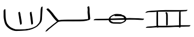	
streams	pal·ge	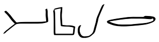	Psalm 119:136
of tears	ma·yim	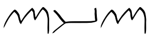	
shed	ya·re·du	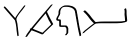	
My eyes	e·nay	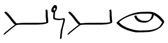	
because	al		

is not	lo		
obeyed	sha·me·ru		
Your law	to·w·ra·te·kha		
Righteous	tsad·deeq	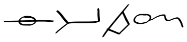	Psalm 119:137
are You	at·tah		
O LORD	YHVH		
and upright	ve·ya·shar	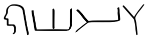	
are Your judgments	mish·pa·te·kha		
You have laid down	tsiw·vee·ta		Psalm 119:138
are righteous	tse·deq	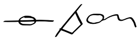	
The testimonies	e·do·te·kha		
faithful	ve·e·mu·nah	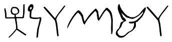	
and altogether	me·od		
has consumed me	tsim·me·tat·nee		Psalm 119:139
My zeal	qin·a·tee		
because	kee	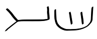	
forget	sha·khe·chu	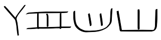	
Your words	de·va·re·kha	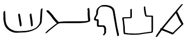	
my foes	tsa·ray		
pure	tse·ru·phah		Psalm 119:140
Your promise	im·ra·te·kha		
is completely	me·od		
therefore Your servant	ve·av·de·kha		
loves it	a·he·vah		
am lowly	tsa·eer		Psalm 119:141
I	a·no·khee		
and despised	ve·niv·zeh		

Your precepts	piq·qu·de·kha	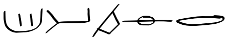	
but I do not	lo	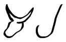	
forget	sha·kha·che·tee	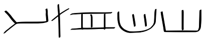	
Your righteousness	tsid·qa·te·kha	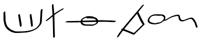	Psalm 119:142
	tse·deq	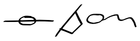	
is everlasting	le·o·w·lam	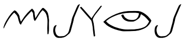	
and Your law	ve·to·w·ra·te·kha	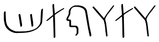	
is true	e·met	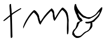	
Trouble	tsar	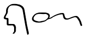	Psalm 119:143
and distress	u·ma·tso·wq	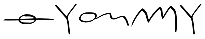	
have found me	me·tsa·u·nee	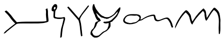	
but Your commandments	mits·wo·te·kha	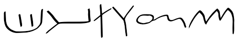	
are my delight	sha·a·shu·ay	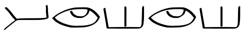	
are righteous	tse·deq	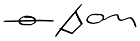	Psalm 119:144
Your testimonies	e·de·wo·te·kha	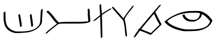	
forever	le·o·w·lam	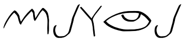	
Give me understanding	ha·vee·ne·nee	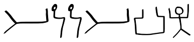	
that I may live	ve·ech·yeh	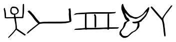	
I call	qa·ra·tee	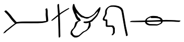	Psalm 119:145
with all	ve·khal	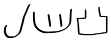	
my heart	lev	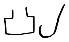	
answer me	a·ne·nee	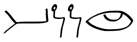	
O LORD !	YHVH	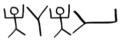	
Your statutes	chuq·qe·kha	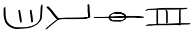	
I will obey	ets·tso·rah	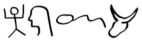	
I call to You	qe·ra·tee·kha	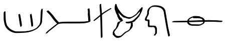	Psalm 119:146
save me	ho·wo·shee·e·nee	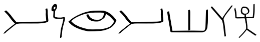	

that I may keep	ve·esh·me·rah	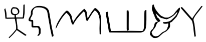	
Your testimonies	e·do·tɛ·kha	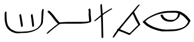	
I rise	qid·dam·tee	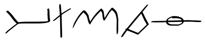	Psalm 119:147
before dawn	van·ne·sheph	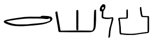	
and cry for help	va·a·shaw·ve·ah	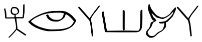	
in Your word	lid·va·rɛ·kha	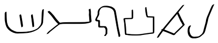	
I have put my hope	yi·cha·le·tee	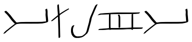	
anticipate	qid·de·mu	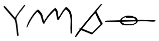	Psalm 119:148
My eyes	e·nay	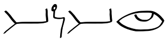	
the watches of night	ash·mu·ro·wt	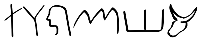	
that I may meditate	la·see·ach	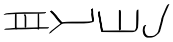	
on Your word	be·im·ra·te·kha	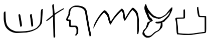	
my voice	qo·w·lee	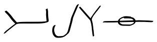	Psalm 119:149
Hear	shim·ah	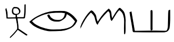	
according to Your loving devotion	khe·chas·de·kha	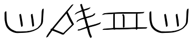	
O LORD	YHVH	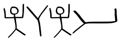	
according to Your justice	ke·mish·pa·te·kha	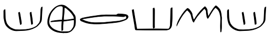	
give me life	chay·ye·nee	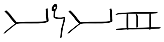	
draw near	qa·re·vu	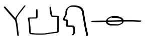	Psalm 119:150
Those who follow	ro·de·phe	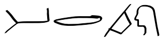	
after wickedness	zim·mah	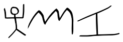	
from Your law	mit·to·w·ra·te·kha	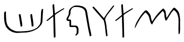	
they are far	ra·cha·qu	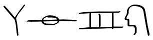	
are near	qa·ro·wv	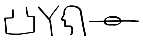	Psalm 119:151
You	at·tah	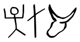	
O LORD	YHVH	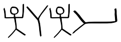	
and all	ve·khal	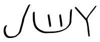	

Your commandments	mits·wo·te·kha		
are true	e·met	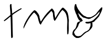	
Long ago	qe·dem	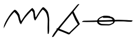	Psalm 119:152
I learned	ya·da·tee		
from Your testimonies	me·e·do·te·kha		
that	kee	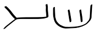	
forever	le·o·w·lam		
You have established them	ye·sad·tam		
Look	re·eh		Psalm 119:153
upon my affliction	a·ne·yee	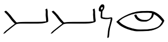	
and rescue me	ve·chal·le·tse·nee		
for	kee	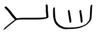	
Your law	to·w·ra·te·kha	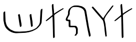	
I have not	lo		
forgotten	sha·kha·che·tee	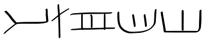	
Defend	ree·vah	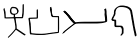	Psalm 119:154
my cause	ree·vee	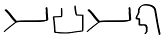	
and redeem me	u·ge·a·le·nee		
according to Your word	le·im·ra·te·kha		
revive me	chay·ye·nee	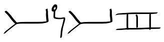	
is far	ra·cho·wq		Psalm 119:155
from the wicked	me·re·sha·eem		
Salvation	ye·shu·ah		
because	kee	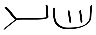	
Your statutes	chuq·qe·kha	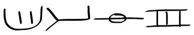	
they do not	lo		

seek	da·ra·shu	𐤃𐤓𐤔𐤅	
are Your mercies	ra·cha·me·kha	𐤓𐤇𐤌𐤉𐤊	Psalm 119:156
Great	rab·beem	𐤓𐤁𐤉𐤌	
O LORD	YHVH	𐤉𐤄𐤅𐤄	
according to Your ordinances	ke·mish·pa·te·kha	𐤊𐤌𐤔𐤐𐤈𐤉𐤊	
revive me	chay·ye·nee	𐤇𐤉𐤍𐤉	
are many	rab·beem	𐤓𐤁𐤉𐤌	Psalm 119:157
[Though] my persecutors	ro·de·phay	𐤓𐤃𐤐𐤉	
and foes	ve·tsa·ray	𐤅𐤑𐤓𐤉	
from Your testimonies	me·e·de·wo·te·kha	𐤌𐤏𐤃𐤅𐤕𐤉𐤊	
I have not	lo	𐤋𐤀	
turned	na·tee·tee	𐤍𐤈𐤉𐤕𐤉	
I look on	ra·ee·tee	𐤓𐤀𐤉𐤕𐤉	Psalm 119:158
the faithless	vo·ge·deem	𐤁𐤂𐤃𐤉𐤌	
with loathing	va·et·qo·w·ta·tah	𐤅𐤀𐤕𐤒𐤅𐤈𐤈𐤄	
because	a·sher	𐤀𐤔𐤓	
Your word	im·ra·te·kha	𐤀𐤌𐤓𐤕𐤊	
they do not	lo	𐤋𐤀	
keep	sha·ma·ru	𐤔𐤌𐤓𐤅	
Consider	re·eh	𐤓𐤀𐤄	Psalm 119:159
how	kee	𐤊𐤉	
Your precepts	phiq·qu·de·kha	𐤐𐤒𐤅𐤃𐤉𐤊	
I love	a·ha·ve·tee	𐤀𐤄𐤁𐤕𐤉	
O LORD	YHVH	𐤉𐤄𐤅𐤄	
according to Your loving devotion	ke·chas·de·kha	𐤊𐤇𐤎𐤃𐤊	
give me life	chay·ye·nee	𐤇𐤉𐤍𐤉	

The entirety	rosh		Psalm 119:160
of Your word	de·va·re·kha		
[is] truth	e·met	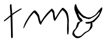	
endure forever	u·le·o·w·lam		
and all	kal	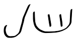	
judgments	mish·pat		
Your righteous	tsid·qe·kha	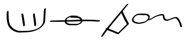	
Rulers	reem	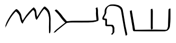	Psalm 119:161
persecute me	re·da·phu·nee		
without cause	chin·nam	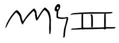	
Your word	u·mid·de·va·rɛ·kha		
fears only	pa·chad	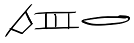	
but my heart	lib·bee	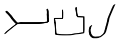	
rejoice	sas		Psalm 119:162
I	a·no·khee		
in	al		
Your promise	im·ra·te·kha		
like one who finds	ke·mo·w·tse		
spoil	sha·lal	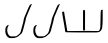	
great	rav	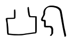	
falsehood	she·qer	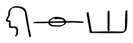	Psalm 119:163
I hate	ne·tee		
and abhor	va·a·ta·e·vah		
[but] Your law	to·w·ra·te·kha		
I love	a·ha·ve·tee	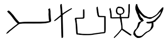	
Seven times	she·va		Psalm 119:164
a day	bay·yo·wm	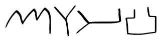	

I praise You	hil·lal·tee·kha	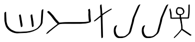	
for	al	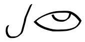	
judgments	mish·pe·te	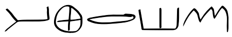	
Your righteous	tsid·qe·kha	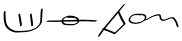	
peace belongs	sha·lo·wm	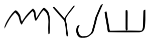	Psalm 119:165
Abundant	rav	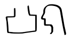	
to those who love	le·o·ha·ve	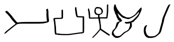	
Your law	to·w·ra·te·kha	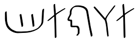	
nothing	ve·en	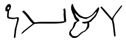	
	la·mo	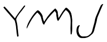	
can make them stumble	mikh·sho·wl	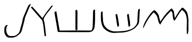	
I wait	sib·bar·tee	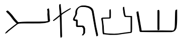	Psalm 119:166
for Your salvation	lee·shu·a·te·kha	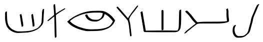	
O LORD	YHVH	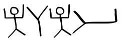	
Your commandments	u·mits·wo·te·kha	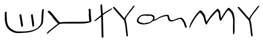	
and I carry out	a·see·tee	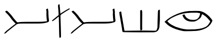	
obey	sha·me·rah	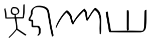	Psalm 119:167
I	naph·shee	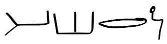	
Your testimonies	e·do·te·kha	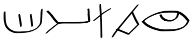	
and love them	va·o·ha·vem	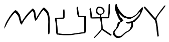	
greatly	me·od	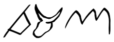	
I obey	sha·mar·tee	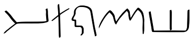	Psalm 119:168
Your precepts	phiq·qu·de·kha	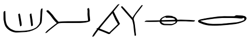	
and Your testimonies	ve·e·do·te·kha	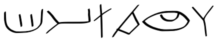	
for	kee	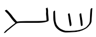	
all	khal	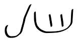	

my ways	de·ra·khay		
are before You	neg·de·kha		
come	tiq·rav	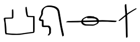	Psalm 119:169
May my cry	rin·na·tee	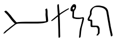	
before You	le·pha·ne·kha	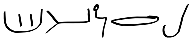	
O LORD	YHVH		
according to Your word	kid·va·re·kha	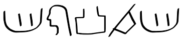	
give me understanding	ha·vee·ne·nee	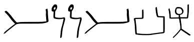	
come	ta·vo·w		Psalm 119:170
May my plea	te·chin·na·tee	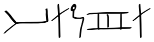	
before You	le·pha·ne·kha	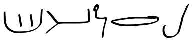	
according to Your promise	ke·im·ra·te·kha		
rescue me	hats·tsee·le·nee	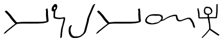	
pour forth	tab·ba·nah		Psalm 119:171
My lips	se·pha·tay		
praise	te·hil·lah		
for	kee	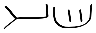	
You teach me	te·lam·me·de·nee		
Your statutes	chuq·qe·kha	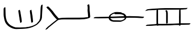	
sings	ta·an		Psalm 119:172
My tongue	le·sho·w·nee		
of Your word	im·ra·te·kha		
for	kee	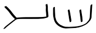	
all	khal		
Your commandments	mits·wo·te·kha		
are righteous	tse·deq	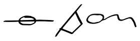	

be ready	te·hee		Psalm 119:173
May Your hand	ya·de·kha		
to help me	le·a·ze·re·nee		
for	kee	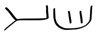	
Your precepts	phiq·qu·de·kha		
I have chosen	va·cha·re·tee	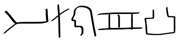	
I long	ta·av·tee		Psalm 119:174
for Your salvation	lee·shu·a·te·kha		
O LORD	YHVH		
and Your law	ve·to·w·ra·te·kha		
is my delight	sha·a·shu·ay		
live	te·chee	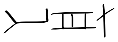	Psalm 119:175
Let me	naph·shee		
to praise You	u·te·hal·le·ka	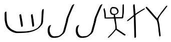	
may Your judgments	u·mish·pa·te·kha	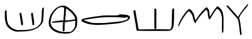	
sustain me	ya·az·ru·nee		
I have strayed	ta·ee·tee	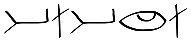	Psalm 119:176
sheep	ke·seh		
like a lost	o·ved	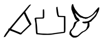	
seek	baq·qesh	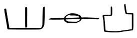	
Your servant	av·de·kha		
for	kee	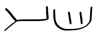	
Your commandments	mits·wo·te·kha		
I have not	lo		
forgotten	sha·kha·che·tee	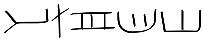	
A song	sheer	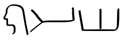	Psalm 120:1
of ascents	ham·ma·a·lo·wt		

to	el		
the LORD	YHVH		
In my distress	bats·tsa·ra·tah		
	lee	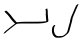	
I cried	qa·ra·tee		
and He answered me	vay·ya·a·ne·nee		
O LORD	YHVH		Psalm 120:2
Deliver	hats·tsee·lah		
my soul	naph·shee		
lips	mis·se·phat		
from lying	she·qer		
tongue	mil·la·sho·wn		
and a deceitful	re·mee·yah	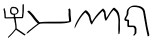	
What	mah	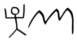	Psalm 120:3
will He do	yit·ten	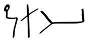	
to you	le·kha	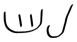	
and what	u·mah		
will be added	yo·seeph	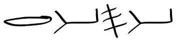	
to you	lakh	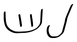	
tongue ?	la·sho·wn		
O deceitful	re·mee·yah	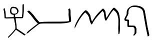	
arrows [will come]	chits·tse		Psalm 120:4
from the warrior	gib·bo·wr		
Sharp	she·nu·neem	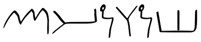	
with	im		
burning coals	ga·cha·le	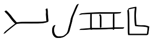	
of the broom tree !	re·ta·meem	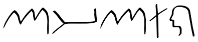	

Woe	o·w·yah		Psalm 120:5
to me	lee	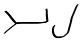	
that	kee	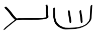	
I dwell	gar·tee	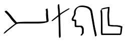	
in Meshech	me·shekh		
that I live	khan·tee	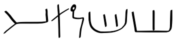	
among	im		
the tents	a·ho·le	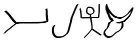	
of Kedar !	qe·dar	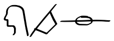	
Too long	rab·bat		Psalm 120:6
dwelt	sha·khe·nah		
	lah		
have I	naph·shee	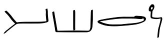	
among	im		
those who hate	so·w·ne		
peace	sha·lo·wm		
I	anee·sha	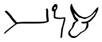	Psalm 120:7
[am in favor of] peace	lo·wm		
but when	ve·khee		
I speak	a·dab·ber	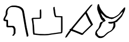	
they	hem·mah		
[want] war	lam·mil·cha·mah	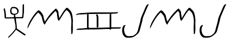	
A song	sheer	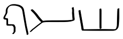	Psalm 121:1
of ascents	lam·ma·a·lo·wt		
I lift up	es·sa		
my eyes	e·nay	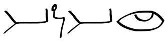	
to	el		

the hills	he·ha·reem	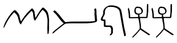	
From where	me·a·yin		
come ?	ya·vo		
does my help	ez·ree		
My help	ez·ree		Psalm 121:2
comes from	me·im		
the LORD	YHVH		
the Maker	o·seh		
of heaven	sha·ma·yim	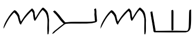	
and earth	va·a·rets		
He will not	al		Psalm 121:3
allow	yit·ten	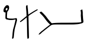	
to slip	lam·mo·wt		
your foot	rag·le·kha	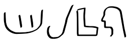	
will not	al		
slumber	ya·num		
your Protector	sho·me·re·kha		
Behold	hin·neh		Psalm 121:4
will neither	lo		
slumber	ya·num	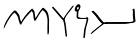	
nor	ve·lo		
sleep	yee·shan	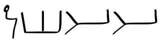	
the Protector	sho·w·mer		
of Israel	yis·ra·el	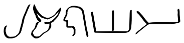	
The LORD	YHVH		Psalm 121:5
[is] your keeper	sho·me·re·kha		
the LORD	YHVH		

[is] the shade	tsil·le·kha		
on	al		
hand	yad	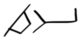	
your right	ye·mee·ne·kha	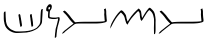	
you by day	yo·w·mam		Psalm 121:6
The sun	hash·she·mesh		
will not	lo		
strike	yak·kek·kah		
nor the moon	ve·ya·re·ach	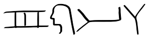	
by night	bal·la·ye·lah	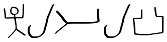	
The LORD	YHVH		Psalm 121:7
will guard you	yish·ma·re·kha		
from all	mik·kal		
evil	ra		
He will preserve	yish·mor		
-	et		
your soul	naph·she·kha	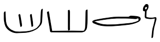	
The LORD	YHVH		Psalm 121:8
will watch over	yish·mar		
and going	tse·te·kha		
your coming	u·vo·w·e·kha		
both now	me·at·tah		
and forevermore	ve·ad		
	o·w·lam		
A song	sheer	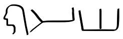	Psalm 122:1
of ascents	ham·ma·a·lo·wt		
Of David	le·da·wid		

I was glad	mach·tee	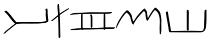	
when they said	be·o·me·reem	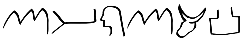	
to me	lee	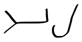	
to the house	bet	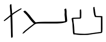	
of the LORD ”	YHVH	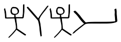	
“ Let us go	ne·lekh	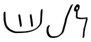	
are standing	o·me·do·wt	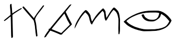	Psalm 122:2
	ha·yu	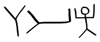	
Our feet	rag·le·nu	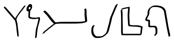	
in your gates	bish·a·ra·yikh	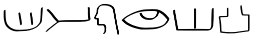	
O Jerusalem	ye·ru·sha·lim	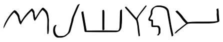	
Jerusalem	ye·ru·sha·lim	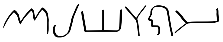	Psalm 122:3
is built up	hab·be·nu·yah	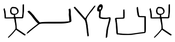	
as a city	ke·eer	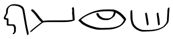	
united	she·chub·be·rah	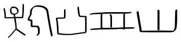	
	lah	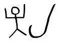	
together	yach·daw	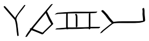	
where	shesh·sham	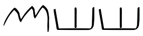	Psalm 122:4
go up	a·lu	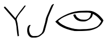	
the tribes	she·va·teem	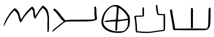	
the tribes	shiv·te	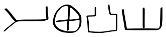	
of the LORD	yah	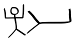	
as a testimony	e·dut	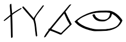	
for Israel	le·yis·ra·el	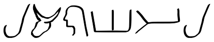	
to give thanks	le·ho·do·wt	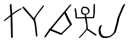	
to the name	le·shem	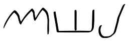	
of the LORD	YHVH	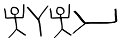	

For	kee	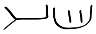	Psalm 122:5
there	sham·mah		
stand	ya·she·vu	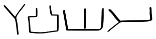	
the thrones	khis·o·wt		
of judgment	le·mish·pat		
the thrones	kis·o·wt		
of the house	le·vet	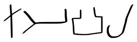	
of David	da·veed	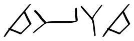	
Pray	a·lu		Psalm 122:6
for the peace	she·lo·wm		
of Jerusalem :	ye·ru·sha·lim		
prosper	yish·la·yu	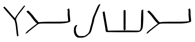	
“ May those who love you	o·ha·va·yikh	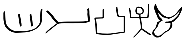	
May there be	ye·hee		Psalm 122:7
peace	sha·lo·wm		
within your walls	be·che·lekh	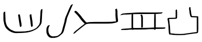	
[and] prosperity	le·vah	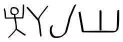	
inside your fortresses ”	be·ar·me·no·w·ta·yikh	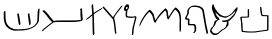	
For the sake	le·ma·an		Psalm 122:8
of my brothers	a·chay	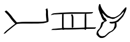	
and friends	ve·re·ay		
I will say	a·dab·be·rah		
	na		
“ Peace	sha·lo·wm		
[be] within you ”	bakh	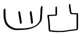	
For the sake	le·ma·an		Psalm 122:9
of the house	bet	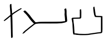	

of the LORD	YHVH		
our God	e·lo·he·nu		
I will seek	a·vaq·shah	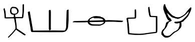	
your prosperity	to·wv		
	lakh	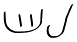	
A song	sheer	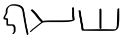	Psalm 123:1
of ascents	ham·ma·a·lo·wt		
to You	e·le·kha	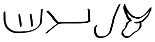	
I lift up	na·sa·tee		
-	et		
my eyes	e·nay	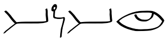	
the One enthroned	hay·yo·she·vee	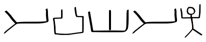	
in heaven	bash·sha·ma·yim		
-	hin·neh		Psalm 123:2
As the eyes	khe·e·ne	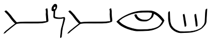	
of servants	a·va·deem		
[look] to	el		
the hand	yad	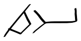	
of their master	ado·w·ne·hem	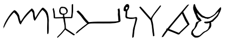	
as the eyes	ke·e·ne	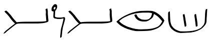	
of a maidservant	shiph·chah		
[look] to	el		
the hand	yad	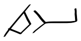	
of her mistress	ge·vir·tah		
so	ken	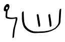	
our eyes	e·ne·nu	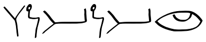	
are on	el		

the LORD	YHVH	𐤉𐤄𐤅𐤄	
our God	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
until	ad	𐤏𐤃	
He shows us mercy	she·ye·chan·ne·nu	𐤔𐤉𐤇𐤍𐤍𐤅	
Have mercy on us	chan·ne·nu	𐤇𐤍𐤍𐤅	Psalm 123:3
O LORD	YHVH	𐤉𐤄𐤅𐤄	
have mercy	chan·ne·nu	𐤇𐤍𐤍𐤅	
for	kee	𐤊𐤉	
much	rav	𐤓𐤁	
we have endured	sa·va·nu	𐤔𐤁𐤏𐤍𐤅	
contempt	vuz	𐤁𐤅𐤆	
much	rab·bat	𐤓𐤁𐤕	Psalm 123:4
have endured	sa·ve·ah	𐤔𐤁𐤏𐤄	
	lah	𐤋𐤄	
We	naph·she·nu	𐤍𐤐𐤔𐤍𐤅	
scorn	hal·la·ag	𐤄𐤋𐤏𐤂	
from the arrogant	hash·sha·a·nan·neem	𐤄𐤔𐤀𐤍𐤍𐤉𐤌	
much contempt	hab·buz	𐤄𐤁𐤅𐤆	
from the proud	lig·ʾē·yo·nīm	𐤋𐤂𐤀𐤉𐤅𐤍𐤉𐤌	
A song	sheer	𐤔𐤉𐤓	Psalm 124:1
of ascents	ham·ma·a·lo·wt	𐤄𐤌𐤏𐤋𐤅𐤕	
Of David	le·da·wid	𐤋𐤃𐤅𐤃	
had not	lu·le	𐤋𐤅𐤋𐤉	
If the LORD	YHVH	𐤉𐤄𐤅𐤄	
been	she·ha·yah	𐤔𐤄𐤉𐤄	
on our side —	la·nu	𐤋𐤍𐤅	
declare —	yo·mar	𐤉𐤀𐤌𐤓	

now	na		
let Israel	yis·ra·el	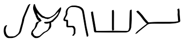	
had not	lu·le	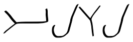	Psalm 124:2
if the LORD	YHVH		
been	she·ha·yah		
on our side	la·nu		
attacked	be·qum	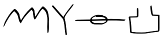	
us	a·le·nu	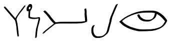	
when men	a·dam		
then	a·zay		Psalm 124:3
alive	chay·yeem	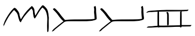	
they would have swallowed us	be·la·u·nu		
flared	ba·cha·ro·wt	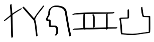	
when their anger	ap·pam		
against us	ba·nu	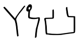	
then	a·zay	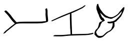	Psalm 124:4
the floods	ham·ma·yim	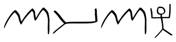	
would have engulfed us	she·ta·phu·nu		
[then] the torrent	nach·lah	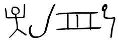	
would have overwhelmed	a·var	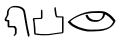	
	al		
us	naph·she·nu	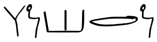	
then	a·zay		Psalm 124:5
would have swept us away	a·var	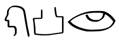	
	al		
	naph·she·nu	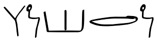	

waters	ham·ma·yim	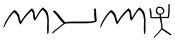	
the raging	haz·ze·do·w·neem		
Blessed	ba·rukh		Psalm 124:6
[be] the LORD	YHVH	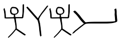	
who has not	shel·lo	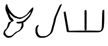	
given us	ne·ta·na·nu	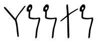	
as prey	te·reph		
to their teeth	le·shin·ne·hem	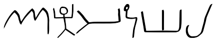	
We	naph·she·nu	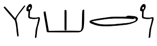	Psalm 124:7
like a bird	ke·tsip·po·wr		
have escaped	nim·le·tah	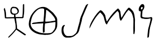	
from the snare	mip·pach		
of the fowler	yo·wq·sheem	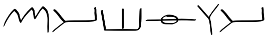	
the net	hap·pach		
is torn	nish·bar		
and we	va·a·nach·nu	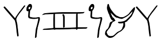	
have slipped away	nim·la·te·nu	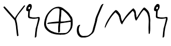	
Our help	ez·re·nu		Psalm 124:8
is in the name	be·shem	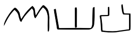	
of the LORD	YHVH	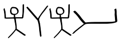	
the Maker	o·seh		
of heaven	sha·ma·yim	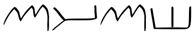	
and earth	va·a·rets		
A song	sheer	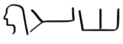	Psalm 125:1
of ascents	ham·ma·a·lo·wt		
Those who trust	hab·bo·te·cheem	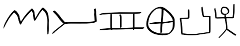	
in the LORD	ba·YHVH	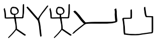	

are like Mount	ke·har	𐤊𐤄𐤓	
Zion	tsee·yo·wn	𐤑𐤉𐤅𐤍	
It cannot	lo	𐤋𐤀	
be moved	yim·mo·wt	𐤉𐤌𐤅𐤈	
forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
it abides	ye·shev	𐤉𐤔𐤁	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	Psalm 125:2
As the mountains	ha·reem	𐤄𐤓𐤉𐤌	
surround	sa·veev	𐤎𐤁𐤉𐤁	
	lah	𐤋𐤄	
so the LORD	va·YHVH	𐤅𐤉𐤄𐤅𐤄	
surrounds	sa·veev	𐤎𐤁𐤉𐤁	
His people	le·am·mo	𐤋𐤏𐤌𐤅	
both now	me·at·tah	𐤌𐤏𐤕𐤄	
and forevermore	ve·ad	𐤅𐤏𐤃	
	o·w·lam	𐤏𐤅𐤋𐤌	
For	kee	𐤊𐤉	Psalm 125:3
will not	lo	𐤋𐤀	
rest	ya·nu·ach	𐤉𐤍𐤅𐤇	
the scepter	she·vet	𐤔𐤁𐤈	
of the wicked	ha·re·sha	𐤄𐤓𐤔𐤏	
upon	al	𐤏𐤋	
the land allotted	go·w·ral	𐤂𐤅𐤓𐤋	
to the righteous	hats·tsad·dee·qeem	𐤄𐤑𐤃𐤉𐤒𐤉𐤌	
so that	le·ma·an	𐤋𐤌𐤏𐤍	
will not	lo	𐤋𐤀	
put forth	yish·le·chu	𐤉𐤔𐤋𐤇𐤅	

the righteous	hats·tsad·dee·qeem	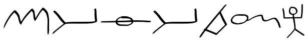	
to injustice	be·aw·la·tah		
their hands	ye·de·hem	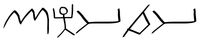	
Do good	he·tee·vah	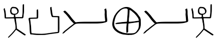	Psalm 125:4
O LORD	YHVH		
to [those who are] good	lat·to·w·veem		
and to the upright	ve·lee·sha·reem		
in heart	be·lib·bo·w·tam		
But those who turn	ve·ham·mat·teem		Psalm 125:5
to crooked ways	a·qal·qal·lo·w·tam	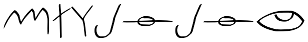	
will banish	yo·w·lee·khem	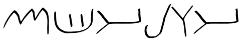	
the LORD	YHVH		
	et		
with the evildoers	po·a·le		
	ha·a·ven		
Peace	lo·wm		
be upon	al		
Israel	yis·ra·el	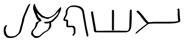	
A song	sheer	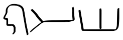	Psalm 126:1
of ascents	ham·ma·a·lo·wt		
restored	be·shuv		
When the LORD	YHVH		
-	et		
the captives	shee·vat	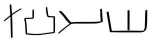	
of Zion	tsee·yo·wn	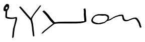	
we were	ha·yee·nu	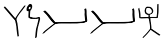	
like dreamers	ke·cho·le·meem	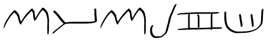	

Then	az	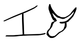	Psalm 126:2
were filled	yim·ma·le	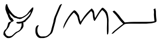	
with laughter	se·cho·wq	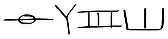	
our mouths	pee·nu	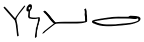	
our tongues	u·le·sho·w·ne·nu	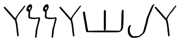	
with shouts of joy	rin·nah	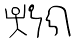	
Then	az	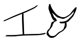	
it was said	yo·me·ru	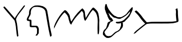	
among the nations	vag·go·w·yim	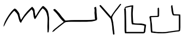	
great	hig·deel	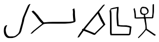	
“ The LORD	YHVH	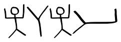	
has done	la·a·so·wt	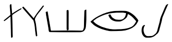	
things for	im	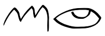	
them ”	el·leh	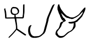	
great	hig·deel	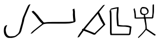	Psalm 126:3
The LORD	YHVH	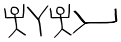	
has done	la·a·so·wt	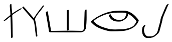	
things for us	im·ma·nu	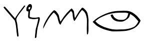	
we are	ha·yee·nu	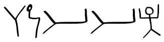	
filled with joy	se·me·cheem	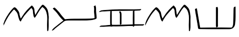	
Restore	shu·vah	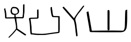	Psalm 126:4
O LORD	YHVH	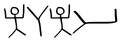	
-	et	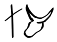	
our captives	she·vu·tē·nu	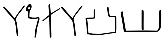	
like streams	ka·a·phee·qeem	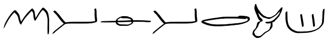	
in the Negev	ban·ne·gev	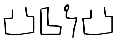	
Those who sow	haz·zo·re·eem	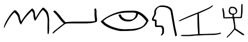	Psalm 126:5

in tears	be·dim·ah	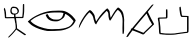	
with shouts of joy	be·rin·nah	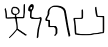	
will reap	yiq·tso·ru	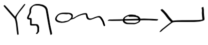	
He who goes out	ha·lo·wkh	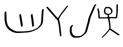	Psalm 126:6
	ye·lekh	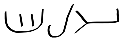	
weeping	u·va·khoh	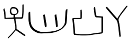	
bearing	no·se	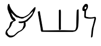	
a trail	me·shekh	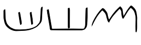	
of seed	haz·za·ra	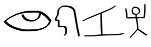	
will surely return	bo	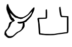	
	ya·vo·w	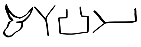	
with shouts of joy	ve·rin·nah	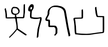	
carrying	no·se	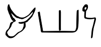	
sheaves [of grain]	a·lum·mo·taw	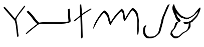	
A song	sheer	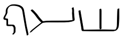	Psalm 127:1
of ascents	ham·ma·a·lo·wt	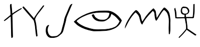	
Of Solomon	lish·lo·moh	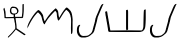	
Unless	im	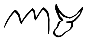	
the LORD	YHVH	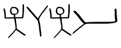	
	lo	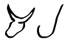	
builds	yiv·neh	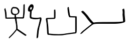	
the house	va·yit	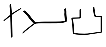	
vain	shaw	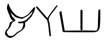	
labor	a·me·lu	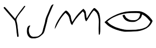	
its builders	vo·w·naw	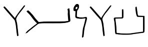	
in	bo	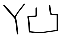	
unless	im	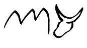	

the LORD	YHVH	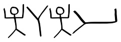	
	lo	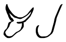	
protects	yish·mar	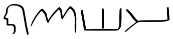	
the city	eer	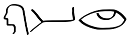	
in vain	shaw	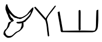	
stand guard	sha·qad	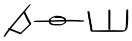	
its watchmen	sho·w·mer	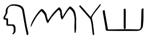	
In vain	shaw	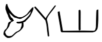	Psalm 127:2
you	la·khem	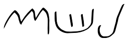	
early	mash·kee·me	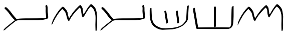	
rise	qum	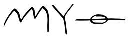	
late	me·a·cha·re	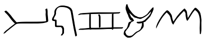	
and stay up	she·vet	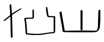	
to eat —	o·khe·le	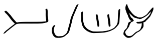	
for bread	le·chem	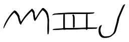	
toiling	ha·a·tsa·veem	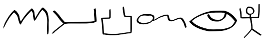	
for	ken	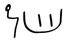	
He gives	yit·ten	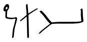	
to His beloved	lee·dee·do	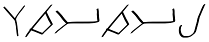	
sleep	she·na	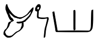	
are indeed	hin·neh	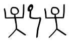	Psalm 127:3
a heritage	na·cha·lat	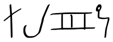	
from the LORD	YHVH	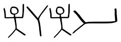	
Children	ba·neem	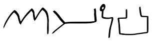	
[is His] reward	khar	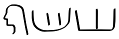	
[and] the fruit	pe·ree	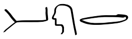	
of the womb	hab·ba·ten	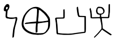	

Like arrows	ke·chits·tseem		Psalm 127:4
in the hand	be·yad	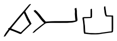	
of a warrior	gib·bo·wr		
so [are]	ken	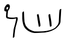	
children	be·ne	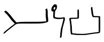	
[born in] one's youth	han·ne·u·reem		
Blessed	ash·re	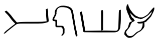	Psalm 127:5
is the man	hag·ge·ver	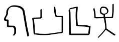	
whose	a·sher		
is full	mil·le		
-	et		
quiver	ash·pa·to		
of them	me·hem		
He will not	lo		
be put to shame	ye·vo·shu	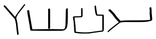	
when	kee	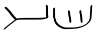	
he confronts	ye·dab·be·ru		
-	et		
the enemies	o·wy·veem	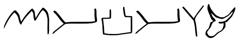	
at the gate	bash·sha·ar		
A song	sheer	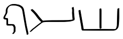	Psalm 128:1
of ascents	ham·ma·a·lo·wt		
Blessed	ash·re	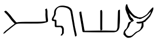	
are all	kal	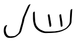	
who fear	ye·re		
the LORD	YHVH		
who walk	ha·ho·lekh	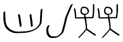	

in His ways !	bid·ra·khaw	𐤁𐤃𐤓𐤊𐤉𐤅	
of your labor	ye·gee·a	𐤉𐤂𐤉𐤏	Psalm 128:2
the fruit	kap·pe·kha	𐤊𐤐𐤉𐤊	
For	kee	𐤊𐤉	
when you eat	to·khel	𐤕𐤀𐤊𐤋	
blessings	ash·re·kha	𐤀𐤔𐤓𐤉𐤊	
and prosperity	ve·to·wv	𐤅𐤈𐤅𐤁	
will be yours	lakh	𐤋𐤊	
Your wife	esh·te·kha	𐤀𐤔𐤕𐤊	Psalm 128:3
vine	ke·ge·phen	𐤊𐤂𐤐𐤍	
will be like a fruitful	po·ree·yah	𐤐𐤓𐤉𐤄	
[flourishing] within	be·yar·ke·te	𐤁𐤉𐤓𐤊𐤕𐤉	
your house	ve·te·kha	𐤁𐤉𐤕𐤊	
your sons	ba·ne·kha	𐤁𐤍𐤉𐤊	
shoots	kish·ti·le	𐤊𐤔𐤕𐤋𐤉	
like olive	ze·teem	𐤆𐤉𐤕𐤉𐤌	
[sitting] around	sa·veev	𐤎𐤁𐤉𐤁	
your table	le·shul·cha·ne·kha	𐤋𐤔𐤋𐤇𐤍𐤊	
indeed	hin·neh	𐤄𐤍𐤄	Psalm 128:4
	khee	𐤊𐤉	
In this way	khen	𐤊𐤍	
shall blessing come	ye·vo·rakh	𐤉𐤁𐤓𐤊	
to the man	ga·ver	𐤂𐤁𐤓	
who fears	ye·re	𐤉𐤓𐤀	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
bless you	ye·va·rekh·kha	𐤉𐤁𐤓𐤊𐤊	Psalm 128:5
May the LORD	YHVH	𐤉𐤄𐤅𐤄	

from Zion	mits·tsee·yo·wn		
that you may see	u·re·eh		
the prosperity	be·tuv		
of Jerusalem	ye·ru·sha·lim		
all	kol		
the days	ye·me		
of your life	chay·ye·kha	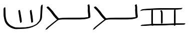	
that you may see	u·re·eh		Psalm 128:6
your children’s	va·neem	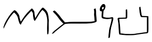	
children	le·va·ne·kha	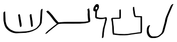	
Peace	lo·wm		
be upon	al		
Israel !	yis·ra·el	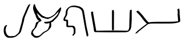	
A song	sheer	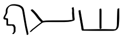	Psalm 129:1
of ascents	ham·ma·a·lo·wt		
Many a time	rab·bat		
they have persecuted me	tse·ra·ru·nee	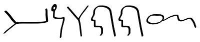	
from my youth —	min·ne·u·ray		
declare —	yo·mar		
now	na		
let Israel	yis·ra·el	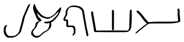	
many a time	rab·bat		Psalm 129:2
they have persecuted me	tse·ra·ru·nee		
from my youth	min·ne·u·ray		
but	gam		
they have not	lo		
prevailed	ya·khe·lu		

against me	lee	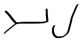	
over	al	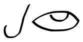	Psalm 129:3
my back	gab·bee	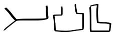	
The plowmen	cha·re·shu	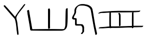	
plowed	cho·re·sheem	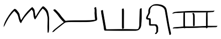	
long	he·e·ree·khu	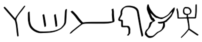	
they made their furrows	le·ma·ʿa·no·tam	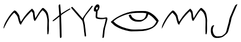	
The LORD	YHVH	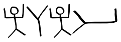	Psalm 129:4
is righteous	tsad·deeq	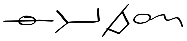	
He has cut me	qits·tsets	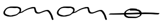	
from the cords	a·vo·wt	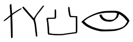	
of the wicked	re·sha·eem	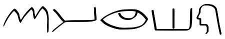	
in shame	ye·vo·shu	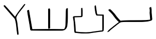	Psalm 129:5
be turned	ve·yis·so·gu	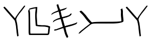	
back	a·cho·wr	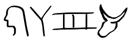	
May all	kol	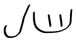	
who hate	so·ne·e	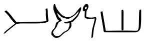	
Zion	tsee·yo·wn	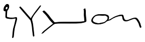	
May they be	yih·yu	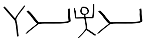	Psalm 129:6
like grass	ka·cha·tseer	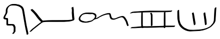	
on the rooftops	gag·go·wt	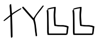	
before	sheq·qad·mat	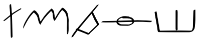	
it can grow	sha·laph	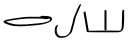	
which withers	ya·vesh	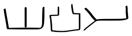	
unable	shel·lo	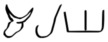	Psalm 129:7
to fill	mil·le	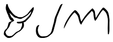	
the hands	khap·po	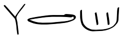	

of the reaper	qo·w·tser	𐤒𐤅𐤑𐤓	
or the arms	ve·chits·no	𐤅𐤇𐤑𐤍𐤅	
of the binder of sheaves	me·am·mer	𐤌𐤏𐤌𐤓	
May none	ve·lo	𐤅𐤋𐤀	Psalm 129:8
say [to them]	a·me·ru	𐤀𐤌𐤓𐤅	
who pass by	ha·o·ve·reem	𐤄𐤏𐤁𐤓𐤉𐤌	
“ The blessing	bir·kat	𐤁𐤓𐤊𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
be on you	a·le·khem	𐤀𐤋𐤉𐤊𐤌	
we bless	be·rakh·nu	𐤁𐤓𐤊𐤍𐤅	
you	et·khem	𐤀𐤕𐤊𐤌	
in the name	be·shem	𐤁𐤔𐤌	
of the LORD ”	YHVH	𐤉𐤄𐤅𐤄	
A song	sheer	𐤔𐤉𐤓	Psalm 130:1
of ascents	ham·ma·a·lo·wt	𐤄𐤌𐤏𐤋𐤅𐤕	
Out of the depths	mim·ma·a·maq·qeem	𐤌𐤌𐤏𐤌𐤒𐤉𐤌	
I cry to You	qe·ra·tee·kha	𐤒𐤓𐤀𐤕𐤉𐤊	
O LORD !	YHVH	𐤉𐤄𐤅𐤄	
O Lord	a·do·nay	𐤀𐤃𐤍𐤉	Psalm 130:2
hear	shim·ah	𐤔𐤌𐤏𐤄	
my voice	ve·qo·w·lee	𐤁𐤒𐤅𐤋𐤉	
be	tih·ye·nah	𐤕𐤄𐤉𐤉𐤍𐤄	
let Your ears	a·ze·ne·kha	𐤀𐤆𐤍𐤉𐤊	
attentive	qash·shu·vo·wt	𐤒𐤔𐤁𐤅𐤕	
	le·qo·wl	𐤋𐤒𐤅𐤋	
to my plea for mercy	ta·cha·nu·nay	𐤕𐤇𐤍𐤅𐤍𐤉	
If You	im	𐤀𐤌	Psalm 130:3

of iniquities	a·wo·no·wt		
kept track	tish·mar		
O LORD	yah	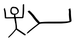	
O Lord	a·do·nay		
[then] who	mee		
could stand ?	ya·a·mod		
But	kee	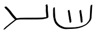	Psalm 130:4
with You	im·me·kha		
there is forgiveness	has·se·lee·chah	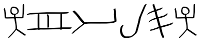	
so that	le·ma·an		
You may be feared	tiw·va·re		
I wait for	qiw·vee·tee	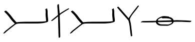	Psalm 130:5
the LORD	YHVH		
does wait	qiw·ve·tah	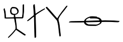	
my soul	naph·shee		
and in His word	ve·lid·va·ro		
I put my hope	ho·w·cha·le·tee	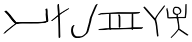	
My soul	naph·shee		Psalm 130:6
[waits] for the Lord	la·do·nay	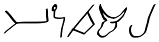	
more than watchmen [wait]	mish·sho·me·reem		
for the morning —	lab·bo·qer	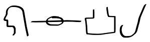	
more than watchmen [wait]	sho·me·reem	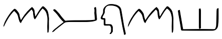	
for the morning	lab·bo·qer	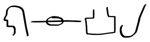	
put your hope	ya·chel	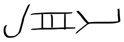	Psalm 130:7
O Israel	yis·ra·el	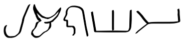	
in	el		
the LORD	YHVH		

for	kee	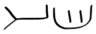	
with	im	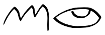	
the LORD	YHVH	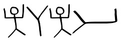	
is loving devotion	ha·che·sed	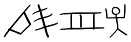	
in abundance	ve·har·beh	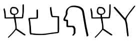	
and with Him	im·mo	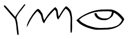	
is redemption	phe·dut	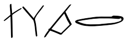	
And He	ve·hu	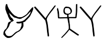	Psalm 130:8
will redeem	yiph·deh	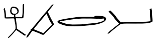	
-	et	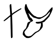	
Israel	yis·ra·el	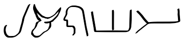	
from all	mik·kol	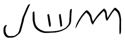	
iniquity	a·wo·no·taw	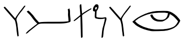	
A song	sheer	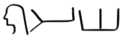	Psalm 131:1
of ascents	ham·ma·a·lo·wt	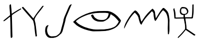	
Of David	le·da·wid	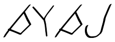	
O LORD	YHVH	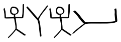	
is not	lo	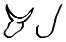	
proud	ga·vah	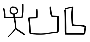	
My heart	lib·bee	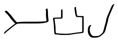	
are not	ve·lo	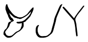	
haughty	ra·mu	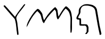	
my eyes	e·nay	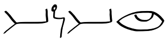	
I do not	ve·lo	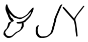	
aspire	hil·lakh·tee	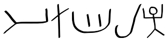	
to great things	big·do·lo·wt	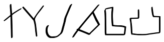	
or matters too lofty	u·ve·niph·la·o·wt	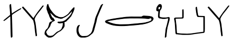	

for me	mim·men·nee		
Surely	im		Psalm 131:2
	lo		
I have stilled	shiw·vee·tee	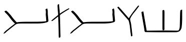	
and quieted	ve·do·w·mam·tee	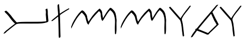	
my soul	naph·shee	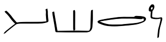	
like a weaned child	ke·ga·mul		
	a·le	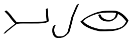	
with his mother	im·mo		
like a weaned child	kag·ga·mul		
within me	a·lay	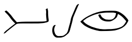	
is my soul	naph·shee	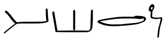	
put your hope	ya·chel	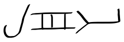	Psalm 131:3
O Israel	yis·ra·el	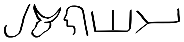	
in	el		
the LORD	YHVH		
both now	me·at·tah		
and forevermore	ve·ad		
	o·w·lam		
A song	sheer	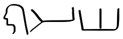	Psalm 132:1
of ascents	ham·ma·a·lo·wt		
remember	ze·kho·wr		
O LORD	YHVH		
of David	le·da·wid		
on behalf	et		
all	kal	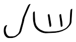	
the hardships he endured	un·no·w·to		

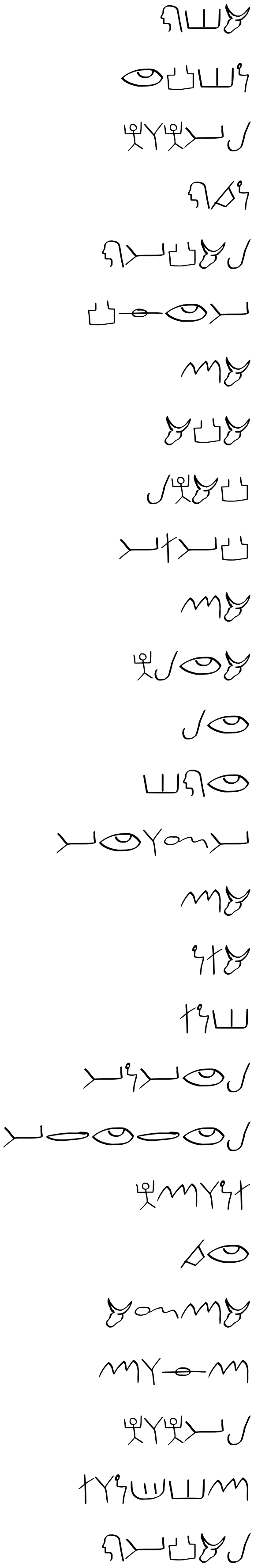

how	a·sher	Psalm 132:2
he swore an oath	nish·ba	
to the LORD	la·YHVH	
[and] vowed	na·dar	
to the Mighty One	la·a·veer	
of Jacob :	ya·a·qov	
“ I will not	im	Psalm 132:3
enter	a·vo	
	be·o·hel	
my house	be·tee	
or	im	
get	e·e·leh	
into	al	
	e·res	
my bed	ye·tsu·ay	
I will not	im	Psalm 132:4
give	et·ten	
sleep	she·nat	
to my eyes	le·e·nay	
to my eyelids	le·aph·ap·pay	
[or] slumber	te·nu·mah	
until	ad	Psalm 132:5
I find	em·tsa	
a place	ma·qo·wm	
for the LORD	la·YHVH	
a dwelling	mish·ka·no·wt	
for the Mighty	la·a·veer	

One of Jacob ”	ya·a·qov		
	hin·neh		Psalm 132:6
We heard [that the ark was]	she·ma·a·nu·ha		
in Ephrathah	ve·eph·ra·tah		
we found	me·tsa·nu·ha		
it in the fields	bis·de		
of Jaar	ya·ar		
Let us go	na·vo·w·ah		Psalm 132:7
to His dwelling place	le·mish·ke·no·w·taw		
let us worship	nish·ta·cha·veh		
at His footstool	la·ha·dom	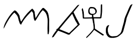	
	rag·law	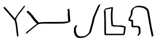	
Arise	qu·mah		Psalm 132:8
O LORD	YHVH		
to Your resting place	lim·nu·cha·te·kha		
You	at·tah		
and the ark	va·a·ro·wn		
of Your strength	uz·ze·kha		
May Your priests	ko·ha·ne·kha	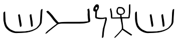	Psalm 132:9
be clothed	yil·be·shu		
with righteousness	tse·deq	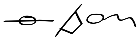	
and Your saints	va·cha·see·de·kha	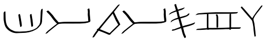	
shout for joy	ye·ran·ne·nu	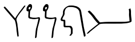	
For the sake	ba·a·vur		Psalm 132:10
David	da·wid		
of Your servant	av·de·kha		
do not	al		

reject	ta·shev	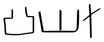	
	pe·ne	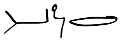	
Your anointed one	me·shee·che·kha	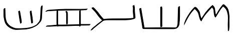	
swore an oath	nish·ba	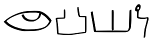	Psalm 132:11
The LORD	YHVH	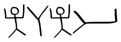	
to David	le·da·wid	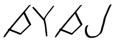	
	e·met	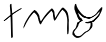	
a promise He will not	lo	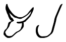	
revoke	ya·shuv	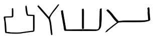	
:	mim·men·nah	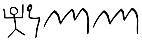	
“ One of your descendants	mip·pe·ree	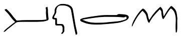	
	vit·ne·kha	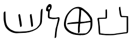	
I will place	a·sheet	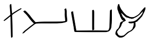	
on your throne	le·khis·se	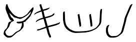	
	lakh	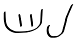	
If	im	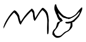	Psalm 132:12
keep	yish·me·ru	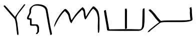	
your sons	va·ne·kha	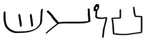	
My covenant	be·ree·tee	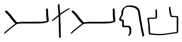	
and the testimony	ve·e·do·tee	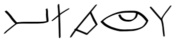	
-	zo	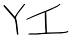	
I will teach them	a·lam·me·dem	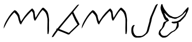	
will also	gam	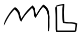	
then their sons	be·ne·hem	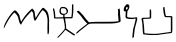	
forever	a·de	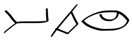	
and ever ”	ad	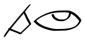	
sit	ye·she·vu	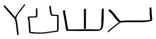	

on your throne	le·khis·se	𐤋𐤊𐤎𐤀	
	lakh	𐤋𐤊	
For	kee	𐤊𐤉	Psalm 132:13
has chosen	va·char	𐤁𐤇𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
Zion	be·tsee·yo·wn	𐤁𐤑𐤉𐤅𐤍	
He has desired	iw·vah	𐤀𐤅𐤄	
it for His home	le·mo·wo·shav	𐤋𐤌𐤅𐤔𐤁	
:	lo	𐤋𐤅	
“ This	zot	𐤆𐤀𐤕	Psalm 132:14
is My resting place	me·nu·cha·tee	𐤌𐤍𐤅𐤇𐤕𐤉	
forever	a·de	𐤏𐤃𐤉	
and ever	ad	𐤏𐤃	
here	poh	𐤐𐤄	
I will dwell	e·shev	𐤀𐤔𐤁	
for	kee	𐤊𐤉	
I have desired [this home]	iw·wi·tee·ha	𐤀𐤅𐤕𐤉𐤄	
provisions	tse·dah	𐤑𐤉𐤃𐤄	Psalm 132:15
with abundant	ba·rekh	𐤁𐤓𐤊	
I will bless her	a·va·rekh	𐤀𐤁𐤓𐤊	
her poor	ev·yo·w·ne·ha	𐤀𐤁𐤉𐤅𐤍𐤉𐤄	
I will satisfy	as·bee·a	𐤀𐤔𐤁𐤉𐤏	
with bread	la·chem	𐤋𐤇𐤌	
her priests	ve·kho·ha·ne·ha	𐤅𐤊𐤄𐤍𐤉𐤄	Psalm 132:16
I will clothe	al·beesh	𐤀𐤋𐤁𐤉𐤔	
with salvation	ye·sha	𐤉𐤔𐤏	
and her saints	va·cha·see·de·ha	𐤅𐤇𐤎𐤉𐤃𐤉𐤄	

will sing out in joy	ran·nen	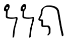	
	ye·ran·ne·nu		
There	sham	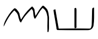	Psalm 132:17
grow	ats·mee·ach		
I will make a horn	qe·ren	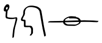	
for David	le·da·wid		
I have prepared	a·rakh·tee		
a lamp	ner		
for My anointed one	lim·shee·chee	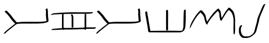	
his enemies	o·wy·vaw	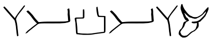	Psalm 132:18
I will clothe	al·beesh	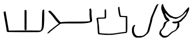	
with shame	bo·shet	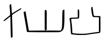	
upon him	ve·a·law	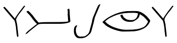	
will gleam ”	ya·tseets		
but the crown	niz·ro	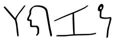	
A song	sheer	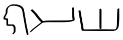	Psalm 133:1
of ascents	ham·ma·a·lo·wt		
Of David	le·da·wid		
Behold	hin·neh		
how	mah	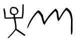	
good	to·wv		
and	u·mah		
pleasant it is	na·eem	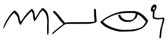	
live	she·vet		
brothers	a·cheem	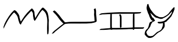	
when	gam		
together in harmony !	ya·chad	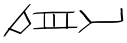	

oil	kash·she·men		Psalm 133:2
It is like fine	hat·to·wv		
on	al		
the head	ha·rosh		
running down	yo·red		
on	al		
the beard	haz·za·qan	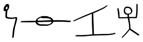	
beard	ze·qan	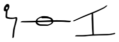	
Aaron's	a·ha·ron	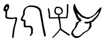	
running down	yo·red	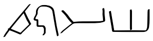	
over	al		
the collar	pee		
of his robes	mid·do·w·taw		
It is like the dew	ke·tal		Psalm 133:3
of Hermon	cher·mo·wn	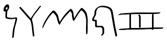	
falling	she·yo·red	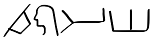	
on	al		
the mountains	har·re		
of Zion	tsee·yo·wn	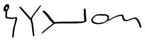	
For	kee	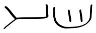	
there	sham		
has bestowed	tsiw·vah		
the LORD	YHVH		
-	et		
the blessing	hab·be·ra·khah		
of life	chay·yeem	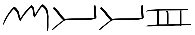	
forevermore	ad		

	ha·o·w·lam	העולם	
A song	sheer	שיר	Psalm 134:1
of ascents	ham·ma·a·lo·wt	המעלות	
Come	hin·neh	הנה	
bless	ba·ra·khu	ברכו	
-	et	את	
the LORD	YHVH	יהוה	
all	kal	כל	
you servants	av·de	עבדי	
of the LORD	YHVH	יהוה	
who serve	ha·o·me·deem	העמדים	
in the house	be·vet	בבית	
of the LORD !	YHVH	יהוה	
by night	bal·le·lo·wt	בלילות	
Lift up	se·u	שאו	Psalm 134:2
your hands	ye·de·khem	ידכם	
to the sanctuary	qo·desh	קדש	
and bless	u·va·ra·khu	וברכו	
-	et	את	
the LORD !	YHVH	יהוה	
bless you	ye·va·rekh·kha	יברכך	Psalm 134:3
May the LORD	YHVH	יהוה	
from Zion	mits·tsee·yo·wn	מציון	
the Maker	o·seh	עשה	
of heaven	sha·ma·yim	שמים	
and earth	va·a·rets	וארץ	
Hallelujah	hal·lu	הללו	Psalm 135:1

!	yah	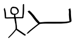	
Praise	hal·lu	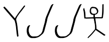	
-	et		
the name	shem		
of the LORD	YHVH		
Give praise	hal·lu	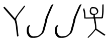	
O servants	av·de	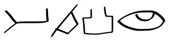	
of the LORD	YHVH		
who stand	o·me·deem		Psalm 135:2
in the house	be·vet	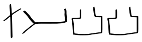	
of the LORD	YHVH		
in the courts	be·chats·ro·wt		
of the house	bet	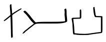	
of our God	e·lo·he·nu		
Hallelujah	hal·lu	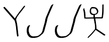	Psalm 135:3
	yah	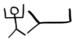	
for	kee	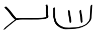	
is good	to·wv		
the LORD	YHVH		
sing praises	zam·me·ru		
to His name	lish·mo		
for	kee	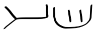	
it is lovely	na·eem	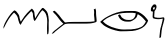	
For	kee	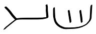	Psalm 135:4
Jacob	ya·a·qov		
has chosen	ba·char	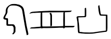	
as His own	lo		

the LORD	yah	𐤉𐤄	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
as His treasured possession	lis·gul·la·to	𐤋𐤎𐤂𐤋𐤕𐤅	
For	kee	𐤊𐤉	Psalm 135:5
I	a·nee	𐤀𐤍𐤉	
know	ya·da·tee	𐤉𐤃𐤏𐤕𐤉	
that	kee	𐤊𐤉	
is great	ga·do·wl	𐤂𐤃𐤅𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
our Lord	va·a·do·ne·nu	𐤅𐤀𐤃𐤍𐤉𐤍𐤅	
is above all	mik·kal	𐤌𐤊𐤋	
gods	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
all	kol	𐤊𐤋	Psalm 135:6
that	a·sher	𐤀𐤔𐤓	
pleases Him	cha·phets	𐤇𐤐𐤑	
The LORD	YHVH	𐤉𐤄𐤅𐤄	
does	a·sah	𐤏𐤔𐤄	
in the heavens	bash·sha·ma·yim	𐤁𐤔𐤌𐤉𐤌	
and on the earth	u·va·a·rets	𐤅𐤁𐤀𐤓𐤑	
in the seas	bay·yam·meem	𐤁𐤉𐤌𐤉𐤌	
and in all	ve·khal	𐤅𐤊𐤋	
their depths	te·ho·w·mo·wt	𐤕𐤄𐤅𐤌𐤅𐤕	
to rise	ma·a·leh	𐤌𐤏𐤋𐤄	Psalm 135:7
He causes the clouds	ne·si·eem	𐤍𐤔𐤀𐤉𐤌	
from the ends	miq·tseh	𐤌𐤒𐤑𐤄	
of the earth	ha·a·rets	𐤄𐤀𐤓𐤑	
the lightning	be·ra·qeem	𐤁𐤓𐤒𐤉𐤌	

with the rain	lam·ma·tar		
He generates	a·sah		
and brings forth	mo·w·tse		
the wind	ru·ach		
from His storehouses	me·o·wts·ro·w·taw		
He struck down	hik·kah		Psalm 135:8
the firstborn	be·kho·w·re		
of Egypt	mits·ra·yim	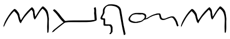	
of both man	me·a·dam		
and	ad		
beast	be·he·mah	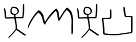	
He sent	sha·lach	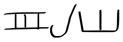	Psalm 135:9
signs	o·to·wt		
and wonders	u·mo·phe·teem		
into your midst	be·to·w·khe·khee		
O Egypt	mits·ra·yim	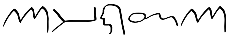	
against Pharaoh	be·phar·oh		
and all	u·ve·khal	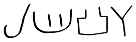	
his servants	a·va·daw		
He struck down	hik·kah		Psalm 135:10
nations	go·w·yim	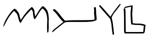	
many	rab·beem	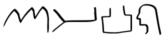	
and slaughtered	ve·ha·rag		
kings :	me·la·kheem		
mighty	a·tsu·meem	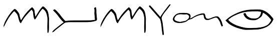	
Sihon	le·see·cho·wn	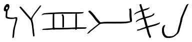	Psalm 135:11
king	me·lekh	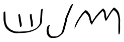	

of the Amorites	ha·e·mo·ree	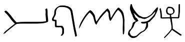	
Og	u·le·o·wg	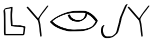	
king	me·lekh	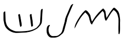	
of Bashan	hab·ba·shan	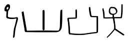	
and all	u·le·khol	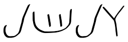	
the kings	mam·le·kho·wt	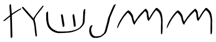	
of Canaan	ke·na·an	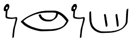	
He gave	ve·na·tan	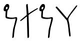	Psalm 135:12
their land	ar·tsam	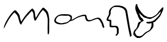	
as an inheritance	na·cha·lah	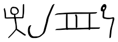	
as a heritage	na·cha·lah	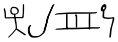	
Israel	le·yis·ra·el	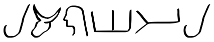	
to His people	am·mo	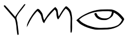	
O LORD	YHVH	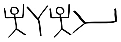	Psalm 135:13
Your name	shim·kha	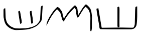	
endures forever	le·o·w·lam	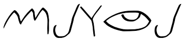	
O LORD	YHVH	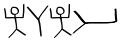	
Your renown	zikh·re·kha	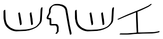	
through all generations	le·dor	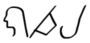	
	va·dor	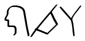	
For	kee	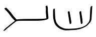	Psalm 135:14
will vindicate	ya·deen	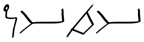	
the LORD	YHVH	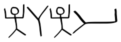	
His people	am·mo	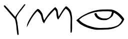	
on	ve·al	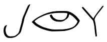	
His servants	a·va·daw	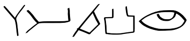	
and will have compassion	yit·ne·cham	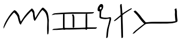	

The idols	a·tsab·be		Psalm 135:15
of the nations	hag·go·w·yim	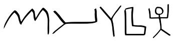	
are silver	ke·seph		
and gold	ve·za·hav	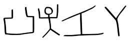	
made	ma·a·seh		
by the hands	ye·de	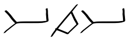	
of men	a·dam		
They have mouths	peh	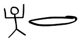	Psalm 135:16
	la·hem		
but cannot	ve·lo		
speak	ye·dab·be·ru		
[they have] eyes	e·na·yim	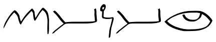	
	la·hem		
but cannot	ve·lo		
see	yir·u		
they have ears	a·ze·na·yim	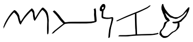	Psalm 135:17
	la·hem		
but cannot	ve·lo		
hear	ya·a·zee·nu		
-	aph		
nor	en	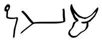	
is there	yesh	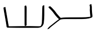	
breath	ru·ach		
in their mouths	be·phee·hem	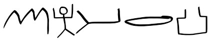	
like them	ke·mo·w·hem		Psalm 135:18
become	yih·yu		
Those who make them	o·se·hem	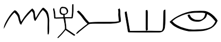	

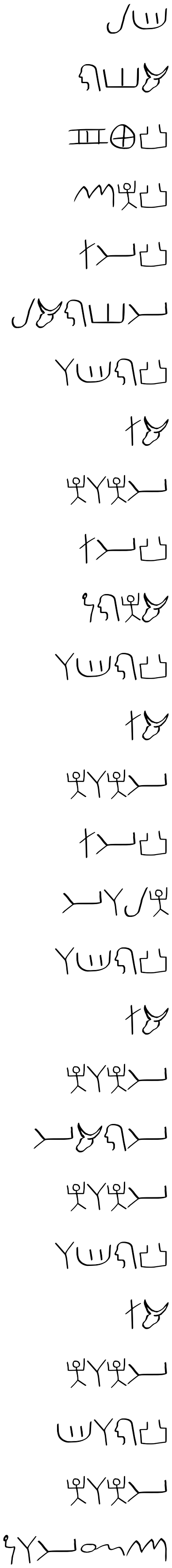

as do all	kol	
who	a·sher	
trust	bo·te·ach	
in them	ba·hem	
O house	bet	Psalm 135:19
of Israel	yis·ra·el	
bless	ba·ra·khu	
-	et	
the LORD	YHVH	
O house	bet	
of Aaron	a·ha·ron	
bless	ba·ra·khu	
-	et	
the LORD	YHVH	
O house	bet	Psalm 135:20
of Levi	hal·le·vee	
bless	ba·ra·khu	
-	et	
the LORD	YHVH	
you who fear	yir·e	
the LORD	YHVH	
bless	ba·ra·khu	
-	et	
the LORD !	YHVH	
Blessed be	ba·rukh	Psalm 135:21
the LORD	YHVH	
from Zion —	mits·tsee·yo·wn	

He who dwells	sho·khen	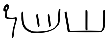	
in Jerusalem	ye·ru·sha·lim	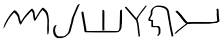	
Hallelujah	hal·lu	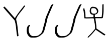	
!	yah	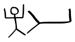	
Give thanks	ho·w·du	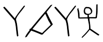	Psalm 136:1
to the LORD	la·YHVH	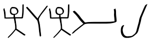	
for	kee	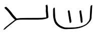	
He is good	to·wv	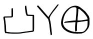	
	kee	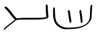	
endures forever	le·o·w·lam	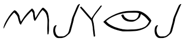	
His loving devotion	chas·do	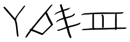	
Give thanks	ho·w·du	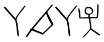	Psalm 136:2
to the God	le·lo·he	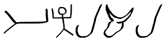	
of gods	ha·e·lo·heem	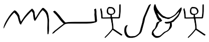	
	kee	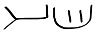	
endures forever	le·o·w·lam	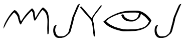	
His loving devotion	chas·do	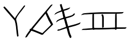	
Give thanks	ho·w·du	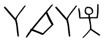	Psalm 136:3
to the Lord	la·a·do·ne	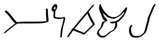	
of lords	ha·a·do·neem	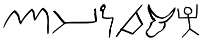	
	kee	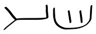	
endures forever	le·o·lam	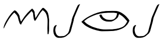	
His loving devotion	chas·do	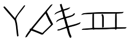	
does	le·o·seh	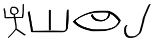	Psalm 136:4
wonders	niph·la·o·wt	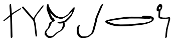	
great	ge·do·lo·wt	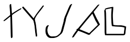	
He alone	le·vad·do	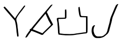	

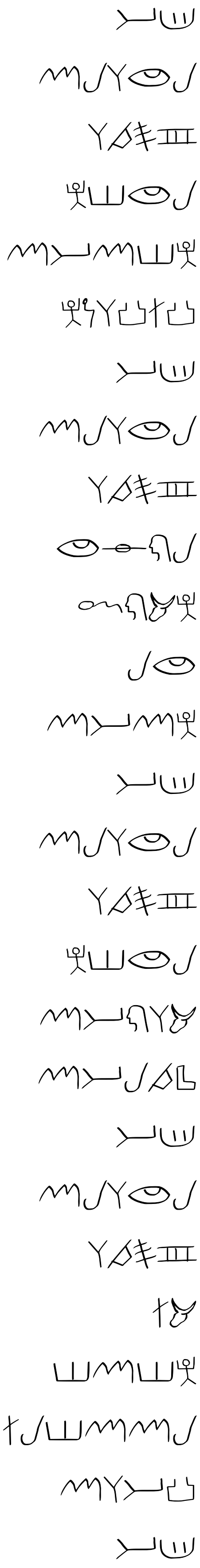

	kee	
endures forever	le·o·w·lam	
His loving devotion	chas·do	
He made	le·o·seh	Psalm 136:5
the heavens	hash·sha·ma·yim	
By His insight	bit·vu·nah	
	kee	
endures forever	le·o·w·lam	
His loving devotion	chas·do	
He spread out	le·ro·qa	Psalm 136:6
the earth	ha·a·rets	
upon	al	
the waters	ham·ma·yim	
	kee	
endures forever	le·o·w·lam	
His loving devotion	chas·do	
He made	le·o·seh	Psalm 136:7
lights —	o·w·reem	
the great	ge·do·leem	
	kee	
endures forever	le·o·w·lam	
His loving devotion	chas·do	
-	et	Psalm 136:8
the sun	hash·she·mesh	
to rule	le·mem·she·let	
the day	bay·yo·wm	
	kee	

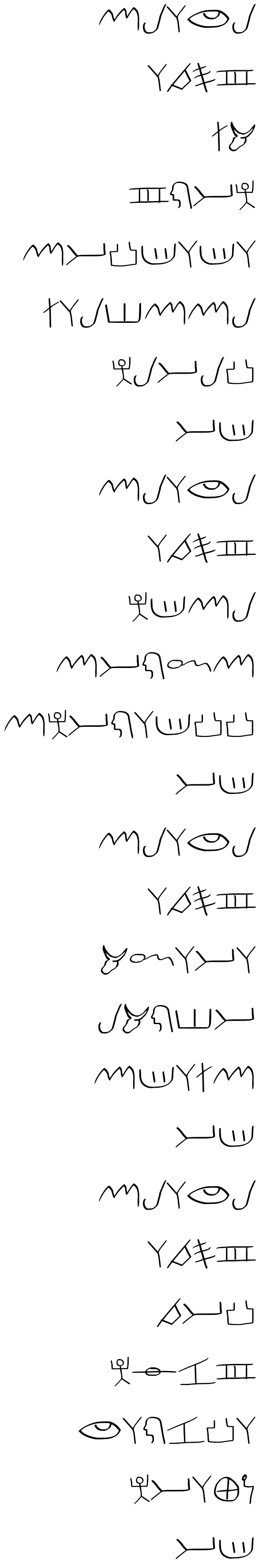

endures forever	le·o·w·lam	
His loving devotion	chas·do	
-	et	Psalm 136:9
the moon	hay·ya·re·ach	
and stars	ve·kho·w·kha·veem	
to govern	le·mem·she·lo·wt	
the night	bal·la·ye·lah	
	kee	
endures forever	le·o·w·lam	
His loving devotion	chas·do	
He struck down	le·mak·keh	Psalm 136:10
of Egypt	mits·ra·yim	
the firstborn	biv·kho·w·re·hem	
	kee	
endures forever	le·o·w·lam	
His loving devotion	chas·do	
out	vay·yo·w·tse	Psalm 136:11
and brought Israel	yis·ra·el	
from among them	mit·to·w·kham	
	kee	
endures forever	le·o·w·lam	
His loving devotion	chas·do	
hand	be·yad	Psalm 136:12
with a mighty	cha·za·qah	
arm	u·viz·ro·w·a	
and an outstretched	ne·tu·yah	
	kee	

endures forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
His loving devotion	chas·do	𐤇𐤎𐤃𐤅	
He divided	le·go·zer	𐤋𐤂𐤆𐤓	Psalm 136:13
Sea	yam	𐤉𐤌	
the Red	suph	𐤎𐤅𐤐	
in two	lig·za·reem	𐤋𐤂𐤆𐤓𐤉𐤌	
	kee	𐤊𐤉	
endures forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
His loving devotion	chas·do	𐤇𐤎𐤃𐤅	
and led	ve·he·e·veer	𐤅𐤄𐤏𐤁𐤉𐤓	Psalm 136:14
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
through the midst	be·to·w·kho	𐤁𐤕𐤅𐤊𐤅	
	kee	𐤊𐤉	
endures forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
His loving devotion	chas·do	𐤇𐤎𐤃𐤅	
but swept	ve·ni·er	𐤅𐤍𐤏𐤓	Psalm 136:15
Pharaoh	par·oh	𐤐𐤓𐤏𐤄	
and his army	ve·che·lo	𐤅𐤇𐤉𐤋𐤅	
Sea	ve·yam	𐤁𐤉𐤌	
into the Red	suph	𐤎𐤅𐤐	
	kee	𐤊𐤉	
endures forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
His loving devotion	chas·do	𐤇𐤎𐤃𐤅	
He led	le·mo·w·leekh	𐤋𐤌𐤅𐤋𐤉𐤊	Psalm 136:16
His people	am·mo	𐤏𐤌𐤅	
through the wilderness	bam·mid·bar	𐤁𐤌𐤃𐤁𐤓	
	kee	𐤊𐤉	

endures forever	le·o·w·lam		
His loving devotion	chas·do		
He struck down	le·mak·keh	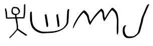	Psalm 136:17
kings	me·la·kheem		
great	ge·do·leem	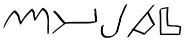	
	kee	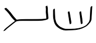	
endures forever	le·o·w·lam		
His loving devotion	chas·do		
and slaughtered	vay·ya·ha·rog	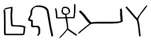	Psalm 136:18
kings —	me·la·kheem	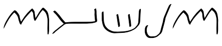	
mighty	ad·dee·reem		
	kee	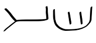	
endures forever	le·o·w·lam		
His loving devotion	chas·do		
Sihon	le·see·cho·wn	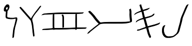	Psalm 136:19
king	me·lekh	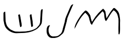	
of the Amorites	ha·e·mo·ree		
	kee	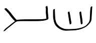	
endures forever	le·o·w·lam		
His loving devotion	chas·do		
and Og	u·le·o·wg		Psalm 136:20
king	me·lekh	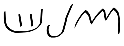	
of Bashan —	hab·ba·shan		
	kee	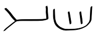	
endures forever	le·o·w·lam		
His loving devotion	chas·do		
and He gave	ve·na·tan		Psalm 136:21

their land	ar·tsam	
as an inheritance	le·na·cha·lah	
	kee	
endures forever	le·o·w·lam	
His loving devotion	chas·do	
a heritage	na·cha·lah	Psalm 136:22
Israel	le·yis·ra·el	
to His servant	av·do	
	kee	
endures forever	le·o·w·lam	
His loving devotion	chas·do	
in our low estate	be·shiph·le·nu	Psalm 136:23
He remembered	za·khar	
us	la·nu	
	kee	
endures forever	le·o·w·lam	
His loving devotion	chas·do	
and freed us	vay·yiph·re·qe·nu	Psalm 136:24
from our enemies	mits·tsa·re·nu	
	kee	
endures forever	le·o·w·lam	
His loving devotion	chas·do	
He gives	no·ten	Psalm 136:25
food	le·chem	
to every	le·khal	
creature	ba·sar	
	kee	

endures forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
His loving devotion	chas·do	𐤇𐤎𐤃𐤅	
Give thanks	ho·w·du	𐤄𐤅𐤃𐤅	Psalm 136:26
to the God	le·el	𐤋𐤀𐤋	
of heaven !	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
	kee	𐤊𐤉	
endures forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
His loving devotion	chas·do	𐤇𐤎𐤃𐤅	
By	al	𐤏𐤋	Psalm 137:1
the rivers	na·ha·ro·wt	𐤍𐤄𐤓𐤅𐤕	
of Babylon	ba·vel	𐤁𐤁𐤋	
-	sham	𐤔𐤌	
we sat	ya·shav·nu	𐤉𐤔𐤁𐤍𐤅	
and	gam	𐤂𐤌	
wept	ba·khee·nu	𐤁𐤊𐤉𐤍𐤅	
when we remembered	be·za·khe·re·nu	𐤁𐤆𐤊𐤓𐤍𐤅	
-	et	𐤀𐤕	
Zion	tsee·yo·wn	𐤑𐤉𐤅𐤍	
There on	al	𐤏𐤋	Psalm 137:2
the willows	a·ra·veem	𐤏𐤓𐤁𐤉𐤌	
	be·to·w·khah	𐤁𐤕𐤅𐤊𐤄	
we hung	ta·lee·nu	𐤕𐤋𐤉𐤍𐤅	
our harps	kin·no·ro·w·te·nu	𐤊𐤍𐤓𐤅𐤕𐤉𐤍𐤅	
for	kee	𐤊𐤉	Psalm 137:3
there	sham	𐤔𐤌	
requested	she·e·lu·nu	𐤔𐤀𐤋𐤅𐤍𐤅	
our captors	sho·w·ve·nu	𐤔𐤅𐤁𐤉𐤍𐤅	

	div·re·shi		
a song	r	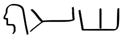	
our tormentors demanded	ve·to·w·la·le·nu	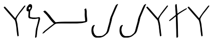	
songs of joy :	sim·chah	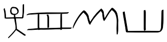	
“ Sing	shee·ru	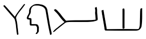	
us	la·nu		
a song	mish·sheer	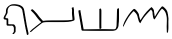	
of Zion ”	tsee·yo·wn	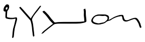	
How	ekh	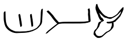	Psalm 137:4
can we sing	na·sheer	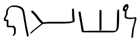	
-	et		
a song	sheer	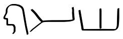	
of the LORD	YHVH		
in	al		
land ?	ad·mat		
a foreign	ne·khar		
If	im		Psalm 137:5
I forget you	esh·ka·chekh		
O Jerusalem	ye·ru·sha·lim		
cease to function	tish·kach		
may my right hand	ye·mee·nee	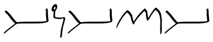	
cling	tid·baq	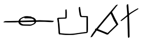	Psalm 137:6
May my tongue	le·sho·w·nee		
to the roof of my mouth	le·chik·kee	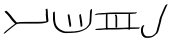	
if	im		
I do not	lo		
remember you	ez·ke·re·khee	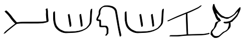	

if	im	אם	
I do not	lo	לא	
exalt	a·a·leh	אעלה	
-	et	את	
Jerusalem	ye·ru·sha·lim	ירושלם	
as	al	על	
my greatest	rosh	ראש	
joy !	sim·cha·tee	שמחתי	
Remember	ze·khor	זכר	Psalm 137:7
O LORD	YHVH	יהוה	
the sons	liv·ne	לבני	
of Edom	e·do·wm	אדום	
-	et	את	
on the day	yo·wm	יום	
Jerusalem [fell] :	ye·ru·sha·lim	ירושלם	
they said	ha·o·me·reem	האמרים	
“ Destroy it ”	a·ru	ערו	
“ tear it down	a·ru	ערו	
to	ad	עד	
its foundations	hay·so·wd	היסוד	
! ”	bah	בה	
O Daughter	bat	בת	Psalm 137:8
of Babylon	ba·vel	בבל	
doomed to destruction	hash·she·du·dah	השדודה	
blessed	ash·re	אשרי	
is he who repays	shey·shal·lem	שישלם	
you	lakh	לך	

-	et	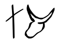	
as	ge·mu·lekh	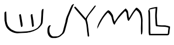	
you have done	sheg·ga·malt	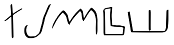	
to us	la·nu	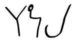	
Blessed is	ash·re	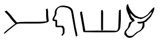	Psalm 137:9
he who seizes	she·yo·chez	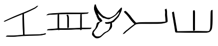	
and dashes	ve·nip·pets	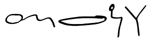	
them	et	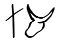	
your infants	o·la·la·yikh	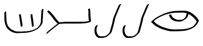	
against	el	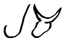	
the rocks	has·sa·la	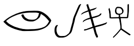	
Of David	le·da·wid	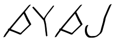	Psalm 138:1
I give You thanks	o·wd·kha	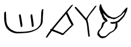	
with all	ve·khal	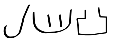	
my heart	lib·bee	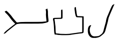	
before	ne·ged	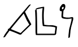	
the gods	e·lo·heem	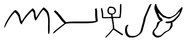	
I sing Your praises	a·zam·me·re·ka	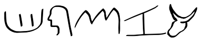	
I bow down	esh·ta·cha·veh	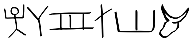	Psalm 138:2
toward	el	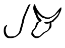	
temple	he·khal	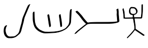	
Your holy	qad·she·kha	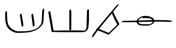	
and give thanks	ve·o·w·deh	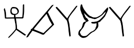	
-	et	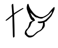	
to Your name	she·me·kha	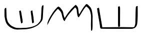	
for	al	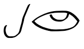	
Your loving devotion	chas·de·kha	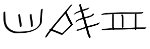	

and	ve·al		
Your faithfulness	a·mit·te·kha		
You	kee	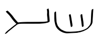	
have exalted	hig·dal·ta		
above	al		
all else	ka·lo·shi	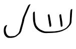	
Your name	me·kha		
and Your word	im·ra·te·kha	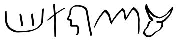	
On the day	be·yo·wm	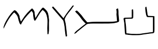	Psalm 138:3
I called	qa·ra·tee		
You answered me	vat·ta·a·ne·nee		
You emboldened me	tar·hi·ve·nee	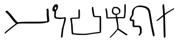	
my soul	ve·naph·shee		
[and] strengthened	oz		
will give You thanks	yo·w·du·kha		Psalm 138:4
O LORD	YHVH	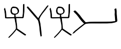	
All	kal	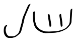	
the kings	mal·khe		
of the earth	a·rets		
when	kee	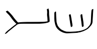	
they hear	me·u		
the words	im·re	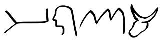	
of Your mouth	phee·kha	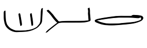	
They will sing	ve·ya·shee·ru	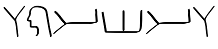	Psalm 138:5
of the ways	be·dar·khe		
of the LORD	YHVH	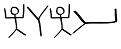	
for	kee	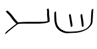	

is great	ga·do·wl	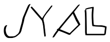	
the glory	ke·vo·wd	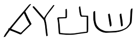	
of the LORD	YHVH	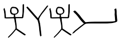	
Though	kee	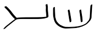	Psalm 138:6
is on high	ram	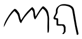	
the LORD	YHVH	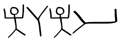	
to the lowly	ve·sha·phal	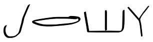	
He attends	yir·eh	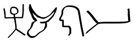	
but the proud	ve·ga·vo·ah	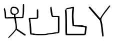	
from afar	mim·mer·chaq	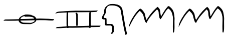	
He knows	ye·ye·da	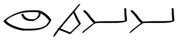	
If	im	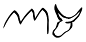	Psalm 138:7
I walk	e·lekh	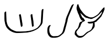	
in the midst	be·qe·rev	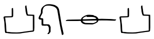	
of trouble	tsa·rah	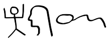	
You preserve me	te·chay·ye·nee	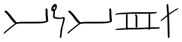	
from	al	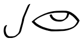	
the anger	aph	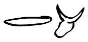	
of my foes	o·ye·vay	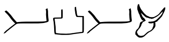	
You extend	tish·lach	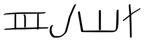	
Your hand	ya·de·kha	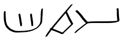	
saves me	ve·to·wo·shee·e·nee	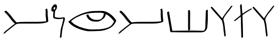	
and Your right hand	ye·mee·ne·kha	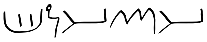	
The LORD	YHVH	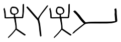	Psalm 138:8
will fulfill	yig·mor	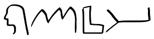	
[His purpose] for me	ba·a·dee	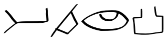	
O LORD	YHVH	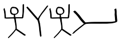	

Your loving devotion	chas·de·kha		
endures forever —	le·o·w·lam		
the works	ma·a·se		
of Your hands	ya·de·kha	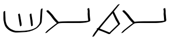	
do not	al		
abandon	te·reph		
For the choirmaster	lam·nats·tse·ach		Psalm 139:1
of David	le·da·wid		
A Psalm	miz·mo·wr	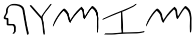	
O LORD	YHVH		
You have searched me	cha·qar·ta·nee	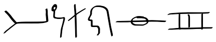	
and known me	vat·te·da		
You	at·tah		Psalm 139:2
know	ya·da·ta		
when I sit	shiv·tee		
and when I rise	ve·qu·mee		
You understand	ban·tah	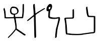	
my thoughts	le·re·ee		
from afar	me·ra·cho·wq	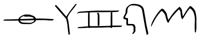	
my path	a·re·chee	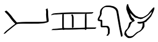	Psalm 139:3
and my lying down	ve·riv·ee	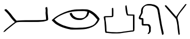	
You search out	ze·ree·ta	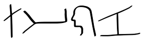	
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my ways	de·ra·khay		
You are aware	his·kan·tah		
Even	kee	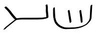	Psalm 139:4
	en	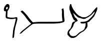	

before a word	mil·lah	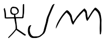	
is on my tongue	bil·sho·w·nee	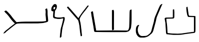	
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O LORD	YHVH	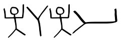	
You know	ya·da·ta	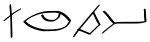	
all about it	khul·lah	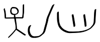	
behind	a·cho·wr	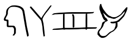	Psalm 139:5
and before	va·qe·dem	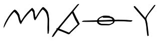	
You hem me in	tsar·ta·nee	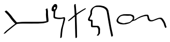	
You have laid	vat·ta·shet	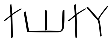	
upon me	a·lay	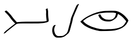	
Your hand	kap·pe·khah	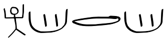	
[is] too wonderful	pil·ʾī·yah	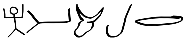	Psalm 139:6
[Such] knowledge	da·at	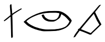	
for me	mim·men·nee	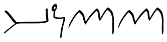	
too lofty	nis·ge·vah	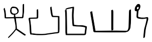	
	lo	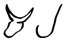	
for me to attain	u·khal	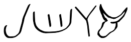	
	lah	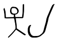	
Where	a·nah	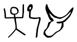	Psalm 139:7
can I go	e·lekh	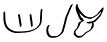	
to escape Your Spirit ?	me·ru·che·kha	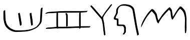	
Where	ve·a·nah	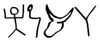	
from Your presence ?	mip·pa·ne·kha	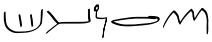	
can I flee	ev·rach	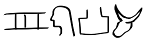	
If	im	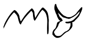	Psalm 139:8
I ascend	es·saq	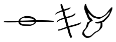	

to the heavens	ma·yim	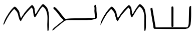	
are there	sham	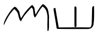	
You	at·tah	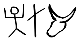	
if I make my bed	ve·ats·tsee·ah	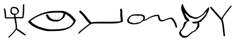	
in Sheol	she·o·wl	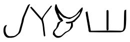	
You are there	hin·ne·ka	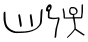	
If I rise on	es·sa	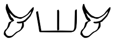	Psalm 139:9
the wings	khan·phe	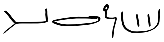	
of the dawn	sha·char	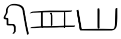	
if I settle	esh·ke·nah	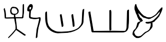	
by the farthest	be·a·cha·reet	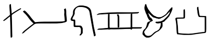	
sea	yam	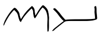	
even	ga·mo·sha	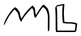	Psalm 139:10
there	m	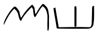	
Your hand	ya·de·kha	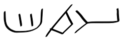	
will guide me	tan·che·nee	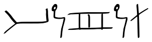	
will hold me fast	ve·to·cha·ze·nee	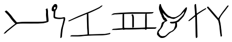	
Your right hand	ye·mee·ne·kha	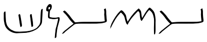	
If I say	va·o·mar	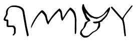	Psalm 139:11
“ Surely	akh	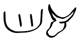	
the darkness	cho·shekh	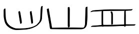	
will hide me	ye·shu·phe·nee	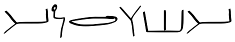	
become night	ve·lay·lah	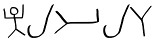	
and the light	o·wr	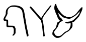	
around me ”—	ba·a·de·nee	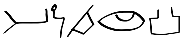	
even	gam	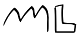	Psalm 139:12
the darkness	cho·shekh	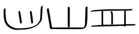	

is not	lo	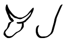	
dark	yach·sheekh	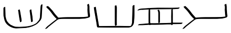	
to You	mim·me·kha	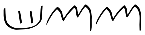	
but the night	ve·lay·lah	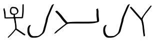	
like the day	kay·yo·wm	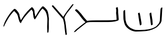	
shines	ya·eer	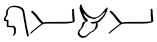	
for darkness	ka·cha·she·khah	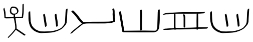	
is as light to You	ka·o·w·rah	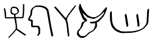	
For	kee	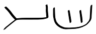	Psalm 139:13
You	at·tah	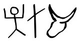	
formed	qa·nee·ta	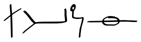	
my inmost being	khil·yo·tay	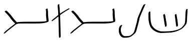	
You knit me together	te·suk·ke·nee	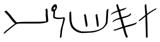	
womb	be·ve·ten	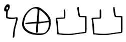	
in my mother’s	im·mee	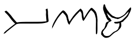	
I praise	o·wd·kha	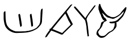	Psalm 139:14
You	al	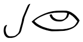	
for	kee	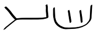	
I am fearfully	no·w·ra·o·wt	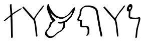	
and wonderfully made	niph·le·tee	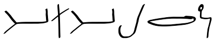	
Marvelous	niph·la·eem	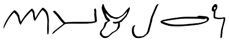	
[are] Your works	ma·a·se·kha	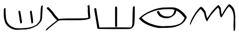	
and I	ve·naph·shee	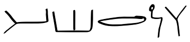	
know this	yo·da·at	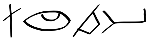	
very well	me·od	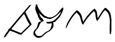	
was not	lo	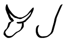	Psalm 139:15
hidden	nikh·chad	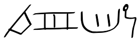	

My frame	a·tse·mee	
from You	mim·me·ka	
when	a·sher	
I was made	us·se·tee	
in secret	vas·se·ter	
when I was woven together	ruq·qam·tee	
in the depths	be·tach·tee·yo·wt	
of the earth	a·rets	
my unformed body	ga·le·mee	Psalm 139:16
saw	ra·u	
Your eyes	e·ne·kha	
in	ve·al	
Your book	siph·re·kha	
all	kul·lam	
were written	yik·ka·te·vu	
my days	ya·meem	
and ordained for me	yuts·tsa·ru	
before one of them came to be	ve·lo	
	e·chad	
	ba·hem	
	ve·lee	Psalm 139:17
How	mah	
precious to me	ya·qe·ru	
are Your thoughts	re·e·kha	
O God	el	
how	meh	
vast	a·tse·mu	

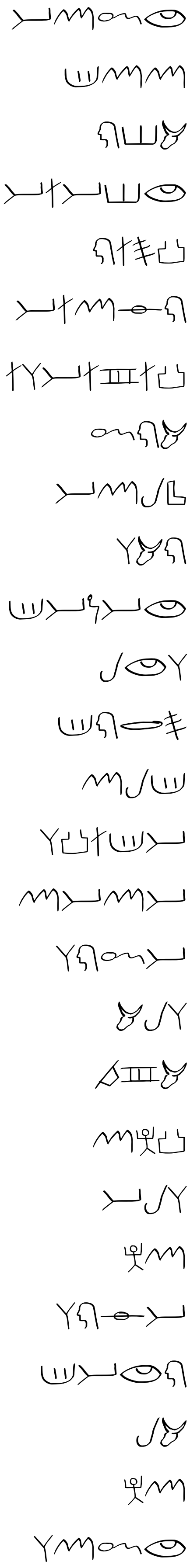

is their sum !	ra·she·hem	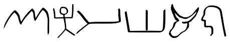	
[If] I were to count them	es·pe·rem		Psalm 139:18
the grains of sand	me·cho·wl	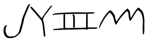	
they would outnumber	yir·bun		
and when I awake	he·qee·tso·tee	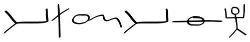	
I am still	ve·o·w·dee		
with You	im·makh		
O	im		Psalm 139:19
that You would slay	tiq·tol	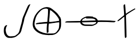	
God	e·lo·w·ah	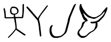	
the wicked —	ra·sha		
men —	ve·an·she	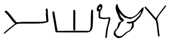	
you bloodthirsty	da·meem	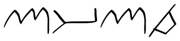	
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from me	men·nee	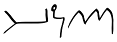	
who	a·sher		Psalm 139:20
speak of You	yo·me·ru·kha	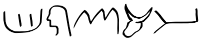	
deceitfully	lim·zim·mah	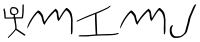	
take	na·su		
[Your name] in vain	lash·shaw		
Your enemies	a·re·kha	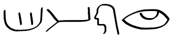	
Do I not	ha·lo·w		Psalm 139:21
hate	me·san·e·kha		
O LORD	YHVH		
those who hate You	es·na	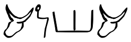	
those who rise against You ?	u·vit·qo·wm·me·kha	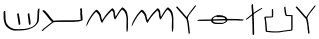	

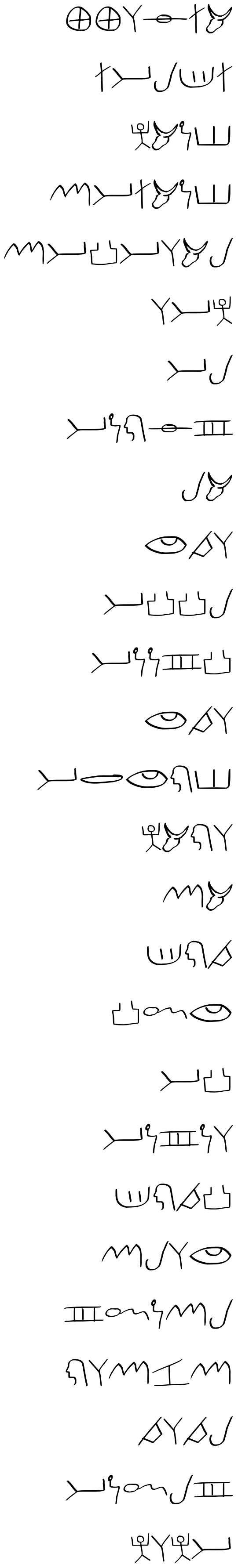

and detest	et·qo·w·tat	
with perfect	takh·leet	Psalm 139:22
hatred	sin·ah	
I hate them	se·ne·teem	
as my enemies	le·o·wy·veem	
I count them	ha·yu	
	lee	
Search me	cha·qe·re·nee	Psalm 139:23
O God	el	
and know	ve·da	
my heart	le·va·vee	
test me	be·cha·ne·nee	
and know	ve·da	
my concerns	sar·ap·pay	
See	u·re·eh	Psalm 139:24
if	im	
way	de·rekh	
there is any offensive	o·tsev	
in me	bee	
lead me	u·ne·che·nee	
in the way	be·de·rekh	
everlasting	o·w·lam	
For the choirmaster	lam·nats·tse·ach	Psalm 140:1
A Psalm	miz·mo·wr	
of David	le·da·wid	
Rescue me	chal·le·tse·nee	
O LORD	YHVH	

men	me·a·dam		
from evil	ra		
from men	me·eesh	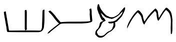	
of violence	cha·ma·seem		
Protect me	tin·tse·re·nee		
who	a·sher		Psalm 140:2
devise	cha·she·vu	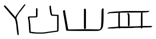	
evil	ra·o·wt		
in their hearts	be·lev	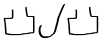	
all	kal		
day long	yo·wm		
and stir up	ya·gu·ru		
war	mil·cha·mo·wt	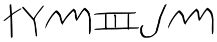	
They sharpen	sha·na·nu	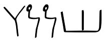	Psalm 140:3
their tongues	le·sho·w·nam		
like	ke·mo		
snakes	na·chash		
the venom	cha·mat	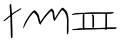	
of vipers	akh·shuv		
is on	ta·chat	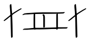	
their lips	se·pha·te·mo		
Selah	se·lah	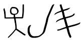	
Guard me	sha·me·re·nee	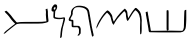	Psalm 140:4
O LORD	YHVH		
from the hands	mee·de	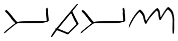	
of the wicked	ra·sha		
from men	me·eesh	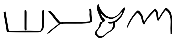	

of violence	cha·ma·seem		
Keep me safe	tin·tse·re·nee		
who	a·sher	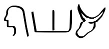	
scheme	cha·she·vu	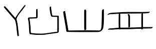	
to make me stumble	lid·cho·wt	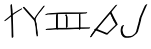	
	pe·a·may		
hide	ta·me·nu		Psalm 140:5
The proud	ge·eem	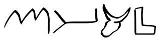	
a snare	pach	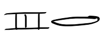	
for me	lee	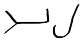	
the cords	va·cha·va·leem	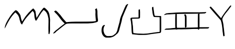	
are spread	pa·re·su		
of their net	re·shet	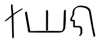	
along	le·yad	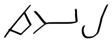	
the path	ma·gal		
and lures	mo·qe·sheem	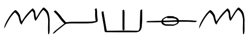	
are set out	sha·tu		
for me	lee	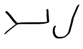	
Selah	se·lah		
I say	a·mar·tee	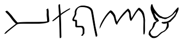	Psalm 140:6
to the LORD	la·YHVH	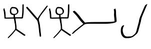	
are my God ”	e·lee	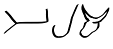	
“ You	at·tah		
Hear	ha·a·zee·nah	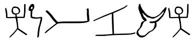	
O LORD	YHVH	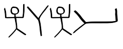	
	qo·wl	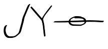	
my cry for help	ta·cha·nu·nay	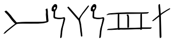	

O GOD	YHVH		Psalm 140:7
the Lord	a·do·nay		
the strength	oz		
of my salvation	ye·shu·a·tee		
You shield	sak·ko·tah		
my head	le·ro·shee		
in the day	be·yo·wm	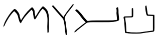	
of battle	na·sheq	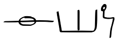	
not	al		Psalm 140:8
Grant	tit·ten		
O LORD	YHVH		
the desires	ma·a·vay·ye		
of the wicked	ra·sha		
their evil plans	ze·ma·mo		
do not	al		
promote	ta·pheq		
[lest] they be exalted	ya·ru·mu		
Selah	se·lah	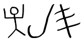	
May the heads	rosh		Psalm 140:9
of those who surround me	me·sib·bay		
in the trouble	a·mal		
their lips have caused	se·pha·te·mo		
be covered	ye·khas·su·mo		
fall	ya·mī·tu	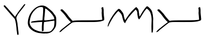	Psalm 140:10
on them	a·le·hem	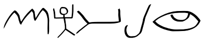	
May burning coals	ge·cha·leem	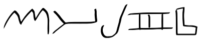	
into the fire	ba·esh		

may they be thrown	yap·pi·lem	
into the miry pits	be·ma·ha·mo·ro·wt	
never	bal	
to rise again	ya·qu·mu	
May no slanderer	eesh	Psalm 140:11
	la·sho·wn	
	bal	
be established	yik·ko·wn	
in the land	ba·a·rets	
the man	eesh	
of violence	cha·mas	
may calamity	ra	
hunt down	ye·tsu·den·nu	
	le·mad·che·phot	
I know	ya·daʿ·ti	Psalm 140:12
that	kee	
upholds	ya·a·seh	
the LORD	YHVH	
justice	deen	
for the poor	a·nee	
[and defends] the cause	mish·pat	
of the needy	ev·yo·neem	
Surely	akh	Psalm 140:13
the righteous	tsad·dee·qeem	
will praise	yo·w·du	
Your name	lish·me·kha	
will dwell	ye·she·vu	

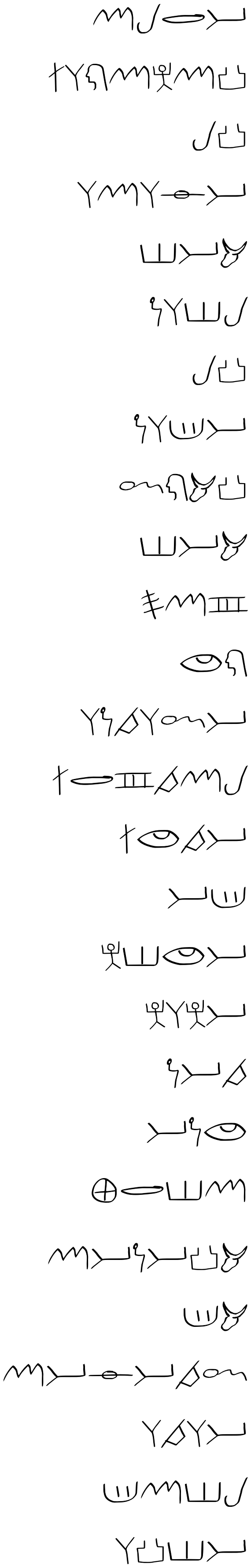

the upright	ye·sha·reem	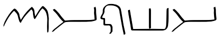	
	et	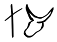	
in Your presence	pa·ne·kha	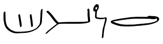	
A Psalm	miz·mo·wr	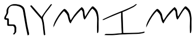	Psalm 141:1
of David	le·da·wid	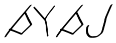	
O LORD	YHVH	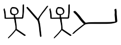	
I call upon You	qe·ra·tee·kha	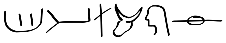	
come quickly	chu·shah	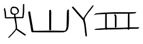	
to me	lee	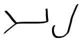	
Hear	ha·a·zee·nah	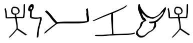	
my voice	qo·w·lee	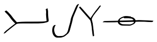	
when I call	be·qa·re·ee	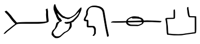	
to You	lakh	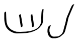	
be set	tik·ko·wn	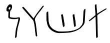	Psalm 141:2
May my prayer	te·phil·la·tee	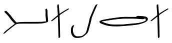	
like incense	qe·to·ret	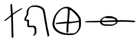	
before You	le·pha·ne·kha	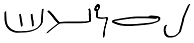	
my uplifted	mas·at	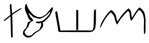	
hands	kap·pay	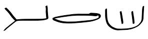	
offering	min·chat	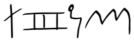	
like the evening	a·rev	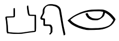	
Set	shee·tah	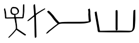	Psalm 141:3
O LORD	YHVH	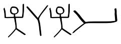	
a guard	sha·me·rah	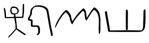	
over my mouth	le·phee	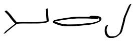	
keep watch	nits·tse·rah	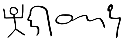	
at	al	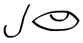	

the door	dal	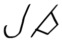	
of my lips	se·pha·tay	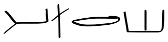	
Do not let	al	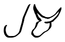	Psalm 141:4
be drawn	tat	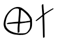	
my heart	lib·bee	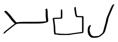	
thing	le·da·var	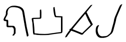	
to any evil	ra	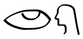	
or take part	le·hit·o·w·lel	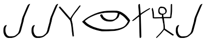	
in works	a·li·lo·wt	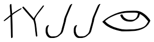	
of wickedness	be·re·sha	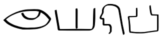	
with	et	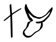	
men	ee·sheem	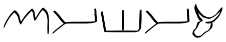	
who do	po·a·le	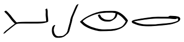	
iniquity	a·ven	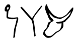	
let me not	u·val	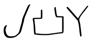	
feast	el·cham	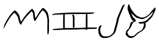	
on their delicacies	be·man·am·me·hem	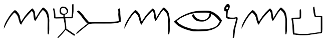	
strike me	ye·hel·me·nee	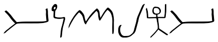	Psalm 141:5
Let the righteous man	tsad·deeq	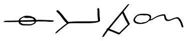	
be an act of loving devotion	che·sed	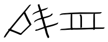	
let his rebuke	ve·yo·w·khee·che·nee	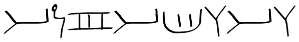	
It is oil	she·men	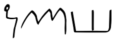	
for my head	rosh	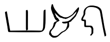	
let me not	al	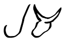	
refuse it	ya·nee	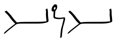	
	ro·shee	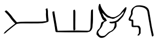	
For	kee	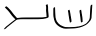	

	o·wd	עוד	
my prayer is ever against	u·te·phil·la·tee	ותפלתי	
the deeds of the wicked	be·ra·o·w·te·hem	ברעותיהם	
are thrown down	nish·me·tu	נשמטו	Psalm 141:6
from	vee·de	בידי	
the cliffs	se·la	סלע	
When their rulers	sho·phe·te·hem	שפטיהם	
the people will listen	ve·sha·me·u	ושמעו	
to my words	a·ma·ray	אמרי	
for	kee	כי	
they are pleasant	na·e·mu	נעמו	
As when	ke·mo	כמו	Psalm 141:7
one plows	pho·le·ach	פלח	
and breaks up	u·vo·qe·a	ובקע	
the soil	ba·a·rets	בארץ	
have been scattered	niph·ze·ru	נפזרו	
so our bones	a·tsa·me·nu	עצמינו	
at the mouth	le·phee	לפי	
of Sheol	she·o·wl	שאול	
But	kee	כי	Psalm 141:8
are fixed on You	e·le·kha	אליך	
O GOD	YHVH	יהוה	
the Lord	a·do·nay	אדני	
my eyes	e·nay	עיני	
In You	be·khah	בכה	
I seek refuge	cha·see·tee	חסיתי	
do not	al	אל	

leave	te·ar	תער	
my soul {defenseless}	naph·shee	נפשי	
Keep me	sha·me·re·nee	שמרני	Psalm 141:9
from	mee·de	מידי	
the snares	phach	פח	
they have laid	ya·qe·shu	יקשו	
for me	lee	לי	
and from the lures	u·mo·qe·sho·wt	ומקשות	
of evildoers	po·a·le	פעלי	
	a·ven	און	
fall	yip·pe·lu	יפלו	Psalm 141:10
into their own nets	ve·makh·mo·raw	במכמריו	
Let the wicked	re·sha·eem	רשעים	
	ya·chad	יחד	
I	a·no·khee	אנכי	
while	ad	עד	
pass by in safety	e·e·vo·wr	אעבור	
A Maskil	mas·keel	משכיל	Psalm 142:1
of David	le·da·wid	לדוד	
when he was	bih·yo·w·to	בהיותו	
in the cave	vam·me·a·rah	במערה	
A prayer	te·phil·lah	תפלה	
aloud	qo·w·lee	קולי	
to	el	אל	
the LORD	YHVH	יהוה	
I cry	ez·aq	אזעק	
I lift my voice	qo·w·lee	קולי	

to	el		
the LORD	YHVH		
for mercy	et·chan·nan	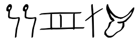	
I pour out	esh·pokh		Psalm 142:2
before Him	le·pha·naw	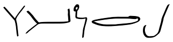	
my complaint	see·chee	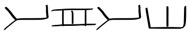	
my trouble	tsa·ra·tee		
to Him	le·pha·naw	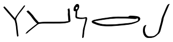	
I reveal	ag·geed	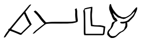	
grows faint	be·hit·at·teph		Psalm 142:3
within me	a·lay	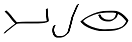	
Although my spirit	ru·chee	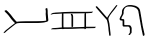	
You	ve·at·tah		
know	ya·da·ta		
my way	ne·tee·va·tee	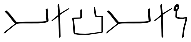	
Along the path	be·o·rach		
	zu		
I travel	a·hal·lekh	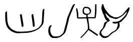	
they have hidden	ta·me·nu		
a snare	phach	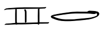	
for me	lee	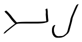	
Look	hab·bet	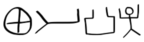	Psalm 142:4
to my right	ya·meen		
and see	u·re·eh		
no one	ve·en		
to me	lee	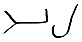	
attends	mak·keer		

There is no	a·vad		
refuge	ma·no·ws		
for me	mim·men·nee		
no one	en	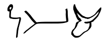	
cares	do·w·resh	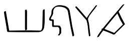	
for my soul	le·naph·shee		
I cry	za·aq·tee	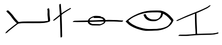	Psalm 142:5
to You	e·le·kha	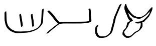	
O LORD	YHVH	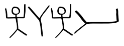	
- :	a·mar·tee	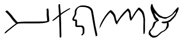	
“ You	at·tah		
[are] my refuge	mach·see	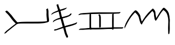	
my portion	chel·qee	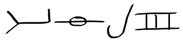	
in the land	be·e·rets		
of the living ”	ha·chay·yeem	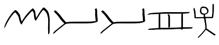	
Listen	haq·shee·vah	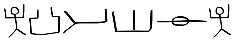	Psalm 142:6
to	el		
my cry	rin·na·tee	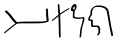	
for	kee	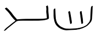	
I am brought	dal·lo·w·tee		
quite low	me·od		
Rescue me	hats·tsee·le·nee	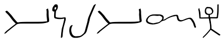	
my pursuers	me·ro·de·phay		
for	kee	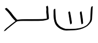	
they are too strong for me	a·me·tsu		
from	mim·men·nee		
Free	ho·w·tsee·ah		Psalm 142:7

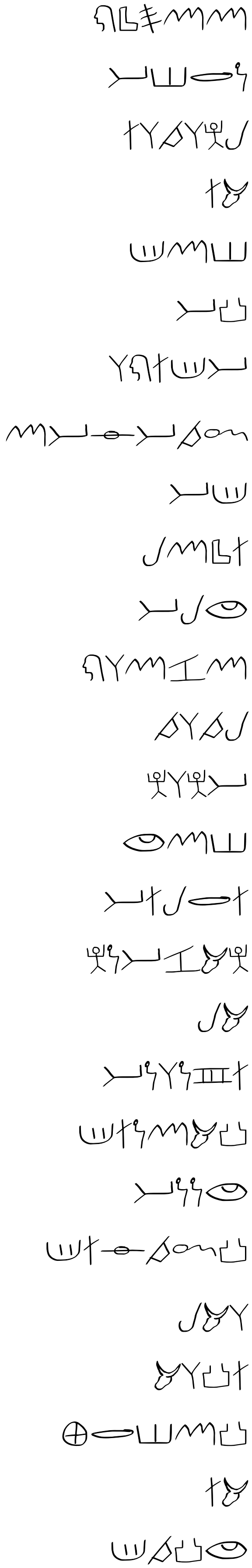

from prison	mim·mas·ger	
my soul	naph·shee	
that I may praise	le·ho·w·do·wt	
-	et	
Your name	she·me·kha	
	bee	
will gather around me	yakh·ti·ru	
The righteous	tsad·dee·qeem	
because	kee	
of Your goodness	tig·mol	
to me	a·lay	
A Psalm	miz·mo·wr	Psalm 143:1
of David	le·da·wid	
O LORD	YHVH	
hear	she·ma	
my prayer	te·phil·la·tee	
give ear	ha·a·zee·nah	
to	el	
my plea	ta·cha·nu·nay	
In Your faithfulness	be·e·mu·na·te·kha	
answer me	a·ne·nee	
in Your righteousness	be·tsid·qa·te·kha	
Do not	ve·al	Psalm 143:2
bring	ta·vo·w	
into judgment	ve·mish·pat	
	et	
Your servant	av·de·kha	

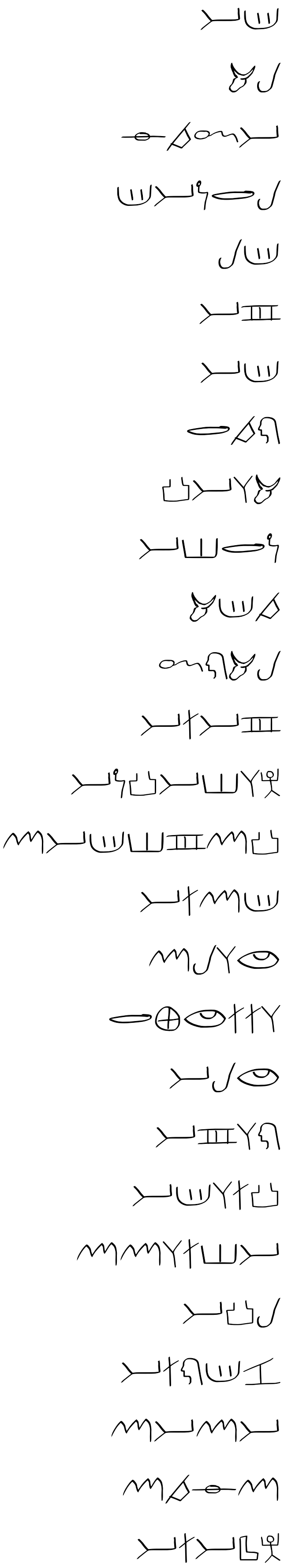

for	kee	
no one	lo	
is righteous	yits·daq	
before You	le·pha·ne·kha	
	khal	
alive	chay	
For	kee	Psalm 143:3
has pursued	ra·daph	
the enemy	o·w·yev	
my soul	naph·shee	
crushing	dik·ka	
to the ground	la·a·rets	
my life	chay·ya·tee	
making me dwell	ho·wo·shee·va·nee	
in darkness	ve·ma·cha·shak·keem	
dead	ke·me·te	
like those long since	o·w·lam	
grows faint	vat·tit·at·teph	Psalm 143:4
within me	a·lay	
My spirit	ru·chee	
inside me	be·to·w·khee	
is dismayed	yish·to·w·mem	
my heart	lib·bee	
I remember	za·khar·tee	Psalm 143:5
the days	ya·meem	
of old	miq·qe·dem	
I meditate	ha·gee·tee	

on all	ve·khal		
Your works	pa·o·le·kha		
the work	be·ma·a·seh		
of Your hands	ya·de·kha	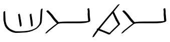	
I consider	a·so·w·che·ach		
I stretch out	pe·ras·tee	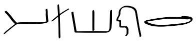	Psalm 143:6
my hands	ya·day	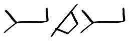	
to You	e·le·kha	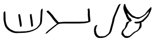	
my soul	naph·shee		
like a parched land	ke·e·rets		
thirsts	a·ye·phah	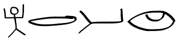	
for You	le·kha	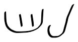	
Selah	se·lah	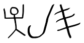	
quickly	ma·her		Psalm 143:7
Answer me	a·ne·nee	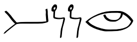	
O LORD	YHVH		
fails	ka·le·tah	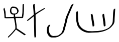	
my spirit	ru·chee	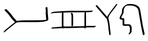	
Do not	al		
hide	tas·ter		
Your face	pa·ne·kha	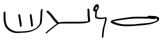	
from me	mim·men·nee		
or I will be like those	ve·nim·shal·tee		
	im		
who descend	yo·re·de		
to the Pit	vo·wr		
Let me hear	hash·mee·e·nee	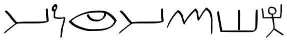	Psalm 143:8

in the morning	vab·bo·qer	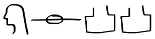	
Your loving devotion	chas·de·kha		
for	kee	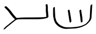	
in You	ve·kha	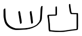	
I have put my trust	va·ta·che·tee	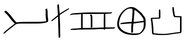	
Teach me	ho·w·dee·e·nee	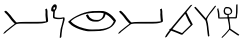	
the way	de·rekh		
-	zu		
I should walk	e·lekh	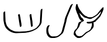	
for	kee	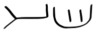	
to You	e·le·kha	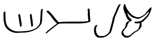	
I lift up	na·sa·tee		
my soul	naph·shee	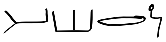	
Deliver me	hats·tsee·le·nee	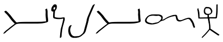	Psalm 143:9
from my enemies	me·o·ye·vay	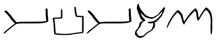	
O LORD	YHVH		
I flee to You	e·le·kha	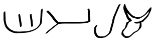	
for refuge	khis·si·tee		
Teach me	lam·me·de·nee		Psalm 143:10
to do	la·a·so·wt		
Your will	re·tso·w·ne·kha		
for	kee	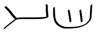	
You	at·tah		
are my God	e·lo·w·hay	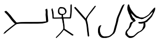	
Spirit	ru·cha·kha	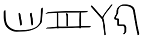	
May Your good	to·w·vah		
lead me	tan·che·nee	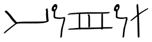	

ground	be·e·rets	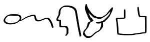	
on level	mee·sho·wr	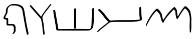	
For the sake	le·ma·an	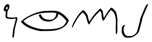	Psalm 143:11
of Your name	shim·kha	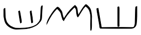	
O LORD	YHVH	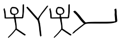	
revive me	te·chay·ye·nee	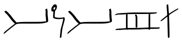	
In Your righteousness	be·tsid·qa·te·kha	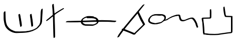	
bring	to·w·tsee	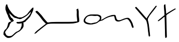	
out of trouble	mits·tsa·rah	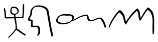	
my soul	naph·shee	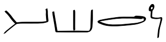	
And in Your loving devotion	u·ve·chas·de·kha	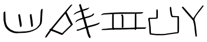	Psalm 143:12
cut off	tats·meet	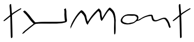	
my enemies	o·ye·vay	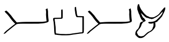	
Destroy	ve·ha·a·vad·ta	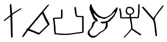	
all	kal	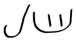	
who afflict	tso·ra·re	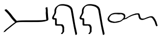	
me	naph·shee	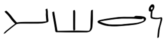	
for	kee	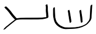	
I	a·nee	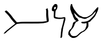	
am Your servant	av·de·kha	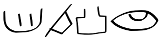	
Of David	le·da·wid	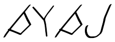	Psalm 144:1
Blessed	ba·rukh	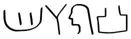	
[be] the LORD	YHVH	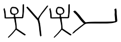	
my Rock	tsu·ree	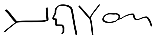	
who trains	ham·lam·med	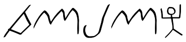	
my hands	ya·day	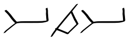	
for war	laq·rav	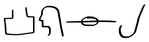	

my fingers	ets·be·o·w·tay		
for battle	lam·mil·cha·mah	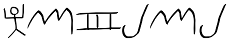	
He is my steadfast love	chas·dee		Psalm 144:2
and my fortress	u·me·tsu·da·tee		
my stronghold	mis·gab·bee		
and my deliverer	u·me·phal·tee		
	lee	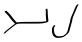	
He is my shield	ma·gin·nee		
	u·vo		
in whom I take refuge	cha·see·tee	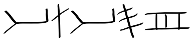	
who subdues	ha·ro·w·ded		
peoples	am·mee		
under me	tach·tay		
O LORD	YHVH		Psalm 144:3
what	mah	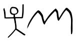	
is man	a·dam		
that You regard him	vat·te·da·e·hu		
the son of man	ben		
that	e·no·wosh		
You think of him ?	vat·te·chash·she·ve·hu		
Man	a·dam		Psalm 144:4
a breath	la·he·vel		
is like	da·mah		
his days	ya·maw		
shadow	ke·tsel		
are like a passing	o·w·ver		

O LORD	YHVH		Psalm 144:5
Part	hat		
Your heavens	sha·me·kha	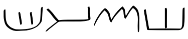	
and come down	ve·te·red	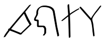	
touch	ga		
the mountains	be·ha·reem	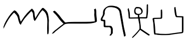	
that they may smoke	ve·ye·e·sha·nu		
Flash forth	be·ro·wq	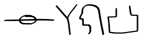	Psalm 144:6
Your lightning	ba·raq	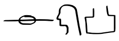	
and scatter them	u·te·phee·tsem	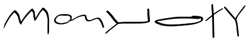	
shoot	she·lach	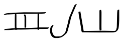	
Your arrows	chits·tse·kha		
and rout them	u·te·hum·mem	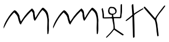	
Reach down	she·lach	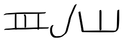	Psalm 144:7
from the grasp	ya·de·kha	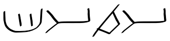	
from on high	mim·ma·ro·wm	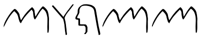	
set me free	pe·tse·nee		
and rescue me	ve·hats·tsee·le·nee	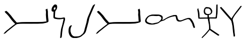	
waters	mim·ma·yim	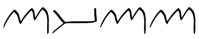	
from the deep	rab·beem	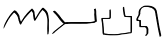	
	mee·yad	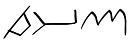	
	be·ne	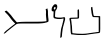	
of foreigners	ne·khar		
whose	a·sher		Psalm 144:8
mouths	pee·hem	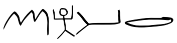	
speak	dib·ber		
falsehood	shaw		

whose right hands	vee·mee·nam	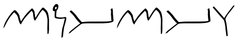	
	ye·meen	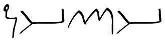	
are deceitful	sha·qer	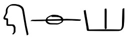	
O God	elo·heem	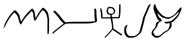	Psalm 144:9
I will sing	sheer	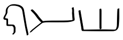	
a new	cha·dash	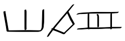	
song	a·shee·rah	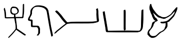	
to You	lakh	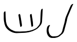	
on a harp	be·ne·vel	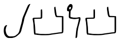	
of ten strings	a·so·wr	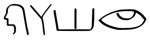	
I will make music	a·zam·me·rah	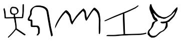	
to You —	lakh	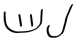	
to Him who gives	han·no·w·ten	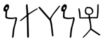	Psalm 144:10
victory	te·shu·ah	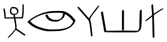	
to kings	lam·me·la·kheem	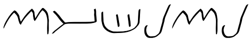	
who frees	hap·po·w·tseh	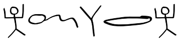	
-	et	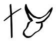	
David	da·wid	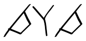	
His servant	av·do	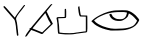	
sword	me·che·rev	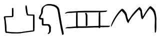	
from the deadly	ra·ah	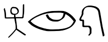	
Set me free	pe·tse·nee	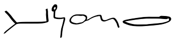	Psalm 144:11
and rescue me	ve·hats·tsee·le·nee	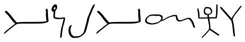	
from the grasp	mee·yad	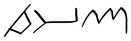	
of foreigners	be·ne	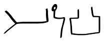	
	ne·khar	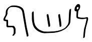	
whose	a·sher	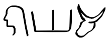	

mouths	pee·hem	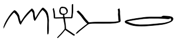	
speak	dib·ber		
falsehood	shaw		
whose right hands	vee·mee·nam	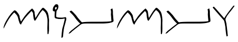	
	ye·meen		
are deceitful	sha·qer	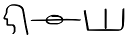	
Then	a·sher		Psalm 144:12
our sons	ba·ne·nu	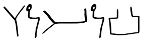	
will be like plants	kin·ti·eeem		
nurtured	me·gud·da·leem	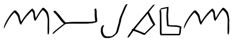	
in their youth	bin·u·re·hem	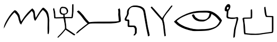	
our daughters	be·no·w·te·nu		
like corner pillars	khe·za·vee·yot		
carved	me·chut·ta·vo·wt	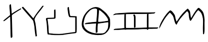	
to adorn	tav·neet	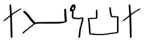	
a palace	he·khal	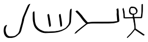	
Our storehouses	me·za·ve·nu		Psalm 144:13
will be full	me·le·eem		
supplying	me·phee·qeem	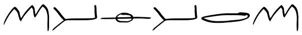	
all manner of	miz·zan		
	el		
produce	zan	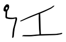	
our flocks	tso·w·ne·nu		
will bring forth thousands	ma·a·lee·pho·wt	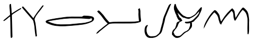	
tens of thousands	me·rub·ba·vo·wt	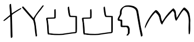	
in our fields	be·chu·tso·w·te·nu		
Our oxen	al·lu·phe·nu		Psalm 144:14

will bear great loads	me·sub·ba·leem	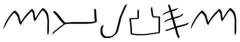	
There will be no	en	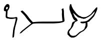	
breach in the walls	pe·rets	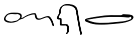	
no	ve·en	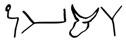	
going into captivity	yo·w·tset	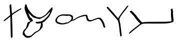	
and no	ve·en	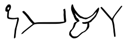	
cry of lament	tse·va·chah	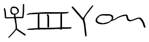	
in our streets	bir·cho·vo·te·nu	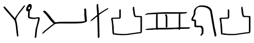	
Blessed	ash·re	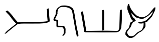	Psalm 144:15
are the people	ha·am	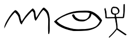	
of whom this is so	shek·ka·khah	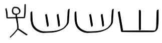	
	lo	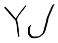	
blessed	ash·re	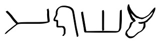	
are the people	ha·am	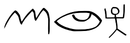	
is the LORD	sheh·YHVH	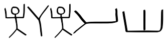	
whose God	e·lo·haw	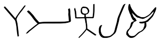	
[A Psalm] of praise	te·hil·lah	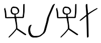	Psalm 145:1
Of David	le·da·wid	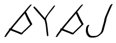	
I will exalt You	a·ro·w·mim·kha	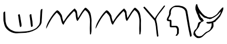	
my God	e·lo·w·hay	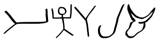	
[and] King	ham·me·lekh	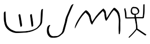	
I will bless	va·a·va·ra·khah	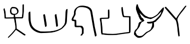	
Your name	me·kha	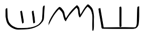	
forever	le·o·w·lam	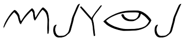	
and ever	va·ed	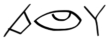	
Every	be·khal	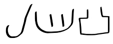	Psalm 145:2
day	yo·wm	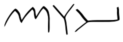	

I will bless You	a·va·ra·khe·ka		
and I will praise	va·a·hal·lah		
Your name	me·kha		
forever	le·o·w·lam		
and ever	va·ed		
Great	ga·do·wl		Psalm 145:3
[is] the LORD	YHVH		
to be praised	u·me·hul·lal		
and greatly	me·od		
His greatness	ve·lig·dul·la·to	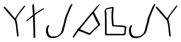	
	en	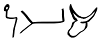	
[is] unsearchable	che·qer	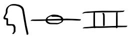	
One generation	do·wr		Psalm 145:4
to the next	le·do·wr		
will commend	ye·shab·bach		
Your works	ma·a·se·kha		
Your mighty acts —	u·ge·vu·ro·te·kha		
and will proclaim	yag·gee·du	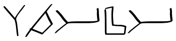	
splendor	ha·dar		Psalm 145:5
the glorious	ke·vo·wd		
of Your majesty	ho·w·de·kha	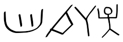	
works	ve·div·re		
on Your wondrous	niph·le·o·w·te·kha		
And I will meditate	a·see·chah	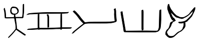	
the power	ve·e·zuz		Psalm 145:6
of Your awesome deeds	no·wr·o·te·kha		
They will proclaim	yo·me·ru		

Your greatness	u·ge·dul·lo·tɛ·kha		
and I will declare	a·sap·pe·ren·nah		
the fame	ze·kher	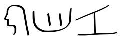	Psalm 145:7
of Your abundant	rav		
goodness	tu·ve·kha		
They will extol	yab·bee·u	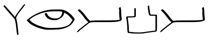	
Your righteousness	ve·tsid·qa·te·kha	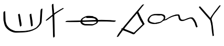	
and sing joyfully of	ye·ran·ne·nu		
is gracious	chan·nun	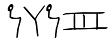	Psalm 145:8
and compassionate	ve·ra·chum	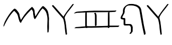	
The LORD	YHVH	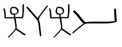	
slow	e·rekh	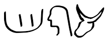	
to anger	ap·pa·yim	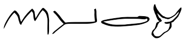	
and abounding	u·ge·dal		
in loving devotion	cha·sed		
is good	to·wv		Psalm 145:9
The LORD	YHVH	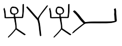	
to all	lak·kol		
His compassion	ve·ra·cha·maw	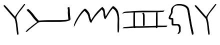	
rests on	al		
all	kal	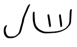	
He has made	ma·a·saw		
will give You thanks	yo·w·du·kha		Psalm 145:10
O LORD	YHVH	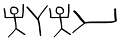	
All	kal	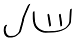	
You have made	ma·a·se·kha		
and Your saints	va·cha·see·de·kha	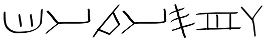	

will bless You	ye·va·ra·khu·khah	𐤉𐤁𐤓𐤊𐤅𐤊𐤄	
of the glory	ke·vo·wd	𐤊𐤁𐤅𐤃	Psalm 145:11
of Your kingdom	mal·khu·te·kha	𐤌𐤋𐤊𐤅𐤕𐤊	
They will tell	yo·me·ru	𐤉𐤀𐤌𐤓𐤅	
Your might	u·ge·vu·ra·te·kha	𐤅𐤂𐤁𐤅𐤓𐤕𐤊	
and speak of	ye·dab·be·ru	𐤉𐤃𐤁𐤓𐤅	
to make known	le·ho·w·dee·a	𐤋𐤄𐤅𐤃𐤉𐤏	Psalm 145:12
	liv·ne	𐤋𐤁𐤍𐤉	
to men	ha·a·dam	𐤄𐤀𐤃𐤌	
Your mighty acts	ge·vu·ro·taw	𐤂𐤁𐤅𐤓𐤕𐤉𐤅	
and the glorious	u·khe·vo·wd	𐤅𐤊𐤁𐤅𐤃	
splendor	ha·dar	𐤄𐤃𐤓	
of Your kingdom	mal·khu·to	𐤌𐤋𐤊𐤅𐤕𐤅	
Your kingdom	mal·khu·te·kha	𐤌𐤋𐤊𐤅𐤕𐤊	Psalm 145:13
kingdom	mal·khut	𐤌𐤋𐤊𐤅𐤕	
	kal	𐤊𐤋	
is an everlasting	o·la·meem	𐤏𐤋𐤌𐤉𐤌	
and Your dominion	u·mem·shel·te·kha	𐤅𐤌𐤌𐤔𐤋𐤕𐤊	
[endures] through all	be·khal	𐤁𐤊𐤋	
generations	do·wr	𐤃𐤅𐤓	
The LORD is faithful in all His words and kind in all His actions	va·do·wr	𐤅𐤃𐤅𐤓	
upholds	so·w·mekh	𐤎𐤅𐤌𐤊	Psalm 145:14
The LORD	YHVH	𐤉𐤄𐤅𐤄	
all	le·khal	𐤋𐤊𐤋	
who fall	han·no·phe·leem	𐤄𐤍𐤐𐤋𐤉𐤌	
and lifts up	ve·zo·w·qeph	𐤅𐤆𐤅𐤒𐤐	

all	le·khal		
who are bowed down	hak·ke·phu·pheem		
The eyes	e·ne	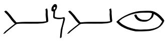	Psalm 145:15
of all	khol		
to You	e·le·kha	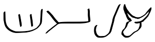	
look	ye·sab·be·ru		
and You	ve·at·tah		
give	no·w·ten		
	la·hem		
them	et		
their food	a·khe·lam	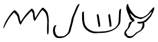	
in season	be·it·to		
You open	po·w·te·ach		Psalm 145:16
-	et		
Your hand	ya·de·kha		
and satisfy	u·mas·bee·a		
of every	le·khal		
living thing	chay	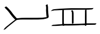	
the desire	ra·tso·wn		
is righteous	tsad·deeq	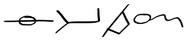	Psalm 145:17
The LORD	YHVH		
in all	be·khal		
His ways	de·ra·khaw		
and kind	ve·cha·seed		
in all	be·khal		
His deeds	ma·a·saw		
is near	qa·ro·wv	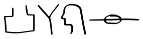	Psalm 145:18

The LORD	YHVH	𐤉𐤄𐤅𐤄	
to all	le·khal	𐤋𐤊𐤋	
who call on Him	qo·re·aw	𐤒𐤓𐤀𐤉𐤅	
to all	le·khol	𐤋𐤊𐤋	
who	a·sher	𐤀𐤔𐤓	
call out to Him	yiq·ra·u·hu	𐤉𐤒𐤓𐤀𐤄𐤅	
in truth	ve·e·met	𐤁𐤀𐤌𐤕	
the desires	re·tso·wn	𐤓𐤑𐤅𐤍	Psalm 145:19
of those who fear Him	ye·re·aw	𐤉𐤓𐤀𐤉𐤅	
He fulfills	ya·a·seh	𐤉𐤏𐤔𐤄	
-	ve·et	𐤅𐤀𐤕	
their cry	shaw·a·tam	𐤔𐤅𐤏𐤕𐤌	
He hears	yish·ma	𐤉𐤔𐤌𐤏	
and saves them	ve·yo·wo·shee·em	𐤅𐤉𐤅𐤔𐤉𐤏𐤌	
preserves	sho·w·mer	𐤔𐤅𐤌𐤓	Psalm 145:20
The LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
who love Him	o·ha·vaw	𐤀𐤄𐤁𐤉𐤅	
but	ve·et	𐤅𐤀𐤕	
all	kal	𐤊𐤋	
the wicked	ha·re·sha·eem	𐤄𐤓𐤔𐤏𐤉𐤌	
He will destroy	yash·meed	𐤉𐤔𐤌𐤉𐤃	
the praise	te·hil·lat	𐤕𐤄𐤋𐤕	Psalm 145:21
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
will declare	ye·dab·ber	𐤉𐤃𐤁𐤓	
My mouth	pee	𐤐𐤉	

bless	vee·va·rekh	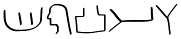	
let every	kal		
creature	ba·sar		
name	shem		
His holy	qa·de·sho		
forever	le·o·w·lam		
and ever	va·ed		
Hallelujah	hal·lu	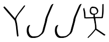	Psalm 146:1
!	yah	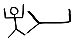	
Praise	hal·lee	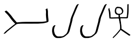	
O my soul	naph·shee	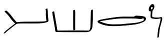	
-	et		
the LORD	YHVH		
I will praise	a·hal·lah	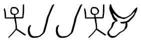	Psalm 146:2
the LORD	YHVH		
all my life	be·chay·yay	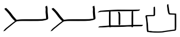	
I will sing praises	a·zam·me·rah	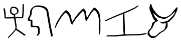	
to my God	le·lo·hay		
while I have my being	be·o·w·dee		
Put not	al		Psalm 146:3
your trust	tiv·te·chu		
in princes	vin·dee·veem	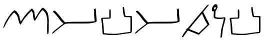	
in mortal	be·ven		
man	a·dam		
who cannot	she·en		
	lo		
save	te·shu·ah		

departs	te·tse		Psalm 146:4
When his spirit	ru·cho	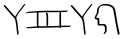	
he returns	ya·shuv		
to the ground	le·ad·ma·to		
very day	bay·yo·wm	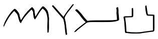	
on that	ha·hu		
perish	a·ve·du	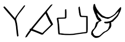	
his plans	esh·to·no·taw		
Blessed is he	ash·re	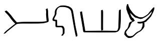	Psalm 146:5
is the God	she·el		
of Jacob	ya·a·qov	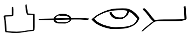	
whose help	be·ez·ro		
whose hope	ve·ro		
is in	al		
the LORD	YHVH		
his God	e·lo·haw		
the Maker	o·seh		Psalm 146:6
of heaven	sha·ma·yim	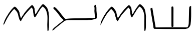	
and earth	va·a·rets		
-	et		
the sea	hay·yam	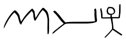	
-	ve·et		
and everything	kal	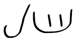	
-	a·sher		
in them	bam		
He remains	hash·sho·mer	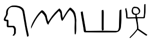	
faithful	e·met	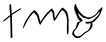	

forever	le·o·w·lam		
He executes	o·seh		Psalm 146:7
justice	mish·pat		
for the oppressed	la·a·shu·qeem	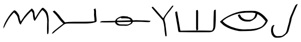	
[and] gives	no·ten	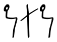	
food	le·chem	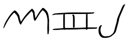	
to the hungry	la·re·e·veem		
The LORD	YHVH		
sets	mat·teer		
the prisoners {free}	a·su·reem		
the LORD	YHVH		Psalm 146:8
opens [the eyes of]	po·qe·ach	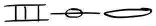	
the blind	iw·reem	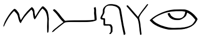	
the LORD	YHVH		
lifts	zo·qeph	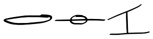	
those who are weighed down	ke·phu·pheem	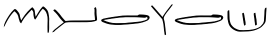	
the LORD	YHVH		
loves	o·hev		
the righteous	tsad·dee·qeem	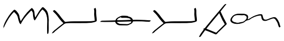	
The LORD	YHVH		Psalm 146:9
protects	sho·mer		
-	et		
foreigners	ge·reem	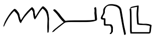	
the fatherless	ya·to·wm		
and the widow	ve·al·ma·nah	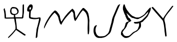	
He sustains	ye·o·w·ded		
but the ways	ve·de·rekh		

of the wicked	re·sha·eem		
He frustrates	ye·aw·vet		
reigns forever	yim·lokh		Psalm 146:10
The LORD	YHVH		
	le·o·w·lam		
your God	e·lo·ha·yikh		
O Zion	tsee·yo·wn	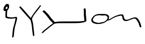	
for all generations	le·dor		
	va·dor		
Hallelujah	hal·lu	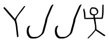	
!	yah	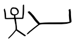	
Hallelujah	hal·lu	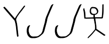	Psalm 147:1
!	yah	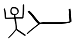	
How	kee	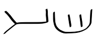	
good [it is]	to·wv		
to sing praises	zam·me·rah		
to our God	e·lo·he·nu	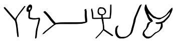	
how	kee	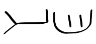	
pleasant	na·eem	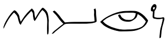	
and lovely	na·vah		
to praise [Him] !	te·hil·lah	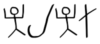	
builds up	bo·w·neh		Psalm 147:2
Jerusalem	ye·ru·sha·lim		
The LORD	YHVH	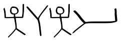	
the exiles	nid·che	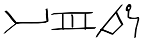	
of Israel	yis·ra·el	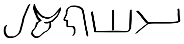	
He gathers	ye·khan·nes		

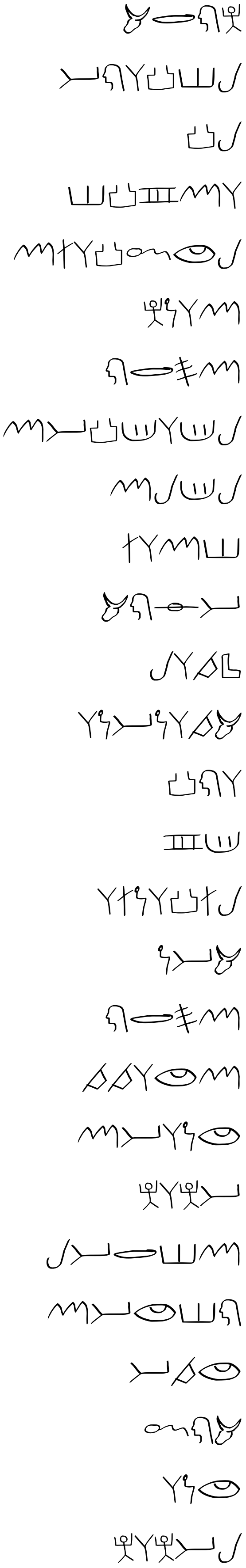

He heals	ha·ro·phe	Psalm 147:3
the brokenhearted	lish·vu·re	
	lev	
and binds	u·me·chab·besh	
up their wounds	le·ats·tse·vo·w·tam	
He determines	mo·w·neh	Psalm 147:4
the number	mis·par	
of the stars	lak·ko·w·kha·veem	
each	le·khul·lam	
by name	she·mo·wt	
He calls them	yiq·ra	
Great	ga·do·wl	Psalm 147:5
[is] our Lord	a·do·w·ne·nu	
and mighty	ve·rav	
in power	ko·ach	
His understanding	lit·vu·na·to	
has no	en	
limit	mis·par	
sustains	me·o·w·ded	Psalm 147:6
the humble	a·na·veem	
The LORD	YHVH	
[but] casts	mash·peel	
the wicked	re·sha·eem	
to	a·de	
the ground	a·rets	
Sing	e·nu	Psalm 147:7
to the LORD	la·YHVH	

with thanksgiving	be·to·w·dah		
make music	zam·me·ru		
to our God	le·lo·he·nu		
on the harp	ve·khin·no·wr	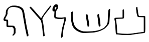	
who covers	ham·khas·seh	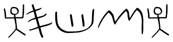	Psalm 147:8
the sky	sha·ma·yim	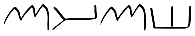	
with clouds	be·a·veem		
who prepares	ham·me·kheen		
for the earth	la·a·rets		
rain	ma·tar		
to grow	ham·mats·mee·ach		
on the hills	ha·reem	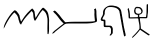	
who makes grass	cha·tseer		
He provides	no·w·ten		Psalm 147:9
for the animals	liv·he·mah		
food	lach·mah	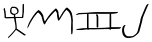	
and for the young	liv·ne		
ravens	o·rev		
-	a·sher		
when they call	yiq·ra·u	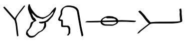	
He does not	lo		Psalm 147:10
in the strength	vig·vu·rat		
of the horse	has·sus		
delight	yech·pats		
He takes no	lo		
in the legpower	ve·sho·w·qe		
of the man	ha·eesh	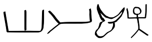	

pleasure	yir·tseh	ירצה	
is pleased	ro·w·tseh	רוצה	Psalm 147:11
The LORD	YHVH	יהוה	
-	et	את	
with those who fear Him	ye·re·aw	יראיו	
-	et	את	
who hope	ham·ya·cha·leem	המיחלים	
in His loving devotion	le·chas·do	לחסדו	
Exalt	shab·be·chee	שבחי	Psalm 147:12
O Jerusalem	ye·ru·sha·lim	ירושלם	
-	et	את	
the LORD	YHVH	יהוה	
praise	hal·lee	הללי	
your God	e·lo·ha·yikh	אלהיך	
O Zion !	tsee·yo·wn	ציון	
For	kee	כי	Psalm 147:13
He strengthens	chiz·zaq	חזק	
the bars	be·ree·che	בריחי	
of your gates	she·a·ra·yikh	שעריך	
and blesses	be·rakh	ברך	
the children	ba·na·yikh	בניך	
within you	be·qir·bekh	בקרבך	
He makes	has·sam	השם	Psalm 147:14
[at] your borders	ge·vu·lekh	גבולך	
peace	sha·lo·wm	שלום	
with the finest	che·lev	חלב	
wheat	chit·teem	חטים	

He fills you	yas·bee·ekh	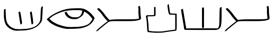	
He sends forth	hash·sho·le·ach		Psalm 147:15
His command	im·ra·to	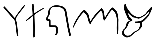	
the earth	a·rets		
to	ad		
swiftly	me·he·rah		
runs	ya·ruts		
His word	de·va·ro		
He spreads	han·no·ten	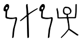	Psalm 147:16
the snow	she·leg	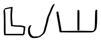	
like wool	kats·tsa·mer		
the frost	ke·pho·wr		
like ashes	ka·e·pher		
He scatters	ye·phaz·zer		
He casts forth	mash·leekh	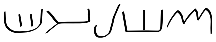	Psalm 147:17
His hail	qar·cho		
like pebbles	khe·phit·teem		
can withstand	liph·ne		
His icy blast ?	qa·ra·to	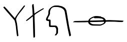	
Who	mee	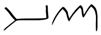	
	ya·a·mod		
He sends forth	yish·lach	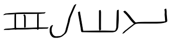	Psalm 147:18
His word	de·va·ro	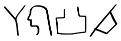	
and melts them	ve·yam·sem		
He unleashes	yash·shev		
His winds	ru·cho	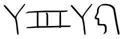	
flow	yiz·ze·lu	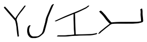	

and the waters	ma·yim	𐤌𐤉𐤌	
He declares	mag·geed	𐤌𐤂𐤉𐤃	Psalm 147:19
His word	de·va·ro	𐤃𐤁𐤓𐤅	
to Jacob	le·ya·a·qov	𐤋𐤉𐤏𐤒𐤁	
His statutes	chuq·qaw	𐤇𐤒𐤉𐤅	
and judgments	u·mish·pa·taw	𐤅𐤌𐤔𐤐𐤈𐤉𐤅	
to Israel	le·yis·ra·el	𐤋𐤉𐤔𐤓𐤀𐤋	
	lo	𐤋𐤀	Psalm 147:20
He has done	a·sah	𐤏𐤔𐤄	
this	khen	𐤊𐤍	
for no other	le·khal	𐤋𐤊𐤋	
nation	go·w	𐤂𐤅𐤉	
His judgments	u·mish·pa·teem	𐤅𐤌𐤔𐤐𐤈𐤉𐤌	
they do not	bal	𐤁𐤋	
know	ye·da·um	𐤉𐤃𐤏𐤅𐤌	
Hallelujah	hal·lu	𐤄𐤋𐤋𐤅	
!	yah	𐤉𐤄	
Hallelujah	hal·lu	𐤄𐤋𐤋𐤅	Psalm 148:1
!	yah	𐤉𐤄	
Praise	hal·lu	𐤄𐤋𐤋𐤅	
-	et	𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
from	min	𐤌𐤍	
the heavens	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
praise Him	hal·lu·hu	𐤄𐤋𐤋𐤅𐤄𐤅	
in the highest places	bam·me·ro·w·meem	𐤁𐤌𐤓𐤅𐤌𐤉𐤌	
Praise Him	hal·lu·hu	𐤄𐤋𐤋𐤅𐤄𐤅	Psalm 148:2

all	khal	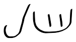	
His angels	mal·a·khaw		
praise Him	hal·lu·hu	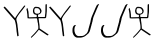	
all	kal		
His heavenly hosts	tse·va·ʾo		
Praise Him	hal·lu·hu	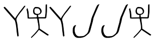	Psalm 148:3
O sun	she·mesh		
and moon	ve·ya·re·ach	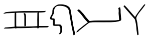	
praise Him	hal·lu·hu	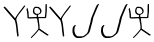	
all	kal		
stars	ko·wkh·ve	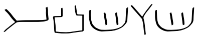	
you shining	o·wr		
Praise Him	hal·lu·hu	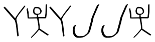	Psalm 148:4
O highest heavens	she·me		
	hash·sha·ma·yim		
and you waters	ve·ham·ma·yim	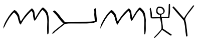	
-	a·sher		
above	me·al		
the skies	hash·sha·ma·yim		
Let them praise	ye·hal·lu		Psalm 148:5
-	et		
the name	shem		
of the LORD	YHVH		
for	kee	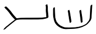	
He	hu		
gave the command	tsiw·vah		
and they were created	ve·niv·ra·u		

He established them	vay·ya·a·mee·dem		Psalm 148:6
forever	la·ad		
and ever	le·o·w·lam		
a decree	chaq	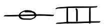	
He issued	na·tan	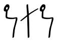	
that will never	ve·lo		
pass away	ya·a·vo·wr		
Praise	hal·lu	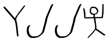	Psalm 148:7
-	et		
the LORD	YHVH		
from	min		
the earth	ha·a·rets		
great sea creatures	tan·nee·neem	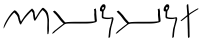	
all	ve·khal		
and ocean depths	te·ho·mo·wt		
lightning	esh		Psalm 148:8
and hail	u·va·rad	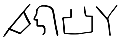	
snow	she·leg	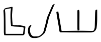	
and clouds	ve·qee·to·wr	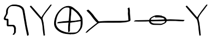	
wind	ru·ach		
powerful	se·a·rah		
fulfilling	o·sah		
His word	de·va·ro	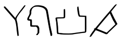	
mountains	he·ha·reem	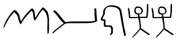	Psalm 148:9
and all	ve·khal		
hills	ge·va·o·wt		
trees	ets		

fruit	pe·ree		
and all	ve·khal		
cedars	a·ra·zeem	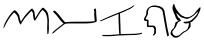	
wild animals	ha·chay·yah	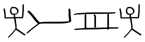	Psalm 148:10
and all	ve·khal		
cattle	be·he·mah	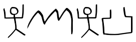	
crawling creatures	re·mes		
birds	ve·tsip·po·wr		
and flying	ka·naph	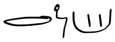	
kings	mal·khe	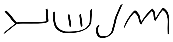	Psalm 148:11
of the earth	e·rets		
and all	ve·khal		
peoples	le·um·meem		
princes	reem	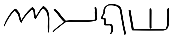	
and all	ve·khal		
rulers	sho·phe·te		
of the earth	a·rets		
young men	ba·chu·reem	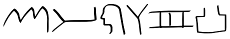	Psalm 148:12
and	ve·gam		
maidens	be·tu·lo·wt		
old	ze·qe·neem	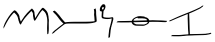	
and	im		
young together	ne·a·reem	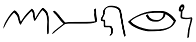	
Let them praise	ye·hal·lu		Psalm 148:13
-	et		
the name	shem		
of the LORD	YHVH		

for	kee	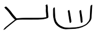	
is exalted	nis·gav		
His name	she·mo		
alone	le·vad·do	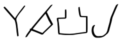	
His splendor	ho·w·do		
[is] above	al		
the earth	e·rets		
and the heavens	ve·sha·ma·yim		
He has raised up	vay·ya·rem	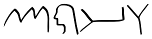	Psalm 148:14
a horn	qe·ren	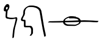	
for His people	le·am·mo		
the praise	te·hil·lah		
of all	le·khal		
His saints	cha·see·daw	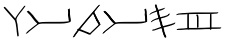	
of Israel	liv·ne		
	yis·ra·el	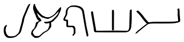	
a people	am		
near to Him	qe·ro·vo		
Hallelujah	hal·lu	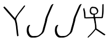	
!	yah	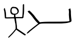	
Hallelujah	hal·lu	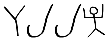	Psalm 149:1
!	yah	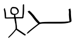	
Sing	shee·ru	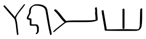	
to the LORD	la·YHVH	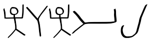	
song —	sheer	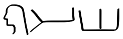	
a new	cha·dash		
His praise	te·hil·la·to	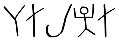	

in the assembly	biq·hal	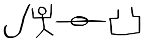	
of the godly	cha·see·deem	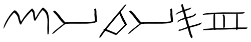	
rejoice	yis·mach		Psalm 149:2
Let Israel	yis·ra·el	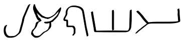	
in their Maker	be·o·saw		
let the children	be·ne	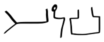	
of Zion	tsee·yo·wn	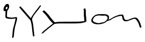	
rejoice	ya·gee·lu	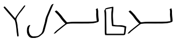	
in their King	ve·mal·kam	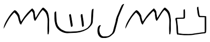	
Let them praise	ye·hal·lu		Psalm 149:3
His name	she·mo		
with dancing	ve·ma·cho·wl	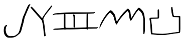	
with tambourine	be·toph		
and harp	ve·khin·no·wr	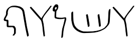	
and make music	ye·zam·me·ru	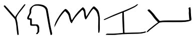	
to Him	lo		
For	kee	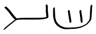	Psalm 149:4
takes pleasure	ro·w·tseh		
the LORD	YHVH		
in His people	be·am·mo		
He adorns	ye·pha·er		
the afflicted	a·na·veem		
with salvation	bee·shu·ah		
exult	ya·le·zu		Psalm 149:5
Let the saints	cha·see·deem	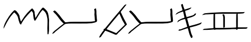	
in glory	be·kha·vo·wd	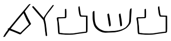	
let them shout for joy	ye·ran·ne·nu	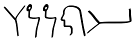	

upon	al		
their beds	mish·ke·vo·w·tam	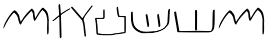	
May the high praises	ro·wm·mo·wt		Psalm 149:6
of God	el		
be in their mouths	big·ro·w·nam		
sword	ve·che·rev	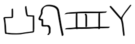	
and a double-edged	pee·phee·yo·wt		
in their hands	be·ya·dam	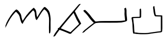	
to inflict	la·a·so·wt		Psalm 149:7
vengeance	ne·qa·mah	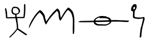	
on the nations	bag·go·w·yim	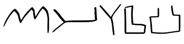	
and punishment	to·w·khe·chot	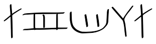	
on	bal	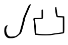	
the peoples	um·meem	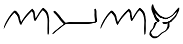	
to bind	le·sor		Psalm 149:8
their kings	mal·khe·hem	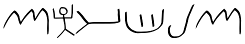	
with chains	be·ziq·qeem	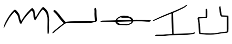	
and their nobles	ve·nikh·be·de·hem	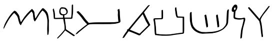	
with shackles	be·khav·le		
of iron	var·zel	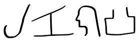	
to execute	la·a·so·wt		Psalm 149:9
-	ba·hem	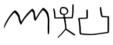	
the judgment	mish·pat	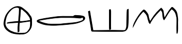	
written [against them]	ka·tuv		
honor	ha·dar	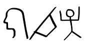	
This	hu	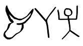	
is for all	le·khal		

His saints	cha·see·daw	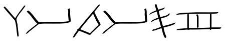	
Hallelujah	hal·lu	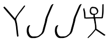	
!	yah	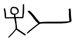	
Hallelujah	hal·lu	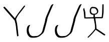	Psalm 150:1
!	yah	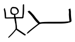	
Praise	hal·lu	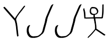	
God	el	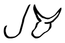	
in His sanctuary	be·qa·de·sho	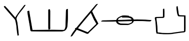	
Praise Him	hal·lu·hu	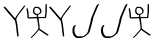	
heavens	bir·qee·a	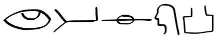	
in His mighty	uz·zo	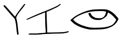	
Praise Him	hal·lu·hu	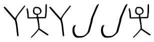	Psalm 150:2
for His mighty acts	vig·vu·ro·taw	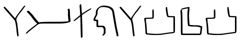	
praise Him	hal·lu·hu	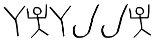	
for His excellent	ke·rov	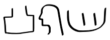	
greatness	gud·lo	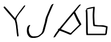	
Praise Him	hal·lu·hu	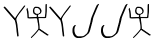	Psalm 150:3
with the sound	be·te·qa	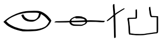	
of the horn	sho·w·phar	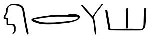	
praise Him	hal·lu·hu	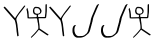	
with the harp	be·ne·vel	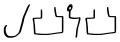	
and lyre	ve·khin·no·wr	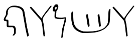	
Praise Him	hal·lu·hu	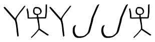	Psalm 150:4
with tambourine	ve·toph	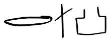	
and dancing	u·ma·cho·wl	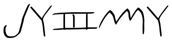	
praise Him	hal·lu·hu	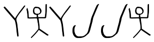	
with strings	be·min·neem	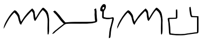	

and flute	ve·u·gav	ועוגב	
Praise Him	hal·lu·hu	הללוהו	Psalm 150:5
cymbals	ve·tsil·tse·le	בצלצלי	
with clashing	sha·ma	שמע	
praise Him	hal·lu·hu	הללוהו	
cymbals	be·tsil·tse·le	בצלצלי	
with resounding	te·ru·ah	תרועה	
Let everything	kol	כל	Psalm 150:6
that has breath	han·ne·sha·mah	הנשמה	
praise	te·hal·lel	תהלל	
the LORD !	yah	יה	
Hallelujah	hal·lu	הללו	
!	yah	יה	

Proverbs

BSB Translation	Transliteration	Original Hebrew	
[These are] the proverbs	mish·le	משלי	Proverbs 1:1
of Solomon	she·lo·moh	שלמה	
son	ben	בן	
of David	da·wid	דוד	
king	me·lekh	מלך	
of Israel	yis·ra·el	ישראל	
for gaining	la·da·at	לדעת	Proverbs 1:2
wisdom	chakh·mah	חכמה	
and discipline	u·mu·sar	ומוסר	
for comprehending	le·ha·veen	להבין	
words	im·re	אמרי	

of insight	vee·nah	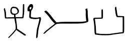	
[and] for receiving	la·qa·chat	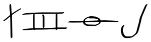	Proverbs 1:3
instruction	mu·sar		
in wise living	has·kel		
and in righteousness	tse·deq	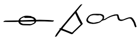	
justice	u·mish·pat	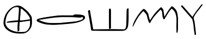	
and equity	u·me·sha·reem		
To impart	la·tet	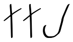	Proverbs 1:4
to the simple	liph·ta·yim		
prudence	a·re·mah	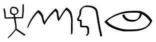	
to the young	le·na·ar		
[and] knowledge	da·at		
and discretion	u·me·zim·mah		
listen	yish·ma		Proverbs 1:5
{let} the wise	cha·kham		
and gain	ve·yo·w·seph		
instruction	le·qach	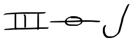	
and the discerning	ve·na·vo·wn	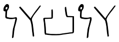	
wise counsel	tach·bu·lo·wt	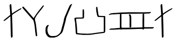	
acquire	yiq·neh	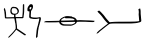	
by understanding	le·ha·veen	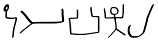	Proverbs 1:6
the proverbs	ma·shal	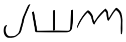	
and parables	u·me·lee·tsah	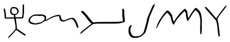	
the sayings	div·re		
of the wise	cha·kha·meem		
and riddles	ve·chee·do·tam	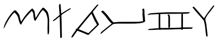	
The fear	yir·at		Proverbs 1:7

of the LORD	YHVH		
[is] the beginning	re·sheet		
of knowledge	da·at		
wisdom	chakh·mah	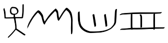	
and discipline	u·mu·sar		
[but] fools	e·vee·leem	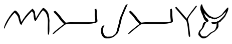	
despise	ba·zu		
Listen	she·ma		Proverbs 1:8
my son	be·nee	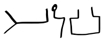	
instruction	mu·sar		
to your father’s	a·vee·kha	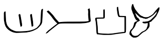	
	ve·al		
and do not forsake	tit·tosh		
the teaching	to·w·rat		
of your mother	im·me·kha		
For	kee	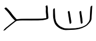	Proverbs 1:9
[are] a garland	liw·yat	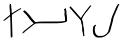	
of grace	chen	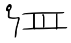	
they	hem	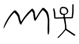	
on your head	le·ro·she·kha		
and a pendant	va·a·na·qeem	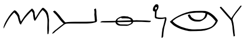	
around your neck	le·gar·ge·ro·te·kha	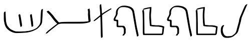	
My son	be·nee	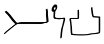	Proverbs 1:10
if	im		
entice you	ye·phat·tu·kha		
sinners	chat·ta·eem		
do not	al		

yield [to them]	to·ve	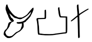	
If	im	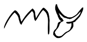	Proverbs 1:11
they say	yo·me·ru	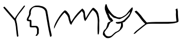	
“ Come	le·khah	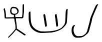	
along	it·ta·nu	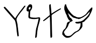	
let us lie in wait	ne·er·vah	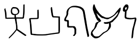	
for blood	le·dam	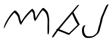	
let us ambush	nits·pe·nah	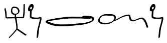	
the innocent	le·na·qee	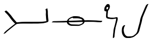	
without cause	chin·nam	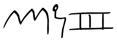	
let us swallow them	niv·la·em	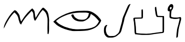	Proverbs 1:12
like Sheol	kish·o·wl	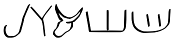	
alive	chay·yeem	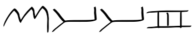	
and whole	u·te·mee·meem	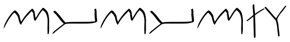	
like those descending	ke·yo·wr·de	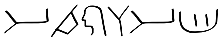	
into the Pit	vo·wr	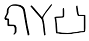	
all manner	kal	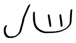	Proverbs 1:13
goods	ho·wn	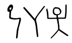	
of precious	ya·qar	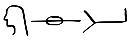	
We {will} find	nim·tsa	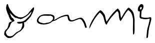	
we {will} fill	ne·mal·le	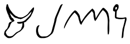	
our houses	vat·te·nu	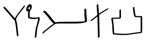	
with plunder	sha·lal	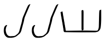	
your lot	go·w·ra·le·kha	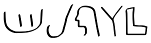	Proverbs 1:14
Throw in	tap·peel	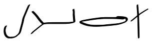	
with us	be·to·w·khe·nu	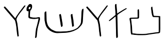	
purse ” —	kees	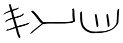	

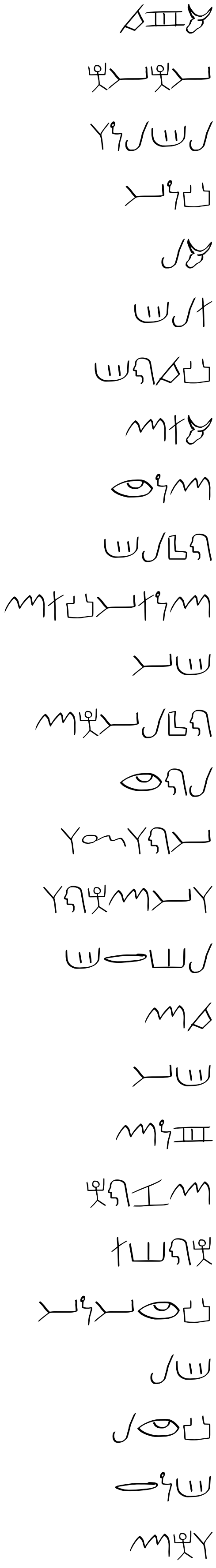

one	e·chad	
share	yih·yeh	
let us all	le·khul·la·nu	
my son	be·nee	Proverbs 1:15
do not	al	
walk	te·lekh	
the road	be·de·rekh	
with them	it·tam	
or set	me·na	
foot	rag·le·kha	
upon their path	min·ne·tee·va·tam	
For	kee	Proverbs 1:16
their feet	rag·le·hem	
to evil	la·ra	
run	ya·ru·tsu	
and they are swift	vee·ma·ha·ru	
to shed	lish·pakh	
blood	dam	
How	kee	Proverbs 1:17
futile [it is]	chin·nam	
to spread	me·zo·rah	
the net	ha·ra·shet	
can see it !	be·e·ne	
where any	khal	
bird	ba·ʿal	
	ka·naph	
But they	ve·hem	Proverbs 1:18

for their [own] blood	le·da·mam	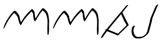	
lie in wait	ye·e·ro·vu		
they ambush	yits·pe·nu		
their [own] lives	le·naph·sho·tam	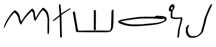	
Such [is]	ken		Proverbs 1:19
the fate	a·re·cho·wt	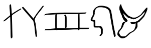	
of all	kal	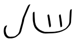	
who are greedy	bo·tse·a		
whose unjust gain	ba·tsa		
-	et		
the lives	ne·phesh		
of its possessors	be·a·law		
takes	yiq·qach	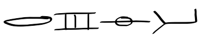	
Wisdom	cha·khe·mo·wt		Proverbs 1:20
in the street	ba·chuts	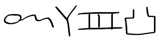	
calls out	ta·ron·nah	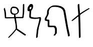	
in the square	ba·re·cho·vo·wt	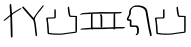	
she lifts	tit·ten		
her voice	qo·w·lah	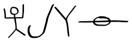	
in the main	be·rosh		Proverbs 1:21
concourse	ho·mee·yo·wt	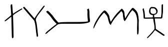	
she cries aloud	tiq·ra	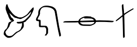	
	be·phit·che	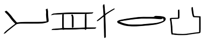	
gates	she·a·reem		
at the city	ba·eer		
her speech :	a·ma·re·ha		
she makes	to·mer		

“ How	ad		Proverbs 1:22
long	ma·tay		
O simple ones	pe·ta·yim	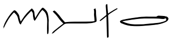	
will you love	te·e·ha·vu		
your simple [ways] ?	phe·tee		
How long will scoffers	ve·le·tseem		
in their scorn	la·tso·wn		
delight	cha·me·du		
	la·hem		
and fools	u·khe·see·leem	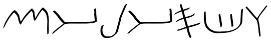	
hate	yis·ne·u	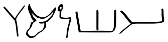	
knowledge ?	da·at		
If you had repented	ta·shu·vu		Proverbs 1:23
at my rebuke	le·to·w·khach·tee		
then surely	hin·neh		
I would have poured out	ab·bee·ah	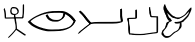	
my	la·khem		
spirit on you	ru·chee	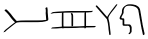	
I would have made	o·w·dee·ah	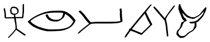	
my words	de·va·ray		
known to you	et·khem		
Because	ya·an		Proverbs 1:24
my call	qa·ra·tee		
you refused	vat·te·ma·e·nu		
my outstretched	na·tee·tee	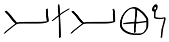	
hand	ya·dee	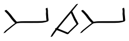	
and no one	ve·en		

took	maq·sheev	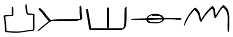	
because you neglected	vat·tiph·re·u		Proverbs 1:25
all	khal		
my counsel	a·tsa·tee		
of my correction	ve·to·w·khach·tee		
none	lo		
and wanted	a·vee·tem	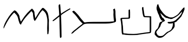	
in turn	gam		Proverbs 1:26
I	a·nee	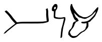	
your calamity	be·e·de·khem	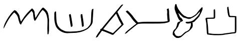	
will mock	es·chaq	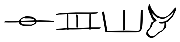	
I will sneer	el·ag		
strikes you	be·vo		
when terror	phach·de·khem	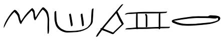	
comes	be·vo		Proverbs 1:27
like a storm	khe·sha·ʾa·vah		
when your dread	pach·de·khem	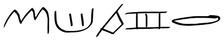	
and your destruction	ve·e·de·khem	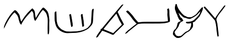	
like a whirlwind	ke·su·phah	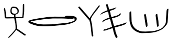	
-	ye·e·teh		
overwhelm you	be·vo		
	a·le·khem	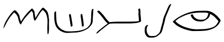	
when distress	tsa·rah		
and anguish	ve·tsu·qah	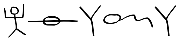	
Then	az		Proverbs 1:28
they will call on me	yiq·ra·un·nee		
but I will not	ve·lo		

answer	e·e·neh		
they {will} earnestly seek me	ye·sha·cha·run·nee		
but {will} not	ve·lo		
find me	yim·tsa·un·nee		
	ta·chat	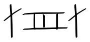	Proverbs 1:29
For	kee	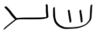	
they hated	sa·ne·u		
knowledge	da·at		
to fear	ve·yir·at		
the LORD	YHVH		
not	lo		
and chose	va·cha·ru		
none	lo		Proverbs 1:30
They accepted	a·vu		
of my counsel	la·a·tsa·tee		
they despised	na·a·tsu		
all	kal	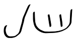	
my reproof	to·w·khach·tee		
So they {will} eat	ve·yo·khe·lu		Proverbs 1:31
the fruit	mip·pe·ree		
of their own way	dar·kam		
with their own devices	u·mim·mo·a·tso·te·hem		
and be filled	yis·ba·u		
For	kee	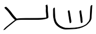	Proverbs 1:32
the waywardness	me·shu·vat		
of the simple	pe·ta·yim	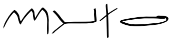	
{will} slay them	ta·har·gem		

and the complacency	ve·shal·vat		
of fools	ke·see·leem	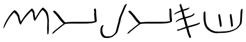	
{will} destroy them	te·ab·be·dem	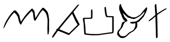	
But whoever listens	ve·sho·me·a		Proverbs 1:33
to me	lee	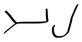	
{will} dwell	yish·kan	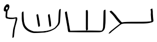	
in safety	be·tach		
secure	ve·sha·a·nan		
from the fear	mip·pa·chad		
of evil ”	ra·ah		
My son	be·nee	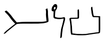	Proverbs 2:1
if	im		
you accept	tiq·qach	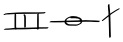	
my words	a·ma·ray	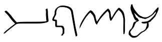	
my commandments	u·mits·wo·tay		
and hide	tits·pon		
within you	it·takh		
if you incline	le·haq·sheev	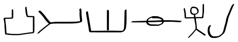	Proverbs 2:2
to wisdom	la·cha·khe·mah		
your ear	a·ze·ne·kha		
and direct	tat·teh	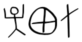	
your heart	lib·be·kha	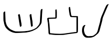	
to understanding	lat·te·vu·nah		
truly	kee	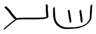	Proverbs 2:3
if you	im		
to insight	lab·bee·nah	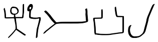	
call out	tiq·ra	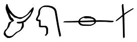	

to understanding	lat·te·vu·nah	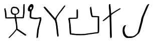	
and lift	tit·ten	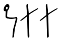	
your voice	qo·w·le·kha	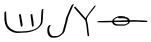	
if	im	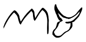	Proverbs 2:4
you seek	te·vaq·shen·nah	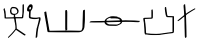	
it like silver	khak·ka·seph	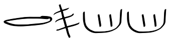	
like hidden treasure	ve·kham·mat·mo·w·neem	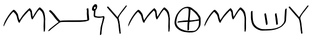	
and search it out	tach·pe·sen·nah	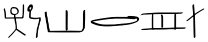	
then	az	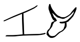	Proverbs 2:5
you will discern	ta·veen	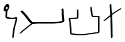	
the fear	yir·at	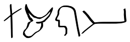	
of the LORD	YHVH	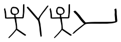	
the knowledge	ve·da·at	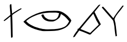	
of God	e·lo·heem	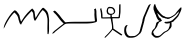	
and discover	tim·tsa	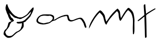	
For	kee	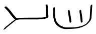	Proverbs 2:6
the LORD	YHVH	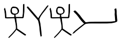	
gives	yit·ten	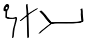	
wisdom	chakh·mah	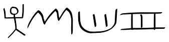	
from His mouth	mip·pee	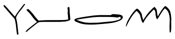	
come knowledge	da·at	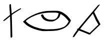	
and understanding	u·te·vu·nah	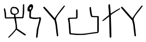	
He stores up	ve·tsa·phan	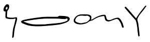	Proverbs 2:7
for the upright	lay·sha·reem	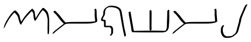	
sound wisdom	tu·shee·yah	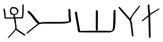	
He is a shield	ma·gen	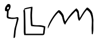	
to those who walk	le·ho·le·khe	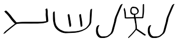	

with integrity	tom	
to guard	lin·tsor	Proverbs 2:8
the paths	a·re·cho·wt	
of justice	mish·pat	
the way	ve·de·rekh	
of His saints	cha·sī·do	
and protect	yish·mor	
Then	az	Proverbs 2:9
you will discern	ta·veen	
righteousness	tse·deq	
and justice	u·mish·pat	
and equity —	u·me·sha·reem	
every	kal	
path	ma·gal	
good	to·wv	
For	kee	Proverbs 2:10
will enter	ta·vo·w	
wisdom	chakh·mah	
your heart	ve·lib·be·kha	
and knowledge	ve·da·at	
your soul	le·naph·she·kha	
will delight	yin·am	
Discretion	me·zim·mah	Proverbs 2:11
will watch over you	tish·mor	
	a·le·kha	
and understanding	te·vu·nah	
will guard you	tin·tse·rek·kah	

to deliver you	le·hats·tsee·le·kha	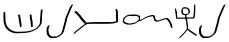	Proverbs 2:12
from the way	mid·de·rekh	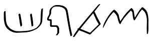	
of evil	ra	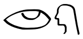	
from the man	me·eesh	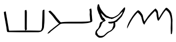	
who speaks	me·dab·ber	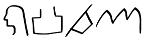	
perversity	tah·pu·kho·wt	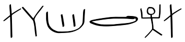	
from those who leave	ha·o·ze·veem	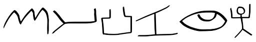	Proverbs 2:13
paths	a·re·cho·wt	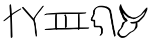	
the straight	yo·sher	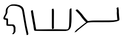	
to walk	la·le·khet	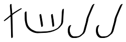	
in the ways	be·dar·khe	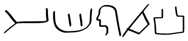	
of darkness	cho·shekh	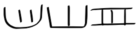	
from those who enjoy	has·se·me·cheem	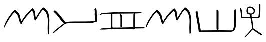	Proverbs 2:14
doing	la·a·so·wt	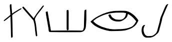	
evil	ra	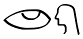	
and rejoice	ya·gee·lu	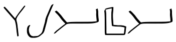	
in the twistedness	be·tah·pu·kho·wt	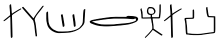	
of evil	ra	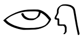	
whose	a·sher	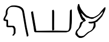	Proverbs 2:15
paths	a·re·cho·te·hem	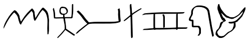	
are crooked	iq·qe·sheem	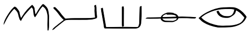	
are devious	u·ne·lo·w·zeem	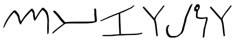	
and whose ways	be·ma·ge·lo·w·tam	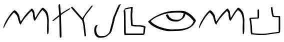	
It will rescue you	le·hats·tsee·le·kha	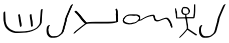	Proverbs 2:16
woman	me·ish·shah	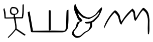	
from the forbidden	za·rah	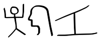	
from the stranger	min·na·khe·ree·yah	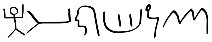	

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with seductive	he·che·lee·qah	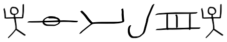	
who abandons	ha·o·ze·vet	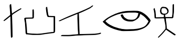	Proverbs 2:17
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of her youth	ne·u·re·ha		
-	ve·et		
the covenant	be·reet	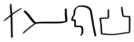	
of her God	e·lo·he·ha		
and forgets	sha·khe·chah		
For	kee	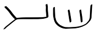	Proverbs 2:18
sinks down	sha·chah	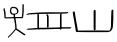	
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her house	be·tah	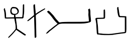	
to	ve·el		
the departed spirits	re·pha·eem		
and her tracks	ma·ge·lo·te·ha	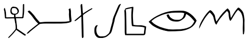	
None	kal		Proverbs 2:19
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	lo		
return	ye·shu·vun		
[or]	ve·lo		
negotiate	yas·see·gu	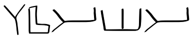	
the paths	a·re·cho·wt	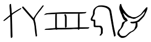	
of life	chay·yeem	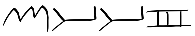	
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you will follow	te·lekh	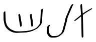	

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of the good	to·w·veem	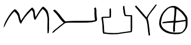	
the paths	ve·a·re·cho·wt	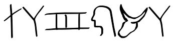	
of the righteous	tsad·dee·qeem	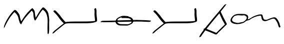	
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For	kee	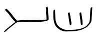	Proverbs 2:21
the upright	ye·sha·reem	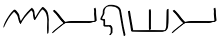	
will inhabit	yish·ke·nu	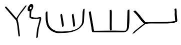	
the land	a·rets		
and the blameless	u·te·mee·meem	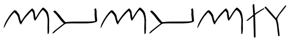	
will remain	yiw·va·te·ru		
in it	vah		
but the wicked	u·re·sha·eem		Proverbs 2:22
the land	me·e·rets		
will be cut off	yik·ka·re·tu		
and the unfaithful	u·vo·wg·deem		
{will} be uprooted	yis·se·chu		
from	mim·men·nah	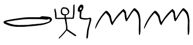	
My son	be·nee	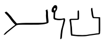	Proverbs 3:1
my teaching	to·w·ra·tee	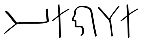	
do not	al		
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keep	yits·tsor	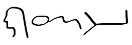	
but let your heart	lib·be·kha	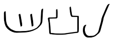	
for	kee	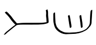	Proverbs 3:2
length	o·rekh	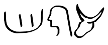	

to your days	ya·meem	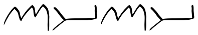	
years	u·she·no·wt	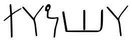	
to your life	chay·yeem	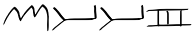	
and peace	ve·sha·lo·wm	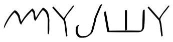	
they will add	yo·w·see·phu	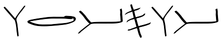	
	lakh	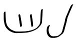	
let loving devotion	che·sed		Proverbs 3:3
or faithfulness	ve·e·met		
Never	al		
leave you	ya·az·vu·kha	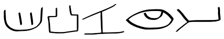	
bind	qa·she·rem		
them	al		
around your neck	gar·ge·ro·w·te·kha		
write them	ka·te·vem		
on	al		
the tablet	lu·ach		
of your heart	lib·be·kha	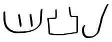	
Then you will find	u·me·tsa		Proverbs 3:4
favor	chen	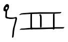	
and high regard	ve·se·khel		
	to·wv		
in the sight	be·e·ne	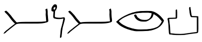	
of God	e·lo·heem		
and man	ve·a·dam		
Trust	be·tach		Proverbs 3:5
in	el		
the LORD	YHVH		

with all	be·khal	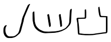	
your heart	lib·be·kha	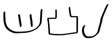	
on	ve·el	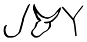	
your own understanding	bee·na·te·kha	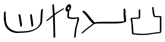	
not	al	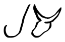	
and lean	tish·sha·en	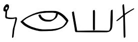	
in all	be·khal	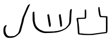	Proverbs 3:6
your ways	de·ra·khe·kha	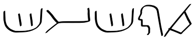	
acknowledge Him	da·e·hu	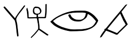	
and He	ve·hu	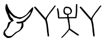	
will make	ye·yash·sher	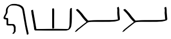	
your paths {straight}	o·re·cho·te·kha	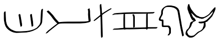	
not	al	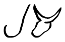	Proverbs 3:7
Be	te·hee	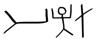	
wise	cha·kham	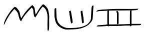	
in your own eyes	be·e·ne·kha	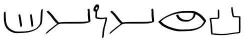	
fear	ye·ra	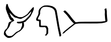	
-	et	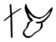	
the LORD	YHVH	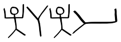	
and turn away	ve·sur	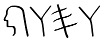	
from evil	me·ra	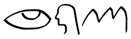	
healing	riph·ut	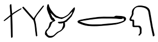	Proverbs 3:8
This will bring	te·hee	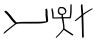	
to your body	le·shar·re·kha	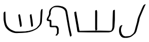	
and refreshment	ve·shiq·qui	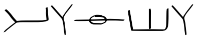	
to your bones	le·ats·mo·w·te·kha	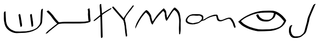	
Honor	kab·bed	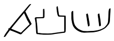	Proverbs 3:9

-	et		
the LORD	YHVH		
with your wealth	me·ho·w·ne·kha	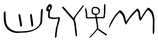	
and with the firstfruits	u·me·re·sheet		
of all	kal		
your harvest	te·vu·a·te·kha		
will be filled	ve·yim·ma·le·u		Proverbs 3:10
then your barns	a·sa·me·kha		
with plenty	sa·va		
with new wine	ve·tee·ro·wosh	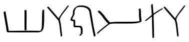	
and your vats	ye·qa·ve·kha	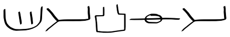	
will overflow	yiph·ro·tsu		
the discipline	mu·sar		Proverbs 3:11
of the LORD	YHVH		
My son	be·nee	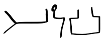	
do not	al		
reject	tim·as		
and do not	ve·al		
loathe	ta·qots	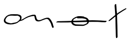	
His rebuke	be·to·w·khach·to		
for	kee	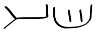	Proverbs 3:12
-	et		
the one	a·sher		
He loves	ye·e·hav		
the LORD	YHVH		
disciplines	yo·w·khee·ach		
as [does] a father	u·khe·av		

-	et		
the son	ben		
[in whom] he delights	yir·tseh		
Blessed	ash·re	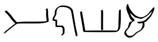	Proverbs 3:13
[is] the man	a·dam		
who finds	ma·tsa		
wisdom	chakh·mah		
the man	ve·a·dam		
who acquires	ya·pheeq	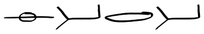	
understanding	te·vu·nah		
for	kee	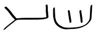	Proverbs 3:14
she is more	to·wv		
profitable	sach·rah		
	mis·se·char		
than silver	ka·seph		
than fine gold	u·me·cha·ruts	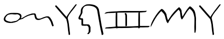	
and her gain [is better]	te·vu·a·tah		
is more precious	ye·qa·rah	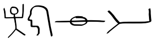	Proverbs 3:15
She	hee	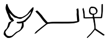	
than rubies	mip·pe·nī·yīm	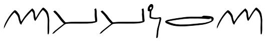	
nothing	ve·khal		
you desire	cha·pha·tse·kha		
	lo		
compares	yish·wu		
with her	vah		
Long	o·rekh	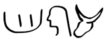	Proverbs 3:16
life	ya·meem	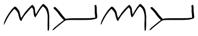	

is in her right hand	bee·mee·nah		
in her left hand	bis·mo·w·lah		
[are] riches	o·sher		
and honor	ve·kha·vo·wd	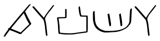	
All her ways	de·ra·khe·ha		Proverbs 3:17
	dar·khe		
are pleasant	no·am		
and all	ve·khal		
her paths	ne·tee·vo·w·te·ha		
[are] peaceful	sha·lo·wm		
is a tree	ets		Proverbs 3:18
of life	chay·yeem	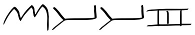	
She	hee	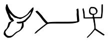	
to those who embrace	lam·ma·cha·zee·qeem	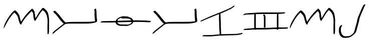	
her	bah		
and those who lay hold of her	ve·to·me·khe·ha		
are blessed	me·ush·shar		
The LORD	YHVH		Proverbs 3:19
by wisdom	be·cha·khe·mah	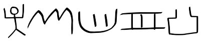	
founded	ya·sad		
the earth	a·rets		
and established	ko·w·nen		
the heavens	ma·yim	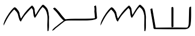	
by understanding	bit·vu·nah		
By His knowledge	be·da·to		Proverbs 3:20
the watery depths	te·ho·w·mo·wt		
were broken open	niv·qa·u	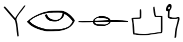	

and the clouds	u·she·cha·qeem	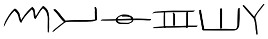	
dripped	yir·a·phu		
with dew	tal		
My son	be·nee	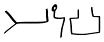	Proverbs 3:21
do not	al		
lose	ya·lu·zu	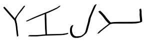	
sight of this :	me·e·ne·kha	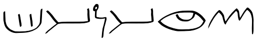	
Preserve	ne·tsor		
sound judgment	tu·shee·yah	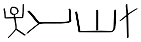	
and discernment	u·me·zim·mah		
They will be	ve·yih·yu		Proverbs 3:22
life	chay·yeem	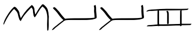	
to your soul	le·naph·she·kha		
and adornment	ve·chen	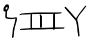	
to your neck	le·gar·ge·ro·te·kha	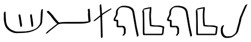	
Then	az		Proverbs 3:23
you will go	te·lekh	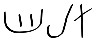	
in safety	la·ve·tach	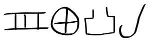	
on your way	dar·ke·kha	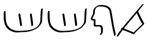	
and your foot	ve·rag·le·kha	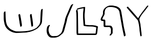	
will not	lo		
stumble	tig·go·wph		
When	im		Proverbs 3:24
you lie down	tish·kav		
you will not	lo		
be afraid	tiph·chad	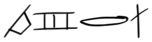	
when you rest	ve·sha·khav·ta		

will be sweet	ve·a·re·vah	וערבה	
your sleep	she·na·te·kha	שנתך	
Do not	al	אל	Proverbs 3:25
fear	tee·ra	תירא	
danger	mip·pa·chad	מפחד	
sudden	pit·om	פתאם	
or the ruin	u·mish·sho·at	ומשאת	
the wicked	re·sha·eem	רשעים	
that	kee	כי	
overtakes	ta·vo	תבא	
for	kee	כי	Proverbs 3:26
the LORD	YHVH	יהוה	
will be	yih·yeh	יהיה	
your confidence	ve·khis·le·kha	בכסלך	
and will keep	ve·sha·mar	ושמר	
your foot	rag·le·kha	רגלך	
from the snare	mil·la·khed	מלכד	
Do not	al	אל	Proverbs 3:27
withhold	tim·na	תמנע	
good	to·wv	טוב	
from the deserving	mib·be·a·law	מבעליו	
when it is	bih·yo·wt	בהיות	
power	le·el	לאל	
within your	ya·dɛ·kha	ידיך	
to act	la·a·so·wt	לעשות	
Do not	al	אל	Proverbs 3:28
tell	to·mar	תאמר	

your neighbor	le·rē·ʿɛ·kha		
“ Come	lekh	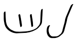	
back	va·shuv		
tomorrow	u·ma·char	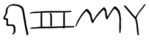	
[and] I will provide ” —	et·ten		
when you already have the means	ve·yesh	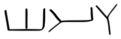	
	it·takh	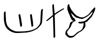	
Do not	al		Proverbs 3:29
evil	ta·cha·rosh		
against	al		
your neighbor	re·a·kha		
devise	ra·ah		
for he	ve·hu		
dwells	yo·wo·shev		
trustfully	la·ve·tach	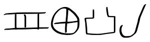	
beside you	it·takh	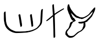	
Do not	al		Proverbs 3:30
accuse	ta·rov		
	im		
a man	a·dam		
without cause	chin·nam	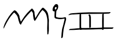	
when	im		
you no	lo		
he has done	ge·ma·le·kha		
harm	ra·ah		
Do not	al		Proverbs 3:31
envy	te·qan·ne	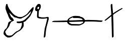	

man	be·eesh	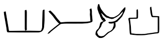	
a violent	cha·mas	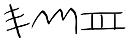	
	ve·al		
or choose	tiv·char	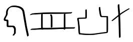	
any	be·khal		
of his ways	de·ra·khaw		
for	kee	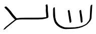	Proverbs 3:32
detests	to·w·a·vat		
the LORD	YHVH		
the perverse	na·lo·wz	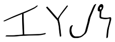	
	ve·et		
to the upright	ye·sha·reem	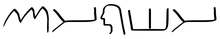	
but He is a friend	so·w·do		
The curse	me·e·rat		Proverbs 3:33
of the LORD	YHVH		
is on the house	be·vet	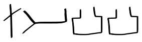	
of the wicked	ra·sha		
the home	u·ne·veh	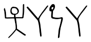	
of the righteous	tsad·dee·qeem	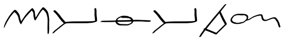	
but He blesses	ye·va·rekh		
-	im		Proverbs 3:34
mocks	lal·le·tseem		
He	hu		
the mockers	ya·leets	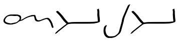	
to the humble	ve·la·ʿa·nī·yīm	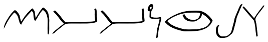	
but gives	yit·ten	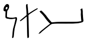	
grace	chen	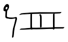	

honor	ka·vo·wd	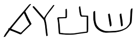	Proverbs 3:35
The wise	cha·kha·meem	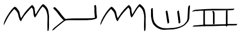	
will inherit	yin·cha·lu	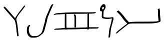	
but fools	u·khe·see·leem	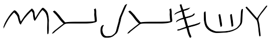	
are held up	me·reem	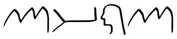	
to shame	qa·lo·wn	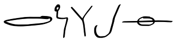	
Listen	shim·u	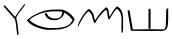	Proverbs 4:1
my sons	va·neem	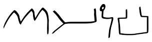	
instruction	mu·sar	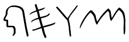	
to a father’s	av	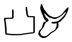	
pay attention	ve·haq·shee·vu	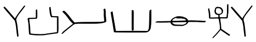	
and gain	la·da·at	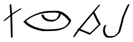	
understanding	bee·nah	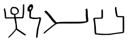	
For	kee	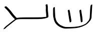	Proverbs 4:2
teaching	le·qach	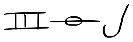	
sound	to·wv	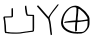	
I give	na·tat·tee	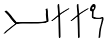	
you	la·khem	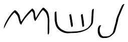	
my directive	to·w·ra·tee	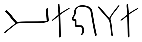	
do not	al	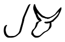	
abandon	ta·a·zo·vu	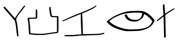	
When	kee	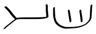	Proverbs 4:3
a son	ben	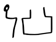	
I was	ha·yee·tee	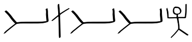	
to my father	le·a·vee	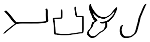	
tender	rakh	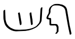	
and the only child	ve·ya·cheed	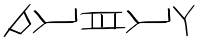	

of	liph·ne	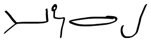	
my mother	im·mee	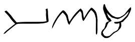	
he taught	vay·yo·re·nee	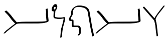	Proverbs 4:4
and said	vay·yo·mer	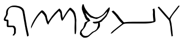	
me	lee	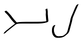	
lay hold	yit·makh	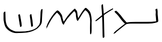	
of my words	de·va·ray	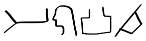	
“ Let your heart	lib·be·kha	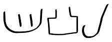	
keep	she·mor	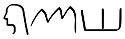	
my commands	mits·wo·tay	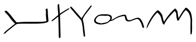	
and you will live	vech·yeh	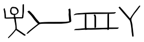	
Get	qe·neh	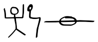	Proverbs 4:5
wisdom	chakh·mah	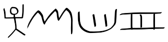	
get	qe·neh	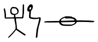	
understanding	vee·nah	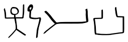	
do not	al	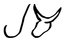	
forget	tish·kach	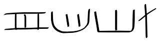	
	ve·al	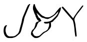	
or turn from them	tet	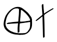	
my words	me·im·re	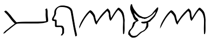	
	phee	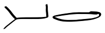	
Do not	al	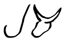	Proverbs 4:6
forsake [wisdom]	ta·az·ve·ha	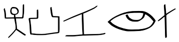	
and she will preserve you	ve·tish·me·re·ka	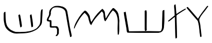	
love her	e·ha·ve·ha	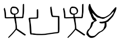	
and she will guard you	ve·tits·tse·re·ka	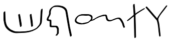	
is supreme	re·sheet	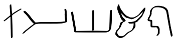	Proverbs 4:7

Wisdom	chakh·mah		
so acquire	qe·neh	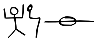	
wisdom	chakh·mah		
And whatever	u·ve·khal	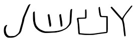	
you may acquire	qin·ya·ne·kha	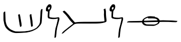	
gain	qe·neh	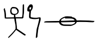	
understanding	vee·nah	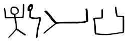	
Prize her	sal·se·le·ha		Proverbs 4:8
and she will exalt you	u·te·ro·wm·me·ka		
she will honor you	te·khab·be·de·kha		
if	kee	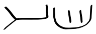	
you embrace her	te·chab·be·qen·nah	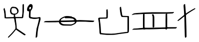	
She will set	tit·ten		Proverbs 4:9
on your head	le·ro·she·kha		
a garland	liw·yat	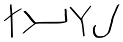	
of grace	chen	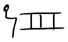	
with a crown	a·te·ret		
of beauty ”	tiph·e·ret		
she will present you	te·mag·ge·ne·ka	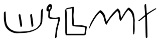	
Listen	she·ma		Proverbs 4:10
my son	be·nee	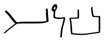	
and receive	ve·qach	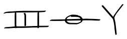	
my words	a·ma·ray	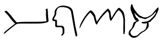	
will be many	ve·yir·bu		
-	le·kha	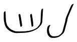	
and the years	she·no·wt	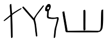	
of your life	chay·yeem	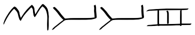	

in the way	be·de·rekh		Proverbs 4:11
of wisdom	chakh·mah		
I will guide you	ho·re·tee·kha	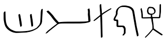	
I will lead you	hid·rakh·tee·kha		
paths	be·ma·ge·le		
on straight	yo·sher	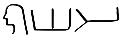	
When you walk	be·lekh·te·kha		Proverbs 4:12
will not	lo		
be impeded	ye·tsar		
your steps	tsa·a·de·kha		
when	ve·im		
you run	ta·ruts		
you will not	lo		
stumble	tik·ka·shel		
Hold on	ha·cha·zeq	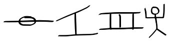	Proverbs 4:13
to instruction	bam·mu·sar		
do not	al		
let go	te·reph		
Guard it	nits·tse·re·ha		
for	kee	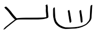	
it	hee	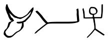	
is your life	chay·ye·kha	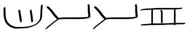	
on the path	be·o·rach		Proverbs 4:14
of the wicked	re·sha·eem		
Do not	al		
set foot	ta·vo		
[or]	ve·al		

walk	te·ash·sher	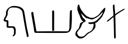	
in the way	be·de·rekh	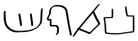	
of evildoers	ra·eem	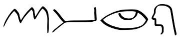	
Avoid it	pe·ra·e·hu	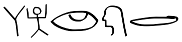	Proverbs 4:15
do not	al	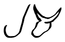	
travel	ta·a·var	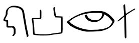	
on it	bo	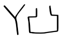	
Turn	se·teh	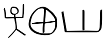	
from it	me·a·law	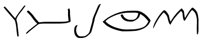	
and pass on by	va·a·vo·wr	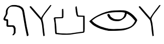	
For	kee	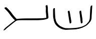	Proverbs 4:16
they cannot	lo	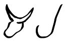	
sleep	yish·nu	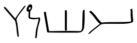	
unless	im	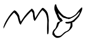	
	lo	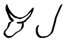	
they do evil	ya·re·u	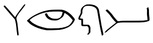	
they are deprived	ve·nig·ze·lah	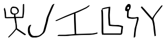	
of slumber	na·tam	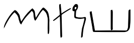	
until	im	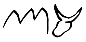	
	lo	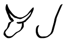	
they make someone fall	yikh·sho·lu	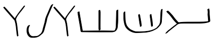	
For	kee	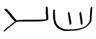	Proverbs 4:17
they eat	la·cha·mu	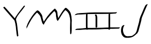	
the bread	le·chem	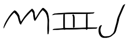	
of wickedness	re·sha	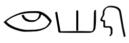	
the wine	ve·yen	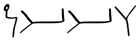	
of violence	cha·ma·seem	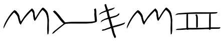	

and drink	yish·tu		
The path	ve·o·rach		Proverbs 4:18
of the righteous	tsad·dee·qeem	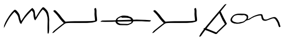	
is like the first gleam	ke·o·wr		
of dawn	no·gah		
shining brighter	ho·w·lekh	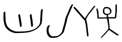	
	va·o·wr		
and brighter until	ad		
midday	ne·kho·wn		
	hay·yo·wm	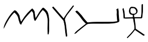	
But the way	de·rekh		Proverbs 4:19
of the wicked	re·sha·eem		
is like the darkest gloom	ka·a·phe·lah		
they do not	lo		
know	ya·de·u		
what	bam·meh		
makes them stumble	yik·ka·she·lu	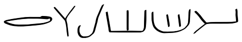	
My son	be·nee	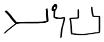	Proverbs 4:20
to my words	lid·va·ray		
pay attention	haq·shee·vah	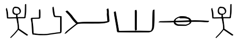	
to my sayings	la·a·ma·ray		
incline	hat		
your ear	a·ze·ne·kha	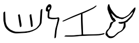	
Do not	al		Proverbs 4:21
lose	yal·lee·zu	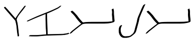	
sight of them	me·e·ne·kha	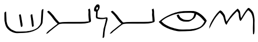	
keep them	me·rem		

within	be·to·wkh	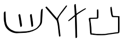	
your heart	le·va·ve·kha	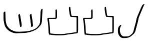	
For	kee	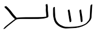	Proverbs 4:22
are life	chay·yeem	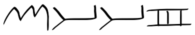	
they	hem	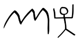	
to those who find them	le·mo·tse·e·hem	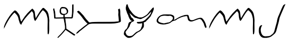	
to the whole	u·le·khal	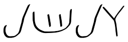	
body	be·sa·ro	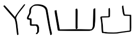	
and health	mar·pe	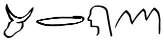	
with all	mik·kal	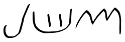	Proverbs 4:23
diligence	mish·mar	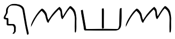	
Guard	ne·tsor	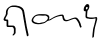	
your heart	lib·be·kha	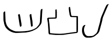	
for	kee	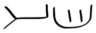	
from it	mim·men·nu	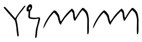	
flow	to·wts·o·wt	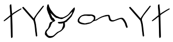	
springs of life	chay·yeem	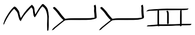	
Put	ha·ser	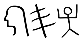	Proverbs 4:24
away	mim·me·kha	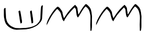	
deception	iq·qe·shut	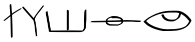	
from your mouth	peh	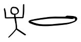	
from perverse speech	u·le·zut	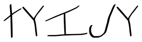	
your lips	pha·ta·yim	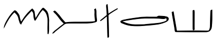	
keep	har·cheq	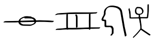	
	mim·me·ka	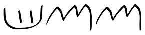	
Let your eyes	e·ne·kha	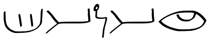	Proverbs 4:25
forward	le·no·khach	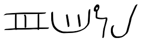	

look	yab·bee·tu	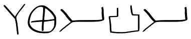	
fix your gaze	ve·aph·ap·pe·kha		
straight	yay·shi·ru	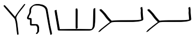	
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Make a level	pal·les		Proverbs 4:26
path	ma·gal		
for your feet	rag·le·kha	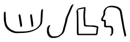	
and all	ve·khal		
your ways	de·ra·khe·kha	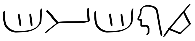	
will be sure	yik·ko·nu		
Do not	al		Proverbs 4:27
swerve	tet		
to the right	ya·meen		
or to the left	u·se·mo·wl		
turn	ha·ser		
your feet {away}	rag·le·kha	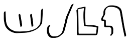	
from evil	me·ra		
My son	be·nee	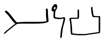	Proverbs 5:1
to my wisdom	le·cha·khe·ma·tee		
pay attention	haq·shee·vah	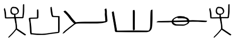	
to my insight	lit·vu·na·tee	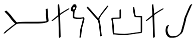	
incline	hat		
your ear	a·ze·ne·kha		
that you may maintain	lish·mor		Proverbs 5:2
discretion	me·zim·mo·wt	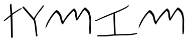	
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and your lips	se·pha·te·kha	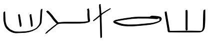	

may preserve	yin·tso·ru	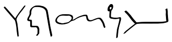	
Though	kee	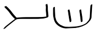	Proverbs 5:3
honey	no·phet	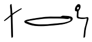	
drip	tit·to·phe·nah	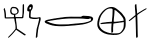	
the lips	siph·te	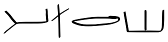	
of the forbidden woman	za·rah	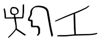	
[is] smoother	ve·cha·laq	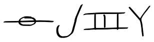	
than oil	mish·she·men	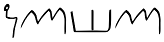	
and her speech	chik·kah	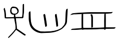	
in the end	ve·a·cha·ree·tah	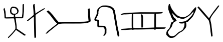	Proverbs 5:4
she is bitter	ma·rah	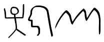	
as wormwood	khal·la·a·nah	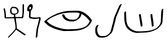	
sharp	chad·dah	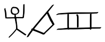	
sword	ke·che·rev	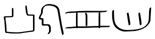	
as a double-edged	pee·yo·wt	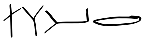	
Her feet	rag·le·ha	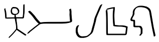	Proverbs 5:5
go down	yo·re·do·wt	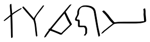	
to death	ma·vet	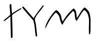	
Sheol	o·wl	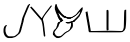	
her steps	tse·a·de·ha	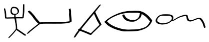	
lead straight to	yit·mo·khu	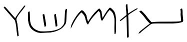	
the path	o·rach	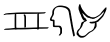	Proverbs 5:6
of life	chay·yeem	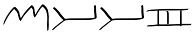	
She does not	pen	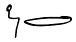	
consider	te·phal·les	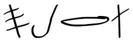	
are unstable	na·u	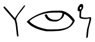	
her ways	ma·ge·lo·te·ha	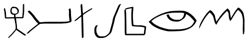	

she does not	lo	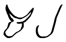	
know that	te·da	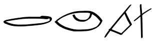	
So now	ve·at·tah	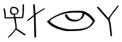	Proverbs 5:7
my sons	va·neem	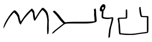	
listen	shim·u	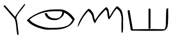	
to me	lee	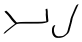	
and do not	ve·al	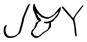	
turn aside	ta·su·ru	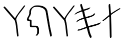	
from the words	me·im·re	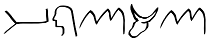	
of my mouth	phee	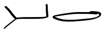	
far	har·cheq	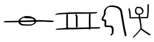	Proverbs 5:8
from her	me·a·le·ha	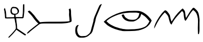	
Keep your path	dar·ke·kha	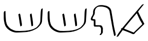	
do not	ve·al	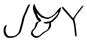	
go near	tiq·rav	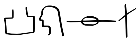	
	el	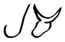	
the door	pe·tach	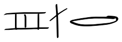	
of her house	be·tah	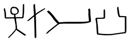	
lest	pen	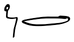	Proverbs 5:9
you concede	tit·ten	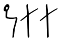	
to others	la·a·che·reem	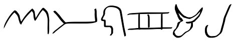	
your vigor	ho·w·de·kha	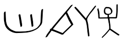	
and your years	u·she·no·te·kha	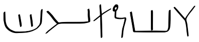	
to one who is cruel	le·akh·za·ree	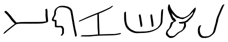	
lest	pen	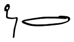	Proverbs 5:10
feast	yis·be·u	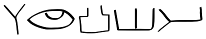	
strangers	za·reem	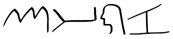	

on your wealth	ko·che·kha	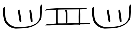	
and your labors	va·a·tsa·ve·kha		
[enrich] the house	be·vet	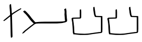	
of a foreigner	na·khe·ree		
you will groan	ve·na·ham·ta	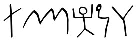	Proverbs 5:11
At the end of your life	ve·a·cha·ree·te·kha	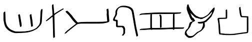	
are spent	bikh·lo·wt		
when your flesh	be·sa·re·kha		
and your body	u·she·e·re·kha		
and you will say	ve·a·mar·ta		Proverbs 5:12
“ How	ekh	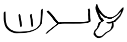	
I hated	sa·ne·tee		
discipline	mu·sar		
reproof !	ve·to·w·kha·chat		
despised	na·ats		
and my heart	lib·bee	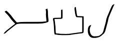	
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to the voice	be·qo·wl	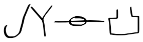	
of my teachers	mo·w·ray		
to my mentors	ve·lim·lam·me·day	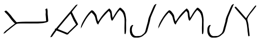	
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incline	hit·tee·tee	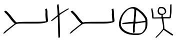	
my ear	a·ze·nee	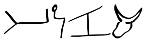	
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I am	ha·yee·tee	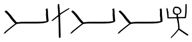	
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ruin	ra	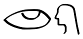	
in the midst	be·to·wkh	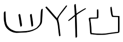	
of the whole assembly	qa·hal	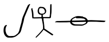	
”	ve·e·dah	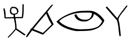	
Drink	she·teh	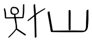	Proverbs 5:15
water	ma·yim	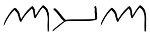	
from your own cistern	mib·bo·w·re·kha	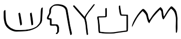	
and running water	ve·no·ze·leem	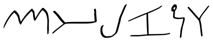	
from	mit·to·wkh	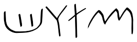	
your own well	be·e·re·kha	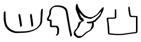	
flow	ya·phu·tsu	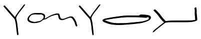	Proverbs 5:16
Why should your springs	ma·ye·no·te·kha	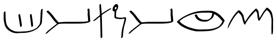	
in the streets	chu·tsah	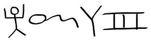	
in the public squares ?	ba·re·cho·vo·wt	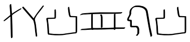	
your streams	pal·ge	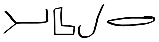	
of water	ma·yim	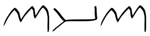	
Let them be	yih·yu	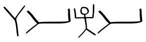	Proverbs 5:17
yours	le·kha	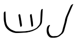	
alone	le·vad·de·kha	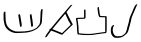	
never	ve·en	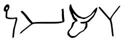	
with strangers	le·za·reem	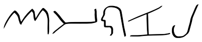	
to be shared	it·takh	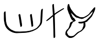	
be	ye·hee	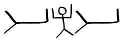	Proverbs 5:18
May your fountain	me·qo·wr·kha	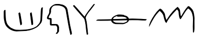	
blessed	va·rukh	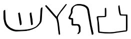	
and may you rejoice	u·se·mach	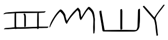	

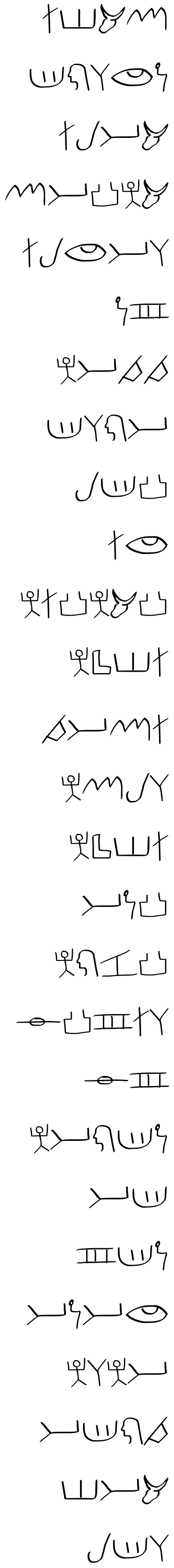

in the wife	me·e·shet	
of your youth :	ne·u·re·kha	
doe	ay·ye·let	Proverbs 5:19
A loving	a·ha·veem	
fawn —	ve·ya·a·lat	
a graceful	chen	
may her breasts	dad·de·ha	
satisfy you	ye·raw·wu·kha	
always	ve·khal	
	et	
by her love	be·a·ha·va·tah	
may you be captivated	tish·geh	
forever	ta·meed	
Why	ve·lam·mah	Proverbs 5:20
be captivated	tish·geh	
my son	ve·nee	
by an adulteress	ve·za·rah	
or embrace	u·te·chab·beq	
the bosom	cheq	
of a stranger ?	na·khe·ree·yah	
For	kee	Proverbs 5:21
are before	no·khach	
the eyes	e·ne	
of the LORD	YHVH	
ways	dar·khe	
a man's	eesh	
all	ve·khal	

his paths	ma·ge·lo·taw		
and [the LORD] examines	me·phal·les		
The iniquities	ʿa·wo·no·taw		Proverbs 5:22
entrap him	yil·ke·du·no		
-	et		
of a wicked man	ha·ra·sha		
entangle him	u·ve·chav·le	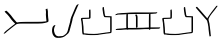	
of his sin	chat·ta·to		
the cords	yit·ta·mekh	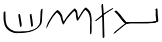	
He	hu		Proverbs 5:23
dies	ya·mut		
for lack	be·en		
of discipline	mu·sar		
by his own great	u·ve·rov		
folly	iw·val·to		
led astray	yish·geh		
My son	be·nee	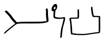	Proverbs 6:1
if	im		
you have put up security	a·rav·ta		
for your neighbor	le·re·e·kha		
if you have struck hands in pledge	ta·qa·ta	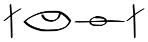	
with a stranger	laz·zar		
	kap·pe·kha	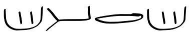	
if you have been trapped	no·w·qash·ta	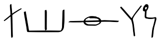	Proverbs 6:2
by the words	ve·im·re		
of your lips	phee·kha	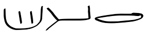	

ensnared	nil·kad·ta		
by the words	be·im·re		
of your mouth	phee·kha	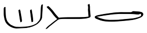	
do	a·seh		Proverbs 6:3
this	zot		
then	e·pho·w		
my son	be·nee	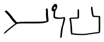	
to free yourself	ve·hin·na·tsel		
for	kee	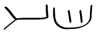	
you have fallen	va·ta		
hands :	ve·khaph		
into your neighbor’s	re·e·kha		
Go	lekh	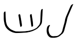	
humble yourself	hit·rap·pes		
and press your plea	u·re·hav		
with your neighbor	re·e·kha	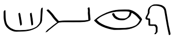	
no	al		Proverbs 6:4
Allow	tit·ten		
sleep	she·nah	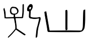	
to your eyes	le·e·ne·kha	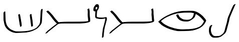	
or slumber	u·te·nu·mah		
to your eyelids	le·aph·ap·pe·kha		
Free yourself	hin·na·tsel		Proverbs 6:5
like a gazelle	kits·vee		
from the hand [of the hunter]	mee·yad	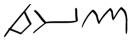	
like a bird	u·khe·tsip·po·wr		
from the snare	mee·yad	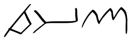	

of the fowler	ya·qush	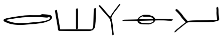	
Walk in the manner of	lekh	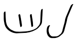	Proverbs 6:6
	el	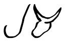	
the ant	ne·ma·lah	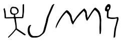	
O slacker	a·tsel	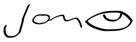	
observe	re·eh	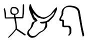	
its ways	de·ra·khe·ha	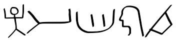	
and become wise	va·cha·kham	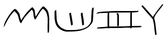	
-	a·sher	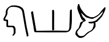	Proverbs 6:7
Without	en	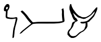	
	lah	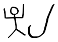	
a commander	qa·tseen	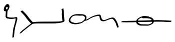	
without an overseer	sho·ter	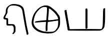	
or ruler	u·mo·shel	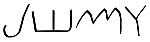	
it prepares	ta·kheen	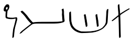	Proverbs 6:8
in summer	baq·qa·yits	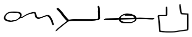	
its provisions	lach·mah	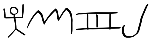	
it gathers	a·ge·rah	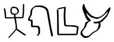	
at harvest	vaq·qa·tseer	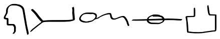	
its food	ma·a·kha·lah	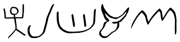	
long	ad	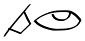	Proverbs 6:9
How	ma·tay	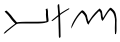	
O slacker ?	a·tsel	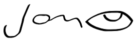	
will you lie there	tish·kav	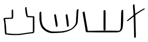	
When	ma·tay	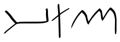	
will you get up	ta·qum	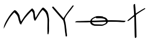	
from your sleep ?	mish·she·na·te·kha	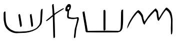	

A little	me·at		Proverbs 6:10
sleep	no·wt		
a little	me·at		
slumber	te·nu·mo·wt	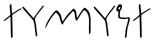	
a little	me·at		
folding	chib·buq		
of the hands	ya·da·yim	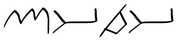	
to rest	lish·kav	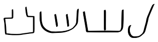	
will come upon you	u·va		Proverbs 6:11
like a robber	khim·hal·lekh		
and poverty	re·she·kha	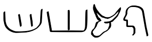	
and need	u·mach·so·re·kha	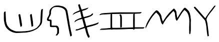	
like a bandit	ke·eesh	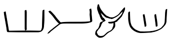	
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person	a·dam		Proverbs 6:12
A worthless	be·lee·ya·al	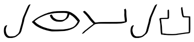	
man	eesh	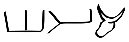	
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walks	ho·w·lekh	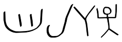	
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mouth	peh	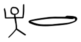	
winking	qo·rets	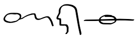	Proverbs 6:13
his eyes	be·ʿē·naw	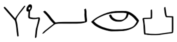	
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with his feet	be·rag·law		
and pointing	mo·reh	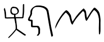	
with his fingers	be·ets·be·o·taw		

With deceit	tah·pu·kho·wt	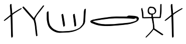	Proverbs 6:14
in his heart	be·lib·bo	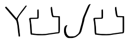	
he devises	cho·resh	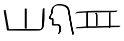	
evil	ra	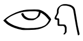	
he continually	be·khal	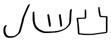	
	et	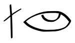	
discord	me·da·nīm	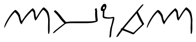	
sows	ye·shal·le·ach	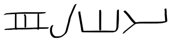	
Therefore	al	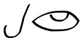	Proverbs 6:15
	ken	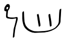	
suddenly	pit·om	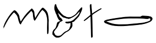	
will come upon him	ya·vo·w	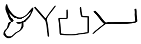	
calamity	e·do	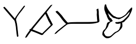	
in an instant	pe·ta	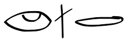	
he will be shattered	yish·sha·ver	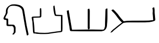	
beyond	ve·en	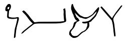	
recovery	mar·pe	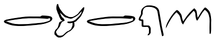	
six [things that]	shesh	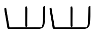	Proverbs 6:16
There are	hen·nah	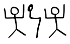	
hates	sa·ne	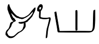	
the LORD	YHVH	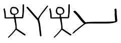	
seven	ve·she·va	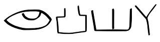	
that are detestable	to·ʿa·vot	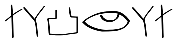	
to Him :	naph·sho	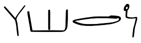	
eyes	e·na·yim	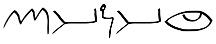	Proverbs 6:17
haughty	ra·mo·wt	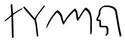	
tongue	le·sho·wn	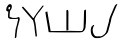	

a lying	sha·qer	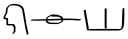	
hands	ve·ya·da·yim	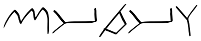	
that shed	sho·phe·kho·wt	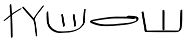	
blood	dam	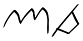	
innocent	na·qee	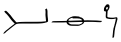	
a heart	lev	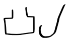	Proverbs 6:18
that devises	cho·resh	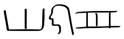	
schemes	mach·she·vo·wt	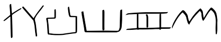	
wicked	a·ven	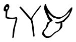	
feet	rag·la·yim	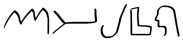	
swiftly	me·ma·ha·ro·wt	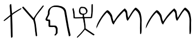	
that run	la·ruts	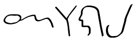	
to evil	la·ra·ʿah	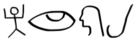	
testimony	ya·phee·ach	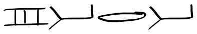	Proverbs 6:19
who gives false	ke·za·veem	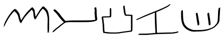	
witness	ed	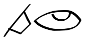	
a false	sha·qer	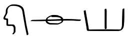	
and one who stirs up	u·me·shal·le·ach	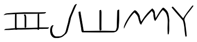	
discord	me·da·neem	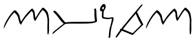	
among	ben	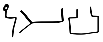	
brothers	a·cheem	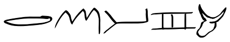	
keep	ne·tsor	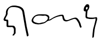	Proverbs 6:20
My son	be·nee	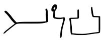	
commandment	mits·vat	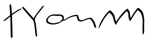	
your father’s	a·vee·kha	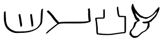	
and do not	ve·al	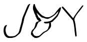	
forsake	tit·tosh	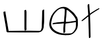	

teaching	to·w·rat	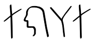	
your mother’s	im·me·kha	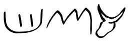	
Bind them	qa·she·rem	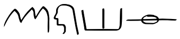	Proverbs 6:21
upon	al	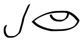	
your heart	lib·be·kha	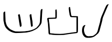	
always	ta·meed	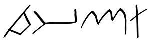	
tie them	a·ne·dem	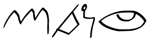	
around	al	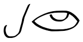	
your neck	gar·ge·ro·te·kha	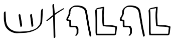	
When you walk	be·hit·hal·lekh·kha	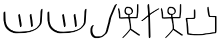	Proverbs 6:22
they will guide you	tan·cheh	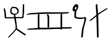	
when you	o·takh	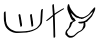	
lie down	be·sha·khe·be·kha	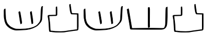	
they will watch	tish·mor	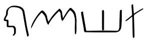	
over you	a·le·kha	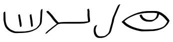	
when you awake	va·ha·qee·tso·w·ta	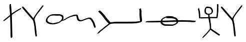	
they	hee	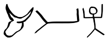	
will speak to you	te·see·che·kha	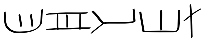	
For	kee	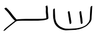	Proverbs 6:23
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this commandment	mits·vah	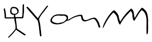	
this teaching	ve·to·w·rah	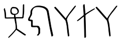	
[is] a light	o·wr	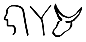	
are the way	ve·de·rekh	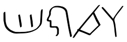	
to life	chay·yeem	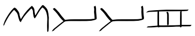	
and the reproofs	to·wkh·cho·wt	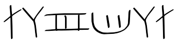	
of discipline	mu·sar	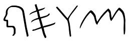	

to keep you	lish·ma·re·kha	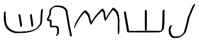	Proverbs 6:24
woman	me·e·shet	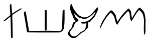	
from the evil	ra	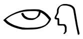	
from the smooth	me·chel·qat	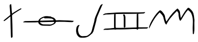	
tongue	la·sho·wn	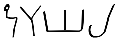	
of the adulteress	na·khe·ree·yah	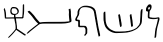	
Do not	al	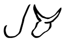	Proverbs 6:25
lust	tach·mod	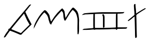	
for her beauty	ya·phe·yah	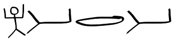	
in your heart	bil·va·ve·kha	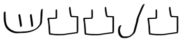	
	ve·al	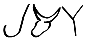	
or let her captivate you	tiq·qa·cha·kha	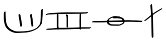	
with her eyes	be·aph·ap·pe·ha	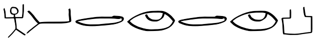	
For	kee	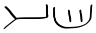	Proverbs 6:26
the levy	ve·ad	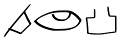	
	ish·shah	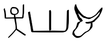	
of the prostitute	zo·w·nah	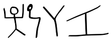	
	ad	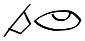	
is poverty	kik·kar	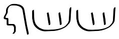	
	la·chem	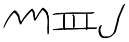	
and the adulteress	ve·e·shet	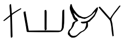	
	eesh	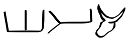	
life	ne·phesh	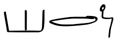	
your very	ye·qa·rah	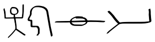	
preys upon	ta·tsud	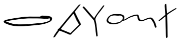	
embrace	ha·yach·teh	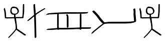	Proverbs 6:27
Can a man	eesh	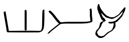	

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	be·che·qo	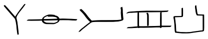	
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walk	ye·hal·lekh	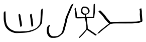	
a man	eesh	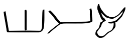	
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hot coals	hag·ge·cha·leem	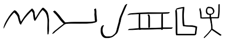	
his feet ?	ve·rag·law	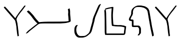	
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So	ken		Proverbs 6:29
is he who sleeps with	hab·ba		
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wife	e·shet	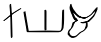	
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will go unpunished	yin·na·qeh		
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who touches	han·no·ge·a	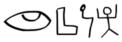	
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[Men] do not	lo		Proverbs 6:30
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the thief	lag·gan·nav		
if	kee	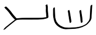	

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	kee	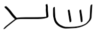	
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Yet if caught	ve·nim·tsa		Proverbs 6:31
he must pay	ye·shal·lem	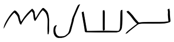	
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of his house	be·to	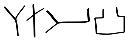	
he must give up	yit·ten	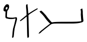	
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judgment	lev	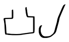	
destroys	mash·cheet	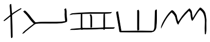	
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Wounds	ne·ga		Proverbs 6:33
and dishonor	ve·qa·lo·wn	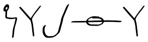	
will befall him	yim·tsa		
and his reproach	ve·cher·pa·to		
will never	lo		
be wiped away	tim·ma·cheh	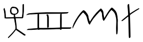	

For	kee	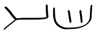	Proverbs 6:34
jealousy	qin·ah	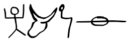	
enrages a husband	cha·mat	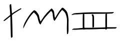	
	ga·ver		
and he will show no	ve·lo		
mercy	yach·mo·wl	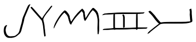	
in the day	be·yo·wm	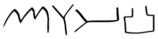	
of vengeance	na·qam	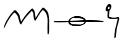	
He will not	lo		Proverbs 6:35
be appeased	yis·sa	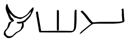	
	pe·ne	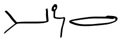	
by any	khal		
ransom	ko·pher		
[or]	ve·lo		
persuaded	yo·veh		
	kee	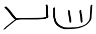	
by lavish	tar·beh		
gifts	sho·chad	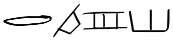	
My son	be·nee	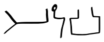	Proverbs 7:1
keep	she·mor		
my words	a·ma·ray	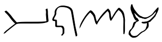	
my commandments	u·mits·wo·tay		
and treasure	tits·pon		
within you	it·takh		
Keep	she·mor		Proverbs 7:2
my commandments	mits·wo·tay		
and live	vech·yeh	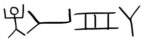	

guard my teachings	ve·to·w·ra·tee		
as the apple	ke·ee·sho·wn	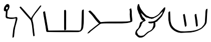	
of your eye	e·ne·kha	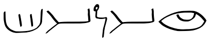	
Tie them	qa·she·rem		Proverbs 7:3
to	al		
your fingers	ets·be·o·te·kha		
write them	ka·te·vem		
on	al		
the tablet	lu·ach		
of your heart	lib·be·kha	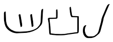	
Say	e·mor		Proverbs 7:4
to wisdom	la·cha·khe·mah		
are my sister ”	a·cho·tee	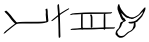	
“ You	at		
your kinsman	u·mo·da		
understanding	lab·bee·nah	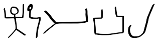	
and call	tiq·ra	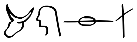	
that they may keep you	lish·ma·re·kha		Proverbs 7:5
	me·ish·shah		
from the adulteress	za·rah		
from the stranger	min·na·khe·ree·yah	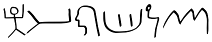	
words	a·ma·re·ha		
with seductive	he·che·lee·qah	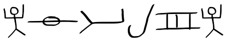	
For	kee	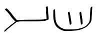	Proverbs 7:6
at the window	be·chal·lo·wn	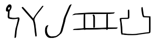	
of my house	be·tee	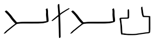	
through	be·ad		

the lattice	esh·nab·bee		
I looked	nish·qa·phe·tee	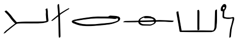	
I saw	va·e·re		Proverbs 7:7
among the simple	vap·pe·ta·yim		
I noticed	a·vee·nah	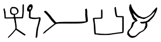	
among the youths	vab·ba·neem	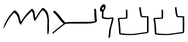	
a young man	na·ar		
lacking	cha·sar		
judgment	lev	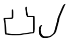	
crossing	o·ver	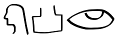	Proverbs 7:8
the street	bash·shuq		
near	e·tsel		
her corner	pin·nah		
down the road	ve·de·rekh		
to her house	be·tah	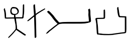	
strolling	yits·ad		
at twilight	be·ne·sheph		Proverbs 7:9
as the day was fading	be·e·rev		
	yo·wm		
of the night	be·ee·sho·wn	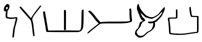	
	lay·lah	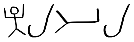	
into the dark	va·a·phe·lah		
Then	ve·hin·neh		Proverbs 7:10
a woman	ish·shah		
came out to meet him	liq·ra·to	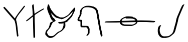	
[with] the attire	sheet	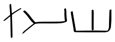	
of a harlot	zo·w·nah	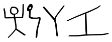	

and cunning	u·ne·tsu·rat	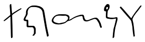	
of heart	lev	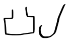	
is loud	ho·mee·yah	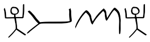	Proverbs 7:11
She	hee	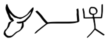	
and defiant	ve·so·ra·ret	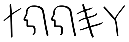	
at home	be·ve·tah	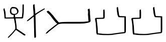	
do not	lo	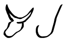	
remain	yish·ke·nu	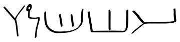	
her feet	rag·le·ha	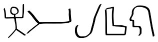	
Now	pa·am	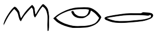	Proverbs 7:12
in the street	ba·chuts	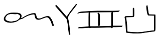	
now	pa·am	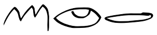	
in the squares	ba·re·cho·vo·wt	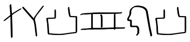	
at	ve·e·tsel	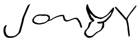	
every	kal	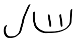	
corner	pin·nah	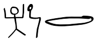	
she lurks	te·e·rov	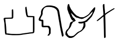	
She seizes	ve·he·che·zee·qah	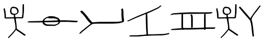	Proverbs 7:13
him	bo	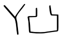	
and kisses	ve·na·she·qah	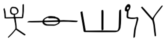	
him	lo	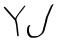	
she brazenly	he·e·zah	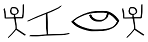	
	pha·ne·ha	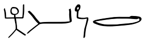	
says	vat·to·mar	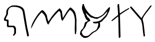	
to him :	lo	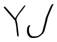	
offerings	ziv·che	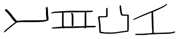	Proverbs 7:14
" I have made my peace	she·la·meem	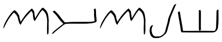	

	a·lay	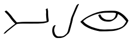	
today	hay·yo·wm	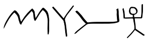	
I have paid	shil·lam·tee		
my vows	ne·da·ray	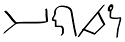	
So	al		Proverbs 7:15
	ken	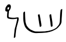	
I came out	ya·tsa·tee		
to meet you	liq·ra·te·kha		
I sought you	le·sha·cher		
	pa·ne·kha	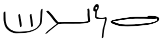	
and I have found you	va·em·tsa·e·ka		
with coverings	mar·vad·deem		Proverbs 7:16
I have decked	ra·vad·tee		
my bed	ar·see		
with colored	cha·tu·vo·wt		
linen	e·tun		
from Egypt	mits·ra·yim	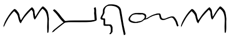	
I have perfumed	naph·tee		Proverbs 7:17
my bed	mish·ka·vee		
with myrrh	mor		
with aloes	a·ha·leem	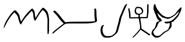	
and with cinnamon	ve·qin·na·mo·wn	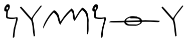	
Come	le·khah		Proverbs 7:18
let us take our fill	nir·veh		
of love	do·deem	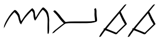	
till	ad		
morning	hab·bo·qer	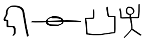	

Let us delight	nit·al·le·sah		
in loving caresses !	ba·o·ha·veem		
For	kee	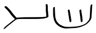	Proverbs 7:19
is not	en	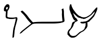	
my husband	ha·eesh	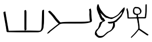	
at home	be·ve·to	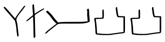	
he has gone	ha·lakh	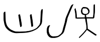	
journey	be·de·rekh		
on a long	me·ra·cho·wq	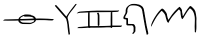	
a bag	tse·ro·wr	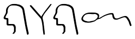	Proverbs 7:20
of money	hak·ke·seph		
He took	la·qach	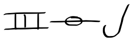	
with him	be·ya·do	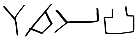	
till	le·yo·wm	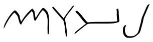	
the moon [is] full ”	hak·ke·se		
and will not return	ya·vo	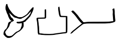	
	ve·to	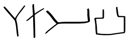	
she entices him	hit·tat·tu		Proverbs 7:21
With her great	be·rov		
persuasion	liq·chah	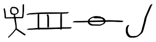	
with her flattering	be·che·leq	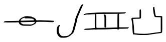	
lips	pha·te·ha		
she lures him	tad·dee·chen·nu	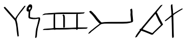	
He follows her	ho·w·lekh	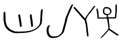	Proverbs 7:22
	a·cha·re·ha	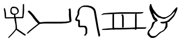	
on impulse	pit·om		
like an ox	ke·sho·wr	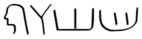	

to	el		
the slaughter	ta·vach	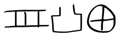	
going	ya·vo·w		
bounding	u·khe·e·khes		
into	el		
a trap	mu·sar		
like a deer	e·veel	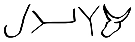	
until	ad		Proverbs 7:23
pierces	ye·phal·lach		
an arrow	chets	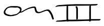	
his liver	ke·ve·do		
darting	ke·ma·her		
like a bird	tsip·po·wr		
into	el		
a snare —	pach		
not	ve·lo		
knowing	ya·da	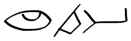	
	kee	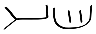	
will cost him his life	ve·naph·sho		
it	hu		
Now	ve·at·tah		Proverbs 7:24
my sons	va·neem	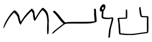	
listen	shim·u		
to me	lee	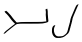	
and attend	ve·haq·shee·vu		
to the words	le·im·re		
of my mouth	phee		

Do not	al		Proverbs 7:25
turn aside	ye·set	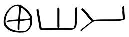	
to	el		
her ways	de·ra·khe·ha		
let your heart	lib·be·kha	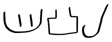	
do not	al		
stray	te·ta		
into her paths	bin·tee·vo·w·te·ha	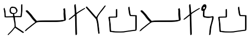	
For	kee	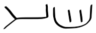	Proverbs 7:26
she has brought many	rab·beem	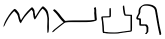	
to death	cha·la·leem	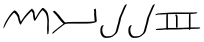	
down	hip·pee·lah	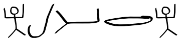	
are many	va·a·tsu·meem	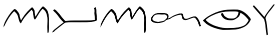	
in number	kal	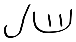	
her slain	ha·ru·ge·ha		
is the road	dar·khe		Proverbs 7:27
to Sheol	she·o·wl		
Her house	be·tah	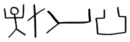	
descending	yo·re·do·wt		
to	el		
the chambers	chad·re		
of death	ma·vet		
Does not	ha·lo	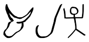	Proverbs 8:1
wisdom	chakh·mah		
call out	tiq·ra	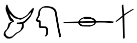	
and understanding	u·te·vu·nah		
raise	tit·ten		

her voice ?	qo·w·lah	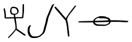	
On the heights	be·rosh		Proverbs 8:2
	me·ro·w·meem		
overlooking	a·le	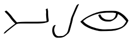	
the road	da·rekh		
at the crossroads	bet	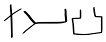	
	ne·tee·vo·wt	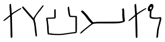	
she takes her stand	nits·tsa·vah		
Beside	le·yad	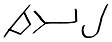	Proverbs 8:3
the gates	she·a·reem	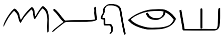	
to	le·phee	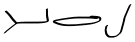	
the city	qa·ret	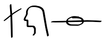	
at the entrances	me·vo·w		
	phe·ta·cheem	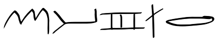	
she cries out :	ta·ron·nah		
“ To you	a·le·khem	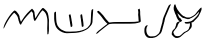	Proverbs 8:4
O men	ee·sheem	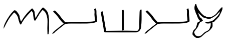	
I call out	eq·ra	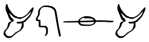	
and my cry	ve·qo·w·lee	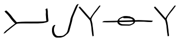	
is to	el		
the sons	be·ne	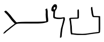	
of men	a·dam		
learn	ha·vee·nu	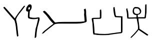	Proverbs 8:5
O simple ones	phe·ta·yim		
to be shrewd	a·re·mah	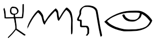	
O fools	u·khe·see·leem	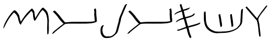	
gain understanding	ha·vee·nu	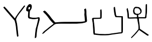	

	lev	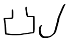	
Listen	me·u		Proverbs 8:6
for	kee	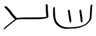	
of noble things	ne·gee·deem	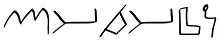	
I speak	a·dab·ber		
and the opening	u·miph·tach		
of my lips	pha·tay		
[will reveal] right	me·sha·reem		
For	kee	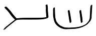	Proverbs 8:7
the truth	e·met	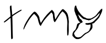	
will speak	yeh·geh	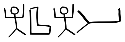	
my mouth	chik·kee		
is detestable	ve·to·w·a·vat		
to my lips	se·pha·tay		
and wickedness	re·sha		
are righteous	be·tse·deq		Proverbs 8:8
All	kal	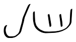	
the words	im·re	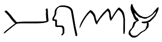	
of my mouth	phee	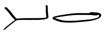	
none	en	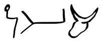	
	ba·hem		
are crooked	niph·tal		
or perverse	ve·iq·qesh	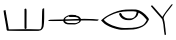	
They [are]	kul·lam	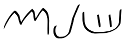	Proverbs 8:9
all plain	ne·kho·cheem	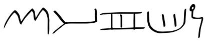	
to the discerning	lam·me·veen	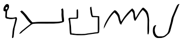	
and upright	vee·sha·reem		

to those who find	le·mo·tse·e	𐤋𐤌𐤑𐤀𐤉	
knowledge	da·at	𐤃𐤏𐤕	
Receive	qe·chu	𐤒𐤇𐤅	Proverbs 8:10
my instruction	mu·sa·ree	𐤌𐤅𐤎𐤓𐤉	
instead of	ve·al	𐤅𐤀𐤋	
silver	ka·seph	𐤊𐤎𐤐	
and knowledge	ve·da·at	𐤅𐤃𐤏𐤕	
gold	me·cha·ruts	𐤌𐤇𐤓𐤅𐤑	
rather than pure	niv·char	𐤍𐤁𐤇𐤓	
For	kee	𐤊𐤉	Proverbs 8:11
is more precious	to·w·vah	𐤈𐤅𐤁𐤄	
wisdom	chakh·mah	𐤇𐤊𐤌𐤄	
than rubies	mip·pe·nee·neem	𐤌𐤐𐤍𐤉𐤍𐤉𐤌	
and nothing	ve·khal	𐤅𐤊𐤋	
you desire	cha·pha·tseem	𐤇𐤐𐤑𐤉𐤌	
	lo	𐤋𐤀	
compares	yish·wu	𐤉𐤔𐤅𐤅	
with her	vah	𐤁𐤄	
I	anee	𐤀𐤍𐤉	Proverbs 8:12
wisdom	chakh·mah	𐤇𐤊𐤌𐤄	
dwell together	sha·khan·tee	𐤔𐤊𐤍𐤕𐤉	
with prudence	a·re·mah	𐤏𐤓𐤌𐤄	
knowledge	ve·da·at	𐤅𐤃𐤏𐤕	
and discretion	me·zim·mo·wt	𐤌𐤆𐤌𐤅𐤕	
and I find	em·tsa	𐤀𐤌𐤑𐤀	
To fear	yir·at	𐤉𐤓𐤀𐤕	Proverbs 8:13
the LORD	YHVH	𐤉𐤄𐤅𐤄	

is to hate	se·not		
evil	ra		
pride	ge·ah		
arrogant	ve·ga·o·wn		
conduct	ve·de·rekh		
evil	ra		
speech	u·phee		
and perverse	tah·pu·kho·wt	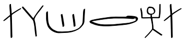	
I hate	sa·ne·tee		
are mine	lee	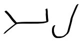	Proverbs 8:14
Counsel	e·tsah		
and sound judgment	ve·tu·shee·yah		
I	a·nee	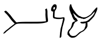	
have insight	vee·nah	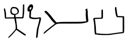	
	lee	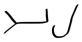	
and strength	ge·vu·rah		
By me	bee	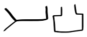	Proverbs 8:15
kings	me·la·kheem		
reign	yim·lo·khu		
and rulers	ve·ro·wz·neem		
laws	ye·cho·qe·qu	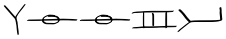	
enact just	tse·deq	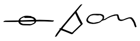	
By me	bee	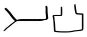	Proverbs 8:16
princes	sa·reem	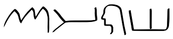	
rule	ya·so·ru		
nobles	u·ne·dee·veem	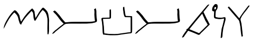	
and all	kal		

who govern	sho·phe·te	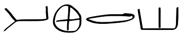	
justly	tse·deq	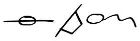	
I	a·nee	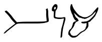	Proverbs 8:17
love	ʾo·ha·vɛ·ha	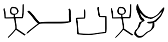	
those who love me	e·hav	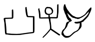	
and those who seek me early	u·me·sha·cha·ray	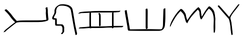	
shall find me	yim·tsa·un·nee	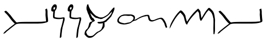	
are riches	o·sher	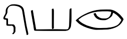	Proverbs 8:18
and honor	ve·kha·vo·wd	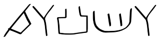	
With me	it·tee	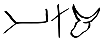	
wealth	ho·wn	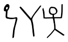	
enduring	a·teq	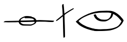	
and righteousness	u·tse·da·qah	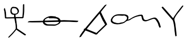	
is better	to·wv	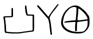	Proverbs 8:19
My fruit	pir·yee	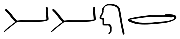	
than gold	me·cha·ruts	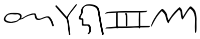	
pure gold	u·mip·paz	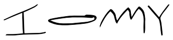	
and my harvest	u·te·vu·a·tee	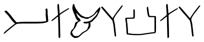	
silver	mik·ke·seph	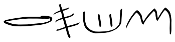	
[surpasses] choice	niv·char	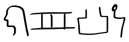	
in the way	be·o·rach	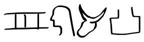	Proverbs 8:20
of righteousness	tse·da·qah	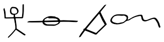	
I walk	ʾa·hal·lēkh	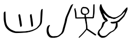	
along	be·to·wkh	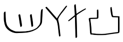	
the paths	ne·tee·vo·wt	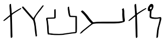	
of justice	mish·pat	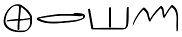	
bestowing	le·han·cheel	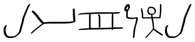	Proverbs 8:21

on those who love me	o·ha·vay	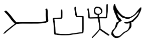	
wealth	yesh	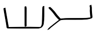	
their treasuries {full}	ve·o·tse·ro·te·hem	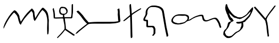	
and making	a·mal·le		
The LORD	YHVH		Proverbs 8:22
created me	qa·na·nee	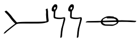	
as His first	re·sheet		
course	dar·ko	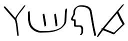	
before	qe·dem	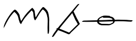	
His works	miph·a·law		
of old	me·az		
From everlasting	me·o·w·lam		Proverbs 8:23
I was established	nis·sakh·tee		
from the beginning	me·rosh		
began	miq·qad·me	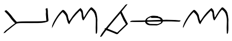	
before the earth	a·rets		
When there were no	be·en		Proverbs 8:24
watery depths	te·ho·mo·wt		
I was brought forth	cho·w·la·le·tee	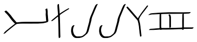	
when no	be·en		
springs	ma·ya·no·wt	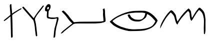	
were overflowing	nikh·bad·de	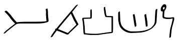	
with water	ma·yim	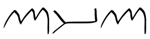	
Before	be·te·rem		Proverbs 8:25
the mountains	ha·reem	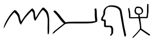	
were settled	ha·te·ba·u	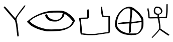	
before	liph·ne		

the hills	ge·va·o·wt		
I was brought forth	cho·w·la·le·tee	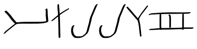	
before	ad		Proverbs 8:26
	lo		
He made	a·sah		
the land	e·rets		
or fields	ve·chu·tso·wt		
or any	ve·rosh		
of the dust	ʿa·phe·rot		
of the earth	te·vel	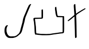	
when He established	ba·ha·khee·no	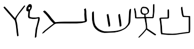	Proverbs 8:27
the heavens	ma·yim	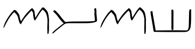	
was there	sham		
I	a·nee	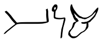	
when He inscribed	be·chu·qo		
a circle	chug	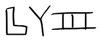	
on	al		
the face	pe·ne		
of the deep	te·ho·wm	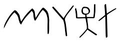	
when He established	be·am·me·tso		Proverbs 8:28
the clouds	she·cha·qeem	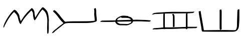	
above	mim·ma·al		
gushed forth	ba·a·zo·wz		
when the fountains	ee·no·wt	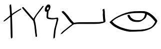	
of the deep	te·hom	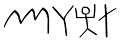	
when He set	be·su·mo		Proverbs 8:29
for the sea	lay·yam	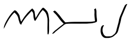	

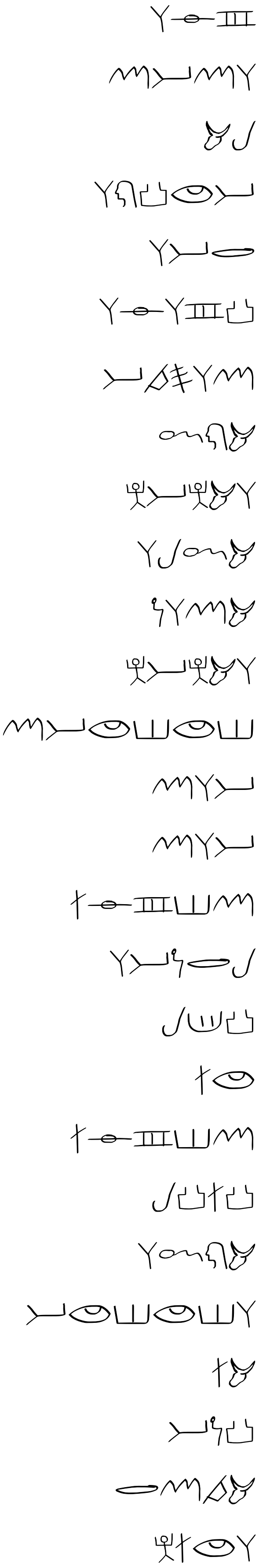

a boundary	chuq·qo	
so that the waters	u·ma·yim	
would not	lo	
surpass	ya·av·ru	
His command	phee	
when He marked out	be·chu·qo	
the foundations	mo·ws·de	
of the earth	a·rets	
Then I was	va·eh·yeh	Proverbs 8:30
at His side	ets·lo	
a skilled craftsman	a·mo·wn	
and	va·eh·yeh	
His delight	a·shu·eem	
day	yo·wm	
[by] day	yo·wm	
rejoicing	me·sa·che·qet	
in His presence	le·pha·naw	
always	be·khal	
	et	
I was rejoicing	me·sa·che·qet	Proverbs 8:31
in His whole world	be·te·vel	
	ar·tso	
delighting	ve·sha·a·shu·ay	
together	et	
in the sons	be·ne	
of men	a·dam	
Now therefore	ve·at·tah	Proverbs 8:32

my sons	va·neem	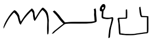	
listen	shim·u	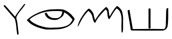	
to me	lee	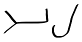	
for blessed	ve·ash·re	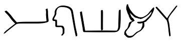	
my ways	de·ra·khay	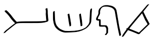	
are those who keep	yish·mo·ru	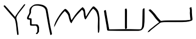	
Listen	shim·u	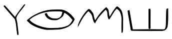	Proverbs 8:33
to instruction	mu·sar	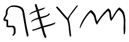	
and be wise	va·cha·kha·mu	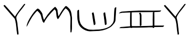	
do not	ve·al	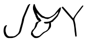	
ignore it	tiph·ra·u	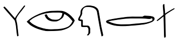	
Blessed	ash·re	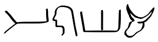	Proverbs 8:34
is the man	a·dam	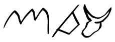	
who listens	sho·me·a	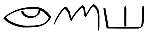	
to me	lee	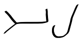	
watching	lish·qod	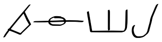	
at	al	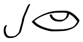	
my doors	dal·to·tay	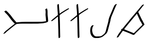	
daily	yo·wm	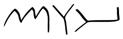	
	yo·wm	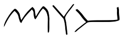	
waiting	lish·mor	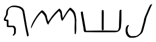	
at the posts	me·zu·zot	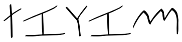	
of my doorway	pe·ta·chay	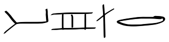	
For	kee	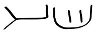	Proverbs 8:35
whoever finds me	mo·tse·ee	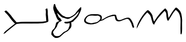	
finds	mo·tse·ʾē	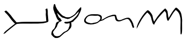	
life	chay·yeem	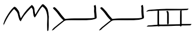	

and obtains	vay·ya·pheq	ויפק	
the favor	ra·tso·wn	רצון	
of the LORD	meh·YHVH	מיהוה	
But he who fails to find me	ve·cho·te·ee	וחטאי	Proverbs 8:36
harms	cho·mes	חמס	
himself	naph·sho	נפשו	
all	kal	כל	
who hate me	me·san·ay	משנאי	
love	a·ha·vu	אהבו	
death ”	ma·vet	מותפ	
Wisdom	cha·khe·mo·wt	חכמות	Proverbs 9:1
has built	ba·ne·tah	בנתה	
her house	ve·tah	ביתה	
she has carved out	cha·tse·vah	חצבה	
pillars	am·mu·de·ha	עמודיה	
her seven	shiv·ah	שבעה	
She has prepared	ta·ve·chah	טבחה	Proverbs 9:2
her meat	tiv·chah	טבחה	
[and] mixed	ma·se·khah	מסכה	
her wine	ye·nah	יינה	
she has also	aph	אף	
set	a·re·khah	ערכה	
her table	shul·cha·nah	שלחנה	
She has sent out	sha·le·chah	שלחה	Proverbs 9:3
her maidservants	na·a·ro·te·ha	נערתיה	
she calls out	tiq·ra	תקרא	
from	al	על	

	gap·pe		
the heights	me·ro·me	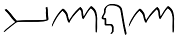	
of the city	qa·ret	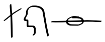	
“ Whoever	mee	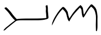	Proverbs 9:4
[is] simple	phe·tee		
let him turn in	ya·sur		
here ! ”	hen·nah		
who lacks	cha·sar		
judgment	lev	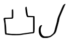	
she says	a·me·rah		
to him	lo		
“ Come	le·khu		Proverbs 9:5
eat	la·cha·mu	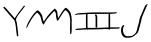	
my bread	ve·la·cha·mee	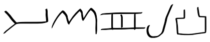	
and drink	u·she·tu		
the wine	be·ya·yin	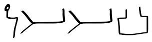	
I have mixed	ma·sa·khe·tee		
behind	iz·vu		Proverbs 9:6
Leave your folly	phe·ta·yim		
and you will live	wich·yu	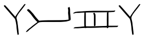	
walk	ve·ish·ru		
in the way	be·de·rekh		
of understanding ”	bee·nah	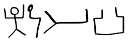	
He who corrects	yo·ser		Proverbs 9:7
a mocker	lets		
brings	lo·qe·ach	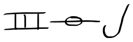	
on himself	lo		

shame	qa·lo·wn	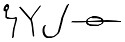	
he who rebukes	u·mo·w·khee·ach	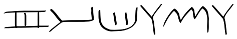	
a wicked [man]	le·ra·sha	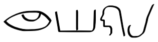	
taints himself	mu·mo	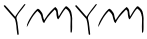	
Do not	al	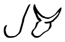	Proverbs 9:8
rebuke	to·w·khach	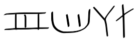	
a mocker	lets	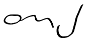	
or	pen	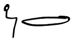	
he will hate you	yis·na·e·ka	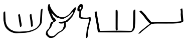	
rebuke	ho·w·khach	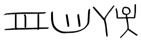	
a wise [man]	le·cha·kham	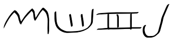	
and he will love you	ve·ye·e·ha·ve·ka	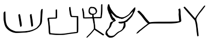	
Instruct	ten		Proverbs 9:9
a wise man	le·cha·kham	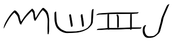	
and he will be wiser	ve·yech·kam	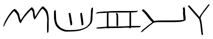	
still	o·wd	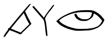	
teach	ho·w·da	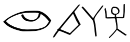	
a righteous man	le·tsad·deeq	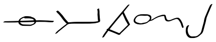	
and he will increase	ve·yo·w·seph	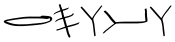	
[his] learning	le·qach	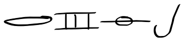	
is the beginning	te·chil·lat	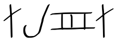	Proverbs 9:10
of wisdom	chakh·mah	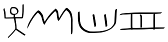	
The fear	yir·at	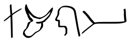	
of the LORD	YHVH	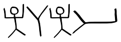	
and knowledge	ve·da·at	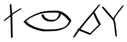	
of the Holy One	qe·do·sheem	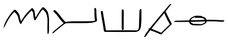	
is understanding	bee·nah	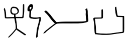	

For	kee	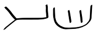	Proverbs 9:11
through [wisdom]	vee	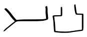	
will be multiplied	yir·bu		
your days	ya·me·kha	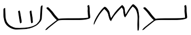	
will be added	ve·yo·w·see·phu		
	le·kha	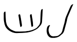	
and years	she·no·wt		
to your life	chay·yeem	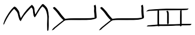	
If	im		Proverbs 9:12
you are wise	cha·kham·ta		
you are wise	cha·kham·ta		
to your own advantage	lakh	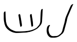	
but if you scoff	ve·lats·ta		
you alone	le·vad·de·kha		
will bear [the consequences]	tis·sa		
The woman	e·shet	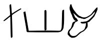	Proverbs 9:13
[named] Folly	ke·see·lut	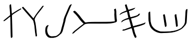	
is loud	ho·mee·yah	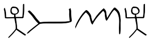	
[she is] naive	pe·tay·yut	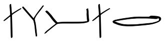	
nothing	u·val		
and knows	ya·de·ah		
	mah	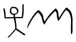	
She sits	ve·ya·she·vah		Proverbs 9:14
at the door	le·phe·tach		
of her house	be·tah	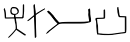	
on	al		
a seat	kis·se		

in the heights	me·ro·me	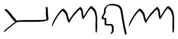	
of the city	qa·ret	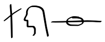	
calling out	liq·ro	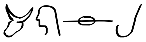	Proverbs 9:15
to those who pass by	le·o·ve·re		
	da·rekh		
who make	ham·yash·she·reem		
their paths {straight}	o·re·cho·w·tam	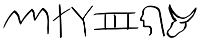	
“ Whoever	mee	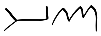	Proverbs 9:16
[is] simple	phe·tee	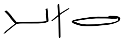	
let him turn in	ya·sur		
here ! ”	hen·nah		
who lacks	va·cha·sar	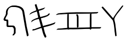	
judgment	lev	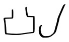	
she says	ve·a·me·rah		
to him	lo		
water	ma·yim	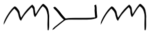	Proverbs 9:17
“ Stolen	ge·nu·veem	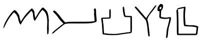	
is sweet	yim·ta·qu		
and bread	ve·le·chem	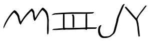	
[eaten] in secret	se·ta·reem	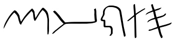	
is tasty ! ”	yin·am		
But they do not	ve·lo		Proverbs 9:18
know	ya·da	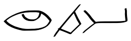	
that	kee	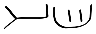	
the dead	re·pha·eem		
are there	sham		
[are] in the depths	be·im·qe		

of Sheol	she·o·wl	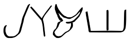	
that her guests	qe·ru·e·ha	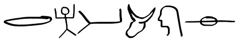	
The proverbs	mish·le	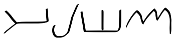	Proverbs 10:1
of Solomon :	she·lo·moh ph	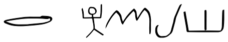	
son	ben	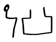	
A wise	cha·kham	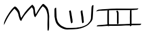	
brings joy	ye·sam·mach	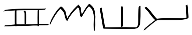	
to his father	av	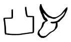	
son	u·ven	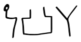	
but a foolish	ke·seel	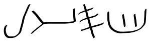	
grief	tu·gat	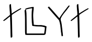	
to his mother	im·mo	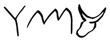	
nothing	lo	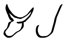	Proverbs 10:2
profit	yo·w·ee·lu	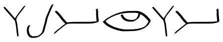	
treasures	o·wts·ro·wt	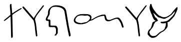	
Ill-gotten	re·sha	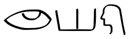	
but righteousness	u·tse·da·qah	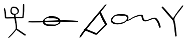	
brings deliverance	tats·tseel	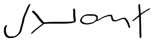	
from death	mim·ma·vet	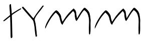	
does not	lo	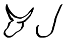	Proverbs 10:3
go hungry	yar·eev	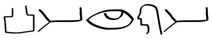	
The LORD	YHVH	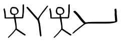	
	ne·phesh	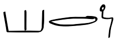	
let the righteous	tsad·deeq	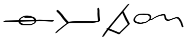	
the craving	ve·haw·vat	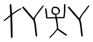	
of the wicked	re·sha·eem	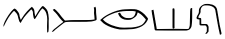	
but He denies	yeh·doph	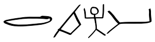	

one poor	rash		Proverbs 10:4
make	o·seh		
hands	khaph		
Idle	re·mee·yah	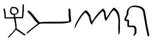	
hands	ve·yad	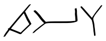	
but diligent	cha·ru·tseem		
bring wealth	ta·a·sheer		
He who gathers	o·ger		Proverbs 10:5
in summer	baq·qa·yits	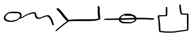	
son	ben		
[is] a wise	mas·keel		
[but] he who sleeps	nir·dam	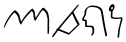	
during harvest	baq·qa·tseer		
son	ben		
is a disgraceful	me·veesh	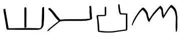	
Blessings	be·ra·kho·wt	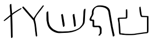	Proverbs 10:6
are on the head	le·rosh		
of the righteous	tsad·deeq	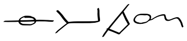	
but the mouth	u·phee		
of the wicked	re·sha·eem		
conceals	ye·khas·seh		
violence	cha·mas	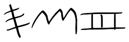	
The memory	ze·kher	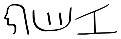	Proverbs 10:7
of the righteous	tsad·deeq	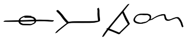	
is a blessing	liv·ra·khah	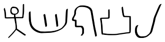	
but the name	ve·shem		
of the wicked	re·sha·eem		

will rot	yir·qav		
A wise	cha·kham		Proverbs 10:8
heart	lev	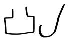	
will receive	yiq·qach	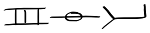	
commandments	mits·wot		
but foolish	ve·e·veel		
lips	pha·ta·yim		
will come to ruin	yil·la·vet	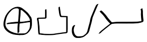	
He who walks	ho·w·lekh	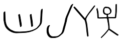	Proverbs 10:9
in integrity	bat·tom		
walks	ye·lekh	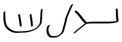	
securely	be·tach		
but he who perverts	u·me·aq·qesh		
his ways	de·ra·khaw		
will be found out	yiw·va·de·a		
He who winks	qo·rēts	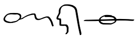	Proverbs 10:10
the eye	a·yin	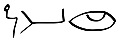	
causes	yit·ten	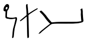	
grief	ats·tsa·vet		
and foolish	ve·e·veel		
lips	pha·ta·yim		
will come to ruin	yil·la·vet	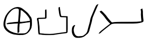	
is a fountain	me·qo·wr	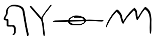	Proverbs 10:11
of life	chay·yeem	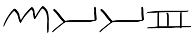	
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of the righteous	tsad·deeq	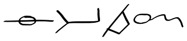	
but the mouth	u·phee		

of the wicked	re·sha·eem		
conceals	ye·khas·seh		
violence	cha·mas	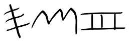	
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stirs up	te·o·w·rer		
dissension	me·da·neem	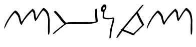	
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all	kal	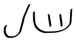	
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covers	te·khas·seh		
but love	a·ha·vah	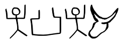	
on the lips	be·siph·te		Proverbs 10:13
of the discerning	na·vo·wn		
is found	tim·ma·tse		
Wisdom	chakh·mah	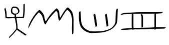	
but a rod	ve·she·vet		
is for the back	le·gew		
of him who lacks	cha·sar		
judgment	lev	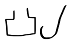	
The wise	cha·kha·meem		Proverbs 10:14
store up	yits·pe·nu		
knowledge	da·at		
but the mouth	u·phee		
of the fool	e·veel	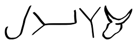	
destruction	me·chit·tah	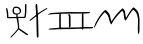	
invites	qe·ro·vah	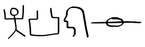	
The wealth	ho·wn	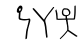	Proverbs 10:15

of the rich man	a·sheer	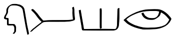	
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is his fortified	uz·zo	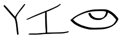	
is the ruin	me·chit·tat		
of the poor	dal·leem	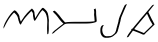	
but poverty	re·sham		
The labor	pe·ul·lat		Proverbs 10:16
of the righteous	tsad·deeq	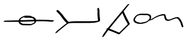	
leads to life	le·chay·yeem	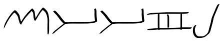	
[but] the gain	te·vu·at		
of the wicked	ra·sha		
[brings] punishment	le·chat·tat	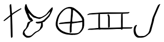	
is on the path	o·rach		Proverbs 10:17
to life	le·chay·yeem	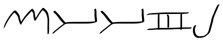	
Whoever heeds	sho·w·mer		
instruction	mu·sar		
but he who ignores	ve·o·w·zev		
reproof	to·w·kha·chat	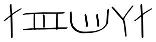	
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The one who conceals	me·khas·seh		Proverbs 10:18
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has lying	sha·qer	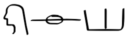	
and whoever spreads	u·mo·w·tsi		
slander	dib·bah	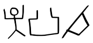	
	hu		
is a fool	khe·seel		

are many	be·rov		Proverbs 10:19
When words	de·va·reem	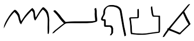	
is unavoidable	lo		
	yech·dal	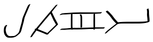	
sin	pa·sha		
but he who restrains	ve·cho·sekh	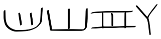	
his lips	se·pha·taw		
is wise	mas·keel		
silver	ke·seph		Proverbs 10:20
[is] choice	niv·char	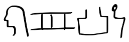	
The tongue	le·sho·wn		
of the righteous	tsad·deeq	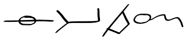	
[but] the heart	lev	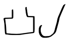	
of the wicked	re·sha·eem		
[has] little worth	kim·at		
The lips	siph·te		Proverbs 10:21
of the righteous	tsad·deeq	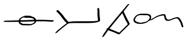	
feed	yir·u		
many	rab·beem	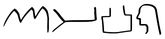	
but fools	ve·e·vee·leem	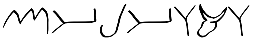	
for lack	ba·cha·sar	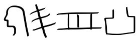	
of judgment	lev	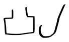	
die	ya·mu·tu		
The blessing	bir·kat		Proverbs 10:22
of the LORD	YHVH		
	hee	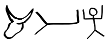	
enriches	ta·a·sheer		

no	ve·lo		
and He adds	yo·w·siph		
sorrow	e·tsev		
to it	im·mah		
delights	kis·cho·wq		Proverbs 10:23
The fool	likh·seel		
conduct	a·so·wt		
in shameful	zim·mah	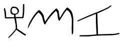	
has wisdom	ve·cha·khe·mah		
but a man	le·eesh		
of understanding	te·vu·nah		
dreads	me·go·w·rat		Proverbs 10:24
What the wicked [man]	ra·sha		
	hee	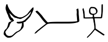	
will overtake him	te·vo·w·en·nu		
but the desire	ve·ta·a·vat		
of the righteous	tsad·dee·qeem	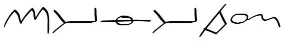	
will be granted	yit·ten	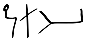	
passes	ka·a·vo·wr		Proverbs 10:25
When the whirlwind	su·phah	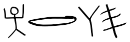	
are no more	ve·en		
the wicked	ra·sha		
but the righteous	ve·tsad·deeq		
are secure	ye·so·wd		
forever	o·w·lam		
Like vinegar	ka·cho·mets	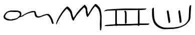	Proverbs 10:26
to the teeth	lash·shin·na·yim	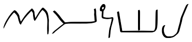	

and smoke	ve·khe·a·shan		
to the eyes	la·e·na·yim	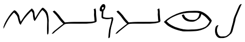	
so	ken		
[is] the slacker	he·a·tsel		
to those who send him	le·sho·le·chaw	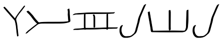	
The fear	yir·at		Proverbs 10:27
of the LORD	YHVH		
prolongs	to·w·seeph	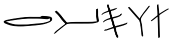	
life	ya·meem	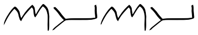	
but the years	u·she·no·wt		
of the wicked	re·sha·eem		
will be cut short	tiq·tso·re·nah		
The hope	to·w·che·let	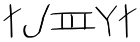	Proverbs 10:28
of the righteous	tsad·dee·qeem	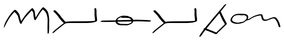	
is joy	sim·chah	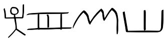	
but the expectations	ve·tiq·vat	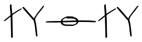	
of the wicked	re·sha·eem		
will perish	to·ved	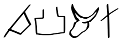	
is a refuge	ma·o·wz		Proverbs 10:29
to the upright	lat·tom		
The way	de·rekh		
of the LORD	YHVH		
but destruction	u·me·chit·tah	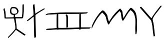	
[awaits] those who do	le·pho·a·le		
evil	a·ven		
The righteous	tsad·deeq	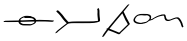	Proverbs 10:30
will never	le·o·w·lam		

	bal	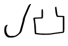	
be shaken	yim·mo·wt		
but the wicked	u·re·sha·eem		
will not	lo		
inhabit	yish·ke·nu		
the land	a·rets		
The mouth	pee	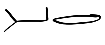	Proverbs 10:31
of the righteous	tsad·deeq	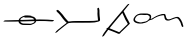	
brings forth	ya·nuv		
wisdom	chakh·mah		
tongue	u·le·sho·wn	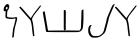	
but a perverse	tah·pu·kho·wt	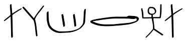	
will be cut out	tik·ka·ret	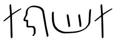	
The lips	siph·te		Proverbs 10:32
of the righteous	tsad·deeq	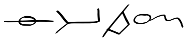	
know	ye·de·un		
what is fitting	ra·tso·wn		
but the mouth	u·phee		
of the wicked	re·sha·eem		
is perverse	tah·pu·kho·wt	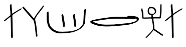	
scales	mo·ze·ne		Proverbs 11:1
Dishonest	mir·mah	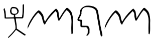	
are an abomination	to·w·a·vat		
to the LORD	YHVH	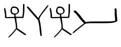	
weight	ve·e·ven		
but an accurate	she·le·mah	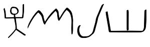	
is His delight	re·tso·w·no		

comes	ba	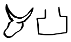	Proverbs 11:2
When pride	za·do·wn	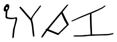	
follows	vay·ya·vo	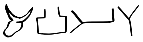	
disgrace	qa·lo·wn	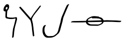	
but with	ve·et	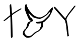	
humility	tse·nu·eem	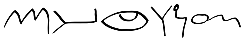	
comes wisdom	chakh·mah	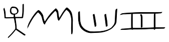	
The integrity	tum·mat	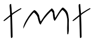	Proverbs 11:3
of the upright	ye·sha·reem	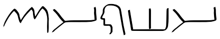	
guides them	tan·chem	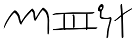	
but the perversity	ve·se·leph	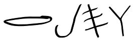	
of the faithless	bo·wg·deem	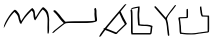	
destroys them	ve·shad·dam	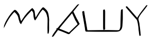	
	lo	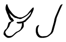	Proverbs 11:4
are worthless	yo·w·eel	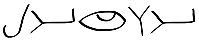	
Riches	ho·wn	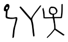	
in the day	be·yo·wm	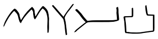	
of wrath	ev·rah	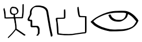	
but righteousness	u·tse·da·qah	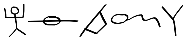	
brings deliverance	tats·tseel	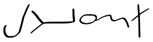	
from death	mim·ma·vet	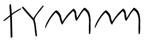	
The righteousness	tsid·qat	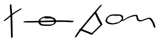	Proverbs 11:5
of the blameless	ta·meem	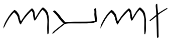	
directs	te·yash·sher	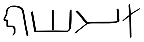	
their path	dar·ko	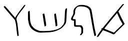	
by their own wickedness	u·ve·rish·a·to	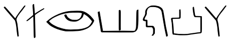	
fall	yip·pol	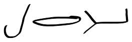	

but the wicked	ra·sha		
The righteousness	tsid·qat	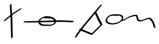	Proverbs 11:6
of the upright	ye·sha·reem	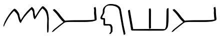	
delivers them	tats·tsee·lem	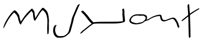	
by their own desires	u·ve·haw·vat		
but the faithless	bo·ge·deem	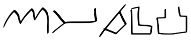	
are trapped	yil·la·khe·du		
dies	be·mo·wt		Proverbs 11:7
man	a·dam		
When the wicked	ra·sha		
perishes	to·vad		
his hope	tiq·vah	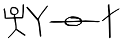	
and the hope	ve·to·w·che·let	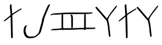	
of his strength	o·w·neem	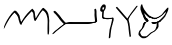	
vanishes	a·va·dah	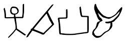	
The righteous man	tsad·deeq	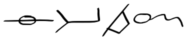	Proverbs 11:8
from trouble	mits·tsa·rah		
is delivered	ne·che·lats	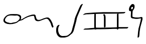	
goes in	vay·ya·vo	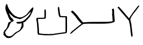	
the wicked man	ra·sha		
in his place	tach·taw	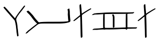	
With his mouth	be·pheh		Proverbs 11:9
the ungodly man	cha·neph	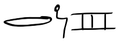	
destroys	yash·chit		
his neighbor	re·e·hu		
but through knowledge	u·ve·da·at		
the righteous	tsad·dee·qeem	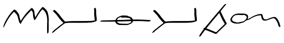	

are rescued	ye·cha·le·tsu	𐤉𐤇𐤋𐤑𐤅	
thrive	be·tuv	𐤁𐤈𐤅𐤁	Proverbs 11:10
When the righteous	tsad·dee·qeem	𐤑𐤃𐤉𐤒𐤉𐤌	
rejoices	ta·a·lots	𐤕𐤏𐤋𐤑	
the city	qir·yah	𐤒𐤓𐤉𐤄	
perish	u·va·a·vod	𐤅𐤁𐤀𐤁𐤃	
and when the wicked	re·sha·eem	𐤓𐤔𐤏𐤉𐤌	
there are shouts of joy	rin·nah	𐤓𐤍𐤄	
By the blessing	be·vir·kat	𐤁𐤁𐤓𐤊𐤕	Proverbs 11:11
of the upright	ye·sha·reem	𐤉𐤔𐤓𐤉𐤌	
is built up	ta·rum	𐤕𐤓𐤅𐤌	
a city	qa·ret	𐤒𐤓𐤕	
but by the mouth	u·ve·phee	𐤅𐤁𐤐𐤉	
of the wicked	re·sha·eem	𐤓𐤔𐤏𐤉𐤌	
it is torn down	te·ha·res	𐤕𐤄𐤓𐤎	
Whoever shows contempt	baz	𐤁𐤆	Proverbs 11:12
for his neighbor	le·re·e·hu	𐤋𐤓𐤏𐤄𐤅	
lacks	cha·sar	𐤇𐤎𐤓	
judgment	lev	𐤋𐤁	
but a man	ve·eesh	𐤅𐤀𐤉𐤔	
of understanding	te·vu·no·wt	𐤕𐤁𐤅𐤍𐤅𐤕	
remains silent	ya·cha·reesh	𐤉𐤇𐤓𐤉𐤔	
	ho·w·lekh	𐤄𐤅𐤋𐤊	Proverbs 11:13
A gossip	ra·kheel	𐤓𐤊𐤉𐤋	
reveals	me·gal·leh	𐤌𐤂𐤋𐤄	
a secret	so·wd	𐤎𐤅𐤃	

but a trustworthy	ve·ne·e·man		
person	ru·ach		
keeps	me·khas·seh		
a confidence	da·var		
For lack	be·en		Proverbs 11:14
of guidance	tach·bu·lo·wt	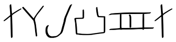	
falls	yip·pal	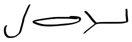	
a nation	am		
[comes] deliverance	u·te·shu·ah		
but with many	be·rov		
counselors	yo·w·ets		
will surely suffer	ra		Proverbs 11:15
	ye·ro·w·a		
-	kee	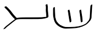	
He who puts up security	a·rav		
for a stranger	zar		
but the one who hates	ve·so·ne	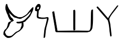	
indebtedness	to·qe·eem		
is secure	bo·w·te·ach		
woman	e·shet	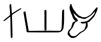	Proverbs 11:16
A gracious	chen		
attains	tit·mokh		
honor	ka·vo·wd		
but ruthless [men]	ve·a·ree·tseem	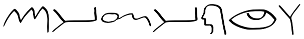	
gain	yit·me·khu		
only wealth	o·sher		
benefits	go·mel		Proverbs 11:17

himself	naph·sho	נפשו	
man	eesh	איש	
A kind	cha·sed	חסד	
brings trouble	ve·o·kher	ועכר	
on himself	e·ro	שארו	
but a cruel man	akh·za·ree	אכזרי	
The wicked man	ra·sha	רשע	Proverbs 11:18
earns	o·seh	עשה	
wage	phe·ul·lat	פעלת	
an empty	sha·qer	שקר	
but he who sows	ve·zo·re·a	וזרע	
righteousness	tse·da·qah	צדקה	
reward	se·kher	שכר	
[reaps] a true	e·met	אמת	
Genuine	ken	כן	Proverbs 11:19
righteousness	tse·da·qah	צדקה	
leads to life	le·chay·yeem	לחיים	
but the pursuit	u·me·rad·deph	ומרדף	
of evil	ra·ah	רעה	
brings death	le·mo·w·to	למותו	
are an abomination	to·w·a·vat	תועבת	Proverbs 11:20
to the LORD	YHVH	יהוה	
The perverse	iq·qe·she	עקשי	
in heart	lev	לב	
are His delight	u·re·tso·w·no	ורצונו	
but the blameless	te·mee·me	תמימי	
in [their] walk	da·rekh	דרך	

Be assured	yad	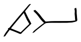	Proverbs 11:21
	le·yad	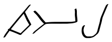	
will not	lo	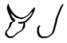	
go unpunished	yin·na·qeh	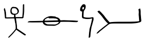	
that the wicked	ra	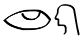	
but the offspring	ve·ze·ra	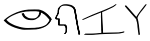	
of the righteous	tsad·dee·qeem	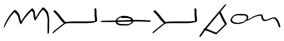	
will escape	nim·lat	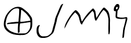	
ring	ne·zem	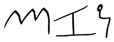	Proverbs 11:22
Like a gold	za·hav	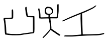	
snout	be·aph	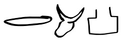	
in a pig’s	cha·zeer	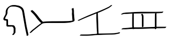	
woman	ish·shah	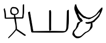	
[is] a beautiful	ya·phah	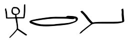	
who lacks	ve·sa·rat	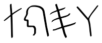	
discretion	ta·am	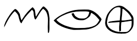	
The desire	ta·a·vat	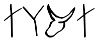	Proverbs 11:23
of the righteous	tsad·dee·qeem	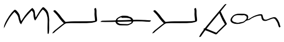	
leads only	akh	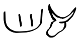	
to good	to·wv	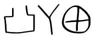	
but the hope	tiq·vat	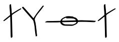	
of the wicked	re·sha·eem	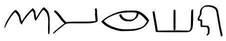	
[brings] wrath	ev·rah	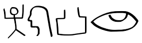	
-	yesh	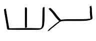	Proverbs 11:24
One gives freely	me·phaz·zer	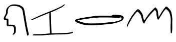	
yet gains	ve·no·w·saph	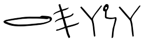	
even more	o·wd	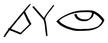	

another withholds	ve·cho·w·sekh		
what is right	mee·yo·sher	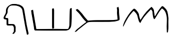	
only	akh		
to become poor	le·mach·so·wr	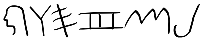	
soul	ne·phesh		Proverbs 11:25
A generous	be·ra·khah	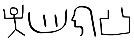	
will prosper	te·dush·shan		
and he who refreshes others	u·mar·veh	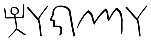	
	gam		
will himself	hu		
be refreshed	yo·w·re	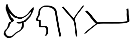	
the hoarder	mo·ne·a		Proverbs 11:26
of grain	bar		
will curse	yiq·qe·vu·hu	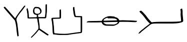	
The people	le·o·wm		
but blessing	u·ve·ra·khah		
will crown	le·rosh		
the one who sells it	mash·beer	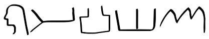	
He who searches out	sho·cher	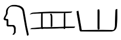	Proverbs 11:27
good	to·wv		
finds	ye·vaq·qesh	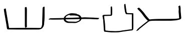	
favor	ra·tso·wn		
to him who seeks it	ve·do·resh		
but evil	ra·ah		
will come	te·vo·w·en·nu		
He who trusts	bo·w·te·ach		Proverbs 11:28
in his riches	be·a·she·ro		

	hu		
will fall	yip·pol	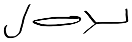	
like foliage	ve·khe·a·leh		
but the righteous	tsad·dee·qeem	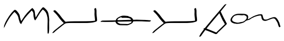	
will thrive	yiph·ra·chu	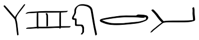	
He who brings trouble	o·w·kher		Proverbs 11:29
on his house	be·to	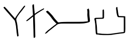	
will inherit	yin·chal	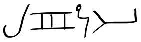	
the wind	ru·ach		
will be servant	ve·e·ved		
and the fool	e·veel	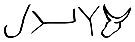	
to the wise	la·cha·kham	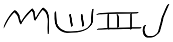	
of heart	lev	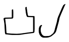	
The fruit	pe·ree		Proverbs 11:30
of the righteous	tsad·deeq	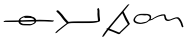	
is a tree	ets		
of life	chay·yeem	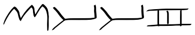	
and he who wins	ve·lo·qe·ach	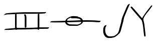	
souls	ne·pha·sot		
[is] wise	cha·kham		
If	hen		Proverbs 11:31
the righteous	tsad·deeq	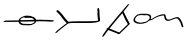	
on earth	ba·a·rets		
receive their due	ye·shul·lam	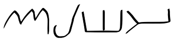	
how much more	aph		
	kee	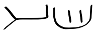	
the ungodly	ra·sha		

and the sinner !	ve·cho·w·te	𐤅𐤇𐤅𐤈𐤀	
Whoever loves	o·hev	𐤀𐤄𐤁	Proverbs 12:1
discipline	mu·sar	𐤌𐤅𐤎𐤓	
loves	o·hev	𐤀𐤄𐤁	
knowledge	da·at	𐤃𐤏𐤕	
but he who hates	ve·so·ne	𐤅𐤔𐤍𐤀	
correction	to·w·kha·chat	𐤕𐤅𐤊𐤇𐤕	
is stupid	ba·ar	𐤁𐤏𐤓	
The good [man]	to·wv	𐤈𐤅𐤁	Proverbs 12:2
obtains	ya·pheeq	𐤉𐤐𐤉𐤒	
favor	ra·tso·wn	𐤓𐤑𐤅𐤍	
from the LORD	meh·YHVH	𐤌𐤉𐤄𐤅𐤄	
a man	ve·eesh	𐤅𐤀𐤉𐤔	
who devises evil	me·zim·mo·wt	𐤌𐤆𐤌𐤅𐤕	
but [the LORD] condemns	yar·shee·a	𐤉𐤓𐤔𐤉𐤏	
cannot	lo	𐤋𐤀	Proverbs 12:3
be established	yik·ko·wn	𐤉𐤊𐤅𐤍	
A man	a·dam	𐤀𐤃𐤌	
through wickedness	be·re·sha	𐤁𐤓𐤔𐤏	
	ve·sho·resh	𐤅𐤔𐤓𐤔	
but the righteous	tsad·dee·qeem	𐤑𐤃𐤉𐤒𐤉𐤌	
cannot	bal	𐤁𐤋	
be uprooted	yim·mo·wt	𐤉𐤌𐤅𐤈	
A wife	e·shet	𐤀𐤔𐤕	Proverbs 12:4
of noble character	cha·yil	𐤇𐤉𐤋	
crown	a·te·ret	𐤏𐤈𐤓𐤕	
is her husband’s	ba·lah	𐤁𐤏𐤋𐤄	

is like decay	u·khe·ra·qav	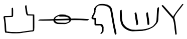	
in his bones	be·ats·mo·w·taw	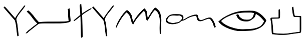	
but she who causes shame	me·vee·shah	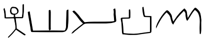	
The plans	mach·she·vo·wt	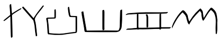	Proverbs 12:5
of the righteous	tsad·dee·qeem	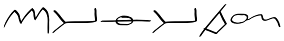	
are just	mish·pat	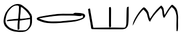	
[but] the counsel	tach·bu·lo·wt	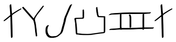	
of the wicked	re·sha·eem	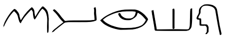	
leads to deceit	mir·mah	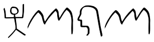	
The words	div·re	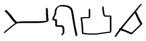	Proverbs 12:6
of the wicked	re·sha·eem	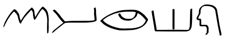	
lie in wait	e·rav	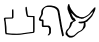	
for blood	dam	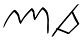	
but the speech	u·phee	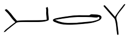	
of the upright	ye·sha·reem	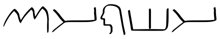	
rescues them	yats·tsee·lem	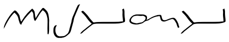	
are overthrown	ha·pho·wkh	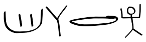	Proverbs 12:7
The wicked	re·sha·eem	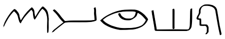	
and perish	ve·e·nam	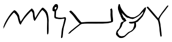	
but the house	u·vet	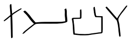	
of the righteous	tsad·dee·qeem	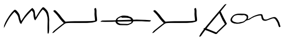	
will stand	ya·a·mod	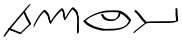	
according	le·phee·si	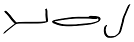	Proverbs 12:8
to his wisdom	khe·lo	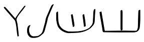	
is praised	ye·hul·lal	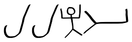	
A man	eesh	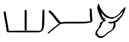	
but a twisted	ve·na·a·veh	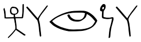	

mind	lev	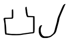	
is	yih·yeh	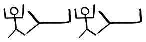	
despised	la·vuz		
Better	to·wv		Proverbs 12:9
to be lightly esteemed	niq·leh	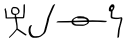	
yet have a servant	ve·e·ved		
	lo		
than to be self-important	mim·me·tak·kab·bed	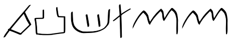	
but lack	va·cha·sar	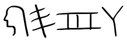	
food	la·chem	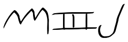	
regards	yo·w·de·a		Proverbs 12:10
A righteous [man]	tsad·deeq	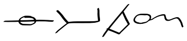	
the life	ne·phesh		
of his animal	be·hem·to	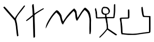	
but the tender mercies	ve·ra·cha·me	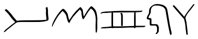	
of the wicked	re·sha·eem		
are only cruelty	akh·za·ree		
The one who works	o·ved	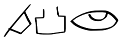	Proverbs 12:11
his land	ad·ma·to	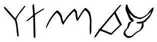	
will have plenty of	yis·ba		
food	la·chem	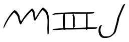	
but whoever chases	u·me·rad·deph		
fantasies	re·qeem	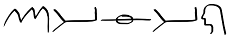	
lacks	cha·sar		
judgment	lev	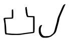	
desire	cha·mad	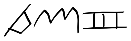	Proverbs 12:12

The wicked	ra·sha	𐤓𐤔𐤏	
the plunder	me·tso·wd	𐤌𐤑𐤅𐤃	
of evil men	ra·eem	𐤓𐤏𐤉𐤌	
but the root	ve·sho·resh	𐤅𐤔𐤓𐤔	
of the righteous	tsad·dee·qeem	𐤑𐤃𐤉𐤒𐤉𐤌	
flourishes	yit·ten	𐤉𐤕𐤍	
by his rebellious	be·phe·sha	𐤁𐤐𐤔𐤏	Proverbs 12:13
speech	pha·ta·yim	𐤔𐤐𐤕𐤉𐤌	
man is trapped	mo·w·qesh	𐤌𐤅𐤒𐤔	
An evil	ra	𐤓𐤏	
escapes	vay·ye·tse	𐤅𐤉𐤑𐤀	
from trouble	mits·tsa·rah	𐤌𐤑𐤓𐤄	
but a righteous man	tsad·deeq	𐤑𐤃𐤉𐤒	
By fruitful	mip·pe·ree	𐤌𐤐𐤓𐤉	Proverbs 12:14
speech	phee	𐤐𐤉	
a man	eesh	𐤀𐤉𐤔	
is filled	yis·ba	𐤉𐤔𐤁𐤏	
with good things	to·wv	𐤈𐤅𐤁	
and the work	u·ge·mul	𐤅𐤂𐤌𐤅𐤋	
hands	ye·de	𐤉𐤃𐤉	
of [his]	a·dam	𐤀𐤃𐤌	
returns	ya·shuv	𐤉𐤔𐤅𐤁	
to him	lo	𐤋𐤅	
The way	de·rekh	𐤃𐤓𐤊	Proverbs 12:15
of a fool	e·veel	𐤀𐤅𐤉𐤋	
[is] right	ya·shar	𐤉𐤔𐤓	
in his own eyes	be·e·naw	𐤁𐤏𐤉𐤍𐤉𐤅	

listens	ve·sho·me·a		
to counsel	le·e·tsah		
but a wise [man]	cha·kham		
A fool's	e·veel	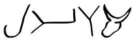	Proverbs 12:16
at once	bay·yo·wm	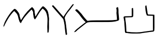	
is known	yiw·va·da		
anger	ka·so		
overlooks	ve·kho·seh		
an insult	qa·lo·wn	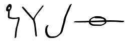	
but a prudent [man]	a·rum		
[He who] speaks	ya·phee·ach		Proverbs 12:17
the truth	e·mu·nah		
declares	yag·geed	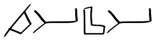	
what is right	tse·deq	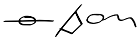	
witness	ve·ed		
but a false	she·qa·reem	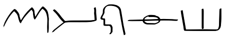	
[speaks] deceit	mir·mah		
	yesh	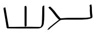	Proverbs 12:18
Speaking rashly	bo·w·teh		
is like a piercing	ke·mad·qe·ro·wt	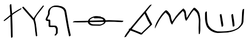	
sword	cha·rev		
but the tongue	u·le·sho·wn	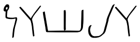	
of the wise	cha·kha·meem		
brings healing	mar·pe		
lips	se·phat		Proverbs 12:19
Truthful	e·met	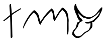	
endure forever	tik·ko·wn		

	la·ad	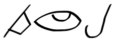	
[lasts] only	ve·ad	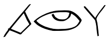	
a moment	ar·gee·ah	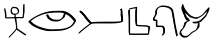	
tongue	le·sho·wn	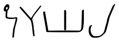	
but a lying	sha·qer	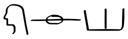	
Deceit	mir·mah	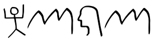	Proverbs 12:20
is in the hearts	be·lev	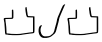	
of those who devise	cho·re·she	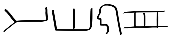	
evil	ra	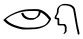	
but the counselors	u·le·yo·a·tse	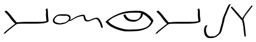	
of peace	sha·lo·wm	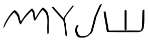	
have joy	sim·chah	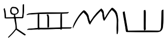	
No	lo	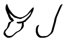	Proverbs 12:21
befalls	ye·un·neh	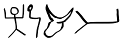	
the righteous	lats·tsad·deeq	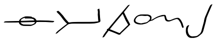	
	kal	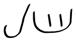	
harm	a·ven	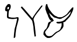	
but the wicked	u·re·sha·eem	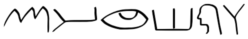	
are filled	ma·le·u	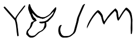	
with trouble	ra	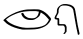	
are detestable	to·w·a·vat	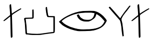	Proverbs 12:22
to the LORD	YHVH	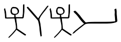	
lips	siph·te	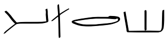	
Lying	sha·qer	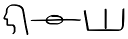	
but those who deal	ve·o·se	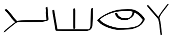	
faithfully	e·mu·nah	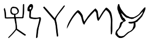	
are His delight	re·tso·w·no	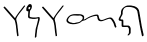	

man	a·dam		Proverbs 12:23
A shrewd	a·rum		
keeps	ko·seh		
his knowledge {to himself}	da·at		
heart	ve·lev	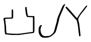	
but a foolish	ke·see·leem	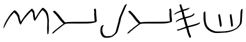	
proclaims	yiq·ra	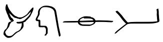	
its folly	iw·ve·let		
The hand	yad	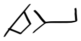	Proverbs 12:24
of the diligent	cha·ru·tseem		
will rule	tim·sho·wl	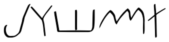	
but laziness	wr·mī·yah		
ends in	tih·yeh	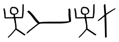	
forced labor	la·mas		
Anxiety	de·a·gah		Proverbs 12:25
the heart	ve·lev	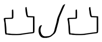	
of a man	eesh	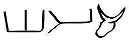	
weighs down	yash·chen·nah	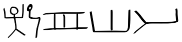	
word	ve·da·var	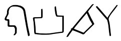	
but a good	to·wv		
cheers it up	ye·sam·me·chen·nah		
is cautious	ya·ter	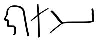	Proverbs 12:26
in friendship	me·re·e·hu		
A righteous man	tsad·deeq	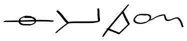	
but the ways	ve·de·rekh		
of the wicked	re·sha·eem		
lead them astray	tat·em		

man does not	lo		Proverbs 12:27
roast	ya·cha·rokh		
A lazy	re·mee·yah	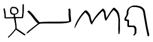	
his game	tse·do	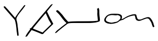	
his possession	ve·ho·wn		
man	a·dam		
prizes	ya·qar	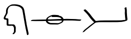	
but a diligent	cha·ruts		
in the path	be·o·rach		Proverbs 12:28
of righteousness	tse·da·qah	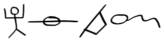	
There is life	chay·yeem	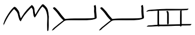	
but another path	ve·de·rekh		
	ne·tee·vah	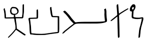	
	al		
leads to death	ma·wɛt		
son	ben		Proverbs 13:1
A wise	cha·kham		
discipline	mu·sar		
[heeds] his father’s	av		
but a mocker	ve·lets		
does not	lo		
listen	sha·ma		
to rebuke	ge·a·rah		
From the fruit	mip·pe·ree		Proverbs 13:2
of his lips	phee		
a man	eesh	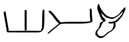	
enjoys	yo·khal		

good things	to·wv	𐤈𐤅𐤁	
but the desire	ve·ne·phesh	𐤅𐤍𐤐𐤔	
of the faithless	bo·ge·deem	𐤁𐤂𐤃𐤉𐤌	
is violence	cha·mas	𐤇𐤌𐤎	
He who guards	no·tser	𐤍𐤑𐤓	Proverbs 13:3
his mouth	pee	𐤐𐤉𐤅	
protects	sho·mer	𐤔𐤌𐤓	
his life	naph·sho	𐤍𐤐𐤔𐤅	
[but] the one who opens	po·seq	𐤐𐤔𐤒	
his lips	pha·taw	𐤔𐤐𐤕𐤉𐤅	
invites his own ruin	me·chit·tah	𐤌𐤇𐤕𐤄	
	lo	𐤋𐤅	
craves	mit·aw·vah	𐤌𐤕𐤀𐤅𐤄	Proverbs 13:4
yet [has] nothing	va·a·yin	𐤅𐤀𐤉𐤍	
but the soul	naph·sho	𐤍𐤐𐤔𐤅	
The slacker	a·tsel	𐤏𐤑𐤋	
	ve·ne·phesh	𐤅𐤍𐤐𐤔	
of the diligent	cha·ru·tseem	𐤇𐤓𐤑𐤉𐤌	
is fully satisfied	te·dush·shan	𐤕𐤃𐤔𐤍	
falsehood	de·va·ro·she	𐤃𐤁𐤓	Proverbs 13:5
	qer	𐤔𐤒𐤓	
hate	yis·na	𐤉𐤔𐤍𐤀	
The righteous	tsad·deeq	𐤑𐤃𐤉𐤒	
but the wicked	ve·ra·sha	𐤅𐤓𐤔𐤏	
bring shame	yav·eesh	𐤉𐤁𐤀𐤉𐤔	
and disgrace	ve·yach·peer	𐤅𐤉𐤇𐤐𐤉𐤓	
Righteousness	tse·da·qah	𐤑𐤃𐤒𐤄	Proverbs 13:6

guards	tits·tsor		
the man of integrity	tam	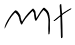	
	da·rekh		
but wickedness	ve·rish·ah		
undermines	te·sal·leph	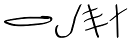	
the sinner	chat·tat	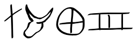	
-	yesh	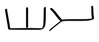	Proverbs 13:7
One pretends to be rich	mit·ash·sher		
but has nothing	ve·en	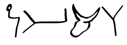	
	kol	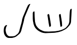	
another pretends to be poor	mit·ro·wo·shesh		
wealth	ve·ho·wn		
yet has great	rav	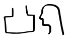	
may ransom	ko·pher		Proverbs 13:8
life	ne·phesh		
a man's	eesh	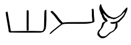	
Riches	a·she·ro		
but a poor	ve·rash		
no	lo		
man hears	sha·ma		
threat	ge·a·rah		
The light	o·wr		Proverbs 13:9
of the righteous	tsad·dee·qeem	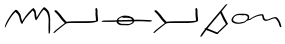	
shines brightly	yis·mach		
but the lamp	ve·ner	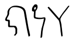	
of the wicked	re·sha·eem		
is extinguished	yid·akh		

only	raq	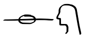	Proverbs 13:10
Arrogance	be·za·do·wn	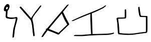	
leads	yit·ten	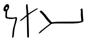	
to strife	mats·tsah	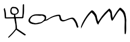	
is with	ve·et	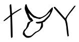	
the well-advised	no·w·a·tseem	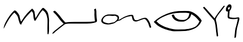	
but wisdom	chakh·mah	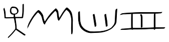	
wealth	ho·wn	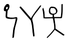	Proverbs 13:11
Dishonest	me·he·vel	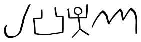	
will dwindle	yim·at	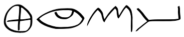	
but what is earned	ve·qo·vets	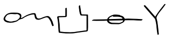	
through	al	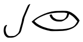	
hard work	yad	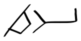	
will be multiplied	yar·beh	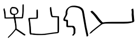	
Hope	to·w·che·let	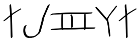	Proverbs 13:12
deferred	me·mush·sha·khah	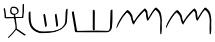	
sick	ma·cha·lah	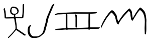	
makes the heart	lev	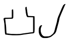	
is a tree	ve·ets	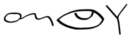	
of life	chay·yeem	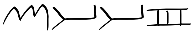	
but desire	ta·a·vah	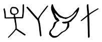	
fulfilled	va·ah	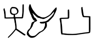	
He who despises	baz	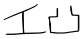	Proverbs 13:13
instruction	le·da·var	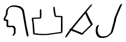	
will pay the penalty	ye·cha·vel	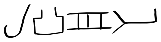	
	lo	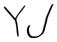	
but the one who respects	vee·re	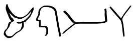	

a command	mits·vah		
	hu		
will be rewarded	ye·shul·lam	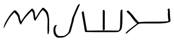	
The teaching	to·w·rat		Proverbs 13:14
of the wise	cha·kham		
is a fountain	me·qo·wr	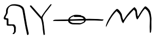	
of life	chay·yeem	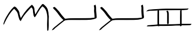	
turning one	la·sur		
from the snares	mim·mo·qe·she	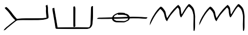	
of death	ma·vet		
understanding	se·khel		Proverbs 13:15
Good	to·wv		
wins	yit·ten	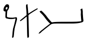	
favor	chen	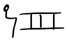	
but the way	ve·de·rekh		
of the faithless	bo·ge·deem	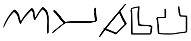	
is difficult	e·tan	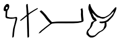	
Every	kal		Proverbs 13:16
prudent [man]	a·rum		
acts	ya·a·seh		
with knowledge	ve·da·at		
but a fool	u·khe·seel		
displays	yiph·ros		
[his] folly	iw·ve·let		
messenger	mal·akh		Proverbs 13:17
A wicked	ra·sha		
falls	yip·pol	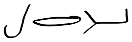	

into trouble	be·ra		
envoy	ve·tseer		
but a faithful	e·mu·neem		
brings healing	mar·pe		
Poverty	resh	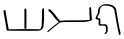	Proverbs 13:18
and shame	ve·qa·lo·wn	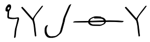	
come to him who ignores	po·w·re·a		
discipline	mu·sar		
but whoever heeds	ve·sho·w·mer		
correction	to·w·kha·chat	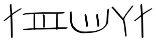	
is honored	ye·khub·bad	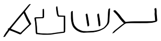	
Desire	ta·a·vah		Proverbs 13:19
fulfilled	nih·yah	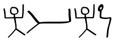	
is sweet	te·e·rav		
to the soul	le·na·phesh		
is detestable	ve·to·w·a·vat		
to fools	ke·see·leem	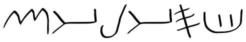	
but turning	sur		
from evil	me·ra		
He who walks	ha·lokh		Proverbs 13:20
with	et		
the wise	cha·kha·meem		
will become wise	va·cha·kham	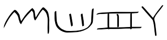	
but the companion	ve·ro·eh		
of fools	khe·see·leem	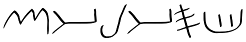	
will be destroyed	ye·ro·w·a		
sinners	chat·ta·eem		Proverbs 13:21

pursues	te·rad·deph	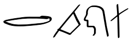	
Disaster	ra·ah		
-	ve·et		
of the righteous	tsad·dee·qeem	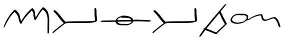	
is the reward	ye·shal·lem	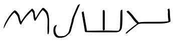	
but prosperity	to·wv		
A good	to·wv		Proverbs 13:22
man leaves an inheritance	yan·cheel	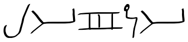	
to his children's	be·ne	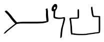	
children	va·neem	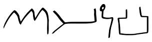	
[is] passed	ve·tsa·phun		
to the righteous	lats·tsad·deeq		
wealth	chel	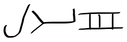	
but the sinner's	cho·w·te		
Abundant	rav	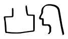	Proverbs 13:23
food	o·khel		
[is in] the fallow ground	neer	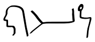	
of the poor	ra·sheem		
it is	ve·yesh	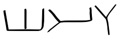	
swept away	nis·peh	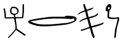	
but without	be·lo	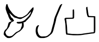	
justice	mish·pat		
He who spares	cho·w·sekh		Proverbs 13:24
the rod	ve·to	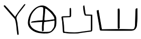	
hates	so·w·ne		
his son	ve·no	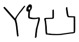	

but he who loves him	ve·o·ha·vo		
diligently	shi·cha·ro	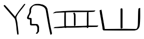	
disciplines him	mu·sar		
A righteous	tsad·deeq	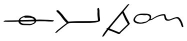	Proverbs 13:25
man eats	o·khel		
content	le·so·va		
to his heart’s	naph·sho		
but the stomach	u·ve·ten		
of the wicked	re·sha·eem		
is empty	tech·sar		
Every wise	chakh·mo·wt	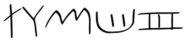	Proverbs 14:1
woman	na·sheem	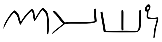	
builds	ba·ne·tah	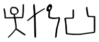	
her house	ve·tah	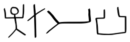	
but a foolish one	ve·iw·ve·let		
with her own hands	be·ya·de·ha		
tears it down	te·her·sen·nu		
He who walks	ho·w·lekh	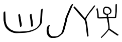	Proverbs 14:2
in uprightness	be·ya·she·ro	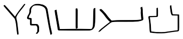	
fears	ye·re		
the LORD	YHVH		
but the one who is devious	u·ne·lo·wz		
in his ways	de·ra·khaw		
despises Him	bo·w·ze·hu	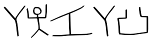	
speech	be·phee		Proverbs 14:3
of a fool	e·veel	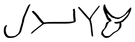	

brings a rod to his back	cho·ter		
The proud	ga·a·vah		
but the lips	ve·siph·te		
of the wise	cha·kha·meem		
protect them	tish·mu·rem		
Where there are no	be·en		Proverbs 14:4
oxen	a·la·pheem		
the manger	e·vus		
is empty	bar		
but an abundant	ve·rav		
harvest comes	te·vu·o·wt		
through the strength	be·kho·ach		
of the ox	sho·wr		
witness	ed		Proverbs 14:5
An honest	e·mu·neem		
does not	lo		
deceive	ye·khaz·zev		
pours forth	ve·ya·phee·ach		
lies	ke·za·veem		
witness	ed		
but a dishonest	sha·qer	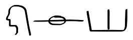	
seeks	biq·qesh	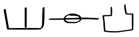	Proverbs 14:6
A mocker	lets		
wisdom	chakh·mah		
and [finds] none	va·a·yin		
but knowledge	ve·da·at		
to the discerning	le·na·vo·wn	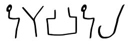	

comes easily	na·qal	
Stay away	lekh	Proverbs 14:7
from	min·ne·ged	
man	le·eesh	
a foolish	ke·seel	
no	u·val	
you will gain	ya·da·ta	
from his speech	siph·te	
knowledge	da·at	
The wisdom	cha·khe·mat	Proverbs 14:8
of the prudent	a·rum	
is to discern	ha·veen	
his way	dar·ko	
but the folly	ve·iw·ve·let	
of fools	ke·see·leem	
deceives them	mir·mah	
Fools	e·wi·leem	Proverbs 14:9
mock	ya·leets	
the making of amends	a·sham	
among	u·ven	
the upright	ye·sha·reem	
but goodwill is found	ra·tso·wn	
The heart	lev	Proverbs 14:10
knows	yo·w·de·a	
bitterness	mar·rat	
its own	naph·sho	
in its joy	u·ve·sim·cha·to	

and no	lo		
shares	yit·a·rav		
stranger	zar		
The house	bet	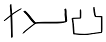	Proverbs 14:11
of the wicked	re·sha·eem		
will be destroyed	yish·sha·med		
but the tent	ve·o·hel		
of the upright	ye·sha·reem	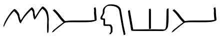	
will flourish	yaph·ree·ach		
There is	yesh	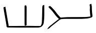	Proverbs 14:12
a way	de·rekh		
that seems right	ya·shar	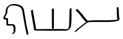	
to	liph·ne		
a man	eesh	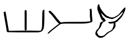	
but its end	ve·a·cha·ree·tah	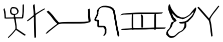	
is the way	dar·khe		
of death	ma·vet		
Even	gam		Proverbs 14:13
in laughter	bis·cho·wq	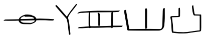	
may ache	yikh·av		
the heart	lev	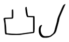	
may end	ve·ʾa·cha·rī·tah	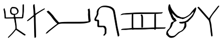	
and joy	sim·chah	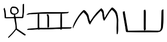	
in sorrow	tu·gah		
of his own ways	mid·de·ra·khaw	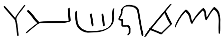	Proverbs 14:14
receives the fill	yis·ba		
The backslider	sug		

in heart	lev	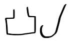	
[is rewarded] for his [ways]	u·me·a·law		
man	eesh	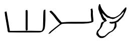	
but a good	to·wv		
The simple [man]	pe·tee	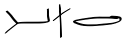	Proverbs 14:15
believes	ya·a·meen	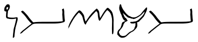	
every	le·khal		
word	da·var		
but the prudent man	ve·a·rum		
watches	ya·veen		
his steps	la·a·shu·ro		
A wise [man]	cha·kham		Proverbs 14:16
fears	ya·re		
and turns	ve·sar		
from evil	me·ra		
but a fool	u·khe·seel		
and reckless	mit·ab·ber		
is careless	u·vo·w·te·ach		
A quick-tempered man	qe·tsar	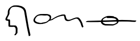	Proverbs 14:17
	ap·pa·yim	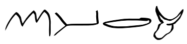	
acts	ya·a·seh		
foolishly	iw·ve·let		
man	ve·eesh	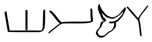	
and a devious	me·zim·mo·wt		
is hated	yis·sa·ne		
inherit	na·cha·lu	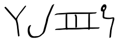	Proverbs 14:18

The simple	phe·ta·yim		
folly	iw·ve·let		
but the prudent	va·a·ru·meem		
are crowned	yakh·ti·ru		
with knowledge	da·at		
bow	sha·chu	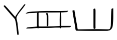	Proverbs 14:19
The evil	ra·eem	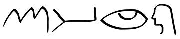	
before	liph·ne		
the good	to·w·veem	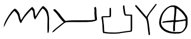	
and the wicked	u·re·sha·eem		
at	al		
the gates	sha·a·re		
of the righteous	tsad·deeq	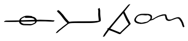	
even	gam		Proverbs 14:20
by his neighbor	le·re·e·hu		
is hated	yis·sa·ne		
The poor [man]	rash		
who love	ve·o·ha·ve		
the rich	a·sheer	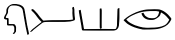	
but many are those	rab·beem	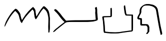	
He who despises	baz		Proverbs 14:21
his neighbor	le·re·e·hu		
sins	cho·w·te		
he who shows kindness	u·me·cho·w·nen	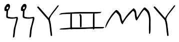	
to the poor	ʿa·na·yīm	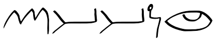	
but blessed is	ash·raw	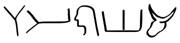	
Do not	halo·w		Proverbs 14:22

go astray ?	yit·u		
those who contrive	cho·re·she	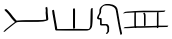	
evil	ra		
loving devotion	ve·che·sed	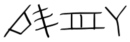	
and faithfulness	ve·e·met		
But those who plan	cho·re·she	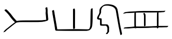	
goodness [find]	to·wv		
in all	be·khal		Proverbs 14:23
labor	e·tsev		
There is	yih·yeh	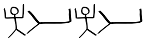	
profit	mo·w·tar		
but mere talk	u·de·va·rs		
	pha·ta·yim		
leads only	akh		
to poverty	le·mach·so·wr	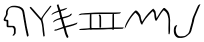	
The crown	a·te·ret		Proverbs 14:24
of the wise	cha·kha·meem		
is their wealth	a·she·ram		
[but] the effort	iw·ve·let		
of fools	ke·see·leem	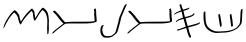	
[is] folly	iw·ve·let		
saves	mats·tseel		Proverbs 14:25
lives	ne·pha·sho·wt	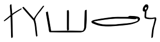	
witness	ed		
A truthful	e·met	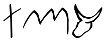	
but one who utters	ve·ya·phi·ach	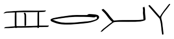	
lies	ke·za·veem		

is deceitful	mir·mah		
He who fears	be·yir·at	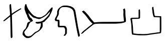	Proverbs 14:26
the LORD	YHVH		
in confidence	miv·tach		
is secure	oz		
and his children	u·le·va·naw		
shall have	yih·yeh	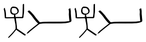	
a place of refuge	mach·seh	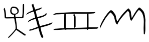	
The fear	yir·at		Proverbs 14:27
of the LORD	YHVH		
is a fountain	me·qo·wr	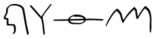	
of life	chay·yeem	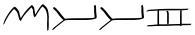	
turning [a man]	la·sur		
from the snares	mim·mo·qe·she	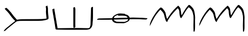	
of death	ma·vet		
A large	be·rav		Proverbs 14:28
population	am		
splendor	had·rat		
is a king’s	me·lekh	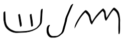	
but a lack	u·ve·e·phes	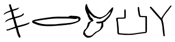	
of subjects	le·om		
ruin	me·chit·tat		
is a prince’s	ra·zo·wn		
A patient [man]	e·rekh	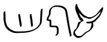	Proverbs 14:29
	ap·pa·yim	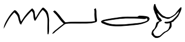	
has great	rav	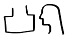	
understanding	te·vu·nah		

but a quick-tempered [man]	u·qe·tsar	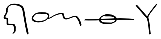	
	ru·ach		
promotes	me·reem	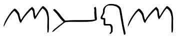	
folly	iw·ve·let		
is life	chay·ye	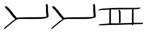	Proverbs 14:30
to the body	ve·sa·reem		
heart	lev	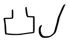	
A tranquil	mar·pe		
rots	u·re·qav		
the bones	a·tsa·mo·wt		
but envy	qin·ah	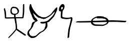	
Whoever oppresses	ʿo·shēq		Proverbs 14:31
the poor	dal		
taunts	che·reph		
their Maker	o·se·hu		
honors Him	u·me·khab·be·do		
but whoever is kind	cho·nen	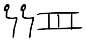	
to the needy	ev·yo·wn	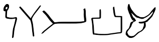	
by his own sin	be·ra·a·to		Proverbs 14:32
is thrown down	yid·da·cheh		
The wicked [man]	ra·sha		
has a refuge	ve·cho·seh	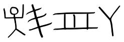	
even in death	ve·mo·w·to		
but the righteous [man]	tsad·deeq	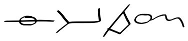	
in the heart	be·lev	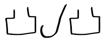	Proverbs 14:33
of the discerning	na·vo·wn		
rests	ta·nu·ach		

Wisdom	chakh·mah		
even among	u·ve·qe·rev	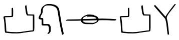	
fools	ke·see·leem	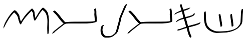	
she is known	tiw·va·de·a		
Righteousness	tse·da·qah	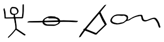	Proverbs 14:34
exalts	te·ro·w·mem		
a nation	go·w		
is a disgrace	ve·che·sed	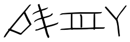	
to any people	le·um·meem		
but sin	chat·tat	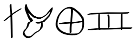	
delights in	re·tso·wn		Proverbs 14:35
A king	me·lekh	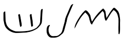	
servant	le·e·ved		
a wise	mas·keel	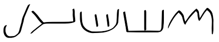	
but his anger	ve·ev·ra·to		
falls	tih·yeh	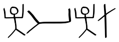	
on the shameful	me·veesh	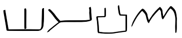	
answer	ma·a·neh		Proverbs 15:1
A gentle	rakh	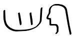	
turns away	ya·sheev	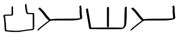	
wrath	che·mah	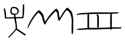	
word	u·de·var		
but a harsh	e·tsev		
stirs up	ya·a·leh		
anger	aph		
The tongue	le·sho·wn		Proverbs 15:2
of the wise	cha·kha·meem		

commends	te·teev	
knowledge	da·at	
but the mouth	u·phee	
of the fool	khe·see·leem	
spouts	yab·bee·a	
folly	iw·ve·let	
are in every	be·khal	Proverbs 15:3
place	ma·qo·wm	
The eyes	e·ne	
of the LORD	YHVH	
observing	tso·pho·wt	
the evil	ra·eem	
and the good	w·to·vīm	
A soothing	mar·pe	Proverbs 15:4
tongue	la·sho·wn	
is a tree	ets	
of life	chay·yeem	
but a perverse	ve·se·leph	
[tongue]	bah	
crushes	she·ver	
the spirit	be·ru·ach	
A fool	e·veel	Proverbs 15:5
rejects	yin·ats	
discipline	mu·sar	
his father’s	a·vee	
but whoever heeds	ve·sho·mer	
correction	to·w·kha·chat	

is prudent	ya·rim	
The house	bet	Proverbs 15:6
of the righteous	tsad·deeq	
treasure	cho·sen	
has great	rav	
but the income	u·vit·vu·at	
of the wicked	ra·sha	
is trouble	ne·ka·ret	
The lips	siph·te	Proverbs 15:7
of the wise	cha·kha·meem	
spread	ye·za·ru	
knowledge	da·at	
the hearts	ve·lev	
of fools	ke·see·leem	
but not	lo	
so	khen	
The sacrifice	ze·vach	Proverbs 15:8
of the wicked	re·sha·eem	
is detestable	to·w·a·vat	
to the LORD	YHVH	
but the prayer	u·te·phil·lat	
of the upright	ye·sha·reem	
is His delight	re·tso·w·no	
detests	to·w·a·vat	Proverbs 15:9
The LORD	YHVH	
the way	de·rekh	
of the wicked	ra·sha	

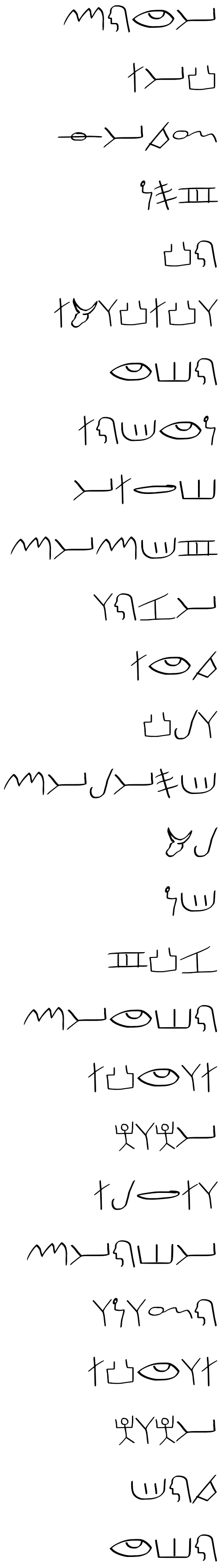

those who pursue	u·me·rad·deph		
righteousness	tse·da·qah	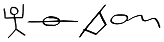	
but He loves	ye·e·hav		
Discipline	mu·sar		Proverbs 15:10
is harsh	ra		
for him who leaves	le·o·zev		
the path	o·rach		
he who hates	so·w·ne		
correction	to·w·kha·chat	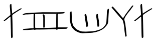	
will die	ya·mut		
Sheol	she·o·wl		Proverbs 15:11
and Abaddon	va·a·vad·do·wn		
lie open before	ne·ged		
the LORD —	YHVH		
how much more	aph		
	kee	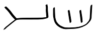	
the hearts	lib·bo·wt		
	be·ne	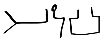	
of men !	a·dam		
does not	lo		Proverbs 15:12
love	ye·e·hav		
A mocker	lets		
to be reproved	ho·w·khe·ach		
	lo		
consult	el		
the wise	cha·kha·meem		
nor will he	lo		

	ye·lekh	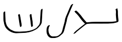	
heart	lev	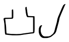	Proverbs 15:13
A joyful	me·ach		
makes a cheerful	ye·tiv	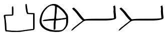	
countenance	pa·neem	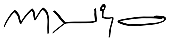	
but sorrow	u·ve·ats·tse·vat		
of the heart	lev	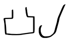	
the spirit	ru·ach		
crushes	ne·khe·ah		
heart	lev	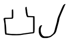	Proverbs 15:14
A discerning	na·vo·wn		
seeks	ye·vaq·qesh	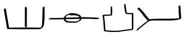	
knowledge	da·at		
but the mouth	u·phe·nē		
of a fool	khe·see·leem	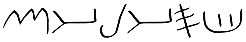	
feeds on	yir·eh		
folly	iw·ve·let		
All	kal		Proverbs 15:15
the days	ye·me		
of the oppressed	a·nee	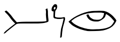	
are bad	ra·eem	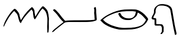	
but a cheerful	ve·to·wv		
heart	lev	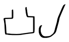	
feast	mish·teh		
has a continual	ta·meed		
Better	to·wv		Proverbs 15:16
a little	me·at		

with the fear	be·yir·at	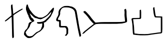	
of the LORD	YHVH		
treasure	me·o·w·tsar		
than great	rav	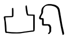	
with turmoil	u·me·hu·mah	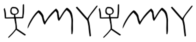	
	vo		
Better	to·wv		Proverbs 15:17
a dish	a·ru·chat		
of vegetables	ya·raq	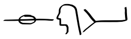	
there is love	ve·a·ha·vah		
where	sham		
ox	mish·sho·wr		
than a fattened	a·vus		
with hatred	ve·sin·ah		
	vo		
man	eesh	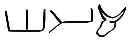	Proverbs 15:18
A hot-tempered	che·mah	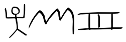	
stirs up	ye·ga·reh		
strife	ma·do·wn	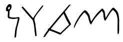	
but he who is slow	ve·ʾɛ·rɛkh		
to anger	ap·pa·yim	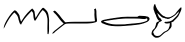	
calms	yash·qeet	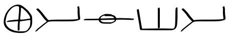	
dispute	reev	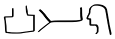	
The way	de·rekh		Proverbs 15:19
of the slacker	a·tsel		
is like a hedge	kim·su·khat	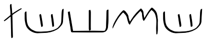	
of thorns	cha·deq	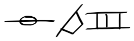	

but the path	ve·o·rach		
of the upright	ye·sha·reem	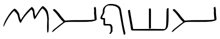	
is a highway	se·lu·lah	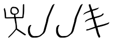	
son	ben		Proverbs 15:20
A wise	cha·kham		
brings joy	ye·sam·mach		
to his father	av		
but a foolish	u·khe·seel		
man	a·dam		
despises	bo·w·zeh		
his mother	im·mo	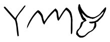	
Folly	iw·ve·let		Proverbs 15:21
is joy	sim·chah	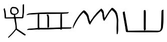	
to one who lacks	la·cha·sar	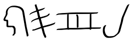	
judgment	lev	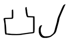	
but a man	ve·eesh	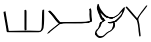	
of understanding	te·vu·nah		
a straight path	ye·yash·sher	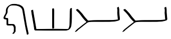	
walks	la·khεt		
fail	ha·pher		Proverbs 15:22
Plans	ma·cha·sha·vo·wt	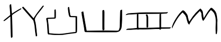	
for lack	be·en		
of counsel	so·wd		
but with many	u·ve·rov		
advisers	yo·w·a·tseem		
they succeed	ta·qum	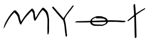	
takes joy	sim·chah	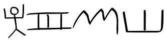	Proverbs 15:23

A man	la·eesh	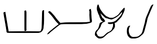	
in a fitting reply	be·ma·a·neh	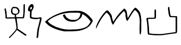	
—	phee	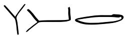	
word !	ve·da·var	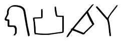	
a timely	be·it·to	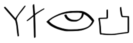	
and how	mah	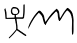	
good is	to·wv	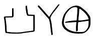	
The path	o·rach	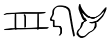	Proverbs 15:24
of life	chay·yeem	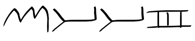	
[leads] upward	le·ma·lah	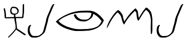	
for the wise	le·mas·keel	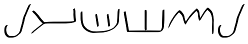	
that	le·ma·an	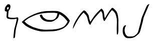	
he may avoid	sur	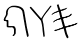	
to Sheol	mish·she·o·wl	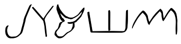	
going down	mat·tah	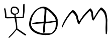	
the house	bet	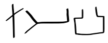	Proverbs 15:25
of the proud	ge·eem	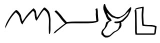	
tears down	yis·sach	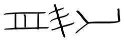	
The LORD	YHVH	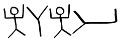	
but He protects	ve·yats·tsev	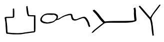	
the boundaries	ge·vul	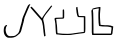	
of the widow	al·ma·nah	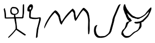	
detests	to·w·a·vat	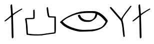	Proverbs 15:26
The LORD	YHVH	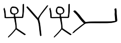	
the thoughts	mach·she·vo·wt	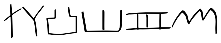	
of the wicked	ra	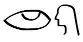	
of the pure	u·te·ho·reem	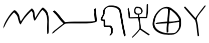	

but the words	im·re	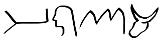	
are pleasant [to Him]	no·am		
brings trouble	o·kher	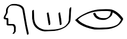	Proverbs 15:27
on his household	be·to	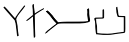	
He who is greedy	bo·w·tse·a		
for unjust gain	ba·tsa		
but he who hates	ve·so·w·ne		
bribes	mat·ta·not		
will live	yich·yeh	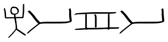	
The heart	lev	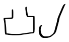	Proverbs 15:28
of the righteous	tsad·deeq	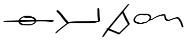	
ponders	yeh·geh	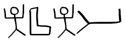	
how to answer	la·a·no·wt		
but the mouth	u·phee		
of the wicked	re·sha·eem		
blurts out	yab·bee·a	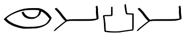	
evil	ra·o·wt		
is far	ra·cho·wq		Proverbs 15:29
The LORD	YHVH		
from the wicked	me·re·sha·eem		
the prayer	u·te·phil·lat		
of the righteous	tsad·dee·qeem	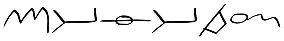	
but He hears	yish·ma		
The light	me·o·wr		Proverbs 15:30
of the eyes	e·na·yim	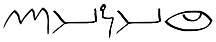	
cheers	ye·sam·mach		
the heart	lev	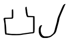	

news	she·mu·ah	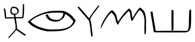	
[and] good	to·w·vah	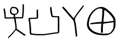	
nourishes	te·dash·shen	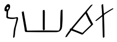	
the bones	a·tsem	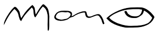	
	o·zen	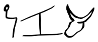	Proverbs 15:31
He who listens to	sho·ma·ʿat	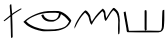	
reproof	to·w·kha·chat	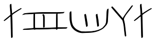	
life-giving	chay·yeem	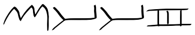	
among	be·qe·rev	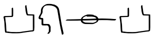	
the wise	cha·kha·meem	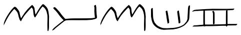	
will dwell	ta·leen	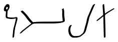	
He who ignores	po·w·re·a	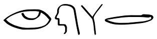	Proverbs 15:32
discipline	mu·sar	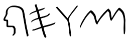	
despises	mo·w·es	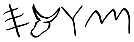	
himself	naph·sho	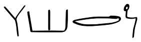	
but whoever heeds	ve·sho·w·me·a	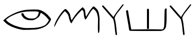	
correction	to·w·kha·chat	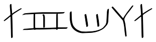	
gains	qo·w·neh	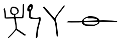	
understanding	lev	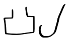	
The fear	yir·at	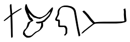	Proverbs 15:33
of the LORD	YHVH	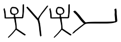	
[is] the instruction	mu·sar	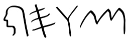	
of wisdom	chakh·mah	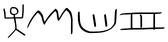	
comes before	ve·liph·ne	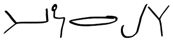	
honor	kha·vo·wd	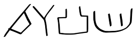	
and humility	a·na·vah	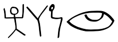	
belong to man	le·a·dam	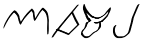	Proverbs 16:1

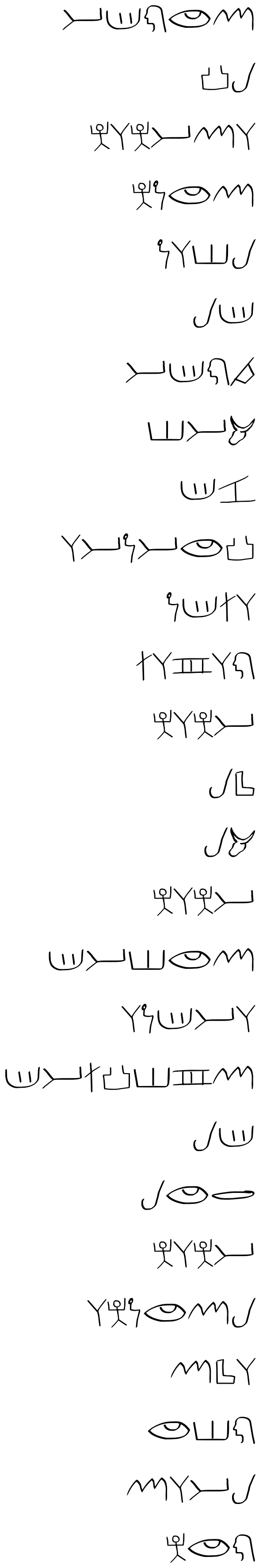

The plans	ma·ar·khe	
of the heart	lev	
[is] from the LORD	u·me·YHVH	
but the reply	ma·a·neh	
of the tongue	la·sho·wn	
All	kal	Proverbs 16:2
ways	dar·khe	
a man’s	eesh	
[are] pure	zakh	
in his own eyes	be·e·naw	
are weighed out	ve·to·khen	
but his motives	ru·cho·wt	
by the LORD	YHVH	
Commit	gol	Proverbs 16:3
to	el	
the LORD	YHVH	
your works	ma·a·se·kha	
will be achieved	ve·yik·ko·nu	
and your plans	mach·she·vo·te·kha	
everything	kol	Proverbs 16:4
has made	pa·al	
The LORD	YHVH	
for His purpose —	lam·ma·a·ne·hu	
even	ve·gam	
the wicked	ra·sha	
for the day	le·yo·wm	
of disaster	ra·ah	

is detestable	to·w·a·vat		Proverbs 16:5
to the LORD	YHVH		
Everyone	kal		
[who is] proud	ge·vah	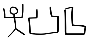	
in heart	lev	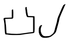	
be assured that	yad	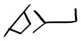	
	le·yad	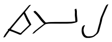	
he will not	lo		
go unpunished	yin·na·qeh		
By loving devotion	be·che·sed	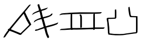	Proverbs 16:6
and faithfulness	ve·e·met		
atoned for	ye·khup·par		
iniquity is	a·won		
and by the fear	u·ve·yir·at	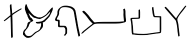	
of the LORD	YHVH		
[one] turns aside	sur		
from evil	me·ra		
please	bir·tso·wt		Proverbs 16:7
the LORD	YHVH		
ways	dar·khe		
When a man’s	eesh	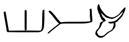	
He makes even	gam		
[the man’s] enemies	o·wy·vaw	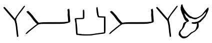	
live at peace	yash·lim	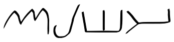	
with him	it·to		
Better	to·wv		Proverbs 16:8
a little	me·at		

with righteousness	bits·da·qah		
than great	me·rov		
gain	te·vu·o·wt		
with injustice	be·lo	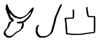	
	mish·pat		
heart	lev	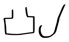	Proverbs 16:9
A man’s	a·dam		
plans	ye·chash·shev		
his course	dar·ko	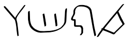	
but the LORD	va·YHVH	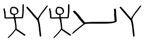	
determines	ya·kheen		
his steps	tsa·a·do		
A divine verdict	qe·sem		Proverbs 16:10
is on	al		
the lips	siph·te		
of a king	me·lekh	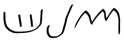	
justice	be·mish·pat		
must not	lo		
betray	yim·al		
his mouth	pee	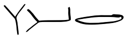	
scales	pe·les		Proverbs 16:11
and balances	u·mo·ze·ne		
Honest	mish·pat		
[are from] the LORD	la·YHVH	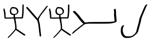	
are His concern	ma·a·se·hu		
all	kal	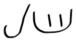	
the weights	av·ne		

in the bag	khees	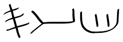	
is detestable	to·w·a·vat		Proverbs 16:12
to kings	me·la·kheem		
behavior	a·so·wt		
Wicked	re·sha		
for	kee	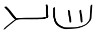	
through righteousness	vits·da·qah	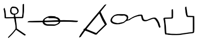	
is established	yik·ko·wn		
a throne	kis·se		
delight	re·tso·wn		Proverbs 16:13
are a king's	me·la·kheem		
lips	siph·te		
Righteous	tse·deq	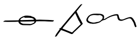	
and he who speaks	ve·do·ver		
honestly	ye·sha·reem	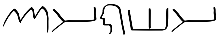	
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The wrath	cha·mat	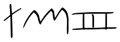	Proverbs 16:14
of a king	me·lekh	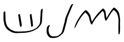	
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of death	ma·vet		
man	ve·eesh	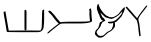	
but a wise	cha·kham		
will pacify it	ye·khap·pe·ren·nah		
brightens	be·o·wr		Proverbs 16:15
face	pe·ne	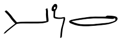	
When a king's	me·lekh	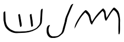	
there is life	chay·yeem	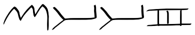	

his favor	u·re·tso·w·no	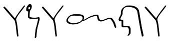	
is like a rain cloud	ke·av	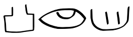	
in spring	mal·qo·wosh	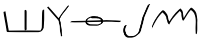	
to acquire	qe·noh	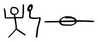	Proverbs 16:16
wisdom	chakh·mah	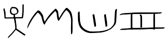	
How much	mah	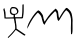	
better	to·wv	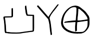	
than gold !	me·cha·ruts	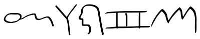	
To gain	u·qe·no·wt	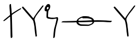	
understanding	bee·nah	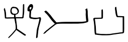	
is more desirable	niv·char	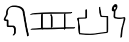	
than silver	mik·ka·seph	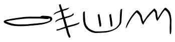	
The highway	me·sil·lat	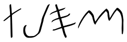	Proverbs 16:17
of the upright	ye·sha·reem	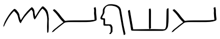	
leads away	sur	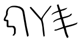	
from evil	me·ra	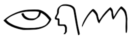	
protects	sho·mer	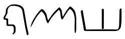	
his life	naph·sho	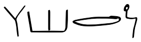	
he who guards	no·tser	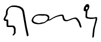	
his way	dar·ko	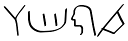	
goes before	liph·ne	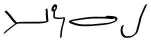	Proverbs 16:18
destruction	she·ver	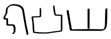	
Pride	ga·o·wn	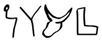	
before	ve·liph·ne	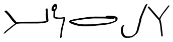	
a fall	khish·sha·lo·wn	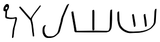	
and a haughty	go·vah	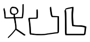	
spirit	ru·ach	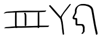	

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to be lowly	she·phal		
in spirit	ru·ach		
among	et		
the humble	ʿa·nī·yīm	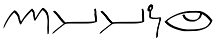	
than to divide	me·chal·leq	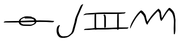	
the spoil	lal	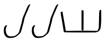	
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the proud	ge·eem	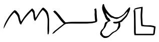	
Whoever heeds	mas·keel		Proverbs 16:20
	al		
instruction	da·var		
will find	yim·tsa		
success	to·wv		
is he who trusts	u·vo·w·te·ach		
in the LORD	ba·YHVH	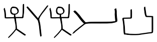	
and blessed	ash·raw		
The wise	la·cha·kham	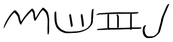	Proverbs 16:21
in heart	lev	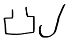	
are called	yiq·qa·re	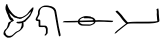	
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and pleasant	u·me·teq		
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promotes	yo·seeph	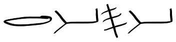	
instruction	le·qach	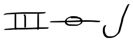	
is a fountain	me·qo·wr	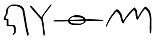	Proverbs 16:22
of life	chay·yeem	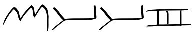	

Understanding	se·khel		
to its possessor	be·a·law		
but the discipline	u·mu·sar		
of fools	e·wi·leem	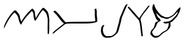	
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The heart	lev	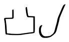	Proverbs 16:23
of the wise [man]	cha·kham		
instructs	yas·keel		
his mouth	pee·hu	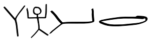	
to	ve·a·ls		
his lips	pha·taw		
and adds	yo·seeph	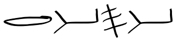	
persuasiveness	le·qach	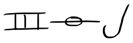	
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	de·vash	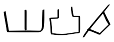	
words	im·re	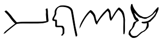	
Pleasant	no·am		
sweet	ma·to·wq		
to the soul	lan·ne·phesh		
and healing	u·mar·pe		
to the bones	la·a·tsem		
There is	yesh	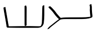	Proverbs 16:25
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that seems right	ya·shar	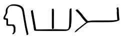	
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a man	eesh	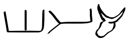	
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is the way	dar·khe	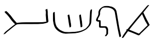	
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appetite	ne·phesh		Proverbs 16:26
A worker's	a·mel	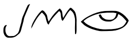	
works	a·me·lah	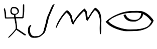	
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because	kee	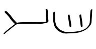	
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onward	a·law	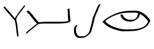	
his hunger	pee·hu	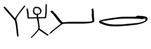	
man	eesh	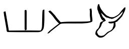	Proverbs 16:27
A worthless	be·lee·ya·al	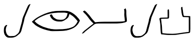	
digs up	ko·reh	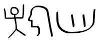	
evil	ra·ah		
	ve·al		
and his speech	se·pha·taw		
fire	ke·esh		
is like a scorching	tsa·ra·vet		
man	eesh	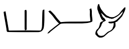	Proverbs 16:28
A perverse	tah·pu·kho·wt	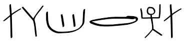	
spreads	ye·shal·lach	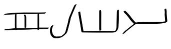	
dissension	ma·do·wn	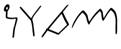	
and a gossip	ve·nir·gan		
divides	maph·reed		
close friends	al·luph		
man	eesh	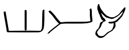	Proverbs 16:29
A violent	cha·mas	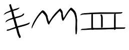	

entices	ye·phat·teh	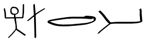	
his neighbor	re·e·hu	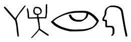	
and leads him	ve·ho·w·lee·kho	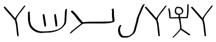	
down a path	be·de·rekh	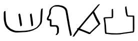	
[that is] not	lo	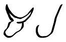	
good	to·wv	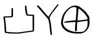	
He who winks	o·tseh	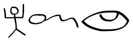	Proverbs 16:30
his eye	e·naw	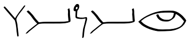	
devises	lach·shov	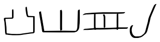	
perversity	tah·pu·kho·wt	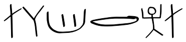	
he who purses	qo·rets	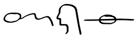	
his lips	pha·taw	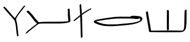	
is bent on	kil·lah	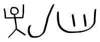	
evil	ra·ah	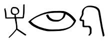	
[is] a crown	a·te·ret	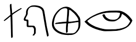	Proverbs 16:31
of glory	tiph·e·ret	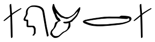	
Gray hair	se·vah	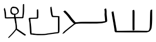	
along the path	be·de·rekh	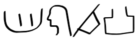	
of righteousness	tse·da·qah	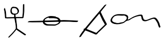	
it is attained	tim·ma·tse	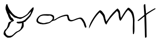	
[is] better	to·wv	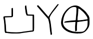	Proverbs 16:32
[He who is] slow	e·rekh	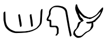	
to anger	ap·pa·yim	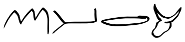	
than a warrior	mig·gib·bo·wr	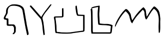	
and he who controls	u·mo·shel	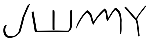	
his temper [is greater]	be·ru·cho	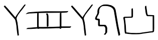	
than one who captures	mil·lo·khed	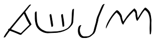	

a city	eer	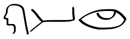	
into the lap	ba·cheq	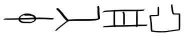	Proverbs 16:33
is cast	yu·tal		
-	et		
The lot	hag·go·w·ral		
is from the LORD	u·me·YHVH	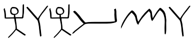	
but its every	kal	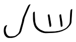	
decision	mish·pa·to		
Better	to·wv		Proverbs 17:1
morsel	pat		
a dry	cha·re·vah		
in quietness	ve·shal·vah	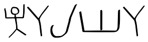	
	vah		
than a house	mib·ba·yit	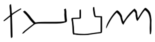	
full of	ma·le		
feasting	ziv·che	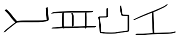	
with strife	reev	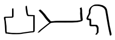	
servant	e·ved	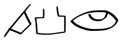	Proverbs 17:2
A wise	mas·keel		
will rule over	yim·shol		
son	be·ven		
a disgraceful	me·veesh	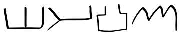	
as one of	u·ve·to·wkh		
the brothers	a·cheem	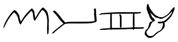	
and share	ya·cha·loq	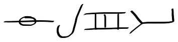	
his inheritance	na·cha·lah	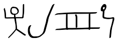	
A crucible	mats·reph		Proverbs 17:3

for silver	lak·ke·seph	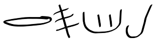	
and a furnace	ve·khur	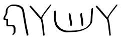	
for gold	laz·za·hav	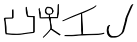	
is the tester	u·vo·chen	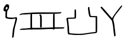	
of hearts	lib·bo·wt	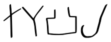	
but the LORD	YHVH	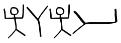	
A wicked man	me·ra	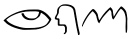	Proverbs 17:4
listens	maq·sheev	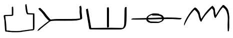	
to	al	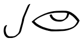	
lips	se·phat	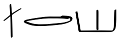	
evil	a·ven	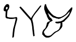	
a liar	she·qer	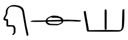	
gives ear	me·zeen	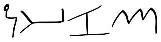	
to	al	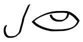	
tongue	le·sho·wn	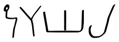	
a destructive	haw·wot	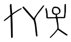	
He who mocks	lo·eg	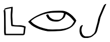	Proverbs 17:5
the poor	la·rash	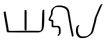	
insults	che·reph	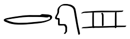	
their Maker	o·se·hu	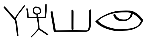	
whoever gloats	sa·me·ach	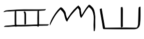	
over calamity	le·ed	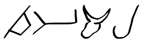	
will not	lo	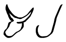	
go unpunished	yin·na·qeh	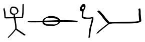	
are the crown	a·te·ret	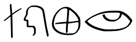	Proverbs 17:6
of the aged	ze·qe·neem	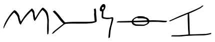	
Grandchildren	be·ne	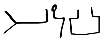	

	va·neem	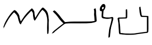	
and the glory	ve·tiph·e·ret		
of a son	ba·neem	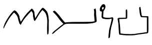	
is his father	a·vo·w·tam		
are unfit	lo		Proverbs 17:7
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for a fool	le·na·val		
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Eloquent	ye·ter	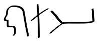	
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	kee	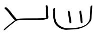	
to a ruler !	le·na·deev	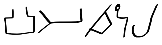	
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are lying	sha·qer	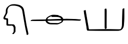	
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is a charm	chen	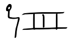	
A bribe	hash·sho·chad	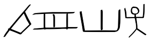	
to	be·e·ne	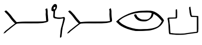	
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	kal	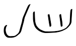	
-	a·sher		
he turns	yiph·neh		
he succeeds	yas·keel		
Whoever conceals	me·khas·seh		Proverbs 17:9
an offense	pe·sha		
promotes	me·vaq·qesh	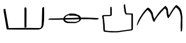	

love	a·ha·vah	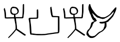	
but he who brings it up	ve·sho·neh	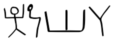	
	ve·da·var	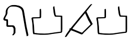	
separates	maph·reed	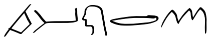	
friends	al·luph	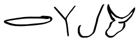	
cuts into	te·chat	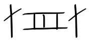	Proverbs 17:10
A rebuke	ge·a·rah	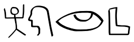	
a man of discernment	ve·me·veen	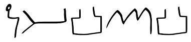	
lashes [cut into]	me·hak·ko·wt	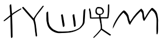	
a fool	ke·seel	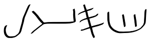	
deeper than a hundred	me·ah	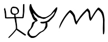	
only	akh	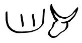	Proverbs 17:11
rebellion	me·ree	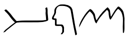	
seeks	ye·vaq·qesh	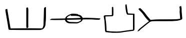	
An evil [man]	ra	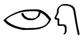	
messenger	u·mal·akh	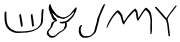	
a cruel	akh·za·ree	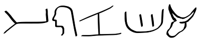	
will be sent against him	ye·shul·lach	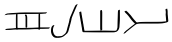	
	bo	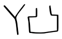	
to meet	pa·go·wosh	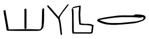	Proverbs 17:12
a bear	dov	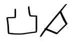	
robbed of her cubs	shak·kul	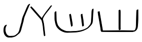	
[It is better]	be·eesh	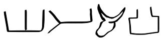	
than	ve·al	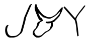	
a fool	ke·seel	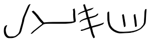	
in his folly	be·iw·val·to	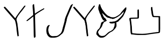	

If anyone returns	me·sheev	משיב	Proverbs 17:13
evil	ra·ah	רעה	
for	ta·chat	תחת	
good	to·w·vah	טובה	
will never	lo	לא	
leave	ta·mīsh	תמיש	
evil	ra·ah	רעה	
his house	mib·be·to	מביתו	
is to release	po·w·ter	פוטר	Proverbs 17:14
a flood	ma·yim	מים	
To start	re·sheet	ראשית	
a quarrel	ma·do·wn	מדון	
before	ve·liph·ne	ולפני	
it breaks out	hit·gal·la	התגלע	
the dispute	ha·reev	הריב	
so abandon	ne·to·wosh	נטוש	
Acquitting	mats·deeq	מצדיק	Proverbs 17:15
the guilty	ra·sha	רשע	
and condemning	u·mar·shee·a	ומרשיע	
the righteous —	tsad·deeq	צדיק	
are detestable	to·w·a·vat	תועבת	
to the LORD	YHVH	יהוה	
-	gam	גם	
both	she·ne·hem	שניהם	
Why	lam·mah	למה	Proverbs 17:16
	zeh	זה	
have money	me·cheer	מחיר	

in his hand	be·yad	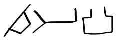	
should the fool	ke·seel	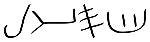	
of buying	liq·no·wt	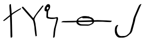	
wisdom ?	chakh·mah	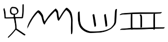	
intention	ve·lev	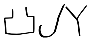	
with no	a·yin	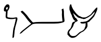	
at all	be·khal	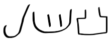	Proverbs 17:17
times	et	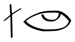	
loves	o·hev	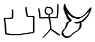	
A friend	ha·re·a	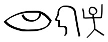	
and a brother	ve·ach	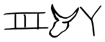	
for adversity	le·tsa·rah	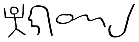	
is born	yiw·va·led	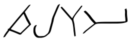	
A man	a·dam	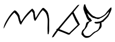	Proverbs 17:18
lacking	cha·sar	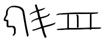	
judgment	lev	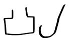	
strikes	to·w·qe·a	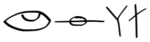	
hands in pledge	kaph	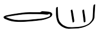	
and puts up security	o·rev	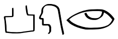	
	a·rub·bah	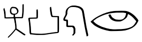	
for	liph·ne	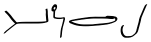	
his neighbor	re·e·hu	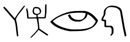	
He who loves	o·hev	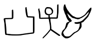	Proverbs 17:19
transgression	pe·sha	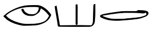	
loves	o·hev	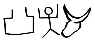	
strife	mats·tsah	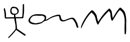	
high	mag·bee·ah	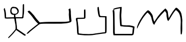	

he who builds his gate	pit·cho	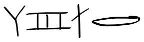	
invites	me·vaq·qesh	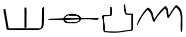	
destruction	sha·ver	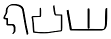	
The one with a perverse	iq·qesh	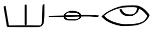	Proverbs 17:20
heart	lev	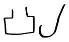	
no	lo	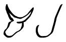	
finds	yim·tsa	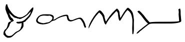	
good	to·wv	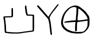	
is deceitful	ve·neh·pakh	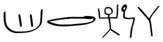	
and he whose tongue	bil·sho·w·no	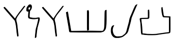	
falls	yip·po·wl	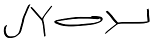	
into trouble	be·ra·ah	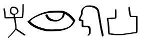	
A man fathers	yo·led	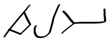	Proverbs 17:21
a fool	ke·seel	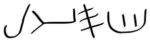	
to his own grief	le·tu·gah	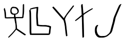	
	lo	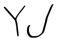	
has no	ve·lo	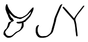	
joy	yis·mach	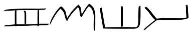	
the father	a·vee	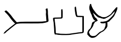	
of a fool	na·val	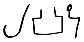	
heart	lev	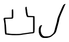	Proverbs 17:22
A joyful	me·ach	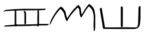	
is good	ye·tiv	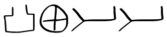	
medicine	ge·hah	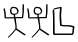	
spirit	ve·ru·ach	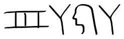	
but a broken	ne·khe·ah	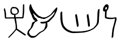	

dries up	te·yab·besh	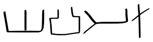	
the bones	ga·rem		
bribe	sho·chad		Proverbs 17:23
a covert	me·cheq	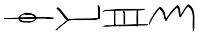	
A wicked [man]	ra·sha		
takes	yiq·qach	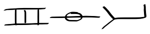	
to subvert	le·hat·to·wt	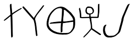	
the course	a·re·cho·wt	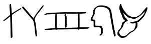	
of justice	mish·pat		
	et		Proverbs 17:24
is the focus	pe·ne	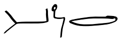	
of the discerning	me·veen	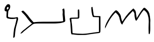	
Wisdom	chakh·mah		
but the eyes	ve·e·ne	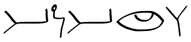	
of a fool	khe·seel		
wander to the ends	biq·tseh	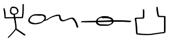	
of the earth	a·rets		
brings grief	ka·as		Proverbs 17:25
to his father	le·a·vee		
son	ben		
A foolish	ke·seel		
and bitterness	u·me·mer	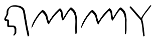	
to her who bore him	le·yo·w·lad·to		
It is surely	gam		Proverbs 17:26
to punish	a·no·wosh		
the innocent	lats·tsad·deeq		
not	lo		

good	to·wv	טוב	
or to flog	le·hak·ko·wt	להכות	
a noble	ne·dee·veem	נדיבים	
for	al	על	
his honesty	yo·sher	ישר	
restrains	cho·w·sekh	חושך	Proverbs 17:27
his words	a·ma·raw	אמריו	
A man of knowledge	yo·w·de·a	יודע	
	da·at	דעת	
maintains a calm	ve·qar	וקר	
spirit		רוח	
and a man	eesh	איש	
of understanding	te·vu·nah	תבונה	
Even	gam	גם	Proverbs 17:28
a fool	e·veel	אויל	
if he keeps silent	ma·cha·reesh	מחריש	
wise	cha·kham	חכם	
is considered	ye·cha·shev	יחשב	
when he holds	o·tem	אטם	
his tongue	se·pha·taw	שפתיו	
[and] discerning	na·vo·wn	נבון	
selfish desires	le·ta·a·vah	לתאוה	Proverbs 18:1
pursues	ye·vaq·qesh	יבקש	
He who isolates himself	niph·rad	נפרד	
against all	be·khal	בכל	
sound judgment	tu·shee·yah	תושיה	
he rebels	yit·gal·la	יתגלע	

does not	lo		Proverbs 18:2
delight	yach·pots		
A fool	ke·seel		
in understanding	bit·vu·nah		
but only	kee	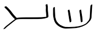	
	im		
in airing	be·hit·gal·lo·wt		
his opinions	lib·bo	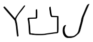	
comes	be·vo·w		Proverbs 18:3
With a wicked [man]	ra·sha		
	ba		
as well	gam		
contempt	buz		
is accompanied by	ve·im		
and shame	qa·lo·wn	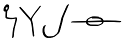	
disgrace	cher·pah		
waters	ma·yim	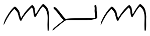	Proverbs 18:4
are deep	a·muq·qeem	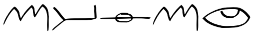	
The words	div·re		
mouth	phee		
of a man’s	eesh	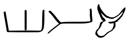	
brook	na·chal	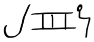	
is a bubbling	no·ve·a	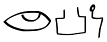	
the fountain	me·qo·wr	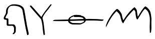	
of wisdom	chakh·mah		
Showing partiality	se·et		Proverbs 18:5
	pe·ne	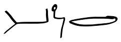	

to the wicked	ra·sha		
is not	lo		
good	to·wv		
nor is depriving	le·hat·to·wt	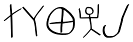	
the innocent	tsad·deeq	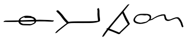	
of justice	bam·mish·pat		
lips	siph·te		Proverbs 18:6
A fool’s	khe·seel		
bring him	ya·vo·u		
strife	ve·reev	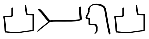	
and his mouth	u·phee	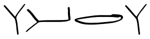	
a beating	le·ma·ha·lu·mo·wt		
invites	yiq·ra	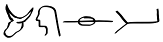	
mouth	pee		Proverbs 18:7
A fool’s	khe·seel		
is his ruin	me·chit·tah	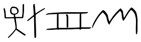	
	lo		
and his lips	u·se·pha·taw		
[are] a snare	mo·w·qesh	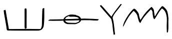	
to his soul	naph·sho		
The words	div·re		Proverbs 18:8
of a gossip	nir·gan		
are like choice morsels	ke·mit·la·ha·meem	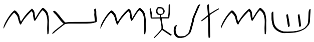	
that	ve·hem	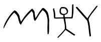	
go down	ya·re·du	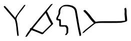	
into the inmost being	chad·re		
	va·ten	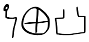	

Whoever	gam	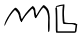	Proverbs 18:9
is slothful	mit·rap·peh	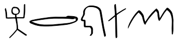	
in his work	vim·lakh·to	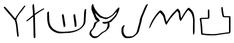	
is brother	ach	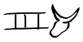	
	hu	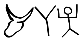	
to him	le·va·al	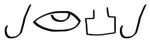	
who destroys	mash·cheet	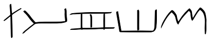	
tower	mig·dal	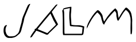	Proverbs 18:10
is a strong	oz	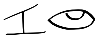	
The name	shem	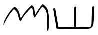	
of the LORD	YHVH	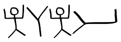	
to it	bo	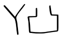	
run	ya·ruts	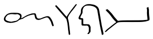	
the righteous	tsad·deeq	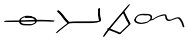	
and are safe	ve·nis·gav	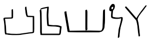	
man’s wealth	ho·wn	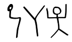	Proverbs 18:11
A rich	a·sheer	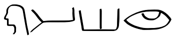	
city	qir·yat	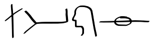	
is his fortified	uz·zo	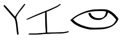	
wall	u·khe·cho·w·mah	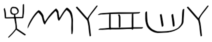	
it is like a high	nis·ga·vah	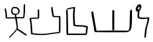	
in his imagination	be·mas·kee·to	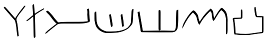	
Before	liph·ne·she	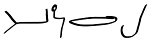	Proverbs 18:12
his downfall	ver	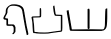	
is proud	yig·bah	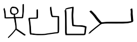	
heart	lev	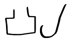	
a man’s	eesh	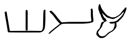	

comes before	ve·liph·ne		
honor	kha·vo·wd		
but humility	a·na·vah		
He who answers	me·sheev	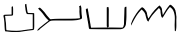	Proverbs 18:13
a matter	da·var		
before	be·te·rem		
he hears [it] —	yish·ma	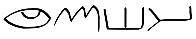	
[is] folly	iw·ve·let		
this	hee	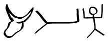	
to him	lo	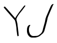	
and disgrace	u·khe·lim·mah	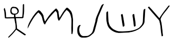	
The spirit	ru·ach		Proverbs 18:14
of a man	eesh	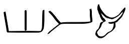	
can endure	ye·khal·kel	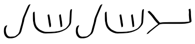	
his sickness	ma·cha·le·hu	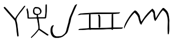	
spirit ?	ve·ru·ach	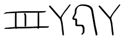	
a broken	ne·khe·ah		
but who	mee	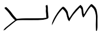	
can survive	yis·sa·en·nah		
The heart	lev	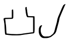	Proverbs 18:15
of the discerning	na·vo·wn		
acquires	yiq·neh	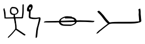	
knowledge	da·at		
and the ear	ve·o·zen		
of the wise	cha·kha·meem		
seeks	te·vaq·qesh	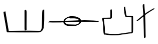	
it out	da·at		

gift	mat·tan		Proverbs 18:16
A man’s	a·dam		
opens doors	yar·cheev	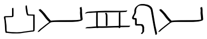	
for him	lo		
before	ve·liph·ne		
great men	ge·do·leem	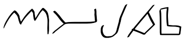	
and brings him	yan·chen·nu	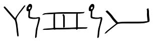	
seems right	tsad·deeq	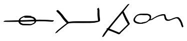	Proverbs 18:17
The first	ha·ri·sho·wn		
to state his case	be·ree·vo	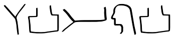	
comes	ya·vo	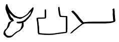	
until another			
and cross-examines him	va·cha·qa·ro	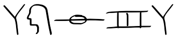	
quarrels	mid·ya·neem	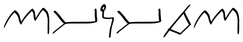	Proverbs 18:18
ends	yash·beet		
Casting the lot	hag·go·w·ral		
	u·ven	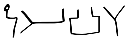	
strong opponents	a·tsu·meem	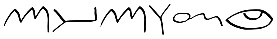	
and separates	yaph·reed		
brother [is harder to win]	ach		Proverbs 18:19
An offended	niph·sha	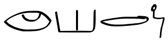	
city	miq·qir·yat	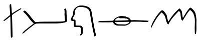	
than a fortified	oz		
and disputes	u·me·do·nīm		
are like the bars	kiv·ree·ach	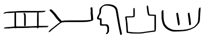	
of a castle	ar·mo·wn		
From the fruit	mip·pe·ree		Proverbs 18:20

of his mouth	phee	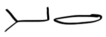	
a man’s	eesh	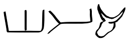	
is filled	tis·ba		
belly	bit·no		
with the harvest	te·vu·at		
from his lips	se·pha·taw		
he is satisfied	yis·ba		
and death	ma·vet		Proverbs 18:21
Life	ve·chay·yeem	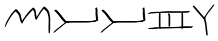	
are in the power	be·yad	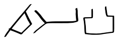	
of the tongue	la·sho·wn		
and those who love [it]	ve·o·ha·ve·ha		
will eat	yo·khal		
its fruit	pir·yah	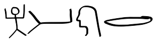	
He who finds	ma·tsa		Proverbs 18:22
a wife	ish·shah		
finds	ma·tsa		
a good thing	to·wv		
and obtains	vay·ya·pheq	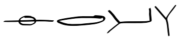	
favor	ra·tso·wn		
from the LORD	meh·YHVH	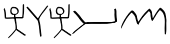	
pleads for mercy	ta·cha·nu·neem		Proverbs 18:23
	ye·dab·ber		
The poor man	rash		
but the rich man	ve·a·sheer		
answers	ya·a·neh		
harshly	az·zo·wt	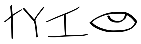	

A man	eesh	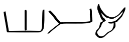	Proverbs 18:24
of many companions	re·eem	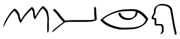	
may come to ruin	le·hit·ro·e·a		
but there is	ve·yesh	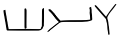	
a friend	o·hev		
who stays closer	da·veq	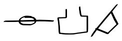	
than a brother	me·ach		
Better	to·wv		Proverbs 19:1
a poor man	rash	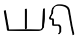	
who walks	ho·w·lekh	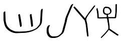	
with integrity	be·tum·mo		
are perverse	me·iq·qesh	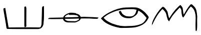	
whose lips	pha·taw		
-	ve·hu		
than a fool	khe·seel		
Even	gam		Proverbs 19:2
is no	be·lo	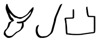	
knowledge	da·at		
zeal	ne·phesh		
without	lo		
good	to·wv		
and he who hurries	ve·ats		
his footsteps	be·rag·la·yim	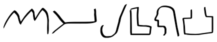	
misses the mark	cho·w·te		
own folly	iw·ve·let		Proverbs 19:3
A man’s	a·dam		
subverts	te·sal·leph	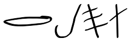	

his way	dar·ko	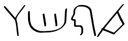	
against	ve·al		
the LORD	YHVH		
rages	yiz·aph		
yet his heart	lib·bo	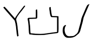	
Wealth	ho·wn	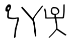	Proverbs 19:4
attracts	yo·seeph	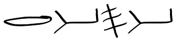	
friends	re·eem	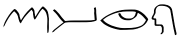	
many	rab·beem	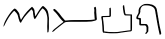	
but a poor man	ve·dal		
by his friend	mē·rē·ʿ·hu		
is deserted	yip·pa·red		
witness	ed		Proverbs 19:5
A false	qa·reem	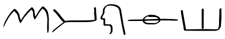	
will not	lo		
go unpunished	yin·na·qeh	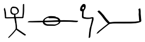	
and one who utters	ve·ya·phee·ach	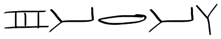	
lies	ke·za·veem		
will not	lo		
escape	yim·ma·let		
Many	rab·beem	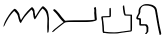	Proverbs 19:6
seek	ye·chal·lu	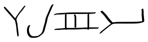	
the favor	phe·ne	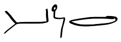	
of the prince	na·deev	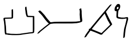	
and everyone	ve·khal		
is a friend	ha·re·a		
of	le·eesh		

the gift giver	mat·tan		
All	kal		Proverbs 19:7
the brothers	a·che	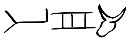	
of a poor man	rash	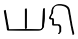	
hate him —	se·ne·u·hu		
how much more	aph		
	kee	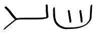	
do his friends	me·re·e·hu		
avoid	ra·cha·qu	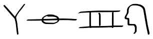	
him !	mim·men·nu		
He may pursue them	me·rad·deph		
with pleading	a·ma·reem		
are nowhere to be found	lo		
but they	hem·mah		
He who acquires	qo·neh	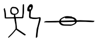	Proverbs 19:8
wisdom	lev	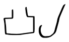	
loves	o·hev		
himself	naph·sho		
one who safeguards	sho·mer		
understanding	te·vu·nah		
will find	lim·tso		
success	to·wv		
witness	ed		Proverbs 19:9
A false	qa·reem	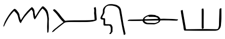	
will not	lo		
go unpunished	yin·na·qeh		

and one who pours out	ve·ya·phee·ach	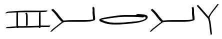	
lies	ke·za·veem		
will perish	yo·ved	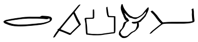	
	lo		Proverbs 19:10
is unseemly	na·veh		
for a fool —	likh·seel		
Luxury	ta·a·nug		
how much worse	aph		
	kee	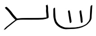	
for a slave	le·e·ved		
to rule	me·shol	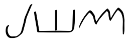	
over princes !	be·sa·reem		
insight	se·khel		Proverbs 19:11
A man’s	a·dam		
gives him patience	he·e·reekh	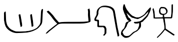	
	ap·po		
and his virtue	ve·ti·ph·ʾar·to		
is to overlook	a·vor	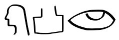	
	al		
an offense	pa·sha		
is like the roar	na·ham	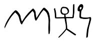	Proverbs 19:12
of a lion	kak·ke·pheer		
rage	za·aph		
A king’s	me·lekh	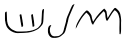	
is like dew	u·khe·tal		
on	al		
the grass	e·sev		

but his favor	re·tso·w·no	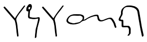	
ruin	haw·wot	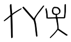	Proverbs 19:13
is his father’s	le·a·vee	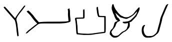	
son	ben	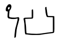	
A foolish	ke·seel	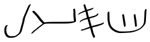	
dripping	ve·de·leph	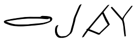	
is like a constant	to·red	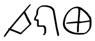	
and a quarrelsome	mid·ye·ne	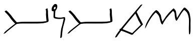	
wife	ish·shah	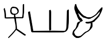	
Houses	ba·yit	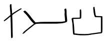	Proverbs 19:14
and wealth	va·ho·wn	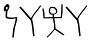	
are inherited	na·cha·lat	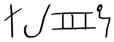	
from fathers	a·vo·wt	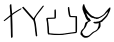	
[is] from the LORD	u·me·YHVH	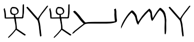	
wife	ish·shah	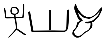	
but a prudent	mas·ka·let	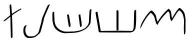	
Laziness	ats·lah	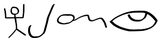	Proverbs 19:15
brings on	tap·peel	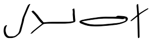	
deep sleep	tar·de·mah	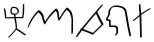	
soul	ve·ne·phesh	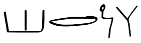	
and an idle	re·mee·yah	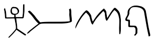	
will suffer hunger	tir·av	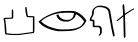	
He who keeps	sho·mer	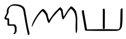	Proverbs 19:16
a commandment	mits·vah	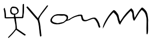	
preserves	sho·mer	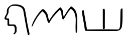	
his soul	naph·sho	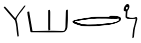	
[but] he who is careless	bo·w·zeh	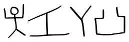	

in his ways	de·ra·khaw	דרכיו	
will die	yu·mat	יומת	
is a loan	mal·veh	מלוה	Proverbs 19:17
to the LORD	YHVH	יהוה	
Kindness	cho·w·nen	חונן	
to the poor	dal	דל	
	u·ge·mu·lo	וגמלו	
and He will repay	ye·shal·lem	ישלם	
[the lender]	lo	לו	
Discipline	yas·ser	יסר	Proverbs 19:18
your son	bin·kha	בנך	
for in that	kee	כי	
there is	yesh	יש	
hope	tiq·vah	תקוה	
to	ve·el	ואל	
his death	ha·mee·to	המיתו	
do not	al	אל	
be party	tis·sa	תשא	
	naph·she·kha	נפשך	
A man of great anger	go·ral	גרל	Proverbs 19:19
	che·mah	חמה	
must pay	no·se	נשא	
the penalty	o·nesh	ענש	
	kee	כי	
if	im	אם	
you rescue [him]	tats·tseel	תציל	
	ve·o·wd	ועד	

you will have to do so again	to·w·siph	תוסף	
Listen	she·ma	שמע	Proverbs 19:20
to counsel	e·tsah	עצה	
and accept	ve·qab·bel	וקבל	
discipline	mu·sar	מוסר	
that	le·ma·an	למען	
you may be wise	tech·kam	תחכם	
the rest of your days	be·a·cha·ree·te·kha	באחריתך	
Many	rab·bo·wt	רבות	Proverbs 19:21
plans	ma·cha·sha·vo·wt	מחשבות	
heart	be·lev	בלב	
are in a man's	eesh	איש	
but the purpose	va·a·tsat	ועצת	
	YHVH	יהוה	
of the LORD	hee	היא	
will prevail	ta·qum	תקום	
The desire	ta·a·vat	תאות	Proverbs 19:22
of a man	a·dam	אדם	
is loving devotion	chas·do	חסדו	
better	ve·to·wv	וטוב	
to be poor	rash	רש	
than	me·eesh	מאיש	
a liar	ka·zav	כזב	
The fear	yir·at	יראת	Proverbs 19:23
of the LORD	YHVH	יהוה	
leads to life	le·chay·yeem	לחיים	
content	ve·sa·ve·a	ושבע	

that one may rest	ya·leen	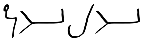	
without	bal	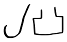	
visitation	yip·pa·qed	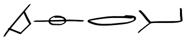	
from harm	ra	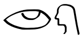	
buries	ta·man	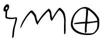	Proverbs 19:24
The slacker	a·tsel	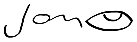	
his hand	ya·do	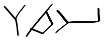	
in the dish	bats·tsal·la·chat	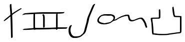	
even	gam	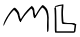	
to	el	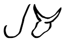	
his mouth	pee·hu	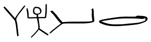	
he will not	lo	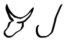	
bring it back	ye·shee·ven·nah	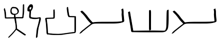	
a mocker	lets	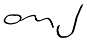	Proverbs 19:25
Strike	tak·keh	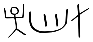	
and the simple	u·phe·tee	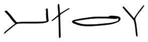	
will beware	ya·rim	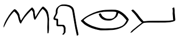	
rebuke	ve·ho·w·khee·ach	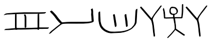	
the discerning [man]	le·na·vo·wn	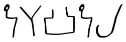	
and he will gain	ya·veen	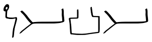	
knowledge	da·at	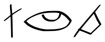	
He who assaults	me·shad·ded	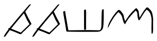	Proverbs 19:26
his father	av	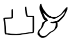	
or evicts	yav·ree·ach	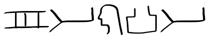	
his mother	em	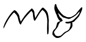	
is a son	ben	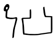	
who brings shame	me·veesh	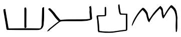	

and disgrace	u·mach·peer	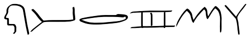	
If you cease	cha·dal	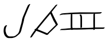	Proverbs 19:27
my son	be·nī	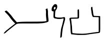	
to hear	lish·mo·a		
instruction	mu·sar		
you will stray	lish·go·wt		
from the words	me·im·re		
of knowledge	da·at		
witness	ed		Proverbs 19:28
A corrupt	be·lee·ya·al	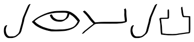	
mocks	ya·leets	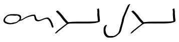	
justice	mish·pat		
mouth	u·phee		
and a wicked	re·sha·eem		
swallows	ye·val·la	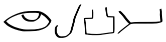	
iniquity	a·ven		
are prepared	na·kho·w·nu		Proverbs 19:29
for mockers	lal·le·tseem		
Judgments	she·pha·teem		
and beatings	u·ma·ha·lu·mo·wt	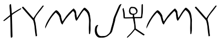	
for the backs	le·gew	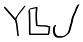	
of fools	ke·see·leem	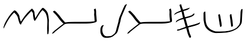	
is a mocker	lets		Proverbs 20:1
Wine	hay·yayn	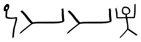	
is a brawler	ho·meh		
strong drink	she·khar		
and whoever	ve·khal		

is led astray	sho·geh		
by them	bo		
is not	lo		
wise	yech·kam	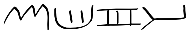	
is like the roar	na·ham	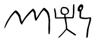	Proverbs 20:2
of a lion	kak·ke·pheer		
The terror	e·mat	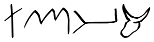	
of a king	me·lekh	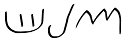	
whoever provokes [him]	mit·ab·be·ro		
forfeits	cho·w·te		
his own life	naph·sho		
It is honorable	ka·vo·wd		Proverbs 20:3
for a man	la·eesh		
to resolve	she·vet		
a dispute	me·reev	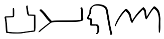	
but any	ve·khal		
fool	e·veel	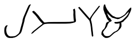	
will quarrel	yit·gal·la	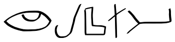	
in season	me·cho·reph	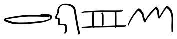	Proverbs 20:4
The slacker	a·tsel		
does not	lo		
plow	ya·cha·rosh		
he looks	yish·ʾal		
at harvest time	baq·qa·tseer		
but nothing is there	va·a·yin		
waters	ma·yim	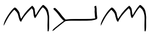	Proverbs 20:5
are deep	a·muq·qeem	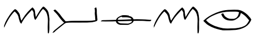	

The intentions	e·tsah	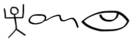	
heart	ve·lev	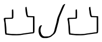	
of a man's	eesh	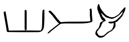	
but a man	ve·eesh	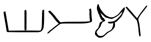	
of understanding	te·vu·nah	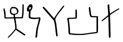	
draws them out	yid·len·nah	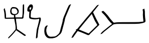	
Many	rav	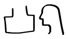	Proverbs 20:6
a man	a·dam	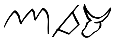	
proclaims	yiq·ra	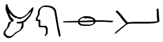	
his	eesh	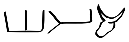	
loving devotion	chas·do	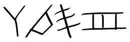	
man ?	ve·eesh	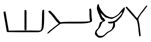	
a trustworthy	e·mu·neem	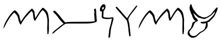	
but who	mee	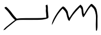	
can find	yim·tsa	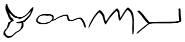	
walks	mit·hal·lekh	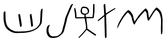	Proverbs 20:7
with integrity	be·tum·mo	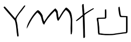	
The righteous man	tsad·deeq	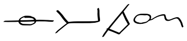	
blessed [are]	ash·re	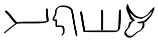	
his children	va·naw	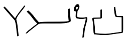	
after him	a·cha·raw	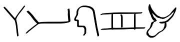	
A king	me·lekh	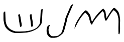	Proverbs 20:8
who sits	yo·wo·shev	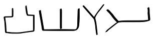	
on	al	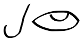	
a throne	kis·se	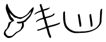	
to judge	deen	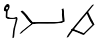	
sifts out	me·za·reh	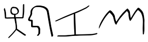	

with his eyes	ve·e·naw	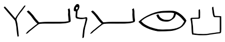	
all	kal		
evil	ra		
Who	mee	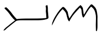	Proverbs 20:9
can say	yo·mar		
pure	zik·kee·tee	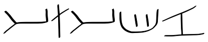	
“ I have kept my heart	lib·bee	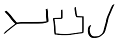	
I am cleansed	ta·har·tee		
from my sin ”?	me·chat·ta·tee		
Differing	e·ven		Proverbs 20:10
weights	va·e·ven		
and unequal measures	e·phah	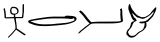	
—	ve·e·phah	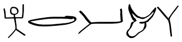	
are detestable	to·w·a·vat		
to the LORD	YHVH		
	gam		
both	she·ne·hem	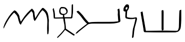	
Even	gam		Proverbs 20:11
by his actions —	be·ma·a·la·law		
is known	yit·nak·ker	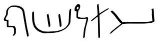	
a young man	na·ar		
whether	im		
is pure	zakh	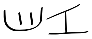	
	ve·im		
and upright	ya·shar		
his conduct	pa·o·lo		
Ears	o·zen		Proverbs 20:12

that hear	ma·at		
and eyes	ve·a·yin		
that see —	ro·ah		
the LORD	YHVH		
has made them	a·sah		
	gam		
both	she·ne·hem	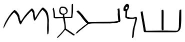	
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love	te·e·hav		
sleep	nah	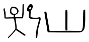	
or	pen		
you will grow poor	tiw·va·resh	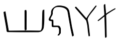	
open	pe·qach	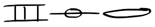	
your eyes	e·ne·kha	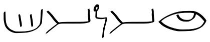	
[and] you will have plenty	se·va		
of food	la·chem	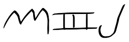	
“ Worthless	ra		Proverbs 20:14
worthless ! ”	ra		
says	yo·mar		
the buyer	haq·qo·w·neh	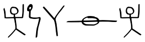	
but on the way out	ve·o·zel		
	lo		
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he gloats	yit·hal·lal		
There is	yesh	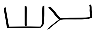	Proverbs 20:15
of gold	za·hav	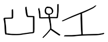	
an abundance	ve·rav		

[and] rubies	pe·nee·neem	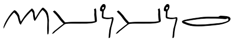	
treasure	u·khe·lee	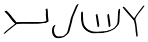	
are a rare	ye·qar	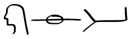	
but lips	siph·te	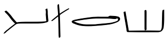	
of knowledge	da·at	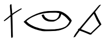	
Take	le·qach	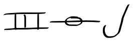	Proverbs 20:16
the garment	big·do	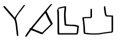	
of the one	kee	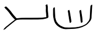	
who posts security	a·rav	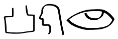	
for a stranger	zar	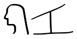	
if it is for	u·ve·ad	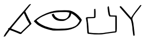	
a foreigner	na·khe·rīm	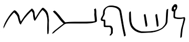	
get collateral	chav·le·hu	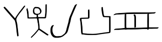	
is sweet	a·rev	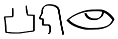	Proverbs 20:17
to a man	la·eesh	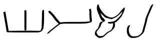	
Food	le·chem	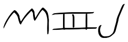	
gained by fraud	sha·qer	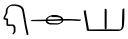	
but later	ve·a·char	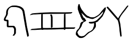	
is full of	yim·ma·le	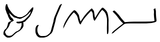	
his mouth	phee·hu	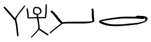	
gravel	cha·tsats	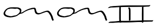	
plans	ma·cha·sha·vo·wt	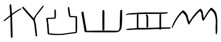	Proverbs 20:18
by consultation	be·e·tsah	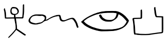	
Set	tik·ko·wn	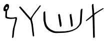	
under sound guidance	u·ve·tach·bu·lo·wt	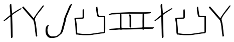	
and wage	a·seh	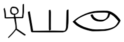	
war	mil·cha·mah	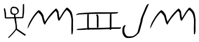	

He who reveals	go·w·leh		Proverbs 20:19
secrets	so·wd		
is a constant	ho·w·lekh	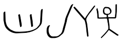	
gossip	ra·kheel	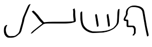	
the one who babbles	u·le·pho·teh		
with his lips	pha·taw		
	lo		
avoid	tit·a·rav		
Whoever curses	me·qal·lel	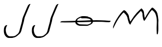	Proverbs 20:20
his father	a·vee	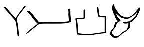	
or mother	ve·im·mo		
will be extinguished	yid·akh		
his lamp	ne·ro	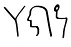	
in deepest	be·ʾī·shon	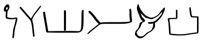	
darkness	cho·shekh		
An inheritance	na·cha·lah	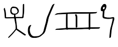	Proverbs 20:21
gained	me·vu·chɛ·lɛt	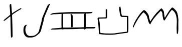	
quickly	ba·ri·sho·nah		
in the end	ve·a·cha·ree·tah	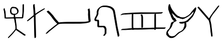	
will not	lo		
be blessed	te·vo·rakh	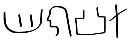	
Do not	al		Proverbs 20:22
say	to·mar		
“ I will avenge	a·shal·le·mah	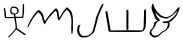	
this evil ! ”	ra		
Wait	qaw·veh	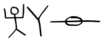	
on the LORD	la·YHVH	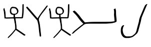	

and He will save	ve·yo·sha		
you	lakh	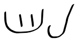	
are detestable	to·w·a·vat		Proverbs 20:23
to the LORD	YHVH		
Unequal weights	e·ven		
	va·a·ven		
scales	u·mo·ze·ne		
and dishonest	mir·mah		
are no	lo		
good	to·wv		
[are] from the LORD	mē·h·vah	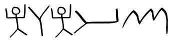	Proverbs 20:24
steps	mits·a·de		
A man’s	ga·ver		
can anyone	ve·a·dam		
so how	mah	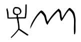	
understand	ya·veen	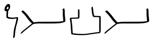	
his own way ?	dar·ko	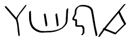	
It is a trap	mo·w·qesh	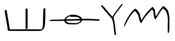	Proverbs 20:25
for a man	a·dam		
something rashly	ya·la	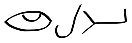	
to dedicate	qo·desh	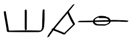	
only later	ve·a·char		
his vows	ne·da·reem	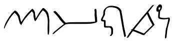	
to reconsider	le·vaq·qer	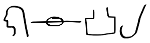	
separates out	me·za·reh		Proverbs 20:26
the wicked	re·sha·eem		
king	me·lekh	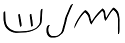	

A wise	cha·kham	
and drives	vay·ya·shev	
over them	a·le·hem	
the threshing wheel	o·w·phan	
[is] the lamp	ner	Proverbs 20:27
of the LORD	YHVH	
The spirit	nish·mat	
of a man	a·dam	
searching out	cho·phes	
	kal	
his inmost being	chad·re	
	va·ten	
Loving devotion	che·sed	Proverbs 20:28
and faithfulness	ve·e·met	
preserve	yits·tse·ru	
a king	me·lekh	
he maintains	ve·sa·ad	
by these	ba·che·sed	
his throne	kis·o	
The glory	tiph·e·ret	Proverbs 20:29
of young men	ba·chu·reem	
is their strength	ko·cham	
is the splendor	va·ha·dar	
of the old	ze·qe·neem	
and gray hair	se·vah	
Lashes	chab·bu·ro·wt	Proverbs 20:30
and wounds	pe·tsa	

scour	tam·rīq	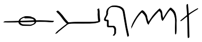	
evil	be·ra	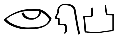	
and beatings	u·mak·ko·wt	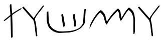	
cleanse the inmost parts	chad·re	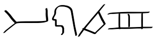	
	va·ten	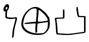	
is a waterway	pal·ge	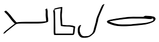	Proverbs 21:1
	ma·yim	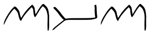	
heart	lev	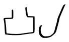	
The king’s	me·lekh	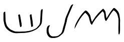	
in the hand	be·yad	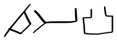	
of the LORD	YHVH	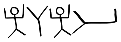	
where	al	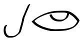	
	kal	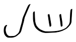	
-	a·sher	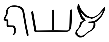	
He pleases	yach·pots	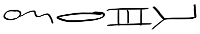	
He directs it	yat·ten·nu	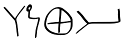	
All	kal	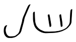	Proverbs 21:2
ways	de·rekh	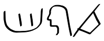	
a man’s	eesh	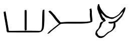	
right to him	ya·shar	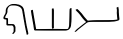	
seem	be·e·naw	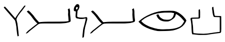	
weighs	ve·to·khen	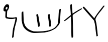	
the heart	lib·bo·wt	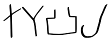	
but the LORD	YHVH	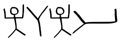	
To do	a·soh	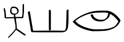	Proverbs 21:3
righteousness	tse·da·qah	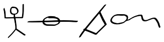	
and justice	u·mish·pat	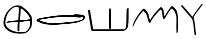	

is more desirable	niv·char	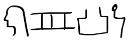	
to the LORD	la·YHVH	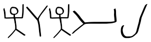	
than sacrifice	miz·za·vach		
Haughty	rum		Proverbs 21:4
eyes	e·na·yim	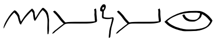	
and a proud	u·re·chav	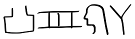	
heart —	lev	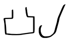	
the guides	nir		
of the wicked —	re·sha·eem		
[are] sin	chat·tat	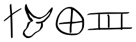	
The plans	mach·she·vo·wt	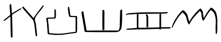	Proverbs 21:5
of the diligent	cha·ruts		
-	akh		
bring plenty	le·mo·w·tar		
	ve·khal		
as haste [leads]	ats		
as surely	akh		
to poverty	le·mach·so·wr	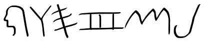	
Making	po·al		Proverbs 21:6
a fortune	o·w·tsa·ro·wt		
tongue	bil·sho·wn	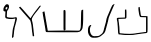	
by a lying	sha·qer	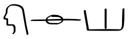	
mist	he·vel		
is a vanishing	nid·daph		
pursuit	me·vaq·she	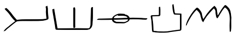	
a deadly	ma·vet		
The violence	shod		Proverbs 21:7

of the wicked	re·sha·eem		
will sweep them away	ye·go·w·rem		
because	kee	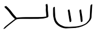	
they refuse	me·a·nu		
to do	la·a·so·wt		
what is just	mish·pat		
is crooked	ha·phakh·pakh		Proverbs 21:8
The way	de·rekh		
man	eesh	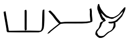	
of a guilty	va·zar		
of the innocent	ve·zakh	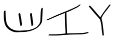	
is upright	ya·shar	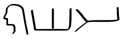	
but the conduct	pa·o·lo		
Better	to·wv		Proverbs 21:9
to live	la·she·vet		
on	al		
a corner	pin·nat		
of the roof	gag	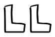	
wife	me·e·shet		
with a quarrelsome	mid·ya·neem		
a house	u·vet	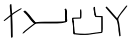	
than to share	cha·ver	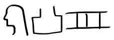	
The soul	ne·phesh		Proverbs 21:10
of the wicked [man]	ra·sha		
craves	iw·ve·tah		
evil	ra		
	lo		

finds no favor	yu·chan	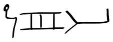	
in his eyes	be·e·naw	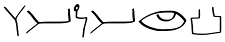	
his neighbor	re·e·hu		
is punished	ba·nash		Proverbs 21:11
When a mocker	lēts		
gain wisdom	yech·kam	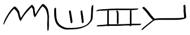	
the simple	pe·tee	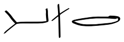	
is instructed	u·ve·has·keel	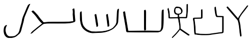	
and when a wise man	le·cha·kham	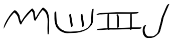	
he acquires	yiq·qach	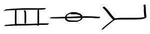	
knowledge	da·at		
considers	mas·keel		Proverbs 21:12
The Righteous One	tsad·deeq	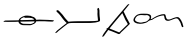	
the house	le·vet	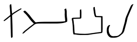	
of the wicked	ra·sha		
[and] brings	me·sal·leph		
the wicked	re·sha·eem		
to ruin	la·ra		
Whoever shuts	o·tem		Proverbs 21:13
his ears	a·ze·no	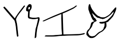	
to the cry	miz·za·a·qat		
of the poor	dal		
too	gam		
he	hu		
shall cry out	yiq·ra	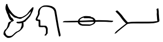	
	ve·lo		
and receive no answer	ye·a·neh		

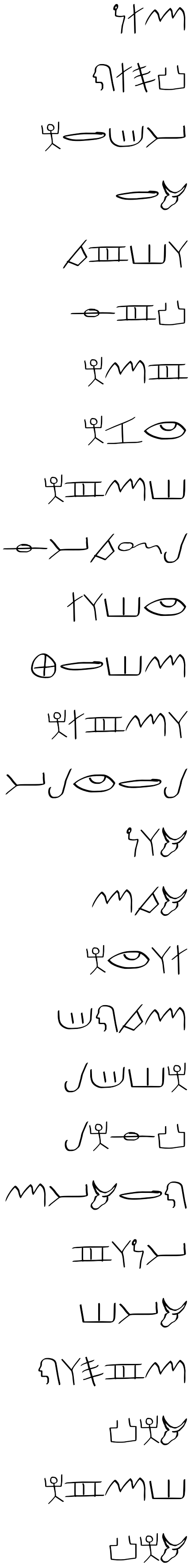

A gift	mat·tan	Proverbs 21:14
in secret	bas·se·ter	
soothes	yikh·peh	
anger	aph	
bribe	ve·sho·chad	
and a covert	ba·cheq	
wrath	che·mah	
[pacifies] great	az·zah	
is a joy	sim·chah	Proverbs 21:15
to the righteous	lats·tsad·deeq	
executed	a·so·wt	
Justice	mish·pat	
but a terror	u·me·chit·tah	
to the workers	le·pho·a·le	
of iniquity	a·ven	
The man	a·dam	Proverbs 21:16
who strays	to·w·eh	
from the path	mid·de·rekh	
of understanding	has·kel	
in the assembly	biq·hal	
of the dead	re·pha·eem	
will rest	ya·nu·ach	
	eesh	Proverbs 21:17
will become poor	mach·so·wr	
He who loves	o·hev	
pleasure	sim·chah	
the one who loves	o·hev	

wine	ya·yin	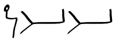	
and oil	va·she·men		
will never	lo		
be rich	ya·a·sheer		
[become] a ransom	ko·pher		Proverbs 21:18
for the righteous	lats·tsad·deeq		
The wicked	ra·sha		
for	ve·ta·chat	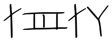	
the upright	ye·sha·reem	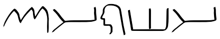	
and the faithless	bo·w·ged		
Better	to·wv		Proverbs 21:19
to live	she·vet		
in the desert	be·e·rets		
	mid·bar		
wife	me·e·shet		
than with a contentious	me·do·nīm	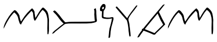	
and ill-tempered	va·kha·as		
treasures	o·w·tsar		Proverbs 21:20
Precious	nech·mad	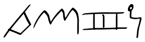	
and oil	va·she·men		
are in the dwelling	bin·veh		
of the wise	cha·kham		
but a foolish	u·khe·seel		
man	a·dam		
consumes them	ye·val·le·en·nu	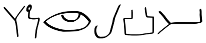	
He who pursues	ro·deph		Proverbs 21:21
righteousness	tse·da·qah	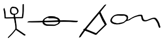	

and loving devotion	va·cha·sed	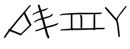	
finds	yim·tsa		
life	chay·yeem	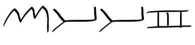	
righteousness	tse·da·qah	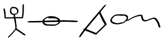	
and honor	ve·kha·vo·wd		
the city	eer	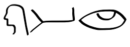	Proverbs 21:22
of the mighty	gib·bo·reem	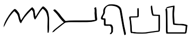	
scales	a·lah		
A wise [man]	cha·kham		
and pulls down	vay·yo·red	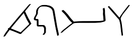	
the stronghold	oz		
in which they trust	miv·te·chah		
He who guards	sho·mer		Proverbs 21:23
his mouth	pee	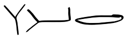	
and tongue	u·le·sho·w·no		
keeps	sho·mer		
from distress	mits·tsa·ro·wt		
his soul	naph·sho		
of the proud	zed		Proverbs 21:24
and arrogant man —	ya·heer	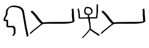	
Mocker	lets		
is the name	she·mo		
of him who acts	o·w·seh		
with excessive	be·ev·rat		
pride	za·do·wn	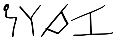	
The craving	ta·a·vat		Proverbs 21:25
of the slacker	a·tsel		

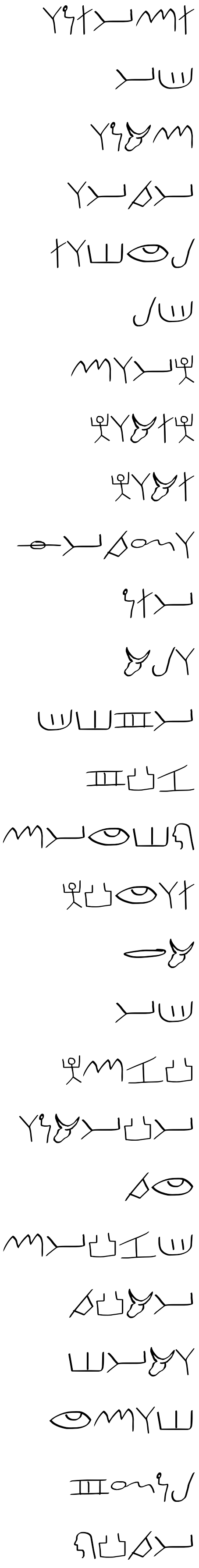

kills him	te·mee·ten·nu	
because	kee	
refuse	me·a·nu	
his hands	ya·daw	
to work	la·a·so·wt	
All	kal	Proverbs 21:26
day long	hay·yo·wm	
he covets	hit·aw·vah	
more	ta·a·vah	
but the righteous	ve·tsad·deeq	
give	yit·ten	
without	ve·lo	
restraint	yach·sokh	
The sacrifice	ze·vach	Proverbs 21:27
of the wicked	re·sha·eem	
is detestable —	to·w·e·vah	
how much more so	aph	
when	kee	
with ill intent !	ve·zim·mah	
brought	ye·vee·en·nu	
witness	ed	Proverbs 21:28
A lying	ke·za·veem	
will perish	yo·ved	
but the man	ve·eesh	
who listens [to truth]	shômēaʿ	
forever	la·ne·tsach	
will speak	ye·dab·ber	

hardens	he·ez		Proverbs 21:29
man	eesh	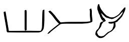	
A wicked	ra·sha		
his face	be·pha·naw		
but the upright [man]	ve·ya·shar	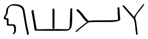	
	hu		
makes	ya·khīn		
his way {sure}	de·ra·khaw		
[There is] no	en	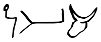	Proverbs 21:30
wisdom	chakh·mah		
no	ve·en		
understanding	te·vu·nah		
no	ve·en		
counsel	e·tsah	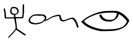	
[that] can prevail against	le·ne·ged		
the LORD	YHVH		
A horse	sus		Proverbs 21:31
is prepared	mu·khan		
for the day	le·yo·wm	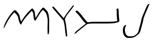	
of battle	mil·cha·mah	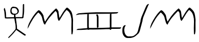	
[is] of the LORD	ve·la·YHVH	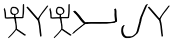	
but victory	hat·te·shu·ah		
is more desirable	niv·char	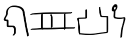	Proverbs 22:1
A good name	m		
riches	me·o·sher		
than great	rav	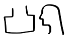	
than silver	mik·ke·seph		

and gold	u·miz·za·hav	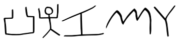	
favor	chen	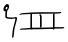	
is better	to·wv		
The rich	a·sheer	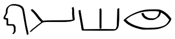	Proverbs 22:2
and the poor	va·rash		
have this in common :	niph·ga·shu	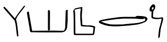	
[is] Maker	o·seh		
of them all	khul·lam	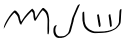	
The LORD	YHVH		
The prudent	a·rum		Proverbs 22:3
see	ra·ah		
danger	ra·ah		
and take cover	ve·yis·sa·tēr		
but the simple	u·phe·ta·yeem	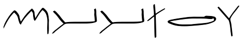	
keep going	a·ve·ru	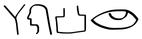	
and suffer the consequences	ve·ne·e·na·shu		
The rewards	e·qev		Proverbs 22:4
of humility	a·na·vah		
[and] the fear	yir·at		
of the LORD	YHVH		
[are] wealth	o·sher		
and honor	ve·kha·vo·wd	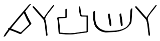	
and life	ve·chay·yeem	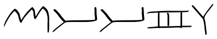	
Thorns	tsin·neem	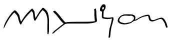	Proverbs 22:5
and snares	pa·cheem	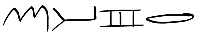	
[lie] on the path	be·de·rekh		
of the perverse	iq·qesh	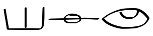	

he who guards	sho·w·mer		
his soul	naph·sho		
stays far	yir·chaq	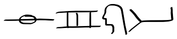	
from them	me·hem		
Train up	cha·nokh	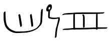	Proverbs 22:6
a child	lan·na·ar		
in	al		
he should go	pee		
the way	dar·ko	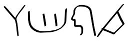	
and	gam		
when	kee	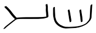	
he is old	yaz·qeen	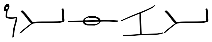	
he will not	lo		
depart	ya·sur		
from it	mim·men·nah		
The rich	a·sheer	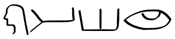	Proverbs 22:7
over the poor	be·ra·sheem	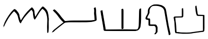	
rule	yim·sho·wl		
is slave	ve·e·ved		
and the borrower	lo·veh		
	le·eesh		
to the lender	mal·veh		
He who sows	zo·w·re·a		Proverbs 22:8
injustice	aw·lah		
will reap disaster	yiq·tsor	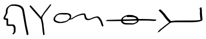	
	a·ven		
and the rod	ve·she·vet		

of his fury	ev·ra·to	עברתו	
will be destroyed	yikh·leh	יכלה	
A generous [man]	to·wv	טוב	Proverbs 22:9
	a·yin	עין	
	hu	הוא	
will be blessed	ye·vo·rakh	יברך	
for	kee	כי	
he shares	na·tan	נתן	
his bread	mil·lach·mo	מלחמו	
with the poor	lad·dal	לדל	
Drive out	ga·resh	גרש	Proverbs 22:10
the mocker	lets	לץ	
will depart	ve·ye·tse	ויצא	
and conflict	ma·do·wn	מדון	
will cease	ve·yish·bot	וישבת	
even quarreling	deen	דין	
and insults	ve·qa·lo·wn	וקלון	
He who loves	o·hev	אהב	Proverbs 22:11
a pure heart	te·hor	טהור	
	lev	לב	
and gracious	chen	חן	
lips	pha·taw	שפתיו	
for a friend	re·e·hu	רעהו	
[will have] the king	me·lekh	מלך	
eyes	e·ne	עיני	Proverbs 22:12
The LORD’s	YHVH	יהוה	
keep watch over	na·tse·ru	נצרו	

knowledge	da·at	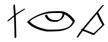	
but He frustrates	vay·sal·leph	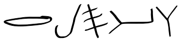	
the words	div·re	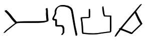	
of the faithless	vo·ged	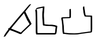	
says	a·mar	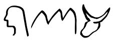	Proverbs 22:13
The slacker	a·tsel	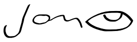	
“ [There is] a lion	a·ree	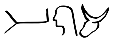	
outside !	va·chuts	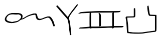	
in	be·to·wkh	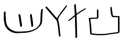	
the streets ! ”	re·cho·vo·wt	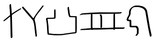	
I will be slain	e·ra·tse·ach	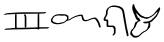	
pit	shu·chah	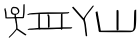	Proverbs 22:14
is a deep	a·muq·qah	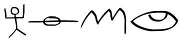	
The mouth	pee	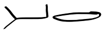	
of an adulteress	za·ro·wt	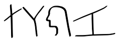	
he who is under the wrath	ze·um	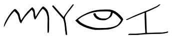	
of the LORD	YHVH	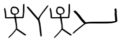	
will fall	yip·pol	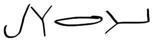	
into it	sham	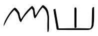	
Foolishness	iw·ve·let	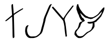	Proverbs 22:15
[is] bound up	qe·shu·rah	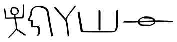	
in the heart	ve·lev	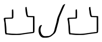	
of a child	na·ar	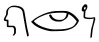	
[but] the rod	she·vet	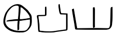	
of discipline	mu·sar	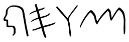	
drives it far	yar·chee·qen·nah	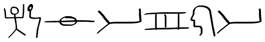	
from him	mim·men·nu	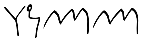	

Oppressing	o·sheq		Proverbs 22:16
the poor	dal		
to enrich	le·har·bo·wt		
oneself	lo	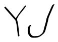	
or giving gifts	no·ten	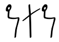	
to the rich	le·a·sheer		
[will] surely lead	akh		
to poverty	le·mach·so·wr	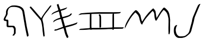	
Incline	hat		Proverbs 22:17
your ear	a·ze·ne·kha	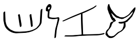	
and hear	u·she·ma		
the words	div·re		
of the wise —	cha·kha·meem		
your mind	ve·lib·be·kha	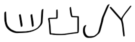	
apply	ta·sheet	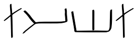	
to my knowledge —	le·da·tee		
for	kee	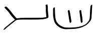	Proverbs 22:18
it is pleasing	na·eem	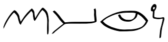	
when	kee	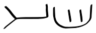	
you keep them	tish·me·rem		
within you	be·vit·ne·kha		
	yik·ko·nu		
and they are constantly	yach·daw	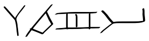	
on	al		
your lips	se·pha·te·kha	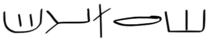	
may be	lih·yo·wt	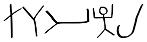	Proverbs 22:19
in the LORD	ba·YHVH	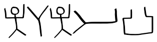	

So that your trust	miv·ta·che·kha		
I instruct you	ho·w·da·tee·kha		
today —	hay·yo·wm	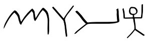	
yes	aph		
you	at·tah		
Have I not	ha·lo	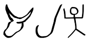	Proverbs 22:20
written	kha·tav·tee		
for you	le·kha	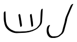	
thirty sayings	shil·shom		
about counsel	be·mo·w·e·tsot		
and knowledge	va·da·at		
to show you	le·ho·w·dee·a·kha	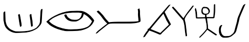	Proverbs 22:21
true	qo·shet	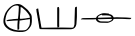	
words	im·re	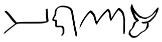	
and reliable	e·met	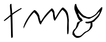	
that you may	le·ha·sheev	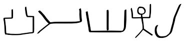	
answer	a·ma·reem		
soundly	e·met	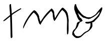	
those who sent you ?	le·sho·le·che·kha	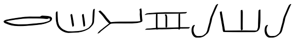	
Do not	al		Proverbs 22:22
rob	tig·zal		
a poor	dal		
man because	kee	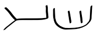	
is poor	dal		
he	hu		
and do not	ve·al		
crush	te·dak·ke		

the afflicted	a·nee	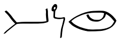	
at the gate	vash·sha·ar		
for	kee	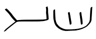	Proverbs 22:23
the LORD	YHVH		
will take up	ya·reev	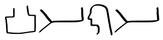	
their case	ree·vam	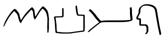	
and will plunder	ve·qa·va	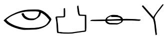	
-	et		
those who rob them	qo·ve·e·hem		
	na·phesh		
Do not	al		Proverbs 22:24
make friends	tit·ra		
with	et		
man	ba·al		
an angry	aph		
with	ve·et		
man	eesh	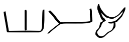	
a hot-tempered	che·mo·wt		
and do not	lo		
associate	ta·vo·w		
or	pen		Proverbs 22:25
you may learn	te·e·laph	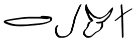	
his ways	ʾa·re·cha·to	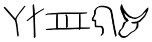	
and entangle	ve·la·qach·ta	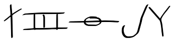	
in a snare	mo·w·qesh	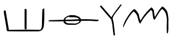	
yourself	le·naph·she·kha		
Do not	al		Proverbs 22:26

be	te·hee		
one who gives pledges	ve·to·qe·e	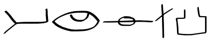	
	khaph		
who puts up security	ba·o·re·veem	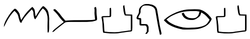	
for debts	mash·sha·o·wt		
If	im		Proverbs 22:27
you have nothing	en	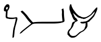	
with which	le·kha	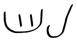	
to pay	le·shal·lem		
why	lam·mah		
be taken	yiq·qach	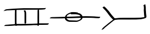	
should your bed	mish·ka·ve·kha		
from under you ?	mit·tach·te·kha		
Do not	al		Proverbs 22:28
move	tas·seg		
boundary stone	ge·vul		
an ancient	o·w·lam		
which	a·sher		
have placed	a·su		
your fathers	a·vo·w·te·kha		
Do you see	cha·zee·ta	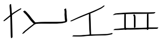	Proverbs 22:29
a man	eesh	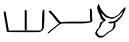	
skilled	ma·heer		
in his work ?	bim·lakh·to		
in the presence	liph·ne		
of kings	me·la·kheem		
He will be stationed	yit·yats·tsav	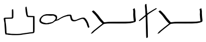	

he will not	bal	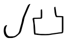	
stand	yit·yats·tsev	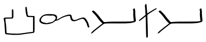	
before	liph·ne		
obscure men	cha·shuk·keem		
When	kee	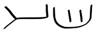	Proverbs 23:1
you sit down	te·shev	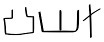	
to dine	lil·cho·wm	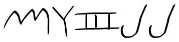	
with	et		
a ruler	mo·wo·shel		
consider	been	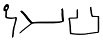	
carefully	ta·veen	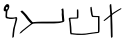	
-	et		
what	a·sher		
is set before you	le·pha·ne·kha	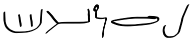	
and put	ve·sam·ta	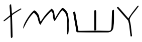	Proverbs 23:2
a knife	sak·keen		
to your throat	be·lo·e·kha		
if	im		
possess	ba·al		
a [great] appetite	ne·phesh		
you	at·tah		
Do not	al		Proverbs 23:3
crave	tit·ʾaw		
his delicacies	le·mat·am·mo·w·taw		
for that	ve·hu		
food	le·chem	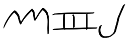	
is deceptive	ke·za·veem		

Do not	al	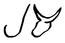	Proverbs 23:4
wear yourself out	tee·ga	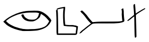	
to get rich	le·ha·a·sheer	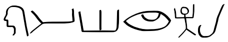	
be wise enough	mib·bee·na·te·kha	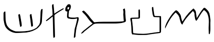	
to restrain yourself	cha·dal	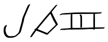	
When you glance	ha·ta·ʿuph	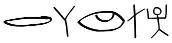	Proverbs 23:5
	e·ne·kha	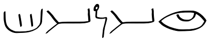	
[at wealth]	bo	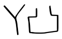	
it disappears	ve·e·nen·nu	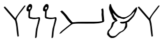	
for	kee	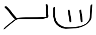	
it makes	a·soh	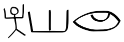	
	ya·a·seh	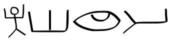	
	lo	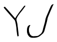	
wings for itself	khe·na·pha·yim	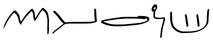	
like an eagle	ke·ne·sher	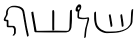	
and flies	ve·ʿa·yēph	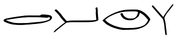	
to the sky	hash·sha·ma·yim	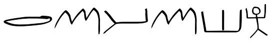	
Do not	al	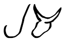	Proverbs 23:6
eat	til·cham	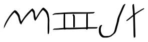	
-	et	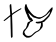	
the bread	le·chem	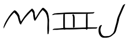	
of a stingy man	ra	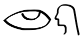	
	a·yin	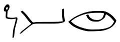	
and do not	ve·al	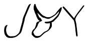	
crave	tit·ʾaw	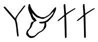	
his delicacies	le·mat·am·mo·taw	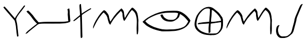	
for	kee	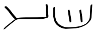	Proverbs 23:7

-	ke·mo		
he is keeping track	sha·ar		
inwardly	be·naph·sho		
[counting the cost]	ken	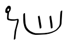	
	hu		
“ Eat	e·khol		
and drink ”	u·she·teh		
he says	yo·mar		
to you	lakh	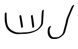	
but his heart	ve·lib·bo	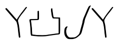	
is not	bal	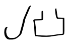	
with you	im·makh		
what little	pit·te·kha		Proverbs 23:8
you have eaten	a·khal·ta	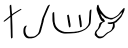	
You will vomit up	te·qee·en·nah	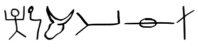	
and waste	ve·shi·cha·ta	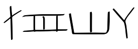	
words	de·va·re·kha	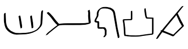	
your pleasant	han·ne·ee·meem	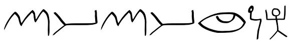	
-	be·a·ze·ne	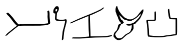	Proverbs 23:9
to a fool	khe·seel		
Do not	al		
speak	te·dab·ber	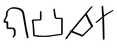	
for	kee	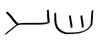	
he will despise	ya·vuz		
the wisdom	le·se·khel	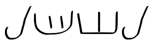	
of your words	mil·le·kha	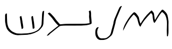	
Do not	al		Proverbs 23:10

move	tas·seg	𐤕𐤎𐤂	
boundary stone	ge·vul	𐤂𐤁𐤅𐤋	
an ancient	o·w·lam	𐤏𐤅𐤋𐤌	
on the fields	u·vis·de	𐤅𐤁𐤔𐤃𐤉	
of the fatherless	ye·to·w·meem	𐤉𐤕𐤅𐤌𐤉𐤌	
[or]	al	𐤀𐤋	
encroach	ta·vo	𐤕𐤁𐤀	
for	kee	𐤊𐤉	Proverbs 23:11
their Redeemer	go·a·lam	𐤂𐤀𐤋𐤌	
is strong	cha·zaq	𐤇𐤆𐤒	
He	hu	𐤄𐤅𐤀	
will take up	ya·reev	𐤉𐤓𐤉𐤁	
-	et	𐤀𐤕	
their case	ree·vam	𐤓𐤉𐤁𐤌	
against you	it·takh	𐤀𐤕𐤊	
Apply	ha·vee·ah	𐤄𐤁𐤉𐤀𐤄	Proverbs 23:12
to instruction	lam·mu·sar	𐤋𐤌𐤅𐤎𐤓	
your heart	lib·be·kha	𐤋𐤁𐤊	
and your ears	ve·a·ze·ne·kha	𐤅𐤀𐤆𐤍𐤊	
to words	le·im·re	𐤋𐤀𐤌𐤓𐤉	
of knowledge	da·at	𐤃𐤏𐤕	
Do not	al	𐤀𐤋	Proverbs 23:13
withhold	tim·na	𐤕𐤌𐤍𐤏	
from a child	min·na·ar	𐤌𐤍𐤏𐤓	
discipline	mu·sar	𐤌𐤅𐤎𐤓	
although	kee	𐤊𐤉	
you strike him	tak·ken·nu	𐤕𐤊𐤍𐤅	

with a rod	vash·she·vet		
he will not	lo		
die	ya·mut		
-	at·tah		Proverbs 23:14
with a rod	bash·she·vet		
Strike him	tak·ken·nu	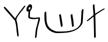	
his soul	ve·naph·sho		
from Sheol	mish·she·o·wl		
and you will deliver	tats·tseel		
My son	be·nee	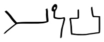	Proverbs 23:15
if	im		
is wise	cha·kham		
your heart	lib·be·kha	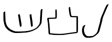	
rejoice	yis·mach		
my own heart	lib·bee	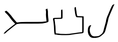	
will indeed	gam		
	a·nee	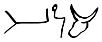	
will rejoice	ve·ta·lo·ze·nah	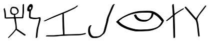	Proverbs 23:16
My inmost being	khil·yo·w·tay	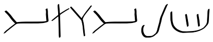	
speak	be·dab·ber		
when your lips	pha·te·kha	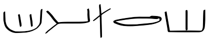	
what is right	me·sha·reem		
Do not	al		Proverbs 23:17
envy	ye·qan·ne	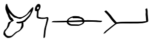	
let your heart	lib·be·kha	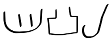	
sinners	ba·chat·ta·eem		
but	kee	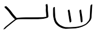	

	im		
in the fear	be·yir·at	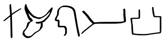	
of the LORD	YHVH		
always continue	kal		
	hay·yo·wm	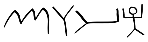	
For	kee	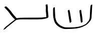	Proverbs 23:18
surely	im		
there is	yesh	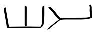	
a future	a·cha·reet		
and your hope	ve·tiq·va·te·kha	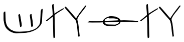	
will not	lo		
be cut off	tik·ka·ret		
Listen	she·ma		Proverbs 23:19
	at·tah		
my son	ve·nee	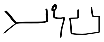	
and be wise	va·cha·kham	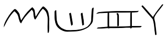	
and guide	ve·ash·sher		
on the right course	bad·de·rekh		
your heart	lib·be·kha	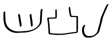	
Do not	al		Proverbs 23:20
join	te·hee		
those who drink too much	ve·so·ve·e		
wine	ya·yin	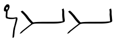	
or gorge	be·zo·la·le	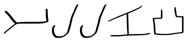	
themselves on meat	va·sar		
	la·mo		
For	kee	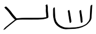	Proverbs 23:21

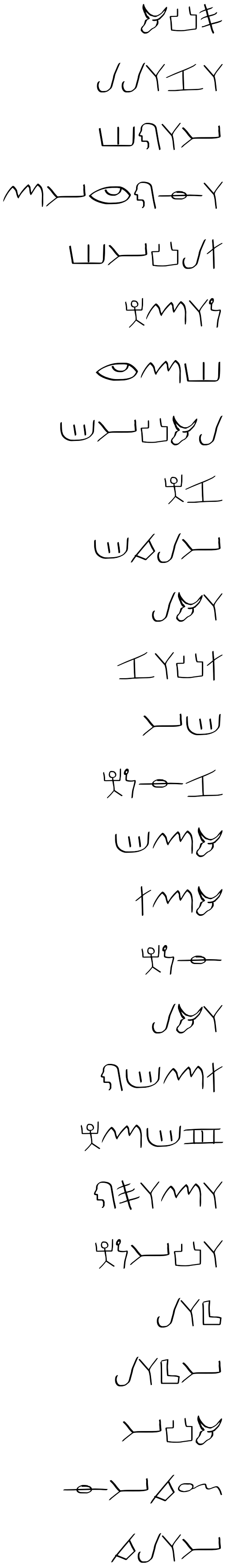

the drunkard	so·ve	
and the glutton	ve·zo·w·lel	
will come to poverty	yiw·va·resh	
in rags	u·qe·ra·eem	
will clothe them	tal·beesh	
and drowsiness	nu·mah	
Listen	she·ma	Proverbs 23:22
to your father	le·a·vee·kha	
who	zeh	
gave you life	ye·la·de·kha	
and do not	ve·al	
despise	ta·vuz	
when	kee	
she is old	za·qe·nah	
your mother	im·me·kha	
truth	e·met	Proverbs 23:23
Invest in	qe·neh	
and never	ve·al	
sell it —	tim·kor	
in wisdom	chakh·mah	
and instruction	u·mu·sar	
and understanding	u·vee·nah	
will greatly rejoice	gol	Proverbs 23:24
	ya·gol	
The father	a·vee	
of a righteous man	tsad·deeq	
and he who fathers	yo·lēd	

a wise son	cha·kham	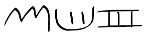	
will delight in him	ve·yis·mach	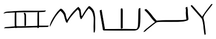	
	bo	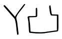	
be glad	yis·mach	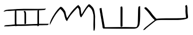	Proverbs 23:25
May your father	a·vee·kha	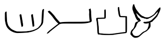	
and mother	ve·im·me·kha	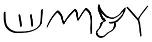	
rejoice !	ve·ta·gel	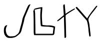	
and may she who gave you birth	yo·w·lad·te·kha	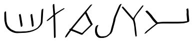	
give me	te·nah	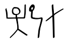	Proverbs 23:26
My son	ve·nee	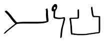	
your heart	lib·be·kha	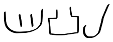	
	lee	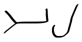	
and let your eyes	ve·e·ne·kha	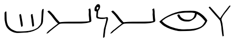	
in my ways	de·ra·khay	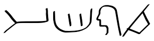	
delight	tir·tsɛ·nah	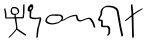	
For	kee	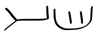	Proverbs 23:27
pit	shu·chah	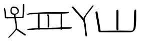	
is a deep	a·muq·qah	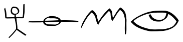	
a prostitute	zo·w·nah	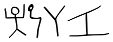	
well	u·ve·er	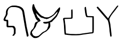	
is a narrow	tsa·rah	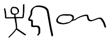	
and an adulteress	na·khe·ree·yah	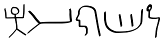	
-	aph	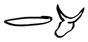	Proverbs 23:28
she	hee	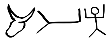	
Like a robber	ke·che·teph	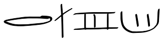	
lies in wait	te·e·rov	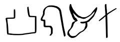	
the faithless	u·vo·wg·deem	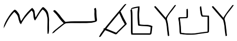	

among men	be·a·dam		
and multiplies	to·w·siph		
Who	le·mee		Proverbs 23:29
has woe ?	o·w		
Who	le·mee		
has sorrow ?	a·vo·w		
Who	le·mee		
has contentions ?	me·do·nīm	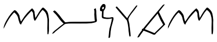	
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has complaints ?	see·ach	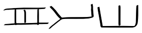	
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wounds ?	pe·tsa·eem		
{has} needless	chin·nam	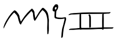	
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has bloodshot	chakh·li·lut	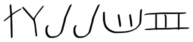	
eyes ?	e·na·yim	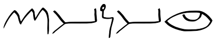	
Those who linger	lam·a·cha·reem		Proverbs 23:30
over	al		
wine	hay·ya·yin	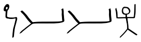	
who go	lab·ba·eem	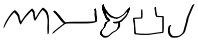	
to taste	lach·qor	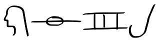	
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Do not	al		Proverbs 23:31
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wine	ya·yin	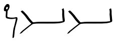	
while	kee	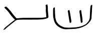	
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when	kee	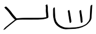	
it sparkles	yit·ten	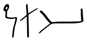	
in the cup	bak·kīs	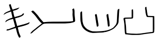	
	e·no	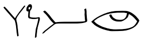	
and goes down smoothly	yit·hal·lekh	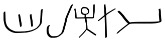	
	be·me·sha·reem	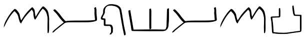	
In the end	a·cha·ree·to	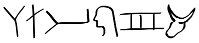	Proverbs 23:32
like a snake	ke·na·chash	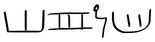	
it bites	yish·shakh	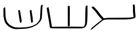	
like a viper	u·khe·tsiph·o·nee	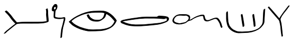	
and stings	yaph·rish	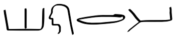	
Your eyes	e·ne·kha	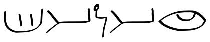	Proverbs 23:33
will see	yir·u	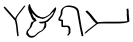	
strange things	za·ro·wt	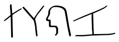	
and your mind	ve·lib·be·kha	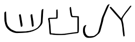	
will utter	ye·dab·ber	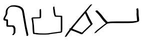	
perversities	tah·pu·kho·wt	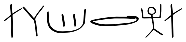	
You will be	ve·ha·yee·ta	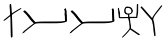	Proverbs 23:34
like one sleeping	ke·sho·khev	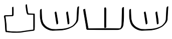	
	be·lev	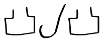	
on the high seas	yam	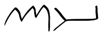	
or lying	u·khe·sho·khev	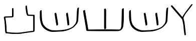	
on the top	be·rosh	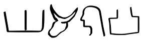	
of a mast :	chib·bel	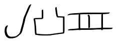	
“ They struck me	hik·ku·nee	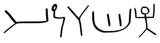	Proverbs 23:35
but I feel no	val	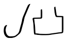	
pain !	cha·lee·tee	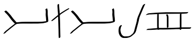	

They beat me	ha·la·mu·nee		
but I did not	bal	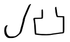	
know it!	ya·da·e·tee		
When	ma·tay		
can I wake up	a·qeets	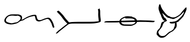	
another	o·w·seeph		
to search for	a·vaq·shen·nu	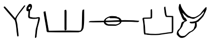	
drink ? ”	o·wd		
Do not	al		Proverbs 24:1
envy	te·qan·ne	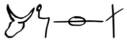	
men	be·an·she	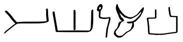	
wicked	ra·ah		
	ve·al		
or desire	tit·ʾaw		
their company	lih·yo·wt	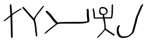	
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for	kee	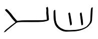	Proverbs 24:2
violence	shod	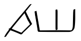	
devise	yeh·geh		
their hearts	lib·bam		
trouble	ve·a·mal		
and their lips	siph·te·hem		
declare	te·dab·be·re·nah		
By wisdom	be·cha·khe·mah	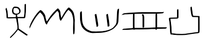	Proverbs 24:3
is built	yib·ba·neh	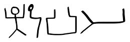	
a house	ba·yit	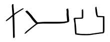	
and by understanding	u·vit·vu·nah		

it is established	yit·ko·w·nan	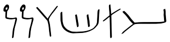	
through knowledge	u·ve·da·at	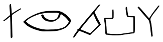	Proverbs 24:4
its rooms	cha·da·reem	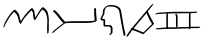	
are filled	yim·ma·le·u	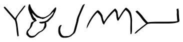	
with every	kal	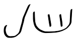	
treasure	ho·wn	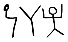	
precious	ya·qar	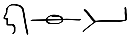	
and beautiful	ve·na·eem	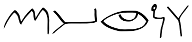	
man	ge·ver	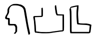	Proverbs 24:5
A wise	cha·kham	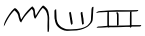	
[is] strong	ba·o·wz	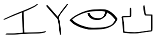	
and a man	ve·eesh	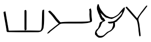	
of knowledge	da·at	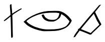	
enhances	me·am·mets	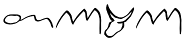	
his strength	ko·ach	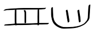	
Only	kee	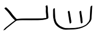	Proverbs 24:6
with sound guidance	ve·tach·bu·lo·wt	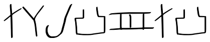	
should you wage	ta·a·seh	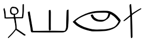	
	le·kha	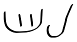	
war	mil·cha·mah	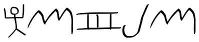	
and victory	u·te·shu·ah	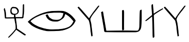	
lies in a multitude	be·rov	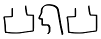	
of counselors	yo·w·ets	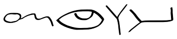	
[is] too high	ra·mo·wt	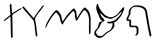	Proverbs 24:7
for a fool	le·e·veel	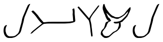	
Wisdom	cha·khe·mo·wt	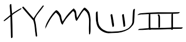	
in the meeting place	bash·sha·ar	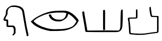	

he does not	lo	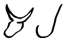	
open	yiph·tach	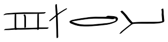	
his mouth	pee·hu	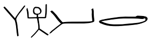	
He who plots	me·chash·shev	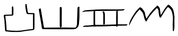	Proverbs 24:8
evil	le·ha·re·a	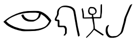	
	lo	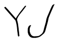	
a schemer	ba·al	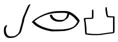	
	me·zim·mo·wt	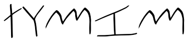	
will be called	yiq·ra·u	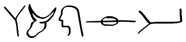	
scheme	zim·mat	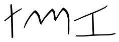	Proverbs 24:9
A foolish	iw·ve·let	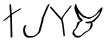	
is sin	chat·tat	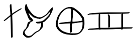	
is detestable	ve·to·w·a·vat	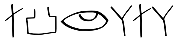	
to men	le·a·dam	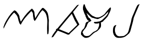	
and a mocker	lets	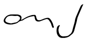	
If you faint	hit·rap·pee·ta	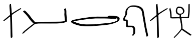	Proverbs 24:10
in the day	be·yo·wm	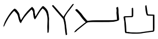	
of distress	tsa·rah	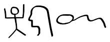	
how small	tsar	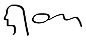	
[is] your strength !	ko·che·khah	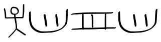	
Rescue	hats·tsel	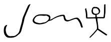	Proverbs 24:11
those being led away	le·qu·cheem	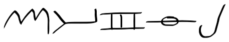	
to death	lam·ma·vet	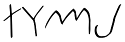	
those stumbling	u·ma·teem	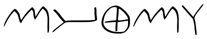	
toward the slaughter	la·he·reg	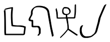	
	im	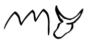	
and restrain	tach·so·wkh	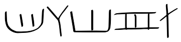	

If	kee	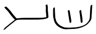	Proverbs 24:12
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“ Behold	hen		
we did not	lo		
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about this ”	zeh	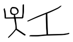	
does not	halo	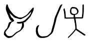	
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He	hu		
consider it ?	ya·veen	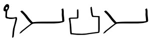	
who guards	ve·no·tser		
your life	naph·she·kha	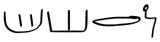	
Does not the One	hu		
know ?	ye·da	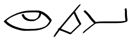	
Will He not repay	ve·he·sheev	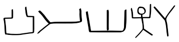	
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according to his deeds ?	ke·pha·o·lo		
Eat	e·khal		Proverbs 24:13
my son	be·nee	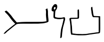	
honey	de·vash	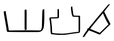	
for	kee	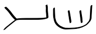	
it is good	to·wv		
and the honeycomb	ve·no·phet		
is sweet	ma·to·wq		
to your	al		
taste	chik·ke·kha		

therefore	ken	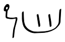	Proverbs 24:14
Know	de·eh		
that wisdom [is sweet]	chakh·mah		
to your soul	le·naph·she·kha		
If	im		
you find it	ma·tsa·ta		
there is	ve·yesh	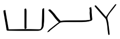	
a future [for you]	a·cha·reet		
and your hope	ve·tiq·va·te·kha	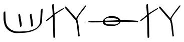	
will never	lo		
be cut off	tik·ka·ret	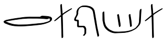	
Do not	al		Proverbs 24:15
lie in wait	te·e·rov		
O wicked [man]	ra·sha		
near the dwelling	lin·veh	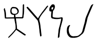	
of the righteous	tsad·deeq	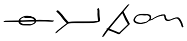	
do not	al		
destroy	te·shad·ded		
his resting place	riv·tso	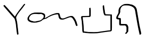	
For though	kee	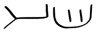	Proverbs 24:16
seven times	she·va		
may fall	yip·po·wl		
a righteous [man]	tsad·deeq	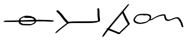	
he still gets up	va·qam	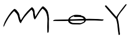	
but the wicked	u·re·sha·eem		
stumble	yik·ka·she·lu		
in bad [times]	ve·ra·ah		

falls	bin·phol		Proverbs 24:17
when your enemy	ʾo·ye·vɛ·kha	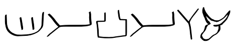	
Do not	al		
gloat	tis·mach		
when he stumbles	u·vik·ka·she·lo	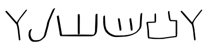	
and do not	al		
rejoice	ya·gel	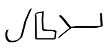	
let your heart	lib·be·kha	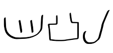	
or	pen		Proverbs 24:18
will see	yir·eh		
the LORD	YHVH	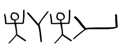	
and disapprove	ve·ra		
	be·e·naw	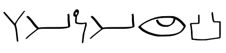	
away	ve·he·sheev	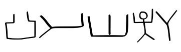	
from him	me·a·law		
and turn His wrath	ap·po		
Do not	al		Proverbs 24:19
fret	tit·char	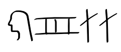	
over evildoers	bam·me·re·eem		
and do not	al		
be envious	te·qan·ne	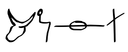	
of the wicked	ba·re·sha·eem		
For	kee	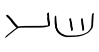	Proverbs 24:20
no	lo		
has	tih·yeh	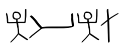	
future	a·cha·reet	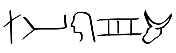	
the evil [man]	la·ra		

the lamp	ner		
of the wicked	re·sha·eem		
will be extinguished	yid·akh		
fear	ye·ra		Proverbs 24:21
-	et		
the LORD	YHVH		
My son	be·nee	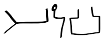	
and the king	va·me·lekh		
with	i·mo·sho		
the rebellious	sho·w·neem		
and do not	al		
associate	tit·a·rav		
For	kee	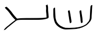	Proverbs 24:22
sudden	phit·om		
they will bring	ya·qum	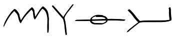	
destruction	e·dam	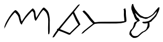	
what ruin	u·pheed	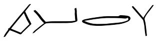	
[they] can bring ?	ne·hem	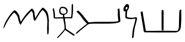	
Who	mee	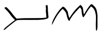	
knows	yo·w·de·a		
also	gam		Proverbs 24:23
These	el·leh	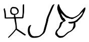	
are sayings of the wise :	la·cha·kha·meem	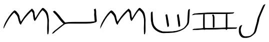	
To show partiality	hak·ker		
	pa·neem	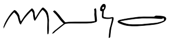	
in judgment	be·mish·pat		
is not	bal	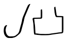	

good	to·wv	טוב	
Whoever tells	o·mer	אמר	Proverbs 24:24
the guilty	le·ra·sha	לרשע	
are innocent ”—	tsad·deeq	צדיק	
“ You	at·tah	אתה	
will curse him	yiq·qe·vu·hu	יקבהו	
peoples	am·meem	עמים	
will denounce him	yiz·a·mu·hu	יזעמוהו	
and nations	le·um·meem	לאמים	
with those who convict the guilty	ve·lam·mo·w·khee·cheem	ולמוכיחים	Proverbs 24:25
but it will go well	yin·am	ינעם	
upon them	va·a·le·hem	ועליהם	
will come	ta·vo·w	תבוא	
blessing	vir·kat	ברכת	
and rich	to·wv	טוב	
on the lips	se·pha·ta·yim	שפתים	Proverbs 24:26
is like a kiss	yish·shaq	ישק	
given	me·sheev	משיב	
answer	de·va·reem	דברים	
An honest	ne·kho·cheem	נכחים	
Complete	ha·khen	הכן	Proverbs 24:27
your outdoor	ba·chuts	בחוץ	
work	me·lakh·te·kha	מלאכתך	
and prepare	ve·at·te·dah	ועתדה	
your field	bas·sa·deh	בשדה	
	lakh	לך	
after that	a·char	אחר	

you may build	u·va·nee·ta	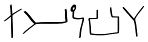	
your house	ve·te·kha	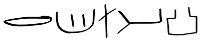	
Do not	al		Proverbs 24:28
testify	te·hee		
	ed		
without cause	chin·nam	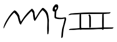	
against your neighbor	be·re·e·kha		
and do not deceive	va·ha·phit·tee·ta		
with your lips	bis·pha·te·kha	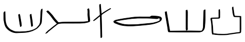	
Do not	al		Proverbs 24:29
say	to·mar		
as	ka·a·sher		
“ I will do	a·sah		
to him	lee	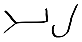	
	ken	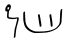	
he has done	e·e·seh		
to me	lo		
I will repay	a·sheev	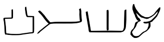	
the man	la·eesh		
according to his work ”	ke·pha·o·lo		
past	al		Proverbs 24:30
the field	se·deh		
of a slacker	eesh	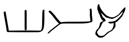	
	a·tsel		
I went	a·var·tee		
and by	ve·al		
the vineyard	ke·rem		

of a man	a·dam		
lacking	cha·sar		
judgment	lev	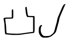	
-	ve·hin·neh		Proverbs 24:31
had grown up	a·lah		
everywhere	khul·lo	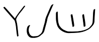	
Thorns	qim·me·so·neem	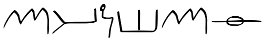	
had covered	kas·su		
the ground	pha·naw	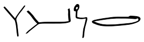	
thistles	cha·rul·leem	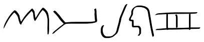	
wall	ve·ge·der		
and the stone	a·va·naw	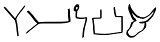	
was broken down	ne·he·ra·sah		
observed	va·e·che·zeh	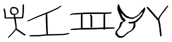	Proverbs 24:32
I	a·no·khee		
and took [it]	a·sheet	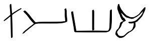	
to heart	lib·bee		
I looked	ra·ee·tee	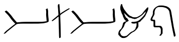	
and received	la·qach·tee	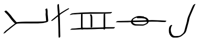	
instruction :	mu·sar		
A little	me·at		Proverbs 24:33
sleep	no·wt		
a little	me·at		
slumber	te·nu·mo·wt		
a little	me·at		
folding	chib·buq		
of the hands	ya·da·yim	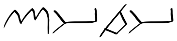	

to rest	lish·kav	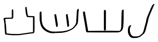	
will come [upon you]	u·va		Proverbs 24:34
like a robber	mit·hal·lekh		
and poverty	re·she·kha	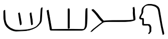	
and need	u·mach·so·re·kha		
like a bandit	ke·eesh	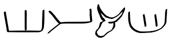	
	ma·gen		
additional	gam		Proverbs 25:1
These [are]	el·leh	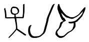	
proverbs	mish·le	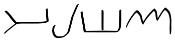	
of Solomon	she·lo·moh	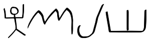	
which	a·sher		
were copied by	he·tee·qu	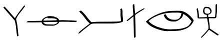	
the men	an·she		
of Hezekiah	chiz·qee·yah	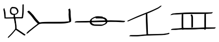	
king	me·lekh	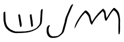	
of Judah :	ye·hu·dah	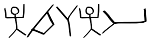	
It is the glory	ke·vod	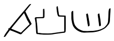	Proverbs 25:2
of God	e·lo·heem		
to conceal	has·ter		
a matter	da·var		
and the glory	u·khe·vod		
of kings	me·la·kheem		
to search it out	cha·qor	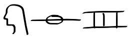	
	da·var		
As the heavens	sha·ma·yim	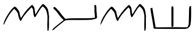	Proverbs 25:3
are high	la·rum		

and the earth	va·a·rets		
is deep	la·o·meq		
so the hearts	ve·lev	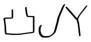	
of kings	me·la·kheem		
cannot	en	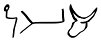	
be searched	che·qer	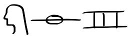	
Remove	ha·go	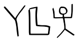	Proverbs 25:4
the dross	see·geem	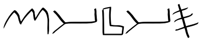	
from the silver	mik·ka·seph		
will come forth	vay·ye·tse	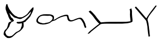	
for a silversmith	lats·tso·reph		
and a vessel	ke·lee	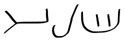	
Remove	ha·go	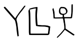	Proverbs 25:5
the wicked	ra·sha		
presence	liph·ne		
from the king’s	me·lekh	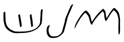	
will be established	ve·yik·ko·wn	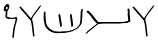	
in righteousness	bats·tse·deq		
and his throne	kis·o		
Do not	al		Proverbs 25:6
exalt yourself	tit·had·dar		
in the presence	liph·ne		
of the king	me·lekh	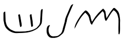	
in the place	u·vim·qo·wm	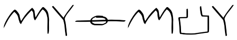	
of great [men]	ge·do·leem	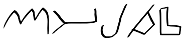	
and do not	al		
stand	ta·a·mod		

for	kee	כי	Proverbs 25:7
it is better	to·wv	טוב	
that he says	a·mar	אמר	
to you	le·kha	לך	
“ Come up	aleh	עלה	
here ! ”	hen·nah	הנה	
than that you should be demoted	me·hash·pee·le·kha	מהשפילך	
in the presence	liph·ne	לפני	
of the prince	na·deev	נדיב	
Even what	a·sher	אשר	
you have seen	ra·u	ראו	
with your own eyes	e·ne·kha	עיניך	
do not	al	אל	Proverbs 25:8
bring	te·tse	תצא	
to court	la·riv	לרב	
hastily	ma·her	מהר	
Otherwise	pen	פן	
what	mah	מה	
will you do	ta·a·seh	תעשה	
in the end	be·a·cha·ree·tah	באחריתה	
puts you to shame	be·hakh·leem	בהכלים	
- ?	o·te·kha	אתך	
when your neighbor	re·e·kha	רעך	
Argue	ree·ve·kha	ריבך	Proverbs 25:9
your case	reev	ריב	
with	et	את	
your neighbor	re·e·kha	רעך	

confidence	ve·so·wd	𐤅𐤎𐤅𐤃	
another’s	a·cher	𐤀𐤇𐤓	
without	al	𐤀𐤋	
betraying	te·gal	𐤕𐤂𐤋	
lest	pen	𐤐𐤍	Proverbs 25:10
may disgrace you	ye·chas·sed·kha	𐤉𐤇𐤎𐤃𐤊	
the one who hears	sho·me·a	𐤔𐤌𐤏	
and your infamy	ve·dib·ba·te·kha	𐤅𐤃𐤁𐤕𐤊	
never	lo	𐤋𐤀	
go away	ta·shuv	𐤕𐤔𐤅𐤁	
[is like] apples	tap·pu·che	𐤕𐤐𐤅𐤇𐤉	Proverbs 25:11
of gold	za·hav	𐤆𐤄𐤁	
in settings	be·mas·kee·yo·wt	𐤁𐤌𐤔𐤊𐤉𐤅𐤕	
of silver	ka·seph	𐤊𐤎𐤐	
A word	da·var	𐤃𐤁𐤓	
spoken	da·vur	𐤃𐤁𐤓	
	al	𐤏𐤋	
fitly	a·phe·naw	𐤀𐤐𐤍𐤉𐤅	
[Like] an earring	ne·zem	𐤍𐤆𐤌	Proverbs 25:12
of gold	za·hav	𐤆𐤄𐤁	
or an ornament	va·cha·lee	𐤅𐤇𐤋𐤉	
of fine gold	kha·tem	𐤊𐤕𐤌	
rebuke	mo·w·khee·ach	𐤌𐤅𐤊𐤉𐤇	
is a wise man’s	cha·kham	𐤇𐤊𐤌	
to	al	𐤏𐤋	
ear	o·zen	𐤀𐤆𐤍	
a listening	sho·ma·at	𐤔𐤌𐤏𐤕	

Like the cold	ke·tsin·nat		Proverbs 25:13
of snow	she·leg	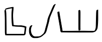	
in the time	be·yo·wm	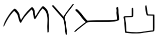	
of harvest	qa·tseer		
messenger	tseer	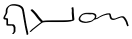	
[is] a trustworthy	ne·e·man		
to those who send him	le·sho·le·chaw	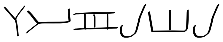	
the soul	ve·ne·phesh		
of his masters	a·do·naw	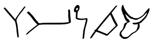	
he refreshes	ya·sheev	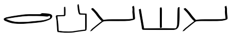	
[Like] clouds	ne·see·eem		Proverbs 25:14
and wind	ve·ru·ach	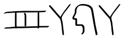	
rain	ve·ge·shem		
without	a·yin	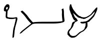	
[is] the man	eesh	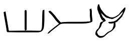	
who boasts	mit·hal·lel		
of gifts	be·mat·tat		
never given	sha·qer	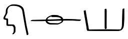	
Through patience	be·o·rekh		Proverbs 25:15
	ap·pa·yim	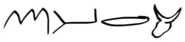	
can be persuaded	ye·phut·teh		
a ruler	qa·tseen		
tongue	ve·la·sho·wn	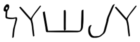	
and a gentle	rak·kah		
can break	tish·bar		
a bone	ga·rem	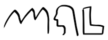	
honey	de·vash	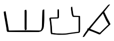	Proverbs 25:16

If you find	ma·tsa·ta		
eat	e·khol		
just what you need	day·ye·ka	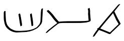	
lest	pen		
you have too much	tis·ba·en·nu		
and vomit it up	va·ha·qe·to		
Seldom	ho·qar	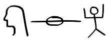	Proverbs 25:17
set foot	rag·le·kha	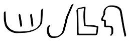	
house	mib·bet	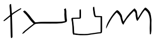	
in your neighbor’s	re·e·kha		
lest	pen		
he grow weary	yis·ba·a·kha		
and hate you	u·se·ne·e·kha		
[Like] a club	me·pheets	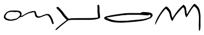	Proverbs 25:18
or sword	ve·che·rev	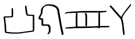	
arrow	ve·chets	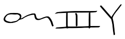	
or sharp	sha·nun	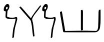	
[is] a man	eesh	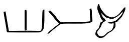	
who bears	o·neh		
against his neighbor	ve·re·e·hu		
witness	ed		
false	sha·qer	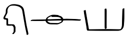	
tooth	shen	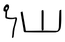	Proverbs 25:19
[Like] a broken	ro·ah		
or a foot	ve·re·gel		
out of joint	mu·a·det		
is confidence	miv·tach		

in a faithless man	bo·w·ged	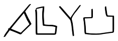	
in time	be·yo·wm	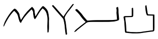	
of trouble	tsa·rah	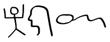	
[Like] one who removes	ma·a·deh	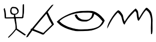	Proverbs 25:20
a garment	be·ged	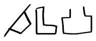	
day	be·yo·wm	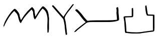	
on a cold	qa·rah	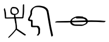	
or vinegar	cho·mets	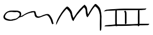	
poured on	al	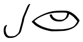	
a wound	na·ter	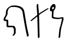	
[is] one who sings	ve·shar	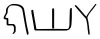	
songs	bash·shi·reem	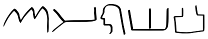	
to	al	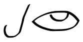	
heart	lev	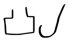	
a heavy	ra	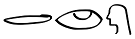	
If	im	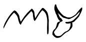	Proverbs 25:21
is hungry	ra·ev	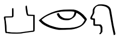	
your enemy	na·a·kha	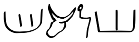	
to eat	ha·a·khi·le·hu	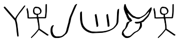	
give him food	la·chem	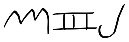	
and if	ve·im	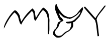	
he is thirsty	tsa·me	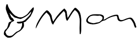	
to drink	hash·qe·hu	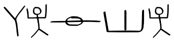	
give him water	ma·yim	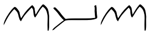	
For [in so doing]	kee	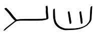	Proverbs 25:22
burning coals	ge·cha·leem	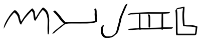	
you	at·tah	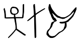	

will heap	cho·teh	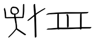	
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his head	ro·sho		
and the LORD	va·YHVH	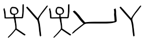	
will reward	ye·shal·lem		
you	lakh	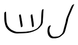	
wind	ru·ach		Proverbs 25:23
As the north	tsa·pho·wn		
brings forth	te·cho·w·lel		
rain	ga·shem		
looks	u·pha·neem	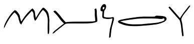	
[brings] angry	niz·a·meem		
tongue	le·sho·wn		
so a backbiting	sa·ter		
Better	to·wv		Proverbs 25:24
to live	she·vet		
on	al		
a corner	pin·nat		
of the roof	gag	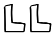	
wife	me·e·shet		
with a quarrelsome	me·do·nīm		
a house	u·vet	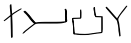	
than to share	cha·ver	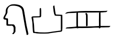	
water	ma·yim	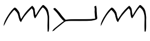	Proverbs 25:25
[Like] cold	qa·reem	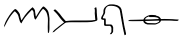	
to	al		
soul	ne·phesh		

a weary	a·ye·phah	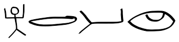	
news	u·she·mu·ah		
[is] good	to·w·vah		
land	me·e·rets		
from a distant	mer·chaq	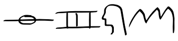	
spring	ma·yan		Proverbs 25:26
Like a muddied	nir·pas		
well	u·ma·qo·wr	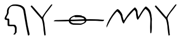	
or a polluted	ma·she·chat	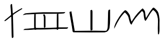	
is a righteous man	tsad·deeq	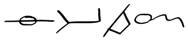	
who gives way	mat		
to	liph·ne		
the wicked	ra·sha		
to eat	a·khol		Proverbs 25:27
honey	de·vash	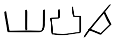	
too much	har·bo·wt		
It is not	lo		
good	to·wv		
or to search out	ve·che·qer	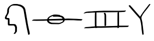	
one's own glory	ke·vo·dam		
	ka·vo·wd		
Like a city	eer	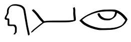	Proverbs 25:28
are broken down	pe·ru·tsah	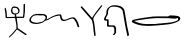	
does not	en	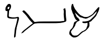	
whose walls	cho·w·mah		
is a man	eesh	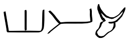	
who	a·sher		

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control	ma·tsar		
his temper	le·ru·cho		
Like snow	kash·she·leg		Proverbs 26:1
in summer	baq·qa·yits	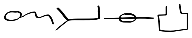	
and rain	ve·kham·ma·tar		
at harvest	baq·qa·tseer		
	ken	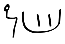	
does not	lo		
befit	na·veh		
a fool	likh·seel		
honor	ka·vo·wd		
sparrow	kats·tsip·po·wr		Proverbs 26:2
Like a fluttering	la·nud	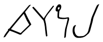	
swallow	kad·de·ro·wr		
or darting	la·uph		
	ken	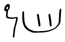	
curse	qil·lat	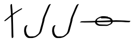	
an undeserved	chin·nam	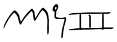	
does not	lo		
come to rest	ta·vo		
A whip	sho·wt		Proverbs 26:3
for the horse	las·sus		
a bridle	me·teg		
for the donkey	la·cha·mo·wr	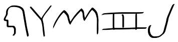	
and a rod	ve·she·vet		
for the backs	le·gew	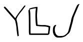	

of fools !	ke·see·leem	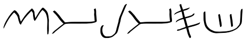	
Do not	al		Proverbs 26:4
answer	ta·an		
a fool	ke·seel		
according to his folly	ke·iw·val·to		
or	pen		
will be like him	tish·veh		
	lo		
	gam		
you yourself	at·tah		
Answer	a·neh		Proverbs 26:5
a fool	khe·seel		
according to his folly	ke·iw·val·to		
lest	pen		
he become	yih·yeh	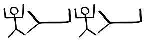	
wise	cha·kham		
in his own eyes	be·e·naw	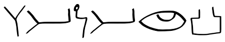	
Like cutting off	me·qats·tseh	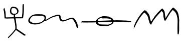	Proverbs 26:6
one’s own feet	rag·la·yim	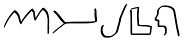	
violence	cha·mas	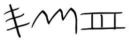	
or drinking	sho·teh		
is the sending	sho·le·ach	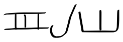	
of a message	de·va·reem	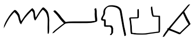	
by the hand	be·yad	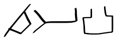	
of a fool	ke·seel		
hanging limp	dal·yu	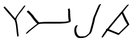	Proverbs 26:7
legs	qa·yim	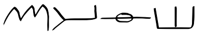	

Like lame	mip·pis·se·ach		
is a proverb	u·ma·shal	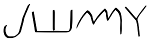	
in the mouth	be·phee		
of a fool	khe·see·leem	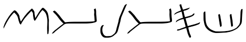	
Like binding	kits·ro·wr		Proverbs 26:8
a stone	e·ven		
into a sling	be·mar·ge·mah		
is	ken	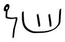	
the giving	no·w·ten		
to a fool	likh·seel		
of honor	ka·vo·wd		
[Like] a thorn	cho·w·ach	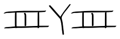	Proverbs 26:9
[that] falls	a·lah		
into the hand	ve·yad	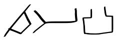	
of a drunkard	shik·ko·wr		
is a proverb	u·ma·shal	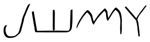	
in the mouth	be·phee		
of a fool	khe·see·leem	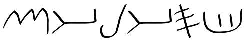	
Like an archer	rav	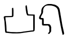	Proverbs 26:10
who wounds	me·cho·w·lel	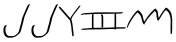	
at random	kol		
is he who hires	ve·so·kher		
a fool	ke·seel		
or	ve·so·kher		
passerby	o·ve·reem		
As a dog	ke·khe·lev		Proverbs 26:11
returns	shav		

to	al		
its vomit	qe·o	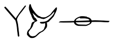	
so a fool	ke·seel		
repeats	sho·w·neh		
his folly	ve·iw·val·to		
Do you see	ra·ee·ta		Proverbs 26:12
a man	eesh	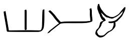	
who is wise	cha·kham		
in his own eyes ?	be·e·naw	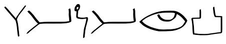	
There is more hope	tiq·vah	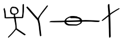	
for a fool	likh·seel		
than for him	mim·men·nu		
says	a·mar		Proverbs 26:13
The slacker	a·tsel		
“ A lion	sha·chal	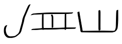	
[is] in the road !	bad·da·rekh		
A fierce lion	a·ree		
[roams]	ben	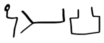	
the public square ! ”	ha·re·cho·vo·wt	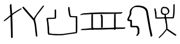	
[As] a door	had·de·let		Proverbs 26:14
turns	tis·so·wv		
on	al		
its hinges	tsee·rah	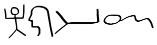	
so the slacker	ve·a·tsel		
[turns] on	al		
his bed	mit·ta·to		
buries	ta·man		Proverbs 26:15

The slacker	a·tsel		
his hand	ya·do	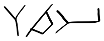	
in the dish	bats·tsal·la·chat		
it wearies him	nil·ah		
to bring it back	la·ha·shee·vah	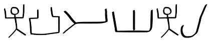	
to	el		
his mouth	pee	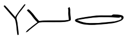	
[is] wiser	cha·kham		Proverbs 26:16
The slacker	a·tsel		
in his own eyes	be·e·naw	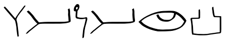	
than seven men	mish·shiv·ah	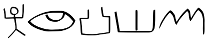	
who answer	me·shee·ve	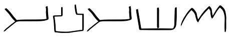	
discreetly	ta·am		
Like one who grabs	ma·cha·zeeq		Proverbs 26:17
by the ears	be·a·ze·ne		
a dog	kha·lev	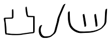	
is a passerby	o·ver	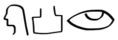	
who meddles	mit·ab·ber		
in	al		
a quarrel	reev	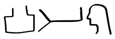	
not	lo		
his own	lo		
Like a madman	ke·mit·lah·le·ah		Proverbs 26:18
shooting	hay·yo·reh	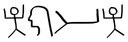	
firebrands	ziq·qeem	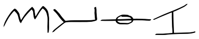	
arrows	chits·tseem		
and deadly	va·ma·vet		

so	ken	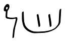	Proverbs 26:19
is the man	eesh	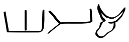	
who deceives	rim·mah		
-	et		
his neighbor	re·e·hu		
and says	ve·a·mar		
was only	halo	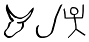	
joking ! ”	me·sa·cheq		
“ I	a·nee	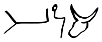	
Without	be·e·phes		Proverbs 26:20
wood	e·tseem		
goes out	tikh·beh	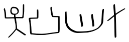	
a fire	esh		
without	u·ve·en		
gossip	nir·gan		
ceases	yish·toq		
a conflict	ma·do·wn	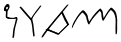	
Like charcoal	pe·cham	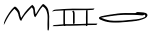	Proverbs 26:21
for embers	le·ge·cha·leem	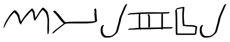	
and wood	ve·e·tseem		
for fire	le·esh		
man	ve·eesh	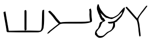	
so is a quarrelsome	me·do·nīm	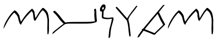	
for kindling	le·char·char	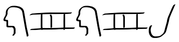	
strife	reev	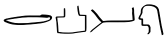	
The words	div·re		Proverbs 26:22
of a gossip	nir·gan		

are like choice morsels	ke·mit·la·ha·meem		
that	ve·hem	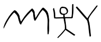	
go down	ya·re·du	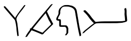	
into the inmost being	chad·re		
	va·ten	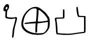	
Like glaze	ke·seph		Proverbs 26:23
	see·geem	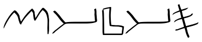	
covering	me·tsup·peh		
	al		
an earthen vessel	cha·res		
lips	se·pha·ta·yim		
are burning	do·le·qeem	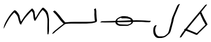	
heart	ve·lev	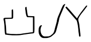	
and a wicked	ra		
with his speech	bis·pha·to		Proverbs 26:24
disguises himself	yin·na·kher	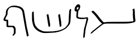	
A hateful man	so·w·ne		
in his heart	u·ve·qir·bo	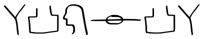	
but he lays up	ya·sheet	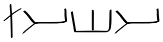	
deceit	mir·mah		
When	kee	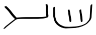	Proverbs 26:25
graciously	ye·chan·nen	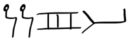	
he speaks	qo·w·lo	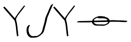	
do not	al		
believe	ta·a·men		
him	bo		
for	kee	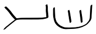	

seven	she·va		
abominations	to·w·e·vo·wt		
[fill] his heart	be·lib·bo	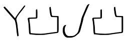	
is concealed	tik·kas·seh		Proverbs 26:26
Though his hatred	ne·ah		
by deception	be·mash·sha·o·wn		
will be exposed	tig·ga·leh		
his wickedness	ra·a·to		
in the assembly	ve·qa·hal	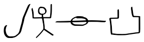	
He who digs	ko·re·ho·sha		Proverbs 26:27
a pit	chat	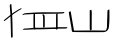	
into it	bah		
will fall	yip·pol	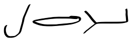	
and he who rolls	ve·go·lel	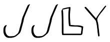	
a stone	e·ven		
on him	e·law	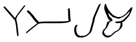	
will have it roll back	ta·shuv		
tongue	le·sho·w·no·she		Proverbs 26:28
A lying	qer	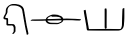	
hates	yis·na		
those it crushes	dak·kaw	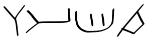	
mouth	u·pheh		
and a flattering	cha·laq	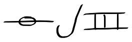	
causes	ya·a·seh		
ruin	mid·cheh		
Do not	al		Proverbs 27:1
boast	tit·hal·lel		

about tomorrow	be·yo·wm	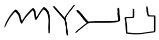	
	ma·char	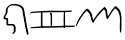	
for	kee	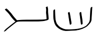	
you do not	lo	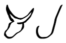	
know	te·da	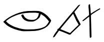	
what	mah	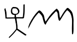	
may bring	ye·led	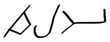	
a day	yo·wm	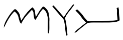	
praise you	ye·hal·lel·kha	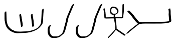	Proverbs 27:2
Let another	zar	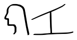	
and not	ve·lo	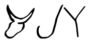	
your own mouth —	phee·kha	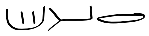	
a stranger	na·khe·ree	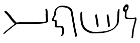	
and not	ve·al	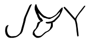	
your own lips	se·pha·te·kha	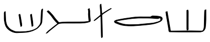	
is heavy	ko·ved	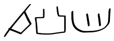	Proverbs 27:3
A stone	e·ven	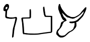	
[is] a burden	ve·ne·tel	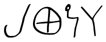	
and sand	ha·cho·wl	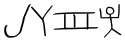	
but aggravation	ve·kha·as	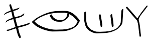	
from a fool	e·veel	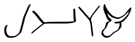	
outweighs them	ka·ved	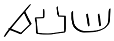	
both	mish·she·ne·hem	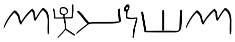	
[is] cruel	akh·ze·ree·yut	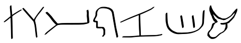	Proverbs 27:4
Wrath	che·mah	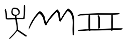	
[is] like a flood	ve·she·teph	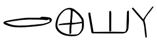	
and anger	aph	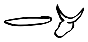	

but who	u·mee		
can withstand	ya·a·mod		
	liph·ne		
jealousy ?	qin·ah	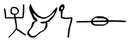	
Better	to·vah		Proverbs 27:5
rebuke	to·w·kha·chat	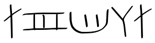	
an open	me·gul·lah		
than love	me·a·ha·vah		
that is concealed	me·sut·ta·ret		
are faithful	ne·e·ma·neem	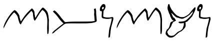	Proverbs 27:6
The wounds	pits·e		
of a friend	o·w·hev		
[are] deceitful	ve·na·ta·ro·wt		
but the kisses	ne·shee·qo·wt	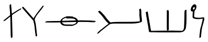	
of an enemy	so·w·ne		
The soul	ne·phesh		Proverbs 27:7
that is full	ve·ah	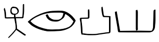	
loathes	ta·vus		
honey	no·phet		
soul	ve·ne·phesh		
but to a hungry	re·e·vah		
any	kal		
bitter thing	mar		
is sweet	ma·to·wq		
Like a bird	ke·tsip·po·wr		Proverbs 27:8
that strays	no·w·de·det		
from	min		

its nest	qin·nah	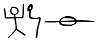	
-	ken	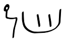	
[is] a man	eesh	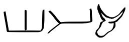	
who wanders	no·w·ded		
from his home	mim·me·qo·w·mo	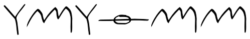	
Oil	she·men		Proverbs 27:9
and incense	u·qe·to·ret	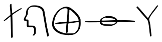	
bring joy	ye·sam·mach		
to the heart	lev	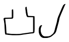	
and the sweetness	u·me·teq		
of a friend	re·e·hu		
[is] counsel	me·a·tsat		
to the soul	na·phesh		
your friend	re·a·kha		Proverbs 27:10
friend	ve·rē·ʿɛh		
or your father’s	a·vee·kha	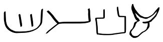	
Do not	al		
forsake	ta·a·zov		
house	u·vet	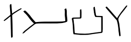	
to your brother’s	a·chee·kha	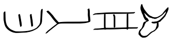	
and do not	al		
go	ta·vo·w		
in the day	be·yo·wm	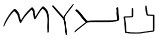	
of your calamity	e·de·kha	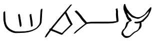	
better	to·wv		
a neighbor	sha·khen	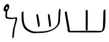	
nearby	qa·ro·wv	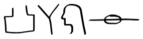	

than a brother	me·ach		
far away	ra·cho·wq		
Be wise	cha·kham		Proverbs 27:11
my son	be·nee	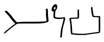	
and bring joy	ve·sam·mach		
to my heart	lib·bee	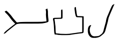	
so that I can answer	ve·a·shee·vah	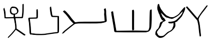	
him who taunts me	cho·re·phee		
	da·var		
The prudent	a·rum		Proverbs 27:12
see	ra·ah		
danger	ra·ah		
and take cover	nis·tar		
[but] the simple	pe·ta·yim		
keep going	a·ve·ru		
[and] pay the penalty	ne·e·na·shu	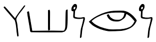	
Take	qach	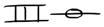	Proverbs 27:13
the garment	big·do		
of him who	kee	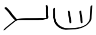	
posts security	a·rav		
for a stranger	zar		
if it is for	u·ve·ad		
a foreigner	na·khe·ree·yah		
get collateral	chav·le·hu	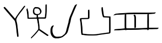	
If one blesses	me·va·rekh		Proverbs 27:14
his neighbor	re·e·hu		
voice	be·qo·wl	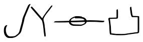	

with a loud	ga·do·wl		
in the morning	bab·bo·qer	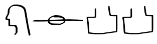	
early	hash·kem	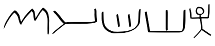	
as a curse	qe·la·lah	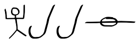	
it will be counted	te·cha·shev		
to him	lo	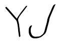	
dripping	de·leph		Proverbs 27:15
A constant	to·w·red		
day	be·yo·wm	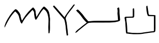	
on a rainy	sag·reer	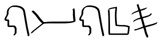	
woman	ve·e·shet		
and a contentious	me·do·nīm		
are alike —	nish·ta·vah		
restraining her	tso·phe·ne·ha		Proverbs 27:16
is like holding back	tsa·phan		
the wind	ru·ach		
oil	ve·she·men	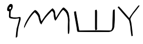	
with one’s right hand	ye·mee·no	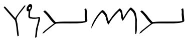	
or grasping	yiq·ra	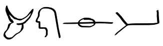	
As iron	bar·zel	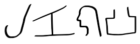	Proverbs 27:17
iron	be·var·zel		
sharpens	ya·chad	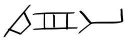	
so one man	ve·eesh	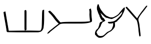	
sharpens	ya·chad	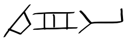	
	pe·ne	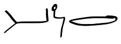	
another	re·e·hu		
Whoever tends	no·tser		Proverbs 27:18

a fig tree	te·e·nah		
will eat	yo·khal		
its fruit	pir·yah		
and he who looks after	ve·sho·mer	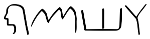	
his master	a·do·naw	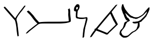	
will be honored	ye·khub·bad	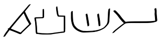	
As water	kam·ma·yim		Proverbs 27:19
reflects the face	hap·pa·neem	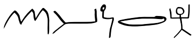	
	lap·pa·neem	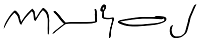	
so	ken	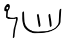	
the heart	lev	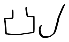	
reflects the true man	ha·a·dam		
	la·a·dam		
Sheol	she·o·wl		Proverbs 27:20
and Abaddon	va·ʾa·vad·doh	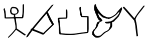	
are never	lo		
satisfied	tis·ba·nah		
so the eyes	ve·e·ne	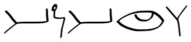	
of man	ha·a·dam		
are never	lo		
satisfied	tis·ba·nah		
A crucible	mats·reph		Proverbs 27:21
for silver	lak·ke·seph		
and a furnace	ve·khur		
for gold	laz·za·hav	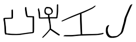	
but a man [is tested]	ve·eesh	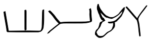	
accorded him	le·phee	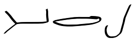	

by the praise	ma·ha·la·lo		
Though	im		Proverbs 27:22
you grind	tikh·to·wosh		
-	et		
a fool	ha·e·veel		
with mortar	bam·makh·tesh		
[and]	be·to·wkh		
like grain	ha·ree·pho·wt	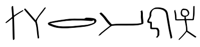	
a pestle	ba·e·lee		
will not	lo		
depart	ta·sur		
from him	me·a·law		
[yet] his folly	iw·val·to		
Be sure to know	ya·do·a	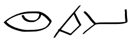	Proverbs 27:23
	te·da		
the state	pe·ne	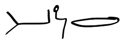	
of your flocks	tso·ne·kha		
and pay close attention	sheet	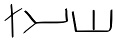	
	lib·be·kha	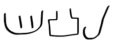	
to your herds	la·a·da·reem		
for	kee	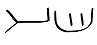	Proverbs 27:24
[are] not	lo		
forever	le·o·w·lam		
riches	cho·sen		
nor does	ve·im		
a crown	ne·zer		
[endure] to every	le·do·wr		

generation	dor		
is removed	ga·lah	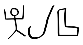	Proverbs 27:25
When hay	cha·tseer		
appears	ve·nir·ah		
and new growth	de·she		
is gathered	ve·ne·es·phu		
and the grain	is·se·vo·wt		
from the hills	ha·reem	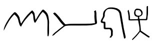	
the lambs	ke·va·seem	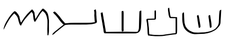	Proverbs 27:26
will provide you with clothing	lil·vu·she·kha		
with the price	u·me·cheer		
of a field	deh		
and the goats	at·tu·deem	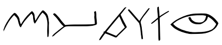	
You will have plenty	ve·de		Proverbs 27:27
milk	cha·lev	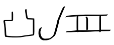	
of goats’	iz·zeem	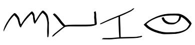	
to feed you —	le·lach·me·kha	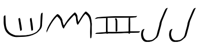	
food	le·le·chem	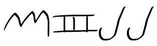	
for your household	be·te·kha	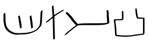	
and nourishment	ve·chay·yeem	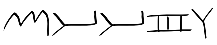	
for your maidservants	le·na·a·ro·w·te·kha		
flee	na·su		Proverbs 28:1
when no one	ve·en		
pursues	ro·deph		
The wicked	ra·sha		
but the righteous	ve·tsad·dee·qeem	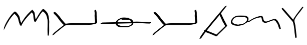	
as a lion	kikh·pheer		

are as bold	yiv·tach		
in rebellion	be·phe·sha		Proverbs 28:2
A land	e·rets		
has many	rab·beem		
rulers	sa·re·ha		
but a man	u·ve·a·dam		
of understanding	me·veen		
[and] knowledge	yo·de·a		
	ken		
maintains order	ya·a·reekh		
leader	ge·ver		Proverbs 28:3
A destitute	rash		
who oppresses	ve·o·sheq		
the poor	dal·leem		
rain	ma·tar		
is like a driving	so·cheph		
that leaves no	ve·en		
food	la·chem		
Those who forsake	o·ze·ve		Proverbs 28:4
the law	to·w·rah		
praise	ye·hal·lu		
the wicked	ra·sha		
but those who keep	ve·sho·me·re		
the law	to·w·rah		
resist	yit·ga·ru		
them	vam		
men	an·she		Proverbs 28:5

Evil	ra		
do not	lo		
understand	ya·vee·nu	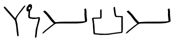	
justice	mish·pat		
but those who seek	u·me·vaq·she		
the LORD	YHVH		
comprehend	ya·vee·nu	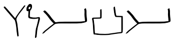	
fully	khol	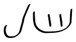	
Better	to·wv		Proverbs 28:6
a poor man	rash	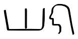	
who walks	ho·w·lekh	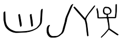	
with integrity	be·tum·mo		
are perverse	me·iq·qesh	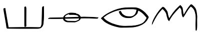	
whose ways	de·ra·kha·yim	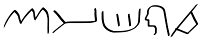	
	ve·hu	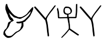	
than a rich man	a·sheer	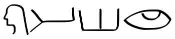	
keeps	no·w·tser		Proverbs 28:7
the law	to·w·rah		
son	ben		
A discerning	me·veen	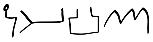	
but a companion	ve·ro·eh		
of gluttons	zo·wl·leem	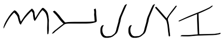	
disgraces	yakh·leem	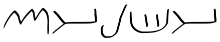	
his father	a·vee	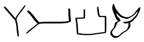	
He who increases	mar·beh		Proverbs 28:8
his wealth	ho·w·no		
by interest	be·ne·shekh		

and usury	u·ve·tar·bīt	𐤅𐤁𐤕𐤓𐤁𐤉𐤕	
for one who is kind	le·cho·w·nen	𐤋𐤇𐤅𐤍𐤍	
to the poor	dal·leem	𐤃𐤋𐤉𐤌	
lays it up	yiq·be·tsen·nu	𐤉𐤒𐤁𐤑𐤍𐤅	
Whoever turns	me·seer	𐤌𐤎𐤉𐤓	Proverbs 28:9
his ear {away}	a·ze·no	𐤀𐤆𐤍𐤅	
from hearing	mish·she·mo·a	𐤌𐤔𐤌𐤏	
the law	to·w·rah	𐤕𐤅𐤓𐤄	
even	gam	𐤂𐤌	
his prayer	te·phil·la·to	𐤕𐤐𐤋𐤕𐤅	
is detestable	to·w·e·vah	𐤕𐤅𐤏𐤁𐤄	
He who leads	mash·geh	𐤌𐤔𐤂𐤄	Proverbs 28:10
the upright	ye·sha·reem	𐤉𐤔𐤓𐤉𐤌	
along the path	be·de·rekh	𐤁𐤃𐤓𐤊	
of evil	ra	𐤓𐤏	
pit	bish·chu·to	𐤁𐤔𐤇𐤅𐤕𐤅	
into his own	hu	𐤄𐤅𐤀	
will fall	yip·po·wl	𐤉𐤐𐤅𐤋	
but the blameless	u·te·mee·meem	𐤅𐤕𐤌𐤉𐤌𐤉𐤌	
will inherit	yin·cha·lu	𐤉𐤍𐤇𐤋𐤅	
what is good	to·wv	𐤈𐤅𐤁	
is wise	cha·kham	𐤇𐤊𐤌	Proverbs 28:11
in his own eyes	be·e·naw	𐤁𐤏𐤉𐤍𐤉𐤅	
man	eesh	𐤀𐤉𐤔	
A rich	a·sheer	𐤏𐤔𐤉𐤓	
but a poor man	ve·dal	𐤅𐤃𐤋	
with discernment	me·veen	𐤌𐤁𐤉𐤍	

sees through him	yach·qe·ren·nu	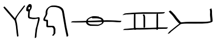	
triumph	ba·a·lots		Proverbs 28:12
When the righteous	tsad·dee·qeem	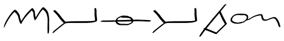	
there is great	rab·bah		
glory	tiph·a·ret		
rise	u·ve·qum	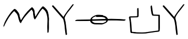	
but when the wicked	re·sha·eem		
hide themselves	ye·chup·pas		
men	a·dam		
He who conceals	me·khas·seh		Proverbs 28:13
his sins	phe·sha·aw		
will not	lo		
prosper	yats·lee·ach	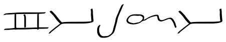	
but whoever confesses	u·mo·w·deh		
and renounces them	ve·o·zev		
will find mercy	ye·ru·cham	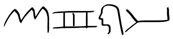	
Blessed	ash·re	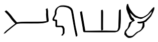	Proverbs 28:14
[is] the man	a·dam		
reverent	me·pha·ched		
who is always	ta·meed		
but he who hardens	u·maq·sheh	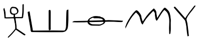	
his heart	lib·bo	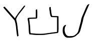	
falls	yip·po·wl		
into trouble	be·ra·ah		
lion	a·ree		Proverbs 28:15
Like a roaring	no·hem	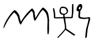	
bear	ve·dov		

or a charging	sho·w·qeq	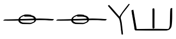	
ruler	mo·shel	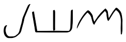	
is a wicked	ra·sha	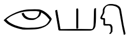	
over	al	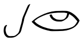	
people	am	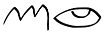	
a helpless	dal	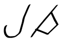	
A leader	na·geed	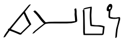	Proverbs 28:16
who lacks	cha·sar	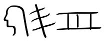	
judgment	te·vu·no·wt	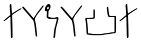	
[is] also a great	ve·rav	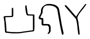	
oppressor	ma·a·shaq·qo·wt	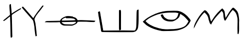	
but he who hates	so·ne·ʾē	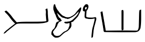	
dishonest profit	ve·tsa	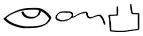	
will prolong	ya·a·reekh	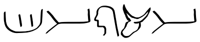	
[his] days	ya·meem	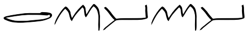	
A man	a·dam	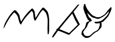	Proverbs 28:17
burdened	a·shuq	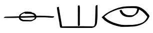	
by bloodguilt	be·dam	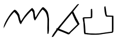	
	na·phɛsh	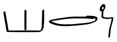	
into	ad	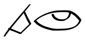	
the Pit	bo·wr	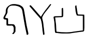	
will flee	ya·nus	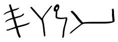	
let no one	al	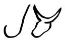	
support	yit·me·khu	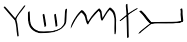	
him	vo	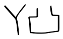	
He who walks	ho·w·lekh	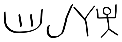	Proverbs 28:18
with integrity	ta·meem	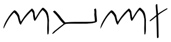	

will be kept safe	yiw·va·she·a		
but whoever is perverse	ve·ne·qash	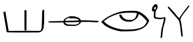	
[in his] ways	de·ra·kha·yim	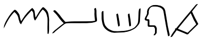	
fall	yip·po·wl		
will suddenly	be·e·chat		
The one who works	o·ved	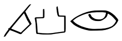	Proverbs 28:19
his land	ad·ma·to	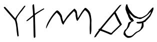	
will have plenty of	yis·ba		
food	la·chem	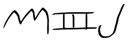	
but whoever chases	u·me·rad·deph		
fantasies	re·qeem	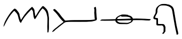	
will have his fill	yis·ba		
of poverty	reesh	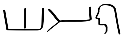	
man	eesh	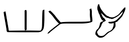	Proverbs 28:20
A faithful	e·mu·no·wt		
will abound	rav	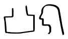	
with blessings	be·ra·kho·wt	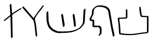	
but one eager	ve·ats		
to be rich	le·ha·a·sheer		
will not	lo		
go unpunished	yin·na·qeh		
To show partiality	hak·ker		Proverbs 28:21
	pa·neem	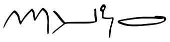	
[is] not	lo		
good	to·wv		
for	ve·al		
a piece	pat		

of bread	le·chem	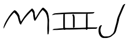	
will do wrong	yiph·sha		
yet a man	ga·ver		
hastens	ni·vo·hal		Proverbs 28:22
after wealth	la·ho·wn	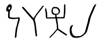	
man	eesh	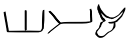	
A stingy	ra		
	a·yin	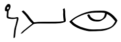	
and does not	ve·lo		
know	ye·da		
that	kee	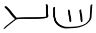	
poverty	che·ser		
awaits him	ye·vo·en·nu	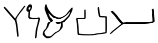	
He who rebukes	mo·w·khee·ach		Proverbs 28:23
a man	a·dam		
will later	a·cha·ray	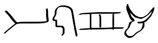	
more favor	chen		
find	yim·tsa		
than one who flatters	mim·ma·cha·leeq	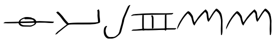	
with his tongue	la·sho·wn		
He who robs	go·w·zel		Proverbs 28:24
his father	a·vee	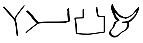	
or mother	ve·im·mo		
saying	ve·o·mer		
“ It is not	en		
wrong ”	pa·sha		
is a companion	cha·ver	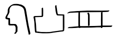	

	hu		
to the man	le·eesh	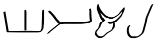	
who destroys	mash·cheet	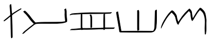	
A greedy man	re·chav	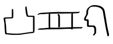	Proverbs 28:25
	ne·phesh		
stirs up	ye·ga·reh		
strife	ma·do·wn	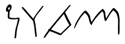	
but he who trusts	u·vo·w·te·ach		
in	al		
the LORD	YHVH		
will prosper	ye·dush·shan		
He who trusts	bo·w·te·ach		Proverbs 28:26
in himself	be·lib·bo	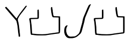	
	hu		
is a fool	khe·seel		
but one who walks	ve·ho·w·lekh		
in wisdom	be·cha·khe·mah	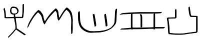	
	hu		
will be safe	yim·ma·let		
Whoever gives	no·w·ten		Proverbs 28:27
to the poor	la·rash		
will not	en	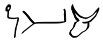	
be in need	mach·so·wr	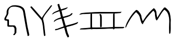	
but he who hides	u·ma·leem		
his eyes	e·naw	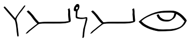	
will receive many	rav		
curses	me·e·ro·wt		

come to power	be·qum	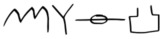	Proverbs 28:28
When the wicked	re·sha·eem		
hide themselves	yis·sa·ter		
people	a·dam		
but when they perish	u·ve·a·ve·dam		
flourish	yir·bu		
the righteous	tsad·dee·qeem	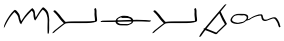	
A man who	eesh	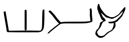	Proverbs 29:1
after much reproof	to·w·kha·cho·wt	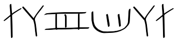	
remains stiff-necked	maq·sheh	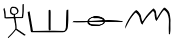	
	o·reph		
will suddenly	pe·ta		
be shattered	yish·sha·ver	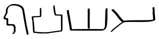	
-	ve·en		
beyond recovery	mar·pe		
flourish	bir·vo·wt		Proverbs 29:2
When the righteous	tsad·dee·qeem	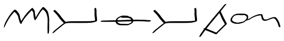	
rejoice	yis·mach		
the people	ha·am		
rule	u·vim·shol		
but when the wicked	ra·sha		
groan	ye·a·nach		
the people	am		
A man	eesh	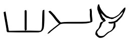	Proverbs 29:3
who loves	o·hev		
wisdom	chakh·mah		
brings joy	ye·sam·mach		

to his father	a·vee	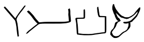	
but a companion	ve·ro·eh		
of prostitutes	zo·w·no·wt		
squanders	ye·ab·bed		
his wealth	ho·wn		
a king	me·lekh	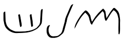	Proverbs 29:4
By justice	be·mish·pat		
brings stability	ya·a·meed	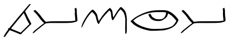	
to the land	a·rets		
but a man	ve·eesh	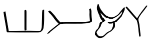	
who exacts tribute	te·ru·mo·wt		
demolishes it	ye·her·sen·nah	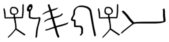	
A man	ge·ver		Proverbs 29:5
who flatters	ma·cha·leeq	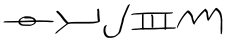	
for	al		
his neighbor	re·e·hu		
a net	re·shet		
spreads	po·w·res		
	al		
his feet	pe·a·maw		
by his own sin	be·phe·sha	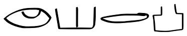	Proverbs 29:6
man	eesh	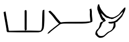	
An evil	ra		
is caught	mo·w·qesh	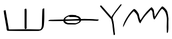	
but a righteous one	ve·tsad·deeq		
sings	ya·run		
and rejoices	ve·sa·me·ach		

consider	yo·de·a		Proverbs 29:7
The righteous	tsad·deeq	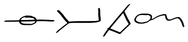	
the cause	deen	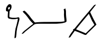	
of the poor	dal·leem	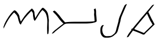	
but the wicked	ra·sha		
have no	lo		
regard	ya·veen		
for such concerns	da·at		
Mockers	an·she		Proverbs 29:8
	la·tso·wn		
inflame	ya·phee·chu	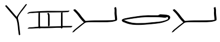	
a city	qir·yah	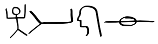	
but the wise	va·cha·kha·meem		
turn away	ya·shee·vu	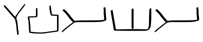	
anger	aph		
man	eesh	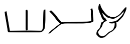	Proverbs 29:9
If a wise	cha·kham		
goes to court	nish·pat		
with	et		
	eesh	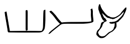	
a fool	e·veel	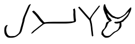	
there will be raving	ve·ra·gaz		
and laughing	ve·sa·chaq	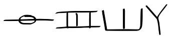	
with no	ve·en	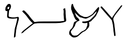	
resolution	na·chat	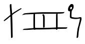	
Men	an·she		Proverbs 29:10
of bloodshed	da·meem	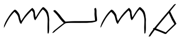	

hate	yis·ne·u	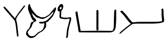	
a blameless man	tam	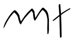	
but the upright	vee·sha·reem		
care for	ye·vaq·shu	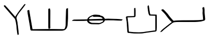	
his life	naph·sho		
all	kal	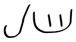	Proverbs 29:11
his anger	ru·cho	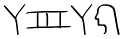	
vents	yo·w·tsee		
A fool	khe·seel		
but a wise man	ve·cha·kham	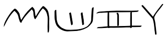	
it back	be·a·cho·wr	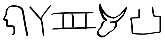	
holds	ye·shab·be·chen·nah		
If a ruler	mo·shel	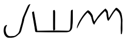	Proverbs 29:12
listens	maq·sheev	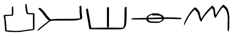	
to	al		
lies	de·var		
	sha·qer	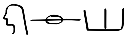	
all	kal		
his officials	me·sha·re·taw		
will be wicked	re·sha·eem		
The poor man	rash	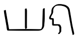	Proverbs 29:13
and the oppressor	ve·eesh	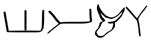	
	te·kha·kheem	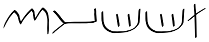	
have this in common :	niph·ga·shu	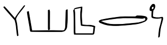	
gives light	me·eer		
to the eyes	e·ne	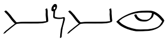	
of both	she·ne·hem	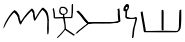	

The LORD	YHVH	𐤉𐤄𐤅𐤄	
A king	me·lekh	𐤌𐤋𐤊	Proverbs 29:14
who judges	sho·w·phet	𐤔𐤅𐤐𐤈	
with fairness —	be·e·met	𐤁𐤀𐤌𐤕	
the poor	dal·leem	𐤃𐤋𐤉𐤌	
his throne	kis·o	𐤊𐤎𐤀𐤅	
	la·ad	𐤋𐤏𐤃	
will be established forever	yik·ko·wn	𐤉𐤊𐤅𐤍	
A rod	she·vet	𐤔𐤁𐤈	Proverbs 29:15
of correction	ve·to·w·kha·chat	𐤅𐤕𐤅𐤊𐤇𐤕	
imparts	yit·ten	𐤉𐤕𐤍	
wisdom	chakh·mah	𐤇𐤊𐤌𐤄	
but a child	ve·na·ar	𐤅𐤍𐤏𐤓	
left to himself	me·shul·lach	𐤌𐤔𐤋𐤇	
disgraces	me·veesh	𐤌𐤁𐤉𐤔	
his mother	im·mo	𐤀𐤌𐤅	
thrive	bir·vo·wt	𐤁𐤓𐤁𐤅𐤕	Proverbs 29:16
When the wicked	re·sha·eem	𐤓𐤔𐤏𐤉𐤌	
increases	yir·beh	𐤉𐤓𐤁𐤄	
rebellion	pa·sha	𐤐𐤔𐤏	
but the righteous	ve·tsad·dee·qeem	𐤅𐤑𐤃𐤉𐤒𐤉𐤌	
their downfall	be·map·pal·tam	𐤁𐤌𐤐𐤋𐤕𐤌	
will see	yir·u	𐤉𐤓𐤀𐤅	
Discipline	yas·ser	𐤉𐤎𐤓	Proverbs 29:17
your son	bin·kha	𐤁𐤍𐤊	
and he will give you rest	vee·nee·che·kha	𐤅𐤉𐤍𐤉𐤇𐤊	
he will bring	ve·yit·ten	𐤅𐤉𐤕𐤍	

delight	ma·a·dan·neem		
to your soul	le·naph·she·kha		
Where [there is] no	be·en		Proverbs 29:18
vision	cha·zo·wn	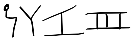	
cast off restraint	yip·pa·ra		
the people	am		
he who keeps	ve·sho·mer	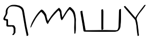	
the Law	to·w·rah		
but blessed [is]	ash·re·hu	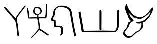	
by words [alone]	bid·va·reem		Proverbs 29:19
cannot	lo		
be corrected	yiw·va·ser		
A servant	a·ved	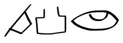	
though	kee	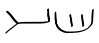	
he understands	ya·veen	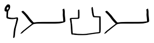	
he will not	ve·en		
respond	ma·a·neh		
Do you see	cha·zee·ta		Proverbs 29:20
a man	eesh	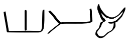	
in haste ?	ats		
who speaks	bid·va·raw	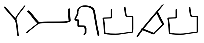	
There is more hope	tiq·vah	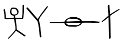	
for a fool	likh·seel		
than for him	mim·men·nu		
pampered	me·phan·neq		Proverbs 29:21
from his youth	min·no·ar		
A servant	av·do		

in the end	ve·a·cha·ree·to		
will bring	yih·yeh	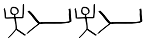	
grief	ma·no·wn		
man	eesh	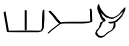	Proverbs 29:22
An angry	aph		
stirs up	ye·ga·reh		
dissension	ma·do·wn	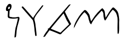	
man	u·va·al		
and a hot-tempered	che·mah	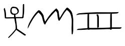	
abounds	rav		
in transgression	pa·sha		
pride	ga·a·vat		Proverbs 29:23
A man's	a·dam		
will bring him low	tash·pee·len·nu	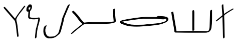	
but a humble	u·she·phal		
spirit	ru·ach		
will obtain	yit·mokh		
honor	ka·vo·wd		
A partner	cho·w·leq		Proverbs 29:24
to	im		
a thief	gan·nav		
hates	so·w·ne		
his own soul	naph·sho		
the oath	a·lah	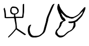	
he receives	yish·ma		
but does not	ve·lo		
testify	yag·geed	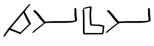	

The fear	cher·dat		Proverbs 29:25
of man	a·dam		
is	yit·ten	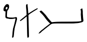	
a snare	mo·w·qesh	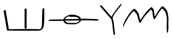	
but whoever trusts	u·vo·w·te·ach		
in the LORD	ba·YHVH	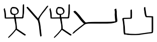	
is set securely on high	ye·sug·gav	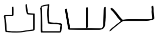	
Many	rab·beem	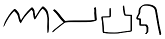	Proverbs 29:26
seek	me·vaq·sheem	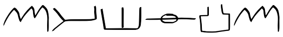	
favor	pe·ne	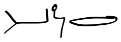	
the ruler’s	mo·wo·shel		
from the LORD	u·me·YHVH	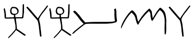	
receives justice	mish·pat		
but a man	eesh	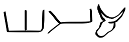	
is detestable	to·w·a·vat		Proverbs 29:27
to the righteous	tsad·dee·qeem	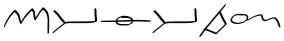	
man	eesh	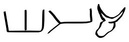	
An unjust	a·vel		
is detestable	ve·to·w·a·vat		
to the wicked	ra·sha		
is upright	ye·shar	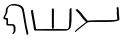	
and one whose way	da·rekh		
[These are] the words	div·re		Proverbs 30:1
of Agur	a·gur		
son	bin		
of Jakeh —	ya·qeh	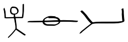	
the burden	ham·mas·sa	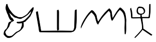	

declared	ne·um	
that this man	hag·ge·ver	
to Ithiel :	le·ee·tee·el	
“ I am weary, O God,	le·ee·tee·el	
and worn out	ve·u·khal	
Surely	kee	Proverbs 30:2
the most ignorant	va·ar	
I [am]	a·no·khee	
of men	me·eesh	
and I lack	ve·lo	
the understanding	vee·nat	
of a man	a·dam	
	lee	
I have not	ve·lo	Proverbs 30:3
learned	la·mad·tee	
wisdom	chakh·mah	
and I have no knowledge	ve·da·at	
of the Holy One	qe·do·sheem	
	e·da	
Who	mee	Proverbs 30:4
has ascended	a·lah	
to heaven	sha·ma·yim	
and come down ?	vay·ye·rad	
Who	mee	
has gathered	a·saph	
the wind	ru·ach	
in His hands ?	be·cha·phe·naw	

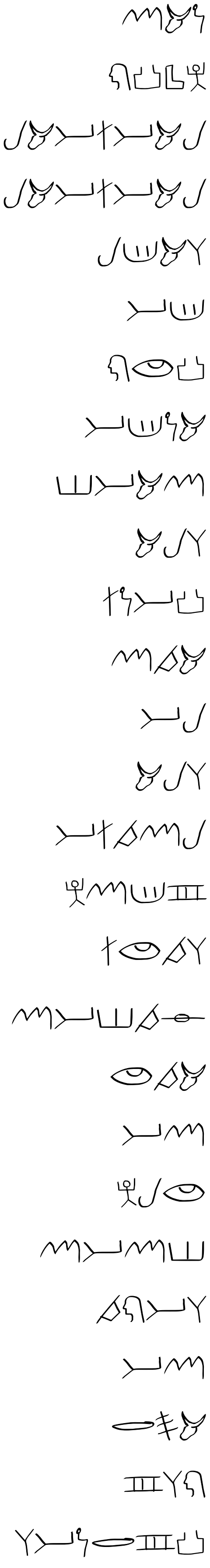

Who	mee	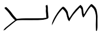	
has bound up	tsa·rar		
the waters	ma·yim	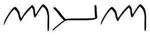	
in His cloak ?	bas·sim·lah		
Who	mee		
has established	he·qeem	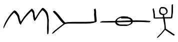	
all	kal	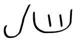	
the ends	aph·se		
of the earth ?	a·rets		
What	mah		
is His name	she·mo		
and what	u·mah		
is the name	shem		
of His Son —	be·no	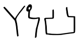	
surely	kee	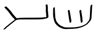	
you know !	te·da		
Every	kal	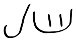	Proverbs 30:5
word	im·rat		
of God	e·lo·w·ah	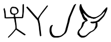	
is flawless	tse·ru·phah		
is a shield	ma·gen		
He	hu		
to those who take refuge	la·cho·seem		
in Him	bo		
Do not	al		Proverbs 30:6
add	to·wsp		
to	al		

His words	de·va·raw	
lest	pen	
He rebuke	yo·w·khee·ach	
you	be·kha	
and prove you a liar	ve·nikh·za·ve·ta	
Two	ta·yim	Proverbs 30:7
things I ask	sha·al·tee	
	me·it·takh	
do not	al	
refuse me	tim·na	
of You —	mim·men·nee	
before	be·te·rem	
I die :	a·mut	
Keep falsehood	shaw	Proverbs 30:8
words	u·de·var	
and deceitful	ka·zav	
far	har·cheq	
from me	mim·men·nee	
poverty	resh	
nor riches	va·o·sher	
neither	al	
Give	tit·ten	
me	lee	
feed me	hat·ree·phe·nee	
with the bread	le·chem	
that is my portion	chuq·qee	
Otherwise	pen	Proverbs 30:9

I may have too much	es·ba	𐤀𐤔𐤁𐤏	
and deny You	ve·khi·chash·tee	𐤅𐤊𐤇𐤔𐤕𐤉	
saying	ve·a·mar·tee	𐤅𐤀𐤌𐤓𐤕𐤉	
‘ Who	mee	𐤌𐤉	
is the LORD ? ’	YHVH	𐤉𐤄𐤅𐤄	
Or	u·phen	𐤅𐤐𐤍	
I may become poor	iw·va·resh	𐤀𐤅𐤓𐤔	
and steal	ve·ga·nav·tee	𐤅𐤂𐤍𐤁𐤕𐤉	
profaning	ve·ta·phas·tee	𐤅𐤕𐤐𐤔𐤕𐤉	
the name	shem	𐤔𐤌	
of my God	e·lo·hay	𐤀𐤋𐤄𐤉𐤐	
Do not	al	𐤀𐤋	Proverbs 30:10
slander	tal·shen	𐤕𐤋𐤔𐤍	
a servant	e·ved	𐤏𐤁𐤃	
to	el	𐤀𐤋	
his master	ʾa·do·no	𐤀𐤃𐤍𐤅	
or	pen	𐤐𐤍	
he will curse you	ye·qal·lel·kha	𐤉𐤒𐤋𐤋𐤊	
and you will bear the guilt	ve·a·sha·me·ta	𐤅𐤀𐤔𐤌𐤕	
There is a generation	do·wr	𐤃𐤅𐤓	Proverbs 30:11
their fathers	a·vee	𐤀𐤁𐤉𐤅	
of those who curse	ye·qal·lel	𐤉𐤒𐤋𐤋	
-	ve·et	𐤅𐤀𐤕	
their mothers	im·mo	𐤀𐤌𐤅	
and do not	lo	𐤋𐤀	
bless	ye·va·rekh	𐤉𐤁𐤓𐤊	
There is a generation	do·wr	𐤃𐤅𐤓	Proverbs 30:12

of those who are pure	ta·ho·wr	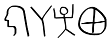	
in their own eyes	be·e·naw	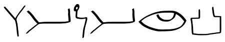	
of their filth	u·mits·tso·a·to	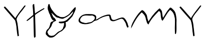	
	lo	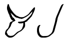	
and yet unwashed	ru·chats	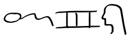	
There is a generation —	do·wr	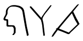	Proverbs 30:13
how	mah	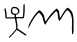	
haughty	ra·mu	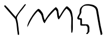	
are their eyes	e·naw	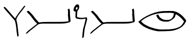	
are their glances —	ve·aph·ap·paw	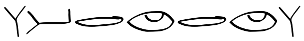	
and pretentious	yin·na·se·u	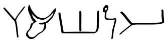	
there is a generation	do·wr	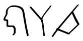	Proverbs 30:14
are swords	cha·ra·vo·wt	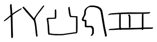	
whose teeth	shin·naw	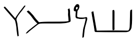	
are knives	u·ma·a·kha·lo·wt	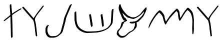	
and whose jaws	me·tal·le·o·taw	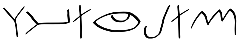	
devouring	le·e·khol	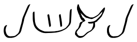	
the oppressed	a·nee·yeem	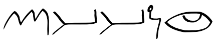	
from the earth	me·e·rets	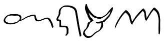	
and the needy	ve·ev·yo·w·neem	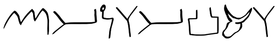	
from [among] men	me·a·dam	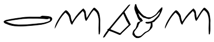	
The leech	la·a·lu·qah	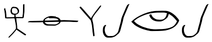	Proverbs 30:15
has two	she·te	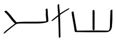	
daughters :	va·no·wt	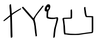	
Give	hav	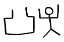	
[and] Give	hav	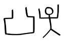	
are three	sha·lo·wosh	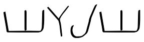	

There	hen·nah	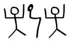	
[things that] are never	lo	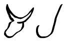	
satisfied	tis·ba·nah	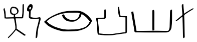	
four [that]	ar·ba	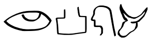	
never	lo	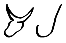	
say	a·me·ru	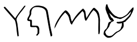	
‘ Enough !’:	ho·wn	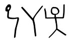	
Sheol	she·o·wl	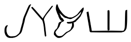	Proverbs 30:16
the barren	ve·o·tser	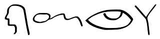	
womb	ra·cham	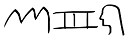	
land	e·rets	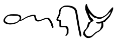	
never	lo	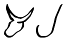	
satisfied	sa·ve·ah	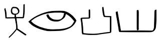	
with water	ma·yim	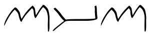	
and fire	ve·esh	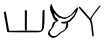	
that never	lo	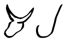	
says	a·me·rah	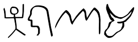	
‘ Enough ! ’	ho·wn	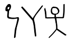	
As for the eye	a·yin	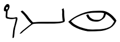	Proverbs 30:17
[that] mocks	til·ag	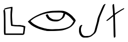	
a father	le·av	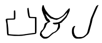	
and scorns	ve·ta·vuz	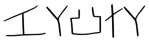	
obedience	leeq·qa·hat	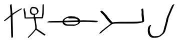	
to a mother	em	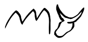	
pluck it out	yiq·qe·ru·ha	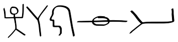	
may the ravens	o·re·ve	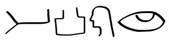	
of the valley	na·chal	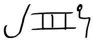	

devour it	ve·yo·khe·lu·ha		
and young	ve·ne	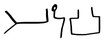	
vultures	na·sher		
are three [things]	she·lo·shah	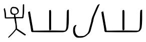	Proverbs 30:18
There	hem·mah		
too wonderful	niph·le·u		
for me	mim·men·nee		
four	ve·ʾar·baʿ		
that I cannot	lo		
understand :	ye·da·teem		
the way	de·rekh		Proverbs 30:19
of an eagle	han·ne·sher	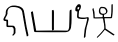	
in the sky	bash·sha·ma·yim		
the way	de·rekh		
of a snake	na·chash	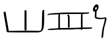	
on	a·le	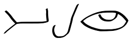	
a rock	tsur		
the way	de·rekh		
of a ship	o·nee·yah	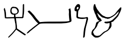	
	ve·lev	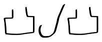	
at sea	yam	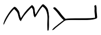	
and the way	ve·de·rekh		
of a man	ge·ver		
with a maiden	be·al·mah		
This	ken	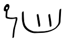	Proverbs 30:20
is the way	de·rekh		
of an adulteress	ish·shah		

:	me·na·a·phet		
She eats	a·khe·lah	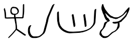	
and wipes	u·ma·cha·tah	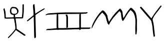	
her mouth	phee·ha	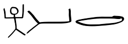	
and says	ve·a·me·rah		
nothing	lo		
‘ I have done	pha·al·tee		
wrong ’	a·ven	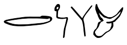	
Under	ta·chat	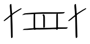	Proverbs 30:21
three things	lo·wosh	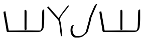	
trembles	ra·ge·zah		
the earth	e·rets		
under	ve·ta·chat		
four	ar·ba		
it cannot	lo		
	tu·khal		
bear up :	se·et		
-	ta·chat	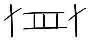	Proverbs 30:22
a servant	e·ved	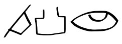	
who	kee	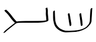	
becomes king	yim·lo·wkh		
a fool	ve·na·val	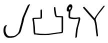	
who	kee	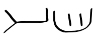	
is filled	yis·ba		
with food	la·chem	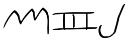	
-	ta·chat	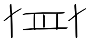	Proverbs 30:23
an unloved woman	nu·ah		

who	kee	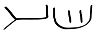	
marries	tib·ba·el		
and a maidservant	ve·shiph·chah		
who	kee	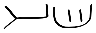	
supplants	tee·rash		
her mistress	ge·vir·tah	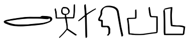	
Four	ar·ba·ah		Proverbs 30:24
yet they	hem	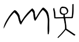	
are small	qe·tan·ne		
things on earth	a·rets		
	ve·hem·mah	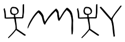	
wise :	cha·kha·meem		
are exceedingly	me·chuk·ka·meem	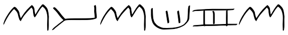	
The ants	han·ne·ma·leem	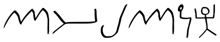	Proverbs 30:25
are creatures	am		
of little	lo		
strength	az		
yet they store up	vay·ya·khee·nu		
in the summer	vaq·qa·yits		
their food	lach·mam	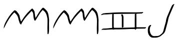	
the rock badgers	phan·neem	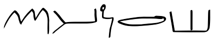	Proverbs 30:26
are creatures	am		
of little	lo		
power	a·tsum		
yet they make	vay·ya·see·mu	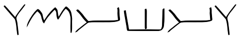	
in the rocks	vas·se·la		
their homes	be·tam	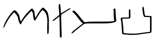	

king	me·lekh	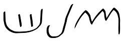	Proverbs 30:27
have no	en	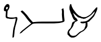	
the locusts	la·ar·beh	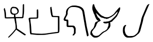	
advance	vay·ye·tse	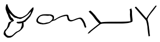	
in formation	cho·tsets	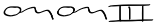	
yet they all	kul·lo	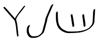	
and the lizard	ma·meet	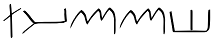	Proverbs 30:28
in one's hands	be·ya·da·yim	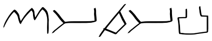	
can be caught	te·tap·pes	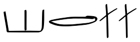	
yet it	ve·hee	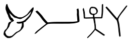	
[is found] in the palaces	be·he·khe·le	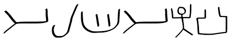	
of kings	me·lekh	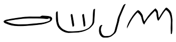	
are three things	she·lo·shah	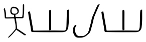	Proverbs 30:29
There	hem·mah	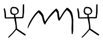	
that are stately	me·tee·ve	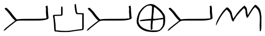	
in their stride	tsa·ad	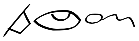	
and four that	ve·ar·ba·ah	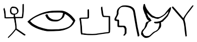	
are impressive	me·ti·ve	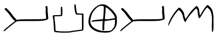	
in their walk :	la·khet	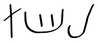	
a lion	la·yish	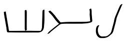	Proverbs 30:30
mighty	gib·bo·wr	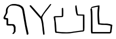	
among beasts	bab·be·he·mah	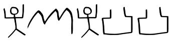	
refusing	ve·lo	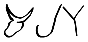	
to retreat	ya·shuv	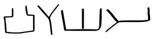	
before	mip·pe·ne	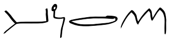	
anything	khol	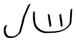	
a strutting rooster	zar·zeer	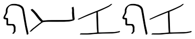	Proverbs 30:31

	ma·te·na·yim	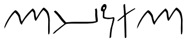	
	o	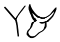	
a he-goat	ta·yish	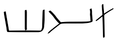	
and a king	u·me·lekh	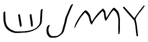	
with his army	al·qum	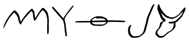	
around him	im·mo	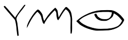	
If	im	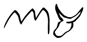	Proverbs 30:32
you have foolishly	na·val·ta	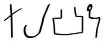	
exalted yourself	ve·hit·nas·se	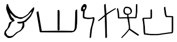	
or if	ve·im	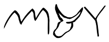	
you have plotted evil	zam·mo·w·ta	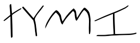	
put your hand	yad	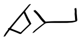	
over your mouth	le·pheh	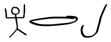	
For	kee	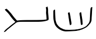	Proverbs 30:33
as the churning	meets	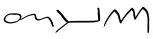	
of milk	cha·lav	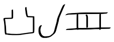	
yields	yo·w·tsee	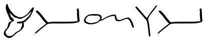	
butter	chem·ah	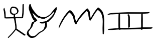	
and the twisting	u·meets	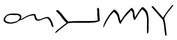	
of the nose	aph	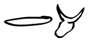	
draws	yo·w·tsee	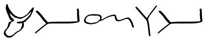	
blood	dam	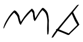	
so the stirring	u·meets	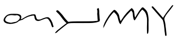	
of anger	ap·pa·yim	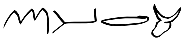	
brings forth	yo·w·tsee	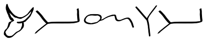	
strife ”	reev	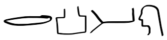	
[These are] the words	div·re	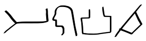	Proverbs 31:1

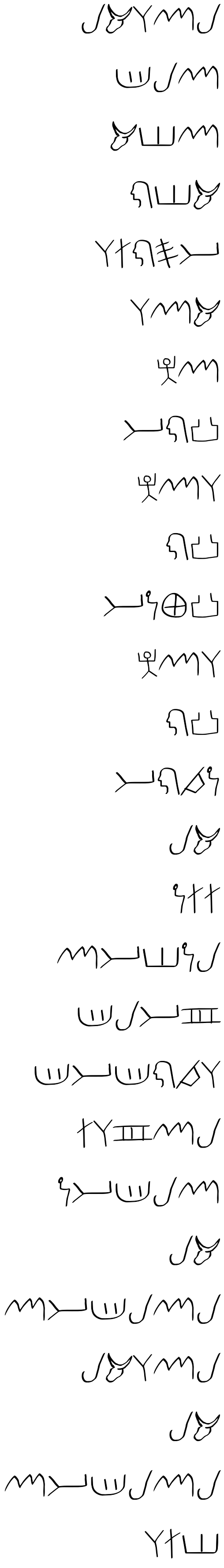

Lemuel —	le·mu·el	
of King	me·lekh	
the burden	mas·sa	
that	asher	
taught him :	yis·se·rat·tu	
his mother	im·mo	
What [shall I say]	mah	Proverbs 31:2
O my son ?	be·ree	
What	u·mah	
O son	bar	
of my womb ?	bit·nee	
What	u·meh	
O son	bar	
of my vows ?	ne·da·ray	
Do not	al	Proverbs 31:3
spend	tit·ten	
on women	lan·na·sheem	
your strength	che·le·kha	
or your vigor	u·de·ra·khe·kha	
on those who ruin	lam·cho·wt	
kings	me·la·kheen	
It is not	al	Proverbs 31:4
for kings	lam·la·kheem	
O Lemuel	le·mo·w·el	
it is not	al	
for kings	lam·la·kheem	
to drink	she·to	

wine	ya·yin	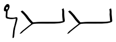	
or for rulers	u·le·ro·wz·neem	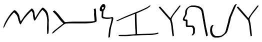	
[to crave]	ʾo		
strong drink	she·khar		
lest	pen		Proverbs 31:5
they drink	yish·teh		
and forget	ve·yish·kach	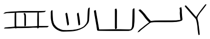	
what is decreed	me·chuq·qaq	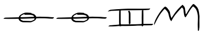	
depriving	vee·shan·neh	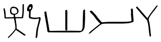	
of justice	deen	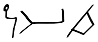	
all	kal		
the oppressed	be·ne	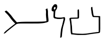	
	o·nee	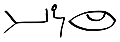	
Give	te·nu	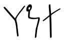	Proverbs 31:6
strong drink	she·khar		
to one who is perishing	le·o·w·ved		
and wine	ve·ya·yin	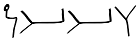	
to the bitter	le·ma·re	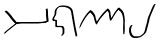	
in soul	na·phesh		
Let him drink	yish·teh		Proverbs 31:7
and forget	ve·yish·kach	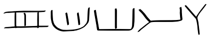	
his poverty	ree·sho	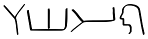	
his misery	va·a·ma·lo		
no	lo		
and remember	yiz·kar	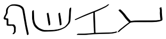	
more	o·wd		
Open	pe·tach	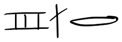	Proverbs 31:8

your mouth	pee·kha	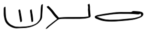	
for those with no voice	le·il·lem		
for	el		
the cause	deen	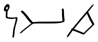	
of all	kal		
the dispossessed	be·ne	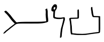	
	cha·lo·wph		
Open	pe·tach	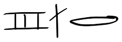	Proverbs 31:9
your mouth	pee·kha	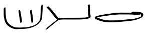	
judge	she·phat		
righteously	tse·deq	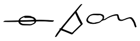	
and defend the cause	ve·deen	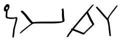	
of the poor	a·nee	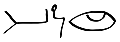	
and needy	ve·ev·yo·wn	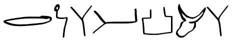	
A wife	e·shet	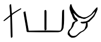	Proverbs 31:10
of noble character	cha·yil	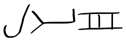	
who	mee	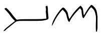	
can find ?	yim·tsa		
She is far	ve·ra·choq	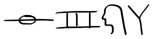	
than rubies	mip·pe·nee·neem	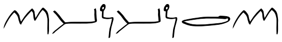	
more precious	mikh·rah		
trusts	ba·tach	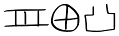	Proverbs 31:11
in her	bah		
The heart	lev	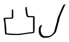	
of her husband	ba·lah		
of value	ve·sha·lal	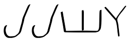	
nothing	lo		

and he lacks	yech·sar	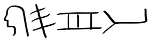	
She brings him	ge·ma·lat·hu	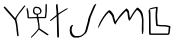	Proverbs 31:12
good	to·wv	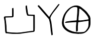	
and not	ve·lo	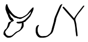	
harm	ra	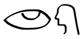	
all	kol	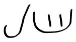	
the days	ye·me	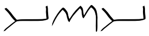	
of her life	chay·yɛh	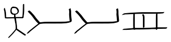	
She selects	da·re·shah	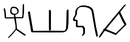	Proverbs 31:13
wool	tse·mer	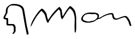	
and flax	u·phish·teem	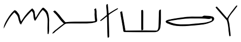	
and works	vat·ta·as	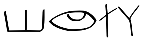	
with eager	be·che·phets	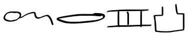	
hands	kap·pe·ha	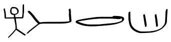	
She is	ha·ye·tah	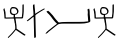	Proverbs 31:14
ships	ka·o·nee·yo·wt	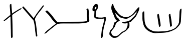	
like the merchant	so·w·cher	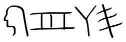	
from afar	mim·mer·chaq	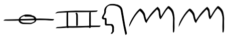	
bringing	ta·vee	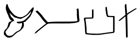	
her food	lach·mah	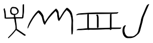	
She rises	vat·ta·qam	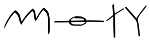	Proverbs 31:15
while it is still	be·o·wd	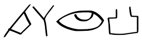	
night	lay·lah	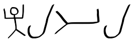	
to provide	vat·tit·ten	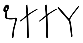	
food	te·reph	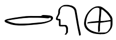	
for her household	le·ve·tah	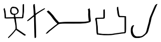	
and portions	ve·choq	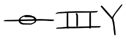	

for her maidservants	le·na·a·ro·te·ha		
She appraises	za·me·mah		Proverbs 31:16
a field	deh		
and buys it	vat·tiq·qa·che·hu	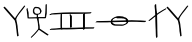	
from her earnings	mip·pe·ree		
	khap·pe·ha		
she plants	ne·ta‘		
a vineyard	ka·rem		
She girds herself	cha·ge·rah		Proverbs 31:17
with strength	ve·o·wz		
	ma·te·ne·ha	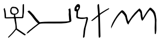	
are strong	vat·te·am·mets		
and shows that her arms	ze·ro·o·w·te·ha		
She sees	ta·a·mah		Proverbs 31:18
that	kee	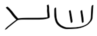	
[is] good	to·wv		
her gain	sach·rah		
is not	lo		
extinguished	yikh·beh	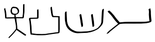	
at night	val·la·yil	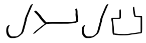	
and her lamp	ne·rah		
out her hands	ya·de·ha		Proverbs 31:19
She stretches	shil·le·chah	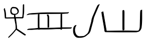	
to the distaff	vak·kee·sho·wr	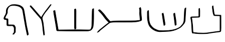	
with her fingers	ve·khap·pe·ha		
and grasps	ta·me·khu		
the spindle	pha·lekh	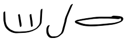	

her arms	kap·pah		Proverbs 31:20
She opens	pa·re·sah		
to the poor	le·a·nee		
her hands	ve·ya·de·ha	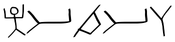	
and reaches out	shil·le·chah	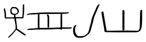	
to the needy	la·ev·yo·wn	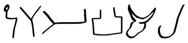	
she has no	lo		Proverbs 31:21
fear	tee·ra	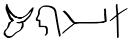	
for her household	le·ve·tah	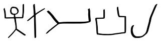	
When it snows	mish·sha·leg		
for	kee	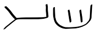	
[they are] all	khal		
	be·tah	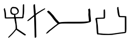	
clothed	la·vush	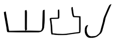	
in scarlet	sha·neem	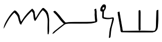	
coverings for her bed	mar·vad·deem	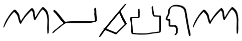	Proverbs 31:22
She makes	a·se·tah		
	lah		
is fine linen	shesh		
and purple	ve·ar·ga·man		
her clothing	le·vu·shah		
is known	no·w·da		Proverbs 31:23
at the city gate	bash·she·a·reem		
Her husband	ba·lah		
where he sits	be·shiv·to		
among	im		
the elders	ziq·ne	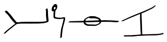	

of the land	a·rets	ארץ	
linen garments	sa·deen	סדין	Proverbs 31:24
She makes	a·se·tah	עשתה	
and sells [them]	vat·tim·kor	ותמכר	
sashes	va·cha·go·wr	וחגור	
she delivers	na·te·nah	נתנה	
to the merchants	lak·ke·na·a·nee	לכנעני	
Strength	oz	עז	Proverbs 31:25
and honor	ve·ha·dar	והדר	
are her clothing	le·vu·shah	לבושה	
and she can laugh	vat·tis·chaq	ותשחק	
at the days	le·yo·wm	ליום	
to come	a·cha·ro·wn	אחרון	
her mouth	pee·ha	פיה	Proverbs 31:26
She opens	pa·te·chah	פתחה	
with wisdom	ve·cha·khe·mah	בחכמה	
instruction	ve·to·w·rat	ותורת	
and faithful	che·sed	חסד	
is on	al	על	
her tongue	le·sho·w·nah	לשונה	
She watches over	tso·w·phee·yah	צופיה	Proverbs 31:27
the affairs	ha·lee·kho·wt	הליכות	
of her household	be·tah	ביתה	
the bread	ve·le·chem	ולחם	
of idleness	ats·lut	עצלות	
and does not	lo	לא	
eat	to·khel	תאכל	

rise up	qa·mu	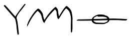	Proverbs 31:28
Her children	va·ne·ha	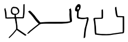	
and call her blessed	vay·ash·she·ru·ha		
her husband	ba·lah		
praises her as well :	vay·ha·le·lah	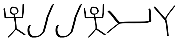	
“ Many	rab·bo·wt		Proverbs 31:29
daughters	ba·no·wt	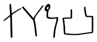	
have done	a·su		
noble things	cha·yil	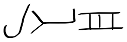	
but you	ve·at		
surpass	a·leet	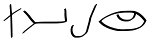	
them	al		
all ! ”	kul·la·nah	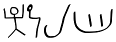	
is deceptive	she·qer	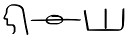	Proverbs 31:30
Charm	ha·chen	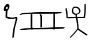	
is fleeting	ve·he·vel	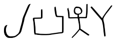	
and beauty	hay·yo·phee	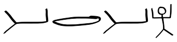	
but a woman	ish·shah		
who fears	yir·at		
the LORD	YHVH		
-	hee	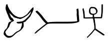	
is to be praised	tit·hal·lal		
Give	te·nu	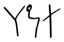	Proverbs 31:31
her	lah		
the fruit	mip·pe·ree		
of her hands	ya·de·ha		
praise her	vee·hal·lu·ha		

at the gates	vash·she·a·reem	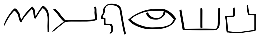	
and let her works	ma·a·se·ha	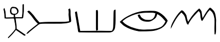	

Ecclesiastes

BSB Translation	Transliteration	Original Hebrew	
[These are] the words	div·re	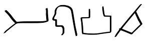	Ecclesiastes 1:1
of the Teacher	qo·he·let	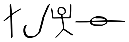	
the son	ben	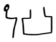	
of David	da·wid	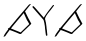	
king	me·lekh	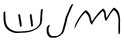	
in Jerusalem :	bee·ru·sha·lim	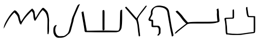	
“ Futility	ha·vel	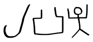	Ecclesiastes 1:2
of futilities ”	ha·va·leem	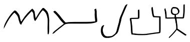	
says	a·mar	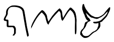	
the Teacher	qo·he·let	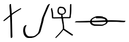	
“ futility	ha·vel	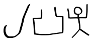	
of futilities !	ha·va·leem	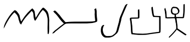	
Everything	hak·kol	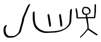	
is futile ! ”	ha·vel	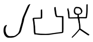	
What	mah	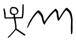	Ecclesiastes 1:3
gain	yit·ro·wn	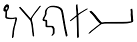	
does a man	la·a·dam	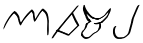	
from all	be·khal	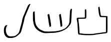	
his labor	a·ma·lo	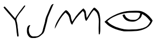	
at which he toils	she·ya·a·mol	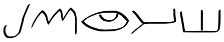	
under	ta·chat	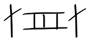	
the sun ?	hash·sha·mesh	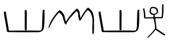	

Generations	do·wr		Ecclesiastes 1:4
come	ho·lekh	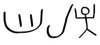	
and generations	ve·do·wr		
go	ba		
but the earth	ve·ha·a·rets		
forever	le·o·w·lam		
remains	o·ma·det		
rises	ve·za·rach		Ecclesiastes 1:5
The sun	hash·she·mesh		
sets	u·va		
and the sun	hash·sha·mesh		
	ve·el		
to	me·qo·w·mo	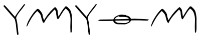	
it hurries back	sho·w·eph		
rises	zo·w·re·ach		
it	hu		
where	sham	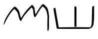	
blows	ho·w·lekh	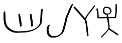	Ecclesiastes 1:6
	el		
southward	da·ro·wm		
then turns	ve·so·w·vev		
	el		
northward	tsa·pho·wn		
round	so·w·vev		
[and] round	so·vev		
it swirls	ho·w·lekh	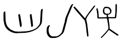	
The wind	ha·ru·ach	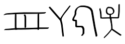	

on	ve·al	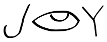	
course	se·vee·vo·taw	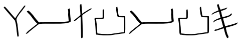	
ever returning	shav	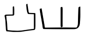	
[its]	ha·ru·ach	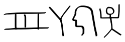	
All	kal	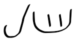	Ecclesiastes 1:7
the rivers	han·ne·cha·leem	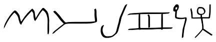	
flow	ho·le·kheem	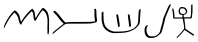	
into	el	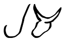	
the sea	hay·yam	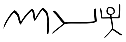	
yet the sea	ve·hay·yam	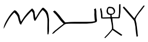	
is never	e·nen·nu	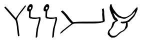	
full	ma·le	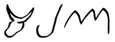	
to	el	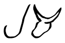	
the place	me·qo·wm	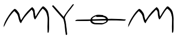	
from which the streams	she·han·ne·cha·leem	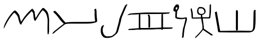	
come	ho·le·kheem	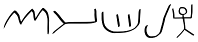	
there	sham	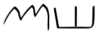	
they	hem	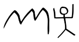	
again	sha·veem	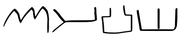	
flow	la·la·khet	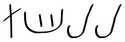	
All	kal	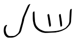	Ecclesiastes 1:8
things	had·de·va·reem	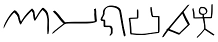	
are wearisome	ye·ge·eem	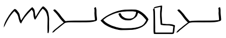	
more	lo	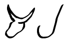	
	yu·khal	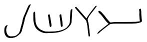	
than one	eesh	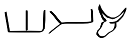	
can describe	le·dab·ber	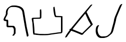	

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satisfied	tis·ba		
the eye	a·yin	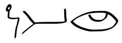	
with seeing	lir·o·wt		
nor	ve·lo		
content	tim·ma·le		
the ear	o·zen		
with hearing	mish·she·mo·a		
What	mah		Ecclesiastes 1:9
has been	she·ha·yah	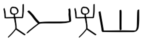	
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will be again	she·yih·yeh	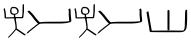	
and what	u·mah		
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new	cha·dash	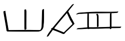	
under	ta·chat	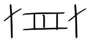	
the sun	hash·sha·mesh		
Is there [a case]	yesh	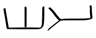	Ecclesiastes 1:10
	da·var		
where one can say	she·yo·mar		
“ Look	re·eh		
this	zeh	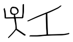	
is new ”?	cha·dash	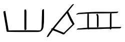	

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has already	ke·var	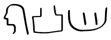	
existed	ha·yah	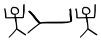	
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-	a·sher		
-	ha·yah	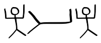	
before us	mil·le·pha·ne·nu		
There is no	en		Ecclesiastes 1:11
remembrance	zikh·ro·wn		
of those who came before	la·ri·sho·neem	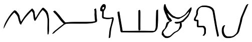	
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and those yet to come	la·a·cha·ro·neem		
will not be	she·yih·yu	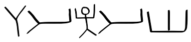	
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follow	yih·yeh	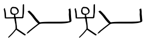	
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remembered	zik·ka·ro·wn		
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those who	she·yih·yu	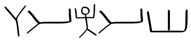	
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I	a·nee	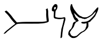	Ecclesiastes 1:12
the Teacher	qo·he·let	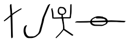	
was	ha·yee·tee	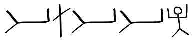	
king	me·lekh	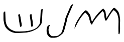	
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Israel	yis·ra·el	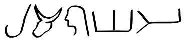	
in Jerusalem	bee·ru·sha·lim		

And I set	ve·na·tat·tee	ונתתי	Ecclesiastes 1:13
-	et	את	
my mind	lib·bee	לבי	
to seek	lid·ro·wosh	לדרוש	
and explore	ve·la·tur	ולתור	
by wisdom	ba·cha·khe·mah	בחכמה	
	al	על	
all	kal	כל	
that	a·sher	אשר	
is done	na·a·sah	נעשה	
under	ta·chat	תחת	
heaven	hash·sha·ma·yim	השמים	
What	hu	הוא	
burden	in·yan	ענין	
a heavy	ra	רע	
has laid	na·tan	נתן	
God	e·lo·heem	אלהים	
upon the sons	liv·ne	לבני	
of men	ha·a·dam	האדם	
to occupy them	la·a·no·wt	לענות	
!	bo	בו	
I have seen	ra·ee·tee	ראיתי	Ecclesiastes 1:14
-	et	את	
all	kal	כל	
the things	ham·ma·a·seem	המעשים	
that are done	shen·na·a·su	שנעשו	
under	ta·chat	תחת	

the sun	hash·sha·mesh	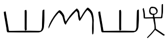	
and have found them	ve·hin·neh	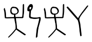	
all	hak·kol	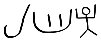	
to be futile	he·vel	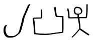	
a pursuit	u·re·ut	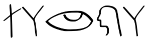	
of the wind	ru·ach	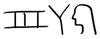	
What is crooked	me·uw·vat	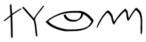	Ecclesiastes 1:15
cannot	lo	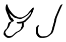	
	yu·khal	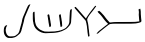	
be straightened	lit·qon	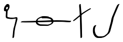	
and what is lacking	ve·ches·ro·wn	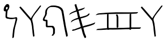	
cannot	lo	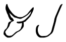	
	yu·khal	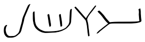	
be counted	le·him·ma·no·wt	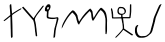	
said	dib·bar·tee	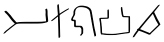	Ecclesiastes 1:16
I	a·nee	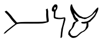	
to	im	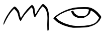	
myself	lib·bee	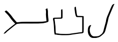	
	le·mor	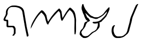	
I	a·nee	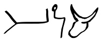	
“ Behold	hin·neh	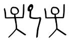	
have grown	hig·dal·tee	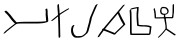	
and increased	ve·ho·w·saph·tee	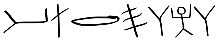	
in wisdom	chakh·mah	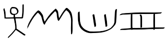	
beyond	al	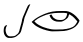	
all	kal	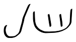	
those	a·sher	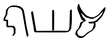	

who were	ha·yah	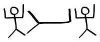	
before me	le·pha·nay		
over	al		
Jerusalem	ye·ru·sha·lim		
and my mind	ve·lib·bee		
has observed	ra·ah		
a wealth	har·beh	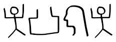	
of wisdom	chakh·mah		
and knowledge ”	va·da·at		
So I set	va·et·te·nah		Ecclesiastes 1:17
my mind	lib·bee	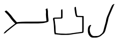	
to know	la·da·at		
wisdom	chakh·mah		
[and]	ve·da·at		
madness	ho·w·le·lo·wt	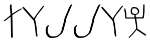	
and folly	ve·sikh·lut		
I learned	ya·da·tee		
too	sheg·gam		
that	zeh	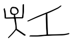	
this	hu		
is a pursuit	ra·yo·wn	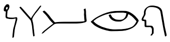	
of the wind	ru·ach		
For	kee	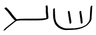	Ecclesiastes 1:18
with much	be·rov		
wisdom	chakh·mah		
comes much	rav	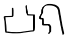	
sorrow	ka·as		

grows	ve·yo·w·seeph	ויוסיף	
and as knowledge	da·at	דעת	
increases	yo·w·seeph	יוסיף	
grief	makh·o·wv	מכאוב	
said	a·mar·tee	אמרתי	Ecclesiastes 2:1
I	a·nee	אני	
to myself	be·lib·bee	בלבי	
“ Come	le·khah	לכה	
now	na	נא	
I will test	a·nas·se·khah	אנסכה	
you with pleasure	ve·sim·chah	בשמחה	
enjoy	u·re·eh	וראה	
what is good ! ”	ve·to·wv	בטוב	
proved	ve·hin·neh	והנה	
	gam	גם	
But it	hu	הוא	
to be futile	ha·vel	הבל	
of laughter	lis·cho·wq	לשחוק	Ecclesiastes 2:2
I said	a·mar·tee	אמרתי	
“ It is folly ”	me·ho·w·lal	מהולל	
and of pleasure	u·le·sim·chah	ולשמחה	
“ What	mah	מה	
does it	zoh	זה	
accomplish ? ”	o·sah	עשה	
I sought	tar·tee	תרתי	Ecclesiastes 2:3
	ve·lib·bee	בלבי	
	lim·sho·wkh	למשוך	

with wine	bay·ya·yin	
-	et	
to cheer my body	be·sa·ree	
my mind	ve·lib·bee	
still guiding me	no·heg	
with wisdom —	ba·cha·khe·mah	
and to embrace	ve·le·e·choz	
folly —	be·sikh·lut	
until	ad	
-	a·sher	
I could see	er·eh	
what	e	
[was]	zeh	
worthwhile	to·wv	
for men	liv·ne	
	ha·a·dam	
-	a·sher	
to do	ya·a·su	
under	ta·chat	
heaven	hash·sha·ma·yim	
during the few	mis·par	
days	ye·me	
of their lives	chay·ye·hem	
I expanded	hig·dal·tee	Ecclesiastes 2:4
my pursuits	ma·a·say	
I built	ba·nee·tee	
-	lee	

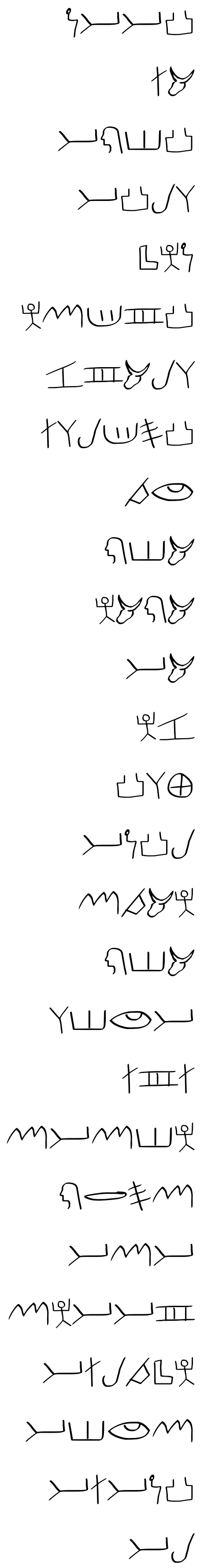

houses	bat·teem	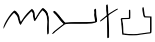	
and planted	na·ta·tee		
for myself	lee	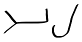	
vineyards	ke·ra·meem		
I made	a·see·tee	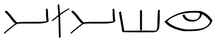	Ecclesiastes 2:5
for myself	lee	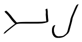	
gardens	gan·no·wt		
and parks	u·phar·de·seem		
I planted	ve·na·ta·tee		
where	va·hem		
trees	ets	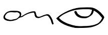	
all kinds	kal		
of fruit	pe·ree		
I built	a·see·tee	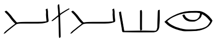	Ecclesiastes 2:6
	lee	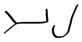	
reservoirs	be·re·kho·wt	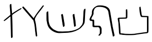	
	ma·yim	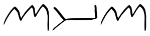	
to water	le·hash·qo·wt	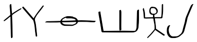	
	me·hem		
my groves	ya·ar		
of flourishing	tso·w·me·ach	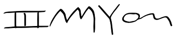	
trees	e·tseem		
I acquired	qa·nee·tee	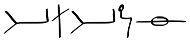	Ecclesiastes 2:7
menservants	a·va·deem		
and maidservants	u·she·pha·cho·wt		
and servants were born	u·ve·ne		
in my house	va·yit	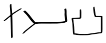	

owned	ha·yah	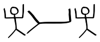	
	lee	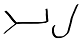	
I also	gam		
	miq·neh		
herds	va·qar	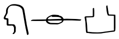	
and flocks	va·tson		
more	har·beh	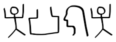	
	ha·yah	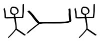	
	lee	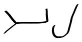	
than anyone	mik·kol		
	she·ha·yu		
before me	le·pha·nay		
in Jerusalem	bee·ru·sha·lim		
accumulated	ka·nas·tee		Ecclesiastes 2:8
for myself	lee	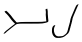	
and I	gam		
silver	ke·seph		
and gold	ve·za·hav	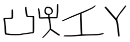	
and the treasure	u·se·gul·lat		
of kings	me·la·kheem		
and provinces	ve·ham·me·dee·no·wt		
I gathered	a·see·tee	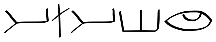	
to myself	lee	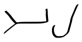	
male and	sha·reem	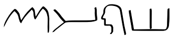	
female singers	ve·sha·ro·wt		
and the delights	ve·ta·a·nu·got		
of the sons	be·ne	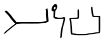	

of men —	ha·a·dam	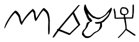	
many	shid·dah	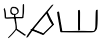	
concubines	ve·shid·do·wt	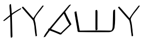	
So I became great	ve·ga·dal·tee	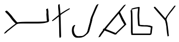	Ecclesiastes 2:9
and surpassed	ve·ho·w·saph·tee	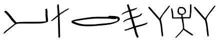	
all	mik·kol	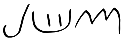	
who had preceded me	she·ha·yah	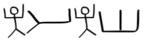	
	le·pha·nay	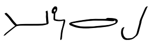	
in Jerusalem	bee·ru·sha·lim	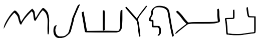	
and	aph	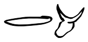	
my wisdom	cha·khe·ma·tee	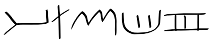	
remained	a·me·dah	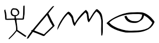	
with me	lee	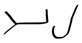	
Anything	ve·khol	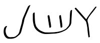	Ecclesiastes 2:10
-	a·sher	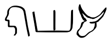	
desired	sha·a·lu	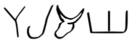	
my eyes	e·nay	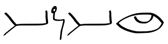	
I did not	lo	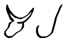	
deny myself	a·tsal·tee	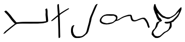	
	me·hem	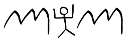	
no	lo	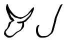	
I refused	ma·na·tee	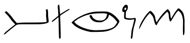	
-	et	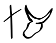	
my heart	lib·bee	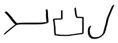	
	mik·kal	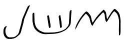	
pleasure	sim·chah	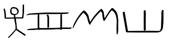	
For	kee	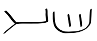	

my heart	lib·bee	
took delight	sa·me·ach	
in all	mik·kal	
my work	a·ma·lee	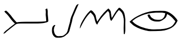
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was	ha·yah	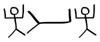
the reward	chel·qee	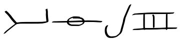
for all	mik·kal	
my labor	a·ma·lee	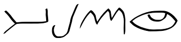
considered	u·pha·nee·tee	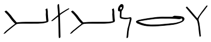
Yet when I	a·nee	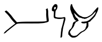
all	be·khal	
the works	ma·a·say	
had accomplished	she·a·su	
that my hands	ya·day	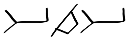
and [what]	u·ve·a·mal	
I had toiled	she·a·mal·tee	
to achieve	la·a·so·wt	
I found	ve·hin·neh	
everything	hak·kol	
to be futile	he·vel	
a pursuit	u·re·ut	
of the wind	ru·ach	
there was nothing	ve·en	
to be gained	yit·ro·wn	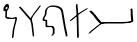
under	ta·chat	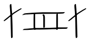
the sun	hash·sha·mesh	

Ecclesiastes 2:11

turned	u·pha·nee·tee	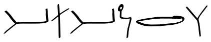	Ecclesiastes 2:12
Then I	a·nee	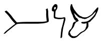	
to consider	lir·o·wt		
wisdom	chakh·mah		
and madness	ve·ho·w·le·lo·wt	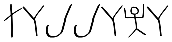	
and folly	ve·sikh·lut		
for	kee	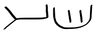	
what [more]	meh		
	ha·a·dam		
successor	she·ya·vo·w	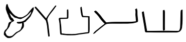	
	a·cha·re	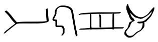	
can the king’s	ham·me·lekh		
-	et		
do	a·sher		
than what has already	ke·var	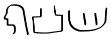	
been accomplished ?	a·su·hu		
saw	ve·ra·ee·tee	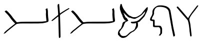	Ecclesiastes 2:13
And I	a·nee	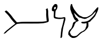	
that	she·yesh	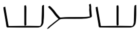	
exceeds	yit·ro·wn	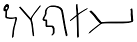	
wisdom	la·cha·khe·mah		
	min		
folly	has·sikh·lut		
exceeds	kee·te·ro·wn		
just as light	ha·o·wr		
	min		
darkness :	ha·cho·shekh		

The wise	he·cha·kham	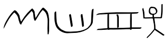	Ecclesiastes 2:14
man has eyes	e·naw		
in his head	be·ro·sho		
but the fool	ve·hak·ke·seel		
in darkness	ba·cho·shekh	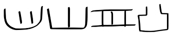	
walks	ho·w·lekh	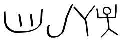	
came to realize	ve·ya·da·tee		
also	gam		
Yet I	a·nee	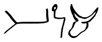	
fate	shem·miq·reh	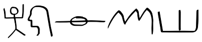	
that one	e·chad	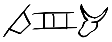	
overcomes	yiq·reh	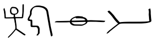	
them	et		
both	kul·lam	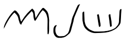	
said	ve·a·mar·tee	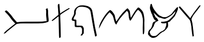	Ecclesiastes 2:15
So I	a·nee	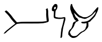	
to myself	be·lib·bee	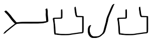	
“ The fate	ke·miq·reh	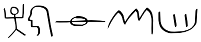	
of the fool	hak·ke·seel		
will also	gam		
me	a·nee	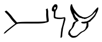	
befall	yiq·re·nee	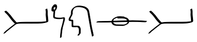	
What	ve·lam·mah	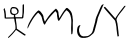	
by being wise ? ”	cha·kham·tee		
have I	a·nee	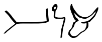	
then	az		
gained	yo·w·ter		

And I said	ve·dib·bar·tee	
to myself	ve·lib·bee	
too	sheg·gam	
that this	zeh	
is futile	ha·vel	
For	kee	Ecclesiastes 2:16
there is no	en	
remembrance	zikh·ro·wn	
of the wise	le·cha·kham	
just as with	im	
the fool	hak·ke·seel	
lasting	le·o·w·lam	
seeing that	be·shek·ke·var	
in the days	hay·ya·meem	
to come	hab·ba·eem	
both	hak·kol	
will be forgotten	nish·kach	
Alas	ve·ekh	
will die	ya·mut	
the wise man	he·cha·kham	
just like	im	
the fool !	hak·ke·seel	
So I hated	ve·sa·ne·tee	Ecclesiastes 2:17
-	et	
life	ha·chay·yeem	
because	kee	
was grievous	ra	

to me	a·lay	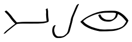	
the work	ham·ma·a·seh	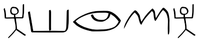	
that is done	shen·na·a·sah	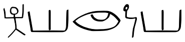	
under	ta·chat	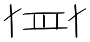	
the sun	hash·sha·mesh	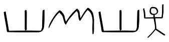	
For	kee	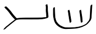	
everything	hak·kol	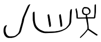	
is futile	he·vel	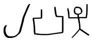	
and a pursuit	u·re·ut	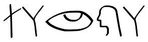	
of the wind	ru·ach	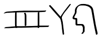	
hated	ve·sa·ne·tee	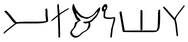	Ecclesiastes 2:18
I	a·nee	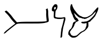	
-	et	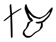	
all	kal	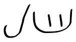	
I had toiled	a·ma·lee	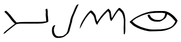	
for which	she·a·nee	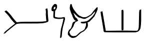	
	a·mel	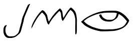	
under	ta·chat	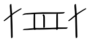	
the sun	hash·sha·mesh	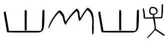	
because I must leave it	she·an·nee·chen·nu	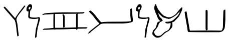	
to the man	la·a·dam	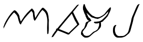	
who comes	she·yih·yeh	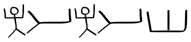	
after me	a·cha·ray	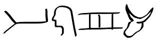	
And who	u·mee	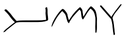	Ecclesiastes 2:19
knows	yo·w·de·a	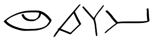	
wise	he·cha·kham	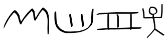	
whether [that man] will be	yih·yeh	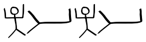	

or	o	
foolish ?	sa·khal	
Yet he will take	ve·yish·lat	
over all	be·khal	
the labor	a·ma·lee	
at which I have worked	she·a·mal·tee	
skillfully	ve·she·cha·kham·tee	
under	ta·chat	
the sun	hash·sha·mesh	
too	gam	
This	zeh	
is futile	ha·vel	
began	ve·sab·bo·w·tee	Ecclesiastes 2:20
So	a·nee	
to despair	le·ya·esh	
-	et	
my heart	lib·bee	
over	al	
all	kal	
the labor	he·a·mal	
that I had done	she·a·mal·tee	
under	ta·chat	
the sun	hash·sha·mesh	
When	kee	Ecclesiastes 2:21
there is	yesh	
a man	a·dam	
who has labored	she·a·ma·lo	

with wisdom	be·cha·khe·mah	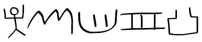	
knowledge	u·ve·da·at		
and skill	u·ve·khish·ro·wn		
to a man	u·le·a·dam		
who has not	shel·lo	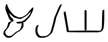	
worked	a·mal		
for it	bo		
and he must give	yit·te·nen·nu	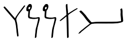	
his portion	chel·qo	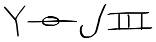	
too	gam		
this	zeh	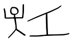	
is futile	he·vel		
evil	ve·ra·ah		
and a great	rab·bah		
For	kee	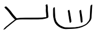	Ecclesiastes 2:22
what	meh	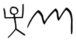	
get	ho·veh	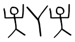	
does a man	la·a·dam		
for all	be·khal		
the toil	a·ma·lo		
and striving	u·ve·ra·yo·wn		
-	lib·bo	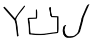	
with which	she·hu		
he labors	a·mel		
under	ta·chat	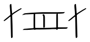	
the sun ?	hash·sha·mesh		
Indeed	kee	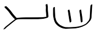	Ecclesiastes 2:23

all	khal	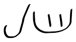	
his days	ya·maw		
are filled with grief	makh·o·veem		
is sorrowful	va·kha·as		
and his task	in·ya·no	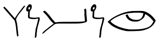	
even	gam		
at night	bal·lay·lah	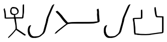	
does not	lo		
rest	sha·khav		
his mind	lib·bo	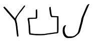	
too	gam		
This	zeh	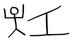	
is futile	he·vel		
	hu		
Nothing	en	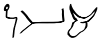	Ecclesiastes 2:24
[is] better	to·wv		
for a man	ba·a·dam		
than to eat	she·yo·khal		
and drink	ve·sha·tah		
and enjoy	ve·her·ah		
-	et		
-	naph·sho		
	to·wv		
his work	ba·a·ma·lo		
have also	gam		
this	zoh	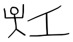	
seen	ra·ee·tee	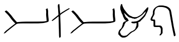	

I	a·nee	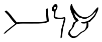	
that	kee	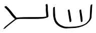	
from the hand	mee·yad	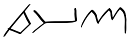	
of God	ha·e·lo·heem	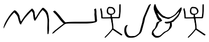	
[is]	hee	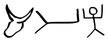	
For	kee	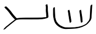	Ecclesiastes 2:25
who	mee	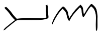	
can eat	yo·khal	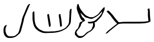	
and who	u·mee	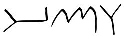	
can find enjoyment ?	ya·chush	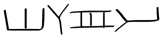	
apart from	chuts	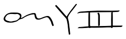	
Him	mim·men·nee	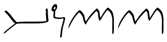	
To	kee	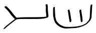	Ecclesiastes 2:26
the man	le·a·dam	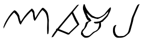	
who is pleasing	shet·to·wv	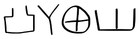	
in His sight	le·pha·naw	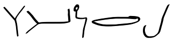	
He gives	na·tan	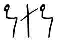	
wisdom	chakh·mah	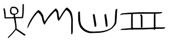	
and knowledge	ve·da·at	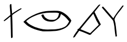	
and joy	ve·sim·chah	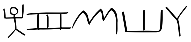	
but to the sinner	ve·la·cho·w·te	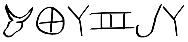	
He assigns	na·tan	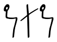	
the task	in·yan	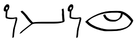	
of gathering	le·e·so·wph	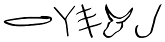	
and accumulating [that which]	ve·likh·no·ws	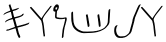	
he will hand over	la·tet	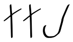	
to one who pleases	le·to·wv	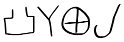	

	liph·ne		
God	ha·e·lo·heem		
too	gam		
This	zeh	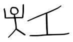	
is futile	he·vel		
and a pursuit	u·re·ut		
of the wind	ru·ach		
To everything	lak·kol		Ecclesiastes 3:1
there is a season	ze·man	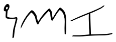	
and a time	ve·et		
for every	le·khal		
purpose	che·phets		
under	ta·chat	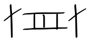	
heaven :	hash·sha·ma·yim	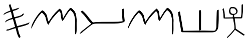	
a time	et		Ecclesiastes 3:2
to be born	la·le·det		
and a time	ve·et		
to die	la·mut		
a time	et		
to plant	la·ta·at		
and a time	ve·et		
to uproot	la·a·qo·wr	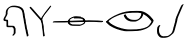	
	na·tu·a		
a time	et		Ecclesiastes 3:3
to kill	la·ha·ro·wg	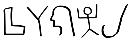	
and a time	ve·et		
to heal	lir·po·w		

a time	et	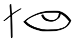	
to break down	liph·ro·wts	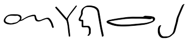	
and a time	ve·et	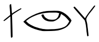	
to build	liv·no·wt	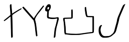	
a time	et	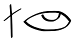	Ecclesiastes 3:4
to weep	liv·ko·wt	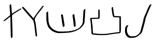	
and a time	ve·et	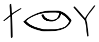	
to laugh	lis·cho·wq	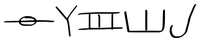	
a time	et	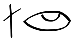	
to mourn	se·pho·wd	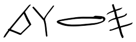	
and a time	ve·et	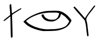	
to dance	re·qo·wd	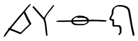	
a time	et	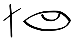	Ecclesiastes 3:5
to cast away	le·hash·leekh	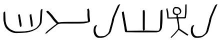	
stones	a·va·neem	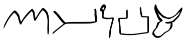	
and a time	ve·et	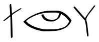	
to gather	ke·no·ws	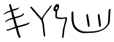	
stones [together]	a·va·neem	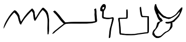	
a time	et	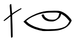	
to embrace	la·cha·vo·wq	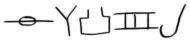	
and a time	ve·et	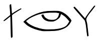	
to refrain	lir·choq	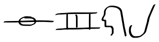	
from embracing	me·chab·beq	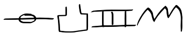	
a time	et	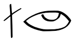	Ecclesiastes 3:6
to search	le·vaq·qesh	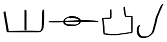	
and a time	ve·et	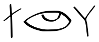	
to count as lost	le·ab·bed	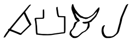	

a time	et		
to keep	lish·mo·wr		
and a time	ve·et		
to discard	le·hash·leekh	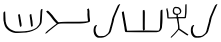	
a time	et		Ecclesiastes 3:7
to tear	liq·ro·w·a	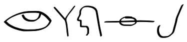	
and a time	ve·et		
to mend	lit·po·wr		
a time	et		
to be silent	la·cha·sho·wt		
and a time	ve·et		
to speak	le·dab·ber		
a time	et		Ecclesiastes 3:8
to love	le·e·hov		
and a time	ve·et		
to hate	lis·no	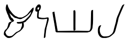	
a time	et		
for war	mil·cha·mah	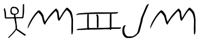	
and a time	ve·et		
for peace	sha·lo·wm		
What	mah	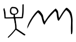	Ecclesiastes 3:9
gain	yit·ro·wn	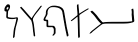	
does the worker	ha·o·w·seh		
-	ba·a·sher		
from his	hu		
toil ?	a·mel		
I have seen	ra·ee·tee	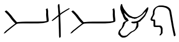	Ecclesiastes 3:10

-	et	𐤀𐤕	
the burden	ha·in·yan	𐤄𐤏𐤍𐤉𐤍	
that	a·sher	𐤀𐤔𐤓	
has laid	na·tan	𐤍𐤕𐤍	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
upon the sons	liv·ne	𐤋𐤁𐤍𐤉	
of men	ha·a·dam	𐤄𐤀𐤃𐤌	
to occupy	la·a·no·wt	𐤋𐤏𐤍𐤅𐤕	
them	bo	𐤁𐤅	
-	et	𐤀𐤕	Ecclesiastes 3:11
everything	hak·kol	𐤄𐤊𐤋	
He has made	a·sah	𐤏𐤔𐤄	
beautiful	ya·pheh	𐤉𐤐𐤄	
in its time	ve·it·to	𐤁𐤏𐤕𐤅	
He has also	gam	𐤂𐤌	
-	et	𐤀𐤕	
eternity	ha·o·lam	𐤄𐤏𐤋𐤌	
set	na·tan	𐤍𐤕𐤍	
in the hearts [of men]	be·lib·bam	𐤁𐤋𐤁𐤌	
yet	mib·be·lee	𐤌𐤁𐤋𐤉	
-	a·sher	𐤀𐤔𐤓	
cannot	lo	𐤋𐤀	
fathom	yim·tsa	𐤉𐤌𐤑𐤀	
[they]	ha·a·dam	𐤄𐤀𐤃𐤌	
-	et	𐤀𐤕	
the work	ham·ma·a·seh	𐤄𐤌𐤏𐤔𐤄	
that	a·sher	𐤀𐤔𐤓	

has done	a·sah	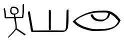	
God	ha·e·lo·heem	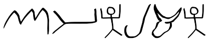	
from beginning	me·rosh	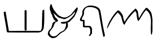	
to	ve·ad	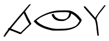	
end	so·wph	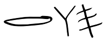	
I know	ya·da·tee	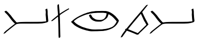	Ecclesiastes 3:12
that	kee	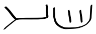	
there is nothing	en	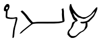	
better	to·wv	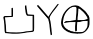	
for them	bam	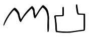	
than	kee	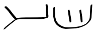	
	im	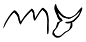	
to rejoice	lis·mo·w·ach	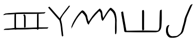	
and do	ve·la·a·so·wt	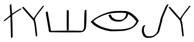	
good	to·wv	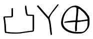	
while they live	be·chay·yaw	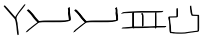	
and also	ve·gam	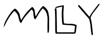	Ecclesiastes 3:13
that every	kal	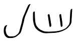	
man	ha·a·dam	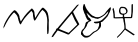	
should eat	she·yo·khal	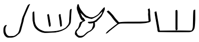	
and drink	ve·sha·tah	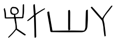	
and find	ve·ra·ah	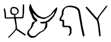	
satisfaction	to·wv	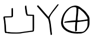	
in all	be·khal	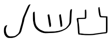	
his labor —	a·ma·lo	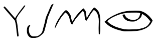	
the gift	mat·tat	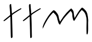	
of God	e·lo·heem	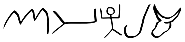	

this is	hee	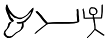	
I know	ya·da·tee		Ecclesiastes 3:14
that	kee	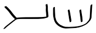	
everything	kal		
-	a·sher		
does	ya·a·seh		
God	ha·e·lo·heem		
	hu		
endures forever	yih·yeh	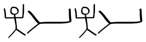	
	le·o·w·lam		
to it	a·law	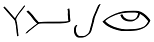	
nothing	en	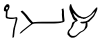	
can be added	le·ho·w·seeph		
from it	u·mim·men·nu	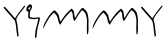	
	en	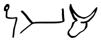	
or taken	lig·ro·a		
God	ve·ha·e·lo·heem		
does [it]	a·sah		
so that they should fear	she·yir·u	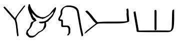	
Him	mil·le·pha·naw		
What exists	mah	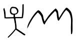	Ecclesiastes 3:15
been	she·ha·yah		
has already	ke·var	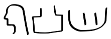	
	hu		
and what	va·a·sher		
will be	lih·yo·wt	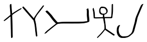	
has already	ke·var	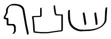	

been	ha·yah	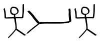	
for God	ve·ha·e·lo·heem		
will call to account	ye·vaq·qesh	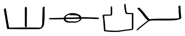	
-	et		
what has passed	nir·daph		
Furthermore	ve·o·wd		Ecclesiastes 3:16
I saw	ra·ee·tee	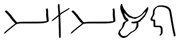	
under	ta·chat	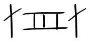	
the sun	hash·sha·mesh		
that in the place	me·qo·wm	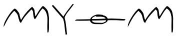	
of judgment	ham·mish·pat	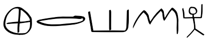	
there is	sham·mah		
wickedness	ha·re·sha		
and in the place	u·me·qo·wm	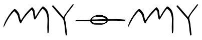	
of righteousness	hats·tse·deq		
there is	sham·mah		
wickedness	ha·ra·sha		
said	a·mar·tee		Ecclesiastes 3:17
I	a·nee	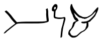	
in my heart	be·lib·bee	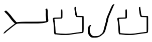	
-	et		
the righteous	hats·tsad·deeq		
and	ve·et		
the wicked	ha·ra·sha		
will judge	yish·pot	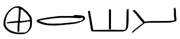	
“ God	ha·e·lo·heem		
since	kee	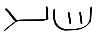	

there is a time	et		
for every	le·khal		
activity	che·phets		
	ve·al		
and every	kal		
deed	ham·ma·a·seh		
”	sham		
said	a·mar·tee		Ecclesiastes 3:18
I	a·nee	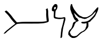	
to myself	be·lib·bee	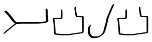	
“ As for	al		
	div·rat		
the sons	be·ne	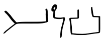	
of men	ha·a·dam		
tests them	le·va·ram		
God	ha·e·lo·heem	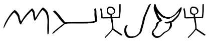	
so that they may see	ve·lir·o·wt		
for themselves	she·hem		
are but beasts ”	be·he·mah	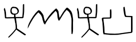	
that they	hem·mah		
	la·hem		
For	kee	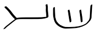	Ecclesiastes 3:19
the fates	miq·reh	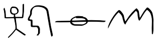	
	ve·ne	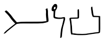	
of [both] men	ha·a·dam		
[and]	u·miq·reh	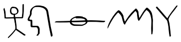	
beasts	hab·be·he·mah		

	u·miq·reh	
are the same	e·chad	
:	la·hem	
dies	ke·mo·wt	
As one	zeh	
so	ken	
dies	mo·wt	
the other —	zeh	
breath	ve·ru·ach	
have the same	e·chad	
they all	lak·kol	
advantage	u·mo·w·tar	
Man	ha·a·dam	
over	min	
the animals	hab·be·he·mah	
has no	a·yin	
since	kee	
everything	hak·kol	
is futile	ha·vel	
All	hak·kol	Ecclesiastes 3:20
go	ho·w·lekh	
to	el	
place	ma·qo·wm	
one	e·chad	
all	hak·kol	
come	ha·yah	
from	min	

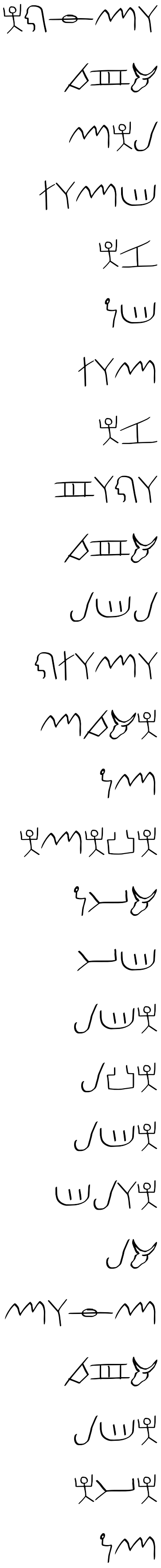

dust	he·a·phar	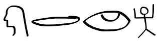	
and all	ve·hak·kol	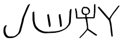	
return	shav	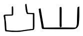	
to	el	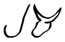	
dust	he·a·phar	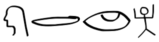	
Who	mee	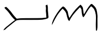	Ecclesiastes 3:21
knows	yo·w·de·a	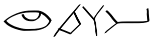	
if the spirit	ru·ach	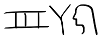	
of man	be·ne	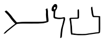	
	ha·a·dam	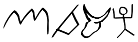	
rises	ha·o·lah	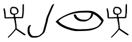	
	hee	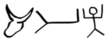	
upward	le·ma·e·lah	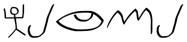	
and the spirit	ve·ru·ach	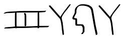	
of the animal	hab·be·he·mah	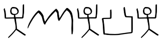	
descends	hay·yo·re·det	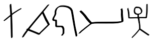	
	hee	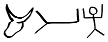	
	le·mat·tah	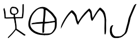	
into the earth ?	la·a·rets	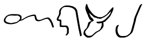	
I have seen	ve·ra·ee·tee	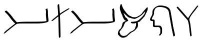	Ecclesiastes 3:22
that	kee	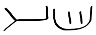	
there is nothing	en	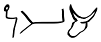	
better	to·wv	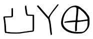	
than	me·a·sher	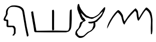	
to enjoy	yis·mach	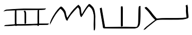	
for a man	ha·a·dam	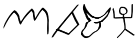	
his work	be·ma·a·saw	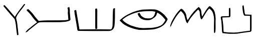	

because	kee	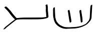	
that	hu	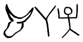	
is his lot	chel·qo	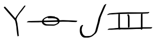	
For	kee	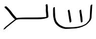	
who	mee	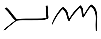	
can bring him	ye·vee·en·nu	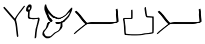	
to see	lir·o·wt	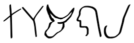	
what	be·meh	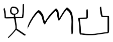	
will come	she·yih·yeh	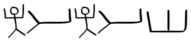	
after him ?	a·cha·raw	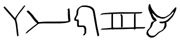	
Again [I looked]	ve·shav·tee	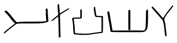	Ecclesiastes 4:1
and I	a·nee	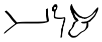	
considered	va·er·eh	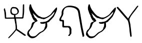	
-	et	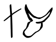	
all	kal	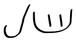	
the oppression	ha·a·shu·qeem	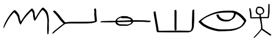	
-	a·sher	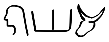	
taking place	na·a·seem	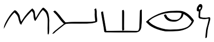	
under	ta·chat	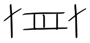	
the sun	hash·sha·mesh	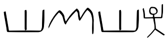	
[I] saw	ve·hin·neh	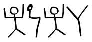	
the tears	dim·at	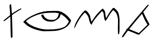	
of the oppressed	ha·a·shu·qeem	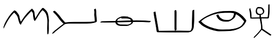	
and they had no	ve·en	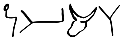	
	la·hem	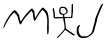	
comforter	me·na·chem	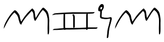	
in the hands	u·mee·yad	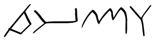	

of their oppressors	o·she·qe·hem	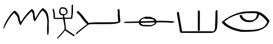	
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and there was no	ve·en		
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comforter	me·na·chem	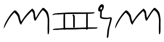	
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So I	a·nee	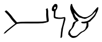	
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the dead	ham·me·teem		
who had already	shek·ke·var		
died	me·tu		
above	min		
the living	ha·chay·yeem	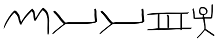	
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alive	chay·yeem	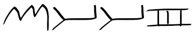	
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But better	ve·to·wv		Ecclesiastes 4:3
than both	mish·she·ne·hem	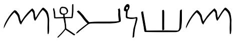	
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yet	a·den		
has not	lo		
existed	ha·yah	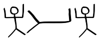	
who	a·sher		
has not	lo		
seen	ra·ah		

-	et	את	
	ham·ma·a·seh	המעשה	
the evil	ha·ra	הרע	
that	a·sher	אשר	
is done	na·a·sah	נעשה	
under	ta·chat	תחת	
the sun	hash·sha·mesh	השמש	
saw	ve·ra·ee·tee	וראיתי	Ecclesiastes 4:4
I	a·nee	אני	
-	et	את	
that all	kal	כל	
labor	a·mal	עמל	
and	ve·et	ואת	
-	kal	כל	
success	kish·ro·wn	כשרון	
	ham·ma·a·seh	המעשה	
spring from	kee	כי	
	hee	היא	
envy	qin·at	קנאת	
a man’s	eesh	איש	
of his neighbor	me·re·e·hu	מרעהו	
too	gam	גם	
This	zeh	זה	
is futile	he·vel	הבל	
and a pursuit	u·re·ut	ורעות	
of the wind	ru·ach	רוח	
The fool	hak·ke·seel	הכסיל	Ecclesiastes 4:5

folds	cho·veq	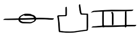	
-	et	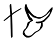	
his hands	ya·daw	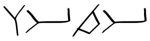	
and consumes	ve·o·khel	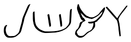	
-	et	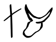	
his own flesh	be·sa·ro	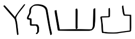	
Better	to·wv	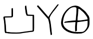	Ecclesiastes 4:6
one handful	me·lo	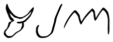	
	khaph	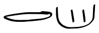	
with tranquility	na·chat	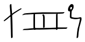	
than two handfuls	mim·me·lo	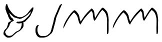	
	cha·phe·na·yim	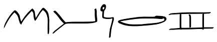	
with toil	a·mal	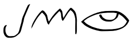	
and pursuit	u·re·ut	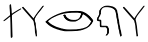	
of the wind	ru·ach	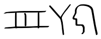	
Again	ve·shav·tee	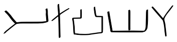	Ecclesiastes 4:7
I	a·nee	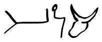	
saw	va·er·eh	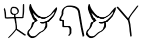	
futility	he·vel	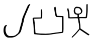	
under	ta·chat	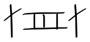	
the sun	hash·sha·mesh	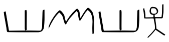	
There is	yesh	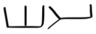	Ecclesiastes 4:8
a	e·chad	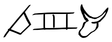	
man all alone	ve·en	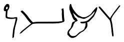	
	she·nee	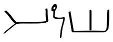	
even	gam	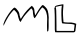	
a son	ben	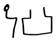	

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without	en	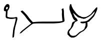	
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end	qets	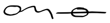	
-	le·khal		
to his labor	a·ma·lo		
are still	gam		
his eyes	ʿē·naw		
not	lo		
content	tis·ba		
with his wealth :	o·sher		
“ For whom	u·le·mee		
do I	a·nee	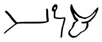	
toil	a·mel		
and bereave	u·me·chas·ser	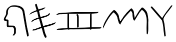	
-	et		
my soul	naph·shee		
of enjoyment ? ”	mit·to·w·vah		
too	gam		
This	zeh	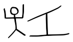	
is futile —	he·vel		
task	ve·in·yan	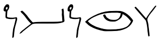	
a miserable	ra		
	hu		
are better	to·w·veem	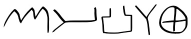	Ecclesiastes 4:9
Two	hash·she·na·yim	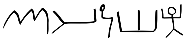	

than	min	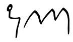	
one	ha·e·chad		
because	a·sher		
they have	yesh	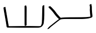	
	la·hem		
return	sa·khar		
a good	to·wv		
for their labor	ba·a·ma·lam		
For	kee	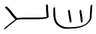	Ecclesiastes 4:10
if	im		
falls down	yip·po·lu		
one	ha·e·chad		
can lift him up	ya·qeem	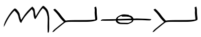	
-	et		
his companion	cha·ve·ro		
but pity	ve·ee·lo	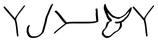	
the one	ha·e·chad		
who falls	she·yip·po·wl	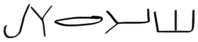	
without	ve·en		
another	she·nee	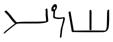	
to help him up !	la·ha·qee·mo	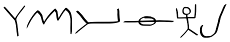	
Again	gam		Ecclesiastes 4:11
if	im		
lie down together	yish·ke·vu	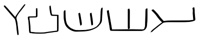	
two	she·na·yim	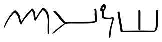	
they will keep warm	ve·cham	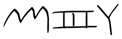	
	la·hem		

can one	u·le·e·chad		
but how	ekh	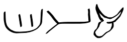	
keep warm {alone} ?	ye·cham	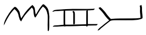	
And though	ve·im		Ecclesiastes 4:12
may be overpowered	yit·qe·pho	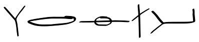	
one	ha·e·chad		
two	hash·she·na·yim	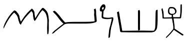	
can resist	ya·am·du		
-	neg·do		
Moreover, a cord	ve·ha·chut	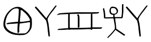	
of three	ham·shul·lash		
strands is not	lo		
quickly	vim·he·rah		
broken	yin·na·teq	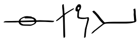	
Better	to·wv		Ecclesiastes 4:13
youth	ye·led	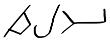	
is a poor	mis·ken		
but wise	ve·cha·kham	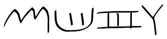	
king	mim·me·lekh		
than an old	za·qen	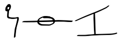	
but foolish	u·khe·seel		
who	a·sher		
no	lo		
knows	ya·da	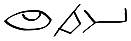	
how to take a warning	le·hiz·za·her		
longer	o·wd		
For	kee	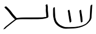	Ecclesiastes 4:14

from the prison	mib·bet	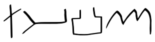	
	ha·su·reem	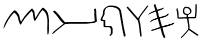	
[the youth] has come	ya·tsa		
to the kingship	lim·lokh		
though	kee	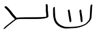	
	gam		
in his own kingdom	be·mal·khu·to	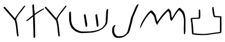	
he was born	no·w·lad	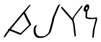	
poor	rash	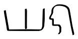	
I saw that	ra·ee·tee	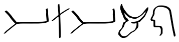	Ecclesiastes 4:15
-	et		
all	kal		
who lived	ha·chay·yeem	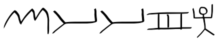	
and walked	ham·hal·le·kheem	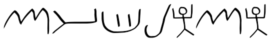	
under	ta·chat	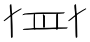	
the sun	hash·sha·mesh		
followed	im		
the youth	hay·ye·led	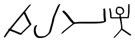	
this second one	hash·she·nee	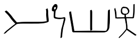	
who	a·sher		
succeeded	ya·a·mod		
[the king]	tach·taw	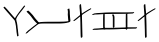	
There is no	en	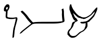	Ecclesiastes 4:16
limit	qets	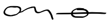	
to all	le·khal		
the people	ha·am		
	le·khol		

who	a·sher		
were	ha·yah	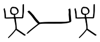	
before them	liph·ne·hem	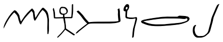	
Yet	gam		
by those who come even later	ha·a·cha·ro·w·neem		
will not	lo		
be celebrated	yis·me·chu		
[the successor]	vo		
too	kee	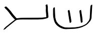	
	gam		
This	zeh	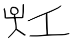	
is futile	he·vel		
and a pursuit	ve·ra·yo·wn		
of the wind	ru·ach		
Guard	she·mor		Ecclesiastes 5:1
your steps	rag·lɛ·kha	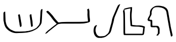	
when	ka·a·sher		
you go	te·lekh	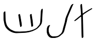	
to	el		
the house	bet	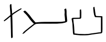	
of God	ha·e·lo·heem		
Draw near	ve·qa·ro·wv	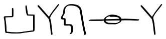	
to listen	lish·mo·a		
rather than to offer	mit·tet		
of fools	hak·ke·see·leem	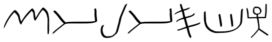	
the sacrifice	za·vach		
who	kee	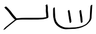	

do not	e·nam	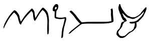	
know that	yo·wd·eem	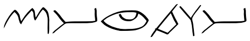	
they do	la·a·so·wt	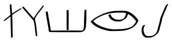	
wrong	ra	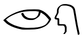	
Do not	al	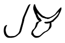	Ecclesiastes 5:2
be quick	te·va·hel	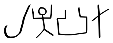	
to	al	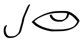	
speak	pee·kha	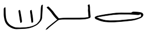	
in your heart	ve·lib·be·kha	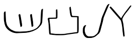	
and do not	al	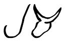	
be hasty	ye·ma·her	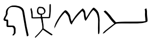	
to utter	le·ho·w·tsee	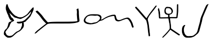	
a word	da·var	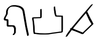	
before	liph·ne	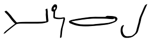	
God	ha·e·lo·heem	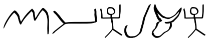	
After all	kee	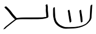	
God	ha·e·lo·heem	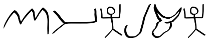	
is in heaven	bash·sha·ma·yim	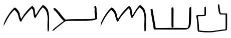	
and you	ve·at·tah	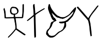	
are on	al	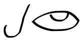	
earth	ha·a·rets	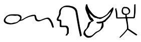	
So	al	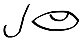	
	ken	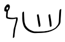	
be	yih·yu	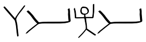	
let your words	de·va·re·kha	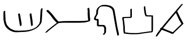	
few	me·at·teem	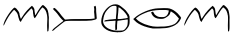	
As	kee	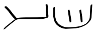	Ecclesiastes 5:3

comes	ba		
a dream	ha·cha·lo·wm	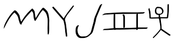	
through many	be·rov		
cares	in·yan	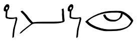	
so the speech	ve·qo·wl	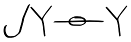	
of a fool	ke·seel		
[comes] with many	be·rov		
words	de·va·reem	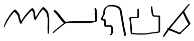	
When	ka·a·sher		Ecclesiastes 5:4
you make	tid·dor		
a vow	ne·der		
to God	le·lo·heem		
do not	al		
delay	te·a·cher		
in fulfilling it	le·shal·le·mo	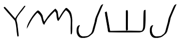	
because	kee	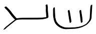	
He takes no	en	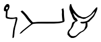	
pleasure	che·phets		
in fools	bak·ke·see·leem	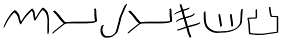	
-	et		
-	a·sher		
your vow	tid·dor		
Fulfill	shal·lem	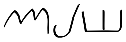	
It is better	to·wv		Ecclesiastes 5:5
-	a·sher		
not	lo		
to vow	tid·dor		

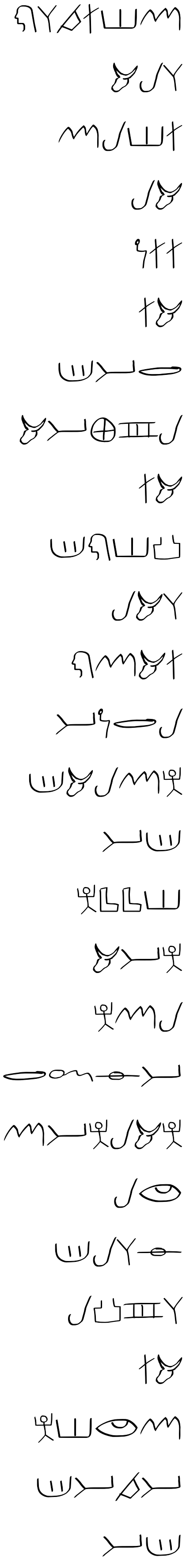

than to make a vow	mi·shɛt·tid·dor	
and not	ve·lo	
fulfill it	te·shal·lem	
Do not	al	Ecclesiastes 5:6
let	tit·ten	
-	et	
your mouth	pee·kha	
to sin	la·cha·tee	
-	et	
{cause} your flesh	be·sa·re·kha	
and do not	ve·al	
tell	to·mar	
	liph·ne	
the messenger	ham·mal·akh	
that	kee	
was a mistake	she·ga·gah	
[your vow]	hee	
Why	lam·mah	
be angry	yiq·tsoph	
should God	ha·e·lo·heem	
with	al	
your words	qo·w·le·kha	
and destroy	ve·chib·bel	
-	et	
the work	ma·a·seh	
of your hands ?	ya·de·kha	
For as	kee	Ecclesiastes 5:7

many	ve·rov	
dreams	cha·lo·mo·wt	
bring futility	va·ha·va·leem	
words	u·de·va·reem	
so do many	har·beh	
Therefore	kee	
-	et	
God	ha·e·lo·heem	
fear	ye·ra	
If	im	Ecclesiastes 5:8
the oppression	o·sheq	
of the poor	rash	
and the denial	ve·ge·zel	
of justice	mish·pat	
and righteousness	va·tse·deq	
you see	tir·eh	
in the province	vam·me·dee·nah	
do not	al	
be astonished	tit·mah	
at	al	
the matter	ha·che·phets	
for	kee	
one official	ga·vo·ah	
	me·al	
a superior	ga·vo·ha	
is watched by	sho·mer	
and others higher still	u·ge·vo·heem	

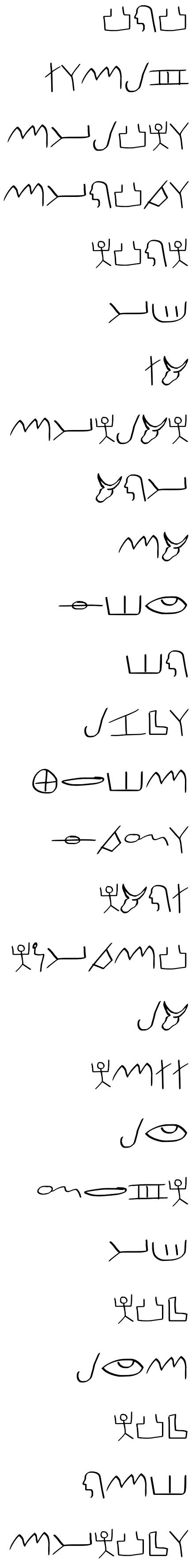

are over them	a·le·hem	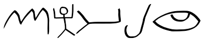	
The produce	ve·yit·ro·wn		Ecclesiastes 5:9
of the earth	e·rets		
is taken by all	bak·kol		
	hī	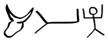	
the king himself	me·lekh	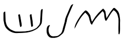	
from the fields	le·sa·deh		
profits	ne·e·vad		
He who loves	o·hev		Ecclesiastes 5:10
money	ke·seph		
is never	lo		
satisfied	yis·ba		
by money	ke·seph		
and he who	u·mee		
loves	o·hev		
wealth	be·ha·mo·wn	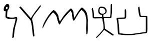	
is never	lo		
[satisfied] by income	te·vu·ah		
too	gam		
This	zeh	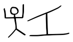	
is futile	ha·vel		
increase	bir·vo·wt		Ecclesiastes 5:11
When good things	hat·to·w·vah		
so do	rab·bu		
those who consume them	o·wkh·le·ha	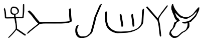	
what then	u·mah		
is the profit	kish·ro·wn		

to the owner	liv·a·le·ha	
except	kee	
	im	
to behold them	re·ʾī·yat	
with his eyes ?	e·naw	
is sweet	me·tu·qah	Ecclesiastes 5:12
The sleep	she·nat	
of the worker	ha·o·ved	
whether	im	
little	me·at	
or	ve·im	
much	har·beh	
he eats	yo·khel	
but the abundance	ve·has·sa·va	
of the rich man	le·a·sheer	
no	e·nen·nu	
permits	man·nee·ach	
him	lo	
sleep	lee·sho·wn	
There is	yesh	Ecclesiastes 5:13
evil	ra·ah	
a grievous	cho·w·lah	
I have seen	ra·ee·tee	
under	ta·chat	
the sun :	hash·sha·mesh	
wealth	o·sher	
hoarded	sha·mur	

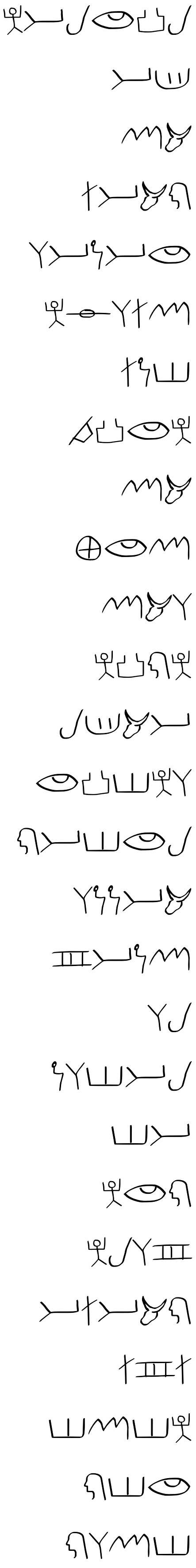

of its owner	liv·a·law	לבעליו	
to the harm	le·ra·a·to	לרעתו	
lost	ve·a·vad	ואבד	Ecclesiastes 5:14
wealth	ha·o·sher	העשר	
or	ha·hu	ההוא	
venture	be·in·yan	בענין	
in a failed	ra	רע	
so when [that man] has	ve·ho·w·leed	והוליד	
a son	ben	בן	
there is nothing	ve·en	ואין	
to pass on	be·ya·do	בידו	
	me·u·mah	מאומה	
As	ka·a·sher	כאשר	Ecclesiastes 5:15
[a man] came	ya·tsa	יצא	
womb	mib·be·ten	מבטן	
from his mother’s	im·mo	אמו	
naked	a·ro·wm	ערום	
again	ya·shuv	ישוב	
so he will depart	la·le·khet	ללכת	
as he arrived	ke·sheb·ba	כשבא	
nothing	u·me·u·mah	ומאומה	
	lo	לא	
He takes	yis·sa	ישא	
for his labor	va·a·ma·lo	בעמלו	
to carry	she·yo·lekh	שילך	
in his hands	be·ya·do	בידו	
too	ve·gam	וגם	Ecclesiastes 5:16

This	zoh		
evil :	ra·ah		
is a grievous	cho·w·lah	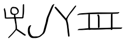	
Exactly as	kal	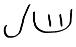	
	um·mat		
a man is born	sheb·ba		
so	ken		
he will depart	ye·lekh	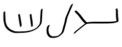	
What	u·mah		
does he gain	yit·ro·wn	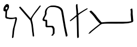	
	lo	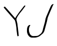	
as he toils	she·ya·a·mol		
for the wind ?	la·ru·ach	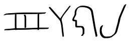	
Moreover	gam		Ecclesiastes 5:17
all	kal	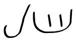	
his days	ya·maw		
in darkness	ba·cho·shekh		
he eats	yo·khel		
sorrow	ve·kha·as		
with much	har·beh	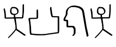	
sickness	ve·cha·le·yo	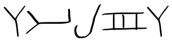	
and anger	va·qa·tseph	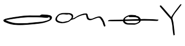	
Here	hin·neh		Ecclesiastes 5:18
is what	a·sher		
have seen	ra·ee·tee	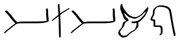	
I	a·nee	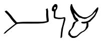	
to be good	to·wv		

-	a·sher		
and fitting :	ya·pheh	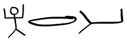	
to eat	le·e·kho·wl		
and drink	ve·lish·to·wt		
and to find	ve·lir·o·wt		
satisfaction	to·w·vah		
in all	be·khal		
the labor	a·ma·lo		
one does	she·ya·a·mol		
under	ta·chat	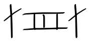	
the sun	hash·she·mesh		
during the few	mis·par		
days	ye·me		
of life	chay·yaw	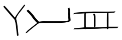	
that	a·sher		
has given	na·tan	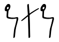	
him —	lo		
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for	kee	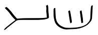	
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is his lot	chel·qo	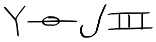	
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every	kal	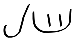	
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has given	na·tan	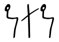	
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God	ha·e·lo·heem	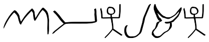	
riches	o·sher	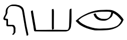	
and wealth	u·ne·kha·seem	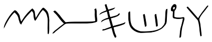	
and He has enabled him	ve·hish·lee·to	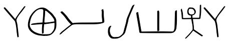	
to enjoy them	le·e·khol	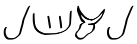	
	mim·men·nu	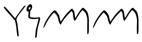	
to accept	ve·la·set	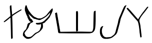	
-	et	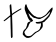	
his lot	chel·qo	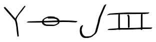	
and to rejoice	ve·lis·mo·ach	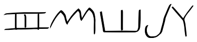	
in his labor	ba·a·ma·lo	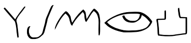	
This	zoh	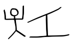	
is a gift	mat·tat	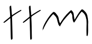	
from God	e·lo·heem	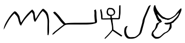	
	hee	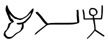	
For	kee	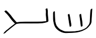	Ecclesiastes 5:20
[a man] seldom	lo	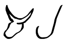	
	har·beh	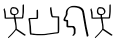	
considers	yiz·kor	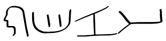	
-	et	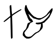	
the days	ye·me	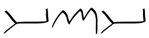	
of his life	chay·yaw	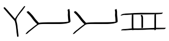	
because	kee	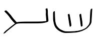	
God	ha·e·lo·heem	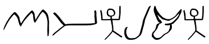	
keeps him occupied	ma·a·neh	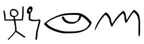	
with the joy	be·sim·chat	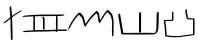	
of his heart	lib·bo	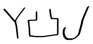	

There is	yesh	Ecclesiastes 6:1
another evil	ra·ah	
-	a·sher	
I have seen	ra·ee·tee	
under	ta·chat	
the sun	hash·sha·mesh	
weighs heavily	ve·rab·bah	
and it	hee	
upon	al	
mankind :	ha·a·dam	
a man	eesh	Ecclesiastes 6:2
-	a·sher	
gives	yit·ten	
	lo	
God	ha·e·lo·heem	
riches	o·sher	
wealth	u·ne·kha·seem	
and honor	ve·kha·vo·wd	
nothing	ve·e·nen·nu	
so that he lacks	cha·ser	
his heart	le·naph·sho	
-	mik·kol	
-	a·sher	
desires	yit·aw·veh	
does not	ve·lo	
allow him	yash·lee·ten·nu	
but God	ha·e·lo·heem	

to enjoy them	le·e·khol	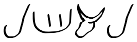	
-	mim·men·nu	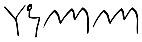	
Instead	kee	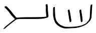	
a stranger	eesh	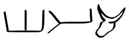	
	na·khe·ree	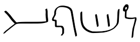	
will enjoy them	yo·kha·len·nu	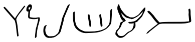	
This	zeh	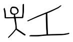	
is futile	he·vel	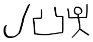	
and a grievous	va·cho·lee	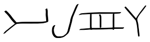	
affliction	ra	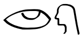	
	hu	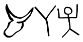	
-	im	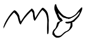	Ecclesiastes 6:3
may father	yo·w·leed	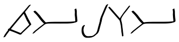	
A man	eesh	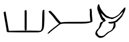	
a hundred [children]	me·ah	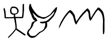	
years	ve·sha·neem	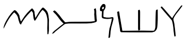	
for many	rab·bo·wt	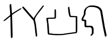	
and live	yich·yeh	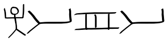	
yet no matter how long	ve·rav	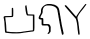	
-	she·yih·yu	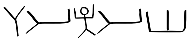	
he lives	ye·me	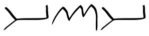	
	sha·naw	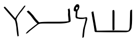	
if he	ve·naph·sho	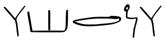	
	lo	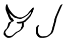	
is unsatisfied	tis·ba	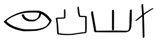	
with	min	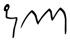	
his prosperity	hat·to·w·vah	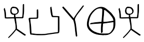	

even	ve·gam		
receive a proper burial	qe·vu·rah		
and does not	lo		
	ha·ye·tah	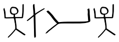	
	lo		
I say	a·mar·tee		
is better off	to·wv		
than he	mim·men·nu	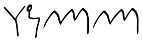	
that a stillborn child	han·na·phel		
For	kee	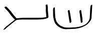	Ecclesiastes 6:4
in futility	va·he·vel		
[a stillborn child] enters	ba		
in darkness	u·va·cho·shekh		
and departs	ye·lekh	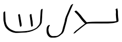	
in obscurity	u·va·cho·shekh		
and his name	she·mo		
is shrouded	ye·khus·seh		
though	gam		Ecclesiastes 6:5
the sun	she·mesh		
neither	lo		
seeing	ra·ah		
nor	ve·lo		
knowing anything	ya·da		
has more rest	na·chat	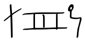	
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than [that man]	miz·zeh		
even if	ve·il·lu		Ecclesiastes 6:6

he lives	cha·yah	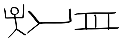	
a thousand	e·leph	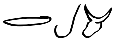	
years	sha·neem	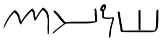	
twice over	pa·a·ma·yim		
his prosperity	ve·to·w·vah		
but fails to	lo		
enjoy	ra·ah		
Do not	ha·lo	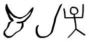	
to	el		
place ?	ma·qo·wm	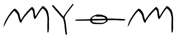	
the same	e·chad	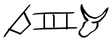	
all	hak·kol		
go	ho·w·lekh	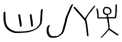	
All	kal		Ecclesiastes 6:7
labor	a·mal		
a man’s	ha·a·dam		
[is] for his mouth	le·phee·hu	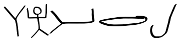	
yet	ve·gam		
his appetite	han·ne·phesh		
is never	lo		
satisfied	tim·ma·le		
then	kee	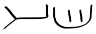	Ecclesiastes 6:8
What	mah	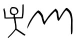	
advantage	yo·w·ter		
has the wise man	le·cha·kham	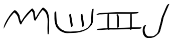	
over	min		
the fool ?	hak·ke·seel		

What [gain comes]	mah	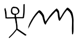	
to the poor man	le·a·nee		
who knows	yo·w·de·a		
how to conduct himself	la·ha·lokh	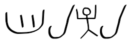	
before	ne·ged		
others ?	ha·chay·yeem	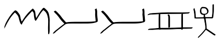	
Better	to·wv		Ecclesiastes 6:9
can see	mar·eh		
what the eye	e·na·yim	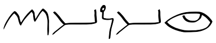	
than the wandering	me·ha·lakh		
of desire	na·phesh		
too	gam		
This	zeh	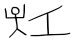	
is futile	he·vel		
and a pursuit	u·re·ut		
of the wind	ru·ach		
Whatever	mah	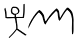	Ecclesiastes 6:10
exists	she·ha·yah	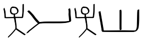	
long ago	ke·var	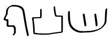	
was named	niq·ra	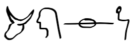	
	she·mo	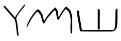	
is foreknown	ve·no·w·da	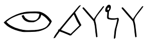	
and what [happens]	a·sher		
but he	hu		
to a man	a·dam		
cannot	ve·lo		
	yu·khal		

contend	la·deen		
with	im		
one stronger	shɛ·hat·qīph	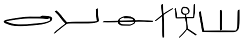	
than he	mim·men·nu	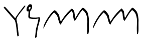	
For	kee	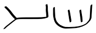	Ecclesiastes 6:11
	yesh	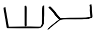	
words	de·va·reem	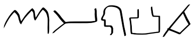	
the more	har·beh	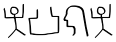	
the more	mar·beem	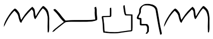	
futility —	ha·vel		
and how	mah	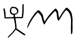	
does that profit	yo·ter	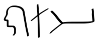	
anyone ?	la·a·dam		
For	kee	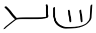	Ecclesiastes 6:12
who	mee		
knows	yo·w·de·a		
what	mah		
is good	to·wv		
for a man	la·a·dam		
-	ba·chay·yeem	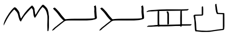	
during the few	mis·par		
days [in which]	ye·me		
life	chay·ye	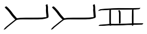	
his fleeting	hev·lo	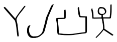	
he passes through	ve·ya·a·sem		
like a shadow ?	kats·tsel		
-	a·sher		

Who	mee	מי	
can tell	yag·geed	יגיד	
a man	la·a·dam	לאדם	
what	mah	מה	
will come	yih·yeh	יהיה	
after him	a·cha·raw	אחריו	
under	ta·chat	תחת	
the sun ?	hash·sha·mesh	השמש	
is better	to·wv	טוב	Ecclesiastes 7:1
A good name	shem	שם	
perfume	mish·she·men	משמן	
than fine	to·wv	טוב	
and one’s day	ve·yo·wm	ויום	
of death	ham·ma·vet	המות	
[is better] than his day	mee·yo·wm	מיום	
of birth	hiw·va·le·do	הולדו	
It is better	to·wv	טוב	Ecclesiastes 7:2
to enter	la·le·khet	ללכת	
	el	אל	
a house	bet	בית	
of mourning	e·vel	אבל	
than	mil·le·khet	מלכת	
-	el	אל	
a house	bet	בית	
of feasting	mish·teh	משתה	
since	ba·a·sher	באשר	
[death]	hu	הוא	

[is] the end	so·wph	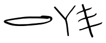	
of every	kal	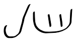	
man	ha·a·dam		
and the living	ve·ha·chay		
should take [this]	yit·ten	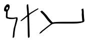	
to	el		
heart	lib·bo	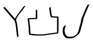	
is better	to·wv		Ecclesiastes 7:3
Sorrow	ka·as		
than laughter	mis·se·choq		
for	kee	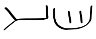	
a sad	ve·ro·a		
countenance	pa·neem	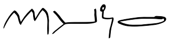	
is good	yee·tav	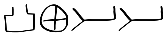	
for the heart	lev	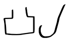	
The heart	lev	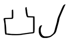	Ecclesiastes 7:4
of the wise	cha·kha·meem		
[is] in the house	be·vet	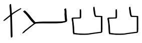	
of mourning	e·vel		
but the heart	ve·lev	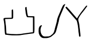	
of fools	ke·see·leem	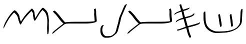	
is in the house	be·vet	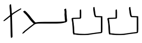	
of pleasure	sim·chah	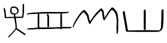	
It is better	to·wv		Ecclesiastes 7:5
to heed	lish·mo·a		
rebuke	ga·a·rat		
a wise man’s	cha·kham		

than	me·eesh	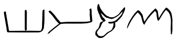	
to listen	sho·me·a		
to the song	sheer	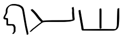	
of fools	ke·see·leem	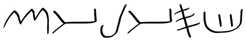	
For	kee	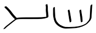	Ecclesiastes 7:6
like the crackling	khe·qo·wl	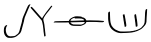	
of thorns	has·see·reem		
under	ta·chat	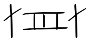	
the pot	has·seer	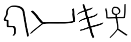	
so	ken	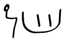	
is the laughter	se·choq		
of the fool	hak·ke·seel		
too	ve·gam		
This	zeh	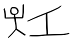	
is futile	ha·vel		
Surely	kee	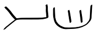	Ecclesiastes 7:7
extortion	ha·o·sheq		
into a fool	ye·ho·w·lel	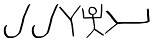	
turns a wise man	cha·kham		
corrupts	vee·ab·bed		
	et		
the heart	lev	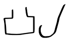	
and a bribe	mat·ta·nah		
is better	to·wv		Ecclesiastes 7:8
The end	a·cha·reet		
of a matter	da·var		
than the beginning	me·re·shee·to		

is better	to·wv		
[and] a patient	e·rekh	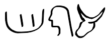	
spirit	ru·ach		
than a proud	mig·ge·vah		
[one]	ru·ach		
Do not	al		Ecclesiastes 7:9
be quickly	te·va·hel		
in your spirit	be·ru·cha·kha		
provoked	likh·o·ws		
for	kee	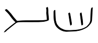	
anger	kha·as		
in the lap	be·cheq	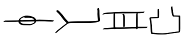	
of a fool	ke·see·leem	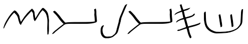	
settles	ya·nu·ach	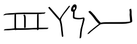	
Do not	al		Ecclesiastes 7:10
say	to·mar		
“ Why	meh	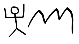	
were	ha·yah	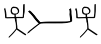	
days	she·hay·ya·meem	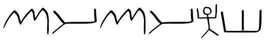	
the old	ha·ri·sho·neem		
	ha·yu	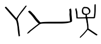	
better	to·w·veem	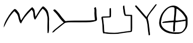	
than these ? ”	me·el·leh		
For	kee	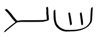	
	lo		
it is unwise	me·cha·khe·mah	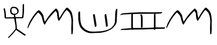	
of you to ask	sha·al·ta		

about	al		
this	zeh	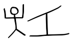	
[is] good	to·w·vah		Ecclesiastes 7:11
Wisdom	chakh·mah		
like	im		
an inheritance	na·cha·lah	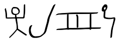	
and it benefits	ve·yo·ter	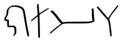	
those who see	le·ro·e		
the sun	hash·sha·mesh		
For	kee	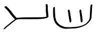	Ecclesiastes 7:12
-	be·tsel		
wisdom	ha·cha·khe·mah		
[is] a shelter	be·tsel		
like money	hak·ka·seph		
and the advantage	ve·yit·ro·wn		
of knowledge	da·at		
is that wisdom	ha·cha·khe·mah		
preserves the life	te·chay·yeh	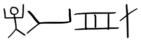	
of its owner	ve·a·le·ha		
Consider	re·eh		Ecclesiastes 7:13
-	et		
the work	ma·a·seh		
of God :	ha·e·lo·heem		
-	kee	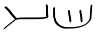	
Who	mee	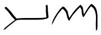	
can	yu·khal		
straighten	le·taq·qen	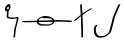	

-	et		
what	a·sher		
He has bent ?	iw·ve·to		
In the day	be·yo·wm	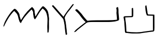	Ecclesiastes 7:14
of prosperity	to·w·vah		
be	he·yeh	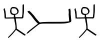	
joyful	ve·to·wv		
but in the day	u·ve·yo·wm	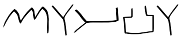	
of adversity	ra·ah		
consider this	re·eh		
	gam		
- :	et		
one [of these]	zeh	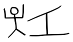	
along with	le·um·mat		
the other	zeh	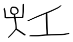	
has made	a·sah		
God	ha·e·lo·heem	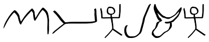	
so that	al		
	div·rat		
cannot	shel·lo	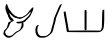	
discover	yim·tsa		
a man	ha·a·dam		
that will come after him	a·cha·raw	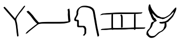	
anything	me·u·mah		
-	et		Ecclesiastes 7:15
both of these :	hak·kol		
I have seen	ra·ee·tee	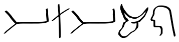	

life	bee·me	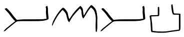	
In my futile	hev·lee	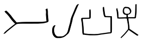	
-	yesh	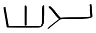	
A righteous man	tsad·deeq	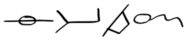	
perishing	o·ved		
in his righteousness	be·tsid·qo		
[and]	ve·yesh	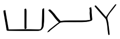	
a wicked man	ra·sha		
living long	ma·a·reekh	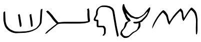	
in his wickedness	be·ra·a·to		
Do not	al		Ecclesiastes 7:16
be	te·hee		
righteous	tsad·deeq	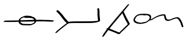	
overly	har·beh	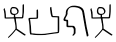	
and do not	ve·al		
wise	tit·chak·kam	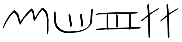	
make yourself too	yo·w·ter		
Why	lam·mah		
should you destroy yourself?	tish·sho·w·mem		
Do not	al		Ecclesiastes 7:17
wicked	tir·sha		
be excessively	har·beh	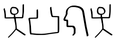	
and do not	ve·al		
be	te·hee		
a fool	sa·khal		
Why	lam·mah		
should you die	ta·mut		

before	be·lo	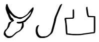	
your time ?	it·te·kha		
It is good	to·wv		Ecclesiastes 7:18
-	a·sher		
to grasp	te·e·choz	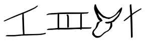	
the one	ba·zeh		
and	ve·gam		
from	miz·zeh		
not	al		
let the other slip	tan·nach	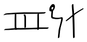	
-	et		
your hand	ya·de·kha		
For	kee	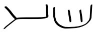	
he who fears	ye·re		
God	e·lo·heem		
will follow	ye·tse		
-	et		
both [warnings]	kul·lam	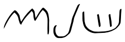	
Wisdom	ha·cha·khe·mah		Ecclesiastes 7:19
stronger than	ta·oz		
makes the wise man	le·cha·kham	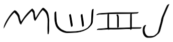	
ten	me·a·sa·rah		
rulers	shal·lee·teem		
-	a·sher		
-	ha·yu	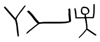	
in a city	ba·eer		
Surely	kee	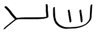	Ecclesiastes 7:20

man	a·dam		
there is no	en	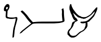	
righteous	tsad·deeq	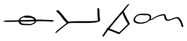	
on earth	ba·a·rets		
who	a·sher		
does	ya·a·seh		
good	to·wv		
and never	ve·lo		
sins	ye·che·ta	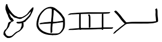	
-	gam		Ecclesiastes 7:21
to every	le·khal		
word	had·de·va·reem	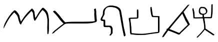	
that	a·sher		
is spoken	ye·dab·be·ru		
Do not	al		
pay	tit·ten		
attention	lib·be·kha	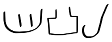	
-	a·sher		
or	lo		
you may hear	tish·ma		
-	et		
your servant	av·de·kha		
cursing you	me·qal·le·kha	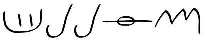	
For	kee	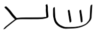	Ecclesiastes 7:22
	gam		
times	pe·a·meem		
many	rab·bo·wt		

you know	ya·da		
in your heart	lib·be·kha	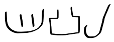	
that	a·sher		
	gam		
you yourself	ʾat		
have cursed	qil·lal·ta	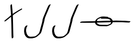	
others	a·che·reem	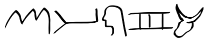	
All	kal	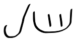	Ecclesiastes 7:23
this	zoh	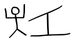	
I tested	nis·see·tee	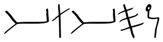	
by wisdom, [saying]	va·cha·khe·mah	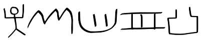	
“ I resolve	a·mar·tee		
to be wise ”	ech·ka·mah		
But it	ve·hee	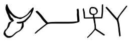	
was beyond	re·cho·w·qah	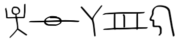	
me	mim·men·nee		
is out of reach	ra·cho·wq		Ecclesiastes 7:24
What	mah		
exists	she·ha·yah	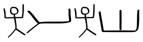	
and very deep	ve·a·moq	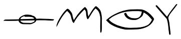	
	a·moq		
Who	mee	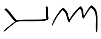	
can fathom it ?	yim·tsa·en·nu		
directed	sab·bo·w·tee		Ecclesiastes 7:25
I	a·nee	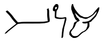	
my mind	ve·lib·bee	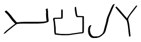	
to understand	la·da·at		

to explore	ve·la·tur		
to search out	u·vaq·qesh		
wisdom	chakh·mah		
and explanations	ve·chesh·bo·wn		
and to understand	ve·la·da·at		
of wickedness	re·sha		
the stupidity	ke·sel		
and the folly	ve·has·sikh·lut		
of madness	ho·w·le·lo·wt	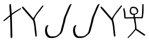	
find	u·mo·w·tse		Ecclesiastes 7:26
And I	a·nee	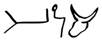	
more bitter	mar		
than death	mim·ma·vet		
-	et		
the woman	ha·ish·shah		
who	a·sher		
	hee	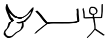	
[is] a snare	me·tso·w·deem		
[is] a net	va·cha·ra·meem		
whose heart	lib·bah	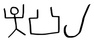	
[are] chains	a·su·reem		
and whose hands	ya·de·ha		
The man who pleases	to·wv		
	liph·ne		
God	ha·e·lo·heem		
escapes	yim·ma·let		
her	mim·men·nah	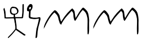	

but the sinner	ve·cho·w·te		
is ensnared	yil·la·khed	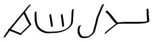	
	bah		
“ Behold ”	re·eh		Ecclesiastes 7:27
this	zeh	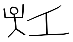	
“ I have discovered	ma·tsa·tee		
says	a·me·rah		
the Teacher	qo·he·let	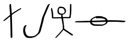	
by adding one	a·chat	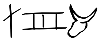	
thing to another	le·a·chat		
to find	lim·tso		
an explanation	chesh·bo·wn		
While	a·sher		Ecclesiastes 7:28
was still	o·wd		
searching	biq·shah	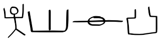	
my soul	naph·shee		
but not	ve·lo		
finding	ma·tsa·tee		
[upright] man	a·dam		
one	e·chad	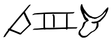	
among a thousand	me·e·leph		
I have found	ma·tsa·tee		
[one such] woman	ve·ish·shah		
but among all	ve·khal		
these	el·leh	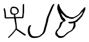	
I have not	lo		
found	ma·tsa·tee		

Only	le·vad	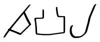	Ecclesiastes 7:29
have I found :	re·eh		
this	zeh	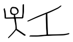	
I have discovered	ma·tsa·tee		
that	a·sher		
made	a·sah		
God	ha·e·lo·heem		
-	et		
men	ha·a·dam		
upright	ya·shar	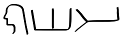	
but they	ve·hem·mah	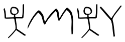	
have sought out	viq·shu	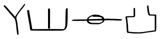	
schemes ”	chish·she·vo·no·wt		
many	rab·beem	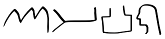	
Who	mee		Ecclesiastes 8:1
is like the wise man ?	ke·he·cha·kham	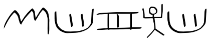	
Who	u·mee		
knows	yo·w·de·a		
the interpretation	pe·sher	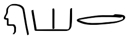	
of a matter ?	da·var		
wisdom	cha·khe·mat		
A man’s	a·dam		
brightens	ta·eer	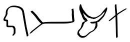	
his face	pa·naw	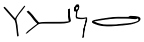	
and the sternness	ve·oz		
of his face	pa·naw	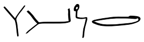	
is changed	ye·shun·ne		

I say	a·nee	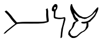	Ecclesiastes 8:2
command	pee		
the king’s	me·lekh	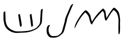	
Keep	she·mo·wr		
because of	ve·al		
	div·rat		
your oath	she·vu·at	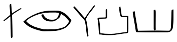	
before God	e·lo·heem		
Do not	al		Ecclesiastes 8:3
hasten	tib·ba·hel		
his presence	mip·pa·naw		
to leave	te·lekh	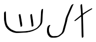	
and do not	al		
persist	ta·a·mod		
cause	be·da·var		
in a bad	ra		
for	kee	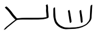	
whatever	kal		
-	a·sher		
he pleases	yach·pots		
he will do	ya·a·seh		
For	ba·a·sher		Ecclesiastes 8:4
word	de·var		
the king’s	me·lekh	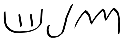	
is supreme	shil·to·wn		
and who	u·mee		
can say	yo·mar		

to him	lo	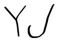	
“ What	mah	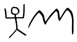	
are you doing ? ”	ta·a·seh		
Whoever keeps	sho·w·mer		Ecclesiastes 8:5
his command	mits·vah		
no	lo		
will come to	ye·da	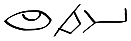	
	da·var		
harm	ra		
the right time	ve·et		
and procedure	u·mish·pat	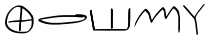	
knows	ye·da		
heart	lev	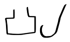	
and a wise	cha·kham		
For	kee	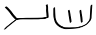	Ecclesiastes 8:6
to every	le·khal		
purpose	che·phets		
there is	yesh	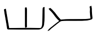	
a right time	et		
and procedure	u·mish·pat	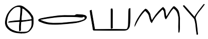	
though	kee	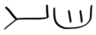	
misery	ra·at		
a man’s	ha·a·dam		
weighs heavily	rab·bah	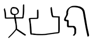	
upon him	a·law	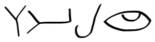	
Since	kee	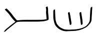	Ecclesiastes 8:7
no one	e·nen·nu	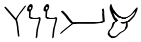	

knows	yo·de·a
what	mah
will happen	she·yih·yeh
-	kee
what	ka·a·sher
is to come ?	yih·yeh
who	mee
can tell	yag·geed
him	lo
As no	en
man	a·dam
has power	shal·leet
over the wind	ba·ru·ach
to contain	likh·lo·w
-	et
[it]	ha·ru·ach
so no one	ve·en
has authority	shil·to·wn
over [his] day	be·yo·wm
of death	ham·ma·vet
As no one	ve·en
can be discharged	mish·la·chat
in wartime	bam·mil·cha·mah
will not	ve·lo
release	ye·mal·let
so wickedness	re·sha
-	et

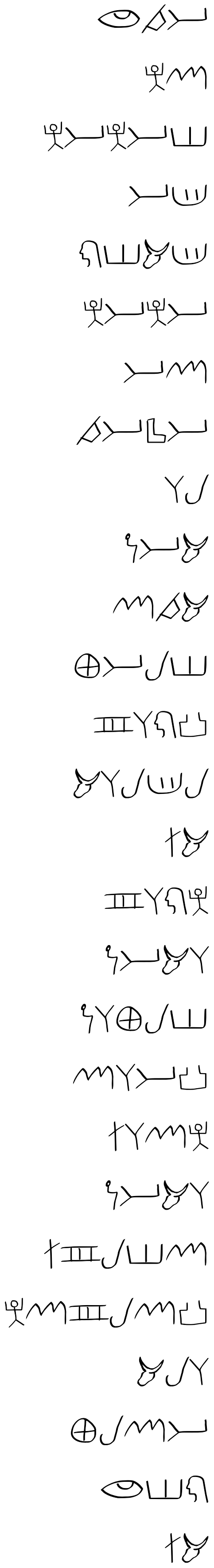

Ecclesiastes 8:8

those who practice it	be·a·law	בעליו	
	et	את	Ecclesiastes 8:9
All	kal	כל	
this	zeh	זה	
I have seen	ra·ee·tee	ראיתי	
applying	ve·na·to·wn	ונתון	
-	et	את	
my mind	lib·bee	לבי	
to every	le·khal	לכל	
deed	ma·a·seh	מעשה	
that	a·sher	אשר	
is done	na·a·sah	נעשה	
under	ta·chat	תחת	
the sun	hash·sha·mesh	השמש	
[there is] a time	et	עת	
when	a·sher	אשר	
lords it	sha·lat	שלט	
one man	ha·a·dam	האדם	
over another	be·a·dam	באדם	
to his own detriment	le·ra	לרע	
	lo	לו	
Then too	u·ve·khen	ובכן	Ecclesiastes 8:10
I saw	ra·ee·tee	ראיתי	
of the wicked	re·sha·eem	רשעים	
the burial	qe·vu·reem	קברים	
who used to go in	va·va·u	ובאו	
place	u·mim·me·qo·wm	וממקום	

of the holy	qa·do·wosh	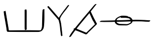	
and out	ye·hal·le·khu	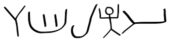	
and they were praised	ve·yish·tak·ke·chu	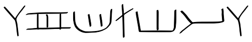	
in the city	va·eer	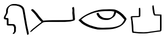	
where	a·sher	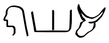	
so	ken	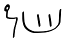	
they had done	a·su	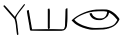	
too	gam	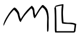	
This	zeh	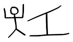	
is futile	ha·vel	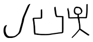	
When	a·sher	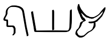	Ecclesiastes 8:11
is not	en	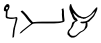	
executed	na·a·sah	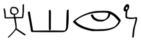	
the sentence	phit·gam	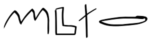	
	ma·a·seh	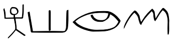	
for a crime	ha·ra·ah	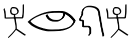	
speedily	me·he·rah	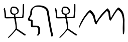	
	al	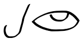	
	ken	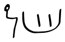	
become fully set	ma·le	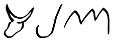	
the hearts	lev	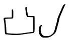	
	be·ne	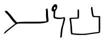	
of men	ha·a·dam	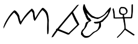	
	ba·hem	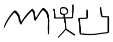	
on doing	la·a·so·wt	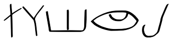	
evil	ra	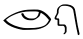	
Although	a·sher	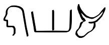	Ecclesiastes 8:12

a sinner	cho·te	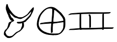	
does	o·seh		
evil	ra		
a hundred [times]	me·at		
and still lives long	u·ma·a·reekh		
	lo		
yet	kee	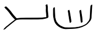	
also	gam		
know	yo·w·de·a		
I	a·nee	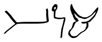	
that	a·sher		
it will go	yih·yeh	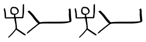	
well	to·wv		
who are reverent	le·yir·e		
God	ha·e·lo·heem		
with those who	a·sher		
fear	yee·re·u	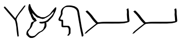	
in His presence	mil·le·pha·naw		
well	ve·to·wv		Ecclesiastes 8:13
it will not	lo		
go	yih·yeh	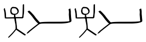	
with [them]	la·ra·sha		
will not	ve·lo		
lengthen	ya·a·reekh	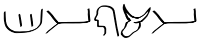	
and their days	ya·meem	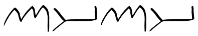	
like a shadow	kats·tsel		
Yet because	a·sher		

[the wicked] do not	e·nen·nu	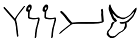	
fear	ya·re	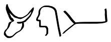	
	mil·liph·ne	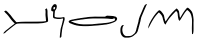	
God	e·lo·heem	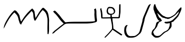	
There is	yesh	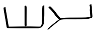	Ecclesiastes 8:14
a futility	he·vel	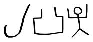	
that	a·sher	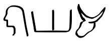	
is done	na·a·sah	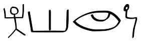	
on	al	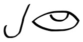	
the earth :	ha·a·rets	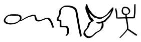	
who	a·sher	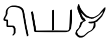	
There are	yesh	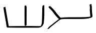	
righteous [men]	tsad·dee·qeem	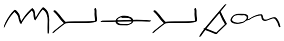	
-	a·sher	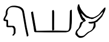	
get	mag·gee·a	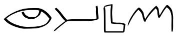	
	a·le·hem	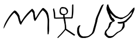	
what the actions	ke·ma·a·seh	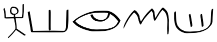	
of the wicked [deserve]	ha·re·sha·eem	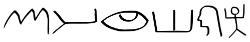	
and there are	ve·yesh	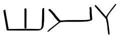	
wicked [men]	re·sha·eem	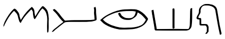	
get	shem·mag·gee·a	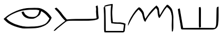	
who	a·le·hem	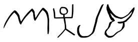	
what the actions	ke·ma·a·seh	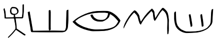	
of the righteous deserve	hats·tsad·dee·qeem	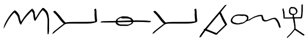	
I say	a·mar·tee	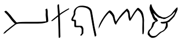	
too	sheg·gam	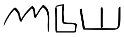	
that this	zeh	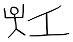	

Ecclesiastes 8:15

is futile	ha·vel
commended	ve·shib·bach·tee
So I	a·nee
-	et
the enjoyment of life	has·sim·chah
because	a·sher
there is nothing	en
better	to·wv
for a man	la·a·dam
under	ta·chat
the sun	hash·she·mesh
than	kee
	im
to eat	le·e·kho·wl
and drink	ve·lish·to·wt
and be merry	ve·lis·mo·w·ach
For this [joy]	ve·hu
will accompany him	yil·ven·nu
in his labor	va·a·ma·lo
during the days	ye·me
of his life	chay·yaw
that	a·sher
gives	na·tan
him	lo
God	ha·e·lo·heem
under	ta·chat
the sun	hash·sha·mesh

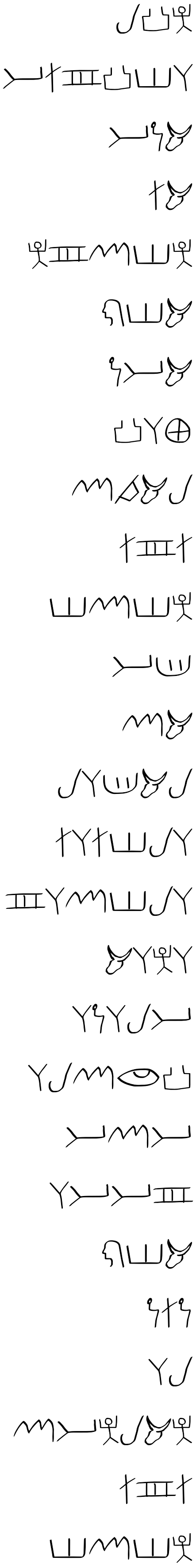

When	ka·a·sher		Ecclesiastes 8:16
I applied	na·tat·tee		
-	et		
my mind	lib·bee	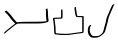	
to know	la·da·at		
wisdom	chakh·mah		
and to observe	ve·lir·o·wt		
-	et		
the task	ha·in·yan	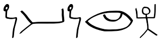	
that	a·sher		
one performs	na·a·sah		
on	al		
the earth —	ha·a·rets		
though	kee	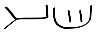	
	gam		
in the day	bay·yo·wm	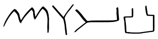	
or even in the night —	u·val·lay·lah	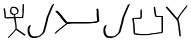	
sleep	she·nah	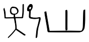	
his eyes	be·e·naw	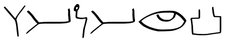	
do not	e·nen·nu	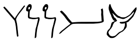	
see	ro·eh		
I saw	ve·ra·ee·tee	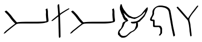	Ecclesiastes 8:17
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every	kal	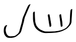	
work	ma·a·seh		
of God	ha·e·lo·heem	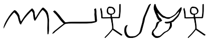	
and that	kee	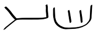	

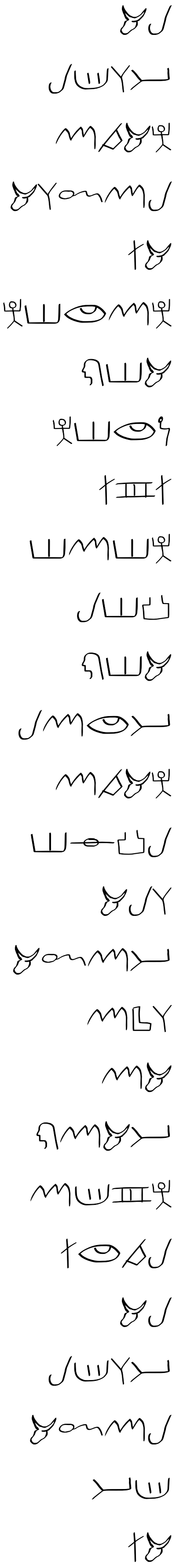

is unable	lo
	yu·khal
a man	ha·a·dam
to comprehend	lim·tso·w
-	et
the work	ham·ma·a·seh
that	a·sher
is done	na·a·sah
under	ta·chat
the sun	hash·she·mesh
Despite	be·shel
-	a·sher
efforts	ya·a·mol
[his]	ha·a·dam
to search it out	le·vaq·qesh
he cannot	ve·lo
find [its meaning]	yim·tsa
even	ve·gam
if	im
man claims	yo·mar
the wise	he·cha·kham
to know	la·da·at
he is unable	lo
	yu·khal
to comprehend	lim·tso
So	kee
-	et

Ecclesiastes 9:1

all	kal
this	zeh
I took	na·tat·tee
to	el
heart	lib·bee
and concluded	ve·la·vur
-	et
-	kal
	zeh
that	a·sher
the righteous	hats·tsad·dee·qeem
and the wise	ve·ha·cha·kha·meem
as well as their deeds	va·a·va·de·hem
hands	be·yad
are in God’s	ha·e·lo·heem
whether	gam
love	a·ha·vah
or	gam
hate	sin·ah
does not	en
know	yo·w·de·a
Man	ha·a·dam
what	hak·kol
lies ahead	liph·ne·hem
	hak·kol
It is the same	ka·a·sher
for all :	lak·kol

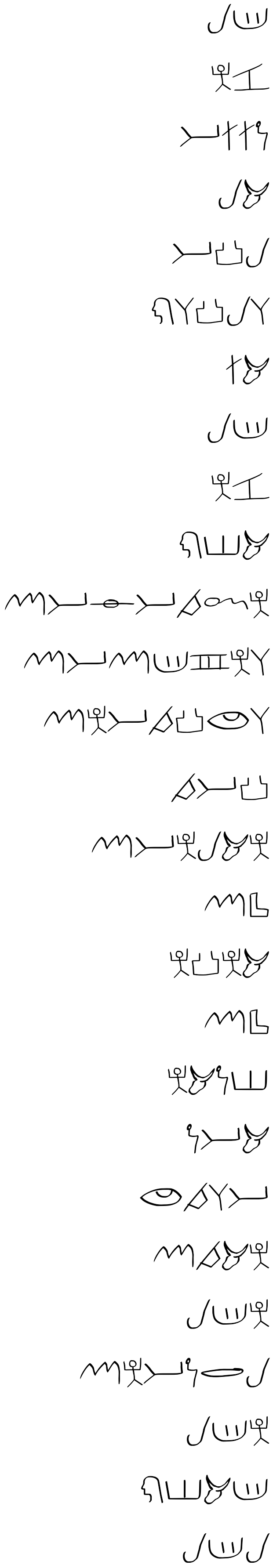

Ecclesiastes 9:2

fate	miq·reh	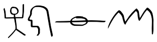	
There is a common	e·chad	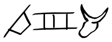	
for the righteous	lats·tsad·deeq	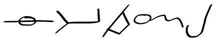	
and the wicked	ve·la·ra·sha	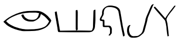	
for the good [and the bad]	lat·to·wv	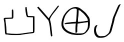	
for the clean	ve·lat·ta·ho·wr	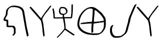	
and the unclean	ve·lat·ta·me	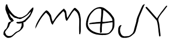	
for the one who sacrifices	ve·laz·zo·ve·ach	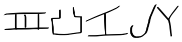	
and the one	ve·la·a·sher	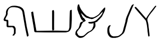	
who does not	e·nen·nu	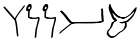	
-	zo·ve·ach	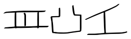	
As it is for the good	kat·to·wv	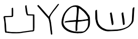	
so it is for the sinner	ka·cho·te	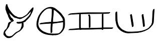	
as it is for the one who makes a vow	han·nish·ba	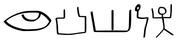	
so [it is]	ka·a·sher	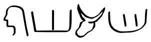	
to take a vow	she·vu·ah	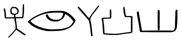	
for the one who refuses	ya·re	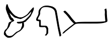	
This	zeh	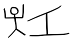	Ecclesiastes 9:3
is an evil	ra	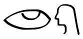	
in everything	be·khol	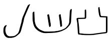	
that	a·sher	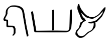	
is done	na·a·sah	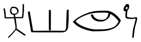	
under	ta·chat	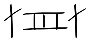	
the sun :	hash·she·mesh	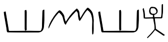	
	kee	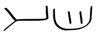	
fate	miq·reh	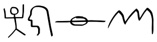	

There is one	e·chad	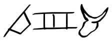	
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Furthermore	ve·gam		
the hearts	lev	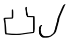	
of men	be·ne	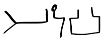	
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are full of	ma·le	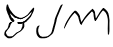	
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and madness	ve·ho·w·le·lo·wt	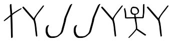	
-	bil·va·vam		
while they are alive	be·chay·ye·hem	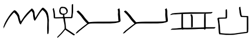	
and afterward	ve·a·cha·raw	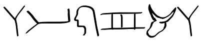	
they [join]	el		
the dead	ham·me·teem	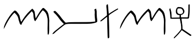	
however	kee	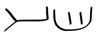	Ecclesiastes 9:4
for anyone who	mee	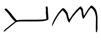	
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is among	yib·ba·chēr	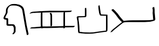	
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	kal	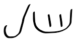	
the living	ha·chay·yeem	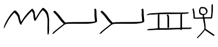	
There is	yesh	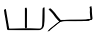	
hope	bit·ta·cho·wn	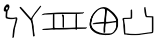	
for even	kee	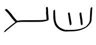	
dog	le·khe·lev	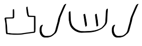	
a live	chay	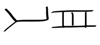	
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is better	to·wv		
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a dead	ham·met		
For	kee	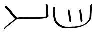	Ecclesiastes 9:5
the living	ha·chay·yeem	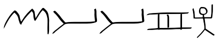	
know	yo·wd·eem		
that they will die	she·ya·mu·tu	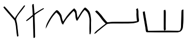	
but the dead	ve·ham·me·teem		
	e·nam		
know	yo·wd·eem		
nothing	me·u·mah		
They have no	ve·en		
further	o·wd		
	la·hem		
reward	sa·khar		
because	kee	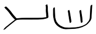	
of them is forgotten	nish·kach		
the memory	zikh·ram		
and	gam		Ecclesiastes 9:6
Their love	a·ha·va·tam		
	gam		
their hate	sin·a·tam		
	gam		
their envy	qin·a·tam		
have already	ke·var	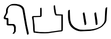	
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a share	ve·che·leq	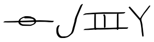	
and they will never again have	en	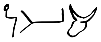	
	la·hem	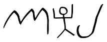	
	o·wd	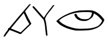	
	le·o·w·lam	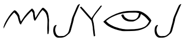	
in all	be·khol	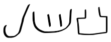	
that	a·sher	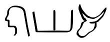	
is done	na·a·sah	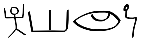	
under	ta·chat	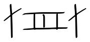	
the sun	hash·sha·mesh	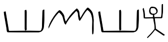	
Go	lekh	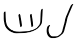	Ecclesiastes 9:7
eat	e·khol	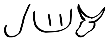	
with joy	be·sim·chah	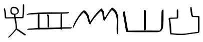	
your bread	lach·me·kha	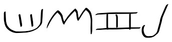	
and drink	u·sha·teh	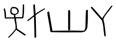	
heart	ve·lev	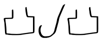	
with a cheerful	to·wv	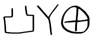	
your wine	ye·ne·kha	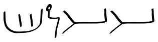	
for	kee	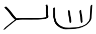	
has already	khe·var	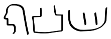	
approved	ra·tsah	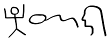	
God	ha·e·lo·heem	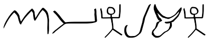	
-	et	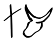	
your works :	ma·a·se·kha	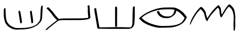	
always	be·khal	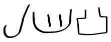	Ecclesiastes 9:8
	et	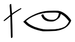	
be	yih·yu	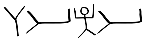	

Let your garments	ve·ga·de·kha	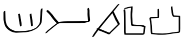	
white	le·va·neem	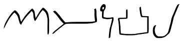	
the oil	ve·she·men	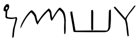	
for	al	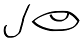	
your head	ro·she·kha	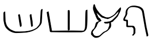	
and never	al	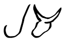	
spare	yech·sar	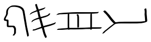	
Enjoy	re·eh	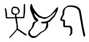	Ecclesiastes 9:9
life	chay·yeem	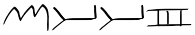	
with	im	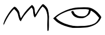	
wife	ish·shah	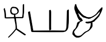	
	a·sher	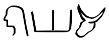	
your beloved	a·hav·ta	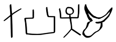	
all	kal	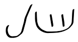	
the days	ye·me	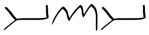	
life	chay·ye	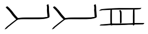	
of the fleeting	hev·le·kha	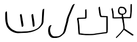	
that	a·sher	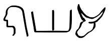	
[God] has given	na·tan	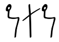	
you	le·kha	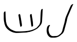	
under	ta·chat	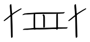	
the sun —	hash·she·mesh	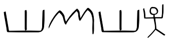	
all	kol	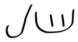	
days	ye·me	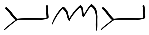	
your fleeting	hev·le·kha	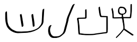	
For	kee	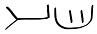	
this	hu	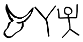	

is your portion	chel·qe·kha	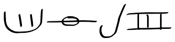	
in life	ba·chay·yeem	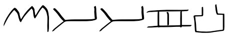	
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under	ta·chat	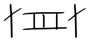	
the sun	hash·sha·mesh		
Whatever	kol	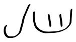	Ecclesiastes 9:10
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you find	tim·tsa		
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for	kee	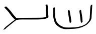	
no	en	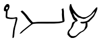	
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or planning	ve·chesh·bo·wn		
or knowledge	ve·da·at		
or wisdom	ve·cha·khe·mah		
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are going	ho·lekh	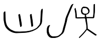	
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something else	shav·tee		Ecclesiastes 9:11

I saw	ve·ra·oh	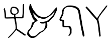
under	ta·chat	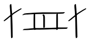
the sun	hash·she·mesh	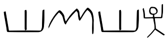
- :	kee	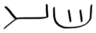
is not	lo	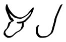
to the swift	laq·qal·leem	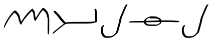
The race	ham·me·ro·wts	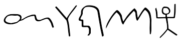
	ve·lo	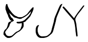
to the strong	lag·gib·bo·w·reem	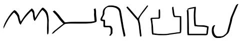
nor the battle	ham·mil·cha·mah	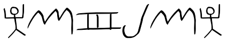
-	ve·gam	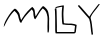
neither [is]	lo	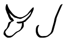
to the wise	la·cha·kha·meem	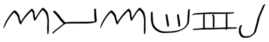
the bread	le·chem	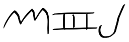
nor	ve·gam	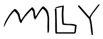
	lo	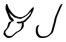
to the intelligent	lan·ne·vo·neem	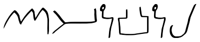
the wealth	o·sher	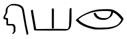
nor	ve·gam	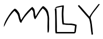
	lo	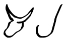
to the skillful	lay·yo·de·eem	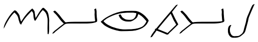
the favor	chen	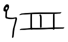
For	kee	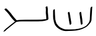
time	et	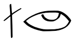
and chance	va·phe·ga	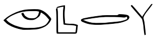
happen	yiq·reh	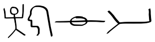
-	et	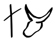

to all	kul·lam	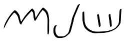	
For	kee	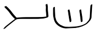	Ecclesiastes 9:12
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knows	ye·da	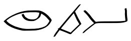	
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Like fish	kad·da·geem	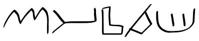	
caught	shen·ne·e·cha·zeem	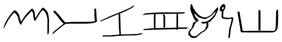	
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trapped	ha·a·chu·zo·wt	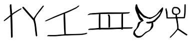	
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are ensnared	yu·qa·sheem	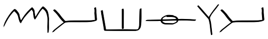	
so men	be·ne	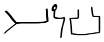	
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upon them	a·le·hem	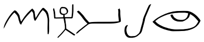	
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this	zoh	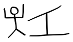	
I have also seen	ra·ee·tee	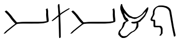	

wisdom	chakh·mah	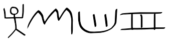	
under	ta·chat	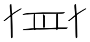	
the sun	hash·sha·mesh	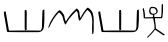	
[was] great	u·ge·do·w·lah	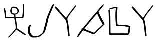	
and it	hee	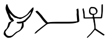	
to me :	e·lay	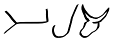	
city	eer	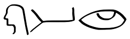	Ecclesiastes 9:14
There was a small	qe·tan·nah	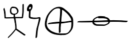	
men	va·a·na·sheem	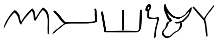	
	bah	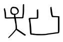	
with few	me·at	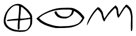	
came	u·va	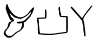	
against it	e·le·ha	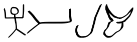	
king	me·lekh	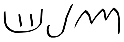	
A mighty	ga·do·wl	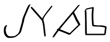	
surrounded it	ve·sa·vav	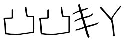	
-	o·tah	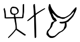	
and built	u·va·nah	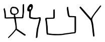	
against it	a·le·ha	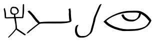	
siege ramps	me·tso·w·deem	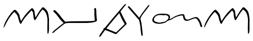	
large	ge·do·leem	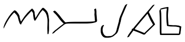	
was found	u·ma·tsa	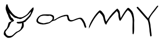	Ecclesiastes 9:15
in [the city]	vah	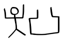	
man	eesh	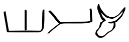	
Now a poor	mis·ken	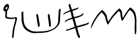	
wise	cha·kham	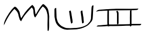	
saved	u·mil·lat	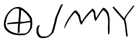	

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by his wisdom	be·cha·khe·ma·to	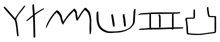	
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remembered	za·khar	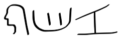	
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man	ha·eesh	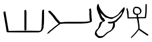	
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that	ha·hu	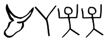	
said	ve·a·mar·tee	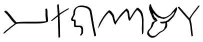	Ecclesiastes 9:16
And I	a·nee	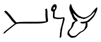	
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“ Wisdom	chakh·mah		
than strength	mig·ge·vu·rah	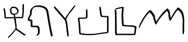	
but the wisdom	ve·cha·khe·mat		
of the poor	ham·mis·ken		
man is despised	be·zu·yah	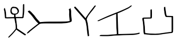	
and his words	u·de·va·raw		
are not	e·nam		
heeded ”	nish·ma·eem		
words	div·re		Ecclesiastes 9:17
of the wise	cha·kha·meem		
The calm	be·na·chat	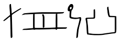	
are heeded	nish·ma·eem		
over the shouts	miz·za·a·qat		

of a ruler	mo·wo·shel		
among fools	bak·ke·see·leem	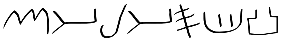	
is better	to·w·vah		Ecclesiastes 9:18
Wisdom	chakh·mah		
than weapons	mik·ke·le	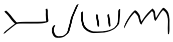	
of war	qe·rav	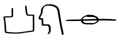	
sinner	ve·cho·w·te	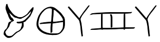	
but one	e·chad	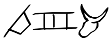	
destroys	ye·ab·bed		
good	to·w·vah		
much	har·beh	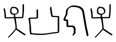	
flies	ze·vu·ve		Ecclesiastes 10:1
As dead	ma·vet		
a stench	yav·eesh		
bring	yab·bee·a	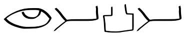	
oil	she·men		
to the perfumer’s	ro·w·qe·ach	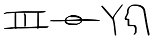	
outweighs	ya·qar	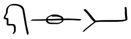	
wisdom	me·cha·khe·mah	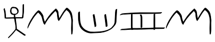	
and honor	mik·ka·vo·wd		
folly	sikh·lut	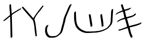	
so a little	me·at		
heart	lev	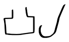	Ecclesiastes 10:2
A wise man’s	cha·kham		
inclines to the right	lee·mee·no		
but the heart	ve·lev	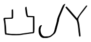	
of a fool	ke·seel		

to the left	lis·mo·lo	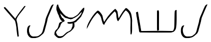	
Even	ve·gam	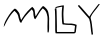	Ecclesiastes 10:3
along the road	bad·de·rekh	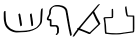	
as the fool	ke·shɛ·has·sa·khal	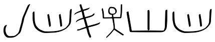	
walks	ho·lekh	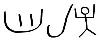	
his sense	lib·bo	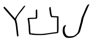	
is lacking	cha·ser	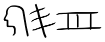	
and he shows	ve·a·mar	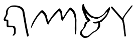	
everyone	lak·kol	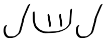	
is a fool	sa·khal	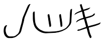	
that he	hu	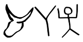	
If	im	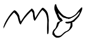	Ecclesiastes 10:4
temper	ru·ach	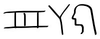	
the ruler’s	ham·mo·wo·shel	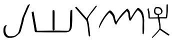	
flares	ta·a·leh	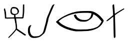	
against you	a·le·kha	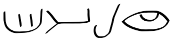	
your post	me·qo·wm·kha	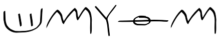	
do not	al	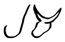	
abandon	tan·nach	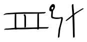	
for	kee	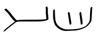	
calmness	mar·pe	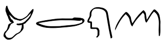	
to rest	yan·nee·ach	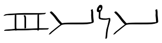	
offenses	cha·ta·eem	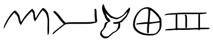	
{lays} great	ge·do·w·leem	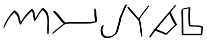	
There is	yesh	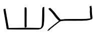	Ecclesiastes 10:5
an evil	ra·ah	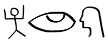	
I have seen	ra·ee·tee	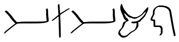	

under	ta·chat	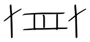	
the sun —	hash·sha·mesh		
an error	kish·ga·gah	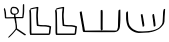	
that proceeds	she·yo·tsa	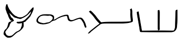	
from	mil·liph·ne		
the ruler :	hash·shal·leet	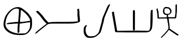	
is appointed	nit·tan	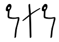	Ecclesiastes 10:6
Folly	has·se·khel	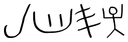	
heights	bam·me·ro·w·meem		
to great	rab·beem	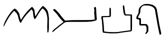	
but the rich	va·a·shee·reem	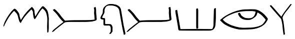	
in lowly positions	bash·she·phel		
sit	ye·she·vu	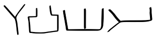	
I have seen	ra·ee·tee	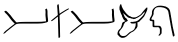	Ecclesiastes 10:7
slaves	a·va·deem		
on	al		
horseback	su·seem		
while princes	ve·sa·reem	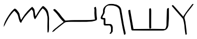	
go	ho·le·kheem	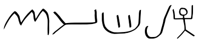	
like slaves	ka·a·va·deem		
on	al		
foot	ha·a·rets		
He who digs	cho·pher	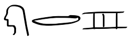	Ecclesiastes 10:8
a pit	gum·mats		
into it	bo		
may fall	yip·po·wl		
and he who breaches	u·pho·rets		

a wall	ga·der		
may be bitten	yish·she·khen·nu	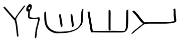	
by a snake	na·chash		
The one who quarries	mas·see·a	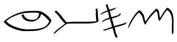	Ecclesiastes 10:9
stones	a·va·neem	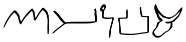	
may be injured	ye·a·tsev		
by them	ba·hem		
and he who splits	bo·w·qe·a	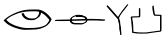	
logs	e·tseem		
endangers himself	yis·sa·khen		
	bam		
If	im		Ecclesiastes 10:10
is dull	qe·hah	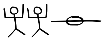	
the axe	hab·bar·zel		
and	ve·hu		
	lo		
the blade	pha·neem	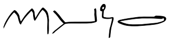	
unsharpened	qil·qal	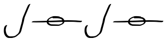	
more strength	va·cha·ya·leem	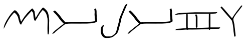	
must be exerted	ye·gab·ber		
produces	ve·yit·ro·wn		
success	hakh·shēr		
but skill	chakh·mah		
If	im		Ecclesiastes 10:11
bites	yish·shokh		
the snake	han·na·chash	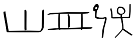	
before	be·lo·w	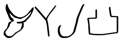	

it is charmed	la·chash	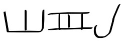	
there is no	ve·en		
profit	yit·ro·wn	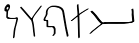	
for the charmer	le·va·al	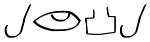	
	hal·la·sho·wn	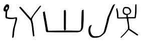	
The words	div·re		Ecclesiastes 10:12
mouth	phee		
of a wise man's	cha·kham		
are gracious	chen		
but the lips	ve·siph·to·wt		
of a fool	ke·seel		
consume him	te·val·le·en·nu		
The beginning	te·chil·lat	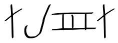	Ecclesiastes 10:13
of his talk	div·re		
	phee·hu	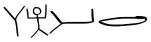	
is folly	sikh·lut	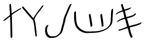	
and the end	ve·a·cha·reet	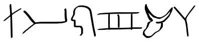	
of his speech	pee·hu	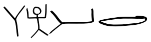	
madness	ho·w·le·lut	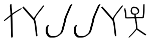	
is evil	ra·ah		
Yet the fool	ve·has·sa·khal		Ecclesiastes 10:14
multiplies	yar·beh		
words	de·va·reem	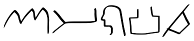	
No	lo		
knows	ye·da		
one	ha·a·dam		
what	mah		

is coming	she·yih·yeh	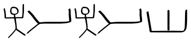	
what	va·a·sher		
will come	yih·yeh	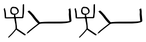	
after him ?	me·a·cha·raw	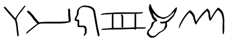	
and who	mee		
can tell	yag·geed	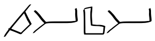	
him	lo		
The toil	a·mal		Ecclesiastes 10:15
of a fool	hak·ke·see·leem	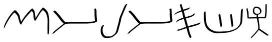	
wearies him	te·yag·ge·en·nu		
for	a·sher		
he does not	lo		
know	ya·da	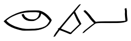	
the way	la·le·khet	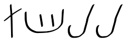	
to	el		
the city	eer	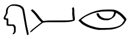	
Woe	ee	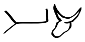	Ecclesiastes 10:16
to you	lakh	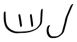	
O land	e·rets		
whose king	shem·mal·kekh	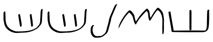	
is a youth	na·ar		
and whose princes	ve·sa·ra·yikh	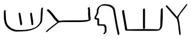	
in the morning	bab·bo·qer	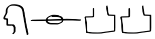	
feast	yo·khe·lu		
Blessed are you	ash·rekh		Ecclesiastes 10:17
O land	e·rets		
whose king	shem·mal·kekh	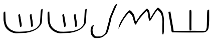	

is a son	ben		
of nobles	cho·w·reem	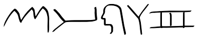	
and whose princes	ve·sa·ra·yikh	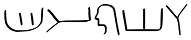	
at the proper time —	ba·et		
feast	yo·khe·lu		
for strength	big·vu·rah		
and not	ve·lo		
for drunkenness	vash·she·tee		
Through laziness	ba·a·tsal·ta·yim		Ecclesiastes 10:18
caves in	yim·makh		
the roof	ham·me·qa·reh	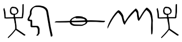	
of the idle	u·ve·shiph·lut		
and in the hands	ya·da·yim	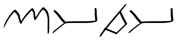	
leaks	yid·loph		
the house	hab·ba·yit	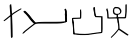	
for laughter	lis·cho·wq	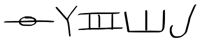	Ecclesiastes 10:19
is prepared	o·seem	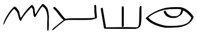	
A feast	le·chem	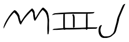	
and wine	ve·ya·yin	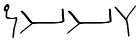	
merry	ye·sam·mach		
makes life	chay·yeem	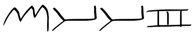	
but money	ve·hak·ke·seph		
is the answer	ya·a·neh		
-	et		
for everything	hak·kol		
even	gam		Ecclesiastes 10:20
in your thoughts	be·mad·da·a·kha		

the king	me·lekh	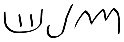	
Do not	al		
curse	te·qal·lel	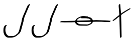	
even in your bedroom	u·ve·chad·re	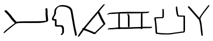	
	mish·ka·ve·kha		
[or]	al		
curse	te·qal·lel	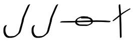	
the rich	a·sheer	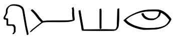	
for	kee	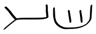	
a bird	o·wph		
of the air	hash·sha·ma·yim		
may carry	yo·w·leekh	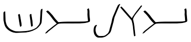	
-	et		
your words	haq·qo·wl	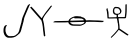	
and a winged creature	u·va·al		
	hak·ke·na·pha·yim		
may report	yag·ged	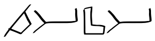	
your speech	da·var		
Cast	shal·lach	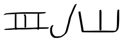	Ecclesiastes 11:1
your bread	lach·me·kha	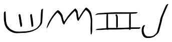	
upon	al		
	pe·ne	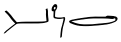	
the waters	ham·ma·yim	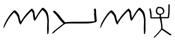	
for	kee	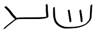	
after many	ve·rov		
days	hay·ya·meem		

you will find it [again]	tim·tsa·en·nu	𐤕𐤌𐤑𐤀𐤍𐤅	
Divide	ten	𐤕𐤍	Ecclesiastes 11:2
your portion	che·leq	𐤇𐤋𐤒	
among seven	le·shiv·ah	𐤋𐤔𐤁𐤏𐤄	
or even	ve·gam	𐤅𐤂𐤌	
eight	lish·mo·w·nah	𐤋𐤔𐤌𐤅𐤍𐤄	
for	kee	𐤊𐤉	
you do not	lo	𐤋𐤀	
know	te·da	𐤕𐤃𐤏	
what	mah	𐤌𐤄	
may befall	yih·yeh	𐤉𐤄𐤉𐤄	
disaster	ra·ah	𐤓𐤏𐤄	
	al	𐤏𐤋	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
If	im	𐤀𐤌	Ecclesiastes 11:3
are full	yim·ma·le·u	𐤉𐤌𐤋𐤀𐤅	
the clouds	he·a·veem	𐤄𐤏𐤁𐤉𐤌	
rain	ge·shem	𐤂𐤔𐤌	
upon	al	𐤏𐤋	
the earth	ha·a·rets	𐤄𐤀𐤓𐤑	
they will pour out	ya·ree·qu	𐤉𐤓𐤉𐤒𐤅	
whether	ve·im	𐤅𐤀𐤌	
falls	yip·po·wl	𐤉𐤐𐤅𐤋	
a tree	ets	𐤏𐤑	
to the south	bad·da·ro·wm	𐤁𐤃𐤓𐤅𐤌	
or	ve·im	𐤅𐤀𐤌	
to the north	bats·tsa·pho·wn	𐤁𐤑𐤐𐤅𐤍	

in the place	me·qo·wm	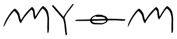	
falls	she·yip·po·wl	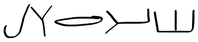	
where [it]	ha·ets		
there	sham		
it will lie	ye·hu		
He who watches	sho·mer		Ecclesiastes 11:4
the wind	ru·ach		
will fail	lo		
to sow	yiz·ra		
and he who observes	ve·ro·eh		
the clouds	ve·a·veem		
will fail	lo		
to reap	yiq·tso·wr	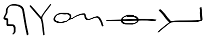	
As	ka·a·sher		Ecclesiastes 11:5
you do not	e·ne·kha	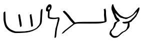	
know	yo·w·de·a		
	mah	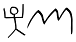	
the path	de·rekh		
of the wind	ha·ru·ach		
or how the bones [are formed]	ka·a·tsa·meem		
womb	be·ve·ten		
in a mother’s	ham·me·le·ah		
so	ka·khah		
you cannot	lo		
understand	te·da		
-	et		
the work	ma·a·seh		

of God	ha·e·lo·heem	האלהים	
	a·sher	אשר	
the Maker	ya·a·seh	יעשה	
-	et	את	
of all things	hak·kol	הכל	
in the morning	bab·bo·qer	בבקר	Ecclesiastes 11:6
Sow	ze·ra	זרע	
-	et	את	
your seed	zar·e·kha	זרעך	
in the evening	ve·la·e·rev	ולערב	
and do not	al	אל	
rest	tan·nach	תנח	
your hands	ya·de·kha	ידך	
for	kee	כי	
you do not	e·ne·kha	אינך	
know	yo·dēʿ	יודע	
which	e	אי	
	zeh	זה	
will succeed	yikh·shar	יכשר	
whether this	ha·zeh	הזה	
or	o	או	
that	zeh	זה	
or if	ve·im	ואם	
both	she·ne·hem	שניהם	
will equally	ke·e·chad	כאחד	
prosper	to·w·veem	טובים	
is sweet	u·ma·to·wq	ומתוק	Ecclesiastes 11:7

Light	ha·o·wr	האור	
and it pleases	ve·to·wv	וטוב	
the eyes	la·e·na·yim	לעינים	
to see	lir·o·wt	לראות	
-	et	את	
the sun	hash·sha·mesh	השמש	
So	kee	כי	Ecclesiastes 11:8
if	im	אם	
years	sha·neem	שנים	
many	har·beh	הרבה	
lives	yich·yeh	יחיה	
a man	ha·a·dam	האדם	
in them all	be·khul·lam	בכלם	
let him rejoice	yis·mach	ישמח	
But let him remember	ve·yiz·kor	ויזכר	
-	et	את	
the days	ye·me	ימי	
of darkness	ha·cho·shekh	החשך	
for	kee	כי	
many	har·beh	הרבה	
they will be	yih·yu	יהיו	
Everything	kal	כל	
to come	sheb·ba	שבא	
is futile	ha·vel	הבל	
Rejoice	se·mach	שמח	Ecclesiastes 11:9
O young man	ba·chur	בחור	
while you are young	be·yal·du·te·kha	בילדותיך	

be glad	vee·tee·ve·kha	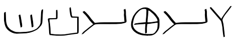	
and let your heart	lib·be·kha	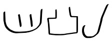	
in the days	bee·me	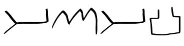	
of your youth	ve·chu·ro·w·te·kha		
Walk	ve·hal·lekh	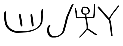	
in the ways	be·dar·khe	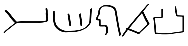	
of your heart	lib·be·kha	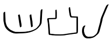	
and in the sight	u·ve·mar·e		
of your eyes	e·ne·kha	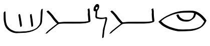	
but know	ve·da		
that	kee	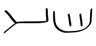	
for	al		
all	kal	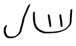	
these [things]	el·leh	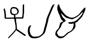	
will bring you	ye·vee·a·kha	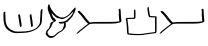	
God	ha·e·lo·heem	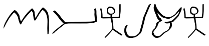	
to judgment	bam·mish·pat		
So banish	ve·ha·ser		Ecclesiastes 11:10
sorrow	ka·as		
from your heart	mil·lib·be·kha	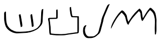	
and cast off	ve·ha·a·ver		
pain	ra·ah		
from your body	mib·be·sa·re·kha	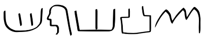	
for	kee	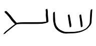	
youth	hay·yal·dut	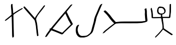	
and vigor	ve·hash·sha·cha·rut	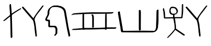	
are fleeting	ha·vel		

Remember	u·ze·khor	וזכר	Ecclesiastes 12:1
-	et	את	
your Creator	bo·wr·e·kha	בוראיך	
in the days	bee·me	בימי	
of your youth	be·chu·ro·te·kha	בחורתיך	
before	ad	עד	
-	a·sher	אשר	
-	lo	לא	
come	ya·vo·u	יבאו	
the days	ye·me	ימי	
of adversity	ha·ra·ah	הרעה	
approach	ve·hig·gee·u	והגיעו	
and the years	sha·neem	שנים	
of which	a·sher	אשר	
you will say	to·mar	תאמר	
“ I find no	en	אין	
	lee	לי	
in them”	va·hem	בהם	
pleasure	che·phets	חפץ	
before	ad	עד	Ecclesiastes 12:2
-	a·sher	אשר	
-	lo	לא	
is darkened	tech·shakh	תחשך	
of the sun	hash·she·mesh	השמש	
the light	ve·ha·o·wr	והאור	
moon	ve·hay·ya·re·ach	והירח	
and stars	ve·hak·ko·w·kha·veem	והכוכבים	

return	ve·sha·vu		
and the clouds	he·a·veem	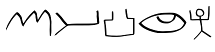	
after	a·char		
the rain	hag·ga·shem	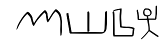	
on the day	bay·yo·wm	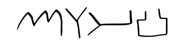	Ecclesiastes 12:3
tremble	she·ya·zu·u	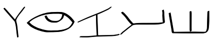	
the keepers	sho·me·re		
of the house	hab·ba·yit	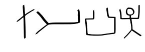	
stoop	ve·hit·aw·ve·tu		
men	an·she	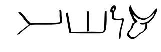	
and the strong	he·cha·yil	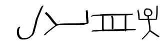	
cease	u·va·te·lu	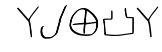	
when those grinding	hat·to·cha·no·wt	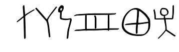	
because	kee	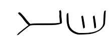	
they are few	mi·e·tu		
see dimly	ve·cha·she·khu	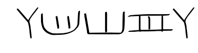	
and those watching	ha·ro·o·wt		
through windows	ba·a·rub·bo·wt	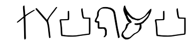	
are shut	ve·sug·ge·ru	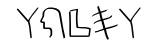	Ecclesiastes 12:4
when the doors	de·la·ta·yim	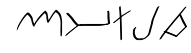	
to the street	bash·shuq		
fades away	bish·phal	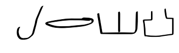	
and the sound	qo·wl	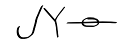	
of the mill	hat·ta·cha·nah	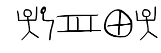	
when one rises	ve·ya·qum	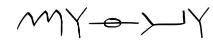	
at the sound	le·qo·wl	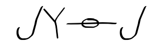	
of a bird	hats·tsip·po·wr		

grow faint	ve·yish·sha·chu		
and all	kal		
the daughters	be·no·wt	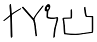	
of song	hash·sheer	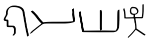	
[when]	gam		Ecclesiastes 12:5
the heights	mig·ga·vo·ah		
[men] fear	yi·ra·u		
and dangers	ve·chat·chat·teem	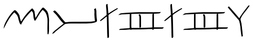	
of the road	bad·de·rekh		
blossoms	ve·ya·nets		
when the almond tree	hash·sha·qed	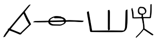	
loses its spring	ve·yis·tab·bel		
the grasshopper	he·cha·gav	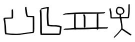	
shrivels —	ve·ta·pher		
and the caper berry	ha·a·vee·yo·w·nah	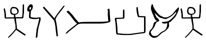	
for then	kee	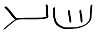	
goes	ho·lekh	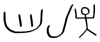	
man	ha·a·dam		
to	el		
home	bet	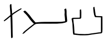	
his eternal	o·w·la·mo	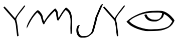	
walk	ve·sa·ve·vu		
the streets	vash·shuq		
and mourners	has·so·phe·deem	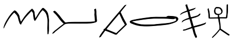	
[Remember Him] before	ad		Ecclesiastes 12:6
-	a·sher		
-	lo		

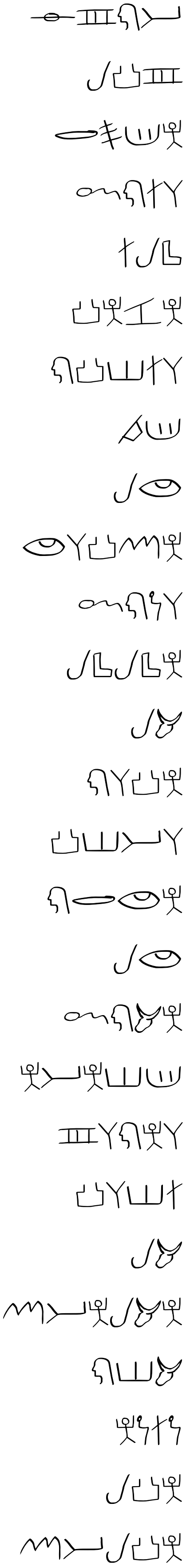

is snapped	yir·chaq	
cord	che·vel	
the silver	hak·ke·seph	
is crushed	ve·ta·ruts	
bowl	gul·lat	
and the golden	haz·za·hav	
is shattered	ve·tish·sha·ver	
[before] the pitcher	kad	
at	al	
the spring	ham·mab·bu·a	
is broken	ve·na·rots	
and the wheel	hag·gal·gal	
at	el	
the well	hab·bo·wr	
returns	ve·ya·shov	Ecclesiastes 12:7
[before] the dust	he·a·phar	
to	al	
the ground	ha·a·rets	
from which it came	ke·she·ha·yah	
and the spirit	ve·ha·ru·ach	
returns	ta·shuv	
to	el	
God	ha·e·lo·heem	
who	a·sher	
gave it	ne·ta·nah	
“ Futility	ha·vel	Ecclesiastes 12:8
of futilities ”	ha·va·leem	

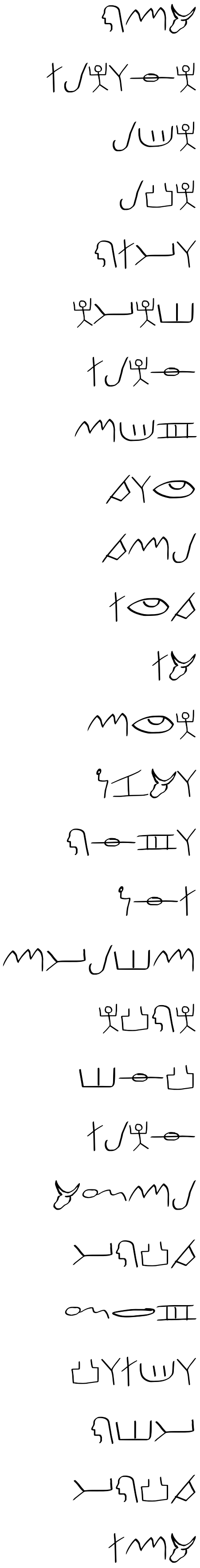

says	a·mar	
the Teacher	haq·qo·w·he·let	
“ Everything	hak·kol	
is futile ! ”	ha·vel	
Not only	ve·yo·ter	Ecclesiastes 12:9
was	she·ha·yah	
the Teacher	qo·he·let	
wise	cha·kham	
but he also	o·wd	
taught	lim·mad	
knowledge	da·at	
-	et	
the people	ha·am	
he pondered	ve·iz·zen	
searched out	ve·chiq·qer	
and arranged	tiq·qen	
proverbs	me·sha·leem	
many	har·beh	
searched	biq·qesh	Ecclesiastes 12:10
The Teacher	qo·he·let	
to find	lim·tso	
sayings	div·re	
delightful	che·phets	
and to record	ve·kha·tuv	
accurate	yo·sher	
words	div·re	
of truth	e·met	

The words	div·re	𐤃𐤁𐤓𐤉	Ecclesiastes 12:11
of the wise	cha·kha·meem	𐤇𐤊𐤌𐤉𐤌	
are like goads	kad·da·re·vo·no·wt	𐤊𐤃𐤓𐤁𐤍𐤅𐤕	
nails	u·khe·mas·me·ro·wt	𐤅𐤊𐤌𐤔𐤌𐤓𐤅𐤕	
are like firmly embedded	ne·tu·eem	𐤍𐤈𐤅𐤏𐤉𐤌	
of the masters	ba·a·le	𐤁𐤏𐤋𐤉	
and the anthologies	a·sup·po·wt	𐤀𐤎𐤐𐤅𐤕	
driven	nit·te·nu	𐤍𐤕𐤍𐤅	
Shepherd	me·ro·eh	𐤌𐤓𐤏𐤄	
by a single	e·chad	𐤀𐤇𐤃	
{be} further	ve·yo·ter	𐤅𐤉𐤕𐤓	Ecclesiastes 12:12
And by these	me·hem·mah	𐤌𐤄𐤌𐤄	
my son	be·nee	𐤁𐤍𐤉	
warned :	hiz·za·her	𐤄𐤆𐤄𐤓	
to the making	a·so·wt	𐤏𐤔𐤅𐤕	
books	se·pha·reem	𐤎𐤐𐤓𐤉𐤌	
of many	har·beh	𐤄𐤓𐤁𐤄	
There is no	en	𐤀𐤉𐤍	
end	qets	𐤒𐤑	
study	ve·la·hag	𐤅𐤋𐤄𐤂	
and much	har·beh	𐤄𐤓𐤁𐤄	
wearies	ye·gi·at	𐤉𐤂𐤏𐤕	
the body	ba·sar	𐤁𐤔𐤓	
the conclusion	so·wph	𐤎𐤅𐤐	Ecclesiastes 12:13
of the matter [is this] :	da·var	𐤃𐤁𐤓	
When all	hak·kol	𐤄𐤊𐤋	
has been heard	nish·ma	𐤍𐤔𐤌𐤏	

-	et	את	
God	ha·e·lo·heem	האלהים	
Fear	ye·ra	ירא	
and	ve·et	ואת	
His commandments	mits·wo·taw	מצותיו	
keep	she·mo·wr	שמור	
because	kee	כי	
this is	zeh	זה	
the whole [duty]	kal	כל	
of man	ha·a·dam	האדם	
For	kee	כי	Ecclesiastes 12:14
-	et	את	
every	kal	כל	
deed	ma·a·seh	מעשה	
God	ha·e·lo·heem	האלהים	
will bring	ya·vi	יבא	
into judgment	ve·mish·pat	במשפט	
along with	al	על	
thing	kal	כל	
every hidden	ne·lam	נעלם	
whether	im	אם	
good	to·wv	טוב	
or	ve·im	ואם	
evil	ra	רע	

Song of Solomon

BSB Translation	Transliteration	Original Hebrew

Song	sheer	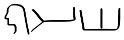	Song of Solomon 1:1
of Songs	hash·shee·reem		
This [is]	a·sher		
Solomon’s	lish·lo·moh	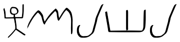	
Let him kiss me	yish·sha·qe·nee	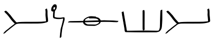	Song of Solomon 1:2
with the kisses	min·ne·shee·qo·wt	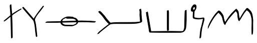	
of his mouth !	pee·hu	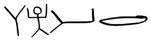	
For	kee	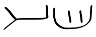	
is more delightful	to·w·veem	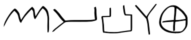	
your love	do·de·kha	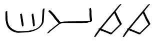	
than wine	mee·ya·yin	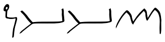	
The fragrance	le·re·ach	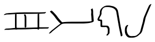	Song of Solomon 1:3
of your perfume	she·ma·ne·kha	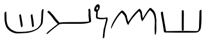	
is pleasing	to·w·veem	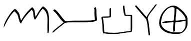	
is like perfume	she·men		
poured out	tu·raq	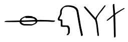	
your name	she·me·kha		
No wonder	al		
	ken	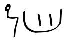	
the maidens	a·la·mo·wt	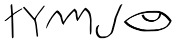	
adore you	a·he·vu·kha		
Take me	ma·she·khe·nee		Song of Solomon 1:4
away with you —	a·cha·re·kha		
let us hurry !	na·ru·tsah		
bring me	he·vee·a·nee	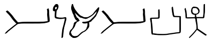	
May the king	ham·me·lekh		
to his chambers	cha·da·raw		

We will rejoice	na·gee·lah	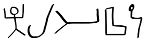	
and delight	ve·nis·me·chah		
in you	bakh	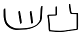	
we will praise	naz·kee·rah	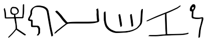	
your love	do·de·kha	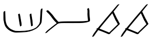	
more than wine	mee·ya·yin	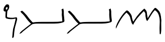	
It is only right	me·sha·reem		
that they adore you	a·he·vu·kha		
am dark	she·cho·w·rah	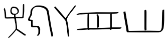	Song of Solomon 1:5
I	a·nee	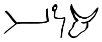	
yet lovely	ve·na·vah		
O daughters	be·no·wt	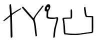	
of Jerusalem	ye·ru·sha·lim		
like the tents	ke·a·ho·le		
of Kedar	qe·dar	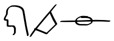	
like the curtains	kee·ree·o·wt	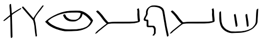	
of Solomon	she·lo·moh	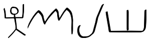	
Do not	al		Song of Solomon 1:6
stare	tir·u·nee		
because I	she·a·nee		
am dark	she·char·cho·ret	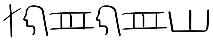	
has gazed upon me	shesh·she·za·phat·nee	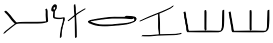	
for the sun	hash·sha·mesh		
sons	be·ne	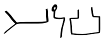	
My mother’s	im·mee		
were angry	ni·cha·ru	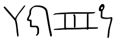	
with me	vee	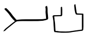	

they made me	sa·mu·nee	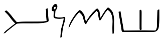	
a keeper	no·te·rah	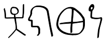	
-	et	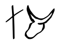	
of the vineyards	hak·ke·ra·meem	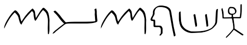	
[but] my own vineyard	kar·mee	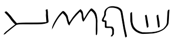	
	shel·lee	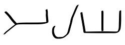	
I have neglected	lo	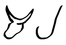	
	na·ta·re·tee	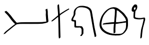	
Tell me	hag·gee·dah	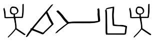	Song of Solomon 1:7
O one	lee	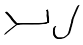	
love	she·a·ha·vah	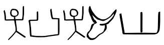	
I	naph·shee	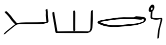	
where	e·khah	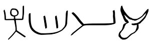	
do you pasture your sheep ?	tir·eh	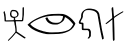	
Where	e·khah	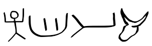	
do you rest them	tar·beets	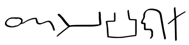	
at midday ?	bats·tsa·ho·ra·yim	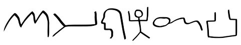	
Why	shal·la·mah	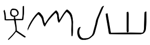	
should I be	eh·yeh	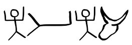	
like a veiled woman	ke·o·te·yah	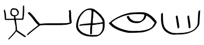	
beside	al	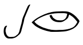	
the flocks	ed·re	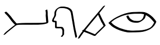	
of your companions ?	cha·ve·re·kha	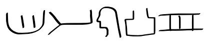	
If	im	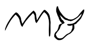	Song of Solomon 1:8
you do not	lo	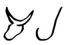	
know	te·de·ee	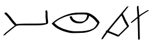	

	lakh	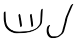	
O fairest	hay·ya·phah	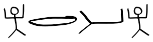	
of women	ban·na·sheem	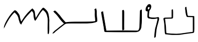	
follow	tse·ee	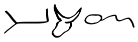	
	lakh	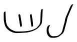	
the tracks	be·iq·ve	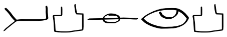	
of the flock	hats·tson	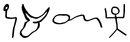	
and graze	u·re·ee	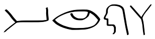	
-	et	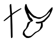	
your young goats	ge·dee·yo·ta·yikh	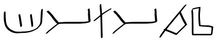	
near	al	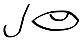	
the tents	mish·ke·no·wt	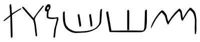	
of the shepherds	ha·ro·eem	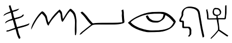	
to a mare	le·su·sa·tee	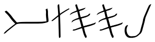	Song of Solomon 1:9
chariots	be·rikh·ve	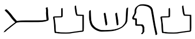	
among Pharaoh’s	phar·oh	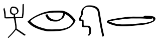	
I compare you	dim·mee·teekh	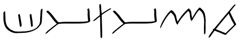	
my darling	ra·ya·tee	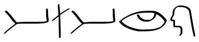	
are beautiful	na·wu	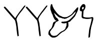	Song of Solomon 1:10
Your cheeks	le·cha·ya·yikh	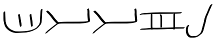	
with ornaments	bat·to·reem	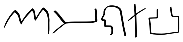	
your neck	tsaw·va·rekh	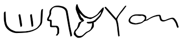	
with strings [of jewels]	ba·cha·ru·zeem	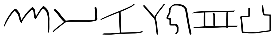	
ornaments	to·w·re	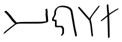	Song of Solomon 1:11
of gold	za·hav	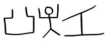	
We will make	na·a·seh	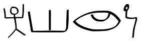	
you	lakh	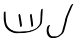	

[studded] with	im	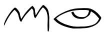	
beads	ne·qud·do·wt	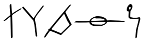	
of silver	hak·ka·seph	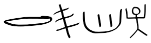	
While	ad	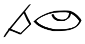	Song of Solomon 1:12
the king	she·ham·me·lekh	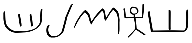	
was at his table	bim·sib·bo	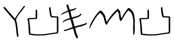	
my perfume	nir·dee	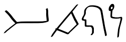	
spread	na·tan	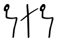	
its fragrance	re·cho	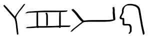	
a sachet	tse·ro·wr	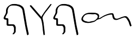	Song of Solomon 1:13
of myrrh	ham·mor	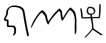	
My beloved	do·w·dee	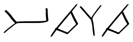	
is to me	lee	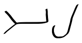	
between	ben	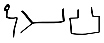	
my breasts	sha·day	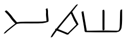	
resting	ya·leen	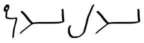	
a cluster	esh·kol	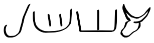	Song of Solomon 1:14
of henna blossoms	hak·ko·pher	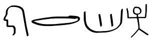	
My beloved	do·w·dee	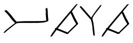	
is to me	lee	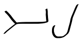	
in the vineyards	be·khar·me	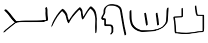	
	en	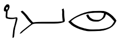	
of En-gedi	ge·dee	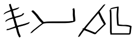	
How	hin·nakh	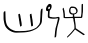	Song of Solomon 1:15
beautiful [you are]	ya·phah	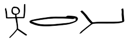	
my darling !	ra·ya·tee	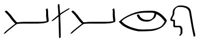	
Oh, how very	hin·nakh	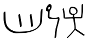	

beautiful !	ya·phah	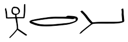	
Your eyes	e·na·yikh	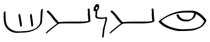	
are [like] doves	yo·w·neem	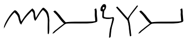	
How	hin·ne·kha	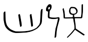	Song of Solomon 1:16
handsome [you are]	ya·pheh	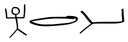	
my beloved !	do·w·dee	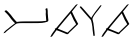	
Oh, how	aph		
delightful !	na·eem	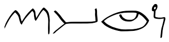	
	aph		
[is] our bed	ar·se·nu		
The soft grass	ra·a·na·nah		
The beams	qo·ro·wt	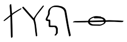	Song of Solomon 1:17
of our house	bat·te·nu	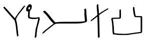	
are cedars	a·ra·zeem	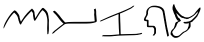	
our rafters	ra·chī·tē·nu	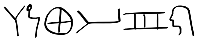	
[are fragrant] firs	be·ro·w·teem		
I	a·nee	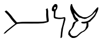	Song of Solomon 2:1
am a rose	cha·vats·tse·let	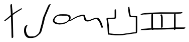	
of Sharon	hash·sha·ro·wn	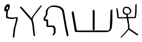	
a lily	sho·wo·shan·nat		
of the valley	ha·a·ma·qeem	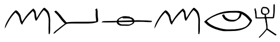	
Like a lily	ke·sho·wo·shan·nah		Song of Solomon 2:2
among	ben	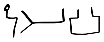	
the thorns	ha·cho·w·cheem	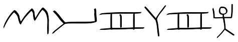	
-	ken	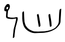	
is my darling	ra·ya·tee	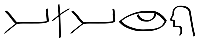	
among	ben	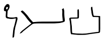	

the maidens	hab·ba·no·wt		
Like an apple tree	ke·tap·pu·ach		Song of Solomon 2:3
among the trees	ba·a·tse		
of the forest	hay·ya·ar	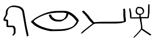	
-	ken	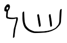	
is my beloved	do·w·dee	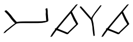	
among	ben	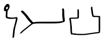	
the young men	hab·ba·neem	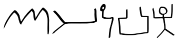	
in his shade	be·tsil·lo		
I delight	chim·mad·tee		
to sit	ve·ya·shav·tee		
and his fruit	u·phir·yo		
is sweet	ma·to·wq		
to my taste	le·chik·kee	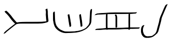	
He has brought me	he·vee·a·nee	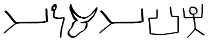	Song of Solomon 2:4
to	el		
the house	bet	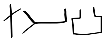	
of wine	hay·ya·yin	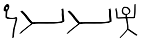	
and his banner	ve·dig·lo		
over me [is]	a·lay	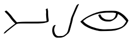	
love	a·ha·vah		
Sustain me	sam·me·khu·nee		Song of Solomon 2:5
with raisins	ba·a·shee·sho·wt	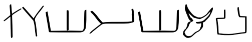	
refresh me	rap·pe·du·nee		
with apples	bat·tap·pu·cheem	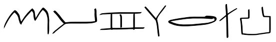	
for	kee		
am faint	cho·w·lat	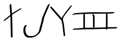	

with love	a·ha·vah	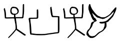	
I	a·nee	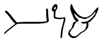	
His left hand	se·mo·lo	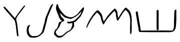	Song of Solomon 2:6
is under	ta·chat	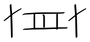	
my head	le·ro·shee	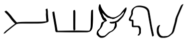	
and his right arm	vee·mee·no	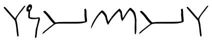	
embraces me	te·chab·be·qe·nee	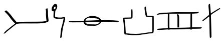	
I adjure	hish·ba·tee	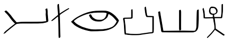	Song of Solomon 2:7
you	et·khem	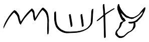	
O daughters	be·no·wt	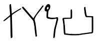	
of Jerusalem	ye·ru·sha·lim	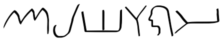	
by the gazelles	bits·va·o·wt	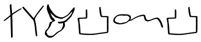	
and	o	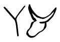	
does	be·ay·lo·wt	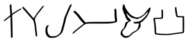	
of the field :	has·sa·deh	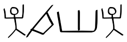	
Do not	im	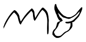	
arouse	ta·ee·ru	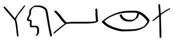	
or	ve·im	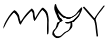	
awaken	te·o·wr·ru	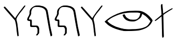	
-	et	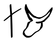	
love	ha·a·ha·vah	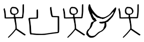	
until	ad	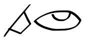	
the time is right	shet·tech·pats	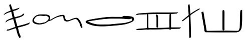	
Listen !	qo·wl	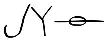	Song of Solomon 2:8
My beloved [approaches]	do·w·dee	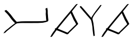	
Look !	hin·neh	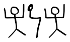	
Here	zeh	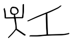	

he comes	ba		
leaping	me·dal·leg		
across	al		
the mountains	he·ha·reem	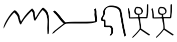	
bounding	me·qap·pets	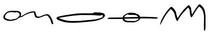	
over	al		
the hills	hag·ge·va·o·wt	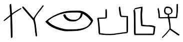	
is like	do·w·meh		Song of Solomon 2:9
My beloved	do·w·dee		
a gazelle	lits·vee		
or	o		
a young	le·o·pher		
stag	ha·ay·ya·leem	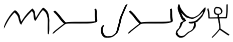	
Look	hin·neh		
he	zeh	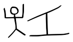	
stands	o·w·med		
behind	a·char	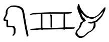	
our wall	ka·te·le·nu		
gazing	mash·gee·ach		
through	min		
the windows	ha·chal·lo·no·wt	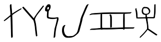	
peering	me·tseets		
through	min		
the lattice	ha·cha·rak·keem		
calls	a·nah		Song of Solomon 2:10
My beloved	do·w·dee		
	ve·a·mar		

to me	lee	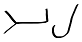	
“ Arise	qu·mee		
	lakh	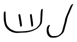	
my darling	ra·ya·tee	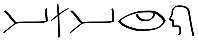	
my beautiful one	ya·pha·tee		
Come away	u·le·khee		
with me	lakh	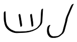	
For	kee	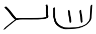	Song of Solomon 2:11
now	hin·neh		
the winter	has·se·taw		
is past	a·var	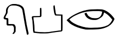	
the rain	hag·ge·shem		
is over	cha·laph	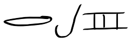	
and gone	ha·lakh	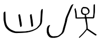	
	lo		
The flowers	han·nits·tsa·neem	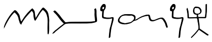	Song of Solomon 2:12
have appeared	nir·u		
in the countryside	va·a·rets		
the season	et		
of singing	haz·za·meer		
has come	hig·gee·a	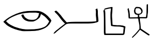	
and the cooing	ve·qo·wl	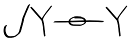	
of turtledoves	hat·to·wr		
is heard	nish·ma		
in our land	be·ar·tse·nu		
The fig tree	hat·te·e·nah		Song of Solomon 2:13
ripens	cha·ne·tah	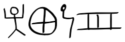	

its figs	phag·ge·ha		
vines	ve·hag·ge·pha·neem		
the blossoming	se·ma·dar		
spread	na·te·nu	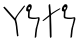	
their fragrance	re·ach	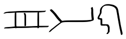	
Arise	qu·mee		
come away	le·khī		
my darling	ra·ya·tee	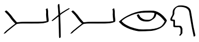	
my beautiful one ”	ya·pha·tee		
come away	u·le·khee		
with me	lakh		
O my dove	yo·w·na·tee		Song of Solomon 2:14
in the clefts	be·chag·ve		
of the rock	has·se·la	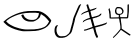	
in the crevices	be·se·ter		
of the cliff	ham·mad·re·gah		
let me see	har·ee·nee	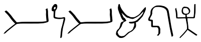	
-	et		
your face	mar·ʾa·yikh		
let me hear	hash·mee·ee·nee	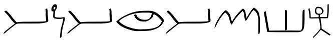	
-	et		
your voice	qo·w·lekh		
for	kee	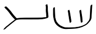	
your voice	qo·w·lekh		
is sweet	a·rev		
and your countenance	u·mar·ekh		
is lovely	na·veh		

Catch	e·che·zu	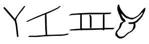	Song of Solomon 2:15
for us	la·nu		
the foxes —	shu·a·leem	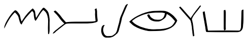	
foxes	shu·a·leem	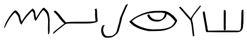	
the little	qe·tan·neem	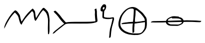	
that ruin	me·chab·be·leem		
the vineyards —	ke·ra·meem		
for our vineyards	u·khe·ra·me·nu		
are in bloom	se·ma·dar		
My beloved	do·w·dee		Song of Solomon 2:16
is mine	lee	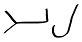	
and I am	va·a·nee		
his	lo	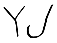	
he pastures [his flock]	ha·ro·eh		
among the lilies	bash·sho·wo·shan·neem		
Before	ad		Song of Solomon 2:17
breaks	she·ya·phu·ach	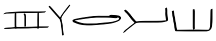	
the day	hay·yo·wm	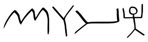	
flee	ve·na·su		
and shadows	hats·tse·la·leem	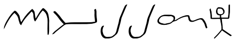	
turn	sov		
and be like	de·meh		
	le·kha	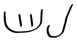	
my beloved	do·w·dee	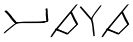	
a gazelle	lits·vee	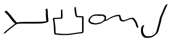	
or	o		
a young stag	le·o·pher		

	ha·ay·ya·leem	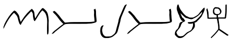	
on	al	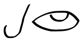	
the mountains	ha·re	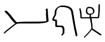	
of Bether	va·ter	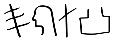	
On	al	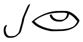	Song of Solomon 3:1
my bed	mish·ka·vee	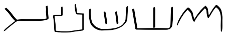	
at night	bal·le·lo·wt	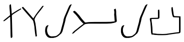	
I sought	biq·qash·tee	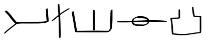	
the one	et	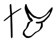	
love	she·a·ha·vah	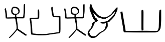	
I	naph·shee	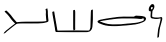	
I sought him	biq·qash·tee	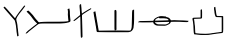	
but did not	ve·lo	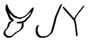	
find him	me·tsa·tee	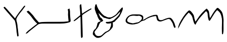	
I will arise	a·qu·mah	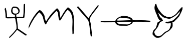	Song of Solomon 3:2
now	na	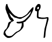	
and go about	va·a·so·wv·vah	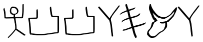	
the city	va·eer	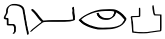	
through the streets	bash·she·va·qeem	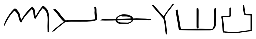	
and squares	u·va·re·cho·vo·wt	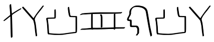	
I will seek	a·vaq·shah	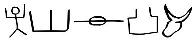	
the one	et	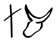	
love	she·a·ha·vah	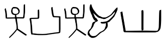	
I	naph·shee	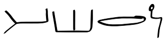	
So I sought him	biq·qash·tee	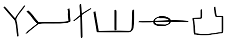	
but did not	ve·lo	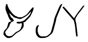	
find him	me·tsa·tee	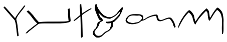	

I encountered	me·tsa·u·nee	𐤌𐤑𐤀𐤅𐤍𐤉	Song of Solomon 3:3
the watchmen	hash·sho·me·reem	𐤄𐤔𐤌𐤓𐤉𐤌	
on their rounds	has·so·ve·veem	𐤄𐤎𐤁𐤁𐤉𐤌	
of the city :	ba·eer	𐤁𐤏𐤉𐤓	
-	et	𐤀𐤕	
love ? ”	she·a·ha·vah	𐤔𐤀𐤄𐤁𐤄	
I	naph·shee	𐤍𐤐𐤔𐤉	
“ Have you seen [the one]	re·ee·tem	𐤓𐤀𐤉𐤕𐤌	
I had just	kim·at	𐤊𐤌𐤏𐤈	Song of Solomon 3:4
passed	she·a·var·tee	𐤔𐤏𐤁𐤓𐤕𐤉	
them	me·hem	𐤌𐤄𐤌	
when	ad	𐤏𐤃	
I found	shem·ma·tsa·tee	𐤔𐤌𐤑𐤀𐤕𐤉	
the one	et	𐤀𐤕	
love	she·a·ha·vah	𐤔𐤀𐤄𐤁𐤄	
I	naph·shee	𐤍𐤐𐤔𐤉	
I held him	a·chaz·tee	𐤀𐤇𐤆𐤕𐤉𐤅	
and would not	ve·lo	𐤅𐤋𐤀	
let go	ar·pen·nu	𐤀𐤓𐤐𐤍𐤅	
until	ad	𐤏𐤃	
I had brought him	she·ha·ve·tee	𐤔𐤄𐤁𐤉𐤀𐤕𐤉𐤅	
to	el	𐤀𐤋	
house	bet	𐤁𐤉𐤕	
my mother’s	im·mee	𐤀𐤌𐤉	
to	ve·el	𐤅𐤀𐤋	
the chamber	che·der	𐤇𐤃𐤓	
of the one who conceived me	ho·w·ra·tee	𐤄𐤅𐤓𐤕𐤉	

I adjure	hish·ba·tee	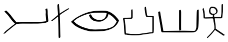	Song of Solomon 3:5
you	et·khem		
O daughters	be·no·wt	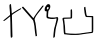	
of Jerusalem	ye·ru·sha·lim		
by the gazelles	bits·va·o·wt		
and	o		
does	be·ay·lo·wt	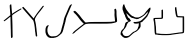	
of the field :	has·sa·deh		
Do not	im		
arouse	ta·ee·ru	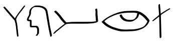	
or	ve·im		
awaken	te·o·wr·ru		
-	et		
love	ha·a·ha·vah		
until	ad		
the time is right	shet·tech·pats		
Who	mee	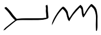	Song of Solomon 3:6
is this	zot		
coming up	o·lah		
from	min		
the wilderness	ham·mid·bar		
like a column	ke·tee·ma·ro·wt	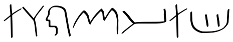	
of smoke	a·shan		
scented	me·qut·te·ret	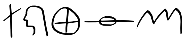	
with myrrh	mo·wr		
and frankincense	u·le·vo·w·nah		
from all	mik·kol		

the spices	av·qat	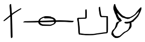	
of the merchant ?	ro·w·khel	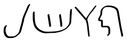	
Behold	hin·neh		Song of Solomon 3:7
carriage	mit·ta·to		
it is Solomon’s	shel·lish·lo·moh	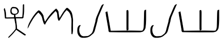	
by sixty	shish·sheem	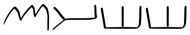	
of the mightiest men	gib·bo·reem	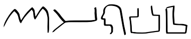	
escorted	sa·veev	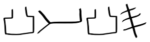	
	lah		
	mig·gib·bo·re		
of Israel	yis·ra·el	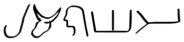	
All	kul·lam	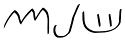	Song of Solomon 3:8
are skilled	a·chu·ze	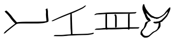	
with the sword	che·rev		
experienced	me·lum·me·de		
in warfare	mil·cha·mah	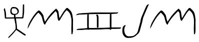	
Each	eesh	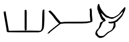	
has his sword	char·bo		
at	al		
his side	ye·re·kho		
prepared for the terror	mip·pa·chad		
of the night	bal·lēl·lot	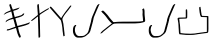	
his carriage	ap·pir·yo·wn		Song of Solomon 3:9
has made	a·sah		
-	lo		
King	ham·me·lekh		
Solomon	she·lo·moh	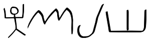	

out of the timber	me·a·tse	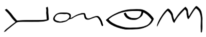	
of Lebanon	hal·le·va·no·wn	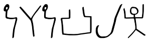	
its posts	am·mu·daw	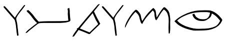	Song of Solomon 3:10
He has made	a·sah	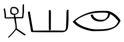	
of silver	khe·seph	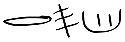	
its base	re·phee·da·to	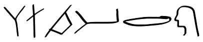	
of gold	za·hav	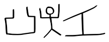	
its seat	mer·ka·vo	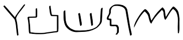	
of purple [fabric]	ar·ga·man	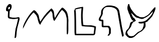	
Its interior	to·w·kho	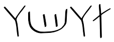	
is inlaid	ra·tsuph	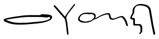	
with love	a·ha·vah	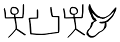	
by the daughters	mib·be·no·wt	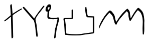	
of Jerusalem	ye·ru·sha·lim	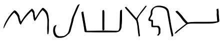	
Come out	tse·e·nah	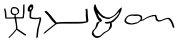	Song of Solomon 3:11
and gaze	u·re·e·nah	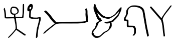	
O daughters	be·no·wt	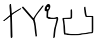	
of Zion	tsee·yo·wn	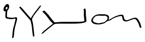	
at King	bam·me·lekh	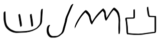	
Solomon	she·lo·moh	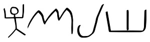	
wearing the crown	ba·a·ta·rah	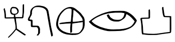	
bestowed	she·it·te·rah	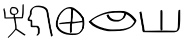	
	lo	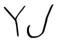	
his mother	im·mo	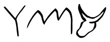	
on the day	be·yo·wm	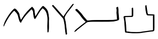	
of his wedding —	cha·tun·na·to	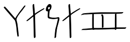	
the day	u·ve·yo·wm	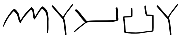	

rejoicing	sim·chat	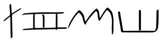	
of his heart’s	lib·bo		
How	hin·nakh	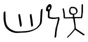	Song of Solomon 4:1
beautiful [you are]	ya·phah	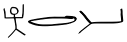	
my darling —	ra·ya·tee	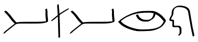	
how	hin·nakh	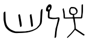	
very beautiful !	ya·phah	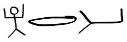	
Your eyes	e·na·yikh	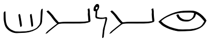	
are [like] doves	yo·w·neem	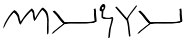	
behind	mib·ba·ad		
your veil	le·tsam·ma·tekh		
Your hair	sa·rekh		
is like a flock	ke·e·der		
of goats	ha·iz·zeem	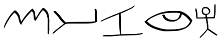	
streaming down	sheg·ga·le·shu	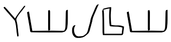	
Mount	me·har	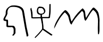	
Gilead	gil·ad		
Your teeth	shin·na·yikh	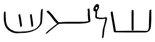	Song of Solomon 4:2
are like a flock	ke·e·der		
of newly shorn sheep	haq·qe·tsu·vo·wt		
coming up	she·a·lu		
from	min		
the washing	ha·rach·tsah	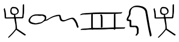	
each	shek·kul·lam	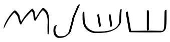	
has its twin	mat·ee·mo·wt	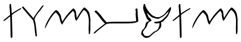	
[is] lost	ve·shak·ku·lah		
and not one	en	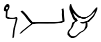	

of them	ba·hem	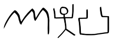	
ribbon	ke·chut	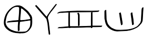	Song of Solomon 4:3
are like a scarlet	hash·sha·nee	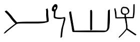	
Your lips	siph·to·ta·yikh	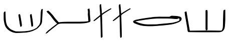	
and your mouth	u·mid·ba·rekh	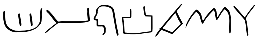	
is lovely	na·veh	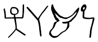	
is like a slice	ke·phe·lach	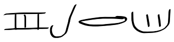	
of pomegranate	ha·rim·mo·wn	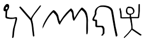	
Your brow	raq·qa·tekh	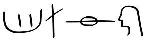	
behind	mib·ba·ad	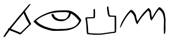	
your veil	le·tsam·ma·tekh	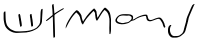	
is like the tower	ke·mig·dal	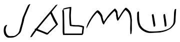	Song of Solomon 4:4
of David	da·veed	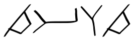	
Your neck	tsaw·va·rekh	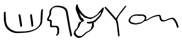	
built	ba·nui	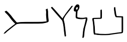	
with rows of stones	le·tal·pee·yo·wt	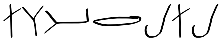	
a thousand	e·leph	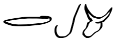	
shields	ham·ma·gen	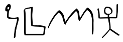	
hang	ta·lui	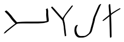	
on it	a·law	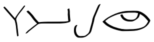	
all of them	kol	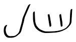	
shields	shil·te	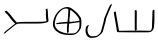	
of warriors	hag·gib·bo·w·reem	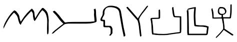	
are like two	she·ne	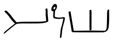	Song of Solomon 4:5
Your breasts	sha·da·yikh	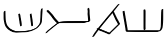	
	kish·ne	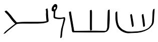	
fawns	o·pha·reem	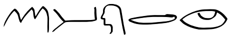	

twins	te·o·w·me		
of a gazelle	tse·vee·yah		
grazing	ha·ro·w·eem		
among the lilies	bash·sho·wo·shan·nee m	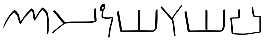	
Before	ad		Song of Solomon 4:6
breaks	she·ya·phu·ach	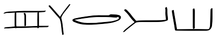	
the day	hay·yo·wm	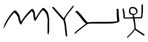	
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and the shadows	hats·tse·la·leem	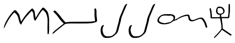	
I will make my way	e·lekh	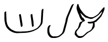	
	lee	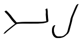	
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the mountain	har		
of myrrh	ham·mo·wr		
	ve·el		
and to the hill	giv·at	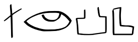	
of frankincense	hal·le·vo·w·nah		
You are altogether	kul·lakh	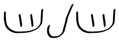	Song of Solomon 4:7
beautiful	ya·phah	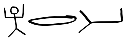	
my darling	ra·ya·tee	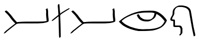	
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[there is] no	en	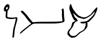	
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with me	it·tee	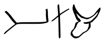	Song of Solomon 4:8
from Lebanon	mil·le·va·no·wn	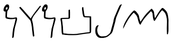	
my bride	kal·lah	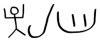	
[come] with me	it·tee	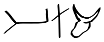	

from Lebanon !	mil·le·va·no·wn	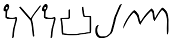	
Come	ta·vo·w·ee		
Descend	ta·shu·ree		
from the peak	me·rosh		
of Amana	a·ma·nah		
from the summits	me·rosh		
of Senir	se·neer	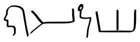	
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from the dens	mim·me·o·no·wt		
of the lions	a·ra·yo·wt	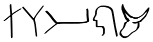	
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of the leopards	ne·me·reem	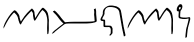	
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my sister	a·cho·tee	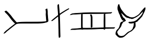	
my bride	khal·lah	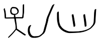	
you have stolen my heart	lib·bav·tee·nee		
with one	be·ʾa·chad		
glance of your eyes	me·e·na·yikh	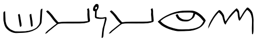	
with one	be·a·chad		
jewel	a·naq	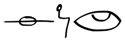	
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How	mah		Song of Solomon 4:10
delightful	ya·phu	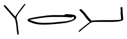	
[is] your love	do·da·yikh	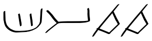	
my sister	a·cho·tee	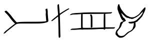	
my bride !	khal·lah	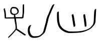	

is much	mah	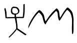	
better	to·vu	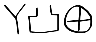	
Your love	do·da·yikh	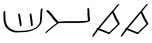	
than wine	mee·ya·yin	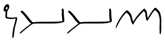	
and the fragrance	ve·re·ach	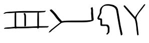	
of your perfume	she·ma·na·yikh	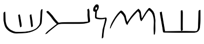	
than all	mik·kal	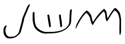	
spices	be·sa·meem	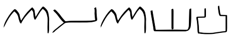	
sweetness like the honeycomb	no·phet	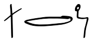	Song of Solomon 4:11
drip	tit·to·phe·nah	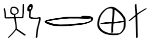	
Your lips	siph·to·w·ta·yikh	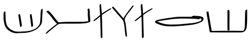	
my bride	kal·lah	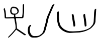	
honey	de·vash	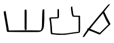	
and milk	ve·cha·lav	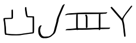	
are under	ta·chat	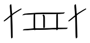	
your tongue	le·sho·w·nekh	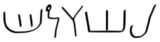	
and the fragrance	ve·re·ach	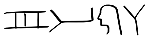	
of your garments	sal·mo·ta·yikh	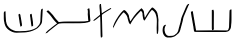	
is like the aroma	ke·re·ach	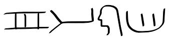	
of Lebanon	le·va·no·wn	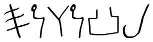	
[you are] a garden	gan		Song of Solomon 4:12
locked up	na·ul	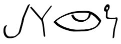	
My sister	a·cho·tee	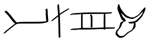	
my bride	khal·lah	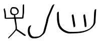	
a spring	gal	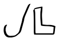	
enclosed	na·ul	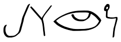	
a fountain	ma·yan	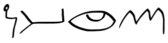	

sealed	cha·tum	חתום	
Your branches	she·la·cha·yikh	שלחיך	Song of Solomon 4:13
[are] an orchard	par·des	פרדס	
of pomegranates	rim·mo·w·neem	רמונים	
with	im	עם	
of fruits	pe·ree	פרי	
the choicest	me·ga·deem	מגדים	
with henna	ke·pha·reem	כפרים	
[and]	im	עם	
nard	ne·ra·deem	נרדים	
with nard	ne·red	נרד	Song of Solomon 4:14
and saffron	ve·khar·kom	וכרכם	
[with] calamus	qa·neh	קנה	
and cinnamon	ve·qin·na·mo·wn	וקנמון	
with	im	עם	
every kind	kal	כל	
tree	a·tse	עצי	
of frankincense	le·vo·w·nah	לבונה	
with myrrh	mor	מר	
and aloes	va·a·ha·lo·wt	ואהלות	
with	im	עם	
all	kal	כל	
the finest	ra·she	ראשי	
spices	ve·sa·meem	בשמים	
spring	ma·yan	מעין	Song of Solomon 4:15
You are a garden	gan·neem	גנים	
a well	be·er	באר	

water	ma·yim	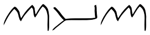	
of fresh	chay·yeem	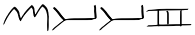	
flowing down	ve·no·ze·leem	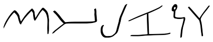	
from	min	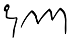	
Lebanon	le·va·no·wn	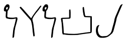	
Awake	u·ree	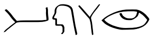	Song of Solomon 4:16
O north wind	tsa·pho·wn	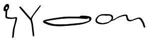	
and come	u·vo·w·ee	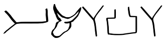	
O south wind	te·man	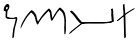	
Breathe on	ha·phee·chee	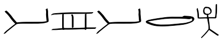	
my garden	gan·nee	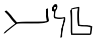	
and spread the fragrance	yiz·ze·lu	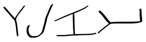	
of its spices	ve·sa·maw	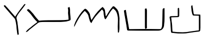	
come	ya·vo	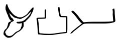	
Let my beloved	do·w·dee	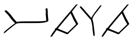	
into his garden	le·gan·no	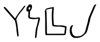	
and taste	ve·yo·khal	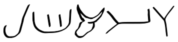	
fruits	pe·ree	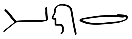	
its choicest	me·ga·daw	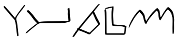	
I have come	ba·tee	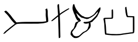	Song of Solomon 5:1
to my garden	le·gan·nee	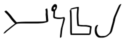	
my sister	a·cho·tee	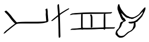	
my bride	khal·lah	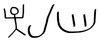	
I have gathered	a·ree·tee	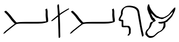	
my myrrh	mo·w·ree	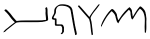	
with	im	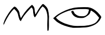	
my spice	be·sa·mee	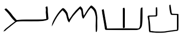	

I have eaten	a·khal·tee	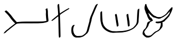	
my honeycomb	ya·ree		
with	im		
my honey	div·shee	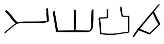	
I have drunk	sha·tee·tee	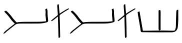	
my wine	ye·nee	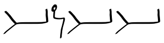	
with	im		
my milk	cha·la·vee	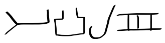	
Eat	ikh·lu		
O friends	re·eem	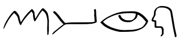	
[and] drink	she·tu		
drink freely	ve·shikh·ru		
O beloved	do·w·deem	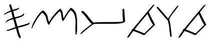	
I	a·nee	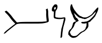	Song of Solomon 5:2
sleep	ye·she·nah		
but my heart	ve·lib·bee		
is awake	er		
A sound !	qo·wl	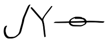	
My beloved	do·w·dee	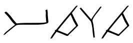	
is knocking :	do·w·pheq		
“ Open	pit·chee		
to me	lee	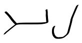	
my sister	a·cho·tee	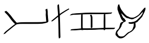	
my darling	ra·ya·tee	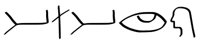	
my dove	yo·w·na·tee		
my flawless one	tam·ma·tee		
My head	sher·ro·shee		

is drenched	nim·la	
with dew	tal	
my hair	qew·wuts·tso·tay	
with the dampness	re·see·se	
of the night ”	la·ye·lah	
I have taken off	pa·shat·tee	Song of Solomon 5:3
-	et	
my robe —	kut·ta·ne·tee	
must I	e·kha·khah	
put it back on ?	el·ba·shen·nah	
I have washed	ra·chats·tee	
-	et	
my feet —	rag·lay	
must I	e·kha·khah	
soil them again ?	a·tan·ne·phem	
My beloved	do·w·dee	Song of Solomon 5:4
put	sha·lach	
his hand	ya·do	
to	min	
the latch	ha·chor	
my heart	u·me·ay	
pounded	ha·mu	
for him	a·law	
rose up	qam·tee	Song of Solomon 5:5
I	a·nee	
to open	liph·to·ach	
for my beloved	le·do·w·dee	

My hands	ve·ya·day	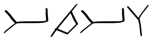	
dripped	na·te·phu	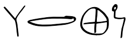	
with myrrh	mo·wr		
my fingers	ve·ets·be·o·tay	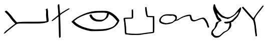	
myrrh	mo·wr		
with flowing	o·ver	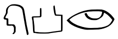	
on	al		
the handles	kap·po·wt		
of the bolt	ham·man·ul		
opened	pa·tach·tee	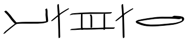	Song of Solomon 5:6
I	a·nee	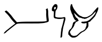	
for my beloved	le·do·w·dee		
but [he]	ve·do·w·dee		
had turned	cha·maq		
and gone	a·var	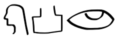	
My heart	naph·shee		
sank	ya·tse·ah		
at his departure	ve·dab·be·ro		
I sought him	biq·qash·tee·hu		
but did not	ve·lo		
find him	me·tsa·tee·hu		
I called	qe·ra·tee		
but he did not	ve·lo		
answer	a·na·nee	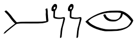	
I encountered	me·tsa·u·nee		Song of Solomon 5:7
the watchmen	hash·sho·me·reem		
on their rounds	has·so·ve·veem	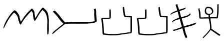	

of the city	ba·eer		
They beat me	hik·ku·nee		
and bruised me	phe·tsa·u·nee		
they took away	na·se·u		
-	et		
my cloak	re·dee·dee	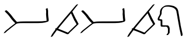	
	me·a·lay		
those guardians	sho·me·re		
of the walls	ha·cho·mo·wt	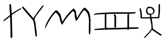	
I adjure	hish·ba·tee	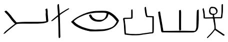	Song of Solomon 5:8
you	et·khem		
O daughters	be·no·wt	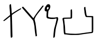	
of Jerusalem	ye·ru·sha·lim		
if	im		
you find	tim·tse·u		
-	et		
my beloved	do·w·dee		
	mah		
tell	tag·gee·du	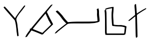	
him	lo		
[am] sick	she·cho·w·lat	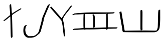	
with love	a·ha·vah		
I	a·nee	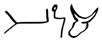	
How	mah	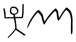	Song of Solomon 5:9
[is] your beloved	do·w·dekh		
better than [others]	mid·do·wd		
O most beautiful	hay·ya·phah	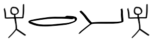	

among women ?	ban·na·sheem	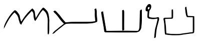	
How	mah	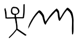	
[is] your beloved	do·w·dekh		
better than another	mid·do·wd		
that you	shek·ka·khah		
charge us so ?	hish·ba·ta·nu	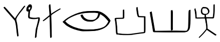	
My beloved	do·w·dee		Song of Solomon 5:10
is dazzling	tsach		
and ruddy	ve·a·do·wm		
outstanding	da·gul		
among ten thousand	me·re·va·vah	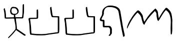	
His head	ro·sho		Song of Solomon 5:11
gold	ke·tem		
is purest	paz		
his hair	qew·wts·tso·taw		
is wavy	tal·tal·leem	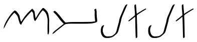	
and black	she·cho·ro·wt	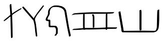	
as a raven	ka·o·w·rev		
His eyes	e·naw		Song of Solomon 5:12
are like doves	ke·yo·w·neem		
beside	al		
the streams	a·phee·qe	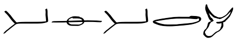	
of water	ma·yim	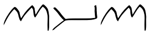	
bathed	ro·cha·tso·wt		
in milk	be·cha·lav	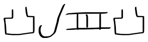	
[and] mounted	yo·she·vo·wt		
like	al		

jewels	mil·let	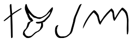	
His cheeks	le·cha·yaw	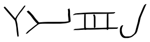	Song of Solomon 5:13
are like beds	ka·a·ru·gat	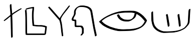	
of spice	hab·bo·sem	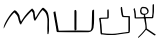	
towers	mig·de·lo·wt	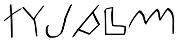	
of perfume	mer·qa·cheem	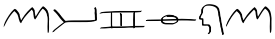	
His lips	siph·to·w·taw	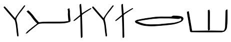	
are like lilies	sho·wo·shan·neem	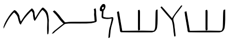	
dripping	no·te·pho·wt	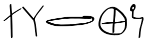	
myrrh	mo·wr	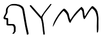	
with flowing	o·ver	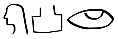	
His arms	ya·daw	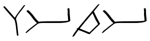	Song of Solomon 5:14
are rods	ge·lee·le	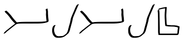	
of gold	za·hav	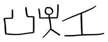	
set	me·mul·la·eem	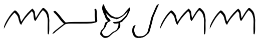	
with beryl	bat·tar·sheesh	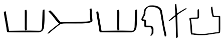	
His body	me·aw	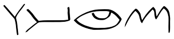	
panel	e·shet	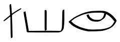	
is an ivory	shen	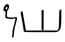	
bedecked	me·ul·le·phet	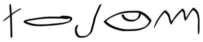	
with sapphires	sap·pee·reem	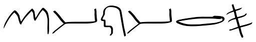	
His legs	sho·w·qaw	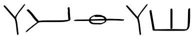	Song of Solomon 5:15
[are] pillars	am·mu·de	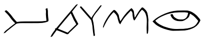	
of marble	shesh	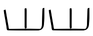	
set	me·yus·sa·deem	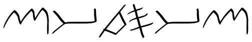	
on	al	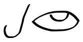	
bases	ad·ne	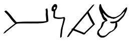	

of pure gold	phaz	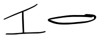	
His appearance	mar·e·hu	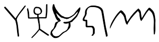	
is like Lebanon	kal·le·va·no·wn	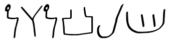	
as majestic	ba·chur	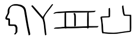	
as the cedars	ka·a·ra·zeem	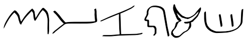	
His mouth	chik·ko	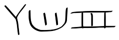	Song of Solomon 5:16
[is] most sweet	mam·taq·qeem	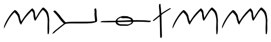	
he is altogether	ve·khul·lo	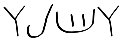	
lovely	ma·cha·mad·dīm	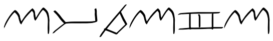	
This	zeh	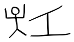	
[is] my beloved	do·w·dee	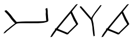	
and this	ve·zeh	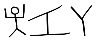	
is my friend	re·ee	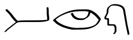	
O daughters	be·no·wt	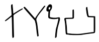	
of Jerusalem	ye·ru·sha·lim	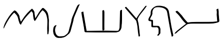	
Where	a·nah	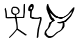	Song of Solomon 6:1
gone	ha·lakh	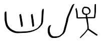	
has your beloved	do·w·dekh	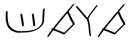	
O most beautiful	hay·ya·phah	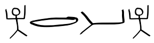	
among women ?	ban·na·sheem	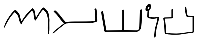	
Which way	a·nah	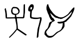	
turned ?	pa·nah	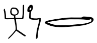	
has he	do·w·dekh	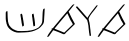	
We will seek him	u·ne·vaq·shen·nu	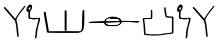	
with you	im·makh	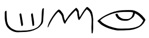	
My beloved	do·w·dee	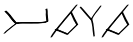	Song of Solomon 6:2
has gone down	ya·rad	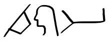	

to his garden	le·gan·no	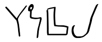	
to the beds	la·a·ru·go·wt	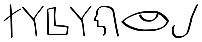	
of spices	hab·bo·sem	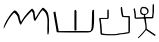	
to pasture [his flock]	lir·o·wt	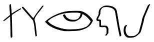	
in the gardens	bag·gan·neem	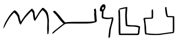	
and to gather	ve·lil·qot	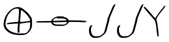	
lilies	sho·wo·shan·neem	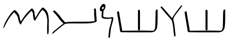	
I	a·nee	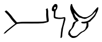	Song of Solomon 6:3
belong to my beloved	le·do·w·dee	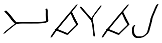	
and [he]	ve·do·w·dee	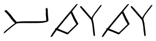	
belongs to me	lee	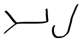	
he pastures [his flock]	ha·ro·eh	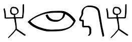	
among the lilies	ba·sho·shan·nīm	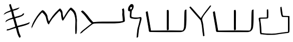	
are as beautiful	ya·phah	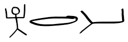	Song of Solomon 6:4
You	at	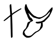	
my darling	ra·ya·tee	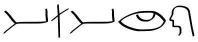	
as Tirzah	ke·tir·tsah	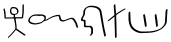	
as lovely	na·vah	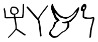	
as Jerusalem	kee·ru·sha·lim	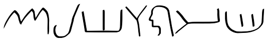	
as majestic	a·yum·mah	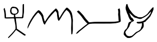	
as troops with banners	kan·nid·ga·lo·wt	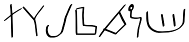	
away	ha·seb·bee	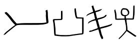	Song of Solomon 6:5
Turn your eyes	e·na·yikh	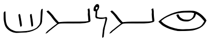	
from me	min·neg·dee	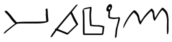	
for they	she·hem	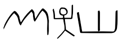	
have overcome me	hir·hee·vu·nee	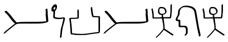	

Your hair	sa·rekh	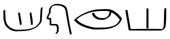	
is like a flock	ke·e·der	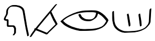	
of goats	ha·iz·zeem	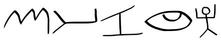	
streaming down	sheg·ga·le·shu	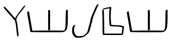	
from	min	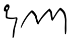	
Gilead	hag·gil·ad	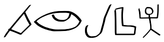	
Your teeth	shin·na·yikh	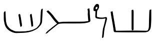	Song of Solomon 6:6
are like a flock	ke·e·der	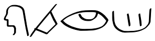	
of sheep	ha·re·che·leem	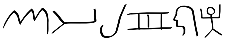	
coming up	she·a·lu	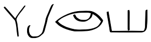	
from	min	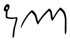	
the washing	ha·rach·tsah	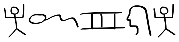	
each	shek·kul·lam	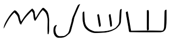	
has its twin	mat·ee·mo·wt	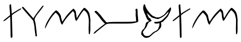	
[is] lost	ve·shak·ku·lah	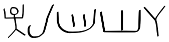	
and not one	en	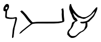	
of them	ba·hem	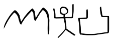	
is like a slice	ke·phe·lach	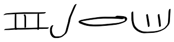	Song of Solomon 6:7
of pomegranate	ha·rim·mo·wn	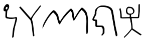	
Your brow	raq·qa·tekh	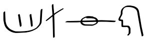	
behind	mib·ba·ad	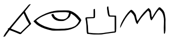	
your veil	le·tsam·ma·tekh	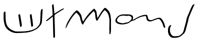	
are sixty	shish·sheem	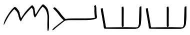	Song of Solomon 6:8
There	hem·mah	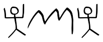	
queens	me·la·kho·wt	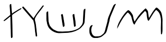	
and eighty	u·she·mo·neem	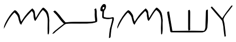	
concubines	pee·lag·sheem	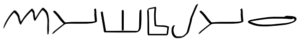	

and maidens	va·a·la·mo·wt	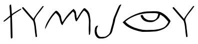	
without	en	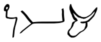	
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is unique	a·chat	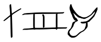	Song of Solomon 6:9
-	hee	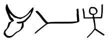	
but my dove	yo·w·na·tee	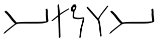	
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one	a·chat	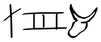	
	hee	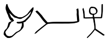	
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the favorite	ba·rah		
	hee	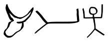	
who bore her	le·yo·w·lad·tah		
see her	ra·u·ha		
The maidens	va·no·wt		
and call her blessed	vay·ash·she·ru·ha		
the queens	me·la·kho·wt	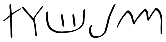	
and concubines	u·phee·lag·sheem	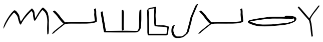	
sing her praises	vay·hal·lu·ha	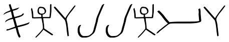	
Who	mee	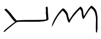	Song of Solomon 6:10
is this	zot		
who shines	han·nish·qa·phah		
like	ke·mo		
the dawn	sha·char	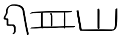	
as fair	ya·phah	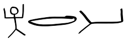	
as the moon	khal·le·va·nah	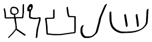	
as bright	ba·rah		

as the sun	ka·cham·mah	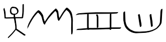	
as majestic	a·yum·mah	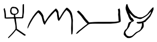	
as the stars in procession ?	kan·nid·ga·lo·wt	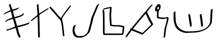	
to	el		Song of Solomon 6:11
grove	gin·nat		
the walnut	e·go·wz		
I went down	ya·rad·tee		
to see	lir·o·wt		
the blossoms	be·ib·be	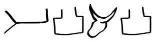	
of the valley	han·na·chal	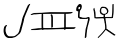	
to see	lir·o·wt		
were budding	ha·pha·re·chah		
if the vines	hag·ge·phen	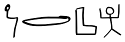	
[were] in bloom	he·ne·tsu		
or the pomegranates	ha·rim·mo·neem	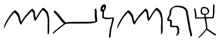	
Before	lo		Song of Solomon 6:12
I realized it	ya·da·tee		
my desire	naph·shee		
had set me	sa·mat·nee		
chariots	mar·ke·vo·wt		
of my people	am·mee		
among the royal	na·deev	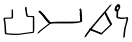	
Come back	shu·vee	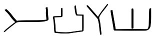	Song of Solomon 6:13
come back	shu·vee	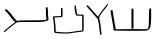	
O Shulammite !	hash·shu·lam·meet	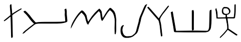	
Come back	shu·vee	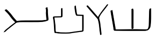	
come back	shu·vee	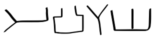	

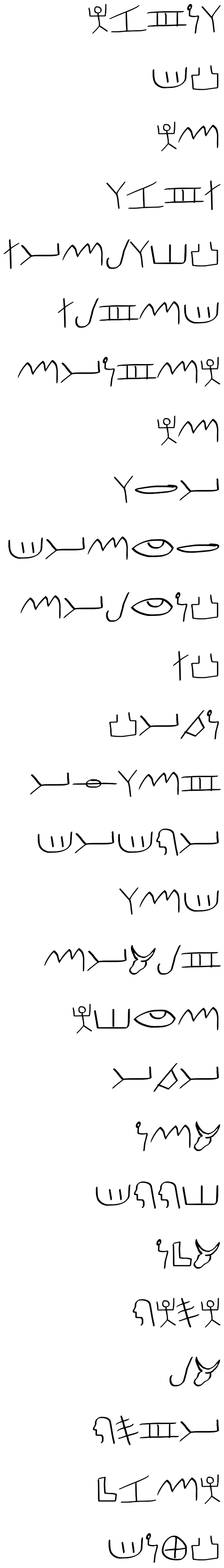

that we may gaze	ve·ne·che·zeh	
upon you	bakh	
Why	mah	
do you look	te·che·zu	
at the Shulammite	bash·shu·lam·meet	
as on the dance	kim·cho·lat	
of Mahanaim ?	ham·ma·cha·na·yim	
How	mah	Song of Solomon 7:1
beautiful	ya·phu	
feet	phe·a·ma·yikh	
are your sandaled	ban·ne·a·leem	
O daughter	bat	
of the prince !	na·deev	
The curves	cham·mu·qe	
of your thighs	ye·re·kha·yikh	
are like	ke·mo	
jewels	cha·la·eem	
the handiwork	ma·a·seh	
	ye·de	
of a master	am·man	
Your navel	sha·re·rekh	Song of Solomon 7:2
goblet	ag·gan	
is a rounded	has·sa·har	
it never	al	
lacks	yech·sar	
blended wine	ham·ma·zeg	
Your waist	bit·nekh	

is a mound	a·re·mat	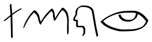	
of wheat	chit·teem	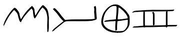	
encircled	su·gah	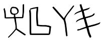	
by the lilies	bash·sho·wo·shan·neem	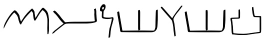	
are like two	she·ne	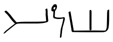	Song of Solomon 7:3
Your breasts	sha·da·yikh	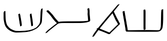	
	kish·ne	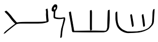	
fawns	o·pha·reem	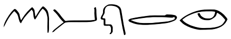	
twins	ta·o·me	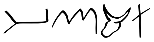	
of a gazelle	tse·vee·yah	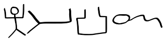	
Your neck	tsaw·va·rekh	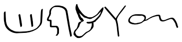	Song of Solomon 7:4
is like a tower	ke·mig·dal	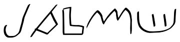	
[made] of ivory	hash·shen	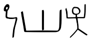	
your eyes	e·na·yikh	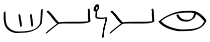	
are like the pools	be·re·kho·wt	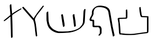	
of Heshbon	be·chesh·bo·wn	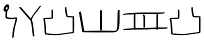	
by	al	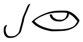	
the gate	sha·ar	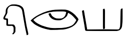	
	bat	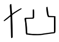	
of Bath-rabbim	rab·beem	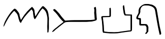	
your nose	ap·pekh	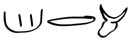	
is like the tower	ke·mig·dal	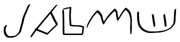	
of Lebanon	hal·le·va·no·wn	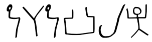	
facing toward	tso·w·pheh	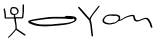	
	pe·ne	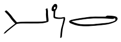	
Damascus	dam·ma·seq	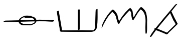	
Your head	ro·shekh	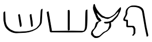	Song of Solomon 7:5

crowns you	a·la·yikh	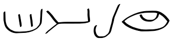	
like Mount Carmel	kak·kar·mel	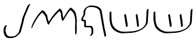	
the hair	ve·dal·lat	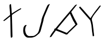	
of your head	ro·shekh	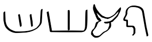	
like purple [threads]	ka·ar·ga·man	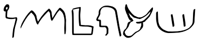	
the king	me·lekh	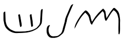	
is captured	a·sur	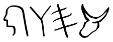	
in your tresses	ba·re·ha·teem	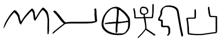	
How	mah	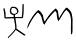	Song of Solomon 7:6
fair	ya·pheet	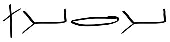	
and	u·mah	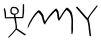	
pleasant [you are]	na·amt	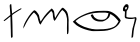	
O love	a·ha·vah	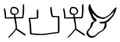	
with your delights !	bat·ta·a·nu·geem	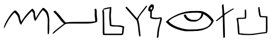	
-	zot	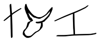	Song of Solomon 7:7
Your stature	qo·w·ma·tekh	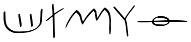	
is like	da·me·tah	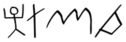	
a palm tree	le·ta·mar	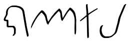	
your breasts	ve·sha·da·yikh	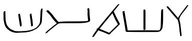	
are clusters of fruit	le·ash·ko·lo·wt	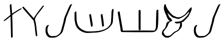	
I said	a·mar·tee	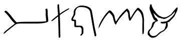	Song of Solomon 7:8
" I will climb	e·e·leh	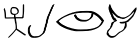	
the palm tree	ve·ta·mar	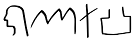	
I will take hold	o·cha·zah	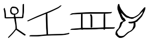	
of its fruit "	be·san·sin·naw	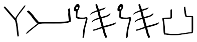	
be	ve·yih·yu	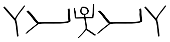	
	na	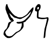	

May your breasts	sha·da·yikh	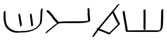	
like clusters	ke·esh·ke·lo·wt	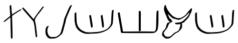	
of the vine	hag·ge·phen	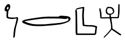	
the fragrance	ve·re·ach	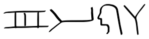	
of your breath	ap·pekh	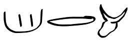	
like apples	kat·tap·pu·cheem	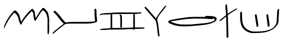	
and your mouth	ve·chik·kekh	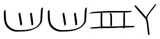	Song of Solomon 7:9
wine	ke·yen	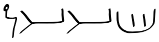	
like the finest	hat·to·wv	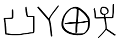	
May it flow	ho·w·lekh	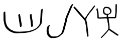	
to my beloved	le·do·w·dee	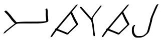	
smoothly	le·me·sha·reem	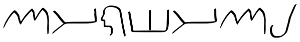	
gliding gently over	do·w·vev	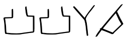	
lips	siph·te	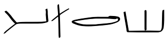	
and teeth	ye·she·neem	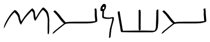	
I	a·nee	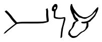	Song of Solomon 7:10
belong to my beloved	le·do·w·dee	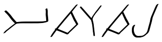	
is for me	ve·a·lay	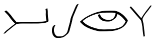	
and his desire	te·shu·qa·to	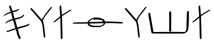	
Come	le·khah	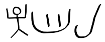	Song of Solomon 7:11
my beloved	do·w·dee	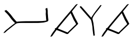	
let us go	ne·tse	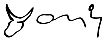	
to the countryside	has·sa·deh	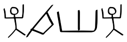	
let us spend the night	na·lee·nah	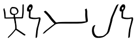	
among the wildflowers	bak·ke·pha·reem	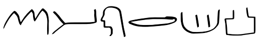	
Let us go early	nash·kee·mah	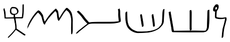	Song of Solomon 7:12

to the vineyards	lak·ke·ra·meem	לכרמים	
to see	nir·eh	נראה	
if	im	אם	
has budded	pa·re·chah	פרחה	
the vine	hag·ge·phen	הגפן	
has opened	pit·tach	פתח	
if the blossom	has·se·ma·dar	הסמדר	
	he·ne·tsu	הנצו	
if the pomegranates are in bloom —	ha·rim·mo·w·neem	הרמונים	
there	sham	שם	
I will give	et·ten	אתן	
you	et	את	
my love	do·day	דדי	
	lakh	לך	
The mandrakes	had·du·da·eem	הדודאים	Song of Solomon 7:13
send forth	na·te·nu	נתנו	
a fragrance	re·ach	ריח	
and at	ve·al	ועל	
our door	pe·ta·che·nu	פתחינו	
is every	kal	כל	
delicacy	me·ga·deem	מגדים	
new	cha·da·sheem	חדשים	
as	gam	גם	
well as old	ye·sha·neem	ישנים	
my beloved	do·w·dee	דודי	
that I have treasured up	tsa·phan·tee	צפנתי	
for you	lakh	לך	

O	mee	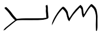	Song of Solomon 8:1
that	yit·ten·kha		
like a brother	ke·ach		
you [were] to me	lee	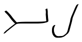	
who nursed	yo·w·neq		
breasts !	she·de	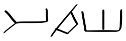	
at my mother's	im·mee		
If I found you	em·tsa·a·kha		
outdoors	va·chuts		
I would kiss you	ʾɛ·sha·qe·kha	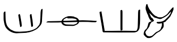	
and	gam		
no one	lo		
would despise	ya·vu·zu		
me	lee	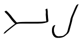	
I would lead you	en·ha·ga·kha		Song of Solomon 8:2
and bring you	a·vee·a·kha	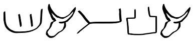	
to	el		
the house	bet	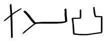	
of my mother	im·mee	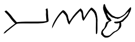	
who taught me	te·lam·me·de·nee		
to drink	ash·qe·kha	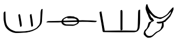	
wine	mee·ya·yin	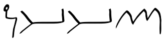	
I would give you spiced	ha·re·qach	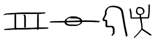	
the nectar	me·a·sees		
of my pomegranates	rim·mo·nee		
His left hand	se·mo·lo		Song of Solomon 8:3
is under	ta·chat	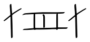	

my head	ro·shee	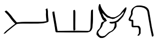	
and his right arm	vee·mee·no	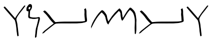	
embraces me	te·chab·be·qe·nee	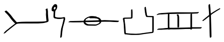	
I adjure	hish·ba·tee	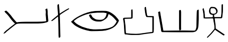	Song of Solomon 8:4
you :	et·khem		
O daughters	be·no·wt		
of Jerusalem	ye·ru·sha·lim		
	mah		
Do not arouse	ta·ee·ru	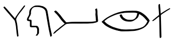	
	u·mah		
or awaken	te·o·re·ru		
-	et		
love	ha·a·ha·vah		
until	ad		
the time is right	shet·tech·pats		
Who	mee	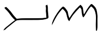	Song of Solomon 8:5
is this	zot		
coming up	o·lah		
from	min		
the wilderness	ham·mid·bar		
leaning	mit·rap·pe·qet		
on her	al		
beloved ?	do·w·dah		
under	ta·chat	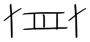	
the apple tree	hat·tap·pu·ach		
I roused you	o·w·rar·tee·kha		
there	mah		

conceived you	chib·be·lat·kha	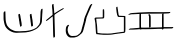	
your mother	im·me·kha	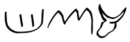	
there	sham·mah	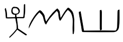	
she travailed	chib·be·lah	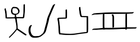	
and brought you forth	ye·la·dat·kha	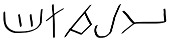	
Set me	see·me·nee	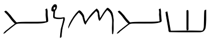	Song of Solomon 8:6
as a seal	kha·cho·w·tam	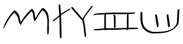	
over	al	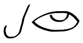	
your heart	lib·be·kha	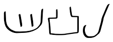	
as a seal	ka·cho·w·tam	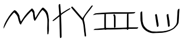	
upon	al	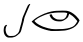	
your arm	ze·ro·w·e·kha	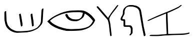	
For	kee	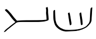	
is as strong	az·zah	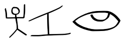	
as death	kham·ma·vet	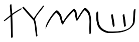	
love	a·ha·vah	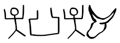	
as unrelenting	qa·shah	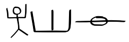	
as Sheol	khish·o·wl	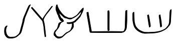	
its jealousy	qin·ah	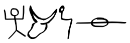	
Its sparks	re·sha·phe·ha	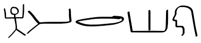	
flames	rish·pe	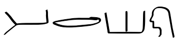	
are fiery	esh	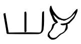	
the fiercest blaze of all	shal·he·vet·yah	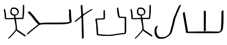	
waters	ma·yim	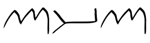	Song of Solomon 8:7
Mighty	rab·beem	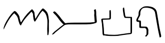	
cannot	lo	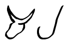	
	yu·khe·lu	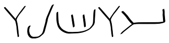	

quench	le·khab·bo·wt	
-	et	
love	ha·a·ha·vah	
rivers	u·ne·ha·ro·wt	
cannot	lo	
sweep it away	yish·te·phu·ha	
If	im	
were to give	yit·ten	
a man	eesh	
-	et	
all	kal	
the wealth	ho·wn	
of his house	be·to	
for love	ba·a·ha·vah	
[his offer] would be utterly scorned	bo·wz	
	ya·vu·zu	
	lo	
sister	a·cho·wt	Song of Solomon 8:8
-	la·nu	
We have a little	qe·tan·nah	
and her breasts	ve·sha·da·yim	
are not yet grown	en	
	lah	
What	mah	
shall we do	na·a·seh	
for our sister	la·a·cho·te·nu	
on the day	bay·yo·wm	

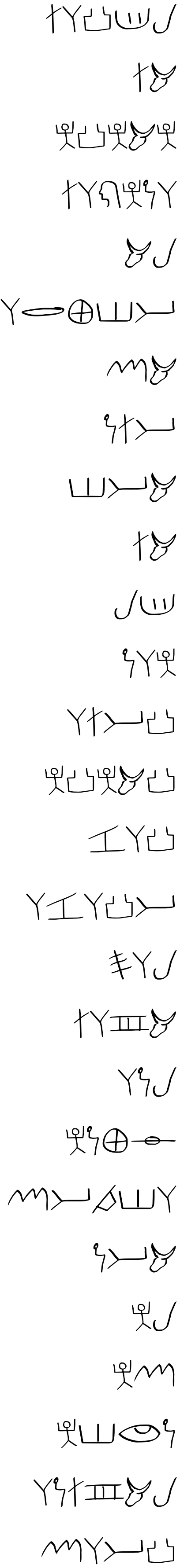

she is spoken for ?	she·ye·dub·bar	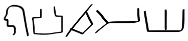	
	bah		
If	im		Song of Solomon 8:9
is a wall	cho·w·mah		
she	hee	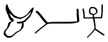	
we will build	niv·neh		
upon her	a·le·ha	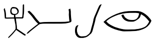	
a tower	tee·rat	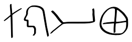	
of silver	ka·seph		
If	ve·im		
is a door	de·let		
she	hee	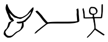	
we will enclose	na·tsur		
her	a·le·ha	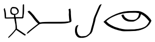	
with panels	lu·ach		
of cedar	a·rez	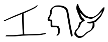	
I	a·nee	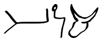	Song of Solomon 8:10
am a wall	cho·w·mah		
and my breasts	ve·sha·day		
are like towers	kam·mig·da·lo·wt		
So	az		
I have become	ha·yee·tee	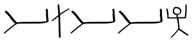	
in his eyes	ve·e·naw	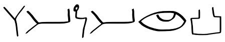	
like one who brings	ke·mo·wts·et		
peace	sha·lo·wm		
a vineyard	ke·rem		Song of Solomon 8:11
had	ha·yah	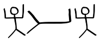	

Solomon	lish·lo·moh	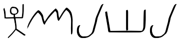	
	be·va·al	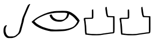	
in Baal-hamon	ha·mo·wn		
He leased	na·tan	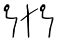	
-	et		
[it]	hak·ke·rem		
to the tenants	lan·no·te·reem	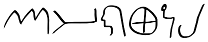	
each	eesh	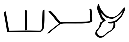	
was to bring	ya·vi	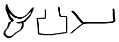	
For its fruit	be·phir·yo		
a thousand [shekels]	e·leph	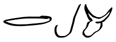	
of silver	ka·seph		
[But] my own vineyard	ka·re·mī	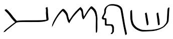	Song of Solomon 8:12
	shel·lee	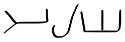	
is mine to give	le·pha·nay		
the thousand [shekels]	ha·e·leph	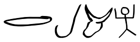	
are for you	le·kha	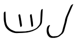	
O Solomon	she·lo·moh	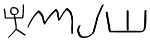	
and two hundred	u·ma·ta·yim		
are for those who tend	le·no·te·reem	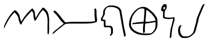	
-	et		
its fruit	pir·yo		
You who dwell	ha·yo·shɛ·vɛt		Song of Solomon 8:13
in the gardens	bag·gan·neem	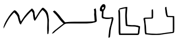	
[my] companions	cha·ve·reem	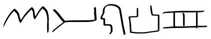	
are listening	maq·shee·veem		

for your voice	le·qo·w·lekh	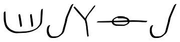	
Let me hear it !	hash·mee·ee·nee	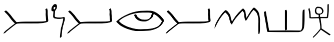	
Come away	be·rach	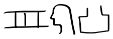	Song of Solomon 8:14
my beloved	do·w·dee	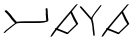	
and be like	u·de·meh	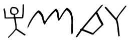	
	le·kha	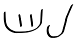	
a gazelle	lits·vee	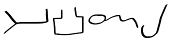	
or	o	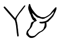	
a young	le·o·pher	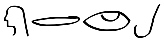	
stag	ha·ay·ya·leem	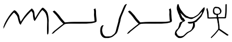	
on	al	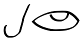	
the mountains	ha·re	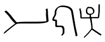	
of spices	ve·sa·meem	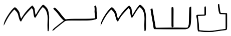	

Isaiah

BSB Translation	Transliteration	Original Hebrew	
[This is] the vision	cha·zo·wn	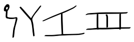	Isaiah 1:1
Isaiah	ye·sha·ya·hu	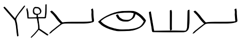	
son	ben	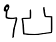	
of Amoz	a·mo·wts	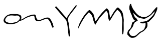	
that	a·sher	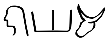	
saw	cha·zah	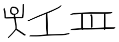	
concerning	al	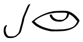	
Judah	ye·hu·dah	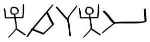	
and Jerusalem	vee·ru·sha·lim	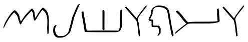	
during the reigns	bee·me	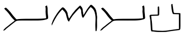	
of Uzziah	uz·zee·ya·hu	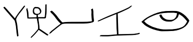	

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Ahaz	a·chaz	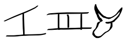	
and Hezekiah	ye·chiz·qee·ya·hu	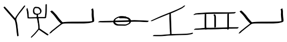	
kings	mal·khe	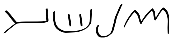	
of Judah	ye·hu·dah	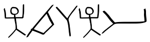	
Listen	shim·u		Isaiah 1:2
O heavens	sha·ma·yim	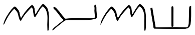	
and give ear	ve·ha·a·zee·nee	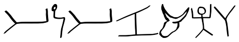	
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for	kee	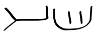	
the LORD	YHVH		
has spoken :	dib·ber		
children	ba·neem	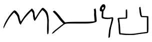	
“ I have raised	gid·dal·tee	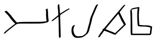	
and brought them up	ve·ro·w·mam·tee	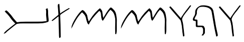	
but they	ve·hem	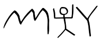	
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against Me	vee	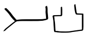	
knows	ya·da	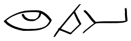	Isaiah 1:3
The ox	sho·wr		
its owner	qo·ne·hu	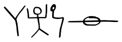	
and the donkey	va·cha·mo·wr	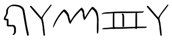	
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its master’s	be·a·law		
but Israel	yis·ra·el	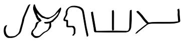	
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know	ya·da	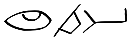	

My people	am·mee	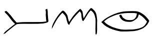	
do not	lo	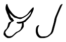	
understand ”	hit·bo·w·nan	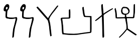	
Alas	ho·w	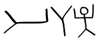	Isaiah 1:4
nation	go·w	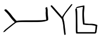	
O sinful	cho·te	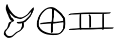	
a people	am	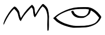	
laden	ke·ved	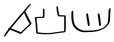	
with iniquity	a·won	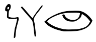	
a brood	ze·ra	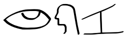	
of evildoers	me·re·eem	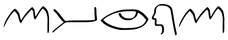	
children	ba·neem	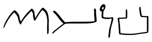	
of depravity !	mash·chee·teem	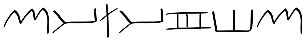	
They have forsaken	a·ze·vu	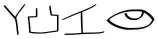	
-	et	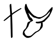	
the LORD	YHVH	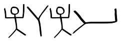	
they have despised	ni·a·tsu	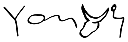	
-	et	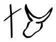	
the Holy	qe·do·wosh	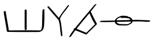	
One of Israel	yis·ra·el	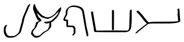	
[and] turned	na·zo·ru	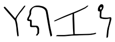	
their backs on Him	a·cho·wr	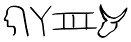	
Why	al	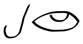	Isaiah 1:5
	meh	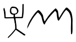	
beatings ?	tuk·ku	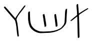	
do you want more	o·wd	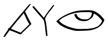	
Why do you keep	to·w·see·phu	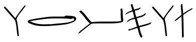	

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wound	la·cho·lee	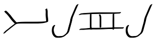	
and your whole	ve·khal		
heart	le·vav		
is afflicted	daw·vay		
From the sole	mik·kaph		Isaiah 1:6
of your foot	re·gel		
to the top	ve·ad		
of your head	rosh		
[there is] no	en	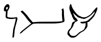	
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and welts	ve·chab·bu·rah		
sores	u·mak·kah	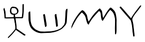	
and festering	te·ree·yah	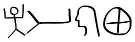	
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cleansed	zo·ru	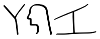	
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bandaged	chub·ba·shu	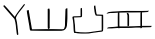	
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soothed	ruk·ke·khah	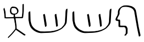	
with oil	bash·sha·men		
Your land	ar·tse·khem		Isaiah 1:7
is desolate	she·ma·mah		

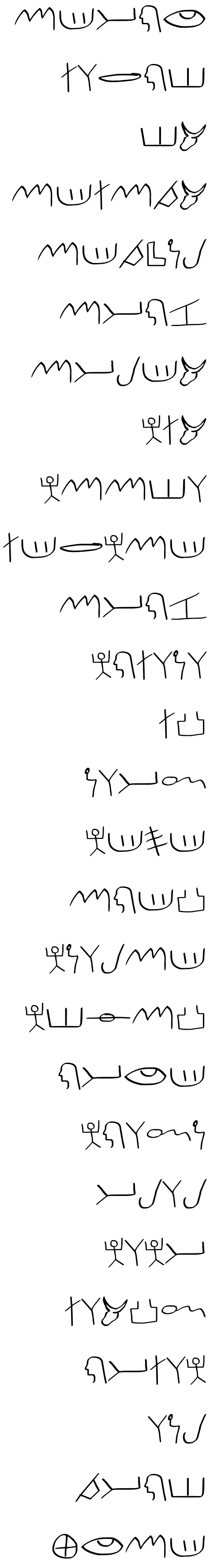

your cities	a·re·khem	
[are] burned	se·ru·pho·wt	
with fire	esh	
your fields	ad·mat·khem	
before you —	le·neg·de·khem	
Foreigners	za·reem	
devour	o·khe·leem	
-	o·tah	
a desolation	u·she·ma·mah	
demolished	ke·mah·pe·khat	
by strangers	za·reem	
is abandoned	ve·no·wt·rah	Isaiah 1:8
And the Daughter	vat	
of Zion	tsee·yo·wn	
like a shelter	ke·suk·kah	
in a vineyard	ve·kha·rem	
like a shack	kim·lu·nah	
in a cucumber field	ve·miq·shah	
like a city	ke·eer	
besieged	ne·tsu·rah	
Unless	lu·le	Isaiah 1:9
the LORD	YHVH	
of Hosts	tse·va·o·wt	
had left	ho·w·teer	
us	la·nu	
survivors	sa·reed	
a few	kim·at	

like Sodom	kis·dom	כסדם	
we would have become	ha·yee·nu	היינו	
Gomorrah	la·a·mo·rah	לעמרה	
we would have resembled	da·mee·nu	דמינו ס	
Hear	shim·u	שמעו	Isaiah 1:10
the word	de·var	דבר	
of the LORD	YHVH	יהוה	
you rulers	qe·tsee·ne	קציני	
of Sodom	se·dom	סדם	
listen	ha·a·zee·nu	האזינו	
to the instruction	to·w·rat	תורת	
of our God	e·lo·he·nu	אלהינו	
you people	am	עם	
of Gomorrah !	a·mo·rah	עמרה	
“ What [good]	lam·mah	למה	Isaiah 1:11
to Me	lee	לי	
[is] your multitude	rov	רב	
of sacrifices ? ”	ziv·che·khem	זבחיכם	
says	yo·mar	יאמר	
the LORD	YHVH	יהוה	
“ I am full	sa·va·tee	שבעתי	
from the burnt offerings	o·lo·wt	עלות	
of rams	e·leem	אילים	
and the fat	ve·che·lev	וחלב	
of well-fed cattle	me·ree·eem	מריאים	
in the blood	ve·dam	ודם	

of bulls	pa·reem	𐤐𐤓𐤉𐤌	
and lambs	u·khe·va·seem	𐤅𐤊𐤁𐤔𐤉𐤌	
and goats	ve·at·tu·deem	𐤅𐤏𐤕𐤅𐤃𐤉𐤌	
	lo	𐤋𐤀	
I take no delight	cha·pha·tse·tee	𐤇𐤐𐤑𐤕𐤉	
When	kee	𐤊𐤉	Isaiah 1:12
you come	ta·vo·u	𐤕𐤁𐤀𐤅	
to appear	le·ra·o·wt	𐤋𐤓𐤀𐤅𐤕	
before Me	pa·nay	𐤐𐤍𐤉	
who	mee	𐤌𐤉	
has required	viq·qesh	𐤁𐤒𐤔	
this	zot	𐤆𐤀𐤕	
of you —	mee·yed·khem	𐤌𐤉𐤃𐤊𐤌	
this trampling	re·mos	𐤓𐤌𐤎	
of My courts ?	cha·tse·ray	𐤇𐤑𐤓𐤉	
no	lo	𐤋𐤀	Isaiah 1:13
more	to·w·see·phu	𐤕𐤅𐤎𐤉𐤐𐤅	
Bring	ha·vee	𐤄𐤁𐤉𐤀	
offerings	min·chat	𐤌𐤍𐤇𐤕	
your worthless	shaw	𐤔𐤅𐤀	
your incense	qe·to·ret	𐤒𐤈𐤓𐤕	
is detestable	to·w·e·vah	𐤕𐤅𐤏𐤁𐤄	
	hee	𐤄𐤉𐤀	
to Me —	lee	𐤋𐤉	
[your] New Moons	cho·desh	𐤇𐤃𐤔	
Sabbaths	ve·shab·bat	𐤅𐤔𐤁𐤕	
and convocations	qe·ro	𐤒𐤓𐤀	

	miq·ra	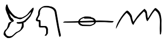	
I cannot	lo		
endure	u·khal	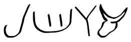	
iniquity	a·ven		
in a solemn assembly	va·a·tsa·rah		
your New Moons	cha·de·she·khem	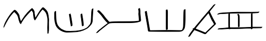	Isaiah 1:14
and your appointed feasts	u·mo·w·a·de·khem		
hate	sa·ne·ah		
I	naph·shee	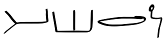	
They have become	ha·yu	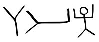	
to Me	a·lay	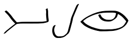	
a burden	la·to·rach		
I am weary	nil·e·tee	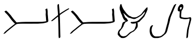	
of bearing them	ne·so		
When you spread out	u·ve·pha·ris·khem		Isaiah 1:15
your hands in prayer	kap·pe·khem	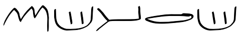	
I will hide	a·leem	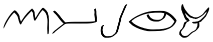	
My eyes	e·nay	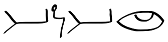	
from you	mik·kem		
even	gam		
though	kee	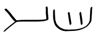	
you multiply	tar·bu	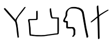	
your prayers	te·phil·lah		
I will not	e·nen·nee	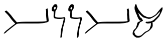	
listen	sho·me·a		
Your hands	ye·de·khem	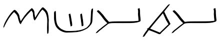	

with blood	da·meem	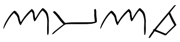	
are covered	ma·le·u		
Wash	ra·cha·tsu		Isaiah 1:16
and cleanse yourselves	hiz·zak·ku	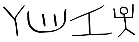	
Remove	ha·see·ru	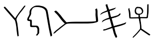	
your evil	ro·a		
deeds	ma·al·le·khem	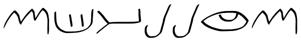	
from	min·ne·ged		
My sight	e·nay	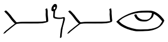	
Stop	chid·lu	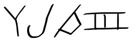	
doing evil !	ha·re·a		
Learn	lim·du		Isaiah 1:17
to do right	he·tev	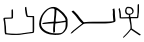	
seek	dir·shu	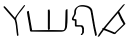	
justice	mish·pat		
[and] correct	ash·she·ru		
the oppressor	cha·mo·wts		
Defend	shiph·tu		
the fatherless	ya·to·wm		
[and] plead the case	ree·vu	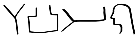	
of the widow ”	al·ma·nah		
“ Come	le·khu		Isaiah 1:18
now	na		
let us reason together ”	ve·niw·va·khe·chah		
says	yo·mar		
the LORD	YHVH		
“ Though	im		

are	yih·yu		
your sins	cha·ta·e·khem		
like scarlet	kash·sha·neem	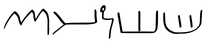	
as snow	kash·she·leg		
they will be as white	yal·bee·nu		
though	im		
they are as red	ya·dee·mu	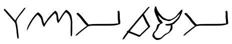	
as crimson	khat·to·w·la		
like wool	kats·tse·mer		
they will become	yih·yu		
If	im		Isaiah 1:19
you are willing	to·vu		
and obedient	u·she·ma·tem		
the best	tuv		
of the land	ha·a·rets		
you will eat	to·khe·lu		
But if	ve·im		Isaiah 1:20
you resist	te·ma·a·nu		
and rebel	u·me·ree·tem	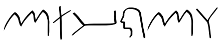	
by the sword ”	che·rev		
you will be devoured	te·uk·ke·lu		
For	kee	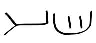	
the mouth	pee		
of the LORD	YHVH		
has spoken	dib·ber	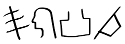	
[See] how	e·khah	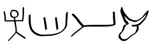	Isaiah 1:21
has become	ha·ye·tah	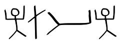	

a harlot !	le·zo·w·nah	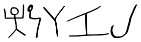	
city	qir·yah	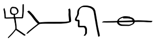	
the faithful	ne·e·ma·nah	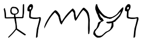	
	me·le·a·tee	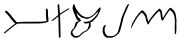	
She once was full of justice	mish·pat	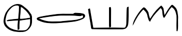	
righteousness	tse·deq	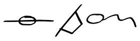	
resided	ya·leen	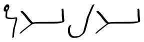	
within her	bah	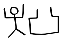	
but now only	ve·at·tah	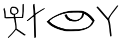	
murderers !	me·rats·tse·cheem	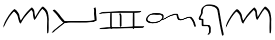	
Your silver	kas·pekh	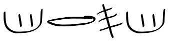	Isaiah 1:22
has become	ha·yah	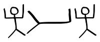	
dross	le·see·geem	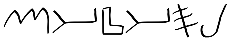	
your fine wine	sa·ve·ekh	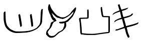	
is diluted	ma·hul	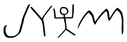	
with water	bam·ma·yim	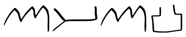	
Your rulers	sa·ra·yikh	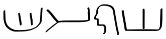	Isaiah 1:23
are rebels	so·wr·reem	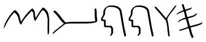	
friends	ve·chav·re	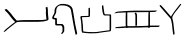	
of thieves	gan·na·veem	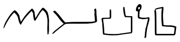	
They all	kul·lo	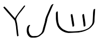	
love	o·hev	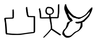	
bribes	sho·chad	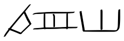	
and chasing after	ve·ro·deph	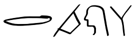	
rewards	shal·mo·neem	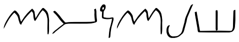	
the fatherless	ya·to·wm	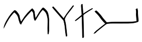	
They do not	lo	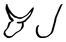	

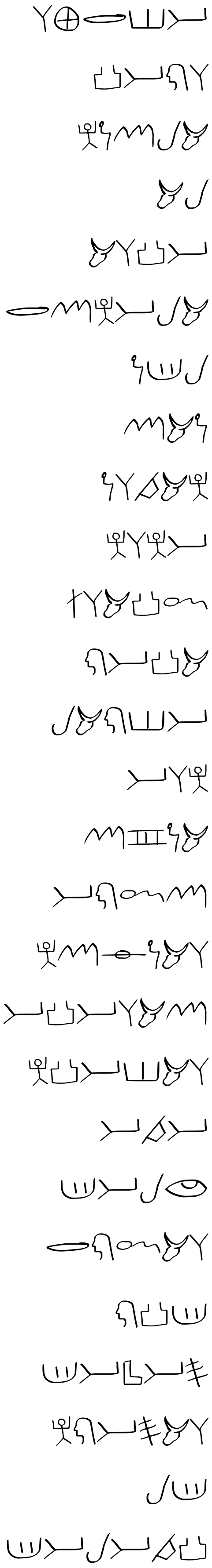

defend	yish·po·tu	
and the plea	ve·reev	
of the widow	al·ma·nah	
never	lo	
comes	ya·vo·w	
before them	a·le·hem	
Therefore	la·khen	Isaiah 1:24
declares :	ne·um	
the Lord	ha·a·do·wn	
GOD	YHVH	
of Hosts	tse·va·o·wt	
the Mighty	a·veer	
One of Israel	yis·ra·el	
“ Ah	ho·w	
I will be relieved	en·na·chem	
of My foes	mits·tsa·ray	
and avenge Myself	ve·in·na·qe·mah	
on My enemies	me·o·wy·vay	
I will turn	ve·a·shee·vah	Isaiah 1:25
My hand	ya·dee	
against you	a·la·yikh	
I will thoroughly purge	ve·ets·roph	
	kab·bor	
your dross	see·ga·yikh	
I will remove	ve·a·see·rah	
all	kal	
your impurities	be·dee·la·yikh	

I will restore	ve·a·shee·vah	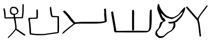	Isaiah 1:26
your judges	sho·phe·ta·yikh		
as at first	ke·va·ri·sho·nah		
and your counselors	ve·yo·a·tsa·yikh		
as at the beginning	ke·vat·te·chil·lah		
After that	a·cha·re	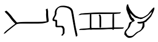	
	khen	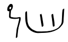	
you will be called	yiq·qa·re	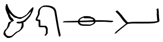	
	lakh	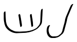	
the City	eer	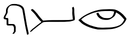	
of Righteousness	hats·tse·deq		
City ”	qir·yah	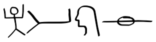	
the Faithful	ne·e·ma·nah		
Zion	tsee·yo·wn	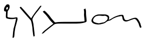	Isaiah 1:27
with justice	be·mish·pat		
will be redeemed	tip·pa·deh	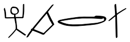	
her repentant ones	ve·sha·ve·ha		
with righteousness	bits·da·qah		
be shattered	ve·she·ver		Isaiah 1:28
But rebels	po·she·eem		
and sinners	ve·chat·ta·eem		
will together	yach·daw	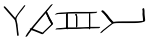	
and those who forsake	ve·o·ze·ve		
the LORD	YHVH		
will perish	yikh·lu		
Surely	kee	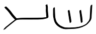	Isaiah 1:29
you will be ashamed	ye·vo·shu	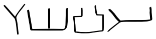	

of the sacred oaks	me·e·leem	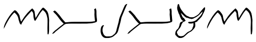	
-	a·sher		
in which you have delighted	cha·mad·tem		
you will be embarrassed	ve·tach·pe·ru	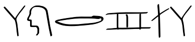	
by the gardens	me·hag·gan·no·wt		
that	a·sher		
you have chosen	be·char·tem	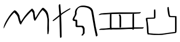	
For	kee	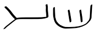	Isaiah 1:30
you will become	tih·yu	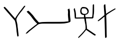	
like an oak	ke·e·lah		
are withered	no·ve·let	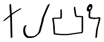	
whose leaves	a·le·ha		
like a garden	u·khe·gan·nah	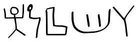	
-	a·sher		
water	ma·yim	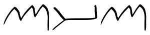	
without	en	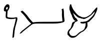	
	lah		
will become	ve·ha·yah	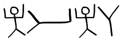	Isaiah 1:31
The strong man	he·cha·son	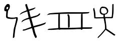	
tinder	lin·o·ret		
and his work	u·pho·a·lo		
[will be] a spark	le·nee·tso·wts	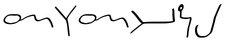	
will burn	u·va·a·ru		
both	she·ne·hem	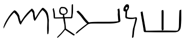	
together	yach·daw	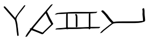	
with no one	ve·en		

to quench the flames	me·khab·beh	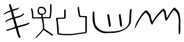	
[This is] the message	had·da·var		Isaiah 2:1
that	a·sher		
was revealed	cha·zah	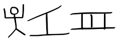	
to Isaiah	ye·sha·ya·hu		
son	ben		
of Amoz	a·mo·wts		
concerning	al		
Judah	ye·hu·dah	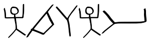	
and Jerusalem :	vee·ru·sha·lim		
will be	ve·ha·yah	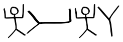	Isaiah 2:2
In the last	be·a·cha·reet	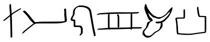	
days	hay·ya·meem		
established	na·kho·wn		
	yih·yeh	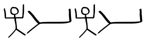	
the mountain	har		
of the house	bet	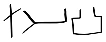	
of the LORD	YHVH		
as the chief	be·rosh		
of the mountains	he·ha·reem	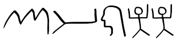	
it will be raised	ve·nis·sa		
above the hills	mig·ge·va·o·wt		
will stream	ve·na·ha·ru		
to it	e·law	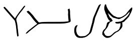	
and all	kal	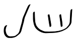	
nations	hag·go·w·yim	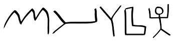	
will come	ve·ha·le·khu	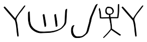	Isaiah 2:3

peoples	am·meem	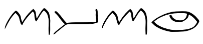	
And many	rab·beem	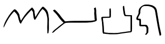	
and say :	ve·a·me·ru	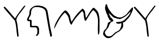	
“ Come	le·khu	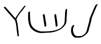	
let us go up	ve·na·a·leh	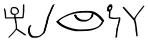	
to	el	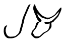	
the mountain	har	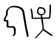	
of the LORD	YHVH	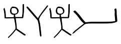	
to	el	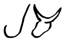	
the house	bet	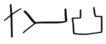	
of the God	e·lo·he	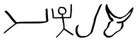	
of Jacob	ya·a·qov	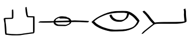	
He will teach us	ve·yo·re·nu	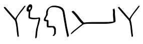	
His ways	mid·de·ra·khaw	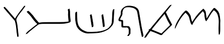	
so that we may walk	ve·ne·le·khah	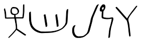	
in His paths ”	be·o·re·cho·taw	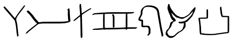	
For	kee	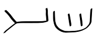	
from Zion	mits·tsee·yo·wn	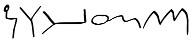	
will go forth	te·tse	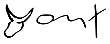	
the law	to·w·rah	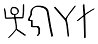	
and the word	u·de·var	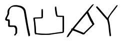	
of the LORD	YHVH	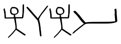	
from Jerusalem	mee·ru·sha·lim	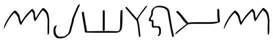	
Then He will judge	ve·sha·phat	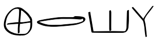	Isaiah 2:4
between	ben	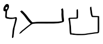	
the nations	hag·go·w·yim	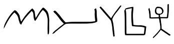	
and arbitrate	ve·ho·w·khee·ach	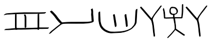	

peoples	le·am·meem	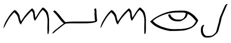	
for many	rab·beem	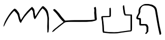	
They will beat	ve·khit·te·tu		
their swords	char·vo·w·tam		
into plowshares	le·it·teem	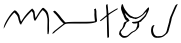	
and their spears	va·cha·nee·to·w·te·hem		
into pruning hooks	le·maz·me·ro·wt		
will no longer	lo		
take up	yis·sa		
Nation	go·w		
against	el		
nation	go·w		
the sword	che·rev		
nor	ve·lo		
train	yil·me·du	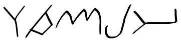	
anymore	o·wd		
for war	mil·cha·mah	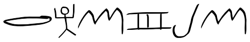	
O house	bet	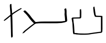	Isaiah 2:5
of Jacob	ya·a·qov		
Come	le·khu		
let us walk	ve·ne·le·khah	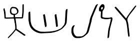	
in the light	be·o·wr		
of the LORD	YHVH	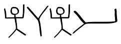	
For	kee	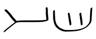	Isaiah 2:6
You have abandoned	na·tash·tah		
Your people	am·me·kha		
the house	bet	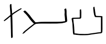	

of Jacob	ya·a·qov	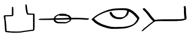	
because	kee	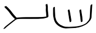	
they are filled	ma·le·u	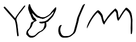	
[with influences] from the east	miq·qe·dem	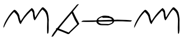	
they are soothsayers	ve·o·ne·neem	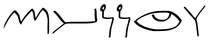	
like the Philistines	kap·pe·lish·teem	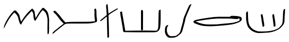	
with the children	u·ve·yal·de	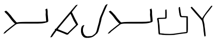	
of foreigners	na·khe·reem	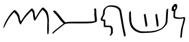	
they strike [hands]	yas·pee·qu	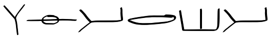	
is full of	vat·tim·ma·le	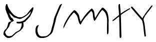	Isaiah 2:7
Their land	ar·tso	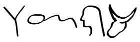	
silver	ke·seph	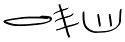	
and gold	ve·za·hav	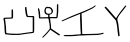	
with no	ve·en	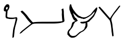	
limit	qe·tseh	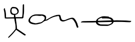	
to their treasures	le·o·tse·ro·taw	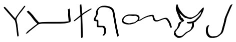	
is full of	vat·tim·ma·le	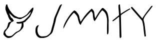	
their land	ar·tso	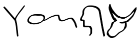	
horses	su·seem	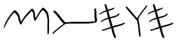	
with no	ve·en	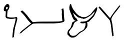	
limit	qe·tseh	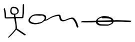	
to their chariots	le·mar·ke·vo·taw	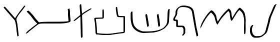	
is full of	vat·tim·ma·le	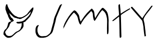	Isaiah 2:8
Their land	ar·tso	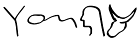	
idols	e·lee·leem	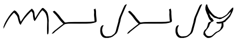	
to the work	le·ma·a·seh	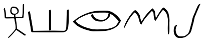	
of their hands	ya·daw	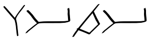	

they bow down	yish·ta·cha·wu	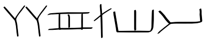	
to what	la·a·sher		
have made	a·su		
their fingers	ets·be·o·taw		
is brought low	vay·yish·shach		Isaiah 2:9
So mankind	a·dam		
is humbled —	vay·yish·pal	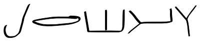	
and man	eesh	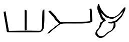	
do not	ve·al		
forgive	tis·sa		
them !	la·hem		
Go	bo·w		Isaiah 2:10
into the rocks	vats·tsur		
and hide	ve·hit·ta·men		
in the dust	be·a·phar		
from	mip·pe·ne		
the terror	pa·chad	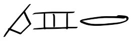	
of the LORD	YHVH		
and the splendor	u·me·ha·dar		
of His majesty	ge·o·no		
look	e·ne	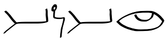	Isaiah 2:11
The proud	gav·hut		
of man	a·dam		
will be humbled	sha·phel		
brought low	ve·shach	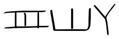	
and the loftiness	rum		
of men	a·na·sheem	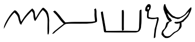	

will be exalted	ve·nis·gav	
the LORD	YHVH	
alone	le·vad·do	
day	bay·yo·wm	
in that	ha·hu	
For	kee	Isaiah 2:12
the Day	yo·wm	
of the LORD	la·YHVH	
of Hosts	tse·va·o·wt	
[will come] against	al	
all	kal	
the proud	ge·eh	
and lofty	va·ram	
against	ve·al	
all	kal	
that is exalted —	nis·sa	
it will be humbled —	ve·sha·phel	
against	ve·al	Isaiah 2:13
all	kal	
the cedars	ar·ze	
of Lebanon	hal·le·va·no·wn	
lofty	ha·ra·meem	
and lifted up	ve·han·nis·sa·eem	
against	ve·al	
all	kal	
the oaks	al·lo·w·ne	
of Bashan	hab·ba·shan	

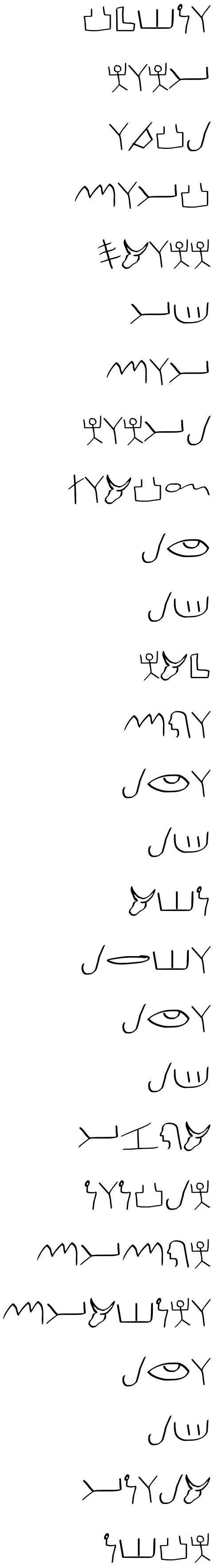

against	ve·al		Isaiah 2:14
all	kal	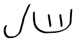	
mountains	he·ha·reem	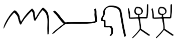	
the tall	ha·ra·meem	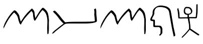	
against	ve·al		
all	kal	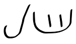	
hills	hag·ge·va·o·wt	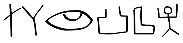	
the high	han·nis·sa·o·wt		
against	ve·al		Isaiah 2:15
every	kal	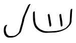	
tower	mig·dal		
high	ga·vo·ha	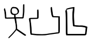	
against	ve·al		
every	kal	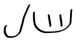	
wall	cho·w·mah		
fortified	ve·tsu·rah		
against	ve·al		Isaiah 2:16
every	kal		
ship	o·nee·yo·wt	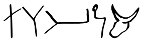	
of Tarshish	tar·sheesh	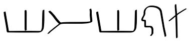	
and against	ve·al		
every	kal		
vessel	se·khee·yo·wt	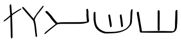	
stately	ha·chem·dah	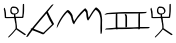	
will be brought low	ve·shach		Isaiah 2:17
So the pride	gav·hut		
of man	ha·a·dam		

will be humbled	ve·sha·phel		
and the loftiness	rum		
of men	a·na·sheem	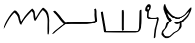	
will be exalted	ve·nis·gav	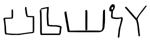	
the LORD	YHVH		
alone	le·vad·do	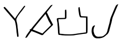	
day	bay·yo·wm	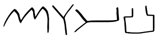	
in that	ha·hu	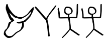	
and the idols	ve·ha·e·lee·leem	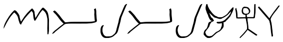	Isaiah 2:18
completely	ka·leel	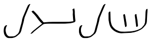	
will vanish	ya·cha·loph	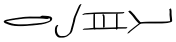	
Men will flee	u·va·u		Isaiah 2:19
to caves	bim·a·ro·wt		
in the rocks	tsu·reem	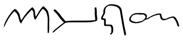	
and holes	u·vim·chil·lo·wt	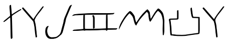	
in the ground	a·phar		
away from	mip·pe·ne		
the terror	pa·chad	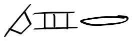	
of the LORD	YHVH		
and from the splendor	u·me·ha·dar		
of His majesty	ge·o·w·no		
when He rises	be·qu·mo	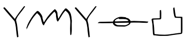	
to shake	la·a·rots		
the earth	ha·a·rets		
day	bay·yo·wm	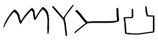	Isaiah 2:20
In that	ha·hu	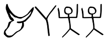	
will cast away	yash·leekh	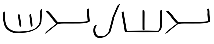	

men	ha·a·dam		
-	et		
their idols	e·lee·le	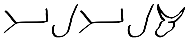	
of silver	khas·po		
and	ve·et		
	e·lee·le	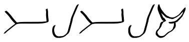	
gold —	ze·ha·vo		
[the idols]	a·sher		
they made	a·su		
	lo		
to worship	le·hish·ta·cha·wot		
to the moles	lach·por	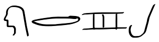	
	pe·ro·wt		
and bats	ve·la·a·tal·le·pheem		
They will flee	la·vo·w		Isaiah 2:21
to caverns	be·niq·ro·wt	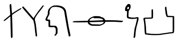	
in the rocks	hats·tsu·reem	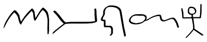	
and crevices	u·vis·i·phe		
in the cliffs	has·se·la·eem		
away from	mip·pe·ne		
the terror	pa·chad	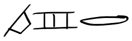	
of the LORD	YHVH		
and from the splendor	u·me·ha·dar		
of His majesty	ge·o·w·no		
when He rises	be·qu·mo	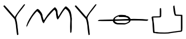	
to shake	la·a·rots		
the earth	ha·a·rets		

Put no more trust	chid·lu	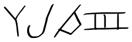	Isaiah 2:22
	la·khem		
in	min		
man	ha·a·dam		
who	a·sher		
has only the breath	ne·sha·mah		
in his nostrils	be·ap·po		
	kee	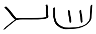	
Of what	vam·meh		
account	nech·shav	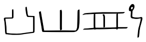	
is he ?	hu		
For	kee	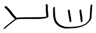	Isaiah 3:1
behold	hin·neh		
the Lord	ha·a·do·wn		
GOD	YHVH		
of Hosts	tse·va·o·wt	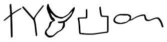	
is about to remove	me·seer		
from Jerusalem	mee·ru·sha·lim		
and Judah	u·mee·hu·dah	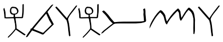	
both supply	mash·en		
and support :	u·mash·e·nah	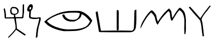	
the whole	kol		
supply	mish·an		
of food	le·chem	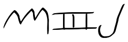	
	ve·khol		
	mish·an		
and water	ma·yim	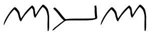	

the mighty man	gib·bo·wr		Isaiah 3:2
and the warrior	ve·eesh	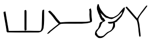	
	mil·cha·mah	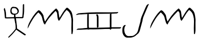	
the judge	sho·w·phet	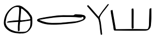	
and the prophet	ve·na·vee	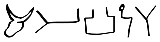	
the soothsayer	ve·qo·sem	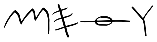	
and the elder	ve·za·qen	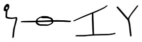	
the commander	sar		Isaiah 3:3
of fifty	cha·mish·sheem		
and the dignitary	u·ne·su		
	pha·neem	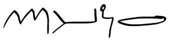	
the counselor	ve·yo·w·ets		
the cunning	va·cha·kham	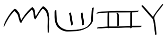	
magician	cha·ra·sheem	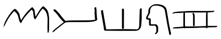	
and the clever	u·ne·vo·wn	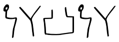	
enchanter	la·chash	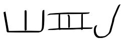	
“ I will make	ve·na·tat·tee	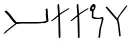	Isaiah 3:4
mere lads	ne·a·reem	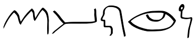	
their leaders	sa·re·hem	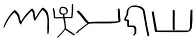	
and children	ve·ta·a·lu·leem	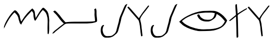	
will rule	yim·she·lu		
over them ”	vam		
will oppress one another	ve·nig·gas		Isaiah 3:5
The people	ha·am		
man	eesh	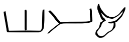	
against man	be·eesh	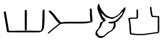	
neighbor	ve·eesh	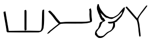	

against neighbor	be·re·e·hu		
will rise up	yir·ha·vu		
the young	han·na·ar		
against the old	baz·za·qen	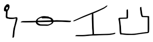	
and the base	ve·han·niq·leh		
against the honorable	ban·nikh·bad	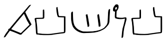	
-	kee	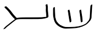	Isaiah 3:6
will seize	yit·pos		
A man	eesh	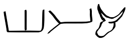	
his brother	be·a·chee	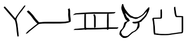	
house :	bet	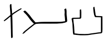	
within his father's	a·vee	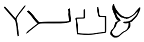	
" You have a cloak —	sim·lah		
	le·khah		
leader !	qa·tseen		
you be	tih·yeh	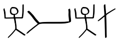	
our	la·nu		
heap of rubble "	ve·ham·makh·she·lah		
of this	haz·zot		
	ta·chat	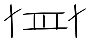	
Take charge	ya·de·kha		
he will cry aloud	yis·sa		Isaiah 3:7
day	vay·yo·wm	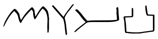	
On that	ha·hu		
- :	le·mor	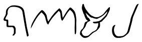	
not	lo		
" I am	eh·yeh	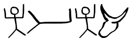	

a healer	cho·vesh	𐤇𐤁𐤔	
in my house	u·ve·ve·tee	𐤅𐤁𐤁𐤉𐤕𐤉	
I have no	en	𐤀𐤉𐤍	
food	le·chem	𐤋𐤇𐤌	
	ve·en	𐤅𐤀𐤉𐤍	
or clothing	sim·lah	𐤔𐤌𐤋𐤄	
Do not	lo	𐤋𐤀	
make me	te·see·mu·nee	𐤕𐤔𐤉𐤌𐤍𐤉	
leader	qe·tseen	𐤒𐤑𐤉𐤍	
of the people ! ”	am	𐤏𐤌	
For	kee	𐤊𐤉	Isaiah 3:8
has stumbled	kha·she·lah	𐤊𐤔𐤋𐤄	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
and Judah	vee·hu·dah	𐤅𐤉𐤄𐤅𐤃𐤄	
has fallen	na·phal	𐤍𐤐𐤋	
because	kee	𐤊𐤉	
they spoke	le·sho·w·nam	𐤋𐤔𐤅𐤍𐤌	
and acted	u·ma·al·le·hem	𐤅𐤌𐤏𐤋𐤋𐤉𐤄𐤌	
against	el	𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
defying	lam·ro·wt	𐤋𐤌𐤓𐤅𐤕	
presence	e·ne	𐤏𐤍𐤉	
His glorious	khe·vo·w·do	𐤊𐤁𐤅𐤃𐤅	
The expression	hak·ka·rat	𐤄𐤊𐤓𐤕	Isaiah 3:9
on their faces	pe·ne·hem	𐤐𐤍𐤉𐤄𐤌	
testifies	a·ne·tah	𐤏𐤍𐤕𐤄	
against them	bam	𐤁𐤌	

their sin	ve·chat·ta·tam		
and like Sodom	kis·dom		
they flaunt	hig·gee·du	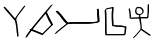	
they do not	lo		
conceal it	khi·che·du	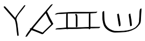	
Woe	o·w		
to them	le·naph·sham		
for	kee	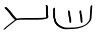	
they have brought	ga·me·lu	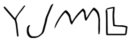	
upon themselves	la·hem		
disaster	ra·ah		
Tell	im·ru		Isaiah 3:10
the righteous	tsad·deeq	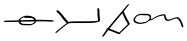	
-	kee	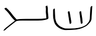	
it will be well	to·wv		
with them	kee	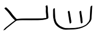	
the fruit	phe·ree		
of their labor	ma·al·le·hem	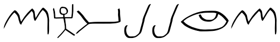	
for they will enjoy	yo·khe·lu		
Woe	o·w		Isaiah 3:11
to the wicked	le·ra·sha		
disaster is	ra		
upon them !	kee	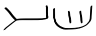	
For they will be repaid	ge·mul		
with what their hands	ya·daw		
have done	ye·a·seh		
	lo		

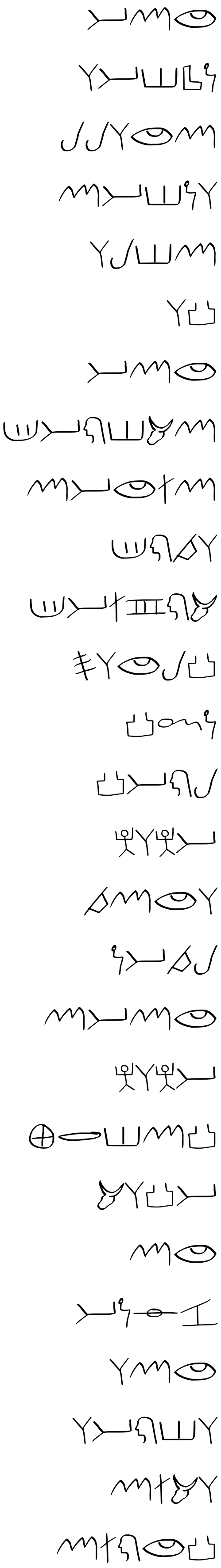

My people	am·mee	Isaiah 3:12
oppress	no·ge·saw	
Youths	me·o·w·lel	
and women	ve·na·sheem	
rule	ma·she·lu	
over them	vo	
O My people	am·mee	
your guides	me·ash·she·re·kha	
mislead you	mat·eem	
	ve·de·rekh	
from your paths	o·re·cho·te·kha	
they turn you	bil·le·u	
arises	nits·tsav	Isaiah 3:13
to contend	la·reev	
The LORD	YHVH	
He stands	ve·o·med	
to judge	la·deen	
the people	am·meem	
The LORD	YHVH	Isaiah 3:14
this charge	be·mish·pat	
brings	ya·vo·w	
against	im	
the elders	ziq·ne	
of His people :	am·mo	
and leaders	ve·sa·raw	
“ You	ve·at·tem	
have devoured	bi·ar·tem	

the vineyard	hak·ke·rem	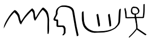	
the plunder	ge·ze·lat	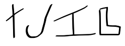	
of the poor	he·a·nee		
is in your houses	be·vat·te·khem	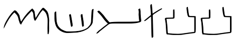	
Why	mal·la·khεm	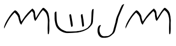	Isaiah 3:15
do you crush	te·dak·ke·u		
My people	am·mee		
the faces	u·phe·ne		
of the poor ? ”	a·nee·yeem	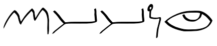	
and grind	tit·cha·nu	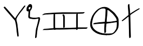	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH	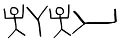	
of Hosts	tse·va·o·wt		
also says :	vay·yo·mer		Isaiah 3:16
The LORD	YHVH	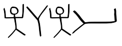	
“ Because	ya·an		
	kee	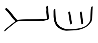	
are haughty —	ga·ve·hu	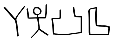	
the daughters	be·no·wt		
of Zion	tsee·yo·wn	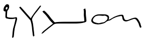	
walking	vat·te·lakh·nah	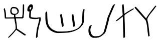	
held high	ne·tuot		
with heads	ga·ro·wn		
and wanton	u·me·saq·qe·ro·wt	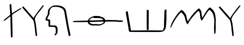	
eyes	e·na·yim	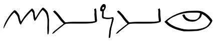	
prancing	ha·lo·wkh		

and skipping	ve·ta·phoph		
as they go	te·lakh·nah		
the bracelets on their ankles —	u·ve·rag·le·hem	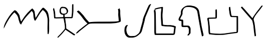	
jingling	te·ak·kas·nah		
will bring sores	ve·sip·pach		Isaiah 3:17
the Lord	a·do·nay		
on the heads	qa·de·qod	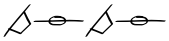	
of the daughters	be·no·wt		
of Zion	tsee·yo·wn	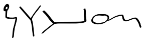	
and the LORD	va·YHVH	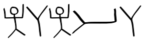	
will make their foreheads	pa·te·hen	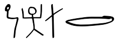	
bare ”	ye·a·reh		
day	bay·yo·wm	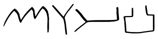	Isaiah 3:18
In that	ha·hu	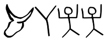	
will take away	ya·seer		
the Lord	a·do·nay		
-	et		
their finery :	tiph·e·ret		
[their] anklets	ha·a·kha·seem		
and headbands	ve·hash·she·vee·seem	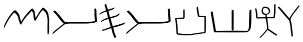	
and crescents	ve·has·sa·ha·ro·neem	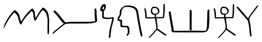	
[their] pendants	han·ne·tee·pho·wt	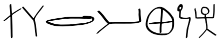	Isaiah 3:19
bracelets	ve·hash·she·ro·wt	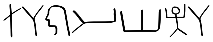	
and veils	ve·ha·re·a·lo·wt		
[their] headdresses	hap·pe·e·reem		Isaiah 3:20
ankle chains	ve·hats·tse·a·do·wt		

and sashes	ve·haq·qish·shu·reem		
bottles	u·vat·te		
[their] perfume	han·ne·phesh		
and charms	ve·hal·le·cha·sheem	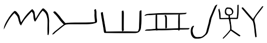	
[their] signet rings	hat·tab·ba·o·wt	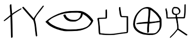	Isaiah 3:21
rings	ve·niz·me	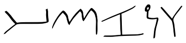	
and nose	ha·aph		
[their] festive robes	ham·ma·cha·la·tso·wt	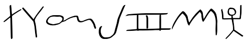	Isaiah 3:22
capes	ve·ham·ma·a·ta·pho·wt		
cloaks	ve·ham·mit·pa·cho·wt	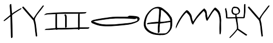	
and purses	ve·ha·cha·ree·teem	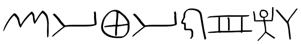	
and [their] mirrors	ve·hag·gil·yo·neem	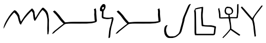	Isaiah 3:23
linen garments	ve·has·se·dee·neem	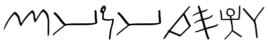	
tiaras	ve·hats·tse·nee·pho·wt	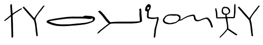	
and shawls	ve·ha·re·dee·deem	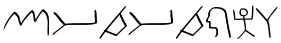	
there will be	ve·ha·yah	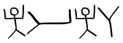	Isaiah 3:24
Instead of	ta·chat	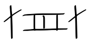	
fragrance	bo·sem	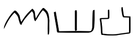	
a stench	maq	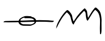	
	yih·yeh	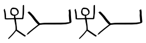	
instead of	ve·ta·chat		
a belt	cha·go·w·rah		
a rope	niq·pah	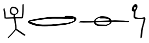	
instead of	ve·ta·chat		
styled	ma·a·seh		
hair	miq·sheh	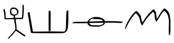	

baldness	qa·re·chah		
instead of	ve·ta·chat		
fine clothing	pe·tee·geel	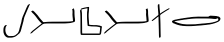	
sackcloth	ma·cha·go·ret	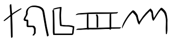	
	saq	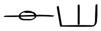	
shame	kee	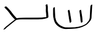	
instead of	ta·chat	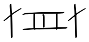	
beauty	yo·phee		
Your men	me·ta·yikh	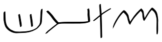	Isaiah 3:25
by the sword	ba·che·rev	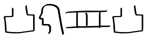	
will fall	yip·po·lu		
and your warriors	u·ge·vu·ra·tekh		
in battle	bam·mil·cha·mah	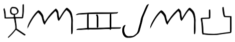	
will lament	ve·a·nu		Isaiah 3:26
and mourn	ve·a·ve·lu		
And the gates [of Zion]	pe·ta·che·ha	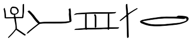	
destitute	ve·niq·qa·tah	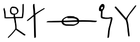	
on the ground	la·a·rets		
she will sit	te·shev	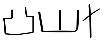	
will take hold	ve·he·che·zee·qu	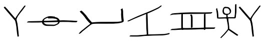	Isaiah 4:1
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women	na·sheem	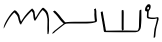	
man	be·eesh	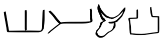	
of one	e·chad	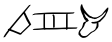	
day	bay·yo·wm	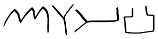	
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and say	le·mor	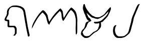	

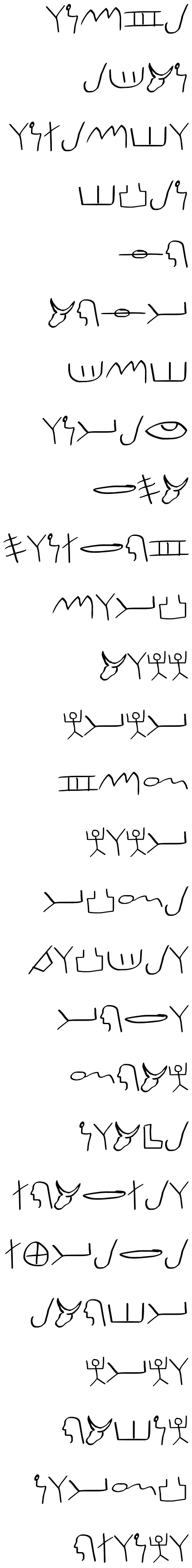

our own bread	lach·me·nu	
“ We will eat	no·khel	
our own clothes	ve·sim·la·te·nu	
and provide	nil·bash	
Just	raq	
let us be called	yiq·qa·re	
by your name	shim·kha	
	a·le·nu	
Take away	e·soph	
our disgrace ! ”	cher·pa·te·nu	
day	bay·yo·wm	Isaiah 4:2
On that	ha·hu	
will be	yih·yeh	
the Branch	tse·mach	
of the LORD	YHVH	
beautiful	lits·vee	
and glorious	u·le·kha·vo·wd	
and the fruit	u·phe·ree	
of the land	ha·a·rets	
will be the pride	le·ga·o·wn	
and glory	u·le·tiph·e·ret	
survivors	liph·le·tat	
of Israel’s	yis·ra·el	
-	ve·ha·yah	Isaiah 4:3
Whoever remains	han·nish·ar	
in Zion	be·tsee·yo·wn	
and whoever is left	ve·han·no·w·tar	

in Jerusalem	bee·ru·sha·lim		
holy —	qa·do·wosh		
will be called	ye·a·mer		
	lo	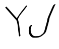	
all	kal	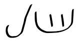	
who are recorded	hak·ka·tuv		
among the living —	la·chay·yeem	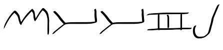	
in Jerusalem	bee·ru·sha·lim		
when	im		Isaiah 4:4
has washed away	ra·chats	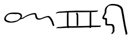	
the Lord	a·do·nay		
-	et		
the filth	tso·at		
of the daughters	be·no·wt		
of Zion	tsee·yo·wn	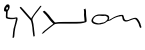	
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the bloodstains	de·me		
of Jerusalem	ye·ru·sha·lim		
and cleansed	ya·dee·ach	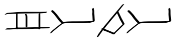	
from the heart	miq·qir·bah	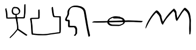	
by a spirit	be·ru·ach	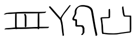	
of judgment	mish·pat	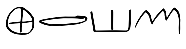	
and a spirit	u·ve·ru·ach	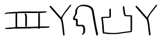	
of fire	ba·er		
will create	u·va·ra		Isaiah 4:5
Then the LORD	YHVH	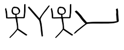	
over	al		

all	kal	
-	me·kho·wn	
of Mount	har	
Zion	tsee·yo·wn	
and over	ve·al	
her assemblies	miq·ra·e·ha	
a cloud	a·nan	
by day	yo·w·mam	
of smoke	ve·a·shan	
and a glowing	ve·no·gah	
of fire	esh	
flame	le·ha·vah	
by night	la·ye·lah	
For	kee	
over	al	
all	kal	
the glory	ka·vo·wd	
there will be a canopy	chup·pah	
a shelter	ve·suk·kah	Isaiah 4:6
-	tih·yeh	
to [give] shade	le·tsel	
by day	yo·w·mam	
from the heat	me·cho·rev	
and a refuge	u·le·mach·seh	
and hiding place	u·le·mis·to·wr	
from the storm	miz·ze·rem	
and the rain	u·mim·ma·tar	

I will sing	a·shee·rah	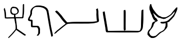	Isaiah 5:1
	na	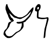	
for my beloved	lee·dee·dee	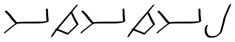	
a song	shee·rat	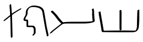	
of [his]	do·w·dee	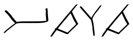	
vineyard :	le·khar·mo	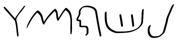	
a vineyard	ke·rem	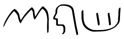	
had	ha·yah	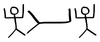	
My beloved	lee·dee·dee	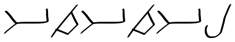	
hill	be·qe·ren	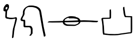	
on a very fertile	ben	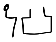	
	sha·men	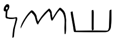	
He dug it up	vay·az·ze·qe·hu	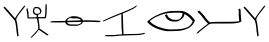	Isaiah 5:2
and cleared the stones	vay·saq·qe·le·hu	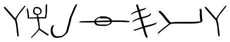	
and planted	vay·yit·ta·e·hu	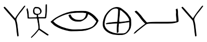	
the finest vines	so·req	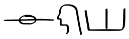	
He built	vay·yi·ven	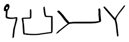	
a watchtower	mig·dal	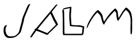	
in the middle	be·to·w·kho	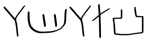	
and	ve·gam	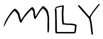	
a winepress {as well}	ye·qev	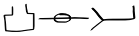	
dug out	cha·tsev	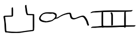	
	bo	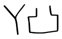	
He waited for [the vineyard]	vay·qaw	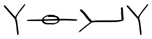	
to yield	la·a·so·wt	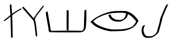	
good grapes	a·na·veem	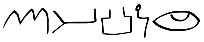	

but the fruit it produced	vay·ya·as		
was sour !	be·u·sheem	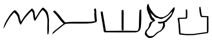	
“ And now	ve·at·tah		Isaiah 5:3
O dwellers	yo·wo·shev		
of Jerusalem	ye·ru·sha·lim		
and men	ve·eesh	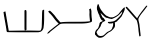	
of Judah	ye·hu·dah	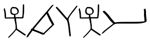	
you to judge	shiph·tu		
I exhort	na		
between Me	be·nee	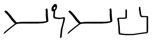	
	u·ven	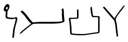	
and My vineyard	kar·mee	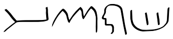	
What	mah	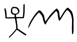	Isaiah 5:4
could I have done	la·a·so·wt		
more	o·wd		
for My vineyard	le·khar·mee		
than	ve·lo		
I already did	a·see·tee	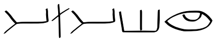	
for it ?	bo		
Why	mad·du·a		
when I expected	qiw·ve·tee	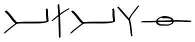	
-	la·a·so·wt		
[sweet] grapes	a·na·veem	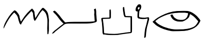	
did it bring forth	vay·ya·as		
sour fruit ?	be·u·sheem	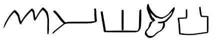	
Now	ve·at·tah		Isaiah 5:5
I will tell you	o·w·dee·ah	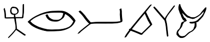	

	na		
-	et·khem		
-	et		
what	a·sher		
I	a·nee	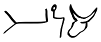	
am about to do	o·seh		
to My vineyard :	le·khar·mee		
I will take away	ha·ser		
its hedge	me·su·ka·to		
and it will be	ve·ha·yah	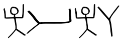	
consumed	le·va·er	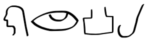	
I will tear down	pa·rots	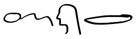	
its wall	ge·de·ro		
and it will be	ve·ha·yah	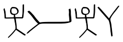	
trampled	le·mir·mas		
I will make	va·a·shee·te·hu	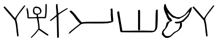	Isaiah 5:6
it a wasteland	va·tah		
neither	lo		
pruned	yiz·za·mer		
nor	ve·lo		
cultivated	ye·a·der		
will grow up	ve·a·lah		
and briers	sha·meer	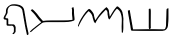	
and thorns	va·sha·yit	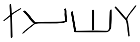	
-	ve·al		
the clouds	he·a·veem	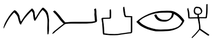	
I will command	a·tsaw·veh		

shall not fall	me·ham·teer		
on it ”	a·law	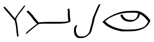	
that rain	ma·tar		
For	kee	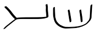	Isaiah 5:7
the vineyard	khe·rem		
of the LORD	YHVH		
of Hosts	tse·va·o·wt	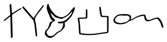	
is the house	bet	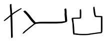	
of Israel	yis·ra·el	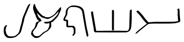	
and the men	ve·eesh	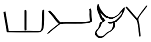	
of Judah	ye·hu·dah	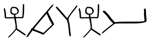	
are the plant	ne·ta	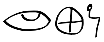	
of His delight	sha·a·shu·aw		
He looked	vay·qaw	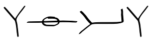	
for justice	le·mish·pat		
but saw	ve·hin·neh		
bloodshed	mis·pach		
for righteousness	lits·da·qah	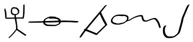	
but heard	ve·hin·neh		
a cry of distress	tse·a·qah	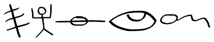	
Woe	ho·w		Isaiah 5:8
to you who add	mag·gee·e	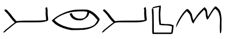	
house	va·yit	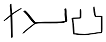	
to house	be·va·yit	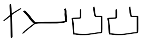	
field	sa·deh		
to field	ve·sa·deh	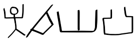	
and join	yaq·ree·vu	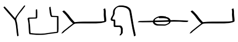	

until	ad		
no	e·phes		
place [is left]	ma·qo·wm	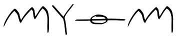	
and you live	ve·hu·shav·tem		
alone	le·vad·de·khem	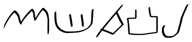	
in	be·qe·rev	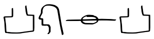	
the land	ha·a·rets		
I heard	be·a·ze·nay		Isaiah 5:9
the LORD	YHVH		
of Hosts {declare} :	tse·va·o·wt	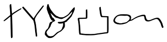	
“ Surely	im		
	lo		
houses	bat·teem	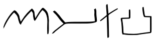	
many	rab·beem	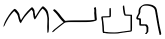	
desolate	le·sham·mah	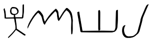	
will become	yih·yu		
great mansions	ge·do·leem	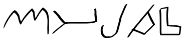	
	ve·to·w·veem		
	me·en		
left unoccupied	yo·wo·shev		
For	kee	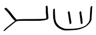	Isaiah 5:10
ten	a·se·ret		
acres	tsim·de		
of vineyard	khe·rem		
will yield	ya·a·su		
bath [of wine]	bat		
[but] a	e·chat	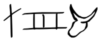	

of seed	ve·ze·ra		
and a homer	cho·mer	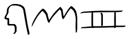	
[only]	ya·a·seh		
an ephah [of grain] ”	e·phah		
Woe	ho·w		Isaiah 5:11
to those who rise early	mash·kee·me	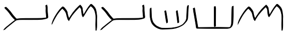	
in the morning	vab·bo·qer	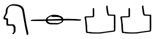	
strong drink	she·khar		
in pursuit of	yir·do·phu		
who linger	me·a·cha·re	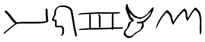	
into the evening	van·ne·sheph		
by wine	ya·yin	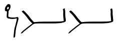	
to be inflamed	yad·lee·qem	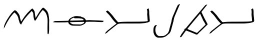	
-	ve·ha·yah	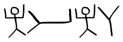	Isaiah 5:12
are the lyre	khin·no·wr		
[and] harp	va·ne·vel	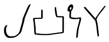	
tambourines	toph		
and flutes	ve·cha·leel	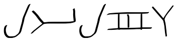	
and wine	va·ya·yin	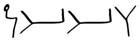	
At their feasts	mish·te·hem		
-	ve·et		
the actions	po·al		
of the LORD	YHVH		
They disregard	lo		
-	yab·bee·tu	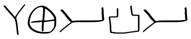	
the work	u·ma·a·seh		
of His hands	ya·daw		

and fail	lo	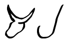	
to see	ra·u	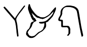	
Therefore	la·khen	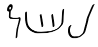	Isaiah 5:13
will go into exile	ga·lah	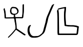	
My people	am·mee	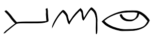	
for their lack	mib·be·lee	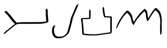	
of understanding	da·at	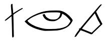	
their dignitaries	u·khe·vo·w·do	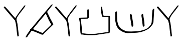	
	me·te	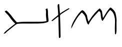	
are starving	ra·av	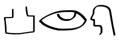	
and their masses	va·ha·mo·w·no	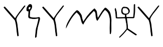	
are parched	tsi·cheh	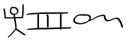	
with thirst	tsa·ma	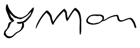	
Therefore	la·khen	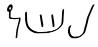	Isaiah 5:14
enlarges	hir·chee·vah	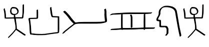	
Sheol	she·o·wl	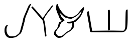	
its throat	naph·shah	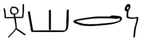	
and opens	u·pha·a·rah	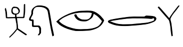	
jaws	phee·ha	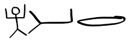	
wide its enormous	liv·lee	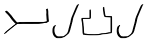	
	choq	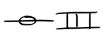	
and down go	ve·ya·rad	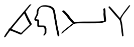	
[Zion’s] nobles	ha·da·rah	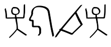	
[and] masses	va·ha·mo·w·nah	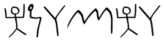	
her revelers	u·she·o·w·nah	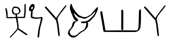	
and carousers	ve·a·lez	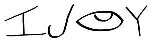	
!	bah	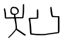	

will be brought low	vay·yish·shach	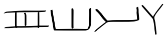	Isaiah 5:15
So mankind	a·dam	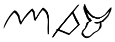	
humbled	vay·yish·pal	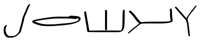	
and each man	eesh	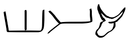	
their eyes	ve·e·ne	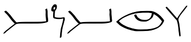	
the arrogant	ge·vo·heem	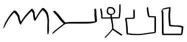	
will lower	tish·pal·nah	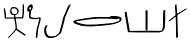	
will be exalted	vay·yig·bah	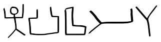	Isaiah 5:16
But the LORD	YHVH	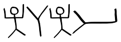	
of Hosts	tse·va·o·wt	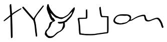	
by His justice	bam·mish·pat	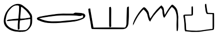	
God	ve·ha·el	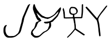	
and the holy	haq·qa·do·wosh	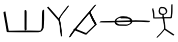	
will show Himself holy	niq·dash	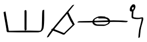	
in righteousness	bits·da·qah	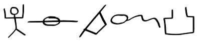	
will graze	ve·ra·u	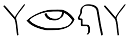	Isaiah 5:17
Lambs	khe·va·seem	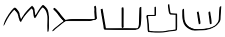	
as in their own pastures	ke·da·ve·ram	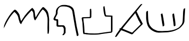	
in the ruins	ve·cha·re·vo·wt	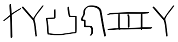	
of the wealthy	me·cheem	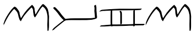	
and strangers	ga·reem	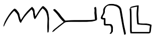	
will feed	yo·khe·lu	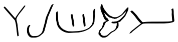	
Woe	ho·w	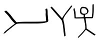	Isaiah 5:18
to those who draw	mo·she·khe	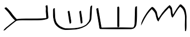	
iniquity	he·a·won	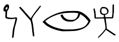	
with cords	be·chav·le	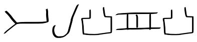	
of deceit	hash·shaw	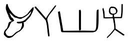	

ropes	ve·kha·a·vo·wt	
with cart	ha·a·ga·lah	
and pull sin along	chat·ta·ah	
to those who say	ha·o·me·reem	Isaiah 5:19
“ Let Him hurry	ye·ma·her	
	ya·chee·shah	
and hasten His work	ma·a·se·hu	
so that	le·ma·an	
we may see it !	nir·eh	
	ve·tiq·rav	
come	ve·ta·vo·w·ah	
Let the plan	a·tsat	
of the Holy	qe·do·wosh	
One of Israel	yis·ra·el	
so that we may know it ! ”	ve·ne·da·ah	
Woe	ho·w	Isaiah 5:20
to those who call	ha·o·me·reem	
evil	la·ra	
good	to·wv	
and good	ve·lat·to·wv	
evil	ra	
who turn	sa·meem	
darkness	cho·shekh	
to light	le·o·wr	
and light	ve·o·wr	
to darkness	le·cho·shekh	
who replace	sa·meem	

bitter	mar	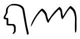	
with sweet	le·ma·to·wq	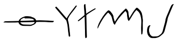	
and sweet	u·ma·to·wq	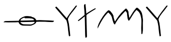	
with bitter	le·mar	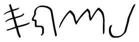	
Woe	ho·w	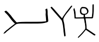	Isaiah 5:21
to those who are wise	cha·kha·meem	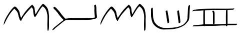	
in their own eyes	be·e·ne·hem	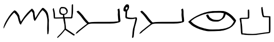	
in	ve·ne·ged	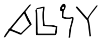	
their own sight	pe·ne·hem	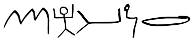	
and clever	ne·vo·neem	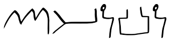	
Woe	ho·w	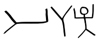	Isaiah 5:22
to those who are heroes	gib·bo·w·reem	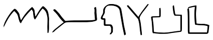	
in drinking	lish·to·wt	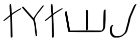	
wine	ya·yin	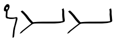	
and champions	ve·an·she	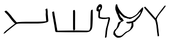	
	cha·yil	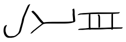	
in mixing	lim·sokh	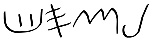	
strong drink	she·khar	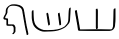	
who acquit	mats·dee·qe	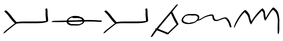	Isaiah 5:23
the guilty	ra·sha	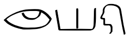	
for	e·qev	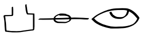	
a bribe	sho·chad	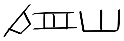	
of justice	ve·tsid·qat	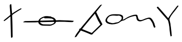	
the innocent	tsad·dee·qeem	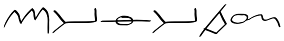	
and deprive	ya·see·ru	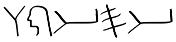	
	mim·men·nu	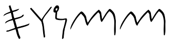	
Therefore	la·khen	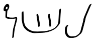	Isaiah 5:24

consumes	ke·e·khol		
the straw	qash	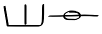	
as a tongue	le·sho·wn		
of fire	esh		
and as dry grass	va·cha·shash	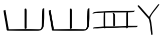	
in the flame	le·ha·vah		
shrivels	yir·peh		
so their roots	sha·re·sham	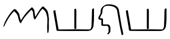	
	kam·maq		
will decay	yih·yeh	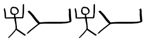	
and their blossoms	u·phir·cham	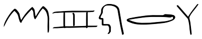	
like dust	ka·a·vaq	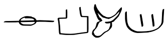	
will blow away	ya·a·leh		
for	kee	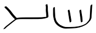	
they have rejected	ma·a·su		
-	et		
the instruction	to·w·rat		
of the LORD	YHVH		
of Hosts	tse·va·o·wt	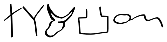	
-	ve·et		
the word	im·rat		
of the Holy	qe·do·wosh		
One of Israel	yis·ra·el	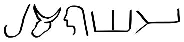	
and despised	ni·e·tsu		
Therefore	al		Isaiah 5:25
	ken	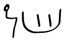	
burns	cha·rah		

the anger	aph	
of the LORD	YHVH	
against His people	be·am·mo	
is raised	vay·yet	
His hand	ya·do	
against them	a·law	
to strike them down	vay·yak·ke·hu	
quake	vay·yir·ge·zu	
The mountains	he·ha·reem	
lay	vat·te·hee	
and the corpses	niv·la·tam	
like refuse	kas·su·chah	
in	be·qe·rev	
the streets	chu·tso·wt	
Despite all	be·khal	
this	zot	
is not	lo	
turned away	shav	
His anger	ap·po	
is still	ve·o·wd	
His hand	ya·do	
upraised	ne·tu·yah	
He lifts	ve·na·sa	Isaiah 5:26
a banner	nes	
nations	lag·go·w·yim	
for the distant	me·ra·cho·wq	
and whistles	ve·sha·raq	

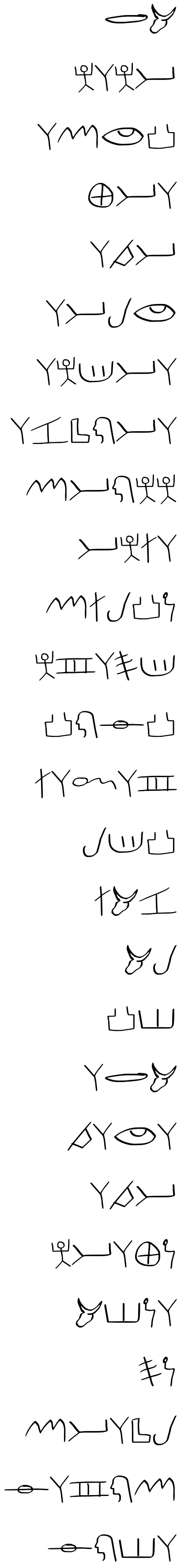

for those	lo		
at the ends	miq·tseh	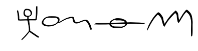	
of the earth	ha·a·rets		
Behold —	ve·hin·neh		
how speedily	me·he·rah		
and swiftly	qal	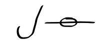	
they come !	ya·vo·w		
None	en	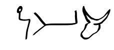	Isaiah 5:27
grows weary	a·yeph	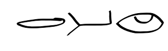	
[or]	ve·en	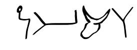	
stumbles	ko·wo·shel		
of them	bo		
no	lo		
one slumbers	ya·num		
or	ve·lo		
sleeps	yee·shan	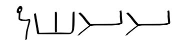	
No	ve·lo		
is loose	niph·tach	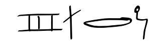	
belt	e·zo·wr		
	cha·la·tsaw		
and no	ve·lo		
is broken	nit·taq	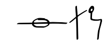	
strap	se·ro·wkh		
sandal	ne·a·law	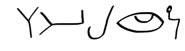	
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Their arrows	chits·tsaw		
are sharpened	she·nu·neem	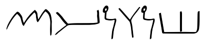	

and all	ve·khal	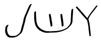	
their bows	qash·she·to·taw	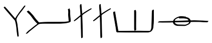	
are strung	de·ru·kho·wt	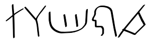	
The hooves	par·so·wt	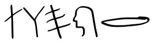	
of their horses	su·saw	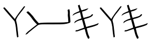	
are like flint	kats·tsar	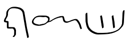	
	nech·sha·vu	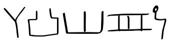	
their chariot wheels	ve·gal·gil·law	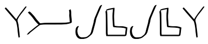	
[are] like a whirlwind	kas·su·phah	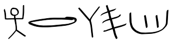	
Their roaring	she·a·gah	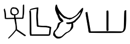	Isaiah 5:29
-	lo	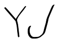	
is like that of a lion	kal·la·vee	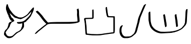	
they roar	ve·sha·ʾag	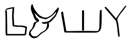	
like young lions	kak·ke·phee·reem	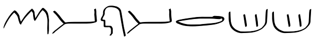	
They growl	ve·yin·hom	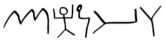	
and seize	ve·yo·chez	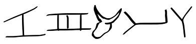	
their prey	te·reph	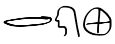	
they carry it	ve·yaph·leet	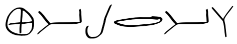	
away	ve·en	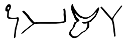	
from deliverance	mats·tseel	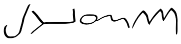	
they will roar	ve·yin·hom	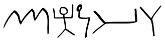	Isaiah 5:30
over it	a·law	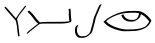	
day	bay·yo·wm	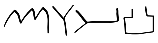	
In that	ha·hu	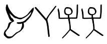	
like the roaring	ke·na·ha·mat	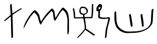	
of the sea	yam	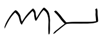	
If one looks	ve·nib·bat	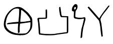	

over the land	la·a·rets		
he will see	ve·hin·neh		
darkness	cho·shekh		
and distress	tsar		
even the light	va·o·wr		
will be obscured	cha·shakh		
by clouds	ba·a·ree·phe·ha	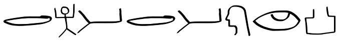	
In the year	bish·nat		Isaiah 6:1
died	mo·wt		
that King	ham·me·lekh		
Uzziah	uz·zee·ya·hu	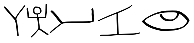	
I saw	va·er·eh		
-	et		
the Lord	a·do·nay		
seated	yo·shev		
on	al		
a throne	kis·se		
high	ram	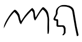	
and exalted	ve·nis·sa		
and the train of His robe	ve·shu·law		
filled	me·le·eem	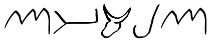	
-	et		
the temple	ha·he·khal	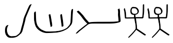	
seraphim	se·ra·pheem		Isaiah 6:2
stood	o·me·deem		
Above	mim·ma·al		
Him	lo	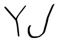	

having six	shesh	
wings	ke·na·pha·yim	
	shesh	
:	ke·na·pha·yim	
each	le·e·chad	
With two [wings]	bish·ta·yim	
they covered	ye·khas·seh	
their faces	pha·naw	
with two	u·vish·ta·yim	
they covered	ye·khas·seh	
their feet	rag·law	
and with two	u·vish·ta·yim	
they were flying	ye·o·w·pheph	
were calling out	ve·qa·ra	Isaiah 6:3
And they	zeh	
to	el	
one another	zeh	
:	ve·a·mar	
“ Holy	qa·do·wosh	
holy	qa·do·wosh	
holy	qa·do·wosh	
is the LORD	YHVH	
of Hosts	tse·va·o·wt	
is full	me·lo	
all	khal	
the earth	ha·a·rets	
of His glory ”	ke·vo·w·do	

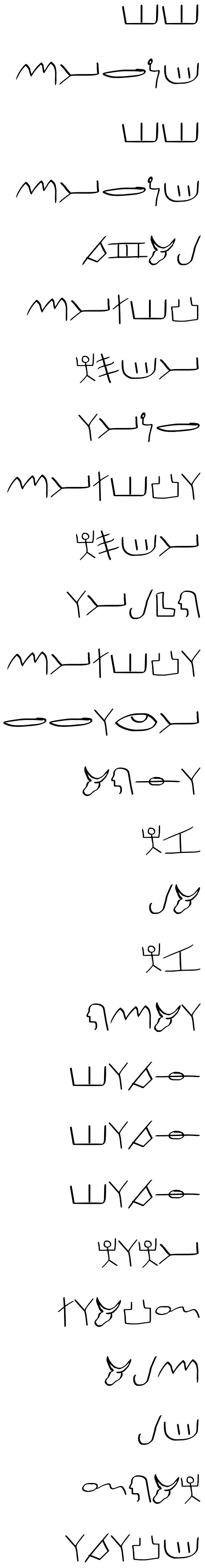

shook	vay·ya·nu·u	𐤅𐤉𐤍𐤏𐤅	Isaiah 6:4
the doorposts	am·mo·wt	𐤀𐤌𐤅𐤕	
and thresholds	has·sip·peem	𐤄𐤎𐤐𐤉𐤌	
At the sound	miq·qo·wl	𐤌𐤒𐤅𐤋	
of their voices	haq·qo·w·re	𐤄𐤒𐤅𐤓𐤀	
and the temple	ve·hab·ba·yit	𐤅𐤄𐤁𐤉𐤕	
was filled	yim·ma·le	𐤉𐤌𐤋𐤀	
with smoke	a·shan	𐤏𐤔𐤍	
Then I said :	va·o·mar	𐤅𐤀𐤌𐤓	Isaiah 6:5
“ Woe	o·w	𐤀𐤅𐤉	
is me	lee	𐤋𐤉	
for	khee	𐤊𐤉	
I am ruined	nid·me·tee	𐤍𐤃𐤌𐤉𐤕𐤉	
because	kee	𐤊𐤉	
am a man	eesh	𐤀𐤉𐤔	
of unclean	te·me	𐤈𐤌𐤀	
lips	se·pha·ta·yim	𐤔𐤐𐤕𐤉𐤌	
I	a·no·khee	𐤀𐤍𐤊𐤉	
among	u·ve·to·wkh	𐤅𐤁𐤕𐤅𐤊	
a people	am	𐤏𐤌	
of unclean	te·me	𐤈𐤌𐤀	
lips	se·pha·ta·yim	𐤔𐤐𐤕𐤉𐤌	
	a·no·khee	𐤀𐤍𐤊𐤉	
dwelling	yo·wo·shev	𐤉𐤅𐤔𐤁	
for	kee	𐤊𐤉	
-	et	𐤀𐤕	
the King	ham·me·lekh	𐤄𐤌𐤋𐤊	

the LORD	YHVH	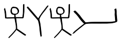	
of Hosts ”	tse·va·o·wt	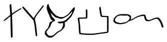	
have seen	ra·u	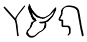	
my eyes	e·nay	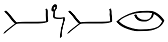	
flew	vay·ya·aph	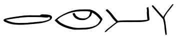	Isaiah 6:6
to me	e·lay	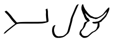	
Then one	e·chad	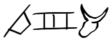	
of	min	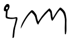	
the seraphim	has·se·ra·pheem	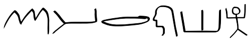	
and in his hand	u·ve·ya·do	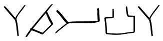	
was a glowing coal	rits·pah	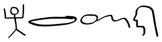	
with tongs	be·mel·qa·cha·yim	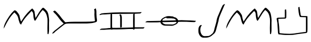	
that he had taken	la·qach	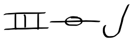	
from	me·al	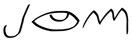	
the altar	ham·miz·be·ach	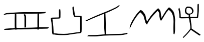	
And with it he touched	vay·yag·ga	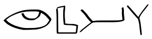	Isaiah 6:7
	al	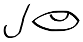	
my mouth	pee	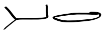	
and said :	vay·yo·mer	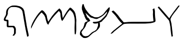	
“ Now that	hin·neh	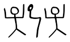	
has touched	na·ga	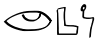	
this	zeh	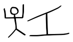	
	al	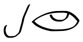	
your lips	se·pha·te·kha	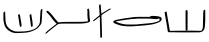	
is removed	ve·sar	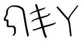	
your iniquity	a·wo·ne·kha	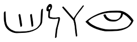	
and your sin	ve·chat·ta·te·kha	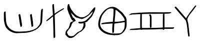	

is atoned for ”	te·khup·par	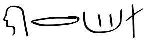	
Then I heard	va·esh·ma		Isaiah 6:8
-	et		
the voice	qo·wl	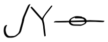	
of the Lord	a·do·nay		
saying	o·mer		
- :	et		
“ Whom	mee	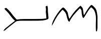	
shall I send ?	esh·lach	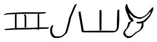	
Who	u·mee		
will go	ye·lekh	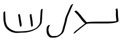	
for Us ? ”	la·nu		
And I said :	va·o·mar		
“ Here am I	hin·nee	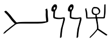	
Send me ! ”	she·la·che·nee	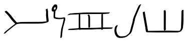	
And He replied :	vay·yo·mer		Isaiah 6:9
“ Go	lekh	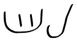	
and tell	ve·a·mar·ta		
people	la·am		
this	haz·zeh		
‘ Be ever hearing	shim·u		
	sha·mo·w·a		
but never	ve·al		
understanding	ta·vee·nu	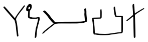	
be ever seeing	u·re·u		
	ra·o		
but never	ve·al		

perceiving ’	te·da·u	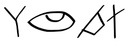	
calloused	hash·men	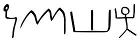	Isaiah 6:10
{Make} the hearts	lev	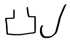	
people	ha·am	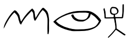	
of this	haz·zeh	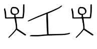	
their ears	ve·a·ze·naw	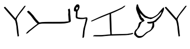	
deafen	hakh·bed	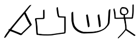	
their eyes	ve·e·naw	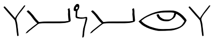	
and close	ha·sha	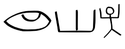	
Otherwise	pen	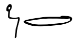	
they might see	yir·eh	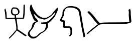	
with their eyes	ve·e·naw	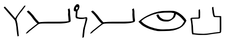	
with their ears	u·ve·a·ze·naw	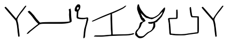	
hear	yish·ma	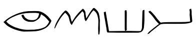	
with their hearts	u·le·va·vo	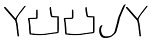	
understand	ya·veen	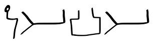	
and turn	va·shav	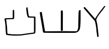	
and be healed ”	ve·ra·pha	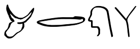	
	lo	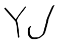	
Then I asked :	va·o·mar	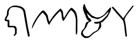	Isaiah 6:11
“ How long	ad	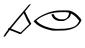	
	ma·tay	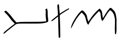	
O Lord ? ”	a·do·nay	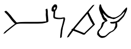	
And He replied :	vay·yo·mer	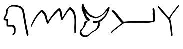	
“ Until	ad	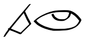	
-	a·sher	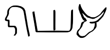	
-	im	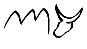	

lie ruined	sha·u	שאו	
the cities	a·reem	ערים	
and without	me·en	מאין	
inhabitant	yo·wo·shev	יושב	
until the houses	u·vat·teem	ובתים	
are left unoccupied	me·en	מאין	
	a·dam	אדם	
and the land	ve·ha·a·da·mah	והאדמה	
is desolate	tish·sha·eh	תשאה	
and ravaged	she·ma·mah	שממה	
far away	ve·ri·chaq	ורחק	Isaiah 6:12
until the LORD	YHVH	יהוה	
-	et	את	
has driven men	ha·a·dam	האדם	
is utterly	ve·rab·bah	ורבה	
forsaken	ha·a·zu·vah	העזובה	
	be·qe·rev	בקרב	
and the land	ha·a·rets	הארץ	
And though	ve·o·wd	ועוד	Isaiah 6:13
in [the land]	bah	בה	
a tenth [remains]	a·si·ree·yah	עשריה	
again	ve·sha·vah	ושבה	
it will be	ve·ha·ye·tah	והיתה	
burned	le·va·er	לבער	
As the terebinth	ka·e·lah	כאלה	
and oak	ve·kha·al·lo·wn	וכאלון	
-	a·sher	אשר	

when felled	be·shal·le·khet	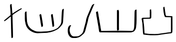	
leave stumps	mats·tse·vet	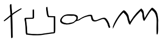	
	bam	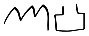	
seed	ze·ra	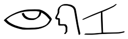	
so the holy	qo·desh	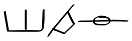	
will be a stump [in the land] ”	mats·tsav·tah	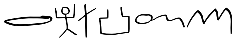	
Now	vay·hee	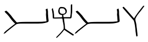	Isaiah 7:1
in the days that	bee·me	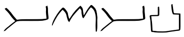	
Ahaz	a·chaz	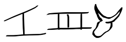	
son	ben	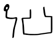	
of Jotham	yo·w·tam	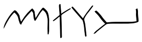	
the son	ben	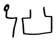	
of Uzziah	uz·zee·ya·hu	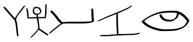	
[was] king	me·lekh	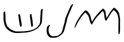	
of Judah	ye·hu·dah	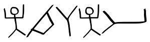	
marched up	a·lah	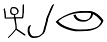	
Rezin	re·tseen	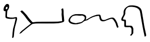	
king	me·lekh	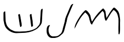	
of Aram	a·ram	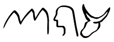	
He was accompanied by Pekah	u·phe·qach	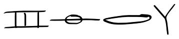	
son	ben	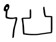	
of Remaliah	re·mal·ya·hu	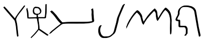	
the king	me·lekh	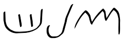	
of Israel	yis·ra·el	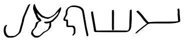	
Jerusalem	ye·ru·sha·lim	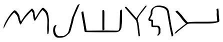	
to [wage] war	lam·mil·cha·mah	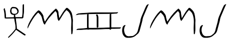	

against	a·le·ha	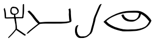	
not	ve·lo		
but he could	ya·khol		
overpower	le·hil·la·chem	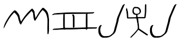	
[the city]	a·le·ha	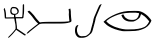	
When it was reported	vay·yug·gad	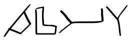	Isaiah 7:2
to the house	le·vet	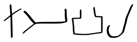	
of David	da·wid		
	le·mor	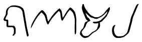	
was in league with	na·chah	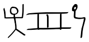	
that Aram	a·ram		
	al		
Ephraim	eph·ra·yim		
trembled	vay·ya·na	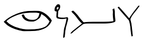	
the hearts	le·va·vo		
of Ahaz	u·le·vav	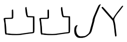	
and his people	am·mo		
shaken	ke·no·w·a		
like trees	a·tse		
in the forest	ya·ar		
	mip·pe·ne		
by the wind	ru·ach		
said	vay·yo·mer		Isaiah 7:3
Then the LORD	YHVH		
to	el		
Isaiah	ye·sha·ya·hu		
“ Go out	tse		

	na		
to meet	liq·rat	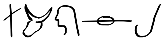	
Ahaz	a·chaz	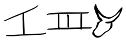	
	at·tah		
	u·she·ar		
Shear-jashub	ya·shuv		
with your son	be·ne·kha	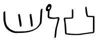	
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the end	qe·tseh	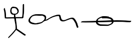	
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pool	hab·be·re·khah	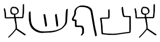	
[that feeds] the upper	ha·el·yo·w·nah	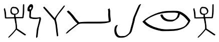	
on	el		
the road	me·sil·lat		
Field	se·deh		
to the Launderer’s	kho·w·ves		
and say	ve·a·mar·ta		Isaiah 7:4
to him :	e·law	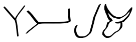	
Calm down	hish·sha·mer	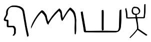	
and be quiet	ve·hash·qet	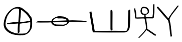	
Do not	al		
be afraid	tee·ra	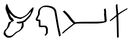	
or disheartened	u·le·va·ve·kha		
	al		
	ye·rakh		
two	mish·she·ne	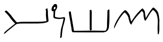	
stubs	zan·vo·wt	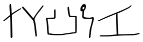	

of firewood —	ha·u·deem	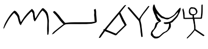	
smoldering	ha·a·she·neem	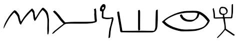	
over these	ha·el·leh		
over the fierce	ba·cho·ree	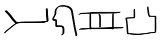	
anger	aph		
of Rezin	re·tseen		
and Aram	va·a·ram		
and of the son	u·ven	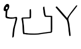	
of Remaliah	re·mal·ya·hu	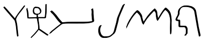	
For	ya·an		Isaiah 7:5
	kee	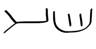	
has plotted	ya·ats		
	a·le·kha	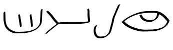	
Aram	a·ram	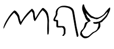	
your ruin	ra·ah		
along with Ephraim	eph·ra·yim	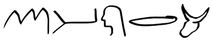	
and the son	u·ven	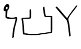	
of Remaliah	re·mal·ya·hu	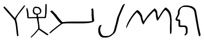	
saying :	le·mor		
‘ Let us invade	na·a·leh		Isaiah 7:6
Judah	vee·hu·dah	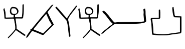	
terrorize it	u·ne·qee·tsen·nah	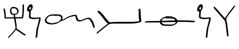	
and divide it	ve·nav·qi·en·nah	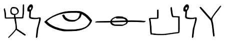	
among ourselves	e·le·nu	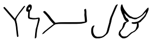	
as king ’	ve·nam·leekh	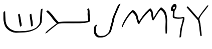	
Then we can install	me·lekh	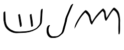	
over it	be·to·w·khah		

-	et		
the son	ben		
of Tabeal	ta·ve·al		
But this is what	koh	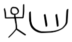	Isaiah 7:7
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ It will not	lo		
arise	ta·qum	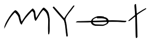	
it will not	ve·lo		
happen	tih·yeh	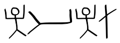	
For	kee	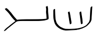	Isaiah 7:8
the head	rosh		
of Aram	a·ram		
is Damascus	dam·me·seq		
[and] the head	ve·rosh		
of Damascus	dam·me·seq		
is Rezin	re·tseen		
Within	u·ve·o·wd		
sixty-five	shish·sheem	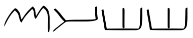	
	ve·cha·mesh	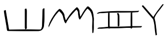	
years	sha·nah	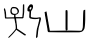	
will be shattered	ye·chat	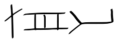	
Ephraim	eph·ra·yim		
as a people	me·am		
The head	ve·rosh		Isaiah 7:9
of Ephraim	eph·ra·yim		

is Samaria	sho·me·ro·wn		
and the head	ve·rosh		
of Samaria	sho·me·ro·wn		
is the son	ben		
of Remaliah	re·mal·ya·hu	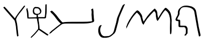	
If	im		
you do not	lo		
stand firm in your faith	ta·a·mee·nu		
then	kee	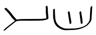	
you will not	lo		
stand at all ’”	te·a·me·nu		
Again	vay·yo·w·seph		Isaiah 7:10
the LORD	YHVH		
spoke	dab·ber		
to	el		
Ahaz	a·chaz	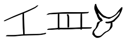	
saying	le·mor	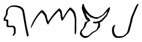	
“ Ask	she·al		Isaiah 7:11
for	le·kha	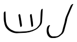	
a sign	o·wt		
from	me·im		
the LORD	YHVH		
your God	e·lo·he·kha		
[whether] from the depths	ha·meq		
of Sheol	she·a·lah		
or	o		
the heights	hag·be·ah	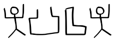	

of heaven ”	le·ma·e·lah		
replied	vay·yo·mer	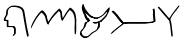	Isaiah 7:12
But Ahaz	a·chaz	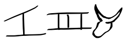	
“ I will not	lo		
ask	esh·al		
I will not	ve·lo		
test	a·nas·seh		
-	et		
the LORD ”	YHVH	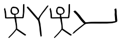	
Then Isaiah said	vay·yo·mer		Isaiah 7:13
“ Hear	shim·u		
now	na		
O house	bet	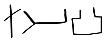	
of David !	da·wid		
Is it not enough	ham·at		
-	mik·kem		
to try the patience	hal·o·wt		
of men ?	a·na·sheem	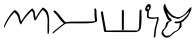	
	kee	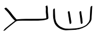	
Will you try the patience	tal·u		
as well ?	gam		
-	et		
of my God	e·lo·hay		
Therefore	la·khen		Isaiah 7:14
will give	yit·ten	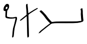	
the Lord	a·do·nay		
Himself	hu		

you	la·khem		
a sign :	o·wt		
Behold	hin·neh		
the virgin	ha·al·mah	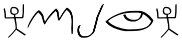	
will be with child	ha·rah	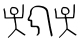	
and will give birth	ve·yo·le·det	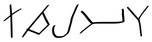	
to a son	ben		
and will call	ve·qa·rat	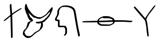	
Him	she·mo		
	im·ma·nu		
Immanuel	el		
curds	chem·ah		Isaiah 7:15
and honey	u·de·vash		
He will be eating	yo·khel		
By the time He knows [enough]	le·da·to		
to reject	ma·o·ws		
evil	ba·ra		
and choose	u·va·cho·wr	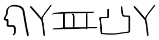	
good	bat·to·wv		
For	kee	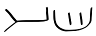	Isaiah 7:16
before	be·te·rem		
knows [enough]	ye·da		
the boy	han·na·ar		
to reject	ma·os		
evil	ba·ra		
and choose	u·va·chor	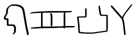	
good	bat·to·wv		

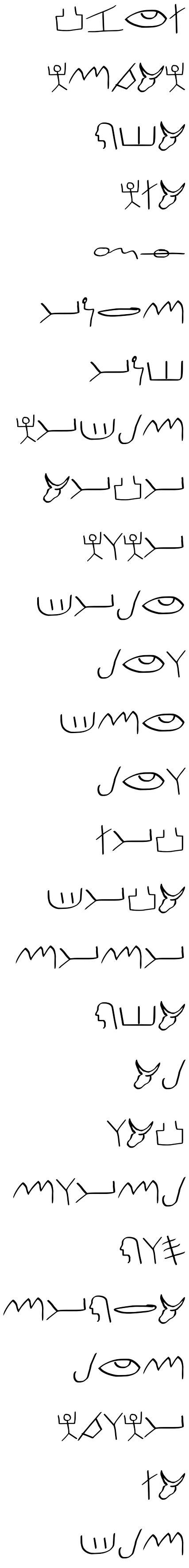

will be laid waste	te·a·zev	
the land	ha·a·da·mah	
-	a·sher	
you	at·tah	
dread	qats	
	mip·pe·ne	
of the two	she·ne	
kings	me·la·khe·ha	
will bring	ya·vee	Isaiah 7:17
The LORD	YHVH	
on you	a·le·kha	
and on	ve·al	
your people	am·me·kha	
and on	ve·al	
the house	bet	
of your father	a·vee·kha	
a time	ya·meem	
-	a·sher	
unlike	lo	
	va·u	
[any since] the day	le·mee·yo·wm	
separated	sur	
Ephraim	eph·ra·yim	
	me·al	
from Judah —	ye·hu·dah	
-	et	
[He will bring] the king	me·lekh	

of Assyria ”	ash·shur	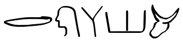	
-	ve·ha·yah	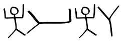	Isaiah 7:18
day	bay·yo·wm	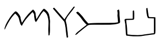	
On that	ha·hu	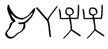	
will whistle	yish·roq	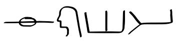	
the LORD	YHVH	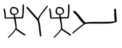	
to the flies	laz·ze·vuv	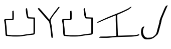	
-	a·sher	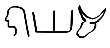	
at the farthest	biq·tseh	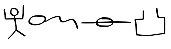	
streams	ye·o·re	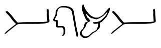	
of the Nile	mits·ra·yim	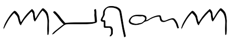	
and to the bees	ve·lad·de·vo·w·rah	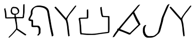	
-	a·sher	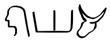	
in the land	be·e·rets	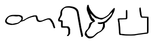	
of Assyria	ash·shur	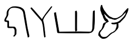	
come	u·va·u	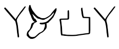	Isaiah 7:19
and settle	ve·na·chu	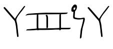	
And they will all	khul·lam	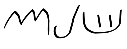	
ravines	be·na·cha·le	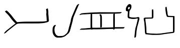	
in the steep	hab·bat·to·wt	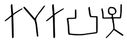	
and clefts	u·vin·qee·qe	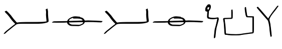	
of the rocks	has·se·la·eem	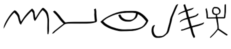	
in all	u·ve·khol	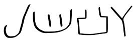	
watering holes	han·na·a·tsu·tseem	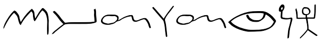	
and	u·ve·khol	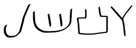	
the thornbushes	han·na·ha·lo·leem	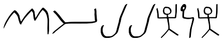	
day	bay·yo·wm	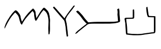	Isaiah 7:20

On that	ha·hu		
to shave	ye·gal·lach		
the Lord	a·do·nay		
will use a razor	be·ta·ar		
hired	has·se·khee·rah	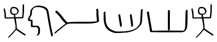	
from beyond	be·ev·re		
the Euphrates —	na·har	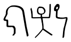	
the king	be·me·lekh		
of Assyria —	ash·shur	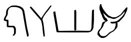	
-	et		
your head	ha·rosh		
and the hair	ve·sa·ar		
of your legs	ha·rag·la·yim	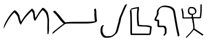	
as well	ve·gam		
-	et		
your beard	haz·za·qan	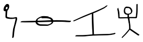	
and to remove	tis·peh		
-	ve·ha·yah	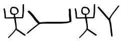	Isaiah 7:21
day	bay·yo·wm	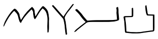	
On that	ha·hu	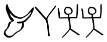	
will raise	ye·chay·yeh	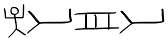	
a man	eesh	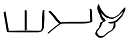	
a young cow	eg·lat		
	ba·qar	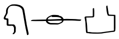	
and two	u·she·te		
sheep	tson		
and from	ve·ha·yah	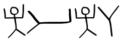	Isaiah 7:22

the abundance	me·rov		
they give	a·so·wt		
of milk	cha·lav	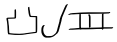	
he will eat	yo·khal		
curds	chem·ah		
for	kee		
curds	chem·ah		
and honey	u·de·vash		
will eat	yo·khel		
all	kal		
who remain	han·no·w·tar		
in	be·qe·rev	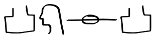	
the land	ha·a·rets		
-	ve·ha·yah	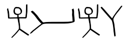	Isaiah 7:23
day	bay·yo·wm	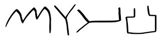	
And on that	ha·hu		
-	yih·yeh	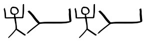	
in every	khal		
place	ma·qo·wm	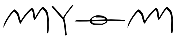	
that	a·sher		
had	yih·yeh	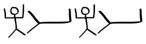	
	sham	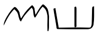	
a thousand	e·leph		
vines	ge·phen		
worth a thousand [shekels]	be·e·leph		
of silver	ka·seph		
only briers	lash·sha·meer		

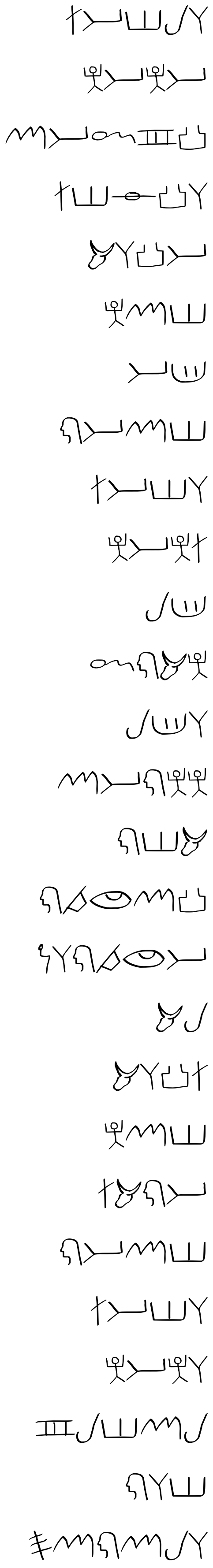

and thorns	ve·lash·sha·yit	
will be found	yih·yeh	
and arrow	ba·chits·tseem	Isaiah 7:24
with bow	u·vaq·qe·shet	
Men will go	ya·vo·w	
there	sham·mah	
for	kee	
briers	sha·meer	
and thorns	va·sha·yit	
will be	tih·yeh	
[covered with]	khal	
the land	ha·a·rets	
	ve·khol	Isaiah 7:25
the hills	he·ha·reem	
-	a·sher	
by the hoe	bam·ma·der	
once tilled	ye·a·de·run	
you will no longer	lo	
traverse	ta·vo·w	
-	sham·mah	
For fear	yir·at	
of the briers	sha·meer	
and thorns	va·sha·yit	
they will become	ve·ha·yah	
to graze	le·mish·lach	
[places] for oxen	sho·wr	
to trample	u·le·mir·mas	

and sheep	seh		
said	vay·yo·mer		Isaiah 8:1
Then the LORD	YHVH		
to me	e·lay	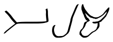	
“ Take	qach	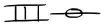	
	le·kha	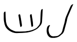	
scroll	gil·la·yo·wn	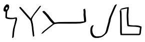	
a large	ga·do·wl		
and write	u·khe·tov		
on	a·law	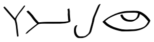	
stylus :	be·che·ret		
it with an ordinary	e·no·wosh		
Maher-shalal-hash-baz	le·ma·her	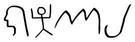	
	sha·lal	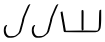	
	chash		
	baz		
And I will appoint	ve·a·ee·dah		Isaiah 8:2
for Myself	lee	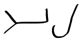	
witnesses —	e·deem	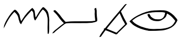	
trustworthy	ne·e·ma·neem	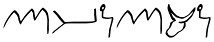	
-	et		
Uriah	u·ree·yah	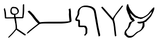	
the priest	hak·ko·hen		
-	ve·et		
and Zechariah	ze·khar·ya·hu	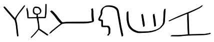	
son	ben		
of Jeberekiah ”	ye·ve·rekh·ya·hu	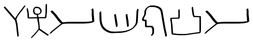	

And I had relations	va·eq·rav	Isaiah 8:3
with	el	
the prophetess	han·ne·vee·ah	
and she conceived	vat·ta·har	
and gave birth to	vat·te·led	
a son	ben	
said	vay·yo·mer	
The LORD	YHVH	
to me	e·lay	
“ Name	qe·ra	
him	she·mo	
Maher-shalal-hash-baz	ma·her	
	sha·lal	
	chash	
	baz	
For	kee	Isaiah 8:4
before	be·te·rem	
knows	ye·da	
the boy	han·na·ar	
how to cry	qe·ro	
‘ Father ’	a·vee	
or ‘Mother ’	ve·im·mee	
will be carried off	yis·sa	
-	et	
the wealth	chel	
of Damascus	dam·me·seq	
and	ve·et	

the plunder	she·lal	𐤔𐤋𐤋	
of Samaria	sho·me·ro·wn	𐤔𐤌𐤓𐤅𐤍	
by	liph·ne	𐤋𐤐𐤍𐤉	
the king	me·lekh	𐤌𐤋𐤊	
of Assyria ”	ash·shur	𐤀𐤔𐤅𐤓𐤎	
me	vay·yo·seph	𐤅𐤉𐤎𐤐	Isaiah 8:5
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
spoke	dab·ber	𐤃𐤁𐤓	
to	e·lay	𐤀𐤋𐤉	
further	o·wd	𐤏𐤅𐤃	
:	le·mor	𐤋𐤀𐤌𐤓	
“ Because	ya·an	𐤉𐤏𐤍	Isaiah 8:6
	kee	𐤊𐤉	
has rejected	ma·as	𐤌𐤀𐤎	
people	ha·am	𐤄𐤏𐤌	
this	haz·zeh	𐤄𐤆𐤄	
-	et	𐤀𐤕	
waters	me	𐤌𐤉	
of Shiloah	hash·shi·lo·ach	𐤄𐤔𐤋𐤇	
flowing	ha·ho·le·kheem	𐤄𐤄𐤋𐤊𐤉𐤌	
the gently	le·at	𐤋𐤀𐤈	
and rejoiced	u·me·so·ws	𐤅𐤌𐤔𐤅𐤔	
-	et	𐤀𐤕	
in Rezin	re·tseen	𐤓𐤑𐤉𐤍	
and the son	u·ven	𐤅𐤁𐤍	
of Remaliah	re·mal·ya·hu	𐤓𐤌𐤋𐤉𐤄𐤅	
-	ve·la·khen	𐤅𐤋𐤊𐤍	Isaiah 8:7

will surely	hin·neh	𐤄𐤍𐤄	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
bring	ma·a·leh	𐤌𐤏𐤋𐤄	
against them	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
-	et	𐤀𐤕	
floodwaters	me	𐤌𐤉	
of the Euphrates —	han·na·har	𐤄𐤍𐤄𐤓	
the mighty	ha·a·tsu·meem	𐤄𐤏𐤑𐤅𐤌𐤉𐤌	
	ve·ha·rab·beem	𐤅𐤄𐤓𐤁𐤉𐤌	
	et	𐤀𐤕	
the king	me·lekh	𐤌𐤋𐤊	
of Assyria	ash·shur	𐤀𐤔𐤅𐤓	
-	ve·et	𐤅𐤀𐤕	
and all	kal	𐤊𐤋	
his pomp	ke·vo·w·do	𐤊𐤁𐤅𐤃𐤅	
It will overflow	ve·a·lah	𐤅𐤏𐤋𐤄	
	al	𐤏𐤋	
	kal	𐤊𐤋	
its channels	a·phee·qaw	𐤀𐤐𐤉𐤒𐤉𐤅	
and overrun	ve·ha·lakh	𐤅𐤄𐤋𐤊	
	al	𐤏𐤋	
	kal	𐤊𐤋	
its banks	ge·do·w·taw	𐤂𐤃𐤅𐤕𐤉𐤅	
It will pour	ve·cha·laph	𐤅𐤇𐤋𐤐	Isaiah 8:8
into Judah	bee·hu·dah	𐤁𐤉𐤄𐤅𐤃𐤄	
swirling	sha·taph	𐤔𐤈𐤐	
and sweeping over it	ve·a·var	𐤅𐤏𐤁𐤓	

up to	ad		
the neck	tsaw·var		
reaching	yag·gee·a	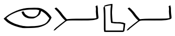	
	ve·ha·yah	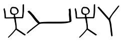	
its spreading streams	mut·to·wt	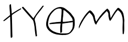	
	ke·na·phaw		
will cover	me·lo		
your entire	ro·chav	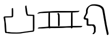	
land	ar·tse·kha		
	im·ma·nu		
O Immanuel !	el	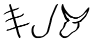	
Huddle together	ro·u		Isaiah 8:9
O peoples	am·meem		
and be shattered	va·chot·tu	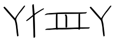	
pay attention	ve·ha·a·zee·nu	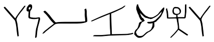	
all	kol	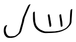	
you distant	mer·chaq·qe	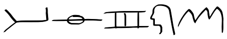	
lands	a·rets		
prepare for battle	hit·az·ze·ru		
and be shattered	va·chot·tu	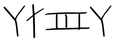	
prepare for battle	hit·az·ze·ru		
and be shattered !	va·chot·tu	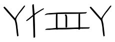	
Devise	u·tsu		Isaiah 8:10
a plan	e·tsah		
but it will be thwarted	ve·tu·phar		
state	dab·be·ru	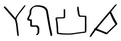	
a proposal	da·var		

but it will not	ve·lo		
happen	ya·qum	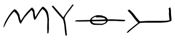	
For	kee	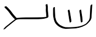	
is with us ”	im·ma·nu	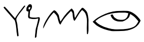	
God	el		
For	kee	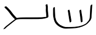	Isaiah 8:11
this is what	khoh	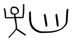	
has spoken	a·mar		
the LORD	YHVH		
to me	e·lay	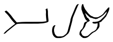	
with a strong	ke·chez·qat	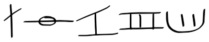	
hand	hay·yad	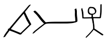	
instructing me	ve·yis·se·re·nee		
not to walk	mil·le·khet	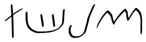	
in the way	be·de·rekh		
people :	ha·am		
of this	haz·zeh		
	le·mor	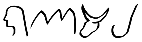	
“ Do not	lo		Isaiah 8:12
call	to·me·run		
conspiracy	qe·sher	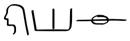	
everything	le·khol		
-	a·sher		
regard	yo·mar		
people	ha·am		
these	haz·zeh		
as conspiracy	qa·sher		

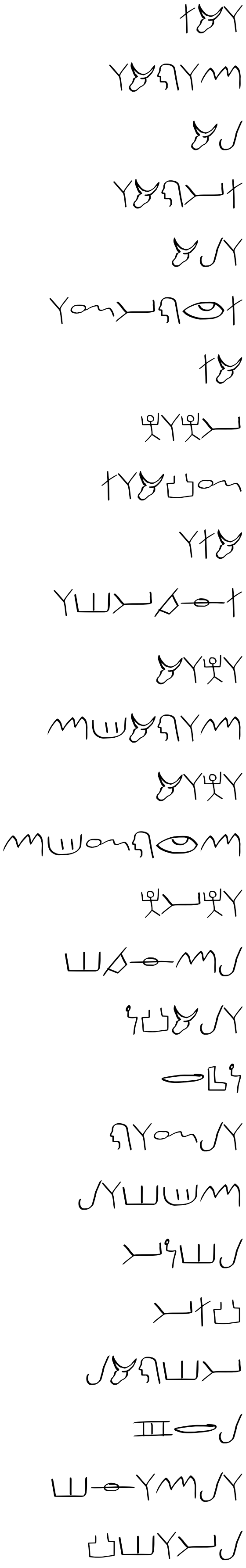

-	ve·et	
what they fear	mo·w·ra·o	
Do not	lo	
fear	tee·re·u	
do not	ve·lo	
live in dread	ta·a·ree·tsu	
-	et	Isaiah 8:13
The LORD	YHVH	
of Hosts	tse·va·o·wt	
is the One	o·to	
you shall regard as holy	taq·dee·shu	
Only He	ve·hu	
should be feared	mo·w·ra·a·khem	
only He	ve·hu	
should be dreaded	ma·a·rits·khem	
And He will be	ve·ha·yah	Isaiah 8:14
a sanctuary —	le·miq·dash	
a stone	u·le·e·ven	
of stumbling	ne·geph	
and a rock	u·le·tsur	
of offense	mikh·sho·wl	
but to both	lish·ne	
houses	vat·te	
of Israel	yis·ra·el	
a trap	le·phach	
and a snare	u·le·mo·w·qesh	
to the dwellers	le·yo·wo·shev	

of Jerusalem	ye·ru·sha·lim	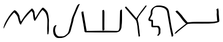	
will stumble	ve·kha·she·lu	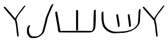	Isaiah 8:15
over these	vam	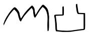	
Many	rab·beem	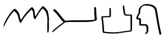	
they will fall	ve·na·phe·lu	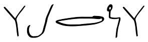	
and be broken	ve·nish·ba·ru	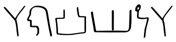	
they will be ensnared	ve·no·wq·shu	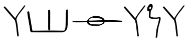	
and captured ”	ve·nil·ka·du	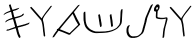	
Bind up	tso·wr	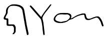	Isaiah 8:16
the testimony	te·u·dah	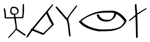	
[and] seal	cha·to·wm	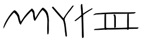	
the law	to·w·rah	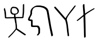	
among my disciples	be·lim·mu·day	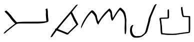	
I will wait	ve·chik·kee·tee	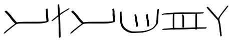	Isaiah 8:17
for the LORD	la·YHVH	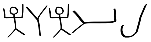	
who is hiding	ham·mas·teer	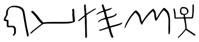	
His face	pa·naw	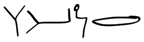	
from the house	mib·bet	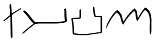	
of Jacob	ya·a·qov	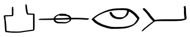	
I will put my trust	ve·qiw·ve·tee	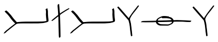	
in Him	lo	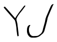	
Here	hin·neh	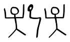	Isaiah 8:18
am I	a·no·khee	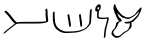	
and the children	ve·hay·la·deem	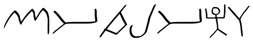	
-	a·sher	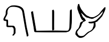	
has given	na·tan	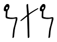	
me	lee	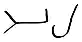	

the LORD	YHVH	
as signs	le·o·to·wt	
and symbols	u·le·mo·wph·teem	
in Israel	be·yis·ra·el	
from	me·im	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
who dwells	hash·sho·khen	
on Mount	be·har	
Zion	tsee·yo·wn	
When	ve·khee	Isaiah 8:19
men tell	yo·me·ru	
you	a·le·khem	
to consult	dir·shu	
	el	
the spirits of the dead	ha·o·vo·wt	
	ve·el	
and the spiritists	hay·yid·de·o·neem	
who whisper	ham·tsaph·tse·pheem	
and mutter	ve·ham·mah·geem	
shouldn’t	ha·lo·w	
a people	am	
	el	
their God [instead] ?	e·lo·haw	
consult	yid·rosh	
on behalf of	be·ad	
the living ?	ha·chay·yeem	

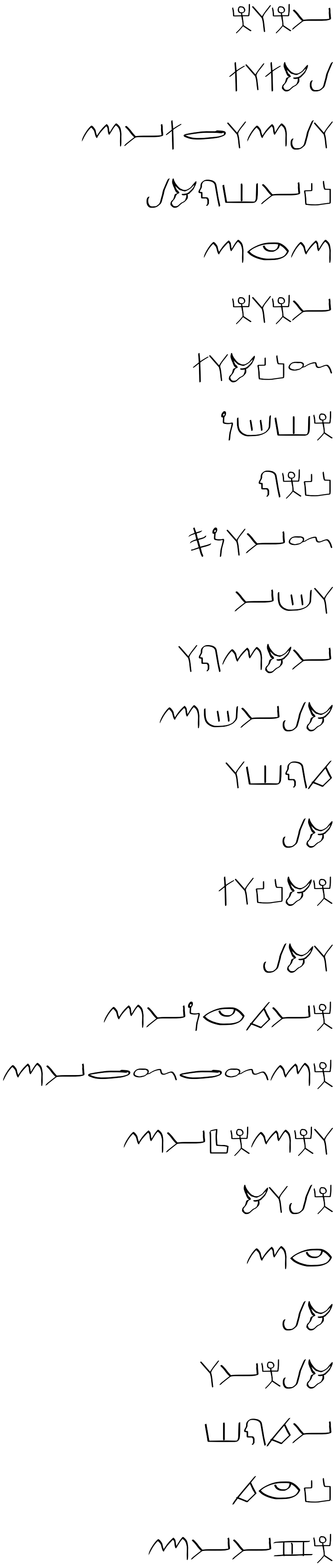

	el		
Why consult the dead	ham·me·teem		
To the law	le·to·w·rah		Isaiah 8:20
and to the testimony !	ve·lit·u·dah		
If	im		
they do not	lo		
speak	yo·me·ru		
word	kad·da·var		
according to this	haz·zeh		
-	a·sher		
they have no	en	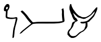	
	lo		
light of dawn	sha·char		
They will roam the land	ve·a·var		Isaiah 8:21
	bah		
dejected	niq·sheh	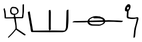	
and hungry	ve·ra·ev		
	ve·ha·yah	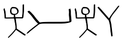	
When	khee	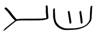	
they are famished	yir·av		
they will become enraged	ve·hit·qats·tsaph	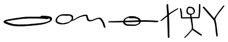	
they will curse	ve·qil·lel	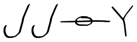	
their king	be·mal·ko		
and their God	u·ve·lo·haw	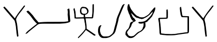	
and looking	u·pha·nah		
upward	le·ma·e·lah		

to	ve·el		Isaiah 8:22
the earth	e·rets		
Then they will look	yab·beet	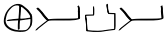	
and see	ve·hin·neh		
only distress	tsa·rah		
and darkness	va·cha·she·khah		
and the gloom	me·uph		
of anguish	tsu·qah	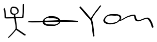	
into utter darkness	va·a·phe·lah		
And they will be driven	me·nud·dach		
Nevertheless	kee	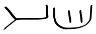	Isaiah 9:1
there will be no more	lo		
gloom	mu·aph		
for those	la·a·sher		
in distress	mu·tsaq		
	lah		
	ka·et		
In the past	ha·ri·sho·wn		
He humbled	he·qal	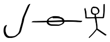	
the land	ar·tsah		
of Zebulun	ze·vu·lun	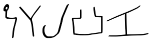	
and the land	ve·ar·tsah		
of Naphtali	naph·ta·lee		
but in the future	ve·ha·a·cha·ro·wn	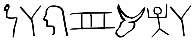	
He will honor	hikh·beed	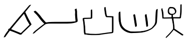	
the Way	de·rekh		
of the Sea	hay·yam	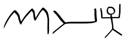	

beyond	e·ver	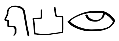	
the Jordan	hay·yar·den		
Galilee	ge·leel	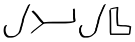	
of the nations :	hag·go·w·yim	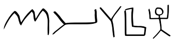	
The people	ha·am		Isaiah 9:2
walking	ha·ho·le·kheem		
in darkness	ba·cho·shekh		
have seen	ra·u		
light	o·wr		
a great	ga·do·wl		
those living	yo·she·ve		
in the land	be·e·rets		
of the shadow of death	tsal·ma·vet		
a light	o·wr		
has dawned	na·gah		
on	a·le·hem	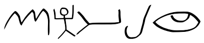	
You have enlarged	hir·bee·ta	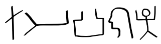	Isaiah 9:3
the nation	hag·go·w		
	lo		
and increased	hig·dal·ta		
its joy	has·sim·chah		
The people rejoice	sa·me·chu	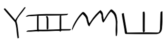	
before You	le·pha·ne·kha	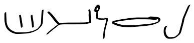	
as they rejoice	ke·sim·chat		
at harvest time	baq·qa·tseer		
as	ka·a·sher		
[men] rejoice	ya·gee·lu	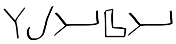	

in dividing	be·chal·le·qam	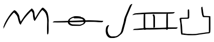	
the plunder	sha·lal	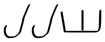	
For	kee	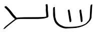	Isaiah 9:4
-	et	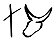	
the yoke	ol	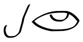	
of their burden	sub·bo·lo	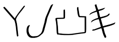	
-	ve·et	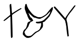	
the bar [across]	mat·teh	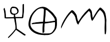	
their shoulders	shikh·mo	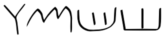	
and the rod	she·vet	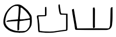	
of their oppressor	han·no·ges	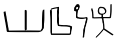	
	bo	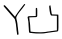	
You have shattered	ha·chit·to·ta	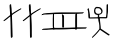	
as in the day	ke·yo·wm	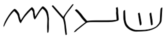	
of Midian	mid·yan	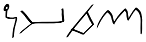	
For	kee	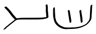	Isaiah 9:5
every	khal	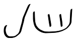	
boot	se·o·wn	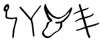	
trampling	so·en	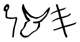	
of battle	be·ra·ash	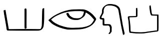	
and [every] garment	ve·sim·lah	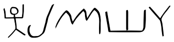	
rolled	me·go·w·la·lah	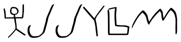	
in blood	ve·da·meem	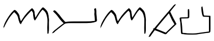	
will be	ve·ha·ye·tah	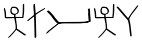	
burned	lis·re·phah	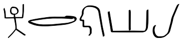	
as fuel	ma·a·kho·let	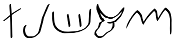	
for the fire	esh	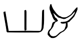	

For	kee	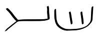	Isaiah 9:6
a child	ye·led	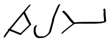	
is born	yul·lad	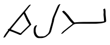	
unto us	la·nu	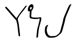	
a son	ben	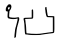	
is given	nit·tan	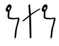	
unto us	la·nu	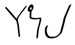	
will be	vat·te·hee	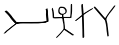	
and the government	ham·mis·rah	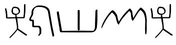	
upon	al	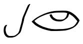	
His shoulders	shikh·mo	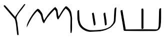	
And He will be called	vay·yiq·ra	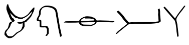	
	she·mo	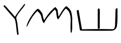	
Wonderful	pe·le	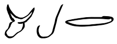	
Counselor	yo·w·ets	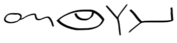	
God	el	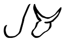	
Mighty	gib·bo·wr	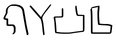	
Everlasting Father	a·vee·ad	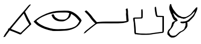	
Prince	sar	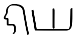	
of Peace	sha·lo·wm	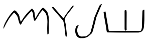	
Of the increase	le·mar·bēh	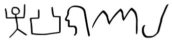	Isaiah 9:7
of [His] government	ham·mis·rah	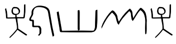	
and peace	u·le·sha·lo·wm	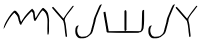	
[there will be] no	en	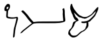	
end	qets	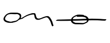	
He will reign on	al	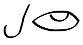	
the throne	kis·se	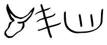	

of David	da·wid		
and over	ve·al		
his kingdom	mam·lakh·to		
to establish	le·ha·kheen		
-	o·tah		
and sustain it	u·le·sa·a·dah		
with justice	be·mish·pat		
and righteousness	u·vits·da·qah		
from that time	me·at·tah		
and forevermore	ve·ad		
	o·w·lam		
The zeal	qin·at	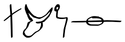	
of the LORD	YHVH		
of Hosts	tse·va·o·wt	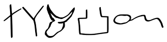	
will accomplish	ta·a·seh		
this	zot		
a message	da·var		Isaiah 9:8
has sent	sha·lach	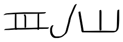	
The Lord	a·do·nay		
against Jacob	be·ya·a·qov		
and it has fallen	ve·na·phal		
upon Israel	be·yis·ra·el		
will know it —	ve·ya·de·u		Isaiah 9:9
the people	ha·am		
All	kul·lo	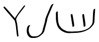	
Ephraim	eph·ra·yim		
and the dwellers	ve·yo·wo·shev		

of Samaria	sho·me·ro·wn		
With pride	be·ga·a·vah		
and arrogance	u·ve·go·del		
of heart	le·vav		
they will say :	le·mor		
“ The bricks	le·ve·neem		Isaiah 9:10
have fallen	na·pha·lu		
with finished stone	ve·ga·zeet	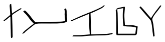	
but we will rebuild	niv·neh		
the sycamores	shiq·meem		
have been felled	gud·da·u		
with cedars ”	va·a·ra·zeem		
but we will replace them	na·cha·leeph	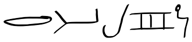	
has raised up	vay·sag·gev		Isaiah 9:11
The LORD	YHVH		
-	et		
the foes	tsa·re		
of Rezin	re·tseen		
against him	a·law	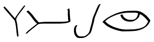	
-	ve·et		
his enemies {together}	o·ye·vaw		
and joined	ye·sakh·sekh		
Aram	a·ram		Isaiah 9:12
from the east	miq·qe·dem	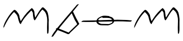	
and Philistia	u·phe·lish·teem		
from the west	me·a·cho·wr		
have devoured	vay·yo·khe·lu		

-	et	𐤀𐤕	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
with open	be·khal	𐤁𐤊𐤋	
mouths	peh	𐤐𐤄	
Despite all	be·khal	𐤁𐤊𐤋	
this	zot	𐤆𐤀𐤕	
is not	lo	𐤋𐤀	
turned away	shav	𐤔𐤁	
His anger	ap·po	𐤀𐤐𐤅	
is still	ve·o·wd	𐤅𐤏𐤅𐤃	
His hand	ya·do	𐤉𐤃𐤅	
upraised	ne·tu·yah	𐤍𐤈𐤅𐤉𐤄	
But the people	ve·ha·am	𐤅𐤄𐤏𐤌	Isaiah 9:13
did not	lo	𐤋𐤀	
return	shav	𐤔𐤁	
to	ad	𐤏𐤃	
Him who struck them	ham·mak·ke·hu	𐤄𐤌𐤊𐤄𐤅	
-	ve·et	𐤅𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
they did not	lo	𐤋𐤀	
seek	da·ra·shu	𐤃𐤓𐤔𐤅𐤎	
will cut off	vay·yakh·ret	𐤅𐤉𐤊𐤓𐤕	Isaiah 9:14
So the LORD	YHVH	𐤉𐤄𐤅𐤄	
Israel’s	mee·yis·ra·el	𐤌𐤉𐤔𐤓𐤀𐤋	
head	rosh	𐤓𐤀𐤔	
and tail	ve·za·nav	𐤅𐤆𐤍𐤁	

[both] palm branch	kip·pah		
and reed	ve·ag·mo·wn		
day	yo·wm		
in a single	e·chad	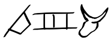	
is the elder	za·qen	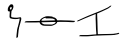	Isaiah 9:15
and honorable	u·ne·su	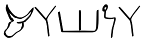	
	pha·neem	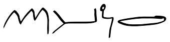	
man	hu		
The head	ha·rosh		
is the prophet	ve·na·vee	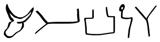	
who teaches	mo·w·reh		
lies	she·qer	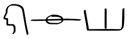	
-	hu		
and the tail	haz·za·nav	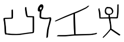	
For	vay·yih·yu		Isaiah 9:16
those who guide	me·ash·she·re		
this people	ha·am		
	haz·zeh		
mislead them	mat·eem		
and those they mislead	u·me·ush·sha·raw		
are swallowed up	me·vul·la·eem		
Therefore	al		Isaiah 9:17
	ken	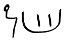	
in	al		
their young men	ba·chu·raw		
takes no	lo		
pleasure	yis·mach		

the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
-	ve·et	𐤅𐤀𐤕	
on their fatherless	ye·to·maw	𐤉𐤕𐤌𐤉𐤅	
and	ve·et	𐤅𐤀𐤕	
widows	al·me·no·taw	𐤀𐤋𐤌𐤍𐤕𐤉𐤅	
He has no	lo	𐤋𐤀	
compassion	ye·ra·chem	𐤉𐤓𐤇𐤌	
For	kee	𐤊𐤉	
every one of them	khul·lo	𐤊𐤋𐤅	
is godless	cha·neph	𐤇𐤍𐤐	
and wicked	u·me·ra	𐤅𐤌𐤓𐤏	
and every	ve·khal	𐤅𐤊𐤋	
mouth	peh	𐤐𐤄	
speaks	do·ver	𐤃𐤁𐤓	
folly	ne·va·lah	𐤍𐤁𐤋𐤄	
Despite all	be·khal	𐤁𐤊𐤋	
this	zot	𐤆𐤀𐤕	
is not	lo	𐤋𐤀	
turned away	shav	𐤔𐤁	
His anger	ap·po	𐤀𐤐𐤅	
is still	ve·o·wd	𐤅𐤏𐤅𐤃	
His hand	ya·do	𐤉𐤃𐤅	
upraised	ne·tu·yah	𐤍𐤈𐤅𐤉𐤄	
For	kee	𐤊𐤉	Isaiah 9:18
burns	va·a·rah	𐤁𐤏𐤓𐤄	
like a fire	kha·esh	𐤊𐤀𐤔	
wickedness	rish·ah	𐤓𐤔𐤏𐤄	

and briers	sha·meer	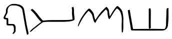	
the thorns	va·sha·yit	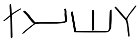	
that consumes	to·khel		
and kindles	vat·tits·tsat		
thickets	be·siv·khe		
the forest	hay·ya·ar	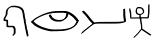	
which roll upward	vay·yit·ab·be·khu		
in billows	ge·ut		
of smoke	a·shan		
By the wrath	be·ev·rat		Isaiah 9:19
of the LORD	YHVH		
of Hosts	tse·va·o·wt	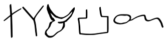	
is scorched	ne·tam		
the land	a·rets		
are	vay·hee	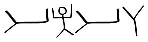	
and the people	ha·am		
fuel	ke·ma·a·kho·let		
for the fire	esh		
man	eesh	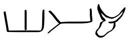	
	el		
his brother	a·chee	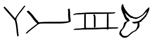	
No	lo		
even spares	yach·mo·lu	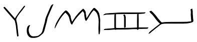	
They carve out	vay·yig·zor		Isaiah 9:20
what is on	al		
the right	ya·meen	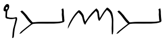	
but they are still hungry	ve·ra·ev		

they eat	vay·yo·khal	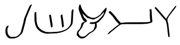	
what is on	al	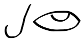	
the left	se·mo·wl	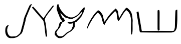	
but they are still not	ve·lo	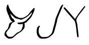	
satisfied	sa·ve·u	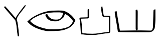	
Each one	eesh	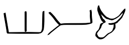	
the flesh	be·sar	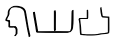	
of his own offspring	ze·ro·o	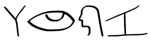	
devours	yo·khe·lu	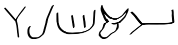	
Manasseh	me·nash·sheh	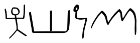	Isaiah 9:21
-	et	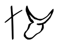	
[devours] Ephraim	eph·ra·yim	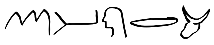	
and Ephraim	ve·eph·ra·yim	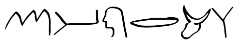	
-	et	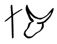	
Manasseh	me·nash·sheh	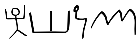	
together	yach·daw	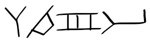	
	hem·mah	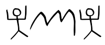	
they turn against	al	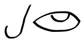	
Judah	ye·hu·dah	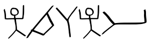	
Despite all	be·khal	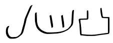	
this	zot	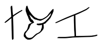	
is not	lo	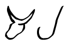	
turned away	shav	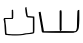	
His anger	ap·po	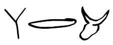	
is still	ve·o·wd	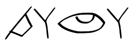	
His hand	ya·do	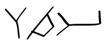	
upraised	ne·tu·yah	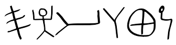	

Woe	ho·w		Isaiah 10:1
to those who enact	ha·cho·qe·qeem	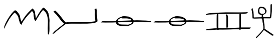	
statutes	chiq·qe	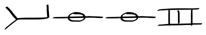	
unjust	a·ven		
and issue	u·me·khat·te·veem		
oppressive	a·mal		
decrees	kit·te·vu		
to deprive	le·hat·to·wt	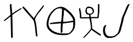	Isaiah 10:2
of fair treatment	mid·deen		
the poor	dal·leem	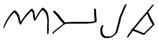	
and withhold	ve·lig·zol		
justice	mish·pat		
from the oppressed	a·nee·ye	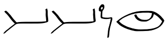	
of My people	am·mee		
to make	lih·yo·wt	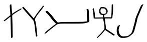	
widows	al·ma·no·wt		
their prey	she·la·lam		
and	ve·et		
orphans	ye·to·w·meem		
their plunder	ya·voz·zu		
What	u·mah		Isaiah 10:3
will you do	ta·a·su		
on the day	le·yo·wm	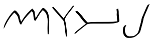	
of reckoning	pe·qud·dah	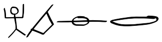	
when devastation	u·le·sho·w·ah		
from afar ?	mim·mer·chaq	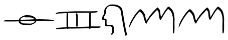	
comes	ta·vo·w		

To	al		
whom	mee	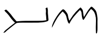	
will you flee	ta·nu·su		
for help ?	le·ez·rah		
Where	ve·a·nah		
will you leave	ta·az·vu		
your wealth ?	ke·vo·wd·khem	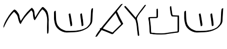	
Nothing will remain	bil·tee		Isaiah 10:4
but to crouch	kha·ra	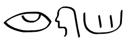	
among	ta·chat	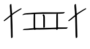	
the captives	as·seer		
among	ve·ta·chat		
the slain	ha·ru·geem		
or fall	yip·po·lu		
Despite all	be·khal		
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is not	lo		
turned away	shav		
His anger	ap·po	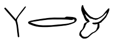	
is still	ve·o·wd		
His hand	ya·do	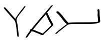	
upraised	ne·tu·yah	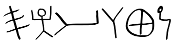	
Woe	ho·w		Isaiah 10:5
to Assyria	ash·shur		
the rod	she·vet		
of My anger	ap·pee	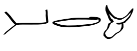	
the staff	u·mat·teh		

	hu		
in their hands	ve·ya·dam	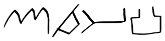	
is My wrath	za·mee		
nation	be·go·w		Isaiah 10:6
against a godless	cha·neph	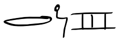	
I will send him	a·shal·le·chen·nu	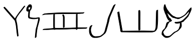	
against	ve·al		
a people	am		
destined for My rage	ev·ra·tee		
I will dispatch him	a·tsaw·ven·nu		
to take	lish·lol	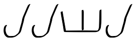	
spoils	sha·lal	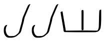	
and seize	ve·la·voz		
plunder	baz		
and to trample them down	u·le·sī·mo	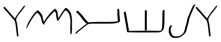	
	mir·mas	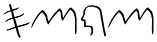	
like clay	ke·cho·mer	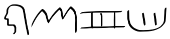	
in the streets	chu·tso·wt		
But this	ve·hu		Isaiah 10:7
is not	lo		
	khen	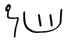	
his intention	ye·dam·meh		
his plan	u·le·va·vo		
this is not	lo		
	khen	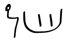	
	yach·shov		
For	kee	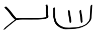	

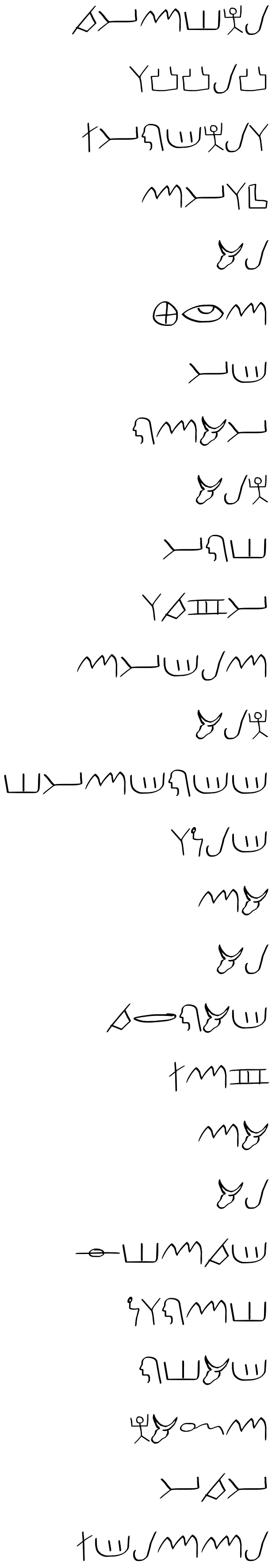

to destroy	le·hash·meed	
[it is] in his heart	bil·va·vo	
and cut off	u·le·hakh·reet	
nations	go·w·yim	
many	lo	
	me·at	
-	kee	Isaiah 10:8
he says	yo·mar	
“ Are not	ha·lo	
my commanders	sa·ray	
all	yach·daw	
kings ? ”	me·la·kheem	
“ Is not	ha·lo	Isaiah 10:9
like Carchemish ?	ke·khar·ke·meesh	
Calno	kal·no	
	im	
Is not	lo	
like Arpad ?	khe·ar·pad	
Hamath	cha·mat	
	im	
Is not	lo	
like Damascus ?	khe·dam·me·seq	
Samaria	sho·me·ro·wn	
As	ka·a·sher	Isaiah 10:10
seized	ma·tse·ah	
my hand	ya·dee	
kingdoms	le·mam·le·khot	

the idolatrous	ha·e·leel	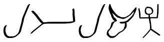	
whose images [surpassed]	u·phe·see·le·hem	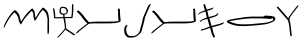	
those of Jerusalem	mee·ru·sha·lim		
and Samaria	u·mish·sho·me·ro·wn		
will I not	ha·lo	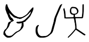	Isaiah 10:11
and as	ka·a·sher		
I have done to	a·see·tee	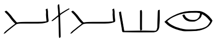	
Samaria	le·sho·me·ro·wn		
and its idols	ve·le·e·lee·le·ha	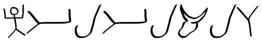	
also	ken	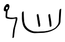	
do	e·e·seh		
to Jerusalem	lee·ru·sha·lim		
and her idols ? ”	ve·la·a·tsab·be·ha		
-	ve·ha·yah	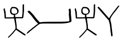	Isaiah 10:12
So when	kee	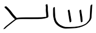	
has completed	ye·vats·tsa	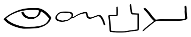	
the Lord	a·do·nay		
-	et		
all	kal	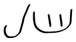	
His work	ma·a·se·hu		
against Mount	be·har		
Zion	tsee·yo·wn	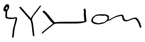	
and Jerusalem	u·vee·ru·sha·lim		
He will say, “I will punish	eph·qod	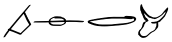	
for	al		
the fruit	pe·ree		
of his arrogant	go·del		

heart	le·vav		
the king	me·lekh	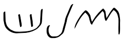	
of Assyria	ash·shur		
	ve·al		
	tiph·e·ret		
and the proud	rum		
look in his eyes	e·naw		
For	kee	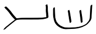	Isaiah 10:13
he says :	a·mar		
‘ By the strength	be·kho·ach		
of my hand	ya·dee	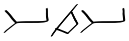	
I have done [this]	a·see·tee	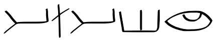	
and [by my] wisdom	u·ve·cha·khe·ma·tee	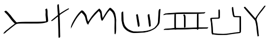	
for	kee	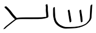	
I am clever	ne·vu·no·w·tee	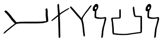	
I have removed	ve·a·seer		
the boundaries	ge·vu·lot		
of nations	am·meem		
their treasures	va·ʿa·tī·do·tē·hεm	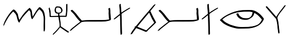	
and plundered	sho·w·se·tee		
I subdued	ve·o·w·reed	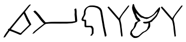	
like a mighty one	ka·beer	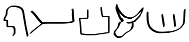	
their rulers	yo·wo·she·veem	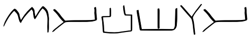	
reached	vat·tim·tsa		Isaiah 10:14
as into a nest	khaq·qen	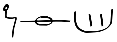	
My hand	ya·dee	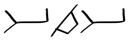	
to seize the wealth	le·chel	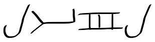	

of the nations	ha·am·meem		
Like one gathering	ve·khe·e·soph		
eggs	be·tseem		
abandoned	a·zu·vo·wt	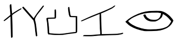	
all	kal		
the earth	ha·a·rets		
I	a·nee	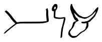	
gathered	a·sa·phe·tee		
No	ve·lo		
	ha·yah	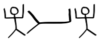	
fluttered	no·ded		
wing	ka·naph	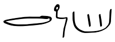	
opened	u·pho·tseh		
no beak	pheh	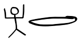	
or chirped ’”	u·me·tsaph·tseph		
raise itself	ha·yit·pa·er		Isaiah 10:15
Does an axe	hag·gar·zen		
above	al		
the one who swings	ha·cho·tsev		
it ?	bo		
Does	im		
boast	yit·gad·del		
a saw	ham·mas·so·wr	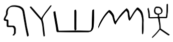	
over him	al		
who saws with it?	me·nee·pho	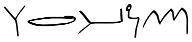	
waving	ke·ha·neeph	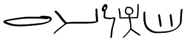	
It would be like a rod	she·vet	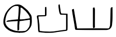	

-	ve·et	ואת	
the one who lifts it	me·ree·maw	מרימיו	
lifting him	ke·ha·reem	כהרים	
[or] a staff	mat·teh	מטה	
who is not	lo	לא	
wood !	ets	עץ	
Therefore	la·khen	לכן	Isaiah 10:16
will send	ye·shal·lach	ישלח	
the Lord	ha·a·do·wn	האדון	
GOD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
among [Assyria's] stout warriors	be·mish·man·naw	במשמניו	
a wasting disease	ra·zo·wn	רזון	
and under	ve·ta·chat	ותחת	
his pomp	ke·vo·do	כבדו	
will be kindled	ye·qad	יקד	
a fire	ye·qod	יקד	
like a burning	kee·qo·wd	כיקוד	
flame	esh	אש	
will become	ve·ha·yah	והיה	Isaiah 10:17
And the Light	o·wr	אור	
of Israel	yis·ra·el	ישראל	
a fire	le·esh	לאש	
and its Holy One	u·qe·do·wo·sho	וקדושו	
a flame	le·le·ha·vah	ללהבה	
it will burn	u·va·a·rah	ובערה	
and devour	ve·a·khe·lah	ואכלה	

Assyria's thorns	shee·to	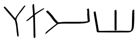	
and thistles	u·she·mee·ro		
day	be·yo·wm	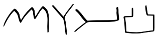	
In a single	e·chad	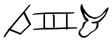	
The splendor	u·khe·vo·wd	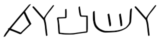	Isaiah 10:18
of its forests	ya·ro		
and orchards	ve·khar·mil·lo	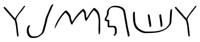	
both soul	min·ne·phesh	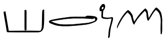	
and	ve·ad		
body	ba·sar		
it will completely destroy	ye·khal·leh		
	ve·ha·yah	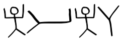	
as a sickness consumes a man	kim·sos		
	no·ses		
The remaining	u·she·ar		Isaiah 10:19
trees	ets		
of its forests	ya·ro		
so few	mis·par		
will be	yih·yu		
that a child	ve·na·ar		
could count them	yikh·te·vem	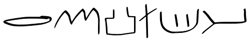	
-	ve·ha·yah	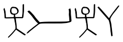	Isaiah 10:20
day	bay·yo·wm	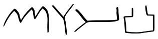	
On that	ha·hu		
will no	lo		
longer	yo·w·seeph		
	o·wd		

the remnant	she·ar	שאר	
of Israel	yis·ra·el	ישראל	
and the survivors	u·phe·le·tat	ופליטת	
of the house	bet	בית	
of Jacob	ya·a·qov	יעקב	
depend	le·hish·sha·en	להשען	
on him	al	על	
who struck them	mak·ke·hu	מכהו	
rely	ve·nish·an	ונשען	
on	al	על	
the LORD	YHVH	יהוה	
the Holy	qe·do·wosh	קדוש	
One of Israel	yis·ra·el	ישראל	
but they will truly	be·e·met	באמת	
A remnant	she·ar	שאר	Isaiah 10:21
will return —	ya·shuv	ישוב	
a remnant	she·ar	שאר	
of Jacob —	ya·a·qov	יעקב	
to	el	אל	
God	el	אל	
the Mighty	gib·bo·wr	גבור	
Though	kee	כי	Isaiah 10:22
	im	אם	
be	yih·yeh	יהיה	
your people	am·me·kha	עמך	
O Israel	yis·ra·el	ישראל	
like the sand	ke·cho·wl	כחול	

of the sea	hay·yam	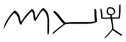	
only a remnant	she·ar		
will return	ya·shuv	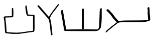	
	bo		
Destruction	kil·la·yo·wn	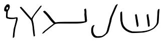	
has been decreed	cha·ruts		
overflowing	sho·w·teph		
with righteousness	tse·da·qah	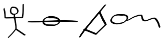	
For	kee	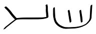	Isaiah 10:23
the destruction	kha·lah	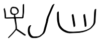	
decreed	ve·ne·che·ra·tsah		
the Lord	a·do·nay		
GOD	YHVH		
of Hosts	tse·va·o·wt	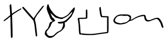	
will carry out	o·seh		
upon	be·qe·rev	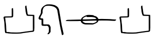	
the whole	kal	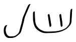	
land	ha·a·rets		
Therefore	la·khen		Isaiah 10:24
this is what	koh	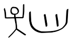	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
of Hosts	tse·va·o·wt	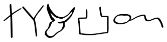	
do not	al		
fear	tee·ra	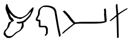	
“ O My people	am·mee		

who dwell	yo·shev		
in Zion	tsee·yo·wn	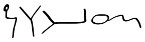	
Assyria	me·ash·shur		
you with a rod	bash·she·vet		
who strikes	yak·kek·kah		
his staff	u·mat·te·hu		
and lifts	yis·sa	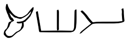	
against you	a·le·kha	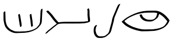	
did	be·de·rekh		
as the Egyptians	mits·ra·yim		
For	kee	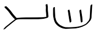	Isaiah 10:25
in just	o·wd		
a little while	me·at		
	miz·ar	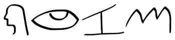	
will subside	ve·kha·lah	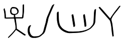	
My fury [against you]	za·am		
and My anger	ve·ap·pee		
will turn to	al		
their destruction ”	tav·lee·tam	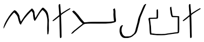	
will brandish	ve·o·w·rer		Isaiah 10:26
against them	a·law	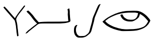	
And the LORD	YHVH		
of Hosts	tse·va·o·wt	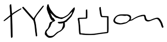	
a whip	sho·wt		
as when He struck	ke·mak·kat		
Midian	mid·yan		
at the rock	be·tsur		

of Oreb	o·w·rev	𐤏𐤅𐤓𐤁	
His staff	u·mat·te·hu	𐤅𐤌𐤈𐤄𐤅	
over	al	𐤏𐤋	
the sea	hay·yam	𐤄𐤉𐤌	
He will raise	u·ne·sa·o	𐤅𐤍𐤔𐤀𐤅	
	be·de·rekh	𐤁𐤃𐤓𐤊	
as He did in Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
-	ve·ha·yah	𐤅𐤄𐤉𐤄	Isaiah 10:27
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
On that	ha·hu	𐤄𐤄𐤅𐤀	
will be lifted	ya·sur	𐤉𐤎𐤅𐤓	
the burden	sub·bo·lo	𐤎𐤁𐤋𐤅	
from	me·al	𐤌𐤏𐤋	
your shoulders	shikh·me·kha	𐤔𐤊𐤌𐤊	
and the yoke	ve·ul·lo	𐤅𐤏𐤋𐤅	
from	me·al	𐤌𐤏𐤋	
your neck	tsaw·va·re·kha	𐤑𐤅𐤀𐤓𐤊	
will be broken	ve·chub·bal	𐤅𐤇𐤁𐤋	
The yoke	ol	𐤏𐤋	
because	mip·pe·ne	𐤌𐤐𐤍𐤉	
your neck will be too large	sha·men	𐤔𐤌𐤍	
[Assyria] has entered	ba	𐤁𐤀	Isaiah 10:28
	al	𐤏𐤋	
Aiath	ay·yat	𐤏𐤉𐤕	
and passed through	a·var	𐤏𐤁𐤓	
Migron	be·mig·ro·wn	𐤁𐤌𐤂𐤓𐤅𐤍	
at Michmash	le·mikh·mas	𐤋𐤌𐤊𐤌𐤔	

storing	yaph·qeed	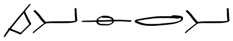	
their supplies	ke·law	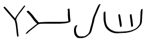	
They have crossed	a·ve·ru	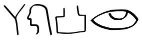	Isaiah 10:29
at the ford :	ma·ba·rah		
at Geba ”	ge·va		
“ We will spend the night	ma·lo·wn	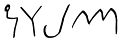	
	la·nu		
trembles	cha·re·dah		
Ramah	ha·ra·mah	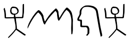	
Gibeah	giv·at	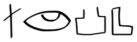	
of Saul	sha·ul		
flees	na·sah		
Cry aloud	tsa·ha·lee		Isaiah 10:30
	qo·w·lekh		
O Daughter	bat		
of Gallim !	gal·leem	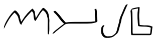	
Listen	haq·shee·vee	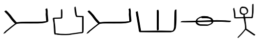	
O Laishah !	lay·shah	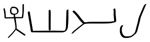	
O wretched	a·nee·yah	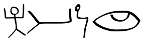	
Anathoth !	a·na·to·wt	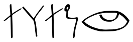	
flees	na·de·dah		Isaiah 10:31
Madmenah	mad·me·nah		
the people	yo·she·ve		
of Gebim	hag·ge·veem	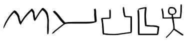	
take refuge	he·ee·zu	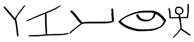	
Yet	o·wd		Isaiah 10:32
today	hay·yo·wm	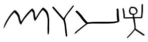	

at Nob	be·nov		
they will halt	la·a·mod		
shaking	ye·no·pheph		
a fist	ya·do	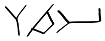	
at the mount	har		
of Daughter	bēt	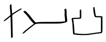	
Zion	tsee·yo·wn	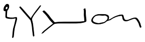	
at the hill	giv·at	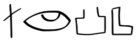	
of Jerusalem	ye·ru·sha·lim		
Behold	hin·neh		Isaiah 10:33
the Lord	ha·a·do·wn		
GOD	YHVH		
of Hosts	tse·va·o·wt	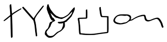	
will lop off	me·sa·eph		
the branches	pu·rah		
with terrifying power	be·ma·a·ra·tsah		
The tall	ve·ra·me		
trees	haq·qo·w·mah	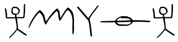	
will be cut down	ge·du·eem		
the lofty ones	ve·hag·ge·vo·heem		
will be felled	yish·pa·lu		
He will clear	ve·niq·qaph	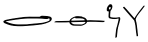	Isaiah 10:34
thickets	siv·khe	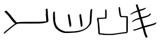	
the forest	hay·ya·ar	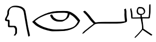	
with an axe	bab·bar·zel		
and Lebanon	ve·hal·le·va·no·wn	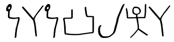	
before the Mighty One	be·ad·deer	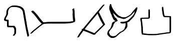	

will fall	yip·po·wl	𐤉𐤐𐤅𐤋	
will spring up	ve·ya·tsa	𐤅𐤉𐤑𐤀	Isaiah 11:1
Then a shoot	cho·ter	𐤇𐤈𐤓	
from the stump	mig·ge·za	𐤌𐤂𐤆𐤏	
of Jesse	yi·shay	𐤉𐤔𐤉	
and a Branch	ve·ne·tser	𐤅𐤍𐤑𐤓	
from his roots	mish·sha·ra·shaw	𐤌𐤔𐤓𐤔𐤉𐤅	
will bear fruit	yiph·reh	𐤉𐤐𐤓𐤄	
will rest	ve·na·chah	𐤅𐤍𐤇𐤄	Isaiah 11:2
on Him —	a·law	𐤏𐤋𐤉𐤅	
The Spirit	ru·ach	𐤓𐤅𐤇	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
the Spirit	ru·ach	𐤓𐤅𐤇	
of wisdom	chakh·mah	𐤇𐤊𐤌𐤄	
and understanding	u·vee·nah	𐤅𐤁𐤉𐤍𐤄	
the Spirit	ru·ach	𐤓𐤅𐤇	
of counsel	e·tsah	𐤏𐤑𐤄	
and strength	u·ge·vu·rah	𐤅𐤂𐤁𐤅𐤓𐤄	
the Spirit	ru·ach	𐤓𐤅𐤇	
of knowledge	da·at	𐤃𐤏𐤕	
and fear	ve·yir·at	𐤅𐤉𐤓𐤀𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
And He will delight	va·ha·ree·cho	𐤅𐤄𐤓𐤉𐤇𐤅	Isaiah 11:3
in the fear	be·yir·at	𐤁𐤉𐤓𐤀𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
He will not	ve·lo	𐤅𐤋𐤀	
see	le·mar·eh	𐤋𐤌𐤓𐤀𐤄	

by what His eyes	e·naw		
judge	yish·po·wt		
and He will not	ve·lo		
hear	le·mish·ma	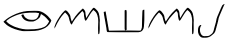	
by what His ears	a·ze·naw	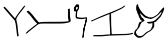	
decide	yo·w·khee·ach		
He will judge	ve·sha·phat		Isaiah 11:4
but with righteousness	be·tse·deq		
the poor	dal·leem	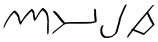	
He will decide	ve·ho·w·khee·ach	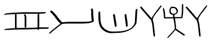	
and with equity	be·mee·sho·wr	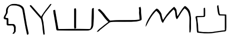	
for the lowly	le·an·ve	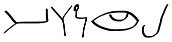	
of the earth	a·rets		
He will strike	ve·hik·kah	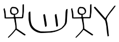	
the earth	e·rets		
with the rod	be·she·vet		
of His mouth	pee	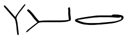	
with the breath	u·ve·ru·ach		
of His lips	se·pha·taw		
and slay	ya·meet		
the wicked	ra·sha		
will be	ve·ha·yah	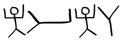	Isaiah 11:5
Righteousness	tse·deq	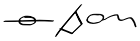	
the belt	e·zo·wr		
around His hips	ma·te·naw	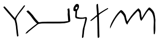	
and faithfulness	ve·ha·e·mu·nah	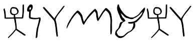	
the sash	e·zo·wr		

around His waist	cha·la·tsaw	חלציו	
will live	ve·gar	וגר	Isaiah 11:6
The wolf	ze·ev	זאב	
with	im	עם	
the lamb	ke·ves	כבש	
and the leopard	ve·na·mer	ונמר	
with	im	עם	
the goat	ge·dee	גדי	
will lie down	yir·bats	ירבץ	
the calf	ve·e·gel	ועגל	
and young lion	u·khe·pheer	וכפיר	
and fatling	u·me·ree	ומריא	
will be together	yach·daw	יחדו	
and a little child	ve·na·ar	ונער	
	qa·ton	קטן	
will lead	no·heg	נהג	
them	bam	בם	
The cow	u·pha·rah	ופרה	Isaiah 11:7
with the bear	va·dov	ודב	
will graze	tir·e·nah	תרעינה	
together	yach·daw	יחדו	
will lie down	yir·be·tsu	ירבצו	
their young	yal·de·hen	ילדיהן	
and the lion	ve·ar·yeh	ואריה	
like the ox	kab·ba·qar	כבקר	
will eat	yo·khal	יאכל	
straw	te·ven	תבן	

will play	ve·shi·a·sha	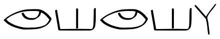	Isaiah 11:8
The infant	yo·w·neq	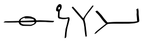	
by	al	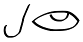	
den	chur	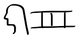	
the cobra’s	pa·ten	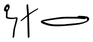	
into	ve·al	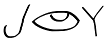	
nest	me·u·rat	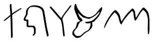	
the viper’s	tsiph·o·w·nee	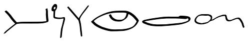	
and the toddler	ga·mul	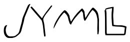	
	ya·do	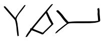	
will reach	ha·dah	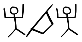	
They will neither	lo	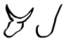	Isaiah 11:9
harm	ya·re·u	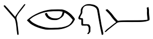	
nor	ve·lo	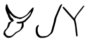	
destroy	yash·chee·tu	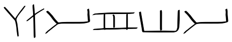	
on all	be·khal	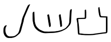	
mountain	har	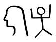	
My holy	qad·shee	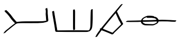	
for	kee	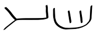	
will be full	ma·le·ah	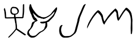	
the earth	ha·a·rets	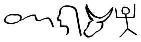	
of the knowledge	de·ah	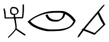	
-	et	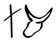	
of the LORD	YHVH	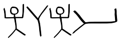	
of water	kam·ma·yim	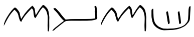	
as the sea	lay·yam	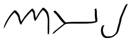	
is full	me·khas·seem	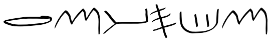	

-	ve·ha·yah	𐤅𐤄𐤉𐤄	Isaiah 11:10
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
On that	ha·hu	𐤄𐤄𐤅𐤀	
the Root	sho·resh	𐤔𐤓𐤔	
of Jesse	yi·shay	𐤉𐤔𐤉	
-	a·sher	𐤀𐤔𐤓	
will stand	o·med	𐤏𐤌𐤃	
as a banner	le·nes	𐤋𐤍𐤎	
for the peoples	am·meem	𐤏𐤌𐤉𐤌	
	e·law	𐤀𐤋𐤉𐤅	
The nations	go·w·yim	𐤂𐤅𐤉𐤌	
will seek Him	yid·ro·shu	𐤉𐤃𐤓𐤔𐤅	
	ve·ha·ye·tah	𐤅𐤄𐤉𐤕𐤄	
and His place of rest	me·nu·cha·to	𐤌𐤍𐤇𐤕𐤅	
will be glorious	ka·vo·wd	𐤊𐤁𐤅𐤃𐤐	
-	ve·ha·yah	𐤅𐤄𐤉𐤄	Isaiah 11:11
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
On that	ha·hu	𐤄𐤄𐤅𐤀	
	yo·w·seeph	𐤉𐤅𐤎𐤉𐤐	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
a second time	she·neet	𐤔𐤍𐤉𐤕	
will extend His hand	ya·do	𐤉𐤃𐤅	
to recover	liq·no·wt	𐤋𐤒𐤍𐤅𐤕	
-	et	𐤀𐤕	
the remnant	she·ar	𐤔𐤀𐤓	
of His people	am·mo	𐤏𐤌𐤅	
-	a·sher	𐤀𐤔𐤓	

-	yish·sha·er	𐤉𐤔𐤀𐤓	
from Assyria	me·ash·shur	𐤌𐤀𐤔𐤅𐤓	
from Egypt	u·mim·mits·ra·yim	𐤅𐤌𐤌𐤑𐤓𐤉𐤌	
from Pathros	u·mip·pat·ro·ws	𐤅𐤌𐤐𐤕𐤓𐤅𐤎	
from Cush	u·mik·kush	𐤅𐤌𐤊𐤅𐤔	
from Elam	u·me·e·lam	𐤅𐤌𐤏𐤉𐤋𐤌	
from Shinar	u·mish·shin·ar	𐤅𐤌𐤔𐤍𐤏𐤓	
from Hamath	u·me·cha·mat	𐤅𐤌𐤇𐤌𐤕	
and from the islands	u·me·ee·ye	𐤅𐤌𐤀𐤉𐤉	
of the sea	hay·yam	𐤄𐤉𐤌	
He will raise	ve·na·sa	𐤅𐤍𐤔𐤀	Isaiah 11:12
a banner	nes	𐤍𐤎	
for the nations	lag·go·w·yim	𐤋𐤂𐤅𐤉𐤌	
and gather	ve·a·saph	𐤅𐤀𐤎𐤐	
the exiles	nid·che	𐤍𐤃𐤇𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
the scattered	u·ne·phu·tso·wt	𐤅𐤍𐤐𐤑𐤅𐤕	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
He will collect	ye·qab·bets	𐤉𐤒𐤁𐤑	
from the four	me·ar·ba	𐤌𐤀𐤓𐤁𐤏	
corners	kan·pho·wt	𐤊𐤍𐤐𐤅𐤕	
of the earth	ha·a·rets	𐤄𐤀𐤓𐤑	
will depart	ve·sa·rah	𐤅𐤎𐤓𐤄	Isaiah 11:13
Then the jealousy	qin·at	𐤒𐤍𐤀𐤕	
of Ephraim	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌	
and the adversaries	ve·tso·re·re	𐤅𐤑𐤓𐤓𐤉	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	

will be cut off	yik·ka·re·tu	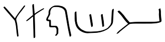	
Ephraim	eph·ra·yim	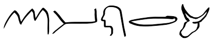	
will no longer	lo	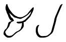	
envy	ye·qan·ne	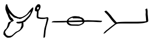	
	et	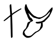	
Judah	ye·hu·dah	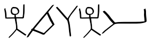	
Judah	vee·hu·dah	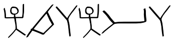	
nor will	lo	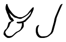	
harass	ya·tsor	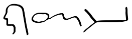	
	et	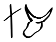	
Ephraim	eph·ra·yim	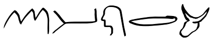	
They will swoop down	ve·a·phu	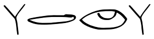	Isaiah 11:14
on the slopes	ve·kha·teph	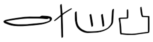	
of the Philistines	pe·lish·teem	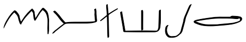	
to the west	yam·mah	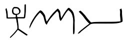	
together	yach·daw	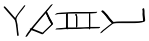	
they will plunder	ya·voz·zu	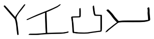	
-	et	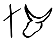	
the sons	be·ne	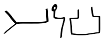	
of the east	qe·dem	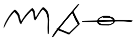	
on Edom	e·do·wm	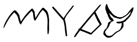	
and Moab	u·mo·w·av	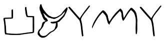	
They will lay	mish·loch	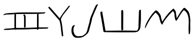	
their hands	ya·dam	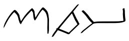	
and the Ammonites	u·ve·ne	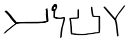	
	am·mo·wn	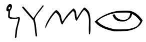	
will be subject to them	mish·ma·tam	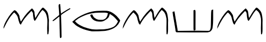	

will devote to destruction	ve·he·che·reem	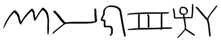	Isaiah 11:15
The LORD	YHVH		
-	et		
the gulf	le·sho·wn		
of the Sea	yam	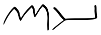	
of Egypt	mits·ra·yim		
He will sweep	ve·he·neeph	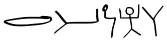	
His hand	ya·do	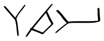	
over	al		
the Euphrates	han·na·har		
with a scorching	ba·yam	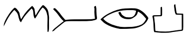	
wind	ru·cho	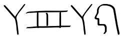	
He will split it	ve·hik·ka·hu		
into seven	le·shiv·ah		
streams	ne·cha·leem	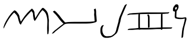	
for men to cross	ve·hid·reekh	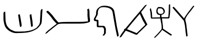	
with dry sandals	ban·ne·a·leem	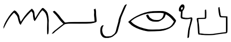	
There will be	ve·ha·ye·tah	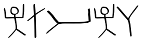	Isaiah 11:16
a highway	me·sil·lah		
for the remnant	lish·ar		
of His people	am·mo		
who	a·sher		
remain	yish·sha·er		
from Assyria	me·ash·shur		
as	ka·a·sher		
there was	ha·ye·tah	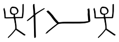	
for Israel	le·yis·ra·el		

when	be·yo·wm	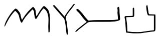	
they came up	a·lo·to		
from the land	me·e·rets		
of Egypt	mits·ra·yim		
you will say :	ve·a·mar·ta		Isaiah 12:1
day	bay·yo·wm	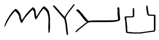	
In that	ha·hu	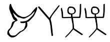	
I will praise You	o·wd·kha		
“ O LORD	YHVH		
Although	kee	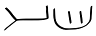	
You were angry	a·naph·ta		
with me	bee	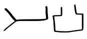	
has turned away	ya·shov	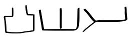	
Your anger	ap·pe·kha		
and You have comforted me	u·te·na·cha·me·nee	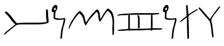	
Surely	hin·neh		Isaiah 12:2
God	el		
is my salvation	ye·shu·a·tee		
I will trust	ev·tach	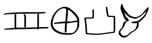	
and not	ve·lo		
be afraid	eph·chad		
For	kee	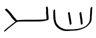	
is my strength	az·zee		
and my song	ve·zim·rat	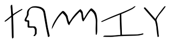	
the LORD	yah	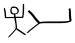	
GOD	YHVH		
and He also has become	vay·hee	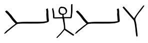	

my	lee	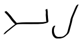	
salvation ”	lee·shu·ah	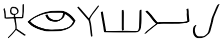	
you will draw	u·she·av·tem	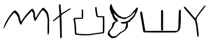	Isaiah 12:3
water	ma·yim	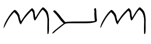	
With joy	be·sa·so·wn	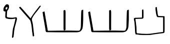	
from the springs	mim·ma·ay·ne	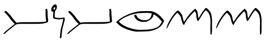	
of salvation	hay·shu·ah	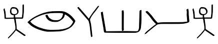	
you will say :	va·a·mar·tem	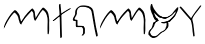	Isaiah 12:4
day	bay·yo·wm	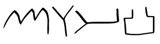	
and on that	ha·hu	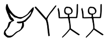	
“ Give praise	ho·w·du	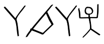	
to the LORD	la·YHVH	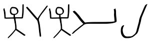	
proclaim	qir·u	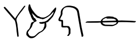	
His name !	vish·mo	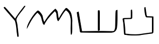	
Make	ho·w·dee·u	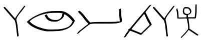	
among the peoples	va·am·meem	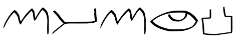	
His works {known}	a·lee·lo·taw	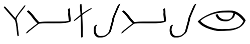	
declare	haz·kee·ru	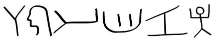	
that	kee	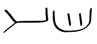	
is exalted	nis·gav	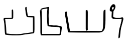	
His name	she·mo	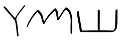	
Sing	zam·me·ru	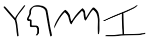	Isaiah 12:5
to the LORD	YHVH	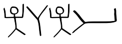	
for	kee	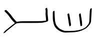	
glorious things	ge·ut	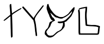	
He has done	a·sah	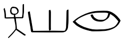	
be known	me·yud·da·ʿat	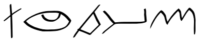	

Let this	zot		
in all	be·khal		
the earth	ha·a·rets		
Cry out	tsa·ha·lee		Isaiah 12:6
and sing	va·ron·nee	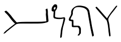	
O citizen	yo·wo·she·vet		
of Zion	tsee·yo·wn	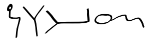	
for	kee	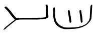	
great	ga·do·wl		
among you	be·qir·bekh	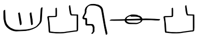	
[is] the Holy	qe·do·wosh		
One of Israel ”	yis·ra·el		
[This is] the burden	mas·sa	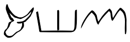	Isaiah 13:1
against Babylon	ba·vel		
that	a·sher		
received :	cha·zah	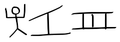	
Isaiah	ye·sha·ya·hu		
son	ben		
of Amoz	a·mo·wts		
on	al		Isaiah 13:2
hilltop	har		
a barren	nish·peh		
Raise	se·u		
a banner	nes		
call	ha·ree·mu	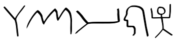	
aloud	qo·wl	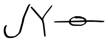	
to them	la·hem		

Wave	ha·nee·phu	𐤄𐤍𐤉𐤐𐤅	
your hand	yad	𐤉𐤃	
that they may enter	ve·ya·vo·u	𐤅𐤉𐤁𐤀𐤅	
the gates	pit·che	𐤐𐤕𐤇𐤉	
of the nobles	ne·dee·veem	𐤍𐤃𐤉𐤁𐤉𐤌	
I	a·nee	𐤀𐤍𐤉	Isaiah 13:3
have commanded	tsiw·ve·tee	𐤑𐤅𐤉𐤕𐤉	
My sanctified ones	lim·qud·da·shay	𐤋𐤌𐤒𐤃𐤔𐤉	
I have even	gam	𐤂𐤌	
summoned	qa·ra·tee	𐤒𐤓𐤀𐤕𐤉	
My warriors	gib·bo·w·ray	𐤂𐤁𐤅𐤓𐤉	
to execute My wrath	le·ap·pee	𐤋𐤀𐤐𐤉	
[and] exult	al·lee·ze	𐤏𐤋𐤉𐤆𐤉	
in My triumph	ga·a·va·tee	𐤂𐤀𐤅𐤕𐤉	
Listen	qo·wl	𐤒𐤅𐤋	Isaiah 13:4
a tumult	ha·mo·wn	𐤄𐤌𐤅𐤍	
on the mountains	be·ha·reem	𐤁𐤄𐤓𐤉𐤌	
like that	de·mut	𐤃𐤌𐤅𐤕	
multitude !	am	𐤏𐤌	
of a great	rav	𐤓𐤁	
Listen	qo·wl	𐤒𐤅𐤋	
an uproar	she·o·wn	𐤔𐤀𐤅𐤍	
among the kingdoms	mam·le·kho·wt	𐤌𐤌𐤋𐤊𐤅𐤕	
like nations	go·w·yim	𐤂𐤅𐤉𐤌	
gathered together !	ne·e·sa·pheem	𐤍𐤀𐤎𐤐𐤉𐤌	
The LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	

is mobilizing	me·phaq·qed		
an army	tse·va	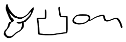	
for war	mil·cha·mah	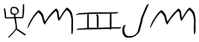	
They are coming	ba·eem		Isaiah 13:5
lands	me·e·rets		
from faraway	mer·chaq	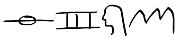	
from the ends	miq·tseh	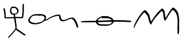	
of the heavens —	hash·sha·ma·yim	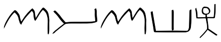	
the LORD	YHVH		
and the weapons	u·khe·le	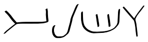	
of His wrath —	za·mo		
to destroy	le·chab·bel	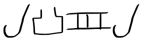	
the whole	kal		
country	ha·a·rets		
Wail	he·lee·lu	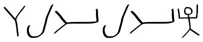	Isaiah 13:6
for	kee	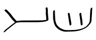	
is near	qa·ro·wv	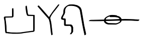	
the Day	yo·wm		
of the LORD	YHVH		
as destruction	ke·shod		
from the Almighty	mish·shad·day		
it will come	ya·vo·w		
Therefore	al		Isaiah 13:7
	ken	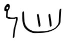	
all	kal	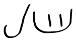	
hands	ya·da·yim	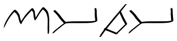	
will fall limp	tir·pe·nah		

and every	ve·khal		
heart	le·vav		
man’s	e·no·wosh		
will melt	yim·mas	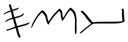	
Terror	ve·niv·ha·lu		Isaiah 13:8
pain	tsee·reem		
and anguish	va·cha·va·leem	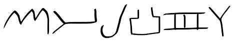	
will seize them	yo·che·zun	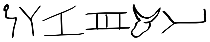	
like a woman in labor	kay·yo·w·le·dah		
they will writhe	ye·chee·lun	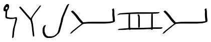	
one	eesh	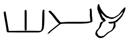	
They will look at	el		
another	re·e·hu		
with fear	yit·ma·hu	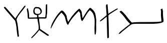	
their faces	pe·ne	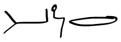	
flushed	le·ha·veem	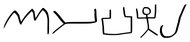	
	pe·ne·hem	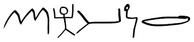	
Behold	hin·neh		Isaiah 13:9
the Day	yo·wm		
of the LORD	YHVH		
is coming —	ba		
cruel	akh·za·ree		
with fury	ve·ev·rah	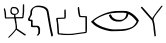	
and burning anger	va·cha·ro·wn	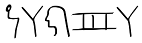	
—	aph		
to make	la·sum		
the earth	ha·a·rets		

a desolation	le·sham·mah	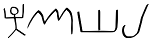	
the sinners	ve·chat·ta·e·ha		
and to destroy	yash·meed		
within it	mim·men·nah		
For	kee	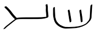	Isaiah 13:10
the stars	kho·wkh·ve	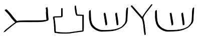	
of heaven	hash·sha·ma·yim	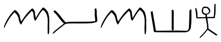	
and their constellations	u·khe·see·le·hem	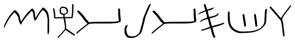	
will not	lo		
give	ya·hel·lu		
their light	o·w·ram		
will be darkened	cha·shakh		
sun	hash·she·mesh		
The rising	be·tse·to		
and the moon	ve·ya·re·ach	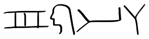	
will not	lo		
give	yag·gee·ha	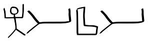	
its light	o·w·ro		
I will punish	u·pha·qad·tee	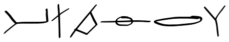	Isaiah 13:11
-	al		
the world	te·vel	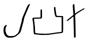	
[for its] evil	ra·ah		
and	ve·al		
the wicked	re·sha·eem		
for their iniquity	a·wo·nam		
I will end	ve·hish·bat·tee		
the haughtiness	ge·o·wn		

of the arrogant	ze·deem	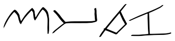	
the pride	ve·ga·a·vat		
of the ruthless	a·ree·tseem		
and lay low	ash·peel		
scarcer	o·w·qeer	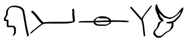	Isaiah 13:12
{I will make} man	e·no·wosh		
than pure gold	mip·paz		
and mankind	ve·a·dam		
rarer than the gold	mik·ke·tem		
of Ophir	o·w·pheer	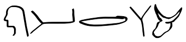	
Therefore	al		Isaiah 13:13
	ken	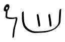	
I will make the heavens	sha·ma·yim	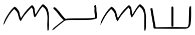	
tremble	ar·geez	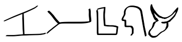	
will be shaken	ve·tir·ash		
and the earth	ha·a·rets		
from its place	mim·me·qo·w·mah	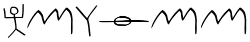	
at the wrath	be·ev·rat		
of the LORD	YHVH		
of Hosts	tse·va·o·wt	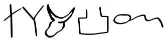	
on the day	u·ve·yo·wm	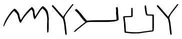	
of His burning anger	cha·ro·wn	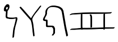	
	ap·po		
-	ve·ha·yah	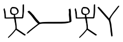	Isaiah 13:14
gazelle	kits·vee		
Like a hunted	mud·dach	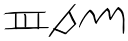	
like a sheep	u·khe·tson		

without	ve·en		
a shepherd	me·qab·bets	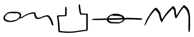	
each	eesh	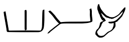	
to	el		
his own people	am·mo		
will return	yiph·nu		
each	ve·eesh	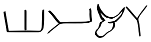	
to	el		
his native land	ar·tso		
will flee	ya·nu·su		
Whoever	kal		Isaiah 13:15
is caught	han·nim·tsa		
will be stabbed	yid·da·qer	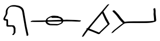	
and whoever	ve·khal		
is captured	han·nis·peh		
will die	yip·po·wl		
by the sword	be·cha·rev	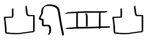	
Their infants	ve·o·le·le·hem	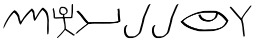	Isaiah 13:16
will be dashed to pieces	ye·rut·te·shu		
before their eyes	le·e·ne·hem	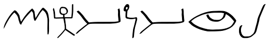	
will be looted	yish·shas·su		
their houses	bat·te·hem	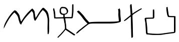	
and their wives	u·ne·she·hem	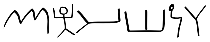	
will be ravished	tish·sha·gal·nah		
Behold	hin·nee	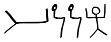	Isaiah 13:17
I will stir up	me·eer		
against them	a·le·hem	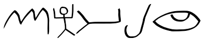	

-	et		
the Medes	ma·day		
who	a·sher		
for silver	ke·seph		
have no	lo		
regard	yach·sho·vu		
for gold	ve·za·hav	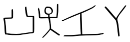	
and no	lo		
desire	yach·pe·tsu		
	vo		
Their bows	u·qe·sha·to·wt	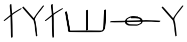	Isaiah 13:18
{will dash} young men	ne·a·reem	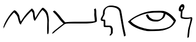	
to pieces	te·rat·tash·nah		
on the fruit	u·phe·ree		
of the womb	ve·ten		
they will have no	lo		
mercy	ye·ra·che·mu	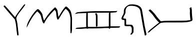	
on	al		
the children	ba·neem	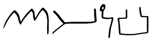	
they will not	lo		
look with pity	ta·chus	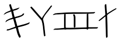	
	e·nam	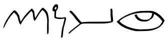	
will be	ve·ha·ye·tah	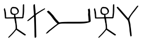	Isaiah 13:19
And Babylon	va·vel	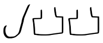	
the jewel	tse·vee		
of the kingdoms	mam·la·kho·wt		
the glory	tiph·e·ret		

of the pride	ge·o·wn	𐤂𐤀𐤅𐤍	
of the Chaldeans	kas·deem	𐤊𐤔𐤃𐤉𐤌	
overthrown	ke·mah·pe·khat	𐤊𐤌𐤄𐤐𐤊𐤕	
by God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
-	et	𐤀𐤕	
like Sodom	se·dom	𐤎𐤃𐤌	
-	ve·et	𐤅𐤀𐤕	
and Gomorrah	a·mo·rah	𐤏𐤌𐤓𐤄	
She will never	lo	𐤋𐤀	Isaiah 13:20
be inhabited	te·shev	𐤕𐤔𐤁	
	la·ne·tsach	𐤋𐤍𐤑𐤇	
or	ve·lo	𐤅𐤋𐤀	
settled	tish·kon	𐤕𐤔𐤊𐤍	
from	ad	𐤏𐤃	
generation	do·wr	𐤃𐤅𐤓	
to generation	va·do·wr	𐤅𐤃𐤅𐤓	
no	ve·lo	𐤅𐤋𐤀	
will pitch his tent	ya·hel	𐤉𐤄𐤋	
there	sham	𐤔𐤌	
nomad	a·ra·vee	𐤏𐤓𐤁𐤉	
shepherd	ve·ro·eem	𐤅𐤓𐤏𐤉𐤌	
no	lo	𐤋𐤀	
will rest his flock	yar·bi·tsu	𐤉𐤓𐤁𐤑𐤅	
there	sham	𐤔𐤌	
will lie down	ve·ra·ve·tsu	𐤅𐤓𐤁𐤑𐤅	Isaiah 13:21
there	sham	𐤔𐤌	
But desert creatures	tsee·yeem	𐤑𐤉𐤉𐤌	

will fill	u·ma·le·u	
her houses	vat·te·hem	
and howling creatures	o·cheem	
will dwell	ve·sha·khe·nu	
there	sham	
	be·no·wt	
Ostriches	ya·a·nah	
and wild goats	u·se·ee·reem	
will leap about	ye·raq·qe·du	
	sham	
will howl	ve·a·nah	Isaiah 13:22
Hyenas	ee·yeem	
in her fortresses	be·ʾal·m·no·taw	
and jackals	ve·tan·neem	
palaces	be·he·khe·le	
in her luxurious	o·neg	
is at hand	ve·qa·ro·wv	
	la·vo·w	
[Babylon's] time	it·tah	
and her days	ve·ya·me·ha	
will not	lo	
be prolonged	yim·ma·she·khu	
For	kee	Isaiah 14:1
will have compassion	ye·ra·chem	
the LORD	YHVH	
-	et	
on Jacob	ya·a·qov	

He will choose	u·va·char	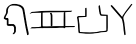	
once again	o·wd		
Israel	be·yis·ra·el		
and settle them	ve·hin·nee·cham	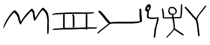	
in	al		
their own land	ad·ma·tam		
will join them	ve·nil·vah	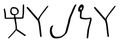	
The foreigner	hag·ger		
with	a·le·hem	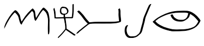	
and unite	ve·nis·pe·chu		
	al		
the house	bet	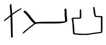	
of Jacob	ya·a·qov	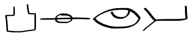	
will escort [Israel]	u·le·qa·chum	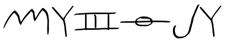	Isaiah 14:2
The nations	am·meem	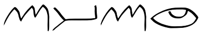	
and bring	ve·he·vee·um	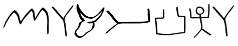	
it to	el		
its homeland	me·qo·w·mam	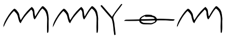	
will possess [the nations]	ve·hit·na·cha·lum	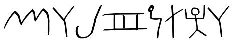	
Then the house	bet	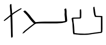	
of Israel	yis·ra·el	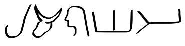	
in	al		
land	ad·mat		
the LORD’s	YHVH	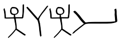	
as menservants	la·a·va·deem	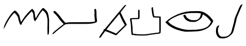	
and maidservants	ve·lish·pha·cho·wt		
They will make	ve·ha·yu	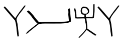	

captives	sho·veem	
of their captors	le·sho·ve·hem	
and rule	ve·ra·du	
over their oppressors	be·no·ge·se·hem	
-	ve·ha·yah	Isaiah 14:3
On the day that	be·yo·wm	
gives you rest	ha·nee·ach	
the LORD	YHVH	
	le·kha	
your pain	me·a·tse·be·kha	
and torment	u·me·ra·ge·ze·kha	
from	u·min	
labor	ha·a·vo·dah	
and from the hard	haq·qa·shah	
into which	a·sher	
you were forced	ub·bad	
	bakh	
you will sing	ve·na·sa·ta	Isaiah 14:4
song of contempt	ham·ma·shal	
this	haz·zeh	
against	al	
the king	me·lekh	
of Babylon	ba·vel	
- :	ve·a·ma·re·ta	
How	ekh	
has ceased	sha·vat	
the oppressor	no·ges	

has ended !	sha·ve·tah	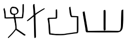	
and how his fury	mad·he·vah		
has broken	sha·var	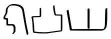	Isaiah 14:5
The LORD	YHVH		
the staff	mat·teh		
of the wicked	re·sha·eem		
the scepter	she·vet		
of the rulers	mo·she·leem	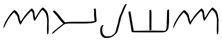	
It struck	mak·keh	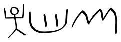	Isaiah 14:6
the peoples	am·meem		
in anger	be·ev·rah		
blows	mak·kat	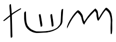	
with unceasing	bil·tee	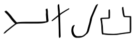	
	sa·rah		
it subdued	ro·deh	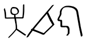	
in rage	va·aph		
the nations	go·w·yim	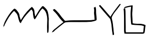	
persecution	mur·daph		
with relentless	be·lee	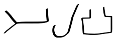	
	cha·sakh		
and at rest	na·chah	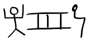	Isaiah 14:7
is at peace	sha·qe·tah	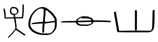	
All	kal	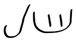	
the earth	ha·a·rets		
they break out	pa·tse·chu		
in song	rin·nah		
Even	gam		Isaiah 14:8

the cypresses	be·ro·wo·sheem	
exult	sa·me·chu	
over you :	le·kha	
and cedars	ar·ze	
of Lebanon	le·va·no·wn	
“ Since	me·az	
you have been laid low	sha·khav·ta	
no	lo	
comes	ya·a·leh	
woodcutter	hak·ko·ret	
against us ”	a·le·nu	
Sheol	she·o·wl	Isaiah 14:9
beneath	mit·ta·chat	
is eager	ra·ge·zah	
you	le·kha	
to meet	liq·rat	
upon your arrival	bo·w·e·kha	
It stirs	o·w·rer	
to greet you —	le·kha	
the spirits of the dead	re·pha·eem	
all	kal	
the rulers	at·tu·de	
of the earth	a·rets	
rise	he·qeem	
from their thrones	mik·kis·o·w·tam	
It makes all	kol	
the kings	mal·khe	

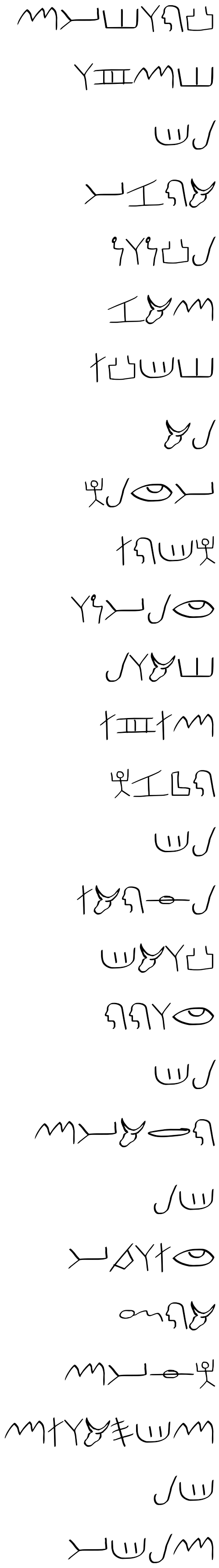

of the nations	go·w·yim	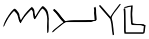	
They will all	kul·lam	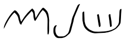	Isaiah 14:10
respond	ya·a·nu		
saying	ve·yo·me·ru		
to you	e·le·kha	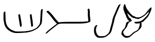	
too	gam		
“ You	at·tah		
have become weak	chul·le·ta	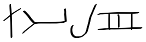	
as	kha·mo·w·nu		
we are	e·le·nu	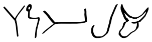	
you have become like us ! ”	nim·sha·le·ta	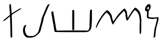	
has been brought down	hu·rad		Isaiah 14:11
to Sheol	she·o·wl		
Your pomp	ge·o·w·ne·kha		
along with the music	hem·yat	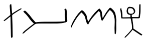	
of your harps	ne·va·le·kha	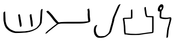	
	tach·te·kha		
are your bed	yuts·tsa		
Maggots	rim·mah		
your blanket	u·me·khas·se·kha		
and worms	to·w·le·ah		
How	ekh	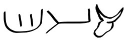	Isaiah 14:12
you have fallen	na·phal·ta		
from heaven	mish·sha·ma·yim		
O day star	he·lel	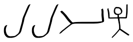	
son	ben		
of the dawn !	sha·char	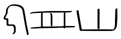	

You have been cut down	nig·da·ta	
to the ground	la·a·rets	
O destroyer	cho·w·lesh	
of	al	
nations	go·w·yim	
You	ve·at·tah	Isaiah 14:13
said	a·mar·ta	
in your heart :	vil·va·ve·kha	
to the heavens	hash·sha·ma·yim	
“ I will ascend	e·e·leh	
above	mim·ma·al	
the stars	le·kho·wkh·ve	
of God	el	
I will raise	a·reem	
my throne	kis·ee	
I will sit	ve·e·shev	
on the mount	be·har	
of assembly	mo·w·ed	
in the far reaches	be·yar·ke·te	
of the north	tsa·pho·wn	
I will ascend	e·e·leh	Isaiah 14:14
above	al	
the tops	ba·mo·te	
of the clouds	av	
I will make myself like	ed·dam·meh	
the Most High ”	le·el·yo·wn	
But	akh	Isaiah 14:15

to	el	𐤀𐤋	
Sheol	she·o·wl	𐤔𐤀𐤅𐤋	
you will be brought down	tu·rad	𐤕𐤅𐤓𐤃	
to	el	𐤀𐤋	
the lowest depths	yar·ke·te	𐤉𐤓𐤊𐤕𐤉	
of the Pit	vo·wr	𐤁𐤅𐤓	
Those who see you	ro·e·kha	𐤓𐤀𐤉𐤊	Isaiah 14:16
-	e·le·kha	𐤀𐤋𐤉𐤊	
will stare	yash·gee·chu	𐤉𐤔𐤂𐤉𐤇𐤅	
your fate :	e·le·kha	𐤀𐤋𐤉𐤊	
they will ponder	yit·bo·w·na·nu	𐤉𐤕𐤁𐤅𐤍𐤍𐤅	
“ Is this	ha·zeh	𐤄𐤆𐤄	
the man	ha·eesh	𐤄𐤀𐤉𐤔	
who shook	mar·geez	𐤌𐤓𐤂𐤉𐤆	
the earth	ha·a·rets	𐤄𐤀𐤓𐤑	
tremble	mar·eesh	𐤌𐤓𐤏𐤉𐤔	
[and] made the kingdoms	mam·la·kho·wt	𐤌𐤌𐤋𐤊𐤅𐤕	
who turned	sam	𐤔𐤌	Isaiah 14:17
the world	te·vel	𐤕𐤁𐤋	
into a desert	kam·mid·bar	𐤊𐤌𐤃𐤁𐤓	
its cities	ve·a·raw	𐤅𐤏𐤓𐤉𐤅	
and destroyed	ha·ras	𐤄𐤓𐤎	
the captives	a·see·raw	𐤀𐤎𐤉𐤓𐤉𐤅	
who refused	lo	𐤋𐤀	
to let	pha·tach	𐤐𐤕𐤇	
return to their homes ? ”	ba·ye·tah	𐤁𐤉𐤕𐤄	

All	kal		Isaiah 14:18
the kings	mal·khe	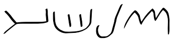	
of the nations	go·w·yim	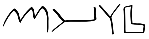	
	kul·lam	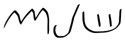	
lie	sha·khe·vu		
in state	ve·kha·vo·wd	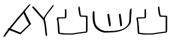	
each	eesh	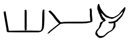	
in his own tomb	be·ve·to	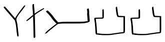	
But you	ve·at·tah		Isaiah 14:19
are cast out	ha·she·lakh·ta	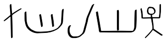	
of your grave	miq·qiv·re·kha	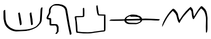	
branch	ke·ne·tser		
like a rejected	nit·av		
covered	le·vush		
by those slain	ha·ru·geem	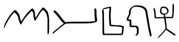	
	me·to·a·ne		
with the sword	cha·rev		
and dumped	yo·wr·de		
into	el		
a rocky	av·ne		
pit	vo·wr		
like a carcass	ke·phe·ger		
trampled underfoot	mu·vas		
You will not	lo		Isaiah 14:20
join them	te·chad	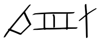	
	it·tam		
in burial	biq·vu·rah	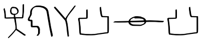	

since	kee	𐤊𐤉	
your land	ar·tse·kha	𐤀𐤓𐤑𐤊	
you have destroyed	shi·cha·ta	𐤔𐤇𐤕	
your own people	am·me·kha	𐤏𐤌𐤊	
and slaughtered	ha·ra·ge·ta	𐤄𐤓𐤂𐤕	
will never again	lo	𐤋𐤀	
be mentioned	yiq·qa·re	𐤉𐤒𐤓𐤀	
	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
The offspring	ze·ra	𐤆𐤓𐤏	
of the wicked	me·re·eem	𐤌𐤓𐤏𐤉𐤌	
Prepare	ha·khee·nu	𐤄𐤊𐤉𐤍𐤅	Isaiah 14:21
his sons	le·va·naw	𐤋𐤁𐤍𐤉𐤅	
a place to slaughter	mat·be·ach	𐤌𐤈𐤁𐤇	
for the iniquities	ba·a·won	𐤁𐤏𐤅𐤍	
of their forefathers	a·vo·w·tam	𐤀𐤁𐤅𐤕𐤌	
They will never	bal	𐤁𐤋	
rise up	ya·qu·mu	𐤉𐤒𐤌𐤅	
to possess	ve·ya·re·shu	𐤅𐤉𐤓𐤔𐤅	
a land	a·rets	𐤀𐤓𐤑	
with their	u·ma·le·u	𐤅𐤌𐤋𐤀𐤅	
or cover	phe·ne	𐤐𐤍𐤉	
the earth	te·vel	𐤕𐤁𐤋	
cities	a·reem	𐤏𐤓𐤉𐤌	
“ I will rise up	ve·qam·tee	𐤅𐤒𐤌𐤕𐤉	Isaiah 14:22
against them ”	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	

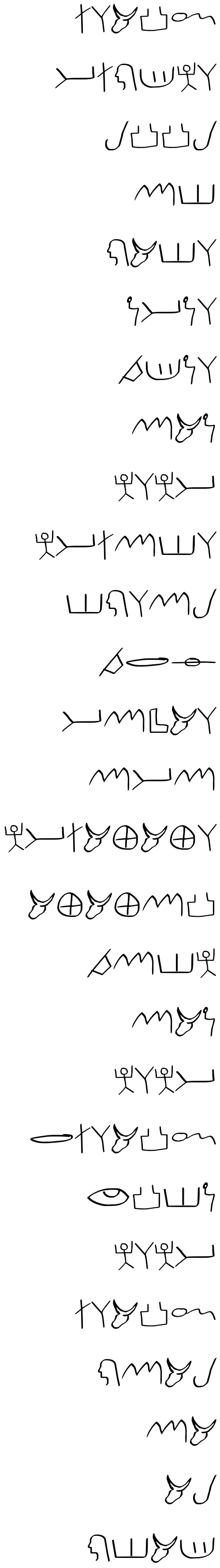

of Hosts	tse·va·o·wt	
“ I will cut off	ve·hikh·rat·tee	
from Babylon	le·va·vel	
her name	shem	
and her remnant	u·she·ar	
her offspring	ve·neen	
and her posterity ”	va·ne·khed	
declares	ne·um	
the LORD	YHVH	
“ I will make her	ve·sam·tee·ha	Isaiah 14:23
a place	le·mo·w·rash	
for owls	qip·pod	
and for swamplands	ve·ag·me	
	ma·yim	
I will sweep her away	ve·te·te·tee·ha	
with the broom	be·mat·a·te	
of destruction ”	hash·med	
declares	ne·um	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
has sworn :	nish·ba	Isaiah 14:24
The LORD	YHVH	
of Hosts	tse·va·o·wt	
	le·mor	
“ Surely	im	
	lo	
as	ka·a·sher	

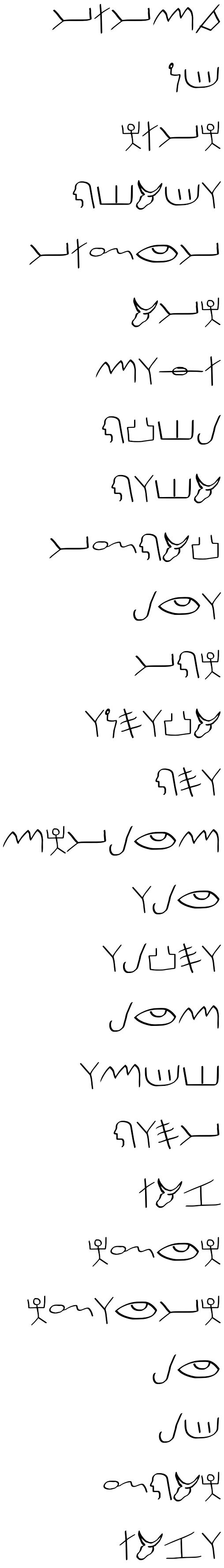

I have planned	dim·mee·tee	
so	ken	
will it be	ha·ya·tah	
as	ve·kha·a·sher	
I have purposed	ya·ats·tee	
	hee	
[so] will it stand	ta·qum	
I will break	lish·bor	Isaiah 14:25
Assyria	ash·shur	
in My land	be·ar·tsee	
on	ve·al	
My mountain	ha·ray	
I will trample him	a·vu·sen·nu	
will be taken	ve·sar	
off [My people]	me·a·le·hem	
His yoke	ul·lo	
and his burden	ve·sub·bo·lo	
from	me·al	
their shoulders ”	shikh·mo	
removed	ya·sur	
This	zot	Isaiah 14:26
is the plan	ha·e·tsah	
devised	hay·ye·u·tsah	
for	al	
the whole	kal	
earth	ha·a·rets	
and this	ve·zot	

is the hand	hay·yad	
stretched out	han·ne·tu·yah	
over	al	
all	kal	
the nations	hag·go·w·yim	
-	kee	Isaiah 14:27
The LORD	YHVH	
of Hosts	tse·va·o·wt	
has purposed	ya·ats	
and who	u·mee	
can thwart Him ?	ya·pher	
His hand	ve·ya·do	
is outstretched	han·ne·tu·yah	
so who	u·mee	
can turn it back ?	ye·shee·ven·nah	
In the year	bish·nat	Isaiah 14:28
died	mo·wt	
that King	ham·me·lekh	
Ahaz	a·chaz	
was received :	ha·yah	
burden	ham·mas·sa	
this	haz·zeh	
Do not	al	Isaiah 14:29
rejoice	tis·me·chee	
you Philistines	phe·le·shet	
all	kul·lekh	
that	kee	

is broken	nish·bar		
the rod	she·vet		
that struck you	mak·kekh		
For	kee	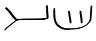	
from the root	mish·sho·resh		
of the snake	na·chash	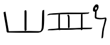	
will spring	ye·tse		
a viper	tse·pha		
from its egg	u·phir·yo		
serpent	sa·raph		
and a flying	me·o·w·pheph		
will find pasture	ve·ra·u		Isaiah 14:30
Then the firstborn	be·kho·w·re		
of the poor	dal·leem	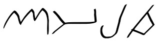	
and the needy	ve·ev·yo·w·neem	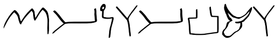	
in safety	la·ve·tach		
will lie down	yir·ba·tsu		
but I will kill	ve·he·mat·tee		
by famine	va·ra·av		
your root	sha·re·shekh	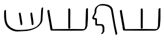	
and your remnant	u·she·e·ree·tekh	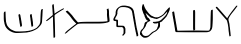	
will be slain	ya·ha·rog	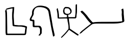	
Wail	he·lee·lee	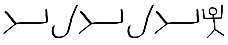	Isaiah 14:31
O gate !	sha·ar		
Cry out	za·a·qee	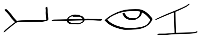	
O city !	eer	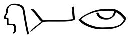	
Melt away	na·mo·wg		

you Philistines !	pe·le·shet	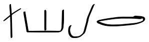	
all	kul·lekh	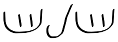	
For	kee	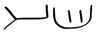	
from the north	mits·tsa·pho·wn		
a cloud of smoke	a·shan		
comes	ba		
and there are no	ve·en		
stragglers	bo·w·ded		
in its ranks	be·mo·w·a·daw		
What	u·mah		Isaiah 14:32
answer will be given	ya·a·neh		
to the envoys	mal·a·khe		
of that nation ?	go·w		
	kee	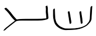	
“ The LORD	YHVH		
has founded	yis·sad		
Zion	tsee·yo·wn	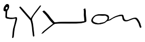	
	u·vah	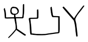	
will find refuge ”	ye·che·su	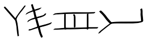	
where His afflicted	a·nee·ye	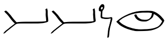	
people	am·mo		
[This is] the burden	mas·sa	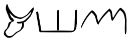	Isaiah 15:1
against Moab :	mo·w·av		
-	kee	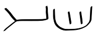	
in a night !	be·lel	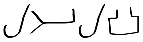	
is ruined	shud·dad		
Ar	ar		

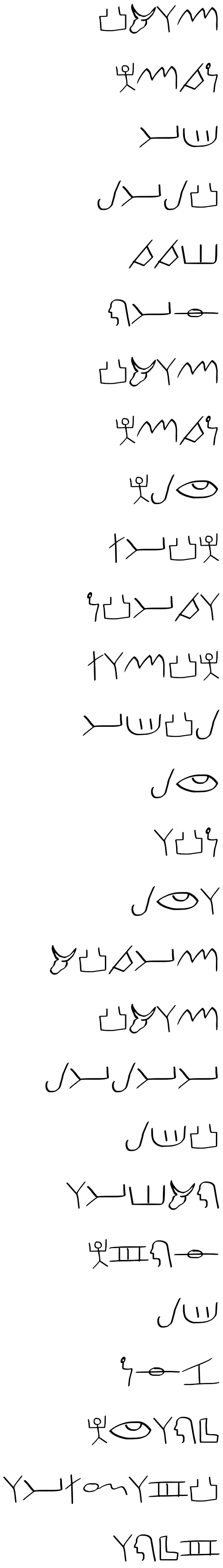

in Moab	mo·w·av	
destroyed	nid·mah	
	kee	
in a night !	be·lel	
is devastated	shud·dad	
Kir	qeer	
in Moab	mo·w·av	
destroyed	nid·mah	
goes up	a·lah	Isaiah 15:2
to its temple	hab·ba·yit	
Dibon	ve·dee·von	
at its high places	hab·ba·mo·wt	
to weep	le·ve·khee	
over	al	
Nebo	ne·vo	
as well as over	ve·al	
Medeba	me·de·va	
Moab	mo·w·av	
wails	ye·ye·leel	
Every	be·khal	
head	ro·shaw	
is shaved	qa·re·chah	
every	kal	
beard	za·qan	
is cut off	ge·ru·ah	
In its streets	be·chu·tso·taw	Isaiah 15:3
they wear	cha·ge·ru	

sackcloth	saq	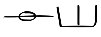	
on	al	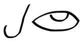	
the rooftops	gag·go·w·te·ha	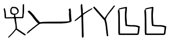	
and in the public squares	u·vir·cho·vo·te·ha	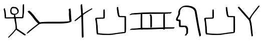	
they all	kul·loh	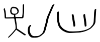	
wail	ye·ye·leel	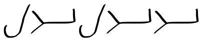	
falling down	yo·red	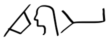	
weeping	bab·be·khee	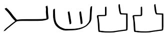	
cry out	vat·tiz·aq	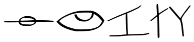	Isaiah 15:4
Heshbon	chesh·bo·wn	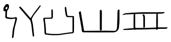	
and Elealeh	ve·el·a·leh	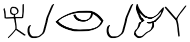	
as far as	ad	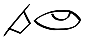	
Jahaz	ya·hats	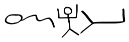	
are heard	nish·ma	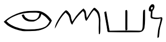	
their voices	qo·w·lam	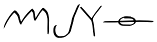	
Therefore	al	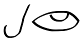	
	ken	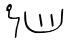	
the soldiers	cha·lu·tse	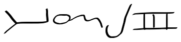	
of Moab	mo·w·av	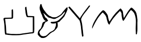	
cry out	ya·ree·u	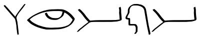	
their souls	naph·sho	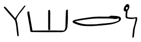	
tremble	ya·re·ah	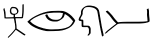	
within	lo	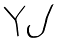	
My heart	lib·bee	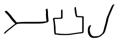	Isaiah 15:5
over Moab	le·mo·w·av	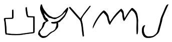	
cries out	yiz·aq	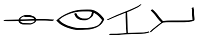	
her fugitives	be·ree·che·ha	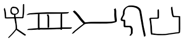	

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	kee	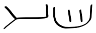	
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of Luhith	hal·lu·cheet	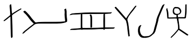	
With weeping	biv·khee	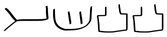	
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-	kee	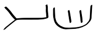	
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to Horonaim	cho·w·ro·na·yim	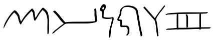	
	za·a·qat	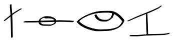	
their destruction	she·ver	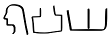	
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-	kee	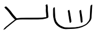	Isaiah 15:6
The waters	me	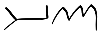	
of Nimrim	nim·reem	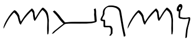	
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	kee	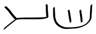	
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is gone	ka·lah	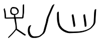	
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[and] the greenery	ye·req	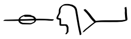	

no more	lo	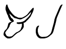	
is	ha·yah	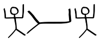	
So	al	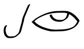	Isaiah 15:7
	ken	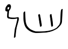	
their wealth	yit·rah	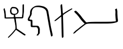	
	a·sah	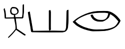	
and belongings	u·phe·qud·da·tam	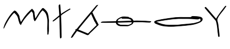	
over	al	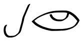	
the Brook	na·chal	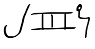	
of the Willows	ha·a·ra·veem	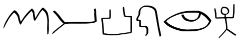	
they carry	yis·sa·um	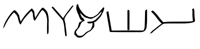	
For	kee	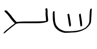	Isaiah 15:8
echoes	hiq·qee·phah	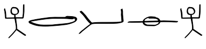	
their outcry	haz·ze·a·qah	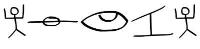	
-	et	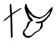	
to the border	ge·vul	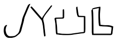	
of Moab	mo·w·av	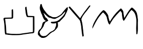	
	ad	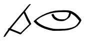	
reaches Eglaim	eg·la·yim	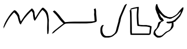	
Their wailing	yil·la·tah	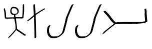	
	u·ve·er	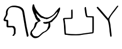	
in Beer-elim	e·leem	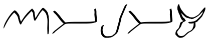	
[it is heard]	yil·la·tah	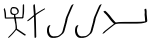	
but	kee	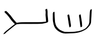	Isaiah 15:9
The waters	me	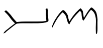	
of Dimon	dee·mo·wn	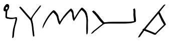	
are full of	ma·le·u	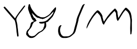	

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	kee	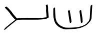	
I will bring	a·sheet	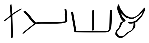	
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Dimon —	dee·mo·wn	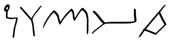	
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upon the fugitives	liph·le·tat	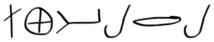	
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a lion	ar·yeh	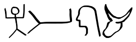	
and upon the remnant	ve·lish·e·reet		
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Send	shil·chu	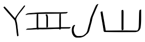	Isaiah 16:1
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to the ruler	mo·shel	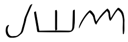	
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Zion	tsee·yo·wn	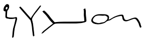	
-	ve·ha·yah	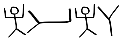	Isaiah 16:2
Like fluttering birds	khe·o·wph		
	no·w·ded		
out of the nest	qen	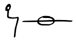	
pushed	me·shul·lach	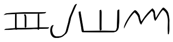	
so are	tih·ye·nah	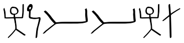	

the daughters	be·no·wt	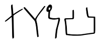	
of Moab	mo·w·av		
at the fords	ma·ba·rot		
of the Arnon :	le·ar·no·wn		
“ Give us	ha·vī·ʾu	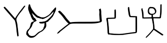	Isaiah 16:3
counsel	e·tsah		
render	a·su		
a decision	phe·lee·lah	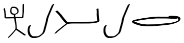	
	shee·tee	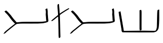	
as dark as night	khal·la·yil	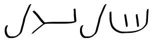	
with shade	tsil·lekh	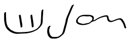	
	be·to·wkh		
Shelter us at noonday	tsa·ho·ra·yim	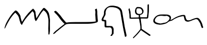	
Hide	sat·te·ree	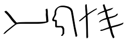	
the refugees	nid·da·cheem	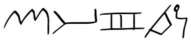	
the one who flees	no·ded		
do not	al		
betray	te·gal·lee	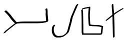	
stay	ya·gu·ru		Isaiah 16:4
with you	vakh	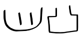	
Let my fugitives	nid·da·chay	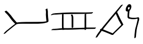	
for Moab	mo·w·av		
be	he·vee		
a refuge	se·ter		
	la·mo		
from	mip·pe·ne		
the destroyer ”	sho·w·ded		

When	kee	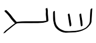	
has gone	a·phes		
the oppressor	ham·mets		
has ceased	ka·lah	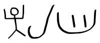	
destruction	shod		
have vanished	tam·mu		
and the oppressors	ro·mes		
from	min		
the land	ha·a·rets		
will be established	ve·hu·khan		Isaiah 16:5
in loving devotion	ba·che·sed	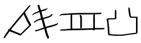	
a throne	kis·se		
will sit	ve·ya·shav	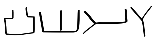	
on [it]	a·law	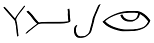	
in faithfulness	be·e·met		
in the tent	be·o·hel		
of David	da·wid		
A judge	sho·phet		
seeking	ve·do·resh		
justice	mish·pat	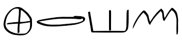	
and hastening	u·me·hir	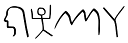	
righteousness	tse·deq	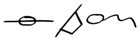	
We have heard	sha·ma·nu		Isaiah 16:6
pomposity	ge·o·wn		
of Moab's	mo·w·av		
pride	ge		
his exceeding	me·od		

[and] conceit	ga·a·va·to	
arrogance	u·ge·o·w·no	
his overflowing	ve·ev·ra·to	
is empty	lo	
	khen	
But his boasting	bad·daw	
Therefore	la·khen	Isaiah 16:7
wail	ye·ye·leel	
let Moab	mo·w·av	
for Moab	le·mo·w·av	
together	kul·loh	
let them wail	ye·ye·leel	
for the raisin cakes	la·a·shee·she	
	qeer	
of Kir-hareseth	cha·re·set	
Moan	teh·gu	
you who are utterly	akh	
stricken	ne·kha·eem	
For	kee	Isaiah 16:8
the fields	shad·mo·wt	
of Heshbon	chesh·bo·wn	
have withered	um·lal	
along with the grapevines	ge·phen	
of Sibmah	siv·mah	
The rulers	ba·a·le	
of the nations	go·w·yim	
have trampled	ha·le·mu	

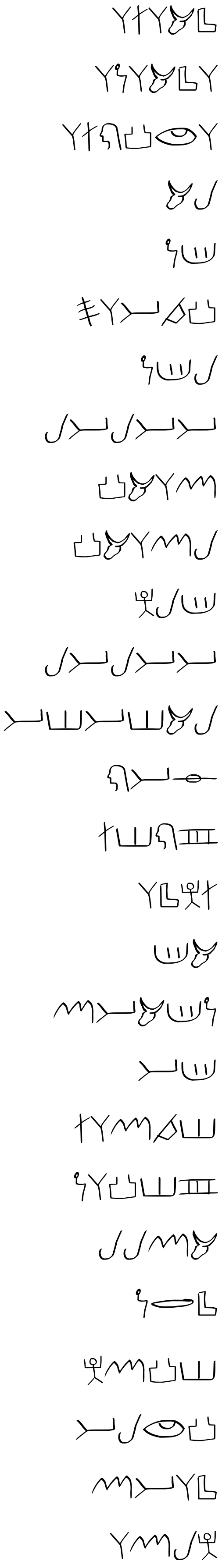

its choicest vines	se·ruq·qe·ha	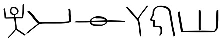	
as	ad		
far as Jazer	ya·zer		
which had reached	na·ga·u		
and spread	ta·u		
toward the desert	mid·bar		
Their shoots	she·lu·cho·w·te·ha		
had spread out	nit·te·shu		
and passed over	a·ve·ru	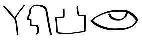	
the sea	yam	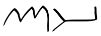	
So	al		Isaiah 16:9
	ken	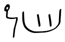	
I weep	ev·keh	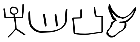	
	biv·khee	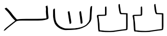	
with Jazer	ya·zer		
for the vines	ge·phen		
of Sibmah	siv·mah		
I drench	a·ray·ya·vekh	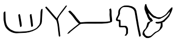	
with my tears	dim·a·tee		
Heshbon	chesh·bo·wn		
and Elealeh	ve·el·a·leh		
	kee	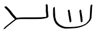	
over	al		
your summer fruit	qe·tsekh	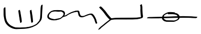	
	ve·al		
and your harvest	qe·tsee·rekh		
Triumphant shouts	he·dad	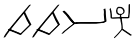	

have fallen silent	na·phal		
are removed	ve·ne·e·saph		Isaiah 16:10
Joy	sim·chah	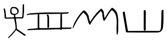	
and gladness	va·geel	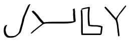	
from	min		
the orchard	hak·kar·mel		
in the vineyards	u·vak·ke·ra·meem		
no one	lo		
sings	ye·run·nan		
No	lo		
or shouts	ye·ro·a		
the grapes	ya·yin	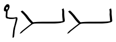	
in the winepresses	bay·qa·veem	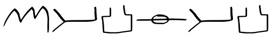	
	lo		
one tramples	yid·rokh		
	had·do·rekh		
to the cheering	he·dad	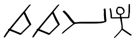	
I have put an end	hish·bat·tee		
Therefore	al		Isaiah 16:11
	ken	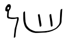	
my heart	me·ay		
for Moab	le·mo·w·av		
like a harp	kak·kin·no·wr		
laments	ye·he·mu	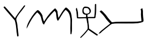	
my inmost being	ve·qir·bee		
	le·qeer	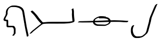	
for Kir-heres	cha·res	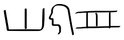	

-	ve·ha·yah	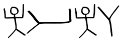	Isaiah 16:12
When	khee	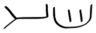	
appears	nir·ah		
when	kee	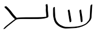	
he wearies himself	nil·ah		
Moab	mo·w·av		
on	al		
the high place	hab·ba·mah	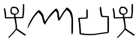	
and enters	u·va		
	el		
his sanctuary	miq·da·sho	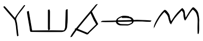	
to pray	le·hit·pal·lel		
it will do him no	ve·lo		
good	yu·khal		
This	zeh	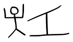	Isaiah 16:13
is the message	had·da·var		
that	a·sher		
spoke	dib·ber		
the LORD	YHVH		
concerning	el		
Moab	mo·w·av		
earlier	me·az		
And now	ve·at·tah		Isaiah 16:14
says	dib·ber		
the LORD	YHVH		
	le·mor	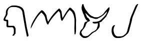	
“ In three	be·sha·losh	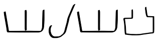	

years	sha·neem	𐤔𐤍𐤉𐤌	
counts the years	kish·ne	𐤊𐤔𐤍𐤉	
as a hired worker	sa·kheer	𐤔𐤊𐤉𐤓	
will become an object of contempt	ve·niq·lah	𐤅𐤍𐤒𐤋𐤄	
splendor	ke·vo·wd	𐤊𐤁𐤅𐤃	
Moab’s	mo·w·av	𐤌𐤅𐤀𐤁	
with all	be·khol	𐤁𐤊𐤋	
people	he·ha·mo·wn	𐤄𐤄𐤌𐤅𐤍	
her many	ha·rav	𐤄𐤓𐤁	
And those who are left	u·she·ar	𐤅𐤔𐤀𐤓	
will be few	me·at	𐤌𐤏𐤈	
	miz·ar	𐤌𐤆𐤏𐤓	
[and] feeble	lo·w	𐤋𐤅𐤀	
”	khab·beer	𐤊𐤁𐤉𐤓𐤎	
[This is] the burden	mas·sa	𐤌𐤔𐤀	Isaiah 17:1
against Damascus :	dam·ma·seq	𐤃𐤌𐤔𐤒	
“ Behold	hin·neh	𐤄𐤍𐤄	
Damascus	dam·me·seq	𐤃𐤌𐤔𐤒	
is no longer	mu·sar	𐤌𐤅𐤎𐤓	
a city	me·eer	𐤌𐤏𐤉𐤓	
it has become	ve·ha·ye·tah	𐤅𐤄𐤉𐤕𐤄	
a heap	me·ee	𐤌𐤏𐤉	
of ruins	map·pa·lah	𐤌𐤐𐤋𐤄	
are forsaken	a·zu·vo·wt	𐤏𐤆𐤁𐤅𐤕	Isaiah 17:2
The cities	a·re	𐤏𐤓𐤉	
of Aroer	a·ro·er	𐤏𐤓𐤏𐤓	
to the flocks	la·a·da·reem	𐤋𐤏𐤃𐤓𐤉𐤌	

they will be left	tih·ye·nah	
which will lie down	ve·ra·ve·tsu	
with no one	ve·en	
to fear	ma·cha·reed	
will disappear	ve·nish·bat	Isaiah 17:3
The fortress	miv·tsar	
from Ephraim	me·eph·ra·yim	
and the sovereignty	u·mam·la·khah	
from Damascus	mid·dam·me·seq	
The remnant	u·she·ar	
of Aram	a·ram	
like the splendor	kikh·vo·wd	
	be·ne	
of the Israelites ”	yis·ra·el	
will be	yih·yu	
declares	ne·um	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
“ In	ve·ha·yah	Isaiah 17:4
day	bay·yo·wm	
that	ha·hu	
will fade	yid·dal	
the splendor	ke·vo·wd	
of Jacob	ya·a·qov	
and the fat	u·mish·man	
of his body	be·sa·ro	
will waste away	ye·ra·zeh	

as	ve·ha·yah	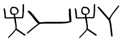	Isaiah 17:5
gathers	ke·e·soph	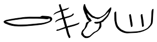	
the reaper	qa·tseer	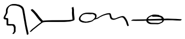	
the standing grain	qa·mah	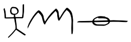	
with his arm	u·ze·ro·o	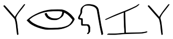	
the ears	shib·bo·leem	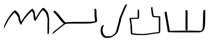	
and harvests	yiq·tso·wr	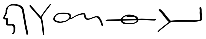	
	ve·ha·yah	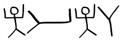	
as one gleans	kim·laq·qet	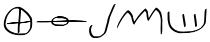	
heads of grain	shib·bo·leem	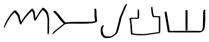	
in the Valley	be·e·meq	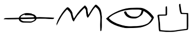	
of Rephaim	re·pha·eem	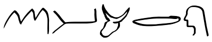	
will remain	ve·nish·ar	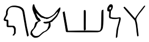	Isaiah 17:6
	bo	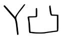	
Yet gleanings	o·w·le·lot	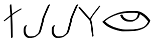	
that has been beaten —	ke·no·qeph	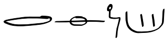	
like an olive tree	za·yit	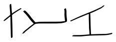	
two	she·na·yim	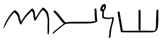	
or three	she·lo·shah	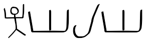	
berries	gar·ge·reem	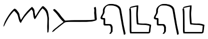	
atop the tree	be·rosh	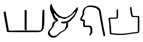	
	a·meer	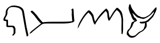	
four	ar·ba·ah	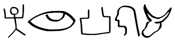	
or five	cha·mish·shah	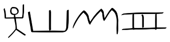	
branches ”	bis·i·phe·ha	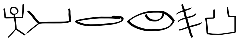	
on its fruitful	po·ree·yah	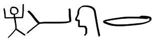	
declares	ne·um	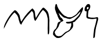	

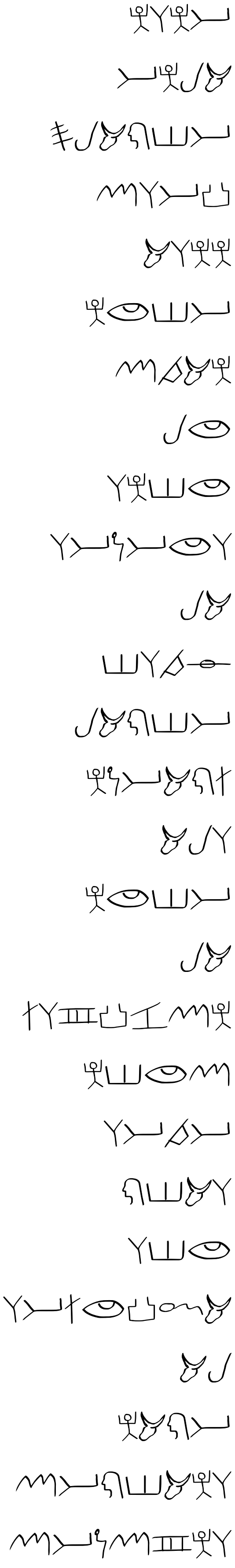

the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
day	bay·yo·wm	Isaiah 17:7
In that	ha·hu	
will look	yish·eh	
men	ha·a·dam	
to	al	
their Maker	o·se·hu	
and turn their eyes	ve·e·naw	
to	el	
the Holy	qe·do·wosh	
One of Israel	yis·ra·el	
	tir·e·nah	
They will not	ve·lo	Isaiah 17:8
look	yish·eh	
to	el	
the altars	ham·miz·be·cho·wt	
they have fashioned	ma·a·seh	
with their hands	ya·daw	
-	va·a·sher	
they have made	a·su	
with their fingers	ets·be·o·taw	
	lo	
	yir·eh	
or to the Asherahs	ve·ha·a·she·reem	
and incense altars	ve·ha·cham·ma·neem	

day	bay·yo·wm	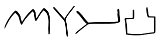	Isaiah 17:9
In that	ha·hu		
will be like	yih·yu		
cities	a·re		
their strong	ma·uz·zo		
forsaken	ka·a·zu·vat	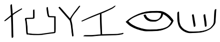	
thickets	ha·cho·resh		
and summits	ve·ha·a·meer		
-	a·sher		
abandoned	a·ze·vu		
-	mip·pe·ne		
to the Israelites	be·ne	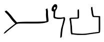	
	yis·ra·el	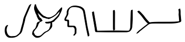	
and to utter	ve·ha·ye·tah	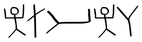	
desolation	she·ma·mah		
For	kee	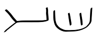	Isaiah 17:10
you have forgotten	sha·kha·chat		
the God	e·lo·he		
of your salvation	yish·ekh		
the Rock	ve·tsur		
of your refuge	ma·uz·zekh		
and failed	lo		
to remember	za·kha·ret		
Therefore	al		
	ken	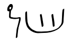	
though you cultivate	tit·te·ee		
plots	nit·e		

delightful	na·a·ma·neem	נעמנים	
vines —	u·ze·mo·rat	וזמרת	
from exotic	zar	זר	
and set out cuttings	tiz·ra·en·nu	תזרענו	
though on the day	be·yo·wm	ביום	Isaiah 17:11
you plant	nit·ekh	נטעך	
you make them grow	te·sag·se·gee	תשגשגי	
and on that morning	u·vab·bo·qer	ובבקר	
you help your seed	zar·ekh	זרעך	
sprout —	taph·ree·chee	תפריחי	
will vanish	ned	נד	
yet the harvest	qa·tseer	קציר	
on the day	be·yo·wm	ביום	
of disease	na·cha·lah	נחלה	
pain	u·khe·ev	וכאב	
and incurable	a·nush	אנוש	
Alas	ho·w	הוי	Isaiah 17:12
the tumult	ha·mo·wn	המון	
peoples	am·meem	עמים	
of many	rab·beem	רבים	
they rage	ka·ha·mo·wt	כהמות	
seas	yam·meem	ימים	
like the roaring	ye·he·ma·yun	יהמיון	
and clamoring	u·she·o·wn	ושאון	
nations	le·um·meem	לאמים	
they rumble	kish·o·wn	כשאון	
waters	ma·yim	מים	

of mighty	kab·bee·reem	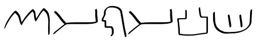	
like the crashing	yish·sha·un	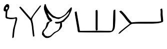	
The nations	le·um·meem	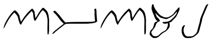	Isaiah 17:13
like the rush	kish·o·wn	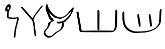	
waters	ma·yim	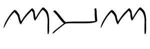	
of many	rab·beem	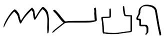	
rage	yish·sha·un	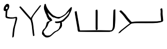	
He rebukes	ve·ga·ar	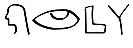	
them	bo	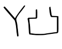	
and they flee	ve·nas	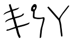	
far away	mim·mer·chaq	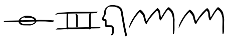	
driven	ve·rud·daph	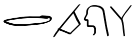	
like chaff	ke·mots	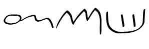	
on the hills	ha·reem	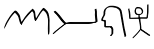	
before	liph·ne	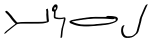	
the wind	ru·ach	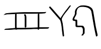	
like tumbleweeds	u·khe·gal·gal	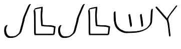	
before	liph·ne	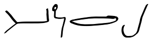	
a gale	su·phah	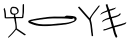	
-	le·et	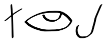	Isaiah 17:14
In the evening	e·rev	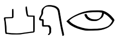	
there is	ve·hin·neh	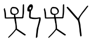	
sudden terror !	val·la·hah	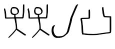	
Before	be·te·rem	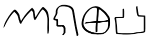	
morning	bo·qer	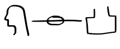	
they are no more !	e·nen·nu	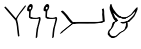	
This	zeh	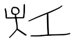	

[is] the portion	che·leq	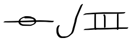	
of those who loot us	sho·w·se·nu		
and the lot	ve·go·w·ral		
of those who plunder us	le·vo·ze·ze·nu		
Woe	ho·w		Isaiah 18:1
to the land	e·rets		
of whirring	tsil·tsal		
wings	ke·na·pha·yim		
-	a·sher		
along	me·e·ver		
the rivers	le·na·ha·re		
of Cush	khush		
which sends	hash·sho·le·ach		Isaiah 18:2
by sea	bay·yam	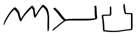	
couriers	tsee·reem		
vessels	u·vikh·le		
in papyrus	go·me		
on	al		
	pe·ne	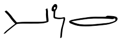	
the waters	ma·yim	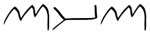	
Go	le·khu		
messengers	mal·a·kheem		
swift	qal·leem	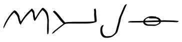	
to	el		
a people	go·w		
tall	me·mush·shakh		
and smooth-skinned	u·mo·w·rat		

to	el		
a people	am		
feared	no·w·ra		
widely	min		
	hu		
	va·ha·le·ah		
nation	go·w		
	qaw	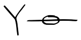	
to a powerful	qaw	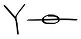	
of strange speech	u·me·vu·sah		
whose	a·sher		
is divided	ba·ze·u		
by rivers	ne·ha·reem	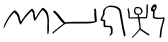	
land	ar·tso		
All	kal	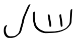	Isaiah 18:3
you people	yo·she·ve		
of the world	te·vel	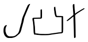	
and dwellers	ve·sho·khe·ne		
of the earth	a·rets		
is raised	kin·so	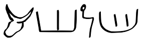	
when a banner	nes		
on the mountains	ha·reem	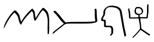	
you will see it	tir·u		
sounds	ve·khit·qo·a	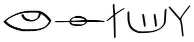	
when a ram’s horn	sho·w·phar	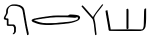	
you will hear it	tish·ma·u		
For	kee	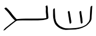	Isaiah 18:4

this is what	khoh	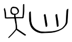	
has told	a·mar		
the LORD	YHVH		
me :	e·lay	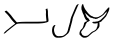	
“ I will quietly	ʾɛsh·qo·tah	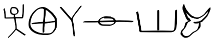	
look on	ve·ab·bee·tah	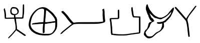	
from My dwelling place	vim·kho·w·nee		
heat	ke·chom	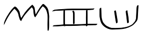	
like shimmering	tsach		
in	a·le	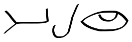	
the sunshine	o·wr		
like a cloud	ke·av		
of dew	tal		
in the heat	be·chom	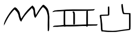	
of harvest ”	qa·tseer		
For	kee	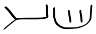	Isaiah 18:5
before	liph·ne		
the harvest	qa·tseer		
is gone	ke·tam		
when the blossom	pe·rach		
grape	u·vo·ser		
a ripening	go·mel		
becomes	yih·yeh	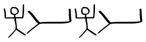	
and the flower	nits·tsah		
He will cut off	ve·kha·rat		
the shoots	haz·zal·zal·leem	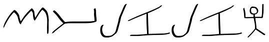	
with a pruning knife	bam·maz·me·ro·wt		

and	ve·et	𐤅𐤀𐤕	
the branches	han·ne·tee·sho·wt	𐤄𐤍𐤈𐤉𐤔𐤅𐤕	
and discard	he·seer	𐤄𐤎𐤉𐤓	
remove	he·taz	𐤄𐤕𐤆	
be left	ye·a·ze·vu	𐤉𐤏𐤆𐤁𐤅	Isaiah 18:6
They will all	yach·daw	𐤉𐤇𐤃𐤅	
birds of prey	le·et	𐤋𐤏𐤉𐤈	
to the mountain	ha·reem	𐤄𐤓𐤉𐤌	
and to the beasts	u·le·ve·he·mat	𐤅𐤋𐤁𐤄𐤌𐤕	
of the land	ha·a·rets	𐤄𐤀𐤓𐤑	
will feed on them in summer	ve·qats	𐤅𐤒𐤑	
	a·law	𐤏𐤋𐤉𐤅	
The birds	ha·a·yit	𐤄𐤏𐤉𐤈	
and all	ve·khal	𐤅𐤊𐤋	
the wild animals	be·he·mat	𐤁𐤄𐤌𐤕	
	ha·a·rets	𐤄𐤀𐤓𐤑	
-	a·law	𐤏𐤋𐤉𐤅	
in winter	te·che·raph	𐤕𐤇𐤓𐤐	
time	ba·et	𐤁𐤏𐤕	Isaiah 18:7
At that	ha·hee	𐤄𐤄𐤉𐤀	
will be brought	yu·val	𐤉𐤅𐤁𐤋	
gifts	shay	𐤔𐤉	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
of Hosts —	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
from a people	am	𐤏𐤌	
tall	me·mush·shakh	𐤌𐤌𐤔𐤊	
and smooth-skinned	u·mo·w·rat	𐤅𐤌𐤅𐤓𐤈	

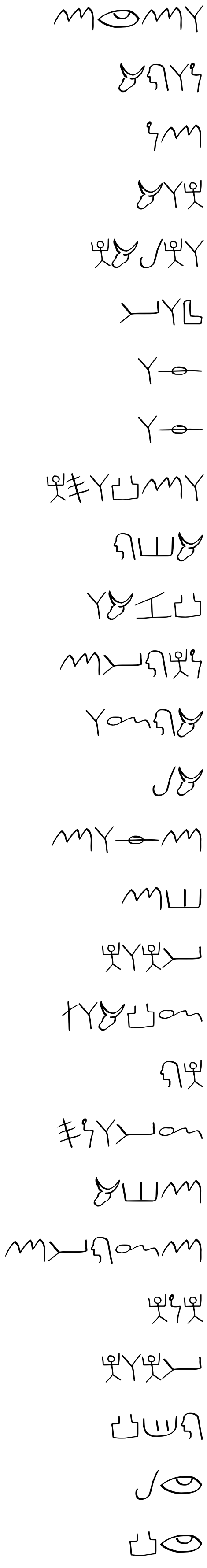

from a people	u·me·am	
feared	no·w·ra	
widely	min	
	hu	
	va·ha·le·ah	
nation	go·w	
	qaw	
from a powerful	qaw	
of strange speech	u·me·vu·sah	
whose	a·sher	
is divided	ba·ze·u	
by rivers —	ne·ha·reem	
land	ar·tso	
to	el	
the place	me·qo·wm	
of the Name	shem	
of the LORD	YHVH	
of Hosts	tse·va·o·wt	
Mount	har	
Zion	tsee·yo·wn	
[This is] the burden	mas·sa	Isaiah 19:1
against Egypt :	mits·ra·yim	
Behold	hin·neh	
the LORD	YHVH	
rides	ro·khev	
on	al	
cloud	av	

a swift	qal	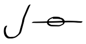	
He is coming	u·va		
to Egypt	mits·ra·yim	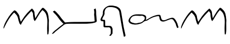	
will tremble	ve·na·u		
The idols	e·lee·le	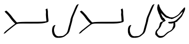	
of Egypt	mits·ra·yim	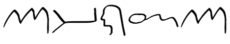	
before Him	mip·pa·naw		
and the hearts	u·le·vav	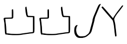	
of the Egyptians	mits·ra·yim	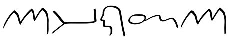	
will melt	yim·mas	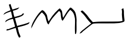	
within them	be·qir·bo	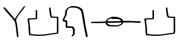	
“ So I will incite	ve·sikh·sakh·tee		Isaiah 19:2
Egyptian	mits·ra·yim	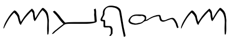	
against Egyptian	be·mits·ra·yim		
will fight	ve·nil·cha·mu	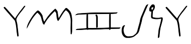	
[brother]	eesh	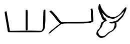	
against brother	be·a·chee	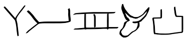	
[neighbor]	ve·eesh	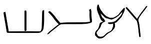	
against neighbor	be·re·e·hu		
city	eer	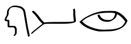	
against city	be·eer		
[and] kingdom	mam·la·khah		
against kingdom	be·mam·la·khah		
will be emptied out	ve·na·ve·qah	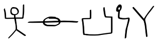	Isaiah 19:3
Then the spirit	ru·ach		
of the Egyptians	mits·ra·yim	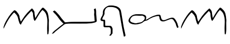	
from among them	be·qir·bo	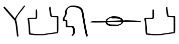	

their plans	va·a·tsa·to	𐤅𐤏𐤑𐤕𐤅	
and I will frustrate	a·val·le·a	𐤀𐤁𐤋𐤏	
so that they will resort	ve·da·re·shu	𐤅𐤃𐤓𐤔𐤅	
to	el	𐤀𐤋	
idols	ha·e·lee·leem	𐤄𐤀𐤋𐤉𐤋𐤉𐤌	
and	ve·el	𐤅𐤀𐤋	
spirits of the dead	ha·it·teem	𐤄𐤀𐤈𐤉𐤌	
	ve·el	𐤅𐤀𐤋	
to mediums	ha·o·vo·wt	𐤄𐤀𐤁𐤅𐤕	
and	ve·el	𐤅𐤀𐤋	
spiritists	hay·yid·de·o·neem	𐤄𐤉𐤃𐤏𐤍𐤉𐤌	
I will deliver	ve·sik·kar·tee	𐤅𐤎𐤊𐤓𐤕𐤉	Isaiah 19:4
-	et	𐤀𐤕	
the Egyptians	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
into the hands	be·yad	𐤁𐤉𐤃	
masters	a·do·neem	𐤀𐤃𐤍𐤉𐤌	
of harsh	qa·sheh	𐤒𐤔𐤄	
king	u·me·lekh	𐤅𐤌𐤋𐤊	
and a fierce	az	𐤏𐤆	
will rule	yim·shal	𐤉𐤌𐤔𐤋	
over them ”	bam	𐤁𐤌	
declares	ne·um	𐤍𐤀𐤌	
the Lord	ha·a·do·wn	𐤄𐤀𐤃𐤅𐤍	
GOD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
and empty	ve·nish·she·tu	𐤅𐤍𐤔𐤕𐤅	Isaiah 19:5
The waters	ma·yim	𐤌𐤉𐤌	

of the [Nile]	me·hay·yam	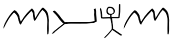	
and the riverbed	ve·na·har		
will be parched	ye·che·rav		
will dry up	ve·ya·vesh	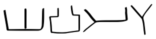	
will stink	ve·he·ez·nee·chu	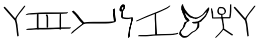	Isaiah 19:6
The canals	ne·ha·ro·wt	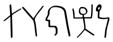	
will trickle	da·la·lu		
and dry up	ve·cha·re·vu	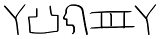	
the streams	ye·o·re		
of Egypt	ma·tso·wr		
the reeds	qa·neh	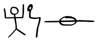	
and rushes	va·suph		
will wither	qa·me·lu		
The bulrushes	a·ro·wt		Isaiah 19:7
by	al		
the Nile	ye·o·wr		
by	al		
the mouth	pee		
of the river	ye·o·wr		
and all	ve·khol		
the fields sown	miz·ra		
along the Nile	ye·o·wr		
will wither	yee·vash	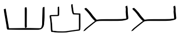	
blow away	nid·daph		
and be no [more]	ve·e·nen·nu	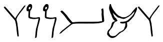	
will mourn	ve·a·nu		Isaiah 19:8
Then the fishermen	had·day·ya·geem		

will lament	ve·a·ve·lu		
all	kal	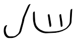	
who cast	mash·lee·khe	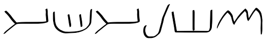	
into the Nile	vay·o·wr	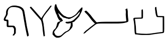	
a hook	chak·kah	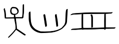	
and those who spread	u·pho·re·se		
nets	mikh·mo·ret	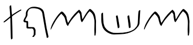	
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	pe·ne	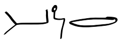	
the waters	ma·yim	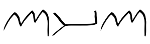	
will pine away	um·la·lu		
will be dismayed	u·vo·shu	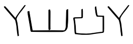	Isaiah 19:9
The workers	o·ve·de	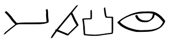	
in flax	phish·teem		
of fine linen	se·ree·qo·wt	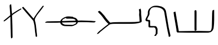	
and the weavers	ve·o·re·geem		
will turn pale	cho·w·ray		
will be	ve·ha·yu	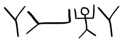	Isaiah 19:10
The workers in cloth	sha·to·te·ha		
dejected	me·duk·ka·eem		
and all	kal	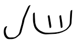	
workers	o·se		
the hired	se·kher		
will be sick	ag·me		
at heart	na·phesh		
are mere	akh		Isaiah 19:11
fools	e·wi·leem	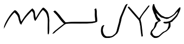	

The princes	sa·re	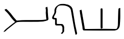	
of Zoan	tso·an	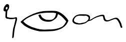	
wise	chakh·me	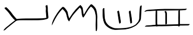	
advice	yo·a·tse	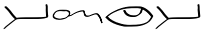	
Pharaoh's	phar·oh	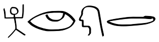	
counselors	e·tsah	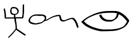	
give senseless	niv·a·rah	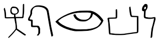	
How	ekh	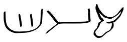	
can you say	to·me·ru	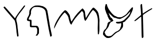	
to	el	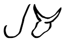	
Pharaoh	par·oh	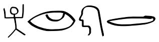	
am one	ben	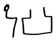	
of the wise	cha·kha·meem	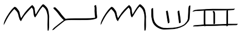	
" I	a·nee	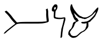	
a son	ben	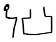	
kings "?	mal·khe	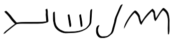	
of eastern	qe·dem	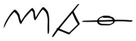	
Where	ay·yam	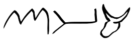	Isaiah 19:12
now ?	e·pho·w	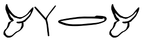	
are your wise men	cha·kha·me·kha	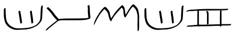	
Let them tell	ve·yag·gee·du	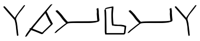	
	na	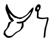	
you	lakh	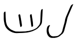	
and reveal	ve·ye·de·u	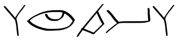	
what	mah	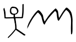	
has planned	ya·ats	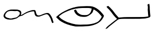	
the LORD	YHVH	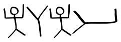	

of Hosts	tse·va·o·wt	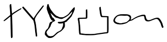	
against	al	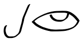	
Egypt	mits·ra·yim	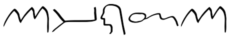	
have become fools	no·w·a·lu	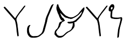	Isaiah 19:13
The princes	sa·re	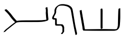	
of Zoan	tso·an	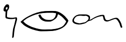	
are deceived	nish·she·u	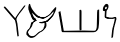	
the princes	sa·re	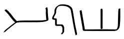	
of Memphis	noph	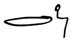	
astray	hit·u	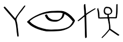	
-	et	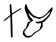	
have led Egypt	mits·ra·yim	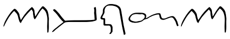	
The cornerstones	pin·nat	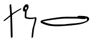	
of her tribes	she·va·te·ha	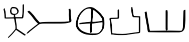	
The LORD	YHVH	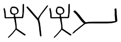	Isaiah 19:14
has poured	ma·sakh	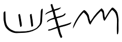	
into her	be·qir·bah	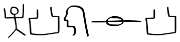	
a spirit	ru·ach	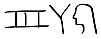	
of confusion	iw·eem	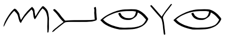	
has been led astray	ve·hit·u	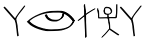	
-	et	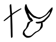	
Egypt	mits·ra·yim	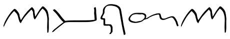	
in all	be·khal	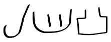	
she does	ma·a·se·hu	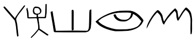	
staggers through	ke·hit·ta·o·wt	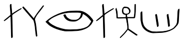	
as a drunkard	shik·ko·wr	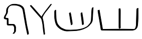	
his own vomit	be·qee·o	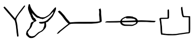	

nothing	ve·lo		Isaiah 19:15
There is	yih·yeh	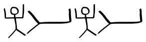	
Egypt	le·mits·ra·yim		
-	ma·a·seh		
-	a·sher		
can do —	ya·a·seh		
head	rosh		
or tail	ve·za·nav	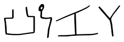	
palm	kip·pah		
or reed	ve·ag·mo·wn		
day	bay·yo·wm	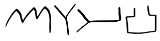	Isaiah 19:16
In that	ha·hu		
will be	yih·yeh	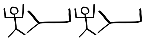	
the Egyptians	mits·ra·yim		
like women	kan·na·sheem	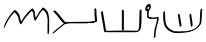	
They will tremble	ve·cha·rad	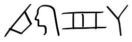	
with fear	u·pha·chad	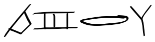	
beneath	mip·pe·ne		
the uplifted	te·nu·phat	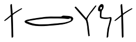	
hand	yad	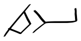	
of the LORD	YHVH		
of Hosts	tse·va·o·wt	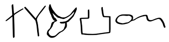	
it	a·sher		
when He	hu		
brandishes	me·neeph	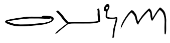	
against them	a·law	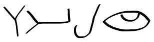	
-	ve·ha·ye·tah	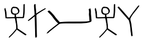	Isaiah 19:17

The land	ad·mat		
of Judah	ye·hu·dah		
to Egypt	le·mits·ra·yim		
will bring terror	le·chag·ga	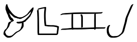	
whenever	kol		
-	a·sher		
Judah is mentioned	yaz·keer	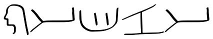	
-	o·tah		
-	e·law	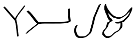	
Egypt will tremble	yiph·chad		
over	mip·pe·ne		
has planned	a·tsat		
what the LORD	YHVH		
of Hosts	tse·va·o·wt	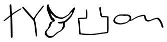	
-	a·sher		
-	hu		
	yo·w·ets		
against it	a·law	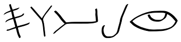	
day	bay·yo·wm	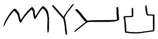	Isaiah 19:18
In that	ha·hu	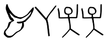	
	yih·yu		
five	cha·mesh		
cities	a·reem	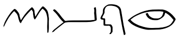	
in the land	be·e·rets		
of Egypt	mits·ra·yim		
will speak	me·dab·be·ro·wt		
the language	se·phat		

of Canaan	ke·na·an		
and swear allegiance	ve·nish·ba·o·wt	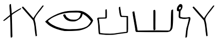	
to the LORD	la·YHVH	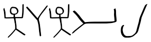	
of Hosts	tse·va·o·wt	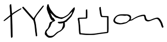	
the City	eer	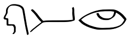	
of the Sun	ha·he·res		
will be called	ye·a·mer		
One of them	le·e·chat	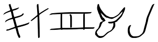	
day	bay·yo·wm	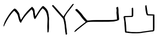	Isaiah 19:19
In that	ha·hu		
there will be	yih·yeh	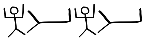	
an altar	miz·be·ach		
to the LORD	la·YHVH	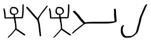	
in the center	be·to·wkh		
of the land	e·rets		
of Egypt	mits·ra·yim	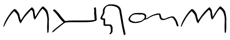	
and a pillar	u·mats·tse·vah		
near	e·tsel		
her border	ge·vu·lah		
to the LORD	la·YHVH	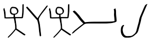	
It will be	ve·ha·yah	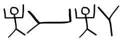	Isaiah 19:20
a sign	le·o·wt		
and a witness	u·le·ed		
to the LORD	la·YHVH	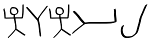	
of Hosts	tse·va·o·wt	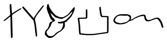	
in the land	be·e·rets		
of Egypt	mits·ra·yim	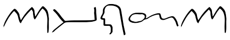	

When	kee
they cry out	yits·a·qu
to	el
the LORD	YHVH
because of	mip·pe·ne
their oppressors	lo·cha·tseem
He will send	ve·yish·lach
them	la·hem
a savior	mo·wo·shee·a
and defender	va·rav
to rescue them	ve·hits·tsee·lam
will make Himself known	ve·no·w·da
The LORD	YHVH
to Egypt	le·mits·ra·yim
will acknowledge	ve·ya·de·u
Egypt	mits·ra·yim
-	et
the LORD	YHVH
day	bay·yo·wm
and on that	ha·hu
They will worship	ve·a·ve·du
with sacrifices	ze·vach
and offerings	u·min·chah
they will make	ve·na·de·ru
vows	ne·der
to the LORD	la·YHVH
and fulfill them	ve·shil·le·mu

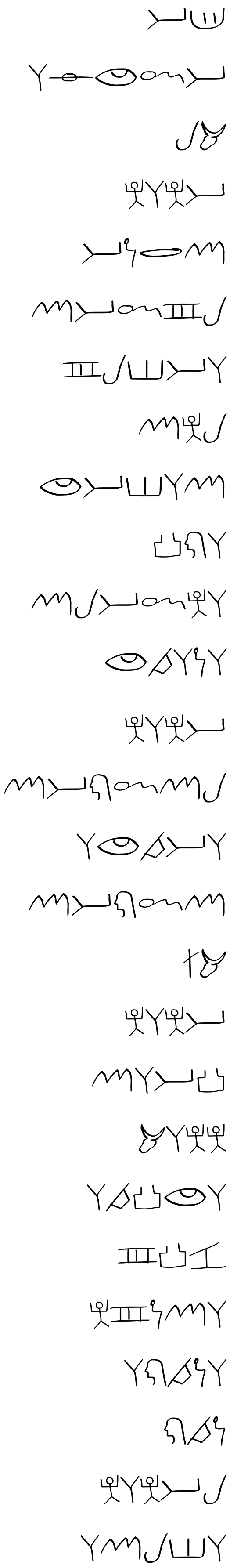

Isaiah 19:21

will strike	ve·na·gaph	𐤅𐤍𐤂𐤐	Isaiah 19:22
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
Egypt {with a plague}	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
He will strike them	na·goph	𐤍𐤂𐤐	
but heal them	ve·ra·pho·w	𐤅𐤓𐤐𐤅𐤀	
They will turn	ve·sha·vu	𐤅𐤔𐤁𐤅	
to	ad	𐤏𐤃	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and He will hear their prayers	ve·ne·tar	𐤅𐤍𐤏𐤕𐤓	
and	la·hem	𐤋𐤄𐤌	
heal them	u·re·pha·am	𐤅𐤓𐤐𐤀𐤌	
day	bay·yo·wm	𐤁𐤉𐤅𐤌	Isaiah 19:23
In that	ha·hu	𐤄𐤄𐤅𐤀	
there will be	tih·yeh	𐤕𐤄𐤉𐤄	
a highway	me·sil·lah	𐤌𐤎𐤋𐤄	
from Egypt	mim·mits·ra·yim	𐤌𐤌𐤑𐤓𐤉𐤌	
to Assyria	ash·shu·rah	𐤀𐤔𐤅𐤓𐤄	
will go	u·va	𐤅𐤁𐤀	
The Assyrians	ash·shur	𐤀𐤔𐤅𐤓	
to Egypt	be·mits·ra·yim	𐤁𐤌𐤑𐤓𐤉𐤌	
and the Egyptians	u·mits·ra·yim	𐤅𐤌𐤑𐤓𐤉𐤌	
to Assyria	be·ash·shur	𐤁𐤀𐤔𐤅𐤓	
will worship together	ve·a·ve·du	𐤅𐤏𐤁𐤃𐤅	
The Egyptians	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
	et	𐤀𐤕	

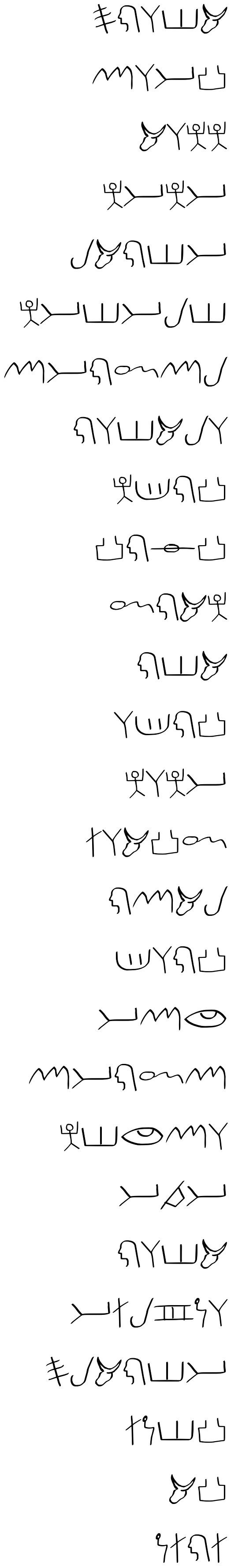

and Assyrians	ash·shur	
day	bay·yo·wm	Isaiah 19:24
In that	ha·hu	
will join	yih·yeh	
Israel	yis·ra·el	
a three-party	she·lee·shee·yah	
alliance with Egypt	le·mits·ra·yim	
and Assyria —	u·le·ash·shur	
a blessing	be·ra·khah	
upon	be·qe·rev	
the earth	ha·a·rets	
them	a·sher	Isaiah 19:25
will bless	be·ra·kho	
The LORD	YHVH	
of Hosts	tse·va·o·wt	
saying	le·mor	
“ Blessed [be]	ba·rukh	
My people	am·mee	
Egypt	mits·ra·yim	
My handiwork	u·ma·a·seh	
	ya·day	
Assyria	ash·shur	
My inheritance ”	ve·na·cha·la·tee	
and Israel	yis·ra·el	
Before the year	bish·nat	Isaiah 20:1
came	bo	
that the chief commander	tar·tan	

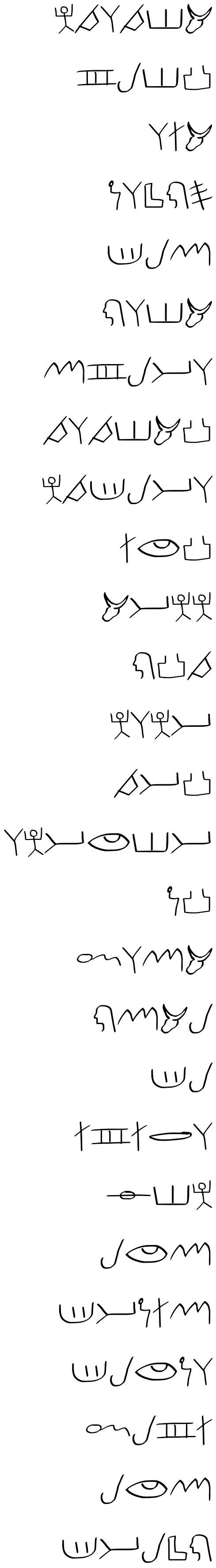

to Ashdod	ash·do·w·dah	
sent	bish·loch	
-	o·to	
by Sargon	sar·go·wn	
king	me·lekh	
of Assyria	ash·shur	
and attacked	vay·yil·la·chem	
[it]	be·ash·do·wd	
and captured	vay·yil·ke·dah	
-	ba·et	Isaiah 20:2
-	ha·hee	
had already spoken	dib·ber	
the LORD	YHVH	
through	be·yad	
Isaiah	ye·sha·ya·hu	
son	ben	
of Amoz	a·mo·wts	
saying	le·mor	
“ Go	lekh	
remove	u·phit·tach·ta	
the sackcloth	has·saq	
from	me·al	
your waist	ma·te·ne·kha	
the sandals	ve·na·al·kha	
[and]	ta·cha·lots	
	me·al	
from your feet ”	rag·le·kha	

And [Isaiah] did	vay·ya·as	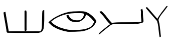	
so	ken	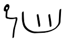	
walking around	ha·lokh	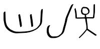	
naked	a·ro·wm	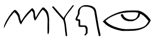	
and barefoot	ve·ya·cheph	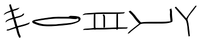	
said	vay·yo·mer	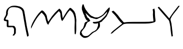	Isaiah 20:3
Then the LORD	YHVH	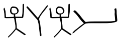	
“ Just as	ka·a·sher	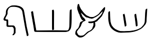	
has gone	ha·lakh	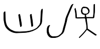	
My servant	av·dee	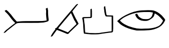	
Isaiah	ye·sha·ya·hu	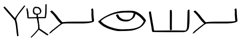	
naked	a·ro·wm	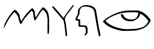	
and barefoot	ve·ya·cheph	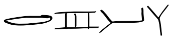	
for three	sha·losh	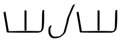	
years	sha·neem	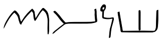	
as a sign	o·wt	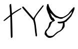	
and omen	u·mo·w·phet	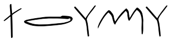	
against	al	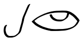	
Egypt	mits·ra·yim	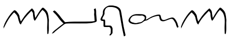	
	ve·al	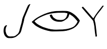	
and Cush	kush	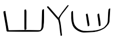	
so	ken	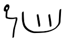	Isaiah 20:4
will lead away	yin·hag	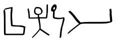	
the king	me·lekh	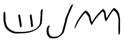	
of Assyria	ash·shur	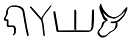	
-	et	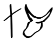	
the captives	she·vee	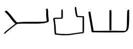	

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and the exiles	ga·lut	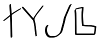	
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young	ne·a·reem	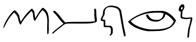	
and old alike	u·ze·qe·neem	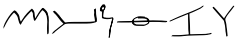	
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and barefoot	ve·ya·cheph	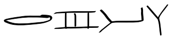	
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to Egypt’s	mits·ra·yim		
will be dismayed	ve·chat·tu	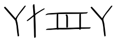	Isaiah 20:5
and ashamed	va·vo·shu	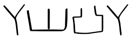	
Those who made Cush	mik·kush		
their hope	mab·ba·tam		
	u·min		
and Egypt	mits·ra·yim		
their boast	tiph·ar·tam		
will say	ve·a·mar		Isaiah 20:6
the dwellers	yo·shev		
coastland	ha·ee		
of this	haz·zeh		
day	bay·yo·wm	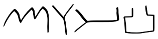	
And on that	ha·hu	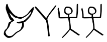	
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what has happened	khoh	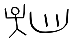	

to our source of hope	mab·ba·te·nu	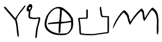	
those to whom	a·sher	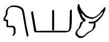	
we fled	nas·nu	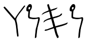	
	sham	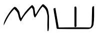	
for help	le·ez·rah	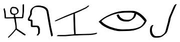	
and deliverance	le·hin·na·tsel	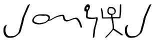	
from	mip·pe·ne	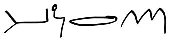	
the king	me·lekh	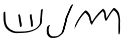	
of Assyria !	ash·shur	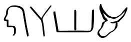	
How then	ve·ekh	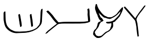	
escape ? ’”	nim·ma·let	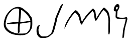	
can we	a·na·che·nu	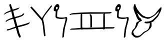	
[This is] the burden	mas·sa	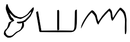	Isaiah 21:1
against the Desert	mid·bar	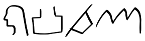	
by the Sea :	yam	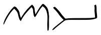	
Like whirlwinds	ke·su·pho·wt	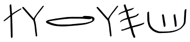	
through the Negev	ban·ne·gev	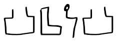	
sweeping	la·cha·loph	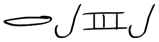	
from the desert	mim·mid·bar	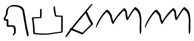	
[an invader] comes	ba	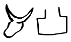	
from a land	me·e·rets	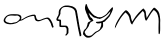	
of terror	no·w·ra·ah	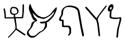	
vision	cha·zut	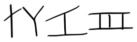	Isaiah 21:2
A dire	qa·shah	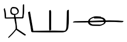	
is declared	hug·gad	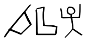	
to me :	lee	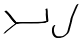	
“ The traitor	hab·bo·w·ged	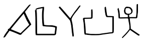	

still betrays	bo·w·ged		
and the destroyer	ve·hash·sho·w·ded		
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Go up	a·lee	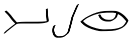	
O Elam !	e·lam	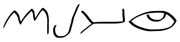	
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O Media !	ma·day	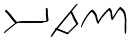	
to all	kal	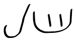	
her groaning ”	an·cha·tah	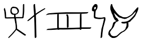	
I will put an end	hish·bat·tee		
Therefore	al		Isaiah 21:3
	ken	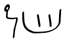	
is filled	ma·le·u		
my body	ma·te·nay		
with anguish	chal·cha·lah	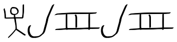	
Pain	tsee·reem		
grips me	a·cha·zu·nee		
like the pains	ke·tsee·re	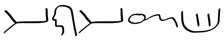	
of a woman in labor	yo·w·le·dah		
I am bewildered	na·a·ve·tee	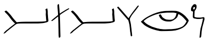	
to hear	mish·she·mo·a	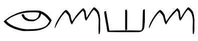	
I am dismayed	niv·hal·tee	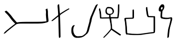	
to see	me·re·o·wt		
falters	ta·ah		Isaiah 21:4
My heart	le·va·vee	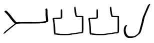	
fear	pal·la·tsut		
makes me tremble	bi·a·ta·te·nee		

-	et		
The twilight	ne·sheph	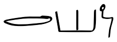	
of my desire	chish·qee	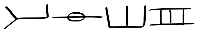	
has turned	sam		
	lee	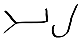	
to horror	la·cha·ra·dah		
They prepare	a·rokh		Isaiah 21:5
a table	hash·shul·chan	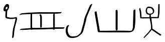	
they lay out	tsa·phoh		
a carpet	hats·tsa·pheet		
they eat	a·kho·wl		
they drink !	sha·toh		
Rise up	qu·mu		
O princes	has·sa·reem	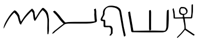	
oil	mish·chu	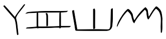	
the shields !	ma·gen		
For	kee	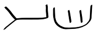	Isaiah 21:6
this [is what]	khoh	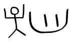	
says	a·mar		
to me :	e·lay	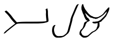	
the Lord	a·do·nay		
“ Go	lekh	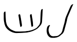	
post	ha·a·med		
a lookout	ham·tsap·peh		
what	a·sher		
he sees	yir·eh		
[and] have him report	yag·geed	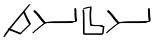	

When he sees	ve·ra·ah		Isaiah 21:7
chariots	re·khev		
with teams	tse·med		
of horsemen	pa·ra·sheem	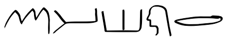	
riders	re·khev		
on donkeys	cha·mo·wr		
riders	re·khev		
on camels	ga·mal		
he must be alert	ve·hiq·sheev	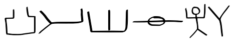	
	qe·shev	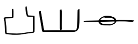	
fully	rav		
alert ”	qa·shev	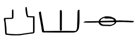	
shouted :	vay·yiq·ra	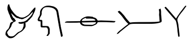	Isaiah 21:8
Then the lookout	ar·yeh	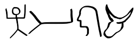	
on	al		
the watchtower	mits·peh		
my lord	a·do·nay		
I	a·no·khee		
stand	o·med		
“ Day	ta·meed		
after day	yo·w·mam		
at	ve·al		
my post	mish·mar·tee		
I	a·no·khee		
stay	nits·tsav		
night after	kal	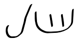	
night	hal·le·lo·wt	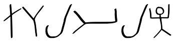	

Look	ve·hin·neh		Isaiah 21:9
here	zeh	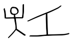	
come	va		
the riders	re·khev		
	eesh	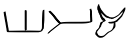	
in pairs ”	tse·med		
horsemen	pa·ra·sheem		
And one answered	vay·ya·an	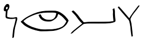	
saying :	vay·yo·mer		
“ Fallen	na·phe·lah		
fallen is	na·phe·lah		
Babylon !	ba·vel		
All	ve·khal		
the images	pe·see·le	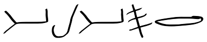	
of her gods	e·lo·he·ha		
lie shattered	shib·bar	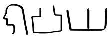	
on the ground ! ”	la·a·rets		
crushed	me·du·sha·tee		Isaiah 21:10
O my people	u·ven		
on the threshing floor	ga·re·nee		
what	a·sher		
I have heard	sha·ma·tee		
from	me·et		
the LORD	YHVH		
of Hosts	tse·va·o·wt	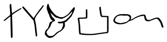	
the God	e·lo·he		
of Israel	yis·ra·el	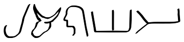	

I tell	hig·gad·tee	הגדתי	
you	la·khem	לכם׃	
[This is] the burden	mas·sa	משא	Isaiah 21:11
against Dumah :	du·mah	דומה	
to me	e·lay	אלי	
One calls	qo·re	קרא	
from Seir	mis·se·eer	משעיר	
“ Watchman	sho·mer	שמר	
what is left	mah	מה	
of the night ?	mil·lay·lah	מלילה	
Watchman	sho·mer	שמר	
what is left	mah	מה	
of the night ? ”	mil·lel	מליל	
replies	a·mar	אמר	Isaiah 21:12
The watchman	sho·mer	שמר	
has come	a·tah	אתה	
“ Morning	bo·qer	בקר	
but also	ve·gam	וגם	
the night	la·ye·lah	לילה	
If	im	אם	
you would inquire	tiv·a·yun	תבעיון	
then inquire	be·a·yu	בעיו	
yet again ”	shu·vu	שבו	
Come back	e·ta·yu	אתיו׃	
[This is] the burden	mas·sa	משא	Isaiah 21:13
against Arabia :	ba·rav	בערב	
In the thickets	bay·ya·ar	ביער	

of Arabia	ba·rav	
you must lodge	ta·lee·nu	
O caravans	o·re·cho·wt	
of Dedanites	de·da·neem	
-	liq·rat	Isaiah 21:14
for the thirsty	tsa·me	
Bring	he·ta·yu	
water	ma·yim	
O dwellers	yo·she·ve	
	e·rets	
of Tema	te·ma	
with food	be·lach·mo	
meet	qid·de·mu	
the refugees	no·ded	
For	kee	Isaiah 21:15
from	mip·pe·ne	
the sword —	cha·ra·vo·wt	
they flee	na·da·du	
	mip·pe·ne	
the sword	che·rev	
that is drawn —	ne·tu·shah	
from	u·mip·pe·ne	
the bow	qe·shet	
that is bent	de·ru·khah	
and from	u·mip·pe·ne	
the stress	ko·ved	
of battle	mil·cha·mah	

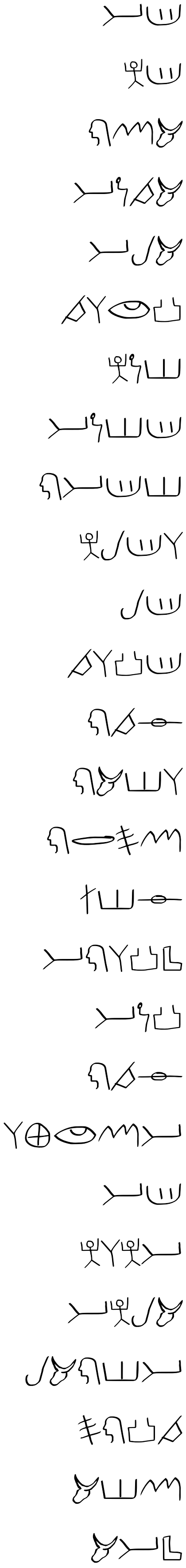

For	kee	Isaiah 21:16
this [is what]	khoh	
says	a·mar	
the Lord	a·do·nay	
to me :	e·lay	
	be·o·wd	
“ Within one year	sha·nah	
would count [it]	kish·ne	
as a hired worker	sa·kheer	
will be gone	ve·kha·lah	
all	kal	
the glory	ke·vo·wd	
of Kedar	qe·dar	
The remaining	u·she·ar	Isaiah 21:17
	mis·par	
archers	qe·shet	
the warriors	gib·bo·w·re	
-	ve·ne	
of Kedar	qe·dar	
will be few ”	yim·a·tu	
For	kee	
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
has spoken	dib·ber	
[This is] the burden	mas·sa	Isaiah 22:1
against the Valley	ge	

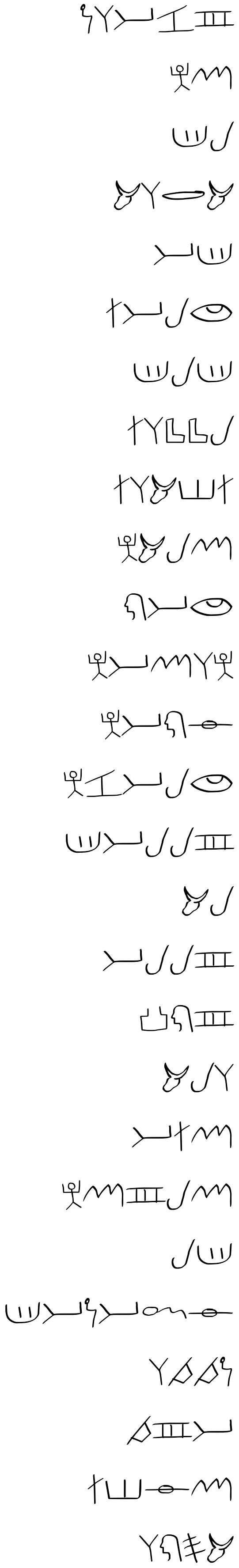

of Vision :	chiz·za·yo·wn	
What	mah	
	lakh	
ails you now	e·pho·w	
that	kee	
gone up	a·leet	
you have all	kul·lakh	
to the rooftops	lag·gag·go·wt	
of commotion	te·shu·o·wt	Isaiah 22:2
	me·le·ah	
O city	eer	
	ho·w·mee·yah	
O town	qir·yah	
of revelry ?	al·lee·zah	
Your slain	cha·la·la·yikh	
did not	lo	
die	chal·le	
by the sword	che·rev	
nor were they	ve·lo	
killed	me·te	
in battle	mil·cha·mah	
All	kal	Isaiah 22:3
your rulers	qe·tsee·na·yikh	
have fled	na·de·du	
together	ya·chad	
without a bow	miq·qe·shet	
captured	us·sa·ru	

All	kal	𐤊𐤋	
your fugitives	nim·tsa·a·yikh	𐤍𐤌𐤑𐤀𐤉𐤊	
were captured	us·se·ru	𐤀𐤎𐤓𐤅	
together	yach·daw	𐤉𐤇𐤃𐤅	
to a distant place	me·ra·cho·wq	𐤌𐤓𐤇𐤅𐤒	
having fled	ba·ra·chu	𐤁𐤓𐤇𐤅	
Therefore	al	𐤏𐤋	Isaiah 22:4
	ken	𐤊𐤍	
I said	a·mar·tee	𐤀𐤌𐤓𐤕𐤉	
“ Turn away	she·u	𐤔𐤏𐤅	
from me	min·nee	𐤌𐤍𐤉	
bitterly !	a·ma·rer	𐤀𐤌𐤓𐤓	
let me weep	bab·be·khee	𐤁𐤁𐤊𐤉	
Do not	al	𐤀𐤋	
try	ta·ee·tsu	𐤕𐤀𐤉𐤑𐤅	
to console me	le·na·cha·me·nee	𐤋𐤍𐤇𐤌𐤍𐤉	
over	al	𐤏𐤋	
the destruction	shod	𐤔𐤃	
of the daughter	bat	𐤁𐤕	
of my people ”	am·mee	𐤏𐤌𐤉	
For	kee	𐤊𐤉	Isaiah 22:5
has [set] a day	yo·wm	𐤉𐤅𐤌	
of tumult	me·hu·mah	𐤌𐤄𐤅𐤌𐤄	
and trampling	u·me·vu·sah	𐤅𐤌𐤁𐤅𐤎𐤄	
and confusion	u·me·vu·khah	𐤅𐤌𐤁𐤅𐤊𐤄	
the Lord	la·do·nay	𐤋𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	

of Hosts	tse·va·o·wt	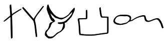	
in the Valley	be·ge	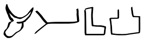	
of Vision —	chiz·za·yo·wn	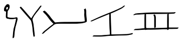	
of breaking	me·qar·qar	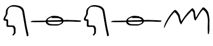	
down the walls	qir	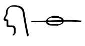	
and crying	ve·sho·w·a	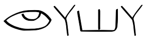	
to	el	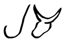	
the mountains	ha·har	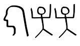	
Elam	ve·e·lam	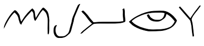	Isaiah 22:6
takes up	na·sa	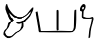	
a quiver	ash·pah	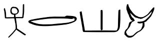	
with chariots	be·re·khev	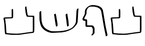	
	a·dam	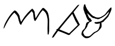	
and horsemen	pa·ra·sheem	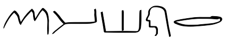	
and Kir	ve·qeer	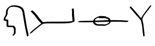	
uncovers	e·rah	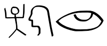	
the shield	ma·gen	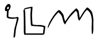	
-	vay·hee	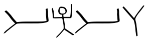	Isaiah 22:7
Your choicest	miv·char	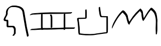	
valleys	a·ma·qa·yikh	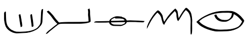	
are full of	ma·le·u	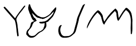	
chariots	ra·khev	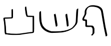	
and horsemen	ve·hap·pa·ra·sheem	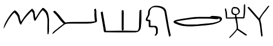	
are posted	shot	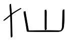	
	sha·tu	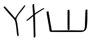	
at the gates	hash·sha·e·rah	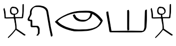	
He has uncovered	vay·gal	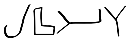	Isaiah 22:8

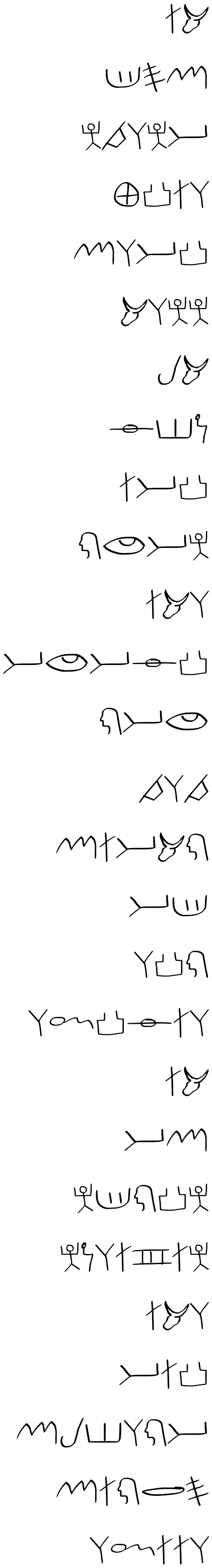

-	et	
the defenses	ma·sakh	
of Judah	ye·hu·dah	
you looked	vat·tab·bet	
day	bay·yo·wm	
On that	ha·hu	
to	el	
the weapons	ne·sheq	
in the House	bet	
of the Forest	hay·ya·ar	
-	ve·et	Isaiah 22:9
breaches	be·qee·e	
in the walls of the City	eer	
of David	da·wid	
You saw	re·ee·tem	
that	kee	
there were many	rab·bu	
You collected	vat·te·qab·be·tsu	
-	et	
water	me	
pool	hab·be·re·khah	
from the lower	hat·tach·to·w·nah	
-	ve·et	Isaiah 22:10
the houses	bat·te	
of Jerusalem	ye·ru·sha·lim	
You counted	se·phar·tem	
and tore them down	vat·tit·tsu	

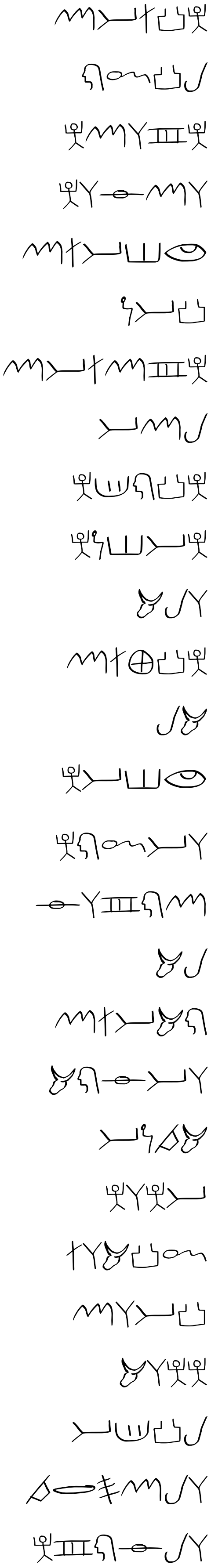

	hab·bat·teem	
to strengthen	le·vats·tser	
the wall	ha·cho·w·mah	
a reservoir	u·miq·vah	Isaiah 22:11
You built	a·see·tem	
between	ben	
the walls	ha·cho·mo·ta·yim	
for the waters	le·me	
pool	hab·be·re·khah	
of the ancient	hay·sha·nah	
but you did not	ve·lo	
look	hib·bat·tem	
to	el	
the One who made it	o·se·ha	
Him who planned	ve·yo·tse·rah	
it long ago	me·ra·cho·wq	
	lo	
or consider	re·ee·tem	
called	vay·yiq·ra	Isaiah 22:12
the Lord	a·do·nay	
GOD	YHVH	
of Hosts	tse·va·o·wt	
day	bay·yo·wm	
On that	ha·hu	
for weeping	liv·khee	
and wailing	u·le·mis·ped	
for shaven heads	u·le·qa·re·chah	

and the wearing	ve·la·cha·gor	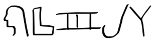	
of sackcloth	saq	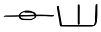	
But look	ve·hin·neh		Isaiah 22:13
there is joy	sa·so·wn		
and gladness	ve·sim·chah		
butchering	ha·rog	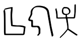	
of cattle	ba·qar	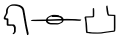	
and slaughtering	ve·sha·chot	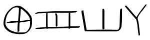	
of sheep	tson		
eating	a·khol		
of meat	ba·sar		
and drinking	ve·sha·to·wt		
of wine :	ya·yin	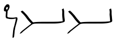	
“ Let us eat	a·kho·wl		
and drink	ve·sha·to		
for	kee	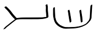	
tomorrow	ma·char	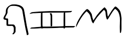	
we die ! ”	na·mut		
has revealed	ve·nig·lah	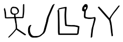	Isaiah 22:14
in my hearing :	ve·a·ze·nay		
The LORD	YHVH		
of Hosts	tse·va·o·wt	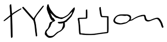	
of yours will never	im		
be atoned for ”	ye·khup·par	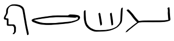	
sin	he·a·won		
this	haz·zeh		
your	la·khem		

“ Until	ad		
dying day	te·mu·tun		
says	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
of Hosts	tse·va·o·wt		
This is what	koh	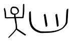	Isaiah 22:15
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
of Hosts	tse·va·o·wt	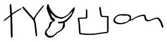	
“ Go	lekh	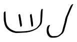	
[say]	bo		
to	el		
steward	has·so·khen		
the	haz·zeh		
in charge of	al		
Shebna	shev·na		
-	a·sher		
-	al		
the palace :	hab·ba·yit	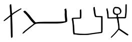	
What	mah	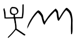	Isaiah 22:16
are you	le·kha	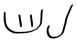	
doing here	phoh	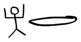	
and who	u·mee		
	le·kha	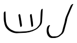	
[authorized] you	phoh	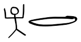	

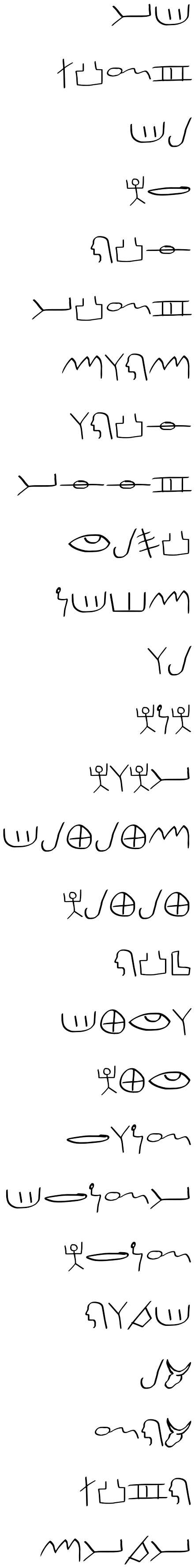

	kee	
to carve out	cha·tsav·ta	
for yourself	le·kha	
here —	poh	
a tomb	qa·ver	
to chisel	cho·tse·vee	
in the height	ma·ro·wm	
your tomb	qiv·ro	
and cut	cho·qe·qee	
in the rock ?	vas·se·la	
your resting place	mish·kan	
	lo	
Look	hin·neh	Isaiah 22:17
The LORD	YHVH	
is about to shake you violently	me·tal·tel·kha	
	tal·te·lah	
O mighty man !	ga·ver	
He will take hold	ve·o·te·kha	
of you	a·toh	
roll you	tsa·no·wph	Isaiah 22:18
	yits·na·phe·kha	
	tse·ne·phah	
into a ball	kad·dur	
and sling you into	el	
land	e·rets	
a wide	ra·cha·vat	
	ya·da·yim	

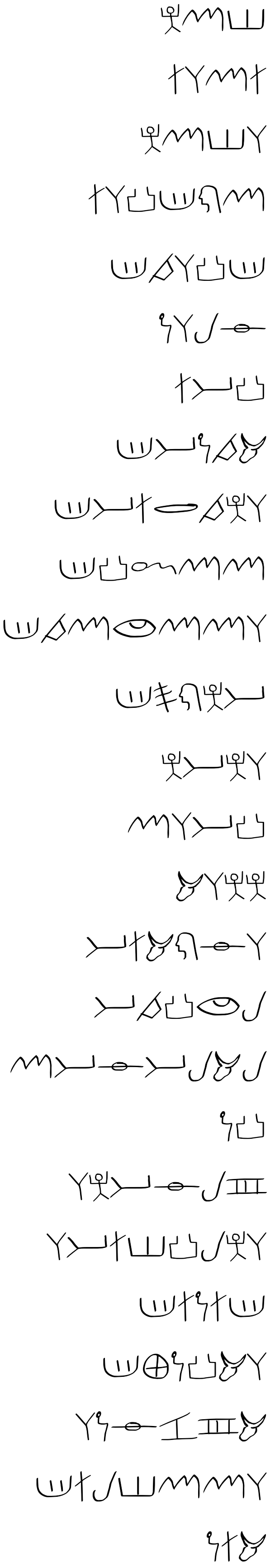

There	sham·mah	
you will die	ta·mut	
and there	ve·sham·mah	
chariots {will remain} —	mar·ke·vo·wt	
your glorious	ke·vo·w·de·kha	
a disgrace	qe·lo·wn	
to the house	bet	
of your master	a·do·ne·kha	
I will remove you	va·ha·daph·tee·kha	Isaiah 22:19
from office	mim·mats·tsa·ve·kha	
from your position	u·mim·ma·a·ma·de·kha	
and you will be ousted	ye·her·se·kha	
-	ve·ha·yah	Isaiah 22:20
day	bay·yo·wm	
On that	ha·hu	
I will summon	ve·qa·ra·tee	
My servant	le·av·dee	
Eliakim	le·el·ya·qeem	
son	ben	
of Hilkiah	chil·qee·ya·hu	
I will clothe him	ve·hil·bash·tee	Isaiah 22:21
with your robe	kut·ta·ne·te·kha	
and tie your sash	ve·av·ne·te·kha	
around him	a·chaz·ze·qen·nu	
your authority	u·mɛm·shɛl·te·kha	
I will put	et·ten	

in his hand	be·ya·do	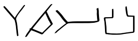	
and he will be	ve·ha·yah	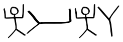	
a father	le·av		
to the dwellers	le·yo·wo·shev		
of Jerusalem	ye·ru·sha·lim		
and to the house	u·le·vet		
of Judah	ye·hu·dah	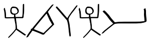	
I will place	ve·na·tat·tee	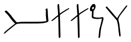	Isaiah 22:22
the key	maph·te·ach		
to the house	bet	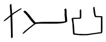	
of David	da·wid		
on	al		
his shoulder	shikh·mo		
What he opens	u·pha·tach		
no	ve·en		
one can shut	so·ger		
and what he shuts	ve·sa·gar		
no	ve·en		
one can open	po·te·ach	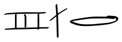	
I will drive him	u·te·qa·tee		Isaiah 22:23
like a peg	ya·ted		
place	be·ma·qo·wm		
into a firm	ne·e·man		
and he will be	ve·ha·yah	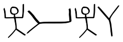	
a throne	le·khis·se		
of glory	kha·vo·wd		
for the house	le·vet	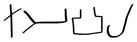	

of his father	a·vee	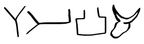	
So they will hang	ve·ta·lu		Isaiah 22:24
on him	a·law	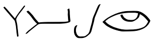	
all	kol	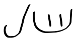	
the glory	ke·vo·wd		
house :	bet	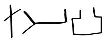	
of his father’s	a·vee	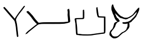	
the descendants	hats·tse·e·tsa·eem		
and the offshoots —	ve·hats·tse·phi·o·wt		
all	kol	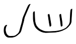	
vessels	ke·le	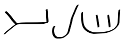	
the lesser	haq·qa·tan	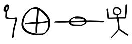	
	mik·ke·le	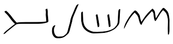	
from bowls	ha·ag·ga·no·wt		
to	ve·ad		
every kind	kal	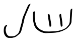	
	ke·le	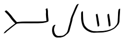	
of jar	han·ne·va·leem	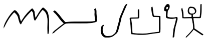	
day	bay·yo·wm	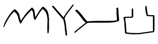	Isaiah 22:25
In that	ha·hu	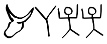	
declares	ne·um		
the LORD	YHVH	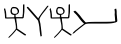	
of Hosts	tse·va·o·wt		
will give way	ta·mush		
the peg	hay·ya·ted	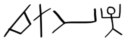	
driven	hat·te·qu·ah	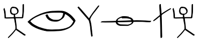	
place	be·ma·qo·wm	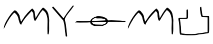	

into a firm	ne·e·man		
it will be sheared off	ve·nig·de·ah		
and fall	ve·na·phe·lah		
will be cut down ”	ve·nikh·rat		
and the load	ham·mas·sa	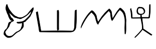	
-	a·sher	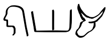	
upon it	a·le·ha	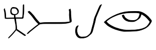	
Indeed	kee	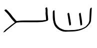	
the LORD	YHVH	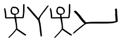	
has spoken	dib·ber		
[This is] the burden	mas·sa	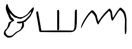	Isaiah 23:1
against Tyre :	tsor		
Wail	he·lee·lu	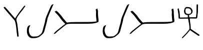	
O ships	o·nee·yo·wt	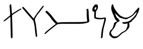	
of Tarshish	tar·sheesh	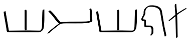	
for	kee	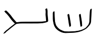	
[Tyre] is laid waste	shud·dad		
without house	mib·ba·yit		
[or] harbor	mib·bo·w		
from the land	me·e·rets		
of Cyprus	kit·teem	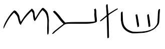	
Word has reached	nig·lah	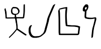	
them	la·mo		
Be silent	dom·mu	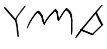	Isaiah 23:2
O dwellers	yo·she·ve		
of the coastland	ee	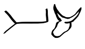	
you merchants	so·cher	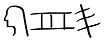	

of Sidon	tsee·do·wn	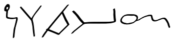	
whose traders	o·ver	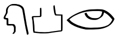	
the sea	yam	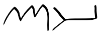	
have crossed	mil·ukh		
waters	u·ve·ma·yim		Isaiah 23:3
On the great	rab·beem	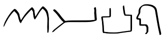	
came the grain	ze·ra		
of Shihor	shi·chor	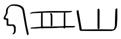	
the harvest	qe·tseer		
of the Nile	ye·o·wr		
was the revenue of Tyre	te·vu·a·tah		
she was	vat·te·hee		
the merchant	se·char	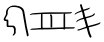	
of the nations	go·w·yim	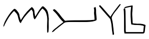	
Be ashamed	bo·wo·shee		Isaiah 23:4
O Sidon	tsee·do·wn	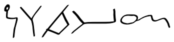	
for	kee	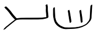	
has spoken :	a·mar		
of the sea	yam	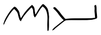	
the stronghold	ma·o·wz		
the sea	hay·yam	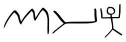	
	le·mor		
“ I have not	lo		
been in labor	chal·tee		
I have not	ve·lo		
or given birth	ya·lad·tee	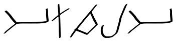	
	ve·lo		

raised	gid·dal·tee		
young men	ba·chu·reem		
or brought up	ro·w·mam·tee	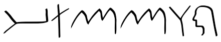	
young women ”	ve·tu·lo·wt		
When	ka·a·sher		Isaiah 23:5
the report [reaches]	she·ma		
Egypt	le·mits·ra·yim		
they will writhe in agony	ya·chee·lu	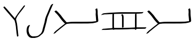	
over the news	ke·she·ma		
of Tyre	tsor		
Cross over	iv·ru	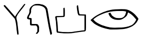	Isaiah 23:6
to Tarshish	tar·shee·shah	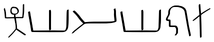	
wail	he·lee·lu	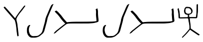	
O inhabitants	yo·she·ve		
of the coastland !	ee	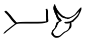	
Is this	ha·zot		Isaiah 23:7
your	la·khem		
jubilant city	al·lee·zah	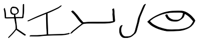	
	mee·me	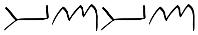	
is from antiquity	qe·dem	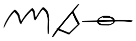	
whose origin	qad·ma·tah		
have taken her	yo·vi·lu·ha	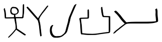	
whose feet	rag·le·ha	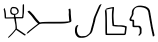	
far away ?	me·ra·cho·wq	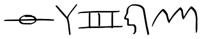	
to settle	la·gur		
Who	mee	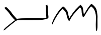	Isaiah 23:8
planned	ya·ats		

this	zot		
against	al		
Tyre	tsor		
the bestower of crowns	ham·ma·a·tee·rah		
whose	a·sher		
traders	so·cha·reh	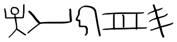	
are princes	sa·reem	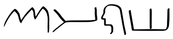	
whose merchants	kin·a·ne·ha		
are renowned	nikh·bad·de	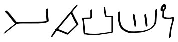	
on the earth ?	a·rets		
The LORD	YHVH		Isaiah 23:9
of Hosts	tse·va·o·wt	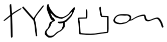	
planned it	ye·a·tsah		
to defile	le·chal·lel	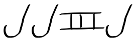	
its glorious	ge·o·wn		
all	kal	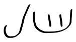	
beauty	tse·vee		
to disgrace	le·ha·qel	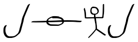	
all	kal	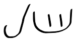	
the renowned	nikh·bad·de	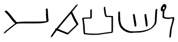	
of the earth	a·rets		
Cultivate	iv·ree		Isaiah 23:10
your land	ar·tsekh		
like the Nile	kay·or	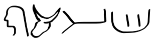	
O Daughter	bat		
of Tarshish	tar·sheesh	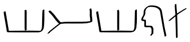	
there is no	en	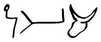	

a harbor	me·zach		
longer	o·wd		
His hand	ya·do	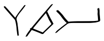	Isaiah 23:11
[The LORD] has stretched out	na·tah		
over	al		
the sea	hay·yam	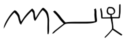	
tremble	hir·geez	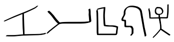	
He has made kingdoms	mam·la·kho·wt		
[He]	YHVH		
has given a command	tsiw·vah		
that	el		
of Canaan	ke·na·an		
be destroyed	lash·mid	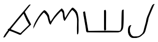	
the strongholds	ma·uz·ne·ha	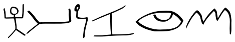	
He said	vay·yo·mer		Isaiah 23:12
no	lo		
more	to·w·see·phee	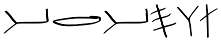	
	o·wd		
“ You shall rejoice	la·lo·wz		
O oppressed	ham·ush·sha·qah		
Virgin	be·tu·lat		
Daughter	bat		
of Sidon	tsee·do·wn	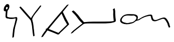	
to Cyprus —	kit·tī·yīm	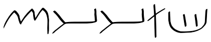	
Get up	qu·mee		
and cross over	a·vo·ree		

even	gam		
there	sham		
you will find no	lo		
rest	ya·nu·ach	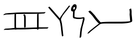	
”	lakh	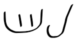	
Look at	hen		Isaiah 23:13
the land	e·rets		
Chaldeans —	kas·deem		
of the	zeh	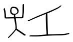	
a people	ha·am		
now	lo		
of no account	ha·yah	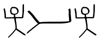	
The Assyrians	ash·shur		
destined it	ye·sa·dah		
for the desert creatures	le·tsee·yeem	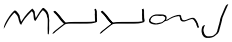	
they set up	he·qee·mu	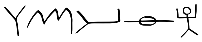	
their siege towers	ve·chī·naw	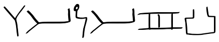	
and stripped	o·re·ru		
its palaces	ar·me·no·w·te·ha		
They brought it	sa·mah		
to ruin	le·map·pe·lah		
Wail	he·lee·lu	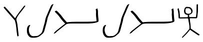	Isaiah 23:14
O ships	o·nee·yo·wt	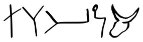	
of Tarshish	tar·sheesh	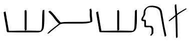	
for	kee	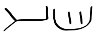	
has been destroyed !	shud·dad		
your harbor	ma·uz·ze·khen	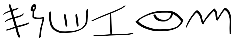	

-	ve·ha·yah	והיה	Isaiah 23:15
time	bay·yo·wm	ביום	
At that	ha·hu	ההוא	
will be forgotten	ve·nish·ka·chat	ונשכחת	
Tyre	tsor	צר	
for seventy	shiv·eem	שבעים	
years —	sha·nah	שנה	
the span	kee·me	כימי	
king’s life	me·lekh	מלך	
of a	e·chad	אחד	
But at the end	miq·qets	מקץ	
of seventy	shiv·eem	שבעים	
years	sha·nah	שנה	
it will happen	yih·yeh	יהיה	
to Tyre	le·tsor	לצר	
as in the song	ke·shee·rat	כשירת	
of the harlot :	haz·zo·w·nah	הזונה	
“ Take up	qe·chee	קחי	Isaiah 23:16
your harp	khin·no·wr	כנור	
stroll through	sob·bee	סבי	
the city	eer	עיר	
harlot	zo·w·nah	זונה	
O forgotten	nish·ka·chah	נשכחה	
Make sweet	he·tee·vee	היטיבי	
melody	nag·gen	נגן	
sing many	har·bee	הרבי	
a song	sheer	שיר	

	le·ma·an		
so you will be remembered ”	tiz·za·khe·ree		
And at	ve·ha·yah	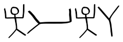	Isaiah 23:17
the end	miq·qets	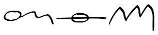	
of seventy	shiv·eem		
years	sha·nah	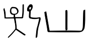	
will restore	yiph·qod	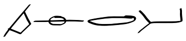	
the LORD	YHVH		
-	et		
Tyre	tsor		
Then she will return	ve·sha·vah		
to hire	le·et·nan·nah		
as a prostitute	ve·za·ne·tah		
and sell herself	et		
to all	kal		
the kingdoms	mam·le·kho·wt		
-	ha·a·rets		
on	al		
the face	pe·ne	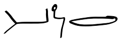	
of the earth	ha·a·da·mah		
will be	ve·ha·yah	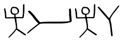	Isaiah 23:18
Yet her profits	sach·rah		
and wages	ve·et·nan·nah		
set apart	qo·desh	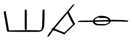	
to the LORD	la·YHVH	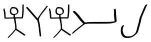	
they will not	lo		
be stored	ye·a·tser		

	ve·lo	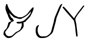	
or saved	ye·cha·sen	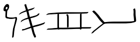	
for	kee	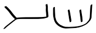	
will go to those who live	lay·yo·she·veem	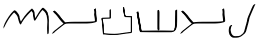	
before	liph·ne	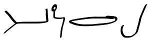	
the LORD	YHVH	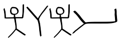	
her	yih·yeh	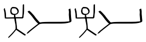	
profit	sach·rah	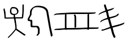	
food	le·e·khol	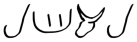	
for abundant	le·sa·ve·ah	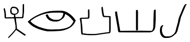	
clothing	ve·lim·khas·seh	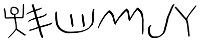	
and fine	a·teeq	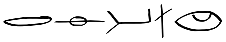	
Behold	hin·neh	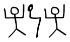	Isaiah 24:1
the LORD	YHVH	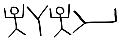	
lays waste	bo·w·qeq	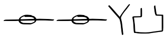	
the earth	ha·a·rets	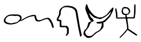	
and leaves it in ruins	u·vo·wl·qah	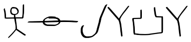	
He will twist	ve·iw·vah	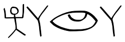	
its surface	pha·ne·ha	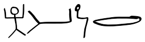	
and scatter	ve·he·pheets	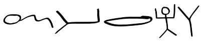	
its inhabitants —	yo·she·ve·ha	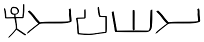	
-	ve·ha·yah	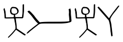	Isaiah 24:2
people	kha·am	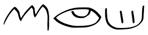	
and priest alike	kak·ko·hen	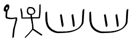	
servant	ka·e·ved	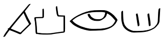	
and master	ka·do·naw	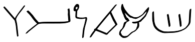	
maid	kash·shiph·chah	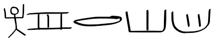	

and mistress	kag·ge·vir·tah		
buyer	kaq·qo·w·neh	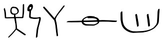	
and seller	kam·mo·w·kher		
lender	kam·mal·veh		
and borrower	kal·lo·veh	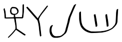	
	kan·no·sheh	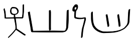	
-	ka·a·sher		
creditor	no·she		
and debtor	vo		
will be utterly	hib·bo·wq		Isaiah 24:3
laid waste	tib·bo·wq		
The earth	ha·a·rets		
and thoroughly	ve·hib·bo·wz		
plundered	tib·bo·wz		
For	kee		
the LORD	YHVH		
has spoken	dib·ber		
-	et		
word	had·da·var		
this	haz·zeh		
mourns	a·ve·lah	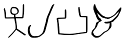	Isaiah 24:4
and withers	na·ve·lah	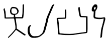	
The earth	ha·a·rets		
languishes	um·le·lah		
and fades	na·ve·lah	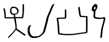	
the world	te·vel	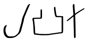	
waste away	um·la·lu		

the exalted	me·ro·wm	מרום	
-	am	עם	
of the earth	ha·a·rets	הארץ	
The earth	ve·ha·a·rets	והארץ	Isaiah 24:5
is defiled	cha·ne·phah	חנפה	
by	ta·chat	תחת	
its people	yo·she·ve·ha	ישביה	
-	kee	כי	
they have transgressed	a·ve·ru	עברו	
the laws	to·w·rot	תורת	
they have overstepped	cha·le·phu	חלפו	
the decrees	choq	חק	
and broken	he·phe·ru	הפרו	
covenant	be·reet	ברית	
the everlasting	o·w·lam	עולם	
Therefore	al	על	Isaiah 24:6
	ken	כן	
a curse	a·lah	אלה	
has consumed	a·khe·lah	אכלה	
the earth	e·rets	ארץ	
must bear the guilt	vay·ye·she·mu	ויאשמו	
and its inhabitants	yo·she·ve	ישבי	
	vah	בה	
-	al	על	
-	ken	כן	
have been burned	cha·ru	חרו	
dwellers	yo·she·ve	ישבי	

the earth’s	e·rets		
survive	ve·nish·ar		
and only a few	e·no·wosh		
	miz·ar	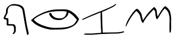	
dries up	a·val		Isaiah 24:7
The new wine	tee·ro·wosh		
withers	um·le·lah		
the vine	ga·phen		
now groan	ne·en·chu	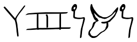	
All	kal		
the merrymakers	sim·che		
	lev	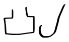	
have ceased	sha·vat		Isaiah 24:8
The joyful	me·so·ws		
tambourines	tup·peem	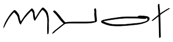	
has stopped	cha·dal	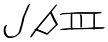	
the noise	she·o·wn		
of revelers	al·lee·zeem		
is silent	sha·vat		
the joyful	me·so·ws		
harp	kin·no·wr		
longer sing	bash·sheer	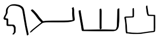	Isaiah 24:9
They no	lo		
and drink	yish·tu		
wine	ya·yin	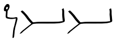	
is bitter	ye·mar	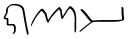	
strong drink	she·khar		

to those who consume it	le·sho·taw		
is shattered	nish·be·rah		Isaiah 24:10
The city	qir·yat		
of chaos	to·hu		
is closed	sug·gar		
every	kal		
house	ba·yit	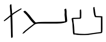	
to entry	mib·bo·w		
they cry out	tse·va·chah		Isaiah 24:11
for	al		
wine	hay·ya·yin	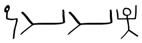	
In the streets	ba·chu·tso·wt		
turns to gloom	a·re·vah		
All	kal		
joy	sim·chah	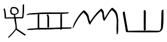	
is exiled	ga·lah	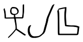	
rejoicing	me·so·ws		
from the land	ha·a·rets		
is left	nish·ar		Isaiah 24:12
The city	ba·eer		
in ruins	sham·mah		
to rubble	u·she·ee·yah		
is reduced	yuk·kat	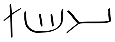	
its gate	sha·ar		
So	kee	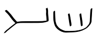	Isaiah 24:13
	khoh	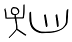	
will it be	yih·yeh	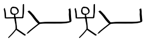	

on	be·qe·rev	𐤁𐤒𐤓𐤁	
the earth	ha·a·rets	𐤄𐤀𐤓𐤑	
[and] among	be·to·wkh	𐤁𐤕𐤅𐤊	
the nations	ha·am·meem	𐤄𐤏𐤌𐤉𐤌	
like a harvested	ke·no·qeph	𐤊𐤍𐤒𐤐	
olive tree	za·yit	𐤆𐤉𐤕	
like a gleaning	ke·o·w·le·lot	𐤊𐤏𐤅𐤋𐤋𐤕	
after	im	𐤀𐤌	
	ka·lah	𐤊𐤋𐤄	
a grape harvest	va·tseer	𐤁𐤑𐤉𐤓	
They	hem·mah	𐤄𐤌𐤄	Isaiah 24:14
raise	yis·u	𐤉𐤔𐤀𐤅	
their voices	qo·w·lam	𐤒𐤅𐤋𐤌	
they shout for joy	ya·ron·nu	𐤉𐤓𐤍𐤅	
the majesty	big·o·wn	𐤁𐤂𐤀𐤅𐤍	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
they proclaim	tsa·ha·lu	𐤑𐤄𐤋𐤅	
from the west	mee·yam	𐤌𐤉𐤌	
Therefore	al	𐤏𐤋	Isaiah 24:15
	ken	𐤊𐤍	
in the east	ba·u·reem	𐤁𐤀𐤓𐤉𐤌	
glorify	kab·be·du	𐤊𐤁𐤃𐤅	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
in the islands	be·ee·ye	𐤁𐤀𐤉𐤉	
of the sea	hay·yam	𐤄𐤉𐤌	
Extol the name	shem	𐤔𐤌	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	

the God	e·lo·he		
of Israel	yis·ra·el	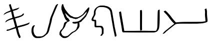	
From the ends	mik·ke·naph	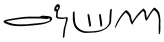	Isaiah 24:16
of the earth	ha·a·rets		
singing :	ze·mi·rot		
we hear	sha·ma·nu		
“ Glory	tse·vee		
to the Righteous One ”	lats·tsad·deeq		
But I said	va·o·mar		
“ I am wasting away	ra·zee		
!	lee	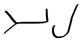	
I am wasting away	ra·zee	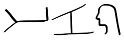	
!	lee	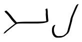	
Woe	o·w		
is me ”	lee	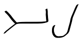	
The treacherous	bo·ge·deem		
betray	ba·ga·du		
deal in	u·ve·ged		
the treacherous	bo·wg·deem		
treachery	ba·ga·du		
Terror	pa·chad	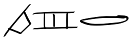	Isaiah 24:17
and pit	va·pha·chat	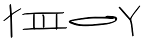	
and snare	va·phach		
await you	a·le·kha	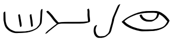	
O dweller	yo·wo·shev		
of the earth	ha·a·rets		
-	ve·ha·yah	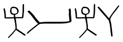	Isaiah 24:18

Whoever flees	han·nas	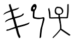	
the sound	miq·qo·wl	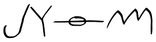	
of panic	hap·pa·chad		
will fall	yip·pol	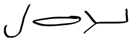	
into	el		
the pit	hap·pa·chat		
and whoever climbs	ve·ha·o·w·leh		
from	mit·to·wkh		
the pit	hap·pa·chat		
will be caught	yil·la·khed	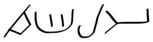	
in the snare	bap·pach		
For	kee	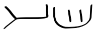	
the windows	a·rub·bo·wt		
of heaven	mim·ma·ro·wm	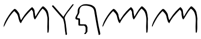	
are open	niph·ta·chu		
are shaken	vay·yir·a·shu		
and the foundations	mo·ws·de		
of the earth	a·rets		
is utterly	ro·ah		Isaiah 24:19
broken apart	hit·ro·a·ah		
The earth	ha·a·rets		
is split open	po·wr		
	hit·po·wr·rah		
the earth	e·rets		
is shaken	mo·wt		
violently	hit·mo·wt·tah		
the earth	a·rets		

staggers	no·w·a		Isaiah 24:20
	ta·nu·a		
The earth	e·rets		
like a drunkard	kash·shik·ko·wr		
and sways	ve·hit·no·wd·dah	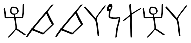	
like a shack	kam·me·lu·nah		
weighs it down	ve·kha·vad	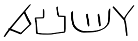	
	a·le·ha	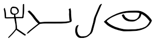	
Earth’s rebellion	pish·ah		
and it falls	ve·na·phe·lah		
never	ve·lo		
again	to·seeph	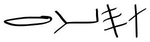	
to rise	qum		
-	ve·ha·yah	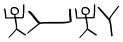	Isaiah 24:21
day	bay·yo·wm	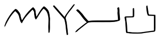	
In that	ha·hu		
will punish	yiph·qod		
the LORD	YHVH		
	al		
the host	tse·va	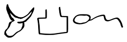	
of heaven	ham·ma·ro·wm		
above	bam·ma·ro·wm		
	ve·al		
and the kings	mal·khe		
of the earth	ha·a·da·mah		
below	al		
	ha·a·da·mah		

They will be gathered	ve·us·se·phu		Isaiah 24:22
together	a·se·phah		
like prisoners	as·seer		
in	al		
a pit	bo·wr		
They will be confined	ve·sug·ge·ru		
to	al		
a dungeon	mas·ger		
after	u·me·rov	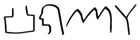	
many days	ya·meem	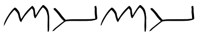	
and punished	yip·pa·qe·du	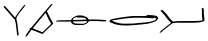	
will be confounded	ve·cha·phe·rah		Isaiah 24:23
The moon	hal·le·va·nah	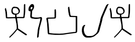	
will be ashamed	u·vo·wo·shah		
and the sun	ha·cham·mah	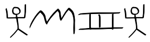	
for	kee	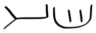	
will reign	ma·lakh	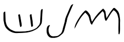	
the LORD	YHVH		
of Hosts	tse·va·o·wt	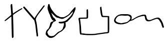	
on Mount	be·har		
Zion	tsee·yo·wn	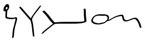	
and in Jerusalem	u·vee·ru·sha·lim		
and before	ve·ne·ged		
His elders	ze·qe·naw	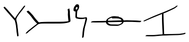	
with great glory	ka·vo·wd		
O LORD	YHVH		Isaiah 25:1
are my God !	e·lo·hay		

You	at·tah	𐤀𐤕𐤄	
I will exalt You	a·ro·w·mim·kha	𐤀𐤓𐤅𐤌𐤌𐤊	
I will praise	o·w·deh	𐤀𐤅𐤃𐤄	
Your name	shim·kha	𐤔𐤌𐤊	
For	kee	𐤊𐤉	
You have worked	a·see·ta	𐤏𐤔𐤉𐤕	
wonders —	pe·le	𐤐𐤋𐤀	
plans	e·tso·wt	𐤏𐤑𐤅𐤕	
[formed] long ago —	me·ra·cho·wq	𐤌𐤓𐤇𐤅𐤒	
in perfect faithfulness	e·mu·nah	𐤀𐤌𐤅𐤍𐤄	
	o·men	𐤀𐤌𐤍	
Indeed	kee	𐤊𐤉	Isaiah 25:2
You have made	sam·ta	𐤔𐤌𐤕	
the city	me·eer	𐤌𐤏𐤉𐤓	
a heap of rubble	lag·gal	𐤋𐤂𐤋	
town	qir·yah	𐤒𐤓𐤉𐤄	
the fortified	ve·tsu·rah	𐤁𐤑𐤅𐤓𐤄	
a ruin	le·map·pe·lah	𐤋𐤌𐤐𐤋𐤄	
The fortress	ar·mo·wn	𐤀𐤓𐤌𐤅𐤍	
of strangers	za·reem	𐤆𐤓𐤉𐤌	
[is] a city [no more]	me·eer	𐤌𐤏𐤉𐤓	
it will never	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
	lo	𐤋𐤀	
be rebuilt	yib·ba·neh	𐤉𐤁𐤍𐤄	
Therefore	al	𐤏𐤋	Isaiah 25:3
	ken	𐤊𐤍	
will honor You	ye·khab·be·du·kha	𐤉𐤊𐤁𐤃𐤅𐤊	

people	am	𐤏𐤌	
a strong	az	𐤏𐤆	
The cities	qir·yat	𐤒𐤓𐤉𐤕	
nations	go·w·yim	𐤂𐤅𐤉𐤌	
of ruthless	a·ree·tseem	𐤏𐤓𐤉𐤑𐤉𐤌	
will revere You	yee·ra·u·kha	𐤉𐤉𐤓𐤀𐤅𐤊	
For	kee	𐤊𐤉	Isaiah 25:4
You have been	ha·yee·ta	𐤄𐤉𐤉𐤕	
a refuge	ma·o·wz	𐤌𐤏𐤅𐤆	
for the poor	lad·dal	𐤋𐤃𐤋	
a stronghold	ma·o·wz	𐤌𐤏𐤅𐤆	
for the needy	la·ev·yo·wn	𐤋𐤀𐤁𐤉𐤅𐤍	
in distress	bats·tsar	𐤁𐤑𐤓	
	lo	𐤋𐤅	
a refuge	mach·seh	𐤌𐤇𐤎𐤄	
from the storm	miz·ze·rem	𐤌𐤆𐤓𐤌	
a shade	tsel	𐤑𐤋	
from the heat	me·cho·rev	𐤌𐤇𐤓𐤁	
For	kee	𐤊𐤉	
the breath	ru·ach	𐤓𐤅𐤇	
of the ruthless	a·ree·tseem	𐤏𐤓𐤉𐤑𐤉𐤌	
is like rain	ke·ze·rem	𐤊𐤆𐤓𐤌	
against a wall	qeer	𐤒𐤉𐤓	
like heat	ke·cho·rev	𐤊𐤇𐤓𐤁	Isaiah 25:5
in a dry land	be·tsa·yo·wn	𐤁𐤑𐤉𐤅𐤍	
the uproar	she·o·wn	𐤔𐤀𐤅𐤍	
of foreigners	za·reem	𐤆𐤓𐤉𐤌	

You subdue	takh·nee·a	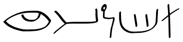	
cools the heat	cho·rev		
As the shade	be·tsel		
of a cloud	av		
so the song	ze·meer		
of the ruthless	a·ree·tseem		
is silenced	ya·a·neh		
will prepare	ve·a·sah		Isaiah 25:6
the LORD	YHVH		
of Hosts	tse·va·o·wt	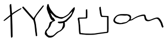	
for all	le·khal		
the peoples	ha·am·meem		
mountain	ba·har		
On this	haz·zeh		
a banquet	mish·teh		
of choice meat	she·ma·neem	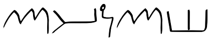	
a feast	mish·teh		
of aged wine	she·ma·reem	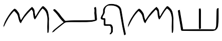	
	she·ma·neem	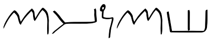	
	me·mu·cha·yim	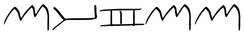	
aged wine	she·ma·reem	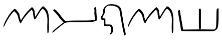	
of finely	me·zuq·qa·qeem	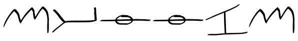	
He will swallow up	u·vil·la	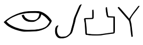	Isaiah 25:7
mountain	ba·har		
On this	haz·zeh		
	pe·ne	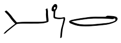	
that enfolds	hal·lo·wt		

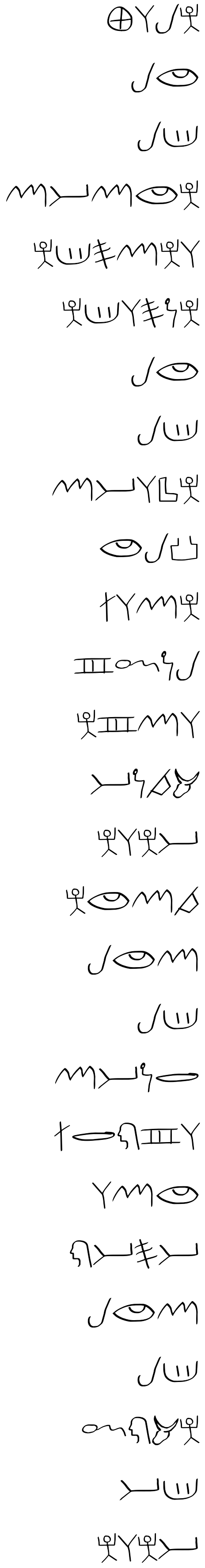

the shroud	hal·lo·wt	
	al	
all	kal	
peoples	ha·am·meem	
the sheet	ve·ham·mas·se·khah	
that covers	han·ne·su·khah	
	al	
all	kal	
nations	hag·go·w·yim	
He will swallow up	bil·la	Isaiah 25:8
death	ham·ma·vet	
forever	la·ne·tsach	
will wipe away	u·ma·chah	
The Lord	a·do·nay	
GOD	YHVH	
the tears	dim·ah	
from	me·al	
every	kal	
face	pa·neem	
the disgrace	ve·cher·pat	
of His people	am·mo	
and remove	ya·seer	
from	me·al	
the whole	kal	
earth	ha·a·rets	
For	kee	
the LORD	YHVH	

has spoken	dib·ber		
it will be said	ve·a·mar		Isaiah 25:9
day	bay·yo·wm	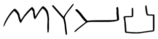	
And in that	ha·hu	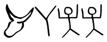	
“ Surely	hin·neh		
is our God	e·lo·he·nu		
this	zeh	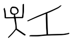	
we have waited	qiw·vee·nu	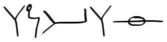	
for Him	lo		
and He has saved us	ve·yo·wo·shee·e·nu	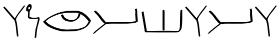	
This	zeh	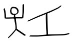	
is the LORD	YHVH		
for whom we have waited	qiw·vee·nu	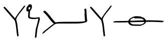	
	lo		
Let us rejoice	na·gee·lah	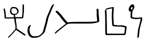	
and be glad	ve·nis·me·chah	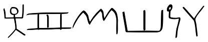	
in His salvation ”	bee·shu·a·to		
For	kee	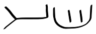	Isaiah 25:10
will rest	ta·nu·ach		
the hand	yad	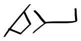	
of the LORD	YHVH		
mountain	ba·har		
on this	haz·zeh		
will be trampled	ve·na·do·wosh		
But Moab	mo·w·av		
in his place	tach·taw	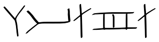	
is trodden	ke·hid·dush	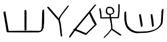	

as straw	mat·ben		
	be·mē		
into the dung pile	mad·me·nah		
He will spread out	u·phe·ras		Isaiah 25:11
his hands	ya·daw		
within it	be·qir·bo	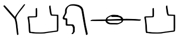	
as	ka·a·sher		
spreads [his arms]	ye·pha·res		
a swimmer	has·so·cheh		
to swim	lis·cho·wt	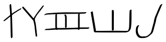	
will be brought low	ve·hish·peel		
His pride	ga·a·va·to		
despite	im		
the skill	a·re·bo·wt		
of his hands	ya·daw		
fortress	u·miv·tsar	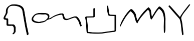	Isaiah 25:12
The high-walled	mis·gav	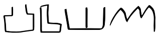	
	cho·w·mo·te·kha		
will be brought down	he·shach	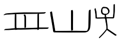	
	hish·peel		
cast	hig·gee·a	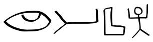	
to the ground	la·a·rets		
into	ad		
the dust	a·phar		
day	bay·yo·wm	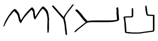	Isaiah 26:1
In that	ha·hu	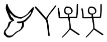	
will be sung	yu·shar		

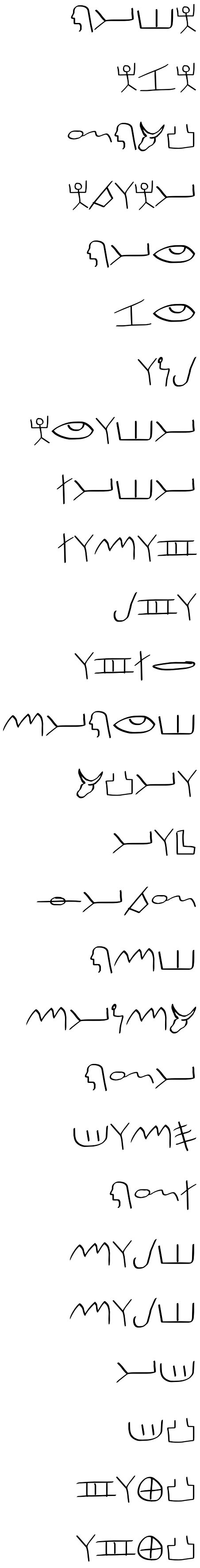

song	hash·sheer	
this	haz·zeh	
in the land	be·e·rets	
of Judah :	ye·hu·dah	
city	eer	
a strong	az	
We have	la·nu	
salvation	ye·shu·ah	
is established	ya·sheet	
as its walls	cho·w·mo·wt	
and ramparts	va·chel	
Open	pit·chu	Isaiah 26:2
the gates	she·a·reem	
may enter —	ve·ya·vo	
nation	go·w	
so a righteous	tsad·deeq	
one that remains	sho·mer	
faithful	e·mu·neem	
of mind	ye·tser	Isaiah 26:3
the steadfast	sa·mukh	
You will keep	tits·tsor	
in perfect	sha·lo·wm	
peace	sha·lo·wm	
because	kee	
in You	ve·kha	
he trusts	ba·tu·ach	
Trust	bit·chu	Isaiah 26:4

in the LORD	va·YHVH	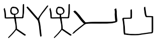	
forever	a·de	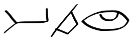	
	ad		
because	kee	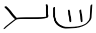	
GOD	be·yah	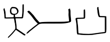	
the LORD	YHVH		
[is] the Rock	tsur		
eternal	o·w·la·meem		
For	kee	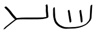	Isaiah 26:5
He has humbled	he·shach	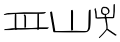	
those who dwell	yo·she·ve		
on high	ma·ro·wm		
city {low}	qir·yah	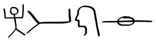	
the lofty	nis·ga·vah		
He lays	yash·pee·len·nah		
He brings it down	yash·pee·lah		
to	ad		
the ground	e·rets		
He casts	yag·gee·en·nah	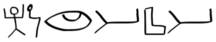	
it into	ad		
the dust	a·phar		
trample it down —	tir·me·sen·nah		Isaiah 26:6
Feet	ra·gel	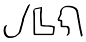	
the feet	rag·le	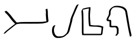	
of the oppressed	a·nee	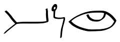	
the steps	pa·a·me		
of the poor	dal·leem	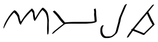	

The path	o·rach		Isaiah 26:7
of the righteous	lats·tsad·deeq		
is level	me·sha·reem	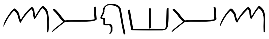	
for the upright	ya·shar	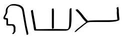	
path	ma·gal		
a straight	tsad·deeq	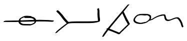	
You clear	te·phal·les		
Yes	aph		Isaiah 26:8
[we walk] in the path	o·rach		
of Your judgments	mish·pa·te·kha		
O LORD	YHVH		
we wait for You	qiw·vee·nu·kha	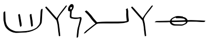	
Your name	le·shim·kha	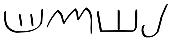	
and renown	u·le·zikh·re·kha	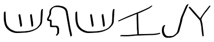	
are the desire	ta·a·vat		
of [our] souls	na·phesh		
My soul	naph·shee		Isaiah 26:9
longs [for You]	iw·vee·tee·kha	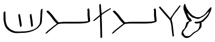	
in the night	bal·lay·lah	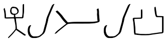	
indeed	aph		
my spirit	ru·chee	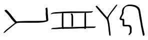	
at dawn	ve·qir·bee		
seeks You	a·sha·cha·re·ka	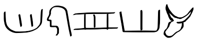	
For	kee	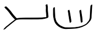	
when	ka·a·sher		
Your judgments	mish·pa·te·kha		
[come] upon the earth	la·a·rets		

righteousness	tse·deq	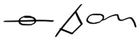	
learn	la·me·du	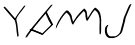	
the people	yo·she·ve	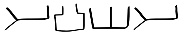	
of the world	te·vel	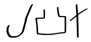	
Though grace is shown	yu·chan	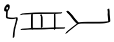	Isaiah 26:10
to the wicked man	ra·sha	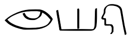	
he does not	bal	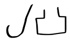	
learn	la·mad	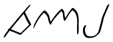	
righteousness	tse·deq	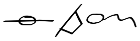	
In the land	be·e·rets	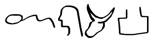	
of righteousness	ne·kho·cho·wt	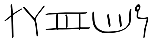	
he acts unjustly	ye·aw·vel	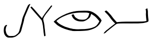	
and fails	u·val	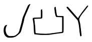	
to see	yir·eh	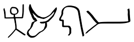	
the majesty	ge·ut	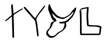	
of the LORD	YHVH	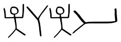	
O LORD	YHVH	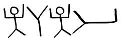	Isaiah 26:11
is upraised	ra·mah	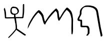	
Your hand	ya·de·kha	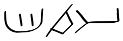	
but they do not	bal	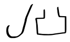	
see it	ye·che·za·yun	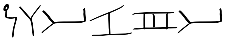	
They will see	ye·che·zu	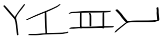	
and be put to shame	ve·ye·vo·shu	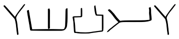	
Your zeal	qin·at	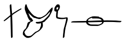	
for Your people	am	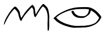	
	aph	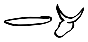	
The fire [set]	esh	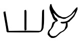	

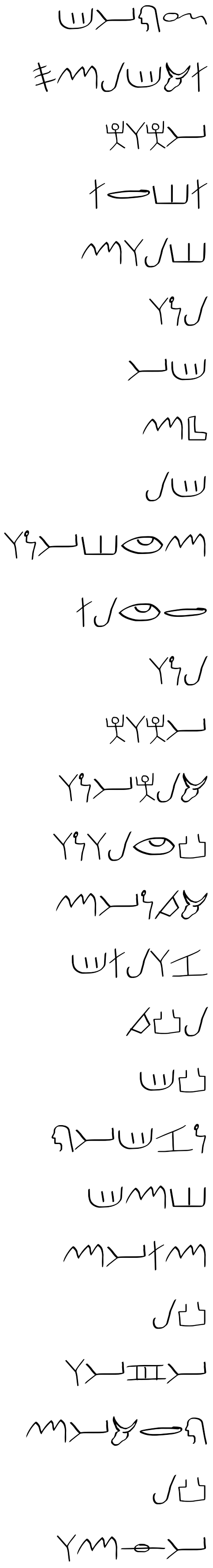

for Your enemies	tsa·re·kha	
will consume them !	to·khe·lem	
O LORD	YHVH	Isaiah 26:12
You will establish	tish·pot	
peace	sha·lo·wm	
for us	la·nu	
For	kee	
	gam	
all	kal	
that we have accomplished	ma·a·se·nu	
You have done	pa·al·ta	
for us	la·nu	
O LORD	YHVH	Isaiah 26:13
our God	e·lo·he·nu	
have had dominion	be·a·lu·nu	
[other] lords	a·do·neem	
besides You	zu·la·te·kha	
alone	le·vad	
	be·kha	
do we confess	naz·keer	
but Your name	she·me·kha	
The dead	me·teem	Isaiah 26:14
will not	bal	
live	yich·yu	
the departed spirits	re·pha·eem	
will not	bal	
rise	ya·qu·mu	

Therefore	la·khen	𐤋𐤊𐤍	
You have punished	pa·qad·ta	𐤐𐤒𐤃𐤕	
and destroyed them	vat·tash·mee·dem	𐤅𐤕𐤔𐤌𐤉𐤃𐤌	
You have wiped out	vat·te·ab·bed	𐤅𐤕𐤀𐤁𐤃	
all	kal	𐤊𐤋	
memory	ze·kher	𐤆𐤊𐤓	
of them	la·mo	𐤋𐤌𐤅	
You have enlarged	ya·saph·ta	𐤉𐤎𐤐𐤕	Isaiah 26:15
the nation	lag·go·w	𐤋𐤂𐤅𐤉	
O LORD	YHVH	𐤉𐤄𐤅𐤄	
You have enlarged	ya·saph·ta	𐤉𐤎𐤐𐤕	
the nation	lag·go·w	𐤋𐤂𐤅𐤉	
You have gained glory for Yourself	nikh·ba·de·ta	𐤍𐤊𐤁𐤃𐤕	
You have extended	ri·chaq·ta	𐤓𐤇𐤒𐤕	
all	kal	𐤊𐤋	
the borders	qats·ve	𐤒𐤑𐤅𐤉	
of the land	a·rets	𐤀𐤓𐤑	
O LORD	YHVH	𐤉𐤄𐤅𐤄	Isaiah 26:16
in their distress	bats·tsar	𐤁𐤑𐤓	
they sought You	pe·qa·du·kha	𐤐𐤒𐤃𐤅𐤊	
they poured out	tsa·qun	𐤑𐤒𐤅𐤍	
a quiet prayer	la·chash	𐤋𐤇𐤔	
when You disciplined them	mu·sa·re·kha	𐤌𐤅𐤎𐤓𐤊	
	la·mo	𐤋𐤌𐤅	
As	ke·mo	𐤊𐤌𐤅	Isaiah 26:17
a woman with child	ha·rah	𐤄𐤓𐤄	
about	taq·reev	𐤕𐤒𐤓𐤉𐤁	

to give birth	la·le·det	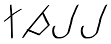	
writhes	ta·cheel	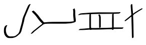	
and cries out	tiz·aq	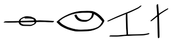	
in pain	ba·cha·va·le·ha	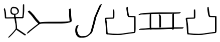	
so	ken	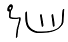	
were we	ha·yee·nu	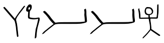	
in Your presence	mip·pa·ne·kha	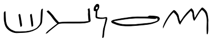	
O LORD	YHVH	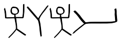	
We were with child	ha·ree·nu	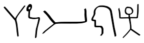	Isaiah 26:18
we writhed in pain	chal·nu	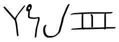	
but	ke·mo	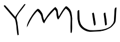	
we gave birth to	ya·lad·nu	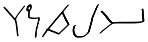	
wind	ru·ach	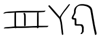	
salvation	ye·shu·ot	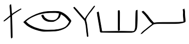	
no	bal	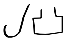	
We have given	na·a·seh	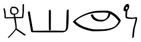	
to the earth	e·rets	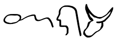	
nor	u·val	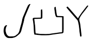	
brought	yip·pe·lu	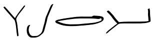	
any life	yo·she·ve	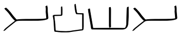	
into the world	te·vel	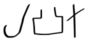	
will live	yich·yu	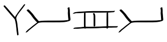	Isaiah 26:19
Your dead	me·te·kha	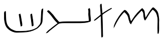	
their bodies	ne·ve·la·tee	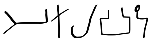	
will rise	ye·qu·mun	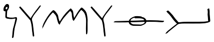	
Awake	ha·qee·tsu	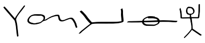	
and sing	ve·ran·ne·nu	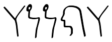	

you who dwell	sho·khe·ne	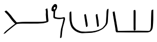	
in the dust !	a·phar		
For	kee	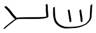	
your dew	tal		
of the morning	o·w·rot		
is like the dew	tal·le·kha	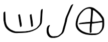	
and the earth	va·a·rets		
her dead	re·pha·eem		
will bring forth	tap·peel	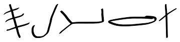	
Go	lekh	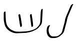	Isaiah 26:20
my people	am·mee		
enter	bo		
your rooms	va·cha·da·re·kha		
and shut	u·se·gor		
your doors	de·la·tɛ·kha		
behind you	ba·a·de·kha		
Hide yourselves	cha·vee		
a little	khim·at		
while	re·ga	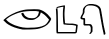	
until	ad		
the wrath	ya·ʿa·vor		
has passed	za·am		
For	kee	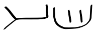	Isaiah 26:21
behold	hin·neh	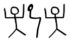	
the LORD	YHVH		
is coming	yo·tse		
out of His dwelling	mim·me·qo·w·mo	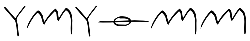	

to punish	liph·qod	
for their iniquity	a·won	
the inhabitants	yo·shev	
of the earth	ha·a·rets	
	a·law	
will reveal	ve·gil·le·tah	
The earth	ha·a·rets	
-	et	
her bloodshed	da·me·ha	
and will no	ve·lo	
conceal	te·khas·seh	
longer	o·wd	
	al	
her slain	ha·ru·ge·ha	
day	bay·yo·wm	Isaiah 27:1
In that	ha·hu	
and bring judgment	yiph·qod	
the LORD	YHVH	
sword	be·char·vo	
[will take] His sharp	haq·qa·shah	
great	ve·hag·ge·do·w·lah	
and mighty	ve·ha·cha·za·qah	
on	al	
Leviathan	liw·ya·tan	
serpent —	na·chash	
the fleeing	ba·ri·ach	
	ve·al	

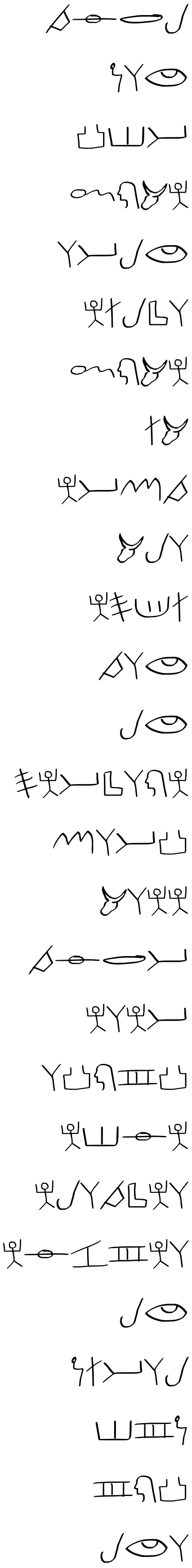

Leviathan	liw·ya·tan	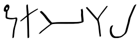	
serpent —	na·chash		
the coiling	a·qal·la·to·wn	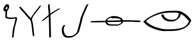	
and He will slay	ve·ha·rag		
-	et		
the dragon	hat·tan·neen	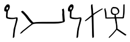	
-	a·sher		
of the sea	bay·yam	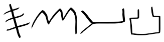	
day :	bay·yo·wm	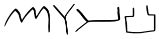	Isaiah 27:2
In that	ha·hu		
vineyard	ke·rem		
about a fruitful	chɛ·mɛd	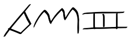	
“ Sing	an·nu		
	lah		
I	a·nee	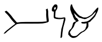	Isaiah 27:3
the LORD	YHVH		
am its keeper	no·tse·rah		
	lir·ga·eem		
I water it continually	ash·qen·nah	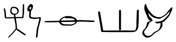	
so no one	pen		
can disturb	yiph·qod	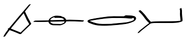	
it	a·le·ha	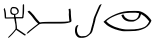	
night	lay·lah	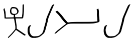	
and day	va·yo·wm	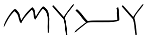	
I guard it	ets·tso·ren·nah		
angry	che·mah	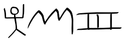	Isaiah 27:4
I am not	en	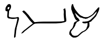	

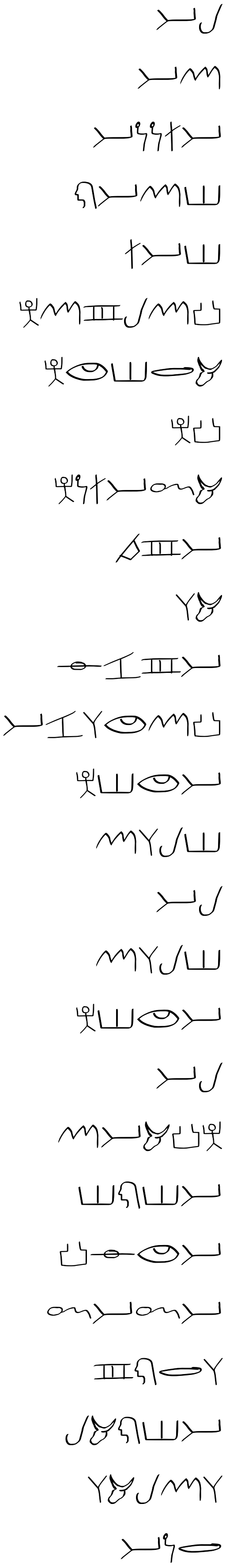

	lee	
-	mee	
confronted Me	yit·te·ne·nee	
and briers	sha·meer	
If only thorns	sha·yit	
I would march	bam·mil·cha·mah	
and trample them	eph·se·ah	
	vah	
I would burn them	a·tsee·ten·nah	
to the ground	ya·chad	
Or	o	Isaiah 27:5
let them lay claim	ya·cha·zeq	
to My protection	be·ma·uz·zee	
let them make	ya·a·seh	
peace	sha·lo·wm	
with Me —	lee	
peace	sha·lo·wm	
[yes,] let them make	ya·a·seh	
with Me ”	lee	
In the days to come	hab·ba·eem	Isaiah 27:6
will take root	yash·resh	
Jacob	ya·a·qov	
and blossom	ya·tseets	
will bud	u·pha·rach	
Israel	yis·ra·el	
and fill	u·ma·le·u	
the whole world	phe·ne	

	te·vel	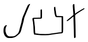	
with fruit	te·nu·vah		
as He struck	hak·ke·mak·kat		Isaiah 27:7
Has the LORD struck Israel	mak·ke·hu		
her oppressors	hik·ka·hu		
?	im		
like those who slayed her	ke·he·reg	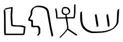	
Was she killed	ha·ru·gaw		
?	ho·rag	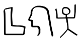	
By warfare	be·sas·se·ah		Isaiah 27:8
and exile	be·shal·chah	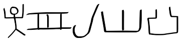	
You contended with her	te·ree·ven·nah	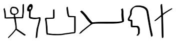	
and removed her	ha·gah	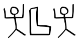	
wind	be·ru·cho		
with a fierce	haq·qa·shah	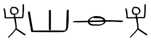	
as on the day	be·yo·wm	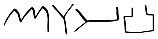	
the east wind [blows]	qa·deem	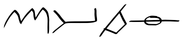	
Therefore	la·khen		Isaiah 27:9
	be·zot		
will be atoned for	ye·khup·par		
guilt	a·won		
Jacob’s	ya·a·qov		
will be this :	ve·zeh		
and the full	kal		
fruit	pe·ree		
of the removal	ha·sir		

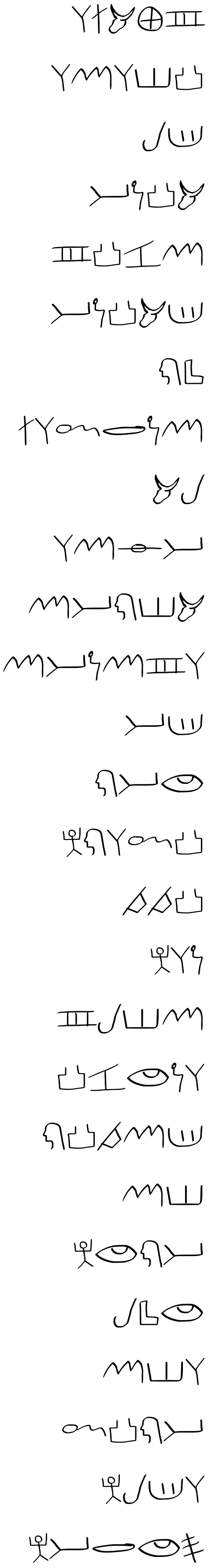

of his sin	chat·ta·to	
When he makes	be·su·mo	
all	kal	
stones	av·ne	
the altar	miz·be·ach	
	ke·av·ne	
bits of chalk	gir	
like crushed	me·nup·pa·tso·wt	
no	lo	
will remain standing	ya·qu·mu	
Asherah poles	a·she·reem	
or incense altars	ve·cham·ma·neem	
For	kee	Isaiah 27:10
city	eer	
the fortified	be·tsu·rah	
lies deserted —	ba·dad	
a homestead	na·veh	
abandoned	me·shul·lach	
forsaken	ve·ne·e·zav	
a wilderness	kam·mid·bar	
There	sham	
graze	yir·eh	
the calves	e·gel	
and there	ve·sham	
they lie down	yir·bats	
they strip	ve·khil·lah	
its branches {bare}	se·i·phe·ha	

are dry	bee·vosh	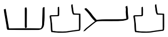	Isaiah 27:11
When its limbs	qe·tsee·rah		
they are broken off	tish·sha·var·nah		
Women	na·sheem	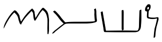	
come	ba·o·wt		
and use them for kindling	me·ee·ro·wt	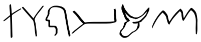	
-	o·w·tah		
for	kee	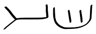	
without	lo		
a people	am		
understanding	bee·no·wt	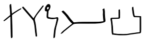	
this [is]	hu		
Therefore	al		
	ken	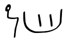	
has no	lo		
compassion on them	ye·ra·cha·men·nu	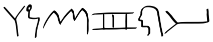	
their Maker	o·se·hu		
and their Creator	ve·yo·tse·ro		
shows them no	lo		
favor	ye·chun·nen·nu		
-	ve·ha·yah	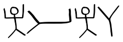	Isaiah 27:12
day	bay·yo·wm	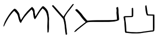	
In that	ha·hu	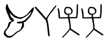	
will thresh	yach·bot	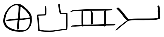	
the LORD	YHVH		
from the flowing	mish·shib·bo·let	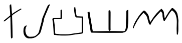	
Euphrates	han·na·har		

to	ad		
the Wadi	na·chal	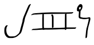	
of Egypt	mits·ra·yim	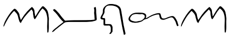	
and you	ve·at·tem		
will be gathered	te·luq·qe·tu	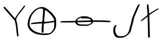	
one	le·a·chad		
by one	e·chad	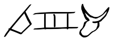	
O Israelites	be·ne	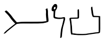	
	yis·ra·el		
And	ve·ha·yah	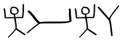	Isaiah 27:13
day	bay·yo·wm	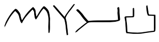	
in that	ha·hu	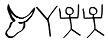	
will sound	yit·ta·qa	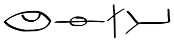	
ram’s horn	be·sho·w·phar		
a great	ga·do·wl		
will come forth	u·va·u		
and those who were perishing	ha·o·ve·deem		
	be·e·rets		
in Assyria	ash·shur		
with those who were exiles	ve·han·nid·da·cheem	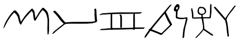	
	be·e·rets		
in Egypt	mits·ra·yim	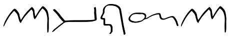	
And they will worship	ve·hish·ta·cha·wu		
the LORD	la·YHVH	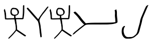	
mountain	be·har		
on the holy	haq·qo·desh	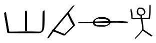	

in Jerusalem	bee·ru·sha·lim		
Woe	ho·w		Isaiah 28:1
crown	a·te·ret		
to the majestic	ge·ut		
drunkards	shik·ko·re		
of Ephraim’s	eph·ra·yim		
flower	ve·tseets	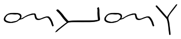	
to the fading	no·vel		
of his glorious	tse·vee		
splendor	tiph·ar·to		
set	a·sher		
on	al		
the summit	rosh		
valley	ge	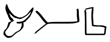	
above the fertile	she·ma·neem	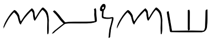	
[the pride] of those overcome	ha·lu·me		
by wine	ya·yin	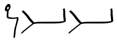	
Behold	hin·neh	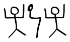	Isaiah 28:2
[who is] strong	cha·zaq		
and mighty	ve·am·mits		
the Lord [has one]	la·do·nay	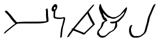	
	ke·ze·rem		
Like a hailstorm	ba·rad		
tempest	sa·ar		
or destructive	qa·tev	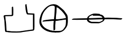	
like a driving rain	ke·ze·rem		
	ma·yim	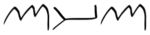	

or flooding downpour	kab·bee·reem	𐤊𐤁𐤉𐤓𐤉𐤌	
	sho·te·pheem	𐤔𐤈𐤐𐤉𐤌	
he will smash [that crown]	hin·nee·ach	𐤄𐤍𐤉𐤇	
to the ground	la·a·rets	𐤋𐤀𐤓𐤑	
	be·yad	𐤁𐤉𐤃	
	be·rag·la·yim	𐤁𐤓𐤂𐤋𐤉𐤌	Isaiah 28:3
will be trampled underfoot	te·ra·mas·nah	𐤕𐤓𐤌𐤎𐤍𐤄	
crown	a·te·ret	𐤏𐤈𐤓𐤕	
The majestic	ge·ut	𐤂𐤀𐤅𐤕	
drunkards	shik·ko·w·re	𐤔𐤊𐤅𐤓𐤉	
of Ephraim’s	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌	
will be	ve·ha·ye·tah	𐤅𐤄𐤉𐤕𐤄	Isaiah 28:4
flower	tsee·tsat	𐤑𐤉𐤑𐤕	
The fading	no·vel	𐤍𐤁𐤋	
of his beautiful	tse·vee	𐤑𐤁𐤉	
splendor	tiph·ar·to	𐤕𐤐𐤀𐤓𐤕𐤅	
[set]	a·sher	𐤀𐤔𐤓	
on	al	𐤏𐤋	
the summit	rosh	𐤓𐤀𐤔	
valley	ge	𐤂𐤉𐤀	
above the fertile	she·ma·neem	𐤔𐤌𐤍𐤉𐤌	
like a ripe fig	ke·vik·ku·rah	𐤊𐤁𐤊𐤅𐤓𐤄	
before	be·te·rem	𐤁𐤈𐤓𐤌	
the summer harvest :	qa·yits	𐤒𐤉𐤑	
-	a·sher	𐤀𐤔𐤓	
Whoever	yir·eh	𐤉𐤓𐤀𐤄	

sees it	ha·ro·eh		
-	o·w·tah		
will take it	be·o·w·dah		
in his hand	be·khap·po	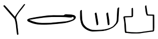	
[and] swallow it	yiv·la·en·nah		
day	bay·yo·wm	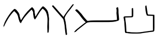	Isaiah 28:5
On that	ha·hu	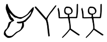	
will be	yih·yeh	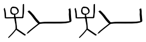	
the LORD	YHVH		
of Hosts	tse·va·o·wt	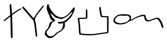	
a crown	la·a·te·ret		
of glory	tse·vee		
a diadem	ve·lits·phee·rat		
of splendor	tiph·a·rah		
to the remnant	lish·ar		
of His people	am·mo		
a spirit	u·le·ru·ach		Isaiah 28:6
of justice	mish·pat	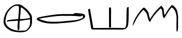	
to him who sits	lay·yo·wo·shev		
in	al		
judgment	ham·mish·pat	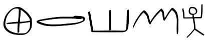	
and a strength	ve·lig·vu·rah		
to those who repel	me·shee·ve	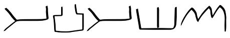	
the onslaught	mil·cha·mah	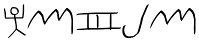	
at the gate	sha·e·rah		
also	ve·gam		Isaiah 28:7
These	el·leh	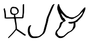	

from wine	bay·ya·yin	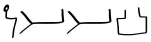	
stagger	sha·gu		
from strong drink :	u·vash·she·khar		
and stumble	ta·u		
Priests	ko·hen		
and prophets	ve·na·vee	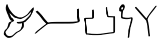	
reel	sha·gu		
from strong drink	vash·she·khar	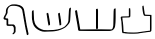	
and are befuddled	niv·le·u		
by	min		
wine	hay·ya·yin	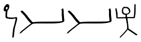	
They stumble	ta·u		
because of	min		
strong drink	hash·she·khar		
muddled	sha·gu		
in their visions	ba·ro·eh		
and stumbling	pa·qu	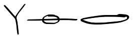	
in their judgments	pe·lee·lee·yah	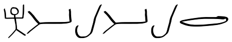	
For	kee	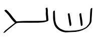	Isaiah 28:8
all	kal		
their tables	shul·cha·no·wt	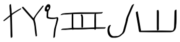	
are covered	ma·le·u		
with vomit	qee	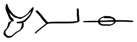	
filth	tso·ah		
without	be·lee	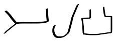	
there is not a place	ma·qo·wm	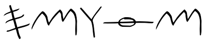	
-	et		Isaiah 28:9

Whom	mee	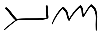	
is He trying to teach	yo·w·reh		
?	de·ah		
-	ve·et		
To whom	mee		
is He explaining	ya·veen	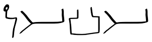	
His message ?	she·mu·ah		
To infants just weaned	ge·mu·le		
from milk ?	me·cha·lav	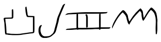	
To babies removed	at·tee·qe	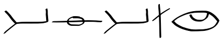	
from the breast ?	mish·sha·da·yim		
For [they hear] :	kee	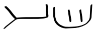	Isaiah 28:10
“ Order	tsaw		
on order	la·tsaw		
order	tsaw		
on order	la·tsaw		
line	qaw	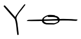	
on line	la·qaw	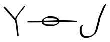	
line	qaw	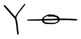	
on line	la·qaw	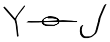	
a little	ze·er		
here	sham		
a little	ze·er		
there ”	sham		
Indeed	kee	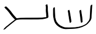	Isaiah 28:11
with mocking	be·la·a·ge		
lips	sa·phah		

tongues	u·ve·la·sho·wn	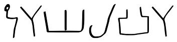	
and foreign	a·che·ret		
He will speak	ye·dab·ber	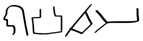	
to	el		
people	ha·am		
this	haz·zeh		
to whom	a·sher		Isaiah 28:12
He has said	a·mar		
- :	a·le·hem	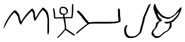	
“ This	zot		
is the place of rest	ham·me·nu·chah		
rest	ha·nee·chu	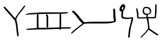	
let the weary	le·a·yeph	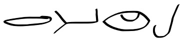	
this	ve·zot		
is the place of repose ”	ham·mar·ge·ah		
not	ve·lo		
But they would	a·vu		
listen	she·mo·w·a		
will become :	ve·ha·yah	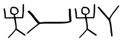	Isaiah 28:13
to them	la·hem		
Then the word	de·var		
of the LORD	YHVH		
“ Order	tsaw		
on order	la·tsaw		
order	tsaw		
on order	la·tsaw		
line	qaw	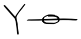	

on line	la·qaw	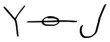	
line	qaw	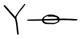	
on line	la·qaw	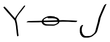	
a little	ze·er		
here	sham		
a little	ze·er		
there ”	sham		
so that	le·ma·an		
they will go	ye·le·khu	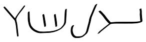	
stumbling	ve·kha·she·lu		
backward	a·cho·wr	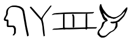	
and will be injured	ve·nish·ba·ru		
ensnared	ve·no·wq·shu	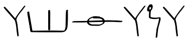	
and captured	ve·nil·ka·du		
Therefore	la·khen		Isaiah 28:14
hear	shim·u		
the word	de·var		
of the LORD	YHVH		
O	an·she		
scoffers	la·tso·wn		
who rule	mo·she·le	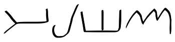	
people	ha·am		
this	haz·zeh		
-	a·sher		
in Jerusalem	bee·ru·sha·lim		
For	kee	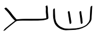	Isaiah 28:15
you said	a·mar·tem	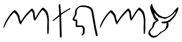	

“ We have made	ka·rat·nu		
a covenant	ve·reet	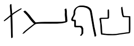	
with	et		
death	ma·vet		
with	ve·im		
Sheol	she·o·wl		
we have fashioned	a·see·nu	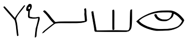	
an agreement	cho·zeh	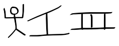	
	shīt	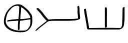	
the overwhelming scourge	sho·w·teph		
When	kee	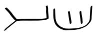	
passes through	ʿa·var	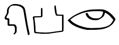	
it will not	lo		
touch us	ye·vo·w·e·nu		
because	kee	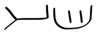	
we have made	sam·nu		
lies	kha·zav		
our refuge	mach·se·nu	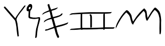	
and falsehood	u·vash·she·qer	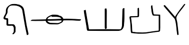	
our hiding place ”	nis·ta·re·nu	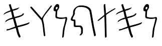	
So	la·khen		Isaiah 28:16
this is what	koh	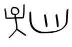	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH	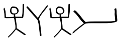	
“ See	hin·nee	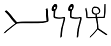	
I lay	yis·sad		

in Zion	be·tsee·yo·wn		
a stone	a·ven		
stone	e·ven		
a tested	bo·chan	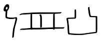	
cornerstone	pin·nat		
a precious	yiq·rat	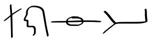	
foundation	mu·sad		
a sure	mus·sad		
the one who believes	ham·ma·a·meen		
will never	lo		
be shaken	ya·cheesh	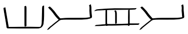	
I will make	ve·sam·tee		Isaiah 28:17
justice	mish·pat		
the measuring line	le·qaw	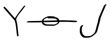	
and righteousness	u·tse·da·qah	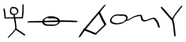	
the level	le·mish·qa·let	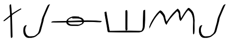	
will sweep away	ve·ya·ah	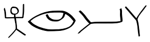	
Hail	va·rad		
your refuge	mach·seh	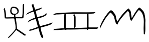	
of lies	kha·zav		
your hiding place	ve·se·ter		
and water	ma·yim	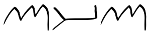	
will flood	yish·to·phu		
will be dissolved	ve·khup·par	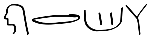	Isaiah 28:18
Your covenant	be·ree·te·khem		
with	et		
death	ma·vet		

and your agreement	ve·cha·zu·te·khem	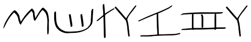	
with	et		
Sheol	she·o·wl		
will not	lo		
stand	ta·qum	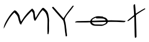	
scourge	sho·wt		
the overwhelming	sho·w·teph		
When	kee	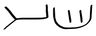	
passes through	ya·a·vor		
you will be	wih·yee·tem	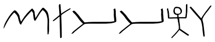	
	lo		
trampled by it	le·mir·mas		
As often as	mid·de		Isaiah 28:19
it passes through	a·ve·ro		
it will carry you away	yiq·qach	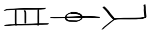	
-	et·khem		
-	kee	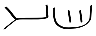	
morning	vab·bo·qer	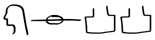	
after morning	bab·bo·qer	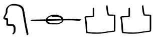	
it will sweep through	ya·a·vor		
by day	bay·yo·wm	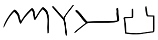	
and by night	u·val·la·ye·lah	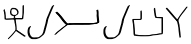	
”	ve·ha·yah	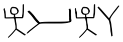	
[will bring] sheer	raq	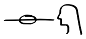	
terror	ze·va·ah		
The understanding	ha·veen	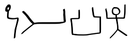	
of [this] message	she·mu·ah		

Indeed	kee	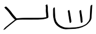	Isaiah 28:20
is too short	qa·tsar	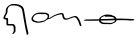	
the bed	ham·mats·tsa		
to stretch out on	me·his·ta·re·a		
and the blanket	ve·ham·mas·se·khah		
too small	tsa·rah		
to wrap around you	ke·hit·kan·nes		
For	kee	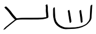	Isaiah 28:21
as at Mount	khe·har		
Perazim	pe·ra·tseem		
will rise up	ya·qum	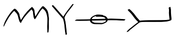	
the LORD	YHVH		
as [in] the Valley	ke·e·meq		
of Gibeon	be·giv·o·wn		
He will rouse Himself	yir·gaz		
to do	la·a·so·wt		
His work	ma·a·se·hu		
His strange	zar		
work	ma·a·se·hu		
and to perform	ve·la·a·vod		
His task	a·vo·da·to		
His disturbing	na·khe·ree·yah		
task	a·vo·da·to		
So now	ve·at·tah		Isaiah 28:22
do not	al		
mock	tit·lo·w·tsa·tsu		
or	pen		

will become heavier	yech·ze·qu	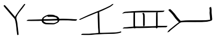	
your shackles	mo·ws·re·khem	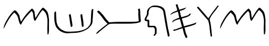	
Indeed	kee	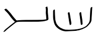	
of destruction	kha·lah	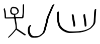	
a decree	ve·ne·che·ra·tsah		
I have heard	sha·ma·tee		
-	me·et		
from the Lord	a·do·nay		
GOD	YHVH	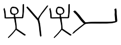	
of Hosts	tse·va·o·wt		
against	al		
the whole	kal	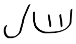	
land	ha·a·rets		
Listen	ha·a·zee·nu	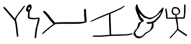	Isaiah 28:23
and hear	ve·shim·u		
my voice	qo·w·lee		
Pay attention	haq·shee·vu	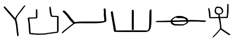	
and hear	ve·shim·u		
what I say	im·ra·tee	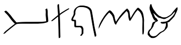	
every	ha·khol		Isaiah 28:24
day ?	hay·yo·wm	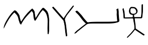	
Does the plowman	ya·cha·rosh	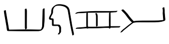	
plow	ha·cho·resh		
for planting	liz·ro·a		
Does he continuously loosen	ye·phat·tach		
and harrow	vee·sad·ded		
the soil ?	ad·ma·to	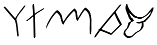	

does he not	ha·lo·w		Isaiah 28:25
When	im		
he has leveled	shiw·vah		
its surface	pha·ne·ha	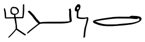	
and scatter	ve·he·pheets		
caraway	qe·tsach		
cumin ?	ve·kham·mon	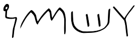	
sow	yiz·roq		
He plants	ve·sam		
wheat	chit·tah	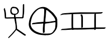	
in rows	so·w·rah		
and barley	u·se·o·rah		
in plots	nis·man		
and rye	ve·khus·se·met		
within its border	ge·vu·la·to	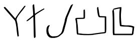	
instructs	ve·yis·se·ro		Isaiah 28:26
properly	lam·mish·pat		
For his God	e·lo·haw		
and teaches him	yo·w·ren·nu		
Surely	kee	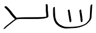	Isaiah 28:27
is not	lo		
with a sledge	ve·cha·ruts	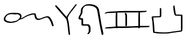	
threshed	yu·dash		
caraway	qe·tsach		
and the wheel	ve·o·w·phan		
of a cart	a·ga·lah	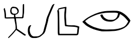	
over	al		

the cumin	kam·mon		
is not rolled	yus·sav		
But	kee	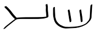	
with a stick	vam·mat·teh		
is beaten out	ye·cha·vet	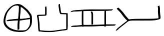	
caraway	qe·tsach		
and cumin	ve·kham·mon	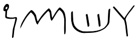	
with a rod	bash·sha·vet		
Grain for bread	le·chem	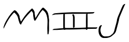	Isaiah 28:28
must be ground	yu·daq		
but	kee	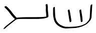	
it is not	lo		
	la·ne·tsach		
	a·do·wosh		
endlessly threshed	ye·du·shen·nu		
roll over it	ve·ha·mam		
Though the wheels	gil·gal	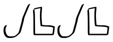	
of the cart	eg·la·to		
the horses	u·pha·ra·shaw		
do not	lo		
crush it	ye·duq·qen·nu	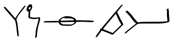	
also	gam		Isaiah 28:29
This	zot		
from	me·im		
the LORD	YHVH		
of Hosts	tse·va·o·wt	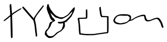	
comes	ya·tsa·ah		

[who] is wonderful	hiph·lee	
in counsel	e·tsah	
[and] excellent	hig·deel	
in wisdom	tu·shee·yah	
Woe to you	ho·w	Isaiah 29:1
O Ariel	a·ree·el	
[of] Ariel	a·ree·el	
the city	qir·yat	
camped !	cha·nah	
where David	da·wid	
	se·phu	
Year	sha·nah	
upon	al	
year	sha·nah	
let your festivals	chag·geem	
recur	yin·qo·phu	
And I will constrain	va·ha·tsee·qo·w·tee	Isaiah 29:2
Ariel	la·a·ree·el	
and there will be	ve·ha·ye·tah	
mourning	ta·a·nee·yah	
and lamentation	va·a·nee·yah	
she will be	ve·ha·ye·tah	
before Me	lee	
like an altar hearth	ka·a·ree·el	
I will camp	ve·cha·nee·tee	Isaiah 29:3
in a circle	khad·dur	
around you	a·la·yikh	

I will besiege	ve·tsar·tee	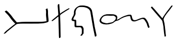	
you	a·la·yikh	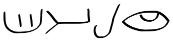	
with towers	muts·tsav		
and set up	va·ha·qee·mo·tee	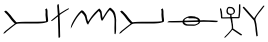	
against you	a·la·yikh	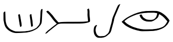	
siege works	me·tsu·rot		
You will be brought low	ve·sha·phalt		Isaiah 29:4
from the ground	me·e·rets		
you will speak	te·dab·be·ree	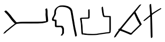	
and out of the dust	u·me·a·phar		
will be muffled	tish·shach	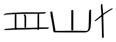	
your words	im·ra·tekh		
will be	ve·ha·yah	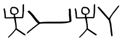	
like a spirit	ke·o·wv		
from the ground	me·e·rets		
Your voice	qo·w·lekh		
out of the dust	u·me·a·phar		
your speech	im·ra·tekh		
will whisper	te·tsaph·tseph		
will be	ve·ha·yah	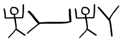	Isaiah 29:5
dust	ke·a·vaq	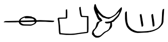	
like fine	daq	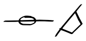	
But your many	ha·mo·wn		
foes	za·ra·yikh	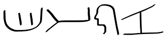	
chaff	u·khe·mots		
like blowing	o·ver	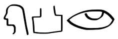	
the multitude	ha·mo·wn		

of the ruthless	a·ree·tseem	
	ve·ha·yah	
in an instant	le·phe·ta	
Then suddenly	pit·om	
by	me·im	Isaiah 29:6
the LORD	YHVH	
of Hosts	tse·va·o·wt	
you will be visited	tip·pa·qed	
with thunder	be·ra·am	
and earthquake	u·ve·ra·ash	
noise	ve·qo·wl	
and loud	ga·do·wl	
with windstorm	su·phah	
and tempest	u·se·a·rah	
flame	ve·la·hav	
of fire	esh	
and consuming	o·w·khe·lah	
will be	ve·ha·yah	Isaiah 29:7
like a dream	ka·cha·lo·wm	
like a vision	cha·zo·wn	
in the night	lay·lah	
the many	ha·mo·wn	
All	kal	
nations	hag·go·w·yim	
going out to battle	hats·tso·ve·eem	
against	al	
Ariel —	a·ree·el	

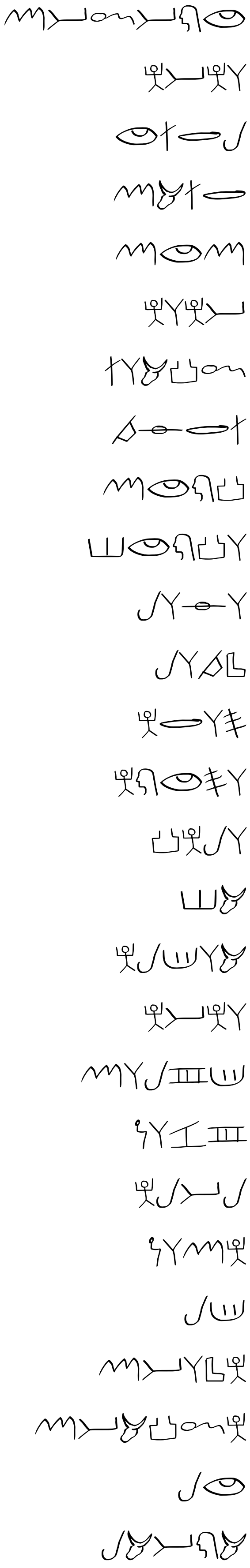

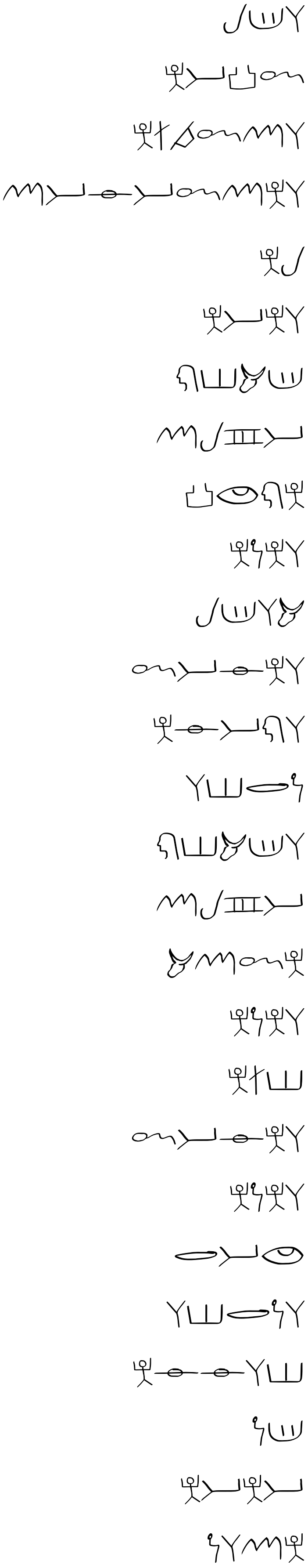

even all	ve·khal	
who war against her	tso·ve·ha	
laying siege	u·me·tso·da·tah	
and attacking	ve·ham·me·tsee·qeem	
her —	lah	
-	ve·ha·yah	Isaiah 29:8
as when	ka·a·sher	
dreams	ya·cha·lom	
a hungry man	ha·ra·ev	
	ve·hin·neh	
he is eating	o·w·khel	
then awakens	ve·he·qeets	
still hungry	ve·re·qah	
	naph·sho	
as when	ve·kha·a·sher	
dreams	ya·cha·lom	
a thirsty man	hats·tsa·me	
	ve·hin·neh	
he is drinking	sho·teh	
then awakens	ve·he·qeets	
	ve·hin·neh	
faint	a·yeph	
	ve·naph·sho	
and parched	sho·w·qe·qah	
So	ken	
will it be	yih·yeh	
the many	ha·mo·wn	

for all	kal	𐤊𐤋	
nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
who go to battle	hats·tso·ve·eem	𐤄𐤑𐤁𐤀𐤉𐤌	
against	al	𐤏𐤋	
Mount	har	𐤄𐤓	
Zion	tsee·yo·wn	𐤑𐤉𐤅𐤍𐤎	
Stop	hit·mah·me·hu	𐤄𐤕𐤌𐤄𐤌𐤄𐤅	Isaiah 29:9
and be astonished	u·te·ma·hu	𐤅𐤕𐤌𐤄𐤅	
blind yourselves	hish·ta·ash·u	𐤄𐤔𐤕𐤏𐤔𐤏𐤅	
and be sightless	va·sho·u	𐤅𐤔𐤏𐤅	
be drunk	sha·khe·ru	𐤔𐤊𐤓𐤅	
but not	ve·lo	𐤅𐤋𐤀	
with wine	ya·yin	𐤉𐤉𐤍	
stagger	na·u	𐤍𐤏𐤅	
but not	ve·lo	𐤅𐤋𐤀	
from strong drink	she·khar	𐤔𐤊𐤓	
For	kee	𐤊𐤉	Isaiah 29:10
has poured out	na·sakh	𐤍𐤎𐤊	
on you	a·le·khem	𐤏𐤋𐤉𐤊𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
a spirit	ru·ach	𐤓𐤅𐤇	
of deep sleep	tar·de·mah	𐤕𐤓𐤃𐤌𐤄	
He has shut	vay·ats·tsem	𐤅𐤉𐤏𐤑𐤌	
-	et	𐤀𐤕	
your eyes	e·ne·khem	𐤏𐤉𐤍𐤉𐤊𐤌	
-	et	𐤀𐤕	
O prophets	han·ne·vee·eem	𐤄𐤍𐤁𐤉𐤀𐤉𐤌	

-	ve·et	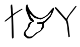	
your heads	ra·she·khem	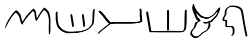	
O seers	ha·cho·zeem	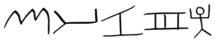	
He has covered	kis·sah	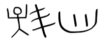	
will be	vat·te·hee	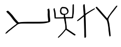	Isaiah 29:11
to you	la·khem	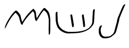	
vision	cha·zut	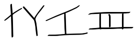	
And the entire	hak·kol	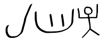	
like the words	ke·div·re	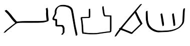	
in a scroll	has·se·pher	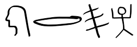	
sealed	he·cha·tum	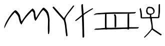	
If it	a·sher	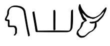	
is handed	yit·te·nu	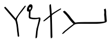	
-	o·to	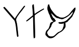	
to	el	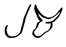	
someone to read	yo·w·de·a	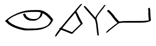	
	has·sē·phɛr	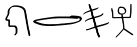	
	le·mor	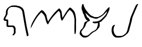	
	qe·ra	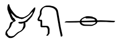	
	na	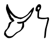	
	zeh	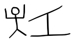	
he will say	ve·a·mar	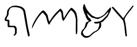	
“ I cannot	lo	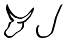	
	u·khal	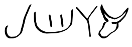	
because	kee	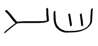	
is sealed ”	cha·tum	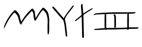	
it	hu	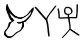	

is handed	ve·nit·tan		Isaiah 29:12
Or if the scroll	has·se·pher		
to	al		
one	a·sher	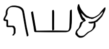	
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to read	ya·da		
	se·pher		
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	qe·ra	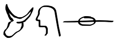	
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	zeh	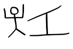	
he will say	ve·a·mar		
“ I cannot read	lo		
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said :	vay·yo·mer		Isaiah 29:13
the Lord	a·do·nay		
Therefore	ya·an		
	kee	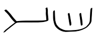	
draw near to Me	nig·gash		
people	ha·am		
“ These	haz·zeh		
with their mouths	be·phee		
with their lips	u·vis·pha·taw		
and honor Me	kib·be·du·nee		
but their hearts	ve·lib·bo	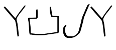	
are far	ri·chaq	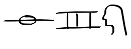	

from Me	mim·men·nee	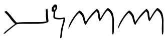	
is but	vat·te·hee	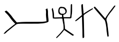	
Their worship	yir·a·tam	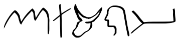	
of Me	o·tee	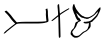	
rules	mits·vat	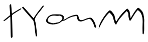	
by men	a·na·sheem	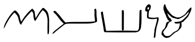	
taught	me·lum·ma·dah	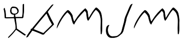	
Therefore	la·khen	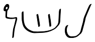	Isaiah 29:14
	hin·nee	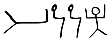	
I will again	yo·w·siph	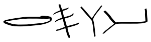	
confound	le·haph·lee	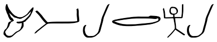	
-	et	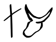	
people	ha·am	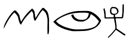	
these	haz·zeh	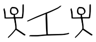	
with wonder	haph·le	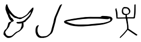	
upon wonder	va·phe·le	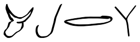	
will vanish	ve·a·ve·dah	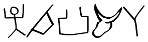	
The wisdom	cha·khe·mat	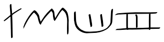	
of the wise	cha·kha·maw	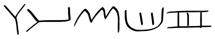	
and the intelligence	u·vee·nat	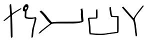	
of the intelligent	ne·vo·naw	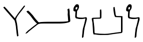	
will be hidden ”	tis·tat·tar	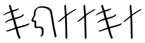	
Woe	ho·w	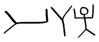	Isaiah 29:15
to those who dig deep	ham·ma·a·mee·qeem	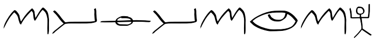	
from the LORD	meh·YHVH	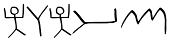	
to hide	las·tir	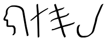	
their plans	e·tsah	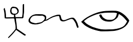	

	ve·ha·yah	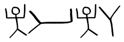	
In darkness	ve·mach·shakh	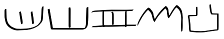	
they do their works	ma·a·se·hem	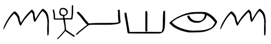	
and say	vay·yo·me·ru	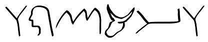	
“ Who	mee	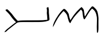	
sees us	ro·e·nu	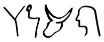	
and who	u·mee	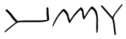	
will know ? ”	yo·wd·e·nu	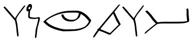	
You have turned things upside down	haph·ke·khem	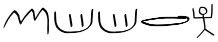	Isaiah 29:16
as if	im	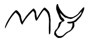	
as clay	ke·cho·mer	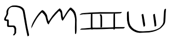	
the potter	hay·yo·tser	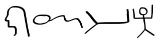	
were regarded	ye·cha·shev	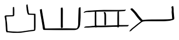	
Shall	kee	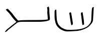	
say	yo·mar	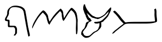	
what is formed	ma·a·seh	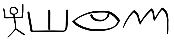	
to him who formed it	le·o·se·hu	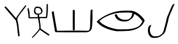	
“ He did not	lo	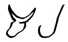	
make me ”?	a·sa·nee	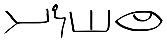	
Can the pottery	ve·ye·tser	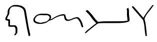	
say	a·mar	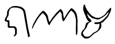	
of the potter	le·yo·wts·ro	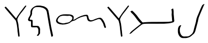	
“ He has no	lo	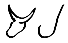	
understanding ”?	he·veen	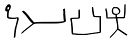	
	ha·lo·w	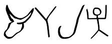	Isaiah 29:17
In a very	o·wd	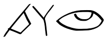	
short	me·at	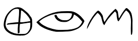	

time	miz·ar	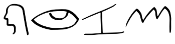	
become	ve·shav	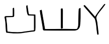	
[will not] Lebanon	le·va·no·wn	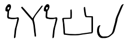	
an orchard	lak·kar·mel	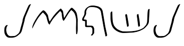	
and the orchard	ve·hak·kar·mel	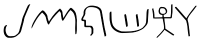	
like a forest ?	lay·ya·ar	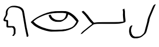	
seem	ye·cha·shev		
will hear	ve·sha·me·u		Isaiah 29:18
day	vay·yo·wm	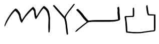	
On that	ha·hu	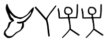	
the deaf	ha·che·re·sheem		
the words	div·re		
of the scroll	se·pher		
and out of	u·me·o·phel		
the deep darkness	u·me·cho·shekh	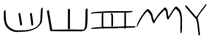	
the eyes	e·ne	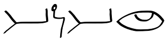	
of the blind	iw·reem	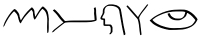	
will see	tir·e·nah		
will increase	ve·ya·se·phu		Isaiah 29:19
The humble	a·na·veem		
in the LORD	ba·YHVH	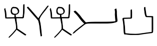	
[their] joy	sim·chah	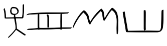	
and the poor	ve·ev·yo·w·ne	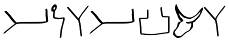	
among men	a·dam		
in the Holy One	biq·do·wosh	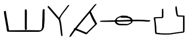	
of Israel	yis·ra·el	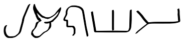	
will rejoice	ya·gee·lu	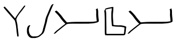	

For	kee	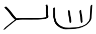	Isaiah 29:20
will vanish	a·phes		
the ruthless	a·reets	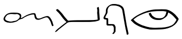	
will disappear	ve·kha·lah	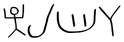	
the mockers	lets		
will be cut down —	ve·nikh·re·tu	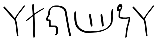	
and all	kal	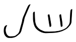	
who look	sho·qe·de	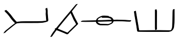	
for evil	a·ven		
those who indict	ma·cha·tee·e	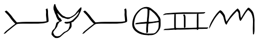	Isaiah 29:21
a man	a·dam		
with a word	be·da·var		
the mediator	ve·lam·mo·w·khee·ach		
at the gate	bash·sha·ar		
who ensnare	ye·qo·shun		
of justice	vay·yat·tu	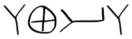	
and who with false charges	vat·to·hu		
deprive the innocent	tsad·deeq	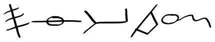	
Therefore	la·khen		Isaiah 29:22
-	koh	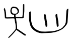	
says	a·mar		
the LORD	YHVH		
of	el		
the house	bet	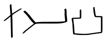	
of Jacob :	ya·a·qov		
who	a·sher		
redeemed	pa·dah		

-	et		
Abraham	av·ra·ham	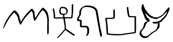	
“ No	lo		
longer	at·tah		
be ashamed	ye·vo·wosh		
will Jacob	ya·a·qov		
and no	ve·lo		
more	at·tah		
will his face	pa·naw	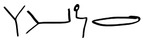	
grow pale	ye·che·va·ru	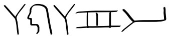	
For	kee	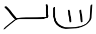	Isaiah 29:23
when he sees	vir·o·to		
his children	ye·la·daw	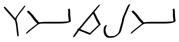	
the work	ma·a·seh		
of My hands	ya·day	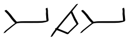	
around him	be·qir·bo	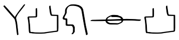	
they will honor	yaq·dee·shu		
My name	she·mee		
they will sanctify	ve·hiq·dee·shu		
-	et		
the Holy	qe·do·wosh		
One of Jacob	ya·a·qov	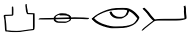	
and	ve·et		
of the God	e·lo·he		
of Israel	yis·ra·el	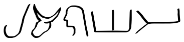	
they will stand in awe	ya·a·ree·tsu	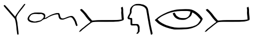	
will come	ve·ya·de·u		Isaiah 29:24

Then the wayward	to·e	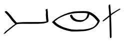	
in spirit	ru·ach	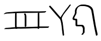	
to understanding	bee·nah	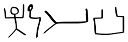	
and those who grumble	ve·ro·wg·neem	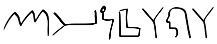	
will accept	yil·me·du	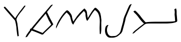	
instruction ”	le·qach	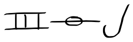	
“ Woe	ho·w	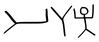	Isaiah 30:1
children ”	ba·neem	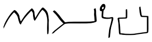	
to the rebellious	so·wr·reem	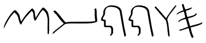	
declares	ne·um	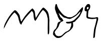	
the LORD	YHVH	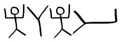	
“ to those who carry out	la·a·so·wt	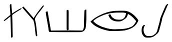	
a plan	e·tsah	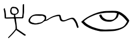	
[that is] not	ve·lo	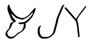	
Mine	min·nee	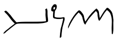	
who form	ve·lin·sokh	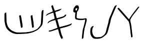	
an alliance	mas·se·khah	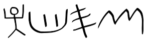	
but against	ve·lo	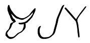	
My will	ru·chee	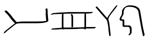	
	le·ma·an	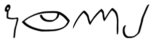	
heaping up	se·pho·wt	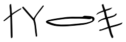	
sin	chat·tat	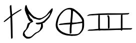	
upon	al	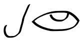	
sin	chat·tat	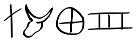	
They set out	ha·ho·le·kheem	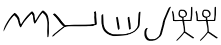	Isaiah 30:2
to go down	la·re·det	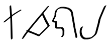	
to Egypt	mits·ra·yim	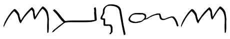	

My advice	u·phee	
without	lo	
asking	sha·a·lu	
to seek shelter	la·o·wz	
protection	be·ma·o·wz	
under Pharaoh’s	par·oh	
and take refuge	ve·lach·so·wt	
shade	be·tsel	
in Egypt’s	mits·ra·yim	
will become	ve·ha·yah	Isaiah 30:3
your	la·khem	
protection	ma·o·wz	
But Pharaoh’s	par·oh	
shame	le·vo·shet	
and the refuge	ve·he·cha·sut	
shade	be·tsel	
of Egypt’s	mits·ra·yim	
your disgrace	likh·lim·mah	
For though	kee	Isaiah 30:4
are	ha·yu	
at Zoan	ve·tso·an	
their princes	sa·raw	
and their envoys	u·mal·a·khaw	
in Hanes	cha·nes	
have arrived	yag·gee·u	
everyone	kol	Isaiah 30:5
will be put to shame	hiv·ʾīsh	

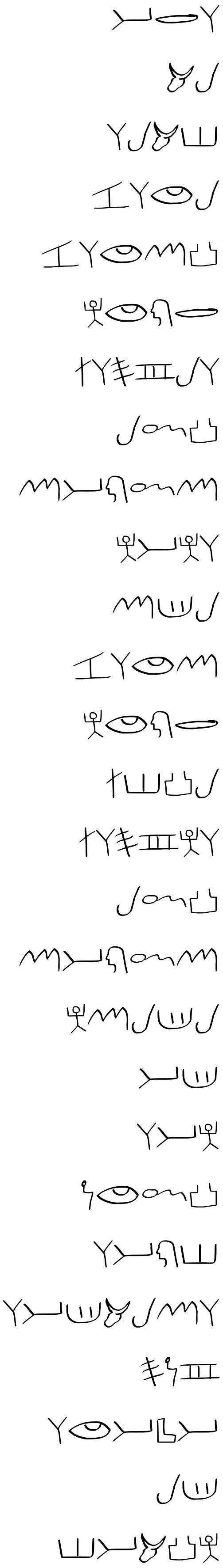

because of	al	על	
a people	am	עם	
	lo	לא	
useless	yo·w·ee·lu	יועילו	
to them	la·mo	למו	
They cannot	lo	לא	
be of help	le·e·zer	לעזר	
for nothing	ve·lo	ולא	
they are good	le·ho·w·eel	להועיל	
but	kee	כי	
shame	le·vo·shet	לבשת	
	ve·gam	וגם	
and reproach ”	le·cher·pah	לחרפה	
[This is] the burden	mas·sa	משא	Isaiah 30:6
against the beasts	ba·ha·mo·wt	בהמות	
of the Negev :	ne·gev	נגב	
Through a land	be·e·rets	בארץ	
of hardship	tsa·rah	צרה	
and distress	ve·tsu·qah	וצוקה	
of lioness	la·vee	לביא	
and lion	va·la·yish	וליש	
	me·hem	מהם	
of viper	eph·eh	אפעה	
serpent	ve·sa·raph	ושרף	
and flying	me·o·w·pheph	מעופף	
they carry	yis·u	ישאו	
on	al	על	

the backs	ke·teph		
of donkeys	a·ya·reem		
their wealth	che·le·hem	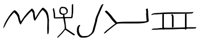	
on	ve·al		
the humps	dab·be·shet	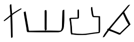	
of camels	ge·mal·leem	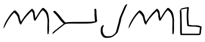	
and their treasures	o·wts·ro·tam		
to	al		
a people	am		
of no	lo		
profit to them	yo·w·ee·lu		
Egypt’s	u·mits·ra·yim		Isaiah 30:7
is futile	he·vel		
and empty	va·reeq	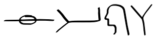	
help	ya·zo·ru		
therefore	la·khen		
I have called	qa·ra·tee		
her	la·zot		
Rahab	ra·hav		
Who	hem	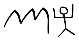	
Sits Still	sha·vet		
now	at·tah		Isaiah 30:8
Go	bo·w		
write	kha·te·vah		
it on	al		
a tablet	lu·ach		
in their presence	it·tam		

it on	ve·al		
a scroll	se·pher		
and inscribe	chuq·qah	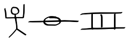	
it will be	u·te·hee		
for the days	le·yo·wm	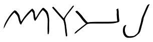	
to come	a·cha·ro·wn	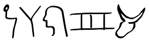	
a witness	la·ad		
forever	ad		
and ever	o·w·lam		
-	kee	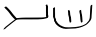	Isaiah 30:9
people	am		
are rebellious	me·ree	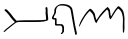	
These	hu		
children	ba·neem	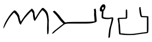	
deceitful	ke·cha·sheem		
children	ba·neem	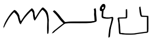	
	lo		
unwilling	a·vu		
to obey	she·mo·w·a		
instruction	to·w·rat		
the LORD’s	YHVH		
They	a·sher		Isaiah 30:10
say	a·me·ru		
to the seers	la·ro·eem		
“ Stop	lo		
seeing visions ! ”	tir·u		
and to the prophets	ve·la·cho·zeem		

“ Do not	lo	𐤋𐤀	
prophesy	te·che·zu	𐤕𐤇𐤆𐤅	
to us	la·nu	𐤋𐤍𐤅	
the truth !	ne·kho·cho·wt	𐤍𐤊𐤇𐤅𐤕	
Speak	dab·be·ru	𐤃𐤁𐤓𐤅	
to us	la·nu	𐤋𐤍𐤅	
pleasant words	cha·la·qo·wt	𐤇𐤋𐤒𐤅𐤕	
prophesy	cha·zu	𐤇𐤆𐤅	
illusions	ma·ha·tal·lo·wt	𐤌𐤄𐤕𐤋𐤅𐤕	
Get out	su·ru	𐤎𐤅𐤓𐤅	Isaiah 30:11
of	min·ne	𐤌𐤍𐤉	
the way	de·rekh	𐤃𐤓𐤊	
turn off	hat·tu	𐤄𐤈𐤅	
	min·ne	𐤌𐤍𐤉	
the road	o·rach	𐤀𐤓𐤇	
Rid us	hash·bee·tu	𐤄𐤔𐤁𐤉𐤕𐤅	
of	mip·pa·ne·nu	𐤌𐤐𐤍𐤉𐤍𐤅	
-	et	𐤀𐤕	
the Holy	qe·do·wosh	𐤒𐤃𐤅𐤔	
One of Israel ! ”	yis·ra·el	𐤉𐤔𐤓𐤀𐤋𐤎	
Therefore	la·khen	𐤋𐤊𐤍	Isaiah 30:12
this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the Holy	qe·do·wosh	𐤒𐤃𐤅𐤔	
One of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
“ Because	ya·an	𐤉𐤏𐤍	
you have rejected	ma·a·se·khem	𐤌𐤀𐤎𐤊𐤌	

message	bad·da·var		
this	haz·zeh		
trusting	vat·tiv·te·chu		
in oppression	be·o·sheq		
on deceit	ve·na·lo·wz		
and relying	vat·tish·sha·a·nu		
-	a·law	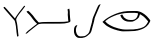	
-	la·khen		Isaiah 30:13
of yours	yih·yeh	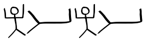	
is like	la·khem		
iniquity	he·a·won		
this	haz·zeh		
a breach	ke·phe·rets		
about to fail	no·phel		
a bulge	niv·eh		
wall	be·cho·w·mah		
in a high	nis·ga·vah		
-	a·sher		
suddenly —	pit·om		
in an instant !	le·phe·ta		
will come	ya·vo·w		
whose collapse	shiv·rah		
It will break	u·she·va·rah	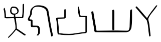	Isaiah 30:14
in pieces	ke·she·ver	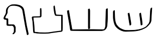	
jar	ne·vel		
like a potter’s	yo·wts·reem		
shattered	ka·tut		

so that no fragment	lo	
	yach·mol	
can be found	ve·lo	
will be found	yim·ma·tse	
in the dust	vim·khit·ta·to	
Not a shard	che·res	
large enough to scoop	lach·to·wt	
the coals	esh	
from a hearth	mee·ya·qud	
or to skim	ve·lach·soph	
the water	ma·yim	
from a cistern ”	mig·ge·ve	
For	kee	Isaiah 30:15
	khoh	
has said :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
the Holy	qe·do·wosh	
One of Israel	yis·ra·el	
“ By repentance	be·shu·vah	
and rest	va·na·chat	
you would be saved	tiw·va·she·un	
in quiet	be·hash·qet	
confidence —	u·ve·vit·chah	
would lie	tih·yeh	
your strength	ge·vu·rat·khem	
but you were not	ve·lo	

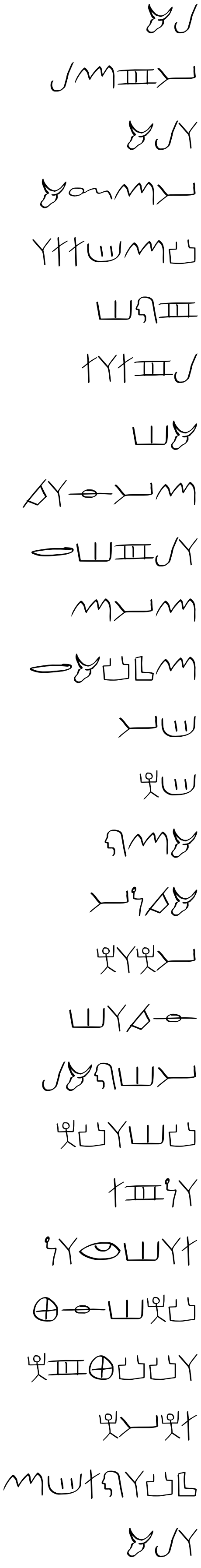

willing ”	a·vee·tem	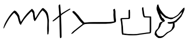	
you say	vat·to·me·ru		Isaiah 30:16
“ No ”	lo		
“	khee	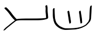	
on	al		
horses”	sus		
we will flee	na·nus		
Therefore	al		
	ken	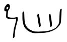	
you will flee !	te·nu·sun		
	ve·al		
swift horses ”	qal	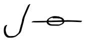	
“ We will ride	nir·kav		
	al		
	ken	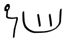	
will be faster	yiq·qal·lu	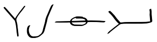	
but your pursuers	ro·de·phe·khem	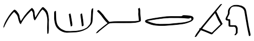	
thousand [will flee]	e·leph	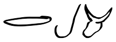	Isaiah 30:17
A	e·chad	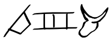	
at	mip·pe·ne		
the threat	ga·a·rat		
of one	e·chad	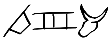	
at	mip·pe·ne		
the threat	ga·a·rat		
of five	cha·mish·shah		
you will all flee	ta·nu·su		
until	ad		

	im	אם	
you are left alone	no·w·tar·tem	נותרתם	
like a pole	kat·to·ren	כתרן	
on	al	על	
a mountaintop	rosh	ראש	
	ha·har	ההר	
like a banner	ve·khan·nes	וכנס	
on	al	על	
a hill	hag·giv·ah	הגבעה	
Therefore	ve·la·khen	ולכן	Isaiah 30:18
longs	ye·chak·keh	יחכה	
the LORD	YHVH	יהוה	
to be gracious to you	la·cha·nan·khem	לחננכם	
therefore	ve·la·khen	ולכן	
He rises	ya·rum	ירום	
to show you compassion	le·ra·chem·khem	לרחמכם	
for	kee	כי	
God	e·lo·he	אלהי	
is a just	mish·pat	משפט	
the LORD	YHVH	יהוה	
Blessed are	ash·re	אשרי	
all	kal	כל	
who wait	cho·w·khe	חוכי	
for Him	lo	לו	
-	kee	כי	Isaiah 30:19
O people	am	עם	
in Zion	be·tsee·yo·wn	בציון	

who dwell	ye·shev	𐤉𐤔𐤁	
in Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
you will weep	ba·kho	𐤁𐤊𐤅	
no	lo	𐤋𐤀	
more	tiv·keh	𐤕𐤁𐤊𐤄	
He will surely	cha·no·wn	𐤇𐤍𐤅𐤍	
be gracious	ya·che·ne·kha	𐤉𐤇𐤍𐤊	
when you cry for help	le·qo·wl	𐤋𐤒𐤅𐤋	
	za·a·qe·kha	𐤆𐤏𐤒𐤊	
when He hears	ke·sha·me·a·to	𐤊𐤔𐤌𐤏𐤕𐤅	
He will answer you	a·nakh	𐤏𐤍𐤊	
will give	ve·na·tan	𐤅𐤍𐤕𐤍	Isaiah 30:20
you	la·khem	𐤋𐤊𐤌	
The Lord	a·do·nay	𐤀𐤃𐤍𐤉	
the bread	le·chem	𐤋𐤇𐤌	
of adversity	tsar	𐤑𐤓	
and the water	u·ma·yim	𐤅𐤌𐤉𐤌	
of affliction	la·chats	𐤋𐤇𐤑	
will no longer	ve·lo	𐤅𐤋𐤀	
hide	yik·ka·neph	𐤉𐤊𐤍𐤐	
Himself —	o·wd	𐤏𐤅𐤃	
but your Teacher	mo·w·re·kha	𐤌𐤅𐤓𐤉𐤊	
	ve·ha·yu	𐤅𐤄𐤉𐤅	
with your own eyes	e·ne·kha	𐤏𐤉𐤍𐤉𐤊	
you will see	ro·o·wt	𐤓𐤀𐤅𐤕	
-	et	𐤀𐤕	
[Him]	mo·w·re·kha	𐤌𐤅𐤓𐤉𐤊	

your ears	ve·a·ze·ne·kha	𐤅𐤀𐤆𐤍𐤉𐤊	Isaiah 30:21
will hear	tish·ma·nah	𐤕𐤔𐤌𐤏𐤍𐤄	
this command	da·var	𐤃𐤁𐤓	
behind you	me·a·cha·re·kha	𐤌𐤀𐤇𐤓𐤉𐤊	
:	le·mor	𐤋𐤀𐤌𐤓	
“ This	zeh	𐤆𐤄	
is the way	had·de·rekh	𐤄𐤃𐤓𐤊	
Walk	le·khu	𐤋𐤊𐤅	
in it ”	vo	𐤁𐤅	
And whether	kee	𐤊𐤉	
you turn to the right	ta·a·mee·nu	𐤕𐤀𐤌𐤉𐤍𐤅	
	ve·khee	𐤅𐤊𐤉	
or to the left	tas·me·ee·lu	𐤕𐤔𐤌𐤀𐤉𐤋𐤅	
So you will desecrate	ve·tim·me·tem	𐤅𐤈𐤌𐤀𐤕𐤌	Isaiah 30:22
-	et	𐤀𐤕	
your silver-plated	tsip·pui	𐤑𐤐𐤅𐤉	
idols	pe·see·le	𐤐𐤎𐤉𐤋𐤉	
	khas·pe·kha	𐤊𐤎𐤐𐤊	
-	ve·et	𐤅𐤀𐤕	
and your gold-plated	a·phud·dat	𐤀𐤐𐤃𐤕	
images	mas·se·khat	𐤌𐤎𐤊𐤕	
	ze·ha·ve·kha	𐤆𐤄𐤁𐤊	
You will throw them away	tiz·rem	𐤕𐤆𐤓𐤌	
like	ke·mo	𐤊𐤌𐤅	
menstrual cloths	da·vah	𐤃𐤅𐤄	
“ Be gone ! ”	tse	𐤑𐤀	
saying	to·mar	𐤕𐤀𐤌𐤓	

to them	lo	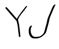	
Then He will send	ve·na·tan	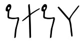	Isaiah 30:23
rain	me·tar	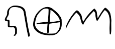	
for the seed	zar·a·kha	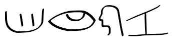	
that	a·sher	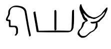	
you have sown	tiz·ra	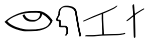	
-	et	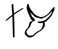	
in the ground	ha·a·da·mah	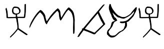	
and the food	ve·le·chem	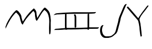	
that comes	te·vu·at	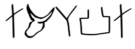	
from your land	ha·a·da·mah	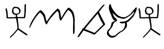	
will be	ve·ha·yah	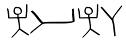	
rich	da·shen	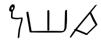	
and plentiful	ve·sha·men	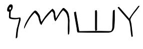	
will graze	yir·eh	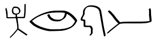	
your cattle	miq·ne·kha	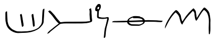	
day	bay·yo·wm	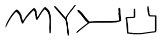	
On that	ha·hu	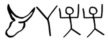	
pastures	kar	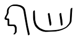	
in open	nir·chav	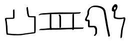	
The oxen	ve·ha·a·la·pheem	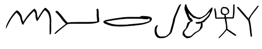	Isaiah 30:24
and donkeys	ve·ha·a·ya·reem	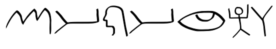	
that work	o·ve·de	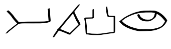	
the ground	ha·a·da·mah	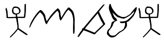	
fodder	be·leel	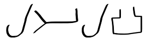	
salted	cha·meets	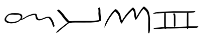	
will eat	yo·khe·lu	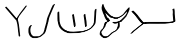	

-	a·sher	אשר	
winnowed	zo·reh	זרה	
with shovel	va·ra·chat	ברחת	
and pitchfork	u·vam·miz·reh	ובמזרה	
-	ve·ha·yah	והיה	Isaiah 30:25
And from	al	על	
every	kal	כל	
mountain	har	הר	
high	ga·vo·ha	גבה	
	ve·al	ועל	
and every	kal	כל	
hill	giv·ah	גבעה	
raised	nis·sa·ah	נשאה	
streams	pe·la·geem	פלגים	
will flow	yiv·le	יבלי	
of water	ma·yim	מים	
in the day	be·yo·wm	ביום	
slaughter	he·reg	הרג	
of great	rav	רב	
fall	bin·phol	בנפל	
when the towers	mig·da·leem	מגדלים	
will be	ve·ha·yah	והיה	Isaiah 30:26
The light of the moon	o·wr	אור	
	hal·le·va·nah	הלבנה	
as bright as the sun	ke·o·wr	כאור	
	ha·cham·mah	החמה	
and the light	ve·o·wr	ואור	

of the sun	ha·cham·mah	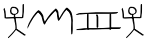	
will be	yih·yeh	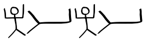	
seven times brighter —	shiv·a·ta·yim		
like the light	ke·o·wr		
of seven	shiv·at		
days —	hay·ya·meem		
on the day	be·yo·wm	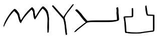	
binds up	cha·vosh		
that the LORD	YHVH		
-	et		
the brokenness	she·ver	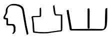	
of His people	am·mo		
the wounds	u·ma·chats	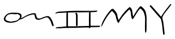	
He has inflicted	mak·ka·to		
and heals	yir·pa		
Behold	hin·neh		Isaiah 30:27
the Name	shem		
of the LORD	YHVH		
comes	ba		
from afar	mim·mer·chaq	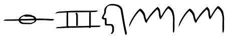	
with burning	bo·er		
anger	ap·po		
and dense	ve·kho·ved	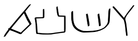	
smoke	mas·sa·ah		
His lips	se·pha·taw		
are full of	ma·le·u		
fury	za·am		

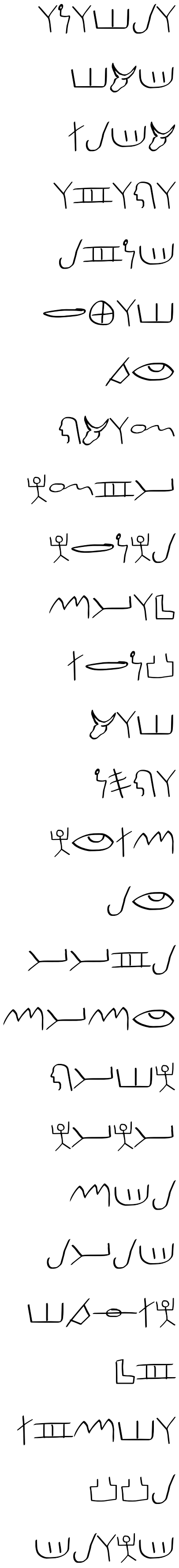

and His tongue	u·le·sho·w·no	
fire	ke·esh	
is like a consuming	o·kha·let	
His breath	ve·ru·cho	Isaiah 30:28
torrent	ke·na·chal	
is like a rushing	sho·w·teph	
to	ad	
the neck	tsaw·var	
that rises	ye·che·tseh	
He comes to sift	la·ha·na·phah	
the nations	go·w·yim	
in a sieve	be·na·phat	
of destruction	shaw	
He bridles	ve·re·sen	
to lead them astray	mat·eh	
-	al	
the jaws	le·cha·ye	
of the peoples	am·meem	
You will sing	hash·sheer	Isaiah 30:29
	yih·yeh	
	la·khem	
as on the night	ke·lel	
of a holy	hit·qad·desh	
festival	chag	
will rejoice	ve·sim·chat	
and your heart	le·vav	
like one who walks	ka·ho·w·lekh	

to the music of a flute	be·cha·leel	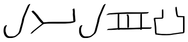	
going up	la·vo·w	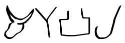	
to the mountain	ve·har	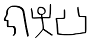	
of the LORD	YHVH	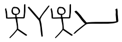	
to	el	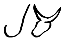	
the Rock	tsur	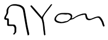	
of Israel	yis·ra·el	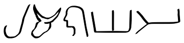	
to be heard	ve·hish·mee·a	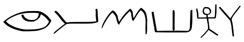	Isaiah 30:30
And the LORD [will cause]	YHVH	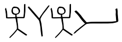	
-	et	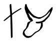	
His majestic	ho·wd	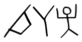	
voice	qo·w·lo	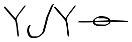	
striking	ve·na·chat	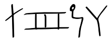	
and His mighty arm	ze·ro·w·o	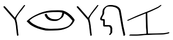	
to be revealed	yar·eh	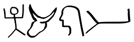	
wrath	be·za·aph	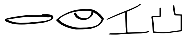	
in angry	aph	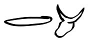	
with a flame	ve·la·hav	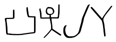	
fire	esh	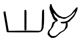	
of consuming	o·w·khe·lah	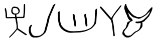	
and with cloudburst	ne·phets	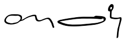	
storm	va·ze·rem	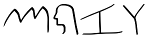	
and hailstones	ve·e·ven	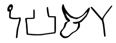	
	ba·rad	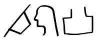	
For	kee	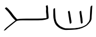	Isaiah 30:31
at the voice	miq·qo·wl	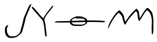	
of the LORD	YHVH	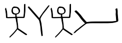	

will be shattered	ye·chat	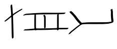	
Assyria	ash·shur		
with His scepter	bash·she·vet		
He will strike them	yak·keh		
And with	ve·ha·yah	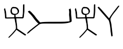	Isaiah 30:32
every	kol	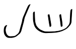	
stroke	ma·a·var		
of the rod	mat·teh		
of punishment	mu·sa·dah		
that	a·sher	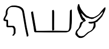	
brings down	ya·nee·ach	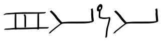	
the LORD	YHVH	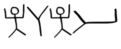	
on them	a·law	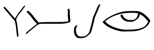	
the tambourines	be·tup·peem	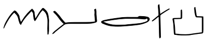	
and lyres [will sound]	u·ve·khin·no·ro·wt	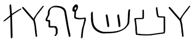	
with weapons	u·ve·mil·cha·mo·wt	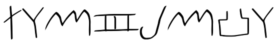	
brandished	te·nu·phah		
as He battles	nil·cham	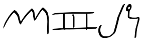	
	bah		
For	kee	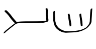	Isaiah 30:33
been prepared	a·rukh		
has long	me·et·mul		
Topheth	ta·phe·teh	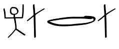	
	gam		
it	hu		
for the king	lam·me·lekh		
has been made ready	hu·khan		

is deep	he·meeq		
and wide	hir·chiv	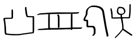	
Its funeral pyre	me·du·ra·tah		
fire	esh		
and wood	ve·e·tseem		
with plenty of	har·beh	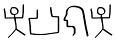	
The breath	nish·mat	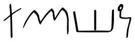	
of the LORD	YHVH		
like a torrent	ke·na·chal	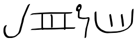	
of burning sulfur	ga·phe·reet		
sets it ablaze	bo·a·rah		
	bah		
Woe	ho·w		Isaiah 31:1
to those who go down	hay·yo·re·deem		
to Egypt	mits·ra·yim		
for help	le·ez·rah		
on	al		
horses	su·seem		
who rely	yish·sha·e·nu		
who trust	vay·yiv·te·chu		
in	al		
of chariots	re·khev		
	kee	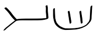	
their abundance	rav	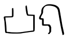	
and in	ve·al		
of horsemen	pa·ra·sheem	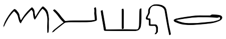	
	kee	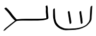	

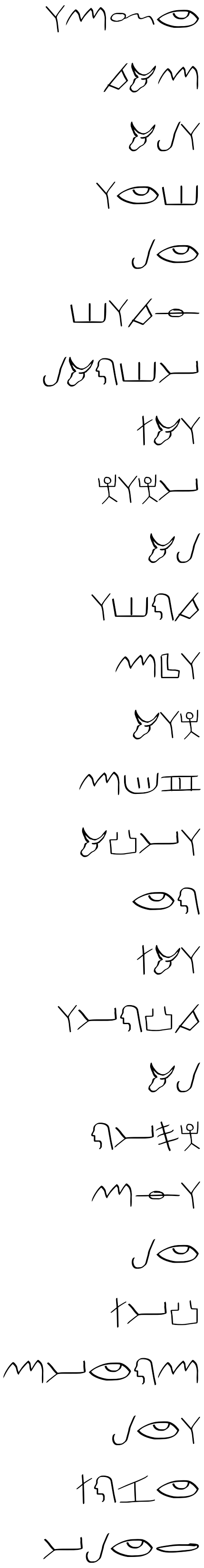

	a·tse·mu	
their multitude	me·od	
They do not	ve·lo	
look	sha·u	
to	al	
the Holy	qe·do·wosh	
One of Israel	yis·ra·el	
-	ve·et	
the LORD	YHVH	
they do not	lo	
seek	da·ra·shu	
He too	ve·gam	Isaiah 31:2
Yet	hu	
[is] wise	cha·kham	
and brings	vay·ya·ve	
disaster	ra	
-	ve·et	
His words	de·va·raw	
He does not	lo	
call back	he·seer	
He will rise up	ve·qam	
against	al	
the house	bet	
of the wicked	me·re·eem	
and against	ve·al	
the allies	ez·rat	
of evildoers	po·a·le	

	a·ven		
But the Egyptians	u·mits·ra·yim		Isaiah 31:3
are men	a·dam		
not	ve·lo		
God	el		
their horses	ve·su·se·hem		
are flesh	ba·sar		
not	ve·lo		
spirit	ru·ach		
When the LORD	va·YHVH	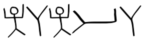	
stretches out	yat·teh	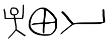	
His hand	ya·do	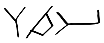	
will stumble	ve·kha·shal		
the helper	o·w·zer		
will fall	ve·na·phal		
and the one he helps	a·zur		
together	ve·yach·daw	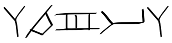	
both	kul·lam	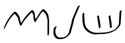	
will perish	yikh·la·yun	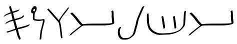	
For	kee	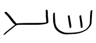	Isaiah 31:4
this is what	khoh	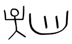	
has said	a·mar		
the LORD	YHVH		
to me :	e·lay	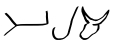	
“ Like	ka·a·sher		
roaring	yeh·geh		
a lion	ha·ar·yeh	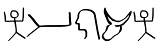	

or a young lion	ve·hak·ke·pheer		
over	al		
its prey —	tar·po		
and though	a·sher		
is called out	yiq·qa·re	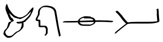	
against it	a·law	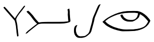	
a band	me·lo		
of shepherds	ro·eem	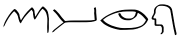	
by their shouting	miq·qo·w·lam	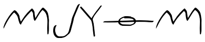	
it is not	lo		
terrified	ye·chat	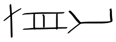	
by their clamor	u·me·ha·mo·w·nam	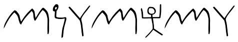	
—	lo		
or subdued	ya·a·neh		
so	ken	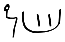	
will come down	ye·red		
the LORD	YHVH		
of Hosts	tse·va·o·wt	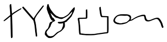	
to do battle	lits·bo		
on	al		
Mount	har		
Zion	tsee·yo·wn	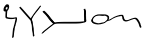	
[and]	ve·al		
its heights	giv·a·tah		
Like birds	ke·tsip·po·reem		Isaiah 31:5
hovering overhead	a·pho·wt		
so	ken	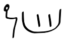	

will protect	ya·gen	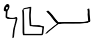	
the LORD	YHVH		
of Hosts	tse·va·o·wt	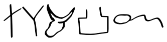	
	al		
Jerusalem	ye·ru·sha·lim		
He will shield it	ga·no·wn		
and deliver it	ve·hits·tseel		
He will pass over it	pa·so·ach		
and preserve it ”	ve·him·leet		
Return	shu·vu		Isaiah 31:6
to the One	la·a·sher		
against whom you have so blatantly	he·mee·qu	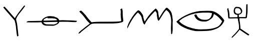	
rebelled	sa·rah		
O children	be·ne	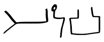	
of Israel	yis·ra·el	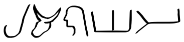	
For	kee	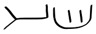	Isaiah 31:7
day	bay·yo·wm	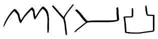	
on that	ha·hu	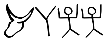	
of you will reject	yim·a·sun		
every one	eesh	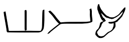	
the idols	e·lee·le	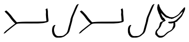	
of silver	khas·po		
	ve·e·lee·le	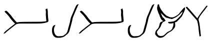	
and gold	ze·ha·vo		
that	a·sher		
made	a·su		
your own	la·khem		

hands	ye·de·khem	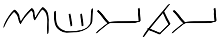	
have sinfully	chet	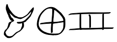	
will fall	ve·na·phal		Isaiah 31:8
“ Then Assyria	ash·shur		
by the sword	be·che·rev	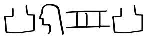	
but not	lo		
of man	eesh	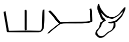	
a sword	ve·che·rev	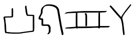	
but not	lo		
one made by mortals	a·dam		
will devour them	to·kha·len·nu		
They will flee	ve·nas		
	lo		
before	mip·pe·ne		
the sword	che·rev		
and their young men	u·va·chu·raw		
to forced labor	la·mas		
will be put	yih·yu		
Their rock	ve·sal·o		Isaiah 31:9
for fear	mim·ma·go·wr		
will pass away	ya·a·vo·wr		
will panic	ve·chat·tu	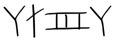	
at [the sight of] the battle standard ”	min·nes	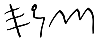	
and their princes	sa·raw	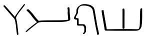	
declares	ne·um		
the LORD	YHVH		
whose	a·sher		

fire	ur		
	lo		
is in Zion	be·tsee·yo·wn		
whose furnace	ve·tan·nur		
	lo		
is in Jerusalem	bee·ru·sha·lim		
Behold	hen		Isaiah 32:1
in righteousness	le·tse·deq		
will reign	yim·lakh		
a king	me·lekh	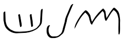	
and princes	u·le·sa·reem	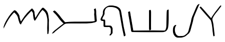	
with justice	le·mish·pat		
will rule	ya·so·ru		
will be	ve·ha·yah	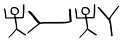	Isaiah 32:2
Each	eesh	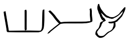	
like a shelter	ke·ma·cha·ve	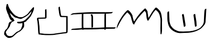	
from the wind	ru·ach		
a refuge	ve·se·ter		
from the storm	za·rem		
like streams	ke·phal·ge	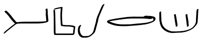	
of water	ma·yim	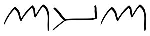	
in a dry land	be·tsa·yo·wn		
like the shadow	ke·tsel		
rock	se·la		
of a great	ka·ved	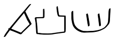	
land	be·e·rets		
in an arid	a·ye·phah	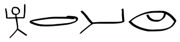	

will no longer	ve·lo		Isaiah 32:3
be closed	tish·e·nah		
Then the eyes	e·ne	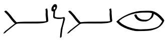	
of those who see	ro·eem	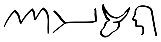	
and the ears	ve·a·ze·ne	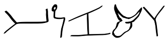	
of those who hear	sho·me·eem		
will listen	tiq·shav·nah		
The mind	u·le·vav	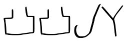	Isaiah 32:4
of the rash	nim·ha·reem	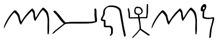	
will know	ya·veen	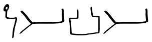	
and understand	la·da·at		
tongue	u·le·sho·wn	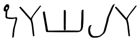	
and the stammering	il·le·geem		
and fluently	te·ma·her	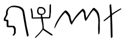	
will speak	le·dab·ber		
clearly	tsa·cho·wt	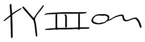	
No	lo		Isaiah 32:5
be called	yiq·qa·re	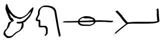	
longer {will}	o·wd		
a fool	le·na·val		
noble	na·deev	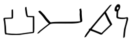	
a scoundrel	u·le·khee·lay	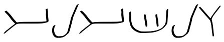	
nor	lo		
	ye·a·mer		
be respected	sho·w·a		
For	kee	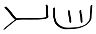	Isaiah 32:6
a fool	na·val	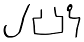	

foolishness	ne·va·lah	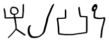	
speaks	ye·dab·ber	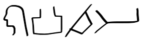	
his mind	ve·lib·bo	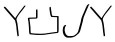	
plots	ya·a·seh	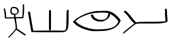	
iniquity	a·ven	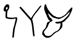	
He practices	la·a·so·wt	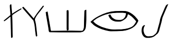	
ungodliness	cho·neph	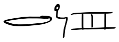	
and speaks	u·le·dab·ber	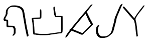	
about	el	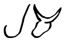	
the LORD	YHVH	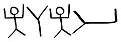	
falsely	to·w·ah	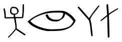	
empty	le·ha·reeq	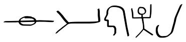	
he leaves the hungry	ne·phesh	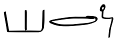	
	ra·ev	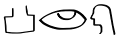	
drink	u·mash·qeh	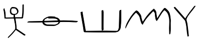	
and deprives the thirsty	tsa·me	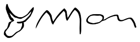	
of	yach·seer	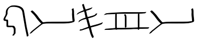	
of the scoundrel	ve·khe·lay	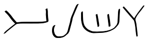	Isaiah 32:7
The weapons	ke·law	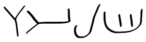	
are destructive	ra·eem	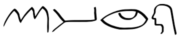	
he	hu	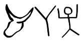	
plots	zim·mo·wt	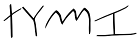	
hatches	ya·ats	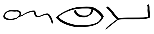	
to destroy	le·chab·bel	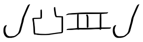	
the poor	ʿa·na·wīm	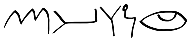	
with lies	be·im·re	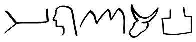	
	she·qer	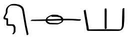	

even when the plea	u·ve·dab·ber		
of the needy	ev·yo·wn	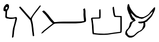	
is just	mish·pat		
But a noble man	ve·na·deev	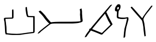	Isaiah 32:8
honorable plans	ne·dee·vo·wt	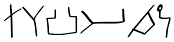	
makes	ya·ats		
he	ve·hu	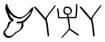	
for	al		
worthy causes	ne·dee·vo·wt	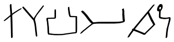	
stands up	ya·qum		
women	na·sheem	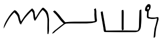	Isaiah 32:9
you complacent	sha·a·nan·no·wt		
Stand up	qo·me·nah	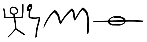	
listen to me	she·ma·nah		
	qo·w·lee		
daughters	ba·no·wt	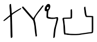	
you overconfident	bo·t·cho·wt	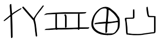	
Give ear	ha·zen·nah		
to my word	im·ra·tee		
In a little more than	ya·meem	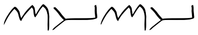	Isaiah 32:10
	al		
a year	sha·nah	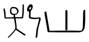	
you will tremble	tir·gaz·nah		
O secure ones	bo·te·cho·wt	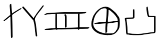	
For	kee	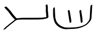	
will fail	ka·lah	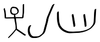	
the grape harvest	va·tseer		

and the fruit harvest	o·seph		
will not	be·lee	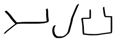	
arrive	ya·vo·w		
Shudder	chir·du		Isaiah 32:11
you ladies of leisure	sha·a·nan·no·wt		
tremble	re·ga·zah		
you daughters of complacency	bo·te·cho·wt	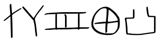	
Strip	pe·sho·tah		
yourselves bare	ve·o·rah		
and put	va·cha·go·w·rah		
sackcloth around	al		
your waists	cha·la·tsa·yim		
-	al		Isaiah 32:12
your breasts	sha·da·yim	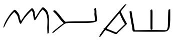	
Beat	so·phe·deem		
for	al		
fields	se·de	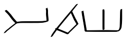	
the pleasant	che·med	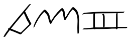	
	al		
vines	ge·phen		
for the fruitful	po·ree·yah		
and for	al		Isaiah 32:13
the land	ad·mat		
of my people	am·mee		
with thorns	qo·wts	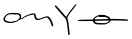	
and briers —	sha·meer	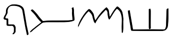	
overgrown	ta·a·leh		

even	kee	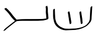	
for	al		
every	kal		
house	bat·te	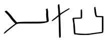	
of merriment	ma·so·ws		
in this city	qir·yah	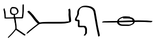	
of revelry	al·lee·zah	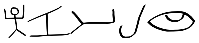	
For	kee	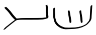	Isaiah 32:14
the palace	ar·mo·wn	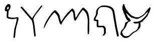	
will be forsaken	nut·tash		
the busy	ha·mo·wn		
city	eer	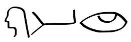	
abandoned	uz·zav	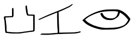	
The hill	o·phel		
and the watchtower	va·va·chan	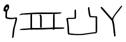	
will become	ha·yah	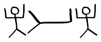	
-	ve·ad		
caves	me·a·ro·wt		
forever	ad		
—	o·w·lam		
the delight	me·so·ws		
of wild donkeys	pe·ra·eem		
and a pasture	mir·eh		
for flocks —	a·da·reem	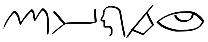	
until	ad		Isaiah 32:15
is poured out	ye·a·reh		
upon us	a·le·nu	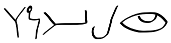	

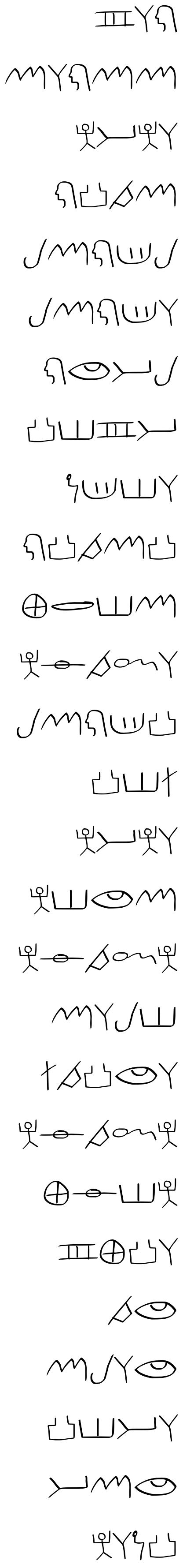

the Spirit	ru·ach	
from on high	mim·ma·ro·wm	
will be	ve·ha·yah	
Then the desert	mid·bar	
an orchard	lak·kar·mel	
and the orchard	ve·khar·mɛl	
like a forest	lay·ya·ar	
will seem	ye·cha·shev	
will inhabit	ve·sha·khan	Isaiah 32:16
the wilderness	bam·mid·bar	
Then justice	mish·pat	
and righteousness	u·tse·da·qah	
in the fertile field	bak·kar·mel	
will dwell	te·shev	
will be	ve·ha·yah	Isaiah 32:17
The work	ma·a·seh	
of righteousness	hats·tse·da·qah	
peace	sha·lo·wm	
the service	va·a·vo·dat	
of righteousness	hats·tse·da·qah	
will be quiet	hash·qet	
confidence	va·ve·tach	
forever	ad	
	o·w·lam	
will dwell	ve·ya·shav	Isaiah 32:18
Then my people	am·mee	
place	bin·veh	

in a peaceful	sha·lo·wm	𐤔𐤋𐤅𐤌	
	u·ve·mish·ke·no·wt	𐤅𐤁𐤌𐤔𐤊𐤍𐤅𐤕	
in safe	miv·ta·cheem	𐤌𐤁𐤈𐤇𐤉𐤌	
places of rest	u·vim·nu·chot	𐤅𐤁𐤌𐤍𐤅𐤇𐤕	
and secure	sha·a·nan·no·wt	𐤔𐤀𐤍𐤍𐤅𐤕	
But hail	u·va·rad	𐤅𐤁𐤓𐤃	Isaiah 32:19
will level	be·re·det	𐤁𐤓𐤃𐤕	
the forest	hay·ya·ar	𐤄𐤉𐤏𐤓	
to the depths	u·vash·shiph·lah	𐤅𐤁𐤔𐤐𐤋𐤄	
will sink	tish·pal	𐤕𐤔𐤐𐤋	
and the city	ha·eer	𐤄𐤏𐤉𐤓	
Blessed	ash·re·khem	𐤀𐤔𐤓𐤉𐤊𐤌	Isaiah 32:20
[are] those who sow	zo·re·e	𐤆𐤓𐤏𐤉	
beside	al	𐤏𐤋	
abundant	kal	𐤊𐤋	
waters	ma·yim	𐤌𐤉𐤌	
range freely	me·shal·le·che	𐤌𐤔𐤋𐤇𐤉	
	re·gel	𐤓𐤂𐤋	
who let the ox	hash·sho·wr	𐤄𐤔𐤅𐤓	
and donkey	ve·ha·cha·mo·wr	𐤅𐤄𐤇𐤌𐤅𐤓𐤎	
Woe	ho·w	𐤄𐤅𐤉	Isaiah 33:1
O destroyer	sho·w·ded	𐤔𐤅𐤃𐤃	
to you	ve·at·tah	𐤅𐤀𐤕𐤄	
never	lo	𐤋𐤀	
destroyed	sha·dud	𐤔𐤃𐤅𐤃	
O traitor	u·vo·w·ged	𐤅𐤁𐤅𐤂𐤃	
never	ve·lo	𐤅𐤋𐤀	

betrayed	va·ge·du	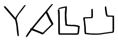	
!	vo	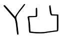	
When you have finished	ka·ha·tim·kha	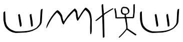	
destroying	sho·w·ded	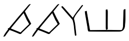	
you will be destroyed	tush·shad	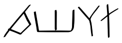	
When you have finished	kan·ne·lo·te·kha	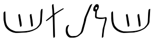	
betraying	liv·god	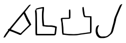	
you will be betrayed	yiv·ge·du	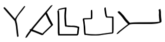	
	vakh	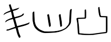	
O LORD	YHVH	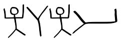	Isaiah 33:2
be gracious to us !	chan·ne·nu	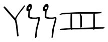	
for You	le·kha	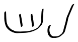	
We wait	qiw·vee·nu	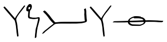	
Be	he·yeh	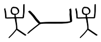	
our strength	ze·ro·am	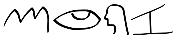	
every morning	lab·be·qa·reem	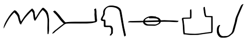	
and	aph	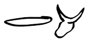	
our salvation	ye·shu·a·te·nu	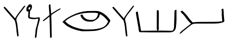	
in time	be·et	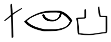	
of trouble	tsa·rah	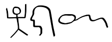	
of Your voice	miq·qo·wl	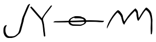	Isaiah 33:3
the thunder	ha·mo·wn	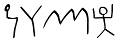	
flee	na·de·du	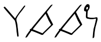	
The peoples	am·meem	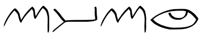	
when You rise	me·ro·wm·mu·te·kha	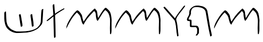	
scatter	na·phe·tsu	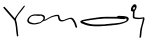	

the nations	go·w·yim	𐤂𐤅𐤉𐤌	
is gathered	ve·us·saph	𐤅𐤀𐤎𐤐	Isaiah 33:4
Your spoil, [O nations,]	she·lal·khem	𐤔𐤋𐤋𐤊𐤌	
	o·seph	𐤀𐤎𐤐	
as by locusts	he·cha·seel	𐤄𐤇𐤎𐤉𐤋	
like a swarm	ke·mash·shaq	𐤊𐤌𐤔𐤒	
of locusts	ge·veem	𐤂𐤁𐤉𐤌	
men sweep	sho·w·qeq	𐤔𐤅𐤒𐤒	
over it	bo	𐤁𐤅	
is exalted	nis·gav	𐤍𐤔𐤂𐤁	Isaiah 33:5
The LORD	YHVH	𐤉𐤄𐤅𐤄	
for	kee	𐤊𐤉	
He dwells	sho·khen	𐤔𐤊𐤍	
on high	ma·ro·wm	𐤌𐤓𐤅𐤌	
He has filled	mil·le	𐤌𐤋𐤀	
Zion	tsee·yo·wn	𐤑𐤉𐤅𐤍	
with justice	mish·pat	𐤌𐤔𐤐𐤈	
and righteousness	u·tse·da·qah	𐤅𐤑𐤃𐤒𐤄	
He will be	ve·ha·yah	𐤅𐤄𐤉𐤄	Isaiah 33:6
the sure foundation	e·mu·nat	𐤀𐤌𐤅𐤍𐤕	
for your times	it·te·kha	𐤏𐤕𐤉𐤊	
a storehouse	cho·sen	𐤇𐤎𐤍	
of salvation	ye·shu·ot	𐤉𐤔𐤅𐤏𐤕	
wisdom	cha·khe·mat	𐤇𐤊𐤌𐤕	
and knowledge	va·da·at	𐤅𐤃𐤏𐤕	
The fear	yir·at	𐤉𐤓𐤀𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	

	hee	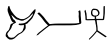	
is [Zion's] treasure	o·w·tsa·ro		
Behold	hen		Isaiah 33:7
their valiant ones	er·el·lam		
cry aloud	tsa·a·qu		
in the streets	chu·tsah		
the envoys	mal·a·khe		
of peace	sha·lo·wm	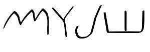	
bitterly	mar	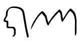	
weep	yiv·ka·yun		
are deserted	na·sham·mu		Isaiah 33:8
The highways	me·sil·lo·wt		
has ceased	sha·vat		
travel	o·ver	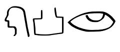	
	o·rach	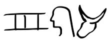	
has been broken	he·pher		
The treaty	be·reet	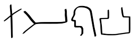	
are despised	ma·as		
the witnesses	a·reem	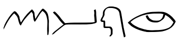	
and human life	lo		
is disregarded	cha·shav		
	e·no·wosh		
mourns	a·val		Isaiah 33:9
[and] languishes	um·le·lah		
The land	a·rets		
is ashamed	hech·peer		
Lebanon	le·va·no·wn		

and decayed	qa·mal	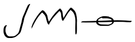	
is	ha·yah	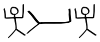	
Sharon	hash·sha·ro·wn	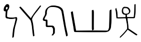	
like a desert	ka·a·ra·vah		
shake off their leaves	ve·no·er		
Bashan	ba·shan	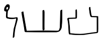	
and Carmel	ve·khar·mel		
“ Now	at·tah		Isaiah 33:10
I will arise ”	a·qum	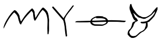	
says	yo·mar		
the LORD	YHVH		
“ Now	at·tah		
I will lift Myself up	e·ro·w·mam		
Now	at·tah		
I will be exalted	en·na·se		
You conceive	ta·ha·ru		Isaiah 33:11
chaff	cha·shash		
you give birth to	te·le·du		
stubble	qash	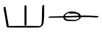	
Your breath	ru·cha·khem	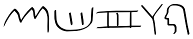	
is a fire	esh		
that will consume you	to·khal·khem	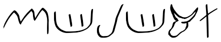	
will be	ve·ha·yu	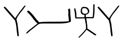	Isaiah 33:12
The peoples	am·meem		
burned	mis·re·pho·wt		
to ashes	seed	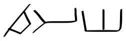	
like thorns	qo·w·tseem		

cut down	ke·su·cheem	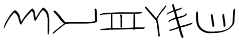	
ablaze	ba·esh	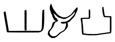	
and set	yits·tsat·tu	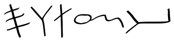	
hear	shim·u	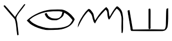	Isaiah 33:13
You who are far off	re·cho·w·qeem	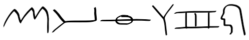	
what	a·sher	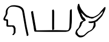	
I have done	a·see·tee	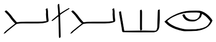	
acknowledge	u·de·u	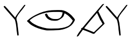	
you who are near	qe·ro·w·veem	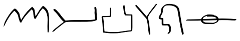	
My might ”	ge·vu·ra·tee	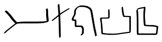	
are afraid	pa·cha·du	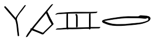	Isaiah 33:14
in Zion	ve·tsee·yo·wn	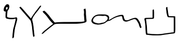	
The sinners	chat·ta·eem	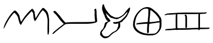	
grips	a·cha·zah	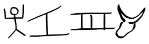	
trembling	re·a·dah	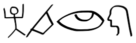	
the ungodly :	cha·ne·pheem	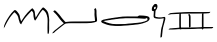	
“ Who	mee	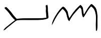	
can dwell with	ya·gur	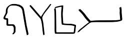	
of us	la·nu	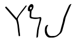	
fire ?	esh	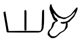	
a consuming	o·w·khe·lah	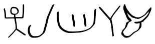	
Who	mee	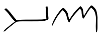	
can dwell with	ya·gur	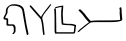	
of us	la·nu	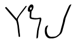	
flames ? ”	mo·wq·de	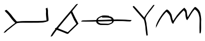	
everlasting	o·w·lam	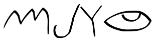	
He who walks	ho·lekh	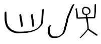	Isaiah 33:15

righteously	tse·da·qo·wt	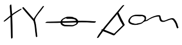	
and speaks	ve·do·ver		
with sincerity	me·sha·reem	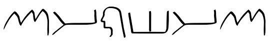	
who refuses	mo·es		
gain	be·ve·tsa		
from extortion	ma·a·shaq·qo·wt		
never	no·er		
whose hand	kap·paw	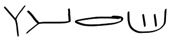	
takes	mit·te·mokh		
a bribe	bash·sho·chad	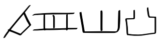	
who stops	o·tem		
his ears	a·ze·no	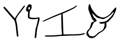	
against	mish·she·mo·a		
murderous plots	da·meem	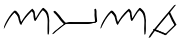	
and shuts	ve·o·tsem		
his eyes tightly	e·naw		
against	me·re·o·wt		
evil —	be·ra		
he	hu		Isaiah 33:16
on the heights	me·ro·w·meem		
will dwell	yish·kon	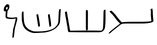	
fortress	me·tsa·do·wt		
the mountain	se·la·eem		
[will be] his refuge	mis·gab·bo		
his food	lach·mo	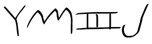	
will be provided	nit·tan	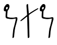	
[and] his water	me·maw		

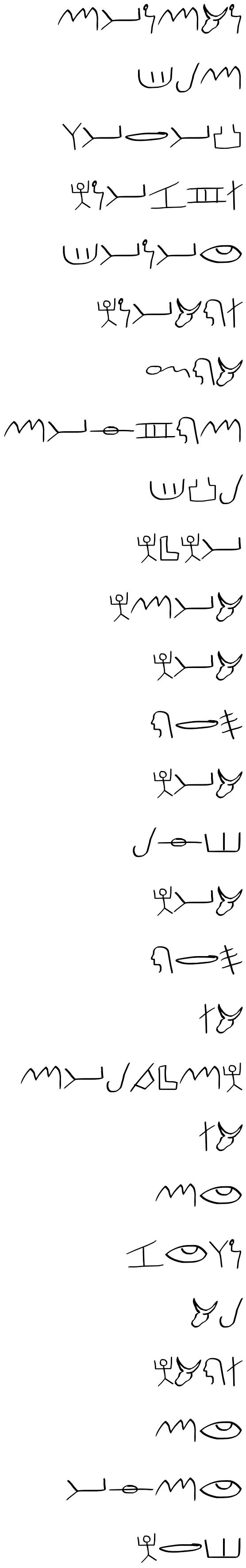

assured	ne·e·ma·neem	
the King	me·lekh	Isaiah 33:17
in His beauty	be·ya·phe·yo	
will see	te·che·ze·nah	
Your eyes	e·ne·kha	
and behold	tir·e·nah	
a land	e·rets	
that stretches afar	mar·chaq·qeem	
Your mind	lib·be·kha	Isaiah 33:18
will ponder	yeh·geh	
the former terror :	e·mah	
“ Where	ay·yeh	
is he who tallies ?	so·pher	
Where	ay·yeh	
is he who weighs ?	sho·qel	
Where	ay·yeh	
is he who counts	so·pher	
	et	
the towers ? ”	ham·mig·da·leem	
-	et	Isaiah 33:19
	am	
the insolent	no·w·az	
You will no	lo	
longer see	tir·eh	
a people	am	
is unintelligible	im·qe	
whose speech	sa·phah	

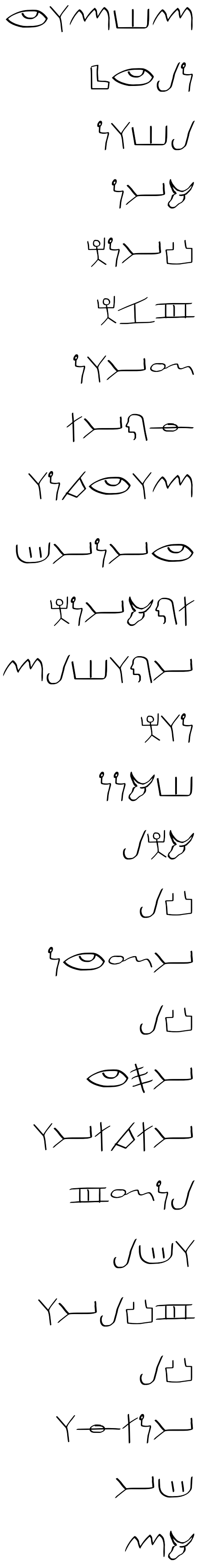

-	mish·she·mo·w·a	
who stammer	nil·ag	
in a language	la·sho·wn	
you cannot	en	
understand	bee·nah	
Look	cha·zeh	Isaiah 33:20
upon Zion	tsee·yo·wn	
the city	qir·yat	
of our appointed feasts	mo·w·a·de·nu	
Your eyes	e·ne·kha	
will see	tir·e·nah	
Jerusalem	ye·ru·sha·lim	
pasture	na·veh	
a peaceful	sha·a·nan	
a tent	o·hel	
that does not	bal	
wander	yits·an	
will not	bal	
be pulled up	yis·sa	
its tent pegs	ye·te·do·taw	
	la·ne·tsach	
will any	ve·khal	
of its cords	cha·va·law	
nor	bal	
be broken	yin·na·te·qu	
-	kee	Isaiah 33:21
But	im	

there	sham	
the Majestic One	ad·deer	
our LORD	YHVH	
[will be] for us	la·nu	
a place	me·qo·wm	
of rivers	ne·ha·reem	
canals	ye·o·reem	
and wide	ra·cha·ve	
	ya·da·yim	
where no	bal	
will row	te·lekh	
	bo	
galley	o·nee	
with oars	sha·yit	
vessel	ve·tsee	
majestic	ad·deer	
and no	lo	
will pass	ya·av·ren·nu	
For	kee	Isaiah 33:22
the LORD	YHVH	
is our Judge	sho·phe·te·nu	
the LORD	YHVH	
is our lawgiver	me·cho·qe·qe·nu	
the LORD	YHVH	
is our King	mal·ke·nu	
[It is] He	hu	
who will save us	yo·wo·shee·e·nu	

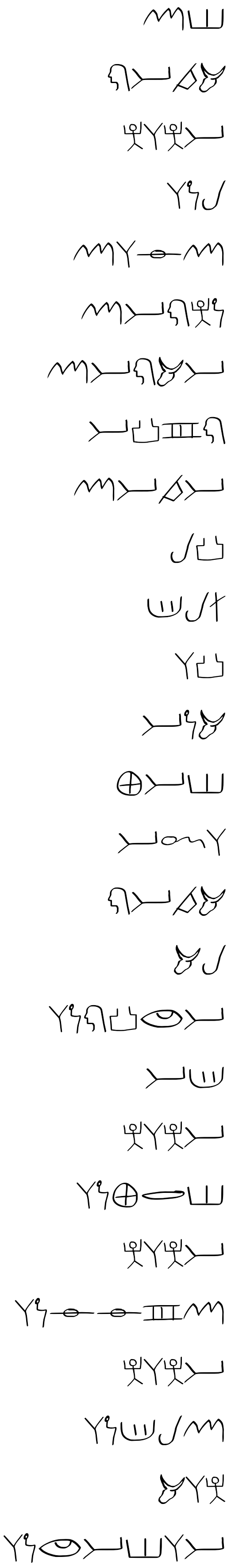

are slack	nit·te·shu		Isaiah 33:23
Your ropes	cha·va·la·yikh	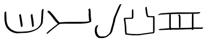	
they cannot	bal	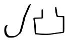	
secure	ye·chaz·ze·qu	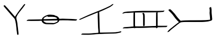	
-	khen		
the mast	ta·re·nam	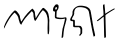	
	bal	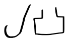	
or spread	pa·re·su		
the sail	nes		
Then	az		
will be divided	chul·laq	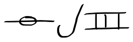	
	ad		
of spoils	sha·lal	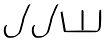	
an abundance	mar·beh		
[and even] the lame	pis·cheem	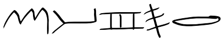	
will carry off plunder	ba·ze·zu	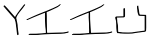	
	vaz		
And no	u·val		Isaiah 33:24
will say	yo·mar		
resident [of Zion]	sha·khen	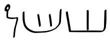	
“ I am sick ”	cha·lee·tee	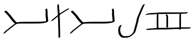	
The people	ha·am		
who dwell	hay·yo·shev		
there	bah		
will be forgiven	ne·su		
of iniquity	a·won		
Come near	qir·vu		Isaiah 34:1

O nations	go·w·yim	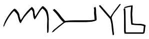	
to listen	lish·mo·a		
O peoples	u·le·um·meem		
pay attention	haq·shee·vu	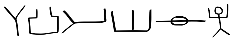	
hear	tish·ma		
Let the earth	ha·a·rets		
and all that fills it	u·me·lo·ah		
the world	te·vel		
and all	ve·khal		
that springs from it	tse·e·tsa·e·ha		
-	kee	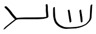	Isaiah 34:2
is angry	qe·tseph		
The LORD	la·YHVH	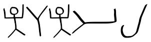	
with	al		
all	kal	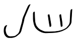	
the nations	hag·go·w·yim	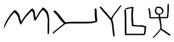	
and furious	ve·che·mah	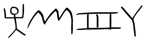	
	al		
	kal		
with all their armies	tse·va·am	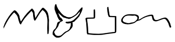	
He will devote them to destruction	he·che·ree·mam	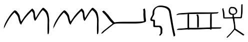	
He will give them over	ne·ta·nam	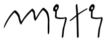	
to slaughter	lat·ta·vach		
Their slain	ve·chal·le·hem	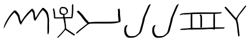	Isaiah 34:3
will be left unburied	yush·la·khu		
of their corpses	u·phig·re·hem		
will rise	ya·a·leh		

and the stench	va·e·sham		
will flow	ve·na·mas·su		
the mountains	ha·reem	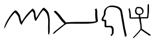	
with their blood	mid·da·mam		
will be dissolved	ve·na·maq·qu	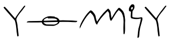	Isaiah 34:4
All	kal	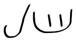	
the stars	tse·va	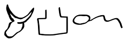	
of heaven	hash·sha·ma·yim	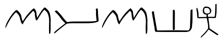	
will be rolled up	ve·na·gol·lu	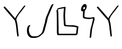	
like a scroll	khas·se·pher		
The skies	hash·sha·ma·yim		
	ve·khal		
and all their stars	tse·va·am		
will fall	yib·bo·wl	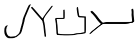	
like withered	kin·vol	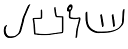	
leaves	a·leh		
from the vine	mig·ge·phen		
like foliage	u·khe·no·ve·let	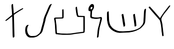	
from the fig tree	mit·te·e·nah		
When	kee	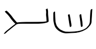	Isaiah 34:5
has drunk its fill	riw·ve·tah		
in the heavens	vash·sha·ma·yim		
My sword	char·bee	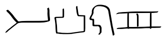	
then	hin·neh		
upon	al		
Edom	e·do·wm		
it will come down	te·red		

upon	ve·al	
the people	am	
I have devoted	cher·mee	
to destruction	le·mish·pat	
The sword	che·rev	Isaiah 34:6
of the LORD	la·YHVH	
is bathed	ma·le·ah	
in blood	dam	
It drips	hud·dash·nah	
with fat —	me·che·lev	
with the blood	mid·dam	
of lambs	ka·reem	
and goats	ve·at·tu·deem	
with the fat	me·che·lev	
of the kidneys	kil·yo·wt	
of rams	e·leem	
For	kee	
has a sacrifice	ze·vach	
the LORD	la·YHVH	
in Bozrah	be·va·tse·rah	
slaughter	ve·te·vach	
a great	ga·do·wl	
in the land	be·e·rets	
of Edom	e·do·wm	
will fall	ve·ya·re·du	Isaiah 34:7
And the wild oxen	re·e·meem	
with them	im·mam	

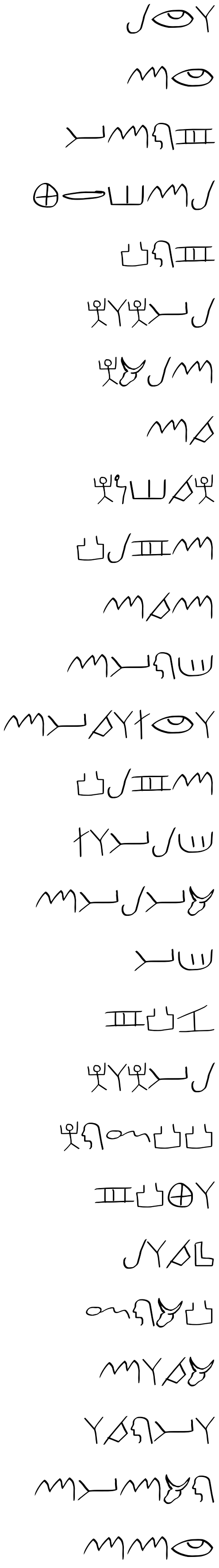

the young bulls	u·pha·reem	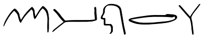	
with	im	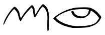	
the strong [ones]	ab·bee·reem	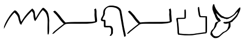	
will be drenched	ve·riw·ve·tah	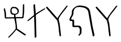	
Their land	ar·tsam	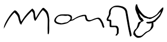	
with blood	mid·dam	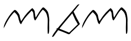	
and their soil	va·a·pha·ram	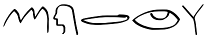	
with fat	me·che·lev	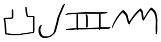	
will be soaked	ye·dush·shan	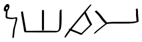	
For	kee	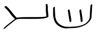	Isaiah 34:8
has a day	yo·wm	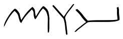	
of vengeance	na·qam	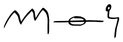	
the LORD	la·YHVH	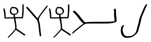	
a year	she·nat	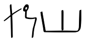	
of recompense	shil·lu·meem	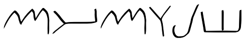	
for the cause	le·reev	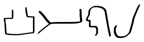	
of Zion	tsee·yo·wn	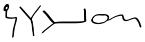	
will be turned	ve·ne·heph·khu	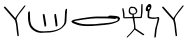	Isaiah 34:9
[Edom’s] streams	ne·cha·le·ha	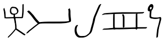	
to tar	le·ze·phet	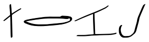	
and her soil	va·a·pha·rah	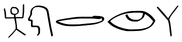	
to sulfur	le·ga·phe·reet	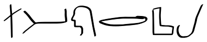	
will become	ve·ha·ye·tah	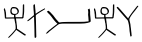	
her land	ar·tsah	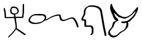	
pitch	le·ze·phet	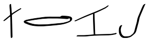	
a blazing	bo·e·rah	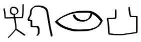	
or night	lay·lah	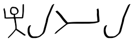	Isaiah 34:10

day	ve·yo·w·mam		
It will not	lo		
be quenched —	tikh·beh	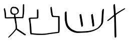	
forever	le·o·w·lam		
will ascend	ya·a·leh		
Its smoke	a·sha·nah		
From generation	mid·do·wr		
to generation	la·do·wr		
it will lie desolate	te·che·rav	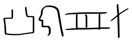	
will ever again	le·ne·tsach		
	ne·tsa·cheem	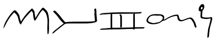	
no one	en	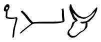	
pass	o·ver	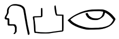	
through it	bah		
will possess it	vee·re·shu·ha		Isaiah 34:11
The desert owl	qa·at	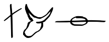	
and screech owl	ve·qip·po·wd	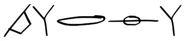	
and the great owl	ve·yan·sho·wph	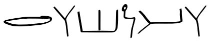	
and raven	ve·o·rev		
will dwell	yish·ke·nu	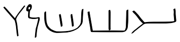	
in it	vah		
The LORD will stretch out	ve·na·tah		
over [Edom]	a·le·ha	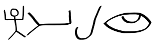	
a measuring line	qaw	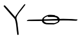	
of chaos	to·hu		
and a plumb line	ve·av·ne	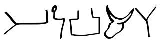	
of destruction	vo·hu		

nobles	cho·re·ha	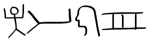	Isaiah 34:12
No	ve·en		
	sham		
a king	me·lu·khah		
will be left to proclaim	yiq·ra·u	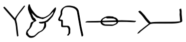	
and all	ve·khal		
her princes	sa·re·ha	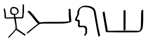	
will come	yih·yu		
to nothing	a·phes		
will be overgrown	ve·a·le·tah		Isaiah 34:13
Her towers	ar·me·no·te·ha	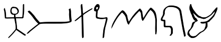	
with thorns	see·reem		
with thistles	qim·mo·ws	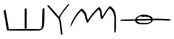	
and briers	va·cho·w·ach		
her fortresses	be·miv·tsa·re·ha		
She will become	ve·ha·ye·tah	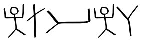	
a haunt	ne·veh		
for jackals	tan·neem	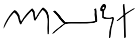	
an abode	cha·tseer		
	liv·no·wt	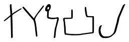	
for ostriches	ya·a·nah		
will meet	u·pha·ge·shu		Isaiah 34:14
The desert creatures	tsee·yeem	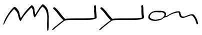	
-	et		
with hyenas	ee·yeem	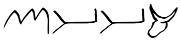	
and one wild goat	ve·sa·eer		
to	al		

another	re·e·hu		
will call	yiq·ra	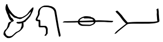	
	akh		
There	sham		
will settle	hir·gee·ah	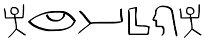	
the night creature	lee·leet	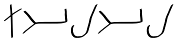	
and find	u·ma·tse·ah		
her	lah		
place of repose	ma·no·w·ach		
There	sham·mah		Isaiah 34:15
make her nest	qin·ne·nah	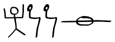	
the owl will	qip·po·wz		
she will lay	vat·te·mal·let		
and hatch her eggs	u·va·qe·ah	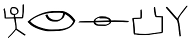	
and gather	ve·da·ge·rah		
her brood under her shadow	ve·tsil·lah		
Even	akh		
there	sham		
will gather	niq·be·tsu	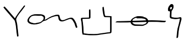	
the birds of prey	day·yo·wt	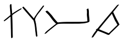	
each	ish·shah		
with its mate	re·u·tah		
Search	dir·shu		Isaiah 34:16
	me·al		
the scroll	se·pher		
of the LORD :	YHVH		
and read	u·qe·ra·u	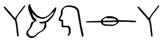	

one	a·chat	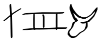	
of these	me·hen·nah		
Not	lo		
will go missing	ne·da·rah		
not one	ish·shah		
her mate	re·u·tah		
	lo		
will lack	pha·qa·du	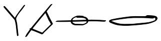	
because	kee	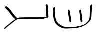	
it by His mouth	phee		
He	hu		
has ordered	tsiw·vah		
by His Spirit	ve·ru·cho		
and He	hu		
will gather them	qib·be·tsan	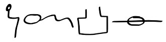	
He	ve·hu		Isaiah 34:17
has allotted	hip·peel		
their	la·hen		
portion	go·w·ral		
His hand	ve·ya·do	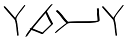	
has distributed	chil·le·qat·tah	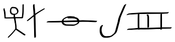	
it	la·hem		
by measure	baq·qaw		
it forever	ad		
	o·w·lam		
They will possess	yee·ra·shu·ha		
from generation	le·do·wr		

to generation	va·do·wr	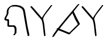	
they will dwell	yish·ke·nu	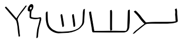	
in it	vah	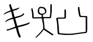	
will be glad	ye·su·sum	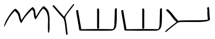	Isaiah 35:1
The wilderness	mid·bar	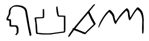	
and the land	ve·tsee·yah	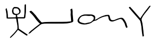	
will rejoice	ve·ta·gel	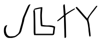	
the desert	a·ra·vah	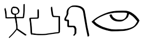	
and blossom	ve·tiph·rach	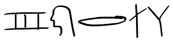	
like a rose	ka·cha·vats·tsa·let	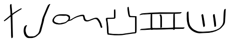	
It will bloom profusely	pa·ro·ach	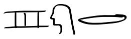	Isaiah 35:2
	tiph·rach	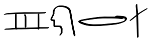	
rejoice	ve·ta·gel	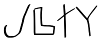	
and	aph	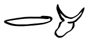	
with joy	gee·lat	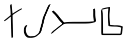	
and singing	ve·ran·nen	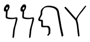	
The glory	ke·vo·wd	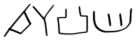	
of Lebanon	hal·le·va·no·wn	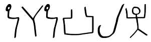	
will be given	nit·tan	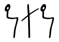	
to it	lah	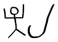	
the splendor	ha·dar	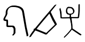	
of Carmel	hak·kar·mel	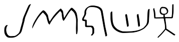	
and Sharon	ve·hash·sha·ro·wn	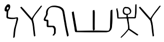	
They	hem·mah	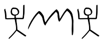	
will see	yir·u	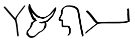	
the glory	khe·vo·wd	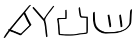	
of the LORD	YHVH	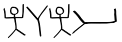	

the splendor	ha·dar		
of our God	e·lo·he·nu	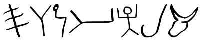	
Strengthen	chaz·ze·qu		Isaiah 35:3
hands	ya·da·yim	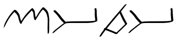	
the limp	ra·pho·wt		
knees !	u·vir·ka·yim		
the feeble	ko·she·lo·wt	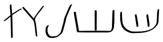	
and steady	am·me·tsu		
Say	im·ru		Isaiah 35:4
to those with anxious	le·nim·ha·re		
hearts :	lev	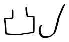	
“ Be strong	chiz·qu		
do not	al		
fear !	tee·ra·u		
Behold	hin·neh		
your God	e·lo·he·khem	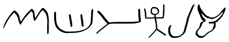	
with vengeance	na·qam	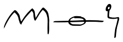	
will come	ya·vo·w		
retribution	ge·mul		
With divine	e·lo·heem		
He	hu		
will come	ya·vo·w		
to save you ”	ve·yo·sha·a·khem		
Then	az		Isaiah 35:5
will be opened	tip·pa·qach·nah	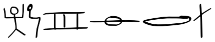	
the eyes	e·ne	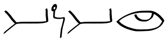	
of the blind	iw·reem	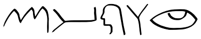	

and the ears	ve·a·ze·ne	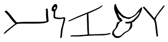	
of the deaf	che·re·sheem	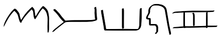	
unstopped	tip·pa·tach·nah		
Then	az		Isaiah 35:6
will leap	ye·dal·leg	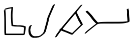	
like a deer	ka·ay·yal		
the lame	pis·se·ach		
will shout for joy	ve·ta·ron	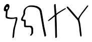	
tongue	le·sho·wn		
and the mute	il·lem	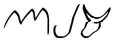	
For	kee	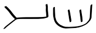	
will gush forth	niv·qe·u	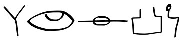	
in the wilderness	vam·mid·bar		
waters	ma·yim	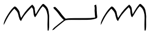	
and streams	u·ne·cha·leem	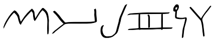	
in the desert	ba·a·ra·vah		
will become	ve·ha·yah	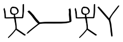	Isaiah 35:7
The parched ground	hash·sha·rav	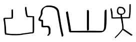	
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the thirsty land	ve·tsim·ma·o·wn		
springs	le·mab·bu·e		
of water	ma·yim	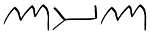	
In the haunt	bin·veh		
where jackals	tan·neem	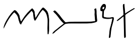	
once lay	riv·tsah	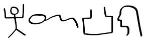	
there will be grass	cha·tseer		
[and] reeds	le·qa·neh	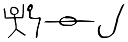	

and papyrus	va·go·me		
will be	ve·ha·yah	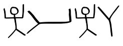	Isaiah 35:8
And there	sham	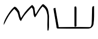	
a highway	mas·lul		
	va·de·rekh		
the Way	ve·de·rekh		
of Holiness	haq·qo·desh	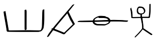	
called	yiq·qa·re	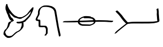	
lah	lah	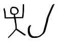	
will not	lo		
travel it —	ya·av·ren·nu	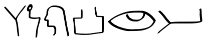	
The unclean	ta·me		
only	ve·hu	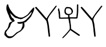	
	la·mo	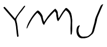	
those who walk	ho·lekh	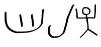	
in the Way —	de·rekh	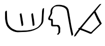	
and fools	ve·e·vee·leem	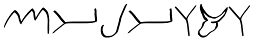	
will not	lo		
stray onto it	yit·u		
No	lo		Isaiah 35:9
will be	yih·yeh	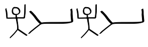	
there	sham	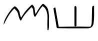	
lion	ar·yeh	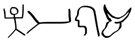	
vicious	u·phe·reets	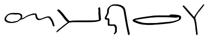	
beast	chay·yo·wt	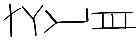	
and no	bal	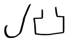	
will go up on it	ya·a·len·nah		

Such will not	lo		
be found	tim·ma·tse		
there	sham		
will walk upon it	ve·ha·le·khu	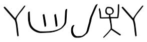	
but the redeemed	ge·u·leem	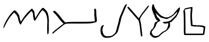	
So the redeemed	u·phe·du·ye		Isaiah 35:10
of the LORD	YHVH		
will return	ye·shu·vun	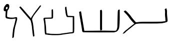	
and enter	u·va·u		
Zion	tsee·yo·wn	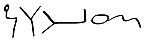	
with singing	be·rin·nah		
joy	ve·sim·chat		
with everlasting	o·w·lam		
crowned	al		
	ro·sham		
Gladness	sa·so·wn		
and joy	ve·sim·chah		
will overtake them	yas·see·gu	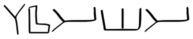	
will flee	ve·na·su		
and sorrow	ya·go·wn		
and sighing	va·a·na·chah	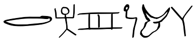	
-	vay·hee	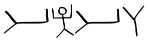	Isaiah 36:1
In the fourteenth	be·ar·ba		
	es·reh		
year	sha·nah	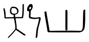	
reign	lam·me·lekh		
of Hezekiah’s	chiz·qee·ya·hu	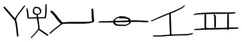	

attacked	a·lah		
Sennacherib	san·che·reev		
king	me·lekh	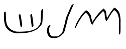	
of Assyria	ash·shur		
	al		
all	kal	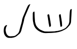	
cities	a·re	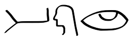	
of Judah	ye·hu·dah	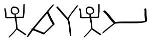	
the fortified	hab·be·tsu·ro·wt		
and captured	vay·yit·pe·sem		
sent	vay·yish·lach		Isaiah 36:2
And the king	me·lekh	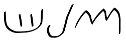	
of Assyria	ash·shur		
-	et		
	rav		
[the] Rabshakeh	sha·qeh	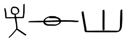	
from Lachish	mil·la·kheesh		
at Jerusalem	ye·ru·sha·le·mah		
to	el		
King	ham·me·lekh		
Hezekiah	chiz·qee·ya·hu	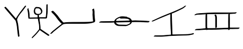	
army	be·chel	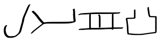	
with a great	ka·ved		
And he stopped	vay·ya·a·mod		
by the aqueduct	bit·a·lat		
pool	hab·be·re·khah		
of the upper	ha·el·yo·w·nah	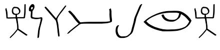	

on the road	bim·sil·lat	𐤁𐤌𐤎𐤋𐤕	
Field	se·deh	𐤔𐤃𐤄	
to the Launderer’s	kho·w·ves	𐤊𐤅𐤁𐤎	
went out	vay·ye·tse	𐤅𐤉𐤑𐤀	Isaiah 36:3
to him	e·law	𐤀𐤋𐤉𐤅	
Then Eliakim	el·ya·qeem	𐤀𐤋𐤉𐤒𐤉𐤌	
son	ben	𐤁𐤍	
of Hilkiah	chil·qee·ya·hu	𐤇𐤋𐤒𐤉𐤄𐤅	
-	a·sher	𐤀𐤔𐤓	
administrator	al	𐤏𐤋	
the palace	hab·ba·yit	𐤄𐤁𐤉𐤕	
Shebna	ve·shev·na	𐤅𐤔𐤁𐤍𐤀	
the scribe	has·so·pher	𐤄𐤎𐤐𐤓	
and Joah	ve·yo·w·ach	𐤅𐤉𐤅𐤀𐤇	
son	ben	𐤁𐤍	
of Asaph	a·saph	𐤀𐤎𐤐	
the recorder	ham·maz·keer	𐤄𐤌𐤆𐤊𐤉𐤓	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Isaiah 36:4
to them	a·le·hem	𐤀𐤋𐤄𐤌	
	rav	𐤓𐤁	
The Rabshakeh	sha·qeh	𐤔𐤒𐤄	
“ Tell	im·ru	𐤀𐤌𐤓𐤅	
	na	𐤍𐤀	
	el	𐤀𐤋	
Hezekiah	chiz·qee·ya·hu	𐤇𐤆𐤒𐤉𐤄𐤅	
that this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	

king	ham·me·lekh		
the great	hag·ga·do·wl		
the king	me·lekh	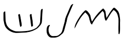	
of Assyria	ash·shur		
What	mah	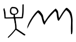	
confidence	hab·bit·ta·cho·wn		
[of] this	haz·zeh		
of yours ?	a·sher		
is the basis	ba·ta·che·ta		
You claim [to have]	a·mar·tee		Isaiah 36:5
but	akh		
[these are] empty	de·var		
words	se·pha·ta·yim		
a strategy	e·tsah	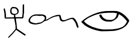	
and strength	u·ge·vu·rah		
for war	lam·mil·cha·mah	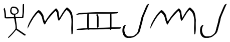	
are you now	at·tah		
In	al		
whom	mee	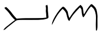	
trusting	va·tach·ta		
that	kee	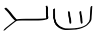	
you have rebelled	ma·rad·ta		
against me ?	bee	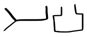	
Look now	hin·neh	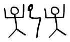	Isaiah 36:6
you are trusting	va·tach·ta		
in	al		
of a staff	mish·e·net		

reed	haq·qa·neh	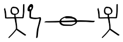	
splintered	ha·ra·tsuts		
that	haz·zeh		
	al		
Egypt	mits·ra·yim	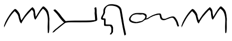	
that	a·sher		
who leans	yis·sa·mekh		
of anyone	eesh	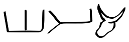	
on it	a·law	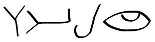	
	u·va		
the hand	ve·khap·po	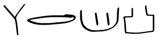	
will pierce	u·ne·qa·vah	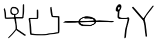	
Such is	ken	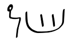	
Pharaoh	par·oh		
king	me·lekh	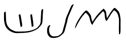	
of Egypt	mits·ra·yim	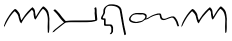	
to all	le·khal		
who trust	hab·bo·te·cheem	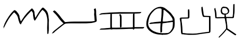	
in him	a·law	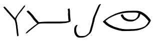	
But if	ve·khee		Isaiah 36:7
you say	to·mar		
to me	e·lay	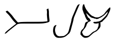	
in	el		
the LORD	YHVH		
our God ’	e·lo·he·nu		
‘ We trust	ba·ta·che·nu	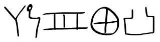	
not	ha·lo·w	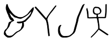	

is He	hu		
the One	a·sher		
has removed	he·seer	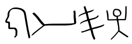	
Hezekiah	chiz·qee·ya·hu	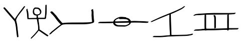	
-	et		
whose high places	ba·mo·taw	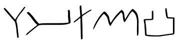	
-	ve·et		
and altars	miz·be·cho·taw	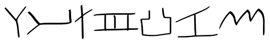	
saying	vay·yo·mer		
to Judah	lee·hu·dah		
and Jerusalem	ve·lee·ru·sha·lim		
before	liph·ne		
altar ’ ?	ham·miz·be·ach	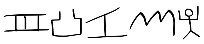	
this	haz·zeh		
‘ You must worship	tish·ta·cha·wu		
Now, therefore	ve·at·tah		Isaiah 36:8
make a bargain	hit·a·rev		
	na		
with	et		
my master	a·do·nee		
the king	ham·me·lekh		
of Assyria	ash·shur		
I will give	ve·et·te·nah		
you	le·kha	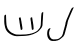	
two thousand	al·pa·yim		
horses —	su·seem		
if	im		

you can	tu·khal	𐤕𐤅𐤊𐤋	
put	la·tet	𐤋𐤕𐤕	
	le·kha	𐤋𐤊	
riders	ro·khe·veem	𐤓𐤊𐤁𐤉𐤌	
on them !	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
For how	ve·ekh	𐤅𐤀𐤉𐤊	Isaiah 36:9
can you repel	ta·sheev	𐤕𐤔𐤉𐤁	
-	et	𐤀𐤕	
-	pe·ne	𐤐𐤍𐤉	
officer	pha·chat	𐤐𐤇𐤕	
a single	a·chad	𐤀𐤇𐤃	
servants	av·de	𐤏𐤁𐤃𐤉	
of my master’s	a·do·nee	𐤀𐤃𐤍𐤉	
among the least	haq·tan·neem	𐤄𐤒𐤈𐤍𐤉𐤌	
when you depend	vat·tiv·tach	𐤅𐤕𐤁𐤈𐤇	
	le·kha	𐤋𐤊	
on	al	𐤏𐤋	
Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
for chariots	le·re·khev	𐤋𐤓𐤊𐤁	
and horsemen ?	u·le·pha·ra·sheem	𐤅𐤋𐤐𐤓𐤔𐤉𐤌	
So now	ve·at·tah	𐤅𐤏𐤕𐤄	Isaiah 36:10
was it apart from	ha·mib·bal·a·de	𐤄𐤌𐤁𐤋𐤏𐤃𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
that I have come up	a·lee·tee	𐤏𐤋𐤉𐤕𐤉	
against	al	𐤏𐤋	
land	ha·a·rets	𐤄𐤀𐤓𐤑	
this	haz·zot	𐤄𐤆𐤀𐤕	

to destroy it ?	le·hash·chee·tah	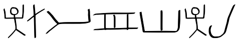	
The LORD Himself	YHVH	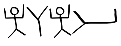	
said	a·mar		
to me	e·lay	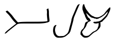	
‘ Go up	a·leh		
against	el		
land	ha·a·rets		
this	haz·zot		
and destroy it ’”	ve·hash·chee·tah	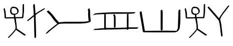	
said	vay·yo·mer		Isaiah 36:11
Then Eliakim	el·ya·qeem	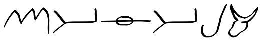	
Shebna	ve·shev·na		
and Joah	ve·yo·w·ach		
to	el		
	rav		
the Rabshakeh	sha·qeh	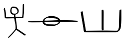	
speak	dab·ber		
“ Please	na		
to	el		
your servants	a·va·de·kha	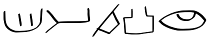	
in Aramaic	a·ra·meet		
since	kee	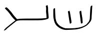	
understand it	sho·me·eem		
we	a·na·che·nu	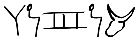	
Do not	ve·al		
speak	te·dab·ber		
to us	e·le·nu	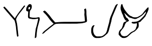	

in Hebrew	ye·hu·deet	יהודית	
in the hearing	be·a·ze·ne	באזני	
of the people	ha·am	העם	
-	a·sher	אשר	
on	al	על	
the wall ”	ha·cho·w·mah	החומה	
replied	vay·yo·mer	ויאמר	Isaiah 36:12
	rav	רב	
But the Rabshakeh	sha·qeh	שקה	
only to	ha·el	האל	
“ Has my master	a·do·ne·kha	אדניך	
you and	ve·e·le·kha	ואליך	
sent me	she·la·cha·nee	שלחני	
your master	a·do·nee	אדני	
to speak	le·dab·ber	לדבר	
-	et	את	
words	had·de·va·reem	הדברים	
these	ha·el·leh	האלה	
and not	ha·lo	הלא	
to	al	על	
the men	ha·a·na·sheem	האנשים	
sitting	hay·yo·she·veem	הישבים	
on	al	על	
the wall	ha·cho·w·mah	החומה	
to eat	le·e·khol	לאכל	
-	et	את	
their own dung	char·ʾē·hɛm	חראיהם	

and drink	ve·lish·to·wt		
-	et		
their own urine ? ”	shē·nē·hɛm	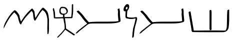	
who are destined with you	im·ma·khem	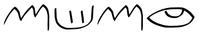	
stood	vay·ya·a·mod		Isaiah 36:13
	rav	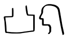	
Then the Rabshakeh	sha·qeh	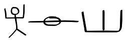	
and called out	vay·yiq·ra	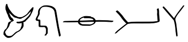	
loudly	ve·qo·wl	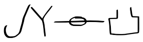	
	ga·do·wl		
in Hebrew :	ye·hu·deet		
	vay·yo·mer		
“ Hear	shim·u		
-	et		
the words	div·re		
king	ham·me·lekh		
of the great	hag·ga·do·wl		
the king	me·lekh	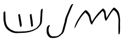	
of Assyria !	ash·shur	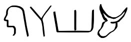	
This is what	koh	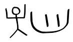	Isaiah 36:14
says :	a·mar		
the king	ham·me·lekh		
Do not	al		
deceive	yash·shi		
you	la·khem		
let Hezekiah	chiz·qee·ya·hu	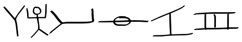	
for	kee	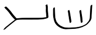	

he cannot	lo	לא	
	yu·khal	יוכל	
deliver	le·hats·tseel	להציל	
you	et·khem	אתכם	
Do not	ve·al	ואל	Isaiah 36:15
persuade you to trust	yav·tach	יבטח	
-	et·khem	אתכם	
let Hezekiah	chiz·qee·ya·hu	חזקיהו	
	el	אל	
in the LORD	YHVH	יהוה	
when he says	le·mor	לאמר	
will surely deliver	hats·tsel	הצל	
us	yats·tsee·le·nu	יצילנו	
‘ The LORD	YHVH	יהוה	
will not	lo	לא	
be given	tin·na·ten	תנתן	
city	ha·eer	העיר	
this	haz·zot	הזאת	
into the hand	be·yad	ביד	
of the king	me·lekh	מלך	
of Assyria ’	ash·shur	אשור	
Do not	al	אל	Isaiah 36:16
listen	tish·me·u	תשמעו	
to	el	אל	
Hezekiah	chiz·qī·ya·hus	חזקיהוס	
for	kee	כי	
this is what	khoh	כה	

says :	a·mar	
the king	ham·me·lekh	
of Assyria	ash·shur	
Make	a·su	
with me	it·tee	
peace	ve·ra·khah	
and come out	u·tse·u	
to me	e·lay	
will eat	ve·ikh·lu	
Then every one of you	eesh	
from his own vine	gaph·no	
and	ve·eesh	
his own fig tree	te·e·na·to	
and drink	u·she·tu	
	eesh	
water	me	
from his own cistern	vo·w·ro	
until	ad	Isaiah 36:17
I come	bo·ee	
and take you away	ve·la·qach·tee	
-	et·khem	
to	el	
a land	e·rets	
like your own —	ke·ar·tse·khem	
a land	e·rets	
of grain	da·gan	
and new wine	ve·tee·ro·wosh	

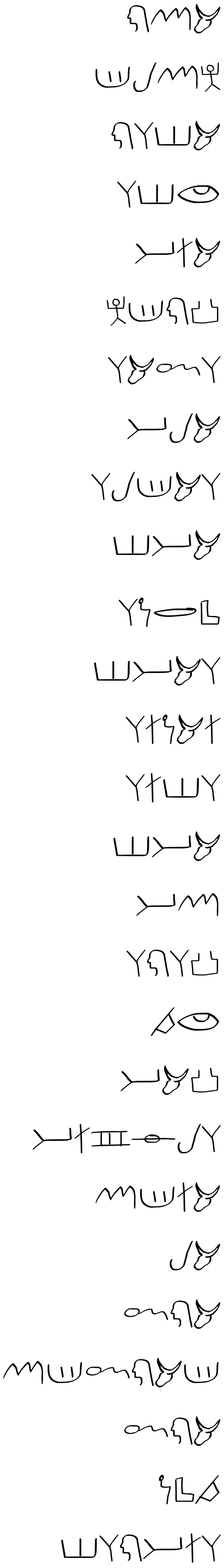

a land	e·rets		
of bread	le·chem	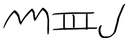	
and vineyards	u·khe·ra·meem		
Do not let	pen		Isaiah 36:18
mislead	yas·seet		
-	et·khem		
Hezekiah	chiz·qee·ya·hu	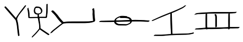	
you when he says	le·mor		
‘ The LORD	YHVH		
will deliver us ’	yats·tsee·le·nu		
ever delivered	ha·hits·tsee·lu		
Has the god	e·lo·he		
nation	hag·go·w·yim	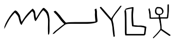	
of any	eesh	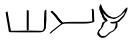	
-	et		
his land	ar·tso		
from the hand	mee·yad	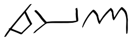	
of the king	me·lekh	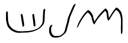	
of Assyria ?	ash·shur		
Where	ay·yeh	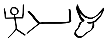	Isaiah 36:19
are the gods	e·lo·he		
of Hamath	cha·mat	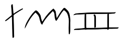	
and Arpad ?	ve·ar·pad		
Where	ay·yeh	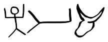	
are the gods	e·lo·he		
of Sepharvaim ?	se·phar·va·yim		
	ve·khee	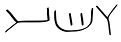	

Have they delivered	hits·tsee·lu	הצילו	
-	et	את	
Samaria	sho·me·ro·wn	שמרון	
from my hand ?	mee·ya·dee	מידי	
Who	mee	מי	Isaiah 36:20
among all	be·khal	בכל	
the gods	e·lo·he	אלהי	
lands	ha·a·ra·tso·wt	הארצות	
of these	ha·el·leh	האלה	
-	a·sher	אשר	
has delivered	hits·tsee·lu	הצילו	
-	et	את	
his land	ar·tsam	ארצם	
from my hand ?	mee·ya·dee	מידי	
How then	kee	כי	
deliver	yats·tseel	יציל	
can the LORD	YHVH	יהוה	
-	et	את	
Jerusalem	ye·ru·sha·lim	ירושלם	
from my hand ? ”	mee·ya·dee	מידי	
But [the people] remained silent	vay·ya·cha·ree·shu	ויחרישו	Isaiah 36:21
and did not	ve·lo	ולא	
answer a word	a·nu	ענו	
-	o·to	אתו	
-	da·var	דבר	
for	kee	כי	
had commanded	mits·vat	מצות	

[Hezekiah]	ham·me·lekh	
	hee	
	le·mor	
“ Do not	lo	
answer him ”	ta·a·nu·hu	
came	vay·ya·vo	Isaiah 36:22
Eliakim	el·ya·qeem	
son	ben	
Then Hilkiah’s	chil·qee·ya·hu	
-	a·sher	
administrator	al	
the palace	hab·ba·yit	
Shebna	ve·shev·na	
the scribe	has·so·w·pher	
Joah	ve·yo·w·ach	
son	ben	
and Asaph’s	a·saph	
the recorder	ham·maz·keer	
to	el	
Hezekiah	chiz·qee·ya·hu	
torn	qe·ru·e	
with their clothes	ve·ga·deem	
and they relayed	vay·yag·gee·du	
to him	lo	
-	et	
the words	div·re	
	rav	

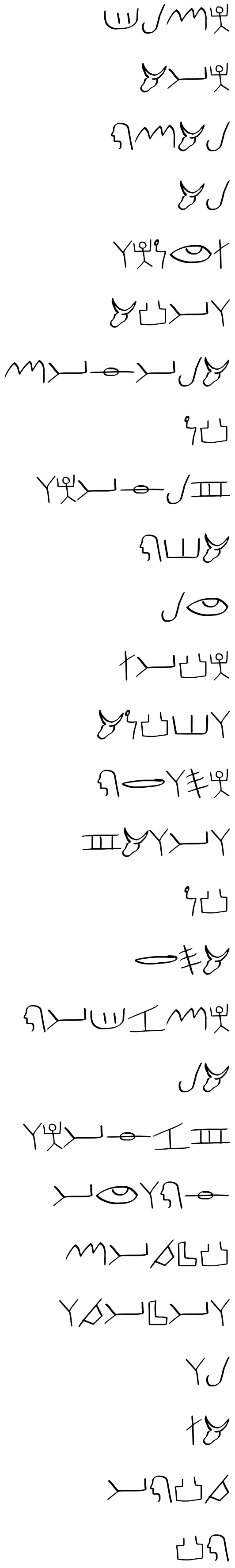

of [the] Rabshakeh	sha·qeh	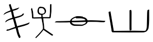	
On	vay·hee	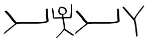	Isaiah 37:1
hearing [this report]	kish·mo·a	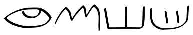	
King	ham·me·lekh	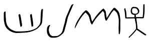	
Hezekiah	chiz·qee·ya·hu	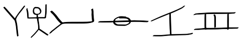	
tore	vay·yiq·ra	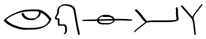	
-	et	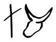	
his clothes	be·ga·daw	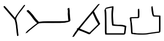	
put on	vay·yit·kas	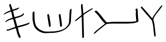	
sackcloth	bas·saq	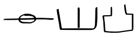	
and entered	vay·ya·vo	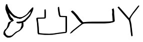	
the house	bet	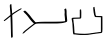	
of the LORD	YHVH	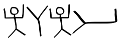	
And he sent	vay·yish·lach	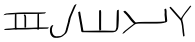	Isaiah 37:2
-	et	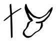	
Eliakim	el·ya·qeem	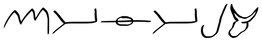	
	a·sher	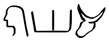	
administrator	al	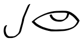	
the palace	hab·ba·yit	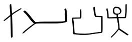	
-	ve·et	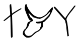	
Shebna	shev·na	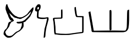	
the scribe	has·so·w·pher	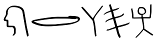	
-	ve·et	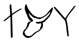	
and the leading	ziq·ne	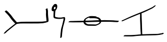	
priests	hak·ko·ha·neem	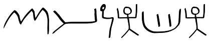	
all wearing	mit·kas·seem	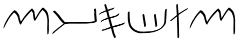	
sackcloth	bas·saq·qeem	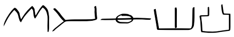	

to	el		
Isaiah	ye·sha·ya·hu		
son	ben		
of Amoz	a·mo·wts		
the prophet	han·na·vee	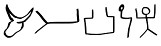	
to tell	vay·yo·me·ru		Isaiah 37:3
him	e·law	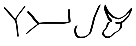	
“ This is what	koh	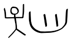	
says :	a·mar		
Hezekiah	chiz·qee·ya·hu	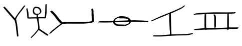	
Today	yo·wm		
of distress	tsa·rah	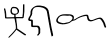	
rebuke	ve·to·w·khe·chah	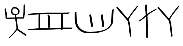	
and disgrace	u·ne·a·tsah		
is a day	hay·yo·wm	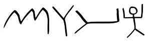	
	haz·zeh	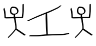	
for	kee	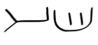	
have come	va·u		
children	va·neem	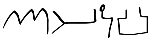	
to the point of	ad		
birth	mash·ber	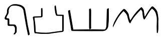	
strength	ve·kho·ach	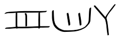	
but there is no	a·yin	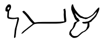	
to deliver them	le·le·dah		
Perhaps	u·lay	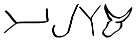	Isaiah 37:4
will hear	yish·ma		
the LORD	YHVH	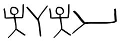	

your God	e·lo·he·kha		
-	et		
the words	div·re		
	rav	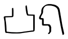	
of the Rabshakeh	sha·qeh	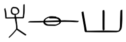	
whom	a·sher		
has sent	she·la·cho	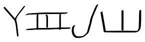	
the king	me·lekh	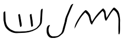	
of Assyria	ash·shur	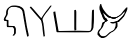	
his master	a·do·naw	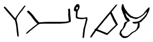	
to defy	le·cha·reph		
God	e·lo·heem		
the living	chay	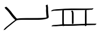	
and He will rebuke him	ve·ho·w·khee·ach		
for the words	bad·de·va·reem		
that	a·sher		
has heard	sha·ma		
the LORD	YHVH		
your God	e·lo·he·kha		
Therefore lift up	ve·na·sa·ta		
a prayer	te·phil·lah		
for	be·ad		
the remnant	hash·she·e·reet		
that still survives ”	han·nim·tsa·ah		
went	vay·ya·vo·u	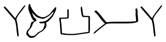	Isaiah 37:5
So the servants	av·de	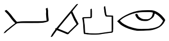	
of King	ham·me·lekh		

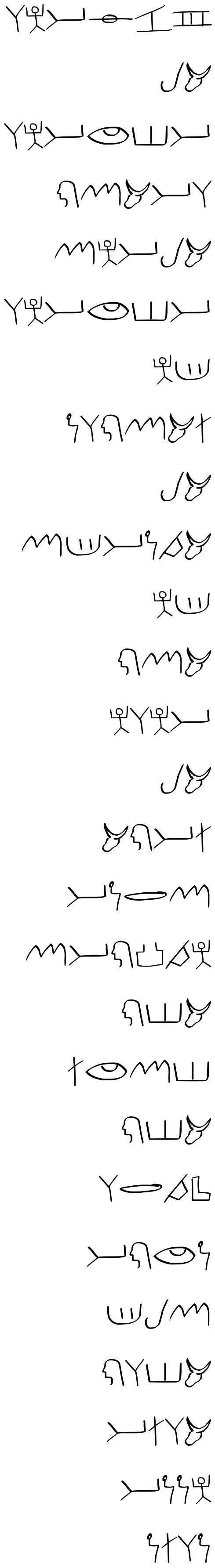

Hezekiah	chiz·qee·ya·hu	
to	el	
Isaiah	ye·sha·ya·hu	
replied	vay·yo·mer	Isaiah 37:6
	a·le·hem	
who	ye·sha·ya·hu	
	koh	
“ Tell	to·me·run	
	el	
your master	a·do·ne·khem	
that this is what	koh	
says :	a·mar	
the LORD	YHVH	
‘ Do not	al	
be afraid	tee·ra	
of	mip·pe·ne	
the words	had·de·va·reem	
with which	a·sher	
you have heard	sha·ma·ta	
-	a·sher	
have blasphemed Me	gid·de·phu	
the servants	na·a·re	
of the king	me·lekh	
of Assyria	ash·shur	
-	o·w·tee	
Behold	hin·nee	Isaiah 37:7
I will put	no·w·ten	

in him	bo	בו	
a spirit	ru·ach	רוח	
so that he will hear	ve·sha·ma	ושמע	
a rumor	she·mu·ah	שמועה	
and return	ve·shav	ושב	
to	el	אל	
his own land	ar·tso	ארצו	
I will cause him to fall	ve·hip·pal·tee	והפלתיו	
by the sword ’”	ba·che·rev	בחרב	
where	be·ar·tso	בארצו	
he withdrew	vay·ya·shav	וישב	Isaiah 37:8
	rav	רב	
the Rabshakeh	sha·qeh	שקה	
and found	vay·yim·tsa	וימצא	
-	et	את	
the king	me·lekh	מלך	
-	ash·shur	אשור	
fighting	nil·cham	נלחם	
against	al	על	
Libnah	liv·nah	לבנה	
When	kee	כי	
heard	sha·ma	שמע	
that	kee	כי	
the king of Assyria had left	na·sa	נסע	
Lachish	mil·la·kheesh	מלכיש	
Now Sennacherib had been warned	vay·yish·ma	וישמע	Isaiah 37:9

about	al		
Tirhakah	tir·ha·qah	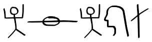	
king	me·lekh	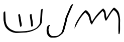	
of Cush	kush		
- :	le·mor		
“ He has set out	ya·tsa		
to fight	le·hil·la·chem	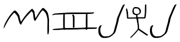	
against you ”	it·takh		
On hearing this	vay·yish·ma		
Sennacherib sent	vay·yish·lach		
messengers	mal·a·kheem		
to	el		
Hezekiah	chiz·qee·ya·hu	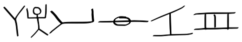	
saying	le·mor	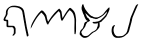	
	koh	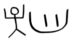	Isaiah 37:10
“ Give this message	to·me·run		
to	el		
Hezekiah	chiz·qee·ya·hu	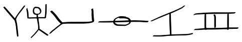	
king	me·lekh	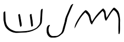	
of Judah	ye·hu·dah	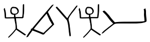	
- :	le·mor		
‘ Do not	al		
deceive you	yash·shi·a·kha		
let your God	e·lo·he·kha		
in whom	a·sher		
you	at·tah		
trust	bo·w·te·ach		

	bo		
by saying	le·mor		
will not	lo		
be delivered	tin·na·ten	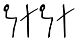	
that Jerusalem	ye·ru·sha·lim		
into the hand	be·yad	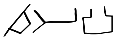	
of the king	me·lekh	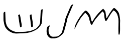	
of Assyria	ash·shur		
Surely	hin·neh		Isaiah 37:11
you	at·tah		
have heard	sha·ma·ta		
what	a·sher		
have done	a·su	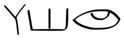	
the kings	mal·khe	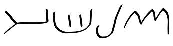	
of Assyria	ash·shur		
to all [the other]	le·khal		
countries	ha·a·ra·tso·wt		
devoting them to destruction	le·ha·cha·ree·mam	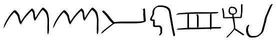	
Will you then	ve·at·tah		
be spared ?	tin·na·tsel		
rescue [those nations] —	ha·hits·tsee·lu		Isaiah 37:12
[the gods of]	o·w·tam		
Did the gods	e·lo·he	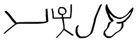	
of the nations	hag·go·w·yim	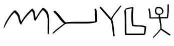	
-	a·sher		
destroyed	hish·chee·tu	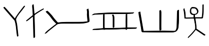	
by my fathers	a·vo·w·tay		

-	et	
Gozan	go·w·zan	
-	ve·et	
Haran	cha·ran	
and Rezeph	ve·re·tseph	
and of the people	u·ve·ne	
of Eden	e·den	
-	a·sher	
in Telassar ?	bit·las·sar	
Where	ay·yeh	Isaiah 37:13
are the kings	me·lekh	
of Hamath	cha·mat	
-	u·me·lekh	
Arpad	ar·pad	
-	u·me·lekh	
	la·eer	
Sepharvaim	se·phar·va·yim	
Hena	he·na	
and Ivvah ? ’”	ve·iw·vah	
received	vay·yiq·qach	Isaiah 37:14
So Hezekiah	chiz·qee·ya·hu	
-	et	
the letter	has·se·pha·reem	
from	mee·yad	
the messengers	ham·mal·a·kheem	
read it	vay·yiq·ra·e·hu	
and went up	vay·ya·al	

to the house	bet	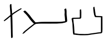	
of the LORD	YHVH		
and spread it out	vay·yiph·re·se·hu		
	chiz·qee·ya·hu	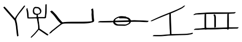	
before	liph·ne		
the LORD	YHVH		
prayed	vay·yit·pal·lel		Isaiah 37:15
And Hezekiah	chiz·qee·ya·hu	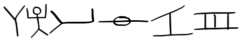	
to	el		
the LORD	YHVH		
:	le·mor		
" O LORD	YHVH		Isaiah 37:16
of Hosts	tse·va·o·wt	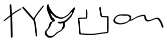	
God	e·lo·he		
of Israel	yis·ra·el	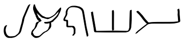	
enthroned	yo·shev	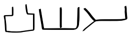	
above the cherubim	hak·ke·ru·veem		
You	at·tah		
	hu		
are God	ha·e·lo·heem		
alone	le·vad·de·kha		
over all	le·khol		
the kingdoms	mam·le·kho·wt		
of the earth	ha·a·rets		
You	at·tah		
made	a·see·ta	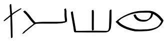	
-	et		

the heavens	hash·sha·ma·yim		
-	ve·et		
and the earth	ha·a·rets		
Incline	hat·teh		Isaiah 37:17
O LORD	YHVH		
Your ear	a·ze·ne·kha	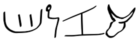	
and hear	u·she·ma		
open	pe·qach	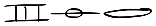	
O LORD	YHVH		
Your eyes	e·ne·kha	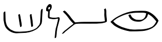	
and see	u·re·eh		
Listen to	u·she·ma		
-	et		
all	kal		
the words	div·re		
Sennacherib	san·che·reev	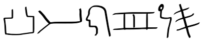	
that	a·sher		
has sent	sha·lach	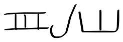	
to defy	le·cha·reph		
God	e·lo·heem		
the living	chay	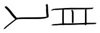	
Truly	a·me·nam		Isaiah 37:18
O LORD	YHVH		
have laid waste	he·che·ree·vu	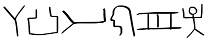	
the kings	mal·khe	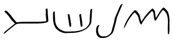	
of Assyria	ash·shur	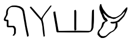	
-	et		

all	kal	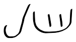	
these countries	ha·a·ra·tso·wt		
-	ve·et		
and their lands	ar·tsam		
They have cast	ve·na·ton	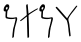	Isaiah 37:19
-	et		
their gods	e·lo·he·hem	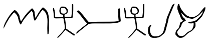	
into the fire	ba·esh		
for	kee	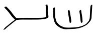	
were not	lo		
gods	e·lo·heem		
they	hem·mah		
but only	kee	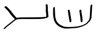	
	im		
the work	ma·a·seh		
hands	ye·de	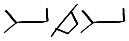	
of human	a·dam		
wood	ets		
and stone —	va·e·ven		
and destroyed them	vay·ab·be·dum	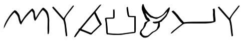	
And now	ve·at·tah		Isaiah 37:20
O LORD	YHVH		
our God	e·lo·he·nu		
save us	ho·wo·shee·e·nu	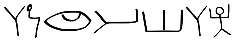	
from his hand	mi·ya·do	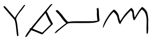	
may know	ve·ye·de·u		
so that all	kal		

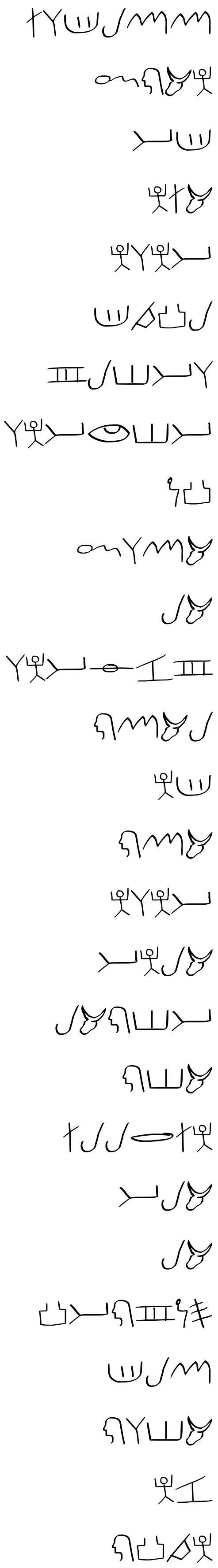

the kingdoms	mam·le·kho·wt	
of the earth	ha·a·rets	
that	kee	
You	at·tah	
O LORD, are God ”	YHVH	
alone	le·vad·de·kha	
sent a message	vay·yish·lach	Isaiah 37:21
Then Isaiah	ye·sha·ya·hu	
son	ben	
of Amoz	a·mo·wts	
to	el	
Hezekiah	chiz·qee·ya·hu	
:	le·mor	
“ This is what	koh	
says :	a·mar	
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
Because	a·sher	
you have prayed	hit·pal·lal·ta	
to Me	e·lay	
concerning	el	
Sennacherib	san·che·reev	
king	me·lekh	
of Assyria	ash·shur	
this	zeh	Isaiah 37:22
is the word	had·da·var	

that	a·sher		
has spoken	dib·ber		
the LORD	YHVH		
against him :	a·law	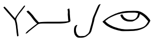	
despises	ba·zah		
you	le·kha	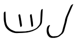	
and mocks	la·a·gah		
you	le·kha	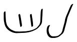	
‘ The Virgin	be·tu·lat		
Daughter	bat		
of Zion	tsee·yo·wn	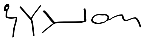	
behind you	a·cha·re·kha	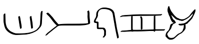	
her head	rosh		
shakes	he·nee·ah	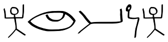	
the Daughter	bat		
of Jerusalem	ye·ru·sha·lim		
	et		Isaiah 37:23
Whom	mee	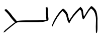	
have you taunted	che·raph·ta		
and blasphemed ?	ve·gid·daph·ta		
Against	ve·al		
whom	mee	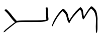	
have you raised	ha·ree·mo·w·tah	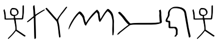	
your voice	qo·wl	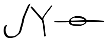	
and lifted	vat·tis·sa	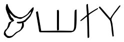	
in pride ?	ma·ro·wm		
your eyes	e·ne·kha	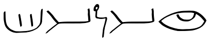	

Against	el	𐤀𐤋	
the Holy One	qe·do·wosh	𐤒𐤃𐤅𐤔	
of Israel !	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
Through	be·yad	𐤁𐤉𐤃	Isaiah 37:24
your servants	a·va·de·kha	𐤏𐤁𐤃𐤉𐤊	
you have taunted	che·raph·ta	𐤇𐤓𐤐𐤕	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
and you have said :	vat·to·mer	𐤅𐤕𐤀𐤌𐤓	
“ With my many	be·rov	𐤁𐤓𐤁	
chariots	rikh·bee	𐤓𐤊𐤁𐤉	
I	a·nee	𐤀𐤍𐤉	
have ascended	a·lee·tee	𐤏𐤋𐤉𐤕𐤉	
to the heights	me·ro·wm	𐤌𐤓𐤅𐤌	
of the mountains	ha·reem	𐤄𐤓𐤉𐤌	
to the remote peaks	yar·ke·te	𐤉𐤓𐤊𐤕𐤉	
of Lebanon	le·va·no·wn	𐤋𐤁𐤍𐤅𐤍	
I have cut down	ve·ekh·rot	𐤅𐤀𐤊𐤓𐤕	
its tallest	qo·w·mat	𐤒𐤅𐤌𐤕	
cedars	a·ra·zaw	𐤀𐤓𐤆𐤉𐤅	
the finest	miv·char	𐤌𐤁𐤇𐤓	
of its cypresses	be·ro·shaw	𐤁𐤓𐤔𐤉𐤅	
I have reached	ve·a·vo·w	𐤅𐤀𐤁𐤅𐤀	
heights	me·ro·wm	𐤌𐤓𐤅𐤌	
its farthest	qits·tso	𐤒𐤑𐤅	
of its forests	ya·ar	𐤉𐤏𐤓	
the densest	kar·mil·lo	𐤊𐤓𐤌𐤋𐤅	
I	a·nee	𐤀𐤍𐤉	Isaiah 37:25

have dug wells	qar·tee	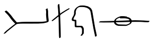	
and drunk [foreign]	ve·sha·tee·tee	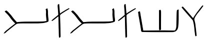	
waters	ma·yim	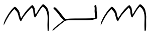	
I have dried up	ve·ach·riv	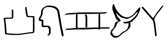	
With the soles	be·khaph	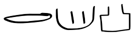	
of my feet	pe·a·may	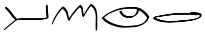	
all	kol	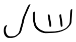	
the streams	ye·o·re	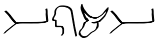	
of Egypt ”	ma·tso·wr	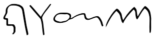	
Have you not	ha·lo·w	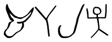	Isaiah 37:26
heard ?	sha·ma·ta	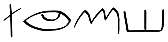	
Long ago	le·me·ra·cho·wq	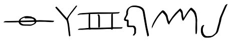	
-	o·w·tah	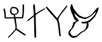	
I ordained it	a·see·tee	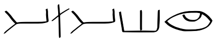	
in days	mee·me	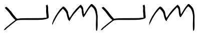	
of old	qe·dem	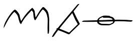	
I planned it	vee·tsar·tee·ha	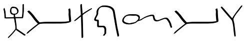	
Now I have	at·tah	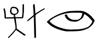	
brought it to pass	ha·ve·tee·ha	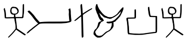	
	u·te·hee	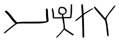	
that you should crush	le·hash·o·wt	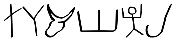	
into piles	gal·leem	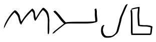	
of rubble	nits·tseem	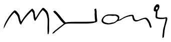	
cities	a·reem	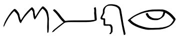	
fortified	be·tsu·ro·wt	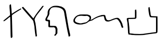	
Therefore their inhabitants	ve·yo·she·ve·hen	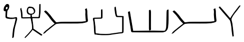	Isaiah 37:27
devoid	qits·re	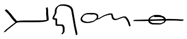	

of power	yad	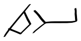	
are dismayed	chat·tu		
and ashamed	va·vo·shu	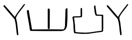	
They are like	ha·yu	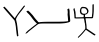	
plants	e·sev	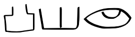	
in the field	sa·deh		
tender	vee·raq		
green shoots	de·she		
grass	cha·tseer		
on the rooftops	gag·go·wt		
scorched	u·she·de·mah		
before	liph·ne		
it is grown	qa·mah	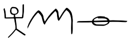	
your sitting down	ve·shiv·te·kha		Isaiah 37:28
your going out	ve·tse·te·kha		
and coming in	u·vo·w·a·kha		
But I know	ya·da·e·tee		
-	ve·et		
and your raging	hit·rag·gez·kha		
against Me	e·lay	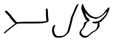	
Because	ya·an		Isaiah 37:29
your rage	hit·rag·gez·kha		
against Me	e·lay	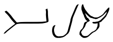	
and arrogance	ve·sha·a·nan·kha		
have reached	a·lah		
My ears	ve·a·ze·nay		
I will put	ve·sam·tee		

My hook	cha·chee	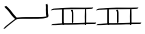	
in your nose	be·ap·pe·kha		
and My bit	u·mit·gee		
in your mouth	bis·pha·te·kha		
I will send you back	va·ha·shee·vo·tee·kha	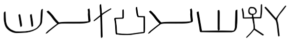	
the way	bad·de·rekh		
-	a·sher		
you came ʼ	ba·ta		
	bah		
And this	ve·zeh		Isaiah 37:30
to you, [O Hezekiah] :	le·kha	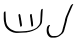	
will be a sign	ha·o·wt		
you will eat	a·kho·wl		
This year	hash·sha·nah	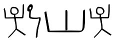	
what grows on its own	sa·phee·ach	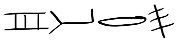	
year	u·vash·sha·nah	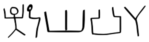	
and in the second	hash·she·neet	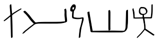	
what springs from the same	sha·chees	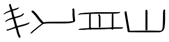	
year	u·vash·sha·nah	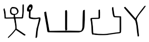	
But in the third	hash·she·lee·sheet	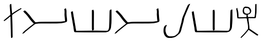	
you will sow	zir·u		
and reap	ve·qits·ru	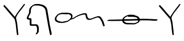	
you will plant	ve·nit·u		
vineyards	khe·ra·meem		
and eat	ve·ʾa·khol		
their fruit	phir·yam	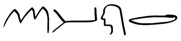	

will again	ve·ya·se·phah		Isaiah 37:31
remnant	pe·le·tat	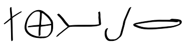	
of the house	bet	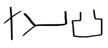	
of Judah	ye·hu·dah	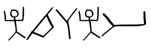	
And the surviving	han·nish·a·rah		
take root	sho·resh	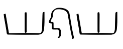	
below	le·mat·tah		
and bear	ve·a·sah		
fruit	phe·ree		
above	le·ma·e·lah		
For	kee	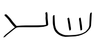	Isaiah 37:32
from Jerusalem	mee·ru·sha·lim		
will go forth	te·tse		
a remnant	she·e·reet		
and survivors	u·phe·le·tah	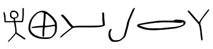	
from Mount	me·har		
Zion	tsee·yo·wn	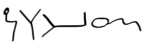	
The zeal	qin·at	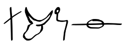	
of the LORD	YHVH		
of Hosts	tse·va·o·wt	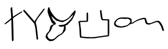	
will accomplish	ta·a·seh		
this	zot		
So	la·khen		Isaiah 37:33
this is what	koh	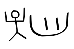	
says	a·mar		
the LORD	YHVH		
about	el		

the king	me·lekh	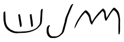	
of Assyria :	ash·shur	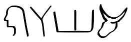	
‘ He will not	lo		
enter	ya·vo·w		
	el		
city	ha·eer		
this	haz·zot		
	ve·lo		
or shoot	yo·w·reh		
into it	sham		
an arrow	chets	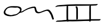	
	ve·lo		
He will not come before it	ye·qad·de·men·nah	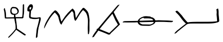	
with a shield	ma·gen	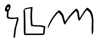	
	ve·lo		
or build up	yish·pokh		
against it	ʿo·lɛ·ha	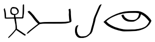	
a siege ramp	so·le·lah		
the way	bad·de·rekh		Isaiah 37:34
-	a·sher		
he came	ba		
	bah		
He will go back	ya·shuv		
enter	ve·el		
city ’	ha·eer		
this	haz·zot		
and he will not	lo		

	ya·vo·w		
declares	ne·um		
the LORD	YHVH		
‘ I will defend	ve·gan·no·w·tee		Isaiah 37:35
	al		
city	ha·eer		
this	haz·zot		
and save it	le·ho·wo·shee·ah	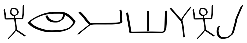	
for My own sake	le·ma·a·nee		
and for the sake	u·le·ma·an		
David ’”	da·wid		
of My servant	av·dee		
went out	vay·ye·tse		Isaiah 37:36
Then the angel	mal·akh		
of the LORD	YHVH		
and struck down	vay·yak·keh	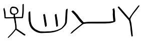	
in the camp	be·ma·cha·neh	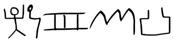	
of the Assyrians	ash·shur		
185,000 men	me·ah		
	u·she·mo·neem	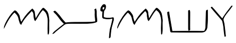	
	va·cha·mish·shah		
	a·leph	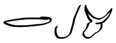	
When the people got up	vay·yash·kee·mu		
the next morning	vab·bo·qer	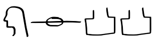	
there	ve·hin·neh		
were all	khul·lam	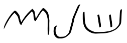	
bodies !	pe·ga·reem	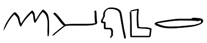	

the dead	me·teem	𐤌𐤕𐤉𐤌	
broke camp	vay·yis·sa	𐤅𐤉𐤎𐤏	Isaiah 37:37
and withdrew	vay·ye·lekh	𐤅𐤉𐤋𐤊	
He returned	vay·ya·shav	𐤅𐤉𐤔𐤁	
So Sennacherib	san·che·reev	𐤎𐤍𐤇𐤓𐤉𐤁	
king	me·lekh	𐤌𐤋𐤊	
of Assyria	ash·shur	𐤀𐤔𐤅𐤓	
and stayed there	vay·ye·shev	𐤅𐤉𐤔𐤁	
to Nineveh	be·nee·ne·veh	𐤁𐤍𐤉𐤍𐤅𐤄	
One day	vay·hee	𐤅𐤉𐤄𐤉	Isaiah 37:38
while he	hu	𐤄𐤅𐤀	
was worshiping	mish·ta·cha·veh	𐤌𐤔𐤕𐤇𐤅𐤄	
in the temple	bet	𐤁𐤉𐤕	
Nisroch	nis·rokh	𐤍𐤎𐤓𐤊	
of his god	e·lo·haw	𐤀𐤋𐤄𐤉𐤅	
Adrammelech	ve·ad·ram·me·lekh	𐤅𐤀𐤃𐤓𐤌𐤋𐤊	
and Sharezer	ve·sar·e·tser	𐤅𐤔𐤓𐤀𐤑𐤓	
his sons	ba·naw	𐤁𐤍𐤉𐤅	
put him	hik·ku·hu	𐤄𐤊𐤄𐤅	
to the sword	va·che·rev	𐤁𐤇𐤓𐤁	
and	ve·hem·mah	𐤅𐤄𐤌𐤄	
escaped	nim·le·tu	𐤍𐤌𐤋𐤈𐤅	
to the land	e·rets	𐤀𐤓𐤑	
of Ararat	a·ra·rat	𐤀𐤓𐤓𐤈	
reigned	vay·yim·lokh	𐤅𐤉𐤌𐤋𐤊	
	e·sar	𐤀𐤎𐤓	
Esar-haddon	chad·don	𐤇𐤃𐤍	

And his son	be·no	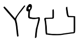	
in his place	tach·taw	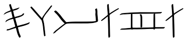	
days	bay·ya·meem		Isaiah 38:1
In those	ha·hem	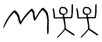	
ill	cha·lah	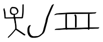	
Hezekiah	chiz·qee·ya·hu	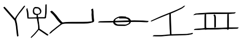	
became mortally	la·mut		
came	vay·ya·vo·w	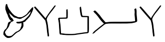	
to him	e·law	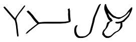	
Isaiah	ye·sha·ya·hu		
son	ben		
of Amoz	a·mo·wts		
The prophet	han·na·vee	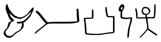	
and said	vay·yo·mer		
	e·law	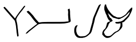	
“ This is what	koh	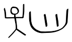	
says :	a·mar		
the LORD	YHVH		
in order	tsaw		
‘ Put your house	le·ve·te·kha	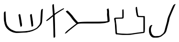	
for	kee	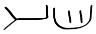	
are about to die	met		
you	at·tah		
you will not	ve·lo		
recover ’”	tich·yeh	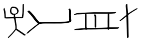	
turned	vay·yas·sev		Isaiah 38:2
Then Hezekiah	chiz·qee·ya·hu	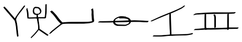	

his face	pa·naw	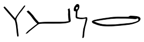	
to	el		
the wall	haq·qeer	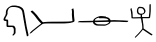	
and prayed	vay·yit·pal·lel		
to	el		
the LORD	YHVH		
saying	vay·yo·mar		Isaiah 38:3
“ Please	an·nah		
O LORD	YHVH		
remember	ze·khar	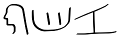	
	na		
-	et		
how	a·sher		
I have walked	hit·hal·lakh·tee	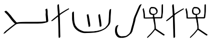	
before You	le·pha·ne·kha	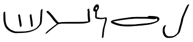	
faithfully	be·e·met		
and with wholehearted	u·ve·lev	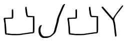	
devotion	sha·lem	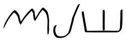	
[what was] good	ve·hat·to·wv		
in Your sight ”	be·e·ne·kha	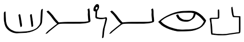	
I have done	a·see·tee	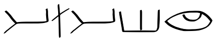	
wept	vay·ye·vek	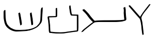	
And Hezekiah	chiz·qee·ya·hu	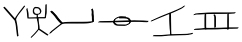	
	be·khee		
bitterly	ga·do·wl		
came	vay·hee	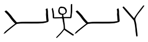	Isaiah 38:4
And the word	de·var		

of the LORD	YHVH	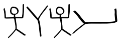	
to	el	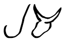	
Isaiah	ye·sha·ya·hu	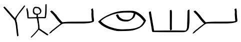	
saying	le·mor	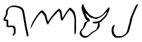	
“ Go	ha·lo·wkh	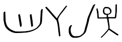	Isaiah 38:5
and tell	ve·a·mar·ta	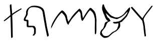	
	el	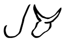	
Hezekiah	chiz·qee·ya·hu	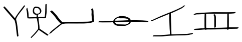	
that this is what	koh	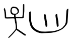	
says :	a·mar	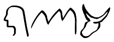	
the LORD	YHVH	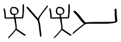	
the God	e·lo·he	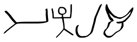	
David	da·wid	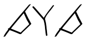	
of your father	a·vee·kha	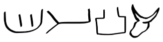	
‘ I have heard	sha·ma·tee	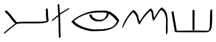	
-	et	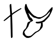	
your prayer	te·phil·la·te·kha	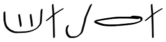	
I have seen	ra·ee·tee	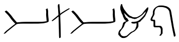	
-	et	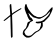	
your tears	dim·a·te·kha	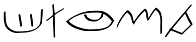	
Behold	hin·nee	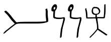	
I will add	yo·w·siph	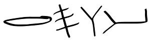	
to	al	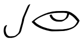	
your life	ya·me·kha	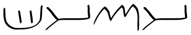	
fifteen	cha·mesh	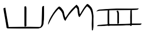	
	es·reh	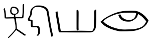	
years	sha·nah	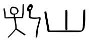	

from the hand	u·mik·kaph	Isaiah 38:6
of the king	me·lekh	
of Assyria	ash·shur	
And I will deliver you	ats·tsee·le·kha	
-	ve·et	
city	ha·eer	
and this	haz·zot	
I will defend	ve·gan·no·w·tee	
	al	
city	ha·eer	
this	haz·zot	
This	ve·zeh	Isaiah 38:7
to you	le·kha	
will be a sign	ha·o·wt	
from	me·et	
the LORD	YHVH	
that	a·sher	
will do	ya·a·seh	
He	YHVH	
-	et	
what	had·da·var	
	haz·zeh	
-	a·sher	
He has promised :	dib·ber	
-	hin·nee	Isaiah 38:8
I will make	me·sheev	
-	et	

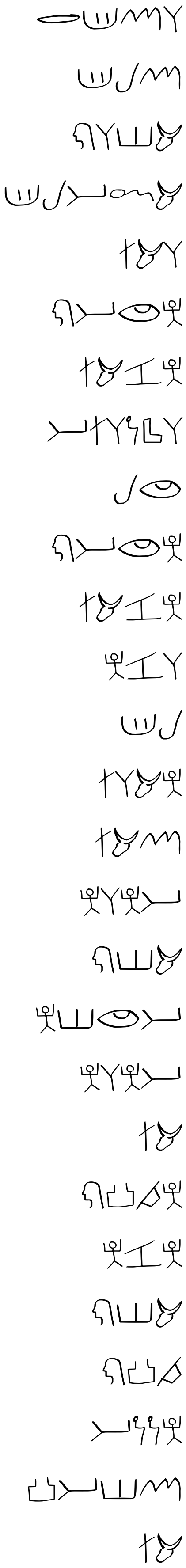

shadow	tsel		
on the stairway	ham·ma·a·lo·wt		
that	a·sher		
falls	ya·re·dah		
	ve·ma·a·lo·wt		
of Ahaz	a·chaz	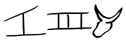	
the sun’s	bash·she·mesh		
go back	a·cho·ran·neet		
ten	e·ser		
steps ’”	ma·a·lo·wt		
went back	vat·ta·shav		
So the sunlight	hash·she·mesh		
the ten	e·ser		
	ma·a·lo·wt		
steps	bam·ma·a·lo·wt		
-	a·sher		
it had descended	ya·ra·dah		
[This is] a writing	mikh·tav		Isaiah 38:9
by Hezekiah	le·chiz·qee·ya·hu	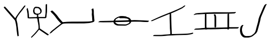	
king	me·lekh	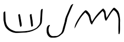	
of Judah	ye·hu·dah	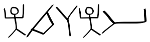	
after his illness	ba·cha·lo·to	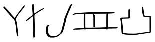	
and recovery	vay·chee	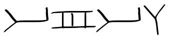	
:	me·cha·le·yo	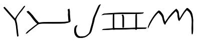	
I	a·nee	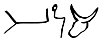	Isaiah 38:10
said	a·mar·tee		
“ In the prime	bid·mee	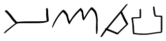	

of my life	ya·may	
I must go	e·le·khah	
through the gates	be·sha·a·re	
of Sheol	she·o·wl	
[and] be deprived	puq·qad·tee	
of the remainder	ye·ter	
of my years ”	she·no·w·tay	
I said	a·mar·tee	Isaiah 38:11
“ I will never again	lo	
see	er·eh	
the LORD	yah	
[even] the LORD	yah	
in the land	be·e·rets	
of the living	ha·chay·yeem	
I will no	lo	
look on	ab·beet	
mankind	a·dam	
longer	o·wd	
with	im	
those who dwell	yo·wo·she·ve	
in this world	cha·del	
My dwelling	do·w·ree	Isaiah 38:12
has been picked up	nis·sa	
and removed	ve·nig·lah	
from me	min·nee	
tent	ke·o·hel	
like a shepherd’s	ro·ee	

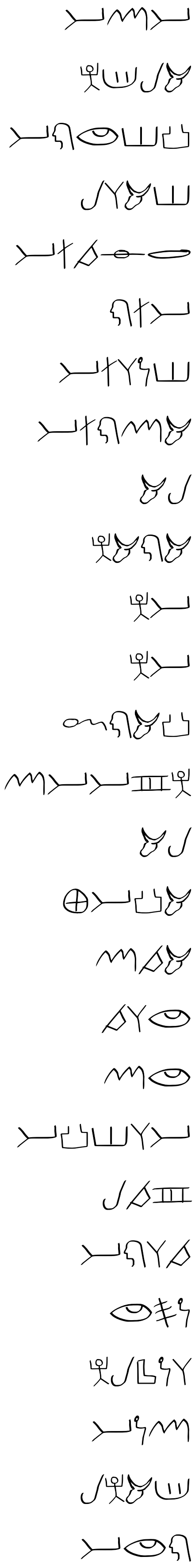

I have rolled up	qip·pad·tee		
like a weaver	kha·o·reg		
my life	chay·yay	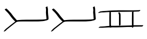	
from the loom	mid·dal·lah		
He cuts me off	ye·vats·tse·e·nee		
from day	mee·yo·wm	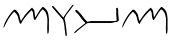	
until	ad		
night	lay·lah	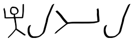	
You make an end of me	tash·lee·me·nee	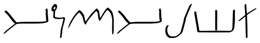	
I composed myself	shiw·vee·tee	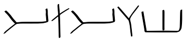	Isaiah 38:13
until	ad		
the morning	bo·qer	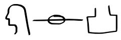	
Like a lion	ka·a·ree		
	ken		
He breaks	ye·shab·ber	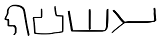	
all	kal	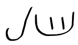	
my bones	ats·mo·w·tay		
from day	mee·yo·wm	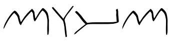	
until	ad		
night	lay·lah	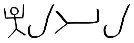	
You make an end of me	tash·lee·me·nee	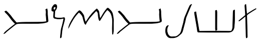	
like a swallow	ke·sus		Isaiah 38:14
or crane	a·gur		
	ken		
I chirp	a·tsaph·tseph		
I moan	eh·geh		
like a dove	kay·yo·w·nah	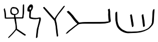	

grow weak	dal·lu	𐤃𐤋𐤅	
My eyes	e·nay	𐤏𐤉𐤍𐤉	
[as I look] upward	lam·ma·ro·wm	𐤋𐤌𐤓𐤅𐤌	
O Lord	a·do·nay	𐤀𐤃𐤍𐤉	
I am oppressed	a·she·qah	𐤏𐤔𐤒𐤄	
	lee	𐤋𐤉	
be my security ”	a·re·ve·nee	𐤏𐤓𐤁𐤍𐤉	
What	mah	𐤌𐤄	Isaiah 38:15
can I say ?	a·dab·ber	𐤀𐤃𐤁𐤓	
He has spoken	ve·a·mar	𐤅𐤀𐤌𐤓	
to me	lee	𐤋𐤉	
and He Himself	ve·hu	𐤅𐤄𐤅𐤀	
has done this	a·sah	𐤏𐤔𐤄	
I will walk slowly	ed·dad·deh	𐤀𐤃𐤃𐤄	
all	khal	𐤊𐤋	
my years	she·no·w·tay	𐤔𐤍𐤅𐤕𐤉	
because of	al	𐤏𐤋	
the anguish	mar	𐤌𐤓	
of my soul	naph·shee	𐤍𐤐𐤔𐤉	
O Lord	a·do·nay	𐤀𐤃𐤍𐤉	Isaiah 38:16
by [such things]	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
men live	yich·yu	𐤉𐤇𐤉𐤅	
and in all	u·le·khal	𐤅𐤋𐤊𐤋	
[of them]	ba·hen	𐤁𐤄𐤍	
[finds] life	chay·ye	𐤇𐤉𐤉	
my spirit	ru·chee	𐤓𐤅𐤇𐤉	
You have restored me to health	ve·ta·cha·lee·me·nee	𐤅𐤕𐤇𐤋𐤉𐤌𐤍𐤉	

and have let me live	ve·ha·cha·ye·nee	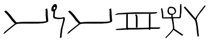	
Surely	hin·neh		Isaiah 38:17
for my own welfare	le·sha·lo·wm	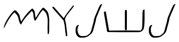	
I had such great	mar		
	lee	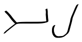	
anguish	mar		
but Your	ve·at·tah		
love	cha·shaq·ta	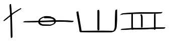	
has delivered me	naph·shee	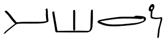	
from the pit	mish·sha·chat	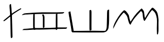	
of oblivion	be·lee	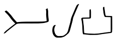	
for	kee		
You have cast	hish·lakh·ta	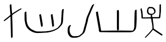	
behind	a·cha·re	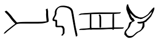	
Your back	ge·ve·kha		
all	kal	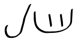	
my sins	cha·ta·ay		
For	kee		Isaiah 38:18
cannot	lo		
Sheol	she·o·wl		
thank You	to·w·de·ka		
Death	ma·vet		
cannot praise You	ye·hal·le·ka	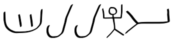	
cannot	lo		
hope	ye·sab·be·ru		
Those who descend	yo·wr·de		
to the Pit	vo·wr		

for	el	𐤀𐤋	
Your faithfulness	a·mit·te·kha	𐤀𐤌𐤕𐤊	
The living	chay	𐤇𐤉	Isaiah 38:19
only the living	chay	𐤇𐤉	
	hu	𐤄𐤅𐤀	
can thank You	yo·w·de·kha	𐤉𐤅𐤃𐤊	
as I do today	ka·mo·w·nee	𐤊𐤌𐤅𐤍𐤉	
	hay·yo·wm	𐤄𐤉𐤅𐤌	
fathers	av	𐤀𐤁	
their children	le·va·neem	𐤋𐤁𐤍𐤉𐤌	
will tell	yo·w·dee·a	𐤉𐤅𐤃𐤉𐤏	
about	el	𐤀𐤋	
Your faithfulness	a·mit·te·kha	𐤀𐤌𐤕𐤊	
The LORD	YHVH	𐤉𐤄𐤅𐤄	Isaiah 38:20
will save me	le·ho·wo·shee·e·nee	𐤋𐤄𐤅𐤔𐤉𐤏𐤍𐤉	
on stringed instruments	u·ne·gi·no·w·tay	𐤅𐤍𐤂𐤍𐤅𐤕𐤉	
we will play songs	ne·nag·gen	𐤍𐤍𐤂𐤍	
all	kal	𐤊𐤋	
the days	ye·me	𐤉𐤌𐤉	
of our lives	chay·ye·nu	𐤇𐤉𐤉𐤍𐤅	
in	al	𐤏𐤋	
the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
had said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Isaiah 38:21
Now Isaiah	ye·sha·ya·hu	𐤉𐤔𐤏𐤉𐤄𐤅	
“ Prepare	yis·u	𐤉𐤔𐤀𐤅	
a lump	de·ve·let	𐤃𐤁𐤋𐤕	

of pressed figs	te·e·neem	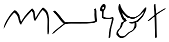	
and apply	ve·yim·re·chu		
it to	al		
the boil	hash·she·cheen	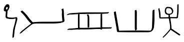	
and he will recover ”	ve·ye·chee	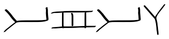	
had asked	vay·yo·mer		Isaiah 38:22
And Hezekiah	chiz·qee·ya·hu	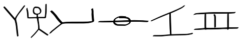	
“ What	mah		
will be the sign	o·wt		
that	kee	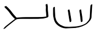	
I will go up	e·e·leh		
to the house	bet	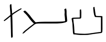	
of the LORD ? ”	YHVH		
time	ba·et		Isaiah 39:1
At that	ha·hi·w		
sent	sha·lach	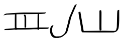	
	me·ro·dakh		
Merodach-baladan	bal·a·dan		
son	ben		
of Baladan	bal·a·dan		
king	me·lekh	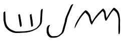	
of Babylon	ba·vel		
letters	se·pha·reem	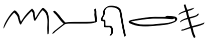	
and a gift	u·min·chah	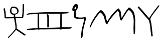	
to	el		
Hezekiah	chiz·qee·ya·hu	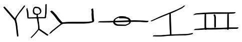	
for he had heard	vay·yish·ma		

about	kee	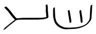	
[Hezekiah’s] illness	cha·lah	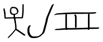	
and recovery	vay·ye·che·zaq	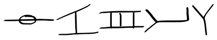	
welcomed	vay·yis·mach	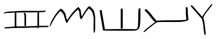	Isaiah 39:2
[the envoys] {gladly}	a·le·hem	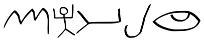	
And Hezekiah	chiz·qee·ya·hu	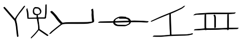	
and showed them	vay·yar·em	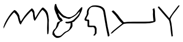	
-	et	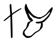	
house —	bet	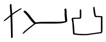	
what was in his treasure	ne·kho·tah	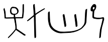	
-	et	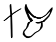	
the silver	hak·ke·seph	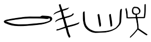	
-	ve·et	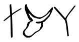	
the gold	haz·za·hav	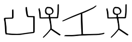	
-	ve·et	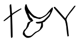	
the spices	hab·be·sa·meem	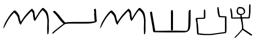	
-	ve·et	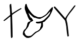	
oil	hash·she·men	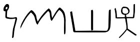	
and the precious	hat·to·wv	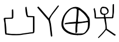	
-	ve·et	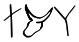	
as well as his entire	kal	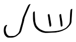	
armory	bet	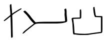	
—	ke·law	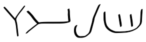	
-	ve·et	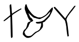	
all	kal	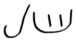	
that	a·sher	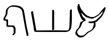	
was found	nim·tsa	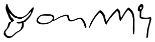	

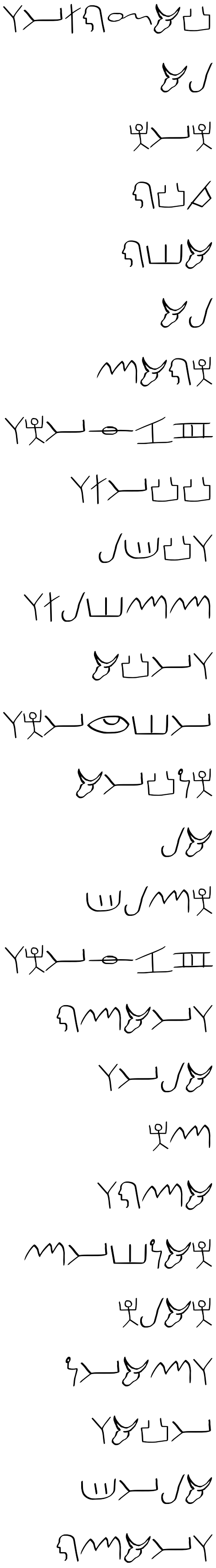

in his storehouses	be·o·tse·ro·taw	
nothing	lo	
There was	ha·yah	
	da·var	
that	a·sher	
did not	lo	
show them	her·am	
Hezekiah	chiz·qee·ya·hu	
in his palace	be·ve·to	
or in all	u·ve·khal	
his dominion	mem·shal·to	
went	vay·ya·vo	Isaiah 39:3
Isaiah	ye·sha·ya·hu	
Then the prophet	han·na·vee	
to	el	
King	ham·me·lekh	
Hezekiah	chiz·qee·ya·hu	
and asked	vay·yo·mer	
to you ? ”	e·law	
and what	mah	
did they say	a·me·ru	
	ha·a·na·sheem	
did those [men]	ha·el·leh	
“ Where	u·me·a·yin	
come from	ya·vo·u	
from	e·le·kha	
replied	vay·yo·mer	

Hezekiah	chiz·qee·ya·hu	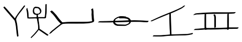	
land ”	me·e·rets		
a distant	re·cho·w·qah	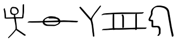	
“ They came	ba·u		
to me	e·lay	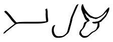	
“ from Babylon ”	mib·ba·vel	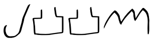	
Isaiah asked	vay·yo·mer		Isaiah 39:4
“ What	mah		
have they seen	ra·u		
in your palace ? ”	be·ve·te·kha	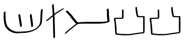	
answered	vay·yo·mer		
Hezekiah	chiz·qee·ya·hu	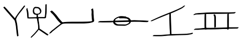	
-	et		
everything	kal		
	a·sher		
in my palace ”	be·ve·tee	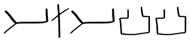	
“ They have seen	ra·u		
“ There is nothing	lo		
	ha·yah	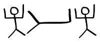	
	da·var	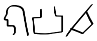	
that	a·sher		
I did not	lo		
show them ”	hir·ee·teem	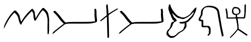	
among my treasures	be·o·wts·ro·tay		
said	vay·yo·mer		Isaiah 39:5
Then Isaiah	ye·sha·ya·hu		
to	el		

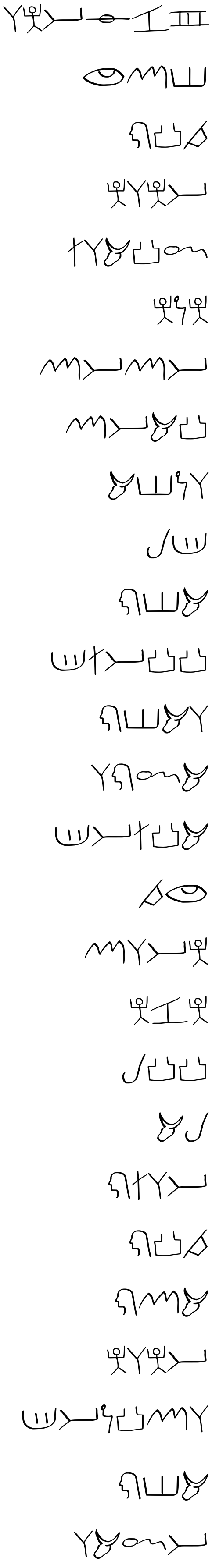

Hezekiah	chiz·qee·ya·hu	
“ Hear	she·ma	
the word	de·var	
of the LORD	YHVH	
of Hosts :	tse·va·o·wt	
will surely	hin·neh	Isaiah 39:6
The time	ya·meem	
come	ba·eem	
will be carried off	ve·nis·sa	
when everything	kal	
and all that	a·sher	
in your palace	be·ve·te·kha	
-	va·a·sher	
have stored up	a·tse·ru	
your fathers	a·vo·te·kha	
until	ad	
day	hay·yo·wm	
this	haz·zeh	
to Babylon	ba·vel	
Nothing	lo	
will be left	yiw·va·ter	
	da·var	
says	a·mar	
the LORD	YHVH	
And some of your descendants	u·mib·ba·ne·kha	Isaiah 39:7
-	a·sher	
-	ye·tse·u	

your	mim·me·kha		
-	a·sher		
own flesh and blood	to·w·leed	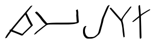	
will be taken away	yiq·qa·chu	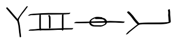	
to be	ve·ha·yu	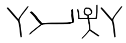	
eunuchs	sa·ree·seem		
in the palace	be·he·khal	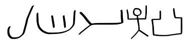	
of the king	me·lekh	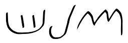	
of Babylon ”	ba·vel		
said	vay·yo·mer		Isaiah 39:8
But Hezekiah	chiz·qee·ya·hu	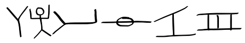	
to	el		
Isaiah	ye·sha·ya·hu		
is good ”	to·wv		
“ The word	de·var		
of the LORD	YHVH		
that	a·sher		
you have spoken	dib·bar·ta	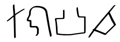	
For he thought	vay·yo·mer		
“ At least	kee	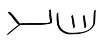	
there will be	yih·yeh		
peace	sha·lo·wm		
and security	ve·e·met		
in my lifetime ”	be·ya·may		
“ Comfort	na·cha·mu	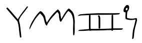	Isaiah 40:1
comfort	na·cha·mu	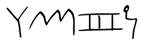	
My people ”	am·mee		

says	yo·mar	𐤉𐤀𐤌𐤓	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
“ Speak	dab·be·ru	𐤃𐤁𐤓𐤅	Isaiah 40:2
tenderly to	al	𐤏𐤋	
	lev	𐤋𐤁	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
and proclaim	ve·qir·u	𐤅𐤒𐤓𐤀𐤅	
to her	e·le·ha	𐤀𐤋𐤉𐤄	
that	kee	𐤊𐤉	
has been completed	ma·le·ah	𐤌𐤋𐤀𐤄	
her forced labor	tse·va·ah	𐤑𐤁𐤀𐤄	
For	kee	𐤊𐤉	
has been pardoned	nir·tsah	𐤍𐤓𐤑𐤄	
her iniquity	a·wo·nah	𐤏𐤅𐤍𐤄	
	kee	𐤊𐤉	
she has received	la·qe·chah	𐤋𐤒𐤇𐤄	
from the hand	mee·yad	𐤌𐤉𐤃	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
double	kiph·la·yim	𐤊𐤐𐤋𐤉𐤌	
for all	be·khal	𐤁𐤊𐤋	
her sins ”	chat·to·te·ha	𐤇𐤈𐤀𐤕𐤉𐤄𐤎	
A voice	qo·wl	𐤒𐤅𐤋	Isaiah 40:3
of one calling :	qo·w·re	𐤒𐤅𐤓𐤀	
in the wilderness	bam·mid·bar	𐤁𐤌𐤃𐤁𐤓	
“ Prepare	pan·nu	𐤐𐤍𐤅	
the way	de·rekh	𐤃𐤓𐤊	
for the LORD	YHVH	𐤉𐤄𐤅𐤄	

make a straight	yash·she·ru		
in the desert	ba·a·ra·vah		
highway	me·sil·lah		
for our God	le·lo·he·nu		
Every	kal	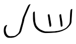	Isaiah 40:4
valley	ge	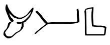	
shall be lifted up	yin·na·se	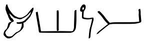	
and every	ve·khal		
mountain	har		
and hill	ve·giv·ah		
made low	yish·pa·lu		
will become	ve·ha·yah	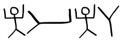	
the uneven [ground]	he·a·qov	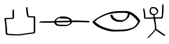	
smooth	le·mee·sho·wr	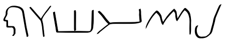	
and the rugged land	ve·ha·re·kha·seem		
a plain	le·viq·ah	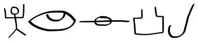	
will be revealed	ve·nig·lah	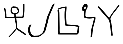	Isaiah 40:5
And the glory	ke·vo·wd		
of the LORD	YHVH		
will see it	ve·ra·u		
and all	khal	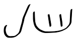	
humanity	ba·sar		
together	yach·daw	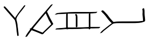	
For	kee	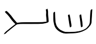	
the mouth	pee	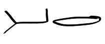	
of the LORD	YHVH		
has spoken ”	dib·ber	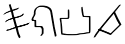	

A voice	qo·wl	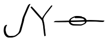	Isaiah 40:6
says	o·mer	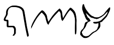	
“ Cry out ! ”	qe·ra	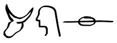	
And I asked	ve·a·mar	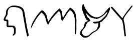	
“ What	mah	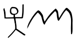	
should I cry out ? ”	eq·ra	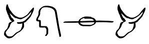	
“ All	kal	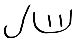	
flesh	hab·ba·sar	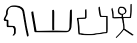	
is like grass	cha·tseer	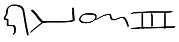	
and all	ve·khal	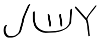	
its glory	chas·do	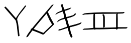	
like the flowers	ke·tseets	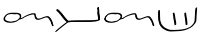	
of the field	has·sa·deh	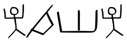	
withers	ya·vesh	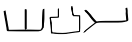	Isaiah 40:7
The grass	cha·tseer	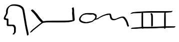	
fall	na·vel	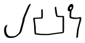	
[and] the flowers	tseets	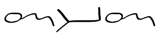	
when	kee	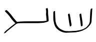	
the breath	ru·ach	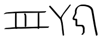	
of the LORD	YHVH	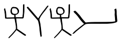	
blows	na·she·vah	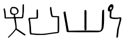	
on them	bo	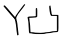	
indeed	a·khen	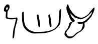	
are grass	cha·tseer	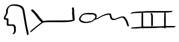	
the people	ha·am	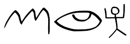	
withers	ya·vesh	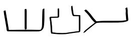	Isaiah 40:8
The grass	cha·tseer	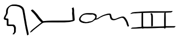	

fall	na·vel	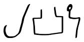	
[and] the flowers	tseets	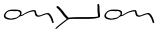	
but the word	u·de·var		
of our God	e·lo·he·nu		
stands	ya·qum	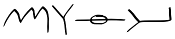	
forever ”	le·o·w·lam		
on	al		Isaiah 40:9
mountain	har		
a high	ga·vo·ha	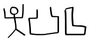	
Go up	a·lee	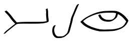	
	lakh	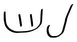	
herald of good news	me·vas·se·ret	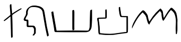	
O Zion	tsee·yo·wn	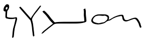	
Raise	ha·ree·mee	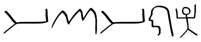	
	vak·ko·ach		
your voice loudly	qo·w·lekh		
herald of good news	me·vas·se·ret	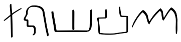	
O Jerusalem	ye·ru·sha·lim		
Lift [it] up	ha·ree·mee	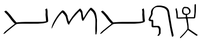	
do not	al		
be afraid !	tee·ra·ee		
Say	im·ree	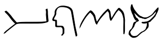	
to the cities	le·a·re		
of Judah	ye·hu·dah	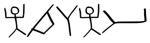	
“ Here	hin·neh	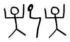	
is your God ! ”	e·lo·he·khem	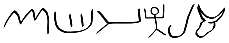	
Behold	hin·neh		Isaiah 40:10

the Lord	a·do·nay		
GOD	YHVH		
with might	be·cha·zaq	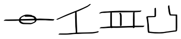	
comes	ya·vo·w		
and His arm	u·ze·ro·o		
establishes His rule	mo·she·lah		
	lo		
	hin·neh	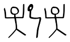	
His reward	se·kha·ro		
is with Him	it·to		
and His recompense	u·phe·ul·la·to		
accompanies Him	le·pha·naw	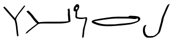	
He tends	ke·ro·eh		Isaiah 40:11
His flock	ed·ro		
like a shepherd	yir·eh		
in His arms	biz·ro·o		
He gathers	ye·qab·bets	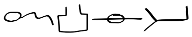	
the lambs	te·la·eem		
close to His heart	u·ve·che·qo	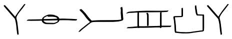	
and carries them	yis·sa		
the nursing [ewes]	a·lo·wt	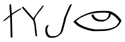	
He gently leads	ye·na·hel		
Who	mee		Isaiah 40:12
has measured	ma·dad		
in the hollow of his hand	be·sha·o·lo		
the waters	ma·yim	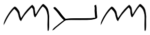	
the heavens	ve·sha·ma·yim		

with the span of his hand?	baz·ze·ret		
or marked off	tik·ken		
Who has held	ve·khal		
in a basket	bash·sha·lish	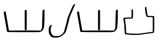	
the dust	a·phar		
of the earth	ha·a·rets		
or weighed	ve·sha·qal	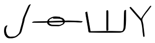	
on a scale	bap·pe·les		
the mountains	ha·reem	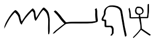	
and the hills	u·ge·va·o·wt	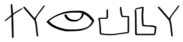	
with a balance ?	be·mo·ze·na·yim		
Who	mee	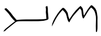	Isaiah 40:13
has directed	tik·ken		
-	et		
the Spirit	ru·ach		
of the LORD	YHVH		
	ve·eesh	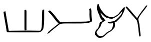	
[as] His counselor ?	a·tsa·to		
or informed Him	yo·w·dee·en·nu	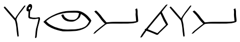	
	et		Isaiah 40:14
Whom	mee	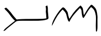	
did He consult	no·w·ats		
to enlighten Him	vay·vee·ne·hu	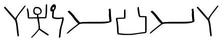	
and who taught Him	vay·lam·me·de·hu	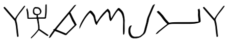	
the paths	be·o·rach		
of justice ?	mish·pat		
Who imparted	vay·lam·me·de·hu	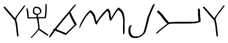	

knowledge to Him	da·at		
the way	ve·de·rekh		
of understanding ?	te·vu·no·wt		
and showed Him	yo·w·dee·en·nu	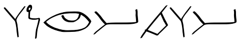	
Surely	hen		Isaiah 40:15
the nations	go·w·yim	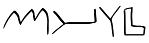	
are like a drop	ke·mar		
in a bucket	mid·de·lee		
a speck of dust	u·khe·sha·chaq	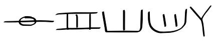	
on the scales	mo·ze·na·yim		
they are considered	nech·sha·vu		
	hen		
the islands	ee·yeem	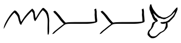	
like fine dust	kad·daq	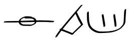	
He lifts up	yit·to·wl	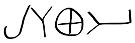	
Lebanon	u·le·va·no·wn		Isaiah 40:16
[is] not	en		
sufficient	de	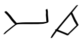	
for fuel	ba·er		
nor its animals	ve·chay·ya·to	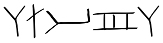	
	en		
enough	de	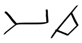	
for a burnt offering	o·w·lah		
All	kal	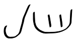	Isaiah 40:17
the nations	hag·go·w·yim	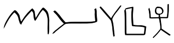	
are as nothing	ke·a·yin		
before Him	neg·do		

as nothingness	me·e·phes	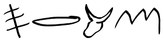	
and emptiness	va·to·hu		
He regards them	nech·she·vu		
	lo		
- ?	ve·el		Isaiah 40:18
To whom	mee		
will you liken	te·dam·me·yun	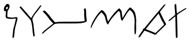	
God	el		
To what	u·mah		
image	de·mut		
will you compare	ta·ar·khu	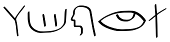	
Him ?	lo		
To an idol	hap·pe·sel		Isaiah 40:19
casts	na·sakh		
that a craftsman	cha·rash		
and a metalworker	ve·tso·reph		
with gold	baz·za·hav	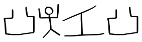	
overlays	ye·raq·qe·en·nu	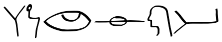	
chains ?	u·re·tu·qo·wt	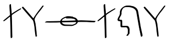	
silver	ke·seph		
and fits with	tso·w·reph		
To one bereft	ham·suk·kan		Isaiah 40:20
of an offering	te·ru·mah		
wood	ets		
that will not	lo		
rot	yir·qav		
who chooses	yiv·char	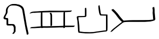	

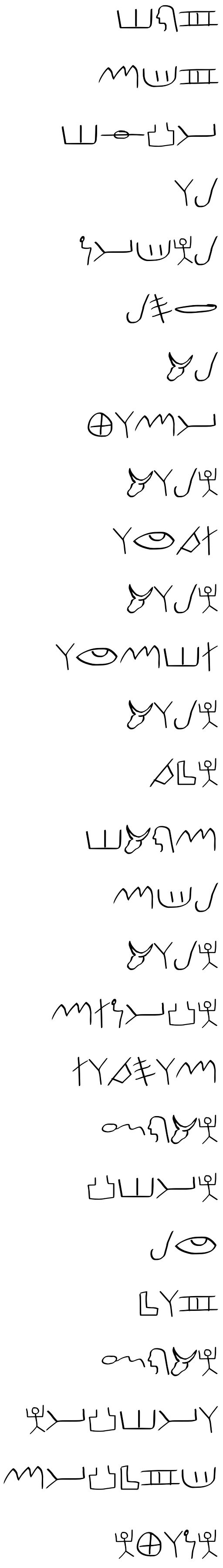

craftsman	cha·rash	
a skilled	cha·kham	
who seeks	ye·vaq·qesh	
	lo	
to set up	le·ha·kheen	
an idol	pe·sel	
that will not	lo	
topple ?	yim·mo·wt	
Do you not	ha·lo·w	Isaiah 40:21
know ?	te·de·u	
Have you not	ha·lo·w	
heard ?	tish·ma·u	
Has it not	ha·lo·w	
been declared to you	hug·gad	
from the beginning	me·rosh	
?	la·khem	
Have you not	ha·lo·w	
understood	ha·vee·no·tem	
since the foundation	mo·ws·do·wt	
of the earth ?	ha·a·rets	
He sits enthroned	hay·yo·shev	Isaiah 40:22
above	al	
the circle	chug	
of the earth	ha·a·rets	
its dwellers	ve·yo·she·ve·ha	
are like grasshoppers	ka·cha·ga·veem	
He stretches out	han·no·w·teh	

like a curtain	khad·doq	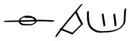	
the heavens	sha·ma·yim	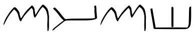	
and spreads them out	vay·yim·ta·chem		
like a tent	ka·o·hel		
to dwell in	la·sha·vet		
He brings	han·no·w·ten		Isaiah 40:23
the princes	ro·wz·neem	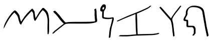	
to nothing	le·a·yin		
the rulers	sho·phe·te		
of the earth	e·rets		
meaningless	kat·to·hu		
and makes	a·sah		
No sooner	aph		Isaiah 40:24
	bal	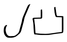	
are they planted	nit·ta·u		
no sooner	aph		
	bal	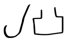	
are they sown	zo·ra·u		
no sooner	aph		
	bal	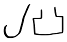	
taken root	sho·resh	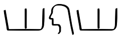	
in the ground	ba·a·rets		
have their stems	giz·am		
than	ve·gam		
He blows	na·shaph	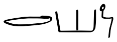	
on them	ba·hem		
and they wither	vay·yi·va·shu		

and a whirlwind	u·se·a·rah		
like stubble	kaq·qash	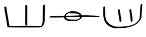	
sweeps them away	tis·sa·em		
“ To	ve·el		Isaiah 40:25
whom	mee		
will you liken Me	te·dam·me·yu·nee	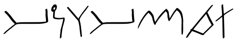	
or who is My equal ? ”	ve·esh·veh	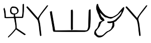	
asks	yo·mar		
the Holy One	qa·do·wosh		
Lift up	se·u		Isaiah 40:26
on high	ma·ro·wm		
your eyes	e·ne·khem	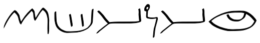	
- :	u·re·u		
Who	mee	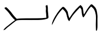	
created	va·ra		
all these ?	el·leh	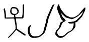	
He leads forth	ham·mo·w·tsee		
by number	ve·mis·par		
the starry host	tse·va·am	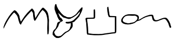	
each one	le·khul·lam	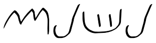	
by name	be·shem		
He calls	yiq·ra	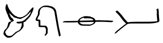	
Because of His great	me·rov		
power	o·w·neem	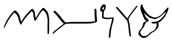	
and mighty	ve·am·meets		
strength	ko·ach		
one of them	eesh	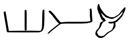	

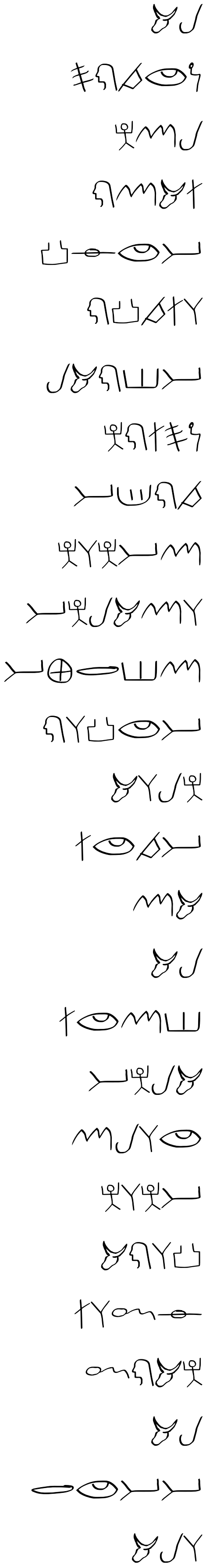

not	lo	
is missing	ne·dar	
Why	lam·mah	Isaiah 40:27
do you say	to·mar	
O Jacob	ya·a·qov	
and why do you assert	u·te·dab·ber	
O Israel	yis·ra·el	
is hidden	nis·te·rah	
“ My way	dar·kee	
from the LORD	meh·YHVH	
by my God ”?	u·me·e·lo·hay	
and my claim	mish·pa·tee	
is ignored	ya·a·vo·wr	
Do you not	ha·lo·w	Isaiah 40:28
know ?	ya·da·ta	
	im	
Have you not	lo	
heard ?	sha·ma·ta	
God	e·lo·he	
is the everlasting	o·w·lam	
The LORD	YHVH	
the Creator	bo·w·re	
of the ends	qe·tso·wt	
of the earth	ha·a·rets	
He will not	lo	
grow tired	yee·aph	
	ve·lo	

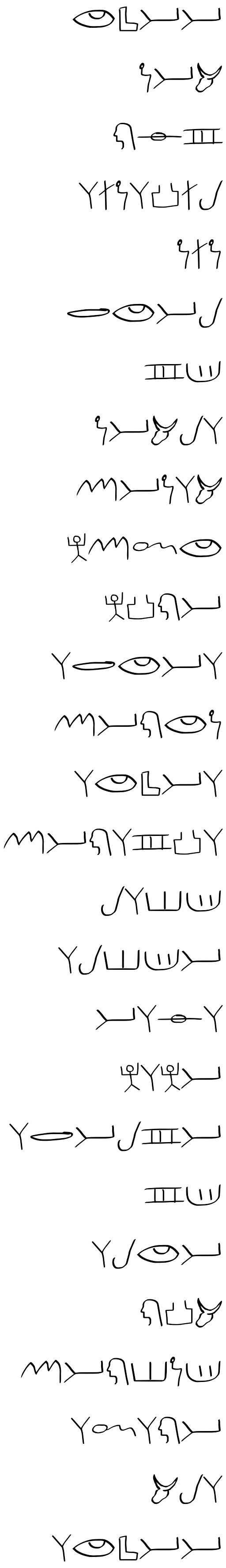

or weary	yee·ga	
is beyond	en	
searching out	che·qer	
His understanding	lit·vu·na·to	
He gives	no·ten	Isaiah 40:29
to the faint	lay·ya·eph	
power	ko·ach	
of the weak	u·le·en	
	o·w·neem	
the strength	a·tse·mah	
and increases	yar·beh	
grow tired	ve·yi·a·phu	Isaiah 40:30
Even youths	ne·a·reem	
and weary	ve·yi·ga·u	
and young men	u·va·chu·reem	
stumble	ka·sho·wl	
and fall	yik·ka·she·lu	
But those who wait	ve·qo·w·ye	Isaiah 40:31
upon the LORD	YHVH	
will renew	ya·cha·lee·phu	
their strength	kho·ach	
they will mount up	ya·a·lu	
with wings	e·ver	
like eagles	kan·ne·sha·reem	
they will run	ya·ru·tsu	
and not	ve·lo	
grow weary	yee·ga·u	

they will walk	ye·le·khu	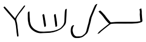	
and not	ve·lo		
faint	yee·a·phu		
“ Be silent	ha·cha·ree·shu	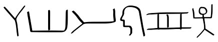	Isaiah 41:1
before Me	e·lay	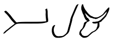	
O islands	ee·yeem	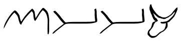	
and let the peoples	u·le·um·meem		
renew	ya·cha·lee·phu	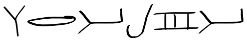	
their strength	kho·ach		
Let them come forward	yig·ge·shu		
and	az		
testify	ye·dab·be·ru		
let us together	yach·daw	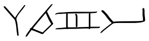	
for judgment	lam·mish·pat		
draw near	niq·ra·vah	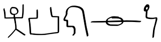	
Who	mee		Isaiah 41:2
has aroused	he·eer		
one from the east	mim·miz·rach		
in righteousness ?	tse·deq	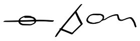	
[and] called him	yiq·ra·e·hu	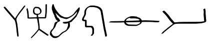	
to his feet	le·rag·lo		
over	yit·ten	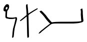	
to him	le·pha·naw	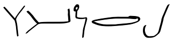	
He hands nations	go·w·yim	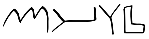	
kings [before him]	u·me·la·kheem		
[and] subdues	yard		
He turns them	yit·ten	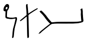	

to dust	ke·a·phar		
with his sword	char·bo		
chaff	ke·qash	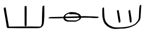	
to windblown	nid·daph		
with his bow	qash·to		
He pursues them	yir·de·phem		Isaiah 41:3
going on	ya·a·vo·wr		
safely	sha·lo·wm		
the path	o·rach		
with his feet	be·rag·law	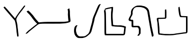	
hardly	lo		
touching	ya·vo·w		
Who	mee	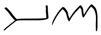	Isaiah 41:4
has performed this	pha·al		
and carried it out	ve·a·sah		
calling forth	qo·re	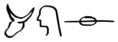	
the generations	had·do·ro·wt		
from the beginning ?	me·rosh		
I	a·nee	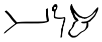	
the LORD —	YHVH		
the first	ri·sho·wn		
and	ve·et		
the last —	a·cha·ro·neem	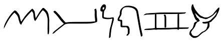	
I	a·nee	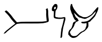	
am He ”	hu		
see	ra·u		Isaiah 41:5
The islands	ee·yeem	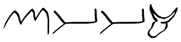	

and fear	ve·yee·ra·u	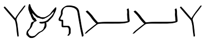	
the ends	qe·tso·wt	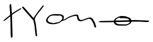	
of the earth	ha·a·rets	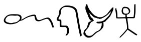	
tremble	ye·che·ra·du	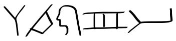	
They approach	qa·re·vu	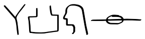	
and come forward	vay·ye·e·ta·yun	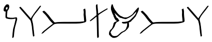	
Each one	eesh	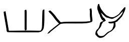	Isaiah 41:6
-	et	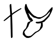	
the other	re·e·hu	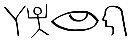	
helps	ya·zo·ru	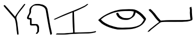	
to his brother	u·le·a·chee	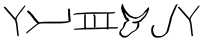	
and says	yo·mar	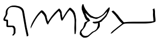	
“ Be strong ! ”	cha·zaq	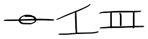	
encourages	vay·chaz·zeq	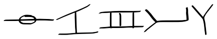	Isaiah 41:7
The craftsman	cha·rash	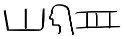	
-	et	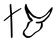	
the goldsmith	tso·reph	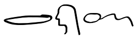	
[and] he who wields	ma·cha·leeq	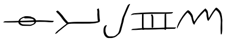	
the hammer	pat·teesh	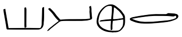	
-	et	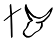	
[cheers] him who strikes	ho·w·lem	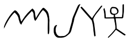	
the anvil	pa·am	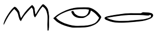	
saying	o·mer	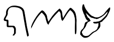	
of the welding	lad·de·veq	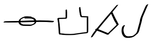	
is good ”	to·wv	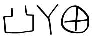	
“ It	hu	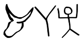	
He nails it down	vay·chaz·ze·qe·hu	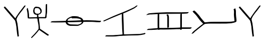	

	ve·mas·me·reem	במסמרים	
so it will not	lo	לא	
be toppled	yim·mo·wt	ימוט	
“ But you	ve·at·tah	ואתה	Isaiah 41:8
O Israel	yis·ra·el	ישראל	
My servant	av·dee	עבדי	
Jacob	ya·a·qov	יעקב	
whom	a·sher	אשר	
I have chosen	be·char·tee·kha	בחרתיך	
descendant	ze·ra	זרע	
of Abraham	av·ra·ham	אברהם	
My friend —	o·ha·vee	אהבי	
you from	a·sher	אשר	Isaiah 41:9
I brought	he·che·zaq·tee·kha	החזקתיך	
the ends	miq·tso·wt	מקצות	
of the earth	ha·a·rets	הארץ	
from its farthest corners	u·me·a·tsee·le·ha	ומאציליה	
and called you	qe·ra·tee·kha	קראתיך	
I said	va·o·mar	ואמר	
	le·kha	לך	
are My servant ’	av·dee	עבדי	
‘ You	at·tah	אתה	
I have chosen	be·char·tee·kha	בחרתיך	
and not	ve·lo	ולא	
rejected you	me·as·tee·kha	מאסתיך	
Do not	al	אל	Isaiah 41:10
fear	tee·ra	תירא	

for	kee	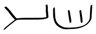	
am with you	im·me·kha	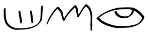	
I	a·nee	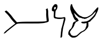	
do not	al	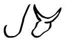	
be afraid	tish·ta	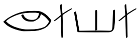	
for	kee	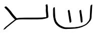	
I	a·nee	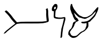	
am your God	e·lo·he·kha	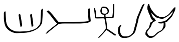	
I will strengthen you	im·mats·tee·kha	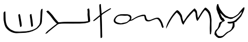	
	aph	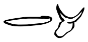	
I will surely help you	a·zar·tee·kha	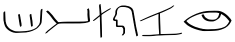	
	aph	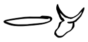	
I will uphold you	te·makh·tee·kha	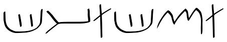	
with My right hand	bee·meen	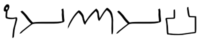	
of righteousness	tsid·qee	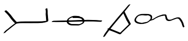	
Behold	hen		Isaiah 41:11
will be ashamed	ye·vo·shu	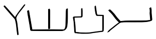	
and disgraced	ve·yik·ka·le·mu	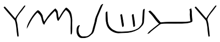	
all	kol	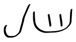	
who rage	han·ne·che·reem	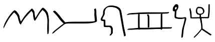	
against you	bakh	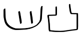	
will be	yih·yu	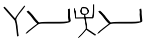	
reduced to nothing	khe·a·yin	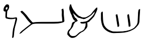	
and will perish	ve·yo·ve·du	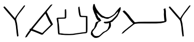	
those who contend	an·she	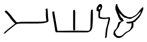	
with you	ree·ve·kha	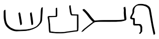	
You will seek	te·vaq·shem	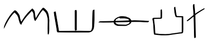	Isaiah 41:12

but will not	ve·lo		
find them	tim·tsa·em		
[them]	an·she		
	mats·tsu·te·kha		
will come	yih·yu		
to nothing	khe·a·yin		
	u·khe·e·phes		
against you	an·she		
Those who wage war	mil·cham·te·kha	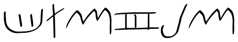	
For	kee	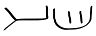	Isaiah 41:13
I am	a·nee	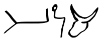	
the LORD	YHVH		
your God	e·lo·he·kha		
who takes hold	ma·cha·zeeq		
of your right hand	ye·mee·ne·kha	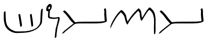	
and tells	ha·o·mer		
you :	le·kha	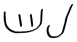	
Do not	al		
fear	tee·ra	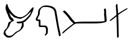	
I	a·nee	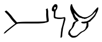	
will help you	a·zar·tee·kha	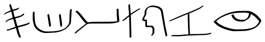	
Do not	al		Isaiah 41:14
fear	tee·re·ee		
O worm	to·w·la·at		
of Jacob	ya·a·qov		
O few men	me·te		
of Israel	yis·ra·el	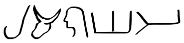	

I	a·nee	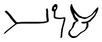	
will help you ”	a·zar·teekh		
declares	ne·um		
the LORD	YHVH		
“ Your Redeemer	ve·go·a·lekh		
is the Holy	qe·do·wosh		
One of Israel	yis·ra·el	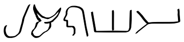	
Behold	hin·neh	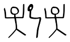	Isaiah 41:15
I will make you	sam·teekh		
into a threshing sledge	le·mo·w·rag		
[and] sharp	cha·ruts		
new	cha·dash		
with	ba·al		
many teeth	pee·phee·yo·wt		
You will thresh	ta·dush		
the mountains	ha·reem	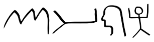	
and crush them	ve·ta·doq	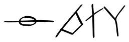	
the hills	u·ge·va·o·wt	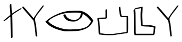	
to chaff	kam·mots		
and reduce	ta·seem	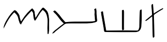	
You will winnow them	tiz·rem		Isaiah 41:16
and a wind	ve·ru·ach	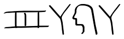	
will carry them away	tis·sa·em		
a gale	u·se·a·rah		
will scatter	ta·pheets	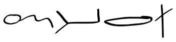	
them	o·w·tam		
But you	ve·at·tah		

will rejoice	ta·geel	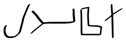	
in the LORD	ba·YHVH	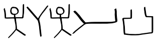	
in the Holy	biq·do·wosh	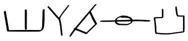	
One of Israel	yis·ra·el	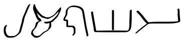	
you will glory	tit·hal·lal	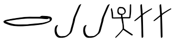	
The poor	ha·a·nee·yeem	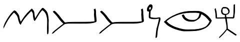	Isaiah 41:17
and needy	ve·ha·ev·yo·w·neem	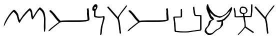	
seek	me·vaq·sheem		
water	ma·yim	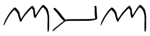	
but there is none	va·a·yin		
their tongues	le·sho·w·nam		
with thirst	bats·tsa·ma		
are parched	na·shat·tah		
I	a·nee	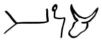	
the LORD	YHVH		
will answer them	e·e·nem		
I, the God	e·lo·he		
of Israel	yis·ra·el	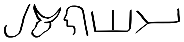	
will not	lo		
forsake them	e·ez·vem		
I will open	eph·tach		Isaiah 41:18
on	al		
the barren heights	she·pha·yeem	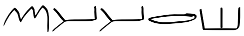	
rivers	ne·ha·ro·wt	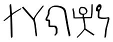	
in the middle	u·ve·to·wkh		
of the valleys	be·qa·o·wt	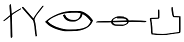	
and fountains	ma·ya·no·wt	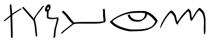	

I will turn	a·seem	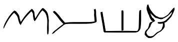	
the desert	mid·bar		
into a pool	la·a·gam		
of water	ma·yim	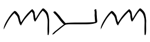	
land	ve·e·rets		
and the dry	tsee·yah		
into flowing springs	le·mo·w·tsa·e		
	ma·yim	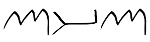	
I will plant	et·ten		Isaiah 41:19
in the wilderness	bam·mid·bar		
cedars	e·rez	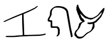	
acacias	shit·tah		
myrtles	va·ha·das	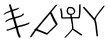	
trees	ve·ets		
and olive	sha·men		
I will set	a·seem	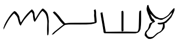	
in the desert	ba·a·ra·vah		
cypresses	be·ro·wosh		
elms	tid·har	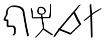	
and boxwood	u·te·ash·shur		
together	yach·daw	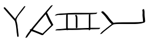	
so that	le·ma·an		Isaiah 41:20
may see	yir·u		
and know	ve·ye·de·u		
may consider	ve·ya·see·mu	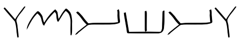	
and understand	ve·yas·kee·lu		
all	yach·daw	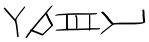	

that	kee	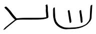	
the hand	yad	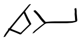	
of the LORD	YHVH		
has done	a·se·tah		
this	zot		
and the Holy	u·qe·do·wosh	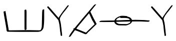	
One of Israel	yis·ra·el	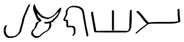	
has created it ”	be·ra·ah		
“ Present	qa·re·vu		Isaiah 41:21
your case ”	ree·ve·khem	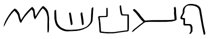	
says	yo·mar		
the LORD	YHVH		
“ Submit	hag·gee·shu	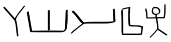	
your arguments ”	a·tsu·mo·w·te·khem		
says	yo·mar		
the King	me·lekh	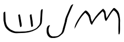	
of Jacob	ya·a·qov		
“ Let them come	yag·gee·shu	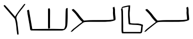	Isaiah 41:22
and tell	ve·yag·gee·du	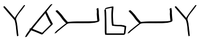	
us	la·nu		
-	et		
what	a·sher		
will happen	tiq·re·nah		
the former things	ha·ri·sho·no·wt		
	mah		
	hen·nah		
Tell	hag·gee·du	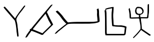	

so that we may reflect on	ve·na·see·mah	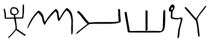	
them	lib·be·nu	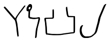	
and know	ve·ne·de·ah		
the outcome	a·cha·ree·tan	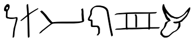	
Or	o		
what is coming	hab·ba·o·wt		
announce to us	hash·mee·u·nu	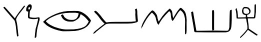	
Tell us	hag·gee·du	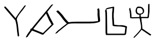	Isaiah 41:23
the things	ha·o·tee·yo·wt		
that are to come	le·a·cho·wr	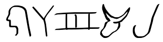	
so that we may know	ve·ne·de·ah		
that	kee	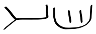	
are gods	e·lo·heem		
you	at·tem		
Yes	aph		
do something good	te·tee·vu	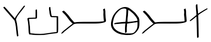	
or evil	ve·ta·re·u		
that we may look on together in dismay	ve·nish·ta·ah		
	ve·ni·ra	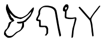	
	yach·daw	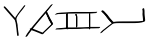	
Behold	hen		Isaiah 41:24
you	at·tem		
are nothing	me·a·yin		
and your work	u·pha·a·le·khem		
is of no value	me·a·pha		
is detestable	to·w·e·vah		

Anyone who chooses	yiv·char	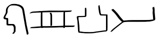	
you	ba·khem		
I have raised up	ha·ee·ro·w·tee	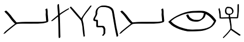	Isaiah 41:25
[one] from the north	mits·tsa·pho·wn		
and he has come —	vay·yat	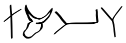	
one from the east	mim·miz·rach		
	she·mesh		
who calls on	yiq·ra	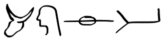	
My name	vish·mee	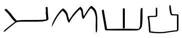	
He will march over	ve·ya·vo	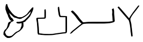	
rulers	se·ga·neem	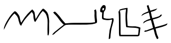	
as if	ke·mo	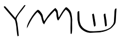	
they were mortar	cho·mer	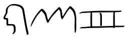	
like	u·khe·mo	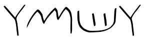	
a potter	yo·w·tser		
who treads	yir·mas		
the clay	teet	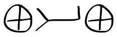	
Who	mee	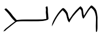	Isaiah 41:26
has declared [this]	hig·geed	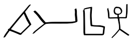	
from the beginning	me·rosh		
so that we may know	ve·ne·da·ah		
and from times past	u·mil·le·pha·neem		
so that we may say :	ve·no·mar		
‘ He was right ’?	tsad·deeq	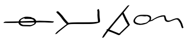	
	aph		
No	en	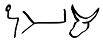	
one announced it	mag·geed	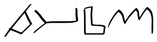	

	aph		
no one	en	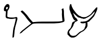	
foretold it	mash·mee·a		
	aph		
no	en	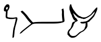	
one heard	sho·me·a		
your words	im·re·khem	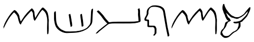	
I was the first to tell	ri·sho·wn		Isaiah 41:27
Zion :	le·tsee·yo·wn		
‘ Look	hin·neh		
here they are !’	hin·nam	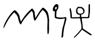	
to Jerusalem	ve·lee·ru·sha·lim		
a herald of good news	me·vas·ser	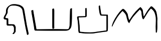	
And I gave	et·ten		
When I look	ve·e·re		Isaiah 41:28
there is no	ve·en		
one	eesh	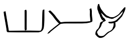	
among them	u·me·el·leh		
there is no	ve·en		
counselor	yo·w·ets		
when I ask them	ve·esh·a·lem		
they have nothing to say	ve·ya·shee·vu	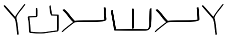	
	da·var		
See	hen		Isaiah 41:29
[they are] all	kul·lam	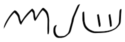	
a delusion	a·ven		
amount to nothing	e·phes		

their works	ma·a·se·hem	מעשיהם	
as the wind [”]	ru·ach	רוח	
are as empty	va·to·hu	ותהו	
their images	nis·ke·hem	נסכיהם פ	
[“] Here is	hen	הן	Isaiah 42:1
My Servant	av·dee	עבדי	
whom I uphold	et·makh	אתמך	
	bo	בו	
My Chosen One	be·chee·ree	בחירי	
delights	ra·tse·tah	רצתה	
[in whom] My soul	naph·shee	נפשי	
I will put	na·tat·tee	נתתי	
My Spirit	ru·chee	רוחי	
on Him	a·law	עליו	
justice	mish·pat	משפט	
to the nations	lag·go·w·yim	לגוים	
[and] He will bring	yo·w·tsee	יוציא	
He will not	lo	לא	Isaiah 42:2
cry out	yits·aq	יצעק	
[or]	ve·lo	ולא	
raise [His voice]	yis·sa	ישא	
nor	ve·lo	ולא	
heard	yash·mee·a	ישמיע	
in the streets	ba·chuts	בחוץ	
make His voice	qo·w·lo	קולו	
reed	qa·neh	קנה	Isaiah 42:3
A bruised	ra·tsuts	רצוץ	

He will not	lo	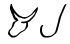	
break	yish·bo·wr	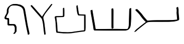	
wick	u·phish·tah	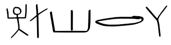	
and a smoldering	khe·hah	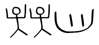	
He will not	lo	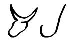	
extinguish	ye·khab·ben·nah	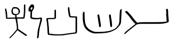	
He will faithfully	le·e·met	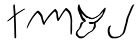	
bring forth	yo·w·tsee	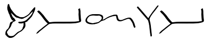	
justice	mish·pat	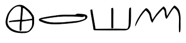	
He will not	lo	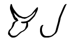	Isaiah 42:4
grow weak	yikh·heh	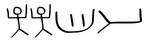	
	ve·lo	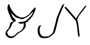	
or discouraged	ya·ruts	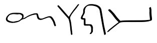	
before	ad	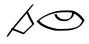	
He has established	ya·seem	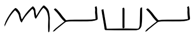	
on the earth	ba·a·rets	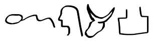	
justice	mish·pat	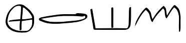	
In His law	u·le·to·w·ra·to	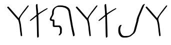	
the islands	ee·yeem	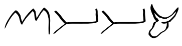	
will put their hope ”	ye·ya·che·lu	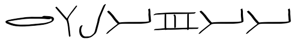	
This is what	koh	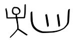	Isaiah 42:5
says —	a·mar	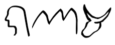	
God	ha·el	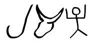	
the LORD	YHVH	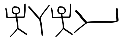	
He who created	bo·w·re	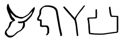	
the heavens	hash·sha·ma·yim	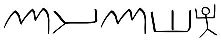	
and stretched them out	ve·no·w·te·hem	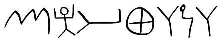	

who spread out	ro·qa	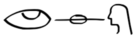	
the earth	ha·a·rets	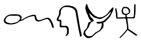	
and its offspring	ve·tse·e·tsa·e·ha	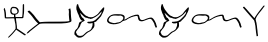	
who gives	no·ten	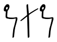	
breath	ne·sha·mah	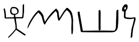	
to the people	la·am	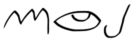	
on it	a·le·ha	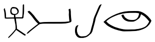	
and life	ve·ru·ach	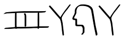	
to those who walk	la·ho·le·kheem	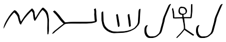	
in it :	bah	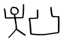	
“ I	a·nee	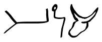	Isaiah 42:6
the LORD	YHVH	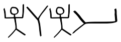	
have called you	qe·ra·tee·kha	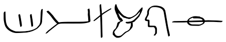	
for a righteous purpose	ve·tse·deq	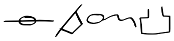	
and I will take hold	ve·ach·zeq	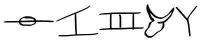	
of your hand	be·ya·de·kha	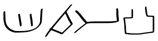	
I will keep you	ve·ets·tsa·re·kha	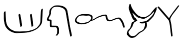	
and appoint you	ve·et·ten·kha	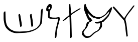	
to be a covenant	liv·reet	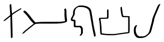	
for the people	am	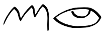	
and a light	le·o·wr	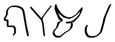	
to the nations	go·w·yim	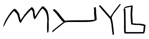	
to open	liph·qo·ach	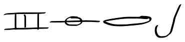	Isaiah 42:7
the eyes	e·na·yim	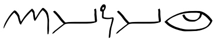	
of the blind	iw·ro·wt	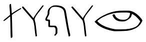	
to bring	le·ho·w·tsee	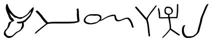	
out of the dungeon	mim·mas·ger	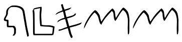	

prisoners	as·seer		
house	mib·bet	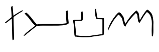	
out from the prison	ke·le	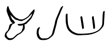	
and those sitting	yo·she·ve		
in darkness	cho·shekh	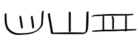	
I	a·nee	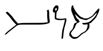	Isaiah 42:8
am the LORD	YHVH	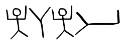	
that	hu		
is My name !	she·mee	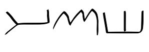	
My glory	u·khe·vo·w·dee		
to another	le·a·cher		
I will not	lo		
yield	et·ten		
or My praise	u·te·hil·la·tee	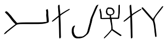	
to idols	lap·pe·see·leem	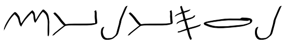	
the former things	ha·ri·sho·no·wt		Isaiah 42:9
Behold	hin·neh		
have happened	va·u		
new things	va·cha·da·sho·wt		
and now I	a·nee	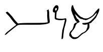	
declare	mag·geed	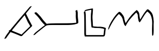	
Before	be·te·rem		
they spring forth	tits·mach·nah	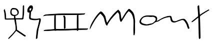	
I proclaim them	ʾash·mīʿ		
to you ”	et·khem		
Sing	shee·ru	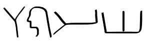	Isaiah 42:10
to the LORD	la·YHVH	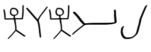	

song —	sheer	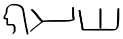	
a new	cha·dash	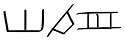	
His praise	te·hil·la·to	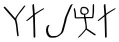	
from the ends	miq·tseh	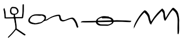	
of the earth —	ha·a·rets	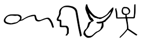	
you who go down	yo·wr·de	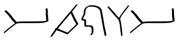	
to the sea	hay·yam	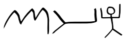	
and all that is in it	u·me·lo·o	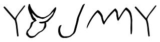	
you islands	ee·yeem	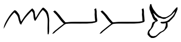	
and all who dwell in them	ve·yo·she·ve·hem	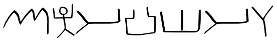	
raise their voices	yis·u	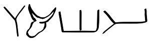	Isaiah 42:11
Let the desert	mid·bar	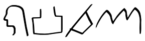	
and its cities	ve·a·raw	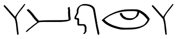	
[let] the villages	cha·tse·reem	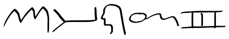	
	te·shev	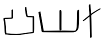	
of Kedar [cry aloud]	qe·dar	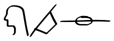	
sing for joy	ya·ron·nu	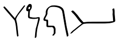	
Let the people	yo·she·ve	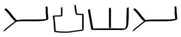	
of Sela	se·la	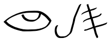	
from the mountaintops	me·rosh	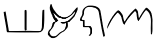	
	ha·reem	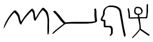	
let them cry out	yits·va·chu	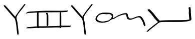	
Let them give	ya·see·mu	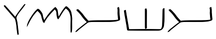	Isaiah 42:12
to the LORD	la·YHVH	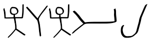	
glory	ka·vo·wd	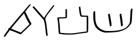	
His praise	u·te·hil·la·to	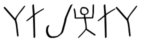	
in the islands	ba·ee·yeem	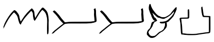	

and declare	yag·gee·du	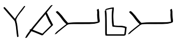	
The LORD	YHVH	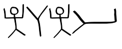	Isaiah 42:13
like a mighty one	kag·gib·bo·wr	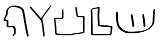	
goes forth	ye·tse	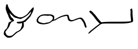	
like a warrior	ke·eesh	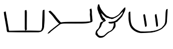	
	mil·cha·mo·wt	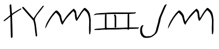	
He stirs up	ya·eer	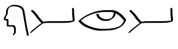	
His zeal	qin·ah	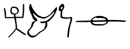	
He shouts	ya·ree·a	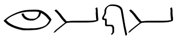	
yes	aph	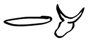	
He roars	yats·ree·ach	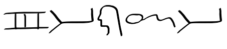	
over	al	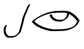	
His enemies :	o·ye·vaw	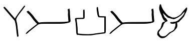	
in triumph	yit·gab·bar	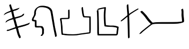	
“ I have kept silent	he·che·she·tee	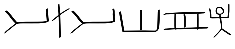	Isaiah 42:14
from ages past	me·o·w·lam	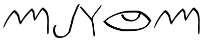	
I have remained quiet	a·cha·reesh	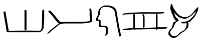	
and restrained	et·ap·paq	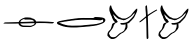	
like a woman in labor	kay·yo·w·le·dah	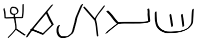	
But now I will groan	eph·eh	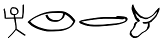	
gasp	esh·shom	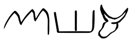	
and pant	ve·esh·aph	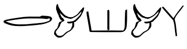	
I will at once	ya·chad	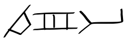	
I will lay waste	a·cha·reev	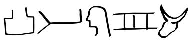	Isaiah 42:15
the mountains	ha·reem	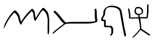	
and hills	u·ge·va·o·wt	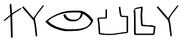	
all	ve·khal	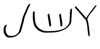	

their vegetation	es·bam		
and dry up	o·w·veesh	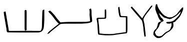	
I will turn	ve·sam·tee		
the rivers	ne·ha·ro·wt	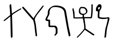	
into dry land	la·ee·yeem	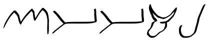	
the marshes	va·a·gam·meem	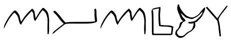	
and drain	o·w·veesh	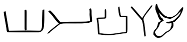	
I will lead	ve·ho·w·lakh·tee	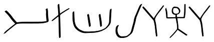	Isaiah 42:16
the blind	iw·reem	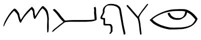	
by a way	be·de·rekh		
they did not	lo		
know	ya·da·u		
paths	bin·tee·vo·wt	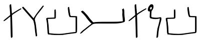	
on unfamiliar	lo		
	ya·de·u		
I will guide them	ad·ree·khem	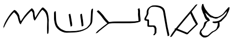	
I will turn	a·seem	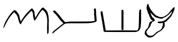	
darkness	mach·shakh		
before them	liph·ne·hem	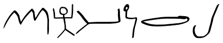	
into light	la·o·wr		
and rough places	u·ma·a·qash·sheem	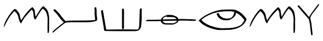	
into level ground	le·mee·sho·wr	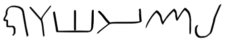	
These	el·leh	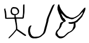	
things	had·de·va·reem	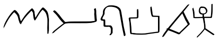	
I will do for them	a·see·tim	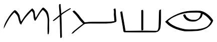	
and I will not	ve·lo		
forsake them	a·zav·teem		

will be turned	na·so·gu		Isaiah 42:17
back	a·cho·wr	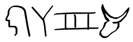	
shame	ye·vo·shu	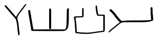	
in utter	vo·shet	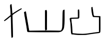	
But those who trust	hab·bo·te·cheem	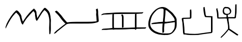	
in idols	bap·pa·sel		
and say	ha·o·me·reem		
to molten images	le·mas·se·khah		
‘ You	at·tem		
are our gods ! ’	e·lo·he·nu	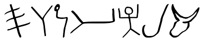	
you deaf [ones]	ha·che·re·sheem		Isaiah 42:18
Listen	she·ma·u		
you blind [ones]	ve·ha·iw·reem		
look	hab·bee·tu	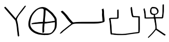	
that you may see !	lir·o·wt		
Who	mee	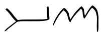	Isaiah 42:19
is blind	iw·ver		
but	kee	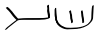	
	im		
My servant	av·dee		
or deaf	ve·che·resh		
like the messenger	ke·mal·a·khee		
I am sending ?	esh·lach	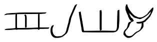	
Who	mee	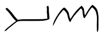	
is blind	iw·ver		
like My covenant partner	kim·shul·lam		
or blind	ve·iw·ver		

like the servant	ke·e·ved	
of the LORD ?	YHVH	
Though seeing	ra·ʾī·ta	Isaiah 42:20
many things	rab·bo·wt	
you do not	ve·lo	
keep watch	tish·mor	
are open	pa·qo·w·ach	
Though your ears	a·ze·na·yim	
you do not	ve·lo	
hear ”	yish·ma	
The LORD	YHVH	Isaiah 42:21
was pleased	cha·phets	
for the sake of	le·ma·an	
His righteousness	tsid·qo	
to magnify	yag·deel	
His law	to·w·rah	
and make it glorious	ve·ya·deer	
But this	ve·hu	Isaiah 42:22
is a people	am	
plundered	ba·zuz	
and looted	ve·sha·sui	
trapped	ha·phe·ach	
in caves	ba·chu·reem	
all	kul·lam	
in dungeons	u·ve·vat·te	
	khe·la·eem	
or imprisoned	ha·che·ba·u	

They have become	ha·yu	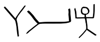	
plunder	la·vaz		
with no	ve·en		
one to rescue them	mats·tseel		
and loot	me·shis·sah		
with no	ve·en		
one to say	o·mer		
“ Send them back ! ”	ha·shav	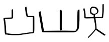	
Who	mee	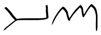	Isaiah 42:23
among you	va·khem		
will pay attention	ya·a·zeen		
to this ?	zot		
[Who] will listen	yaq·shiv	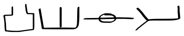	
and obey	ve·yish·ma		
hereafter ?	le·a·cho·wr	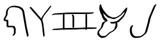	
Who	mee	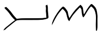	Isaiah 42:24
gave	na·tan	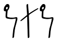	
up for spoil	lim·sho·sɛh		
Jacob	ya·a·qov	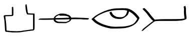	
and Israel	ve·yis·ra·el	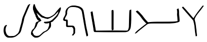	
to the plunderers ?	le·vo·ze·zeem	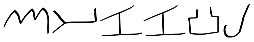	
Was it not	ha·lo·w		
the LORD	YHVH		
against whom	zu		
we have sinned	cha·ta·nu		
?	lo		
	ve·lo		

They were unwilling	a·vu		
in His ways	vid·ra·khaw	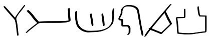	
to walk	ha·lo·wkh		
and they would not	ve·lo		
obey	sha·me·u		
His law	be·to·w·ra·to	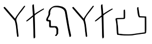	
So He poured out	vay·yish·pokh	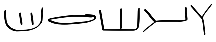	Isaiah 42:25
on them	a·law	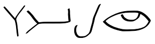	
His furious	che·mah	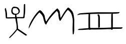	
anger	ap·po		
and the fierceness	ve·e·zuz	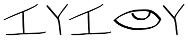	
of battle	mil·cha·mah	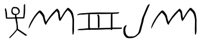	
in flames	vat·te·la·ha·te·hu		
It enveloped them	mis·sa·veev	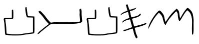	
but they did not	ve·lo		
understand	ya·da		
it consumed them	vat·tiv·ar		
	bo		
but they did not	ve·lo		
take	ya·seem	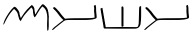	
it to	al		
heart	lev	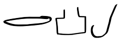	
Now	ve·at·tah		Isaiah 43:1
this is what	koh	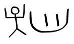	
says —	a·mar		
the LORD	YHVH		
He who created you	bo·ra·a·kha		

O Jacob	ya·a·qov		
and He who formed you	ve·yo·tser·kha		
O Israel :	yis·ra·el	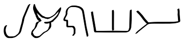	
“ Do not	al		
fear	tee·ra	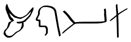	
for	kee	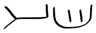	
I have redeemed you	ge·al·tee·kha	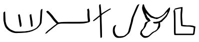	
I have called	qa·ra·tee		
you by your name	ve·shim·kha		
Mine !	lee	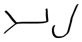	
you are	at·tah		
When	kee	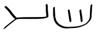	Isaiah 43:2
you pass	ta·a·vor		
through the waters	bam·ma·yim	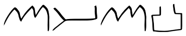	
will be with you	it·te·kha	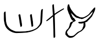	
I	a·nee	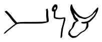	
and [when you go through] the rivers	u·van·ne·ha·ro·wt		
they will not	lo		
overwhelm you	yish·te·phu·kha	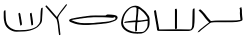	
When	kee	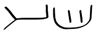	
you walk	te·lekh	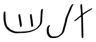	
through	be·mo		
the fire	esh		
you will not	lo		
be scorched	tik·ka·veh		
the flames	ve·le·ha·vah		
will not	lo		

set you ablaze	tiv·ar	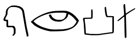	
	bakh	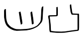	
For	kee	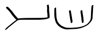	Isaiah 43:3
I [am]	a·nee	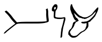	
the LORD	YHVH	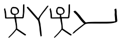	
your God	e·lo·he·kha	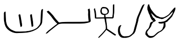	
the Holy	qe·do·wosh	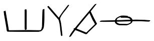	
One of Israel	yis·ra·el	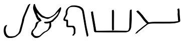	
your Savior	mo·wo·shee·e·kha	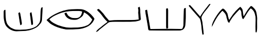	
I give	na·tat·tee	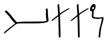	
[for] your ransom	kha·phe·re·kha	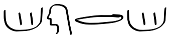	
Egypt	mits·ra·yim	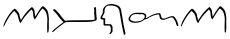	
Cush	kush	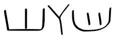	
and Seba	u·se·va	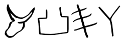	
in your place	tach·te·kha	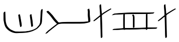	
Because	me·a·sher	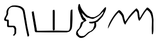	Isaiah 43:4
you are precious	ya·qar·ta	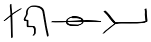	
in My sight	ve·e·nay	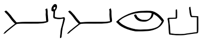	
and honored	nikh·bad·ta	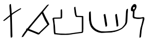	
and [because] I	va·a·nee	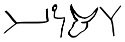	
love you	a·hav·tee·kha	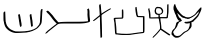	
I will give	ve·et·ten	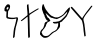	
men	a·dam	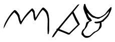	
in exchange for you	tach·te·kha	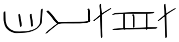	
and nations	u·le·um·meem	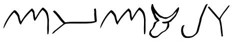	
in place of	ta·chat	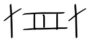	
your life	naph·she·kha	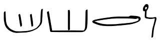	

Do not	al		Isaiah 43:5
be afraid	tee·ra	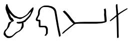	
for	kee	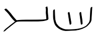	
am with you	it·te·kha	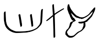	
I	a·nee	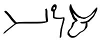	
from the east	mim·miz·rach		
I will bring	a·vee	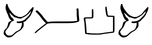	
your offspring	zar·e·kha		
from the west	u·mim·ma·a·rav		
and gather you	a·qab·be·tse·ka		
I will say	o·mar		Isaiah 43:6
to the north	lats·tsa·pho·wn		
‘ Give them up ! ’	te·nee	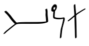	
and to the south	u·le·te·man	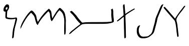	
‘ Do not	al		
hold them back ! ’	tikh·la·ee		
Bring	ha·vee·ee	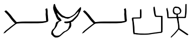	
My sons	va·nay	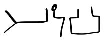	
from afar	me·ra·cho·wq	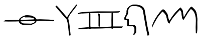	
and My daughters	u·ve·no·w·tay		
from the ends	miq·tseh	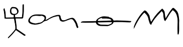	
of the earth —	ha·a·rets		
everyone	kol	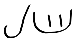	Isaiah 43:7
called	han·niq·ra	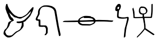	
by My name	vish·mee		
for My glory	ve·likh·vo·w·dee		
and created	be·ra·tee		

whom I have indeed formed	ye·tsar·tee	
	aph	
[and] made ”	a·see·tee	
Bring out	ho·w·tsee	Isaiah 43:8
a people	am	
but are blind	iw·ver	
eyes	ve·e·na·yim	
who have	yesh	
but are deaf	ve·che·re·sheem	
and who have ears	ve·a·ze·na·yim	
	la·mo	
All	kal	Isaiah 43:9
the nations	hag·go·w·yim	
gather	niq·be·tsu	
together	yach·daw	
assemble	ve·ye·a·se·phu	
and the peoples	le·um·meem	
Who	mee	
among them	va·hem	
can declare	yag·geed	
this	zot	
the former things ?	ve·ri·sho·no·wt	
and proclaim to us	yash·mee·u·nu	
Let them present	yit·te·nu	
their witnesses	e·de·hem	
to vindicate them	ve·yits·da·qu	
so that others may hear	ve·yish·me·u	

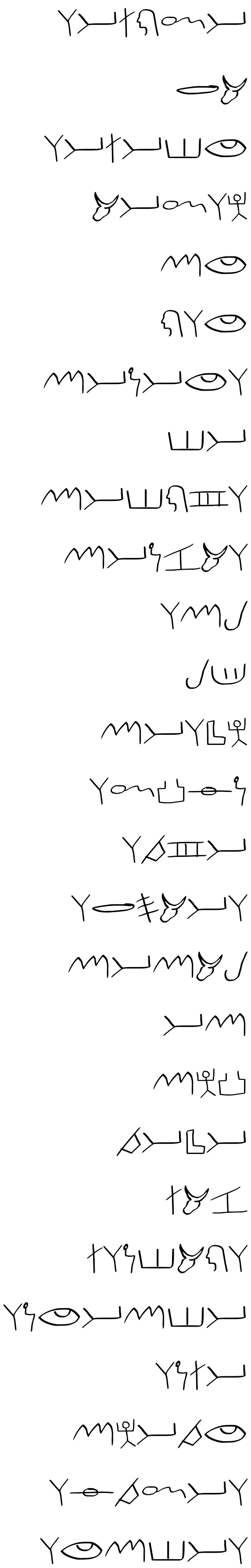

and say	ve·yo·me·ru		
“ It is true ”	e·met	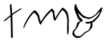	
“ You	at·tem		Isaiah 43:10
are My witnesses”	e·day		
declares	ne·um		
the LORD	YHVH	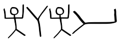	
“ and My servant	ve·av·dee		
whom	a·sher		
I have chosen	ba·cha·re·tee	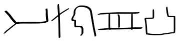	
so that	le·ma·an		
you may consider	te·de·u		
and believe	ve·ta·a·mee·nu	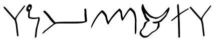	
Me	lee	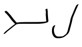	
and understand	ve·ta·vee·nu	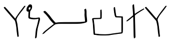	
that	kee	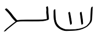	
I	a·nee	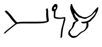	
am He	hu		
Before Me	le·pha·nay		
no	lo		
was formed	no·w·tsar		
god	el		
and after Me	ve·a·cha·ray		
none	lo		
will come	yih·yeh	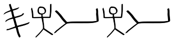	
I	a·no·khee		Isaiah 43:11
yes I	a·no·khee		
am the LORD	YHVH	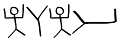	

and there is no	ve·en		
but Me	mib·bal·a·day		
Savior	mo·wo·shee·a	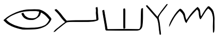	
I	a·no·khee		Isaiah 43:12
alone decreed	hig·gad·tee		
and saved	ve·ho·wo·sha·tee		
and proclaimed —	ve·hish·ma·tee		
[I,] and not	ve·en		
among you	ba·khem		
some foreign god	zar		
So you	ve·at·tem		
are My witnesses ”	e·day	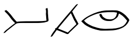	
declares	ne·um		
the LORD	YHVH		
“ that I	va·a·nee		
am God	el		
Even	gam		Isaiah 43:13
from eternity	mee·yo·wm	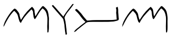	
I [am]	a·nee	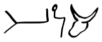	
He	hu		
and none	ve·en		
out of My hand	mee·ya·dee	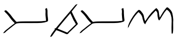	
can deliver	mats·tseel		
When I act	eph·al		
who	u·mee		
can reverse it ? ”	ye·shee·ven·nah	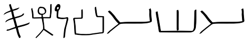	
Thus	koh	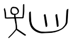	Isaiah 43:14

says	a·mar		
the LORD	YHVH	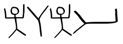	
your Redeemer	go·al·khem	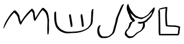	
the Holy	qe·do·wosh		
One of Israel :	yis·ra·el	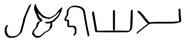	
“ For your sake	le·ma·an·khem		
I will send	shil·lach·tee	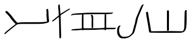	
to Babylon	va·ve·lah	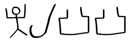	
and bring them	ve·ho·w·rad·tee		
as fugitives	va·ree·cheem	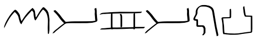	
all	kul·lam	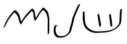	
even the Chaldeans	ve·khas·deem		
in the ships	ba·o·nee·yo·wt	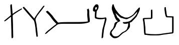	
in which they rejoice	rin·na·tam		
I	a·nee	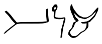	Isaiah 43:15
am the LORD	YHVH		
your Holy One	qe·do·wo·she·khem		
the Creator	bo·w·re		
of Israel	yis·ra·el	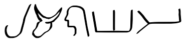	
[and] your King ”	mal·ke·khem	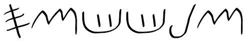	
Thus	koh	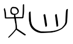	Isaiah 43:16
says	a·mar		
the LORD	YHVH		
who makes	han·no·w·ten		
in the sea	bay·yam	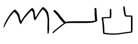	
a way	da·rekh	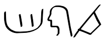	
waters	u·ve·ma·yim	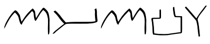	

through the surging	az·zeem	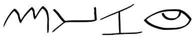	
and a path	ne·tee·vah	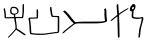	
who brings out	ham·mo·w·tsee		Isaiah 43:17
the chariots	re·khev		
and horses	va·sus		
the armies	cha·yil	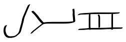	
and warriors	ve·iz·zuz		
together	yach·daw	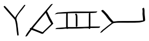	
to lie down	yish·ke·vu	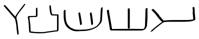	
never	bal	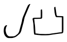	
to rise again	ya·qu·mu	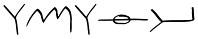	
to be extinguished	da·a·khu		
like a wick :	kap·pish·tah		
snuffed out	kha·vu	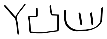	
“ Do not	al		Isaiah 43:18
call to mind	tiz·ke·ru	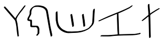	
the former things	ri·sho·no·wt		
to the things of old	ve·qad·mo·nee·yo·wt		
pay no	al		
attention	tit·bo·na·nu		
Behold	hin·nee	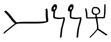	Isaiah 43:19
I am about to do	o·seh		
something new	cha·da·shah		
even now	at·tah		
it is coming	tits·mach		
Do you not	ha·lo·w		
see it ?	te·da·u·ha		

Indeed	aph	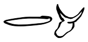	
I will make	a·seem	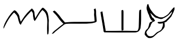	
in the wilderness	bam·mid·bar	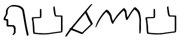	
a way	de·rekh	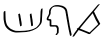	
in the desert	bee·shi·mo·wn	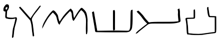	
[and] streams	ne·ha·ro·wt	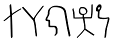	
will honor Me	te·khab·be·de·nee	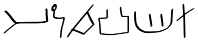	Isaiah 43:20
The beasts	chay·yat	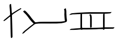	
of the field	has·sa·deh	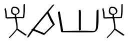	
the jackals	tan·neem	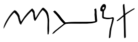	
and	u·ve·no·wt	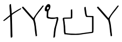	
the ostriches	ya·a·nah	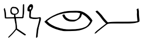	
because	kee	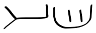	
I provide	na·tat·tee	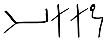	
in the wilderness	vam·mid·bar	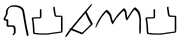	
water	ma·yim	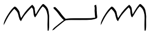	
[and] rivers	ne·ha·ro·wt	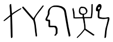	
in the desert	bee·shee·mon	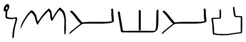	
to give drink	le·hash·qo·wt	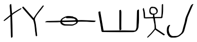	
people	am·mee	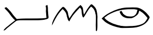	
to My chosen	ve·chee·ree	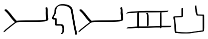	
The people	am	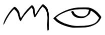	Isaiah 43:21
	zu	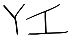	
I formed	ya·tsar·tee	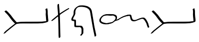	
for Myself	lee	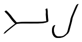	
My praise	te·hil·la·tee	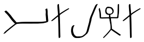	
will declare	ye·sap·pe·ru	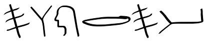	

But you have not	ve·lo		Isaiah 43:22
on Me	o·tee	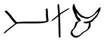	
called	qa·ra·ta		
O Jacob	ya·a·qov	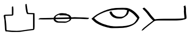	
because	kee	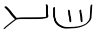	
you have grown weary	ya·ga·ta		
of Me	bee	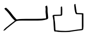	
O Israel	yis·ra·el	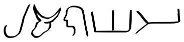	
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brought	he·ve·ta	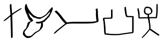	
Me	lee	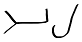	
sheep	seh	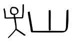	
for burnt offerings	o·lo·te·kha	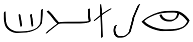	
with your sacrifices	u·ze·va·che·kha	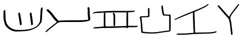	
I have not	lo		
nor honored Me	khib·bad·ta·nee		
	lo		
burdened you	he·e·vad·tee·kha	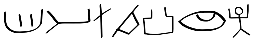	
with offerings	be·min·chah	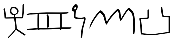	
nor	ve·lo		
wearied	ho·w·ga·tee·kha		
you with frankincense	bil·vo·w·nah	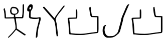	
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You have not bought	qa·nee·ta	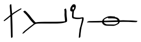	
Me	lee	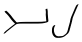	
with [your] silver	vak·ke·seph		
sweet cane	qa·neh	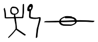	

with the fat	ve·che·lev	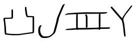	
of your sacrifices	ze·va·che·kha	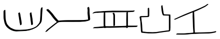	
nor	lo	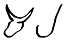	
satisfied Me	hir·vee·ta·nee	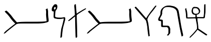	
But	akh	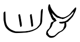	
you have burdened Me	he·e·vad·ta·nee	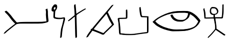	
with your sins	be·chat·to·w·te·kha	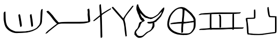	
you have wearied Me	ho·w·ga·ta·nee	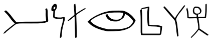	
with your iniquities	ba·a·wo·no·te·kha	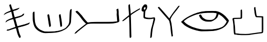	
I	a·no·khee	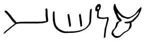	Isaiah 43:25
yes I	a·no·khee	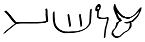	
am He	hu	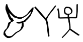	
who blots out	mo·cheh	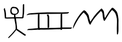	
your transgressions	phe·sha·e·kha	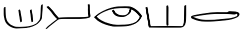	
for My own sake	le·ma·a·nee	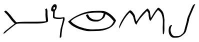	
your sins	ve·chat·to·te·kha	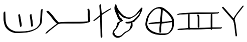	
no more	lo	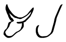	
and remembers	ez·kor	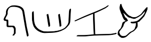	
Remind Me	haz·kee·re·nee	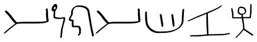	Isaiah 43:26
let us argue the matter	nish·sha·phe·tah	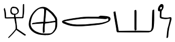	
together	ya·chad	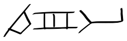	
State your case	sap·per	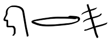	
you	at·tah	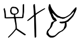	
so that	le·ma·an	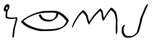	
may be vindicated	tits·daq	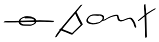	
father	a·vee·kha	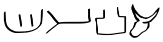	Isaiah 43:27

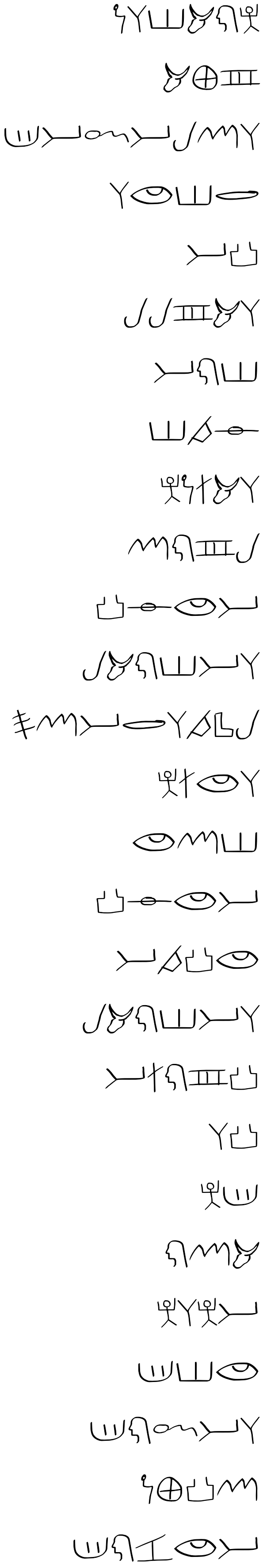

Your first	ha·ri·sho·wn	
sinned	cha·ta	
and your spokesmen	u·me·lee·tse·kha	
rebelled	pa·she·u	
against Me	vee	
So I will disgrace	va·a·chal·lel	Isaiah 43:28
the princes	sa·re	
of your sanctuary	qo·desh	
and I will devote	ve·et·te·nah	
to destruction	la·che·rem	
Jacob	ya·a·qov	
and Israel	ve·yis·ra·el	
to reproach ”	le·gid·du·pheem	
But now	ve·at·tah	Isaiah 44:1
listen	she·ma	
O Jacob	ya·a·qov	
My servant	av·dee	
Israel	ve·yis·ra·el	
whom I have chosen	ba·char·tee	
	vo	
This	koh	Isaiah 44:2
is the word	a·mar	
of the LORD	YHVH	
your Maker	o·se·kha	
who formed you	ve·yo·tser·kha	
from the womb	mib·be·ten	
[and] who will help you :	ya·ze·re·ka	

“ Do not	al		
be afraid	tee·ra	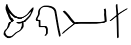	
My servant	av·dee	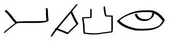	
O Jacob	ya·a·qov	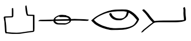	
Jeshurun	vee·shu·run		
whom I have chosen	ba·char·tee	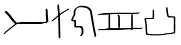	
	vo		
For	kee	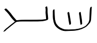	Isaiah 44:3
I will pour	ets·tsaq		
water	ma·yim	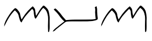	
on	al		
the thirsty land	tsa·me		
and currents	ve·no·ze·leem	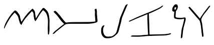	
on	al		
the dry ground	yab·ba·shah	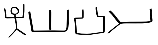	
I will pour out	ets·tsoq		
My Spirit	ru·chee	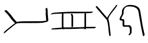	
on	al		
your descendants	zar·e·kha		
and My blessing	u·vir·kha·tee		
on	al		
your offspring	tse·e·tsa·e·kha		
They will sprout	ve·tsa·me·chu		Isaiah 44:4
among	be·ven	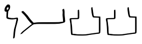	
the grass	cha·tseer		
like willows	ka·a·ra·veem	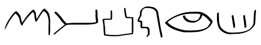	
by	al		

flowing	yiv·le	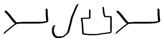	
streams	ma·yim	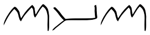	
One	zeh	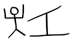	Isaiah 44:5
will say	yo·mar		
to the LORD’	la·YHVH	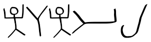	
‘ I [belong]	a·nee	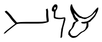	
another	ve·zeh		
will call himself	yiq·ra	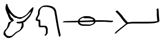	
by the name	ve·shem		
of Jacob	ya·a·qov		
and still another	ve·zeh		
will write	yikh·tov		
on his hand	ya·do	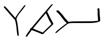	
‘ The LORD’s ’	la·YHVH	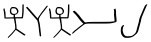	
the name	u·ve·shem		
of Israel ”	yis·ra·el	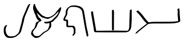	
and will take	ye·khan·neh	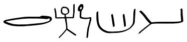	
Thus	koh	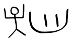	Isaiah 44:6
says	a·mar		
the LORD	YHVH		
the King	me·lekh	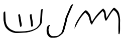	
of Israel	yis·ra·el	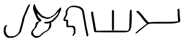	
and Redeemer	ve·go·a·lo		
the LORD	YHVH		
of Hosts :	tse·va·o·wt	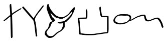	
“ I	a·nee	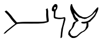	
am the first	ri·sho·wn		

and I am	va·a·nee	ואני	
the last	a·cha·ro·wn	אחרון	
but Me	u·mib·bal·a·day	ומבלעדי	
and there is no	en	אין	
God	e·lo·heem	אלהים	
Who then [is]	u·mee	ומי	Isaiah 44:7
like Me ?	kha·mo·w·nee	כמוני	
Let him say so !	yiq·ra	יקרא	
Let him declare	ve·yag·gee·de·ha	ויגידה	
[his] case	ve·ya·re·khe·ha	ויערכה	
before Me	lee	לי	
since I established	mis·su·mee	משומי	
people	am	עם	
an ancient	o·w·lam	עולם	
the things to come	ve·o·tee·yo·wt	ואתיות	
and what	va·a·sher	ואשר	
is to take place	ta·vo·nah	תבאנה	
Let him foretell	yag·gee·du	יגידו	
	la·mo	למו	
Do not	al	אל	Isaiah 44:8
tremble	tiph·cha·du	תפחדו	
[or]	ve·al	ואל	
fear	tir·hu	תרהו	
Have I not	ha·lo	הלא	
long ago ?	me·az	מאז	
told you	hish·ma·tee·kha	השמעתיך	
and declared it	ve·hig·gad·tee	והגדתי	

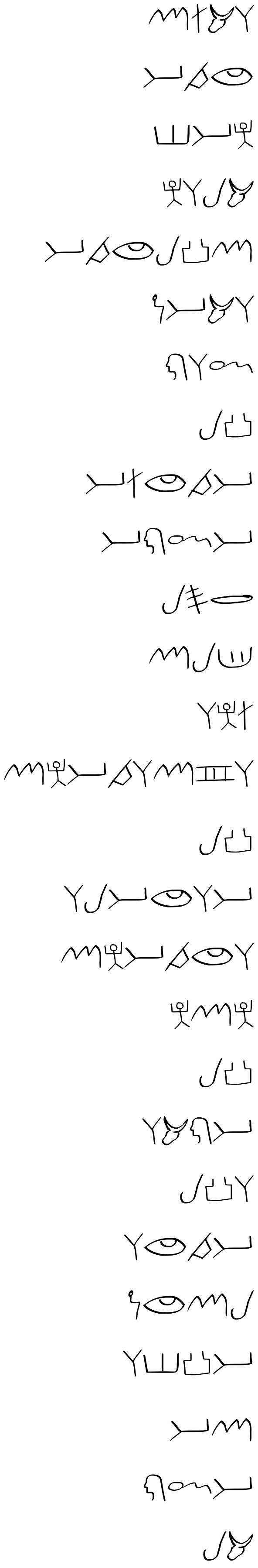

You	ve·at·tem	
are My witnesses !	e·day	
Is there	ha·yesh	
any God	e·lo·w·ah	
but Me ?	mib·bal·a·day	
There is no	ve·en	
other Rock	tsur	
not one ”	bal	
I know	ya·da·e·tee	
makers	yo·tse·re	Isaiah 44:9
of idols	phe·sel	
All	kul·lam	
are nothing	to·hu	
and the things they treasure	va·cha·mu·de·hem	
	bal	
are worthless	yo·w·ee·lu	
Their witnesses	ve·e·de·hem	
	hēm·mah	
fail to	bal	
see	yir·u	
	u·val	
or comprehend	ye·de·u	
so	le·ma·an	
they are put to shame	ye·vo·shu	
Who	mee	Isaiah 44:10
fashions	ya·tsar	
a god	el	

an idol	u·phe·sel	𐤅𐤐𐤎𐤋	
or casts	na·sakh	𐤍𐤎𐤊	
nothing ?	le·vil·tee	𐤋𐤁𐤋𐤕𐤉	
which profits him	ho·w·eel	𐤄𐤅𐤏𐤉𐤋	
Behold	hen	𐤄𐤍	Isaiah 44:11
all	kal	𐤊𐤋	
his companions	cha·ve·raw	𐤇𐤁𐤓𐤉𐤅	
will be put to shame	ye·vo·shu	𐤉𐤁𐤔𐤅	
for the craftsmen	ve·cha·ra·sheem	𐤅𐤇𐤓𐤔𐤉𐤌	
themselves	hem·mah	𐤄𐤌𐤄	
are only human	me·a·dam	𐤌𐤀𐤃𐤌	
assemble	yit·qab·be·tsu	𐤉𐤕𐤒𐤁𐤑𐤅	
Let them all	khul·lam	𐤊𐤋𐤌	
and take their stand	ya·a·mo·du	𐤉𐤏𐤌𐤃𐤅	
be brought to terror	yiph·cha·du	𐤉𐤐𐤇𐤃𐤅	
and shame	ye·vo·shu	𐤉𐤁𐤔𐤅	
they will all	ya·chad	𐤉𐤇𐤃	
The blacksmith	cha·rash	𐤇𐤓𐤔	Isaiah 44:12
	bar·zel	𐤁𐤓𐤆𐤋	
takes a tool	ma·a·tsad	𐤌𐤏𐤑𐤃	
and labors	u·pha·al	𐤅𐤐𐤏𐤋	
over the coals	bap·pe·cham	𐤁𐤐𐤇𐤌	
with hammers	u·vam·maq·qa·vo·wt	𐤅𐤁𐤌𐤒𐤁𐤅𐤕	
he fashions [an idol]	yits·tse·re·hu	𐤉𐤑𐤓𐤄𐤅	
and forges [it]	vay·yiph·a·le·hu	𐤅𐤉𐤐𐤏𐤋𐤄𐤅	
arms	biz·ro·w·a	𐤁𐤆𐤓𐤅𐤏	
with his strong	ko·cho	𐤊𐤇𐤅	

Yet	gam		
he grows hungry	ra·ev		
	ve·en		
and loses his strength	ko·ach		
he fails	lo		
to drink	sha·tah		
water	ma·yim	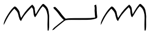	
and grows faint	vay·yee·aph	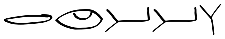	
The woodworker	cha·rash		Isaiah 44:13
	e·tseem		
extends	na·tah		
a measuring line	qaw	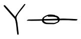	
he marks it out	ye·ta·a·re·hu		
with a stylus	vas·se·red		
he shapes	ya·a·se·hu		
it with chisels	bam·maq·tsu·o·wt	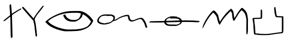	
it with a compass	u·vam·me·chu·gah		
and outlines	ye·ta·o·re·hu		
He fashions it	vay·ya·a·se·hu		
in the likeness	ke·tav·neet		
of man	eesh	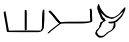	
in all his glory	ke·tiph·e·ret		
like man	a·dam		
that it may dwell	la·she·vet		
in a shrine	ba·yit	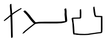	
He cuts down	likh·rat		Isaiah 44:14
	lo		

cedars	a·ra·zeem	
or retrieves	vay·yiq·qach	
a cypress	tir·zah	
or oak	ve·al·lo·wn	
He lets it grow strong	vay·am·mets	
	lo	
among the trees	ba·a·tse	
of the forest	ya·ar	
He plants	na·ta	
a laurel	ʾo·rɛn	
and the rain	ve·ge·shem	
makes it grow	ye·gad·del	
It serves	ve·ha·yah	Isaiah 44:15
for man	le·a·dam	
as fuel	le·va·er	
He takes	vay·yiq·qach	
some of it	me·hem	
to warm himself	vay·ya·cham	
and	aph	
he kindles a fire	yas·seeq	
and bakes	ve·a·phah	
[his] bread	la·chem	
he even	aph	
fashions it	yiph·al	
into a god	el	
and worships it	vay·yish·ta·chu	
he makes	a·sa·hu	

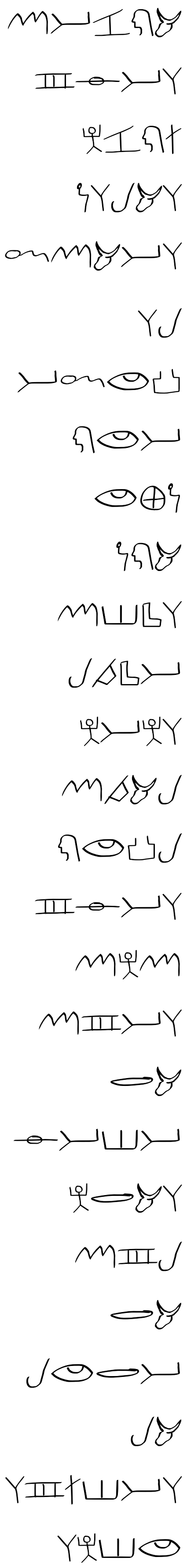

an idol	phe·sel		
and bows down	vay·yis·gad		
to it	la·mo		
half	chets·yo		Isaiah 44:16
He burns	sa·raph		
of it in	be·mo		
the fire	esh		
on	al		
that half	chets·yo		
meat	ba·sar		
He eats	yo·khel		
and he roasts	yits·leh		
the roast	tsa·lee	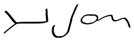	
and is satisfied	ve·yis·ba	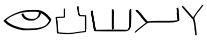	
Indeed	aph		
he warms himself	ya·chom	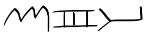	
and says	ve·yo·mar		
“ Ah !	he·ach		
I am warm	cham·mo·w·tee		
I see	ra·ee·tee	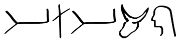	
the fire ”	ur		
From the rest	u·she·e·ree·to		Isaiah 44:17
a god	le·el		
he makes	a·sah		
his graven image	le·phis·lo		
He bows down to it	yis·god		
	lo	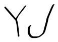	

and worships	ve·yish·ta·chu		
he prays	ve·yit·pal·lel		
to it	e·law	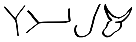	
and says	ve·yo·mar		
“ Save me	hats·tsee·le·nee	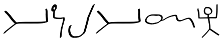	
for	kee	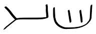	
are my god ”	e·lee	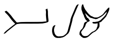	
you	at·tah		
They do not	lo		Isaiah 44:18
comprehend	ya·de·u		
[or]	ve·lo		
discern	ya·vee·nu	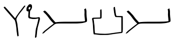	
for	kee	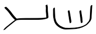	
He has shut	tach	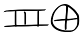	
so they cannot see	me·re·o·wt		
their eyes	e·ne·hem	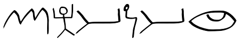	
so they cannot understand	me·has·keel		
and [closed] their minds	lib·bo·tam		
And no one	ve·lo		Isaiah 44:19
considers	ya·sheev	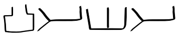	
in	el		
his heart	lib·bo	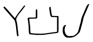	
no	ve·lo		
one has the knowledge	da·at		
	ve·lo		
or insight	te·vu·nah		

to say	le·mor	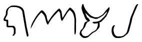	
half	chets·yo		
“ I burned	sa·raph·tee		
of it in	ve·mo		
the fire	esh		
and I	ve·aph		
baked	a·phee·tee	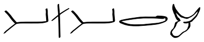	
on	al		
its coals	ge·cha·law	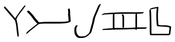	
bread	le·chem	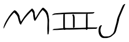	
I roasted	ets·leh		
meat	va·sar		
and I ate	ve·o·khel		
with the rest of it ?	ve·yit·ro	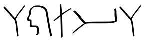	
something detestable	le·to·w·e·vah		
Shall I make	e·e·seh		
to a block	le·vul		
of wood ? ”	ets		
Shall I bow down	es·go·wd		
He feeds on	ro·eh		Isaiah 44:20
ashes	e·pher		
heart	lev	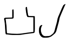	
His deluded	hu·tal		
has led him astray	hit·ta·hu		
and he cannot	ve·lo		
deliver	yats·tseel		
-	et		

himself	naph·sho		
[or]	ve·lo		
say	yo·mar		
“ Is not	ha·lo·w		
a lie ? ”	she·qer	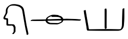	
this thing in my right hand	bee·mee·nee		
Remember	ze·khar	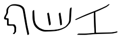	Isaiah 44:21
these things	el·leh	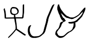	
O Jacob	ya·a·qov		
O Israel	ve·yis·ra·el		
for	kee	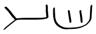	
are My servant	av·dee	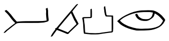	
you	at·tah		
I have made you	ye·tsar·tee·kha		
are My servant	e·ved	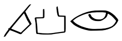	
	lee	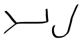	
[and] you	at·tah		
O Israel	yis·ra·el	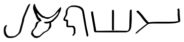	
[I] will never	lo		
forget [you]	tin·na·she·nee	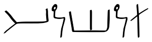	
I have blotted out	ma·chee·tee	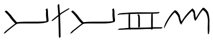	Isaiah 44:22
like a cloud	kha·av		
your transgressions	pe·sha·e·kha		
like a mist	ve·khe·a·nan		
and your sins	chat·to·w·te·kha		
Return	shu·vah		
to Me	e·lay	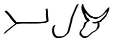	

for	kee	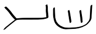	
I have redeemed you	ge·al·tee·kha	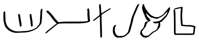	
Sing for joy	ran·nu		Isaiah 44:23
O heavens	sha·ma·yim	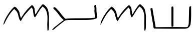	
for	kee	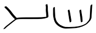	
has done this	a·sah		
the LORD	YHVH		
shout aloud	ha·ree·u	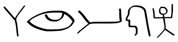	
O depths	tach·tee·yo·wt		
of the earth	a·rets		
Break forth	pits·chu		
O mountains	ha·reem	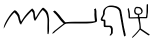	
in song	rin·nah		
you forests	ya·ar		
and all your	ve·khal		
trees	ets		
	bo		
For	kee	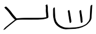	
has redeemed	ga·al		
the LORD	YHVH		
Jacob	ya·a·qov	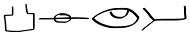	
in Israel	u·ve·yis·ra·el		
and revealed His glory	yit·pa·ar		
Thus	koh	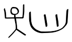	Isaiah 44:24
says	a·mar		
the LORD	YHVH		
your Redeemer	go·a·le·kha		

who formed you	ve·yo·tser·kha	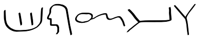	
from the womb :	mib·ba·ten	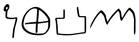	
“ I	a·no·khee	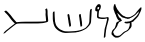	
am the LORD	YHVH	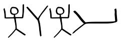	
who has made	o·seh	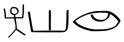	
all things	kol	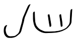	
who alone stretched out	no·teh	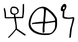	
the heavens	sha·ma·yim	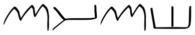	
	le·vad·dee	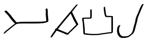	
spread out	ro·qa	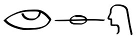	
the earth	ha·a·rets	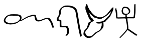	
who by Myself	mī	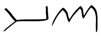	
	ʾit·tī	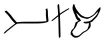	
who foils	me·pher	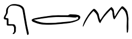	Isaiah 44:25
the signs	o·to·wt	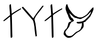	
of false prophets	bad·deem	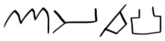	
diviners	ve·qo·se·meem	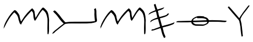	
and makes fools of	ye·ho·w·lel	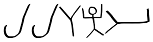	
who confounds	me·sheev	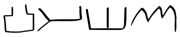	
the wise	cha·kha·meem	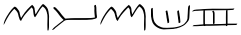	
	a·cho·wr	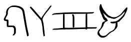	
and turns their knowledge	ve·da·tam	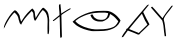	
into nonsense	ye·sak·kel	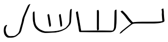	
who confirms	me·qeem	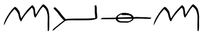	Isaiah 44:26
the message	de·var	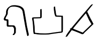	
of His servant	av·do	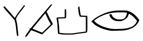	
the counsel	va·a·tsat	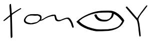	

of His messengers	mal·a·khaw		
and fulfills	yash·leem	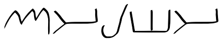	
who says	ha·o·mer		
of Jerusalem	lee·ru·sha·lim		
‘ She will be inhabited ’	tu·shav		
and of the cities	u·le·a·re		
of Judah	ye·hu·dah		
‘ They will be rebuilt	tib·ba·ne·nah	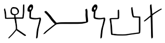	
their ruins ’	ve·cha·re·vo·w·te·ha		
and I will restore	a·qo·w·mem		
who says	ha·o·mer		Isaiah 44:27
to the depths of the sea	lats·tsu·lah		
‘ Be dry	cho·ra·vee		
your currents ’	ve·na·ha·ro·ta·yikh	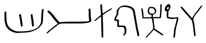	
and I will dry up	o·w·veesh	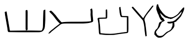	
who says	ha·o·mer		Isaiah 44:28
of Cyrus	le·kho·w·resh		
‘ My shepherd	ro·ee		
all	ve·khal		
that I desire ’	cheph·tsee		
will fulfill	yash·lim	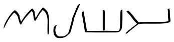	
who says	ve·le·mor		
of Jerusalem	lee·ru·sha·lim		
‘ She will be rebuilt ’	tib·ba·neh		
and of the temple	ve·he·khal	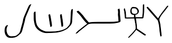	
‘ Let its foundation be laid ’”	tiw·va·sed		

This is what	koh	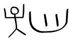	Isaiah 45:1
says	a·mar		
the LORD	YHVH	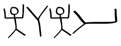	
His anointed	lim·shee·cho	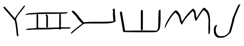	
to Cyrus	le·kho·w·resh		
-	a·sher		
I have grasped	he·che·zaq·tee	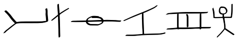	
whose right hand	vee·mee·no		
to subdue	le·rad		
before him	le·pha·naw	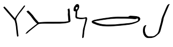	
nations	go·w·yim	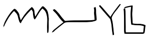	
	u·ma·te·ne		
kings	me·la·kheem		
to disarm	a·phat·te·ach		
to open	liph·to·ach		
before him	le·pha·naw	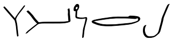	
the doors	de·la·ta·yim	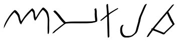	
so that the gates	u·she·a·reem		
will not	lo		
be shut :	yis·sa·ge·ru		
“ I	a·nee	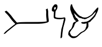	Isaiah 45:2
before you	le·pha·ne·kha	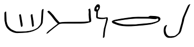	
will go	e·lekh	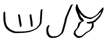	
the mountains	va·ha·du·reem	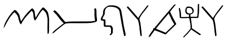	
and level	ʾo·shir		
the gates	dal·to·wt	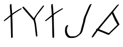	
of bronze	ne·chu·shah		

I will break down	a·shab·ber	אשבר	
the bars	u·ve·ree·che	ובריחי	
of iron	var·zel	ברזל	
and cut through	a·gad·de·a	אגדע	
I will give	ve·na·tat·tee	ונתתי	Isaiah 45:3
you	le·kha	לך	
the treasures	o·wts·ro·wt	אוצרות	
of darkness	cho·shekh	חשך	
and the riches hidden	u·mat·mu·ne	ומטמני	
in secret places	mis·ta·reem	מסתרים	
so that	le·ma·an	למען	
you may know	te·da	תדע	
that	kee	כי	
I [am]	a·nee	אני	
the LORD	YHVH	יהוה	
who calls	haq·qo·w·re	הקורא	
you by name	ve·shim·kha	בשמך	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
For the sake	le·ma·an	למען	Isaiah 45:4
My servant	av·dee	עבדי	
of Jacob	ya·a·qov	יעקב	
and Israel	ve·yis·ra·el	וישראל	
My chosen one	be·chee·ree	בחירי	
I call	va·eq·ra	ואקרא	
you	le·kha	לך	
by name	bish·me·kha	בשמך	

I have given you a title of honor	a·khan·ne·kha	𐤀𐤊𐤍𐤊	
though you have not	ve·lo	𐤅𐤋𐤀	
known Me	ye·da·ta·nee	𐤉𐤃𐤏𐤕𐤍𐤉	
I	a·nee	𐤀𐤍𐤉	Isaiah 45:5
am the LORD	YHVH	𐤉𐤄𐤅𐤄	
and there is no	ve·en	𐤅𐤀𐤉𐤍	
other	o·wd	𐤏𐤅𐤃	
but Me	zu·la·tee	𐤆𐤅𐤋𐤕𐤉	
there is no	en	𐤀𐤉𐤍	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
I will equip you for battle	a·az·zer·kha	𐤀𐤀𐤆𐤓𐤊	
though you have not	ve·lo	𐤅𐤋𐤀	
known Me	ye·da·ta·nee	𐤉𐤃𐤏𐤕𐤍𐤉	
so that	le·ma·an	𐤋𐤌𐤏𐤍	Isaiah 45:6
all may know	ye·de·u	𐤉𐤃𐤏𐤅	
from where the sun rises	mim·miz·rach	𐤌𐤌𐤆𐤓𐤇	
	she·mesh	𐤔𐤌𐤔	
to where it sets	u·mim·ma·a·ra·vah	𐤅𐤌𐤌𐤏𐤓𐤁𐤄	
that	kee	𐤊𐤉	
there is none	e·phes	𐤀𐤐𐤎	
but Me	bil·a·day	𐤁𐤋𐤏𐤃𐤉	
I	a·nee	𐤀𐤍𐤉	
am the LORD	YHVH	𐤉𐤄𐤅𐤄	
and there is no	ve·en	𐤅𐤀𐤉𐤍	
other	o·wd	𐤏𐤅𐤃	
I form	yo·w·tser	𐤉𐤅𐤑𐤓	Isaiah 45:7

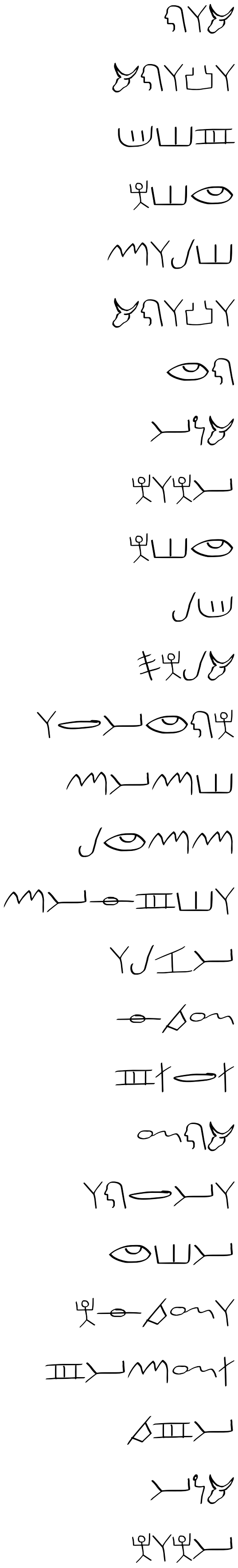

the light	o·wr	
and create	u·vo·w·re	
the darkness	cho·shekh	
I bring	o·seh	
prosperity	sha·lo·wm	
and create	u·vo·w·re	
calamity	ra	
I	a·nee	
the LORD	YHVH	
do	o·seh	
all	khal	
these things	el·leh	
Drip down	har·ee·phu	Isaiah 45:8
O heavens	sha·ma·yim	
from above	mim·ma·al	
and let the skies	u·she·cha·qeem	
pour down	yiz·ze·lu	
righteousness	tse·deq	
open up	tiph·tach	
Let the earth	e·rets	
may sprout	ve·yiph·ru	
that salvation	ye·sha	
and righteousness	u·tse·da·qah	
spring up	tats·mee·ach	
with it	ya·chad	
I	a·nee	
the LORD	YHVH	

have created it	be·ra·tee		
Woe	ho·w		Isaiah 45:9
to him who quarrels	rav	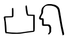	
-	et		
with his Maker —	yo·tse·ro		
one clay pot	che·res		
	et		
among many	char·se		
	a·da·mah		
ask	ha·yo·mar		
Does the clay	cho·mer	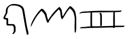	
the potter	le·yo·tse·ro		
‘ What	mah	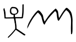	
are you making ? ’	ta·a·seh		
Does your work say	u·pha·a·le·kha		
‘ He has no	en	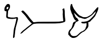	
hands	ya·da·yim	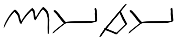	
’?	lo		
Woe	ho·w		Isaiah 45:10
to him who says	o·mer		
to his father	le·av		
‘ What	mah	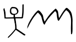	
have you begotten ? ’	to·w·leed	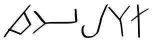	
or to his mother	u·le·ish·shah		
‘ What	mah	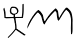	
have you brought forth ? ’”	te·chee·leen	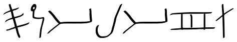	
Thus	koh	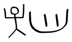	Isaiah 45:11

says	a·mar	
the LORD	YHVH	
the Holy	qe·do·wosh	
One of Israel	yis·ra·el	
and its Maker :	ve·yo·tse·ro	
“ How dare you	ha·o·tee·yo·wt	
question Me	she·a·lu·nee	
about	al	
My sons	ba·nay	
in	ve·al	
the work	po·al	
of My hands ?	ya·day	
or instruct Me	te·tsaw·wu·nee	
It is I	a·no·khee	Isaiah 45:12
who made	a·see·tee	
the earth	e·rets	
man	ve·a·dam	
upon it	a·le·ha	
and created	va·ra·tee	
	a·nee	
It was My hands	ya·day	
that stretched out	na·tu	
the heavens	sha·ma·yim	
all	ve·khal	
their host	tse·va·am	
and I ordained	tsiw·ve·tee	
I	a·no·khee	Isaiah 45:13

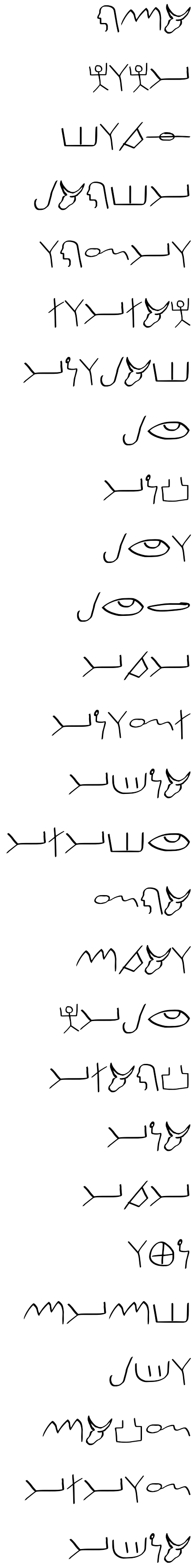

will raise up [Cyrus]	ha·ee·ro·ti·hu	𐤄𐤏𐤉𐤓𐤕𐤄𐤅	
in righteousness	ve·tse·deq	𐤁𐤑𐤃𐤒	
all	ve·khal	𐤅𐤊𐤋	
his ways [straight]	de·ra·khaw	𐤃𐤓𐤊𐤉𐤅	
and I will make	a·yash·sher	𐤀𐤉𐤔𐤓	
He	hu	𐤄𐤅𐤀	
will rebuild	yiv·neh	𐤉𐤁𐤍𐤄	
My city	ee·ree	𐤏𐤉𐤓𐤉	
and set My exiles	ve·ga·lu·tee	𐤅𐤂𐤋𐤅𐤕𐤉	
free	ye·shal·le·ach	𐤉𐤔𐤋𐤇	
but not	lo	𐤋𐤀	
for payment	vim·cheer	𐤁𐤌𐤇𐤉𐤓	
[or]	ve·lo	𐤅𐤋𐤀	
reward	ve·sho·chad	𐤁𐤔𐤇𐤃	
says	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts ”	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕׃	
This is what	koh	𐤊𐤄	Isaiah 45:14
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ The products	ye·gee·a	𐤉𐤂𐤉𐤏	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
and the merchandise	u·se·char	𐤅𐤎𐤇𐤓	
of Cush	kush	𐤊𐤅𐤔	
along with the Sabeans	u·se·va·eem	𐤅𐤎𐤁𐤀𐤉𐤌	
men	an·she	𐤀𐤍𐤔𐤉	
of stature	mid·dah	𐤌𐤃𐤄	

to you	a·la·yikh	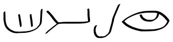	
will come over	ya·a·vo·ru		
yours	ve·lakh	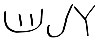	
and will be	yih·yu		
they will trudge behind	a·cha·ra·yikh	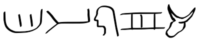	
you	ye·le·khu	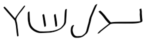	
in chains	baz·ziq·qeem	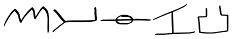	
they will come over	ya·a·vo·ru		
to you	ve·e·la·yikh	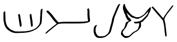	
and bow down	yish·ta·chaw·wu	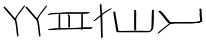	
to you :	e·la·yikh	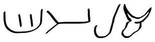	
They will confess	yit·pal·la·lu		
is indeed	akh		
with you	bakh	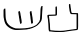	
‘ God	el		
and there is no	ve·en		
other	o·wd		
there is no	e·phes		
other God ’”	e·lo·heem		
Truly	a·khen		Isaiah 45:15
You	at·tah		
are a God	el		
who hides Himself	mis·tat·ter		
O God	e·lo·he		
of Israel	yis·ra·el	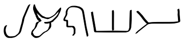	
the Savior	mo·wo·shee·a	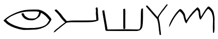	
be put to shame	bo·wo·shu		Isaiah 45:16

and	ve·gam	𐤅𐤂𐤌	
humiliated	nikh·le·mu	𐤍𐤊𐤋𐤌𐤅	
They will all	kul·lam	𐤊𐤋𐤌	
together	yach·daw	𐤉𐤇𐤃𐤅	
will depart	ha·le·khu	𐤄𐤋𐤊𐤅	
in disgrace	vak·ke·lim·mah	𐤁𐤊𐤋𐤌𐤄	
the makers	cha·ra·she	𐤇𐤓𐤔𐤉	
of idols	tsee·reem	𐤑𐤉𐤓𐤉𐤌	
[But] Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	Isaiah 45:17
will be saved	no·wo·sha	𐤍𐤅𐤔𐤏	
by the LORD	ba·YHVH	𐤁𐤉𐤄𐤅𐤄	
salvation	te·shu·at	𐤕𐤔𐤅𐤏𐤕	
with an everlasting	o·w·la·meem	𐤏𐤅𐤋𐤌𐤉𐤌	
you will not	lo	𐤋𐤀	
be put to shame	te·vo·shu	𐤕𐤁𐤔𐤅	
	ve·lo	𐤅𐤋𐤀	
or humiliated	tik·ka·le·mu	𐤕𐤊𐤋𐤌𐤅	
to	ad	𐤏𐤃	
ages	o·wl·me	𐤏𐤅𐤋𐤌𐤉	
everlasting	ad	𐤏𐤃	
For	kee	𐤊𐤉	Isaiah 45:18
thus	khoh	𐤊𐤄	
says	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
who created	bo·w·re	𐤁𐤅𐤓𐤀	
the heavens —	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
He	hu	𐤄𐤅𐤀	

[is] God	ha·e·lo·heem
He formed	yo·tser
the earth	ha·a·rets
and fashioned it	ve·o·sah
He	hu
established it	kho·wn·nah
He did not	lo
it to be empty	to·hu
create	ve·ra·ah
it to be inhabited :	la·she·vet
but formed	ye·tsa·rah
“ I	a·nee
am the LORD	YHVH
and there is no	ve·en
other	o·wd
I have not	lo
in secret	vas·se·ter
spoken	dib·bar·tee
from a place	bim·qo·wm
in a land	e·rets
of darkness	cho·shekh
I did not	lo
say	a·mar·tee
to the descendants	le·ze·ra
of Jacob	ya·a·qov
in a wasteland ’	to·hu
‘ Seek Me	vaq·qe·shu·nee

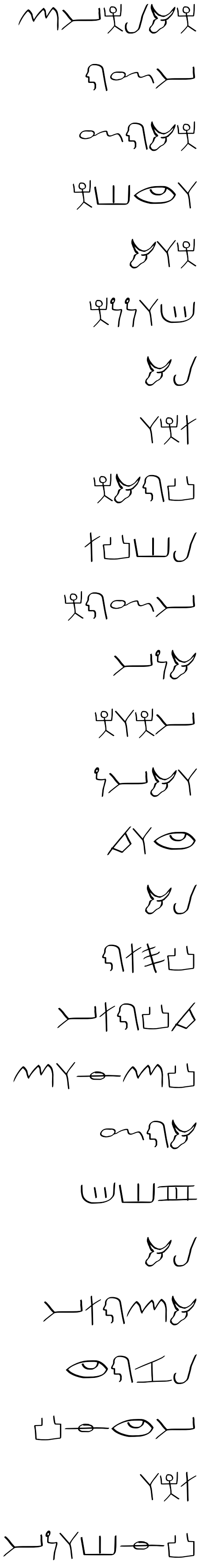

Isaiah 45:19

I	a·nee	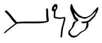	
the LORD	YHVH		
speak	do·ver		
the truth	tse·deq	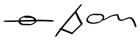	
I say	mag·geed	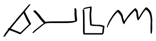	
what is right	me·sha·reem	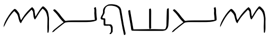	
gather together	hiq·qa·ve·tsu		Isaiah 45:20
Come	va·vo·u		
and draw near	hit·nag·ge·shu		
	yach·daw	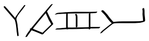	
you fugitives	pe·lee·te	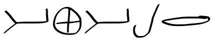	
from the nations	hag·go·w·yim	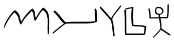	
	lo		
Ignorant [are]	ya·de·u		
those who carry	han·no·se·eem		
-	et		
of wood	ets	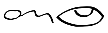	
idols	pis·lam		
and pray	u·mit·pal·leem	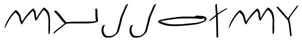	
to	el		
a god	el		
that cannot	lo		
save	yo·wo·shee·a	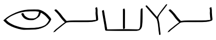	
Speak up	hag·gee·du	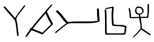	Isaiah 45:21
and present your case —	ve·hag·gee·shu	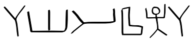	
yes	aph		
let them take counsel	yiw·va·a·tsu		

together	yach·daw	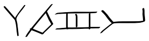	
Who	mee	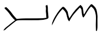	
foretold	hish·mee·a	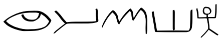	
this	zot	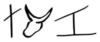	
long ago ?	miq·qe·dem	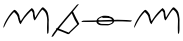	
from ancient times ?	me·az	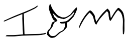	
Who announced it	hig·gee·dah	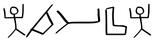	
Was it not	ha·lo·w	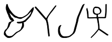	
I	a·nee	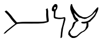	
the LORD ?	YHVH	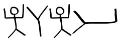	
There is no	ve·en	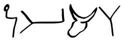	
other	o·wd	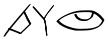	
God	e·lo·heem	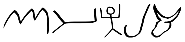	
but Me	mib·bal·a·day	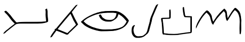	
God	el	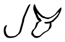	
a righteous	tsad·deeq	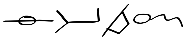	
and Savior	u·mo·wo·shee·a	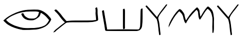	
there is none	a·yin	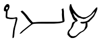	
but Me	zu·la·tee	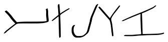	
Turn	pe·nu	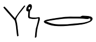	Isaiah 45:22
to Me	e·lay	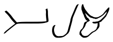	
and be saved	ve·hiw·va·she·u	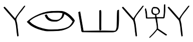	
all	kal	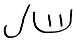	
the ends	aph·se	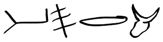	
of the earth	a·rets	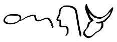	
for	kee	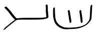	
I [am]	a·nee	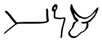	

God	el		
and there is no	ve·en		
other	o·wd		
By Myself	bee	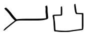	Isaiah 45:23
I have sworn	nish·ba·tee		
has gone out	ya·tsa		
from My mouth	mip·pee		
truth	tse·da·qah	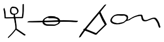	
a word	da·var		
that will not	ve·lo		
be revoked	ya·shuv	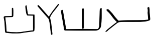	
:	kee	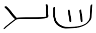	
before Me	lee	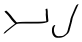	
will bow	tikh·ra	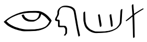	
Every	kal	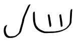	
knee	be·rekh		
will swear [allegiance]	tish·sha·va		
every	kal	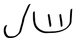	
tongue	la·sho·wn		
Surely	akh		Isaiah 45:24
‘ In the LORD	ba·YHVH	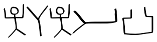	
alone	lee	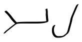	
they will say of Me	a·mar		
[are] righteousness	tse·da·qo·wt	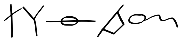	
and strength ’”	va·oz		
to Him	a·daw		
will come	ya·vo·w		

and be put to shame	ve·ye·vo·shu	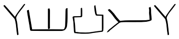	
All	kol	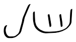	
who rage	han·ne·che·reem	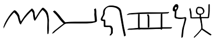	
against Him	bo	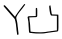	
In the LORD	ba·YHVH	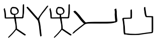	Isaiah 45:25
will be justified	yits·de·qu	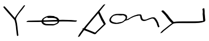	
and will exult	ve·yit·hal·lu	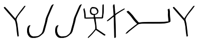	
all	kal	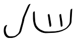	
descendants	ze·ra	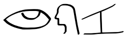	
of Israel	yis·ra·el	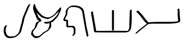	
crouches	ka·ra	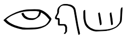	Isaiah 46:1
Bel	bel	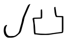	
cowers	qo·res	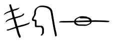	
Nebo	ne·vo	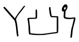	
	ha·yu	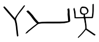	
Their idols	a·tsab·be·hem	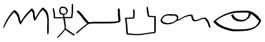	
[weigh down] beasts	la·chay·yah	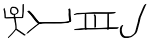	
and cattle	ve·lab·be·he·mah	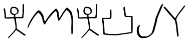	
The images you carry	ne·su·o·te·khem	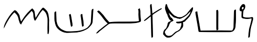	
are burdensome	a·mu·so·wt	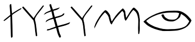	
a load	mas·sa	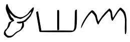	
to the weary [animal]	la·a·ye·phah	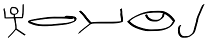	
The gods cower	qa·re·su	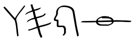	Isaiah 46:2
they crouch	kha·re·u	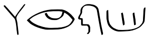	
together	yach·daw	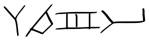	
	lo	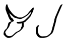	
unable	ya·khe·lu	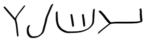	

to relieve	mal·let	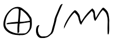	
the burden	mas·sa	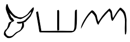	
but they	ve·naph·sham	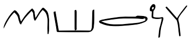	
into captivity	bash·she·vee	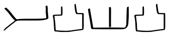	
themselves go	ha·la·khah	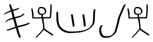	
“ Listen	shim·u	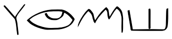	Isaiah 46:3
to Me	e·lay	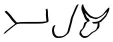	
O house	bet	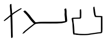	
of Jacob	ya·a·qov	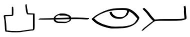	
all	ve·khal	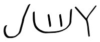	
the remnant	she·e·reet	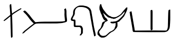	
of the house	bet	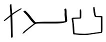	
of Israel	yis·ra·el	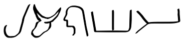	
who have been sustained	ha·a·mu·seem	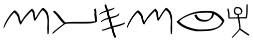	
from	min·nee	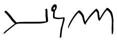	
the womb	ve·ten	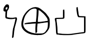	
carried along	han·ne·su·eem	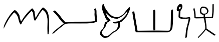	
since	min·nee	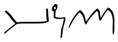	
birth	ra·cham	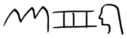	
Even to	ve·ad	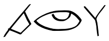	Isaiah 46:4
your old age	ziq·nah	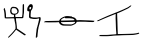	
I	a·nee	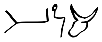	
will be the same	hu	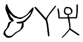	
when	ve·ad	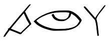	
you turn gray	shē·vah	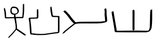	
and I	a·nee	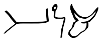	
will bear you up	es·bol	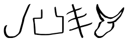	

I	a·nee	אני	
have made you	a·see·tee	עשיתי	
and I	va·a·nee	ואני	
will carry you	es·sa	אשא	
I	va·a·nee	ואני	
will sustain you	es·bol	אסבל	
and deliver you	va·a·mal·let	ואמלטס	
To whom	le·mee	למי	Isaiah 46:5
will you liken Me	te·dam·yu·nee	תדמיוני	
or count Me equal ?	ve·tash·wu	ותשוו	
To whom will you compare Me	ve·tam·shi·lu·nee	ותמשלוני	
that we should be alike ?	ve·nid·meh	ונדמה	
They pour out	haz·za·leem	הזלים	Isaiah 46:6
of gold	za·hav	זהב	
their bags	mik·kees	מכיס	
silver	ve·khe·seph	וכסף	
on scales	baq·qa·neh	בקנה	
and weigh out	yish·qo·lu	ישקלו	
they hire	yis·ke·ru	ישכרו	
a goldsmith	tso·w·reph	צורף	
to fashion it	ve·ya·a·se·hu	ויעשהו	
into a god	el	אל	
so they can bow down	yis·ge·du	יסגדו	
and	aph	אף	
worship	yish·ta·chaw·wu	ישתחוו	
They lift	yis·sa·u·hu	ישאהו	Isaiah 46:7

it to	al		
their shoulder	ka·teph		
and carry it along	yis·be·lu·hu	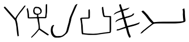	
they set	ve·yan·nee·chu·hu	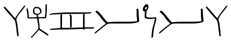	
it in its place	tach·taw	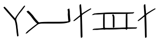	
and there it stands	ve·ya·a·mod		
that spot	mim·me·qo·w·mo	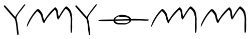	
not	lo		
budging	ya·meesh	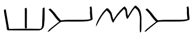	
from	aph		
They cry out	yits·aq		
to it	e·law	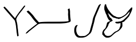	
but it does not	ve·lo		
answer	ya·a·neh		
from his troubles	mits·tsa·ra·to		
no one	lo		
it saves	yo·wo·shee·en·nu	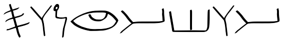	
Remember	zikh·ru		Isaiah 46:8
this	zot		
and be brave	ve·hit·o·sha·shu		
take	ha·shee·vu	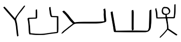	
you transgressors !	pho·wo·she·eem		
it to	al		
heart	lev	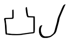	
Remember	zikh·ru		Isaiah 46:9
what happened	ri·sho·no·wt		
long ago	me·o·w·lam		

for	kee	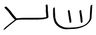	
I	a·no·khee		
am God	el		
and there is no	ve·en		
other	o·wd		
I am God	e·lo·heem		
and [there is] none	ve·e·phes		
like Me	ka·mo·w·nee		
I declare	mag·geed	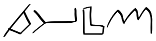	Isaiah 46:10
from the beginning	me·re·sheet		
the end	a·cha·reet	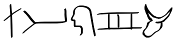	
and ancient times	u·miq·qe·dem	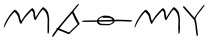	
from what	a·sher		
is still	lo		
to come	na·a·su		
I say	o·mer		
‘ My purpose	a·tsa·tee		
will stand	ta·qum	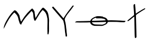	
and all	ve·khal		
My good pleasure	cheph·tsee		
I will accomplish ’	e·e·seh		
I summon	qo·re	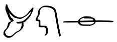	Isaiah 46:11
from the east	mim·miz·rach		
a bird of prey	a·yit	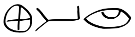	
land	me·e·rets		
from a far-off	mer·chaq	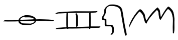	
a man	eesh	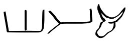	

for My purpose	ʿa·tsa·to		
Truly	aph		
I have spoken	dib·bar·tee		
and truly	aph		
I will bring it to pass	a·vee·en·nah	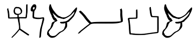	
I have planned it	ya·tsar·tee		
and I will surely	aph		
do it	e·e·sen·nah		
Listen	shim·u		Isaiah 46:12
to Me	e·lay	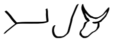	
you stubborn	ab·bee·re	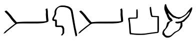	
people	lev	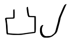	
far removed	ha·re·cho·w·qeem	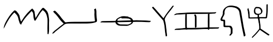	
from righteousness :	mits·tse·da·qah		
near	qe·rav·tee		Isaiah 46:13
I am bringing My righteousness	tsid·qa·tee	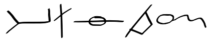	
it is not	lo		
far away	tir·chaq	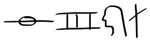	
and My salvation	u·te·shu·a·tee		
will not	lo		
be delayed	te·a·cher		
I will grant	ve·na·tat·tee	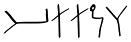	
to Zion	ve·tsee·yo·wn		
salvation	te·shu·ah		
[and adorn] Israel	le·yis·ra·el		
with My splendor [’’]	tiph·ar·tee		
[“] Go down	re·dee		Isaiah 47:1

and sit	u·she·vee	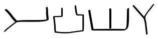	
in	al	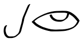	
the dust	a·phar	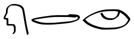	
O Virgin	be·tu·lat	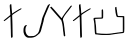	
Daughter	bat	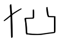	
of Babylon	ba·vel	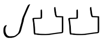	
Sit	she·vee	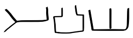	
on the ground	la·a·rets	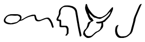	
without	en	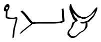	
a throne	kis·se	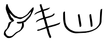	
O Daughter	bat	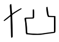	
of Chaldea !	kas·deem	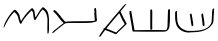	
For	kee	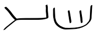	
you will no	lo	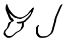	
longer	to·w·see·phee	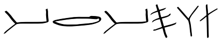	
be called	yiq·re·u	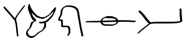	
	lakh	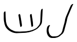	
tender	rak·kah	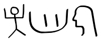	
or delicate	va·a·nug·gah	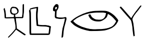	
Take	qe·chee	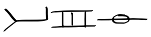	Isaiah 47:2
millstones	re·cha·yim	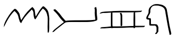	
and grind	ve·ta·cha·nee	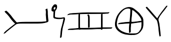	
flour	qa·mach	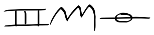	
remove	gal·lee	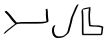	
your veil	tsam·ma·tekh	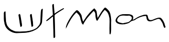	
strip off	ches·pee	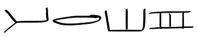	
your skirt	sho·vel	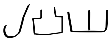	

bare	gal·lee	𐤂𐤋𐤉	
your thigh	sho·wq	𐤔𐤅𐤒	
[and] wade through	iv·ree	𐤏𐤁𐤓𐤉	
the streams	ne·ha·ro·wt	𐤍𐤄𐤓𐤅𐤕	
will be uncovered	tig·gal	𐤕𐤂𐤋	Isaiah 47:3
Your nakedness	er·va·tekh	𐤏𐤓𐤅𐤕𐤊	
and	gam	𐤂𐤌	
will be exposed	te·ra·eh	𐤕𐤓𐤀𐤄	
your shame	cher·pa·tekh	𐤇𐤓𐤐𐤕𐤊	
vengeance	na·qam	𐤍𐤒𐤌	
I will take	eq·qach	𐤀𐤒𐤇	
no	ve·lo	𐤅𐤋𐤀	
I will spare	eph·ga	𐤀𐤐𐤂𐤏	
one ”	a·dam	𐤀𐤃𐤌𐤎	
Our Redeemer —	go·a·le·nu	𐤂𐤀𐤋𐤍𐤅	Isaiah 47:4
the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
is His name —	she·mo	𐤔𐤌𐤅	
[is] the Holy One	qe·do·wosh	𐤒𐤃𐤅𐤔	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
“ Sit	she·vee	𐤔𐤁𐤉	Isaiah 47:5
in silence	du·mam	𐤃𐤅𐤌𐤌	
and go	u·vo·ee	𐤅𐤁𐤀𐤉	
into darkness	va·cho·shekh	𐤁𐤇𐤔𐤊	
O Daughter	bat	𐤁𐤕	
of Chaldea	kas·deem	𐤊𐤔𐤃𐤉𐤌	
For	kee	𐤊𐤉	

you will no	lo	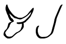	
longer	to·w·see·phee	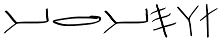	
be called	yiq·re·u	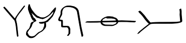	
	lakh	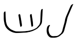	
the queen	ge·ve·ret	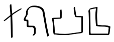	
of kingdoms	mam·la·kho·wt	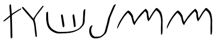	
I was angry	qa·tsaph·tee	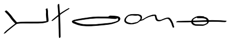	Isaiah 47:6
with	al	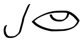	
My people	am·mee	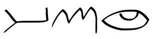	
I profaned	chil·lal·tee	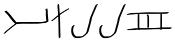	
My heritage	na·cha·la·tee	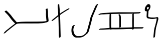	
and I placed them	va·et·te·nem	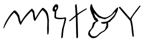	
under your control	be·ya·dekh	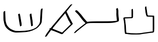	
no	lo	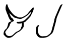	
You showed them	samt	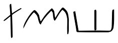	
	la·hem	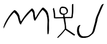	
mercy	ra·cha·meem	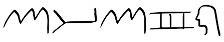	
even on	al	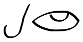	
the elderly	za·qen	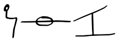	
	hikh·badt	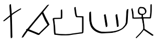	
you laid a most heavy yoke	ul·lekh	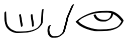	
	me·od	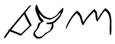	
You said	vat·to·me·ree	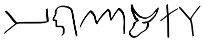	Isaiah 47:7
forever	le·o·w·lam	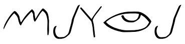	
‘ I will be	eh·yeh	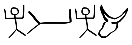	
queen	ge·va·ret	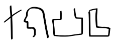	
’	ad	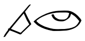	

You did not	lo	
take	samt	
these	el·leh	
things to	al	
heart	lib·bekh	
	lo	
or consider	za·khart	
their outcome	a·cha·ree·tah	
So now	ve·at·tah	Isaiah 47:8
hear	shim·ee	
this	zot	
O lover of luxury	a·dee·nah	
who sits securely	hay·yo·wo·she·vet	
	la·ve·tach	
who says	ha·o·me·rah	
to herself	bil·va·vah	
‘ I [am]	a·nee	
and there is none	ve·aph·see	
besides me	o·wd	
I will never	lo	
	e·shev	
be a widow	al·ma·nah	
	ve·lo	
or know	e·da	
the loss of children ’	she·kho·wl	
will overtake	ve·ta·vo·nah	Isaiah 47:9
you	lakh	

two [things]	she·te	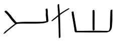	
These	el·leh	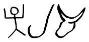	
in a moment	re·ga	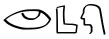	
day :	be·yo·wm	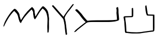	
in a single	e·chad	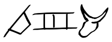	
loss of children	she·kho·wl		
and widowhood	ve·al·mon	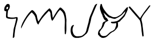	
in full measure	ke·tum·mam		
They will come	ba·u		
upon you	a·la·yikh	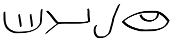	
in spite of your many	be·rov		
sorceries	ke·sha·pha·yikh		
and the potency	be·a·tse·mat		
of your spells	cha·va·ra·yikh		
	me·od		
You were secure	vat·tiv·te·chee		Isaiah 47:10
in your wickedness	ve·ra·a·tekh		
you said	a·mart		
‘ No	en	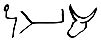	
one sees me ’	ro·a·nee		
Your wisdom	cha·khe·ma·tekh		
and knowledge	ve·da·tekh		
	hee	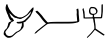	
led you astray	sho·wv·va·tekh		
you told	vat·to·me·ree		
yourself	ve·lib·bekh	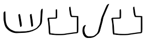	
‘ I [am]	a·nee	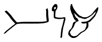	

and there is none	ve·aph·see	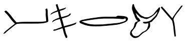	
besides me ’	o·wd	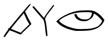	
will come	u·va	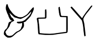	Isaiah 47:11
upon you	a·la·yikh	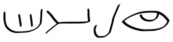	
But disaster	ra·ah	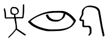	
you will not	lo	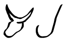	
know	te·de·ee	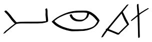	
how to charm it away	shach·rah	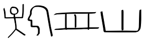	
will befall	ve·tip·pol	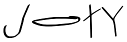	
you	a·la·yikh	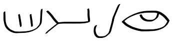	
A calamity	ho·vah	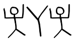	
that you will be unable	lo	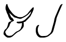	
	tu·khe·lee	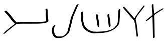	
to ward off	kap·pe·rah	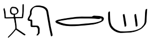	
will happen	ve·ta·vo	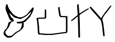	
to you	a·la·yikh	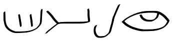	
suddenly	pit·om	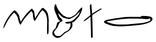	
Devastation	sho·w·ah	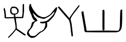	
and unexpectedly	lo	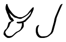	
	te·da·ee	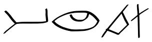	
So take your stand	im·dee	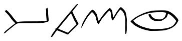	Isaiah 47:12
	na	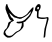	
with your spells	va·cha·va·ra·yikh	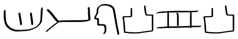	
and with your many	u·ve·rov	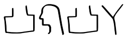	
sorceries	ke·sha·pha·yikh	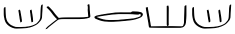	
with which	ba·a·sher	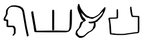	

you have wearied yourself	ya·ga·at	יגעת	
from your youth	min·ne·u·ra·yikh	מנעוריך	
Perhaps	u·lay	אולי	
you will	tu·khe·lee	תוכלי	
succeed	ho·w·eel	הועיל	
perhaps	u·lay	אולי	
you will inspire terror !	ta·a·ro·w·tsee	תערוצי	
You are wearied	nil·et	נלאית	Isaiah 47:13
by your many	be·rov	ברב	
counselors	a·tsa·ta·yikh	עצתיך	
let them come forward	ya·am·du	יעמדו	
now	na	נא	
and save you —	ve·yo·wo·shee·ukh	ויושיעך	
your astrologers	ha·ve·ru	הברו	
	sha·ma·yim	שמים	
who observe	ha·cho·zeem	החזים	
the stars	bak·ko·w·kha·veem	בכוכבים	
predict	mo·w·dee·im	מודיעים	
who monthly	le·cho·da·sheem	לחדשים	
your fate	me·a·sher	מאשר	
	ya·vo·u	יבאו	
	a·la·yikh	עליך	
Surely	hin·neh	הנה	Isaiah 47:14
they are	ha·yu	היו	
like stubble	khe·qash	כקש	
the fire	esh	אש	

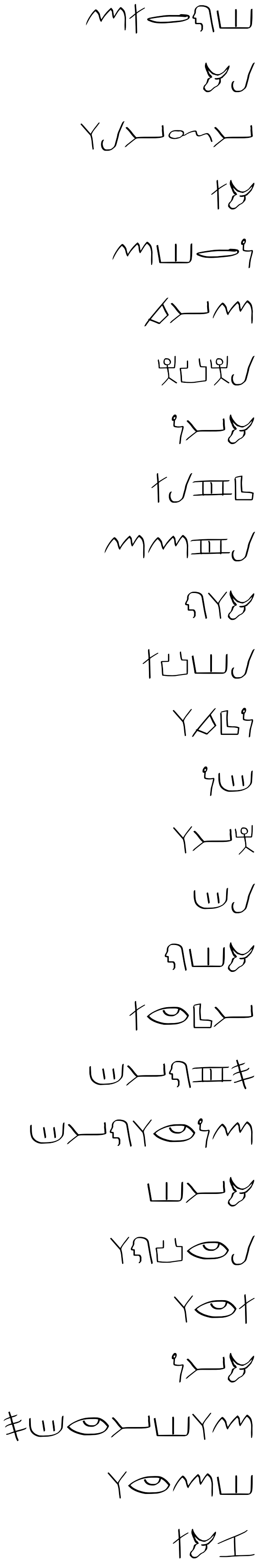

will burn them up	se·ra·pha·tam	
They cannot	lo	
deliver	yats·tsee·lu	
-	et	
themselves	naph·sham	
from the power	mee·yad	
of the flame	le·ha·vah	
There will be no	en	
coals	ga·che·let	
to warm them	lach·mam	
or fire	ur	
to sit	la·she·vet	
beside	neg·do	
This is what	ken	Isaiah 47:15
they are	ha·yu	
to you —	lakh	
those with whom	a·sher	
you have labored	ya·ga·at	
and traded	so·cha·ra·yikh	
from youth —	min·ne·u·ra·yikh	
each one	eesh	
in his own direction	le·ev·ro	
strays	ta·u	
not one of them	en	
can save you [’’]	mo·wo·shee·ekh	
[“] Listen	shim·u	Isaiah 48:1
to this	zot	

O house	bet	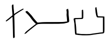	
of Jacob	ya·a·qov	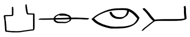	
you who are called	han·niq·ra·eem		
by the name	be·shem		
of Israel	yis·ra·el	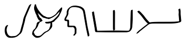	
from the line	u·mim·me		
of Judah	ye·hu·dah	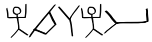	
who have descended	ya·tsa·u		
who swear	han·nish·ba·eem		
by the name	be·shem		
of the LORD	YHVH		
the God	u·ve·lo·he		
of Israel —	yis·ra·el	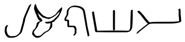	
who invoke	yaz·kee·ru		
but not	lo		
in truth	ve·e·met		
[or]	ve·lo		
righteousness —	vits·da·qah		
who indeed	kee	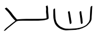	Isaiah 48:2
city	me·eer		
after the holy	haq·qo·desh	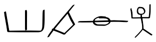	
call yourselves	niq·ra·u	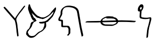	
on	ve·al		
the God	e·lo·he		
of Israel	yis·ra·el	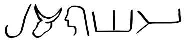	
and lean	nis·ma·khu		
the LORD	YHVH		

of Hosts	tse·va·o·wt	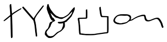	
[is] His name	she·mo		
the former things	ha·ri·sho·no·wt		Isaiah 48:3
long ago	me·az		
I foretold	hig·gad·tee		
out of My mouth	u·mip·pee		
they came	ya·tse·u		
and I proclaimed them	ve·ash·mee·em	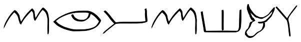	
Suddenly	pit·om		
I acted	a·see·tee	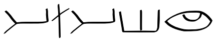	
and they came to pass	vat·ta·vo·nah		
For I knew	mid·da·tee		Isaiah 48:4
that	kee	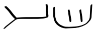	
are stubborn	qa·sheh	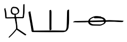	
you	at·tah		
	ve·geed	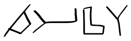	
is iron	bar·zel	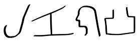	
your neck	a·re·pe·kha		
and your forehead	u·mits·cha·kha		
[is] bronze	ne·chu·shah	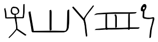	
Therefore I declared it	va·ag·geed	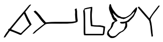	Isaiah 48:5
to you	le·kha	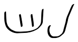	
long ago	me·az		
before	be·te·rem		
it came to pass	ta·vo·w		
I announced it	hish·ma·tee·kha		

so that you could not	pen		
claim	to·mar		
‘ My idol	a·tse·bee		
has done this	a·sam		
my carved image	u·phis·lee		
and molten god	ve·nis·kee	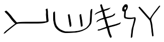	
has ordained it ’	tsiw·vam		
You have heard [these things]	sha·ma·ta		Isaiah 48:6
look at them	cha·zeh	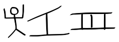	
all	kul·lah	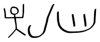	
Will you	ve·at·tem		
not	ha·lo·w		
acknowledge [them]?	tag·gee·du	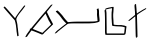	
I will tell you of	hish·ma·tee·kha		
new things	cha·da·sho·wt		
From now on	me·at·tah		
hidden things	u·ne·tsu·ro·wt		
unknown to you	ve·lo		
	ye·da·tam		
now	at·tah		Isaiah 48:7
They are created	niv·re·u		
and not	ve·lo		
long ago	me·az		
before	ve·liph·ne		
today	yo·wm		
you have not	ve·lo		

heard of them	she·ma·tam	שמעתם	
So you cannot	pen	פן	
claim	to·mar	תאמר	
‘ I already	hin·neh	הנה	
knew them ! ’	ye·da·teen	ידעתין	
-	gam	גם	Isaiah 48:8
You have never	lo	לא	
heard	sha·ma·ta	שמעת	
	gam	גם	
you have never	lo	לא	
understood	ya·da·ta	ידעת	
	gam	גם	
for a long time	me·az	מאז	
have not	lo	לא	
been open	phit·te·chah	פתחה	
your ears	a·ze·ne·kha	אזנך	
For	kee	כי	
I knew	ya·da·tee	ידעתי	
	ba·go·wd	בגוד	
how deceitful you are	tiv·go·wd	תבגוד	
a rebel	u·pho·she·a	ופשע	
from birth	mib·be·ten	מבטן	
you have been called	qo·ra	קרא	
	lakh	לך	
For the sake	le·ma·an	למען	Isaiah 48:9
of My name	she·mee	שמי	
I will delay	a·a·reekh	אאריך	

My wrath	ap·pee		
for the sake of My praise	u·te·hil·la·tee	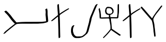	
I will restrain it	e·che·tam	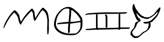	
	lakh	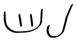	
so that you will not	le·vil·tee	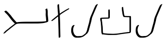	
be cut off	hakh·ree·te·kha	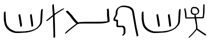	
See	hin·neh		Isaiah 48:10
I have refined you	tse·raph·tee·kha		
but not	ve·lo		
as silver	ve·kha·seph		
I have tested	be·char·tee·kha	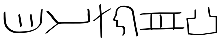	
you in the furnace	be·khur		
of affliction	o·nee	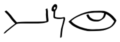	
For My own sake	le·ma·a·nee		Isaiah 48:11
My very own sake	le·ma·a·nee		
I will act	e·e·seh		
for	kee	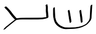	
how	ekh	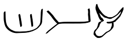	
can I let Myself be defamed ?	ye·chal	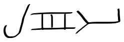	
My glory	u·khe·vo·w·dee		
to another	le·a·cher		
I will not	lo		
yield	et·ten	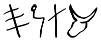	
Listen	she·ma		Isaiah 48:12
to Me	e·lay	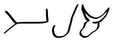	
O Jacob	ya·a·qov		
and Israel	ve·yis·ra·el		

whom I have called :	me·qo·ra·ee	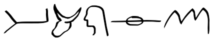	
I	a·nee	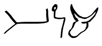	
am He	hu		
I	a·nee	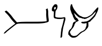	
am the first	ri·sho·wn		
	aph		
and I am	a·nee	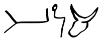	
the last	a·cha·ro·wn	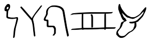	
Surely	aph		Isaiah 48:13
My own hand	ya·dee	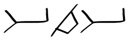	
founded	ya·se·dah		
the earth	e·rets		
and My right hand	vee·mee·nee	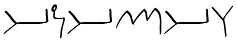	
spread out	tip·pe·chah		
the heavens	sha·ma·yim	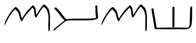	
summon them	qo·re		
when I	a·nee	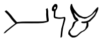	
	a·le·hem	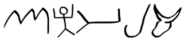	
they stand up	ya·am·du		
together	yach·daw	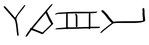	
Come together	hiq·qa·ve·tsu		Isaiah 48:14
all of you	khul·le·khem		
and listen :	u·sha·ma·u		
Which	mee	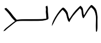	
[of the idols]	va·hem	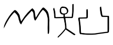	
has foretold	hig·geed	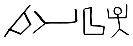	
-	et		

these things ?	el·leh	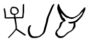	
The LORD’s	YHVH	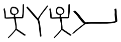	
chosen ally	a·he·vo	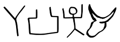	
will carry out	ya·a·seh	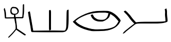	
His desire	cheph·tso	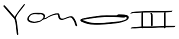	
against Babylon	be·va·vel	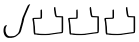	
and His arm	u·ze·ro·o	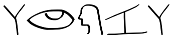	
will be against the Chaldeans	kas·deem	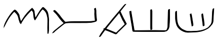	
I	a·nee	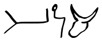	Isaiah 48:15
even I	a·nee	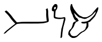	
have spoken	dib·bar·tee	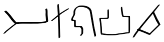	
yes	aph	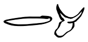	
I have called him	qe·ra·tee	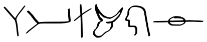	
I have brought him	ha·vee·o·tee	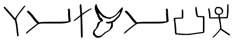	
and he will succeed	ve·hits·lee·ach	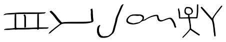	
in his mission	dar·ko	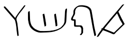	
Come near	qir·vu	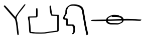	Isaiah 48:16
to Me	e·lay	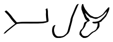	
and listen	shim·u	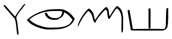	
to this :	zot	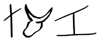	
I have not	lo	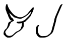	
From the beginning	me·rosh	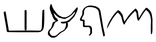	
in secret	bas·se·ter	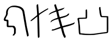	
spoken	dib·bar·tee	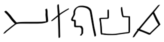	
from the time	me·et	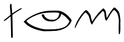	
it happened	he·yo·w·tah	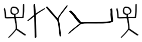	
was there ”	sham	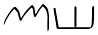	

I	a·nee	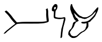	
And now	ve·at·tah	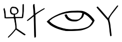	
the Lord	a·do·nay	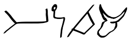	
GOD	YHVH	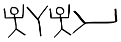	
has sent me	she·la·cha·nee	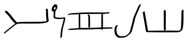	
accompanied by His Spirit	ve·ru·cho	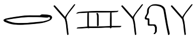	
Thus	koh	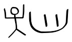	Isaiah 48:17
says	a·mar	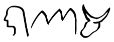	
the LORD	YHVH	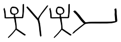	
your Redeemer	go·al·kha	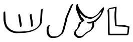	
the Holy	qe·do·wosh	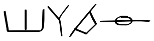	
One of Israel :	yis·ra·el	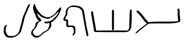	
“ I	a·nee	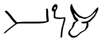	
am the LORD	YHVH	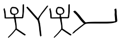	
your God	e·lo·he·kha	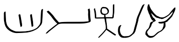	
who teaches	me·lam·med·kha	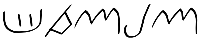	
you for your benefit	le·ho·w·eel	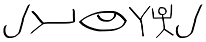	
who directs	mad·ree·kha·kha	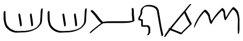	
you in the way	be·de·rekh	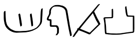	
you should go	te·lekh	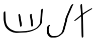	
If only	lu	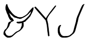	Isaiah 48:18
you had paid attention	hiq·shav·ta	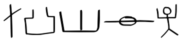	
to My commandments	le·mits·wo·tay	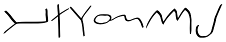	
would have been	vay·hee	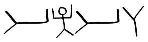	
like a river	khan·na·har	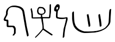	
your peace	she·lo·w·me·kha	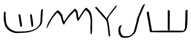	

and your righteousness	ve·tsid·qa·te·kha	וצדקתך	
like waves	ke·gal·le	כגלי	
of the sea	hay·yam	הים	
would have been	vay·hee	ויהי	Isaiah 48:19
as [countless as] the sand	kha·cho·wl	כחול	
Your descendants	zar·e·kha	זרעך	
and your offspring	ve·tse·e·tsa·e	וצאצאי	
	me·e·kha	מעיך	
as [numerous as] its grains	kim·o·taw	כמעתיו	
would never	lo	לא	
be cut off	yik·ka·ret	יכרת	
	ve·lo	ולא	
or eliminated	yish·sha·med	ישמד	
their name	she·mo	שמו	
from My presence ”	mil·le·pha·nay	מלפני	
Leave	tse·u	צאו	Isaiah 48:20
Babylon !	mib·ba·vel	מבבל	
Flee	bir·chu	ברחו	
from the Chaldeans !	mik·kas·deem	מכשדים	
with a shout	be·qo·wl	בקול	
of joy	rin·nah	רנה	
Declare it	hag·gee·du	הגידו	
proclaim	hash·mee·u	השמיעו	
it	zot	זאת	
let it go out	ho·w·tsee·u·ha	הוציאוה	
to	ad	עד	

the ends	qe·tseh	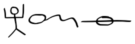	
of the earth	ha·a·rets	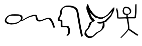	
saying	im·ru	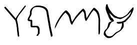	
has redeemed	ga·al	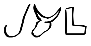	
“ The LORD	YHVH	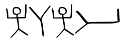	
His servant	av·do	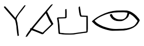	
Jacob ! ”	ya·a·qov	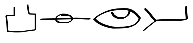	
They did not	ve·lo	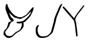	Isaiah 48:21
thirst	tsa·me·u	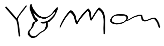	
through the deserts	ba·cho·ra·vo·wt	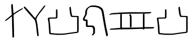	
when He led them	ho·w·lee·kham	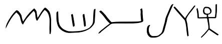	
He made water	ma·yim	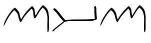	
from the rock	mits·tsur	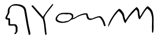	
flow	hiz·zeel	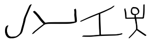	
for them	la·mo	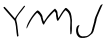	
He split	vay·yiv·qa	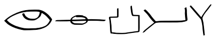	
the rock	tsur	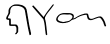	
gushed out	vay·ya·zu·vu	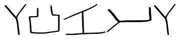	
and water	ma·yim	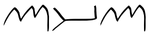	
“ There is no	en	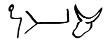	Isaiah 48:22
peace ”	sha·lo·wm	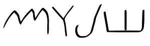	
says	a·mar	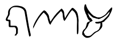	
the LORD	YHVH	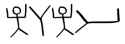	
“ for the wicked ”	la·re·sha·eem	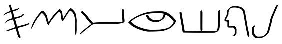	
Listen	shim·u	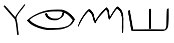	Isaiah 49:1
O islands	ee·yeem	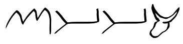	
to Me	e·lay	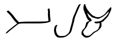	

pay attention	ve·haq·shee·vu		
peoples :	le·um·meem		
O distant	me·ra·cho·wq	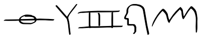	
The LORD	YHVH		
from the womb	mib·be·ten	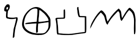	
called Me	qe·ra·a·nee		
from the body	mim·me·e		
of My mother	im·mee	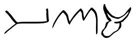	
He named Me	hiz·keer		
	she·mee		
He made	vay·ya·sem	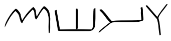	Isaiah 49:2
My mouth	pee	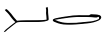	
sword	ke·che·rev		
like a sharp	chad·dah	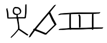	
in the shadow	be·tsel		
of His hand	ya·do	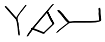	
He hid Me	hech·bee·a·nee	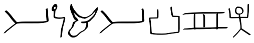	
He made Me	vay·see·me·nee	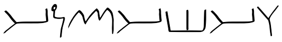	
arrow	le·chets	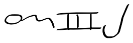	
like a polished	ba·rur		
in His quiver	be·ash·pa·to	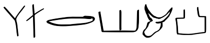	
He hid Me	his·tee·ra·nee	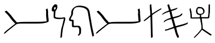	
He said	vay·yo·mer		Isaiah 49:3
to Me	lee	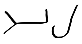	
are My Servant	av·dee		
“ You	at·tah		
Israel	yis·ra·el	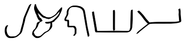	

in whom	a·sher	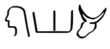	
	be·kha	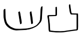	
I will display My glory ”	et·pa·ar	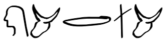	
But I	va·a·nee	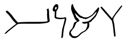	Isaiah 49:4
said	a·mar·tee	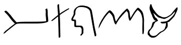	
in vain	le·reeq	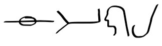	
“ I have labored	ya·ga·tee	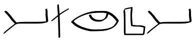	
in futility	le·to·hu	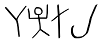	
and vanity	ve·he·vel	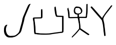	
My strength	ko·chee	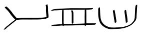	
I have spent	khil·le·tee	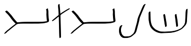	
yet	a·khen	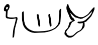	
My vindication	mish·pa·tee	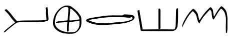	
is with	et	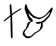	
the LORD	YHVH	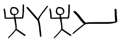	
and My reward	u·phe·ul·la·tee	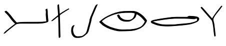	
is with	et	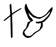	
My God ”	e·lo·hay	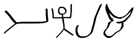	
And now	ve·at·tah	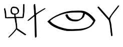	Isaiah 49:5
says	a·mar	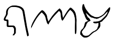	
the LORD	YHVH	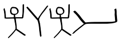	
who formed Me	yo·tse·ree	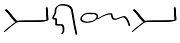	
from the womb	mib·be·ten	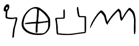	
to be His Servant	le·e·ved	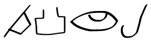	
	lo	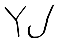	
back	le·sho·w·vev	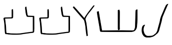	
to bring Jacob	ya·a·qov	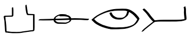	

to Him	e·law	אליו	
that Israel	ve·yis·ra·el	וישראל	
	lo	לא	
might be gathered to Him —	ye·a·seph	יאסף	
for I am honored	ve·ek·ka·ved	ואכבד	
in the sight	be·e·ne	בעיני	
of the LORD	YHVH	יהוה	
and My God	ve·lo·hay	ואלהי	
is	ha·yah	היה	
My strength —	uz·zee	עזי	
He says :	vay·yo·mer	ויאמר	Isaiah 49:6
“ It is not enough	na·qel	נקל	
for You to be	mih·yo·wt·kha	מהיותך	
My	lee	לי	
Servant	e·ved	עבד	
to raise up	le·ha·qeem	להקים	
-	et	את	
the tribes	shiv·te	שבטי	
of Jacob	ya·a·qov	יעקב	
the protected	u·ne·tsī·rē	ונצירי	
ones of Israel	yis·ra·el	ישראל	
and to restore	le·ha·sheev	להשיב	
I will also make	u·ne·tat·tee·kha	ונתתיך	
You a light	le·o·wr	לאור	
for the nations	go·w·yim	גוים	
to bring	lih·yo·wt	להיות	
My salvation	ye·shu·a·tee	ישועתי	

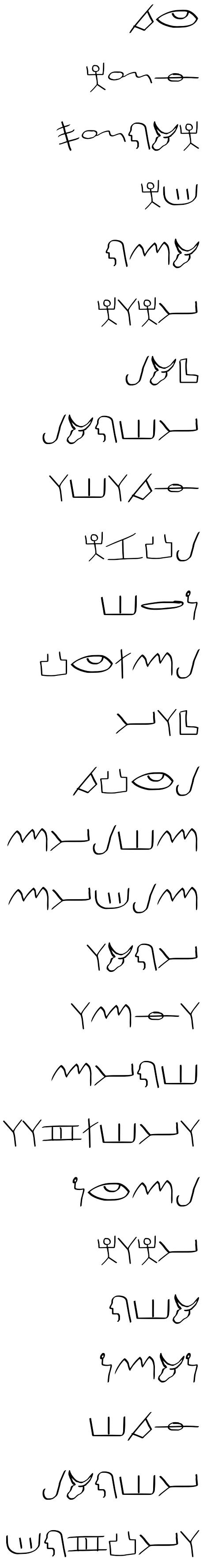

to	ad	
the ends	qe·tseh	
of the earth ”	ha·a·rets	
Thus	koh	Isaiah 49:7
says	a·mar	
the LORD	YHVH	
the Redeemer	go·el	
of Israel	yis·ra·el	
[and] Holy One	qe·do·wo·sho	
was despised	liv·zoh	
to Him who	ne·phesh	
[and] abhorred	lim·ta·ev	
by the nation	go·w	
to the Servant	le·e·ved	
of rulers :	mo·she·leem	
“ Kings	me·la·kheem	
will see You	yir·u	
and rise	va·qa·mu	
and princes	sa·reem	
will bow down	ve·yish·ta·chaw·wu	
because of	le·ma·an	
the LORD	YHVH	
who	a·sher	
is faithful	ne·e·man	
the Holy	qe·dosh	
One of Israel	yis·ra·el	
who has chosen You ”	vay·yiv·cha·re·ka	

This is what	koh	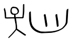	Isaiah 49:8
says :	a·mar		
the LORD	YHVH		
“ In the time	be·et		
of favor	ra·tso·wn		
I will answer You	a·nee·tee·kha	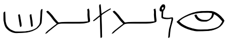	
and in the day	u·ve·yo·wm	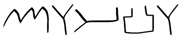	
of salvation	ye·shu·ah		
I will help You	a·zar·tee·kha		
I will keep You	ve·ets·tsa·re·kha		
and appoint You	ve·et·ten·kha		
to be a covenant	liv·reet		
for the people	am		
to restore	le·ha·qeem	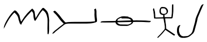	
the land	e·rets		
to apportion	le·han·cheel	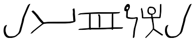	
inheritances	ne·cha·lo·wt	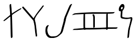	
its desolate	sho·me·mo·wt		
to say	le·mor		Isaiah 49:9
to the prisoners	la·a·su·reem		
‘ Come out ’	tse·u		
and to those	la·a·sher		
in darkness	ba·cho·shekh		
‘ Show yourselves ’	hig·ga·lu		
along	al		
the pathways	de·ra·kheem	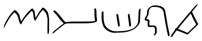	
They will feed	yir·u		

on every	u·ve·khal	𐤅𐤁𐤊𐤋	
barren hill	she·pha·yeem	𐤔𐤐𐤉𐤉𐤌	
and find pasture	mar·ee·tam	𐤌𐤓𐤏𐤉𐤕𐤌	
They will not	lo	𐤋𐤀	Isaiah 49:10
hunger	yir·a·vu	𐤉𐤓𐤏𐤁𐤅	
-	ve·lo	𐤅𐤋𐤀	
or thirst	yits·ma·u	𐤉𐤑𐤌𐤀𐤅	
nor will	ve·lo	𐤅𐤋𐤀	
beat down on them	yak·kem	𐤉𐤊𐤌	
scorching heat	sha·rav	𐤔𐤓𐤁	
or sun	va·sha·mesh	𐤅𐤔𐤌𐤔	
For	kee	𐤊𐤉	
He who has compassion on them	me·ra·cha·mam	𐤌𐤓𐤇𐤌𐤌	
will guide them	ye·na·ha·gem	𐤉𐤍𐤄𐤂𐤌	
beside	ve·al	𐤅𐤏𐤋	
springs	mab·bu·e	𐤌𐤁𐤅𐤏𐤉	
of water	ma·yim	𐤌𐤉𐤌	
and lead them	ye·na·ha·lem	𐤉𐤍𐤄𐤋𐤌	
I will turn	ve·sam·tee	𐤅𐤔𐤌𐤕𐤉	Isaiah 49:11
all	khal	𐤊𐤋	
My mountains	ha·ray	𐤄𐤓𐤉	
into roads	lad·da·rekh	𐤋𐤃𐤓𐤊	
and My highways	u·me·sil·lo·tay	𐤅𐤌𐤎𐤋𐤕𐤉	
will be raised up	ye·ru·mun	𐤉𐤓𐤌𐤅𐤍	
Behold	hin·neh	𐤄𐤍𐤄	Isaiah 49:12
they	el·leh	𐤀𐤋𐤄	
from far away	me·ra·cho·wq	𐤌𐤓𐤇𐤅𐤒	

will come	ya·vo·u		
	ve·hin·neh		
	el·leh	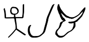	
from the north	mits·tsa·pho·wn		
and from the west	u·mee·yam	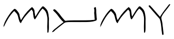	
and from	ve·el·leh		
the land	me·e·rets		
of Aswan ”	see·neem	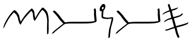	
Shout for joy	ran·nu		Isaiah 49:13
O heavens	sha·ma·yim	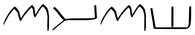	
rejoice	ve·gee·lee	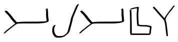	
O earth	a·rets		
break forth	yiph·tse·chu		
O mountains !	ha·reem	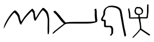	
in song	rin·nah		
For	kee	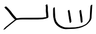	
has comforted	ni·cham	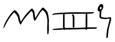	
the LORD	YHVH		
His people	am·mo		
on His afflicted ones	va·a·nee·yaw	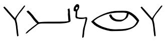	
and He will have compassion	ye·ra·chem	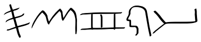	
said	vat·to·mer		Isaiah 49:14
But Zion	tsee·yo·wn	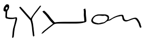	
has forsaken me	a·za·va·nee	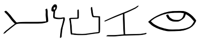	
“ The LORD	YHVH		
the Lord	va·do·nay	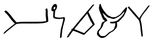	
has forgotten me ! ”	she·khe·cha·nee	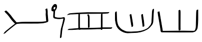	

forget	ha·tish·kach		Isaiah 49:15
“ Can a woman	ish·shah		
her nursing child	u·lah		
or lack compassion	me·ra·chem	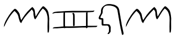	
for the son	ben		
of her womb ?	bit·nah		
Even if	gam		
she	el·leh	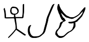	
could forget	tish·kach·nah		
I will	ve·a·no·khee	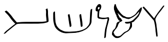	
not	lo		
forget you !	esh·ka·chekh		
Behold	hen		Isaiah 49:16
on	al		
the palms of My hands	kap·pa·yim	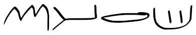	
I have inscribed you	chaq·qo·teekh	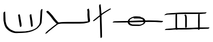	
your walls	cho·w·mo·ta·yikh		
before Me	neg·dee	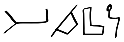	
are ever	ta·meed		
hasten back	mi·ha·ru		Isaiah 49:17
Your builders	ba·na·yikh	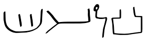	
your destroyers	me·ha·re·sa·yikh		
and wreckers	u·ma·cha·ri·va·yikh		
from you	mim·mekh		
depart	ye·tse·u		
Lift up	se·ee		Isaiah 49:18
around	sa·veev	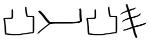	

your eyes	e·na·yikh	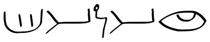	
and look	u·re·ee		
They all	kul·lam	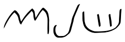	
gather together	niq·be·tsu	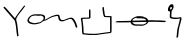	
they come	va·u		
to you	lakh	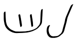	
live ”	chay	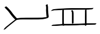	
As surely as I	a·nee	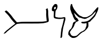	
declares	ne·um		
the LORD	YHVH		
“ -	kee	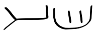	
all	khul·lam	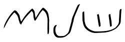	
as jewelry	ka·a·dee		
you will wear them	til·ba·shee	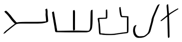	
and put them on	u·te·qash·she·reem	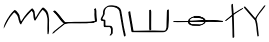	
like a bride	kak·kal·lah		
For	kee	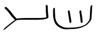	Isaiah 49:19
your ruined	cha·re·vo·ta·yikh		
and desolate places	ve·sho·me·mo·ta·yikh		
and your ravaged land	ve·e·rets		
	ha·ri·su·tekh	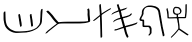	
indeed	kee	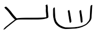	
will now	at·tah		
be too small	te·tse·ree		
for your people	mee·yo·wo·shev	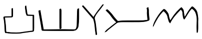	
will be far away	ve·ra·cha·qu	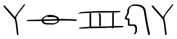	
and those who devoured you	me·val·le·a·yikh		

Yet	o·wd	𐤏𐤅𐤃	Isaiah 49:20
will say	yo·me·ru	𐤉𐤀𐤌𐤓𐤅	
in your hearing	ve·a·ze·na·yikh	𐤁𐤀𐤆𐤍𐤉𐤊	
the children	be·ne	𐤁𐤍𐤉	
of your bereavement	shik·ku·la·yikh	𐤔𐤊𐤋𐤉𐤊	
is too small for us	tsar	𐤑𐤓	
	lee	𐤋𐤉	
‘ This place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	
make room	ge·shah	𐤂𐤔𐤄	
for us	lee	𐤋𐤉	
to live here ’	ve·e·she·vah	𐤅𐤀𐤔𐤁𐤄	
Then you will say	ve·a·mart	𐤅𐤀𐤌𐤓𐤕	Isaiah 49:21
in your heart	bil·va·vekh	𐤁𐤋𐤁𐤁𐤊	
‘ Who	mee	𐤌𐤉	
has begotten	ya·lad	𐤉𐤋𐤃	
for me ?	lee	𐤋𐤉	
-	et	𐤀𐤕	
these	el·leh	𐤀𐤋𐤄	
I	va·a·nee	𐤅𐤀𐤍𐤉	
was bereaved	she·khu·lah	𐤔𐤊𐤅𐤋𐤄	
and barren	ve·gal·mu·dah	𐤅𐤂𐤋𐤌𐤅𐤃𐤄	
I was exiled	go·lah	𐤂𐤋𐤄	
and rejected	ve·su·rah	𐤅𐤎𐤓𐤄	
	ve·el·leh	𐤅𐤀𐤋𐤄	
So who	mee	𐤌𐤉	
has reared them ?	gid·del	𐤂𐤃𐤋	
Look	hen	𐤄𐤍	

I	a·nee	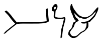	
was left	nish·ar·tee		
all alone	le·vad·dee	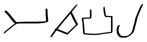	
so	el·leh	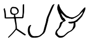	
where	e·phoh	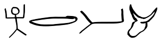	
did they come from ?'"	hem		
This is what	koh	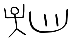	Isaiah 49:22
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
" Behold	hin·neh		
I will lift up	es·sa		
to	el		
the nations	go·w·yim	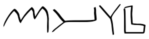	
My hand	ya·dee	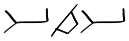	
to	ve·el		
the peoples	am·meem		
and raise	a·reem	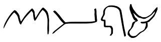	
My banner	nis·see		
They will bring	ve·he·vee·u	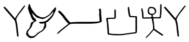	
your sons	va·na·yikh	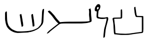	
in their arms	be·cho·tsen	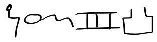	
your daughters	u·ve·no·ta·yikh	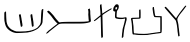	
on	al		
their shoulders	ka·teph		
and carry	tin·na·se·nah		
will be	ve·ha·yu	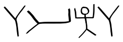	Isaiah 49:23

Kings	me·la·kheem		
your foster fathers	o·me·na·yikh	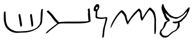	
and their queens	ve·sa·ro·w·te·hem		
your nursing mothers	me·nee·qo·ta·yikh	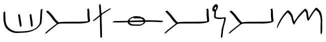	
facedown	ap·pa·yim	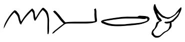	
	e·rets		
They will bow	yish·ta·cha·wu		
to you	lakh	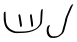	
the dust	va·a·phar		
at your feet	rag·la·yikh	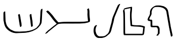	
and lick	ye·la·che·khu	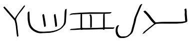	
Then you will know	ve·ya·da·at		
that	kee	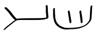	
I	a·nee	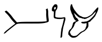	
am the LORD	YHVH		
those who	a·sher		
will never	lo		
be put to shame ”	ye·vo·shu	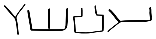	
hope in Me	qo·vay		
be snatched	ha·yuq·qach	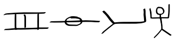	Isaiah 49:24
from the mighty	mig·gib·bo·wr		
Can the plunder	mal·qo·w·ach	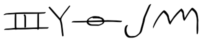	
or	ve·im		
the captives	she·vee		
of a tyrant	tsad·deeq	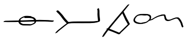	
be delivered ?	yim·ma·let		
Indeed	kee	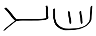	Isaiah 49:25

this is what	khoh	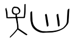	
says :	a·mar		
the LORD	YHVH		
“ Even	gam		
the captives	she·vee		
of the mighty	gib·bo·wr		
will be taken away	yuq·qach	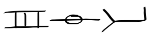	
and the plunder	u·mal·qo·w·ach	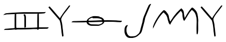	
of the tyrant	a·reets	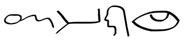	
will be retrieved	yim·ma·let		
with	ve·et		
those who contend with you	ye·ree·vekh	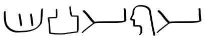	
I	a·no·khee		
will contend	a·reev	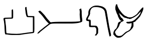	
-	ve·et		
your children	ba·na·yikh	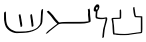	
and I	a·no·khee		
will save	o·wo·shee·a	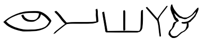	
eat	ve·ha·a·khal·tee		Isaiah 49:26
-	et		
I will make your oppressors	mo·w·na·yikh	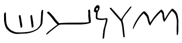	
-	et		
their own flesh	be·sa·ram	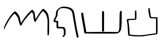	
as with wine	ve·khe·a·sees		
on their own blood	da·mam	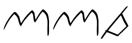	
they will be drunk	yish·ka·run	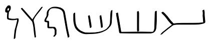	
will know	ve·ya·de·u	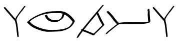	

Then all	khal	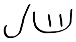	
mankind	ba·sar		
that	kee	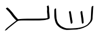	
I	a·nee	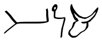	
the LORD	YHVH		
am your Savior	mo·wo·shee·ekh	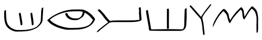	
and your Redeemer	ve·go·a·lekh		
the Mighty	a·veer	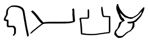	
One of Jacob ”	ya·a·qov	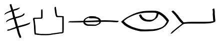	
This is what	koh	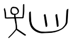	Isaiah 50:1
says :	a·mar		
the LORD	YHVH		
“ Where	e	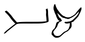	
	zeh	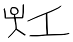	
certificate	se·pher		
of divorce	ke·ree·tut	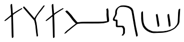	
is your mother’s	im·me·khem	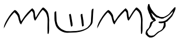	
with which	a·sher		
I sent her away ?	shil·lach·tee·ha	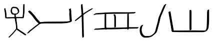	
Or	o		
to which	mee	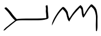	
of My creditors	min·no·wo·shay		
-	a·sher		
did I sell you ?	ma·khar·tee	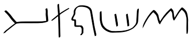	
-	et·khem		
	lo	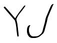	
Look	hen		

for your iniquities	ba·a·wo·no·te·khem	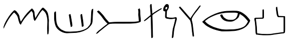	
you were sold	nim·kar·tem	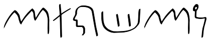	
and for your transgressions	u·ve·phish·e·khem		
was sent away	shul·le·chah	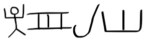	
your mother	im·me·khem	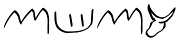	
Why	mad·du·a		Isaiah 50:2
when I arrived ?	ba·tee		
was no	ve·en		
one there	eesh	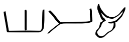	
when I called ?	qa·ra·tee		
Why did no one	ve·en		
answer	o·w·neh		
too short	ha·qa·tso·wr	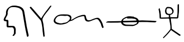	
	qa·tse·rah		
Is My hand	ya·dee	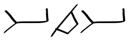	
to redeem you ?	mip·pe·dut		
Or	ve·im		
do I lack	en	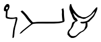	
	bee	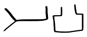	
the strength	kho·ach	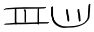	
to deliver you ?	le·hats·tseel		
Behold	hen		
My rebuke	be·ga·a·ra·tee		
dries up	a·cha·reev	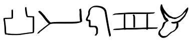	
the sea	yam	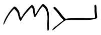	
into	a·seem	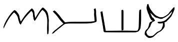	
I turn the rivers	ne·ha·ro·wt		

a desert	mid·bar	𐤌𐤃𐤁𐤓	
rot	tiv·ash	𐤕𐤁𐤀𐤔	
the fish	de·ga·tam	𐤃𐤂𐤕𐤌	
for lack	me·en	𐤌𐤀𐤉𐤍	
of water	ma·yim	𐤌𐤉𐤌	
and die	ve·ta·mot	𐤅𐤕𐤌𐤕	
of thirst	bats·tsa·ma	𐤁𐤑𐤌𐤀	
I clothe	al·beesh	𐤀𐤋𐤁𐤉𐤔	Isaiah 50:3
the heavens	sha·ma·yim	𐤔𐤌𐤉𐤌	
in black	qad·rut	𐤒𐤃𐤓𐤅𐤕	
sackcloth	ve·saq	𐤅𐤔𐤒	
and make	a·seem	𐤀𐤔𐤉𐤌	
their covering ”	ke·su·tam	𐤊𐤎𐤅𐤕𐤌𐤎	
The Lord	a·do·nay	𐤀𐤃𐤍𐤉	Isaiah 50:4
GOD	YHVH	𐤉𐤄𐤅𐤄	
has given	na·tan	𐤍𐤕𐤍	
Me	lee	𐤋𐤉	
the tongue	le·sho·wn	𐤋𐤔𐤅𐤍	
of discipleship	lim·mu·deem	𐤋𐤌𐤅𐤃𐤉𐤌	
	la·da·at	𐤋𐤃𐤏𐤕	
to sustain	la·ut	𐤋𐤏𐤅𐤕	
-	et	𐤀𐤕	
the weary	ya·eph	𐤉𐤏𐤐	
with a word	da·var	𐤃𐤁𐤓	
He awakens Me	ya·eer	𐤉𐤏𐤉𐤓	
morning	bab·bo·qer	𐤁𐤁𐤒𐤓	
by morning	bab·bo·qer	𐤁𐤁𐤒𐤓	

He awakens	ya·eer	𐤉𐤏𐤉𐤓	
My	lee	𐤋𐤉	
ear	o·zen	𐤀𐤆𐤍	
to listen	lish·mo·a	𐤋𐤔𐤌𐤏	
as a disciple	kal·lim·mu·deem	𐤊𐤋𐤌𐤅𐤃𐤉𐤌	
The Lord	a·do·nay	𐤀𐤃𐤍𐤉	Isaiah 50:5
GOD	YHVH	𐤉𐤄𐤅𐤄	
has opened	pa·tach	𐤐𐤕𐤇	
My	lee	𐤋𐤉	
ears	o·zen	𐤀𐤆𐤍	
and I	ve·a·no·khee	𐤅𐤀𐤍𐤊𐤉	
have not been	lo	𐤋𐤀	
rebellious	ma·ree·tee	𐤌𐤓𐤉𐤕𐤉	
back	a·cho·wr	𐤀𐤇𐤅𐤓	
nor have I	lo	𐤋𐤀	
turned	ne·su·go·tee	𐤍𐤎𐤅𐤂𐤕𐤉	
My back	ge·vee	𐤂𐤅𐤉	Isaiah 50:6
I offered	na·tat·tee	𐤍𐤕𐤕𐤉	
to those who struck Me	le·mak·keem	𐤋𐤌𐤊𐤉𐤌	
and My cheeks	u·le·cha·yay	𐤅𐤋𐤇𐤉𐤉	
to those who tore out My beard	le·mo·re·teem	𐤋𐤌𐤓𐤈𐤉𐤌	
My face	pa·nay	𐤐𐤍𐤉	
I did not	lo	𐤋𐤀	
hide	his·tar·tee	𐤄𐤎𐤕𐤓𐤕𐤉	
from scorn	mik·ke·lim·mo·wt	𐤌𐤊𐤋𐤌𐤅𐤕	
and spittle	va·roq	𐤅𐤓𐤒	
Because the Lord	va·do·nay	𐤅𐤀𐤃𐤍𐤉	Isaiah 50:7

GOD	YHVH		
helps	ya·a·zar		
Me	lee	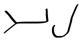	
-	al		
-	ken		
I have not	lo		
been disgraced	nikh·la·me·tee	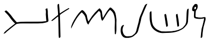	
therefore	al		
	ken	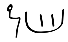	
I have set	sam·tee		
My face	pha·nay	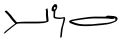	
like flint	ka·chal·la·meesh	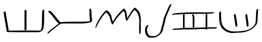	
and I know	va·e·da		
that	kee	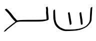	
I will not	lo		
be put to shame	e·vo·wosh		
is near	qa·ro·wv	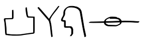	Isaiah 50:8
The One who vindicates Me	mats·dee·qee	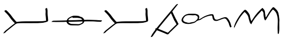	
Who	mee	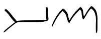	
will dare to contend	ya·reev	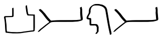	
with Me ?	it·tee	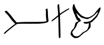	
Let us confront	na·am·dah		
each other !	ya·chad	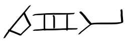	
Who	mee	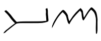	
	va·al		
has a case against Me ?	mish·pa·tee		
Let him approach	yig·gash		

Me !	e·lay	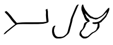	
Surely	hen		Isaiah 50:9
the Lord	a·do·nay		
GOD	YHVH		
helps	ya·a·zar		
Me	lee	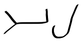	
Who	mee		
is there	hu		
to condemn Me ?	yar·shee·e·nee	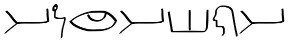	
See	hen		
they will all	kul·lam	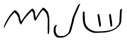	
like a garment	kab·be·ged		
wear out	yiv·lu		
the moths	ash		
will devour them	yo·khe·lem		
Who	mee		Isaiah 50:10
among you	va·khem		
fears	ye·re		
the LORD	YHVH		
[and] obeys	sho·me·a		
the voice	be·qo·wl	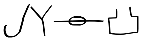	
of His Servant ?	av·do		
Who	a·sher		
among you walks	ha·lakh	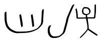	
in darkness	cha·she·kheem		
and has no	ve·en		
light	no·gah		

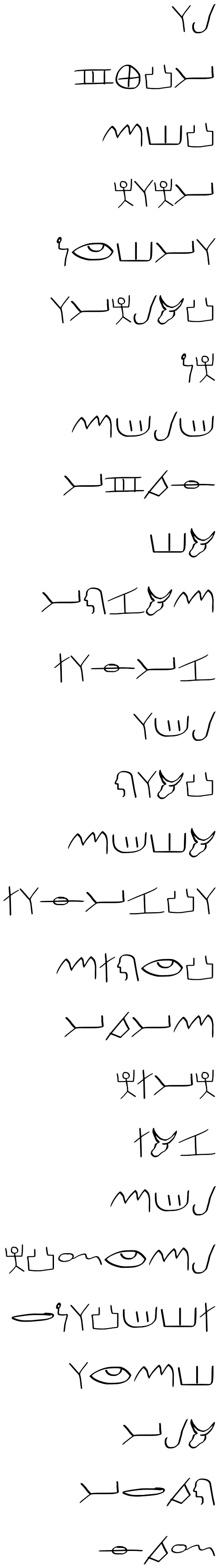

?	lo	
Let him trust	yiv·tach	
in the name	be·shem	
of the LORD	YHVH	
let him lean	ve·yish·sha·en	
on his God	be·lo·haw	
Behold	hen	Isaiah 50:11
all	kul·le·khem	
you who kindle	qo·de·che	
a fire	esh	
who array yourselves	me·az·ze·re	
with firebrands	zee·qo·wt	
walk	le·khu	
in the light	be·ur	
of your fire	esh·khem	
and of the firebrands	u·ve·zee·qo·wt	
you have lit !	bi·ar·tem	
from My hand :	mee·ya·dee	
will receive	ha·ye·tah	
This is what	zot	
you	la·khem	
in a place of torment	le·ma·a·tse·vah	
You will lie down	tish·ka·vun	
“ Listen	shim·u	Isaiah 51:1
to Me	e·lay	
you who pursue	ro·de·phe	
righteousness	tse·deq	

you who seek	me·vaq·she	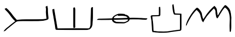	
the LORD :	YHVH		
Look	hab·bee·tu	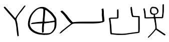	
to	el		
the rock	tsur		
from which you were cut	chuts·tsav·tem	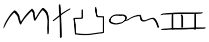	
and to	ve·el		
the quarry	maq·qe·vet	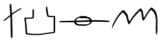	
	bo·wr		
from which you were hewn	nuq·qar·tem	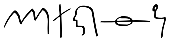	
Look	hab·bee·tu	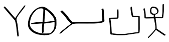	Isaiah 51:2
to	el		
Abraham	av·ra·ham	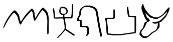	
your father	a·vee·khem	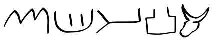	
and to	ve·el		
Sarah	sa·rah		
who gave you birth	te·cho·w·lel·khem		
When	kee	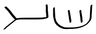	
he was but one	e·chad	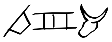	
I called him	qe·ra·tee		
then I blessed him	va·a·va·re·khe·hu	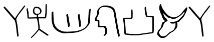	
and multiplied him	ve·ar·be·hu		
For	kee	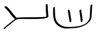	Isaiah 51:3
will comfort	ni·cham	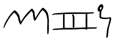	
the LORD	YHVH		
Zion	tsee·yo·wn	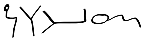	

and will look with compassion	ni·cham	
on all her	kal	
ruins	cha·re·vo·te·ha	
He will make	vay·ya·sem	
her wilderness	mid·ba·rah	
like Eden	ke·e·den	
and her desert	ve·ar·va·tah	
like the garden	ke·gan	
of the LORD	YHVH	
Joy	sa·so·wn	
and gladness	ve·sim·chah	
will be found	yim·ma·tse	
in her	vah	
thanksgiving	to·w·dah	
song	ve·qo·wl	
and melodious	zim·rah	
Pay attention	haq·shee·vu	Isaiah 51:4
to Me	e·lay	
My people	am·mee	
My nation	u·le·um·mee	
to Me	e·lay	
and listen	ha·a·zee·nu	
for	kee	
a law	to·w·rah	
	me·it·tee	
will go out from Me	te·tse	
and My justice [will become]	u·mish·pa·tee	

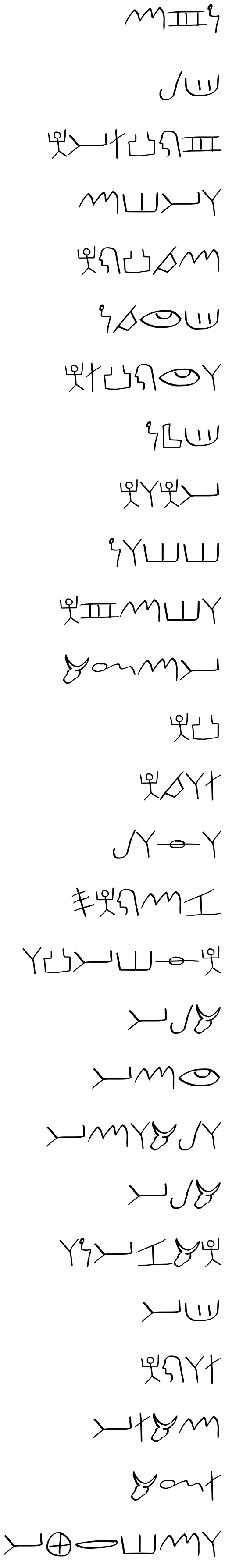

a light	le·o·wr		
to the nations	am·meem		
I will bring it about quickly	ar·gee·a	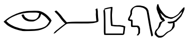	
draws near	qa·ro·wv	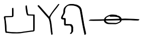	Isaiah 51:5
My righteousness	tsid·qee	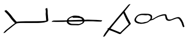	
is on the way	ya·tsa		
My salvation	yish·ee		
and My arms	u·ze·ro·ay		
to the nations	am·meem	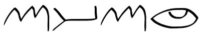	
will bring justice	yish·po·tu	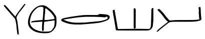	
for Me	e·lay	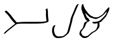	
The islands	ee·yeem	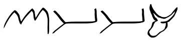	
will look	ye·qaw·wu	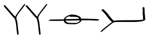	
for	ve·el		
My arm	ze·ro·ee		
and wait in hope	ye·ya·che·lun	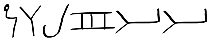	
Lift up	se·u		Isaiah 51:6
to the heavens	lash·sha·ma·yim		
your eyes	e·ne·khem	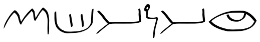	
and look	ve·hab·bee·tu	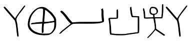	
at	el		
the earth	ha·a·rets		
below	mit·ta·chat		
for	kee	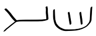	
the heavens	sha·ma·yim	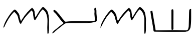	
like smoke	ke·a·shan		
will vanish	nim·la·chu	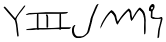	

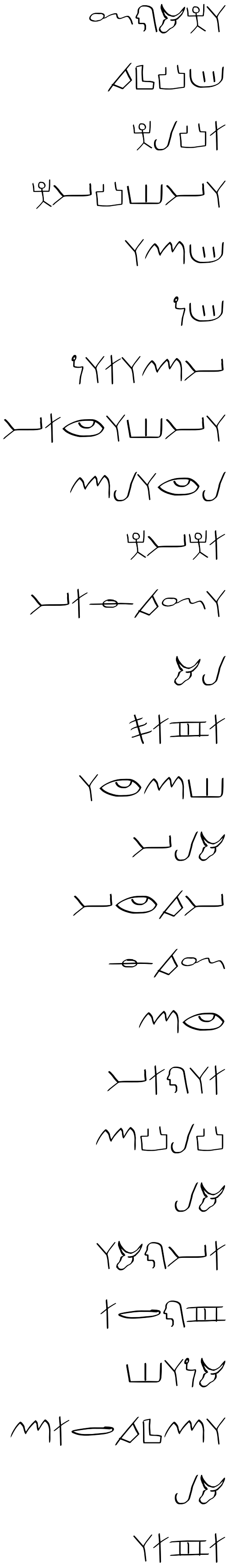

the earth	ve·ha·a·rets	
like a garment	kab·be·ged	
will wear out	tiv·leh	
and its people	ve·yo·she·ve·ha	
like [gnats]	ke·mo	
	khen	
will die	ye·mu·tun	
But My salvation	vee·shu·a·tee	
	le·o·w·lam	
will last forever	tih·yeh	
and My righteousness	ve·tsid·qa·tee	
will never	lo	
fail	te·chat	
Listen	shim·u	Isaiah 51:7
to Me	e·lay	
you who know	yo·de·e	
what is right	tse·deq	
you people	am	
with My law	to·w·ra·tee	
in your hearts :	ve·lib·bam	
Do not	al	
fear	tee·re·u	
the scorn	cher·pat	
of men	e·no·wosh	
by their insults	u·mig·gid·du·pho·tam	
do not	al	
be broken	te·chat·tu	

For	kee	Isaiah 51:8
like a garment	khab·be·ged	
will devour them	yo·khe·lem	
the moth	ash	
like wool	ve·khats·tse·mer	
will eat them	yo·khe·lem	
and the worm	sas	
But My righteousness	ve·tsid·qa·tee	
	le·o·w·lam	
will last forever	tih·yeh	
My salvation	vee·shu·a·tee	
through all generations	le·do·wr	
”	do·w·reem	
Awake	u·ree	Isaiah 51:9
awake	u·ree	
put on	liv·shee	
strength	oz	
O arm	ze·ro·w·a	
of the LORD	YHVH	
Wake up	u·ree	
as in days	kee·me	
past	qe·dem	
as in generations	do·ro·wt	
of old	o·w·la·meem	
Was it not	ha·lo·w	
You	at	
	hee	

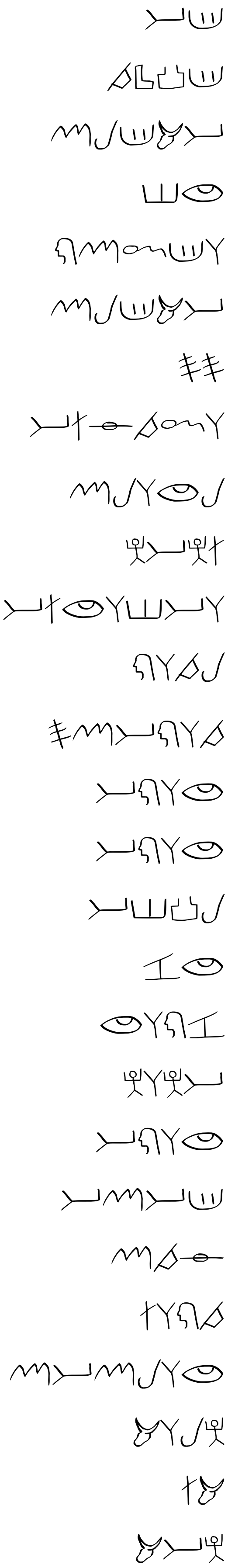

to pieces	ham·mach·tse·vet	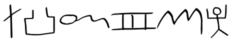	
who cut Rahab	ra·hav	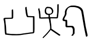	
who pierced through	me·cho·w·le·let	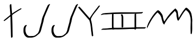	
the dragon ?	tan·neen	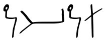	
Was it not	ha·lo·w	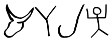	Isaiah 51:10
You	at	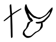	
	hee	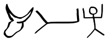	
who dried up	ham·ma·cha·re·vet	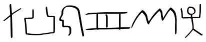	
the sea	yam	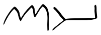	
the waters	me	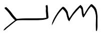	
deep	te·ho·wm	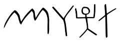	
of the great	rab·bah	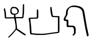	
who made	has·sa·mah	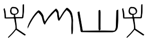	
in the depths	ma·a·maq·qe	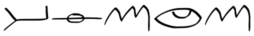	
of the sea	yam	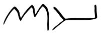	
a road	de·rekh	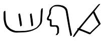	
to cross over ?	la·a·vor	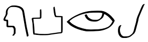	
for the redeemed	ge·u·leem	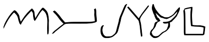	
So the redeemed	u·phe·du·ye	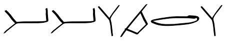	Isaiah 51:11
of the LORD	YHVH	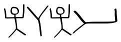	
will return	ye·shu·vun	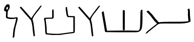	
and enter	u·va·u	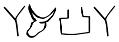	
Zion	tsee·yo·wn	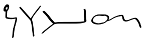	
with singing	be·rin·nah	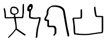	
joy	ve·sim·chat	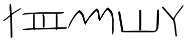	
with everlasting	o·w·lam	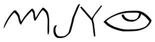	
crowned	al	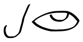	

	ro·sham		
Gladness	sa·so·wn		
and joy	ve·sim·chah		
will overtake them	yas·see·gun	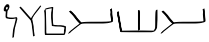	
will flee	na·su		
and sorrow	ya·go·wn		
and sighing	va·a·na·chah	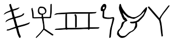	
" I	a·no·khee		Isaiah 51:12
even I	a·no·khee		
am He	hu		
who comforts you	me·na·chem·khem	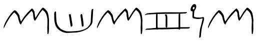	
Why	mee	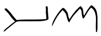	
should you	at		
be afraid	vat·tee·re·ee		
man	me·e·no·wosh		
of mortal	ya·mut		
of a son	u·mib·ben		
of man	a·dam		
like grass ?	cha·tseer		
who withers	yin·na·ten		
But you have forgotten	vat·tish·kach		Isaiah 51:13
the LORD	YHVH		
your Maker	o·se·kha		
who stretched out	no·w·teh		
the heavens	sha·ma·yim	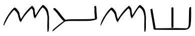	
and laid the foundations	ve·yo·sed	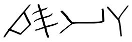	
of the earth	a·rets		

You live in terror	vat·te·pha·ched	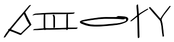	
	ta·meed		
all day long	kal		
	hay·yo·wm	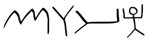	
because of	mip·pe·ne		
the fury	cha·mat	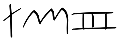	
of the oppressor	ham·me·tseeq		
who	ka·a·sher		
is bent	ko·w·nen		
on destruction	le·hash·cheet	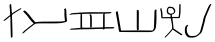	
But where	ve·ay·yeh	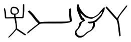	
is the fury	cha·mat	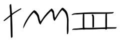	
of the oppressor ?	ham·me·tseeq		
will soon	mi·har	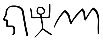	Isaiah 51:14
The captive	tso·eh		
be freed	le·hip·pa·te·ach		
he will not	ve·lo		
die	ya·mut		
in the dungeon	lash·sha·chat	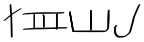	
will not	ve·lo		
be lacking	yech·sar	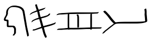	
and his bread	lach·mo	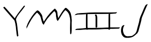	
For I	ve·a·no·khee	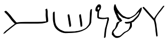	Isaiah 51:15
am the LORD	YHVH		
your God	e·lo·he·kha		
who stirs up	ro·ga	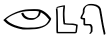	
the sea	hay·yam	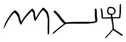	

roar —	vay·ye·he·mu	ויהמו	
so that its waves	gal·law	גליו	
the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
[is] His name	she·mo	שמו	
I have put	va·a·seem	ואשים	Isaiah 51:16
My words	de·va·ray	דברי	
in your mouth	be·phee·kha	בפיך	
with the shadow	u·ve·tsel	ובצל	
of My hand	ya·dee	ידי	
and covered you	kis·see·tee·kha	כסיתיך	
to establish	lin·to·a	לנטע	
the heavens	sha·ma·yim	שמים	
to found	ve·lee·sod	וליסד	
the earth	a·rets	ארץ	
and to say	ve·le·mor	ולאמר	
to Zion	le·tsee·yo·wn	לציון	
are My people ’”	am·mee	עמי	
‘ You	at·tah	אתהס	
Awake	hit·o·wr·ree	התעוררי	Isaiah 51:17
awake !	hit·o·wr·ree	התעוררי	
Rise up	qu·mee	קומי	
O Jerusalem	ye·ru·sha·lim	ירושלם	
you who	a·sher	אשר	
have drunk	sha·teet	שתית	
from the hand	mee·yad	מיד	
of the LORD	YHVH	יהוה	

-	et	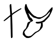	
the cup	ko·ws	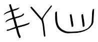	
of His fury	cha·ma·to	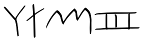	
	et	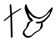	
the goblet	qub·ba·at	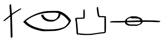	
the cup	ko·ws	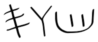	
that makes men stagger	hat·tar·e·lah	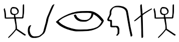	
you who have drained	sha·teet	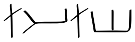	
to the dregs —	ma·tseet	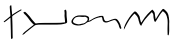	
there is no	en	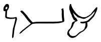	Isaiah 51:18
one to guide	me·na·hel	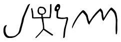	
her	lah	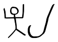	
Among all	mik·kal	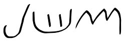	
the sons	ba·neem	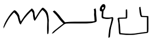	
she bore	ya·la·dah	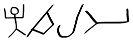	
there is no	ve·en	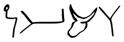	
one to take	ma·cha·zeeq	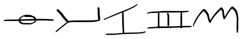	
her hand	be·ya·dah	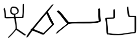	
among all	mik·kal	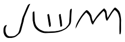	
the sons	ba·neem	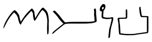	
she brought up	gid·de·lah	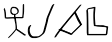	
pairs	she·ta·yim	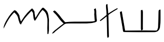	Isaiah 51:19
These	hen·nah	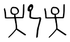	
have befallen	qo·re·o·ta·yikh	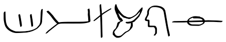	
Who	mee	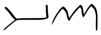	
will grieve for you ?	ya·nud	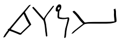	
you :	lakh	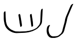	

devastation	hash·shod		
and destruction	ve·hash·she·ver	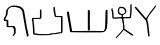	
famine	ve·ha·ra·av		
and sword	ve·ha·che·rev		
Who	mee	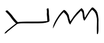	
can comfort you ?	a·na·cha·mekh	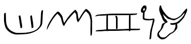	
Your sons	ba·na·yikh	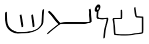	Isaiah 51:20
have fainted	ul·le·phu		
they lie	sha·khe·vu	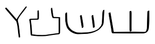	
at the head	be·rosh		
of every	kal	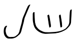	
street	chu·tso·wt		
like an antelope	ke·to·w		
in a net	mikh·mar		
They are full	ham·le·eem		
of the wrath	cha·mat	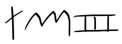	
of the LORD	YHVH		
the rebuke	ga·a·rat		
of your God	e·lo·ha·yikh		
Therefore	la·khen		Isaiah 51:21
hear	shim·ee		
now	na		
this	zot		
you afflicted one	a·nee·yah	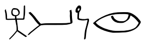	
drunken	u·she·khu·rat	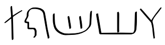	
but not	ve·lo		
with wine	mee·ya·yin	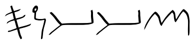	

Thus	koh	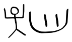	Isaiah 51:22
says	a·mar		
your Lord	a·do·na·yikh	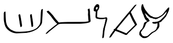	
the LORD	YHVH		
even your God	ve·lo·ha·yikh		
who defends	ya·reev	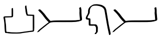	
His people :	am·mo		
“ See	hin·neh	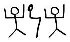	
I have removed	la·qach·tee	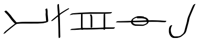	
from your hand	mee·ya·dekh	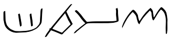	
-	et		
the cup	ko·ws		
of staggering	hat·tar·e·lah		
-	et		
From that goblet	qub·ba·at	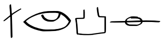	
the cup	ko·ws		
of My fury	cha·ma·tee		
you will never	lo		
again	to·w·see·phee	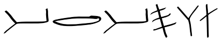	
drink	lish·to·w·tah		
	o·wd		
I will place it	ve·sam·tee·ha		Isaiah 51:23
in the hands	be·yad	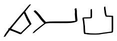	
of your tormentors	mo·w·ga·yikh		
who	a·sher		
told	a·me·ru		
you :	le·naph·shekh		

‘ Lie down	she·chee	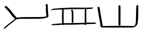	
so we can walk over you ’	ve·na·a·vo·rah		
so that you made	vat·ta·see·mee	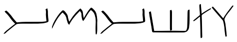	
like the ground	kha·a·rets		
your back	ge·vekh		
like a street	ve·kha·chuts	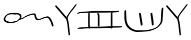	
to be traversed ”	la·o·ve·reem	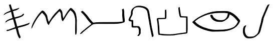	
Awake	u·ree		Isaiah 52:1
awake	u·ree		
clothe yourself	liv·shee	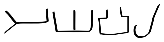	
with strength	uz·zekh		
O Zion !	tsee·yo·wn	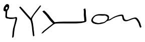	
Put on	liv·shee	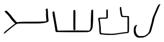	
your garments	big·de		
of splendor	tiph·ar·tekh		
O Jerusalem	ye·ru·sha·lim		
city !	eer	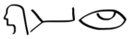	
holy	haq·qo·desh	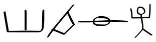	
For	kee	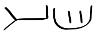	
will no	lo		
longer	yo·w·seeph		
enter	ya·vo	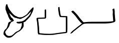	
you	vakh	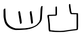	
	o·wd		
the uncircumcised	a·rel		
and unclean	ve·ta·me		
Shake off	hit·na·a·ree		Isaiah 52:2

your dust !	me·a·phar	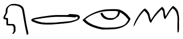	
Rise up	qu·mee	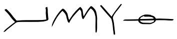	
[and] sit [on your throne]	she·vee	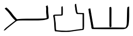	
O Jerusalem	ye·ru·sha·lim	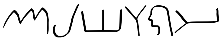	
Remove	hit·pat·te·chu	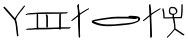	
the chains	mo·ws·re	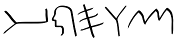	
from your neck	tsaw·va·rekh	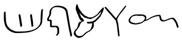	
O captive	she·vee·yah	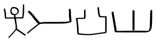	
Daughter	bat	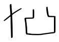	
of Zion	tsee·yo·wn	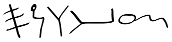	
For	kee	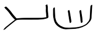	Isaiah 52:3
this is what	khoh	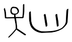	
says :	a·mar	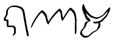	
the LORD	YHVH	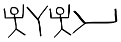	
for nothing	chin·nam	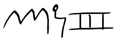	
“ You were sold	nim·kar·tem	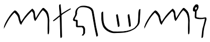	
and without	ve·lo	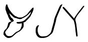	
money	ve·khe·seph	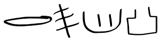	
you will be redeemed ”	tig·ga·e·lu	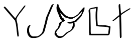	
For	kee	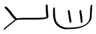	Isaiah 52:4
this is what	khoh	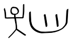	
says :	a·mar	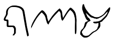	
the Lord	a·do·nay	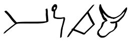	
GOD	YHVH	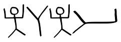	
to Egypt	mits·ra·yim	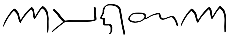	
went down	ya·rad	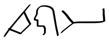	
My people	am·mee	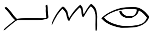	

“ At first	va·ri·sho·nah		
to live	la·gur		
	sham		
then Assyria	ve·ash·shur		
without cause	be·e·phes	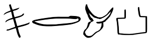	
oppressed them	a·sha·qo	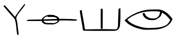	
And now	ve·at·tah		Isaiah 52:5
what	mī	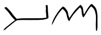	
	lī	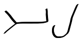	
have I here ?	phoh	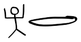	
declares	ne·um		
the LORD	YHVH		
For	kee	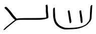	
have been taken	luq·qach	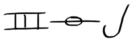	
My people	am·mee		
without cause	chin·nam	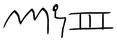	
those who rule them	mo·she·lo		
taunt	ye·he·lee·lu	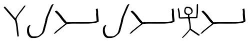	
declares	ne·um		
the LORD	YHVH		
continually	ve·ta·meed		
all day long	kal		
	hay·yo·wm	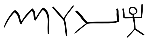	
and My name	she·mee		
[is] blasphemed	min·no·ats		
Therefore	la·khen		Isaiah 52:6
will know	ye·da		

My people	am·mee	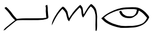	
My name	she·mee	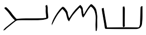	
therefore	la·khen	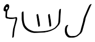	
on that day	bay·yo·wm	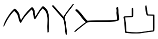	
they will know	ha·hu	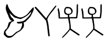	
that	kee	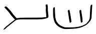	
I	a·nee	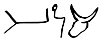	
am He	hu	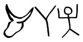	
who speaks	ham·dab·ber	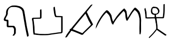	
Here I am ! ”	hin·ne·nee	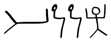	
How	mah	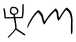	Isaiah 52:7
beautiful	na·wu	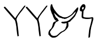	
on	al	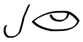	
the mountains	he·ha·reem	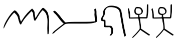	
are the feet	rag·le	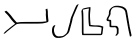	
of those who bring good news	me·vas·ser	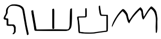	
who proclaim	mash·mee·a	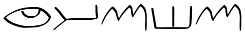	
peace	sha·lo·wm	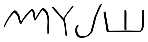	
who bring	me·vas·ser	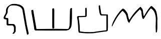	
good tidings	to·wv	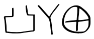	
who proclaim	mash·mee·a	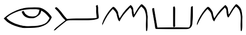	
salvation	ye·shu·ah	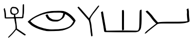	
who say	o·mer	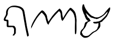	
to Zion	le·tsee·yo·wn	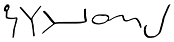	
reigns ! ”	ma·lakh	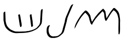	
“ Your God	e·lo·ha·yikh	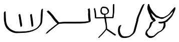	
Listen !	qo·wl	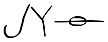	Isaiah 52:8

Your watchmen	tso·pha·yikh		
lift up	na·se·u		
their voices	qo·wl	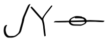	
together	yach·daw	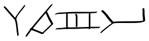	
they shout for joy	ye·ran·ne·nu	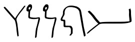	
For	kee	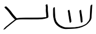	
every eye	a·yin	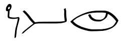	
	be·a·yin		
will see	yir·u		
returns	be·shuv		
when the LORD	YHVH		
to Zion	tsee·yo·wn	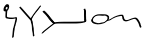	
Break forth in joy	pits·chu		Isaiah 52:9
sing	ran·ne·nu	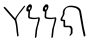	
together	yach·daw	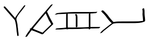	
O ruins	cha·re·vo·wt		
of Jerusalem	ye·ru·sha·lim		
for	kee	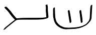	
has comforted	ni·cham	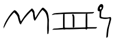	
the LORD	YHVH		
His people	am·mo		
He has redeemed	ga·al		
Jerusalem	ye·ru·sha·lim		
has bared	cha·saph		Isaiah 52:10
The LORD	YHVH		
-	et		
arm	ze·ro·w·a		

His holy	qa·de·sho		
in the sight	le·e·ne	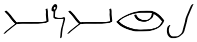	
of all	kal		
the nations	hag·go·w·yim	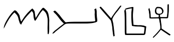	
will see	ve·ra·u		
all	kal	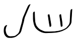	
the ends	aph·se		
of the earth	a·rets		
-	et		
the salvation	ye·shu·at		
of our God	e·lo·he·nu	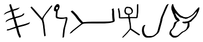	
Depart	su·ru		Isaiah 52:11
depart	su·ru		
go out	tse·u		
from there !	mish·sham		
unclean thing	ta·me		
no	al		
Touch	tig·ga·u		
come out	tse·u		
from it	mit·to·w·khah		
purify yourselves	hib·ba·ru	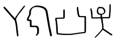	
you who carry	no·se·e		
the vessels	ke·le	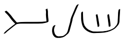	
of the LORD	YHVH		
For	kee	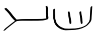	Isaiah 52:12
you will not	lo		
in a hurry	ve·chip·pa·zo·wn		

leave	te·tse·u		
flee in haste	u·vim·nu·sah	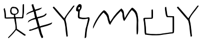	
nor	lo		
	te·le·khun		
for	kee	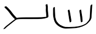	
goes	ho·lekh	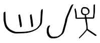	
before you	liph·ne·khem	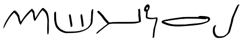	
the LORD	YHVH		
is your rear guard	u·me·as·siph·khem		
and the God	e·lo·he		
of Israel	yis·ra·el	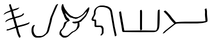	
Behold	hin·neh		Isaiah 52:13
will prosper	yas·keel		
My Servant	av·dee	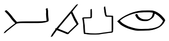	
He will be raised	ya·rum		
and lifted up	ve·nis·sa		
exalted	ve·ga·vah	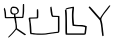	
and highly	me·od		
Just as	ka·a·sher		Isaiah 52:14
were appalled	sha·me·mu		
at Him —	a·le·kha	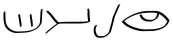	
many	rab·beem	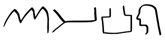	
	ken	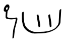	
was disfigured	mish·chat	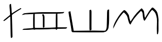	
beyond that of any man	me·eesh	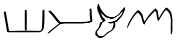	
His appearance	mar·e·hu		
and His form	ve·to·a·ro		

[was marred] beyond human likeness	mib·be·ne	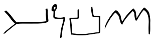	
—	a·dam	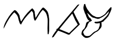	
so	ken	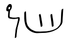	Isaiah 52:15
He will sprinkle	yaz·zeh	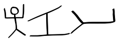	
nations	go·w·yim	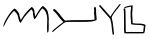	
many	rab·beem	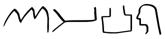	
because of Him	a·law	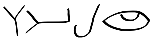	
will shut	yiq·pe·tsu	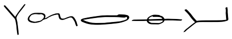	
Kings	me·la·kheem	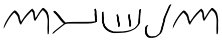	
their mouths	pee·hem	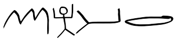	
For	kee	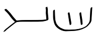	
what	a·sher	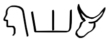	
they have not	lo	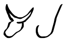	
been told	sup·par	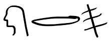	
	la·hem	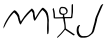	
they will see	ra·u	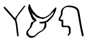	
what	va·a·sher	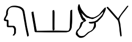	
they have not	lo	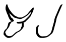	
heard	sha·me·u	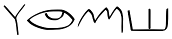	
and they will understand	hit·bo·w·na·nu	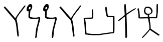	
Who	mee	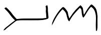	Isaiah 53:1
has believed	he·e·meen	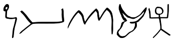	
our message ?	lish·mu·a·te·nu	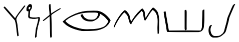	
has the arm	u·ze·ro·w·a	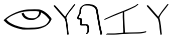	
of the LORD	YHVH	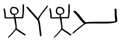	
And to	al	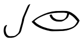	

whom	mee	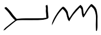	
been revealed ?	nig·la·tah	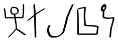	
He grew up	vay·ya·al	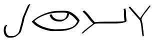	Isaiah 53:2
like a tender shoot	kay·yo·w·neq	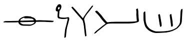	
before Him	le·pha·naw	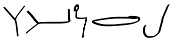	
and like a root	ve·khash·sho·resh		
ground	me·e·rets		
out of dry	tsee·yah		
He had no	lo		
[stately] form	to·ar		
	lo		
-	ve·lo		
or majesty	ha·dar		
to attract us	ve·nir·e·hu		
no	ve·lo		
beauty	mar·eh		
that we should desire Him	ve·nech·me·de·hu	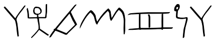	
He was despised	niv·zeh		Isaiah 53:3
and rejected	va·cha·dal	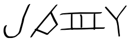	
by men	ee·sheem	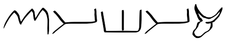	
a man	eesh	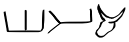	
of sorrows	makh·o·vo·wt		
acquainted	vee·du·a	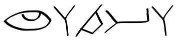	
with grief	cho·lee	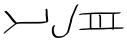	
Like one from whom men hide	u·khe·mas·ter		
their faces	pa·neem	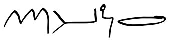	
	mim·men·nu	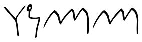	

He was despised	niv·zeh	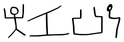	
not	ve·lo	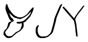	
and we esteemed Him	cha·shav·nu·hu	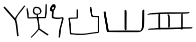	
Surely	a·khen	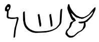	Isaiah 53:4
our infirmities	cho·la·ye·nu	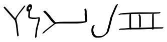	
He	hu	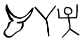	
took on	na·sa	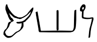	
our sorrows	u·makh·o·ve·nu	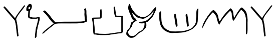	
and carried	se·va·lam	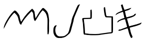	
yet we	va·a·nach·nu	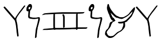	
considered Him	cha·shav·nu·hu	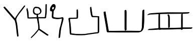	
stricken	na·gu·a	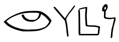	
struck down	muk·keh	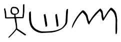	
by God	e·lo·heem	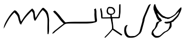	
and afflicted	u·me·un·neh	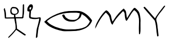	
But He	ve·hu	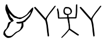	Isaiah 53:5
was pierced	me·cho·lal	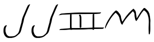	
for our transgressions	mip·pe·sha·e·nu	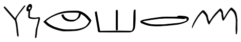	
He was crushed	me·duk·ka	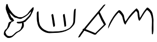	
for our iniquities	me·a·wo·no·te·nu	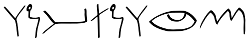	
the punishment	mu·sar	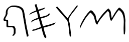	
that brought us peace	she·lo·w·me·nu	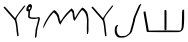	
was upon Him	a·law	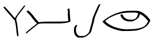	
and by His stripes	u·va·cha·vu·ra·to	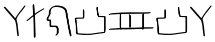	
we are healed	nir·pa	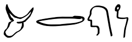	
	la·nu	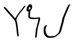	

We all	kul·la·nu	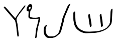	Isaiah 53:6
like sheep	kats·tson		
have gone astray	ta·ee·nu	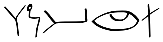	
each one	eesh	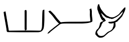	
to his own way	le·dar·ko		
has turned	pa·nee·nu	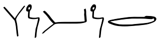	
and the LORD	va·YHVH	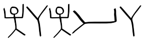	
has laid	hiph·gee·a	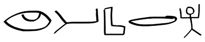	
	bo		
upon Him	et		
the iniquity	a·won		
of us all	kul·la·nu	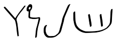	
He was oppressed	nig·gas		Isaiah 53:7
	ve·hu		
and afflicted	na·a·neh		
yet He did not	ve·lo		
open	yiph·tach		
His mouth	pee	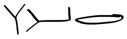	
like a lamb	kas·seh		
to the slaughter	lat·te·vach		
He was led	yu·val		
and as a sheep	u·khe·ra·chel	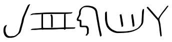	
before	liph·ne		
her shearers	go·ze·ze·ha		
is silent	ne·e·la·mah	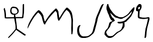	
so He did not	ve·lo		
open	yiph·tach		

His mouth	pee	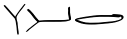	
By oppression	me·o·tser		Isaiah 53:8
and judgment	u·mim·mish·pat		
He was taken away	luq·qach	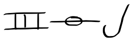	
and	ve·et		
His descendants ?	do·w·ro		
who	mee		
can recount	ye·so·w·che·ach		
For	kee	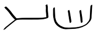	
He was cut off	nig·zar		
from the land	me·e·rets		
of the living	chay·yeem	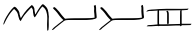	
for the transgression	mip·pe·sha		
of My people	am·mee		
He was stricken	ne·ga		
	la·mo		
He was assigned	vay·yit·ten	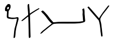	Isaiah 53:9
with	et		
the wicked	re·sha·eem		
a grave	qiv·ro		
and with	ve·et		
a rich man	a·sheer	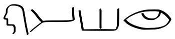	
in His death	be·mo·taw		
although	al		
no	lo		
violence	cha·mas	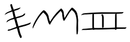	
He had done	a·sah		

nor	ve·lo		
was any deceit	mir·mah		
in His mouth	be·phee		
Yet it was the LORD’s	va·YHVH	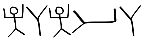	Isaiah 53:10
will	cha·phets		
to crush Him	dak·ke·o		
and to cause Him to suffer	he·che·lee	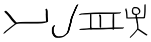	
and when	im		
is made	ta·seem	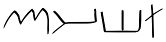	
a guilt offering	a·sham		
His soul	naph·sho		
He will see	yir·eh		
[His] offspring	ze·ra		
He will prolong	ya·a·reekh		
His days	ya·meem	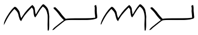	
and the good pleasure	ve·che·phets	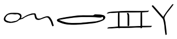	
of the LORD	YHVH		
in His hand	be·ya·do	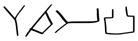	
will prosper	yits·lach		
After the anguish	me·a·mal		Isaiah 53:11
of His soul	naph·sho		
He will see [the light of life]	yir·eh		
and be satisfied	yis·ba		
By His knowledge	be·da·to		
will justify	yats·deeq	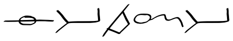	
My righteous	tsad·deeq	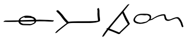	

Servant	av·dee	
many	la·rab·beem	
their iniquities	va·a·wo·no·tam	
and He	hu	
will bear	yis·bol	
Therefore	la·khen	Isaiah 53:12
I will allot Him a portion	a·chal·leq	
	lo	
with the great	va·rab·beem	
with	ve·et	
the strong	a·tsu·meem	
and He will divide	ye·chal·leq	
the spoils	sha·lal	
because	ta·chat	
-	a·sher	
He has poured out	he·e·rah	
unto death	lam·ma·vet	
His life	naph·sho	
with	ve·et	
the transgressors	po·she·eem	
and He was numbered	nim·nah	
Yet He	ve·hu	
the sin	chet	
of many	rab·beem	
bore	na·sa	
for the transgressors	ve·lap·po·she·eem	

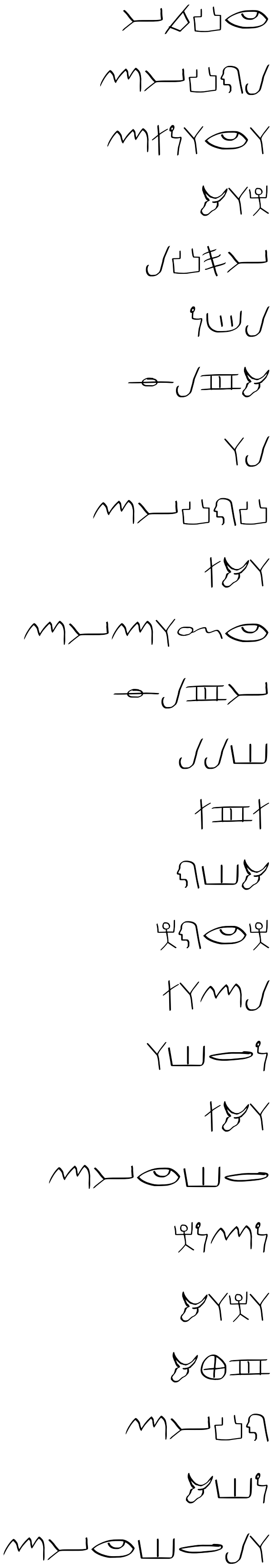

and made intercession	yaph·gee·a	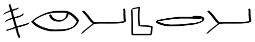	
“ Shout for joy	ran·nee	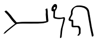	Isaiah 54:1
O barren woman	a·qa·rah	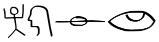	
	lo	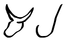	
who bears no children	ya·la·dah	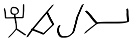	
break forth	pits·chee	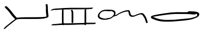	
in song	rin·nah	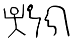	
and cry aloud	ve·tsa·ha·lee	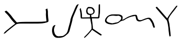	
you who have never	lo	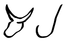	
travailed	cha·lah	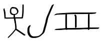	
because	kee	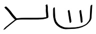	
more	rab·beem	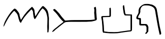	
[are] the children	be·ne	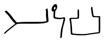	
of the desolate woman	sho·w·me·mah	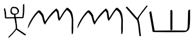	
[than]	mib·be·ne	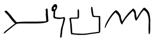	
of her who has a husband ”	ve·u·lah	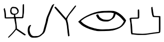	
says	a·mar	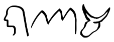	
the LORD	YHVH	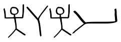	
“ Enlarge	har·chee·vee	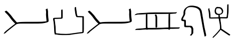	Isaiah 54:2
the site	me·qo·wm	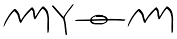	
of your tent	a·ho·lekh	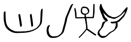	
the curtains	vee·ree·o·wt	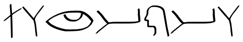	
of your dwellings	mish·ke·no·w·ta·yikh	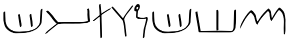	
stretch out	yat·tu	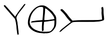	
do not	al	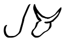	
hold back	tach·so·khee	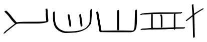	

Lengthen	ha·a·ree·khee	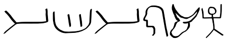	
your ropes	me·ta·ra·yikh	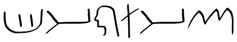	
and drive your stakes in deep	vee·te·do·ta·yikh	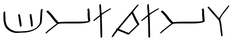	
	chaz·ze·qee	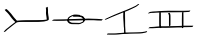	
For	kee	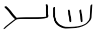	Isaiah 54:3
to the right	ya·meen	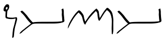	
and left	u·se·mo·wl	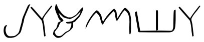	
you will spread out	tiph·ro·tsee	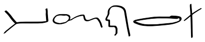	
your descendants	ve·zar·ekh	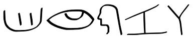	
the nations	go·w·yim	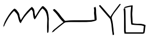	
will dispossess	yee·rash	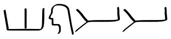	
cities	ve·a·reem	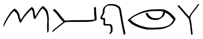	
the desolate	ne·sham·mo·wt	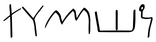	
and inhabit	yo·wo·shee·vu	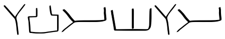	
Do not	al	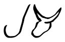	Isaiah 54:4
be afraid	tee·re·ee	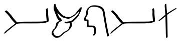	
for	kee	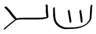	
you will not	lo	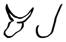	
be put to shame	te·vo·wo·shee	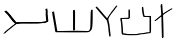	
do not	ve·al	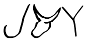	
be intimidated	tik·ka·le·mee	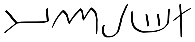	
for	kee	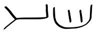	
you will not	lo	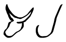	
be humiliated	tach·pee·ree	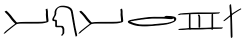	
For	kee	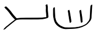	
the shame	vo·shet	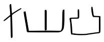	
of your youth	a·lu·ma·yikh	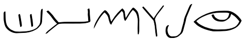	

you will forget	tish·ka·chee	תשכחי	
the reproach	ve·cher·pat	וחרפת	
of your widowhood	al·me·nu·ta·yikh	אלמנותיך	
no	lo	לא	
and will remember	tiz·ke·ree	תזכרי	
more	o·wd	עוד	
For	kee	כי	Isaiah 54:5
your husband	vo·a·la·yikh	בעליך	
is your Maker —	o·sa·yikh	עשיך	
the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
[is] His name —	she·mo	שמו	
is your Redeemer	ve·go·a·lekh	וגאלך	
the Holy	qe·do·wosh	קדוש	
One of Israel	yis·ra·el	ישראל	
the God	e·lo·he	אלהי	
of all	khal	כל	
the earth	ha·a·rets	הארץ	
He is called	yiq·qa·re	יקרא	
For	kee	כי	Isaiah 54:6
like a wife	khe·ish·shah	כאשה	
deserted	a·zu·vah	עזובה	
and wounded	va·a·tsu·vat	ועצובת	
in spirit	ru·ach	רוח	
has called you back	qe·ra·akh	קראך	
the LORD	YHVH	יהוה	
wife	ve·e·shet	ואשת	

of one’s youth ”	ne·u·reem	𐤍𐤏𐤅𐤓𐤉𐤌	
like	kee	𐤊𐤉	
the rejected	tim·ma·es	𐤕𐤌𐤀𐤎	
says	a·mar	𐤀𐤌𐤓	
your God	e·lo·ha·yikh	𐤀𐤋𐤄𐤉𐤊	
moment	be·re·ga	𐤁𐤓𐤂𐤏	Isaiah 54:7
“ For a brief	qa·ton	𐤒𐤈𐤍	
I forsook you	a·zav·teekh	𐤏𐤆𐤁𐤕𐤉𐤊	
compassion	u·ve·ra·cha·meem	𐤅𐤁𐤓𐤇𐤌𐤉𐤌	
but with great	ge·do·leem	𐤂𐤃𐤋𐤉𐤌	
I will bring you back	a·qab·be·tsekh	𐤀𐤒𐤁𐤑𐤊	
In a surge	be·she·tseph	𐤁𐤔𐤑𐤐	Isaiah 54:8
of anger	qe·tseph	𐤒𐤑𐤐	
I hid	his·tar·tee	𐤄𐤎𐤕𐤓𐤕𐤉	
My face	pha·nay	𐤐𐤍𐤉	
for a moment	re·ga	𐤓𐤂𐤏	
from you	mim·mekh	𐤌𐤌𐤊	
kindness	u·ve·che·sed	𐤅𐤁𐤇𐤎𐤃	
but with everlasting	o·w·lam	𐤏𐤅𐤋𐤌	
I will have compassion on you ”	ri·cham·teekh	𐤓𐤇𐤌𐤕𐤉𐤊	
says	a·mar	𐤀𐤌𐤓	
your Redeemer	go·a·lekh	𐤂𐤀𐤋𐤊	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ For	kee	𐤊𐤉	Isaiah 54:9
	me	𐤌𐤉	
the days of Noah	no·ach	𐤍𐤇	
this is like	zot	𐤆𐤀𐤕	

to Me	lee	
when	a·sher	
I swore	nish·ba·tee	
cover	me·a·vor	
that the waters	me	
of Noah	no·ach	
would never again	o·wd	
	al	
the earth	ha·a·rets	
So	ken	
I have sworn	nish·ba·tee	
that I will not be angry	miq·qe·tsoph	
with you	a·la·yikh	
or rebuke	u·mig·ge·ar	
you	bakh	
Though	kee	Isaiah 54:10
the mountains	he·ha·reem	
may be removed	ya·mu·shu	
and the hills	ve·hag·ge·va·o·wt	
may be shaken	te·mu·te·nah	
My loving devotion	ve·chas·dee	
	me·it·tekh	
will not	lo	
depart from you	ya·mush	
and My covenant	u·ve·reet	
of peace	she·lo·w·mee	
will not	lo	

be broken ”	ta·mut	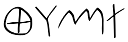	
says	a·mar	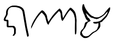	
who has compassion on you	me·ra·cha·mekh	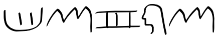	
the LORD	YHVH	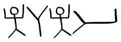	
“ O afflicted city	a·nee·yah	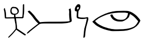	Isaiah 54:11
lashed by storms	so·a·rah	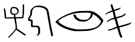	
without	lo	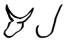	
solace	nu·cha·mah	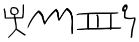	
surely	hin·neh	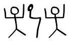	
I	a·no·khee	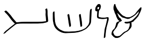	
will set	mar·beets	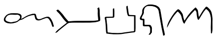	
in antimony	bap·pukh	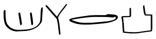	
your stones	a·va·na·yikh	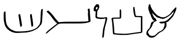	
and lay your foundations	vee·sad·teekh	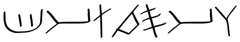	
with sapphires	bas·sap·pee·reem	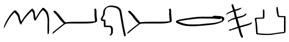	
I will make	ve·sam·tee	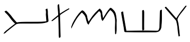	Isaiah 54:12
of rubies	kad·khod	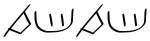	
your pinnacles	shim·sho·ta·yikh	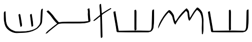	
your gates	u·she·a·ra·yikh	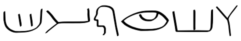	
jewels	le·av·ne	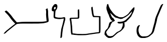	
of sparkling	eq·dach	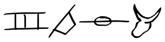	
and all	ve·khal	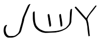	
your walls	ge·vu·lekh	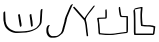	
stones	le·av·ne	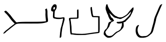	
of precious	che·phets	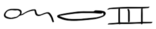	
Then all	ve·khal	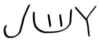	Isaiah 54:13
your sons	ba·na·yikh	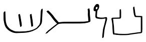	

will be taught	lim·mu·de		
by the LORD	YHVH		
and great	ve·rav		
prosperity	she·lo·wm		
[will be their]	ba·na·yikh	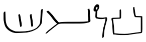	
In righteousness	bits·da·qah	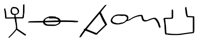	Isaiah 54:14
you will be established	tik·ko·w·na·nee		
far	ra·cha·qee	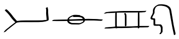	
from oppression	me·o·sheq		
for	kee	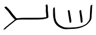	
{you will have} no	lo		
fear	tee·ra·ee		
Terror [will be far removed]	u·mim·me·chit·tah	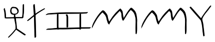	
for	kee	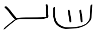	
it will not	lo		
come near	tiq·rav	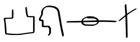	
you	e·la·yikh	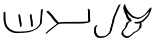	
If	hen		Isaiah 54:15
anyone attacks	go·wr		
you	ya·gur		
it is not	e·phes		
from Me	me·o·w·tee		
whoever	mee	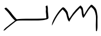	
assails you	gar		
	it·takh	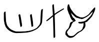	
before you	a·la·yikh	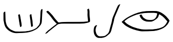	
will fall	yip·po·wl		

Behold	hēn		Isaiah 54:16
I	a·no·khee		
have created	ba·ra·tee		
the craftsman	cha·rash		
who fans	no·phe·ach		
into flame	be·esh		
the coals	pe·cham	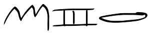	
and forges	u·mo·w·tsee		
a weapon	khe·lee	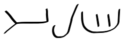	
fit for its task	le·ma·a·se·hu		
and I	ve·a·no·khee	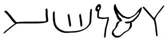	
have created	ba·ra·tee		
the destroyer	mash·cheet	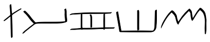	
to wreak havoc	le·chab·bel	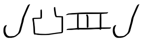	
	kal	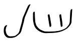	Isaiah 54:17
weapon	ke·lee	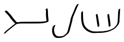	
formed	yu·tsar		
against you	a·la·yikh	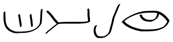	
No	lo		
shall prosper	yits·lach		
every	ve·khal		
tongue	la·sho·wn		
that accuses	ta·qum	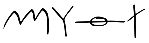	
you	it·takh		
	lam·mish·pat		
and you will refute	tar·shee·ee	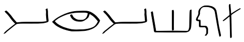	
This	zot		

is the heritage	na·cha·lat	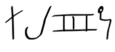	
of the servants	av·de		
of the LORD	YHVH	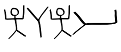	
and their vindication	ve·tsid·qa·tam	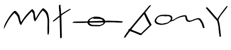	
[is] from Me ”	me·it·tee		
declares	ne·um		
the LORD	YHVH	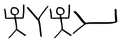	
“ Come	ho·w		Isaiah 55:1
all you	kal	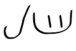	
[who are] thirsty	tsa·me		
come	le·khu	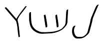	
to the waters	lam·ma·yim	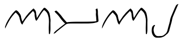	
and you	va·a·sher		
without	en	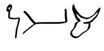	
-	lo	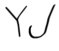	
money	ka·seph		
come	le·khu		
buy	shiv·ru		
and eat !	ve·e·kho·lu		
Come	u·le·khu	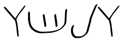	
buy	shiv·ru		
without	be·lo·w	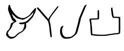	
money	khe·seph		
and without	u·ve·lo·w	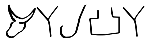	
cost !	me·cheer	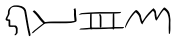	
wine	ya·yin	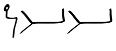	
and milk	ve·cha·lav	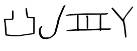	

Why	lam·mah		Isaiah 55:2
spend	tish·qe·lu	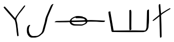	
money	khe·seph		
on that which is not	be·lo·w	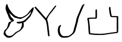	
bread	le·chem	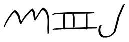	
and your labor	vee·gee·a·khem	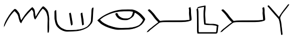	
on that which does not	be·lo·w	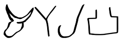	
satisfy ?	le·sa·ve·ah		
Listen	shim·u		
carefully	sha·mo·w·a		
to Me	e·lay	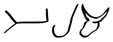	
and eat	ve·ikh·lu		
what is good	to·wv		
will delight	ve·tit·an·nag		
in the richest of foods	bad·de·shen		
and your soul	naph·she·khem	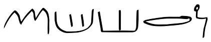	
Incline	hat·tu		Isaiah 55:3
your ear	a·ze·ne·khem	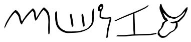	
and come	u·le·khu	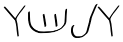	
to Me	e·lay	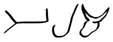	
listen	shim·u		
may live	u·te·chee		
so that your soul	naph·she·khem	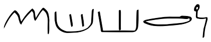	
I will make	ve·ekh·re·tah		
with you	la·khem		
covenant —	be·reet	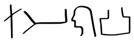	
an everlasting	o·w·lam		

My loving devotion	chas·de		
to David	da·wid		
promised	han·ne·e·ma·neem	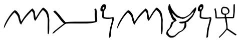	
Behold	hen		Isaiah 55:4
a witness	ed		
to the nations	le·um·meem		
I have made him	ne·tat·tee	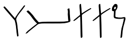	
a leader	na·geed	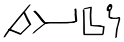	
and commander	u·me·tsaw·veh		
of the peoples	le·um·meem		
Surely	hen		Isaiah 55:5
a nation	go·w		
you do not	lo		
know	te·da		
you will summon	tiq·ra	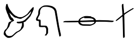	
and nations	ve·go·w		
who do not	lo		
know you	ye·da·u·kha		
to you	e·le·kha	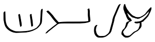	
will run	ya·ru·tsu		
	le·ma·an		
the LORD	YHVH		
your God	e·lo·he·kha		
the Holy	ve·liq·do·wosh	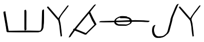	
One of Israel	yis·ra·el	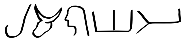	
For	kee	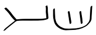	
has bestowed glory on you ”	phe·a·rakh		

Seek	dir·shu	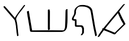	Isaiah 55:6
the LORD	YHVH	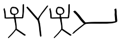	
while He may be found	be·him·ma·tse·o	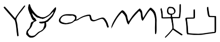	
call on Him	qe·ra·u·hu	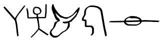	
while He is	bih·yo·w·to	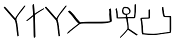	
near	qa·ro·wv	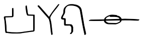	
forsake	ya·a·zov	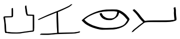	Isaiah 55:7
Let the wicked man	ra·sha	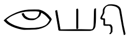	
his own way	dar·ko	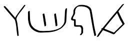	
man	ve·eesh	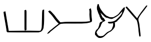	
and the unrighteous	a·ven	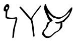	
his own thoughts	mach·she·vo·taw	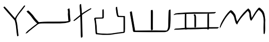	
let him return	ve·ya·shov	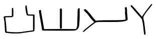	
to	el	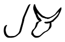	
the LORD	YHVH	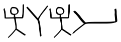	
that He may have compassion	vee·ra·cha·me·hu	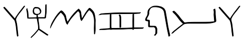	
and to	ve·el	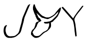	
our God	e·lo·he·nu	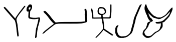	
for	kee	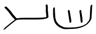	
He will freely	yar·beh	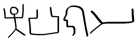	
pardon	lis·lo·w·ach	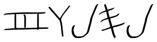	
“ For	kee	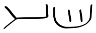	Isaiah 55:8
are not	lo	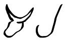	
My thoughts	mach·she·vo·w·tay	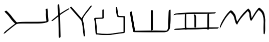	
your thoughts	mach·she·vo·w·te·khem	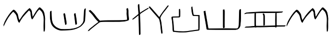	
neither are	ve·lo	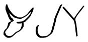	

your ways	dar·khe·khem	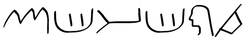	
My ways ”	de·ra·khay		
declares	ne·um		
the LORD	YHVH		
“ For	kee	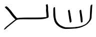	Isaiah 55:9
are higher	ga·ve·hu		
[as] the heavens	sha·ma·yim	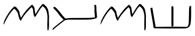	
than the earth	me·a·rets		
so	ken	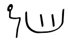	
are higher	ga·ve·hu		
My ways	de·ra·khay		
than your ways	mid·dar·khe·khem	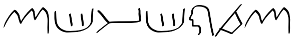	
and My thoughts	u·mach·she·vo·tay	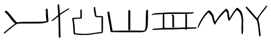	
than your thoughts	mim·mach·she·vo·te·kh em		
For	kee	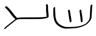	Isaiah 55:10
just as	ka·a·sher		
fall	ye·red		
rain	hag·ge·shem		
and snow	ve·hash·she·leg		
from	min		
heaven	hash·sha·ma·yim		
-	ve·sham·mah	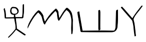	
and do not	lo		
return	ya·shuv		
without	kee	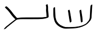	
	im		
watering	hir·vah		

-	et		
the earth	ha·a·rets		
making it bud	ve·ho·w·lee·dah	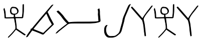	
and sprout	ve·hits·mee·chah	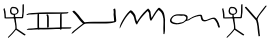	
and providing	ve·na·tan	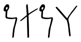	
seed	ze·ra		
to sow	laz·zo·re·a		
and food	ve·le·chem	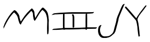	
to eat	la·o·khel		
so	ken	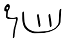	Isaiah 55:11
	yih·yeh	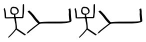	
My word	de·va·ree		
that	a·sher		
proceeds	ye·tse		
from My mouth	mip·pee		
will not	lo		
return	ya·shuv	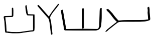	
to Me	e·lay	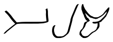	
empty	re·qam	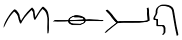	
but	kee	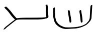	
	im		
it will accomplish	a·sah		
-	et		
what	a·sher		
I please	cha·phats·tee		
and it will prosper	ve·hits·lee·ach	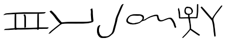	
where	a·sher		

I send it	she·lach·tee	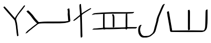	
You will indeed	kee	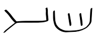	Isaiah 55:12
with joy	ve·sim·chah		
go out	te·tse·u		
in peace	u·ve·sha·lo·wm	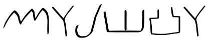	
and be led forth	tu·va·lun	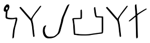	
the mountains	he·ha·reem	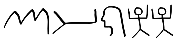	
and hills	ve·hag·ge·va·o·wt		
will burst	yiph·tse·chu		
before you	liph·ne·khem	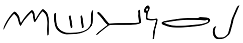	
into song	rin·nah		
and all	ve·khal		
the trees	a·tse		
of the field	has·sa·deh	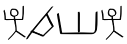	
will clap	yim·cha·u	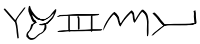	
their hands	khaph		
Instead of	ta·chat	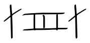	Isaiah 55:13
the thornbush	han·na·a·tsuts		
will grow	ya·a·leh		
a cypress	ve·ro·wosh		
and instead of	ta·chat	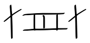	
the brier	has·sir·pad		
will spring up	ya·a·leh		
a myrtle	ha·das	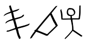	
they will make	ve·ha·yah	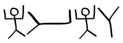	
for the LORD	la·YHVH	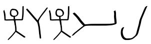	
a name	le·shem	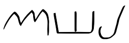	

sign	le·o·wt	𐤋𐤀𐤅𐤕	
an everlasting	o·w·lam	𐤏𐤅𐤋𐤌	
never	lo	𐤋𐤀	
to be destroyed ”	yik·ka·ret	𐤉𐤊𐤓𐤕𐤎	
This is what	koh	𐤊𐤄	Isaiah 56:1
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ Maintain	shim·ru	𐤔𐤌𐤓𐤅	
justice	mish·pat	𐤌𐤔𐤐𐤈	
and do	va·a·su	𐤅𐤏𐤔𐤅	
what is right	tse·da·qah	𐤑𐤃𐤒𐤄	
for	kee	𐤊𐤉	
soon	qe·ro·w·vah	𐤒𐤓𐤅𐤁𐤄	
My salvation	ye·shu·a·tee	𐤉𐤔𐤅𐤏𐤕𐤉	
is coming	la·vo·w	𐤋𐤁𐤅𐤀	
and My righteousness	ve·tsid·qa·tee	𐤅𐤑𐤃𐤒𐤕𐤉	
will be revealed	le·hig·ga·lo·wt	𐤋𐤄𐤂𐤋𐤅𐤕	
Blessed	ash·re	𐤀𐤔𐤓𐤉	Isaiah 56:2
is the man	e·no·wosh	𐤀𐤍𐤅𐤔	
who does	ya·a·seh	𐤉𐤏𐤔𐤄	
this	zot	𐤆𐤀𐤕	
and the son	u·ven	𐤅𐤁𐤍	
of man	a·dam	𐤀𐤃𐤌	
who holds it fast	ya·cha·zeeq	𐤉𐤇𐤆𐤉𐤒	
	bah	𐤁𐤄	
who keeps	sho·mer	𐤔𐤌𐤓	
the Sabbath	shab·bat	𐤔𐤁𐤕	

without profaning it	me·chal·le·lo	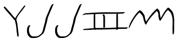	
and keeps	ve·sho·mer	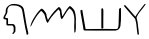	
his hand	ya·do	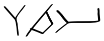	
from doing	me·a·so·wt		
any	kal		
evil ”	ra		
Let no	ve·al		Isaiah 56:3
say	yo·mar		
foreigner	ben		
	han·ne·khar		
who has joined himself	han·nil·vah	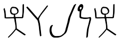	
to	el		
the LORD	YHVH		
	le·mor		
will utterly exclude me	hav·del		
	yav·dee·la·nee	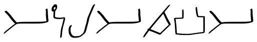	
“ The LORD	YHVH		
from	me·al		
His people ”	am·mo		
not	ve·al		
say	yo·mar		
And let the eunuch	has·sa·rees	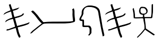	
am but	hen		
“ I	a·nee	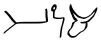	
tree ”	ets		
a dry	ya·vesh	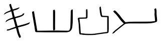	
For	kee	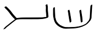	Isaiah 56:4

this is what	khoh
says :	a·mar
the LORD	YHVH
“ To the eunuchs	las·sa·ree·seem
who	a·sher
keep	yish·me·ru
-	et
My Sabbaths	shab·be·to·w·tay
who choose	u·va·cha·ru
what	ba·a·sher
pleases Me	cha·pha·tse·tee
and hold fast	u·ma·cha·zee·qeem
to My covenant —	biv·ree·tee
I will give	ve·na·tat·tee
them	la·hem
in My house	be·ve·tee
and within My walls	u·ve·cho·w·mo·tay
a memorial	yad
and a name	va·shem
better than	to·wv
that of sons	mib·ba·neem
and daughters	u·mib·ba·no·wt
name	shem
an everlasting	o·w·lam
I will give	et·ten
them	lo
that	a·sher

Isaiah 56:5

will not	lo	𐤋𐤀	
be cut off	yik·ka·ret	𐤉𐤊𐤓𐤕𐤎	
And the foreigners	u·ve·ne	𐤅𐤁𐤍𐤉	Isaiah 56:6
	han·ne·khar	𐤄𐤍𐤊𐤓	
who join	han·nil·veem	𐤄𐤍𐤋𐤅𐤉𐤌	
themselves to	al	𐤏𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
to minister to Him	le·sha·re·to	𐤋𐤔𐤓𐤕𐤅	
to love	u·le·a·ha·vah	𐤅𐤋𐤀𐤄𐤁𐤄	
-	et	𐤀𐤕	
the name	shem	𐤔𐤌	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and to be	lih·yo·wt	𐤋𐤄𐤉𐤅𐤕	
His	lo	𐤋𐤅	
servants —	la·a·va·deem	𐤋𐤏𐤁𐤃𐤉𐤌	
all	kal	𐤊𐤋	
who keep	sho·mer	𐤔𐤌𐤓	
the Sabbath	shab·bat	𐤔𐤁𐤕	
without profaning it	me·chal·le·lo	𐤌𐤇𐤋𐤋𐤅	
and who hold fast	u·ma·cha·zee·qeem	𐤅𐤌𐤇𐤆𐤉𐤒𐤉𐤌	
to My covenant —	biv·ree·tee	𐤁𐤁𐤓𐤉𐤕𐤉	
I will bring them	va·ha·vee·o·w·teem	𐤅𐤄𐤁𐤉𐤀𐤅𐤕𐤉𐤌	Isaiah 56:7
to	el	𐤀𐤋	
mountain	har	𐤄𐤓	
My holy	qad·shee	𐤒𐤃𐤔𐤉	
and make them joyful	ve·sim·mach·teem	𐤅𐤔𐤌𐤇𐤕𐤉𐤌	
in My house	be·vet	𐤁𐤁𐤉𐤕	

of prayer	te·phil·la·tee	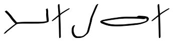	
Their burnt offerings	o·w·lo·te·hem	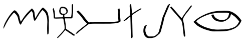	
and sacrifices	ve·ziv·che·hem	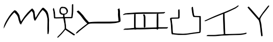	
will be accepted	le·ra·tso·wn	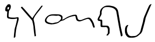	
on	al	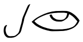	
My altar	miz·be·chee	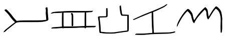	
for	kee	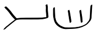	
My house	ve·tee	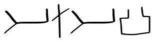	
a house	bet	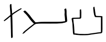	
of prayer	te·phil·lah	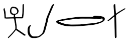	
will be called	yiq·qa·re	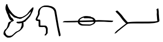	
for all	le·khal	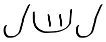	
the nations ”	ha·am·meem	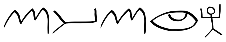	
Thus declares	ne·um	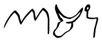	Isaiah 56:8
the Lord	a·do·nay	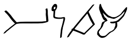	
GOD	YHVH	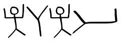	
who gathers	me·qab·bets	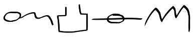	
the dispersed	nid·che	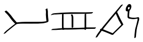	
of Israel :	yis·ra·el	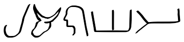	
still others	o·wd	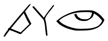	
“ I will gather	a·qab·bets	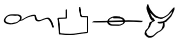	
to them	a·law	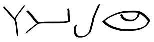	
besides those already gathered ”	le·niq·ba·tsaw	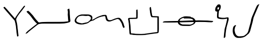	
all	kol	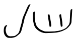	Isaiah 56:9
you beasts	chay·to	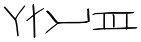	
of the field	sa·day	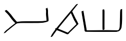	
Come	e·ta·yu	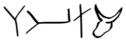	

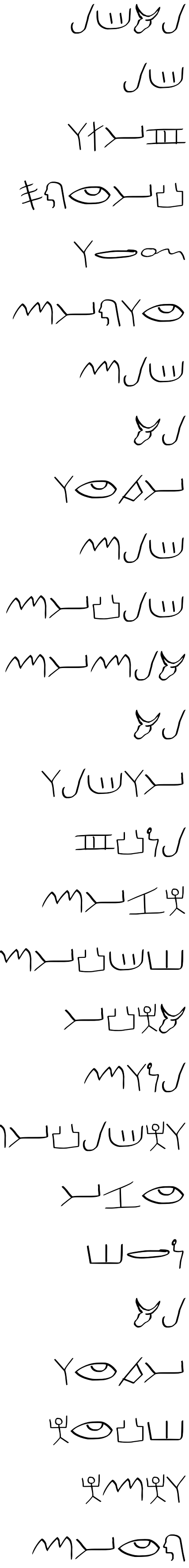

eat greedily	le·e·khol	
all	kal	
you beasts	chay·to	
of the forest	bay·ya·ar	
[Israel's] watchmen	tsa·phu	Isaiah 56:10
are blind	iw·reem	
they are all	kul·lam	
	lo	
oblivious	ya·da·u	
they are all	kul·lam	
dogs	ke·la·veem	
mute	il·le·meem	
they cannot	lo	
	yu·khe·lu	
bark	lin·bo·ach	
they are dreamers	ho·zeem	
lying around	sho·khe·veem	
loving	o·ha·ve	
to slumber	la·num	
Like ravenous dogs	ve·hak·ke·la·veem	Isaiah 56:11
	az·ze	
	ne·phesh	
they are never	lo	
satisfied	ya·de·u	
	sa·ve·ah	
They	ve·hem·mah	
are shepherds	ro·eem	

no	lo		
with	ya·de·u		
discernment	ha·veen	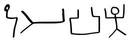	
they all	kul·lam	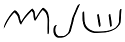	
to their own way	le·dar·kam	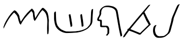	
turn	pa·nu		
one	eesh	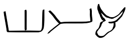	
seeking his own gain :	le·vits·o		
each	miq·qa·tse·hu	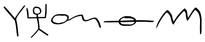	
“ Come	e·ta·yu	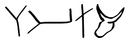	Isaiah 56:12
let me get	eq·chah	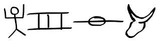	
the wine	ya·yin	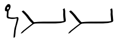	
let us imbibe	ve·nis·be·ah		
the strong drink	she·khar		
will be	ve·ha·yah	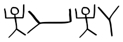	
like today	kha·zeh	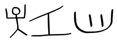	
	yo·wm		
and tomorrow	ma·char	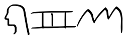	
better ! ”	ga·do·wl		
	ye·ter	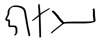	
only far	me·od		
The righteous	hats·tsad·deeq		Isaiah 57:1
perish	a·vad		
and no	ve·en		
one	eesh	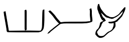	
takes	sam	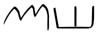	
it to	al		

heart	lev	
men	ve·an·she	
devout	che·sed	
are swept away	ne·e·sa·pheem	
while no one	be·en	
considers	me·veen	
that	kee	
from the presence	mip·pe·ne	
of evil	ha·ra·ah	
are guided	ne·e·saph	
the righteous	hats·tsad·deeq	
enter	ya·vo·w	Isaiah 57:2
into peace	sha·lo·wm	
they find rest	ya·nu·chu	
	al	
lying down in death	mish·ke·vo·w·tam	
Those who walk	ho·lekh	
uprightly	ne·kho·cho	
you	ve·at·tem	Isaiah 57:3
“ But come	qir·vu	
here	hen·nah	
sons	be·ne	
of a sorceress	o·ne·nah	
you offspring	ze·ra	
of adulterers	me·na·eph	
and prostitutes !	vat·tiz·neh	
	al	Isaiah 57:4

Whom	mee	
are you mocking ?	tit·an·na·gu	
At	al	
whom	mee	
do you snarl	tar·chee·vu	
	pheh	
and stick out	ta·a·ree·khu	
your tongue ?	la·sho·wn	
not	ha·lo·w	
Are you	at·tem	
children	yil·de	
of transgression	phe·sha	
offspring	ze·ra	
of deceit	sha·qer	
who burn with lust	han·ne·cha·meem	Isaiah 57:5
among the oaks	ba·e·leem	
under	ta·chat	
every	kal	
tree	ets	
luxuriant	ra·a·nan	
who slaughter	sho·cha·te	
your children	hay·la·deem	
in the valleys	ban·ne·cha·leem	
under	ta·chat	
the clefts	se·i·phe	
of the rocks ?	has·se·la·eem	
[is] among the smooth [stones]	be·chal·le·qe	Isaiah 57:6

of the valley	na·chal	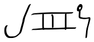	
Your portion	chel·qekh	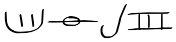	
indeed, they	hem	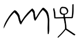	
	hem	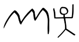	
are your lot	go·w·ra·lekh	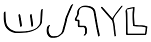	
Even	gam		
to them	la·hem		
you have poured out	sha·phakht		
a drink offering	ne·sekh		
[and] offered	he·e·leet	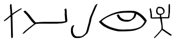	
a grain offering	min·chah	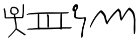	
because of	ha·al		
these ?	el·leh	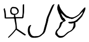	
Should I relent	en·na·chem	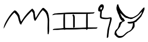	
On	al		Isaiah 57:7
hill	har		
a high	ga·vo·ah	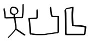	
and lofty	ve·nis·sa		
you have made	samt		
your bed	mish·ka·vekh		
and	gam		
there	sham	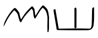	
you went up	a·leet	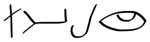	
to offer	liz·bo·ach	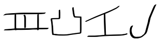	
sacrifices	za·vach	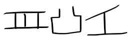	
Behind	ve·a·char	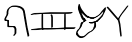	Isaiah 57:8
the door	had·de·let		

and doorpost	ve·ham·me·zu·zah	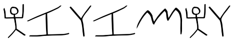	
you have set up	samt		
your memorial	zikh·ro·w·nekh	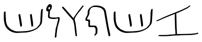	
Forsaking Me	kee	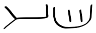	
	me·it·tee		
you uncovered	gil·leet	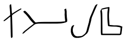	
you climbed up	vat·ta·a·lee		
and opened it wide	hir·chavt	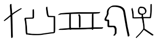	
your bed	mish·ka·vekh		
And you have made a pact	vat·tikh·rat		
with those	lakh	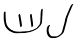	
	me·hem		
you have loved	a·havt		
whose bed	mish·ka·vam		
upon their nakedness	yad	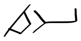	
you have gazed	cha·zeet	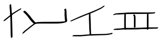	
You went	vat·ta·shu·ree	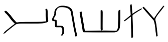	Isaiah 57:9
to [Molech]	lam·me·lekh		
with oil	bash·she·men		
and multiplied	vat·tar·bee		
your perfumes	riq·qu·cha·yikh	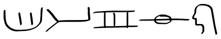	
You have sent	vat·te·shal·le·chee	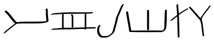	
your envoys	tsi·raykh	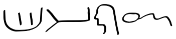	
even to	ad		
a great distance	me·ra·choq	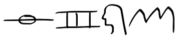	
you have descended	vat·tash·pee·lee		
	ad		

Sheol itself	she·o·wl	שאול	
by your many	be·rov	ברב	Isaiah 57:10
journeys	dar·kekh	דרכך	
You are wearied	ya·ga·at	יגעת	
but you did not	lo	לא	
say	a·mart	אמרת	
“ There is no hope ! ”	no·w·ash	נואש	
renewal	chay·yat	חית	
of your strength	ya·dekh	ידך	
You found	ma·tsat	מצאת	
therefore	al	על	
	ken	כן	
you did not	lo	לא	
grow weak	cha·leet	חלית	
-	ve·et	ואת	Isaiah 57:11
Whom	mee	מי	
have you dreaded	da·agt	דאגת	
and feared	vat·tee·re·ee	ותיראי	
so that	kee	כי	
you lied	te·khaz·ze·vee	תכזבי	
and	ve·o·w·tee	ואותי	
failed	lo	לא	
to remember Me	za·khart	זכרת	
[or]	lo	לא	
take this	samt	שמת	
to	al	על	
heart ?	lib·bekh	לבך	

Is it not	ha·lo	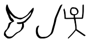	
[because] I {have}	a·nee	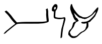	
been silent	mach·sheh	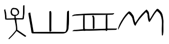	
long	u·me·o·lam		
that	ve·o·w·tee		
you do not	lo		
fear Me ?	tee·ra·ee		
I	a·nee	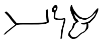	Isaiah 57:12
will expose	ag·geed	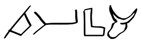	
your righteousness	tsid·qa·tekh	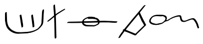	
-	ve·et		
and your works	ma·a·sa·yikh		
and they will not	ve·lo		
profit you	yo·w·ee·lukh	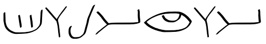	
When you cry out	be·za·a·qekh		Isaiah 57:13
deliver you !	yats·tsee·lukh		
let your companies [of idols]	qib·bu·tsa·yikh		
Yet	ve·et		
all of them	kul·lam	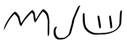	
will carry off	yis·sa	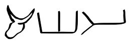	
the wind	ru·ach		
will take them away	yiq·qach	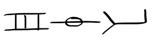	
a breath	ha·vel		
But he who seeks refuge	ve·ha·cho·w·seh	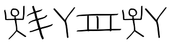	
in Me	vee	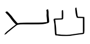	
will inherit	yin·chal	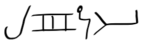	
the land	e·rets		

and possess	ve·yee·rash	𐤅𐤉𐤉𐤓𐤔	
mountain ”	har	𐤄𐤓	
My holy	qad·shee	𐤒𐤃𐤔𐤉	
And it will be said	ve·a·mar	𐤅𐤀𐤌𐤓	Isaiah 57:14
“ Build it up	sol·lu	𐤎𐤋𐤅	
build it up	sol·lu	𐤎𐤋𐤅	
prepare	pan·nu	𐤐𐤍𐤅	
the way	da·rekh	𐤃𐤓𐤊	
take	ha·ree·mu	𐤄𐤓𐤉𐤌𐤅	
every obstacle	mikh·sho·wl	𐤌𐤊𐤔𐤅𐤋	
out of the way	mid·de·rekh	𐤌𐤃𐤓𐤊	
of My people ”	am·mee	𐤏𐤌𐤉𐤎	
For	kee	𐤊𐤉	Isaiah 57:15
thus	khoh	𐤊𐤄	
says	a·mar	𐤀𐤌𐤓	
the One who is high	ram	𐤓𐤌	
and lifted up	ve·nis·sa	𐤅𐤍𐤔𐤀	
who inhabits	sho·khen	𐤔𐤊𐤍	
eternity	ad	𐤏𐤃	
is Holy :	ve·qa·do·wosh	𐤅𐤒𐤃𐤅𐤔	
whose name	she·mo	𐤔𐤌𐤅	
in a high	ma·ro·wm	𐤌𐤓𐤅𐤌	
and holy place	ve·qa·do·wosh	𐤅𐤒𐤃𐤅𐤔	
“ I dwell	esh·ko·wn	𐤀𐤔𐤊𐤅𐤍	
and with	ve·et	𐤅𐤀𐤕	
the oppressed	dak·ka	𐤃𐤊𐤀	
and humble	u·she·phal	𐤅𐤔𐤐𐤋	

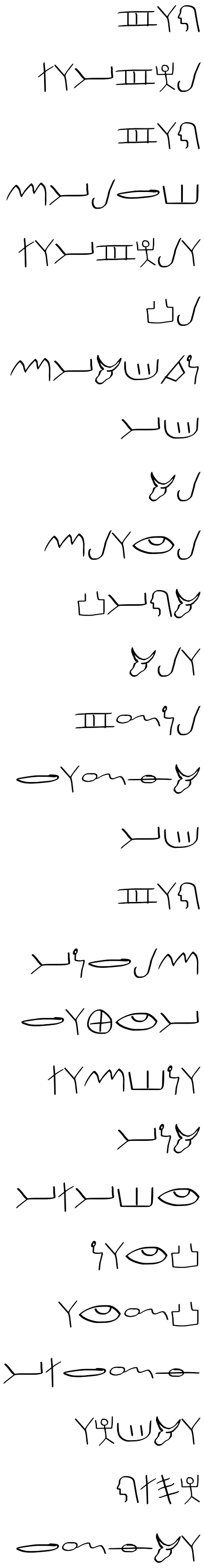

in spirit	ru·ach	
to restore	le·ha·cha·yo·wt	
the spirit	ru·ach	
of the lowly	she·pha·leem	
and revive	u·le·ha·cha·yo·wt	
the heart	lev	
of the contrite	nid·ka·eem	
For	kee	Isaiah 57:16
I will not	lo	
	le·o·w·lam	
accuse you forever	a·reev	
nor will I	ve·lo	
always	la·ne·tsach	
be angry	eq·qe·tso·wph	
for	kee	
then the spirit [of man]	ru·ach	
before Me	mil·le·pha·nay	
would grow weak	ya·a·to·wph	
with the breath	u·ne·sha·mo·wt	
of those	a·nee	
I have made	a·see·tee	
by his sinful	ba·a·won	Isaiah 57:17
greed	bits·o	
I was enraged	qa·tsaph·tee	
so I struck him	ve·ak·ke·hu	
and hid [My face]	has·ter	
in anger	ve·eq·tsoph	

yet he kept	vay·ye·lekh	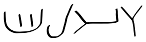	
turning back	sho·w·vav		
to the desires	be·de·rekh		
of his heart	lib·bo	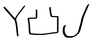	
his ways	de·ra·khaw		Isaiah 57:18
I have seen	ra·ee·tee	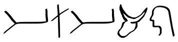	
but I will heal him	ve·er·pa·e·hu		
I will guide him	ve·an·che·hu	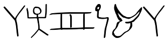	
and restore	va·a·shal·lem		
comfort	ni·chu·meem	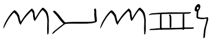	
to him	lo	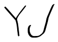	
and his mourners	ve·la·a·ve·law	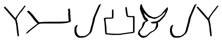	
bringing	bo·w·re		Isaiah 57:19
praise	nuv		
to their lips	se·pha·ta·yim		
Peace	sha·lo·wm		
peace	sha·lo·wm		
to those far	la·ra·cho·wq	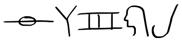	
and near ”	ve·laq·qa·ro·wv	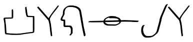	
says	a·mar		
the LORD	YHVH		
“ and I will heal them ”	u·re·pha·tee		
But the wicked	ve·ha·re·sha·eem		Isaiah 57:20
sea	kay·yam	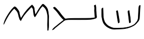	
are like the storm-tossed	nig·rash	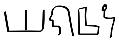	
for	kee	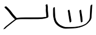	
be still	hash·qet	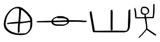	

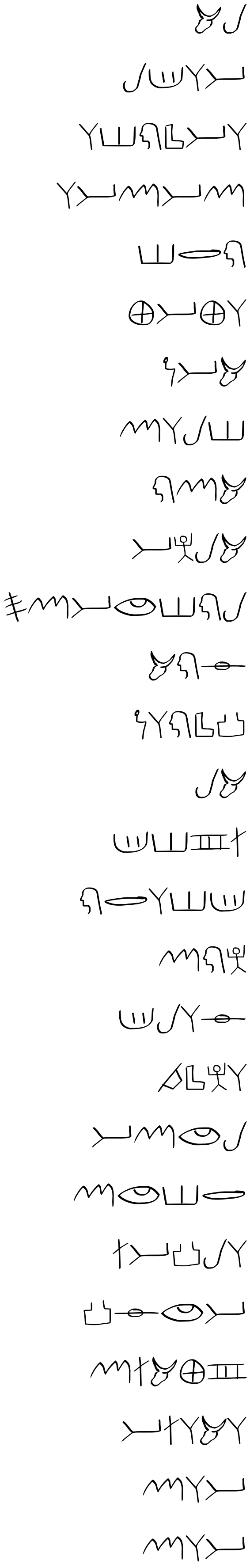

it cannot	lo	
	yu·khal	
churn up	vay·yig·re·shu	
and its waves	me·maw	
mire	re·phesh	
and muck	va·teet	
“ There is no	en	Isaiah 57:21
peace ”	sha·lo·wm	
says	a·mar	
my God	e·lo·hay	
“ for the wicked ”	la·re·sha·eem	
“ Cry	qe·ra	Isaiah 58:1
aloud	ve·ga·ro·wn	
do not	al	
hold back !	tach·sokh	
like a ram’s horn	kash·sho·w·phar	
Raise	ha·rem	
your voice	qo·w·le·kha	
Declare	ve·hag·ged	
to My people	le·am·mee	
their transgression	pish·am	
and to the house	u·le·vet	
of Jacob	ya·a·qov	
their sins	chat·to·tam	
For	ve·o·w·tee	Isaiah 58:2
day	yo·wm	
after day	yo·wm	

they seek Me	yid·ro·shun	𐤉𐤃𐤓𐤔𐤅𐤍	
to know	ve·da·at	𐤅𐤃𐤏𐤕	
My ways	de·ra·khay	𐤃𐤓𐤊𐤉	
and delight	yech·pa·tsun	𐤉𐤇𐤐𐤑𐤅𐤍	
like a nation	ke·go·w	𐤊𐤂𐤅𐤉	
that	a·sher	𐤀𐤔𐤓	
what is right	tse·da·qah	𐤑𐤃𐤒𐤄	
does	a·sah	𐤏𐤔𐤄	
the justice	u·mish·pat	𐤅𐤌𐤔𐤐𐤈	
of their God	e·lo·haw	𐤀𐤋𐤄𐤉𐤅	
and does not	lo	𐤋𐤀	
forsake	a·zav	𐤏𐤆𐤁	
They ask Me	yish·a·lu·nee	𐤉𐤔𐤀𐤋𐤅𐤍𐤉	
judgments	mish·pe·te	𐤌𐤔𐤐𐤈𐤉	
for righteous	tse·deq	𐤑𐤃𐤒	
in the nearness	qir·vat	𐤒𐤓𐤁𐤕	
of God ”	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
they delight	yech·pa·tsun	𐤉𐤇𐤐𐤑𐤅𐤍	
“ Why	lam·mah	𐤋𐤌𐤄	Isaiah 58:3
have we fasted	tsam·nu	𐤑𐤌𐤍𐤅	
and You have not	ve·lo	𐤅𐤋𐤀	
seen ?	ra·ee·ta	𐤓𐤀𐤉𐤕	
[Why] have we humbled	in·nee·nu	𐤏𐤍𐤉𐤍𐤅	
ourselves	naph·she·nu	𐤍𐤐𐤔𐤍𐤅	
and You have not	ve·lo	𐤅𐤋𐤀	
noticed ? ”	te·da	𐤕𐤃𐤏	
“ Behold	hen	𐤄𐤍	

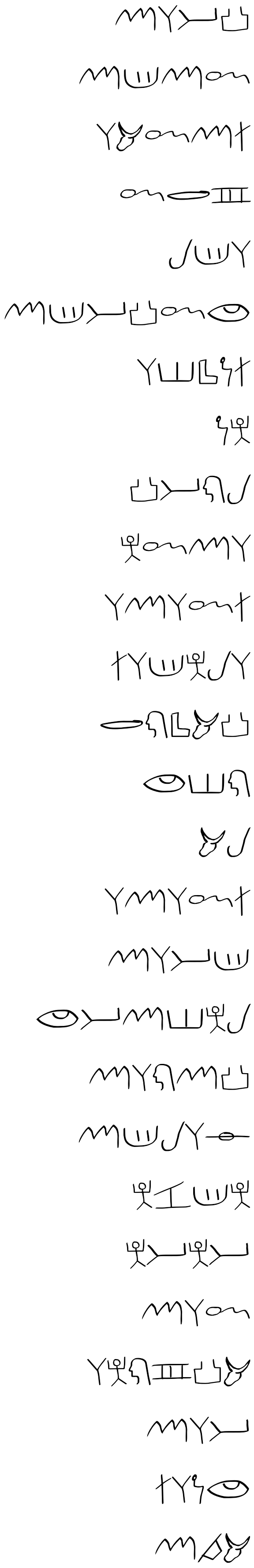

on the day	be·yo·wm	
of your fast	tso·me·khem	
you do	tim·tse·u	
as you please	che·phets	
all	ve·khal	
your workers	ats·tse·ve·khem	
and you oppress	tin·go·su	
-	hen	Isaiah 58:4
with contention	le·reev	
and strife	u·mats·tsah	
You fast	ta·tsu·mu	
to strike	u·le·hak·ko·wt	
with your fist	be·eg·roph	
viciously	re·sha	
You cannot	lo	
fast	ta·tsu·mu	
as you do today	khay·yo·wm	
be heard	le·hash·mee·a	
on high	bam·ma·ro·wm	
and have your voice	qo·wl·khem	
this	ha·kha·zeh	Isaiah 58:5
Is	yih·yeh	
the fast	tso·wm	
I have chosen :	ev·cha·re·hu	
a day	yo·wm	
to deny	an·no·wt	
for a man	a·dam	

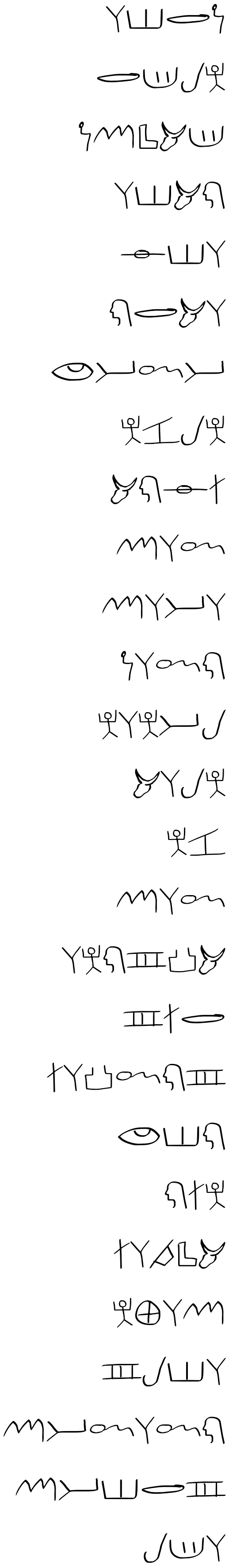

himself	naph·sho	
to bow	ha·la·khoph	
like a reed	ke·ag·mon	
his head	ro·sho	
sackcloth	ve·saq	
and ashes ?	va·e·pher	
and to spread out	yats·tsee·a	
this	ha·la·zeh	
Will you call	tiq·ra	
a fast	tso·wm	
and a day	ve·yo·wm	
acceptable	ra·tso·wn	
to the LORD ?	la·YHVH	
Isn’t	ha·lo·w	Isaiah 58:6
this	zeh	
the fast	tso·wm	
that I have chosen :	ev·cha·re·hu	
to break	pat·te·ach	
the chains	char·tsub·bo·wt	
of wickedness	re·sha	
to untie	hat·ter	
the cords	a·gud·do·wt	
of the yoke	mo·w·tah	
to set	ve·shal·lach	
the oppressed	re·tsu·tseem	
free	cha·phe·sheem	
every	ve·khal	

yoke ?	mo·w·tah		
and tear off	te·nat·te·qu	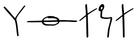	
Isn’t [it]	ha·lo·w		Isaiah 58:7
to share	pha·ros		
with the hungry	la·ra·ev		
your bread	lach·me·kha	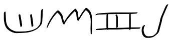	
to bring the poor	va·a·nee·yeem	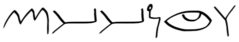	
and homeless	me·ru·deem	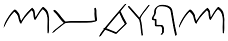	
into	ta·vee	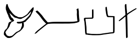	
your home	va·yit	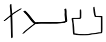	
when	kee	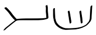	
you see him	tir·eh		
the naked	a·rom		
to clothe	ve·khis·see·to		
from your own flesh and blood ?	u·mib·be·sa·re·kha	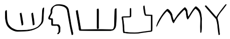	
and not	lo		
to turn away	tit·al·lam		
Then	az		Isaiah 58:8
will break forth	yib·ba·qa	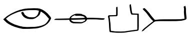	
like the dawn	kash·sha·char	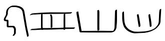	
your light	o·w·re·kha		
and your healing	va·a·ru·kha·te·kha	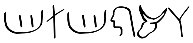	
quickly	me·he·rah		
will come	tits·mach		
will go	ve·ha·lakh	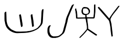	
before you	le·pha·ne·kha	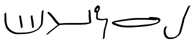	
Your righteousness	tsid·qe·kha	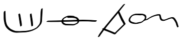	

and the glory	ke·vo·wd	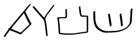	
of the LORD	YHVH	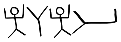	
will be your rear guard	ya·as·phe·kha	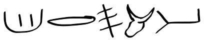	
Then	az	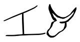	Isaiah 58:9
you will call	tiq·ra	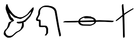	
and the LORD	va·YHVH	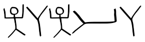	
will answer	ya·a·neh	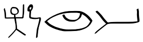	
you will cry out	te·shaw·va	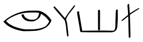	
and He will say	ve·yo·mar	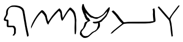	
‘ Here I am’	hin·ne·nee	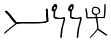	
If	im	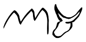	
you remove	ta·seer	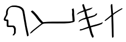	
from your midst	mit·to·wkh·kha	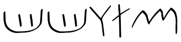	
the yoke	mo·w·tah	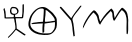	
the pointing	she·lach	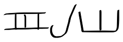	
of the finger	ets·ba	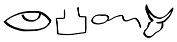	
talk	ve·dab·ber	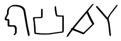	
and malicious	a·ven	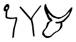	
and if you give	ve·ta·pheq	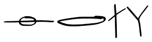	Isaiah 58:10
to the hungry	la·ra·ev	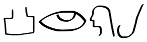	
yourself	naph·she·kha	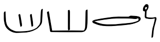	
soul	ve·ne·phesh	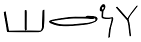	
the afflicted	na·a·nah	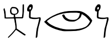	
and satisfy	tas·bee·a	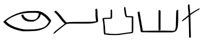	
will go forth	ve·za·rach	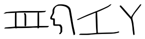	
in the darkness	ba·cho·shekh	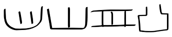	
then your light	o·w·re·kha	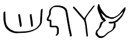	

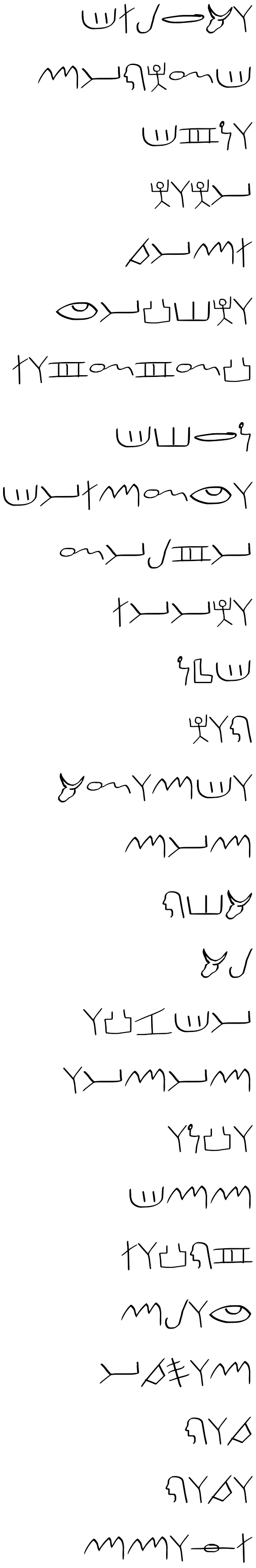

and your night	va·a·phe·la·te·kha	
will be like noonday	kats·tsa·ho·ra·yim	
guide you	ve·na·cha·kha	Isaiah 58:11
The LORD	YHVH	
will always	ta·meed	
He will satisfy	ve·his·bee·a	
in a sun-scorched land	be·tsach·tsa·cho·wt	
you	naph·she·kha	
your frame	ve·ats·mo·te·kha	
and strengthen	ya·cha·leets	
You will be	ve·ha·yee·ta	
garden	ke·gan	
like a well-watered	ra·veh	
like a spring	u·khe·mo·w·tsa	
	ma·yim	
-	a·sher	
never	lo	
fail	ye·khaz·ze·vu	
whose waters	me·maw	
will rebuild	u·va·nu	Isaiah 58:12
Your people	mim·me·kha	
ruins	cha·re·vo·wt	
the ancient	o·w·lam	
	mo·ws·de	
the age-old	do·wr	
foundations	va·do·wr	
you will restore	te·qo·w·mem	

you will be called	ve·qo·ra	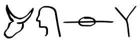	
	le·kha	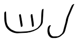	
Repairer	go·der	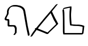	
of the Breach	pe·rets	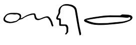	
Restorer	me·sho·vev	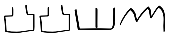	
of the Streets	ne·tee·vo·wt	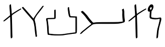	
of Dwelling	la·sha·vet	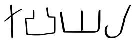	
If	im	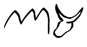	Isaiah 58:13
you turn	ta·sheev	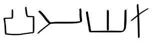	
from [breaking] the Sabbath	mish·shab·bat	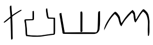	
your foot	rag·le·kha	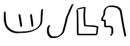	
from doing	a·so·wt	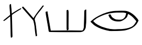	
as you please	cha·pha·tse·kha	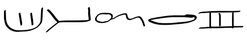	
day	be·yo·wm	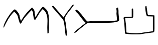	
on My holy	qad·shee	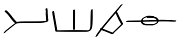	
if you call	ve·qa·ra·ta	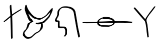	
the Sabbath	lash·shab·bat	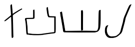	
a delight	o·neg	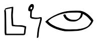	
holy [day]	liq·do·wosh	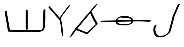	
and the LORD’s	YHVH	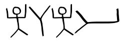	
honorable	me·khub·bad	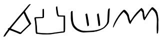	
if you honor it	ve·khib·bad·to	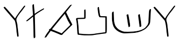	
by not going	me·a·so·wt	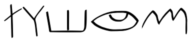	
your own way	de·ra·khe·kha	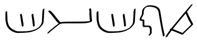	
or seeking	mim·me·tso·w	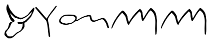	
your own pleasure	cheph·tse·kha	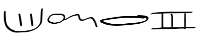	
or speaking	ve·dab·ber	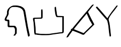	

idle words	da·var	דבר	
then	az	אז	Isaiah 58:14
you will delight	tit·an·nag	תתענג	
yourself in	al	על	
the LORD	YHVH	יהוה	
and I will make you ride	ve·hir·kav·tee·kha	והרכבתיך	
on	al	על	
the heights	ba·mo·w·tē	במותי	
of the land	a·rets	ארץ	
and feed you	ve·ha·a·khal·tee·kha	והאכלתיך	
with the heritage	na·cha·lat	נחלת	
Jacob ”	ya·a·qov	יעקב	
of your father	a·vee·kha	אביך	
For	kee	כי	
the mouth	pee	פי	
of the LORD	YHVH	יהוה	
has spoken	dib·ber	דבר׃	
Surely	hen	הן	Isaiah 59:1
is not	lo	לא	
too short	qa·tse·rah	קצרה	
the arm	yad	יד	
of the LORD	YHVH	יהוה	
to save	me·ho·wo·shee·a	מהושיע	
	ve·lo	ולא	
too dull	kha·ve·dah	כבדה	
nor His ear	a·ze·no	אזנו	
to hear	mish·she·mo·w·a	משמוע	

But	kee	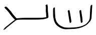	Isaiah 59:2
	im		
your iniquities	a·wo·no·te·khem	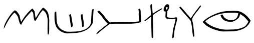	
	ha·yu	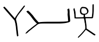	
have built barriers	mav·di·leem		
between you	be·ne·khem	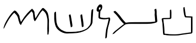	
	le·ven	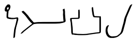	
and your God	e·lo·he·khem	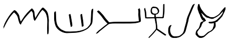	
and your sins	ve·chat·to·w·te·khem		
have hidden	his·tee·ru	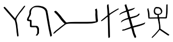	
[His] face	pha·neem	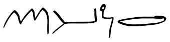	
from you	mik·kem		
so that He does not hear	mish·she·mo·w·a		
For	kee	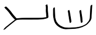	Isaiah 59:3
your hands	khap·pe·khem	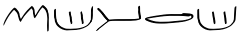	
are stained	ne·go·a·lu		
with blood	vad·dam		
and your fingers	ve·ets·be·o·w·te·khem		
with iniquity	be·a·won		
your lips	siph·to·w·te·khem	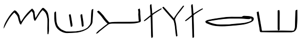	
have spoken	dib·be·ru	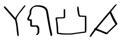	
lies	she·qer		
and your tongue	le·sho·wn·khem	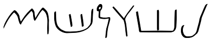	
injustice	aw·lah		
mutters	teh·geh		
No one	en	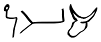	Isaiah 59:4
calls	qo·re	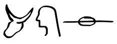	

for justice	ve·tse·deq		
no one	ve·en		
pleads his case	nish·pat	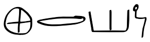	
honestly	be·e·mu·nah		
They rely	ba·to·w·ach		
on	al		
empty [pleas]	to·hu		
they tell	ve·dab·ber	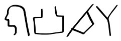	
lies	shaw		
they conceive	ha·ro	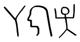	
mischief	a·mal		
and give birth to	ve·ho·w·led	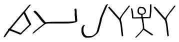	
iniquity	a·ven		
the eggs	be·tse	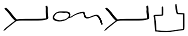	Isaiah 59:5
of vipers	tsiph·o·w·nee		
They hatch	biq·qe·u	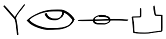	
web	ve·qu·re		
a spider's	ak·ka·veesh		
and weave	ye·e·ro·gu		
Whoever eats	ha·o·khel		
their eggs	mib·be·tse·hem		
will die	ya·mut		
crack one open	ve·haz·zu·reh		
is hatched	tib·ba·qa	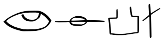	
and a viper	eph·eh		
Their cobwebs	qu·re·hem	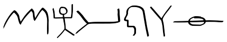	Isaiah 59:6
cannot	lo		

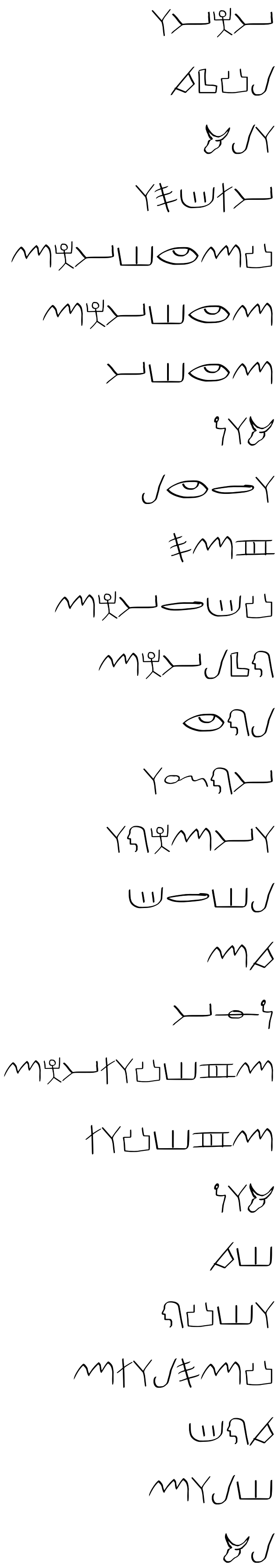

be made into	yih·yu	
clothing	le·ve·ged	
and they cannot	ve·lo	
cover themselves	yit·kas·su	
with their works	be·ma·a·se·hem	
Their deeds	ma·a·se·hem	
deeds	ma·a·se	
are sinful	a·ven	
and acts	u·pho·al	
of violence	cha·mas	
are in their hands	be·khap·pe·hem	
Their feet	rag·le·hem	Isaiah 59:7
to evil	la·ra	
run	ya·ru·tsu	
they are swift	vee·ma·ha·ru	
to shed	lish·pokh	
blood	dam	
innocent	na·qee	
Their thoughts	mach·she·vo·w·te·hem	
thoughts	mach·she·vo·wt	
are sinful	a·ven	
ruin	shod	
and destruction	va·she·ver	
lie in their wake	bim·sil·lo·w·tam	
The way	de·rekh	Isaiah 59:8
of peace	sha·lo·wm	
they have not	lo	

known	ya·da·u		
and there is no	ve·en		
justice	mish·pat		
in their tracks	be·ma·ge·lo·w·tam		
paths	ne·tee·vo·w·te·hem		
crooked	iq·qe·shu	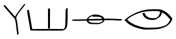	
They have turned them into	la·hem		
no one	kol		
who treads	do·rekh		
on them	bah		
	lo		
will know	ya·da	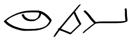	
peace	sha·lo·wm		
Therefore	al		Isaiah 59:9
	ken	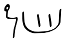	
is far	ra·chaq	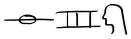	
justice	mish·pat		
from us	mim·men·nu	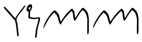	
does not	ve·lo		
reach us	tas·see·ge·nu	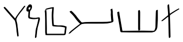	
and righteousness	tse·da·qah	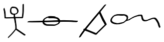	
We hope	ne·qaw·veh	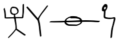	
for light	la·o·wr		
but there	ve·hin·neh		
is darkness	cho·shekh		
for brightness	lin·go·ho·wt		
in gloom	ba·a·phe·lo·wt		

[but] we walk	ne·hal·lekh	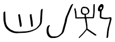	
we feel our way along	ne·gash·shah	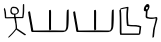	Isaiah 59:10
Like the blind	kha·iw·reem		
the wall	qeer	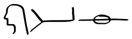	
like those without	u·khe·en		
eyes	e·na·yim	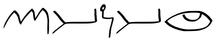	
groping	ne·gash·she·shah		
We stumble	ka·shal·nu	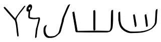	
at midday	vats·tsa·ho·ra·yim		
as in the twilight	kan·ne·sheph		
among the vigorous	ba·ash·man·neem		
we are like the dead	kam·me·teem		
growl	ne·he·meh	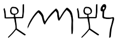	Isaiah 59:11
like bears	khad·dub·beem	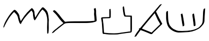	
We all	kul·la·nu	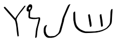	
like doves	ve·khay·yo·w·neem	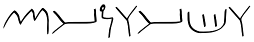	
and moan	ha·goh	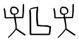	
	neh·geh		
We hope	ne·qaw·veh	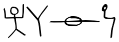	
for justice	lam·mish·pat		
but [find] none	va·a·yin		
for salvation	lee·shu·ah		
but it is far	ra·cha·qah	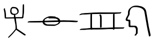	
from us	mim·men·nu	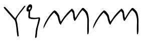	
For	kee	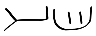	Isaiah 59:12
are multiplied	rab·bu		
our transgressions	phe·sha·e·nu		

before You	neg·de·kha	נגדך	
and our sins	ve·chat·to·w·te·nu	וחטאותינו	
testify	a·ne·tah	ענתה	
against us	ba·nu	בנו	
are indeed	kee	כי	
Our transgressions	phe·sha·e·nu	פשעינו	
with us	it·ta·nu	אתנו	
our iniquities :	va·a·wo·no·te·nu	ועונתינו	
and we know	ye·da·a·num	ידענום	
rebelling	pa·sho·a	פשע	Isaiah 59:13
and denying	ve·kha·chesh	וכחש	
the LORD	ba·YHVH	ביהוה	
turning away	ve·na·so·wg	ונסוג	
from	me·a·char	מאחר	
our God	e·lo·he·nu	אלהינו	
speaking	dab·ber	דבר	
oppression	o·sheq	עשק	
and revolt	ve·sa·rah	וסרה	
conceiving	ho·ro	הרו	
and uttering	ve·ho·go	והגו	
from the heart	mil·lev	מלב	
-	div·re	דברי	
lies	sha·qer	שקר	
is turned away	ve·hus·sag	והסג	Isaiah 59:14
	a·cho·wr	אחור	
So justice	mish·pat	משפט	
and righteousness	u·tse·da·qah	וצדקה	

at a distance	me·ra·cho·wq	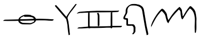	
stands	ta·a·mod		
For	kee	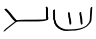	
has stumbled	kha·she·lah		
in the public square	va·re·cho·wv	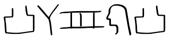	
truth	e·met	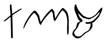	
and honesty	u·ne·kho·chah	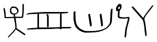	
cannot	lo		
	tu·khal		
enter	la·vo·w		
is	vat·te·hee		Isaiah 59:15
Truth	ha·e·met		
missing	ne·de·ret		
and whoever turns	ve·sar		
from evil	me·ra		
becomes prey	mish·to·w·lel		
looked	vay·yar	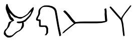	
The LORD	YHVH		
and was displeased	vay·ye·ra	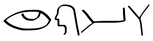	
	be·e·naw	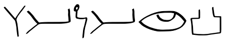	
that	kee	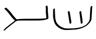	
there was no	en		
justice	mish·pat		
He saw	vay·yar	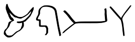	Isaiah 59:16
that	kee	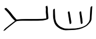	
there was no	en		
man	eesh	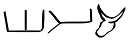	

He was amazed	vay·yish·to·w·mem	𐤅𐤉𐤔𐤕𐤅𐤌𐤌	
that	kee	𐤊𐤉	
there was no one	en	𐤀𐤉𐤍	
to intercede	maph·gee·a	𐤌𐤐𐤂𐤉𐤏	
brought salvation	vat·to·wo·sha	𐤅𐤕𐤅𐤔𐤏	
	lo	𐤋𐤅	
So His own arm	ze·ro·o	𐤆𐤓𐤏𐤅	
and His own righteousness	ve·tsid·qa·to	𐤅𐤑𐤃𐤒𐤕𐤅	
	hee	𐤄𐤉𐤀	
sustained Him	se·ma·kha·te·hu	𐤎𐤌𐤊𐤕𐤄𐤅	
He put on	vay·yil·bash	𐤅𐤉𐤋𐤁𐤔	Isaiah 59:17
righteousness	tse·da·qah	𐤑𐤃𐤒𐤄	
like a breastplate	kash·shir·yan	𐤊𐤔𐤓𐤉𐤍	
and the helmet	ve·kho·w·va	𐤅𐤊𐤅𐤁𐤏	
of salvation	ye·shu·ah	𐤉𐤔𐤅𐤏𐤄	
on His head	be·ro·sho	𐤁𐤓𐤀𐤔𐤅	
He put on	vay·yil·bash	𐤅𐤉𐤋𐤁𐤔	
garments	big·de	𐤁𐤂𐤃𐤉	
of vengeance	na·qam	𐤍𐤒𐤌	
	til·bo·shet	𐤕𐤋𐤁𐤔𐤕	
and wrapped Himself	vay·ya·at	𐤅𐤉𐤏𐤈	
in a cloak	kam·eel	𐤊𐤌𐤏𐤉𐤋	
of zeal	qin·ah	𐤒𐤍𐤀𐤄	
according to	ke·al	𐤊𐤏𐤋	Isaiah 59:18
their deeds	ge·mu·lo·wt	𐤂𐤌𐤋𐤅𐤕	
- :	ke·al	𐤊𐤏𐤋	
So He will repay	ye·shal·lem	𐤉𐤔𐤋𐤌	

fury	che·mah	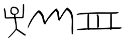	
to His enemies	le·tsa·raw		
retribution	ge·mul		
to His foes	le·o·ye·vaw	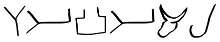	
to the islands	la·ee·yeem	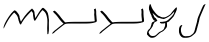	
and recompense	ge·mul		
-	ye·shal·lem	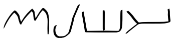	
So shall they fear	ve·yee·re·u	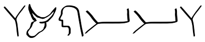	Isaiah 59:19
where the sun sets	mim·ma·a·rav		
-	et		
the name	shem		
of the LORD	YHVH		
where [it] rises	u·mim·miz·rach		
	she·mesh		
-	et		
and His glory	ke·vo·w·do		
For	kee	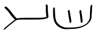	
He will come	ya·vo·w		
flood	khan·na·har		
like a raging	tsar		
by the breath	ru·ach		
of the LORD	YHVH		
driven	no·se·sah		
	vo		
will come	u·va		Isaiah 59:20
to Zion	le·tsee·yo·wn		
“ The Redeemer	go·w·el		

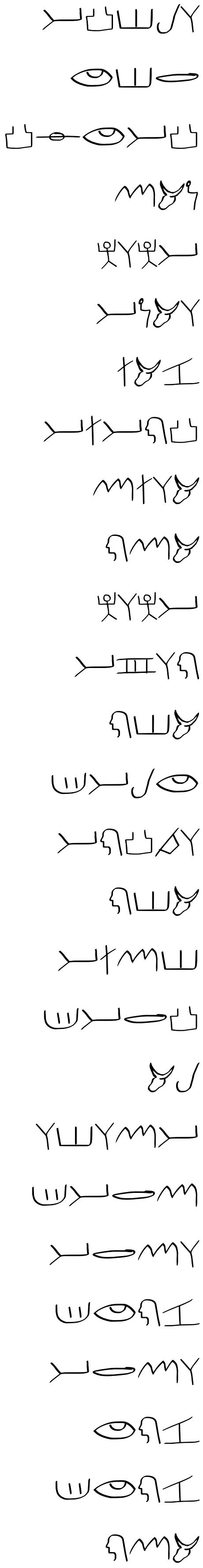

who turn	u·le·sha·ve	
from transgression ”	phe·sha	
to those in Jacob	be·ya·a·qov	
declares	ne·um	
the LORD	YHVH	
“ As for Me	va·a·nee	Isaiah 59:21
this	zot	
is My covenant	be·ree·tee	
with them ”	o·w·tam	
says	a·mar	
the LORD	YHVH	
“ My Spirit	ru·chee	
[will not depart]	a·sher	
from you	a·le·kha	
and My words	u·de·va·ray	
that	a·sher	
I have put	sam·tee	
in your mouth	be·phee·kha	
will not	lo	
depart	ya·mu·shu	
from your mouth	mip·pee·kha	
or from the mouths	u·mip·pee	
of your children	zar·a·kha	
[and]	u·mip·pee	
	ze·ra	
grandchildren	zar·a·kha	
says	a·mar	

the LORD	YHVH		
from now on	me·at·tah		
and	ve·ad		
forevermore ”	o·w·lam	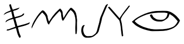	
Arise	qu·mee		Isaiah 60:1
shine	o·w·ree	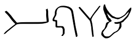	
for	kee	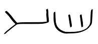	
has come	va		
your light	o·w·rekh		
and the glory	u·khe·vo·wd	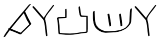	
of the LORD	YHVH		
upon you	a·la·yikh	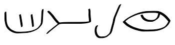	
rises	za·rach	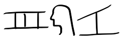	
For	kee	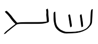	Isaiah 60:2
behold	hin·neh		
darkness	ha·cho·shekh		
covers	ye·khas·seh		
the earth	e·rets		
and thick darkness	va·a·ra·phel		
[is over] the peoples	le·um·meem		
upon you	ve·a·la·yikh	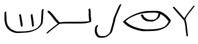	
will rise	yiz·rach		
but the LORD	YHVH		
and His glory	u·khe·vo·w·do		
over you	a·la·yikh	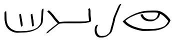	
will appear	ye·ra·eh		
will come	ve·ha·le·khu	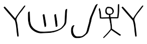	Isaiah 60:3

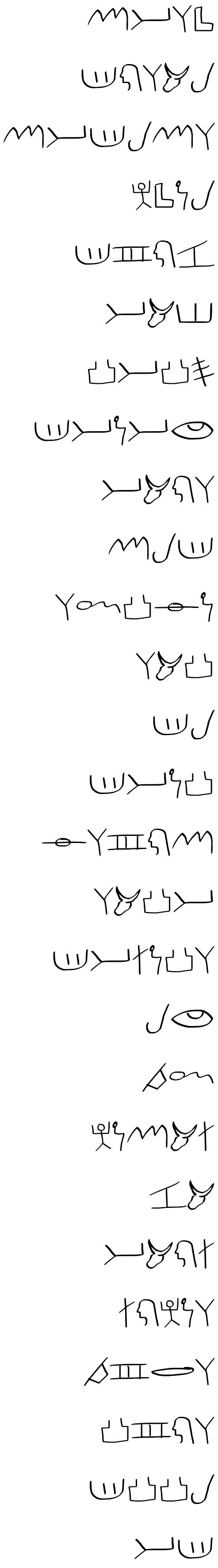

Nations	go·w·yim	
to your light	le·o·w·rekh	
and kings	u·me·la·kheem	
to the brightness	le·no·gah	
of your dawn	zar·chekh	
Lift up	se·ee	Isaiah 60:4
around :	sa·veev	
your eyes	e·na·yikh	
and look	u·re·ee	
They all	kul·lam	
gather	niq·be·tsu	
and come	va·u	
to you	lakh	
your sons	ba·na·yikh	
from afar	me·ra·cho·wq	
will come	ya·vo·u	
and your daughters	u·ve·no·ta·yikh	
on	al	
the arm	tsad	
will be carried	te·a·ma·nah	
Then	az	Isaiah 60:5
you will look	tir·ee	
and be radiant	ve·na·hart	
will tremble	u·pha·chad	
and swell [with joy]	ve·ra·chav	
and your heart	le·va·vekh	
because	kee	

will be brought	ye·ha·phekh	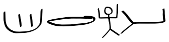	
to you	a·la·yikh	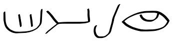	
the riches	ha·mo·wn		
of the sea	yam	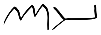	
and the wealth	chel	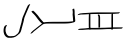	
of the nations	go·w·yim	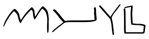	
will come	ya·vo·u		
to you	lakh	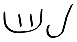	
Caravans	shiph·at		Isaiah 60:6
of camels	ge·mal·leem	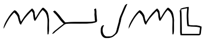	
will cover your land	te·khas·sekh		
young camels	bikh·re	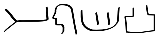	
of Midian	mid·yan		
and Ephah	ve·e·phah	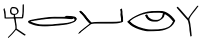	
[and] all	kul·lam	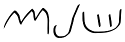	
from Sheba	mish·she·va	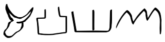	
will come	ya·vo·u		
gold	za·hav	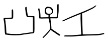	
and frankincense	u·le·vo·w·nah		
bearing	yis·sa·u		
the praises	u·te·hil·lot		
of the LORD	YHVH		
and proclaiming	ye·vas·se·ru	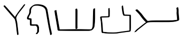	
All	kal	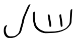	Isaiah 60:7
the flocks	tson		
of Kedar	qe·dar	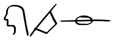	
will be gathered	yiq·qa·ve·tsu	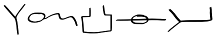	

to you	lakh	
the rams	e·le	
of Nebaioth	ne·va·yo·wt	
will serve you	ye·sha·re·tu·nekh	
and go up	ya·a·lu	
on	al	
with acceptance	ra·tso·wn	
My altar	miz·be·chee	
house	u·vet	
My glorious	tiph·ar·tee	
I will adorn	a·pha·er	
Who	mee	Isaiah 60:8
are these	el·leh	
like clouds	ka·av	
who fly	te·u·phe·nah	
like doves	ve·khay·yo·w·neem	
to	el	
their shelters ?	a·rub·bo·te·hem	
Surely	kee	Isaiah 60:9
for Me	lee	
the islands	ee·yeem	
will wait	ye·qaw·wu	
with the ships	va·o·nee·yo·wt	
of Tarshish	tar·sheesh	
in the lead	ba·ri·sho·nah	
to bring	le·ha·vee	
your children	va·na·yikh	

from afar	me·ra·cho·wq	
their silver	kas·pam	
and gold	u·ze·ha·vam	
with	it·tam	
to the honor	le·shem	
of the LORD	YHVH	
your God	e·lo·ha·yikh	
the Holy	ve·liq·do·wosh	
One of Israel	yis·ra·el	
for	kee	
He has glorified you	phe·a·rakh	
will rebuild	u·va·nu	Isaiah 60:10
Foreigners	ve·ne	
	ne·khar	
your walls	cho·mo·ta·yikh	
and their kings	u·mal·khe·hem	
will serve you	ye·sha·re·tu·nekh	
Although	kee	
in anger	ve·qits·pee	
I struck you	hik·kee·teekh	
yet in favor	u·vir·tso·w·nee	
I will show you mercy	ri·cham·teekh	
stand open	u·phit·te·chu	Isaiah 60:11
Your gates	she·a·ra·yikh	
will always	ta·meed	
day	yo·w·mam	
or night	va·lay·lah	

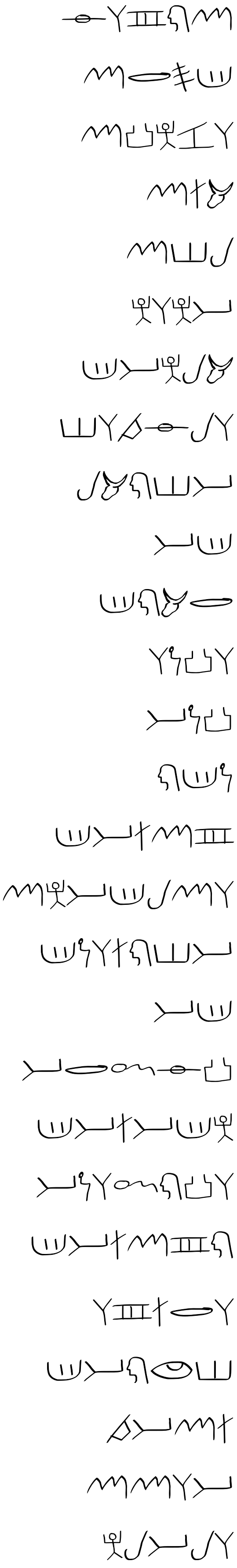

they will never	lo	𐤋𐤀	
be shut	yis·sa·ge·ru	𐤉𐤎𐤂𐤓𐤅	
may be brought	le·ha·vee	𐤋𐤄𐤁𐤉𐤀	
into you	e·la·yikh	𐤀𐤋𐤉𐤊	
so that the wealth	chel	𐤇𐤉𐤋	
of the nations	go·w·yim	𐤂𐤅𐤉𐤌	
with their kings	u·mal·khe·hem	𐤅𐤌𐤋𐤊𐤉𐤄𐤌	
being led in procession	ne·hu·geem	𐤍𐤄𐤅𐤂𐤉𐤌	
For	kee	𐤊𐤉	Isaiah 60:12
the nation	hag·go·w	𐤄𐤂𐤅𐤉	
or kingdom	ve·ham·mam·la·khah	𐤅𐤄𐤌𐤌𐤋𐤊𐤄	
that	a·sher	𐤀𐤔𐤓	
will not	lo	𐤋𐤀	
serve you	ya·av·dukh	𐤉𐤏𐤁𐤃𐤅𐤊	
will perish	yo·ve·du	𐤉𐤀𐤁𐤃𐤅	
[it]	ve·hag·go·w·yim	𐤅𐤄𐤂𐤅𐤉𐤌	
will be utterly	cha·rov	𐤇𐤓𐤁	
destroyed	ye·che·ra·vu	𐤉𐤇𐤓𐤁𐤅	
The glory	ke·vo·wd	𐤊𐤁𐤅𐤃	Isaiah 60:13
of Lebanon	hal·le·va·no·wn	𐤄𐤋𐤁𐤍𐤅𐤍	
to you —	e·la·yikh	𐤀𐤋𐤉𐤊	
will come	ya·vo·w	𐤉𐤁𐤅𐤀	
its cypress	be·ro·wsh	𐤁𐤓𐤅𐤔	
elm	tid·har	𐤕𐤃𐤄𐤓	
and boxwood	u·te·ash·shur	𐤅𐤕𐤀𐤔𐤅𐤓	
together —	yach·daw	𐤉𐤇𐤃𐤅	
to adorn	le·pha·er	𐤋𐤐𐤀𐤓	

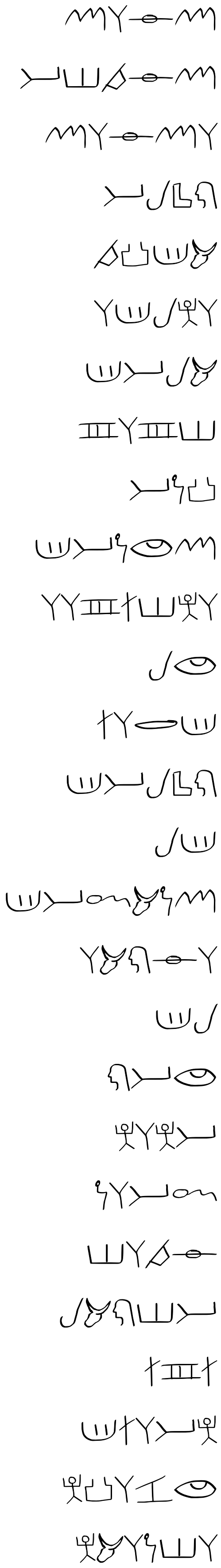

the place	me·qo·wm	
of My sanctuary	miq·da·shee	
the place	u·me·qo·wm	
of My feet	rag·lay	
and I will glorify	a·khab·bed	
will come	ve·ha·le·khu	Isaiah 60:14
to you	e·la·yikh	
and bow down	she·cho·w·ach	
The sons	be·ne	
of your oppressors	me·an·na·yikh	
will fall facedown	ve·hish·ta·cha·wu	
at	al	
your feet	kap·po·wt	
	rag·la·yikh	
all	kal	
who reviled you	me·na·a·tsa·yikh	
and call	ve·qa·re·u	
you	lakh	
the City	eer	
of the LORD	YHVH	
Zion	tsee·yo·wn	
of the Holy One	qe·do·wosh	
of Israel	yis·ra·el	
Whereas	ta·chat	Isaiah 60:15
you have been	he·yo·w·tekh	
forsaken	a·zu·vah	
and despised	u·se·nu·ah	

with no	ve·en		
one passing through	o·w·ver		
I will make you	ve·sam·teekh		
pride	lig·o·wn		
an everlasting	o·w·lam		
a joy	me·so·ws		
from age	do·wr		
to age	va·do·wr		
You will drink	ve·ya·naqt	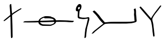	Isaiah 60:16
the milk	cha·lev	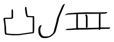	
of nations	go·w·yim	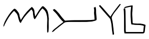	
at the breasts	ve·shod		
of royalty	me·la·kheem		
and nurse	tee·na·qee	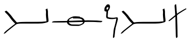	
you will know	ve·ya·da·at	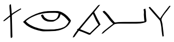	
that	kee	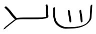	
I	a·nee	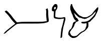	
the LORD	YHVH		
am your Savior	mo·wo·shee·ekh	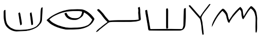	
and your Redeemer	ve·go·a·lekh		
the Mighty	a·veer	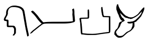	
One of Jacob	ya·a·qov	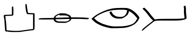	
Instead of	ta·chat	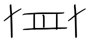	Isaiah 60:17
bronze	han·ne·cho·shet	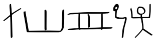	
I will bring you	a·vee	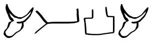	
gold	za·hav	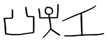	
in place of	ve·ta·chat		

iron	hab·bar·zel	
I will bring	a·vee	
silver	khe·seph	
instead of	ve·ta·chat	
wood	ha·e·tseem	
bronze	ne·cho·shet	
instead of	ve·ta·chat	
stones	ha·a·va·neem	
and iron	bar·zel	
I will appoint	ve·sam·tee	
as your governor	phe·qud·da·tekh	
peace	sha·lo·wm	
as your ruler	ve·no·ge·sa·yikh	
and righteousness	tse·da·qah	
No	lo	Isaiah 60:18
be heard	yish·sha·ma	
longer	o·wd	
{will} violence	cha·mas	
in your land	be·ar·tsekh	
nor ruin	shod	
or destruction	va·she·ver	
within your borders	big·vu·la·yikh	
But you will name	ve·qa·rat	
Salvation	ye·shu·ah	
your walls	cho·w·mo·ta·yikh	
and your gates	u·she·a·ra·yikh	
Praise	te·hil·lah	

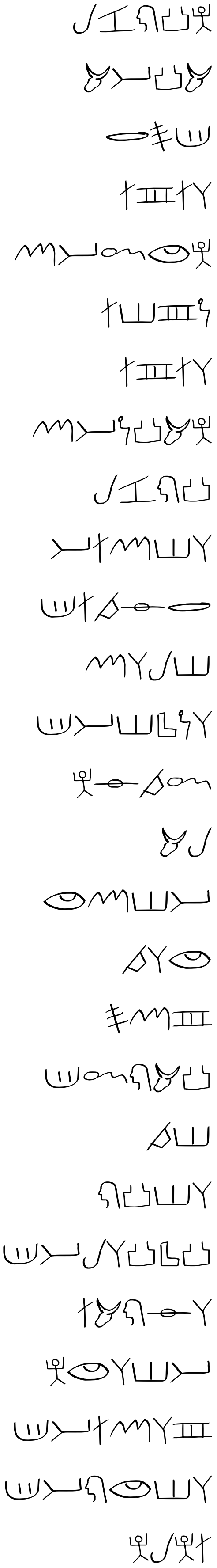

No	lo	לא	Isaiah 60:19
be	yih·yeh	יהיה	
	lakh	לך	
longer	o·wd	עוד	
will the sun	hash·she·mesh	השמש	
your light	le·o·wr	לאור	
by day	yo·w·mam	יומם	
the brightness	u·le·no·gah	ולנגה	
of the moon	hay·ya·re·ach	הירח	
nor	lo	לא	
shine	ya·eer	יאיר	
on your [night]	lakh	לך	
will be	ve·ha·yah	והיה	
your	lakh	לך	
for the LORD	YHVH	יהוה	
light	le·o·wr	לאור	
everlasting	o·w·lam	עולם	
and your God	ve·lo·ha·yikh	ואלהיך	
will be your splendor	le·tiph·ar·tekh	לתפארתך	
will no	lo	לא	Isaiah 60:20
set	ya·vo·w	יבוא	
longer	o·wd	עוד	
Your sun	shim·shekh	שמשך	
and your moon	vee·re·chekh	וירחך	
will not	lo	לא	
wane	ye·a·seph	יאסף	
for	kee	כי	

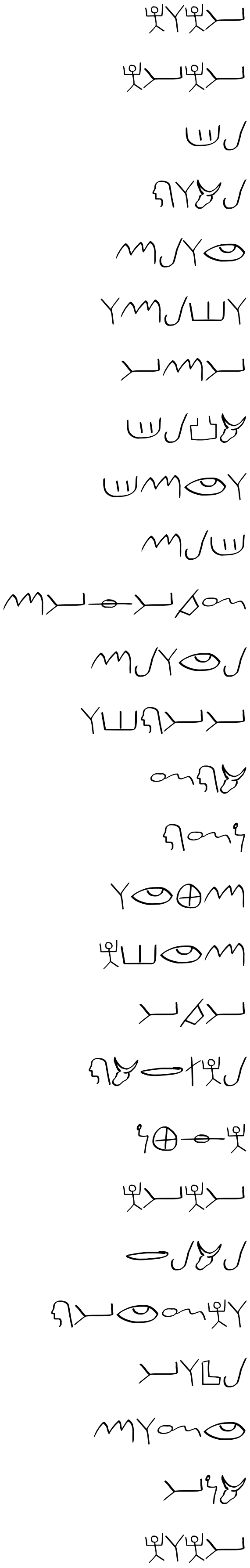

the LORD	YHVH	
will be	yih·yeh	
your	lakh	
light	le·o·wr	
everlasting	o·w·lam	
will cease	ve·sha·le·mu	
and the days	ye·me	
of your sorrow	ev·lekh	
your people	ve·am·mekh	Isaiah 60:21
Then all	kul·lam	
will be righteous	tsad·dee·qeem	
	le·o·w·lam	
they will possess	yee·re·shu	
the land forever	a·rets	
they are the branch	ne·tser	
of My planting	mat·ta·ʿo	
the work	ma·a·seh	
of My hands	ya·day	
so that I may be glorified	le·hit·pa·er	
The least [of you]	haq·qa·ton	Isaiah 60:22
will become	yih·yeh	
a thousand	la·e·leph	
and the smallest	ve·hats·tsa·eer	
nation	le·go·w	
a mighty	a·tsum	
I	a·nee	
am the LORD	YHVH	

in its time	be·it·tah	𐤁𐤏𐤕𐤄	
I will accomplish it quickly	a·chee·shen·nah	𐤀𐤇𐤉𐤔𐤍𐤄𐤎	
The Spirit	ru·ach	𐤓𐤅𐤇	Isaiah 61:1
of the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
is on Me	a·lay	𐤏𐤋𐤉	
because	ya·an	𐤉𐤏𐤍	
has anointed Me	ma·shach	𐤌𐤔𐤇	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	o·tee	𐤀𐤕𐤉	
to preach good news	le·vas·ser	𐤋𐤁𐤔𐤓	
to the poor	a·na·veem	𐤏𐤍𐤅𐤉𐤌	
He has sent Me	she·la·cha·nee	𐤔𐤋𐤇𐤍𐤉	
to bind up	la·cha·vosh	𐤋𐤇𐤁𐤔	
the brokenhearted	le·nish·be·re	𐤋𐤍𐤔𐤁𐤓𐤉	
	lev	𐤋𐤁	
to proclaim	liq·ro	𐤋𐤒𐤓𐤀	
to the captives	lish·vu·yim	𐤋𐤔𐤁𐤅𐤉𐤌	
liberty	de·ro·wr	𐤃𐤓𐤅𐤓	
to the prisoners	ve·la·a·su·reem	𐤅𐤋𐤀𐤎𐤅𐤓𐤉𐤌	
	pe·qach	𐤐𐤒𐤇	
and freedom	qo·w·ach	𐤒𐤅𐤇	
to proclaim	liq·ro	𐤋𐤒𐤓𐤀	Isaiah 61:2
the year	she·nat	𐤔𐤍𐤕	
favor	ra·tso·wn	𐤓𐤑𐤅𐤍	
of the LORD’s	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
and the day	ve·yo·wm	𐤅𐤉𐤅𐤌	

vengeance	na·qam	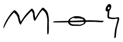	
of our God’s	le·lo·he·nu	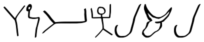	
to comfort	le·na·chem	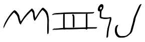	
all	kal	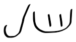	
who mourn	a·ve·leem	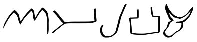	
to console	la·sum	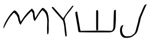	Isaiah 61:3
the mourners	la·a·ve·le	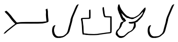	
in Zion —	tsee·yo·wn	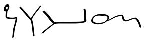	
to give	la·tet	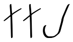	
them	la·hem	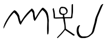	
a crown of beauty	pe·er	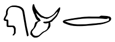	
for	ta·chat	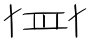	
ashes	e·pher	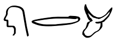	
the oil	she·men	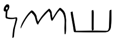	
of joy	sa·so·wn	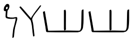	
for	ta·chat	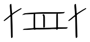	
mourning	e·vel	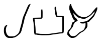	
and a garment	ma·a·teh	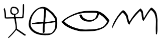	
of praise	te·hil·lah	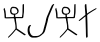	
for	ta·chat	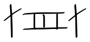	
a spirit	ru·ach	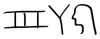	
of despair	ke·hah	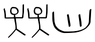	
So they will be called	ve·qo·ra	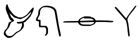	
	la·hem	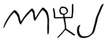	
oaks	e·le	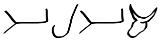	
of righteousness	hats·tse·deq	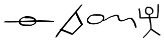	
the planting	mat·ta	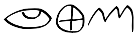	

of the LORD	YHVH	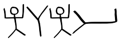	
that He may be glorified	le·hit·pa·er	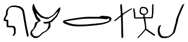	
They will rebuild	u·va·nu	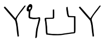	Isaiah 61:4
ruins	cha·re·vo·wt	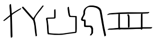	
the ancient	o·w·lam	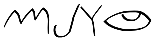	
devastated	sho·me·mo·wt	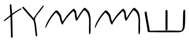	
the places long	ri·sho·neem	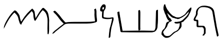	
they will restore	ye·qo·w·me·mu	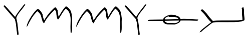	
they will renew	ve·chid·de·shu	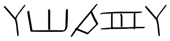	
cities	a·re	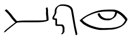	
the ruined	cho·rev	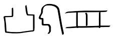	
the desolations	sho·me·mo·wt	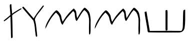	
of many	do·wr	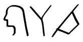	
generations	va·do·wr	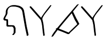	
will stand	ve·a·me·du	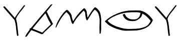	Isaiah 61:5
Strangers	za·reem	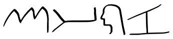	
and feed	ve·ra·u	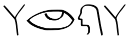	
your flocks	tso·ne·khem	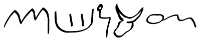	
and foreigners	u·ve·ne	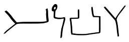	
	ne·khar	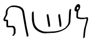	
will be your plowmen	ik·ka·re·khem	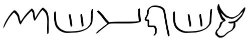	
and vinedressers	ve·kho·re·me·khem	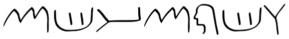	
But you	ve·at·tem	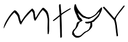	Isaiah 61:6
the priests	ko·ha·ne	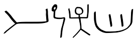	
of the LORD	YHVH	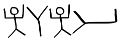	
will be called	tiq·qa·re·u	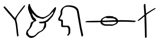	
as ministers	me·sha·re·te	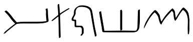	

of our God	e·lo·he·nu		
they will speak	ye·a·mer		
of you	la·khem		
the wealth	chel	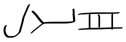	
of nations	go·w·yim	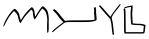	
you will feed on	to·khe·lu		
in their riches	u·vikh·vo·w·dam		
and you will boast	tit·yam·ma·ru	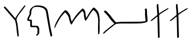	
Instead	ta·chat	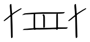	Isaiah 61:7
of shame	ba·she·te·khem		
[My people will have a] double portion	mish·neh		
and [instead of] humiliation	u·khe·lim·mah	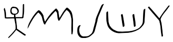	
they will rejoice	ya·ron·nu		
in their share	chel·qam	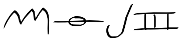	
and so	la·khen		
in their land	be·ar·tsam		
a double portion	mish·neh		
they will inherit	yee·ra·shu	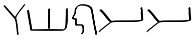	
joy	sim·chat	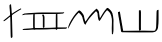	
and everlasting	o·w·lam		
will be	tih·yeh	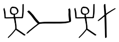	
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For	kee	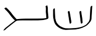	Isaiah 61:8
I	a·nee	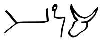	
the LORD	YHVH		
love	o·hev		

justice	mish·pat		
I hate	so·ne	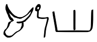	
robbery	ga·zel		
and iniquity	be·o·w·lah		
I will give them	ve·na·tat·tee	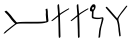	
their recompense	phe·ul·la·tam		
in My faithfulness	be·e·met		
covenant	u·ve·reet	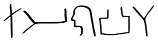	
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and make	ekh·ro·wt	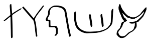	
with them	la·hem		
will be known	ve·no·w·da		Isaiah 61:9
among the nations	bag·go·w·yim	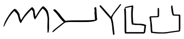	
Their descendants	zar·am		
and their offspring	ve·tse·e·tsa·e·hem		
among	be·to·wkh		
the peoples	ha·am·meem		
All	kal		
who see them	ro·e·hem	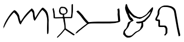	
will acknowledge	yak·kee·rum	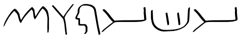	
that	kee	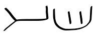	
they	hem	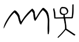	
are a people	ze·ra		
has blessed	be·rakh		
the LORD	YHVH		
I will rejoice greatly	so·ws		Isaiah 61:10
	a·sees	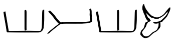	

in the LORD	ba·YHVH	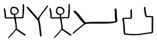	
will exult	ta·gel	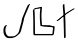	
my soul	naph·shee	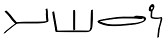	
in my God	be·lo·hay	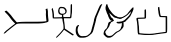	
for	kee	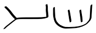	
He has clothed me	hil·bee·sha·nee	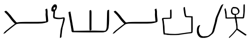	
with garments	big·de		
of salvation	ye·sha		
in a robe	me·eel		
of righteousness	tse·da·qah	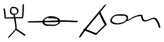	
and wrapped me	ye·a·ta·nee		
as a bridegroom	ke·cha·tan	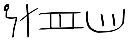	
wears a priestly	ye·kha·hen		
headdress	pe·er		
as a bride	ve·khak·kal·lah		
adorns herself	ta·deh		
with her jewels	khe·le·ha	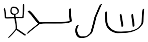	
For	kee	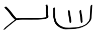	Isaiah 61:11
as the earth	kha·a·rets		
brings forth	to·w·tsee		
its growth	tsim·chah	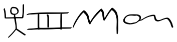	
and as a garden	u·khe·gan·nah	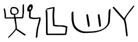	
enables seed	ze·ru·e·ha		
to spring up	tats·mee·ach		
so	ken	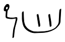	
the Lord	a·do·nay		
GOD	YHVH		

to spring up	yats·mee·ach	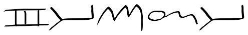	
will cause righteousness	tse·da·qah	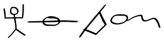	
and praise	u·te·hil·lah	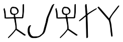	
before	ne·ged	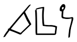	
all	kal	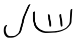	
the nations	hag·go·w·yim	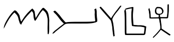	
sake	le·ma·an	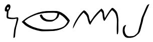	Isaiah 62:1
For Zion’s	tsee·yo·wn	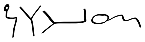	
I will not	lo	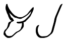	
keep silent	e·che·sheh	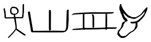	
sake	u·le·ma·an	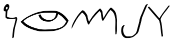	
and for Jerusalem’s	ye·ru·sha·lim	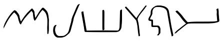	
I will not	lo	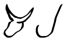	
keep still	esh·qo·wt	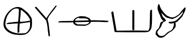	
until	ad	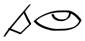	
shines	ye·tse	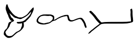	
like a bright light	khan·no·gah	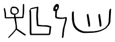	
her righteousness	tsid·qah	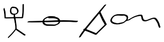	
her salvation	vee·shu·a·tah	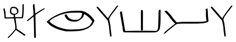	
torch	ke·lap·peed	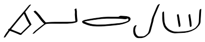	
like a blazing	yiv·ar	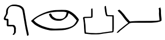	
will see	ve·ra·u	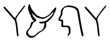	Isaiah 62:2
Nations	go·w·yim	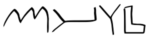	
your righteousness	tsid·qekh	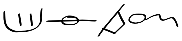	
and all	ve·khal	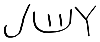	
kings	me·la·kheem	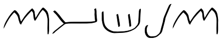	
your glory	ke·vo·w·dekh	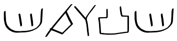	

You will be called	ve·qo·ra	
by	lakh	
name	shem	
a new	cha·dash	
that	a·sher	
the mouth	pee	
of the LORD	YHVH	
will bestow	yiq·qo·ven·nu	
You will be	ve·ha·yīt	Isaiah 62:3
a crown	a·te·ret	
of glory	tiph·e·ret	
in the hand	be·yad	
of the LORD	YHVH	
diadem	u·tse·noph	
a royal	me·lu·khah	
in the palm	be·khaph	
of your God	e·lo·ha·yikh	
No	lo	Isaiah 62:4
will you be called	ye·a·mer	
	lakh	
longer	o·wd	
Forsaken	a·zu·vah	
nor your land	u·le·ar·tsekh	
	lo	
named	ye·a·mer	
	o·wd	
Desolate	she·ma·mah	

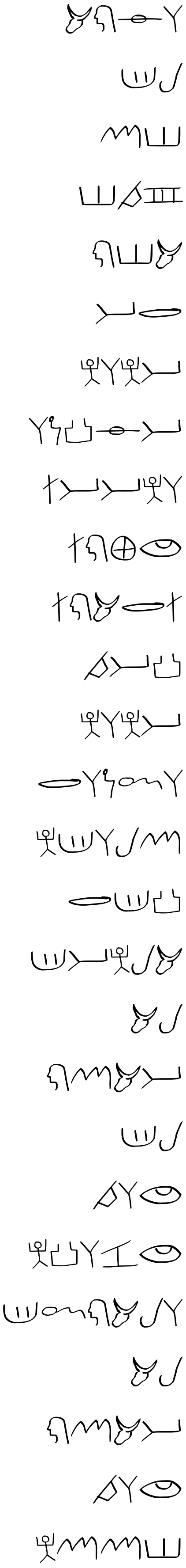

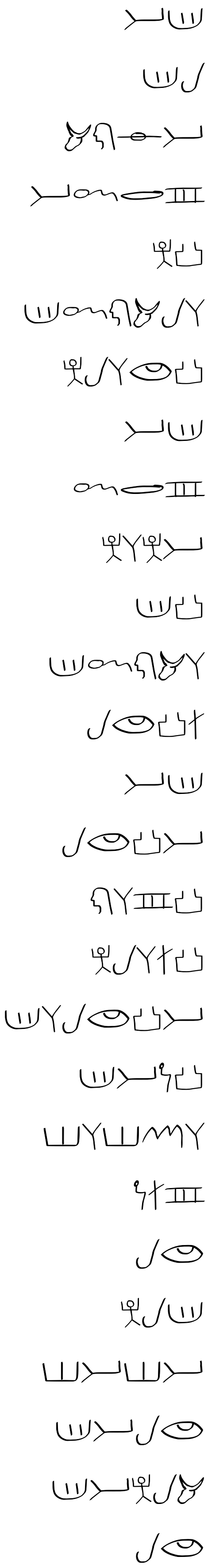

but	kee	
you	lakh	
will be called	yiq·qa·re	
	cheph·tsee	
Hephzibah	vah	
and your land	u·le·ar·tsekh	
Beulah	be·u·lah	
for	kee	
will take delight	cha·phets	
the LORD	YHVH	
in you	bakh	
and your land	ve·ar·tsekh	
will be His bride	tib·ba·el	
For	kee	Isaiah 62:5
marries	yiv·al	
as a young man	ba·chur	
a young woman	be·tu·lah	
will marry you	yiv·a·lukh	
so your sons	ba·na·yikh	
rejoices	u·me·so·ws	
and as a bridegroom	cha·tan	
over	al	
his bride	kal·lah	
will rejoice	ya·sees	
over you	a·la·yikh	
so your God	e·lo·ha·yikh	
On	al	Isaiah 62:6

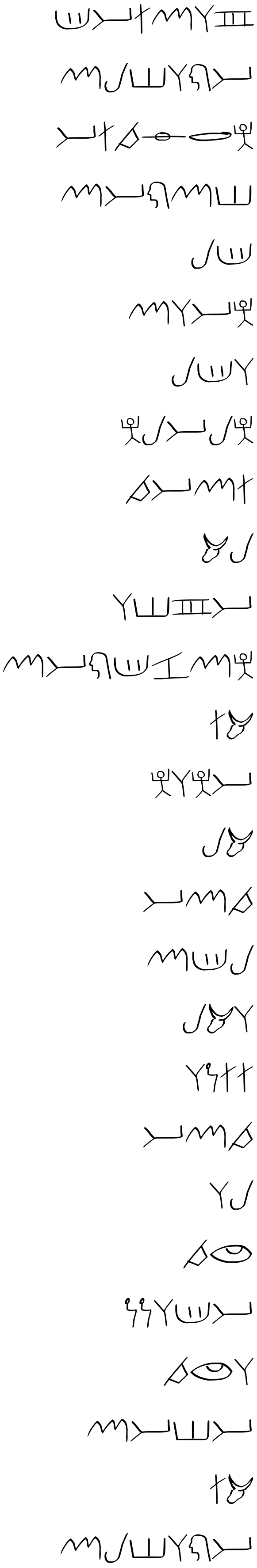

your walls	cho·w·mo·ta·yikh	
O Jerusalem	ye·ru·sha·lim	
I have posted	hiph·qad·tee	
watchmen	sho·me·reem	
day	kal	
	hay·yo·wm	
or night	ve·khal	
	hal·lay·lah	
they will never	ta·meed	
	lo	
be silent	ye·che·shu	
You who call	ham·maz·ki·reem	
-	et	
on the LORD	YHVH	
shall take no	al	
rest	do·mee	
for yourselves	la·khem	
nor	ve·al	Isaiah 62:7
give	tit·te·nu	
any rest	do·mee	
Him	lo	
until	ad	
He establishes	ye·kho·w·nen	
	ve·ad	
and makes her	ya·seem	
-	et	
Jerusalem	ye·ru·sha·lim	

the praise	te·hil·lah	תהלה	
of the earth	ba·a·rets	בארץ	
has sworn	nish·ba	נשבע	Isaiah 62:8
The LORD	YHVH	יהוה	
by His right hand	bee·mee·no	בימינו	
arm :	u·viz·ro·w·a	ובזרוע	
and by His mighty	uz·zo	עזו	
“ Never	im	אם	
will I give	et·ten	אתן	
-	et	את	
your grain	de·ga·nekh	דגנך	
again	o·wd	עוד	
for food	ma·a·khal	מאכל	
to your enemies	le·o·ye·va·yikh	לאיביך	
nor will	ve·im	ואם	
drink	yish·tu	ישתו	
foreigners	ve·ne	בני	
	ne·khar	נכר	
the new wine	tee·ro·wo·shekh	תירושך	
for which	a·sher	אשר	
you have toiled	ya·ga·at	יגעת	
	bo	בו	
For	kee	כי	Isaiah 62:9
those who harvest [grain]	me·as·phaw	מאספיו	
will eat it	yo·khe·lu·hu	יאכלהו	
and praise	ve·hil·lu	והללו	
-	et	את	

the LORD	YHVH		
and those who gather [grapes]	u·me·qab·be·tsaw	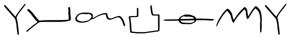	
will drink the wine	yish·tu·hu		
courts ”	be·chats·ro·wt		
in My holy	qad·shee		
Go out	iv·ru	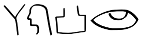	Isaiah 62:10
go out	iv·ru	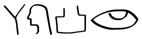	
through the gates	bash·she·a·reem		
prepare	pan·nu		
the way	de·rekh		
for the people !	ha·am		
Build it up	sol·lu	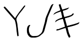	
build up	sol·lu	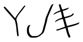	
the highway	ham·sil·lah		
clear away	saq·qe·lu	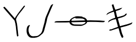	
the stones	me·e·ven		
raise	ha·ree·mu	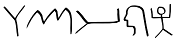	
a banner	nes		
for	al		
the nations !	ha·am·meem		
Behold	hin·neh		Isaiah 62:11
the LORD	YHVH		
has proclaimed	hish·mee·a		
to	el		
the ends	qe·tseh	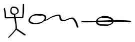	
of the earth	ha·a·rets		
“ Say	im·ru		

to Daughter	le·vat		
Zion :	tsee·yo·wn	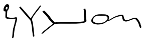	
See	hin·neh		
your Savior	yish·ekh		
comes !	ba		
Look	hin·neh		
His reward	se·kha·ro		
is with Him	it·to		
and His recompense	u·phe·ul·la·to		
goes before Him ”	le·pha·naw	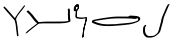	
And they will be called	ve·qa·re·u	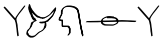	Isaiah 62:12
	la·hem		
People	am		
the Holy	haq·qo·desh	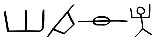	
the Redeemed	ge·u·le		
of The LORD	YHVH		
and you	ve·lakh	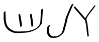	
will be called	yiq·qa·re	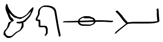	
Sought Out	de·ru·shah		
A City	eer	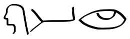	
Not	lo		
Forsaken	ne·e·za·vah	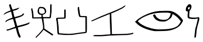	
Who	mee		Isaiah 63:1
is this	zeh	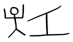	
coming	ba		
from Edom	me·e·do·wm		
with crimson-stained	cha·muts		

garments ?	be·ga·deem		
from Bozrah	mib·ba·tse·rah	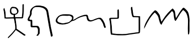	
Who is this	zeh	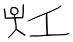	
in splendor	ha·dur		
robed	bil·vu·sho		
marching	tso·eh		
in the greatness	be·rov		
of His strength ?	ko·cho		
“ It is I	a·nee	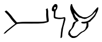	
proclaiming	me·dab·ber		
vindication	bits·da·qah		
mighty	rav	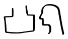	
to save ”	le·ho·wo·shee·a		
Why	mad·du·a		Isaiah 63:2
red	a·dom		
are Your clothes	lil·vu·she·kha		
and Your garments	u·ve·ga·de·kha		
like one who treads	ke·do·rekh	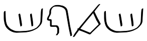	
the winepress ?	be·gat		
the winepress alone	pu·rah		Isaiah 63:3
“ I have trodden	da·rakh·tee		
	le·vad·dee	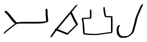	
from the nations	u·me·am·meem		
and no	en	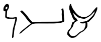	
one	eesh	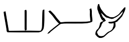	
was with Me	it·tee	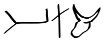	
I trampled them	ve·ed·re·khem	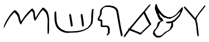	

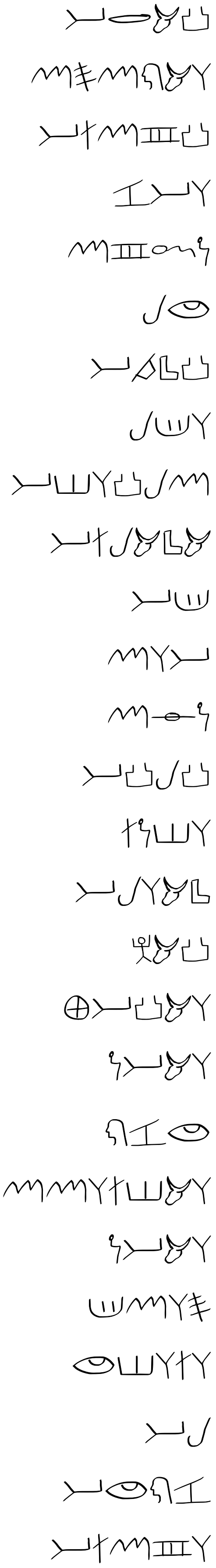

in My anger	be·ap·pee	
and trod them down	ve·er·me·sem	
in My fury	ba·cha·ma·tee	
spattered	ve·yez	
their blood	nits·cham	
	al	
My garments	be·ga·day	
and all	ve·khal	
My clothes	mal·bu·shay	
were stained	eg·a·le·tee	
For	kee	Isaiah 63:4
the day	yo·wm	
of vengeance	na·qam	
was in My heart	be·lib·bee	
and the year	u·she·nat	
of My redemption	ge·u·lay	
had come	ba·ah	
I looked	ve·ab·beet	Isaiah 63:5
but there was no one	ve·en	
to help	o·zer	
I was appalled	ve·esh·to·w·mem	
that no	ve·en	
one assisted	so·w·mekh	
brought Me salvation	vat·to·wo·sha	
	lee	
So My arm	ze·ro·ee	
and My own wrath	va·cha·ma·tee	

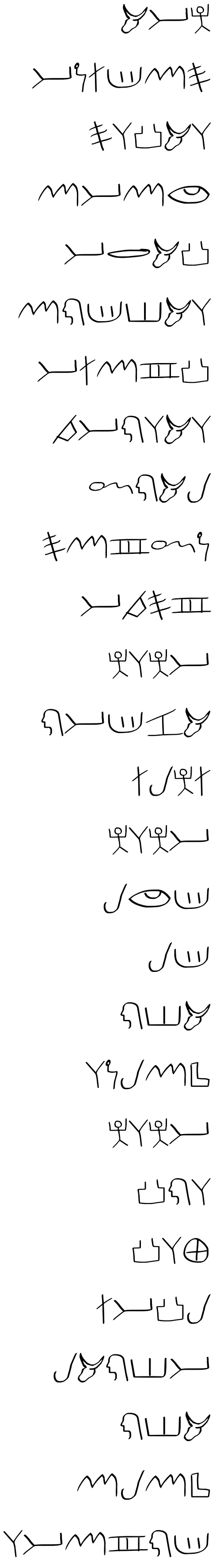

	hee	
upheld Me	se·ma·kha·te·nee	
I trampled	ve·a·vus	Isaiah 63:6
the nations	am·meem	
in My anger	be·ap·pee	
I made them drunk	va·a·shak·ke·rem	
in My wrath	ba·cha·ma·tee	
and poured out	ve·o·w·reed	
on the ground ”	la·a·rets	
their blood	nits·cham	
loving devotion	chas·de	Isaiah 63:7
the LORD’s	YHVH	
I will make known	az·keer	
praiseworthy acts	te·hil·lot	
and [His]	YHVH	
because of	ke·al	
all	kol	
that	a·sher	
has done for us —	ge·ma·la·nu	
the LORD	YHVH	
the many	ve·rav	
good things	tuv	
for the house	le·vet	
of Israel	yis·ra·el	
-	a·sher	
-	ge·ma·lam	
according to His great compassion	ke·ra·cha·maw	

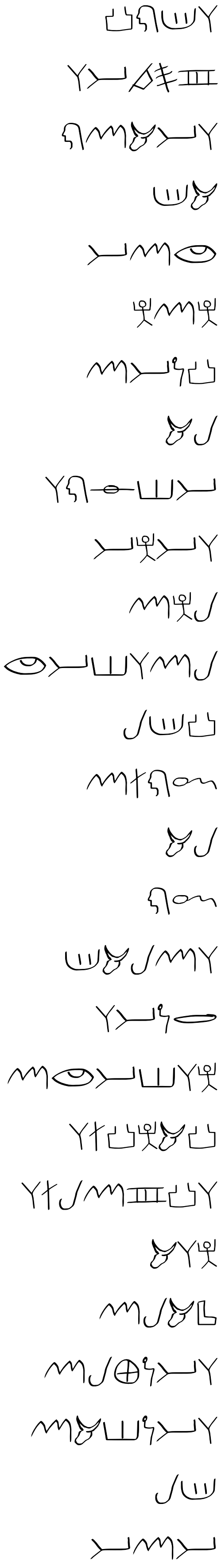

[and]	u·khe·rov	
loving devotion	cha·sa·daw	
For He said	vay·yo·mer	Isaiah 63:8
are surely	akh	
My people	am·mee	
“ They	hem·mah	
sons	ba·neem	
who will not	lo	
be disloyal ”	ye·shaq·qe·ru	
So He became	vay·hee	
their	la·hem	
Savior	le·mo·wo·shee·a	
In all	be·khal	Isaiah 63:9
their distress	tsa·ra·tam	
	lo	
He too was afflicted	tsar	
and the Angel	u·mal·akh	
of His Presence	pa·naw	
saved them	ho·wo·shee·am	
In His love	be·a·ha·va·to	
and compassion	u·ve·chem·la·to	
He	hu	
redeemed them	ge·a·lam	
He lifted them up	vay·nat·te·lem	
and carried them	vay·nas·se·em	
all	kal	
the days	ye·me	

of old	o·w·lam	עולם	
But they	ve·hem·mah	והמה	Isaiah 63:10
rebelled	ma·ru	מרו	
and grieved	ve·its·tse·vu	ועצבו	
-	et	את	
Spirit	ru·ach	רוח	
His Holy	qa·de·sho	קדשו	
So He turned	vay·ye·ha·phekh	ויהפך	
[and became]	la·hem	להם	
their enemy	le·o·w·yev	לאויב	
[and] He Himself	hu	הוא	
fought	nil·cham	נלחם	
against them	bam	בם	
remembered	vay·yiz·kor	ויזכר	Isaiah 63:11
the days	ye·me	ימי	
of old	o·w·lam	עולם	
the days of Moses	mo·sheh	משה	
Then His people	am·mo	עמו	
Where	ay·yeh	איה	
is He who brought them	ham·ma·a·lem	המעלם	
through the sea	mee·yam	מים	
with	et	את	
the shepherds	ro·e	רעי	
of His flock ?	tso·no	צאנו	
Where	ay·yeh	איה	
is the One who set	has·sam	השם	
among	be·qir·bo	בקרבו	

them	et	𐤀𐤕	
Spirit	ru·ach	𐤓𐤅𐤇	
His Holy	qa·de·sho	𐤒𐤃𐤔𐤅	
who sent	mo·w·leekh	𐤌𐤅𐤋𐤉𐤊	Isaiah 63:12
[to lead them] by the right hand	lee·meen	𐤋𐤉𐤌𐤉𐤍	
of Moses	mo·sheh	𐤌𐤔𐤄	
arm	ze·ro·w·a	𐤆𐤓𐤅𐤏	
His glorious	tiph·ar·to	𐤕𐤐𐤀𐤓𐤕𐤅	
who divided	bo·w·qe·a	𐤁𐤅𐤒𐤏	
the waters	ma·yim	𐤌𐤉𐤌	
before them	mip·pe·ne·hem	𐤌𐤐𐤍𐤉𐤄𐤌	
to gain	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
for Himself	lo	𐤋𐤅	
renown	shem	𐤔𐤌	
everlasting	o·w·lam	𐤏𐤅𐤋𐤌	
who led them	mo·w·lee·kham	𐤌𐤅𐤋𐤉𐤊𐤌	Isaiah 63:13
through the depths	bat·te·ho·mo·wt	𐤁𐤕𐤄𐤌𐤅𐤕	
like a horse	kas·sus	𐤊𐤎𐤅𐤎	
in the wilderness	bam·mid·bar	𐤁𐤌𐤃𐤁𐤓	
so that they did not	lo	𐤋𐤀	
stumble ?	yik·ka·she·lu	𐤉𐤊𐤔𐤋𐤅	
Like cattle	kab·be·he·mah	𐤊𐤁𐤄𐤌𐤄	Isaiah 63:14
to the valley	bab·biq·ah	𐤁𐤁𐤒𐤏𐤄	
going down	te·red	𐤕𐤓𐤃	
the Spirit	ru·ach	𐤓𐤅𐤇	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
gave them rest	te·nee·chen·nu	𐤕𐤍𐤉𐤇𐤍𐤅	

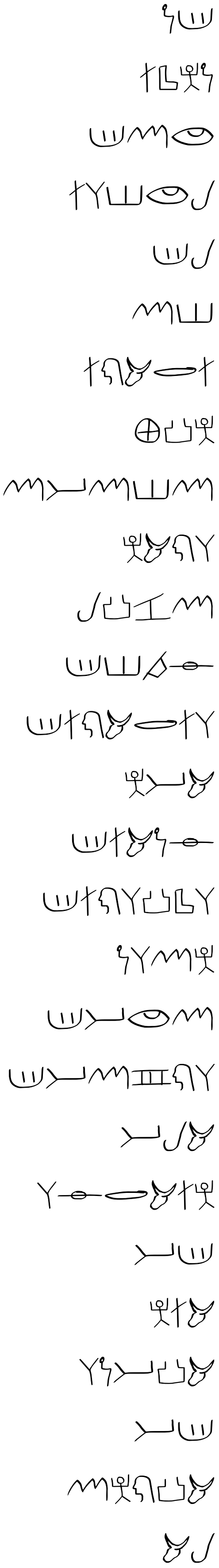

this way	ken	
You led	ni·hag·ta	
Your people	am·me·kha	
to make	la·a·so·wt	
for Yourself	le·kha	
name	shem	
a glorious	tiph·a·ret	
Look down	hab·bet	Isaiah 63:15
from heaven	mish·sha·ma·yim	
and see	u·re·eh	
habitation	miz·ze·vul	
from Your holy	qad·she·kha	
and glorious	ve·tiph·ar·te·kha	
Where	ay·yeh	
are Your zeal	qin·a·te·kha	
and might ?	u·ge·vu·ro·te·kha	
Your yearning	ha·mo·wn	
	me·e·kha	
and compassion	ve·ra·cha·me·kha	
for me	e·lay	
are restrained	hit·ap·pa·qu	
Yet	kee	Isaiah 63:16
You	at·tah	
are our Father	a·vee·nu	
though	kee	
Abraham	av·ra·ham	
does not	lo	

know us	ye·da·a·nu		
and Israel	ve·yis·ra·el	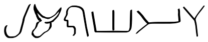	
does not	lo		
acknowledge us	yak·kee·ra·nu	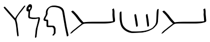	
You	at·tah		
O LORD	YHVH		
are our Father	a·vee·nu	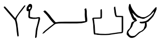	
our Redeemer	go·a·le·nu		
from Everlasting	me·o·w·lam		
is Your name	she·me·kha		
Why	lam·mah		Isaiah 63:17
do You make us stray	tat·e·nu		
O LORD	YHVH		
from Your ways	mid·de·ra·khe·kha	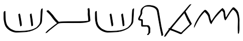	
[and] harden	taq·shee·ach	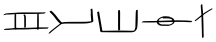	
our hearts	lib·be·nu	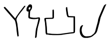	
from fearing You ?	mee·yir·a·te·kha		
Return	uv		
for the sake	le·ma·an		
of Your servants	a·va·de·kha		
the tribes	shiv·te	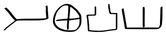	
of Your heritage	na·cha·la·te·kha	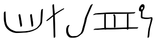	
For a short while	lam·mits·ar		Isaiah 63:18
possessed	ya·re·shu		
Your people	am		
Your holy place	qad·she·kha		
but our enemies	tsa·re·nu	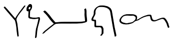	

have trampled	bo·ws·su	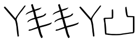	
Your sanctuary	miq·da·she·kha	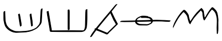	
We have become	ha·yee·nu	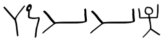	Isaiah 63:19
like those You never	me·o·w·lam	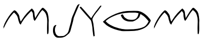	
	lo	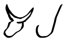	
ruled	ma·shal·ta	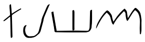	
	bam	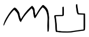	
like those not	lo	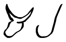	
called	niq·ra	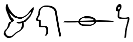	
by Your name	shim·kha	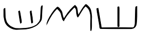	
	a·le·hem	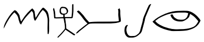	
If only	lu	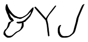	Isaiah 64:1
You would rend	qa·ra·ta	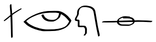	
the heavens	sha·ma·yim	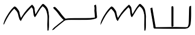	
and come down	ya·rad·ta	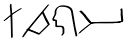	
at Your presence	mip·pa·ne·kha	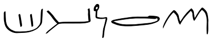	
so that mountains	ha·reem	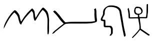	
would quake	na·zol·lu	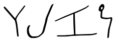	
kindles	kiq·do·ach	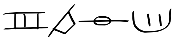	Isaiah 64:2
as fire	esh	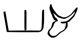	
the brushwood	ha·ma·seem	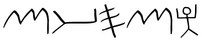	
causes the water	ma·yim	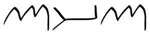	
to boil	tiv·eh	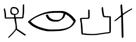	
[and]	esh	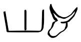	
known	le·ho·w·dee·a	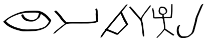	
to make Your name	shim·kha	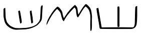	
to Your enemies	le·tsa·re·kha	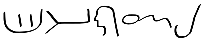	

at Your presence !	mip·pa·ne·kha	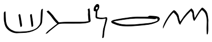	
so that the nations	go·w·yim	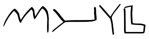	
will tremble	yir·ga·zu		
When You did	ba·a·so·wt·kha		Isaiah 64:3
awesome works	no·w·ra·o·wt		
that we did not	lo		
expect	ne·qaw·veh	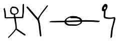	
You came down	ya·rad·ta		
at Your presence	mip·pa·ne·kha	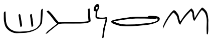	
and the mountains	ha·reem	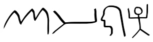	
trembled	na·zol·lu	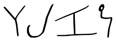	
From ancient times	u·me·o·w·lam		Isaiah 64:4
no	lo		
one has heard	sha·me·u		
no	lo		
ear has perceived	he·e·zee·nu	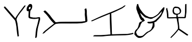	
eye	a·yin	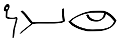	
no	lo		
has seen	ra·a·tah		
any God	e·lo·heem		
besides You	zu·la·te·kha	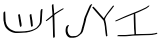	
who acts	ya·a·seh		
on behalf of those who wait	lim·chak·keh	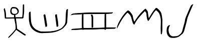	
for Him	lo		
You welcome	pa·ga·ta	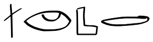	Isaiah 64:5
-	et		
those who gladly	sas		

do	ve·o·seh		
right	tse·deq	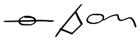	
Your ways	bid·ra·khe·kha		
who remember	yiz·ke·ru·kha		
Surely	hen		
You	at·tah		
were angry	qa·tsaph·ta		
for we sinned	van·ne·che·ta	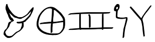	
-	ba·hem		
if we remain in our sins ?	o·w·lam		
How can we be saved	ve·niw·va·she·a		
has become	van·ne·hee		Isaiah 64:6
like something unclean	khat·ta·me		
Each of us	kul·la·nu	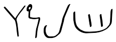	
rags	u·khe·ve·ged		
are like filthy	id·deem	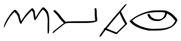	
and all	kal		
our righteous acts	tsid·qo·te·nu	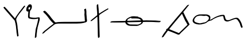	
wither	van·na·vel	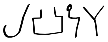	
like a leaf	ke·a·leh		
we all	kul·la·nu	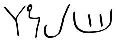	
and our iniquities	va·a·wo·ne·nu		
like the wind	ka·ru·ach		
carry us away	yis·sa·u·nu		
No	ve·en		Isaiah 64:7
one calls	qo·w·re		

on Your name	ve·shim·kha		
[or] strives	mit·o·w·rer		
to take hold	le·ha·cha·zeeq		
of You	bakh	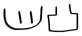	
For	kee	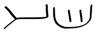	
You have hidden	his·tar·ta		
Your face	pha·ne·kha	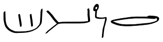	
from us	mim·men·nu	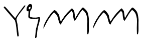	
and delivered us	vat·te·mu·ge·nu		
into the hand	be·yad	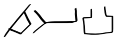	
of our iniquity	a·wo·ne·nu		
But now	ve·at·tah		Isaiah 64:8
O LORD	YHVH		
are our Father	a·vee·nu	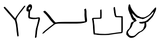	
You	at·tah		
we	a·nach·nu	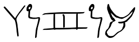	
are the clay	ha·cho·mer	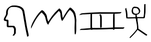	
and You	ve·at·tah		
are the potter	yo·tse·re·nu		
the work	u·ma·a·seh		
of Your hand	ya·de·kha		
we are all	kul·la·nu	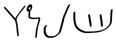	
Do not	al		Isaiah 64:9
be angry	tiq·tsoph		
O LORD	YHVH		
beyond	ad		
measure	me·od		

do not	ve·al	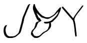	
forever	la·ad	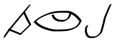	
remember	tiz·kor	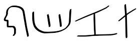	
our iniquity	a·won	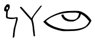	
Oh	hen		
look upon us	hab·bet	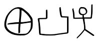	
we pray	na	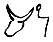	
Your people !	am·me·kha	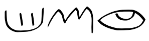	
we are all	khul·la·nu	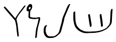	
cities	a·re	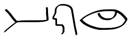	Isaiah 64:10
Your holy	qad·she·kha	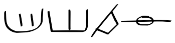	
have become	ha·yu	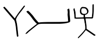	
a wilderness	mid·bar	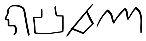	
Zion	tsee·yo·wn	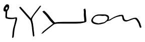	
a wasteland	mid·bar	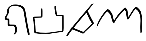	
has become	ha·ya·tah	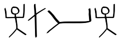	
[and] Jerusalem	ye·ru·sha·lim	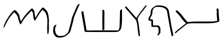	
a desolation	she·ma·mah	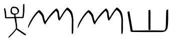	
temple	bet	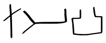	Isaiah 64:11
Our holy	qa·de·she·nu	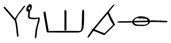	
and beautiful	ve·tiph·ar·te·nu	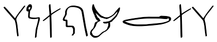	
where	a·sher	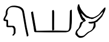	
praised You	hil·lu·kha	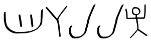	
our fathers	a·vo·te·nu	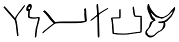	
has been	ha·yah	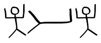	
burned	lis·re·phat	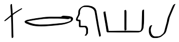	
with fire	esh	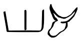	

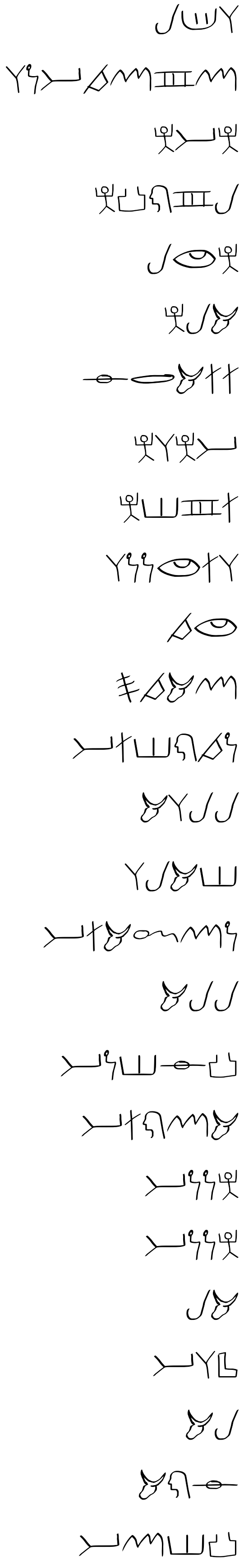

and all	ve·khal	
that was dear to us	ma·cha·mad·de·nu	
lies	ha·yah	
in ruins	le·cha·re·bah	
After	ha·al	Isaiah 64:12
all this	el·leh	
will You restrain Yourself ?	tit·ap·paq	
O LORD	YHVH	
Will You keep silent	te·che·sheh	
and afflict us	u·te·an·ne·nu	
beyond	ad	
measure ?	me·od	
“ I revealed Myself	nid·rash·tee	Isaiah 65:1
to those who did not	le·lo·w	
ask for Me	sha·a·lu	
I was found	nim·tse·tee	
by those who did not	le·lo	
seek Me	viq·shu·nee	
I said	a·mar·tee	
‘ Here I am !	hin·ne·nee	
Here I am ! ’	hin·ne·nee	
To	el	
a nation	go·w	
that did not	lo	
call	qo·ra	
My name	vish·mee	

I have held out	pe·ras·tee	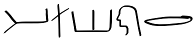	Isaiah 65:2
My hands	ya·day	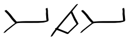	
All day long	kal	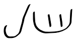	
	hay·yo·wm	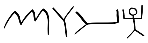	
to	el		
people	am		
an obstinate	so·w·rer		
who walk	ha·ho·le·kheem		
path	had·de·rekh		
in the wrong	lo		
	to·wv		
who follow	a·char	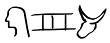	
their own imaginations	mach·she·vo·te·hem		
to a people	ha·am		Isaiah 65:3
provoke Me	ham·makh·ee·seem	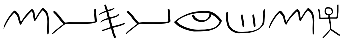	
-	o·w·tee		
to	al		
My face	pa·nay	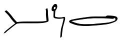	
who continually	ta·meed		
sacrificing	zo·ve·cheem	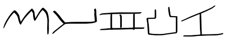	
in the gardens	bag·gan·no·wt		
and burning incense	u·me·qat·te·reem	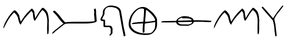	
on	al		
altars of brick	hal·le·ve·neem	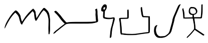	
sitting	hay·yo·she·veem	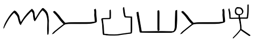	Isaiah 65:4
among the graves	baq·qe·va·reem	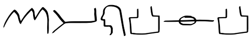	
in secret places	u·van·ne·tsu·reem		

spending nights	ya·lee·nu	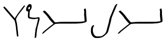	
eating	ha·o·khe·leem	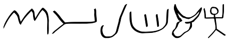	
the meat	be·sar		
of pigs	ha·cha·zeer		
	u·phe·raq		
and polluted broth	pig·gu·leem	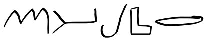	
from their bowls	ke·le·hem	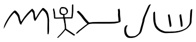	
They say	ha·o·me·reem		Isaiah 65:5
‘ Keep	qe·rav	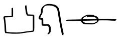	
to yourself	e·le·kha	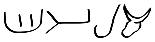	
do not	al		
come near	tig·gash		
me	bee	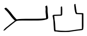	
for	kee	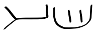	
I am holier than you ! ’	qe·dash·tee·kha		
Such people	el·leh	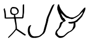	
are smoke	a·shan		
in My nostrils	be·ap·pee	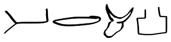	
a fire	esh		
that burns	yo·qe·det	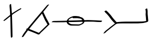	
all day long	kal		
	hay·yo·wm	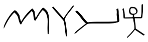	
Behold	hin·neh		Isaiah 65:6
it is written	khe·tu·vah		
before Me :	le·pha·nay		
I will not	lo		
keep silent	e·che·seh		

but	kee	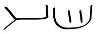	
	im		
I will repay	shil·lam·tee		
I will pay it back	ve·shil·lam·tee	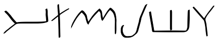	
into	al		
their laps	che·qam	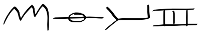	
for your iniquities	a·wo·no·te·khem	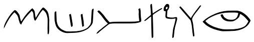	Isaiah 65:7
and [for those]	va·a·wo·not		
of your fathers ”	a·vo·w·te·khem	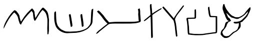	
both	yach·daw	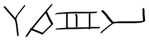	
says	a·mar		
the LORD	YHVH		
“ Because	a·sher		
they burned incense	qit·te·ru	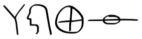	
on	al		
the mountains	he·ha·reem	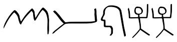	
on	ve·al		
the hills	hag·ge·va·o·wt	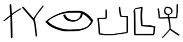	
and scorned Me	che·re·phu·nee		
I will measure	u·mad·do·tee	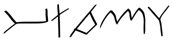	
deeds ”	phe·ul·la·tam		
full payment for their former	ri·sho·nah		
	ʿal		
into their laps	che·qam	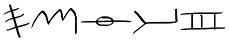	
This is what	koh	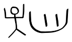	Isaiah 65:8
says :	a·mar		
the LORD	YHVH		

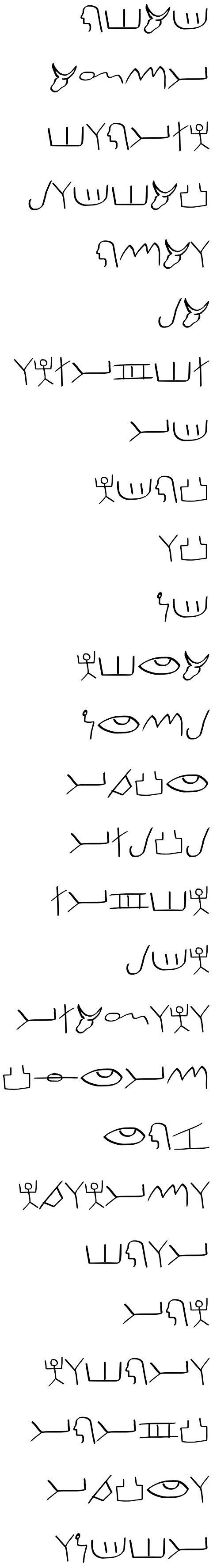

“ As	ka·a·sher	
is found	yim·ma·tse	
the new wine	hat·tee·ro·wosh	
in a cluster of grapes	ba·esh·ko·wl	
and men say	ve·a·mar	
‘ Do not	al	
destroy it	tash·chee·te·hu	
for	kee	
a blessing ’	ve·ra·khah	
it contains	bo	
so	ken	
I will act	e·e·seh	
on behalf	le·ma·an	
of My servants	a·va·day	
I will not	le·vil·tee	
destroy them	hash·cheet	
all	hak·kol	
And I will bring forth	ve·ho·w·tse·tee	Isaiah 65:9
from Jacob	mee·ya·a·qov	
descendants	ze·ra	
from Judah	u·mee·hu·dah	
and heirs	yo·w·resh	
My mountains	ha·ray	
will possess	vee·re·shu·ha	
My elect	ve·chee·ray	
and My servants	va·a·va·day	
will dwell	yish·ke·nu	

there	sham·mah	שמה	
will become	ve·ha·yah	והיה	Isaiah 65:10
Sharon	hash·sha·ro·wn	השרון	
a pasture	lin·veh	לנוה	
for flocks	tson	צאן	
and the Valley	ve·e·meq	ועמק	
of Achor	a·kho·wr	עכור	
a resting place	le·re·vets	לרבץ	
for herds	ba·qar	בקר	
for My people	le·am·mee	לעמי	
who	a·sher	אשר	
seek Me	de·ra·shu·nee	דרשוני	
But you	ve·at·tem	ואתם	Isaiah 65:11
who forsake	o·ze·ve	עזבי	
the LORD	YHVH	יהוה	
who forget	hash·she·khe·cheem	השכחים	
-	et	את	
mountain	har	הר	
My holy	qad·shee	קדשי	
who set	ha·o·re·kheem	הערכים	
for Fortune	lag·gad	לגד	
a table	shul·chan	שלחן	
and fill	ve·ham·mal·eem	והממלאים	
for Destiny	lam·nee	למני	
bowls of mixed wine	mim·sakh	ממסך	
I will destine	u·ma·nee·tee	ומניתי	Isaiah 65:12
you	et·khem	אתכם	

for the sword	la·che·rev	
and you will all	ve·khul·le·khem	
to be slaughtered	lat·te·vach	
kneel down	tikh·ra·u	
because	ya·an	
I called	qa·ra·tee	
and you did not	ve·lo	
answer	a·nee·tem	
I spoke	dib·bar·tee	
and you did not	ve·lo	
listen	she·ma·tem	
you did	vat·ta·a·su	
evil	ha·ra	
in My sight	be·e·nay	
that in which	u·va·a·sher	
I did not	lo	
delight ”	cha·phats·tee	
and chose	be·char·tem	
Therefore	la·khen	Isaiah 65:13
this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
	hin·neh	
“ My servants	a·va·day	
will eat	yo·khe·lu	
but you	ve·at·tem	

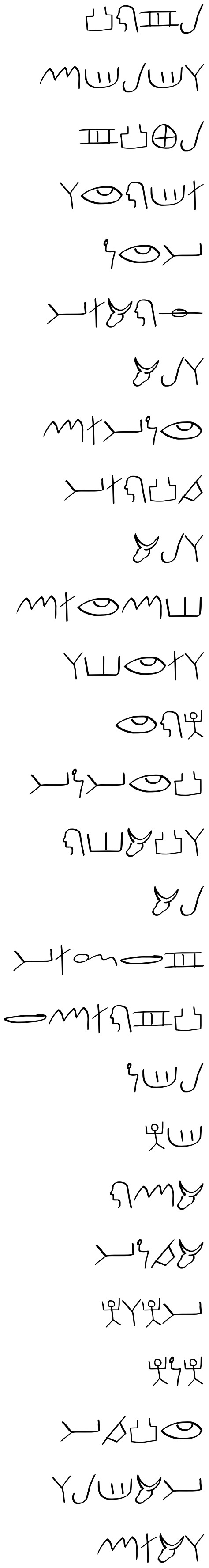

will go hungry	tir·a·vu		
	hin·neh		
My servants	a·va·day		
will drink	yish·tu		
but you	ve·at·tem		
will go thirsty	tits·ma·u	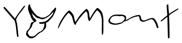	
	hin·neh		
My servants	a·va·day	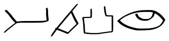	
will rejoice	yis·ma·chu		
but you	ve·at·tem		
will be put to shame	te·vo·shu	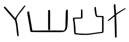	
-	hin·neh		Isaiah 65:14
My servants	a·va·day	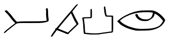	
will shout for joy	ya·ron·nu		
with a glad	mit·tuv		
heart	lev	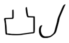	
but you	ve·at·tem		
will cry out	tits·a·qu		
with a heavy	mik·ke·ev		
heart	lev	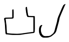	
with a broken	u·mish·she·ver		
spirit	ru·ach		
and wail	te·ye·lee·lu	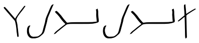	
You will leave behind	ve·hin·nach·tem	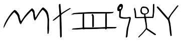	Isaiah 65:15
your name	shim·khem	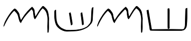	
as a curse	lish·vu·ah		
for My chosen ones	liv·chee·ray	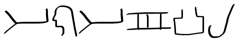	

will slay you	ve·he·mee·te·kha	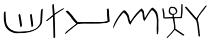	
and the Lord	a·do·nay		
GOD	YHVH		
but to His servants	ve·la·a·va·daw		
He will give	yiq·ra	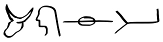	
name	shem		
another	a·cher	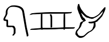	
Whoever	a·sher		Isaiah 65:16
invokes a blessing	ham·mit·ba·rekh	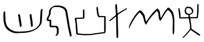	
in the land	ba·a·rets		
will [do so]	yit·ba·rekh		
by the God	be·lo·he	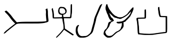	
of truth	a·men	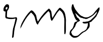	
and whoever takes an oath	ve·han·nish·ba		
in the land	ba·a·rets		
will swear	yish·sha·va		
by the God	be·lo·he	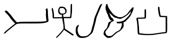	
of truth	a·men	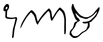	
For	kee	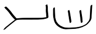	
will be forgotten	nish·ke·chu		
troubles	hats·tsa·ro·wt		
the former	ha·ri·sho·no·wt		
	ve·khee		
and hidden	nis·te·ru	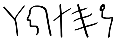	
from My sight	me·e·nay	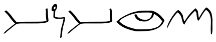	
For	kee	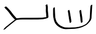	Isaiah 65:17
behold	hin·nee	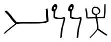	

I will create	vo·w·re		
heavens	sha·ma·yim	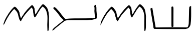	
new	cha·da·sheem	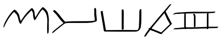	
earth	va·a·rets		
and a new	cha·da·shah		
will not	ve·lo		
be remembered	tiz·za·khar·nah		
The former things	ha·ri·sho·no·wt		
nor	ve·lo		
will they come	ta·a·le·nah	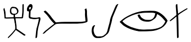	
to	al		
mind	lev	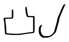	
	kee	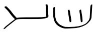	Isaiah 65:18
	im		
But be glad	see·su	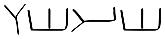	
and rejoice	ve·gee·lu	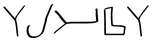	
	a·de	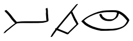	
forever	ad		
in what	a·sher		
I	a·nee	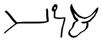	
create	vo·w·re		
for	kee	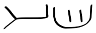	
	hin·nee	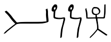	
I will create	vo·w·re		
-	et		
Jerusalem	ye·ru·sha·lim		
to be a joy	gee·lah	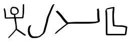	

and its people	ve·am·mah	𐤅𐤏𐤌𐤄	
to be a delight	ma·so·ws	𐤌𐤔𐤅𐤔	
I will rejoice	ve·gal·tee	𐤅𐤂𐤋𐤕𐤉	Isaiah 65:19
in Jerusalem	vee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
and take delight	ve·sas·tee	𐤅𐤔𐤔𐤕𐤉	
in My people	ve·am·mee	𐤁𐤏𐤌𐤉	
will no	ve·lo	𐤅𐤋𐤀	
be heard	yish·sha·ma	𐤉𐤔𐤌𐤏	
in her	bah	𐤁𐤄	
longer	o·wd	𐤏𐤅𐤃	
The sounds	qo·wl	𐤒𐤅𐤋	
of weeping	be·khee	𐤁𐤊𐤉	
	ve·qo·wl	𐤅𐤒𐤅𐤋	
and crying	ze·a·qah	𐤆𐤏𐤒𐤄	
No	lo	𐤋𐤀	Isaiah 65:20
live	yih·yeh	𐤉𐤄𐤉𐤄	
	mish·sham	𐤌𐤔𐤌	
longer	o·wd	𐤏𐤅𐤃	
will a nursing infant	ul	𐤏𐤅𐤋	
but a few days	ya·meem	𐤉𐤌𐤉𐤌	
or an old man	ve·za·qen	𐤅𐤆𐤒𐤍	
-	a·sher	𐤀𐤔𐤓	
fail	lo	𐤋𐤀	
to live out	ye·mal·le	𐤉𐤌𐤋𐤀	
-	et	𐤀𐤕	
his years	ya·maw	𐤉𐤌𐤉𐤅	
For	kee	𐤊𐤉	

the youth	han·na·ar		
years	ben		
at a hundred	me·ah		
	sha·nah	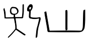	
will die	ya·mut		
and he who fails	ve·ha·cho·w·te		
	ben		
[to reach] a hundred	me·ah		
	sha·nah	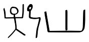	
will be considered accursed	ye·qul·lal	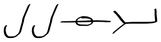	
They will build	u·va·nu		Isaiah 65:21
houses	vat·teem	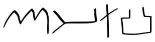	
and dwell in them	ve·ya·sha·vu	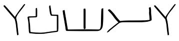	
they will plant	ve·na·te·u	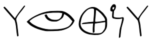	
vineyards	khe·ra·meem		
and eat	ve·a·khe·lu		
their fruit	pir·yam	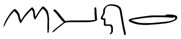	
No longer	lo		Isaiah 65:22
will they build houses	yiv·nu	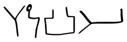	
for others	ve·a·cher		
to inhabit	ye·shev		
nor	lo		
plant	yit·te·u		
for others	ve·a·cher		
to eat	yo·khel		
For	kee	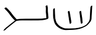	
so will be the days	khee·me	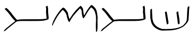	

of a tree	ha·ets	העץ	
[as is] the lifetime	ye·me	ימי	
of My people	am·mee	עמי	
the work	u·ma·a·seh	ומעשה	
of their hands	ye·de·hem	ידיהם	
will fully enjoy	ye·val·lu	יבלו	
and My chosen ones	ve·chee·ray	בחירי	
They will not	lo	לא	Isaiah 65:23
labor	yee·ge·u	ייגעו	
in vain	la·reeq	לריק	
[or]	ve·lo	ולא	
bear children	ye·le·du	ילדו	
doomed to disaster	lab·be·ha·lah	לבהלה	
for	kee	כי	
will be a people	ze·ra	זרע	
blessed	be·ru·khe	ברוכי	
by the LORD —	YHVH	יהוה	
they	hem·mah	המה	
[they] and their descendants	ve·tse·e·tsa·e·hem	וצאצאיהם	
with them	it·tam	אתם	
-	ve·ha·yah	והיה	Isaiah 65:24
Even before	te·rem	טרם	
they call	yiq·ra·u	יקראו	
I	va·a·nee	ואני	
will answer	e·e·neh	אענה	
are still	o·wd	עוד	
and while they	hem	הם	

speaking	me·dab·be·reem		
I	va·a·nee		
will hear	esh·ma		
The wolf	ze·ev		Isaiah 65:25
and the lamb	ve·ta·leh		
will feed together	yir·u		
	khe·e·chad		
and the lion	ve·ar·yeh	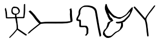	
like the ox	kab·ba·qar	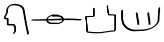	
will eat	yo·khal		
straw	te·ven	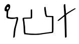	
of the serpent	ve·na·chash	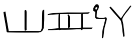	
will be dust	a·phar		
but the food	lach·mo	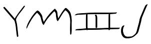	
They will neither	lo		
harm	ya·re·u		
nor	ve·lo		
destroy	yash·chee·tu	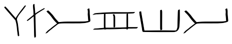	
on all My	be·khal		
mountain ”	har		
holy	qad·shee		
says	a·mar		
the LORD	YHVH	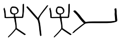	
This is what	koh	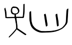	Isaiah 66:1
says :	a·mar		
the LORD	YHVH	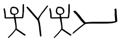	
“ Heaven	hash·sha·ma·yim		

is My throne	kis·ee	
and earth	ve·ha·a·rets	
is My footstool	ha·dom	
	rag·lay	
What kind	e	
	zeh	
of house	va·yit	
-	a·sher	
will you build	tiv·nu	
for Me ?	lee	
Or where [will]	ve·e	
	zeh	
My place	ma·qo·wm	
of repose [be] ?	me·nu·cha·tee	
	ve·et	Isaiah 66:2
-	kal	
these things ?	el·leh	
[Has not] My hand	ya·dee	
made	a·sa·tah	
came into being ”	vay·yih·yu	
all	khal	
And so they	el·leh	
declares	ne·um	
the LORD	YHVH	
“	ve·el	
This is the one	zeh	
I will esteem	ab·beet	

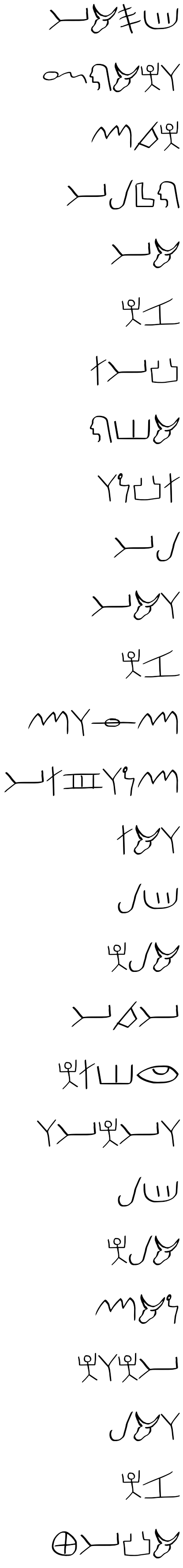

:	el		
he who is humble	a·nee	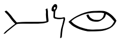	
and contrite	u·ne·kheh		
in spirit	ru·ach		
who trembles	ve·cha·red	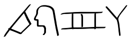	
at	al		
My word	de·va·ree		
Whoever slaughters	sho·w·chet	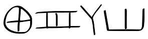	Isaiah 66:3
an ox	hash·sho·wr		
is [like] one who slays	mak·keh	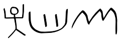	
a man	eesh	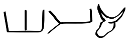	
whoever sacrifices	zo·w·ve·ach		
a lamb	has·seh		
neck	o·reph		
[is like] one who breaks a dog's	ke·lev	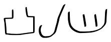	
whoever presents	ma·a·leh		
a grain offering	min·chah	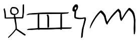	
blood	dam		
pig's	cha·zeer		
[is like] one who offers	maz·keer	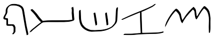	
whoever offers frankincense	le·vo·nah	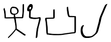	
[is like] one who blesses	me·va·rekh		
an idol	a·ven		
Indeed	gam		
they	hem·mah		
have chosen	ba·cha·ru		

their own ways	be·dar·khe·hem	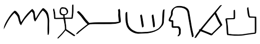	
in their abominations	u·ve·shiq·qu·tse·hem		
	naph·sham	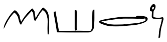	
and delighted	cha·phe·tsah		
So	gam		Isaiah 66:4
I	a·nee	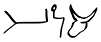	
will choose	ev·char	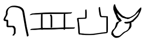	
their punishment	be·ta·a·lu·le·hem		
terror	u·me·gu·ro·tam		
and I will bring	a·vee	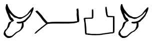	
upon them	la·hem		
because	ya·an		
I called	qa·ra·tee		
and no	ve·en		
one answered	o·w·neh		
I spoke	dib·bar·tee		
and no one	ve·lo		
listened	sha·me·u		
But they did	vay·ya·a·su		
evil	ha·ra		
in My sight	be·e·nay	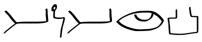	
that in which	u·va·a·sher		
I did not	lo		
delight ”	cha·phats·tee		
and chose	ba·cha·ru	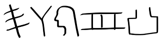	
hear	shim·u		Isaiah 66:5
the word	de·var		

of the LORD :	YHVH	יהוה	
You who tremble	ha·cha·re·deem	החרדים	
at	el	אל	
His word	de·va·ro	דברו	
have said	a·me·ru	אמרו	
“ Your brothers	a·che·khem	אחיכם	
who hate you	so·ne·e·khem	שנאיכם	
and exclude you	me·nad·de·khem	מנדיכם	
because of	le·ma·an	למען	
My name	she·mee	שמי	
be glorified	yikh·bad	יכבד	
‘ Let the LORD	YHVH	יהוה	
that we may see	ve·nir·eh	ונראה	
your joy ! ’	ve·sim·chat·khem	בשמחתכם	
But they	ve·hem	והם	
will be put to shame ”	ye·vo·shu	יבשו	
Hear	qo·wl	קול	Isaiah 66:6
the uproar	sha·o·wn	שאון	
from the city	me·eer	מעיר	
[listen to] the voice	qo·wl	קול	
from the temple !	me·he·khal	מהיכל	
[It is] the voice	qo·wl	קול	
of the LORD	YHVH	יהוה	
repaying	me·shal·lem	משלם	
what they deserve !	ge·mul	גמול	
His enemies	le·o·ye·vaw	לאיביו	
“ Before	be·te·rem	בטרם	Isaiah 66:7

she was in labor	ta·cheel	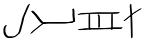	
she gave birth	ya·la·dah	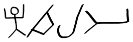	
before	be·te·rem	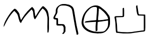	
	ya·vo·w	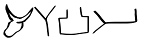	
she was in pain	che·vel	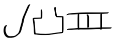	
	lah	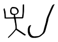	
she delivered	ve·him·lee·tah	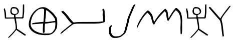	
a boy	za·khar	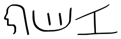	
Who	mee	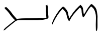	Isaiah 66:8
has heard	sha·ma	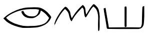	
of such as this ?	ka·zot	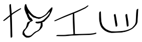	
Who	mee	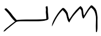	
has seen	ra·ah	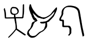	
such things ?	ka·el·leh	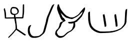	
be born	ha·yu·chal	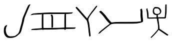	
Can a country	e·rets	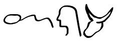	
day	be·yo·wm	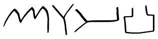	
in a	e·chad	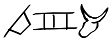	
or	im	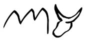	
be delivered	yiw·va·led	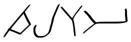	
a nation	go·w	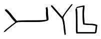	
in an instant	pa·am	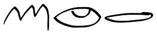	
?	e·chat	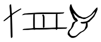	
Yet	kee	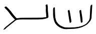	
was in labor	cha·lah	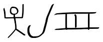	
	gam	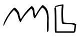	
she gave birth to	ya·le·dah	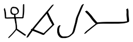	

as soon as Zion	tsee·yo·wn	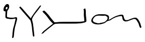	
-	et		
her children	ba·ne·ha	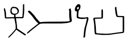	
Shall I	ha·a·nee		Isaiah 66:9
bring a baby to the point of birth	ash·beer		
and not	ve·lo		
deliver it ? ”	o·w·leed	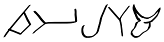	
says	yo·mar		
the LORD	YHVH		
“ Or	im		
will I	a·nee	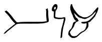	
who deliver	ham·mo·w·leed		
close the womb ? ”	ve·a·tsar·tee		
says	a·mar		
your God	e·lo·ha·yikh	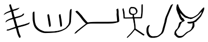	
Be glad	sim·chu	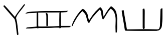	Isaiah 66:10
for	et		
Jerusalem	ye·ru·sha·lim		
and rejoice	ve·gee·lu	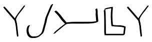	
over her	vah		
all	kal		
who love her	o·ha·ve·ha	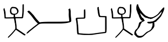	
Rejoice greatly	see·su	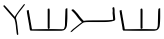	
with her	it·tah		
	ma·so·ws		
all	kal	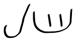	
who mourn	ham·mit·ab·be·leem	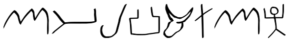	

over her	a·le·ha	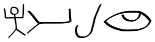	
so that	le·ma·an		Isaiah 66:11
you may nurse	tee·ne·qu	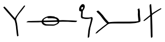	
and be satisfied	u·se·va·tem	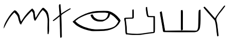	
breasts	mish·shod	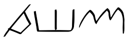	
at her comforting	tan·chu·me·ha	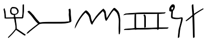	
	le·ma·an		
you may drink deeply	ta·mots·tsu		
and delight yourselves	ve·hit·an·nag·tem		
abundance	miz·zeez	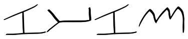	
in her glorious	ke·vo·w·dah		
For	kee	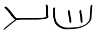	Isaiah 66:12
this is what	khoh	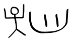	
says :	a·mar		
the LORD	YHVH		
	hin·nee	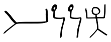	
“ I will extend	no·teh		
to her	e·le·ha	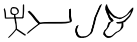	
like a river	ke·na·har		
peace	sha·lo·wm		
stream	u·khe·na·chal	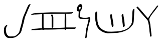	
like a flowing	sho·w·teph		
and the wealth	ke·vo·wd		
of nations	go·w·yim	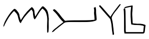	
you will nurse	vee·naq·tem	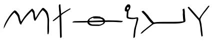	
on	al		
her arm	tsad		

and be carried	tin·na·se·u	𐤕𐤍𐤔𐤀𐤅	
upon	ve·al	𐤅𐤏𐤋	
[her] knees	bir·ka·yim	𐤁𐤓𐤊𐤉𐤌	
and bounced	te·sha·o·sha·u	𐤕𐤔𐤏𐤔𐤏𐤅	
-	ke·eesh	𐤊𐤀𐤉𐤔	Isaiah 66:13
-	a·sher	𐤀𐤔𐤓	
As a mother	im·mo	𐤀𐤌𐤅	
comforts her son	te·na·cha·men·nu	𐤕𐤍𐤇𐤌𐤍𐤅	
so	ken	𐤊𐤍	
	a·no·khee	𐤀𐤍𐤊𐤉	
will I comfort you	a·na·chem·khem	𐤀𐤍𐤇𐤌𐤊𐤌	
over Jerusalem ”	u·vee·ru·sha·lim	𐤅𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
and you will be consoled	te·nu·cha·mu	𐤕𐤍𐤇𐤌𐤅	
When you see	u·re·ee·tem	𐤅𐤓𐤀𐤉𐤕𐤌	Isaiah 66:14
will rejoice	ve·sas	𐤅𐤔𐤔	
you	lib·be·khem	𐤋𐤁𐤊𐤌	
and you	ve·ats·mo·w·te·khem	𐤅𐤏𐤑𐤌𐤅𐤕𐤉𐤊𐤌	
like grass	kad·de·she	𐤊𐤃𐤔𐤀	
will flourish	tiph·rach·nah	𐤕𐤐𐤓𐤇𐤍𐤄	
will be revealed	ve·no·wd·ah	𐤅𐤍𐤅𐤃𐤏𐤄	
then the hand	yad	𐤉𐤃	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	et	𐤀𐤕	
His servants	a·va·daw	𐤏𐤁𐤃𐤉𐤅	
but His wrath will be shown	ve·za·am	𐤅𐤆𐤏𐤌	
-	et	𐤀𐤕	
to His enemies	o·ye·vaw	𐤀𐤉𐤁𐤉𐤅	

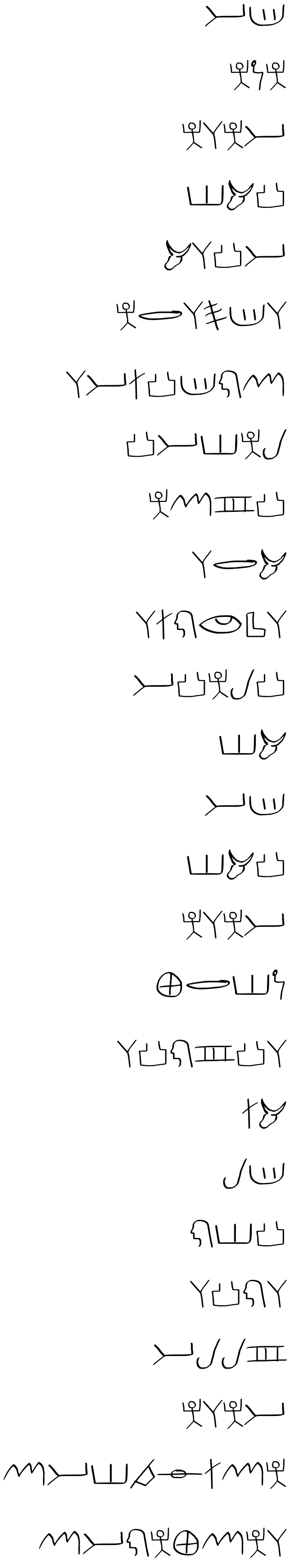

For	kee	Isaiah 66:15
behold	hin·neh	
the LORD	YHVH	
with fire —	ba·esh	
will come	ya·vo·w	
are like a whirlwind —	ve·khas·su·phah	
His chariots	mar·ke·vo·taw	
to execute	le·ha·sheev	
with fury	be·che·mah	
His anger	ap·po	
and His rebuke	ve·ga·a·ra·to	
with flames	be·la·ha·ve	
of fire	esh	
For	kee	Isaiah 66:16
by fire	va·esh	
the LORD	YHVH	
will execute judgment	nish·pat	
and by His sword	u·ve·char·bo	
on	et	
all	kal	
flesh	ba·sar	
and many	ve·rab·bu	
will be slain	chal·le	
by the LORD	YHVH	
“ Those who consecrate	ham·mit·qad·de·sheem	Isaiah 66:17
and purify themselves	ve·ham·mit·ta·ha·reem	

to	el	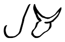	
enter the groves —	hag·gan·no·wt	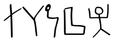	
to follow	a·char	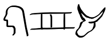	
one	ʾɛ·chad	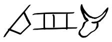	
in the center	bat·ta·vekh	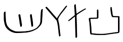	
of those who eat	o·khe·le	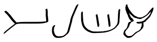	
the flesh	be·sar	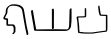	
of swine	ha·cha·zeer	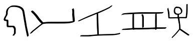	
and vermin	ve·hash·she·qets	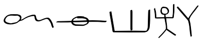	
and rats —	ve·ha·akh·bar	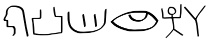	
together ”	yach·daw	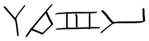	
will perish	ya·su·phu	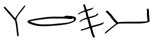	
declares	ne·um	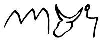	
the LORD	YHVH	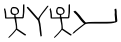	
“ And I, [knowing]	ve·a·no·khee	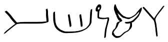	Isaiah 66:18
their deeds	ma·a·se·hem	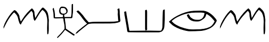	
and thoughts	u·mach·she·vo·te·hem	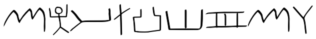	
am coming	ba·ah	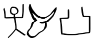	
to gather	le·qab·bets	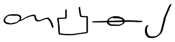	
-	et	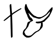	
all	kal	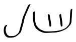	
nations	hag·go·w·yim	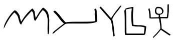	
and tongues	ve·hal·le·sho·no·wt	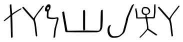	
and they will come	u·va·u	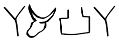	
and see	ve·ra·u	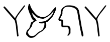	
-	et	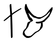	
My glory	ke·vo·w·dee	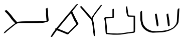	

Isaiah 66:19

I will establish	ve·sam·tee
among them	va·hem
a sign	o·wt
and I will send	ve·shil·lach·tee
from among them	me·hem
survivors	pe·le·teem
to	el
the nations —	hag·go·w·yim
to Tarshish	tar·sheesh
Put	pul
of Lud	ve·lud
and the archers	mo·she·khe
	qe·shet
[to] Tubal	tu·val
Javan	ve·ya·van
and the islands	ha·ee·yeem
far away	ha·re·cho·qeem
who	a·sher
have not	lo
heard	sha·me·u
-	et
of My fame	shim·ee
	ve·lo
or seen	ra·u
-	et
My glory	ke·vo·w·dee
So they will proclaim	ve·hig·gee·du

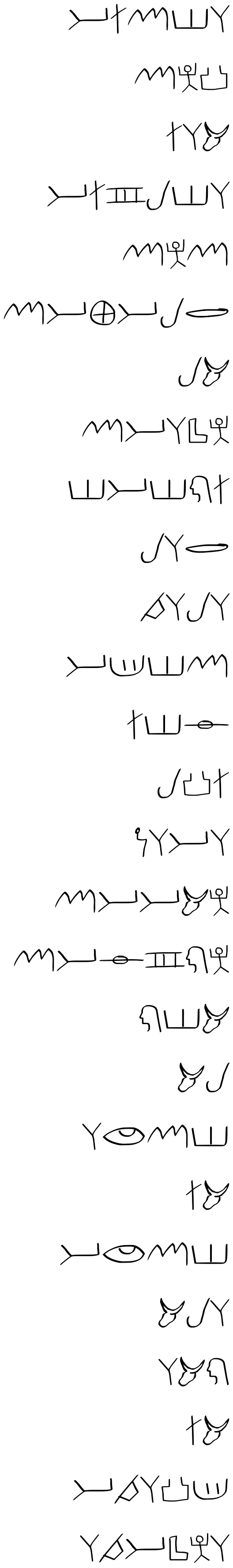

-	et	𐤀𐤕	
My glory	ke·vo·w·dee	𐤊𐤁𐤅𐤃𐤉	
among the nations	bag·go·w·yim	𐤁𐤂𐤅𐤉𐤌	
And they will bring	ve·he·vee·u	𐤅𐤄𐤁𐤉𐤀𐤅	Isaiah 66:20
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
your brothers	a·che·khem	𐤀𐤇𐤉𐤊𐤌	
from all	mik·kal	𐤌𐤊𐤋	
the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
as a gift	min·chah	𐤌𐤍𐤇𐤄	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
on horses	bas·su·seem	𐤁𐤎𐤅𐤎𐤉𐤌	
and chariots	u·va·re·khev	𐤅𐤁𐤓𐤊𐤁	
and wagons	u·vats·tsab·beem	𐤅𐤁𐤑𐤁𐤉𐤌	
on mules	u·vap·pe·ra·deem	𐤅𐤁𐤐𐤓𐤃𐤉𐤌	
and camels	u·vak·kir·ka·ro·wt	𐤅𐤁𐤊𐤓𐤊𐤓𐤅𐤕	
to	al	𐤏𐤋	
mountain	har	𐤄𐤓	
My holy	qad·shee	𐤒𐤃𐤔𐤉	
Jerusalem ”	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
says	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ just as	ka·a·sher	𐤊𐤀𐤔𐤓	
bring	ya·vee·u	𐤉𐤁𐤉𐤀𐤅	
the Israelites	ve·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	et	𐤀𐤕	

an offering	ham·min·chah	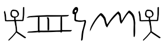	
vessel	bikh·lee	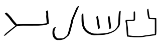	
in a clean	ta·ho·wr		
to the house	bet	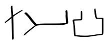	
of the LORD ”	YHVH	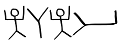	
“ And I will	ve·gam		Isaiah 66:21
some of them	me·hem	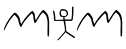	
select	eq·qach	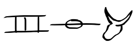	
as priests	lak·ko·ha·neem		
and Levites ”	lal·vee·yim	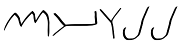	
says	a·mar		
the LORD	YHVH	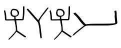	
“ For	kee	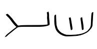	Isaiah 66:22
just as	kha·a·sher		
heavens	hash·sha·ma·yim		
the new	ha·cho·da·sheem		
earth	ve·ha·a·rets		
and the new	ha·cha·da·shah	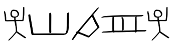	
which	a·sher	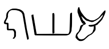	
I	a·nee	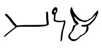	
will make	o·seh		
will endure	o·me·deem		
before Me”	le·pha·nay		
declares	ne·um		
the LORD	YHVH		
“ so	ken	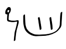	
will endure	ya·a·mod		

your descendants	zar·a·khem		
and your name	ve·shim·khem		
-	ve·ha·yah	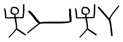	Isaiah 66:23
From	mid·de		
one New Moon	cho·desh	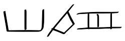	
to another	be·cha·de·sho	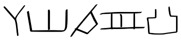	
and from	u·mid·de		
one Sabbath	shab·bat		
to another	be·shab·bat·to		
will come	ya·vo·w		
all	khal		
mankind	ba·sar		
to worship	le·hish·ta·cha·wot		
before Me ”	le·pha·nay		
says	a·mar		
the LORD	YHVH		
“ As they go forth	ve·ya·tse·u		Isaiah 66:24
they will see	ve·ra·u		
the corpses	be·phig·re	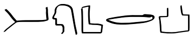	
of the men	ha·a·na·sheem		
who have rebelled	hap·po·she·eem		
against Me	bee	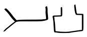	
for	kee	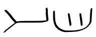	
their worm	to·w·la·tam		
will never	lo		
die	ta·mut		
their fire	ve·ish·sham		

will never	lo	לא	
be quenched	tikh·beh	תכבה	
and they will be	ve·ha·yu	והיו	
a horror	de·ra·o·wn	דראון	
to all	le·khal	לכל	
mankind ”	ba·sar	בשר	

Jeremiah

BSB Translation	Transliteration	Original Hebrew	
[These are] the words	div·re	דברי	Jeremiah 1:1
of Jeremiah	yir·me·ya·hu	ירמיהו	
son	ben	בן	
of Hilkiah	chil·qee·ya·hu	חלקיהו	
one of	min	מן	
the priests	hak·ko·ha·neem	הכהנים	
-	a·sher	אשר	
in Anathoth	ba·a·na·to·wt	בענתות	
in the territory	be·e·rets	בארץ	
of Benjamin	bin·ya·min	בנימן	
-	a·sher	אשר	Jeremiah 1:2
came	ha·yah	היה	
The word	de·var	דבר	
of the LORD	YHVH	יהוה	
to [Jeremiah]	e·law	אליו	
	bee·me	בימי	
of Josiah	yo·shee·ya·hu	יאשיהו	
son	ben	בן	

of Amon	a·mo·wn		
king	me·lekh	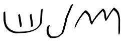	
of Judah	ye·hu·dah	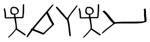	
in the thirteenth	bish·losh	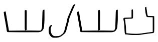	
	es·reh		
year	sha·nah	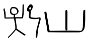	
of the reign	le·ma·le·kho		
and	vay·hee	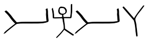	Jeremiah 1:3
through the days	bee·me	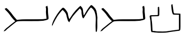	
of Jehoiakim	ye·ho·w·ya·qeem	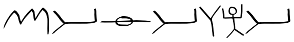	
son	ben		
of Josiah	yo·shee·ya·hu	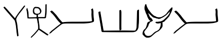	
king	me·lekh	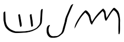	
of Judah	ye·hu·dah	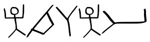	
until	ad		
	tom	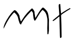	
of the eleventh	ash·te		
	es·reh		
year	sha·nah	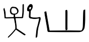	
of Zedekiah	le·tsid·qee·ya·hu	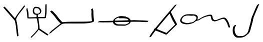	
son	ben		
of Josiah	yo·shee·ya·hu	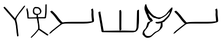	
king	me·lekh	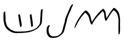	
of Judah	ye·hu·dah	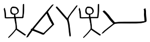	
when	ad		
went into exile	ge·lo·wt	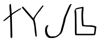	
the people of Jerusalem	ye·ru·sha·lim		

month	ba·cho·desh	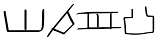	
the fifth	ha·cha·mee·shee	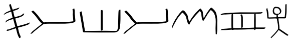	
came	vay·hee	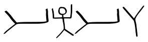	Jeremiah 1:4
The word	de·var		
of the LORD	YHVH		
to me	e·lay	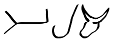	
saying :	le·mor	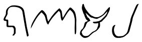	
“ Before	be·te·rem		Jeremiah 1:5
I formed	ʾɛts·tso·re·kha		
you in the womb	vab·be·ten		
I knew you	ye·da·tee·kha		
and before	u·ve·te·rem		
you were born	te·tse		
	me·re·chem	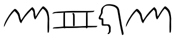	
I set you apart	hiq·dash·tee·kha		
as a prophet	na·vee	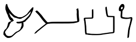	
to the nations ”	lag·go·w·yim	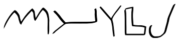	
[and] appointed you	ne·tat·tee·kha	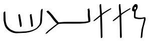	
I said	va·o·mar		Jeremiah 1:6
“ Ah	a·hah		
Lord	a·do·nay		
GOD ”	YHVH		
“ I surely	hin·neh		
do not	lo		
know	ya·da·tee		
how to speak	dab·bēr		
for	kee	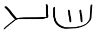	

only a child !”	na·ar		
I [am]	a·no·khee	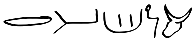	
told	vay·yo·mer		Jeremiah 1:7
But the LORD	YHVH		
me :	e·lay	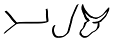	
“ Do not	al		
say	to·mar		
only a child ’	na·ar		
‘ I [am]	a·no·khee		
For	kee	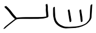	
to	al		
everyone	kal		
-	a·sher		
I send you	esh·la·cha·kha	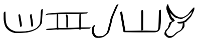	
you must go	te·lekh	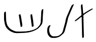	
-	ve·et		
and all	kal	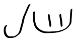	
that	a·sher		
I command you	a·tsaw·ve·kha		
you must speak	te·dab·ber	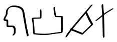	
Do not	al		Jeremiah 1:8
be afraid	tee·ra	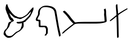	
of them	mip·pe·ne·hem	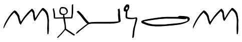	
for	kee	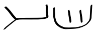	
with you	it·te·kha	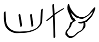	
I [am]	a·nee	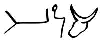	
to deliver you ”	le·hats·tsi·le·kha		

declares	ne·um	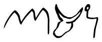	
the LORD	YHVH	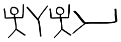	
reached out	vay·yish·lach	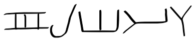	Jeremiah 1:9
Then the LORD	YHVH	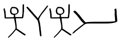	
-	et	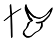	
His hand	ya·do	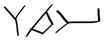	
touched	vay·yag·ga	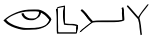	
	al	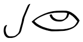	
my mouth	pee	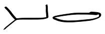	
and said	vay·yo·mer	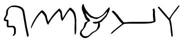	
	YHVH	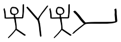	
to me :	e·lay	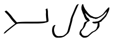	
“ Behold	hin·neh	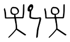	
I have put	na·tat·tee	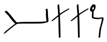	
My words	de·va·ray	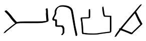	
in your mouth	be·phee·kha	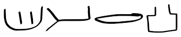	
See	re·eh	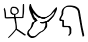	Jeremiah 1:10
I have appointed	hiph·qad·tee·kha	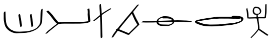	
you today	hay·yo·wm	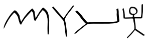	
	haz·zeh	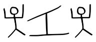	
over	al	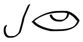	
nations	hag·go·w·yim	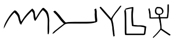	
	ve·al	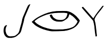	
and kingdoms	ham·mam·la·kho·wt	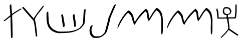	
to uproot	lin·to·wosh	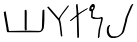	
and tear down	ve·lin·to·wts	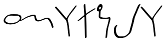	
to destroy	u·le·ha·a·veed	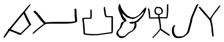	

and overthrow	ve·la·ha·ro·ws	𐤅𐤋𐤄𐤓𐤅𐤎	
to build	liv·no·wt	𐤋𐤁𐤍𐤅𐤕	
and plant ”	ve·lin·to·w·a	𐤅𐤋𐤍𐤈𐤅𐤏	
came	vay·hee	𐤅𐤉𐤄𐤉	Jeremiah 1:11
And the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to me	e·lay	𐤀𐤋𐤉	
asking	le·mor	𐤋𐤀𐤌𐤓	
what	mah	𐤌𐤄	
do you	at·tah	𐤀𐤕𐤄	
see ?”	ro·eh	𐤓𐤀𐤄	
“ Jeremiah	yir·me·ya·hu	𐤉𐤓𐤌𐤉𐤄𐤅	
I replied	va·o·mar	𐤅𐤀𐤌𐤓	
a branch	maq·qel	𐤌𐤒𐤋	
of an almond tree”	sha·qed	𐤔𐤒𐤃	
“ I	a·nee	𐤀𐤍𐤉	
see	ro·eh	𐤓𐤀𐤄	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Jeremiah 1:12
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	e·lay	𐤀𐤋𐤉	
correctly ”	he·tav·ta	𐤄𐤉𐤈𐤁𐤕	
“ You have observed	lir·o·wt	𐤋𐤓𐤀𐤅𐤕	
“ for	kee	𐤊𐤉	
am watching	sho·qed	𐤔𐤒𐤃	
I	a·nee	𐤀𐤍𐤉	
over	al	𐤏𐤋	
My word	de·va·ree	𐤃𐤁𐤓𐤉	

to accomplish it ”	la·a·so·to		
came	vay·hee	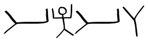	Jeremiah 1:13
the word	de·var		
of the LORD	YHVH		
to me	e·lay	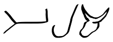	
Again	she·neet	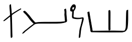	
asking	le·mor	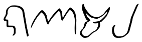	
“ What	mah		
do you	at·tah		
see ?”	ro·eh		
I replied	va·o·mar		
pot ”	seer	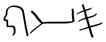	
a boiling	na·phu·ach		
“ I	a·nee	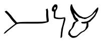	
see	ro·eh		
“ and it is tilting toward us	u·pha·naw	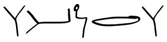	
from	mip·pe·ne		
the north”	tsa·pho·w·nah		
said	vay·yo·mer		Jeremiah 1:14
Then the LORD	YHVH		
to me	e·lay	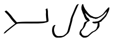	
from the north	mits·tsa·pho·wn		
will be poured out	tip·pa·tach		
“ Disaster	ha·ra·ah		
on	al		
all	kal	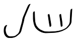	
who live	yo·she·ve		

in the land	ha·a·rets		
For	kee	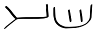	Jeremiah 1:15
	hin·nee	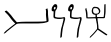	
I am about to summon	qo·re	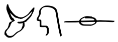	
all	le·khal		
the clans	mish·pe·cho·wt		
and kingdoms	mam·le·kho·wt		
of the north”	tsa·pho·w·nah		
declares	ne·um		
the LORD	YHVH		
“ [Their kings] will come	u·va·u		
and set up	ve·na·te·nu	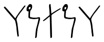	
	eesh	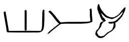	
their thrones	kis·o		
at the entrance	pe·tach	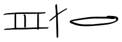	
of the gates	sha·a·re		
of Jerusalem	ye·ru·sha·lim		
They will attack	ve·al		
all	kal	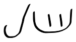	
walls	cho·w·mo·te·ha		
her surrounding	sa·veev	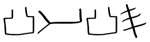	
	ve·al		
and all	kal		
the other cities	a·re		
of Judah	ye·hu·dah	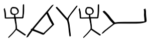	
I will pronounce	ve·dib·bar·tee		Jeremiah 1:16
My judgments	mish·pa·tay		

against them	o·w·tam	אותם	
for	al	על	
all	kal	כל	
their wickedness	ra·a·tam	רעתם	
because	a·sher	אשר	
they have forsaken Me	a·za·vu·nee	עזבוני	
to burn incense	vay·qat·te·ru	ויקטרו	
gods	le·lo·heem	לאלהים	
to other	a·che·reem	אחרים	
and to worship	vay·yish·ta·cha·wu	וישתחוו	
the works	le·ma·a·se	למעשי	
of their own hands	ye·de·hem	ידיהם	
Get yourself	ve·at·tah	ואתה	Jeremiah 1:17
ready	te·zor	תאזר	
	ma·te·ne·kha	מתניך	
Stand up	ve·qam·ta	וקמת	
and tell	ve·dib·bar·ta	ודברת	
	a·le·hem	אליהם	
them	et	את	
everything	kal	כל	
that	a·sher	אשר	
I	a·no·khee	אנכי	
command you	a·tsaw·ve·ka	אצוך	
Do not	al	אל	
be intimidated	te·chat	תחת	
by them	mip·pe·ne·hem	מפניהם	
or	pen	פן	

I will terrify you	a·chit·te·kha	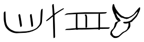	
before them	liph·ne·hem	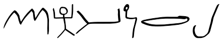	
I	va·a·nee		Jeremiah 1:18
Now behold	hin·neh		
have made you	ne·tat·tee·kha	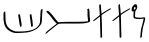	
this day	hay·yo·wm	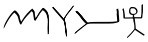	
city	le·eer		
like a fortified	miv·tsar	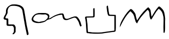	
pillar	u·le·am·mud		
an iron	bar·zel	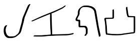	
walls	u·le·cho·mo·wt	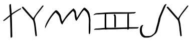	
and bronze	ne·cho·shet		
against	al		
the whole	kal		
land —	ha·a·rets		
against the kings	le·mal·khe	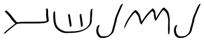	
of Judah	ye·hu·dah	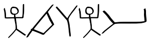	
its officials	le·sa·re·ha		
its priests	le·kho·ha·ne·ha		
and the people	u·le·am		
of the land	ha·a·rets		
They will fight	ve·nil·cha·mu	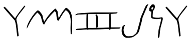	Jeremiah 1:19
against you	e·le·kha	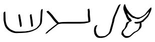	
but will never	ve·lo		
overcome	yu·khe·lu		
you	lakh	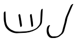	
since	kee	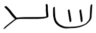	

am with you	it·te·kha	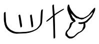	
I	a·nee	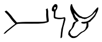	
declares	ne·um		
the LORD	YHVH		
to deliver you”	le·hats·tsee·le·kha	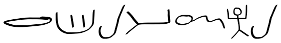	
came	vay·hee	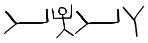	Jeremiah 2:1
Now the word	de·var		
of the LORD	YHVH		
to me	e·lay	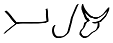	
saying	le·mor		
“ Go	ha·lokh	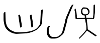	Jeremiah 2:2
and proclaim	ve·qa·ra·ta	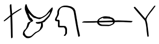	
in the hearing	ve·a·ze·ne		
of Jerusalem	ye·ru·sha·lim		
says :	le·mor		
that this is what	koh	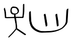	
	a·mar		
the LORD	YHVH		
‘ I remember	za·khar·tee	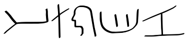	
	lakh	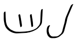	
the devotion	che·sed		
of your youth	ne·u·ra·yikh	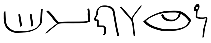	
your love	a·ha·vat		
as a bride	ke·lu·lo·ta·yikh		
how you followed Me	lekh·tekh		
	a·cha·ray	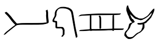	
in the wilderness	bam·mid·bar		

in a land	be·e·rets		
not	lo		
sown	ze·ru·ah		
was holy	qo·desh	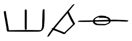	Jeremiah 2:3
Israel	yis·ra·el	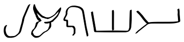	
to the LORD	la·YHVH	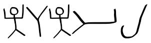	
the firstfruits	re·sheet		
of His harvest	te·vu·ʾa·toh		
All	kal	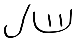	
who devoured her	o·khe·law	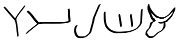	
found themselves guilty	ye·sha·mu		
disaster	ra·ah		
came	ta·vo		
upon them ’”	a·le·hem	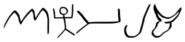	
declares	ne·um		
the LORD	YHVH		
Hear	shim·u		Jeremiah 2:4
the word	de·var		
of the LORD	YHVH		
O house	bet	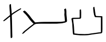	
of Jacob	ya·a·qov	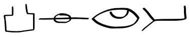	
and all	ve·khal		
you families	mish·pe·cho·wt		
of the house	bet	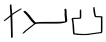	
of Israel	yis·ra·el	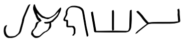	
This is what	koh	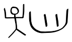	Jeremiah 2:5
says :	a·mar		

the LORD	YHVH		
“ What	mah	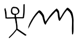	
find	ma·tse·u		
did your fathers	a·vo·w·te·khem	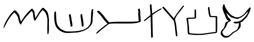	
in Me	bee	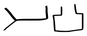	
fault	a·vel		
that	kee	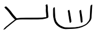	
they strayed so far	ra·cha·qu	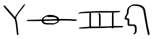	
from Me	me·a·lay		
and followed	vay·ye·le·khu	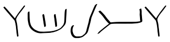	
	a·cha·re	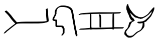	
worthless idols	ha·he·vel	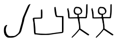	
and became worthless themselves ?	vay·yeh·ba·lu		
They did not	ve·lo		Jeremiah 2:6
ask	a·me·ru		
‘ Where	ay·yeh	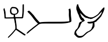	
is the LORD	YHVH		
who brought us up	ham·ma·a·leh		
	o·ta·nu		
from the land	me·e·rets		
of Egypt	mits·ra·yim		
who led	ham·mo·w·leekh	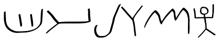	
us	o·ta·nu		
through the wilderness	bam·mid·bar		
through a land	be·e·rets		
of deserts	a·ra·vah		

and pits	ve·shu·chah	ושוחה	
a land	be·e·rets	בארץ	
of drought	tsee·yah	ציה	
and darkness	ve·tsal·ma·vet	וצלמות	
a land	be·e·rets	בארץ	
where no	lo	לא	
travels	a·var	עבר	
	bah	בה	
one	eesh	איש	
no	ve·lo	ולא	
lives ? ’	ya·shav	ישב	
one	a·dam	אדם	
and	sham	שם	
I brought	va·a·vee	ואביא	Jeremiah 2:7
you	et·khem	אתכם	
into	el	אל	
land	e·rets	ארץ	
a fertile	hak·kar·mel	הכרמל	
to eat	le·e·khol	לאכל	
its fruit	pir·yah	פריה	
and bounty	ve·tu·vah	וטובה	
but you came	vat·ta·vo·u	ותבאו	
and defiled	vat·te·tam·me·u	ותטמאו	
-	et	את	
My land	ar·tsee	ארצי	
My inheritance	ve·na·cha·la·tee	ונחלתי	
and made	sam·tem	שמתם	

detestable	le·to·w·e·vah		
The priests	hak·ko·ha·neem	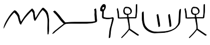	Jeremiah 2:8
did not	lo		
ask	a·me·ru		
‘ Where	ay·yeh	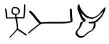	
is the LORD ? ’	YHVH	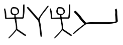	
The experts	ve·to·phe·se		
in the law	hat·to·w·rah	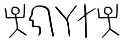	
no	lo		
longer knew Me	ye·da·u·nee		
and the leaders	ve·ha·ro·eem		
rebelled	pa·she·u		
against Me	vee	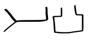	
The prophets	ve·han·ne·vee·eem	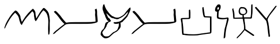	
prophesied	nib·be·u		
by Baal	vab·ba·al	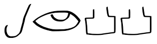	
and followed	ve·a·cha·re		
useless	lo		
idols	yo·w·i·lu		
	ha·la·khu	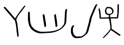	
Therefore	la·khen		Jeremiah 2:9
you again	od		
I will contend	a·reev	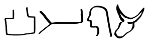	
with	it·te·khem		
declares	ne·um		
the LORD	YHVH	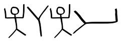	
against	ve·et		

your children’s	be·ne	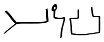	
children	ve·ne·khem	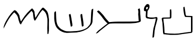	
and I will bring a case	a·reev	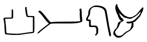	
-	kee	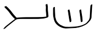	Jeremiah 2:10
Cross over	iv·ru	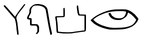	
to the coasts	ee·ye	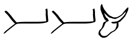	
of Cyprus	khit·tee·yeem	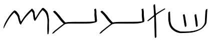	
and take a look	u·re·u		
to Kedar	ve·qe·dar	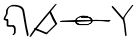	
send	shil·chu	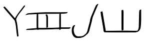	
and consider	ve·hit·bo·wn·nu		
carefully	me·od		
see	u·re·u		
if	hen		
there has ever been	ha·ye·tah	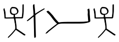	
anything like this :	ka·zot		
ever changed	ha·he·meer	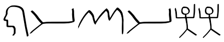	Jeremiah 2:11
Has a nation	go·w		
its gods	e·lo·heem		
though they [are]	ve·hem·mah	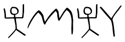	
no	lo		
gods [at all] ?	e·lo·heem		
Yet My people	ve·am·mee		
have exchanged	he·meer	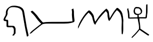	
their Glory	ke·vo·w·do		
for useless	be·lo·w	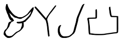	
idols	yo·w·eel		

Be stunned	shom·mu		Jeremiah 2:12
O heavens	sha·ma·yim	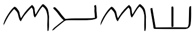	
by	al		
this	zot		
be shocked	ve·sa·a·ru		
appalled ”	cha·re·vu		
and utterly	me·od		
declares	ne·um		
the LORD	YHVH		
“ For	kee	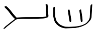	Jeremiah 2:13
two	she·ta·yim	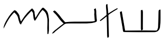	
evils :	ra·o·wt		
have committed	a·sah		
My people	am·mee		
-	o·tee	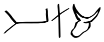	
They have forsaken Me	a·ze·vu		
the fountain	me·qo·wr	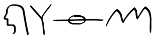	
water	ma·yim	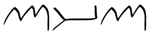	
of living	chay·yeem	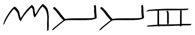	
and they have dug	lach·tsov	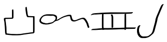	
their own	la·hem		
cisterns —	bo·ro·wt		
cisterns	bo·rot		
broken	nish·ba·reem		
that	a·sher		
cannot	lo		
hold	ya·khi·lu		

water	ham·ma·yim	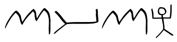	
a slave ?	ha·e·ved		Jeremiah 2:14
Is Israel	yis·ra·el	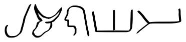	
	im		
born into slavery	ye·leed	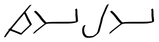	
?	ba·yit	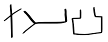	
Was he	hu		
Why then	mad·du·a		
has he become	ha·yah	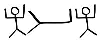	
prey ?	la·vaz		
at him	a·law	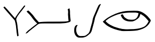	Jeremiah 2:15
have roared	yish·a·gu		
The young lions	khe·phi·reem	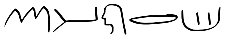	
they have growled	na·te·nu	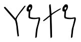	
with a loud voice	qo·w·lam		
They have laid	vay·ya·shee·tu	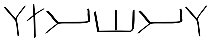	
his land	ar·tso		
waste	le·sham·mah		
his cities	a·raw		
lie in ruins	nits·tse·tah		
without	mib·be·lee	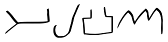	
inhabitant	yo·shev	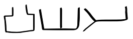	
-	gam		Jeremiah 2:16
The men	be·ne	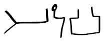	
of Memphis	noph		
and Tahpanhes	ve·tach·pe·nēs	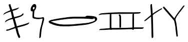	
have shaved	yir·ukh		

the crown of your head	qa·de·qod	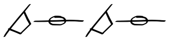	
Have you not	ha·lo·w		Jeremiah 2:17
this	zot		
brought	ta·a·seh		
on yourself	lakh	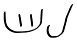	
by forsaking	a·ze·vekh		
-	et		
the LORD	YHVH		
your God	e·lo·ha·yikh		
when	be·et		
He led you	mo·w·lee·khekh	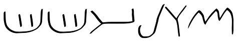	
in the way ?	bad·da·rekh		
Now	ve·at·tah		Jeremiah 2:18
what will you gain	mah	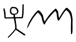	
	lakh	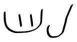	
on your way	le·de·rekh		
to Egypt	mits·ra·yim	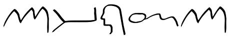	
to drink	lish·to·wt		
the waters	me	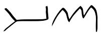	
of the Nile ?	shi·cho·wr	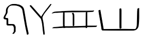	
What will you gain	u·mah		
	lakh	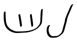	
on your way	le·de·rekh		
to Assyria	ash·shur		
to drink	lish·to·wt		
the waters	me	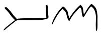	
of the Euphrates ?	na·har		

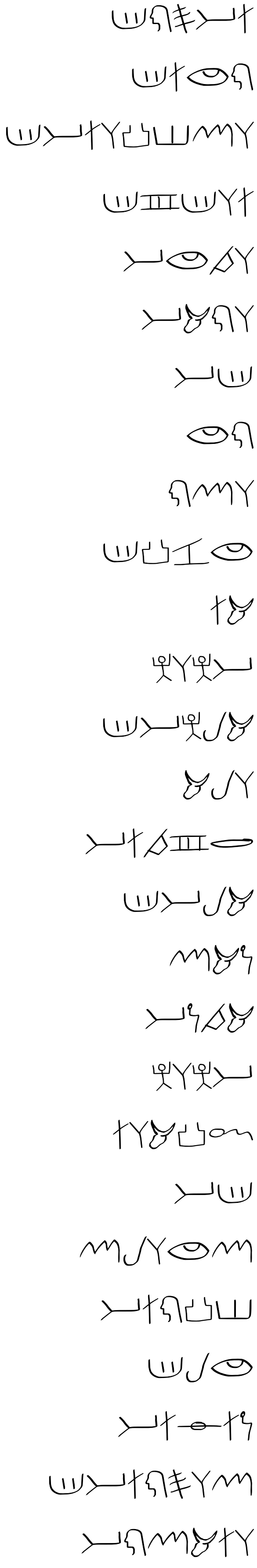

will discipline you	te·yas·se·rekh	Jeremiah 2:19
Your own evil	ra·a·tekh	
your own apostasies	u·me·shu·vo·w·ta·yikh	
will reprimand you	to·w·khi·chukh	
Consider	u·de·ee	
and realize	u·re·ee	
how	kee	
evil	ra	
and bitter it is	va·mar	
for you to forsake	a·ze·vekh	
-	et	
the LORD	YHVH	
your God	e·lo·ha·yikh	
no	ve·lo	
fear of Me ”	phach·da·tee	
and to have	e·la·yikh	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
of Hosts	tse·va·o·wt	
“ For	kee	Jeremiah 2:20
long ago	me·o·w·lam	
you broke	sha·var·tee	
your yoke	ul·lekh	
and tore off	nit·taq·tee	
your chains	mo·ws·ro·ta·yikh	
saying	vat·to·me·ree	

‘ I will not	lo		
serve !’	ʾɛ·ʿĕ·vod		
Indeed	kee	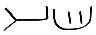	
on	al		
every	kal		
hill	giv·ah	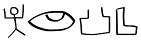	
high	ge·vo·hah	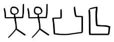	
and under	ve·ta·chat	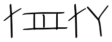	
every	kal	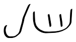	
tree	ets		
green	ra·a·nan		
you	at		
lay down	tso·ah		
as a prostitute	zo·nah	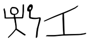	
I	ve·a·no·khee	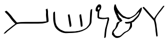	Jeremiah 2:21
had planted you	ne·ta·teekh		
vine	so·req	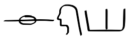	
like a choice	kul·loh	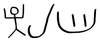	
seed	ze·ra		
from the very best	e·met	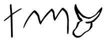	
How	ve·ekh	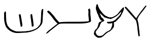	
could you turn yourself	neh·pakht		
before Me	lee	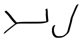	
into a rotten	su·re	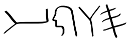	
vine ?	hag·ge·phen	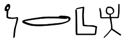	
wild	na·khe·ree·yah		
Although	kee	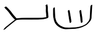	Jeremiah 2:22

	im	𐤀𐤌	
you wash	te·khab·be·see	𐤕𐤊𐤁𐤎𐤉	
with lye	ban·ne·ter	𐤁𐤍𐤕𐤓	
and use an abundance	ve·tar·bee	𐤅𐤕𐤓𐤁𐤉	
	lakh	𐤋𐤊	
of soap	bo·reet	𐤁𐤅𐤓𐤉𐤕	
the stain	nikh·tam	𐤍𐤊𐤕𐤌	
of your guilt	a·wo·nekh	𐤏𐤅𐤍𐤊	
is still before Me ”	le·pha·nay	𐤋𐤐𐤍𐤉	
declares	ne·um	𐤍𐤀𐤌	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
“ How	ekh	𐤀𐤉𐤊	Jeremiah 2:23
can you say	to·me·ree	𐤕𐤀𐤌𐤓𐤉	
‘ I am not	lo	𐤋𐤀	
defiled	nit·me·tee	𐤍𐤈𐤌𐤀𐤕𐤉	
after	a·cha·re	𐤀𐤇𐤓𐤉	
the Baals ’ ?	hab·be·a·leem	𐤄𐤁𐤏𐤋𐤉𐤌	
I have not	lo	𐤋𐤀	
run	ha·lakh·tee	𐤄𐤋𐤊𐤕𐤉	
Look	re·ee	𐤓𐤀𐤉	
at your behavior	dar·kekh	𐤃𐤓𐤊𐤊	
in the valley	bag·gay	𐤁𐤂𐤉𐤀	
acknowledge	de·ee	𐤃𐤏𐤉	
what	meh	𐤌𐤄	
you have done	a·seet	𐤏𐤔𐤉𐤕	
young she-camel	bikh·rah	𐤁𐤊𐤓𐤄	

You are a swift	qal·lah	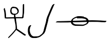	
galloping here and there	me·sa·re·khet	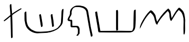	
	de·ra·khe·ha		
a wild donkey	pe·reh		Jeremiah 2:24
at home in	lim·mud		
the wilderness	mid·bar		
desire	be·aw·vat		
of her	naph·sho		
sniffing	sha·a·phah	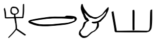	
the wind	ru·ach		
in the heat	ta·a·na·tah		
Who	mee	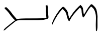	
can restrain her passion ?	ye·shee·ven·nah	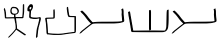	
All	kal		
who seek her	me·vaq·she·ha		
need not	lo		
weary themselves	yee·a·phu		
in mating season	be·cha·de·shah	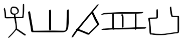	
they will find her	yim·tsa·u·ne·ha		
You should have kept	min·ee		Jeremiah 2:25
your feet	rag·lekh	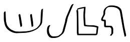	
from going bare	mee·ya·cheph	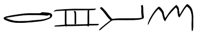	
and your throat	ve·go·re·nēkh		
from being thirsty	mits·tsim·ah		
But you said	vat·to·me·ree		
‘ It is hopeless	no·w·ash		

!	lo·w	לוא	
For	kee	כי	
I love	a·hav·tee	אהבתי	
foreign [gods]	za·reem	זרים	
and I must go after	ve·a·cha·re·hem	ואחריהם	
them ’	e·lekh	אלך	
is ashamed	ke·vo·shet	כבשת	Jeremiah 2:26
As the thief	gan·nav	גנב	
when	kee	כי	
he is caught	yim·ma·tse	ימצא	
so	ken	כן	
is disgraced	ho·vee·shu	הבישו	
the house	bet	בית	
of Israel	yis·ra·el	ישראל	
They	hem·mah	המה	
their kings	mal·khe·hem	מלכיהם	
their officials	sa·re·hem	שריהם	
their priests	ve·kho·ha·ne·hem	וכהניהם	
and their prophets	u·ne·vee·e·hem	ונביאיהם	
say	o·me·reem	אמרים	Jeremiah 2:27
to a tree	la·ets	לעץ	
are my father ’	a·vee	אבי	
‘ You	at·tah	אתה	
and to a stone	ve·la·e·ven	ולאבן	
‘ You	at	את	
gave me birth ’	ye·lid·ti·nī	ילדתני	
For	kee	כי	

they have turned	pha·nu		
to Me	e·lay	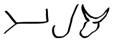	
their backs	o·reph		
and not	ve·lo		
their faces	pha·neem	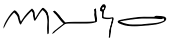	
yet in the time	u·ve·et	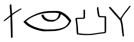	
of trouble	ra·a·tam		
they beg	yo·me·ru		
‘ Rise up	qu·mah		
and save us ! ’	ve·ho·wo·shee·e·nu	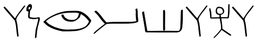	
But where	ve·ay·yeh	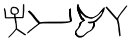	Jeremiah 2:28
are the gods	e·lo·he·kha		
-	a·sher		
you made	a·see·ta	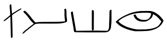	
for yourselves ?	lakh	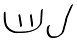	
Let them rise up	ya·qu·mu	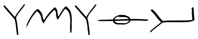	
if they can	im		
and save you	yo·wo·shee·u·kha	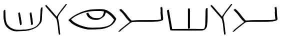	
in your time	be·et		
of trouble	ra·a·te·kha		
for	kee	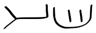	
as numerous	mis·par		
as your cities	a·re·kha	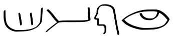	
are	ha·yu	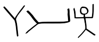	
your gods	e·lo·he·kha		
O Judah	ye·hu·dah		
Why	lam·mah		Jeremiah 2:29

do you bring a case	ta·ree·vu	𐤕𐤓𐤉𐤁𐤅	
against Me ?	e·lay	𐤀𐤋𐤉	
You have all	kul·le·khem	𐤊𐤋𐤊𐤌	
rebelled	pe·sha·tem	𐤐𐤔𐤏𐤕𐤌	
against Me ”	bee	𐤁𐤉	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
in vain	lash·shaw	𐤋𐤔𐤅𐤀	Jeremiah 2:30
“ I have struck	hik·ke·tee	𐤄𐤊𐤉𐤕𐤉	
-	et	𐤀𐤕	
your sons	be·ne·khem	𐤁𐤍𐤉𐤊𐤌	
discipline	mu·sar	𐤌𐤅𐤎𐤓	
no	lo	𐤋𐤀	
they accepted	la·qa·chu	𐤋𐤒𐤇𐤅	
has devoured	a·khe·lah	𐤀𐤊𐤋𐤄	
Your own sword	char·be·khem	𐤇𐤓𐤁𐤊𐤌	
your prophets	ne·vee·e·khem	𐤍𐤁𐤉𐤀𐤉𐤊𐤌	
lion ”	ke·ar·yeh	𐤊𐤀𐤓𐤉𐤄	
like a voracious	mash·cheet	𐤌𐤔𐤇𐤉𐤕	
of this generation	had·do·wr	𐤄𐤃𐤅𐤓	Jeremiah 2:31
You [people]	at·tem	𐤀𐤕𐤌	
consider	re·u	𐤓𐤀𐤅	
the word	de·var	𐤃𐤁𐤓	
of the LORD :	YHVH	𐤉𐤄𐤅𐤄	
a wilderness	ha·mid·bar	𐤄𐤌𐤃𐤁𐤓	
“ Have I been	ha·yee·tee	𐤄𐤉𐤉𐤕𐤉	
to Israel	le·yis·ra·el	𐤋𐤉𐤔𐤓𐤀𐤋	

or	im	אם	
a land	e·rets	ארץ	
of dense darkness ?	ma·pe·le·yah	מאפליה	
Why	mad·du·a	מדוע	
say	a·me·ru	אמרו	
do My people	am·mee	עמי	
‘ We [are free to] roam	rad·nu	רדנו	
we will	lo·w	לוא	
come	na·vo·w	נבוא	
no more ’ ?	o·wd	עוד	
to You	e·le·kha	אליך	
forget	ha·tish·kach	התשכח	Jeremiah 2:32
Does a maiden	be·tu·lah	בתולה	
her jewelry	ed·yah	עדיה	
or a bride	kal·lah	כלה	
her wedding sash ?	qish·shu·re·ha	קשריה	
Yet My people	ve·am·mee	ועמי	
have forgotten Me	she·khe·chu·nee	שכחוני	
for days	ya·meem	ימים	
without	en	אין	
number	mis·par	מספר	
How	mah	מה	Jeremiah 2:33
skillfully	te·ti·vee	תיטבי	
	dar·kekh	דרכך	
you pursue	le·vaq·qesh	לבקש	
love !	a·ha·vah	אהבה	
	la·khen	לכן	

Even	gam		
-	et		
the most immoral of women	ha·ra·o·wt		
could learn	lim·mad·tī	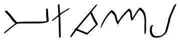	
-	et		
from your ways	de·ra·kha·yikh	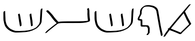	
Moreover	gam		Jeremiah 2:34
your skirts	bikh·na·pha·yikh		
are stained	nim·tse·u		
with the blood	dam		
	naph·sho·wt		
poor	ev·yo·w·neem	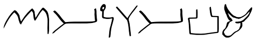	
of the innocent	ne·qee·yeem	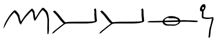	
though you did not	lo		
breaking in	vam·mach·te·ret	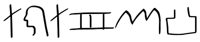	
find them	me·tsa·teem		
But	kee	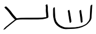	
in spite of	al		
all	kal	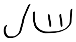	
these things	el·leh	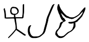	
you say	vat·to·me·ree		Jeremiah 2:35
	kee	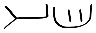	
‘ I am innocent	niq·qe·tee	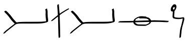	
Surely	akh		
will turn	shav		
His anger	ap·po		
from me’	mim·men·nee		

Behold	hin·nee	
I will judge	nish·pat	
you	o·w·takh	
because	al	
you say	a·me·rekh	
‘ I have not	lo	
sinned’	cha·ta·tee	
How	mah	Jeremiah 2:36
unstable you are	te·ze·lee	
constantly	me·od	
changing	le·shan·no·wt	
-	et	
your ways !	dar·kekh	
	gam	
by Egypt	mim·mits·ra·yim	
You will be disappointed	te·vo·wo·shee	
just as	ka·a·sher	
you [were]	bo·shet	
by Assyria	me·ash·shur	
Moreover	gam	Jeremiah 2:37
	me·et	
that place	zeh	
you will leave	te·tse·ee	
with your hands	ve·ya·da·yikh	
on	al	
your head	ro·shekh	
for	kee	

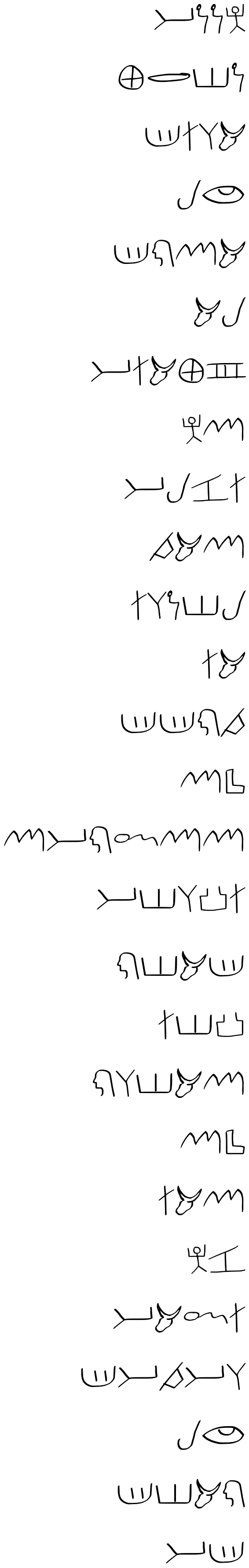

has rejected	ma·as		
the LORD	YHVH		
those you trust	be·miv·ta·cha·yikh		
you will not	ve·lo		
prosper	tats·lee·chee	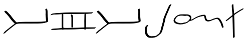	
by their help ”	la·hem		
“ -	le·mor		Jeremiah 3:1
If	hen		
divorces	ye·shal·lach	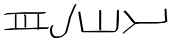	
a man	eesh	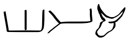	
-	et		
his wife	ish·to		
and she leaves	ve·ha·le·khah	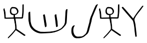	
him	me·it·to		
to marry	ve·ha·ye·tah	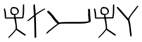	
	le·eesh		
another	a·cher	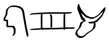	
return	ha·ya·shuv	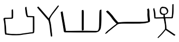	
to her ?	e·le·ha	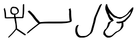	
can he ever	o·wd		
Would not	ha·lo·w		
be completely	cha·no·wph	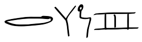	
defiled ?	te·che·naph	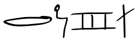	
a land	ha·a·rets		
such	ha·hee	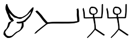	
But you	ve·at		
have played the harlot	za·neet	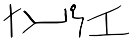	

lovers —	re·eem	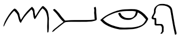	
with many	rab·beem	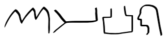	
and you would return	ve·sho·wv		
to Me ? ”	e·lay	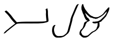	
declares	ne·um		
the LORD	YHVH		
“ Lift up	se·ee		Jeremiah 3:2
your eyes	e·na·yikh	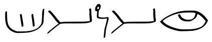	
to	al		
the barren heights	she·pha·yim	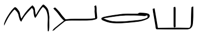	
and see	u·re·ee		
Is there any place where	e·phoh	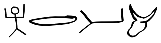	
you have not	lo		
been violated ?	shug·galt		
beside	al		
the highways	de·ra·kheem	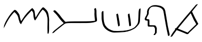	
You sat	ya·shavt		
{waiting} for [your lovers]	la·hem		
like a nomad	ka·a·ra·vee		
in the desert	bam·mid·bar		
You have defiled	vat·ta·cha·nee·phee	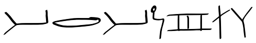	
the land	e·rets		
with your prostitution	biz·nu·ta·yikh		
and wickedness	u·ve·ra·a·tekh		
have been withheld	vay·yim·ma·ne·u		Jeremiah 3:3
Therefore the showers	re·vi·veem	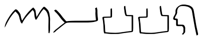	

spring rains	u·mal·qo·wosh	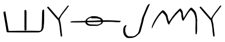	
and no	lo·w		
have fallen	ha·yah	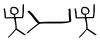	
the brazen look	u·me·tsach		
of a prostitute	ish·shah		
	zo·w·nah	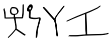	
Yet you have	ha·yah	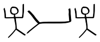	
	lakh	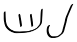	
you refuse	me·ant		
to be ashamed	hik·ka·lem	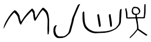	
Have you not	ha·lo·w		Jeremiah 3:4
just	me·at·tah		
called	qa·ra·tī		
to Me	lee	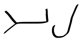	
‘ My Father	a·vee	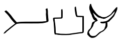	
my friend	al·luph		
from youth	ne·u·ray		
You [are]	at·tah		
Will He be angry	ha·yin·tor	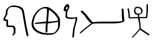	Jeremiah 3:5
forever ?	le·o·w·lam		
	im		
Will He be indignant	yish·mor	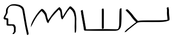	
to the end ? ’	la·ne·tsach		
This	hin·neh	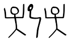	
you have spoken	dib·bar·tī		
but you keep doing	vat·ta·a·see		
all the evil	ha·ra·o·wt		

you can ”	vat·tu·khal		
said	vay·yo·mer		Jeremiah 3:6
the LORD	YHVH		
to me	e·lay	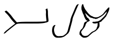	
Now in the days	bee·me		
Josiah	yo·shee·ya·hu	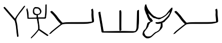	
of King	ham·me·lekh		
“ Have you seen	hara·ee·ta		
what	a·sher		
has done ?	a·se·tah		
faithless	me·shu·vah	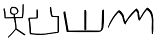	
Israel	yis·ra·el	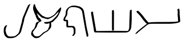	
has gone up	ho·le·khah	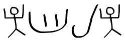	
She	hee	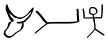	
on	al		
every	kal	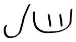	
hill	har		
high	ga·vo·ah	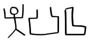	
	ve·el		
and under	ta·chat	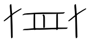	
every	kal		
tree	ets		
green	ra·a·nan		
to prostitute herself	vat·tiz·nee	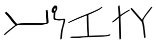	
there	sham	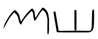	
I thought	va·o·mar		Jeremiah 3:7
that after	a·cha·re	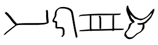	

she had done	a·so·w·tah	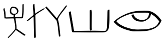	
-	et		
all	kal		
these things	el·leh	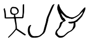	
to Me	e·lay	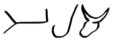	
she would return	ta·shuv		
But she did not	ve·lo		
return	sha·vah	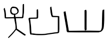	
saw it	vat·tē·rɛh		
and her unfaithful	ba·go·w·dah		
sister	a·cho·w·tah	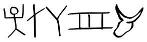	
Judah	ye·hu·dah	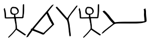	
She saw	va·e·re		Jeremiah 3:8
that	kee	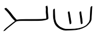	
because	al		
	kal	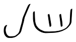	
	o·do·wt		
-	a·sher		
had committed adultery	ni·a·phah		
faithless	me·shu·vah	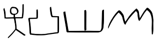	
Israel	yis·ra·el	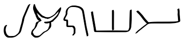	
[and] sent her away	shil·lach·tee·ha	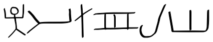	
I gave	va·et·ten		
her	et		
a certificate	se·pher		
of divorce	ke·ree·tu·te·ha	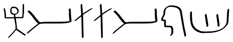	
Yet [that]	e·le·ha	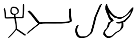	

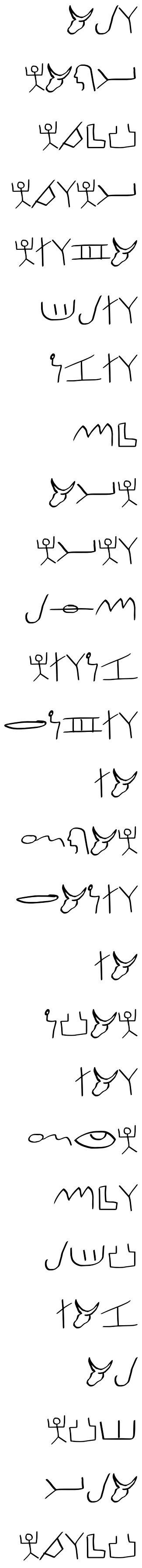

had no	ve·lo	
fear	ya·re·ah	
unfaithful	bo·ge·dah	
Judah	ye·hu·dah	
sister	a·cho·w·tah	
-	vat·te·lekh	
and prostituted herself	vat·ti·zen	
as well	gam	
	hee	
Indifferent to	ve·ha·yah	Jeremiah 3:9
	miq·qol	
her [own] infidelity	ze·nu·tah	
[Israel] had defiled	vat·te·che·naph	
-	et	
the land	ha·a·rets	
and committed adultery	vat·tin·aph	
-	et	
with stones	ha·e·ven	
-	ve·et	
and trees	ha·ets	
Yet	ve·gam	Jeremiah 3:10
in spite of all	be·khal	
this	zot	
did not	lo	
return	sha·vah	
to Me	e·lay	
her unfaithful	ba·go·w·dah	

sister	a·cho·w·tah	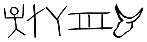	
Judah	ye·hu·dah		
with all	be·khal		
her heart	lib·bah	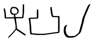	
but only	kee	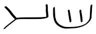	
	im		
in pretense ”	be·she·qer	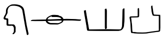	
declares	ne·um		
the LORD	YHVH		
said	vay·yo·mer		Jeremiah 3:11
And the LORD	YHVH		
to me	e·lay	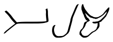	
more righteous	tsid·de·qah	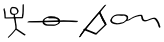	
has shown herself	naph·shah		
“ Faithless	me·shu·vah	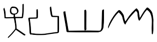	
Israel	yis·ra·el	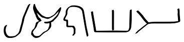	
than unfaithful	mib·bo·ge·dah		
Judah	ye·hu·dah		
Go	ha·lokh	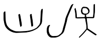	Jeremiah 3:12
proclaim	ve·qa·ra·ta	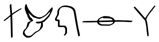	
-	et		
message	had·de·va·reem	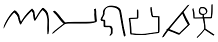	
this	ha·el·leh		
toward the north	tsa·pho·w·nah		
- :	ve·a·mar·ta		
‘ Return	shu·vah		
O faithless	me·shu·vah	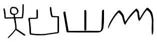	

Israel ’	yis·ra·el	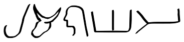	
declares	ne·um	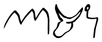	
the LORD	YHVH	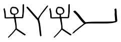	
‘ I will no longer	lo·w	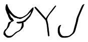	
look on you with anger	ap·peel	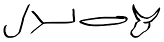	
	pa·nay	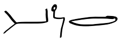	
	ba·khem	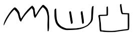	
for	kee	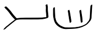	
merciful ’	cha·seed	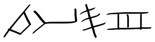	
I [am]	a·nee	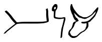	
declares	ne·um	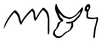	
the LORD	YHVH	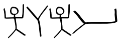	
‘ I will not	lo	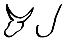	
be angry	et·to·wr	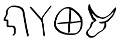	
forever	le·o·w·lam	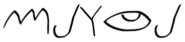	
Only	akh	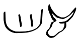	Jeremiah 3:13
acknowledge	de·ee	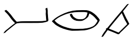	
your guilt	a·wo·nekh	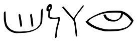	
that	kee	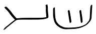	
against the LORD	ba·YHVH	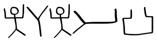	
your God	e·lo·ha·yikh	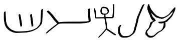	
you have rebelled	pa·sha·at	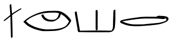	
You have scattered	vat·te·phaz·ze·ree	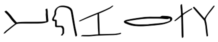	
-	et	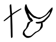	
your favors	de·ra·kha·yikh	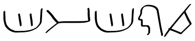	
to foreign [gods]	laz·za·reem	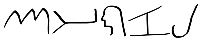	
under	ta·chat	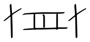	

every	kal	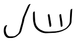	
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My voice ’”	u·ve·qo·w·lee	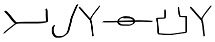	
and have not	lo		
obeyed	she·ma·tem		
declares	ne·um		
the LORD	YHVH		
“ Return	shu·vu		Jeremiah 3:14
children ”	va·neem	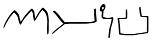	
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declares	ne·um		
the LORD	YHVH		
“ for	kee	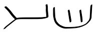	
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and I will take	ve·la·qach·tee	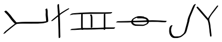	
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one	e·chad	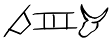	
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and two	u·she·na·yim	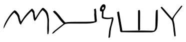	
from a family —	mim·mish·pa·chah		
and bring	ve·he·ve·tee		
you	et·khem		
to Zion	tsee·yo·wn	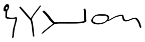	
Then I will give	ve·na·tat·tee	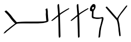	Jeremiah 3:15

after	la·khem	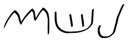	
shepherds	ro·eem	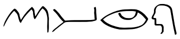	
My own heart	ke·lib·bee	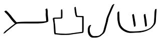	
who will feed	ve·ra·u	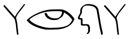	
you	et·khem	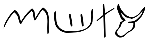	
you with knowledge	de·ah	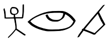	
and understanding ”	ve·has·kel	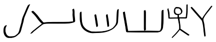	
	ve·ha·yah	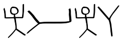	Jeremiah 3:16
when	kee	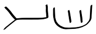	
you multiply	tir·bu	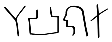	
and increase	u·phe·ree·tem	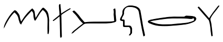	
in the land ”	ba·a·rets	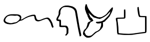	
days	bay·ya·meem	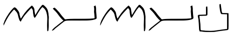	
“ In those	ha·hem·mah	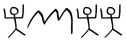	
declares	ne·um	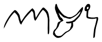	
the LORD	YHVH	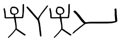	
“ they will no	lo	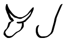	
discuss	yo·me·ru	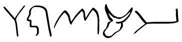	
longer	o·wd	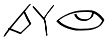	
the ark	a·ro·wn	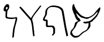	
of the covenant	be·reet	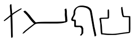	
of the LORD	YHVH	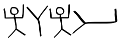	
It will never	ve·lo	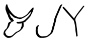	
come	ya·a·leh	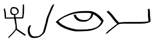	
to	al	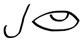	
mind	lev	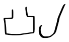	
and no one	ve·lo	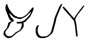	

will remember	yiz·ke·ru	
it	vo	
	ve·lo	
or miss it	yiph·qo·du	
nor	ve·lo	
be made	ye·a·seh	
will another one	o·wd	
time	ba·et	Jeremiah 3:17
At that	ha·hee	
will be called	yiq·re·u	
Jerusalem	lee·ru·sha·lim	
The Throne	kis·se	
of the LORD	YHVH	
will be gathered	ve·niqw·wu	
	e·le·ha	
and all	khal	
the nations	hag·go·w·yim	
to [honor] the name	le·shem	
of the LORD	YHVH	
in Jerusalem	lee·ru·sha·lim	
They will no longer	ve·lo	
follow	ye·le·khu	
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the stubbornness	she·ri·rut	
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of their evil	ha·ra	

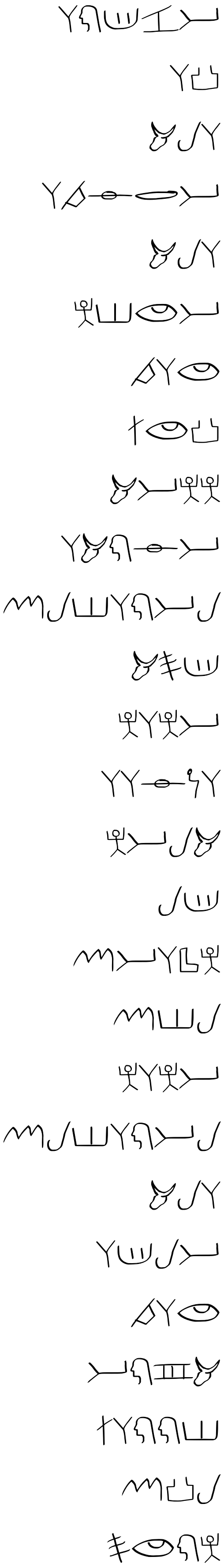

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In those	ha·hem·mah	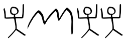	
will walk	ye·le·khu	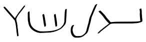	
the house	vet	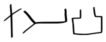	
of Judah	ye·hu·dah	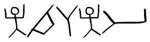	
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the house	bet	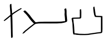	
of Israel	yis·ra·el	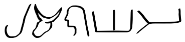	
and they will come	ve·ya·vo·u	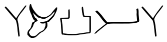	
together	yach·daw	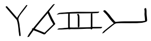	
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of the north	tsa·pho·wn		
to	al		
the land	ha·a·rets		
that	a·sher		
as an inheritance	hin·chal·tee	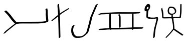	
-	et		
{I gave} to your fathers	a·vo·w·te·khem	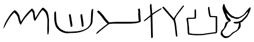	
Then I	ve·a·no·khee	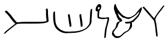	Jeremiah 3:19
said	a·mar·tee		
‘ How	ekh	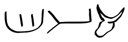	
I long to make you	a·shee·tekh	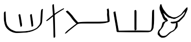	
My sons	bab·ba·neem	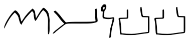	
and give	ve·et·ten		
you	lakh	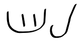	
land	e·rets		
a desirable	chem·dah		

inheritance	na·cha·lat	נחלת	
the most beautiful	tse·vee	צבי	
of all	tsiv·o·wt	צבאות	
the nations ! ’	go·w·yim	גוים	
I thought	va·o·mar	ואמר	
‘ Father ’	a·vee	אבי	
you would call Me	tiq·re·ʾu	תקראו	
	lee	לי	
from following Me	u·me·a·cha·ray	ומאחרי	
and never	lo	לא	
turn away	ta·shu·vu	תשובו	
But	a·khen	אכן	Jeremiah 3:20
may betray	ba·ge·dah	בגדה	
as a woman	ish·shah	אשה	
her husband	me·re·ah	מרעה	
so	ken	כן	
you have betrayed	be·gad·tem	בגדתם	
Me	bee	בי	
O house	bet	בית	
of Israel ”	yis·ra·el	ישראל	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
A voice	qo·wl	קול	Jeremiah 3:21
on	al	על	
the barren heights	she·pha·yeem	שפיים	
is heard	nish·ma	נשמע	
weeping	be·khee	בכי	

and begging for mercy	ta·cha·nu·ne		
the children	be·ne	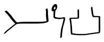	
of Israel	yis·ra·el	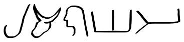	
because	kee	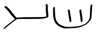	
they have perverted	he·ew·wu		
-	et		
their ways	dar·kam		
[and] forgotten	sha·khe·chu		
-	et		
the LORD	YHVH		
their God	e·lo·he·hem	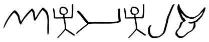	
“ Return	u·vu		Jeremiah 3:22
children	ba·neem	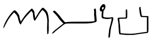	
O faithless	sho·w·va·veem		
[and] I will heal	er·pah		
your faithlessness ”	me·shu·vo·te·khem		
“ Here we are	hin·nu	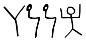	
We come	a·ta·nu		
to You	lakh	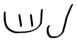	
for	kee	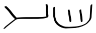	
You	at·tah		
are the LORD	YHVH		
our God	e·lo·he·nu		
Surely	a·khen		Jeremiah 3:23
deception	lash·she·qer	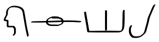	
[comes from] the hills	mig·ge·va·o·wt		
[and] commotion	ha·mo·wn		

from the mountains	ha·reem	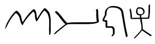	
Surely	a·khen		
is in the LORD	ba·YHVH	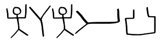	
our God	e·lo·he·nu		
the salvation	te·shu·at		
of Israel	yis·ra·el	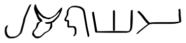	
that shameful [god]	ve·hab·bo·shet	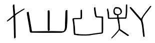	Jeremiah 3:24
has consumed	a·khe·lah		
-	et		
have worked for —	ye·gee·a	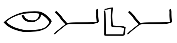	
what our fathers	a·vo·w·te·nu		
From our youth	min·ne·u·re·nu		
-	et		
their flocks	tso·nam		
-	ve·et		
and herds	be·qa·ram	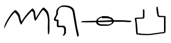	
-	et		
their sons	be·ne·hem	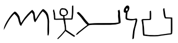	
-	ve·et		
and daughters	be·no·w·te·hem	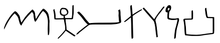	
Let us lie down	nish·ke·vah		Jeremiah 3:25
in our shame	be·va·she·te·nu		
cover us	u·te·khas·se·nu		
let our disgrace	ke·lim·ma·te·nu	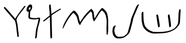	
	kee	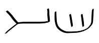	
against the LORD	la·YHVH	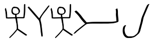	
our God	e·lo·he·nu		

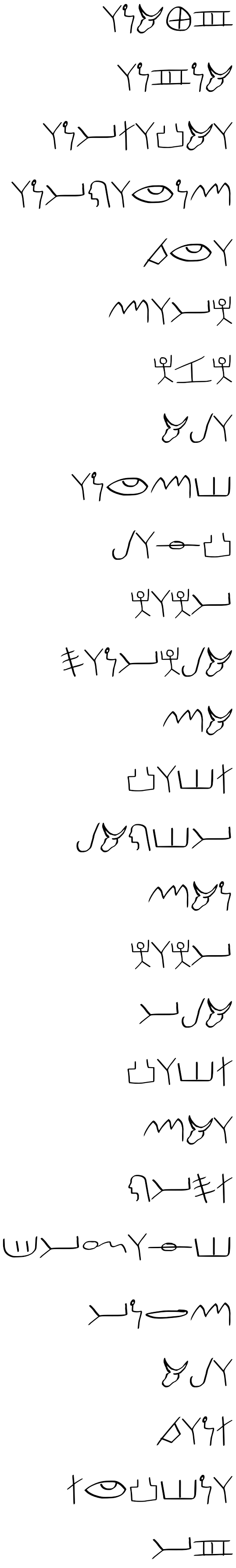

We have sinned	cha·ta·nu	
both we	a·nach·nu	
and our fathers	va·a·vo·w·te·nu	
from our youth	min·ne·u·re·nu	
even to	ve·ad	
day	hay·yo·wm	
this	haz·zeh	
we have not	ve·lo	
obeyed	sha·ma·nu	
the voice	be·qo·wl	
of the LORD	YHVH	
our God”	e·lo·he·nu	
“ If	im	Jeremiah 4:1
you will return	ta·shuv	
O Israel	yis·ra·el	
declares	ne·um	
the LORD	YHVH	
to Me ”	e·lay	
return	ta·shuv	
“ If	ve·im	
you will remove	ta·seer	
your detestable idols	shiq·qu·tse·kha	
from My sight	mip·pa·nay	
and no longer	ve·lo	
waver	ta·nud	
and if you can swear	ve·nish·ba·ta	Jeremiah 4:2
lives ’	chay	

‘ As surely as the LORD	YHVH	𐤉𐤄𐤅𐤄	
in truth	be·e·met	𐤁𐤀𐤌𐤕	
in justice	be·mish·pat	𐤁𐤌𐤔𐤐𐤈	
and in righteousness	u·vits·da·qah	𐤅𐤁𐤑𐤃𐤒𐤄	
will be blessed	ve·hit·ba·re·khu	𐤅𐤄𐤕𐤁𐤓𐤊𐤅	
and in Him	vo	𐤁𐤅	
then the nations	go·w·yim	𐤂𐤅𐤉𐤌	
by Him	u·vo	𐤅𐤁𐤅	
they will glory ”	yit·hal·la·lu	𐤉𐤕𐤄𐤋𐤋𐤅𐤎	
For	kee	𐤊𐤉	Jeremiah 4:3
this is what	khoh	𐤊𐤄	
says	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
to the men	le·eesh	𐤋𐤀𐤉𐤔	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and Jerusalem :	ve·lee·ru·sha·lim	𐤅𐤋𐤉𐤓𐤅𐤔𐤋𐤌	
“ Break up	nee·ru	𐤍𐤉𐤓𐤅	
your	la·khem	𐤋𐤊𐤌	
unplowed ground	neer	𐤍𐤉𐤓	
and do not	ve·al	𐤅𐤀𐤋	
sow	tiz·re·u	𐤕𐤆𐤓𐤏𐤅	
among	el	𐤀𐤋	
the thorns	qo·w·tseem	𐤒𐤅𐤑𐤉𐤌	
Circumcise yourselves	him·mo·lu	𐤄𐤌𐤋𐤅	Jeremiah 4:4
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
and remove	ve·ha·si·ru	𐤅𐤄𐤎𐤓𐤅	
the foreskins	a·re·lo·wt	𐤏𐤓𐤋𐤅𐤕	

of your hearts	le·vav·khem	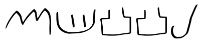	
O men	eesh	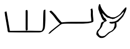	
of Judah	ye·hu·dah	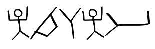	
and people	ve·yo·she·ve	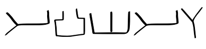	
of Jerusalem	ye·ru·sha·lim	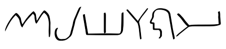	
Otherwise	pen	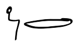	
will break out	te·tse	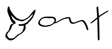	
like fire	kha·esh	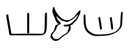	
My wrath	cha·ma·tee	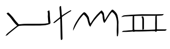	
and burn	u·va·a·rah	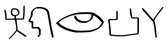	
with no	ve·en	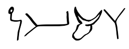	
one to extinguish it	me·khab·beh	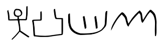	
because of	mip·pe·ne	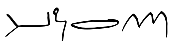	
your evil	ro·a	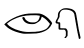	
deeds ”	ma·al·le·khem	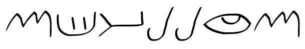	
Announce	hag·gee·du	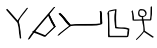	Jeremiah 4:5
in Judah	vee·hu·dah	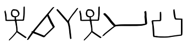	
in Jerusalem	u·vee·ru·sha·lim	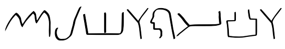	
proclaim	hash·mee·u	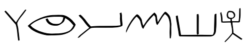	
and say :	ve·im·ru	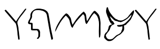	
“ Blow	ve·tiq·ʿu	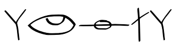	
the ram’s horn	sho·w·phar	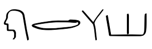	
throughout the land	ba·a·rets	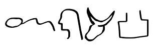	
Cry aloud	qir·u	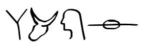	
	mal·u	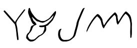	
and say	ve·im·ru	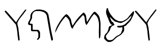	
‘ Assemble yourselves	he·a·se·phu	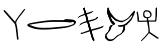	

and let us flee	ve·na·vo·w·ah		
to	el		
cities ’	a·re		
the fortified	ham·miv·tsar	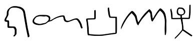	
Raise	se·u		Jeremiah 4:6
a signal flag	nes		
toward Zion	tsee·yo·w·nah	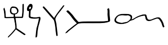	
Seek refuge !	ha·ee·zu	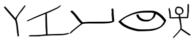	
Do not	al		
delay !	ta·a·mo·du		
For	kee	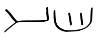	
disaster	ra·ah		
I	a·no·khee		
am bringing	me·vee	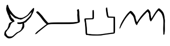	
from the north	mits·tsa·pho·wn		
destruction	ve·she·ver		
and terrible	ga·do·wl		
has gone up	a·lah		Jeremiah 4:7
A lion	ar·yeh	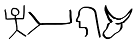	
from his thicket	mis·sub·be·kho		
and a destroyer	u·mash·cheet	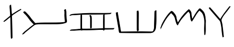	
of nations	go·w·yim	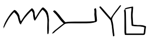	
has set out	na·sa		
He has left	ya·tsa	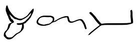	
his lair	mim·me·qo·mo	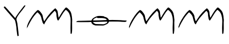	
to lay	la·sum		
your land	ar·tsekh		

waste	le·sham·mah	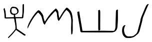	
Your cities	a·ra·yikh	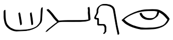	
to ruins	tits·tse·nah		
will be reduced	me·en		
and lie uninhabited	yo·wo·shev		
So	al		Jeremiah 4:8
	zot		
put on	chig·ru		
sackcloth	saq·qeem	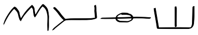	
mourn	siph·du	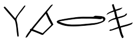	
and wail	ve·he·lee·lu	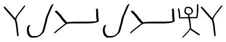	
for	kee	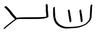	
has not	lo		
turned away	shav		
the fierce	cha·ro·wn	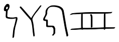	
anger	aph		
of the LORD	YHVH		
from us ”	mim·men·nu	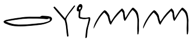	
-	ve·ha·yah	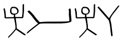	Jeremiah 4:9
day ”	vay·yo·wm	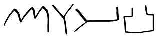	
“ In that	ha·hu	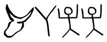	
declares	ne·um		
the LORD	YHVH		
will lose	yo·vad		
their courage	lev	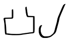	
“ the king	ham·me·lekh		
	ve·lev	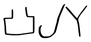	

and officials	has·sa·reem	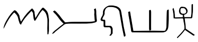	
will tremble in fear	ve·na·sham·mu		
The priests	hak·ko·ha·neem	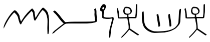	
and the prophets	ve·han·ne·vee·eem	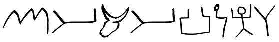	
will be astounded”	yit·ma·hu	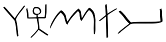	
Then I said	va·o·mar		Jeremiah 4:10
“ Ah	a·hah		
Lord	a·do·nay		
GOD	YHVH		
how completely	a·khen		
You have deceived	hash·she		
	hish·she·ta		
people	la·am		
this	haz·zeh		
and Jerusalem	ve·lee·ru·sha·lim		
by saying	le·mor		
peace’	sha·lo·wm		
‘ You will have	yih·yeh	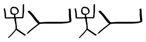	
	la·khem		
-	ve·na·ge·ah		
while a sword	che·rev		
is at	ad		
our throats”	han·na·phesh		
time	ba·et		Jeremiah 4:11
At that	ha·hee	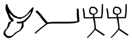	
it will be said	ye·a·mer		
people	la·am		

to this	haz·zeh	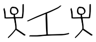	
and to Jerusalem	ve·lee·ru·sha·lim	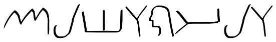	
wind	ru·ach	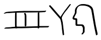	
“ A searing	tsach	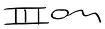	
from the barren heights	she·pha·yeem	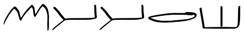	
in the desert	bam·mid·bar	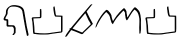	
blows toward	de·rekh	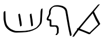	
the daughter	bat	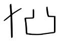	
of My people	am·mee	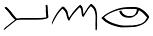	
but not	lo·w	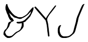	
to winnow	liz·ro·wt	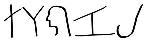	
	ve·lo·w	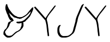	
or to sift	le·ha·var	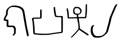	
a wind	ru·ach	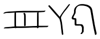	Jeremiah 4:12
too strong	ma·le	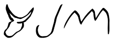	
for that	me·el·leh	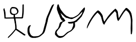	
comes	ya·vo·w	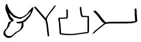	
from Me	lee	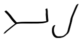	
Now	at·tah	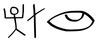	
also	gam	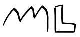	
I	a·nee	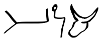	
pronounce	a·dab·ber	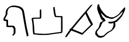	
judgments	mish·pa·teem	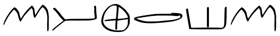	
against them ”	o·w·tam	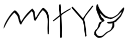	
Behold	hin·neh	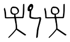	Jeremiah 4:13
like the clouds	ka·a·na·neem	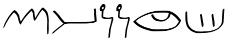	
he advances	ya·a·leh	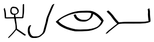	

like the whirlwind	ve·khas·su·phah		
his chariots	mar·ke·vo·w·taw		
are swifter	qal·lu	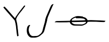	
than eagles	min·ne·sha·reem		
His horses	su·saw		
Woe	o·w		
to us	la·nu		
for	kee	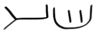	
we are ruined !	shud·da·de·nu		
Wash	kab·be·see		Jeremiah 4:14
the evil	me·ra·ah		
from your heart	lib·bekh	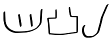	
O Jerusalem	ye·ru·sha·lim		
so that	le·ma·an		
you may be saved	tiw·va·she·ee		
How long	ad		
	ma·tay		
will you harbor	ta·leen	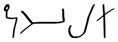	
within you ?	be·qir·bekh	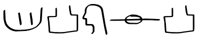	
thoughts	mach·she·vo·wt	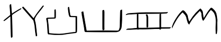	
wicked	o·w·nekh	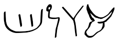	
For	kee	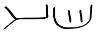	Jeremiah 4:15
a voice	qo·wl	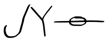	
resounds	mag·geed	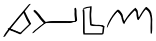	
from Dan	mid·dan		
proclaiming	u·mash·mee·a	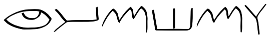	
disaster	a·ven		

from the hills	me·har	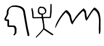	
of Ephraim	eph·ra·yim	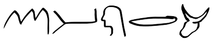	
Warn	haz·kee·ru	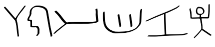	Jeremiah 4:16
the nations	lag·go·w·yim	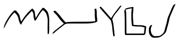	
now !	hin·neh	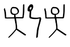	
Proclaim	hash·mee·u	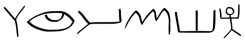	
to	al	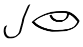	
Jerusalem :	ye·ru·sha·lim	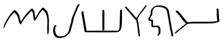	
“ A besieging army	no·tse·reem	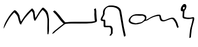	
comes	ba·eem	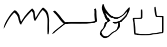	
land	me·e·rets	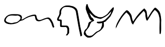	
from a distant	ham·mer·chaq	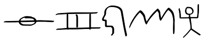	
they raise	vay·yit·te·nu	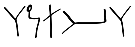	
against	al	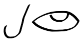	
the cities	a·re	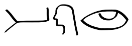	
of Judah	ye·hu·dah	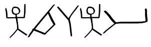	
their voices	qo·w·lam	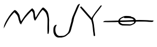	
like men guarding	ke·sho·me·re	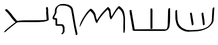	Jeremiah 4:17
a field	sa·day	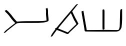	
	ha·yu	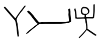	
	a·le·ha	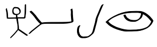	
They surround her	mis·sa·veev	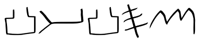	
because	kee	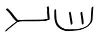	
-	o·tee	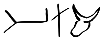	
she has rebelled against Me ”	ma·ra·tah	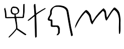	
declares	ne·um	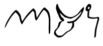	
the LORD	YHVH	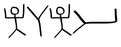	

“ Your ways	dar·kekh	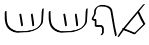	Jeremiah 4:18
and deeds	u·ma·a·la·la·yikh	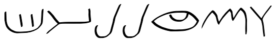	
have brought	a·so		
this	el·leh	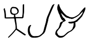	
upon you	lakh	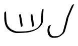	
This	zot		
is your punishment	ra·a·tekh		
because	kee	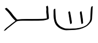	
how bitter it is	mar		
	kee	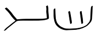	
it pierces	na·ga		
to the	ad		
heart ! ”	lib·bekh		
My anguish	me·ay		Jeremiah 4:19
my anguish !	me·ay		
I writhe in pain !	ʾa·chu·lah		
Oh, the pain	qee·ro·wt	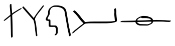	
in my chest !	lib·bee		
pounds	ho·meh		
within me	lee	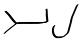	
My heart	lib·bee	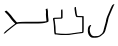	
I cannot	lo		
be silent	a·cha·reesh	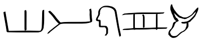	
For	kee	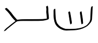	
the sound	qo·wl	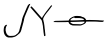	
of the horn	sho·w·phar		
have heard	sha·maʿ·tī		

I	naph·shee	
the alarm	te·ru·at	
of battle	mil·cha·mah	
Disaster	she·ver	Jeremiah 4:20
after	al	
disaster	she·ver	
is proclaimed	niq·ra	
for	kee	
is laid waste	shud·de·dah	
the whole	kal	
land	ha·a·rets	
in an instant	pit·om	
are destroyed	shud·de·du	
My tents	o·ha·lay	
in a moment	re·ga	
my curtains	ye·ree·o·tay	
How long	ad	Jeremiah 4:21
	ma·tay	
must I see	er·eh	
the signal flag	nes	
and hear	esh·me·ah	
the sound	qo·wl	
of the horn ?	sho·w·phar	
“ For	kee	Jeremiah 4:22
are fools	e·veel	
My people	am·mee	
-	o·w·tee	

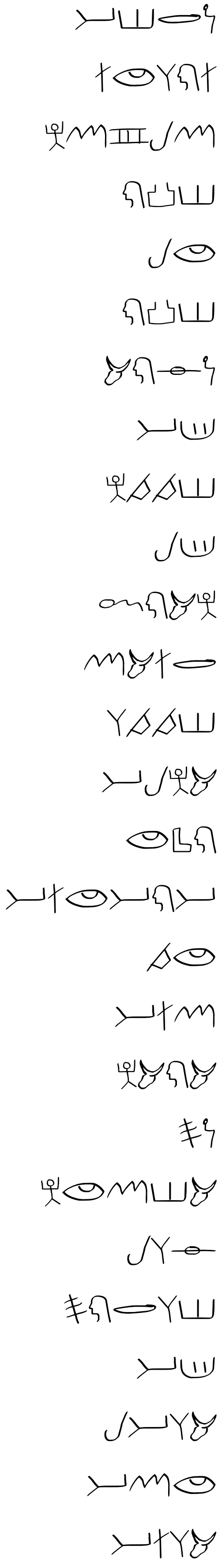

they have not	lo		
known Me	ya·da·u		
children	ba·neem	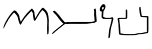	
are foolish	se·kha·leem	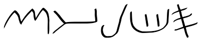	
They	hem·mah		
without	ve·lo		
understanding	ne·vo·w·neem	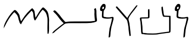	
They	hem·mah		
are skilled	cha·kha·meem		
	hem·mah		
in doing evil	le·ha·ra	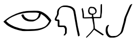	
how to do good”	u·le·he·teev	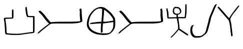	
not	lo		
but they know	ya·da·u		
I looked	ra·ee·tee	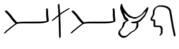	Jeremiah 4:23
-	et		
at the earth	ha·a·rets		
	ve·hin·neh		
and it was formless	to·hu	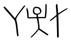	
and void	va·vo·hu		
[I looked] to	ve·el		
the heavens	hash·sha·ma·yim		
and they [had] no	ve·en		
light	o·w·ram		
I looked	ra·ee·tee	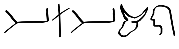	Jeremiah 4:24
at the mountains	he·ha·reem	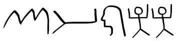	
and behold	ve·hin·neh		

they were quaking	ro·a·sheem	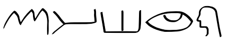	
all	ve·khal		
the hills	hag·ge·va·o·wt		
were swaying	hit·qal·qa·lu	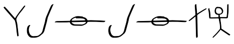	
I looked	ra·ee·tee	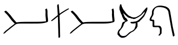	Jeremiah 4:25
	ve·hin·neh	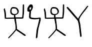	
and no	en	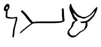	
man was left	ha·a·dam		
all	ve·khal		
the birds	o·wph		
of the air	hash·sha·ma·yim		
had fled	na·da·du		
I looked	ra·ee·tee	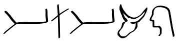	Jeremiah 4:26
	ve·hin·neh		
and the fruitful land	hak·kar·mel	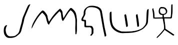	
was a desert	ham·mid·bar		
All	ve·khal		
its cities	a·raw	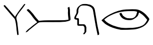	
were torn down	nit·te·tsu		
before	mip·pe·ne		
the LORD	YHVH	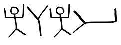	
before	mip·pe·ne		
His fierce	cha·ro·wn	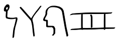	
anger	ap·po	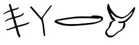	
For	kee	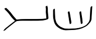	Jeremiah 4:27
this is what	khoh	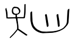	
says :	a·mar		

the LORD	YHVH		
desolate	she·ma·mah		
will be	tih·yeh	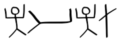	
“ The whole	kal		
land	ha·a·rets		
finish its destruction	ve·kha·lah	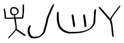	
but I will not	lo		
	e·e·seh		
Therefore	al		Jeremiah 4:28
	zot		
will mourn	te·e·val		
the earth	ha·a·rets		
will grow dark	ve·qa·de·ru	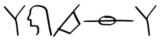	
[and] the heavens	hash·sha·ma·yim		
above	mim·ma·al		
	al		
	kee	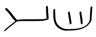	
I have spoken	dib·bar·tee		
I have planned	zam·mo·tee		
and I will not	ve·lo		
relent	ni·cham·tee		
	ve·lo		
or turn back	a·shuv		
”	mim·men·nah		
at the sound	miq·qo·wl	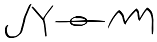	Jeremiah 4:29
of the horseman	pa·rash		
and archer	ve·ro·meh	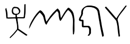	

	qe·shet	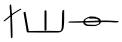	
flees	bo·ra·chat		
Every	kal		
city	ha·eer		
They enter	ba·u		
the thickets	be·a·veem		
among the rocks	u·vak·ke·pheem		
and climb	a·lu		
Every	kal	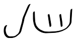	
city	ha·eer		
is abandoned	a·zu·vah		
no	ve·en		
inhabitant is left	yo·wo·shev		
	ba·hen		
	eesh	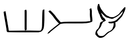	
And you	ve·ʾat·tī		Jeremiah 4:30
O devastated	sha·dud		
one	mah		
what will you do	ta·a·see		
though	kee	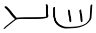	
you dress	til·be·shee	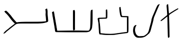	
yourself in scarlet	sha·nee	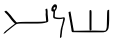	
though	kee	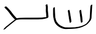	
you adorn	ta·dee		
jewelry	a·dee	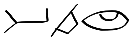	
yourself with gold	za·hav	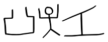	
though	kee	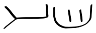	

you enlarge	tiq·re·ee	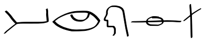	
with paint ?	vap·pukh	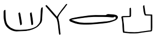	
your eyes	e·na·yikh	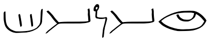	
in vain	lash·shaw	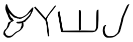	
You adorn yourself	tit·yap·pee	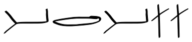	
despise	ma·a·su	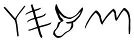	
you	vakh	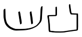	
your lovers	o·ge·veem	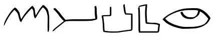	
your life	naph·shekh	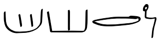	
they want to take	ye·vaq·qe·shu	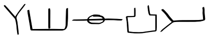	
For	kee	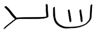	Jeremiah 4:31
a cry	qo·wl	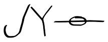	
like a woman in labor	ke·cho·w·lah	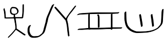	
I hear	sha·ma·tee	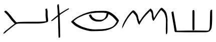	
a cry of anguish	tsa·rah	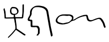	
like one bearing her first child —	ke·mav·kee·rah	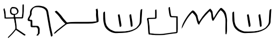	
the cry	qo·wl	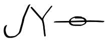	
of the Daughter	bat	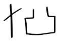	
of Zion	tsee·yo·wn	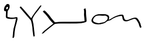	
gasping for breath	tit·yap·pe·ach	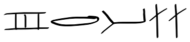	
stretching out	te·pha·res	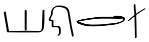	
her hands [to say]	kap·pe·ha	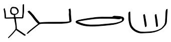	
“ Woe is me	o·w	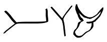	
	na	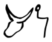	
	lee	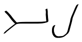	
for	kee	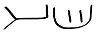	
faints	a·ye·phah	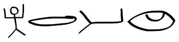	

my soul	naph·shee	𐤍𐤐𐤔𐤉	
before the murderers ! ”	le·ho·re·geem	𐤋𐤄𐤓𐤂𐤉𐤌𐤐	
“ Go up and down	sho·wt·tu	𐤔𐤅𐤈𐤈𐤅	Jeremiah 5:1
the streets	be·chu·tso·wt	𐤁𐤇𐤅𐤑𐤅𐤕	
of Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
Look	u·re·u	𐤅𐤓𐤀𐤅	
now	na	𐤍𐤀	
and take note	u·de·u	𐤅𐤃𐤏𐤅	
search	u·vaq·shu	𐤅𐤁𐤒𐤔𐤅	
her squares	vir·cho·w·vo·w·te·ha	𐤁𐤓𐤇𐤅𐤁𐤅𐤕𐤉𐤄	
If	im	𐤀𐤌	
you can find	tim·tse·u	𐤕𐤌𐤑𐤀𐤅	
a single person	eesh	𐤀𐤉𐤔	
	im	𐤀𐤌	
	yesh	𐤉𐤔	
[anyone] who acts	o·seh	𐤏𐤔𐤄	
justly	mish·pat	𐤌𐤔𐤐𐤈	
[anyone] who seeks	me·vaq·qesh	𐤌𐤁𐤒𐤔	
the truth	e·mu·nah	𐤀𐤌𐤅𐤍𐤄	
then I will forgive	ve·es·lach	𐤅𐤀𐤎𐤋𐤇	
[the city]	lah	𐤋𐤄	
Although	ve·im	𐤅𐤀𐤌	Jeremiah 5:2
lives ’	chay	𐤇𐤉	
‘ As surely as the LORD	YHVH	𐤉𐤄𐤅𐤄	
they say	yo·me·ru	𐤉𐤀𐤌𐤓𐤅	
	la·khen	𐤋𐤊𐤍	
”	lash·she·qer	𐤋𐤔𐤒𐤓	

they are swearing falsely	yish·sha·ve·u		
O LORD	YHVH		Jeremiah 5:3
Your eyes [look]	e·ne·kha	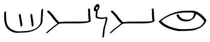	
do not	ha·lo·w		
for truth ?	le·e·mu·nah		
You struck them	hik·kee·tah	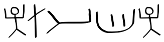	
-	o·tam		
but they felt no	ve·lo		
pain	cha·lu	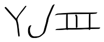	
You finished them off	kil·lee·tam	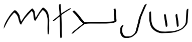	
but they refused	me·a·nu		
to accept	qa·chat	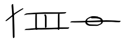	
discipline	mu·sar		
harder	chiz·ze·qu	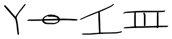	
They have made their faces	phe·ne·hem	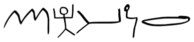	
than stone	mis·se·la		
and refused	me·a·nu		
to repent	la·shuv		
Then I	va·a·nee		Jeremiah 5:4
said	a·mar·tee	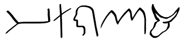	
are only	akh		
the poor	dal·leem	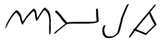	
“ They	hem	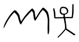	
they have played the fool	no·w·a·lu		
for	kee	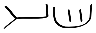	
they do not	lo		

know	ya·de·u		
the way	de·rekh	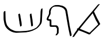	
of the LORD	YHVH		
the justice	mish·pat		
of their God	e·lo·he·hem	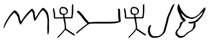	
I will go	e·la·khah	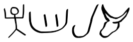	Jeremiah 5:5
	lee	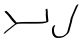	
to	el		
the powerful	hag·ge·do·leem	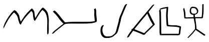	
and speak	va·a·dab·be·rah		
to them	o·w·tam		
Surely	kee	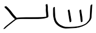	
they	hem·mah		
know	ya·de·u		
the way	de·rekh		
of the LORD	YHVH		
the justice	mish·pat		
of their God ”	e·lo·he·hem	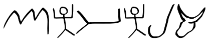	
But	akh		
they too	hem·mah		
with one accord	yach·daw	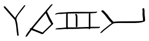	
had broken	sha·ve·ru		
the yoke	ol		
and torn off	nit·te·qu	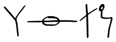	
the chains	mo·w·se·ro·wt		
Therefore	al		Jeremiah 5:6
	ken	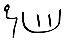	

will strike them down	hik·kam		
a lion	ar·yeh	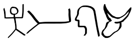	
from the forest	mee·ya·ar	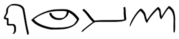	
a wolf	ze·ev		
from the desert	a·ra·vo·wt		
will ravage them	ye·sha·de·dem		
A leopard	na·mer		
will lie in wait	sho·qed		
near	al		
their cities	a·re·hem	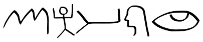	
[and] everyone	kal	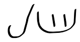	
who ventures out	hay·yo·w·tse	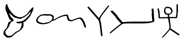	
	me·hen·nah		
will be torn to pieces	yit·ta·reph		
For	kee	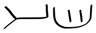	
are many	rab·bu		
their rebellious acts	pish·e·hem		
are numerous	a·tse·mu		
[and] their unfaithful deeds	me·shu·vo·tē·hɛm		
“ Why	e	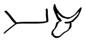	Jeremiah 5:7
	la·zot		
should I forgive you ?	ʾɛs·lo·ach	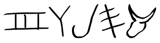	
	lakh	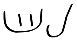	
Your children	ba·na·yikh	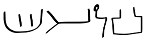	
have forsaken Me	a·za·vu·nee		
and sworn	vay·yish·sha·ve·u		

by [gods] that are not	be·lo	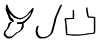	
gods	e·lo·heem		
I satisfied	va·as·bi·a		
their needs	o·w·tam		
yet they committed adultery	vay·yin·a·phu		
at the houses	u·vet	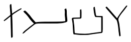	
of prostitutes	zo·w·nah	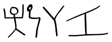	
and assembled	yit·go·da·du		
stallions	su·seem		Jeremiah 5:8
well-fed	me·yuz·za·neem	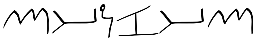	
lusty	mash·keem		
They are	ha·yu	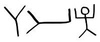	
each	eesh	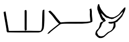	
after	el		
wife	e·shet	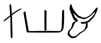	
his neighbor’s	re·e·hu		
neighing	yits·ha·lu		
for	ha·al		Jeremiah 5:9
these things ? ”	el·leh	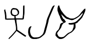	
Should I not	lo·w		
punish them	eph·qod	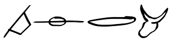	
declares	ne·um		
the LORD	YHVH		
“	ve·im		
on such a nation	be·go·w		
-	a·sher		
as this ?	ka·zeh	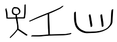	

Should I not	lo		
avenge	tit·naq·qem	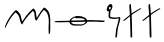	
Myself	naph·shee		
Go up	a·lu		Jeremiah 5:10
through her vineyards	ve·sha·ro·w·te·ha		
and ravage them	ve·sha·che·tu	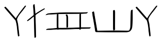	
finish them off	ve·kha·lah	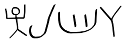	
but do not	al		
	ta·a·su		
Strip off	ha·see·ru	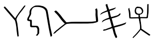	
her branches	ne·tee·sho·w·te·ha	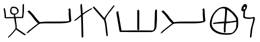	
for	kee		
do not	lo·w		
belong to the LORD	la·YHVH	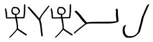	
they	hem·mah		
For	kee	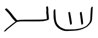	Jeremiah 5:11
have been utterly unfaithful	va·go·wd		
	ba·ge·du		
to Me ”	bee	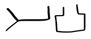	
the house	bet	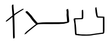	
of Israel	yis·ra·el	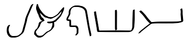	
and the house	u·vet	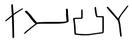	
of Judah	ye·hu·dah	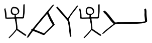	
declares	ne·um		
the LORD	YHVH		
They have lied	ki·cha·shu		Jeremiah 5:12
about the LORD	ba·YHVH	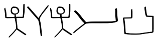	

and said :	vay·yo·me·ru	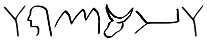	
will not do anything	lo	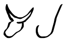	
“ He	hu	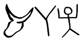	
will not	ve·lo	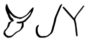	
come	ta·vo·w	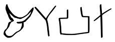	
to us	a·le·nu	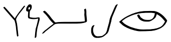	
harm	ra·ah	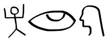	
sword	ve·che·rev	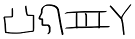	
or famine	ve·ra·av	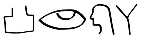	
we will not	lo·w	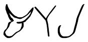	
see	nir·eh	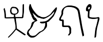	
The prophets	ve·han·ne·vee·eem	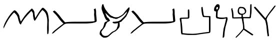	Jeremiah 5:13
are	yih·yu	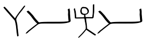	
but wind	le·ru·ach	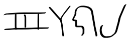	
for the word	ve·had·dib·ber	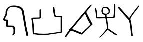	
[is] not	en	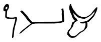	
in them	ba·hem	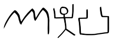	
So let [their own predictions]	koh	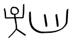	
befall	ye·a·seh	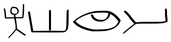	
them ”	la·hem	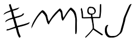	
Therefore	la·khen	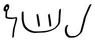	Jeremiah 5:14
this is what	koh	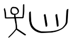	
says :	a·mar	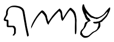	
the LORD	YHVH	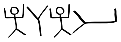	
God	e·lo·he	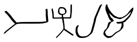	
of Hosts	tse·va·o·wt	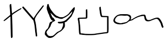	
“ Because	ya·an	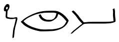	

you have spoken	dab·ber·khem		
-	et		
word	had·da·var		
this	haz·zeh		
	hin·nee	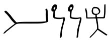	
I will make	no·ten	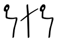	
My words	de·va·ray		
in your mouth	be·phee·kha	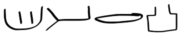	
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people	ve·ha·am		
and this	haz·zeh		
the wood	e·tseem		
it consumes	va·a·kha·la·tam	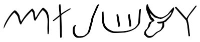	
Behold	hin·nee	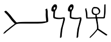	Jeremiah 5:15
I am bringing	me·vee	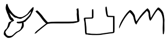	
against you	a·le·khem	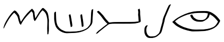	
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a distant	mim·mer·chaq	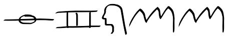	
O house	bet	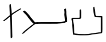	
of Israel ”	yis·ra·el	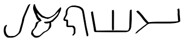	
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the LORD	YHVH		
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is an established	e·tan	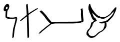	
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a nation	go·w		
you do not	lo		
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whose language	le·sho·no	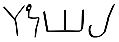	
you do not	ve·lo		
understand	tish·ma		
and whose speech	mah		
	ye·dab·ber		
Their quivers	ash·pa·to		Jeremiah 5:16
graves	ke·qe·ver	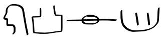	
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they are all	kul·lam	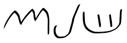	
mighty men	gib·bo·w·reem	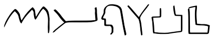	
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your harvest	qe·tsee·re·kha		
and food	ve·lach·me·kha	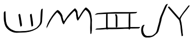	
they will consume	yo·khe·lu		
your sons	ba·ne·kha	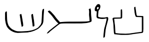	
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they will eat up	yo·khal		
your flocks	tso·ne·kha		
and herds	u·ve·qa·re·kha	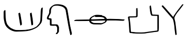	
they will feed on	yo·khal		
your vines	gaph·ne·kha		
and fig trees	u·te·e·na·te·kha		
they will destroy	ye·ro·shesh		

cities	a·re	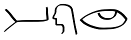	
the fortified	miv·tsa·re·kha	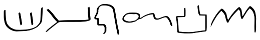	
in which	a·sher	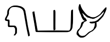	
you	at·tah	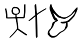	
trust	bo·w·te·ach	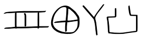	
”	ba·hen·nah	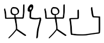	
With the sword	be·cha·rev	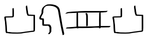	
“ Yet even	ve·gam	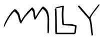	Jeremiah 5:18
days ”	bay·ya·meem	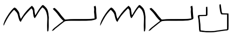	
in those	ha·hem·mah	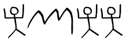	
declares	ne·um	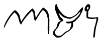	
the LORD	YHVH	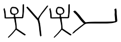	
“ I will not	lo	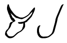	
make	e·e·seh	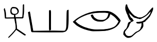	
of you	it·te·khem	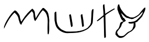	
a full end	ka·lah	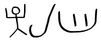	
And	ve·ha·yah	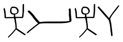	Jeremiah 5:19
when	kee	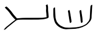	
the people ask	to·me·ru	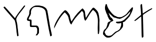	
‘ For	ta·chat	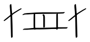	
what	meh	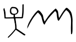	
done	a·sah	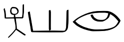	
offense has the LORD	YHVH	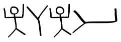	
our God	e·lo·he·nu	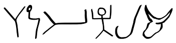	
	la·nu	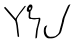	
-	et	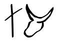	
all	kal	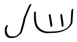	

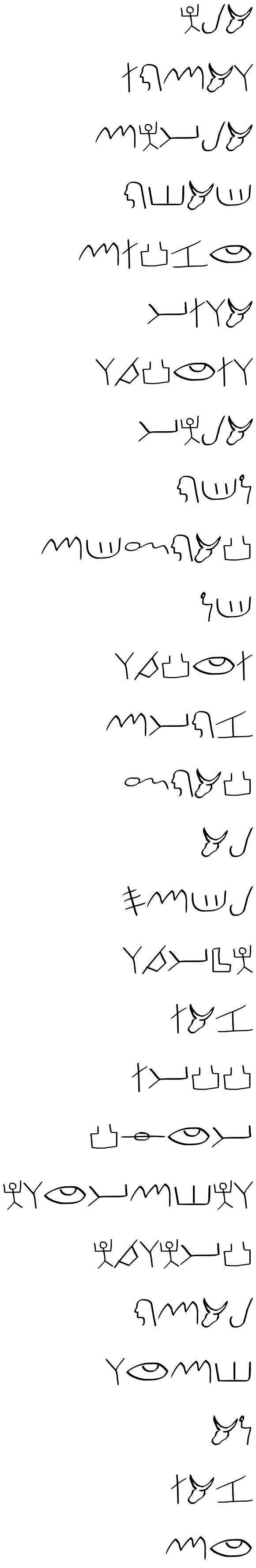

these things to us ? ’	el·leh	
You are to tell	ve·a·mar·ta	
them	a·le·hem	
‘ Just as	ka·a·sher	
you have forsaken	a·zav·tem	
Me	o·w·tee	
and served	vat·ta·av·du	
gods	e·lo·he	
foreign	ne·khar	
in your land	be·ar·tse·khem	
so	ken	
will you serve	ta·av·du	
foreigners	za·reem	
in a land	be·e·rets	
that is not	lo	
your own ’”	la·khem	
Declare	hag·gee·du	Jeremiah 5:20
this	zot	
in the house	be·vet	
of Jacob	ya·a·qov	
and proclaim	ve·hash·mee·u·ha	
it in Judah	vee·hu·dah	
- :	le·mor	
“ Hear	shim·u	Jeremiah 5:21
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O foolish	sa·khal		
and senseless	ve·en		
	lev	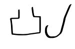	
who have eyes	e·na·yim		
	la·hem		
but do not	ve·lo		
see	yir·u		
who have ears	a·ze·na·yim	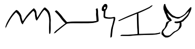	
	la·hem		
but do not	ve·lo		
hear	yish·ma·u		
-	ha·o·w·tee		Jeremiah 5:22
Do you not	lo		
fear Me ? ”	tee·ra·u		
declares	ne·um		
the LORD	YHVH	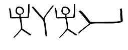	
“	im		
before Me	mip·pa·nay	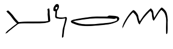	
Do you not	lo		
tremble	ta·chee·lu	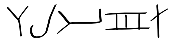	
the One who	a·sher		
set	sam·tee		
the sand	cho·wl		
as the boundary	ge·vul		
for the sea	lay·yam	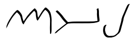	
barrier	chaq	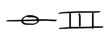	
an enduring	o·w·lam		

it cannot	ve·lo		
cross ?	ya·av·ren·hu		
surge	vay·yit·ga·a·shu		
but they cannot	ve·lo		
prevail	yu·kha·lu		
They roar	ve·ha·mu	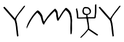	
The waves	gal·law	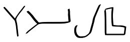	
but cannot	ve·lo		
cross it	ya·av·run·hu		
people	ve·la·am		Jeremiah 5:23
But these	haz·zeh		
have	ha·yah	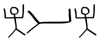	
hearts	lev	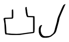	
stubborn	so·w·rer		
and rebellious	u·mo·w·reh		
They have turned aside	sa·ru		
and gone away	vay·ye·le·khu	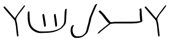	
They have not	ve·lo		Jeremiah 5:24
said	a·me·ru		
in their hearts	vil·va·vam		
‘ Let us fear	nee·ra	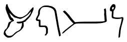	
	na		
-	et		
the LORD	YHVH		
our God	e·lo·he·nu		
who gives	han·no·ten	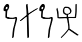	
the rains	ge·shem	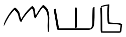	

both autumn	ve·yo·rɛh	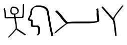	
and spring	u·mal·qo·wosh	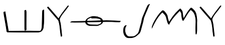	
in season	be·it·to		
weeks	she·vu·o·wt	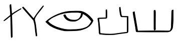	
the appointed	chuq·qo·wt	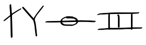	
of harvest'	qa·tseer		
who keeps	yish·mar		
for us	la·nu	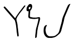	
Your iniquities	a·wo·no·w·te·khem	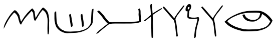	Jeremiah 5:25
have diverted	hit·tu		
these from you	el·leh	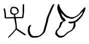	
your sins	ve·chat·to·w·te·khem		
have deprived	ma·ne·u		
of My bounty	hat·to·wv		
you	mik·kem		
For	kee	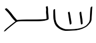	Jeremiah 5:26
among	nim·tse·u		
My people	ve·am·mee		
are wicked men	re·sha·eem		
they watch	ya·shur		
lying in wait	ke·shakh		
like fowlers	ye·qu·sheem		
they set	hits·tsee·vu	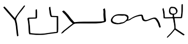	
a trap	mash·cheet	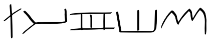	
men	a·na·sheem		
to catch	yil·ko·du		
Like cages	kikh·luv	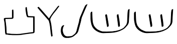	Jeremiah 5:27

full of	ma·le		
birds	o·wph		
so	ken		
their houses	bat·te·hem	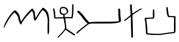	
are full of	me·le·eem		
deceit	mir·mah		
Therefore	al		
	ken	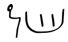	
they have become powerful	ga·de·lu		
and rich	vay·ya·a·shee·ru		
They have grown fat	sha·me·nu		Jeremiah 5:28
and sleek	a·she·tu		
and	gam		
have excelled	a·ve·ru	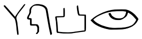	
in the deeds	div·re		
of the wicked	ra		
taken up the cause	deen	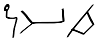	
They have not	lo		
	da·nu		
	deen	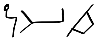	
of the fatherless	ya·to·wm		
that they might prosper	ve·yats·lee·chu	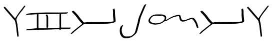	
the rights	u·mish·pat	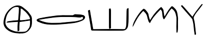	
of the needy	ev·yo·w·neem		
nor have they	lo		
defended	sha·pha·tu		
for	ha·al		Jeremiah 5:29

these things? ”	el·leh	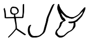	
Should I not	lo		
punish them	eph·qod	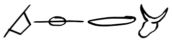	
declares	ne·um		
the LORD	YHVH	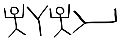	
“	im		
on such a nation	be·go·w		
-	a·sher		
as this ?	ka·zeh	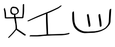	
Should I not	lo		
avenge	tit·naq·qem	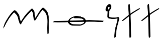	
Myself	naph·shee		
A horrible	sham·mah		Jeremiah 5:30
and shocking thing	ve·sha·a·ru·rah		
has happened	nih·ye·tah	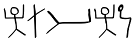	
in the land	ba·a·rets		
The prophets	han·ne·vee·eem	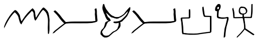	Jeremiah 5:31
prophesy	nib·be·u		
falsely	vash·she·qer	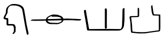	
and the priests	ve·hak·ko·ha·neem		
rule	yir·du		
by	al		
their own authority	ye·de·hem	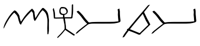	
My people	ve·am·mee		
love	a·ha·vu		
it so	khen		
but what	u·mah		

will you do	ta·a·su	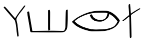	
in the end ? [”]	le·a·cha·ree·tah	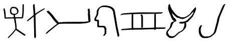	
[“] Run for cover	ha·i·zu	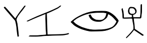	Jeremiah 6:1
O sons	be·ne	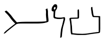	
of Benjamin	vi·n·ya·min	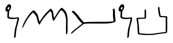	
[flee from]	miq·qe·rev	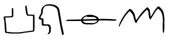	
Jerusalem !	ye·ru·sha·lim	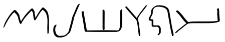	
in Tekoa	u·vit·qo·w·a	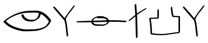	
Sound	tiq·u	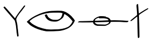	
the ram’s horn	sho·w·phar	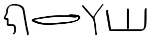	
over	ve·al	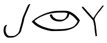	
	bet	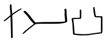	
Beth-haccherem	hak·ke·rem	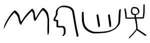	
send up	se·u	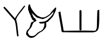	
a signal	mas·et	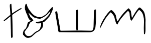	
for	kee	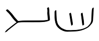	
disaster	ra·ah	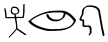	
looms	nish·qe·phah	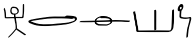	
from the north	mits·tsa·pho·wn	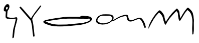	
destruction	ve·she·ver	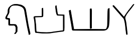	
even great	ga·do·wl	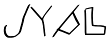	
Though she is beautiful	han·na·vah	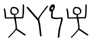	Jeremiah 6:2
and delicate	ve·ham·me·un·na·gah	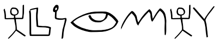	
I will destroy	da·mee·tee	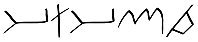	
the Daughter	bat	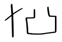	
of Zion	tsee·yo·wn	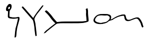	
against her	e·le·ha	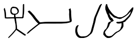	Jeremiah 6:3

will come	ya·vo·u		
Shepherds	ro·eem	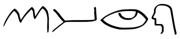	
and their flocks	ve·ed·re·hem	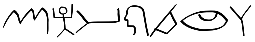	
they will pitch	ta·qe·u	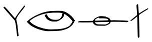	
	a·le·ha	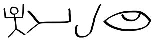	
their tents	o·ha·leem	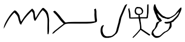	
all around her	sa·veev	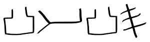	
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each	eesh	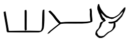	
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tending his own portion :	ya·do	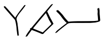	
‘ Prepare	qad·de·shu		Jeremiah 6:4
against her	a·le·ha	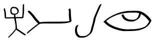	
for battle	mil·cha·mah	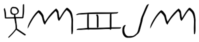	
rise up	qu·mu		
let us attack	ve·na·a·leh		
at noon	vats·tsa·ho·ra·yim		
Woe	o·w		
to us	la·nu	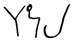	
for	kee	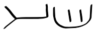	
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the daylight	hay·yo·wm	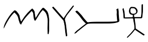	
	kee	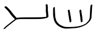	
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shadows	tsil·le	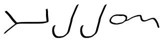	
the evening	a·rev		
Rise up	qu·mu		Jeremiah 6:5

let us attack	ve·na·a·leh	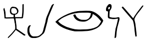	
by night	val·la·ye·lah	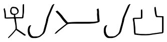	
and destroy	ve·nash·chee·tah	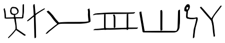	
her fortresses ! ’”	ar·me·no·w·te·ha	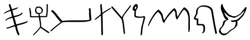	
For	kee	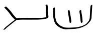	Jeremiah 6:6
this is what	khoh	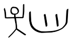	
says :	a·mar	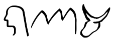	
the LORD	YHVH	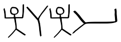	
of Hosts	tse·va·o·wt	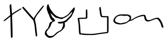	
“ Cut down	kir·tu	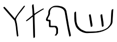	
the trees	e·tsah	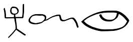	
and raise	ve·shiph·khu	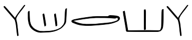	
against	al	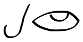	
Jerusalem	ye·ru·sha·lim	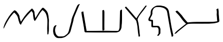	
a siege ramp	so·le·lah	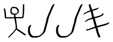	
This	hee	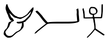	
city	ha·eer	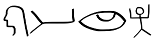	
must be punished	ha·phe·qad	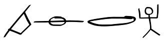	
there is nothing but	kul·lah	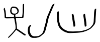	
oppression	o·sheq	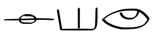	
in her midst	be·qir·bah	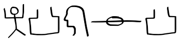	
gushes	ke·ha·qeer	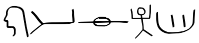	Jeremiah 6:7
As a well	be·wēr	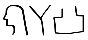	
its water	me·me·ha	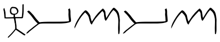	
so	ken	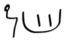	
she pours out	he·qe·rah	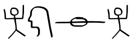	
her evil	ra·a·tah	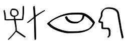	

Violence	cha·mas	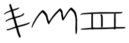	
and destruction	va·shod	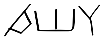	
resound	yish·sha·ma	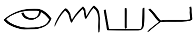	
in her	bah	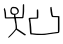	
before	al	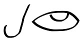	
Me	pa·nay	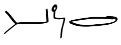	
are ever	ta·meed	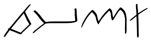	
sickness	cho·lee	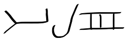	
and wounds	u·mak·kah	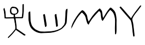	
Be forewarned	hiw·va·se·ree	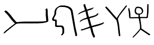	Jeremiah 6:8
O Jerusalem	ye·ru·sha·lim	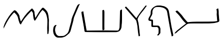	
or	pen	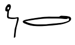	
will turn away	te·qa	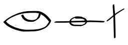	
I	naph·shee	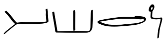	
from you	mim·mekh	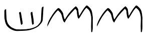	
	pen	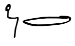	
I will make	a·see·mekh	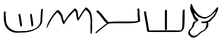	
you a desolation	she·ma·mah	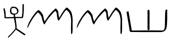	
a land	e·rets	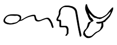	
without	lo·w	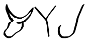	
inhabitant ”	no·wo·sha·vah	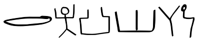	
This is what	koh	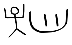	Jeremiah 6:9
says :	a·mar	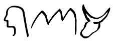	
the LORD	YHVH	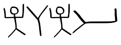	
of Hosts	tse·va·o·wt	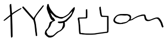	
as thoroughly	o·w·lel	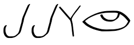	
	ye·o·wl·lu	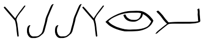	

as a vine	khag·ge·phen	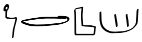	
“ {Glean} the remnant	she·e·reet	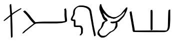	
of Israel	yis·ra·el	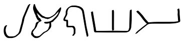	
once more	ha·shev	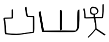	
Pass your hand	ya·de·kha	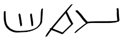	
like a grape gatherer	ke·vo·w·tser	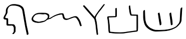	
over	al	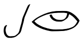	
the branches ”	sal·sil·lo·wt	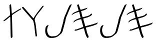	
To	al	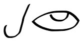	Jeremiah 6:10
whom	mee	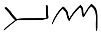	
can I give	a·dab·be·rah	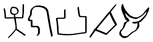	
this warning ?	ve·a·ee·dah	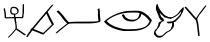	
Who will listen [to me] ?	ve·yish·ma·u	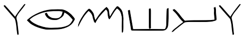	
Look	hin·neh	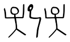	
are closed	a·re·lah	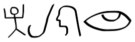	
their ears	a·ze·nam	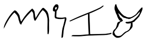	
so they cannot	ve·lo	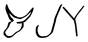	
	yu·khe·lu	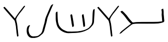	
hear	le·haq·sheev	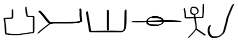	
See	hin·neh	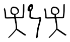	
the word	de·var	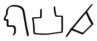	
of the LORD	YHVH	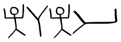	
has become	ha·yah	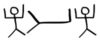	
to them	la·hem	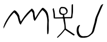	
offensive	le·cher·pah	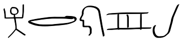	
they find no	lo	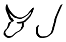	
pleasure	yach·pe·tsu	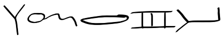	

in it	vo		
-	ve·et		Jeremiah 6:11
wrath	cha·mat	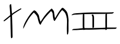	
the LORD's	YHVH		
But I am full of	ma·le·tee		
I am tired	nil·e·tee	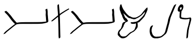	
of holding it back	ha·kheel	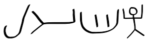	
" Pour it out	she·phokh		
on	al		
the children	o·w·lal		
in the street	ba·chuts	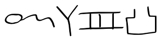	
and on	ve·al		
gathered	so·wd		
the young men	ba·chu·reem	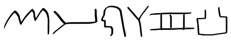	
together	yach·daw	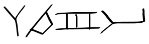	
For	kee	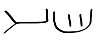	
both	gam		
husband	eesh	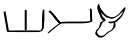	
and	im		
wife	ish·shah		
will be captured	yil·la·khe·du		
the old	za·qen	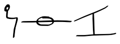	
and	im		
the very old [alike]	me·le		
	ya·meem	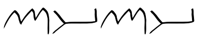	
will be turned over	ve·na·sab·bu		Jeremiah 6:12
Their houses	vat·te·hem	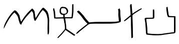	

to others	la·a·che·reem	
their fields	sa·do·wt	
and wives	ve·na·sheem	
as well	yach·daw	
for	kee	
I will stretch out	at·teh	
-	et	
My hand	ya·dee	
against	al	
the inhabitants	yo·she·ve	
of the land ”	ha·a·rets	
declares	ne·um	
the LORD	YHVH	
“ For	kee	Jeremiah 6:13
from the least of them	miq·qe·tan·nam	
to	ve·ad	
the greatest	ge·do·w·lam	
all	kul·lo	
are greedy	bo·w·tse·a	
for gain	ba·tsa	
from prophet	u·min·na·vee	
to	ve·ad	
priest	ko·hen	
all	kul·lo	
practice	o·seh	
deceit	sha·qer	
They dress	vay·rap·pe·u	Jeremiah 6:14

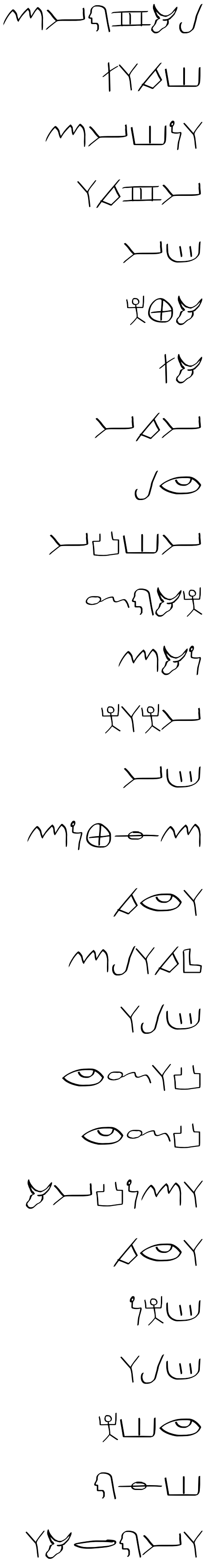

	et	𐤀𐤕	
the wound	she·ver	𐤔𐤁𐤓	
of My people	am·mee	𐤏𐤌𐤉	
	al	𐤏𐤋	
with very little care	ne·qal·lah	𐤍𐤒𐤋𐤄	
saying	le·mor	𐤋𐤀𐤌𐤓	
‘ Peace	sha·lo·wm	𐤔𐤋𐤅𐤌	
peace ’	sha·lo·wm	𐤔𐤋𐤅𐤌	
when there is no	ve·en	𐤅𐤀𐤉𐤍	
peace [at all]	sha·lo·wm	𐤔𐤋𐤅𐤌	
Are they ashamed	ho·vee·shu	𐤄𐤁𐤉𐤔𐤅	Jeremiah 6:15
-	kee	𐤊𐤉	
of the abomination	to·w·e·vah	𐤕𐤅𐤏𐤁𐤄	
they have committed ?	a·su	𐤏𐤔𐤅	
No	gam	𐤂𐤌	
at all	bo·wosh	𐤁𐤅𐤔	
they have no	lo	𐤋𐤀	
shame	ye·vo·wo·shu	𐤉𐤁𐤅𐤔𐤅	
	gam	𐤂𐤌	
how to blush	hakh·leem	𐤄𐤊𐤋𐤉𐤌	
they do not even	lo	𐤋𐤀	
know	ya·da·u	𐤉𐤃𐤏𐤅	
So	la·khen	𐤋𐤊𐤍	
they will fall	yip·pe·lu	𐤉𐤐𐤋𐤅	
among the fallen	van·no·phe·leem	𐤁𐤍𐤐𐤋𐤉𐤌	
when	be·et	𐤁𐤏𐤕	
I punish them	pe·qad·teem	𐤐𐤒𐤃𐤕𐤉𐤌	

they will collapse ”	yik·ka·she·lu	𐤉𐤊𐤔𐤋𐤅	
says	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
This is what	koh	𐤊𐤄	Jeremiah 6:16
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ Stand	im·du	𐤏𐤌𐤃𐤅	
at	al	𐤏𐤋	
the crossroads	de·ra·kheem	𐤃𐤓𐤊𐤉𐤌	
and look	u·re·u	𐤅𐤓𐤀𐤅	
Ask	ve·sha·a·lu	𐤅𐤔𐤀𐤋𐤅	
paths :	lin·ti·vo·wt	𐤋𐤍𐤕𐤁𐤅𐤕	
for the ancient	o·w·lam	𐤏𐤅𐤋𐤌	
‘ Where	e	𐤀𐤉	
	zeh	𐤆𐤄	
way ? ’	de·rekh	𐤃𐤓𐤊	
[is] the good	hat·to·wv	𐤄𐤈𐤅𐤁	
Then walk	u·le·khu	𐤅𐤋𐤊𐤅	
in it	vah	𐤁𐤄	
and you will find	u·mits·u	𐤅𐤌𐤑𐤀𐤅	
rest	mar·go·w·a	𐤌𐤓𐤂𐤅𐤏	
for your souls	le·naph·she·khem	𐤋𐤍𐤐𐤔𐤊𐤌	
But they said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
‘ We will not	lo	𐤋𐤀	
walk in it ! ’	ne·lekh	𐤍𐤋𐤊	
I appointed	va·ha·qi·mo·tee	𐤅𐤄𐤒𐤌𐤕𐤉	Jeremiah 6:17
over you [and said]	a·le·khem	𐤏𐤋𐤉𐤊𐤌	

watchmen	tso·pheem		
‘ Listen	haq·shee·vu	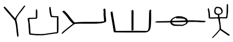	
for the sound	le·qo·wl	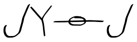	
of the ram’s horn ’	sho·w·phar		
But they answered	vay·yo·me·ru		
‘ We will not	lo		
listen ! ’	naq·sheev	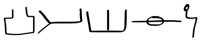	
Therefore	la·khen		Jeremiah 6:18
hear	shim·u		
O nations	hag·go·w·yim	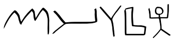	
and learn	u·de·ee		
O congregations	e·dah		
-	et		
what will happen	a·sher		
to them	bam	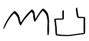	
Hear	shim·ee		Jeremiah 6:19
O earth !	ha·a·rets		
-	hin·neh		
I	a·no·khee		
am bringing	me·vee	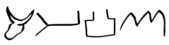	
disaster	ra·ah		
on	el		
people	ha·am		
this	haz·zeh		
the fruit	pe·ree		
of their own schemes	mach·she·vo·w·tam		
because	kee	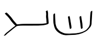	

to	al	על	
My word	de·va·ray	דברי	
they have paid no	lo	לא	
attention	hiq·shee·vu	הקשיבו	
My instruction	ve·to·w·ra·tee	ותורתי	
and have rejected	vay·yim·a·su	וימאסו	
	vah	בה	
What use	lam·mah	למה	Jeremiah 6:20
	zeh	זה	
to Me	lee	לי	
is frankincense	le·vo·w·nah	לבונה	
from Sheba	mish·she·va	משבא	
	ta·vo·w	תבוא	
cane	ve·qa·neh	וקנה	
or sweet	hat·to·wv	הטוב	
land ?	me·e·rets	מארץ	
from a distant	mer·chaq	מרחק	
Your burnt offerings	o·lo·w·te·khem	עלותיכם	
are not acceptable	lo	לא	
	le·ra·tso·wn	לרצון	
your sacrifices	ve·ziv·che·khem	וזבחיכם	
do not	lo	לא	
please	a·re·vu	ערבו	
Me ”	lee	לי׃	
Therefore	la·khen	לכן	Jeremiah 6:21
this is what	koh	כה	
says :	a·mar	אמר	

the LORD	YHVH		
	hin·nee	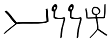	
“ I will lay	no·ten	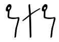	
before	el		
people	ha·am		
this	haz·zeh		
stumbling blocks	mikh·sho·leem	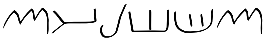	
will be staggered	ve·kha·she·lu		
	vam		
fathers	a·vo·wt		
and sons	u·va·neem	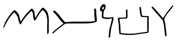	
alike	yach·daw	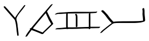	
and neighbors	sha·khen	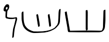	
friends	ve·re·o		
will perish ”	yo·vē·du		
This is what	koh	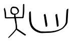	Jeremiah 6:22
says :	a·mar		
the LORD	YHVH		
“ Behold	hin·neh		
an army	am		
is coming	ba		
from the land	me·e·rets		
of the north	tsa·pho·wn		
nation	ve·go·w		
a great	ga·do·wl		
is stirred up	ye·o·wr		
from the ends	mee·yar·ke·te		

of the earth	a·rets	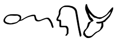	
the bow	qe·shet	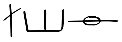	Jeremiah 6:23
and spear	ve·khee·do·wn	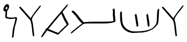	
They grasp	ya·cha·zee·qu	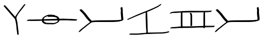	
cruel	akh·za·ree	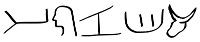	
they [are]	hu	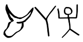	
	ve·lo	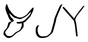	
and merciless	ye·ra·che·mu	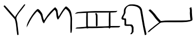	
Their voice	qo·w·lam	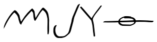	
like the sea	kay·yam	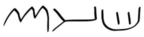	
roars	ye·he·meh	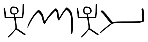	
upon	ve·al	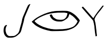	
horses	su·seem	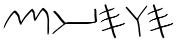	
and they ride	yir·ka·vu	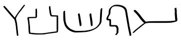	
lined up	a·rukh	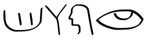	
like men	ke·eesh	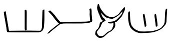	
in formation	lam·mil·cha·mah	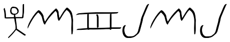	
against you	a·la·yikh	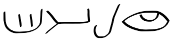	
O Daughter	bat	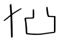	
of Zion ”	tsee·yo·wn	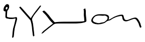	
We have heard	sha·ma·nu	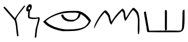	Jeremiah 6:24
-	et	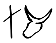	
the report	sha·me·o	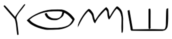	
hang limp	ra·phu	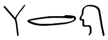	
our hands	ya·de·nu	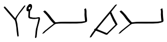	
Anguish	tsa·rah	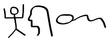	
has gripped us	he·che·zee·qat·nu	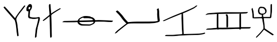	

pain	cheel	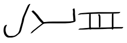	
like that of a woman in labor	kay·yo·w·le·dah		
Do not	al		Jeremiah 6:25
go out	tē·tse·’ī		
to the fields	has·sa·deh		
the road	u·vad·de·rekh		
do not	al		
walk	tē·lē·khī		
For	kee	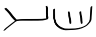	
has a sword	che·rev		
the enemy	le·o·yev	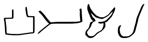	
terror	ma·go·wr		
is on every side	mis·sa·veev		
O daughter	bat		Jeremiah 6:26
of my people	am·mee		
dress	chig·ree		
yourselves in sackcloth	saq	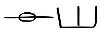	
and roll	ve·hit·pal·le·shee		
in ashes	va·e·pher	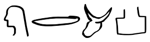	
Mourn	e·vel		
for an only son	ya·cheed	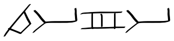	
as you would	a·see		
	lakh	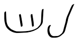	
wailing	mis·pad		
with bitter	tam·ru·reem		
for	kee	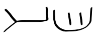	
suddenly	phit·om		

will come	ya·vo	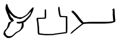	
the destroyer	hash·sho·ded		
upon us	a·le·nu	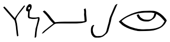	
to examine	ba·cho·wn	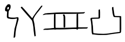	Jeremiah 6:27
“ I have appointed you	ne·tat·tee·kha	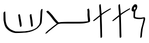	
My people	ve·am·mee		
like ore	miv·tsar	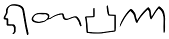	
so you may know	ve·te·da		
and try	u·va·chan·ta	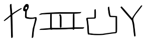	
-	et		
their ways	dar·kam		
All	kul·lam	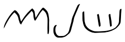	Jeremiah 6:28
rebels	sa·re		
are hardened	so·wr·reem	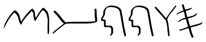	
walking around	ho·le·khe		
as slanderers	ra·kheel	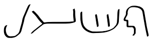	
They are bronze	ne·cho·shet		
and iron	u·var·zel		
all	kul·lam	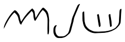	
of them are corrupt	mash·chee·teem	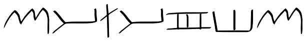	
	hem·mah		
blow fiercely	na·char		Jeremiah 6:29
The bellows	map·pu·ach		
with fire	mē·’ish·tam	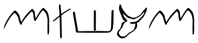	
{blasting away} the lead	o·pha·ret		
in vain	lash·shaw		

The refining [proceeds]	tsa·raph		
	tsa·ro·wph		
for the wicked	ve·ra·eem		
are not	lo		
purged	nit·ta·qu	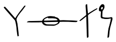	
silver	ke·seph		Jeremiah 6:30
rejected	nim·as		
They are called	qa·re·u	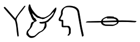	
	la·hem		
because	kee	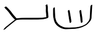	
has rejected	ma·as		
the LORD	YHVH		
them ”	ba·hem		
This is the word	had·da·var		Jeremiah 7:1
that	a·sher		
came	ha·yah	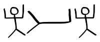	
to	el		
Jeremiah	yir·me·ya·hu		
	me·et		
from the LORD	YHVH		
saying	le·mor		
“ Stand	a·mod	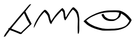	Jeremiah 7:2
in the gate	be·sha·ar		
of the house	bet	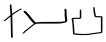	
of the LORD	YHVH		
and proclaim	ve·qa·ra·ta	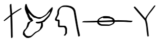	
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-	et	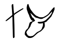	
message :	had·da·var	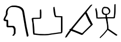	
this	haz·zeh	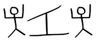	
	ve·a·mar·ta	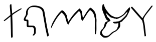	
Hear	shim·u	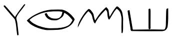	
the word	de·var	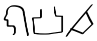	
of the LORD	YHVH	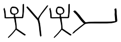	
all	kal	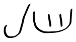	
you people of Judah	ye·hu·dah	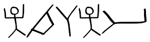	
who enter	hab·ba·eem	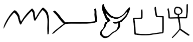	
gates	bash·she·a·reem	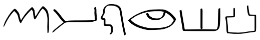	
through these	ha·el·leh	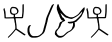	
to worship	le·hish·ta·cha·wot	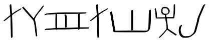	
the LORD	la·YHVH	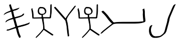	
Thus	koh	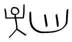	Jeremiah 7:3
says	a·mar	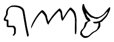	
the LORD	YHVH	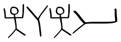	
of Hosts	tse·va·o·wt	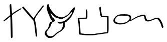	
the God	e·lo·he	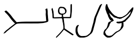	
of Israel :	yis·ra·el	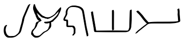	
Correct	he·tee·vu	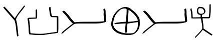	
your ways	dar·khe·khem	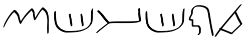	
and deeds	u·ma·al·le·khem	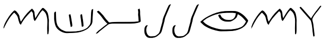	
and I will let you live	va·a·shak·ke·nah	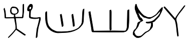	
-	et·khem	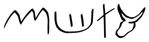	
place	bam·ma·qo·wm	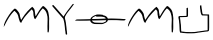	
in this	haz·zeh	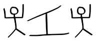	

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deceptive	hash·she·qer	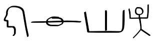	
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is the temple	he·khal	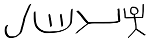	
of the LORD	YHVH	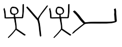	
the temple	he·khal	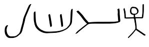	
of the LORD	YHVH	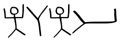	
the temple	he·khal	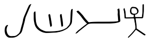	
of the LORD ’	YHVH	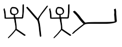	
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For	kee	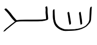	Jeremiah 7:5
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you really correct	he·tev	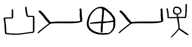	
	te·tee·vu	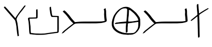	
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your ways	dar·khe·khem	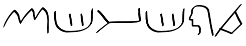	
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and deeds	ma·al·le·khem	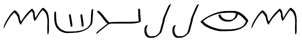	
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justly	mish·pat	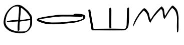	
	ben	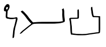	

toward one	eesh	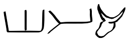	
	u·ven	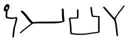	
another	re·e·hu	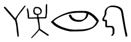	
the foreigner	ger	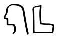	Jeremiah 7:6
[and] the fatherless	ya·to·wm	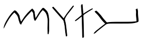	
and the widow	ve·al·ma·nah	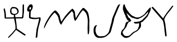	
if you no	lo	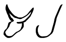	
longer oppress	ta·a·sho·qu	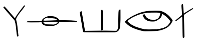	
blood	ve·dam	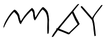	
innocent	na·qee	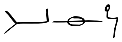	
and [if you] no	al	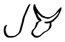	
longer shed	tish·pe·khu	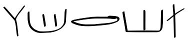	
place	bam·ma·qo·wm	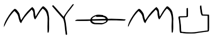	
in this	haz·zeh	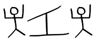	
or follow	ve·a·cha·re	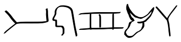	
gods	e·lo·heem	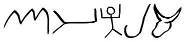	
other	a·che·reem	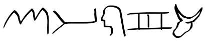	
	lo	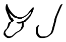	
	te·le·khu	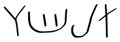	
to your own harm	le·ra	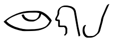	
	la·khem	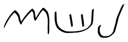	
then I will let you live	ve·shik·kan·tee	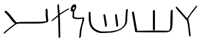	Jeremiah 7:7
-	et·khem	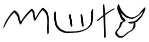	
place	bam·ma·qo·wm	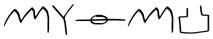	
in this	haz·zeh	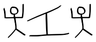	
in the land	ba·a·rets	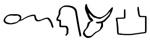	
that	a·sher	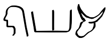	

I gave	na·tat·tee	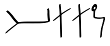	
to your fathers	la·a·vo·w·te·khem		
forever	le·min	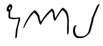	
	o·w·lam		
and	ve·ad		
ever	o·w·lam		
But look	hin·neh		Jeremiah 7:8
you	at·tem		
keep trusting	bo·te·cheem	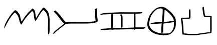	
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words	div·re		
deceptive	hash·sha·qer	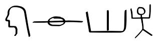	
to no	le·vil·tee	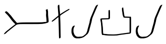	
avail	ho·w·eel		
Will you steal	ha·ga·nov	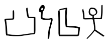	Jeremiah 7:9
and murder	ra·tso·ach		
commit adultery	ve·na·oph		
and perjury	ve·hish·sha·ve·a		
	lash·she·qer	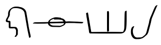	
burn incense	ve·qat·ter	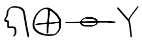	
to Baal	lab·ba·al	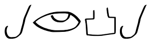	
and follow	ve·ha·lokh	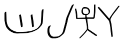	
	a·cha·re	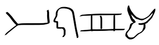	
gods	e·lo·heem	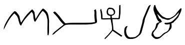	
other	a·che·reem	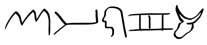	
that	a·sher		

you have not	lo		
known	ye·da·tem		
and then come	u·va·tem		Jeremiah 7:10
and stand	va·a·mad·tem		
before Me	le·pha·nay		
house	bab·ba·yit	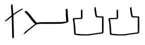	
in this	haz·zeh		
-	a·sher		
which bears	niq·ra	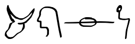	
My Name	she·mee		
	a·law	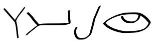	
and say	va·a·mar·tem	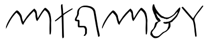	
‘ We are delivered	nits·tsal·nu		
so	le·ma·an		
we can continue with	a·so·wt		
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all	kal	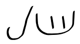	
abominations ’ ?	hat·to·w·e·vo·wt		
these	ha·el·leh		
a den	ham·a·rat		Jeremiah 7:11
of robbers	pa·ri·tseem		
become	ha·yah	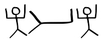	
house	hab·ba·yit	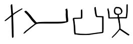	
Has this	haz·zeh		
which	a·sher		
bears	niq·ra	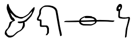	
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in	a·law	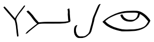	
your sight ?	be·e·ne·khem	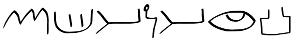	
too	gam	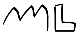	
I	a·no·khee	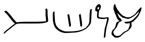	
Yes	hin·neh	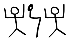	
have seen it	ra·ee·tee	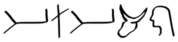	
declares	ne·um	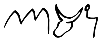	
the LORD	YHVH	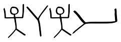	
But	kee	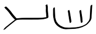	Jeremiah 7:12
go	le·khu	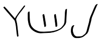	
now	na	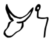	
to	el	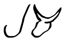	
the place	me·qo·w·mee	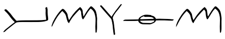	
-	a·sher	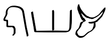	
in Shiloh	be·shee·lo	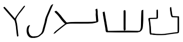	
where	a·sher	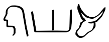	
made a dwelling	shik·kan·tee	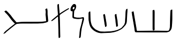	
for My Name	she·mee	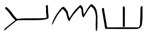	
	sham	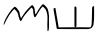	
I first	ba·ri·sho·w·nah	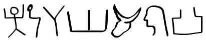	
and see	u·re·u	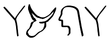	
-	et	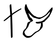	
what	a·sher	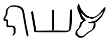	
I did	a·see·tee	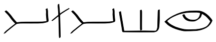	
to it	lo	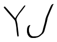	
because of	mip·pe·ne	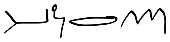	
the wickedness	ra·at	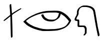	

of My people	am·mee	𐤏𐤌𐤉	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
And now	ve·at·tah	𐤅𐤏𐤕𐤄	Jeremiah 7:13
because	ya·an	𐤉𐤏𐤍	
you have done	a·so·wt·khem	𐤏𐤔𐤅𐤕𐤊𐤌	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
things	ham·ma·a·seem	𐤄𐤌𐤏𐤔𐤉𐤌	
these	ha·el·leh	𐤄𐤀𐤋𐤄	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and because I have spoken	va·a·dab·ber	𐤅𐤀𐤃𐤁𐤓	
to you	a·le·khem	𐤀𐤋𐤉𐤊𐤌	
again and again	hash·kem	𐤄𐤔𐤊𐤌	
	ve·dab·ber	𐤅𐤃𐤁𐤓	
but you would not	ve·lo	𐤅𐤋𐤀	
listen	she·ma·tem	𐤔𐤌𐤏𐤕𐤌	
and I have called	va·eq·ra	𐤅𐤀𐤒𐤓𐤀	
to you	et·khem	𐤀𐤕𐤊𐤌	
but you would not	ve·lo	𐤅𐤋𐤀	
answer	a·nee·tem	𐤏𐤍𐤉𐤕𐤌	
I will now do	ve·a·see·tee	𐤅𐤏𐤔𐤉𐤕𐤉	Jeremiah 7:14
to the house	lab·ba·yit	𐤋𐤁𐤉𐤕	
that	a·sher	𐤀𐤔𐤓	
bears	niq·ra	𐤍𐤒𐤓𐤀	
My Name	she·mee	𐤔𐤌𐤉	
	a·law	𐤏𐤋𐤉𐤅	

[the house] in which	a·sher	אשר	
you	at·tem	אתם	
trust	bo·te·cheem	בטחים	
	bo	בו	
the place	ve·lam·ma·qo·wm	ולמקום	
that	a·sher	אשר	
I gave	na·tat·tee	נתתי	
to you	la·khem	לכם	
and your fathers	ve·la·a·vo·w·te·khem	ולאבותיכם	
	ka·a·sher	כאשר	
therefore what I did	a·see·tee	עשיתי	
to Shiloh	le·shi·lo	לשלו	
And I will cast	ve·hish·lakh·tee	והשלכתי	Jeremiah 7:15
you	et·khem	אתכם	
out of	me·al	מעל	
My presence	pa·nay	פני	
just as	ka·a·sher	כאשר	
I have cast out	hish·lakh·tee	השלכתי	
-	et	את	
all	kal	כל	
your brothers	a·che·khem	אחיכם	
-	et	את	
all	kal	כל	
the descendants	ze·ra	זרע	
of Ephraim	eph·ra·yim	אפרים׃	
As for you	ve·at·tah	ואתה	Jeremiah 7:16
do not	al	אל	

pray	tit·pal·lel		
for	be·ad		
people	ha·am		
these	haz·zeh	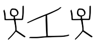	
do not	ve·al		
offer	tis·sa		
on their behalf	va·a·dam		
a plea	rin·nah		
or petition	u·te·phil·lah		
and do not	ve·al		
beg	tiph·ga		
Me	bee	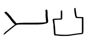	
for	kee	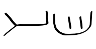	
I will not	e·nen·nee	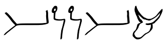	
listen	sho·me·a		
to you	o·takh	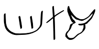	
Do you not	ha·e·ne·kha	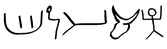	Jeremiah 7:17
see	ro·eh		
what	mah	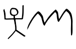	
they	hem·mah		
are doing	o·seem	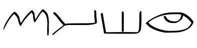	
in the cities	be·a·re		
of Judah	ye·hu·dah	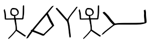	
and in the streets	u·ve·chu·tso·wt		
of Jerusalem ?	ye·ru·sha·lim		
The sons	hab·ba·neem		Jeremiah 7:18
gather	me·laq·qe·teem	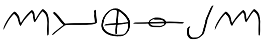	

wood	e·tseem		
the fathers	ve·ha·a·vo·wt		
light	me·va·a·reem		
-	et		
the fire	ha·esh		
and the women	ve·han·na·sheem	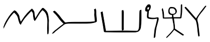	
knead	la·sho·wt		
the dough	ba·tseq		
to make	la·a·so·wt		
cakes	kaw·va·neem		
for the Queen	lim·le·khet		
of Heaven	hash·sha·ma·yim		
they pour out	ve·has·sekh	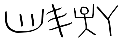	
drink offerings	ne·sa·kheem		
gods	le·lo·heem	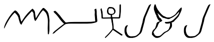	
to other	a·che·reem		
to	le·ma·an		
provoke Me to anger	hakh·i·se·nee		
-	ha·o·tee		Jeremiah 7:19
But am I the One	hem	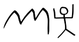	
they are provoking ?	makh·i·seem		
declares	ne·um		
the LORD	YHVH		
Is it not	ha·lo·w		
themselves	o·tam		
they spite	le·ma·an		
to their own shame	bo·shet	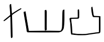	

?	pe·ne·hem	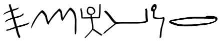	
Therefore	la·khen		Jeremiah 7:20
this is what	koh	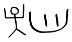	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
Behold	hin·neh		
My anger	ap·pee		
and My fury	va·cha·ma·tee		
will	nit·te·khet		
be poured out on	el		
place	ham·ma·qo·wm	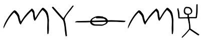	
this	haz·zeh		
on	al		
man	ha·a·dam		
on	ve·al		
and beast	hab·be·he·mah	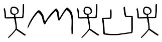	
and	ve·al		
the trees	ets		
of the field	has·sa·deh	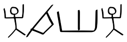	
	ve·al		
the produce	pe·ree		
of the land	ha·a·da·mah		
and it will burn	u·va·a·rah		
and not	ve·lo		
be extinguished	tikh·beh	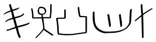	
This is what	koh	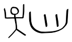	Jeremiah 7:21

says :	a·mar	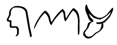	
the LORD	YHVH	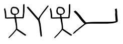	
of Hosts	tse·va·o·wt	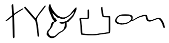	
the God	e·lo·he	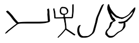	
of Israel	yis·ra·el	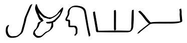	
Add your burnt offerings	o·lo·w·te·khem	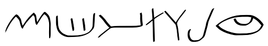	
	se·phu	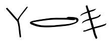	
to	al	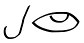	
your other sacrifices	ziv·che·khem	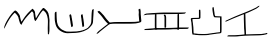	
and eat	ve·ikh·lu	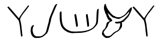	
the meat yourselves !	va·sar	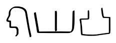	
For	kee	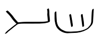	Jeremiah 7:22
I did not merely	lo	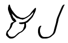	
	dib·bar·tee	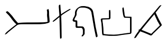	
	et	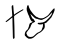	
your fathers	a·vo·w·te·khem	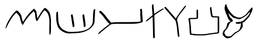	
	ve·lo	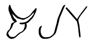	
command them	tsiw·vee·teem	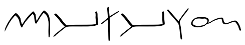	
when	be·yo·wm	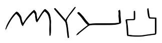	
I brought	ho·tsī	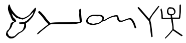	
-	o·w·tam	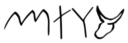	
out of the land	me·e·rets	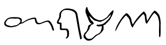	
of Egypt	mits·ra·yim	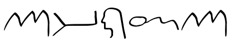	
about	al	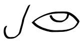	
	div·re	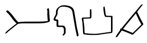	
burnt offerings	o·w·lah	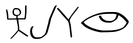	
and sacrifices	va·za·vach	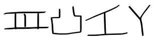	

but	kee	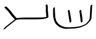	Jeremiah 7:23
	im	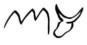	
-	et	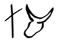	
-	had·da·var	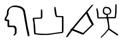	
this is what	haz·zeh	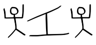	
I commanded them :	tsiw·vee·tee	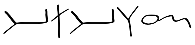	
-	o·w·tam	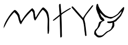	
-	le·mor	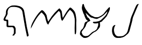	
Obey Me	shim·u	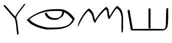	
	ve·qo·w·lee	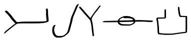	
and I will be	ve·ha·yee·tee	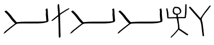	
your	la·khem	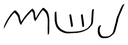	
God	le·lo·heem	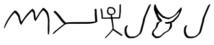	
and you	ve·at·tem	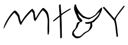	
will be	tih·yu	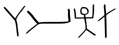	
My	lee	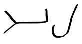	
people	le·am	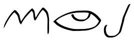	
You must walk	va·ha·lakh·tem	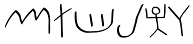	
in all	be·khal	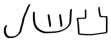	
the ways	had·de·rekh	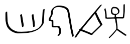	
-	a·sher	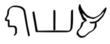	
I have commanded	a·tsaw·veh	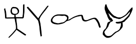	
you	et·khem	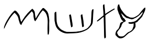	
so that	le·ma·an	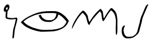	
it may go well	yee·tav	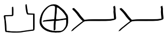	
with you	la·khem	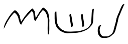	
Yet they did not	ve·lo	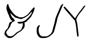	Jeremiah 7:24

listen	sha·me·u		
or	ve·lo		
incline	hit·tu		
-	et		
their ear	a·ze·nam		
but they followed	vay·ye·le·khu	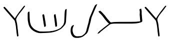	
inclinations	be·mo·e·tso·wt		
the stubborn	bish·ri·rut		
hearts	lib·bam		
of their own evil	ha·ra		
They went	vay·yih·yu		
backward	le·a·cho·wr	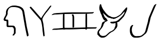	
and not	ve·lo		
forward	le·pha·neem	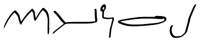	
From	le·min		Jeremiah 7:25
the day	hay·yo·wm	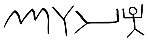	
-	a·sher		
came out	ya·tse·u		
your fathers	a·vo·w·te·khem	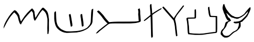	
of the land	me·e·rets		
of Egypt	mits·ra·yim		
until	ad		
day	hay·yo·wm	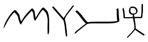	
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I have sent	va·esh·lach		
you	a·le·khem	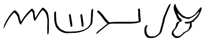	
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all	kal	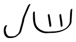	
My servants	a·va·day	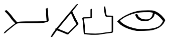	
the prophets	han·ne·vee·eem	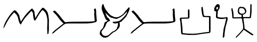	
	yo·wm	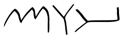	
again and again	hash·kem	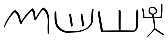	
	ve·sha·lo·ach	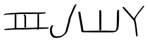	
Yet they would not	ve·lo·w	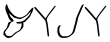	Jeremiah 7:26
listen	sha·me·u	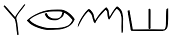	
to Me	e·lay	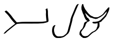	
[or]	ve·lo	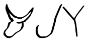	
incline	hit·tu	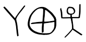	
-	et	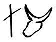	
their ear	a·ze·nam	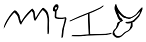	
but they stiffened	vay·yaq·shu	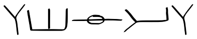	
	et	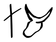	
their necks	a·re·pam	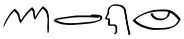	
[and] did more evil	he·re·u	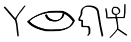	
than their fathers	me·a·vo·w·tam	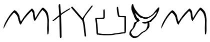	
When you tell	ve·dib·bar·ta	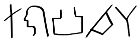	Jeremiah 7:27
them	a·le·hem	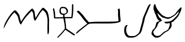	
-	et	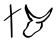	
all	kal	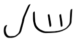	
things	had·de·va·reem	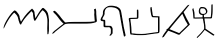	
these	ha·el·leh	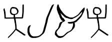	
they will not	ve·lo	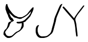	
listen	yish·me·u	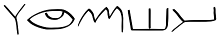	
to you	e·le·kha	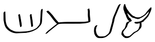	

When you call	ve·qa·ra·ta	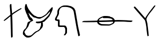	
to them	a·le·hem	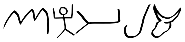	
they will not	ve·lo		
answer	ya·a·nu·khah		
Therefore you must say	ve·a·mar·ta		Jeremiah 7:28
to them	a·le·hem	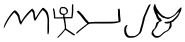	
‘ This	zeh	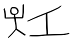	
is the nation	hag·go·w		
that	a·sher		
would not	lo·w		
listen	sha·me·u		
to the voice	be·qo·wl	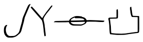	
of the LORD	YHVH		
their God	e·lo·haw		
and would not	ve·lo		
receive	la·qe·chu	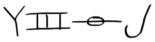	
correction	mu·sar		
has perished	a·ve·dah	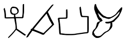	
Truth	ha·e·mu·nah		
it has disappeared	ve·nikh·re·tah	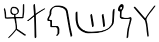	
from their lips	mip·pee·hem	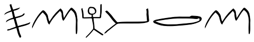	
Cut off	gaz·zee	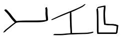	Jeremiah 7:29
your hair	niz·rekh		
and throw it away	ve·hash·lee·khee	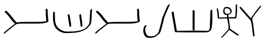	
Raise up	u·se·ee		
on	al		
the barren heights	she·pha·yim	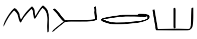	

a lamentation	qee·nah	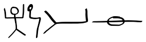	
for	kee	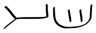	
has rejected	ma·as		
the LORD	YHVH		
and forsaken	vay·yit·tosh	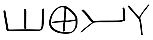	
-	et		
the generation	do·wr		
of His wrath ’	ev·ra·to		
For	kee	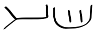	Jeremiah 7:30
have done	a·su		
the people	ve·ne	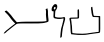	
of Judah	ye·hu·dah	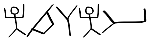	
evil	ha·ra		
in My sight	be·e·nay	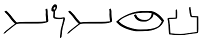	
declares	ne·u·wm		
the LORD	YHVH		
They have set up	sa·mu		
their abominations	shiq·qu·tse·hem		
in the house	bab·ba·yit	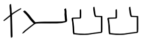	
that	a·sher		
bears	niq·ra	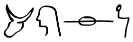	
My Name	she·mee		
	a·law	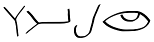	
and so have defiled it	le·tam·me·o		
They have built	u·va·nu		Jeremiah 7:31
the high places	ba·mo·wt		
of Topheth	hat·to·phet		

-	a·sher	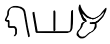	
in the Valley of Hinnom	be·ge	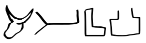	
their sons	ben	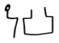	
	hin·nom	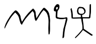	
so they could burn	lis·roph	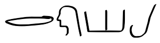	
-	et	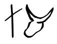	
	be·ne·hem	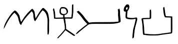	
-	ve·et	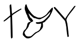	
and daughters	be·no·te·hem	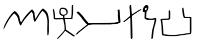	
in the fire —	ba·esh	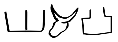	
-	a·sher	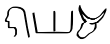	
something I never	lo	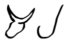	
commanded	tsiw·vee·tee	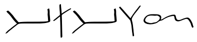	
nor	ve·lo	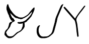	
did it [even] enter	a·le·tah	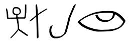	
	al	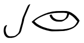	
My mind	lib·bee	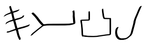	
So	la·khen	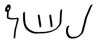	Jeremiah 7:32
behold	hin·neh	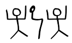	
the days	ya·meem	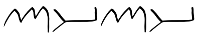	
are coming	ba·eem	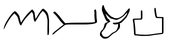	
declares	ne·um	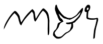	
the LORD	YHVH	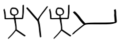	
when this place will no	ve·lo	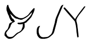	
be called	ye·a·mer	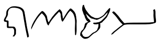	
longer	o·wd	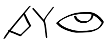	
Topheth	hat·to·phet	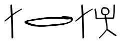	

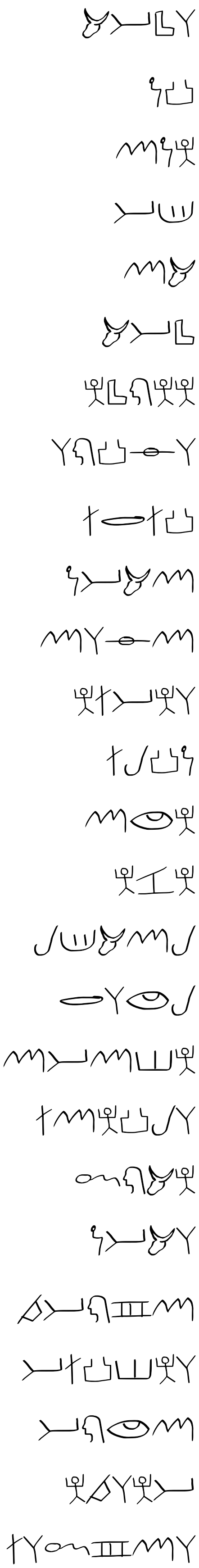

and the Valley of Hinnom	ve·ge	
	ben	
	hin·nom	
but	kee	
	im	
the Valley	ge	
of Slaughter	ha·ha·re·gah	
For they will bury [the dead]	ve·qa·ve·ru	
in Topheth	ve·to·phet	
until there is no	me·en	
more room	ma·qo·wm	
will become	ve·ha·ye·tah	Jeremiah 7:33
The corpses	niv·lat	
people	ha·am	
of this	haz·zeh	
food	le·ma·a·khal	
for the birds	le·o·wph	
of the air	hash·sha·ma·yim	
and the beasts	u·le·ve·he·mat	
of the earth	ha·a·rets	
and there will be no one	ve·en	
to scare them away	ma·cha·reed	
I will remove	ve·hish·bat·tee	Jeremiah 7:34
from the cities	me·a·re	
of Judah	ye·hu·dah	
and the streets	u·me·chu·tso·wt	

of Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
the sounds	qo·wl	𐤒𐤅𐤋	
of joy	sa·so·wn	𐤔𐤔𐤅𐤍	
and the voices	ve·qo·wl	𐤅𐤒𐤅𐤋	
and gladness	sim·chah	𐤔𐤌𐤇𐤄	
	qo·wl	𐤒𐤅𐤋	
bridegroom	cha·tan	𐤇𐤕𐤍	
and	ve·qo·wl	𐤅𐤒𐤅𐤋	
of the bride	kal·lah	𐤊𐤋𐤄	
for	kee	𐤊𐤉	
a wasteland ”	le·cha·re·bah	𐤋𐤇𐤓𐤁𐤄	
will become	tih·yeh	𐤕𐤄𐤉𐤄	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
time ”	ba·et	𐤁𐤏𐤕	Jeremiah 8:1
“ At that	ha·hee	𐤄𐤄𐤉𐤀	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
will be removed	ve·yo·tsī·ʾu	𐤅𐤉𐤑𐤉𐤀𐤅	
-	et	𐤀𐤕	
“ the bones	ats·mo·wt	𐤏𐤑𐤌𐤅𐤕	
of the kings	mal·khe	𐤌𐤋𐤊𐤉	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
-	ve·et	𐤅𐤀𐤕	
the bones	ats·mo·wt	𐤏𐤑𐤌𐤅𐤕	
of the officials	sa·raw	𐤔𐤓𐤉𐤅	
-	ve·et	𐤅𐤀𐤕	
the bones	ats·mo·wt	𐤏𐤑𐤌𐤅𐤕	

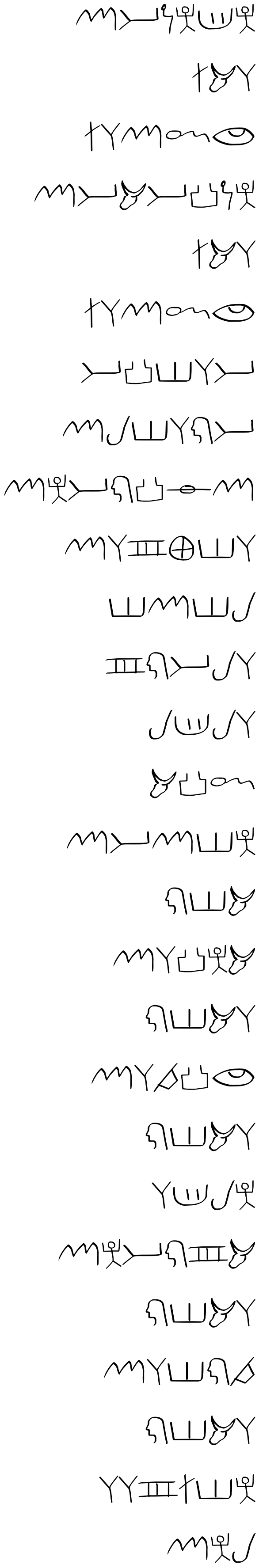

of the priests	hak·ko·ha·neem	
-	ve·et	
the bones	ats·mo·wt	
of the prophets	han·ne·vee·eem	
-	ve·et	
and the bones	ats·mo·wt	
of the people	yo·wo·she·ve	
of Jerusalem	ye·ru·sha·lim	
from their graves	miq·qiv·re·hem	
They will be exposed	u·she·ta·chum	Jeremiah 8:2
to the sun	lash·she·mesh	
and moon	ve·lay·ya·re·ach	
and to all	u·le·khol	
the host	tse·va	
of heaven	hash·sha·ma·yim	
which	a·sher	
they have loved	a·he·vum	
-	va·a·sher	
served	a·va·dum	
-	va·a·sher	
followed	ha·le·khu	
	a·cha·re·hem	
-	va·a·sher	
consulted	de·ra·shum	
-	va·a·sher	
and worshiped	hish·ta·cha·wu	
	la·hem	

Their bones will not	lo		
be gathered up	ye·a·se·phu		
[or]	ve·lo		
buried	yiq·qa·ve·ru	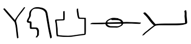	
like dung	le·do·men		
lying on	al		
	pe·ne	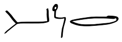	
the ground	ha·a·da·mah		
but will become	yih·yu		
will choose	ve·niv·char	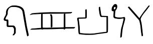	Jeremiah 8:3
death	ma·vet		
life ”	me·chay·yeem	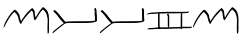	
-	le·khol		
the remnant	hash·she·e·reet		
-	han·nish·a·reem		
over	min	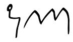	
family	ham·mish·pa·chah		
evil	ha·ra·ah		
of this	haz·zot		
And wherever	be·khal		
	ham·me·qo·mo·wt	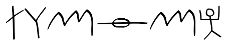	
	han·nish·a·reem		
-	a·sher		
I have banished them	hid·dach·teem		
	sham	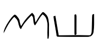	
declares	ne·um		
the LORD	YHVH		

of Hosts	tse·va·o·wt	
So you are to tell	ve·a·mar·ta	Jeremiah 8:4
them	a·le·hem	
this is what	koh	
says :	a·mar	
the LORD	YHVH	
“ Do [men] fall	ha·yip·pe·lu	
and not	ve·lo	
get up again ?	ya·qu·mu	
	im	
Does one turn away	ya·shuv	
and not	ve·lo	
return ?	ya·shuv	
Why [then]	mad·du·a	Jeremiah 8:5
turned away ?	sho·wv·vah	
people	ha·am	
have these	haz·zeh	
Why does Jerusalem	ye·ru·sha·lim	
always turn away ?	me·shu·vah	
	nits·tsa·chat	
They cling	he·che·zee·qu	
to deceit	bat·tar·meet	
they refuse	me·a·nu	
to return	la·shuv	
I have listened	hiq·shav·tee	Jeremiah 8:6
and heard	va·esh·ma	
they do not	lo·w	

what is right	khen	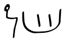	
speak	ye·dab·be·ru	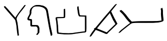	
No	en	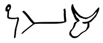	
one	eesh	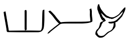	
repents	ni·cham	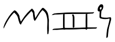	
of his	al	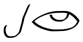	
wickedness	ra·a·to	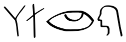	
asking	le·mor	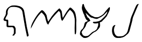	
‘ What	meh	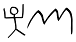	
have I done ? ’	a·see·tee	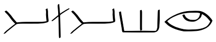	
Everyone	kul·loh	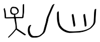	
has pursued	v	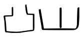	
his own course	bim·ru·tso·tam	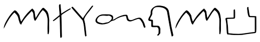	
like a horse	ke·sus	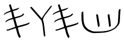	
charging	sho·w·teph	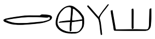	
into battle	bam·mil·cha·mah	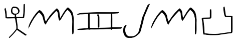	
Even	gam	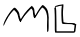	Jeremiah 8:7
the stork	cha·see·dah	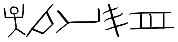	
in the sky	vash·sha·ma·yim	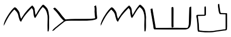	
knows	ya·de·ah	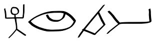	
her appointed seasons	mo·w·a·de·ha	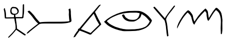	
The turtledove	ve·tor	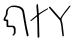	
the swift	ve·sus	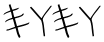	
and the thrush	ve·a·gur	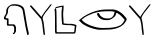	
keep	sha·me·ru	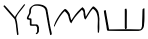	
-	et	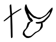	
their time	et	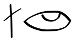	

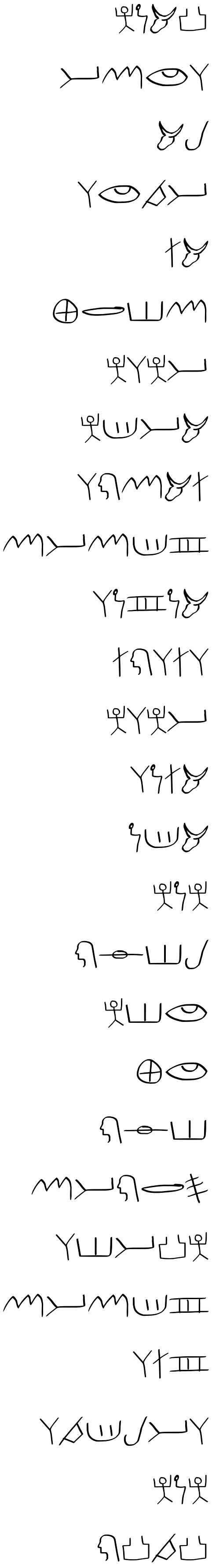

of migration	bo·a·nah	
but My people	ve·am·mee	
do not	lo	
know	ya·de·u	
-	et	
the requirements	mish·pat	
of the LORD	YHVH	
How	e·khah	Jeremiah 8:8
can you say	to·me·ru	
are wise	cha·kha·meem	
‘ We	a·nach·nu	
and the Law	ve·to·w·rat	
of the LORD	YHVH	
is with us ’	it·ta·nu	
when in fact	a·khen	
	hin·neh	
the lying	lash·she·qer	
has produced	a·sah	
pen	et	
a deception ?	she·qer	
of the scribes	so·phe·reem	
will be put to shame	ho·vee·shu	Jeremiah 8:9
The wise	cha·kha·meem	
they will be dismayed	chat·tu	
and trapped	vay·yil·la·khe·du	
Since	hin·neh	
the word	vid·var	

of the LORD	YHVH	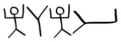	
they have rejected	ma·a·su	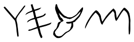	
wisdom	ve·cha·khe·mat	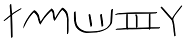	
what	meh	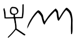	
do they really have ?	la·hem	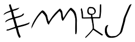	
Therefore	la·khen	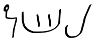	Jeremiah 8:10
I will give	et·ten	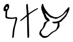	
-	et	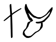	
their wives	ne·she·hem	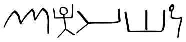	
to other men	la·a·che·reem	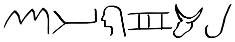	
[and] their fields	se·do·w·te·hem	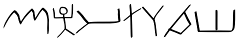	
to new owners	le·yo·wr·sheem	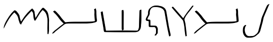	
For	kee	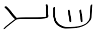	
from the least [of them]	miq·qa·ton	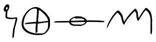	
to	ve·ad	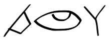	
the greatest	ga·do·wl	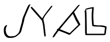	
all	kul·loh	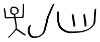	
are greedy	bo·tse·a	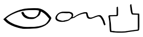	
for gain	ba·tsa	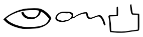	
from prophet	min·na·vee	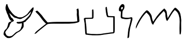	
to	ve·ad	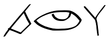	
priest	ko·hen	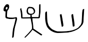	
all	kul·loh	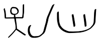	
practice	o·seh	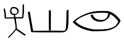	
deceit	sha·qer	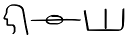	
They dress	vay·rap·pu	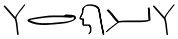	Jeremiah 8:11
-	et	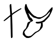	

the wound	she·ver	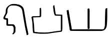	
of the daughter	bat		
of My people	am·mee		
	al		
with very little care	ne·qal·lah	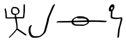	
saying	le·mor	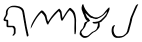	
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peace’	sha·lo·wm		
when there is no	ve·en		
peace [at all]	sha·lo·wm		
Are they ashamed	ho·vi·shu	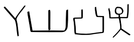	Jeremiah 8:12
of the abomination	kee	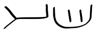	
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they have committed ?	a·su		
No	gam		
at all	bo·wosh		
they have no	lo		
shame	ye·vo·shu	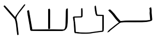	
to blush	ve·hik·ka·lem	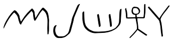	
they do not even	lo		
know how	ya·da·u		
So	la·khen		
they will fall	yip·pe·lu		
among the fallen	van·no·phe·leem	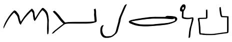	
when	be·et		
I punish them	pe·qud·da·tam	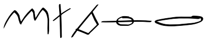	
they will collapse	yik·ka·she·lu		

says	a·mar		
the LORD	YHVH		
I will take away their harvest	a·soph		Jeremiah 8:13
	a·see·phem	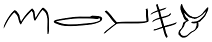	
declares	ne·um		
the LORD	YHVH		
There will be no	en	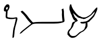	
grapes	a·na·veem	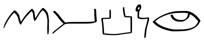	
on the vine	bag·ge·phen	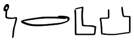	
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figs	te·e·neem	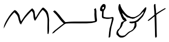	
on the tree	bat·te·e·nah		
and even the leaf	ve·he·a·leh		
will wither	na·vel		
Whatever I have given	va·et·ten		
them	la·hem		
will be lost to them ”	ya·av·rum		
Why	al		Jeremiah 8:14
	mah	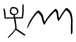	
are we	a·nach·nu	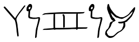	
just sitting here?	yo·she·veem		
Gather together	he·a·se·phu		
let us flee	ve·na·vo·w		
to	el		
cities	a·re		
the fortified	ham·miv·tsar		

and perish	ve·nid·de·mah	ונדמה	
there	sham	שם	
for	kee	כי	
the LORD	YHVH	יהוה	
our God	e·lo·he·nu	אלהינו	
has doomed us	ha·dim·ma·nu	הדמנו	
to drink	vay·yash·qe·nu	וישקנו	
water	me	מי	
He has given us poisoned	rosh	ראש	
because	kee	כי	
we have sinned	cha·ta·nu	חטאנו	
against the LORD	la·YHVH	ליהוה	
We hoped	qaw·veh	קוה	Jeremiah 8:15
for peace	le·sha·lo·wm	לשלום	
but no	ve·en	ואין	
good [has come]	to·wv	טוב	
for a time	le·et	לעת	
of healing	mar·peh	מרפה	
but there	ve·hin·neh	והנה	
was only terror	ve·a·tah	בעתה	
from Dan	mid·dan	מדן	Jeremiah 8:16
is heard	nish·ma	נשמע	
The snorting	nach·rat	נחרת	
of [enemy] horses	su·saw	סוסיו	
At the sound	miq·qo·wl	מקול	
of the neighing	mits·ha·lo·wt	מצהלות	
of mighty steeds	ab·bee·raw	אביריו	

quakes	ra·a·shah	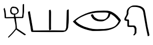	
the whole	kal	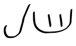	
land	ha·a·rets	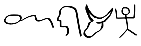	
They come	vay·ya·vo·w·u	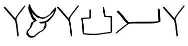	
to devour	vay·yo·khe·lu	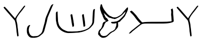	
the land	e·rets	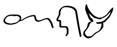	
and everything in it	u·me·lo·w·ah	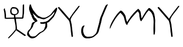	
the city	eer	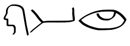	
and all who dwell	ve·yo·she·ve	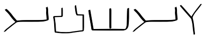	
in it	vah	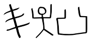	
“ For	kee	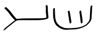	Jeremiah 8:17
behold	hin·nee	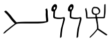	
I will send	me·shal·le·ach	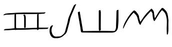	
among you	ba·khem	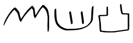	
snakes	ne·cha·sheem	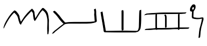	
vipers	tsiph·o·neem	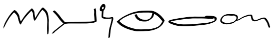	
that	a·sher	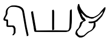	
cannot	en	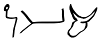	
	la·hem	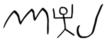	
be charmed	la·chash	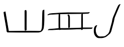	
and they will bite	ve·nish·she·khu	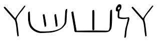	
you ”	et·khem	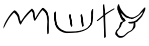	
declares	ne·um	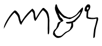	
the LORD	YHVH	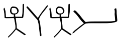	
healing	mav·lee·gee·tee	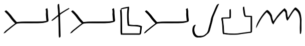	Jeremiah 8:18
is beyond	a·le	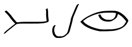	
My sorrow	ya·go·wn	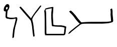	

within me	a·lay	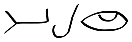	
my heart	lib·bee	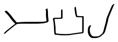	
[is] faint	daw·vay		
-	hin·neh		Jeremiah 8:19
Listen	qo·wl	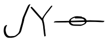	
to the cry	shaw·at		
of the daughter	bat		
of my people	am·mee		
:	me·e·rets		
from a land far away	mar·chaq·qeem	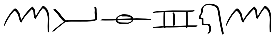	
“ Is the LORD	ha·YHVH	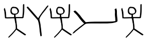	
no	en	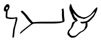	
longer in Zion ?	be·tsee·yo·wn		
Is her	im		
King	mal·kah	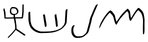	
no longer	en	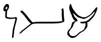	
there ? ”	bah		
“ Why	mad·du·a		
have they provoked Me to anger	hikh·i·su·nee		
with their carved images	biph·si·le·hem	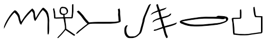	
idols ? ”	be·hav·le	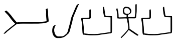	
with their worthless foreign	ne·khar		
has passed	a·var	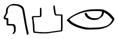	Jeremiah 8:20
“ The harvest	qa·tseer		
has ended	ka·lah	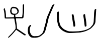	
the summer	qa·yits	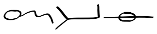	

but we	va·a·nach·nu	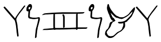	
have not	lo·w		
been saved ”	no·wo·sha·e·nu		
For	al		Jeremiah 8:21
the brokenness	she·ver		
of the daughter	bat		
of my people	am·mee		
I am crushed	ha·she·ba·re·tee	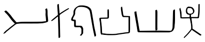	
I mourn	qa·dar·tee		
horror	sham·mah		
has gripped me	he·che·zi·qa·te·nee	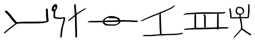	
balm	ha·tso·ree		Jeremiah 8:22
Is there no	en	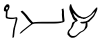	
in Gilead ?	be·gil·ad		
	im		
physician	ro·phe		
Is no	en	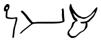	
there ?	sham		
then	kee	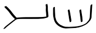	
Why	mad·du·a		
not	lo		
been restored ?	a·le·tah	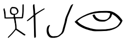	
has the health	a·ru·khat	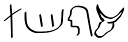	
of the daughter	bat		
of my people	am·mee		
-	mee	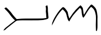	Jeremiah 9:1
Oh, that	yit·ten	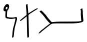	

my head	ro·shee	
were a spring of water	ma·yim	
and my eyes	ve·e·nee	
a fountain	me·qo·wr	
of tears !	dim·ah	
I would weep	ve·ev·keh	
day	yo·w·mam	
and night	va·lay·lah	
-	et	
over the slain	chal·le	
daughter	vat	
of my people	am·mee	
If only	mee	Jeremiah 9:2
	yit·te·ne·nee	
in the wilderness	vam·mid·bar	
lodge	me·lo·wn	
I had a traveler’s	o·re·cheem	
I would abandon	ve·e·ez·vah	
-	et	
my people	am·mee	
and depart	ve·e·le·khah	
from them	me·it·tam	
for	kee	
they are all	khul·lam	
adulterers	me·na·a·pheem	
a crowd	a·tse·ret	
of faithless people	bo·ge·deem	

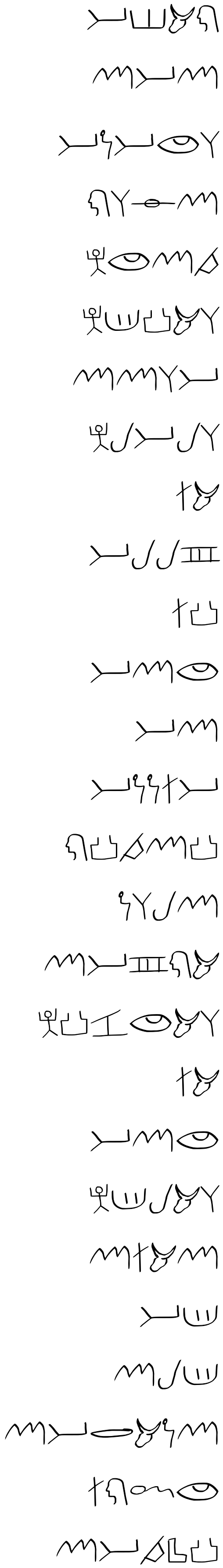

“ They bend	vay·yad·re·khu	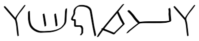	Jeremiah 9:3
	et	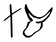	
their tongues	le·sho·w·nam	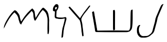	
like bows	qash·tam	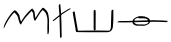	
lies	she·qer	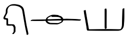	
over	ve·lo	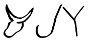	
truth	le·e·mu·nah	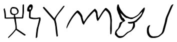	
prevail	ga·ve·ru	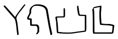	
in the land	va·a·rets	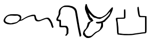	
For	kee	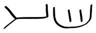	
from evil	me·ra·ah	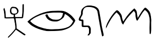	
to	el	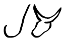	
evil	ra·ah	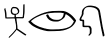	
they proceed	ya·tsa·u	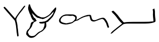	
-	ve·o·tee	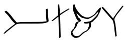	
and they do not	lo	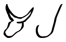	
take Me into account ”	ya·da·u	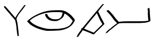	
declares	ne·um	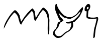	
the LORD	YHVH	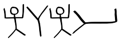	
“ Let everyone	eesh	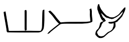	Jeremiah 9:4
his neighbor	me·re·e·hu	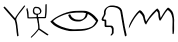	
guard	hish·sha·me·ru	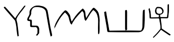	
against	ve·al	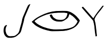	
any	kal	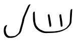	
brother	ach	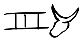	
do not	al	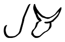	
trust	tiv·ta·chu	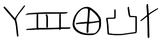	

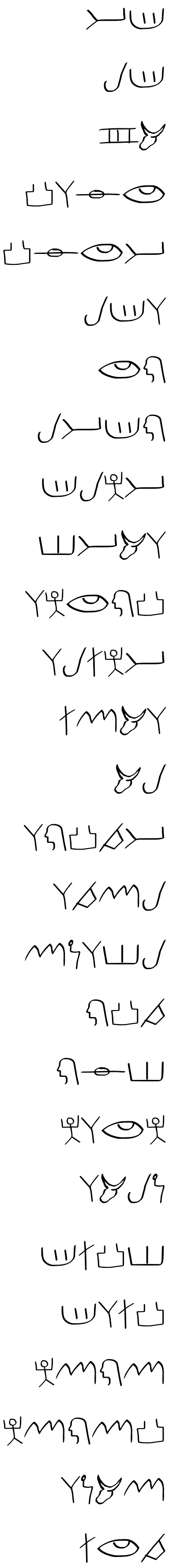

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every	khal	
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deals	a·qo·wv	
craftily	ya·qov	
and every	ve·khal	
friend	re·a	
slander	ra·kheel	
spreads	ya·ha·lokh	
Each one	ve·eesh	Jeremiah 9:5
his friend	be·re·e·hu	
betrays	ye·ha·tel·lu	
the truth	ve·e·met	
no	lo	
one tells	ye·dab·be·ru	
They have taught	lim·me·du	
their tongues	le·sho·w·nam	
to lie	dab·ber	
	she·qer	
committing iniquity	ha·a·veh	
they wear themselves out	nil·u	
You dwell	shiv·te·kha	Jeremiah 9:6
in the midst	be·to·wkh	
of deception	mir·mah	
in their deceit	be·mir·mah	
they refuse	me·a·nu	
to know	da·at	

Me ”	o·w·tee	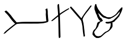	
declares	ne·um		
the LORD	YHVH		
Therefore	la·khen		Jeremiah 9:7
this is what	koh	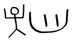	
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	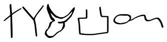	
“ Behold	hin·nee	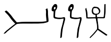	
I will refine them	tso·wr·pham		
and test them	u·ve·chan·teem	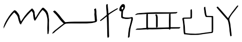	
for	kee	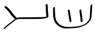	
what	ekh	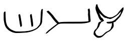	
else can I do	e·e·seh		
because of	mip·pe·ne		
the daughter	bat		
of My people ?	am·mee		
arrows	chets	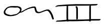	Jeremiah 9:8
are deadly	sho·chēt	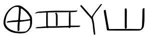	
Their tongues	le·sho·w·nam		
deception	mir·mah		
they speak	dib·ber		
With his mouth	be·phee		
peace	sha·lo·wm		
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his neighbor	re·e·hu		
a man speaks	ye·dab·ber	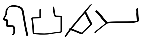	

but in his heart	u·ve·qir·bo	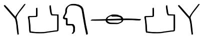	
he sets	ya·seem	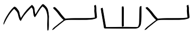	
a trap for him	a·re·bo		
for	ha·al		Jeremiah 9:9
these things ?	el·leh	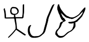	
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punish	eph·qad	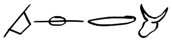	
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declares	ne·um		
the LORD	YHVH		
on	im		
such a nation	be·go·w		
-	a·sher		
as this ? ”	ka·zeh	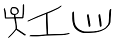	
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avenge	tit·naq·qem	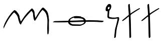	
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the mountains	he·ha·reem	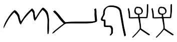	
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a weeping	ve·khee		
and wailing	va·ne·hee		
over	ve·al		
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the wilderness	mid·bar		
a dirge	qee·nah	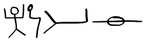	
for	kee	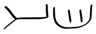	

they have been scorched	nits·tse·tu	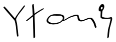	
so no	mib·be·lee	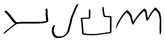	
one	eesh	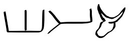	
passes through	o·ver	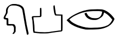	
is not	ve·lo	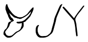	
heard	sha·me·u	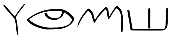	
and the lowing	qo·wl	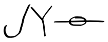	
of cattle	miq·neh	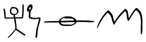	
Both the birds	me·o·wph	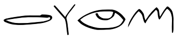	
of the air	hash·sha·ma·yim	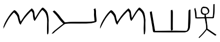	
and	ve·ad	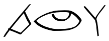	
the beasts	be·he·mah	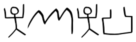	
have fled	na·de·du	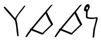	
they have gone away	ha·la·khu	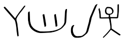	
“ And I will make	ve·na·tat·tee	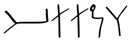	Jeremiah 9:11
-	et	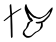	
Jerusalem	ye·ru·sha·lim	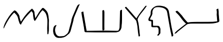	
a heap of rubble	le·gal·leem	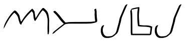	
a haunt	me·o·wn	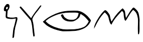	
for jackals	tan·neem	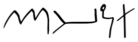	
-	ve·et	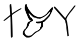	
the cities	a·re	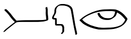	
of Judah	ye·hu·dah	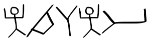	
and I will make	et·ten	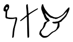	
a desolation	she·ma·mah	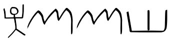	
without	mib·be·lee	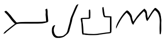	
inhabitant ”	yo·wo·shev	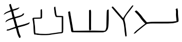	

Who	mee	מי	Jeremiah 9:12
is the man	ha·eesh	האיש	
wise	he·cha·kham	החכם	
enough to understand	ve·ya·ven	ויבן	
-	et	את	
this ?	zot	זאת	
To whom	va·a·sher	ואשר	
spoken	dib·ber	דבר	
has the mouth	pee	פי	
of the LORD	YHVH	יהוה	
-	e·law	אליו	
that he may explain it ?	ve·yag·gi·dah	ויגדה	
Why	al	על	
	mah	מה	
destroyed	a·ve·dah	אבדה	
is the land	ha·a·rets	הארץ	
and scorched	nits·tse·tah	נצתה	
like a desert	kham·mid·bar	כמדבר	
so no	mib·be·lee	מבלי	
one can pass through it ?	o·ver	עבר	
answered	vay·yo·mer	ויאמר	Jeremiah 9:13
And the LORD	YHVH	יהוה	
“ It is because	al	על	
they have forsaken	a·ze·vam	עזבם	
-	et	את	
My law	to·w·ra·tee	תורתי	

which	a·sher	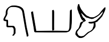	
I set	na·tat·tee	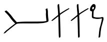	
before them	liph·ne·hem	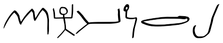	
they have not	ve·lo	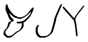	
obeyed	sha·me·u	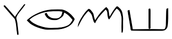	
My voice	ve·qo·w·lee	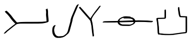	
[or]	ve·lo	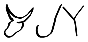	
walked	ha·le·khu	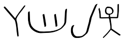	
in it	vah	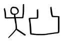	
Instead, they have followed	vay·ye·le·khu	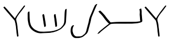	Jeremiah 9:14
	a·cha·re	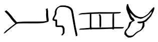	
the stubbornness	she·ri·rut	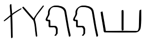	
of their hearts	lib·bam	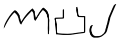	
and gone after	ve·a·cha·re	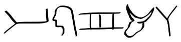	
the Baals	hab·be·a·leem	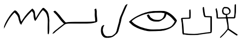	
as	a·sher	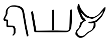	
taught them”	lim·me·dum	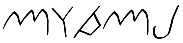	
their fathers	a·vo·w·tam	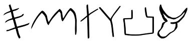	
Therefore	la·khen	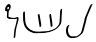	Jeremiah 9:15
this is what	koh	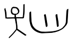	
says :	a·mar	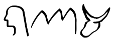	
the LORD	YHVH	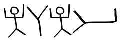	
of Hosts	tse·va·o·wt	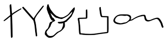	
the God	e·lo·he	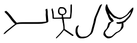	
of Israel	yis·ra·el	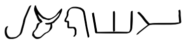	
“ Behold	hin·nee	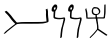	
I will feed	ma·a·khee·lam	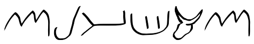	

-	et		
people	ha·am		
this	haz·zeh		
wormwood	la·a·nah		
to drink	ve·hish·qee·teem	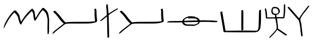	
water	me		
and give them poisoned	rosh		
I will scatter them	va·ha·phi·tso·w·teem		Jeremiah 9:16
among the nations	bag·go·w·yim	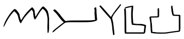	
that	a·sher		
neither	lo		
have known	ya·de·u		
they	hem·mah		
[nor] their fathers	va·a·vo·w·tam		
and I will send	ve·shil·lach·tee	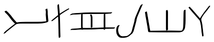	
after	a·cha·re·hem	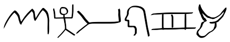	
them	et		
a sword	ha·che·rev	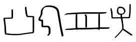	
until	ad		
I have finished them off	kal·lo·w·tee		
-”	o·w·tam	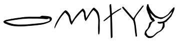	
This is what	koh	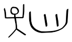	Jeremiah 9:17
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	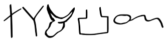	
“ Take note	hit·bo·wn·nu		
and summon	ve·qir·u	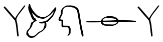	

the wailing women	lam·qo·wn·no·wt	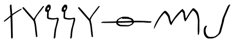	
	u·te·vo·w·e·nah		
for	ve·el		
the [most] skillful [among them]	ha·cha·kha·mo·wt		
send	shil·chu	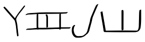	
	ve·ta·vo·w·nah		
Let them come quickly	u·te·ma·he·re·nah	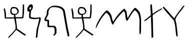	Jeremiah 9:18
and take up	ve·tis·se·nah		
over us	a·le·nu	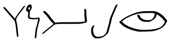	
a lament	ne·hee		
may overflow	ve·te·rad·nah		
that our eyes	e·ne·nu	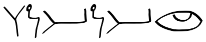	
with tears	dim·ah		
and our eyelids	ve·aph·ap·pe·nu		
may gush	yiz·ze·lu	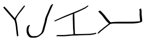	
with water	ma·yim	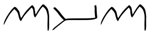	
For	kee	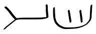	Jeremiah 9:19
the sound	qo·wl	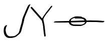	
of wailing	ne·hee		
is heard	nish·ma		
from Zion :	mits·tsee·yo·wn		
‘ How	ekh	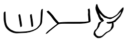	
devastated we are !	shud·da·de·nu		
is our shame !	bo·she·nu		
How great	me·od		
For	kee	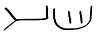	
we have abandoned	a·zav·nu	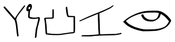	

the land	a·rets	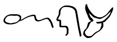	
because	kee	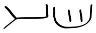	
have been torn down ,,,	hish·lee·khu	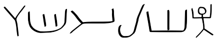	
our dwellings	mish·ke·no·w·te·nu	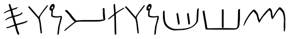	
Now	kee	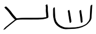	Jeremiah 9:20
hear	she·ma·nah	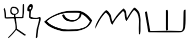	
O women	na·sheem	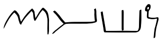	
the word	de·var	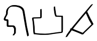	
of the LORD	YHVH	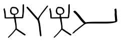	
Open	ve·tiq·qach	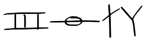	
your ears	a·ze·ne·khem	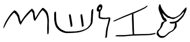	
to the word	de·var	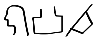	
of His mouth	pee	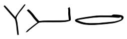	
Teach	ve·lam·me·de·nah	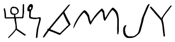	
your daughters	ve·no·w·te·khem	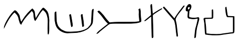	
to wail	ne·hee	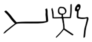	
and one	ve·ish·shah	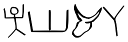	
another	re·u·tah	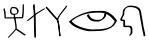	
to lament	qee·nah	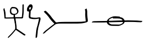	
For	kee	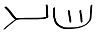	Jeremiah 9:21
has climbed in	a·lah	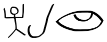	
death	ma·vet	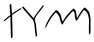	
through our windows	be·chal·lo·w·ne·nu	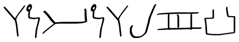	
it has entered	ba	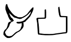	
our fortresses	be·ar·me·no·w·te·nu	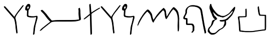	
to cut off	le·hakh·reet	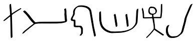	
the children	o·w·lal	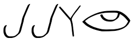	

from the streets	mi·chuts	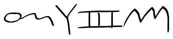	
the young men	ba·chu·reem		
from the town squares	me·re·cho·vo·wt	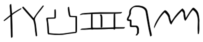	
Declare that	dab·ber		Jeremiah 9:22
this is what	koh	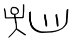	
says :	ne·um		
the LORD	YHVH		
will fall	ve·na·phe·lah		
“ The corpses	niv·lat	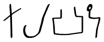	
of men	ha·a·dam		
like dung	ke·do·men		
upon	al		
the open	pe·ne	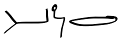	
field	has·sa·deh		
like newly cut grain	u·khe·a·meer	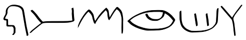	
behind	me·a·cha·re	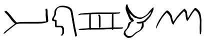	
the reaper	haq·qo·tser	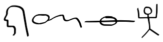	
with no	ve·en		
one to gather it ”	me·as·seph		
This is what	koh	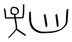	Jeremiah 9:23
says :	a·mar		
the LORD	YHVH		
“ Let not	al		
boast	yit·hal·lel	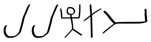	
the wise [man]	cha·kham		
in his wisdom	be·cha·khe·ma·to	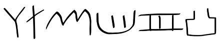	
nor	ve·al		

Jeremiah 9:24

-	yit·hal·lel
the strong man	hag·gib·bo·wr
in his strength	big·vu·ra·to
nor	al
-	yit·hal·lel
the wealthy man	a·sheer
in his riches	be·a·she·ro
But	kee
	im
in this	be·zot
let him who boasts	yit·hal·lel
boast	ham·mit·hal·lel
that he understands	has·kel
and knows	ve·ya·do·a
Me	o·w·tee
that	kee
I	a·nee
am the LORD	YHVH
who exercises	o·seh
loving devotion	che·sed
justice	mish·pat
and righteousness	u·tse·da·qah
on the earth —	ba·a·rets
for	kee
in these things ”	ve·el·leh
I delight	cha·phats·tee
declares	ne·um

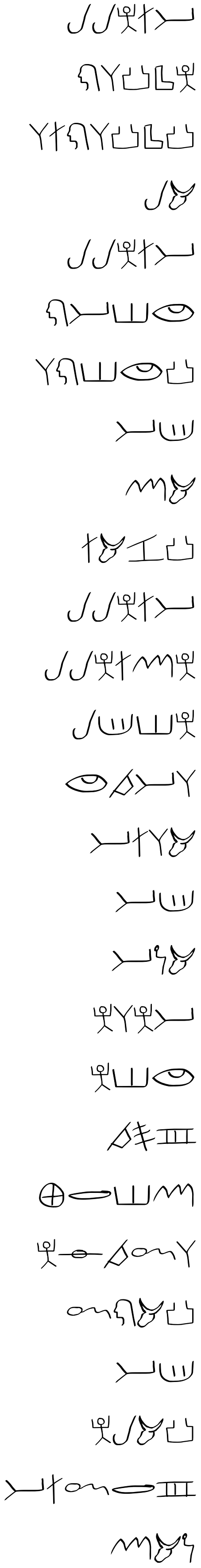

the LORD	YHVH	
“ Behold	hin·neh	Jeremiah 9:25
the days	ya·meem	
are coming ”	ba·eem	
declares	ne·um	
the LORD	YHVH	
“ when I will punish	u·pha·qad·tee	
	al	
all who are	kal	
circumcised	mul	
yet uncircumcised :	be·a·re·lah	
-	al	Jeremiah 9:26
Egypt	mits·ra·yim	
	ve·al	
Judah	ye·hu·dah	
	ve·al	
Edom	e·do·wm	
	ve·al	
	be·ne	
Ammon	am·mo·wn	
	ve·al	
Moab	mo·w·av	
	ve·al	
and all	kal	
who clip the hair	qe·tsu·tse	
of their temples	phe·ah	
the inhabitants	hay·yo·she·veem	

of the desert	bam·mid·bar	במדבר	
	kee	כי	
For all	khal	כל	
these nations	hag·go·w·yim	הגוים	
[are] uncircumcised	a·re·leem	ערלים	
and the whole	ve·khal	וכל	
house	bet	בית	
of Israel	yis·ra·el	ישראל	
is uncircumcised	ar·le	ערלי	
in heart”	lev	לב ס	
Hear	shim·u	שמעו	Jeremiah 10:1
-	et	את	
the word	had·da·var	הדבר	
that	a·sher	אשר	
speaks	dib·ber	דבר	
the LORD	YHVH	יהוה	
to you	a·le·khem	עליכם	
O house	bet	בית	
of Israel	yis·ra·el	ישראל	
This is what	koh	כה	Jeremiah 10:2
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
	el	אל	
the ways	de·rekh	דרך	
of the nations	hag·go·w·yim	הגוים	
“ Do not	al	אל	
learn	til·ma·du	תלמדו	

by the signs	u·me·o·to·wt		
in the heavens	hash·sha·ma·yim		
	al		
or be terrified	te·chat·tu	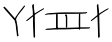	
though	kee	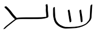	
are terrified	ye·chat·tu	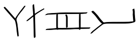	
the nations [themselves]	hag·go·w·yim	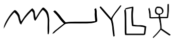	
by them	me·hem·mah	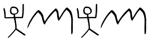	
For	kee	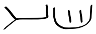	Jeremiah 10:3
the customs	chuq·qo·wt	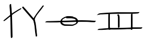	
of the peoples	ha·am·meem		
are worthless	he·vel		
	hu		
	kee	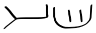	
a tree	ets		
from the forest	mee·ya·ar	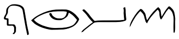	
they cut down	ke·ra·to	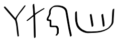	
it is shaped	ma·a·seh		
by the hands	ye·de	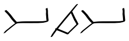	
of a craftsman	cha·rash		
with a chisel	bam·ma·a·tsad		
with silver	be·khe·seph		Jeremiah 10:4
and gold	u·ve·za·hav		
They adorn it	ye·yap·pe·hu	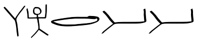	
and nails	be·mas·me·ro·wt		
with hammer	u·ve·maq·qa·vo·wt	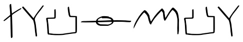	
and fasten it	ye·chaz·ze·qum	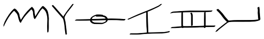	

so that it will not	ve·lo·w		
totter	ya·pheeq	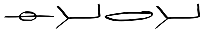	
Like scarecrows	ke·to·mer		Jeremiah 10:5
in a cucumber patch	miq·shah	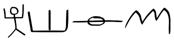	
their idols	hem·mah		
cannot	ve·lo		
speak	ye·dab·be·ru		
They must be carried	na·so·w		
	yin·na·su		
because	kee	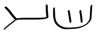	
they cannot	lo		
walk	yits·a·du		
Do not	al		
fear	tee·re·u		
them	me·hem		
for	kee	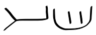	
they can do no	lo		
harm	ya·re·u		
and	ve·gam		
do any good ”	he·tev		
neither can they	en	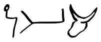	
	o·w·tam		
There is none	me·en		Jeremiah 10:6
like You	ka·mo·w·kha		
O LORD	YHVH		
are great	ga·do·wl		
You	at·tah		

is mighty	ve·ga·do·wl	וגדול	
and Your name	shim·kha	שמך	
in power	big·vu·rah	בגבורה	
Who	mee	מי	Jeremiah 10:7
would not	lo	לא	
fear You	yi·ra·a·kha	יראך	
O King	me·lekh	מלך	
of nations ?	hag·go·w·yim	הגוים	
	kee	כי	
	le·kha	לך	
This is Your due	ya·a·tah	יאתה	
For	kee	כי	
among all	ve·khal	בכל	
the wise [men]	chakh·me	חכמי	
of the nations	hag·go·w·yim	הגוים	
and in all	u·ve·khal	ובכל	
their kingdoms	mal·khu·tam	מלכותם	
there is none	me·en	מאין	
like You	ka·mo·w·kha	כמוך	
But they are altogether	u·ve·a·chat	ובאחת	Jeremiah 10:8
senseless	yiv·a·ru	יבערו	
and foolish	ve·yikh·sa·lu	ויכסלו	
instructed	mu·sar	מוסר	
by worthless idols	ha·va·leem	הבלים	
made of wood !	ets	עץ	
	hu	הוא	
silver	ke·seph	כסף	Jeremiah 10:9

Hammered	me·ruq·qa	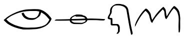	
from Tarshish	mit·tar·sheesh		
is brought	yu·va		
and gold	ve·za·hav	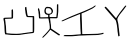	
from Uphaz —	me·u·phaz		
the work	ma·a·seh		
of a craftsman	cha·rash		
from the hands	vee·de	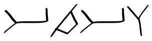	
of a goldsmith	tso·w·reph		
are blue	te·khe·let	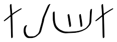	
and purple	ve·ar·ga·man		
Their clothes	le·vu·sham		
fashioned	ma·a·seh		
by skilled workers	cha·kha·meem		
all	kul·lam	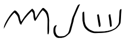	
But the LORD	va·YHVH	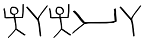	Jeremiah 10:10
God	e·lo·heem		
is the true	e·met	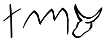	
He	hu		
God	e·lo·heem		
is the living	chay·yeem	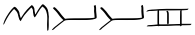	
King	u·me·lekh		
and eternal	o·w·lam		
at His wrath	miq·qits·po	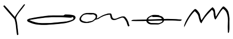	
quakes	tir·ash		
The earth	ha·a·rets		
cannot	ve·lo		

endure	ya·khi·lu		
and the nations	go·w·yim	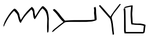	
His indignation	za·mo		
Thus	kid·nah		Jeremiah 10:11
you are to tell	te·me·run		
them :	le·ho·wm		
“ [These] gods	e·la·hay·ya		
who	dee	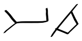	
the heavens	she·may·ya		
[nor] the earth	ve·ar·qa	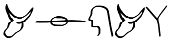	
neither	la		
have made	a·va·du	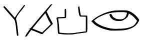	
will perish	ye·va·du		
from this earth	me·ar·a		
and from	u·min		
under	te·cho·wt	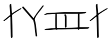	
heavens”	she·may·ya		
these	el·leh	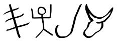	
[The LORD] made	o·seh		Jeremiah 10:12
the earth	e·rets		
by His power	be·kho·cho	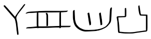	
He established	me·kheen		
the world	te·vel		
by His wisdom	be·cha·khe·ma·to	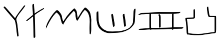	
by His understanding	u·vit·vu·na·to	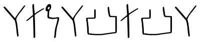	
and stretched out	na·tah		
the heavens	sha·ma·yim	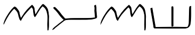	

When He thunders	le·qo·wl	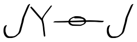	Jeremiah 10:13
	tit·to		
roar	ha·mo·wn		
the waters	ma·yim	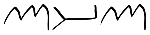	
in the heavens	bash·sha·ma·yim		
to rise	vay·ya·a·leh		
He causes the clouds	ne·si·eem		
from the ends	miq·tseh	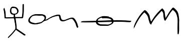	
of the earth	ʾɛ·rɛts		
the lightning	be·ra·qeem	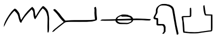	
with the rain	lam·ma·tar		
He generates	a·sah		
and brings forth	vay·yo·w·tse	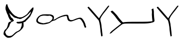	
the wind	ru·ach		
from His storehouses	me·o·tse·ro·taw		
is senseless	niv·ar		Jeremiah 10:14
Every	kal	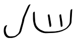	
man	a·dam		
and devoid of knowledge	mid·da·at		
is put to shame	ho·veesh	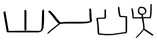	
every	kal		
goldsmith	tso·w·reph		
by his idols	mip·pa·sel		
For	kee	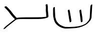	
are a fraud	she·qer	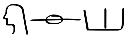	
his molten images	nis·ko		
and [there is] no	ve·lo		

breath	ru·ach		
in them	bam	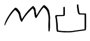	
are worthless	he·vel		Jeremiah 10:15
They	hem·mah		
a work	ma·a·seh		
to be mocked	ta·tu·eem		
In the time	be·et		
of their punishment	pe·qud·da·tam	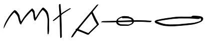	
they will perish	yo·ve·du		
is not	lo		Jeremiah 10:16
like these	khe·el·leh		
The Portion	che·leq	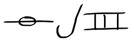	
of Jacob	ya·a·qov		
for	kee	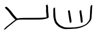	
is the Maker	yo·w·tser		
of all things	hak·kol		
He	hu		
and Israel [is]	ve·yis·ra·el		
the tribe	she·vet		
of His inheritance —	na·cha·la·to	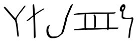	
the LORD	YHVH		
of Hosts	tse·va·o·wt	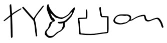	
is His name	she·mo		
Gather up	is·pee		Jeremiah 10:17
from this land	me·e·rets		
your belongings	kin·a·tekh		
you who live	yo·shav·tī		

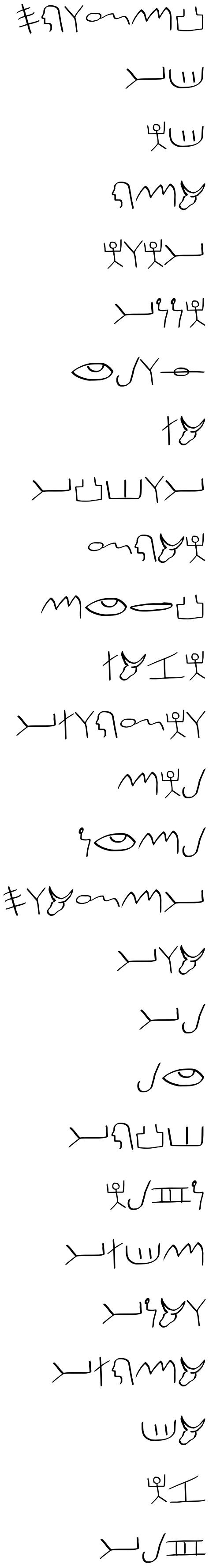

under siege	bam·ma·tso·wr	
For	kee	Jeremiah 10:18
this is what	khoh	
says :	a·mar	
the LORD	YHVH	
“ Behold	hin·nee	
I will sling out	qo·w·le·a	
-	et	
the inhabitants	yo·wo·she·ve	
of the land	ha·a·rets	
time	bap·pa·am	
at this	haz·zot	
and bring distress	va·ha·tse·ro·w·tee	
upon them	la·hem	
so that they	le·ma·an	
may be captured ”	yim·tsa·u	
Woe	o·w	Jeremiah 10:19
to me	lee	
because of	al	
my brokenness	shiv·ree	
is grievous !	nach·lah	
my wound	mak·ka·tee	
But I	va·a·nee	
said	a·mar·tee	
	akh	
“ This	zeh	
is truly my sickness	cho·lee	

and I must bear it”	ve·es·sa·en·nu	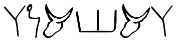	
My tent	a·ho·lee	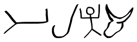	Jeremiah 10:20
is destroyed	shud·dad	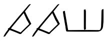	
and all	ve·khal	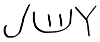	
its ropes	me·ta·ray	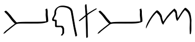	
are snapped	nit·ta·qu	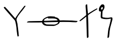	
My sons	ba·nay	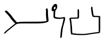	
have departed from me	ye·tsa·u·nee	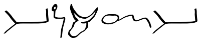	
and are no more	ve·e·nam	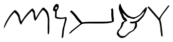	
I have no one	en	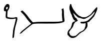	
to pitch	no·teh	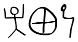	
left	o·wd	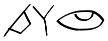	
my tent	a·ho·lee	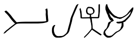	
or set up	u·me·qeem	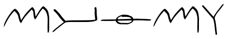	
my curtains	ye·ree·o·w·tay	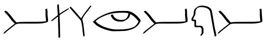	
For	kee	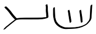	Jeremiah 10:21
have become senseless	niv·a·ru	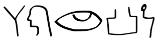	
the shepherds	ha·ro·eem	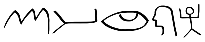	
-	ve·et	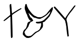	
the LORD	YHVH	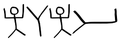	
they do not	lo	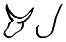	
seek	da·ra·shu	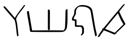	
Therefore	al	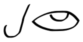	
	ken	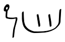	
they have not	lo	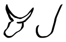	
prospered	his·kee·lu	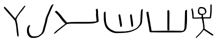	
and all their	ve·khal	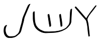	

flock	mar·ee·tam		
is scattered	na·pho·w·tsah		
The sound	qo·wl	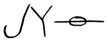	Jeremiah 10:22
of a report	she·mu·ah		
Listen !	hin·neh		
is coming —	va·ah		
commotion	ve·ra·ash		
a great	ga·do·wl		
from the land	me·e·rets		
to the north	tsa·pho·wn		
will be made	la·sum		
-	et		
The cities	a·re		
of Judah	ye·hu·dah	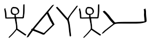	
a desolation	she·ma·mah		
a haunt	me·o·wn		
for jackals	tan·neem	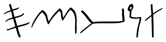	
I know	ya·da·tee		Jeremiah 10:23
O LORD	YHVH		
that	kee	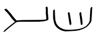	
is not his own	lo		
a man’s	la·a·dam		
way	dar·ko	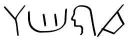	
no	lo		
one	le·eesh		
who walks	ho·lekh	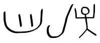	
directs	ve·ha·kheen		

-	et		
his own steps	tsa·a·do		
Correct me	yas·se·re·nee		Jeremiah 10:24
O LORD	YHVH		
but only	akh		
with justice —	be·mish·pat		
not	al		
in Your anger	be·ap·pe·kha		
or	pen		
You will bring me to nothing	tam·i·te·nee		
Pour out	she·phokh		Jeremiah 10:25
Your wrath	cha·ma·te·kha		
on	al		
the nations	hag·go·w·yim	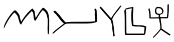	
that	a·sher		
do not	lo		
acknowledge You	ye·da·u·kha		
and on	ve·al		
the families	mish·pa·cho·wt		
that	a·sher		
on Your name	be·shim·kha		
do not	lo		
call	qa·ra·u	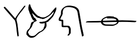	
For	kee	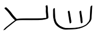	
they have devoured	a·khe·lu		
-	et		
Jacob	ya·a·qov		

they have consumed him	va·a·kha·lu·hu		
and finished him off	vay·khal·lu·hu		
-	ve·et		
his homeland	na·ve·hu		
they have devastated	he·sham·mu		
[This is] the word	had·da·var		Jeremiah 11:1
that	a·sher		
came	ha·yah	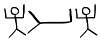	
to	el		
Jeremiah	yir·me·ya·hu		
-	me·et		
from the LORD	YHVH		
:	le·mor		
“ Listen	shim·u		Jeremiah 11:2
-	et		
to the words	div·re		
covenant	hab·be·reet	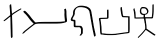	
of this	haz·zot		
and tell them	ve·dib·bar·tam		
to	el		
the men	eesh	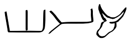	
of Judah	ye·hu·dah	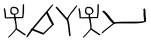	
	ve·al		
and the residents	yo·she·ve		
of Jerusalem	ye·ru·sha·lim		
You must tell them that	ve·a·mar·ta	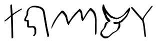	Jeremiah 11:3

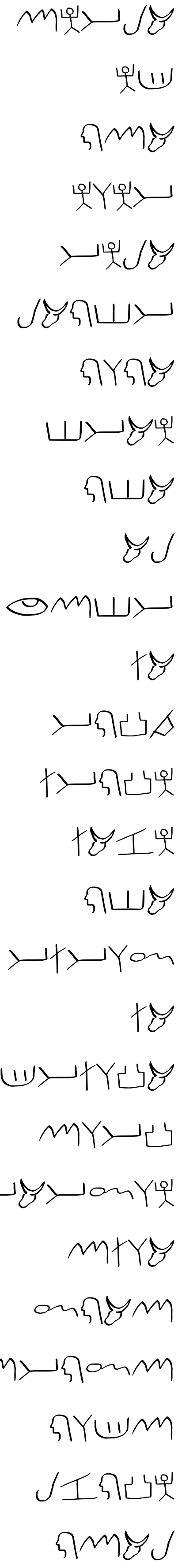

	a·le·hem	
this is what	koh	
says :	a·mar	
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
Cursed [is]	a·rur	
the man	ha·eesh	
who	a·sher	
does not	lo	
obey	yish·ma	
-	et	
the words	div·re	
covenant	hab·be·reet	
of this	haz·zot	
which	a·sher	Jeremiah 11:4
I commanded	tsiw·vee·tee	
-	et	
your forefathers	a·vo·w·te·khem	
when	be·yo·wm	
I brought them out	ho·w·tsee·ee	
-	o·w·tam	
of the land	me·e·rets	
of Egypt	mits·ra·yim	
furnace	mik·kur	
out of the iron	hab·bar·zel	
saying	le·mor	

‘ Obey Me	shim·u	
	ve·qo·w·lee	
and do	va·a·see·tem	
-	o·w·tam	
everything	ke·khol	
-	a·sher	
I command you	a·tsaw·veh	
-	et·khem	
and you will be	wih·yee·tem	
My	lee	
people	le·am	
and I	ve·a·no·khee	
will be	eh·yeh	
your	la·khem	
God’	le·lo·heem	
[This was] in order to	le·ma·an	Jeremiah 11:5
establish	ha·qeem	
-	et	
the oath	hash·she·vu·ah	
-	a·sher	
I swore	nish·ba·tee	
to your forefathers	la·a·vo·w·te·khem	
to give them	la·tet	
	la·hem	
a land	e·rets	
flowing	za·vat	
with milk	cha·lav	

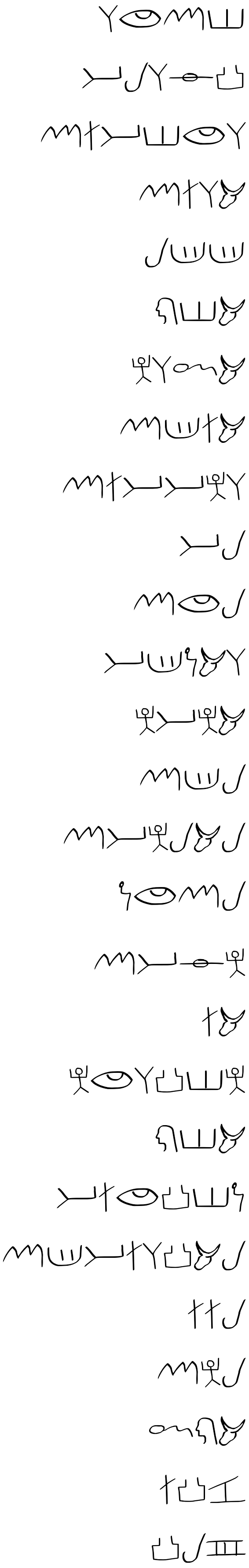

and honey	u·de·vash		
as it is to this day	kay·yo·wm	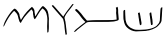	
”	haz·zeh		
I answered	va·a·an		
	va·o·mar		
“ Amen	a·men	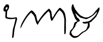	
LORD”	YHVH		
said	vay·yo·mer		Jeremiah 11:6
Then the LORD	YHVH		
to me	e·lay	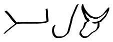	
“ Proclaim	qe·ra	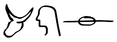	
-	et		
all	kal		
words	had·de·va·reem	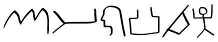	
these	ha·el·leh		
in the cities	be·a·re		
of Judah	ye·hu·dah	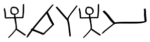	
and in the streets	u·ve·chu·tso·wt	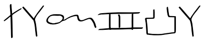	
of Jerusalem	ye·ru·sha·lim		
saying :	le·mor		
Hear	shim·u		
-	et		
the words	div·re		
covenant	hab·be·reet	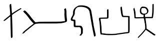	
of this	haz·zot		
and carry them out	va·a·see·tem	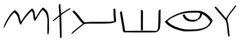	
-	o·w·tam		

For	kee	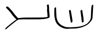	Jeremiah 11:7
I strongly warned them	ha·ed	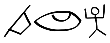	
	ha·i·do·tee	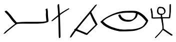	
your fathers	ba·a·vo·w·te·khem	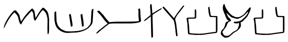	
from the time	be·yo·wm	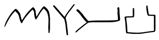	
I brought	ha·a·lo·w·tee	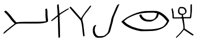	
-	o·w·tam	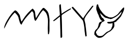	
out of the land	me·e·rets	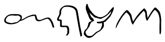	
of Egypt	mits·ra·yim	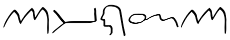	
until	ve·ad	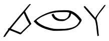	
today	hay·yo·wm	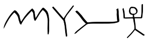	
	haz·zeh	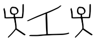	
again and again	hash·kem	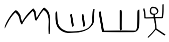	
	ve·ha·ed	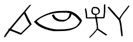	
saying	le·mor	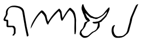	
‘ Obey	shim·u	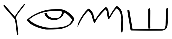	
My voice ’	be·qo·w·lee	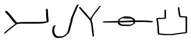	
Yet they would	ve·lo	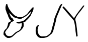	Jeremiah 11:8
obey	sha·me·u	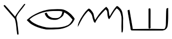	
not	ve·lo	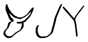	
or incline	hit·tu	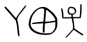	
et		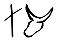	
their ears	a·ze·nam	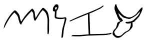	
followed	vay·ye·le·khu	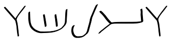	
but each one	eesh	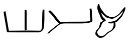	
the stubbornness	bish·ree·rut	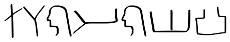	
heart	lib·bam	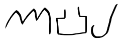	

of his evil	ha·ra	הרע	
So I brought	va·a·vee	ואביא	
on	a·le·hem	עליהם	
them	et	את	
all	kal	כל	
the curses	div·re	דברי	
covenant	hab·be·reet	הברית	
of this	haz·zot	הזאת	
-	a·sher	אשר	
I had commanded them	tsiw·vee·tee	צויתי	
but they did not keep	la·a·so·wt	לעשות	
”	ve·lo	ולא	
to follow	a·su	עשוס	
told	vay·yo·mer	ויאמר	Jeremiah 11:9
And the LORD	YHVH	יהוה	
me	e·lay	אלי	
“ There is	nim·tsa	נמצא	
a conspiracy	qe·sher	קשר	
among the men	be·eesh	באיש	
of Judah	ye·hu·dah	יהודה	
and the residents	u·ve·yo·she·ve	ובישבי	
of Jerusalem	ye·ru·sha·lim	ירושלם	
They have returned	sha·vu	שבו	Jeremiah 11:10
to	al	על	
the sins	a·wo·not	עונת	
of their forefathers	a·vo·w·tam	אבותם	
	ha·ri·sho·neem	הראשנים	

who	a·sher	𐤀𐤔𐤓	
refused	me·a·nu	𐤌𐤀𐤍𐤅	
to obey	lish·mo·w·a	𐤋𐤔𐤌𐤅𐤏	
-	et	𐤀𐤕	
My words	de·va·ray	𐤃𐤁𐤓𐤉	
They	ve·hem·mah	𐤅𐤄𐤌𐤄	
have followed	ha·le·khu	𐤄𐤋𐤊𐤅	
	a·cha·re	𐤀𐤇𐤓𐤉	
gods	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
other	a·che·reem	𐤀𐤇𐤓𐤉𐤌	
to serve them	le·a·ve·dam	𐤋𐤏𐤁𐤃𐤌	
have broken	he·phe·ru	𐤄𐤐𐤓𐤅	
The house	vet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and the house	u·vet	𐤅𐤁𐤉𐤕	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
-	et	𐤀𐤕	
the covenant	be·ree·tee	𐤁𐤓𐤉𐤕𐤉	
-	a·sher	𐤀𐤔𐤓	
I made	ka·rat·tee	𐤊𐤓𐤕𐤉	
with	et	𐤀𐤕	
their fathers	a·vo·w·tam	𐤀𐤁𐤅𐤕𐤌𐤎	
Therefore	la·khen	𐤋𐤊𐤍	Jeremiah 11:11
this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
	hin·nee	𐤄𐤍𐤍𐤉	

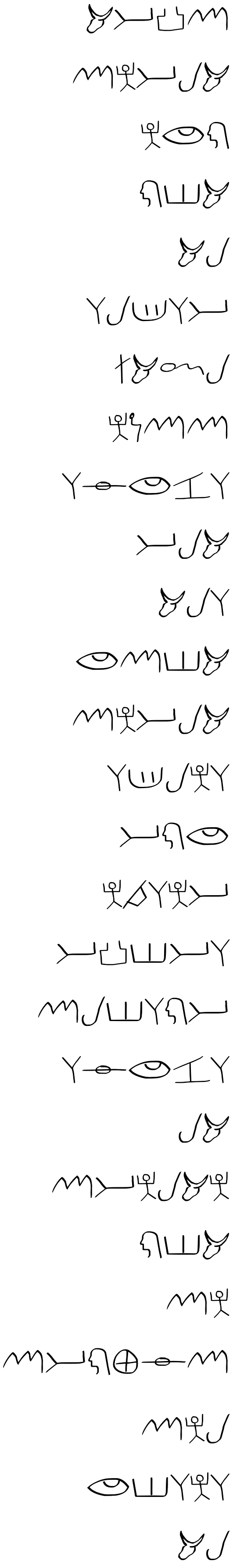

‘ I am about to bring	me·vee	
upon them	a·le·hem	
a disaster	ra·ah	
that	a·sher	
they cannot	lo	
	yu·khe·lu	
escape	la·tset	
	mim·men·nah	
They will cry out	ve·za·a·qu	
to Me	e·lay	
but I will not	ve·lo	
listen	esh·ma	
to them	a·le·hem	
will go	ve·ha·le·khu	Jeremiah 11:12
Then the cities	a·re	
of Judah	ye·hu·dah	
and the residents	ve·yo·she·ve	
of Jerusalem	ye·ru·sha·lim	
and cry out	ve·za·a·qu	
to	el	
the gods	ha·e·lo·heem	
to which	a·sher	
they	hem	
have been burning incense	me·qat·te·reem	
	la·hem	
save	ve·ho·wo·she·a	
but [these gods] certainly will not	lo	

	yo·wo·shee·u	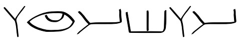	
them	la·hem	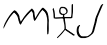	
in their time	be·et	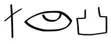	
of disaster	ra·a·tam	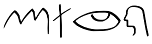	
indeed	kee	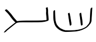	Jeremiah 11:13
as numerous	mis·par	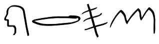	
as your cities	a·re·kha	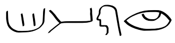	
are	ha·yu	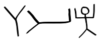	
Your gods	e·lo·he·kha	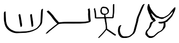	
O Judah	ye·hu·dah	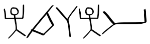	
are as many	u·mis·par	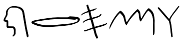	
as the streets	chu·tso·wt	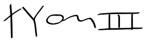	
of Jerusalem ’	ye·ru·sha·lim	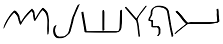	
you have set up —	sam·tem	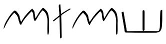	
the altars	miz·be·cho·wt	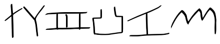	
of shame	lab·bo·shet	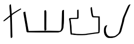	
the altars	miz·be·cho·wt	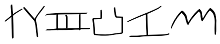	
to burn incense	le·qat·ter	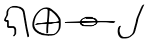	
to Baal —	lab·ba·al	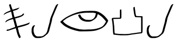	
As for you	ve·at·tah	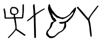	Jeremiah 11:14
do not	al	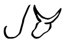	
pray	tit·pal·lel	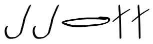	
for	be·ad	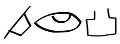	
people	ha·am	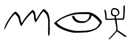	
these	haz·zeh	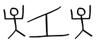	
Do not	ve·al	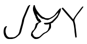	
raise up	tis·sa	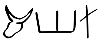	

on their behalf	va·a·dam		
a cry	rin·nah		
or a prayer	u·te·phil·lah		
for	kee	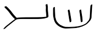	
I will not	e·nen·nee	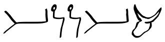	
be listening	sho·me·a		
in their time	be·et		
when they call out	qa·re·am		
to Me	e·lay	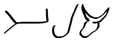	
	be·ad		
of disaster	ra·a·tam		
What right	meh	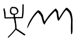	Jeremiah 11:15
has My beloved	lee·dee·dee	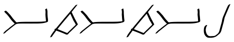	
in My house	be·ve·tee	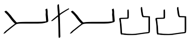	
having carried out	a·so·w·tah	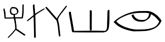	
evil schemes ?	ham·zim·ma·tah	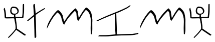	
so many	ha·rab·beem	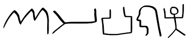	
meat	u·ve·sar	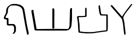	
Can consecrated	qo·desh	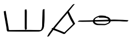	
avert	ya·av·ru		
	me·a·la·yikh	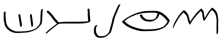	
	kee	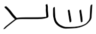	
your doom	ra·a·te·khee	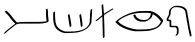	
so that	az		
you can rejoice ?	ta·a·lo·zee		
olive tree	za·yit	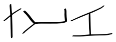	Jeremiah 11:16
a flourishing	ra·a·nan		

beautiful	ye·pheh	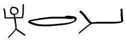	
fruit	phe·ree		
with well-formed	to·ar		
once called	qa·ra	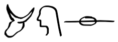	
The LORD	YHVH		
you	she·mekh		
roar	le·qo·wl	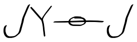	
	ha·mul·lah		
But with a mighty	ge·do·lah		
He will set it on fire	hits·tseet		
	esh		
	a·le·ha	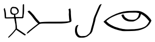	
will be consumed	ve·ra·u		
and its branches	da·lee·yo·w·taw	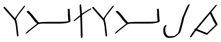	
The LORD	va·YHVH	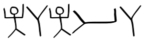	Jeremiah 11:17
of Hosts	tse·va·o·wt	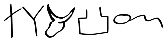	
who planted	han·no·w·te·a		
you	o·w·takh		
has decreed	dib·ber	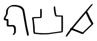	
against you	a·la·yikh	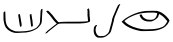	
disaster	ra·ah		
on account of	big·lal	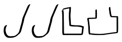	
the evil that	ra·at		
the house	bet	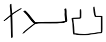	
of Israel	yis·ra·el	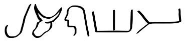	
and the house	u·vet	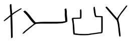	
of Judah	ye·hu·dah		

-	a·sher	אשר	
have brought upon themselves	a·su	עשו	
	la·hem	להם	
provoking Me to anger	le·hakh·i·se·nee	להכעסני	
by burning incense	le·qat·ter	לקטר	
to Baal”	lab·ba·al	לבעל ס	
And the LORD	va·YHVH	ויהוה	Jeremiah 11:18
informed me	ho·w·dee·a·nee	הודיעני	
so I knew	va·e·da·ah	ואדעה	
Then	az	אז	
You showed me	hir·ee·ta·nee	הראיתני	
their deeds	ma·al·le·hem	מעלליהם	
For I	va·a·nee	ואני	Jeremiah 11:19
lamb	ke·khe·ves	ככבש	
was like a gentle	al·luph	אלוף	
led	yu·val	יובל	
to slaughter	lit·vo·w·ach	לטבוח	
I did not	ve·lo	ולא	
know	ya·da·tee	ידעתי	
that	kee	כי	
against me :	a·lay	עלי	
they had plotted	cha·she·vu	חשבו	
	ma·cha·sha·vo·wt	מחשבות	
“ Let us destroy	nash·chee·tah	נשחיתה	
the tree	ets	עץ	
with its fruit	be·lach·mo	בלחמו	
let us cut him off	ve·nikh·re·ten·nu	ונכרתנו	

from the land	me·e·rets		
of the living	chay·yeem	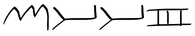	
that his name	u·she·mo	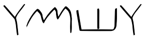	
no	lo		
may be remembered	yiz·za·kher	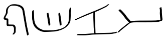	
more”	o·wd		
O LORD	va·YHVH	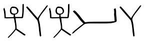	Jeremiah 11:20
of Hosts	tse·va·o·wt	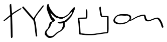	
who judges	sho·phet		
righteously	tse·deq	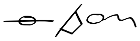	
who examines	bo·chen	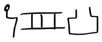	
the heart	ke·la·yo·wt	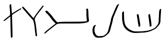	
and mind	va·lev	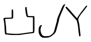	
let me see	er·eh		
Your vengeance	niq·ma·te·kha		
upon them	me·hem		
for	kee	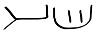	
to You	e·le·kha	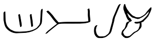	
I have committed	gil·lee·tee	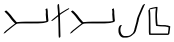	
-	et		
my cause	ree·vee	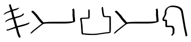	
Therefore	la·khen		Jeremiah 11:21
this is what	koh	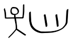	
says	a·mar		
the LORD	YHVH		
concerning	al		
the people	an·she		

of Anathoth	a·na·to·wt	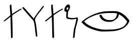	
who are seeking	ham·vaq·sheem		
-	et		
your life	naph·she·kha	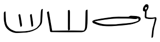	
and saying	le·mor		
“ You must not	lo		
prophesy	tin·na·ve		
in the name	be·shem		
of the LORD	YHVH		
	ve·lo		
or you will die	ta·mut		
by our hand”	be·ya·de·nu		
So	la·khen		Jeremiah 11:22
this is what	koh	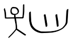	
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	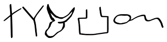	
	hin·nee	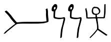	
“ I will punish them	pho·qed	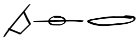	
	a·le·hem	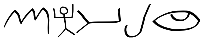	
Their young men	hab·ba·chu·reem		
will die	ya·mu·tu		
by the sword	va·che·rev	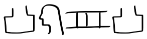	
their sons	be·ne·hem	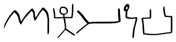	
and daughters	u·ve·no·w·te·hem		
-	ya·mu·tu		
by famine	ba·ra·av		

remnant	u·she·e·reet		Jeremiah 11:23
no	lo		
There will be	tih·yeh	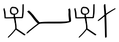	
	la·hem		
for	kee	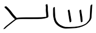	
I will bring	a·vee	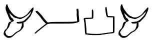	
disaster	ra·ah		
on	el		
the people	an·she		
of Anathoth	a·na·to·wt	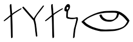	
in the year	she·nat	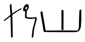	
of their punishment”	pe·qud·da·tam	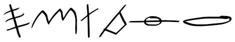	
Righteous	tsad·deeq	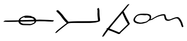	Jeremiah 12:1
[are] You	at·tah		
O LORD	YHVH		
when	kee	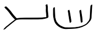	
I plead	a·reev	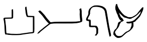	
before You	e·le·kha	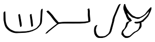	
Yet	akh		
about [Your] judgments	mish·pa·teem		
I wish to contend	a·dab·ber	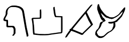	
with You :	o·w·takh		
Why	mad·du·a		
does the way	de·rekh		
of the wicked	re·sha·eem		
prosper ?	tsa·le·chah	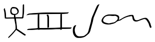	
live at ease ?	sha·lu	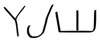	

	kal	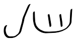	
	bo·ge·de	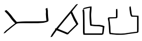	
Why do all the faithless	va·ged	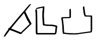	
You planted them	ne·ta·tam	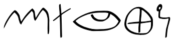	Jeremiah 12:2
and	gam	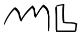	
they have taken root	sho·ra·shu	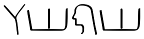	
They have grown	ye·le·khu	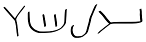	
and	gam	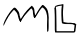	
produced	a·su	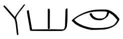	
fruit	phe·ree	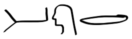	
	qa·ro·wv	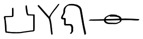	
You	at·tah	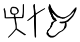	
are ever on their lips	be·phee·hem	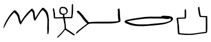	
but far	ve·ra·cho·wq	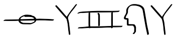	
from their hearts	mik·kil·yo·w·te·hem	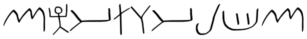	
But You	ve·at·tah	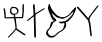	Jeremiah 12:3
O LORD	YHVH	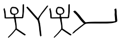	
know me	ye·da·ta·nee	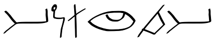	
You see me	tir·e·nee	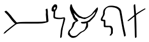	
and test	u·va·chan·ta	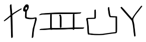	
my heart	lib·bee	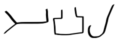	
toward You	it·takh	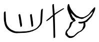	
Drag away [the wicked]	hat·ti·qem	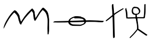	
like sheep	ke·tson	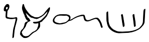	
to the slaughter	le·tiv·chah	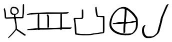	
and set them apart	ve·haq·di·shem	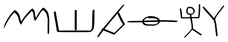	
for the day	le·yo·wm	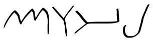	

of carnage	ha·re·gah	הרגה	
How long	ad	עד	Jeremiah 12:4
	ma·tay	מתי	
mourn	te·e·val	תאבל	
will the land	ha·a·rets	הארץ	
and the grass	ve·e·sev	ועשב	
of every	kal	כל	
field	has·sa·deh	השדה	
be withered ?	yee·vash	ייבש	
Because of the evil	me·ra·at	מרעת	
of its residents	yo·she·ve	ישבי	
	vah	בה	
have been swept away	sa·phe·tah	ספתה	
the animals	ve·he·mo·wt	בהמות	
and birds	va·o·wph	ועוף	
for	kee	כי	
the people have said	a·me·ru	אמרו	
“ He cannot	lo	לא	
see	yir·eh	יראה	
-	et	את	
what our end will be”	a·cha·ree·te·nu	אחריתנו	
“ If	kee	כי	Jeremiah 12:5
with	et	את	
men on foot	rag·leem	רגלים	
you have raced	rats·tah	רצתה	
and they have worn you out	vay·yal·u·kha	וילאוך	

how	ve·ekh	ואיך	
can you compete	te·ta·cha·reh	תתחרה	
with	et	את	
horses ?	has·su·seem	הסוסים	
land	u·ve·e·rets	ובארץ	
in a peaceful	sha·lo·wm	שלום	
If you	at·tah	אתה	
stumble	vo·w·te·ach	בוטח	
how	ve·ekh	ואיך	
will you do	ta·a·seh	תעשה	
in the thickets	big·o·wn	בגאון	
of the Jordan ?	hay·yar·den	הירדן	
Even	kee	כי	Jeremiah 12:6
	gam	גם	
your brothers —	a·che·kha	אחיך	
household —	u·vet	ובית	
your own father’s	a·vee·kha	אביך	
even	gam	גם	
they	hem·mah	המה	
have betrayed	ba·ge·du	בגדו	
you	vakh	בך	
even	gam	גם	
they	hem·mah	המה	
have cried	qa·re·u	קראו	
against you	a·cha·re·kha	אחריך	
aloud	ma·le	מלא	
Do not	al	אל	

trust	ta·a·men	𐤕𐤀𐤌𐤍	
them	bam	𐤁𐤌	
though	kee	𐤊𐤉	
they speak	ye·dab·be·ru	𐤉𐤃𐤁𐤓𐤅	
of you	e·le·kha	𐤀𐤋𐤉𐤊	
well	to·w·vo·wt	𐤈𐤅𐤁𐤅𐤕	
I have forsaken	a·zav·tee	𐤏𐤆𐤁𐤕𐤉	Jeremiah 12:7
-	et	𐤀𐤕	
My house	be·tee	𐤁𐤉𐤕𐤉	
I have abandoned	na·tash·tee	𐤍𐤈𐤔𐤕𐤉	
-	et	𐤀𐤕	
My inheritance	na·cha·la·tee	𐤍𐤇𐤋𐤕𐤉	
I have given	na·tat·tee	𐤍𐤕𐤕𐤉	
-	et	𐤀𐤕	
the love	ye·di·dut	𐤉𐤃𐤃𐤅𐤕	
of My life	naph·shee	𐤍𐤐𐤔𐤉	
into the hands	be·khaph	𐤁𐤊𐤐	
of her enemies	o·ye·ve·ha	𐤀𐤉𐤁𐤉𐤄	
has become	ha·ye·tah	𐤄𐤉𐤕𐤄	Jeremiah 12:8
to Me	lee	𐤋𐤉	
My inheritance	na·cha·la·tee	𐤍𐤇𐤋𐤕𐤉	
like a lion	ke·ar·yeh	𐤊𐤀𐤓𐤉𐤄	
in the forest	vay·ya·ar	𐤁𐤉𐤏𐤓	
She has roared	na·te·nah	𐤍𐤕𐤍𐤄	
against Me	a·lay	𐤏𐤋𐤉	
	be·qo·w·lah	𐤁𐤒𐤅𐤋𐤄	
therefore	al	𐤏𐤋	

	ken	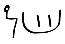	
I hate her	se·ne·tee·ha		
bird of prey	ha·a·yit	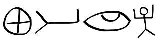	Jeremiah 12:9
like a speckled	tsa·vu·a		
Is [not] My inheritance	na·cha·la·tee	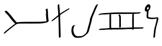	
to Me	lee	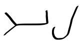	
with [other] birds of prey	ha·a·yit	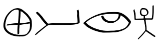	
circling	sa·veev	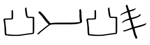	
against her ?	a·le·ha	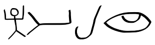	
Go	le·khu		
gather	is·phu		
all	kal	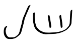	
the beasts	chay·yat	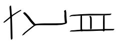	
of the field	has·sa·deh	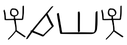	
bring them	he·ta·yu	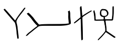	
to devour her	le·akh·lah		
shepherds	ro·eem	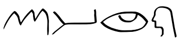	Jeremiah 12:10
Many	rab·beem	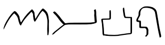	
have destroyed	shi·cha·tu	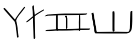	
My vineyard	khar·mee		
they have trampled	bo·se·su		
-	et		
My plot of ground	chel·qa·tee		
They have turned	na·te·nu		
-	et		
field	chel·qat	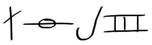	
My pleasant	chem·da·tee		

wasteland	le·mid·bar		
into a desolate	she·ma·mah		
They have made	sa·mah		Jeremiah 12:11
desolate	lish·ma·mah		
it mourns	a·ve·lah	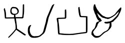	
before Me	a·lay	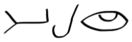	
it a desolation	she·me·mah		
is laid waste	na·sham·mah		
All	kal		
the land	ha·a·rets		
but	kee	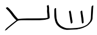	
no	en	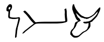	
man	eesh	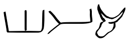	
takes	sam		
it to	al		
heart	lev	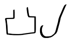	
Over	al		Jeremiah 12:12
all	kal		
the barren heights	she·pha·yim	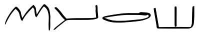	
in the wilderness	bam·mid·bar		
have come	ba·u		
the destroyers	sho·de·deem		
for	kee	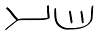	
the sword	che·rev		
of the LORD	la·YHVH	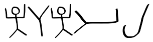	
devours	o·khe·lah		
from [one] end	miq·tseh	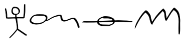	

of the earth	e·rets	ארץ	
to	ve·ad	ועד	
the other	qe·tseh	קצה	
	ha·a·rets	הארץ	
No	en	אין	
has peace	sha·lo·wm	שלום	
	le·khal	לכל	
flesh	ba·sar	בשר׃	
They have sown	za·re·u	זרעו	Jeremiah 12:13
wheat	chit·teem	חטים	
thorns	ve·qo·tseem	וקצים	
but harvested	qa·tsa·ru	קצרו	
They have exhausted themselves	nech·lu	נחלו	
to no	lo	לא	
avail	yo·w·i·lu	יועלו	
Bear the shame	u·vo·shu	ובשו	
of your harvest	mit·te·vu·o·te·khem	מתבואתיכם	
because of the fierce	me·cha·ro·wn	מחרון	
anger	aph	אף	
of the LORD ”	YHVH	יהוה	
This is what	koh	כה	Jeremiah 12:14
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
“ As for	al	על	
all	kal	כל	
neighbors	she·khe·nay	שכני	

My evil	ha·ra·eem	
who attack	han·no·ge·eem	
the inheritance	ban·na·cha·lah	
that	a·sher	
I bequeathed	hin·chal·tee	
-	et	
to My people	am·mee	
-	et	
Israel	yis·ra·el	
	hin·nee	
I am about to uproot them	no·te·sham	
from	me·al	
their land	ad·ma·tam	
and	ve·et	
the house	bet	
of Judah	ye·hu·dah	
I will uproot	et·to·wosh	
from among them	mit·to·w·kham	
But	ve·ha·yah	Jeremiah 12:15
after	a·cha·re	
I have uprooted them	na·te·shee	
-	o·w·tam	
I will once again	a·shuv	
have compassion on them	ve·ri·cham·teem	
and return	va·ha·shi·vo·teem	
each one	eesh	

to his inheritance	le·na·cha·la·to	𐤋𐤍𐤇𐤋𐤕𐤅	
	ve·eesh	𐤅𐤀𐤉𐤔	
and to his land	le·ar·tso	𐤋𐤀𐤓𐤑𐤅	
And	ve·ha·yah	𐤅𐤄𐤉𐤄	Jeremiah 12:16
if	im	𐤀𐤌	
they will diligently learn	la·mod	𐤋𐤌𐤃	
	yil·me·du	𐤉𐤋𐤌𐤃𐤅	
-	et	𐤀𐤕	
the ways	dar·khe	𐤃𐤓𐤊𐤉	
of My people	am·mee	𐤏𐤌𐤉	
[and] swear	le·hish·sha·ve·a	𐤋𐤄𐤔𐤁𐤏	
by My name, [saying]	bish·mee	𐤁𐤔𐤌𐤉	
lives ’ —	chay	𐤇𐤉	
‘ As surely as the LORD	YHVH	𐤉𐤄𐤅𐤄	
just as	ka·a·sher	𐤊𐤀𐤔𐤓	
they [once] taught	lim·me·du	𐤋𐤌𐤃𐤅	
-	et	𐤀𐤕	
My people	am·mee	𐤏𐤌𐤉	
to swear	le·hish·sha·ve·a	𐤋𐤄𐤔𐤁𐤏	
by Baal —	bab·ba·al	𐤁𐤁𐤏𐤋	
then they will be established	ve·niv·nu	𐤅𐤍𐤁𐤍𐤅	
among	be·to·wkh	𐤁𐤕𐤅𐤊	
My people	am·mee	𐤏𐤌𐤉	
But if	ve·im	𐤅𐤀𐤌	Jeremiah 12:17
they will not	lo	𐤋𐤀	
obey	yish·ma·u	𐤉𐤔𐤌𐤏𐤅	

then I will uproot	ve·na·tash·tee	ונתשתי	
-	et	את	
nation	hag·go·w	הגוי	
that	ha·hu	ההוא	
I will uproot it	na·to·wosh	נתוש	
and destroy it	ve·ab·bed	ואבד	
declares	ne·um	נאם	
the LORD ”	YHVH	יהוה	
This is what	koh	כה	Jeremiah 13:1
said	a·mar	אמר	
the LORD	YHVH	יהוה	
to me :	e·lay	אלי	
“ Go	ha·lo·wkh	הלוך	
and buy	ve·qa·nee·ta	וקנית	
yourself	le·kha	לך	
loincloth	e·zo·wr	אזור	
a linen	pish·teem	פשתים	
and put	ve·sam·to	ושמתו	
it around	al	על	
your waist	ma·te·ne·kha	מתניך	
water”	u·vam·ma·yim	ובמים	
but do not	lo	לא	
let it touch	te·vi·e·hu	תבאהו	
So I bought	va·eq·neh	ואקנה	Jeremiah 13:2
-	et	את	
a loincloth	ha·e·zo·wr	האזור	
had instructed me	kid·var	כדבר	

as the LORD	YHVH		
and I put	va·a·sim		
it around	al		
my waist	ma·te·nay	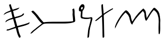	
came	vay·hee	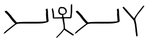	Jeremiah 13:3
Then the word	de·var		
of the LORD	YHVH		
to me	e·lay	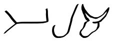	
a second time	she·neet	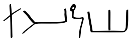	
:	le·mor		
“ Take	qach	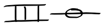	Jeremiah 13:4
-	et		
the loincloth	ha·e·zo·wr		
that	a·sher		
you bought	qa·nee·ta	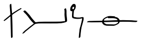	
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and are wearing	al		
	ma·te·ne·kha	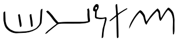	
at once	ve·qum	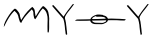	
and go	lekh	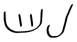	
to Perath	pe·ra·tah		
and hide	ve·ta·me·ne·hu		
it there	sham	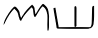	
in a crevice	bin·qeeq	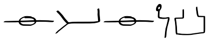	
of the rocks”	has·sa·la	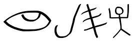	
So I went	va·e·lekh		Jeremiah 13:5
and hid it	va·et·me·ne·hu		

at Perath	biph·rat	
as	ka·a·sher	
had commanded me	tsiw·vah	
the LORD	YHVH	
-	o·w·tee	
-	vay·hee	Jeremiah 13:6
later	miq·qets	
days	ya·meem	
Many	rab·beem	
said	vay·yo·mer	
the LORD	YHVH	
to me	e·lay	
“ Arise	qum	
go	lekh	
to Perath	pe·ra·tah	
and get	ve·qach	
	mish·sham	
-	et	
the loincloth	ha·e·zo·wr	
that	a·sher	
I commanded	tsiw·vee·tee·kha	
you to hide	le·ta·me·no	
there”	sham	
So I went	va·e·lekh	Jeremiah 13:7
to Perath	pe·ra·tah	
and dug up	va·ech·por	
and I took	va·eq·qach	

-	et	
the loincloth	ha·e·zo·wr	
it from	min	
the place	ham·ma·qo·wm	
where	a·sher	
I had hidden it	te·man·tee	
	sham·mah	
But now	ve·hin·neh	
was ruined —	nish·chat	
[it]	ha·e·zo·wr	
of no	lo	
use	yits·lach	
at all	lak·kol	
came	vay·hee	Jeremiah 13:8
Then the word	de·var	
of the LORD	YHVH	
to me :	e·lay	
	le·mor	
“ This is what	koh	Jeremiah 13:9
says :	a·mar	
the LORD	YHVH	
In the same way	ka·khah	
I will ruin	ash·cheet	
-	et	
the pride	ge·o·wn	
of Judah	ye·hu·dah	
and	ve·et	

pride	ge·o·wn		
of Jerusalem	ye·ru·sha·lim		
the great	ha·rav		
people	ha·am		Jeremiah 13:10
These	haz·zeh		
evil	ha·ra		
who refuse	ham·me·a·neem		
to listen	lish·mo·w·a		
	et		
to My words	de·va·ray		
who follow	ha·ho·le·kheem		
the stubbornness	bish·ri·rut		
of their own hearts	lib·bam		
and who go	vay·ye·le·khu	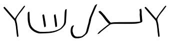	
after	a·cha·re	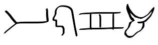	
gods	e·lo·heem		
other	a·che·reem	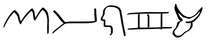	
to serve	le·a·ve·dam		
and worship	u·le·hish·ta·cha·wot		
them	la·hem		
they will be	vee·hee	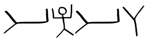	
loincloth —	ka·e·zo·wr		
like this	haz·zeh		
-	a·sher		
of no	lo		
use	yits·lach		
at all	lak·kol		

Jeremiah 13:11

For	kee	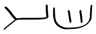
just as	ka·a·sher	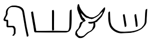
clings	yid·baq	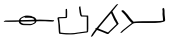
a loincloth	ha·e·zo·wr	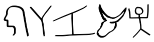
to	el	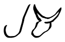
waist	ma·te·ne	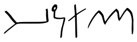
a man’s	eesh	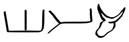
so {I have made}	ken	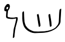
cling	hid·baq·tee	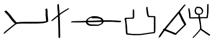
to Me	e·lay	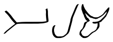
-	et	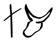
the whole	kal	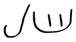
house	bet	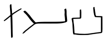
of Israel	yis·ra·el	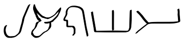
and	ve·et	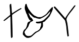
the whole	kal	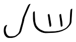
house	bet	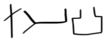
of Judah	ye·hu·dah	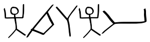
declares	ne·um	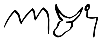
the LORD	YHVH	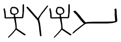
so that they might be	lih·yo·wt	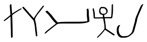
My	lee	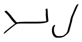
people	le·am	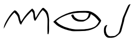
for My renown	u·le·shem	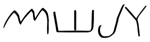
and praise	ve·lit·hil·lah	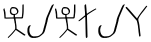
and glory	u·le·tiph·a·ret	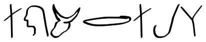
But they did not	ve·lo	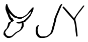

listen	sha·me·u	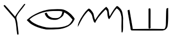	
Therefore you are to tell	ve·a·mar·ta	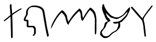	Jeremiah 13:12
that	a·le·hem	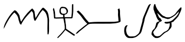	
-	et	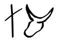	
-	had·da·var	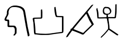	
them	haz·zɛ·hs	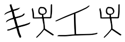	
this is what	koh	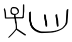	
says :	a·mar	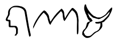	
the LORD	YHVH	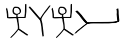	
the God	e·lo·he	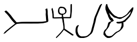	
of Israel	yis·ra·el	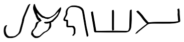	
‘ Every	kal	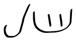	
wineskin	ne·vel	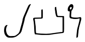	
shall be filled	yim·ma·le	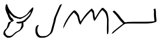	
with wine ’	ya·yin	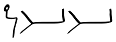	
And when they reply	ve·a·me·ru	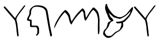	
-	e·le·kha	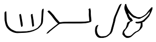	
surely	ha·ya·do·a	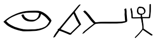	
‘ Don’t we	lo	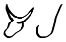	
know	ne·da	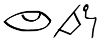	
that	kee	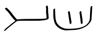	
every	khal	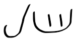	
wineskin	ne·vel	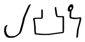	
should be filled	yim·ma·le	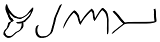	
with wine ?’	ya·yin	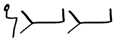	
then you are to tell	ve·a·mar·ta	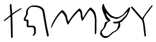	Jeremiah 13:13
them	a·le·hem	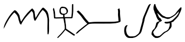	

that this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
	hin·nee	𐤄𐤍𐤍𐤉	
‘ I am going to fill	me·mal·le	𐤌𐤌𐤋𐤀	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
who live	yo·she·ve	𐤉𐤔𐤁𐤉	
land —	ha·a·rets	𐤄𐤀𐤓𐤑	
in this	haz·zot	𐤄𐤆𐤀𐤕	
-	ve·et	𐤅𐤀𐤕	
the kings	ham·me·la·kheem	𐤄𐤌𐤋𐤊𐤉𐤌	
who sit	hay·yo·she·veem	𐤄𐤉𐤔𐤁𐤉𐤌	
on David’s	le·da·wid	𐤋𐤃𐤅𐤃	
-	al	𐤏𐤋	
throne	kis·o	𐤊𐤎𐤀𐤅	
-	ve·et	𐤅𐤀𐤕	
the priests	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
the prophets	han·ne·vee·eem	𐤄𐤍𐤁𐤉𐤀𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
and all	kal	𐤊𐤋	
the people	yo·she·ve	𐤉𐤔𐤁𐤉	
of Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
with drunkenness	shik·ka·ro·wn	𐤔𐤊𐤓𐤅𐤍	
I will smash them	ve·nip·pats·teem	𐤅𐤍𐤐𐤑𐤕𐤉𐤌	Jeremiah 13:14
one	eesh	𐤀𐤉𐤔	

against	el		
another	a·chee	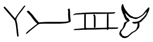	
fathers	ve·ha·a·vo·wt		
and sons	ve·hab·ba·neem	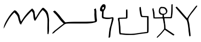	
alike	yach·daw	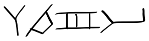	
declares	ne·um		
the LORD	YHVH		
I will allow no	lo		
mercy	ech·mo·wl	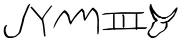	
[or]	ve·lo		
pity	a·chus	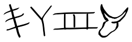	
[or]	ve·lo		
compassion	a·ra·chem	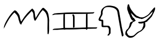	
to keep Me from destroying them ’”	me·hash·chee·tam	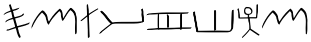	
Listen	shim·u		Jeremiah 13:15
and give heed	ve·ha·a·zee·nu	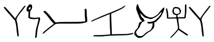	
Do not	al		
be arrogant	tig·ba·hu		
for	kee	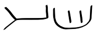	
the LORD	YHVH		
has spoken	dib·ber		
Give	te·nu	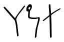	Jeremiah 13:16
to the LORD	la·YHVH	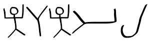	
your God	e·lo·he·khem	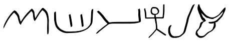	
glory	ka·vo·wd		
before	be·te·rem		
He brings darkness	yach·shikh		

before	u·ve·te·rem		
stumble	yit·nag·ge·phu	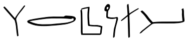	
your feet	rag·le·khem	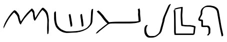	
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mountains	ha·re	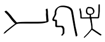	
the dusky	na·sheph	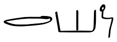	
You wait	ve·qiw·vee·tem	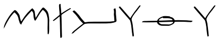	
for light	le·o·wr		
but He turns it	ve·sa·mah	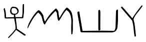	
into deep gloom	le·tsal·ma·vet	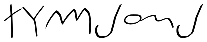	
and	ya·shīt	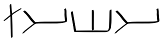	
thick darkness	la·a·ra·phel		
But if	ve·im		Jeremiah 13:17
you do not	lo		
listen	tish·ma·u·ha		
in secret	be·mis·ta·reem	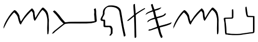	
will weep	tiv·keh	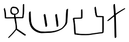	
I	naph·shee		
because of	mip·pe·ne		
your pride	ge·vah		
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will overflow	ve·te·rad	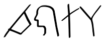	
My eyes	e·nee	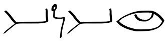	
with tears	dim·ah		
because	kee	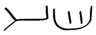	
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flock	e·der	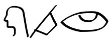	
the LORD’s	YHVH	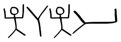	
Say	e·mor	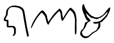	Jeremiah 13:18
to the king	lam·me·lekh	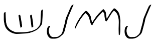	
and to the queen mother :	ve·lag·ge·vee·rah	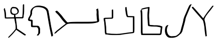	
“ Take a lowly	hash·pee·lu	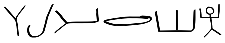	
seat	she·vu	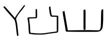	
for	kee	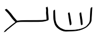	
have fallen	ya·rad	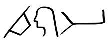	
from your heads ”	mar·a·sho·w·te·khem	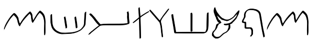	
crowns	a·te·ret	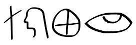	
your glorious	tiph·ar·te·khem	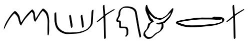	
The cities	a·re	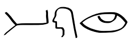	Jeremiah 13:19
of the Negev	han·ne·gev	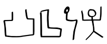	
have been shut tight	sug·ge·ru	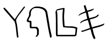	
and no one	ve·en	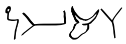	
can open them	po·te·ach	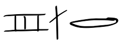	
has been carried into exile	ha·ge·lat	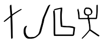	
Judah	ye·hu·dah	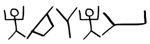	
All	kul·lah	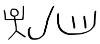	
taken captive	ha·ge·lat	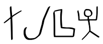	
wholly	she·lo·w·meem	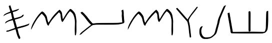	
Lift up	se·ʾī	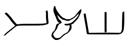	Jeremiah 13:20
your eyes	e·ne·khem	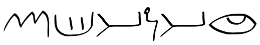	
and see	u·re·ʾī	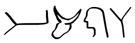	
those coming	hab·ba·eem	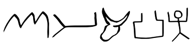	
from the north	mits·tsa·pho·wn	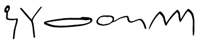	

Where	ay·yeh	
is the flock	ha·e·der	
entrusted	nit·tan	
to you	lakh	
the sheep	tson	
that were your pride ?	tiph·ar·tekh	
What	mah	Jeremiah 13:21
will you say	to·me·ree	
when	kee	
He sets	yiph·qod	
over you	a·la·yikh	
whom you	ve·at	
yourself trained	lim·madt	
-	o·tam	
- ?	a·la·yikh	
close	al·lu·pheem	
allies	le·rosh	
Will not	ha·lo·w	
pangs of anguish	cha·va·leem	
grip you	yo·che·zukh	
as	ke·mo	
they do a woman	e·shet	
in labor ?	le·dah	
And if	ve·khee	Jeremiah 13:22
you ask	to·me·ree	
yourself	bil·va·vekh	
“ Why	mad·du·a	

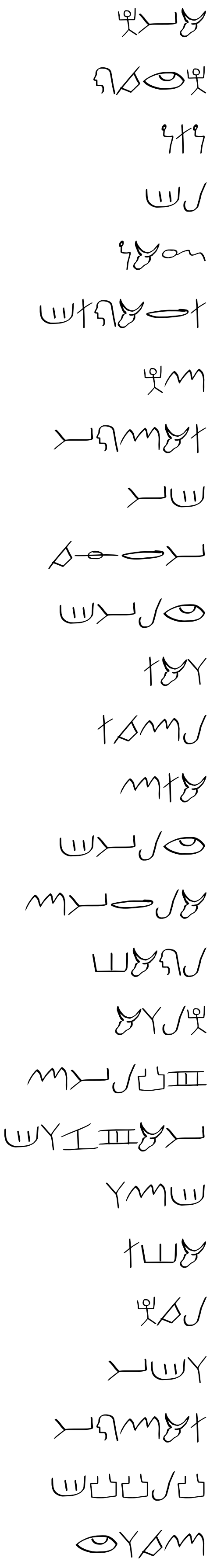

happened to me ?”	qe·ra·u·nee		
has this	el·leh	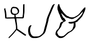	
It is because of the magnitude	be·rov		
of your iniquity	a·wo·nekh		
have been stripped off	nig·lu	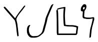	
that your skirts	shu·la·yikh	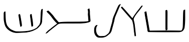	
has been exposed	nech·me·su	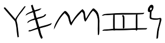	
[and] your body	a·qe·va·yikh	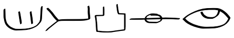	
change	ha·ya·ha·phokh		Jeremiah 13:23
Can the Ethiopian	ku·shee		
his skin	o·w·ro		
or the leopard	ve·na·mer		
his spots ?	cha·var·bu·ro·taw		
Neither	gam		
are you	at·tem		
able	tu·khe·lu		
to do good —	le·he·teev		
you who are accustomed	lim·mu·de		
to doing evil	ha·re·a		
“ I will scatter you	va·a·phee·tsem	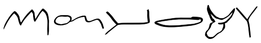	Jeremiah 13:24
like chaff	ke·qash	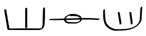	
driven	o·w·ver		
wind	le·ru·ach	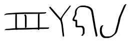	
by the desert	mid·bar		
This	zeh	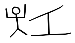	Jeremiah 13:25
is your lot	go·w·ra·lekh		

the portion	me·nat		
measured to you ”	mid·da·yikh	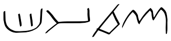	
I have	me·it·tee		
declares	ne·um		
the LORD	YHVH		
“ because	a·sher		
you have forgotten Me	sha·kha·chat		
-	o·w·tee		
and trusted	vat·tiv·te·chee		
in falsehood	bash·sha·qer	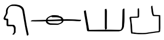	
So	ve·gam		Jeremiah 13:26
I	a·nee	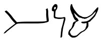	
up	cha·saph·tee		
will pull your skirts	shu·la·yikh	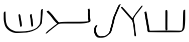	
over	al		
your face	pa·na·yikh	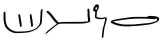	
may be seen	ve·nir·ah		
that your shame	qe·lo·w·nekh		
Your adulteries	ni·u·pha·yikh		Jeremiah 13:27
and lustful neighings	u·mits·ha·lo·w·ta·yikh		
your shameless	zim·mat	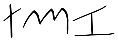	
prostitution	ze·nu·tekh	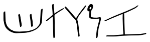	
on	al		
the hills	ge·va·o·wt		
[and] in the fields —	bas·sa·deh	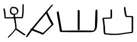	
I have seen	ra·ee·tee	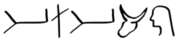	
your detestable acts	shiq·qu·tsa·yikh		

Woe	o·w		
to you	lakh	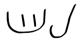	
O Jerusalem !	ye·ru·sha·lim		
unclean ? ”	lo		
will you remain	tit·ha·ree		
How long	a·cha·re	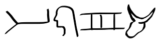	
	ma·tay		
	od		
that	a·sher		Jeremiah 14:1
came	ha·yah	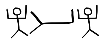	
[This is] the word	de·var		
of the LORD	YHVH		
to	el		
Jeremiah	yir·me·ya·hu		
concerning	al		
	div·re		
the drought :	hab·bats·tsa·ro·wt		
mourns	a·ve·lah	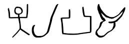	Jeremiah 14:2
“ Judah	ye·hu·dah	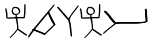	
and her gates	u·she·a·re·ha		
languish	um·le·lu		
[Her people] wail	qa·de·ru	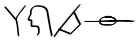	
for the land	la·a·rets		
and a cry	ve·tsiw·chat		
from Jerusalem	ye·ru·sha·lim		
goes up	a·la·tah	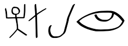	
The nobles	ve·ad·di·re·hem	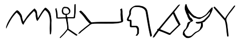	Jeremiah 14:3

send	sha·le·chu	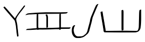	
their servants	tse·ʿo·rē·hɛm		
for water	lam·ma·yim	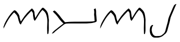	
they go	ba·u		
to	al		
the cisterns	ge·veem		
no	lo		
but find	ma·tse·u		
water	ma·yim	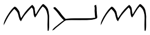	
return	sha·vu		
their jars	khe·le·hem	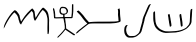	
empty	re·qam	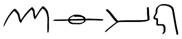	
They are ashamed	bo·shu		
and humiliated	ve·ha·khe·le·mu	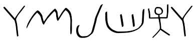	
they cover	ve·cha·phu	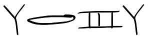	
their heads	ro·sham		
-	ba·a·vur		Jeremiah 14:4
The ground	ha·a·da·mah		
is cracked	chat·tah		
because	kee	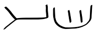	
no	lo		
	ha·yah	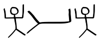	
rain	ge·shem	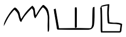	
has fallen on the land	ba·a·rets		
are ashamed	bo·shu		
The farmers	ik·ka·reem		
they cover	cha·phu	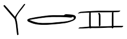	

their heads	ro·sham		
Even	kee	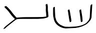	Jeremiah 14:5
	gam		
the doe	ay·ye·let	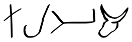	
in the field	bas·sa·deh	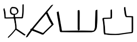	
her newborn fawn	ya·le·dah	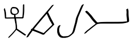	
deserts	ve·a·zo·wv		
because	kee	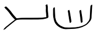	
no	lo		
there is	ha·yah	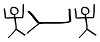	
grass	de·she		
Wild donkeys	u·phe·ra·eem		Jeremiah 14:6
stand	a·me·du		
on	al		
barren heights	she·pha·yim		
they pant	sha·a·phu	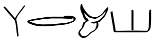	
for air	ru·ach		
like jackals	kat·tan·neem	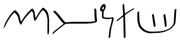	
fail	ka·lu	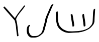	
their eyes	e·ne·hem	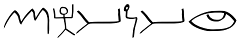	
for	kee	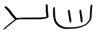	
lack	en	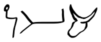	
of pasture ”	e·sev	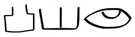	
Although	im		Jeremiah 14:7
our iniquities	a·wo·ne·nu	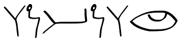	
testify	a·nu		
against us	va·nu	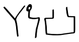	

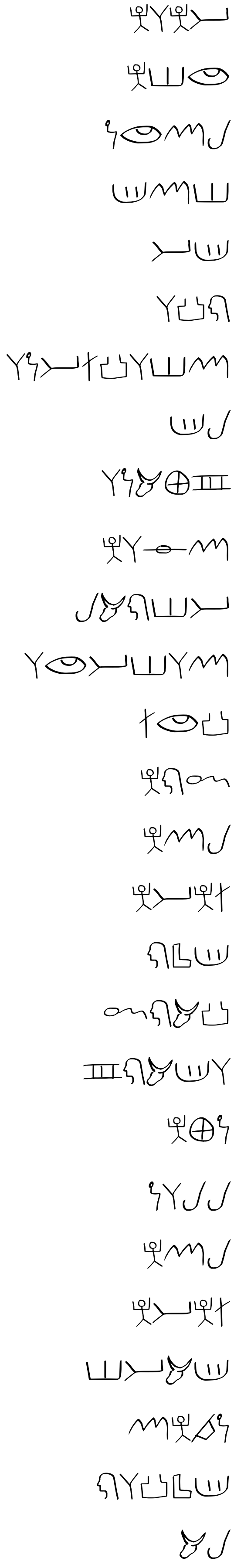

O LORD	YHVH	
act	a·seh	
for the sake	le·ma·an	
of Your name	she·me·kha	
Indeed	kee	
are many	rab·bu	
our rebellions	me·shu·vo·te·nu	
	le·kha	
we have sinned against You	cha·ta·nu	
O Hope	miq·veh	Jeremiah 14:8
of Israel	yis·ra·el	
its Savior	mo·wo·shee·o	
in times	be·et	
of distress	tsa·rah	
why	lam·mah	
are You	tih·yeh	
like a stranger	ke·ger	
in the land	ba·a·rets	
like a traveler	u·khe·o·re·ach	
who stays but a night	na·tah	
?	la·lun	
Why	lam·mah	Jeremiah 14:9
are You	tih·yeh	
like a man	ke·eesh	
taken by surprise	nid·ham	
like a warrior	ke·gib·bo·wr	
	lo	

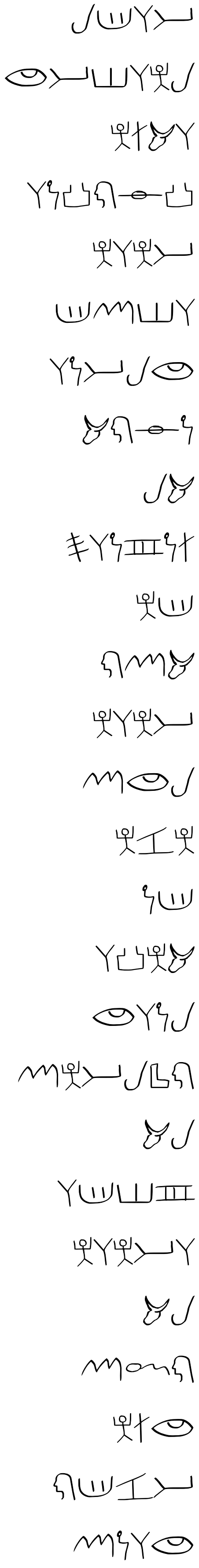

powerless	yu·khal	
to save ?	le·ho·wo·shee·a	
Yet You	ve·at·tah	
are among us	ve·qir·be·nu	
O LORD	YHVH	
by Your name	ve·shim·kha	
	a·le·nu	
and we are called	niq·ra	
Do not	al	
forsake us !	tan·ni·che·nu	
This is what	koh	Jeremiah 14:10
says	a·mar	
the LORD	YHVH	
people :	la·am	
about this	haz·zeh	
“ Truly	ken	
they love	a·ha·vu	
to wander	la·nu·a	
their feet	rag·le·hem	
they have not	lo	
restrained	cha·sa·khu	
So the LORD	va·YHVH	
does not	lo	
accept them	ra·tsam	
He will now	at·tah	
remember	yiz·kor	
their guilt	a·wo·nam	

and call their sins to account	ve·yiph·qod		
”	chat·to·tam		
said	vay·yo·mer		Jeremiah 14:11
Then the LORD	YHVH		
to me	e·lay	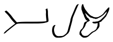	
“ Do not	al		
pray	tit·pal·lel		
for	be·ad		
people	ha·am		
of this	haz·zeh		
the well-being	le·to·w·vah		
Although	kee	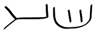	Jeremiah 14:12
they may fast	ya·tsu·mu		
I will not	e·nen·nee	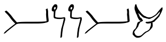	
listen to	sho·me·a		
	el		
their cry	rin·na·tam		
although	ve·khee		
they may offer	ya·a·lu		
burnt offerings	o·lah		
and grain offerings	u·min·chah	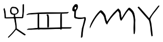	
I will not	e·nen·nee	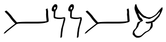	
accept them	ro·tsam		
Instead	kee	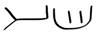	
by sword	ba·che·rev	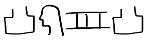	
and famine	u·va·ra·av		
and plague”	u·vad·de·ver		

I	a·no·khee	
will finish them off	me·khal·leh	
-	o·w·tam	
I replied	va·o·mar	Jeremiah 14:13
“ Ah	a·hah	
Lord	a·do·nay	
GOD ! ”	YHVH	
“ Look	hin·neh	
the prophets	han·ne·vi·eem	
are telling	o·me·reem	
them	la·hem	
‘ You will not	lo	
see	tir·u	
the sword	che·rev	
famine	ve·ra·av	
	lo	
or suffer	yih·yeh	
	la·khem	
but	kee	
peace	she·lo·wm	
lasting	e·met	
I will give	et·ten	
you	la·khem	
place ’”	bam·ma·qo·wm	
in this	haz·zeh	
replied	vay·yo·mer	Jeremiah 14:14
the LORD	YHVH	

	e·lay	
lies	qer	
“ The prophets	han·ne·vi·eem	
are prophesying	nib·be·eem	
in My name ”	bish·mee	
“ I did not	lo	
send them	she·lach·teem	
[or]	ve·lo	
appoint them	tsiw·vee·teem	
[or]	ve·lo	
speak	dib·bar·tee	
to them	a·le·hem	
vision	cha·zo·wn	
a false	she·qer	
a worthless divination	ve·qe·sem	
the futility	wɛ·ʾĕ·lul	
and delusion	ve·tar·mut	
of their own minds	lib·bam	
They	hem·mah	
are prophesying	mit·nab·be·eem	
to you	la·khem	
Therefore	la·khen	Jeremiah 14:15
this is what	koh	
says	a·mar	
the LORD	YHVH	
about	al	
the prophets	han·ne·vi·eem	

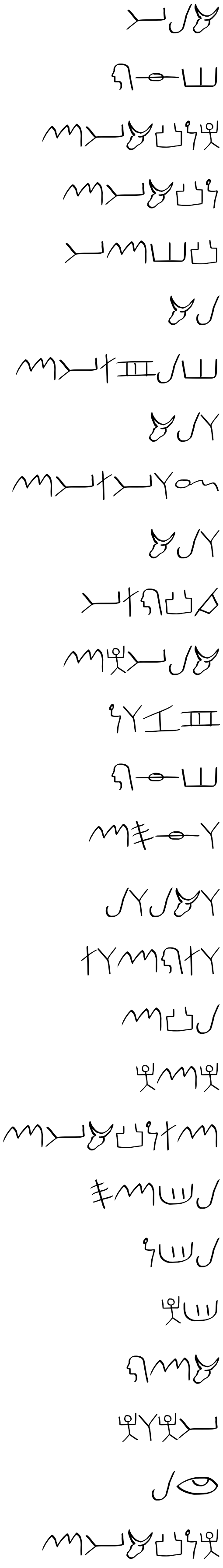

who prophesy	han·nib·be·eem	
in My name :	bish·mee	
I	va·a·nee	
did not	lo	
send them	she·lach·teem	
yet they	ve·hem·mah	
say	o·me·reem	
sword	che·rev	
or famine	ve·ra·av	
‘ No	lo	
will touch	yih·yeh	
land ’	ba·a·rets	
this	haz·zot	
By sword	ba·che·rev	
and famine	u·va·ra·av	
will meet their end !	yit·tam·mu	
prophets	han·ne·vi·eem	
these very	ha·hem·mah	
And the people	ve·ha·am	Jeremiah 14:16
to whom	a·sher	
they	hem·mah	
prophesy	nib·be·eem	
-	la·hem	
will be	yih·yu	
thrown	mush·la·kheem	
into the streets	be·chu·tso·wt	
of Jerusalem	ye·ru·sha·lim	

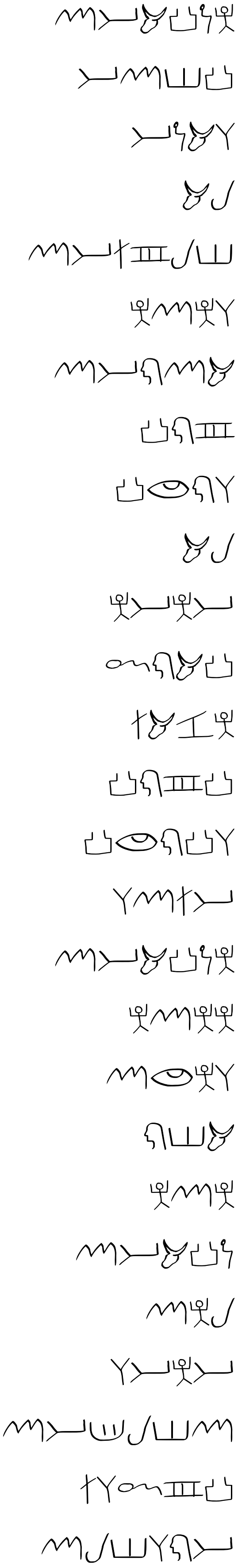

because of	mip·pe·ne		
famine	ha·ra·av		
and sword	ve·ha·che·rev		
There will be no	ve·en		
one to bury	me·qab·ber	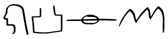	
them	la·hem·mah	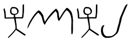	
or their	hem·mah		
wives	ne·she·hem	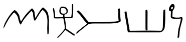	
their sons	u·ve·ne·hem	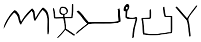	
or their daughters	u·ve·no·te·hem	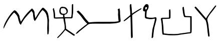	
I will pour out	ve·sha·phakh·tee	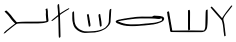	
upon them	a·le·hem	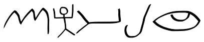	
-	et		
their own evil	ra·a·tam		
You are to speak	ve·a·mar·ta		Jeremiah 14:17
to them :	a·le·hem	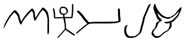	
-	et		
word	had·da·var		
this	haz·zeh		
overflow	te·rad·nah		
‘ My eyes	e·nay	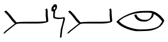	
with tears	dim·ah		
and night	lay·lah	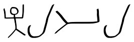	
day	ve·yo·w·mam		
they do not	ve·al		
cease	tid·me·nah	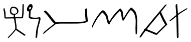	
for	kee	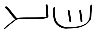	

has been shattered	she·ver	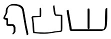	
by a crushing	ga·do·wl		
blow	nish·be·rah		
the virgin	be·tu·lat		
daughter	bat		
of my people	am·mee		
wound	mak·kah	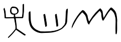	
grievous	nach·lah	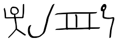	
a severely	me·od		
If	im		Jeremiah 14:18
I go out	ya·tsa·tee		
to the country	has·sa·deh		
I see	ve·hin·neh		
those slain	chal·le		
by the sword	che·rev		
if	ve·im		
I enter	ba·tee		
the city	ha·eer		
I see	ve·hin·neh		
those ravaged	ta·cha·lu·e		
by famine !	ra·av		
For	kee	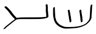	
both	gam		
prophet	na·vee	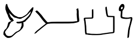	
and	gam		
priest	ko·hen		
travel	sa·cha·ru		

to	el		
a land	e·rets		
they do not	ve·lo		
know ’”	ya·da·u		
Have You rejected	ha·ma·os		Jeremiah 14:19
completely ?	ma·as·ta		
-	et		
Judah	ye·hu·dah	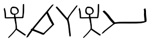	
	im		
Zion ?	be·tsee·yo·wn		
despise	ga·a·lah		
Do You	naph·she·kha	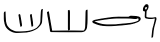	
Why	mad·du·a		
have You stricken us	hik·kee·ta·nu	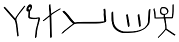	
so that we are beyond	ve·en		
	la·nu		
healing ?	mar·pe		
We hoped	qaw·veh	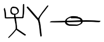	
for peace	le·sha·lo·wm	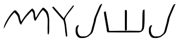	
but no	ve·en		
good has come	to·wv		
and for the time	u·le·et		
of healing	mar·pe		
but there	ve·hin·neh		
was only terror	ve·a·tah		
We acknowledge	ya·da·nu		Jeremiah 14:20
O LORD	YHVH		

our wickedness	rish·e·nu	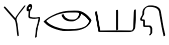	
the guilt	a·won	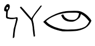	
of our fathers	a·vo·w·te·nu	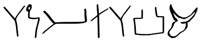	
indeed	kee	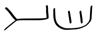	
we have sinned	cha·ta·nu	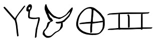	
against You	lakh	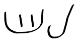	
do not	al	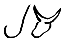	Jeremiah 14:21
despise us	tin·ats	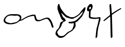	
For the sake of	le·ma·an	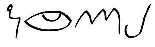	
Your name	shim·kha	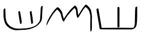	
do not	al	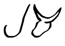	
disgrace	te·nab·bel	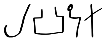	
throne	kis·se	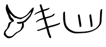	
Your glorious	khe·vo·w·de·kha	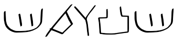	
Remember	ze·khor	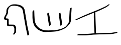	
do not	al	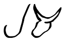	
break it	ta·pher	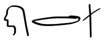	
Your covenant	be·ree·te·kha	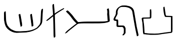	
with us	it·ta·nu	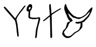	
Can	ha·yesh	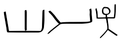	Jeremiah 14:22
the worthless idols	be·hav·le	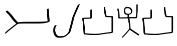	
of the nations	hag·go·w·yim	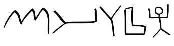	
bring rain ?	mag·shi·meem	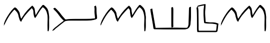	
-	ve·im	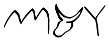	
Do the skies alone	hash·sha·ma·yim	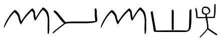	
send	yit·te·nu	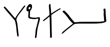	
showers ?	re·vi·veem	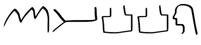	

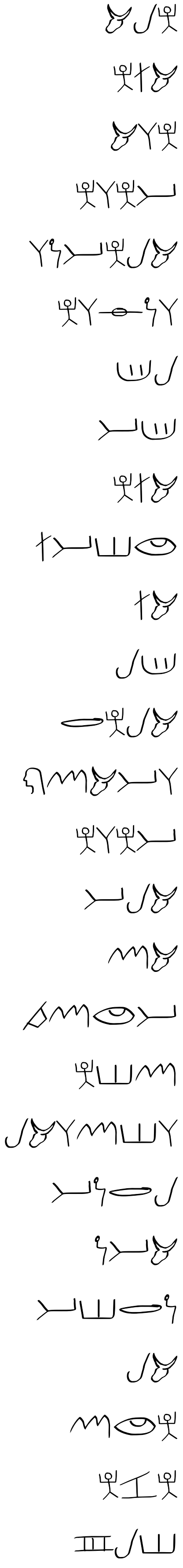

Is this not	ha·lo	
by You	at·tah	
	hu	
O LORD	YHVH	
our God ?	e·lo·he·nu	
So we put our hope	u·ne·qaw·veh	
in You	lakh	
for	kee	
You	at·tah	
have done	a·see·ta	
-	et	
all	kal	
these things	el·leh	
said	vay·yo·mer	Jeremiah 15:1
Then the LORD	YHVH	
to me :	e·lay	
“ Even if	im	
should stand	ya·a·mod	
Moses	mo·sheh	
and Samuel	u·she·mu·el	
before Me	le·pha·nay	
would not	en	
My heart	naph·shee	
go out to	el	
people	ha·am	
this	haz·zeh	
Send them	shal·lach	

from	me·al		
My presence	pa·nay	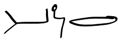	
and let them go	ve·ye·tse·u		
-	ve·ha·yah	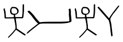	Jeremiah 15:2
If	kee	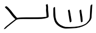	
they ask you	yo·me·ru		
	e·le·kha	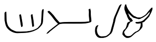	
‘ Where	a·nah		
shall we go ? ’	ne·tse		
you are to tell them	ve·a·mar·ta		
that	a·le·hem	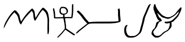	
this is what	koh	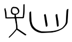	
says :	a·mar		
the LORD	YHVH		
‘ Those	a·sher		
destined for death	lam·ma·vet		
to death	lam·ma·vet		
those	va·a·sher		
destined for the sword	la·che·rev	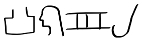	
to the sword	la·che·rev	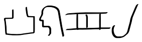	
those	va·a·sher		
destined for famine	la·ra·av		
to famine	la·ra·av		
and those	va·a·sher		
destined for captivity	lash·she·vee		
to captivity ’	lash·she·vee		
I will appoint	u·pha·qad·tee	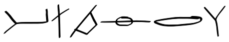	Jeremiah 15:3

over them	a·le·hem	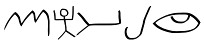	
four	ar·ba		
kinds of destroyers	mish·pa·cho·wt		
declares	ne·um		
the LORD :	YHVH	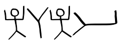	
-	et		
the sword	ha·che·rev		
to kill	la·ha·rog		
-	ve·et		
the dogs	hak·ke·la·veem		
to drag away	lis·chov	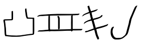	
-	ve·et		
and the birds	o·wph		
of the air	hash·sha·ma·yim	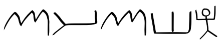	
-	ve·et		
and beasts	be·he·mat	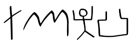	
of the earth	ha·a·rets		
to devour	le·e·khol		
and destroy	u·le·hash·cheet		
I will make them	u·ne·tat·teem	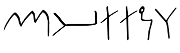	Jeremiah 15:4
a horror	liz·va·ʿah	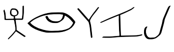	
to all	le·khol		
the kingdoms	mam·le·kho·wt	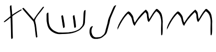	
of the earth	ha·a·rets		
because of	big·lal	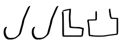	
Manasseh	me·nash·sheh	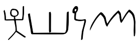	
son	ben		

of Hezekiah	ye·chiz·qee·ya·hu	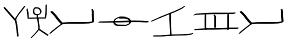	
king	me·lekh	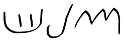	
of Judah	ye·hu·dah	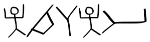	
-	al		
what	a·sher		
did	a·sah		
in Jerusalem	bee·ru·sha·lim		
-	kee	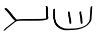	Jeremiah 15:5
Who	mee	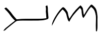	
will have pity	yach·mol	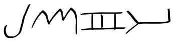	
on you	a·la·yikh	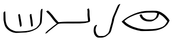	
O Jerusalem ?	ye·ru·sha·lim		
Who	u·mee		
will mourn	ya·nud		
for you ?	lakh	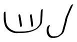	
Who	u·mee		
will turn aside	ya·sur		
to ask	lish·ol		
about your welfare	le·sha·lom		
?	lakh	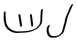	
You	at		Jeremiah 15:6
have forsaken	na·tasht		
Me	o·tee	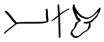	
declares	ne·um		
the LORD	YHVH		
You have turned your back	a·cho·wr	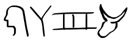	
	te·le·khee		

So I will stretch out	va·at	ואט	
-	et	את	
My hand	ya·dee	ידי	
against you	a·la·yikh	עליך	
and I will destroy you	va·ash·chee·tekh	ואשחיתך	
I am weary	nil·e·tee	נלאיתי	
of showing compassion	hin·na·chem	הנחם	
I will scatter them	va·ez·rem	ואזרם	Jeremiah 15:7
with a winnowing fork	be·miz·reh	במזרה	
at the gates	be·sha·a·re	בשערי	
of the land	ha·a·rets	הארץ	
I will bereave	shik·kal·tee	שכלתי	
and destroy	ib·bad·tee	אבדתי	
-	et	את	
My people	am·mee	עמי	
from their ways	mid·dar·khe·hem	מדרכיהם	
who have not	lo·w	לוא	
turned	sha·vu	שבו	
more numerous	a·tse·mu	עצמו	Jeremiah 15:8
	lee	לי	
I will make their widows	ʾal·me·no·taw	אלמנתו	
than the sand	me·cho·wl	מחול	
of the sea	yam·meem	ימים	
I will bring	he·ve·tee	הבאתי	
	la·hem	להם	
against	al	על	

the mothers	em		
of young men	ba·chur	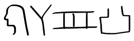	
a destroyer	sho·ded		
at noon	bats·tsa·ho·ra·yim		
bring	hip·pal·tee	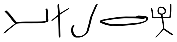	
upon them	a·le·ha	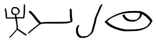	
I will suddenly	pit·om		
anguish	eer	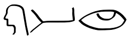	
and dismay	u·ve·ha·lo·wt		
will grow faint	um·le·lah		Jeremiah 15:9
The mother	yo·le·det	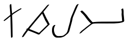	
of seven	hash·shiv·ah		
she will breathe	na·phe·chah	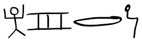	
her last breath	naph·shah		
will set	ba·ʾah		
Her sun	shim·shah		
while it is still	be·od		
day	yo·w·mam		
she will be disgraced	bo·wo·shah		
and humiliated	ve·cha·phe·rah		
And the rest	u·she·e·ree·tam		
to the sword	la·che·rev	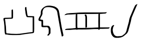	
I will put	et·ten		
in the presence	liph·ne		
of their enemies”	o·ye·ve·hem	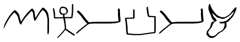	
declares	ne·um		
the LORD	YHVH		

Woe	o·w		Jeremiah 15:10
to me	lee	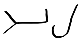	
my mother	im·mee	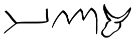	
that	kee	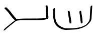	
you have borne me	ye·lid·ti·nee		
a man	eesh	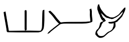	
of strife	reev	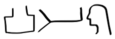	
	ve·eesh	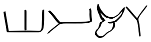	
and conflict	ma·do·wn	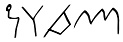	
in all	le·khal		
the land	ha·a·rets		
I have neither	lo		
lent	na·shee·tee	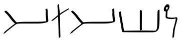	
nor	ve·lo		
borrowed	na·shu		
	vee	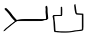	
yet everyone	kul·loh	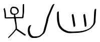	
curses me	me·qal·la·w·nee		
said :	a·mar		Jeremiah 15:11
The LORD	YHVH		
“ Surely	im		
	lo		
I will deliver you	sha·ro·ti·kha		
for a good purpose	le·to·wv		
surely I will	im		
	lo·w		
intercede	hiph·ga·tee		

-	ve·kha	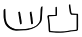	
in your time	be·et		
of trouble	ra·ah		
in your time	u·ve·et	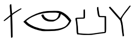	
of distress	tsa·rah		
-	et		
with your enemy	ha·o·yev	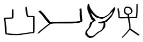	
Can anyone smash	ha·ya·ro·a		Jeremiah 15:12
iron —	bar·zel	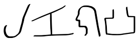	
iron	bar·zel	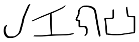	
from the north —	mits·tsa·pho·wn		
or bronze ?	u·ne·cho·shet	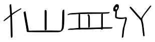	
Your wealth	che·le·kha	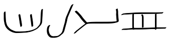	Jeremiah 15:13
and your treasures	ve·o·wts·ro·w·te·kha		
as plunder	la·vaz		
I will give up	et·ten		
without	lo		
charge	vim·cheer	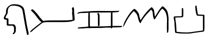	
for all	u·ve·khal	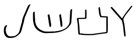	
your sins	chat·to·w·te·kha		
within all	u·ve·khal	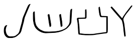	
your borders	ge·vu·le·kha	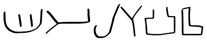	
Then I will enslave you	ve·ha·a·var·tee		Jeremiah 15:14
to	et		
your enemies	o·ye·ve·kha		
in a land	be·e·rets		
you do not	lo		

know	ya·da·e·ta		
for	kee	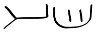	
a fire	esh		
will kindle	qa·de·chah		
My anger	ve·ap·pee		
against you ”	a·le·khem	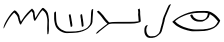	
that will burn	tu·qad	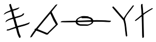	
You	at·tah		Jeremiah 15:15
understand	ya·da·ta		
O LORD	YHVH		
remember me	za·khe·re·nee	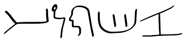	
and attend to me	u·pha·qe·de·nee	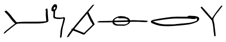	
Avenge me	ve·hin·na·qem	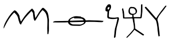	
against	lee	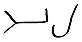	
my persecutors	me·ro·de·phay		
do not	al		
In Your patience	le·e·rekh		
	ap·pe·kha		
take me away	tiq·qa·che·nee	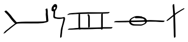	
Know that	da		
I endure	se·e·tee		
for Your honor	a·le·kha	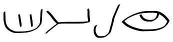	
reproach	cher·pah		
were found	nim·tse·u		Jeremiah 15:16
Your words	de·va·re·kha	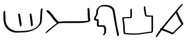	
and I ate them	va·o·khe·lem	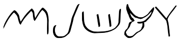	
became	vay·hee	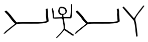	

Your words	de·va·rɛ·kha	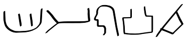	
	lee	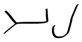	
my joy	le·sa·so·wn		
delight	u·le·sim·chat		
and my heart’s	le·va·vee		
For	kee	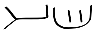	
I bear	niq·ra	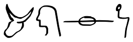	
Your name	shim·kha		
	a·lay	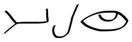	
O LORD	YHVH		
God	e·lo·he		
of Hosts	tse·va·o·wt		
I never	lo		Jeremiah 15:17
sat	ya·shav·tee		
with the band	ve·so·wd		
of revelers	me·sa·cha·qeem	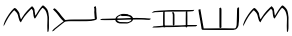	
nor did I celebrate with them	va·e·loz		
Because	mip·pe·ne		
Your hand was on me	ya·de·kha		
alone	ba·dad	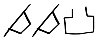	
I sat	ya·shav·tee		
for	kee	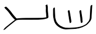	
with indignation	za·am		
You have filled me	mil·le·ta·nee		
Why	lam·mah		Jeremiah 15:18
is	ha·yah	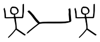	
my pain	khe·e·vee		

unending	ne·tsach		
and my wound	u·mak·ka·tee		
incurable	a·nu·shah		
refusing	me·a·nah		
to be healed ?	he·ra·phe		
You have indeed become	ha·yo	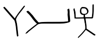	
	tih·yeh	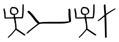	
to me —	lee	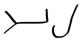	
like	ke·mo		
a mirage	akh·zav	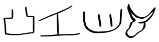	
water	ma·yim	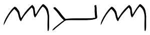	
that is not	lo		
there	ne·e·ma·nu		
Therefore	la·khen		Jeremiah 15:19
this is what	koh	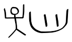	
says :	a·mar		
the LORD	YHVH		
“ If	im		
you return	ta·shuv		
I will restore you	va·a·shee·ve·kha	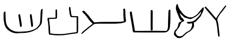	
in My presence	le·pha·nay		
you will stand	ta·a·mod		
And if	ve·im		
you speak	to·w·tsee		
words that are noble	ya·qar	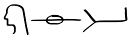	
instead of worthless	miz·zo·w·lel		
My spokesman	ke·phee		

you will be	tih·yeh	𐤕𐤄𐤉𐤄	
who must turn	ya·shu·vu	𐤉𐤔𐤅𐤁𐤅	
It is they	hem·mah	𐤄𐤌𐤄	
to you	e·le·kha	𐤀𐤋𐤉𐤊	
but you	ve·at·tah	𐤅𐤀𐤕𐤄	
must not	lo	𐤋𐤀	
turn	ta·shuv	𐤕𐤔𐤅𐤁	
to them	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
Then I will make you	u·ne·tat·tee·kha	𐤅𐤍𐤕𐤕𐤉𐤊	Jeremiah 15:20
people	la·am	𐤋𐤏𐤌	
to this	haz·zeh	𐤄𐤆𐤄	
a wall	le·cho·w·mat	𐤋𐤇𐤅𐤌𐤕	
of bronze	ne·cho·shet	𐤍𐤇𐤔𐤕	
a fortified wall	be·tsu·rah	𐤁𐤑𐤅𐤓𐤄	
they will fight	ve·nil·cha·mu	𐤅𐤍𐤋𐤇𐤌𐤅	
against you	e·le·kha	𐤀𐤋𐤉𐤊	
but will not	ve·lo	𐤅𐤋𐤀	
overcome	yu·khe·lu	𐤉𐤅𐤊𐤋𐤅	
you	lakh	𐤋𐤊	
for	kee	𐤊𐤉	
am with you	it·te·kha	𐤀𐤕𐤊	
I	a·nee	𐤀𐤍𐤉	
to save	le·ho·wo·shee·a·kha	𐤋𐤄𐤅𐤔𐤉𐤏𐤊	
and deliver you	u·le·hats·tsee·le·kha	𐤅𐤋𐤄𐤑𐤉𐤋𐤊	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
I will deliver you	ve·hits·tsal·tee·kha	𐤅𐤄𐤑𐤋𐤕𐤉𐤊	Jeremiah 15:21

from the hand	mee·yad	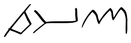	
of the wicked	ra·eem	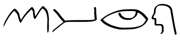	
and redeem you	u·phe·di·tee·kha		
from the grasp	mik·kaph		
of the ruthless ”	a·ri·tseem		
came	vay·hee	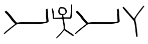	Jeremiah 16:1
Then the word	de·var		
of the LORD	YHVH		
to me	e·lay	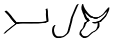	
saying	le·mor		
“ You must not	lo		Jeremiah 16:2
marry	tiq·qach	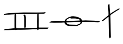	
	le·kha	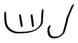	
-	ish·shah		
[or]	ve·lo		
have	yih·yu		
	le·kha	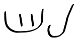	
sons	ba·neem	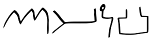	
or daughters	u·va·no·wt	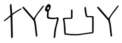	
place ”	bam·ma·qo·wm	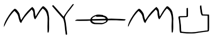	
in this	haz·zeh		
For	kee	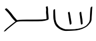	Jeremiah 16:3
this is what	khoh	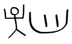	
says	a·mar		
the LORD	YHVH		
concerning	al		
the sons	hab·ba·neem	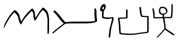	

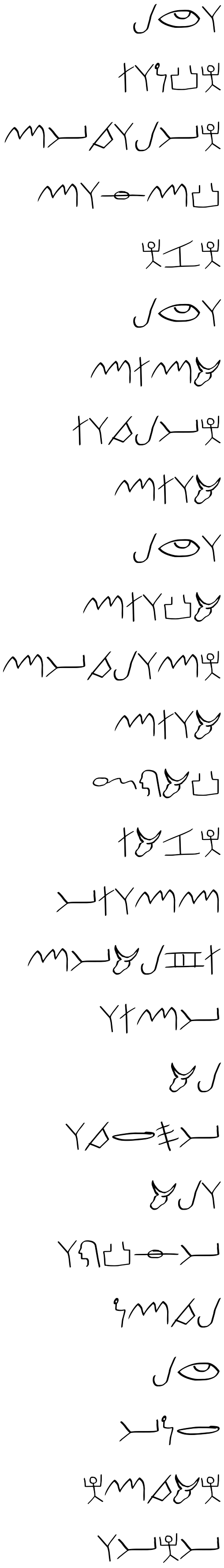

and	ve·al	
daughters	hab·ba·no·wt	
who bore them	hay·yil·lo·w·deem	
place	bam·ma·qo·wm	
born in this	haz·zeh	
and	ve·al	
the mothers	im·mo·tam	
who fathered	hay·yo·le·do·wt	
them	o·w·tam	
	ve·al	
and the fathers	a·vo·w·tam	
	ham·mo·w·li·deem	
-	o·w·tam	
land :	ba·a·rets	
in this	haz·zot	
from deadly	me·mo·w·te	Jeremiah 16:4
diseases	ta·cha·lu·eem	
“ They will die	ya·mu·tu	
They will not	lo	
be mourned	yis·sa·phe·du	
	ve·lo	
or buried	yiq·qa·ve·ru	
like dung	le·do·men	
on	al	
	pe·ne	
the ground	ha·a·da·mah	
but will lie	yih·yu	

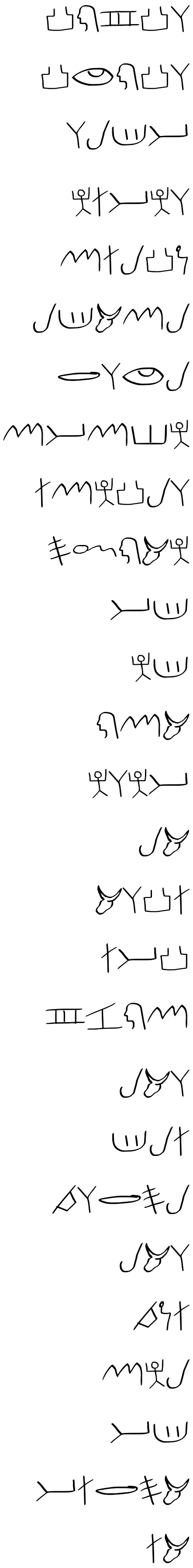

by sword	u·va·che·rev	
and famine	u·va·ra·av	
They will be finished off	yikh·lu	
will become	ve·ha·ye·tah	
and their corpses	niv·la·tam	
food	le·ma·a·khal	
for the birds	le·o·wph	
of the air	hash·sha·ma·yim	
and beasts	u·le·ve·he·mat	
of the earth ”	ha·a·rets	
Indeed	kee	Jeremiah 16:5
this is what	khoh	
says :	a·mar	
the LORD	YHVH	
“ Do not	al	
enter	ta·vo·w	
a house	bet	
[where there is] a funeral meal	mar·ze·ach	
Do not	ve·al	
go	te·lekh	
to mourn	lis·po·wd	
	ve·al	
or show sympathy	ta·nod	
	la·hem	
for	kee	
I have removed	a·saph·tee	
-	et	

My peace	she·lo·w·mee		
from	me·et		
people	ha·am		
this	haz·zeh	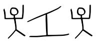	
declares	ne·um		
the LORD	YHVH	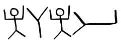	
	et		
My loving devotion	ha·che·sed	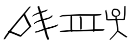	
and	ve·et		
My compassion ”	ha·ra·cha·meem		
will die	u·me·tu		Jeremiah 16:6
“ Both great	ge·do·leem	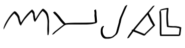	
and small	u·qe·tan·neem		
land	ba·a·rets		
in this	haz·zot		
They will not	lo		
be buried	yiq·qa·ve·ru	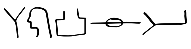	
[or]	ve·lo		
mourned	yis·pe·du		
	la·hem	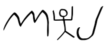	
nor	ve·lo		
will anyone cut himself	yit·go·dad		
	ve·lo		
or shave his head	yiq·qa·re·ach	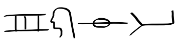	
for them	la·hem	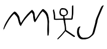	
No food	ve·lo		Jeremiah 16:7
will be offered	yiph·re·su		

	la·hem		
	al		
those who mourn	e·vel		
to comfort	le·na·cha·mo	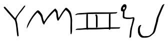	
	al		
the dead	met		
not even	ve·lo		
will be given	yash·qu	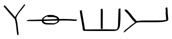	
-	o·w·tam		
a cup	ko·ws		
of consolation	tan·chu·meem		
for	al		
the loss of a father	a·vee	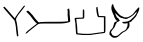	
	ve·al		
or mother	im·mo	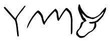	
a house	u·vet	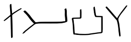	Jeremiah 16:8
where there is feasting	mish·teh		
You must not	lo		
enter	ta·vo·w		
and sit down	la·she·vet		
with them	o·w·tam		
to eat	le·e·khol		
and drink	ve·lish·to·wt		
For	kee	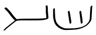	Jeremiah 16:9
this is what	khoh	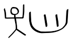	
says :	a·mar		
the LORD	YHVH		

of Hosts	tse·va·o·wt	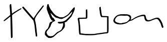	
the God	e·lo·he		
of Israel	yis·ra·el	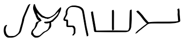	
	hin·nee	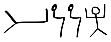	
I am going to remove	mash·beet		
from	min		
place	ham·ma·qo·wm	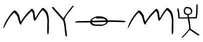	
this	haz·zeh		
before your very eyes	le·e·ne·khem	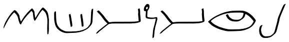	
and in your days	u·vee·me·khem		
the sounds	qo·wl	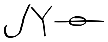	
of joy	sa·so·wn		
the voices	ve·qo·wl	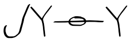	
and gladness	sim·chah	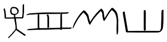	
	qo·wl	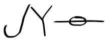	
and bridegroom	cha·tan	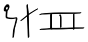	
	ve·qo·wl	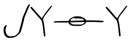	
of the bride	kal·lah	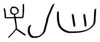	
-	ve·ha·yah	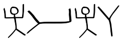	Jeremiah 16:10
When	kee	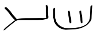	
you tell	tag·geed	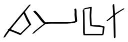	
people	la·am		
these	haz·zeh		
-	et		
all	kal		
things	had·de·va·reem	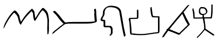	
these	ha·el·leh		

they will ask	ve·a·me·ru		
you	e·le·kha	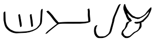	
‘ Why	al		
	meh	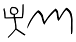	
pronounced	dib·ber		
has the LORD	YHVH		
against us ?	a·le·nu	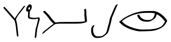	
-	et		
all	kal	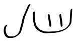	
disaster	ha·ra·ah		
great	hag·ge·do·w·lah		
this	haz·zot		
What	u·meh		
is our guilt ?	a·wo·ne·nu		
What	u·meh		
is the sin	chat·ta·te·nu		
that	a·sher		
we have committed	cha·ta·nu		
against the LORD	la·YHVH	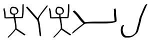	
our God ?’	e·lo·he·nu		
Then you are to answer them :	ve·a·mar·ta		Jeremiah 16:11
	a·le·hem	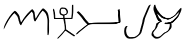	
‘ [It is] because	al		
-	a·sher		
have forsaken	a·ze·vu		
your fathers	a·vo·w·te·khem	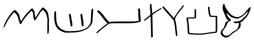	
Me	o·w·tee	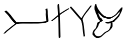	

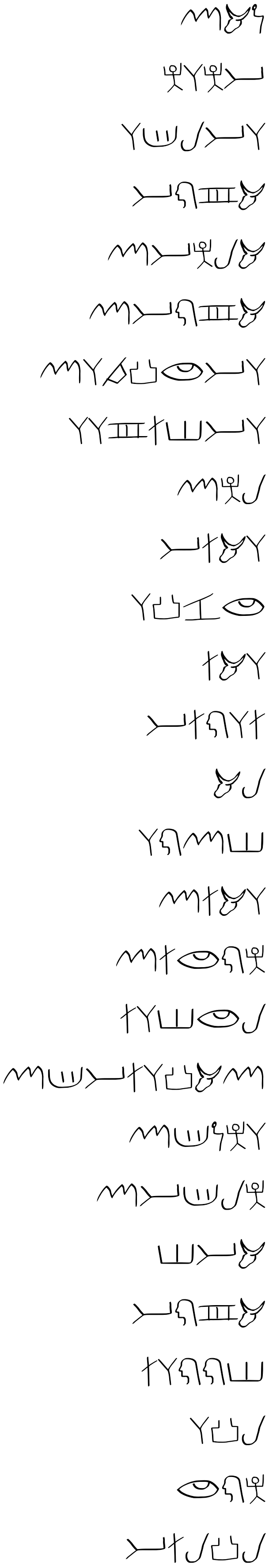

declares	ne·um	
the LORD	YHVH	
and followed	vay·ye·le·khu	
	a·cha·re	
gods	e·lo·heem	
other	a·che·reem	
and served	vay·ya·av·dum	
and worshiped	vay·yish·ta·cha·wu	
them	la·hem	
-	ve·o·tee	
They abandoned Me	a·za·vu	
-	ve·et	
My instruction	to·w·ra·tee	
and did not	lo	
keep	sha·ma·ru	
And you	ve·at·tem	Jeremiah 16:12
more evil	ha·re·o·tem	
have done	la·a·so·wt	
than your fathers	me·a·vo·w·te·khem	
See how	ve·hin·ne·khem	
follows	ho·le·kheem	
each of you	eesh	
	a·cha·re	
the stubbornness	she·ri·rut	
heart	lib·bo	
of his evil	ha·ra	
instead of	le·vil·tee	

obeying	she·mo·a	שמע	
Me	e·lay	אלי	
So I will cast	ve·he·tal·tee	והטלתי	Jeremiah 16:13
you	et·khem	אתכם	
out of	me·al	מעל	
land	ha·a·rets	הארץ	
this	haz·zot	הזאת	
into	al	על	
a land	ha·a·rets	הארץ	
that	a·sher	אשר	
neither	lo	לא	
have known	ye·da·tem	ידעתם	
you	at·tem	אתם	
nor your fathers	va·a·vo·w·te·khem	ואבותיכם	
you will serve	va·a·vad·tem	ועבדתם	
There	sham	שם	
-	et	את	
gods	e·lo·heem	אלהים	
other	a·che·reem	אחרים	
day	yo·w·mam	יומם	
and night	va·lay·lah	ולילה	
for	a·sher	אשר	
no	lo	לא	
I will show	et·ten	אתן	
you	la·khem	לכם	
favor ’	cha·nee·nah	חנינה׃	
Yet	la·khen	לכן	Jeremiah 16:14

behold	hin·neh		
the days	ya·meem	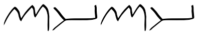	
are coming	ba·eem		
declares	ne·um		
the LORD	YHVH		
when they will no	ve·lo		
say	ye·a·mer		
longer	o·wd		
lives	chay	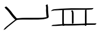	
‘ As surely as the LORD	YHVH		
who	a·sher		
brought	he·e·lah		
-	et		
the Israelites {up}	be·ne	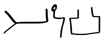	
	yis·ra·el	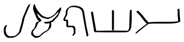	
out of the land	me·e·rets		
of Egypt’	mits·ra·yim	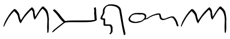	
Instead [they will say]	kee	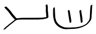	Jeremiah 16:15
	im		
lives	chay	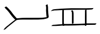	
‘ As surely as the LORD	YHVH		
who	a·sher		
brought	he·e·lah		
-	et		
the Israelites {up}	be·ne	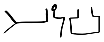	
	yis·ra·el	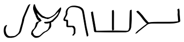	

out of the land	me·e·rets		
of the north	tsa·pho·wn		
and all	u·mik·kol	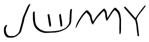	
the other lands	ha·a·ra·tso·wt		
to which	a·sher		
He had banished them ,	hid·dee·cham	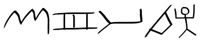	
	sham·mah		
For I will return them	va·ha·shi·vo·teem		
to	al		
their land	ad·ma·tam		
that	a·sher		
I gave	na·tat·tee		
to their forefathers	la·a·vo·w·tam		
But for now	hin·nee	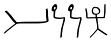	Jeremiah 16:16
I will send for	sho·le·ach	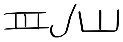	
fishermen	le·daw·va·gīm		
many	rab·beem	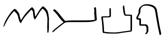	
declares	ne·um		
the LORD	YHVH		
and they will catch them	ve·dee·gum	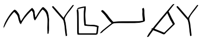	
After that	ve·a·cha·re		
	khen	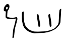	
I will send	esh·lach	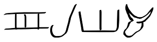	
for many	le·rab·beem	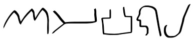	
hunters	tsay·ya·deem	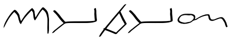	
and they will hunt them down	ve·tsa·dum	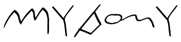	

on	me·al	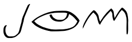	
every	kal	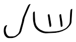	
mountain	har	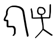	
	u·me·al	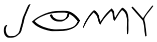	
	kal	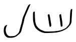	
and hill	giv·ah	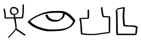	
even from the clefts	u·min·ne·qee·qe	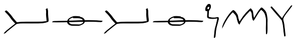	
of the rocks	has·se·la·eem	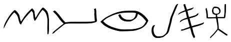	
For	kee	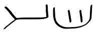	Jeremiah 16:17
My eyes	e·nay	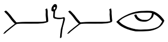	
[are] on	al	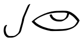	
all	kal	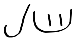	
their ways	dar·khe·hem	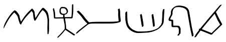	
They are not	lo	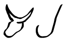	
hidden	nis·te·ru	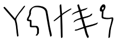	
from My face	mil·le·pha·nay	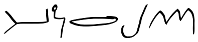	
is not	ve·lo	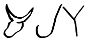	
concealed	nits·pan	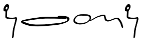	
and their guilt	a·wo·nam	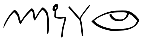	
from	min·ne·ged	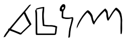	
My eyes	e·nay	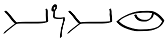	
repay them	ve·shil·lam·tee	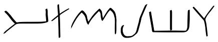	Jeremiah 16:18
And I will first	ri·sho·w·nah	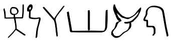	
double	mish·neh	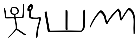	
their iniquity	a·wo·nam	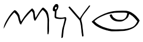	
and their sin	ve·chat·ta·tam	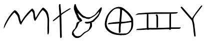	
because	al	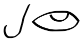	

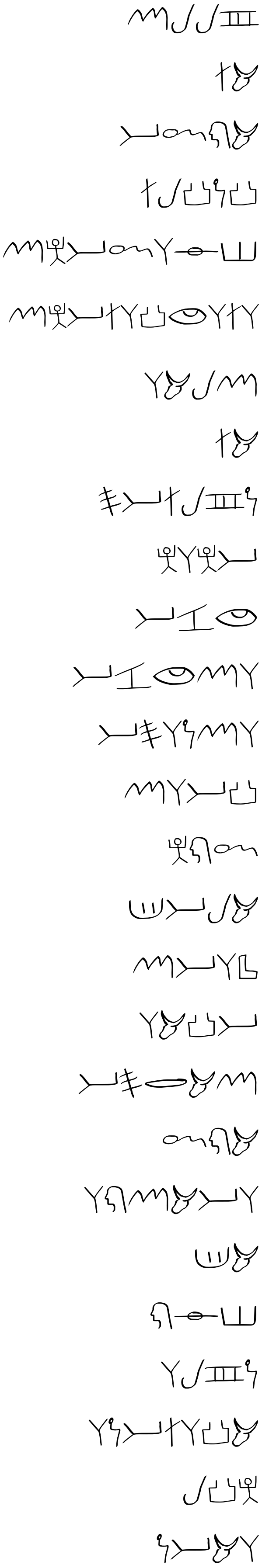

they have defiled	chal·le·lam	
-	et	
My land	ar·tsee	
with the carcasses	be·niv·lat	
of their detestable idols	shiq·qu·tse·hem	
with their abominations ”	ve·to·w·a·vo·w·te·hem	
and they have filled	ma·le·u	
-	et	
My inheritance	na·cha·la·tee	
O LORD	YHVH	Jeremiah 16:19
my strength	uz·zee	
and my fortress	u·ma·uz·zee	
my refuge	u·me·nu·see	
in the day	be·yo·wm	
of distress	tsa·rah	
to You	e·le·kha	
the nations	go·w·yim	
will come	ya·vo·u	
from the ends	me·aph·se	
of the earth	a·rets	
and they will say	ve·yo·me·ru	
nothing but	akh	
lies	she·qer	
inherited	na·cha·lu	
“ Our fathers	a·vo·w·te·nu	
worthless idols	he·vel	
of no	ve·en	

	bam		
benefit at all	mo·w·eel		
make	ha·ya·a·seh		Jeremiah 16:20
for himself ?	lo		
Can man	a·dam		
gods	e·lo·heem		
Such	ve·hem·mah	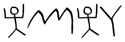	
are not	lo		
gods ! ”	e·lo·heem		
“ Therefore	la·khen		Jeremiah 16:21
behold	hin·nee	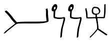	
I will inform them	mo·w·dee·am	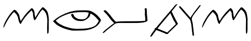	
time	bap·pa·am		
and this	haz·zot		
I will make them know	o·w·dee·em	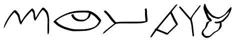	
-	et		
My power	ya·dee	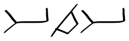	
-	ve·et		
and My might	ge·vu·ra·tee		
then they will know	ve·ya·de·u		
that	kee	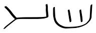	
My name	she·mee		
is the LORD [’’]	YHVH		
[“] The sin	chat·tat	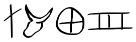	Jeremiah 17:1
of Judah	ye·hu·dah	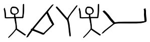	
is written	ke·tu·vah		
stylus	be·et		

with an iron	bar·zel	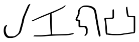	
point	be·tsip·po·ren		
with a diamond	sha·meer	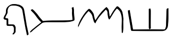	
engraved	cha·ru·shah		
on	al		
the tablets	lu·ach		
of their hearts	lib·bam		
and on the horns	u·le·qar·no·wt	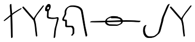	
of their altars	miz·be·cho·w·te·khem	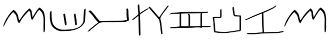	
remember	kiz·kor	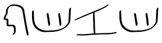	Jeremiah 17:2
Even their children	be·ne·hem	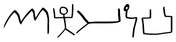	
their altars	miz·be·cho·w·tam	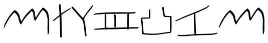	
and Asherah poles	va·a·she·re·hem		
by	al		
trees	ets		
the green	ra·a·nan		
[and] on	al		
hills	ge·va·o·wt		
the high	hag·ge·vo·ho·wt		
O My mountain	ha·ra·ree		Jeremiah 17:3
in the countryside	bas·sa·deh		
your wealth	che·le·kha	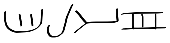	
and all	khal		
your treasures	o·wts·ro·w·te·kha		
as plunder	la·vaz		
I will give over	et·ten		
of your high places	ba·mo·te·kha	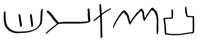	

because of the sin	be·chat·tat	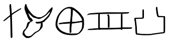	
within all	be·khal		
your borders	ge·vu·le·kha	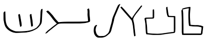	
And you yourself will relinquish	ve·sha·mat·tah		Jeremiah 17:4
	u·ve·kha	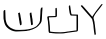	
the inheritance	min·na·cha·la·te·kha	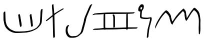	
that	a·sher		
I gave	na·tat·tee		
you	lakh	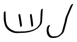	
I will enslave you	ve·ha·a·vad·tee·kha		
-	et		
to your enemies	o·ye·ve·kha		
in a land	ba·a·rets		
that	a·sher		
you do not	lo		
know	ya·da·e·ta		
for	kee	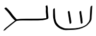	
you have kindled	esh		
	qe·dach·tem	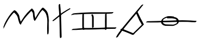	
My anger	be·ap·pee	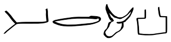	
forever	ad		
”	o·w·lam		
it will burn	tu·qad	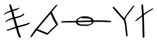	
This is what	koh	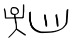	Jeremiah 17:5
says :	a·mar		
the LORD	YHVH		
“ Cursed is	a·rur		

the man	hag·ge·ver	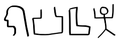	
who	a·sher		
trusts	yiv·tach		
in mankind	ba·a·dam		
who makes	ve·sam		
the flesh	ba·sar		
his strength	ze·ro·o		
from	u·min		
the LORD	YHVH		
and turns	ya·sur		
his heart	lib·bo	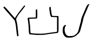	
He will be	ve·ha·yah	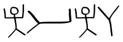	Jeremiah 17:6
like a shrub	ke·ar·ar		
in the desert	ba·a·ra·vah		
he will not	ve·lo		
see	yir·eh		
when	kee	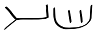	
comes	ya·vo·w		
prosperity	to·wv		
He will dwell	ve·sha·khan	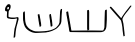	
in the parched places	cha·re·reem	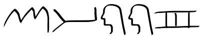	
of the desert	bam·mid·bar		
land	e·rets		
in a salt	me·le·chah	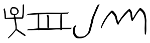	
where no	ve·lo		
one lives	te·shev		
But blessed	ba·rukh		Jeremiah 17:7

[is] the man	hag·ge·ver	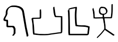	
who	a·sher		
trusts	yiv·tach	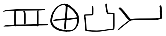	
in the LORD	ba·YHVH	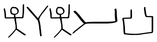	
is	ve·ha·yah	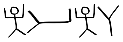	
in [Him]	YHVH		
whose confidence	miv·ta·cho		
He is	ve·ha·yah	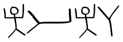	Jeremiah 17:8
like a tree	ke·ets		
planted	sha·tul		
by	al		
the waters	ma·yim	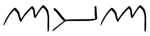	
toward	ve·al		
the stream	yu·val		
	ye·shal·lach	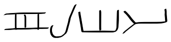	
that sends out its roots	sha·ra·shaw		
It does not	ve·lo		
fear	yi·ra		
when	kee	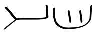	
comes	ya·vo	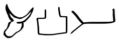	
the heat	chom	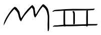	
are always	ve·ha·yah	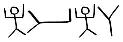	
and its leaves	a·le·hu	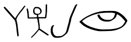	
green	ra·a·nan		
in a year	u·vish·nat	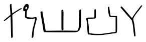	
of drought	bats·tso·ret		
It does not	lo		

worry	yid·ag	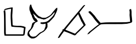	
	ve·lo	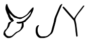	
[nor] does it cease	ya·meesh	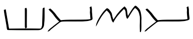	
to produce	me·a·so·wt	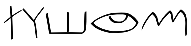	
fruit	pe·ree	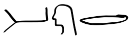	
[is] deceitful	a·qov	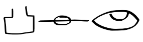	Jeremiah 17:9
The heart	hal·lev	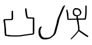	
above all things	mik·kol	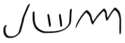	
and beyond cure	ve·a·nush	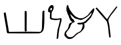	
	hu	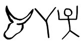	
Who	mee	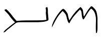	
can understand it ?	ye·da·en·nu	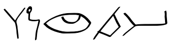	
I	a·nee	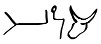	Jeremiah 17:10
the LORD	YHVH	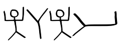	
search	cho·qer	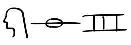	
the heart	lev	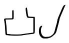	
I examine	bo·chen	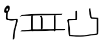	
the mind	ke·la·yo·wt	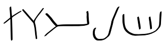	
to reward	ve·la·tet	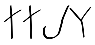	
a man	le·eesh	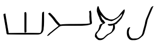	
according to his way	ke·dar·ko	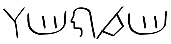	
deserve	kiph·ree	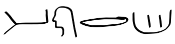	
by what his deeds	ma·a·la·law	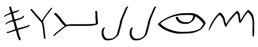	
Like a partridge	qo·re	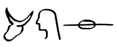	Jeremiah 17:11
hatching eggs	da·gar	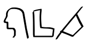	
	ve·lo	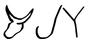	
lay	ya·lad	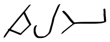	

is the man who makes	o·seh	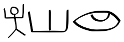	
a fortune	o·sher	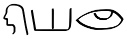	
it did not	ve·lo	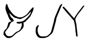	
unjustly	ve·mish·pat	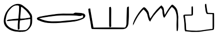	
In the middle	ba·cha·tsee	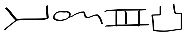	
of his days	yo·mo	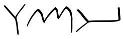	
his riches will desert him	ya·az·ven·nu	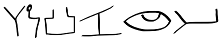	
and in the end	u·ve·a·cha·ree·to	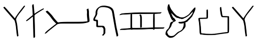	
he will be	yih·yeh	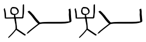	
the fool ”	na·val	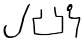	
throne	kis·se	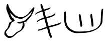	Jeremiah 17:12
A glorious	kha·vo·wd	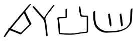	
exalted	ma·ro·wm	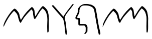	
from the beginning	me·ri·sho·wn	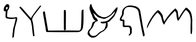	
is the place	me·qo·wm	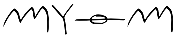	
of our sanctuary	miq·da·she·nu	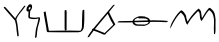	
the hope	miq·veh	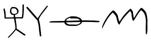	Jeremiah 17:13
of Israel	yis·ra·el	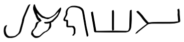	
O LORD	YHVH	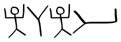	
all	kal	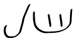	
who abandon You	o·ze·ve·kha	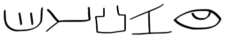	
will be put to shame	ye·vo·shu	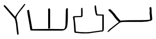	
All who turn away	yis·so·ray	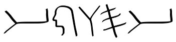	
in the dust	ba·a·rets	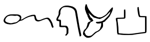	
will be written	yik·ka·te·vu	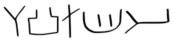	
for	kee	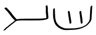	

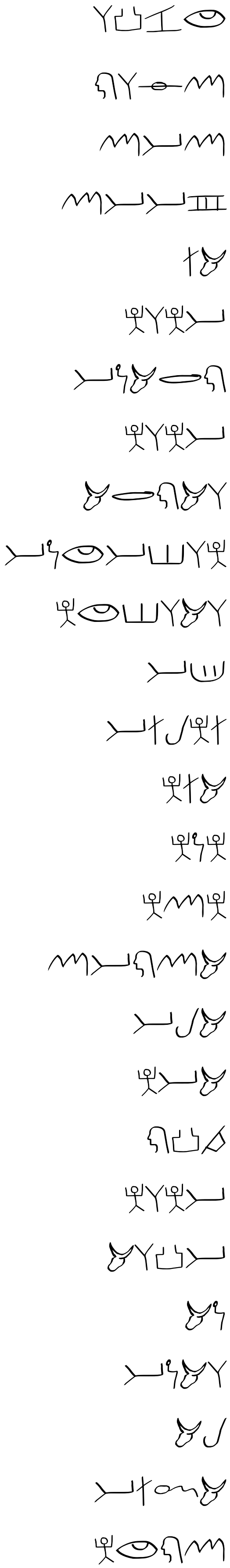

they have abandoned	a·ze·vu	
the fountain	me·qo·wr	
water	ma·yim	
of living	chay·yeem	
-	et	
the LORD	YHVH	
Heal me	re·pha·e·nee	Jeremiah 17:14
O LORD	YHVH	
and I will be healed	ve·e·ra·phe	
save me	ho·wo·shee·e·nee	
and I will be saved	ve·iw·va·she·ah	
for	kee	
are my praise	te·hil·la·tee	
You	at·tah	
Behold	hin·neh	Jeremiah 17:15
they	hem·mah	
keep saying	o·me·reem	
to me	e·lay	
“ Where	ay·yeh	
is the word	de·var	
of the LORD ?	YHVH	
Let it come	ya·vo·w	
now !”	na	
But I	va·a·nee	Jeremiah 17:16
have not	lo	
run away	ats·tee	
from being Your shepherd	me·ro·eh	

	a·cha·re·kha	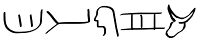	
the day	ve·yo·wm	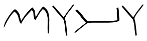	
of despair	a·nush		
I have not	lo		
desired	hit·aw·ve·tee	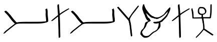	
You	at·tah		
know	ya·da·e·ta		
that the utterance	mo·w·tsa		
of my lips	se·pha·tay		
in	no·khach	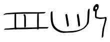	
Your presence	pa·ne·kha	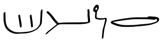	
was [spoken]	ha·yah	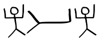	
Do not	al		Jeremiah 17:17
become	tih·yeh	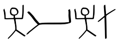	
to me	lee	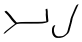	
a terror	lim·chit·tah		
are my refuge	ma·cha·see	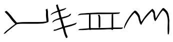	
You	at·tah		
in the day	be·yo·wm	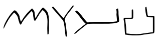	
of disaster	ra·ah		
be put to shame	ye·vo·shu	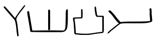	Jeremiah 17:18
Let my persecutors	ro·de·phay		
but do not	ve·al		
be put to shame	e·vo·shah	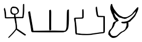	
let me	a·nee	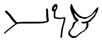	
be terrified	ye·chat·tu	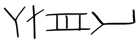	
Let them	hem·mah		

but do not	ve·al	𐤅𐤀𐤋	
be terrified	e·chat·tah	𐤀𐤇𐤕𐤄	
let me	a·nee	𐤀𐤍𐤉	
Bring	ha·vee	𐤄𐤁𐤉𐤀	
upon them	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
the day	yo·wm	𐤉𐤅𐤌	
of disaster	ra·ah	𐤓𐤏𐤄	
with double	u·mish·neh	𐤅𐤌𐤔𐤍𐤄	
destruction	shib·ba·ro·wn	𐤔𐤁𐤓𐤅𐤍	
and shatter them	sha·ve·rem	𐤔𐤁𐤓𐤌 𐤎	
This is what	koh	𐤊𐤄	Jeremiah 17:19
said	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
to me :	e·lay	𐤀𐤋𐤉	
“ Go	ha·lokh	𐤄𐤋𐤊	
and stand	ve·a·mad·ta	𐤅𐤏𐤌𐤃𐤕	
at the gate	be·sha·ar	𐤁𐤔𐤏𐤓	
of the people	be·ne	𐤁𐤍𐤉	
	ʿam	𐤏𐤌	
through which	a·sher	𐤀𐤔𐤓	
go in	ya·vo·u	𐤉𐤁𐤀𐤅	
	vo	𐤁𐤅	
the kings	mal·khe	𐤌𐤋𐤊𐤉	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
-	va·a·sher	𐤅𐤀𐤔𐤓	
and out	ye·tse·u	𐤉𐤑𐤀𐤅	
and [stand]	vo	𐤁𐤅	

at all [the other]	u·ve·khol	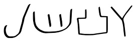	
gates	sha·a·re		
of Jerusalem	ye·ru·sha·lim		
Say	ve·a·mar·ta		Jeremiah 17:20
to them	a·le·hem	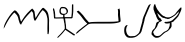	
‘ Hear	shim·u		
the word	de·var		
of the LORD	YHVH		
O kings	mal·khe	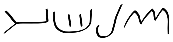	
of Judah	ye·hu·dah		
all [people]	ve·khal		
of Judah	ye·hu·dah	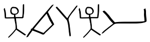	
[and]	ve·khol		
	yo·she·ve		
Jerusalem	ye·ru·sha·lim		
who enter	hab·ba·eem		
gates	bash·she·a·reem		
through these	ha·el·leh	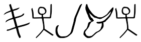	
This is what	koh	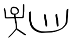	Jeremiah 17:21
says :	a·mar		
the LORD	YHVH		
Take heed	hish·sha·me·ru		
for yourselves	be·naph·sho·w·te·khem		
do not	ve·al		
carry	tis·u		
a load	mas·sa	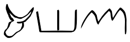	
day	be·yo·wm	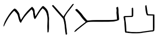	

on the Sabbath	hash·shab·bat	השבת	
[or] bring it	va·ha·ve·tem	והבאתם	
through the gates	be·sha·a·re	בשערי	
of Jerusalem	ye·ru·sha·lim	ירושלם	
You must not	ve·lo	ולא	Jeremiah 17:22
out	to·w·tsee·u	תוציאו	
carry a load	mas·sa	משא	
of your houses	mib·bat·te·khem	מבתיכם	
day	be·yo·wm	ביום	
on the Sabbath	hash·shab·bat	השבת	
any	ve·khal	וכל	
work	me·la·khah	מלאכה	
	lo	לא	
or do	ta·a·su	תעשו	
but you must keep	ve·qid·dash·tem	וקדשתם	
-	et	את	
day {holy}	yo·wm	יום	
the Sabbath	hash·shab·bat	השבת	
just as	ka·a·sher	כאשר	
I commanded	tsiw·vee·tee	צויתי	
-	et	את	
your forefathers	a·vo·w·te·khem	אבותיכם	
Yet they would not	ve·lo	ולא	Jeremiah 17:23
listen	sha·me·u	שמעו	
	ve·lo	ולא	
or incline	hit·tu	הטו	
-	et	את	

their ear	a·ze·nam	
but they stiffened	vay·yaq·shu	
-	et	
their necks	a·re·pam	
and would not	le·vil·tee	
listen	sho·mē·aʿ	
	u·le·vil·tee	
or receive	qa·chat	
My discipline	mu·sar	
however	ve·ha·yah	Jeremiah 17:24
If	im	
you listen carefully	sha·mo·a	
	tish·me·un	
to Me	e·lay	
says	ne·um	
the LORD	YHVH	
no	le·vil·tee	
and bring	ha·vee	
load	mas·sa	
through the gates	be·sha·a·re	
city	ha·eer	
of this	haz·zot	
day	be·yo·wm	
on the Sabbath	hash·shab·bat	
and keep	u·le·qad·desh	
-	et	
day {holy}	yo·wm	

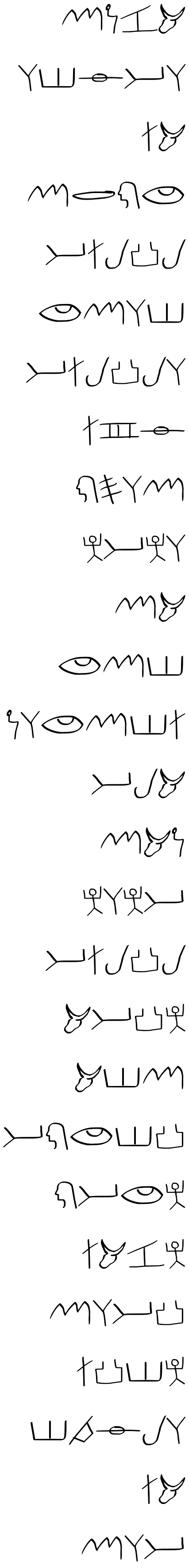

the Sabbath	hash·shab·bat		
no	le·vil·tee	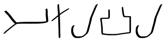	
and do	a·so·wt		
on it	boh		
-	kal	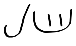	
work	me·la·khah		
will enter	u·va·u		Jeremiah 17:25
through the gates	ve·sha·a·re		
city	ha·eer		
of this	haz·zot		
then kings	me·la·kheem	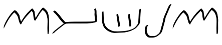	
and princes	ve·sa·reem	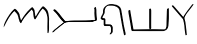	
They will sit	yo·she·veem		
on	al		
the throne	kis·se		
of David	da·wid		
riding	ro·khe·veem	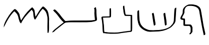	
in chariots	ba·re·khev	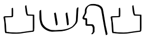	
and on horses	u·vas·su·seem		
with their	hem·mah		
officials	ve·sa·re·hem	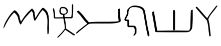	
along with the men	eesh	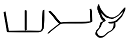	
of Judah	ye·hu·dah	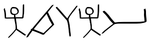	
and the residents	ve·yo·she·ve	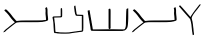	
of Jerusalem	ye·ru·sha·lim	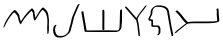	
will be inhabited	ve·ya·she·vah		
city	ha·eer		

and this	haz·zot	𐤄𐤆𐤀𐤕	
forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌	
And people will come	u·va·u	𐤅𐤁𐤀𐤅	Jeremiah 17:26
from the cities	me·a·re	𐤌𐤏𐤓𐤉	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and the places around	u·mis·se·vee·vo·wt	𐤅𐤌𐤎𐤁𐤉𐤁𐤅𐤕	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
from the land	u·me·e·rets	𐤅𐤌𐤀𐤓𐤑	
of Benjamin	bin·ya·min	𐤁𐤍𐤉𐤌𐤍	
and from	u·min	𐤅𐤌𐤍	
the foothills	hash·she·phe·lah	𐤄𐤔𐤐𐤋𐤄	
	u·min	𐤅𐤌𐤍	
the hill country	ha·har	𐤄𐤄𐤓	
and	u·min	𐤅𐤌𐤍	
the Negev	han·ne·gev	𐤄𐤍𐤂𐤁	
bringing	me·vi·eem	𐤌𐤁𐤀𐤉𐤌	
burnt offerings	o·w·lah	𐤏𐤅𐤋𐤄	
and sacrifices	ve·ze·vach	𐤅𐤆𐤁𐤇	
grain offerings	u·min·chah	𐤅𐤌𐤍𐤇𐤄	
and frankincense	u·le·vo·w·nah	𐤅𐤋𐤁𐤅𐤍𐤄	
	u·me·vi·e	𐤅𐤌𐤁𐤀𐤉	
and thank offerings	to·w·dah	𐤕𐤅𐤃𐤄	
to the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
But if	ve·im	𐤅𐤀𐤌	Jeremiah 17:27
you do not	lo	𐤋𐤀	
listen	tish·me·u	𐤕𐤔𐤌𐤏𐤅	

to Me	e·lay	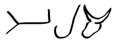	
to keep	le·qad·desh	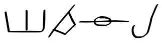	
-	et		
day {holy}	yo·wm		
the Sabbath	hash·shab·bat		
by not	u·le·vil·tee	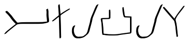	
carrying	se·et		
a load	mas·sa		
while entering	u·vo		
the gates	be·sha·a·re		
of Jerusalem	ye·ru·sha·lim		
day	be·yo·wm	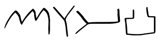	
on the Sabbath	hash·shab·bat		
then I will kindle	ve·hits·tsat·tee		
fire	esh		
in its gates	bish·a·re·ha		
to consume	ve·a·khe·lah		
the citadels	ar·me·no·wt		
of Jerusalem ’”	ye·ru·sha·lim		
	ve·lo		
an unquenchable	tikh·beh		
This is the word	had·da·var		Jeremiah 18:1
that	a·sher		
came	ha·yah	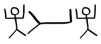	
to	el		
Jeremiah	yir·me·ya·hu		
	me·et		

from the LORD :	YHVH	𐤉𐤄𐤅𐤄	
	le·mor	𐤋𐤀𐤌𐤓	
at once	qum	𐤒𐤅𐤌	Jeremiah 18:2
“ Go down	ve·ya·rad·ta	𐤅𐤉𐤓𐤃𐤕	
house	bet	𐤁𐤉𐤕	
to the potter’s	hay·yo·w·tser	𐤄𐤉𐤅𐤑𐤓	
and there	ve·sham·mah	𐤅𐤔𐤌𐤄	
I will reveal	ash·mee·a·kha	𐤀𐤔𐤌𐤉𐤏𐤊	
-	et	𐤀𐤕	
My message to you”	de·va·ray	𐤃𐤁𐤓𐤉	
So I went down	va·e·red	𐤅𐤀𐤓𐤃	Jeremiah 18:3
house	bet	𐤁𐤉𐤕	
to the potter’s	hay·yo·w·tser	𐤄𐤉𐤅𐤑𐤓	
and saw him	ve·hin·nē·hu	𐤅𐤄𐤍𐤄𐤅	
working	o·seh	𐤏𐤔𐤄	
	me·la·khah	𐤌𐤋𐤀𐤊𐤄	
at	al	𐤏𐤋	
the wheel	ha·a·ve·na·yim	𐤄𐤀𐤁𐤍𐤉𐤌	
became flawed	ve·nish·chat	𐤅𐤍𐤔𐤇𐤕	Jeremiah 18:4
But the vessel	hak·ke·lee	𐤄𐤊𐤋𐤉	
that	a·sher	𐤀𐤔𐤓	
he	hu	𐤄𐤅𐤀	
was shaping	o·seh	𐤏𐤔𐤄	
from the clay	ba·cho·mer	𐤁𐤇𐤌𐤓	
hand	be·yad	𐤁𐤉𐤃	
in [his]	hay·yo·w·tser	𐤄𐤉𐤅𐤑𐤓	
	ve·shav	𐤅𐤔𐤁	

so he formed	vay·ya·a·se·hu		
vessel	ke·lee	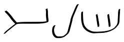	
it into another	a·cher	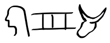	
as	ka·a·sher		
best	ya·shar	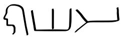	
it seemed	be·e·ne	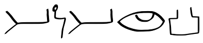	
for him	hay·yo·w·tser	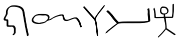	
to do	la·a·so·wt	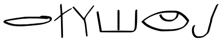	
came	vay·hee	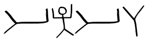	Jeremiah 18:5
Then the word	de·var		
of the LORD	YHVH		
to me	e·lay	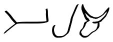	
saying	le·mo·wr	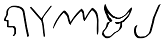	
potter [treats his clay] ?	ha·khay·yo·w·tser	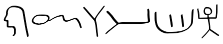	Jeremiah 18:6
as this	haz·zeh		
I not	lo		
can	u·khal	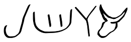	
treat	la·a·so·wt		
you	la·khem		
“ O house	bet	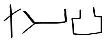	
of Israel	yis·ra·el	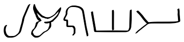	
declares	ne·um		
the LORD	YHVH		
Just	hin·neh		
like clay	kha·cho·mer	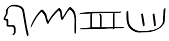	
hand	be·yad	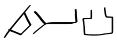	
in the potter’s	hay·yo·w·tser	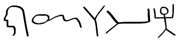	

so	ken	כן	
are you	at·tem	אתם	
in My hand	be·ya·dee	בידי	
O house	bet	בית	
of Israel	yis·ra·el	ישראל ס	
At any time	re·ga	רגע	Jeremiah 18:7
I might announce	a·dab·ber	אדבר	
that	al	על	
a nation	go·w	גוי	
	ve·al	ועל	
or kingdom	mam·la·khah	ממלכה	
will be uprooted	lin·to·wsh	לנתוש	
torn down	ve·lin·to·wts	ולנתוץ	
and destroyed	u·le·ha·a·veed	ולהאביד	
turns	ve·shav	ושב	Jeremiah 18:8
nation	hag·go·w	הגוי	
But if that	ha·hu	ההוא	
from its evil	me·ra·a·to	מרעתו	
-	a·sher	אשר	
I warned	dib·bar·tee	דברתי	
	a·law	עליו	
then I will relent	ve·ni·cham·tee	ונחמתי	
of	al	על	
the disaster	ha·ra·ah	הרעה	
-	a·sher	אשר	
I had planned	cha·shav·tee	חשבתי	
to bring	la·a·so·wt	לעשות	

	lo	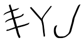	
And if at another time	ve·re·ga	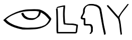	Jeremiah 18:9
I announce	a·dab·ber	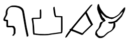	
	al	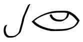	
a nation	go·w	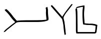	
	ve·al	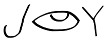	
or kingdom	mam·la·khah	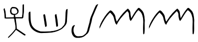	
that I will build up	liv·not	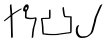	
and establish	ve·lin·to·a	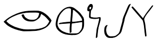	
and if it does	ve·a·sah	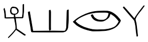	Jeremiah 18:10
evil	ha·ra·ʿah	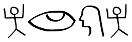	
in My sight	be·e·nay	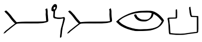	
and does not	le·vil·tee	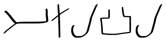	
listen	she·mo·a	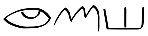	
to My voice	be·qo·w·lee	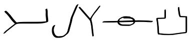	
then I will relent	ve·ni·cham·tee	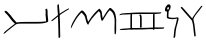	
of	al	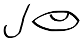	
the good	hat·to·w·vah	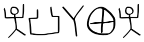	
-	a·sher	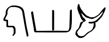	
I had intended for it	a·mar·tee	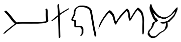	
	le·he·teev	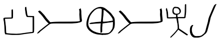	
-	o·w·to	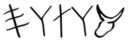	
Now	ve·at·tah	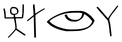	Jeremiah 18:11
tell	e·mar	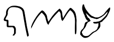	
therefore	na	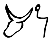	
	el	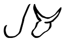	
the men	eesh	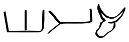	

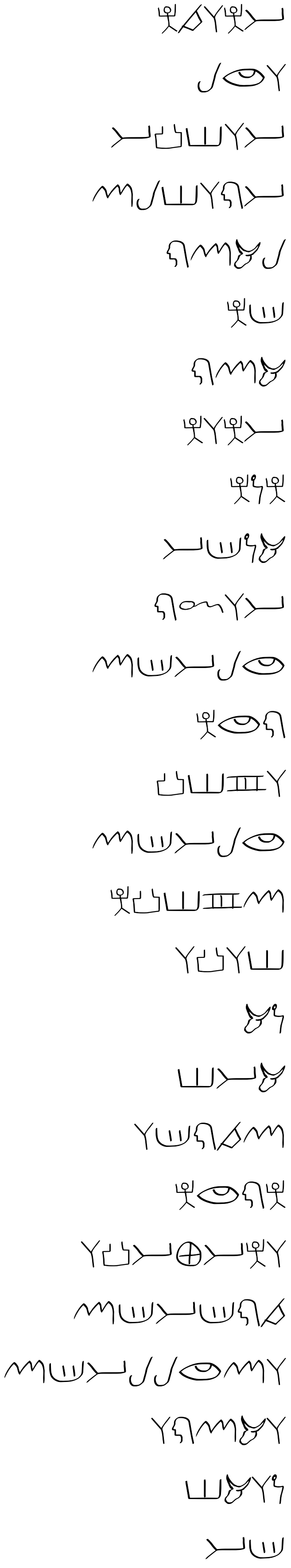

of Judah	ye·hu·dah	
and	ve·al	
the residents	yo·wo·she·ve	
of Jerusalem	ye·ru·sha·lim	
says :	le·mor	
that this is what	koh	
	a·mar	
the LORD	YHVH	
‘ Behold	hin·neh	
I	a·no·khee	
am planning	yo·w·tser	
for you	a·le·khem	
a disaster	ra·ah	
and devising	ve·cho·shev	
against you	a·le·khem	
a plan	ma·cha·sha·vah	
Turn	shu·vu	
now	na	
each of you	eesh	
ways	mid·dar·ko	
from your evil	ha·ra·ah	
and correct	ve·he·tee·vu	
your ways	dar·khe·khem	
and deeds ’	u·ma·al·le·khem	
But they will reply	ve·a·me·ru	Jeremiah 18:12
‘ It is hopeless	no·w·ash	
	kee	

	a·cha·re	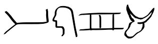	
our own plans	mach·she·vo·w·te·nu		
We will follow	ne·lekh	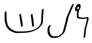	
and each of us	ve·eesh	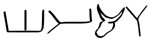	
according to the stubbornness	she·ri·rut		
heart ’”	lib·bo	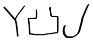	
of his evil	ha·ra		
will act	na·a·seh		
Therefore	la·khen		Jeremiah 18:13
this is what	koh	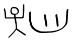	
says :	a·mar		
the LORD	YHVH		
“ Inquire	sha·a·lu		
	na		
among the nations :	bag·go·w·yim	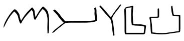	
Who	mee	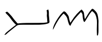	
has ever heard	sha·ma		
things like these ?	ka·el·leh		
terrible thing	sha·a·ru·rit		
has done	a·se·tah		
a most	me·od		
Virgin	be·tu·lat		
Israel	yis·ra·el	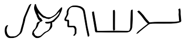	
ever leave	ha·ya·a·zov		Jeremiah 18:14
its rocky	mits·tsur		
slopes ?	sa·day		
Does the snow	she·leg	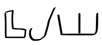	

of Lebanon	le·va·no·wn		
Or	im		
ever run dry ?	yin·na·te·shu	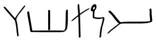	
waters	ma·yim	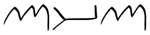	
from a distance	za·reem	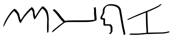	
do its cool	qa·reem	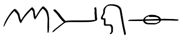	
flowing	no·wz·leem	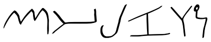	
Yet	kee	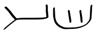	Jeremiah 18:15
have forgotten Me	she·khe·chu·nee	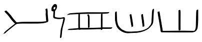	
My people	am·mee		
to worthless idols	lash·shaw		
They burn incense	ye·qat·te·ru	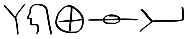	
that make them stumble	vay·yakh·shi·lum		
in their ways	be·dar·khe·hem	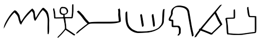	
roads	she·vee·le	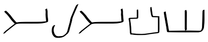	
[leaving] the ancient	o·w·lam		
to walk	la·le·khet	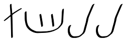	
on rutted	ne·tee·vo·wt	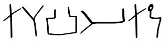	
bypaths	de·rekh		
instead of	lo		
on the highway	se·lu·lah		
They have made	la·sum		Jeremiah 18:16
their land	ar·tsam		
a desolation	le·sham·mah	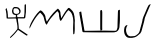	
object of scorn	she·ru·qat	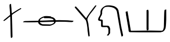	
a perpetual	o·w·lam		
all	kol	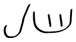	

who pass	o·w·ver		
by	a·le·ha	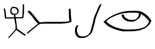	
will be appalled	yish·shom		
and shake	ve·ya·need	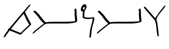	
their heads	be·ro·sho		
wind	ke·ru·ach	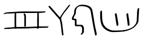	Jeremiah 18:17
like the east	qa·deem	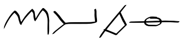	
I will scatter them	a·phee·tsem	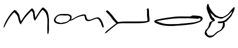	
before	liph·ne		
the enemy	o·w·yev	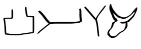	
My back	o·reph		
and not	ve·lo		
My face	pha·neem	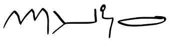	
I will show them	er·em		
in the day	be·yo·wm	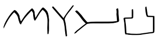	
of their calamity ”	e·dam		
Then [some] said	vay·yo·me·ru		Jeremiah 18:18
“ Come	le·khu		
let us make plans	ve·nach·she·vah	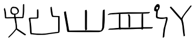	
against	al		
Jeremiah	yir·me·ya·hu		
	ma·cha·sha·vo·wt	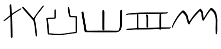	
for	kee	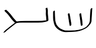	
will never	lo		
be lost	to·vad		
the law	to·w·rah		
to the priest	mik·ko·hen		

nor counsel	ve·e·tsah		
to the wise	me·cha·kham	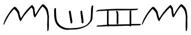	
nor an oracle	ve·da·var		
to the prophet	min·na·vee	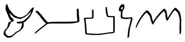	
Come	le·khu		
let us denounce him	ve·nak·ke·hu		
	val·la·sho·wn	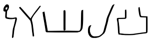	
and pay no	ve·al		
heed	naq·shee·vah	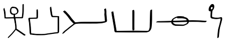	
to	el		
any	kal		
of his words”	de·va·raw	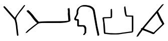	
Attend	haq·shee·vah	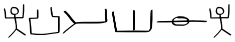	Jeremiah 18:19
O LORD	YHVH		
to me	e·lay	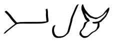	
Hear	u·she·ma		
are saying !	le·qo·wl	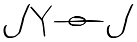	
what my accusers	ye·ree·vay	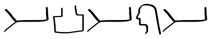	
be repaid	hay·shul·lam		Jeremiah 18:20
with	ta·chat	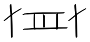	
Should good	to·w·vah		
evil ?	ra·ah		
Yet	kee	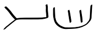	
they have dug	kha·ru		
a pit	shu·chah		
for me	le·naph·shee		
Remember	ze·khor	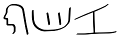	

how I stood	a·me·dee	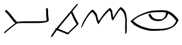	
before You	le·pha·ne·kha	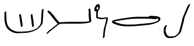	
to speak	le·dab·ber	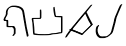	
on their behalf	a·le·hem	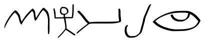	
good	to·w·vah	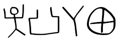	
to turn	le·ha·sheev	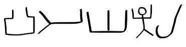	
-	et	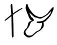	
Your wrath	cha·ma·te·kha	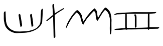	
from them	me·hem	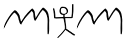	
Therefore	la·khen	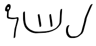	Jeremiah 18:21
over	ten		
-	et	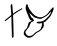	
hand their children	be·ne·hem	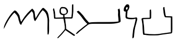	
to famine	la·ra·av	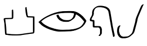	
pour out	ve·hag·gi·rem	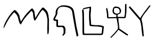	
upon them	al	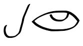	
the power	ye·de	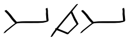	
of the sword	che·rev	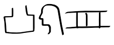	
become	ve·tih·ye·nah	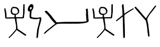	
Let their wives	ne·she·hem	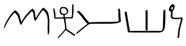	
childless	shak·ku·lo·wt	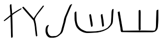	
and widowed	ve·al·ma·no·wt	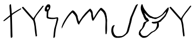	
let their husbands	ve·an·she·hem	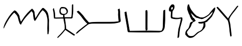	
	yih·yu	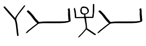	
be slain	ha·ru·ge	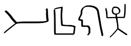	
by disease	ma·vet	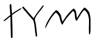	
their young men	ba·chu·re·hem	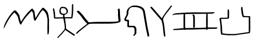	

struck down	muk·ke		
by the sword	che·rev		
in battle	bam·mil·cha·mah	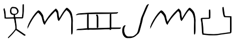	
be heard	tish·sha·ma		Jeremiah 18:22
Let a cry	ze·a·qah	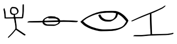	
from their houses	mib·bat·te·hem	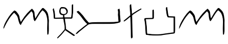	
when	kee	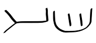	
bring	ta·vee	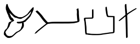	
against them	a·le·hem	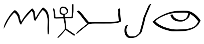	
raiders	ge·dud		
You suddenly	pit·om		
for	kee	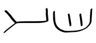	
they have dug	kha·ru	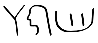	
a pit	shī·chah	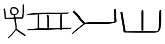	
to capture me	le·la·khe·de·nee		
snares	u·pha·cheem	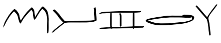	
and have hidden	ta·me·nu		
for my feet	le·rag·lay		
But You	ve·at·tah		Jeremiah 18:23
O LORD	YHVH		
know	ya·da·ta		
-	et		
all	kal	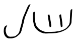	
plots	a·tsa·tam		
against me	a·lay	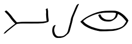	
their deadly	lam·ma·vet		
Do not	al		

wipe out	te·khap·per	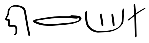	
	al		
their guilt	a·wo·nam		
their sin	ve·chat·ta·tam		
from Your sight	mil·le·pha·ne·kha		
[or]	al		
blot out	tem·chee	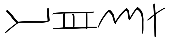	
	ve·ha·yu	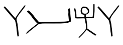	
Let them be overthrown	mukh·sha·leem	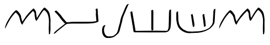	
before You	le·pha·ne·kha	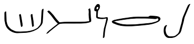	
in the time	be·et		
of Your anger	ap·pe·kha		
deal	a·seh		
with them	va·hem	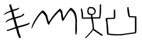	
This is what	koh	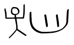	Jeremiah 19:1
says :	a·mar		
the LORD	YHVH		
“ Go	ha·lo·wkh		
and buy	ve·qa·nee·ta	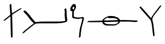	
jar	vaq·buq	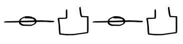	
from a potter	yo·w·tser		
a clay	cha·res	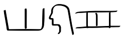	
Take some of the elders	u·miz·ziq·ne	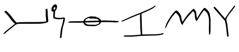	
of the people	ha·am		
and leaders	u·miz·ziq·ne	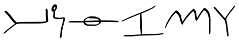	
of the priests	hak·ko·ha·neem	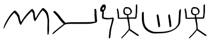	
and go	ve·ya·tsa·ta	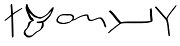	Jeremiah 19:2

out to	el	
the Valley	ge	
of Ben-hinnom	ben	
	hin·nom	
-	a·sher	
near the entrance	pe·tach	
Gate	sha·ar	
of the Potsherd	ha·cha·ra·sut	
Proclaim	ve·qa·ra·ta	
there	sham	
-	et	
the words	had·de·va·reem	
-	a·sher	
I speak	a·dab·ber	
to you	e·le·kha	
saying	ve·a·mar·ta	Jeremiah 19:3
‘ Hear	shim·u	
the word	de·var	
of the LORD	YHVH	
O kings	mal·khe	
of Judah	ye·hu·dah	
and residents	ve·yo·she·ve	
of Jerusalem	ye·ru·sha·lim	
This is what	koh	
says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	

the God	e·lo·he
of Israel	yis·ra·el
	hin·nee
I am going to bring	me·vee
such disaster	ra·ah
on	al
place	ham·ma·qo·wm
this	haz·zeh
that	a·sher
of all	kal
who hear of it	sho·me·ah
will ring	tits·tsal·nah
the ears	a·ze·naw
because	ya·an
-	a·sher
they have abandoned Me	a·za·vu·nee
a foreign	vay·nak·ke·ru
-	et
place	ham·ma·qo·wm
and made this	haz·zeh
They have burned incense	vay·qat·te·ru
in [this place]	vo
gods	le·lo·heem
to other	a·che·reem
that	a·sher
have [ever]	lo
known	ye·da·um

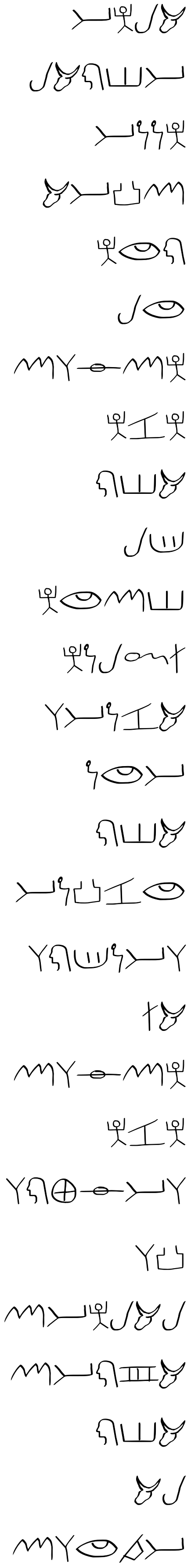

Jeremiah 19:4

[neither] they	hem·mah	
nor their fathers	va·a·vo·w·te·hem	
nor the kings	u·mal·khe	
of Judah	ye·hu·dah	
They have filled	u·ma·le·u	
-	et	
place	ham·ma·qo·wm	
this	haz·zeh	
with the blood	dam	
of the innocent	ne·qee·yim	
They have built	u·va·nu	Jeremiah 19:5
-	et	
high places	ba·mo·wt	
to Baal	hab·ba·al	
on which to burn	lis·roph	
-	et	
their children	be·ne·hem	
in the fire	ba·esh	
as offerings	o·lo·wt	
to Baal —	lab·ba·al	
something	a·sher	
I never	lo	
commanded	tsiw·vee·tee	
nor	ve·lo	
or mentioned	dib·bar·tee	
	ve·lo	
did it [even] enter	a·le·tah	

	al		
My mind	lib·bee	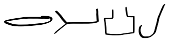	
So	la·khen		Jeremiah 19:6
behold	hin·neh		
the days	ya·meem	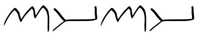	
are coming	ba·eem		
declares	ne·um		
the LORD	YHVH		
will no	ve·lo		
be called	yiq·qa·re	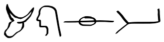	
place	lam·ma·qo·wm	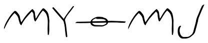	
when this	haz·zeh		
longer	o·wd		
Topheth	hat·to·phet		
or the Valley	ve·ge	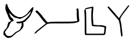	
of Ben-hinnom	ben		
	hin·nom	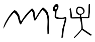	
but	kee	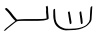	
	im		
the Valley	ge	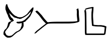	
of Slaughter	ha·ha·re·gah	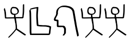	
I will ruin	u·vaq·qo·tee	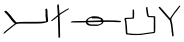	Jeremiah 19:7
-	et		
the plans	a·tsat		
of Judah	ye·hu·dah	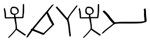	
and Jerusalem	vee·ru·sha·lim		
place	bam·ma·qo·wm		

And in this	haz·zeh		
I will make them fall	ve·hip·pal·teem		
by the sword	ba·che·rev	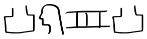	
before	liph·ne		
their enemies	o·ye·ve·hem	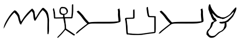	
by the hands	u·ve·yad	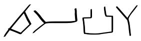	
of those who seek	me·vaq·she	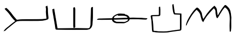	
their lives	naph·sham		
and I will give	ve·na·tat·tee	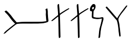	
-	et		
their carcasses	niv·la·tam	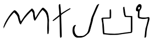	
as food	le·ma·a·khal		
to the birds	le·o·wph		
of the air	hash·sha·ma·yim		
and the beasts	u·le·ve·he·mat		
of the earth	ha·a·rets		
I will make	ve·sam·tee		Jeremiah 19:8
-	et		
city	ha·eer		
this	haz·zot		
a desolation	le·sham·mah		
and an [object of] scorn	ve·lish·re·qah		
All	kol		
who pass	o·ver	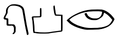	
by	a·le·ha	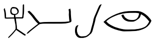	
will be appalled	yish·shom		
and will scoff	ve·yish·roq		

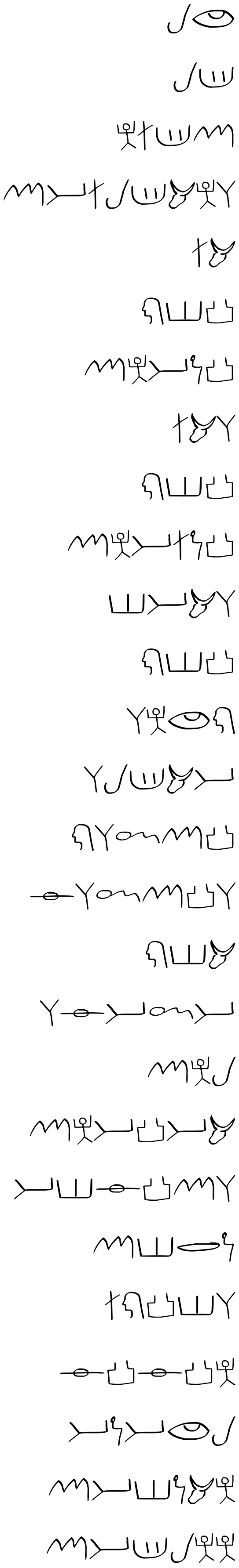

at	al	
all	kal	
her wounds	mak·ko·te·ha	
I will make them eat	ve·ha·a·khal·teem	Jeremiah 19:9
-	et	
the flesh	be·sar	
of their sons	be·ne·hem	
and	ve·et	
	be·sar	
daughters	be·no·te·hem	
one	ve·eesh	
flesh	be·sar	
another’s	re·e·hu	
and they will eat	yo·khe·lu	
in the siege	be·ma·tso·wr	
and distress	u·ve·ma·tso·wq	
-	a·sher	
inflicted	ya·tsee·qu	
on them	la·hem	
by their enemies	o·ye·ve·hem	
who seek	u·me·vaq·she	
their lives ’	naph·sham	
Then you are to shatter	ve·sha·var·ta	Jeremiah 19:10
the jar	hab·baq·buq	
in the presence	le·e·ne	
of the men	ha·a·na·sheem	
who accompany	ha·ho·le·kheem	

you	o·w·takh		
and you are to proclaim	ve·a·mar·ta		Jeremiah 19:11
to them	a·le·hem	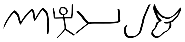	
that this is what	koh	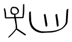	
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	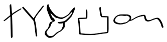	
	ka·khah		
I will shatter	esh·bor		
-	et		
nation	ha·am		
this	haz·zeh		
-	ve·et		
city	ha·eer		
and this	haz·zot		
like	ka·a·sher		
one shatters	yish·bor	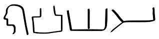	
-	et		
jar	ke·lee	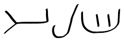	
a potter’s	hay·yo·w·tser	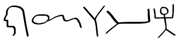	
that	a·sher		
never	lo		
can	yu·khal		
be repaired	le·he·ra·pheh		
again	o·wd		
in Topheth	u·ve·to·phet		
They will bury the dead	yiq·be·ru	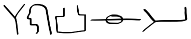	

until there is no more	me·en	
room	ma·qo·wm	
to bury [them]	liq·bo·wr	
This is what	ken	Jeremiah 19:12
I will do	e·e·seh	
place	lam·ma·qo·wm	
to this	haz·zeh	
declares	ne·um	
the LORD	YHVH	
and to its residents	u·le·yo·wo·she·vaw	
I will make	ve·la·tet	
-	et	
city	ha·eer	
this	haz·zot	
like Topheth	ke·to·phet	
will be	ve·ha·yu	Jeremiah 19:13
The houses	bat·te	
of Jerusalem	ye·ru·sha·lim	
and the houses	u·vat·te	
of the kings	mal·khe	
of Judah	ye·hu·dah	
like that place	kim·qo·wm	
Topheth —	hat·to·phet	
defiled	hat·te·me·eem	
all	le·khol	
the houses	hab·bat·teem	
-	a·sher	

they burned incense	qit·te·ru	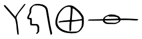	
on	al		
whose rooftops	gag·go·te·hem	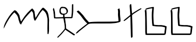	
to all	le·khol		
the host	tse·va	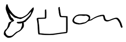	
of heaven	hash·sha·ma·yim		
and poured out	ve·has·sekh	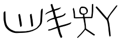	
drink offerings	ne·sa·kheem	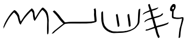	
gods”	le·lo·heem		
to other	a·che·reem	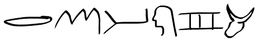	
returned	vay·ya·vo	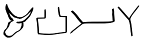	Jeremiah 19:14
Then Jeremiah	yir·me·ya·hu		
from Topheth	me·hat·to·phet		
where	a·sher		
had sent him	she·la·cho	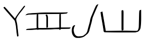	
the LORD	YHVH		
	sham		
to prophesy	le·hin·na·ve		
and he stood	vay·ya·a·mod		
in the courtyard	ba·cha·tsar	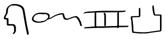	
of the house	bet	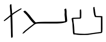	
of the LORD	YHVH		
and proclaimed	vay·yo·mer		
to	el		
all	kal	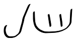	
the people	ha·am		
“ This is what	koh	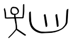	Jeremiah 19:15

says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	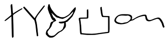
the God	e·lo·he	
of Israel	yis·ra·el	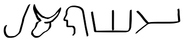
‘ Behold	hin·nee	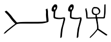
I am about to bring	mē·vī	
on	el	
city	ha·eer	
this	haz·zot	
and on	ve·al	
all	kal	
the villages around it	a·re·ha	
-	et	
every	kal	
disaster	ha·ra·ah	
-	a·sher	
I have pronounced	dib·bar·tee	
against them	a·le·ha	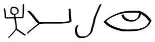
because	kee	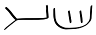
they have stiffened	hiq·shu	
	et	
their necks	a·re·pam	
so as not	le·vil·tee	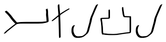
to heed	she·mo·w·a	
	et	
My words ’”	de·va·ray	

heard	vay·yish·ma	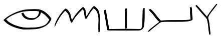	Jeremiah 20:1
When Pashhur	pash·chur	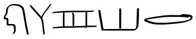	
the son	ben	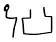	
of Immer	im·mer	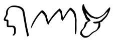	
the priest	hak·ko·hen	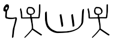	
	ve·hu	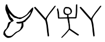	
official	pha·qeed	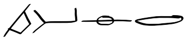	
and the chief	na·geed	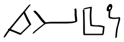	
in the house	be·vet	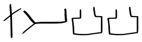	
of the LORD	YHVH	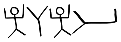	
-	et	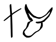	
Jeremiah	yir·me·ya·hu	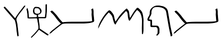	
prophesying	nib·ba	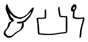	
-	et	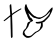	
things	had·de·va·reem	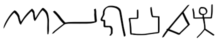	
these	ha·el·leh	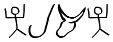	
beaten	vay·yak·keh	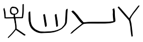	Jeremiah 20:2
[he]	phash·chur	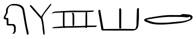	
-	et	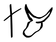	
had Jeremiah	yir·me·ya·hu	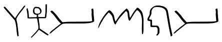	
the prophet	han·na·vee	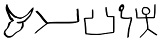	
and put	vay·yit·ten	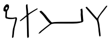	
-	o·to	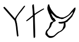	
in	al	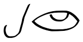	
the stocks	ham·mah·pe·khet	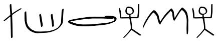	
-	a·sher	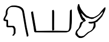	
Gate	be·sha·ar	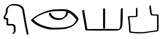	

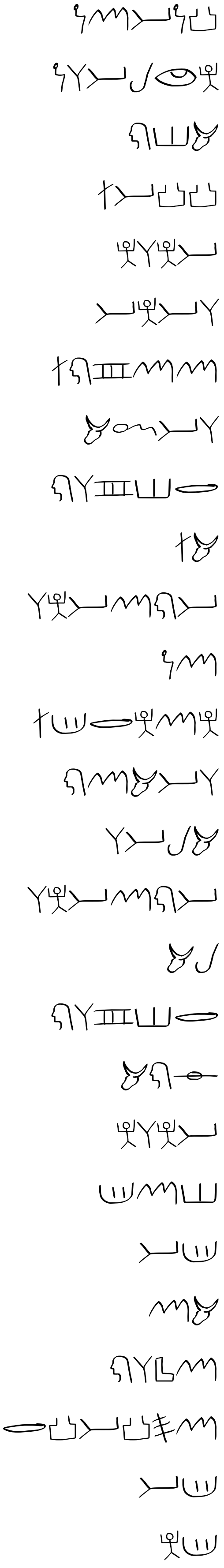

of Benjamin	bin·ya·min	
at the Upper	ha·el·yo·wn	
which [was]	a·sher	
by the house	be·vet	
of the LORD	YHVH	
-	vay·hee	Jeremiah 20:3
The next day	mim·ma·cho·rat	
released	vay·yo·tse	
when Pashhur	phash·chur	
-	et	
Jeremiah	yir·me·ya·hu	
from	min	
the stocks	ham·mah·pa·khet	
said	vay·yo·mer	
to him	e·law	
Jeremiah	yir·me·ya·hu	
does not	lo	
you Pashhur	phash·chur	
call	qa·ra	
“ The LORD	YHVH	
	she·me·kha	
but	kee	
	im	
	ma·go·wr	
Magor-missabib	mis·sa·veev	
For	kee	Jeremiah 20:4
this is what	khoh	

says :	a·mar	אמר	
the LORD	YHVH	יהוה	
	hin·nee	הנני	
‘ I will make you	no·ten·kha	נתנך	
a terror	le·ma·go·wr	למגור	
to yourself	le·kha	לך	
and to all	u·le·khal	ולכל	
your friends	o·ha·ve·kha	אהביך	
They will fall	ve·na·phe·lu	ונפלו	
by the sword	be·che·rev	בחרב	
of their enemies	o·ye·ve·hem	איביהם	
before your very eyes	ve·e·ne·kha	ועיניך	
	ro·o·wt	ראות	
-	ve·et	ואת	
-	kal	כל	
And I will hand Judah	ye·hu·dah	יהודה	
over to	et·ten	אתן	
	be·yad	ביד	
the king	me·lekh	מלך	
of Babylon	ba·vel	בבל	
and he will carry them away	ve·hig·lam	והגלם	
to Babylon	ba·ve·lah	בבלה	
and put them	ve·hik·kam	והכם	
to the sword	be·cha·rev	בחרב	
I will give away	ve·na·tat·tee	ונתתי	Jeremiah 20:5
-	et	את	

all	kal	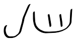	
the wealth	cho·sen		
city —	ha·eer		
of this	haz·zot		
-	ve·et		
all	kal	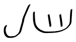	
its products	ye·gee·ah	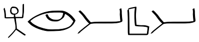	
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-	kal	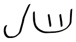	
and valuables	ye·qa·rah	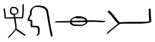	
and	ve·et		
all	kal		
the treasures	o·wts·ro·wt		
of the kings	mal·khe	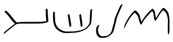	
of Judah —	ye·hu·dah	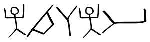	
-	et·ten		
to	be·yad	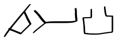	
their enemies	o·ye·ve·hem	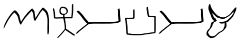	
They will plunder them	u·ve·za·zum	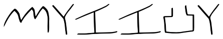	
seize them	u·le·qa·chum	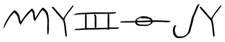	
and carry them off	ve·he·vee·um	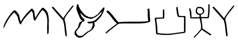	
to Babylon	ba·ve·lah	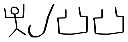	
And you	ve·at·tah		Jeremiah 20:6
Pashhur	phash·chur		
and all	ve·khol		
who live	yo·she·ve		
in your house	ve·te·kha	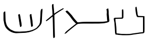	

will go	te·le·khu	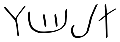	
into captivity	bash·she·vee		
to Babylon	u·va·vel		
You will go	ta·vo·w		
and there	ve·sham		
you will die	ta·mut	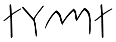	
and	ve·sham	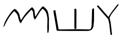	
be buried —	tiq·qa·ver	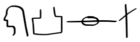	
you	at·tah		
and all	ve·khal		
your friends	o·ha·ve·kha	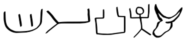	
to whom	a·sher		
you have prophesied	nib·be·ta		
these	la·hem		
lies ’”	bash·sha·qer	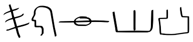	
You have deceived me	pit·tee·ta·nee	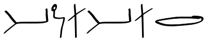	Jeremiah 20:7
O LORD	YHVH		
and I was deceived	va·ep·pat		
You have overcome me	cha·zaq·ta·nee	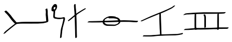	
and prevailed	vat·tu·khal		
I am	ha·yee·tee	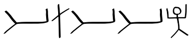	
a laughingstock	lis·cho·wq	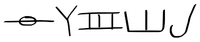	
all	kal		
day long	hay·yo·wm	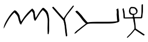	
everyone	kul·loh	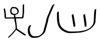	
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me	lee	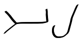	

For	kee	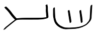	Jeremiah 20:8
whenever	mid·de	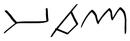	
I speak	a·dab·ber	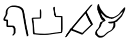	
I cry out	ez·aq	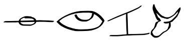	
violence	cha·mas	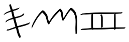	
and destruction	va·shod	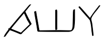	
I proclaim	eq·ra	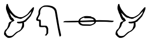	
For	kee	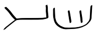	
has become	ha·yah	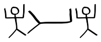	
the word	de·var	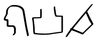	
of the LORD	YHVH	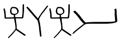	
to me	lee	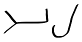	
a reproach	le·cher·pah	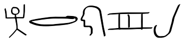	
and derision	u·le·qe·les	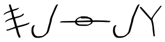	
all	kal	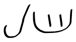	
day long	hay·yo·wm	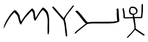	
If I say	ve·a·mar·tee	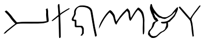	Jeremiah 20:9
“ I will not	lo	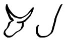	
mention Him	ez·ke·ren·nu	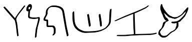	
	ve·lo	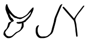	
or speak	a·dab·ber	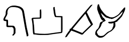	
any more	o·wd	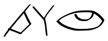	
in His name”	bish·mo	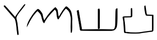	
[His message] becomes	ve·ha·yah	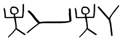	
in my heart	ve·lib·bee	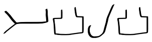	
a fire	ke·esh	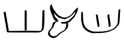	
burning	bo·e·ret	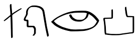	

shut up	a·tsur		
in my bones	be·ats·mo·tay		
and I become weary	ve·nil·e·tee	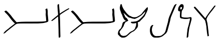	
of holding it in	kal·khel	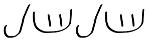	
and I cannot	ve·lo		
prevail	u·khal	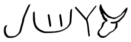	
For	kee	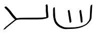	Jeremiah 20:10
I have heard	sha·ma·tee		
the whispering	dib·bat		
of many :	rab·beem	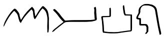	
“ Terror	ma·go·wr		
is on every side !	mis·sa·veev		
Report him	hag·gee·du	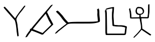	
let us report him !”	ve·nag·gee·den·nu	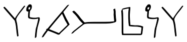	
All	kol	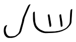	
my trusted friends	e·no·wosh		
	she·lo·w·mee		
watch for	sho·me·re		
my fall :	tsal·ee		
“ Perhaps	u·lay	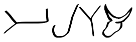	
he will be deceived	ye·phut·teh		
so that we may prevail	ve·nu·khe·lah		
against him	lo		
and take	ve·niq·chah	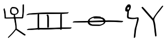	
our vengeance	niq·ma·te·nu		
upon him”	mim·men·nu	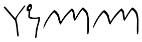	
But the LORD	va·YHVH	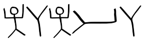	Jeremiah 20:11

is with me	o·w·tee	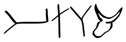	
warrior	ke·gib·bo·wr		
like a fearsome	a·reets	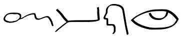	
Therefore	al		
	ken		
my persecutors	ro·de·phay		
will stumble	yik·ka·she·lu		
and will not	ve·lo		
prevail	yu·kha·lu		
put to shame	bo·shu		
they will be utterly	me·od		
Since	kee	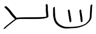	
they have not	lo		
succeeded	his·kee·lu		
disgrace	ke·lim·mat	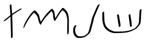	
with an everlasting	o·w·lam		
that will never	lo		
be forgotten	tish·sha·khe·ach		
O LORD	va·YHVH	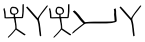	Jeremiah 20:12
of Hosts	tse·va·o·wt	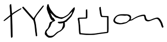	
who examines	bo·chen	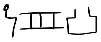	
the righteous	tsad·deeq	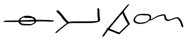	
who sees	ro·eh		
the heart	khe·la·yo·wt	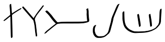	
and mind	va·lev	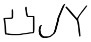	
let me see	er·eh		
Your vengeance	niq·ma·te·kha		

upon them	me·hem	מהם	
for	kee	כי	
to You	e·le·kha	אליך	
I have committed	gil·lee·tee	גליתי	
-	et	את	
my cause	ree·vee	ריבי׃	
Sing	·ru	שירו	Jeremiah 20:13
to the LORD !	la·YHVH	ליהוה	
Praise	hal·lu	הללו	
-	et	את	
the LORD !	YHVH	יהוה	
For	kee	כי	
He rescues	hits·tseel	הציל	
-	et	את	
the life	ne·phesh	נפש	
of the needy	ev·yo·wn	אביון	
from the hands	mee·yad	מיד	
of evildoers	me·re·eem	מרעים׃	
Cursed be	a·rur	ארור	Jeremiah 20:14
the day	hay·yo·wm	היום	
-	a·sher	אשר	
I was born	yul·lad·tee	ילדתי	
!	bo	בו	
May the day	yo·wm	יום	
-	a·sher	אשר	
bore me	ye·la·dat·nee	ילדתני	
my mother	im·mee	אמי	

never	al		
	ye·hee		
be blessed	va·rukh		
Cursed be	a·rur		Jeremiah 20:15
the man	ha·eesh	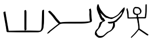	
who	a·sher		
brought	bis·sar		
-	et		
my father {the news}	a·vee	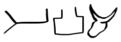	
saying	le·mor	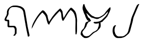	
is born	yul·lad	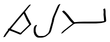	
to you”	le·kha	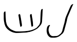	
	ben		
“ A son	za·khar	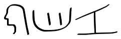	
bringing him great joy	sam·me·ach		
	sim·mo·cha·hu		
be	ve·ha·yah	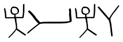	Jeremiah 20:16
that man	ha·eesh	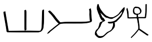	
May	ha·hu		
like the cities	ke·a·reem	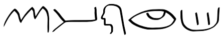	
that	a·sher		
overthrew	ha·phakh		
the LORD	YHVH		
without	ve·lo		
compassion	ni·cham	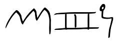	
May he hear	ve·sha·ma		
an outcry	ze·a·qah		

in the morning	bab·bo·qer	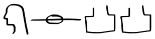	
and a battle cry	u·te·ru·ah		
	be·et		
at noon	tsa·ho·ra·yim	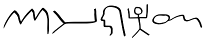	
because	a·sher		Jeremiah 20:17
he did not	lo		
kill me	mo·wt·ta·nee		
in the womb	me·ra·chem	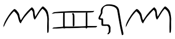	
might have been	vat·te·hee		
	lee	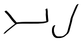	
so that my mother	im·mee	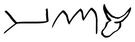	
my grave	qiv·ree		
and her womb	ve·rach·mah	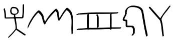	
enlarged	ha·rat	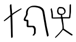	
forever	o·w·lam		
Why	lam·mah		Jeremiah 20:18
	zeh	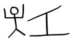	
of the womb	me·re·chem	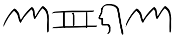	
did I come out	ya·tsa·tee		
to see	lir·o·wt		
only trouble	a·mal		
and sorrow	ve·ya·go·wn	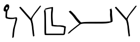	
and to end	vay·yikh·lu		
in shame ?	be·vo·shet		
my days	ya·may	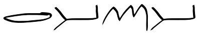	
This is the word	had·da·var		Jeremiah 21:1
that	a·sher		

came	ha·yah	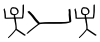	
to	el		
Jeremiah	yir·me·ya·hu		
from	me·et		
the LORD	YHVH		
sent	bish·lo·ach	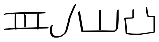	
to him	e·law	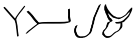	
when King	ham·me·lekh		
Zedekiah	tsid·qee·ya·hu	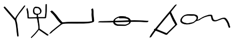	
-	et		
Pashhur	pash·chur		
son	ben		
of Malchijah	mal·kee·yah		
-	ve·et		
Zephaniah	tse·phan·yah		
son	ben		
of Maaseiah	ma·a·se·yah		
and the priest	hak·ko·hen		
They said	le·mor		
inquire	de·rash		Jeremiah 21:2
“ Please	na		
on our behalf	va·a·de·nu		
-	et		
of the LORD	YHVH		
since	kee	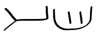	
Nebuchadnezzar	ne·vu·khad·rets·tsar		
king	me·lekh	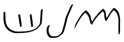	

of Babylon	ba·vel	בבל	
is waging war	nil·cham	נלחם	
against us	a·le·nu	עלינו	
Perhaps	u·lay	אולי	
will perform	ya·a·seh	יעשה	
the LORD	YHVH	יהוה	
for us	o·w·ta·nu	אותנו	
something like all	ke·khal	ככל	
His past wonders	niph·le·o·taw	נפלאתיו	
so that [Nebuchadnezzar] will withdraw	ve·ya·a·leh	ויעלה	
from us”	me·a·le·nu	מעלינו ס	
answered	vay·yo·mer	ויאמר	Jeremiah 21:3
But Jeremiah	yir·me·ya·hu	ירמיהו	
-	a·le·hem	אליהם	
that	koh	כה	
“ You are to tell	to·me·run	תאמרן	
	el	אל	
Zedekiah	tsid·qee·ya·hu	צדקיהו	
this is what	koh	כה	Jeremiah 21:4
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
	hin·nee	הנני	
‘ I will turn	me·sev	מסב	
against you	et	את	

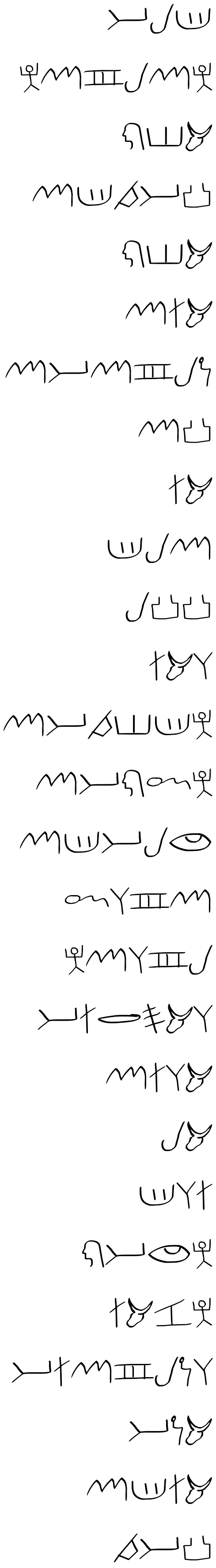

the weapons	ke·le	
of war	ham·mil·cha·mah	
	a·sher	
in your hands	be·yed·khem	
with which	a·sher	
you	at·tem	
are fighting	nil·cha·meem	
	bam	
-	et	
the king	me·lekh	
of Babylon	ba·vel	
	ve·et	
and the Chaldeans	hak·kas·deem	
who besiege	hats·tsa·reem	
you	a·le·khem	
outside	mi·chuts	
the wall	la·cho·w·mah	
and I will assemble	ve·a·saph·tee	
[their forces]	o·w·tam	
in	el	
the center	to·wkh	
city	ha·eer	
of this	haz·zot	
will fight	ve·nil·cham·tee	Jeremiah 21:5
And I Myself	a·nee	
against you	it·te·khem	
hand	be·yad	

with an outstretched	ne·tu·yah		
arm	u·viz·ro·w·a	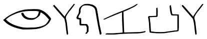	
and a mighty	cha·za·qah		
with anger	u·ve·aph		
fury	u·ve·che·mah	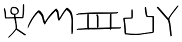	
wrath	u·ve·qe·tseph	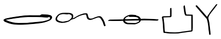	
and great	ga·do·wl		
I will strike down	ve·hik·ke·tee	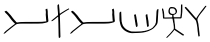	Jeremiah 21:6
-	et		
the residents	yo·wo·she·ve	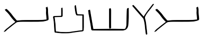	
city	ha·eer		
of this	haz·zot		
-	ve·et		
both man	ha·a·dam		
-	ve·et		
and beast	hab·be·he·mah		
plague ’	be·de·ver		
in a terrible	ga·do·wl		
They will die	ya·mu·tu		
‘ After that	ve·a·cha·re		Jeremiah 21:7
’	khen	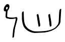	
declares	ne·um		
the LORD	YHVH		
‘ I will hand over	et·ten		
-	et		
Zedekiah	tsid·qee·ya·hu	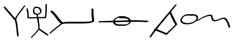	
king	me·lekh	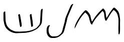	

of Judah	ye·hu·dah	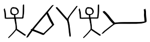
-	ve·et	
his officers	a·va·daw	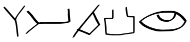
-	ve·et	
and the people	ha·am	
-	ve·et	
who survive	han·nish·a·reem	
city	ba·eer	
in this	haz·zot	
	min	
the plague	had·de·ver	
	min	
and sword	ha·che·rev	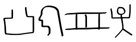
	u·min	
and famine	ha·ra·av	
to	be·yad	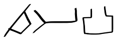
Nebuchadnezzar	ne·vu·khad·rets·tsar	
king	me·lekh	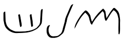
of Babylon	ba·vel	
and to	u·ve·yad	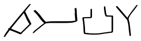
their enemies	o·ye·ve·hem	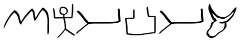
	u·ve·yad	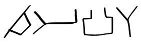
who seek	me·vaq·she	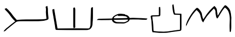
their lives	naph·sham	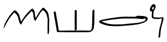
He will put them	ve·hik·kam	
	le·phee	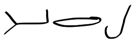
to the sword	che·rev	

he will not	lo		
spare	ya·chus	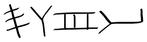	
them	a·le·hem	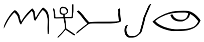	
[or]	ve·lo		
show pity	yach·mol	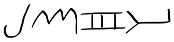	
[or]	ve·lo		
compassion’	ye·ra·chem	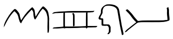	
	ve·el		Jeremiah 21:8
people	ha·am		
this	haz·zeh		
Furthermore, you are to tell	to·mar		
that this is what	koh	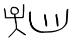	
says :	a·mar		
the LORD	YHVH		
‘ Behold	hin·nee	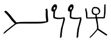	
I set	no·ten	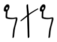	
before	liph·ne·khem	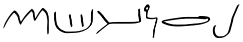	
you	et		
the way	de·rekh		
of life	ha·chay·yeem	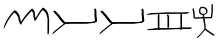	
-	ve·et		
and the way	de·rekh		
of death	ham·ma·vet		
Whoever stays	hay·yo·shev	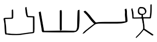	Jeremiah 21:9
city	ba·eer		
in this	haz·zot		
will die	ya·mut		

by sword	ba·che·rev	
and famine	u·va·ra·av	
and plague	u·vad·da·ver	
but whoever goes out	ve·hay·yo·w·tse	
and surrenders	ve·na·phal	
to	al	
the Chaldeans	hak·kas·deem	
who besiege	hats·tsa·reem	
you	a·le·khem	
will live	yich·yɛh	
he will retain	ve·ha·ye·tah	
his	lo	
life	naph·sho	
like a spoil of war	le·sha·lal	
For	kee	Jeremiah 21:10
I have set	sam·tee	
My face	pha·nay	
city	ba·eer	
against this	haz·zot	
to bring disaster	le·ra·ah	
and not	ve·lo	
good	le·to·w·vah	
declares	ne·um	
the LORD	YHVH	
into the hand	be·yad	
of the king	me·lekh	
of Babylon	ba·vel	

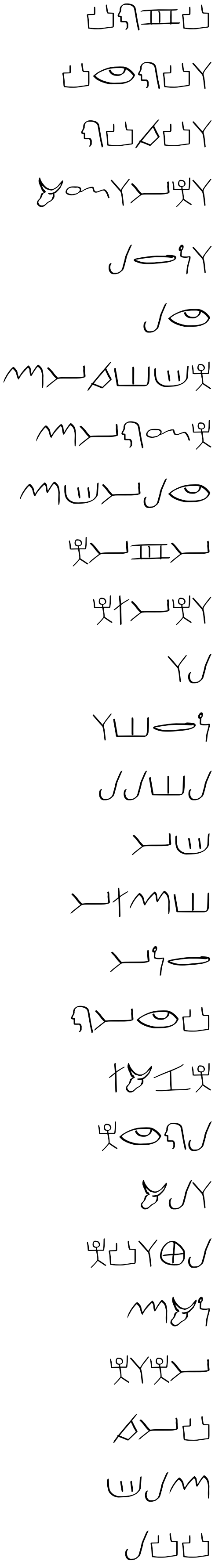

It will be delivered	tin·na·ten		
who will destroy it	u·se·ra·phah		
with fire'	ba·esh		
Moreover, [tell] the house	u·le·vet		Jeremiah 21:11
of the king	me·lekh	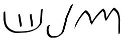	
of Judah	ye·hu·dah	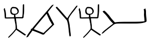	
to hear	shim·u		
the word	de·var		
of the LORD	YHVH		
O house	bet	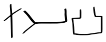	Jeremiah 21:12
of David	da·wid		
this is what	koh	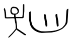	
says :	a·mar		
the LORD	YHVH		
' Administer	dee·nu	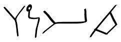	
	lab·bo·qer	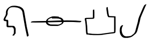	
justice every morning	mish·pat		
and rescue	ve·hats·tsee·lu		
the victim of robbery	ga·zul		
from the hand	mee·yad	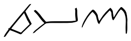	
of his oppressor	o·wo·sheq		
or	pen		
will go forth	te·tse		
like fire	kha·esh		
My wrath	cha·ma·tee		
and burn	u·va·a·rah		

with no one	ve·en	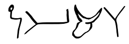	
to extinguish it	me·khab·beh	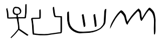	
because of	mip·pe·ne		
their evil	ro·a		
deeds	ma·ʿa·le·lē·hɛm	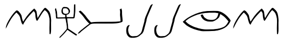	
Behold	hin·nee	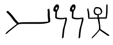	Jeremiah 21:13
I am against you	e·la·yikh	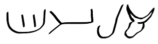	
who dwell	yo·she·vet		
above the valley	ha·e·meq	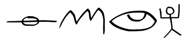	
atop the rocky	tsur		
plateau —	ham·mee·shor	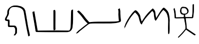	
declares	ne·um		
the LORD —	YHVH		
you who say	ha·o·me·reem		
“ Who	mee	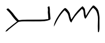	
can come	ye·chat	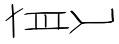	
against us ?	a·le·nu	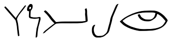	
Who	u·mee		
can enter	ya·vo·w		
our dwellings ?”	bim·o·w·no·w·te·nu	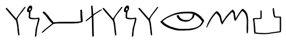	
I will punish	u·pha·qad·tee	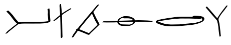	Jeremiah 21:14
you	a·le·khem	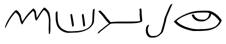	
as your deeds deserve	kiph·ree		
	ma·al·le·khem	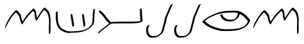	
declares	ne·um		
the LORD	YHVH		
I will kindle	ve·hits·tsat·tee		

a fire	esh	
in your forest	be·ya·rah	
that will consume	ve·a·khe·lah	
everything	kal	
around you ’”	se·vee·ve·ha	
This is what	koh	Jeremiah 22:1
says :	a·mar	
the LORD	YHVH	
“ Go down	red	
to the palace	bet	
of the king	me·lekh	
of Judah	ye·hu·dah	
and proclaim	ve·dib·bar·ta	
there	sham	
-	et	
message	had·da·var	
this	haz·zeh	
saying	ve·a·mar·ta	Jeremiah 22:2
‘ Hear	she·ma	
the word	de·var	
of the LORD	YHVH	
O king	me·lekh	
of Judah	ye·hu·dah	
who sits	hay·yo·shev	
on	al	
the throne	kis·se	
of David —	da·wid	

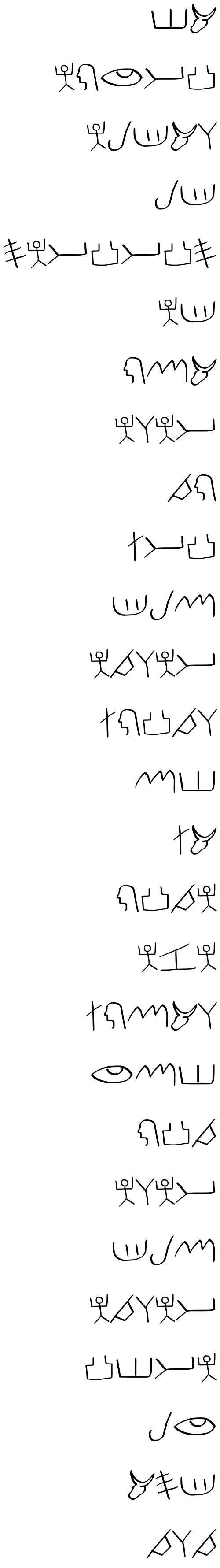

you	at·tah		
and your officials	va·a·va·de·kha		
and your people	ve·am·me·kha		
who enter	hab·ba·eem		
gates	bash·she·a·reem		
these	ha·el·leh	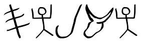	
This is what	koh	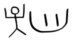	Jeremiah 22:3
says :	a·mar		
the LORD	YHVH	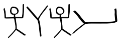	
Administer	a·su	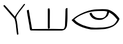	
justice	mish·pat	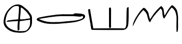	
and righteousness	u·tse·da·qah	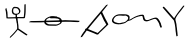	
Rescue	ve·hats·tsee·lu		
the victim of robbery	ga·zul	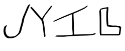	
from the hand	mee·yad	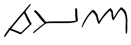	
of his oppressor	a·sho·wq		
to the foreigner	ve·ger		
the fatherless	ya·to·wm		
or the widow	ve·al·ma·nah		
Do no	al		
wrong	to·nu	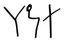	
	al		
or violence	tach·mo·su	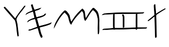	
blood	ve·dam		
innocent	na·qee		
Do not	al		
shed	tish·pe·khu		

place	bam·ma·qo·wm		
in this	haz·zeh		
For	kee	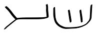	Jeremiah 22:4
if	im		
you will indeed	a·so		
carry out	ta·a·su		
	et		
commands	had·da·var		
these	haz·zeh		
will enter	u·va·u		
through the gates	ve·sha·a·re		
palace	hab·ba·yit	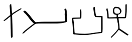	
of this	haz·zeh		
then kings	me·la·kheem		
who sit	yo·she·veem		
David’s	le·da·wid		
on	al		
throne	kis·o		
riding	ro·khe·veem		
on chariots	ba·re·khev		
and horses —	u·vas·su·seem		
they	hu		
and their officials	ve·ʿav·do	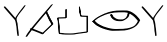	
and their people	ve·am·mo		
But if	ve·im		Jeremiah 22:5
you do not	lo		
obey	tish·me·u		

-	et		
words	had·de·va·reem	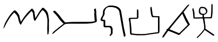	
these	ha·el·leh		
by Myself	bee	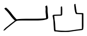	
then I swear	nish·ba·tee		
declares	ne·um		
the LORD	YHVH		
that	kee	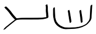	
a pile of rubble ’”	le·cha·re·bah		
will become	yih·yeh	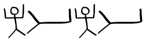	
house	hab·ba·yit	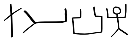	
this	haz·zeh	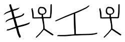	
For	kee	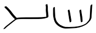	Jeremiah 22:6
this is what	khoh	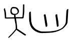	
says	a·mar		
the LORD	YHVH		
concerning	al		
the house	bet	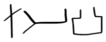	
of the king	me·lekh	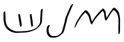	
of Judah :	ye·hu·dah	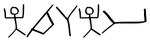	
are like Gilead	gil·ad		
“ You	at·tah		
to Me	lee	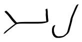	
like the summit	rosh		
of Lebanon	hal·le·va·no·wn		
but I will surely	im		
	lo		

turn you	a·shee·te·kha	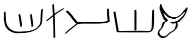	
into a desert	mid·bar		
like cities	a·reem	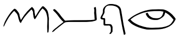	
that are uninhabited	lo		
	no·sha·vah		
I will appoint	ve·qid·dash·tee		Jeremiah 22:7
against you	a·le·kha	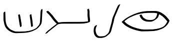	
destroyers	mash·chi·teem	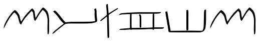	
each man	eesh	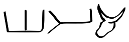	
with his weapons	ve·khe·law	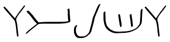	
and they will cut down	ve·kha·re·tu	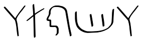	
the choicest	miv·char	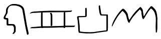	
of your cedars	a·ra·ze·kha	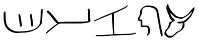	
and throw them	ve·hip·pee·lu		
into	al		
the fire	ha·esh		
will pass	ve·a·ve·ru	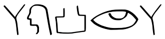	Jeremiah 22:8
nations	go·w·yim	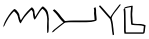	
And many	rab·beem	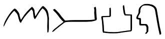	
by	al		
city	ha·eer		
this	haz·zot		
and ask	ve·a·me·ru		
one	eesh	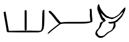	
	el		
another	re·e·hu		
‘ Why	al		

	meh	מה	
done	a·sah	עשה	
has the LORD	YHVH	יהוה	
such a thing	ka·khah	ככה	
city ?’	la·eer	לעיר	
great	hag·ge·do·w·lah	הגדולה	
to this	haz·zot	הזאת	
Then [people] will reply	ve·a·me·ru	ואמרו	Jeremiah 22:9
‘ Because	al	על	
-	a·sher	אשר	
they have forsaken	a·ze·vu	עזבו	
-	et	את	
the covenant	be·reet	ברית	
of the LORD	YHVH	יהוה	
their God	e·lo·he·hem	אלהיהם	
and have worshiped	vay·yish·ta·cha·wu	וישתחוו	
gods ’”	le·lo·heem	לאלהים	
other	a·che·reem	אחרים	
and served	vay·ya·av·dum	ויעבדום׃	
Do not	al	אל	Jeremiah 22:10
weep	tiv·ku	תבכו	
for the dead [king]	le·met	למת	
do not	ve·al	ואל	
mourn his loss	ta·nu·du	תנדו	
	lo	לו	
Weep	be·khu	בכו	
bitterly	va·kho	בכו	

for the one who is exiled	la·ho·lekh	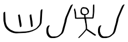	
for	kee	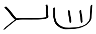	
he will never	lo		
return	ya·shuv	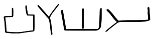	
-	o·wd		
to see	ve·ra·ah		
-	et		
land	e·rets		
his native	mo·w·lad·to		
For	kee	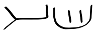	Jeremiah 22:11
this is what	khoh	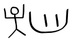	
says	a·mar		
the LORD	YHVH		
concerning	el		
Shallum	shal·lum	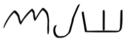	
son	ben		
of Josiah	yo·shee·ya·hu	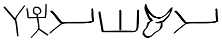	
king	me·lekh	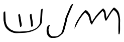	
of Judah	ye·hu·dah	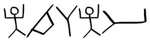	
who succeeded	ham·mo·lekh		
	ta·chat	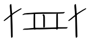	
Josiah	yo·shee·ya·hu	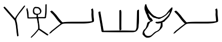	
his father	a·vee	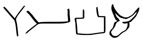	
-	a·sher		
[but] has gone forth	ya·tsa		
from	min		
place :	ham·ma·qo·wm	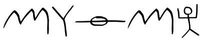	

this	haz·zeh		
“ He will never	lo		
return	ya·shuv	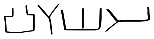	
	sham		
	o·wd		
but	kee	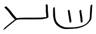	Jeremiah 22:12
in the place	bim·qo·wm		
to which	a·sher		
he was exiled	hig·lu		
-	o·to		
-	sham		
he will die	ya·mut		
-	ve·et		
land	ha·a·rets		
this	haz·zot		
he will never	lo		
see	yir·eh		
again ”	o·wd		
“ Woe	ho·w		Jeremiah 22:13
to him who builds	bo·neh		
his palace	ve·to	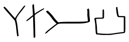	
by	be·lo	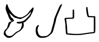	
unrighteousness	tse·deq	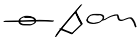	
and his upper rooms	va·a·lee·yo·w·taw	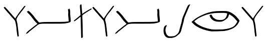	
without	be·lo	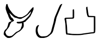	
justice	mish·pat		
who makes his countrymen	be·re·e·hu		

serve	ya·a·vod		
without pay	chin·nam	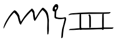	
wages	u·pho·a·lo		
and fails	lo		
to pay	yit·ten	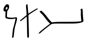	
their	lo		
who says	ha·o·mer		Jeremiah 22:14
‘ I will build	ev·neh	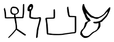	
myself	lee	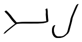	
palace	bet	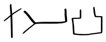	
a great	mid·do·wt	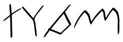	
upper rooms ’	va·a·lee·yo·wt	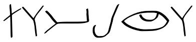	
with spacious	me·ruw·va·cheem	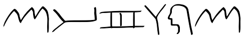	
So he cuts	ve·qa·ra	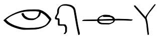	
in it	lo		
windows	chal·lo·w·nay		
panels it	ve·sa·phun		
with cedar	ba·a·rez		
and paints it	u·ma·sho·w·ach		
with vermilion	bash·sha·shar		
Does it make you a king	ha·tim·lokh		Jeremiah 22:15
	kee	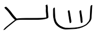	
-	at·tah		
to excel	me·ta·cha·reh	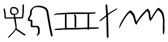	
in cedar ?	va·a·rez		
your father	a·vee·kha	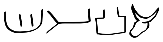	
Did not	ha·lo·w		

have food	a·khal		
and drink ?	ve·sha·tah		
He administered	ve·a·sah		
justice	mish·pat		
and righteousness	u·tse·da·qah	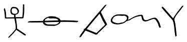	
and so	az		
it went well	to·wv		
with him	lo		
He took up	dan		Jeremiah 22:16
the cause	deen	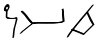	
of the poor	a·nee	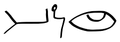	
and needy	ve·ev·yo·wn	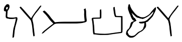	
and so	az		
it went well [with him]	to·wv		
not	ha·lo·w		
Is this	hee	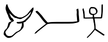	
what it means to know	had·da·at		
Me ? ”	o·tee	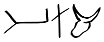	
declares	ne·um		
the LORD	YHVH		
“ But	kee	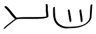	Jeremiah 22:17
[are set on] nothing	en	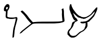	
your eyes	e·ne·kha	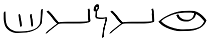	
and heart	ve·lib·be·kha		
except	kee	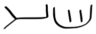	
	im		
	al		

your own dishonest gain	bits·e·kha		
-	ve·al		
blood	dam		
innocent	han·na·qee	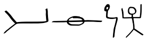	
on shedding	lish·po·wkh		
	ve·al		
extortion	ha·o·sheq		
and	ve·al		
oppression ”	ham·me·ru·tsah		
on practicing	la·a·so·wt	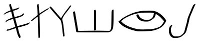	
Therefore	la·khen	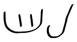	Jeremiah 22:18
this is what	koh	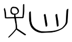	
says	a·mar		
the LORD	YHVH		
concerning	el		
Jehoiakim	ye·ho·w·ya·qeem	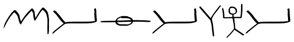	
son	ben		
of Josiah	yo·shee·ya·hu	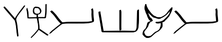	
king	me·lekh	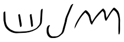	
of Judah :	ye·hu·dah		
“ They will not	lo		
mourn	yis·pe·du	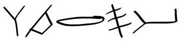	
for him :	lo		
‘ Alas	ho·w		
my brother !	a·chee	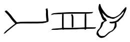	
Alas	ve·ho·w	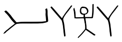	
my sister ! ’	a·cho·wt	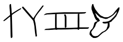	

They will not	lo		
mourn	yis·pe·du	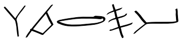	
for him :	lo		
‘ Alas	ho·w		
my master !	a·do·wn	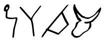	
Alas	ve·ho·w		
his splendor ! ’	ho·doh	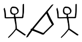	
	qe·vu·rat		Jeremiah 22:19
like a donkey	cha·mo·wr		
He will be buried	yiq·qa·ver	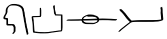	
dragged away	sa·cho·wv	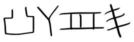	
and thrown	ve·hash·lekh	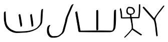	
outside	me·ha·le·ah		
the gates	le·sha·a·re		
of Jerusalem	ye·ru·sha·lim		
Go up	a·lee	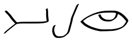	Jeremiah 22:20
to Lebanon	hal·le·va·no·wn		
and cry out	u·tse·a·qee		
in Bashan	u·vab·ba·shan		
raise	te·nee	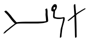	
your voice	qo·w·lekh		
cry out	ve·tsa·a·qee		
from Abarim	me·a·va·reem		
for	kee	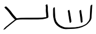	
have been crushed	nish·be·ru		
all	kal	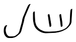	
your lovers	me·a·ha·va·yikh	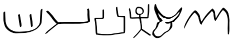	

I warned	dib·bar·tee		Jeremiah 22:21
you	e·la·yikh	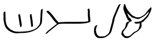	
when you were secure	be·shal·wo·ta·yikh		
You said	a·mart		
‘ I will not	lo		
listen ’	esh·ma		
This	zeh	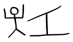	
has been your way	dar·kekh	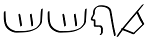	
from youth	min·ne·u·ra·yikh		
that	kee	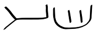	
you have not	lo		
obeyed	sha·ma·at		
My voice	be·qo·w·lee	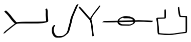	
all	kal		Jeremiah 22:22
will drive away	ro·a·yikh	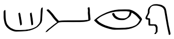	
your shepherds	tir·eh		
The wind	ru·ach		
and your lovers	u·me·a·ha·va·yikh		
into captivity	bash·she·vee		
will go	ye·le·khu	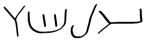	
	kee	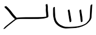	
Then	az		
you will be ashamed	te·vo·shee		
and humiliated	ve·nikh·lamt		
because of all	mik·kol		
your wickedness	ra·a·tekh		
O inhabitant	yo·shav·tī		Jeremiah 22:23

of Lebanon	bal·le·va·no·wn	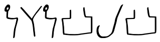	
nestled	me·qun·nan·tī	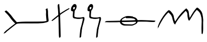	
in the cedars	ba·a·ra·zeem		
how	mah	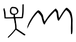	
you will groan	ne·chant	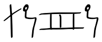	
come	be·vo		
upon you	lakh	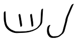	
when pangs of anguish	cha·va·leem	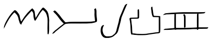	
agony	cheel	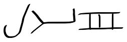	
like a woman in labor ”	kay·yo·le·dah	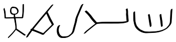	
live ”	chay	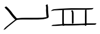	Jeremiah 22:24
“ As surely as I	a·nee	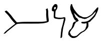	
declares	ne·um		
the LORD	YHVH		
“ even	kee	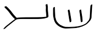	
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were	yih·yeh	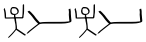	
you, Coniah	ka·ne·ya·hu	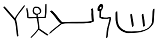	
son	ben		
of Jehoiakim	ye·ho·w·ya·qeem	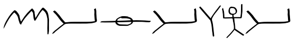	
king	me·lekh	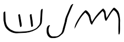	
of Judah	ye·hu·dah	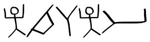	
a signet ring	cho·w·tam		
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hand	yad	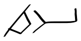	
My right	ye·mee·nee	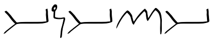	
	kee	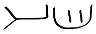	

off	mish·sham	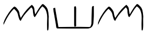	
I would pull you	et·te·qen·ka	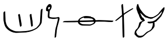	
In fact, I will hand you over	u·ne·tat·tee·kha	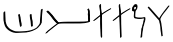	Jeremiah 22:25
	be·yad	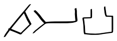	
who want to take	me·vaq·she	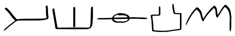	
your life —	naph·she·kha	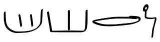	
	u·ve·yad	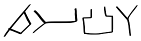	
to those	a·sher	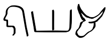	
you	at·tah	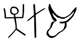	
dread	ya·go·wr	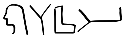	
	mip·pe·ne·hem	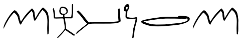	
	u·ve·yad	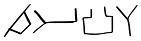	
to Nebuchadnezzar	ne·vu·khad·rets·tsar	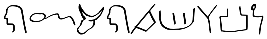	
king	me·lekh	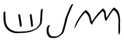	
of Babylon	ba·vel	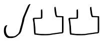	
	u·ve·yad	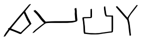	
and to the Chaldeans	hak·kas·deem	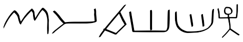	
I will hurl	ve·he·tal·tee	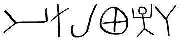	Jeremiah 22:26
you	o·te·kha	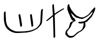	
and	ve·et	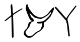	
the mother	im·me·kha	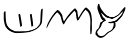	
who	a·sher	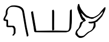	
gave you birth	ye·la·dat·kha	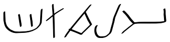	
into	al	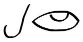	
land	ha·a·rets	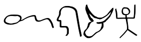	
another	a·che·ret	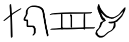	
where	a·sher	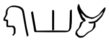	

neither	lo		
of you were born —	yul·lad·tem	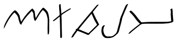	
and there	sham		
	ve·sham		
you both will die	ta·mu·tu		
to	ve·al		Jeremiah 22:27
the land	ha·a·rets		
-	a·sher		
for which [you]	hem	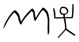	
long	me·nas·se·eem		
-	et		
-	naph·sham	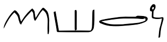	
	la·shuv		
	sham		
”	sham·mah		
[You] will never	lo		
return	ya·shu·vu		
pot	ha·e·tsev	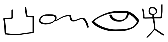	Jeremiah 22:28
a despised	niv·zeh		
[and] shattered	na·phuts		
man	ha·eesh	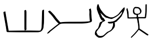	
Is this	haz·zeh		
Coniah	ka·ne·ya·hu	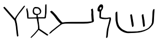	
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a jar	ke·lee	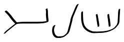	
that no	en	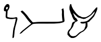	
one wants	che·phets		

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Why	mad·du·a		
hurled out	hu·ta·lu	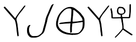	
are he	hu		
and his descendants	ve·zar·o		
and cast	ve·hush·le·khu		
into	al		
a land	ha·a·rets		
-	a·sher		
they do not	lo		
know ?	ya·da·u		
O land	e·rets		Jeremiah 22:29
land	e·rets		
land	a·rets		
hear	shim·ee		
the word	de·var		
of the LORD !	YHVH		
This is what	koh	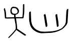	Jeremiah 22:30
says :	a·mar		
the LORD	YHVH		
“ Enroll	kit·vu		
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man	ha·eesh	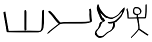	
this	haz·zeh		
as childless	a·ree·ree	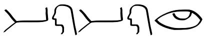	
a man	ge·ver		
who will not	lo		

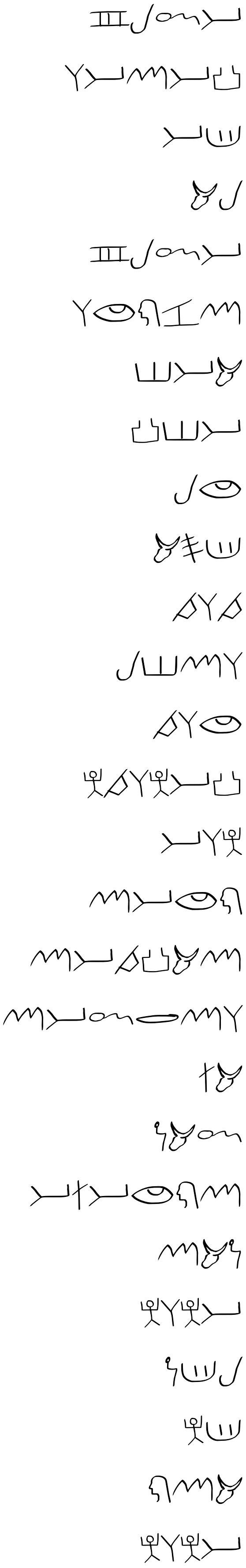

prosper	yits·lach	
in his lifetime	be·ya·maw	
	kee	
None	lo	
will prosper	yits·lach	
of his descendants	miz·zar·o	
	eesh	
to sit	yo·shev	
on	al	
the throne	kis·se	
of David	da·wid	
or to rule	u·mo·shel	
again	o·wd	
in Judah ”	bee·hu·dah	
“ Woe	ho·w	Jeremiah 23:1
to the shepherds	ro·eem	
who destroy	me·ab·be·deem	
and scatter	u·me·phi·tseem	
-	et	
the sheep	tson	
of My pasture !”	mar·ee·tee	
declares	ne·um	
the LORD	YHVH	
Therefore	la·khen	Jeremiah 23:2
this is what	koh	
says	a·mar	
the LORD	YHVH	

the God	e·lo·he		
of Israel	yis·ra·el	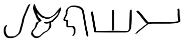	
about	al		
the shepherds	ha·ro·eem		
who tend	ha·ro·eem		
-	et		
My people :	am·mee		
“ You	at·tem		
have scattered	ha·phi·tso·tem		
-	et		
My flock	tso·nee		
and driven them away	vat·tad·di·chum	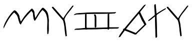	
and have not	ve·lo		
attended to them	phe·qad·tem	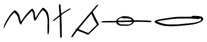	
-	o·tam		
Behold	hin·nee	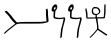	
I will attend	pho·qed	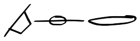	
to	a·le·khem	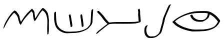	
you	et		
for the evil	ro·a		
of your deeds	ma·al·le·khem	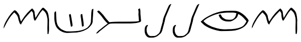	
declares	ne·um		
the LORD	YHVH		
Then I Myself	va·a·nee		Jeremiah 23:3
will gather	a·qab·bets	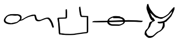	
-	et		
the remnant	she·e·reet		

of My flock	tso·nee	
from all	mik·kol	
the lands	ha·a·ra·tso·wt	
to which	a·sher	
I have banished them	hid·dach·tee	
-	o·tam	
-	sham	
and I will return them	va·ha·shi·vo·tee	
-	et·hen	
to	al	
their pasture	ne·ve·hen	
where they will be fruitful	u·pha·ru	
and multiply	ve·ra·vu	
I will raise up	va·ha·qi·mo·tee	Jeremiah 23:4
over them	a·le·hem	
shepherds	ro·eem	
who will tend them	ve·ra·um	
and they will no	ve·lo	
be afraid	yee·re·u	
longer	o·wd	
nor	ve·lo	
or dismayed	ye·chat·tu	
	ve·lo	
will any go missing	yip·pa·qe·du	
declares	ne·um	
the LORD	YHVH	

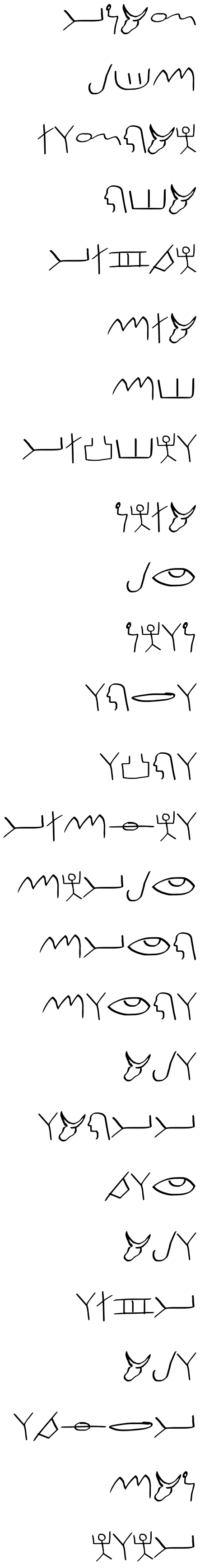

Behold	hin·neh	𐤄𐤍𐤄	Jeremiah 23:5
the days	ya·meem	𐤉𐤌𐤉𐤌	
are coming	ba·eem	𐤁𐤀𐤉𐤌	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
when I will raise up	va·ha·qi·mo·tee	𐤅𐤄𐤒𐤌𐤕𐤉	
for David	le·da·wid	𐤋𐤃𐤅𐤃	
Branch	tse·mach	𐤑𐤌𐤇	
a righteous	tsad·deeq	𐤑𐤃𐤉𐤒	
and He will reign	u·ma·lakh	𐤅𐤌𐤋𐤊	
as King	me·lekh	𐤌𐤋𐤊	
wisely	ve·his·keel	𐤅𐤄𐤔𐤊𐤉𐤋	
and will administer	ve·a·sah	𐤅𐤏𐤔𐤄	
justice	mish·pat	𐤌𐤔𐤐𐤈	
and righteousness	u·tse·da·qah	𐤅𐤑𐤃𐤒𐤄	
in the land	ba·a·rets	𐤁𐤀𐤓𐤑	
In His days	be·ya·maw	𐤁𐤉𐤌𐤉𐤅	Jeremiah 23:6
will be saved	tiw·va·sha	𐤕𐤅𐤔𐤏	
Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and Israel	ve·yis·ra·el	𐤅𐤉𐤔𐤓𐤀𐤋	
will dwell	yish·kon	𐤉𐤔𐤊𐤍	
securely	la·ve·tach	𐤋𐤁𐤈𐤇	
And this	ve·zeh	𐤅𐤆𐤄	
is His name	she·mo	𐤔𐤌𐤅	
by which	asher	𐤀𐤔𐤓	
He will be called :	yiq·re·o	𐤉𐤒𐤓𐤀𐤅	
The LORD	YHVH	𐤉𐤄𐤅𐤄	

Our Righteousness	tsid·qe·nu	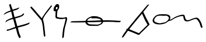	
So	la·khen	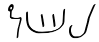	Jeremiah 23:7
behold	hin·neh	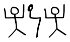	
[the] days	ya·meem	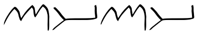	
are coming	ba·eem	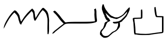	
declares	ne·um	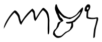	
the LORD	YHVH	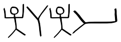	
when they will no	ve·lo	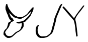	
say	yo·me·ru	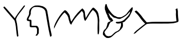	
longer	o·wd	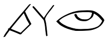	
lives	chay	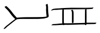	
‘ As surely as the LORD	YHVH	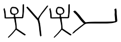	
who	a·sher	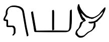	
brought	he·e·lah	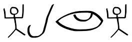	
-	et	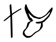	
the Israelites {up}	be·ne	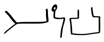	
	yis·ra·el	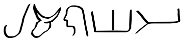	
out of the land	me·e·rets	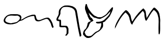	
of Egypt’	mits·ra·yim	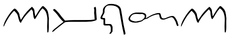	
Instead	kee	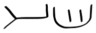	Jeremiah 23:8
[they will say]	im	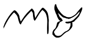	
lives	chay	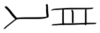	
‘ As surely as the LORD	YHVH	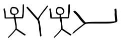	
who	a·sher	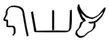	
brought	he·e·lah	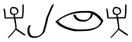	
	va·a·sher	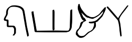	
and led	he·vee	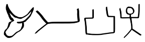	

-	et		
the descendants	ze·ra		
of the house	bet	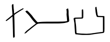	
of Israel	yis·ra·el	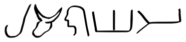	
up out of the land	me·e·rets		
of the north	tsa·pho·w·nah		
and all	u·mik·kol	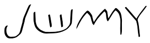	
the other lands	ha·a·ra·tso·wt		
to which	a·sher		
He had banished them	hid·dach·teem		
,	sham	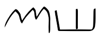	
Then they will dwell	ve·ya·she·vu		
once more in	al		
their own land"	ad·ma·tam		
As for the prophets :	lan·ne·vi·eem		Jeremiah 23:9
is broken	nish·bar		
My heart	lib·bee	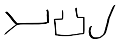	
within me	ve·qir·bee	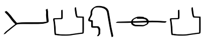	
tremble	ra·cha·phu		
and all	kal	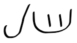	
my bones	ats·mo·w·tay	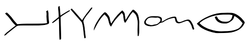	
I have become	ha·yee·tee	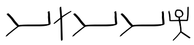	
like a drunkard	ke·eesh		
	shik·ko·wr		
like a man	u·khe·ge·ver	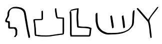	
overcome	a·va·ro		
by wine	ya·yin	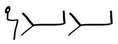	

because of	mip·pe·ne		
the LORD	YHVH		
because of	u·mip·pe·ne		
words	div·re		
His holy	qa·de·sho		
For	kee	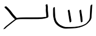	Jeremiah 23:10
adulterers —	me·na·a·pheem		
is full of	ma·le·ah		
the land	ha·a·rets		
	kee	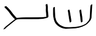	
because of	mip·pe·ne		
the curse	a·lah	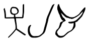	
mourns	a·ve·lah	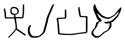	
the land	ha·a·rets		
have dried up —	ya·ve·shu	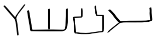	
and the pastures	ne·o·wt		
of the wilderness	mid·bar	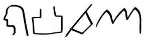	
is	vat·te·hee		
their course	me·ru·tsa·tam		
evil	ra·ah		
and their power	u·ge·vu·ra·tam		
is misused	lo		
	khen	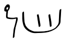	
“ For	kee	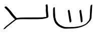	Jeremiah 23:11
both	gam		
prophet	na·vee	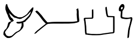	
and	gam		

priest	ko·hen		
are ungodly	cha·ne·phu		
even	gam		
in My house	be·ve·tee	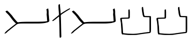	
I have found	ma·tsa·tee		
their wickedness ”	ra·a·tam		
declares	ne·um		
the LORD	YHVH		
“ Therefore	la·khen		Jeremiah 23:12
will become	yih·yeh	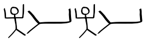	
their path	dar·kam		
	la·hem		
slick	ka·cha·laq·laq·qo·wt	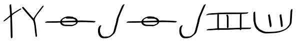	
into the darkness	ba·a·phe·lah		
they will be driven away	yid·da·chu	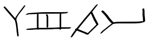	
and fall	ve·na·phe·lu		
into it	vah		
For	kee	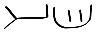	
I will bring	a·vee	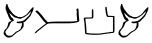	
upon them	a·le·hem	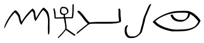	
disaster	ra·ah		
in the year	she·nat	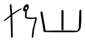	
of their punishment ”	pe·qud·da·tam	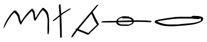	
declares	ne·um		
the LORD	YHVH		
“ Among the prophets	u·vin·vee·e	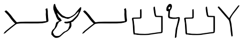	Jeremiah 23:13

of Samaria	sho·me·ro·wn		
I saw	ra·ee·tee	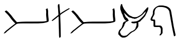	
an offensive thing :	tiph·lah		
They prophesied	hin·nab·be·u		
by Baal	vab·ba·al	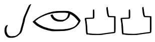	
astray	vay·yat·u		
-	et		
and led My people	am·mee		
-	et		
Israel	yis·ra·el	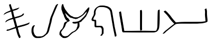	
And among the prophets	u·vin·vi·e		Jeremiah 23:14
of Jerusalem	ye·ru·sha·lim		
I have seen	ra·ee·tee	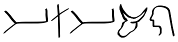	
a horrible thing :	sha·a·ru·rah		
They commit adultery	na·o·wph		
and walk	ve·ha·lokh	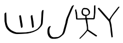	
in lies	bash·she·qer	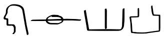	
They strengthen	ve·chiz·ze·qu		
the hands	ye·de	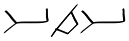	
of evildoers	me·re·eem		
so that no	le·vil·tee	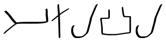	
turns his back	sha·vu		
one	eesh	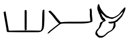	
on wickedness	me·ra·a·to		
They are	ha·yu	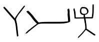	
to Me	lee	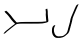	
all	khul·lam	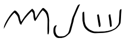	

like Sodom	kis·dom	𐤊𐤎𐤃𐤌	
the people of Jerusalem	ve·yo·she·ve·ha	𐤅𐤉𐤔𐤁𐤉𐤄	
are like Gomorrah ”	ka·a·mo·rah	𐤊𐤏𐤌𐤓𐤄	
Therefore	la·khen	𐤋𐤊𐤍	Jeremiah 23:15
this is what	koh	𐤊𐤄	
says	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
concerning	al	𐤏𐤋	
the prophets :	han·ne·vi·eem	𐤄𐤍𐤁𐤀𐤉𐤌	
	hin·nee	𐤄𐤍𐤍𐤉	
“ I will feed	ma·a·kheel	𐤌𐤀𐤊𐤉𐤋	
them	o·w·tam	𐤀𐤅𐤕𐤌	
wormwood	la·a·nah	𐤋𐤏𐤍𐤄	
to drink	ve·hish·qi·teem	𐤅𐤄𐤔𐤒𐤕𐤉𐤌	
water	me	𐤌𐤉	
and give them poisoned	rosh	𐤓𐤀𐤔	
for	kee	𐤊𐤉	
-	me·et	𐤌𐤀𐤕	
from the prophets	ne·vee·e	𐤍𐤁𐤉𐤀𐤉	
of Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
has spread	ya·tse·ah	𐤉𐤑𐤀𐤄	
ungodliness	cha·nup·pah	𐤇𐤍𐤐𐤄	
	le·khal	𐤋𐤊𐤋	
throughout the land ”	ha·a·rets	𐤄𐤀𐤓𐤑	
This is what	koh	𐤊𐤄	Jeremiah 23:16

says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	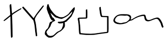	
“ Do not	al		
listen	tish·me·u		
to	al		
the words	div·re		
of the prophets	han·ne·vi·eem	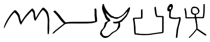	
who prophesy	han·nib·be·eem	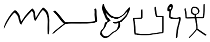	
to you	la·khem		
They are filling you with false hopes	mah·bi·leem	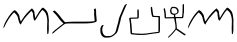	
	hem·mah		
-	et·khem		
visions	cha·zo·wn	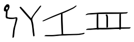	
from their own minds	lib·bam		
They speak	ye·dab·be·ru		
not	lo		
from the mouth	mip·pee		
of the LORD	YHVH		
They keep saying	o·me·reem		Jeremiah 23:17
	a·mo·wr		
to those who despise Me	lim·na·a·tsay		
says that	dib·ber		
‘ The LORD	YHVH		
peace’	sha·lo·wm		
you will have	yih·yeh	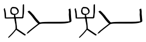	

	la·khem	𐤋𐤊𐤌	
to everyone	ve·khol	𐤅𐤊𐤋	
who walks	ho·lekh	𐤄𐤋𐤊	
in the stubbornness	bish·ri·rut	𐤁𐤔𐤓𐤓𐤅𐤕	
of his own heart	lib·bo	𐤋𐤁𐤅	
[and]	a·me·ru	𐤀𐤌𐤓𐤅	
‘ No	lo	𐤋𐤀	
will come	ta·vo·w	𐤕𐤁𐤅𐤀	
to you ’	a·le·khem	𐤏𐤋𐤉𐤊𐤌	
harm	ra·ah	𐤓𐤏𐤄	
But	kee	𐤊𐤉	Jeremiah 23:18
which of them	mee	𐤌𐤉	
has stood	a·mad	𐤏𐤌𐤃	
in the council	be·so·wd	𐤁𐤎𐤅𐤃	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to see	ve·ye·re	𐤅𐤉𐤓𐤀	
and hear	ve·yish·ma	𐤅𐤉𐤔𐤌𐤏	
-	et	𐤀𐤕	
His word ?	de·va·ro	𐤃𐤁𐤓𐤅	
Who	mee	𐤌𐤉	
has given heed	hiq·sheev	𐤄𐤒𐤔𐤉𐤁	
to His word	de·va·rī	𐤃𐤁𐤓𐤉	
and obeyed it ?	vay·yish·ma	𐤅𐤉𐤔𐤌𐤏𐤎	
Behold	hin·neh	𐤄𐤍𐤄	Jeremiah 23:19
the storm	sa·a·rat	𐤎𐤏𐤓𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
with fury	che·mah	𐤇𐤌𐤄	

has gone out	ya·tse·ah	𐤉𐤑𐤀𐤄	
	ve·sa·ar	𐤅𐤎𐤏𐤓	
a whirlwind	mit·cho·w·lel	𐤌𐤕𐤇𐤅𐤋𐤋	
upon	al	𐤏𐤋	
the heads	rosh	𐤓𐤀𐤔	
of the wicked	re·sha·eem	𐤓𐤔𐤏𐤉𐤌	
swirling down	ya·chul	𐤉𐤇𐤅𐤋	
will not	lo	𐤋𐤀	Jeremiah 23:20
turn back	ya·shuv	𐤉𐤔𐤅𐤁	
The anger	aph	𐤀𐤐	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
until	ad	𐤏𐤃	
He has fully accomplished	a·so·to	𐤏𐤔𐤕𐤅	
	ve·ad	𐤅𐤏𐤃	
	ha·qee·mo	𐤄𐤒𐤉𐤌𐤅	
the purposes	me·zim·mo·wt	𐤌𐤆𐤌𐤅𐤕	
of His heart	lib·bo	𐤋𐤁𐤅	
to come	be·a·cha·reet	𐤁𐤀𐤇𐤓𐤉𐤕	
In the days	hay·ya·meem	𐤄𐤉𐤌𐤉𐤌	
you will understand	tit·bo·wn·nu	𐤕𐤕𐤁𐤅𐤍𐤍𐤅	
this	vah	𐤁𐤄	
clearly	bee·nah	𐤁𐤉𐤍𐤄	
I did not	lo	𐤋𐤀	Jeremiah 23:21
send	sha·lach·tee	𐤔𐤋𐤇𐤕𐤉	
-	et	𐤀𐤕	
these prophets	han·ne·vi·eem	𐤄𐤍𐤁𐤀𐤉𐤌	
yet they	ve·hem	𐤅𐤄𐤌	

have run with their message	ra·tsu		
I did not	lo		
speak	dib·bar·tee		
to them	a·le·hem	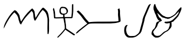	
yet they	ve·hem	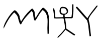	
have prophesied	nib·ba·u		
But if	ve·im		Jeremiah 23:22
they had stood	a·me·du		
in My council	be·so·w·dee		
they would have proclaimed	ve·yash·mi·u	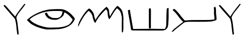	
My words	de·va·ray		
-	et		
to My people	am·mee		
and turned them back	vee·shi·vum		
ways	mid·dar·kam		
from their evil	ha·ra		
and	u·me·ro·a		
deeds ”	ma·al·le·hem	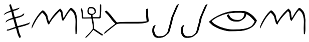	
a God	ha·e·lo·he		Jeremiah 23:23
nearby ”	miq·qa·rov	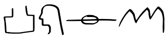	
“ Am I [only]	a·nee	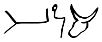	
declares	ne·um		
the LORD	YHVH		
“ and not	ve·lo		
a God	e·lo·he		
far away ? ”	me·ra·choq	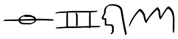	

“ Can	im	𐤀𐤌	Jeremiah 23:24
hide	yis·sa·ter	𐤉𐤎𐤕𐤓	
a man	eesh	𐤀𐤉𐤔	
in secret places	bam·mis·ta·reem	𐤁𐤌𐤎𐤕𐤓𐤉𐤌	
where I	va·a·nee	𐤅𐤀𐤍𐤉	
cannot	lo	𐤋𐤀	
see him ? ”	er·en·nu	𐤀𐤓𐤀𐤍𐤅	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
not	ha·lo·w	𐤄𐤋𐤅𐤀	
-	et	𐤀𐤕	
the heavens	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
and	ve·et	𐤅𐤀𐤕	
the earth ? ”	ha·a·rets	𐤄𐤀𐤓𐤑	
“ Do I	a·nee	𐤀𐤍𐤉	
fill	ma·le	𐤌𐤋𐤀	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ I have heard	sha·ma·tee	𐤔𐤌𐤏𐤕𐤉	Jeremiah 23:25
-	et	𐤀𐤕	
-	a·sher	𐤀𐤔𐤓	
the sayings	a·me·ru	𐤀𐤌𐤓𐤅	
of the prophets	han·ne·vi·eem	𐤄𐤍𐤁𐤀𐤉𐤌	
who prophesy	han·nib·be·eem	𐤄𐤍𐤁𐤀𐤉𐤌	
in My name :	bish·mee	𐤁𐤔𐤌𐤉	
lies	she·qer	𐤔𐤒𐤓	
	le·mor	𐤋𐤀𐤌𐤓	

‘ I had a dream !	cha·lam·tee	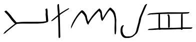	
I had a dream !’	cha·la·me·tee	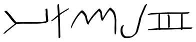	
How long	ad	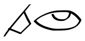	Jeremiah 23:26
	ma·tay	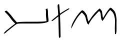	
will this continue	ha·yesh	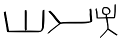	
in the hearts	be·lev	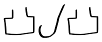	
of these prophets	han·ne·vi·eem	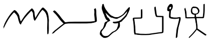	
who prophesy	nib·be·e	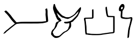	
falsehood	hash·sha·qer	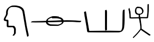	
these prophets	u·ne·vee·e	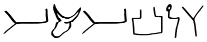	
of the delusion	tar·mit	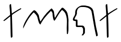	
of their own minds ?	lib·bam	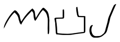	
They suppose	ha·cho·she·veem	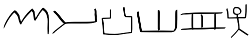	Jeremiah 23:27
forget	le·hash·kee·ach	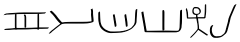	
-	et	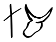	
{will make} My people	am·mee	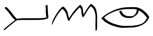	
My name	she·mee	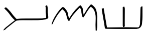	
the dreams	ba·cha·lo·w·mo·tam	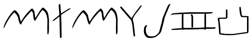	
that	a·sher	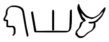	
they tell	ye·sap·pe·ru	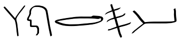	
one	eesh	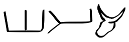	
another	le·re·e·hu	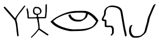	
just as	ka·a·sher	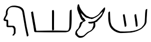	
forgot	sha·khe·chu	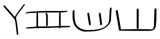	
their fathers	a·vo·w·tam	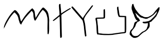	
-	et	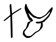	
My name	she·mee	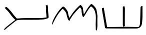	

through the worship of Baal	bab·ba·al	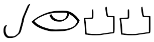	
Let the prophet	han·na·vee	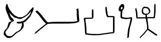	Jeremiah 23:28
who	a·sher		
has	it·to		
a dream	cha·lo·wm		
retell	ye·sap·per		
[it]	cha·lo·wm		
but let him who	va·a·sher		
My word	de·va·ree		
has	it·to		
speak	ye·dab·ber	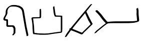	
[it]	de·va·ree		
truthfully	e·met	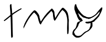	
For what	mah	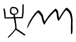	
is straw	lat·te·ven		
compared to	et		
grain ? ”	hab·bar		
declares	ne·um		
the LORD	YHVH		
“ Is not	ha·lo·w		Jeremiah 23:29
	khoh	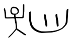	
My word	de·va·ree		
like fire ”	ka·esh		
declares	ne·um		
the LORD	YHVH		
“ and like a hammer	u·khe·phat·teesh		
that smashes	ye·pho·tsets	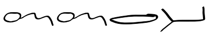	

a rock ? ”	sa·la		
“ Therefore	la·khen		Jeremiah 23:30
behold ”	hin·nee	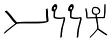	
“ I am against	al		
the prophets	han·ne·vi·eem		
declares	ne·um		
the LORD	YHVH		
who steal	me·gan·ne·ve		
words [they attribute] to Me ”	de·va·ray		
from one	eesh	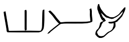	
	me·et		
another	re·e·hu		
“ Yes ”	hin·nee	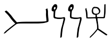	Jeremiah 23:31
“ I am against	al		
the prophets	han·ne·vee·im	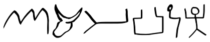	
declares	ne·um		
the LORD	YHVH		
who wag	hal·lo·qe·cheem	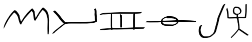	
their own tongues	le·sho·w·nam		
and proclaim	vay·yin·a·mu		
‘ [The LORD] declares [it]’ ”	ne·um		
“ Indeed ”	hin·nee	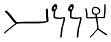	Jeremiah 23:32
“ I am against	al		
those who prophesy	nib·be·e		
dreams	cha·lo·mo·wt	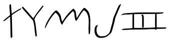	
false	she·qer	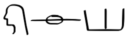	
declares	ne·um		

the LORD	YHVH		
and retell them	vay·sap·pe·rum		
astray	vay·yat·u		
-	et		
to lead My people	am·mee		
lies	be·shiq·re·hem	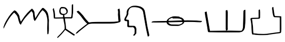	
with their reckless	u·ve·pha·cha·zu·tam	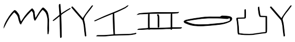	
I	ve·a·no·khee	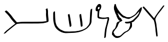	
It was not	lo		
who sent them	she·lach·teem		
and they are of no	ve·lo		
or commanded them	tsiw·vee·teem	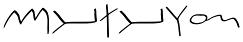	
benefit	ve·ho·w·el		
	lo		
at all	yo·w·ee·lu		
people ”	la·am		
to these	haz·zeh		
declares	ne·um		
the LORD	YHVH		
“ Now when	ve·khee		Jeremiah 23:33
asks you	yish·a·le·kha		
people	ha·am		
this	haz·zeh		
or	o		
a prophet	han·na·vee	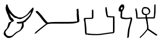	
or	o		
priest	kho·hen		

you are to say	le·mor	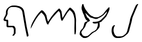	
‘ What	mah		
is the burden	mas·sa	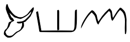	
of the LORD ? ’	YHVH		
	ve·a·mar·ta		
to them	a·le·hem	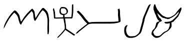	
-	et		
‘ What	mah		
burden ?	mas·sa	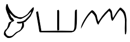	
I will forsake	ve·na·tash·tee		
you	et·khem		
declares	ne·um		
the LORD ’	YHVH		
As for the prophet	ve·han·na·vee	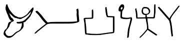	Jeremiah 23:34
[or] priest	ve·hak·ko·hen		
[or] anyone	ve·ha·am		
who	a·sher		
claims	yo·mar		
‘ This is the burden	mas·sa	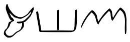	
of the LORD ’	YHVH		
I will punish	u·pha·qad·tee	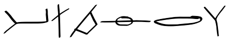	
	al		
man	ha·eesh	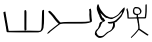	
that	ha·hu	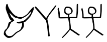	
	ve·al		
and his household	be·to	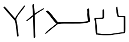	
This is what	koh	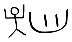	Jeremiah 23:35

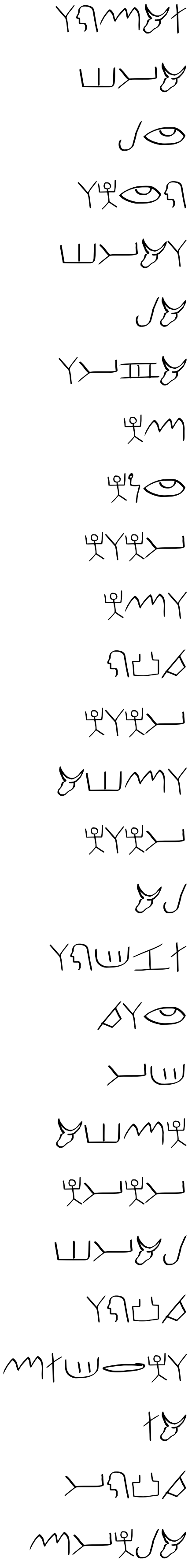

is to say	to·me·ru	
each man	eesh	
to	al	
his friend	re·e·hu	
	ve·eesh	
and to	el	
his brother :	a·chee	
‘ What	meh	
answered ? ’	a·nah	
has the LORD	YHVH	
or ‘What	u·mah	
spoken ?’	dib·ber	
has the LORD	YHVH	
to the burden	u·mas·sa	Jeremiah 23:36
of the LORD	YHVH	
no	lo	
But refer	tiz·ke·ru	
more	o·wd	
for	kee	
the burden	ham·mas·sa	
becomes	yih·yeh	
each	le·eesh	
man’s word	de·va·ro	
so that you pervert	va·ha·phakh·tem	
-	et	
the words	div·re	
God	e·lo·heem	

of the living	chay·yeem	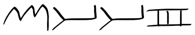	
the LORD	YHVH		
of Hosts	tse·va·o·wt	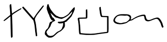	
our God	e·lo·he·nu		
Thus	koh	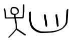	Jeremiah 23:37
you are to say	to·mar		
to	el		
the prophet :	han·na·vee	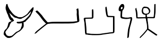	
‘ What	meh		
answered you ? ’	a·nakh	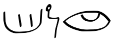	
has the LORD	YHVH		
and ‘What	u·mah		
spoken ? ’	dib·ber		
has the LORD	YHVH		
But if	ve·im		Jeremiah 23:38
‘ This is the burden	mas·sa	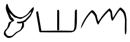	
of the LORD ’	YHVH		
you claim	to·me·ru		
then	la·khen		
this is what	koh	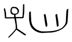	
says :	a·mar		
the LORD	YHVH		
Because	ya·an		
you have said	a·ma·re·khem		
-	et		
-	had·da·var		
	haz·zeh		

‘ This is the burden	mas·sa	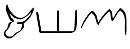	
of the LORD ’	YHVH	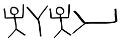	
and I specifically told	va·esh·lach	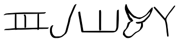	
	a·le·khem	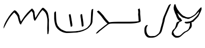	
	le·mor		
you not	lo		
to make this claim	to·me·ru		
-	mas·sa	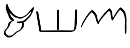	
-	YHVH	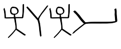	
therefore	la·khen		Jeremiah 23:39
I will surely	hin·nee	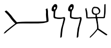	
forget	ve·na·shee·tee	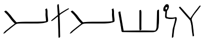	
you	et·khem		
	na·sho		
and will cast you	ve·na·tash·tee		
both you	et·khem		
and	ve·et		
the city	ha·eer	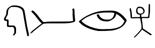	
that	a·sher	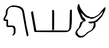	
I gave	na·tat·tee		
to you	la·khem		
and your fathers	ve·la·a·vo·w·te·khem		
out of	me·al		
My presence	pa·nay		
And I will bring	ve·na·tat·tee		Jeremiah 23:40
upon you	a·le·khem	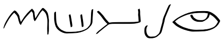	
shame	cher·pat		

everlasting	o·w·lam	𐤏𐤅𐤋𐤌	
humiliation	u·khe·lim·mut	𐤅𐤊𐤋𐤌𐤅𐤕	
and perpetual	o·w·lam	𐤏𐤅𐤋𐤌	
that	a·sher	𐤀𐤔𐤓	
will never	lo	𐤋𐤀	
be forgotten”	tish·sha·khe·ach	𐤕𐤔𐤊𐤇𐤎	
showed me	hir·a·nee	𐤄𐤓𐤀𐤍𐤉	Jeremiah 24:1
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	ve·hin·neh	𐤅𐤄𐤍𐤄	
two	she·ne	𐤔𐤍𐤉	
baskets	du·da·e	𐤃𐤅𐤃𐤀𐤉	
of figs	te·e·neem	𐤕𐤀𐤍𐤉𐤌	
placed	mu·a·deem	𐤌𐤅𐤏𐤃𐤉𐤌	
in front of	liph·ne	𐤋𐤐𐤍𐤉	
the temple	he·khal	𐤄𐤉𐤊𐤋	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
After	a·cha·re	𐤀𐤇𐤓𐤉	
had carried away	hag·lo·wt	𐤄𐤂𐤋𐤅𐤕	
Nebuchadnezzar	ne·vu·khad·rets·tsar	𐤍𐤁𐤅𐤊𐤃𐤓𐤀𐤑𐤓	
king	me·lekh	𐤌𐤋𐤊	
of Babylon	ba·vel	𐤁𐤁𐤋	
-	et	𐤀𐤕	
Jeconiah	ye·kha·ne·ya·hu	𐤉𐤊𐤍𐤉𐤄𐤅	
son	ben	𐤁𐤍	
of Jehoiakim	ye·ho·w·ya·qeem	𐤉𐤄𐤅𐤉𐤒𐤉𐤌	
king	me·lekh	𐤌𐤋𐤊	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	

as well as	ve·et	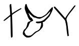	
the officials	sa·re	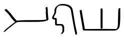	
of Judah	ye·hu·dah	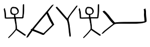	
-	ve·et	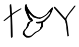	
and the craftsmen	he·cha·rash	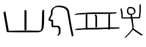	
-	ve·et	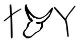	
and metalsmiths	ham·mas·ger	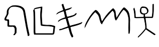	
from Jerusalem	mee·ru·sha·lim	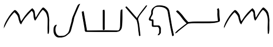	
and had brought them	vay·vi·em	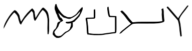	
to Babylon	ba·vel	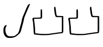	
basket	had·dud	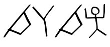	Jeremiah 24:2
One	e·chad	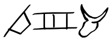	
figs	te·e·neem	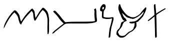	
good	to·vo·wt	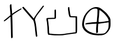	
[had] very	me·od	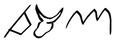	
like those that ripen early	kit·e·ne	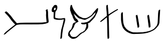	
	hab·bak·ku·ro·wt	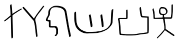	
basket	ve·had·dud	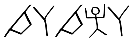	
but the other	e·chad	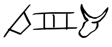	
figs	te·e·neem	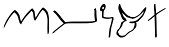	
poor	ra·o·wt	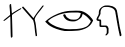	
contained very	me·od	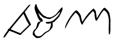	
-	a·sher	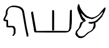	
they could not	lo	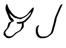	
be eaten	te·a·khal·nah	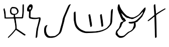	
so bad	me·ro·a	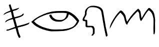	
asked	vay·yo·mer	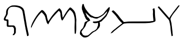	Jeremiah 24:3

the LORD	YHVH		
-	e·lay	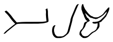	
“ what	mah	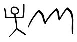	
do you	at·tah		
see ? ”	ro·eh		
“ Jeremiah ”	yir·me·ya·hu		
I replied	va·o·mar		
“ Figs ! ”	te·e·neem	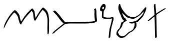	
figs	hat·te·e·neem	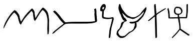	
“ The good	hat·to·vo·wt	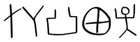	
good	to·vo·wt		
are very	me·od		
but the bad figs	ve·ha·ra·o·wt		
bad	ra·o·wt		
are very	me·od		
-	a·sher		
they cannot	lo		
be eaten ”	te·a·khal·nah		
so bad	me·ro·a		
came	vay·hee	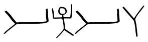	Jeremiah 24:4
Then the word	de·var	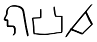	
of the LORD	YHVH		
to me	e·lay	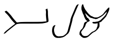	
saying	le·mor	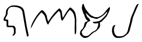	
“ This is what	koh	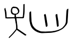	Jeremiah 24:5
says :	a·mar		
the LORD	YHVH		

the God	e·lo·he	
of Israel	yis·ra·el	
figs	kat·te·e·neem	
good	hat·to·vo·wt	
‘ Like these	ha·el·leh	
so	ken	
I regard	ak·keer	
-	et	
the exiles	ga·lut	
from Judah	ye·hu·dah	
whom	a·sher	
I have sent away	shil·lach·tee	
from	min	
place	ham·ma·qo·wm	
this	haz·zeh	
to the land	e·rets	
of the Chaldeans	kas·deem	
as good	le·to·w·vah	
I will keep	ve·sam·tee	Jeremiah 24:6
My eyes	e·nee	
on them	a·le·hem	
for good	le·to·w·vah	
and will return them	va·ha·shi·vo·teem	
to	al	
land	ha·a·rets	
this	haz·zot	
I will build them up	u·ve·nee·teem	

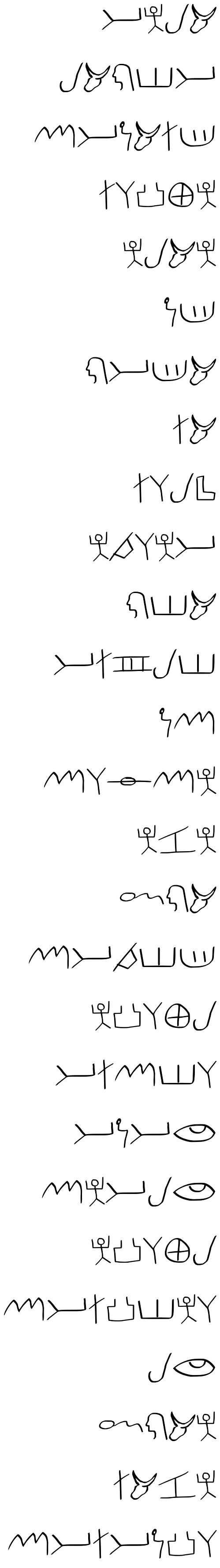

and not	ve·lo	𐤅𐤋𐤀	
tear [them] down	e·he·ros	𐤀𐤄𐤓𐤎	
I will plant them	u·ne·ta·teem	𐤅𐤍𐤈𐤏𐤕𐤉𐤌	
and not	ve·lo	𐤅𐤋𐤀	
uproot them	et·to·wosh	𐤀𐤕𐤅𐤔	
I will give	ve·na·tat·tee	𐤅𐤍𐤕𐤕𐤉	Jeremiah 24:7
them	la·hem	𐤋𐤄𐤌	
a heart	lev	𐤋𐤁	
to know Me	la·da·at	𐤋𐤃𐤏𐤕	
-	o·tee	𐤀𐤕𐤉	
that	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
am the LORD	YHVH	𐤉𐤄𐤅𐤄	
They will be	ve·ha·yu	𐤅𐤄𐤉𐤅	
My	lee	𐤋𐤉	
people	le·am	𐤋𐤏𐤌	
and I	ve·a·no·khee	𐤅𐤀𐤍𐤊𐤉	
will be	eh·yeh	𐤀𐤄𐤉𐤄	
their	la·hem	𐤋𐤄𐤌	
God	le·lo·heem	𐤋𐤀𐤋𐤄𐤉𐤌	
for	kee	𐤊𐤉	
they will return	ya·shu·vu	𐤉𐤔𐤁𐤅	
to Me	e·lay	𐤀𐤋𐤉	
with all	be·khal	𐤁𐤊𐤋	
their heart	lib·bam	𐤋𐤁𐤌𐤎	
figs	ve·khat·te·e·neem	𐤅𐤊𐤕𐤀𐤍𐤉𐤌	Jeremiah 24:8
But like the bad	ha·ra·o·wt	𐤄𐤓𐤏𐤅𐤕	

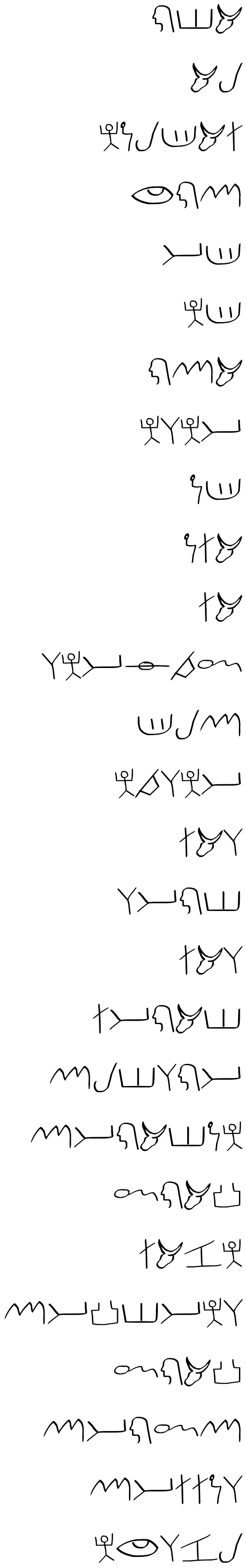

-	a·sher	
they cannot	lo	
be eaten ’	te·a·khal·nah	
so bad	me·ro·a	
	kee	
-	khoh	
says	a·mar	
the LORD	YHVH	
‘ so	ken	
will I deal with	et·ten	
-	et	
Zedekiah	tsid·qee·ya·hu	
king	me·lekh	
of Judah	ye·hu·dah	
-	ve·et	
his officials	sa·raw	
-	ve·et	
and the remnant	she·e·reet	
of Jerusalem —	ye·ru·sha·lim	
those remaining	han·nish·a·reem	
land	ba·a·rets	
in this	haz·zot	
and those living	ve·hay·yo·she·veem	
in the land	be·e·rets	
of Egypt	mits·ra·yim	
I will make them	u·ne·tat·teem	Jeremiah 24:9
a horror	liz·va·ʿah	

and an offense	le·ra·ah		
to all	le·khol		
the kingdoms	mam·le·kho·wt		
of the earth	ha·a·rets		
a disgrace	le·cher·pah		
and an object of scorn	u·le·ma·shal		
ridicule	lish·nee·nah	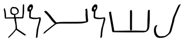	
and cursing	ve·liq·la·lah	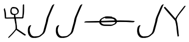	
wherever	be·khal		
	ham·me·qo·mo·wt	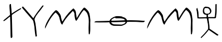	
-	a·sher		
I have banished them	ad·dee·chem	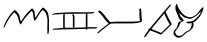	
	sham		
And I will send	ve·shil·lach·tee	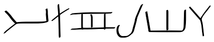	Jeremiah 24:10
against them	vam		
-	et		
sword	ha·che·rev	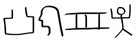	
-	et		
and famine	ha·ra·av		
-	ve·et		
and plague	had·da·ver		
until	ad		
they have perished	tum·mam		
from	me·al		
the land	ha·a·da·mah		
that	a·sher		
I gave	na·tat·tee		

to them	la·hem		
and their fathers ’”	ve·la·a·vo·w·te·hem	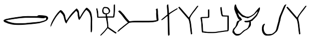	
This is the word	had·da·var		Jeremiah 25:1
that	a·sher		
came	ha·yah	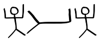	
to	al		
Jeremiah	yir·me·ya·hu		
concerning	al		
all	kal		
the people	am		
of Judah	ye·hu·dah	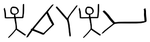	
year	bash·sha·nah		
in the fourth	ha·re·vi·eet		
of Jehoiakim	lee·ho·w·ya·qeem	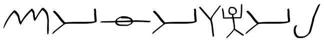	
son	ben		
of Josiah	yo·shee·ya·hu	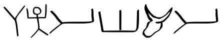	
king	me·lekh	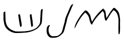	
of Judah	ye·hu·dah	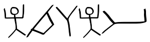	
which	hee	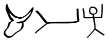	
year	hash·sha·nah	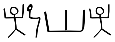	
was the first	ha·ri·sho·neet		
of Nebuchadnezzar	lin·vu·khad·rets·tsar		
king	me·lekh	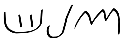	
of Babylon	ba·vel		
So	a·sher		Jeremiah 25:2
spoke	dib·ber		
Jeremiah	yir·me·ya·hu		

the prophet	han·na·vee	
to	al	
all	kal	
the people	am	
of Judah	ye·hu·dah	
	ve·el	
and all	kal	
the residents	yo·she·ve	
of Jerusalem	ye·ru·sha·lim	
as follows :	le·mor	
“ From	min	Jeremiah 25:3
the thirteenth	she·losh	
	es·reh	
year	sha·nah	
of Josiah	le·yo·shee·ya·hu	
son	ben	
of Amon	a·mo·wn	
king	me·lekh	
of Judah	ye·hu·dah	
until	ve·ad	
day —	hay·yo·wm	
this very	haz·zeh	
	zeh	
twenty-three	sha·losh	
	ve·es·reem	
years —	sha·nah	
has come	ha·yah	

the word	de·var		
of the LORD	YHVH		
to me	e·lay	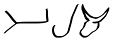	
and I have spoken	va·a·dab·ber	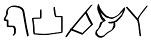	
to you	a·le·khem	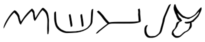	
again	ash·kem		
and again	ve·dab·ber		
but you have not	ve·lo		
listened	she·ma·tem		
has sent	ve·sha·lach		Jeremiah 25:4
And the LORD	YHVH		
to	a·le·khem	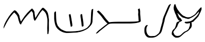	
you	et		
all	kal		
His servants	a·va·daw	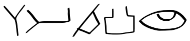	
the prophets	han·ne·vi·eem		
again	hash·kem		
and again	ve·sha·lo·ach		
but you have not	ve·lo		
listened	she·ma·tem		
[or]	ve·lo		
inclined	hit·tee·tem	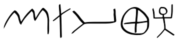	
	et		
your ear	a·ze·ne·khem	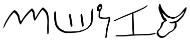	
to hear	lish·mo·a		
[The prophets] told [you]	le·mor		Jeremiah 25:5
‘ Turn	shu·vu		

now	na	
each of you	eesh	
ways	mid·dar·ko	
from your evil	ha·ra·ah	
and	u·me·ro·a	
deeds	ma·al·le·khem	
and you can dwell	u·she·vu	
in	al	
the land	ha·a·da·mah	
that	a·sher	
the LORD has given	na·tan	
	YHVH	
to you	la·khem	
and your fathers	ve·la·a·vo·w·te·khem	
	le·min	
forever	o·w·lam	
and	ve·ad	
ever	o·w·lam	
Do not	ve·al	Jeremiah 25:6
follow	te·le·khu	
	a·cha·re	
gods	e·lo·heem	
other	a·che·reem	
to serve	le·a·ve·dam	
and worship	u·le·hish·ta·cha·wot	
them	la·hem	
and do not	ve·lo	

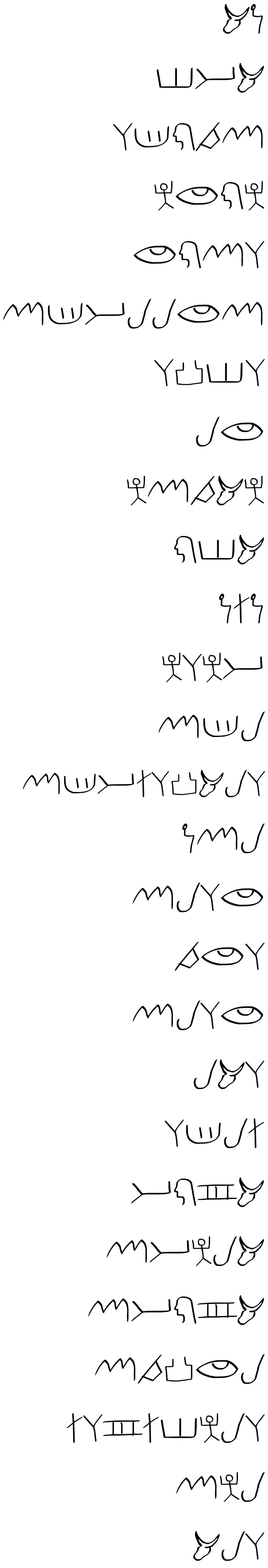

provoke Me to anger	takh·ee·su	𐤕𐤊𐤏𐤉𐤎𐤅	
-	o·w·tee	𐤀𐤅𐤕𐤉	
with the works	be·ma·a·seh	𐤁𐤌𐤏𐤔𐤄	
of your hands	ye·de·khem	𐤉𐤃𐤉𐤊𐤌	
Then I will do you no	ve·lo	𐤅𐤋𐤀	
harm	a·ra	𐤀𐤓𐤏	
’	la·khem	𐤋𐤊𐤌	
you have not	ve·lo	𐤅𐤋𐤀	Jeremiah 25:7
listened	she·ma·tem	𐤔𐤌𐤏𐤕𐤌	
to Me ’	e·lay	𐤀𐤋𐤉	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
‘ so	le·ma·an	𐤋𐤌𐤏𐤍	
you have provoked Me to anger	hikh·ʿi·su·nī	𐤄𐤊𐤏𐤎𐤅𐤍𐤉	
with the works	be·ma·a·seh	𐤁𐤌𐤏𐤔𐤄	
of your hands	ye·de·khem	𐤉𐤃𐤉𐤊𐤌	
‘ But to your own harm	le·ra	𐤋𐤓𐤏	
’	la·khem	𐤋𐤊𐤌𐤎	
Therefore	la·khen	𐤋𐤊𐤍	Jeremiah 25:8
this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
‘ Because	ya·an	𐤉𐤏𐤍	
-	a·sher	𐤀𐤔𐤓	
you have not	lo	𐤋𐤀	

obeyed	she·ma·tem	שמעתם	
-	et	את	
My words	de·va·ray	דברי	
behold	hin·nee	הנני	Jeremiah 25:9
I will summon	sho·le·ach	שלח	
	ve·la·qach·tee	ולקחתי	
-	et	את	
all	kal	כל	
the families	mish·pe·cho·wt	משפחות	
of the north	tsa·pho·wn	צפון	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
and [I will send for]	ve·el	ואל	
Nebuchadnezzar	ne·vu·khad·rets·tsar	נבוכדראצר	
king	me·lekh	מלך	
of Babylon	ba·vel	בבל	
My servant	av·dee	עבדי	
whom I will bring	va·ha·vi·o·teem	והבאתים	
against	al	על	
land	ha·a·rets	הארץ	
this	haz·zot	הזאת	
against	ve·al	ועל	
its residents	yo·she·ve·ha	ישביה	
and against	ve·al	ועל	
all	kal	כל	
nations	hag·go·w·yim	הגוים	
the	ha·el·leh	האלה	

surrounding	sa·veev	𐤎𐤁𐤉𐤁	
So I will devote them to destruction	ve·ha·cha·ram·teem	𐤅𐤄𐤇𐤓𐤌𐤕𐤉𐤌	
and make them	ve·sam·teem	𐤅𐤔𐤌𐤕𐤉𐤌	
an object of horror	le·sham·mah	𐤋𐤔𐤌𐤄	
and contempt	ve·lish·re·qah	𐤅𐤋𐤔𐤓𐤒𐤄	
desolation	u·le·cha·re·vo·wt	𐤅𐤋𐤇𐤓𐤁𐤅𐤕	
an everlasting	o·w·lam	𐤏𐤅𐤋𐤌	
Moreover, I will banish	ve·ha·a·vad·tee	𐤅𐤄𐤀𐤁𐤃𐤕𐤉	Jeremiah 25:10
from them	me·hem	𐤌𐤄𐤌	
the sounds	qo·wl	𐤒𐤅𐤋	
of joy	sa·so·wn	𐤔𐤔𐤅𐤍	
and	ve·qo·wl	𐤅𐤒𐤅𐤋	
and gladness	sim·chah	𐤔𐤌𐤇𐤄	
the sound	qo·wl	𐤒𐤅𐤋	
bridegroom	cha·tan	𐤇𐤕𐤍	
the voices	ve·qo·wl	𐤅𐤒𐤅𐤋	
of the bride	kal·lah	𐤊𐤋𐤄	
	qo·wl	𐤒𐤅𐤋	
of the millstones	re·cha·yim	𐤓𐤇𐤉𐤌	
and the light	ve·o·wr	𐤅𐤀𐤅𐤓	
of the lamp	ner	𐤍𐤓	
will become	ve·ha·ye·tah	𐤅𐤄𐤉𐤕𐤄	Jeremiah 25:11
whole	kal	𐤊𐤋	
land	ha·a·rets	𐤄𐤀𐤓𐤑	
And this	haz·zot	𐤄𐤆𐤀𐤕	
a desolate	le·cha·re·bah	𐤋𐤇𐤓𐤁𐤄	
wasteland	le·sham·mah	𐤋𐤔𐤌𐤄	

will serve	ve·a·ve·du	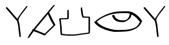	
nations	hag·go·w·yim	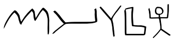	
and these	ha·el·leh	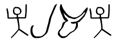	
-	et	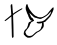	
the king	me·lekh	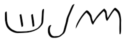	
of Babylon	ba·vel	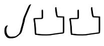	
for seventy	shiv·eem	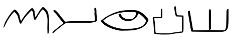	
years	sha·nah	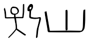	
But when	ve·ha·yah	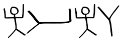	Jeremiah 25:12
are complete	khim·lo·wt	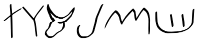	
seventy	shiv·eem	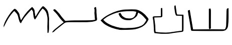	
years	sha·nah	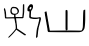	
I will punish	eph·qod	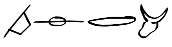	
	al	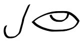	
the king	me·lekh	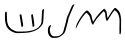	
of Babylon	ba·vel	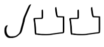	
	ve·al	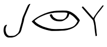	
nation	hag·go·w	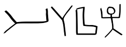	
and that	ha·hu	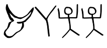	
declares	ne·um	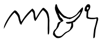	
the LORD	YHVH	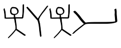	
	et	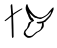	
for their guilt	a·wo·nam	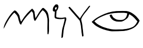	
	ve·al	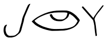	
the land	e·rets	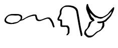	
of the Chaldeans	kas·deem	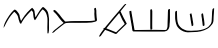	
and I will make	ve·sam·tee	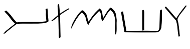	

it	o·to		
desolation	le·shim·mo·wt		
an everlasting	o·w·lam		
I will bring	ve·hē·vē·tī	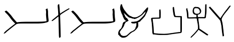	Jeremiah 25:13
upon	al		
land	ha·a·rets		
that	ha·hee	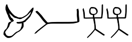	
-	et		
all	kal	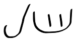	
the words	de·va·ray		
	a·sher		
I have pronounced	dib·bar·tee		
against it	a·le·ha	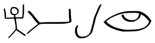	
-	et		
all	kal	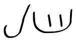	
that is written	hak·ka·tuv		
book	bas·se·pher		
in this	haz·zeh		
which	a·sher		
has prophesied	nib·ba	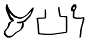	
Jeremiah	yir·me·ya·hu		
against	al		
all	kal	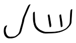	
the nations	hag·go·w·yim	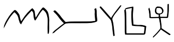	
For	kee	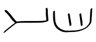	Jeremiah 25:14
will enslave	a·ve·du	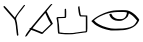	
	vam	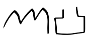	

	gam	
them	hem·mah	
nations	go·w·yim	
many	rab·beem	
kings	u·me·la·kheem	
and great	ge·do·w·leem	
and I will repay	ve·shil·lam·tee	
them	la·hem	
according to their deeds	ke·pha·o·lam	
and according to the work	u·khe·ma·a·seh	
of their hands ’”	ye·de·hem	
-	kee	Jeremiah 25:15
This is what	khoh	
said	a·mar	
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
to me :	e·lay	
“ Take	qach	
-	et	
cup	ko·ws	
of the wine	hay·ya·yin	
of wrath	ha·che·mah	
this	haz·zot	
from My hand	mee·ya·dee	
drink	ve·hish·qee·tah	
from it	o·to	

-	et	𐤀𐤕	
and make all	kal	𐤊𐤋	
the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
to whom	a·sher	𐤀𐤔𐤓	
I	a·no·khee	𐤀𐤍𐤊𐤉	
send	sho·le·ach	𐤔𐤋𐤇	
-	o·wt·kha	𐤀𐤅𐤕𐤊	
you	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
And they will drink	ve·sha·tu	𐤅𐤔𐤕𐤅	Jeremiah 25:16
and stagger	ve·hit·go·a·shu	𐤅𐤄𐤕𐤂𐤏𐤔𐤅	
and go out of their minds	ve·hit·ho·la·lu	𐤅𐤄𐤕𐤄𐤋𐤋𐤅	
because of	mip·pe·ne	𐤌𐤐𐤍𐤉	
the sword	ha·che·rev	𐤄𐤇𐤓𐤁	
that	a·sher	𐤀𐤔𐤓	
I	a·no·khee	𐤀𐤍𐤊𐤉	
will send	sho·le·ach	𐤔𐤋𐤇	
among them”	be·no·tam	𐤁𐤉𐤍𐤕𐤌	
So I took	va·eq·qach	𐤅𐤀𐤒𐤇	Jeremiah 25:17
-	et	𐤀𐤕	
the cup	hak·ko·ws	𐤄𐤊𐤅𐤎	
hand	mee·yad	𐤌𐤉𐤃	
from the LORD’s	YHVH	𐤉𐤄𐤅𐤄	
drink	va·ash·qeh	𐤅𐤀𐤔𐤒𐤄	
from it	et	𐤀𐤕	
and made all	kal	𐤊𐤋	
the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	

had sent me	she·la·cha·nee	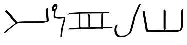	
the LORD	YHVH	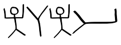	
each one to whom	a·le·hem	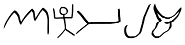	
-	et		Jeremiah 25:18
Jerusalem	ye·ru·sha·lim		
-	ve·et		
and the cities	a·re		
of Judah	ye·hu·dah	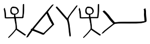	
-	ve·et		
its kings	me·la·khe·ha		
-	et		
and officials	sa·re·ha	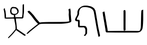	
to make	la·tet	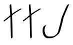	
them	o·tam		
a ruin	le·cha·re·bah		
an object of horror	le·sham·mah		
and contempt	lish·re·qah	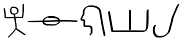	
and cursing	ve·liq·la·lah	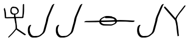	
day —	kay·yo·wm	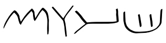	
as they are to this	haz·zeh		
-	et		Jeremiah 25:19
Pharaoh	par·oh		
king	me·lekh	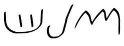	
of Egypt	mits·ra·yim	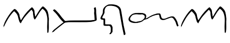	
-	ve·et		
his officials	a·va·daw		
-	ve·et		

his leaders	sa·raw	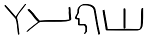	
and	ve·et		
all	kal		
his people	am·mo		
-	ve·et		Jeremiah 25:20
all	kal	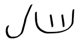	
the mixed tribes	ha·e·rev		
-	ve·et		
all	kal		
the kings	mal·khe	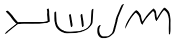	
	e·rets		
of Uz	ha·uts		
-	ve·et		
all	kal	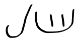	
the kings	mal·khe	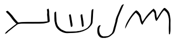	
	e·rets		
of the Philistines :	pe·lish·teem		
-	ve·et		
Ashkelon	ash·qe·lo·wn		
-	ve·et		
Gaza	az·zah		
-	ve·et		
Ekron	eq·ro·wn	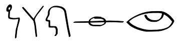	
-	ve·et		
and the remnant	she·e·reet		
of Ashdod	ash·do·wd		
-	et		Jeremiah 25:21

Edom	e·do·wm	𐤀𐤃𐤅𐤌	
-	ve·et	𐤅𐤀𐤕	
Moab	mo·w·av	𐤌𐤅𐤀𐤁	
-	ve·et	𐤅𐤀𐤕	
and the Ammonites	be·ne	𐤁𐤍𐤉	
	am·mo·wn	𐤏𐤌𐤅𐤍	
-	ve·et	𐤅𐤀𐤕	Jeremiah 25:22
all	kal	𐤊𐤋	
the kings	mal·khe	𐤌𐤋𐤊𐤉	
of Tyre	tsor	𐤑𐤓	
and	ve·et	𐤅𐤀𐤕	
-	kal	𐤊𐤋	
-	mal·khe	𐤌𐤋𐤊𐤉	
Sidon	tsee·do·wn	𐤑𐤉𐤃𐤅𐤍	
-	ve·et	𐤅𐤀𐤕	
the kings	mal·khe	𐤌𐤋𐤊𐤉	
of the coastlands	ha·ee	𐤄𐤀𐤉	
-	a·sher	𐤀𐤔𐤓	
across	be·e·ver	𐤁𐤏𐤁𐤓	
the sea	hay·yam	𐤄𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	Jeremiah 25:23
Dedan	de·dan	𐤃𐤃𐤍	
-	ve·et	𐤅𐤀𐤕	
Tema	te·ma	𐤕𐤉𐤌𐤀	
-	ve·et	𐤅𐤀𐤕	
Buz	buz	𐤁𐤅𐤆	
-	ve·et	𐤅𐤀𐤕	

and all	kal	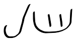	
who cut	qe·tsu·tse	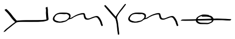	
the corners [of their hair]	phe·ah	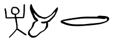	
-	ve·et	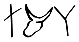	Jeremiah 25:24
all	kal	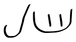	
the kings	mal·khe	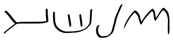	
of Arabia	a·rav	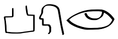	
-	ve·et	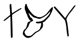	
and all	kal	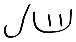	
the kings	mal·khe	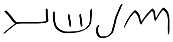	
of the mixed tribes	ha·e·rev	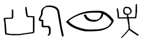	
who dwell	hash·sho·khe·neem	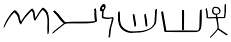	
in the desert	bam·mid·bar	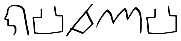	
-	ve·et	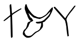	Jeremiah 25:25
all	kal	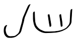	
the kings	mal·khe	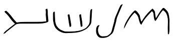	
of Zimri	zim·ree	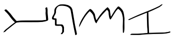	
-	ve·et	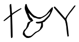	
-	kal	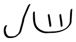	
-	mal·khe	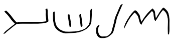	
Elam	e·lam	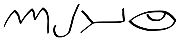	
and	ve·et	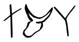	
-	kal	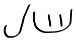	
-	mal·khe	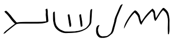	
Media	ma·day	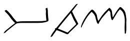	
-	ve·et	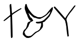	Jeremiah 25:26
all	kal	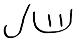	

the kings	mal·khe	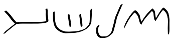	
of the north	hats·tsa·pho·wn		
both near	haq·qe·ro·veem		
and far	ve·ha·re·cho·qeem	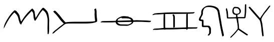	
one	eesh	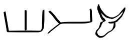	
after	el		
another —	a·chee	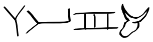	
-	ve·et		
all	kal	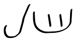	
the kingdoms	ham·mam·le·kho·wt		
-	ha·a·rets		
-	a·sher		
on	al		
the face	pe·ne	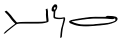	
of the earth	ha·a·da·mah		
the king	u·me·lekh		
of Sheshach	she·shakh		
will drink [it too]	yish·teh		
And after all of them	a·cha·re·hem	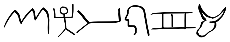	
“ Then you are to tell them	ve·a·mar·ta		Jeremiah 25:27
that	ʾa·lē·hɛ·ms	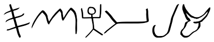	
this is what	koh	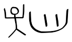	
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	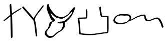	
the God	e·lo·he		
of Israel	yis·ra·el	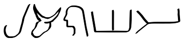	

‘ Drink	she·tu	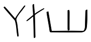	
get drunk	ve·shikh·ru	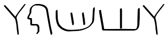	
and vomit	u·qe·yu	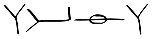	
Fall down	ve·niph·lu	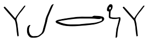	
and never	ve·lo	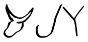	
get up again	ta·qu·mu	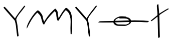	
because of	mip·pe·ne	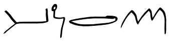	
the sword	ha·che·rev	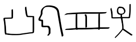	
-	a·sher	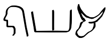	
I	a·no·khee	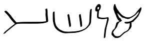	
will send	sho·le·ach	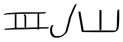	
among you ’	be·ne·khem	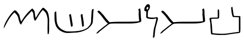	
-	ve·ha·yah	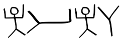	Jeremiah 25:28
If	kee	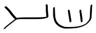	
they refuse	ye·ma·a·nu	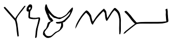	
to take	la·qa·chat	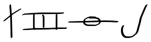	
the cup	hak·ko·ws	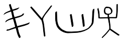	
from your hand	mee·ya·de·kha	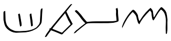	
[and] drink it	lish·to·wt	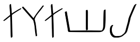	
you are to tell them	ve·a·mar·ta	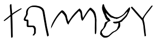	
that	a·le·hem	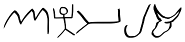	
this is what	koh	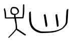	
says :	a·mar	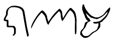	
the LORD	YHVH	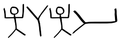	
of Hosts	tse·va·o·wt	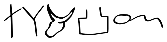	
‘ You most certainly must	sha·to	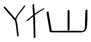	
drink it !	tish·tu	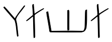	

For	kee	Jeremiah 25:29
behold	hin·neh	
on the city	va·eer	
that	a·sher	
bears	niq·ra	
My Name	she·mee	
	a·le·ha	
I	a·no·khee	
am beginning	me·chel	
to bring disaster	le·ha·ra	
so how could you	ve·at·tem	
possibly go unpunished	hin·na·qeh	
?	tin·na·qu	
You will not	lo	
go unpunished	tin·na·qu	
for	kee	
a sword	che·rev	
I	a·nee	
am calling down	qo·re	
upon	al	
all	kal	
the inhabitants	yo·she·ve	
of the earth	ha·a·rets	
declares	ne·um	
the LORD	YHVH	
of Hosts '	tse·va·o·wt	
So you	ve·at·tah	Jeremiah 25:30

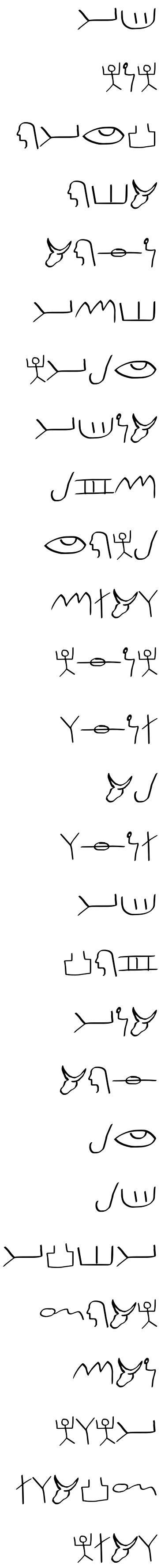

are to prophesy	tin·na·ve
against	a·le·hem
them	et
all	kal
words	had·de·va·reem
these	ha·el·leh
and say	ve·a·mar·ta
to them :	a·le·hem
‘ The LORD	YHVH
from on high	mim·ma·ro·wm
will roar	yish·ag
habitation	u·mim·me·o·wn
from His holy	qa·de·sho
He will raise	yit·ten
His voice	qo·w·lo
He will roar loudly	sha·og
	yish·ag
over	al
His pasture	na·ve·hu
with a shout	he·dad
like those who tread the grapes	ke·do·re·kheem
He will call out	ya·a·neh
against	el
all	kal
the inhabitants	yo·she·ve
of the earth	ha·a·rets
will resound	ba

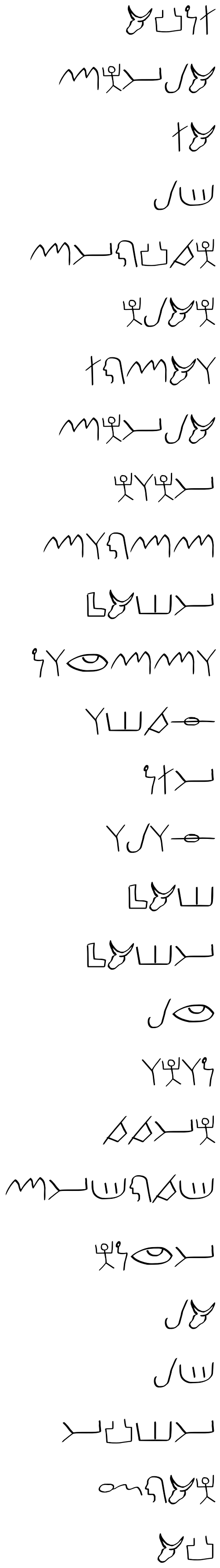

Jeremiah 25:31

The tumult	sha·o·wn	
to	ad	
the ends	qe·tseh	
of the earth	ha·a·rets	
because	kee	
brings a charge	reev	
the LORD	la·YHVH	
against the nations	bag·go·w·yim	
brings judgment	nish·pat	
He	hu	
on all	le·khal	
mankind	ba·sar	
the wicked	ha·re·sha·eem	
and puts	ne·ta·nam	
to the sword ’”	la·che·rev	
declares	ne·um	
the LORD	YHVH	
This is what	koh	Jeremiah 25:32
says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
“ Behold !	hin·neh	
Disaster	ra·ah	
is spreading	yo·tset	
from nation	mig·go·w	
to	el	
nation	go·w	

storm	ve·sa·ar		
a mighty	ga·do·wl		
is rising	ye·o·wr		
from the ends	mee·yar·ke·te		
of the earth”	a·rets		
will be spread	ve·ha·yu	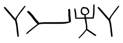	Jeremiah 25:33
Those slain	chal·le		
by the LORD	YHVH		
day	bay·yo·wm	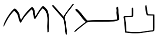	
on that	ha·hu		
from [one] end	miq·tseh	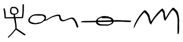	
of the earth	ha·a·rets		
to	ve·ad		
the other	qe·tseh	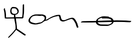	
	ha·a·rets		
They will not	lo		
be mourned	yis·sa·phe·du	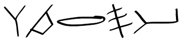	
	ve·lo		
gathered	ye·a·se·phu		
	ve·lo		
or buried	yiq·qa·ve·ru	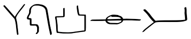	
like dung	le·do·men		
lying	al		
on	pe·ne	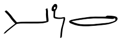	
the ground	ha·a·da·mah		
They will be	yih·yu		
Wail	he·lee·lu	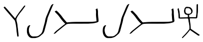	Jeremiah 25:34

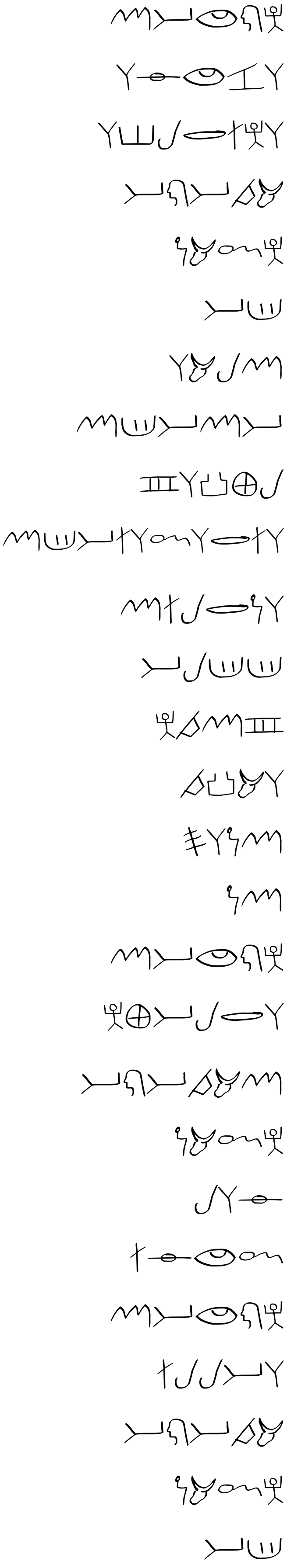

you shepherds	ha·ro·eem	
and cry out	ve·za·a·qu	
roll in the dust	ve·hit·pal·le·shu	
you leaders	ad·dee·re	
of the flock	hats·tson	
For	kee	
have come	ma·le·u	
the days	ye·me·khem	
of your slaughter	lit·vo·w·ach	
and be shattered	u·te·pho·w·tso·w·tee·khem	
you will fall	u·ne·phal·tem	
pottery	kikh·lee	
like fine	chem·dah	
will evade	ve·a·vad	Jeremiah 25:35
Flight	ma·no·ws	
	min	
the shepherds	ha·ro·eem	
and escape [will elude]	u·phe·le·tah	
the leaders	me·ad·dee·re	
of the flock	hats·tson	
Hear the	qo·wl	Jeremiah 25:36
cry	tsa·a·qat	
of the shepherds	ha·ro·eem	
the wailing	vee·le·lat	
of the leaders	ad·dee·re	
of the flock	hats·tson	
for	kee	

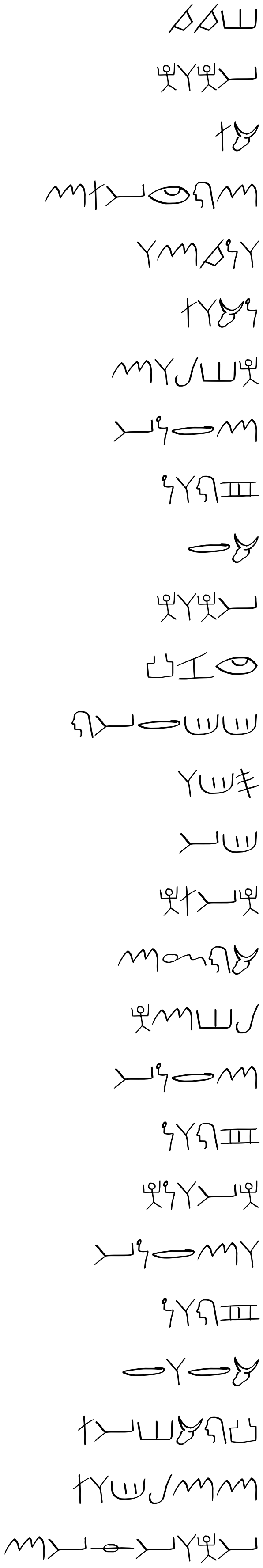

is destroying	sho·ded	
the LORD	YHVH	
-	et	
their pasture	mar·ee·tam	
have been silenced	ve·na·dam·mu	Jeremiah 25:37
meadows	ne·o·wt	
The peaceful	hash·sha·lo·wm	
because of	mip·pe·ne	
burning anger	cha·ro·wn	
	aph	
the LORD’s	YHVH	
He has left	a·zav	Jeremiah 25:38
like a lion	kak·ke·pheer	
His den	suk·ko	
for	kee	
has been made	ha·ye·tah	
their land	ar·tsam	
a desolation	le·sham·mah	
by	mip·pe·ne	
the sword	cha·ro·wn	
of the oppressor	hay·yo·w·nah	
and because	u·mip·pe·ne	
of the fierce	cha·ro·wn	
anger [of the LORD]	ap·po	
At the beginning	be·re·sheet	Jeremiah 26:1
of the reign	mam·le·khut	
of Jehoiakim	ye·ho·w·ya·qeem	

son	ben		
of Josiah	yo·shee·ya·hu	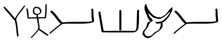	
king	me·lekh	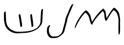	
of Judah	ye·hu·dah	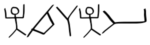	
came	ha·yah	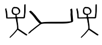	
word	had·da·var		
this	haz·zeh	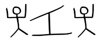	
	me·et		
from the LORD	YHVH	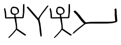	
- :	le·mor		
“ This is what	koh	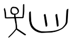	Jeremiah 26:2
says :	a·mar		
the LORD	YHVH	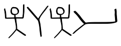	
Stand	a·mod		
in the courtyard	ba·cha·tsar		
of the house	bet	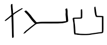	
of the LORD	YHVH	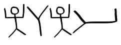	
and speak	ve·dib·bar·ta		
	al		
to all	kal	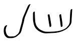	
the cities	a·re	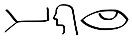	
of Judah	ye·hu·dah	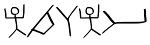	
who come	hab·ba·eem		
to worship	le·hish·ta·cha·wot	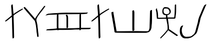	
there	bet	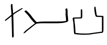	
	YHVH	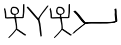	
-	et		

all	kal	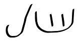	
the words	had·de·va·reem	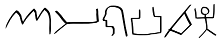	
-	a·sher		
I have commanded	tsiw·vee·tee·kha	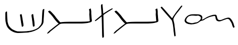	
you to speak	le·dab·ber	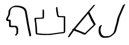	
	a·le·hem	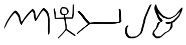	
Do not	al		
omit	tig·ra		
a word	da·var		
Perhaps	u·lay	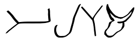	Jeremiah 26:3
they will listen	yish·me·u		
and turn —	ve·ya·shu·vu		
each	eesh	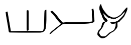	
way of life —	mid·dar·ko		
from his evil	ha·ra·ah		
so that I may relent	ve·ni·cham·tee	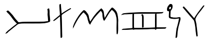	
of	el		
the disaster	ha·ra·ah		
-	a·sher		
I	a·no·khee		
am planning	cho·shev		
to bring	la·a·so·wt		
upon them	la·hem	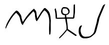	
because of	mip·pe·ne		
the evil	ro·a		
of their deeds	ma·al·le·hem	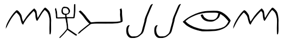	
And you are to tell them	ve·a·mar·ta		Jeremiah 26:4

that	a·le·hem	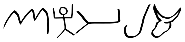	
this is what	koh	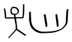	
says :	a·mar		
the LORD	YHVH		
‘ If	im		
you do not	lo		
listen	tish·me·u		
to Me	e·lay	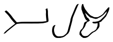	
and walk	la·le·khet	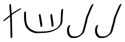	
in My law	be·to·w·ra·tee		
which	a·sher		
I have set	na·tat·tee		
before you	liph·ne·khem	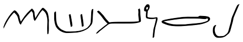	
and [if you do not] listen	lish·mo·a		Jeremiah 26:5
to	al		
the words	div·re		
of My servants	a·va·day	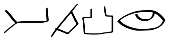	
the prophets	han·ne·vi·eem		
whom	a·sher		
I	a·no·khee		
have sent	sho·le·ach	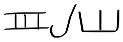	
you	a·le·khem	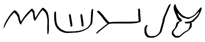	
again	ve·hash·kem		
and again	ve·sha·lo·ach		
even though you did not	ve·lo		
listen	she·ma·tem		
then I will make	ve·na·tat·tee	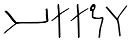	Jeremiah 26:6

-	et	את	
house	hab·ba·yit	הבית	
this	haz·zeh	הזה	
like Shiloh	ke·shi·loh	כשלה	
and	ve·et	ואת	
city	ha·eer	העיר	
this	haz·zo·tah	הזאתה	
I will make	et·ten	אתן	
an object of cursing	liq·la·lah	לקללה	
among all	le·khol	לכל	
the nations	go·w·ye	גויי	
of the earth’”	ha·a·rets	הארץ	
heard	vay·yish·me·u	וישמעו	Jeremiah 26:7
Now the priests	hak·ko·ha·neem	הכהנים	
and prophets	ve·han·ne·vi·eem	והנבאים	
and all	ve·khal	וכל	
the people	ha·am	העם	
-	et	את	
Jeremiah	yir·me·ya·hu	ירמיהו	
speaking	me·dab·ber	מדבר	
-	et	את	
words	had·de·va·reem	הדברים	
these	ha·el·leh	האלה	
in the house	be·vet	בבית	
of the LORD	YHVH	יהוה	
and as soon as	vay·hee	ויהי	Jeremiah 26:8
had finished	ke·khal·lo·wt	ככלות	

[he]	yir·me·ya·hu	
telling	le·dab·ber	
	et	
everything	kal	
-	a·sher	
had commanded him	tsiw·vah	
the LORD	YHVH	
to say	le·dab·ber	
	el	
all	kal	
the people	ha·am	
seized him	vay·yit·pe·su	
-	o·to	
the priests	hak·ko·ha·neem	
and prophets	ve·han·ne·vi·eem	
and all	ve·khal	
the people	ha·am	
shouting	le·mor	
“ You must surely die	mo·wt	
!	ta·mut	
How	mad·du·a	Jeremiah 26:9
dare you prophesy	nib·be·ta	
in the name	ve·shem	
of the LORD	YHVH	
that	le·mor	
like Shiloh	ke·shi·lo	
will become	yih·yeh	

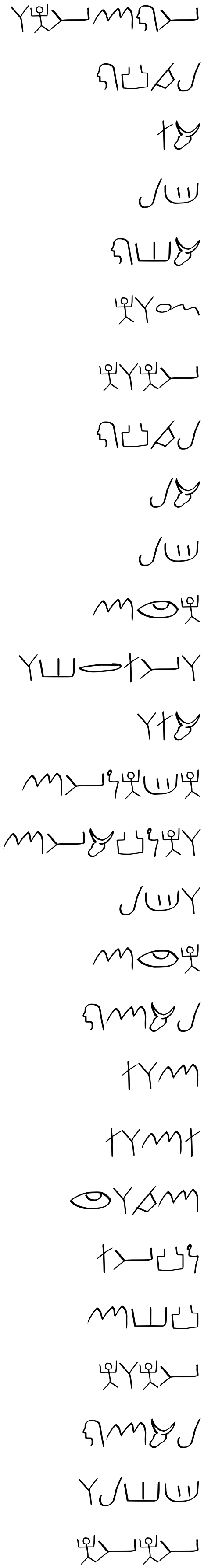

house	hab·ba·yit	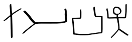	
this	haz·zeh		
city	ve·ha·eer		
and this	haz·zot		
and deserted ! ”	te·che·rav	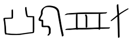	
	me·en		
will be desolate	yo·wo·shev		
assembled	vay·yiq·qa·hel	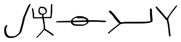	
And all	kal	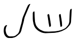	
the people	ha·am		
against	el		
Jeremiah	yir·me·ya·hu		
in the house	be·vet	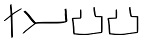	
of the LORD	YHVH		
heard	vay·yish·me·u	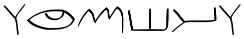	Jeremiah 26:10
When the officials	sa·re	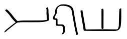	
of Judah	ye·hu·dah	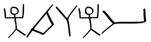	
-	et		
things	had·de·va·reem	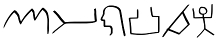	
these	ha·el·leh		
they went up	vay·ya·a·lu		
palace	mib·bet	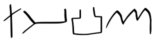	
from the king’s	ham·me·lekh		
to the house	bet	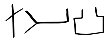	
of the LORD	YHVH		
and sat	vay·ye·she·vu	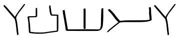	
at the entrance	be·phe·tach		

Gate	sha·ar	שער	
[there]	YHVH	יהוה	
of the New	he·cha·dash	החדש׃	
said	vay·yo·me·ru	ויאמרו	Jeremiah 26:11
Then the priests	hak·ko·ha·neem	הכהנים	
and prophets	ve·han·ne·vi·eem	והנבאים	
to	el	אל	
the officials	has·sa·reem	השרים	
and	ve·el	ואל	
all	kal	כל	
the people	ha·am	העם	
	le·mor	לאמר	
[is] worthy	mish·pat	משפט	
of death	ma·vet	מות	
man	la·eesh	לאיש	
“ This	haz·zeh	הזה	
for	kee	כי	
he has prophesied	nib·ba	נבא	
against	el	אל	
city	ha·eer	העיר	
this	haz·zot	הזאת	
as	ka·a·sher	כאשר	
you have heard	she·ma·tem	שמעתם	
with your own ears !”	be·a·ze·ne·khem	באזניכם	
said	vay·yo·mer	ויאמר	Jeremiah 26:12
But Jeremiah	yir·me·ya·hu	ירמיהו	
to	el	אל	

all	kal	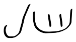	
the officials	has·sa·reem	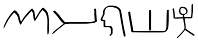	
and	ve·el		
all	kal		
the people	ha·am		
	le·mor	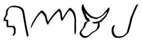	
“ The LORD	YHVH		
sent me	she·la·cha·nee	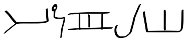	
to prophesy	le·hin·na·ve		
against	el		
house	hab·ba·yit	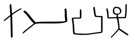	
this	haz·zeh		
and against	ve·el		
city	ha·eer		
this	haz·zot		
-	et		
all	kal	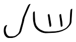	
the words	had·de·va·reem	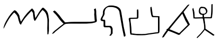	
that	a·sher		
you have heard	she·ma·tem		
So now	ve·at·tah		Jeremiah 26:13
correct	he·tee·vu	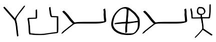	
your ways	dar·khe·khem	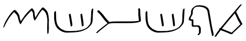	
and deeds	u·ma·al·le·khem		
and obey	ve·shim·u		
the voice	be·qo·wl	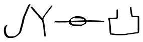	
of the LORD	YHVH		

your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
might relent	ve·yin·na·chem	𐤅𐤉𐤍𐤇𐤌	
so that He	YHVH	𐤉𐤄𐤅𐤄	
of	el	𐤀𐤋	
the disaster	ha·ra·ah	𐤄𐤓𐤏𐤄	
-	a·sher	𐤀𐤔𐤓	
He has pronounced	dib·ber	𐤃𐤁𐤓	
against you	a·le·khem	𐤏𐤋𐤉𐤊𐤌	
As for me	va·a·nee	𐤅𐤀𐤍𐤉	Jeremiah 26:14
here	hin·nee	𐤄𐤍𐤍𐤉	
I am in your hands	ve·yed·khem	𐤁𐤉𐤃𐤊𐤌	
do	a·su	𐤏𐤔𐤅	
to me	lee	𐤋𐤉	
is good	kat·to·wv	𐤊𐤈𐤅𐤁	
and right	ve·khay·ya·shar	𐤅𐤊𐤉𐤔𐤓	
what you think	be·e·ne·khem	𐤁𐤏𐤉𐤍𐤉𐤊𐤌	
But	akh	𐤀𐤊	Jeremiah 26:15
know	ya·do·a	𐤉𐤃𐤏	
for certain	te·de·u	𐤕𐤃𐤏𐤅	
that	kee	𐤊𐤉	
if	im	𐤀𐤌	
put me to death	me·mi·teem	𐤌𐤌𐤕𐤉𐤌	
you	at·tem	𐤀𐤕𐤌	
	o·tee	𐤀𐤕𐤉	
	kee	𐤊𐤉	
blood	dam	𐤃𐤌	
innocent	na·qee	𐤍𐤒𐤉	

you	at·tem		
will bring	no·te·neem	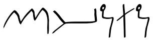	
upon yourselves	a·le·khem	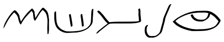	
upon	ve·el		
city	ha·eer		
this	haz·zot		
and upon	ve·el		
its residents	yo·she·ve·ha	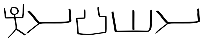	
for	kee	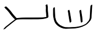	
truly	ve·e·met		
has sent me	she·la·cha·nee	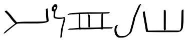	
the LORD	YHVH		
-”	a·le·khem	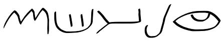	
to speak	le·dab·ber		
in your hearing	be·a·ze·ne·khem		
-	et		
all	kal	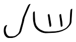	
words	had·de·va·reem	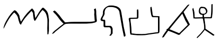	
these	ha·el·leh	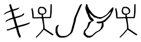	
told	vay·yo·me·ru		Jeremiah 26:16
Then the officials	has·sa·reem	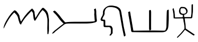	
and all	ve·khal		
the people	ha·am		
	el		
the priests	hak·ko·ha·neem	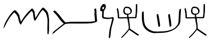	
	ve·el		
and prophets	han·ne·vee·eem	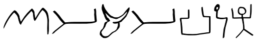	

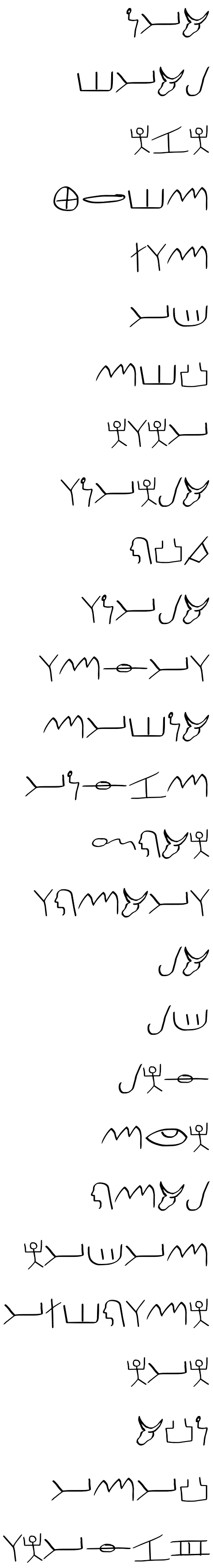

[is] not	en	
man	la·eesh	
“ This	haz·zeh	
worthy	mish·pat	
of death	ma·vet	
for	kee	
in the name	be·shem	
of the LORD	YHVH	
our God !”	e·lo·he·nu	
he has spoken	dib·ber	
to us	e·le·nu	
stood up	vay·ya·qu·mu	Jeremiah 26:17
	a·na·sheem	
Some of the elders	miz·ziq·ne	
of the land	ha·a·rets	
and said	vay·yo·me·ru	
to	el	
the whole	kal	
assembly	qe·hal	
of the people	ha·am	
	le·mor	
“ Micah	mī·kha·yah	Jeremiah 26:18
the Moreshite	ham·mo·w·rash·tee	
-	ha·yah	
prophesied	nib·ba	
in the days	bee·me	
of Hezekiah	chiz·qee·ya·hu	

king	me·lekh	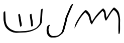	
of Judah	ye·hu·dah	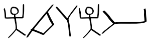	
and told	vay·yo·mer	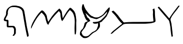	
	el	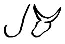	
all	kal	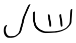	
the people	am	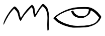	
of Judah	ye·hu·dah	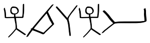	
says :	le·mor	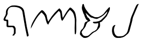	
that this is what	koh	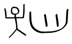	
	a·mar	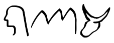	
the LORD	YHVH	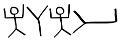	
of Hosts	tse·va·o·wt	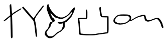	
‘ Zion	tsee·yo·wn	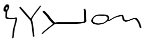	
like a field	sa·deh	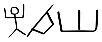	
will be plowed	te·cha·resh	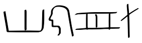	
Jerusalem	vee·ru·sha·la·yim	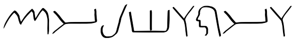	
a heap of rubble	ee·yeem	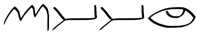	
will become	tih·yeh	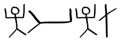	
mount	ve·har	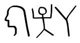	
and the temple	hab·ba·yit	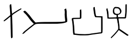	
ridge’	le·va·mo·wt	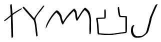	
a wooded	ya·ar	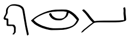	
put him to death	he·ha·met	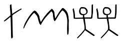	Jeremiah 26:19
?	he·mi·tu·hu	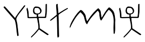	
Did Hezekiah	chiz·qee·ya·hu	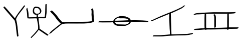	
king	me·lekh	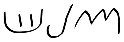	
of Judah	ye·hu·dah	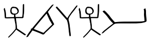	

[or] anyone else	ve·khal		
in Judah	ye·hu·dah	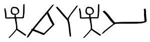	
Did [Hezekiah] not	ha·lo		
fear	ya·re		
-	et		
the LORD	YHVH		
and seek	vay·chal	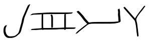	
	et		
favor	pe·ne	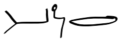	
[His]	YHVH		
relent	vay·yin·na·chem	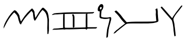	
and did not the LORD	YHVH		
of	el		
the disaster	ha·ra·ah		
-	a·sher		
He had pronounced	dib·ber		
against them ?	a·le·hem	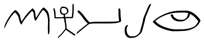	
But we	va·a·nach·nu	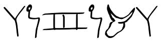	
are about to bring	o·seem	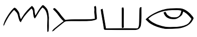	
harm	ra·ah		
great	ge·do·w·lah		
on	al		
ourselves ! ”	naph·sho·w·te·nu		
	ve·gam		Jeremiah 26:20
another man	eesh	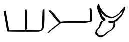	
Now there was	ha·yah	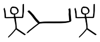	
prophesying	mit·nab·be	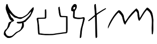	

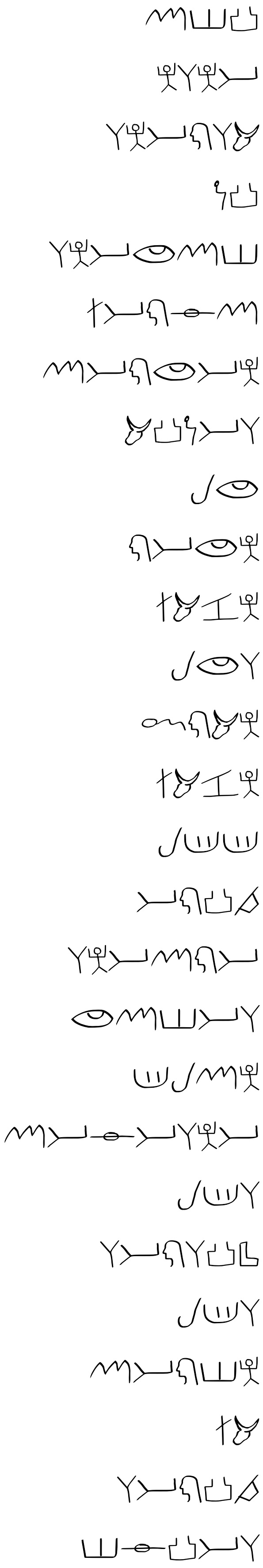

in the name	be·shem	
of the LORD	YHVH	
Uriah	u·ree·ya·hu	
son	ben	
of Shemaiah	she·ma·ya·hu	
from	miq·qir·yat	
Kiriath-jearim	hay·ye·a·reem	
He prophesied	vay·yin·na·ve	
against	al	
city	ha·eer	
this	haz·zot	
and against	ve·al	
land	ha·a·rets	
this	haz·zot	
the same things	ke·khol	
	div·re	
that Jeremiah [did]	yir·me·ya·hu	
heard	vay·yish·ma	Jeremiah 26:21
King	ham·me·lekh	
Jehoiakim	ye·ho·w·ya·qeem	
and all	ve·khal	
his mighty men	gib·bo·w·raw	
and	ve·khal	
officials	has·sa·reem	
-	et	
his words	de·va·raw	
sought	vay·vaq·qesh	

and the king	ham·me·lekh	המלך	
to put him to death	ha·mee·to	המיתו	
found out about it	vay·yish·ma	וישמע	
But when Uriah	u·ree·ya·hu	אוריהו	
in fear	vay·yi·ra	וירא	
he fled	vay·yiv·rach	ויברח	
and went	vay·ya·vo	ויבא	
to Egypt	mits·ra·yim	מצרים	
sent	vay·yish·lach	וישלח	Jeremiah 26:22
Then King	ham·me·lekh	המלך	
Jehoiakim	ye·ho·w·ya·qeem	יהויקים	
men	a·na·sheem	אנשים	
to Egypt :	mits·ra·yim	מצרים	
-	et	את	
Elnathan	el·na·tan	אלנתן	
son	ben	בן	
of Achbor	akh·bo·wr	עכבור	
some other men	va·a·na·sheem	ואנשים	
along with	it·to	אתו	
	el	אל	
-	mits·ra·yim	מצרים	
They brought	vay·yo·w·tsee·u	ויוציאו	Jeremiah 26:23
-	et	את	
Uriah	u·ree·ya·hu	אוריהו	
out of Egypt	mim·mits·ra·yim	ממצרים	
and took him	vay·vi·u·hu	ויבאהו	
to	el	אל	

King	ham·me·lekh		
Jehoiakim	ye·ho·w·ya·qeem	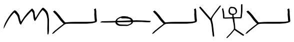	
who had him put	vay·yak·ke·hu	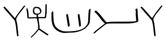	
to the sword	be·cha·rev	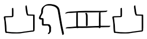	
thrown	vay·yash·lekh		
-	et		
and his body	niv·la·to	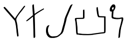	
into	el		
the burial place	qiv·re		
of the common	be·ne	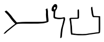	
people	ha·am		
Nevertheless	akh		Jeremiah 26:24
supported	yad	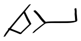	
Ahikam	a·chee·qam	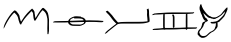	
son	ben		
of Shaphan	sha·phan	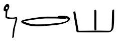	
	ha·ye·tah	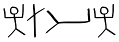	
	et		
Jeremiah	yir·me·ya·hu		
so he was not	le·vil·tee	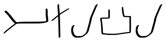	
handed over to	tet		
-	o·to		
-	ve·yad	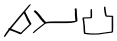	
the people	ha·am		
to be put to death	la·ha·mee·to	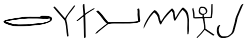	
At the beginning	be·re·sheet		Jeremiah 27:1
of the reign	mam·le·khet		

of Zedekiah	ye·ho·w·ya·qim	𐤉𐤄𐤅𐤉𐤒𐤌	
son	ben	𐤁𐤍	
of Josiah	yo·wo·shee·ya·hu	𐤉𐤀𐤅𐤔𐤉𐤄𐤅	
king	me·lekh	𐤌𐤋𐤊	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
came	ha·yah	𐤄𐤉𐤄	
word	had·da·var	𐤄𐤃𐤁𐤓	
this	haz·zeh	𐤄𐤆𐤄	
to	el	𐤀𐤋	
Jeremiah	yir·me·yah	𐤉𐤓𐤌𐤉𐤄	
	me·et	𐤌𐤀𐤕	
from the LORD	YHVH	𐤉𐤄𐤅𐤄	
	le·mor	𐤋𐤀𐤌𐤓	
This is what	koh	𐤊𐤄	Jeremiah 27:2
said	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
to me :	e·lay	𐤀𐤋𐤉	
“ Make	a·seh	𐤏𐤔𐤄	
for yourself	le·kha	𐤋𐤊	
out of leather straps	mo·w·se·ro·wt	𐤌𐤅𐤎𐤓𐤅𐤕	
a yoke	u·mo·to·wt	𐤅𐤌𐤈𐤅𐤕	
and put it	u·ne·tat·tam	𐤅𐤍𐤕𐤕𐤌	
on	al	𐤏𐤋	
your neck	tsaw·va·re·kha	𐤑𐤅𐤀𐤓𐤊	
Send	ve·shil·lach·tam	𐤅𐤔𐤋𐤇𐤕𐤌	Jeremiah 27:3
word to	el	𐤀𐤋	
the kings	me·lekh	𐤌𐤋𐤊	

of Edom	e·do·wm	𐤀𐤃𐤅𐤌	
	ve·el	𐤅𐤀𐤋	
-	me·lekh	𐤌𐤋𐤊	
Moab	mo·w·av	𐤌𐤅𐤀𐤁	
	ve·el	𐤅𐤀𐤋	
-	me·lekh	𐤌𐤋𐤊	
Ammon	be·ne	𐤁𐤍𐤉	
	am·mo·wn	𐤏𐤌𐤅𐤍	
	ve·el	𐤅𐤀𐤋	
-	me·lekh	𐤌𐤋𐤊	
Tyre	tsor	𐤑𐤓	
	ve·el	𐤅𐤀𐤋	
and	me·lekh	𐤌𐤋𐤊	
Sidon	tsee·do·wn	𐤑𐤉𐤃𐤅𐤍	
through	be·yad	𐤁𐤉𐤃	
the envoys	mal·a·kheem	𐤌𐤋𐤀𐤊𐤉𐤌	
who have come	hab·ba·eem	𐤄𐤁𐤀𐤉𐤌	
to Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
to	el	𐤀𐤋	
Zedekiah	tsid·qee·ya·hu	𐤑𐤃𐤒𐤉𐤄𐤅	
king	me·lekh	𐤌𐤋𐤊	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
Give them a message	ve·tsiw·vee·ta	𐤅𐤑𐤅𐤉𐤕	Jeremiah 27:4
-	o·tam	𐤀𐤕𐤌	
to	el	𐤀𐤋	
their masters	a·do·ne·hem	𐤀𐤃𐤍𐤉𐤄𐤌	
-	le·mor	𐤋𐤀𐤌𐤓	

-	koh	כה	
to relay	a·mar	אמר	
from the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
-	koh	כה	
-	to·me·ru	תאמרו	
-	el	אל	
- :	a·do·ne·khem	אדניכם	
I	a·no·khee	אנכי	Jeremiah 27:5
made	a·see·tee	עשיתי	
-	et	את	
the earth	ha·a·rets	הארץ	
-	et	את	
and the men	ha·a·dam	האדם	
and	ve·et	ואת	
beasts	hab·be·he·mah	הבהמה	
-	a·sher	אשר	
on	al	על	
the face	pe·ne	פני	
of [it]	ha·a·rets	הארץ	
power	be·kho·chee	בכחי	
By My great	hag·ga·do·wl	הגדול	
arm	u·viz·ro·w·ee	ובזרועי	
and outstretched	han·ne·tu·yah	הנטויה	
and I give it	u·ne·tat·tee·ha	ונתתיה	

to whom	la·a·sher		
I please	ya·shar	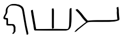	
	be·e·nay	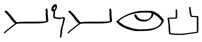	
So now	ve·at·tah		Jeremiah 27:6
I	a·no·khee		
have placed	na·tat·tee		
-	et		
all	kal	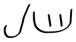	
lands	ha·a·ra·tso·wt		
these	ha·el·leh		
under the authority	be·yad	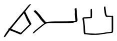	
Nebuchadnezzar	ne·vu·khad·nets·tsar		
king	me·lekh	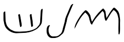	
of Babylon	ba·vel		
of My servant	av·dee	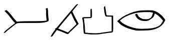	
I have even	ve·gam		
-	et		
the beasts	chay·yat	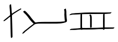	
of the field	has·sa·deh		
made	na·tat·tee		
to him	lo		
subject	le·a·ve·do	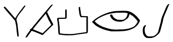	
will serve him	ve·a·ve·du	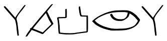	Jeremiah 27:7
and	o·to		
All	kal		
nations	hag·go·w·yim	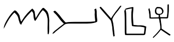	
-	ve·et		

his son	be·no	בנו	
-	ve·et	ואת	
and grandson	ben	בן	
	be·no	בנו	
until	ad	עד	
comes	bo	בא	
the time	et	עת	
of his own land	ar·tso	ארצו	
	gam	גם	
	hu	הוא	
will enslave	ve·a·ve·du	ועבדו	
him	vo	בו	
nations	go·w·yim	גוים	
then many	rab·beem	רבים	
kings	u·me·la·kheem	ומלכים	
and great	ge·do·leem	גדלים	
-	ve·ha·yah	והיה	Jeremiah 27:8
As for the nation	hag·go·w	הגוי	
or kingdom	ve·ham·mam·la·khah	והממלכה	
that	a·sher	אשר	
does not	lo	לא	
serve	ya·av·du	יעבדו	
-	o·to	אתו	
-	et	את	
Nebuchadnezzar	ne·vu·khad·nets·tsar	נבוכדנאצר	
king	me·lekh	מלך	
of Babylon	ba·vel	בבל	

-	ve·et		
-	a·sher		
and does not	lo		
place	yit·ten	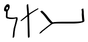	
-	et		
its neck	tsaw·va·ro		
under [his] yoke	be·ol		
	me·lekh	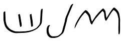	
	ba·vel		
by sword	ba·che·rev	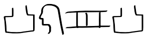	
and famine	u·va·ra·av		
and plague	u·vad·de·ver		
I will punish	eph·qod	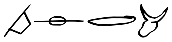	
	al		
nation	hag·go·w		
that	ha·hu		
declares	ne·um		
the LORD	YHVH		
until	ad		
I have destroyed	tum·mee		
it	o·tam		
by his hand	be·ya·do	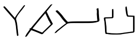	
But as for you	ve·at·tem		Jeremiah 27:9
do not	al		
listen	tish·me·u		
to	el		
your prophets	ne·vee·e·khem		

	ve·el		
your diviners	qo·se·me·khem	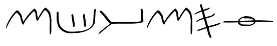	
	ve·el		
your interpreters of dreams	cha·lo·mo·te·khem		
	ve·el		
your mediums	o·ne·ne·khem	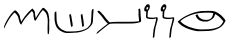	
	ve·el		
or your sorcerers	kash·sha·phe·khem	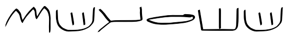	
who	a·sher		
	hem	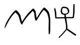	
declare	o·me·reem		
	a·le·khem	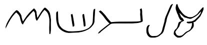	
	le·mor	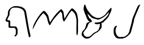	
‘ You will not	lo		
serve	ta·av·du	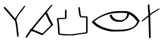	
-	et		
the king	me·lekh	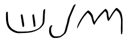	
of Babylon’	ba·vel	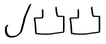	
For	kee	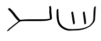	Jeremiah 27:10
a lie	she·qer	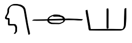	
they	hem	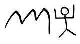	
prophesy	nib·be·eem	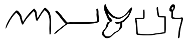	
to you	la·khem		
that will serve	le·ma·an		
to remove you	har·cheeq	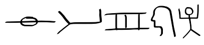	
-	et·khem		
from	me·al		

your land	ad·mat·khem		
I will banish you	ve·hid·dach·tee	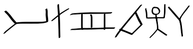	
-	et·khem		
and you will perish	va·a·vad·tem		
But the nation	ve·hag·go·w		Jeremiah 27:11
that	a·sher	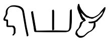	
will put	ya·vee	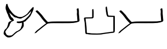	
-	et		
its neck	tsaw·va·ro		
under the yoke	be·ol		
of the king	me·lekh	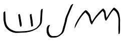	
of Babylon	ba·vel		
and serve him	va·a·va·do		
I will leave	ve·hin·nach·tee		
in	al		
its own land	ad·ma·to		
declares	ne·um		
the LORD ”	YHVH	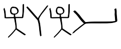	
to cultivate it	va·a·va·dah		
and reside	ve·ya·shav	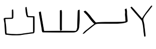	
in it	bah		
And to	ve·el		Jeremiah 27:12
Zedekiah	tsid·qee·yah	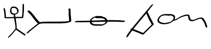	
king	me·lekh	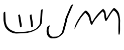	
of Judah	ye·hu·dah	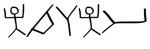	
I spoke	dib·bar·tee		
the same	ke·khal		

message	had·de·va·reem	
	ha·el·leh	
:	le·mor	
“ Put	ha·vee·u	
-	et	
your necks	tsaw·ve·re·khem	
under the yoke	be·ol	
of the king	me·lekh	
of Babylon	ba·vel	
serve	ve·iv·du	
him	o·to	
and his people	ve·am·mo	
and live !	wich·yu	
Why	lam·mah	Jeremiah 27:13
die	ta·mu·tu	
should you	at·tah	
and your people	ve·am·me·kha	
by sword	ba·che·rev	
and famine	ba·ra·av	
and plague	u·vad·da·ver	
as	ka·a·sher	
has decreed	dib·ber	
the LORD	YHVH	
against	el	
any nation	hag·go·w	
that	a·sher	
does not	lo	

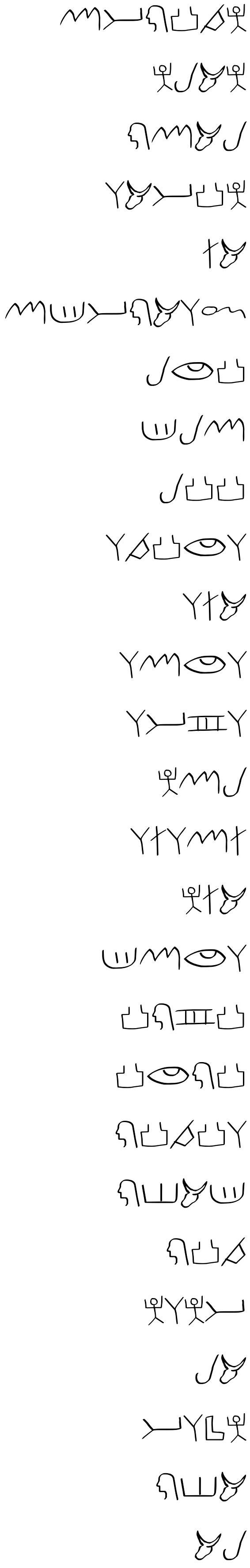

serve	ya·a·vod		
-	et		
the king	me·lekh	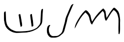	
of Babylon ?	ba·vel		
Do not	ve·al		Jeremiah 27:14
listen	tish·me·u		
to	el		
the words	div·re		
of the prophets	han·ne·vi·eem		
who say	ha·o·me·reem		
	a·le·khem	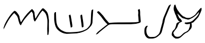	
	le·mor		
‘ You must not	lo		
serve	ta·av·du	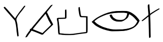	
-	et		
the king	me·lekh	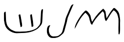	
of Babylon ’	ba·vel		
for	kee	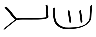	
a lie	she·qer	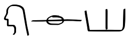	
they	hem	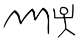	
are prophesying	nib·be·eem	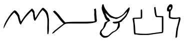	
to you	la·khem		
For	kee	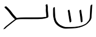	Jeremiah 27:15
I have not	lo		
sent them	she·lach·teem		
declares	ne·um		
the LORD	YHVH		

and yet they	ve·hem	
are prophesying	nib·be·eem	
in My name	bish·mee	
falsely	lash·sha·qer	
therefore	le·ma·an	
I will banish	had·dee·chee	
you	et·khem	
and you will perish —	va·a·vad·tem	
you	at·tem	
and the prophets	ve·han·ne·vi·eem	
who prophesy	han·nib·be·eem	
to you ”	la·khem	
to	ve·el	Jeremiah 27:16
the priests	hak·ko·ha·neem	
and to	ve·el	
all	kal	
people	ha·am	
this	haz·zeh	
Then I said	dib·bar·tee	
-	le·mor	
“ This is what	koh	
says :	a·mar	
the LORD	YHVH	
Do not	al	
listen	tish·me·u	
to	el	
the words	div·re	

of your prophets	ne·vee·e·khem		
who prophesy	han·nib·be·eem		
to you	la·khem		
saying	le·mor		
‘ Look	hin·neh		
the articles	khe·le	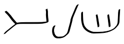	
from the house	vet	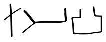	
of the LORD	YHVH		
will be brought back	mu·sha·veem	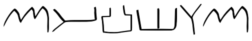	
from Babylon ’	mib·ba·ve·lah		
now	at·tah		
very soon	me·he·rah		
	kee	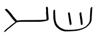	
a lie	she·qer	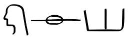	
They	hem·mah		
are prophesying	nib·be·eem	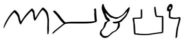	
to you	la·khem		
Do not	al		Jeremiah 27:17
listen	tish·me·u		
to them	a·le·hem	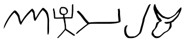	
Serve	iv·du		
-	et		
the king	me·lekh	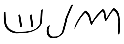	
of Babylon	ba·vel	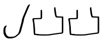	
and live !	wich·yu	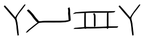	
Why	lam·mah		
become	tih·yeh	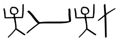	

city	ha·eer	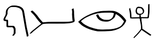	
should this	haz·zot	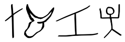	
a ruin ?	cha·re·bah	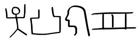	
If	ve·im	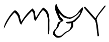	Jeremiah 27:18
are indeed prophets	ne·vi·eem	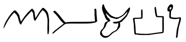	
they	hem	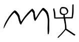	
and	ve·im	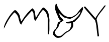	
is	yesh	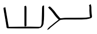	
the word	de·var	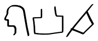	
of the LORD	YHVH	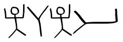	
with them	it·tam	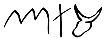	
plead with	yiph·ge·u	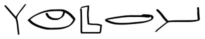	
let them now	na	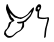	
the LORD	ba·YHVH	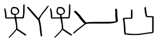	
of Hosts	tse·va·o·wt	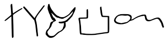	
not	le·vil·tee	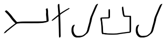	
be taken	vo·u	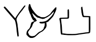	
that the articles	hak·ke·leem	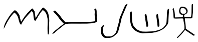	
remaining	han·no·w·ta·reem	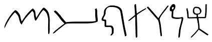	
in the house	be·vet	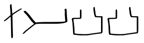	
of the LORD	YHVH	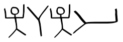	
in the palace	u·vet	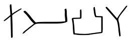	
of the king	me·lekh	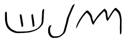	
of Judah	ye·hu·dah	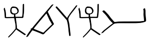	
and in Jerusalem	u·vee·ru·sha·lim	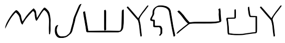	
to Babylon	ba·ve·lah	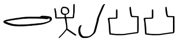	
For	kee	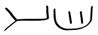	Jeremiah 27:19

this is what	khoh
says	a·mar
the LORD	YHVH
of Hosts	tse·va·o·wt
about	el
the pillars	ha·am·mu·deem
	ve·al
the sea	hay·yam
	ve·al
the bases	ham·me·kho·no·wt
	ve·al
and the rest	ye·ter
of the articles	hak·ke·leem
that remain	han·no·w·ta·reem
city	ba·eer
in this	haz·zot
which	a·sher
did not	lo
take	le·qa·cham
Nebuchadnezzar	ne·vu·khad·nets·tsar
king	me·lekh
of Babylon	ba·vel
when he carried	bag·lo·w·to
-	et
Jeconiah	ye·kha·wn·yah
son	ben
of Jehoiakim	ye·ho·w·ya·qeem

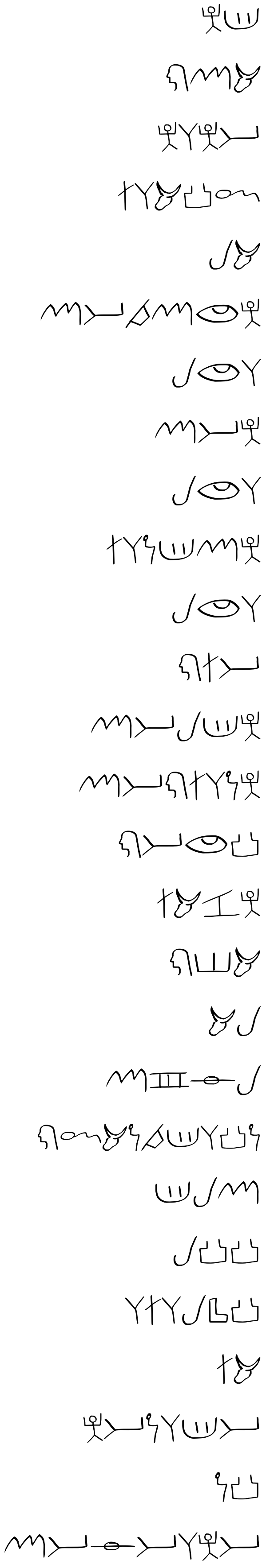

Jeremiah 27:20

king	me·lekh	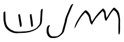	
of Judah	ye·hu·dah		
{into exile} from Jerusalem	mee·ru·sha·lim		
to Babylon	ba·ve·lah	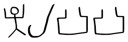	
along with	ve·et		
all	kal		
the nobles	cho·re	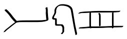	
of Judah	ye·hu·dah	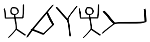	
and Jerusalem	vee·ru·sha·lim		
Yes	kee	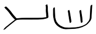	Jeremiah 27:21
this is what	khoh	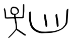	
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	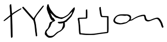	
the God	e·lo·he		
of Israel	yis·ra·el	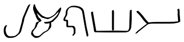	
about	al		
the articles	hak·ke·leem	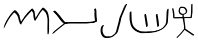	
that remain	han·no·w·ta·reem		
in the house	bet	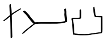	
of the LORD	YHVH		
in the palace	u·vet	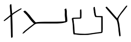	
of the king	me·lekh	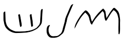	
of Judah	ye·hu·dah	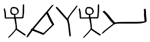	
and in Jerusalem :	vee·ru·sha·lim		
to Babylon	ba·ve·lah	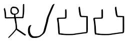	Jeremiah 27:22
‘ They will be carried	yu·va·u		

there	ve·sham·mah	
and will remain	yih·yu	
until	ad	
the day	yo·wm	
I attend to them again	pa·qe·dee	
-’	o·tam	
declares	ne·um	
the LORD	YHVH	
‘ Then I will bring them back	ve·ha·a·lee·teem	
and restore them	va·ha·shee·vo·teem	
to	el	
place ’”	ham·ma·qo·wm	
this	haz·zeh	
-	vay·hee	Jeremiah 28:1
year	bash·sha·nah	
of that same	ha·hee	
near the beginning	be·re·sheet	
of the reign	mam·le·khet	
Zedekiah	tsid·qee·yah	
of King	me·lekh	
of Judah	ye·hu·dah	
year	bish·nat	
the fourth	ha·re·vi·eet	
month	ba·cho·desh	
In the fifth	ha·cha·mee·shee	
said	a·mar	
to me	e·lay	

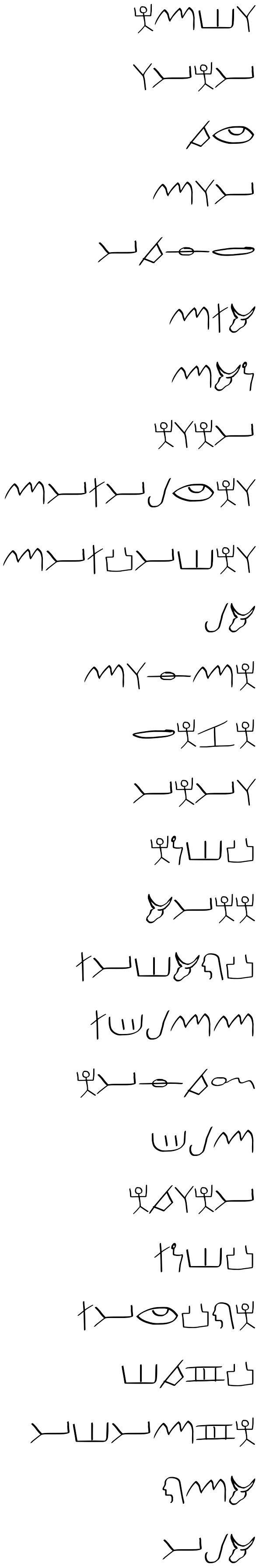

Hananiah	cha·nan·yah	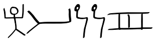	
son	ben		
of Azzur	az·zur		
the prophet	han·na·vee	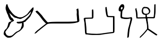	
-	a·sher		
who was from Gibeon	mig·giv·o·wn	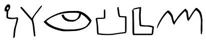	
in the house	be·vet	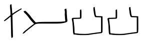	
of the LORD	YHVH		
in the presence	le·e·ne	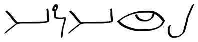	
of the priests	hak·ko·ha·neem	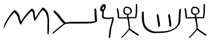	
and all	ve·khal		
the people	ha·am		
- :	le·mor		
“ This is what	koh	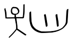	Jeremiah 28:2
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	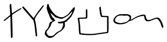	
the God	e·lo·he		
of Israel	yis·ra·el	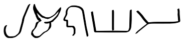	
	le·mor		
‘ I have broken	sha·var·tee		
-	et		
the yoke	ol		
of the king	me·lekh	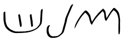	
of Babylon	ba·vel	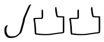	
-	be·o·wd		Jeremiah 28:3
Within two years	she·na·ta·yim	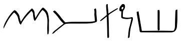	

	ya·meem	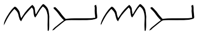	
I	a·nee	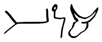	
will restore	me·sheev	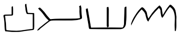	
to	el		
place	ham·ma·qo·wm	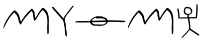	
this	haz·zeh		
-	et		
all	kal	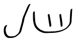	
the articles	ke·le	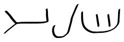	
of the house	bet	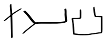	
of the LORD	YHVH		
that	a·sher		
removed	la·qach	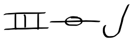	
Nebuchadnezzar	ne·vu·kha·d·nɛts·tsar		
king	me·lekh	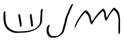	
of Babylon	ba·vel		
from	min		
	ham·ma·qo·wm	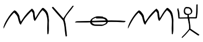	
here	haz·zeh		
and carried	vay·vee·em	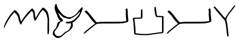	
to Babylon	ba·vel		
And	ve·et		Jeremiah 28:4
Jeconiah	ye·kha·ne·yah	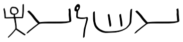	
son	ben		
of Jehoiakim	ye·ho·w·ya·qeem	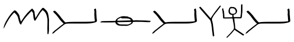	
king	me·lekh	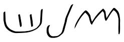	
of Judah	ye·hu·dah	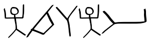	

along with	ve·et		
all	kal		
the exiles	ga·lut	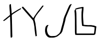	
from Judah	ye·hu·dah	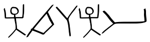	
who went	hab·ba·eem		
to Babylon ’	ba·ve·lah	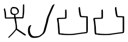	
I	a·nee	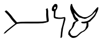	
will restore	me·sheev	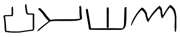	
to	el		
place	ham·ma·qo·wm	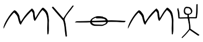	
this	haz·zeh		
declares	ne·um		
the LORD	YHVH		
‘ for	kee	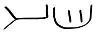	
I will break	esh·bor		
-	et		
the yoke	ol		
of the king	me·lekh	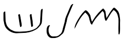	
of Babylon ’”	ba·vel		
replied	vay·yo·mer		Jeremiah 28:5
Jeremiah	yir·me·yah		
Then the prophet	han·na·vee	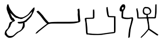	
to	el		
Hananiah	cha·nan·yah	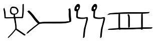	
the prophet	han·na·vee	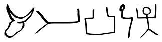	
in the presence	le·e·ne	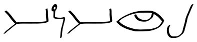	
of the priests	hak·ko·ha·neem	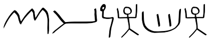	

	u·le·e·ne	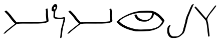	
and all	khal		
the people	ha·am		
who were standing	ha·o·me·deem		
in the house	be·vet	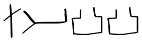	
of the LORD	YHVH		
said	vay·yo·mer		Jeremiah 28:6
Jeremiah	yir·me·yah		
-	han·na·vee	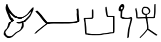	
“ Amen ! ”	a·men	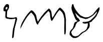	
so !	ken	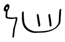	
do	ya·a·seh		
“ May the LORD	YHVH		
fulfill	ya·qem	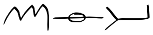	
May the LORD	YHVH		
-	et		
the words	de·va·re·kha	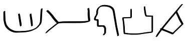	
-	a·sher		
you have prophesied	nib·be·ta		
and may He restore	le·ha·sheev	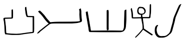	
the articles	ke·le	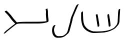	
house	vet	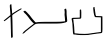	
of [His]	YHVH		
and all	ve·khal		
the exiles	hag·go·w·lah		
from Babylon	mib·ba·vel		
back	el		

place	ham·ma·qo·wm	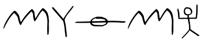	
to this	haz·zeh		
Nevertheless	akh		Jeremiah 28:7
listen	she·ma		
now	na		
message	had·da·var		
to this	haz·zeh	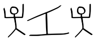	
-	a·sher		
I	a·no·khee		
am speaking	do·ver		
in your hearing	be·a·ze·ne·kha		
and in the hearing	u·ve·a·ze·ne		
of all	kal	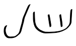	
the people	ha·am		
The prophets	han·ne·vee·eem		Jeremiah 28:8
who	a·sher		
preceded	ha·yu	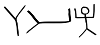	
	le·pha·nay		
and me	u·le·pha·ne·kha	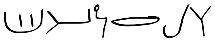	
you	min		
of old	ha·o·w·lam		
prophesied	vay·yin·na·ve·u	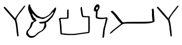	
against	el		
lands	a·ra·tso·wt		
many	rab·bo·wt		
	ve·al		
kingdoms	mam·la·kho·wt		

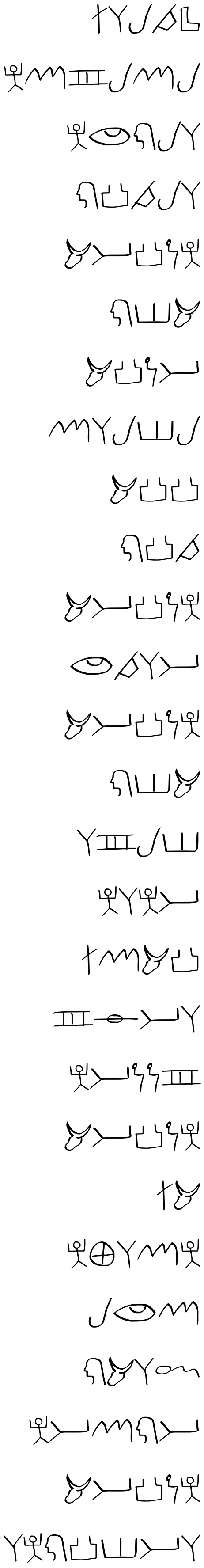

and great	ge·do·lo·wt	
war	le·mil·cha·mah	
disaster	u·le·ra·ah	
and plague	u·le·da·ver	
As for the prophet	han·na·vee	Jeremiah 28:9
who	a·sher	
prophesies	yin·na·ve	
peace	le·sha·lo·wm	
comes true	be·vo	
only if the word	de·var	
of the prophet	han·na·vee	
be recognized	yiw·va·da	
will the prophet	han·na·vee	
-	a·sher	
sent”	she·la·cho	
as one the LORD	YHVH	
has truly	be·e·met	
took	vay·yiq·qach	Jeremiah 28:10
Hananiah	cha·nan·yah	
Then the prophet	han·na·vee	
-	et	
the yoke	ham·mo·w·tah	
off	me·al	
the neck	tsaw·var	
of Jeremiah	yir·me·yah	
the prophet	han·na·vee	
and broke it	vay·yish·be·re·hu	

proclaimed	vay·yo·mer	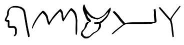	Jeremiah 28:11
Hananiah	cha·nan·yah	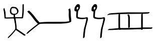	
And in the presence	le·e·ne	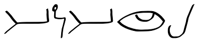	
of all	khal		
the people	ha·am		
says :	le·mor		
“ This is what	koh	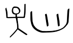	
-	a·mar		
the LORD	YHVH		
‘ In this way	ka·khah		
I will break	esh·bor		
-	et		
the yoke	ol		
of Nebuchadnezzar	ne·vu·khad·nets·tsar		
king	me·lekh	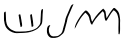	
of Babylon	ba·vel	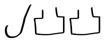	
-	be·o·wd		
within two years	she·na·ta·yim	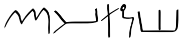	
	ya·meem	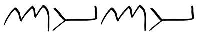	
off	me·al		
the neck	tsaw·var		
of all	kal	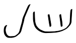	
the nations ’”	hag·go·w·yim	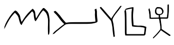	
went	vay·ye·lekh	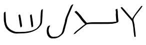	
At this, Jeremiah	yir·me·yah		
the prophet	han·na·vee	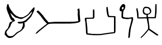	
on his way	le·dar·ko	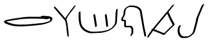	

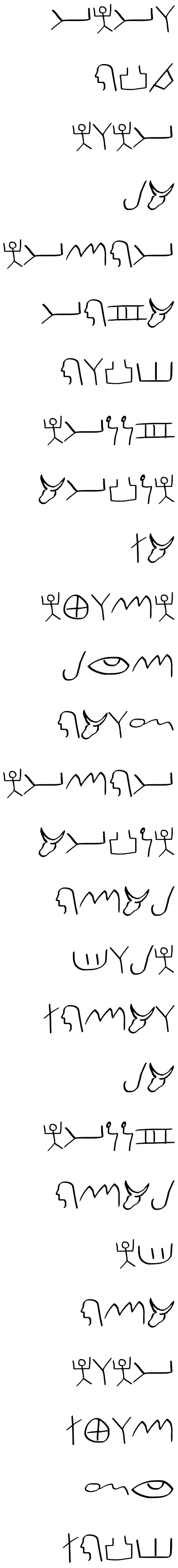

came	vay·hee	Jeremiah 28:12
the word	de·var	
of the LORD	YHVH	
to	el	
Jeremiah :	yir·me·yah	
But shortly after	a·cha·re	
had broken	she·vo·wr	
Hananiah	cha·nan·yah	
the prophet	han·na·vee	
-	et	
the yoke	ham·mo·w·tah	
off	me·al	
[his] neck	tsaw·var	
	yir·me·yah	
	han·na·vee	
	le·mor	
“ Go	ha·lo·wkh	Jeremiah 28:13
and tell	ve·a·mar·ta	
	el	
Hananiah	cha·nan·yah	
says :	le·mor	
that this is what	koh	
	a·mar	
the LORD	YHVH	
a yoke	mo·w·tot	
of wood	ets	
‘ You have broken	sha·va·re·ta	

you have fashioned	ve·a·see·ta		
but in its place	tach·te·hen		
a yoke	mo·to·wt	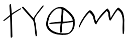	
of iron’	bar·zel	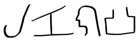	
For	kee	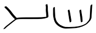	Jeremiah 28:14
this is what	khoh	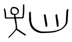	
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	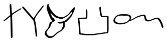	
the God	e·lo·he		
of Israel	yis·ra·el	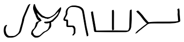	
a yoke	ol		
of iron	bar·zel	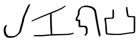	
‘ I have put	na·tat·tee		
on	al		
the neck	tsaw·var		
of all	kal	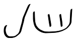	
nations	hag·go·w·yim	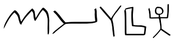	
these	ha·el·leh		
to make them serve	la·a·vod		
-	et		
Nebuchadnezzar	ne·vu·khad·nets·tsar		
king	me·lekh	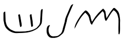	
of Babylon	ba·vel	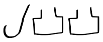	
and they will serve him	va·a·va·du·hu	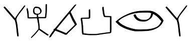	
I have even	ve·gam		
-	et		

of the beasts	chay·yat	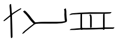	
of the field ’”	has·sa·deh		
given him control	na·tat·tee		
	lo		
said	vay·yo·mer		Jeremiah 28:15
Jeremiah	yir·me·yah		
Then the prophet	han·na·vee	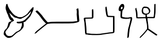	
to	el		
Hananiah	cha·nan·yah	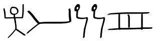	
the prophet	han·na·vee	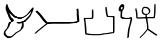	
“ Listen	she·ma		
	na		
Hananiah !	cha·nan·yah	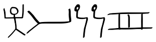	
did not	lo		
send you	she·la·cha·kha	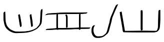	
The LORD	YHVH		
but you	ve·at·tah		
to trust	hiv·tach·ta		
-	et		
this people	ha·am		
have persuaded	haz·zeh		
in	al		
a lie	sha·qer	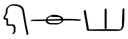	
Therefore	la·khen		Jeremiah 28:16
this is what	koh	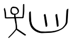	
says :	a·mar		
the LORD	YHVH		

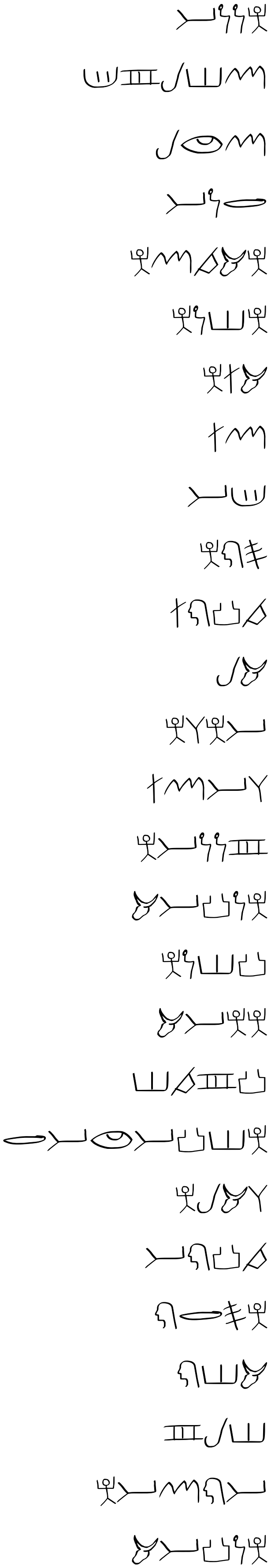

	hin·nee	
‘ I am about to remove you	me·shal·le·cha·kha	
from	me·al	
the face	pe·ne	
of the earth	ha·a·da·mah	
this year	hash·sha·nah	
You	at·tah	
will die	met	
because	kee	
rebellion	sa·rah	
you have preached	dib·bar·ta	
against	el	
the LORD ’”	YHVH	
died	vay·ya·mat	Jeremiah 28:17
Hananiah	cha·nan·yah	
the prophet	han·na·vee	
year	bash·sha·nah	
of that very	ha·hee	
month	ba·cho·desh	
And in the seventh	hash·she·vee·ee	
This	ve·el·leh	Jeremiah 29:1
is the text	div·re	
of the letter	has·se·pher	
that	a·sher	
sent	sha·lach	
Jeremiah	yir·me·yah	
the prophet	han·na·vee	

from Jerusalem	mee·ru·sha·lim	𐤌𐤉𐤓𐤅𐤔𐤋𐤌	
to	el	𐤀𐤋	
the surviving	ye·ter	𐤉𐤕𐤓	
elders	ziq·ne	𐤆𐤒𐤍𐤉	
among the exiles	hag·go·w·lah	𐤄𐤂𐤅𐤋𐤄	
and to	ve·el	𐤅𐤀𐤋	
the priests	hak·ko·ha·neem	𐤄𐤊𐤄𐤍𐤉𐤌	
	ve·el	𐤅𐤀𐤋	
the prophets	han·ne·vee·eem	𐤄𐤍𐤁𐤉𐤀𐤉𐤌	
	ve·el	𐤅𐤀𐤋	
and all	kal	𐤊𐤋	
the others	ha·am	𐤄𐤏𐤌	
-	a·sher	𐤀𐤔𐤓	
had carried into exile	heg·lah	𐤄𐤂𐤋𐤄	
Nebuchadnezzar	ne·vu·khad·nets·tsar	𐤍𐤁𐤅𐤊𐤃𐤍𐤀𐤑𐤓	
from Jerusalem	mee·ru·sha·lim	𐤌𐤉𐤓𐤅𐤔𐤋𐤌	
to Babylon	ba·ve·lah	𐤁𐤁𐤋𐤄	
(This was after	a·cha·re	𐤀𐤇𐤓𐤉	Jeremiah 29:2
had been exiled	tset	𐤑𐤀𐤕	
Jeconiah	ye·kha·ne·yah	𐤉𐤊𐤍𐤉𐤄	
King	ham·me·lekh	𐤄𐤌𐤋𐤊	
the queen mother	ve·hag·ge·vee·rah	𐤅𐤄𐤂𐤁𐤉𐤓𐤄	
the court officials	ve·has·sa·ree·seem	𐤅𐤄𐤎𐤓𐤉𐤎𐤉𐤌	
the officials	sa·re	𐤔𐤓𐤉	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and Jerusalem	vee·ru·sha·lim	𐤅𐤉𐤓𐤅𐤔𐤋𐤌	
the craftsmen	ve·he·cha·rash	𐤅𐤄𐤇𐤓𐤔	

and the metalsmiths	ve·ham·mas·ger	והמסגר	
from Jerusalem)	mee·ru·sha·lim	מירושלם	
The letter was entrusted to	be·yad	ביד	Jeremiah 29:3
Elasah	el·a·sah	אלעשה	
son	ben	בן	
of Shaphan	sha·phan	שפן	
and Gemariah	u·ge·mar·yah	וגמריה	
son	ben	בן	
of Hilkiah	chil·qee·yah	חלקיה	
whom	a·sher	אשר	
sent	sha·lach	שלח	
Zedekiah	tsid·qee·yah	צדקיה	
king	me·lekh	מלך	
of Judah	ye·hu·dah	יהודה	
to	el	אל	
Nebuchadnezzar	ne·vu·khad·nets·tsar	נבוכדנאצר	
King	me·lekh	מלך	
in Babylon	ba·vel	בבל	
	ba·ve·lah	בבלה	
It stated :	le·mor	לאמרס	
This is what	koh	כה	Jeremiah 29:4
says	a·mar	אמר	
the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
to all	le·khal	לכל	

the exiles	hag·go·w·lah		
-	a·sher		
who were carried away	hig·le·tee	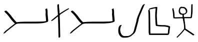	
from Jerusalem	mee·ru·sha·lim		
to Babylon :	ba·ve·lah	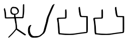	
“ Build	be·nu	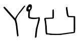	Jeremiah 29:5
houses	vat·teem	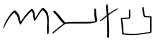	
and settle down	ve·she·vu		
Plant	ve·nit·u	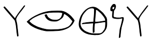	
gardens	gan·no·wt		
and eat	ve·ikh·lu		
-	et		
their produce	pir·yan		
Take	qe·chu	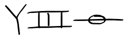	Jeremiah 29:6
wives	na·sheem	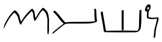	
and have	ve·ho·w·lee·du	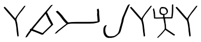	
sons	ba·neem	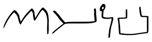	
and daughters	u·va·no·wt	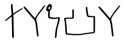	
Take	u·qe·chu	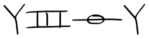	
for your sons	liv·ne·khem	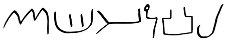	
wives	na·sheem	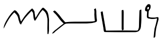	
-	ve·et		
your daughters	be·no·w·te·khem	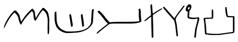	
and give	te·nu		
in marriage	la·a·na·sheem	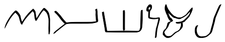	
so that they too may have	ve·te·lad·nah		
sons	ba·neem	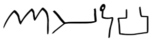	

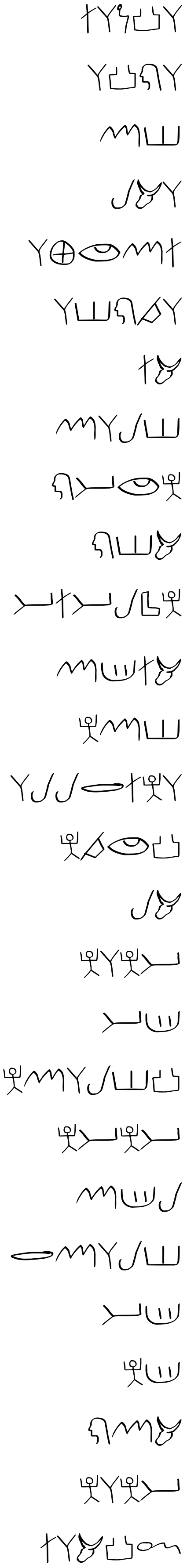

and daughters	u·va·no·wt	
Multiply	u·re·vu	
there	sham	
do not	ve·al	
decrease	tim·a·tu	
Seek	ve·dir·shu	Jeremiah 29:7
-	et	
the prosperity	she·lo·wm	
of the city	ha·eer	
to which	a·sher	
I have sent you as exiles	hig·le·tee	
-	et·khem	
-	sham·mah	
Pray	ve·hit·pal·lu	
on its behalf	va·a·dah	
to	el	
the LORD	YHVH	
for	kee	
if it prospers	vish·lo·w·mah	
	yih·yeh	
you too	la·khem	
will prosper ”	sha·lo·wm	
For	kee	Jeremiah 29:8
this is what	khoh	
says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	

the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
“ Do not	al	𐤀𐤋	
be deceived	yash·shee·u	𐤉𐤔𐤉𐤀𐤅	
	la·khem	𐤋𐤊𐤌	
by the prophets	ne·vee·e·khem	𐤍𐤁𐤉𐤀𐤉𐤊𐤌	
-	a·sher	𐤀𐤔𐤓	
among you	be·qir·be·khem	𐤁𐤒𐤓𐤁𐤊𐤌	
and diviners	ve·qo·se·me·khem	𐤅𐤒𐤎𐤌𐤉𐤊𐤌	
and do not	ve·al	𐤅𐤀𐤋	
listen	tish·me·u	𐤕𐤔𐤌𐤏𐤅	
to	el	𐤀𐤋	
the dreams	cha·lo·mo·te·khem	𐤇𐤋𐤌𐤕𐤉𐤊𐤌	
-	a·sher	𐤀𐤔𐤓	
you elicit from them	at·tem	𐤀𐤕𐤌	
	mach·le·meem	𐤌𐤇𐤋𐤌𐤉𐤌	
For	kee	𐤊𐤉	Jeremiah 29:9
	ve·she·qer	𐤁𐤔𐤒𐤓	
they	hem	𐤄𐤌	
are falsely prophesying	nib·be·eem	𐤍𐤁𐤀𐤉𐤌	
to you	la·khem	𐤋𐤊𐤌	
in My name	bish·mee	𐤁𐤔𐤌𐤉	
I have not	lo	𐤋𐤀	
sent them	she·lach·teem	𐤔𐤋𐤇𐤕𐤉𐤌	
declares	ne·um	𐤍𐤀𐤌	
the LORD ”	YHVH	𐤉𐤄𐤅𐤄	
For	kee	𐤊𐤉	Jeremiah 29:10

this is what	khoh	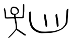
says :	a·mar	
the LORD	YHVH	
“ When	kee	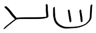
	le·phee	
are complete	me·lot	
Babylon’s	le·va·vel	
seventy	shiv·eem	
years	sha·nah	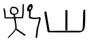
I will attend to	eph·qod	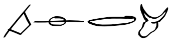
you	et·khem	
and confirm	va·ha·qi·mo·tee	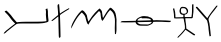
-	a·le·khem	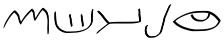
-	et	
My promise	de·va·ree	
	hat·to·wv	
to restore	le·ha·sheev	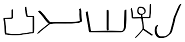
you	et·khem	
to	el	
place	ham·ma·qo·wm	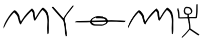
this	haz·zeh	
For	kee	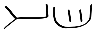
I	a·no·khee	
know	ya·da·tee	
-	et	
the plans	ham·ma·cha·sha·vot	
-	a·sher	

Jeremiah 29:11

I	a·no·khee	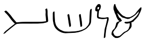	
have	cho·shev	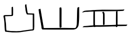	
for you	a·le·khem	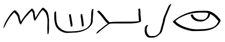	
declares	ne·um	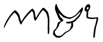	
the LORD	YHVH	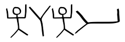	
plans	mach·she·vo·wt	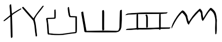	
to prosper you	sha·lo·wm	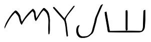	
and not	ve·lo	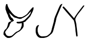	
to harm you	le·ra·ah	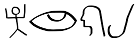	
to give	la·tet	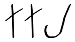	
you	la·khem	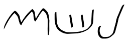	
a future	a·cha·reet	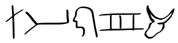	
and a hope	ve·tiq·vah	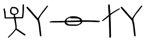	
Then you will call	u·qe·ra·tem	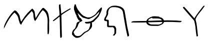	Jeremiah 29:12
upon Me	o·tee	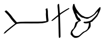	
and come	va·ha·lakh·tem	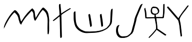	
and pray	ve·hit·pal·lal·tem	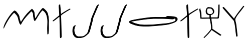	
to Me	e·lay	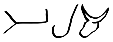	
and I will listen	ve·sha·ma·tee	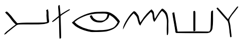	
to you	a·le·khem	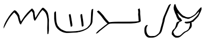	
You will seek	u·viq·qash·tem	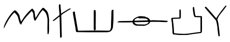	Jeremiah 29:13
Me	o·tee	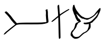	
and find Me	u·me·tsa·tem	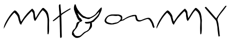	
when	kee	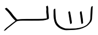	
you search for Me	tid·re·shu·nee	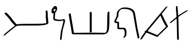	
with all	be·khal	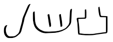	
your heart	le·vav·khem	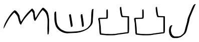	

I will be found	ve·nim·tse·tee	𐤅𐤍𐤌𐤑𐤀𐤕𐤉	Jeremiah 29:14
by you	la·khem	𐤋𐤊𐤌	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and I will restore you	ve·shav·tee	𐤅𐤔𐤁𐤕𐤉	
-	et	𐤀𐤕	
from captivity	she·vī·te·khɛm	𐤔𐤁𐤉𐤕𐤊𐤌	
and gather	ve·qib·bats·tee	𐤅𐤒𐤁𐤑𐤕𐤉	
you	et·khem	𐤀𐤕𐤊𐤌	
from all	mik·kal	𐤌𐤊𐤋	
the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
	u·mik·kal	𐤅𐤌𐤊𐤋	
and places	ham·me·qo·w·mo·wt	𐤄𐤌𐤒𐤅𐤌𐤅𐤕	
to which	a·sher	𐤀𐤔𐤓	
I have banished you	hid·dach·tee	𐤄𐤃𐤇𐤕𐤉	
-	et·khem	𐤀𐤕𐤊𐤌	
-	sham	𐤔𐤌	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
I will restore	va·ha·shi·vo·tee	𐤅𐤄𐤔𐤁𐤕𐤉	
-	et·khem	𐤀𐤕𐤊𐤌	
you to	el	𐤀𐤋	
the place	ham·ma·qo·wm	𐤄𐤌𐤒𐤅𐤌	
from which	a·sher	𐤀𐤔𐤓	
I sent	hig·le·tee	𐤄𐤂𐤋𐤉𐤕𐤉	
you	et·khem	𐤀𐤕𐤊𐤌	
into exile”	mish·sham	𐤌𐤔𐤌	

Because	kee	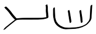	Jeremiah 29:15
you may say	a·mar·tem	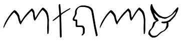	
has raised up	he·qeem	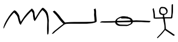	
for us	la·nu		
“ The LORD	YHVH		
prophets	ne·vi·eem	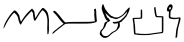	
in Babylon”	ba·ve·lah	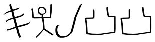	
-	kee	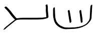	Jeremiah 29:16
this is what	khoh	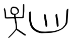	
says	a·mar		
the LORD	YHVH		
about	el		
the king	ham·me·lekh		
who sits	hay·yo·wo·shev		
on	el		
throne	kis·se		
David’s	da·wid		
and	ve·el		
all	kal		
the people	ha·am		
who remain	hay·yo·wo·shev		
city	ba·eer		
in this	haz·zot		
your brothers	a·che·khem	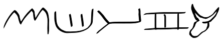	
who	a·sher		
did not	lo		
go	ya·tse·u		

with you	it·te·khem	
into exile —	bag·go·w·lah	
this is what	koh	Jeremiah 29:17
says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
	hin·nee	
“ I will send	me·shal·le·ach	
against them	bam	
	et	
sword	ha·che·rev	
-	et	
and famine	ha·ra·av	
-	ve·et	
and plague	had·da·ver	
and I will make	ve·na·tat·tee	
them	o·w·tam	
figs	kat·te·e·neem	
like rotten	hash·sho·a·reem	
-	a·sher	
they cannot	lo	
be eaten	te·a·khal·nah	
so bad	me·ro·a	
I will pursue	ve·ra·daph·tee	Jeremiah 29:18
them	a·cha·re·hem	
with sword	ba·che·rev	
and famine	ba·ra·av	

and plague	u·vad·da·ver	
I will make them	u·ne·tat·teem	
a horror	liz·va·ʿah	
to all	le·khol	
the kingdoms	mam·le·kho·wt	
of the earth —	ha·a·rets	
a curse	le·a·lah	
a desolation	u·le·sham·mah	
and an object of scorn	ve·lish·re·qah	
and reproach	u·le·cher·pah	
among all	be·khal	
the nations	hag·go·w·yim	
to which	a·sher	
I banish them	hid·dach·teem	
	sham	
I will do this because	ta·chat	Jeremiah 29:19
-	a·sher	
they have not	lo	
listened	sha·me·u	
to	el	
My words	de·va·ray	
declares	ne·um	
the LORD	YHVH	
which	a·sher	
I sent	sha·lach·tee	
to	a·le·hem	
them	et	

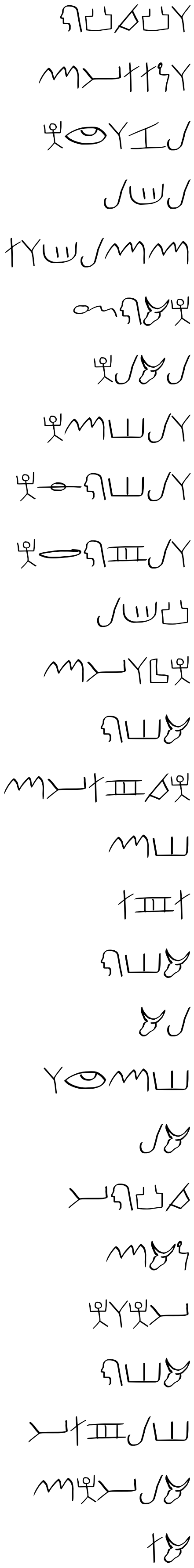

through My servants	a·va·day	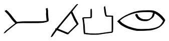	
the prophets	han·ne·vi·eem		
again and again	hash·kem		
	ve·sha·lo·ach		
And neither have you [exiles]	ve·lo		
listened	she·ma·tem		
declares	ne·um		
the LORD ”	YHVH		
-	ve·at·tem		Jeremiah 29:20
So hear	shim·u		
the word	de·var		
of the LORD	YHVH		
all	kal		
you exiles	hag·go·w·lah		
-	a·sher		
I have sent away	shil·lach·tee	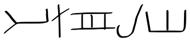	
from Jerusalem	mee·ru·sha·lim		
to Babylon	ba·ve·lah	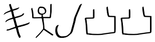	
This is what	koh	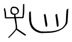	Jeremiah 29:21
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	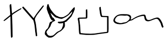	
the God	e·lo·he		
of Israel	yis·ra·el	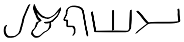	
about	el		
Ahab	ach·av		
son	ben		

of Kolaiah	qo·w·la·yah
and	ve·el
Zedekiah	tsid·qee·ya·hu
son	ben
of Maaseiah	ma·a·se·yah
who are prophesying	han·nib·be·eem
to you	la·khem
in My name :	bish·mee
lies	sha·qer
	hin·nee
“ I will deliver	no·ten
them	o·tam
to	be·yad
Nebuchadnezzar	ne·vu·khad·rets·tsar
king	me·lekh
of Babylon	ba·vel
and he will kill them	ve·hik·kam
before your very eyes	le·e·ne·khem
Because	ve·luq·qach
of them	me·hem
will use this curse	qe·la·lah
all	le·khol
the exiles	ga·lut
of Judah	ye·hu·dah
who	a·sher
are in Babylon	be·va·vel
:	le·mor

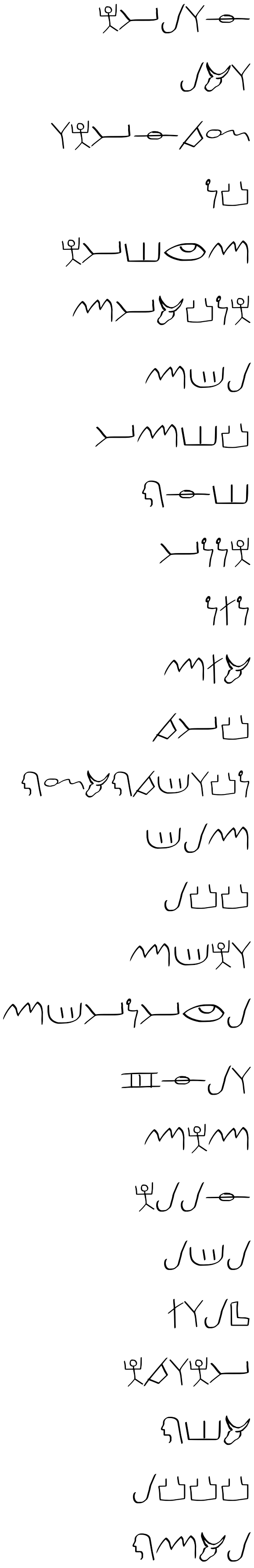

Jeremiah 29:22

make	ye·sim·kha		
‘ May the LORD	YHVH		
you like Zedekiah	ke·tsid·qee·ya·hu	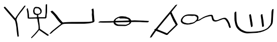	
and Ahab	u·khe·e·chav		
whom	a·sher		
roasted	qa·lam	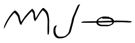	
the king	me·lekh	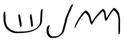	
of Babylon	ba·vel		
in the fire !’	ba·esh		
For	ya·an		Jeremiah 29:23
-	a·sher		
they have committed	a·su		
an outrage	ne·va·lah	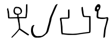	
in Israel	be·yis·ra·el	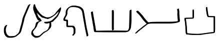	
by committing adultery	vay·na·a·phu		
with	et		
the wives	ne·she	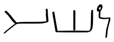	
of their neighbors	re·e·hem	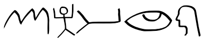	
and speaking	vay·dab·be·ru		
	da·var		
in My name	bish·mee	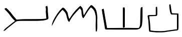	
lies	she·qer	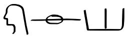	
which	a·sher		
I did not	lo·w		
command them [to do]	tsiw·vee·tim	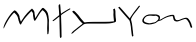	
I	ve·a·no·khee	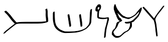	

am He who knows	hu·yo·dē·aʿ	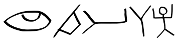	
and I am a witness	va·ed		
declares	ne·um		
the LORD ”	YHVH		
-	ve·el		Jeremiah 29:24
Shemaiah	she·ma·ya·hu		
the Nehelamite	han·ne·che·la·mee	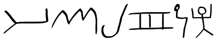	
You are to tell	to·mar		
that	le·mor	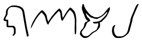	
this is what	koh	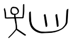	Jeremiah 29:25
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	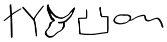	
the God	e·lo·he		
of Israel	yis·ra·el	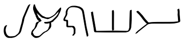	
-	le·mor	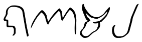	
-	ya·an		
- :	a·sher		
you	at·tah		
have sent out	sha·lach·ta	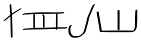	
“ In your own name	ve·shim·khah		
letters	se·pha·reem	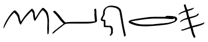	
to	el		
all	kal	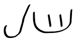	
the people	ha·am		
-	a·sher		
of Jerusalem	bee·ru·sha·lim		

to	ve·el		
Zephaniah	tse·phan·yah		
son	ben		
of Maaseiah	ma·a·se·yah		
the priest	hak·ko·hen		
and to	ve·el		
all	kal	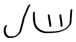	
the priests	hak·ko·ha·neem	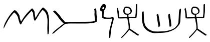	
You said [to Zephaniah] :	le·mor	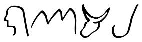	
‘ The LORD	YHVH		Jeremiah 29:26
has appointed	ne·ta·ne·kha	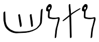	
you priest	kho·hen		
in place of	ta·chat	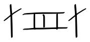	
Jehoiada	ye·ho·w·ya·da	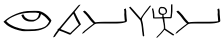	
-	hak·ko·hen		
to be	lih·yo·wt	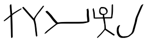	
the chief officer	pe·qi·deem	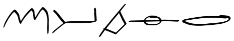	
in the house	bet	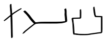	
of the LORD	YHVH		
responsible for any	le·khal		
madman	eesh	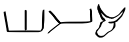	
	me·shug·ga	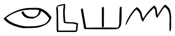	
who acts like a prophet —	u·mit·nab·be	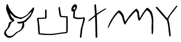	
you must put	ve·na·tat·tah	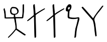	
him	o·to		
in	el		
stocks	ham·mah·pe·khet	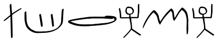	

	ve·el		
and neck irons	hats·tsee·noq	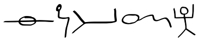	
So now	ve·at·tah		Jeremiah 29:27
why	lam·mah		
have you not	lo		
rebuked	ga·ar·ta		
Jeremiah	be·yir·me·ya·hu		
of Anathoth	ha·an·ne·to·tee	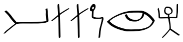	
who poses as a prophet	ham·mit·nab·be		
among you ?	la·khem		
For	kee	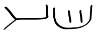	Jeremiah 29:28
	al		
	ken	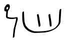	
he has sent	sha·lach	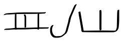	
to us	e·le·nu	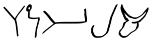	
[in] Babylon	ba·vel		
claiming :	le·mor	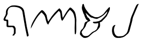	
will be lengthy	a·ruk·kah	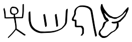	
Since the exile	hee	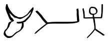	
build	be·nu	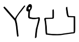	
houses	vat·teem	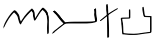	
and settle down	ve·she·vu		
plant	ve·nit·u	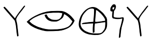	
gardens	gan·no·wt		
and eat	ve·ikh·lu		
	et		
their produce ’”	pe·ree·hen	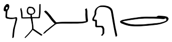	

however, had read	vay·yiq·ra	ויקרא	Jeremiah 29:29
(Zephaniah	tse·phan·yah	צפניה	
the priest	hak·ko·hen	הכהן	
-	et	את	
letter	has·se·pher	הספר	
this	haz·zeh	הזה	
[to]	be·a·ze·ne	באזני	
Jeremiah	yir·me·ya·hu	ירמיהו	
the prophet)	han·na·vee	הנביאפ	
came	vay·hee	ויהי	Jeremiah 29:30
Then the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to	el	אל	
Jeremiah :	yir·me·ya·hu	ירמיהו	
	le·mor	לאמר	
“ Send	she·lach	שלח	Jeremiah 29:31
a message	al	על	
all	kal	כל	
the exiles	hag·go·w·lah	הגולה	
telling	le·mor	לאמר	
what	koh	כה	
says	a·mar	אמר	
the LORD	YHVH	יהוה	
concerning	el	אל	
Shemaiah	she·ma·yah	שמעיה	
the Nehelamite	han·ne·che·la·mee	הנחלמי	
Because	ya·an	יען	

-	a·sher		
has prophesied	nib·ba		
to you —	la·khem		
Shemaiah	she·ma·yah		
though I	va·a·nee		
did not	lo		
send him —	she·lach·tee	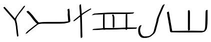	
and has made you trust	vay·yav·tach		
-	et·khem		
in	al		
a lie	sha·qer	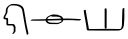	
-	la·khen		Jeremiah 29:32
this is what	koh	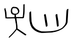	
says :	a·mar		
the LORD	YHVH		
‘	hin·nee	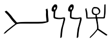	
I will surely punish	pho·qed	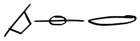	
	al		
Shemaiah	she·ma·yah		
the Nehelamite	han·ne·che·la·mee	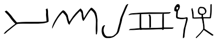	
	ve·al		
and his descendants	zar·o		
no	lo		
He will have	yih·yeh	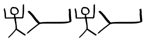	
	lo	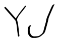	
one	eesh	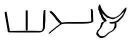	
left	yo·wo·shev		

among	be·to·wkh		
people	ha·am		
this	haz·zeh		
nor	ve·lo		
will he see	yir·eh		
the good	vat·to·wv		
that	a·sher		
I	a·nee	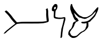	
will bring	o·seh		
to My people	le·am·mee		
declares	ne·um		
the LORD	YHVH		
for	kee	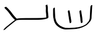	
rebellion	sa·rah		
he has preached	dib·ber		
against	al		
the LORD'"	YHVH		
This is the word	had·da·var		Jeremiah 30:1
that	a·sher		
came	ha·yah	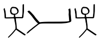	
to	el		
Jeremiah	yir·me·ya·hu		
from	me·et		
the LORD	YHVH		
:	le·mor	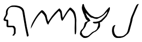	
" This is what	koh	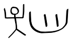	Jeremiah 30:2
says :	a·mar		

the LORD	YHVH	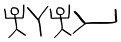	
the God	e·lo·he	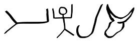	
of Israel	yis·ra·el	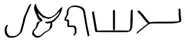	
	le·mor	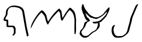	
‘ Write	ke·tav	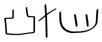	
	le·kha	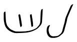	
-	et	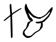	
all	kal	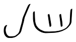	
the words	had·de·va·reem	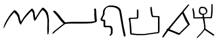	
that	a·sher	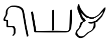	
I have spoken	dib·bar·tee	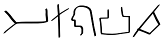	
to you	e·le·kha	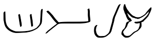	
in	el	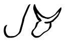	
a book	se·pher	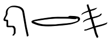	
For	kee	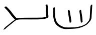	Jeremiah 30:3
behold	hin·neh	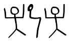	
the days	ya·meem	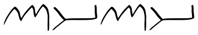	
are coming	ba·eem	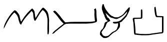	
declares	ne·um	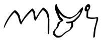	
the LORD	YHVH	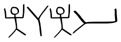	
when I will restore	ve·shav·tee	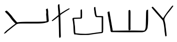	
-	et	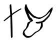	
from captivity	she·vut	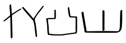	
My people	am·mee	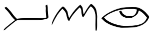	
Israel	yis·ra·el	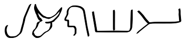	
and Judah	vee·hu·dah	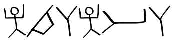	
declares	a·mar	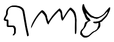	

the LORD	YHVH		
I will restore them	va·ha·shi·vo·teem		
to	el		
the land	ha·a·rets		
that	a·sher		
I gave	na·tat·tee		
to their fathers	la·a·vo·w·tam		
and they will possess it ’”	vee·re·shu·ha		
These	ve·el·leh		Jeremiah 30:4
are the words	had·de·va·reem	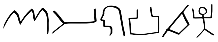	
that	a·sher		
spoke	dib·ber		
the LORD	YHVH		
concerning	el		
Israel	yis·ra·el	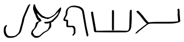	
	ve·el		
and Judah	ye·hu·dah	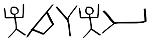	
Yes	kee	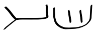	Jeremiah 30:5
this is what	khoh	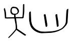	
says :	a·mar		
the LORD	YHVH		
“ A cry	qo·wl	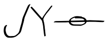	
of panic	cha·ra·dah		
is heard —	sha·ma·e·nu		
[a cry] of terror	pa·chad	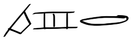	
not	ve·en		
of peace	sha·lo·wm		

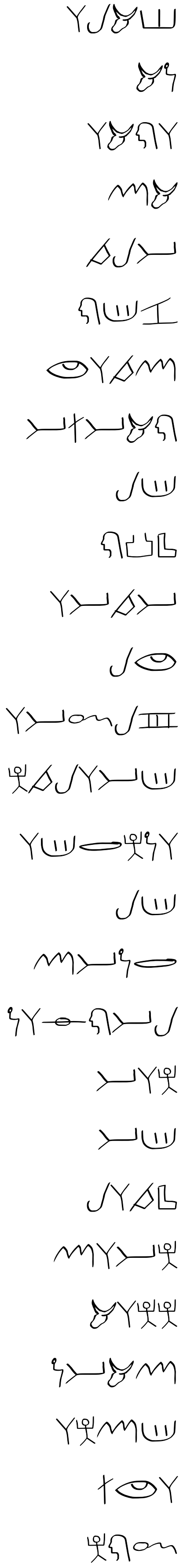

Ask	sha·a·lu	Jeremiah 30:6
now	na	
and see :	u·re·u	
Can	im	
give birth ?	yo·led	
a male	za·khar	
Why then	mad·du·a	
do I see	ra·ee·tee	
every	khal	
man	ge·ver	
with his hands	ya·daw	
on	al	
his stomach	cha·la·tsaw	
like a woman in labor	kay·yo·w·le·dah	
turned	ve·ne·heph·khu	
and every	khal	
face	pa·neem	
pale ?	le·ye·ra·qo·wn	
awful	ho·w	Jeremiah 30:7
How	kee	
	ga·do·wl	
day will be !	hay·yo·wm	
that	ha·hu	
None will be	me·a·yin	
like it !	ka·mo·hu	
the time	ve·et	
distress	tsa·rah	

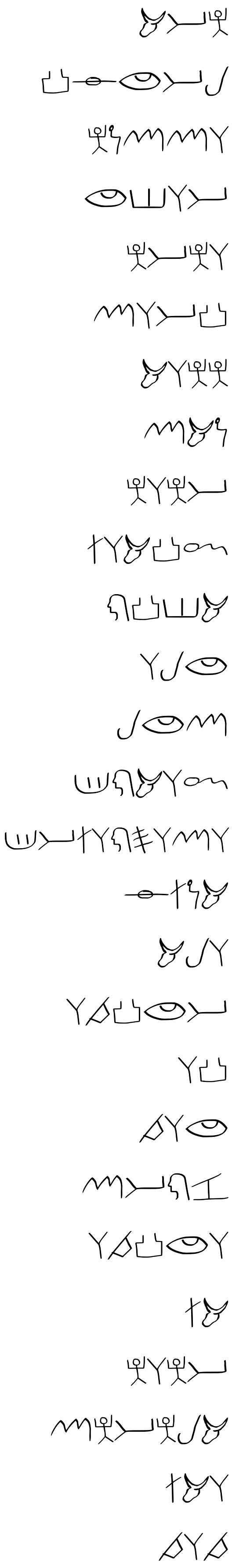

It is	hee	
of Jacob’s	le·ya·a·qov	
out of it	u·mim·men·nah	
but he will be saved	yiw·va·she·a	
-	ve·ha·yah	Jeremiah 30:8
day	vay·yo·wm	
On that	ha·hu	
declares	ne·um	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
I will break	esh·bor	
the yoke	ul·lo	
off	me·al	
their necks	tsaw·va·re·kha	
their bonds	u·mo·ws·ro·w·te·kha	
and tear off	a·nat·teq	
and no	ve·lo	
enslave	ya·av·du	
them	vo	
longer	o·wd	
will strangers	za·reem	
Instead, they will serve	ve·a·ve·du	Jeremiah 30:9
-	et	
the LORD	YHVH	
their God	e·lo·he·hem	
and	ve·et	
David	da·wid	

their king	mal·kam	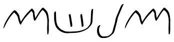	
whom	a·sher		
I will raise up	a·qeem	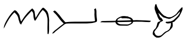	
for them	la·hem	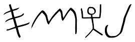	
As for you	ve·at·tah		Jeremiah 30:10
do not	al		
be afraid	tee·ra	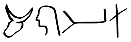	
My servant	av·dee	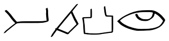	
O Jacob	ya·a·qov		
declares	ne·um		
the LORD	YHVH		
and do not	ve·al		
be dismayed	te·chat	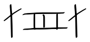	
O Israel	yis·ra·el	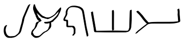	
For	kee	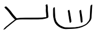	
	hin·nee	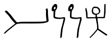	
I will surely save you	mo·wo·shee·a·kha	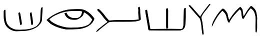	
out of a distant place	me·ra·cho·wq	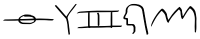	
-	ve·et		
your descendants	zar·a·kha		
from the land	me·e·rets		
of their captivity !	shiv·yam	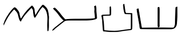	
will return	ve·shav	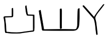	
Jacob	ya·a·qov	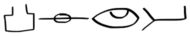	
to quiet	ve·sha·qat	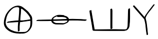	
and ease	ve·sha·a·nan		
with no one	ve·en		

to make him afraid	ma·cha·reed		
For	kee	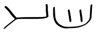	Jeremiah 30:11
with you	it·te·kha	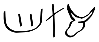	
I [am]	a·nee	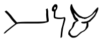	
declares	ne·um		
the LORD	YHVH		
to save you	le·ho·wo·shee·e·kha	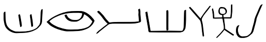	
Though	kee	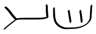	
I will completely	e·e·seh		
destroy	kha·lah	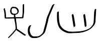	
all	be·khal		
the nations	hag·go·w·yim	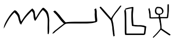	
to which	a·sher		
I have scattered you	ha·phi·tso·w·tee·kha		
	sham		
-	akh		
-	o·te·kha	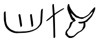	
I will not	lo		
completely destroy you	e·e·seh		
	kha·lah	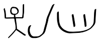	
Yet I will discipline you	ve·yis·sar·tee·kha	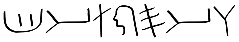	
justly	lam·mish·pat		
leave you unpunished	ve·naq·qeh	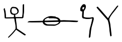	
and will by no means	lo		
”	a·naq·qe·ka	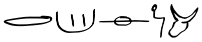	
For	kee	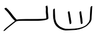	Jeremiah 30:12

this is what	khoh	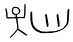	
says :	a·mar	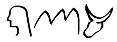	
the LORD	YHVH	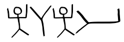	
is incurable	a·nush	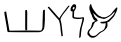	
“ Your injury	le·shiv·rekh	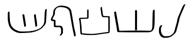	
[is] grievous	nach·lah	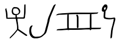	
your wound	mak·ka·tekh	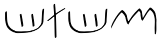	
[There is] no one	en	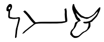	Jeremiah 30:13
to plead your cause	dan	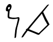	
no	dee·nekh	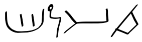	
for your sores	le·ma·zo·wr	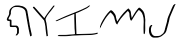	
remedy	re·phu·o·wt	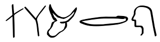	
recovery	te·a·lah	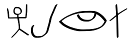	
no	en	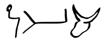	
for you	lakh	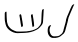	
All	kal	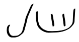	Jeremiah 30:14
your lovers	me·a·ha·va·yikh	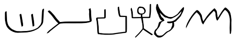	
have forgotten	she·khe·chukh	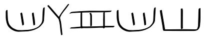	
you	o·w·takh	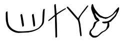	
they no longer	lo	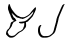	
seek you	yid·ro·shu	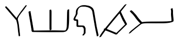	
for	kee	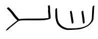	
	mak·kat	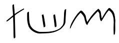	
as an enemy would	o·w·yev	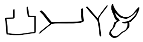	
I have struck you	hik·kee·teekh	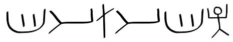	
with the discipline	mu·sar	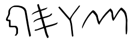	
of someone cruel	akh·za·ree	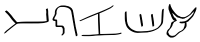	

because of	al		
your great	rov	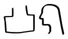	
iniquity	a·wo·nekh		
and your numerous	a·tse·mu		
sins	chat·to·ta·yikh		
Why	mah	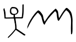	Jeremiah 30:15
do you cry out	tiz·aq		
over	al		
your wound ?	shiv·rekh		
has no cure !	a·nush		
Your pain	makh·o·vekh		
Because of	al		
your great	rov	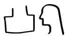	
iniquity	a·wo·nekh		
and your numerous	a·tse·mu		
sins	chat·to·ta·yikh		
I have done	a·see·tee	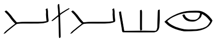	
these things	el·leh	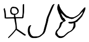	
to you	lakh	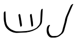	
Nevertheless	la·khen		Jeremiah 30:16
all	kal		
who devour you	o·khe·la·yikh	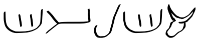	
will be devoured	ye·a·khe·lu		
and all	ve·khal		
your adversaries —	tsa·ra·yikh	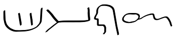	
every one of them —	kul·lam	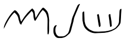	
into exile	bash·she·vee		

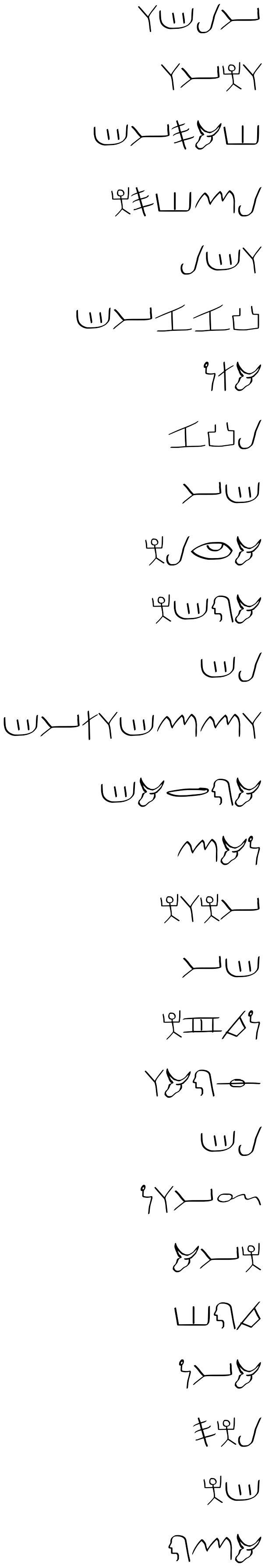

will go off	ye·le·khu	
will be plundered	ve·ha·yu	
Those who plundered you	sho·sa·yikh	
	lim·shis·sah	
and all	ve·khal	
who raided you	bo·ze·za·yikh	
will be raided	et·ten	
	la·vaz	
But	kee	Jeremiah 30:17
I will restore	a·a·leh	
your health	a·ru·khah	
	lakh	
your wounds	u·mim·mak·ko·w·ta·yikh	
and heal	er·pa·ekh	
declares	ne·um	
the LORD	YHVH	
because	kee	
an outcast	nid·da·chah	
they call	qa·re·u	
you	lakh	
Zion	tsee·yo·wn	
for whom	hee	
cares ”	do·resh	
no one	en	
	lah	
This is what	koh	Jeremiah 30:18
says :	a·mar	

the LORD	YHVH	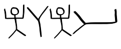	
	hin·nee	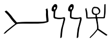	
“ I will restore	shav		
the fortunes of	she·vut		
tents	a·ho·le	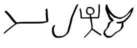	
Jacob’s	ya·a·qo·wv	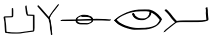	
on his dwellings	u·mish·ke·no·taw		
and have compassion	a·ra·chem	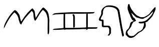	
will be rebuilt	ve·niv·ne·tah		
And the city	eer	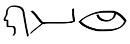	
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own ruins	til·lah	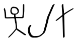	
and the palace	ve·ar·mo·wn	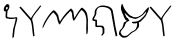	
in	al		
its rightful place	mish·pa·to		
will stand	ye·shev		
will proceed	ve·ya·tsa	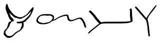	Jeremiah 30:19
from them	me·hem	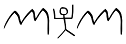	
Thanksgiving	to·w·dah		
a sound	ve·qo·wl	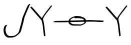	
of celebration	me·sa·cha·qeem	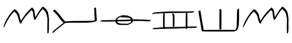	
I will multiply them	ve·hir·bi·teem		
and they will not	ve·lo		
be decreased	yim·a·tu		
I will honor them	ve·hikh·bad·teem	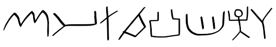	
and they will not	ve·lo		
be belittled	yits·a·ru		

will be	ve·ha·yu	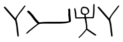	Jeremiah 30:20
Their children	va·naw	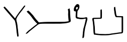	
as in days of old	ke·qe·dem	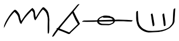	
and their congregation	va·a·da·to	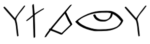	
before Me	le·pha·nay	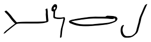	
will be established	tik·ko·wn	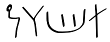	
and I will punish	u·pha·qad·tee	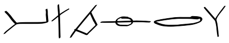	
	al	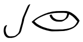	
all	kal	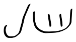	
their oppressors	lo·cha·tsaw	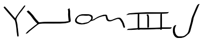	
will be	ve·ha·yah	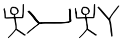	Jeremiah 30:21
Their leader	ad·dee·ro	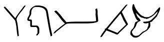	
one of their own	mim·men·nu	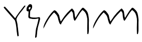	
and their ruler	u·mo·she·lo	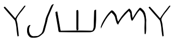	
from their midst	miq·qir·bo	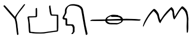	
will arise	ye·tse	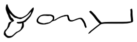	
And I will bring him near	ve·hiq·rav·tee	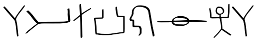	
and he will approach	ve·nig·gash	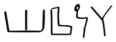	
Me	e·lay	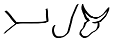	
for	kee	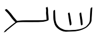	
who	mee	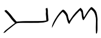	
	hu	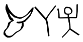	
	zeh	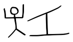	
would dare	a·rav	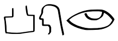	
-	et	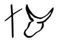	
on his own	lib·bo	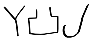	
to approach	la·ge·shet	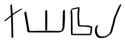	

Me ? ”	e·lay	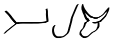	
declares	ne·um		
the LORD	YHVH		
“ And you will be	wih·yee·tem	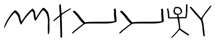	Jeremiah 30:22
My	lee	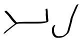	
people	le·am		
and I	ve·a·no·khee	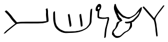	
will be	eh·yeh	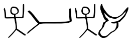	
your	la·khem		
God ”	le·lo·heem		
Behold	hin·neh		Jeremiah 30:23
the storm	sa·a·rat		
of the LORD	YHVH		
with fury	che·mah	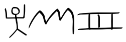	
has gone out	ya·tse·ah		
a whirlwind	sa·ar		
	mit·go·w·rer		
upon	al		
the heads	rosh		
of the wicked	re·sha·eem		
swirling down	ya·chul	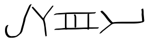	
will not	lo		Jeremiah 30:24
turn back	ya·shuv		
The fierce anger	cha·ro·wn	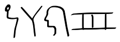	
	aph		
of the LORD	YHVH		
until	ad		

He has fully accomplished	a·so·to		
	ve·ad		
	ha·qee·mo	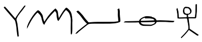	
the purposes	me·zim·mo·wt		
of His heart	lib·bo	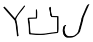	
to come	be·a·cha·reet	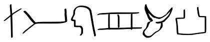	
In the days	hay·ya·meem		
you will understand	tit·bo·wn·nu		
this	vah		
time ”	ba·et		Jeremiah 31:1
“ At that	ha·hee	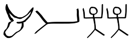	
declares	ne·um		
the LORD	YHVH		
“ I will be	eh·yeh		
the God	le·lo·heem		
of all	le·khol		
the families	mish·pe·cho·wt		
of Israel	yis·ra·el	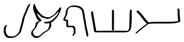	
and they	ve·hem·mah	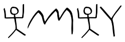	
will be	yih·yu		
My	lee	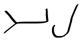	
people”	le·am		
This is what	koh	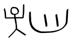	Jeremiah 31:2
says :	a·mar		
the LORD	YHVH		
found	ma·tsa		
favor	chen		

in the wilderness	bam·mid·bar		
“ The people	am		
who survived	se·ree·de	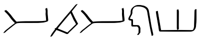	
the sword	cha·rev		
went	ha·lo·wkh		
to find rest ”	le·har·gee·o	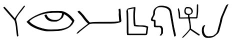	
when Israel	yis·ra·el	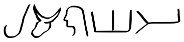	
in the past, [saying] :	me·ra·cho·wq	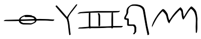	Jeremiah 31:3
The LORD	YHVH		
appeared	nir·ah		
to us	lee	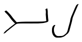	
love	ve·a·ha·vat		
you with an everlasting	o·w·lam		
“ I have loved	a·hav·teekh		
therefore	al		
	ken	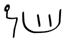	
I have drawn you	me·shakh·teekh		
with loving devotion	cha·sed		
Again	o·wd		Jeremiah 31:4
I will build you	ev·nekh		
and you will be rebuilt	ve·niv·net	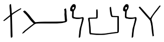	
O Virgin	be·tu·lat		
Israel	yis·ra·el	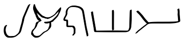	
Again	o·wd		
you will take up	ta·dee		
your tambourines	tup·pa·yikh	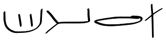	
and go out	ve·ya·tsat	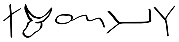	

dancing	bim·cho·wl	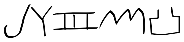	
in joyful	me·sa·cha·qeem	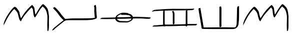	
Again	o·wd		Jeremiah 31:5
you will plant	tit·te·ee		
vineyards	khe·ra·meem		
on the hills	be·ha·re		
of Samaria	sho·me·ro·wn		
the farmers	na·te·u		
will plant	no·te·eem		
and enjoy the fruit	ve·chil·le·lu	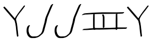	
For	kee	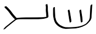	Jeremiah 31:6
there will be	yesh	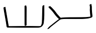	
a day	yo·wm		
will call out	qa·re·u	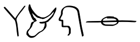	
when watchmen	no·tse·reem	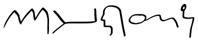	
on the hills	be·har		
of Ephraim	eph·ra·yim		
‘ Arise	qu·mu		
let us go up	ve·na·a·leh		
to Zion	tsee·yo·wn	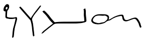	
to	el		
the LORD	YHVH		
our God ! ’”	e·lo·he·nu	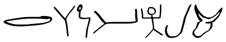	
For	kee	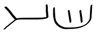	Jeremiah 31:7
this is what	khoh	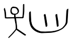	
says :	a·mar		
the LORD	YHVH		

“ Sing	ran·nu	
for Jacob	le·ya·a·qov	
with joy	sim·chah	
shout	ve·tsa·ha·lu	
for the foremost	be·rosh	
of the nations !	hag·go·w·yim	
Make	hash·mee·u	
your praises heard	hal·lu	
and say	ve·im·ru	
save	ho·wo·sha	
‘ O LORD	YHVH	
-	et	
Your people	am·me·kha	
-	et	
the remnant	she·e·reet	
of Israel ! ’	yis·ra·el	
Behold	hin·nee	Jeremiah 31:8
I will bring	me·vee	
them	o·w·tam	
from the land	me·e·rets	
of the north	tsa·pho·wn	
and gather them	ve·qib·bats·teem	
from the farthest parts	mee·yar·ke·te	
of the earth	a·rets	
including	bam	
the blind	iw·ver	
and the lame	u·phis·se·ach	

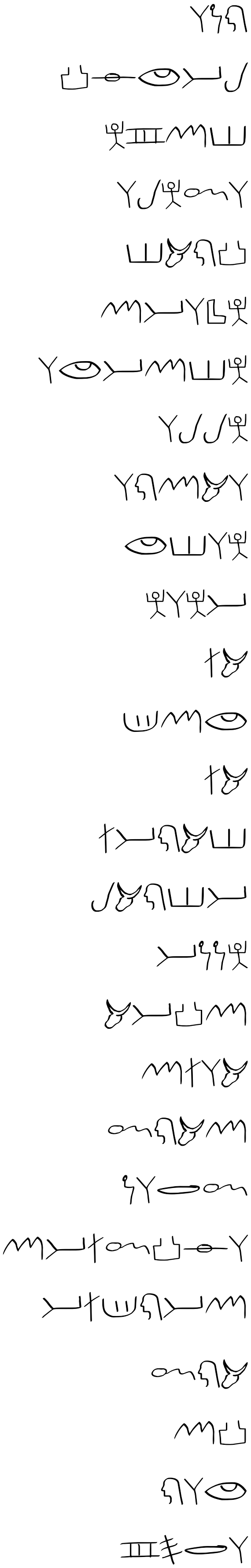

expectant mothers	ha·rah	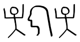	
and women in labor	ve·yo·le·det	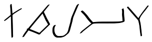	
-	yach·daw	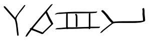	
assembly !	qa·hal	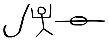	
as a great	ga·do·wl		
They will return	ya·shu·vu		
	hen·nah		
with weeping	biv·khee	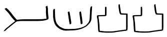	Jeremiah 31:9
They will come	ya·vo·u		
and by their supplication	u·ve·ta·cha·nu·neem	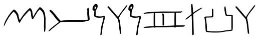	
I will lead them	o·w·vee·lem	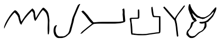	
I will make them walk	o·w·lee·khem	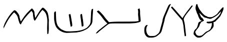	
beside	el		
streams	na·cha·le	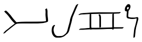	
of waters	ma·yim	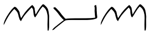	
path	be·de·rekh		
on a level	ya·shar	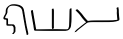	
where they will not	lo		
stumble	yik·ka·she·lu		
	bah		
For	kee	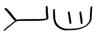	
I am	ha·yee·tee	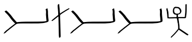	
Israel's	le·yis·ra·el		
Father	le·av		
and Ephraim	ve·eph·ra·yim		
is My firstborn	be·kho·ree	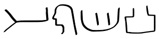	
”	hu		

Hear	shim·u		Jeremiah 31:10
the word	de·var		
of the LORD	YHVH		
O nations	go·w·yim	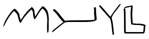	
and proclaim it	ve·hag·gee·du	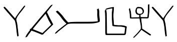	
coastlands	va·ee·yeem	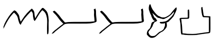	
in distant	mim·mer·chaq	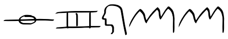	
- :	ve·im·ru		
“ The One who scattered	me·za·reh		
Israel	yis·ra·el	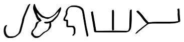	
will gather them	ye·qab·be·tsen·nu	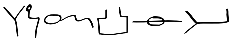	
and keep them	u·she·ma·ro		
as a shepherd	ke·ro·eh		
[keeps] his flock	ed·ro		
For	kee	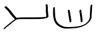	Jeremiah 31:11
has ransomed	pha·dah		
the LORD	YHVH		
-	et		
Jacob	ya·a·qov		
and redeemed him	u·ge·a·lo		
the hand	mee·yad	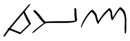	
that had overpowered him	cha·zaq		
from	mim·men·nu	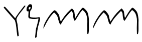	
They will come	u·va·u		Jeremiah 31:12
and shout for joy	ve·rin·ne·nu	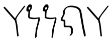	
on the heights	vim·ro·wm		
of Zion	tsee·yo·wn	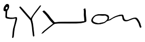	

they will be radiant	ve·na·ha·ru	
over	el	
the bounty	tuv	
of the LORD —	YHVH	
-	al	
the grain	da·gan	
and	ve·al	
new wine	tee·rosh	
and	ve·al	
oil	yits·har	
	ve·al	
the young	be·ne	
of the flocks	tson	
and herds	u·va·qar	
will be	ve·ha·ye·tah	
Their life	naph·sham	
garden	ke·gan	
like a well-watered	ra·veh	
and never	ve·lo	
again	yo·w·see·phu	
will they languish	le·da·a·vah	
	o·wd	
Then	az	Jeremiah 31:13
will rejoice	tis·mach	
the maidens	be·tu·lah	
with dancing	be·ma·cho·wl	
young men	u·va·chu·reem	

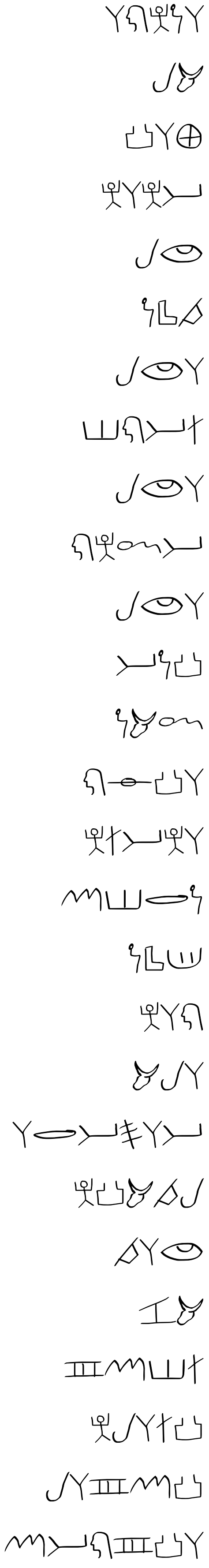

and old	u·ze·qe·neem	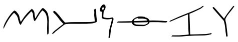	
as well	yach·daw	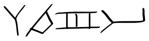	
I will turn	ve·ha·phakh·tee	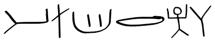	
their mourning	ev·lam	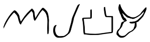	
into joy	le·sa·so·wn	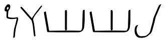	
and give them comfort	ve·ni·cham·teem	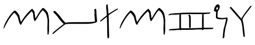	
and joy	ve·sim·mach·teem	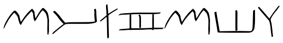	
for their sorrow	mee·go·w·nam	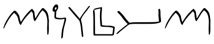	
I will fill	ve·riw·ve·tee	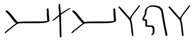	Jeremiah 31:14
the souls	ne·phesh	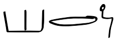	
of the priests	hak·ko·ha·neem	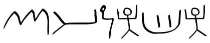	
abundantly	da·shen	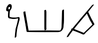	
My people	ve·am·mee	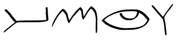	
with	et	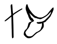	
My goodness ”	tu·vee	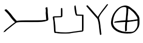	
and will fill	yis·ba·u	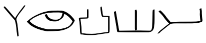	
declares	ne·um	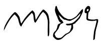	
the LORD	YHVH	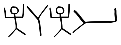	
This is what	koh	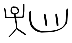	Jeremiah 31:15
says :	a·mar	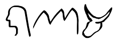	
the LORD	YHVH	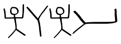	
“ A voice	qo·wl	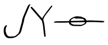	
in Ramah	be·ra·mah	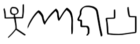	
is heard	nish·ma	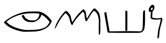	
mourning	ne·hee	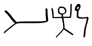	
weeping	be·khee	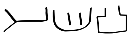	
and great	tam·ru·reem	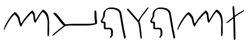	

Rachel	ra·chel	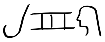	
weeping	me·vak·kah	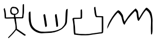	
for	al	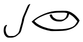	
her children	ba·ne·ha	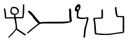	
[and] refusing	me·a·nah	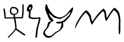	
to be comforted	le·hin·na·chem	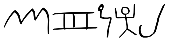	
-	al	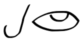	
-	ba·ne·ha	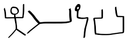	
because	kee	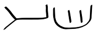	
they are no more ”	e·nen·nu	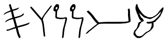	
This is what	koh	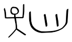	Jeremiah 31:16
says :	a·mar	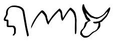	
the LORD	YHVH	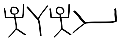	
“ Keep	min·ee	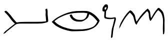	
your voice	qo·w·lekh	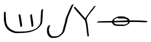	
from weeping	mib·be·khee	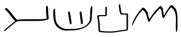	
and your eyes	ve·e·na·yikh	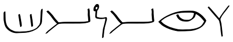	
from tears	mid·dim·ah	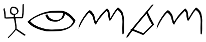	
for	kee	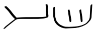	
will come	yesh	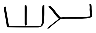	
the reward	sa·khar	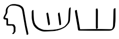	
for your work	liph·ul·la·tekh	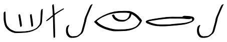	
declares	ne·um	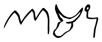	
the LORD	YHVH	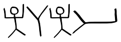	
Then [your children] will return	ve·sha·vu	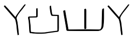	
from the land	me·e·rets	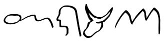	
of the enemy	o·w·yev	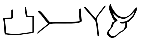	

So there is	ve·yesh	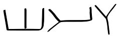	Jeremiah 31:17
hope	tiq·vah	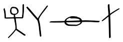	
for your future	le·a·cha·ree·tekh	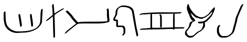	
declares	ne·um		
the LORD	YHVH		
will return	ve·sha·vu		
and your children	va·neem	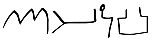	
to their own land	lig·vu·lam		
I have surely	sha·mo·w·a		Jeremiah 31:18
heard	sha·ma·tee		
Ephraim’s	eph·ra·yim		
moaning :	mit·no·w·ded		
‘ You disciplined me severely	yis·sar·ta·nee		
	va·iw·va·ser		
calf	ke·e·gel		
like an untrained	lo		
	lum·mad		
Restore me	ha·shee·ve·nee	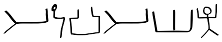	
that I may return	ve·a·shu·vah		
for	kee	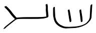	
You [are]	at·tah		
the LORD	YHVH		
my God	e·lo·hay		
	kee	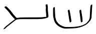	Jeremiah 31:19
After	a·cha·re	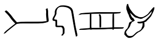	
I returned	shu·vee	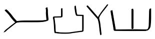	
I repented	ni·cham·tee		

and after	ve·a·cha·re		
I was instructed	hiw·va·de·ee		
I struck [my thigh]	sa·phaq·tee	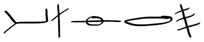	
	al		
in grief	ya·rekh		
I was ashamed	bo·she·tee		
and	ve·gam		
humiliated	nikh·lam·tee	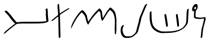	
because	kee	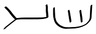	
I bore	na·sa·tee		
the disgrace	cher·pat		
of my youth ’	ne·u·ray		
son	ha·ven	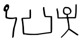	Jeremiah 31:20
a precious	yaq·qeer	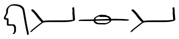	
to Me	lee	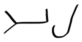	
Is not Ephraim	eph·ra·yim		
	im		
child ?	ye·led	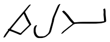	
a delightful	sha·a·shu·eem		
	kee	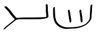	
Though I often	mid·de		
speak	dab·be·ree		
against him	bo		
remember	za·khor	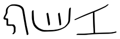	
him	ez·ke·ren·nu		
I still	o·wd		
Therefore	al		

	ken	𐤊𐤍	
yearns for him	ha·mu	𐤄𐤌𐤅	
My heart	me·ay	𐤌𐤏𐤉	
	lo	𐤋𐤅	
I have great compassion	ra·chem	𐤓𐤇𐤌	
for him ”	ara·cha·men·nu	𐤀𐤓𐤇𐤌𐤍𐤅	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ Set up	hats·tsee·vee	𐤄𐤑𐤉𐤁𐤉	Jeremiah 31:21
	lakh	𐤋𐤊	
the roadmarks	tsee·yu·neem	𐤑𐤉𐤍𐤉𐤌	
establish	si·mee	𐤔𐤌𐤉	
	lakh	𐤋𐤊	
the signposts	tam·ru·reem	𐤕𐤌𐤓𐤅𐤓𐤉𐤌	
in mind	shi·tee	𐤔𐤕𐤉	
	lib·bekh	𐤋𐤁𐤊	
Keep the highway	lam·sil·lah	𐤋𐤌𐤎𐤋𐤄	
the road	de·rekh	𐤃𐤓𐤊	
you have traveled	ha·la·khe·tī	𐤄𐤋𐤊𐤕𐤉	
Return	u·vee	𐤔𐤅𐤁𐤉	
O Virgin	be·tu·lat	𐤁𐤕𐤅𐤋𐤕	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
return	shu·vee	𐤔𐤁𐤉	
to	el	𐤀𐤋	
cities of yours	a·ra·yikh	𐤏𐤓𐤉𐤊	
these	el·leh	𐤀𐤋𐤄	
How long	ad	𐤏𐤃	Jeremiah 31:22

	ma·tay		
will you wander	tit·cham·ma·qeen	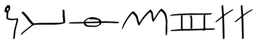	
daughter ?	hab·bat		
O faithless	hash·sho·w·ve·vah		
For	kee	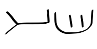	
has created	va·ra		
the LORD	YHVH	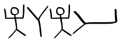	
a new thing	cha·da·shah		
in the land —	ba·a·rets		
a woman	ne·qe·vah	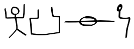	
will shelter	te·so·w·vev		
a man ”	ga·ver		
This is what	koh		Jeremiah 31:23
says :	a·mar		
the LORD	YHVH	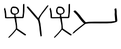	
of Hosts	tse·va·o·wt		
the God	e·lo·he		
of Israel	yis·ra·el	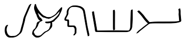	
they will once again	o·wd		
speak	yo·me·ru		
-	et		
word	had·da·var		
this	haz·zeh		
in the land	be·e·rets		
of Judah	ye·hu·dah	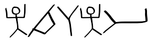	
and in its cities :	u·ve·a·raw		
“ When I restore	be·shu·vee		

them	et	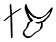	
from captivity	she·vu·tam	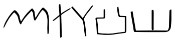	
bless you	ye·va·rekh·kha	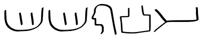	
‘ May the LORD	YHVH	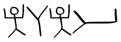	
dwelling place	ne·veh	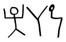	
O righteous	tse·deq	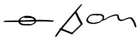	
mountain’	har	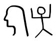	
O holy	haq·qo·desh	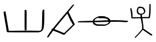	
will dwell	ve·ya·she·vu	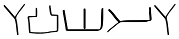	Jeremiah 31:24
in [the land]	vah	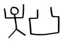	
And Judah	ye·hu·dah	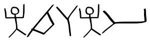	
and all	ve·khal	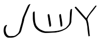	
its cities	a·raw	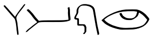	
together	yach·daw	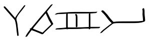	
the farmers	ik·ka·reem	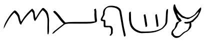	
and those who move	ve·na·se·u	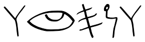	
with the flocks	ba·e·der	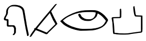	
for	kee	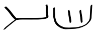	Jeremiah 31:25
I will refresh	hir·ve·tee	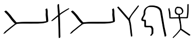	
soul	ne·phesh	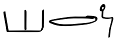	
the weary	a·ye·phah	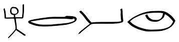	
all	ve·khal	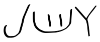	
	ne·phesh	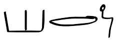	
who are weak”	da·a·vah	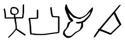	
and replenish	mil·le·tee	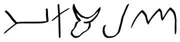	
At	al	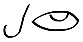	Jeremiah 31:26
this	zot	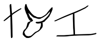	

I awoke	he·qee·tso·tee	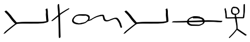	
and looked around	va·er·eh	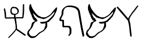	
My sleep	u·she·na·tee	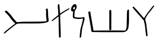	
had been most pleasant	a·re·vah	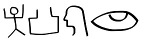	
to me	lee	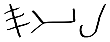	
“ -	hin·neh	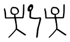	Jeremiah 31:27
The days	ya·meem	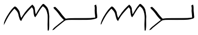	
are coming ”	ba·eem	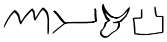	
declares	ne·um	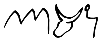	
the LORD	YHVH	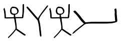	
“ when I will sow	ve·za·ra·tee	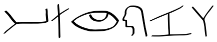	
-	et	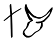	
the house	bet	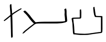	
of Israel	yis·ra·el	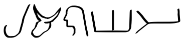	
-	ve·et	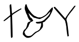	
and the house	bet	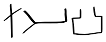	
of Judah	ye·hu·dah	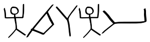	
with the seed	ze·ra	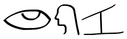	
of man	a·dam	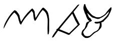	
[and]	ve·ze·ra	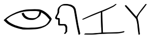	
of beast	be·he·mah	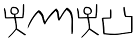	
-	ve·ha·yah	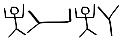	Jeremiah 31:28
Just as	ka·a·sher	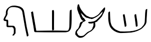	
I watched	sha·qad·tee	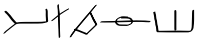	
over them	a·le·hem	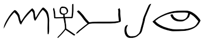	
to uproot	lin·to·wosh	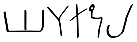	
and tear down	ve·lin·to·wts	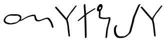	

to demolish	ve·la·ha·ros	𐤅𐤋𐤄𐤓𐤎	
destroy	u·le·ha·a·veed	𐤅𐤋𐤄𐤀𐤁𐤉𐤃	
and bring disaster	u·le·ha·re·a	𐤅𐤋𐤄𐤓𐤏	
so	ken	𐤊𐤍	
I will watch	esh·qod	𐤀𐤔𐤒𐤃	
over them	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
to build	liv·no·wt	𐤋𐤁𐤍𐤅𐤕	
and to plant”	ve·lin·to·w·a	𐤅𐤋𐤍𐤈𐤅𐤏	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
days	bay·ya·meem	𐤁𐤉𐤌𐤉𐤌	Jeremiah 31:29
“ In those	ha·hem	𐤄𐤄𐤌	
it will no	lo	𐤋𐤀	
be said :	yo·me·ru	𐤉𐤀𐤌𐤓𐤅	
longer	o·wd	𐤏𐤅𐤃	
‘ The fathers	a·vo·wt	𐤀𐤁𐤅𐤕	
have eaten	a·khe·lu	𐤀𐤊𐤋𐤅	
sour grapes	vo·ser	𐤁𐤎𐤓	
and the teeth	ve·shin·ne	𐤅𐤔𐤍𐤉	
of the children	va·neem	𐤁𐤍𐤉𐤌	
are set on edge ’	tiq·he·nah	𐤕𐤒𐤄𐤉𐤍𐤄	
Instead	kee	𐤊𐤉	Jeremiah 31:30
	im	𐤀𐤌	
each	eesh	𐤀𐤉𐤔	
for his own iniquity	ba·a·wo·no	𐤁𐤏𐤅𐤍𐤅	
will die	ya·mut	𐤉𐤌𐤅𐤕	
If anyone	kal	𐤊𐤋	

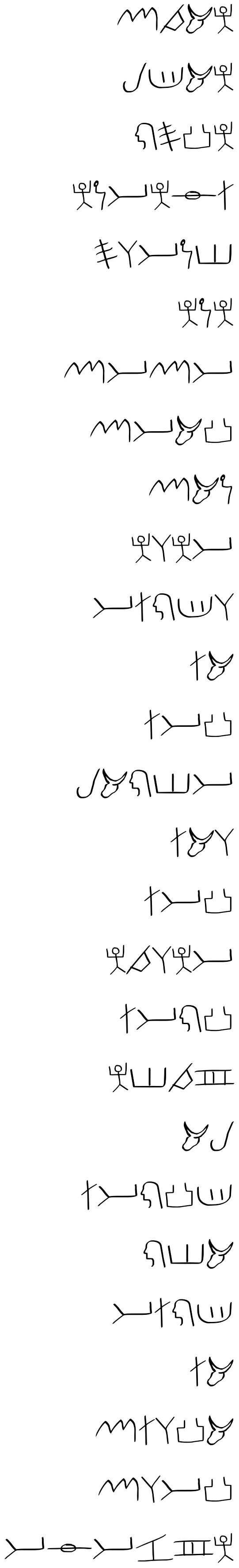

	ha·a·dam	
eats	ha·o·khel	
the sour grapes	hab·bo·ser	
will be set on edge	tiq·he·nah	
his own teeth	shin·naw	
Behold	hin·neh	Jeremiah 31:31
the days	ya·meem	
are coming	ba·eem	
declares	ne·um	
the LORD	YHVH	
when I will make	ve·kha·rat·tee	
with	et	
the house	bet	
of Israel	yis·ra·el	
and with	ve·et	
the house	bet	
of Judah	ye·hu·dah	
covenant	be·reet	
a new	cha·da·shah	
It will not	lo	Jeremiah 31:32
be like the covenant	khab·be·reet	
-	a·sher	
I made	ka·rat·tee	
with	et	
their fathers	a·vo·w·tam	
when	be·yo·wm	
I took them	he·che·zee·qee	

by the hand	ve·ya·dam	
to lead them	le·ho·w·tsee·am	
out of the land	me·e·rets	
of Egypt —	mits·ra·yim	
-	a·sher	
they	hem·mah	
broke	he·phe·ru	
-	et	
a covenant	be·ree·tee	
though I	ve·a·no·khee	
was a husband	ba·al·tee	
to them ”	vam	
declares	ne·um	
the LORD	YHVH	
“ But	kee	Jeremiah 31:33
this	zot	
is the covenant	hab·be·reet	
-	a·sher	
I will make	ekh·rot	
with	et	
the house	bet	
of Israel	yis·ra·el	
after	a·cha·re	
days	hay·ya·meem	
those	ha·hem	
declares	ne·um	
the LORD	YHVH	

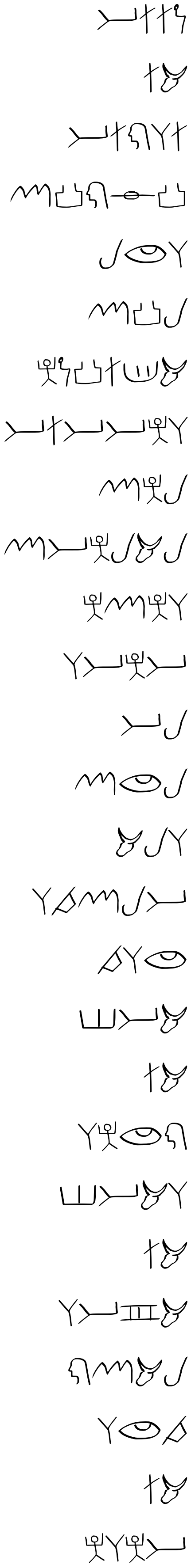

I will put	na·tat·tee	
-	et	
My law	to·w·ra·tee	
in their minds	be·qir·bam	
on	ve·al	
their hearts	lib·bam	
and inscribe it	ekh·ta·ven·nah	
And I will be	ve·ha·yee·tee	
their	la·hem	
God	le·lo·heem	
and they	ve·hem·mah	
will be	yih·yu	
My	lee	
people	le·am	
No	ve·lo	Jeremiah 31:34
teach	ye·lam·me·du	
longer	o·wd	
will each man	eesh	
-	et	
his neighbor	re·e·hu	
[or]	ve·eesh	
-	et	
his brother	a·chee	
saying	le·mor	
‘ Know	de·u	
-	et	
the LORD’	YHVH	

because	kee	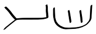	
they will all	khul·lam		
know	ye·de·u		
Me	o·w·tee	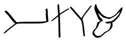	
from the least of them	le·miq·tan·nam	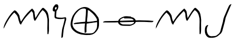	
to	ve·ad		
the greatest	ge·do·w·lam		
declares	ne·um		
the LORD	YHVH		
For	kee	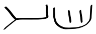	
I will forgive	es·lach		
their iniquities	la·a·wo·nam		
their sins	u·le·chat·ta·tam	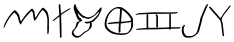	
no	lo		
and will remember	ez·kar	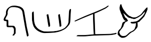	
more ”	o·wd		
Thus	koh	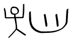	Jeremiah 31:35
says	a·mar		
the LORD	YHVH		
who gives	no·ten	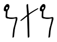	
the sun	she·mesh		
for light	le·o·wr		
by day	yo·w·mam		
[who] sets in order	chuq·qot	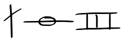	
the moon	ya·re·ach	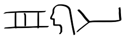	
and stars	ve·kho·w·kha·veem	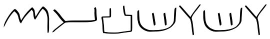	
for light	le·o·wr		

by night	la·ye·lah	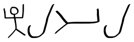	
who stirs up	ro·ga	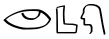	
the sea	hay·yam	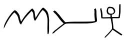	
roar —	vay·ye·he·mu	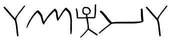	
so that its waves	gal·law	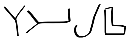	
the LORD	YHVH		
of Hosts	tse·va·o·wt	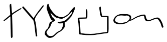	
is His name :	she·mo		
“ Only if	im		Jeremiah 31:36
departed	ya·mu·shu		
fixed order	ha·chuq·qeem	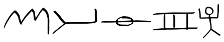	
this	ha·el·leh		
from My presence	mil·le·pha·nay		
declares	ne·um		
the LORD	YHVH		
-	gam		
descendants	ze·ra		
would Israel’s	yis·ra·el	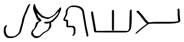	
cease	yish·be·tu		
to be	mih·yo·wt	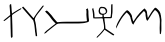	
a nation	go·w		
before Me ”	le·pha·nay		
ever	kal	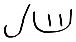	
	hay·ya·meem	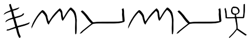	
This is what	koh	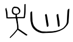	Jeremiah 31:37
says :	a·mar		
the LORD	YHVH		

“ Only if	im	
could be measured	yim·mad·du	
the heavens	sha·ma·yim	
above	mil·ma·lah	
searched out	ve·ye·cha·qe·ru	
and the foundations	mo·ws·de	
of the earth	e·rets	
below	le·mat·tah	
	gam	
would I	a·nee	
reject	em·as	
all	be·khal	
descendants	ze·ra	
of Israel’s	yis·ra·el	
because of	al	
all	kal	
-	a·sher	
they have done ”	a·su	
declares	ne·um	
the LORD	YHVH	
are coming ”	hin·neh	Jeremiah 31:38
“ The days	ya·mī·ma	
declares	ne·ʾum	
the LORD	YHVH	
will be rebuilt	ve·niv·ne·tah	
“ when this city	ha·eer	
for [Me]	la·YHVH	

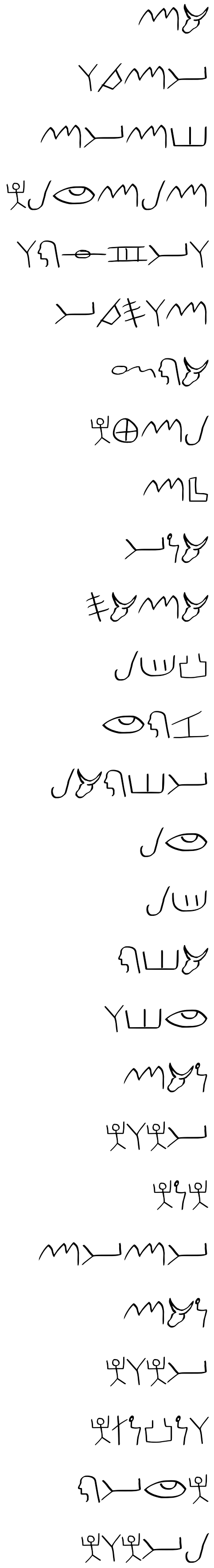

from the tower	mim·mig·dal	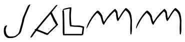	
of Hananel	cha·nan·el		
Gate	sha·ar		
to the Corner	hap·pin·nah		
stretch out	ve·ya·tsa	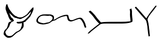	Jeremiah 31:39
will once again	o·wd		
line	qe·wēh	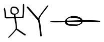	
The measuring	ham·mid·dah		
straight	neg·do		
to	al		
the hill	giv·at	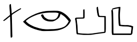	
of Gareb	ga·rev		
and then turn	ve·na·sav		
toward Goah	go·a·tah		
The whole	ve·khal		Jeremiah 31:40
valley	ha·e·meq		
of the dead bodies	hap·pe·ga·reem		
and ashes	ve·had·de·shen		
and all	ve·khal		
the fields	hash·she·rē·mot		
as	ad		
Valley	na·chal	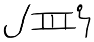	
far as the Kidron	qid·ro·wn		
to	ad		
the corner	pin·nat		
Gate	sha·ar		
of the Horse	has·su·seem		

to the east	miz·ra·chah		
will be holy	qo·desh	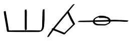	
to the LORD	la·YHVH	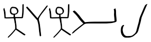	
It will never	lo		
be uprooted	yin·na·tesh		
	ve·lo		
or demolished”	ye·ha·res	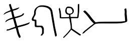	
again	o·wd		
	le·o·w·lam		
This is the word	had·da·var		Jeremiah 32:1
that	a·sher		
came	ha·yah	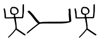	
to	el		
Jeremiah	yir·me·ya·hu		
-	me·et		
from the LORD	YHVH		
year	bish·nat		
in the tenth	ha·a·si·reet		
of Zedekiah	le·tsid·qee·ya·hu	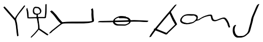	
king	me·lekh	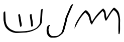	
of Judah	ye·hu·dah	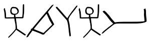	
which	hee	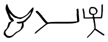	
year	hash·sha·nah	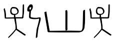	
was the eighteenth	she·mo·neh		
	es·reh		
	sha·nah	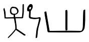	
of Nebuchadnezzar	lin·vu·khad·rets·tsar		

At that time	ve·az		Jeremiah 32:2
the army	chel	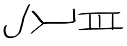	
of the king	me·lekh	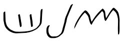	
of Babylon	ba·vel	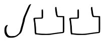	
was besieging	tsa·reem	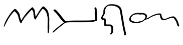	
	al		
Jerusalem	ye·ru·sha·lim		
and Jeremiah	ve·yir·me·ya·hu		
the prophet	han·na·vee	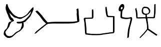	
was	ha·yah	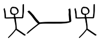	
imprisoned	kha·lu	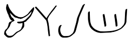	
in the courtyard	ba·cha·tsar	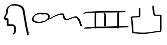	
of the guard	ham·mat·ta·rah		
which was	a·sher		
in the palace	bet	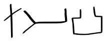	
of the king	me·lekh	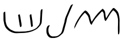	
of Judah	ye·hu·dah	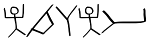	
For	a·sher		Jeremiah 32:3
had imprisoned him	ke·la·o		
Zedekiah	tsid·qee·ya·hu	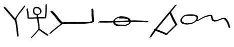	
king	me·lekh	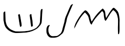	
of Judah	ye·hu·dah	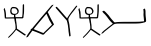	
saying :	le·mor		
“ Why	mad·du·a		
are you	at·tah		
prophesying	nib·ba		
You claim that	le·mor		

like this ?	koh	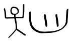	
says	a·mar		
the LORD	YHVH		
‘ Behold	hin·nee	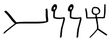	
I am about to deliver	no·ten	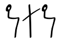	
-	et		
city	ha·eer		
this	haz·zot		
into the hand	be·yad	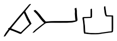	
of the king	me·lekh	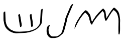	
of Babylon	ba·vel		
and he will capture it	u·le·kha·dah		
Zedekiah	ve·tsid·qee·ya·hu	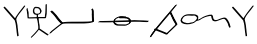	Jeremiah 32:4
king	me·lekh	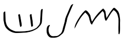	
of Judah	ye·hu·dah	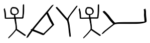	
will not	lo		
escape	yim·ma·let		
from the hands	mee·yad	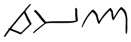	
of the Chaldeans	hak·kas·deem		
but	kee	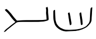	
he will surely be delivered	hin·na·ton	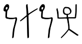	
	yin·na·ten	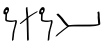	
into the hand	be·yad	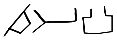	
of the king	me·lekh	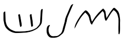	
of Babylon	ba·vel		
and will speak with him	ve·dib·ber		

face	pee	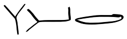	
to	im	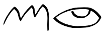	
face	pee	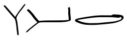	
eye	ve·e·naw	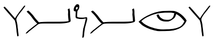	
	et	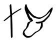	
to eye	ʿē·no	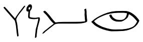	
and see him	tir·e·nah	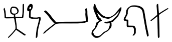	
to Babylon	u·va·vel	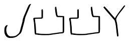	Jeremiah 32:5
He will take	yo·w·likh	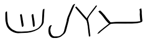	
-	et	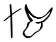	
Zedekiah	tsid·qee·ya·hu	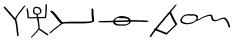	
where	ve·sham	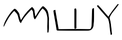	
he will stay	yih·yeh	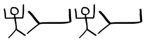	
until	ad	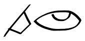	
I attend to	pa·qe·dee	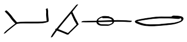	
him	o·to	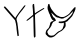	
declares	ne·um	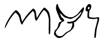	
the LORD	YHVH	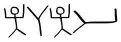	
If	kee	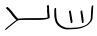	
you fight	til·la·cha·mu	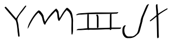	
against	et	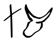	
the Chaldeans	hak·kas·deem	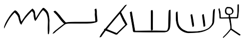	
you will not	lo	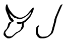	
succeed ’”	tats·lee·chu	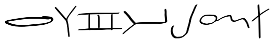	
replied	vay·yo·mer	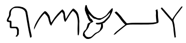	Jeremiah 32:6
Jeremiah	yir·me·ya·hu	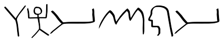	
came	ha·yah	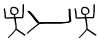	

“ The word	de·var		
of the LORD	YHVH		
to me	e·lay	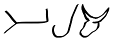	
saying :	le·mor		
Behold !	hin·neh		Jeremiah 32:7
Hanamel	cha·nam·el		
the son	ben		
Shallum	shal·lum	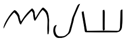	
of your uncle	do·de·kha		
is coming	ba		
to	e·le·kha	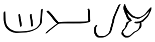	
you to say	le·mor		
‘ Buy	qe·neh	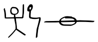	
for yourself	le·kha	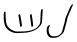	
-	et		
my field	sa·dee	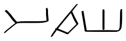	
-	a·sher		
in Anathoth	ba·a·na·to·wt		
for	kee	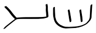	
you have	le·kha	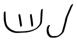	
the right	mish·pat		
of redemption	hag·ge·ul·lah		
to buy it’	liq·no·wt	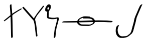	
came	vay·ya·vo	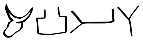	Jeremiah 32:8
to me	e·lay	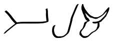	
Hanamel	cha·nam·el		
my cousin	ben		

	do·dee	
had said	kid·var	
Then, as the LORD	YHVH	
	el	
in the courtyard	cha·tsar	
of the guard	ham·mat·ta·rah	
and urged me	vay·yo·mer	
	e·lay	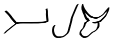
buy	qe·neh	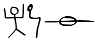
‘ Please	na	
-	et	
my field	sa·dee	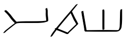
-	a·sher	
in Anathoth	ba·a·na·to·wt	
-	a·sher	
in the land	be·e·rets	
of Benjamin	bin·ya·meen	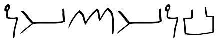
for	kee	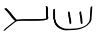
you own	le·kha	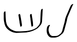
the right	mish·pat	
of inheritance	hay·rush·shah	
and	u·le·kha	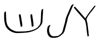
redemption	hag·ge·ul·lah	
Buy it	qe·neh	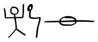
for yourself ’”	lakh	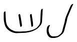
Then I knew	va·e·da	
that	kee	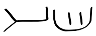

was the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
this	hu	𐤄𐤅𐤀	
So I bought	va·eq·neh	𐤅𐤀𐤒𐤍𐤄	Jeremiah 32:9
-	et	𐤀𐤕	
the field	has·sa·deh	𐤄𐤔𐤃𐤄	
	me·et	𐤌𐤀𐤕	
Hanamel	cha·nam·el	𐤇𐤍𐤌𐤀𐤋	
from my cousin	ben	𐤁𐤍	
	do·dee	𐤃𐤃𐤉	
-	a·sher	𐤀𐤔𐤓	
in Anathoth	ba·a·na·to·wt	𐤁𐤏𐤍𐤕𐤅𐤕	
and I weighed out	va·esh·qa·lah	𐤅𐤀𐤔𐤒𐤋𐤄	
	lo	𐤋𐤅	
-	et	𐤀𐤕	
	hak·ke·seph	𐤄𐤊𐤎𐤐	
seventeen	shiv·ah	𐤔𐤁𐤏𐤄	
shekels	she·qa·leem	𐤔𐤒𐤋𐤉𐤌	
	va·a·sa·rah	𐤅𐤏𐤔𐤓𐤄	
of silver	hak·ka·seph	𐤄𐤊𐤎𐤐	
I signed	va·ekh·tov	𐤅𐤀𐤊𐤕𐤁	Jeremiah 32:10
the deed	bas·se·pher	𐤁𐤎𐤐𐤓	
and sealed	va·ech·tom	𐤅𐤀𐤇𐤕𐤌	
called in witnesses	va·a·ed	𐤅𐤀𐤏𐤃	
	e·deem	𐤏𐤃𐤉𐤌	
and weighed out	va·esh·qol	𐤅𐤀𐤔𐤒𐤋	
the silver	hak·ke·seph	𐤄𐤊𐤎𐤐	

on the scales	be·mo·ze·na·yim		
Then I took	va·eq·qach	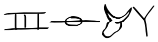	Jeremiah 32:11
-	et		
the deed	se·pher		
of purchase —	ham·miq·nah	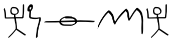	
	et		
the sealed	he·cha·tum	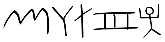	
copy with its terms	ham·mits·vah		
and conditions	ve·ha·chuq·qeem	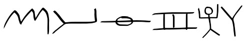	
as well as	ve·et		
the open copy —	hag·ga·lui		
and I gave	va·et·ten		Jeremiah 32:12
-	et		
this deed	has·se·pher		
	ham·miq·nah	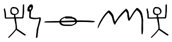	
to	el		
Baruch	ba·rukh		
son	ben		
of Neriah	ne·ree·yah	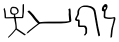	
the son	ben		
of Mahseiah	mach·se·yah		
in the sight	le·e·ne	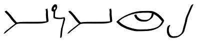	
Hanamel	cha·nam·el		
of my cousin	do·dee		
	u·le·e·ne	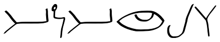	
and the witnesses	ha·e·deem		
who were signing	hak·ko·te·veem		

agreement	be·se·pher	𐤁𐤎𐤐𐤓	
the purchase	ham·miq·nah	𐤄𐤌𐤒𐤍𐤄	
	le·e·ne	𐤋𐤏𐤉𐤍𐤉	
and all	kal	𐤊𐤋	
the Jews	hay·ye·hu·deem	𐤄𐤉𐤄𐤅𐤃𐤉𐤌	
sitting	hay·yo·she·veem	𐤄𐤉𐤔𐤁𐤉𐤌	
in the courtyard	ba·cha·tsar	𐤁𐤇𐤑𐤓	
of the guard	ham·mat·ta·rah	𐤄𐤌𐤈𐤓𐤄	
I instructed	va·a·tsaw·veh	𐤅𐤀𐤑𐤅𐤄	Jeremiah 32:13
-	ʾɛt	𐤀𐤕	
Baruch	ba·rukh	𐤁𐤓𐤅𐤊	
In their sight	le·e·ne·hem	𐤋𐤏𐤉𐤍𐤉𐤄𐤌	
	le·mor	𐤋𐤀𐤌𐤓	
“ This is what	koh	𐤊𐤄	Jeremiah 32:14
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
Take	la·qo·w·ach	𐤋𐤒𐤅𐤇	
-	et	𐤀𐤕	
deeds —	has·se·pha·reem	𐤄𐤎𐤐𐤓𐤉𐤌	
these	ha·el·leh	𐤄𐤀𐤋𐤄	
-	et	𐤀𐤕	
deed	se·pher	𐤎𐤐𐤓	
of purchase —	ham·miq·nah	𐤄𐤌𐤒𐤍𐤄	
of the	haz·zeh	𐤄𐤆𐤄	

-	ve·et	ואת	
both the sealed copy	he·cha·tum	החתום	
-	ve·et	ואת	
copy	se·pher	ספר	
open	hag·ga·lui	הגלוי	
and the	haz·zeh	הזה	
and put them	u·ne·tat·tam	ונתתם	
jar	bikh·lee	בכלי	
in a clay	cha·res	חרש	
to	le·ma·an	למען	
preserve them	ya·am·du	יעמדו	
time	ya·meem	ימים	
for a long	rab·beem	רבים	
For	kee	כי	Jeremiah 32:15
this is what	khoh	כה	
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
will again	o·wd	עוד	
be bought	yiq·qa·nu	יקנו	
Houses	vat·teem	בתים	
fields	ve·sa·do·wt	ושדות	
and vineyards	u·khe·ra·meem	וכרמים	
land ”	ba·a·rets	בארץ	
in this	haz·zot	הזאת	

I prayed	va·et·pal·lel		Jeremiah 32:16
to	el		
the LORD :	YHVH		
After	a·cha·re	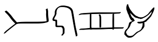	
I had given	tit·tee		
-	et		
the deed	se·pher		
of purchase	ham·miq·nah	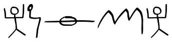	
to	el		
Baruch	ba·rukh		
son	ben		
of Neriah	ne·ree·yah	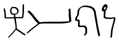	
	le·mor		
“ Oh	a·hah		Jeremiah 32:17
Lord	a·do·nay		
GOD !	YHVH		
	hin·neh		
You	at·tah		
have made	a·see·ta	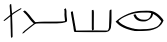	
-	et		
the heavens	hash·sha·ma·yim		
-	ve·et		
and the earth	ha·a·rets		
power	be·kho·cha·kha	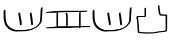	
by Your great	hag·ga·do·wl		
arm	u·viz·ro·a·kha		
and outstretched	han·ne·tu·yah		

Nothing	lo		
is too difficult	yip·pa·le		
for You !	mim·me·kha		
	kal	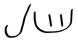	
	da·var		
You show	o·seh		Jeremiah 32:18
loving devotion	che·sed		
to thousands	la·a·la·pheem		
but lay	u·me·shal·lem		
the iniquity	a·won		
of the fathers	a·vo·wt		
into	el		
the laps	cheq	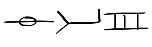	
of their children	be·ne·hem	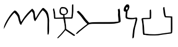	
after them	a·cha·re·hem	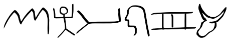	
God	ha·el	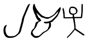	
O great	hag·ga·do·wl		
and mighty	hag·gib·bo·wr		
is the LORD	YHVH	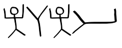	
of Hosts	tse·va·o·wt		
whose name	she·mo	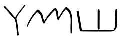	
the One great	ge·dol		Jeremiah 32:19
in counsel	ha·e·tsah		
and mighty	ve·rav	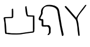	
in deed	ha·a·lee·lee·yah	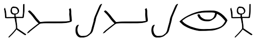	
whose	a·sher	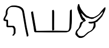	
eyes	e·ne·kha	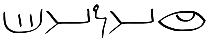	

	phe·qu·cho·wt	פקחות	
are on	al	על	
all	kal	כל	
the ways	dar·khe	דרכי	
of the sons	be·ne	בני	
of men	a·dam	אדם	
to reward	la·tet	לתת	
each one	le·eesh	לאיש	
according to his ways	kid·ra·khaw	כדרכיו	
and according to the fruit	ve·khiph·ree	וכפרי	
of his deeds	ma·a·la·law	מעלליו	
-	a·she·r·sa	אשר	Jeremiah 32:20
You performed	me·ta	שמת	
signs	o·to·wt	אתות	
and wonders	u·mo·phe·teem	ומפתים	
in the land	be·e·rets	בארץ	
of Egypt	mits·ra·yim	מצרים	
and You do so to	ad	עד	
day	hay·yo·wm	היום	
this very	haz·zeh	הזה	
both in Israel	u·ve·yis·ra·el	ובישראל	
and among all mankind	u·va·a·dam	ובאדם	
And You have made	vat·ta·a·seh	ותעשה	
for Yourself	le·kha	לך	
a name	shem	שם	
to this day	kay·yo·wm	כיום	

as is the case	haz·zeh		
You brought	vat·to·tse		Jeremiah 32:21
-	et		
Your people	am·me·kha		
-	et		
Israel	yis·ra·el	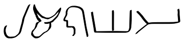	
out of the land	me·e·rets		
of Egypt	mits·ra·yim		
with signs	be·o·to·wt		
and wonders	u·ve·mo·wph·teem		
hand	u·ve·yad	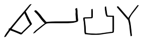	
with a strong	cha·za·qah	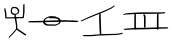	
arm	u·ve·ez·ro·w·a		
and an outstretched	ne·tu·yah		
terror	u·ve·mo·w·ra		
and with great	ga·do·wl		
You gave	vat·tit·ten		Jeremiah 32:22
them	la·hem		
-	et		
land	ha·a·rets		
this	haz·zot		
that	a·sher		
You had sworn	nish·ba·ta		
their fathers	la·a·vo·w·tam		
to give	la·tet	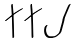	
	la·hem		
a land	e·rets		

flowing	za·vat	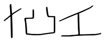	
with milk	cha·lav	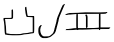	
and honey	u·de·vash	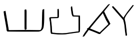	
They came in	vay·ya·vo·u	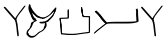	Jeremiah 32:23
and possessed it	vay·yir·shu	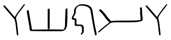	
-	o·tah	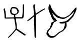	
but they did not	ve·lo	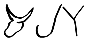	
obey	sha·me·u	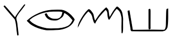	
Your voice	ve·qo·w·le·kha	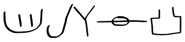	
in Your law	u·ve·to·ro·tɛ·kha	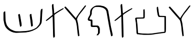	
They failed	lo	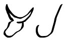	
or walk	ha·la·khu	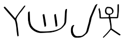	
-	et	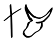	
all	kal	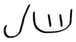	
that	a·sher	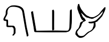	
You commanded	tsiw·vee·tah	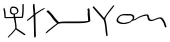	
them	la·hem	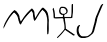	
to perform	la·a·so·wt	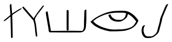	
	lo	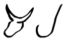	
to do	a·su	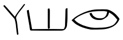	
and so You have brought	vat·taq·re	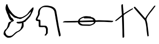	
upon them	o·tam	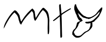	
	et	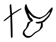	
all	kal	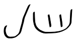	
disaster	ha·ra·ah	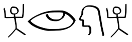	
this	haz·zot	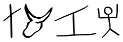	
See how	hin·neh	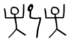	Jeremiah 32:24

the siege ramps	has·so·le·lo·wt	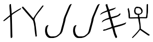	
are mounted	ba·u		
against the city	ha·eer		
to capture it	le·la·khe·dah		
the city	ve·ha·eer		
has been given	nit·te·nah	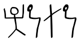	
into the hands	be·yad	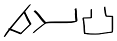	
of the Chaldeans	hak·kas·deem		
who are fighting	han·nil·cha·meem	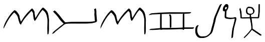	
against it	a·le·ha	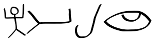	
And by	mip·pe·ne		
sword	ha·che·rev	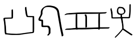	
and famine	ve·ha·ra·av		
and plague	ve·had·da·ver		
What	va·a·sher		
You have spoken	dib·bar·ta		
has happened	ha·yah	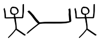	
as You	ve·hin·ne·kha		
now see !	ro·eh		
Yet You	ve·at·tah		Jeremiah 32:25
have said	a·mar·ta		
to me	e·lay	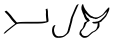	
O Lord	a·do·nay		
GOD	YHVH		
‘ Buy	qe·neh	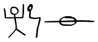	
for yourself	le·kha	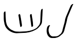	
the field	has·sa·deh		

with silver	bak·ke·seph	
and call in	ve·ha·ed	
witnesses	e·deem	
even though the city	ve·ha·eer	
has been delivered	nit·te·nah	
into the hands	be·yad	
of the Chaldeans ! ’”	hak·kas·deem	
came	vay·hee	Jeremiah 32:26
Then the word	de·var	
of the LORD	YHVH	
to	el	
Jeremiah	yir·me·ya·hu	
:	le·mor	
“ Behold	hin·neh	Jeremiah 32:27
I	a·nee	
am the LORD	YHVH	
the God	e·lo·he	
of all	kal	
flesh	ba·sar	
for Me ?	hamim·men·nee	
too difficult	yip·pa·le	
Is anything	kal	
	da·var	
Therefore	la·khen	Jeremiah 32:28
this is what	koh	
says :	a·mar	
the LORD	YHVH	

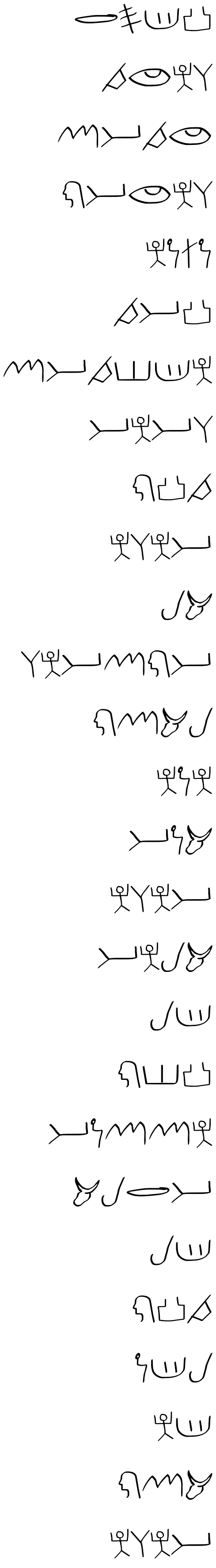

Behold	hin·nee
I am about to deliver	no·ten
-	et
city	ha·eer
this	haz·zot
into the hands	be·yad
of the Chaldeans	hak·kas·deem
and	u·ve·yad
of Nebuchadnezzar	ne·vu·khad·rets·tsar
king	me·lekh
of Babylon	ba·vel
who will capture it	u·le·kha·dah
will come in	u·va·u
And the Chaldeans	hak·kas·deem
who are fighting	han·nil·cha·meem
against	al
city	ha·eer
this	haz·zot
on fire	ve·hits·tsee·tu
-	et
[it]	ha·eer
set	haz·zot
-	ba·esh
and burn it	u·se·ra·phu·ha
along with	ve·et
the houses	hab·bat·teem
of those who	a·sher

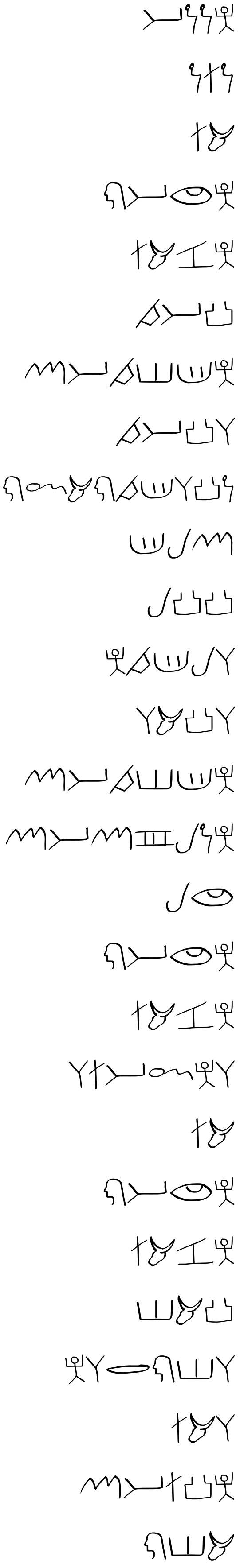

Jeremiah 32:29

by burning incense	qit·te·ru	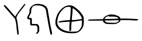	
on	al		
their rooftops	gag·go·w·te·hem	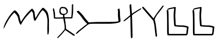	
to Baal	lab·ba·al	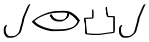	
and by pouring out	ve·his·si·khu		
drink offerings	ne·sa·kheem		
gods	le·lo·heem		
to other	a·che·reem	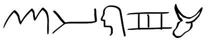	
-	le·ma·an		
provoked Me to anger	hakh·i·se·nee		
For	kee		Jeremiah 32:30
	ha·yu	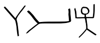	
the children	ve·ne	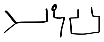	
of Israel	yis·ra·el	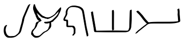	
and	u·ve·ne		
of Judah	ye·hu·dah	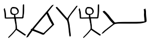	
nothing but	akh		
have done	o·seem	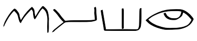	
evil	ha·ra		
in My sight	be·e·nay	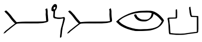	
from their youth	min·ne·u·ro·te·hem	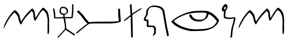	
indeed	kee	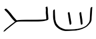	
[they]	ve·ne	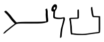	
	yis·ra·el	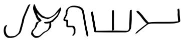	
have done nothing but	akh		
provoke Me to anger	makh·i·seem		

-	o·tee	𐤀𐤕𐤉	
by the work	be·ma·a·seh	𐤁𐤌𐤏𐤔𐤄	
of their hands	ye·de·hem	𐤉𐤃𐤉𐤄𐤌	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
For	kee	𐤊𐤉	Jeremiah 32:31
has aroused	al	𐤏𐤋	
My wrath	ap·pee	𐤀𐤐𐤉	
	ve·al	𐤅𐤏𐤋	
and fury	cha·ma·tee	𐤇𐤌𐤕𐤉	
	ha·ye·tah	𐤄𐤉𐤕𐤄	
	lee	𐤋𐤉	
city	ha·eer	𐤄𐤏𐤉𐤓	
this	haz·zot	𐤄𐤆𐤀𐤕	
from	le·min	𐤋𐤌𐤍	
the day	hay·yo·wm	𐤄𐤉𐤅𐤌	
-	a·sher	𐤀𐤔𐤓	
it was built	ba·nu	𐤁𐤍𐤅	
-	o·w·tah	𐤀𐤅𐤕𐤄	
until now	ve·ad	𐤅𐤏𐤃	
	hay·yo·wm	𐤄𐤉𐤅𐤌	
	haz·zeh	𐤄𐤆𐤄	
Therefore I will remove it	la·ha·see·rah	𐤋𐤄𐤎𐤉𐤓𐤄	
from	me·al	𐤌𐤏𐤋	
My presence	pa·nay	𐤐𐤍𐤉	
because of	al	𐤏𐤋	Jeremiah 32:32
all	kal	𐤊𐤋	

the evil	ra·at		
the children	be·ne	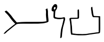	
of Israel	yis·ra·el	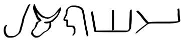	
and	u·ve·ne		
of Judah	ye·hu·dah	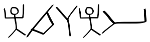	
-	a·sher		
have done	a·su		
to provoke Me to anger —	le·hakh·i·se·nee		
they	hem·mah		
their kings	mal·khe·hem	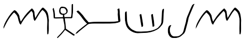	
their officials	sa·re·hem	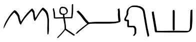	
their priests	ko·ha·ne·hem	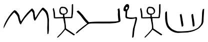	
and prophets	u·ne·vee·e·hem		
the men	ve·eesh	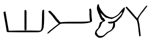	
of Judah	ye·hu·dah	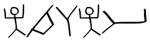	
and the residents	ve·yo·she·ve	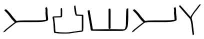	
of Jerusalem	ye·ru·sha·lim		
They have turned	vay·yiph·nu	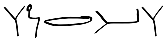	Jeremiah 32:33
to Me	e·lay	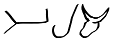	
their backs	o·reph		
and not	ve·lo		
their faces	pha·neem	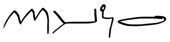	
Though I taught	ve·lam·med	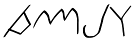	
them	o·tam		
again and again	hash·kem		
	ve·lam·med	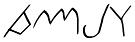	
they would not	ve·e·nam	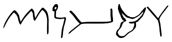	

listen	sho·me·eem		
or respond	la·qa·chat	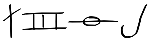	
to discipline	mu·sar		
They have placed	vay·ya·see·mu	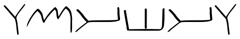	Jeremiah 32:34
their abominations	shiq·qu·tse·hem		
in the house	bab·ba·yit	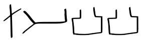	
that	a·sher		
bears	niq·ra	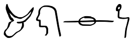	
My Name	she·mee		
and so	a·law	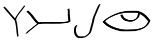	
have defiled it	le·tam·me·o	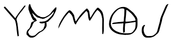	
They have built	vay·yiv·nu	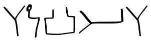	Jeremiah 32:35
-	et		
the high places	ba·mo·wt		
of Baal	hab·ba·al		
	a·sher		
in the Valley of Hinnom	be·ge	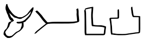	
to make their sons	ben		
	hin·nom	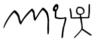	
pass through	le·ha·a·veer	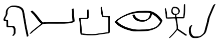	
-	et		
-	be·ne·hem	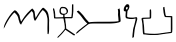	
-	ve·et		
and daughters	be·no·w·te·hem	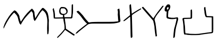	
the fire to Molech —	lam·mo·lekh		
something	a·sher		
I never	lo		

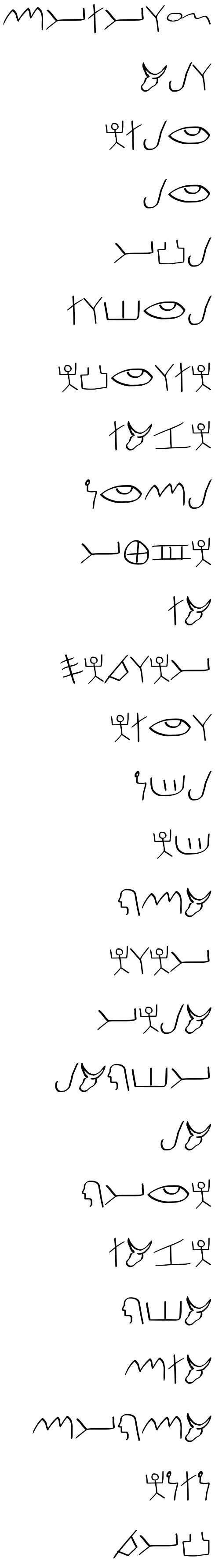

commanded them	tsiw·vee·teem	
nor had it ever	ve·lo	
entered	a·le·tah	
	al	
My mind	lib·bee	
that they should commit	la·a·so·wt	
an abomination	hat·to·w·e·vah	
such	haz·zot	
	le·ma·an	
to sin	ha·cha·tī	
-	et	
and cause Judah	ye·hu·dah	
Now	ve·at·tah	Jeremiah 32:36
therefore	la·khen	
this is what	koh	
says :	a·mar	
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
about	el	
city	ha·eer	
this	haz·zot	
of which	a·sher	
you	at·tem	
say	o·me·reem	
‘ It will be delivered	nit·te·nah	
into the hand	be·yad	

of the king	me·lekh	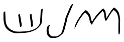	
of Babylon	ba·vel	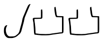	
by sword	ba·che·rev	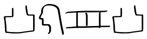	
and famine	u·va·ra·av	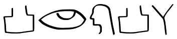	
and plague ’	u·vad·da·ver	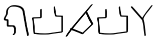	
	hin·nee	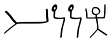	Jeremiah 32:37
I will surely gather [My people]	me·qab·be·tsam	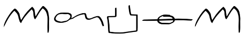	
from all	mik·kal	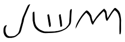	
the lands	ha·a·ra·tso·wt	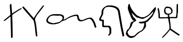	
to which	a·sher	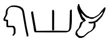	
I have banished them	hid·dach·teem	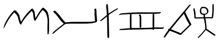	
	sham	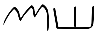	
in My furious anger	be·ap·pee	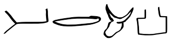	
	u·va·cha·ma·tee	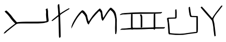	
wrath	u·ve·qe·tseph	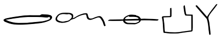	
and great	ga·do·wl	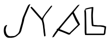	
and I will return them	va·ha·shi·vo·teem	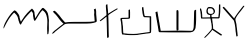	
to	el	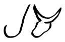	
place	ham·ma·qo·wm	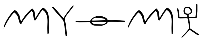	
this	haz·zeh	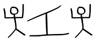	
and make them dwell	ve·ho·shav·teem	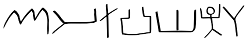	
in safety	la·ve·tach	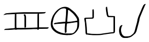	
They will be	ve·ha·yu	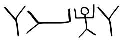	Jeremiah 32:38
My	lee	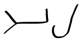	
people	le·am	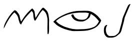	
and I	va·a·nee	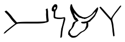	

will be	eh·yeh	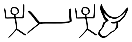	
their	la·hem	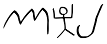	
God	le·lo·heem	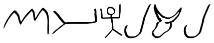	
I will give	ve·na·tat·tee	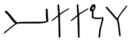	Jeremiah 32:39
them	la·hem	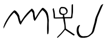	
heart	lev	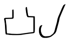	
one	e·chad	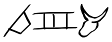	
way	ve·de·rekh	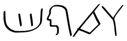	
and one	e·chad	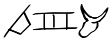	
so that they will always fear Me	le·yir·ah	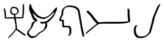	
-	o·w·tee	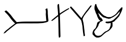	
-	kal	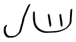	
	hay·ya·meem	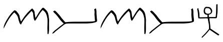	
for their own good	le·to·wv	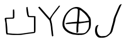	
	la·hem	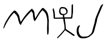	
and for the good of their children	ve·liv·ne·hem	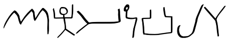	
after them	a·cha·re·hem	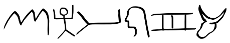	
I will make	ve·kha·rat·tee	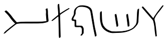	Jeremiah 32:40
with them :	la·hem	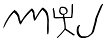	
covenant	be·reet	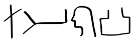	
an everlasting	o·w·lam	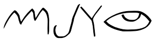	
-	a·sher	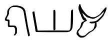	
I will never	lo	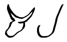	
turn away	a·shuv	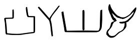	
from	me·a·cha·re·hem	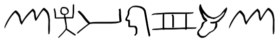	
doing good to them	le·he·tee·vee	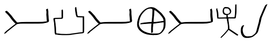	
-	o·w·tam	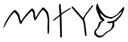	

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My fear	yir·a·tee	𐤉𐤓𐤀𐤕𐤉	
and I will put	et·ten	𐤀𐤕𐤍	
in their hearts	bil·va·vam	𐤁𐤋𐤁𐤁𐤌	
so that they will never	le·vil·tee	𐤋𐤁𐤋𐤕𐤉	
turn away	sur	𐤎𐤅𐤓	
from Me	me·a·lay	𐤌𐤏𐤋𐤉	
Yes I will rejoice	ve·sas·tee	𐤅𐤔𐤔𐤕𐤉	Jeremiah 32:41
in	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
doing them good	le·he·teev	𐤋𐤄𐤈𐤉𐤁	
-	o·w·tam	𐤀𐤅𐤕𐤌	
plant them	u·ne·ta·teem	𐤅𐤍𐤈𐤏𐤕𐤉𐤌	
land	ba·a·rets	𐤁𐤀𐤓𐤑	
in this	haz·zot	𐤄𐤆𐤀𐤕	
and I will faithfully	be·e·met	𐤁𐤀𐤌𐤕	
with all	be·khal	𐤁𐤊𐤋	
My heart	lib·bee	𐤋𐤁𐤉	
and with all	u·ve·khal	𐤅𐤁𐤊𐤋	
My soul	naph·shee	𐤍𐤐𐤔𐤉𐤎	
For	kee	𐤊𐤉	Jeremiah 32:42
this is what	khoh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
Just as	ka·a·sher	𐤊𐤀𐤔𐤓	
I have brought	he·ve·tee	𐤄𐤁𐤀𐤕𐤉	
on	el	𐤀𐤋	
people	ha·am	𐤄𐤏𐤌	

this	haz·zeh	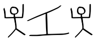	
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all	kal	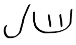	
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bring	me·vee	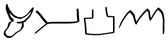	
on	a·le·hem	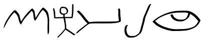	
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all	kal	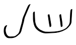	
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them	a·le·hem	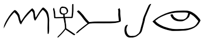	
will be bought	ve·niq·nah	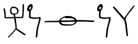	Jeremiah 32:43
And fields	has·sa·deh	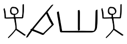	
land	ba·a·rets		
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‘ It is	hee	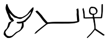	
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man	a·dam		
or beast	u·ve·he·mah		
it has been delivered	nit·te·nah	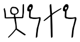	
into the hands	be·yad	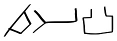	
of the Chaldeans’	hak·kas·deem		
Fields	sa·do·wt		Jeremiah 32:44
with silver	bak·ke·seph		
will be purchased	yiq·nu	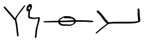	
will be signed	ve·kha·to·wv		
and deeds	bas·se·pher		
sealed	ve·cha·to·wm	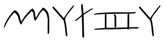	
	ve·ha·ed		
and witnessed	e·deem	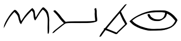	
in the land	be·e·rets		
of Benjamin	bin·ya·min	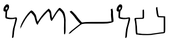	
in the areas surrounding	u·vis·vee·ve	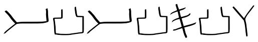	
Jerusalem	ye·ru·sha·lim		
and in the cities	u·ve·a·re		
of Judah —	ye·hu·dah	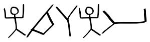	
the cities	u·ve·a·re		
of the hill country	ha·har		
-	u·ve·a·re		
the foothills	hash·she·phe·lah		
[and]	u·ve·a·re		
the Negev —	han·ne·gev		
because	kee	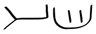	
I will restore them	a·sheev	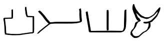	

-	et		
from captivity	she·vu·tam		
declares	ne·um		
the LORD ”	YHVH		
came	vay·hee	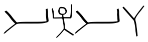	Jeremiah 33:1
the word	de·var		
of the LORD	YHVH		
to	el		
[him]	yir·me·ya·hu		
a second time	she·neet	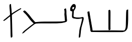	
While [Jeremiah]	ve·hu		
was still	o·w·den·nu		
confined	a·tsur		
in the courtyard	ba·cha·tsar	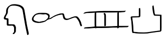	
of the guard	ham·mat·ta·rah		
- :	le·mor	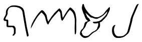	
“ Thus	koh	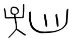	Jeremiah 33:2
says	a·mar		
the LORD	YHVH		
who made the earth	o·sah		
the LORD	YHVH		
who formed	yo·w·tser		
it	o·w·tah		
and established it	la·ha·khee·nah	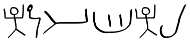	
the LORD	YHVH		
is His name :	she·mo		
Call	qe·ra	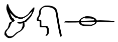	Jeremiah 33:3

to Me	e·lay	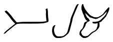	
and I will answer	ve·e·e·ne·ka		
and show	ve·ag·gee·dah	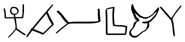	
you	le·kha	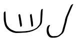	
great	ge·do·lo·wt		
and unsearchable things	u·ve·tsu·ro·wt		
you do not	lo		
know	ye·da·tam		
For	kee	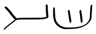	Jeremiah 33:4
this is what	khoh	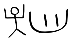	
says	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	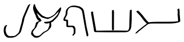	
about	al		
the houses	bat·te	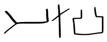	
city	ha·eer		
of this	haz·zot		
	ve·al		
and the palaces	bat·te		
of the kings	mal·khe	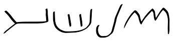	
of Judah	ye·hu·dah	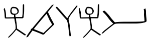	
that have been torn down	han·ne·tu·tseem		
for defense against	el		
the siege ramps	has·so·le·lo·wt	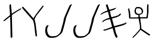	
	ve·el		
and the sword :	he·cha·rev	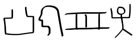	

are coming	ba·eem	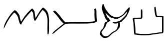	Jeremiah 33:5
to fight	le·hil·la·chem	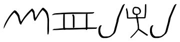	
-	et	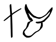	
The Chaldeans	hak·kas·deem	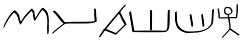	
and to fill [those places]	u·le·mal·am	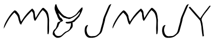	
with	et	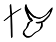	
the corpses	pig·re	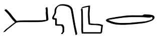	
of the men	ha·a·dam	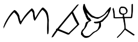	
-	a·sher	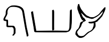	
I will strike down	hik·ke·tee	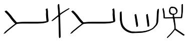	
in My anger	ve·ap·pee	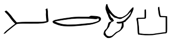	
and in My wrath	u·va·cha·ma·tee	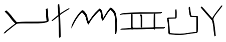	
-	va·a·sher	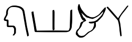	
I have hidden	his·tar·tee	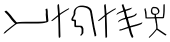	
My face	pha·nay	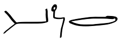	
city	me·ha·eer	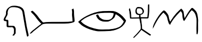	
from this	haz·zot	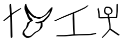	
because of	al	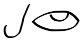	
all	kal	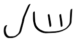	
its wickedness	ra·a·tam	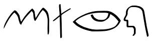	
Nevertheless	hin·nee	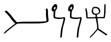	Jeremiah 33:6
I will bring	ma·a·leh	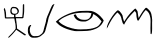	
to it	lah	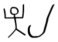	
health	a·ru·khah	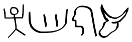	
and healing	u·mar·pe	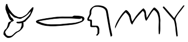	
and I will heal [its people]	u·re·pha·teem	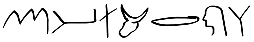	
and reveal	ve·gil·le·tee	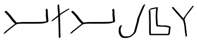	

to them	la·hem		
the abundance	a·te·ret		
of peace	sha·lo·wm		
and truth	ve·e·met		
I will restore	va·ha·shi·vo·tee		Jeremiah 33:7
-	et		
from captivity	she·vut	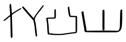	
Judah	ye·hu·dah	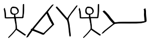	
-	ve·et		
and	she·vut	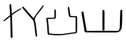	
Israel	yis·ra·el	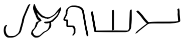	
and will rebuild them	u·ve·ni·teem		
as in former times	ke·va·ri·sho·nah		
And I will cleanse them	ve·ti·har·teem	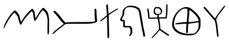	Jeremiah 33:8
from all	mik·kal		
the iniquity	a·wo·nam		
-	a·sher		
they have committed	cha·te·u		
against Me	lee	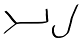	
and will forgive	ve·sa·lach·tee	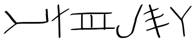	
all	le·khol		
	a·wo·no·w·te·hem		
-	a·sher		
their sins	cha·te·u		
	lee	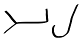	
	va·a·sher		

of rebellion	pa·she·u		
against Me	vee	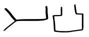	
So [this city] will bring	ve·ha·ye·tah	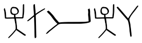	Jeremiah 33:9
Me	lee	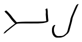	
renown	le·shem		
joy	sa·so·wn		
praise	lit·hil·lah		
and glory	u·le·tiph·e·ret		
before all	le·khol		
the nations	go·w·ye	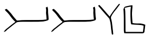	
of the earth	ha·a·rets		
who	a·sher		
will hear	yish·me·u		
-	et		
of all	kal	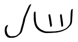	
the good	hat·to·w·vah		
-	a·sher		
I	a·no·khee		
do	o·seh		
for it	o·tam		
in awe	u·pha·cha·du	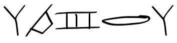	
They will tremble	ve·ra·ge·zu		
because of	al		
all	kal	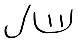	
the goodness	hat·to·w·vah		
	ve·al		
and	kal	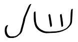	

prosperity	hash·sha·lo·wm	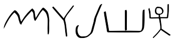	
that	a·sher		
I	a·no·khee		
will provide	o·seh		
for it	lah		
This is what	koh	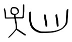	Jeremiah 33:10
says :	a·mar		
the LORD	YHVH		
again	o·wd		
there will be heard	yish·sha·ma		
place	bam·ma·qo·wm		
In this	haz·zeh		
-	a·sher		
you	at·tem		
say	o·me·reem		
is a wasteland	cha·rev		
	hu		
without	me·en		
man	a·dam		
[or]	u·me·en		
beast	be·he·mah	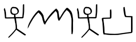	
in the cities	be·a·re		
of Judah	ye·hu·dah	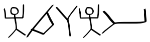	
and in the streets	u·ve·chu·tso·wt	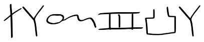	
of Jerusalem	ye·ru·sha·lim		
that are deserted —	han·sham·mo·wt	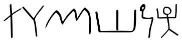	
	me·en		

man	a·dam		
by neither	u·me·en		
inhabited	yo·wo·shev		
nor	u·me·en		
beast —	be·he·mah	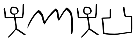	
the sounds	qo·wl	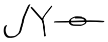	Jeremiah 33:11
of joy	sa·so·wn		
[and]	ve·qo·wl	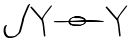	
gladness	sim·chah	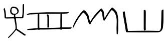	
the voices	qo·wl	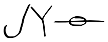	
bridegroom	cha·tan	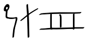	
[and]	ve·qo·wl	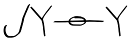	
of the bride	kal·lah	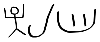	
and the voices	qo·wl	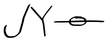	
saying :	o·me·reem		
‘ Give thanks	ho·w·du		
-	et		
to the LORD	YHVH		
of Hosts	tse·va·o·wt	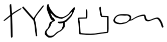	
for	kee	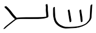	
is good	to·wv		
the LORD	YHVH		
	kee	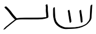	
endures forever ’	le·o·w·lam		
His loving devotion	chas·do		
of those bringing	me·vi·eem		
thank offerings	to·w·dah		

into the house	bet	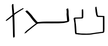	
of the LORD	YHVH	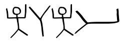	
For	kee	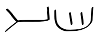	
I will restore	a·sheev	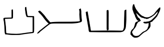	
-	et	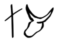	
from captivity	she·vut	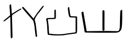	
the land	ha·a·rets	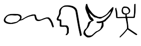	
as in former times	ke·va·ri·sho·nah	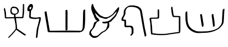	
says	a·mar	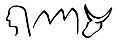	
the LORD	YHVH	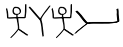	
This is what	koh	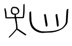	Jeremiah 33:12
says :	a·mar	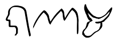	
the LORD	YHVH	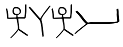	
of Hosts	tse·va·o·wt	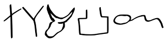	
there will once more	o·wd	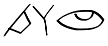	
be	yih·yeh	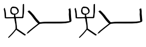	
place	bam·ma·qo·wm	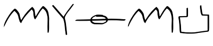	
In this	haz·zeh	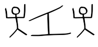	
desolate	he·cha·rev	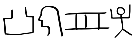	
without	me·en	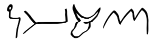	
man	a·dam	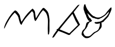	
	ve·ad	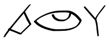	
or beast	be·he·mah	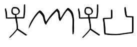	
and in all	u·ve·khal	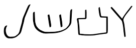	
its cities	a·raw	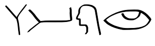	
pastures	ne·veh	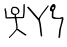	
for shepherds	ro·eem	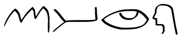	

to rest	mar·bi·tseem	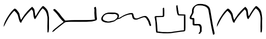	
[their] flocks	tson	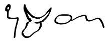	
In the cities	be·a·re	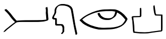	Jeremiah 33:13
of the hill country	ha·har	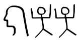	
-	be·a·re	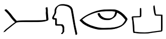	
the foothills	hash·she·phe·lah	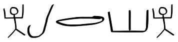	
[and]	u·ve·a·re	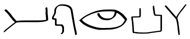	
the Negev	han·ne·gev	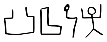	
in the land	u·ve·e·rets	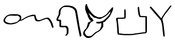	
of Benjamin	bin·ya·min	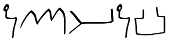	
and the cities surrounding	u·vis·vee·ve	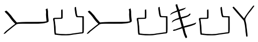	
Jerusalem	ye·ru·sha·lim	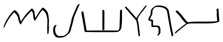	
and in the cities	u·ve·a·re	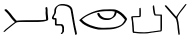	
of Judah	ye·hu·dah	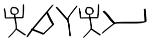	
will again	od	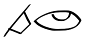	
pass	ta·a·vo·re·nah	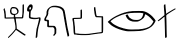	
the flocks	hats·tson	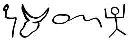	
under	al	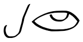	
the hands	ye·de	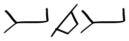	
of the one who counts them	mo·w·neh	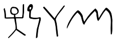	
says	a·mar	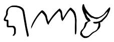	
the LORD	YHVH	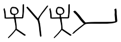	
Behold	hin·neh	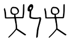	Jeremiah 33:14
the days	ya·meem	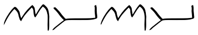	
are coming	ba·eem	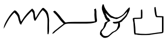	
declares	ne·um	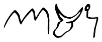	
the LORD	YHVH	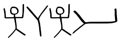	

when I will fulfill	va·ha·qi·mo·tee	
-	et	
promise	had·da·var	
the gracious	hat·to·wv	
that	a·sher	
I have spoken	dib·bar·tee	
to	el	
the house	bet	
of Israel	yis·ra·el	
	ve·al	
and the house	bet	
of Judah	ye·hu·dah	
days	bay·ya·meem	Jeremiah 33:15
In those	ha·hem	
time	u·va·et	
and at that	ha·hee	
I will cause to sprout	ats·mee·ach	
for David	le·da·wid	
Branch	tse·mach	
a righteous	tse·da·qah	
and He will administer	ve·a·sah	
justice	mish·pat	
and righteousness	u·tse·da·qah	
in the land	ba·a·rets	
days	bay·ya·meem	Jeremiah 33:16
In those	ha·hem	
will be saved	tiw·va·sha	

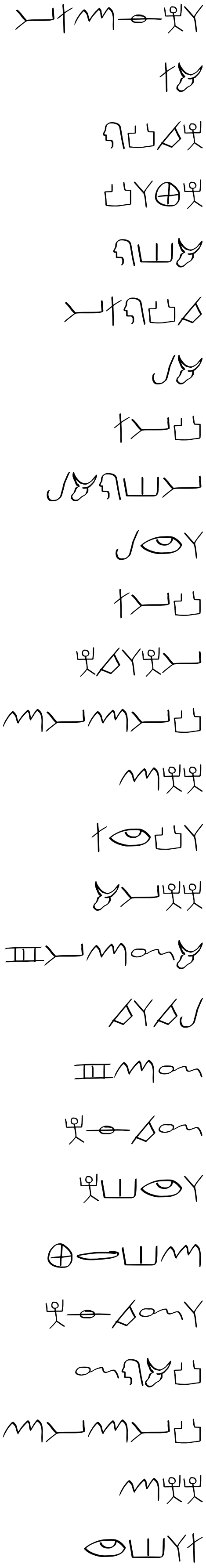

Judah	ye·hu·dah	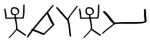	
and Jerusalem	vee·ru·sha·lim	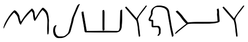	
will dwell securely	tish·ko·wn	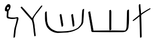	
	la·ve·tach	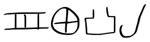	
and this	ve·zeh	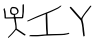	
is the name	a·sher	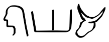	
by which it will be called	yiq·ra	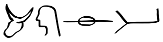	
:	lah	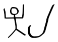	
The LORD	YHVH	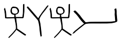	
Our Righteousness	tsid·qe·nu	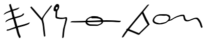	
For	kee	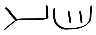	Jeremiah 33:17
this is what	khoh	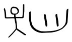	
says :	a·mar	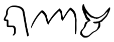	
the LORD	YHVH	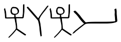	
will never	lo	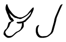	
lack	yik·ka·ret	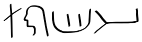	
David	le·da·wid	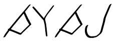	
a man	eesh	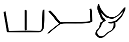	
to sit	yo·shev	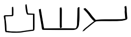	
on	al	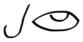	
the throne	kis·se	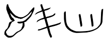	
of the house	vet	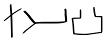	
of Israel	yis·ra·el	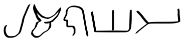	
will the priests	ve·lak·ko·ha·neem	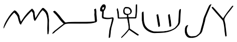	Jeremiah 33:18
who are Levites	hal·vee·yim	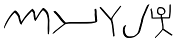	
nor	lo	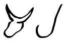	
fail	yik·ka·ret	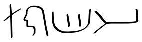	

to have a man	eesh	𐤀𐤉𐤔	
before Me	mil·le·pha·nay	𐤌𐤋𐤐𐤍𐤉	
to offer	ma·a·leh	𐤌𐤏𐤋𐤄	
burnt offerings	o·w·lah	𐤏𐤅𐤋𐤄	
to burn	u·maq·teer	𐤅𐤌𐤒𐤈𐤉𐤓	
grain offerings	min·chah	𐤌𐤍𐤇𐤄	
and to present	ve·o·seh	𐤅𐤏𐤔𐤄	
sacrifices”	ze·vach	𐤆𐤁𐤇	
ever	kal	𐤊𐤋	
	hay·ya·meem	𐤄𐤉𐤌𐤉𐤌׃	
came	vay·hee	𐤅𐤉𐤄𐤉	Jeremiah 33:19
And the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	
Jeremiah	yir·me·ya·hu	𐤉𐤓𐤌𐤉𐤄𐤅	
:	le·mo·wr	𐤋𐤀𐤌𐤅𐤓	
“ This is what	koh	𐤊𐤄	Jeremiah 33:20
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
If	im	𐤀𐤌	
you can break	ta·phe·ru	𐤕𐤐𐤓𐤅	
-	et	𐤀𐤕	
My covenant	be·ree·tee	𐤁𐤓𐤉𐤕𐤉	
with the day	hay·yo·wm	𐤄𐤉𐤅𐤌	
-	ve·et	𐤅𐤀𐤕	
and My covenant	be·ree·tee	𐤁𐤓𐤉𐤕𐤉	
with the night	hal·la·ye·lah	𐤄𐤋𐤉𐤋𐤄	

cease	u·le·vil·tee	ולבלתי	
to occupy	he·yo·wt	היות	
so that day	yo·w·mam	יומם	
and night	va·lay·lah	ולילה	
their appointed time	be·it·tam	בעתם	
may also	gam	גם	Jeremiah 33:21
then My covenant	be·ree·tee	בריתי	
be broken	tu·phar	תפר	
with	et	את	
David	da·wid	דוד	
My servant	av·dee	עבדי	
so that [David] will not have	mih·yo·wt	מהיות	
	lo	לו	
a son	ben	בן	
to reign	mo·lekh	מלך	
on	al	על	
his throne	kis·o	כסאו	
and with	ve·et	ואת	
the Levites	hal·vee·yim	הלוים	
who are priests	hak·ko·ha·neem	הכהנים	
My ministers	me·sha·re·tay	משרתי	
As	a·sher	אשר	Jeremiah 33:22
cannot	lo	לא	
be counted	yis·sa·pher	יספר	
the hosts	tse·va	צבא	
of heaven	hash·sha·ma·yim	השמים	
cannot	ve·lo	ולא	

be measured	yim·mad	ימד	
[and as] the sand	cho·wl	חול	
on the seashore	hay·yam	הים	
so too	ken	כן	
will I multiply	ar·beh	ארבה	
-	et	את	
the descendants	ze·ra	זרע	
David	da·wid	דוד	
of My servant	av·dee	עבדי	
-	ve·et	ואת	
and the Levites	hal·vee·yim	הלוים	
who minister	me·sha·re·te	משרתי	
before Me"	o·tee	אתי ס	
came	vay·hee	ויהי	Jeremiah 33:23
Moreover, the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to	el	אל	
Jeremiah	yir·me·ya·hu	ירמיהו	
:	le·mor	לאמר	
" Have you not	ha·lo·w	הלוא	Jeremiah 33:24
noticed	ra·ee·ta	ראית	
what	mah	מה	
people	ha·am	העם	
these	haz·zeh	הזה	
are saying	dib·be·ru	דברו	
:	le·mor	לאמר	
the two	she·te	שתי	

families	ham·mish·pa·cho·wt	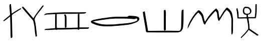	
-	a·sher		
He had chosen ’ ?	ba·char	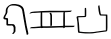	
‘ The LORD	YHVH		
	ba·hem		
has rejected	vay·yim·a·sem		
-	ve·et		
My people	am·mee		
So they despise	yin·a·tsun		
regard them	mih·yo·wt	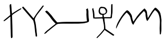	
and no longer	o·wd		
as a nation	go·w		
-	liph·ne·hem	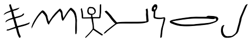	
This is what	koh	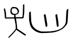	Jeremiah 33:25
says :	a·mar		
the LORD	YHVH		
If	im		
	lo		
My covenant	ve·ree·tee	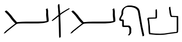	
with the day	yo·w·mam		
and the night	va·la·ye·lah	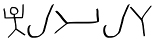	
and the fixed order	chuq·qo·wt	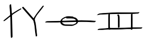	
of heaven	sha·ma·yim	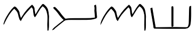	
and earth	va·a·rets		
I have not	lo		
established	sa·me·tee		
then I would also	gam		Jeremiah 33:26

the descendants	ze·ra		
of Jacob	ya·a·qo·wv	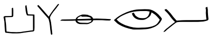	
David	ve·da·wid		
and of My servant	av·dee	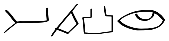	
reject	em·as		
so as not to take	miq·qa·chat	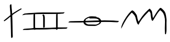	
from his descendants	miz·zar·o		
rulers	mo·she·leem	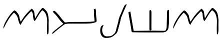	
over	el		
the descendants	ze·ra		
of Abraham	av·ra·ham	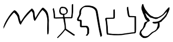	
Isaac	yis·chaq		
and Jacob	ve·ya·a·qov		
For	kee	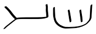	
I will restore them	ʾa·shuv		
-	et		
from captivity	she·vu·tam		
and will have compassion on them”	ve·ri·cham·teem		
This is the word	had·da·var		Jeremiah 34:1
that	a·sher		
came	ha·yah	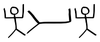	
to	el		
Jeremiah	yir·me·ya·hu		
-	me·et		
from the LORD	YHVH		
when Nebuchadnezzar	u·ne·vu·khad·rets·tsar		

king	me·lekh	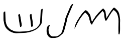	
of Babylon	ba·vel		
all	ve·khal		
his army	che·lo	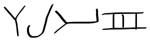	
all	ve·khal		
kingdoms	mam·le·kho·wt		
the earthly	e·rets		
under his control	mem·she·let		
	ya·do	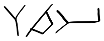	
and all	ve·khal		
the other nations	ha·am·meem		
were fighting	nil·cha·meem		
against	al		
Jerusalem	ye·ru·sha·lim		
	ve·al		
and all	kal	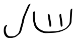	
its surrounding cities	a·re·ha	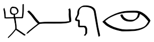	
	le·mor		
-	koh	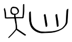	Jeremiah 34:2
told [Jeremiah]	a·mar		
The LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	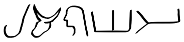	
to go	ha·lokh	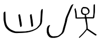	
and speak	ve·a·mar·ta		
to	el		
Zedekiah	tsid·qee·ya·hu	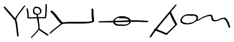	

king	me·lekh	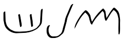	
of Judah	ye·hu·dah		
and tell	ve·a·mar·ta		
him	e·law	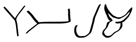	
that this is what	koh	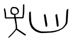	
says :	a·mar		
the LORD	YHVH		
“ Behold	hin·nee	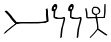	
I am about to deliver	no·ten	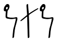	
-	et		
city	ha·eer		
this	haz·zot		
into the hand	be·yad	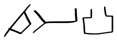	
of the king	me·lekh	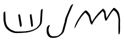	
of Babylon	ba·vel		
and he will burn it down	u·se·ra·phah		
	ba·esh		
And you yourself	ve·at·tah		Jeremiah 34:3
will not	lo		
escape	tim·ma·let		
his grasp	mee·ya·do	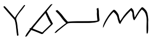	
but	kee	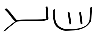	
will surely be captured	ta·phos		
	tit·ta·phes		
into his hand	u·ve·ya·do	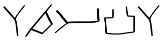	
and delivered	tin·na·ten		
eye	ve·e·ne·kha	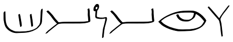	

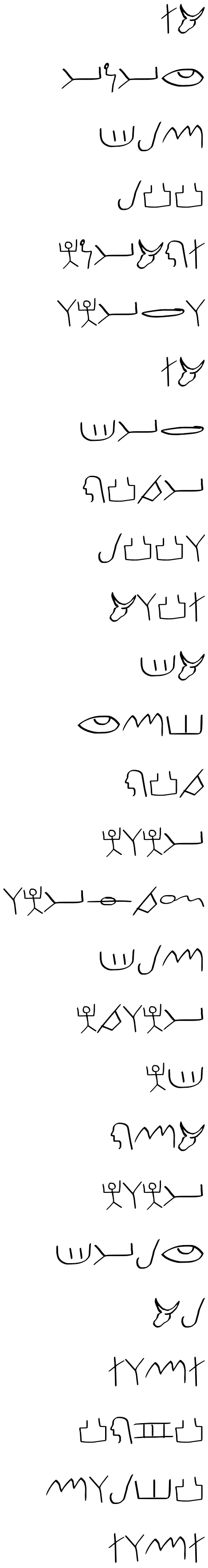

-	et	
to eye	e·ne	
the king	me·lekh	
of Babylon	ba·vel	
You will see	tir·e·nah	
face	u·phee·hu	
to	et	
face	pee·kha	
and speak with him	ye·dab·ber	
to Babylon	u·va·vel	
and you will go	ta·vo·w	
Yet	akh	Jeremiah 34:4
hear	she·ma	
the word	de·var	
of the LORD	YHVH	
O Zedekiah	tsid·qee·ya·hu	
king	me·lekh	
of Judah	ye·hu·dah	
This is what	koh	
says	a·mar	
the LORD	YHVH	
concerning you :	a·le·kha	
You will not	lo	
die	ta·mut	
by the sword	be·cha·rev	
in peace	be·sha·lo·wm	Jeremiah 34:5
you will die	ta·mut	

As [spices] were burned	u·khe·mis·re·pho·wt		
for your fathers	a·vo·w·te·kha		
kings	ham·me·la·kheem		
the former	ha·ri·sho·neem		
who	a·sher		
preceded	ha·yu	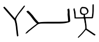	
you	le·pha·ne·kha	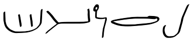	
so	ken	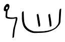	
[people] will burn [spices]	yis·re·phu		
for you	lakh	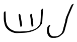	
‘ Alas	ve·ho·w	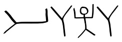	
O master !’	a·do·wn	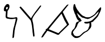	
and lament	yis·pe·du	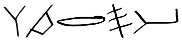	
	lakh	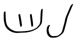	
For	kee	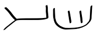	
this word	da·var		
I Myself	a·nee	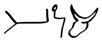	
have spoken	dib·bar·tee		
declares	ne·um		
the LORD ”	YHVH		
relayed	vay·dab·ber		Jeremiah 34:6
Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	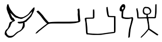	
to	el		
Zedekiah	tsid·qee·ya·hu	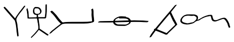	
king	me·lekh	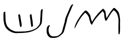	
of Judah	ye·hu·dah	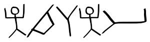	

Jeremiah 34:7

-	et
all	kal
words	had·de·va·reem
these	ha·el·leh
In Jerusalem, then	bee·ru·sha·lim
as the army	ve·chel
of the king	me·lekh
of Babylon	ba·vel
was fighting	nil·cha·meem
against	al
Jerusalem	ye·ru·sha·lim
	ve·al
	kal
cities	a·re
of Judah —	ye·hu·dah
and the remaining	han·no·w·ta·ro·wt
against	el
Lachish	la·kheesh
	ve·el
and Azekah	a·ze·qah
For	kee
these were the only	hen·nah
remaining	nish·a·ru
cities	be·a·re
in Judah	ye·hu·dah
-	a·re
fortified	miv·tsar

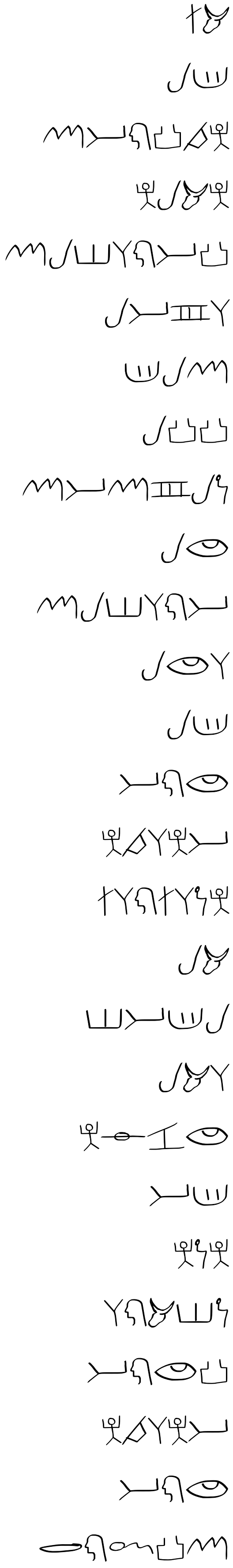

the word	had·da·var		Jeremiah 34:8
-	a·sher		
came	ha·yah	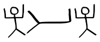	
to	el		
Jeremiah	yir·me·ya·hu		
from	me·et		
the LORD	YHVH		
After	a·cha·re	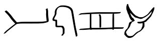	
had made	ke·rot	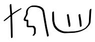	
King	ham·me·lekh		
Zedekiah	tsid·qee·ya·hu	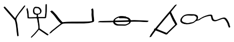	
a covenant	be·reet	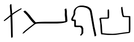	
with	et		
all	kal		
the people	ha·am		
-	a·sher		
in Jerusalem	bee·ru·sha·lim		
to proclaim	liq·ro	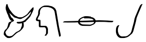	
	la·hem		
liberty	de·ro·wr		
should free	le·shal·lach		Jeremiah 34:9
that each man	eesh	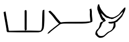	
-	et		
slaves	av·do	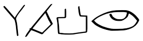	
one	ve·eesh	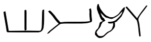	
-	et		
	shiph·cha·to		

his Hebrew	ha·iv·ree	העברי	
[both male] and female	ve·ha·iv·ree·yah	והעבריה	
	cha·phe·sheem	חפשים	
and no	le·vil·tee	לבלתי	
should hold	a·vad	עבד	
	bam	בם	
Jew {in bondage}	bee·hu·dee	ביהודי	
his fellow	a·chee·hu	אחיהו	
-	eesh	איש	
agreed	vay·yish·me·u	וישמעו	Jeremiah 34:10
So all	khal	כל	
the officials	has·sa·reem	השרים	
and all	ve·khal	וכל	
the people	ha·am	העם	
who	a·sher	אשר	
entered	ba·u	באו	
into this covenant	vab·be·reet	בברית	
that they would free	le·shal·lach	לשלח	
	eesh	איש	
-	et	את	
their menservants	av·do	עבדו	
	ve·eesh	ואיש	
-	et	את	
and maidservants	shiph·cha·to	שפחתו	
-	cha·phe·sheem	חפשים	
and no longer	le·vil·tee	לבלתי	
hold them in bondage	a·vad	עבד	

	bam		
-	o·wd		
They obeyed	vay·yish·me·u		
and released them	vay·shal·le·chu		
they changed their minds	vay·ya·shu·vu		Jeremiah 34:11
but later	a·cha·re		
-	khen		
and took back	vay·ya·shi·vu		
-	et		
the menservants	ha·a·va·deem		
and	ve·et		
maidservants	hash·she·pha·cho·wt		
-	a·sher		
they had freed	shil·le·chu		
	cha·phe·sheem		
and they forced them	vay·yakh·bī·shum		
to become slaves	la·a·va·deem		
again	ve·lish·pha·cho·wt		
came	vay·hee		Jeremiah 34:12
Then the word	de·var		
of the LORD	YHVH		
to	el		
Jeremiah	yir·me·ya·hu		
-	me·et		
from the LORD	YHVH		
saying	le·mor		
“ This is what	koh		Jeremiah 34:13

says :	a·mar		
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	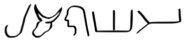	
I	a·no·khee		
made	ka·rat·tee		
a covenant	ve·reet	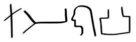	
with	et		
your forefathers	a·vo·w·te·khem	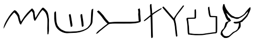	
when	be·yo·wm	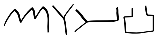	
I brought them out	ho·w·tsi·ee		
-	o·w·tam		
of the land	me·e·rets		
of Egypt	mits·ra·yim		
out of the house	mib·bet	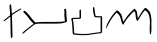	
of slavery	a·va·deem		
saying :	le·mor	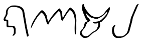	
Every	miq·qets	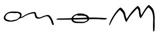	Jeremiah 34:14
seventh	she·va		
year	sha·neem	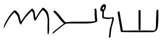	
of you must free	te·shal·le·chu	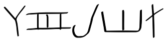	
each	eesh	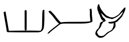	
-	et		
brother	a·chee	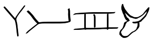	
his Hebrew	ha·iv·ree		
who	a·sher		
has sold himself	yim·ma·kher		

to you	le·kha	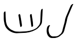	
He may serve	va·a·va·de·kha		
you six	shesh		
years	sha·neem	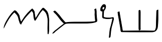	
but then you must let him go	ve·shil·lach·to	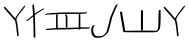	
free	cha·phe·shee		
-	me·im·makh		
did not	ve·lo		
listen	sha·me·u		
But your fathers	a·vo·w·te·khem	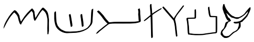	
	e·lay	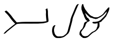	
	ve·lo		
or incline	hit·tu		
-	et		
their ear	a·ze·nam		
repented	vat·ta·shu·vu	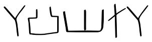	Jeremiah 34:15
you	at·tem		
Recently	hay·yo·wm	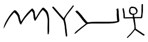	
and did	vat·ta·a·su		
-	et		
what pleased	hay·ya·shar	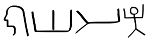	
Me	be·e·nay	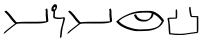	
of you proclaimed	liq·ro	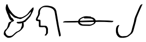	
freedom	de·ro·wr		
each	eesh	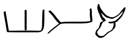	
for his neighbor	le·re·e·hu		
You made	vat·tikh·re·tu		

a covenant	ve·reet	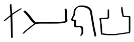	
before Me	le·pha·nay		
in the house	bab·ba·yit	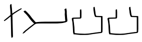	
that	a·sher		
bears	niq·ra	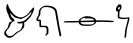	
My Name	she·mee		
	a·law	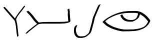	
But now you have changed your minds	vat·ta·shu·vu	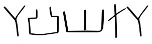	Jeremiah 34:16
and profaned	vat·te·chal·le·lu	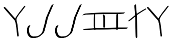	
-	et		
My name	she·mee		
has taken back	vat·ta·shi·vu	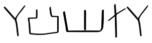	
Each of you	eesh	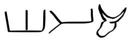	
-	et		
the menservants and maidservants	av·do	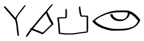	
	ve·eesh	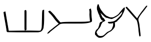	
-	et		
-	shiph·cha·to	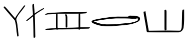	
whom	a·sher		
you had set	shil·lach·tem	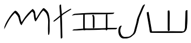	
at liberty	cha·phe·sheem		
to go wherever they wanted	le·naph·sham		
and you have again forced	vat·tikh·be·shu	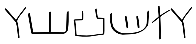	
them	o·tam		
to be	lih·yo·wt	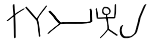	
your	la·khem		

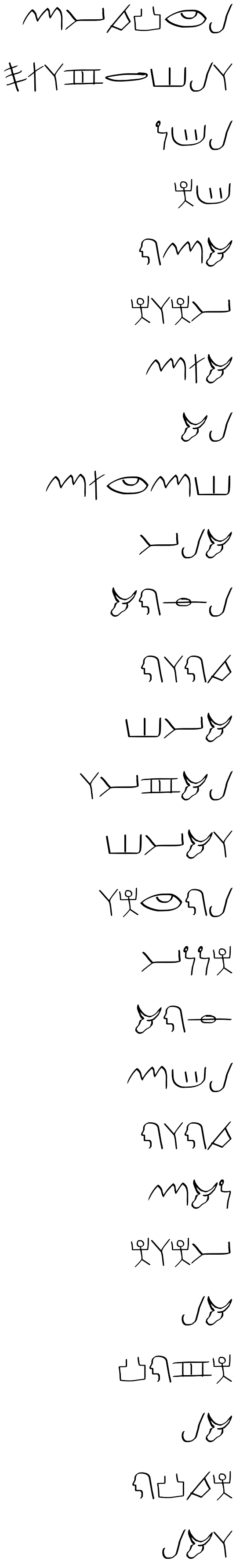

slaves	la·a·va·deem	
	ve·lish·pha·cho·wt	
Therefore	la·khen	Jeremiah 34:17
this is what	koh	
says :	a·mar	
the LORD	YHVH	
You	at·tem	
have not	lo	
obeyed	she·ma·tem	
Me	e·lay	
you have not proclaimed	liq·ro	
freedom	de·ro·wr	
each man	eesh	
for his brother	le·a·chee	
	ve·eesh	
and for his neighbor	le·re·e·hu	
So now	hin·nee	
I proclaim	qo·re	
for you	la·khem	
freedom	de·ro·wr	
declares	ne·um	
the LORD —	YHVH	
[freedom] to [fall]	el	
by sword	ha·che·rev	
by	el	
plague	had·de·ver	
and by	ve·el	

famine !	ha·ra·av	
I will make you	ve·na·tat·tee	
-	et·khem	
a horror	liz·va·ʻah	
to all	le·khol	
the kingdoms	mam·le·kho·wt	
of the earth	ha·a·rets	
I will treat	ve·na·tat·tee	Jeremiah 34:18
-	et	
-	ha·a·na·sheem	
And those who have transgressed	ha·o·ve·reem	
-	et	
My covenant	be·ri·tee	
-	a·sher	
and have not	lo	
fulfilled	he·qee·mu	
-	et	
the terms	div·re	
of the covenant	hab·be·reet	
-	a·sher	
they made	ka·re·tu	
before Me	le·pha·nay	
like the calf	ha·e·gel	
-	a·sher	
they cut	ka·re·tu	
in two	lish·na·yim	
in order to pass	vay·ya·av·ru	

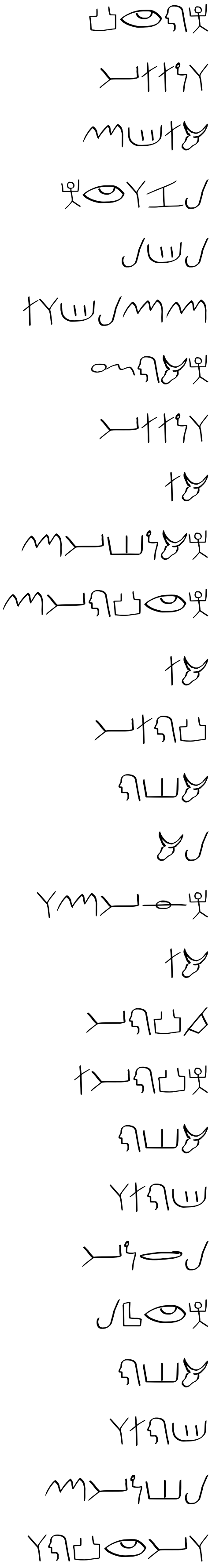

between	ben	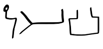	
its pieces	be·ta·raw	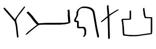	
The officials	sa·re		Jeremiah 34:19
of Judah	ye·hu·dah	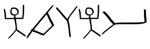	
	ve·sa·re		
and Jerusalem	ye·ru·sha·lim		
the court officials	has·sa·ri·seem		
the priests	ve·hak·ko·ha·neem		
and all	ve·khol		
the people	am		
of the land	ha·a·rets		
who passed	ha·o·ve·reem	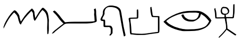	
between	ben	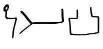	
the pieces	bit·re	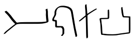	
of the calf	ha·e·gel		
I will deliver	ve·na·tat·tee		Jeremiah 34:20
-	o·w·tam		
into the hands	be·yad	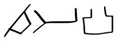	
of their enemies	o·ye·ve·hem	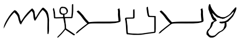	
	u·ve·yad	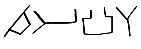	
who seek	me·vaq·she	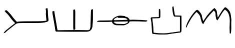	
their lives	naph·sham	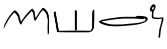	
will become	ve·ha·ye·tah	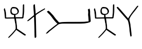	
Their corpses	niv·la·tam	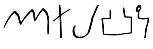	
food	le·ma·a·khal		
for the birds	le·o·wph		
of the air	hash·sha·ma·yim		

and the beasts	u·le·ve·he·mat		
of the earth	ha·a·rets		
And	ve·et		Jeremiah 34:21
Zedekiah	tsid·qee·ya·hu	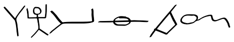	
king	me·lekh	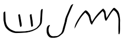	
of Judah	ye·hu·dah	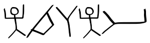	
-	ve·et		
and his officials	sa·raw	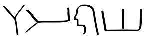	
I will deliver	et·ten		
into the hands	be·yad	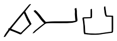	
of their enemies	o·ye·ve·hem	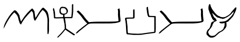	
-	u·ve·yad	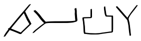	
who seek	me·vaq·she	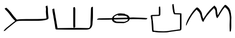	
their lives	naph·sham		
	u·ve·yad	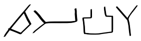	
to the army	chel	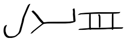	
of the king	me·lekh	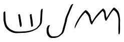	
of Babylon	ba·vel		
that had withdrawn	ha·o·leem	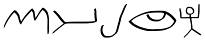	
from you	me·a·le·khem	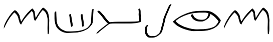	
Behold	hin·nee	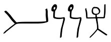	Jeremiah 34:22
I am going to give the command	me·tsaw·veh		
declares	ne·um		
the LORD	YHVH		
and I will bring them back	va·ha·shi·vo·teem		
to	el		
city	ha·eer		

this	haz·zot		
They will fight	ve·nil·cha·mu	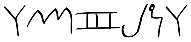	
against it	a·le·ha	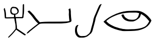	
capture it	u·le·kha·du·ha		
and burn it down	u·se·ra·phu·ha		
	va·esh		
And	ve·et		
the cities	a·re		
of Judah	ye·hu·dah	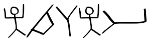	
I will make	et·ten		
a desolation	she·ma·mah		
without	me·en		
inhabitant”	yo·shev		
This is the word	had·da·var		Jeremiah 35:1
that	a·sher		
came	ha·yah	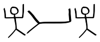	
to	el		
Jeremiah	yir·me·ya·hu		
-	me·et		
from the LORD	YHVH		
in the days	bee·me		
of Jehoiakim	ye·ho·w·ya·qeem	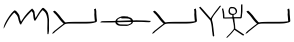	
son	ben		
of Josiah	yo·shee·ya·hu	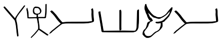	
king	me·lekh	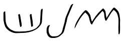	
of Judah	ye·hu·dah	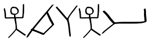	
:	le·mor		

“ Go	ha·lo·wkh		Jeremiah 35:2
to	el		
the house	bet	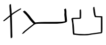	
of the Rechabites	ha·re·kha·veem		
speak	ve·dib·bar·ta		
to them	o·w·tam		
and bring them	va·ha·vi·o·w·tam		
of the house	bet	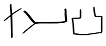	
of the LORD	YHVH	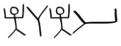	
to	el		
one	a·chat	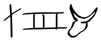	
of the chambers	hal·le·sha·kho·wt	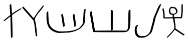	
to offer them a drink	ve·hish·qee·ta	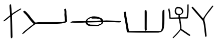	
-	o·w·tam		
of wine”	ya·yin	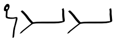	
So I took	va·eq·qach	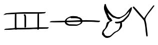	Jeremiah 35:3
-	et		
Jaazaniah	ya·a·zan·yah	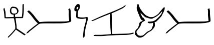	
son	ben		
of Jeremiah	yir·me·ya·hu		
the son	ben		
of Habazziniah	cha·vats·tsin·yah		
-	ve·et		
and his brothers	e·chaw	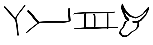	
-	ve·et		
and all	kal	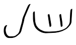	
his sons —	ba·naw		

-	ve·et	ואת	
the entire	kal	כל	
house	bet	בית	
of the Rechabites —	ha·re·kha·veem	הרכבים	
and I brought	va·a·vi	ואבא	Jeremiah 35:4
them	o·tam	אתם	
into the house	bet	בית	
of the LORD	YHVH	יהוה	
to	el	אל	
a chamber	lish·kat	לשכת	
occupied by the sons	be·ne	בני	
of Hanan	cha·nan	חנן	
son	ben	בן	
of Igdaliah	yig·dal·ya·hu	יגדליהו	
a man	eesh	איש	
of God	ha·e·lo·heem	האלהים	
This [room was]	a·sher	אשר	
near	e·tsel	אצל	
the chamber	lish·kat	לשכת	
of the officials	has·sa·reem	השרים	
which	a·sher	אשר	
was above	mim·ma·al	ממעל	
the chamber	le·lish·kat	ללשכת	
of Maaseiah	ma·a·se·ya·hu	מעשיהו	
son	ben	בן	
of Shallum	shal·lum	שלם	
the doorkeeper	sho·mer	שמר	

	has·saph		
Then I set	va·et·ten		Jeremiah 35:5
before	liph·ne		
the men	be·ne	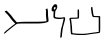	
of the house	vet	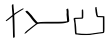	
of the Rechabites	ha·re·kha·veem		
pitchers	ge·vi·eem		
full	me·le·eem		
of wine	ya·yin	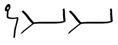	
and [some] cups	ve·kho·so·wt		
and I said	va·o·mar		
to them	a·le·hem	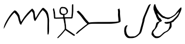	
“ Drink	she·tu		
some wine”	ya·yin	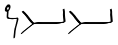	
they replied	vay·yo·me·ru		Jeremiah 35:6
“ We do not	lo		
drink	nish·teh		
wine ”	ya·yin	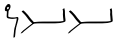	
“ for	kee	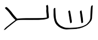	
Jonadab	yo·w·na·dav		
son	ben		
of Rechab	re·khav		
our forefather	a·vee·nu	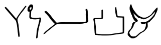	
commanded	tsiw·vah		
us	a·le·nu	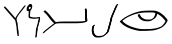	
	le·mor		
are ever to	lo		

drink	tish·tu	𐤕𐤔𐤕𐤅	
wine	ya·yin	𐤉𐤉𐤍	
‘ Neither you	at·tem	𐤀𐤕𐤌	
nor your descendants	u·ve·ne·khem	𐤅𐤁𐤍𐤉𐤊𐤌	
	ad	𐤏𐤃	
	o·w·lam	𐤏𐤅𐤋𐤌	
a house	u·va·yit	𐤅𐤁𐤉𐤕	Jeremiah 35:7
Nor are you ever	lo	𐤋𐤀	
to build	tiv·nu	𐤕𐤁𐤍𐤅	
seed	ve·ze·ra	𐤅𐤆𐤓𐤏	
[or]	lo	𐤋𐤀	
sow	tiz·ra·u	𐤕𐤆𐤓𐤏𐤅	
a vineyard	ve·khe·rem	𐤅𐤊𐤓𐤌	
[or]	lo	𐤋𐤀	
plant	tit·ta·u	𐤕𐤈𐤏𐤅	
not	ve·lo	𐤅𐤋𐤀	
Those things are	yih·yeh	𐤉𐤄𐤉𐤄	
for you	la·khem	𐤋𐤊𐤌	
Instead	kee	𐤊𐤉	
in tents	ba·o·ha·leem	𐤁𐤀𐤄𐤋𐤉𐤌	
you must live	te·she·vu	𐤕𐤔𐤁𐤅	
all	kal	𐤊𐤋	
your lives	ye·me·khem	𐤉𐤌𐤉𐤊𐤌	
so that	le·ma·an	𐤋𐤌𐤏𐤍	
you may live	tich·yu	𐤕𐤇𐤉𐤅	
time	ya·meem	𐤉𐤌𐤉𐤌	
a long	rab·beem	𐤓𐤁𐤉𐤌	

in	al	
	pe·ne	
the land	ha·a·da·mah	
where	a·sher	
you	at·tem	
wander	ga·reem	
,	sham	
And we have obeyed	van·nish·ma	Jeremiah 35:8
the voice	be·qo·wl	
Jonadab	ye·ho·w·na·dav	
son	ben	
of Rechab	re·khav	
of our forefather	a·vee·nu	
in all	le·khol	
-	a·sher	
he commanded us	tsiw·va·nu	
So we have not	le·vil·tee	
drunk	she·to·wt	
wine	ya·yin	
all	kal	
our lives —	ya·me·nu	
neither we	a·nach·nu	
[nor] our wives	na·she·nu	
[nor] our sons	ba·ne·nu	
and daughters	u·ve·no·te·nu	
Nor have we	u·le·vil·tee	Jeremiah 35:9
built	be·no·wt	

houses	bat·teem	בתים	
in which to live	le·shiv·te·nu	לשבתנו	
any vineyards	ve·khe·rem	וכרם	
or fields	ve·sa·deh	ושדה	
or crops	va·ze·ra	וזרע	
	lo	לא	
and we have not owned	yih·yeh	יהיה	
	la·nu	לנו	
But we have lived	van·ne·shev	ונשב	Jeremiah 35:10
in tents	ba·o·ha·leem	באהלים	
and have obeyed	van·nish·ma	ונשמע	
and done	van·na·as	ונעש	
exactly as	ke·khol	ככל	
-	a·sher	אשר	
commanded us	tsiw·va·nu	צונו	
Jonadab	yo·w·na·dav	יונדב	
our forefather	a·vee·nu	אבינו	
So when	vay·hee	ויהי	Jeremiah 35:11
marched	ba·a·lo·wt	בעלות	
Nebuchadnezzar	ne·vu·khad·rets·tsar	נבוכדראצר	
king	me·lekh	מלך	
of Babylon	ba·vel	בבל	
into	el	אל	
the land	ha·a·rets	הארץ	
we said :	van·no·mer	ונאמר	
‘ Come	bo·u	באו	
let us go into	ve·na·vo·w	ונבוא	

Jerusalem	ye·ru·sha·lim		
to escape	mip·pe·ne		
the armies	chel	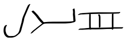	
of the Chaldeans	hak·kas·deem		
	u·mip·pe·ne		
	chel	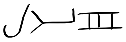	
and the Arameans ’	a·ram		
So we have remained	van·ne·shev		
in Jerusalem”	bee·ru·sha·lim		
came	vay·hee	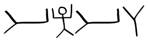	Jeremiah 35:12
Then the word	de·var		
of the LORD	YHVH		
to	el		
Jeremiah	yir·me·ya·hu		
:	le·mor		
“ This is what	koh	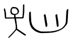	Jeremiah 35:13
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	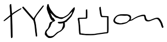	
the God	e·lo·he		
of Israel	yis·ra·el	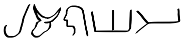	
Go	ha·lokh	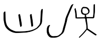	
and tell	ve·a·mar·ta		
the men	le·eesh		
of Judah	ye·hu·dah	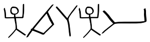	
and the residents	u·le·yo·wo·she·ve		
of Jerusalem :	ye·ru·sha·lim		

‘ Will you not	ha·lo·w	
accept	tiq·chu	
discipline	mu·sar	
and obey	lish·mo·a	
	el	
My words ? ’	de·va·ray	
declares	ne·um	
the LORD	YHVH	
have been carried out	hu·qam	Jeremiah 35:14
-	et	
The words	div·re	
of Jonadab	ye·ho·w·na·dav	
son	ben	
of Rechab	re·khav	
He	a·sher	
commanded	tsiw·vah	
-	et	
his sons	ba·naw	
not	le·vil·tee	
to drink	she·to·wt	
wine	ya·yin	
and they have not	ve·lo	
drunk [it]	sha·tu	
to	ad	
day	hay·yo·wm	
this very	haz·zeh	
because	kee	

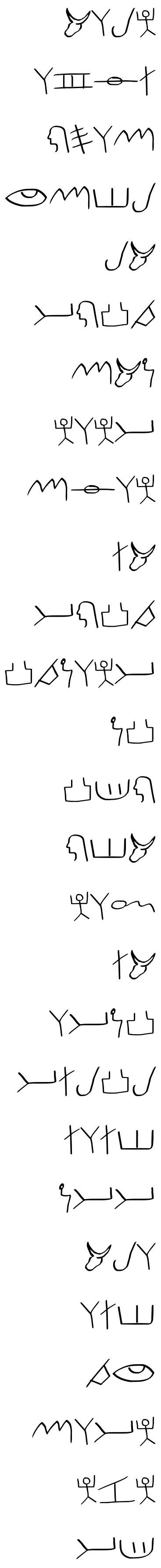

they have obeyed	sha·me·u	𐤔𐤌𐤏𐤅	
-	et	𐤀𐤕	
the command	mits·vat	𐤌𐤑𐤅𐤕	
of their forefather	a·vee·hem	𐤀𐤁𐤉𐤄𐤌	
But I	ve·a·no·khee	𐤅𐤀𐤍𐤊𐤉	
have spoken	dib·bar·tee	𐤃𐤁𐤓𐤕𐤉	
to you	a·le·khem	𐤀𐤋𐤉𐤊𐤌	
again and again	hash·kem	𐤄𐤔𐤊𐤌	
	ve·dab·ber	𐤅𐤃𐤁𐤓	
and you have not	ve·lo	𐤅𐤋𐤀	
obeyed Me	she·ma·tem	𐤔𐤌𐤏𐤕𐤌	
!	e·lay	𐤀𐤋𐤉	
I have sent	va·esh·lach	𐤅𐤀𐤔𐤋𐤇	Jeremiah 35:15
you	a·le·khem	𐤀𐤋𐤉𐤊𐤌	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
My servants	a·va·day	𐤏𐤁𐤃𐤉	
the prophets	han·ne·vi·eem	𐤄𐤍𐤁𐤀𐤉𐤌	
Again	hash·kem	𐤄𐤔𐤊𐤉𐤌	
and again	ve·sha·lo·ach	𐤅𐤔𐤋𐤇	
proclaiming :	le·mor	𐤋𐤀𐤌𐤓	
‘ Turn	shu·vu	𐤔𐤁𐤅	
now	na	𐤍𐤀	
each of you	eesh	𐤀𐤉𐤔	
ways	mid·dar·ko	𐤌𐤃𐤓𐤊𐤅	
from your wicked	ha·ra·ah	𐤄𐤓𐤏𐤄	
and correct	ve·he·tee·vu	𐤅𐤄𐤉𐤈𐤉𐤁𐤅	

your actions	ma·al·le·khem	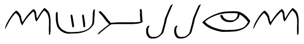	
Do not	ve·al	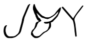	
go after	te·le·khu	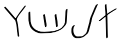	
	a·cha·re	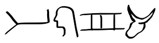	
gods	e·lo·heem	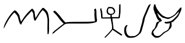	
other	a·che·reem	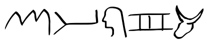	
to serve them	le·a·ve·dam	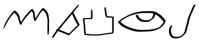	
Live	u·she·vu	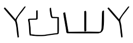	
in	el	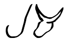	
the land	ha·a·da·mah	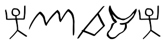	
that	a·sher	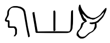	
I have given	na·tat·tee	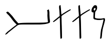	
to you	la·khem	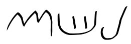	
and your fathers ’	ve·la·a·vo·te·khem	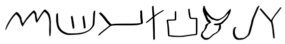	
But you have not	ve·lo	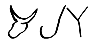	
inclined	hit·tee·tem	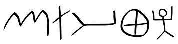	
	et	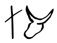	
your ear	a·ze·ne·khem	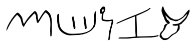	
[or]	ve·lo	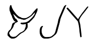	
listened	she·ma·tem	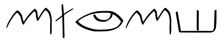	
to Me	e·lay	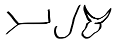	
Yes	kee	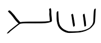	Jeremiah 35:16
carried out	he·qee·mu	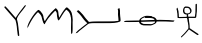	
the sons	be·ne	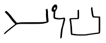	
of Jonadab	ye·ho·w·na·dav	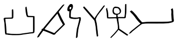	
son	ben	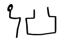	
of Rechab	re·khav	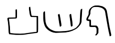	

-	et	𐤀𐤕	
the command	mits·vat	𐤌𐤑𐤅𐤕	
their forefather	a·vee·hem	𐤀𐤁𐤉𐤄𐤌	
	a·sher	𐤀𐤔𐤓	
gave them	tsiw·vam	𐤑𐤅𐤌	
people	ve·ha·am	𐤅𐤄𐤏𐤌	
but these	haz·zeh	𐤄𐤆𐤄	
have not	lo	𐤋𐤀	
listened	sha·me·u	𐤔𐤌𐤏𐤅	
to Me	e·lay	𐤀𐤋𐤉‡	
Therefore	la·khen	𐤋𐤊𐤍	Jeremiah 35:17
this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
God	e·lo·he	𐤀𐤋𐤄𐤉	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
‘ Behold	hin·nee	𐤄𐤍𐤍𐤉	
I will bring	me·vee	𐤌𐤁𐤉𐤀	
to	el	𐤀𐤋	
Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
and to	ve·el	𐤅𐤀𐤋	
all	kal	𐤊𐤋	
the residents	yo·wo·she·ve	𐤉𐤅𐤔𐤁𐤉	
of Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
-	et	𐤀𐤕	

all	kal	
the disaster	ha·ra·ah	
-	a·sher	
I have pronounced	dib·bar·tee	
against them	a·le·hem	
because	ya·an	
I have spoken	dib·bar·tee	
to them	a·le·hem	
but they have not	ve·lo	
obeyed	sha·me·u	
and I have called	va·eq·ra	
to them	la·hem	
but they have not	ve·lo	
answered ’”	a·nu	
to the house	u·le·vet	Jeremiah 35:18
of the Rechabites :	ha·re·kha·veem	
said	a·mar	
Then Jeremiah	yir·me·ya·hu	
“ This is what	koh	
says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
the God	e·lo·he	
of Israel	yis·ra·el	
‘ Because	ya·an	
-	a·sher	
you have obeyed	she·ma·tem	

	al		
the command	mits·vat		
Jonadab	ye·ho·w·na·dav		
of your forefather	a·vee·khem	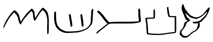	
and have kept	vat·tish·me·ru		
-	et		
all	kal	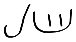	
his commandments	mits·wo·taw		
and have done	vat·ta·a·su		
all	ke·khol		
that	a·sher		
he charged you to do	tsiw·vah		
-	et·khem	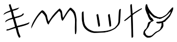	
-	la·khen		Jeremiah 35:19
this is what	koh	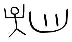	
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	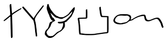	
the God	e·lo·he		
of Israel	yis·ra·el	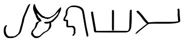	
will never	lo		
fail to have	yik·ka·ret		
a man	eesh	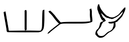	
Jonadab	le·yo·w·na·dav		
son	ben		
of Rechab	re·khav		
to stand	o·med	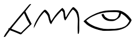	

before Me ’”	le·pha·nay		
	kal		
	hay·ya·meem	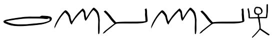	
came	vay·hee	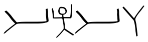	Jeremiah 36:1
year	bash·sha·nah		
In the fourth	ha·re·vee·it	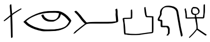	
of Jehoiakim	lee·ho·w·ya·qeem	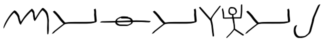	
son	ben		
of Josiah	yo·shee·ya·hu	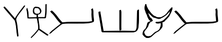	
king	me·lekh	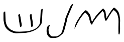	
of Judah	ye·hu·dah	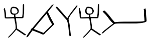	
	ha·yah	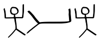	
word	had·da·var		
this	haz·zeh		
to	el		
Jeremiah	yir·me·ya·hu		
-	me·et		
from the LORD	YHVH		
:	le·mor		
“ Take	qach	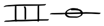	Jeremiah 36:2
	le·kha	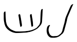	
a scroll	me·gil·lat		
	se·pher		
and write	ve·kha·tav·ta	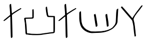	
on	e·le·ha	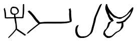	
-	et		
it all	kal		

the words	had·de·va·reem	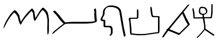	
-	a·sher		
I have spoken	dib·bar·tee		
to	e·le·kha	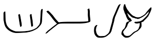	
you concerning	al		
Israel	yis·ra·el	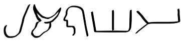	
	ve·al		
Judah	ye·hu·dah	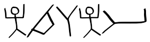	
	ve·al		
and all	kal		
the nations	hag·go·w·yim	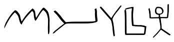	
from the day	mee·yo·wm	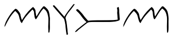	
I first spoke	dib·bar·tee		
to you	e·le·kha	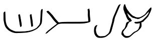	
during the reign	mee·me	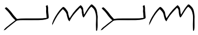	
of Josiah	yo·shee·ya·hu	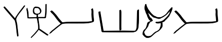	
until today	ve·ad		
	hay·yo·wm	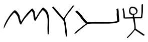	
	haz·zeh		
Perhaps	u·lay	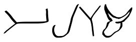	Jeremiah 36:3
hear	yish·me·u		
when the people	bet	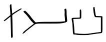	
of Judah	ye·hu·dah	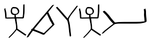	
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about all	kal	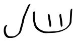	
the calamity	ha·ra·ah		
-	a·sher		

I	a·no·khee	𐤀𐤍𐤊𐤉	
plan	cho·shev	𐤇𐤔𐤁	
to bring	la·a·so·wt	𐤋𐤏𐤔𐤅𐤕	
upon them	la·hem	𐤋𐤄𐤌	
	le·ma·an	𐤋𐤌𐤏𐤍	
will turn	ya·shu·vu	𐤉𐤔𐤅𐤁𐤅	
each of them	eesh	𐤀𐤉𐤔	
way	mid·dar·ko	𐤌𐤃𐤓𐤊𐤅	
from his wicked	ha·ra·ah	𐤄𐤓𐤏𐤄	
Then I will forgive	ve·sa·lach·tee	𐤅𐤎𐤋𐤇𐤕𐤉	
their iniquity	la·a·wo·nam	𐤋𐤏𐤅𐤍𐤌	
and their sin”	u·le·chat·ta·tam	𐤅𐤋𐤇𐤈𐤀𐤕𐤌𐤎	
called	vay·yiq·ra	𐤅𐤉𐤒𐤓𐤀	Jeremiah 36:4
So Jeremiah	yir·me·ya·hu	𐤉𐤓𐤌𐤉𐤄𐤅	
-	et	𐤀𐤕	
Baruch	ba·rukh	𐤁𐤓𐤅𐤊	
son	ben	𐤁𐤍	
of Neriah	ne·ree·yah	𐤍𐤓𐤉𐤄	
wrote	vay·yikh·tov	𐤅𐤉𐤊𐤕𐤁	
Baruch	ba·rukh	𐤁𐤓𐤅𐤊	
and at the dictation	mip·pee	𐤌𐤐𐤉	
of Jeremiah	yir·me·ya·hu	𐤉𐤓𐤌𐤉𐤄𐤅	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the words	div·re	𐤃𐤁𐤓𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
that	a·sher	𐤀𐤔𐤓	

had spoken	dib·ber		
to Jeremiah	e·law	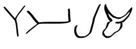	
on	al		
a scroll	me·gil·lat		
	se·pher		
commanded	vay·tsaw·veh		Jeremiah 36:5
Then Jeremiah	yir·me·ya·hu		
-	et		
Baruch	ba·rukh		
	le·mor		
“ I	a·nee	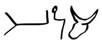	
am restricted	a·tsur		
I cannot	lo		
	u·khal		
enter	la·vo·w		
the house	bet	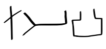	
of the LORD	YHVH	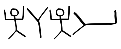	
are to go	u·va·ta		Jeremiah 36:6
so you	at·tah		
you are to read	ve·qa·ra·ta	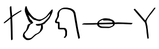	
from the scroll	vam·me·gil·lah	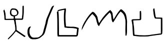	
-	a·sher	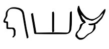	
you have written	ka·tav·ta	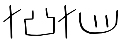	
at my dictation	mip·pee		
-	et		
the words	div·re		
of the LORD	YHVH	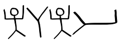	

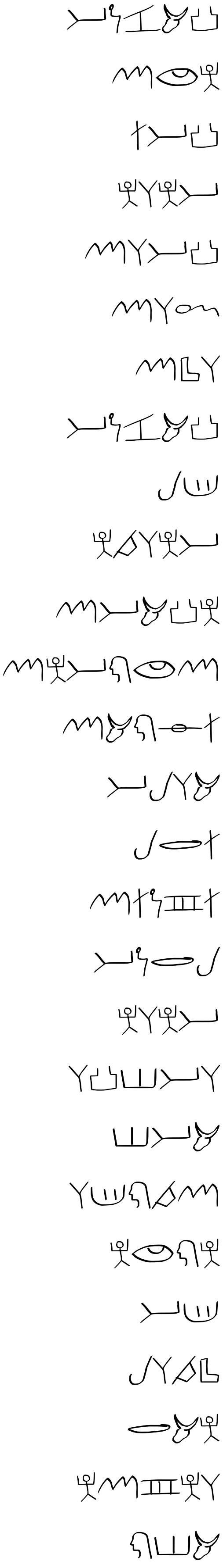

and in the hearing	be·a·ze·ne	
of the people	ha·am	
to the house	bet	
of the LORD	YHVH	
on a day	be·yo·wm	
of fasting	tso·wm	
-	ve·gam	
in the hearing	be·a·ze·ne	
of all	khal	
[the people of] Judah	ye·hu·dah	
who are coming	hab·ba·eem	
from their cities	me·a·re·hem	
Read them	tiq·ra·em	
Perhaps	u·lay	Jeremiah 36:7
they will bring	tip·pol	
their petition	te·chin·na·tam	
before	liph·ne	
the LORD	YHVH	
one will turn	ve·ya·shu·vu	
and each	eesh	
way	mid·dar·ko	
from his wicked	ha·ra·ah	
for	kee	
great are	ga·do·wl	
the anger	ha·aph	
and fury	ve·ha·che·mah	
that	a·sher	

has pronounced	dib·ber		
the LORD	YHVH		
against	el		
people”	ha·am		
this	haz·zeh		
did	vay·ya·as		Jeremiah 36:8
So Baruch	ba·rukh		
son	ben		
of Neriah	ne·ree·yah	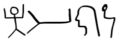	
everything	ke·khol		
that	a·sher		
had commanded him	tsiw·va·hu		
Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	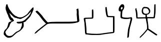	
he read	liq·ro	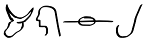	
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the words	div·re		
of the LORD	YHVH		
In the house	bet	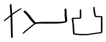	
of the LORD	YHVH		
Now	vay·hee	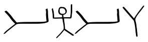	Jeremiah 36:9
year	vash·sha·nah		
of the fifth	ha·cha·mi·sheet		
of Jehoiakim	lee·ho·w·ya·qeem	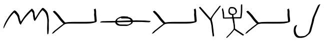	
son	ben		
of Josiah	yo·shee·ya·hu	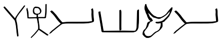	
king	me·lekh	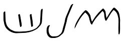	

of Judah	ye·hu·dah	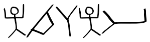	
month	ba·cho·desh	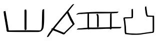	
in the ninth	hat·te·shi·ee	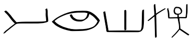	
was proclaimed	qa·re·u	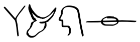	
a fast	tso·wm	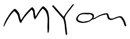	
before	liph·ne	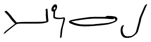	
the LORD	YHVH	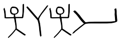	
to all	kal	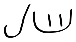	
the people	ha·am	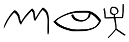	
of Jerusalem	bee·ru·sha·lim	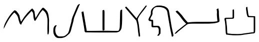	
and all	ve·khal	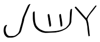	
	ha·am	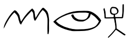	
who had come	hab·ba·eem	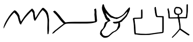	
from the cities	me·a·re	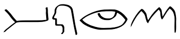	
of Judah	ye·hu·dah	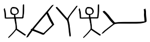	
[there]	bee·ru·sha·lim	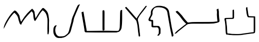	
read	vay·yiq·ra	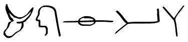	Jeremiah 36:10
Baruch	va·rukh	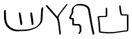	
from the scroll	bas·se·pher	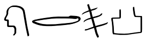	
-	et	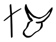	
the words	div·re	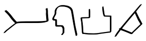	
of Jeremiah	yir·me·ya·hu	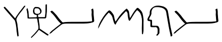	
-	bet	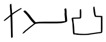	
-	YHVH	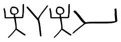	
From the chamber	be·lish·kat	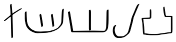	
of Gemariah	ge·mar·ya·hu	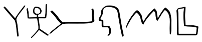	
son	ben	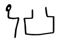	

of Shaphan	sha·phan		
the scribe	has·so·pher	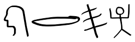	
courtyard	be·cha·tser	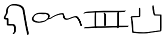	
which was in the upper	ha·el·yo·wn	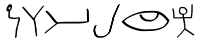	
at the opening	pe·tach	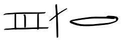	
Gate	sha·ar		
of the house	bet	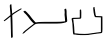	
of the LORD	YHVH		
of the New	he·cha·dash	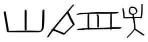	
in the hearing	be·a·ze·ne		
of all	kal		
the people	ha·am		
heard	vay·yish·ma	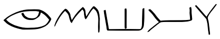	Jeremiah 36:11
When Micaiah	mi·kha·ye·hu	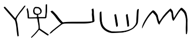	
son	ben		
of Gemariah	ge·mar·ya·hu	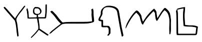	
the son	ben		
of Shaphan	sha·phan		
-	et		
all	kal		
the words	div·re		
of the LORD	YHVH		
from	me·al		
the scroll	has·se·pher		
he went down	vay·ye·red	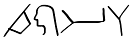	Jeremiah 36:12
palace	bet	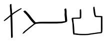	
in the king’s	ham·me·lekh		

to	al	
chamber	lish·kat	
the scribe’s	has·so·pher	
	ve·hin·neh	
where	sham	
all	kal	
the officials	has·sa·reem	
were sitting :	yo·wo·she·veem	
Elishama	e·lee·sha·ma	
the scribe	has·so·pher	
Delaiah	u·de·la·ya·hu	
son	ve·nosh	
of Shemaiah	ma·ya·hu	
Elnathan	ve·el·na·tan	
son	ben	
of Achbor	akh·bo·wr	
Gemariah	u·ge·mar·ya·hu	
son	ben	
of Shaphan	sha·phan	
Zedekiah	ve·tsid·qee·ya·hu	
son	ben	
of Hananiah	cha·nan·ya·hu	
and all	ve·khal	
the other officials	has·sa·reem	
reported	vay·yag·ged	Jeremiah 36:13
to them	la·hem	
And Micaiah	mi·kha·ye·hu	

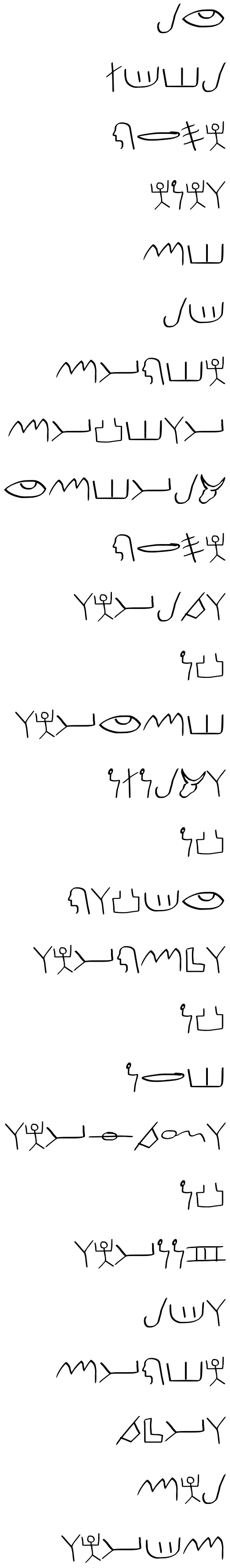

-	et	
all	kal	
the words	had·de·va·reem	
-	a·sher	
he had heard	sha·me·a	
read	biq·ro	
Baruch	va·rukh	
from the scroll	bas·se·pher	
in the hearing	be·a·ze·ne	
of the people	ha·am	
sent	vay·yish·le·chu	Jeremiah 36:14
Then all	khal	
the officials	has·sa·reem	
word to	el	
Baruch	ba·rukh	
-	et	
through Jehudi	ye·hu·dee	
son	ben	
of Nethaniah	ne·tan·ya·hu	
the son	ben	
of Shelemiah	she·lem·ya·hu	
the son	ben	
of Cushi	ku·shee	
saying	le·mor	
the scroll	ham·me·gil·lah	
that	a·sher	
you read	qa·ra·ta	

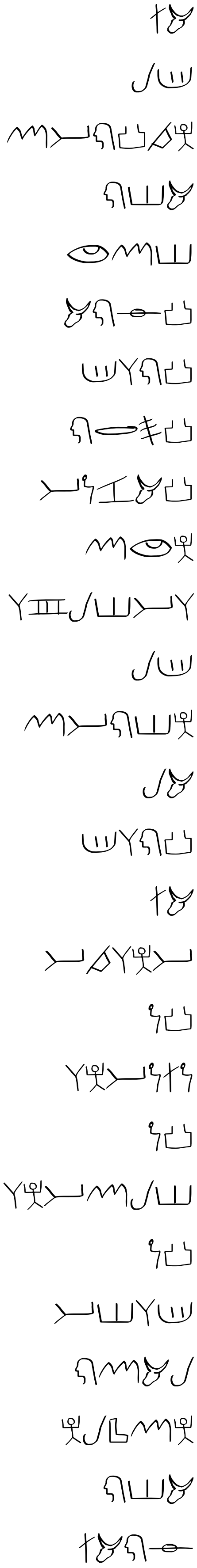

in	bah		
the hearing	be·a·ze·ne		
of the people	ha·am		
“ Bring	qa·chen·nah	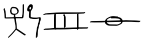	
	ve·ya·de·kha	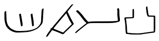	
and come [here] ”	va·lekh	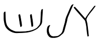	
took	vay·yiq·qach	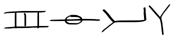	
So Baruch	ba·rukh		
son	ben		
of Neriah	ne·ree·ya·hu	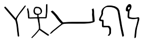	
-	et		
the scroll	ham·me·gil·lah		
	be·ya·do	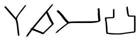	
and went	vay·ya·vo	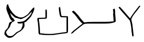	
to them	a·le·hem	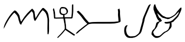	
they said	vay·yo·me·ru		Jeremiah 36:15
-	e·law	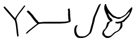	
sit down ”	shev		
“ Please	na		
“ and read	u·qe·ra·en·nah	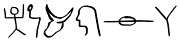	
it in our hearing ”	be·a·ze·ne·nu		
read	vay·yiq·ra	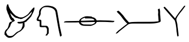	
So Baruch	va·rukh		
it in their hearing	be·a·ze·ne·hem	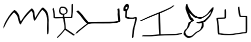	
-	vay·hee	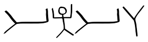	
When they had heard	ke·sha·me·am		
-	et		

all	kal		
these words	had·de·va·reem		
in fear	pa·cha·du	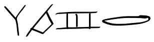	
one	eesh	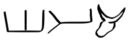	
they turned to	el		
another	re·e·hu		
and said	vay·yo·me·ru		
to	el		
Baruch	ba·rukh		
“ Surely we must report	hag·ged	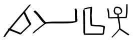	
	nag·geed	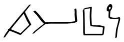	
to the king”	lam·me·lekh		
-	et		
all	kal	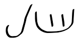	
words	had·de·va·reem		
these	ha·el·leh		
-	ve·et		Jeremiah 36:17
Baruch	ba·rukh		
they asked	sha·a·lu		
	le·mor	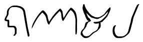	
“ Tell	hag·ged		
now”	na		
us	la·nu		
“ how	ekh	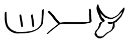	
did you write	ka·tav·ta	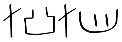	
-	et		
all	kal		

words ?	had·de·va·reem	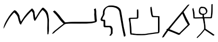	
these	ha·el·leh	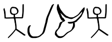	
[Was it] at [Jeremiah’s] dictation ?”	mip·pee	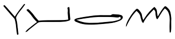	
replied	vay·yo·mer	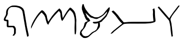	Jeremiah 36:18
“ [It was] at	la·hem	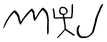	
Baruch	ba·rukh	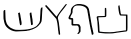	
his dictation ”	mip·pee	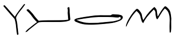	
“ He recited	yiq·ra	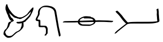	
to me	e·lay	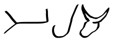	
-	et	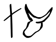	
all	kal	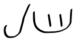	
words	had·de·va·reem	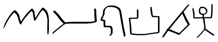	
these	ha·el·leh	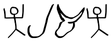	
and I	va·a·nee	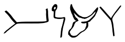	
wrote [them]	ko·tev	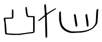	
on	al	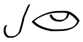	
the scroll”	has·se·pher	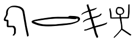	
in ink	bad·de·yo	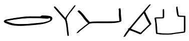	
said	vay·yo·me·ru	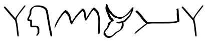	Jeremiah 36:19
Then the officials	has·sa·reem	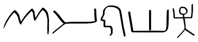	
to	el	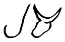	
Baruch	ba·rukh	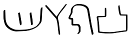	
	lekh	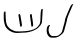	
must hide yourselves	his·sa·ter	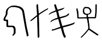	
“ You	at·tah	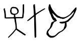	
and Jeremiah	ve·yir·me·ya·hu	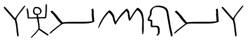	

one	ve·eesh	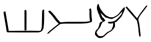	
no	al		
and tell	ye·da		
where	e·phoh	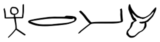	
you are”	at·tem		
So [the officials] went	vay·ya·vo·u	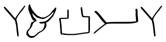	Jeremiah 36:20
to	el		
the king	ham·me·lekh		
in the courtyard	cha·tse·rah		
And	ve·et		
the scroll	ham·me·gil·lah		
having stored	hiph·qi·du	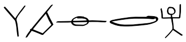	
in the chamber	be·lish·kat		
of Elishama	e·lee·sha·ma		
the scribe	has·so·pher		
they reported	vay·yag·gee·du	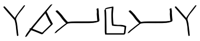	
to	be·a·ze·ne		
the king	ham·me·lekh		
-	et		
everything	kal		
	had·de·va·reem	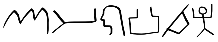	
sent	vay·yish·lach		Jeremiah 36:21
Then the king	ham·me·lekh		
-	et		
Jehudi	ye·hu·dee		
to get	la·qa·chat	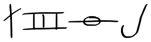	
-	et		

the scroll	ham·me·gil·lah		
and he took it	vay·yiq·qa·che·ha	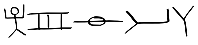	
from the chamber	mil·lish·kat	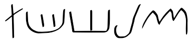	
of Elishama	e·lee·sha·ma		
the scribe	has·so·pher		
read it	vay·yiq·ra·e·ha	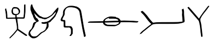	
And Jehudi	ye·hu·dee		
in the hearing	be·a·ze·ne		
of the king	ham·me·lekh		
	u·ve·a·ze·ne		
and all	kal	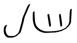	
the officials	has·sa·reem	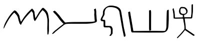	
who were standing	ha·o·me·deem		
beside	me·al		
[him]	ham·me·lekh		
the king	ve·ham·me·lekh		Jeremiah 36:22
was sitting	yo·wo·shev		
quarters	bet	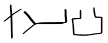	
in his winter	ha·cho·reph		
month	ba·cho·desh	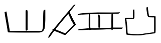	
Since it was the ninth	hat·te·shee·ee	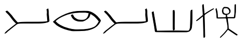	
-	ve·et		
with a fire	ha·ach		
before him	le·pha·naw	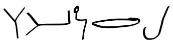	
burning	me·vo·a·ret	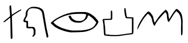	
And	vay·hee	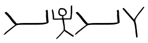	Jeremiah 36:23
had read	kiq·ro·w	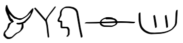	

as soon as Jehudi	ye·hu·dee		
three	sha·losh	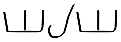	
columns	de·la·to·wt	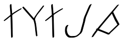	
or four	ve·ar·ba·ah		
Jehoiakim would cut [them off]	yiq·ra·e·ha	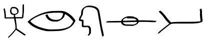	
knife	be·ta·ar		
with a scribe's	has·so·pher		
and throw [them]	ve·hash·lekh	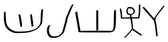	
into	el		
	ha·esh		
-	a·sher		
-	el		
the firepot	ha·ach		
until	ad		
had been consumed	tom	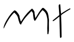	
the entire	kal	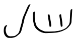	
scroll	ham·me·gil·lah		
by	al		
the fire	ha·esh		
-	a·sher		
-	al		
-	ha·ach		
did not	ve·lo		Jeremiah 36:24
become frightened	pha·cha·du	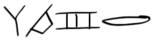	
	ve·lo		
or tear	qa·re·u		
-	et		

their garments	big·de·hem	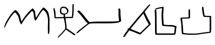	
the king	ham·me·lekh		
and	ve·khal		
his servants	a·va·daw		
Yet in hearing	hash·sho·me·eem		
-	et		
all	kal	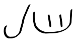	
words	had·de·va·reem	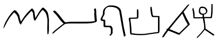	
these	ha·el·leh		
Even though	ve·gam		Jeremiah 36:25
Elnathan	el·na·tan	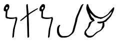	
Delaiah	u·de·la·ya·hu	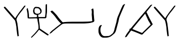	
and Gemariah	u·ge·mar·ya·hu		
urged	hiph·gi·u	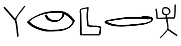	
the king	vam·me·lekh		
not	le·vil·tee	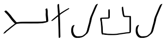	
to burn	se·roph		
-	et		
the scroll	ham·me·gil·lah		
he would not	ve·lo		
listen	sha·ma		
to them	a·le·hem	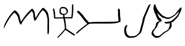	
commanded	vay·tsaw·veh		Jeremiah 36:26
Instead, the king	ham·me·lekh		
-	et		
Jerahmeel	ye·rach·me·el	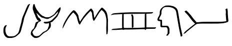	
a son	ben		

of the king	ham·me·lekh		
as well as	ve·et		
Seraiah	se·ra·ya·hu	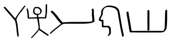	
son	ben		
of Azriel	az·ree·el	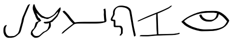	
-	ve·et		
and Shelemiah	she·lem·ya·hu		
son	ben		
of Abdeel	av·de·el		
to seize	la·qa·chat	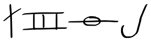	
-	et		
Baruch	ba·rukh		
the scribe	has·so·pher		
-	ve·et		
and Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	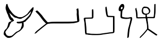	
had hidden them	vay·yas·ti·rem		
But the LORD	YHVH	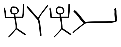	
came	vay·hee	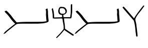	Jeremiah 36:27
the word	de·var		
of the LORD	YHVH	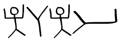	
to	el		
Jeremiah	yir·me·ya·hu		
After	a·cha·re	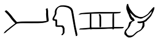	
had burned	se·roph		
the king	ham·me·lekh		
-	et		

the scroll	ham·me·gil·lah		
-	ve·et		
containing the words	had·de·va·reem	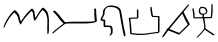	
that	a·sher		
had written	ka·tav	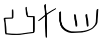	
Baruch	ba·rukh		
dictation	mip·pee		
at Jeremiah’s	yir·me·ya·hu		
- :	le·mor	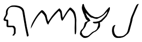	
and	shuv		Jeremiah 36:28
“ Take	qach	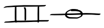	
	le·kha	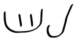	
scroll	me·gil·lah		
another	a·che·ret		
rewrite	u·khe·tov		
on it	a·le·ha	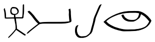	
-	et		
	kal	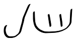	
the very words	had·de·va·reem	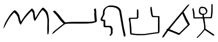	
	ha·ri·sho·neem		
that	a·sher		
were	ha·yu	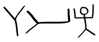	
on	al		
scroll	ham·me·gil·lah		
the original	ha·ri·sho·nah		
which	a·sher		
has burned	sa·raph		

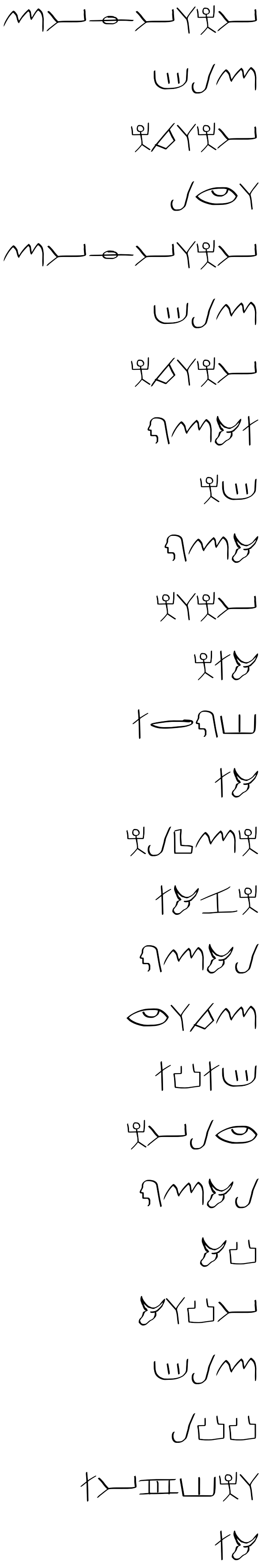

Jehoiakim	ye·ho·w·ya·qeem	
king	me·lekh	
of Judah	ye·hu·dah	
concerning	ve·al	Jeremiah 36:29
Jehoiakim	ye·ho·w·ya·qeem	
king	me·lekh	
of Judah	ye·hu·dah	
You are to proclaim	to·mar	
that this is what	koh	
says :	a·mar	
the LORD	YHVH	
You	at·tah	
have burned	sa·raph·ta	
-	et	
scroll	ham·me·gil·lah	
the	haz·zot	
and said	le·mor	
‘ Why	mad·du·a	
have you written	ka·tav·ta	
on it	a·le·ha	
that	le·mor	
would surely come	bo	
	ya·vo·w	
the king	me·lekh	
of Babylon	ba·vel	
and destroy	ve·hish·cheet	
-	et	

land	ha·a·rets		
this	haz·zot		
and deprive it	ve·hish·beet		
of	mim·men·nah		
man	a·dam		
and beast ?’	u·ve·he·mah	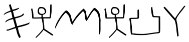	
Therefore	la·khen		Jeremiah 36:30
this is what	koh	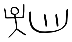	
says	a·mar		
the LORD	YHVH		
about	al		
Jehoiakim	ye·ho·w·ya·qeem	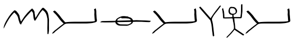	
king	me·lekh	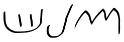	
of Judah :	ye·hu·dah	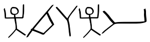	
no	lo		
He will have	yih·yeh	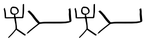	
	lo		
one to sit	yo·wo·shev		
on	al		
throne	kis·se		
David’s	da·wid		
and his body	ve·niv·la·to	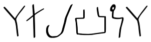	
will be	tih·yeh	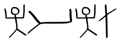	
thrown out	mush·le·khet		
[and] exposed to heat	la·cho·rev	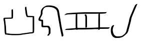	
by day	bay·yo·wm	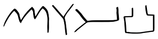	
and frost	ve·laq·qe·rach	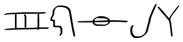	

by night	bal·la·ye·lah	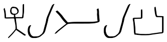	
I will punish	u·pha·qad·tee	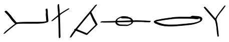	Jeremiah 36:31
him	a·law	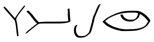	
and	ve·al		
his descendants	zar·o		
	ve·al		
and servants	a·va·daw	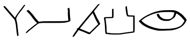	
-	et		
for their iniquity	a·wo·nam		
I will bring	ve·he·ve·tee		
on them	a·le·hem	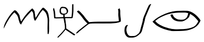	
on	ve·al		
the residents	yo·she·ve		
of Jerusalem	ye·ru·sha·lim		
and on	ve·el		
the men	eesh	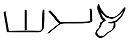	
of Judah	ye·hu·dah	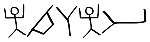	
-	et		
all	kal		
the calamity	ha·ra·ah		
about which	a·sher		
I warned them	dib·bar·tee		
	a·le·hem	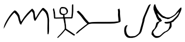	
but they did not	ve·lo		
listen”	sha·me·u		
Then Jeremiah	ve·yir·me·ya·hu		Jeremiah 36:32
took	la·qach	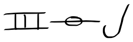	

scroll	me·gil·lah	
another	a·che·ret	
and gave	vay·yit·te·nah	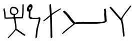
it to	el	
Baruch	ba·rukh	
son	ben	
of Neriah	ne·ree·ya·hu	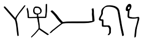
the scribe	has·so·pher	
he wrote	vay·yikh·tov	
on it	a·le·ha	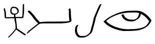
dictation	mip·pee	
and at Jeremiah’s	yir·me·ya·hu	
-	et	
all	kal	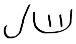
the words	div·re	
of the scroll	has·se·pher	
that	a·sher	
had burned	sa·raph	
Jehoiakim	ye·ho·w·ya·qeem	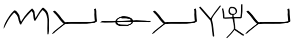
king	me·lekh	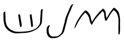
of Judah	ye·hu·dah	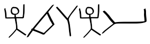
in the fire	ba·esh	
similar	ve·o·wd	
were added	no·w·saph	
to them	a·le·hem	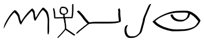
words	de·va·reem	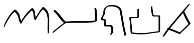
And many	rab·beem	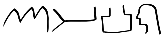

	ka·hem·mah	
and he reigned	vay·yim·lakh	Jeremiah 37:1
	me·lekh	
{made} Zedekiah	tsid·qee·ya·hu	
son	ben	
of Josiah	yo·shee·ya·hu	
in place	ta·chat	
of Coniah	ka·ne·ya·hu	
son	ben	
of Jehoiakim	ye·ho·w·ya·qeem	
	a·sher	
the king	him·leekh	
Nebuchadnezzar	ne·vu·khad·rets·tsar	
king	me·lekh	
of Babylon	ba·vel	
-	be·e·rets	
of Judah	ye·hu·dah	
refused	ve·lo	Jeremiah 37:2
to obey	sha·ma	
But he	hu	
and his officers	va·a·va·daw	
and the people	ve·am	
of the land	ha·a·rets	
-	el	
the words	div·re	
that the LORD	YHVH	
-	a·sher	

had spoken	dib·ber		
through	be·yad	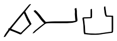	
Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	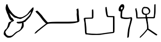	
sent	vay·yish·lach		Jeremiah 37:3
Yet King	ham·me·lekh		
Zedekiah	tsid·qee·ya·hu	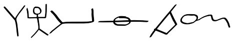	
-	et		
Jehucal	ye·hu·khal		
son	ben		
of Shelemiah	she·lem·yah		
-	ve·et		
and Zephaniah	tse·phan·ya·hu	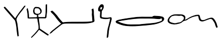	
the son	ben		
of Maaseiah	ma·a·se·yah		
the priest	hak·ko·hen		
to	el		
Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	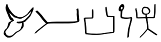	
with the message	le·mor		
pray	hit·pal·lel		
“ Please	na		
for us !”	va·a·de·nu		
to	el		
the LORD	YHVH		
our God	e·lo·he·nu		
Now Jeremiah	ve·yir·me·ya·hu		Jeremiah 37:4

was free to come	ba	𐤁𐤀	
and go	ve·yo·tse	𐤅𐤉𐤑𐤀	
among	be·to·wkh	𐤁𐤕𐤅𐤊	
the people	ha·am	𐤄𐤏𐤌	
for they had not	ve·lo	𐤅𐤋𐤀	
yet put	na·te·nu	𐤍𐤕𐤍𐤅	
him	o·to	𐤀𐤕𐤅	
in prison	bet	𐤁𐤉𐤕	
	hak·ke·lī	𐤄𐤊𐤋𐤉𐤀	
army	ve·chel	𐤅𐤇𐤉𐤋	Jeremiah 37:5
Pharaoh's	par·oh	𐤐𐤓𐤏𐤄	
had left	ya·tsa	𐤉𐤑𐤀	
Egypt	mim·mits·ra·yim	𐤌𐤌𐤑𐤓𐤉𐤌	
heard	vay·yish·me·u	𐤅𐤉𐤔𐤌𐤏𐤅	
and when the Chaldeans	hak·kas·deem	𐤄𐤊𐤔𐤃𐤉𐤌	
who were besieging	hats·tsa·reem	𐤄𐤑𐤓𐤉𐤌	
	al	𐤏𐤋	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
-	et	𐤀𐤕	
the report	shim·am	𐤔𐤌𐤏𐤌	
they withdrew	vay·ye·a·lu	𐤅𐤉𐤏𐤋𐤅	
from	me·al	𐤌𐤏𐤋	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌𐤐	
came	vay·hee	𐤅𐤉𐤄𐤉	Jeremiah 37:6
Then the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to	el	𐤀𐤋	

Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	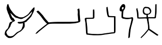	
- :	le·mor		
“ This is what	koh	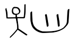	Jeremiah 37:7
says	a·mar		
the LORD	YHVH	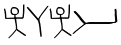	
the God	e·lo·he		
of Israel	yis·ra·el	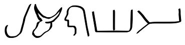	
that	koh	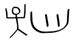	
you are to tell	to·me·ru		
	el		
the king	me·lekh	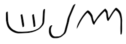	
of Judah	ye·hu·dah	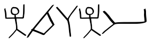	
who sent	hash·sho·le·ach	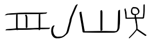	
you	et·khem		
Me :	e·lay	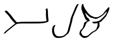	
to	le·da·re·she·nee	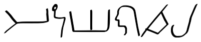	
Behold	hin·neh		
army	chel	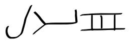	
Pharaoh’s	par·oh		
which has marched out	hay·yo·tse		
you	la·khem		
to help	le·ez·rah	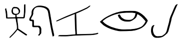	
will go back	shav		
to its own land	le·ar·tso		
of Egypt	mits·ra·yim	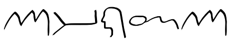	
will return	ve·sha·vu		Jeremiah 37:8

Then the Chaldeans	hak·kas·deem		
and fight	ve·nil·cha·mu	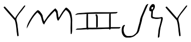	
against	al		
city	ha·eer		
this	haz·zot		
They will capture	u·le·kha·du·ha		
it and burn it down	u·se·ra·phu·ha		
	va·esh		
This is what	koh	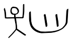	Jeremiah 37:9
says :	a·mar		
the LORD	YHVH		
Do not	al		
deceive	tash·shi·u		
yourselves	naph·sho·te·khem		
by saying	le·mor	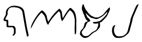	
will go away for good	ha·lokh	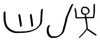	
	ye·le·khu	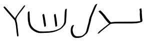	
’	me·a·le·nu		
‘ The Chaldeans	hak·kas·deem		
for	kee	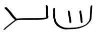	
they will not	lo		
- !	ye·le·khu	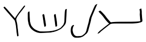	
Indeed	kee	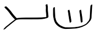	Jeremiah 37:10
if	im		
you were to strike down	hik·kee·tem	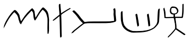	
the entire	kal	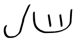	
army	chel	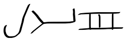	

of the Chaldeans	kas·deem		
that is fighting	han·nil·cha·meem	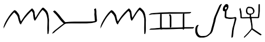	
against you	it·te·khem		
remained	ve·nish·a·ru		
	vam		
men	a·na·sheem	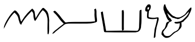	
and only wounded	me·duq·qa·reem	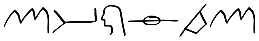	
	eesh	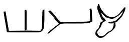	
in their tents	be·a·ho·lo		
they would still get up	ya·qu·mu	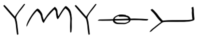	
down	ve·sa·re·phu		
-	et		
city	ha·eer		
and burn this	haz·zot		
-”	ba·esh		
-	ve·ha·yah	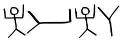	Jeremiah 37:11
withdrew	be·he·a·lo·wt		
army	chel	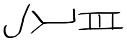	
When the Chaldean	hak·kas·deem		
from	me·al		
Jerusalem	ye·ru·sha·lim		
for fear	mip·pe·ne		
army	chel	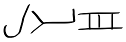	
of Pharaoh’s	par·oh		
started to leave	vay·ye·tse	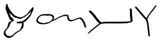	Jeremiah 37:12
Jeremiah	yir·me·ya·hu		
Jerusalem	mee·ru·sha·lim		

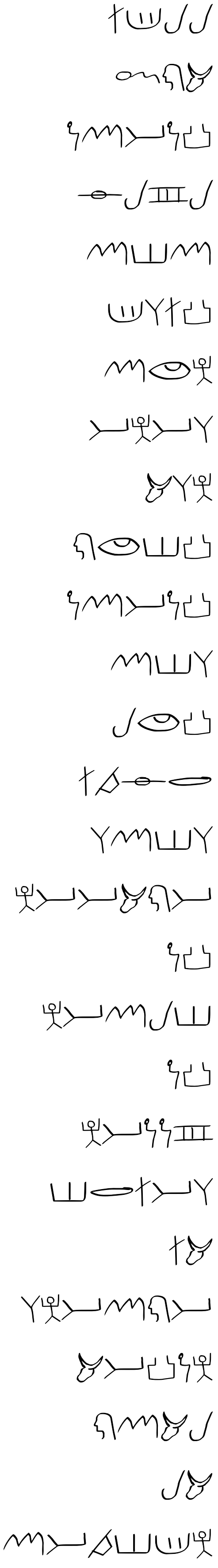

to go	la·le·khet	
to the land	e·rets	
of Benjamin	bin·ya·min	
to claim his portion	la·cha·liq	
there	mish·sham	
among	be·to·wkh	
the people	ha·am	
reached	vay·hee	Jeremiah 37:13
But when he	hu	
the Gate	be·sha·ar	
of Benjamin	bin·ya·min	
-	ve·sham	
the captain	ba·al	
of the guard	pe·qi·dut	
whose name	u·she·mo	
was Irijah	yir·ee·yayh	
son	ben	
of Shelemiah	she·lem·yah	
the son	ben	
of Hananiah	cha·nan·yah	
seized	vay·yit·pos	
-	et	
[him]	yir·me·ya·hu	
	han·na·vee	
and said	le·mor	
to	el	
the Chaldeans !”	hak·kas·deem	

“ You	at·tah		
are deserting	no·phel		
replied	vay·yo·mer		Jeremiah 37:14
Jeremiah	yir·me·ya·hu		
“ That is a lie ”	she·qer	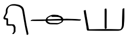	
“ I am not	e·nen·nee	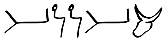	
deserting	no·phel		
to	al		
the Chaldeans ! ”	hak·kas·deem		
would not	ve·lo		
listen	sha·ma		
to him	e·law	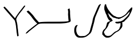	
instead, he arrested	vay·yit·pos		
But Irijah	yir·ee·yayh		
Jeremiah	be·yir·me·ya·hu		
and took him	vay·vi·e·hu		
to	el		
the officials	has·sa·reem	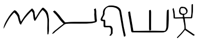	
were angry	vay·yiq·tse·phu	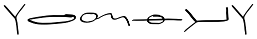	Jeremiah 37:15
The officials	has·sa·reem	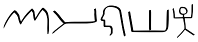	
with	al		
Jeremiah	yir·me·ya·hu		
and they beat	ve·hik·ku	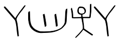	
him	o·to		
and placed	ve·na·te·nu	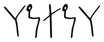	
him	o·w·to		
in jail	bet	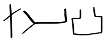	

	ha·e·sur		
in the house	bet	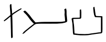	
of Jonathan	ye·ho·w·na·tan		
the scribe	has·so·pher		
for	kee	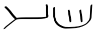	
-	o·to		
it had been made	a·su		
into a prison	le·vet	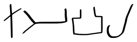	
	hak·ke·le	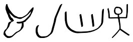	
So	kee	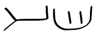	Jeremiah 37:16
went	va		
Jeremiah	yir·me·ya·hu		
into	el		
a cell	bet	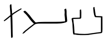	
	hab·bo·wr		
in	ve·el		
the dungeon	ha·cha·nu·yo·wt	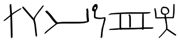	
and remained	vay·ye·shev	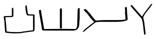	
there	sham		
	yir·me·ya·hu		
	ya·meem	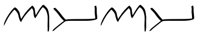	
a long time	rab·beem	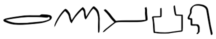	
sent for [Jeremiah]	vay·yish·lach		Jeremiah 37:17
Later, King	ham·me·lekh		
Zedekiah	tsid·qee·ya·hu	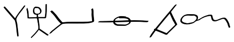	
and received him	vay·yiq·qa·che·hu	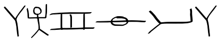	
where he asked him	vay·yish·a·le·hu		

	ham·me·lekh	
in his palace	be·ve·to	
privately	bas·se·ter	
replied	vay·yo·mer	
“ Is there	ha·yesh	
a word	da·var	
-	me·et	
from the LORD ? ”	YHVH	
	vay·yo·mer	
Jeremiah	yir·me·ya·hu	
“ There is ”	yesh	
	vay·yo·mer	
into the hand	be·yad	
of the king	me·lekh	
of Babylon”	ba·vel	
“ You will be delivered	tin·na·ten	
asked	vay·yo·mer	Jeremiah 37:18
Then Jeremiah	yir·me·ya·hu	
	el	
King	ham·me·lekh	
Zedekiah	tsid·qee·ya·hu	
“ How	meh	
have I sinned	cha·ta·tee	
against you	le·kha	
or your servants	ve·la·a·va·de·kha	
people	ve·la·am	
or these	haz·zeh	

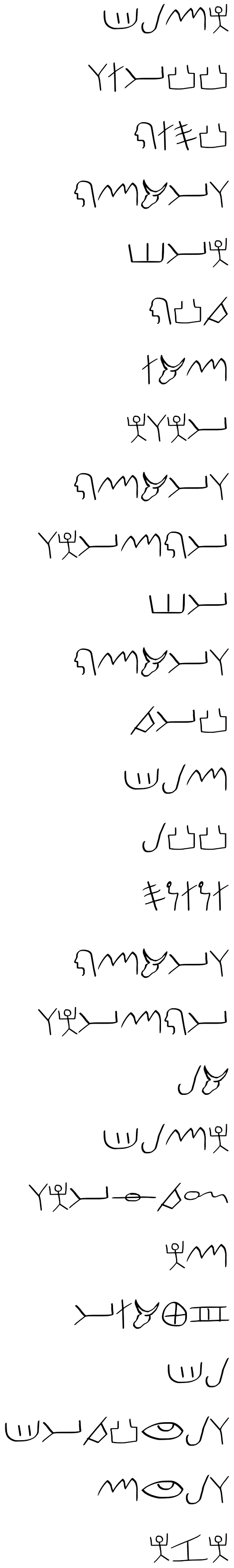

that	kee	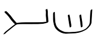	
you have put	ne·tat·tem	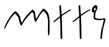	
me	o·w·tee	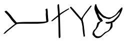	
in	el	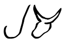	
prison	bet	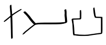	
?	hak·ke·le	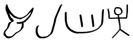	
Where	ve·ʾay·yo	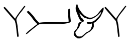	Jeremiah 37:19
are your prophets	ne·vee·e·khem	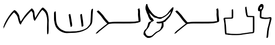	
who	a·sher	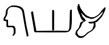	
prophesied	nib·be·u	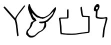	
to you	la·khem	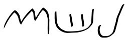	
claiming	le·mor	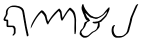	
will not	lo	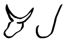	
come	ya·vo	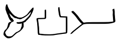	
‘ The king	me·lekh	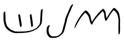	
of Babylon	ba·vel	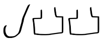	
against you	a·le·khem	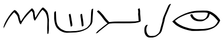	
	ve·al	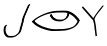	
land ’ ?	ha·a·rets	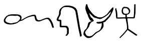	
or this	haz·zot	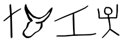	
But now	ve·at·tah	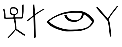	Jeremiah 37:20
listen	she·ma	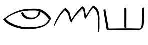	
please	na	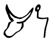	
O my lord	a·do·nee	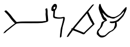	
the king	ham·me·lekh	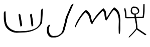	
come	tip·pal	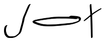	
	na	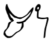	

May my petition	te·chin·na·tee	𐤕𐤇𐤍𐤕𐤉	
before you	le·pha·ne·kha	𐤋𐤐𐤍𐤉𐤊	
Do not	ve·al	𐤅𐤀𐤋	
send me back	te·shi·ve·nee	𐤕𐤔𐤁𐤍𐤉	
to the house	bet	𐤁𐤉𐤕	
of Jonathan	ye·ho·w·na·tan	𐤉𐤄𐤅𐤍𐤕𐤍	
the scribe	has·so·pher	𐤄𐤎𐤐𐤓	
or	ve·lo	𐤅𐤋𐤀	
I will die	a·mut	𐤀𐤌𐤅𐤕	
there”	sham	𐤔𐤌	
gave orders	vay·tsaw·veh	𐤅𐤉𐤑𐤅𐤄	Jeremiah 37:21
So King	ham·me·lekh	𐤄𐤌𐤋𐤊	
Zedekiah	tsid·qee·ya·hu	𐤑𐤃𐤒𐤉𐤄𐤅	
to be placed	vay·yaph·qi·du	𐤅𐤉𐤐𐤒𐤃𐤅	
-	et	𐤀𐤕	
for Jeremiah	yir·me·ya·hu	𐤉𐤓𐤌𐤉𐤄𐤅	
in the courtyard	ba·cha·tsar	𐤁𐤇𐤑𐤓	
of the guard	ham·mat·ta·rah	𐤄𐤌𐤈𐤓𐤄	
and given	ve·na·ton	𐤅𐤍𐤕𐤍	
	lo	𐤋𐤅	
a loaf	khik·kar	𐤊𐤊𐤓	
of bread	le·chem	𐤋𐤇𐤌	
daily	lay·yo·wm	𐤋𐤉𐤅𐤌	
the street	mi·chuts	𐤌𐤇𐤅𐤑	
of the bakers	ha·o·pheem	𐤄𐤀𐤐𐤉𐤌	
until	ad	𐤏𐤃	
was gone	tom	𐤕𐤌	

all	kal	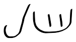	
the bread	hal·le·chem	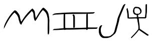	
from	min		
in the city	ha·eer		
remained	vay·ye·shev		
So Jeremiah	yir·me·ya·hu		
in the courtyard	ba·cha·tsar	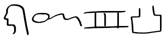	
of the guard	ham·mat·ta·rah		
heard	vay·yish·ma		Jeremiah 38:1
Now Shephatiah	she·phat·yah		
son	ben		
of Mattan	mat·tan		
Gedaliah	u·ge·dal·ya·hu	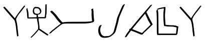	
son	ben		
of Pashhur	pash·chur		
Jucal	ve·yu·khal		
son	ben		
of Shelemiah	she·lem·ya·hu		
and Pashhur	u·phash·chur	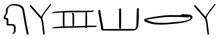	
son	ben		
of Malchijah	mal·kee·yah		
-	et		
-	had·de·va·reem	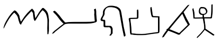	
that	a·sher		
Jeremiah	yir·me·ya·hu		
had been telling	me·dab·ber		
	el		

all	kal	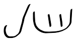	
the people	ha·am		
- :	le·mor		
“ This is what	koh	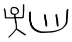	Jeremiah 38:2
says :	a·mar		
the LORD	YHVH		
Whoever stays	hay·yo·shev	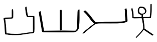	
city	ba·eer		
in this	haz·zot		
will die	ya·mut		
by sword	ba·che·rev	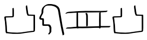	
and famine	ba·ra·av		
and plague	u·vad·da·ver		
but whoever surrenders	ve·hay·yo·tse	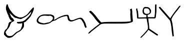	
to	el		
the Chaldeans	hak·kas·deem		
will live	yich·yɛh	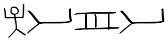	
he will retain	ve·ha·ye·tah	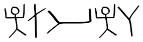	
	lo		
his life	naph·sho		
like a spoil of war	le·sha·lal	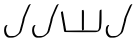	
and he will live	va·chay	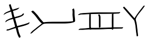	
This is what	koh	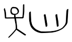	Jeremiah 38:3
says :	a·mar		
the LORD	YHVH		
will surely be delivered	hin·na·ton	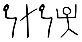	
	tin·na·ten	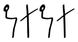	

city	ha·eer		
This	haz·zot		
into the hands	be·yad	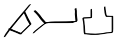	
of the army	chel	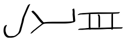	
of the king	me·lekh	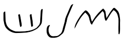	
of Babylon	ba·vel		
and he will capture it ”	u·le·kha·dah		
said	vay·yo·me·ru		Jeremiah 38:4
Then the officials	has·sa·reem	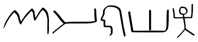	
to	el		
the king	ham·me·lekh		
ought to die	yu·mat		
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man	ha·eesh	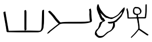	
“ This	haz·zeh		
for	kee	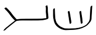	
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	ken	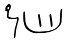	
he	hu		
is discouraging	me·rap·pe		
-	et		
-	ye·de	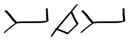	
the warriors	an·she		
	ham·mil·cha·mah	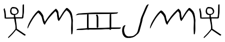	
who remain	han·nish·a·reem		
city	ba·eer		

in this	haz·zot		
-	ve·et		
-	ye·de	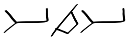	
as well as all	khal		
the people	ha·am		
by speaking	le·dab·ber		
to them	a·le·hem	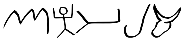	
words	kad·de·va·reem		
such	ha·el·leh		
	kee	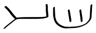	
man	ha·eesh	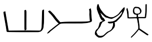	
this	haz·zeh		
is not	e·nen·nu	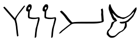	
seeking	do·resh		
the well-being	le·sha·lo·wm	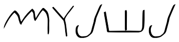	
people	la·am		
of these	haz·zeh		
but	kee	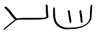	
	im		
their ruin”	le·ra·ah		
replied	vay·yo·mer		Jeremiah 38:5
King	ham·me·lekh		
Zedekiah	tsid·qee·ya·hu	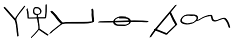	
“ Here	hin·neh	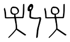	
he is”	hu		
“ He is in your hands	be·yed·khem		
since	kee	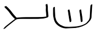	

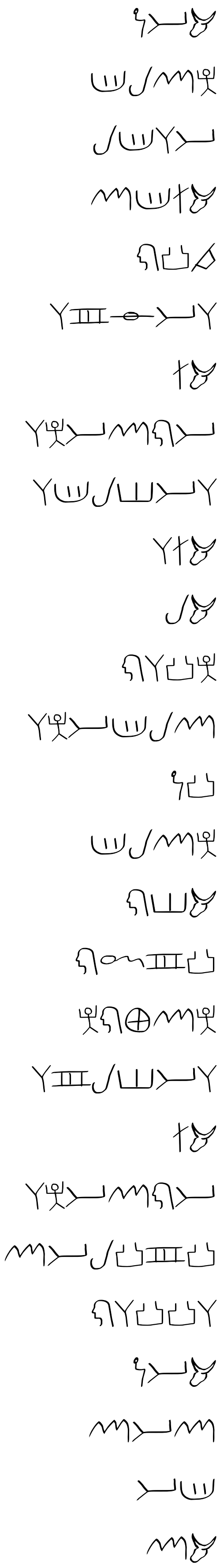

can do nothing	en	
the king	ham·me·lekh	
	yu·khal	
-	et·khem	
to stop you”	da·var	
So they took	vay·yiq·chu	Jeremiah 38:6
-	et	
Jeremiah	yir·me·ya·hu	
and dropped	vay·yash·li·khu	
him	o·to	
into	el	
the cistern	hab·bo·wr	
of Malchiah	mal·kee·ya·hu	
son	ben	
the king’s	ham·me·lekh	
which	a·sher	
was in the courtyard	ba·cha·tsar	
of the guard	ham·mat·ta·rah	
They lowered	vay·shal·le·chu	
-	et	
Jeremiah	yir·me·ya·hu	
with ropes	ba·cha·va·leem	
into the cistern	u·vab·bo·wr	
which had no	en	
water	ma·yim	
but only	kee	
	im	

mud	teet	טיט	
sank down	vay·yit·ba	ויטבע	
and Jeremiah	yir·me·ya·hu	ירמיהו	
into the mud	bat·teet	בטיט ס	
heard	vay·yish·ma	וישמע	Jeremiah 38:7
	e·ved	עבד	
Now Ebed-melech	me·lekh	מלך	
the Cushite	hak·ku·shee	הכושי	
	eesh	איש	
a court official	sa·rees	סריס	
	ve·hu	והוא	
palace	be·vet	בבית	
in the royal	ham·me·lekh	המלך	
	kee	כי	
had been put	na·te·nu	נתנו	
-	et	את	
that Jeremiah	yir·me·ya·hu	ירמיהו	
into	el	אל	
the cistern	hab·bo·wr	הבור	
While the king	ve·ham·me·lekh	והמלך	
was sitting	yo·wo·shev	יושב	
at the Gate	be·sha·ar	בשער	
of Benjamin	bin·ya·min	בנימן	
went out	vay·ye·tse	ויצא	Jeremiah 38:8
	e·ved	עבד	
Ebed-melech	me·lekh	מלך	
palace	mib·bet	מבית	

from the king’s	ham·me·lekh		
and said	vay·dab·ber	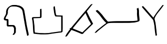	
to	el		
the king	ham·me·lekh		
	le·mor		
“ My lord	a·do·nee		Jeremiah 38:9
the king	ham·me·lekh		
have acted wickedly	he·re·u		
men	ha·a·na·sheem	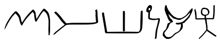	
these	ha·el·leh		
-	et		
in all	kal	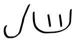	
that	a·sher	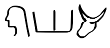	
they have done	a·su		
to Jeremiah	le·yir·me·ya·hu		
the prophet	han·na·vee	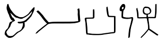	
-	et		
-	a·sher		
They have dropped him	hish·lee·khu	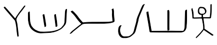	
into	el		
the cistern	hab·bo·wr		
he will starve to death	vay·ya·mat	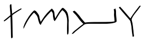	
where	tach·taw	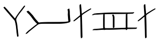	
	mip·pe·ne		
	ha·ra·av		
for	kee	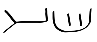	
there is no	en	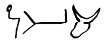	

bread	hal·le·chem	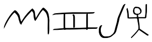	
more	o·wd		
in the city”	ba·eer		
commanded	vay·tsaw·veh		Jeremiah 38:10
So the king	ham·me·lekh		
-	et		
	e·ved	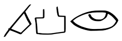	
Ebed-melech	me·lekh	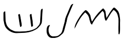	
the Cushite	hak·ku·shee		
	le·mor		
“ Take	qach	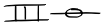	
with you	be·ya·de·kha	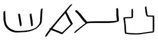	
here	miz·zeh		
thirty	she·lo·sheem	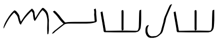	
men	a·na·sheem	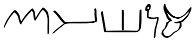	
and pull	ve·ha·a·lee·ta		
-	et		
Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	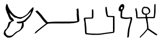	
from	min		
out of the cistern	hab·bo·wr		
before	be·te·rem		
he dies”	ya·mut		
took	vay·yiq·qach	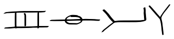	Jeremiah 38:11
	e·ved	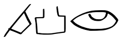	
Then Ebed-melech	me·lekh	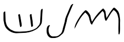	
-	et		

the men	ha·a·na·sheem	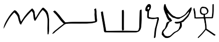	
with him	be·ya·do	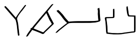	
and went	vay·ya·vo	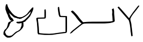	
palace	vet	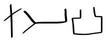	
to the king’s	ham·me·lekh		
to	el		
a place below	ta·chat	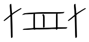	
the storehouse	ha·o·w·tsar		
he took	vay·yiq·qach	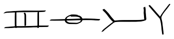	
From there	mish·sham		
old	be·low·ye		
rags	has·se·cha·vot	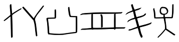	
and worn-out	u·ve·low·ye	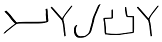	
clothes	me·la·cheem	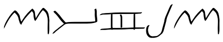	
and lowered them	vay·shal·le·chem	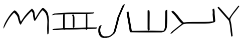	
to	el		
Jeremiah	yir·me·ya·hu		
in	el		
the cistern	hab·bo·wr		
with ropes	ba·cha·va·leem	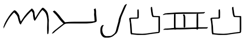	
cried out	vay·yo·mer		Jeremiah 38:12
	e·ved	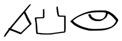	
Ebed-melech	me·lekh	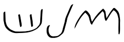	
the Cushite	hak·ku·shee		
to	el		
Jeremiah	yir·me·ya·hu		
“ Put	seem	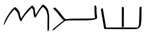	

	na	𐤍𐤀	
these worn-out	be·lo·w·e	𐤁𐤋𐤅𐤀𐤉	
rags	has·se·cha·vo·wt	𐤄𐤎𐤇𐤁𐤅𐤕	
and clothes	ve·ham·me·la·cheem	𐤅𐤄𐤌𐤋𐤇𐤉𐤌	
	ta·chat	𐤕𐤇𐤕	
under your arms	ats·tsi·lo·wt	𐤀𐤑𐤋𐤅𐤕	
	ya·de·kha	𐤉𐤃𐤉𐤊	
	mit·ta·chat	𐤌𐤕𐤇𐤕	
to pad the ropes ”	la·cha·va·leem	𐤋𐤇𐤁𐤋𐤉𐤌	
did	vay·ya·as	𐤅𐤉𐤏𐤔	
Jeremiah	yir·me·ya·hu	𐤉𐤓𐤌𐤉𐤄𐤅	
so	ken	𐤊𐤍	
up	vay·yim·she·khu	𐤅𐤉𐤌𐤔𐤊𐤅	Jeremiah 38:13
-	et	𐤀𐤕	
and they pulled him	yir·me·ya·hu	𐤉𐤓𐤌𐤉𐤄𐤅	
with the ropes	ba·cha·va·leem	𐤁𐤇𐤁𐤋𐤉𐤌	
and lifted	vay·ya·a·lu	𐤅𐤉𐤏𐤋𐤅	
him	o·to	𐤀𐤕𐤅	
out of	min	𐤌𐤍	
the cistern	hab·bo·wr	𐤄𐤁𐤅𐤓	
remained	vay·ye·shev	𐤅𐤉𐤔𐤁	
And Jeremiah	yir·me·ya·hu	𐤉𐤓𐤌𐤉𐤄𐤅	
in the courtyard	ba·cha·tsar	𐤁𐤇𐤑𐤓	
of the guard	ham·mat·ta·rah	𐤄𐤌𐤈𐤓𐤄	
sent for	vay·yish·lach	𐤅𐤉𐤔𐤋𐤇	Jeremiah 38:14
Then King	ham·me·lekh	𐤄𐤌𐤋𐤊	
Zedekiah	tsid·qee·ya·hu	𐤑𐤃𐤒𐤉𐤄𐤅	

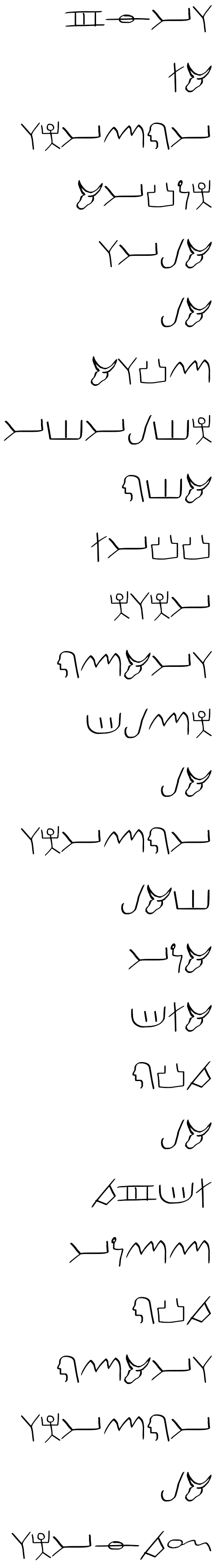

and received	vay·yiq·qach	
him	et	
Jeremiah	yir·me·ya·hu	
the prophet	han·na·vee	
at	e·law	
-	el	
entrance	ma·vo·w	
the third	hash·she·lee·shee	
-	a·sher	
to the house	be·vet	
of the LORD	YHVH	
said	vay·yo·mer	
the king	ham·me·lekh	
to	el	
Jeremiah	yir·me·ya·hu	
am going to ask	sho·el	
“ I	a·nee	
-	o·te·kha	
you something ”	da·var	
“ Do not	al	
hide	te·kha·ched	
from me”	mim·men·nee	
anything	da·var	
replied	vay·yo·mer	Jeremiah 38:15
Jeremiah	yir·me·ya·hu	
-	el	
-	tsid·qee·ya·hu	

“ If	kee	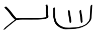	
I tell you ”	ag·geed	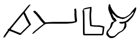	
	le·kha	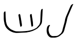	
“ -	ha·lo·w		
you will surely	ha·met		
put me to death	te·mee·te·nee	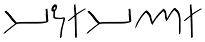	
And even if	ve·khee		
I give you advice	ee·a·tse·kha		
you will not	lo		
listen	tish·ma		
to me”	e·lay	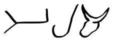	
swore	vay·yish·sha·va	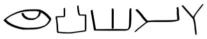	Jeremiah 38:16
But King	ham·me·lekh		
Zedekiah	tsid·qee·ya·hu	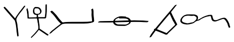	
to	el		
Jeremiah	yir·me·ya·hu		
secretly	bas·se·ter		
-	le·mor	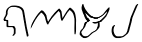	
lives	chay	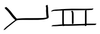	
“ As surely as the LORD	YHVH		
	t		
who	a·sher		
has given	a·sah		
us	la·nu		
-	et		
life	han·ne·phesh		
this	haz·zot		

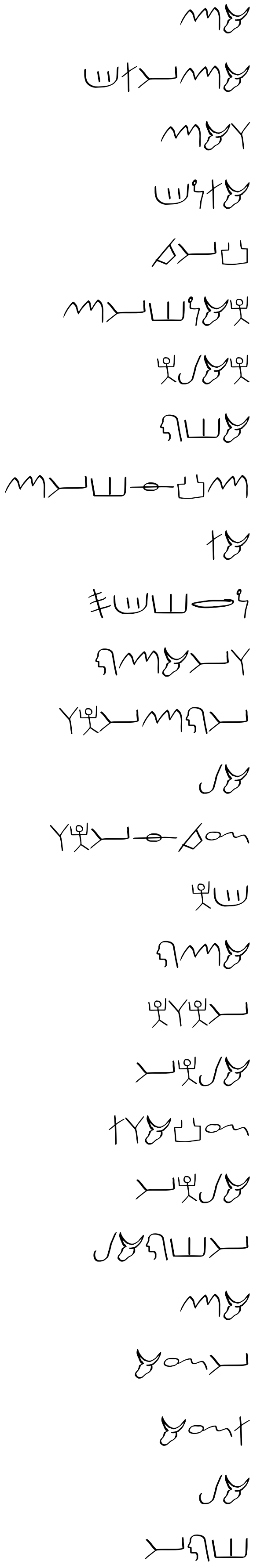

I will not	im	
kill you	a·mee·te·kha	
nor	ve·im	
will I deliver you	et·ten·kha	
into the hands	be·yad	
men	ha·a·na·sheem	
of these	ha·el·leh	
who	a·sher	
are seeking	me·vaq·sheem	
-	et	
your life”	naph·she·kha	
said	vay·yo·mer	Jeremiah 38:17
Then Jeremiah	yir·me·ya·hu	
to	el	
Zedekiah	tsid·qee·ya·hu	
“ This is what	koh	
says :	a·mar	
the LORD	YHVH	
God	e·lo·he	
of Hosts	tse·va·o·wt	
the God	e·lo·he	
of Israel	yis·ra·el	
‘ If	im	
you indeed surrender	ya·tso	
	te·tse	
to	el	
the officers	sa·re	

of the king	me·lekh	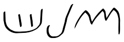	
of Babylon	ba·vel		
will live	ve·cha·ye·tah	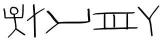	
then you	naph·she·kha	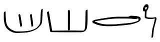	
city	ve·ha·eer		
this	haz·zot		
will not	lo		
be burned down	tis·sa·reph		
	ba·esh		
will survive	ve·cha·yi·tah	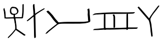	
and you	at·tah		
and your household	u·ve·te·kha	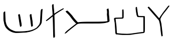	
But if	ve·im		Jeremiah 38:18
you do not	lo		
surrender	te·tse		
to	el		
the officers	sa·re	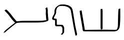	
of the king	me·lekh	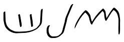	
of Babylon	ba·vel		
will be delivered	ve·nit·te·nah	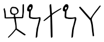	
city	ha·eer		
then this	haz·zot		
into the hands	be·yad	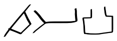	
of the Chaldeans	hak·kas·deem		
They will burn it down	u·se·ra·phu·ha		
	ba·esh		
and you	ve·at·tah		

yourself will not	lo		
escape	tim·ma·let		
their grasp ’”	mee·ya·dam	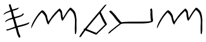	
said	vay·yo·mer		Jeremiah 38:19
But King	ham·me·lekh		
Zedekiah	tsid·qee·ya·hu	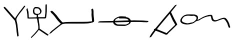	
to	el		
Jeremiah	yir·me·ya·hu		
“ I	a·nee	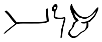	
am afraid	do·eg		
-	et		
of the Jews	hay·ye·hu·deem		
who	a·sher		
have deserted	na·phe·lu		
to	el		
the Chaldeans	hak·kas·deem		
for [the Chaldeans]	pen		
may deliver	yit·te·nu	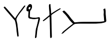	
me	o·tee	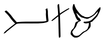	
into their hands	be·ya·dam	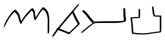	
to abuse	ve·hit·al·le·lu		
me”	vee	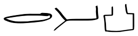	
replied	vay·yo·mer		Jeremiah 38:20
Jeremiah	yir·me·ya·hu		
“ They will not	lo		
hand you over ”	yit·te·nu	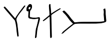	
“ Obey	she·ma		

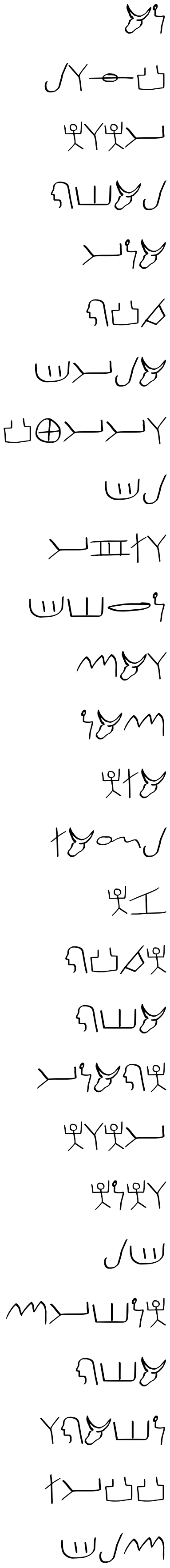

	na	
the voice	be·qo·wl	
of the LORD	YHVH	
in what	la·a·sher	
I	a·nee	
am telling you	do·ver	
	e·le·kha	
that it may go well	ve·yee·tav	
with you	le·kha	
may live	u·te·chee	
and you	naph·she·kha	
But if	ve·im	Jeremiah 38:21
refuse	ma·en	
you	at·tah	
to surrender	la·tset	
this	zeh	
[is] the word	had·da·var	
that	a·sher	
has shown me :	hir·a·nee	
the LORD	YHVH	
-	ve·hin·neh	Jeremiah 38:22
All	khal	
the women	han·na·sheem	
who	a·sher	
remain	nish·a·ru	
in the palace	be·vet	
of the king	me·lekh	

of Judah	ye·hu·dah	
will be brought out	mu·tsa·o·wt	
to	el	
the officials	sa·re	
of the king	me·lekh	
of Babylon	ba·vel	
and those [women]	ve·hen·nah	
will say :	o·me·ro·wt	
‘ They misled you	his·see·tu·kha	
and overcame	ve·ya·khe·lu	
you —	le·kha	
friends of yours	an·she	
those trusted	she·lo·me·kha	
sank	ha·te·be·u	
into the mire	vab·bots	
Your feet	rag·le·kha	
and they deserted	na·so·gu	
you ’	a·cho·wr	
-	ve·et	Jeremiah 38:23
All	kal	
your wives	na·she·kha	
and	ve·et	
children	ba·ne·kha	
will be brought out	mo·w·tsi·eem	
to	el	
the Chaldeans	hak·kas·deem	
And you	ve·at·tah	

yourself will not	lo		
escape	tim·ma·let		
their grasp	mee·ya·dam	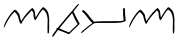	
for	kee	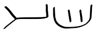	
by	ve·yad	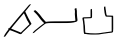	
the king	me·lekh	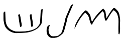	
of Babylon	ba·vel		
you will be seized	tit·ta·phes		
-	ve·et		
city	ha·eer		
and this	haz·zot		
will be burned down	tis·roph		
”	ba·esh	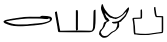	
warned	vay·yo·mer		Jeremiah 38:24
Then Zedekiah	tsid·qee·ya·hu	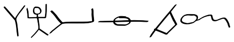	
	el		
Jeremiah	yir·me·ya·hu		
let anyone	eesh	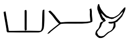	
“ Do not	al		
know	ye·da		
conversation	bad·de·va·reem		
about this	ha·el·leh		
or	ve·lo		
you will die	ta·mut		
If	ve·khee		Jeremiah 38:25
hear	yish·me·u		
the officials	has·sa·reem	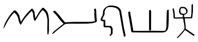	

that	kee	𐤊𐤉	
I have spoken	dib·bar·tee	𐤃𐤁𐤓𐤕𐤉	
with you	it·takh	𐤀𐤕𐤊	
and they come	u·va·u	𐤅𐤁𐤀𐤅	
of you	e·le·kha	𐤀𐤋𐤉𐤊	
and demand	ve·a·me·ru	𐤅𐤀𐤌𐤓𐤅	
	e·le·kha	𐤀𐤋𐤉𐤊	
‘ Tell	hag·gee·dah	𐤄𐤂𐤉𐤃𐤄	
	na	𐤍𐤀	
us	la·nu	𐤋𐤍𐤅	
what	mah	𐤌𐤄	
you said	dib·bar·ta	𐤃𐤁𐤓𐤕	
to	el	𐤀𐤋	
the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
do not	al	𐤀𐤋	
hide it	te·kha·ched	𐤕𐤊𐤇𐤃	
from us	mim·men·nu	𐤌𐤌𐤍𐤅	
[or]	ve·lo	𐤅𐤋𐤀	
we will kill you ’	ne·mee·te·kha	𐤍𐤌𐤉𐤕𐤊	
and what	u·mah	𐤅𐤌𐤄	
said	dib·ber	𐤃𐤁𐤓	
to you	e·le·kha	𐤀𐤋𐤉𐤊	
[he]	ham·me·lekh	𐤄𐤌𐤋𐤊	
then tell them	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	Jeremiah 38:26
	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
was presenting	map·peel	𐤌𐤐𐤉𐤋	
‘ I	a·nee	𐤀𐤍𐤉	

my petition	te·chin·na·tee	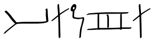	
to	liph·ne		
the king	ham·me·lekh		
that he not	le·vil·tee	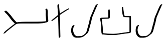	
return me	ha·shee·ve·nee	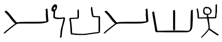	
to the house	bet	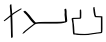	
of Jonathan	ye·ho·w·na·tan		
to die	la·mut		
there ’”	sham		
came	vay·ya·vo·u	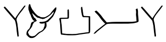	Jeremiah 38:27
When all	khal		
the officials	has·sa·reem	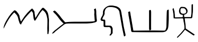	
to	el		
Jeremiah	yir·me·ya·hu		
and questioned him	vay·yish·a·lu		
-	o·to		
he relayed	vay·yag·ged	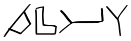	
to them	la·hem		
the exact	ke·khal		
words	had·de·va·reem	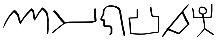	
	ha·el·leh		
-	a·sher		
had commanded [him to say]	tsiw·vah		
the king	ham·me·lekh		
So they said no more	vay·ya·cha·ri·shu	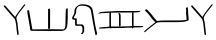	
to him	mim·men·nu		
for	kee	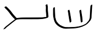	

no one	lo	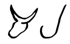	
had overheard	nish·ma	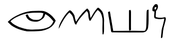	
the conversation	had·da·var	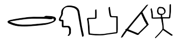	
remained	vay·ye·shev	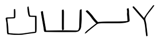	Jeremiah 38:28
And Jeremiah	yir·me·ya·hu	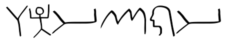	
in the courtyard	ba·cha·tsar	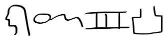	
of the guard	ham·mat·ta·rah	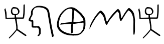	
until	ad	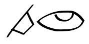	
the day	yo·wm	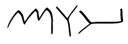	
-	a·sher	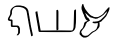	
was captured	nil·ke·dah	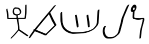	
Jerusalem	ye·ru·sha·la·ms	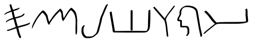	
-	ve·ha·yah	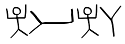	
-	ka·a·sher	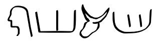	
-	nil·ke·dah	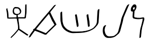	
	ye·ru·sha·lim	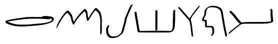	
year	bash·sha·nah	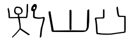	Jeremiah 39:1
In the ninth	hat·te·shi·eet	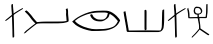	
of Zedekiah	le·tsid·qee·ya·hu	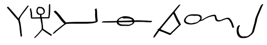	
king	me·lekh	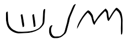	
of Judah	ye·hu·dah	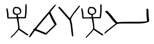	
month	ba·cho·desh	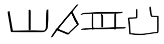	
in the tenth	ha·a·si·ree	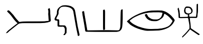	
marched	ba	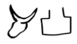	
Nebuchadnezzar	ne·vu·khad·rets·tsar	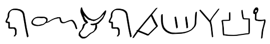	
king	me·lekh	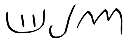	
of Babylon	ba·vel	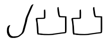	

with his entire	ve·khal	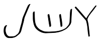	
army	che·lo	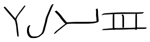	
against	el	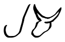	
Jerusalem	ye·ru·sha·lim	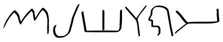	
and laid siege	vay·ya·tsu·ru	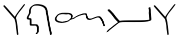	
to [the city]	a·le·ha	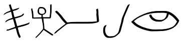	
eleventh	be·ash·te	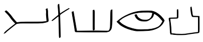	Jeremiah 39:2
	es·reh	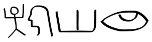	
year	sha·nah	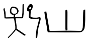	
of Zedekiah’s	le·tsid·qee·ya·hu	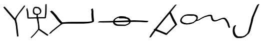	
month	ba·cho·desh	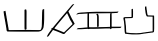	
of the fourth	ha·re·vee·ee	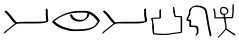	
And on the ninth	be·tish·ah	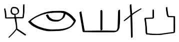	
day	la·cho·desh	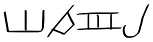	
was breached	ha·ve·qe·ah	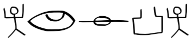	
the city	ha·eer	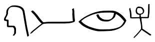	
entered	vay·ya·vo·u	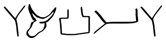	Jeremiah 39:3
Then all	kol	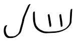	
the officials	sa·re	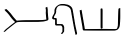	
of the king	me·lekh	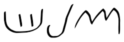	
of Babylon	ba·vel	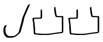	
and sat	vay·ye·she·vu	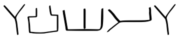	
Gate :	be·sha·ar	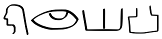	
in the Middle	hat·ta·vekh	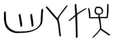	
	ne·re·gal	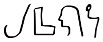	
	sar	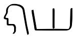	
Nergal-sharezer	e·tser	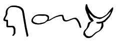	

of Samgar	sam·gar	
	ne·vu	
	sar	
Nebo-sarsekim	se·kheem	
	rav	
the Rabsaris	sa·rees	
	ne·re·gal	
	sar	
Nergal-sharezer	e·tser	
	rav	
the Rabmag	mag	
and all	ve·khal	
the rest	she·e·reet	
of the officials	sa·re	
of the king	me·lekh	
of Babylon	ba·vel	
-	vay·hee	Jeremiah 39:4
When	ka·a·sher	
saw them	ra·am	
Zedekiah	tsid·qee·ya·hu	
king	me·lekh	
of Judah	ye·hu·dah	
and all	ve·khol	
the soldiers	an·she	
	ham·mil·cha·mah	
they fled	vay·yiv·re·chu	
They left	vay·ye·tse·u	

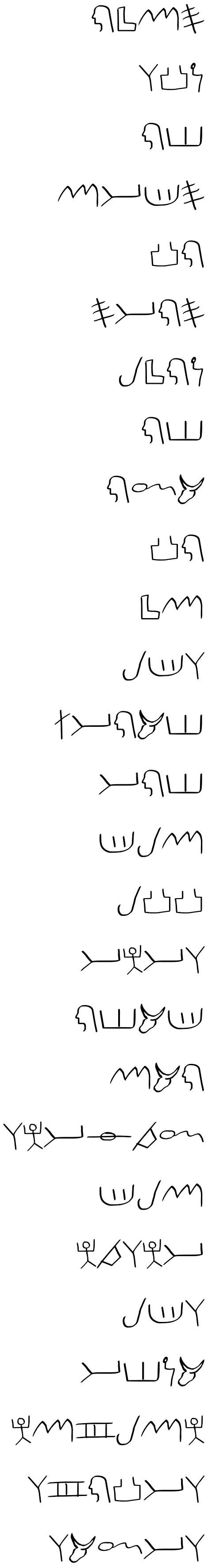

at night	lay·lah	
	min	
the city	ha·eer	
by way	de·rekh	
garden	gan	
of the king’s	ham·me·lekh	
through the gate	be·sha·ar	
between	ben	
the two walls	ha·cho·mo·ta·yim	
and they went out	vay·ye·tse	
along the route	de·rekh	
to the Arabah	ha·a·ra·vah	
pursued	vay·yir·de·phu	Jeremiah 39:5
But the army	chel	
of the Chaldeans	kas·deem	
them	a·cha·re·hem	
and overtook	vay·yas·si·gu	
-	et	
Zedekiah	tsid·qee·ya·hu	
in the plains	be·ar·vo·wt	
of Jericho	ye·re·cho	
They seized	vay·yiq·chu	
him	o·to	
and brought him up	vay·ya·a·lu·hu	
to	el	
Nebuchadnezzar	ne·vu·khad·rets·tsar	
king	me·lekh	

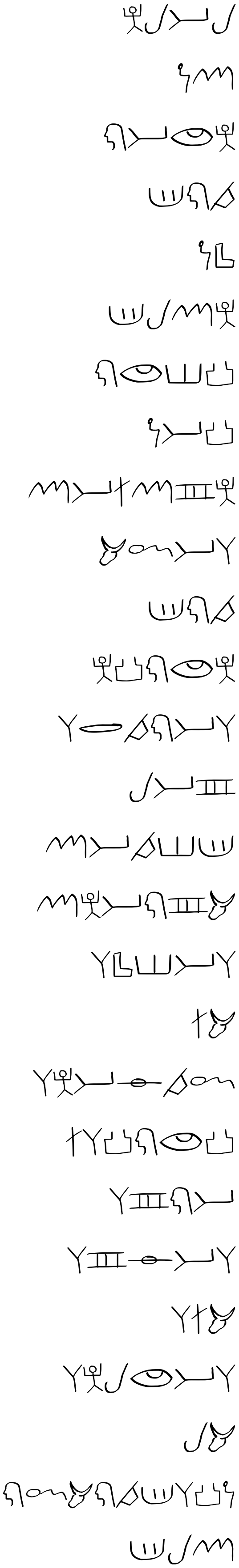

of Babylon	ba·vel	בבל	
at Riblah	riv·la·tah	רבלתה	
in the land	be·e·rets	בארץ	
of Hamath	cha·mat	חמת	
where he pronounced	vay·dab·ber	וידבר	
on him	it·to	אתו	
judgment	mish·pa·teem	משפטים	
slaughtered	vay·yish·chat	וישחט	Jeremiah 39:6
the king	me·lekh	מלך	
of Babylon	ba·vel	בבל	
-	et	את	
the sons	be·ne	בני	
of Zedekiah	tsid·qee·ya·hu	צדקיהו	
There at Riblah	be·riv·lah	ברבלה	
before his eyes	le·e·naw	לעיניו	
-	ve·et	ואת	
all	kal	כל	
the nobles	cho·re	חרי	
of Judah	ye·hu·dah	יהודה	
also killed	sha·chat	שחט	
and he	me·lekh	מלך	
	ba·vel	בבל	
-	ve·et	ואת	Jeremiah 39:7
eyes	e·ne	עיני	
Zedekiah’s	tsid·qee·ya·hu	צדקיהו	
Then he put out	iw·ver	עור	
and bound him	vay·ya·as·re·hu	ויאסרהו	

with bronze chains	ban·chush·ta·yim		
to take	la·vee	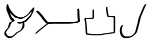	
him	o·to		
to Babylon	ba·ve·lah	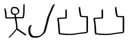	
-	ve·et		Jeremiah 39:8
the palace	bet	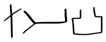	
of the king	ham·me·lekh		
and	ve·et		
to the houses	bet	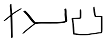	
of the people	ha·am		
set fire to	sa·re·phu		
The Chaldeans	hak·kas·deem		
	ba·esh		
and	ve·et		
the walls	cho·mo·wt		
of Jerusalem	ye·ru·sha·lim		
they broke down	na·ta·tsu		
Then	ve·et		Jeremiah 39:9
the remnant	ye·ter	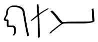	
of the people	ha·am		
who had remained	han·nish·a·reem		
in the city	ba·eer		
along with	ve·et		
the deserters	han·no·phe·leem	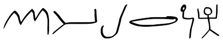	
who	a·sher		
had defected	na·phe·lu		
to	a·law	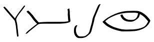	

him	ve·et	𐤅𐤀𐤕	
-	ye·ter	𐤉𐤕𐤓	
-	ha·am	𐤄𐤏𐤌	
-	han·nish·a·reem	𐤄𐤍𐤔𐤀𐤓𐤉𐤌	
carried	heg·lah	𐤄𐤂𐤋𐤄	
	ne·vu·zar	𐤍𐤁𐤅𐤆𐤓	
Nebuzaradan	ʾa·dan	𐤀𐤃𐤍	
captain	rav	𐤓𐤁	
of the guard	tab·ba·cheem	𐤈𐤁𐤇𐤉𐤌	
away to Babylon	ba·vel	𐤁𐤁𐤋	
some of	u·min	𐤅𐤌𐤍	Jeremiah 39:10
people	ha·am	𐤄𐤏𐤌	
the poor	had·dal·leem	𐤄𐤃𐤋𐤉𐤌	
who	a·sher	𐤀𐤔𐤓	
had no property	en	𐤀𐤉𐤍	
	la·hem	𐤋𐤄𐤌	
	me·u·mah	𐤌𐤀𐤅𐤌𐤄	
left behind	hish·eer	𐤄𐤔𐤀𐤉𐤓	
But Nebuzaradan	ne·vu·zar·a·dan	𐤍𐤁𐤅𐤆𐤓𐤀𐤃𐤍	
-	rav	𐤓𐤁	
-	tab·ba·cheem	𐤈𐤁𐤇𐤉𐤌	
in the land	be·e·rets	𐤁𐤀𐤓𐤑	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
he gave	vay·yit·ten	𐤅𐤉𐤕𐤍	
them	la·hem	𐤋𐤄𐤌	
vineyards	ke·ra·meem	𐤊𐤓𐤌𐤉𐤌	
and fields	vee·ge·veem	𐤅𐤉𐤂𐤁𐤉𐤌	

time	bay·yo·wm	𐤁𐤉𐤅𐤌	
and at that	ha·hu	𐤄𐤄𐤅𐤀	
had given orders	vay·tsaw	𐤅𐤉𐤑𐤅	Jeremiah 39:11
Now Nebuchadnezzar	ne·vu·khad·rets·tsar	𐤍𐤁𐤅𐤊𐤃𐤓𐤀𐤑𐤓	
king	me·lekh	𐤌𐤋𐤊	
of Babylon	ba·vel	𐤁𐤁𐤋	
about	al	𐤏𐤋	
Jeremiah	yir·me·ya·hu	𐤉𐤓𐤌𐤉𐤄𐤅	
through	be·yad	𐤁𐤉𐤃	
Nebuzaradan	ne·vu·zar·a·dan	𐤍𐤁𐤅𐤆𐤓𐤀𐤃𐤍	
captain	rav	𐤓𐤁	
of the guard	tab·ba·cheem	𐤈𐤁𐤇𐤉𐤌	
saying	le·mor	𐤋𐤀𐤌𐤓	
“ Take him	qa·chen·nu	𐤒𐤇𐤍𐤅	Jeremiah 39:12
look after	ve·e·ne·kha	𐤅𐤏𐤉𐤍𐤉𐤊	
	seem	𐤔𐤉𐤌	
him	a·law	𐤏𐤋𐤉𐤅	
and do not	ve·al	𐤅𐤀𐤋	
come	ta·as	𐤕𐤏𐤔	
to him	lo	𐤋𐤅	
let any	me·u·mah	𐤌𐤀𐤅𐤌𐤄	
harm	ra	𐤓𐤏	
	kee	𐤊𐤉	
	m	𐤀𐤌	
whatever	ka·a·sher	𐤊𐤀𐤔𐤓	
he says	ye·dab·ber	𐤉𐤃𐤁𐤓	
	e·le·kha	𐤀𐤋𐤉𐤊	

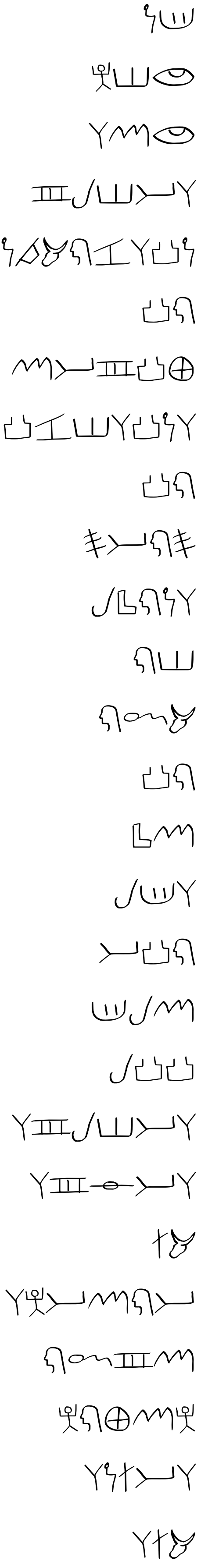

”	ken	
do	a·seh	
for him	im·mo	
-	vay·yish·lach	Jeremiah 39:13
So Nebuzaradan	ne·vu·zar·a·dan	
captain	rav	
of the guard	tab·ba·cheem	
Nebushazban	u·ne·vu·shaz·ban	
	rav	
the Rabsaris	sa·rees	
	ve·ne·re·gal	
	sar	
Nergal-sharezer	e·tser	
	rav	
the Rabmag	mag	
and all	ve·khol	
the captains	rab·be	
of the king	me·lekh	
of Babylon	ba·vel	
brought	vay·yish·le·chu	Jeremiah 39:14
	vay·yiq·chu	
-	et	
had Jeremiah	yir·me·ya·hu	
from the courtyard	me·cha·tsar	
of the guard	ham·mat·ta·rah	
and they turned him over	vay·yit·te·nu	
-	o·to	

to	el		
Gedaliah	ge·dal·ya·hu	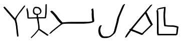	
son	ben		
of Ahikam	a·chee·qam	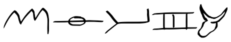	
the son	ben		
of Shaphan	sha·phan		
to take	le·ho·w·tsi·e·hu		
him	el		
home	hab·ba·yit	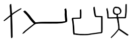	
So [Jeremiah] remained	vay·ye·shev		
among	be·to·wkh		
his own people	ha·am		
to	ve·el		Jeremiah 39:15
[him]	yir·me·ya·hu		
had come	ha·yah	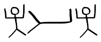	
the word	de·var		
of the LORD	YHVH		
And while [Jeremiah] had been	bih·yo·to	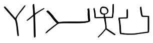	
confined	a·tsur		
in the courtyard	ba·cha·tsar	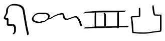	
of the guard	ham·mat·ta·rah		
- :	le·mor		
“ Go	ha·lo·wkh		Jeremiah 39:16
and tell	ve·a·mar·ta		
	le·e·ved		
Ebed-melech	mɛ·lɛkh	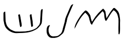	
the Cushite that	hak·ku·shee		

says :	le·mor	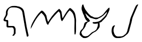	
this is what	koh	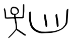	
	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	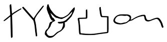	
the God	e·lo·he		
of Israel	yis·ra·el	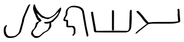	
	hin·nee	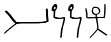	
‘ I am about to fulfill	mē·vī		
-	et		
My words	de·va·ray		
against	el		
city	ha·eer		
this	haz·zot		
for harm	le·ra·ah		
and not	ve·lo		
for good	le·to·w·vah		
they will be fulfilled	ve·ha·yu	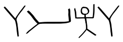	
before your eyes	le·pha·ne·kha	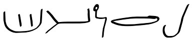	
day	bay·yo·wm	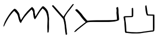	
and on that	ha·hu	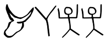	
But I will deliver you	ve·hits·tsal·tee·kha		Jeremiah 39:17
day	vay·yo·wm	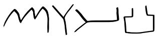	
on that	ha·hu	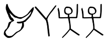	
declares	ne·um		
the LORD	YHVH		
and you will not	ve·lo		

be delivered	tin·na·ten	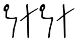	
into the hands	be·yad	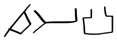	
of the men	ha·a·na·sheem	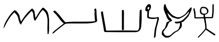	
whom	a·sher	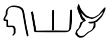	
you	at·tah	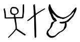	
fear	ya·go·wr	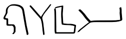	
	mip·pe·ne·hem	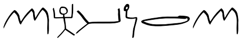	
For	kee	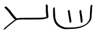	Jeremiah 39:18
I will surely rescue you	mal·let	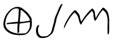	
	a·mal·let·kha	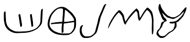	
by the sword	u·va·che·rev	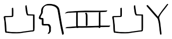	
so that you do not	lo	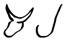	
fall	tip·pol	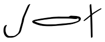	
you will escape	ve·ha·ye·tah	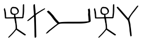	
with	le·kha	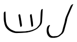	
your life	naph·she·kha	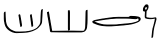	
like a spoil of war	le·sha·lal	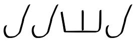	
Because	kee	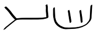	
you have trusted	va·tach·ta	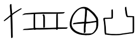	
in Me	bee	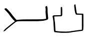	
declares	ne·um	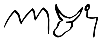	
the LORD ’”	YHVH	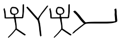	
This is the word	had·da·var	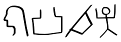	Jeremiah 40:1
that	a·sher	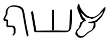	
came	ha·yah	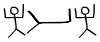	
to	el	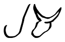	
Jeremiah	yir·me·ya·hu	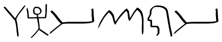	

from	me·et	
the LORD	YHVH	
after	a·char	
had released	shal·lach	
him	o·to	
Nebuzaradan	ne·vu·zar·a·dan	
captain	rav	
of the guard	tab·ba·cheem	
at	min	
Ramah	ha·ra·mah	
having found	be·qach·to	
-	o·to	
him	ve·hu	
bound	a·sur	
in chains	ba·ziq·qeem	
among	be·to·wkh	
all	kal	
the captives	ga·lut	
of Jerusalem	ye·ru·sha·lim	
and Judah	vee·hu·dah	
who were being exiled	ham·mug·leem	
to Babylon	ba·ve·lah	
found	vay·yiq·qach	Jeremiah 40:2
The captain	rav	
of the guard	tab·ba·cheem	
Jeremiah	le·yir·me·ya·hu	
and said	vay·yo·mer	

to him	e·law	
“ The LORD	YHVH	
your God	e·lo·he·kha	
decreed	dib·ber	
-	et	
disaster	ha·ra·ah	
this	haz·zot	
on	el	
place	ham·ma·qo·wm	
this	haz·zeh	
has fulfilled it	vay·ya·ve	Jeremiah 40:3
He has done	vay·ya·as	
and now the LORD	YHVH	
just as	ka·a·sher	
He said	dib·ber	
Because	kee	
you [people] have sinned	cha·ta·tem	
against the LORD	la·YHVH	
and have not	ve·lo	
obeyed	she·ma·tem	
His voice	be·qo·w·lo	
has happened	ve·ha·yah	
to you	la·khem	
thing	da·var	
this	haz·zeh	
But now	ve·at·tah	Jeremiah 40:4
behold	hin·neh	

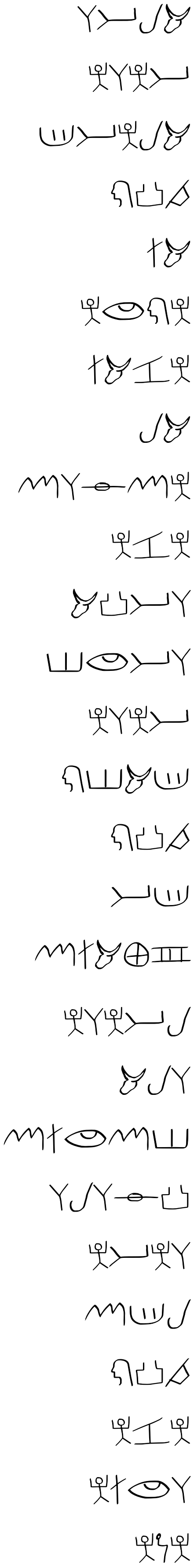

I am freeing	phit·tach·tee·kha	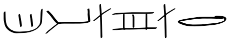
you today	hay·yo·wm	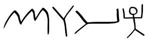
from	min	
the chains	ha·ziq·qeem	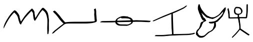
that	a·sher	
were on	al	
your wrists	ya·de·kha	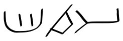
If	im	
it pleases	to·wv	
	be·e·ne·kha	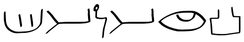
you to come	la·vo·w	
with me	it·tee	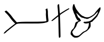
to Babylon	va·vel	
then come	bo	
and I will take care of	ve·a·seem	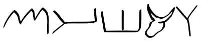
-	et	
-	e·nee	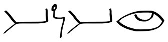
you	a·le·kha	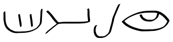
But if	ve·im	
it seems wrong	ra	
	be·e·ne·kha	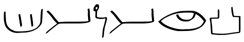
to you to come	la·vo·w	
with me	it·tee	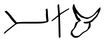
to Babylon	va·vel	
go no farther	cha·dal	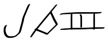
Look	re·eh	
the whole	kal	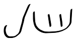

land	ha·a·rets		
is before you	le·pha·ne·kha	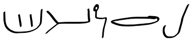	
	el		
good	to·wv		
	ve·el		
and right to you	hay·ya·shar	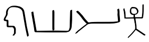	
Wherever it seems	be·e·ne·kha	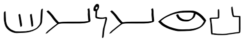	
-	la·le·khet	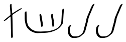	
there”	sham·mah		
go	lekh	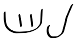	
	ve·o·w·den·nu		Jeremiah 40:5
But before Jeremiah	lo		
turned to go	ya·shuv		
Nebuzaradan	ve·shu·vah		
added	el		
“ Return to Gedaliah	ge·dal·yah	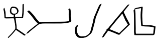	
son	ben		
of Ahikam	a·chee·qam	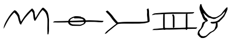	
the son	ben		
of Shaphan	sha·phan	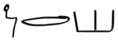	
whom	a·sher		
has appointed	hiph·qeed	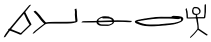	
the king	me·lekh	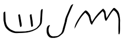	
of Babylon	ba·vel	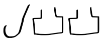	
over the cities	be·a·re		
of Judah	ye·hu·dah	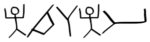	
and stay	ve·shev	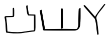	

with him	it·to	
among	be·to·wkh	
the people	ha·am	
or	o	
anywhere else	el	
	kal	
that seems right	hay·ya·shar	
	be·e·ne·kha	
go	la·le·khet	
”	lekh	
gave	vay·yit·ten	
him	lo	
Then the captain	rav	
of the guard	tab·ba·cheem	
a ration	a·ru·chah	
and a gift	u·mas·et	
and released him	vay·shal·le·che·hu	
went	vay·ya·vo	Jeremiah 40:6
So Jeremiah	yir·me·ya·hu	
to	el	
Gedaliah	ge·dal·yah	
son	ben	
of Ahikam	a·chee·qam	
at Mizpah	ham·mits·pa·tah	
and stayed	vay·ye·shev	
with him	it·to	
among	be·to·wkh	

Jeremiah 40:7

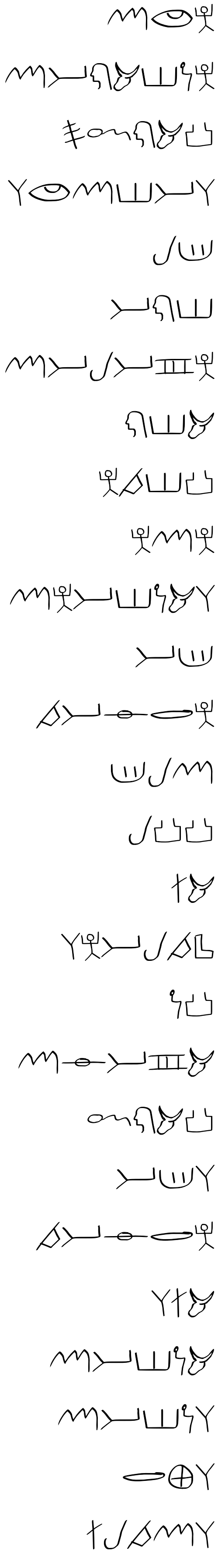

the people	ha·am
who were left	han·nish·a·reem
in the land	ba·a·rets
heard	vay·yish·me·u
When all	khal
the commanders	sa·re
of the armies	ha·cha·ya·leem
	a·sher
in the field	bas·sa·deh
-	hem·mah
and men	ve·an·she·hem
that	kee
had appointed	hiph·qeed
the king	me·lekh
of Babylon	ba·vel
-	et
Gedaliah	ge·dal·ya·hu
son	ben
of Ahikam	a·chee·qam
over the land	ba·a·rets
and that	ve·khee
he had put him in charge	hiph·qeed
	it·to
of the men	a·na·sheem
women	ve·na·sheem
and children	va·taph
[who were] the poorest	u·mid·dal·lat

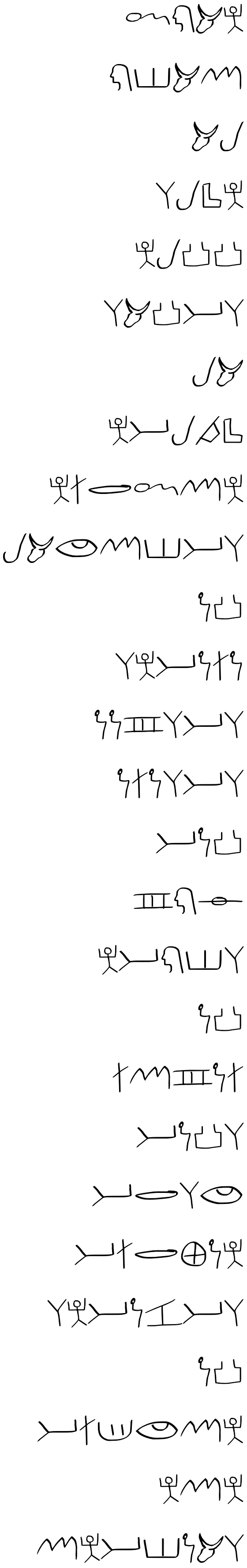

of the land	ha·a·rets	
[and]	me·a·sher	
had not	lo	
been exiled	ha·ge·lu	
to Babylon	ba·ve·lah	
they came	vay·ya·vo·u	Jeremiah 40:8
to	el	
Gedaliah	ge·dal·yah	
at Mizpah —	ham·mits·pa·tah	
Ishmael	ve·yish·ma·el	
son	ben	
of Nethaniah	ne·tan·ya·hu	
Johanan	ve·yo·w·cha·nan	
and Jonathan	ve·yo·w·na·tan	
the sons	be·ne	
of Kareah	qa·re·ach	
Seraiah	u·se·ra·yah	
son	ben	
of Tanhumeth	tan·chu·met	
the sons	u·ve·ne	
of Ephai	ʿo·phay	
the Netophathite	han·ne·to·pha·tee	
and Jezaniah	vee·zan·ya·hu	
son	ben	
of the Maacathite —	ham·ma·a·kha·tee	
they	hem·mah	
and their men	ve·an·she·hem	

swore an oath	vay·yish·sha·va	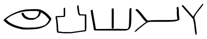	Jeremiah 40:9
to them	la·hem		
Gedaliah	ge·dal·ya·hu	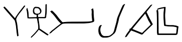	
son	ben		
of Ahikam	a·chee·qam	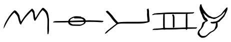	
the son	ben		
of Shaphan	sha·phan		
and their men	u·le·an·she·hem	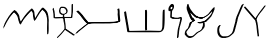	
assuring them	le·mor	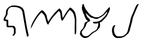	
“ Do not	al		
be afraid	tee·re·u		
to serve	me·a·vo·wd		
the Chaldeans	hak·kas·deem		
Live	she·vu		
in the land	va·a·rets		
and serve	ve·iv·du	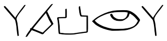	
-	et		
the king	me·lekh	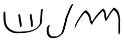	
of Babylon	ba·vel		
and it will go well	ve·yee·tav	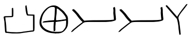	
with you	la·khem		
As for me	va·a·nee		Jeremiah 40:10
I will	hin·nee	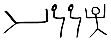	
stay	yo·shev		
in Mizpah	bam·mits·pah		
to represent	la·a·mod		
you before	liph·ne		

the Chaldeans	hak·kas·deem		
who	a·sher		
come	ya·vo·u		
to us	e·le·nu	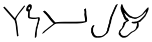	
As for you	ve·at·tem		
gather	is·phu		
wine [grapes]	ya·yin	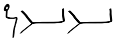	
summer fruit	ve·qa·yits	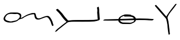	
and oil	ve·she·men		
place them	ve·si·mu		
in your storage jars	bikh·le·khem	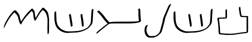	
and live	u·she·vu		
in the cities	be·a·re·khem	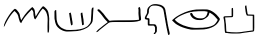	
-	a·sher		
you have taken”	te·phas·tem		
When	ve·gam		Jeremiah 40:11
all	kal		
the Jews	hay·ye·hu·deem		
-	a·sher		
in Moab	be·mo·w·av		
Ammon	u·viv·ne		
	am·mo·wn		
Edom	u·ve·e·do·wm		
-	va·a·sher		
and all	be·khal		
the other lands	ha·a·ra·tso·wt		
heard	sha·me·u		

that	kee	
had left	na·tan	
the king	me·lekh	
of Babylon	ba·vel	
a remnant	she·e·reet	
in Judah	lee·hu·dah	
	ve·khee	
and had appointed	hiph·qeed	
over them	a·le·hem	
-	et	
Gedaliah	ge·dal·ya·hu	
son	ben	
of Ahikam	a·chee·qam	
the son	ben	
of Shaphan	sha·phan	
returned	vay·ya·shu·vu	Jeremiah 40:12
all	khal	
they	hay·ye·hu·deem	
from all	mik·kal	
the places	ham·me·qo·mo·wt	
to which	a·sher	
they had been banished	nid·de·chu	
	sham	
and came	vay·ya·vo·u	
to the land	e·rets	
of Judah	ye·hu·dah	
to	el	

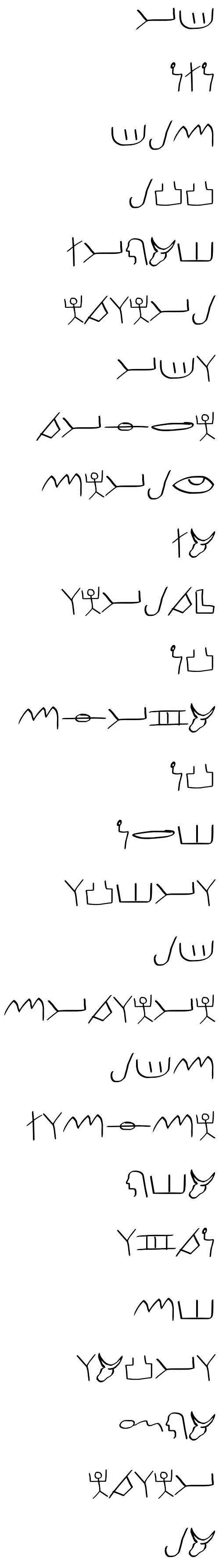

Gedaliah	ge·dal·ya·hu	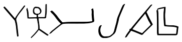	
at Mizpah	ham·mits·pa·tah		
And they gathered	vay·ya·as·phu		
of wine [grapes]	ya·yin	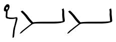	
and summer fruit	va·qa·yits	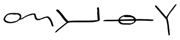	
an abundance	har·beh	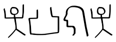	
	me·od		
Meanwhile, Johanan	ve·yo·w·cha·nan	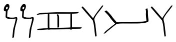	Jeremiah 40:13
son	ben		
of Kareah	qa·re·ach	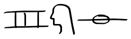	
and all	ve·khal		
the commanders	sa·re	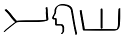	
of the armies	ha·cha·ya·leem	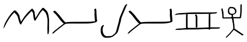	
-	a·sher		
in the field	bas·sa·deh	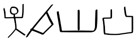	
came	ba·u		
to	el		
Gedaliah	ge·dal·ya·hu	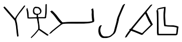	
at Mizpah	ham·mits·pa·tah		
and said to him	vay·yo·me·ru		Jeremiah 40:14
	e·law	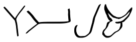	
“ Are you aware	ha·ya·do·a	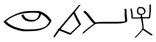	
	te·da		
that	kee	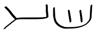	
Baalis	ba·a·lees		
king	me·lekh	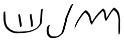	
of the Ammonites	be·ne	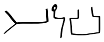	

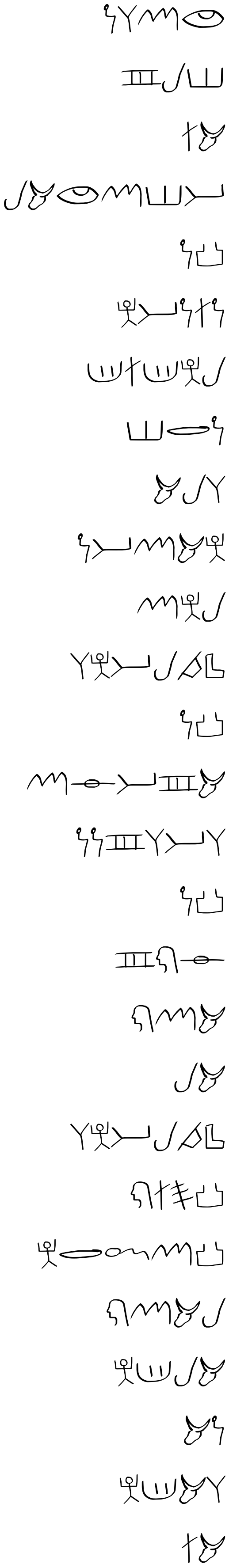

	am·mo·wn	
has sent	sha·lach	
-	et	
Ishmael	yish·ma·el	
son	ben	
of Nethaniah	ne·tan·yah	
to take	le·hak·ko·te·kha	
your life ? ”	na·phesh	
did not	ve·lo	
believe	he·e·meen	
them	la·hem	
But Gedaliah	ge·dal·ya·hu	
son	ben	
of Ahikam	a·chee·qam	
Then Johanan	ve·yo·w·cha·nan	Jeremiah 40:15
son	ben	
of Kareah	qa·re·ach	
spoke	a·mar	
to	el	
Gedaliah	ge·dal·ya·hu	
privately	vas·se·ter	
at Mizpah	bam·mits·pah	
he said	le·mor	
“ Let me go	e·le·khah	
	na	
and kill	ve·ak·keh	
-	et	

Ishmael	yish·ma·el		
son	ben		
of Nethaniah ”	ne·tan·yah	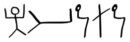	
one	ve·eesh	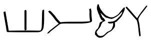	
“ No	lo		
will know it	ye·da		
Why	lam·mah		
should he take	yak·kek·kah		
your life	ne·phesh		
and scatter	ve·na·pho·tsu		
all	kal	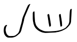	
the [people] of Judah	ye·hu·dah		
who have gathered	han·niq·ba·tseem	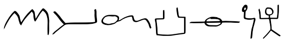	
to you	e·le·kha	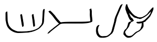	
would perish ?”	ve·a·ve·dah		
so that the remnant	she·e·reet		
of Judah	ye·hu·dah	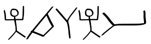	
said	vay·yo·mer		Jeremiah 40:16
But Gedaliah	ge·dal·ya·hu	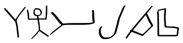	
son	ben	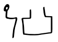	
of Ahikam	a·chee·qam	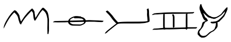	
to	el		
Johanan	yo·w·cha·nan	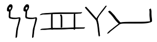	
son	ben	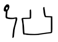	
of Kareah	qa·re·ach	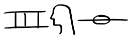	
“ Do not	al		
do	ta·ʿas		

-	et	
such a thing	had·da·var	
!	haz·zeh	
	kee	
is a lie”	she·qer	
What you are	at·tah	
saying	do·ver	
about	el	
Ishmael	yish·ma·el	
-	vay·hee	Jeremiah 41:1
month	ba·cho·desh	
In the seventh	hash·she·vee·ee	
came	ba	
Ishmael	yish·ma·el	
son	ben	
of Nethaniah	ne·tan·yah	
the son	ben	
of Elishama	e·lee·sha·ma	
family	miz·ze·ra	
[who was a member] of the royal	ham·me·lu·khah	
chief officers	ve·rab·be	
and one of the king’s	ham·me·lekh	
ten	va·a·sa·rah	
men	a·na·sheem	
with	it·to	
to	el	
Gedaliah	ge·dal·ya·hu	

son	ben		
of Ahikam	a·chee·qam	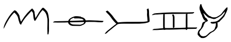	
at Mizpah	ham·mits·pa·tah		
and they ate	vay·yo·khe·lu		
there	sham		
a meal	le·chem	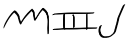	
together	yach·daw	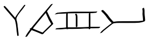	
-	bam·mits·pah		
got up	vay·ya·qam	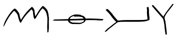	Jeremiah 41:2
Then Ishmael	yish·ma·el		
son	ben		
of Nethaniah	ne·tan·yah	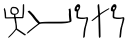	
and the ten	va·a·se·ret		
men	ha·a·na·sheem		
who	a·sher		
were	ha·yu	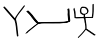	
with him	it·to		
and struck down	vay·yak·ku	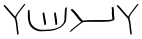	
-	et		
Gedaliah	ge·dal·ya·hu	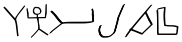	
son	ben		
of Ahikam	a·chee·qam	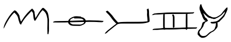	
the son	ben		
of Shaphan	sha·phan	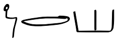	
with the sword	ba·che·rev	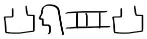	
killing	vay·ya·met	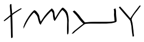	
the one	o·to		

whom	a·sher	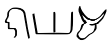	
had appointed to govern	hiph·qeed	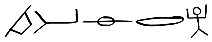	
the king	me·lekh	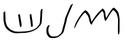	
of Babylon	ba·vel	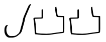	
the land	ba·a·rets	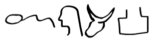	
also	ve·et	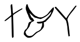	Jeremiah 41:3
all	kal	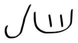	
the Jews	hay·ye·hu·deem	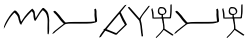	
who	a·sher	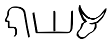	
were	ha·yu	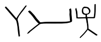	
with	it·to	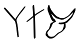	
	et	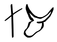	
Gedaliah	ge·dal·ya·hu	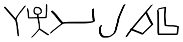	
at Mizpah	bam·mits·pah	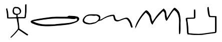	
-	ve·et	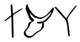	
as well as the Chaldean	hak·kas·deem	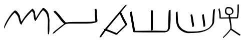	
who	a·sher	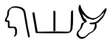	
	nim·tse·u	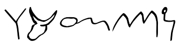	
were there	sham	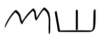	
-	et	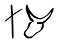	
-	an·she	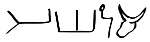	
soldiers	ham·mil·cha·mah	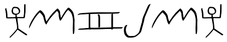	
killed	hik·kah	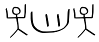	
Ishmael	yish·ma·el	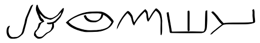	
-	vay·hee	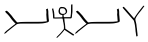	Jeremiah 41:4
day	bay·yo·wm	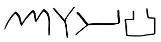	
On the second	hash·she·nee	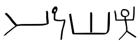	

after the murder	le·ha·meet		
-	et		
of Gedaliah	ge·dal·ya·hu	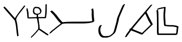	
one	ve·eesh	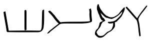	
when no	lo		
yet knew about it	ya·da	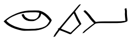	
came	vay·ya·vo·u	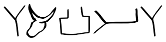	Jeremiah 41:5
men	a·na·sheem	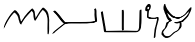	
from Shechem	mish·she·khem	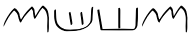	
Shiloh	mish·shi·lo		
and Samaria	u·mish·sho·me·ro·wn		
eighty	she·mo·neem	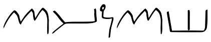	
	eesh	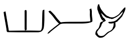	
who had shaved off	me·gul·le·che	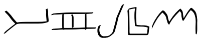	
their beards	za·qan	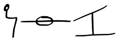	
torn	u·qe·ru·e		
their garments	ve·ga·deem		
and cut themselves	u·mit·go·de·deem		
grain offerings	u·min·chah	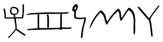	
and frankincense	u·le·vo·w·nah		
	be·ya·dam	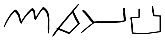	
carrying	le·ha·vee	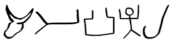	
for the house	bet	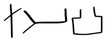	
of the LORD	YHVH		
went out	vay·ye·tse		Jeremiah 41:6
And Ishmael	yish·ma·el		
son	ben		

of Nethaniah	ne·tan·yah	
to meet them	liq·ra·tam	
from	min	
Mizpah	ham·mits·pah	
as he went	ho·lekh	
	ha·lokh	
weeping	u·vo·kheh	
	vay·hee	
When [Ishmael] encountered [the men]	kiph·gosh	
-	o·tam	
he said	vay·yo·mer	
to	a·le·hem	
“ Come	bo·u	
	el	
Gedaliah	ge·dal·ya·hu	
son	ben	
of Ahikam”	a·chee·qam	
-	vay·hee	Jeremiah 41:7
And when they came	ke·vo·w·am	
into	el	
	to·wkh	
the city	ha·eer	
slaughtered them	vay·yish·cha·tem	
Ishmael	yish·ma·el	
son	ben	
of Nethaniah	ne·tan·yah	

and threw them into	el	𐤀𐤋	
	to·wkh	𐤕𐤅𐤊	
a cistern	hab·bo·wr	𐤄𐤁𐤅𐤓	
	hu	𐤄𐤅𐤀	
and the men	ve·ha·a·na·sheem	𐤅𐤄𐤀𐤍𐤔𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
with him	it·to	𐤀𐤕𐤅	
But ten	va·a·sa·rah	𐤅𐤏𐤔𐤓𐤄	Jeremiah 41:8
of the men	a·na·sheem	𐤀𐤍𐤔𐤉𐤌	
	nim·tse·u	𐤍𐤌𐤑𐤀𐤅	
among them	vam	𐤁𐤌	
said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
to	el	𐤀𐤋	
Ishmael	yish·ma·el	𐤉𐤔𐤌𐤏𐤀𐤋	
“ Do not	al	𐤀𐤋	
kill us	te·mi·te·nu	𐤕𐤌𐤕𐤍𐤅	
for	kee	𐤊𐤉	
we have	yesh	𐤉𐤔	
	la·nu	𐤋𐤍𐤅	
hidden treasure	mat·mo·neem	𐤌𐤈𐤌𐤍𐤉𐤌	
in the field —	bas·sa·deh	𐤁𐤔𐤃𐤄	
wheat	chit·teem	𐤇𐤈𐤉𐤌	
barley	u·se·o·reem	𐤅𐤔𐤏𐤓𐤉𐤌	
oil	ve·she·men	𐤅𐤔𐤌𐤍	
and honey ! ”	u·de·vash	𐤅𐤃𐤁𐤔	
So he refrained	vay·yech·dal	𐤅𐤉𐤇𐤃𐤋	
	ve·lo	𐤅𐤋𐤀	

from killing them	he·mee·tam	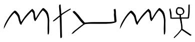	
with	be·to·wkh		
the others	a·che·hem	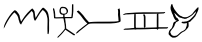	
Now the cistern	ve·hab·bo·wr	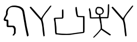	Jeremiah 41:9
into which	a·sher		
had thrown	hish·leekh	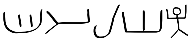	
	sham		
Ishmael	yish·ma·el		
-	et		
all	kal		
the bodies	pig·re	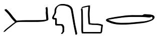	
of the men	ha·a·na·sheem		
was a large one that	a·sher		
he had struck down	hik·kah		
along with	be·yad	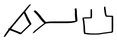	
Gedaliah	ge·dal·ya·hu	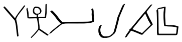	
	hu		
-	a·sher		
had made	a·sah		
King	ham·me·lekh		
Asa	a·sa		
for fear	mip·pe·ne		
of Baasha	ba·sha		
king	me·lekh	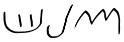	
of Israel	yis·ra·el	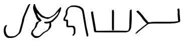	
-	o·to		
filled it	mil·le		

Ishmael	yish·ma·el	𐤉𐤔𐤌𐤏𐤀𐤋	
son	ben	𐤁𐤍	
of Nethaniah	ne·tan·ya·hu	𐤍𐤕𐤍𐤉𐤄𐤅	
with the slain	cha·la·leem	𐤇𐤋𐤋𐤉𐤌	
took captive	vay·yishb	𐤅𐤉𐤔𐤁	Jeremiah 41:10
Then Ishmael	yish·ma·el	𐤉𐤔𐤌𐤏𐤀𐤋	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the remnant	she·e·reet	𐤔𐤀𐤓𐤉𐤕	
of the people	ha·am	𐤄𐤏𐤌	
	a·sher	𐤀𐤔𐤓	
of Mizpah —	bam·mits·pah	𐤁𐤌𐤑𐤐𐤄	
-	et	𐤀𐤕	
the daughters	be·no·wt	𐤁𐤍𐤅𐤕	
of the king	ham·me·lekh	𐤄𐤌𐤋𐤊	
along with	ve·et	𐤅𐤀𐤕	
all	kal	𐤊𐤋	
the others	ha·am	𐤄𐤏𐤌	
who remained	han·nish·a·reem	𐤄𐤍𐤔𐤀𐤓𐤉𐤌	
in Mizpah —	bam·mits·pah	𐤁𐤌𐤑𐤐𐤄	
over whom	a·sher	𐤀𐤔𐤓	
had appointed	hiph·qeed	𐤄𐤐𐤒𐤉𐤃	
Nebuzaradan	ne·vu·zar·a·dan	𐤍𐤁𐤅𐤆𐤓𐤀𐤃𐤍	
captain	rav	𐤓𐤁	
of the guard	tab·ba·cheem	𐤈𐤁𐤇𐤉𐤌	
	et	𐤀𐤕	
Gedaliah	ge·dal·ya·hu	𐤂𐤃𐤋𐤉𐤄𐤅	

son	ben		
of Ahikam	a·chee·qam	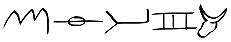	
took them captive	vay·yish·bem	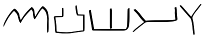	
Ishmael	yish·ma·el		
son	ben		
of Nethaniah	ne·tan·yah	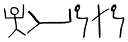	
and set off	vay·ye·lekh	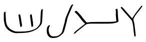	
to cross over	la·a·vor		
to	el		
the Ammonites	be·ne	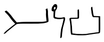	
	am·mo·wn		
heard	vay·yish·ma	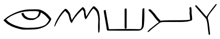	Jeremiah 41:11
When Johanan	yo·w·cha·nan		
son	ben		
of Kareah	qa·re·ach	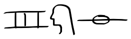	
and all	ve·khal		
the commanders	sa·re	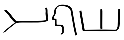	
of the armies	ha·cha·ya·leem	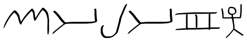	
	a·sher		
with	it·to		
him	et		
of all	kal		
the crimes	ha·ra·ah		
that	a·sher		
had committed	a·sah		
Ishmael	yish·ma·el		
son	ben		

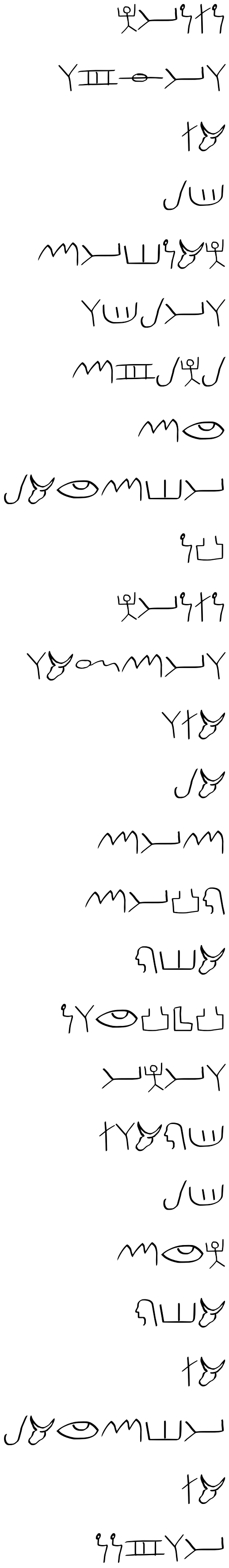

of Nethaniah	ne·tan·yah	
they took	vay·yiq·chu	Jeremiah 41:12
-	et	
all	kal	
their men	ha·a·na·sheem	
and went	vay·ye·le·khu	
to fight	le·hil·la·chem	
	im	
Ishmael	yish·ma·el	
son	ben	
of Nethaniah	ne·tan·yah	
And they found	vay·yim·tse·u	
him	o·to	
near	el	
pool	ma·yim	
the great	rab·beem	
-	a·sher	
in Gibeon	be·giv·o·wn	
-	vay·hee	Jeremiah 41:13
saw	kir·o·wt	
When all	kal	
the people	ha·am	
-	a·sher	
with	et	
Ishmael	yish·ma·el	
-	et	
Johanan	yo·w·cha·nan	

son	ben	בן	
of Kareah	qa·re·ach	קרח	
-	ve·et	ואת	
and all	kal	כל	
the commanders	sa·re	שרי	
of the army	ha·cha·ya·leem	החילים	
-	a·sher	אשר	
with him	it·to	אתו	
they rejoiced	vay·yis·ma·chu	וישמחו	
turned	vay·ya·sob·bu	ויסבו	Jeremiah 41:14
and all	kal	כל	
the people	ha·am	העם	
whom	a·sher	אשר	
had taken captive	sha·vah	שבה	
Ishmael	yish·ma·el	ישמעאל	
at	min	מן	
Mizpah	ham·mits·pah	המצפה	
	vay·ya·shu·vu	וישבו	
and went over	vay·ye·le·khu	וילכו	
to	el	אל	
Johanan	yo·w·cha·nan	יוחנן	
son	ben	בן	
of Kareah	qa·re·ach	קרח	
But Ishmael	ve·yish·ma·el	וישמעאל	Jeremiah 41:15
son	ben	בן	
of Nethaniah	ne·tan·yah	נתניה	
escaped	nim·lat	נמלט	

and eight	bish·mo·nah		
[of his] men	a·na·sheem	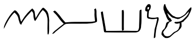	
from	mip·pe·ne		
Johanan	yo·w·cha·nan		
and went	vay·ye·lekh	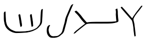	
to	el		
the Ammonites	be·ne	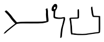	
	am·mo·wn		
took	vay·yiq·qach	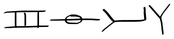	Jeremiah 41:16
Then Johanan	yo·w·cha·nan		
son	ben		
of Kareah	qa·re·ach	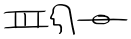	
and all	ve·khal		
the commanders	sa·re	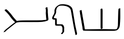	
of the armies	ha·cha·ya·leem	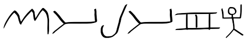	
	a·sher		
with him	it·to		
	et		
the whole	kal		
remnant	she·e·reet		
of the people	ha·am		
whom	a·sher		
he had recovered	he·sheev	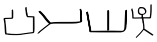	
	me·et		
from Ishmael	yish·ma·el		
son	ben		
of Nethaniah	ne·tan·yah	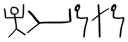	

from	min	
Mizpah	ham·mits·pah	
after	a·char	
Ishmael had killed	hik·kah	
-	et	
Gedaliah	ge·dal·yah	
son	ben	
of Ahikam :	a·chee·qam	
the soldiers	ge·va·reem	
	an·she	
	ham·mil·cha·mah	
women	ve·na·sheem	
children	ve·taph	
and court officials	ve·sa·ri·seem	
-	a·sher	
he had brought back	he·sheev	
from Gibeon	mig·giv·o·wn	
And they went	vay·ye·le·khu	Jeremiah 41:17
and stayed	vay·ye·she·vu	
in Geruth	be·ge·rut	
Chimham	ke·mo·hɛm	
	a·sher	
near	e·tsel	
	bet	
Bethlehem	la·chem	
in order to proceed	la·le·khet	
	la·vo·w	

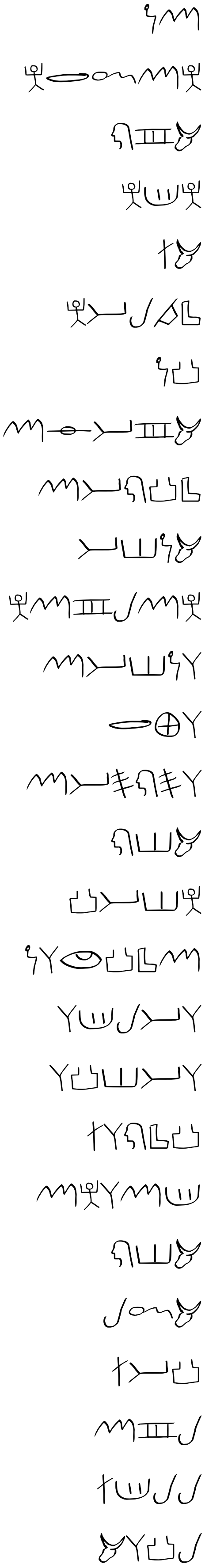

into Egypt	mits·ra·yim		
to escape	mip·pe·ne		Jeremiah 41:18
the Chaldeans	hak·kas·deem		
For	kee	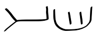	
they were afraid	ya·re·u		
of [the Chaldeans]	mip·pe·ne·hem	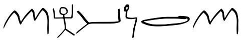	
because	kee	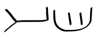	
had struck down	hik·kah		
Ishmael	yish·ma·el		
son	ben		
of Nethaniah	ne·tan·yah	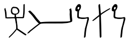	
-	et		
Gedaliah	ge·dal·ya·hu	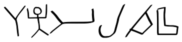	
son	ben		
of Ahikam	a·chee·qam	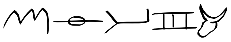	
whom	a·sher		
had appointed	hiph·qeed	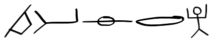	
the king	me·lekh	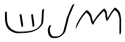	
of Babylon	ba·vel	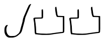	
over the land	ba·a·rets		
approached	vay·yig·ge·shu		Jeremiah 42:1
Then all	kal		
the commanders	sa·re	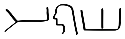	
of the forces	ha·cha·ya·leem	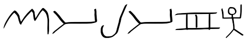	
along with Johanan	ve·yo·w·cha·nan	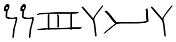	
son	ben		
of Kareah	qa·re·ach	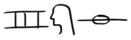	

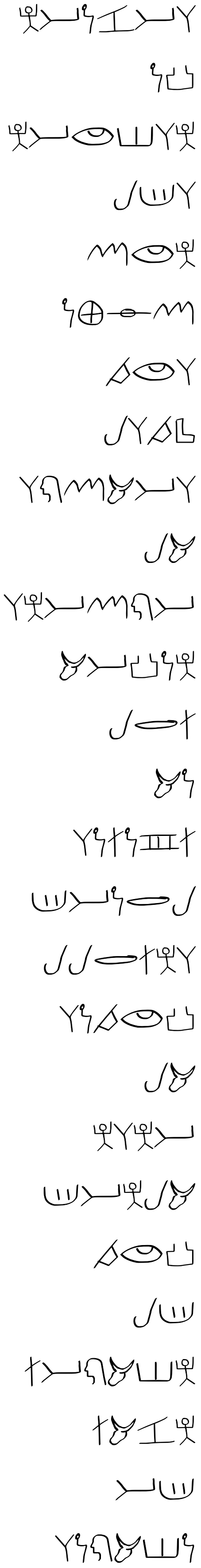

Jezaniah	vee·zan·yah	
son	ben	
of Hoshaiah	ho·wo·sha·yah	
and all	ve·khal	
the people	ha·am	
from the least	miq·qa·ton	
to	ve·ad	
the greatest	ga·do·wl	
and said	vay·yo·me·ru	Jeremiah 42:2
	el	
Jeremiah	yir·me·ya·hu	
the prophet	han·na·vee	
come	tip·pal	
	na	
“ May our petition	te·chin·na·te·nu	
before you	le·pha·ne·kha	
pray	ve·hit·pal·lel	
	ba·a·de·nu	
to	el	
the LORD	YHVH	
your God	e·lo·he·kha	
on behalf of	be·ad	
entire	kal	
remnant	hash·she·e·reet	
this	haz·zot	
For	kee	
of us remain	nish·ar·nu	

few	me·at		
of the many	me·har·beh		
as	ka·a·sher		
with your own eyes	e·ne·kha	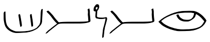	
you can see	ro·o·wt		
-	o·ta·nu		
will tell	ve·yag·ged	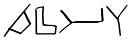	Jeremiah 42:3
us	la·nu		
[Pray] that the LORD	YHVH		
your God	e·lo·he·kha		
-	et		
the way	had·de·rekh		
-	a·sher		
we should walk	ne·lekh	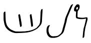	
	bah		
-	ve·et		
and the thing	had·da·var		
-	a·sher		
we should do”	na·a·seh		
replied	vay·yo·mer		Jeremiah 42:4
-	a·le·hem	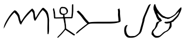	
Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	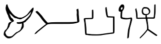	
“ I have heard you ”	sha·ma·tee		
“ I will surely	hin·nee	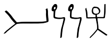	
pray	mit·pal·lel		
to	el		

the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
as you request	ke·div·re·khem	𐤊𐤃𐤁𐤓𐤉𐤊𐤌	
	ve·ha·yah	𐤅𐤄𐤉𐤄	
everything	kal	𐤊𐤋	
	had·da·var	𐤄𐤃𐤁𐤓	
that	a·sher	𐤀𐤔𐤓	
answers	ya·a·neh	𐤉𐤏𐤍𐤄	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et·khem	𐤀𐤕𐤊𐤌	
and I will tell you	ag·geed	𐤀𐤂𐤉𐤃	
	la·khem	𐤋𐤊𐤌	
I will not	lo	𐤋𐤀	
withhold	em·na	𐤀𐤌𐤍𐤏	
from you”	mik·kem	𐤌𐤊𐤌	
a word	da·var	𐤃𐤁𐤓	
Then they	ve·hem·mah	𐤅𐤄𐤌𐤄	Jeremiah 42:5
said	a·me·ru	𐤀𐤌𐤓𐤅	
to	el	𐤀𐤋	
Jeremiah	yir·me·ya·hu	𐤉𐤓𐤌𐤉𐤄𐤅	
be	ye·hee	𐤉𐤄𐤉	
“ May the LORD	YHVH	𐤉𐤄𐤅𐤄	
against us	ba·nu	𐤁𐤍𐤅	
witness	le·ed	𐤋𐤏𐤃	
a true	e·met	𐤀𐤌𐤕	
and faithful	ve·ne·e·man	𐤅𐤍𐤀𐤌𐤍	
if	im	𐤀𐤌	

we do not	lo		
every	ke·khal		
word	had·da·var		
that	a·sher		
sends you	yish·la·cha·kha	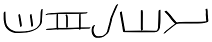	
the LORD	YHVH		
your God	e·lo·he·kha		
to tell us	e·le·nu	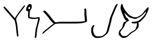	
-	ken	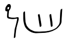	
act upon	na·a·seh		
Whether	im		Jeremiah 42:6
it is pleasant	to·wv		
or	ve·im		
unpleasant	ra		
the voice	be·qo·wl	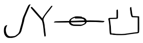	
of the LORD	YHVH		
our God	e·lo·he·nu		
to whom	a·sher		
we	ʾa·nu		
are sending	sho·le·cheem	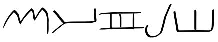	
you	o·te·kha	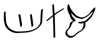	
	e·law	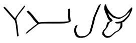	
we will obey	nish·ma	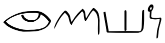	
so that	le·ma·an		
-	a·sher		
it may go well with us	yee·tav	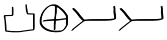	
	la·nu	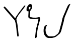	

for	kee	כי	
we will obey	nish·ma	נשמע	
the voice	be·qo·wl	בקול	
of the LORD	YHVH	יהוה	
our God !”	e·lo·he·nu	אלהינו׃	
came	vay·hee	ויהי	Jeremiah 42:7
After	miq·qets	מקץ	
ten	a·se·ret	עשרת	
days	ya·meem	ימים	
	vay·hee	ויהי	
the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to	el	אל	
Jeremiah	yir·me·ya·hu	ירמיהו	
and he summoned	vay·yiq·ra	ויקרא	Jeremiah 42:8
	el	אל	
Johanan	yo·w·cha·nan	יוחנן	
son	ben	בן	
of Kareah	qa·re·ach	קרח	
	ve·el	ואל	
all	kal	כל	
the commanders	sa·re	שרי	
of the forces	ha·cha·ya·leem	החילים	
who	a·sher	אשר	
were with him	it·to	אתו	
and all	u·le·khal	ולכל	
the people	ha·am	העם	

from the least	le·miq·qa·ton	𐤋𐤌𐤒𐤈𐤍	
to	ve·ad	𐤅𐤏𐤃	
the greatest	ga·do·wl	𐤂𐤃𐤅𐤋	
[Jeremiah] told	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Jeremiah 42:9
them	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
“ Thus	koh	𐤊𐤄	
says	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
whom	a·sher	𐤀𐤔𐤓	
you sent	she·lach·tem	𐤔𐤋𐤇𐤕𐤌	
me	o·tee	𐤀𐤕𐤉	
to	e·law	𐤀𐤋𐤉𐤅	
to present	le·hap·peel	𐤋𐤄𐤐𐤉𐤋	
your petition	te·chin·nat·khem	𐤕𐤇𐤍𐤕𐤊𐤌	
- :	le·pha·naw	𐤋𐤐𐤍𐤉𐤅	
‘ If	im	𐤀𐤌	Jeremiah 42:10
	sho·wv	𐤔𐤅𐤁	
you will indeed stay	te·she·vu	𐤕𐤔𐤁𐤅	
land	ba·a·rets	𐤁𐤀𐤓𐤑	
in this	haz·zot	𐤄𐤆𐤀𐤕	
then I will build	u·va·nee·tee	𐤅𐤁𐤍𐤉𐤕𐤉	
you up	et·khem	𐤀𐤕𐤊𐤌	
and not	ve·lo	𐤅𐤋𐤀	
tear you down	e·he·ros	𐤀𐤄𐤓𐤎	
I will plant	ve·na·ta·tee	𐤅𐤍𐤈𐤏𐤕𐤉	

you	et·khem		
and not	ve·lo		
uproot you	et·to·wosh		
for	kee	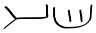	
I will relent	ni·cham·tee		
of	el		
the disaster	ha·ra·ah		
-	a·sher		
I have brought	a·see·tee	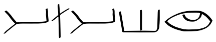	
upon you	la·khem		
Do not	al		Jeremiah 42:11
be afraid	tee·re·u		
of	mip·pe·ne		
the king	me·lekh	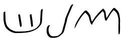	
of Babylon	ba·vel		
whom	a·sher		
you	at·tem		
now fear	ye·re·eem		
	mip·pa·naw		
do not	al		
be afraid	tee·re·u		
of him	mim·men·nu	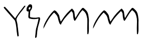	
declares	ne·um		
the LORD	YHVH		
for	kee	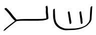	
am with	it·te·khem		
I	a·nee	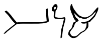	

you to save	le·ho·wo·shee·a	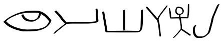	
you	et·khem		
and deliver	u·le·hats·tseel		
you	et·khem		
from him	mee·ya·do	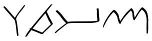	
And I will show	ve·et·ten		Jeremiah 42:12
you	la·khem		
compassion	ra·cha·meem		
and he will have compassion	ve·ri·cham	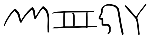	
on you	et·khem		
and restore	ve·he·sheev	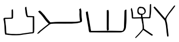	
you	et·khem		
to	el		
your own land ’	ad·mat·khem	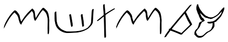	
But if	ve·im		Jeremiah 42:13
say	o·me·reem		
you	at·tem		
‘ We will not	lo		
stay	ne·shev	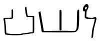	
land’	ba·a·rets		
in this	haz·zot		
	le·vil·tee	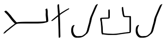	
and you thus disobey	she·mo·a		
the voice	be·qo·wl	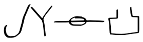	
of the LORD	YHVH		
your God	e·lo·he·khem	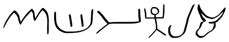	
and if you say	le·mor	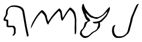	Jeremiah 42:14

‘ No	lo	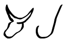	
but	kee	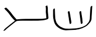	
to the land	e·rets	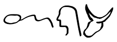	
of Egypt	mits·ra·yim	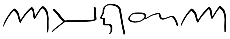	
we will go	na·vo·w	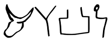	
where	a·sher	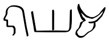	
we will not	lo	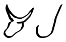	
see	nir·eh	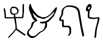	
war	mil·cha·mah	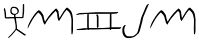	
the sound	ve·qo·wl	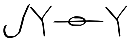	
of the ram’s horn	sho·w·phar	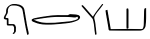	
	lo	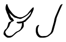	
or hear	nish·ma	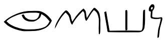	
for bread’	ve·lal·le·chem	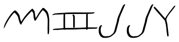	
	lo	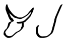	
or hunger	nir·av	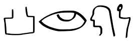	
there	ve·sham	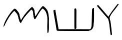	
and live	ne·shev	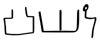	
then	ve·at·tah	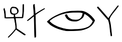	Jeremiah 42:15
	la·khen	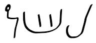	
hear	shim·u	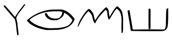	
the word	de·var	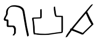	
of the LORD	YHVH	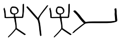	
O remnant	she·e·reet	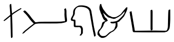	
of Judah !	ye·hu·dah	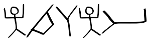	
This is what	koh	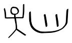	
says :	a·mar	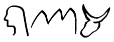	

the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
‘ If	im	𐤀𐤌	
you	at·tem	𐤀𐤕𐤌	
are determined	so·wm	𐤔𐤅𐤌	
	te·si·mun	𐤕𐤔𐤌𐤅𐤍	
	pe·ne·khem	𐤐𐤍𐤉𐤊𐤌	
to go	la·vo	𐤋𐤁𐤀	
to Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
	u·va·tem	𐤅𐤁𐤀𐤕𐤌	
and reside	la·gur	𐤋𐤂𐤅𐤓	
there	sham	𐤔𐤌	
-	ve·ha·ye·tah	𐤅𐤄𐤉𐤕𐤄	Jeremiah 42:16
then the sword	ha·che·rev	𐤄𐤇𐤓𐤁	
-	a·sher	𐤀𐤔𐤓	
you	at·tem	𐤀𐤕𐤌	
fear	ye·re·eem	𐤉𐤓𐤀𐤉𐤌	
-	mim·men·nah	𐤌𐤌𐤍𐤄	
there	sham	𐤔𐤌	
will overtake	tas·seeg	𐤕𐤔𐤉𐤂	
you	et·khem	𐤀𐤕𐤊𐤌	
-	be·e·rets	𐤁𐤀𐤓𐤑	
-	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
and the famine	ve·ha·ra·av	𐤅𐤄𐤓𐤏𐤁	
-	a·sher	𐤀𐤔𐤓	

you	at·tem		
dread	do·a·geem	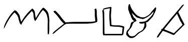	
	mim·men·nu	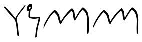	
-	sham		
will follow on your heels	yid·baq	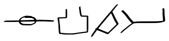	
	a·cha·re·khem	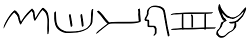	
into Egypt	mits·ra·yim		
there	ve·sham	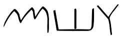	
and you will die	ta·mu·tu		
will	ve·yih·yu		Jeremiah 42:17
So all	khal		
	ha·a·na·sheem		
who	a·sher		
resolve	sa·mu		
-	et		
-	pe·ne·hem	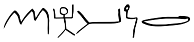	
to go	la·vo·w		
to Egypt	mits·ra·yim		
-	la·gur		
to reside there	sham		
die	ya·mu·tu		
by sword	ba·che·rev	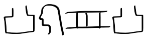	
and famine	ba·ra·av		
and plague	u·vad·da·ver		
Not one	ve·lo		
will	yih·yeh	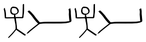	
of them	la·hem		

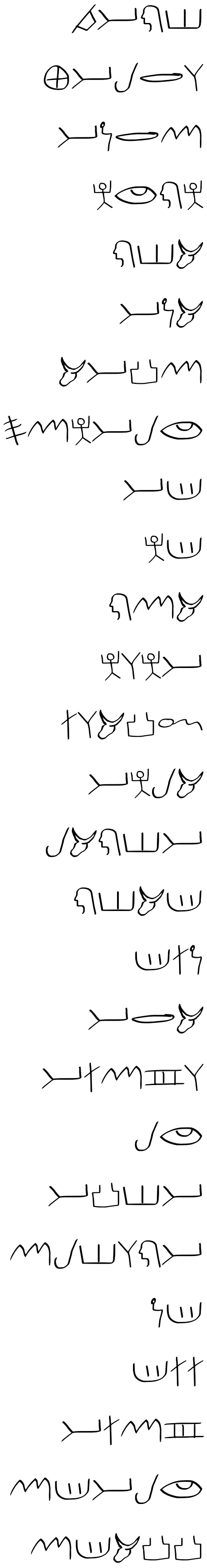

survive	sa·reed	
or escape	u·pha·leet	
	mip·pe·ne	
the disaster	ha·ra·ah	
-	a·sher	
I	a·nee	
will bring	me·vee	
upon them ’	a·le·hem	
For	kee	Jeremiah 42:18
this is what	khoh	
says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
the God	e·lo·he	
of Israel	yis·ra·el	
‘ Just as	ka·a·sher	
were poured out	nit·takh	
My anger	ap·pee	
and wrath	va·cha·ma·tee	
on	al	
the residents	yo·she·ve	
of Jerusalem	ye·ru·sha·lim	
so	ken	
be poured out	tit·takh	
will My wrath	cha·ma·tee	
on you	a·le·khem	
if you go	be·vo·a·khem	

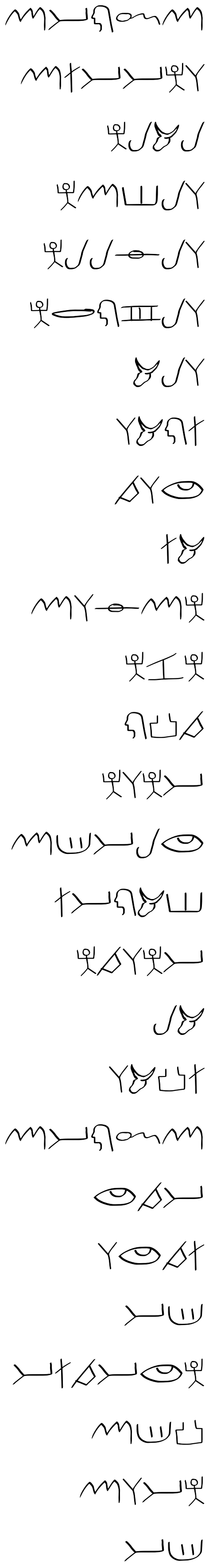

to Egypt	mits·ra·yim	
You will become	wih·yee·tem	
an object of cursing	le·a·lah	
and horror	u·le·sham·mah	
of vilification	ve·liq·la·lah	
and disgrace	u·le·cher·pah	
and you will never	ve·lo	
see	tir·u	
again	o·wd	
-’	et	
place	ham·ma·qo·wm	
this	haz·zeh	
has told	dib·ber	Jeremiah 42:19
The LORD	YHVH	
you	a·le·khem	
O remnant	she·e·reet	
of Judah	ye·hu·dah	
‘ Do not	al	
go	ta·vo·u	
to Egypt ’	mits·ra·yim	
Know	ya·do·a	
for sure	te·de·u	
that	kee	
I have warned	ha·ee·do·tee	
you	va·khem	
today !	hay·yo·wm	
For	kee	Jeremiah 42:20

have deceived	hit·ʿē·tɛm	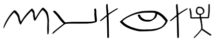	
you	be·naph·sho·w·te·khem	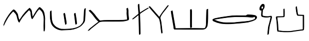	
	kee	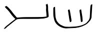	
yourselves	at·tem	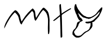	
by sending	she·lach·tem	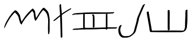	
me	o·tee	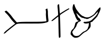	
to	el	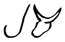	
the LORD	YHVH	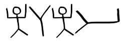	
your God	e·lo·he·khem	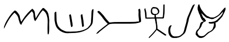	
saying	le·mor	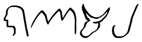	
‘ Pray	hit·pal·lel	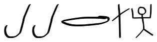	
on our behalf	ba·a·de·nu	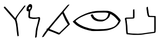	
to	el	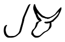	
the LORD	YHVH	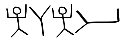	
our God	e·lo·he·nu	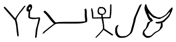	
and as for all	u·khe·khol	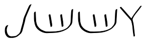	
that	a·sher	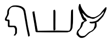	
says	yo·mar	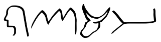	
the LORD	YHVH	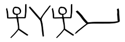	
our God	e·lo·he·nu	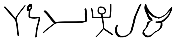	
	ken	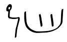	
tell it	hag·ged	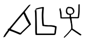	
to us	la·nu	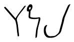	
and we will do it’	ve·a·see·nu	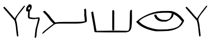	
For I have told	va·ag·gid	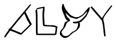	Jeremiah 42:21
you	la·khem	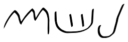	
today	hay·yo·wm	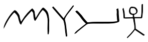	

but you have not	ve·lo	
obeyed	she·ma·tem	
the voice	be·qo·wl	
of the LORD	YHVH	
your God	e·lo·he·khem	
in all	u·le·khol	
-	a·sher	
He has sent me	she·la·cha·nee	
to tell you	a·le·khem	
Now therefore	ve·at·tah	Jeremiah 42:22
know	ya·do·a	
for sure	te·de·u	
that	kee	
by sword	ba·che·rev	
and famine	ba·ra·av	
and plague	u·vad·de·ver	
you will die	ta·mu·tu	
in the place	bam·ma·qo·wm	
where	a·sher	
you desire	cha·phats·tem	
to go	la·vo·w	
to reside”	la·gur	
	sham	
-	vay·hee	Jeremiah 43:1
had finished	ke·khal·lo·wt	
When Jeremiah	yir·me·ya·hu	
telling	le·dab·ber	

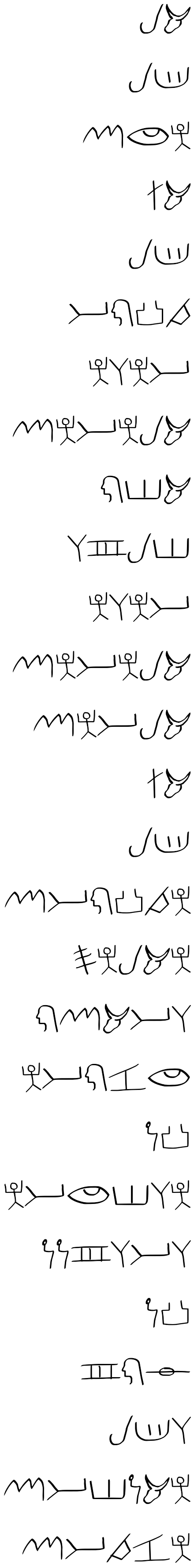

	el	
all	kal	
the people	ha·am	
-	et	
all	kal	
the words	div·re	
of the LORD	YHVH	
their God —	e·lo·he·hem	
-	a·sher	
had sent him	she·la·cho	
the LORD	YHVH	
	e·lo·he·hem	
to [say] —	a·le·hem	
-	et	
everything that	kal	
	had·de·va·reem	
	ha·el·leh	
said	vay·yo·mer	Jeremiah 43:2
Azariah	a·zar·yah	
son	ben	
of Hoshaiah	ho·wo·sha·yah	
Johanan	ve·yo·w·cha·nan	
son	ben	
of Kareah	qa·re·ach	
and all	ve·khal	
men	ha·a·na·sheem	
the arrogant	haz·ze·deem	

	o·me·reem		
to	el		
Jeremiah	yir·me·ya·hu		
are lying !	qer	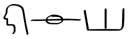	
“ You	at·tah		
	me·dab·ber		
has not	lo		
sent you	she·la·cha·kha	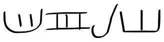	
The LORD	YHVH		
our God	e·lo·he·nu		
to say	le·mor		
‘ You must not	lo		
go	ta·vo·u		
to Egypt	mits·ra·yim		
’	la·gur		
to reside there	sham		
Rather	kee	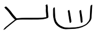	Jeremiah 43:3
Baruch	ba·rukh		
son	ben		
of Neriah	ne·ree·yah	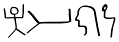	
is inciting	mas·seet		
you	o·te·kha	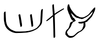	
against us	ba·nu	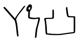	
to	le·ma·an		
deliver	tet		
us	o·ta·nu		
into the hands	ve·yad	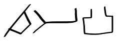	

of the Chaldeans	hak·kas·deem		
so that they may put us to death	le·ha·meet		
-	o·ta·nu		
or exile	u·le·hag·lo·wt	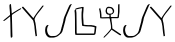	
us	o·ta·nu		
to Babylon !”	ba·vel		
	ve·lo		Jeremiah 43:4
disobeyed	sha·ma		
So Johanan	yo·w·cha·nan		
son	ben		
of Kareah	qa·re·ach	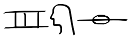	
and all	ve·khal		
the commanders	sa·re	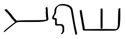	
of the forces	ha·cha·ya·leem	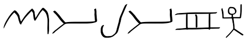	
	ve·khal		
	ha·am		
the command	be·qo·wl	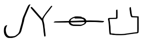	
of the LORD	YHVH		
to stay	la·she·vet		
in the land	be·e·rets		
of Judah	ye·hu·dah		
took	vay·yiq·qach	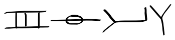	Jeremiah 43:5
Instead, Johanan	yo·w·cha·nan		
son	ben		
of Kareah	qa·re·ach	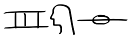	
and all	ve·khal		
the commanders	sa·re	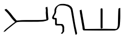	

of the forces	ha·cha·ya·leem	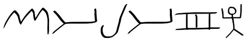	
-	et		
the whole	kal		
remnant	she·e·reet		
of Judah	ye·hu·dah	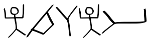	
those who	a·sher		
had returned	sha·vu		
from all	mik·kal		
the nations	hag·go·w·yim	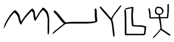	
to which	a·sher		
they had been scattered	nid·de·chu	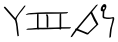	
	sham		
	la·gur		
to the land	be·e·rets		
of Judah	ye·hu·dah	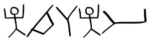	
-	et		Jeremiah 43:6
the men	hag·ge·va·reem		
-	ve·et		
the women	han·na·sheem	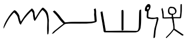	
-	ve·et		
the children	hat·taph	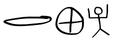	
-	ve·et		
daughters	be·no·wt	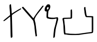	
the king’s	ham·me·lekh		
-	ve·et		
and everyone	kal	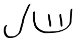	
	han·ne·phesh		

whom	a·sher	
had allowed to remain	hin·nee·ach	
Nebuzaradan	ne·vu·zar·a·dan	
captain	rav	
of the guard	tab·ba·cheem	
with	et	
Gedaliah	ge·dal·ya·hu	
son	ben	
of Ahikam	a·chee·qam	
the son	ben	
of Shaphan	sha·phan	
as well as	ve·et	
Jeremiah	yir·me·ya·hu	
the prophet	han·na·vee	
-	ve·et	
and Baruch	ba·rukh	
son	ben	
of Neriah	ne·ree·ya·hu	
So they entered	vay·ya·vo·u	Jeremiah 43:7
the land	e·rets	
of Egypt	mits·ra·yim	
because	kee	
they did not	lo	
obey	sha·me·u	
the voice	be·qo·wl	
of the LORD	YHVH	
and they went	vay·ya·vo·u	

as far as	ad		
Tahpanhes	tach·pan·ches	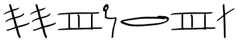	
came	vay·hee	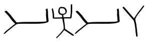	Jeremiah 43:8
Then the word	de·var		
of the LORD	YHVH		
to	el		
Jeremiah	yir·me·ya·hu		
at Tahpanhes	be·tach·pan·ches		
:	le·mor		
pick up	qach	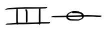	Jeremiah 43:9
	be·ya·de·kha	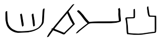	
stones	a·va·neem		
some large	ge·do·lo·wt		
and bury them	u·te·man·tam	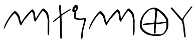	
in the clay	bam·me·let		
of the brick pavement	bam·mal·ben		
-	a·sher		
at the entrance	be·phe·tach		
palace	bet	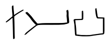	
to Pharaoh’s	par·oh		
at Tahpanhes	be·tach·pan·ches		
“ In the sight	le·e·ne	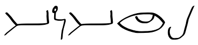	
	a·na·sheem	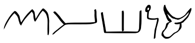	
[of the] Jews	ye·hu·deem	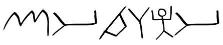	
Then tell them	ve·a·mar·ta	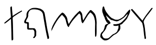	Jeremiah 43:10
that	a·le·hem	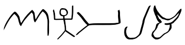	
this is what	koh	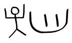	

says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	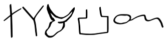	
the God	e·lo·he		
of Israel	yis·ra·el	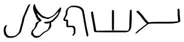	
	hin·nee	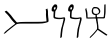	
‘ I will send for	sho·le·ach	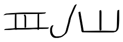	
	ve·la·qach·tee	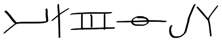	
-	et		
Nebuchadnezzar	ne·vu·khad·rets·tsar		
king	me·lekh	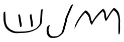	
of Babylon	ba·vel		
My servant	av·dee	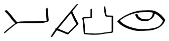	
and I will set	ve·sam·tee		
his throne	khis·o		
over	mim·ma·al		
stones	la·a·va·neem	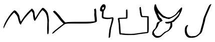	
these	ha·el·leh		
that	a·sher		
I have embedded	ta·ma·ne·tee	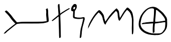	
and he will spread	ve·na·tah		
-	et		
his royal pavilion	shaph·ru·ro		
over them	a·le·hem	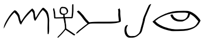	
He will come	u·va·ʾah		Jeremiah 43:11
and strike down	ve·hik·kah	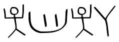	
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the land	e·rets	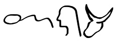	
of Egypt	mits·ra·yim	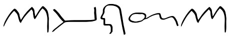	
to those	a·sher	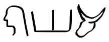	
destined for death	lam·ma·vet	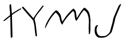	
bringing death	lam·ma·vet	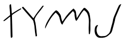	
to those	va·a·sher	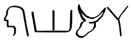	
destined for captivity	lash·she·vee	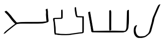	
captivity	lash·she·vee	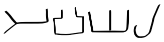	
to those	va·a·sher	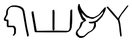	
destined for the sword	la·che·rev	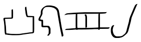	
and the sword	le·cha·rev	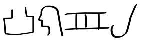	
I will kindle	ve·hits·tsat·tee	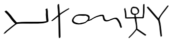	Jeremiah 43:12
a fire	esh	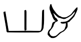	
in the temples	be·vat·te	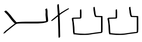	
of the gods	e·lo·he	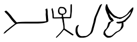	
of Egypt	mits·ra·yim	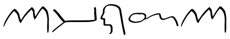	
and [Nebuchadnezzar] will burn [those temples]	u·se·ra·pham	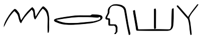	
and take [their gods] as captives	ve·sha·vam	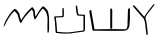	
So he will wrap himself	ve·a·tah	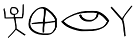	
with	et	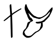	
the land	e·rets	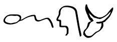	
of Egypt	mits·ra·yim	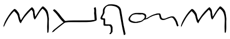	
as	ka·a·sher	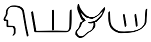	
wraps himself	ya·teh	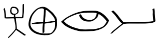	
a shepherd	ha·ro·eh	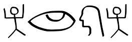	

-	et	
in his garment	big·do	
and he will depart	ve·ya·tsa	
from there	mish·sham	
unscathed	be·sha·lo·wm	
He will demolish	ve·shib·bar	Jeremiah 43:13
-	et	
the sacred pillars	mats·tse·vo·wt	
	bet	
of the temple of the sun	she·mesh	
-	a·sher	
in the land	be·e·rets	
of Egypt	mits·ra·yim	
and	ve·et	
the temples	bat·te	
of the gods	e·lo·he	
of Egypt’”	mits·ra·yim	
he will burn down	yis·roph	
	ba·esh	
This is the word	had·da·var	Jeremiah 44:1
that	a·sher	
came	ha·yah	
to	el	
Jeremiah	yir·me·ya·hu	
concerning	el	
all	kal	
the Jews	hay·ye·hu·deem	

living	hay·yo·she·veem	𐤄𐤉𐤔𐤁𐤉𐤌	
in the land	be·e·rets	𐤁𐤀𐤓𐤑	
of Egypt —	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
	hay·yo·she·veem	𐤄𐤉𐤔𐤁𐤉𐤌	
in Migdol	be·mig·dol	𐤁𐤌𐤂𐤃𐤋	
Tahpanhes	u·ve·tach·pan·ches	𐤅𐤁𐤕𐤇𐤐𐤍𐤇𐤎	
and Memphis —	u·ve·noph	𐤅𐤁𐤍𐤐	
and in the land	u·ve·e·rets	𐤅𐤁𐤀𐤓𐤑	
of Pathros	pat·ro·ws	𐤐𐤕𐤓𐤅𐤎	
:	le·mor	𐤋𐤀𐤌𐤓𐤎	
“ This is what	koh	𐤊𐤄	Jeremiah 44:2
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
You	at·tem	𐤀𐤕𐤌	
have seen	re·ee·tem	𐤓𐤀𐤉𐤕𐤌	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the disaster	ha·ra·ah	𐤄𐤓𐤏𐤄	
that	a·sher	𐤀𐤔𐤓	
I brought	he·ve·tee	𐤄𐤁𐤀𐤕𐤉	
against	al	𐤏𐤋	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
	ve·al	𐤅𐤏𐤋	
and all	kal	𐤊𐤋	

the cities	a·re	
of Judah	ye·hu·dah	
and behold	ve·hin·nam	
they lie today in ruins	cha·re·bah	
	hay·yo·wm	
and	haz·zeh	
desolation	ve·en	
	ba·hem	
	yo·wo·shev	
because of	mip·pe·ne	Jeremiah 44:3
the evil	ra·a·tam	
-	a·sher	
they have done	a·su	
They provoked Me to anger	le·hakh·i·se·nee	
by continuing	la·le·khet	
to burn incense	le·qat·ter	
[and] to serve	la·a·vod	
gods	le·lo·heem	
other	a·che·reem	
-	a·sher	
that neither	lo	
ever knew	ye·da·um	
they	hem·mah	
[nor] you	at·tem	
nor your fathers	va·a·vo·te·khem	
Yet I sent	va·esh·lach	Jeremiah 44:4
you	a·le·khem	

-	et	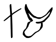	
all	kal	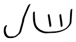	
My servants	a·va·day	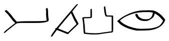	
the prophets	han·ne·vee·eem	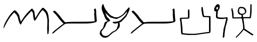	
again and again	hash·kem	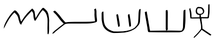	
	ve·sha·lo·ach	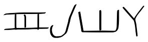	
saying :	le·mor	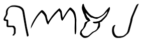	
‘ Do not	al	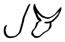	
	na	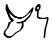	
do	ta·a·su	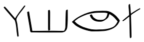	
-	et	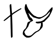	
thing	de·var	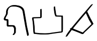	
detestable	hat·to·e·vah	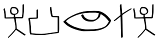	
this	haz·zot	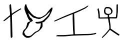	
that	a·sher	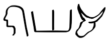	
I hate ’	sa·ne·tee	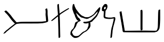	
But they did not	ve·lo	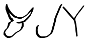	Jeremiah 44:5
listen	sha·me·u	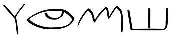	
they did not	ve·lo	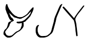	
or incline	hit·tu	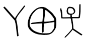	
	et	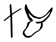	
their ears	a·ze·nam	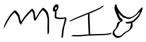	
turn	la·shuv	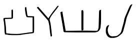	
from their wickedness	me·ra·a·tam	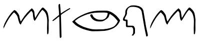	
or stop	le·vil·tee	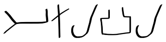	
burning incense	qat·ter	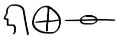	
gods	le·lo·heem	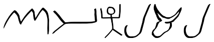	

to other	a·che·reem	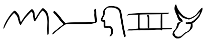	
poured out	vat·tit·takh	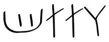	Jeremiah 44:6
Therefore My wrath	cha·ma·tee	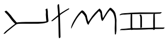	
and anger	ve·ap·pee	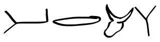	
and burned	vat·tiv·ar	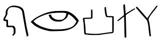	
in the cities	be·a·re	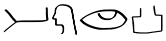	
of Judah	ye·hu·dah	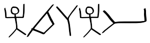	
and in the streets	u·ve·chu·tso·wt	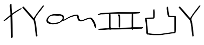	
of Jerusalem	ye·ru·sha·lim	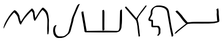	
so that they have become	vat·tih·ye·nah	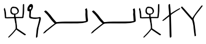	
the desolate	le·cha·re·bah	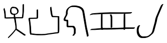	
ruin	lish·ma·mah	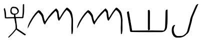	
they are today	kay·yo·wm	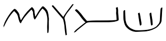	
	haz·zeh	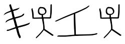	
So now	ve·at·tah	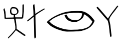	Jeremiah 44:7
this is what	koh	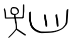	
says :	a·mar	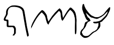	
the LORD	YHVH	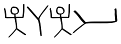	
God	e·lo·he	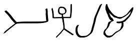	
of Hosts	tse·va·o·wt	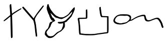	
the God	e·lo·he	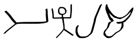	
of Israel	yis·ra·el	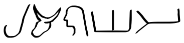	
Why	la·mah	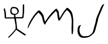	
are you	at·tem	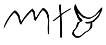	
doing	o·seem	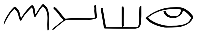	
harm	ra·ah	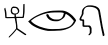	
such great	ge·do·w·lah	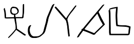	

to	el		
yourselves	naph·sho·te·khem		
by cutting off	le·hakh·reet	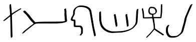	
	la·khem		
man	eesh	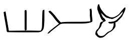	
and woman	ve·ish·shah		
child	o·w·lel		
and infant	ve·yo·w·neq		
from	mit·to·wkh		
Judah	ye·hu·dah		
without	le·vil·tee	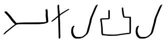	
leaving	ho·w·teer		
yourselves	la·khem		
a remnant ?	she·e·reet		
[Why are you] provoking Me to anger	le·hakh·i·se·nee		Jeremiah 44:8
by the work	be·ma·a·se		
of your hands	ye·de·khem	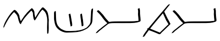	
by burning incense	le·qat·ter	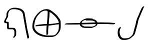	
gods	le·lo·heem		
to other	a·che·reem		
in the land	be·e·rets		
of Egypt	mits·ra·yim		
where	a·sher		
you	at·tem		
have gone	ba·eem		
to reside	la·gur		

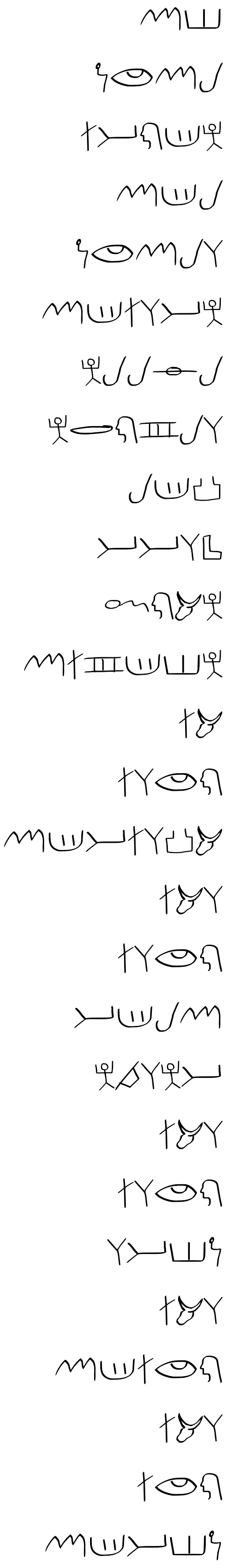

?	sham	
As a result	le·ma·an	
you will be cut off	hakh·reet	
	la·khem	
and	u·le·ma·an	
will become	he·yo·wt·khem	
an object of cursing	liq·la·lah	
and reproach	u·le·cher·pah	
among all	be·khol	
the nations	go·w·ye	
of the earth	ha·a·rets	
Have you forgotten	hash·khach·tem	Jeremiah 44:9
-	et	
the wickedness	ra·o·wt	
of your fathers	a·vo·w·te·khem	
and	ve·et	
-	ra·o·wt	
of the kings	mal·khe	
of Judah	ye·hu·dah	
and	ve·et	
-	ra·o·wt	
their wives	na·shaw	
as well as	ve·et	
the wickedness that	ra·o·te·khem	
you	ve·et	
and	ra·ot	
your wives	ne·she·khem	

-	a·sher	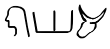	
committed	a·su		
in the land	be·e·rets		
of Judah	ye·hu·dah	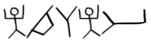	
and in the streets	u·ve·chu·tso·wt	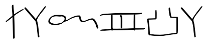	
of Jerusalem ?	ye·ru·sha·lim		
they have not	lo		Jeremiah 44:10
humbled themselves	duk·ke·u		
To	ad		
day	hay·yo·wm	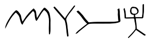	
this	haz·zeh	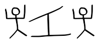	
[or]	ve·lo		
shown reverence	ya·re·u		
nor	ve·lo		
have they followed	ha·le·khu		
My instruction	ve·to·w·ra·tee		
or the statutes	u·ve·chuq·qo·tay	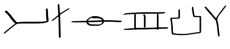	
that	a·sher	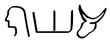	
I set	na·tat·tee		
before you	liph·ne·khem	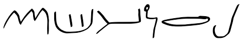	
and	ve·liph·ne		
your fathers	a·vo·w·te·khem	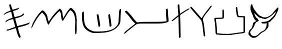	
Therefore	la·khen		Jeremiah 44:11
this is what	koh	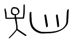	
says :	a·mar		
the LORD	YHVH	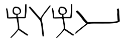	
of Hosts	tse·va·o·wt		

the God	e·lo·he	
of Israel	yis·ra·el	
	hin·nee	
I will set	sam	
My face	pa·nay	
	ba·khem	
to bring disaster	le·ra·ah	
and to cut off	u·le·hakh·reet	
-	et	
all	kal	
Judah	ye·hu·dah	
And I will take away	ve·la·qach·tee	Jeremiah 44:12
-	et	
the remnant	she·e·reet	
of Judah	ye·hu·dah	
who	a·sher	
have resolved	sa·mu	
	phe·ne·hem	
to go	la·vo·w	
to the land	e·rets	
of Egypt	mits·ra·yim	
	la·gur	
to reside there	sham	
they will meet their end	ve·tam·mu	
[They] will all	khol	
	be·e·rets	
	mits·ra·yim	

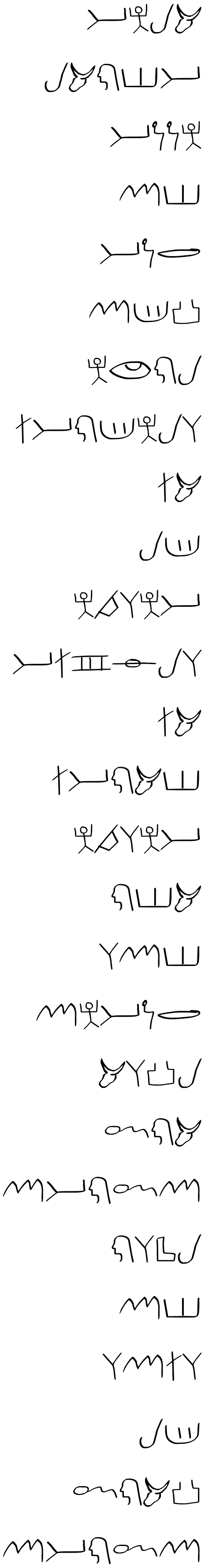

fall	yip·po·lu		
by the sword	ba·che·rev	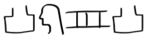	
by famine	ba·ra·av		
or be consumed	yit·tam·mu		
From the least	miq·qa·ton	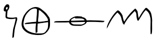	
to	ve·ad		
the greatest	ga·do·wl		
by sword	ba·che·rev	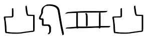	
or famine	u·va·ra·av		
they will die	ya·mu·tu		
and they will become	ve·ha·yu	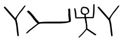	
an object of cursing	le·a·lah		
[and] horror	le·sham·mah		
of vilification	ve·liq·la·lah	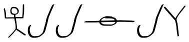	
and reproach	u·le·cher·pah		
I will punish	u·pha·qad·tee	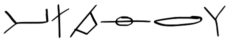	Jeremiah 44:13
	al		
those who live	hay·yo·wo·she·veem		
in the land	be·e·rets		
of Egypt	mits·ra·yim		
just as	ka·a·sher		
I punished	pa·qad·tee	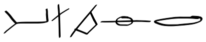	
	al		
Jerusalem	ye·ru·sha·lim		
by sword	ba·che·rev	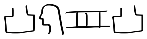	
and famine	ba·ra·av		
and plague	u·vad·da·ver		

so that none of	ve·lo		Jeremiah 44:14
will	yih·yeh	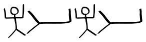	
escape	pa·leet	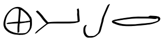	
or survive	ve·sa·reed		
the remnant	lish·e·reet		
of Judah	ye·hu·dah	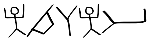	
who have gone	hab·ba·eem		
to reside	la·gur		
	sham		
-	be·e·rets		
in Egypt	mits·ra·yim		
to return	ve·la·shuv		
to the land	e·rets		
of Judah	ye·hu·dah	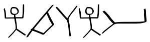	
where	a·sher		
they	hem·mah		
long	me·nas·se·eem		
-	et		
-	naph·sham	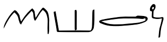	
to return	la·shuv		
and live	la·she·vet		
	sham		
for	kee	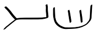	
none	lo		
will return	ya·shu·vu		
except	kee	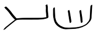	
	im		

a few fugitives”	pe·le·teem	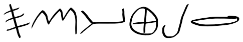	
said	vay·ya·a·nu		Jeremiah 44:15
-	et		
to Jeremiah	yir·me·ya·hu		
Then all	kal		
the men	ha·a·na·sheem	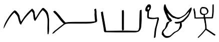	
who knew	hay·yo·de·eem		
that	kee	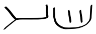	
were burning incense	me·qat·te·ro·wt	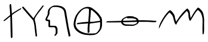	
their wives	ne·she·hem	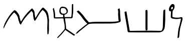	
gods	le·lo·heem		
to other	a·che·reem		
and all	ve·khal		
the women	han·na·sheem	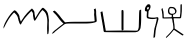	
standing by —	ha·o·me·do·wt		
assembly —	qa·hal	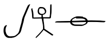	
a great	ga·do·wl		
along with all	ve·khal		
the people	ha·am		
living	hay·yo·she·veem	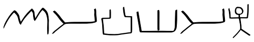	
in the land	be·e·rets		
of Egypt	mits·ra·yim		
[and] in Pathros	be·phat·ro·ws		
	le·mor	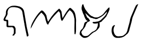	
“ As for the word	had·da·var		Jeremiah 44:16
-	a·sher		
you have spoken	dib·bar·ta		

to us	e·le·nu	
in the name	be·shem	
of the LORD	YHVH	
we will not	e·nen·nu	
listen	sho·me·eem	
to you !	e·le·kha	
Instead	kee	Jeremiah 44:17
we will do	a·soh	
	na·a·seh	
-	et	
everything	kal	
we vowed	had·da·var	
	a·sher	
to do	ya·tsa	
:	mip·pee·nu	
We will burn incense	le·qat·ter	
to the Queen	lim·le·khet	
of Heaven	hash·sha·ma·yim	
and offer	ve·has·sekh	
to her	lah	
drink offerings	ne·sa·kheem	
just as	ka·a·sher	
did	a·see·nu	
we	a·nach·nu	
our fathers	va·a·vo·te·nu	
our kings	me·la·khe·nu	
and our officials	ve·sa·re·nu	

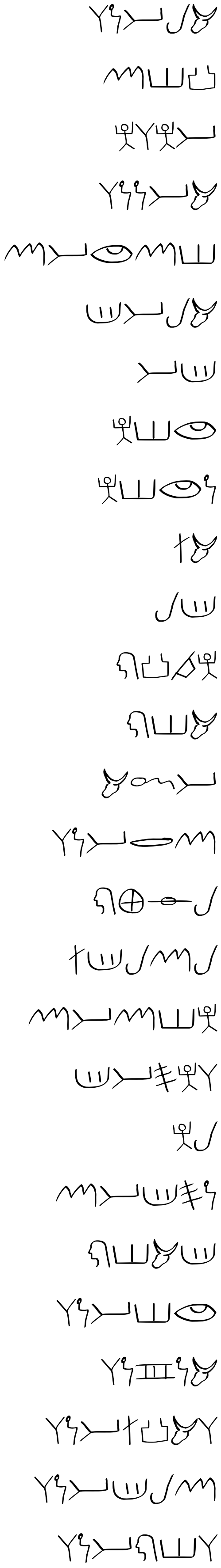

in the cities	be·a·re		
of Judah	ye·hu·dah		
and in the streets	u·ve·chu·tso·wt		
of Jerusalem	ye·ru·sha·lim		
At that time we had plenty	van·nis·ba		
of food	le·chem	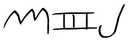	
	van·nih·yeh		
and good things	to·w·veem	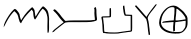	
disaster	ve·ra·ah		
no	lo		
and we saw	ra·ee·nu	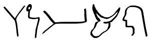	
But from the time	u·min		Jeremiah 44:18
	az		
we stopped	cha·dal·nu		
burning incense	le·qat·ter	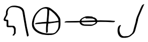	
to the Queen	lim·le·khet		
of Heaven	hash·sha·ma·yim	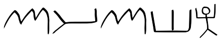	
and pouring out	ve·has·sekh	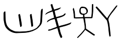	
to her	lah		
drink offerings	ne·sa·kheem	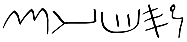	
we have lacked	cha·sar·nu		
everything	khol		
by sword	u·va·che·rev	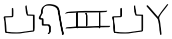	
and famine”	u·va·ra·av		
and have been perishing	ta·me·nu		
“ Moreover,” [said the women,] “when	ve·khee		Jeremiah 44:19

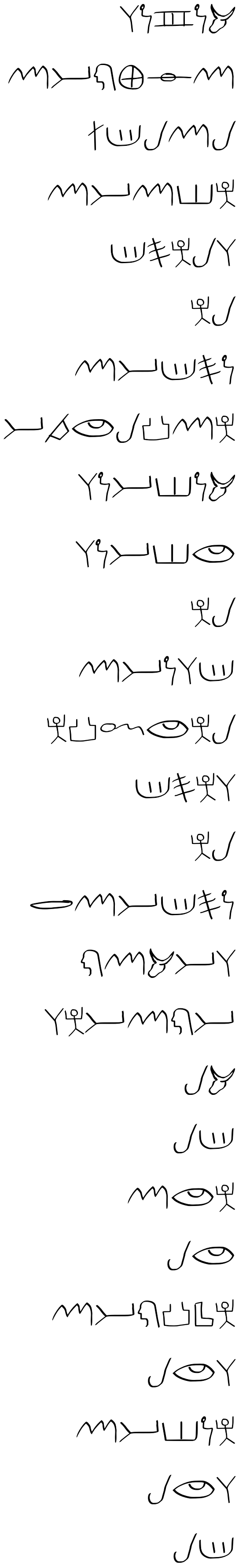

we	a·nach·nu	
burned incense	me·qat·te·reem	
to the Queen	lim·le·khet	
of Heaven	hash·sha·ma·yim	
and poured out	u·le·has·sekh	
to her	lah	
drink offerings	ne·sa·kheem	
was it without	ha·mib·bal·a·de	
our husbands' {knowledge}	a·na·she·nu	
that we made	a·see·nu	
	lah	
sacrificial cakes	kaw·va·neem	
in her image	le·ha·a·tsi·vah	
and poured out	ve·has·sekh	
to her ? ”	lah	
drink offerings	ne·sa·kheem	
said	vay·yo·mer	Jeremiah 44:20
Then Jeremiah	yir·me·ya·hu	
to	el	
all	kal	
the people	ha·am	
	al	
both men	hag·ge·va·reem	
and	ve·al	
women	han·na·sheem	
	ve·al	
-	kal	

-	ha·am		
who were answering	ha·o·neem	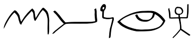	
him	o·to		
-	da·var		
-	le·mor		
not	ha·lo·w		Jeremiah 44:21
-	et		
you burned	haq·qit·ter	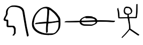	
-	a·sher		
“ As for the incense	qit·tar·tem		
in the cities	be·a·re		
of Judah	ye·hu·dah	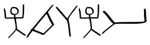	
and in the streets	u·ve·chu·tso·wt	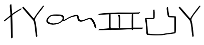	
of Jerusalem —	ye·ru·sha·lim		
you	at·tem		
your fathers	va·a·vo·w·te·khem		
your kings	mal·khe·khem	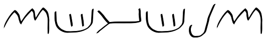	
your officials	ve·sa·re·khem	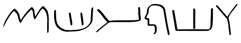	
and the people	ve·am		
of the land	ha·a·rets		
- —	o·tam		
remember	za·khar	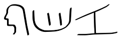	
did the LORD	YHVH	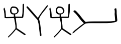	
and bring	vat·ta·a·leh		
this to	al		
mind ?	lib·bo	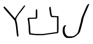	
no	ve·lo		Jeremiah 44:22

could	yu·khal	
So the LORD	YHVH	
longer	o·wd	
endure	la·set	
	mip·pe·ne	
the evil	ro·a	
deeds	ma·al·le·khem	
	mip·pe·ne	
and detestable acts	hat·to·w·e·vot	
-	a·sher	
you committed	a·see·tem	
became	vat·te·hee	
and your land	ar·tse·khem	
a desolation	le·cha·re·bah	
a horror	u·le·sham·mah	
and an object of cursing	ve·liq·la·lah	
without	me·en	
inhabitant	yo·wo·shev	
day	ke·hay·yo·wm	
as it is this	haz·zeh	
Because	mip·pe·ne	Jeremiah 44:23
-	a·sher	
you burned incense	qit·tar·tem	
-	va·a·sher	
and sinned	cha·ta·tem	
against the LORD	la·YHVH	
and did not	ve·lo	

obey	she·ma·tem		
the voice	be·qo·wl	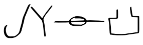	
of the LORD	YHVH	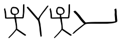	
His instruction	u·ve·to·ra·to	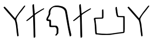	
His statutes	u·ve·chuq·qo·taw	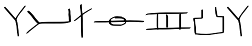	
and His testimonies	u·ve·e·de·wo·taw		
[or]	lo		
walk	ha·lakh·tem		
in	al		
	ken	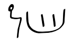	
has befallen you	qa·rat	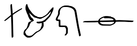	
-	et·khem		
disaster	ha·ra·ah		
this	haz·zot		
as you see today	kay·yo·wm	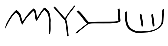	
”	haz·zeh		
said	vay·yo·mer		Jeremiah 44:24
Then Jeremiah	yir·me·ya·hu		
to	el		
all	kal	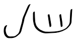	
the people	ha·am		
	ve·el		
including all	kal	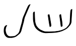	
the women	han·na·sheem	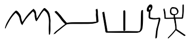	
“ Hear	shim·u		
the word	de·var		
of the LORD	YHVH	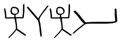	

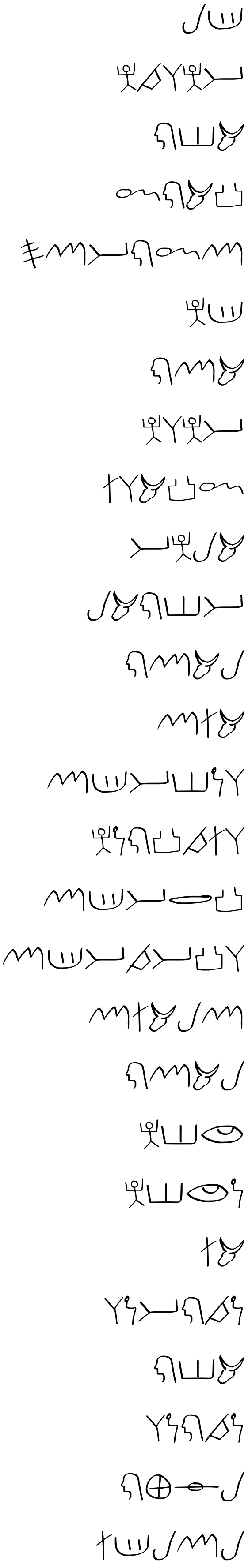

all those	kal	
of Judah	ye·hu·dah	
who	a·sher	
are in the land	be·e·rets	
of Egypt	mits·ra·yim	
This is what	koh	Jeremiah 44:25
-	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
the God	e·lo·he	
of Israel	yis·ra·el	
says :	le·mor	
As for you	at·tem	
and your wives	u·ne·she·khem	
you have spoken	vat·te·dab·be·re·nah	
with your mouths	be·phee·khem	
with your hands	u·vee·de·khem	
and fulfilled	mil·le·tem	
your words :	le·mor	
‘ We will surely	a·soh	
perform	na·a·seh	
-	et	
our vows	ne·da·re·nu	
that	a·sher	
we have made	na·dar·nu	
to burn incense	le·qat·ter	
to the Queen	lim·le·khet	

of Heaven	hash·sha·ma·yim		
and to pour out	u·le·has·sekh		
to her ’	lah		
drink offerings	ne·sa·kheem		
Go ahead, then	ha·qem	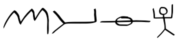	
do	ta·qee·me·nah	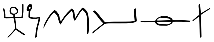	
-	et		
what you have promised !	nid·re·khem	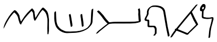	
	ve·a·soh		
Keep	ta·a·se·nah	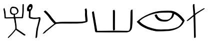	
-	et		
your vows !	nid·re·khem	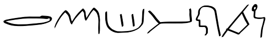	
Nevertheless	la·khen		Jeremiah 44:26
hear	shim·u		
the word	de·var		
of the LORD	YHVH		
all you	kal	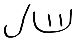	
[people] of Judah	ye·hu·dah	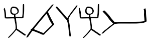	
living	hay·yo·she·veem	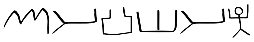	
-	be·e·rets		
in Egypt :	mits·ra·yim		
Behold	hin·nee	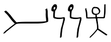	
I have sworn	nish·ba·tee		
name	bish·mee	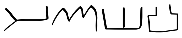	
by My great	hag·ga·do·wl		
says	a·mar		
the LORD	YHVH		

that never	im		
will	yih·yeh	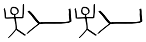	
again	o·wd		
My name	she·mee		
invoke	niq·ra	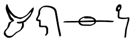	
	be·phee		
any	kal	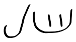	
man	eesh	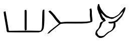	
of Judah	ye·hu·dah	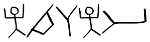	
[or] say	o·mer		
lives ’	chay	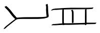	
‘ As surely as the Lord	a·do·nay		
GOD	YHVH		
[living]	be·khal		
in the land	e·rets		
of Egypt	mits·ra·yim	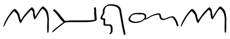	
-	hin·nee	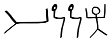	Jeremiah 44:27
I am watching	sho·qed		
over them	a·le·hem	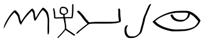	
for harm	le·ra·ah		
and not	ve·lo		
for good	le·to·w·vah		
will meet his end	ve·tam·mu	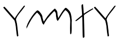	
and every	khal	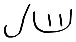	
man	eesh	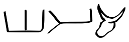	
of Judah	ye·hu·dah	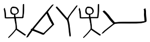	
who	a·sher		

is in the land	be·e·rets	בארץ	
of Egypt	mits·ra·yim	מצרים	
by sword	ba·che·rev	בחרב	
or famine	u·va·ra·av	וברעב	
until	ad	עד	
they are finished off	ke·lo·w·tam	כלותם	
Those who escape	u·phe·lee·te	ופליטי	Jeremiah 44:28
the sword	che·rev	חרב	
will return	ye·shu·vun	ישבון	
from	min	מן	
-	e·rets	ארץ	
Egypt	mits·ra·yim	מצרים	
-	e·rets	ארץ	
to Judah	ye·hu·dah	יהודה	
few	me·te	מתי	
in number	mis·par	מספר	
will know	ve·ya·de·u	וידעו	
and the whole	kal	כל	
remnant	she·e·reet	שארית	
of Judah	ye·hu·dah	יהודה	
who went	hab·ba·eem	הבאים	
in the land	le·e·rets	לארץ	
of Egypt	mits·ra·yim	מצרים	
	la·gur	לגור	
to dwell	sham	שם	
word	de·var	דבר	
whose	mee	מי	

will stand	ya·qum	𐤉𐤒𐤅𐤌	
Mine	mim·men·nee	𐤌𐤌𐤍𐤉	
or theirs !	u·me·hem	𐤅𐤌𐤄𐤌	
This	ve·zot	𐤅𐤆𐤀𐤕	Jeremiah 44:29
to you	la·khem	𐤋𐤊𐤌	
will be a sign	ha·o·wt	𐤄𐤀𐤅𐤕	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
that	kee	𐤊𐤉	
will punish	pho·qed	𐤐𐤒𐤃	
I	a·nee	𐤀𐤍𐤉	
you	a·le·khem	𐤏𐤋𐤉𐤊𐤌	
place	bam·ma·qo·wm	𐤁𐤌𐤒𐤅𐤌	
in this	haz·zeh	𐤄𐤆𐤄	
so that	le·ma·an	𐤋𐤌𐤏𐤍	
you may know	te·de·u	𐤕𐤃𐤏𐤅	
that	kee	𐤊𐤉	
will surely	qo·wm	𐤒𐤅𐤌	
stand	ya·qu·mu	𐤉𐤒𐤅𐤌𐤅	
My threats	de·va·ray	𐤃𐤁𐤓𐤉	
against you	a·le·khem	𐤏𐤋𐤉𐤊𐤌	
of harm	le·ra·ah	𐤋𐤓𐤏𐤄 𐤎	
This is what	koh	𐤊𐤄	Jeremiah 44:30
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
Behold	hin·nee	𐤄𐤍𐤍𐤉	
I will deliver	no·ten	𐤍𐤕𐤍	

-	et	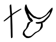	
Pharaoh	par·oh	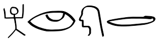	
Hophra	cha·phe·ra	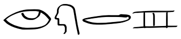	
king	me·lekh	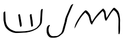	
of Egypt	mits·ra·yim	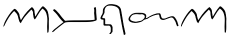	
into the hands	be·yad	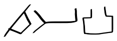	
of his enemies	o·ye·vaw	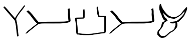	
	u·ve·yad	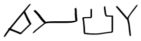	
who seek	me·vaq·she	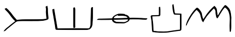	
his life	naph·sho	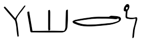	
just as	ka·a·sher	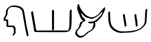	
I delivered	na·tat·tee	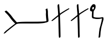	
-	et	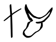	
Zedekiah	tsid·qee·ya·hu	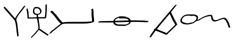	
king	me·lekh	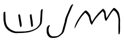	
of Judah	ye·hu·dah	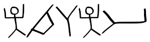	
into the hand	be·yad	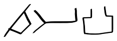	
of Nebuchadnezzar	ne·vu·khad·rets·tsar	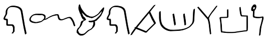	
king	me·lekh	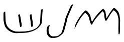	
of Babylon	ba·vel	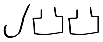	
the enemy	o·ye·vo	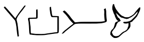	
who was seeking	u·me·vaq·qesh	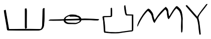	
his life ”	naph·sho	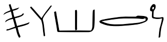	
This is the word	had·da·var	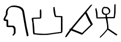	Jeremiah 45:1
that	a·sher	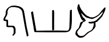	
spoke	dib·ber	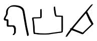	
Jeremiah	yir·me·ya·hu	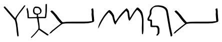	

the prophet	han·na·vee	
to	el	
Baruch	ba·rukh	
son	ben	
of Neriah	ne·ree·yah	
when he wrote	be·kha·te·vo	
-	et	
words	had·de·va·reem	
these	ha·el·leh	
on	al	
a scroll	se·pher	
at the dictation	mip·pee	
of Jeremiah	yir·me·ya·hu	
year	bash·sha·nah	
in the fourth	ha·re·vi·eet	
of Jehoiakim	lee·ho·w·ya·qeem	
son	ben	
of Josiah	yo·shee·ya·hu	
king	me·lekh	
of Judah	ye·hu·dah	
:	le·mor	
“ This is what	koh	Jeremiah 45:2
says	a·mar	
the LORD	YHVH	
the God	e·lo·he	
of Israel	yis·ra·el	
to you	a·le·kha	

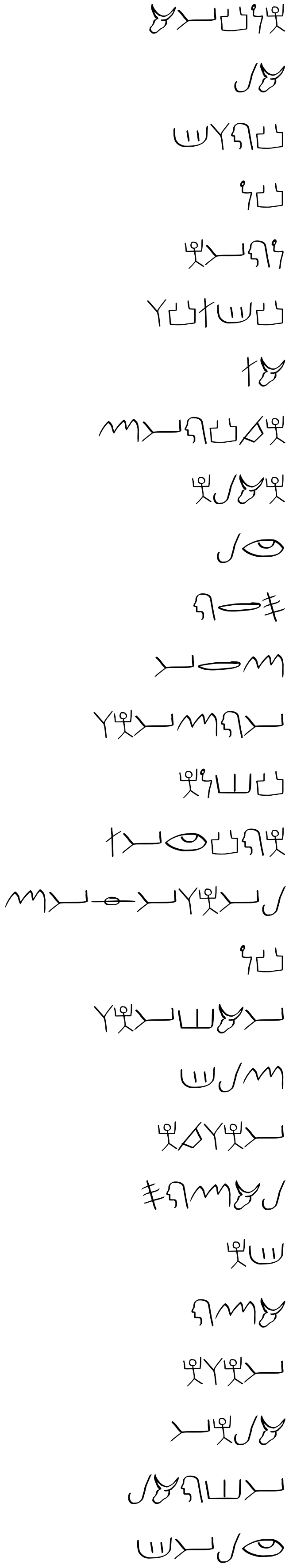

Baruch :	ba·rukh		
You have said	a·mar·ta		Jeremiah 45:3
‘ Woe is	o·w		
	na		
me	lee	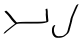	
because	kee	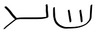	
has added	ya·saph		
the LORD	YHVH		
sorrow	ya·go·wn		
to	al		
my pain !	makh·o·vee		
I am worn out	ya·ga·tee		
with groaning	be·an·cha·tee	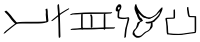	
rest ’”	u·me·nu·chah		
no	lo		
and have found	ma·tsa·tee		
Thus	koh	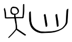	Jeremiah 45:4
[Jeremiah] was to say	to·mar		
to [Baruch} :	e·law	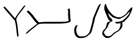	
“ This is what	koh	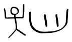	
says :	a·mar		
the LORD	YHVH		
	hin·neh		
what	a·sher		
I have built	ba·nee·tee	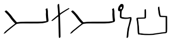	
I	a·nee	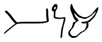	
will demolish	ho·res		

-	ve·et	
what	a·sher	
I have planted	na·ta·tee	
-	a·nee	
and uproot	no·tesh	
-	ve·et	
Throughout	kal	
the land	ha·a·rets	
	hee	
But as for you	ve·at·tah	Jeremiah 45:5
do you seek	te·vaq·qesh	
for yourself ?	le·kha	
great things	ge·do·lo·wt	
Stop	al	
seeking !	te·vaq·qesh	
For	kee	
	hin·nee	
I will bring	me·vee	
disaster	ra·ah	
on	al	
every	kal	
living creature	ba·sar	
declares	ne·um	
the LORD	YHVH	
I will grant	ve·na·tat·tee	
-	le·kha	
-	et	

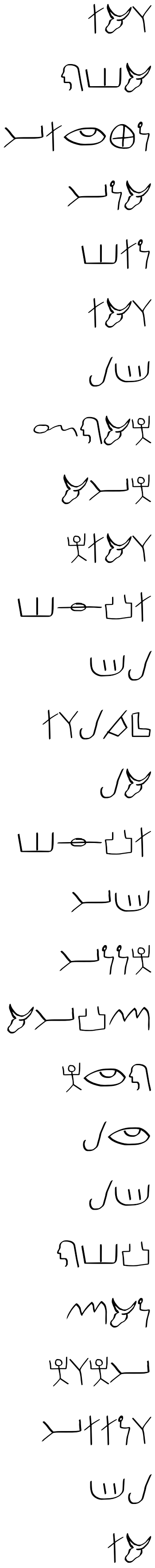

your life	naph·she·kha	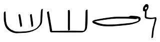	
as a spoil of war	le·sha·lal	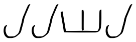	
	al		
but wherever	kal		
	ham·me·qo·mo·wt	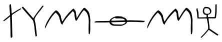	
-	a·sher		
you go	te·lekh	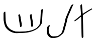	
″	sham		
[the word] that	a·sher		Jeremiah 46:1
came	ha·yah	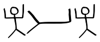	
[This is] the word	de·var		
of the LORD	YHVH		
to	el		
Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	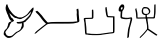	
about	al		
the nations —	hag·go·w·yim	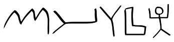	
Egypt	le·mits·ra·yim	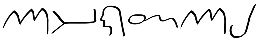	Jeremiah 46:2
concerning	al		
[and] the army	chel	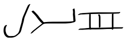	
of Pharaoh	par·oh		
Neco	ne·kho		
king	me·lekh	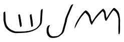	
of Egypt	mits·ra·yim	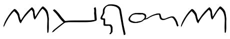	
which	a·sher		
	ha·yah	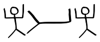	
	al		

River	ne·har	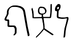	
on the Euphrates	pe·rat		
at Carchemish	be·khar·ke·mish	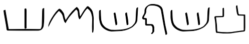	
-	a·sher		
was defeated	hik·kah		
by Nebuchadnezzar	ne·vu·khad·rets·tsar	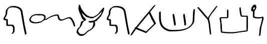	
king	me·lekh	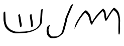	
of Babylon	ba·vel		
year	bish·nat		
in the fourth	ha·re·vee·eet	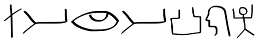	
of Jehoiakim	lee·ho·w·ya·qeem	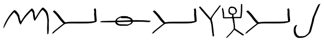	
the son	ben		
of Josiah	yo·shee·ya·hu		
king	me·lekh	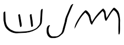	
of Judah :	ye·hu·dah	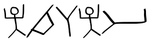	
“ Deploy	ir·khu		Jeremiah 46:3
your shields, small	ma·gen		
and large	ve·tsin·nah		
advance	u·ge·shu		
for battle !	lam·mil·cha·mah	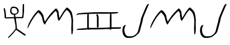	
Harness	is·ru		Jeremiah 46:4
the horses	has·su·seem		
mount	va·a·lu		
the steeds	hap·pa·ra·sheem		
take your positions	ve·hit·yats·tse·vu	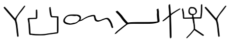	
with helmets on !	be·kho·w·va·eem	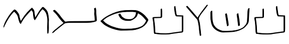	
Polish	mir·qu	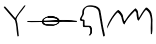	

your spears	ha·re·ma·cheem	
put on	liv·shu	
armor !	has·sir·yo·not	
Why	mad·du·a	Jeremiah 46:5
am I seeing this?	ra·ee·tee	
They	hem·mah	
are terrified	chat·teem	
they are retreating	ne·so·geem	
	a·cho·wr	
their warriors	ve·gib·bo·w·re·hem	
are defeated	yuk·kat·tu	
they flee	u·ma·no·ws	
in haste	na·su	
without	ve·lo	
looking back	hiph·nu	
terror	ma·go·wr	
is on every side ! ”	mis·sa·veev	
declares	ne·um	
the LORD	YHVH	
cannot	al	Jeremiah 46:6
flee	ya·nus	
“ The swift	haq·qal	
cannot	ve·al	
escape !	yim·ma·let	
and the warrior	hag·gib·bo·wr	
In the north	tsa·pho·w·nah	
by	al	

	yad	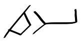	
the River	ne·har	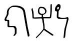	
Euphrates	pe·rat	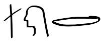	
they stumble	ka·she·lu	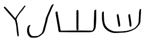	
and fall	ve·na·pha·lu	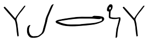	
Who	mee	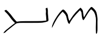	Jeremiah 46:7
is this	zeh	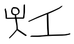	
like the Nile	kay·or	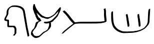	
rising	ya·a·leh	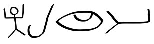	
like rivers	kan·ne·ha·ro·wt	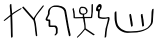	
churn ?	yit·ga·a·shu	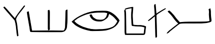	
whose waters	me·maw	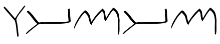	
Egypt	mits·ra·yim	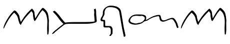	Jeremiah 46:8
like the Nile	kay·or	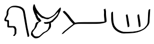	
rises	ya·a·leh	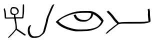	
like rivers	ve·khan·ne·ha·ro·wt	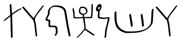	
churn	yit·go·a·shu	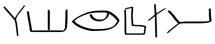	
and its waters	ma·yim	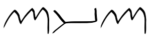	
boasting	vay·yo·mer	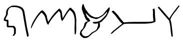	
‘ I will rise	a·a·leh	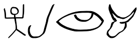	
and cover	a·khas·seh	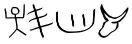	
the earth	e·rets	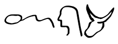	
I will destroy	o·vee·dah	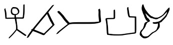	
the cities	eer	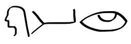	
and their people’	ve·yo·she·ve	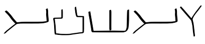	
	vah	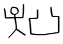	
Advance	a·lu	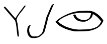	Jeremiah 46:9

O horses !	has·su·seem	
Race furiously	ve·hit·ho·le·lu	
O chariots !	ha·re·khev	
come forth —	ve·ye·tse·u	
Let the warriors	hag·gib·bo·w·reem	
Cush	kush	
and Put	u·phut	
carrying	to·phe·se	
their shields	ma·gen	
men of Lydia	ve·lu·deem	
	to·phe·se	
drawing	do·re·khe	
the bow	qa·shet	
day [belongs]	ve·hay·yo·wm	Jeremiah 46:10
For that	ha·hu	
to the Lord	la·do·nay	
GOD	YHVH	
of Hosts	tse·va·o·wt	
a day	yo·wm	
of vengeance	ne·qa·mah	
against	le·hin·na·qem	
His foes	mits·tsa·raw	
will devour	ve·a·khe·lah	
The sword	che·rev	
until it is satisfied	ve·sa·ve·ah	
until it is quenched	ve·ra·ve·tah	
with their blood	mid·da·mam	

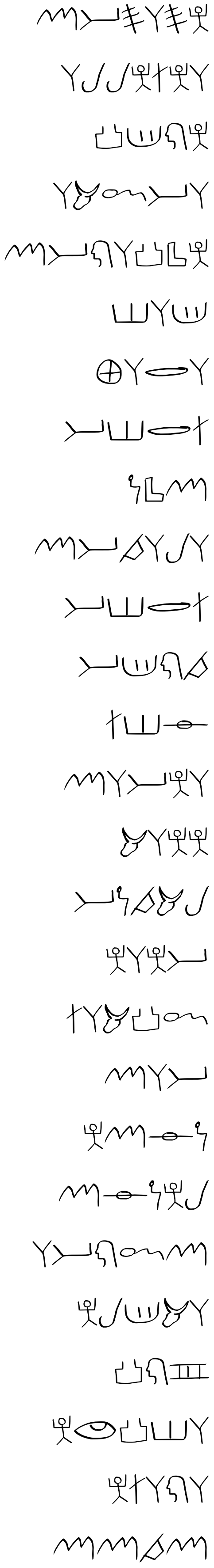

For	kee	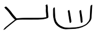	
will hold a sacrifice	ze·vach		
the Lord	la·do·nay	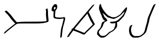	
GOD	YHVH		
of Hosts	tse·va·o·wt	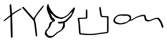	
in the land	be·e·rets		
of the north	tsa·pho·wn		
by	el		
the River	ne·har		
Euphrates	pe·rat	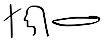	
Go up	a·lee	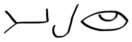	Jeremiah 46:11
to Gilead	gil·ad		
[for]	u·qe·chee	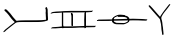	
balm	tso·ree		
O Virgin	be·tu·lat		
Daughter	bat		
of Egypt !	mits·ra·yim		
In vain	lash·shaw		
you try many	hir·bē·tī	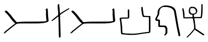	
remedies	re·phu·o·wt		
healing	te·a·lah		
there is no	en	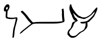	
[but] for you	lakh	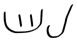	
have heard	sha·me·u		Jeremiah 46:12
The nations	go·w·yim	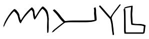	
of your shame	qe·lo·w·nekh		
and your outcry	ve·tsiw·cha·tekh		

fills	ma·le·ah		
the earth	ha·a·rets		
because	kee	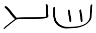	
warrior	gib·bo·wr		
over warrior	be·gib·bo·wr		
stumbles	ka·sha·lu		
together ”	yach·daw	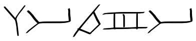	
of them have fallen	na·phe·lu		
and both	she·ne·hem	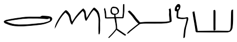	
This is the word	had·da·var		Jeremiah 46:13
that	a·sher		
spoke	dib·ber		
the LORD	YHVH		
to	el		
Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	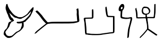	
about the coming	la·vo·w		
of Nebuchadnezzar	ne·vu·khad·rets·tsar		
king	me·lekh	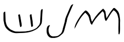	
of Babylon	ba·vel		
to strike	le·hak·ko·wt		
-	et		
the land	e·rets		
of Egypt :	mits·ra·yim		
“ Announce it	hag·gee·du	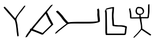	Jeremiah 46:14
in Egypt	ve·mits·ra·yim		
and proclaim	ve·hash·mee·u		

it in Migdol	ve·mig·do·wl	𐤁𐤌𐤂𐤃𐤅𐤋	
proclaim	ve·hash·mee·u	𐤅𐤄𐤔𐤌𐤉𐤏𐤅	
it in Memphis	ve·noph	𐤁𐤍𐤐	
and Tahpanhes	u·ve·tach·pan·ches	𐤅𐤁𐤕𐤇𐤐𐤍𐤇𐤎	
- :	im·ru	𐤀𐤌𐤓𐤅	
‘ Take your positions	hit·yats·tsev	𐤄𐤕𐤉𐤑𐤁	
and prepare	ve·ha·khen	𐤅𐤄𐤊𐤍	
yourself	lakh	𐤋𐤊	
for	kee	𐤊𐤉	
devours	a·khe·lah	𐤀𐤊𐤋𐤄	
the sword	che·rev	𐤇𐤓𐤁	
those around you ’	se·vee·ve·kha	𐤎𐤁𐤉𐤁𐤉𐤊	
Why	mad·du·a	𐤌𐤃𐤅𐤏	Jeremiah 46:15
been laid low ?	nis·chaph	𐤍𐤎𐤇𐤐	
have your warriors	ab·bee·re·kha	𐤀𐤁𐤉𐤓𐤉𐤊	
They cannot	lo	𐤋𐤀	
stand	a·mad	𐤏𐤌𐤃	
for	kee	𐤊𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
has thrust them down	ha·da·pho	𐤄𐤃𐤐𐤅	
They continue	hir·bah	𐤄𐤓𐤁𐤄	Jeremiah 46:16
to stumble	ko·wo·shel	𐤊𐤅𐤔𐤋	
indeed	gam	𐤂𐤌	
have fallen	na·phal	𐤍𐤐𐤋	
[they]	eesh	𐤀𐤉𐤔	
over	el	𐤀𐤋	
one another	re·e·hu	𐤓𐤏𐤄𐤅	

They say	vay·yo·me·ru		
‘ Get up !	qu·mah		
Let us return	ve·na·shu·vah	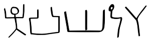	
to	el		
our people	am·me·nu	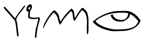	
and to	ve·el		
the land	e·rets		
of our birth	mo·w·lad·te·nu		
away from	mip·pe·ne		
the sword	che·rev		
of the oppressor ’	hay·yo·w·nah	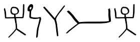	
they will cry out :	qa·re·u	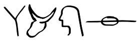	Jeremiah 46:17
There	sham	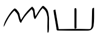	
‘ Pharaoh	par·oh		
king	me·lekh	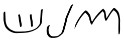	
of Egypt	mits·ra·yim	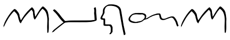	
was all noise	sha·o·wn		
pass him by ’	he·e·veer		
he has let the appointed time	ham·mo·w·ed		
live	chay	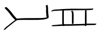	Jeremiah 46:18
As surely as I	a·nee	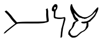	
declares	ne·um		
the King	ham·me·lekh		
is the LORD	YHVH		
of Hosts	tse·va·o·wt	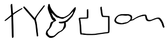	
whose name	she·mo	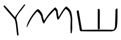	
[there]	kee	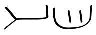	

like Tabor	ke·ta·vo·wr		
among the mountains	be·ha·reem	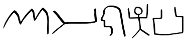	
and like Carmel	u·khe·khar·mel	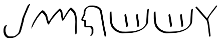	
by the sea	bay·yam	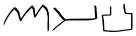	
will come one [who is]	ya·vo·w		
your bags	ke·le	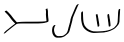	Jeremiah 46:19
for exile	go·w·lah		
Pack	a·see		
	lakh	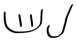	
dwelling	yo·wo·she·vet		
O daughter	bat		
in Egypt !	mits·ra·yim		
For	kee	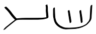	
Memphis	noph		
laid waste	le·sham·mah		
will be	tih·yeh	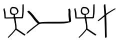	
destroyed	ve·nits·tse·tah		
	me·en		
and uninhabited	yo·wo·shev		
heifer	eg·lah	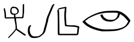	Jeremiah 46:20
	ye·pheh	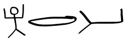	
is a beautiful	phee·yah	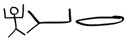	
Egypt	mits·ra·yim		
but a gadfly	qe·rets	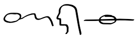	
from the north	mits·tsa·pho·wn		
is coming against her	ba		

	va	
Even	gam	Jeremiah 46:21
the mercenaries	se·khi·re·ha	
among her	ve·qir·bah	
calves	ke·eg·le	
are like fattened	mar·beq	
	kee	
too	gam	
They	hem·mah	
will turn back	hiph·nu	
they will flee	na·su	
together	yach·daw	
they will not	lo	
stand their ground	a·ma·du	
for	kee	
the day	yo·wm	
of calamity	e·dam	
is coming	ba	
upon them —	a·le·hem	
the time	et	
of their punishment	pe·qud·da·tam	
Egypt will hiss	qo·w·lah	Jeremiah 46:22
serpent	kan·na·chash	
like a fleeing	ye·lekh	
for	kee	
in force	ve·cha·yil	
the enemy will advance	ye·le·khu	

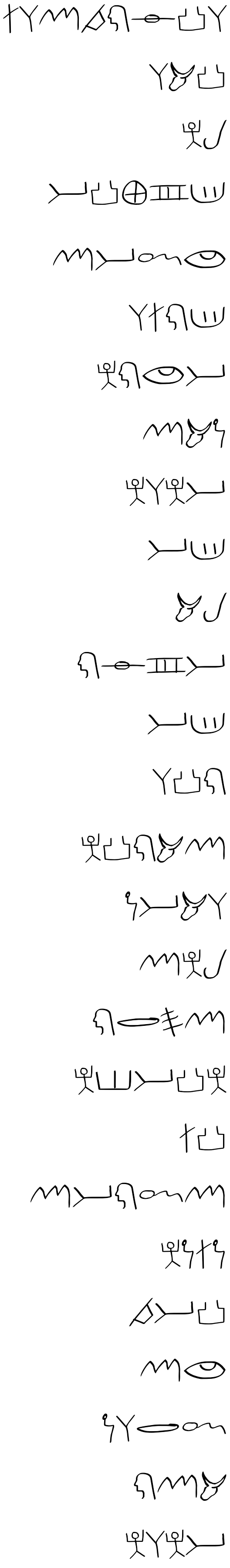

with axes	u·ve·qar·dum·mo·wt	
they will come	ba·u	
against her	lah	
like woodsmen cutting down trees	ke·cho·te·ve	
	e·tseem	
They will chop down	ka·re·tu	Jeremiah 46:23
her forest	ya·rah	
declares	ne·um	
the LORD	YHVH	
though	kee	
dense	lo	
it may be	ye·cha·qer	
for	kee	
they are more numerous	rab·bu	
than locusts	me·ar·beh	
they cannot	ve·en	
	la·hem	
be counted	mis·par	
will be put to shame	ho·vee·shah	Jeremiah 46:24
The Daughter	bat	
of Egypt	mits·ra·yim	
she will be delivered	nit·te·nah	
into the hands	be·yad	
of the people	am	
of the north ”	tsa·pho·wn	
says :	a·mar	Jeremiah 46:25
The LORD	YHVH	

of Hosts	tse·va·o·wt	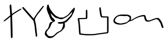	
the God	e·lo·he		
of Israel	yis·ra·el	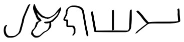	
“ Behold	hin·nee	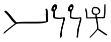	
I am about to punish	pho·w·qed	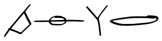	
	el		
Amon	a·mo·wn		
[god] of Thebes	min·no	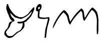	
	ve·al		
along with Pharaoh	par·oh		
-	ve·al		
Egypt	mits·ra·yim		
with	ve·al		
her gods	e·lo·he·ha		
	ve·al		
and kings	me·la·khe·ha		
	ve·al		
in Pharaoh	par·oh		
	ve·al		
and those who trust	hab·bo·te·cheem	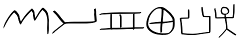	
	bo		
I will deliver them	u·ne·tat·teem		Jeremiah 46:26
into the hands	be·yad	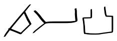	
of those who seek	me·vaq·she	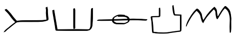	
their lives	naph·sham		
—	u·ve·yad	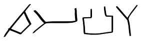	
of Nebuchadnezzar	ne·vu·khad·rets·tsar		

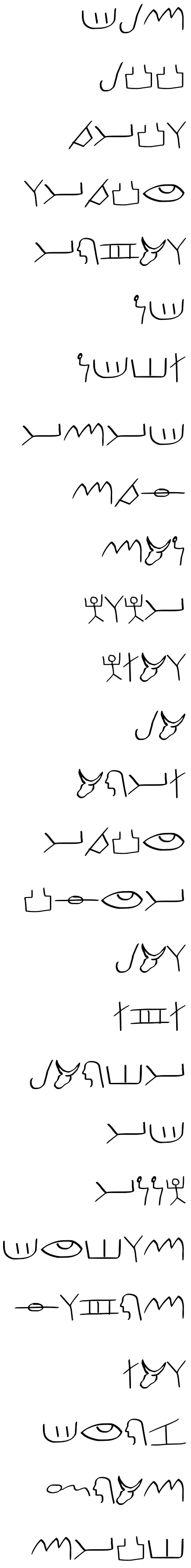

king	me·lekh	
of Babylon	ba·vel	
	u·ve·yad	
and his officers	a·va·daw	
But after	ve·a·cha·re	
this	khen	
[Egypt] will be inhabited	tish·kon	
as in days	kee·me	
of old	qe·dem	
declares	ne·um	
the LORD	YHVH	
But you	ve·at·tah	Jeremiah 46:27
do not	al	
be afraid	tee·ra	
My servant	av·dee	
O Jacob	ya·a·qov	
and do not	ve·al	
be dismayed	te·chat	
O Israel	yis·ra·el	
For	kee	
	hin·nee	
I will surely save you	mo·wo·shi·a·kha	
out of a distant place	me·ra·cho·wq	
-	ve·et	
your descendants	zar·a·kha	
from the land	me·e·rets	
of their captivity !	shiv·yam	

will return	ve·shav	
Jacob	ya·a·qo·wv	
to quiet	ve·sha·qat	
and ease	ve·sha·a·nan	
with no one	ve·en	
to make him afraid	ma·cha·reed	
And you	at·tah	Jeremiah 46:28
do not	al	
be afraid	tee·ra	
My servant	av·dee	
Jacob	ya·a·qov	
declares	ne·um	
the LORD	YHVH	
for	kee	
am with you	it·te·kha	
I	a·nee	
Though	kee	
I will completely	e·e·seh	
destroy	kha·lah	
all	be·khal	
the nations	hag·go·w·yim	
to which	a·sher	
I have banished you	hid·dach·tee·kha	
	sham·mah	
-	ve·o·te·kha	
I will not	lo	
completely destroy you	e·e·seh	

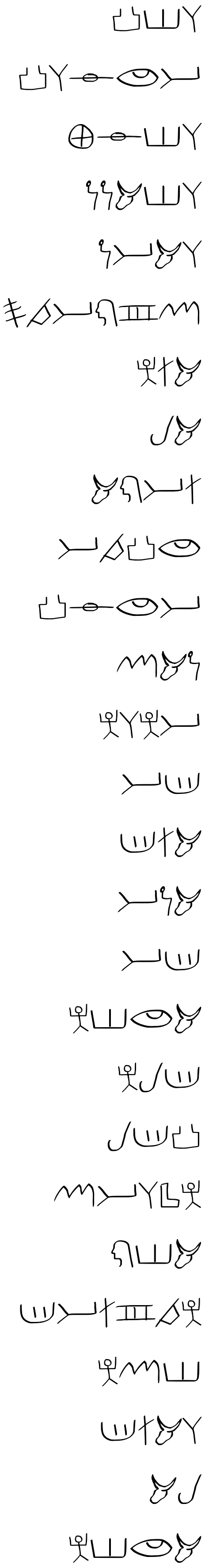

	kha·lah	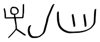	
Yet I will discipline you	ve·yis·sar·tee·kha	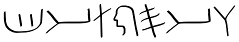	
justly	lam·mish·pat		
leave you unpunished	ve·naq·qeh	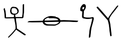	
and will by no means	lo		
”	a·naq·qe·ka	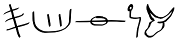	
that	a·sher		Jeremiah 47:1
came	ha·yah	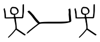	
This is the word	de·var		
of the LORD	YHVH		
to	el		
Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	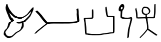	
about	el		
the Philistines	pe·lish·teem		
before	be·te·rem		
struck down	yak·keh	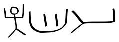	
Pharaoh	phar·oh		
-	et		
Gaza	az·zah		
This is what	koh	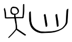	Jeremiah 47:2
says :	a·mar		
the LORD	YHVH		
“ See how	hin·neh		
the waters	ma·yim	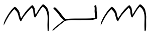	
are rising	o·leem	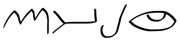	

from the north	mits·tsa·pho·wn		
and becoming	ve·ha·yu	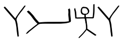	
torrent	le·na·chal	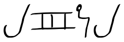	
an overflowing	sho·w·teph		
They will overflow	ve·yish·te·phu		
the land	e·rets		
and its fullness	u·me·lo·w·ah	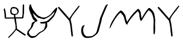	
the cities	eer	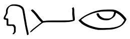	
and their inhabitants	ve·yo·she·ve	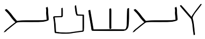	
	vah		
will cry out	ve·za·a·qu		
The people	ha·a·dam		
will wail	ve·he·lil	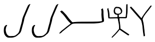	
and all	kol		
who dwell	yo·wo·shev		
in the land	ha·a·rets		
at the sound	miq·qo·wl	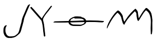	Jeremiah 47:3
of the galloping	sha·a·tat		
hooves	par·so·wt		
of stallions	ab·bee·raw	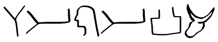	
the rumbling	me·ra·ash		
of chariots	le·rikh·bo		
and the clatter	ha·mo·wn		
of their wheels	gal·gil·law	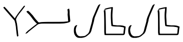	
will not	lo		
turn back	hiph·nu		
The fathers	a·vo·wt		

for	el		
their sons	ba·neem	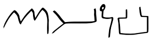	
will hang limp	me·riph·yo·wn		
their hands	ya·da·yim	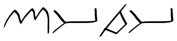	
For	al		Jeremiah 47:4
the day	hay·yo·wm	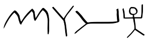	
has come	hab·ba		
to destroy	lish·do·wd		
-	et		
all	kal		
the Philistines	pe·lish·teem		
to cut off	le·hakh·reet	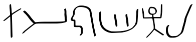	
from Tyre	le·tsor		
and Sidon	u·le·tsee·do·wn		
every	kol	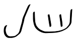	
remaining	sa·reed	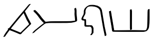	
ally	o·zer	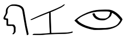	
Indeed	kee	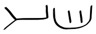	
is about to destroy	sho·ded		
the LORD	YHVH		
-	et		
the Philistines	pe·lish·teem		
the remnant	she·e·reet		
from the coasts	ee	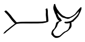	
of Caphtor	khaph·to·wr		
-	ba·ah		Jeremiah 47:5
will shave their heads in mourning	qa·re·chah		

-	el		
The people of Gaza	az·zah	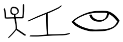	
will be silenced	nid·me·tah		
Ashkelon	ash·qe·lo·wn	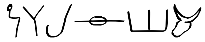	
O remnant	she·e·reet		
of their valley	im·qam	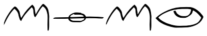	
how long	ad		
	ma·tay		
will you gash yourself ?	tit·go·w·da·dee		
‘ Alas	ho·w		Jeremiah 47:6
O sword	che·rev		
of the LORD	la·YHVH	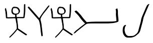	
how long	ad		
	a·nah	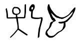	
until you rest	lo		
?	tish·qo·tee	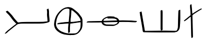	
Return	he·a·se·phee		
to	al		
your sheath	ta·rekh		
cease	he·ra·ge·ee		
and be still ! ’	va·dom·mee		
How	ekh	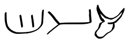	Jeremiah 47:7
can it rest	tish·qo·tee	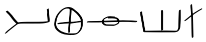	
when the LORD	va·YHVH	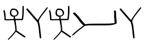	
has commanded	tsiw·vah		
it ?	lah		
against	el		

Ashkelon	ash·qe·lo·wn	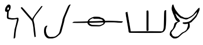	
	ve·el		
and the shore	cho·wph		
of its coastland	hay·yam	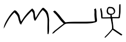	
”	sham	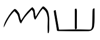	
He has appointed it	ye·a·dah		
Concerning Moab	le·mo·w·av		Jeremiah 48:1
this is what	koh		
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt		
the God	e·lo·he		
of Israel	yis·ra·el	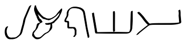	
“ Woe	ho·w		
to	el		
Nebo	ne·vo		
for	kee	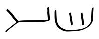	
it will be devastated	shud·da·dah	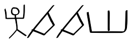	
and disgraced	ho·vee·shah	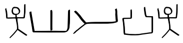	
will be captured	nil·ke·dah		
Kiriathaim	qir·ya·ta·yim	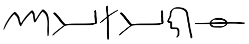	
and dismantled	ho·vee·shah	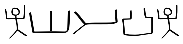	
the fortress	ham·mis·gav		
will be shattered	va·chat·tah	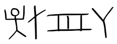	
There is no	en	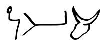	Jeremiah 48:2
longer	o·wd		
praise	te·hil·lat		

for Moab	mo·w·av		
in Heshbon	be·chesh·bo·wn		
they devise	cha·she·vu	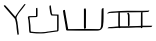	
against her :	a·le·ha	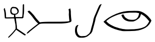	
evil	ra·ah		
‘ Come	le·khu		
let us cut her off	ve·nakh·ree·ten·nah	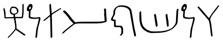	
from nationhood ’	mig·go·w		
You too	gam		
O [people of] Madmen	mad·men		
will be silenced	tid·dom·mee		
will pursue	a·cha·ra·yikh	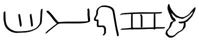	
you	te·lekh	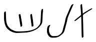	
the sword	cha·rev		
A voice	qo·wl	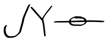	Jeremiah 48:3
cries out	tse·a·qah		
from Horonaim :	me·cho·ro·w·na·yim		
‘ Devastation	shod		
destruction ! ’	va·she·ver	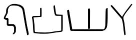	
and great	ga·do·wl		
will be shattered	nish·be·rah		Jeremiah 48:4
Moab	mo·w·av		
	hish·mee·u	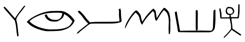	
ones will cry out	ze·a·qah	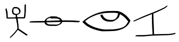	
her little	tse·ʿo·rɛ·ha		
For	kee	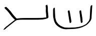	Jeremiah 48:5
on the ascent	ma·a·leh		

to Luhith	hal·lu·chot	𐤄𐤋𐤇𐤅𐤕	
bitterly	biv·khee	𐤁𐤁𐤊𐤉	
as they go	ya·a·leh	𐤉𐤏𐤋𐤄	
they weep	be·khee	𐤁𐤊𐤉	
and	kee	𐤊𐤉	
on the descent	be·mo·w·rad	𐤁𐤌𐤅𐤓𐤃	
to Horonaim	cho·w·ro·na·yim	𐤇𐤅𐤓𐤍𐤉𐤌	
of distress	tsa·re	𐤑𐤓𐤉	
cries	tsa·a·qat	𐤑𐤏𐤒𐤕	
over the destruction :	she·ver	𐤔𐤁𐤓	
resound	sha·me·u	𐤔𐤌𐤏𐤅	
‘ Flee !	nu·su	𐤍𐤎𐤅	Jeremiah 48:6
Run	mal·le·tu	𐤌𐤋𐤈𐤅	
for your lives !	naph·she·khem	𐤍𐤐𐤔𐤊𐤌	
Become	ve·tih·ye·nah	𐤅𐤕𐤄𐤉𐤉𐤍𐤄	
like a juniper	ka·a·ro·w·er	𐤊𐤏𐤓𐤅𐤏𐤓	
in the desert ’	bam·mid·bar	𐤁𐤌𐤃𐤁𐤓	
-	kee	𐤊𐤉	Jeremiah 48:7
Because	ya·an	𐤉𐤏𐤍	
you trust	bit·chekh	𐤁𐤈𐤇𐤊	
in your works	be·ma·a·sa·yikh	𐤁𐤌𐤏𐤔𐤉𐤊	
and treasures	u·ve·o·wts·ro·w·ta·yikh	𐤅𐤁𐤀𐤅𐤑𐤓𐤅𐤕𐤉𐤊	
too	gam	𐤂𐤌	
you	at	𐤀𐤕	
will be captured	til·la·khe·dee	𐤕𐤋𐤊𐤃𐤉	
will go	ve·ya·tsa	𐤅𐤉𐤑𐤀	
and Chemosh	khe·mīsh	𐤊𐤌𐤉𐤔	

into exile	bag·go·w·lah		
his priests	ko·ha·naw	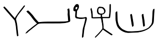	
and officials	ve·sa·raw	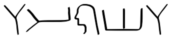	
with	ya·chad	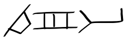	
will move	ve·ya·vo	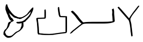	Jeremiah 48:8
The destroyer	sho·ded		
against	el		
every	kal	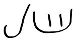	
city	eer	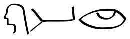	
one town	ve·eer	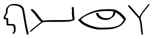	
and not	lo		
will escape	tim·ma·let		
will also be ruined	ve·a·vad		
The valley	ha·e·meq		
will be destroyed	ve·nish·mad	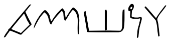	
and the high plain	ham·mee·shor	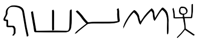	
as	a·sher		
has said	a·mar		
the LORD	YHVH		
Put	te·nu	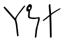	Jeremiah 48:9
salt	tseets	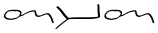	
on Moab	le·mo·w·av		
for	kee	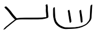	
she will be laid waste	na·tso		
	te·tse		
her cities	ve·a·re·ha		
desolate	le·sham·mah	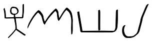	

will become	tih·ye·nah	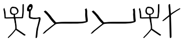	
with no one	me·en		
to dwell	yo·wo·shev		
in them	ba·hen		
Cursed [is the one]	a·rur		Jeremiah 48:10
in doing	o·seh		
the work	me·le·khet		
of the LORD	YHVH		
who is remiss	re·mee·yah	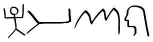	
and cursed is	ve·a·rur		
he who withholds	mo·ne·a		
his sword	char·bo		
from bloodshed	mid·dam		
has been at ease	sha·a·nan		Jeremiah 48:11
Moab	mo·w·av		
from youth	min·ne·u·raw		
settled	ve·sho·qet	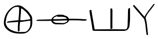	
	hu		
like wine	el		
on its dregs	she·ma·raw	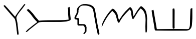	
he has not	ve·lo		
been poured	hu·raq	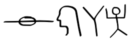	
from vessel	mik·ke·lee	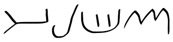	
to	el		
vessel	ke·lee	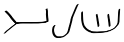	
into exile	u·vag·go·w·lah		
[or]	lo		

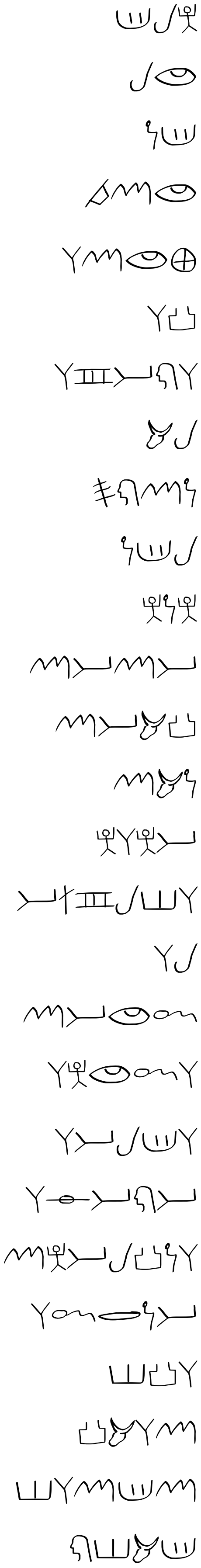

gone	ha·lakh	
So	al	
	ken	
has remained the same	a·mad	
his flavor	ta·mo	
	bo	
and his aroma	ve·re·cho	
	lo	
is unchanged	na·mar	
Therefore	la·khen	Jeremiah 48:12
behold	hin·neh	
the days	ya·meem	
are coming	ba·eem	
declares	ne·um	
the LORD	YHVH	
when I will send	ve·shil·lach·tee	
to him	lo	
wanderers	tso·eem	
who will pour him out	ve·tse·u·hu	
his vessels	ve·khe·law	
They will empty	ya·ree·qu	
his jars	ve·niv·le·hem	
and shatter	ye·nap·pe·tsu	
will be ashamed	u·vosh	Jeremiah 48:13
Then Moab	mo·w·av	
of Chemosh	mik·ke·mo·wosh	
just as	ka·a·sher	

was ashamed	bo·shu		
the house	bet	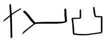	
of Israel	yis·ra·el	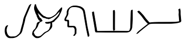	
	mib·bet	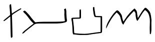	
Bethel	el		
when they trusted in	miv·te·cham	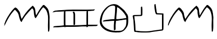	
How	ekh	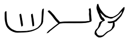	Jeremiah 48:14
can you say	to·me·ru		
are warriors	gib·bo·w·reem		
‘ We	a·na·che·nu	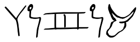	
men	ve·an·she	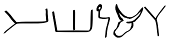	
mighty	cha·yil	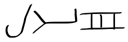	
ready for battle ’ ?	lam·mil·cha·mah	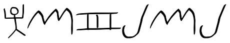	
has been destroyed	shud·dad		Jeremiah 48:15
Moab	mo·w·av		
and its towns	ve·a·re·ha		
have been invaded	a·lah		
the best	u·miv·char		
of its young men	ba·chu·raw		
have gone down	ya·re·du	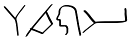	
in the slaughter	lat·ta·vach	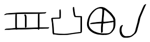	
declares	ne·um		
the King	ham·me·lekh		
[is] the LORD	YHVH		
of Hosts	tse·va·o·wt	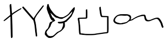	
whose name	she·mo		
is at hand	qa·ro·wv	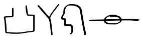	Jeremiah 48:16

calamity	ed	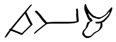	
Moab’s	mo·w·av	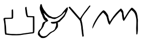	
	la·vo·w	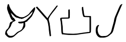	
and his affliction	ve·ra·a·to	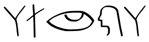	
is rushing	mi·ha·rah	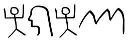	
swiftly	me·od	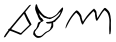	
Mourn	nu·du	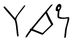	Jeremiah 48:17
for him	lo	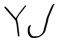	
all you	kal	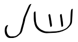	
who surround him	se·vee·vaw	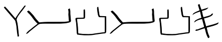	
everyone	ve·khol	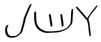	
who knows	yo·de·e	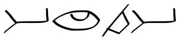	
his name	she·mo	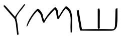	
tell	im·ru	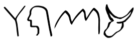	
how	e·khah	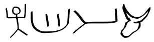	
is shattered —	nish·bar	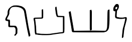	
scepter	mat·teh	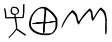	
the mighty	oz	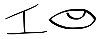	
staff !	maq·qel	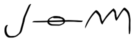	
the glorious	tiph·a·rah	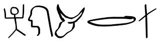	
Come down	re·dee	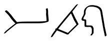	Jeremiah 48:18
from your glory	mik·ka·vo·wd	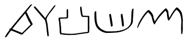	
sit	yo·she·vɛ	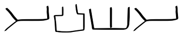	
on parched ground	vats·tsa·ma	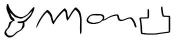	
dwelling	yo·she·vet	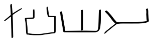	
O daughter	bat	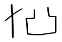	
in Dibon	dee·vo·wn	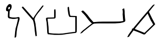	

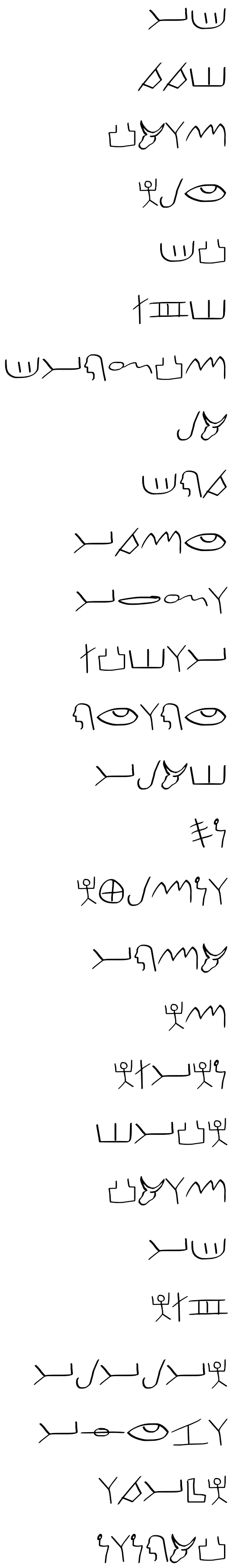

for	kee	
the destroyer	sho·ded	
of Moab	mo·w·av	
has come	a·lah	
against you	vakh	
he has destroyed	shi·chet	
your fortresses	miv·tsa·ra·yikh	
by	el	Jeremiah 48:19
the road	de·rekh	
Stand	im·dee	
and watch	ve·tsap·pee	
O dweller	yo·wo·she·vet	
of Aroer !	a·ro·w·er	
Ask	sha·a·lee	
the man fleeing	nas	
or the woman escaping	ve·nim·la·tah	
	im·ree	
‘ What	mah	
has happened ? ’	nih·ya·tah	
is put to shame	ho·veesh	Jeremiah 48:20
Moab	mo·w·av	
for	kee	
it has been shattered	chat·tah	
Wail	hē·lī·lī	
and cry out !	u·ze·ʿa·qī	
Declare	hag·gee·du	
by the Arnon	ve·ar·no·wn	

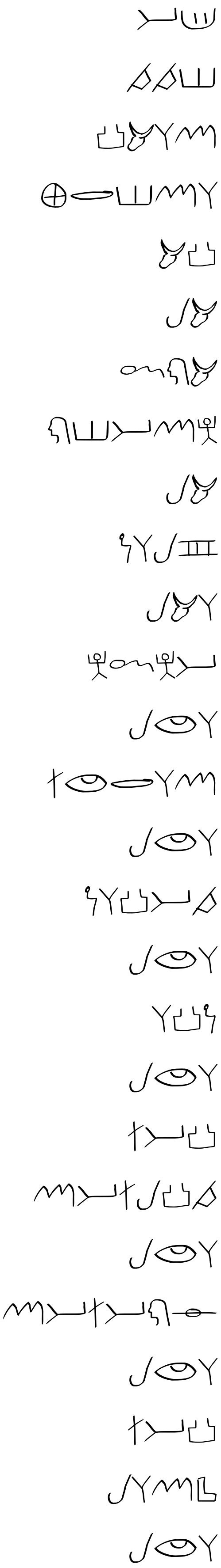

that	kee	
is destroyed	shud·dad	
Moab	mo·w·av	
Judgment	u·mish·pat	Jeremiah 48:21
has come	ba	
upon	el	
	e·rets	
the high plain —	ham·mee·shor	
upon	el	
Holon	cho·lo·wn	
	ve·el	
Jahzah	yah·tsah	
and	ve·al	
Mephaath	mo·pha·ʿat	
upon	ve·al	Jeremiah 48:22
Dibon	dee·vo·wn	
	ve·al	
Nebo	ne·vo	
and	ve·al	
	bet	
Beth-diblathaim	div·la·ta·yim	
upon	ve·al	Jeremiah 48:23
Kiriathaim	qir·ya·ta·yim	
	ve·al	
	bet	
Beth-gamul	ga·mul	
and	ve·al	

	bet	
Beth-meon	me·o·wn	
upon	ve·al	Jeremiah 48:24
Kerioth	qe·ree·yo·wt	
	ve·al	
Bozrah	bats·rah	
	ve·al	
and all	kal	
the towns	a·re	
	e·rets	
of Moab	mo·w·av	
those far	ha·re·cho·qo·wt	
and near	ve·haq·qe·ro·vo·wt	
has been cut off	nig·de·ah	Jeremiah 48:25
The horn	qe·ren	
of Moab	mo·w·av	
and his arm	u·ze·ro·o	
is broken ”	nish·ba·rah	
declares	ne·um	
the LORD	YHVH	
“ Make him drunk	hash·kee·ru·hu	Jeremiah 48:26
because	kee	
against	al	
the LORD	YHVH	
he has magnified himself	hig·deel	
will wallow	ve·sa·phaq	
so Moab	mo·w·av	

in his own vomit	be·qee·o	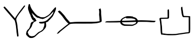	
become	ve·ha·yah	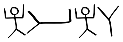	
a laughingstock	lis·choq	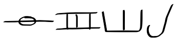	
will also	gam		
and he	hu		
-	ve·im		Jeremiah 48:27
not	lo·w		
object of ridicule ?	has·se·choq	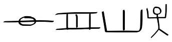	
Was	ha·yah	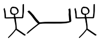	
your	le·kha	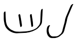	
Israel	yis·ra·el	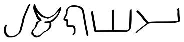	
?	im		
-	be·gan·na·veem	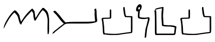	
Was he ever found [among thieves]	nim·tsa·ʾah		
For	kee	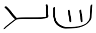	
whenever	mid·de		
you speak of him	de·va·re·kha	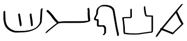	
	bo		
you shake your head	tit·no·w·dad		
Abandon	iz·vu		Jeremiah 48:28
the towns	a·reem	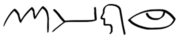	
and settle	ve·shikh·nu		
among the rocks	bas·se·la		
O dwellers	yo·she·ve		
of Moab !	mo·w·av		
Be	wih·yu	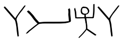	
like a dove	khe·yo·w·nah	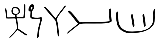	

that nests	te·qan·nen	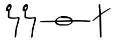	
at	be·ev·re		
the mouth	phee	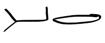	
of a cave	pha·chat	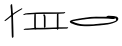	
We have heard	sha·ma·nu		Jeremiah 48:29
pomposity	ge·o·wn		
of Moab’s	mo·w·av		
pride	ge·eh		
his exceeding	me·od		
[and] conceit	ga·ve·ho		
his proud	u·ge·o·w·no		
arrogance	ve·ga·a·va·to		
and haughtiness	ve·rum	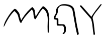	
of heart	lib·bo	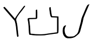	
I	a·nee	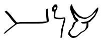	Jeremiah 48:30
know	ya·da·tee		
declares	ne·um		
the LORD	YHVH	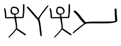	
his insolence ”	ev·ra·to		
“ but it is futile	ve·lo		
	khen		
His boasting	bad·daw	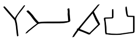	
is as empty	lo		
as	khen		
his deeds	a·su		
Therefore	al		Jeremiah 48:31
	ken		

for	al
Moab	mo·w·av
I will wail	a·ye·leel
of Moab	u·le·mo·w·av
for all	kul·loh
I will cry out	ez·aq
for	el
the men	an·she
	qeer
of Kir-heres	che·res
I will moan	yeh·geh
more than I weep	mib·be·khee
for Jazer	ya·zer
I will weep	ev·keh
for you	lakh
O vine	hag·ge·phen
of Sibmah	siv·mah
Your tendrils	ne·tee·sho·ta·yikh
have extended	a·ve·ru
to the sea	yam
[even] to	ad
-	yam
Jazer	ya·zer
they reach	na·ga·u
on	al
your summer fruit	qe·tsekh
	ve·al

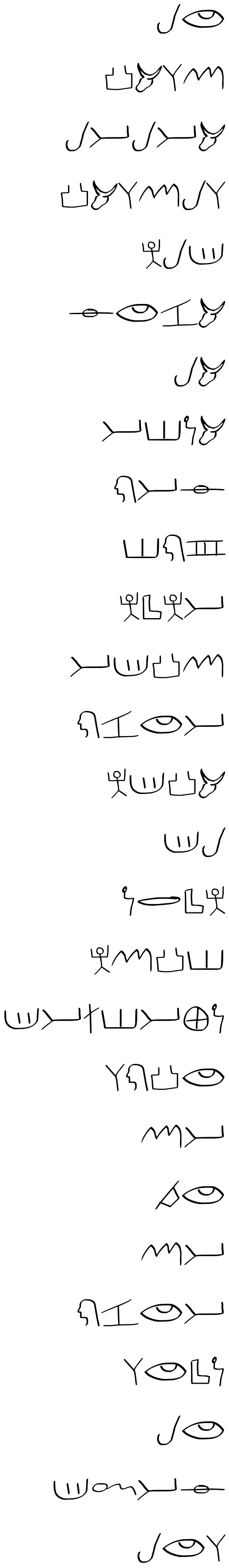

Jeremiah 48:32

and grape harvest	be·tsee·rekh	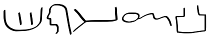	
The destroyer	sho·ded		
has descended	na·phal		
are removed	ve·ne·es·phah		Jeremiah 48:33
Joy	sim·chah	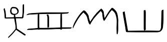	
and gladness	va·geel	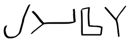	
from the orchard	mik·kar·mel		
and from the fields	u·me·e·rets		
of Moab	mo·w·av		
the flow of wine	ve·ya·yin	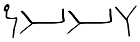	
from the presses	mee·qa·veem	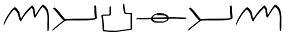	
I have stopped	hish·bat·tee		
no one	lo		
treads them	yid·rokh		
with shouts of joy	he·dad	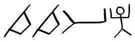	
their shouts	he·dad	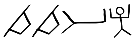	
are not	lo		
for joy	he·dad	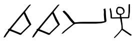	
There is a cry	miz·za·a·qat		Jeremiah 48:34
from Heshbon	chesh·bo·wn		
to	ad		
Elealeh	el·a·leh		
to	ad		
Jahaz	ya·hats	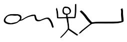	
they raise	na·te·nu	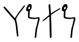	
their voices	qo·w·lam		
from Zoar	mits·tso·ar		

to	ad		
Horonaim	cho·ro·na·yim	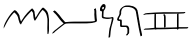	
and Eglath-shelishiyah	eg·lat		
	she·li·shee·yah		
for	kee	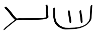	
even	gam		
the waters	me		
of Nimrim	nim·reem	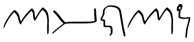	
have dried up	lim·sham·mo·wt		
	yih·yu		
I will bring an end	ve·hish·bat·tee		Jeremiah 48:35
In Moab	le·mo·w·av		
declares	ne·um		
the LORD	YHVH		
to those who make offerings	ma·a·leh		
on the high places	va·mah		
and burn incense	u·maq·teer	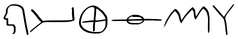	
to their gods	le·lo·haw		
Therefore	al		Jeremiah 48:36
	ken	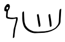	
My heart	lib·bee		
for Moab	le·mo·w·av		
like a flute	ka·cha·li·leem		
laments	ye·he·meh	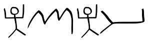	
[it]	ve·lib·bee		
for	el		
the men	an·she		

	qeer	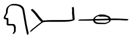	
of Kir-heres	che·res		
like a flute	ka·cha·lee·leem	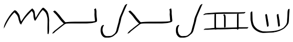	
laments	ye·he·meh	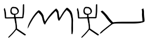	
because	al		
	ken	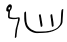	
the wealth	yit·rat		
they acquired	a·sah		
has perished	a·va·du		
For	kee	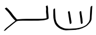	Jeremiah 48:37
every	khal		
head	rosh		
is shaved	qa·re·chah		
and every	ve·khal		
beard	za·qan	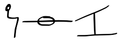	
is clipped	ge·ru·ah		
on	al		
every	kal		
hand	ya·da·yim	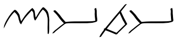	
is a gash	ge·du·dot		
and around	ve·al		
every waist	ma·te·na·yim	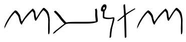	
[is] sackcloth	saq	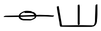	
On	al		Jeremiah 48:38
all	kal	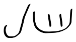	
the rooftops	gag·go·wt		
of Moab	mo·w·av		

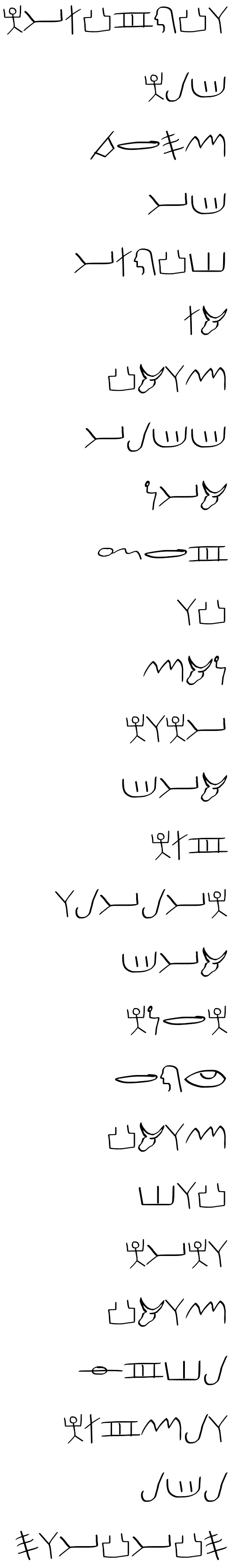

and in the public squares	u·vir·cho·vo·te·ha	
everyone	kul·loh	
is mourning	mis·ped	
for	kee	
I have shattered	sha·var·tee	
-	et	
Moab	mo·w·av	
jar	kikh·lee	
	en	
like an unwanted	che·phets	
”	bo	
declares	ne·um	
the LORD	YHVH	
“ How	ekh	Jeremiah 48:39
shattered [it is] !	chat·tah	
How they wail !	he·lee·lu	
How	ekh	
has turned	hiph·nah	
his back	o·reph	
Moab	mo·w·av	
in shame !	bo·wosh	
has become	ve·ha·yah	
Moab	mo·w·av	
an object of ridicule	lis·choq	
and horror	ve·lim·chit·tah	
to all those	le·khal	
around him”	se·vee·vaw	

For	kee	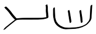	Jeremiah 48:40
this is what	khoh	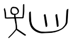	
says :	a·mar		
the LORD	YHVH		
“ Behold	hin·neh		
an eagle	khan·ne·sher	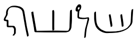	
swoops down	yid·eh		
and spreads	u·pha·ras		
his wings	ke·na·phaw		
against	el		
Moab	mo·w·av		
has been taken	nil·ke·dah		Jeremiah 48:41
Kirioth	haq·qe·ree·yo·wt	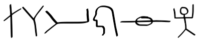	
and the strongholds	ve·ham·me·tsa·do·wt		
seized	nit·pa·sah		
will be	ve·ha·yah	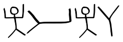	
the heart	lev	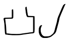	
warriors	gib·bo·w·re		
of Moab’s	mo·w·av		
day	bay·yo·wm	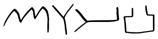	
In that	ha·hu	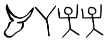	
like the heart	ke·lev	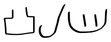	
of a woman	ish·shah		
in labor	me·tse·rah		
will be destroyed	ve·nish·mad	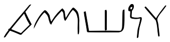	Jeremiah 48:42
Moab	mo·w·av		
as a nation	me·am		

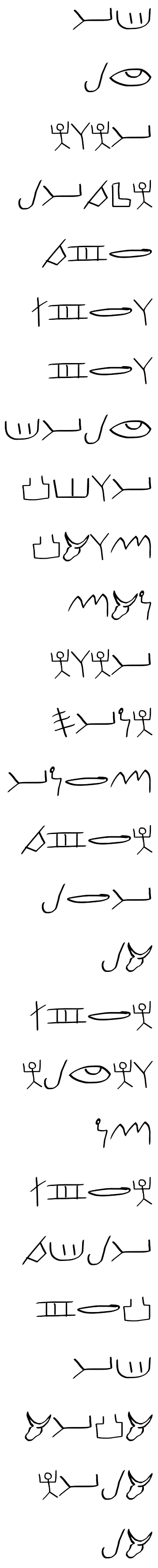

because	kee	
against	al	
the LORD	YHVH	
he vaunted himself	hig·deel	
Terror	pa·chad	Jeremiah 48:43
and pit	va·pha·chat	
and snare	va·phach	
await you	a·le·kha	
O dweller	yo·wo·shev	
of Moab ”	mo·w·av	
declares	ne·um	
the LORD	YHVH	
“ Whoever flees	han·nīs	Jeremiah 48:44
	mip·pe·ne	
the panic	hap·pa·chad	
will fall	yip·pol	
into	el	
the pit	hap·pa·chat	
and whoever climbs	ve·ha·o·leh	
from	min	
the pit	hap·pa·chat	
will be caught	yil·la·khed	
in the snare	bap·pach	
For	kee	
I will bring	a·vee	
upon	e·le·ha	
	el	

Moab	mo·w·av		
the year	she·nat	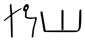	
of their punishment ”	pe·qud·da·tam	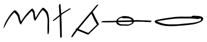	
declares	ne·um		
the LORD	YHVH		
shadow	be·tsel		Jeremiah 48:45
in Heshbon’s	chesh·bo·wn		
will stand	a·me·du		
helpless	mik·ko·ach		
“ Those who flee	na·seem	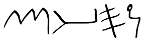	
because	kee	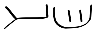	
fire	esh		
has gone forth	ya·tsa		
from Heshbon	me·chesh·bo·wn	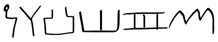	
and a flame	ve·le·ha·vah		
from within	mib·ben	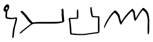	
Sihon	see·cho·wn	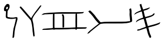	
It devours	vat·to·khal		
the foreheads	pe·at		
of Moab	mo·w·av		
and the skulls	ve·qa·de·qod	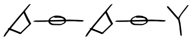	
of the sons	be·ne	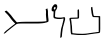	
of tumult	sha·o·wn		
Woe	o·w		Jeremiah 48:46
to you	le·kha	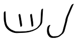	
O Moab !	mo·w·av		
have perished	a·vad	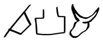	

The people	am	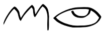	
of Chemosh	ke·mo·wosh	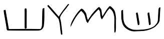	
for	kee	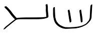	
have been taken	luq·qe·chu	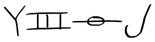	
your sons	va·ne·kha	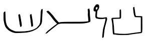	
into exile	bash·she·vee	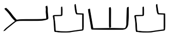	
and your daughters	u·ve·no·te·kha	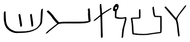	
have gone into captivity	bash·shiv·yah	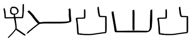	
I will restore	ve·shav·tee	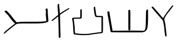	Jeremiah 48:47
from captivity ”	she·vut	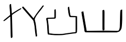	
Moab	mo·w·av	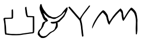	
Yet in the latter	be·a·cha·reet	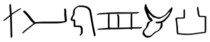	
days	hay·ya·meem	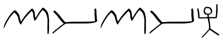	
declares	ne·um	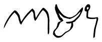	
the LORD	YHVH	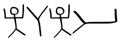	
ends	ad	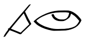	
Here	hen·nah	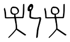	
the judgment	mish·pat	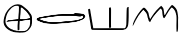	
on Moab	mo·w·av	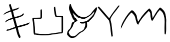	
Concerning the Ammonites	liv·ne	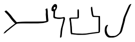	Jeremiah 49:1
	am·mo·wn	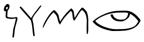	
this is what	koh	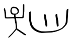	
says :	a·mar	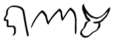	
the LORD	YHVH	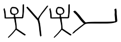	
sons ?	ha·va·neem	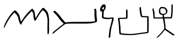	
no	en	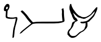	
“ Has Israel	le·yis·ra·el	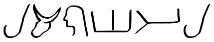	

	im	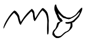	
heir ?	yo·w·resh	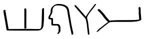	
Is he without	en	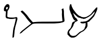	
	lo	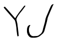	
Why then	mad·du·a	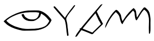	
taken possession	ya·rash	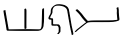	
has Milcom	mal·kam	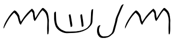	
-	et	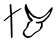	
of Gad ?	gad	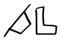	
Why have his people	ve·am·mo	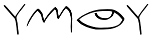	
in their cities ?	be·a·raw	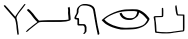	
settled	ya·shav	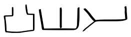	
Therefore	la·khen	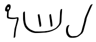	Jeremiah 49:2
behold	hin·neh	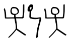	
the days	ya·meem	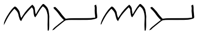	
are coming	ba·eem	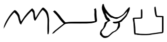	
declares	ne·um	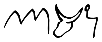	
the LORD	YHVH	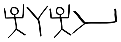	
when I will sound	ve·hish·ma·tee	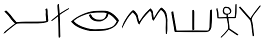	
against	el	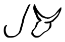	
Rabbah	rab·bat	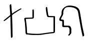	
of the Ammonites	be·ne	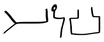	
	am·mo·wn	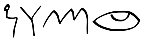	
cry	te·ru·at	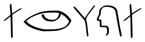	
the battle	mil·cha·mah	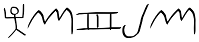	
It will become	ve·ha·ye·tah	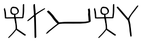	
a heap	le·tel	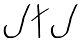	

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and its villages	u·ve·no·te·ha	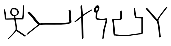	
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will be burned	tits·tsat·nah		
will drive out	ve·ya·rash	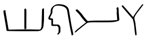	
Then Israel	yis·ra·el	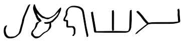	
-	et		
their dispossessors	yo·re·shaw		
says	a·mar		
the LORD	YHVH		
Wail	he·lee·lee	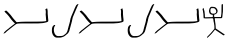	Jeremiah 49:3
O Heshbon	chesh·bo·wn		
for	kee	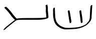	
has been destroyed	shud·de·dah		
Ai	ay	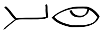	
cry out	tse·aq·nah		
O daughters	be·no·wt		
of Rabbah !	rab·bah		
Put on	cha·go·re·nah		
sackcloth	saq·qeem	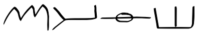	
and mourn	se·pho·de·nah	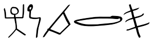	
run back and forth	ve·hit·sho·w·tat·nah		
within your walls	bag·ge·de·ro·wt		
for	kee	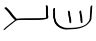	
Milcom	mal·kam	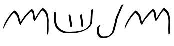	
into exile	bag·go·w·lah		
will go	ye·lekh	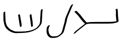	

his priests	ko·ha·naw	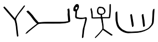	
and officials	ve·sa·raw	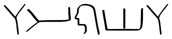	
together with	yach·daw	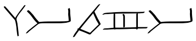	
Why	mah	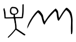	Jeremiah 49:4
do you boast	tit·hal·lee	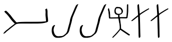	
of your valleys —	ba·a·ma·qeem	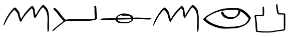	
so fruitful	zav	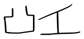	
your valleys	im·qekh	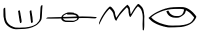	
daughter ?	hab·bat	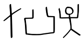	
O faithless	hash·sho·w·ve·vah	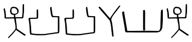	
You trust	hab·bo·te·chah	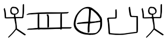	
in your riches [and say]	be·o·tse·ro·te·ha	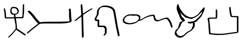	
‘ Who	mee	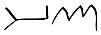	
can come against	ya·vo·w	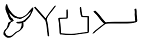	
me ? ’	e·lay	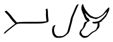	
Behold	hin·nee	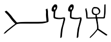	Jeremiah 49:5
I am about to bring	me·vee	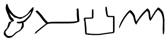	
upon you	a·la·yikh	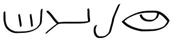	
terror	pa·chad	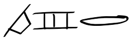	
declares	ne·um	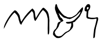	
the Lord	a·do·nay	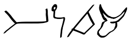	
GOD	YHVH	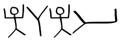	
of Hosts	tse·va·o·wt	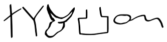	
from all those	mik·kal	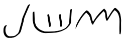	
around you	se·vee·va·yikh	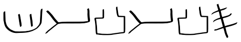	
You will each be driven	ve·nid·dach·tem	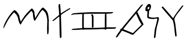	
	eesh	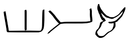	

headlong	le·pha·naw		
with no one	ve·en		
to regather	me·qab·bets	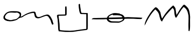	
the fugitives	lan·no·ded		
Yet afterward	ve·a·cha·re		Jeremiah 49:6
	khen	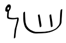	
I will restore	a·sheev	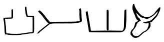	
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from captivity ”	she·vut	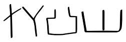	
the Ammonites	be·ne	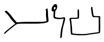	
	am·mo·wn		
declares	ne·um		
the LORD	YHVH		
Concerning Edom	le·e·do·wm		Jeremiah 49:7
this is what	koh	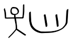	
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	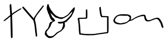	
“ Is there no	ha·en		
longer	o·wd		
wisdom	chakh·mah		
in Teman ?	be·te·man	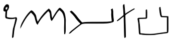	
perished	a·ve·dah	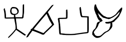	
Has counsel	e·tsah		
from the prudent ?	mib·ba·neem	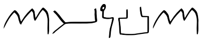	
decayed ?	nis·re·chah		
Has their wisdom	cha·khe·ma·tam		

[and] run !	nu·su		Jeremiah 49:8
Turn	ha·phe·nu	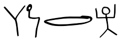	
low	he·mee·qu	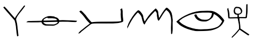	
Lie	la·she·vet		
O dwellers	yo·she·ve		
of Dedan	de·dan		
for	kee	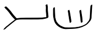	
disaster	ed	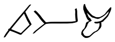	
Esau	e·saw		
I will bring	he·ve·tee		
on	a·law	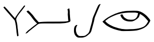	
at the time	et		
I punish him	pe·qad·tee	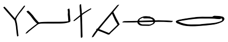	
If	im		Jeremiah 49:9
grape gatherers	bo·tse·reem		
came	ba·u		
to you	lakh	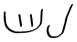	
would they not	lo		
leave	yash·i·ru		
some gleanings ?	o·w·le·lo·wt	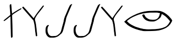	
	im		
Were thieves	gan·na·veem	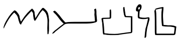	
to come in the night	bal·lay·lah	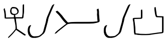	
would they not steal	hish·chee·tu	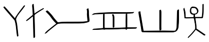	
only what they wanted ?	day·yam	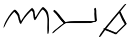	
But	kee	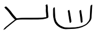	Jeremiah 49:10
I	a·nee	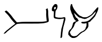	

bare	cha·saph·tee	
-	et	
will strip Esau	e·saw	
I will uncover	gil·le·tee	
-	et	
his hiding places	mis·ta·raw	
to conceal himself	ve·nech·bah	
and he will be unable	lo	
	yu·khal	
will be destroyed	shud·dad	
His descendants	zar·o	
along with his relatives	ve·e·chaw	
and neighbors	u·she·khe·naw	
and he will be no more	ve·e·nen·nu	
Abandon	a·ze·vah	Jeremiah 49:11
your orphans	ye·to·me·kha	
I	a·nee	
will preserve their lives	a·chay·yeh	
Let your widows	ve·al·me·no·te·kha	
in Me ”	a·lay	
trust	tiv·ta·chu	
For	kee	Jeremiah 49:12
this is what	khoh	
says :	a·mar	
the LORD	YHVH	
“ If	hin·neh	

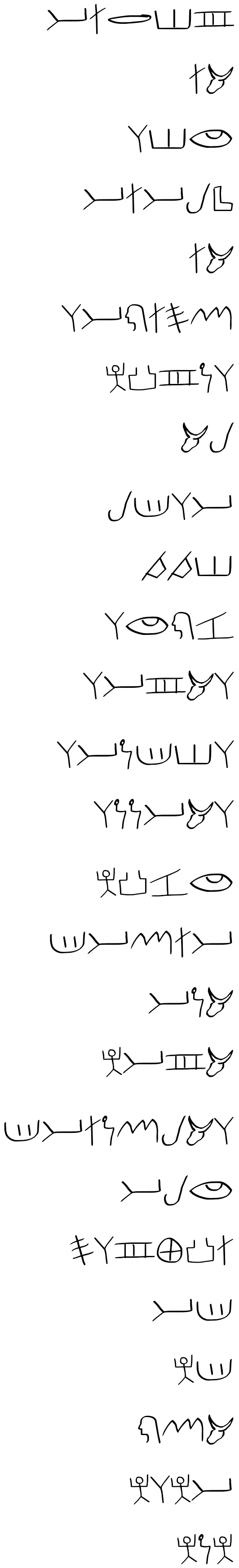

those who	a·sher		
do not	en	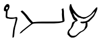	
deserve	mish·pa·tam		
to drink	lish·to·wt		
the cup	hak·ko·ws		
must drink it	sha·to		
	yish·tu		
can you	ve·at·tah		
	hu		
possibly remain unpunished	na·qoh	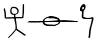	
?	tin·na·qeh	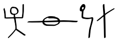	
You will not	lo		
go unpunished	tin·na·qeh	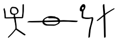	
for	kee	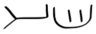	
you must drink	sha·toh		
it too	tish·teh		
For	kee	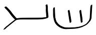	Jeremiah 49:13
by Myself	vee	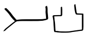	
I have sworn	nish·ba·tee		
declares	ne·um		
the LORD	YHVH		
that	kee	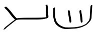	
a desolation	le·sham·mah		
a disgrace	le·cher·pah		
a ruin	le·cho·rev	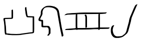	
and a curse	ve·liq·la·lah	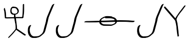	
will become	tih·yeh	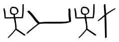	

Bozrah	va·tse·rah	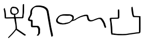	
and all	ve·khal	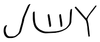	
her cities	a·re·ha	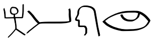	
will be	tih·ye·nah	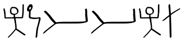	
in ruins	le·cha·re·vo·wt	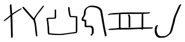	
forever”	o·w·lam	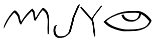	
a message	she·mu·ah	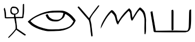	Jeremiah 49:14
I have heard	sha·ma·tee	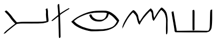	
	me·et	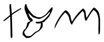	
from the LORD	YHVH	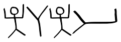	
an envoy	ve·tseer	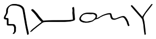	
to the nations :	bag·go·w·yim	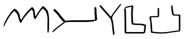	
has been sent	sha·lu·ach	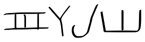	
“ Assemble yourselves	hit·qab·be·tsu	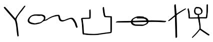	
to march	u·vo·u	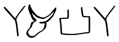	
against her !	a·le·ha	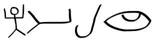	
Rise up	ve·qu·mu	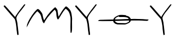	
for battle ! ”	lam·mil·cha·mah	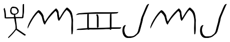	
“ For	kee	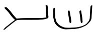	Jeremiah 49:15
behold	hin·neh	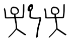	
small	qa·ton	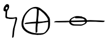	
I will make you	ne·tat·tee·kha	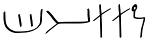	
among nations	bag·go·w·yim	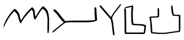	
despised	ba·zui	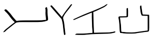	
among men	ba·a·dam	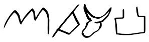	
The terror you cause	tiph·lats·te·kha	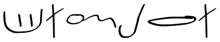	Jeremiah 49:16
have deceived	hish·shee	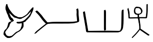	

you	o·takh	
and the pride of your	ze·do·wn	
heart	lib·be·kha	
O dwellers	sho·khe·nee	
in the clefts	be·chag·ve	
of the rocks	has·se·la	
O occupiers	to·phe·see	
summit	me·ro·wm	
of the mountain	giv·ah	
Though	kee	
you elevate	tag·bee·ha	
like the eagle	kan·ne·sher	
your nest	qin·ne·kha	
even from there	mish·sham	
I will bring you down ”	o·w·ree·de·kha	
declares	ne·um	
the LORD	YHVH	
will become	ve·ha·ye·tah	Jeremiah 49:17
“ Edom	e·do·wm	
an object of horror	le·sham·mah	
All	kol	
who pass	o·ver	
by	a·le·ha	
will be appalled	yish·shom	
and will scoff	ve·yish·roq	
at	al	
all	kal	

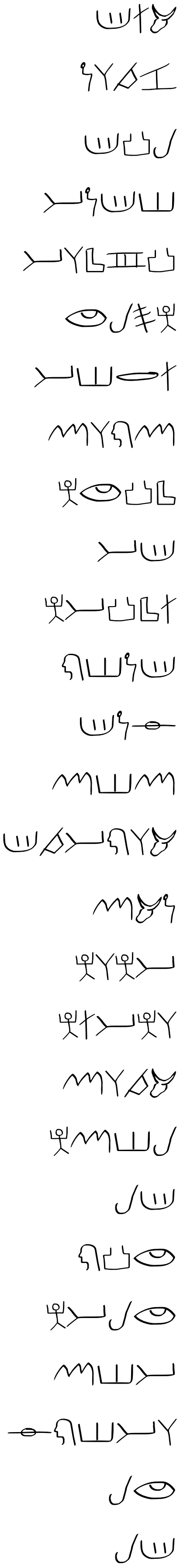

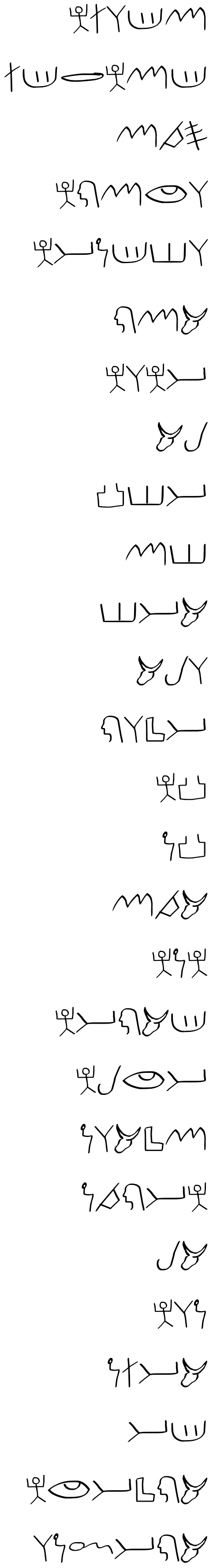

her wounds	mak·ko·w·te·ha	
were overthrown	ke·mah·pe·khat	Jeremiah 49:18
As Sodom	se·dom	
and Gomorrah	va·a·mo·rah	
along with their neighbors”	u·she·khe·ne·ha	
says	a·mar	
the LORD	YHVH	
“ no	lo	
will dwell	ye·shev	
there	sham	
one	eesh	
no	ve·lo	
will abide	ya·gur	
there	bah	
man	ben	
	a·dam	
Behold	hin·neh	Jeremiah 49:19
like a lion	ke·ar·yeh	
one will come up	ya·a·leh	
from the thickets	mig·ge·o·wn	
of the Jordan	hay·yar·den	
to	el	
the watered pasture	ne·veh	
	e·tan	
For	kee	
in an instant	ar·gee·ah	
I will chase [Edom]	a·ree·tsen·nu	

from [her land]	me·a·le·ha		
Who	u·mee		
is the chosen one	va·chur	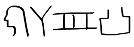	
for this ?	e·le·ha	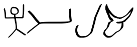	
I will appoint	eph·qod	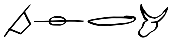	
For	kee	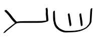	
who	mee		
is like Me	kha·mo·w·nee		
and who	u·mee		
can challenge Me ?	yo·ee·den·nee	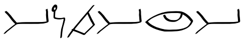	
What	u·mee		
	zeh	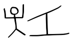	
shepherd	ro·eh		
-	a·sher		
can stand	ya·a·mod		
against Me ?”	le·pha·nay		
Therefore	la·khen		Jeremiah 49:20
hear	shim·u		
the plans	a·tsat		
the LORD	YHVH	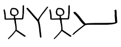	
that	a·sher		
has drawn up	ya·ats		
against	el		
Edom	e·do·wm		
and the strategies	u·mach·she·vo·w·taw		
-	a·sher		
He has devised	cha·shav		

against	el	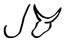	
the people	yo·she·ve	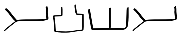	
of Teman :	te·man	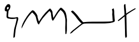	
Surely	im	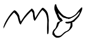	
-	lo	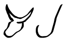	
will be dragged away	yis·cha·vum	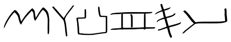	
the little ones	tse·ee·re	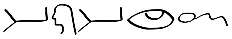	
of the flock	hats·tson	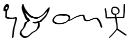	
certainly	im	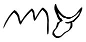	
-	lo	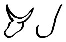	
will be made desolate	yash·sheem	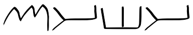	
because of them	a·le·hem	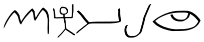	
their pasture	ne·ve·hem	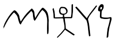	
At the sound	miq·qo·wl	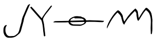	Jeremiah 49:21
of their fall	niph·lam	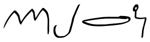	
will quake	ra·a·shah	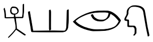	
the earth	ha·a·rets	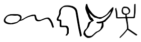	
their cry	tse·a·qah	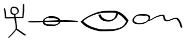	
Sea	be·yam	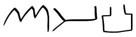	
to the Red	suph	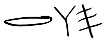	
will resound	nish·ma	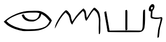	
	qo·w·lah	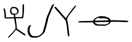	
Look !	hin·neh	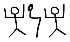	Jeremiah 49:22
An eagle	khan·ne·sher	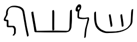	
will soar	ya·a·leh	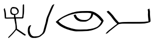	
and swoop down	ve·yid·eh	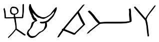	
spreading	ve·yiph·ros	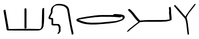	

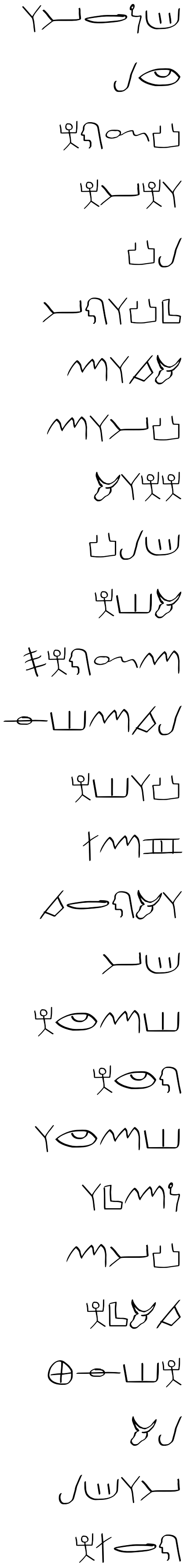

its wings	ke·na·phaw	
over	al	
Bozrah	bats·rah	
will be	ve·ha·yah	
the hearts	lev	
mighty men	gib·bo·w·re	
of Edom’s	e·do·wm	
day	bay·yo·wm	
In that	ha·hu	
like the heart	ke·lev	
of a woman	ish·shah	
in labor	me·tse·rah	
Concerning Damascus :	le·dam·me·seq	Jeremiah 49:23
are put to shame	bo·wo·shah	
“ Hamath	cha·mat	
and Arpad	ve·ar·pad	
for	kee	
report	she·mu·ah	
a bad	ra·ah	
they have heard	sha·me·u	
they are agitated	na·mo·gu	
like the sea	bay·yam	
their anxiety	de·a·gah	
be calmed	hash·qet	
cannot	lo	
	yu·khal	
has become feeble	ra·phe·tah	Jeremiah 49:24

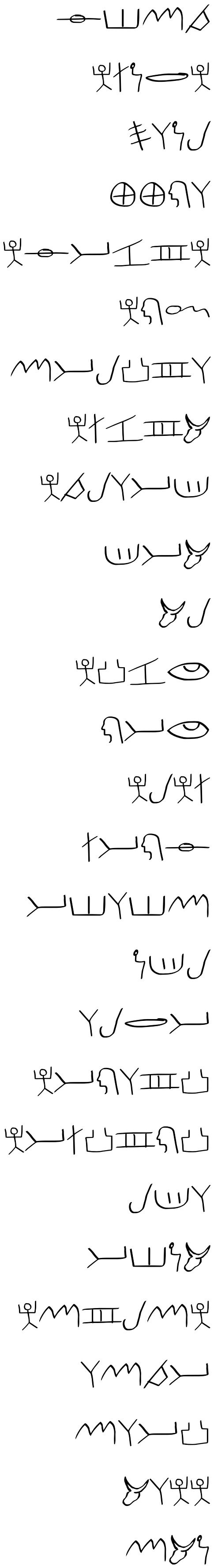

Damascus	dam·me·seq	
she has turned	hiph·ne·tah	
to flee	la·nus	
Panic	ve·re·tet	
has gripped her	he·che·zee·qah	
anguish	tsa·rah	
and pain	va·cha·va·leem	
have seized her	a·cha·zat·tah	
like a woman in labor	kay·yo·w·le·dah	
How	ekh	Jeremiah 49:25
not	lo	
forsaken	uz·ze·vah	
is the city	eer	
of praise	te·hil·lah	
the town	qir·yat	
that brings Me joy ?	me·so·w·see	
For	la·khen	Jeremiah 49:26
will fall	yip·pe·lu	
her young men	va·chu·re·ha	
in the streets	bir·cho·vo·te·ha	
and all	ve·khal	
her warriors	an·she	
	ham·mil·cha·mah	
will be silenced	yid·dam·mu	
day ”	bay·yo·wm	
in that	ha·hu	
declares	ne·um	

the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
“ I will set fire	ve·hits·tsat·tee	𐤅𐤄𐤑𐤕𐤉	Jeremiah 49:27
	esh	𐤀𐤔	
to the walls	be·cho·w·mat	𐤁𐤇𐤅𐤌𐤕	
of Damascus	dam·ma·seq	𐤃𐤌𐤔𐤒	
it will consume	ve·a·khe·lah	𐤅𐤀𐤊𐤋𐤄	
the fortresses	ar·me·no·wt	𐤀𐤓𐤌𐤍𐤅𐤕	
	ben	𐤁𐤍	
of Ben-hadad ”	ha·dad	𐤄𐤃𐤃	
Concerning Kedar	le·qe·dar	𐤋𐤒𐤃𐤓	Jeremiah 49:28
and the kingdoms	u·le·mam·le·kho·wt	𐤅𐤋𐤌𐤌𐤋𐤊𐤅𐤕	
of Hazor	cha·tso·wr	𐤇𐤑𐤅𐤓	
which	a·sher	𐤀𐤔𐤓	
defeated	hik·kah	𐤄𐤊𐤄	
Nebuchadnezzar	ne·vu·khad·rɛts·tsor	𐤍𐤁𐤅𐤊𐤃𐤓𐤀𐤑𐤅𐤓	
king	me·lekh	𐤌𐤋𐤊	
of Babylon	ba·vel	𐤁𐤁𐤋	
this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ Rise up	qu·mu	𐤒𐤅𐤌𐤅	
advance	a·lu	𐤏𐤋𐤅	
against	el	𐤀𐤋	
Kedar	qe·dar	𐤒𐤃𐤓	
and destroy	ve·sha·de·du	𐤅𐤔𐤃𐤃𐤅	
-	et	𐤀𐤕	

the people	be·ne	𐤁𐤍𐤉	
of the east !	qe·dem	𐤒𐤃𐤌	
their tents	a·ho·le·hem	𐤀𐤄𐤋𐤉𐤄𐤌	Jeremiah 49:29
and flocks	ve·tso·nam	𐤅𐤑𐤀𐤍𐤌	
They will take	yiq·qa·chu	𐤉𐤒𐤇𐤅	
their tent curtains	ye·ree·o·w·te·hem	𐤉𐤓𐤉𐤏𐤅𐤕𐤉𐤄𐤌	
and all	ve·khal	𐤅𐤊𐤋	
their goods	ke·le·hem	𐤊𐤋𐤉𐤄𐤌	
their camels for themselves	u·ge·mal·le·hem	𐤅𐤂𐤌𐤋𐤉𐤄𐤌	
They will take	yis·u	𐤉𐤔𐤀𐤅	
	la·hem	𐤋𐤄𐤌	
They will shout	ve·qa·re·u	𐤅𐤒𐤓𐤀𐤅	
to them :	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
‘ Terror	ma·go·wr	𐤌𐤂𐤅𐤓	
is on every side ! ’	mis·sa·veev	𐤌𐤎𐤁𐤉𐤁	
Run !	nu·su	𐤍𐤎𐤅	Jeremiah 49:30
Escape	nu·du	𐤍𐤃𐤅	
quickly !	me·od	𐤌𐤀𐤃	
low	he·mee·qu	𐤄𐤏𐤌𐤉𐤒𐤅	
Lie	la·she·vet	𐤋𐤔𐤁𐤕	
O residents	yo·she·ve	𐤉𐤔𐤁𐤉	
of Hazor ”	cha·tso·wr	𐤇𐤑𐤅𐤓	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ for	kee	𐤊𐤉	
has drawn up	ya·ats	𐤉𐤏𐤑	
against you	a·le·khem	𐤏𐤋𐤉𐤊𐤌	

Nebuchadnezzar	ne·vu·khad·rets·tsar	𐤍𐤁𐤅𐤊𐤃𐤍𐤀𐤑𐤓	
king	me·lekh	𐤌𐤋𐤊	
of Babylon	ba·vel	𐤁𐤁𐤋	
a plan	e·tsah	𐤏𐤑𐤄	
he has devised	ve·cha·shav	𐤅𐤇𐤔𐤁	
against you	ʿa·lē·hɛm	𐤏𐤋𐤉𐤄𐤌	
a strategy	ma·cha·sha·vah	𐤌𐤇𐤔𐤁𐤄	
Rise up	qu·mu	𐤒𐤅𐤌𐤅	Jeremiah 49:31
advance	a·lu	𐤏𐤋𐤅	
against	el	𐤀𐤋	
a nation	go·w	𐤂𐤅𐤉	
at ease	she·lew	𐤔𐤋𐤉𐤅	
one that dwells	yo·wo·shev	𐤉𐤅𐤔𐤁	
securely ”	la·ve·tach	𐤋𐤁𐤈𐤇	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ They have no	lo	𐤋𐤀	
gates	de·la·ta·yim	𐤃𐤋𐤕𐤉𐤌	
[or]	ve·lo	𐤅𐤋𐤀	
bars	ve·ree·ach	𐤁𐤓𐤉𐤇	
	lo	𐤋𐤅	
alone	ba·dad	𐤁𐤃𐤃	
they live	yish·ko·nu	𐤉𐤔𐤊𐤍𐤅	
will become	ve·ha·yu	𐤅𐤄𐤉𐤅	Jeremiah 49:32
Their camels	ge·mal·le·hem	𐤂𐤌𐤋𐤉𐤄𐤌	
plunder	la·vaz	𐤋𐤁𐤆	
and their large	va·ha·mo·wn	𐤅𐤄𐤌𐤅𐤍	

herds	miq·ne·hem	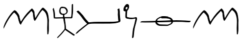	
will be spoil	le·sha·lal	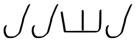	
I will scatter	ve·ze·ri·teem	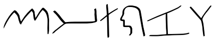	
in every direction	le·khal		
to the wind	ru·ach		
those who shave	qe·tsu·tse		
their temples	phe·ah		
from all	u·mik·kal	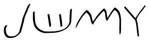	
sides ”	a·va·raw		
I will bring	a·vee	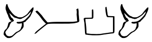	
-	et		
calamity on them	e·dam	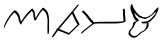	
declares	ne·um		
the LORD	YHVH		
will become	ve·ha·ye·tah	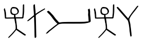	Jeremiah 49:33
“ Hazor	cha·tso·wr		
a haunt	lim·o·wn		
for jackals	tan·neem	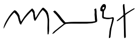	
a desolation	she·ma·mah		
forever	ad		
	o·w·lam		
No	lo		
will dwell	ye·shev		
there	sham		
one	eesh	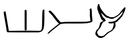	
no	ve·lo		
will abide	ya·gur		

there ”	bah		
man	ben		
	a·dam		
that	a·sher		Jeremiah 49:34
came	ha·yah	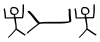	
This is the word	de·var		
of the LORD	YHVH		
to	el		
Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	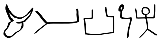	
concerning	el		
Elam	e·lam	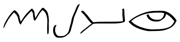	
at the beginning	be·re·sheet		
of the reign	mal·khut	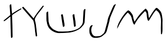	
of Zedekiah	tsid·qee·yah	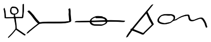	
king	me·lekh	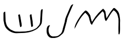	
of Judah	ye·hu·dah	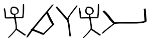	
	le·mor	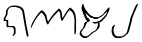	
This is what	koh	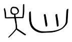	Jeremiah 49:35
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	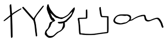	
“ Behold	hin·nee	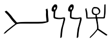	
I will shatter	sho·ver	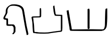	
-	et		
bow	qe·shet	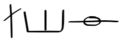	
Elam’s	e·lam	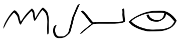	

the mainstay	re·sheet		
of their might	ge·vu·ra·tam		
I will bring	ve·he·ve·tee		Jeremiah 49:36
against	el		
Elam	e·lam	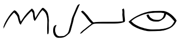	
the four	ar·ba		
winds	ru·cho·wt	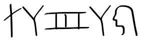	
from the four	me·ar·ba		
corners	qe·tso·wt		
of the heavens	hash·sha·ma·yim		
and I will scatter them	ve·ze·ri·teem	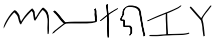	
to all	le·khol		
winds	ha·ru·cho·wt	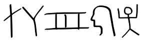	
these	ha·el·leh		
There will not	ve·lo		
be	yih·yeh	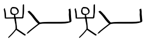	
a nation	hag·go·w		
to which	a·sher		
will not	lo		
go	ya·vo·w		
	sham	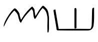	
exiles	nid·de·che	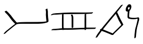	
Elam's	ʿo·lam		
So I will shatter	ve·hach·tat·tee	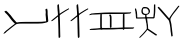	Jeremiah 49:37
-	et		
Elam	e·lam	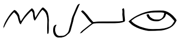	
before	liph·ne		

their foes	o·ye·ve·hem	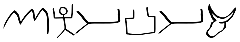	
before	ve·liph·ne		
those who seek	me·vaq·she	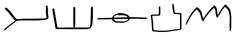	
their lives	naph·sham	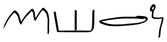	
I will bring	ve·he·ve·tee		
upon them	a·le·hem	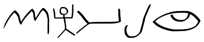	
disaster	ra·ah		
-	et		
even My fierce	cha·ro·wn	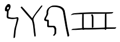	
anger ”	ap·pee		
declares	ne·um		
the LORD	YHVH		
“ I will send out	ve·shil·lach·tee	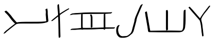	
after them	a·cha·re·hem	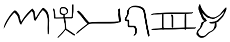	
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the sword	ha·che·rev	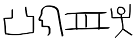	
until	ad		
I finish them off	kal·lo·w·tee		
-	o·w·tam		
I will set	ve·sam·tee		Jeremiah 49:38
My throne	khis·ee		
in Elam	be·e·lam	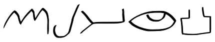	
and destroy	ve·ha·a·vad·tee	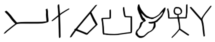	
its	mish·sham		
king	me·lekh	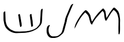	
and officials ”	ve·sa·reem	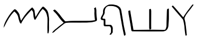	
declares	ne·um		

the LORD	YHVH		
“ Yet	ve·ha·yah	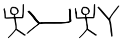	Jeremiah 49:39
in the last	be·a·cha·reet	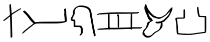	
days	hay·ya·meem		
I will restore	ʾa·shuv		
-	et		
from captivity ”	she·vīt	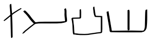	
Elam	e·lam	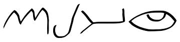	
declares	ne·um		
the LORD	YHVH		
[This is] the word	had·da·var		Jeremiah 50:1
that	a·sher		
spoke	dib·ber		
the LORD	YHVH		
concerning	el		
Babylon	ba·vel	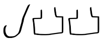	
and	el		
the land	e·rets		
of the Chaldeans :	kas·deem	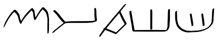	
through	be·yad	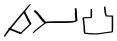	
Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	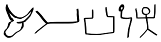	
“ Announce	hag·gee·du	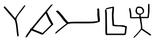	Jeremiah 50:2
to the nations	vag·go·w·yim	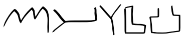	
and declare	ve·hash·mee·u	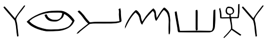	
lift up	u·se·u		
a banner	nes		

and proclaim it	hash·mee·u	השמיעו	
nothing back	al	אל	
hold	te·kha·che·du	תכחדו	
when you say	im·ru	אמרו	
is captured	nil·ke·dah	נלכדה	
‘ Babylon	va·vel	בבל	
is put to shame	ho·veesh	הביש	
Bel	bel	בל	
is shattered	chat	חת	
Marduk	me·ro·dakh	מרדך	
are disgraced	ho·vee·shu	הבישו	
her images	a·tsab·be·ha	עצביה	
are broken in pieces ’	chat·tu	חתו	
her idols	gil·lu·le·ha	גלוליה	
For	kee	כי	Jeremiah 50:3
will come	a·lah	עלה	
against her	a·le·ha	עליה	
a nation	go·w	גוי	
from the north	mits·tsa·pho·wn	מצפון	
it	hu	הוא	
will make	ya·sheet	ישית	
-	et	את	
her land	ar·tsah	ארצה	
a desolation	le·sham·mah	לשמה	
No one	ve·lo	ולא	
	yih·yeh	יהיה	
will live	yo·wo·shev	יושב	

in it	bah		
both man	me·a·dam		
and	ve·ad		
beast	be·he·mah	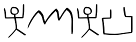	
will flee	na·du	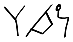	
”	ha·la·khu	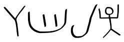	
days	bay·ya·meem		Jeremiah 50:4
“ In those	ha·hem·mah	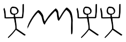	
time	u·va·et	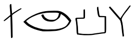	
and at that	ha·hee	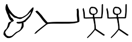	
declares	ne·um		
the LORD	YHVH		
will come	ya·vo·u		
the children	ve·ne	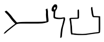	
of Israel	yis·ra·el	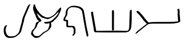	
	hem·mah		
and the children	u·ve·ne		
of Judah	ye·hu·dah		
together	yach·daw	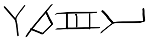	
as they come	ha·lo·wkh		
weeping	u·va·kho	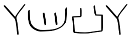	
	ye·le·khu	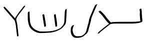	
-	ve·et		
the LORD	YHVH		
their God	e·lo·he·hem	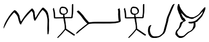	
and will seek	ye·vaq·qe·shu		
to Zion	tsee·yo·wn	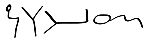	Jeremiah 50:5

They will ask	yish·a·lu	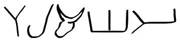	
the way	de·rekh	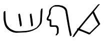	
toward it	hen·nah	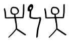	
[and turn] their faces	phe·ne·hem	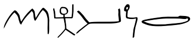	
They will come	bo·u	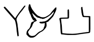	
and join	ve·nil·wu	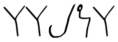	
themselves to	el	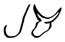	
the LORD	YHVH	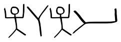	
covenant	be·reet	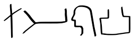	
in an everlasting	o·w·lam	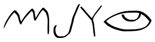	
that will never	lo	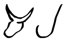	
be forgotten	tish·sha·khe·ach	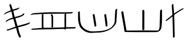	
sheep	tson	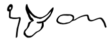	Jeremiah 50:6
lost	o·ve·do·wt	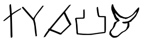	
are	ha·yah	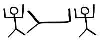	
My people	am·mee	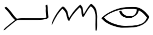	
their shepherds	ro·e·hem	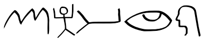	
have led them astray	hit·um	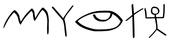	
the mountains	ha·reem	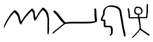	
causing them to roam	sho·vē·vīm	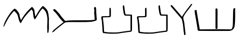	
from mountain	me·har	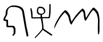	
to	el	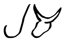	
hill	giv·ah	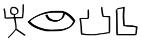	
They have wandered	ha·la·khu	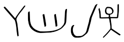	
they have forgotten	sha·khe·chu	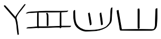	
their resting place	riv·tsam	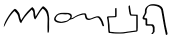	

All	kal	𐤊𐤋	Jeremiah 50:7
who found them	mo·wts·e·hem	𐤌𐤅𐤑𐤀𐤉𐤄𐤌	
devoured them	a·kha·lum	𐤀𐤊𐤋𐤅𐤌	
and their enemies	ve·tsa·re·hem	𐤅𐤑𐤓𐤉𐤄𐤌	
said	a·me·ru	𐤀𐤌𐤓𐤅	
‘ We are not	lo	𐤋𐤀	
guilty	ne·sham	𐤍𐤀𐤔𐤌	
for	ta·chat	𐤕𐤇𐤕	
-	a·sher	𐤀𐤔𐤓	
they have sinned	cha·te·u	𐤇𐤈𐤀𐤅	
against the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
pasture	ne·veh	𐤍𐤅𐤄	
their true	tse·deq	𐤑𐤃𐤒	
the hope	u·miq·veh	𐤅𐤌𐤒𐤅𐤄	
of their fathers ’	a·vo·w·te·hem	𐤀𐤁𐤅𐤕𐤉𐤄𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
Flee	nu·du	𐤍𐤃𐤅	Jeremiah 50:8
from the midst	mit·to·wkh	𐤌𐤕𐤅𐤊	
of Babylon	ba·vel	𐤁𐤁𐤋	
from the land	u·me·e·rets	𐤅𐤌𐤀𐤓𐤑	
of the Chaldeans	kas·deem	𐤊𐤔𐤃𐤉𐤌	
depart	ya·tse·ʾu	𐤉𐤑𐤀𐤅	
be	wih·yu	𐤅𐤄𐤉𐤅	
like the he-goats	ke·at·tu·deem	𐤊𐤏𐤕𐤅𐤃𐤉𐤌	
that lead	liph·ne	𐤋𐤐𐤍𐤉	
the flock	tson	𐤑𐤀𐤍	
For	kee	𐤊𐤉	Jeremiah 50:9

behold	hin·neh	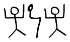	
I	a·no·khee	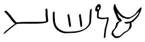	
stir up	me·eer	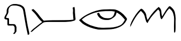	
and bring	u·ma·a·leh	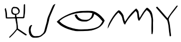	
against	al	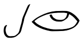	
Babylon	ba·vel	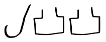	
an assembly	qe·hal	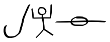	
nations	go·w·yim	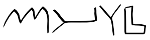	
of great	ge·do·leem	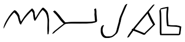	
from the land	me·e·rets	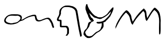	
of the north	tsa·pho·wn	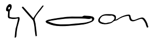	
They will line up	ve·a·re·khu	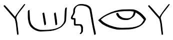	
against her	lah	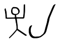	
from [the north]	mish·sham	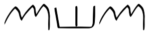	
she will be captured	til·la·khed	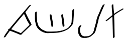	
Their arrows	chits·tsaw	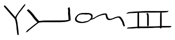	
warriors	ke·gib·bo·wr	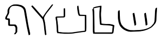	
will be like skilled	mash·keel	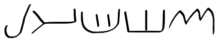	
who do not	lo	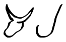	
return	ya·shuv	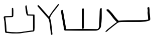	
empty-handed	re·qam	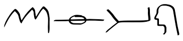	
will be	ve·ha·ye·tah	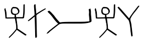	Jeremiah 50:10
Chaldea	khas·deem	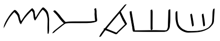	
plundered	le·sha·lal	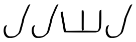	
all	kal	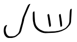	
who plunder her	sho·le·le·ha	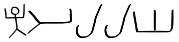	
will have their fill ”	yis·ba·u	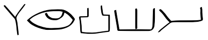	

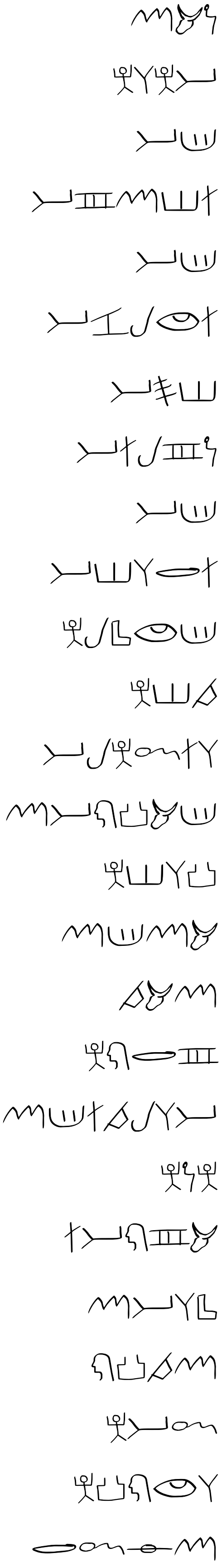

declares	ne·um	
the LORD	YHVH	
“ Because	kee	Jeremiah 50:11
you rejoice	tis·me·chī	
because	kee	
you sing in triumph —	ta·ʿal·zī	
you who plunder	sho·se	
My inheritance —	na·cha·la·tee	
because	kee	
you frolic	ta·phu·shī	
like a heifer	ke·eg·lah	
treading grain	da·shah	
and neigh	ve·tits·ha·lī	
like stallions	ka·ab·bi·reem	
ashamed	bo·wo·shah	Jeremiah 50:12
your mother	im·me·khem	
will be greatly	me·od	
will be disgraced	cha·phe·rah	
she who bore you	yo·w·lad·te·khem	
Behold	hin·neh	
[she will be] the least	a·cha·reet	
of the nations	go·w·yim	
a wilderness	mid·bar	
a dry land	tsee·yah	
and a desert	va·a·ra·vah	
Because of the wrath	miq·qe·tseph	Jeremiah 50:13

of the LORD	YHVH	
she will not	lo	
be inhabited	te·shev	
she will become	ve·ha·ye·tah	
desolate	she·ma·mah	
completely	kul·lah	
All	kol	
who pass	o·ver	
through	al	
Babylon	ba·vel	
will be horrified	yish·shom	
and will hiss	ve·yish·roq	
at	al	
all	kal	
her wounds	mak·ko·w·te·ha	
Line up in formation	ir·khu	Jeremiah 50:14
	al	
Babylon	ba·vel	
around	sa·veev	
all	kal	
you who draw	do·re·khe	
the bow !	qe·shet	
Shoot	ye·du	
at her !	e·le·ha	
no	al	
Spare	tach·me·lu	
	el	

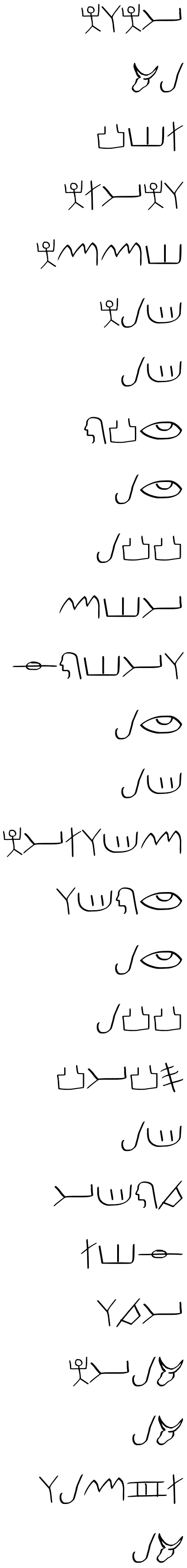

arrows !	chets	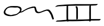	
For	kee	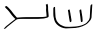	
against the LORD	la·YHVH	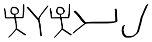	
she has sinned	cha·ta·ah		
Raise a war cry	ha·ree·u	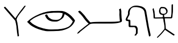	Jeremiah 50:15
against her	a·le·ha	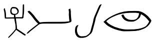	
on every side !	sa·veev	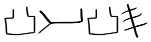	
She has thrown up	na·te·nah	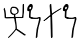	
her hands in surrender	ya·dah	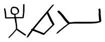	
have fallen	na·phe·lu		
her towers	ʾash·wī·yo·tɛ·ha	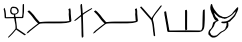	
are torn down	ne·her·su	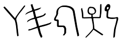	
her walls	cho·w·mo·w·te·ha		
Since	kee	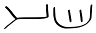	
is the vengeance	niq·mat	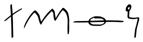	
of the LORD	YHVH		
this	hee	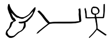	
take out your vengeance	hin·na·qe·mu	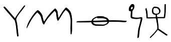	
upon her	vah		
as	ka·a·sher		
she has done	a·se·tah		
do the same	a·su		
to her	lah	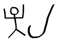	
Cut off	kir·tu	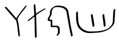	Jeremiah 50:16
the sower	zo·w·re·a		
from Babylon	mib·ba·vel	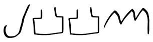	

and the one who wields	ve·to·phes		
the sickle	mag·gal		
time	be·et		
at harvest	qa·tseer		
In the face of	mip·pe·ne		
sword	che·rev		
the oppressor’s	hay·yo·w·nah	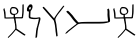	
each	eesh	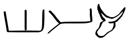	
to	el		
his own people	am·mo		
will turn	yiph·nu		
each	ve·eesh	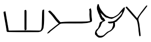	
to his own land	le·ar·tso		
will flee	ya·nu·su		
flock	seh	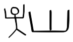	Jeremiah 50:17
is a scattered	phe·zu·rah		
Israel	yis·ra·el	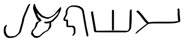	
by lions	a·ra·yo·wt	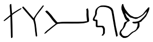	
chased away	hid·dee·chu	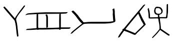	
The first	ha·ri·sho·wn		
to devour him	a·kha·lo		
was the king	me·lekh	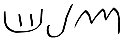	
of Assyria	ash·shur		
	ve·zeh		
the last	ha·a·cha·ro·wn		
to crush his bones	its·tse·mo		
was Nebuchadnezzar	ne·vu·khad·rets·tsar		

king	me·lekh	𐤌𐤋𐤊	
of Babylon ”	ba·vel	𐤁𐤁𐤋𐤎	
Therefore	la·khen	𐤋𐤊𐤍	Jeremiah 50:18
this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
	hin·nee	𐤄𐤍𐤍𐤉	
“ I will punish	pho·qed	𐤐𐤒𐤃	
	el	𐤀𐤋	
the king	me·lekh	𐤌𐤋𐤊	
of Babylon	ba·vel	𐤁𐤁𐤋	
	ve·el	𐤅𐤀𐤋	
and his land	ar·tso	𐤀𐤓𐤑𐤅	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
I punished	pa·qad·tee	𐤐𐤒𐤃𐤕𐤉	
	el	𐤀𐤋	
the king	me·lekh	𐤌𐤋𐤊	
of Assyria	ash·shur	𐤀𐤔𐤅𐤓	
I will return	ve·sho·vav·tee	𐤅𐤔𐤁𐤁𐤕𐤉	Jeremiah 50:19
-	et	𐤀𐤕	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to	el	𐤀𐤋	
his pasture	na·ve·hu	𐤍𐤅𐤄𐤅	
and he will graze	ve·ra·ah	𐤅𐤓𐤏𐤄	

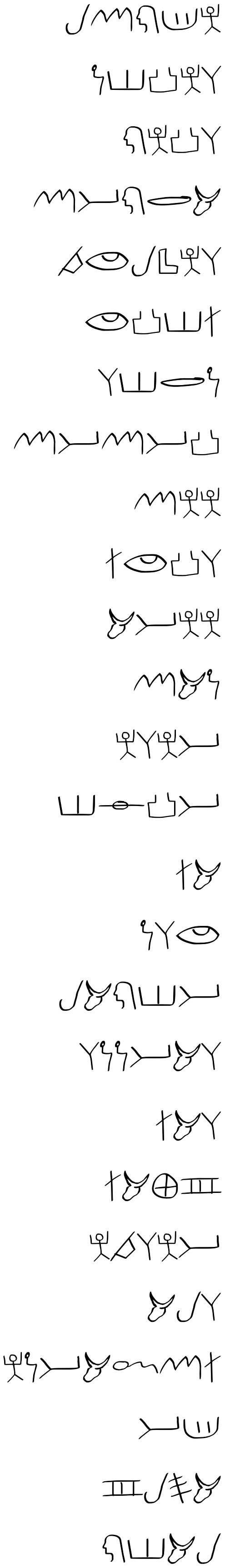

on Carmel	hak·kar·mel	
and Bashan	ve·hab·ba·shan	
on the hills	u·ve·har	
of Ephraim	eph·ra·yim	
and Gilead	ve·hag·gil·ad	
will be satisfied	tis·ba	
his soul	naph·sho	
days	bay·ya·meem	Jeremiah 50:20
In those	ha·hem	
time	u·va·et	
and at that	ha·hee	
declares	ne·um	
the LORD	YHVH	
a search will be made	ye·vuq·qash	
-	et	
guilt	a·won	
for Israel’s	yis·ra·el	
but there will be none	ve·e·nen·nu	
-	ve·et	
sins	chat·tot	
and for Judah’s	ye·hu·dah	
but they will not	ve·lo	
be found	tim·ma·tse·nah	
for	kee	
I will forgive	es·lach	
	la·a·sher	

the remnant I preserve	ash·eer		
against	al		Jeremiah 50:21
the land	ha·a·rets		
of Merathaim	me·ra·ta·yim		
Go up	a·leh		
	a·le·ha	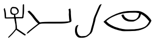	
and against	ve·el		
the residents	yo·wo·she·ve	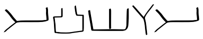	
of Pekod	pe·qo·wd	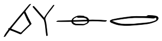	
Kill them	cha·rov		
and devote them to destruction	ve·ha·cha·rem	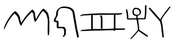	
	a·cha·re·hem	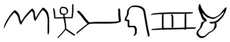	
declares	ne·um		
the LORD	YHVH		
Do	va·a·seh		
all	ke·khol		
that	a·sher		
I have commanded you ”	tsiw·vee·tee·kha	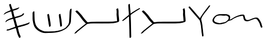	
“ The noise	qo·wl	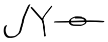	Jeremiah 50:22
of battle	mil·cha·mah	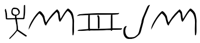	
is in the land —	ba·a·rets		
destruction	ve·she·ver		
[the noise] of great	ga·do·wl		
How	ekh	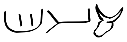	Jeremiah 50:23
lies broken	nig·da		
and shattered !	vay·yish·sha·ver		

the hammer	pat·teesh	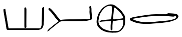	
of the whole	kal		
earth	ha·a·rets		
What	ekh	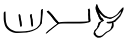	
has become	ha·ye·tah	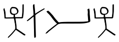	
a horror	le·sham·mah		
Babylon	ba·vel		
among the nations !	bag·go·w·yim	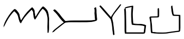	
I laid a snare	ya·qo·she·tee	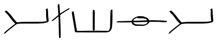	Jeremiah 50:24
for you	lakh	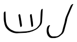	
and you	ve·gam		
were caught	nil·kadt		
O Babylon	ba·vel		
before you	ve·at		
	lo		
knew it	ya·da·at		
You were found	nim·tset		
	ve·gam		
and captured	nit·past		
because	kee	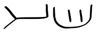	
the LORD	va·YHVH	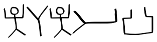	
you challenged	hit·ga·reet		
has opened	pa·tach	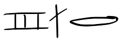	Jeremiah 50:25
The LORD	YHVH		
-	et		
His armory	o·w·tsa·ro		
and brought out	vay·yo·w·tse	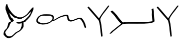	

-	et		
His weapons	ke·le	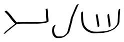	
of wrath	za·mo		
for	kee	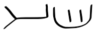	
the work	me·la·khah		
this [is]	hee	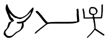	
of the Lord	la·do·nay	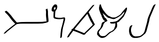	
GOD	YHVH		
of Hosts	tse·va·o·wt	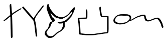	
in the land	be·e·rets		
of the Chaldeans	kas·deem	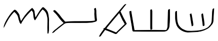	
Come	bo·u		Jeremiah 50:26
against her	lah		
from the farthest border	miq·qets	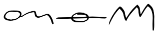	
Break open	pit·chu		
her granaries	ma·a·vu·se·ha		
pile her up	sal·lu·ha	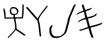	
like	khe·mo	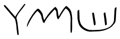	
mounds of grain	a·re·meem		
Devote her to destruction	ve·ha·cha·ree·mu·ha	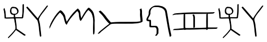	
no	al		
leave	te·hee		
her	lah		
survivors	she·e·reet		
Kill	chir·vu		Jeremiah 50:27
all	kal	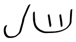	
her young bulls	pa·re·ha		

let them go down	ye·re·du	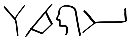	
to the slaughter	lat·ta·vach	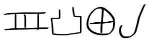	
Woe	ho·w		
to them	a·le·hem	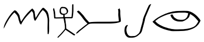	
for	kee	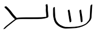	
has come —	va		
their day	yo·w·mam		
the time	et		
of their punishment	pe·qud·da·tam	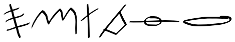	
Listen to	qo·wl	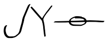	Jeremiah 50:28
the fugitives	na·seem	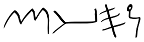	
and refugees	u·phe·le·teem		
from the land	me·e·rets		
of Babylon	ba·vel		
declaring	le·hag·geed	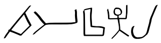	
in Zion	be·tsee·yo·wn		
-	et		
the vengeance	niq·mat	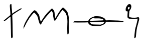	
of the LORD	YHVH		
our God	e·lo·he·nu	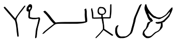	
the vengeance	niq·mat	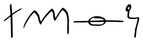	
for His temple	he·kha·lo		
Summon	hash·mee·u	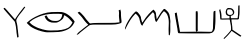	Jeremiah 50:29
against	el		
Babylon	ba·vel		
the archers	rab·beem	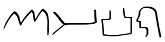	
all	kal		

who string	do·re·khe	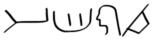	
the bow	qe·shet	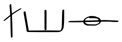	
Encamp	cha·nu	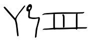	
	a·le·ha	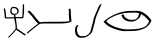	
all around her	sa·veev	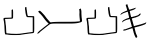	
let no one	al	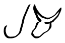	
	ye·hi·ya	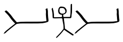	
escape	pe·le·tah	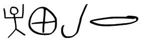	
Repay	shal·le·mu	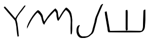	
her	lah	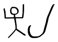	
according to her deeds	ke·pha·o·lah	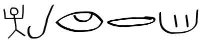	
as	ke·khol	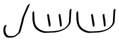	
-	a·sher	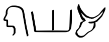	
she has done	a·se·tah	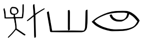	
do	a·su	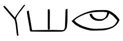	
to her	lah	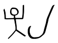	
For	kee	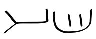	
	el	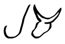	
the LORD	YHVH	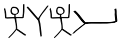	
she has defied	za·dah	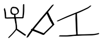	
-	el	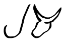	
the Holy	qe·do·wosh	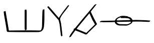	
One of Israel	yis·ra·el	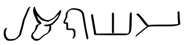	
Therefore	la·khen	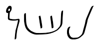	Jeremiah 50:30
will fall	yip·pe·lu	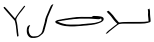	
her young men	va·chu·re·ha	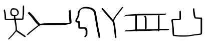	
in the streets	bir·cho·vo·te·ha	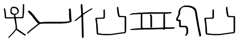	

and all	ve·khal	וכל	
her warriors	an·she	אנשי	
	mil·cham·tah	מלחמתה	
will be silenced	yid·dam·mu	ידמו	
day ”	bay·yo·wm	ביום	
in that	ha·hu	ההוא	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
“ Behold	hin·nee	הנני	Jeremiah 50:31
I am against you	e·le·kha	אליך	
O arrogant one ”	za·do·wn	זדון	
declares	ne·um	נאם	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
“ for	kee	כי	
has come	ba	בא	
your day	yo·wm·kha	יומך	
the time	et	עת	
when I will punish you	pe·qad·tee·kha	פקדתיך	
will stumble	ve·kha·shal	וכשל	Jeremiah 50:32
The arrogant one	za·do·wn	זדון	
and fall	ve·na·phal	ונפל	
with no	ve·en	ואין	
	lo	לו	
one to pick him up	me·qeem	מקים	
And I will kindle	ve·hits·tsat·tee	והצתי	

a fire	esh	𐤀𐤔	
in his cities	be·a·raw	𐤁𐤏𐤓𐤉𐤅	
to consume	ve·a·khe·lah	𐤅𐤀𐤊𐤋𐤄	
all those	kal	𐤊𐤋	
around him”	se·vee·vo·taw	𐤎𐤁𐤉𐤁𐤕𐤉𐤅𐤎	
This is what	koh	𐤊𐤄	Jeremiah 50:33
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
are oppressed	a·shu·qeem	𐤏𐤔𐤅𐤒𐤉𐤌	
“ The sons	be·ne	𐤁𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and the sons	u·ve·ne	𐤅𐤁𐤍𐤉	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
as well	yach·daw	𐤉𐤇𐤃𐤅	
All	ve·khal	𐤅𐤊𐤋	
their captors	sho·ve·hem	𐤔𐤁𐤉𐤄𐤌	
hold them fast	he·che·zee·qu	𐤄𐤇𐤆𐤉𐤒𐤅	
	vam	𐤁𐤌	
refusing	me·a·nu	𐤌𐤀𐤍𐤅	
to release them	shal·le·cham	𐤔𐤋𐤇𐤌	
Their Redeemer	go·a·lam	𐤂𐤀𐤋𐤌	Jeremiah 50:34
is strong	cha·zaq	𐤇𐤆𐤒	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
is His name	she·mo	𐤔𐤌𐤅	
He will fervently plead	reev	𐤓𐤉𐤁	

	ya·reev	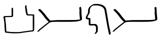	
-	et		
their case	ree·vam	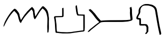	
so that	le·ma·an		
He may bring rest	hir·gee·a	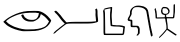	
-	et		
to the earth	ha·a·rets		
but turmoil	ve·hir·geez		
to those who live	le·yo·she·ve		
in Babylon	va·vel		
A sword	che·rev		Jeremiah 50:35
[is] against	al		
the Chaldeans	kas·deem		
declares	ne·um		
the LORD	YHVH		
against	ve·el		
those who live	yo·she·ve		
in Babylon	va·vel		
and against	ve·el		
her officials	sa·re·ha	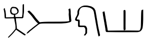	
and	ve·el		
wise men	cha·kha·me·ha	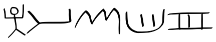	
A sword	che·rev		Jeremiah 50:36
[is] against	el		
her false prophets	hab·bad·deem		
and they will become fools	ve·no·a·lu		
A sword	che·rev		

is against	el	𐤀𐤋	
her warriors	gib·bo·w·re·ha	𐤂𐤁𐤅𐤓𐤉𐤄	
and they will be filled with terror	va·chat·tu	𐤅𐤇𐤕𐤅	
A sword	che·rev	𐤇𐤓𐤁	Jeremiah 50:37
is against	el	𐤀𐤋	
her horses	su·saw	𐤎𐤅𐤎𐤉𐤅	
and	ve·el	𐤅𐤀𐤋	
chariots	rikh·bo	𐤓𐤊𐤁𐤅	
and against	ve·el	𐤅𐤀𐤋	
all	kal	𐤊𐤋	
the foreigners	ha·e·rev	𐤄𐤏𐤓𐤁	
-	a·sher	𐤀𐤔𐤓	
in her midst	be·to·w·khah	𐤁𐤕𐤅𐤊𐤄	
and they will become	ve·ha·yu	𐤅𐤄𐤉𐤅	
like women	le·na·sheem	𐤋𐤍𐤔𐤉𐤌	
A sword	che·rev	𐤇𐤓𐤁	
is against	el	𐤀𐤋	
her treasuries	o·wts·ro·te·ha	𐤀𐤅𐤑𐤓𐤕𐤉𐤄	
and they will be plundered	u·vuz·za·zu	𐤅𐤁𐤆𐤆𐤅	
A drought	cho·rev	𐤇𐤓𐤁	Jeremiah 50:38
[is] upon	el	𐤀𐤋	
her waters	me·me·ha	𐤌𐤉𐤌𐤉𐤄	
and they will be dried up	ve·ya·ve·shu	𐤅𐤉𐤁𐤔𐤅	
For	kee	𐤊𐤉	
is a land	e·rets	𐤀𐤓𐤑	
of graven images	pe·si·leem	𐤐𐤎𐤋𐤉𐤌	

it	hee	𐤄𐤉𐤀	
over idols	u·va·e·meem	𐤅𐤁𐤀𐤉𐤌𐤉𐤌	
and [the people] go mad	yit·ho·la·lu	𐤉𐤕𐤄𐤋𐤋𐤅	
So	la·khen	𐤋𐤊𐤍	Jeremiah 50:39
will live there	ye·she·vu	𐤉𐤔𐤁𐤅	
the desert creatures	tsee·yeem	𐤑𐤉𐤉𐤌	
and	et	𐤀𐤕	
hyenas	ee·yeem	𐤀𐤉𐤉𐤌	
will dwell	ve·ya·she·vu	𐤅𐤉𐤔𐤁𐤅	
there	vah	𐤁𐤄	
	be·no·wt	𐤁𐤍𐤅𐤕	
and ostriches	ya·a·nah	𐤉𐤏𐤍𐤄	
It will never	ve·lo	𐤅𐤋𐤀	
be inhabited	te·shev	𐤕𐤔𐤁	
again	o·wd	𐤏𐤅𐤃	
	la·ne·tsach	𐤋𐤍𐤑𐤇	
	ve·lo	𐤅𐤋𐤀	
or lived in	tish·ko·wn	𐤕𐤔𐤊𐤅𐤍	
from	ad	𐤏𐤃	
generation	do·wr	𐤃𐤅𐤓	
to generation	va·do·wr	𐤅𐤃𐤅𐤓	
overthrew	ke·mah·pe·khat	𐤊𐤌𐤄𐤐𐤊𐤕	Jeremiah 50:40
As God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
-	et	𐤀𐤕	
Sodom	se·dom	𐤎𐤃𐤌	
-	ve·et	𐤅𐤀𐤕	
and Gomorrah	a·mo·rah	𐤏𐤌𐤓𐤄	

along with	ve·et		
their neighbors ”	she·khe·ne·ha	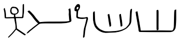	
declares	ne·um		
the LORD	YHVH		
“ no	lo		
will dwell	ye·shev		
there	sham		
one	eesh	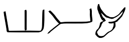	
no	ve·lo		
will abide	ya·gur		
there	bah		
man	ben		
	a·dam		
Behold	hin·neh		Jeremiah 50:41
an army	am		
is coming	ba		
from the north	mits·tsa·pho·wn		
nation	ve·go·w		
a great	ga·do·wl		
kings	u·me·la·kheem		
and many	rab·beem	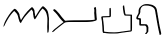	
are stirred up	ye·o·ru		
from the ends	mee·yar·ke·te		
of the earth	a·rets		
the bow	qe·shet	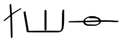	Jeremiah 50:42
and spear	ve·khee·don	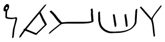	
They grasp	ya·cha·zee·qu	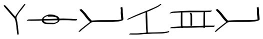	

cruel	akh·za·ree		
they [are]	hem·mah		
	ve·lo		
and merciless	ye·ra·che·mu	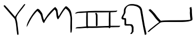	
Their voice	qo·w·lam		
like the sea	kay·yam	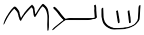	
roars	ye·he·meh	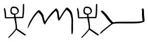	
upon	ve·al		
horses	su·seem		
and they ride	yir·ka·vu	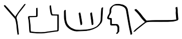	
lined up	a·rukh		
like men	ke·eesh	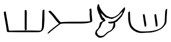	
in formation	lam·mil·cha·mah	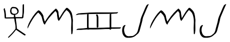	
against you	a·la·yikh	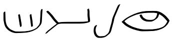	
O Daughter	bat		
of Babylon	ba·vel	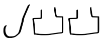	
has heard	sha·ma		Jeremiah 50:43
The king	me·lekh	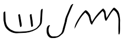	
of Babylon	ba·vel		
-	et		
the report	shim·am		
hang limp	ve·ra·phu		
and his hands	ya·daw		
Anguish	tsa·rah		
has gripped him	he·che·zee·qat·hu	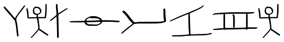	
pain	cheel	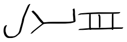	
like that of a woman in labor	kay·yo·w·le·dah		

Behold	hin·neh		Jeremiah 50:44
like a lion	ke·ar·yeh		
one will come up	ya·a·leh		
from the thickets	mig·ge·o·wn		
of the Jordan	hay·yar·den	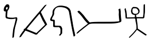	
to	el		
the watered pasture	ne·veh		
	e·tan	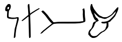	
For	kee	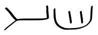	
in an instant	ar·gi·ah		
I will chase [Babylon]	ʾa·ru·tsēm		
from her land	me·a·le·ha		
Who	u·mee		
is the chosen one	va·chur	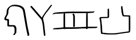	
for this ?	e·le·ha	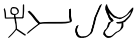	
I will appoint	eph·qod	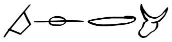	
For	kee	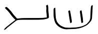	
who	mee	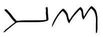	
is like Me	kha·mo·w·nee		
and who	u·mee		
can challenge Me ?	yo·w·i·den·nee		
What	u·mee		
	zeh	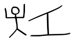	
shepherd	ro·eh		
-	a·sher		
can stand	ya·a·mod		
against Me ?”	le·pha·nay		

Therefore	la·khen		Jeremiah 50:45
hear	shim·u		
the plans	a·tsat		
the LORD	YHVH		
that	a·sher		
has drawn up	ya·ats		
against	el		
Babylon	ba·vel		
and the strategies	u·mach·she·vo·w·taw		
-	a·sher		
He has devised	cha·shav	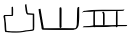	
against	el		
the land	e·rets		
of the Chaldeans :	kas·deem		
Surely	im		
	lo		
will be dragged away	yis·cha·vum	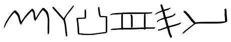	
the little ones	tse·ee·re	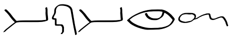	
of the flock	hats·tson		
certainly	im		
	lo		
will be made desolate	yash·sheem		
because of them	a·le·hem	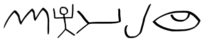	
their pasture	na·veh		
At the sound	miq·qo·wl	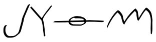	Jeremiah 50:46
capture	nit·pe·sah		
of Babylon’s	va·vel		

will quake	nir·a·shah		
the earth	ha·a·rets		
a cry	u·ze·a·qah		
among the nations	bag·go·w·yim	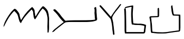	
will be heard	nish·ma		
This is what	koh	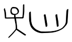	Jeremiah 51:1
says :	a·mar		
the LORD	YHVH		
“ Behold	hin·nee	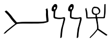	
I will stir up	me·eer		
against	al		
Babylon	ba·vel		
and against	ve·el		
the people	yo·she·ve		
of Leb-kamai	lev	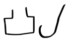	
	qa·may		
the spirit	ru·ach		
of a destroyer	mash·cheet	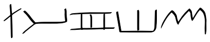	
I will send	ve·shil·lach·tee	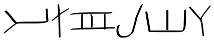	Jeremiah 51:2
to Babylon	le·va·vel		
strangers	za·reem	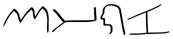	
to winnow her	ve·ze·ru·ha		
and empty	vee·vo·qe·qu	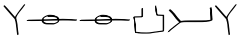	
her	et		
land	ar·tsah		
for	kee	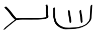	
they will come	ha·yu	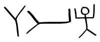	

against her	a·le·ha	עליה	
from every side	mis·sa·veev	מסביב	
in her day	be·yo·wm	ביום	
of disaster	ra·ah	רעה	
-	el	אל	Jeremiah 51:3
Do not let the archer	yid·rokh	ידרך	
bend	had·do·rekh	הדרך	
his bow	qash·to	קשתו	
Do not	ve·el	ואל	
[or]	yit·al	יתעל	
put on his armor	be·sir·yo·no	בסרינו	
	ve·al	ואל	
spare	tach·me·lu	תחמלו	
	el	אל	
her young men	ba·chu·re·ha	בחריה	
devote	ha·cha·ree·mu	החרימו	
all	kal	כל	
her army {to destruction} !	tse·va·ah	צבאה	
And they will fall	ve·na·phe·lu	ונפלו	Jeremiah 51:4
slain	cha·la·leem	חללים	
in the land	be·e·rets	בארץ	
of the Chaldeans	kas·deem	כשדים	
and pierced through	u·me·duq·qa·reem	ומדקרים	
in her streets	be·chu·tso·w·te·ha	בחוצותיה	
For	kee	כי	Jeremiah 51:5
have not	lo	לא	
been abandoned	al·man	אלמן	

Israel	yis·ra·el	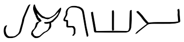	
and Judah	vee·hu·dah		
by their God	me·e·lo·haw		
the LORD	meh·YHVH	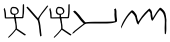	
of Hosts	tse·va·o·wt	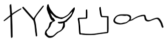	
though	kee	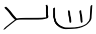	
their land	ar·tsam		
is full of	ma·le·ah		
guilt	a·sham		
before the Holy	miq·qe·do·wosh	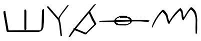	
One of Israel ”	yis·ra·el	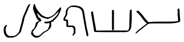	
Flee	nu·su		Jeremiah 51:6
from	mit·to·wkh		
Babylon !	ba·vel		
Escape	u·mal·le·tu		
with your	eesh	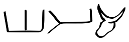	
lives !	naph·sho		
Do not	al		
be destroyed	tid·dam·mu		
in her punishment	ba·a·wo·nah		
For	kee	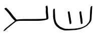	
is the time	et		
vengeance	ne·qa·mah	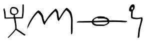	
this	hee	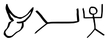	
of the LORD’s	la·YHVH	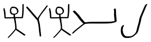	
what she deserves	ge·mul		
He	hu		

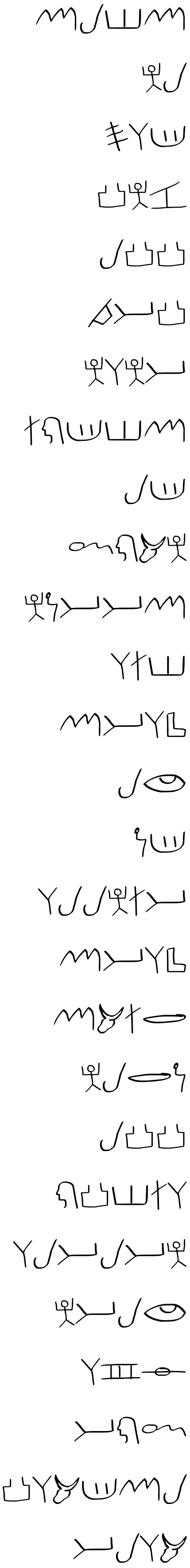

will pay	me·shal·lem	
her	lah	
cup	ko·ws	Jeremiah 51:7
was a gold	za·hav	
Babylon	ba·vel	
in the hand	be·yad	
of the LORD	YHVH	
drunk	me·shak·ke·ret	
making the whole	kal	
earth	ha·a·rets	
her wine	mee·ye·nah	
drank	sha·tu	
The nations	go·w·yim	
therefore	al	
	ken	
have gone mad	yit·ho·le·lu	
the nations	go·w·yim	
Suddenly	pit·om	Jeremiah 51:8
has fallen	na·phe·lah	
Babylon	va·vel	
and been shattered	vat·tish·sha·ver	
Wail	he·lee·lu	
for her	a·le·ha	
get her	qe·chu	
balm	tso·ree	
for her pain	le·makh·o·w·vah	
perhaps	u·lay	

she can be healed	te·ra·phe		
“ We tried to heal	rip·pi·nu		Jeremiah 51:9
-	et		
Babylon	ba·vel		
but she could not	ve·lo		
be healed	nir·pa·tah		
Abandon her !	iz·vu·ha		
of us go	ve·ne·lekh	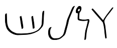	
Let each	eesh	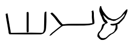	
to his own land	le·ar·tso		
for	kee	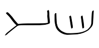	
extends	na·ga		
to	el		
the sky	hash·sha·ma·yim	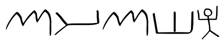	
her judgment	mish·pa·tah		
and reaches	ve·nis·sa		
to	ad		
the clouds ”	she·cha·qeem	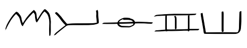	
has brought forth	ho·w·tsee		Jeremiah 51:10
“ The LORD	YHVH	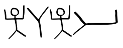	
-	et		
our vindication	tsid·qo·te·nu	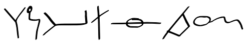	
come	bo·u		
let us tell	u·ne·sap·pe·rah	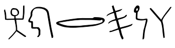	
in Zion	ve·tsee·yo·wn		
-	et		
has accomplished ”	ma·a·seh		

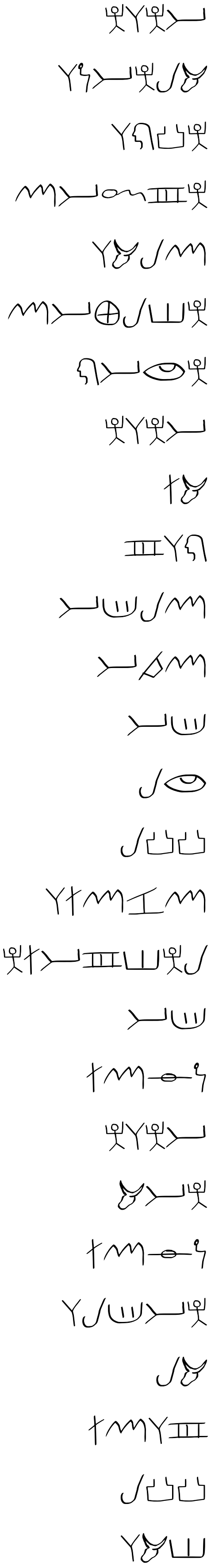

what the LORD	YHVH	
our God	e·lo·he·nu	
Sharpen	ha·ve·ru	Jeremiah 51:11
the arrows !	ha·chits·tseem	
Fill	mil·u	
the quivers !	hash·she·la·teem	
has aroused	he·eer	
The LORD	YHVH	
-	et	
the spirit	ru·ach	
of the kings	mal·khe	
of the Medes	ma·day	
because	kee	
is aimed at	al	
Babylon	ba·vel	
His plan	me·zim·ma·to	
to destroy her	le·hash·chee·tah	
for	kee	
[is] the vengeance	niq·mat	
of the LORD —	YHVH	
it	hee	
vengeance	niq·mat	
for His temple	he·kha·lo	
against	el	Jeremiah 51:12
the walls	cho·w·mot	
of Babylon	ba·vel	
Raise	se·u	

a banner	nes		
post	ha·cha·zee·qu	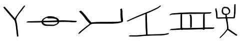	
the guard	ham·mish·mar		
station	ha·qee·mu	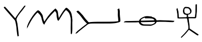	
the watchmen	sho·me·reem	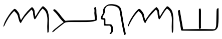	
prepare	ha·khee·nu	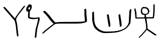	
the ambush	ha·o·re·veem	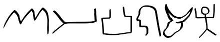	
For	kee	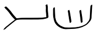	
has both	gam		
devised	za·mam		
the LORD	YHVH		
and	gam		
accomplished	a·sah		
-	et		
what	a·sher		
He spoke	dib·ber		
against	el		
the people	yo·she·ve		
of Babylon	va·vel		
You who dwell	sho·khan·tī	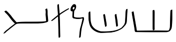	Jeremiah 51:13
by	al		
waters	ma·yim	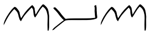	
many	rab·beem	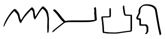	
rich	rab·bat		
in treasures	o·w·tsa·rot		
has come	ba		
your end	qits·tsekh		

the thread of your life	am·mat	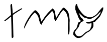	
is cut	bits·ekh		
has sworn	nish·ba		Jeremiah 51:14
The LORD	YHVH		
of Hosts	tse·va·o·wt	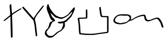	
by Himself :	be·naph·sho		
“ Surely	kee	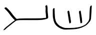	
	im		
I will fill you up	mil·le·teekh		
with men	a·dam		
as with locusts	kay·ye·leq	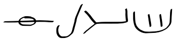	
and they will shout in triumph	ve·a·nu		
over you ”	a·la·yikh	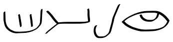	
	he·dad		
[The LORD] made	o·seh		Jeremiah 51:15
the earth	e·rets		
by His power	be·kho·cho		
He established	me·kheen		
the world	te·vel	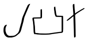	
by His wisdom	be·cha·khe·ma·to	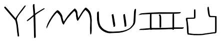	
by His understanding	u·vit·vu·na·to	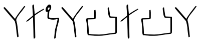	
and stretched out	na·tah		
the heavens	sha·ma·yim	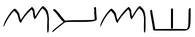	
When He thunders	le·qo·wl	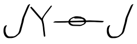	Jeremiah 51:16
	tit·to		
roar	ha·mo·wn		

the waters	ma·yim	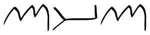	
in the heavens	bash·sha·ma·yim		
to rise	vay·ya·al	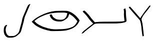	
He causes the clouds	ne·si·eem		
from the ends	miq·tseh	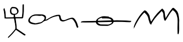	
of the earth	a·rets		
the lightning	be·ra·qeem	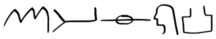	
with the rain	lam·ma·tar		
He generates	a·sah		
and brings forth	vay·yo·tse	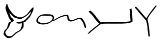	
the wind	ru·ach		
from His storehouses	me·o·tse·ro·taw		
is senseless	niv·ar		Jeremiah 51:17
Every	kal		
man	a·dam		
and devoid of knowledge	mid·da·at		
is put to shame	ho·veesh	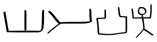	
every	kal	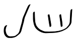	
goldsmith	tso·reph		
by his idols	mip·pa·sel		
For	kee	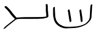	
are a fraud	she·qer	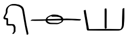	
his molten images	nis·ko	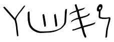	
and [there is] no	ve·lo		
breath	ru·ach		
in them	bam		
are worthless	he·vel		Jeremiah 51:18

They	hem·mah		
a work	ma·a·seh		
to be mocked	ta·tu·eem		
In the time	be·et		
of their punishment	pe·qud·da·tam	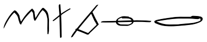	
they will perish	yo·ve·du		
is not	lo		Jeremiah 51:19
like these	khe·el·leh		
The Portion	che·leq	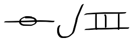	
of Jacob	ya·a·qo·wv	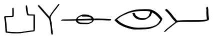	
for	kee		
is the Maker	yo·w·tser		
of all things	hak·kol		
He	hu		
and of the tribe	ve·she·vet		
of His inheritance —	na·cha·la·to	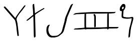	
the LORD	YHVH		
of Hosts	tse·va·o·wt	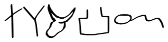	
is His name	she·mo		
war club	map·pets		Jeremiah 51:20
“ You [are]	at·tah		
My	lee	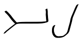	
My weapon	ke·le	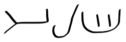	
for battle	mil·cha·mah	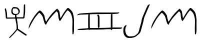	
I shatter	ve·nip·pats·tee		
With you	ve·kha	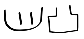	
nations	go·w·yim	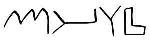	

to ruin	ve·hish·chat·tee	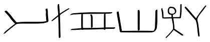	
	ve·kha	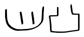	
with you I bring kingdoms	mam·la·kho·wt		
I shatter	ve·nip·pats·tee		Jeremiah 51:21
With you	ve·kha	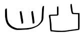	
the horse	sus		
and rider	ve·ro·khe·vo		
I shatter	ve·nip·pats·tee		
with you	ve·kha	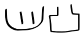	
the chariot	re·khev		
and driver	ve·ro·khe·vo		
I shatter	ve·nip·pats·tee		Jeremiah 51:22
With you	ve·kha	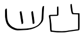	
man	eesh	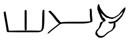	
and woman	ve·ish·shah		
I shatter	ve·nip·pats·tee		
with you	ve·kha	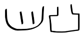	
the old man	za·qen	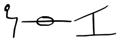	
and the youth	va·na·ar		
I shatter	ve·nip·pats·tee		
with you	ve·kha	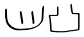	
the young man	ba·chur	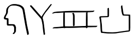	
and the maiden	u·ve·tu·lah		
I shatter	ve·nip·pats·tee		Jeremiah 51:23
With you	ve·kha	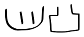	
the shepherd	ro·eh		
and his flock	ve·ed·ro		

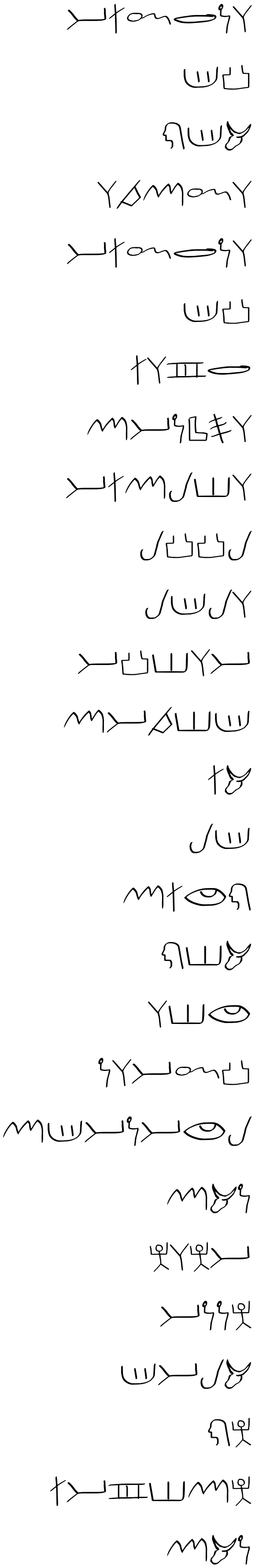

I shatter	ve·nip·pats·tee	
with you	ve·kha	
the farmer	ik·kar	
and his oxen	ve·tsim·do	
I shatter	ve·nip·pats·tee	
with you	ve·kha	
the governors	pa·cho·wt	
and officials	u·se·ga·neem	
I will repay	ve·shil·lam·tee	Jeremiah 51:24
Babylon	le·va·vel	
and all	u·le·khol	
the dwellers	yo·wo·she·ve	
of Chaldea	khas·deem	
-	et	
for all	kal	
the evil	ra·a·tam	
-	a·sher	
they have done	a·su	
in Zion”	ve·tsee·yo·wn	
Before your very eyes	le·e·ne·khem	
declares	ne·um	
the LORD	YHVH	
“ Behold	hin·nee	Jeremiah 51:25
I am against you	e·le·kha	
mountain	har	
O destroying	ham·mash·cheet	
declares	ne·um	

the LORD	YHVH		
you who devastate	ham·mash·cheet	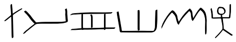	
-	et		
the whole	kal		
earth	ha·a·rets		
I will stretch out	ve·na·tee·tee	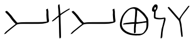	
-	et		
My hand	ya·dee	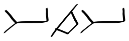	
against you	a·le·kha	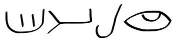	
I will roll you	ve·gil·gal·tee·kha	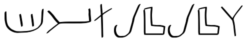	
over	min		
the cliffs	has·se·la·eem		
and turn you	u·ne·tat·tee·kha		
mountain	le·har		
into a charred	se·re·phah		
No one	ve·lo		Jeremiah 51:26
shall retrieve	yiq·chu	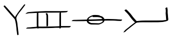	
from you	mim·me·kha		
a cornerstone	e·ven		
	le·phin·nah		
stone	ve·e·ven		
or a foundation	le·mo·w·sa·do·wt		
because	kee	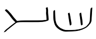	
desolate	shim·mo·wt	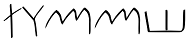	
forever ”	o·w·lam		
you will become	tih·yeh	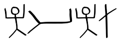	
declares	ne·um		

the LORD	YHVH		
“ Raise	se·u		Jeremiah 51:27
a banner	nes		
in the land !	ba·a·rets		
Blow	tiq·u	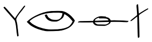	
the ram’s horn	sho·w·phar	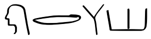	
among the nations !	bag·go·w·yim		
Prepare	qad·de·shu		
against her	a·le·ha	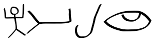	
the nations	go·w·yim	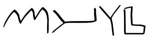	
Summon	hash·mee·u	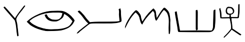	
against her —	a·le·ha	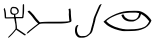	
the kingdoms	mam·le·kho·wt		
Ararat	a·ra·rat		
Minni	min·nee	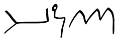	
and Ashkenaz	ve·ash·ke·naz	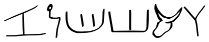	
Appoint	piq·du	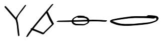	
against her	a·le·ha	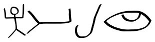	
a captain	tiph·sar		
bring up	ha·a·lu		
horses	sus		
locusts	ke·ye·leq	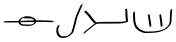	
like swarming	sa·mar		
Prepare	qad·de·shu		Jeremiah 51:28
for battle against her —	a·le·ha	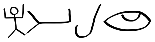	
the nations	go·w·yim	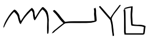	
-	et		

the kings	mal·khe	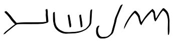	
of the Medes	ma·day		
-	et		
their governors	pa·cho·w·te·ha		
-	ve·et		
and all	kal	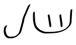	
their officials	se·ga·ne·ha	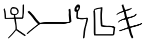	
-	ve·et		
and all	kal	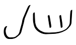	
the lands	e·rets		
they rule	mem·shal·to	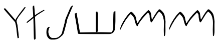	
quakes	vat·tir·ash		Jeremiah 51:29
The earth	ha·a·rets		
and writhes	vat·ta·chol	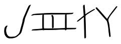	
because	kee	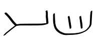	
stand :	qa·mah	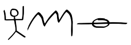	
against	al		
Babylon	ba·vel		
intentions	mach·she·vo·wt	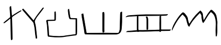	
the LORD’s	YHVH		
to make	la·sum		
-	et		
the land	e·rets		
of Babylon	ba·vel	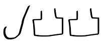	
a desolation	le·sham·mah	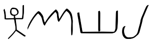	
without	me·en		
inhabitant	yo·wo·shev		

have stopped	cha·de·lu	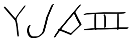	Jeremiah 51:30
The warriors	gib·bo·w·re		
of Babylon	va·vel		
fighting	le·hil·la·chem		
they sit	ya·she·vu	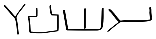	
in their strongholds	bam·me·tsa·do·wt		
is exhausted	na·she·tah		
Their strength	ge·vu·ra·tam		
they have become	ha·yu	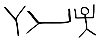	
like women	le·na·sheem	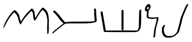	
have been set ablaze	hits·tsee·tu		
Babylon’s homes	mish·ke·no·te·ha	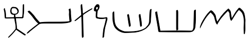	
are broken	nish·be·ru		
the bars of her gates	ve·ree·che·ha	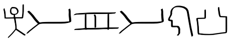	
One courier	rats		Jeremiah 51:31
to meet	liq·rat	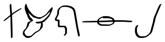	
races	rats		
another	ya·ruts		
and messenger	u·mag·geed		
follows	liq·rat	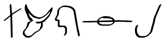	
messenger	mag·geed	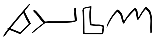	
to announce	le·hag·geed	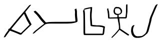	
to the king	le·me·lekh		
of Babylon	ba·vel	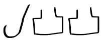	
that	kee	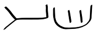	
has been captured	nil·ke·dah		
his city	ee·ro	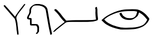	

from end to end	miq·qa·tseh	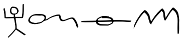	
The fords	ve·ham·ma·ba·ro·wt		Jeremiah 51:32
have been seized	nit·pa·su		
-	ve·et		
the marshes	ha·a·gam·meem	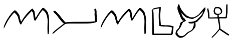	
set on fire	sa·re·phu		
	va·esh		
and the soldiers	ve·an·she	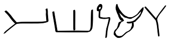	
	ham·mil·cha·mah	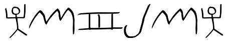	
are terrified ”	niv·ha·lu	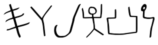	
For	kee	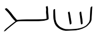	Jeremiah 51:33
this is what	khoh	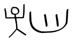	
says :	a·mar		
the LORD	YHVH	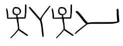	
of Hosts	tse·va·o·wt		
the God	e·lo·he		
of Israel	yis·ra·el	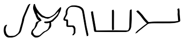	
“ The Daughter	bat		
of Babylon	ba·vel		
is like a threshing floor	ke·go·ren		
at the time	et		
it is trampled	hid·ree·khah	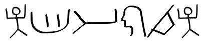	
In just a little while	o·wd		
	me·at		
will come ”	u·va·ah		
time	et		
her harvest	haq·qa·tseer		

	lah	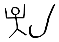	
has devoured me	ʾa·kha·la·nu	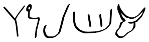	Jeremiah 51:34
he has crushed me	ha·ma·ma·nu	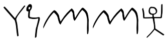	
“ Nebuchadnezzar	ne·vu·khad·rets·tsar	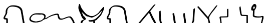	
king	me·lekh	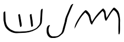	
of Babylon	ba·vel	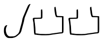	
He has set me aside	hits·tsī·ga·nu	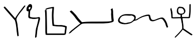	
vessel	ke·lee	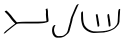	
like an empty	reeq	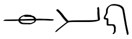	
he has swallowed me	be·la·ʿa·nu	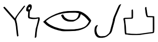	
like a monster	kat·tan·neen	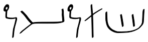	
he filled	mil·la	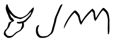	
his belly	khe·re·so	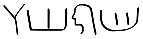	
with my delicacies	me·a·da·nay	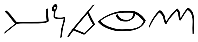	
[and] vomited me out	hĕ·dī·cha·nu	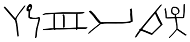	
May the violence done to me	cha·ma·see	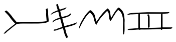	Jeremiah 51:35
and to my flesh	u·she·e·ree	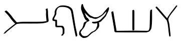	
be upon	al	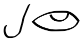	
Babylon”	ba·vel	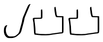	
says	to·mar	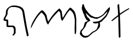	
the dweller	yo·she·vet	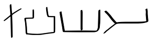	
of Zion	tsee·yo·wn	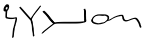	
“ May my blood	ve·da·mee	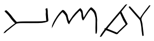	
be on	el	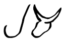	
the dwellers	yo·she·ve	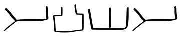	
of Chaldea”	khas·deem	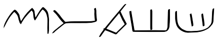	
says	to·mar	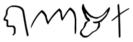	

Jerusalem	ye·ru·sha·lim	ירושלם׃	
Therefore	la·khen	לכן	Jeremiah 51:36
this is what	koh	כה	
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
“ Behold	hin·nee	הנני	
I will plead	rav	רב	
-	et	את	
your case	ree·vekh	ריבך	
and take vengeance	ve·niq·qam·tee	ונקמתי	
-	et	את	
on your behalf	niq·ma·tekh	נקמתך	
I will dry up	ve·ha·cha·rav·tee	והחרבתי	
-	et	את	
her sea	yam·mah	ימה	
run dry	ve·ho·vash·tee	והבשתי	
-	et	את	
and make her springs	me·qo·w·rah	מקורה	
will become	ve·ha·ye·tah	והיתה	Jeremiah 51:37
Babylon	va·vel	בבל	
a heap of rubble	le·gal·leem	לגלים	
a haunt	me·o·wn	מעון	
for jackals	tan·neem	תנים	
an object of horror	sham·mah	שמה	
and scorn	u·she·re·qah	ושרקה	
without	me·en	מאין	
inhabitant	yo·wo·shev	יושב	

together	yach·daw	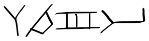	Jeremiah 51:38
like young lions	kak·ke·phi·reem		
They will roar	yish·a·gu		
they will growl	na·a·ru		
cubs	ke·go·w·re		
like lion	a·ra·yo·wt	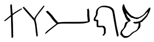	
While they are flushed with heat	be·chum·mam	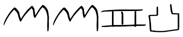	Jeremiah 51:39
I will serve	a·sheet	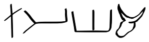	
them	et		
a feast	mish·te·hem		
and I will make them drunk	ve·hish·kar·teem		
so that	le·ma·an		
they may revel	ya·a·lo·zu		
then they will fall asleep	ve·ya·she·nu	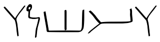	
	she·nat	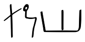	
forever	o·w·lam		
and never	ve·lo		
wake up	ya·qee·tsu	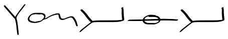	
declares	ne·um		
the LORD	YHVH		
I will bring them down	o·w·ree·dem	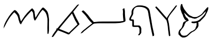	Jeremiah 51:40
like lambs	ke·kha·reem		
to the slaughter	lit·vo·w·ach		
like rams	ke·e·leem	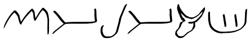	
with	im		
male goats	at·tu·deem	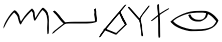	

How	ekh	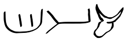	Jeremiah 51:41
has been captured !	nil·ke·dah		
Sheshach	she·shakh		
has been seized	vat·tit·ta·phes		
The praise	te·hil·lat		
of all	kal	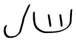	
the earth	ha·a·rets		
What	ekh	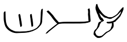	
has become	ha·ye·tah	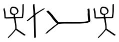	
a horror	le·sham·mah		
Babylon	ba·vel		
among the nations !	bag·go·w·yim	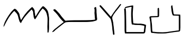	
has come up	a·lah		Jeremiah 51:42
over	al		
Babylon	ba·vel		
The sea	hay·yam	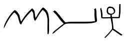	
in turbulent	ba·ha·mo·wn	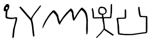	
waves	gal·law	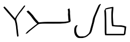	
she is covered	nikh·sa·tah		
have become	ha·yu	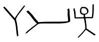	Jeremiah 51:43
Her cities	a·re·ha	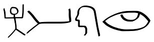	
a desolation	le·sham·mah		
land	e·rets		
a dry	tsee·yah		
and arid	va·a·ra·vah		
a land	e·rets		
no	lo		

lives	ye·shev	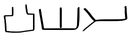	
where	ba·hen	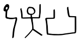	
	kal	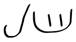	
one	eesh	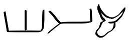	
where no	ve·lo	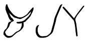	
passes through	ya·a·vor	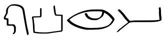	
	ba·hen	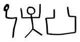	
son	ben	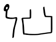	
of man	a·dam	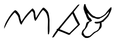	
I will punish	u·pha·qad·tee	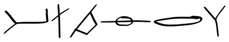	Jeremiah 51:44
	al	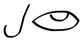	
Bel	bel	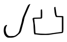	
in Babylon	be·va·vel	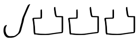	
I will make him spew out	ve·ho·tse·tee	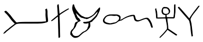	
-	et	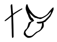	
what he swallowed	bil·o	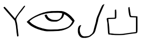	
-	mip·pee	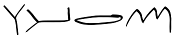	
will no	ve·lo	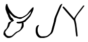	
stream	yin·ha·ru	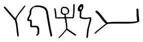	
to him	e·law	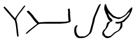	
longer	o·wd	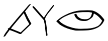	
The nations	go·w·yim	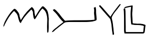	
even	gam	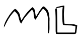	
the wall	cho·w·mat	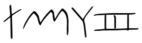	
of Babylon	ba·vel	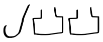	
will fall	na·pha·lah	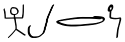	
Come out	tse·u	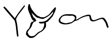	Jeremiah 51:45

of her	mit·to·w·khah	
My people !	am·mee	
Save	u·mal·le·tu	
each of you	eesh	
-	et	
your lives	naph·sho	
from the fierce	me·cha·ro·wn	
anger	aph	
of the LORD	YHVH	
Do not	u·phen	Jeremiah 51:46
grow faint	ye·rakh	
let your heart	le·vav·khem	
and do not be afraid	ve·tee·re·u	
when the rumor	bash·she·mu·ah	
is heard	han·nish·ma·at	
in the land	ba·a·rets	
will come	u·va	
one year —	vash·sha·nah	
for a rumor	hash·she·mu·ah	
and then	ve·a·cha·raw	
the next year —	bash·sha·nah	
another	hash·she·mu·ah	
of violence	ve·cha·mas	
in the land	ba·a·rets	
and of ruler	u·mo·shel	
against	al	
ruler	mo·shel	

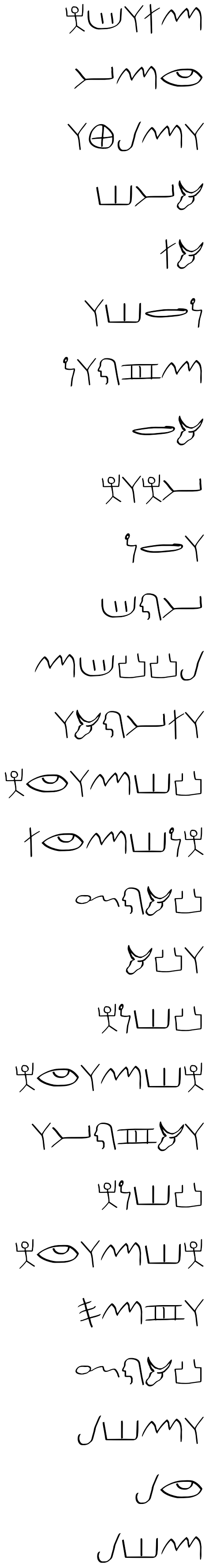

Therefore	la·khen		Jeremiah 51:47
behold	hin·neh		
the days	ya·meem	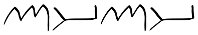	
are coming	ba·eem		
when I will punish	u·pha·qad·tee	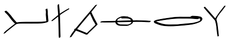	
	al		
the idols	pe·see·le	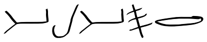	
of Babylon	va·vel		
Her entire	ve·khal		
land	ar·tsah		
will suffer shame	te·vo·wosh		
and all	ve·khal		
her slain	cha·la·le·ha	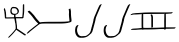	
will lie fallen	yip·pe·lu		
within her	ve·to·w·khah		
will shout for joy	ve·rin·ne·nu	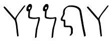	Jeremiah 51:48
over	al		
Babylon	ba·vel		
Then heaven	sha·ma·yim	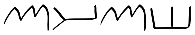	
and earth	va·a·rets		
and all	ve·khol		
that	a·sher		
is in them	ba·hem		
because	kee	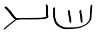	
from the north	mits·tsa·pho·wn		
will come	ya·vo·w		
against her ”	lah		

the destroyers	hash·sho·wd·deem		
declares	ne·um		
the LORD	YHVH		
“ -	gam		Jeremiah 51:49
Babylon	ba·vel		
must fall	lin·pol		
on account of the slain	chal·le		
of Israel	yis·ra·el	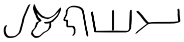	
just as	gam		
because of Babylon	le·va·vel		
have fallen	na·phe·lu		
the slain	chal·le		
of all	khal		
the earth	ha·a·rets		
You who have escaped	pe·le·teem		Jeremiah 51:50
the sword	me·che·rev		
depart	hil·khu	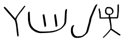	
and do not	al		
linger !	ta·a·mo·du		
Remember	zikh·ru		
from far away	me·ra·cho·wq	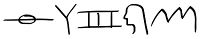	
-	et		
the LORD	YHVH		
and let Jerusalem	vee·ru·sha·lim		
come	ta·a·leh		
to	al		
mind ”	le·vav·khem	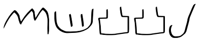	

“ We are ashamed	bo·she·nu		Jeremiah 51:51
because	kee	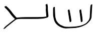	
we have heard	sha·ma·nu		
reproach	cher·pah		
has covered	kis·se·tah		
disgrace	khe·lim·mah	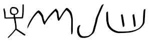	
our faces	pa·ne·nu	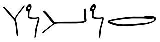	
because	kee	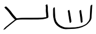	
have entered	ba·u		
foreigners	za·reem	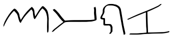	
	al		
the holy places	miq·de·she	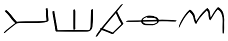	
house ”	bet	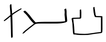	
of the LORD’s	YHVH		
“ Therefore	la·khen		Jeremiah 51:52
behold	hin·neh	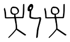	
the days	ya·meem	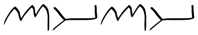	
are coming ”	ba·eem		
declares	ne·um		
the LORD	YHVH		
“ when I will punish	u·pha·qad·tee	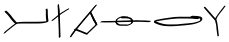	
	al		
her idols	pe·see·le·ha	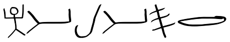	
and throughout	u·ve·khal	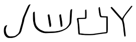	
her land	ar·tsah		
will groan	ye·e·noq		
the wounded	cha·lal	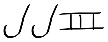	

Even if	kee	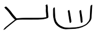	Jeremiah 51:53
ascends	ta·a·leh		
Babylon	va·vel		
to the heavens	hash·sha·ma·yim		
	ve·khee		
and fortifies	te·vats·tser	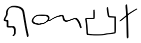	
her lofty	me·ro·wm		
stronghold	uz·zah		
I send	me·it·tee		
will come	ya·vo·u		
the destroyers	sho·de·deem		
against her "	lah		
declares	ne·um		
the LORD	YHVH		
" The sound	qo·wl	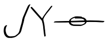	Jeremiah 51:54
of a cry	ze·a·qah		
[comes from] Babylon	mib·ba·vel		
destruction	ve·she·ver		
the sound of great	ga·do·wl		
from the land	me·e·rets		
of the Chaldeans !	kas·deem	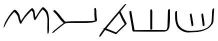	
For	kee	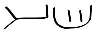	Jeremiah 51:55
will destroy	sho·ded		
the LORD	YHVH		
-	et		
Babylon	ba·vel		
He will silence	ve·ib·bad	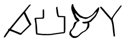	

	mim·men·nah	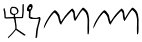	
voice	qo·wl	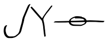	
her mighty	ga·do·wl		
will roar	ve·ha·mu	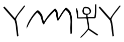	
The waves	gal·le·hem	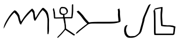	
waters	ke·ma·yim		
like great	rab·beem	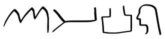	
will resound	nit·tan	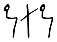	
the tumult	she·o·wn		
of their voices	qo·w·lam		
For	kee	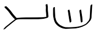	Jeremiah 51:56
is coming	va		
against her —	a·le·ha	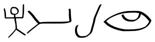	
against	al		
Babylon	ba·vel		
a destroyer	sho·w·ded		
will be captured	ve·nil·ke·du		
Her warriors	gib·bo·w·re·ha		
will be broken	chit·te·tah		
[and] their bows	qash·she·to·w·tam		
for	kee	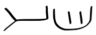	
is a God	el		
of retribution	ge·mu·lo·wt		
the LORD	YHVH		
He will repay in full	shal·lem	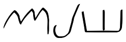	
	ye·shal·lem	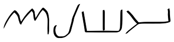	
drunk	ve·hish·kar·tee		Jeremiah 51:57

I will make her princes	sa·re·ha	
and wise men	va·cha·kha·me·ha	
along with her governors	pa·cho·w·te·ha	
officials	u·se·ga·ne·ha	
and warriors	ve·gib·bo·w·re·ha	
Then they will fall asleep	ve·ya·she·nu	
	she·nat	
forever	o·w·lam	
and not	ve·lo	
wake up ”	ya·qee·tsu	
declares	ne·um	
the King	ham·me·lekh	
is the LORD	YHVH	
of Hosts	tse·va·o·wt	
whose name	she·mo	
This is what	koh	Jeremiah 51:58
says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
walls	cho·mo·wt	
“ Babylon’s	ba·vel	
thick	ha·re·cha·vah	
will be leveled	ar·er	
	tit·ar·ar	
gates	u·she·a·re·ha	
and her high	hag·ge·vo·heem	

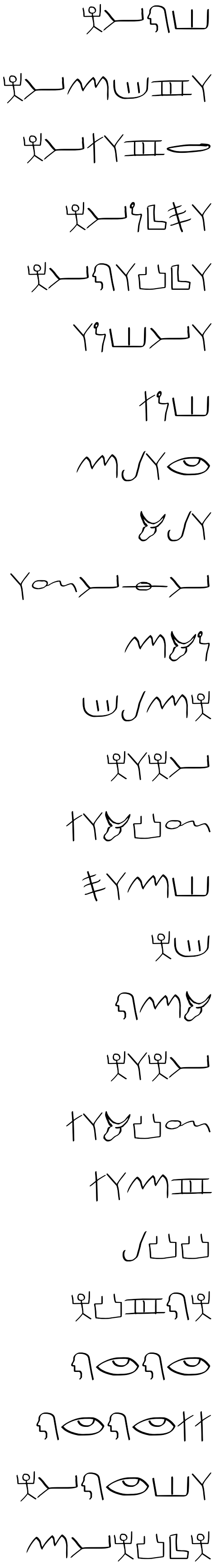

by fire	ba·esh		
consumed	yits·tsat·tu		
So the labor	ve·yig·u		
of the people	am·meem	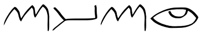	
	be·de		
will be for nothing	reeq	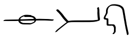	
the nations	u·le·um·meem		
	be·de		
to fuel the flames ”	esh		
will exhaust themselves	ve·ya·e·phu		
[This is] the message	had·da·var		Jeremiah 51:59
that	a·sher		
gave	tsiw·vah		
Jeremiah	yir·me·ya·hu		
the prophet	han·na·vee	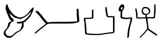	
-	et		
Seraiah	se·ra·yah	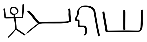	
son	ben		
of Neriah	ne·ree·yah	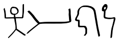	
the son	ben		
of Mahseiah	mach·se·yah		
when he went	be·lekh·to	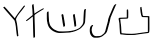	
with	et		
Zedekiah	tsid·qee·ya·hu	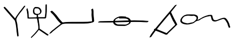	
King	me·lekh	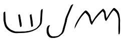	
of Judah	ye·hu·dah	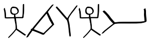	
to Babylon	ba·vel		

year	bish·nat		
in the fourth	ha·re·vi·eet		
of Zedekiah’s reign	le·ma·le·kho		
-	u·se·ra·yah	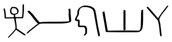	
	sar		
to the quartermaster	me·nu·chah		
had written	vay·yikh·tov		Jeremiah 51:60
Jeremiah	yir·me·ya·hu		
-	et		
about all	kal	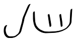	
the disaster	ha·ra·ah		
that	a·sher		
would come	ta·vo·w		
upon	el		
Babylon —	ba·vel		
on	el		
scroll	se·pher		
a single	e·chad	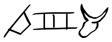	
-	et		
all	kal		
words	had·de·va·reem	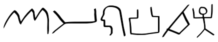	
these	ha·el·leh		
that had been written	hak·ke·tu·veem		
concerning	el		
Babylon	ba·vel		
said	vay·yo·mer		Jeremiah 51:61
And Jeremiah	yir·me·ya·hu		

to	el		
Seraiah	se·ra·yah	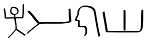	
“ When you get	ke·vo·a·kha		
to Babylon	va·vel		
see	ve·ra·ee·ta		
aloud	ve·qa·ra·ta	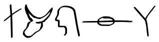	
-	et		
that you read all	kal	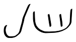	
words	had·de·va·reem	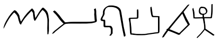	
these	ha·el·leh		
and say	ve·a·mar·ta		Jeremiah 51:62
‘ O LORD	YHVH		
You	at·tah		
have promised	dib·bar·ta		
	el		
place	ham·ma·qo·wm	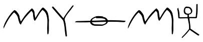	
this	haz·zeh		
to cut off	le·hakh·ree·to		
so that no one	le·vil·tee	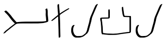	
	he·yo·wt	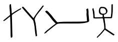	
	bo		
will remain —	yo·wo·shev		
neither man	le·me·a·dam		
nor	ve·ad		
beast	be·he·mah	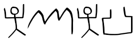	
Indeed	kee	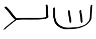	
desolate	shim·mo·wt		

forever’	o·w·lam		
it will be	tih·yeh	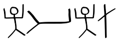	
-	ve·ha·yah	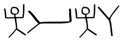	Jeremiah 51:63
When you finish	ke·khal·lo·te·kha	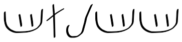	
reading	liq·ro	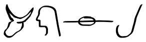	
-	et		
scroll	has·se·pher	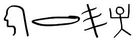	
this	haz·zeh		
tie	tiq·shor	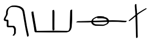	
to it	a·law	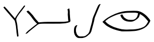	
a stone	e·ven		
and cast it	ve·hish·lakh·to	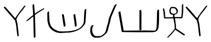	
into	el		
	to·wkh		
the Euphrates	pe·rat		
Then you are to say	ve·a·mar·ta		Jeremiah 51:64
‘ In the same way	ka·khah		
will sink	tish·qa	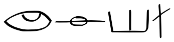	
Babylon	ba·vel		
and never	ve·lo		
rise again	ta·qum	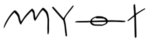	
because of	mip·pe·ne		
the disaster	ha·ra·ah		
-	a·sher		
I	a·no·khee		
will bring	me·vee	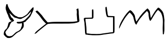	
upon her	a·le·ha	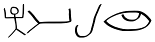	

And [her people] will grow weary ’”	ve·ya·e·phu		
end	ad		
Here	hen·nah		
the words	div·re		
of Jeremiah	yir·me·ya·hu	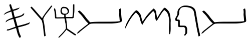	
old	ben		Jeremiah 52:1
was twenty-one	es·reem	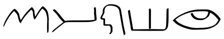	
	ve·a·chat		
years	sha·nah	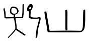	
Zedekiah	tsid·qee·ya·hu	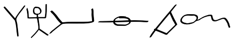	
when he became king	ve·ma·le·kho		
eleven	ve·a·chat		
	es·reh		
years	sha·nah	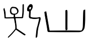	
and he reigned	ma·lakh	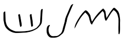	
in Jerusalem	bee·ru·sha·lim		
name	ve·shem	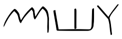	
His mother’s	im·mo	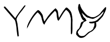	
was Hamutal	cha·mī·tal	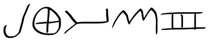	
daughter	bat		
of Jeremiah	yir·me·ya·hu		
she was from Libnah	mil·liv·nah	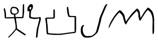	
And [Zedekiah] did	vay·ya·as		Jeremiah 52:2
evil	ha·ra		
in the sight	be·e·ne	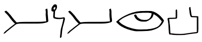	
of the LORD	YHVH		
just as	ke·khol		

-	a·sher	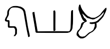	
had done	a·sah		
Jehoiakim	ye·ho·w·ya·qeem	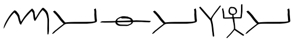	
For	kee	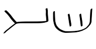	Jeremiah 52:3
because	al		
of the anger	aph		
of the LORD	YHVH	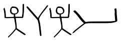	
[all this] happened	ha·ye·tah	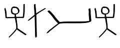	
in Jerusalem	bee·ru·sha·lim		
and Judah	vee·hu·dah	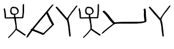	
until	ad		
He finally banished	hish·lee·kho	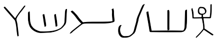	
them	o·w·tam		
from	me·al		
His presence	pa·naw	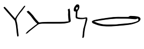	
rebelled	vay·yim·rod	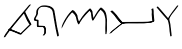	
And Zedekiah also	tsid·qee·ya·hu	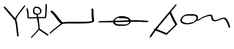	
against the king	be·me·lekh		
of Babylon	ba·vel		
So	vay·hee	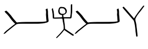	Jeremiah 52:4
year	vash·sha·nah		
in the ninth	hat·te·shi·eet		
of Zedekiah’s reign	le·ma·le·kho	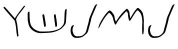	
month	ba·cho·desh	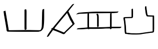	
day of the tenth	ha·a·see·ree	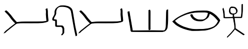	
on the tenth	be·a·so·wr		
	la·cho·desh	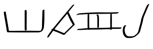	

marched	ba		
Nebuchadnezzar	ne·vu·khad·rets·tsar		
king	me·lekh	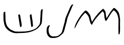	
of Babylon	ba·vel		
	hu		
with his entire	ve·khal		
army	che·lo	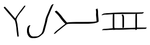	
against	al		
Jerusalem	ye·ru·sha·lim		
They encamped	vay·ya·cha·nu	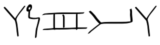	
outside [the city]	a·le·ha	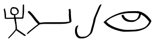	
and built	vay·yiv·nu	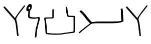	
around it	a·le·ha	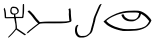	
a siege wall	da·yeq	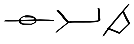	
all	sa·veev	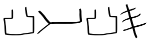	
was kept	vat·ta·vo		Jeremiah 52:5
And the city	ha·eer		
under siege	bam·ma·tso·wr		
until	ad		
eleventh	ash·te		
	es·reh		
year	sha·nah	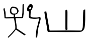	
King	lam·me·lekh		
Zedekiah’s	tsid·qee·ya·hu	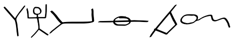	
month	ba·cho·desh	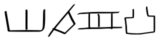	Jeremiah 52:6
of the fourth	ha·re·vee·ee	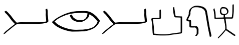	
By the ninth [day]	be·tish·ah		

	la·cho·desh	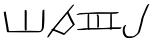	
was so severe	vay·ye·che·zaq	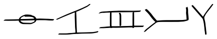	
the famine	ha·ra·av		
in the city	ba·eer		
no	ve·lo		
had	ha·yah	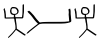	
food	le·chem	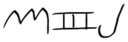	
that the people	le·am		
of the land	ha·a·rets		
was breached	vat·tib·ba·qa	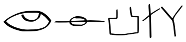	Jeremiah 52:7
Then the city	ha·eer		
all	ve·khal		
the men	an·she		
of war	ham·mil·cha·mah	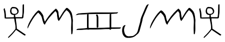	
fled	yiv·re·chu		
-	vay·ye·tse·u		
the city	me·ha·eer		
by night	lay·lah	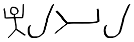	
by way	de·rekh		
of the gate	sha·ar		
between	ben	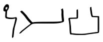	
the two walls	ha·cho·mo·ta·yim		
-	a·sher		
near	al		
garden	gan		
the king’s	ham·me·lekh		
and though the Chaldeans	ve·khas·deem		

	al	
the city	ha·eer	
had surrounded	sa·veev	
They headed	vay·ye·le·khu	
toward	de·rekh	
the Arabah	ha·a·ra·vah	
pursued	vay·yir·de·phu	Jeremiah 52:8
but the army	chel	
of the Chaldeans	kas·deem	
-	a·cha·re	
the king	ham·me·lekh	
and overtook	vay·yas·see·gu	
-	et	
Zedekiah	tsid·qee·ya·hu	
in the plains	be·ar·vot	
of Jericho	ye·re·cho	
and all	ve·khal	
his army	che·lo	
was separated	na·pho·tsu	
from him	me·a·law	
[The Chaldeans] seized	vay·yit·pe·su	Jeremiah 52:9
-	et	
the king	ham·me·lekh	
and brought him up	vay·ya·a·lu	
-	o·to	
to	el	
the king	me·lekh	

of Babylon	ba·vel		
at Riblah	riv·la·tah	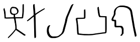	
in the land	be·e·rets		
of Hamath	cha·mat	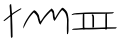	
where he pronounced	vay·dab·ber	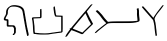	
on [Zedekiah]	it·to		
judgment	mish·pa·teem		
slaughtered	vay·yish·chat		Jeremiah 52:10
the king	me·lekh	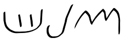	
of Babylon	ba·vel		
-	et		
the sons	be·ne	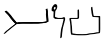	
of Zedekiah	tsid·qee·ya·hu	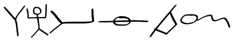	
before his eyes	le·e·naw	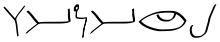	
and he also	ve·gam		
	et		
all	kal	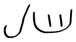	
the officials	sa·re	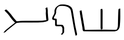	
of Judah	ye·hu·dah	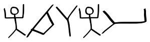	
killed	sha·chat	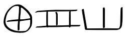	
There at Riblah	be·riv·la·tah		
-	ve·et		Jeremiah 52:11
eyes	e·ne	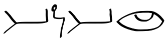	
Zedekiah’s	tsid·qee·ya·hu	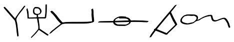	
Then he put out	iw·ver		
bound	vay·ya·as·re·hu		
with bronze shackles	van·chush·ta·yim		

and took him	vay·vi·e·hu	
him	me·lekh	
to Babylon	ba·vel	
[where]	ba·ve·lah	
he kept him	vay·yit·te·ne·hu	
in custody	ve·vēt	
	hap·pe·qud·dot	
until	ad	
day	yo·wm	
his dying	mo·w·to	
month	u·va·cho·desh	Jeremiah 52:12
day of the fifth	ha·cha·mee·shee	
On the tenth	be·a·so·wr	
	la·cho·desh	
-	hee	
year	she·nat	
in the nineteenth	te·sha	
	es·reh	
	sha·nah	
-	lam·me·lekh	
of Nebuchadnezzar’s	ne·vu·khad·rets·tsar	
reign	me·lekh	
over Babylon	ba·vel	
entered	ba	
Nebuzaradan	ne·vu·zar·a·dan	
captain	rav	
of the guard	tab·ba·cheem	

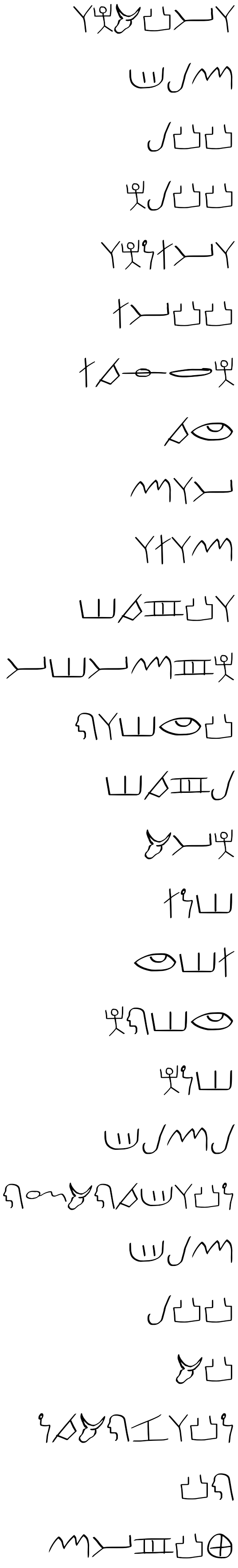

a servant	a·mad	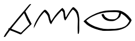	
	liph·ne		
of the king	me·lekh	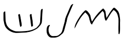	
of Babylon	ba·vel		
Jerusalem	bee·ru·sha·lim		
He burned down	vay·yis·roph		Jeremiah 52:13
-	et		
the house	bet	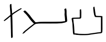	
of the LORD	YHVH		
-	ve·et		
palace	bet	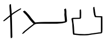	
the royal	ham·me·lekh		
-	ve·et		
and all	kal		
the houses	bat·te	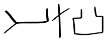	
of Jerusalem —	ye·ru·sha·lim		
-	ve·et		
every	kal		
building	bet	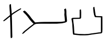	
significant	hag·ga·do·wl		
-	sa·raph		
-	ba·esh		
And	ve·et		Jeremiah 52:14
all	kal	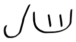	
the walls	cho·mo·wt		
Jerusalem	ye·ru·sha·lim		
around	sa·veev	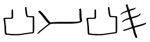	

broke down	na·te·tsu		
the whole	kal		
army	chel	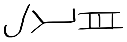	
of the Chaldeans	kas·deem		
-	a·sher		
under	et		
the captain	rav	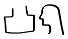	
of the guard	tab·ba·cheem	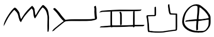	
[some of] the poorest	u·mid·dal·lo·wt	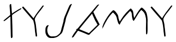	Jeremiah 52:15
people	ha·am		
and	ve·et		
those who remained	ye·ter	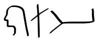	
	ha·am		
	han·nish·a·reem		
in the city	ba·eer		
along with	ve·et		
the deserters	han·no·phe·leem	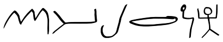	
who	a·sher		
had defected	na·phe·lu		
to	el		
the king	me·lekh	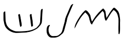	
of Babylon	ba·vel		
-	ve·et		
and the rest	ye·ter	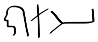	
of the craftsmen	ha·a·mo·wn		
carried into exile	heg·lah		
Then Nebuzaradan	ne·vu·zar·a·dan	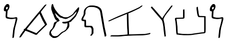	

captain	rav	𐤓𐤁	
of the guard	tab·ba·cheem	𐤈𐤁𐤇𐤉𐤌	
some of the poorest	u·mid·dal·lo·wt	𐤅𐤌𐤃𐤋𐤅𐤕	Jeremiah 52:16
of the land	ha·a·rets	𐤄𐤀𐤓𐤑	
left behind	hish·eer	𐤄𐤔𐤀𐤉𐤓	
But Nebuzaradan	ne·vu·zar·a·dan	𐤍𐤁𐤅𐤆𐤓𐤀𐤃𐤍	
captain	rav	𐤓𐤁	
of the guard	tab·ba·cheem	𐤈𐤁𐤇𐤉𐤌	
to tend the vineyards	le·kho·re·meem	𐤋𐤊𐤓𐤌𐤉𐤌	
and fields	u·le·yo·ge·veem	𐤅𐤋𐤉𐤂𐤁𐤉𐤌	
Moreover	ve·et	𐤅𐤀𐤕	Jeremiah 52:17
pillars	am·mu·de	𐤏𐤌𐤅𐤃𐤉	
the bronze	han·ne·cho·shet	𐤄𐤍𐤇𐤔𐤕	
-	a·sher	𐤀𐤔𐤓	
-	le·vet	𐤋𐤁𐤉𐤕	
-	YHVH	𐤉𐤄𐤅𐤄	
and	ve·et	𐤅𐤀𐤕	
stands	ham·me·kho·no·wt	𐤄𐤌𐤊𐤍𐤅𐤕	
-	ve·et	𐤅𐤀𐤕	
Sea	yam	𐤉𐤌	
and the bronze	han·ne·cho·shet	𐤄𐤍𐤇𐤔𐤕	
-	a·sher	𐤀𐤔𐤓	
in the house	be·vet	𐤁𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
broke up	shib·be·ru	𐤔𐤁𐤓𐤅	
the Chaldeans	khas·deem	𐤊𐤔𐤃𐤉𐤌	
and they carried	vay·yis·u	𐤅𐤉𐤔𐤀𐤅	

-	et	
all	kal	
the bronze	ne·chush·tam	
to Babylon	ba·ve·lah	
They also	ve·et	Jeremiah 52:18
the pots	has·si·ro·wt	
-	ve·et	
shovels	hay·ya·eem	
-	ve·et	
wick trimmers	ham·zam·me·ro·wt	
-	ve·et	
sprinkling bowls	ham·miz·ra·qot	
-	ve·et	
dishes	hak·kap·po·wt	
-	ve·et	
and all	kal	
the articles	ke·le	
of bronze	han·ne·cho·shet	
-	a·sher	
used in the temple service	ye·sha·re·tu	
	va·hem	
took away	la·qa·chu	
-	ve·et	Jeremiah 52:19
the basins	has·sip·peem	
-	ve·et	
censers	ham·mach·to·wt	
-	ve·et	

sprinkling bowls	ham·miz·ra·qo·wt	𐤄𐤌𐤆𐤓𐤒𐤅𐤕	
-	ve·et	𐤅𐤀𐤕	
pots	has·see·ro·wt	𐤄𐤎𐤉𐤓𐤅𐤕	
-	ve·et	𐤅𐤀𐤕	
lampstands	ham·me·no·ro·wt	𐤄𐤌𐤍𐤓𐤅𐤕	
-	ve·et	𐤅𐤀𐤕	
pans	hak·kap·po·wt	𐤄𐤊𐤐𐤅𐤕	
-	ve·et	𐤅𐤀𐤕	
and drink offering bowls —	ham·me·na·qi·yo·wt	𐤄𐤌𐤍𐤒𐤉𐤅𐤕	
anything [made of]	a·sher	𐤀𐤔𐤓	
pure gold	za·hav	𐤆𐤄𐤁	
	za·hav	𐤆𐤄𐤁	
-	va·a·sher	𐤅𐤀𐤔𐤓	
or fine silver	ke·seph	𐤊𐤎𐤐	
	ka·seph	𐤊𐤎𐤐	
also took away	la·qach	𐤋𐤒𐤇	
The captain	rav	𐤓𐤁	
of the guard	tab·ba·cheem	𐤈𐤁𐤇𐤉𐤌	
pillars	ha·am·mu·deem	𐤄𐤏𐤌𐤅𐤃𐤉𐤌	Jeremiah 52:20
As for the two	she·na·yim	𐤔𐤍𐤉𐤌	
Sea	hay·yam	𐤄𐤉𐤌	
the	e·chad	𐤀𐤇𐤃	
bulls	ve·hab·ba·qar	𐤅𐤄𐤁𐤒𐤓	
the twelve	she·nem	𐤔𐤍𐤉𐤌	
	a·sar	𐤏𐤔𐤓	
bronze	ne·cho·shet	𐤍𐤇𐤔𐤕	
that	a·sher	𐤀𐤔𐤓	

under it	ta·chat	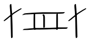	
and the movable stands	ham·me·kho·no·wt		
-	a·sher		
had made	a·sah		
King	ham·me·lekh		
Solomon	she·lo·moh	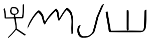	
for the house	le·vet	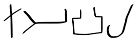	
of the LORD	YHVH		
	lo		
was beyond measure	ha·yah	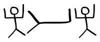	
the weight	mish·qal	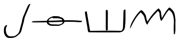	
of the bronze	lin·chush·tam		
from all	kal		
articles	hak·ke·leem	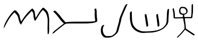	
these	ha·el·leh		
pillar	ve·ha·am·mu·deem		Jeremiah 52:21
[was] eighteen	she·mo·neh		
	es·reh		
cubits	am·mah	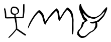	
tall	qo·mah		
	ha·am·mud		
Each	ha·e·chad		
	ve·chut	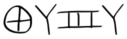	
and twelve	she·tem	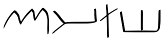	
	es·reh		
cubits	am·mah		
in circumference	ye·sub·ben·nu		

thick	ve·a·ve·yo	𐤅𐤏𐤁𐤉𐤅	
four	ar·ba	𐤀𐤓𐤁𐤏	
fingers	ats·ba·o·wt	𐤀𐤑𐤁𐤏𐤅𐤕	
[each] was hollow	na·vuv	𐤍𐤁𐤅𐤁	
capital	ve·kho·te·ret	𐤅𐤊𐤕𐤓𐤕	Jeremiah 52:22
atop	a·law	𐤏𐤋𐤉𐤅	
The bronze	ne·cho·shet	𐤍𐤇𐤔𐤕	
high	ve·qo·w·mat	𐤅𐤒𐤅𐤌𐤕	
	hak·ko·te·ret	𐤄𐤊𐤕𐤓𐤕	
one [pillar]	ha·a·chat	𐤄𐤀𐤇𐤕	
[was] five	cha·mesh	𐤇𐤌𐤔	
cubits	am·mo·wt	𐤀𐤌𐤅𐤕	
with a network	u·se·va·khah	𐤅𐤔𐤁𐤊𐤄	
pomegranates	ve·rim·mo·w·neem	𐤅𐤓𐤌𐤅𐤍𐤉𐤌	
-	al	𐤏𐤋	
-	hak·ko·w·te·ret	𐤄𐤊𐤅𐤕𐤓𐤕	
all around	sa·veev	𐤎𐤁𐤉𐤁	
	hak·kol	𐤄𐤊𐤋	
of bronze	ne·cho·shet	𐤍𐤇𐤔𐤕	
[was] similar	ve·kha·el·leh	𐤅𐤊𐤀𐤋𐤄	
pillar	la·am·mud	𐤋𐤏𐤌𐤅𐤃	
The second	hash·she·nee	𐤄𐤔𐤍𐤉	
with [its] pomegranates	ve·rim·mo·w·neem	𐤅𐤓𐤌𐤅𐤍𐤉𐤌	
[Each capital had]	vay·yih·yu	𐤅𐤉𐤄𐤉𐤅	Jeremiah 52:23
pomegranates	ha·rim·mo·neem	𐤄𐤓𐤌𐤍𐤉𐤌	
ninety-six	tish·eem	𐤕𐤔𐤏𐤉𐤌	
	ve·shish·shah	𐤅𐤔𐤔𐤄	

on the sides	ru·chah	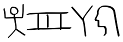	
[and] a total of	kal		
pomegranates	ha·rim·mo·w·neem		
a hundred	me·ah		
were above	al		
network	has·se·va·khah		
the surrounding	sa·veev	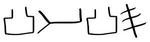	
also took away	vay·yiq·qach	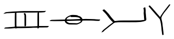	Jeremiah 52:24
The captain	rav	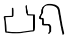	
of the guard	tab·ba·cheem	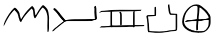	
-	et		
Seraiah	se·ra·yah	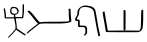	
priest	ko·hen		
the chief	ha·rosh		
-	ve·et		
Zephaniah	tse·phan·yah		
the priest	ko·hen		
of second rank	ham·mish·neh		
-	ve·et		
and the three	she·lo·shet	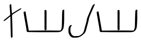	
doorkeepers	sho·me·re		
	has·saph		
Of those	u·min		Jeremiah 52:25
still in the city	ha·eer		
he took	la·qach	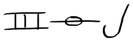	
court official	sa·rees	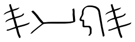	
a	e·chad	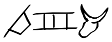	

who	asher	
had been	ha·yah	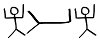
appointed	pha·qeed	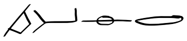
over	al	
the men	an·she	
of war	ham·mil·cha·mah	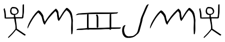
as well as seven	ve·shiv·ah	
	a·na·sheem	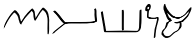
advisers	me·ro·e	
	phe·ne	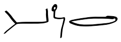
trusted royal	ham·me·lekh	
-	a·sher	
-	nim·tse·u	
-	va·eer	
[He] also [took]	ve·et	
the scribe	so·pher	
of the captain	sar	
of the army	hats·tsa·va	
who had enlisted	ham·mats·bi	
-	et	
the people	am	
of the land	ha·a·rets	
and sixty	ve·shish·sheem	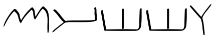
men	eesh	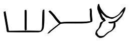
	me·am	
	ha·a·rets	
who were found	han·nim·tse·eem	

in	be·to·wkh		
the city	ha·eer		
took	vay·yiq·qach	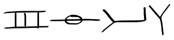	Jeremiah 52:26
them	o·w·tam		
Nebuzaradan	ne·vu·zar·a·dan	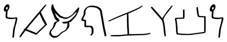	
captain	rav	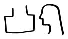	
of the guard	tab·ba·cheem	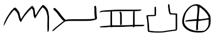	
and brought	vay·yo·lekh	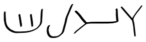	
them	o·w·tam		
to	el		
the king	me·lekh	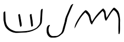	
of Babylon	ba·vel		
at Riblah	riv·la·tah	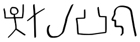	
struck them	vay·yak·keh	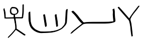	Jeremiah 52:27
{down}	o·w·tam		
the king	me·lekh	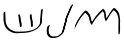	
of Babylon	ba·vel		
and put them to death	vay·mi·tem		
There at Riblah	be·riv·lah		
in the land	be·e·rets		
of Hamath	cha·mat	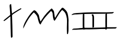	
was taken into exile	vay·yi·gel	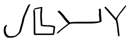	
So Judah	ye·hu·dah	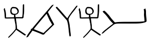	
away from	me·al		
its own land	ad·ma·to	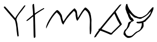	
These	zeh	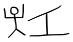	Jeremiah 52:28
are the people	ha·am		

-	a·sher		
carried away :	heg·lah		
Nebuchadnezzar	ne·vu·khad·rets·tsar		
year	bish·nat		
in the seventh	she·va		
Jews	ye·hu·deem	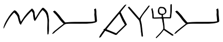	
3,023 {}	she·lo·shet	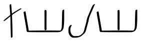	
	a·la·pheem		
	ve·es·reem	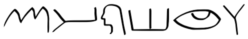	
	u·she·lo·shah	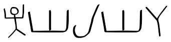	
year	bish·nat		Jeremiah 52:29
eighteenth	she·mo·w·neh		
	es·reh		
in Nebuchadnezzar’s	lin·vu·khad·rets·tsar		
from Jerusalem	mee·ru·sha·lim		
people	ne·phesh		
832	she·mo·neh		
	me·o·wt		
	she·lo·sheem		
	u·she·na·yim	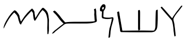	
year	bish·nat		Jeremiah 52:30
twenty-third	sha·losh	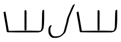	
	ve·es·reem		
in Nebuchadnezzar’s	lin·vu·khad·rets·tsar		
carried away	heg·lah		
Nebuzaradan	ne·vu·zar·a·dan		
captain	rav	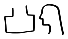	

of the guard	tab·ba·cheem	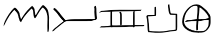	
Jews	ye·hu·deem	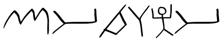	
people [were taken away]	ne·phesh		
745	she·va		
	me·o·wt		
	ar·ba·eem		
	va·cha·mish·shah		
So in all	kal	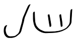	
	ne·phesh		
4600	ar·ba·at		
	a·la·pheem		
	ve·shesh		
	me·o·wt		
-	vay·hee	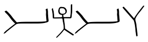	Jeremiah 52:31
of the thirty-seventh	vish·lo·sheem	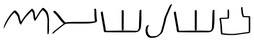	
	va·she·va		
year	sha·nah	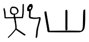	
of the exile	le·ga·lut	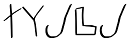	
of Jehoiachin	ye·ho·w·ya·khin	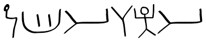	
king	me·lekh	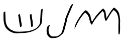	
of Judah	ye·hu·dah	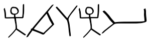	
day of the twelfth	bish·nem	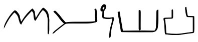	
	a·sar		
month	cho·desh	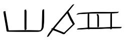	
On the twenty-fifth	be·es·reem	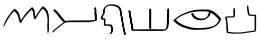	
	va·cha·mish·shah		
	la·cho·desh	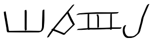	

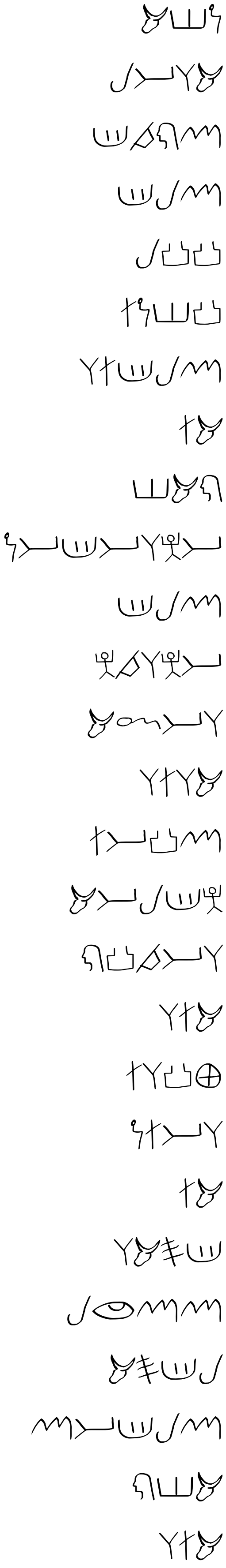

he pardoned	na·sa	
	e·veel	
of Evil-merodach	me·ro·dakh	
king	me·lekh	
of Babylon	ba·vel	
in the first year	bish·nat	
of the reign	mal·khu·to	
-	et	
	rosh	
Jehoiachin	ye·ho·w·ya·kheen	
king	me·lekh	
of Judah	ye·hu·dah	
and released him	vay·yo·tse	
from	o·w·to	
prison	mib·bet	
	hak·ke·lī	
And he spoke	vay·dab·ber	Jeremiah 52:32
[to Jehoiachin]	it·to	
kindly	to·vo·wt	
and set	vay·yit·ten	
-	et	
his throne	kis·o	
above	mim·ma·al	
the thrones	le·khis·se	
of the other kings	me·la·khīm	
who [were]	a·sher	
with [him]	it·to	

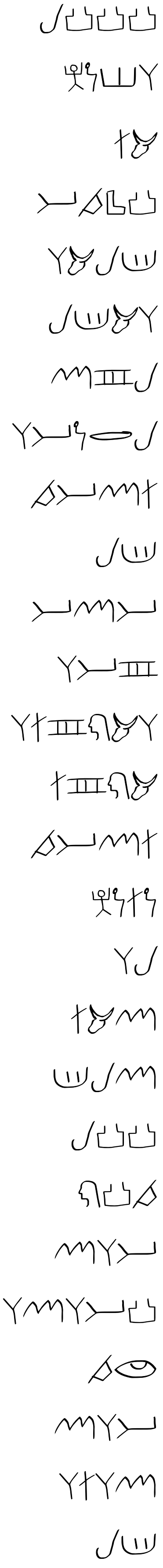

in Babylon	be·va·vel	
So Jehoiachin changed	ve·shin·nah	Jeremiah 52:33
-	et	
clothes	big·de	
out of his prison	khil·o	
and he dined	ve·a·khal	
	le·chem	
at the king’s table	le·pha·naw	
regularly	ta·meed	
for the rest	kal	
	ye·me	
of his life	chay·yaw	
provided	va·a·ru·cha·to	Jeremiah 52:34
	a·ru·chat	
	ta·meed	
	nit·te·nah	
[Jehoiachin]	lo	
	me·et	
And the king	me·lekh	
of Babylon	ba·vel	
portion	de·var	
a daily	yo·wm	
	be·yo·w·mo	
until	ad	
the day	yo·wm	
of his death	mo·w·to	
for the rest	kol	

	ye·me	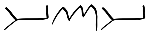	
of his life	chay·yaw	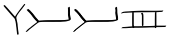	

Lamentations

BSB Translation	Transliteration	Original Hebrew	
How	e·khah	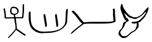	Lamentations 1:1
lies	ya·she·vah	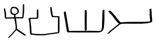	
lonely	va·dad	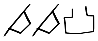	
the city	ha·eer	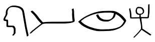	
once so full	rab·ba·tee	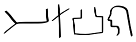	
of people !	am	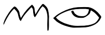	
has become	ha·ye·tah	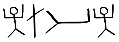	
a widow	ke·al·ma·nah	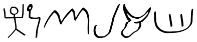	
She who was great	rab·ba·tī	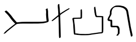	
among the nations	vag·go·w·yim	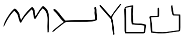	
The princess	sa·ra·tee	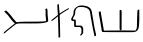	
of the provinces	bam·me·dee·no·wt	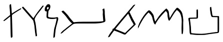	
has become	ha·ye·tah	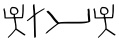	
a slave	la·mas	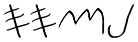	
She weeps	ba·kho	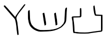	Lamentations 1:2
aloud	tiv·keh	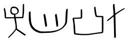	
in the night	bal·lay·lah	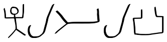	
with tears	ve·dim·a·tah	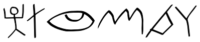	
upon	al	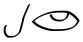	
her cheeks	le·che·yah	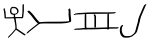	
there is no one	en	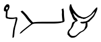	
	lah	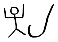	

to comfort [her]	me·na·chem	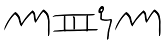	
Among all	mik·kal		
her lovers	o·ha·ve·ha		
All	kal	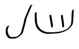	
her friends	re·e·ha		
have betrayed	ba·ge·du		
her	vah		
they have become	ha·yu	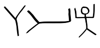	
her	lah	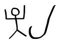	
enemies	le·o·ye·veem		
has gone into exile	ga·le·tah	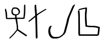	Lamentations 1:3
Judah	ye·hu·dah	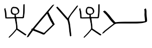	
under affliction	me·o·nee		
and harsh	u·me·rov	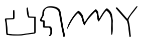	
slavery	a·vo·dah		
she	hee	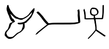	
dwells	ya·she·vah	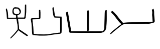	
among the nations	vag·go·w·yim	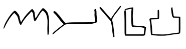	
no	lo		
but finds	ma·tse·ah		
place to rest	ma·no·w·ach	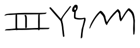	
All	kal	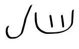	
her pursuers	ro·de·phe·ha	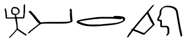	
have overtaken her	his·see·gu·ha	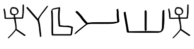	
in the midst	ben	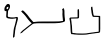	
of her distress	ham·me·tsa·reem	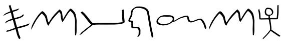	
The roads	dar·khe	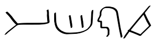	Lamentations 1:4

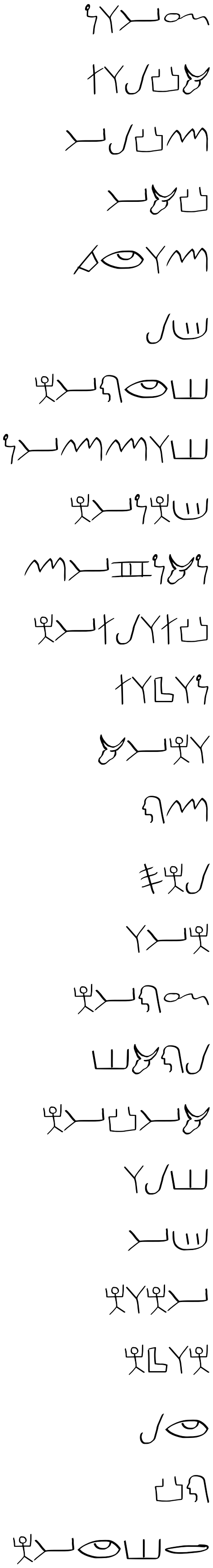

to Zion	tsee·yo·wn	
mourn	a·ve·lo·wt	
because no one	mib·be·lee	
comes	ba·e	
to her appointed feasts	mo·w·ed	
All	kal	
her gates	she·a·re·ha	
are deserted	sho·w·me·meen	
her priests	ko·ha·ne·ha	
groan	ne·e·na·cheem	
her maidens	be·tu·lo·te·ha	
grieve	nu·got	
and she herself	ve·hee	
is bitter with anguish	mar	
	lah	
have become	ha·yu	Lamentations 1:5
Her foes	tsa·re·ha	
her masters	le·rosh	
her enemies	o·ye·ve·ha	
are at ease	sha·lu	
For	kee	
the LORD	YHVH	
has brought her grief	ho·w·gah	
because of	al	
her many	rov	
transgressions	pe·sha·e·ha	

Her children	o·w·la·le·ha	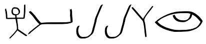	
have gone away	ha·le·khu	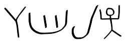	
as captives	she·vee		
before	liph·ne		
the enemy	tsar		
has departed	vay·ye·tse		Lamentations 1:6
from	min		
the Daughter	bat		
of Zion	tsee·yo·wn	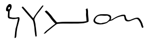	
All	kal	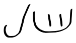	
the splendor	ha·da·rah		
are	ha·yu	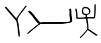	
Her princes	sa·re·ha	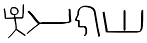	
like deer	ke·ay·ya·leem	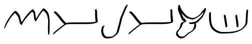	
no	lo		
that find	ma·tse·u		
pasture	mir·eh		
to flee	vay·ye·le·khu	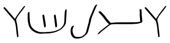	
they lack	ve·lo	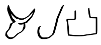	
the strength	kho·ach		
in the face of	liph·ne		
the hunter	ro·w·deph	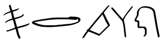	
remembers	za·khe·rah		Lamentations 1:7
Jerusalem	ye·ru·sha·lim		
In the days	ye·me		
of her affliction	a·ne·yah	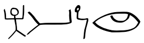	
and wandering	u·me·ru·de·ha		

all	kol	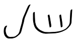	
the treasures	ma·cha·mu·de·ha		
that	a·sher		
were hers	ha·yu	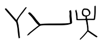	
in days	mee·me	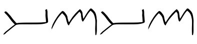	
of old	qe·dem	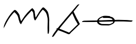	
fell	bin·phol		
When her people	am·mah		
hands	be·yad	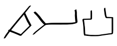	
into enemy	tsar		
she received no	ve·en	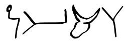	
help	o·w·zer		
-	lah	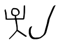	
looked upon her	ra·u·ha		
Her enemies	tsa·reem	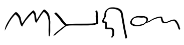	
laughing	sa·cha·qu	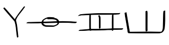	
at	al		
her downfall	mish·bat·te·ha		
has sinned greatly	chet	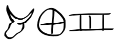	Lamentations 1:8
	cha·te·ah	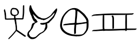	
Jerusalem	ye·ru·sha·lim		
therefore	al		
	ken		
an object of scorn	le·nee·dah	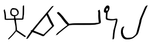	
she has become	ha·ya·tah	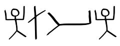	
All	kal	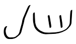	
who honored her	me·khab·be·de·ha		

now despise her	hiz·zee·lu·ha	
for	kee	
they have seen	ra·u	
her nakedness	er·va·tah	
	gam	
she herself	hee	
groans	ne·en·chah	
and turns	vat·ta·shav	
away	a·cho·wr	
Her uncleanness	tum·a·tah	Lamentations 1:9
stains her skirts	be·shu·le·ha	
she did not	lo	
consider	za·khe·rah	
her end	a·cha·ree·tah	
Her downfall	vat·te·red	
was astounding	pe·la·eem	
there was no one	en	
to comfort	me·na·chem	
her	lah	
Look	re·eh	
O LORD	YHVH	
-	et	
on my affliction	a·ne·yee	
for	kee	
has triumphed !	hig·deel	
the enemy	o·w·yev	
has seized	ya·do	Lamentations 1:10

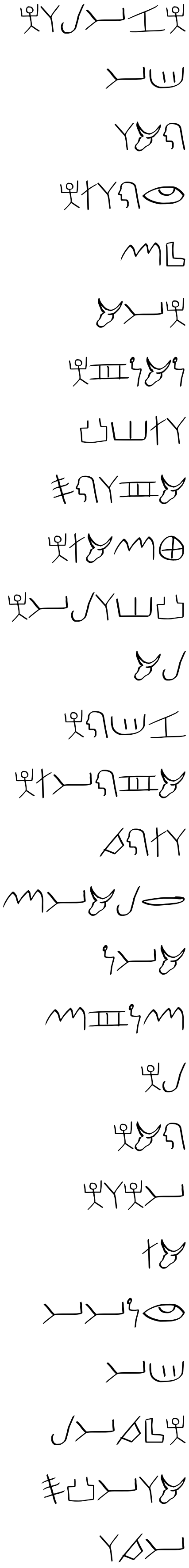

	pa·ras		
The adversary	tsar		
	al		
all	kal		
her treasures	ma·cha·mad·de·ha		
For	kee	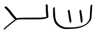	
she has seen	ra·a·tah		
the nations	go·w·yim	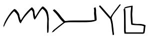	
enter	ba·u		
her sanctuary —	miq·da·shah	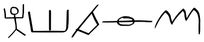	
those	a·sher		
You had forbidden	tsiw·vee·tah	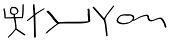	
	lo		
to enter	ya·vo·u		
Your assembly	vaq·qa·hal	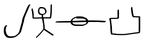	
	lakh		
All	kal	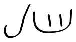	Lamentations 1:11
her people	am·mah		
groan	ne·e·na·cheem	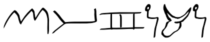	
as they search	me·vaq·qe·sheem		
for bread	le·chem	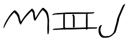	
They have traded	na·te·nu	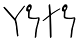	
their treasures	ma·cha·mod·dē·hɛm		
for food	be·o·khel		
to keep themselves alive	le·ha·sheev	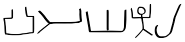	
	na·phesh		
Look	re·eh		

O LORD	YHVH		
and consider	ve·hab·bee·tah	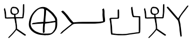	
for	kee	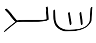	
I have become	ha·yee·tee	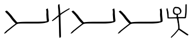	
despised	zo·w·le·lah	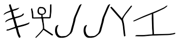	
Is this nothing	lo·w		Lamentations 1:12
to you	a·le·khem	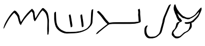	
all	kal	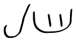	
you who pass by ?	o·ve·re	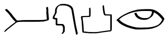	
	de·rekh	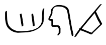	
Look around	hab·bee·tu	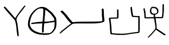	
and see !	u·re·u		
	im		
Is there	yesh	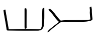	
any sorrow	makh·o·wv		
like mine	ke·makh·o·vee		
which	a·sher		
was inflicted	o·w·lal		
on me	lee	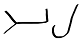	
which	a·sher		
made me suffer	ho·w·gah		
the LORD	YHVH	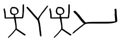	
on the day	be·yo·wm	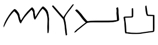	
of His fierce	cha·ro·wn	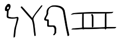	
anger ?	ap·po	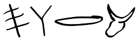	
from on high	mim·ma·ro·wm	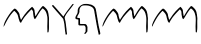	Lamentations 1:13
He sent	sha·lach	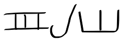	

fire	esh	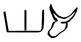	
my bones	be·ats·mo·tay	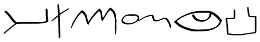	
and it overpowered	vay·yir·den·nah	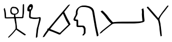	
He spread	pa·ras	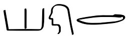	
a net	re·shet	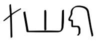	
for my feet	le·rag·lay	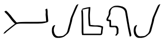	
and turned me	he·shee·va·nee	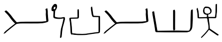	
back	a·cho·wr	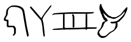	
He made me	ne·ta·na·nee	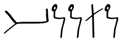	
desolate	sho·me·mah	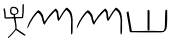	
all	kal	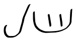	
the day long	hay·yo·wm	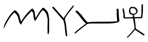	
faint	da·vah	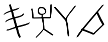	
are bound into	nis·qad	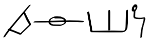	Lamentations 1:14
a yoke	ol	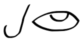	
My transgressions	pe·sha·ay	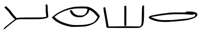	
by His hand	be·ya·do	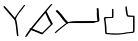	
knit together	yis·ta·re·gu	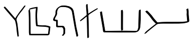	
they are draped	a·lu	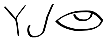	
over	al	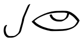	
my neck	tsaw·va·ree	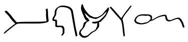	
has broken	hikh·sheel	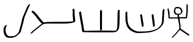	
my strength	ko·chee	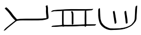	
He has delivered me	ne·ta·na·nee	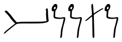	
and the Lord	a·do·nay	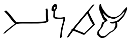	
into the hands	bee·de	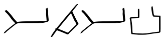	
of those I cannot	lo	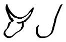	

	u·khal	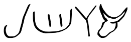	
withstand	qum	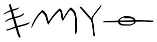	
has rejected	sil·lah	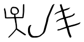	Lamentations 1:15
all	khal	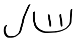	
the mighty men	ab·bee·ray	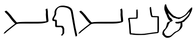	
The Lord	a·do·nay	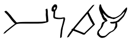	
in my midst	be·qir·bee	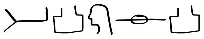	
He has summoned	qa·ra	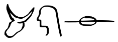	
against me	a·lay	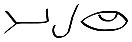	
an army	mo·w·ed	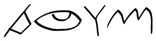	
to crush	lish·bor	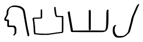	
my young warriors	ba·chu·ray	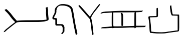	
Like grapes in a winepress	gat	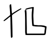	
has trampled	da·rakh	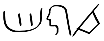	
the Lord	a·do·nay	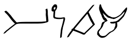	
the Virgin	liv·tu·lat	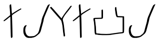	
Daughter	bat	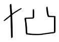	
of Judah	ye·hu·dah	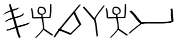	
For	al	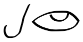	Lamentations 1:16
these things	el·leh	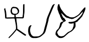	
I	a·nee	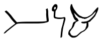	
weep	vo·w·khee·yah	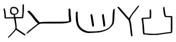	
my eyes	e·nee	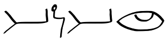	
	e·nee	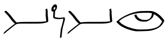	
flow	yo·re·dah	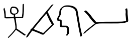	
with tears	ma·yim	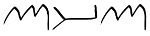	
For	kee	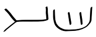	

there is no one nearby	ra·chaq	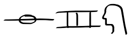	
	mim·men·nee		
to comfort me	me·na·chem	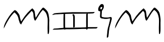	
no one to revive	me·sheev	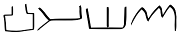	
my soul	naph·shee	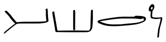	
are	ha·yu	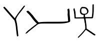	
My children	va·nay	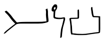	
destitute	sho·w·me·meem	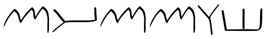	
because	kee	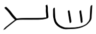	
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the enemy	o·w·yev	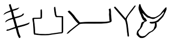	
stretches out	pe·re·sah		Lamentations 1:17
Zion	tsee·yo·wn	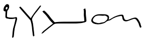	
her hands	be·ya·de·ha		
but there is no	en	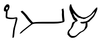	
one to comfort	me·na·chem	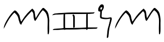	
her	lah		
has decreed	tsiw·vah		
The LORD	YHVH		
against Jacob	le·ya·a·qov		
that his neighbors	se·vee·vaw	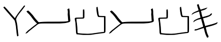	
become his foes	tsa·raw		
has become	ha·ye·tah	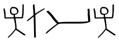	
Jerusalem	ye·ru·sha·lim		
an unclean thing	le·nid·dah		
among them	be·ne·hem	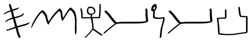	
is righteous	tsad·deeq	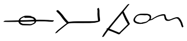	Lamentations 1:18

	hu
The LORD	YHVH
for	kee
against His command	phee·hu
I have rebelled	ma·ree·tee
Listen	shim·u
	na
all you people	khal
	ʿam·mīm
look upon	u·re·u
my suffering	makh·o·vee
and maidens	be·tu·lo·tay
My young men	u·va·chu·ray
have gone	ha·le·khu
into captivity	vash·she·vee
I called out	qa·ra·tee
to my lovers	lam·a·ha·vay
but they	hem·mah
have betrayed me	rim·mu·nee
My priests	ko·ha·nay
and elders	u·ze·qe·nay
in the city	ba·eer
perished	ga·va·u
while	kee
they searched for	viq·shu
food	o·khel
	la·mo

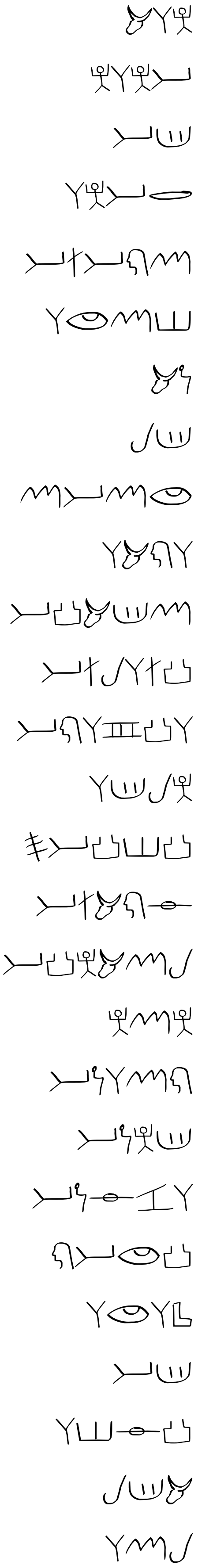

Lamentations 1:19

to keep themselves	ve·ya·shee·vu	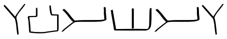	
-	et		
alive	naph·sham		
See	re·eh		Lamentations 1:20
O LORD	YHVH		
how	kee	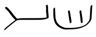	
distressed	tsar		
I [am] !	lee	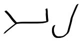	
within	me·ay		
I am churning	cho·mar·ma·ru		
is pounding	neh·pakh		
my heart	lib·bee	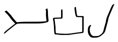	
within me	be·qir·bee	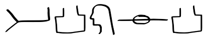	
for	kee	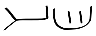	
I have been most rebellious	ma·ro	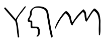	
	ma·ree·tee	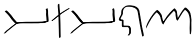	
Outside	mi·chuts	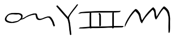	
bereaves	shik·ke·lah		
the sword	che·rev		
inside	bab·ba·yit	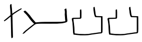	
there is death	kam·ma·vet		
People have heard	sha·me·u		Lamentations 1:21
	kee	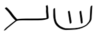	
groaning	ne·e·na·chah	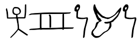	
my	a·nee	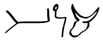	
but there is no	en	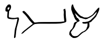	
one to comfort	me·na·chem	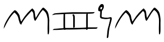	

me	lee	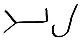	
All	kal	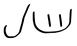	
my enemies	o·ye·vay	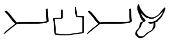	
have heard	sha·me·u	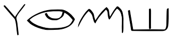	
of my trouble	ra·a·tee	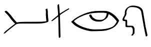	
they are glad	sa·su	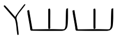	
that	kee	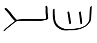	
You	at·tah	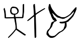	
have caused it	a·see·ta	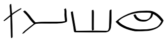	
May You bring	he·ve·ta	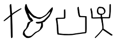	
the day	yo·wm	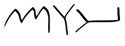	
You have announced	qa·ra·ta	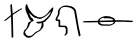	
so that they may become	ve·yih·yu	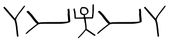	
like me	kha·mo·w·nee	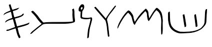	
come	ta·vo	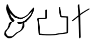	Lamentations 1:22
Let all	khal	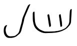	
their wickedness	ra·a·tam	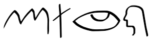	
before You	le·pha·ne·kha	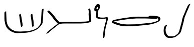	
and deal	ve·o·w·lel	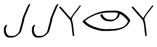	
with them	la·mo	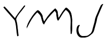	
as	ka·a·sher	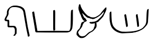	
You have dealt	o·w·lal·ta	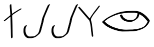	
with me	lee	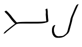	
because of	al	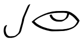	
all	kal	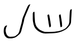	
my transgressions	pe·sha·ay	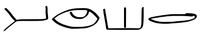	
For	kee	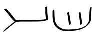	

are many	rab·bo·wt		
my groans	an·cho·tay	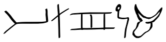	
and my heart	ve·lib·bee	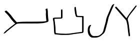	
is faint	daw·vay	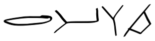	
How	e·khah	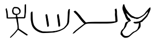	Lamentations 2:1
has covered	ya·eev		
with the cloud of His anger !	be·ap·po		
the Lord	a·do·nay		
-	et		
the Daughter	bat		
of Zion	tsee·yo·wn	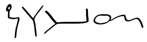	
He has cast	hish·leekh	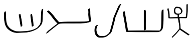	
from heaven	mish·sha·ma·yim		
to earth	e·rets		
the glory	tiph·e·ret		
of Israel	yis·ra·el	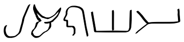	
He has abandoned	ve·lo		
	za·khar	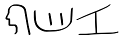	
His footstool	ha·dom		
	rag·law	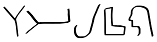	
in the day	be·yo·wm	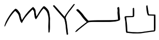	
of His anger	ap·po		
has swallowed up	bil·la	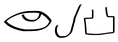	Lamentations 2:2
the Lord	a·do·nay		
Without	lo		
pity	cha·mal	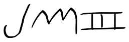	
-	et		

all	kal
the dwellings	ne·o·wt
of Jacob	ya·a·qov
He has demolished	ha·ras
In His wrath	be·ev·ra·to
the fortified cities	miv·tse·re
of the Daughter	vat
of Judah	ye·hu·dah
He brought	hig·gee·a
to the ground	la·a·rets
and defiled	chil·lel
her kingdom	mam·la·khah
and its princes	ve·sa·re·ha
He has cut off	ga·da
In fierce	ba·cho·rī
anger	aph
every	kol
horn	qe·ren
of Israel	yis·ra·el
[and] withdrawn	he·sheev
	a·cho·wr
His right hand	ye·mee·no
at the approach	mip·pe·ne
of the enemy	o·w·yev
He has burned	vay·yiv·ar
in Jacob	be·ya·a·qov
fire	ke·esh

Lamentations 2:3

like a flaming	le·ha·vah		
that consumes	a·khe·lah		
everything around it	sa·veev	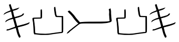	
He has bent	da·rakh		Lamentations 2:4
His bow	qash·to		
like an enemy	ke·o·w·yev		
is positioned	nits·tsav		
His right hand	ye·mee·no	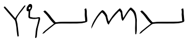	
Like a foe	ke·tsar		
He has killed	vay·ya·ha·rog	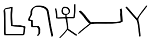	
all	kol		
who were pleasing	ma·cha·mad·de	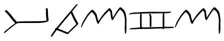	
to the eye	a·yin	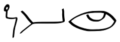	
on the tent	be·o·hel		
of the Daughter	bat		
of Zion	tsee·yo·wn	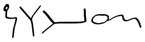	
He has poured out	sha·phakh		
like fire	ka·esh		
His wrath	cha·ma·to		
is	ha·yah	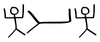	Lamentations 2:5
The Lord	a·do·nay		
like an enemy	ke·o·w·yev		
He has swallowed up	bil·la	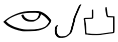	
Israel	yis·ra·el	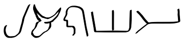	
He has swallowed up	bil·la	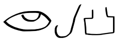	
all	kal	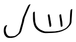	
her palaces	ar·me·no·w·te·ha		

and destroyed	shi·chet	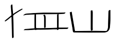	
her strongholds	miv·tsa·raw	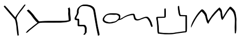	
He has multiplied	vay·ye·rev	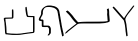	
for the Daughter	be·vat	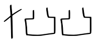	
of Judah	ye·hu·dah	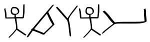	
mourning	ta·a·nee·yah	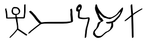	
and lamentation	va·a·nee·yah	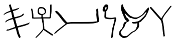	
He has laid waste	vay·yach·mos	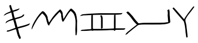	Lamentations 2:6
like a garden booth	kag·gan	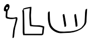	
His tabernacle	suk·ko	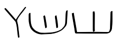	
He has destroyed	shi·chet	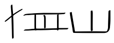	
His place of meeting	mo·w·a·do	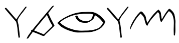	
has made Zion forget	shik·kach	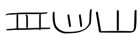	
The LORD	YHVH	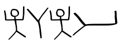	
	be·tsee·yo·wn	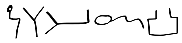	
her appointed feasts	mo·w·ed	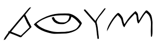	
and Sabbaths	ve·shab·bat	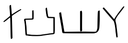	
He has despised	vay·yin·ats	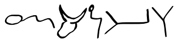	
In His fierce anger	be·za·am	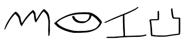	
	ap·po	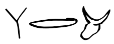	
[both] king	me·lekh	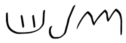	
and priest	ve·kho·hen	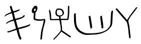	
has rejected	za·nach	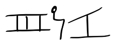	Lamentations 2:7
The Lord	a·do·nay	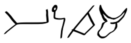	
His altar	miz·be·cho	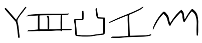	
He has abandoned	ni·er	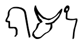	
His sanctuary	miq·da·sho	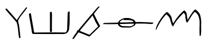	

He has delivered	his·geer	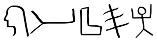	
into the hand	be·yad	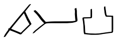	
of the enemy	o·w·yev	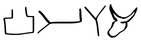	
the walls	cho·w·mot		
of her palaces	ar·me·no·w·te·ha		
a shout	qo·wl	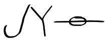	
They have raised	na·te·nu	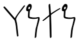	
in the house	be·vet	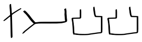	
of the LORD	YHVH		
as on the day	ke·yo·wm	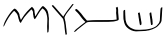	
of an appointed feast	mo·w·ed		
determined	cha·shav	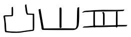	Lamentations 2:8
The LORD	YHVH		
to destroy	le·hash·cheet	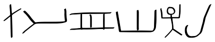	
the wall	cho·w·mat		
of the Daughter	bat		
of Zion	tsee·yo·wn	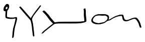	
He stretched out	na·tah		
a measuring line	qaw	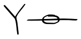	
and did not	lo		
withdraw	he·sheev	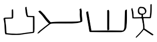	
His hand	ya·do	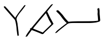	
from destroying	mib·bal·le·a	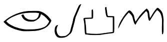	
lament	vay·ya·a·vel		
He made the ramparts	chel	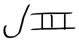	
and walls	ve·cho·w·mah		
together	yach·daw	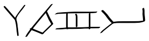	

they waste away	um·la·lu		
have sunk	ta·ve·u	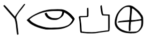	Lamentations 2:9
into the ground	va·a·rets		
Her gates	she·a·re·ha		
He has destroyed	ib·bad		
and shattered	ve·shib·bar		
their bars	be·ree·che·ha	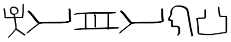	
Her king	mal·kah	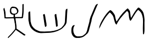	
and her princes	ve·sa·re·ha	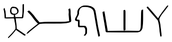	
are [exiled] among the nations	vag·go·w·yim	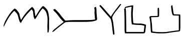	
is no more	en	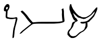	
the law	to·w·rah		
and even	gam		
her prophets	ne·vee·e·ha	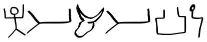	
no	lo		
find	ma·tse·u		
vision	cha·zo·wn	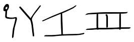	
from the LORD	meh·YHVH	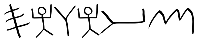	
sit	ye·she·vu	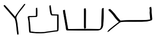	Lamentations 2:10
on the ground	la·a·rets		
in silence	yid·de·mu		
The elders	ziq·ne	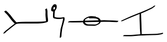	
of the Daughter	vat		
of Zion	tsee·yo·wn	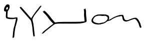	
They have thrown	he·e·lu		
dust	a·phar		
on	al		

their heads	ro·sham		
and put on	cha·ge·ru		
sackcloth	saq·qeem	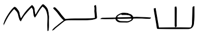	
have bowed	ho·w·ree·du	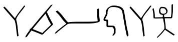	
to the ground	la·a·rets		
their heads	ro·shan		
The young women	be·tu·lot		
of Jerusalem	ye·ru·sha·lim		
fail	ka·lu	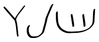	Lamentations 2:11
from weeping	vad·de·ma·o·wt		
My eyes	e·nay	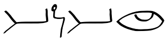	
I am churning	cho·mar·me·ru		
within	me·ay		
is poured out	nish·pakh		
in grief	la·a·rets		
My heart	ke·ve·dee		
over	al		
the destruction	she·ver	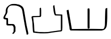	
of the daughter	bat		
of my people	am·mee		
faint	be·a·teph		
because children	o·w·lel		
and infants	ve·yo·w·neq	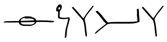	
in the streets	bir·cho·vo·wt	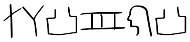	
of the city	qir·yah	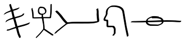	
to their mothers :	le·im·mo·tam		Lamentations 2:12
They cry out	yo·me·ru		

“ Where	ay·yeh	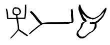	
is the grain	da·gan		
and wine ? ”	va·ya·yin	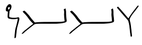	
as they faint	be·hit·at·te·pham		
like the wounded	ke·cha·lal	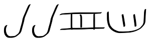	
in the streets	bir·cho·vo·wt	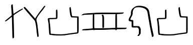	
of the city	eer	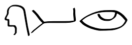	
fade away	be·hish·tap·pekh		
as their lives	naph·sham	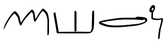	
in	el		
the arms	cheq	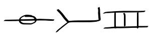	
of their mothers	im·mo·tam		
What	mah		Lamentations 2:13
can I say for you ?	a·ee·dekh	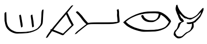	
what	mah	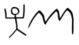	
can I compare you	a·dam·meh		
To	lakh	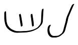	
O Daughter	hab·bat	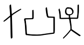	
of Jerusalem ?	ye·ru·sha·lim		
what	mah	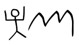	
can I liken you	ash·veh		
To	lakh	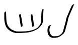	
that I may console you	va·a·na·cha·mekh	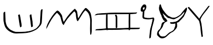	
O Virgin	be·tu·lat		
Daughter	bat		
of Zion ?	tsee·yo·wn	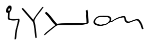	
For	kee	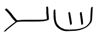	

is as deep	ga·do·wl		
as the sea	kay·yam	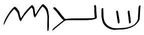	
your wound	shiv·rekh		
Who	mee	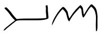	
can ever heal	yir·pa		
you ?	lakh		
of your prophets	ne·vee·a·yikh		Lamentations 2:14
The visions	cha·zu	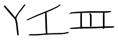	
	lakh	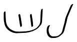	
were empty	shaw		
and deceptive	ve·ta·phel		
they did not	ve·lo		
expose	gil·lu	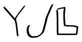	
	al		
your guilt	a·wo·nekh		
to ward off	le·ha·sheev	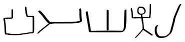	
your captivity	she·vī·tēkh	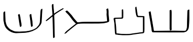	
they envisioned	vay·ye·che·zu	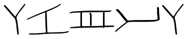	
for you	lakh	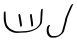	
The burdens	mas·o·wt		
were empty	shaw		
and misleading	u·mad·du·cheem	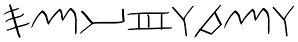	
clap	sa·phe·qu	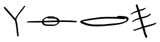	Lamentations 2:15
at you [in scorn]	a·la·yikh	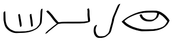	
their hands	kap·pa·yim	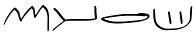	
All	kal	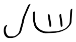	
who pass by	o·ve·re		

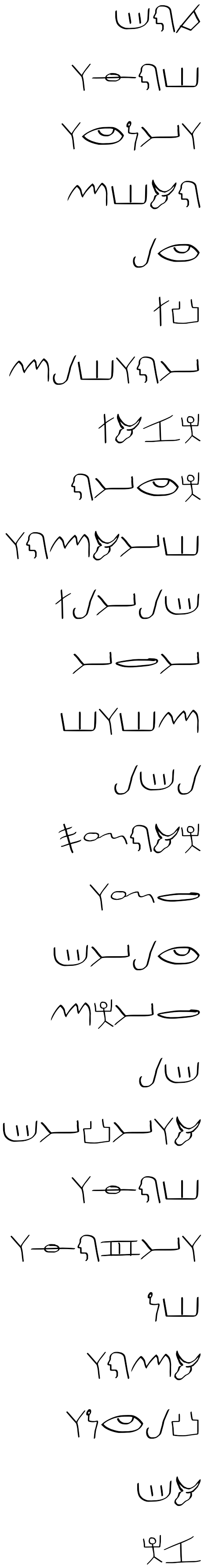

	de·rekh	
They hiss	sha·re·qu	
and shake	vay·ya·ni·u	
their heads	ro·sham	
at	al	
the Daughter	bat	
of Jerusalem :	ye·ru·sha·lim	
“ Is this	ha·zot	
the city	ha·eer	
that was called	she·yo·me·ru	
the perfection	ke·lee·lat	
of beauty	yo·phee	
the joy	ma·so·ws	
of all	le·khal	
the earth ? ”	ha·a·rets	
open	pa·tsu	Lamentations 2:16
against you	a·la·yikh	
their mouths	pee·hem	
All	kal	
your enemies	o·wy·va·yikh	
They hiss	sha·re·qu	
and gnash	vay·ya·char·qu	
their teeth	shen	
saying	a·me·ru	
“ We have swallowed her up	bil·la·e·nu	
	akh	
This	zeh	

is the day	hay·yo·wm	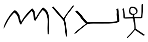	
for which we have waited	sheq·qiw·vee·nu·hu		
We have lived	ma·tsa·nu		
to see it ! ”	ra·ee·nu	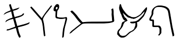	
has done	a·sah		Lamentations 2:17
The LORD	YHVH		
what	a·sher		
He planned	za·mam		
He has accomplished	bits·tsa		
His decree	em·ra·to	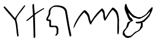	
which	a·sher		
He ordained	tsiw·vah		
in days	mee·me	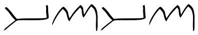	
of old	qe·dem	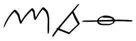	
He has overthrown you	ha·ras		
without	ve·lo		
pity	cha·mal	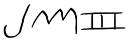	
gloat	vay·sam·mach	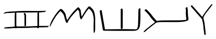	
over you	a·la·yikh	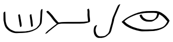	
He has let the enemy	o·w·yev	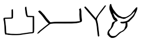	
and exalted	he·reem	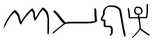	
the horn	qe·ren	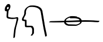	
of your foes	tsa·ra·yikh	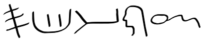	
cry out	tsa·aq		Lamentations 2:18
The hearts [of the people]	lib·bam		
to	el		

the Lord	a·do·nay	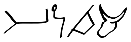	
O wall	cho·w·mat	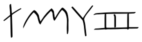	
of the Daughter	bat	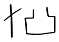	
of Zion	tsee·yo·wn	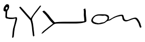	
run down	ho·w·ree·dee	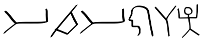	
like a river	khan·na·chal	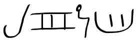	
let your tears	dim·ah	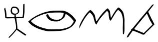	
day	yo·w·mam	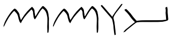	
and night	va·lay·lah	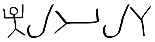	
no	al	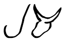	
Give	tit·te·nee	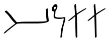	
relief	phu·gat	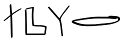	
yourself	lakh	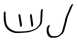	
no	al	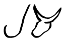	
rest	tid·dom	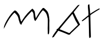	
	bat	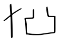	
and your eyes	e·nekh	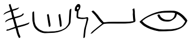	
Arise	qu·mee	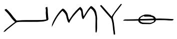	Lamentations 2:19
cry out	ron·nee	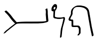	
in the night	val·la·yil	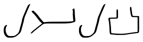	
from the first	le·rosh	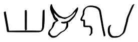	
watch of the night	ash·mu·ro·wt	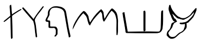	
Pour out	shiph·khee	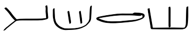	
like water	kham·ma·yim	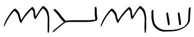	
your heart	lib·bekh	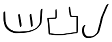	
in	no·khach	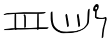	
the presence	pe·ne	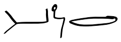	

of the Lord	a·do·nay	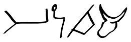	
Lift up	se·ee	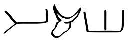	
to Him	e·law	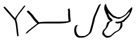	
your hands	kap·pa·yikh	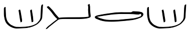	
for	al	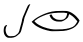	
the lives	ne·phesh	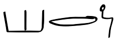	
of your children	o·w·la·la·yikh	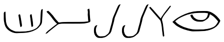	
who are fainting	ha·a·tu·pheem	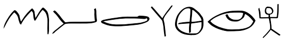	
from hunger	be·ra·av	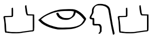	
on the corner	be·rosh	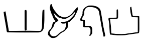	
of every	kal	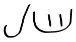	
street	chu·tso·wt	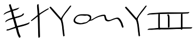	
Look	re·eh	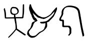	Lamentations 2:20
O LORD	YHVH	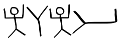	
and consider :	ve·hab·bee·tah	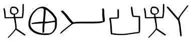	
Whom	le·mee	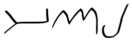	
have You [ever] treated	o·w·lal·ta	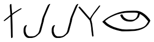	
like this ?	koh	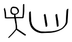	
Should	im	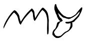	
eat	to·khal·nah	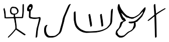	
women	na·sheem	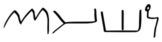	
their offspring	pir·yam	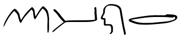	
the infants	o·la·le	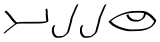	
they have nurtured ?	tip·pu·cheem	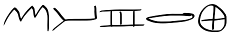	
?	im	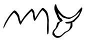	
be killed	ye·ha·reg	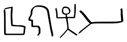	
in the sanctuary	be·miq·dash	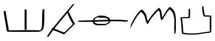	

of the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
Should priests	ko·hen	𐤊𐤄𐤍	
and prophets	ve·na·vee	𐤅𐤍𐤁𐤉𐤀𐤎	
lie together	sha·khe·vu	𐤔𐤊𐤁𐤅	Lamentations 2:21
in the dust	la·a·rets	𐤋𐤀𐤓𐤑	
of the streets	chu·tso·wt	𐤇𐤅𐤑𐤅𐤕	
Both young	na·ar	𐤍𐤏𐤓	
and old	ve·za·qen	𐤅𐤆𐤒𐤍	
and maidens	be·tu·lo·tay	𐤁𐤕𐤅𐤋𐤕𐤉	
My young men	u·va·chu·ray	𐤅𐤁𐤇𐤅𐤓𐤉	
have fallen	na·phe·lu	𐤍𐤐𐤋𐤅	
by the sword	ve·cha·rev	𐤁𐤇𐤓𐤁	
You have slain [them]	ha·rag·ta	𐤄𐤓𐤂𐤕	
in the day	be·yo·wm	𐤁𐤉𐤅𐤌	
of Your anger	ap·pe·kha	𐤀𐤐𐤊	
You have slaughtered [them]	ta·vach·ta	𐤈𐤁𐤇𐤕	
without	lo	𐤋𐤀	
compassion	cha·ma·le·ta	𐤇𐤌𐤋𐤕𐤎	
You summoned	tiq·ra	𐤕𐤒𐤓𐤀	Lamentations 2:22
as for the day	khe·yo·wm	𐤊𐤉𐤅𐤌	
of an appointed feast	mo·w·ed	𐤌𐤅𐤏𐤃	
my attackers	me·gu·ray	𐤌𐤂𐤅𐤓𐤉	
on every side	mis·sa·veev	𐤌𐤎𐤁𐤉𐤁	
no	ve·lo	𐤅𐤋𐤀	
	ha·yah	𐤄𐤉𐤄	
In the day	be·yo·wm	𐤁𐤉𐤅𐤌	

anger	aph		
of the LORD’s	YHVH		
one escaped	pa·leet	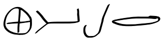	
or survived	ve·sa·reed		
those	a·sher		
I nurtured	tip·pach·tee	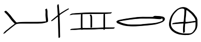	
and reared	ve·rib·bee·tee	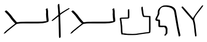	
my enemy	o·ye·vee	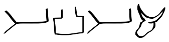	
has destroyed	khil·lam	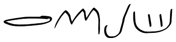	
I	a·nee	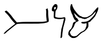	Lamentations 3:1
am the man	hag·ge·ver	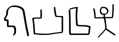	
who has seen	ra·ah		
affliction	o·nee	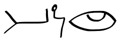	
under the rod	be·she·vet		
of [God’s] wrath	ev·ra·to		
-	o·w·tee	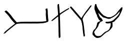	Lamentations 3:2
He has driven me away	na·hag		
and made me walk	vay·yo·lakh	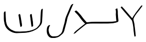	
in darkness	cho·shekh		
instead of	ve·lo		
light	o·wr		
Indeed	akh		Lamentations 3:3
against me	bee	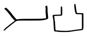	
He keeps turning	ya·shuv		
	ya·ha·phokh	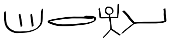	
His hand	ya·do	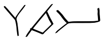	
all day long	kal	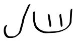	

	hay·yo·wm		
He has worn away	bil·lah	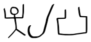	Lamentations 3:4
my flesh	ve·sa·ree	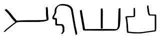	
and skin	ve·o·w·ree		
He has shattered	shib·bar	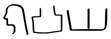	
my bones	ats·mo·w·tay		
He has besieged	ba·nah		Lamentations 3:5
me	a·lay	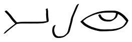	
and surrounded me	vay·yaq·qaph	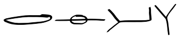	
with bitterness	rosh		
and hardship	u·te·la·ah		
in darkness	be·ma·cha·shak·keem		Lamentations 3:6
He has made me dwell	ho·wo·shee·va·nee	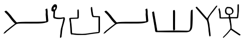	
like those dead	ke·me·te		
for ages	o·w·lam	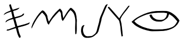	
He has walled me in	ga·dar		Lamentations 3:7
	ba·a·dee		
so I cannot	ve·lo		
escape	e·tse		
He has weighed me down	hikh·beed		
with chains	ne·cha·she·tee		
Even	gam		Lamentations 3:8
when	kee	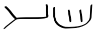	
I cry out	ez·aq		
and plead for help	va·a·shaw·ve·a		
He shuts out	sa·tam		
my prayer	te·phil·la·tee	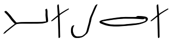	

He has barred	ga·dar	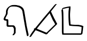	Lamentations 3:9
my ways	de·ra·khay	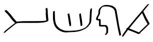	
with cut stones	be·ga·zeet	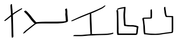	
He has made my paths	ne·tee·vo·tay	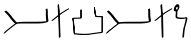	
crooked	iw·vah	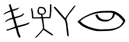	
is a bear	dov	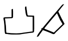	Lamentations 3:10
lying in wait	o·rev	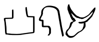	
He	hu	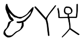	
	lee	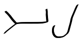	
a lion	ʾar·yēh	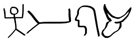	
hiding in ambush	be·mis·ta·reem	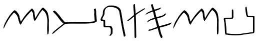	
my path	de·ra·khay	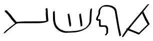	Lamentations 3:11
He forced me off	so·w·rer	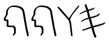	
and tore me to pieces	vay·phash·she·che·nee	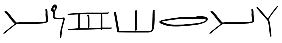	
He left me	sa·ma·nee	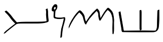	
without help	sho·mem	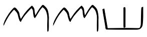	
He bent	da·rakh	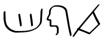	Lamentations 3:12
His bow	qash·to	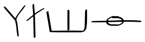	
and set me	vay·yats·tsee·ve·nee	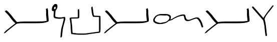	
as the target	kam·mat·ta·ra	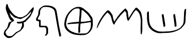	
for His arrow	la·chets	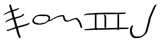	
He pierced	he·vee	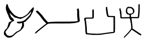	Lamentations 3:13
my kidneys	be·khil·yo·w·tay	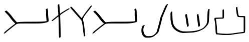	
with His arrows	be·ne	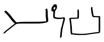	
	ash·pa·to	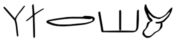	
I am	ha·yee·tee	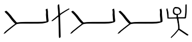	Lamentations 3:14
a laughingstock	se·choq	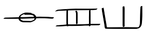	

to all	le·khal		
my people	am·mee		
they mock me in song	ne·gee·na·tam	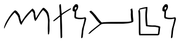	
all day long	kal	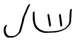	
	hay·yo·wm	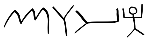	
He has filled me	his·bee·a·nee	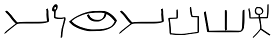	Lamentations 3:15
with bitterness	vam·me·ro·w·reem	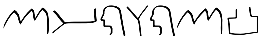	
He has intoxicated me	hir·va·nee	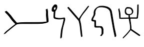	
with wormwood	la·a·nah		
He has ground	vay·yag·res	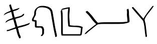	Lamentations 3:16
with gravel	be·cha·tsats		
my teeth	shin·nay	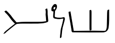	
and trampled me	hikh·pee·sha·nee	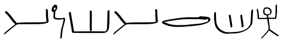	
in the dust	ba·e·pher		
has been deprived	vat·tiz·nach	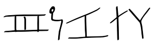	Lamentations 3:17
of peace	mish·sha·lo·wm		
My soul	naph·shee	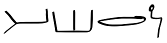	
I have forgotten	na·shee·tee	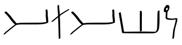	
what prosperity is	to·w·vah		
So I say	va·o·mar		Lamentations 3:18
has perished	a·vad		
“ My strength	nits·chee		
along with my hope	ve·to·w·chal·tee	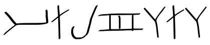	
from the LORD ”	meh·YHVH	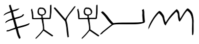	
Remember	ze·khar	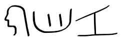	Lamentations 3:19
my affliction	a·ne·yee	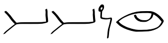	
and wandering	u·me·ru·dee		

the wormwood	la·a·nah		
and the gall	va·rosh		
Surely	za·kho·wr		Lamentations 3:20
remembers	tiz·ko·wr	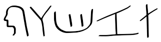	
and is humbled	ve·ta·shī·ach	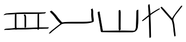	
within me	a·lay	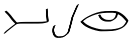	
my soul	naph·shee		
this	zot		Lamentations 3:21
Yet I call	a·sheev	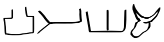	
to	el		
mind	lib·bee	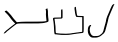	
and therefore	al		
	ken	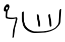	
I have hope :	o·w·cheel	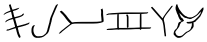	
the loving devotion	chas·de		Lamentations 3:22
of the LORD	YHVH		
Because of	kee	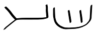	
we are not	lo		
consumed	ta·me·nu		
for	kee	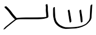	
never	lo		
fail	kha·lu	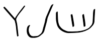	
His mercies	ra·cha·maw		
They are new every morning	cha·da·sheem		Lamentations 3:23
	lab·be·qa·reem	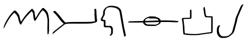	
great	rab·bah	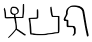	
is Your faithfulness !	e·mu·na·te·kha		

is my portion ”	chel·qee	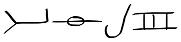	Lamentations 3:24
“ The LORD	YHVH		
says	a·me·rah		
my soul	naph·shee		
“ therefore	al		
	ken		
I will hope	o·w·cheel	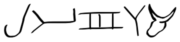	
in Him ”	lo		
is good	to·wv		Lamentations 3:25
The LORD	YHVH		
to those who wait for Him	le·qo	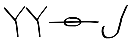	
to the soul	le·ne·phesh		
who seeks Him	tid·re·shen·nu	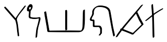	
It is good	to·wv		Lamentations 3:26
to wait	ve·ya·cheel	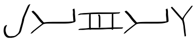	
quietly	ve·du·mam		
for the salvation	lit·shu·at		
of the LORD	YHVH		
It is good	to·wv		Lamentations 3:27
for a man	lag·ge·ver	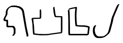	
	kee	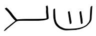	
to bear	yis·sa	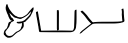	
the yoke	ol		
while he is still young	bin·u·raw		
Let him sit	ye·shev	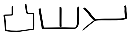	Lamentations 3:28
alone	ba·dad	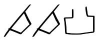	
in silence	ve·yid·dom	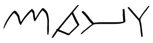	

for	kee	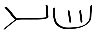	
God has disciplined	na·tal		
him	a·law	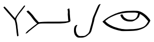	
Let him bury	yit·ten	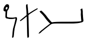	Lamentations 3:29
in the dust —	be·a·phar		
his face	pee·hu	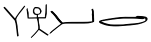	
perhaps	u·lay	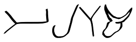	
there is	yesh	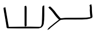	
still hope	tiq·vah	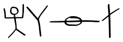	
Let him offer	yit·ten	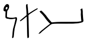	Lamentations 3:30
to the one who would strike him	le·mak·ke·hu	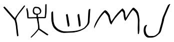	
his cheek	le·chee	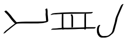	
let him be filled	yis·ba		
with reproach	be·cher·pah		
For	kee	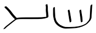	Lamentations 3:31
will not	lo		
cast us off	yiz·nach	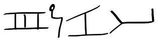	
forever	le·o·w·lam		
the Lord	a·do·nay		
Even	kee	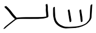	Lamentations 3:32
if	im		
He causes grief	ho·w·gah		
He will show compassion	ve·ri·cham	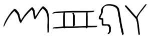	
according to His abundant	ke·rov	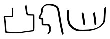	
loving devotion	chas·do		
For	kee	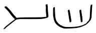	Lamentations 3:33

He does not	lo		
afflict	in·nah		
willingly	mil·lib·bo	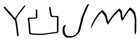	
or grieve	vay·yag·geh	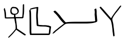	
the sons	be·ne	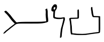	
of men	ʾīsh	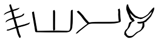	
To crush	le·dak·ke	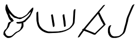	Lamentations 3:34
underfoot	ta·chat	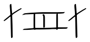	
	rag·law	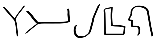	
all	kol		
the prisoners	a·see·re	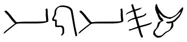	
of the land	a·rets		
to deny	le·hat·to·wt	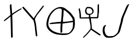	Lamentations 3:35
justice	mish·pat		
a man	ga·ver		
before	ne·ged		
	pe·ne	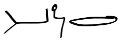	
the Most High	el·yo·wn	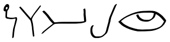	
to subvert	le·aw·vet		Lamentations 3:36
a man	a·dam		
in his lawsuit —	be·ree·vo	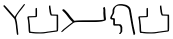	
of these the Lord	a·do·nay		
does not	lo		
approve	ra·ah		
Who	mee	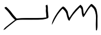	Lamentations 3:37
	zeh	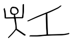	
has spoken	a·mar		

and it came to pass	vat·te·hee	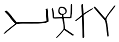	
the Lord	a·do·nay	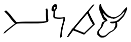	
unless	lo	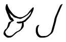	
has ordained it?	tsiw·vah	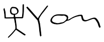	
from the mouth	mip·pee	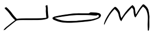	Lamentations 3:38
of the Most High ?	el·yo·wn	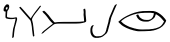	
Do not	lo	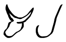	
come	te·tse	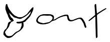	
both adversity	ha·ra·o·wt	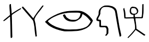	
and good	ve·hat·to·wv	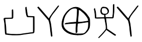	
Why	mah	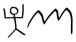	Lamentations 3:39
complain	yit·o·w·nen	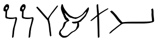	
man	a·dam	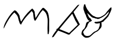	
should any mortal	chay	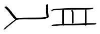	
[his]	ge·ver	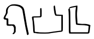	
in view of	al	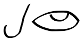	
sins ?	chɛt·ʾo	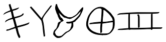	
Let us examine	nach·pe·sah	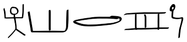	Lamentations 3:40
our ways	de·ra·khe·nu	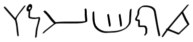	
and test	ve·nach·qo·rah	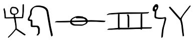	
and turn back	ve·na·shu·vah	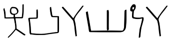	
to	ad	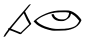	
the LORD	YHVH	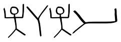	
Let us lift up	nis·sa	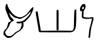	Lamentations 3:41
our hearts	le·va·ve·nu	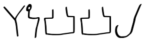	
-	el	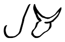	
and hands	kap·pa·yim	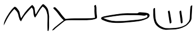	

to	el		
God	el		
in heaven :	bash·sha·ma·yim		
“ We	nach·nu	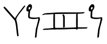	Lamentations 3:42
have sinned	pha·sha·nu		
and rebelled	u·ma·ree·nu		
You	at·tah		
have not	lo		
forgiven ”	sa·la·che·ta	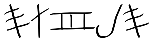	
You have covered	sak·ko·tah		Lamentations 3:43
Yourself in anger	va·aph		
and pursued us	vat·tir·de·phe·nu		
You have killed	ha·rag·ta		
without	lo		
pity	cha·ma·le·ta		
You have covered	sak·ko·w·tah		Lamentations 3:44
with a cloud	ve·a·nan		
Yourself	lakh	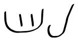	
can pass through	me·a·vo·wr		
that no prayer	te·phil·lah		
scum	se·chee	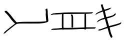	Lamentations 3:45
and refuse	u·ma·o·ws		
You have made us	te·see·me·nu	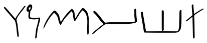	
among	be·qe·rev	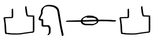	
the nations	ha·am·meem	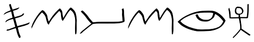	
open	pa·tsu		Lamentations 3:46
against us	a·le·nu	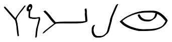	

their mouths	pee·hem	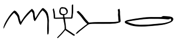	
All	kal		
our enemies	o·ye·ve·nu		
Panic	pa·chad	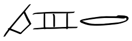	Lamentations 3:47
and pitfall	va·pha·chat	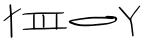	
have come	ha·yah	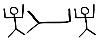	
upon us —	la·nu		
devastation	hash·shet		
and destruction	ve·hash·sha·ver	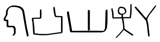	
Streams	pal·ge	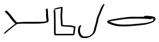	Lamentations 3:48
of tears	ma·yim	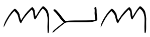	
flow	te·rad		
from my eyes	e·nee	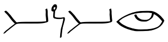	
over	al		
the destruction	she·ver	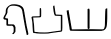	
of the daughter	bat		
of my people	am·mee	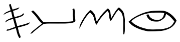	
My eyes	e·nee	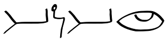	Lamentations 3:49
overflow	nig·ge·rah		
unceasingly	ve·lo		
	tid·meh		
without	me·en		
relief	ha·phu·go·wt	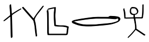	
until	ad		Lamentations 3:50
looks down	yash·qeeph	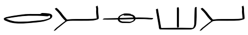	
and sees	ve·ye·re	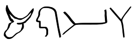	
the LORD	YHVH		

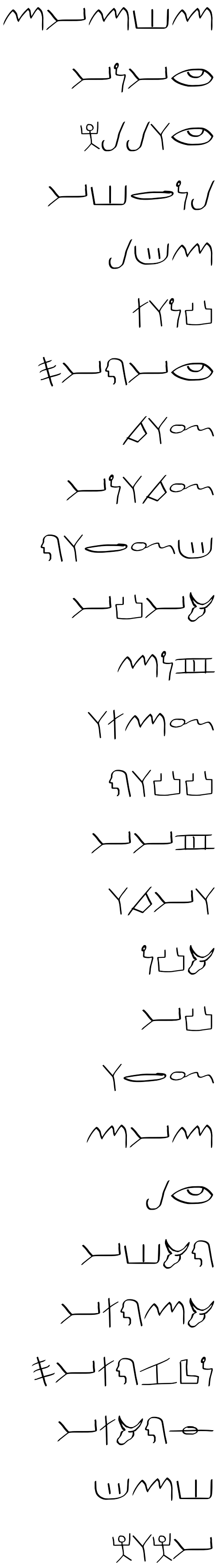

from heaven	mish·sha·ma·yim	
My eyes	e·nee	Lamentations 3:51
bring grief	o·wl·lah	
to my soul	le·naph·shee	
because of all	mik·kol	
the daughters	be·no·wt	
of my city	ee·ree	
hunted me	tso·wd	Lamentations 3:52
	tsa·du·nee	
like a bird	kats·tsip·po·wr	
my enemies	o·ye·vay	
Without cause	chin·nam	
They dropped me	tsa·me·tu	Lamentations 3:53
into a pit	vab·bo·wr	
alive	chay·yay	
and cast	vay·yad·du	
stones	e·ven	
upon me	bee	
flowed	tsa·phu	Lamentations 3:54
The waters	ma·yim	
over	al	
my head	ro·shee	
and I thought	a·mar·tee	
I was going to die	nig·za·re·tee	
I called on	qa·ra·tee	Lamentations 3:55
Your name	shim·kha	
O LORD	YHVH	

of the Pit	mib·bo·wr	𐤌𐤁𐤅𐤓	
out of the depths	tach·tee·yo·wt	𐤕𐤇𐤕𐤉𐤅𐤕	
my plea :	qo·w·lee	𐤒𐤅𐤋𐤉	Lamentations 3:56
You heard	sha·ma·e·ta	𐤔𐤌𐤏𐤕	
“ Do not	al	𐤀𐤋	
ignore	ta·lem	𐤕𐤏𐤋𐤌	
	a·ze·ne·kha	𐤀𐤆𐤍𐤊	
for relief ”	le·raw·cha·tee	𐤋𐤓𐤅𐤇𐤕𐤉	
my cry	le·shaw·a·tee	𐤋𐤔𐤅𐤏𐤕𐤉	
You drew near	qa·rav·ta	𐤒𐤓𐤁𐤕	Lamentations 3:57
when	be·yo·wm	𐤁𐤉𐤅𐤌	
I called on You	eq·ra·e·ka	𐤀𐤒𐤓𐤀𐤊	
You said	a·mar·ta	𐤀𐤌𐤓𐤕	
“ Do not	al	𐤀𐤋	
be afraid ”	tee·ra	𐤕𐤉𐤓𐤀𐤎	
You defend	rav·ta	𐤓𐤁𐤕	Lamentations 3:58
O Lord	a·do·nay	𐤀𐤃𐤍𐤉	
cause	ree·ve	𐤓𐤉𐤁𐤉	
my	naph·shee	𐤍𐤐𐤔𐤉	
You redeem	ga·al·ta	𐤂𐤀𐤋𐤕	
my life	chay·yay	𐤇𐤉𐤉	
You have seen	ra·ee·tah	𐤓𐤀𐤉𐤕𐤄	Lamentations 3:59
O LORD	YHVH	𐤉𐤄𐤅𐤄	
the wrong done to me	aw·va·ta·tee	𐤏𐤅𐤕𐤕𐤉	
vindicate	sha·phe·tah	𐤔𐤐𐤈𐤄	
my cause !	mish·pa·tee	𐤌𐤔𐤐𐤈𐤉	
You have seen	ra·ee·tah	𐤓𐤀𐤉𐤕𐤄	Lamentations 3:60

all	kal		
their malice	niq·ma·tam		
all	kal		
their plots	mach·she·vo·tam	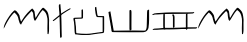	
against me	lee	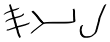	
You have heard	sha·ma·ta		Lamentations 3:61
their insults	cher·pa·tam		
O LORD	YHVH		
all	kal	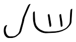	
their plots	mach·she·vo·tam	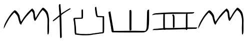	
against me —	a·lay	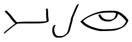	
the slander	siph·te		Lamentations 3:62
of my assailants	qa·may		
and murmuring	ve·heg·yo·w·nam	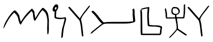	
against me	a·lay	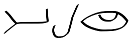	
all	kal	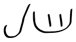	
day long	hay·yo·wm	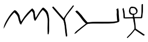	
When they sit	shiv·tam		Lamentations 3:63
and when they rise	ve·qee·ma·tam	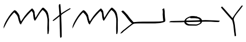	
see how	hab·bee·tah	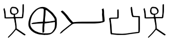	
	a·nee	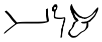	
they mock me in song	man·gee·na·tam	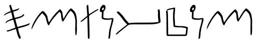	
You will pay them back	ta·sheev	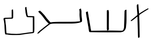	Lamentations 3:64
	la·hem		
what they deserve	ge·mul		
O LORD	YHVH		

according to the work	ke·ma·a·seh	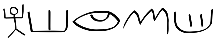	
of their hands	ye·de·hem	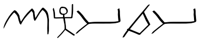	
Put	tit·ten	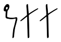	Lamentations 3:65
-	la·hem	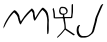	
a veil of anguish	me·gin·nat	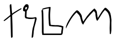	
over their hearts	lev	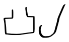	
may Your curse be	ta·a·la·te·kha	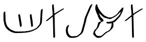	
upon them !	la·hem	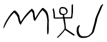	
You will pursue them	tir·doph	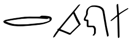	Lamentations 3:66
in anger	be·aph	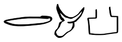	
and exterminate them	ve·tash·mee·dem	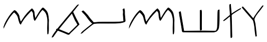	
from under	mit·ta·chat	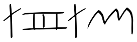	
[Your] heavens	she·me	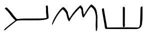	
O LORD	YHVH	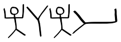	
How	e·khah	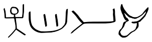	Lamentations 4:1
has become tarnished	yu·am	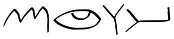	
the gold	za·hav	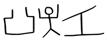	
has become dull !	yish·ne	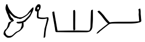	
gold	hak·ke·tem	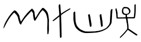	
the pure	hat·to·wv	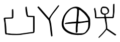	
lie scattered	tish·tap·pe·khe·nah	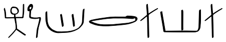	
The gems	av·ne	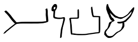	
of the temple	qo·desh	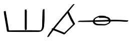	
corner	be·rosh	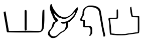	
on every	kal	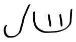	
street	chu·tso·wt	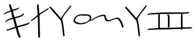	

sons	be·ne	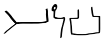	Lamentations 4:2
of Zion	tsee·yo·wn	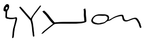	
the precious	hay·qa·reem	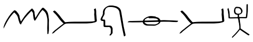	
once worth their weight	ham·sul·la·eem		
in pure gold	bap·paz		
How	e·khah	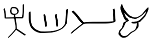	
are now esteemed	nech·she·vu		
as jars	le·niv·le	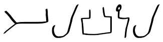	
of clay	che·res		
the work	ma·a·seh		
hands !	ye·de	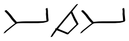	
of a potter’s	yo·w·tser		
Even	gam		Lamentations 4:3
jackals	tan·nīn	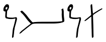	
offer	cha·le·tsu		
their breasts	shad		
to nurse	he·nee·qu	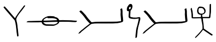	
their young	gu·re·hen	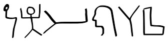	
[but] the daughter	bat		
of my people	am·mee		
has become cruel	le·akh·zar		
like	kī	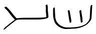	
an ostrich	‘ē·nīm	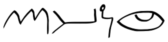	
in the wilderness	bam·mid·bar		
clings	da·vaq	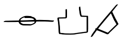	Lamentations 4:4
tongue	le·sho·wn		
The nursing infant’s	yo·w·neq	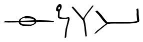	

to	el	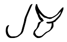	
the roof of his mouth	ch·ko	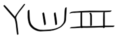	
in thirst	bats·tsa·ma	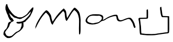	
Little children	o·w·la·leem	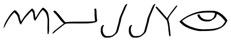	
beg for	sha·a·lu	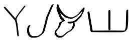	
bread	le·chem	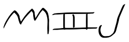	
one gives them any	po·res	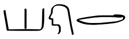	
but no	en	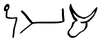	
	la·hem	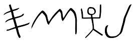	
Those who once ate	ha·o·khe·leem	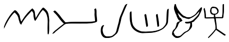	Lamentations 4:5
delicacies	le·ma·a·dan·neem	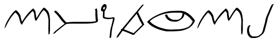	
are destitute	na·sham·mu	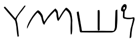	
in the streets	ba·chu·tso·wt	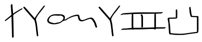	
those brought up	ha·e·mu·neem	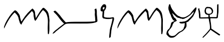	
in	a·le	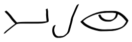	
crimson	to·w·la	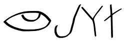	
huddle	chib·be·qu	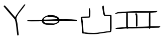	
in ash heaps	ash·pat·to·wt	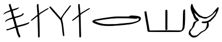	
is greater	vay·yig·dal	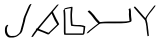	Lamentations 4:6
The punishment	a·won	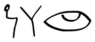	
of the daughter	bat	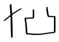	
of my people	am·mee	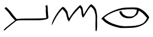	
than [that]	me·chat·tat	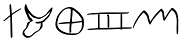	
of Sodom	se·dom	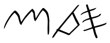	
which was overthrown	ha·ha·phu·khah	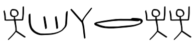	
in	khe·mo	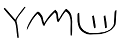	
an instant	ra·ga	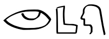	

without	ve·lo	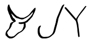	
turned to help	cha·lu	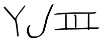	
her	vah	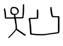	
a hand	ya·da·yim	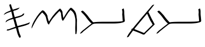	
were brighter	zak·ku	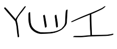	Lamentations 4:7
Her dignitaries	ne·zee·re·ha	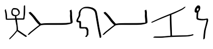	
than snow	mish·she·leg	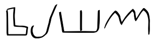	
whiter	tsa·chu	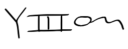	
than milk	me·cha·lav	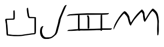	
were more ruddy	a·de·mu	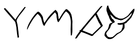	
their bodies	e·tsem	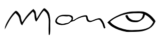	
than rubies	mip·pe·nee·neem	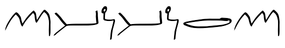	
like sapphires	sap·peer	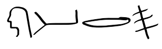	
their appearance	giz·ra·tam	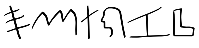	
is blacker	cha·shakh	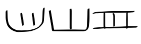	
than soot	mish·she·cho·wr	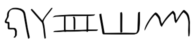	
But now their appearance	ta·o·ram	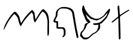	
they are not	lo	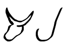	
recognized	nik·ke·ru	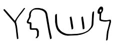	
in the streets	ba·chu·tso·wt	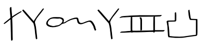	
has shriveled	tsa·phad	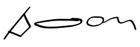	
Their skin	o·w·ram	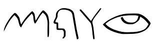	
on	al	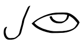	
their bones	ats·mam	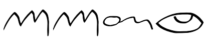	
as dry	ya·vesh	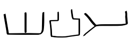	
it has become	ha·yah	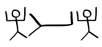	
as a stick	kha·ets	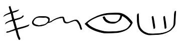	

better off	to·w·veem	Lamentations 4:9
are	ha·yu	
Those slain	chal·le	
by the sword	che·rev	
than those who die	me·chal·le	
of hunger	ra·av	
who	she·hem	
waste away	ya·zu·vu	
pierced with pain	me·duq·qa·reem	
lack produce	mit·te·nu·vot	
because the fields	sa·day	
The hands	ye·de	Lamentations 4:10
women	na·sheem	
of compassionate	ra·cha·ma·nee·yo·wt	
have cooked	bish·she·lu	
their own children	yal·de·hen	
who became	ha·yu	
their food	le·va·ro·wt	
	la·mo	
in the destruction	be·she·ver	
of the daughter	bat	
of my people	am·mee	
has exhausted	kil·lah	Lamentations 4:11
The LORD	YHVH	
-	et	
His wrath	cha·ma·to	
He has poured out	sha·phakh	

His fierce	cha·ro·wn	חרון	
anger	ap·po	אפו	
He has kindled	vay·yats·tset	ויצת	
a fire	esh	אש	
in Zion	be·tsee·yo·wn	בציון	
and it has consumed	vat·to·khal	ותאכל	
her foundations	ye·so·w·do·te·ha	יסודתיה ׃	
did not	lo	לא	Lamentations 4:12
believe	he·e·mee·nu	האמינו	
The kings	mal·khe	מלכי	
of the earth	e·rets	ארץ	
nor any	ve·khal	וכל	
people	yo·she·ve	ישבי	
of the world	te·vel	תבל	
that	kee	כי	
could enter	ya·vo	יבא	
an enemy	tsar	צר	
or a foe	ve·o·w·yev	ואויב	
the gates	be·sha·a·re	בשערי	
of Jerusalem	ye·ru·sha·lim	ירושלם ׃	
[But this was] for the sins	me·chat·tot	מחטאת	Lamentations 4:13
of her prophets	ne·vee·e·ha	נביאיה	
and the guilt	a·wo·no·wt	עונות	
of her priests	ko·ha·ne·ha	כהניה	
who shed	hash·sho·phe·kheem	השפכים	
in her midst	be·qir·bah	בקרבה	
the blood	dam	דם	

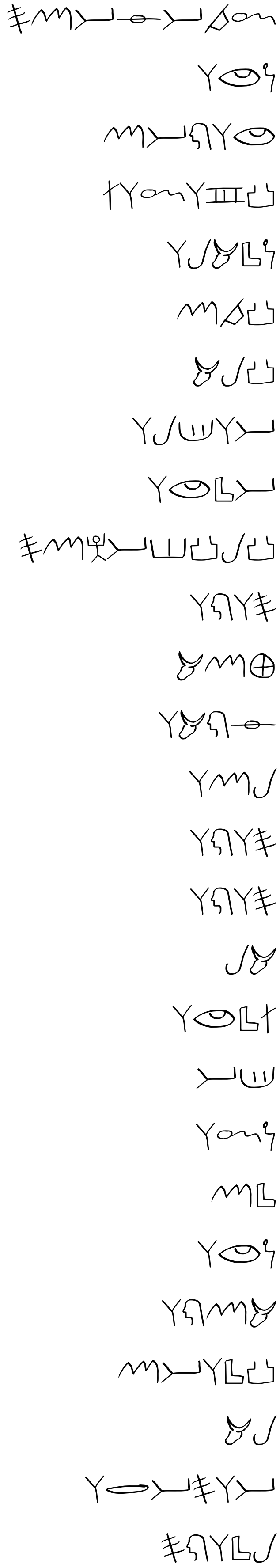

of the righteous	tsad·dee·qeem	
They wandered	na·u	Lamentations 4:14
blind	iw·reem	
in the streets	ba·chu·tso·wt	
defiled	ne·go·a·lu	
by this blood	bad·dam	
so that no	be·lo	
one dared	yu·khe·lu	
to touch	yig·ge·u	
their garments	bil·vu·she·hem	
“ Go away !	su·ru	Lamentations 4:15
Unclean ! ”	ta·me	
men shouted	qa·re·u	
at them	la·mo	
“ Away	su·ru	
away !	su·ru	
Do not	al	
touch us ! ”	tig·ga·u	
So	kee	
they fled	na·tsu	
and	gam	
wandered	na·u	
it was said	a·me·ru	
Among the nations	bag·go·w·yim	
here no	lo	
longer ”	yo·w·see·phu	
“ They can stay	la·gur	

The presence	pe·ne	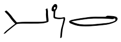	Lamentations 4:16
of the LORD	YHVH	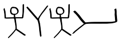	
has scattered them	chil·le·qam	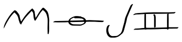	
no	lo	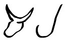	
more	yo·w·seeph	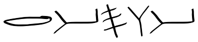	
He regards them	le·hab·bee·tam	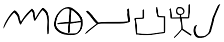	
	pe·ne	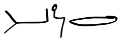	
The priests	kho·ha·neem	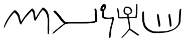	
	lo	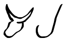	
are shown no honor	na·sa·u	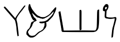	
the elders	ze·qē·nīm	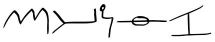	
find no	lo	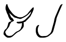	
favor	cha·na·nu	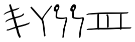	
All the while	ʿo·dē·nah	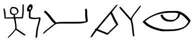	Lamentations 4:17
were failing	tikh·le·nah	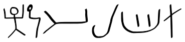	
our eyes	e·ne·nu	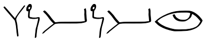	
for	el	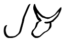	
help	ez·ra·te·nu	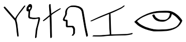	
as we looked in vain	ha·vel	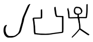	
We watched	be·tsip·pee·ya·te·nu	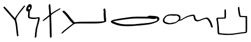	
from our towers	tsip·pee·nu	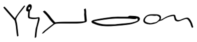	
for	el	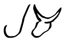	
a nation	go·w	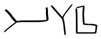	
[that] could not	lo	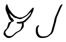	
save us	yo·wo·shi·a	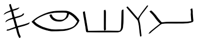	
They stalked	tsa·du	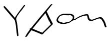	Lamentations 4:18
our every step	tse·a·de·nu	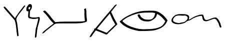	

so that we could not walk	mil·le·khet	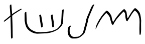	
in our streets	bir·cho·vo·te·nu	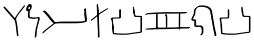	
drew near	qa·rav	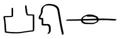	
Our end	qits·tse·nu	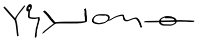	
ran out	ma·le·u	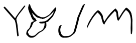	
our time	ya·me·nu	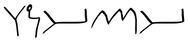	
	kee	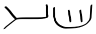	
had come !	va	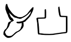	
for our end	qits·tse·nu	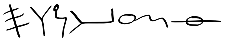	
swifter	qal·leem	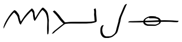	Lamentations 4:19
were	ha·yu	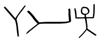	
Those who chased us	ro·de·phe·nu	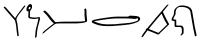	
than the eagles	min·nish·re	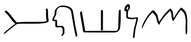	
in the sky	sha·ma·yim	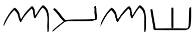	
over	al	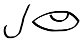	
the mountains	he·ha·reem	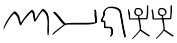	
they pursued us	de·la·qu·nu	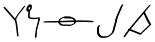	
in the wilderness	bam·mid·bar	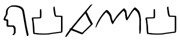	
and ambushed	a·re·vu	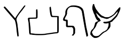	
us	la·nu	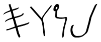	
the breath	ru·ach	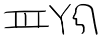	Lamentations 4:20
of our life	ap·pe·nu	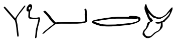	
anointed	me·shee·ach	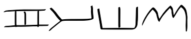	
The LORD’s	YHVH	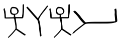	
was captured	nil·kad	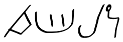	
in their pits	bish·chee·to·w·tam	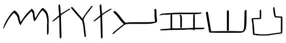	
of him	a·sher	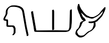	

We had said	a·mar·nu	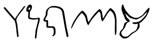	
“ Under his shadow	be·tsil·lo	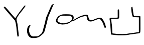	
we will live	nich·yeh	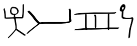	
among the nations ”	vag·go·w·yim	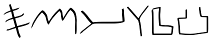	
So rejoice	see·see	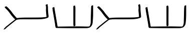	Lamentations 4:21
and be glad	ve·sim·chee	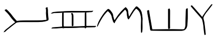	
O Daughter	bat	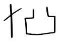	
of Edom	e·do·wm	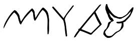	
[you] who dwell	yo·shav·tī	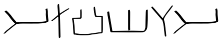	
in the land	be·e·rets	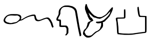	
of Uz	uts	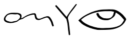	
you as well	gam	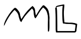	
to	a·la·yikh	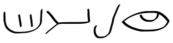	
will pass	ta·a·var	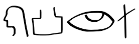	
Yet the cup	ko·ws	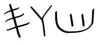	
you will get drunk	tish·ke·ree	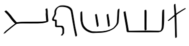	
and expose yourself	ve·tit·a·ree	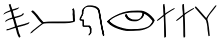	
is complete	tam	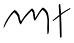	Lamentations 4:22
your punishment	a·wo·nekh	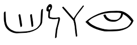	
O Daughter	bat	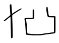	
of Zion	tsee·yo·wn	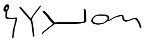	
He will not	lo	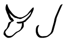	
prolong	yo·w·seeph	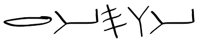	
your exile	le·hag·lo·w·tekh	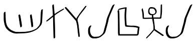	
But He will punish	pa·qad	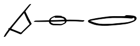	
your iniquity	a·wo·nekh	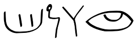	
O Daughter	bat	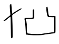	

of Edom	e·do·wm		
He will expose	gil·lah	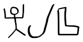	
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your sins	chat·to·ta·yikh	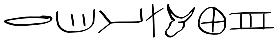	
Remember	ze·khor	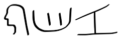	Lamentations 5:1
O LORD	YHVH		
what	meh	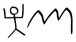	
has happened	ha·yah	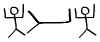	
to us	la·nu	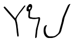	
Look	hab·bēt	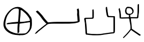	
and see	u·re·eh		
-	et		
our disgrace !	cher·pa·te·nu		
Our inheritance	na·cha·la·te·nu	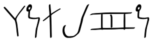	Lamentations 5:2
has been turned over	ne·heph·khah		
to strangers	le·za·reem	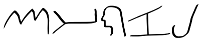	
our houses	bat·te·nu	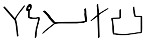	
to foreigners	le·na·khe·reem	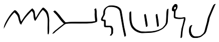	
orphans	ye·to·w·meem		Lamentations 5:3
We have become	ha·yee·nu	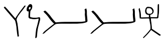	
fatherless	ʾēn	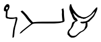	
	av		
our mothers	im·mo·te·nu		
are widows	ke·al·ma·no·wt	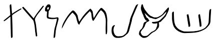	
the water	me·me·nu	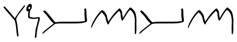	Lamentations 5:4
We must buy	be·khe·seph		
we drink	sha·tee·nu	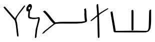	

our wood	e·tse·nu	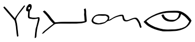	
at a price	bim·cheer	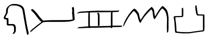	
comes	ya·vo·u	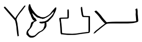	
We are closely	al	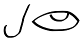	Lamentations 5:5
	tsaw·va·re·nu	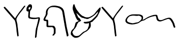	
pursued	nir·da·phe·nu	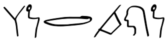	
we are weary	ya·ga·nu	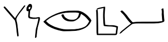	
[and find] no	lo	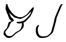	
rest	hu·nach	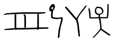	
	la·nu	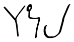	
to Egypt	mits·ra·yim	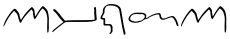	Lamentations 5:6
We submitted	na·tan·nu	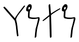	
	yad	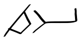	
[and] Assyria	ash·shur	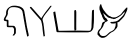	
to get enough	lis·bo·a	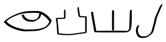	
bread	la·chem	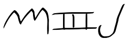	
Our fathers	a·vo·te·nu	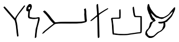	Lamentations 5:7
sinned	cha·te·u	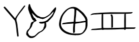	
[and are] no more	ʾē·nam	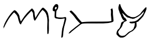	
but we	ʾa·nach·nu	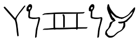	
their punishment	a·wo·no·te·hem	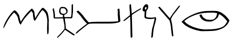	
bear	sa·va·le·nu	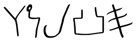	
Slaves	a·va·deem	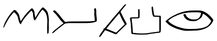	Lamentations 5:8
rule	ma·she·lu	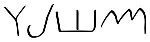	
over us	va·nu	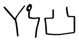	
to deliver us	po·req	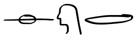	
[there is] no one	en	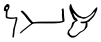	

from their hands	mee·ya·dam	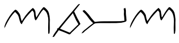	
at the risk of our lives	be·naph·she·nu	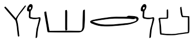	Lamentations 5:9
We get	na·vee	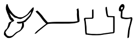	
our bread	lach·me·nu	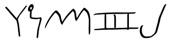	
because of	mip·pe·ne	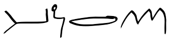	
the sword	che·rev	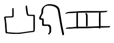	
in the wilderness	ham·mid·bar	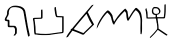	
Our skin	o·w·re·nu	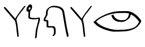	Lamentations 5:10
as an oven	ke·tan·nur	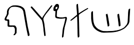	
is as hot	nikh·ma·ru	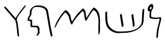	
with	mip·pe·ne	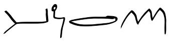	
fever	zal·a·pho·wt	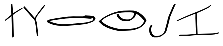	
from [our] hunger	ra·av	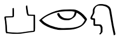	
Women	na·sheem	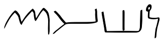	Lamentations 5:11
in Zion	be·tsee·yo·wn	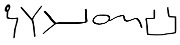	
have been ravished	in·nu	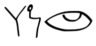	
virgins	be·tu·lot	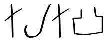	
in the cities	be·a·re	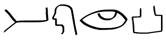	
of Judah	ye·hu·dah	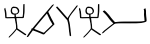	
Princes	sa·reem	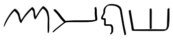	Lamentations 5:12
by their hands	be·ya·dam	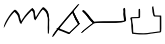	
have been hung up	nit·lu	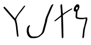	
respect	pe·ne	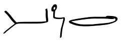	
elders	ze·qe·neem	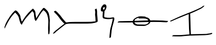	
receive no	lo	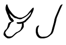	
	neh·da·ru	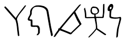	
Young men	ba·chu·reem	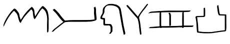	Lamentations 5:13

at millstones	te·cho·wn	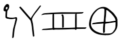	
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boys	u·ne·a·reem	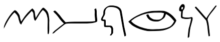	
under loads of wood	ba·ets		
stagger	ka·sha·lu		
The elders	ze·qe·neem	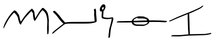	Lamentations 5:14
the city gate	mish·sha·ar		
have left	sha·va·tu	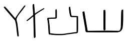	
the young men	ba·chu·reem		
[have stopped] their music	min·ne·gee·na·tam	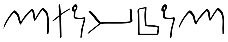	
has left	sha·vat		Lamentations 5:15
Joy	me·so·ws		
our hearts	lib·be·nu	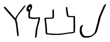	
has turned	neh·pakh		
to mourning	le·e·vel		
our dancing	me·cho·le·nu	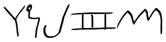	
has fallen	na·phe·lah		Lamentations 5:16
The crown	a·te·ret		
from our head	ro·she·nu		
Woe	o·w		
	na		
to us	la·nu		
for	kee	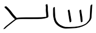	
we have sinned !	cha·ta·nu		
Because of	al		Lamentations 5:17
this	zeh	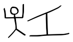	
are	ha·yah	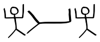	

faint	da·veh		
our hearts	lib·be·nu	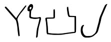	
because of	al		
these	el·leh	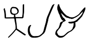	
grow dim —	cha·she·khu	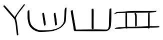	
our eyes	e·ne·nu	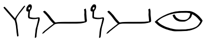	
because of	al		Lamentations 5:18
Mount	har		
Zion	tsee·yo·wn	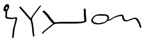	
which lies desolate	shesh·sha·mem		
by foxes	shu·a·leem		
patrolled	hil·le·khu	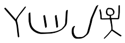	
	vo		
You	at·tah		Lamentations 5:19
O LORD	YHVH		
forever	le·o·w·lam		
reign	te·shev	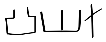	
Your throne	kis·a·kha		
endures from generation	le·dor		
to generation	va·do·wr		
Why	lam·mah		Lamentations 5:20
forever ?	la·ne·tsach		
have You forgotten us	tish·ka·che·nu		
Why have You forsaken us	ta·az·ve·nu		
for so long	le·o·rekh		
?	ya·meem	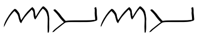	

Restore us	ha·shee·ve·nu	השיבנו	Lamentations 5:21
O LORD	YHVH	יהוה	
to Yourself	e·le·kha	אליך	
so we may return	ve·na·shuv	ונשוב	
renew	chad·desh	חדש	
our days	ya·me·nu	ימינו	
as of old	ke·qe·dem	כקדם	
unless	kee	כי	Lamentations 5:22
	im	אם	
You have utterly rejected us	ma·os	מאס	
	me·as·ta·nu	מאסתנו	
and remain angry	qa·tsaph·ta	קצפת	
with us	a·le·nu	עלינו	
beyond measure	ad	עד	
	me·od	מאד	

Ezekiel

BSB Translation	Transliteration	Original Hebrew	
-	vay·hee	ויהי	Ezekiel 1:1
In the thirtieth	bish·lo·sheem	בשלשים	
year	sha·nah	שנה	
of the fourth month	ba·re·vee·ee	ברביעי	
on the fifth	ba·cha·mish·shah	בחמשה	
day	la·cho·desh	לחדש	
while I	va·a·nee	ואני	
was among	ve·to·wkh	בתוך	
the exiles	hag·go·w·lah	הגולה	

by	al		
the River	ne·har	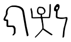	
Kebar	ke·var	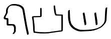	
opened	niph·te·chu		
the heavens	hash·sha·ma·yim		
and I saw	va·er·eh		
visions	mar·o·wt		
of God	e·lo·heem		
On the fifth	ba·cha·mish·shah	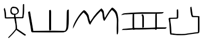	Ezekiel 1:2
day of the month —	la·cho·desh	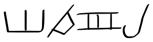	
it	hee	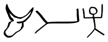	
year	hash·sha·nah	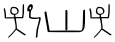	
was the fifth	ha·cha·mee·sheet	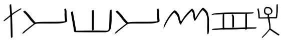	
of the exile	le·ga·lut	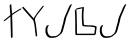	
of King	ham·me·lekh		
Jehoiachin —	yo·w·ya·kheen	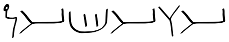	
came	ha·yoh	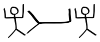	Ezekiel 1:3
directly	ha·yah	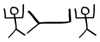	
the word	de·var		
of the LORD	YHVH		
to	el		
Ezekiel	ye·chez·qel		
the son	ben		
of Buzi	bu·zee		
the priest	hak·ko·hen		
in the land	be·e·rets		
of the Chaldeans	kas·deem		

by	al	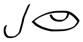	
the River	ne·har	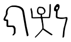	
Kebar	ke·var	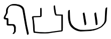	
was	vat·te·hee	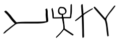	
upon him	a·law	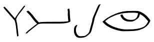	
And there	sham	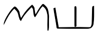	
hand	yad	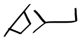	
the LORD’s	YHVH	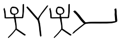	
I looked	va·e·re	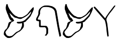	Ezekiel 1:4
and saw	ve·hin·neh	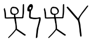	
a whirlwind	ru·ach	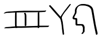	
	se·a·rah	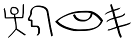	
coming	ba·ah	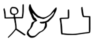	
from	min	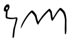	
the north	hats·tsa·pho·wn	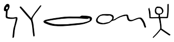	
cloud	a·nan	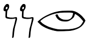	
a great	ga·do·wl	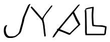	
with fire	ve·esh	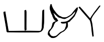	
flashing back and forth	mit·laq·qa·chat	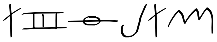	
and brilliant light	ve·no·gah	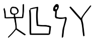	
it	lo	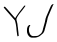	
all around	sa·veev	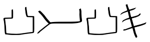	
In the center	u·mit·to·w·khah	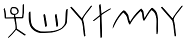	
was a gleam	ke·en	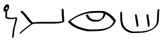	
like amber	ha·chash·mal	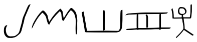	
	mit·to·wkh	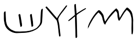	
of the fire	ha·esh	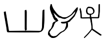	

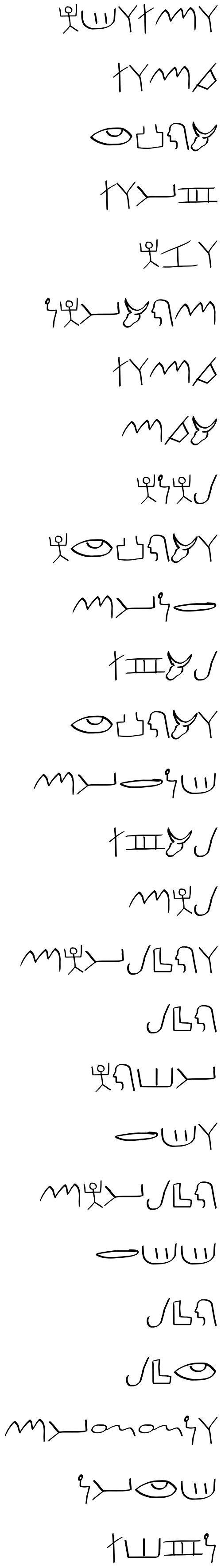

and within it	u·mit·to·w·khah	Ezekiel 1:5
[was] the form	de·mut	
of four	ar·ba	
living creatures	chay·yo·wt	
And this [was]	ve·zeh	
their appearance :	mar·e·hen	
form	de·mut	
a human	a·dam	
They had	la·hen·nah	
had four	ve·ar·ba·ah	Ezekiel 1:6
faces	pha·neem	
but each	le·e·chat	
and four	ve·ar·ba	
wings	ke·na·pha·yim	
	le·a·chat	
	la·hem	
Their legs	ve·rag·le·hem	Ezekiel 1:7
of their feet	re·gel	
were straight	ye·sha·rah	
and the soles	ve·khaph	
	rag·le·hem	
were like the hooves	ke·khaph	
	re·gel	
of a calf	e·gel	
gleaming	ve·no·tse·tseem	
like	ke·en	
bronze	ne·cho·shet	

polished	qa·lal	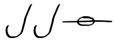	
hands	ve·ya·do	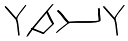	Ezekiel 1:8
they had human	a·dam		
Under	mit·ta·chat		
their wings	kan·phe·hem	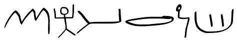	
on	al		
their four	ar·ba·at	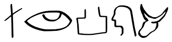	
sides	riv·e·hem	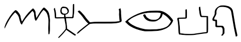	
had faces	u·phe·ne·hem	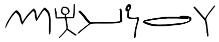	
and wings	ve·khan·phe·hem		
All four [living creatures]	le·ar·ba·tam		
were touching	cho·ve·rot		Ezekiel 1:9
	ish·shah		
one	el		
another	a·cho·w·tah	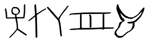	
and their wings	kan·phe·hem	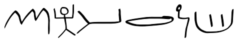	
They did not	lo		
turn	yis·sab·bu		
as they moved	ve·lekh·tan	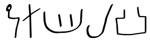	
each	eesh	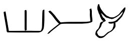	
	el		
straight	e·ver	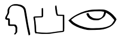	
ahead	pa·naw	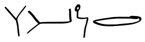	
one went	ye·le·khu	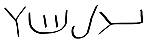	
The form	u·de·mut	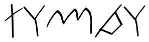	Ezekiel 1:10
of their faces	pe·ne·hem	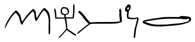	
was that	pe·ne	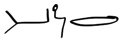	

of a man	a·dam		
had the face	u·phe·ne		
of a lion	ar·yeh	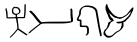	
on	el		
the right side	hay·ya·meen		
and each of the four	le·ar·ba·tam	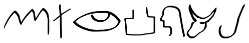	
the face	u·phe·ne		
of an ox	sho·wr		
on the left side	me·has·se·mo·wl		
and also	le·ar·ba·tan		
the face	u·phe·ne		
of an eagle	ne·sher		
	le·ar·ba·tan		
Such were their faces	u·phe·ne·hem	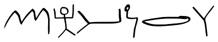	Ezekiel 1:11
Their wings	ve·khan·phe·hem		
were spread	pe·ru·do·wt		
upward	mil·ma·e·lah		
each [had]	le·eesh		
two [wings]	ta·yim	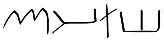	
touching	cho·ve·ro·wt	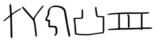	
the wings of the creature on either side	eesh	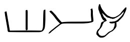	
and two	u·she·ta·yim	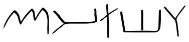	
wings covering	me·khas·so·wt		
its	et		
body	ge·wi·yo·tē·hɛ·nah	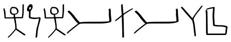	
Each	ve·eesh	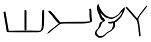	Ezekiel 1:12

straight ahead	el	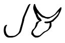	
	e·ver	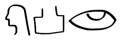	
	pa·naw	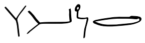	
[creature] went	ye·le·khu	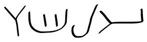	
Wherever	el	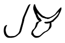	
-	a·sher	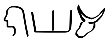	
-	yih·yeh	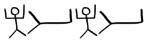	
	sham·mah	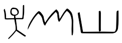	
the spirit	ha·ru·ach	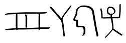	
would go	la·le·khet	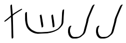	
they would go	ye·le·khu	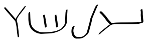	
without	lo	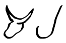	
turning	yis·sab·bu	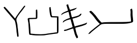	
as they moved	be·lekh·tan	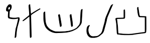	
In the midst	u·de·mut	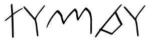	Ezekiel 1:13
of the living creatures	ha·chay·yo·wt	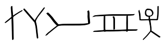	
was the appearance	mar·e·hem	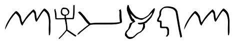	
coals	ke·ga·cha·le	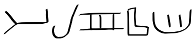	
of glowing	esh	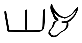	
of fire	bo·a·ro·wt	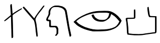	
[or]	ke·mar·eh	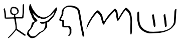	
of torches	hal·lap·pi·deem	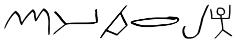	
	hee	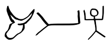	
moved back and forth	mit·hal·le·khet	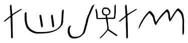	
between	ben	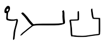	
the living creatures	ha·chay·yo·wt	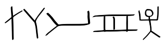	
it was bright	ve·no·gah	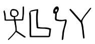	

Fire	la·esh		
out of	u·min		
it	ha·esh		
flashed	yo·w·tse		
and lightning	va·raq	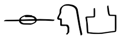	
The creatures	ve·ha·chay·yo·wt	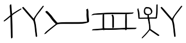	Ezekiel 1:14
were darting back and forth	ra·tso·w		
	va·sho·wv		
as quickly as	ke·mar·eh	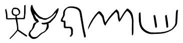	
flashes of lightning	hab·ba·zaq	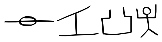	
When I looked	va·e·re		Ezekiel 1:15
at the living creatures	ha·chay·yo·wt	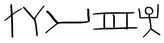	
I saw	ve·hin·neh		
wheel	o·w·phan	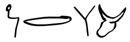	
a	e·chad	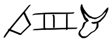	
on the ground	ba·a·rets		
beside	e·tsel		
each creature	ha·chay·yo·wt		
with its four	le·ar·ba·at		
faces	pa·naw	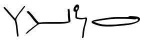	
looked like	mar·eh		Ezekiel 1:16
of the wheels	ha·o·w·phan·neem		
The workmanship	u·ma·a·se·hem		
the gleam	ke·en		
of beryl	tar·sheesh	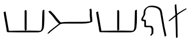	
likeness	u·de·mut	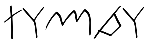	
had the same	e·chad	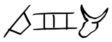	

and all four	le·ar·ba·tan	
looked	u·mar·e·hem	
Their workmanship	u·ma·a·se·hem	
like	ka·a·sher	
	yih·yeh	
a wheel	ha·o·w·phan	
within	be·to·wkh	
a wheel	ha·o·w·phan	
in	al	Ezekiel 1:17
any of the four	ar·ba·at	
directions	riv·e·hen	
As they moved	be·lekh·tam	
they went	ye·le·khu	
without	lo	
pivoting	yis·sab·bu	
as they moved	be·lekh·tan	
Their rims	ve·gab·be·hen	Ezekiel 1:18
were high	ve·go·vah	
	la·hem	
and awesome	ve·yir·ah	
	la·hem	
rims	ve·gab·bo·tam	
were full of	me·le·ot	
eyes	e·na·yim	
all around	sa·veev	
and all four	le·ar·ba·tan	
moved	u·ve·le·khet	Ezekiel 1:19

So as the living creatures	ha·chay·yo·wt		
moved	ye·le·khu	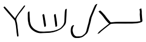	
the wheels	ha·o·w·phan·neem		
beside them	ets·lam		
rose	u·ve·hin·na·se		
and when the creatures	ha·chay·yo·wt	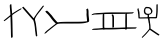	
from	me·al		
the ground	ha·a·rets		
also rose	yin·na·se·u		
the wheels	ha·o·w·phan·neem		
Wherever	al		Ezekiel 1:20
-	a·sher		
-	yih·yeh	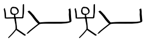	
	sham		
the spirit	ha·ru·ach	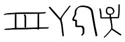	
would go	la·le·khet	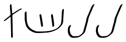	
they would go	ye·le·khu	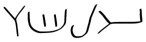	
	sham·mah		
	ha·ru·ach		
	la·le·khet	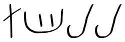	
and the wheels	ve·ha·o·w·phan·neem		
would rise	yin·na·se·u		
alongside them	le·um·ma·tam		
because	kee	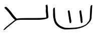	
the spirit	ru·ach		
of the living creatures	ha·chay·yah	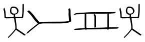	

was in the wheels	ba·o·w·phan·neem		
When the creatures moved	be·lekh·tam		Ezekiel 1:21
the wheels moved	ye·le·khu	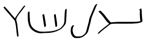	
when the creatures stood still	u·ve·a·me·dam		
the wheels stood still	ya·a·mo·du		
and when the creatures rose	u·ve·hin·na·se·am	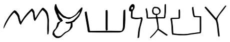	
from	me·al		
the ground	ha·a·rets		
rose	yin·na·se·u		
the wheels	ha·o·w·phan·neem		
alongside them	le·um·ma·tam		
because	kee	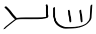	
the spirit	ru·ach		
of the living creatures	ha·chay·yah	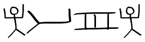	
was in the wheels	ba·o·w·phan·neem		
[was] the likeness	u·de·mut	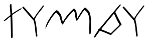	Ezekiel 1:22
	al		
	ra·she	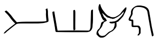	
of the living creatures	ha·chay·yah	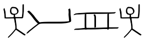	
expanse	ra·qee·a	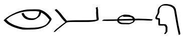	
gleaming	ke·en		
like crystal	haq·qe·rach	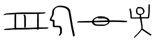	
of an awesome	han·no·w·ra		
Spread out	na·tui		
above	al		
the heads	ra·she·hem	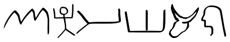	

	mil·ma·e·lah		
And under	ve·ta·chat		Ezekiel 1:23
the expanse	ha·ra·qee·a	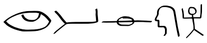	
their wings	kan·phe·hem	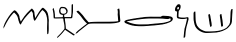	
stretched out	ye·sha·ro·wt		
one	ish·shah		
toward	el		
another	a·cho·w·tah	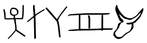	
	le·eesh		
	she·ta·yim	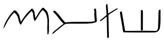	
	me·khas·so·wt		
	la·hen·nah		
Each one	u·le·eesh		
also had two [wings]	she·ta·yim	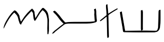	
covering	me·khas·so·wt		
	la·hen·nah		
	et		
its body	ge·vee·yo·te·hem		
I heard	va·esh·ma		Ezekiel 1:24
-	et		
the sound	qo·wl	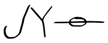	
of their wings	kan·phe·hem	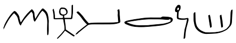	
like the roar	ke·qo·wl	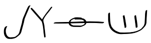	
waters	ma·yim	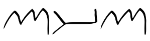	
of many	rab·beem	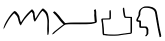	
like the voice	ke·qo·wl	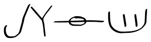	
of the Almighty	shad·day		

When [the creatures] moved	be·lekh·tam		
like	qo·wl	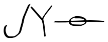	
the tumult	ha·mul·lah	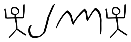	
	ke·qo·wl	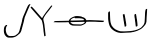	
of an army	ma·cha·neh	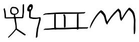	
When they stood still	be·a·me·dam		
they lowered	te·rap·pe·nah		
their wings	khan·phe·hen		
And there came	vay·hee	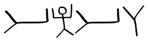	Ezekiel 1:25
a voice	qo·wl	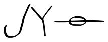	
from above	me·al		
the expanse	la·ra·qee·a	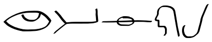	
-	a·sher		
over	al		
their heads	ro·sham		
as they stood still	be·a·me·dam		
lowered	te·rap·pe·nah		
with their wings	khan·phe·hen		
Above	u·mim·ma·al		Ezekiel 1:26
the expanse	la·ra·qee·a	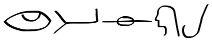	
[was]	a·sher		
over	al		
their heads	ro·sham		
with the appearance	ke·mar·eh	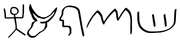	
	e·ven		
of sapphire	sap·peer		
the likeness	de·mut		

of a throne	kis·se	כסא	
	ve·al	ועל	
was a figure	de·mut	דמות	
[and] on the throne	hak·kis·se	הכסא	
	de·mut	דמות	
like that	ke·mar·eh	כמראה	
of a man	a·dam	אדם	
high above	a·law	עליו	
	mil·ma·e·lah	מלמעלה	
I saw	va·e·re	וארא	Ezekiel 1:27
a gleam	ke·en	כעין	
like amber	chash·mal	חשמל	
with what looked	ke·mar·eh	כמראה	
like fire	esh	אש	
within	bet	בית	
it	lah	לה	
all around	sa·veev	סביב	
From what seemed	mim·mar·eh	ממראה	
to be His waist	ma·te·naw	מתניו	
up	u·le·ma·e·lah	ולמעלה	
And from what seemed	u·mim·mar·eh	וממראה	
to be His waist	ma·te·naw	מתניו	
down	u·le·mat·tah	ולמטה	
I saw	ra·ee·tee	ראיתי	
what looked	ke·mar·eh	כמראה	
like fire	esh	אש	
and brilliant light	ve·no·gah	ונגה	

	lo	𐤋𐤅	
surrounded Him	sa·veev	𐤎𐤁𐤉𐤁	
The appearance	ke·mar·eh	𐤊𐤌𐤓𐤀𐤄	Ezekiel 1:28
of a rainbow	haq·qe·shet	𐤄𐤒𐤔𐤕	
	a·sher	𐤀𐤔𐤓	
	yih·yeh	𐤉𐤄𐤉𐤄	
in a cloud	ve·a·nan	𐤁𐤏𐤍𐤍	
day	be·yo·wm	𐤁𐤉𐤅𐤌	
on a rainy	hag·ge·shem	𐤄𐤂𐤔𐤌	
	ken	𐤊𐤍	
was like that	mar·eh	𐤌𐤓𐤀𐤄	
of the brilliant light	han·no·gah	𐤄𐤍𐤂𐤄	
all around Him	sa·veev	𐤎𐤁𐤉𐤁	
This	hu	𐤄𐤅𐤀	
was the appearance	mar·eh	𐤌𐤓𐤀𐤄	
of the likeness	de·mut	𐤃𐤌𐤅𐤕	
of the glory	ke·vo·wd	𐤊𐤁𐤅𐤃	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
And when I saw it	va·er·eh	𐤅𐤀𐤓𐤀𐤄	
I fell	va·ep·pol	𐤅𐤀𐤐𐤋	
facedown	al	𐤏𐤋	
	pa·nay	𐤐𐤍𐤉	
and heard	va·esh·ma	𐤅𐤀𐤔𐤌𐤏	
a voice	qo·wl	𐤒𐤅𐤋	
speaking	me·dab·ber	𐤌𐤃𐤁𐤓	
He said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Ezekiel 2:1
to me	e·lay	𐤀𐤋𐤉	

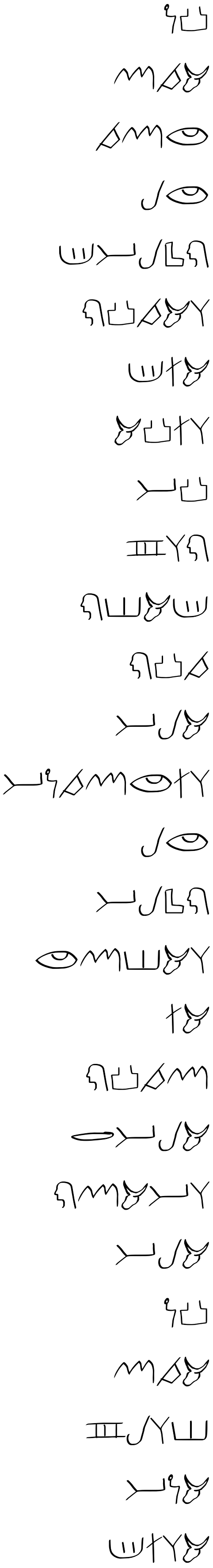

“ Son	ben	
of man ”	a·dam	
“ stand up	a·mod	
on	al	
your feet	rag·le·kha	
and I will speak	va·a·dab·ber	
to you ”	o·takh	
entered	vat·ta·vo	Ezekiel 2:2
me	vee	
the Spirit	ru·ach	
And as	ka·a·sher	
He spoke	dib·ber	
to me	e·lay	
and set me	vat·ta·a·mi·de·nee	
on	al	
my feet	rag·lay	
and I heard	va·esh·ma	
-	et	
[Him] speaking	mid·dab·ber	
to me	e·lay	
He said	vay·yo·mer	Ezekiel 2:3
to me	e·lay	
“ Son	ben	
of man ”	a·dam	
am sending	sho·w·le·ach	
“ I	a·nee	
-	o·wt·kha	

you to	el	𐤀𐤋	
the Israelites	be·ne	𐤁𐤍𐤉	
	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
to	el	𐤀𐤋	
nation	go·w·yim	𐤂𐤅𐤉𐤌	
a rebellious	ham·mo·wr·deem	𐤄𐤌𐤅𐤓𐤃𐤉𐤌	
that	a·sher	𐤀𐤔𐤓	
has rebelled	ma·re·du	𐤌𐤓𐤃𐤅	
against Me	vee	𐤁𐤉	
they	hem·mah	𐤄𐤌𐤄	
and their fathers	va·a·vo·w·tam	𐤅𐤀𐤁𐤅𐤕𐤌	
have rebelled	pa·she·u	𐤐𐤔𐤏𐤅	
against Me	vee	𐤁𐤉	
To	ad	𐤏𐤃	
	e·tsem	𐤏𐤑𐤌	
day	hay·yo·wm	𐤄𐤉𐤅𐤌	
this very	haz·zeh	𐤄𐤆𐤄	
children	ve·hab·ba·neem	𐤅𐤄𐤁𐤍𐤉𐤌	Ezekiel 2:4
They are obstinate	qe·she	𐤒𐤔𐤉	
	pha·neem	𐤐𐤍𐤉𐤌	
and stubborn	ve·chiz·qe	𐤅𐤇𐤆𐤒𐤉	
	lev	𐤋𐤁	
I	a·nee	𐤀𐤍𐤉	
am sending	sho·w·le·ach	𐤔𐤅𐤋𐤇	
-	o·wt·kha	𐤀𐤅𐤕𐤊	
you to them	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
and you are to say	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	

to them	a·le·hem	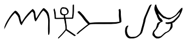	
‘ This is what	koh	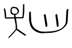	
says ’	a·mar		
the Lord	a·do·nay		
GOD	YHVH	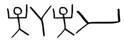	
they	ve·hem·mah	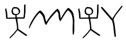	Ezekiel 2:5
And whether	im		
listen	yish·me·u		
or	ve·im		
refuse to listen —	yech·da·lu	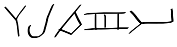	
for	kee	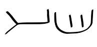	
house —	bet	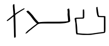	
are a rebellious	me·ree		
they	hem·mah		
they will know	ve·ya·de·u		
that	kee	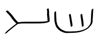	
a prophet	na·vee	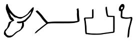	
has been	ha·yah	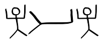	
among them	ve·to·w·kham		
But you	ve·at·tah		Ezekiel 2:6
son	ben		
of man	a·dam		
do not	al		
be afraid	tee·ra	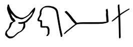	
of them	me·hem	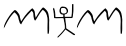	
or their words	u·mid·div·re·hem		
Do not	al		

be afraid	tee·ra	תירא	
though	kee	כי	
briers	sa·ra·veem	סרבים	
and thorns	ve·sal·lo·w·neem	וסלונים	
surround	o·w·takh	אותך	
among	ve·el	ואל	
scorpions	aq·rab·beem	עקרבים	
you	at·tah	אתה	
and you dwell	yo·wo·shev	יושב	
of their words	mid·div·re·hem	מדבריהם	
Do not	al	אל	
be afraid	tee·ra	תירא	
by their presence	u·mip·pe·ne·hem	ומפניהם	
	al	אל	
or dismayed	te·chat	תחת	
though	kee	כי	
house	bet	בית	
they are a rebellious	me·ree	מרי	
	hem·mah	המה	
But speak	ve·dib·bar·ta	ודברת	Ezekiel 2:7
-	et	את	
My words	de·va·ray	דברי	
to them	a·le·hem	אליהם	
whether	im	אם	
they listen	yish·me·u	ישמעו	
or	ve·im	ואם	
refuse	yech·da·lu	יחדלו	

to listen	kee	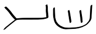	
are rebellious	me·ree	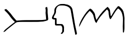	
for they	hem·mah		
And you	ve·at·tah		Ezekiel 2:8
son	ben		
of man	a·dam		
listen	she·ma		
-	et		
to what	a·sher		
I	a·nee	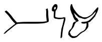	
tell you	me·dab·ber		
	e·le·kha	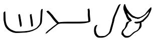	
Do not	al		
be	te·hee		
rebellious	me·ree	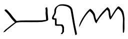	
house	ke·vet	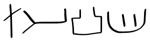	
like that rebellious	ham·me·ree	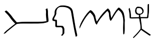	
Open	pe·tseh		
your mouth	phee·kha	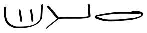	
and eat	ve·e·khol		
-	et		
what	a·sher		
I	a·nee	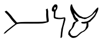	
give	no·ten	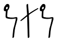	
you ”	e·le·kha	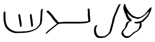	
Then I looked	va·er·eh		Ezekiel 2:9
and saw	ve·hin·neh		

a hand	yad	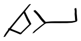	
reaching out	she·lu·chah	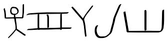	
to me	e·lay	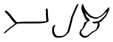	
and	ve·hin·neh		
in it	vo		
was a scroll	me·gil·lat		
	se·pher		
which He unrolled	vay·yiph·ros		Ezekiel 2:10
-	o·w·tah		
before me	le·pha·nay		
-	ve·hee	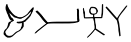	
And written	khe·tu·vah		
on the front	pa·neem	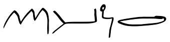	
and back	ve·a·cho·wr	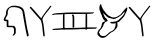	
-	ve·kha·tuv	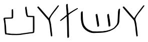	
of it	e·le·ha	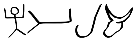	
[were] words of lamentation	qi·neem	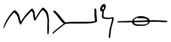	
mourning	va·he·geh		
and woe	va·hee	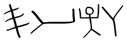	
He said	vay·yo·mer		Ezekiel 3:1
to me	e·lay	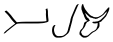	
“ Son	ben		
of man ”	a·dam		
-	et		
what	a·sher		
you find here	tim·tsa		
“ eat	e·kho·wl		

Eat	e·kho·wl	
-	et	
scroll	ham·me·gil·lah	
this	haz·zot	
then go	ve·lekh	
and speak	dab·ber	
to	el	
the house	bet	
of Israel ”	yis·ra·el	
So I opened	va·eph·tach	Ezekiel 3:2
-	et	
my mouth	pee	
and He fed	vay·ya·a·khi·le·nee	
me	et	
the scroll	ham·me·gil·lah	
	haz·zot	
He said	vay·yo·mer	Ezekiel 3:3
to me	e·lay	
“ Son	ben	
of man ”	a·dam	
	bit·ne·kha	
“ eat	ta·a·khel	
your stomach	u·me·e·kha	
and fill	te·mal·le	
-	et	
scroll	ham·me·gil·lah	
with this	haz·zot	

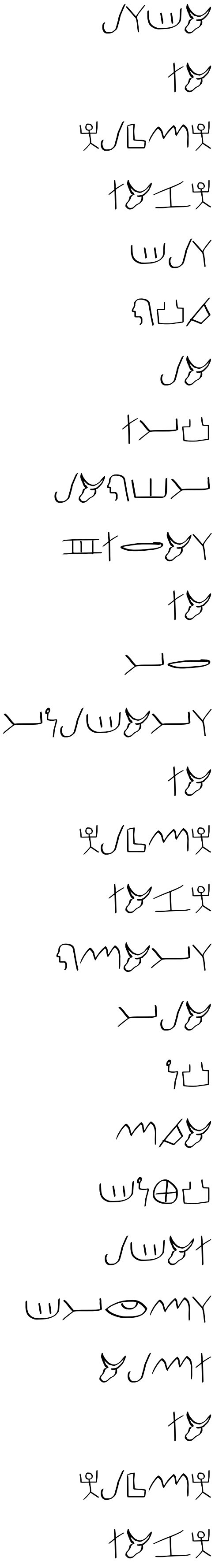

-	a·sher		
I	a·nee	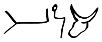	
am giving you ”	no·ten	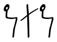	
	e·le·kha	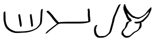	
So I ate	va·o·khe·lah		
and it was	vat·te·hee		
in my mouth	be·phee		
as honey	kid·vash		
as sweet	le·ma·to·wq	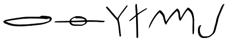	
Then He said	vay·yo·mer		Ezekiel 3:4
to me	e·lay	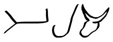	
“ Son	ben		
of man	a·dam		
go now	lekh	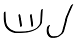	
	bo		
to	el		
the house	bet	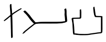	
of Israel	yis·ra·el	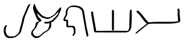	
and speak	ve·dib·bar·ta		
My words	vid·va·ray		
to them	a·le·hem	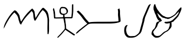	
For	kee	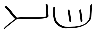	Ezekiel 3:5
are not	lo		
to	el		
a people	am		
of unfamiliar	im·qe	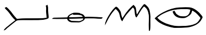	
speech	sa·phah		

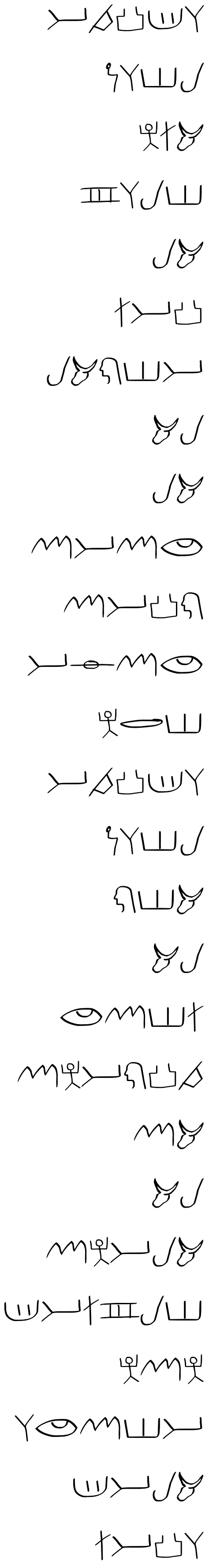

or difficult	ve·khiv·de	
language	la·sho·wn	
you	at·tah	
being sent	sha·lu·ach	
but to	el	
the house	bet	
of Israel —	yis·ra·el	
not	lo	Ezekiel 3:6
to	el	
peoples	am·meem	
the many	rab·beem	
of unfamiliar	im·qe	
speech	sa·phah	
and difficult	ve·khiv·de	
language	la·sho·wn	
whose	a·sher	
you cannot	lo	
understand	tish·ma	
words	div·re·hem	
Surely	im	
	lo	
to them	a·le·hem	
if I had sent you	she·lach·tee·kha	
they	hem·mah	
would have listened	yish·me·u	
to you	e·le·kha	
But the house	u·vet	Ezekiel 3:7

of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
	lo	𐤋𐤀	
will be unwilling	yo·vu	𐤉𐤀𐤁𐤅	
to listen	lish·mo·a	𐤋𐤔𐤌𐤏	
to you	e·le·kha	𐤀𐤋𐤉𐤊	
since	kee	𐤊𐤉	
	e·nam	𐤀𐤉𐤍𐤌	
they are unwilling	o·veem	𐤀𐤁𐤉𐤌	
to listen	lish·mo·a	𐤋𐤔𐤌𐤏	
to Me	e·lay	𐤀𐤋𐤉	
For	kee	𐤊𐤉	
the whole	kal	𐤊𐤋	
house	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
is hard-headed	chiz·qe	𐤇𐤆𐤒𐤉	
	me·tsach	𐤌𐤑𐤇	
and hard-hearted	u·qe·she	𐤅𐤒𐤔𐤉	
	lev	𐤋𐤁	
	hem·mah	𐤄𐤌𐤄	
Behold	hin·neh	𐤄𐤍𐤄	Ezekiel 3:8
I will make	na·tat·tee	𐤍𐤕𐤕𐤉	
-	et	𐤀𐤕	
your face	pa·ne·kha	𐤐𐤍𐤉𐤊	
as hard	cha·za·qeem	𐤇𐤆𐤒𐤉𐤌	
as	le·um·mat	𐤋𐤏𐤌𐤕	
their faces	pe·ne·hem	𐤐𐤍𐤉𐤄𐤌	
-	ve·et	𐤅𐤀𐤕	

and your forehead	mits·cha·kha	מצחך	
as hard	cha·zaq	חזק	
as	le·um·mat	לעמת	
their foreheads	mits·cham	מצחם	
like a diamond	ke·sha·meer	כשמיר	Ezekiel 3:9
harder	cha·zaq	חזק	
than flint	mits·tsor	מצר	
I will make	na·tat·tee	נתתי	
your forehead	mits·che·kha	מצחך	
Do not	lo	לא	
be afraid	tee·ra	תירא	
of them	o·w·tam	אותם	
[or]	ve·lo	ולא	
dismayed	te·chat	תחת	
at their presence	mip·pe·ne·hem	מפניהם	
even though	kee	כי	
house ”	bet	בית	
are a rebellious	me·ree	מרי	
they	hem·mah	המה	
He added	vay·yo·mer	ויאמר	Ezekiel 3:10
	e·lay	אלי	
“ Son	ben	בן	
of man ”	a·dam	אדם	
“ -	et	את	
to all	kal	כל	
the words	de·va·ray	דברי	
-	a·sher	אשר	

I speak	a·dab·ber	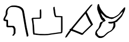	
to you	e·le·kha	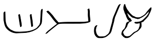	
and take them	qach	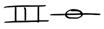	
to heart	bil·va·ve·kha		
listen carefully	u·ve·a·ze·ne·kha		
	she·ma		
-	ve·lekh	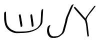	Ezekiel 3:11
Go	bo		
to	el		
the exiles	hag·go·w·lah		
to them	el		
your people	be·ne	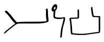	
	am·me·kha		
speak	ve·dib·bar·ta		
	a·le·hem	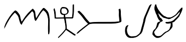	
and tell	ve·a·mar·ta		
them	a·le·hem	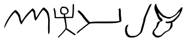	
‘ This is what	koh	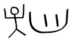	
says ’	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
whether	im		
they listen	yish·me·u		
or	ve·im		
refuse to listen ”	yech·da·lu	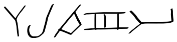	
lifted me up	vat·tis·sa·e·nee		Ezekiel 3:12
Then the Spirit	ru·ach		

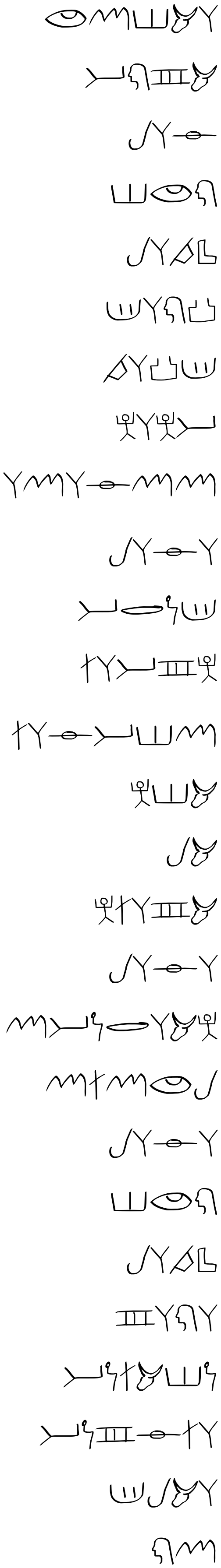

and I heard	va·esh·ma	
behind me :	a·cha·ray	
sound	qo·wl	
rumbling	ra·ash	
a great	ga·do·wl	
‘ Blessed be	ba·rukh	
the glory	ke·vo·wd	
of the LORD	YHVH	
in His dwelling place ! ’	mim·me·qo·w·mo	
[It was] the sound	ve·qo·wl	Ezekiel 3:13
of the wings	kan·phe	
of the living creatures	ha·chay·yo·wt	
brushing	mash·shee·qo·wt	
one	ish·shah	
against	el	
another	a·cho·w·tah	
and the sound	ve·qo·wl	
of the wheels	ha·o·w·phan·neem	
beside them	le·um·ma·tam	
sound	ve·qo·wl	
rumbling	ra·ash	
a great	ga·do·wl	
So the Spirit	ve·ru·ach	Ezekiel 3:14
lifted me up	ne·sa·at·nee	
and took me away	vat·tiq·qa·che·nee	
and I went	va·e·lekh	
in bitterness	mar	

and in the anger	ba·cha·mat	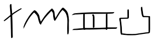	
of my spirit	ru·chee	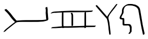	
hand	ve·yad	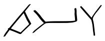	
of the LORD	YHVH		
upon me	a·lay	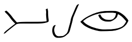	
with the strong	cha·za·qah	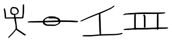	
I came	va·a·vo·w	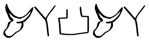	Ezekiel 3:15
to	el		
the exiles	hag·go·w·lah		
	tel		
at Tel-abib	a·veev	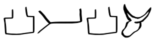	
who dwelt	hay·yo·she·veem	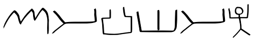	
by	el		
the River	ne·har	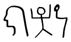	
Kebar	ke·var	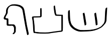	
I sat	va·ʾa·shɛr		
they	hem·mah		
sat	yo·wo·she·veem	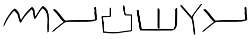	
where	sham		
and remained	va·e·shev		
there	sham		
And for seven	shiv·at		
days	ya·meem	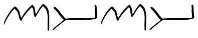	
overwhelmed	mash·meem		
among them	be·to·w·kham	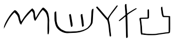	
came	vay·hee	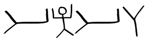	Ezekiel 3:16
At the end	miq·tseh	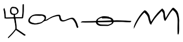	

of seven	shiv·at		
days	ya·mīm ph	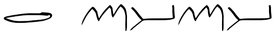	
	vay·hee	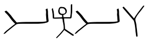	
the word	de·var		
of the LORD	YHVH		
to me	e·lay	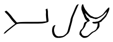	
saying	le·mor	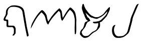	
“ Son	ben		Ezekiel 3:17
of man	a·dam		
you a watchman	tso·pheh		
I have made	ne·tat·tee·kha	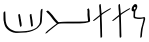	
for the house	le·vet	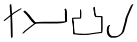	
of Israel	yis·ra·el	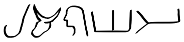	
Whenever you hear	ve·sha·ma·ta		
My mouth	mip·pee		
a word	da·var		
give them a warning	ve·hiz·har·ta	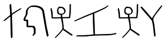	
from Me	o·w·tam		
from	mim·men·nee		
If I say	be·a·me·ree		Ezekiel 3:18
to the wicked man	la·ra·sha		
‘ You will surely die	mo·wt		
’	ta·mut	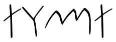	
but you do not	ve·lo		
warn him	hiz·har·to		
[or]	ve·lo		
speak out	dib·bar·ta		

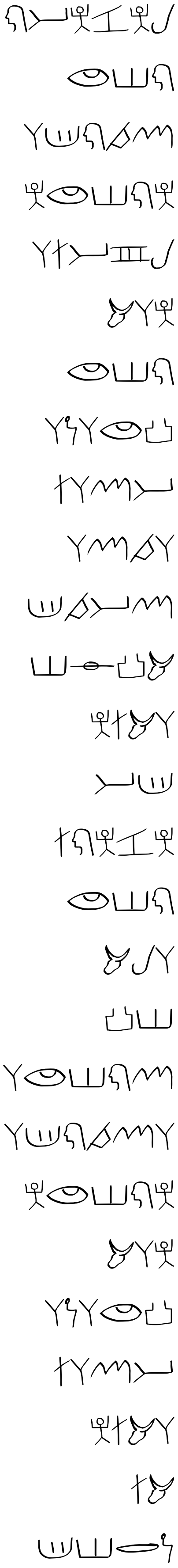

to warn	le·haz·heer	
him	ra·sha	
way	mid·dar·ko	
from his wicked	ha·re·sha·ah	
to save his life	le·chay·yo·to	
that	hu	
wicked man	ra·sha	
in his iniquity	ba·a·wo·no	
will die	ya·mut	
his blood	ve·da·mo	
and I will hold you	mee·ya·de·kha	
responsible for	a·vaq·qesh	
you	ve·at·tah	Ezekiel 3:19
But if	kee	
warn	hiz·har·ta	
a wicked man	ra·sha	
and he does not	ve·lo	
turn	shav	
from his wickedness	me·rish·o	
way	u·mid·dar·ko	
and his wicked	ha·re·sha·ah	
he	hu	
in his iniquity	ba·a·wo·no	
will die	ya·mut	
but you	ve·at·tah	
-	et	
yourself	naph·she·kha	

will have saved	hits·tsal·ta		
turns	u·ve·shuv		Ezekiel 3:20
Now if a righteous man	tsad·deeq	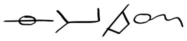	
from his righteousness	mits·tsid·qo		
and commits	ve·a·sah		
iniquity	a·vel		
and I put	ve·na·tat·tee	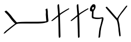	
a stumbling block	mikh·sho·wl		
before him	le·pha·naw	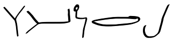	
he	hu		
will die	ya·mut		
If	kee	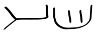	
you did not	lo		
warn him	hiz·har·to		
in his sin	be·chat·ta·to	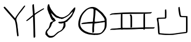	
he will die	ya·mut		
will not	ve·lo		
be remembered	tiz·za·khar·na	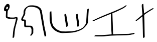	
and the righteous acts	tsid·qo·taw	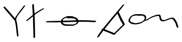	
-	a·sher		
he did	a·sah		
his blood	ve·da·mo		
And I will hold you	mee·ya·de·kha	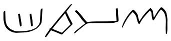	
responsible for	a·vaq·qesh	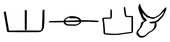	
you	ve·at·tah		Ezekiel 3:21
But if	kee	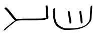	

warn	hiz·har·to		
the righteous man	tsad·deeq	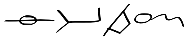	
not	le·vil·tee	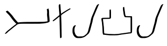	
to sin	cha·to		
-	tsad·deeq	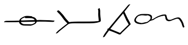	
and he	ve·hu	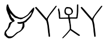	
does not	lo		
sin	cha·ta		
he will indeed live	cha·yo	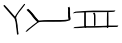	
	yich·yeh	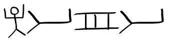	
because	kee	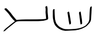	
he heeded your warning	niz·har	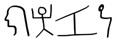	
and you	ve·at·tah		
-	et		
yourself ”	naph·she·kha	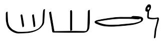	
will have saved	hits·tsal·ta		
was	vat·te·hee		Ezekiel 3:22
upon me	a·lay	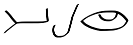	
And there	sham		
the hand	yad	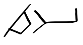	
of the LORD	YHVH	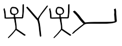	
and He said	vay·yo·mer		
to me	e·lay	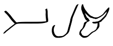	
“ Get up	qum	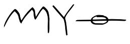	
go out	tse		
to	el		
the plain	hab·biq·ah	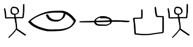	

and there	ve·sham		
I will speak	a·dab·ber	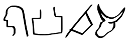	
with you ”	o·w·takh		
So I got up	va·a·qum	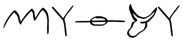	Ezekiel 3:23
and went out	va·e·tse		
to	el		
the plain	hab·biq·ah	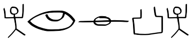	
and behold	ve·hin·neh		
there	sham		
the glory	ke·vo·wd		
of the LORD	YHVH		
was present	o·med	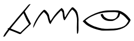	
like the glory	kak·ka·vo·wd		
-	a·sher		
I had seen	ra·ee·tee	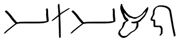	
by	al		
the River	ne·har	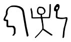	
Kebar	ke·var	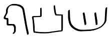	
and I fell	va·ep·pol		
facedown	al		
	pa·nay	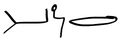	
entered	vat·ta·vo		Ezekiel 3:24
me	vee	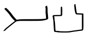	
Then the Spirit	ru·ach		
and set me	vat·ta·a·mi·de·nee		
on	al		
my feet	rag·lay	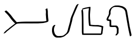	

He spoke	vay·dab·ber	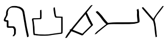	
with me	o·tee	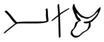	
and said	vay·yo·mer		
	e·lay	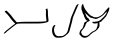	
“ Go	bo		
shut yourself	his·sa·ger		
inside	be·to·wkh		
your house	be·te·kha	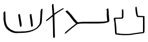	
And you	ve·at·tah		Ezekiel 3:25
son	ben		
of man	a·dam		
	hin·neh		
they will tie	na·te·nu	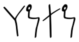	
-	a·le·kha	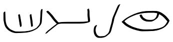	
with ropes	a·vo·w·teem		
and you will be bound	va·a·sa·ru·kha		
	ba·hem		
so that you cannot	ve·lo		
go out	te·tse		
among [the people]	be·to·w·kham	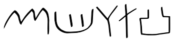	
I will make your tongue	u·le·sho·wn·kha		Ezekiel 3:26
stick	ad·beeq	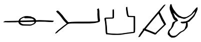	
to	el		
the roof of your mouth	chik·ke·kha		
and you will be silent	ve·ne·e·lam·ta	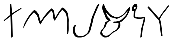	
and unable	ve·lo		

	tih·yeh	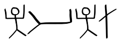	
	la·hem		
-	le·eesh	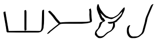	
to rebuke them	mo·w·khee·ach		
though	kee	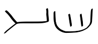	
house	bet	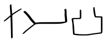	
are a rebellious	me·ree		
they	hem·mah		
But when I speak	u·ve·dab·be·ree		Ezekiel 3:27
with you	o·wt·kha		
I will open	eph·tach		
-	et		
your mouth	pee·kha	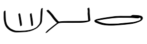	
and you are to tell	ve·a·mar·ta		
them	a·le·hem	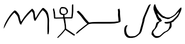	
‘ This is what	koh	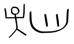	
says ’	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
let him listen	hash·sho·me·a		
Whoever listens	yish·ma		
let him refuse	ve·he·cha·del	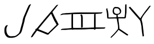	
and whoever refuses	yech·dal	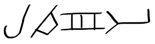	
for	kee	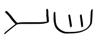	
house [”]	bet	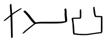	
are a rebellious	me·ree		
they	hem·mah	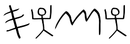	

[“] Now you	ve·at·tah	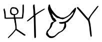	Ezekiel 4:1
son	ben	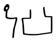	
of man	a·dam	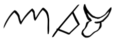	
take	qach	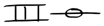	
	le·kha	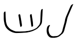	
a brick	le·ve·nah	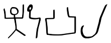	
place	ve·na·tat·tah	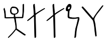	
it	o·w·tah	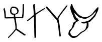	
before you	le·pha·ne·kha	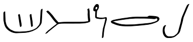	
and draw	ve·chaq·qo·w·ta	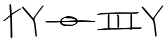	
on it	a·le·ha	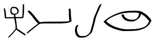	
the city	eer	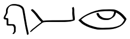	
-	et	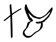	
of Jerusalem	ye·ru·sha·lim	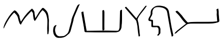	
Then lay	ve·na·tat·tah	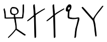	Ezekiel 4:2
against it :	a·le·ha	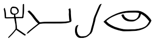	
siege	ma·tso·wr	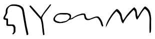	
Construct	u·va·nee·ta	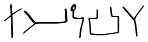	
	a·le·ha	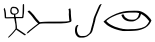	
a siege wall	da·yeq	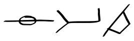	
build	ve·sha·phakh·ta	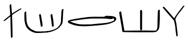	
to it	a·le·ha	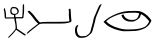	
a ramp	so·le·lah	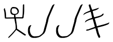	
set up	ve·na·tat·tah	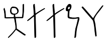	
against it	a·le·ha	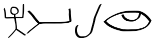	
camps	ma·cha·no·wt	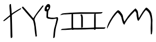	
and place	ve·seem	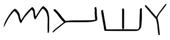	

around it	a·le·ha	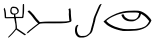	
battering rams	ka·reem	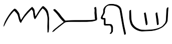	
on all sides	sa·veev	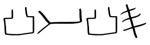	
Then	ve·at·tah	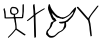	Ezekiel 4:3
take	qach	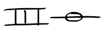	
	le·kha	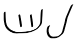	
plate	ma·cha·vat	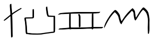	
an iron	bar·zel	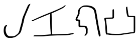	
and set it up	ve·na·tat·tah	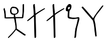	
-	o·w·tah	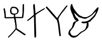	
wall	qeer	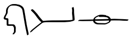	
as an iron	bar·zel	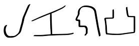	
between yourself	be·ne·kha	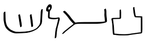	
	u·ven	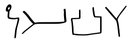	
and the city	ha·eer	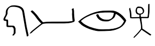	
Turn	va·ha·khee·no·tah	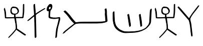	
-	et	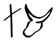	
your face	pa·ne·kha	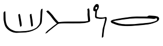	
toward it	e·le·ha	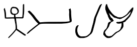	
so that it is	ve·ha·ye·tah	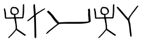	
under siege	vam·ma·tso·wr	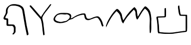	
and besiege it	ve·tsar·ta	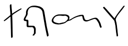	
	a·le·ha	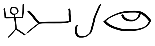	
will be a sign	o·wt	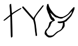	
This	hee	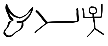	
to the house	le·vet	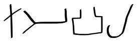	
of Israel	yis·ra·el	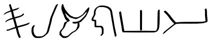	

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side	tsid·de·kha		
your left	has·se·ma·lee		
and place	ve·sam·ta	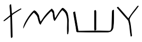	
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of the house	bet	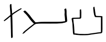	
of Israel	yis·ra·el	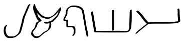	
upon yourself	a·law	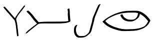	
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	a·law	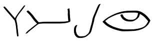	
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For I	va·a·nee		Ezekiel 4:5
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to you	le·kha	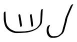	
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of years	she·ne	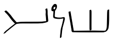	
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-	ya·meem	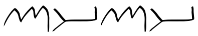	

390	she·losh	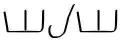	
	me·o·wt	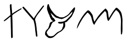	
	ve·tish·eem	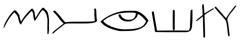	
days	yo·wm	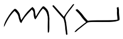	
So you shall bear	ve·na·sa·ta	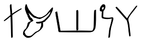	
the iniquity	a·won	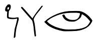	
of the house	bet	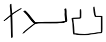	
of Israel	yis·ra·el	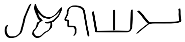	
When you have completed	ve·khil·lee·ta	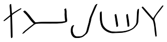	Ezekiel 4:6
-	et	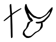	
these days	el·leh	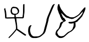	
lie down	ve·sha·khav·ta	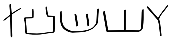	
but on	al	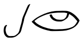	
side	tsid·de·kha	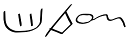	
your right	hay·mo·nī	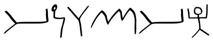	
again	she·neet	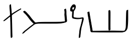	
and bear	ve·na·sa·ta	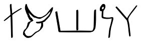	
-	et	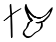	
the iniquity	a·won	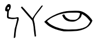	
of the house	bet	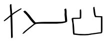	
of Judah	ye·hu·dah	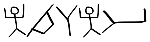	
40	ar·ba·eem	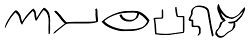	
days	yo·wm	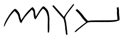	
a day	yo·wm	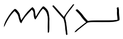	
for each year	lash·sha·nah	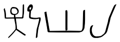	
	yo·wm	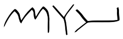	
	lash·sha·nah	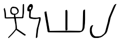	

I have assigned	ne·tat·tee	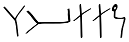	
to you	lakh	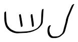	
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of Jerusalem	ye·ru·sha·lim		
You must turn	ta·kheen	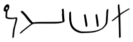	
your face	pa·ne·kha	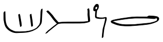	
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and prophesy	ve·nib·be·ta		
against it	a·le·ha	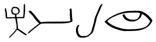	
Now behold	ve·hin·neh		Ezekiel 4:8
I will tie you up	na·tat·tee		
	a·le·kha	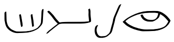	
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But take	qach	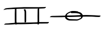	
	le·kha	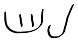	

wheat	chit·teen	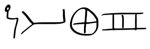
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beans	u·pho·wl	
lentils	va·a·da·sheem	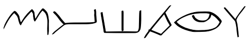
millet	ve·do·chan	
and spelt	ve·khus·se·meem	
put	ve·na·tat·tah	
them	o·w·tam	
container	bikh·lee	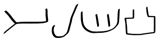
in a single	e·chad	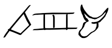
and make	ve·a·see·ta	
them	o·w·tam	
for yourself	le·kha	
into bread	le·la·chem	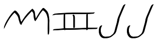
during the	mis·par	
-	hay·ya·meem	
-	a·sher	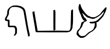
	at·tah	
you lie	sho·w·khev	
on	al	
your side	tsid·de·kha	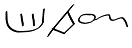
390	she·losh	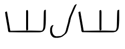
	me·o·wt	
	ve·tish·eem	
days	yo·wm	
[This is what] you are to eat	to·kha·len·nu	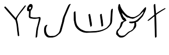
of food	u·ma·a·kha·le·kha	

Ezekiel 4:10

-	a·sher	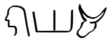	
to eat	to·kha·len·nu	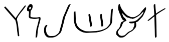	
You are to weigh out	be·mish·qo·wl	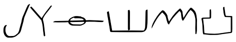	
twenty	es·reem	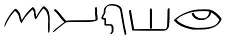	
shekels	she·qel	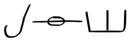	
each day	lay·yo·wm	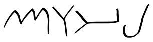	
at set times	me·et	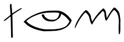	
	ad	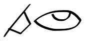	
	et	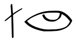	
and you are to eat it	to·kha·len·nu	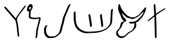	
of water	u·ma·yim	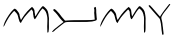	Ezekiel 4:11
You are also to measure out	bim·su·rah	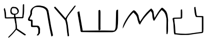	
to drink	tish·teh	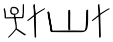	
a sixth	shish·sheet	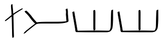	
of a hin	ha·heen	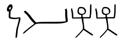	
at set times	me·et	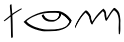	
	ad	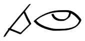	
	et	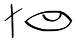	
and you are to drink it	tish·teh	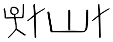	
cake	ve·u·gat	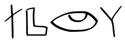	Ezekiel 4:12
as you would a barley	se·o·reem	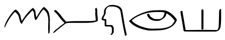	
And you shall eat	to·kha·len·nah	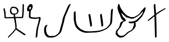	
[the food]	ve·hee	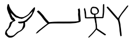	
excrement	be·gel·le	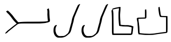	
	tse·at	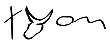	
it over dried human	ha·a·dam	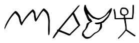	

after you bake	te·u·ge·nah		
in the sight [of the people] ”	le·e·ne·hem	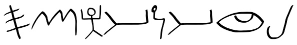	
said	vay·yo·mer		Ezekiel 4:13
Then the LORD	YHVH		
“ This is how	ka·khah		
will eat	yo·khe·lu		
the Israelites	ve·ne	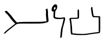	
	yis·ra·el	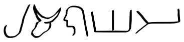	
-	et		
bread	lach·mam	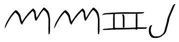	
their defiled	ta·me		
among the nations	bag·go·w·yim	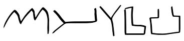	
to which	a·sher		
I will banish them	ad·dee·chem	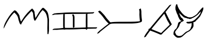	
”	sham	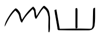	
I said	va·o·mar		Ezekiel 4:14
“ Ah	a·hah		
Lord	a·do·nay		
GOD ”	YHVH		
“	hin·neh		
I	naph·shee		
have never	lo		
defiled myself	me·tum·ma·ah		
anything found dead	u·ne·ve·lah	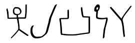	
or mauled by wild beasts	u·te·re·phah		
I have not	lo		
eaten	a·khal·tee	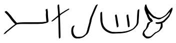	

From my youth	min·ne·u·ray		
until	ve·ad		
now	at·tah		
No	ve·lo		
has ever entered	va		
my mouth ”	be·phee		
meat	be·sar		
unclean	pig·gul		
He replied	vay·yo·mer		Ezekiel 4:15
	e·lay	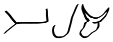	
“ Look ”	re·eh		
“ I will let	na·tat·tee		
you	le·kha	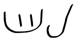	
	et		
dung	tse·phu·ʿē		
use cow	hab·ba·qar	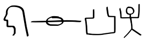	
instead of	ta·chat	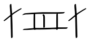	
excrement	gel·le	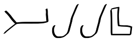	
human	ha·a·dam		
and you may bake	ve·a·see·ta		
-	et		
your bread	lach·me·kha	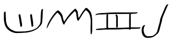	
over that ”	a·le·hem	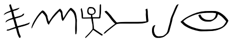	
Then He told	vay·yo·mer		Ezekiel 4:16
me	e·lay	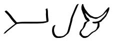	
“ Son	ben		
of man	a·dam		

	hin·nee	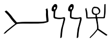	
I am going to cut off	sho·ver	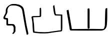	
the supply	mat·teh		
of food	le·chem	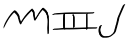	
in Jerusalem	bee·ru·sha·lim		
eat	ve·a·khe·lu		
bread	le·chem	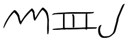	
rationed by weight	be·mish·qal		
They will anxiously	u·vid·a·gah		
water	u·ma·yim	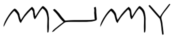	
by measure	bim·su·rah		
and in despair	u·ve·shim·ma·mo·wn		
they will drink	yish·tu		
So	le·ma·an		Ezekiel 4:17
they will lack	yach·se·ru	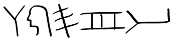	
food	le·chem	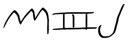	
and water	va·ma·yim	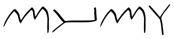	
they will be appalled	ve·na·sham·mu		
[at the sight of] one	eesh	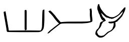	
another	ve·a·chee	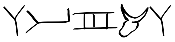	
wasting away	ve·na·maq·qu	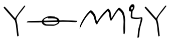	
in their iniquity [”]	ba·a·wo·nam		
[“] As for you	ve·at·tah		Ezekiel 5:1
son	ben		
of man	a·dam		
take	qach	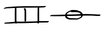	
	le·kha	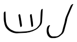	

sword	che·rev	
a sharp	chad·dah	
razor	ta·ar	
as a barber’s	hag·gal·la·veem	
use it	tiq·qa·chen·nah	
	lakh	
and shave	ve·ha·a·var·ta	
	al	
your head	ro·she·kha	
	ve·al	
and beard	ze·qa·ne·kha	
Then take	ve·la·qach·ta	
	le·kha	
a set of scales	mo·ze·ne	
	mish·qal	
and divide the hair	ve·chil·laq·tam	
a third [of the hair]	she·li·sheet	Ezekiel 5:2
	ba·ur	
you are to burn up	tav·eer	
inside	be·to·wkh	
the city	ha·eer	
have ended	kim·lot	
When the days	ye·me	
of the siege	ham·ma·tso·wr	
you are also to take	ve·la·qach·ta	
-	et	
a third	hash·she·li·sheet	

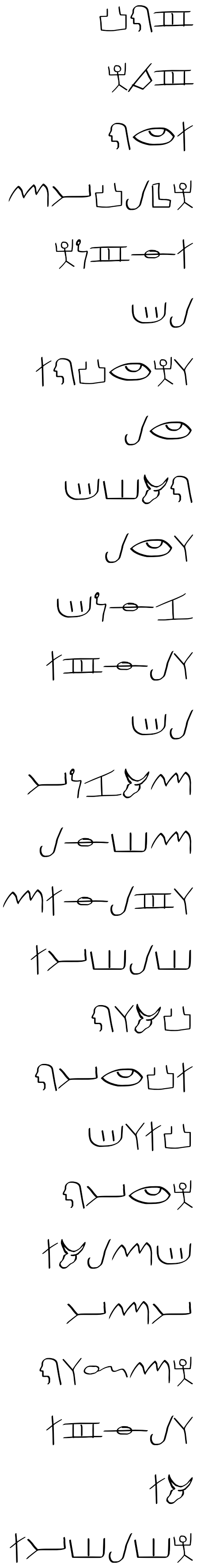

and slash	tak·keh	
it with the sword	va·che·rev	
all around the city	se·vee·vo·w·te·ha	
a third	ve·hash·she·li·sheet	
and you are to scatter	tiz·reh	
to the wind	la·ru·ach	
a sword	ve·che·rev	
For I will unleash	a·reeq	
behind them	a·cha·re·hem	
But you are to take	ve·la·qach·ta	Ezekiel 5:3
	mish·sham	
a few	me·at	
strands of hair	be·mis·par	
and secure	ve·tsar·ta	
them	o·w·tam	
in the folds of your garment	bikh·na·phe·kha	
a few of these	u·me·hem	Ezekiel 5:4
Again	o·wd	
take	tiq·qach	
throw	ve·hish·lakh·ta	
them	o·w·tam	
into	el	
	to·wkh	
the fire	ha·esh	
and burn	ve·sa·raph·ta	
them	o·tam	
-	ba·esh	

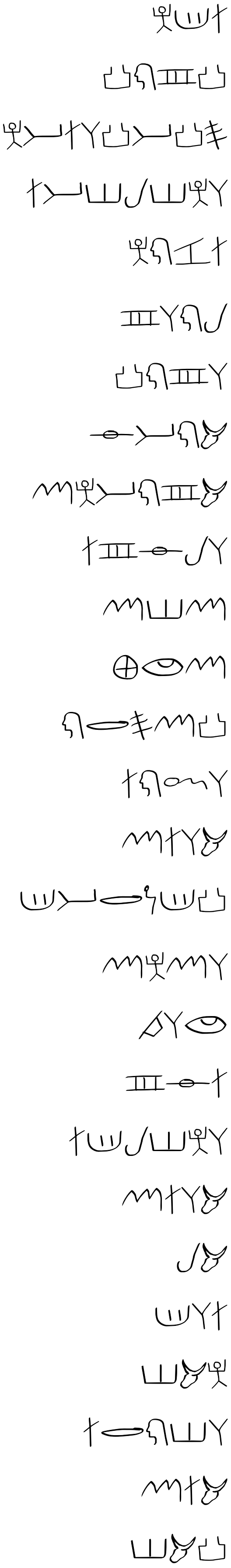

From there	mim·men·nu	
will spread	te·tse	
a fire	esh	
to	el	
the whole	kal	
house	bet	
of Israel	yis·ra·el	
This is what	koh	Ezekiel 5:5
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
‘ This [is]	zot	
Jerusalem	ye·ru·sha·lim	
in the center	be·to·wkh	
of the nations	hag·go·w·yim	
which I have set	sam·tee·ha	
all around her	u·se·vee·vo·w·te·ha	
with countries	a·ra·tso·wt	
But she has rebelled	vat·te·mer	Ezekiel 5:6
-	et	
against My ordinances	mish·pa·tay	
more wickedly	le·rish·ah	
than	min	
the nations	hag·go·w·yim	
and	ve·et	
against My statutes	chuq·qo·w·tay	
worse than	min	

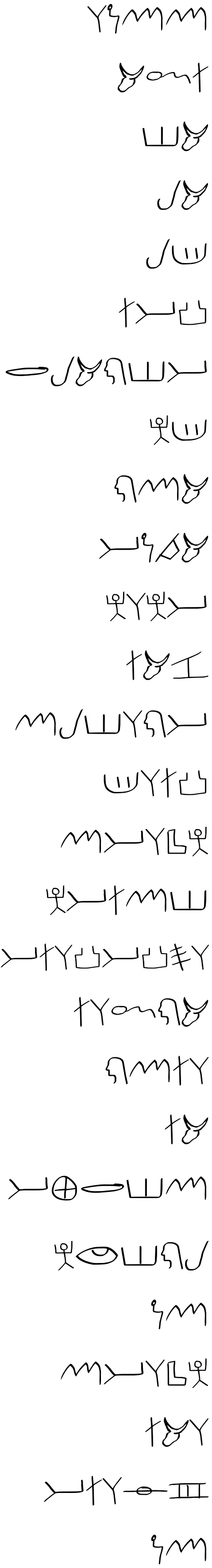

the countries	ha·a·ra·tso·wt	הארצות	
-	a·sher	אשר	
around her	se·vee·vo·w·te·ha	סביבותיה	
For	kee	כי	
My ordinances	ve·mish·pa·tay	במשפטי	
[her people] have rejected	ma·a·su	מאסו	
My statutes ’	ve·chuq·qo·w·tay	וחקותי	
and have not	lo	לא	
walked	ha·le·khu	הלכו	
in	va·hem	בהם ס	
Therefore	la·khen	לכן	Ezekiel 5:7
this is what	koh	כה	
says :	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
‘ -	ya·an	יען	
You have been more insubordinate	ha·ma·ne·khem	המנכם	
than	min	מן	
the nations	hag·go·w·yim	הגוים	
-	a·sher	אשר	
around you	se·vee·vo·w·te·khem	סביבותיכם	
in My statutes	be·chuq·qo·w·tay	בחקותי	
you have not	lo	לא	
walked	ha·lakh·tem	הלכתם	
-	ve·et	ואת	
My ordinances	mish·pa·tay	משפטי	
[or]	lo	לא	

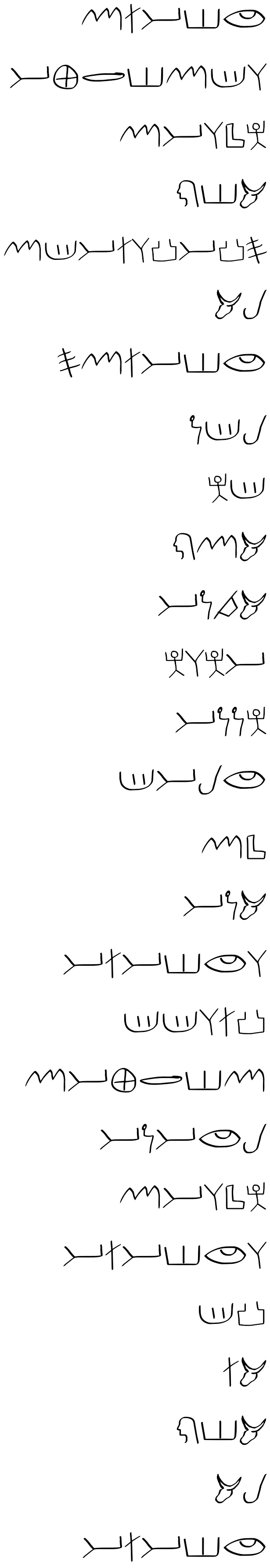

kept	a·see·tem	
to the ordinances	u·khe·mish·pe·te	
of the nations	hag·go·w·yim	
-	a·sher	
around you ’	se·vee·vo·w·te·khem	
nor	lo	
have you even conformed	a·see·tem	
Therefore	la·khen	Ezekiel 5:8
this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
‘ Behold	hin·nee	
against you, [Jerusalem]	a·la·yikh	
	gam	
I Myself am	a·nee	
and I will execute	ve·a·see·tee	
among you	ve·to·w·khekh	
judgments	mish·pa·teem	
in the sight	le·e·ne	
of the nations	hag·go·w·yim	
I will do	ve·a·see·tee	Ezekiel 5:9
to you	vakh	
-	et	
what	a·sher	
I have never	lo	
done before	a·see·tee	

-	ve·et	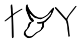	
and	a·sher	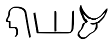	
will never	lo	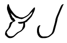	
do	e·e·seh	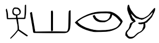	
	kha·mo·hu	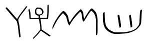	
again	o·wd	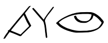	
Because of	ya·an	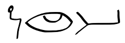	
all	kal	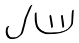	
your abominations	to·w·a·vo·ta·yikh	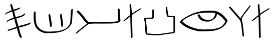	
As a result	la·khen	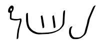	Ezekiel 5:10
fathers	a·vo·wt	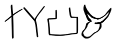	
will eat	yo·khe·lu	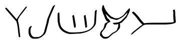	
their sons	va·neem	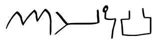	
among you	be·to·w·khekh	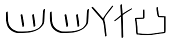	
and sons	u·va·neem	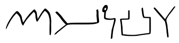	
will eat	yo·khe·lu	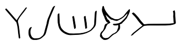	
their fathers	a·vo·w·tam	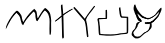	
I will execute	ve·a·see·tee	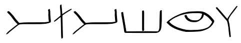	
against you	vakh	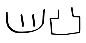	
judgments	she·pha·teem	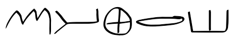	
and scatter	ve·ze·ree·tee	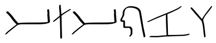	
-	et	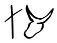	
all	kal	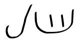	
your remnant	she·e·ree·tekh	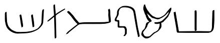	
to every	le·khal	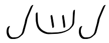	
wind ’	ru·ach	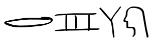	
Therefore	la·khen	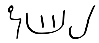	Ezekiel 5:11

live	chay	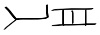
as surely as I	a·nee	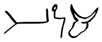
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
	im	
	lo	
because	ya·an	
-	et	
My sanctuary	miq·da·shee	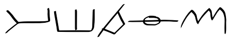
you have defiled	tim·met	
with all	be·khal	
your detestable idols	shiq·qu·tsa·yikh	
	u·ve·khal	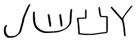
and abominations	to·w·a·vo·ta·yikh	
	ve·gam	
I Myself	a·nee	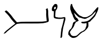
will withdraw My favor	eg·ra	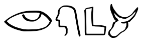
-	ve·lo	
with pity	ta·cho·ws	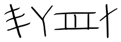
I will not look upon you	e·nee	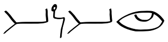
[nor]	ve·gam	
will I	a·nee	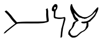
	lo	
spare you	ech·mo·wl	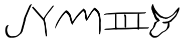
A third	she·li·shi·tekh	

Ezekiel 5:12

by plague	bad·de·ver		
of your people will die	ya·mu·tu		
by famine	u·va·ra·av		
or be consumed	yikh·lu		
within you	ve·to·w·khekh		
a third	ve·hash·she·li·sheet	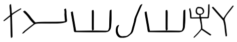	
by the sword	ba·che·rev	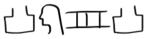	
will fall	yip·pe·lu		
outside [your walls]	se·vee·vo·w·ta·yikh		
and a third	ve·hash·she·lee·sheet	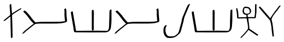	
to every	le·khal		
wind	ru·ach		
I will scatter	e·za·reh		
a sword	ve·che·rev	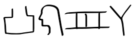	
and unleash	a·reeq	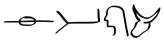	
behind them	a·cha·re·hem	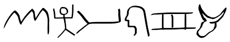	
is spent	ve·kha·lah	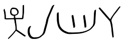	Ezekiel 5:13
And when My anger	ap·pee		
and I have vented	va·ha·ni·cho·w·tee	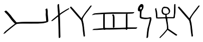	
My wrath	cha·ma·tee		
against them	bam		
I will be appeased	ve·hin·ne·cha·me·tee	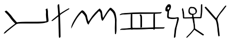	
they will know	ve·ya·de·u		
that	kee	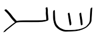	
I	a·nee	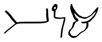	
the LORD	YHVH		
have spoken	dib·bar·tee		

in My zeal	be·qin·a·tee	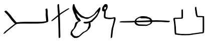	
And when I have spent	be·khal·lo·w·tee	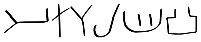	
My wrath	cha·ma·tee		
on them	bam		
I will make	ve·et·te·nekh		Ezekiel 5:14
you a ruin	le·cha·re·bah		
and a disgrace	u·le·cher·pah		
among the nations	bag·go·w·yim	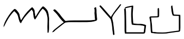	
-	a·sher		
around you	se·vee·vo·w·ta·yikh		
in the sight	le·e·ne	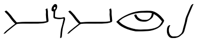	
of all	kal		
who pass by	o·w·ver		
So you will be	ve·ha·ye·tah	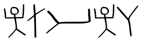	Ezekiel 5:15
a reproach	cher·pah		
and a taunt	u·ge·du·phah		
a warning	mu·sar		
and a horror	u·me·sham·mah		
to the nations	lag·go·w·yim	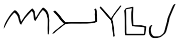	
-	a·sher		
around you	se·vee·vo·w·ta·yikh		
when I execute	ba·a·so·w·tee	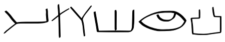	
against you	vakh	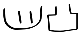	
judgments	she·pha·teem		
in anger	be·aph		
wrath	u·ve·che·mah	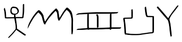	
fury	u·ve·to·khe·cho·wt		

and raging	che·mah	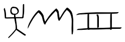	
I	a·nee	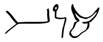	
the LORD	YHVH		
have spoken	dib·bar·tee		
When I shower	be·shal·le·chee	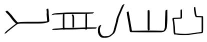	Ezekiel 5:16
-	et		
arrows	chits·tse		
of famine	ha·ra·av		
with the deadly	ha·ra·eem		
you	ba·hem		
[and]	a·sher		
	ha·yu	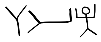	
destruction	le·mash·cheet		
that	a·sher		
I will send	a·shal·lach	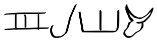	
-	o·w·tam		
to destroy you	le·sha·chet·khem	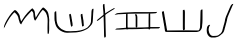	
the famine	ve·ra·av		
I will intensify	o·seph		
against you	a·le·khem	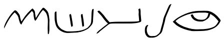	
and cut off	ve·sha·var·tee	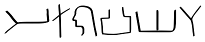	
your	la·khem		
supply	mat·teh		
of food	la·chem	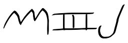	
I will send	ve·shil·lach·tee	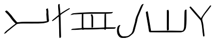	Ezekiel 5:17
against you	a·le·khem	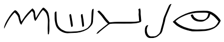	
famine	ra·av		

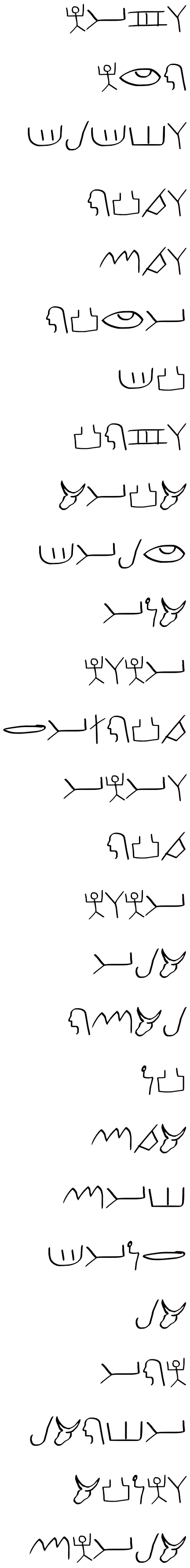

beasts	ve·chay·yah	
and wild	ra·ah	
and they will leave you childless	ve·shik·ke·lukh	
Plague	ve·de·ver	
and bloodshed	va·dam	
will sweep	ya·a·var	
through you	bakh	
a sword	ve·che·rev	
and I will bring	a·vee	
against you	a·la·yikh	
I	a·nee	
the LORD	YHVH	
have spoken ”	dib·bar·tee	
came	vay·hee	Ezekiel 6:1
And the word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	
“ Son	ben	Ezekiel 6:2
of man	a·dam	
set	seem	
your face	pa·ne·kha	
against	el	
the mountains	ha·re	
of Israel	yis·ra·el	
and prophesy	ve·hin·na·ve	
against them	a·le·hem	

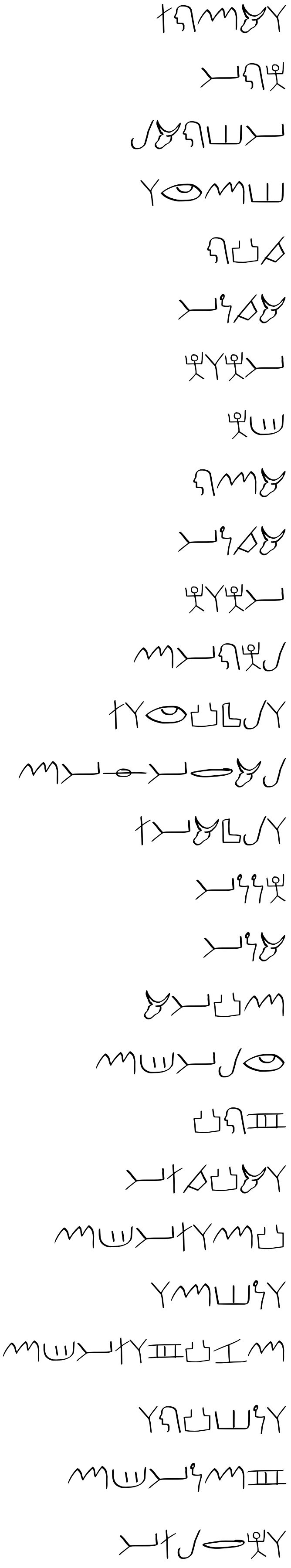

You are to say :	ve·a·mar·ta	Ezekiel 6:3
‘ O mountains	ha·re	
of Israel	yis·ra·el	
hear	shim·u	
the word	de·var	
of the Lord	a·do·nay	
GOD !	YHVH	
This is what	koh	
says	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
to the mountains	le·ha·reem	
and hills	ve·lag·ge·va·o·wt	
to the ravines	la·a·phee·qeem	
and valleys :	ve·lag·gē·ʾa·yot	
	hin·nee	
I	a·nee	
am about to bring	me·vee	
against you	a·le·khem	
a sword	che·rev	
and I will destroy	ve·ib·bad·tee	
your high places	ba·mo·w·te·khem	
will be demolished	ve·na·sham·mu	Ezekiel 6:4
Your altars	miz·be·cho·w·te·khem	
will be smashed	ve·nish·be·ru	
and your incense altars	cham·ma·ne·khem	
and I will cast down	ve·hip·pal·tee	

your slain	chal·le·khem	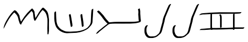	
before	liph·ne		
your idols	gil·lu·le·khem	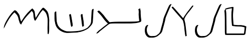	
I will lay	ve·na·tat·tee	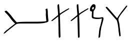	Ezekiel 6:5
-	et		
the corpses	pig·re	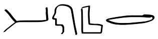	
	be·ne	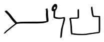	
of the Israelites	yis·ra·el	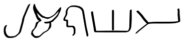	
before	liph·ne		
their idols	gil·lu·le·hem	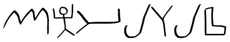	
and scatter	ve·ze·ree·tee	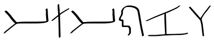	
-	et		
your bones	ats·mo·w·te·khem		
around	se·vee·vo·wt	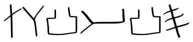	
your altars	miz·be·cho·w·te·khem	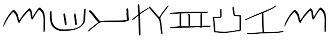	
Wherever	be·khol		Ezekiel 6:6
you live	mo·wo·she·vo·w·te·khem		
the cities	he·a·reem		
will be laid waste	te·che·rav·nah		
and the high places	ve·hab·ba·mo·wt		
will be demolished	tee·sha·me·nah	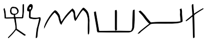	
so that	le·ma·an		
will be laid waste	ye·cher·vu	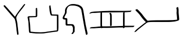	
and desecrated	ve·ye·she·mu		
your altars	miz·be·cho·w·te·khem	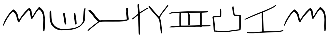	
smashed	ve·nish·be·ru		

and obliterated	ve·nish·be·tu	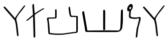	
your idols	gil·lu·le·khem	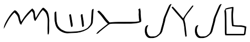	
cut down	ve·nig·de·u	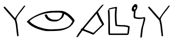	
your incense altars	cham·ma·ne·khem	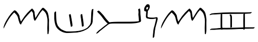	
blotted out	ve·nim·chu	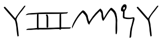	
and your works	ma·a·se·khem	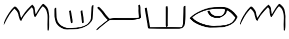	
will fall	ve·na·phal	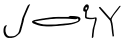	Ezekiel 6:7
The slain	cha·lal	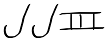	
among you	be·to·wkh·khem	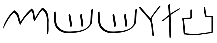	
and you will know	vee·da·tem	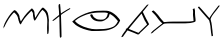	
that	kee	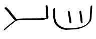	
I	a·nee	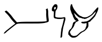	
am the LORD	YHVH	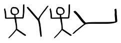	
Yet I will leave a remnant	ve·ho·w·tar·tee	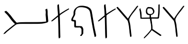	Ezekiel 6:8
for	bih·yo·wt	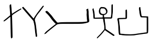	
some of you	la·khem	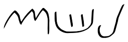	
will escape	pe·lee·te	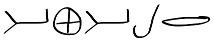	
the sword	che·rev	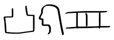	
among the nations	bag·go·w·yim	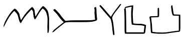	
when you are scattered	be·hiz·za·ro·w·te·khem	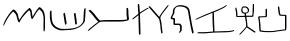	
and throughout the lands	ba·a·ra·tso·wt	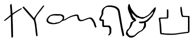	
will remember	ve·za·khe·ru	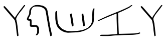	Ezekiel 6:9
your survivors	phe·lee·te·khem	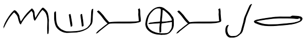	
Me —	o·w·tee	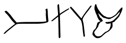	
Then in the nations	bag·go·w·yim	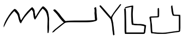	
to which	a·sher	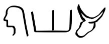	

they have been carried captive	nish·bu	נשבו	
	sham	שם	
how	a·sher	אשר	
I have been grieved	nish·bar·tee	נשברתי	
-	et	את	
hearts	lib·bam	לבם	
by their adulterous	haz·zo·w·neh	הזונה	
that	a·sher	אשר	
turned away	sar	סר	
from Me	me·a·lay	מעלי	
and by	ve·et	ואת	
their eyes	e·ne·hem	עיניהם	
that lusted	haz·zo·no·wt	הזנות	
after	a·cha·re	אחרי	
idols	gil·lu·le·hem	גלוליהם	
So they will loathe	ve·na·qot·tu	ונקטו	
themselves	biph·ne·hem	בפניהם	
for	el	אל	
the evil	ha·ra·o·wt	הרעות	
-	a·sher	אשר	
they have done	a·su	עשו	
and for all	le·khol	לכל	
their abominations	to·w·a·vo·te·hem	תועבתיהם	
And they will know	ve·ya·de·u	וידעו	Ezekiel 6:10
that	kee	כי	
I	a·nee	אני	
am the LORD	YHVH	יהוה	

I did not	lo	
in	el	
vain	chin·nam	
declare	dib·bar·tee	
that I would bring	la·a·so·wt	
upon them	la·hem	
calamity	ha·ra·ah	
this	haz·zot	
This is what	koh	Ezekiel 6:11
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
Clap	hak·keh	
your hands	ve·khap·pe·kha	
stomp	u·re·qa	
your feet	be·rag·le·kha	
and cry out	ve·e·mar	
“ Alas ! ”	ach	
because of	el	
all	kal	
abominations	to·w·a·vo·wt	
the wicked	ra·o·wt	
of the house	bet	
of Israel	yis·ra·el	
who	a·sher	
by sword	ba·che·rev	
and famine	ba·ra·av	

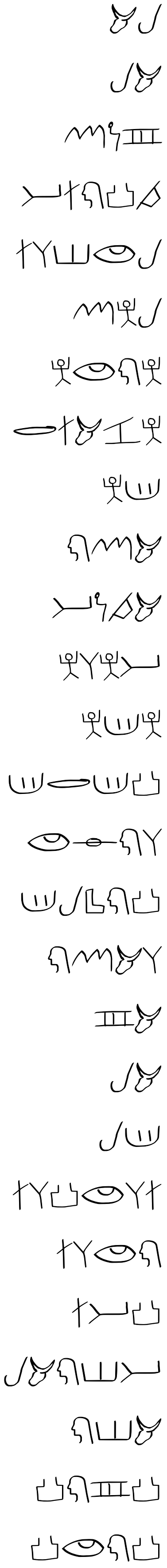

and plague	u·vad·de·ver	ובדבר	
will fall	yip·po·lu	יפלו	
He who is far off	ha·ra·cho·wq	הרחוק	Ezekiel 6:12
by the plague	bad·de·ver	בדבר	
will die	ya·mut	ימות	
he who is near	ve·haq·qa·ro·wv	והקרוב	
by the sword	ba·che·rev	בחרב	
will fall	yip·po·wl	יפול	
and he who remains	ve·han·nish·ar	והנשאר	
	ve·han·na·tsur	והנצור	
by famine	ba·ra·av	ברעב	
will die	ya·mut	ימות	
So I will vent	ve·khil·le·tee	וכליתי	
My fury	cha·ma·tee	חמתי	
upon them	bam	בם	
Then you will know	vee·da·tem	וידעתם	Ezekiel 6:13
that	kee	כי	
I	a·nee	אני	
am the LORD	YHVH	יהוה	
lie	bih·yo·wt	בהיות	
when their slain	chal·le·hem	חלליהם	
among	be·to·wkh	בתוך	
their idols	gil·lu·le·hem	גלוליהם	
around	se·vee·vo·wt	סביבות	
their altars	miz·be·cho·w·te·hem	מזבחותיהם	
on	el	אל	
every	kal	כל	

hill	giv·ah	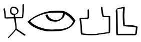	
high	ra·mah		
on all	be·khol		
the mountaintops	ra·she	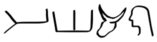	
	he·ha·reem	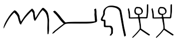	
and under	ve·ta·chat	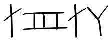	
every	kal	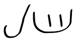	
tree	ets		
green	ra·a·nan		
	ve·ta·chat	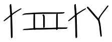	
[and]	kal		
oak —	e·lah	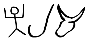	
leafy	a·vut·tah		
the places	me·qo·wm	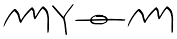	
where	a·sher		
they offered	na·te·nu	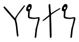	
	sham		
incense	re·ach	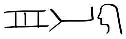	
fragrant	nee·cho·ach	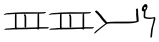	
to all	le·khol		
their idols	gil·lu·le·hem	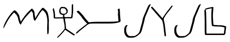	
I will stretch out	ve·na·tee·tee	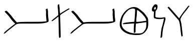	Ezekiel 6:14
-	et		
My hand	ya·dee	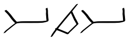	
against them	a·le·hem	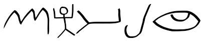	
I will make	ve·na·tat·tee	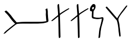	
-	et		

the land	ha·a·rets	הארץ	
a desolate	she·ma·mah	שממה	
waste	u·me·sham·mah	ומשמה	
from the wilderness	mim·mid·bar	ממדבר	
to Diblah	div·la·tah	דבלתה	
and wherever	be·khol	בכל	
they live	mo·wo·she·vo·w·te·hem	מושבותיהם	
Then they will know	ve·ya·de·u	וידעו	
that	kee	כי	
I	a·nee	אני	
am the LORD ’”	YHVH	יהוה	
came	vay·hee	ויהי	Ezekiel 7:1
And the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to me	e·lay	אלי	
saying	le·mor	לאמר	
“ O	ve·at·tah	ואתה	Ezekiel 7:2
son	ben	בן	
of man	a·dam	אדם	
this is what	koh	כה	
says	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
to the land	le·ad·mat	לאדמת	
of Israel :	yis·ra·el	ישראל	
‘ The end !	qets	קץ	
has come	ba	בא	

The end	haq·qets	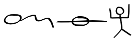	
upon	al		
the four	ʾar·ba·ʿat		
corners	kan·pho·wt		
of the land	ha·a·rets		
is now	at·tah		Ezekiel 7:3
The end	haq·qets	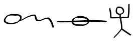	
upon you	a·la·yikh	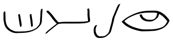	
and I will unleash	ve·shil·lach·tee	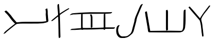	
My anger	ap·pee		
against you	bakh	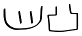	
I will judge you	u·she·phat·teekh	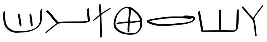	
according to your ways	kid·ra·kha·yikh		
and repay	ve·na·tat·tee	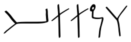	
you	a·la·yikh	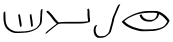	
-	et		
for all	kal	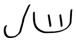	
your abominations	to·w·a·vo·ta·yikh		
I will not	ve·lo		Ezekiel 7:4
with pity	ta·cho·ws	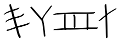	
	e·nee	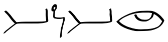	
look on you	a·la·yikh	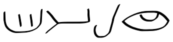	
nor	ve·lo		
will I spare you	ech·mo·wl	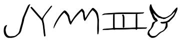	
but I will punish you for	kee	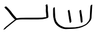	
your ways	de·ra·kha·yikh	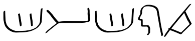	
	a·la·yikh	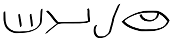	

	et·ten	אתן	
and for the abominations	ve·to·w·a·vo·w·ta·yikh	ותועבותיך	
among you	be·to·w·khekh	בתוכך	
-	tih·ye·na	תהיין	
Then you will know	vee·da·tem	וידעתם	
that	kee	כי	
I	a·nee	אני	
am the LORD ’	YHVH	יהוה	
This is what	koh	כה	Ezekiel 7:5
says :	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
‘ Disaster !	ra·ah	רעה	
An unprecedented	a·chat	אחת	
disaster —	ra·ah	רעה	
behold	hin·neh	הנה	
it is coming !	va·ah	באה	
The end	qets	קץ	Ezekiel 7:6
has come !	ba	בא	
has come !	ba	בא	
The end	haq·qets	הקץ	
It has roused itself	he·qeets	הקיץ	
against you	e·la·yikh	אליך	
Behold	hin·neh	הנה	
it has come !	ba·ah	באה	
has come	ba·ah	באה	Ezekiel 7:7
Doom	hats·tse·phee·rah	הצפירה	

to you	e·le·kha	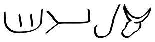	
O inhabitants	yo·wo·shev		
of the land	ha·a·rets		
has come	ba		
The time	ha·et		
is near	qa·ro·wv	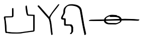	
the day	hay·yo·wm	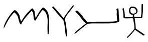	
there is panic	me·hu·mah		
instead of shouts of joy	ve·lo		
	hed		
on the mountains	ha·reem	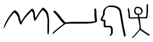	
-	at·tah		Ezekiel 7:8
Very soon	miq·qa·ro·wv	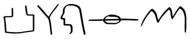	
I will pour out	esh·po·wkh		
My wrath	cha·ma·tee		
upon you	a·la·yikh	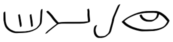	
and vent	ve·khil·le·tee	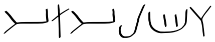	
My anger	ap·pee		
against you	bakh	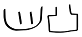	
I will judge you	u·she·phat·teekh	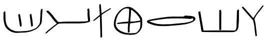	
according to your ways	kid·ra·kha·yikh		
and repay you	ve·na·tat·tee	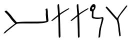	
	a·la·yikh	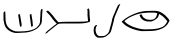	
-	et		
for all	kal		
your abominations	to·w·a·vo·w·ta·yikh		
I will not	ve·lo		Ezekiel 7:9

look on you with pity	ta·cho·ws	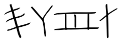	
	e·nee	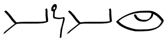	
nor	ve·lo		
will I spare you	ech·mo·wl	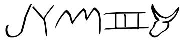	
for your ways	kid·ra·kha·yikh		
	a·la·yikh	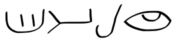	
but I will punish you	et·ten		
and for the abominations	ve·to·w·a·vo·w·ta·yikh		
among you	be·to·w·khekh		
	tih·ye·na	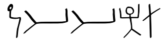	
Then you will know	vee·da·tem		
that	kee	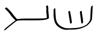	
it is I	a·nee	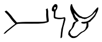	
the LORD	YHVH		
who strikes the blow	mak·keh	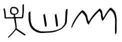	
Behold	hin·neh		Ezekiel 7:10
the day	hay·yo·wm	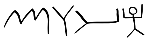	
is here !	hin·neh		
It has come !	va·ah		
has gone out	ya·tse·ah		
Doom	hats·tse·phi·rah		
has bloomed	tsats		
the rod	ham·mat·teh		
has budded	pa·rach		
arrogance	haz·za·do·wn		
Their violence	he·cha·mas	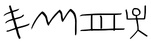	Ezekiel 7:11
has grown	qam	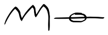	

into a rod	le·mat·teh		
[to punish their] wickedness	re·sha		
None	lo		
of them [will remain] :	me·hem		
none	ve·lo		
of their multitude	me·ha·mo·w·nam		
none	ve·lo		
of their wealth	me·he·me·hem		
and nothing	ve·lo		
of value	no·ah		
	ba·hem		
has come	ba		Ezekiel 7:12
The time	ha·et		
has arrived	hig·gee·a	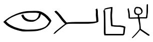	
the day	hay·yo·wm	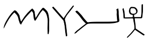	
Let the buyer	haq·qo·w·neh	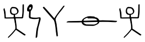	
not	al		
rejoice	yis·mach		
and the seller	ve·ham·mo·w·kher		
not	al		
mourn	yit·ab·bal		
for	kee	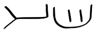	
wrath	cha·ro·wn	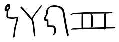	
is upon	el		
the whole	kal		
multitude	ha·mo·w·nah		
will surely	kee	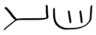	Ezekiel 7:13

The seller	ham·mo·w·kher
	el
what he sold	ham·mim·kar
not	lo
recover	ya·shuv
while	ve·o·wd
both remain alive	ba·chay·yeem
	chay·ya·tam
For	kee
the vision	cha·zo·wn
concerning	el
the whole	kal
multitude	ha·mo·w·nah
will not	lo
be revoked	ya·shuv
not one of them	ve·eesh
and because of their iniquity	ba·a·wo·no
his life	chay·ya·to
	lo
will preserve	yit·chaz·za·qu
They have blown	ta·qe·u
the trumpet	vat·ta·qo·w·a
and made	ve·ha·kheen
everything ready	hak·kol
but no	ve·en
one goes	ho·lekh
to war	lam·mil·cha·mah

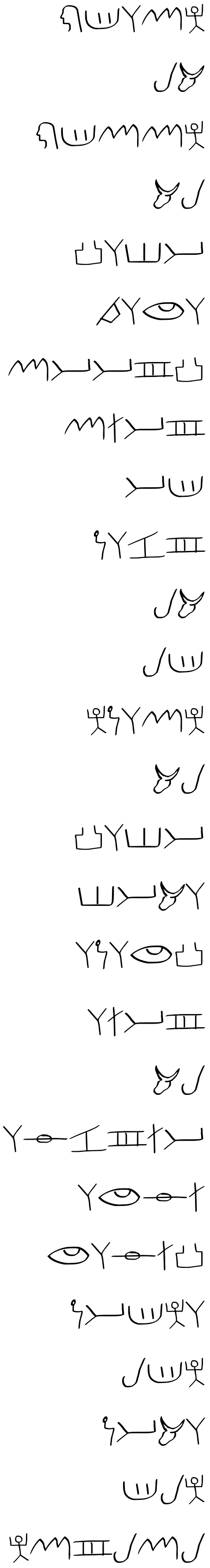

Ezekiel 7:14

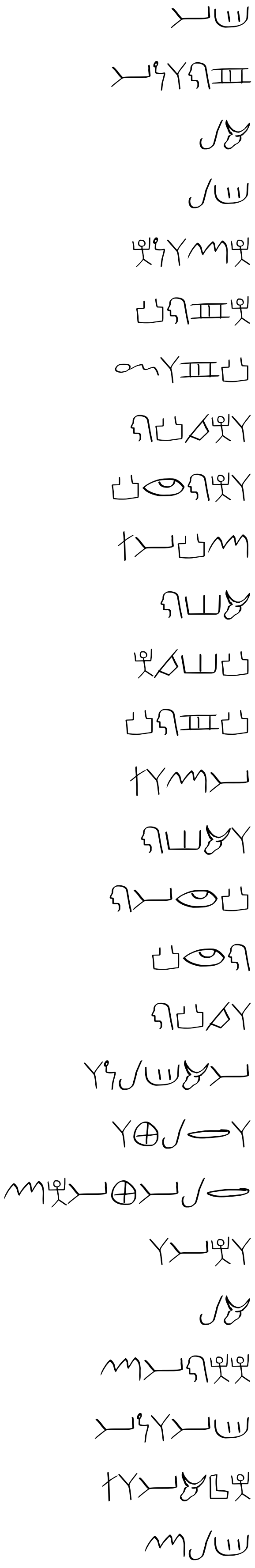

for	kee	
My wrath	cha·ro·w·nee	
is upon	el	
the whole	kal	
multitude	ha·mo·w·nah	
The sword	ha·che·rev	Ezekiel 7:15
is outside	ba·chuts	
plague	ve·had·de·ver	
and famine	ve·ha·ra·av	
are within	mib·ba·yit	
Those	a·sher	
in the country	bas·sa·deh	
by the sword	ba·che·rev	
will die	ya·mut	
and those	va·a·sher	
in the city	ba·eer	
by famine	ra·av	
and plague	va·de·ver	
will be devoured	yo·kha·len·nu	
will escape	u·pha·le·tu	Ezekiel 7:16
The survivors	pe·lee·te·hem	
	ve·ha·yu	
and live in	el	
the mountains	he·ha·reem	
like doves	ke·yo·w·ne	
of the valley	hag·ge·a·yo·wt	
-	kul·lam	

moaning	ho·mo·wt		
each	eesh	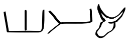	
for his own iniquity	ba·a·wo·no		
Every	kal	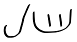	Ezekiel 7:17
hand	hay·ya·da·yim		
will go limp	tir·pe·nah		
and every	ve·khal		
knee	bir·ka·yim	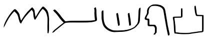	
will turn to	te·lakh·nah		
water	ma·yim	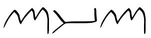	
They will put on	ve·cha·ge·ru		Ezekiel 7:18
sackcloth	saq·qeem	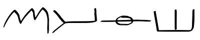	
will overwhelm them	ve·khis·se·tah		
-	o·w·tam		
and terror	pal·la·tsut		
	ve·el		
will cover all	kal	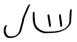	
their faces	pa·neem	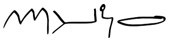	
Shame	bu·shah		
and all	u·ve·khal	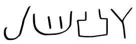	
their heads	ra·she·hem	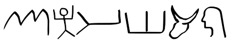	
will be shaved	qa·re·chah		
their silver	kas·pam		Ezekiel 7:19
into the streets	ba·chu·tso·wt	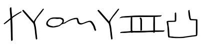	
They will throw	yash·lee·khu	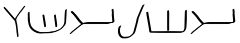	
and their gold	u·ze·ha·vam		
unclean	le·nid·dah		

will seem	yih·yeh	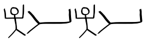	
Their silver	kas·pam	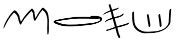	
and gold	u·ze·ha·vam		
cannot	lo		
	yu·khal		
save them	le·hats·tsee·lam		
in the day	be·yo·wm	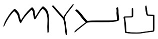	
of the wrath	ev·rat	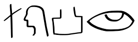	
of the LORD	YHVH		
their appetites	naph·sham	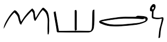	
They cannot	lo		
satisfy	ye·sab·be·u		
their stomachs with [wealth]	u·me·e·hem		
	lo		
or fill	ye·mal·le·u		
for	kee	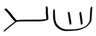	
the stumbling block	mikh·sho·wl		
that brought their iniquity	a·wo·nam		
it became	ha·yah	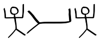	
His beautiful	u·tse·vee	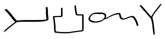	Ezekiel 7:20
ornaments	ed·yo		
into pride	le·ga·o·wn		
they transformed	sa·ma·hu		
images	ve·tsal·me	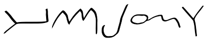	
their vile	to·w·a·vo·tam	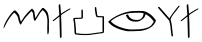	
and detestable idols	shiq·qu·tse·hem		
to fashion	a·su		

and used them	vo		
Therefore	al		
	ken	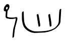	
I will make these	ne·tat·tee	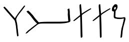	
for them	la·hem		
into something unclean	le·nid·dah		
And I will hand these things over	u·ne·tat·tee		Ezekiel 7:21
	be·yad	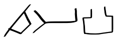	
to foreigners	haz·za·reem	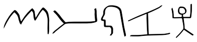	
as plunder	la·vaz		
to the wicked	u·le·rish·e		
of the earth	ha·a·rets		
and loot	le·sha·lal	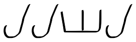	
who will defile them	ve·chil·le·lu·ha	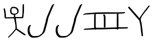	
I will turn	va·ha·sib·bo·w·tee		Ezekiel 7:22
My face	pha·nay	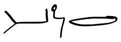	
away from them	me·hem		
and they will defile	ve·chil·le·lu	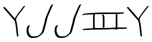	
-	et		
My treasured place	tse·phu·nee		
will enter	u·va·u		
it	vah		
Violent men	pa·ree·tseem		
and they will defile it	ve·chil·le·lu·ha		
Forge	a·seh		Ezekiel 7:23
the chain	ha·rat·to·wq		
for	kee	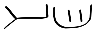	

the land	ha·a·rets		
is full	ma·le·ah		
of crimes	mish·pat		
of bloodshed	da·meem	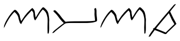	
and the city	ve·ha·eer		
is full	ma·le·ah		
of violence	cha·mas	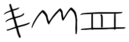	
So I will bring	ve·he·ve·tee		Ezekiel 7:24
the most wicked	ra·e		
of nations	go·w·yim	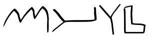	
to take possession of	ve·ya·re·shu		
-	et		
their houses	bat·te·hem	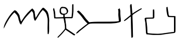	
I will end	ve·hish·bat·tee		
the pride	ge·o·wn		
of the mighty	az·zeem	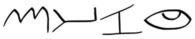	
will be profaned	ve·ni·cha·lu	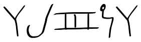	
and their holy places	me·qad·she·hem		
Anguish	qe·pha·dah		Ezekiel 7:25
is coming !	va		
They will seek	u·viq·shu	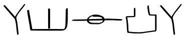	
peace	sha·lo·wm		
but find none	va·a·yin		
Disaster	ho·vah	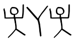	Ezekiel 7:26
upon	al		
disaster	ho·vah	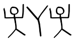	
will come	ta·vo·w		

rumor	u·she·mu·ah		
after	el		
rumor	she·mu·ah		
and	tih·yeh	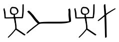	
Then they will seek	u·viq·shu	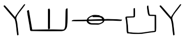	
a vision	cha·zo·wn	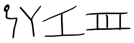	
from a prophet	min·na·vee	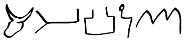	
but instruction	ve·to·w·rah		
will perish	to·vad	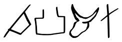	
from the priests	mik·ko·hen		
as will counsel	ve·e·tsah		
from the elders	miz·ze·qe·neem	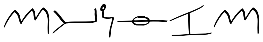	
The king	ham·me·lekh		Ezekiel 7:27
will mourn	yit·ab·bal		
the prince	ve·na·see	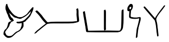	
will be clothed	yil·bash	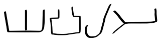	
with despair	she·ma·mah		
and the hands	vee·de	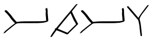	
of the people	am		
of the land	ha·a·rets		
will tremble	tib·ba·hal·nah		
according to their conduct	mid·dar·kam		
I will deal	e·e·seh		
with them	o·w·tam		
by their own standards	u·ve·mish·pe·te·hem		
and I will judge them	esh·pe·tem		
Then they will know	ve·ya·de·u		

that	kee	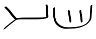	
I	a·nee	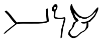	
am the LORD ’”	YHVH	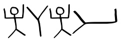	
-	vay·hee	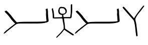	Ezekiel 8:1
year	bash·sha·nah		
In the sixth	hash·shish·sheet		
of the sixth month	bash·shish·shee		
on the fifth	ba·cha·mish·shah	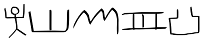	
day	la·cho·desh	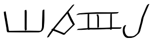	
I	a·nee	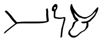	
was sitting	yo·wo·shev		
in my house	be·ve·tee	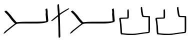	
and the elders	ve·ziq·ne	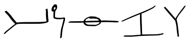	
of Judah	ye·hu·dah	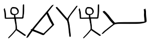	
were sitting	yo·wo·she·veem		
before me	le·pha·nay		
fell	vat·tip·pol		
upon me	a·lay	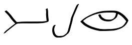	
and there	sham		
the hand	yad	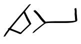	
of the Lord	a·do·nay		
GOD	YHVH	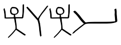	
Then I looked	va·er·eh		Ezekiel 8:2
and saw	ve·hin·neh	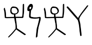	
a figure	de·mut		
like that of a man	ke·mar·eh	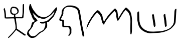	
	esh		

His appearance	mim·mar·eh		
From His waist	ma·te·naw	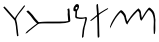	
down	u·le·mat·tah		
was like fire	esh		
and from His waist	u·mim·ma·te·naw		
up	u·le·ma·lah		
[He]	ke·mar·eh	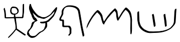	
was as bright	zo·har		
as the gleam	ke·en		
of amber	ha·chash·ma·lah		
He stretched out	vay·yish·lach		Ezekiel 8:3
what looked like	tav·neet	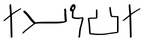	
a hand	yad	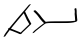	
and took me	vay·yiq·qa·che·nee	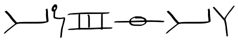	
by the hair	be·tsee·tsit	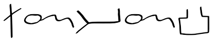	
of my head	ro·shee	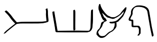	
lifted me up	vat·tis·sa	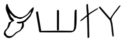	
-	o·tee	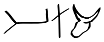	
Then the Spirit	ru·ach		
between	ben	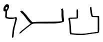	
earth	ha·a·rets		
	u·ven	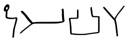	
and heaven	hash·sha·ma·yim		
and carried	vat·ta·ve	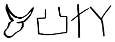	
me	o·tee	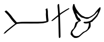	
to Jerusalem	ye·ru·sha·le·mah		
in visions	be·mar·o·wt	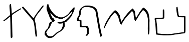	

of God	e·lo·heem		
to	el		
the entrance	pe·tach	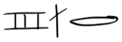	
gate	sha·ar		
of the inner court	hap·pe·nee·meet	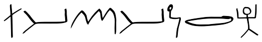	
	hap·po·w·neh		
of the north	tsa·pho·w·nah		
where	a·sher		
	sham		
was seated	mo·wo·shav		
the idol	se·mel		
jealousy	haq·qin·ah	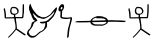	
that provokes	ham·maq·neh	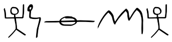	
I saw	ve·hin·neh		Ezekiel 8:4
And there	sham		
the glory	ke·vo·wd	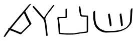	
of the God	e·lo·he		
of Israel	yis·ra·el	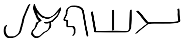	
like the vision	kam·mar·eh	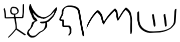	
-	a·sher		
I had seen	ra·ee·tee	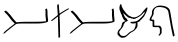	
in the plain	bab·biq·ah	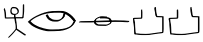	
He said	vay·yo·mer		Ezekiel 8:5
to me	e·lay	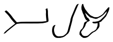	
“ Son	ben		
of man ”	a·dam		
lift up	sa		

“ now	na	
your eyes	e·ne·kha	
to	de·rekh	
the north ”	tsa·pho·w·nah	
So I lifted up	va·es·sa	
my eyes	e·nay	
to	de·rekh	
the north	tsa·pho·w·nah	
I saw	ve·hin·neh	
north	mits·tsa·pho·wn	
Gate	le·sha·ar	
of the Altar	ham·miz·be·ach	
idol	se·mel	
of jealousy	haq·qin·ah	
this	haz·zeh	
and in the entrance	bab·bi·ah	
He said	vay·yo·mer	Ezekiel 8:6
to me	e·lay	
“ Son	ben	
of man ”	a·dam	
see	ha·ro·eh	
“ do you	at·tah	
what	mē·hɛm	
they are doing —	o·seem	
abominations	to·w·e·vo·wt	
the great	ge·do·lo·wt	
that	a·sher	

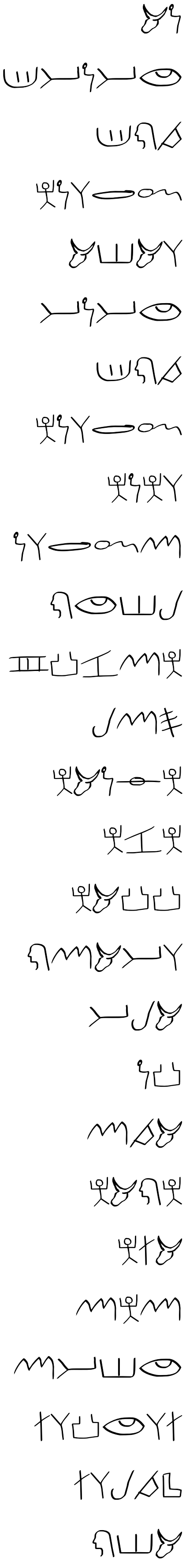

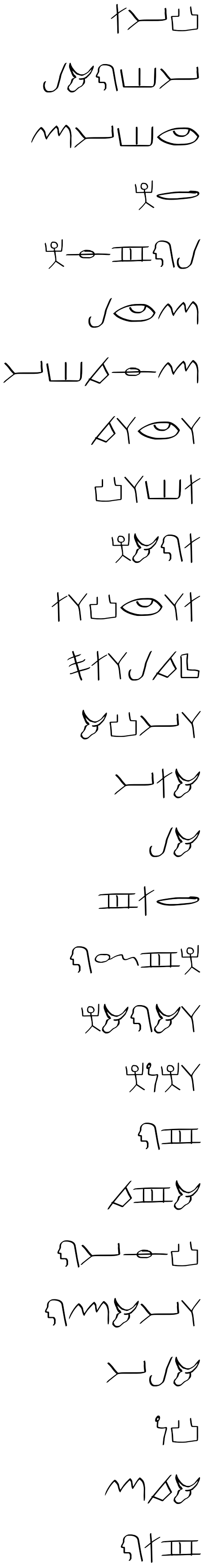

the house	bet	
of Israel	yis·ra·el	
is committing —	o·seem	
	poh	
to drive Me far	le·ra·cho·qah	
from	me·al	
My sanctuary ?	miq·da·shee	
Yet	ve·o·wd	
	ta·shuv	
you will see	tir·eh	
abominations ”	to·w·e·vo·wt	
even greater	ge·do·lo·wt	
Then He brought	vay·ya·ve	Ezekiel 8:7
me	o·tee	
to	el	
the entrance	pe·tach	
to the court	he·cha·tser	
and I looked	va·er·eh	
and saw	ve·hin·neh	
hole	chor	
a	e·chad	
in the wall	baq·qeer	
He told	vay·yo·mer	Ezekiel 8:8
me	e·lay	
“ Son	ben	
of man ”	a·dam	
“ dig	cha·tar	

	na	
through the wall ”	vaq·qeer	
So I dug	va·ech·tor	
through the wall	baq·qeer	
and discovered	ve·hin·neh	
doorway	pe·tach	
a	e·chad	
Then He said	vay·yo·mer	Ezekiel 8:9
to me	e·lay	
“ Go in	bo	
and see	u·re·eh	
-	et	
abominations	hat·to·w·e·vo·wt	
the wicked	ha·ra·o·wt	
	a·sher	
they	hem	
are committing	o·seem	
here ”	poh	
So I went in	va·a·vo·w	Ezekiel 8:10
and looked	va·er·eh	
and	ve·hin·neh	
was every	khal	
kind	tav·neet	
of crawling creature	re·mes	
beast	u·ve·he·mah	
and detestable	she·qets	
along with all	ve·khal	

the idols	gil·lu·le		
of the house	bet	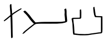	
of Israel	yis·ra·el	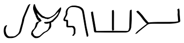	
engraved	me·chuq·qeh	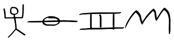	
	al		
the wall	haq·qeer	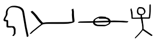	
all	sa·veev	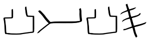	
around	sa·veev	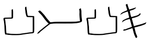	
seventy	ve·shiv·eem		Ezekiel 8:11
	eesh	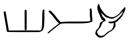	
elders	miz·ziq·ne	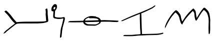	
of the house	vet	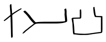	
of Israel	yis·ra·el	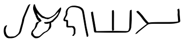	
with Jaazaniah	ve·ya·a·zan·ya·hu	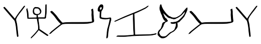	
son	ben		
of Shaphan	sha·phan	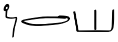	
stood	o·med	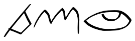	
among them	be·to·w·kham	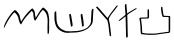	
standing	o·me·deem	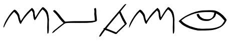	
Before them	liph·ne·hem	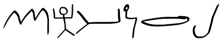	
Each	ve·eesh	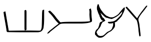	
had a censer	miq·tar·to	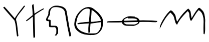	
in his hand	be·ya·do	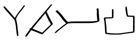	
and a fragrant	va·a·tar		
cloud	a·nan		
of incense	haq·qe·to·ret	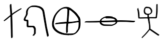	
was rising	o·leh		

He said	vay·yo·mer	Ezekiel 8:12
to me	e·lay	
“ do you see	ha·ra·ee·ta	
“ Son	ben	
of man ”	a·dam	
what	a·sher	
the elders	ziq·ne	
of the house	vet	
of Israel	yis·ra·el	
are doing	o·seem	
in the darkness	ba·cho·shekh	
each	eesh	
at the shrine	be·chad·re	
of his own idol ?	mas·kee·to	
For	kee	
they are saying	o·me·reem	
does not	en	
‘ The LORD	YHVH	
see	ro·eh	
us	o·ta·nu	
has forsaken	a·zav	
the LORD	YHVH	
-	et	
the land ’”	ha·a·rets	
He told	vay·yo·mer	Ezekiel 8:13
me	e·lay	
Again	o·wd	

	ta·shuv	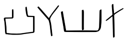	
“ You will see	tir·eh	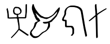	
abominations ”	to·w·e·vo·wt	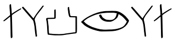	
even greater	ge·do·lo·wt	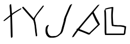	
-	a·sher	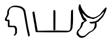	
them	hem·mah	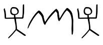	
committing	o·seem	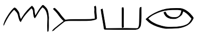	
Then He brought	vay·ya·ve	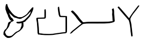	Ezekiel 8:14
me	o·tee	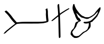	
to	el	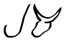	
the entrance	pe·tach	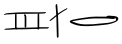	
gate	sha·ar	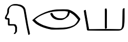	
of the house	bet	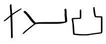	
of the LORD	YHVH	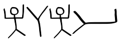	
-	a·sher	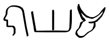	
-	el	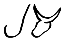	
of the north	hats·tsa·pho·w·nah	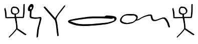	
and I saw	ve·hin·neh	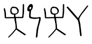	
there	sham	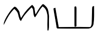	
women	han·na·sheem	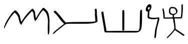	
sitting	yo·she·vo·wt	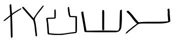	
weeping	me·vak·ko·wt	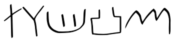	
-	et	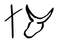	
for Tammuz	hat·tam·muz	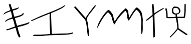	
He said	vay·yo·mer	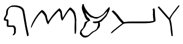	Ezekiel 8:15
to me	e·lay	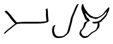	
“ do you see [this] ?	ha·ra·ee·ta	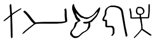	

“ Son	ben		
of man ”	a·dam		
Yet	o·wd		
	ta·shuv		
you will see	tir·eh		
abominations	to·w·e·vo·wt		
even greater	ge·do·lo·wt		
than these ”	me·el·leh		
So He brought	vay·ya·ve	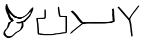	Ezekiel 8:16
me	o·tee	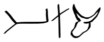	
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of the house	bet	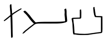	
of the LORD	YHVH		
the inner	hap·pe·nee·meet	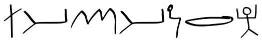	
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at the entrance	phe·tach	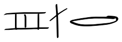	
to the temple	he·khal	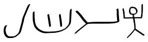	
of the LORD	YHVH		
between	ben	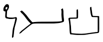	
the portico	ha·u·lam		
and	u·ven	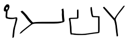	
the altar	ham·miz·be·ach	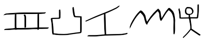	
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	va·cha·mish·shah		
men	eesh	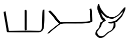	
with their backs	a·cho·re·hem	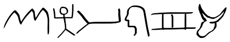	

to	el		
the temple	he·khal	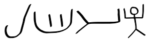	
of the LORD	YHVH		
and their faces	u·phe·ne·hem	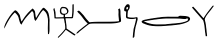	
toward the east	qe·de·mah		
and they	ve·hem·mah	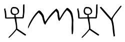	
in worship	mish·ta·cha·vee·tem	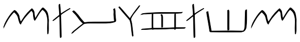	
were bowing to the east	qe·de·mah		
of the sun	lash·sha·mesh		
He said	vay·yo·mer		Ezekiel 8:17
to me	e·lay	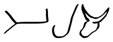	
“ do you see this ?	ha·ra·ee·ta		
“ Son	ben		
of man ”	a·dam		
Is it not enough	ha·na·qel	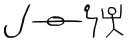	
for the house	le·vet	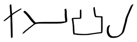	
of Judah	ye·hu·dah		
to commit	me·a·so·wt		
-	et		
the abominations	hat·to·w·e·vo·wt		
-	a·sher		
they are practicing	a·su		
here	phoh		
that	kee		
they must also fill	ma·le·u		
-	et		
the land	ha·a·rets		

with violence	cha·mas	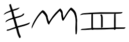	
and continually	vay·ya·shu·vu	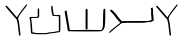	
provoke Me to anger ?	le·hakh·ee·se·nee		
Look, they are even	ve·hin·nam	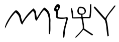	
putting	sho·le·cheem	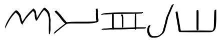	
-	et		
the branch	haz·ze·mo·w·rah		
to	el		
their nose !	ap·pam		
Therefore	ve·gam		Ezekiel 8:18
I	a·nee	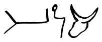	
will respond	e·e·seh		
with wrath	ve·che·mah	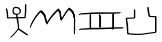	
I will not	lo		
with pity	ta·cho·ws	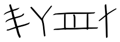	
look on them	e·nee	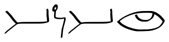	
nor	ve·lo		
will I spare them	ech·mol	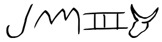	
Although they shout	ve·qa·re·u	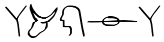	
in My ears	ve·a·ze·nay		
	qo·wl	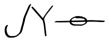	
loudly	ga·do·wl		
I will not	ve·lo		
listen to them ”	esh·ma		
-	o·w·tam		
call out	vay·yiq·ra	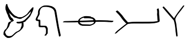	Ezekiel 9:1
Then I heard Him	ve·a·ze·nay		

voice	qo·wl	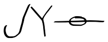	
in a loud	ga·do·wl		
saying	le·mor		
“ Draw near	qa·re·vu		
O executioners	pe·qud·do·wt	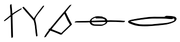	
of the city	ha·eer		
each	ve·eesh	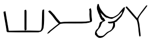	
[with] a weapon	ke·lee	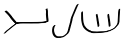	
of destruction	mash·che·to	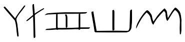	
in hand ”	be·ya·do	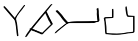	
And I saw	ve·hin·neh		Ezekiel 9:2
six	shish·shah	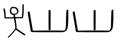	
men	a·na·sheem	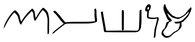	
coming	ba·eem		
from the direction	mid·de·rekh		
Gate	sha·ar		
of the Upper	ha·el·yo·wn	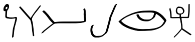	
which	a·sher		
faces	ma·phe·neh		
north	tsa·pho·w·nah		
each	ve·eesh	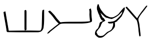	
with a weapon	ke·lee	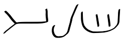	
of slaughter	map·pa·tso		
in his hand	be·ya·do	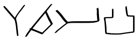	
man	ve·eesh	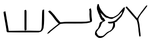	
was another	e·chad	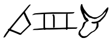	
With them	be·to·w·kham	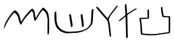	

clothed	la·vush	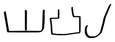	
in linen	bad·deem	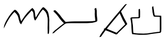	
who had a writing kit	ve·qe·set	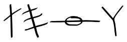	
	has·so·pher		
at his side	be·ma·te·naw		
And they came in	vay·ya·vo·u	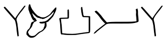	
and stood	vay·ya·am·du		
beside	e·tsel		
altar	miz·bach		
the bronze	han·ne·cho·shet	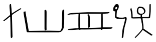	
Then the glory	u·khe·vo·wd	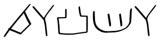	Ezekiel 9:3
of the God	e·lo·he		
of Israel	yis·ra·el	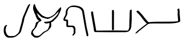	
rose	na·a·lah		
from above	me·al		
the cherubim	hak·ke·ruv	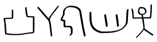	
where	a·sher		
it had been	ha·yah	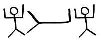	
[and moved]	a·law	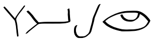	
to	el		
the threshold	miph·tan		
of the temple	hab·ba·yit	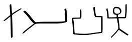	
And He called	vay·yiq·ra	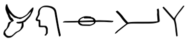	
to	el		
the man	ha·eesh	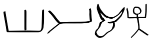	
clothed	hal·la·vush		
in linen	hab·bad·deem		

-	a·sher	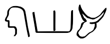	
who had the writing kit	qe·set	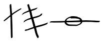	
	has·so·pher	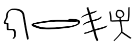	
at his side	be·ma·te·naw	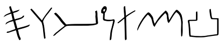	
said	vay·yo·mer	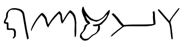	Ezekiel 9:4
the LORD	YHVH	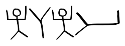	
-	ʾē·lo	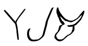	
“ Go	a·vor	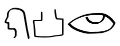	
throughout	be·to·wkh	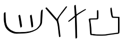	
the city	ha·eer	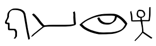	
of	be·to·wkh	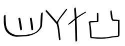	
Jerusalem ”	ye·ru·sha·lim	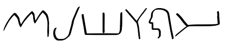	
“ and put	ve·hit·vee·ta	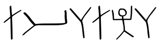	
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on	al	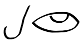	
the foreheads	mits·cho·wt	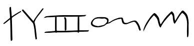	
of the men	ha·a·na·sheem	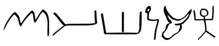	
sighing	han·ne·e·na·cheem	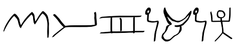	
and groaning	ve·han·ne·e·na·qeem	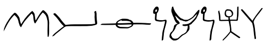	
over	al	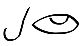	
all	kal	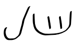	
the abominations	hat·to·w·e·vo·wt	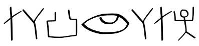	
committed	han·na·a·so·wt	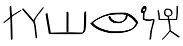	
there ”	be·to·w·khah	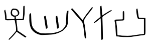	
to the others	u·le·el·leh	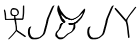	Ezekiel 9:5
He said	a·mar	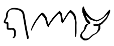	
And as I listened	be·a·ze·nay	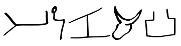	

“ Follow him	iv·ru
through the city	va·eer
	a·cha·raw
and start killing	ve·hak·ku
	ʿal
do not	ta·chos
show pity	ʿē·nē·khɛm
	ve·al
or spare anyone !	tach·mo·lu
the old men	za·qen
the young men	ba·chur
and maidens	u·ve·tu·lah
and children	ve·taph
the women	ve·na·sheem
Slaughter	ta·har·gu
	le·mash·cheet
	ve·al
anyone	kal
	eesh
who	a·sher
	a·law
has the mark	hat·taw
but do not	al
go near	tig·ga·shu
at My sanctuary ”	u·mim·miq·da·shee
Now begin	ta·chel·lu
So they began	vay·ya·chel·lu

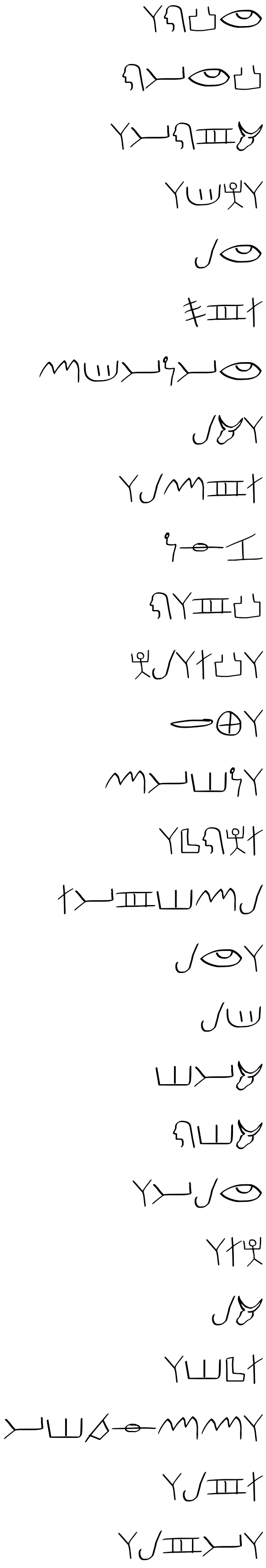

Ezekiel 9:6

	ba·a·na·sheem		
with the elders	haz·ze·qe·neem	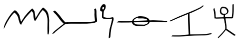	
who [were]	a·sher		
before	liph·ne		
the temple	hab·ba·yit	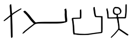	
Then He told	vay·yo·mer		Ezekiel 9:7
them	a·le·hem	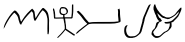	
“ Defile	tam·me·u		
-	et		
the temple	hab·ba·yit	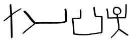	
and fill	u·mal·u	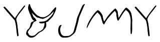	
-	et		
the courts	ha·cha·tse·ro·wt		
with the slain	cha·la·leem	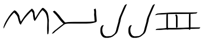	
Go forth ! ”	tse·u		
So they went out	ve·ya·tse·u		
and began killing	ve·hik·ku	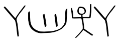	
throughout the city	va·eer		
-	vay·hee	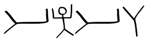	Ezekiel 9:8
While they were killing	ke·hak·ko·w·tam		
was left alone	ve·ne·sha·ar	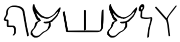	
I	a·nee	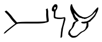	
And I fell	va·ep·pe·lah		
facedown	al		
	pa·nay	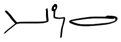	
and cried out	va·ez·aq	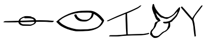	
	va·o·mar		

“ Oh	a·hah	אהה	
Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
destroy	ha·mash·cheet	המשחית	
will You	at·tah	אתה	
-	et	את	
the entire	kal	כל	
remnant	she·e·reet	שארית	
of Israel ? ”	yis·ra·el	ישראל	
when You pour out	be·sha·phe·ke·kha	בשפכך	
-	et	את	
Your wrath	cha·ma·te·kha	חמתך	
on	al	על	
Jerusalem	ye·ru·sha·lim	ירושלם	
He replied	vay·yo·mer	ויאמר	Ezekiel 9:9
	e·lay	אלי	
“ The iniquity	a·won	עון	
of the house	bet	בית	
of Israel	yis·ra·el	ישראל	
and Judah	vee·hu·dah	ויהודה	
great	ga·do·wl	גדול	
[is] exceedingly	bim·od	במאד	
	me·od	מאד	
is full of	vat·tim·ma·le	ותמלא	
The land	ha·a·rets	הארץ	
bloodshed	da·meem	דמים	
and the city	ve·ha·eer	והעיר	

is full of	ma·le·ah		
perversity	mut·teh		
For	kee	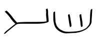	
they say	a·me·ru		
has forsaken	a·zav	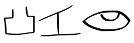	
‘ The LORD	YHVH		
-	et		
the land	ha·a·rets		
does not	ve·en		
the LORD	YHVH		
see ’	ro·eh		
But as for Me	ve·gam		Ezekiel 9:10
I	a·nee	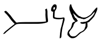	
will not	lo		
with pity	ta·cho·ws	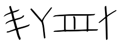	
look on them	e·nee	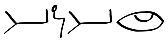	
nor	ve·lo		
will I spare them	ech·mol	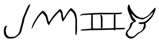	
I will bring their deeds	dar·kam		
upon their own heads ”	be·ro·sham		
down	na·tat·tee		
Then	ve·hin·neh		Ezekiel 9:11
the man	ha·eesh	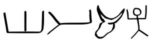	
clothed	le·vush	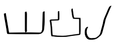	
in linen	hab·bad·deem	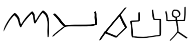	
-	a·sher		
with the writing kit	haq·qe·set	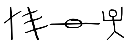	

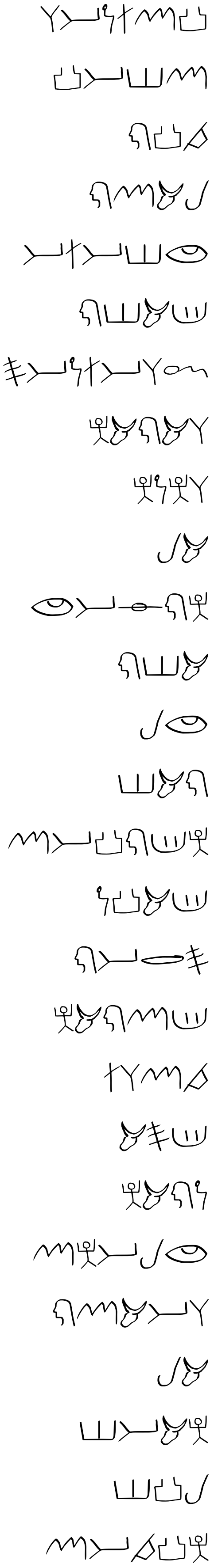

at his side	be·ma·te·naw	
reported back	me·sheev	
	da·var	
	le·mor	
“ I have done	a·see·tee	
as	kha·ʾa·shɛr	
You commanded ”	tsiw·vee·ta·nee	
And I looked	va·er·eh	Ezekiel 10:1
and saw	ve·hin·neh	
above	el	
the expanse	ha·ra·qee·a	
-	a·sher	
above	al	
the heads	rosh	
of the cherubim	hak·ke·ru·veem	
	ke·e·ven	
of sapphire	sap·peer	
	ke·mar·eh	
the likeness	de·mut	
of a throne	kis·se	
-	nir·ah	
-	a·le·hem	
And [the LORD] said	vay·yo·mer	Ezekiel 10:2
to	el	
the man	ha·eesh	
clothed	le·vush	
in linen	hab·bad·deem	

-	vay·yo·mer		
“ Go	bo		
inside	el		
	be·no·wt	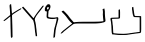	
the wheelwork	lag·gal·gal	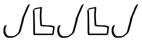	
	el		
beneath	ta·chat	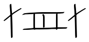	
the cherubim	lak·ke·ruv		
Fill	u·mal·le		
your hands	cha·phe·ne·kha	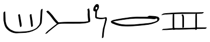	
with burning coals	ga·cha·le	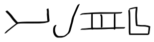	
	esh		
from among	mib·be·no·wt	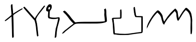	
the cherubim	lak·ke·ru·veem		
and scatter them	u·ze·roq		
over	al		
the city ”	ha·eer	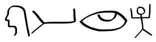	
he went in	vay·ya·vo	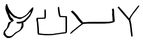	
And as I watched	le·e·nay	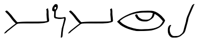	
the cherubim	ve·hak·ke·ru·veem		Ezekiel 10:3
were standing	o·me·deem		
on the south side	mee·meen		
of the temple	lab·ba·yit	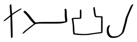	
went in	be·vo·o		
Now when the man	ha·eesh	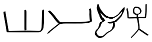	
and a cloud	ve·he·a·nan		
filled	ma·le		

-	et	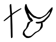	
court	he·cha·tser	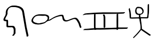	
the inner	hap·pe·nee·meet	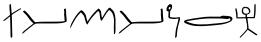	
rose	vay·ya·ram	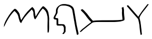	Ezekiel 10:4
Then the glory	ke·vo·wd	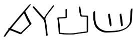	
of the LORD	YHVH	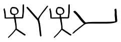	
from above	me·al	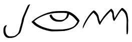	
the cherubim	hak·ke·ruv	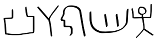	
[and stood] over	al	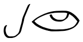	
the threshold	miph·tan	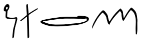	
of the temple	hab·ba·yit	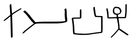	
was filled	vay·yim·ma·le	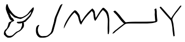	
The temple	hab·ba·yit	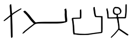	
-	et	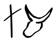	
with the cloud	he·a·nan	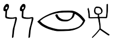	
and the court	ve·he·cha·tser	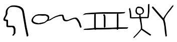	
was filled	ma·le·ah	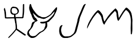	
-	et	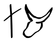	
with the brightness	no·gah	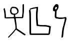	
of the glory	ke·vo·wd	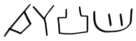	
of the LORD	YHVH	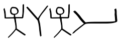	
The sound	ve·qo·wl	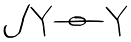	Ezekiel 10:5
of the wings	kan·phe	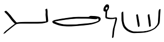	
of the cherubim	hak·ke·ru·veem	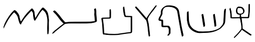	
could be heard	nish·ma	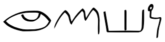	
as	ad	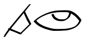	
court	he·cha·tser	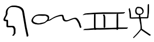	

far as the outer	ha·chee·tso·nah	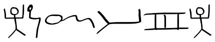	
like the voice	ke·qo·wl	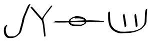	
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Almighty	shad·day	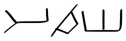	
when He speaks	be·dab·be·ro		
When	vay·hee	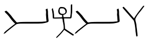	Ezekiel 10:6
the LORD commanded	be·tsaw·wo·to		
-	et		
the man	ha·eesh	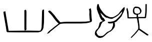	
clothed	le·vush	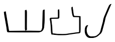	
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saying	le·mor		
“ Take	qach	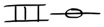	
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from within	mib·be·no·wt	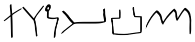	
the wheelwork	lag·gal·gal	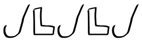	
from among	mib·be·no·wt	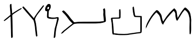	
the cherubim ”	lak·ke·ru·veem		
the man went in	vay·ya·vo	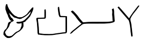	
and stood	vay·ya·a·mod		
beside	e·tsel		
a wheel	ha·o·w·phan	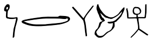	
reached out	vay·yish·lach		Ezekiel 10:7
Then one of the cherubim	hak·ke·ruv	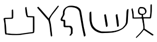	
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his hand	ya·do	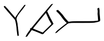	
	mib·be·no·wt	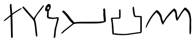	

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the fire	ha·esh		
that	a·sher		
was among	be·no·wt	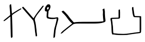	
[them]	hak·ke·ru·veem		
and took [some of]	vay·yis·sa	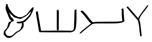	
And he put it	vay·yit·ten	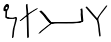	
into	el		
the hands	cha·phe·ne		
of the man clothed	le·vush	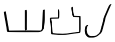	
in linen	hab·bad·deem		
who received it	vay·yiq·qach	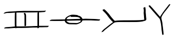	
and went out	vay·ye·tse	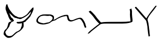	
appeared	vay·ye·ra	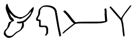	Ezekiel 10:8
(The cherubim	lak·ke·ru·veem		
to have the form	tav·neet	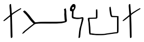	
hands	yad	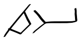	
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under	ta·chat	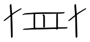	
their wings)	kan·phe·hem	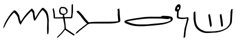	
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and saw	ve·hin·neh		
four	ar·ba·ah		
wheels	o·w·phan·neem	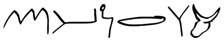	
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the cherubim	hak·ke·ru·veem	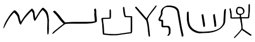	

wheel	o·w·phan	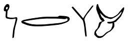	
one	e·chad	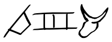	
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cherub	hak·ke·ruv	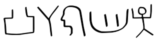	
each	e·chad	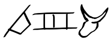	
	ve·o·w·phan	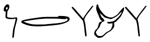	
-	e·chad	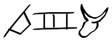	
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	hak·ke·ruv	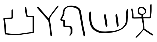	
	e·chad	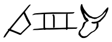	
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And the wheels	ha·o·w·phan·neem		
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like a beryl	tar·sheesh	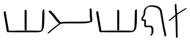	
[As for] their appearance	u·mar·e·hem	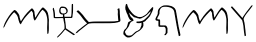	Ezekiel 10:10
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had the same	e·chad	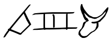	
all four	le·ar·ba·tam		
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	yih·yeh	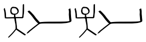	
a wheel	ha·o·w·phan	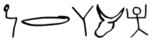	
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a wheel	ha·o·w·phan	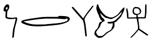	
When they moved	be·lekh·tam		Ezekiel 10:11
in	el		
any of the four	ar·ba·at		

directions	riv·e·hem	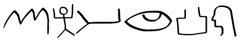	
they would go	ye·le·khu	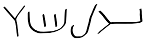	
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For	kee	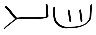	
wherever	ham·ma·qo·wm	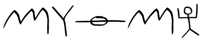	
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the head	ha·rosh		
in that direction	a·cha·raw	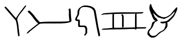	
[the cherubim] would go	ye·le·khu	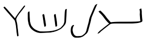	
without	lo		
turning	yis·sab·bu		
as they moved	be·lekh·tam		
Their entire	ve·khal		Ezekiel 10:12
bodies	be·sa·ram	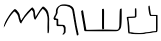	
including their backs	ve·gab·be·hem		
hands	vee·de·hem	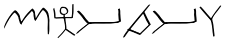	
and wings	ve·khan·phe·hem		
-	ve·ha·o·w·phan·neem		
were full of	me·le·eem	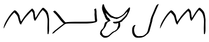	
eyes	e·na·yim	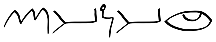	
all around	sa·veev	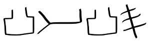	
as were their four	le·ar·ba·tam		
wheels	o·w·phan·ne·hem	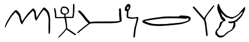	
the wheels	la·o·w·phan·neem		Ezekiel 10:13

	la·hem		
being called	qo·w·ra		
“ the whirling wheels ”	hag·gal·gal	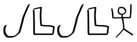	
I heard	be·a·ze·nay		
had four	ve·ar·ba·ah		Ezekiel 10:14
faces :	pha·neem	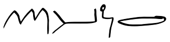	
Each [of the cherubim]	le·e·chad	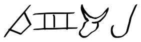	
face	pe·ne	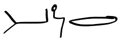	
the first	ha·e·chad		
was that	pe·ne	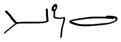	
of a cherub	hak·ke·ruv	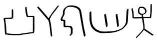	
that	u·phe·ne		
the second	hash·she·nee		
that	pe·ne	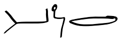	
of a man	a·dam		
the third	ve·hash·she·lee·shee	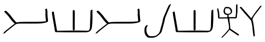	
that	pe·ne	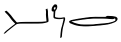	
of a lion	ar·yeh	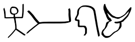	
and the fourth	ve·ha·re·vee·ee	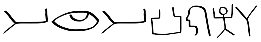	
	pe·ne	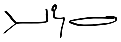	
of an eagle	na·sher		
rose upward	vay·ye·rom·mu	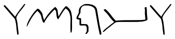	Ezekiel 10:15
Then the cherubim	hak·ke·ru·veem	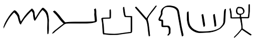	
These	hee	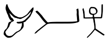	
were the living creatures	ha·chay·yah	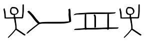	
-	a·sher		

I had seen	ra·ee·tee	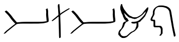	
by the River	bin·har	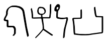	
Kebar	ke·var	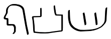	
moved	u·ve·le·khet	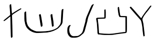	Ezekiel 10:16
When the cherubim	hak·ke·ru·veem	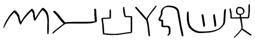	
moved	ye·le·khu	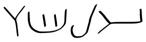	
the wheels	ha·o·w·phan·neem	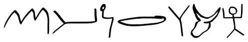	
beside them	ets·lam	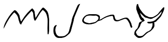	
spread	u·vis·et	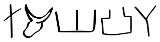	
[and even when they]	hak·ke·ru·veem	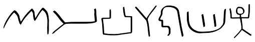	
-	et	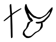	
their wings	kan·phe·hem	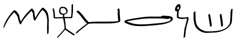	
to rise	la·rum	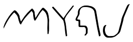	
from	me·al	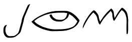	
the ground	ha·a·rets	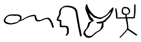	
did not	lo	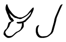	
veer away	yis·sab·bu	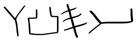	
the wheels	ha·o·w·phan·neem	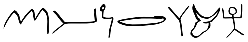	
	gam	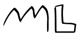	
-	hem	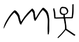	
from their side	me·ets·lam	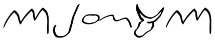	
When the cherubim stood still	be·a·me·dam	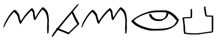	Ezekiel 10:17
the wheels also stood still	ya·a·mo·du	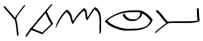	
and when they ascended	u·ve·ro·w·mam	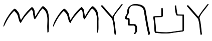	
the wheels ascended	ye·ro·wm·mu	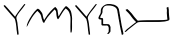	
with them	o·w·tam	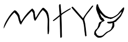	

for	kee	𐤊𐤉	
the spirit	ru·ach	𐤓𐤅𐤇	
of the living creatures	ha·chay·yah	𐤄𐤇𐤉𐤄	
was in [the wheels]	ba·hem	𐤁𐤄𐤌	
moved away	vay·ye·tse	𐤅𐤉𐤑𐤀	Ezekiel 10:18
Then the glory	ke·vo·wd	𐤊𐤁𐤅𐤃	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
from	me·al	𐤌𐤏𐤋	
the threshold	miph·tan	𐤌𐤐𐤕𐤍	
of the temple	hab·ba·yit	𐤄𐤁𐤉𐤕	
and stood	vay·ya·a·mod	𐤅𐤉𐤏𐤌𐤃	
above	al	𐤏𐤋	
the cherubim	hak·ke·ru·veem	𐤄𐤊𐤓𐤅𐤁𐤉𐤌	
lifted	vay·yis·u	𐤅𐤉𐤔𐤀𐤅	Ezekiel 10:19
the cherubim	hak·ke·ru·veem	𐤄𐤊𐤓𐤅𐤁𐤉𐤌	
-	et	𐤀𐤕	
their wings	kan·phe·hem	𐤊𐤍𐤐𐤉𐤄𐤌	
and rose up	vay·ye·ro·wm·mu	𐤅𐤉𐤓𐤅𐤌𐤅	
from	min	𐤌𐤍	
the ground	ha·a·rets	𐤄𐤀𐤓𐤑	
As I watched	le·e·nay	𐤋𐤏𐤉𐤍𐤉	
as they went	be·tse·tam	𐤁𐤑𐤀𐤕𐤌	
with the wheels	ve·ha·o·w·phan·neem	𐤅𐤄𐤀𐤅𐤐𐤍𐤉𐤌	
beside them	le·um·ma·tam	𐤋𐤏𐤌𐤕𐤌	
And they stopped	vay·ya·a·mod	𐤅𐤉𐤏𐤌𐤃	
at the entrance	pe·tach	𐤐𐤕𐤇	
gate	sha·ar	𐤔𐤏𐤓	

of the house	bet	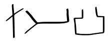	
of the LORD	YHVH		
of the east	haq·qad·mo·w·nee	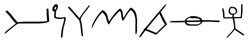	
with the glory	u·khe·vo·wd	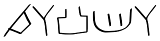	
of the God	e·lo·he		
of Israel	yis·ra·el	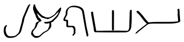	
above	a·le·hem	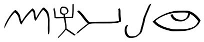	
them	mil·ma·e·lah		
These	hee	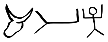	Ezekiel 10:20
were the living creatures	ha·chay·yah	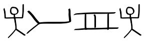	
-	a·sher		
I had seen	ra·ee·tee	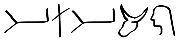	
beneath	ta·chat	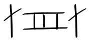	
the God	e·lo·he		
of Israel	yis·ra·el	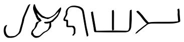	
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Kebar	ke·var	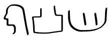	
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that	kee	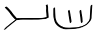	
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they	hem·mah		
had four	ar·ba·ah	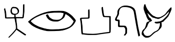	Ezekiel 10:21
four	ar·ba·ah	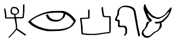	
faces	pha·neem	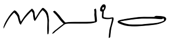	
Each	le·e·chad	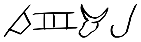	
	ve·ar·ba	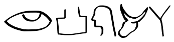	
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and	le·e·chad	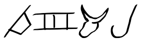	
with what looked like	u·de·mut	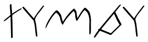	
hands	ye·de	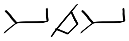	
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under	ta·chat	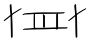	
their wings	kan·phe·hem	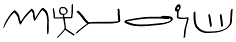	
looked like	u·de·mut	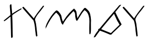	Ezekiel 10:22
Their faces	pe·ne·hem	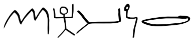	
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the faces	hap·pa·neem	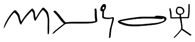	
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I had seen	ra·ee·tee	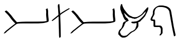	
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Kebar	ke·var	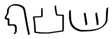	
	mar·e·hem	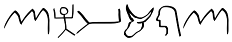	
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Each [creature]	eesh	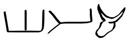	
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	e·ver	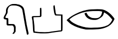	
	pa·naw	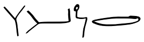	
went	ye·le·khu	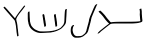	
lifted me up	vat·tis·sa	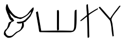	Ezekiel 11:1
-	o·tee	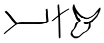	
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and brought	vat·ta·ve		
me	o·tee	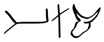	

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the gate	sha·ar		
of the house	bet	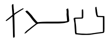	
of the LORD	YHVH		
-	haq·qad·mo·w·nee	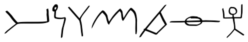	
that faces	hap·po·w·neh		
east	qa·dee·mah	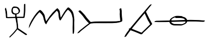	
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at the entrance	be·phe·tach		
of the gate	hash·sha·ar		
[were] twenty-five	es·reem	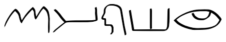	
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men	eesh	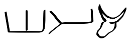	
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Among	ve·to·w·kham	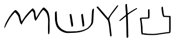	
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Jaazaniah	ya·a·zan·yah	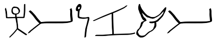	
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of Azzur	az·zur		
-	ve·et		
and Pelatiah	pe·lat·ya·hu		
son	ben		
of Benaiah	be·na·ya·hu	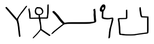	
who were leaders	sa·re	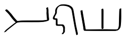	
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And [the LORD] said	vay·yo·mer		Ezekiel 11:2
to me	e·lay	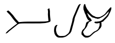	

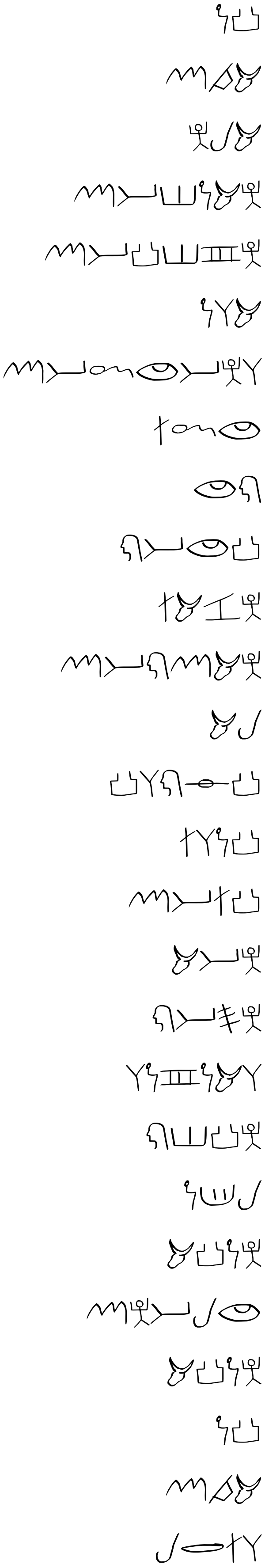

“ Son	ben	
of man	a·dam	
these	el·leh	
are the men	ha·a·na·sheem	
who plot	ha·cho·she·veem	
evil	a·ven	
and give	ve·hay·yo·a·tseem	
counsel	a·tsat	
wicked	ra	
city	ba·eer	
in this	haz·zot	
They are saying	ha·o·me·reem	Ezekiel 11:3
‘ Is not	lo	
the time near	ve·qa·ro·wv	
to build	be·no·wt	
houses ?	bat·teem	
The city	hee	
[is] the cooking pot	has·seer	
and we	va·a·nach·nu	
are the meat ’	hab·ba·sar	
Therefore	la·khen	Ezekiel 11:4
prophesy	hin·na·ve	
against them	a·le·hem	
prophesy	hin·na·ve	
O son	ben	
of man ! ”	a·dam	
fell	vat·tip·pol	Ezekiel 11:5

upon me	a·lay	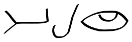	
And the Spirit	ru·ach	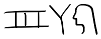	
of the LORD	YHVH	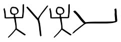	
and told	vay·yo·mer	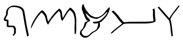	
me	e·lay	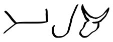	
to declare	e·mor	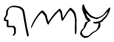	
that this is what	koh	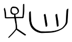	
says :	a·mar	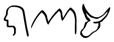	
the LORD	YHVH	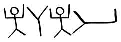	
“ That is what	ken	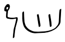	
you are thinking	a·mar·tem	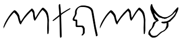	
O house	bet	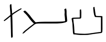	
of Israel	yis·ra·el	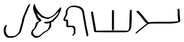	
the thoughts	u·ma·a·lo·wt	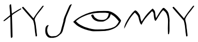	
that arise in your minds	ru·cha·khem	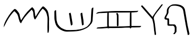	
and I	a·nee	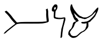	
know	ye·da·tee·ha	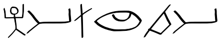	
You have multiplied	hir·be·tem	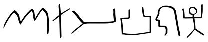	Ezekiel 11:6
those you killed	chal·le·khem	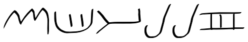	
city	ba·eer	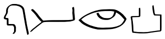	
in this	haz·zot	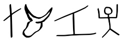	
and filled	u·mil·le·tem	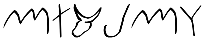	
its streets	chu·tso·te·ha	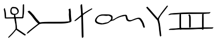	
with the dead	cha·lal	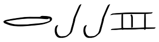	
Therefore	la·khen	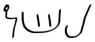	Ezekiel 11:7
this is what	koh	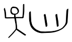	
says :	a·mar	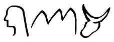	

the Lord	a·do·nay		
GOD	YHVH		
The slain	chal·le·khem	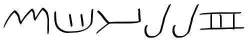	
-	a·sher		
you have laid	sam·tem		
within	be·to·w·khah		
[this city]	hem·mah		
are the meat	hab·ba·sar	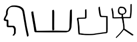	
and the city	ve·hee	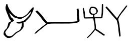	
is the pot	has·seer	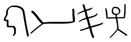	
-	ve·et·khem		
but I will remove you	ho·w·tsee		
from it	mit·to·w·khah		
the sword	che·rev		Ezekiel 11:8
You fear	ye·re·tem		
the sword	ve·che·rev	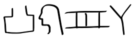	
so I will bring	a·vee	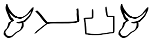	
against you	a·le·khem	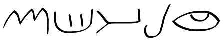	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
I will bring you	ve·ho·w·tse·tee		Ezekiel 11:9
-	et·khem		
out of [the city]	mit·to·w·khah		
and deliver	ve·na·tat·tee	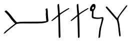	
you	et·khem		
into the hands	be·yad	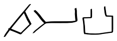	

of foreigners	za·reem	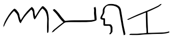	
and I will execute	ve·a·see·tee	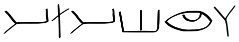	
against you	va·khem	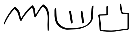	
judgments	she·pha·teem		
by the sword	ba·che·rev	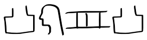	Ezekiel 11:10
You will fall	tip·po·lu		
even	al		
to the borders	ge·vul		
of Israel	yis·ra·el	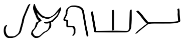	
and I will judge	esh·po·wt		
you	et·khem		
Then you will know	vee·da·tem		
that	kee	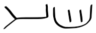	
I	a·nee	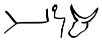	
am the LORD	YHVH		
The city	hee	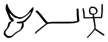	Ezekiel 11:11
will not	lo		
be	tih·yeh	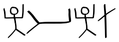	
for you	la·khem		
a pot	le·seer		
nor will you	ve·at·tem		
be	tih·yu	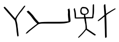	
within it	ve·to·w·khah		
the meat	le·va·sar	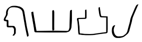	
even to	el		
the borders	ge·vul		
of Israel	yis·ra·el	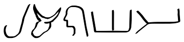	

I will judge	esh·pot	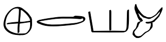	
you	et·khem		
Then you will know	vee·da·tem		Ezekiel 11:12
that	kee	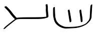	
I	a·nee	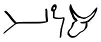	
am the LORD	YHVH		
For	a·sher		
My statutes	be·chuq·qay	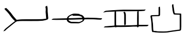	
you have neither	lo		
followed	ha·lakh·tem		
My ordinances	u·mish·pa·tay		
nor	lo		
practiced	a·see·tem	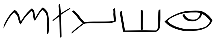	
to the ordinances	u·khe·mish·pe·te	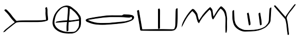	
of the nations	hag·go·w·yim	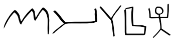	
-	a·sher		
around you ”	se·vee·vo·w·te·khem		
but you have conformed	a·see·tem	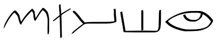	
Now as I was	vay·hee	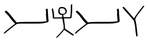	Ezekiel 11:13
prophesying	ke·hin·na·ve·ee	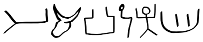	
Pelatiah	u·phe·lat·ya·hu		
son	ben		
of Benaiah	be·na·yah	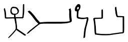	
died	met		
Then I fell	va·ep·pol		
facedown	al		
	pa·nay	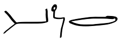	

and cried out	va·ez·aq		
voice	qo·wl	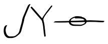	
in a loud	ga·do·wl		
	va·o·mar		
“ Oh	a·hah	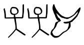	
Lord	a·do·nay		
GOD	YHVH	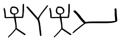	
to a complete end ? ”	ka·lah	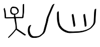	
will You	at·tah		
bring	o·seh		
	et		
the remnant	she·e·reet		
of Israel	yis·ra·el		
came	vay·hee	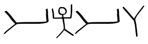	Ezekiel 11:14
Then the word	de·var		
of the LORD	YHVH	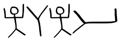	
to me	e·lay	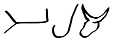	
saying	le·mor		
“ Son	ben		Ezekiel 11:15
of man	a·dam		
your brothers —	a·che·kha	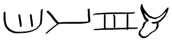	
your relatives	a·che·kha	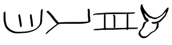	
your fellow exiles	an·she		
	ge·ul·la·te·kha	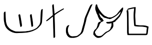	
and the whole	ve·khal		
house	bet	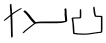	
of Israel	yis·ra·el	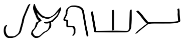	

- —	kul·loh	
are those of whom	a·sher	
have said	a·me·ru	
	la·hem	
the people	yo·she·ve	
of Jerusalem	ye·ru·sha·lim	
‘ They are far away	ra·cha·qu	
from	me·al	
the LORD	YHVH	
to us	la·nu	
this	hee	
has been given	nit·te·nah	
land	ha·a·rets	
as a possession ’	le·mo·w·ra·shah	
Therefore	la·khen	Ezekiel 11:16
declare	e·mor	
that this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
‘ Although	kee	
I sent them far away	hir·chaq·teem	
among the nations	bag·go·w·yim	
	ve·khee	
and scattered them	ha·phee·tso·w·teem	
among the countries	ba·a·ra·tso·wt	
I have been	va·e·hee	

for them	la·hem		
a sanctuary	le·miq·dash	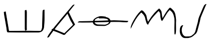	
yet for a little while	me·at		
in the countries	ba·a·ra·tso·wt		
to which	a·sher		
they have gone	ba·u		
,	sham		
Therefore	la·khen		Ezekiel 11:17
declare	e·mor		
that this is what	koh	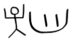	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ I will gather	ve·qib·bats·tee		
-	et·khem		
you from	min		
the peoples	ha·am·meem		
and assemble	ve·a·saph·tee		
-	et·khem		
you from	min		
the countries	ha·a·ra·tso·wt		
to which	a·sher		
you have been scattered	ne·pho·tso·w·tem		
	ba·hem		
and I will give back	ve·na·tat·tee	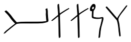	
to you	la·khem		
	et		

the land	ad·mat	אדמת	
of Israel ’	yis·ra·el	ישראל	
When they return	u·va·u	ובאו	Ezekiel 11:18
to it	sham·mah	שמה	
they will remove	ve·he·see·ru	והסירו	
-	et	את	
all	kal	כל	
its detestable things	shiq·qu·tse·ha	שקוציה	
and	ve·et	ואת	
all	kal	כל	
its abominations	to·w·a·vo·w·te·ha	תועבתיה	
-	mim·men·nah	ממנה	
And I will give	ve·na·tat·tee	ונתתי	Ezekiel 11:19
them	la·hem	להם	
of heart	lev	לב	
singleness	e·chad	אחד	
spirit	ve·ru·ach	ורוח	
a new	cha·da·shah	חדשה	
and put	et·ten	אתן	
within them	be·qir·be·khem	בקרבכם	
I will remove	va·ha·si·ro·tee	והסרתי	
their heart	lev	לב	
of stone	ha·e·ven	האבן	
-	mib·be·sa·ram	מבשרם	
and give	ve·na·tat·tee	ונתתי	
them	la·hem	להם	
a heart	lev	לב	

of flesh	ba·sar		
so that	le·ma·an		Ezekiel 11:20
My statutes	be·chuq·qo·tay	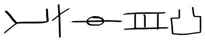	
they may follow	ye·le·khu	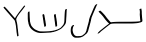	
-	ve·et		
My ordinances	mish·pa·tay		
keep	yish·me·ru	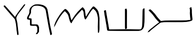	
and practice them	ve·a·su		
-	o·tam		
Then they will be	ve·ha·yu	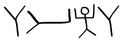	
My	lee	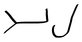	
people	le·am		
and I	va·a·nee		
will be	eh·yeh		
their	la·hem		
God	le·lo·heem		
But as for	ve·el		Ezekiel 11:21
those whose hearts	lev	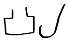	
detestable things	shiq·qu·tse·hem		
and abominations	ve·to·w·a·vo·w·te·hem		
	lib·bam		
pursue	ho·lekh	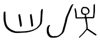	
I will bring their conduct	dar·kam		
upon their own heads	be·ro·sham		
down	na·tat·tee		
declares	ne·um		

the Lord	a·do·nay	אדני	
GOD ”	YHVH	יהוה	
spread	vay·yis·u	וישאו	Ezekiel 11:22
Then the cherubim	hak·ke·ru·veem	הכרובים	
-	et	את	
their wings	kan·phe·hem	כנפיהם	
with the wheels	ve·ha·o·w·phan·neem	והאופנים	
beside them	le·um·ma·tam	לעמתם	
and the glory	u·khe·vo·wd	וכבוד	
of the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
was above	a·le·hem	עליהם	
them	mil·ma·e·lah	מלמעלה	
rose up	vay·ya·al	ויעל	Ezekiel 11:23
And the glory	ke·vo·wd	כבוד	
of the LORD	YHVH	יהוה	
from	me·al	מעל	
within	to·wkh	תוך	
the city	ha·eer	העיר	
and stood	vay·ya·a·mod	ויעמד	
over	al	על	
the mountain	ha·har	ההר	
-	a·sher	אשר	
east	miq·qe·dem	מקדם	
of the city	la·eer	לעיר	
And the Spirit	ve·ru·ach	ורוח	Ezekiel 11:24
lifted me up	ne·sa·at·nee	נשאתני	

and carried me	vat·te·vee·e·nee	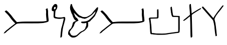	
to Chaldea	khas·dee·mah	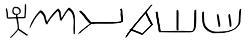	
back	el		
to the exiles	hag·go·w·lah		
in the vision [given]	bam·mar·eh		
by the Spirit	be·ru·ach	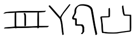	
of God	e·lo·heem		
had gone up	vay·ya·al	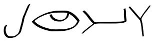	
from me	me·a·lay		
After the vision	ham·mar·eh	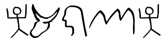	
-	a·sher		
-	ra·ee·tee	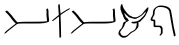	
I told	va·a·dab·ber		Ezekiel 11:25
	el		
the exiles	hag·go·w·lah		
-	et		
everything	kal	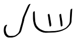	
	div·re		
the LORD	YHVH	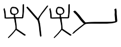	
-	a·sher		
had shown me	her·a·nee	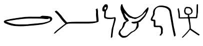	
came	vay·hee	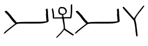	Ezekiel 12:1
Then the word	de·var		
of the LORD	YHVH	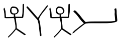	
to me	e·lay	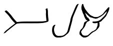	
saying	le·mor		
“ Son	ben		Ezekiel 12:2

of man	a·dam		
in	be·to·wkh		
house	bet	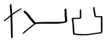	
a rebellious	ham·me·ree	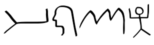	
you	at·tah		
are living	yo·shev		
-	a·sher		
They have eyes	e·na·yim	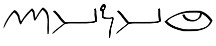	
	la·hem		
to see	lir·o·wt		
but do not	ve·lo		
see	ra·u		
and ears	a·ze·na·yim	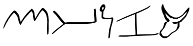	
	la·hem	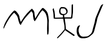	
to hear	lish·mo·a	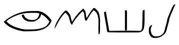	
but do not	ve·lo		
hear	sha·me·u		
for	kee	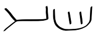	
house	bet	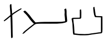	
are a rebellious	me·ree	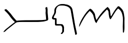	
they	hem	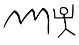	
Therefore	ve·at·tah		Ezekiel 12:3
son	ben		
of man	a·dam		
pack	a·seh		
	le·kha	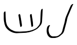	
your bags	ke·le	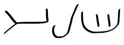	

for exile	go·w·lah	גולה	
	u·ge·leh	וגלה	
In broad daylight	yo·w·mam	יומם	
	le·e·ne·hem	לעיניהם	
and go	ve·ga·lee·ta	וגלית	
set out from your place	mim·me·qo·wm·kha	ממקומך	
to	el	אל	
-	ma·qo·wm	מקום	
another	a·cher	אחר	
as they watch	le·e·ne·hem	לעיניהם	
Perhaps	u·lay	אולי	
they will understand	yir·u	יראו	
though	kee	כי	
house	bet	בית	
are a rebellious	me·ree	מרי	
they	hem·mah	המה	
Bring out	ve·ho·w·tse·ta	והוצאת	Ezekiel 12:4
your baggage	khe·le·kha	כליך	
-	kikh·le	ככלי	
for exile	go·w·lah	גולה	
by day	yo·w·mam	יומם	
as they watch	le·e·ne·hem	לעיניהם	
	ve·at·tah	ואתה	
go out	te·tse	תצא	
Then in the evening	va·e·rev	בערב	
as they watch	le·e·ne·hem	לעיניהם	
like those who go	ke·mo·w·tsa·e	כמוצאי	

into exile	go·w·lah		
As they watch	le·e·ne·hem	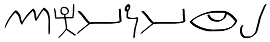	Ezekiel 12:5
dig	cha·tar	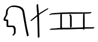	
	le·kha	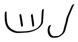	
through the wall	vaq·qeer	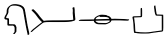	
and carry [your belongings]	ve·ho·w·tse·ta		
out through it	bo		
And as they watch	le·e·ne·hem	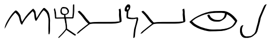	Ezekiel 12:6
your bags to	al		
your shoulder	ka·teph		
lift	tis·sa		
at dusk	ba·a·la·tah		
and take them out	to·w·tsee		
your face	pa·ne·kha	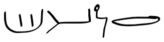	
cover	te·khas·seh		
so that you cannot	ve·lo		
see	tir·eh		
-	et		
the land	ha·a·rets		
For	kee	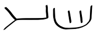	
a sign	mo·w·phet		
I have made you	ne·tat·tee·kha	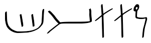	
to the house	le·vet	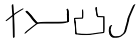	
of Israel ”	yis·ra·el	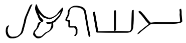	
So I did	va·a·as		Ezekiel 12:7
	ken		
as	ka·a·sher		

I was commanded	tsuw·ve·tee	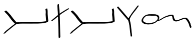	
my bags	ke·lay	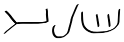	
I brought out	ho·w·tse·tee		
-	kikh·le	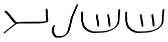	
for exile	go·w·lah		
by day	yo·w·mam		
and in the evening	u·va·e·rev		
I dug	cha·tar·tee		
	lee	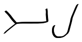	
through the wall	vaq·qeer	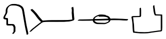	
by hand	be·yad	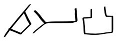	
at dusk	ba·a·la·tah		
I took [my belongings] out	ho·w·tse·tee		
on	al		
my shoulder	ka·teph		
carrying them	na·sa·tee		
as they watched	le·e·ne·hem	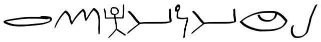	
came	vay·hee	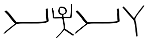	Ezekiel 12:8
the word	de·var		
of the LORD	YHVH		
to me	e·lay	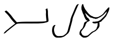	
And in the morning	bab·bo·qer	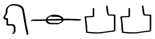	
saying	le·mor		
“ Son	ben		Ezekiel 12:9
of man	a·dam		
hasn’t	ha·lo	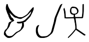	
asked	a·me·ru		

you	e·le·kha	𐤀𐤋𐤉𐤊	
house	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	bet	𐤁𐤉𐤕	
the rebellious	ham·me·ree	𐤄𐤌𐤓𐤉	
‘ What	mah	𐤌𐤄	
are you	at·tah	𐤀𐤕𐤄	
doing ? ’	o·seh	𐤏𐤔𐤄	
Tell	e·mor	𐤀𐤌𐤓	Ezekiel 12:10
them	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
that this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
[concerns] the prince	han·na·see	𐤄𐤍𐤔𐤉𐤀	
burden	ham·mas·sa	𐤄𐤌𐤔𐤀	
‘ This	haz·zeh	𐤄𐤆𐤄	
in Jerusalem	bī·ru·sha·lam	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
and all	ve·khal	𐤅𐤊𐤋	
the house	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
who	a·sher	𐤀𐤔𐤓	
are	hem·mah	𐤄𐤌𐤄	
there ’	ve·to·w·kham	𐤁𐤕𐤅𐤊𐤌	
You are to say	e·mor	𐤀𐤌𐤓	Ezekiel 12:11
‘ I	a·nee	𐤀𐤍𐤉	
am a sign to you ’	mo·w·phet·khem	𐤌𐤅𐤐𐤕𐤊𐤌	

Just as	ka·a·sher	
it happened here	a·see·tee	
so	ken	
will it be done	ye·a·seh	
to them	la·hem	
into exile	bag·go·w·lah	
as captives	vash·she·vee	
they will go	ye·le·khu	
the prince	ve·han·na·see	Ezekiel 12:12
-	a·sher	
among them	be·to·w·kham	
his bags to	el	
his shoulder	ka·teph	
will lift	yis·sa	
And at dusk	ba·a·la·tah	
and go out	ve·ye·tse	
through the wall	baq·qeer	
They will dig	yach·te·ru	
to bring him out	le·ho·w·tsee	
	vo	
his face	pa·naw	
He will cover	ye·khas·seh	
so	ya·an	
-	a·sher	
cannot	lo	
see	yir·eh	
-	la·a·yin	

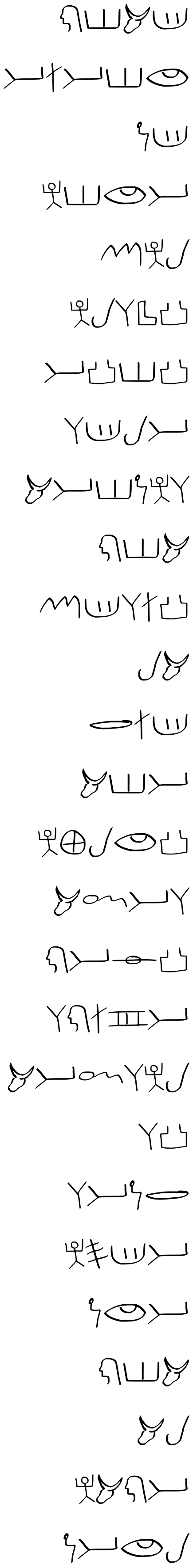

he	hu	
-	et	
the land	ha·a·rets	
But I will spread	u·pha·ras·tee	Ezekiel 12:13
-	et	
My net	rish·tee	
over him	a·law	
and he will be caught	ve·nit·pas	
in My snare	bim·tsu·da·tee	
I will bring	ve·he·ve·tee	
him	o·to	
to Babylon	va·ve·lah	
the land	e·rets	
of the Chaldeans	kas·deem	
-	ve·o·w·tah	
yet he will not	lo	
see it	yir·eh	
and there	ve·sham	
he will die	ya·mut	
all	ve·khol	Ezekiel 12:14
	a·sher	
around him	se·vee·vo·taw	
the attendants	ʿɛz·roh	
and all	ve·khal	
his troops	a·gap·paw	
And I will scatter	e·za·reh	
to every	le·khal	

wind	ru·ach		
a sword	ve·che·rev		
and I will draw	a·reeq	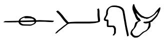	
to chase after them	a·cha·re·hem	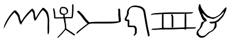	
And they will know	ve·ya·de·u	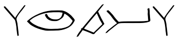	Ezekiel 12:15
that	kee	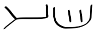	
I	a·nee	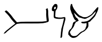	
am the LORD	YHVH		
when I disperse	ba·ha·phee·tsee	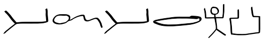	
them	o·w·tam		
among the nations	bag·go·w·yim	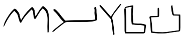	
and scatter	ve·ze·ree·tee	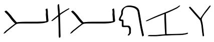	
them	o·w·tam		
throughout the countries	ba·a·ra·tso·wt		
But I will spare	ve·ho·w·tar·tee	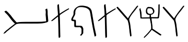	Ezekiel 12:16
of them	me·hem		
	an·she		
a few	mis·par		
from sword	me·che·rev		
and famine	me·ra·av		
and plague	u·mid·da·ver		
so that	le·ma·an		
they can recount	ye·sap·pe·ru		
-	et		
all	kal	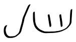	
their abominations	to·w·a·vo·w·te·hem		
in the nations	bag·go·w·yim	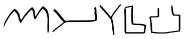	

to which	a·sher		
they go	ba·u		
	sham		
Then they will know	ve·ya·de·u	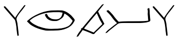	
that	kee	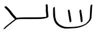	
I	a·nee	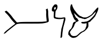	
am the LORD ”	YHVH		
came	vay·hee	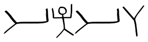	Ezekiel 12:17
Moreover, the word	de·var		
of the LORD	YHVH		
to me	e·lay	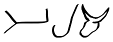	
saying	le·mor		
“ Son	ben		Ezekiel 12:18
of man	a·dam		
your bread	lach·me·kha	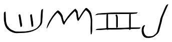	
with trembling	be·ra·ash		
eat	to·khel		
your water	u·me·me·kha	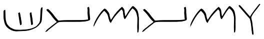	
with quivering	be·ra·ge·zah		
and anxiety	u·vid·a·gah		
and drink	tish·teh		
Then tell	ve·a·mar·ta		Ezekiel 12:19
	el		
the people	am		
of the land	ha·a·rets		
that this is what	koh	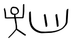	
says	a·mar		

the Lord	a·do·nay		
GOD	YHVH		
about those living	le·yo·wo·she·ve		
in Jerusalem	ye·ru·sha·lim		
[and] in	el		
the land	ad·mat		
of Israel :	yis·ra·el	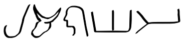	
their bread	lach·mam	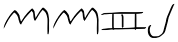	
with anxiety	bid·a·gah		
‘ They will eat	yo·khe·lu		
their water	u·me·me·hem		
in dread	be·shim·ma·mo·wn		
and drink	yish·tu		
for	le·ma·an		
will be stripped	te·sham	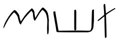	
their land	ar·tsah		
of everything in it	mim·me·lo·ah		
because of the violence	me·cha·mas	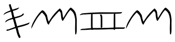	
of all	kal	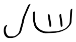	
who dwell	hay·yo·she·veem	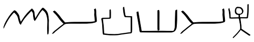	
in it	bah		
cities	ve·he·a·reem	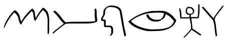	Ezekiel 12:20
The inhabited	han·no·wo·sha·vo·wt	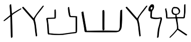	
will be laid waste	te·che·rav·nah		
and the land	ve·ha·a·rets		
desolate	she·ma·mah		
will become	tih·yeh	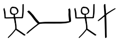	

Then you will know	vee·da·tem	𐤅𐤉𐤃𐤏𐤕𐤌	
that	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
am the LORD ’”	YHVH	𐤉𐤄𐤅𐤄	
came	vay·hee	𐤅𐤉𐤄𐤉	Ezekiel 12:21
Again the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to me	e·lay	𐤀𐤋𐤉	
saying	le·mor	𐤋𐤀𐤌𐤓	
“ Son	ben	𐤁𐤍	Ezekiel 12:22
of man	a·dam	𐤀𐤃𐤌	
what	mah	𐤌𐤄	
proverb	ham·ma·shal	𐤄𐤌𐤔𐤋	
is this	haz·zeh	𐤄𐤆𐤄	
	la·khem	𐤋𐤊𐤌	
[that] you have in	al	𐤏𐤋	
the land	ad·mat	𐤀𐤃𐤌𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
- :	le·mor	𐤋𐤀𐤌𐤓	
go by	ya·ar·khu	𐤉𐤀𐤓𐤊𐤅	
‘ The days	hay·ya·meem	𐤄𐤉𐤌𐤉𐤌	
fails ’ ?	ve·a·vad	𐤅𐤀𐤁𐤃	
and every	kal	𐤊𐤋	
vision	cha·zo·wn	𐤇𐤆𐤅𐤍	
Therefore	la·khen	𐤋𐤊𐤍	Ezekiel 12:23
tell	e·mor	𐤀𐤌𐤓	
them	a·le·hem	𐤀𐤋𐤉𐤄𐤌	

that this is what	koh	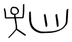	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ I will put an end	hish·bat·tee		
-	et		
proverb	ham·ma·shal		
to this	haz·zeh		
they will no longer	ve·lo		
recite	yim·she·lu		
it ’	o·to		
	o·wd		
and in Israel	be·yis·ra·el	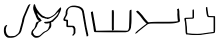	
But	kee	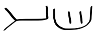	
	im		
say	dab·ber		
to them :	a·le·hem	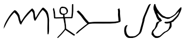	
are at hand	qa·re·vu		
‘ The days	hay·ya·meem		
will be fulfilled	u·de·var		
when every	kal		
vision	cha·zo·wn	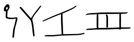	
For	kee	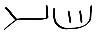	Ezekiel 12:24
no	lo		
there will be	yih·yeh	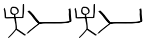	
more	o·wd		
	kal		

visions	cha·zo·wn	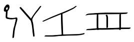	
false	shaw		
divinations	u·miq·sam	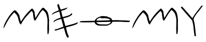	
or flattering	cha·laq	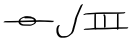	
within	be·to·wkh		
the house	bet	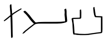	
of Israel	yis·ra·el	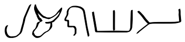	
because	kee	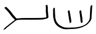	Ezekiel 12:25
I	a·nee	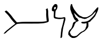	
the LORD	YHVH		
will speak	a·dab·ber	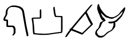	
-	et		
whatever	a·sher		
I speak	a·dab·ber	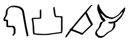	
word	da·var		
and it will be fulfilled	ve·ye·a·seh		
without	lo		
delay	tim·ma·shekh		
	o·wd		
For	kee	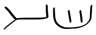	
in your days	vee·me·khem	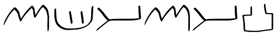	
house	bet	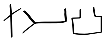	
O rebellious	ham·me·ree	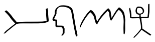	
I will speak	a·dab·ber	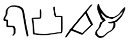	
a message	da·var		
and bring it to pass	va·a·see·tee	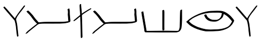	
declares	ne·um		

the Lord	a·do·nay	
GOD ’”	YHVH	
came	vay·hee	Ezekiel 12:26
Furthermore, the word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	
“ Son	ben	Ezekiel 12:27
of man	a·dam	
take note	hin·neh	
that the house	vet	
of Israel	yis·ra·el	
is saying	o·me·reem	
‘ The vision	he·cha·zo·wn	
that	a·sher	
he	hu	
sees	cho·zeh	
years from now	le·ya·meem	
is for many	rab·beem	
future ’	u·le·it·teem	
about the distant	re·cho·w·qo·wt	
he	hu	
prophesies	nib·ba	
Therefore	la·khen	Ezekiel 12:28
tell	e·mor	
them	a·le·hem	
that this is what	koh	

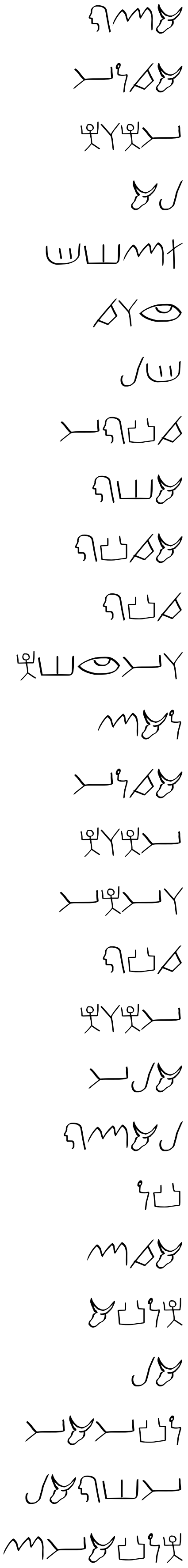

says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
‘ None	lo	
will be delayed	tim·ma·shekh	
any longer	o·wd	
	kal	
of My words	de·va·ray	
-	a·sher	
I speak	a·dab·ber	
The message	da·var	
will be fulfilled	ve·ye·a·seh	
declares	ne·um	
the Lord	a·do·nay	
GOD ’”	YHVH	
came	vay·hee	Ezekiel 13:1
Then the word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	
“ Son	ben	Ezekiel 13:2
of man	a·dam	
prophesy	hin·na·ve	
against	el	
the prophets	ne·vee·e	
of Israel	yis·ra·el	
who are now prophesying	han·nib·ba·eem	

Tell	ve·a·mar·ta	ואמרת	
those who prophesy	lin·vee·e	לנביאי	
out of their own imagination :	mil·lib·bam	מלבם	
Hear	shim·u	שמעו	
the word	de·var	דבר	
of the LORD !	YHVH	יהוה	
This is what	koh	כה	Ezekiel 13:3
says :	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
Woe	ho·w	הוי	
to	al	על	
prophets	han·ne·vee·eem	הנביאים	
the foolish	han·ne·va·leem	הנבלים	
who	a·sher	אשר	
follow	ho·le·kheem	הלכים	
	a·char	אחר	
their own spirit	ru·cham	רוחם	
nothing	u·le·vil·tee	ולבלתי	
yet have seen	ra·u	ראו	
like foxes	ke·shu·a·leem	כשעלים	Ezekiel 13:4
among the ruins	ba·cho·ra·vo·wt	בחרבות	
Your prophets	ne·vee·e·kha	נביאיך	
O Israel	yis·ra·el	ישראל	
are	ha·yu	היו	
You did not	lo	לא	Ezekiel 13:5
go up	a·lee·tem	עליתם	

to the gaps	bap·pe·ra·tso·wt		
or restore	vat·tig·de·ru		
the wall	ga·der		
around	al		
the house	bet	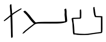	
of Israel	yis·ra·el	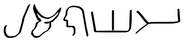	
so that it would stand	la·a·mod		
in the battle	bam·mil·cha·mah	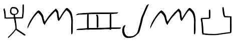	
on the Day	be·yo·wm	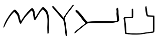	
of the LORD	YHVH		
They see	cha·zu	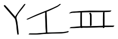	Ezekiel 13:6
false visions	shaw		
divinations	ve·qe·sem	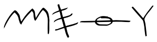	
and speak lying	ka·zav		
They claim	ha·o·me·reem		
‘ Thus declares	ne·um		
the LORD ’	YHVH		
when the LORD	va·YHVH	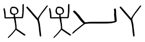	
did not	lo		
send them	she·la·cham	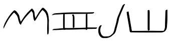	
yet they wait	ve·yi·cha·lu	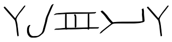	
for the fulfillment	le·qay·yem	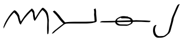	
of their message	da·var		
Haven’t you	ha·lo·w		Ezekiel 13:7
vision	ma·cha·zeh	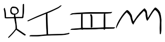	
a false	shaw		
seen	cha·zee·tem	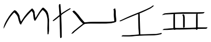	

divination	u·miq·sam	
a lying	ka·zav	
when you proclaim	a·mar·tem	
and spoken	ve·o·me·reem	
‘ Thus declares	ne·um	
the LORD ’	YHVH	
even though I	va·a·nee	
have not	lo	
spoken ?	dib·bar·tee	
Therefore	la·khen	Ezekiel 13:8
this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
Because	ya·an	
you have uttered	dab·ber·khem	
vain words	shaw	
and seen	va·cha·zee·tem	
false visions	ka·zav	
	la·khen	
	hin·nee	
I am against you	a·le·khem	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
will be	ve·ha·ye·tah	Ezekiel 13:9
My hand	ya·dee	

against	el	
the prophets	han·ne·vee·eem	
who see	ha·cho·zeem	
false visions	shaw	
divinations	ve·haq·qo·se·meem	
and speak lying	ka·zav	
to the council	be·so·wd	
of My people	am·mee	
They will not	lo	
belong	yih·yu	
in the register	u·vikh·tav	
of the house	bet	
of Israel	yis·ra·el	
nor will they	lo	
or be recorded	yik·ka·te·vu	
enter	ve·el	
the land	ad·mat	
of Israel	yis·ra·el	
	lo	
	ya·vo·u	
Then you will know	vee·da·tem	
that	kee	
I	a·nee	
am the Lord	a·do·nay	
GOD	YHVH	
Because	ya·an	Ezekiel 13:10
	u·ve·ya·an	

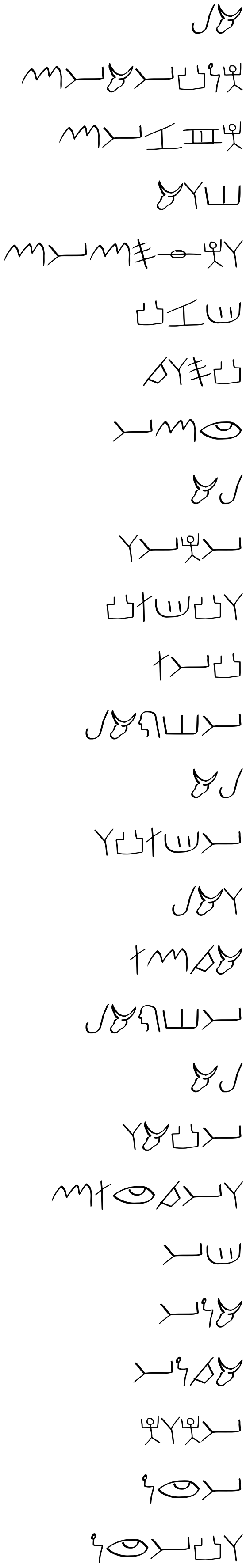

astray	hit·u		
-	et		
they have led My people	am·mee		
saying	le·mor		
‘ Peace ’	sha·lo·wm		
when there is no	ve·en		
peace	sha·lo·wm		
-	ve·hu	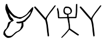	
that is built	bo·neh		
any flimsy wall	cha·yits	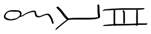	
	ve·hin·nam	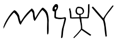	
and whitewashing	ta·cheem	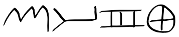	
-	o·to		
-	ta·phel		
tell	e·mor		Ezekiel 13:11
	el		
those whitewashing [the wall]	ta·che	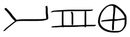	
	ta·phel		
that it will fall	ve·yip·pol	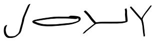	
will come	ha·yah	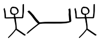	
Rain	ge·shem	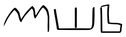	
in torrents	sho·w·teph		
	ve·at·te·nah		
I will send hailstones	av·ne		
	el·ga·veesh		
plunging down	tip·po·le·nah		
and a windstorm	ve·ru·ach	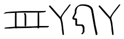	

	se·a·ro·wt		
will burst forth	te·vaq·qe·a	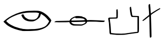	
Surely	ve·hin·neh		Ezekiel 13:12
has fallen	na·phal		
when the wall	haq·qeer	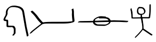	
you will not	ha·lo·w		
be asked	ye·a·mer		
	a·le·khem	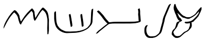	
‘ Where	ay·yeh	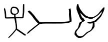	
is the whitewash	hat·tee·ach	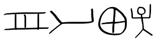	
with which	a·sher		
you covered it ? ’	tach·tem		
Therefore	la·khen		Ezekiel 13:13
this is what	koh	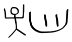	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
I will release	u·viq·qa·tee	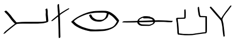	
a windstorm	ru·ach		
	se·a·ro·wt		
In My wrath	ba·cha·ma·tee	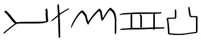	
of rain	ve·ge·shem		
torrents	sho·teph		
and in My anger	be·ap·pee		
will fall	yih·yeh	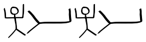	
and hail	ve·av·ne	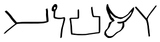	
	el·ga·veesh		

fury	be·che·mah	
with destructive	le·kha·lah	
I will tear down	ve·ha·ras·tee	Ezekiel 13:14
-	et	
the wall	haq·qeer	
-	a·sher	
you whitewashed	tach·tem	
	ta·phel	
and level	ve·hig·ga·tee·hu	
it to	el	
the ground	ha·a·rets	
is exposed	ve·nig·lah	
so that its foundation	ye·so·do	
The city will fall	ve·na·phe·lah	
and you will be destroyed	u·khe·lee·tem	
within it	be·to·w·khah	
Then you will know	vee·da·tem	
that	kee	
I	a·nee	
am the LORD	YHVH	
And after I have vented	ve·khil·le·tee	Ezekiel 13:15
-	et	
My wrath	cha·ma·tee	
against the wall	baq·qeer	
and against those who whitewashed it	u·vat·ta·cheem	
-	o·to	

-	ta·phel		
I will say	ve·o·mar		
to you :	la·khem		
is gone	en	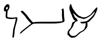	
‘ The wall	haq·qeer	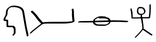	
and [so]	ve·en		
are those who whitewashed	hat·ta·cheem	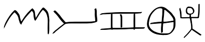	
it —	o·to		
those prophets	ne·vee·e	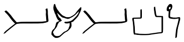	Ezekiel 13:16
of Israel	yis·ra·el	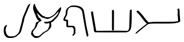	
who prophesied	ha·nib·be·ʾīm		
to	el		
Jerusalem	ye·ru·sha·lim		
and saw	ve·ha·cho·zeem		
for her	lah		
a vision	cha·zo·wn	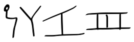	
of peace	sha·lom	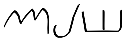	
when there was no	ve·en		
peace	sha·lom	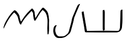	
declares	ne·um		
the Lord	a·do·nay		
GOD ’	YHVH		
Now	ve·at·tah		Ezekiel 13:17
O son	ben		
of man	a·dam		
set	seem	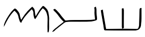	
your face	pa·ne·kha	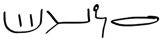	

against	el		
the daughters	be·no·wt	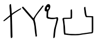	
of your people	am·me·kha		
who prophesy	ham·mit·nab·be·o·wt		
out of their own imagination	mil·lib·be·hen	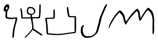	
Prophesy	ve·hin·na·ve	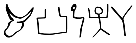	
against them	a·le·hen	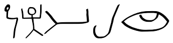	
and tell them that	ve·a·mar·ta		Ezekiel 13:18
this is what	koh	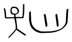	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
Woe	ho·w		
to the women who sew	lim·tap·pe·ro·wt		
magic charms	ke·sa·to·wt		
on	al		
	kal	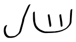	
their wrists	ats·tsee·le	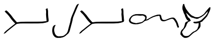	
	ya·day	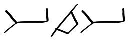	
and make	ve·o·so·wt		
veils	ham·mis·pa·cho·wt		
for	al		
the heads	rosh		
of people of every	kal	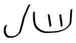	
height	qo·w·mah		
in order to ensnare	le·tso·w·ded		
their souls	ne·pha·sho·wt	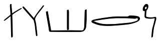	

the souls	han·ne·pha·sho·wt	
Will you ensnare	te·tso·w·de·de·nah	
of My people	le·am·mee	
	u·ne·pha·sho·wt	
but preserve your own	la·khe·nah	
?	te·chay·ye·nah	
You have profaned	vat·te·chal·lɛl·nah	Ezekiel 13:19
Me	o·tee	
among	el	
My people	am·mee	
for handfuls	be·sha·a·le	
of barley	se·o·reem	
and scraps	u·viph·to·w·te	
of bread	le·chem	
you have killed	le·ha·meet	
those	ne·pha·sho·wt	
who	a·sher	
should not	lo	
have died	te·mu·te·nah	
and spared	u·le·chay·yo·wt	
those	ne·pha·sho·wt	
who	a·sher	
should not	lo	
have lived	tich·ye·nah	
By lying	be·khaz·zev·khem	
to My people	le·am·mee	
who would listen	sho·me·e	

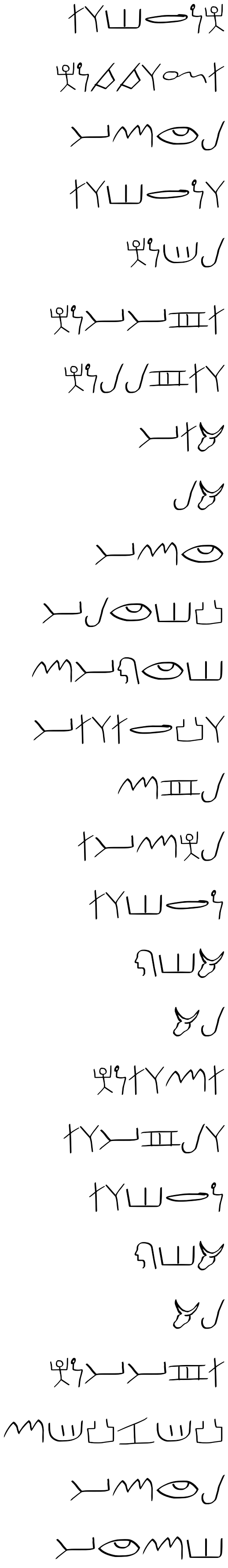

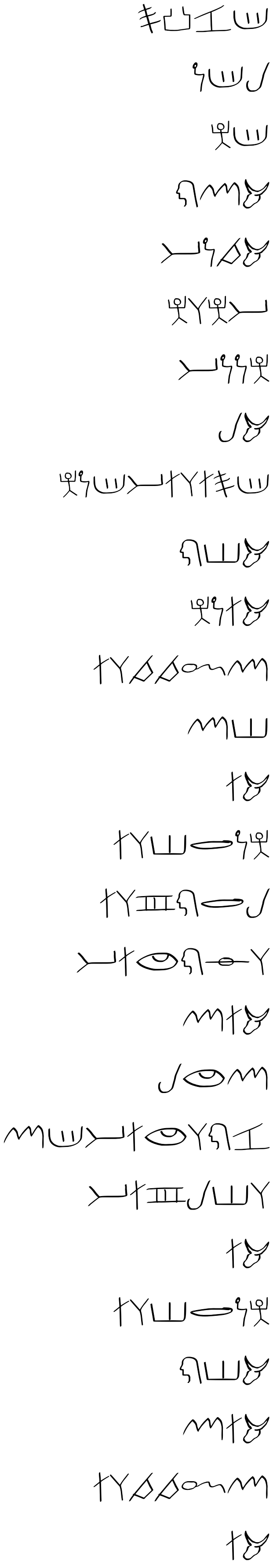

	kha·zav	
Therefore	la·khen	Ezekiel 13:20
this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
See	hin·nee	
I am against	el	
the magic charms	kis·se·to·w·te·khe·nah	
with which	a·sher	
you	at·te·nah	
ensnare	me·tso·de·do·wt	
	sham	
-	et	
souls	han·ne·pha·sho·wt	
like birds	le·pho·re·cho·wt	
and I will tear	ve·qa·ra·tee	
them	o·tam	
from	me·al	
your arms	ze·ro·w·o·te·khem	
So I will free	ve·shil·lach·tee	
-	et	
the souls	han·ne·pha·sho·wt	
-	a·sher	
you	at·tem	
have ensnared	me·tso·de·do·wt	
-	et	

-	ne·pha·sheem	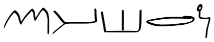	
like birds	le·pho·re·chot		
I will also tear off	ve·qa·ra·tee		Ezekiel 13:21
-	et		
your veils	mis·pe·cho·te·khem	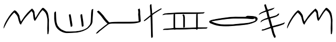	
and deliver	ve·hits·tsal·tee		
-	et		
My people	am·mee		
from your hands	mee·yed·khen	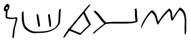	
so that they will no	ve·lo		
be	yih·yu		
longer	o·wd		
in your hands	be·yed·khen	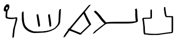	
prey	lim·tsu·dah		
Then you will know	vee·da·ten		
that	kee	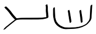	
I	a·nee	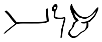	
am the LORD	YHVH		
Because	ya·an		Ezekiel 13:22
you have disheartened	hakh·o·wt		
	lev	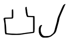	
the righteous	tsad·deeq	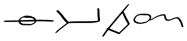	
with your lies	she·qer	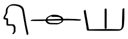	
even though I	va·a·nee		
	lo		
have caused them no grief	hikh·av·tee		

and because you have encouraged	u·le·chaz·zeq	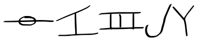	
	ye·de	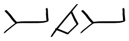	
from their evil	ra·sha		
not	le·vil·tee	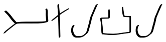	
to turn	shuv		
ways	mid·dar·ko		
the wicked	ha·ra		
to save their lives	le·ha·cha·yo·to	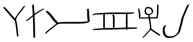	
therefore	la·khen		Ezekiel 13:23
false visions	w		
you will no	lo		
see	te·che·ze·nah	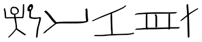	
divination	ve·qe·sem	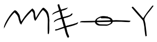	
	lo		
or practice	tiq·sam·nah		
longer	o·wd		
I will deliver	ve·hits·tsal·tee		
-	et		
My people	am·mee		
from your hands	mee·yed·khen	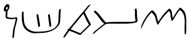	
Then you will know	vee·da·ten		
that	kee	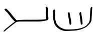	
I	a·nee	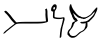	
am the LORD ”	YHVH		
came	vay·ya·vo·w	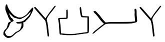	Ezekiel 14:1
-	e·lay	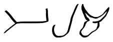	
-	a·na·sheem	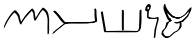	

Then some of the elders	miz·ziq·ne	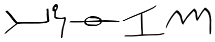	
of Israel	yis·ra·el	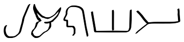	
and sat down	vay·ye·she·vu	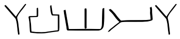	
before me	le·pha·nay	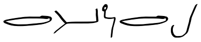	
came	vay·hee	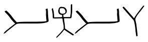	Ezekiel 14:2
And the word	de·var		
of the LORD	YHVH		
to me	e·lay	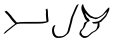	
saying	le·mor	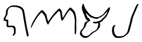	
" Son	ben		Ezekiel 14:3
of man	a·dam		
men	ha·a·na·sheem		
these	ha·el·leh		
have set up	he·e·lu		
idols	gil·lu·le·hem	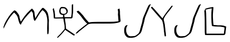	
in	al		
their hearts	lib·bam		
stumbling blocks	u·mikh·sho·wl		
wicked	a·wo·nam		
and put	na·te·nu	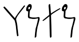	
before	no·khach	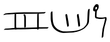	
their faces	pe·ne·hem	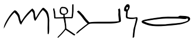	
Should I consult	ha·id·da·rosh		
in any way ?	id·da·resh		
with them	la·hem	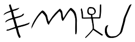	
Therefore	la·khen		Ezekiel 14:4
speak	dab·ber		

to them	o·w·tam	
and tell	ve·a·mar·ta	
them	a·le·hem	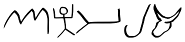
that this is what	koh	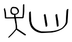
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
any	eesh	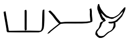
	eesh	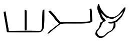
	mib·bet	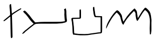
Israelite	yis·ra·el	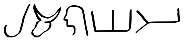
‘ When	a·sher	
sets up	ya·a·leh	
-	et	
idols	gil·lu·law	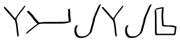
in	el	
his heart	lib·bo	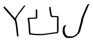
stumbling block	u·mikh·sho·wl	
a wicked	a·wo·no	
and puts	ya·seem	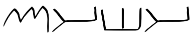
before	no·khach	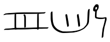
his face	pa·naw	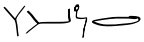
and then comes	u·va	
to	el	
the prophet	han·na·vee	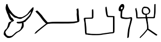
I	a·nee	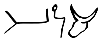
the LORD	YHVH	

will answer	na·a·ne·tee	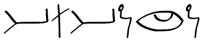	
him	lo		
	vah		
according to his great	be·rov		
idolatry	gil·lu·law	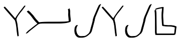	
so that	le·ma·an		Ezekiel 14:5
I may take hold	te·phos		
-	et		
of the [people]	bet	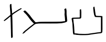	
of Israel	yis·ra·el	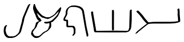	
of the hearts	be·lib·bam		
For	a·sher		
estranged	na·zo·ru	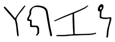	
from Me ’	me·a·lay		
because of their idols	be·gil·lu·le·hem	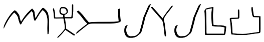	
they are all	kul·lam	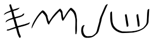	
Therefore	la·khen		Ezekiel 14:6
tell	e·mor		
	el		
the house	bet	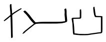	
of Israel	yis·ra·el	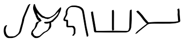	
that this is what	koh	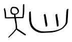	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ Repent	shu·vu		
and turn away	ve·ha·shee·vu	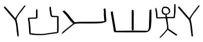	

from	me·al	
your idols	gil·lu·le·khem	
from	u·me·al	
all	kal	
your abominations	to·w·a·vo·te·khem	
away	ha·shee·vu	
turn your faces	phe·ne·khem	
For when	kee	Ezekiel 14:7
any	eesh	
	eesh	
	mib·bet	
Israelite	yis·ra·el	
or any foreigner	u·me·hag·ger	
	a·sher	
dwelling	ya·gur	
in Israel	be·yis·ra·el	
separates himself	ve·yin·na·zer	
from Me	me·a·cha·ray	
sets up	ve·ya·al	
idols	gil·lu·law	
in	el	
his heart	lib·bo	
stumbling block	u·mikh·sho·wl	
a wicked	a·wo·no	
and puts	ya·seem	
before	no·khach	
his face	pa·naw	

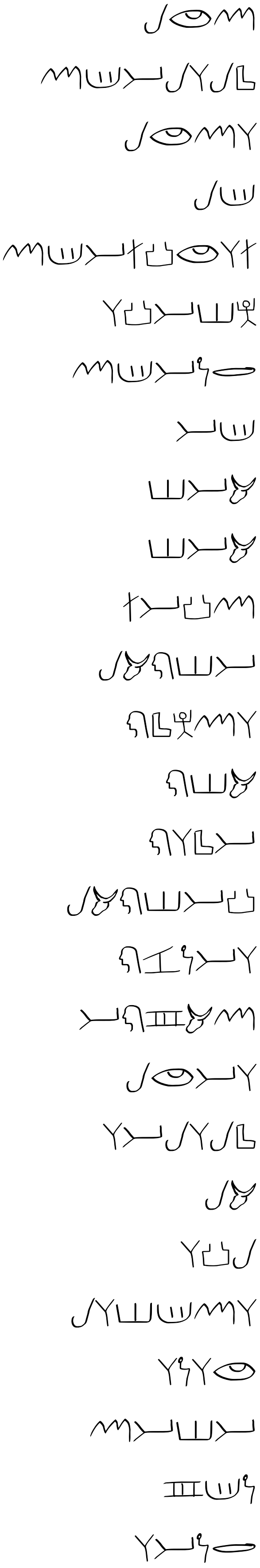

and then comes	u·va	𐤅𐤁𐤀	
to	el	𐤀𐤋	
the prophet	han·na·vee	𐤄𐤍𐤁𐤉𐤀	
to inquire	lid·rash	𐤋𐤃𐤓𐤔	
	lo	𐤋𐤅	
of Me	vee	𐤁𐤉	
I	a·nee	𐤀𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
will answer	na·a·neh	𐤍𐤏𐤍𐤄	
him	lo	𐤋𐤅	
Myself	bee	𐤁𐤉	
I will set	ve·na·tat·tee	𐤅𐤍𐤕𐤕𐤉	Ezekiel 14:8
My face	pha·nay	𐤐𐤍𐤉	
man	ba·eesh	𐤁𐤀𐤉𐤔	
against that	ha·hu	𐤄𐤄𐤅𐤀	
and make him	va·ha·si·mo·tee·hu	𐤅𐤄𐤔𐤌𐤕𐤉𐤄𐤅	
a sign	le·o·wt	𐤋𐤀𐤅𐤕	
and a proverb	ve·lim·sha·leem	𐤅𐤋𐤌𐤔𐤋𐤉𐤌	
I will cut him off	ve·hikh·rat·tee	𐤅𐤄𐤊𐤓𐤕𐤉𐤅	
from among	mit·to·wkh	𐤌𐤕𐤅𐤊	
My people	am·mee	𐤏𐤌𐤉	
Then you will know	vee·da·tem	𐤅𐤉𐤃𐤏𐤕𐤌	
that	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
am the LORD	YHVH	𐤉𐤄𐤅𐤄	
the prophet	ve·han·na·vee	𐤅𐤄𐤍𐤁𐤉𐤀	Ezekiel 14:9
But if	khee	𐤊𐤉	

is enticed	ye·phut·teh	𐤉𐤐𐤕𐤄	
to speak	ve·dib·ber	𐤅𐤃𐤁𐤓	
a message	da·var	𐤃𐤁𐤓	
then it was I	a·nee	𐤀𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
who enticed	pit·te·tee	𐤐𐤕𐤉𐤕𐤉	
-	et	𐤀𐤕	
	han·na·vee	𐤄𐤍𐤁𐤉𐤀	
him	ha·hu	𐤄𐤄𐤅𐤀	
and I will stretch out	ve·na·tee·tee	𐤅𐤍𐤈𐤉𐤕𐤉	
-	et	𐤀𐤕	
My hand	ya·dee	𐤉𐤃𐤉	
against him	a·law	𐤏𐤋𐤉𐤅	
and destroy him	ve·hish·mad·tee	𐤅𐤄𐤔𐤌𐤃𐤕𐤉𐤅	
from among	mit·to·wkh	𐤌𐤕𐤅𐤊	
My people	am·mee	𐤏𐤌𐤉	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
They will bear	ve·na·se·u	𐤅𐤍𐤔𐤀𐤅	Ezekiel 14:10
their punishment —	a·wo·nam	𐤏𐤅𐤍𐤌	
the punishment	ka·a·won	𐤊𐤏𐤅𐤍	
of the inquirer	had·do·resh	𐤄𐤃𐤓𐤔	
the same as that	ka·a·won	𐤊𐤏𐤅𐤍	
of the prophet —	han·na·vee	𐤄𐤍𐤁𐤉𐤀	
will be	yih·yeh	𐤉𐤄𐤉𐤄	
in order that	le·ma·an	𐤋𐤌𐤏𐤍	Ezekiel 14:11
may no	lo	𐤋𐤀	
stray	yit·u	𐤉𐤕𐤏𐤅	

longer	o·wd		
the house	bet	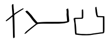	
of Israel	yis·ra·el	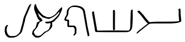	
from Me	me·a·cha·ray	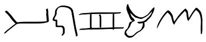	
and no	ve·lo		
defile themselves	yit·tam·me·u		
longer	o·wd		
with all	be·khal		
their transgressions	pish·e·hem		
Then they will be	ve·ha·yu	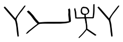	
My	lee	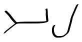	
people	le·am		
and I	va·a·nee		
will be	eh·yeh		
their	la·hem		
God	le·lo·heem		
declares	ne·um		
the Lord	a·do·nay		
GOD ’”	YHVH		
came	vay·hee	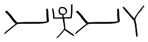	Ezekiel 14:12
And the word	de·var		
of the LORD	YHVH		
to me	e·lay	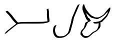	
saying	le·mor	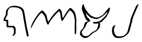	
“ Son	ben		Ezekiel 14:13
of man	a·dam		
a land	e·rets		

if	kee	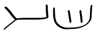	
sins	te·che·ta	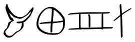	
against Me	lee	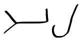	
by acting unfaithfully	lim·al		
	ma·al		
and I stretch out	ve·na·tee·tee	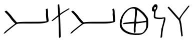	
My hand	ya·dee	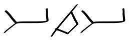	
against it	a·le·ha	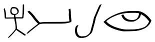	
to cut off	ve·sha·var·tee	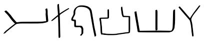	
its	lah		
supply	mat·teh		
of food	la·chem	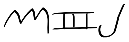	
to send	ve·hish·lach·tee	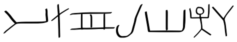	
upon it	vah		
famine	ra·av		
and to cut off	ve·hikh·rat·tee		
from it	mim·men·nah	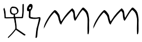	
both man	a·dam		
and beast	u·ve·he·mah		
were	ve·ha·yu	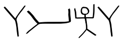	Ezekiel 14:14
three	she·lo·shet	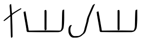	
men —	ha·a·na·sheem		
then even if these	ha·el·leh		
in it	be·to·w·khah		
Noah	no·ach	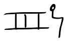	
Daniel	da·ni·ʾēl		
and Job —	ve·ee·yo·wv	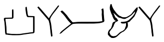	

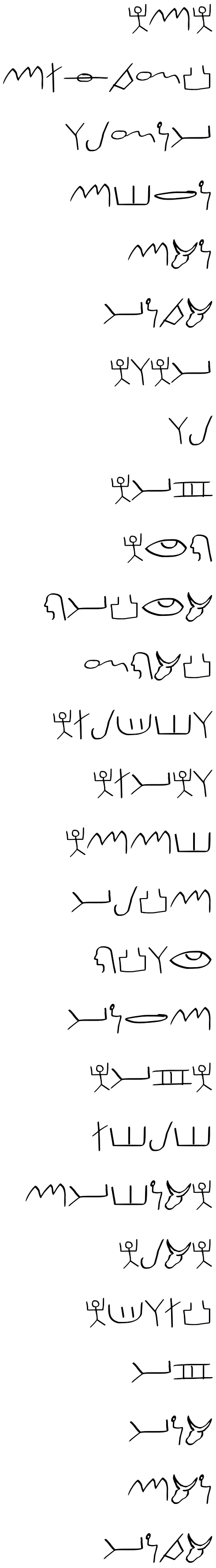

	hem·mah	
their righteousness	ve·tsid·qa·tam	
could deliver	ye·nats·tse·lu	
only themselves	naph·sham	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
Or if	lu	Ezekiel 14:15
beasts	chay·yah	
I send wild	ra·ah	
	a·a·veer	
through the land	ba·a·rets	
to leave it childless	ve·shik·ke·lat·tah	
[and]	ve·ha·ye·tah	
desolate	she·ma·mah	
with no man	mib·be·lee	
passing through it	o·w·ver	
for fear	mip·pe·ne	
of the beasts	ha·chay·yah	
three	she·lo·shet	Ezekiel 14:16
men	ha·a·na·sheem	
even if these	ha·el·leh	
were in it	be·to·w·khah	
as I live	chay	
then as surely	a·nee	
declares	ne·um	
the Lord	a·do·nay	

GOD	YHVH		
they could not	im		
their own sons	ba·neem	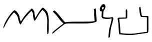	
or	ve·im		
daughters	ba·no·wt	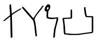	
deliver	yats·tsee·lu		
They	hem·mah		
alone	le·vad·dam	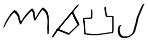	
would be delivered	yin·na·tse·lu		
but the land	ve·ha·a·rets		
would be	tih·yeh	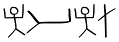	
desolate	she·ma·mah		
Or	o		Ezekiel 14:17
a sword	che·rev		
if I bring	a·vee	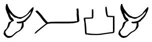	
against	al		
land	ha·a·rets		
that	ha·hee	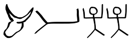	
and say	ve·a·mar·tee	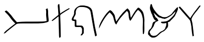	
‘ Let a sword	che·rev		
pass	ta·a·vor		
through it ’	ba·a·rets		
so that I cut off	ve·hikh·rat·tee		
from it	mim·men·nah	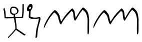	
both man	a·dam		
and beast	u·ve·he·mah		
three	u·she·lo·shet	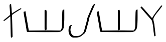	Ezekiel 14:18

men	ha·a·na·sheem	
even if these	ha·el·leh	
were in it	be·to·w·khah	
as I live	chay	
then as surely	a·nee	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
they could not	lo	
deliver	yats·tsee·lu	
their own sons	ba·neem	
or daughters	u·va·no·wt	
-	kee	
They	hem	
alone	le·vad·dam	
would be delivered	yin·na·tse·lu	
Or	o	Ezekiel 14:19
a plague	de·ver	
if I send	a·shal·lach	
into	el	
land	ha·a·rets	
that	ha·hee	
and pour out	ve·sha·phakh·tee	
My wrath	cha·ma·tee	
upon it	a·le·ha	
through bloodshed	be·dam	
cutting off	le·hakh·reet	

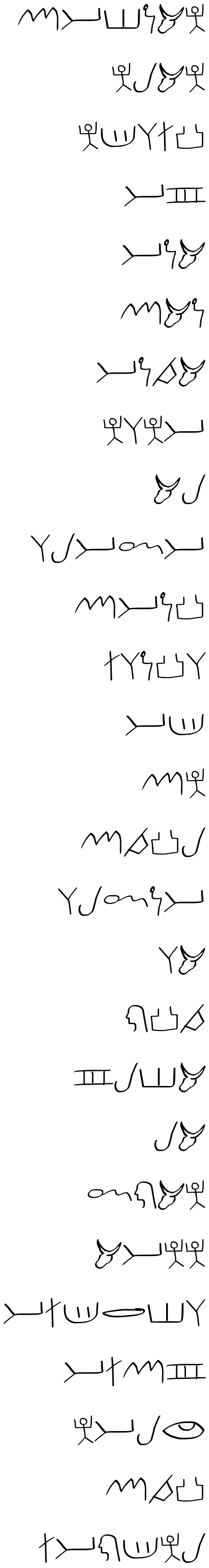

from it	mim·men·nah	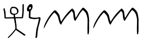	
both man	a·dam		
and beast	u·ve·he·mah		
even if Noah	ve·no·ach	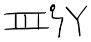	Ezekiel 14:20
Daniel	da·ni·ʾēl		
and Job	ve·ee·yo·wv	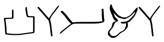	
were in it	be·to·w·khah		
as I live	chay	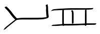	
then as surely	a·nee	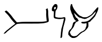	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
they could not	im		
[their own] sons	ben		
or	im		
daughters	bat		
deliver	yats·tsee·lu		
	hem·mah		
Their righteousness	ve·tsid·qa·tam	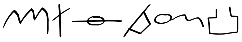	
could deliver	yats·tsee·lu		
only themselves	naph·sham		
For	kee	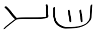	Ezekiel 14:21
this is what	khoh	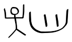	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ How much worse	aph		

will it be when	kee	
My four	ar·ba·at	
judgments —	she·pha·tay	
dire	ha·ra·eem	
sword	che·rev	
famine	ve·ra·av	
beasts	ve·chay·yah	
wild	ra·ah	
and plague —	va·de·ver	
I send	shil·lach·tee	
against	el	
Jerusalem	ye·ru·sha·lim	
in order to cut off	le·hakh·reet	
from it	mim·men·nah	
both man	a·dam	
and beast ?	u·ve·he·mah	
Yet behold	ve·hin·neh	Ezekiel 14:22
will be left	no·wt·rah	
in it —	bah	
some survivors	pe·le·tah	
who will be brought out	ham·mu·tsa·eem	
sons	ba·neem	
and daughters	u·va·no·wt	
	hin·nam	
They will come out	yo·wts·eem	
to you	a·le·khem	
and when you see	u·re·ee·tem	

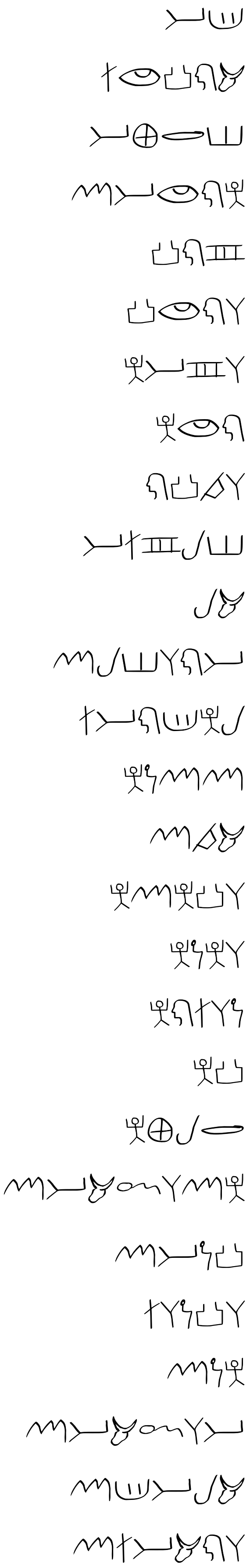

-	et	את	
their conduct	dar·kam	דרכם	
-	ve·et	ואת	
and actions	a·lee·lo·w·tam	עלילותם	
you will be comforted	ve·ni·cham·tem	ונחמתם	
regarding	al	על	
the disaster	ha·ra·ah	הרעה	
-	a·sher	אשר	
I have brought	he·ve·tee	הבאתי	
upon	al	על	
Jerusalem —	ye·ru·sha·lim	ירושלם	
-	et	את	
all	kal	כל	
that	a·sher	אשר	
I have brought	he·ve·tee	הבאתי	
upon it	a·le·ha	עליה	
They will bring you consolation	ve·ni·cha·mu	ונחמו	Ezekiel 14:23
-	et·khem	אתכם	
when	kee	כי	
you see	tir·u	תראו	
-	et	את	
their conduct	dar·kam	דרכם	
-	ve·et	ואת	
and actions	a·lee·lo·w·tam	עלילותם	
and you will know	vee·da·tem	וידעתם	
that	kee	כי	
it was not	lo	לא	

without cause	chin·nam	
that I have done	a·see·tee	
-	et	
all	kal	
[these things]	a·sher	
-	a·see·tee	
within it ’	vah	
declares	ne·um	
the Lord	a·do·nay	
GOD ”	YHVH	
came	vay·hee	Ezekiel 15:1
Then the word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	
“ Son	ben	Ezekiel 15:2
of man	a·dam	
how	mah	
does	yih·yeh	
the wood	ets	
of the vine	hag·ge·phen	
surpass	mik·kal	
any [other]	ets	
branch	haz·ze·mo·w·rah	
-	a·sher	
-	ha·yah	
among the trees	ba·a·tse	

in the forest ?	hay·ya·ar	
be taken	ha·yuq·qach	Ezekiel 15:3
from it	mim·men·nu	
Can wood	ets	
to make	la·a·so·wt	
something useful ?	lim·la·khah	
Or	im	
can one make	yiq·chu	
from it	mim·men·nu	
a peg	ya·ted	
to hang	lit·lo·wt	
on which	a·law	
	kal	
utensils ?	ke·lee	
No	hin·neh	Ezekiel 15:4
into the fire	la·esh	
it is cast	nit·tan	
for fuel	le·akh·lah	
-	et	
both	she·ne	
ends	qe·tso·w·taw	
devours	a·khe·lah	
The fire	ha·esh	
and the middle	ve·to·w·kho	
is charred	na·char	
Can it be useful	ha·yits·lach	
for anything ?	lim·la·khah	

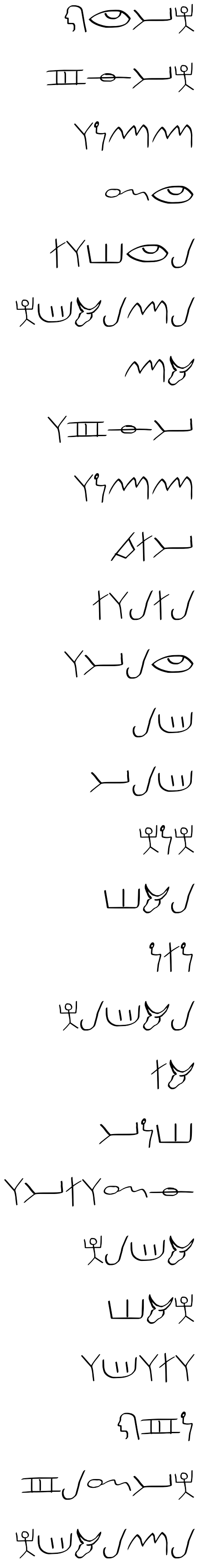

Even	hin·neh		Ezekiel 15:5
when it was	bih·yo·w·to	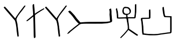	
whole	ta·meem	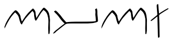	
it could not	lo		
be made	ye·a·seh		
useful	lim·la·khah		
How much less	aph		
when	kee	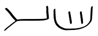	
the fire	esh		
has consumed it	a·kha·lat·hu	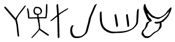	
and charred it !	vay·ye·char	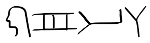	
be	ve·na·a·sah		
can it ever	o·wd		
useful	lim·la·khah		
Therefore	la·khen		Ezekiel 15:6
this is what	koh	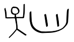	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ Like	ka·a·sher		
the wood	ets		
of the vine	hag·ge·phen	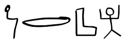	
among the trees	be·ets		
of the forest	hay·ya·ar	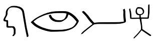	
which	a·sher		
I have given	ne·tat·tee	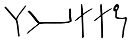	
to the fire	la·esh		

for fuel	le·akh·lah	𐤋𐤀𐤊𐤋𐤄	
so	ken	𐤊𐤍	
I will give up	na·tat·tee	𐤍𐤕𐤕𐤉	
-	et	𐤀𐤕	
the people	yo·she·ve	𐤉𐤔𐤁𐤉	
of Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
And I will set	ve·na·tat·tee	𐤅𐤍𐤕𐤕𐤉	Ezekiel 15:7
	et	𐤀𐤕	
My face	pa·nay	𐤐𐤍𐤉	
against them	ba·hem	𐤁𐤄𐤌	
the fire	me·ha·esh	𐤌𐤄𐤀𐤔	
Though they may have escaped	ya·tsa·u	𐤉𐤑𐤀𐤅	
yet another fire	ve·ha·esh	𐤅𐤄𐤀𐤔	
will consume them	to·khe·lem	𐤕𐤀𐤊𐤋𐤌	
you will know	vee·da·tem	𐤅𐤉𐤃𐤏𐤕𐤌	
that	kee	𐤊𐤉	
I [am]	a·nee	𐤀𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
And when I set	be·su·mee	𐤁𐤔𐤅𐤌𐤉	
	et	𐤀𐤕	
My face	pa·nay	𐤐𐤍𐤉	
against them	ba·hem	𐤁𐤄𐤌	
Thus I will make	ve·na·tat·tee	𐤅𐤍𐤕𐤕𐤉	Ezekiel 15:8
-	et	𐤀𐤕	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
desolate	she·ma·mah	𐤔𐤌𐤌𐤄	
because	ya·an	𐤉𐤏𐤍	

they have acted unfaithfully	ma·a·lu	𐤌𐤏𐤋𐤅	
’	ma·al	𐤌𐤏𐤋	
declares	ne·um	𐤍𐤀𐤌	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD ”	YHVH	𐤉𐤄𐤅𐤄	
came	vay·hee	𐤅𐤉𐤄𐤉	Ezekiel 16:1
Again the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to me	e·lay	𐤀𐤋𐤉	
saying	le·mor	𐤋𐤀𐤌𐤓	
“ Son	ben	𐤁𐤍	Ezekiel 16:2
of man	a·dam	𐤀𐤃𐤌	
confront	ho·w·da	𐤄𐤅𐤃𐤏	
-	et	𐤀𐤕	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
with her	et	𐤀𐤕	
abominations	to·w·a·vo·te·ha	𐤕𐤅𐤏𐤁𐤕𐤉𐤄	
and tell [her that]	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	Ezekiel 16:3
this is what	koh	𐤊𐤄	
says	a·mar	𐤀𐤌𐤓	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
to Jerusalem :	lee·ru·sha·lim	𐤋𐤉𐤓𐤅𐤔𐤋𐤌	
Your origin	me·kho·ro·ta·yikh	𐤌𐤊𐤓𐤕𐤉𐤊	
and your birth	u·mo·le·do·ta·yikh	𐤅𐤌𐤋𐤃𐤕𐤉𐤊	
were in the land	me·e·rets	𐤌𐤀𐤓𐤑	
of the Canaanites	hak·ke·na·a·nee	𐤄𐤊𐤍𐤏𐤍𐤉	

Your father	a·veekh	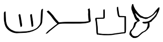	
was an Amorite	ha·e·mo·ree		
and your mother	ve·im·mekh	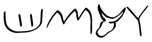	
a Hittite	chit·teet	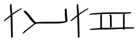	
of your birth	u·mo·wl·do·w·ta·yikh	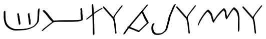	Ezekiel 16:4
On the day	be·yo·wm	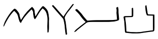	
-	hul·le·det	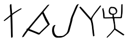	
-	o·takh	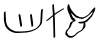	
was not	lo		
cut	khar·rat		
your cord	shar·rekh	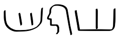	
with water	u·ve·ma·yim	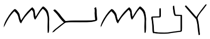	
nor	lo		
were you washed	ru·chatst	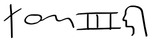	
for cleansing	le·mish·ee		
rubbed with salt	ve·ha·me·le·ach	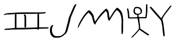	
You were not	lo		
	hum·la·chat	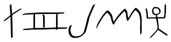	
or wrapped in cloths	ve·ha·che·tel	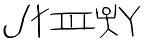	
	lo		
-	chut·ta·let	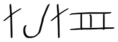	
No	lo		Ezekiel 16:5
one cared enough	cha·sah		
for you	a·la·yikh	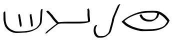	
	a·yin	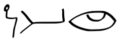	
to do	la·a·so·wt		
	lakh	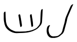	

even one	a·chat	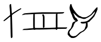	
of these things	me·el·leh		
out of compassion	le·chum·lah	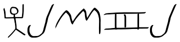	
for you	a·la·yikh	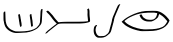	
Instead, you were thrown out	vat·tush·le·khee	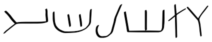	
into	el		
the open	pe·ne	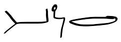	
field	has·sa·deh	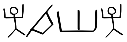	
were despised	be·go·al		
because you	naph·shekh	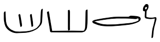	
on the day	be·yo·wm	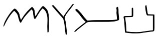	
of your birth	hul·le·det		
-	o·takh	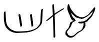	
Then I passed	va·e·e·vor		Ezekiel 16:6
by	a·la·yikh	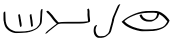	
and saw	va·er·ekh		
you wallowing	mit·bo·w·se·set		
in your blood	be·da·ma·yikh		
I said	va·o·mar		
to you	lakh	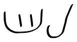	
and as you lay there in your blood	be·da·ma·yikh		
‘ Live ! ’	cha·yee	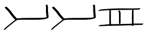	
I said	va·o·mar		
to you	lakh	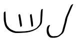	
[There]	be·da·ma·yikh		
‘ Live ! ’	cha·yee	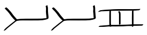	
you thrive	re·va·vah		Ezekiel 16:7

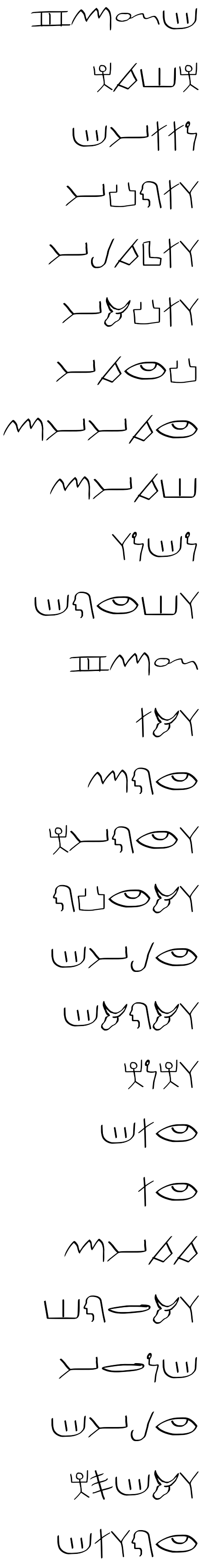

like a plant	ke·tse·mach	
of the field	has·sa·deh	
I made	ne·tat·teekh	
You grew up	vat·tir·bee	
and matured	vat·tig·de·lee	
and became	vat·ta·vo·ee	
	ba·a·dee	
very beautiful	a·da·yeem	
Your breasts	sha·da·yim	
were formed	na·kho·nu	
and your hair	u·se·a·rekh	
grew	tsim·me·ach	
but you	ve·at	
were naked	e·rom	
and bare	ve·er·yah	
Then I passed	va·e·e·vor	Ezekiel 16:8
by	a·la·yikh	
and saw you	va·er·ekh	
and you were indeed	ve·hin·neh	
old enough	it·tekh	
	et	
for love	do·deem	
So I spread	va·eph·ros	
My cloak	ke·na·phee	
over you	a·la·yikh	
and covered	va·a·khas·seh	
your nakedness	er·va·tekh	

I pledged Myself	va·esh·sha·va		
to you	lakh	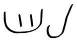	
entered	va·a·vo·w	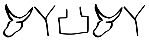	
into a covenant	viv·reet		
with you	o·takh	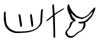	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
and you became	vat·tih·yee	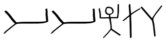	
Mine	lee	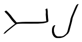	
Then I bathed	va·er·cha·tsekh	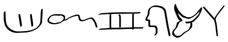	Ezekiel 16:9
you with water	bam·ma·yim	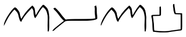	
rinsed off	va·esh·toph		
your blood	da·ma·yikh	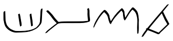	
	me·a·la·yikh	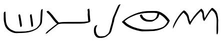	
and anointed	va·a·su·khekh		
you with oil	bash·sha·men		
I clothed	va·al·bee·shekh	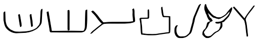	Ezekiel 16:10
you in embroidered cloth	riq·mah	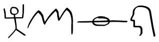	
and gave you sandals	va·en·a·lekh		
of fine leather	ta·chash		
I wrapped	va·ech·be·shekh		
you in fine linen	bash·shesh		
and covered	va·a·khas·sekh	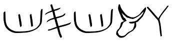	
you with silk	me·shee		
I adorned	va·e·dekh		Ezekiel 16:11
you with jewelry	e·dee	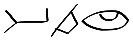	

and I put	va·et·te·nah	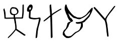	
bracelets	tse·mee·deem	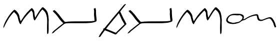	
on	al	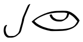	
your wrists	ya·da·yikh	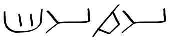	
and a chain	ve·ra·veed	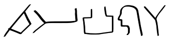	
around	al	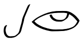	
your neck	ge·ro·w·nekh	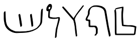	
I put	va·et·ten	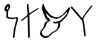	Ezekiel 16:12
a ring	ne·zem	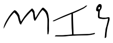	
in	al	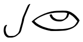	
your nose	ap·pekh	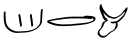	
earrings	va·a·gee·leem	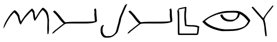	
on	al	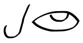	
your ears	a·ze·na·yikh	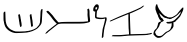	
crown	va·a·te·ret	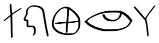	
and a beautiful	tiph·e·ret	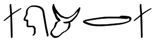	
upon your head	be·ro·shekh	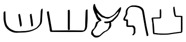	
So you were adorned	vat·ta·dee	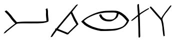	Ezekiel 16:13
with gold	za·hav	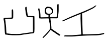	
and silver	va·khe·seph	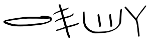	
and your clothing [was made of]	u·mal·bu·shekh	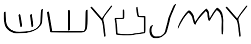	
fine linen	shē·shī	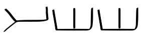	
silk	va·me·shee	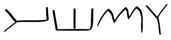	
and embroidered cloth	ve·riq·mah	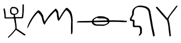	
fine flour	so·let	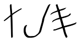	
honey	u·de·vash	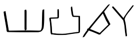	

and oil	va·she·men	ושמן	
You ate	ʾa·kha·le·tī	אכלתי	
beautiful	vat·tee·phee	ותיפי	
You became very	bim·od	במאד	
	me·od	מאד	
and rose to be	vat·tits·le·chee	ותצלחי	
queen	lim·lu·khah	למלוכה	
spread	vay·ye·tse	ויצא	Ezekiel 16:14
Your	lakh	לך	
fame	shem	שם	
among the nations	bag·go·w·yim	בגוים	
on account of your beauty	be·ya·phe·yekh	ביפיך	
for	kee	כי	
perfect	ka·leel	כליל	
it [was]	hu	הוא	
in the splendor	ba·ha·da·ree	בהדרי	
-	a·sher	אשר	
I bestowed	sam·tee	שמתי	
on you	a·la·yikh	עליך	
declares	ne·um	נאם	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
you trusted	vat·tiv·te·chee	ותבטחי	Ezekiel 16:15
in your beauty	ve·ya·phe·yekh	ביפיך	
and played the harlot	vat·tiz·nee	ותזני	
But because of	al	על	
your fame	she·mekh	שמך	

You lavished	vat·tish·pe·khee		
-	et		
your favors	taz·nu·ta·yikh		
on	al		
everyone	kal		
who passed by	o·w·ver		
	lo	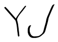	
and your beauty was theirs for the asking	ye·hee	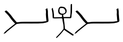	
You took	vat·tiq·chee	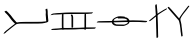	Ezekiel 16:16
some of your garments	mib·be·ga·da·yikh		
and made	vat·ta·a·see		
for yourself	lakh	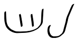	
high places	ba·mo·wt		
colorful	te·lu·o·wt		
you prostituted yourself	vat·tiz·nee	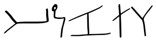	
and on them	a·le·hem	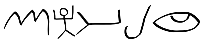	
Such things should not	lo		
have happened	va·o·wt		
never should	ve·lo		
they have occurred !	yih·yeh		
You also took	vat·tiq·chee	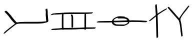	Ezekiel 16:17
jewelry	ke·le	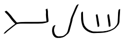	
the fine	tiph·ar·tekh		
of gold	miz·ze·ha·vee	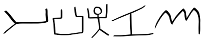	
and silver	u·mik·kas·pee		
-	a·sher		

I had given	na·tat·tee		
you	lakh		
and you made	vat·ta·a·see		
	lakh		
idols	tsal·me		
male	za·khar	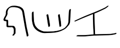	
to prostitute yourself	vat·tiz·nee		
with which	vam	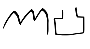	
You took	vat·tiq·chee	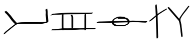	Ezekiel 16:18
-	et		
garments	big·de		
your embroidered	riq·ma·tekh	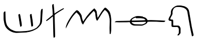	
to cover them	vat·te·khas·seem		
My oil	ve·sham·nee		
and incense	u·qe·ta·re·tee	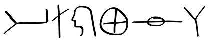	
and you set	na·tat·tī		
before them	liph·ne·hem		
the food	ve·lach·mee	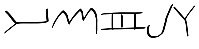	Ezekiel 16:19
-	a·sher	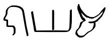	
And you set	na·tat·tee		
	lakh		
the fine flour	so·let		
oil	va·she·men	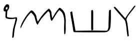	
and honey	u·de·vash		
that I had fed you	he·e·khal·teekh	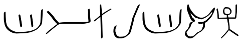	
I had given you —	u·ne·tat·tee·hu	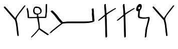	
before them	liph·ne·hem		

aroma	le·re·ach	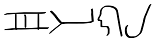	
as a pleasing	nee·cho·ach	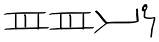	
That is what happened	vay·ye·hee	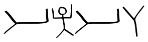	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
You even took	vat·tiq·chee	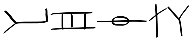	Ezekiel 16:20
-	et		
the sons	ba·na·yikh	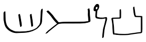	
-	ve·et		
and daughters	be·no·w·ta·yikh		
-	a·sher		
you bore	ya·ladt	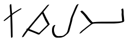	
to Me	lee	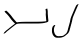	
and sacrificed	vat·tiz·ba·cheem	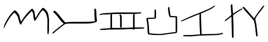	
them	la·hem		
as food to idols	le·e·kho·wl		
not enough ?	ham·at		
Was your prostitution	mit·taz·nu·tēkh	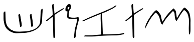	
You slaughtered	vat·tish·cha·tee	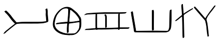	Ezekiel 16:21
-	et		
My children	ba·nay	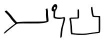	
and delivered them up	vat·tit·te·neem	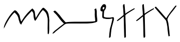	
through the fire	be·ha·a·veer		
-	o·w·tam		
to [idols]	la·hem		

And	ve·et	𐤅𐤀𐤕	Ezekiel 16:22
in all	kal	𐤊𐤋	
your abominations	to·w·a·vo·ta·yikh	𐤕𐤅𐤏𐤁𐤕𐤉𐤊	
and acts of prostitution	ve·taz·nu·ta·yikh	𐤅𐤕𐤆𐤍𐤕𐤉𐤊	
you did not	lo	𐤋𐤀	
remember	za·khar·tī	𐤆𐤊𐤓𐤕𐤉	
-	et	𐤀𐤕	
the days	ye·me	𐤉𐤌𐤉	
of your youth	ne·u·ra·yikh	𐤍𐤏𐤅𐤓𐤉𐤊	
when you were	bih·yo·w·tekh	𐤁𐤄𐤉𐤅𐤕𐤊	
naked	e·rom	𐤏𐤓𐤌	
and bare	ve·er·yah	𐤅𐤏𐤓𐤉𐤄	
wallowing	mit·bo·w·se·set	𐤌𐤕𐤁𐤅𐤎𐤎𐤕	
in your own blood	be·da·mekh	𐤁𐤃𐤌𐤊	
	ha·yeet	𐤄𐤉𐤉𐤕	
And	vay·hee	𐤅𐤉𐤄𐤉	Ezekiel 16:23
in addition to	a·cha·re	𐤀𐤇𐤓𐤉	
all	kal	𐤊𐤋	
your other wickedness	ra·a·tekh	𐤓𐤏𐤕𐤊	
Woe !	o·w	𐤀𐤅𐤉	
Woe	o·w	𐤀𐤅𐤉	
to you	lakh	𐤋𐤊	
declares	ne·um	𐤍𐤀𐤌	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
you built	vat·tiv·nee	𐤅𐤕𐤁𐤍𐤉	Ezekiel 16:24
yourself	lakh	𐤋𐤊	

a mound	gɛv		
and made	vat·ta·a·see		
yourself	lakh	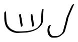	
a lofty shrine	ra·mah		
in every	be·khal		
public square	re·cho·wv	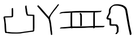	
At	el		Ezekiel 16:25
of every	kal	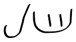	
the head	rosh		
street	de·rekh		
you built	ba·neet	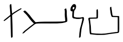	
your lofty shrines	ra·ma·tekh		
and degraded	vat·te·ta·a·vee	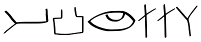	
-	et		
your beauty	ya·phe·yekh		
you spread	vat·te·phas·se·qee		
-	et		
your legs	rag·la·yikh	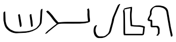	
to all	le·khal		
who passed by	o·w·ver		
With increasing	vat·tar·bee		
-	et		
promiscuity	taz·nu·tēkh	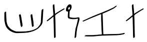	
You prostituted yourself	vat·tiz·nee	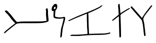	Ezekiel 16:26
with	el		
	be·ne	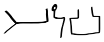	
the Egyptians	mits·ra·yim		

neighbors	she·khe·na·yikh	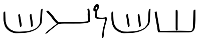	
your lustful	gid·le	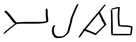	
	va·sar		
and increased	vat·tar·bee		
-	et		
your promiscuity	taz·nu·tekh	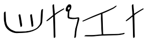	
to provoke Me to anger	le·hakh·ee·se·nee		
Therefore	ve·hin·neh		Ezekiel 16:27
I stretched out	na·tee·tee	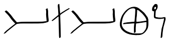	
My hand	ya·dee	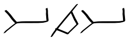	
against you	a·la·yikh	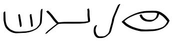	
and reduced	va·eg·ra	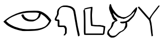	
your portion	chuq·qekh	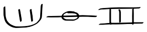	
I gave you over	va·et·te·nekh		
to the desire	be·ne·phesh		
of those who hate you	so·ne·o·w·ta·yikh		
the daughters	be·no·wt		
of the Philistines	pe·lish·teem		
who were ashamed	han·nikh·la·mo·wt	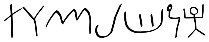	
conduct	mid·dar·kekh	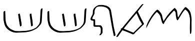	
of your lewd	zim·mah	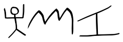	
Then you prostituted yourself	vat·tiz·nee	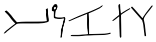	Ezekiel 16:28
with	el		
	be·ne	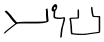	
the Assyrians	ash·shur		
because you were not yet	mib·bil·tee	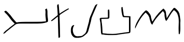	

satisfied	sa·ve·a·tekh	שבעתך	
Even after [that]	vat·tiz·neem	ותזנים	
you were still	ve·gam	וגם	
not	lo	לא	
satisfied	sa·va·at	שבעת	
So you extended	vat·tar·bee	ותרבי	Ezekiel 16:29
-	et	את	
your promiscuity	taz·nu·tekh	תזנותך	
to	el	אל	
the land	e·rets	ארץ	
of merchants —	ke·na·an	כנען	
Chaldea	kas·dee·mah	כשדימה	
but even	ve·gam	וגם	
with this	be·zot	בזאת	
you were not	lo	לא	
satisfied !	sa·va·at	שבעת	
How	mah	מה	Ezekiel 16:30
weak-willed	a·mu·lah	אמלה	
is your heart	lib·ba·tekh	לבתך	
declares	ne·um	נאם	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
while you do	ba·a·so·w·tekh	בעשותך	
-	et	את	
all	kal	כל	
these things	el·leh	אלה	
the acts	ma·a·seh	מעשה	

	ish·shah		
prostitute !	zo·w·nah	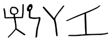	
of a shameless	shal·la·tet	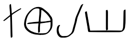	
But when you built	biv·no·w·ta·yikh		Ezekiel 16:31
your mounds	gab·bekh	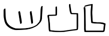	
at the head	be·rosh		
of every	kal	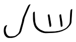	
street	de·rekh		
your lofty shrines	ve·ra·ma·tekh		
and made	ʿa·sī·tī	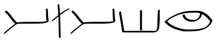	
in every	be·khal		
public square	re·cho·wv	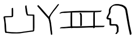	
not even like	ve·lo		
you were	ha·yī·t	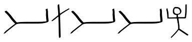	
a prostitute	kaz·zo·w·nah		
because you scorned	le·qal·les	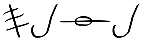	
payment	et·nan		
!	ha·ish·shah		Ezekiel 16:32
You adulterous wife	ham·me·na·a·phet		
instead of	ta·chat	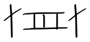	
your own husband !	ee·shah	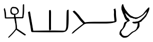	
You receive	tiq·qach	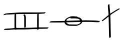	
-	et		
strangers	za·reem	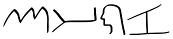	
to all	le·khal		Ezekiel 16:33
[their] prostitutes	zo·no·wt		
Men give	yit·te·nu	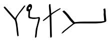	

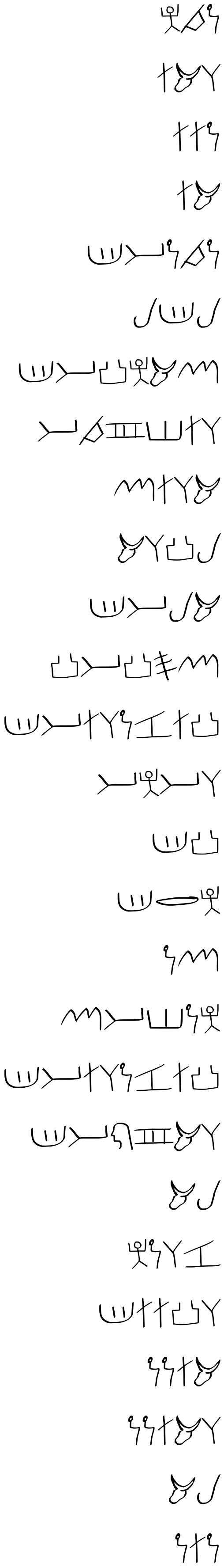

gifts	ne·deh	
but you	ve·at	
gave	na·tat	
-	et	
gifts	ne·da·na·yikh	
to all	le·khal	
your lovers	me·a·ha·va·yikh	
You bribed	vat·tish·cho·dee	
them	o·w·tam	
to come	la·vo·w	
to you	e·la·yikh	
from everywhere	mis·sa·veev	
for your illicit favors	be·taz·nu·ta·yikh	
is	vay·hee	Ezekiel 16:34
So your	vakh	
the opposite	he·phekh	
of that	min	
of other women :	han·na·sheem	
prostitution	be·taz·nu·ta·yikh	
solicited	ve·a·cha·ra·yikh	
No one	lo	
your favors	zun·nah	
and you paid	u·ve·tit·tekh	
a fee	et·nan	
one	ve·et·nan	
instead of	lo	
receiving	nit·tan	

so you	lakh	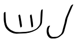	
are	vat·te·hee		
the very opposite !	le·he·phekh		
Therefore	la·khen		Ezekiel 16:35
O prostitute	zo·w·nah	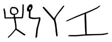	
hear	shim·ee		
the word	de·var		
of the LORD !	YHVH		
This is what	koh	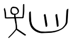	Ezekiel 16:36
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
Because	ya·an		
you poured out	hish·sha·phekh		
your wealth	ne·chush·tekh		
and exposed	vat·tig·ga·leh	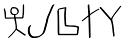	
your nakedness	er·va·tekh		
in your promiscuity	be·taz·nu·ta·yikh		
with	al		
your lovers	me·a·ha·va·yikh	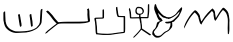	
and with	ve·al		
all	kal	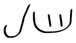	
idols	gil·lu·le		
your detestable	to·w·a·vo·w·ta·yikh		
and because of the blood	ve·khid·me		
of your children	va·na·yikh	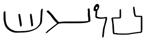	
which	a·sher		

you gave	na·tat	𐤍𐤕𐤕	
to them	la·hem	𐤋𐤄𐤌	
therefore	la·khen	𐤋𐤊𐤍	Ezekiel 16:37
I will surely	hin·nee	𐤄𐤍𐤍𐤉	
gather	me·qab·bets	𐤌𐤒𐤁𐤑	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the lovers	me·a·ha·va·yikh	𐤌𐤀𐤄𐤁𐤉𐤊	
with whom	a·sher	𐤀𐤔𐤓	
you found pleasure	a·ravt	𐤏𐤓𐤁𐤕	
	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
	ve·et	𐤅𐤀𐤕	
all	kal	𐤊𐤋	
those	a·sher	𐤀𐤔𐤓	
you loved	a·havt	𐤀𐤄𐤁𐤕	
-	al	𐤏𐤋	
and all	kal	𐤊𐤋	
those	a·sher	𐤀𐤔𐤓	
you hated	sa·net	𐤔𐤍𐤀𐤕	
I will gather	ve·qib·bats·tee	𐤅𐤒𐤁𐤑𐤕𐤉	
them	o·tam	𐤀𐤕𐤌	
against you	a·la·yikh	𐤏𐤋𐤉𐤊	
from all around	mis·sa·veev	𐤌𐤎𐤁𐤉𐤁	
and expose	ve·gil·le·tee	𐤅𐤂𐤋𐤉𐤕𐤉	
[you]	er·va·tekh	𐤏𐤓𐤅𐤕𐤊	
before them	a·le·hem	𐤀𐤋𐤄𐤌	
and they will see you	ve·ra·u	𐤅𐤓𐤀𐤅	

-	et		
completely	kal		
naked	er·va·tekh	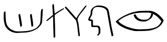	
And I will sentence you	u·she·phat·teekh	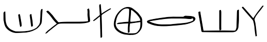	Ezekiel 16:38
to the punishment	mish·pe·te		
of women who commit adultery	no·a·pho·wt		
and those who shed	ve·sho·phe·khot		
blood	dam		
so I will bring upon you	u·ne·tat·teekh		
of your bloodshed	dam		
the wrath	che·mah	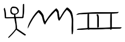	
and jealousy	ve·qin·ah	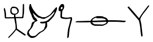	
Then I will deliver	ve·na·tat·tee	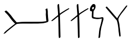	Ezekiel 16:39
you	o·w·takh		
into the hands [of your lovers]	be·ya·dam	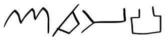	
and they will level	ve·ha·re·su		
your mounds	gab·bekh	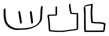	
and tear down	ve·nit·te·tsu		
your lofty shrines	ra·mo·ta·yikh		
They will strip off	ve·hiph·shee·tu		
-	o·w·takh		
your clothes	be·ga·da·yikh	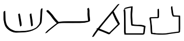	
take	ve·la·qe·chu	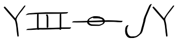	
jewelry	ke·le	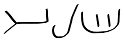	
your fine	tiph·ar·tekh		
and leave you	ve·hin·nee·chukh	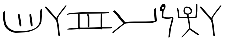	

naked	e·rom	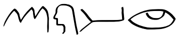	
and bare	ve·er·yah		
They will bring	ve·he·e·lu		Ezekiel 16:40
against you	a·la·yikh	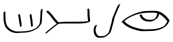	
a mob	qa·hal	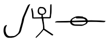	
who will stone	ve·ra·ge·mu		
you	o·w·takh		
	ba·a·ven		
and cut you to pieces	u·vit·te·qukh	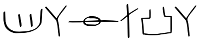	
with their swords	be·char·vo·w·tam	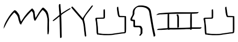	
Then they will burn down	ve·sa·re·phu		Ezekiel 16:41
your houses	vat·ta·yikh	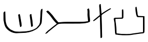	
	ba·esh		
and execute	ve·a·su		
against you	vakh	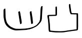	
judgment	she·pha·teem		
in the sight	le·e·ne	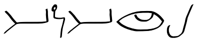	
women	na·sheem	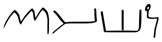	
of many	rab·bo·wt		
I will put an end	ve·hish·bat·teekh		
to your prostitution	miz·zo·w·nah		
again	ve·gam		
your lovers	et·nan		
and you will never	lo		
pay	tit·te·nee	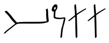	
	o·wd		
So I will lay to rest	va·ha·ni·cho·tee	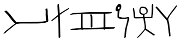	Ezekiel 16:42

My wrath	cha·ma·tee
against you	bakh
will turn away	ve·sa·rah
and My jealousy	qin·a·tee
from you	mim·mekh
Then I will be calm	ve·sha·qat·tee
and no	ve·lo
angry	ekh·as
longer	o·wd
Because	ya·an
-	a·sher
you did not	lo
remember	za·khar·tī
-	et
the days	ye·me
of your youth	ne·u·ra·yikh
but enraged	vat·tir·ge·zee
Me	lee
with all	be·khal
these	el·leh
I will surely	ve·gam
things	a·nee
	he
bring your deeds	dar·kekh
upon your own head	be·rosh
down	na·tat·tee
declares	ne·um

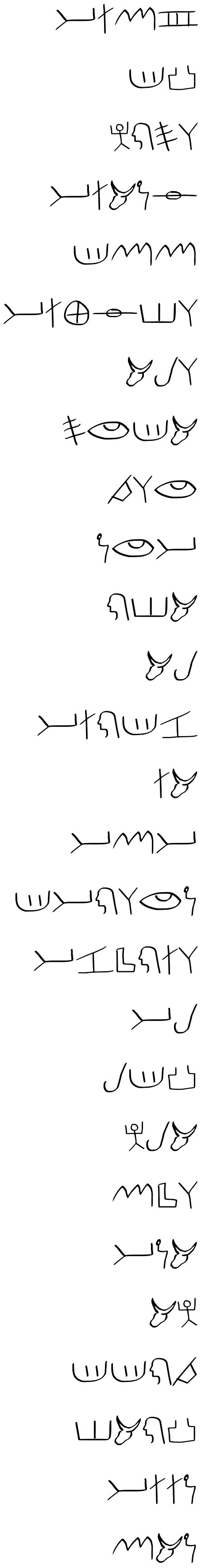

Ezekiel 16:43

the Lord	a·do·nay	
GOD	YHVH	
Have you not	ve·lo	
committed	ʿa·sī·tī	
-	et	
this lewdness	haz·zim·mah	
on top	al	
of all	kal	
your [other] abominations ?	to·w·a·vo·ta·yikh	
Behold	hin·neh	Ezekiel 16:44
all	kal	
who speak in proverbs	ham·mo·shel	
about you :	a·la·yikh	
will quote this proverb	yim·shol	
	le·mor	
‘ Like mother	ke·im·mah	
like daughter ’	bit·tah	
are the daughter	bat	Ezekiel 16:45
of your mother	im·mekh	
You	at	
who despised	go·e·let	
her husband	ee·shah	
and children	u·va·ne·ha	
are the sister	va·a·cho·wt	
of your sisters	a·cho·w·tekh	
You	at	

who	a·sher		
despised	ga·a·lu		
their husbands	an·she·hen	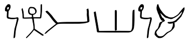	
and children	u·ve·ne·hen	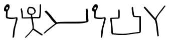	
Your mother	im·me·khen		
was a Hittite	chit·teet	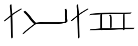	
and your father	va·a·vee·khen	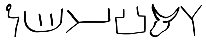	
an Amorite	e·mo·ree	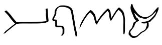	
sister	va·a·cho·w·tekh	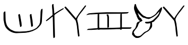	Ezekiel 16:46
Your older	hag·ge·do·w·lah		
was Samaria	sho·me·ro·wn		
who	hee	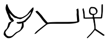	
with her daughters	u·ve·no·w·te·ha		
lived	hay·yo·wo·she·vet		
to	al		
your north	se·mo·w·lekh		
sister	va·a·cho·w·tekh	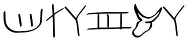	
and your younger	haq·qe·tan·nah	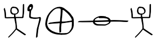	
to	mim·mekh		
who lived	hay·yo·wo·she·vet		
your south	mee·mee·nekh		
was Sodom	se·dom		
with her daughters	u·ve·no·w·te·ha		
And you not only	ve·lo		Ezekiel 16:47
ways	ve·dar·khe·hen		
walked	ha·lakht	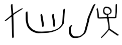	
their abominations	u·ve·to·w·a·vo·w·te·hen		

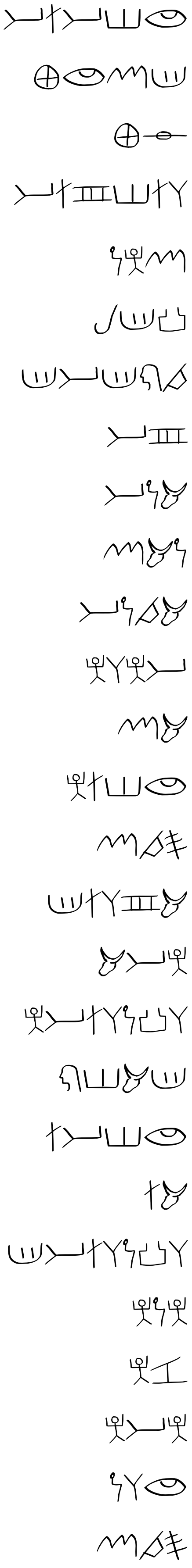

and practiced	ʿa·sī·tī	
but soon you were	kim·at	
	qat	
more depraved than they were	vat·tash·chi·tee	
in their	me·hen	
-	be·khal	
-	de·ra·kha·yikh	
live	chay	Ezekiel 16:48
As surely as I	a·nee	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
never	im	
did	a·se·tah	
Sodom	se·dom	
your sister	a·cho·w·tekh	
	hee	
and her daughters	u·ve·no·w·te·ha	
as	ka·a·sher	
have done	a·seet	
you	at	
and your daughters	u·ve·no·w·ta·yikh	
Now	hin·neh	Ezekiel 16:49
this	zeh	
was	ha·yah	
the iniquity	a·won	
Sodom :	se·dom	

of your sister	a·cho·w·tekh	אחותך	
arrogant	ga·o·wn	גאון	
overfed	siv·at	שבעת	
	le·chem	לחם	
	ve·shal·vat	ושלות	
and complacent	hash·qet	השקט	
were	ha·yah	היה	
She	lah	לה	
and her daughters	ve·liv·no·w·te·ha	ולבנותיה	
	ve·yad	ויד	
the poor	a·nee	עני	
and needy	ve·ev·yo·wn	ואביון	
they did not	lo	לא	
help	he·che·zee·qah	החזיקה	
Thus they were haughty	vat·tig·be·he·nah	ותגבהינה	Ezekiel 16:50
and committed	vat·ta·a·se·nah	ותעשינה	
abominations	to·w·e·vah	תועבה	
before Me	le·pha·nay	לפני	
Therefore I removed	va·a·seer	ואסיר	
them	et·hen	אתהן	
as	ka·a·sher	כאשר	
you have seen	ra·ee·tee	ראיתי	
Furthermore, Samaria	ve·sho·me·ro·wn	ושמרון	Ezekiel 16:51
half	ka·cha·tsee	כחצי	
the sins you did	chat·to·ta·yikh	חטאתיך	
did not	lo	לא	
commit	cha·ta·ah	חטאה	

You have multiplied	vat·tar·bee	𐤅𐤕𐤓𐤁𐤉	
-	et	𐤀𐤕	
your abominations	to·w·a·vo·w·ta·yikh	𐤕𐤅𐤏𐤁𐤅𐤕𐤉𐤊	
beyond theirs	me·hen·nah	𐤌𐤄𐤍𐤄	
appear righteous	vat·te·tsad·de·qee	𐤅𐤕𐤑𐤃𐤒𐤉	
-	et	𐤀𐤕	
have made your sisters	ʾa·cho·tēkh	𐤀𐤇𐤅𐤕𐤊	
and all	be·khal	𐤁𐤊𐤋	
the abominations	to·w·a·vo·w·ta·yikh	𐤕𐤅𐤏𐤁𐤅𐤕𐤉𐤊	
-	a·sher	𐤀𐤔𐤓	
you have committed	ʿa·sī·t	𐤏𐤔𐤉𐤕𐤉	
So now	gam	𐤂𐤌	Ezekiel 16:52
you	at	𐤀𐤕	
must bear	se·ee	𐤔𐤀𐤉	
your disgrace	khe·lim·ma·tekh	𐤊𐤋𐤌𐤕𐤊	
since	a·sher	𐤀𐤔𐤓	
you have brought justification	pil·lalt	𐤐𐤋𐤋𐤕	
for your sisters	la·a·cho·w·tekh	𐤋𐤀𐤇𐤅𐤕𐤊	
because your sins	be·chat·to·ta·yikh	𐤁𐤇𐤈𐤀𐤕𐤉𐤊	
-	a·sher	𐤀𐤔𐤓	
were more vile	hit·avt	𐤄𐤕𐤏𐤁𐤕	
than theirs	me·hen	𐤌𐤄𐤍	
For they appear more righteous	tits·daq·nah	𐤕𐤑𐤃𐤒𐤍𐤄	
than you	mim·mekh	𐤌𐤌𐤊	
too	ve·gam	𐤅𐤂𐤌	
So you	at	𐤀𐤕	

your shame	bo·wo·shee		
must bear	u·se·ee		
and disgrace	khe·lim·ma·tekh		
appear righteous	be·tsad·deq·tekh	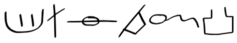	
since you have made your sisters	ach·yo·w·tekh	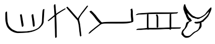	
But I will restore	ve·shav·tee		Ezekiel 16:53
-	et		
from captivity	she·vee·te·hen	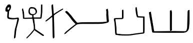	
-	et		
-	she·vīt	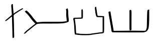	
Sodom	se·dom		
and her daughters	u·ve·no·w·te·ha		
-	ve·et		
as well as	she·vīt	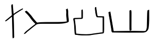	
Samaria	sho·me·ro·wn		
and her daughters	u·ve·no·w·te·ha		
And I will restore you	u·she·vīt		
	she·vee·ta·yikh	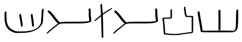	
along with them	be·to·w·kha·he·nah		
So	le·ma·an		Ezekiel 16:54
you will bear	tis·ee		
your disgrace	khe·lim·ma·tekh		
and be ashamed	ve·nikh·lamt	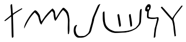	
of all	mik·kol		
-	a·sher		
you did	a·seet	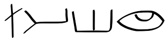	
to comfort them	be·na·cha·mekh	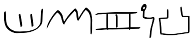	

-	o·tan		
And your sisters	va·a·cho·w·ta·yikh		Ezekiel 16:55
Sodom	se·dom		
with her daughters	u·ve·no·w·te·ha		
will return	ta·sho·ve·na		
to their former state	le·qad·ma·tan	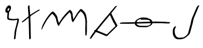	
and Samaria	ve·sho·me·ro·wn		
with her daughters	u·ve·no·w·te·ha		
will also return	ta·sho·ve·na		
to your former state	le·qad·ma·tan	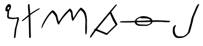	
You	ve·at		
and your daughters	u·ve·no·w·ta·yikh		
	te·shu·ve·nah	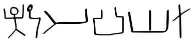	
	le·qad·mat·khen		
Did you not	ve·lo·w		Ezekiel 16:56
treat	ha·ye·tah	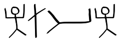	
Sodom	se·dom		
your sister	a·cho·w·tekh		
as an object of scorn	lish·mu·ah	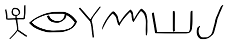	
	be·pheekh	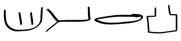	
in the day	be·yo·wm	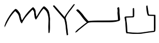	
of your pride	ge·o·w·na·yikh	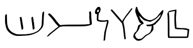	
before	be·te·rem	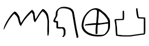	Ezekiel 16:57
was uncovered ?	tig·ga·leh	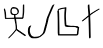	
your wickedness	ra·a·tekh		
Even so	ke·mo		
you are now	et		

scorned	cher·pat	חרפת	
by the daughters	be·no·wt	בנות	
of Edom	a·ram	ארם	
and all	ve·khal	וכל	
those around her	se·vee·vo·w·te·ha	סביבותיה	
and by the daughters	be·no·wt	בנות	
of the Philistines —	pe·lish·teem	פלשתים	
who despise	hash·sha·to·wt	השאטות	
you	o·w·takh	אותך	
all those around you	mis·sa·veev	מסביב	
-	et	את	Ezekiel 16:58
of your lewdness	zim·ma·tekh	זמתך	
and	ve·et	ואת	
your abominations	to·w·a·vo·w·ta·yikh	תועבותיך	
You	at	את	
will bear the consequences	ne·sa·teem	נשאתים	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
For	kee	כי	Ezekiel 16:59
this is what	khoh	כה	
says :	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
I will deal	ve·ʿa·sīt	ועשית	
with you	o·w·takh	אותך	
according to	ka·a·sher	כאשר	
your deeds	a·seet	עשית	

since	a·sher		
you have despised	ba·zeet	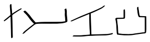	
the oath	a·lah	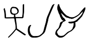	
by breaking	le·ha·pher	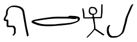	
the covenant	be·reet	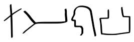	
will remember	ve·za·khar·tee		Ezekiel 16:60
But I	a·nee	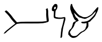	
-	et		
the covenant	be·ree·tee	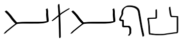	
I made with you	o·w·takh		
in the days	bee·me	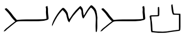	
of your youth	ne·u·ra·yikh	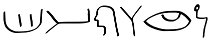	
and I will establish	va·ha·qi·mo·w·tee		
with you	lakh	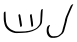	
	be·reet	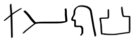	
an everlasting covenant	o·w·lam		
Then you will remember	ve·za·khart	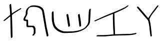	Ezekiel 16:61
-	et		
your ways	de·ra·kha·yikh	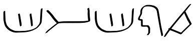	
and be ashamed	ve·nikh·lamt		
when you receive	be·qach·tekh	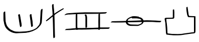	
-	et		
sisters	a·cho·w·ta·yikh		
your older	hag·ge·do·lo·wt		
	mim·mekh		
and	el		
younger	haq·qe·tan·no·wt	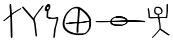	

	mim·mekh	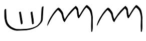	
I will give	ve·na·tat·tee	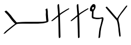	
them	et·hen	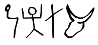	
to you	lakh	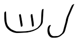	
as daughters	le·va·no·wt	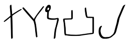	
but not because of	ve·lo	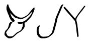	
My covenant with you	mib·be·ree·tekh	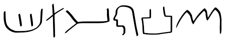	
will establish	va·ha·qee·mo·w·tee	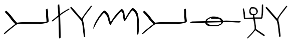	Ezekiel 16:62
So I	a·nee	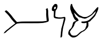	
-	et	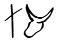	
My covenant	be·ree·tee	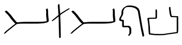	
with you	it·takh	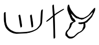	
and you will know	ve·ya·da·at	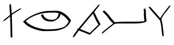	
that	kee	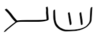	
I	a·nee	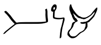	
am the LORD	YHVH	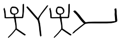	
so that	le·ma·an	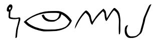	Ezekiel 16:63
you will remember	tiz·ke·ree	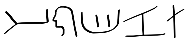	
and be ashamed	va·vo·shet	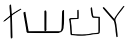	
and never	ve·lo	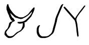	
	yih·yeh	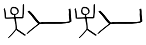	
	lakh	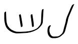	
again	o·wd	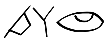	
open	pit·cho·wn	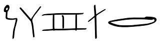	
your mouth	peh	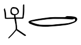	
because of	mip·pe·ne	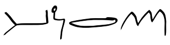	
your disgrace	ke·lim·ma·tekh	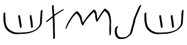	

when I make atonement	be·khap·pe·ree	
	lakh	
for	le·khal	
all	a·sher	
you have done	a·seet	
declares	ne·um	
the Lord	a·do·nay	
GOD ”	YHVH	
came	vay·hee	Ezekiel 17:1
Now the word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	
“ Son	ben	Ezekiel 17:2
of man	a·dam	
pose	chud	
a riddle	chee·dah	
speak a parable	u·me·shol	
	ma·shal	
to	el	
the house	bet	
of Israel	yis·ra·el	
and tell them that	ve·a·mar·ta	Ezekiel 17:3
this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	

eagle	han·ne·sher	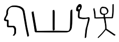	
‘ A great	hag·ga·do·wl		
with great	ge·do·wl		
wings	hak·ke·na·pha·yim		
and long	e·rekh	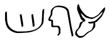	
pinions	ha·e·ver		
full	ma·le		
of feathers	han·no·w·tsah		
-	a·sher		
	lo	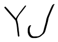	
of many colors	ha·riq·mah	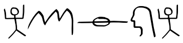	
came	ba		
to	el		
Lebanon	hal·le·va·no·wn		
and took away	vay·yiq·qach	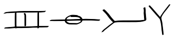	
-	et		
the top	tsam·me·ret		
of the cedar	ha·a·rez		
-	et		Ezekiel 17:4
its topmost	rosh		
shoot	ye·nee·qo·w·taw	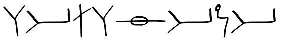	
He plucked off	qa·taph		
carried it	vay·vee·e·hu	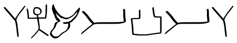	
to	el		
the land	e·rets		
of merchants	ke·na·an		
it in a city	be·eer		

of traders	ro·khe·leem	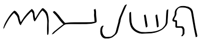	
and planted	sa·mo		
He took	vay·yiq·qach	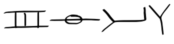	Ezekiel 17:5
some of the seed	miz·ze·ra		
of the land	ha·a·rets		
and planted	vay·yit·te·ne·hu	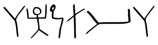	
soil	bis·deh		
it in fertile	za·ra		
he placed [it]	qach	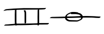	
by	al		
waters	ma·yim	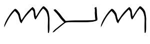	
abundant	rab·beem	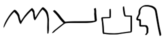	
like a willow	tsaph·tsa·phah		
[and] set it out	sa·mo		
It sprouted	vay·yits·mach		Ezekiel 17:6
and became	vay·hee	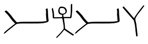	
vine	le·ge·phen	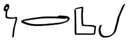	
a spreading	so·ra·chat	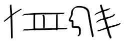	
low	shiph·lat		
in height	qo·w·mah		
turned	liph·no·wt		
with branches	da·lee·yo·w·taw	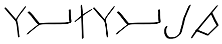	
toward him	e·law	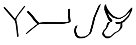	
yet its roots	ve·sha·ra·shaw		
where it stood	tach·taw	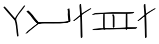	
remained	yih·yu		
So it became	vat·te·hee		

a vine	le·ge·phen	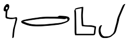	
and yielded	vat·ta·as	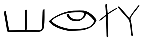	
branches	bad·deem	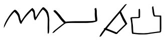	
and sent out	vat·te·shal·lach	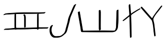	
shoots	po·ro·wt	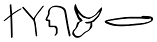	
But there was	vay·hee	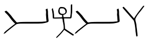	Ezekiel 17:7
eagle	ne·sher	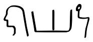	
another	e·chad	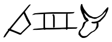	
great	ga·do·wl	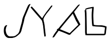	
with great	ge·do·wl	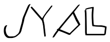	
wings	ke·na·pha·yim	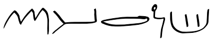	
and many	ve·rav	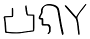	
feathers	no·w·tsah	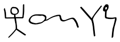	
And behold	ve·hin·neh	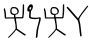	
vine	hag·ge·phen	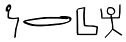	
this	haz·zot	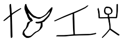	
bent	ka·phe·nah	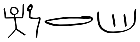	
its roots	sha·ro·she·ha	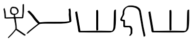	
toward him	a·law	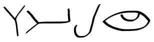	
its branches	ve·da·lee·yo·w·taw	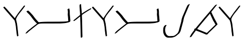	
It stretched out	shil·chah	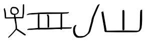	
to him	lo	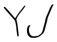	
so that he might water it	le·hash·qo·wt	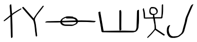	
-	o·w·tah	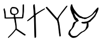	
bed	me·a·ru·go·wt	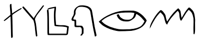	
from its planting	mat·ta·ah	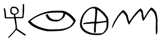	
in	el	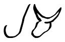	Ezekiel 17:8

soil	sa·deh	
good	to·wv	
by	el	
waters	ma·yim	
abundant	rab·beem	
It	hee	
had been planted	she·tu·lah	
in order to yield	la·a·so·wt	
branches	a·naph	
and bear	ve·la·set	
fruit	pe·ree	
and become	lih·yo·wt	
vine ’	le·ge·phen	
a splendid	ad·da·ret	
So you are to tell them	e·mor	Ezekiel 17:9
that this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
‘ Will it flourish ?	tits·lach	
Will it not	ha·lo·w	
-	et	
-	sha·ra·she·ha	
be uprooted	ye·nat·teq	
-	ve·et	
of its fruit	pir·yah	
and stripped	ye·qo·w·ses	

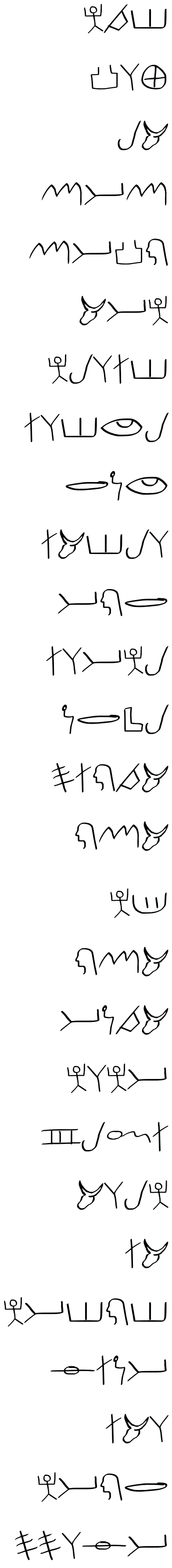

so that it shrivels ?	ve·ya·vesh	
All	kal	
its foliage	tar·pe	
	tsim·chah	
will wither !	tee·vash	
It will not take	ve·lo	
arm	viz·ro·a	
a strong	ge·do·w·lah	
people	u·ve·am	
or many	rav	
to pull	le·mas·o·wt	
it up	o·w·tah	
by its roots	mish·sha·ra·she·ha	
-	ve·hin·neh	Ezekiel 17:10
Even if it is transplanted	she·tu·lah	
will it flourish ?	ha·tits·lach	
Will it not	ha·lo·w	
strikes	khe·ga·at	
?	bah	
wind	ru·ach	
when the east	haq·qa·deem	
completely wither	tee·vash	
	ya·vosh	
on	al	
the bed	a·ru·got	
where it sprouted ’”	tsim·chah	
It will wither	tee·vash	

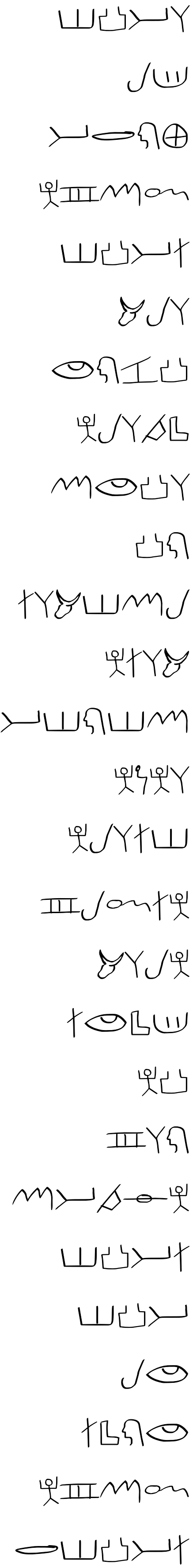

came	vay·hee	Ezekiel 17:11
Then the word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	
say to	e·mar	Ezekiel 17:12
“ Now	na	
house :	le·vet	
this rebellious	ham·me·ree	
‘ Do you not	ha·lo	
know	ye·da·tem	
what	mah	
these [things] [mean] ? ’	el·leh	
Tell [them]	e·mor	
‘ Behold	hin·neh	
came	va	
the king	me·lekh	
of Babylon	ba·vel	
to Jerusalem	ye·ru·sha·lim	
carried off	vay·yiq·qach	
-	et	
its king	mal·kah	
-	ve·et	
and officials	sa·re·ha	
and brought them back	vay·ya·ve	
-	o·w·tam	
with him	e·law	

to Babylon	ba·ve·lah	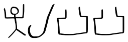	
He took	vay·yiq·qach	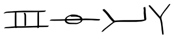	Ezekiel 17:13
family	miz·ze·ra		
a member of the royal	ham·me·lu·khah	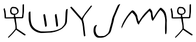	
and made	vay·yikh·rot	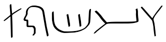	
with him	it·to		
a covenant	be·reet	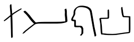	
putting	vay·ya·ve	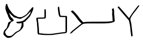	
him	o·to		
under oath	be·a·lah		
-	ve·et		
the leading men	e·le	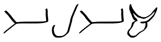	
of the land	ha·a·rets		
Then he carried away	la·qach	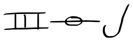	
would be	lih·yo·wt	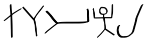	Ezekiel 17:14
so that the kingdom	mam·la·khah		
brought low	she·pha·lah		
unable	le·vil·tee	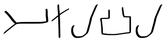	
to lift itself up	hit·nas·se	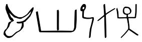	
by keeping	lish·mor		
-	et		
his covenant	be·ree·to	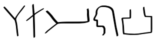	
surviving [only]	le·a·me·dah		
But this [king] rebelled	vay·yim·rad	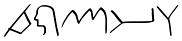	Ezekiel 17:15
against [Babylon]	bo		
by sending	lish·lo·ach		

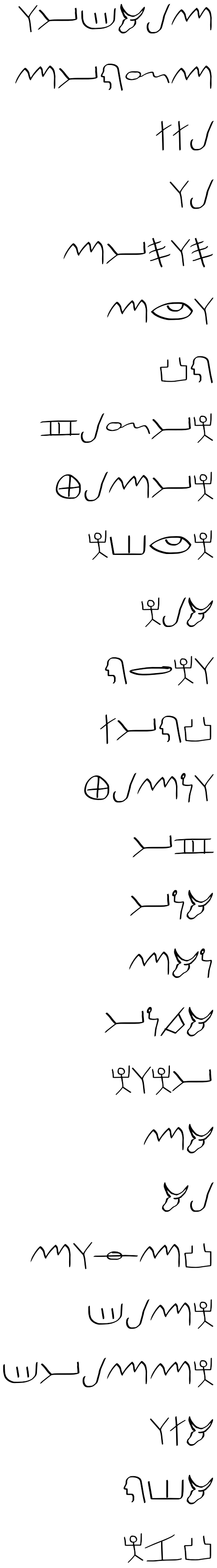

his envoys	mal·a·khaw	
to Egypt	mits·ra·yim	
to ask for	la·tet	
-	lo	
horses	su·seem	
army	ve·am	
and a large	rav	
Will he flourish ?	ha·yits·lach	
things escape ?	ha·yim·ma·let	
Will the one who does	ha·o·seh	
such	el·leh	
Can he break	ve·he·pher	
a covenant	be·reet	
and yet escape ? ’	ve·nim·lat	
live ’	chay	Ezekiel 17:16
I	a·nee	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
‘ As surely as	im	
	lo	
in the land	bim·qo·wm	
of the king	ham·me·lekh	
who enthroned him	ham·mam·leekh	
-	o·to	
whose	a·sher	
he despised	ba·zah	

-	et		
oath	a·la·to	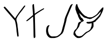	
and whose	va·a·sher		
he broke	he·pher		
-	et		
covenant	be·ree·to	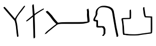	
	it·to		
in	ve·to·wkh		
Babylon	ba·vel		
' he will die	ya·mut		
will not	ve·lo		Ezekiel 17:17
army	ve·cha·yil	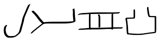	
with [his] mighty	ga·do·wl		
horde	u·ve·qa·hal	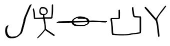	
and vast	rav		
help	ya·a·seh		
him	o·w·to		
Pharaoh	phar·oh		
in battle	bam·mil·cha·mah	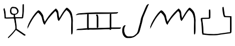	
are built	bish·pokh		
when ramps	so·le·lah	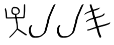	
constructed	u·viv·no·wt		
and siege walls	da·yeq	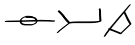	
to destroy	le·hakh·reet	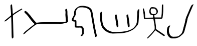	
lives	ne·pha·sho·wt	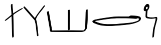	
many	rab·bo·wt		
He despised	u·va·zah		Ezekiel 17:18

the oath	a·lah	𐤀𐤋𐤄	
by breaking	le·ha·pher	𐤋𐤄𐤐𐤓	
the covenant	be·reet	𐤁𐤓𐤉𐤕	
Seeing that	ve·hin·neh	𐤅𐤄𐤍𐤄	
he gave	na·tan	𐤍𐤕𐤍	
his hand in pledge	ya·do	𐤉𐤃𐤅	
all	ve·khal	𐤅𐤊𐤋	
these [things]	el·leh	𐤀𐤋𐤄	
yet did	a·sah	𐤏𐤔𐤄	
he will not	lo	𐤋𐤀	
escape ! ’	yim·ma·let	𐤉𐤌𐤋𐤈𐤎	
Therefore	la·khen	𐤋𐤊𐤍	Ezekiel 17:19
this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
I live	chay	𐤇𐤉	
‘ As	a·nee	𐤀𐤍𐤉	
surely as	im	𐤀𐤌	
	lo	𐤋𐤀	
My oath	a·la·tee	𐤀𐤋𐤕𐤉	
that	a·sher	𐤀𐤔𐤓	
he despised	ba·zah	𐤁𐤆𐤄	
and My covenant	u·ve·ree·tee	𐤅𐤁𐤓𐤉𐤕𐤉	
that	a·sher	𐤀𐤔𐤓	
he broke	he·pheer	𐤄𐤐𐤉𐤓	
I will bring down	u·ne·tat·tee	𐤅𐤍𐤕𐤕𐤉𐤅	

upon his head	be·ro·sho		
I will spread	u·pha·ras·tee		Ezekiel 17:20
over him	a·law	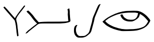	
My net	rish·tee		
and catch him	ve·nit·pas		
in My snare	bim·tsu·da·tee		
I will bring him	va·ha·vee·o·w·tee·hu		
to Babylon	va·ve·lah	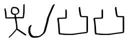	
and execute judgment	ve·nish·pat·tee		
upon him	it·to		
there	sham		
he committed	ma·a·lo		
	a·sher		
for the treason	ma·al		
against Me	bee	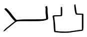	
-	ve·et		Ezekiel 17:21
All	kal		
his choice	miv·ra·cho		
-	be·khal		
troops	a·gap·paw		
by the sword	ba·che·rev	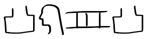	
will fall	yip·po·lu		
and those who survive	ve·han·nish·a·reem		
to every	le·khal		
wind	ru·ach		
will be scattered	yip·pa·re·su	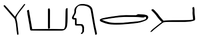	
Then you will know	vee·da·tem		

that	kee	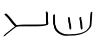	
I	a·nee	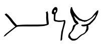	
the LORD	YHVH	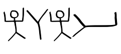	
have spoken ’	dib·bar·tee	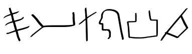	
This is what	koh		Ezekiel 17:22
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH	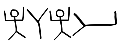	
will take a shoot	ve·la·qach·tee	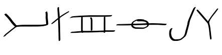	
‘ I	a·nee	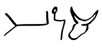	
top	mits·tsam·me·ret		
of the cedar	ha·e·rez		
from the lofty	ha·ra·mah	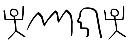	
and I will set [it] out	ve·na·tat·tee		
from its topmost	me·rosh		
shoots	yo·ne·qo·w·taw	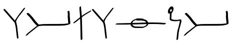	
a tender sprig	rakh		
I will pluck	eq·toph	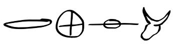	
will plant it	ve·sha·tal·tee	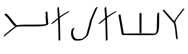	
and I	a·nee	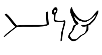	
on	al		
mountain	har		
a high	ga·vo·ha		
and lofty	ve·ta·lul	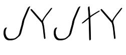	
on the mountain	be·har		Ezekiel 17:23
heights	me·ro·wm		
of Israel	yis·ra·el	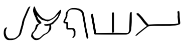	

I will plant it	esh·to·len·nu		
so that it will bear	ve·na·sa		
branches	a·naph		
it will yield	ve·a·sah		
fruit	phe·ree		
and become	ve·ha·yah	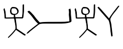	
cedar	le·e·rez		
a majestic	ad·deer	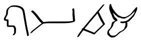	
will nest	ve·sha·khe·nu		
under it	tach·taw		
	kol	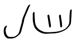	
Birds	tsip·po·wr		
of every	kal	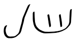	
kind	ka·naph	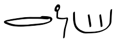	
in the shade	be·tsel		
of its branches	da·lee·yo·w·taw	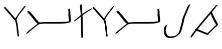	
taking shelter	tish·kon·nah		
will know	ve·ya·de·u		Ezekiel 17:24
Then all	kal	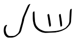	
the trees	a·tse		
of the field	has·sa·deh		
that	kee	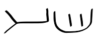	
I	a·nee	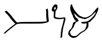	
am the LORD	YHVH	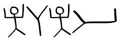	
I bring	hish·pal·tee		
tree {down}	ets		
the tall	ga·vo·ha		

tall	hig·bah·tee		
tree	ets		
and make the low	sha·phal		
I dry up	ho·w·vash·tee	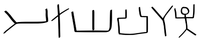	
tree	ets		
the green	lach	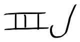	
flourish	ve·hiph·rach·tee		
tree	ets		
and make the withered	ya·vesh		
I	a·nee	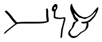	
the LORD	YHVH		
have spoken	dib·bar·tee		
and I have done [it] ’”	ve·a·see·tee	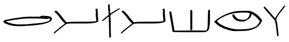	
came	vay·hee	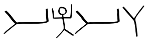	Ezekiel 18:1
Then the word	de·var		
of the LORD	YHVH		
to me	e·lay	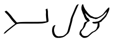	
saying	le·mor		
“ What	mah		Ezekiel 18:2
mean	la·khem		
do you people	at·tem		
proverb	mo·she·leem	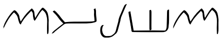	
-	et		
-	ham·ma·shal		
by quoting this	haz·zeh		
about	al		
the land	ad·mat		

of Israel :	yis·ra·el	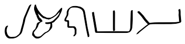	
	le·mor	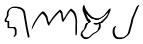	
‘ The fathers	a·vo·wt	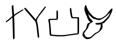	
have eaten	yo·khe·lu	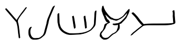	
sour grapes	vo·ser	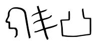	
and the teeth	ve·shin·ne	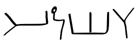	
of the children	hab·ba·neem	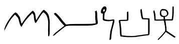	
are set on edge ’ ?	tiq·he·nah	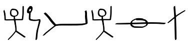	
I live	chay	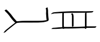	Ezekiel 18:3
As surely as	a·nee	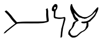	
declares	ne·um	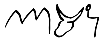	
the Lord	a·do·nay	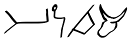	
GOD	YHVH	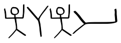	
you will no	im	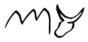	
	yih·yeh	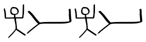	
	la·khem	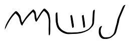	
longer	o·wd	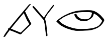	
quote	me·shol	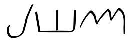	
proverb	ham·ma·shal	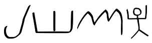	
this	haz·zeh	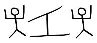	
in Israel	be·yis·ra·el	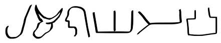	
Behold	hen		Ezekiel 18:4
every	kal	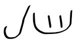	
soul	han·ne·pha·sho·wt	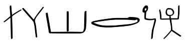	
belongs to Me	lee	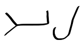	
	hen·nah	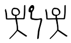	
	ke·ne·phesh	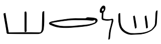	

both father	ha·av		
[and]	u·khe·ne·phesh		
son	hab·ben	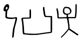	
Mine	lee	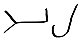	
are	hen·nah		
The soul	han·ne·phesh		
who sins	ha·cho·tet		
is the one who	hee	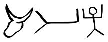	
will die	ta·mut		
a man	ve·eesh	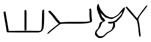	Ezekiel 18:5
Now suppose	kee	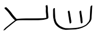	
is	yih·yeh	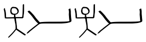	
righteous	tsad·deeq	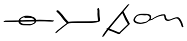	
and does	ve·a·sah		
what is just	mish·pat		
and right :	u·tse·da·qah	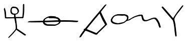	
at	el		Ezekiel 18:6
the mountain	he·ha·reem	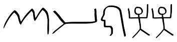	
He does not	lo		
eat	a·khal		
	ve·e·naw	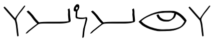	
[or]	lo		
look	na·sa		
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the idols	gil·lu·le		
of the house	bet	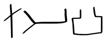	
of Israel	yis·ra·el	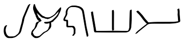	

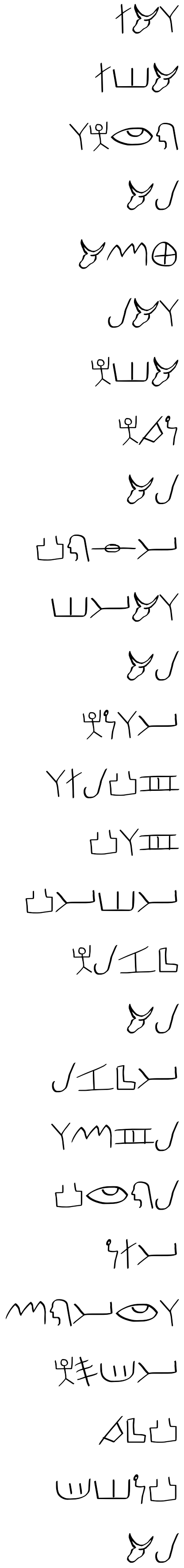

-	ve·et	
wife	e·shet	
his neighbor’s	re·e·hu	
He does not	lo	
defile	tim·me	
	ve·el	
a woman	ish·shah	
during her period	nid·dah	
or	lo	
approach	yiq·rav	
another	ve·eesh	Ezekiel 18:7
He does not	lo	
oppress	yo·w·neh	
the pledge	cha·vo·la·to	
to the debtor	cho·wv	
but restores	ya·sheev	
robbery	ge·ze·lah	
He does not	lo	
commit	yig·zol	
his bread	lach·mo	
to the hungry	le·ra·ev	
but gives	yit·ten	
the naked	ve·e·rom	
and covers	ye·khas·seh	
with clothing	ba·ged	
in usury	ban·ne·shekh	Ezekiel 18:8
He does not	lo	

engage	yit·ten	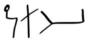	
excess interest	ve·tar·beet	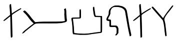	
[or]	lo	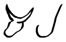	
take	yiq·qach	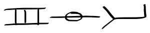	
from iniquity	me·a·vel	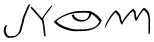	
	ya·sheev	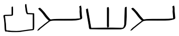	
but he withholds his hand	ya·do	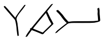	
justice	mish·pat	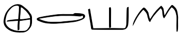	
true	e·met	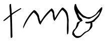	
[and] executes	ya·a·seh	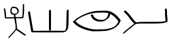	
between	ben	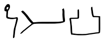	
men	eesh	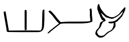	
	le·eesh	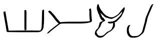	
My statutes	be·chuq·qo·w·tay	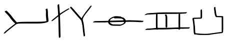	Ezekiel 18:9
He follows	ye·hal·lekh	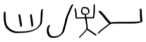	
My ordinances	u·mish·pa·tay	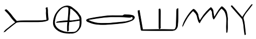	
keeps	sha·mar	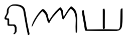	
	la·a·so·wt	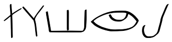	
and faithfully	e·met	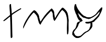	
righteous	tsad·deeq	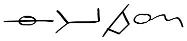	
[That man] is	hu	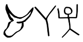	
surely	cha·yoh	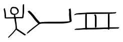	
he will live	yich·yeh	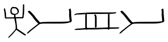	
declares	ne·um	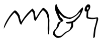	
the Lord	a·do·nay	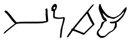	
GOD	YHVH	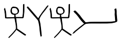	
Now suppose [that man] has	ve·ho·w·leed	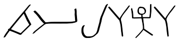	Ezekiel 18:10

son	ben		
a violent	pa·reets	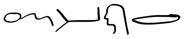	
who sheds	sho·phekh		
blood	dam		
or does	ve·a·sah		
	ach	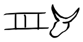	
any	me·a·chad		
of these [things]	me·el·leh		
though the father	ve·hu		Ezekiel 18:11
-	et		
none	kal		
of them :	el·leh	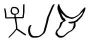	
	lo		
has done	a·sah		
	kee		
Indeed	gam		
at	el		
the mountain	he·ha·reem	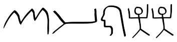	
the son eats	a·khal		
-	ve·et		
wife	e·shet	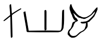	
his neighbor’s	re·e·hu		
and defiles	tim·me		
the poor	a·nee	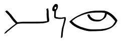	Ezekiel 18:12
and needy	ve·ev·yo·wn	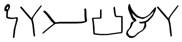	
He oppresses	ho·w·nah	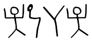	
he commits robbery	ge·ze·lo·wt	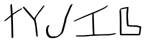	

	ga·zal	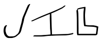	
a pledge	cha·vol	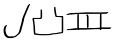	
and does not	lo	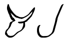	
restore	ya·sheev	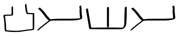	
to	ve·el	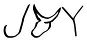	
idols	hag·gil·lu·leem	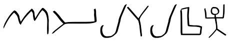	
He lifts	na·sa	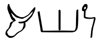	
his eyes	e·naw	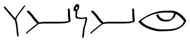	
abominations	to·w·e·vah	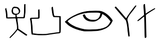	
he commits	a·sah	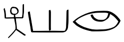	
in usury	ban·ne·shekh	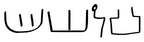	Ezekiel 18:13
He engages	na·tan	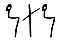	
excess interest	ve·tar·beet	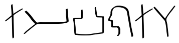	
and takes	la·qach	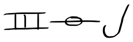	
Will [this son] live ?	va·chay	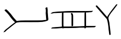	
He will not	lo	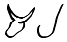	
!	yich·yeh	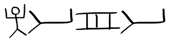	
-	et	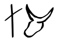	
all	kal	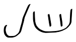	
abominations	hat·to·w·e·vo·wt	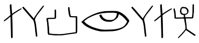	
these	ha·el·leh	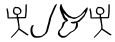	
Since he has committed	a·sah	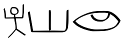	
he will surely die	mo·wt	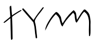	
	yu·mat	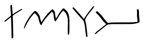	
his blood	da·maw	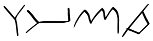	
on his own head	bo	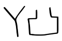	
will be	yih·yeh	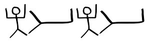	

Now	ve·hin·neh	והנה	Ezekiel 18:14
suppose [this son] has	ho·w·leed	הוליד	
a son	ben	בן	
who sees	vay·yar	וירא	
-	et	את	
all	kal	כל	
the sins	chat·tot	חטאת	
his father	a·vee	אביו	
-	a·sher	אשר	
has committed	a·sah	עשה	
considers them	vay·yir·eh	ויראה	
and does not	ve·lo	ולא	
do likewise	ya·a·seh	יעשה	
:	ka·hen	כהן	
at	al	על	Ezekiel 18:15
the mountain	he·ha·reem	ההרים	
He does not	lo	לא	
eat	a·khal	אכל	
	ve·e·naw	ועיניו	
[or]	lo	לא	
look	na·sa	נשא	
to	el	אל	
the idols	gil·lu·le	גלולי	
of the house	bet	בית	
of Israel	yis·ra·el	ישראל	
-	et	את	
wife	e·shet	אשת	

his neighbor’s	re·e·hu	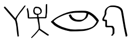	
He does not	lo	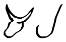	
defile	tim·me	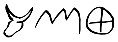	
another	ve·eesh	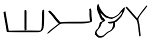	Ezekiel 18:16
He does not	lo	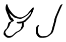	
oppress	ho·w·nah	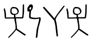	
a pledge	cha·vol	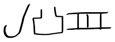	
	lo	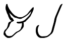	
or retain	cha·val	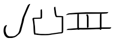	
robbery	u·ge·ze·lah	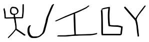	
	lo	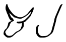	
or commit	ga·zal	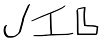	
his bread	lach·mo	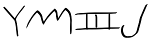	
to the hungry	le·ra·ev	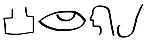	
He gives	na·tan	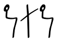	
the naked	ve·e·ro·wm	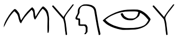	
and covers	kis·sah	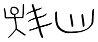	
with clothing	va·ged	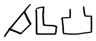	
{from harming} the poor	me·a·nee	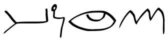	Ezekiel 18:17
He withholds	he·sheev	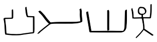	
his hand	ya·do	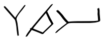	
interest	ne·shekh	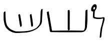	
or usury	ve·tar·beet	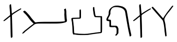	
no	lo	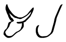	
and takes	la·qach	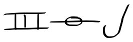	
My ordinances	mish·pa·tay	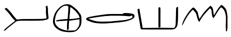	
keeps	a·sah	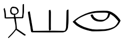	

My statutes	be·chuq·qo·w·tay	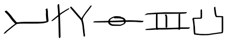	
and follows	ha·lakh	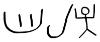	
He	hu		
Such a man will not	lo		
die	ya·mut		
iniquity	ba·a·won		
for his father’s	a·vee	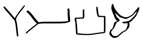	
He will surely live	cha·yoh	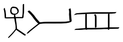	
	yich·yeh	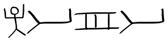	
As for his father	a·vee	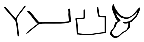	Ezekiel 18:18
because	kee	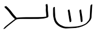	
he practiced	a·shaq		
extortion	o·sheq		
robbed	ga·zal		
	ge·zel	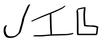	
his brother	ach	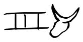	
what	va·a·sher		
was wrong	lo		
	to·wv		
and did	a·sah		
among	be·to·wkh		
his people	am·maw	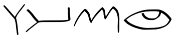	
	ve·hin·neh		
he will die	met		
for his own iniquity	ba·a·wo·no		
Yet you may ask	va·a·mar·tem	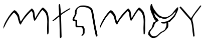	Ezekiel 18:19
‘ Why	mad·du·a		

	lo		
bear	na·sa		
shouldn’t the son	hab·ben	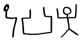	
the iniquity	ba·a·won		
of his father ? ’	ha·av		
Since the son	ve·hab·ben		
what is just	mish·pat		
and right	u·tse·da·qah	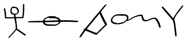	
has done	a·sah		
-	et		
all	kal		
My statutes	chuq·qo·w·tay	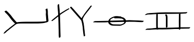	
carefully	sha·mar		
observing	vay·ya·a·seh		
-	o·tam		
he will surely live	cha·yoh	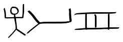	
	yich·yeh	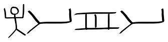	
The soul	han·ne·phesh		Ezekiel 18:20
who sins	ha·cho·tet		
is the one who	hee	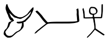	
will die	ta·mut	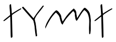	
A son	ben		
will not	lo		
bear	yis·sa	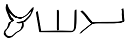	
the iniquity	ba·a·won		
of his father	ha·av		
and a father	ve·av		

will not	lo	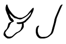	
bear	yis·sa	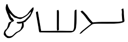	
the iniquity	ba·a·won	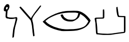	
of his son	hab·ben	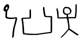	
The righteousness	tsid·qat	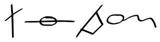	
of the righteous man	hats·tsad·deeq	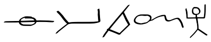	
upon him	a·law	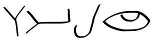	
will fall	tih·yeh	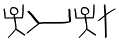	
and the wickedness	ve·rish·at	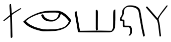	
of the wicked man	ra·sha‘	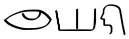	
upon him	a·law	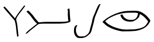	
will fall	tih·yeh	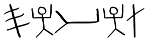	
the wicked man	ve·ha·ra·sha	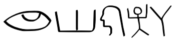	Ezekiel 18:21
But if	kee	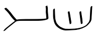	
turns	ya·shuv	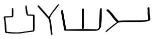	
from all	mik·kal	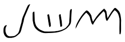	
the sins	chat·ta·to	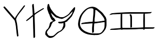	
-	a·sher	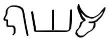	
he has committed	a·sah	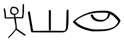	
keeps	ve·sha·mar	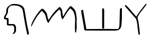	
-	et	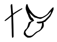	
all	kal	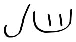	
My statutes	chu·qo·w·tay	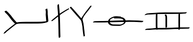	
and does	ve·a·sah	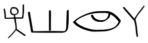	
what is just	mish·pat	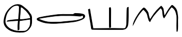	
and right	u·tse·da·qah	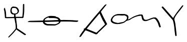	
he will surely live	cha·yoh	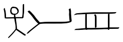	

	yich·yeh	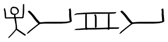	
he will not	lo		
die	ya·mut		
None	kal		Ezekiel 18:22
of the transgressions	pe·sha·aw		
-	a·sher		
he has committed	a·sah		
	lo		
will be held	yiz·za·khe·ru	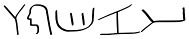	
against him	lo		
Because of the righteousness	be·tsid·qa·to	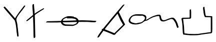	
-	a·sher		
he has practiced	a·sah		
he will live	yich·yeh	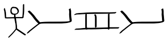	
Do I take any pleasure	he·cha·phots	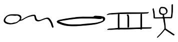	Ezekiel 18:23
	ech·pots		
in the death	mo·wt		
of the wicked ?	ra·sha		
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
Wouldn't I prefer	ha·lo·w		
that he turn	be·shu·vo		
from his ways	mid·de·ra·khaw	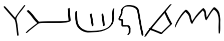	
and live ?	ve·cha·yah	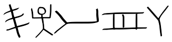	
turns	u·ve·shuv		Ezekiel 18:24

But if a righteous man	tsad·deeq	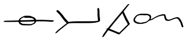	
from his righteousness	mits·tsid·qa·to	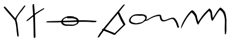	
and practices	ve·a·sah		
iniquity	a·vel		
	ke·khol		
the same abominations	hat·to·w·e·vo·wt		
as	a·sher		
committing	a·sah		
the wicked	ha·ra·sha		
	ya·a·seh		
will he live ?	va·chay	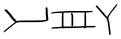	
	kal	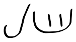	
of the righteous acts	tsid·qa·to	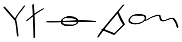	
-	a·sher		
he did	a·sah		
None	lo		
will be remembered	tiz·za·khar·nah		
-	be·ma·a·lo		
-	a·sher		
Because of the unfaithfulness	ma·al		
and sin	u·ve·chat·ta·to	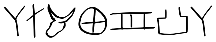	
-	a·sher		
he has committed	cha·ta		
	bam		
he will die	ya·mut		
Yet you say	va·a·mar·tem	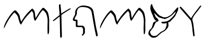	Ezekiel 18:25

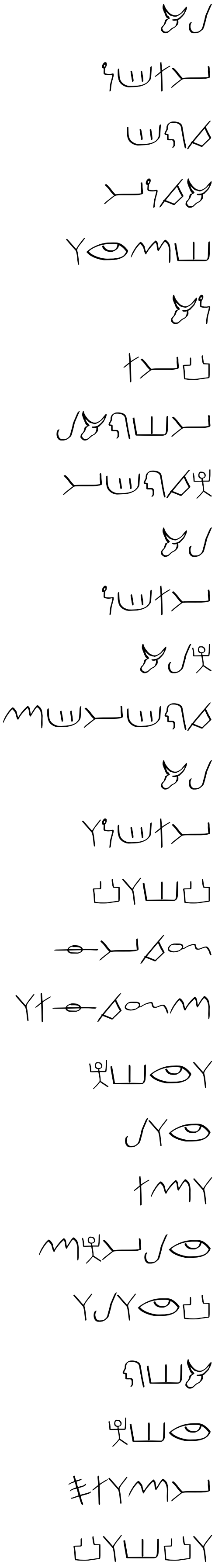

is not	lo	
just ’	yit·ta·khen	
‘ The way	de·rekh	
of the Lord	a·do·nay	
Hear	shim·u	
now	na	
O house	bet	
of Israel :	yis·ra·el	
Is it My way	ha·dar·kee	
that is unjust	lo	
?	yit·ta·khen	
Is it not	ha·lo	
your ways	dar·khe·khem	
that are unjust	lo	
?	yit·ta·khe·nu	
turns	be·shuv	Ezekiel 18:26
If a righteous man	tsad·deeq	
from his righteousness	mits·tsid·qa·to	
and practices	ve·a·sah	
iniquity	a·vel	
he will die	u·met	
for this	a·le·hem	
because of the iniquity	be·aw·lo	
-	a·sher	
he has committed	a·sah	
He will die	ya·mut	
turns	u·ve·shuv	Ezekiel 18:27

But if a wicked man	ra·sha	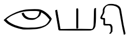	
from the wickedness	me·rish·a·to	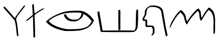	
-	a·sher	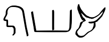	
he has committed	a·sah	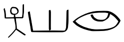	
and does	vay·ya·as	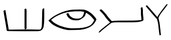	
what is just	mish·pat	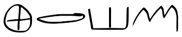	
and right	u·tse·da·qah	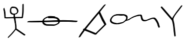	
he	hu	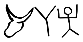	
-	et	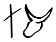	
his life	naph·sho	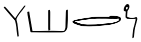	
will save	ye·chay·yeh	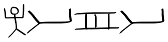	
Because he considered	vay·yir·eh	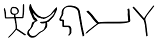	Ezekiel 18:28
and turned	vay·ya·shov	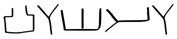	
from all	mik·kal	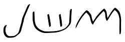	
the transgressions	pe·sha·aw	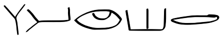	
-	a·sher	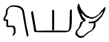	
he had committed	a·sah	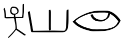	
he will surely live	cha·yo	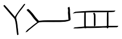	
	yich·yeh	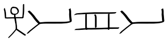	
he will not	lo	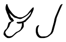	
die	ya·mut	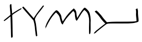	
says	ve·a·me·ru	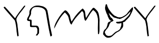	Ezekiel 18:29
Yet the house	bet	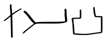	
of Israel	yis·ra·el	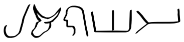	
is not	lo	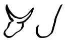	
just ’	yit·ta·khen	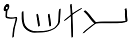	
‘ The way	de·rekh	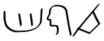	

of the Lord	a·do·nay		
Are My ways	had·de·ra·khay	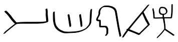	
unjust	lo		
	yit·ta·khen·nu	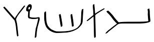	
O house	bet	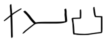	
of Israel ?	yis·ra·el	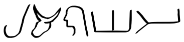	
Is it not	ha·lo	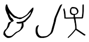	
your ways	dar·khe·khem	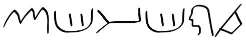	
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?	yit·ta·khen	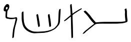	
Therefore	la·khen		Ezekiel 18:30
each	eesh	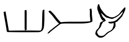	
according to his ways	kid·ra·khaw		
I will judge	esh·pot		
you	et·khem		
O house	bet	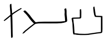	
of Israel	yis·ra·el	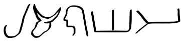	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
Repent	shu·vu		
and turn	ve·ha·shee·vu	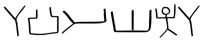	
from all	mik·kal		
your transgressions	pish·e·khem		
will not	ve·lo		
become	yih·yeh	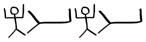	
your	la·khem		

downfall	le·mikh·sho·wl		
so that your iniquity	a·won		
Cast away	hash·lee·khu	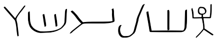	Ezekiel 18:31
from yourselves	me·a·le·khem	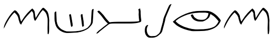	
-	et		
all	kal	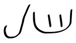	
the transgressions	pish·e·khem		
-	a·sher		
you have committed	pe·sha·tem		
	bam		
and fashion	va·a·su		
for yourselves	la·khem		
heart	lev	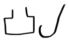	
a new	cha·dash	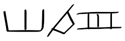	
spirit	ve·ru·ach		
and a new	cha·da·shah		
Why	ve·lam·mah	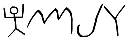	
should you die	ta·mu·tu		
O house	bet	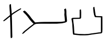	
of Israel ?	yis·ra·el	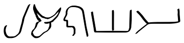	
For	kee	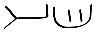	Ezekiel 18:32
I take no	lo		
pleasure	ech·pots		
in anyone’s death	be·mo·wt		
	ham·met		
declares	ne·um		
the Lord	a·do·nay		

GOD	YHVH		
So repent	ve·ha·shee·vu	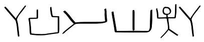	
and live ! [”]	wich·yu	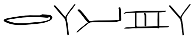	
[“] As for you	ve·at·tah		Ezekiel 19:1
take up	sa		
a lament	qee·nah	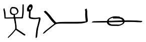	
for	el		
the princes	ne·see·e	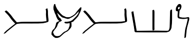	
of Israel	yis·ra·el	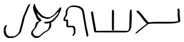	
and say :	ve·a·mar·ta		Ezekiel 19:2
‘ What	mah	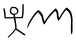	
was your mother ?	im·me·kha		
A lioness	le·vee·ya	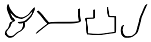	
among	ben	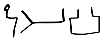	
the lions !	a·ra·yo·wt	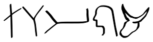	
She lay down	ra·va·tsah	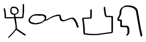	
among	be·to·wkh		
the young lions	ke·phi·reem		
she reared	rib·be·tah		
her cubs	gu·re·ha	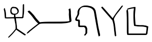	
She brought up	vat·ta·al		Ezekiel 19:3
one	e·chad	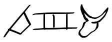	
of her cubs	mig·gu·re·ha		
a young lion	ke·pheer		
and he became	ha·yah	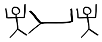	
After learning	vay·yil·mad	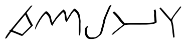	
to tear	lit·raph		

[his] prey	te·reph	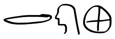	
men	a·dam	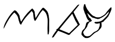	
he devoured	a·khal	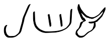	
heard	vay·yish·me·u	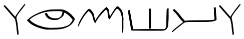	Ezekiel 19:4
of him	e·law	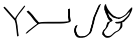	
When the nations	go·w·yim	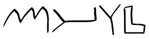	
in their pit	be·shach·tam	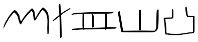	
he was trapped	nit·pas	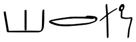	
they led him away	vay·vi·u·hu	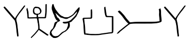	
With hooks	va·cha·cheem	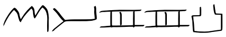	
to	el	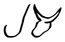	
the land	e·rets	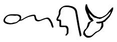	
of Egypt	mits·ra·yim	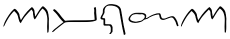	
When she saw	vat·te·re	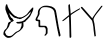	Ezekiel 19:5
that	kee	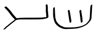	
she had waited in vain	no·w·cha·lah	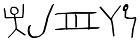	
was lost	a·ve·dah	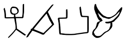	
that her hope	tiq·va·tah	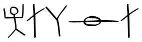	
she took	vat·tiq·qach	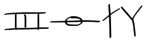	
another	e·chad	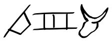	
of her cubs	mig·gu·re·ha	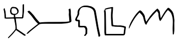	
a young lion	ke·pheer	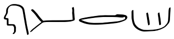	
and made him	sa·ma·te·hu	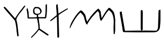	
He prowled	vay·yit·hal·lekh	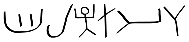	Ezekiel 19:6
among	be·to·wkh	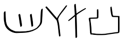	
the lions	a·ra·yo·wt	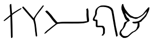	
a young lion	ke·pheer	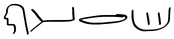	

and became	ha·yah	היה	
After learning	vay·yil·mad	וילמד	
to tear	lit·raph	לטרף	
[his] prey	te·reph	טרף	
men	a·dam	אדם	
he devoured	a·khal	אכל	
He broke down	vay·ye·da	וידע	Ezekiel 19:7
their strongholds	al·me·no·w·taw	אלמנותיו	
their cities	ve·a·re·hem	ועריהם	
and devastated	he·che·reev	החריב	
shuddered	vat·te·sham	ותשם	
The land	e·rets	ארץ	
and everything in it	u·me·lo·ah	ומלאה	
at the sound	miq·qo·wl	מקול	
of his roaring	sha·a·ga·to	שאגתו	
set out	vay·yit·te·nu	ויתנו	Ezekiel 19:8
against him	a·law	עליו	
Then the nations	go·w·yim	גוים	
on every side	sa·veev	סביב	
from the provinces	mim·me·dee·no·wt	ממדינות	
They spread	vay·yiph·re·su	ויפרשו	
over him	a·law	עליו	
their net	rish·tam	רשתם	
in their pit	be·shach·tam	בשחתם	
he was trapped	nit·pas	נתפש	
they caged him	vay·yit·te·nu·hu	ויתנהו	Ezekiel 19:9
	vas·su·gar	בסוגר	

With hooks	ba·cha·cheem	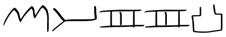	
and brought him	vay·vi·u·hu	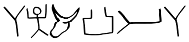	
to	el	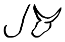	
the king	me·lekh	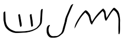	
of Babylon	ba·vel	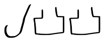	
They brought him	ye·vi·u·hu	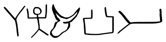	
into captivity	bam·me·tso·do·wt	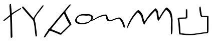	
so that	le·ma·an	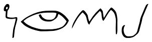	
no	lo	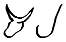	
was heard	yish·sha·ma	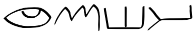	
his roar	qo·w·lo	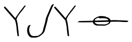	
longer	o·wd	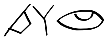	
on	el	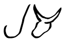	
the mountains	ha·re	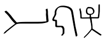	
of Israel	yis·ra·el	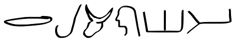	
Your mother	im·me·kha	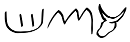	Ezekiel 19:10
was like a vine	khag·ge·phen	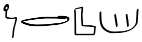	
in your vineyard	be·da·me·kha	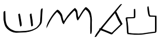	
by	al	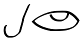	
the water	ma·yim	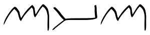	
planted	she·tu·lah	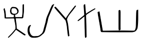	
fruitful	po·ree·yah	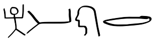	
and full of branches	va·a·ne·phah	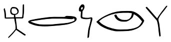	
it was	ha·ye·tah	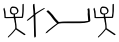	
waters	mim·ma·yim	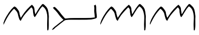	
because of the abundant	rab·beem	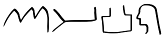	
It had	vay·yih·yu	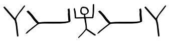	Ezekiel 19:11

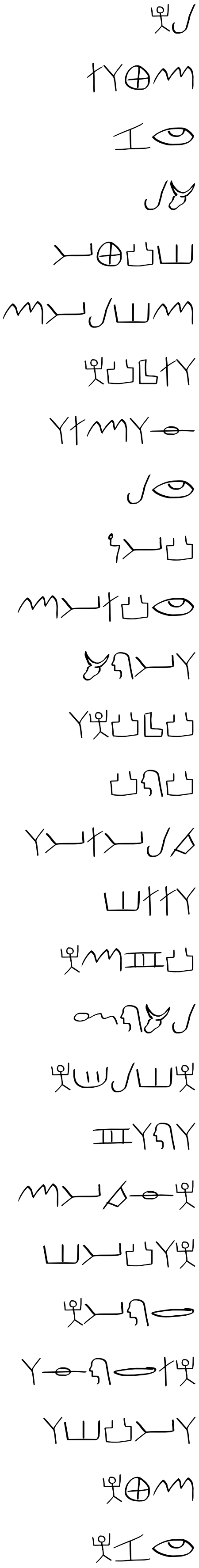

	lah	
branches	mat·to·wt	
strong	oz	
fit for	el	
scepter	shiv·te	
a ruler’s	mo·she·leem	
It towered	vat·tig·bah	
high	qo·w·ma·to	
above	al	
	ben	
the thick branches	a·vo·teem	
conspicuous	vay·ye·ra	
for its height	ve·ga·ve·ho	
and for its dense	be·rov	
foliage	da·lee·yo·taw	
But it was uprooted	vat·tut·tash	Ezekiel 19:12
in fury	be·che·mah	
to the ground	la·a·rets	
cast down	hush·la·khah	
wind	ve·ru·ach	
and the east	haq·qa·deem	
dried up	ho·w·veesh	
its fruit	pir·yah	
were stripped off	hit·pa·re·qu	
and they withered	ve·ya·ve·shu	
branches	mat·teh	
Its strong	uz·zah	

the fire	esh	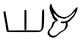	
consumed them	a·kha·la·te·hu	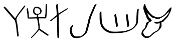	
Now	ve·at·tah	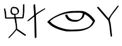	Ezekiel 19:13
it is planted	she·tu·lah	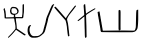	
in the wilderness	vam·mid·bar	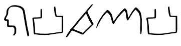	
land	be·e·rets	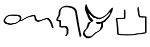	
in a dry	tsee·yah	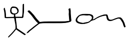	
and thirsty	ve·tsa·ma	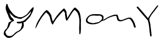	
has gone out	vat·te·tse	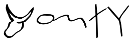	Ezekiel 19:14
Fire	esh	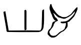	
from its main branch	mim·mat·teh	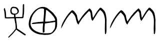	
	vad·de·ha	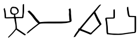	
its fruit	pir·yah	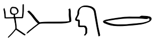	
and devoured	a·kha·lah	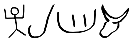	
no	ve·lo	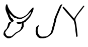	
remains	ha·yah	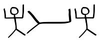	
on it	vah	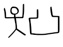	
branch	mat·teh	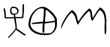	
strong	oz	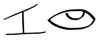	
scepter ’	she·vet	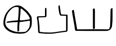	
fit for a ruler’s	lim·sho·wl	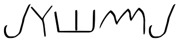	
is a lament	qee·nah	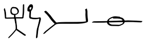	
This	hee	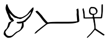	
and shall be used	vat·te·hee	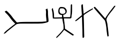	
as a lament ”	le·qee·nah	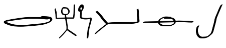	
-	vay·hee	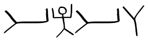	Ezekiel 20:1
year	bash·sha·nah	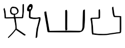	

In the seventh	hash·she·vee·eet	
of the fifth month	ba·cha·mi·shee	
on the tenth	be·a·so·wr	
day	la·cho·desh	
came	ba·u	
	a·na·sheem	
some of the elders	miz·ziq·ne	
of Israel	yis·ra·el	
to inquire	lid·rosh	
-	et	
of the LORD	YHVH	
and they sat down	vay·ye·she·vu	
before me	le·pha·nay	
came	vay·hee	Ezekiel 20:2
Then the word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	
“ Son	ben	Ezekiel 20:3
of man	a·dam	
speak	dab·ber	
-	et	
to the elders	ziq·ne	
of Israel	yis·ra·el	
and tell	ve·a·mar·ta	
them	a·le·hem	
that this is what	koh	

says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
to inquire	ha·lid·rosh		
of Me ?	o·tee	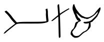	
Have you	at·tem		
come	ba·eem		
I live	chay	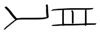	
As surely as	a·nee	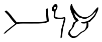	
I will not	im		
be consulted	id·da·resh		
by you	la·khem		
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
Will you judge	ha·tish·pot	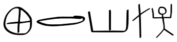	Ezekiel 20:4
them	o·tam		
will you judge [them]	ha·tish·po·wt		
son	ben		
of man ?	a·dam		
-	et		
the abominations	to·w·a·vot		
of their fathers	a·vo·w·tam		
Confront them with	ho·w·dee·em	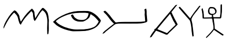	
and tell	ve·a·mar·ta		Ezekiel 20:5
them	a·le·hem	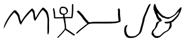	
that this is what	koh	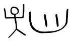	

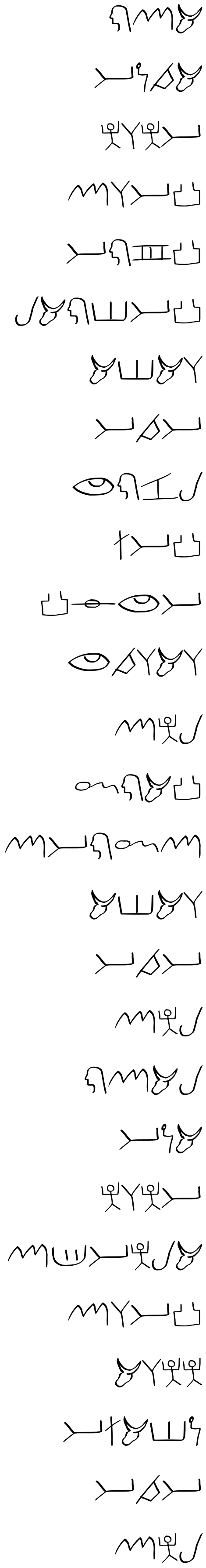

says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
On the day	be·yo·wm	
I chose	ba·cho·ree	
Israel	ve·yis·ra·el	
I swore an oath	va·es·sa	
	ya·dee	
to the descendants	le·ze·ra	
of the house	bet	
of Jacob	ya·a·qov	
and made Myself known	va·iw·va·da	
to them	la·hem	
in the land	be·e·rets	
of Egypt	mits·ra·yim	
With an uplifted	va·es·sa	
hand	ya·dee	
to them	la·hem	
I said	le·mor	
‘ I	a·nee	
am the LORD	YHVH	
your God ’	e·lo·he·khem	
day	bay·yo·wm	Ezekiel 20:6
On that	ha·hu	
I swore	na·sa·tee	
	ya·dee	
-	la·hem	

to bring them	le·ho·w·tsee·am		
out of the land	me·e·rets		
of Egypt	mits·ra·yim		
into	el		
a land	e·rets		
that	a·sher		
I had searched out	tar·tee	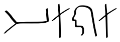	
for them	la·hem		
a land flowing	za·vat	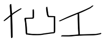	
with milk	cha·lav	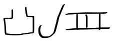	
and honey	u·de·vash		
the glory	tse·vee		
	hee	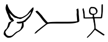	
of all	le·khal		
lands	ha·a·ra·tso·wt		
And I said	va·o·mar		Ezekiel 20:7
to them :	a·le·hem		
‘ Each of you	eesh	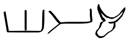	
the abominations	shiq·qu·tse	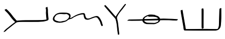	
before his eyes	e·naw		
must throw away	hash·lee·khu	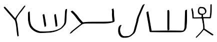	
with the idols	u·ve·gil·lu·le	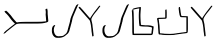	
of Egypt	mits·ra·yim	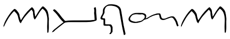	
and you must not	al		
defile yourselves	tit·tam·ma·u		
I	a·nee	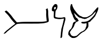	
am the LORD	YHVH		

your God ’	e·lo·he·khem	
But they rebelled	vay·yam·ru	Ezekiel 20:8
against Me	vee	
and refused	ve·lo	
	a·vu	
to listen	lish·mo·a	
-	e·lay	
None of them	eesh	
-	et	
the abominations	shiq·qu·tse	
before their eyes	e·ne·hem	
-	lo	
cast away	hish·lee·khu	
-	ve·et	
the idols	gil·lu·le	
of Egypt	mits·ra·yim	
and they did not	lo	
forsake	a·za·vu	
So I resolved	va·o·mar	
to pour out	lish·pokh	
My wrath	cha·ma·tee	
upon them	a·le·hem	
and vent	le·khal·lo·wt	
My anger	ap·pee	
against them	ba·hem	
in	be·to·wkh	
the land	e·rets	

of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
But I acted	va·a·as	𐤅𐤀𐤏𐤔	Ezekiel 20:9
for the sake	le·ma·an	𐤋𐤌𐤏𐤍	
of My name	she·mee	𐤔𐤌𐤉	
that it should not	le·vil·tee	𐤋𐤁𐤋𐤕𐤉	
be profaned	he·chel	𐤄𐤇𐤋	
in the eyes	le·e·ne	𐤋𐤏𐤉𐤍𐤉	
of the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
among whom	a·sher	𐤀𐤔𐤓	
they were living	hem·mah	𐤄𐤌𐤄	
	ve·to·w·kham	𐤁𐤕𐤅𐤊𐤌	
in whose	a·sher	𐤀𐤔𐤓	
I had revealed Myself	no·w·da·tee	𐤍𐤅𐤃𐤏𐤕𐤉	
to [Israel]	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
sight	le·e·ne·hem	𐤋𐤏𐤉𐤍𐤉𐤄𐤌	
by bringing them	le·ho·w·tsee·am	𐤋𐤄𐤅𐤑𐤉𐤀𐤌	
out of the land	me·e·rets	𐤌𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
So I brought them	va·o·w·tsee·em	𐤅𐤀𐤅𐤑𐤉𐤀𐤌	Ezekiel 20:10
out of the land	me·e·rets	𐤌𐤀𐤓𐤑	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
and led them	va·a·vi·em	𐤅𐤀𐤁𐤀𐤌	
into	el	𐤀𐤋	
the wilderness	ham·mid·bar	𐤄𐤌𐤃𐤁𐤓	
And I gave	va·et·ten	𐤅𐤀𐤕𐤍	Ezekiel 20:11
them	la·hem	𐤋𐤄𐤌	
-	et	𐤀𐤕	

My statutes	chuq·qo·w·tay	
-	ve·et	
My ordinances —	mish·pa·tay	
and made known	ho·w·da·tee	
to them	o·w·tam	
who	a·sher	
does [these things]	ya·a·seh	
-	o·w·tam	
for the man	ha·a·dam	
will live	va·chay	
by them	ba·hem	
I also	ve·gam	Ezekiel 20:12
-	et	
My Sabbaths	shab·be·to·w·tay	
gave	na·tat·tee	
them	la·hem	
	lih·yo·wt	
as a sign	le·o·wt	
between us	be·nee	
	u·ve·ne·hem	
so that they would know	la·da·at	
that	kee	
I	a·nee	
am the LORD	YHVH	
who sanctifies them	me·qad·de·sham	
rebelled	vay·yam·ru	Ezekiel 20:13
against Me	vee	

Yet the house	vet	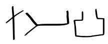	
of Israel	yis·ra·el	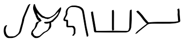	
in the wilderness	bam·mid·bar		
My statutes	be·chuq·qo·w·tay	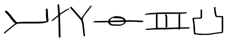	
They did not	lo		
follow	ha·la·khu	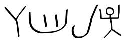	
-	ve·et		
My ordinances —	mish·pa·tay		
and they rejected	ma·a·su		
who	a·sher		
does [these things]	ya·a·seh		
-	o·tam		
though the man	ha·a·dam		
will live	va·chay	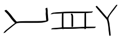	
by them —	ba·hem		
and they	ve·et		
My Sabbaths	shab·be·to·tay		
profaned	chil·le·lu	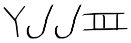	
utterly	me·od		
Then I resolved	va·o·mar		
to pour	lish·pokh	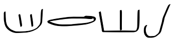	
out My wrath	cha·ma·tee		
upon them	a·le·hem	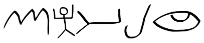	
in the wilderness	bam·mid·bar		
and put an end to them	le·khal·lo·w·tam	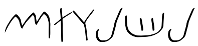	
But I acted	va·e·e·seh		Ezekiel 20:14
for the sake	le·ma·an		

of My name	she·mee		
so that it would not	le·vil·tee	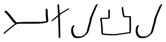	
be profaned	he·chel	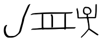	
in the eyes	le·e·ne	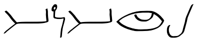	
of the nations	hag·go·w·yim	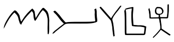	
in whose	a·sher		
I had brought them out	ho·w·tse·teem		
sight	le·e·ne·hem	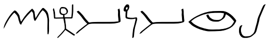	
Moreover	ve·gam		Ezekiel 20:15
I	a·nee	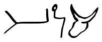	
swore	na·sa·tee		
with an uplifted hand	ya·dee	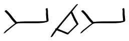	
to them	la·hem		
in the wilderness	bam·mid·bar		
that I would not	le·vil·tee	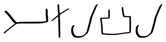	
bring	ha·vee	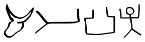	
them	o·w·tam		
into	el		
the land	ha·a·rets		
that	a·sher		
I had given [them] —	na·tat·tee		
[a land] flowing	za·vat	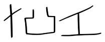	
with milk	cha·lav	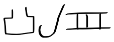	
and honey	u·de·vash		
the glory	tse·vee		
	hee	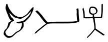	
of all	le·khal		

lands —	ha·a·ra·tso·wt		
because	ya·an		Ezekiel 20:16
My ordinances	be·mish·pa·tay		
they kept rejecting	ma·a·su		
-	ve·et		
My statutes	chuq·qo·w·tay	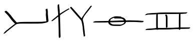	
refusing	lo		
to walk	ha·le·khu	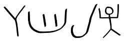	
in	va·hem		
and	ve·et		
My Sabbaths	shab·be·to·w·tay		
profaning	chil·le·lu	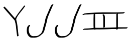	
for	kee	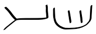	
after	a·cha·re	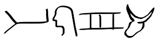	
their idols	gil·lu·le·hem	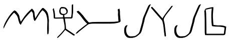	
their hearts	lib·bam		
continually went	ho·lekh	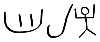	
Yet I looked on them with pity	vat·ta·chas	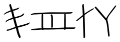	Ezekiel 20:17
	e·nee	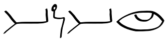	
	a·le·hem	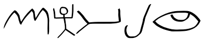	
and did not destroy them	mish·sha·cha·tam	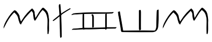	
or	ve·lo		
bring	a·see·tee	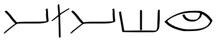	
them	o·w·tam		
to an end	ka·lah	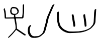	
in the wilderness	bam·mid·bar		
I said	va·o·mar		Ezekiel 20:18

to	el	𐤀𐤋	
their children :	be·ne·hem	𐤁𐤍𐤉𐤄𐤌	
In the wilderness	bam·mid·bar	𐤁𐤌𐤃𐤁𐤓	
in the statutes	be·chuq·qe	𐤁𐤇𐤅𐤒𐤉	
of your fathers	a·vo·w·te·khem	𐤀𐤁𐤅𐤕𐤉𐤊𐤌	
‘ Do not	al	𐤀𐤋	
walk	te·le·khu	𐤕𐤋𐤊𐤅	
-	ve·et	𐤅𐤀𐤕	
their ordinances	mish·pe·te·hem	𐤌𐤔𐤐𐤈𐤉𐤄𐤌	
	al	𐤀𐤋	
or keep	tish·mo·ru	𐤕𐤔𐤌𐤓𐤅	
yourselves with their idols	u·ve·gil·lu·le·hem	𐤅𐤁𐤂𐤋𐤅𐤋𐤉𐤄𐤌	
	al	𐤀𐤋	
or defile	tit·tam·ma·u	𐤕𐤈𐤌𐤀𐤅	
I	a·nee	𐤀𐤍𐤉	Ezekiel 20:19
am the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
in My statutes	be·chuq·qo·w·tay	𐤁𐤇𐤒𐤅𐤕𐤉	
walk	le·khu	𐤋𐤊𐤅	
-	ve·et	𐤅𐤀𐤕	
My ordinances	mish·pa·tay	𐤌𐤔𐤐𐤈𐤉	
keep	shim·ru	𐤔𐤌𐤓𐤅	
and practice them	va·a·su	𐤅𐤏𐤔𐤅	
-	o·w·tam	𐤀𐤅𐤕𐤌	
-	ve·et	𐤅𐤀𐤕	Ezekiel 20:20
Keep My Sabbaths	shab·be·to·w·tay	𐤔𐤁𐤕𐤅𐤕𐤉	
holy	qad·de·shu	𐤒𐤃𐤔𐤅	

that they may be	ve·ha·yu	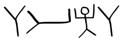	
a sign	le·o·wt		
between us	be·nee	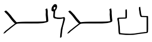	
	u·ve·ne·khem	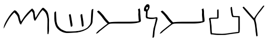	
so that you may know	la·da·at		
that	kee	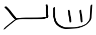	
I	a·nee	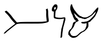	
am the LORD	YHVH		
your God ’	e·lo·he·khem	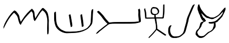	
rebelled	vay·yam·ru	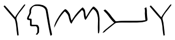	Ezekiel 20:21
against Me	vee	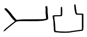	
But the children	hab·ba·neem	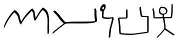	
in My statutes	be·chuq·qo·w·tay	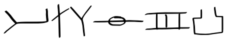	
They did not	lo		
walk	ha·la·khu	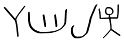	
-	ve·et		
My ordinances	mish·pa·tay		
—	lo		
or carefully	sha·me·ru		
observe	la·a·so·wt		
-	o·w·tam		
who	a·sher		
does [these things]	ya·a·seh		
-	o·w·tam		
though the man	ha·a·dam		
will live	va·chay	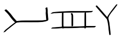	
by them —	ba·hem		

-	et		
My Sabbaths	shab·be·to·w·tay		
and they profaned	chil·le·lu	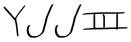	
So I resolved	va·o·mar		
to pour	lish·pokh	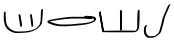	
out My wrath	cha·ma·tee		
upon them	a·le·hem	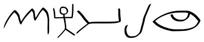	
and vent	le·khal·lo·wt	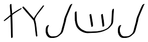	
My anger	ap·pee		
against them	bam		
in the wilderness	bam·mid·bar		
But I withheld	va·ha·shi·vo·tee		Ezekiel 20:22
-	et		
My hand	ya·dee	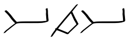	
and acted	va·a·as		
for the sake	le·ma·an		
of My name	she·mee		
so that it would not	le·vil·tee	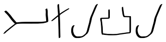	
be profaned	he·chel	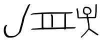	
in the eyes	le·e·ne	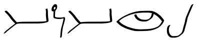	
of the nations	hag·go·w·yim	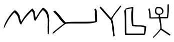	
in whose	a·sher		
I had brought them out	ho·w·tse·tee		
-	o·w·tam		
sight	le·e·ne·hem	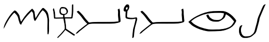	
However	gam		Ezekiel 20:23
	a·nee	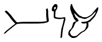	

with an uplifted hand I swore	na·sa·tee		
-	et		
-	ya·dee	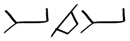	
to them	la·hem		
in the wilderness	bam·mid·bar		
that I would scatter	le·ha·pheets		
them	o·tam		
among the nations	bag·go·w·yim	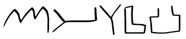	
and disperse	u·le·za·ro·wt		
them	o·w·tam		
throughout the lands	ba·a·ra·tso·wt		
For	ya·an		Ezekiel 20:24
My ordinances	mish·pa·tay		
they did not	lo		
practice	a·su		
My statutes	ve·chuq·qo·w·tay	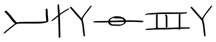	
but they rejected	ma·a·su		
-	ve·et		
My Sabbaths	shab·be·to·w·tay		
and profaned	chil·le·lu	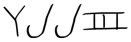	
	ve·a·cha·re		
on the idols	gil·lu·le		
of their fathers	a·vo·w·tam		
fixing	ha·yu	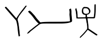	
their eyes	e·ne·hem	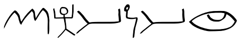	
also	ve·gam		Ezekiel 20:25
I	a·nee	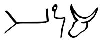	

gave them	na·tat·tee		
over	la·hem		
to statutes	chuq·qeem	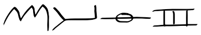	
that were not	lo		
good	to·w·veem	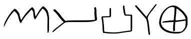	
and ordinances	u·mish·pa·teem		
they could not	lo		
live	yich·yu	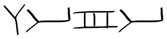	
by which	ba·hem		
And I pronounced them unclean	va·a·tam·me		Ezekiel 20:26
-	o·w·tam		
through their gifts —	be·mat·te·no·w·tam	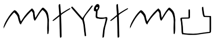	
the sacrifice	be·ha·a·veer	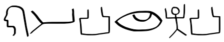	
of every	kal		
firstborn {in the fire}	pe·ter		
—	ra·cham	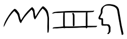	
so that	le·ma·an		
I might devastate them	a·shim·mem		
in order	le·ma·an		
that	a·sher		
they would know	ye·de·u		
that	a·sher		
I	a·nee	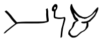	
am the LORD	YHVH		
Therefore	la·khen		Ezekiel 20:27
speak	dab·ber		

to	el	𐤀𐤋	
the house	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
son	ben	𐤁𐤍	
of man	a·dam	𐤀𐤃𐤌	
and tell them that	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	
	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
also	o·wd	𐤏𐤅𐤃	
In this way	zot	𐤆𐤀𐤕	
blasphemed	gid·de·phu	𐤂𐤃𐤐𐤅	
Me	o·w·tee	𐤀𐤅𐤕𐤉	
your fathers	a·vo·w·te·khem	𐤀𐤁𐤅𐤕𐤉𐤊𐤌	
against	be·ma·a·lam	𐤁𐤌𐤏𐤋𐤌	
Me	bee	𐤁𐤉	
by their unfaithfulness	ma·al	𐤌𐤏𐤋	
When I brought them	va·a·vee·em	𐤅𐤀𐤁𐤉𐤀𐤌	Ezekiel 20:28
into	el	𐤀𐤋	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
that	a·sher	𐤀𐤔𐤓	
I swore	na·sa·tee	𐤍𐤔𐤀𐤕𐤉	
-	et	𐤀𐤕	
-	ya·dee	𐤉𐤃𐤉	
to give	la·tet	𐤋𐤕𐤕	

-	o·w·tah		
them	la·hem		
and they saw	vay·yir·u		
any	khal		
hill	giv·ah	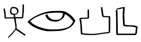	
high	ra·mah		
	ve·khal		
tree	ets		
or leafy	a·vot	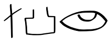	
they offered	vay·yiz·be·chu		
there	sham		
-	et		
their sacrifices	ziv·che·hem	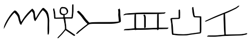	
presented	vay·yit·te·nu	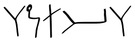	
-	sham		
that provoked Me	ka·as		
offerings	qa·re·ba·nam		
sent up	vay·ya·see·mu	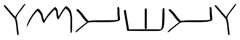	
	sham	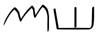	
incense	re·ach	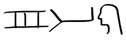	
their fragrant	nee·cho·w·che·hem	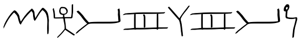	
and poured out	vay·yas·see·khu		
	sham	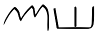	
-	et		
their drink offerings	nis·ke·hem	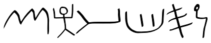	
So I asked them :	va·o·mar		Ezekiel 20:29
	a·le·hem		

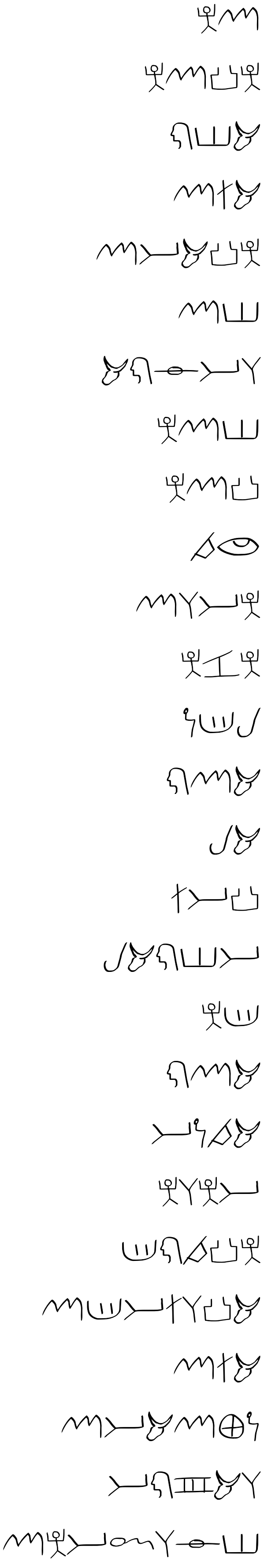

‘ What	mah	
is this high place	hab·ba·mah	
to which	a·sher	
you	at·tem	
go ? ’	hab·ba·eem	
	sham	
it is called	vay·yiq·qa·re	
	she·mah	
Bamah)	ba·mah	
(And to	ad	
day	hay·yo·wm	
this	haz·zeh	
Therefore	la·khen	Ezekiel 20:30
tell	e·mor	
-	el	
the house	bet	
of Israel	yis·ra·el	
that this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
the way	hab·be·de·rekh	
your fathers did	a·vo·w·te·khem	
Will you	at·tem	
defile yourselves	nit·me·eem	
with	ve·a·cha·re	
their abominations ?	shiq·qu·tse·hem	

yourselves	at·tem		
prostituting	zo·neem	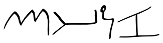	
When you offer	u·vis·et		Ezekiel 20:31
your gifts	mat·te·no·te·khem	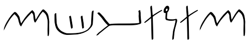	
	be·ha·a·veer	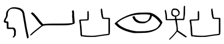	
sacrificing your sons	be·ne·khem	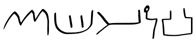	
in the fire	ba·esh		
you	at·tem		
continue to defile	nit·me·eem		
yourselves with all	le·khal		
your idols	gil·lu·le·khem	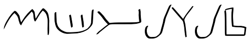	
to	ad		
this day	hay·yo·wm	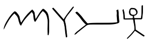	
So should I	va·a·nee		
be consulted	id·da·resh		
by you	la·khem		
O house	bet	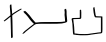	
of Israel ?	yis·ra·el	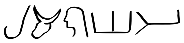	
I live	chay	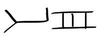	
As surely as	a·nee	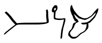	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
I will not	im		
be consulted	id·da·resh		
by you !	la·khem		
	ve·ha·o·lah		Ezekiel 20:32

what you have in	al		
mind	ru·cha·khem	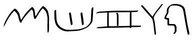	
	ha·yo	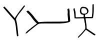	
will never	lo		
come to pass	tih·yeh	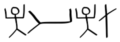	
When	a·sher		
you	at·tem		
say	o·me·reem		
' Let us be	nih·yeh	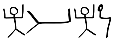	
like the nations	khag·go·w·yim		
like the peoples	ke·mish·pe·cho·wt		
of the lands	ha·a·ra·tso·wt		
serving	le·sha·ret		
wood	ets		
and stone '	va·a·ven		
I live	chay	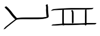	Ezekiel 20:33
As surely as	a·nee	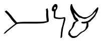	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
-	im		
-	lo		
hand	be·yad	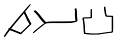	
with a strong	cha·za·qah	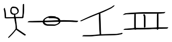	
arm	u·viz·ro·w·a	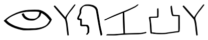	
an outstretched	ne·tu·yah		
wrath	u·ve·che·mah	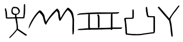	

and outpoured	she·phu·khah		
I will rule	em·lo·wkh		
over you	a·le·khem	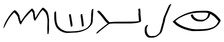	
I will bring	ve·ho·w·tse·tee		Ezekiel 20:34
you {out}	et·khem		
from	min		
the peoples	ha·am·meem		
and gather	ve·qib·bats·tee		
you	et·khem		
from	min		
the lands	ha·a·ra·tso·wt		
to which	a·sher		
you have been scattered	ne·pho·w·tso·tem		
	bam		
hand	be·yad	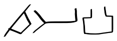	
With a strong	cha·za·qah	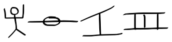	
arm	u·viz·ro·w·a	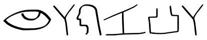	
an outstretched	ne·tu·yah		
wrath	u·ve·che·mah	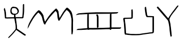	
and outpoured	she·phu·khah		
And I will bring	ve·he·ve·tee		Ezekiel 20:35
you	et·khem		
into	el		
the wilderness	mid·bar		
of the nations	ha·am·meem		
I will enter into judgment	ve·nish·pat·tee		
with you	it·te·khem		

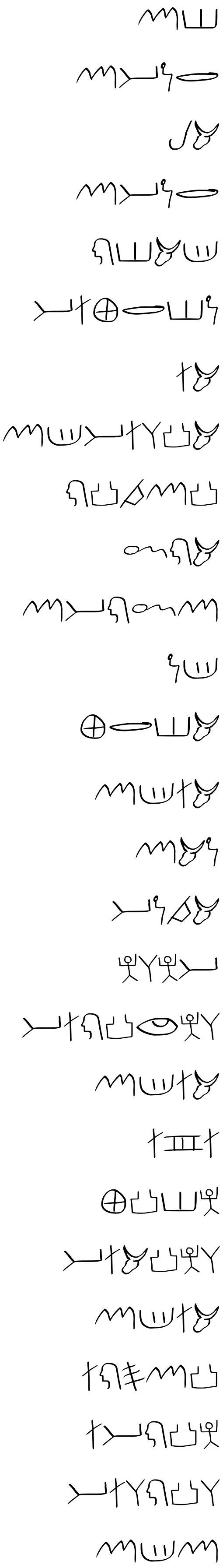

[where]	sham	
face	pa·neem	
to	el	
face	pa·neem	
Just as	ka·a·sher	Ezekiel 20:36
I entered into judgment	nish·pat·tee	
with	et	
your fathers	a·vo·w·te·khem	
in the wilderness	be·mid·bar	
of the land	e·rets	
of Egypt	mits·ra·yim	
so	ken	
I will enter into judgment	ish·sha·phet	
with you	it·te·khem	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
I will make you pass	ve·ha·a·var·tee	Ezekiel 20:37
-	et·khem	
under	ta·chat	
the rod	hash·sha·vet	
and will bring	ve·he·ve·tee	
-	et·khem	
you into the bond	be·ma·so·ret	
of the covenant	hab·be·reet	
And I will purge you	u·va·ro·w·tee	Ezekiel 20:38
of	mik·kem	

those who rebel	ham·mo·re·deem		
and transgress	ve·hap·po·wo·she·eem		
against Me	bee	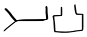	
of the land	me·e·rets		
in which they dwell	me·gu·re·hem	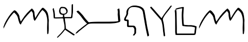	
I will bring them out	o·w·tsee		
-	o·w·tam		
enter	ve·el		
the land	ad·mat		
of Israel	yis·ra·el	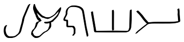	
but they will not	lo		
	ya·vo·w		
Then you will know	vee·da·tem		
that	kee	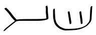	
I	a·nee	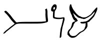	
am the LORD	YHVH		
And as for you	ve·at·tem		Ezekiel 20:39
O house	bet	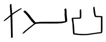	
of Israel	yis·ra·el	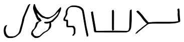	
this is what	koh	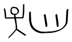	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
every one of you	eesh	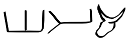	
your idols	gil·lu·law	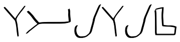	
Go	le·khu		
and serve	a·vo·du	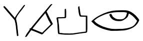	

But afterward	ve·a·char	𐤅𐤀𐤇𐤓	
you will surely	im	𐤀𐤌	
	e·ne·khem	𐤀𐤉𐤍𐤊𐤌	
listen	sho·me·eem	𐤔𐤌𐤏𐤉𐤌	
to Me	e·lay	𐤀𐤋𐤉	
-	ve·et	𐤅𐤀𐤕	
name	shem	𐤔𐤌	
My holy	qad·shee	𐤒𐤃𐤔𐤉	
and you will no	lo	𐤋𐤀	
defile	te·chal·le·lu	𐤕𐤇𐤋𐤋𐤅	
longer	o·wd	𐤏𐤅𐤃	
with your gifts	be·mat·te·no·w·te·khem	𐤁𐤌𐤕𐤍𐤅𐤕𐤉𐤊𐤌	
and idols	u·ve·gil·lu·le·khem	𐤅𐤁𐤂𐤋𐤅𐤋𐤉𐤊𐤌	
For	kee	𐤊𐤉	Ezekiel 20:40
mountain	ve·har	𐤁𐤄𐤓	
on My holy	qad·shee	𐤒𐤃𐤔𐤉	
mountain	be·har	𐤁𐤄𐤓	
the high	me·ro·wm	𐤌𐤓𐤅𐤌	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
declares	ne·um	𐤍𐤀𐤌	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
there	sham	𐤔𐤌	
will serve Me	ya·av·du·nee	𐤉𐤏𐤁𐤃𐤍𐤉	
the whole	kal	𐤊𐤋	
house	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

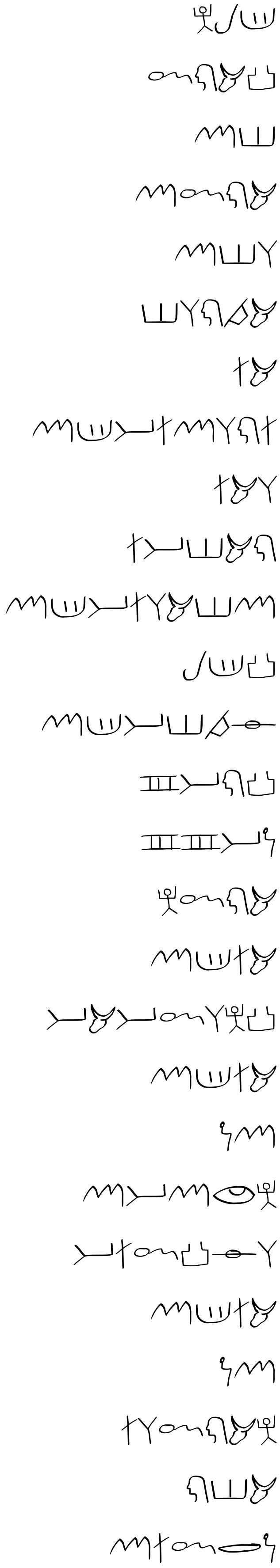

all of them	kul·loh	
in the land	ba·a·rets	
There	sham	
I will accept	er·tsem	
them	ve·sham	
and will require	ed·ro·wosh	
-	et	
your offerings	te·ru·mo·te·khem	
-	ve·et	
and choice	re·sheet	
gifts	mas·o·w·te·khem	
along with all	be·khal	
your holy sacrifices	qa·de·she·khem	
aroma	be·re·ach	Ezekiel 20:41
you as a pleasing	nee·cho·ach	
I will accept	er·tseh	
-	et·khem	
When I bring	be·ho·w·tsee·ee	
-	et·khem	
you from	min	
the peoples	ha·am·meem	
and gather	ve·qib·bats·tee	
-	et·khem	
you from	min	
the lands	ha·a·ra·tso·wt	
to which	a·sher	
you have been scattered	ne·pho·tso·tem	

	bam	
And I will show My holiness	ve·niq·dash·tee	
through you	va·khem	
in the sight	le·e·ne	
of the nations	hag·go·w·yim	
Then you will know	vee·da·tem	Ezekiel 20:42
that	kee	
I	a·nee	
am the LORD	YHVH	
when I bring	ba·ha·vee·ee	
you	et·khem	
into	el	
the land	ad·mat	
of Israel	yis·ra·el	
	el	
the land	ha·a·rets	
that	a·sher	
I swore	na·sa·tee	
-	et	
-	ya·dee	
to give	la·tet	
-	o·w·tah	
your fathers	la·a·vo·w·te·khem	
you will remember	u·ze·khar·tem	Ezekiel 20:43
There	sham	
-	et	
your ways	dar·khe·khem	

-	ve·et		
and all	kal		
the deeds	a·lee·lo·w·te·khem		
with which	a·sher		
you have defiled yourselves	nit·me·tem		
	bam		
and you will loathe	u·ne·qo·to·tem	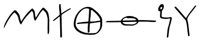	
yourselves	biph·ne·khem	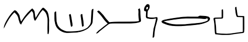	
for all	be·khal		
the evils	ra·o·w·te·khem	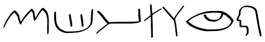	
-	a·sher		
you have done	a·see·tem	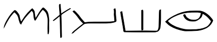	
Then you will know	vee·da·tem		Ezekiel 20:44
that	kee	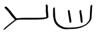	
I	a·nee	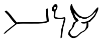	
am the LORD	YHVH		
when I have dealt	ba·a·so·w·tee	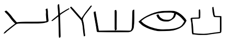	
with you	it·te·khem		
for the sake	le·ma·an		
of My name	she·mee		
and not according to	lo		
ways	khe·dar·khe·khem	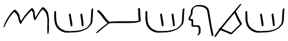	
your wicked	ha·ra·eem		
acts	ve·kha·a·lee·lo·w·te·khem	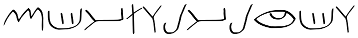	
and corrupt	han·nish·cha·to·wt	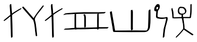	
O house	bet	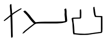	
of Israel	yis·ra·el	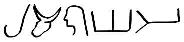	

declares	ne·um		
the Lord	a·do·nay		
GOD ”	YHVH		
came	vay·hee	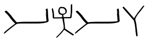	Ezekiel 20:45
Now the word	de·var		
of the LORD	YHVH		
to me	e·lay	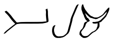	
saying	le·mor	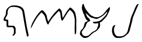	
“ Son	ben		Ezekiel 20:46
of man	a·dam		
set	seem	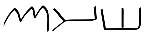	
your face	pa·ne·kha	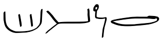	
toward	de·rekh		
the south	te·ma·nah		
preach	ve·hat·teph		
against	el		
it	da·ro·wm		
and prophesy	ve·hin·na·ve		
against	el		
the forest	ya·ar		
	has·sa·deh		
of the Negev	ne·gev		
Say	ve·a·mar·ta		Ezekiel 20:47
to the forest	le·ya·ar	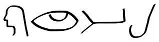	
of the Negev :	han·ne·gev		
Hear	she·ma		
the word	de·var		

of the LORD !	YHVH	
This is what	koh	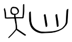
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
	hin·nee	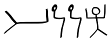
I am about to ignite	mats·tseet	
in you	be·kha	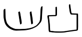
a fire	esh	
and it will devour	ve·a·khe·lah	
your	ve·kha	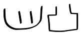
all	khal	
trees	ets	
both green	lach	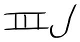
[and]	ve·khal	
-	ets	
dry	ya·vesh	
will not	lo	
be quenched	tikh·beh	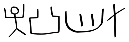
flame	la·he·vet	
The blazing	shal·he·vet	
will be scorched	ve·nits·re·vu	
and by it	vah	
every	kal	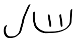
face	pa·neem	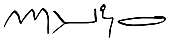
from south	min·ne·gev	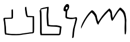
to north	tsa·pho·w·nah	

will see	ve·ra·u	וראו	Ezekiel 20:48
Then all	kal	כל	
people	ba·sar	בשר	
that	kee	כי	
I	a·nee	אני	
the LORD	YHVH	יהוה	
have kindled it	bi·ar·tee·ha	בערתיה	
it will not	lo	לא	
be quenched ”	tikh·beh	תכבה	
Then I said	va·o·mar	ואמר	Ezekiel 20:49
“ Ah	a·hah	אהה	
Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
they	hem·mah	המה	
are saying	o·me·reem	אמרים	
of me	lee	לי	
not	ha·lo	הלא	
[just] telling	me·mash·shel	ממשל	
parables ? ’”	me·sha·leem	משלים	
‘ Is he	hu	הוא׃	
came	vay·hee	ויהי	Ezekiel 21:1
And the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to me	e·lay	אלי	
saying	le·mor	לאמר	
“ Son	ben	בן	Ezekiel 21:2
of man	a·dam	אדם	

set	seem	𐤔𐤉𐤌	
your face	pa·ne·kha	𐤐𐤍𐤉𐤊	
against	el	𐤀𐤋	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
and preach	ve·hat·teph	𐤅𐤄𐤈𐤐	
against	el	𐤀𐤋	
the sanctuaries	miq·da·sheem	𐤌𐤒𐤃𐤔𐤉𐤌	
Prophesy	ve·hin·na·ve	𐤅𐤄𐤍𐤁𐤀	
against	el	𐤀𐤋	
the land	ad·mat	𐤀𐤃𐤌𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
and tell	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	Ezekiel 21:3
	le·ad·mat	𐤋𐤀𐤃𐤌𐤕	
[her]	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
that this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
	hin·nee	𐤄𐤍𐤍𐤉	
‘ I am against you	e·la·yikh	𐤀𐤋𐤉𐤊	
and I will draw	ve·ho·w·tse·tee	𐤅𐤄𐤅𐤑𐤀𐤕𐤉	
My sword	char·bee	𐤇𐤓𐤁𐤉	
from its sheath	mit·ta·rah	𐤌𐤕𐤏𐤓𐤄	
and cut off	ve·hikh·rat·tee	𐤅𐤄𐤊𐤓𐤕𐤉	
from you	mim·mekh	𐤌𐤌𐤊	
both the righteous	tsad·deeq	𐤑𐤃𐤉𐤒	
and the wicked	ve·ra·sha	𐤅𐤓𐤔𐤏	
Because	ya·an	𐤉𐤏𐤍	Ezekiel 21:4

-	a·sher		
I will cut off	hikh·rat·tee	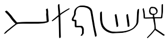	
	mim·mekh		
both the righteous	tsad·deeq	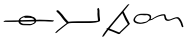	
and the wicked	ve·ra·sha		
-	la·khen		
will be	te·tse		
My sword	char·bee		
unsheathed	mit·ta·rah		
against	el		
everyone	kal		
	ba·sar		
from south	min·ne·gev	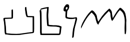	
to north	tsa·pho·wn		
will know	ve·ya·de·u		Ezekiel 21:5
Then all	kal	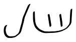	
flesh	ba·sar		
that	kee	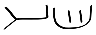	
I	a·nee	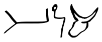	
the LORD	YHVH		
have taken	ho·w·tse·tee		
My sword	char·bee		
from its sheath	mit·ta·rah		
not	lo		
to return it	ta·shuv		
again ’	o·wd		
But you	ve·at·tah		Ezekiel 21:6

son	ben		
of man	a·dam		
groan !	he·a·nach	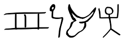	
with a broken	be·shiv·ro·wn		
heart	ma·te·na·yim	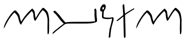	
and bitter grief	u·vim·ree·rut		
Groan	te·a·nach	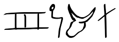	
before their eyes	le·e·ne·hem	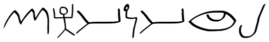	
And	ve·ha·yah	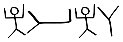	Ezekiel 21:7
when	kee	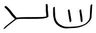	
they ask	yo·me·ru		
	e·le·kha	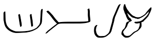	
‘ Why	al		
	mah	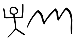	
are you	at·tah		
groaning ? ’	ne·e·nach	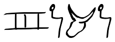	
you are to say	ve·a·mar·ta		
‘ Because of	el		
the news	she·mu·ah		
that	khee	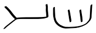	
is coming	va·ah		
will melt	ve·na·mes		
Every	kal	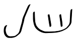	
heart	lev	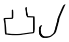	
will go limp	ve·ra·phu		
and every	khal	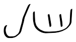	
hand	ya·da·yim	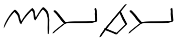	

will faint	ve·khi·ha·tah	וכהתה	
Every	khal	כל	
spirit	ru·ach	רוח	
and every	ve·khal	וכל	
knee	bir·ka·yim	ברכים	
will turn to	te·lakh·nah	תלכנה	
water ’	ma·yim	מים	
Yes	hin·neh	הנה	
it is coming	va·ah	באה	
and it will surely happen	ve·nih·ya·tah	ונהיתה	
declares	ne·um	נאם	
the Lord	a·do·nay	אדני	
GOD ”	YHVH	יהוה	
came	vay·hee	ויהי	Ezekiel 21:8
Again the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to me	e·lay	אלי	
saying	le·mor	לאמר	
“ Son	ben	בן	Ezekiel 21:9
of man	a·dam	אדם	
prophesy	hin·na·ve	הנבא	
says :	ve·a·mar·ta	ואמרת	
that this is what	koh	כה	
and tell them	a·mar	אמר	
the Lord	a·do·nay	אדני	
	e·mor	אמר	
‘ A sword	che·rev	חרב	

a sword	che·rev	
sharpened	hu·chad·dah	
and	ve·gam	
polished —	me·ru·tah	
for	le·ma·an	Ezekiel 21:10
	te·vo·ach	
the slaughter	te·vach	
it is sharpened	hu·chad·dah	
	le·ma·an	
	he·yeh	
	lah	
to flash like lightning !	ba·raq	
polished	mo·rat·tah	
	o	
Should we rejoice	na·sees	
in the scepter	she·vet	
of My son ?	be·nee	
The sword despises	mo·e·set	
every	kal	
such stick	ets	
is appointed	vay·yit·ten	Ezekiel 21:11
-	o·tah	
to be polished	le·ma·re·tah	
to be grasped	lit·pos	
in the hand	bak·kaph	
It	hee	
is sharpened	hu·chad·dah	

The sword	che·rev		
and	ve·hee	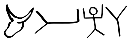	
polished	mo·rat·tah		
to be placed	la·tet	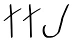	
-	o·w·tah		
in the hand	be·yad	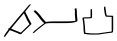	
of the slayer	ho·w·reg		
Cry out	ze·aq		Ezekiel 21:12
and wail	ve·he·lel	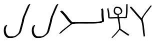	
O son	ben		
of man	a·dam		
for	kee	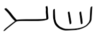	
[the sword]	hee	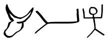	
is wielded	hay·tah	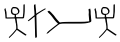	
against My people	ve·am·mee		
it	hee	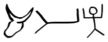	
is against all	be·khal		
the princes	ne·see·e	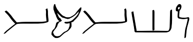	
of Israel !	yis·ra·el	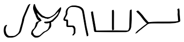	
tossed	me·gu·re		
to	el		
the sword	che·rev		
They are	ha·yu	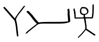	
with	et		
My people	am·mee		
therefore	la·khen		
strike	se·phoq		

	el		
your thigh	ya·rekh		
Surely	kee	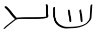	Ezekiel 21:13
testing will come !	vo·chan	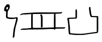	
And what	u·mah		
if	im		
even	gam		
the scepter	she·vet	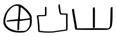	
[which the] [sword] despises	mo·e·set		
does not	lo		
continue ? ’	yih·yeh	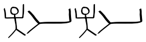	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
‘ So then	ve·at·tah		Ezekiel 21:14
son	ben		
of man	a·dam		
prophesy	hin·na·ve	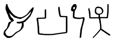	
and strike	ve·hakh		
your hands together	kaph		
	el		
	kaph		
strike two times	ve·tik·ka·phel	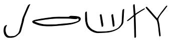	
Let the sword	che·rev		
even three	she·lee·shi·tah	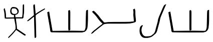	
is a sword	che·rev		
[that] slays	cha·la·leem	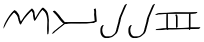	

It	hee	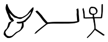	
a sword	che·rev		
slaughter	cha·lal	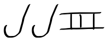	
of great	hag·ga·do·wl		
closing in on every side	ha·cho·de·ret	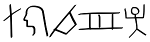	
!	la·hem		
So that	le·ma·an		Ezekiel 21:15
may melt	la·mug		
their hearts	lev	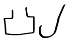	
and many	ve·har·beh		
may stumble	ham·mikh·sho·leem	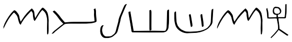	
at	al		
all	kal		
their gates	sha·a·re·hem	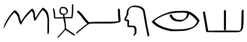	
I have appointed	na·tat·tee		
for slaughter	iv·chat	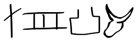	
a sword	cha·rev		
Yes	ach	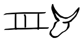	
it is ready	a·su·yah		
to flash like lightning	le·va·raq		
it is drawn	me·ut·tah		
for slaughter	le·ta·vach		
Slash	hit·a·cha·dee	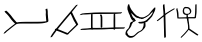	Ezekiel 21:16
to the right	he·mi·nee		
set your blade	ha·see·mee	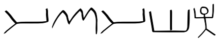	
to the left —	has·mee·lee	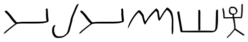	
wherever	a·nah		

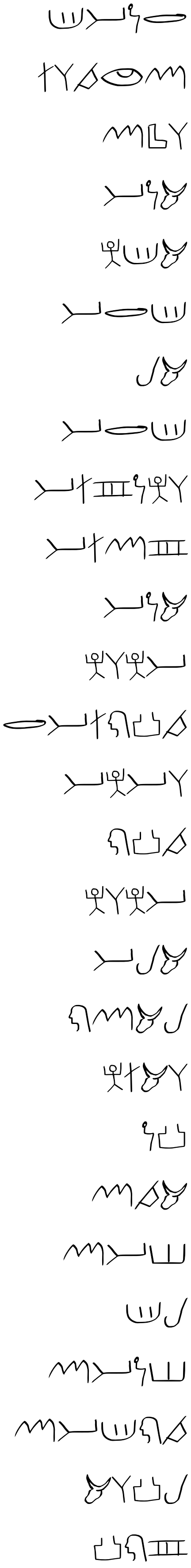

your blade	pa·na·yikh	
is directed	mu·a·do·wt	
too	ve·gam	Ezekiel 21:17
I	a·nee	
will strike	ak·keh	
My hands together	khap·pee	
	el	
	kap·pee	
and I will satisfy	va·ha·ni·cho·tee	
My wrath ’	cha·ma·tee	
I	a·nee	
the LORD	YHVH	
have spoken ”	dib·bar·tee	
came	vay·hee	Ezekiel 21:18
Then the word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	
“ Now you	ve·at·tah	Ezekiel 21:19
son	ben	
of man	a·dam	
mark out	seem	
	le·kha	
two	she·na·yim	
roads	de·ra·kheem	
to take	la·vo·w	
for the sword	che·rev	

of the king	me·lekh	
of Babylon	ba·vel	
land	me·e·rets	
from the same	e·chad	
starting	ye·tse·u	
both	she·ne·hem	
a signpost	ve·yad	
And make	ba·re	
branches off	be·rosh	
where the road	de·rekh	
to each city	eer	
	ba·re	
one road	de·rekh	Ezekiel 21:20
Mark out	ta·seem	
to come	la·vo·w	
for the sword	che·rev	
-	et	
against Rabbah	rab·bat	
of the Ammonites	be·ne	
	am·mo·wn	
and [another]	ve·et	
against Judah	ye·hu·dah	
Jerusalem	vee·ru·sha·lim	
into fortified	be·tsu·rah	
For	kee	Ezekiel 21:21
stands	a·mad	
the king	me·lekh	

of Babylon	ba·vel	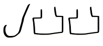	
at	el		
the fork	em		
in the road	had·de·rekh		
at the junction	be·rosh		
of the two	she·ne	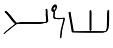	
roads	had·de·ra·kheem		
to seek	liq·sam		
an omen :	qa·sem		
He shakes	qil·qal	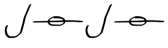	
the arrows	ba·chits·tseem		
he consults	sha·al		
the idols	bat·te·ra·pheem	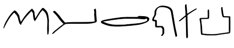	
he examines	ra·ah		
the liver	bak·ka·ved		
In his right hand	bee·mee·no		Ezekiel 21:22
appears	ha·yah	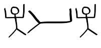	
the portent	haq·qe·sem	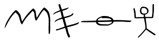	
for Jerusalem	ye·ru·sha·lim		
where he is to set up	la·sum		
battering rams	ka·reem	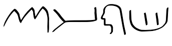	
to call for	liph·to·ach		
	peh	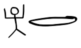	
the slaughter	be·re·tsach		
to lift	le·ha·reem	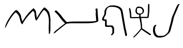	
a battle cry	qo·wl	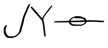	
	bit·ru·ah	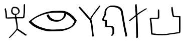	

to direct	la·sum		
the battering rams	ka·reem	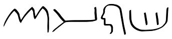	
against	al		
the gates	she·a·reem	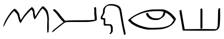	
to build	lish·pokh	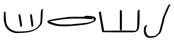	
a ramp	so·le·lah	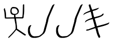	
and to erect	liv·no·wt	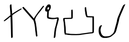	
a siege wall	da·yeq	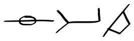	
It will seem	ve·ha·yah	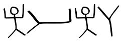	Ezekiel 21:23
like	la·hem		
omen	kiq·som	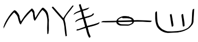	
a false	shaw		
to the eyes	be·e·ne·hem	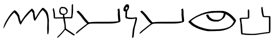	
of those who have sworn	she·vu·e		
allegiance	she·vu·o·wt	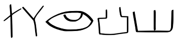	
to him	la·hem		
but it	ve·hu		
will draw attention	maz·keer	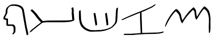	
to their guilt	a·won		
and take them captive	le·hit·ta·phes		
Therefore	la·khen		Ezekiel 21:24
this is what	koh	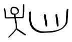	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ Because	ya·an		

you have drawn attention	haz·kar·khem	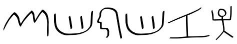	
to your guilt	a·wo·ne·khem	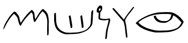	
exposing	be·hig·ga·lo·wt	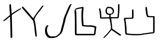	
your transgressions	pish·e·khem	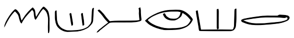	
are revealed	le·he·ra·o·wt	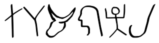	
so that your sins	chat·to·w·te·khem	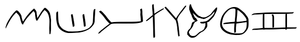	
in all	be·khol	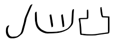	
your deeds —	a·lee·lo·w·te·khem	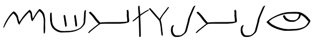	
because	ya·an	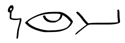	
you have come to remembrance —	hiz·za·kher·khem	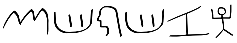	
in hand	bak·kaph	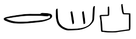	
you shall be taken	tit·ta·phe·su	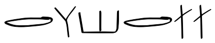	
And you	ve·at·tah	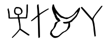	Ezekiel 21:25
O profane	cha·lal	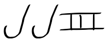	
and wicked	ra·sha	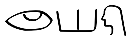	
prince	ne·see	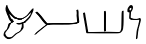	
of Israel	yis·ra·el	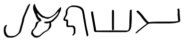	
-	a·sher	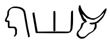	
has come	ba	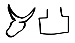	
the day	yo·w·mo	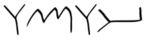	
	be·et	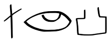	
for your final punishment	a·won	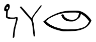	
,	qets	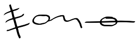	
This is what	koh	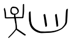	Ezekiel 21:26
says :	a·mar	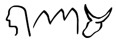	
the Lord	a·do·nay	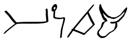	
GOD	YHVH	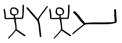	

‘ Remove	ha·seer	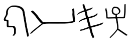	
the turban	ham·mits·ne·phet	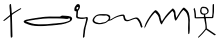	
and take off	ve·ha·reem	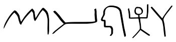	
the crown	ha·a·ta·rah	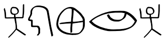	
Things	zot	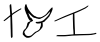	
will not remain as they are :	lo	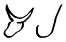	
	zot	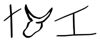	
the lowly	hash·sha·pha·lah	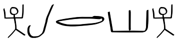	
Exalt	hag·bē·ha	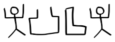	
and bring low	ve·hag·ga·vo·ha	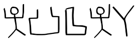	
the exalted	hash·peel	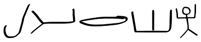	
A ruin	aw·vah	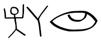	Ezekiel 21:27
a ruin	aw·vah	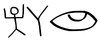	
a ruin !	aw·vah	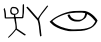	
I will make it	a·see·men·nah	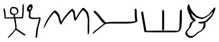	
And	gam	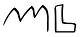	
it	zot	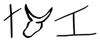	
will not	lo	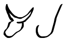	
be restored	ha·yah	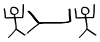	
until	ad	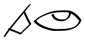	
the arrival	bo	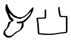	
of Him to whom	a·sher	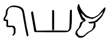	
it belongs	lo	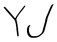	
the right of judgment ’	ham·mish·pat	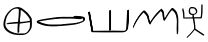	
to whom I have assigned	u·ne·tat·tee	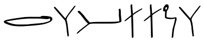	
Now	ve·at·tah	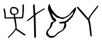	Ezekiel 21:28

son	ben	בן	
of man	a·dam	אדם	
prophesy	hin·na·ve	הנבא	
and declare	ve·a·mar·ta	ואמרת	
that this is what	koh	כה	
says	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
concerning	el	אל	
the Ammonites	be·ne	בני	
	am·mo·wn	עמון	
	ve·el	ואל	
and their contempt	cher·pa·tam	חרפתם	
- :	ve·a·mar·ta	ואמרת	
‘ A sword !	che·rev	חרב	
A sword	che·rev	חרב	
is drawn	pe·tu·chah	פתוחה	
for slaughter	le·te·vach	לטבח	
polished	me·ru·tah	מרוטה	
to consume	le·ha·kheel	להכיל	
to	le·ma·an	למען	
flash like lightning —	ba·raq	ברק	
visions	ba·cha·zo·wt	בחזות	Ezekiel 21:29
for you	lakh	לך	
while they offer false	shaw	שוא	
divinations	biq·sam	בקסם	
about you —	lakh	לך	

and lying	ka·zav	𐤊𐤆𐤁	
to be placed	la·tet	𐤋𐤕𐤕	
-	o·w·takh	𐤀𐤅𐤕𐤊	
on	el	𐤀𐤋	
the necks	tsaw·ve·re	𐤑𐤅𐤀𐤓𐤉	
who are slain	chal·le	𐤇𐤋𐤋𐤉	
of the wicked	re·sha·eem	𐤓𐤔𐤏𐤉𐤌	
whose	a·sher	𐤀𐤔𐤓	
has come	ba	𐤁𐤀	
day	yo·w·mam	𐤉𐤅𐤌𐤌	
the time	be·et	𐤁𐤏𐤕	
of their final punishment	a·won	𐤏𐤅𐤍	
	qets	𐤒𐤑	
Return [the sword]	ha·shav	𐤄𐤔𐤁	Ezekiel 21:30
to	el	𐤀𐤋	
its sheath !	ta·rah	𐤕𐤏𐤓𐤄	
In the place	bim·qo·wm	𐤁𐤌𐤒𐤅𐤌	
where	a·sher	𐤀𐤔𐤓	
you were created	niv·ret	𐤍𐤁𐤓𐤀𐤕	
in the land	be·e·rets	𐤁𐤀𐤓𐤑	
of your origin	me·khu·ro·w·ta·yikh	𐤌𐤊𐤓𐤅𐤕𐤉𐤊	
I will judge	esh·pot	𐤀𐤔𐤐𐤈	
you	o·takh	𐤀𐤕𐤊	
I will pour out	ve·sha·phakh·tee	𐤅𐤔𐤐𐤊𐤕𐤉	Ezekiel 21:31
upon you	a·la·yikh	𐤏𐤋𐤉𐤊	
My anger	za·mee	𐤆𐤏𐤌𐤉	
the fire	be·esh	𐤁𐤀𐤔	

of My fury	ev·ra·tee	
I will breathe	a·phee·ach	
against you	a·la·yikh	
I will hand you over to	u·ne·tat·teekh	
	be·yad	
men	a·na·sheem	
brutal	bo·a·reem	
skilled	cha·ra·she	
in destruction	mash·cheet	
for the fire	la·esh	Ezekiel 21:32
You will be	tih·yeh	
fuel	le·akh·lah	
Your blood	da·mekh	
will stain	yih·yeh	
your own	be·to·wkh	
land	ha·a·rets	
You will not	lo	
be remembered	tiz·za·khe·ree	
for	kee	
I	a·nee	
the LORD	YHVH	
have spoken ’”	dib·bar·tee	
came	vay·hee	Ezekiel 22:1
Then the word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	

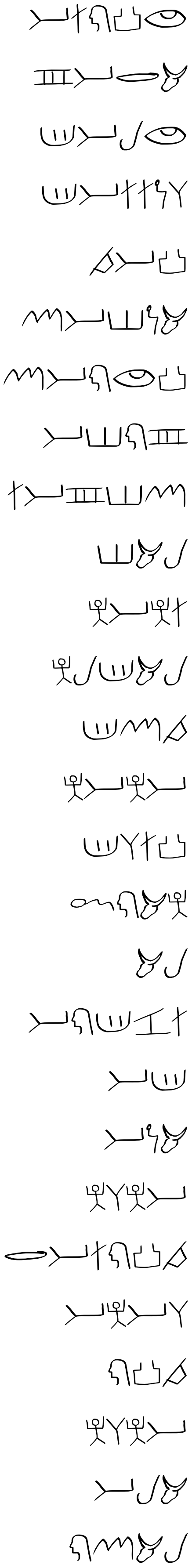

“ As for you	ve·at·tah		Ezekiel 22:2
son	ben		
of man	a·dam		
will you judge her ?	ha·tish·pot	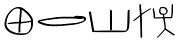	
Will you pass judgment	ha·tish·pot	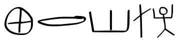	
-	et		
on the city	eer	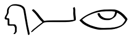	
of bloodshed ?	had·da·meem		
Then confront her	ve·ho·w·da·tah		
-	et		
with all	kal	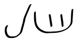	
her abominations	to·w·a·vo·w·te·ha		
and tell her	ve·a·mar·ta		Ezekiel 22:3
that this is what	koh	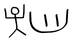	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ O city	eer	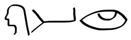	
by shedding	sho·phe·khet		
blood	dam		
within her walls	be·to·w·khah		
	la·vo·w		
who brings her own doom	it·tah		
and making	ve·a·se·tah		
idols	gil·lu·leem	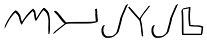	
	a·le·ha	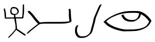	
to defile herself	le·ta·me·ah	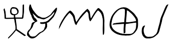	

of the blood	be·da·mekh	𐤁𐤃𐤌𐤊	Ezekiel 22:4
-	a·sher	𐤀𐤔𐤓	
you have shed	sha·phakht	𐤔𐤐𐤊𐤕	
you are guilty	a·shamt	𐤀𐤔𐤌𐤕	
by the idols	u·ve·gil·lu·la·yikh	𐤅𐤁𐤂𐤋𐤅𐤋𐤉𐤊	
-	a·sher	𐤀𐤔𐤓	
you have made	a·seet	𐤏𐤔𐤉𐤕	
and you are defiled	ta·met	𐤈𐤌𐤀𐤕	
to a close	vat·taq·ree·vee	𐤅𐤕𐤒𐤓𐤉𐤁𐤉	
You have brought your days	ya·ma·yikh	𐤉𐤌𐤉𐤊	
and have come	vat·ta·vo·w	𐤅𐤕𐤁𐤅𐤀	
to	ad	𐤏𐤃	
[the] [end] [of] your years	she·no·w·ta·yikh	𐤔𐤍𐤅𐤕𐤉𐤊	
Therefore	al	𐤏𐤋	
	ken	𐤊𐤍	
I have made you	ne·tat·teekh	𐤍𐤕𐤕𐤉𐤊	
a reproach	cher·pah	𐤇𐤓𐤐𐤄	
to the nations	lag·go·w·yim	𐤋𐤂𐤅𐤉𐤌	
and a mockery	ve·qal·la·sah	𐤅𐤒𐤋𐤎𐤄	
to all	le·khal	𐤋𐤊𐤋	
the lands	ha·a·ra·tso·wt	𐤄𐤀𐤓𐤑𐤅𐤕	
Those near	haq·qe·ro·vo·wt	𐤄𐤒𐤓𐤁𐤅𐤕	Ezekiel 22:5
and far	ve·ha·re·cho·qo·wt	𐤅𐤄𐤓𐤇𐤒𐤅𐤕	
-	mim·mekh	𐤌𐤌𐤊	
will mock	yit·qal·le·su	𐤉𐤕𐤒𐤋𐤎𐤅	
you	vakh	𐤁𐤊	
O infamous [city]	te·me·at	𐤈𐤌𐤀𐤕	

	hash·shem	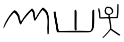	
full	rab·bat	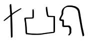	
of turmoil	ham·me·hu·mah	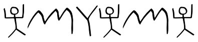	
See how	hin·neh	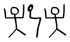	Ezekiel 22:6
prince	ne·see·e	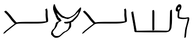	
of Israel	yis·ra·el	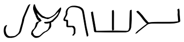	
every	eesh	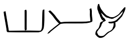	
his power	liz·ro·o	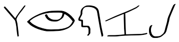	
has used	ha·yu	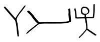	
within you	vakh	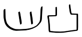	
to	le·ma·an	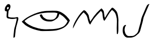	
shed	she·phakh	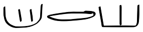	
blood	dam	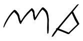	
Father	av	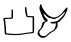	Ezekiel 22:7
and mother	va·em	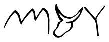	
are treated with contempt	he·qal·lu	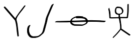	
Within your walls	vakh	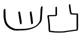	
the foreign resident	lag·ger	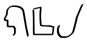	
is exploited	a·su	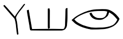	
	va·o·sheq	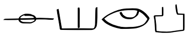	
-	be·to·w·khekh	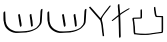	
the fatherless	ya·to·wm	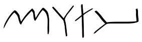	
and the widow	ve·al·ma·nah	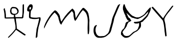	
are oppressed	ho·w·nu	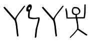	
	vakh	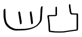	
My holy things	qa·da·shay	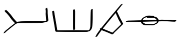	Ezekiel 22:8
You have despised	ba·zeet	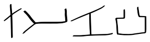	

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My Sabbaths	shab·be·to·tay		
profaned	chil·la·let	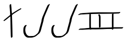	
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slanderous	ra·kheel	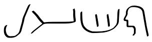	
are	ha·yu	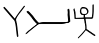	
Among you	vakh	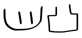	
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-	she·phakh		
bloodshed	dam		
on	ve·el		
the mountain [shrines]	he·ha·reem	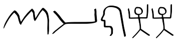	
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within you	vakh	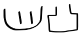	
acts of indecency	zim·mah	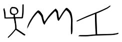	
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the nakedness	er·vat		Ezekiel 22:10
of their fathers	av		
they have uncovered	gil·lah	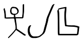	
In you	vakh	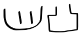	
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they violate	in·nu		
in you	vakh	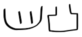	
One man	ve·eesh	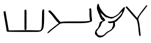	Ezekiel 22:11
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wife	e·shet	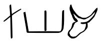	
his neighbor’s	re·e·hu	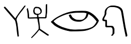	
commits	a·sah	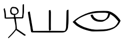	
an abomination	to·w·e·vah	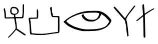	
another	ve·eesh	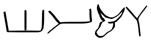	
-	et	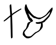	
his daughter-in-law	kal·la·to	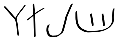	
defiles	tim·me	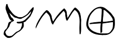	
wickedly	ve·zim·mah	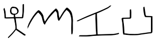	
and yet another	ve·eesh	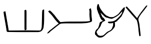	
-	et	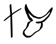	
his sister	a·cho·to	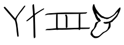	
daughter	vat	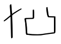	
his own father’s	a·vee	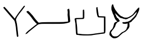	
violates	in·nah	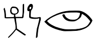	
	vakh	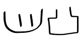	
bribes	sho·chad	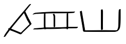	Ezekiel 22:12
they take	la·qe·chu	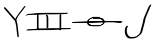	
In you	vakh	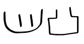	
to	le·ma·an	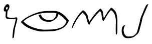	
shed	she·phakh	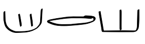	
blood	dam	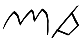	
in usury	ne·shekh	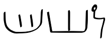	
excess interest	ve·tar·beet	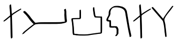	
You engage	la·qa·chat	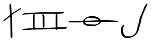	
take	vat·te·vats·tse·ee	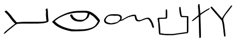	
your neighbors	re·a·yikh	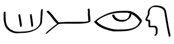	

and extort	ba·o·sheq		
But Me	ve·o·tee	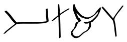	
you have forgotten	sha·kha·chat		
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
Now look	ve·hin·neh		Ezekiel 22:13
I strike	hik·ke·tee	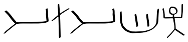	
My hands	khap·pee		
together against	el		
your unjust gain	bits·ekh		
-	a·sher		
-	a·seet	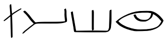	
and against	ve·al		
the blood you have shed	da·mekh		
-	a·sher		
-	ha·yu	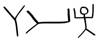	
in your midst	be·to·w·khekh		
endure	ha·ya·a·mod		Ezekiel 22:14
Will your courage	lib·bekh	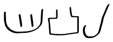	
or	im		
be strong	te·che·zaq·nah	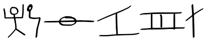	
your hands	ya·da·yikh	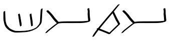	
in the day	lay·ya·meem		
-	a·sher		
I	a·nee	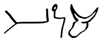	
deal	o·seh		

with you ?	o·w·takh	אותך	
I	a·nee	אני	
the LORD	YHVH	יהוה	
have spoken	dib·bar·tee	דברתי	
and I will act	ve·a·see·tee	ועשיתי	
I will disperse	va·ha·phee·tso·w·tee	והפיצותי	Ezekiel 22:15
-	o·w·takh	אותך	
you among the nations	bag·go·w·yim	בגוים	
and scatter you	ve·ze·ree·teekh	וזריתיך	
throughout the lands	ba·a·ra·tso·wt	בארצות	
I will purge	va·ha·tim·mo·tee	והתמתי	
your uncleanness	tum·a·tekh	טמאתך	
	mim·mekh	ממך	
And when you have defiled	ve·ni·chalt	ונחלת	Ezekiel 22:16
yourself	bakh	בך	
in the eyes	le·e·ne	לעיני	
of the nations	go·w·yim	גוים	
then you will know	ve·ya·da·at	וידעת	
that	kee	כי	
I	a·nee	אני	
am the LORD ’”	YHVH	יהוה	
came	vay·hee	ויהי	Ezekiel 22:17
Then the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to me	e·lay	אלי	
saying	le·mor	לאמר	

“ Son	ben		Ezekiel 22:18
of man	a·dam		
has become	ha·yu	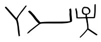	
to Me	lee	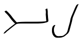	
the house	vet	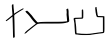	
of Israel	yis·ra·el	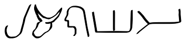	
dross	le·sug		
All	kul·lam	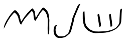	
of them are copper	ne·cho·shet		
tin	u·ve·deel	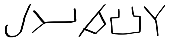	
iron	u·var·zel		
and lead	ve·o·w·phe·ret		
inside	be·to·wkh		
the furnace	kur		
the dross	si·geem	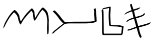	
of silver	ke·seph		
they are but	ha·yu	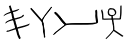	
Therefore	la·khen		Ezekiel 22:19
this is what	koh	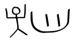	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ Because	ya·an		
of you have become	he·yo·wt	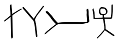	
all	kul·le·khem	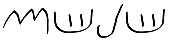	
dross	le·si·geem	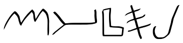	
	la·khen		

behold	hin·nee	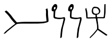	
I will gather	qo·vets		
you	et·khem		
into	el		
	to·wkh		
Jerusalem	ye·ru·sha·lim		
Just as one gathers	qe·vu·tsat	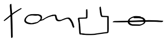	Ezekiel 22:20
silver	ke·seph		
copper	u·ne·cho·shet		
iron	u·var·zel		
lead	ve·o·w·phe·ret		
and tin	u·ve·deel		
into	el		
	to·wkh		
the furnace	kur		
blast	la·pha·chat	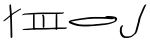	
	a·law	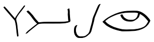	
with a fiery	esh		
to melt	le·han·teekh		
so	ken	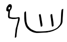	
I will gather	eq·bots	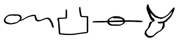	
you in My anger	be·ap·pee		
and wrath	u·va·cha·ma·tee	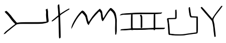	
leave [you] [there]	ve·hin·nach·tee	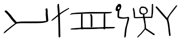	
and melt	ve·hit·takh·tee		
you	et·khem		
Yes, I will gather you together	ve·khin·nas·tee		Ezekiel 22:21

-	et·khem	𐤀𐤕𐤊𐤌	
and blow	ve·na·phach·tee	𐤅𐤍𐤐𐤇𐤕𐤉	
on you	a·le·khem	𐤏𐤋𐤉𐤊𐤌	
with the fire	be·esh	𐤁𐤀𐤔	
of My wrath	ev·ra·tee	𐤏𐤁𐤓𐤕𐤉	
and you will be melted	ve·nit·takh·tem	𐤅𐤍𐤕𐤊𐤕𐤌	
within the city	be·to·w·khah	𐤁𐤕𐤅𐤊𐤄	
is melted	ke·hit·tukh	𐤊𐤄𐤕𐤅𐤊	Ezekiel 22:22
As silver	ke·seph	𐤊𐤎𐤐	
in	be·to·wkh	𐤁𐤕𐤅𐤊	
a furnace	kur	𐤊𐤅𐤓	
so	ken	𐤊𐤍	
you will be melted	tut·te·khu	𐤕𐤕𐤊𐤅	
within the city	ve·to·w·khah	𐤁𐤕𐤅𐤊𐤄	
Then you will know	vee·da·tem	𐤅𐤉𐤃𐤏𐤕𐤌	
that	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
have poured out	sha·phakh·tee	𐤔𐤐𐤊𐤕𐤉	
My wrath	cha·ma·tee	𐤇𐤌𐤕𐤉	
upon you ’”	a·le·khem	𐤏𐤋𐤉𐤊𐤌𐤐	
came	vay·hee	𐤅𐤉𐤄𐤉	Ezekiel 22:23
And the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to me	e·lay	𐤀𐤋𐤉	
saying	le·mor	𐤋𐤀𐤌𐤓	
“ Son	ben	𐤁𐤍	Ezekiel 22:24

of man	a·dam		
say	e·mar		
to her	lah		
you	at		
are a land	e·rets		
that has not	lo		
been cleansed	me·to·ha·rah		
upon which	hee	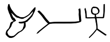	
	lo		
[no] rain has fallen ’	gush·mah		
‘ In the day	be·yo·wm	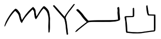	
of indignation	za·am		
The conspiracy	qe·sher	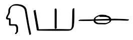	Ezekiel 22:25
of the princes	ne·vee·e·ha	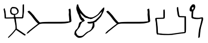	
in her midst	be·to·w·khah		
lion	ka·a·ree		
is like a roaring	sho·w·eg		
tearing	to·reph		
its prey	ta·reph		
the people	ne·phesh		
They devour	a·kha·lu		
the treasures	cho·sen		
and precious things	vee·qar	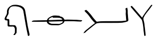	
seize	yiq·qa·chu	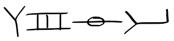	
the widows	al·me·no·w·te·ha		
and multiply	hir·bu	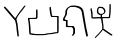	
within her	ve·to·w·khah		

Her priests	ko·ha·ne·ha	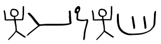	Ezekiel 22:26
do violence to	cha·me·su	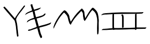	
My law	to·w·ra·tee	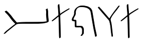	
and profane	vay·chal·le·lu	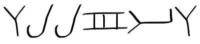	
My holy things	qa·da·shay	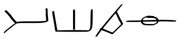	
between	ben	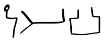	
the holy	qo·desh	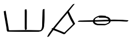	
and the common	le·chol	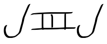	
They make no	lo	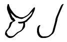	
distinction	hiv·dee·lu	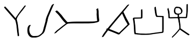	
between	u·ven	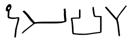	
and the unclean	hat·ta·me	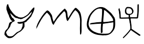	
the clean	le·ta·ho·wr	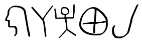	
and they fail	lo	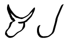	
to distinguish	ho·w·dee·u	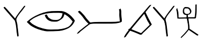	
My Sabbaths	u·mi·shab·be·to·w·tay	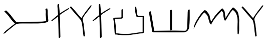	
They disregard	he·lee·mu	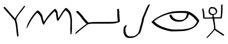	
	e·ne·hem	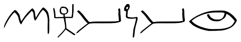	
so that I am profaned	va·e·chal	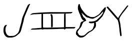	
among them	be·to·w·kham	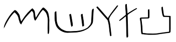	
Her officials	sa·re·ha	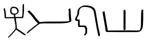	Ezekiel 22:27
within her	ve·qir·bah	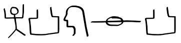	
are like wolves	kiz·e·veem	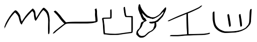	
tearing	to·re·phe	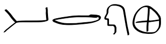	
their prey	ta·reph	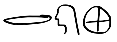	
shedding	lish·pakh	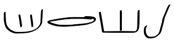	
blood	dam	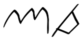	

and destroying	le·ab·bed		
lives	ne·pha·sho·wt	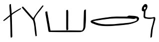	
for	le·ma·an		
dishonest gain	be·tso·a		
	ba·tsa		
Her prophets	u·ne·vee·e·ha	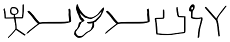	Ezekiel 22:28
	ta·chu	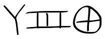	
[these deeds]	la·hem		
whitewash	ta·phel		
visions	cho·zeem	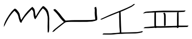	
by false	shaw		
divinations	ve·qo·se·meem		
	la·hem		
and lying	ka·zav		
saying	o·me·reem		
‘ This is what	koh	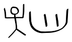	
says ’	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
when the LORD	va·YHVH	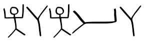	
has not	lo		
spoken	dib·ber		
The people	am		Ezekiel 22:29
of the land	ha·a·rets		
have practiced	a·she·qu	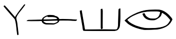	
extortion	o·sheq		
and committed robbery	ve·ga·ze·lu		

	ga·zel	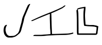	
the poor	ve·a·nee		
and needy	ve·ev·yo·wn	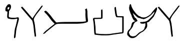	
They have oppressed	ho·w·nu	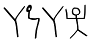	
-	ve·et		
the foreign resident	hag·ger		
and have exploited	a·she·qu	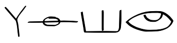	
without	be·lo	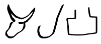	
justice	mish·pat	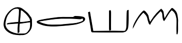	
I searched for	va·a·vaq·qesh	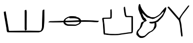	Ezekiel 22:30
among them	me·hem		
a man	eesh	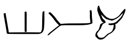	
to repair	go·der		
the wall	ga·der		
and stand	ve·o·med		
in the gap	bap·pe·rets		
before Me	le·pha·nay		
on behalf of	be·ad		
the land	ha·a·rets		
so that I should not	le·vil·tee	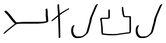	
destroy it	sha·cha·tah	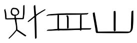	
no one	ve·lo		
But I found	ma·tsa·tee		
So I have poured out	va·esh·pokh	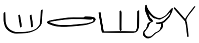	Ezekiel 22:31
upon them	a·le·hem	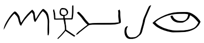	
My indignation	za·mee		
with the fire	be·esh		

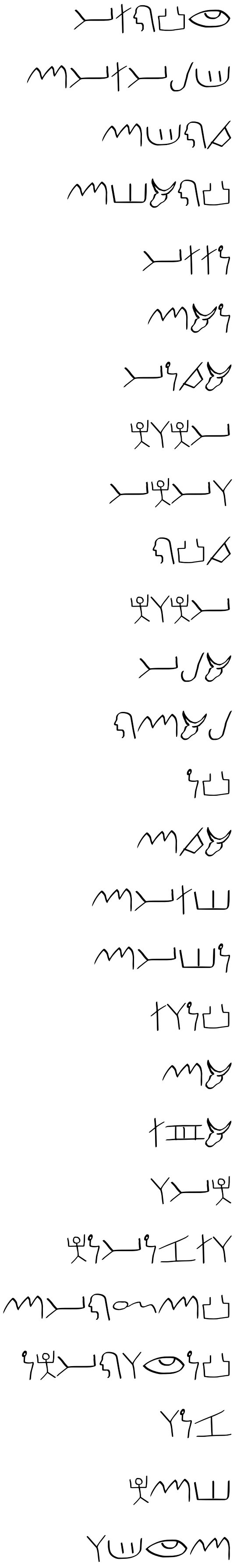

of My fury	ev·ra·tee	
and consumed them	kil·lee·teem	
their ways	dar·kam	
down upon their own heads	be·ro·sham	
I have brought	na·tat·tee	
declares	ne·um	
the Lord	a·do·nay	
GOD ”	YHVH	
came	vay·hee	Ezekiel 23:1
Again the word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	
“ Son	ben	Ezekiel 23:2
of man	a·dam	
two	she·ta·yim	
women	na·sheem	
daughters	be·no·wt	
mother	em	
of the same	a·chat	
there were	ha·yu	
and they played	vat·tiz·ne·nah	Ezekiel 23:3
in Egypt	ve·mits·ra·yim	
from their youth	bin·u·re·hen	
prostituting themselves	za·nu	
there	mah	
were fondled	mo·a·khu	

Their breasts	she·de·hen	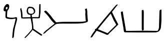	
	ve·sham		
caressed	is·su		
bosoms	dad·de		
and their virgin	be·tu·le·hen	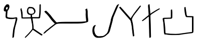	
was named	u·she·mo·w·tan		Ezekiel 23:4
Oholah	a·ho·lah		
The older	hag·ge·do·w·lah		
[was named] Oholibah	ve·a·ho·lee·vah	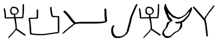	
and her sister	a·cho·w·tah	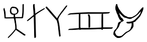	
They became	vat·tih·ye·nah	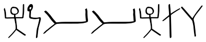	
Mine	lee	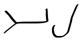	
and gave birth to	vat·te·lad·nah		
sons	ba·neem	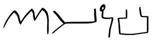	
and daughters	u·va·no·wt		
[As] [for] their identities	u·she·mo·w·tan		
[is] Samaria	sho·me·ro·wn		
Oholah	a·ho·lah		
is Jerusalem	vee·ru·sha·lim		
and Oholibah	a·ho·lee·vah	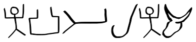	
prostituted herself	vat·ti·zen		Ezekiel 23:5
Oholah	a·ho·lah		
while she was still Mine	tach·tay	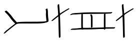	
She lusted	vat·ta·gav		
after	al		
her lovers	me·a·ha·ve·ha		

	el	𐤀𐤋	
the Assyrians —	ash·shur	𐤀𐤔𐤅𐤓	
warriors	qe·ro·w·veem	𐤒𐤓𐤅𐤁𐤉𐤌	
clothed	le·vu·she	𐤋𐤁𐤔𐤉	Ezekiel 23:6
in blue	te·khe·let	𐤕𐤊𐤋𐤕	
governors	pa·cho·wt	𐤐𐤇𐤅𐤕	
and commanders	u·se·ga·neem	𐤅𐤎𐤂𐤍𐤉𐤌	
young men	ba·chu·re	𐤁𐤇𐤅𐤓𐤉	
desirable	che·med	𐤇𐤌𐤃	
all	kul·lam	𐤊𐤋𐤌	
horsemen	pa·ra·sheem	𐤐𐤓𐤔𐤉𐤌	
mounted on	ro·khe·ve	𐤓𐤊𐤁𐤉	
steeds	su·seem	𐤎𐤅𐤎𐤉𐤌	
She offered	vat·tit·ten	𐤅𐤕𐤕𐤍	Ezekiel 23:7
sexual favors	taz·nu·te·ha	𐤕𐤆𐤍𐤅𐤕𐤉𐤄	
	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
the elite	miv·char	𐤌𐤁𐤇𐤓	
	be·ne	𐤁𐤍𐤉	
of Assyria	ash·shur	𐤀𐤔𐤅𐤓	
to all	kul·lam	𐤊𐤋𐤌	
with all	u·ve·khol	𐤅𐤁𐤊𐤋	
of those for whom	a·sher	𐤀𐤔𐤓	
she lusted	a·ge·vah	𐤏𐤂𐤁𐤄	
	be·khal	𐤁𐤊𐤋	
the idols	gil·lu·le·hem	𐤂𐤋𐤅𐤋𐤉𐤄𐤌	
She defiled herself	nit·ma·ah	𐤍𐤈𐤌𐤀𐤄	
-	ve·et	𐤅𐤀𐤕	Ezekiel 23:8

the prostitution	taz·nu·te·ha	
[she began] in Egypt	mim·mits·ra·yim	
She did not	lo	
give up	a·za·vah	
when	kee	
with her	o·w·tah	
men slept	sha·khe·vu	
in her youth	vin·u·re·ha	
	ve·hem·mah	
caressed	is·su	
bosom	dad·de	
her virgin	ve·tu·le·ha	
and poured out	vay·yish·pe·khu	
their lust	taz·nu·tam	
upon her	a·le·ha	
Therefore	la·khen	Ezekiel 23:9
I delivered her	ne·tat·tee·ha	
into the hands	be·yad	
of her lovers	me·a·ha·ve·ha	
	be·yad	
the Assyrians	be·ne	
	ash·shur	
for whom	a·sher	
she lusted	a·ge·vah	
	a·le·hem	
They	hem·mah	Ezekiel 23:10
exposed	gil·lu	

her nakedness	er·va·tah		
her sons	ba·ne·ha	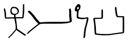	
and daughters	u·ve·no·w·te·ha		
seized	la·qa·chu	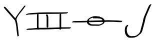	
-	ve·o·w·tah		
to the sword	ba·che·rev	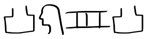	
and put her	ha·ra·gu		
Thus she became	vat·te·hee		
a byword	shem		
among women	lan·na·sheem	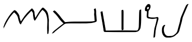	
judgment	u·she·phu·teem		
and they executed	a·su		
against her	vah		
saw [this]	vat·te·re	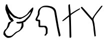	Ezekiel 23:11
Her sister	a·cho·w·tah		
Oholibah	a·ho·lee·vah	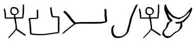	
she was more depraved	vat·tash·chet		
yet in her lust	ag·va·tah		
-	mim·men·nah	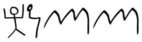	
and	ve·et		
prostitution	taz·nu·te·ha		
	miz·ze·nu·ne	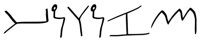	
than her sister	a·cho·w·tah	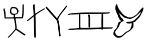	
after	el		Ezekiel 23:12
the Assyrians	be·ne	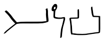	
—	ash·shur	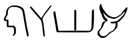	
She too lusted	a·ga·vah	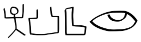	

governors	pa·cho·wt	𐤐𐤇𐤅𐤕	
and commanders	u·se·ga·neem	𐤅𐤎𐤂𐤍𐤉𐤌	
warriors	qe·ro·veem	𐤒𐤓𐤁𐤉𐤌	
dressed	le·vu·she	𐤋𐤁𐤔𐤉	
in splendor	mikh·lo·wl	𐤌𐤊𐤋𐤅𐤋	
horsemen	pa·ra·sheem	𐤐𐤓𐤔𐤉𐤌	
riding on	ro·khe·ve	𐤓𐤊𐤁𐤉	
steeds	su·seem	𐤎𐤅𐤎𐤉𐤌	
young men	ba·chu·re	𐤁𐤇𐤅𐤓𐤉	
desirable	che·med	𐤇𐤌𐤃	
all	kul·lam	𐤊𐤋𐤌	
And I saw	va·e·re	𐤅𐤀𐤓𐤀	Ezekiel 23:13
that	kee	𐤊𐤉	
she too had defiled herself	nit·ma·ah	𐤍𐤈𐤌𐤀𐤄	
path	de·rekh	𐤃𐤓𐤊	
had taken the same	e·chad	𐤀𐤇𐤃	
both of them	lish·te·hen	𐤋𐤔𐤕𐤉𐤄𐤍	
But [Oholibah] carried	vat·to·w·seph	𐤅𐤕𐤅𐤎𐤐	Ezekiel 23:14
	el	𐤀𐤋	
her prostitution {even further}	taz·nu·te·ha	𐤕𐤆𐤍𐤅𐤕𐤉𐤄	
She saw	vat·te·re	𐤅𐤕𐤓𐤀	
the men	an·she	𐤀𐤍𐤔𐤉	
portrayed	me·chuq·qeh	𐤌𐤇𐤒𐤄	
on	al	𐤏𐤋	
the wall	haq·qeer	𐤄𐤒𐤉𐤓	
images	tsal·me	𐤑𐤋𐤌𐤉	

of the Chaldeans	khas·dī·yīm	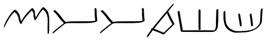	
engraved	cha·qu·qeem	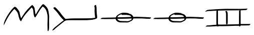	
in vermilion	bash·sha·shar		
wearing	cha·go·w·re		Ezekiel 23:15
belts	e·zo·wr		
on their waists	be·ma·te·ne·hem	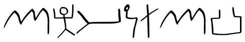	
and flowing	se·ru·che	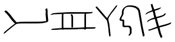	
turbans	te·vu·leem	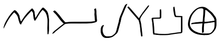	
on their heads	be·ra·she·hem	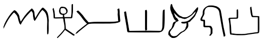	
of them looked	mar·eh		
like officers	sha·li·sheem		
all	kul·lam	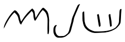	
-	de·mut		
of the Babylonians	be·ne	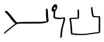	
	va·vel		
in Chaldea	kas·deem		
the land	e·rets		
of their birth	mo·w·lad·tam		
she lusted	vat·ta·ʿ·gav		Ezekiel 23:16
for them	a·le·hem	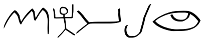	
At the sight of them	le·mar·eh		
	e·ne·ha		
and sent	vat·tish·lach	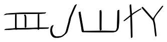	
messengers	mal·a·kheem		
to them	a·le·hem	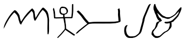	
in Chaldea	kas·dee·mah	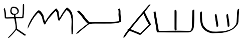	
came	vay·ya·vo·u	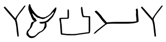	Ezekiel 23:17

to her	e·le·ha	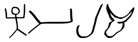	
Then the Babylonians	ve·ne	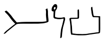	
	va·vel		
to the bed	le·mish·kav		
of love	do·deem	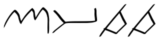	
they defiled	vay·tam·me·u		
her	o·w·tah		
and in their lust	be·taz·nu·tam		
But after she had been defiled	vat·tit·ma		
by them	vam		
in disgust	vat·te·qa	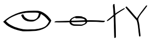	
she	naph·shah		
turned away	me·hem		
When [Oholibah] openly	vat·te·gal		Ezekiel 23:18
prostituted herself	taz·nu·te·ha		
and exposed	vat·te·gal		
-	et		
her nakedness	er·va·tah		
in disgust	vat·te·qa	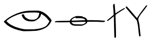	
I	naph·shee		
turned away from her	me·a·le·ha		
just as	ka·a·sher		
had turned away	na·qe·ah	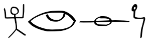	
I	naph·shee		
from	me·al		
her sister	a·cho·w·tah	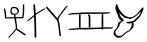	

Yet she multiplied	vat·tar·beh		Ezekiel 23:19
-	et		
her promiscuity	taz·nu·te·ha		
remembering	liz·kor	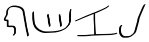	
-	et		
the days	ye·me		
of her youth	ne·u·re·ha		
when	a·sher		
she had prostituted herself	za·ne·tah	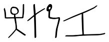	
in the land	be·e·rets		
of Egypt	mits·ra·yim		
and lusted	vat·ta·ge·vah		Ezekiel 23:20
after	al		
their lovers	pi·lag·she·hem	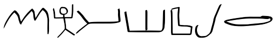	
whose	a·sher		
genitals	be·sar		
of donkeys	cha·mo·w·reem		
were like those	be·sa·ram	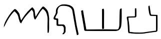	
and whose emission	ve·zir·mat	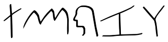	
of stallions	su·seem		
was like that	zir·ma·tam		
So you revisited	vat·tiph·qe·dee	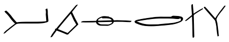	Ezekiel 23:21
-	et		
the indecency	zim·mat	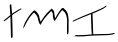	
of your youth	ne·u·ra·yikh	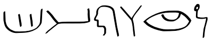	
caressed	ba·so·wt		
when the Egyptians	mim·mits·ra·yim		

your bosom	dad·da·yikh		
and pressed	le·ma·an		
breasts	she·de		
your young	ne·u·ra·yikh		
Therefore	la·khen		Ezekiel 23:22
Oholibah	a·ho·lee·vah		
this is what	koh		
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
	hin·nee		
‘ I will incite	me·eer		
-	et		
your lovers	me·a·ha·va·yikh		
against you	a·la·yikh		
-	et		
those	a·sher		
you turned away in disgust	na·qe·ah		
from whom	naph·shekh		
	me·hem		
And I will bring them	va·ha·ve·teem		
against you	a·la·yikh		
from every side —	mis·sa·veev		
the Babylonians	be·ne		Ezekiel 23:23
	va·vel		
and all	ve·khal		
the Chaldeans	kas·deem		

[the men of] Pekod	pe·qo·wd	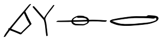	
Shoa	ve·sho·w·a	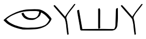	
and Koa	ve·qo·w·a	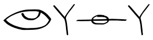	
and all	kal	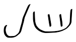	
the Assyrians	be·ne	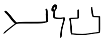	
	ash·shur	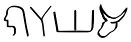	
with them —	o·w·tam	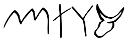	
young men	ba·chu·re	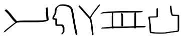	
all desirable	che·med	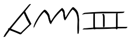	
governors	pa·cho·wt	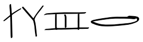	
and commanders	u·se·ga·neem	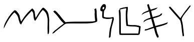	
-	kul·lam	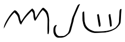	
officers	sha·li·sheem	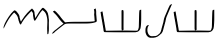	
and men of renown	u·qe·ru·eem	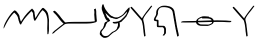	
mounted on	ro·khe·ve	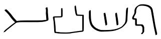	
horses	su·seem	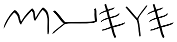	
	kul·lam	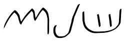	
They will come	u·va·u	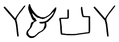	Ezekiel 23:24
against you	a·la·yikh	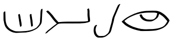	
with weapons	ho·tsen	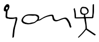	
chariots	re·khev	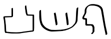	
and wagons	ve·gal·gal	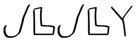	
with a host	u·viq·hal	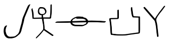	
of peoples	am·meem	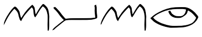	
with buckler	tsin·nah	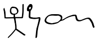	
and shield	u·ma·gen	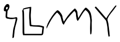	
and helmet	ve·qo·w·va	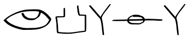	

They will array themselves	ya·see·mu	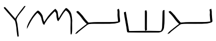	
against you	a·la·yikh	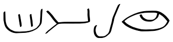	
on every side	sa·veev	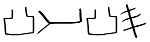	
I will delegate	ve·na·tat·tee	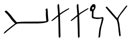	
to them	liph·ne·hem	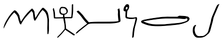	
judgment	mish·pat		
and they will punish you	u·she·pha·tukh		
according to their own standards	be·mish·pe·te·hem		
And I will set	ve·na·tat·tee	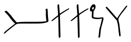	Ezekiel 23:25
My jealous rage	qin·a·tee		
against you	bakh	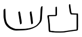	
and they will deal	ve·a·su		
with you	o·w·takh		
in fury	be·che·mah	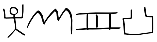	
your noses	ap·pekh		
and ears	ve·a·ze·na·yikh	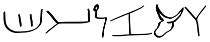	
They will cut off	ya·see·ru	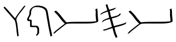	
and your survivors	ve·a·cha·ree·tekh	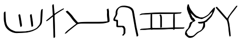	
by the sword	ba·che·rev	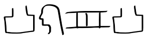	
will fall	tip·po·wl		
They	hem·mah		
your sons	ba·na·yikh	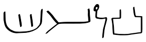	
and daughters	u·ve·no·w·ta·yikh		
will seize	yiq·qa·chu	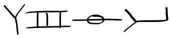	
and your remnant	ve·a·cha·ree·tekh	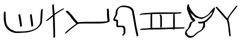	
will be consumed	te·a·khel		

by fire	ba·esh		
They will strip off	ve·hiph·shee·tukh	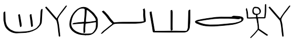	Ezekiel 23:26
-	et		
your clothes	be·ga·da·yikh	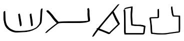	
and take	ve·la·qe·chu	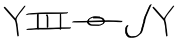	
jewelry	ke·le	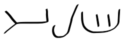	
your fine	tiph·ar·tekh		
So I will put an end	ve·hish·bat·tee		Ezekiel 23:27
your indecency	zim·ma·tekh		
to	mim·mekh		
-	ve·et		
and prostitution	ze·nu·tekh	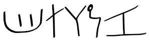	
which began in the land	me·e·rets		
of Egypt	mits·ra·yim		
and you will not	ve·lo		
lift	tis·ee		
your eyes	e·na·yikh	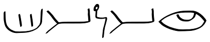	
to them	a·le·hem	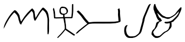	
Egypt	u·mits·ra·yim		
	lo		
or remember	tiz·ke·ree		
anymore ’	o·wd		
For	kee	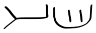	Ezekiel 23:28
this is what	khoh	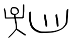	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		

‘ Surely	hin·nee	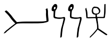	
I will deliver you	no·te·nakh	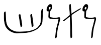	
into the hands	be·yad	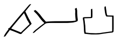	
-	a·sher	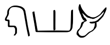	
of those you hate	sa·net	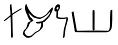	
	be·yad	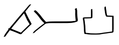	
from whom	a·sher	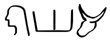	
in disgust	na·qe·ah	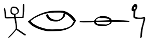	
you turned away	naph·shekh	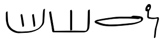	
	me·hem	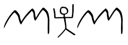	
They will treat	ve·a·su	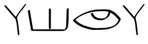	Ezekiel 23:29
	o·w·takh	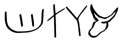	
you with hatred	be·sin·ah	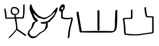	
take	ve·la·qe·chu	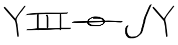	
all for which	kal	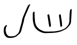	
you have worked	ye·gee·ekh	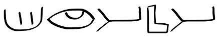	
and leave you	va·a·za·vukh	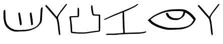	
naked	e·rom	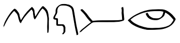	
and bare	ve·er·yah	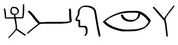	
will be exposed	ve·nig·lah	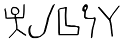	
so that the shame	er·vat	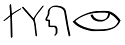	
of your prostitution	ze·nu·na·yikh	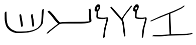	
Your indecency	ve·zim·ma·tekh	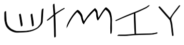	
and promiscuity	ve·taz·nu·ta·yikh	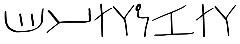	
have brought	a·soh	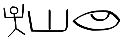	Ezekiel 23:30
these things	el·leh	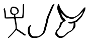	
upon you	lakh	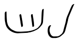	

because you have prostituted yourself	biz·no·w·tekh	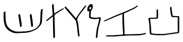	
with	a·cha·re	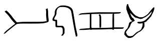	
the nations	go·w·yim	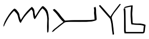	
	al		
-	a·sher		
and defiled yourself	nit·met		
with their idols	be·gil·lu·le·hem	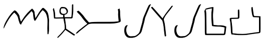	
the path	be·de·rekh		Ezekiel 23:31
of your sister	a·cho·w·tekh	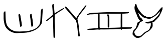	
Because you have followed	ha·la·khet	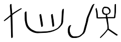	
I will put	ve·na·tat·tee	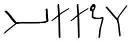	
her cup	kho·w·sah		
into your hand ’	be·ya·dekh		
This is what	koh	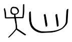	Ezekiel 23:32
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
cup	ko·ws		
your sister’s	a·cho·w·tekh	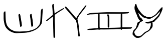	
‘ You will drink	tish·tee		
a cup deep	ha·a·muq·qah		
and wide	ve·ha·re·cha·vah	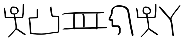	
It will bring	tih·yeh	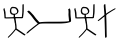	
scorn	lits·choq		
and derision	u·le·la·ag		
so much	mir·bah		
for it holds	le·ha·kheel		

with drunkenness	shik·ka·ro·wn	שכרון	Ezekiel 23:33
and grief	ve·ya·go·wn	ויגון	
You will be filled	tim·ma·le·ee	תמלאי	
with a cup	ko·ws	כוס	
of devastation	sham·mah	שמה	
and desolation	u·she·ma·mah	ושממה	
the cup	ko·ws	כוס	
of your sister	a·cho·w·tekh	אחותך	
Samaria	sho·me·ro·wn	שמרון	
You will drink it	ve·sha·teet	ושתית	Ezekiel 23:34
-	o·w·tah	אותה	
and drain it	u·ma·tseet	ומצית	
-	ve·et	ואת	
to pieces	cha·ra·se·ha	חרשיה	
you will dash it	te·ga·re·mee	תגרמי	
your breasts	ve·sha·da·yikh	ושדיך	
and tear	te·nat·te·qee	תנתקי	
For	kee	כי	
I	a·nee	אני	
have spoken ’	dib·bar·tee	דברתי	
declares	ne·um	נאם	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
Therefore	la·khen	לכן	Ezekiel 23:35
this is what	koh	כה	
says :	a·mar	אמר	
the Lord	a·do·nay	אדני	

GOD	YHVH		
‘ Because	ya·an		
you have forgotten	sha·kha·chat		
Me	o·w·tee	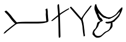	
and have cast	vat·tash·lee·khee	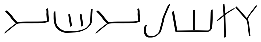	
Me	o·w·tee		
behind	a·cha·re	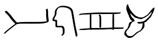	
your back	gaw·vekh		
	ve·gam		
you	at		
must bear the consequences	se·ee		
[of] your indecency	zim·ma·tekh		
and	ve·et		
prostitution ’”	taz·nu·ta·yikh		
said	vay·yo·mer		Ezekiel 23:36
Then the LORD	YHVH		
to me :	e·lay	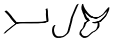	
“ Son	ben		
of man	a·dam		
will you pass judgment	ha·tish·po·wt		
-	et		
against Oholah	a·ho·lah		
-	ve·et		
and Oholibah ?	a·ho·lee·vah	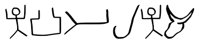	
Then declare	ve·hag·ged		
to them	la·hen		
-	et		

their abominations	to·w·a·vo·w·te·hen	תועבותיהן	
For	kee	כי	Ezekiel 23:37
they have committed adultery	ni·e·phu	נאפו	
and blood	ve·dam	ודם	
is on their hands	bee·de·hen	בידיהן	
	ve·et	ואת	
with their idols	gil·lu·le·hen	גלוליהן	
They have committed adultery	ni·e·phu	נאפו	
They have even	ve·gam	וגם	
-	et	את	
{sacrificed} their children	be·ne·hen	בניהן	
whom	a·sher	אשר	
they bore	ya·le·du	ילדו	
to Me	lee	לי	
in the fire	he·e·vee·ru	העבירו	
for their idols	la·hem	להם	
as food	le·akh·lah	לאכלה	
They have also	o·wd	עוד	Ezekiel 23:38
this	zot	זאת	
done	a·su	עשו	
to Me :	lee	לי	
they defiled	tim·me·u	טמאו	
-	et	את	
My sanctuary	miq·da·shee	מקדשי	
day	bay·yo·wm	ביום	
On that very same	ha·hu	ההוא	
-	ve·et	ואת	

My Sabbaths	shab·be·to·w·tay	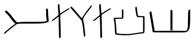	
and profaned	chil·le·lu	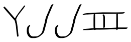	
they slaughtered	u·ve·sha·cha·tam	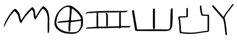	Ezekiel 23:39
-	et	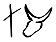	
their children	be·ne·hem	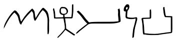	
for their idols	le·gil·lu·le·hem	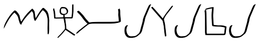	
they entered	vay·ya·vo·u	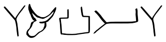	
	el	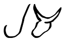	
My sanctuary	miq·da·shee	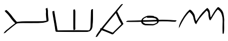	
day	bay·yo·wm	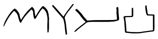	
On the very	ha·hu	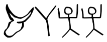	
to profane it	le·chal·le·lo	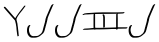	
Yes	ve·hin·neh	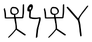	
this	khoh	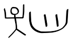	
they did	a·su	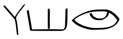	
inside	be·to·wkh	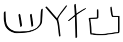	
My house	be·tee	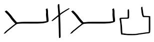	
Furthermore	ve·aph	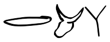	Ezekiel 23:40
	kee	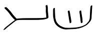	
you sisters sent	tish·lach·nah	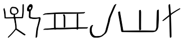	
for men	la·a·na·sheem	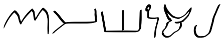	
who came	ba·eem	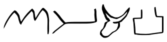	
from afar	mim·mer·chaq	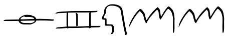	
-	a·sher	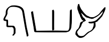	
messengers	mal·akh	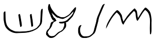	
-	sha·lu·ach	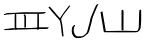	
-	a·le·hem	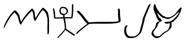	

and behold	ve·hin·neh	והנה	
when they arrived	va·u	באו	
for them	la·a·sher	לאשר	
you bathed	ra·chatst	רחצת	
painted	ka·chalt	כחלת	
your eyes	e·na·yikh	עיניך	
and adorned yourself	ve·a·deet	ועדית	
with jewelry	e·dee	עדי	
You sat	ve·ya·shavt	וישבת	Ezekiel 23:41
on	al	על	
a couch	mit·tah	מטה	
of luxury	khe·vu·dah	כבודה	
with a table	ve·shul·chan	ושלחן	
spread	a·rukh	ערוך	
before it	le·pha·ne·ha	לפניה	
My incense	u·qe·ta·re·tee	וקטרתי	
and My oil	ve·sham·nee	ושמני	
which you had set	samt	שמת	
on	a·le·ha	עליה	
the sound	ve·qo·wl	וקול	Ezekiel 23:42
crowd	ha·mo·wn	המון	
of a carefree	sha·lew	שלו	
accompanied by	vah	בה	
along with	ve·el	ואל	
men	a·na·sheem	אנשים	
from the rabble	me·rov	מרב	
	a·dam	אדם	

were brought in	mu·va·eem	𐤌𐤅𐤁𐤀𐤉𐤌	
Drunkards	so·va·ʾīm	𐤎𐤅𐤁𐤀𐤉𐤌	
from the desert	mim·mid·bar	𐤌𐤌𐤃𐤁𐤓	
who put	vay·yit·te·nu	𐤅𐤉𐤕𐤍𐤅	
bracelets	tse·mee·deem	𐤑𐤌𐤉𐤃𐤉𐤌	
on	el	𐤀𐤋	
your wrists	ye·de·hen	𐤉𐤃𐤉𐤄𐤍	
crowns	va·a·te·ret	𐤅𐤏𐤈𐤓𐤕	
and beautiful	tiph·e·ret	𐤕𐤐𐤀𐤓𐤕	
on	al	𐤏𐤋	
your head	ra·she·hen	𐤓𐤀𐤔𐤉𐤄𐤍	
Then I said	va·o·mar	𐤅𐤀𐤌𐤓	Ezekiel 23:43
of [her] [who] [had] [grown] old	lab·ba·lah	𐤋𐤁𐤋𐤄	
in adulteries :	ni·u·pheem	𐤍𐤀𐤅𐤐𐤉𐤌	
‘ Now	ʿa·ta	𐤏𐤕	
let them use her as a prostitute	yiz·nuh	𐤉𐤆𐤍𐤄	
	taz·nu·te·ha	𐤕𐤆𐤍𐤅𐤕𐤄	
for that is all she is ! ’	va·hee	𐤅𐤄𐤉𐤀	
And they slept	vay·ya·vo·w	𐤅𐤉𐤁𐤅𐤀	Ezekiel 23:44
with her	e·le·ha	𐤀𐤋𐤉𐤄	
as with	ke·vo·w	𐤊𐤁𐤅𐤀	
	el	𐤀𐤋	
a prostitute	ish·shah	𐤀𐤔𐤄	
	zo·w·nah	𐤆𐤅𐤍𐤄	
	ken	𐤊𐤍	
they slept with	ba·u	𐤁𐤀𐤅	

	el	אל	
Oholah	a·ho·lah	אהלה	
	ve·el	ואל	
and Oholibah	a·ho·lee·vah	אהליבה	
women	ish·shot	אשת	
those lewd	haz·zim·mah	הזמה	
men	va·a·na·sheem	ואנשים	Ezekiel 23:45
But righteous	tsad·dee·qim	צדיקם	
	hem·mah	המה	
will sentence	yish·pe·tu	ישפטו	
them	o·wt·hem	אותהם	
	mish·pat	משפט	
those who commit adultery	no·a·pho·wt	נאפות	
to the punishment of	u·mish·pat	ומשפט	
and bloodshed	sho·phe·kho·wt	שפכות	
	dam	דם	
because	kee	כי	
are adulteresses	no·a·phot	נאפת	
they	hen·nah	הנה	
with blood	ve·dam	ודם	
on their hands	bee·de·hen	בידיהן ס	
-	kee	כי	Ezekiel 23:46
This is what	koh	כה	
says :	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
	ha·a·leh	העלה	

against them	a·le·hem	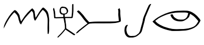	
‘ Bring a mob	qa·hal	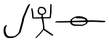	
and consign	ve·na·ton		
them	et·hen		
to terror	le·za·a·vah		
and plunder	ve·la·vaz		
will stone	ve·ra·ge·mu		Ezekiel 23:47
them	a·le·hen	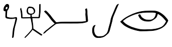	
and cut them	e·ven		
The mob	qa·hal	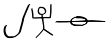	
down	u·va·re		
-	o·wt·hen		
with their swords	be·char·vo·w·tam		
their sons	be·ne·hem	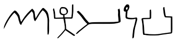	
and daughters	u·ve·no·w·te·hem		
They will kill	ya·ha·ro·gu		
their houses	u·vat·te·hen	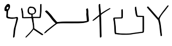	
-	ba·esh		
and burn down	yis·ro·phu		
So I will put an end	ve·hish·bat·tee		Ezekiel 23:48
to indecency	zim·mah	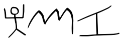	
in	min	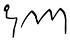	
the land	ha·a·rets		
will be admonished	ve·niw·vas·se·ru		
and all	kal	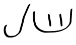	
the women	han·na·sheem	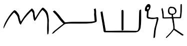	
not	ve·lo		

to imitate	ta·a·se·nah	𐤕𐤏𐤔𐤉𐤍𐤄	
your behavior	ke·zim·mat·khe·nah	𐤊𐤆𐤌𐤕𐤊𐤍𐤄	
They will repay	ve·na·te·nu	𐤅𐤍𐤕𐤍𐤅	Ezekiel 23:49
you for your indecency	zim·mat·khe·nah	𐤆𐤌𐤕𐤊𐤍𐤄	
	a·le·khen	𐤏𐤋𐤉𐤊𐤍	
of your sins	va·cha·ta·e	𐤅𐤇𐤈𐤀𐤉	
of idolatry	gil·lu·le·khen	𐤂𐤋𐤅𐤋𐤉𐤊𐤍	
and you will bear the consequences	tis·se·nah	𐤕𐤔𐤀𐤉𐤍𐤄	
Then you will know	vee·da·tem	𐤅𐤉𐤃𐤏𐤕𐤌	
that	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
am the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD ’”	YHVH	𐤉𐤄𐤅𐤄	
came	vay·hee	𐤅𐤉𐤄𐤉	Ezekiel 24:1
the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to me	e·lay	𐤀𐤋𐤉	
year	bash·sha·nah	𐤁𐤔𐤍𐤄	
In the ninth	hat·te·shee·eet	𐤄𐤕𐤔𐤉𐤏𐤉𐤕	
month	ba·cho·desh	𐤁𐤇𐤃𐤔	
of the tenth	ha·a·see·ree	𐤄𐤏𐤔𐤉𐤓𐤉	
on the tenth	be·a·so·wr	𐤁𐤏𐤔𐤅𐤓	
day	la·cho·desh	𐤋𐤇𐤃𐤔	
saying	le·mor	𐤋𐤀𐤌𐤓	
“ Son	ben	𐤁𐤍	Ezekiel 24:2
of man	a·dam	𐤀𐤃𐤌	
write down	ke·tov	𐤊𐤕𐤅𐤁	

	le·kha	
-	et	
-	shem	
today’s date	hay·yo·wm	
for	et	
very	e·tsem	
day	hay·yo·wm	
on this	haz·zeh	
has laid siege	sa·makh	
the king	me·lekh	
of Babylon	ba·vel	
to	el	
Jerusalem	ye·ru·sha·lim	
-	be·e·tsem	
-	hay·yo·wm	
-	haz·zeh	
Now speak a parable	u·me·shol	Ezekiel 24:3
to	el	
house	bet	
this rebellious	ham·me·ree	
	ma·shal	
and tell	ve·a·mar·ta	
them	a·le·hem	
that this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	

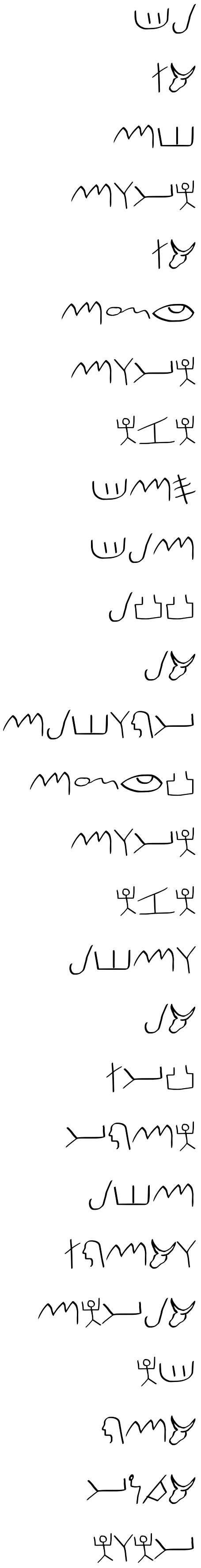

on the fire	she·phot		
‘ Put the pot	has·seer	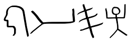	
put it on	she·phot		
and	ve·gam		
pour	ye·tsoq		
in	bo		
the water	ma·yim	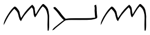	
Put in	e·soph		Ezekiel 24:4
the pieces	ne·ta·che·ha	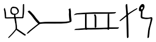	
of meat	e·le·ha	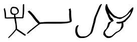	
every	kal		
piece —	ne·tach		
good	to·wv		
thigh	ya·rekh		
and shoulder —	ve·kha·teph		
it with choice	miv·char	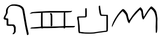	
bones	a·tsa·meem		
fill	mal·le		
the choicest	miv·char	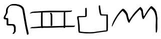	Ezekiel 24:5
of the flock	hats·tson		
Take	la·qo·w·ach	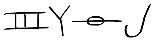	
and	ve·gam		
pile the fuel	dur		
-	ha·a·tsa·meem		
beneath it	tach·te·ha	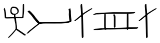	
	rat·tach		
Bring it to a boil	re·ta·che·ha	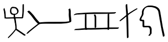	

and	gam	
cook	ba·she·lu	
the bones	a·tsa·me·ha	
in it ’	be·to·w·khah	
Therefore	la·khen	Ezekiel 24:6
this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
‘ Woe	o·w	
to the city	eer	
of bloodshed	had·da·meem	
to the pot	seer	
	a·sher	
now rusted	chel·a·tah	
	vah	
whose rust	ve·chel·a·tah	
will not	lo	
come off	ya·tse·ah	
!	mim·men·nah	
it piece	lin·ta·che·ha	
by piece	lin·ta·che·ha	
Empty	ho·w·tsee·ah	
no	lo	
cast	na·phal	
for its contents	a·le·ha	
lots	go·w·ral	

For	kee	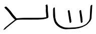	Ezekiel 24:7
the blood she shed	da·mah		
still within her	be·to·w·khah		
is	ha·yah	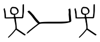	
on	al		
the bare	tse·chee·ach	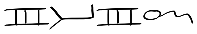	
rock	se·la		
she poured it out	sa·ma·te·hu		
she did not	lo		
pour	she·pha·khat·hu	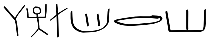	
it on	al		
the ground	ha·a·rets		
to cover	le·khas·so·wt		
	a·law	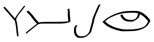	
it with dust	a·phar		
In order to stir up	le·ha·a·lo·wt		Ezekiel 24:8
wrath	che·mah	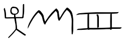	
and take vengeance	lin·qom	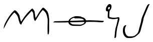	
	na·qam	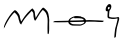	
I have placed	na·tat·tee		
-	et		
her blood	da·mah		
on	al		
the bare	tse·chee·ach	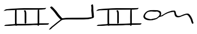	
rock	sa·la		
so that it would not	le·vil·tee	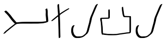	
be covered ’	hik·ka·so·wt		

Yes	la·khen	לכן	Ezekiel 24:9
this is what	koh	כה	
says :	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
‘ Woe	o·w	אוי	
to the city	eer	עיר	
of bloodshed !	had·da·meem	הדמים	
	gam	גם	
I, too	a·nee	אני	
high	ag·deel	אגדיל	
will pile the kindling	ham·me·du·rah	המדורה	
Pile on	har·beh	הרבה	Ezekiel 24:10
the logs	ha·e·tseem	העצים	
and kindle	had·leq	הדלק	
the fire	ha·esh	האש	
cook	ha·tem	התם	
the meat well	hab·ba·sar	הבשר	
and mix in	ve·har·qach	והרקח	
the spices	ham·mer·qa·chah	המרקחה	
let the bones	ve·ha·a·tsa·mo·wt	והעצמות	
be burned	ye·cha·ru	יחרו	
Set	ve·ha·a·mee·de·ha	והעמידה	Ezekiel 24:11
pot on	al	על	
its coals	ge·cha·le·ha	גחליה	
the empty	re·qah	רקה	
until	le·ma·an	למען	

it becomes hot	te·cham	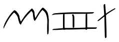	
glows	ve·cha·rah	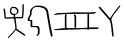	
and its copper	ne·chush·tah	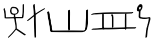	
will melt	ve·nit·te·khah		
within	ve·to·w·khah		
Then its impurity	tum·a·tah		
will be consumed	tit·tum		
its rust	chel·a·tah		
every effort	te·u·neem	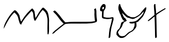	Ezekiel 24:12
It has frustrated	hel·at		
has not	ve·lo		
been removed	te·tse		
	mim·men·nah		
its thick	rab·bat		
rust	chel·a·tah		
even by the fire	be·esh		
-	chel·a·tah		
of your uncleanness	be·tum·a·tekh		Ezekiel 24:13
of the indecency	zim·mah	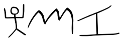	
Because	ya·an		
I tried to cleanse you	ti·har·teekh	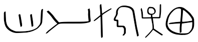	
but you would not	ve·lo		
be purified	ta·hart		
from your filthiness	mit·tum·a·tekh		
You will not	lo		
be pure	tit·ha·ree		
again	o·wd		

until	ad		
has subsided	ha·nee·chee	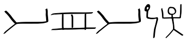	
-	et		
My wrath	cha·ma·tee		
against you	bakh	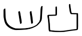	
I	a·nee	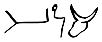	Ezekiel 24:14
the LORD	YHVH		
have spoken	dib·bar·tee		
[the time] is coming	ba·ah		
and I will act	ve·a·see·tee	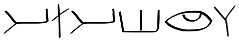	
I will not	lo		
refrain	eph·ra		
[or]	ve·lo		
show pity	a·chus	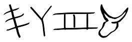	
nor	ve·lo		
will I relent	en·na·chem	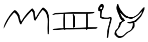	
according to your ways	kid·ra·kha·yikh		
and deeds ’	ve·kha·a·lee·lo·w·ta·yikh	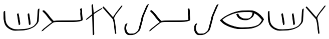	
I will judge you	she·pha·tukh		
declares	ne·um		
the Lord	a·do·nay		
GOD ”	YHVH		
came	vay·hee	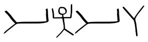	Ezekiel 24:15
Then the word	de·var		
of the LORD	YHVH		
to me	e·lay	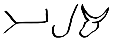	
saying	le·mor	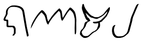	

“ Son	ben		Ezekiel 24:16
of man	a·dam		
behold	hin·nee	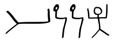	
I am about to take away	lo·qe·ach	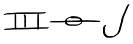	
	mim·me·kha		
-	et		
the desire	mach·mad	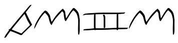	
of your eyes	e·ne·kha	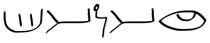	
with a fatal blow	be·mag·ge·phah	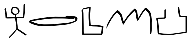	
But you must not	ve·lo		
mourn	tis·pod	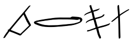	
	ve·lo		
or weep	tiv·keh	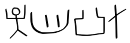	
	ve·lo·w		
flow	ta·vo·w		
or let your tears	dim·a·te·kha		
Groan	he·a·neq	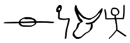	Ezekiel 24:17
quietly	dom		
for the dead	me·teem	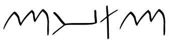	
mourn	e·vel		
do not	lo		
	ta·a·seh		
your turban	phe·e·re·kha		
Put	cha·vo·wosh		
on	a·le·kha	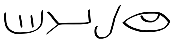	
your sandals	u·ne·a·le·kha	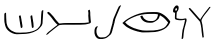	
and strap	ta·seem	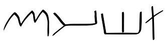	

on your feet	be·rag·le·kha	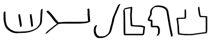	
do not	ve·lo		
cover	ta·teh		
	al		
[your] lips	sa·pham		
the bread	ve·le·chem	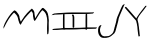	
of mourners	a·na·sheem	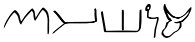	
”	lo		
or eat	to·khel		
So I spoke	va·a·dab·ber	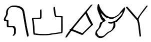	Ezekiel 24:18
to	el		
the people	ha·am		
in the morning	bab·bo·qer	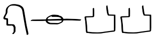	
died	vat·ta·mat		
my wife	ish·tee		
and in the evening	ba·a·rev		
I did	va·a·as		
And the next morning	bab·bo·qer	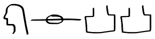	
as	ka·a·sher		
I had been commanded	tsuw·ve·tee	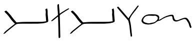	
asked me	vay·yo·me·ru		Ezekiel 24:19
	e·lay	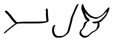	
Then the people	ha·am		
“ Won’t	ha·lo	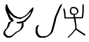	
you tell	tag·geed	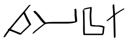	
us	la·nu		
what	mah	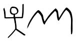	

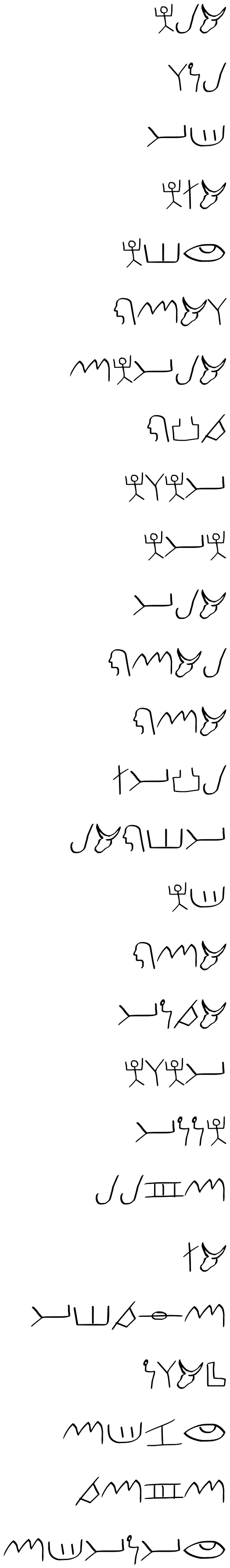

these [things]	el·leh	
mean to us ? ”	la·nu	
	kee	
you	at·tah	
are doing	o·seh	
So I answered	va·o·mar	Ezekiel 24:20
them	a·le·hem	
“ The word	de·var	
of the LORD	YHVH	
came	ha·yah	
to me	e·lay	
saying :	le·mor	
Tell	e·mor	Ezekiel 24:21
the house	le·vet	
of Israel	yis·ra·el	
that this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
	hin·nee	
‘ I am about to desecrate	me·chal·lel	
-	et	
My sanctuary	miq·da·shee	
the pride	ge·o·wn	
of your power	uz·ze·khem	
the desire	mach·mad	
of your eyes	e·ne·khem	

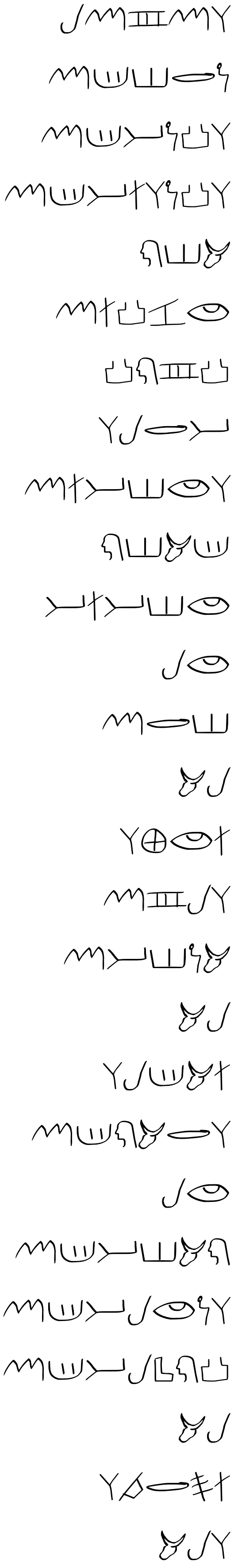

and the delight	u·mach·mal	
of your soul	naph·she·khem	
And the sons	u·ve·ne·khem	
and daughters	u·ve·no·w·te·khem	
-	a·sher	
you left behind	a·zav·tem	
by the sword ’	ba·che·rev	
will fall	yip·po·lu	
Then you will do	va·a·see·tem	Ezekiel 24:22
as	ka·a·sher	
I have done :	a·see·tee	
	al	
[your] lips	sa·pham	
You will not	lo	
cover	ta·tu	
the bread	ve·le·chem	
of mourners	a·na·sheem	
	lo	
or eat	to·khe·lu	
Your turbans	u·phe·e·re·khem	Ezekiel 24:23
will remain on	al	
your heads	ra·she·khem	
and your sandals	ve·na·a·le·khem	
on your feet	be·rag·le·khem	
You will not	lo	
mourn	tis·pe·du	
or	ve·lo	

weep	tiv·ku	𐤕𐤁𐤊𐤅	
but you will waste away	u·ne·maq·qo·tem	𐤅𐤍𐤌𐤒𐤕𐤌	
because of your sins	ba·a·wo·no·te·khem	𐤁𐤏𐤅𐤍𐤕𐤉𐤊𐤌	
and you will groan	u·ne·ham·tem	𐤅𐤍𐤄𐤌𐤕𐤌	
	eesh	𐤀𐤉𐤔	
among	el	𐤀𐤋	
yourselves	a·chee	𐤀𐤇𐤉𐤅	
will be	ve·ha·yah	𐤅𐤄𐤉𐤄	Ezekiel 24:24
‘ Thus Ezekiel	ye·chez·qel	𐤉𐤇𐤆𐤒𐤀𐤋	
for you	la·khem	𐤋𐤊𐤌	
a sign	le·mo·w·phet	𐤋𐤌𐤅𐤐𐤕	
everything	ke·khol	𐤊𐤊𐤋	
that	a·sher	𐤀𐤔𐤓	
you will do	a·sah	𐤏𐤔𐤄	
he has done	ta·a·su	𐤕𐤏𐤔𐤅	
When this happens	be·vo·ah	𐤁𐤁𐤀𐤄	
you will know	vee·da·tem	𐤅𐤉𐤃𐤏𐤕𐤌	
that	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
am the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD ’	YHVH	𐤉𐤄𐤅𐤄	
And you	ve·at·tah	𐤅𐤀𐤕𐤄	Ezekiel 24:25
son	ben	𐤁𐤍	
of man	a·dam	𐤀𐤃𐤌	
	ha·lo·w	𐤄𐤋𐤅𐤀	
know that on the day	be·yo·wm	𐤁𐤉𐤅𐤌	
I take	qach·tee	𐤒𐤇𐤕𐤉	

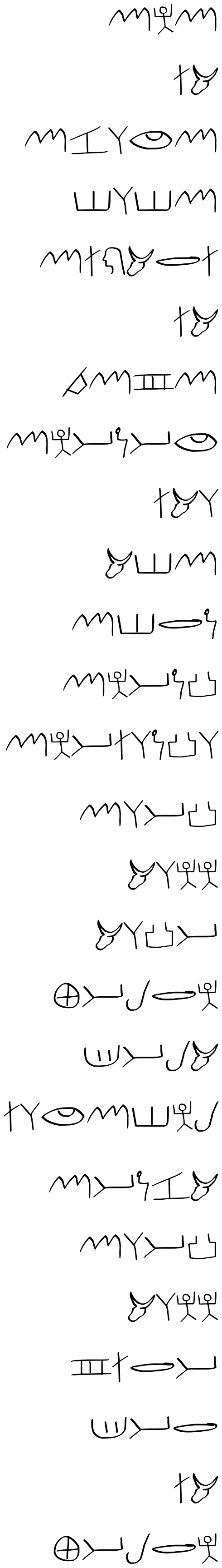

away	me·hem	
-	et	
their stronghold	ma·uz·zam	
and joy —	me·so·ws	
their pride	tiph·ar·tam	
-	et	
the desire	mach·mad	
of their eyes	e·ne·hem	
-	ve·et	
which uplifted	mas·sa	
their souls —	naph·sham	
and their sons	be·ne·hem	
and daughters as well	u·ve·no·w·te·hem	
day	bay·yo·wm	Ezekiel 24:26
on that	ha·hu	
will come	ya·vo·w	
a fugitive	hap·pa·leet	
	e·le·kha	
and tell you the news	le·hash·ma·ut	
	a·ze·na·yim	
day	bay·yo·wm	Ezekiel 24:27
On that	ha·hu	
will be opened	yip·pa·tach	
your mouth	pee·kha	
	et	
to him who has escaped	hap·pa·leet	

you will speak	u·te·dab·ber	ותדבר	
and no	ve·lo	ולא	
be mute	te·a·lem	תאלם	
longer	o·wd	עוד	
So you will be	ve·ha·yee·ta	והיית	
to them	la·hem	להם	
a sign	le·mo·w·phet	למופת	
and they will know	ve·ya·de·u	וידעו	
that	kee	כי	
I	a·nee	אני	
am the LORD ”	YHVH	יהוה	
came	vay·hee	ויהי	Ezekiel 25:1
Then the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to me	e·lay	אלי	
saying	le·mor	לאמר	
“ Son	ben	בן	Ezekiel 25:2
of man	a·dam	אדם	
set	seem	שים	
your face	pa·ne·kha	פניך	
against	el	אל	
the Ammonites	be·ne	בני	
	am·mo·wn	עמון	
and prophesy	ve·hin·na·ve	והנבא	
against them	a·le·hem	עליהם	
Tell	ve·a·mar·ta	ואמרת	Ezekiel 25:3
the Ammonites	liv·ne	לבני	

	am·mo·wn	
to hear	shim·u	
the word	de·var	
of the Lord	a·do·nay	
GOD	YHVH	
for this is what	koh	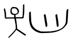
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
‘ Because	ya·an	
you exclaimed	a·me·rekh	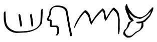
“ Aha ! ”	he·ach	
	el	
when My sanctuary	miq·da·shee	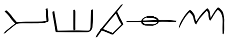
-	khee	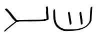
was profaned	ni·chal	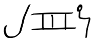
-	ve·el	
when the land	ad·mat	
of Israel	yis·ra·el	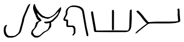
-	kee	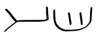
was laid waste	na·sham·mah	
and	ve·el	
when the house	bet	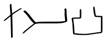
of Judah	ye·hu·dah	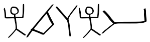
-	kee	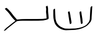
went	ha·le·khu	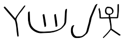
into exile	bag·go·w·lah	

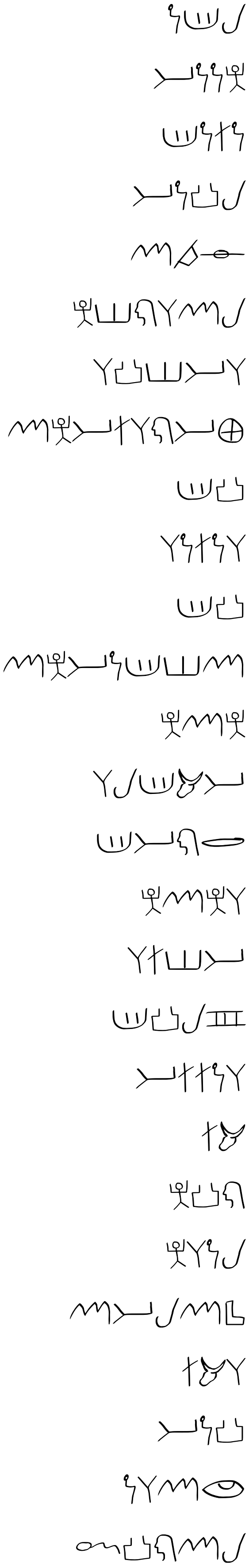

therefore	la·khen	Ezekiel 25:4
I will indeed	hin·nee	
give you	no·te·nakh	
to the people	liv·ne	
of the East	qe·dem	
as a possession	le·mo·w·ra·shah	
They will set up	ve·yish·she·vu	
their camps	tee·ro·w·te·hem	
	bakh	
and pitch	ve·na·te·nu	
among you	vakh	
their tents	mish·ke·ne·hem	
They	hem·mah	
will eat	yo·khe·lu	
your fruit	phir·yekh	
	ve·hem·mah	
and drink	yish·tu	
your milk	cha·la·vekh	
I will make	ve·na·tat·tee	Ezekiel 25:5
-	et	
Rabbah	rab·bah	
a pasture	lin·veh	
for camels	ge·mal·leem	
and	ve·et	
-	be·ne	
Ammon	am·mo·wn	
a resting place for	le·mir·bats	

sheep	tson		
Then you will know	vee·da·tem		
that	kee	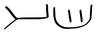	
I	a·nee	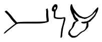	
am the LORD ’	YHVH		
For	kee	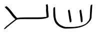	Ezekiel 25:6
this is what	khoh	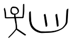	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ Because	ya·an		
you clapped	mach·a·kha	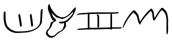	
your hands	yad	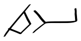	
and stomped	ve·raq·a·kha	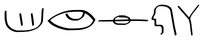	
your feet	be·ra·gel		
and rejoiced	vat·tis·mach	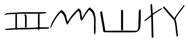	
full	be·khal		
of contempt	sha·te·kha		
with a heart	be·ne·phesh		
over	el		
the land	ad·mat		
of Israel	yis·ra·el	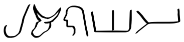	
therefore	la·khen		Ezekiel 25:7
I will indeed	hin·nee	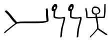	
stretch out	na·tee·tee	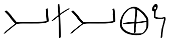	
-	et		
My hand	ya·dee	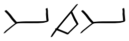	

against you	a·le·kha	
and give you	u·ne·tat·tee·kha	
as plunder	le·vag	
to the nations	lag·go·w·yim	
I will cut you off	ve·hikh·rat·tee·kha	
from	min	
the peoples	ha·am·meem	
and exterminate you	ve·ha·a·vad·tee·kha	
from	min	
the countries	ha·a·ra·tso·wt	
I will destroy you	ash·mee·de·kha	
and you will know	ve·ya·da·ta	
that	kee	
I	a·nee	
am the LORD ’	YHVH	
This is what	koh	Ezekiel 25:8
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
‘ Because	ya·an	
said	a·mor	
Moab	mo·w·av	
and Seir	ve·se·eer	
“ Look	hin·neh	
is like all	ke·khal	
the other nations ”	hag·go·w·yim	
the house	bet	

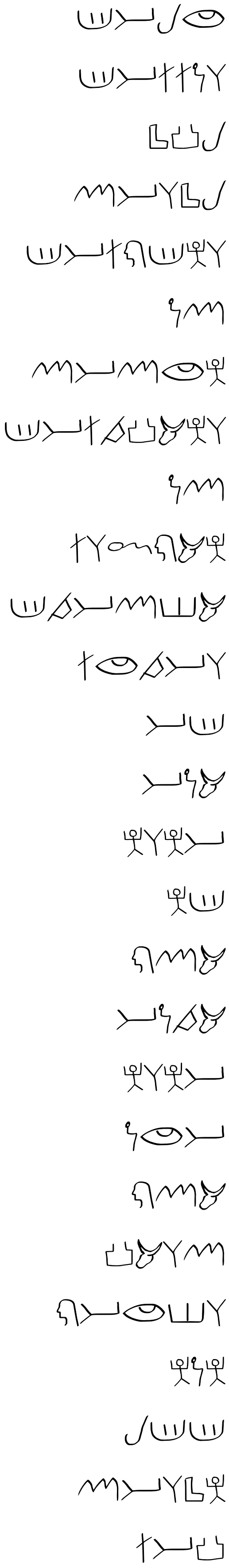

of Judah	ye·hu·dah	
therefore	la·khen	Ezekiel 25:9
I will indeed	hin·nee	
expose	pho·te·ach	
-	et	
the flank	ke·teph	
of Moab	mo·w·av	
cities —	me·he·a·reem	
	me·a·raw	
beginning with its frontier	miq·qa·tse·hu	
the glory	tse·vee	
of the land	e·rets	
	bet	
Beth-jeshimoth	hay·shee·mot	
	ba·al	
Baal-meon	me·o·wn	
and Kiriathaim —	ve·qir·ya·te·mah	
	liv·ne	Ezekiel 25:10
of the East	qe·dem	
along with	al	
to the people	be·ne	
the Ammonites	am·mo·wn	
I will give it	u·ne·tat·tee·ha	
as a possession	le·mo·w·ra·shah	
so that	le·ma·an	
will no longer	lo	
be remembered	tiz·za·kher	

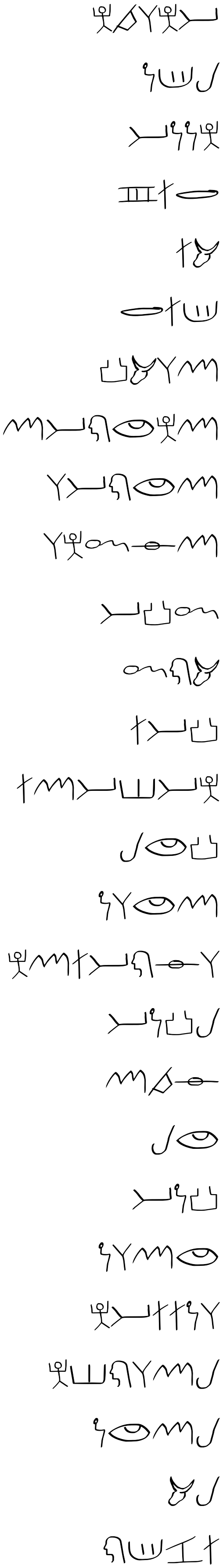

	be·ne	
the Ammonites	am·mo·wn	
among the nations	bag·go·w·yim	
on Moab	u·ve·mo·w·av	Ezekiel 25:11
So I will execute	e·e·seh	
judgments	she·pha·teem	
and they will know	ve·ya·de·u	
that	kee	
I	a·nee	
am the LORD ’	YHVH	
This is what	koh	Ezekiel 25:12
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
‘ Because	ya·an	
acted	a·so·wt	
Edom	e·do·wm	
vengefully	bin·qom	
	na·qam	
against the house	le·vet	
of Judah	ye·hu·dah	
incurred grievous guilt	vay·ye·she·mu	
	a·sho·wm	
and in [so doing]	ve·niq·qe·mu	
	va·hem	
therefore	la·khen	Ezekiel 25:13
this is what	koh	

says :	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
I will stretch out	ve·na·ti·tee	ונטתי	
My hand	ya·dee	ידי	
against	al	על	
Edom	e·do·wm	אדום	
and cut off	ve·hikh·rat·tee	והכרתי	
from it	mim·men·nah	ממנה	
both man	a·dam	אדם	
and beast	u·ve·he·mah	ובהמה	
I will make	u·ne·tat·tee·ha	ונתתיה	
it a wasteland	cha·re·bah	חרבה	
and from Teman	mit·te·man	מתימן	
to Dedan	u·de·da·neh	ודדנה	
by the sword	ba·che·rev	בחרב	
they will fall	yip·po·lu	יפלו	
I will take	ve·na·tat·tee	ונתתי	Ezekiel 25:14
-	et	את	
My vengeance	niq·ma·tee	נקמתי	
on Edom	be·e·do·wm	באדום	
by the hand	be·yad	ביד	
of My people	am·mee	עמי	
Israel	yis·ra·el	ישראל	
and they will deal	ve·a·su	ועשו	
with Edom	ve·e·do·wm	באדום	
according to My anger	ke·ap·pee	כאפי	

and wrath	ve·kha·cha·ma·tee	𐤅𐤊𐤇𐤌𐤕𐤉	
Then they will know	ve·ya·de·u	𐤅𐤉𐤃𐤏𐤅	
-	et	𐤀𐤕	
My vengeance	niq·ma·tee	𐤍𐤒𐤌𐤕𐤉	
declares	ne·um	𐤍𐤀𐤌	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD ’	YHVH	𐤉𐤄𐤅𐤄	
This is what	koh	𐤊𐤄	Ezekiel 25:15
says :	a·mar	𐤀𐤌𐤓	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
‘ Because	ya·an	𐤉𐤏𐤍	
acted	a·so·wt	𐤏𐤔𐤅𐤕	
the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
in vengeance	bin·qa·mah	𐤁𐤍𐤒𐤌𐤄	
taking	vay·yin·na·qe·mu	𐤅𐤉𐤍𐤒𐤌𐤅	
vengeance	na·qam	𐤍𐤒𐤌	
with malice	bish·at	𐤁𐤔𐤀𐤈	
of soul	be·ne·phesh	𐤁𐤍𐤐𐤔	
to destroy [Judah]	le·mash·cheet	𐤋𐤌𐤔𐤇𐤉𐤕	
hostility	e·vat	𐤀𐤉𐤁𐤕	
with ancient	o·w·lam	𐤏𐤅𐤋𐤌	
therefore	la·khen	𐤋𐤊𐤍	Ezekiel 25:16
this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	

Behold	hin·nee	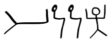	
I will stretch out	no·w·teh		
My hand	ya·dee	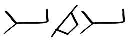	
against	al		
the Philistines	pe·lish·teem		
and I will cut off	ve·hikh·rat·tee		
-	et		
the Cherethites	ke·re·teem	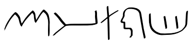	
and destroy	ve·ha·a·vad·tee	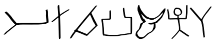	
-	et		
the remnant	she·e·reet		
along	cho·wph	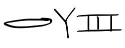	
the coast	hay·yam	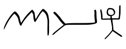	
I will execute	ve·a·see·tee	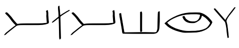	Ezekiel 25:17
against them	vam	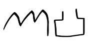	
vengeance	ne·qa·mo·wt	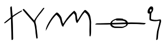	
great	ge·do·lo·wt		
reproof	be·to·wkh·cho·wt	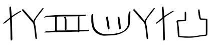	
with furious	che·mah	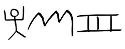	
Then they will know	ve·ya·de·u		
that	kee	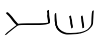	
I	a·nee	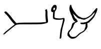	
am the LORD	YHVH	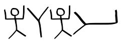	
when I lay	be·tit·tee		
-	et		
My vengeance	niq·ma·tee		
upon them ’”	bam		

came	vay·hee	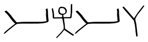	Ezekiel 26:1
In the eleventh [month of the twelfth]	be·ash·te		
	es·reh		
year	sha·nah	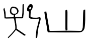	
on the first	be·e·chad		
day of the month	la·cho·desh	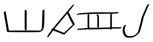	
	ha·yah	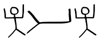	
the word	de·var		
of the LORD	YHVH		
to me	e·lay	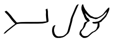	
saying	le·mor	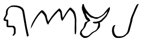	
“ Son	ben		Ezekiel 26:2
of man	a·dam		
because	ya·an		
-	a·sher		
has said	a·me·rah		
Tyre	tsor		
of	al		
Jerusalem	ye·ru·sha·lim		
‘ Aha !	he·ach		
is broken	nish·be·rah		
The gate	dal·to·wt	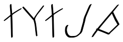	
to the nations	ha·am·meem		
it has swung open	na·seb·bah		
to me	e·lay	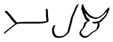	
I will be filled ’	im·ma·le·ah		

now that she lies in ruins	ha·cho·ra·vah		
therefore	la·khen		Ezekiel 26:3
this is what	koh	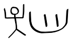	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ Behold	hin·nee	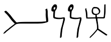	
[I am] against you	a·la·yikh	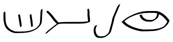	
O Tyre	tsor		
and I will raise up	ve·ha·a·le·tee	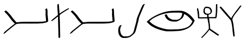	
against you	a·la·yikh	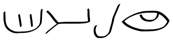	
nations	go·w·yim	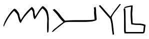	
many	rab·beem	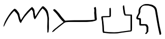	
brings up	ke·ha·a·lo·wt		
as the sea	hay·yam	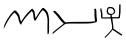	
its waves	le·gal·law	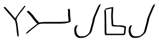	
They will destroy	ve·shi·cha·tu	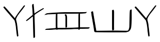	Ezekiel 26:4
the walls	cho·mo·wt		
of Tyre	tsor		
and demolish	ve·ha·re·su		
her towers	mig·da·le·ha		
I will scrape	ve·si·che·tee	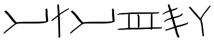	
the soil	a·pha·rah		
from her	mim·men·nah		
and make	ve·na·tat·tee	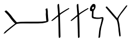	
her	o·w·tah		
a bare	lits·chee·ach	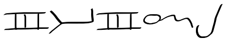	

rock	sa·la		
to spread	mish·tach		Ezekiel 26:5
nets	cha·ra·meem		
She will become	tih·yeh	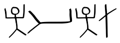	
a place	be·to·wkh		
in the sea	hay·yam	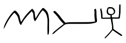	
for	kee	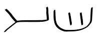	
I	a·nee	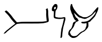	
have spoken	dib·bar·tee		
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
She will become	ve·ha·ye·tah	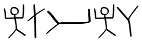	
plunder	le·vaz		
for the nations	lag·go·w·yim		
and the villages	u·ve·no·w·te·ha		Ezekiel 26:6
-	a·sher		
on her mainland	bas·sa·deh	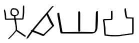	
by the sword	ba·che·rev		
will be slain	te·ha·rag·nah		
Then they will know	ve·ya·de·u		
that	kee	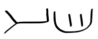	
I	a·nee	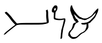	
am the LORD ’	YHVH		
For	kee		Ezekiel 26:7
this is what	khoh	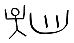	
says :	a·mar		

the Lord	a·do·nay
GOD	YHVH
‘ Behold	hin·nee
I will bring	me·vee
against	el
Tyre	tsor
Nebuchadnezzar	ne·vu·khad·rets·tsar
king	me·lekh
of Babylon	ba·vel
from the north	mits·tsa·pho·wn
king	me·lekh
of kings	me·la·kheem
with horses	be·sus
and chariots	u·ve·re·khev
with cavalry	u·ve·pha·ra·sheem
company	ve·qa·hal
of troops	ve·am
and a great	rav
the villages	be·no·w·ta·yikh
of your mainland	bas·sa·deh
with the sword	ba·che·rev
He will slaughter	ya·ha·rog
he will set up	ve·na·tan
against you	a·la·yikh
siege works	da·yeq
build	ve·sha·phakh
	a·la·yikh

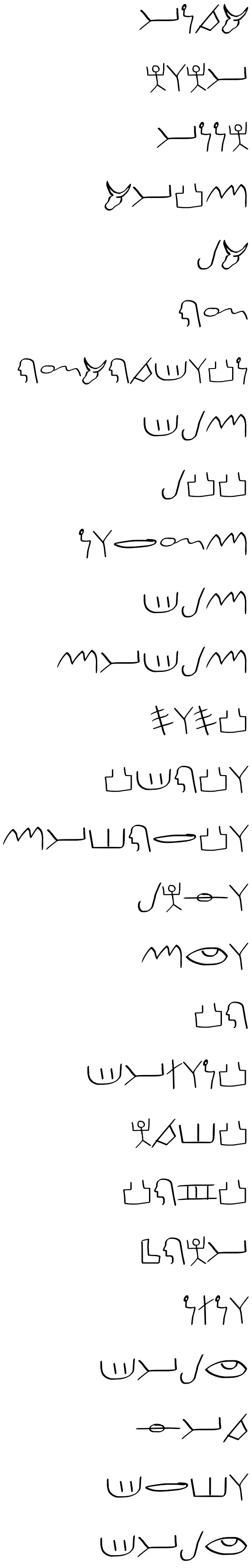

Ezekiel 26:8

a ramp to your walls	so·le·lah	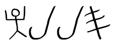	
and raise	ve·he·qeem		
against you	a·la·yikh	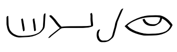	
his shields	tsin·nah	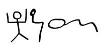	
the blows	u·me·chee	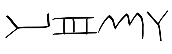	Ezekiel 26:9
of his battering rams	qa·val·lo	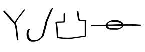	
He will direct	yit·ten	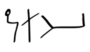	
against your walls	be·cho·mo·w·ta·yikh		
your towers	u·mig·de·lo·ta·yikh	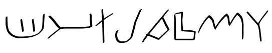	
and tear down	yit·tots		
with his axes	be·char·vo·w·taw		
His multitude	mish·shiph·at		Ezekiel 26:10
of horses	su·saw		
will cover you	ye·khas·sekh		
in their dust	a·va·qam	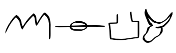	
from the noise	miq·qo·wl	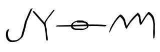	
of cavalry	pa·rash	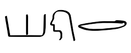	
wagons	ve·gal·gal	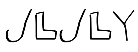	
and chariots	va·re·khev		
will shake	tir·ash·nah		
your walls	cho·w·mo·w·ta·yikh		
When he enters	be·vo·o		
your gates	bish·a·ra·yikh		
as an army entering	kim·vo·w·e		
city	eer	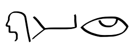	
a breached	me·vuq·qa·ah	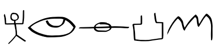	
The hooves	be·phar·so·wt		Ezekiel 26:11

of his horses	su·saw	𐤎𐤅𐤎𐤉𐤅	
will trample	yir·mos	𐤉𐤓𐤌𐤎	
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
your streets	chu·tso·w·ta·yikh	𐤇𐤅𐤑𐤅𐤕𐤉𐤊	
your people	am·mekh	𐤏𐤌𐤊	
with the sword	ba·che·rev	𐤁𐤇𐤓𐤁	
He will slaughter	ya·ha·rog	𐤉𐤄𐤓𐤂	
pillars	u·mats·tse·vo·wt	𐤅𐤌𐤑𐤁𐤅𐤕	
and your mighty	uz·zekh	𐤏𐤆𐤊	
to the ground	la·a·rets	𐤋𐤀𐤓𐤑	
will fall	te·red	𐤕𐤓𐤃	
They will plunder	ve·sha·le·lu	𐤅𐤔𐤋𐤋𐤅	Ezekiel 26:12
your wealth	che·lekh	𐤇𐤉𐤋𐤊	
and pillage	u·va·ze·zu	𐤅𐤁𐤆𐤆𐤅	
your merchandise	re·khul·la·tekh	𐤓𐤊𐤋𐤕𐤊	
They will demolish	ve·ha·re·su	𐤅𐤄𐤓𐤎𐤅	
your walls	cho·w·mo·w·ta·yikh	𐤇𐤅𐤌𐤅𐤕𐤉𐤊	
homes	u·vat·te	𐤅𐤁𐤕𐤉	
your beautiful	chem·da·tekh	𐤇𐤌𐤃𐤕𐤊	
tear down	yit·to·tsu	𐤉𐤕𐤑𐤅	
your stones	va·a·va·na·yikh	𐤅𐤀𐤁𐤍𐤉𐤊	
and timber	ve·e·tsa·yikh	𐤅𐤏𐤑𐤉𐤊	
and soil	va·a·pha·rekh	𐤅𐤏𐤐𐤓𐤊	
into	be·to·wkh	𐤁𐤕𐤅𐤊	
the water	ma·yim	𐤌𐤉𐤌	
and throw	ya·see·mu	𐤉𐤔𐤉𐤌𐤅	

So I will silence	ve·hish·bat·tee		Ezekiel 26:13
the sound	ha·mo·wn		
of your songs	shee·ra·yikh		
and the music	ve·qo·wl	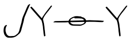	
of your lyres	kin·no·w·ra·yikh	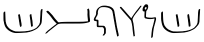	
will no	lo		
be heard	yish·sha·ma		
longer	o·wd		
I will make you	u·ne·tat·teekh		Ezekiel 26:14
a bare	lits·chee·ach	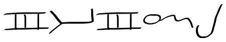	
rock	se·la		
a place to spread	mish·tach		
the fishing nets	cha·ra·meem		
and you will become	tih·yeh	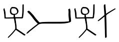	
You will never	lo		
be rebuilt	tib·ba·neh		
	o·wd		
for	kee	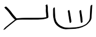	
I	a·nee	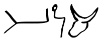	
GOD ’	YHVH		
have spoken	dib·bar·tee		
declares	ne·um		
the Lord	a·do·nay		
the LORD	YHVH		
This is what	koh	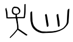	Ezekiel 26:15
says	a·mar		
the Lord	a·do·nay		

GOD	YHVH	
to Tyre :	le·tso·wr	
‘ Will not	ha·lo	
at the sound	miq·qo·wl	
of your downfall	map·pal·tekh	
groan	be·e·noq	
when the wounded	cha·lal	
	be·ha·reg	
at the slaughter	he·reg	
in your midst ?	be·to·w·khekh	
quake	yir·a·shu	
the coastlands	ha·ee·yeem	
will descend	ve·ya·re·du	Ezekiel 26:16
from	me·al	
their thrones	kis·o·w·tam	
All	kol	
the princes	ne·see·e	
of the sea	hay·yam	
remove	ve·he·see·ru	
-	et	
their robes	me·ee·le·hem	
-	ve·et	
garments	big·de	
their embroidered	riq·ma·tam	
and strip off	yiph·sho·tu	
with terror	cha·ra·do·wt	
Clothed	yil·ba·shu	

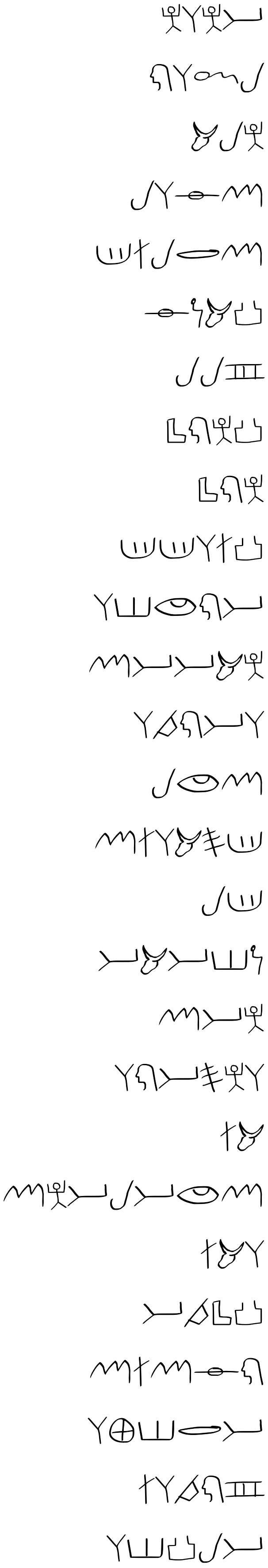

on	al	
the ground	ha·a·rets	
they will sit	ye·she·vu	
trembling	ve·cha·re·du	
[every] moment	lir·ga·eem	
appalled	ve·sha·me·mu	
over you	a·la·yikh	
Then they will lament	ve·na·se·u	Ezekiel 26:17
for you	a·la·yikh	
	qee·nah	
saying	ve·a·me·ru	
-	lakh	
“ How	ekh	
you have perished	a·vadt	
inhabited	no·wo·she·vet	
by seafaring [men] —	mee·yam·meem	
O city	ha·eer	
of renown	ha·hul·la·lah	
she who	a·sher	
was	ha·ye·tah	
powerful	cha·za·qah	
on the sea	vay·yam	
-	hee	
along with her people	ve·yo·she·ve·ha	
who	a·sher	
imposed	na·te·nu	

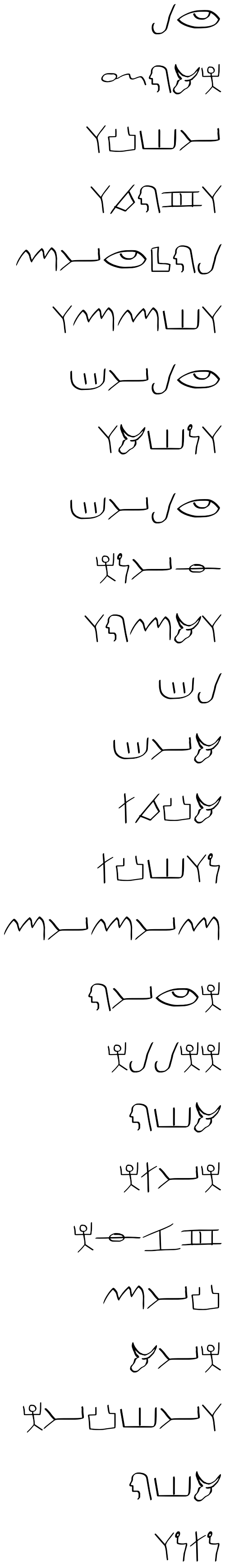

terror	chit·tee·tam	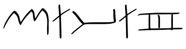	
on all	le·khal		
peoples !	yo·wo·she·ve·ha		
Now	at·tah		Ezekiel 26:18
tremble	yech·re·du	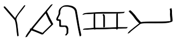	
the coastlands	ha·ee·yin		
on the day	yo·wm		
of your downfall	map·pal·tekh		
are dismayed	ve·niv·ha·lu		
the islands	ha·ee·yeem	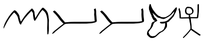	
-	a·sher	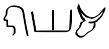	
in the sea	bay·yam	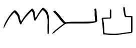	
by your demise ”’	mits·tse·tekh		
For	kee	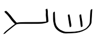	Ezekiel 26:19
this is what	khoh		
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH	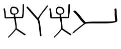	
‘ When I make	be·tit·tee		
you	o·takh	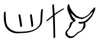	
city	eer	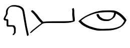	
a desolate	ne·che·re·vet	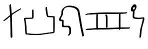	
cities	ke·a·reem		
-	a·sher	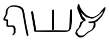	
like other deserted	lo		
	no·wo·sha·vu		
[and] when I raise up	be·ha·a·lo·wt		

against you	a·la·yikh	
-	et	
the deep	te·ho·wm	
cover you	ve·khis·sukh	
waters	ham·ma·yim	
so that the mighty	ha·rab·beem	
then I will bring you down	ve·ho·w·rad·teekh	Ezekiel 26:20
with	et	
those who descend	yo·wr·de	
to the Pit	vo·wr	
to	el	
the people	am	
of antiquity	o·w·lam	
I will make you dwell	ve·ho·wo·shav·teekh	
in the earth	be·e·rets	
below	tach·tee·yo·wt	
ruins	ka·cho·ra·vo·wt	
like the ancient	me·o·w·lam	
with	et	
those who descend	yo·wr·de	
to the Pit	vo·wr	
so that	le·ma·an	
you will no	lo	
longer be inhabited	te·she·vee	
or set	ve·na·tat·tee	
in splendor	tse·vee	
in the land	be·e·rets	

of the living	chay·yeem	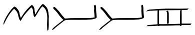	
you an object of horror	bal·la·ho·wt	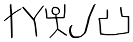	Ezekiel 26:21
I will make	et·te·nekh	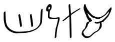	
and you will be no more	ve·e·nekh	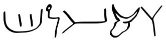	
You will be sought	u·te·vuq·shee	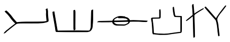	
but will never	ve·lo	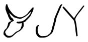	
be found	tim·ma·tse·ee	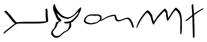	
-’	o·wd	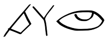	
	le·o·w·lam	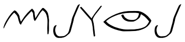	
declares	ne·um	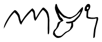	
the Lord	a·do·nay	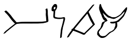	
GOD ”	YHVH	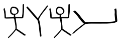	
came	vay·hee	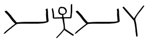	Ezekiel 27:1
Then the word	de·var	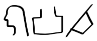	
of the LORD	YHVH	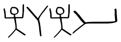	
to me	e·lay	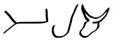	
saying	le·mor	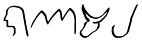	
“ Now you	ve·at·tah	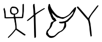	Ezekiel 27:2
son	ben	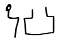	
of man	a·dam	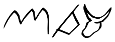	
take up	sa	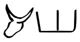	
for	al	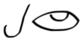	
Tyre	tsor	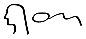	
a lament	qee·nah	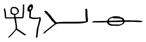	
Tell	ve·a·mar·ta	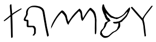	Ezekiel 27:3
Tyre	le·tso·wr	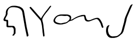	
who dwells	hay·yo·shav·tī	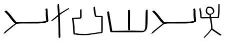	

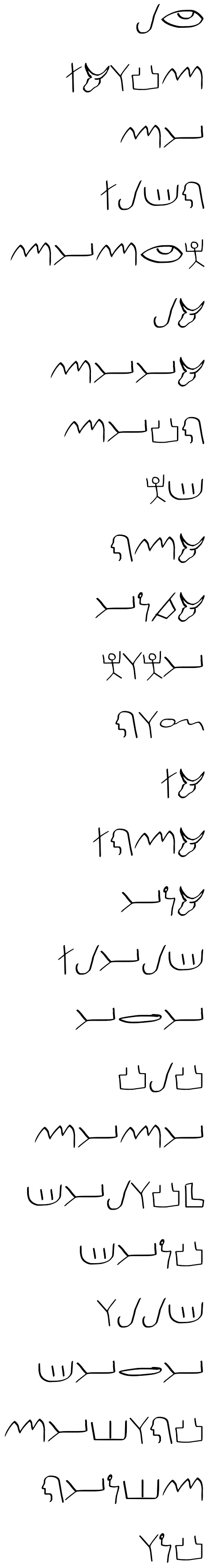

at	al	
the gateway	me·vo·w·ot	
to the sea	yam	
merchant	ro·khe·let	
of the peoples	ha·am·meem	
on	el	
coasts	ee·yeem	
many	rab·beem	
that this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
O Tyre	tso·wr	
You	at	
have said	a·mart	
‘ I	a·nee	
am perfect	ke·lee·lat	
in beauty ’	yo·phee	
are in the heart	be·lev	Ezekiel 27:4
of the seas	yam·meem	
Your borders	ge·vu·la·yikh	
your builders	bo·na·yikh	
perfected	ka·le·lu	
your beauty	ya·phe·yekh	
with cypress	be·ro·wo·sheem	Ezekiel 27:5
from Senir	mis·se·neer	
They constructed	ba·nu	

	lakh	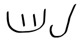	
-	et		
all	kal		
your planking	lu·cho·ta·yim		
a cedar	e·rez	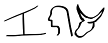	
from Lebanon	mil·le·va·no·wn	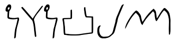	
They took	la·qa·chu	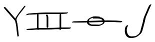	
to make	la·a·so·wt		
a mast	to·ren	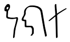	
for you	a·la·yikh	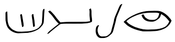	
[Of] oaks	al·lo·w·neem	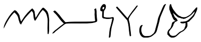	Ezekiel 27:6
from Bashan	mib·ba·shan	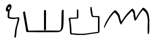	
they made	a·su		
your oars	mish·sho·w·ta·yikh		
your deck	qar·shekh		
they made	a·su		
inlaid with ivory	shen	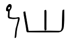	
	bat		
	a·shu·reem		
of wood from the coasts	me·ee·ye	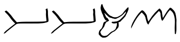	
of Cyprus	kit·tī·yim	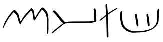	
fine linen	shesh		Ezekiel 27:7
Of embroidered	be·riq·mah	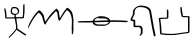	
from Egypt	mim·mits·ra·yim		
they made	ha·yah	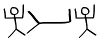	
your sail	miph·ra·sekh		
which served	lih·yo·wt	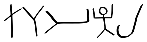	

as your	lakh	
banner	le·nes	
Of blue	te·khe·let	
and purple	ve·ar·ga·man	
from the coasts	me·ee·ye	
of Elishah	e·lee·shah	
they made	ha·yah	
your awning	me·khas·sekh	
The men	yo·she·ve	Ezekiel 27:8
of Sidon	tsee·do·wn	
and Arvad	ve·ar·vad	
were	ha·yu	
your oarsmen	sha·teem	
	lakh	
Your men of skill	cha·kha·ma·yikh	
O Tyre	tso·wr	
were [there]	ha·yu	
	vakh	
	hem·mah	
as your captains	cho·ve·la·yikh	
The elders	ziq·ne	Ezekiel 27:9
of Gebal	ge·val	
as shipwrights	va·cha·kha·me·ha	
were aboard	ha·yu	
your	vakh	
repairing	ma·cha·zee·qe	
leaks	bid·qekh	

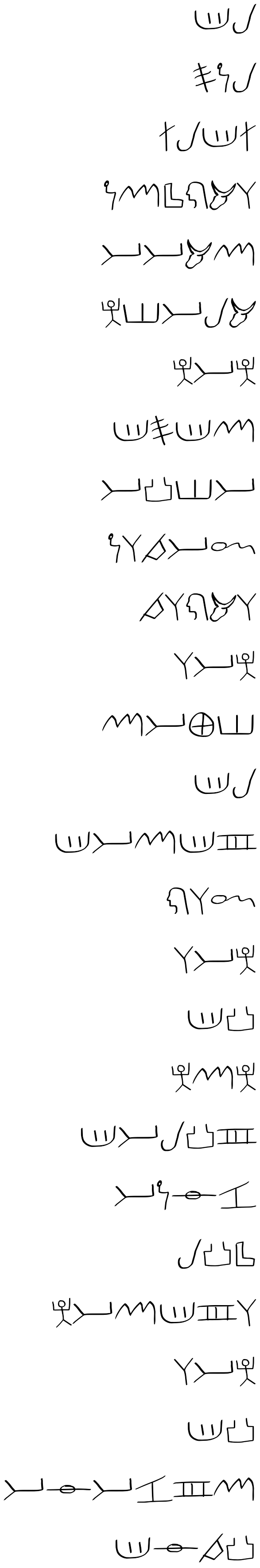

All	kal	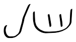	
the ships	o·nee·yo·wt	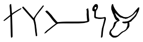	
of the sea	hay·yam	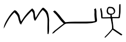	
and their sailors	u·mal·la·che·hem	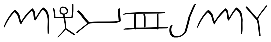	
came	ha·yu	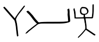	
alongside	vakh	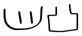	
to barter for	la·a·rov		
your merchandise	ma·a·ra·vekh		
of Persia	pa·ras		Ezekiel 27:10
Lydia	ve·lud		
and Put	u·phut		
served	ha·yu	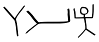	
in your army	ve·che·lekh	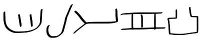	
Men	an·she		
as warriors	mil·cham·tekh	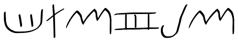	
their shields	ma·gen		
and helmets	ve·kho·w·va		
They hung	til·lu	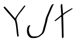	
on your walls	vakh	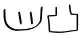	
they	hem·mah		
gave	na·te·nu	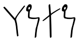	
you splendor	ha·da·rekh		
Men	be·ne	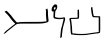	Ezekiel 27:11
of Arvad	ar·vad		
and Helech	ve·che·lekh	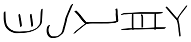	
manned	al		
your walls	cho·w·mo·w·ta·yikh		

all around	sa·veev	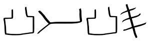	
and the [men] of Gammad	ve·gam·ma·deem		
in your towers	be·mig·de·lo·w·ta·yikh		
were	ha·yu	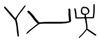	
their shields	shil·te·hem	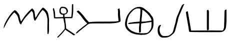	
They hung	til·lu	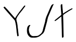	
	al		
your walls	cho·w·mo·w·ta·yikh		
around	sa·veev	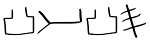	
they	hem·mah		
perfected	ka·le·lu	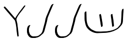	
your beauty	ya·phe·yekh		
Tarshish [was]	tar·sheesh	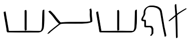	Ezekiel 27:12
your merchant	so·char·tekh	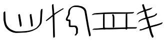	
because of your great	me·rov		
	kal		
wealth of goods	ho·wn		
silver	be·khe·seph		
iron	bar·zel	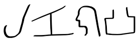	
tin	be·deel	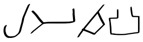	
and lead	ve·o·w·phe·ret		
they exchanged	na·te·nu	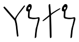	
for your wares	iz·vo·w·na·yikh		
Javan	ya·van	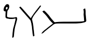	Ezekiel 27:13
Tubal	tu·val		
and Meshech	va·me·shekh		

	hem·mah	𐤄𐤌𐤄	
were your merchants	ro·khe·la·yikh	𐤓𐤊𐤋𐤉𐤊	
slaves	be·ne·phesh	𐤁𐤍𐤐𐤔	
	a·dam	𐤀𐤃𐤌	
utensils	u·khe·le	𐤅𐤊𐤋𐤉	
and bronze	ne·cho·shet	𐤍𐤇𐤔𐤕	
They exchanged	na·te·nu	𐤍𐤕𐤍𐤅	
for your merchandise	ma·a·ra·vekh	𐤌𐤏𐤓𐤁𐤊	
The men of Beth-togarmah	mib·bet	𐤌𐤁𐤉𐤕	Ezekiel 27:14
	to·w·gar·mah	𐤕𐤅𐤂𐤓𐤌𐤄	
horses	su·seem	𐤎𐤅𐤎𐤉𐤌	
war horses	u·pha·ra·sheem	𐤅𐤐𐤓𐤔𐤉𐤌	
and mules	u·phe·ra·deem	𐤅𐤐𐤓𐤃𐤉𐤌	
exchanged	na·te·nu	𐤍𐤕𐤍𐤅	
for your wares	iz·vo·w·na·yikh	𐤏𐤆𐤁𐤅𐤍𐤉𐤊	
The men	be·ne	𐤁𐤍𐤉	Ezekiel 27:15
of Dedan	de·dan	𐤃𐤃𐤍	
[were] your clients	ro·khe·la·yikh	𐤓𐤊𐤋𐤉𐤊	
coastlands	ee·yeem	𐤀𐤉𐤉𐤌	
many	rab·beem	𐤓𐤁𐤉𐤌	
were your market	se·cho·rat	𐤎𐤇𐤓𐤕	
	ya·dekh	𐤉𐤃𐤊	
tusks	qar·no·wt	𐤒𐤓𐤍𐤅𐤕	
ivory	shen	𐤔𐤍	
and ebony	ve·ho·ve·nīm	𐤅𐤄𐤅𐤁𐤍𐤉𐤌	
they paid you with	he·shee·vu	𐤄𐤔𐤉𐤁𐤅	

	esh·ka·rekh	𐤀𐤔𐤊𐤓𐤊	
Aram	a·ram	𐤀𐤓𐤌	Ezekiel 27:16
was your customer	so·char·tekh	𐤎𐤇𐤓𐤕𐤊	
because of your many	me·rov	𐤌𐤓𐤁	
products	ma·a·sa·yikh	𐤌𐤏𐤔𐤉𐤊	
turquoise	be·no·phekh	𐤁𐤍𐤐𐤊	
purple	ar·ga·man	𐤀𐤓𐤂𐤌𐤍	
embroidered work	ve·riq·mah	𐤅𐤓𐤒𐤌𐤄	
fine linen	u·vuts	𐤅𐤁𐤅𐤑	
coral	ve·ra·mot	𐤅𐤓𐤀𐤌𐤕	
and rubies	ve·khad·kod	𐤅𐤊𐤃𐤊𐤃	
they exchanged	na·te·nu	𐤍𐤕𐤍𐤅	
for your wares	be·iz·vo·w·na·yikh	𐤁𐤏𐤆𐤁𐤅𐤍𐤉𐤊	
Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	Ezekiel 27:17
and the land	ve·e·rets	𐤅𐤀𐤓𐤑	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
	hem·mah	𐤄𐤌𐤄	
traded with you	ro·khe·la·yikh	𐤓𐤊𐤋𐤉𐤊	
wheat	be·chit·te	𐤁𐤇𐤈𐤉	
from Minnith	min·neet	𐤌𐤍𐤉𐤕	
cakes	u·phan·nag	𐤅𐤐𐤍𐤂	
and honey	u·de·vash	𐤅𐤃𐤁𐤔	
oil	va·she·men	𐤅𐤔𐤌𐤍	
and balm	va·tso·ree	𐤅𐤑𐤓𐤉	
they exchanged	na·te·nu	𐤍𐤕𐤍𐤅	
for your merchandise	ma·a·ra·vekh	𐤌𐤏𐤓𐤁𐤊	
Damascus	dam·me·seq	𐤃𐤌𐤔𐤒	Ezekiel 27:18

traded with you	so·char·tekh	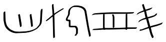	
Because of your many	be·rov		
products	ma·a·sa·yikh		
and your great	me·rov		
	kal		
wealth of goods	ho·wn	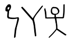	
wine	be·yen	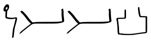	
from Helbon	chel·bo·wn	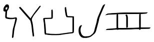	
wool	ve·tse·mer		
from Zahar	tsa·char	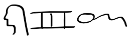	
and casks of wine	ve·dan	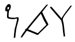	Ezekiel 27:19
	ve·ya·van	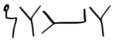	
from Izal	me·uz·zal		
for your wares	be·iz·vo·w·na·yikh	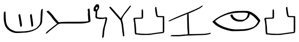	
were exchanged	na·tan·nu	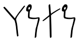	
iron	bar·zel	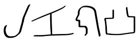	
Wrought	a·sho·wt		
cassia	qid·dah	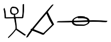	
and sweet cane	ve·qa·neh	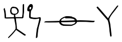	
for your merchandise	be·ma·a·ra·vekh		
-	ha·yah	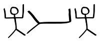	
Dedan	de·dan		Ezekiel 27:20
was your merchant	ro·khal·tekh	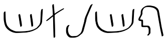	
in saddlecloths	ve·vig·de		
	cho·phesh		
for riding	le·rikh·bah		
Arabia	a·rav		Ezekiel 27:21

and all	ve·khal		
the princes	ne·see·e	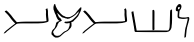	
of Kedar	qe·dar	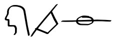	
	hem·mah		
were your customers	so·cha·re		
	ya·dekh		
in lambs	be·kha·reem		
rams	ve·e·leem	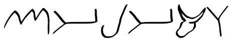	
and goats	ve·at·tu·deem		
	bam		
trading	so·cha·ra·yikh		
The merchants	ro·khe·le	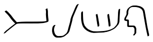	Ezekiel 27:22
of Sheba	she·va		
and Raamah	ve·ra·mah		
	hem·mah		
traded with you	ro·khe·la·yikh	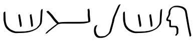	
the finest	be·rosh		
of all	kal	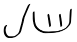	
spices	bo·sem		
and	u·ve·khal	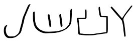	
stones	e·ven		
precious	ye·qa·rah	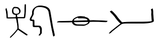	
gold	ve·za·hav	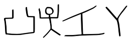	
they exchanged	na·te·nu	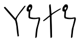	
for your wares	iz·vo·w·na·yikh		
Haran	cha·ran	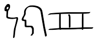	Ezekiel 27:23
Canneh	ve·khan·neh	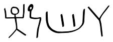	

and Eden	va·e·den	ועדן	
and [so did] the merchants	ro·khe·le	רכלי	
of Sheba	she·va	שבא	
Asshur	ash·shur	אשור	
and Chilmad	kil·mad	כלמד	
traded with you	ro·khal·tekh	רכלתך	
they	hem·mah	המה	Ezekiel 27:24
traded	ro·khe·la·yikh	רכליך	
with you fine	ve·makh·lu·leem	במכללים	
garments	big·lo·w·me	בגלומי	
of blue	te·khe·let	תכלת	
embroidered work	ve·riq·mah	ורקמה	
rugs	u·ve·gin·ze	ובגנזי	
and multicolored	be·ro·meem	ברמים	
with cords	ba·cha·va·leem	בחבלים	
tightly twisted	cha·vu·sheem	חבשים	
and knotted	va·a·ru·zeem	וארזים	
In your marketplace	be·mar·khul·tekh	במרכלתך	
The ships	o·nee·yo·wt	אניות	Ezekiel 27:25
of Tarshish	tar·sheesh	תרשיש	
carried	sha·ro·w·ta·yikh	שרותיך	
your merchandise	ma·a·ra·vekh	מערבך	
And you were filled	vat·tim·ma·le·ee	ותמלאי	
with heavy cargo	vat·tikh·be·dee	ותכבדי	
	me·od	מאד	
in the heart	be·lev	בלב	
of the sea	yam·meem	ימים	

seas	be·ma·yim	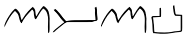	Ezekiel 27:26
onto the high	rab·beem	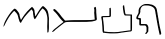	
have brought you	he·vee·ukh	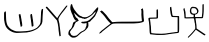	
Your oarsmen	hash·sha·teem		
-	o·takh	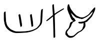	
wind	ru·ach		
but the east	haq·qa·deem		
will shatter you	she·va·rekh	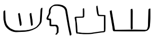	
in the heart	be·lev	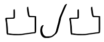	
of the sea	yam·meem	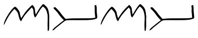	
Your wealth	ho·w·nekh	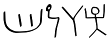	Ezekiel 27:27
wares	ve·iz·vo·w·na·yikh		
and merchandise	ma·a·ra·vekh		
your sailors	mal·la·cha·yikh	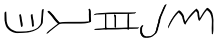	
captains	ve·cho·ve·la·yikh	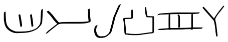	
and shipwrights	ma·cha·zee·qe	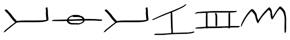	
	vid·qēkh	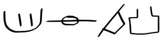	
your merchants	ve·o·re·ve		
	ma·a·ra·vekh		
and all	ve·khal		
the warriors	an·she		
	mil·cham·tekh	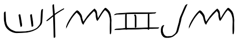	
	a·sher		
within you	bakh	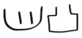	
with all	u·ve·khal	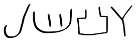	
the other people on board	qe·ha·lekh		
-	a·sher		

-	be·to·w·khekh	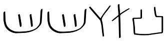	
will sink	yip·pe·lu	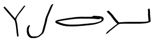	
into the heart	be·lev	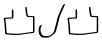	
of the sea	yam·meem	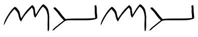	
on the day	be·yo·wm	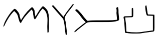	
of your downfall	map·pal·tekh	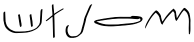	
	le·qo·wl	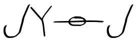	Ezekiel 27:28
cry out	za·a·qat	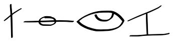	
when your sailors	cho·ve·la·yikh	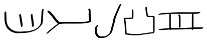	
will shake	yir·a·shu	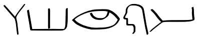	
The countryside	mig·ro·sho·wt	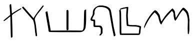	
will abandon	ve·ya·re·du	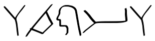	Ezekiel 27:29
their ships	mē·ʾa·nī·yo·tē·hɛm	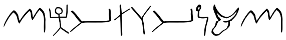	
All	kol	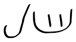	
who handle	to·phe·se	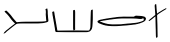	
the oars	ma·sho·wt	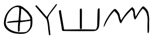	
The sailors	mal·la·cheem	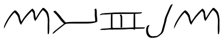	
and all	kol	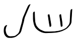	
the captains	cho·ve·le	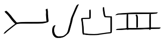	
of the sea	hay·yam	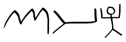	
on	el	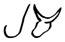	
the shore	ha·a·rets	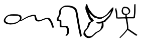	
will stand	ya·a·mo·du	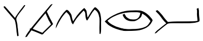	
They will raise	ve·hish·mee·u	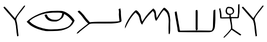	Ezekiel 27:30
for you	a·la·yikh	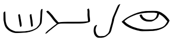	
their voices	be·qo·w·lam	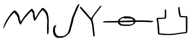	
and cry out	ve·yiz·a·qu	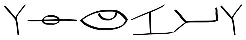	

bitterly	ma·rah	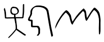	
They will throw	ve·ya·a·lu		
dust	a·phar		
on	al		
their heads	ra·she·hem	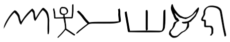	
in ashes	ba·e·pher		
and roll	yit·pal·la·shu		
They will shave their heads	ve·hiq·ree·chu		Ezekiel 27:31
for you	e·la·yikh	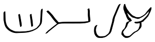	
	qa·re·chah		
and wrap themselves in	ve·cha·ge·ru		
sackcloth	saq·qeem	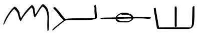	
They will weep	u·va·khu	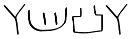	
over you	e·la·yikh	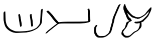	
with anguish	be·mar		
of soul	ne·phesh		
mourning	mis·ped		
and bitter	mar		
they will take up	ve·na·se·u		Ezekiel 27:32
for you :	e·la·yikh	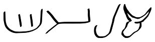	
As they wail	be·nee·hem	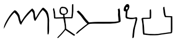	
a lament	qee·nah	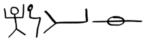	
and mourn	ve·qo·wn·nu	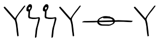	
over you	a·la·yikh	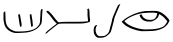	
‘ Who	mee		
was ever like Tyre	khe·tso·wr		
silenced	ke·du·mah		

in the middle	be·to·wkh	
of the sea ?	hay·yam	
went out	be·tset	Ezekiel 27:33
When your wares	iz·vo·w·na·yikh	
to sea	mee·yam·meem	
you satisfied	his·ba·at	
nations	am·meem	
many	rab·beem	
with your abundant	be·rov	
wealth	ho·w·na·yikh	
and merchandise	u·ma·a·ra·va·yikh	
You enriched	he·e·shart	
the kings	mal·khe	
of the earth	a·rets	
Now	et	Ezekiel 27:34
you are shattered	nish·be·ret	
by the seas	mee·yam·meem	
in the depths	be·ma·a·maq·qe	
of the waters	ma·yim	
your merchandise	ma·a·ra·vekh	
	ve·khal	
and the people	qe·ha·lekh	
among you	be·to·w·khekh	
have gone down with you	na·pha·lu	
All	kol	Ezekiel 27:35
the people	yo·she·ve	
of the coastlands	ha·ee·yeem	

are appalled	sha·me·mu	
over you	a·la·yikh	
Their kings	u·mal·khe·hem	
shudder with fear	sa·a·ru	
	sa·ar	
are contorted	ra·a·mu	
their faces	pa·neem	
Those who trade	so·cha·reem	Ezekiel 27:36
among the nations	ba·am·meem	
hiss	sha·re·qu	
at you	a·la·yikh	
to a horrible end	bal·la·ho·wt	
you have come	ha·yeet	
and will be no more	ve·e·nekh	
	ad	
’”	o·w·lam	
came	vay·hee	Ezekiel 28:1
And the word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	
“ Son	ben	Ezekiel 28:2
of man	a·dam	
tell	e·mor	
the ruler	lin·geed	
of Tyre	tsor	
that this is what	koh	

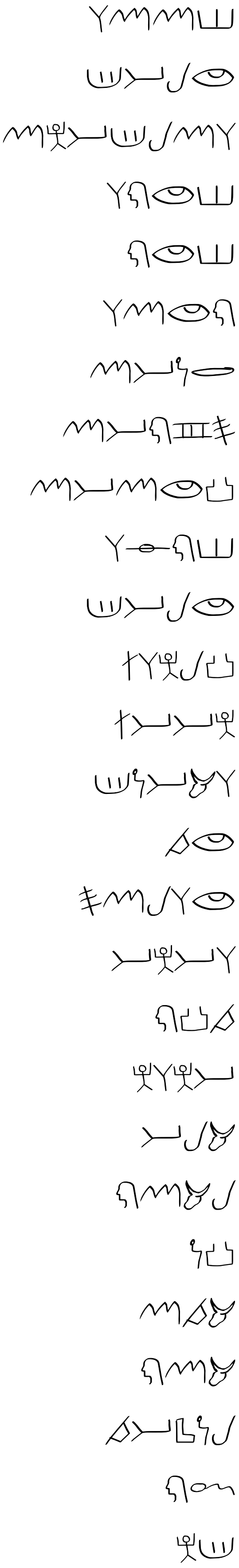

says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
	ya·an		
is proud	ga·vah	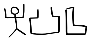	
Your heart	lib·be·kha	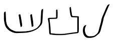	
and you have said	vat·to·mer		
am a god	el		
‘ I	a·nee	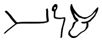	
in the seat	mo·wo·shav		
of gods	e·lo·heem		
I sit	ya·shav·tee		
in the heart	be·lev	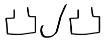	
of the sea ’	yam·meem	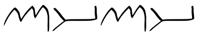	
Yet you	ve·at·tah		
are a man	a·dam		
and not	ve·lo		
a god	el		
though you have regarded	vat·tit·ten		
your heart	lib·be·kha	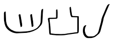	
as that	ke·lev	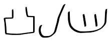	
of a god	e·lo·heem		
Behold	hin·neh		Ezekiel 28:3
are wiser	cha·kham		
you	at·tah		
than Daniel	mid·da·ni·ʾēl		
	kal	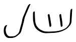	

secret	sa·tum	𐤎𐤕𐤅𐤌	
no	lo	𐤋𐤀	
is hidden from you !	a·ma·mu·kha	𐤏𐤌𐤌𐤅𐤊	
By your wisdom	be·cha·khe·ma·te·kha	𐤁𐤇𐤊𐤌𐤕𐤊	Ezekiel 28:4
and understanding	u·vit·vu·na·te·kha	𐤅𐤁𐤕𐤁𐤅𐤍𐤕𐤊	
you have gained	a·see·ta	𐤏𐤔𐤉𐤕	
your	le·kha	𐤋𐤊	
wealth	cha·yil	𐤇𐤉𐤋	
and amassed	vat·ta·as	𐤅𐤕𐤏𐤔	
gold	za·hav	𐤆𐤄𐤁	
and silver	va·khe·seph	𐤅𐤊𐤎𐤐	
for your treasuries	be·o·wts·ro·w·te·kha	𐤁𐤀𐤅𐤑𐤓𐤅𐤕𐤉𐤊	
By your great	be·rov	𐤁𐤓𐤁	Ezekiel 28:5
skill	cha·khe·ma·te·kha	𐤇𐤊𐤌𐤕𐤊	
in trading	bir·khul·la·te·kha	𐤁𐤓𐤊𐤋𐤕𐤊	
you have increased	hir·bee·ta	𐤄𐤓𐤁𐤉𐤕	
your wealth	che·le·kha	𐤇𐤉𐤋𐤊	
has grown proud	vay·yig·bah	𐤅𐤉𐤂𐤁𐤄	
but your heart	le·va·ve·kha	𐤋𐤁𐤁𐤊	
because of [it]	be·che·le·kha	𐤁𐤇𐤉𐤋𐤊𐤎	
Therefore	la·khen	𐤋𐤊𐤍	Ezekiel 28:6
this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
Because	ya·an	𐤉𐤏𐤍	
you regard	tit·te·kha	𐤕𐤕𐤊	

-	et		
your heart	le·va·ve·kha		
as the heart	ke·lev	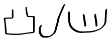	
of a god	e·lo·heem		
-	la·khen		Ezekiel 28:7
behold	hin·nee	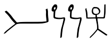	
I will bring	me·vee	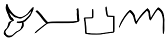	
against you	a·le·kha	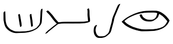	
foreigners	za·reem	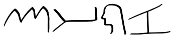	
the most ruthless	a·ree·tse	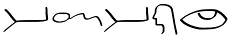	
of nations	go·w·yim	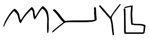	
They will draw	ve·he·ree·qu	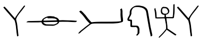	
their swords	char·vo·w·tam		
against	al		
the beauty	ye·phee		
of your wisdom	cha·khe·ma·te·kha		
and will defile	ve·chil·le·lu	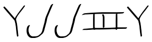	
your splendor	yiph·a·te·kha		
to the Pit	lash·sha·chat	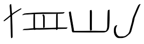	Ezekiel 28:8
They will bring you down	yo·w·ri·du·kha		
death	va·mat·tah		
and you will die	me·mo·w·te		
a violent	cha·lal	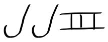	
in the heart	be·lev	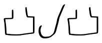	
of the seas	yam·meem	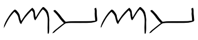	
Will you still say	he·a·mor		Ezekiel 28:9
	to·mar		

am a god ’	e·lo·heem		
‘ I	a·nee	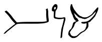	
in the presence	liph·ne		
of those who slay you ?	ho·re·ge·kha		
You	ve·at·tah		
will be only a man	a·dam		
not	ve·lo		
a god	el		
in the hands	be·yad	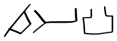	
of those who wound you	me·chal·le·kha	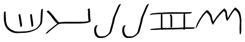	
the death	mo·w·te		Ezekiel 28:10
of the uncircumcised	a·re·leem	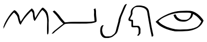	
You will die	ta·mut		
at the hands	be·yad	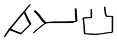	
of foreigners	za·reem	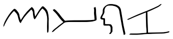	
For	kee	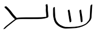	
I	a·nee	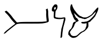	
have spoken	dib·bar·tee		
declares	ne·um		
the Lord	a·do·nay		
GOD ”	YHVH		
came	vay·hee	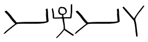	Ezekiel 28:11
Again the word	de·var		
of the LORD	YHVH		
to me	e·lay	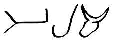	
saying	le·mor	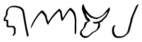	
“ Son	ben		Ezekiel 28:12

of man	a·dam		
take up	sa		
a lament	qee·nah	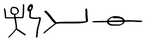	
for	al		
the king	me·lekh	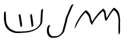	
of Tyre	tso·wr		
and tell	ve·a·mar·ta		
him	lo		
that this is what	koh	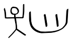	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ You	at·tah		
were the seal	cho·w·tem		
of perfection	ta·khe·neet	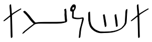	
full of	ma·le		
wisdom	chakh·mah		
and perfect	u·khe·leel	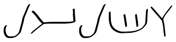	
in beauty	yo·phee		
in Eden	be·e·den		Ezekiel 28:13
the garden	gan		
of God	e·lo·heem		
You were	ha·yee·ta	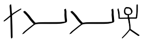	
Every kind	kal	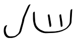	
stone	e·ven		
of precious	ye·qa·rah	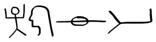	
adorned you :	me·su·kha·te·kha	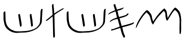	

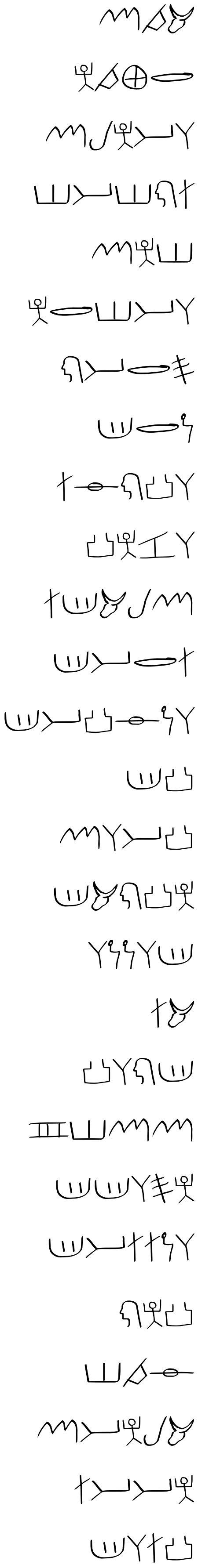

ruby	o·dem	
topaz	pit·dah	
and diamond	ve·ya·ha·lom	
beryl	tar·sheesh	
onyx	sho·ham	
and jasper	ve·ya·she·pheh	
sapphire	sap·peer	
turquoise	no·phekh	
and emerald	u·va·re·qat	
in gold	ve·za·hav	
were crafted	me·le·khet	
and settings	tup·pe·kha	
Your mountings	u·ne·qa·ve·kha	
	bakh	
on the day	be·yo·wm	
of your creation	hib·ba·ra·a·kha	
prepared	ko·w·na·nu	
You	at	Ezekiel 28:14
cherub	ke·ruv	
were anointed	mim·shach	
as a guardian	has·so·w·khekh	
for I had ordained you	u·ne·tat·tee·kha	
mountain	be·har	
on the holy	qo·desh	
of God	e·lo·heem	
You were	ha·yee·ta	
among	be·to·wkh	

stones	av·ne	𐤀𐤁𐤍𐤉	
the fiery	esh	𐤀𐤔	
you walked	hit·hal·la·khe·ta	𐤄𐤕𐤄𐤋𐤊𐤕	
were blameless	ta·meem	𐤕𐤌𐤉𐤌	Ezekiel 28:15
you	at·tah	𐤀𐤕𐤄	
in your ways —	bid·ra·khe·kha	𐤁𐤃𐤓𐤊𐤉𐤊	
From the day	mee·yo·wm	𐤌𐤉𐤅𐤌	
you were created	hib·ba·re·akh	𐤄𐤁𐤓𐤀𐤊	
until	ad	𐤏𐤃	
was found	nim·tsa	𐤍𐤌𐤑𐤀	
wickedness	aw·la·tah	𐤏𐤅𐤋𐤕𐤄	
in you	bakh	𐤁𐤊	
By the vastness	be·rov	𐤁𐤓𐤁	Ezekiel 28:16
of your trade	re·khul·la·te·kha	𐤓𐤊𐤋𐤕𐤊	
were filled	ma·lu	𐤌𐤋𐤅	
you	to·wkh·kha	𐤕𐤅𐤊𐤊	
with violence	cha·mas	𐤇𐤌𐤎	
and you sinned	vat·te·che·ta	𐤅𐤕𐤇𐤈𐤀	
So I drove you in disgrace	va·e·chal·lel·kha	𐤅𐤀𐤇𐤋𐤋𐤊	
from the mountain	me·har	𐤌𐤄𐤓	
of God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
and I banished you	va·ab·bed·kha	𐤅𐤀𐤁𐤃𐤊	
cherub	ke·ruv	𐤊𐤓𐤅𐤁	
O guardian	has·so·khekh	𐤄𐤎𐤅𐤊𐤊	
from among	mit·to·wkh	𐤌𐤕𐤅𐤊	
stones	av·ne	𐤀𐤁𐤍𐤉	
the fiery	esh	𐤀𐤔	

grew proud	ga·vah	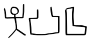	Ezekiel 28:17
Your heart	lib·be·kha	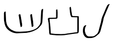	
of your beauty	be·ya·phe·ye·kha		
you corrupted	shi·cha·ta	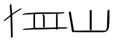	
your wisdom	cha·khe·ma·te·kha		
because	al		
of your splendor	yiph·a·te·kha		
to	al		
the earth	e·rets		
so I cast you	hish·lakh·tee·kha		
before	liph·ne		
kings	me·la·kheem		
I made you	ne·tat·tee·kha	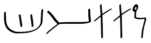	
a spectacle	le·ra·a·vah		
	vakh		
By the multitude	me·rov		Ezekiel 28:18
of your iniquities	a·wo·ne·kha	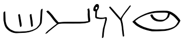	
and the dishonesty	be·e·vel		
of your trading	re·khul·la·te·kha	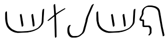	
you have profaned	chil·lal·ta	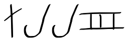	
your sanctuaries	miq·da·she·kha		
come	va·o·w·tsi		
So I made fire	esh		
from within you	mit·to·wkh·kha		
and it	hee	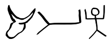	
consumed you	a·kha·lat·kha	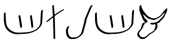	
I reduced	va·et·ten·kha		

you to ashes	le·e·pher		
on	al		
the ground	ha·a·rets		
in the eyes	le·e·ne	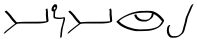	
of all	kal		
who saw you	ro·e·kha		
All	kal	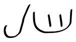	Ezekiel 28:19
who know you	yo·wd·e·kha		
the nations	ba·am·meem		
are appalled	sha·me·mu		
over you	a·le·kha	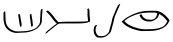	
to a horrible end	bal·la·ho·wt		
You have come	ha·yee·ta	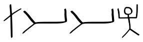	
and [will] [be] no more	ve·e·ne·kha	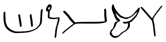	
	ad		
’”	o·w·lam	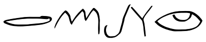	
came	vay·hee	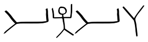	Ezekiel 28:20
Then the word	de·var		
of the LORD	YHVH		
to me	e·lay	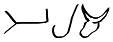	
saying	le·mor		
“ Son	ben		Ezekiel 28:21
of man	a·dam		
set	seem	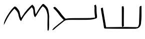	
your face	pa·ne·kha	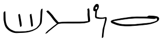	
against	el		
Sidon	tsee·do·wn	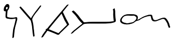	

and prophesy	ve·hin·na·ve	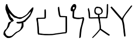	
against her	a·le·ha	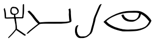	
And you are to declare	ve·a·mar·ta	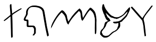	Ezekiel 28:22
that this is what	koh	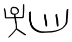	
says :	a·mar	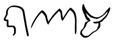	
the Lord	a·do·nay	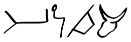	
GOD	YHVH	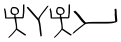	
‘ Behold	hin·nee	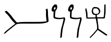	
I am against you	a·la·yikh	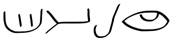	
O Sidon	tsee·do·wn	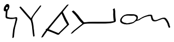	
and I will be glorified	ve·nikh·bad·tee	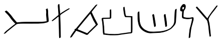	
within you	be·to·w·khekh	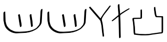	
They will know	ve·ya·de·u	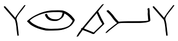	
that	kee	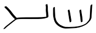	
I	a·nee	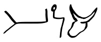	
am the LORD	YHVH	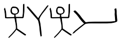	
when I execute	ba·a·so·w·tee	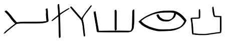	
against her	vah	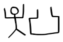	
judgments	she·pha·teem	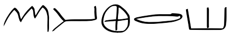	
and demonstrate My holiness	ve·niq·dash·tee	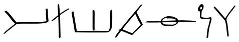	
through her	vah	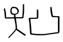	
I will send	ve·shil·lach·tee	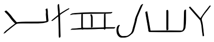	Ezekiel 28:23
against her	vah	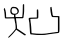	
a plague	de·ver	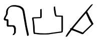	
and shed blood	va·dam	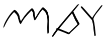	
in her streets	be·chu·tso·w·te·ha	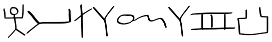	
will fall	ve·niph·lal	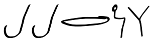	

the slain	cha·lal	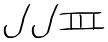	
within her	be·to·w·khah		
while the sword	be·che·rev	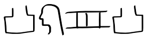	
is against her	a·le·ha	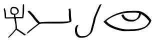	
on every side	mis·sa·veev		
Then they will know	ve·ya·de·u	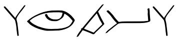	
that	kee	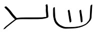	
I	a·nee	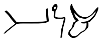	
am the LORD	YHVH		
no	ve·lo		Ezekiel 28:24
will	yih·yeh	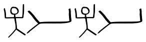	
longer face	o·wd		
For the people	le·vet	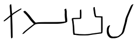	
of Israel	yis·ra·el	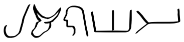	
brier	sil·lo·wn	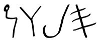	
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thorn	ve·qo·wts	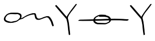	
or a painful	makh·iv		
from all	mik·kol		
around them	se·vee·vo·tam	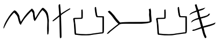	
who treat them with contempt	hash·sha·teem		
-	o·w·tam		
Then they will know	ve·ya·de·u		
that	kee	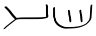	
I	a·nee	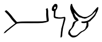	
am the Lord	a·do·nay		
GOD ’	YHVH		

This is what	koh	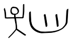	Ezekiel 28:25
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ When I gather	be·qab·be·tsee	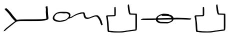	
-	et		
the house	bet	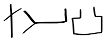	
of Israel	yis·ra·el	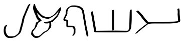	
from	min		
the peoples	ha·am·meem		
among whom	a·sher		
they have been scattered	na·pho·tsu		
	vam	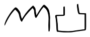	
I will show Myself holy	ve·niq·dash·tee		
among them	vam	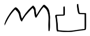	
in the sight	le·e·ne	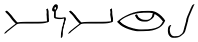	
of the nations	hag·go·w·yim	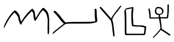	
Then they will dwell	ve·ya·she·vu	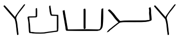	
in	al		
their own land	ad·ma·tam		
which	a·sher		
I have given	na·tat·tee		
to My servant	le·av·dee		
Jacob	le·ya·a·qov		
And there they will dwell	ve·ya·she·vu	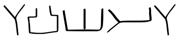	Ezekiel 28:26
	a·le·ha	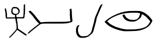	

securely	la·ve·tach	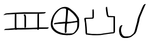	
build	u·va·nu	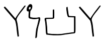	
houses	vat·teem	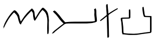	
and plant	ve·na·te·u	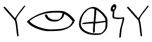	
vineyards	khe·ra·meem	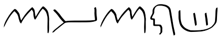	
They will dwell	ve·ya·she·vu	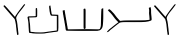	
securely	la·ve·tach	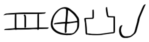	
when I execute	ba·a·so·w·tee	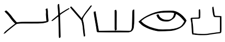	
judgments	she·pha·teem	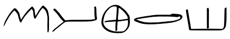	
against all [those]	be·khol	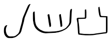	
who treat them with contempt	hash·sha·teem	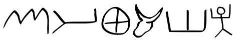	
-	o·tam	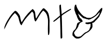	
around them	mis·se·vee·vo·w·tam	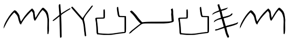	
Then they will know	ve·ya·de·u	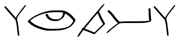	
that	kee	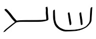	
I	a·nee	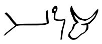	
am the LORD	YHVH	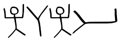	
their God ’”	e·lo·he·hem	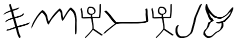	
year	bash·sha·nah	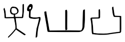	Ezekiel 29:1
In the tenth	ha·a·see·reet	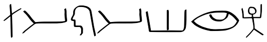	
of the tenth [month]	ba·a·si·ree	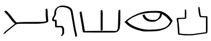	
on the twelfth	bish·nem	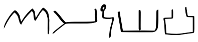	
	a·sar	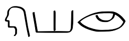	
day	la·cho·desh	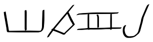	
came	ha·yah	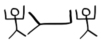	
the word	de·var	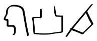	
of the LORD	YHVH	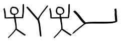	

to me	e·lay	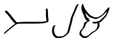	
saying	le·mor		
“ Son	ben		Ezekiel 29:2
of man	a·dam		
set	seem	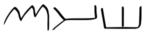	
your face	pa·ne·kha	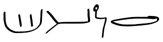	
against	al		
Pharaoh	par·oh		
king	me·lekh	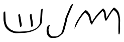	
of Egypt	mits·ra·yim		
and prophesy	ve·hin·na·ve	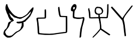	
against him	a·law	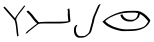	
and against	ve·al		
Egypt	mits·ra·yim		
all	kul·lah	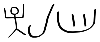	
Speak	dab·ber		Ezekiel 29:3
to him and tell him	ve·a·mar·ta		
that this is what	koh	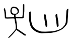	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
Behold	hin·nee	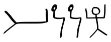	
I am against you	a·le·kha	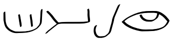	
O Pharaoh	par·oh		
king	me·lekh	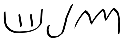	
of Egypt	mits·ra·yim		
monster	hat·tan·neem	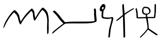	

O great	hag·ga·do·wl	
who lies	ha·ro·vets	
among	be·to·wkh	
his rivers	ye·o·raw	
who	a·sher	
says	a·mar	
	lee	
‘ The Nile is mine	ye·o·ree	
I	va·a·nee	
made it myself ’	a·see·ti·nee	
But I will put	ve·na·tat·tee	Ezekiel 29:4
hooks	cha·chī·yīm	
in your jaws	bil·cha·ye·kha	
and cause	ve·hid·baq·tee	
the fish	de·gat	
of your streams	ye·o·re·kha	
to cling to your scales	be·qas·qe·so·te·kha	
I will haul you up	ve·ha·a·lee·tee·kha	
out of	mit·to·wkh	
your rivers	ye·o·re·kha	
and	ve·et	
all	kal	
the fish	de·gat	
of your streams	ye·o·re·kha	
to your scales	be·qas·qe·so·te·kha	
will cling	tid·baq	
I will leave	u·ne·tash·tee·kha	Ezekiel 29:5

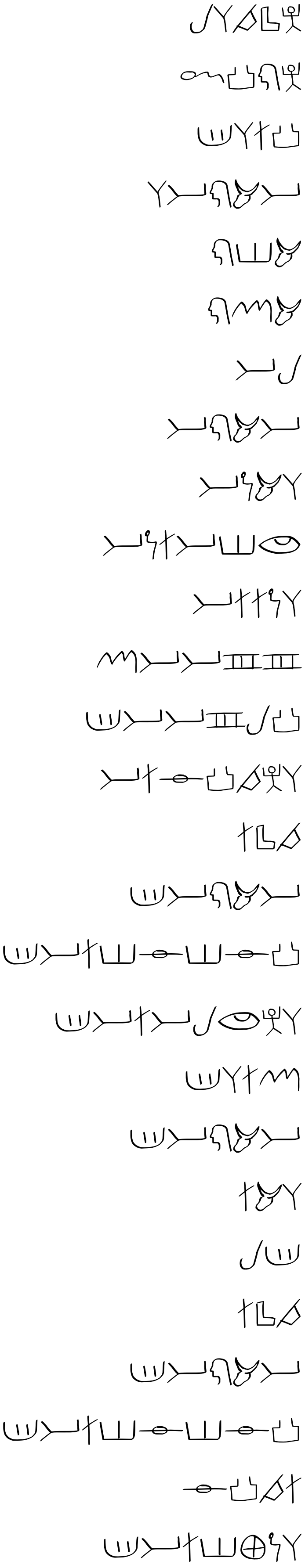

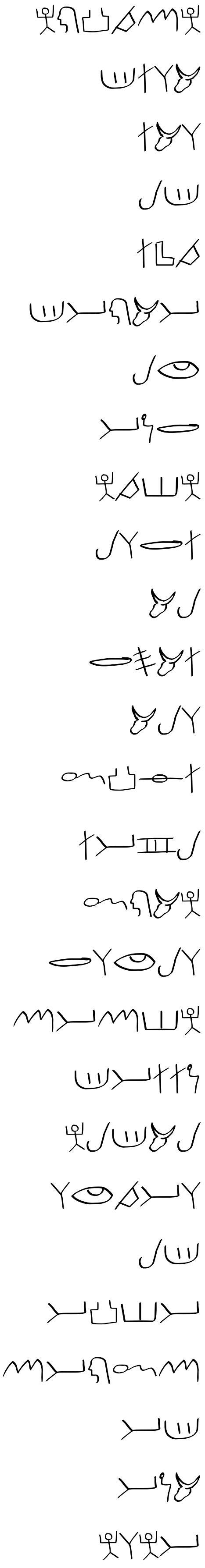

you in the desert	ham·mid·ba·rah	
you	o·wt·kha	
and	ve·et	
all	kal	
the fish	de·gat	
of your streams	ye·o·re·kha	
on	al	
the open	pe·ne	
field	has·sa·deh	
You will fall	tip·po·wl	
and will not	lo	
be taken away	te·a·seph	
	ve·lo	
or gathered for burial	tiq·qa·vets	
to the beasts	le·chay·yat	
of the earth	ha·a·rets	
and the birds	u·le·o·wph	
of the air	hash·sha·ma·yim	
I have given you	ne·tat·tee·kha	
as food	le·akh·lah	
will know	ve·ya·de·u	Ezekiel 29:6
Then all	kal	
the people	yo·she·ve	
of Egypt	mits·ra·yim	
that	kee	
I	a·nee	
am the LORD	YHVH	

For	ya·an		
you were only	he·yo·w·tam		
a staff	mish·e·net		
of reeds	qa·neh	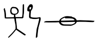	
to the house	le·vet	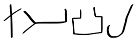	
of Israel	yis·ra·el	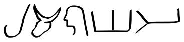	
When Israel took hold	be·ta·phe·sam		Ezekiel 29:7
of you	be·kha	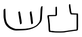	
with their hands	vak·kaph·kha	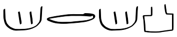	
you splintered	te·ro·wts		
tearing	u·va·qa·ta	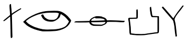	
their	la·hem		
all	kal		
shoulders	ka·teph		
when they leaned	u·ve·hish·sha·a·nam		
on you	a·le·kha	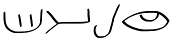	
you broke	tish·sha·ver		
were wrenched	ve·ha·a·mad·ta		
	la·hem		
-	kal		
and their backs	ma·te·na·yim	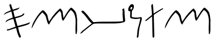	
Therefore	la·khen		Ezekiel 29:8
this is what	koh	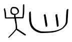	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
	hin·nee	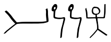	

I will bring	me·vee	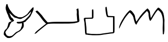	
against you	a·la·yikh	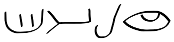	
a sword	cha·rev		
and cut off	ve·hikh·rat·tee		
from you	mim·mekh		
man	a·dam		
and beast	u·ve·he·mah		
will become	ve·ha·ye·tah	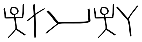	Ezekiel 29:9
The land	e·rets		
of Egypt	mits·ra·yim		
a desolate	lish·ma·mah		
wasteland	ve·cha·re·bah		
Then they will know	ve·ya·de·u	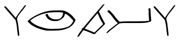	
that	kee	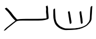	
I	a·nee	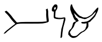	
am the LORD	YHVH		
Because	ya·an		
you said	a·mar		
‘ The Nile [is]	ye·or		
mine	lee	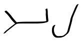	
I	va·a·nee		
made it ’	a·see·tee	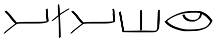	
therefore	la·khen		Ezekiel 29:10
I am	hin·nee	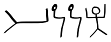	
against you	e·le·kha	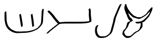	
and against	ve·el		
your rivers	ye·o·re·kha	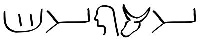	

I will turn	ve·na·tat·tee	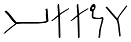	
-	et		
the land	e·rets		
of Egypt	mits·ra·yim		
into a ruin	le·cha·re·vo·wt		
wasteland	cho·rev		
a desolate	she·ma·mah		
from Migdol	mim·mig·dol	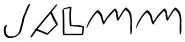	
to Syene	se·ve·neh	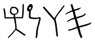	
and as far as	ve·ad		
the border	ge·vul		
of Cush	kush		
No	lo		Ezekiel 29:11
will pass	ta·a·var		
through	bah		
foot	re·gel		
of man	a·dam		
-	ve·re·gel		
beast	be·he·mah	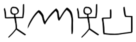	
[or]	lo		
-	ta·a·var		
	bah		
and	ve·lo		
it will be uninhabited	te·shev	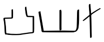	
for forty	ar·ba·eem		
years	sha·nah	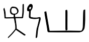	
I will make	ve·na·tat·tee	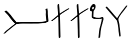	Ezekiel 29:12

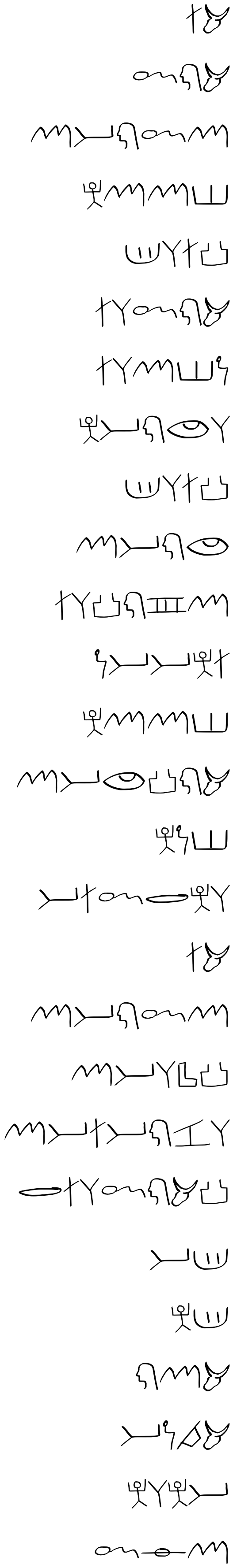

-	et	
the land	e·rets	
of Egypt	mits·ra·yim	
a desolation	she·ma·mah	
among	be·to·wkh	
lands	a·ra·tso·wt	
desolate	ne·sham·mo·wt	
and her cities	ve·a·re·ha	
among	be·to·wkh	
cities	a·reem	
the ruined	ma·cho·ra·vo·wt	
will lie	tih·ye·na	
desolate	she·ma·mah	
for forty	ar·ba·eem	
years	sha·nah	
And I will disperse	va·ha·phi·tso·tee	
-	et	
the Egyptians	mits·ra·yim	
among the nations	bag·go·w·yim	
and scatter them	ve·ze·ree·teem	
throughout the countries	ba·a·ra·tso·wt	
For	kee	Ezekiel 29:13
this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
At the end	miq·qets	

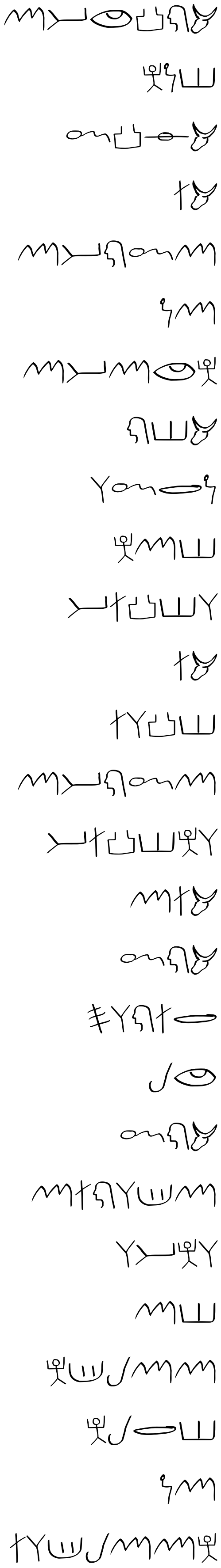

of forty	ar·ba·eem	
years	sha·nah	
I will gather	a·qab·bets	
-	et	
the Egyptians	mits·ra·yim	
from	min	
the nations	ha·am·meem	
to which	a·sher	
they were scattered	na·pho·tsu	
	sham·mah	
I will restore	ve·shav·tee	Ezekiel 29:14
-	et	
from captivity	she·vut	
Egypt	mits·ra·yim	
and bring them back	va·ha·shi·vo·tee	
-	o·tam	
the land	e·rets	
of Pathros	pat·ro·ws	
to	al	
the land	e·rets	
of their origin	me·khu·ra·tam	
they will be	ve·ha·yu	
There	sham	
kingdom	mam·la·khah	
a lowly	she·pha·lah	
-	min	Ezekiel 29:15
of kingdoms	ham·mam·la·kho·wt	

Egypt will be	tih·yeh	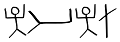	
the lowliest	she·pha·lah		
and will never	ve·lo		
exalt itself	tit·nas·se	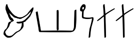	
again	o·wd		
above	al		
the nations	hag·go·w·yim	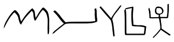	
For I will diminish [Egypt]	ve·him·at·teem		
so that it will never again	le·vil·tee	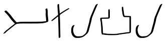	
rule	re·do·wt		
over the nations	bag·go·w·yim	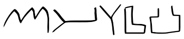	
Egypt will never	ve·lo		Ezekiel 29:16
again be	yih·yeh	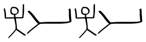	
	o·wd		
for the house	le·vet	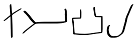	
of Israel	yis·ra·el	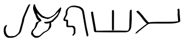	
an object of trust	le·miv·tach		
but will remind them	maz·keer	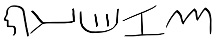	
of [their] iniquity	a·won		
in turning	biph·no·w·tam		
to the Egyptians	a·cha·re·hem	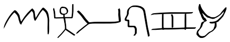	
Then they will know	ve·ya·de·u		
that	kee	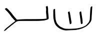	
I	a·nee	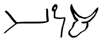	
am the Lord	a·do·nay		
GOD ”	YHVH		

	vay·hee	ויהי	Ezekiel 29:17
In the twenty-seventh	be·es·reem	בעשרים	
	va·she·va	ושבע	
year	sha·nah	שנה	
of the first month	ba·ri·sho·wn	בראשון	
on the first	be·e·chad	באחד	
day	la·cho·desh	לחדש	
came	ha·yah	היה	
the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to me	e·lay	אלי	
saying	le·mor	לאמר	
“ Son	ben	בן	Ezekiel 29:18
of man	a·dam	אדם	
Nebuchadnezzar	ne·vu·khad·rets·tsar	נבוכדראצר	
king	me·lekh	מלך	
of Babylon	ba·vel	בבל	
to labor	he·e·veed	העביד	
-	et	את	
caused his army	che·lo	חילו	
strenuously	a·vo·dah	עבדה	
	ge·do·lah	גדלה	
against	el	אל	
Tyre	tsor	צר	
Every	kal	כל	
head	rosh	ראש	
was made bald	muq·rach	מקרח	

and every	ve·khal	
shoulder	ka·teph	
made raw	me·ru·tah	
wages	ve·sa·khar	
no	lo	
received	ha·yah	
But he	lo	
and his army	u·le·che·lo	
from Tyre	mits·tsor	
for	al	
the labor	ha·a·vo·dah	
-	a·sher	
they expended	a·vad	
on it	a·le·ha	
Therefore	la·khen	Ezekiel 29:19
this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
	hin·nee	
I will give	no·ten	
to Nebuchadnezzar	lin·vu·khad·rets·tsar	
king	me·lekh	
of Babylon	ba·vel	
-	et	
the land	e·rets	
of Egypt	mits·ra·yim	

who will carry off	ve·na·sa		
its wealth	ha·mo·nah		
seize	ve·sha·lal	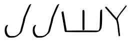	
its spoil	she·la·lah	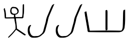	
and remove	u·va·zaz		
its plunder	biz·zah		
This will be	ve·ha·ye·tah	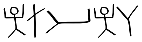	
the wages	sa·khar		
for his army	le·che·lo	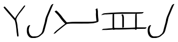	
as the reward	pe·ul·la·to		Ezekiel 29:20
	a·sher		
for his labor	a·vad	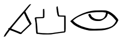	
	bah		
I have given	na·tat·tee		
him	lo		
	et		
the land	e·rets		
of Egypt	mits·ra·yim		
because	a·sher		
it was done	a·su		
for Me	lee	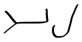	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
day	bay·yo·wm	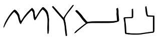	Ezekiel 29:21
In that	ha·hu		
to sprout	ats·mee·ach		

I will cause a horn	qe·ren	
for the house	le·vet	
of Israel	yis·ra·el	
and	u·le·kha	
I will open	et·ten	
to speak	pit·cho·wn	
your mouth	peh	
among them	be·to·w·kham	
Then they will know	ve·ya·de·u	
that	kee	
I	a·nee	
am the LORD ”	YHVH	
came	vay·hee	Ezekiel 30:1
Again the word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	
“ Son	ben	Ezekiel 30:2
of man	a·dam	
prophesy	hin·na·ve	
and declare	ve·a·mar·ta	
that this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
Wail	he·lee·lu	
‘ Alas	hah	

for that day ! ’	lay·yo·wm	𐤋𐤉𐤅𐤌	
For	kee	𐤊𐤉	Ezekiel 30:3
near	qa·ro·wv	𐤒𐤓𐤅𐤁	
the day [is]	yo·wm	𐤉𐤅𐤌	
is near	ve·qa·ro·wv	𐤅𐤒𐤓𐤅𐤁	
the Day	yo·wm	𐤉𐤅𐤌	
of the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
a day	yo·wm	𐤉𐤅𐤌	
of clouds	a·nan	𐤏𐤍𐤍	
a time	et	𐤏𐤕	
[of doom] for the nations	go·w·yim	𐤂𐤅𐤉𐤌	
It will be	yih·yeh	𐤉𐤄𐤉𐤄	
will come	u·va·ah	𐤅𐤁𐤀𐤄	Ezekiel 30:4
A sword	che·rev	𐤇𐤓𐤁	
against Egypt	be·mits·ra·yim	𐤁𐤌𐤑𐤓𐤉𐤌	
	ve·ha·ye·tah	𐤅𐤄𐤉𐤕𐤄	
and there will be anguish	chal·cha·lah	𐤇𐤋𐤇𐤋𐤄	
in Cush	be·khush	𐤁𐤊𐤅𐤔	
fall	bin·phol	𐤁𐤍𐤐𐤋	
when the slain	cha·lal	𐤇𐤋𐤋	
in Egypt	be·mits·ra·yim	𐤁𐤌𐤑𐤓𐤉𐤌	
is taken away	ve·la·qe·chu	𐤅𐤋𐤒𐤇𐤅	
its wealth	ha·mo·w·nah	𐤄𐤌𐤅𐤍𐤄	
are torn down	ve·ne·her·su	𐤅𐤍𐤄𐤓𐤎𐤅	
and its foundations	ye·so·w·do·te·ha	𐤉𐤎𐤅𐤃𐤕𐤉𐤄	
Cush	kush	𐤊𐤅𐤔	Ezekiel 30:5
Put	u·phut	𐤅𐤐𐤅𐤈	

and Lud	ve·lud		
and all	ve·khal		
the various peoples	ha·e·rev		
as well as Libya	ve·khuv		
and the men	u·ve·ne		
land	e·rets		
of the covenant	hab·be·reet	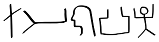	
with [Egypt]	it·tam		
by the sword	ba·che·rev	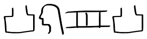	
will fall	yip·po·lu		
For this is what	koh	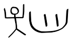	Ezekiel 30:6
says :	a·mar		
the LORD	YHVH		
will fall	ve·na·phe·lu		
The allies	so·me·khe	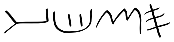	
of Egypt	mits·ra·yim	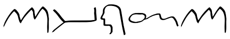	
will collapse	ve·ya·rad	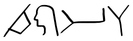	
and her proud	ge·o·wn		
strength	uz·zah	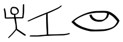	
From Migdol	mim·mig·dol	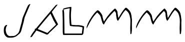	
to Syene	se·ve·neh	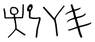	
by the sword	ba·che·rev	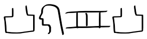	
they will fall	yip·pe·lu		
within her	vah		
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		

They will be desolate	ve·na·sham·mu	𐤅𐤍𐤔𐤌𐤅	Ezekiel 30:7
among	be·to·wkh	𐤁𐤕𐤅𐤊	
lands	a·ra·tso·wt	𐤀𐤓𐤑𐤅𐤕	
desolate	ne·sham·mo·wt	𐤍𐤔𐤌𐤅𐤕	
and their cities	ve·a·raw	𐤅𐤏𐤓𐤉𐤅	
among	be·to·wkh	𐤁𐤕𐤅𐤊	
cities	a·reem	𐤏𐤓𐤉𐤌	
ruined	na·cha·ra·vo·wt	𐤍𐤇𐤓𐤁𐤅𐤕	
will lie	tih·ye·nah	𐤕𐤄𐤉𐤉𐤍𐤄	
Then they will know	ve·ya·de·u	𐤅𐤉𐤃𐤏𐤅	Ezekiel 30:8
that	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
am the LORD	YHVH	𐤉𐤄𐤅𐤄	
when I set	be·tit·tee	𐤁𐤕𐤕𐤉	
fire	esh	𐤀𐤔	
to Egypt	be·mits·ra·yim	𐤁𐤌𐤑𐤓𐤉𐤌	
are shattered	ve·nish·be·ru	𐤅𐤍𐤔𐤁𐤓𐤅	
and all	kal	𐤊𐤋	
her helpers	o·ze·re·ha	𐤏𐤆𐤓𐤉𐤄	
day	bay·yo·wm	𐤁𐤉𐤅𐤌	Ezekiel 30:9
On that	ha·hu	𐤄𐤄𐤅𐤀	
will go out	ye·tse·u	𐤉𐤑𐤀𐤅	
messengers	mal·a·kheem	𐤌𐤋𐤀𐤊𐤉𐤌	
from Me	mil·le·pha·nay	𐤌𐤋𐤐𐤍𐤉	
in ships	bats·tseem	𐤁𐤑𐤉𐤌	
to frighten	le·ha·cha·reed	𐤋𐤄𐤇𐤓𐤉𐤃	
-	et	𐤀𐤕	

Cush	kush		
out of complacency	be·tach		
will come	ve·ha·ye·tah	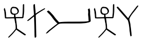	
Anguish	chal·cha·lah	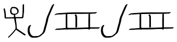	
upon them	va·hem		
on the day	be·yo·wm	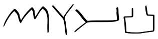	
of Egypt's [doom]	mits·ra·yim	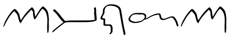	
For	kee	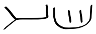	
it is indeed	hin·neh		
coming	ba·ah		
This is what	koh	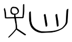	Ezekiel 30:10
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
I will put an end	ve·hish·bat·tee		
-	et		
to the hordes	ha·mo·wn		
of Egypt	mits·ra·yim		
by the hand	be·yad	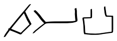	
of Nebuchadnezzar	ne·vu·khad·rets·tsar		
king	me·lekh	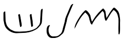	
of Babylon	ba·vel		
He	hu		Ezekiel 30:11
and his people	ve·am·mo		
with him	it·to		
the most ruthless	a·ree·tse	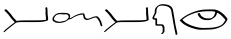	
of the nations	go·w·yim	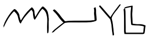	

will be brought in	mu·va·eem	𐤌𐤅𐤁𐤀𐤉𐤌	
to destroy	le·sha·chet	𐤋𐤔𐤇𐤕	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
They will draw	ve·he·ree·qu	𐤅𐤄𐤓𐤉𐤒𐤅	
their swords	char·vo·w·tam	𐤇𐤓𐤁𐤅𐤕𐤌	
against	al	𐤏𐤋	
Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
and fill	u·ma·le·u	𐤅𐤌𐤋𐤀𐤅	
-	et	𐤀𐤕	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
with the slain	cha·lal	𐤇𐤋𐤋	
I will make	ve·na·tat·tee	𐤅𐤍𐤕𐤕𐤉	Ezekiel 30:12
the streams	ye·o·reem	𐤉𐤀𐤓𐤉𐤌	
dry up	cha·ra·vah	𐤇𐤓𐤁𐤄	
and sell	u·ma·khar·tee	𐤅𐤌𐤊𐤓𐤕𐤉	
-	et	𐤀𐤕	
the land	ha·a·rets	𐤄𐤀𐤓𐤑	
to	be·yad	𐤁𐤉𐤃	
the wicked	ra·eem	𐤓𐤏𐤉𐤌	
I will bring desolation	va·ha·shim·mo·tee	𐤅𐤄𐤔𐤌𐤕𐤉	
upon the land	e·rets	𐤀𐤓𐤑	
and everything in it	u·me·lo·ah	𐤅𐤌𐤋𐤀𐤄	
By the hands	be·yad	𐤁𐤉𐤃	
of foreigners	za·reem	𐤆𐤓𐤉𐤌	
I	a·nee	𐤀𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
have spoken	dib·bar·tee	𐤃𐤁𐤓𐤕𐤉	

This is what	koh	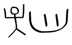	Ezekiel 30:13
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH	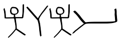	
I will destroy	ve·ha·a·vad·tee		
the idols	gil·lu·leem	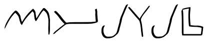	
and put an end	ve·hish·bat·tee		
to the images	e·lee·leem	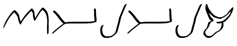	
in Memphis	min·noph	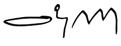	
a prince	ve·na·see	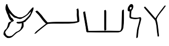	
	me·e·rets		
in Egypt	mits·ra·yim	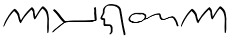	
There will no	lo		
be	yih·yeh	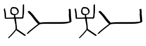	
longer	o·wd		
and I will instill	ve·na·tat·tee	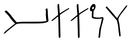	
fear	yir·ah		
in that land	be·e·rets		
	mits·ra·yim	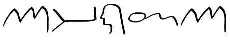	
I will lay waste	va·ha·shim·mo·tee	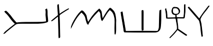	Ezekiel 30:14
-	et		
Pathros	pat·ro·ws		
set	ve·na·tat·tee	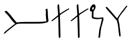	
fire	esh		
to Zoan	be·tso·an		
and execute	ve·a·see·tee	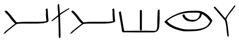	
judgment	she·pha·teem	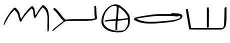	

on Thebes	be·no		
I will pour out	ve·sha·phakh·tee	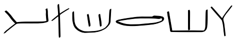	Ezekiel 30:15
My wrath	cha·ma·tee		
on	al		
Pelusium	seen	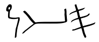	
the stronghold	ma·o·wz		
of Egypt	mits·ra·yim	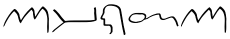	
and cut off	ve·hikh·rat·tee		
-	et		
the crowds	ha·mo·wn		
of Thebes	no		
I will set	ve·na·tat·tee	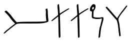	Ezekiel 30:16
fire	esh		
to Egypt	be·mits·ra·yim		
will writhe in anguish	chul		
	ta·chīl	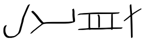	
Pelusium	seen	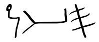	
Thebes	ve·no		
will be	tih·yeh	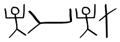	
split open	le·hib·ba·qe·a	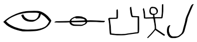	
and Memphis	ve·noph		
distress	tsa·re		
[will face] daily	yo·w·mam		
The young men	ba·chu·re		Ezekiel 30:17
of On	a·ven		
	u·phee		
and Pi-beseth	ve·set		

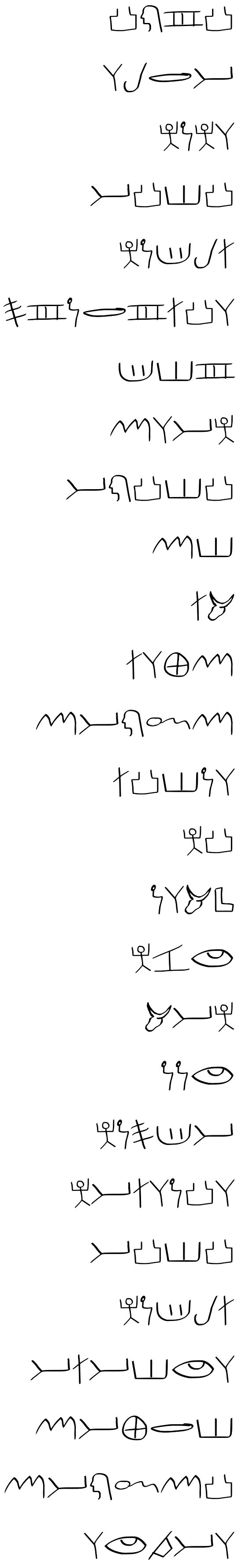

by the sword	ba·che·rev	
will fall	yip·po·lu	
and those [cities]	ve·hen·nah	
into captivity	bash·she·vee	
will go	te·lakh·nah	
in Tahpanhes	u·vit·chaph·ne·ches	Ezekiel 30:18
will be darkened	cha·sakh	
The day	hay·yo·wm	
when I break	be·shiv·ree	
-	sham	
-	et	
the yoke	mo·to·wt	
of Egypt	mits·ra·yim	
comes to an end	ve·nish·bat	
and	bah	
her proud	ge·o·wn	
strength	uz·zah	
	hee	
A cloud	a·nan	
will cover her	ye·khas·sen·nah	
and her daughters	u·ve·no·w·te·ha	
into captivity	bash·she·vee	
will go	te·lakh·nah	
So I will execute	ve·a·see·tee	Ezekiel 30:19
judgment	she·pha·teem	
on Egypt	be·mits·ra·yim	
and they will know	ve·ya·de·u	

that	kee	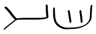	
I	a·nee	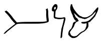	
am the LORD ”	YHVH		
	vay·hee	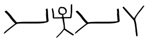	Ezekiel 30:20
In the eleventh	be·a·chat		
	es·reh		
year	sha·nah	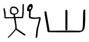	
of the first month	ba·ri·sho·wn		
on the seventh	be·shiv·ah		
day	la·cho·desh	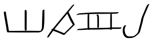	
came	ha·yah	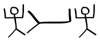	
the word	de·var		
of the LORD	YHVH		
to me	e·lay	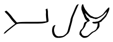	
saying	le·mor	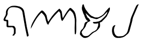	
“ Son	ben		Ezekiel 30:21
of man	a·dam		
-	et		
the arm	ze·ro·w·a		
of Pharaoh	par·oh		
king	me·lekh	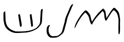	
of Egypt	mits·ra·yim		
I have broken	sha·va·re·tee		
See	ve·hin·neh		
it has not	lo		
been bound up	chub·be·shah	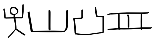	
-	la·tet	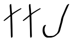	

for healing	re·phu·o·wt		
	la·sum		
or splinted	chit·tul	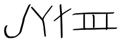	
	le·cha·ve·shah		
for strength	le·cha·ze·qah		
to hold	lit·pos		
the sword	be·cha·rev		
Therefore	la·khen		Ezekiel 30:22
this is what	koh	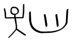	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
Behold	hin·nee	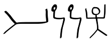	
I am against	el		
Pharaoh	par·oh		
king	me·lekh	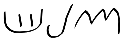	
of Egypt	mits·ra·yim	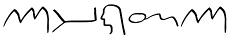	
I will break	ve·sha·var·tee	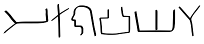	
-	et		
his arms	ze·ro·o·taw		
-	et		
both the strong one	ha·cha·za·qah		
-	ve·et		
and the one already broken	han·nish·ba·ret		
fall	ve·hip·pal·tee		
-	et		
and will make the sword	ha·che·rev	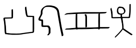	

from his hand	mee·ya·do	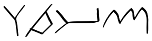	
I will disperse	va·ha·phi·tso·w·tee		Ezekiel 30:23
-	et		
the Egyptians	mits·ra·yim		
among the nations	bag·go·w·yim	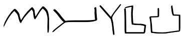	
and scatter them	ve·ze·ree·tim	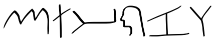	
throughout the lands	ba·a·ra·tso·wt		
I will strengthen	ve·chiz·zaq·tee	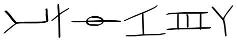	Ezekiel 30:24
-	et		
the arms	ze·ro·o·wt		
king	me·lekh	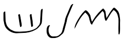	
of Babylon’s	ba·vel		
and place	ve·na·tat·tee	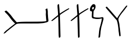	
-	et		
My sword	char·bee		
in his hand	be·ya·do	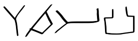	
but I will break	ve·sha·var·tee	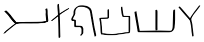	
-	et		
the arms	ze·ro·o·wt		
of Pharaoh	par·oh		
[who] will groan	ve·na·aq		
like	na·a·qo·wt	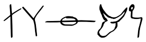	
a [mortally] wounded [man]	cha·lal	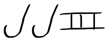	
before him	le·pha·naw	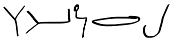	
I will strengthen	ve·ha·cha·zaq·tee	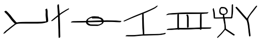	Ezekiel 30:25
-	et		
the arms	ze·ro·o·wt		

king	me·lekh	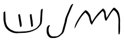	
of Babylon’s	ba·vel		
arms	u·ze·ro·o·wt		
but Pharaoh’s	par·oh		
will fall limp	tip·po·le·nah		
Then they will know	ve·ya·de·u	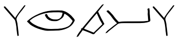	
that	kee	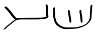	
I	a·nee	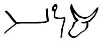	
am the LORD	YHVH		
when I place	be·tit·tee	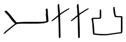	
My sword	char·bee		
in the hand	be·yad	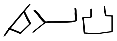	
king	me·lekh	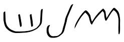	
of Babylon’s	ba·vel		
and he wields	ve·na·tah		
-	o·w·tah		
it against	el		
the land	e·rets		
of Egypt	mits·ra·yim		
I will disperse	va·ha·phi·tso·w·tee		Ezekiel 30:26
-	et		
the Egyptians	mits·ra·yim		
among the nations	bag·go·w·yim	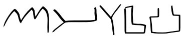	
and scatter	ve·ze·ree·tee	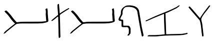	
them	o·w·tam		
throughout the lands	ba·a·ra·tso·wt		
Then they will know	ve·ya·de·u		

that	kee	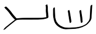	
I	a·nee	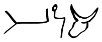	
am the LORD ”	YHVH		
	vay·hee	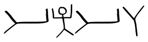	Ezekiel 31:1
In the eleventh	be·a·chat		
	es·reh		
year	sha·nah	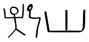	
of the third month	bash·she·lee·shee	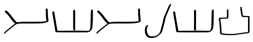	
on the first	be·e·chad		
day	la·cho·desh	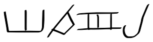	
came	ha·yah	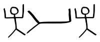	
the word	de·var		
of the LORD	YHVH		
to me	e·lay	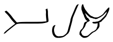	
saying	le·mor	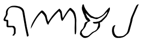	
“ Son	ben		Ezekiel 31:2
of man	a·dam		
say	e·mor		
to	el		
Pharaoh	par·oh		
king	me·lekh	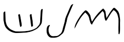	
of Egypt	mits·ra·yim		
and to	ve·el		
his multitude :	ha·mo·w·no		
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‘ Who	mee	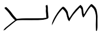	
can be compared	da·mee·ta	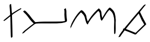	

to your greatness ?	ve·ga·de·le·kha	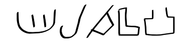	
Look at	hin·neh	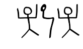	Ezekiel 31:3
Assyria	ash·shur	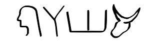	
a cedar	e·rez	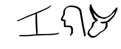	
in Lebanon	bal·le·va·no·wn	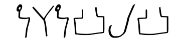	
with beautiful	ye·pheh	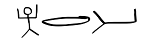	
branches	a·naph	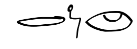	
the forest	ve·cho·resh	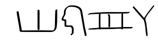	
that shaded	me·tsal	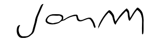	
It towered	u·ge·vah	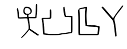	
on high	qo·w·mah	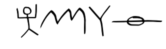	
among	u·ven	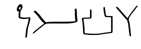	
the clouds	a·vo·teem	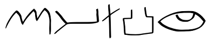	
was	ha·ye·tah	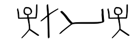	
its top	tsam·mar·to	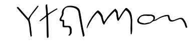	
The waters	ma·yim	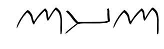	Ezekiel 31:4
made it grow	gid·de·lu·hu	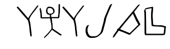	
the deep springs	te·ho·wm	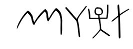	
made it tall	ro·me·ma·te·hu	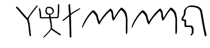	
-	et	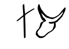	
their streams	na·ha·ro·te·ha	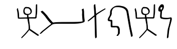	
directing	ho·lekh	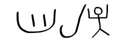	
all around	se·vee·vo·wt	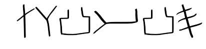	
its base	mat·ta·ah	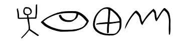	
-	ve·et	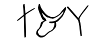	
their channels	te·a·lo·te·ha	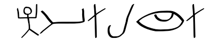	
and sending	shil·chah	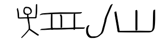	

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of the field	has·sa·deh	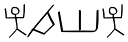	
Therefore	al		Ezekiel 31:5
	ken		
it towered	ga·ve·ha		
higher	qo·ma·to	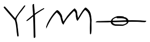	
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of the field	has·sa·deh	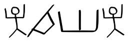	
multiplied	vat·tir·be·nah		
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and its boughs	pho·ra·to		
waters	mim·ma·yim	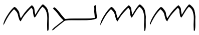	
because of the abundant	rab·beem	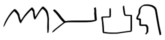	
as it spread them out	be·shal·le·cho	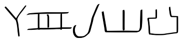	
in its branches	bis·ap·po·taw		Ezekiel 31:6
nested	qin·nu	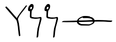	
All	kal		
the birds	o·wph		
of the air	hash·sha·ma·yim		
beneath	ve·ta·chat	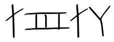	
its boughs	po·ro·taw	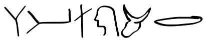	
gave birth	ya·le·du	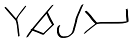	
and all	kol		

the beasts	chay·yat	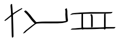	
of the field	has·sa·deh	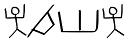	
in its shade	u·ve·tsil·lo		
lived	ye·she·vu		
all	kol	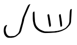	
nations	go·w·yim	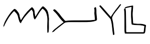	
the great	rab·beem	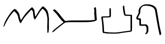	
It was beautiful	vay·ye·yiph	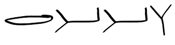	Ezekiel 31:7
in its greatness	be·ga·de·lo		
in the length	be·o·rekh		
of its limbs	da·lee·yo·w·taw	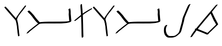	
for	kee	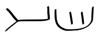	
extended	ha·yah	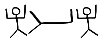	
its roots	sha·re·sho	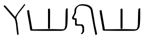	
to	el		
waters	ma·yim	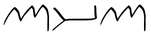	
abundant	rab·beem	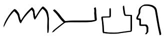	
The cedars	a·ra·zeem	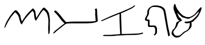	Ezekiel 31:8
could not	lo		
rival it	a·ma·mu·hu		
in the garden	be·gan		
of God	e·lo·heem	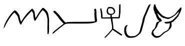	
the cypresses	be·ro·wo·sheem		
could not	lo		
compare	da·mu	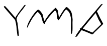	
with	el		
its branches	se·ap·po·taw	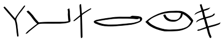	

the plane trees	ve·ar·mo·neem		
nor	lo		
match	ha·yu	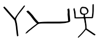	
its boughs	ke·pho·ro·taw		
No	kal		
tree	ets		
in the garden	be·gan		
of God	e·lo·heem		
	lo		
could compare	da·mah		
with	e·law	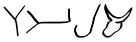	
its beauty	be·ya·phe·yo		
it beautiful	ya·pheh	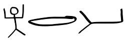	Ezekiel 31:9
I made	a·see·tee	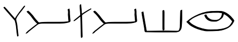	
with its many	be·rov		
branches	da·lee·yo·w·taw	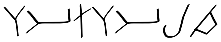	
the envy	vay·qan·u·hu	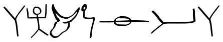	
of all	kal		
the trees	a·tse		
of Eden	e·den		
which	a·sher		
were in the garden	be·gan		
of God ’	ha·e·lo·heem	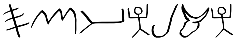	
Therefore	la·khen		Ezekiel 31:10
this is what	koh	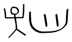	
says :	a·mar		
the Lord	a·do·nay		

GOD	YHVH	𐤉𐤄𐤅𐤄	
‘ Since	ya·an	𐤉𐤏𐤍	
-	a·sher	𐤀𐤔𐤓	
it became great	ga·vah·ta	𐤂𐤁𐤄𐤕	
in height	be·qo·w·mah	𐤁𐤒𐤅𐤌𐤄	
and set	vay·yit·ten	𐤅𐤉𐤕𐤍	
its top	tsam·mar·to	𐤑𐤌𐤓𐤕𐤅	
	el	𐤀𐤋	
among	ben	𐤁𐤉𐤍	
the clouds	a·vo·w·teem	𐤏𐤁𐤅𐤕𐤉𐤌	
and it grew proud	ve·ram	𐤅𐤓𐤌	
	le·va·vo	𐤋𐤁𐤁𐤅	
on account of its height	be·ga·ve·ho	𐤁𐤂𐤁𐤄𐤅	
I delivered it	ve·et·te·ne·hu	𐤅𐤀𐤕𐤍𐤄𐤅	Ezekiel 31:11
into the hand	be·yad	𐤁𐤉𐤃	
of the ruler	el	𐤀𐤉𐤋	
of the nations	go·w·yim	𐤂𐤅𐤉𐤌	
for him	a·so	𐤏𐤔𐤅	
to deal	ya·a·seh	𐤉𐤏𐤔𐤄	
with it	lo	𐤋𐤅	
according to its wickedness	ke·rish·o	𐤊𐤓𐤔𐤏𐤅	
I have banished it	ge·rash·ti·hu	𐤂𐤓𐤔𐤕𐤄𐤅	
cut it down	vay·yikh·re·tu·hu	𐤅𐤉𐤊𐤓𐤕𐤄𐤅	Ezekiel 31:12
Foreigners	za·reem	𐤆𐤓𐤉𐤌	
the most ruthless	a·ree·tse	𐤏𐤓𐤉𐤑𐤉	
of the nations	go·w·yim	𐤂𐤅𐤉𐤌	
and left it	vay·yit·te·shu·hu	𐤅𐤉𐤈𐤔𐤄𐤅	

on	el		
the mountains	he·ha·reem	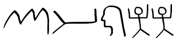	
and in every	u·ve·khal	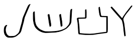	
valley	ge·a·yo·wt		
have fallen	na·phe·lu		
Its branches	da·lee·yo·w·taw	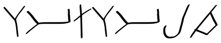	
lay broken	vat·tish·sha·var·nah	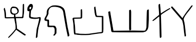	
its boughs	pho·ro·taw	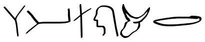	
in all	be·khol		
ravines	a·phee·qe	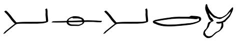	
the earth’s	ha·a·rets		
left	vay·ye·re·du		
its shade	mits·tsil·lo		
And all	kal		
the peoples	am·me		
of the earth	ha·a·rets		
and abandoned it	vay·yit·te·shu·hu		
on	al		Ezekiel 31:13
its fallen trunk	map·pal·to		
nested	yish·ke·nu	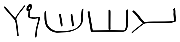	
All	kal		
the birds	o·wph		
of the air	hash·sha·ma·yim		
among	ve·el		
its boughs	po·ro·taw	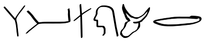	
lived	ha·yu	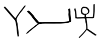	
and all	kol		

the beasts	chay·yat	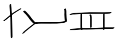	
of the field	has·sa·deh		
This happened so that	le·ma·an		Ezekiel 31:14
-	a·sher		
no	lo		
would become great	yig·be·hu	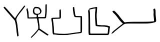	
in height	ve·qo·w·ma·tam		
other	kal	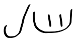	
trees	a·tse		
by the waters	ma·yim	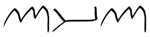	
and	ve·lo		
set	yit·te·nu	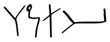	
-	et		
their tops	tsam·mar·tam	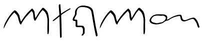	
	el		
among	ben	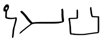	
the clouds	a·vo·teem		
and no other	ve·lo		
would reach them	ya·am·du		
trees	e·le·hem	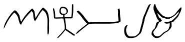	
in height	be·ga·ve·ham	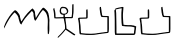	
	kal		
well-watered	sho·te	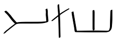	
	ma·yim	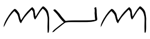	
For	kee	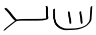	
they have all	khul·lam	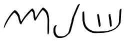	
been consigned	nit·te·nu	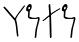	

to death	lam·ma·vet	למות	
to	el	אל	
of the earth	e·rets	ארץ	
the depths	tach·teet	תחתית	
among	be·to·wkh	בתוך	
the mortals	be·ne	בני	
	a·dam	אדם	
	el	אל	
who descend	yo·wr·de	יורדי	
to the Pit ’	vo·wr	בור	
This is what	koh	כה	Ezekiel 31:15
says :	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
‘ On the day	be·yo·wm	ביום	
it was brought down	rid·to	רדתו	
to Sheol	she·o·w·lah	שאולה	
I caused mourning	he·e·val·tee	האבלתי	
I covered	kis·se·tee	כסתי	
because of it	a·law	עליו	
-	et	את	
the deep	te·ho·wm	תהום	
I held back	va·em·na	ואמנע	
its rivers	na·ha·ro·w·te·ha	נהרותיה	
were restrained	vay·yik·ka·le·u	ויכלאו	
waters	ma·yim	מים	
its abundant	rab·beem	רבים	

mourn	va·aq·dir	
for it	a·law	
I made Lebanon	le·va·no·wn	
and all	ve·khal	
the trees	a·tse	
of the field	has·sa·deh	
because of it	a·law	
fainted	ul·peh	
at the sound	miq·qo·wl	Ezekiel 31:16
of its downfall	map·pal·to	
quake	hir·ash·tee	
I made the nations	go·w·yim	
when I cast it down	be·ho·w·ri·dee	
-	o·to	
to Sheol	she·o·w·lah	
with	et	
those who descend	yo·wr·de	
to the Pit	vo·wr	
were consoled	vay·yin·na·cha·mu	
in the earth	be·e·rets	
below	tach·teet	
Then all	kal	
the trees	a·tse	
of Eden	e·den	
the choicest	miv·char	
and best	ve·to·wv	
of Lebanon	le·va·no·wn	

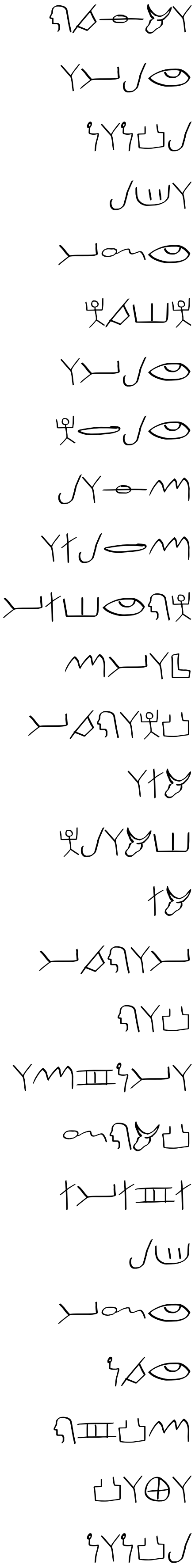

all	kal	
the well-watered trees	sho·te	
	ma·yim	
too	gam	Ezekiel 31:17
They	hem	
with it	it·to	
descended	ya·re·du	
to Sheol	she·o·w·lah	
to	el	
those slain	chal·le	
by the sword	cha·rev	
As its allies	u·ze·ro·o	
they had lived	ya·she·vu	
in its shade	ve·tsil·lo	
among	be·to·wkh	
the nations	go·w·yim	
	el	Ezekiel 31:18
Who	mee	
is like you	da·mee·ta	
then	ka·khah	
in glory	be·kha·vo·wd	
and greatness	u·ve·go·del	
among the trees	ba·a·tse	
of Eden ?	e·den	
You also will be brought down	ve·hu·rad·ta	
to be with	et	
the trees	a·tse	

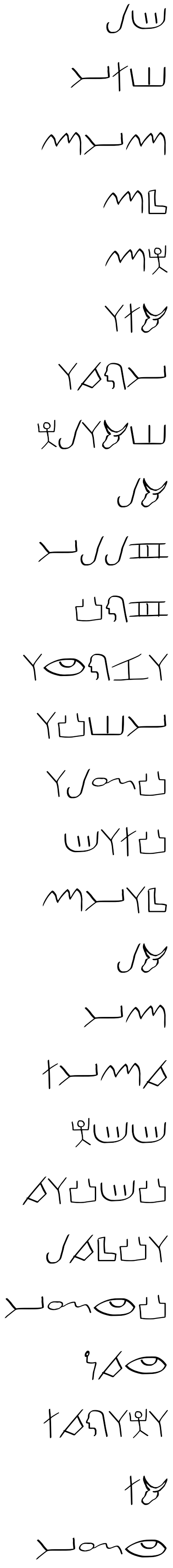

of Eden	e·den		
	el		
of the earth	e·rets		
to the depths	tach·teet		
among	be·to·wkh		
the uncircumcised	a·re·leem	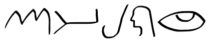	
You will lie	tish·kav		
with	et		
those slain	chal·le	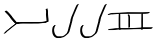	
by the sword	che·rev		
This	hu		
is Pharaoh	phar·oh		
and all	ve·khal		
his multitude	ha·mo·noh		
declares	ne·um		
the Lord	a·do·nay		
GOD ’”	YHVH		
	vay·hee	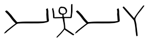	Ezekiel 32:1
In the twelfth	bish·te		
	es·reh		
year	sha·nah	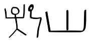	
of the twelfth	bish·ne		
	a·sar		
month	cho·desh	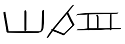	
on the first	be·e·chad		
day	la·cho·desh	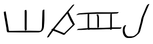	
came	ha·yah	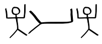	

Ezekiel 32:2

the word	de·var
of the LORD	YHVH
to me	e·lay
saying	le·mor
“ Son	ben
of man	a·dam
take up	sa
a lament	qee·nah
for	al
Pharaoh	par·oh
king	me·lekh
of Egypt	mits·ra·yim
and say	ve·a·mar·ta
to him :	e·law
a lion	ke·pheer
among the nations	go·w·yim
‘ You are like	nid·me·ta
you	ve·at·tah
are like a monster	kat·tan·neem
in the seas	bay·yam·meem
You thrash about	vat·ta·gach
in your rivers	be·na·ha·ro·w·te·kha
churning up	vat·tid·lach
the waters	ma·yim
with your feet	be·rag·le·kha
and muddying	vat·tir·pos
the streams ’	na·ha·ro·w·tam

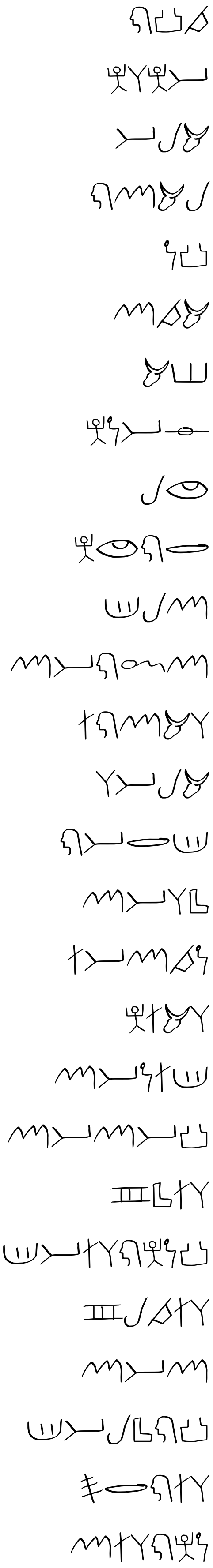

This is what	koh	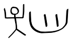	Ezekiel 32:3
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ I will spread	u·pha·ras·tee		
over you	a·le·kha	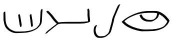	
-	et		
My net	rish·tee		
with a company	biq·hal	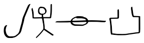	
peoples	am·meem		
of many	rab·beem	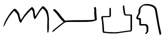	
and they will draw you up	ve·he·e·lu·kha		
in My net	be·cher·mee		
I will abandon	u·ne·tash·tee·kha		Ezekiel 32:4
you on the land	va·a·rets		
into	al		
the open	pe·ne	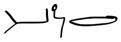	
field	has·sa·deh		
and hurl you	a·tee·le·kha	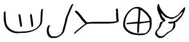	
to settle	ve·hish·kan·tee		
upon you	a·le·kha	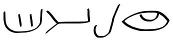	
I will cause all	kal		
the birds	o·wph		
of the air	hash·sha·ma·yim		
to eat their fill	ve·his·ba·tee		
of you	mim·me·kha		
the beasts	chay·yat	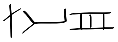	

and all	kal	
of the earth	ha·a·rets	
I will put	ve·na·tat·tee	Ezekiel 32:5
-	et	
your flesh	be·sa·re·kha	
on	al	
the mountains	he·ha·reem	
and fill	u·mil·le·tee	
the valleys	hag·ge·a·yo·wt	
with your remains	ra·mu·te·kha	
I will drench	ve·hish·qe·tee	Ezekiel 32:6
the land	e·rets	
with the flow	tsa·pha·te·kha	
of your blood	mid·da·me·kha	
all the way to	el	
the mountains —	he·ha·reem	
the ravines	va·a·phi·qeem	
will be filled	yim·ma·le·un	
	mim·me·ka	
I will cover	ve·khis·se·tee	Ezekiel 32:7
When I extinguish you	ve·khab·bo·wt·kha	
the heavens	sha·ma·yim	
and darken	ve·hiq·dar·tee	
-	et	
their stars	ko·khe·ve·hem	
the sun	mesh	
with a cloud	be·a·nan	

I will cover	a·khas·sen·nu		
and the moon	ve·ya·re·ach		
will not	lo		
give its light	ya·eer		
	o·w·ro		
All	kal	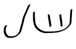	Ezekiel 32:8
the shining	me·o·w·re		
lights	o·wr		
in the heavens	bash·sha·ma·yim		
I will darken	aq·dee·rem	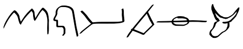	
over you	a·le·kha	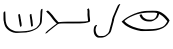	
and I will bring	ve·na·tat·tee		
darkness	cho·shekh	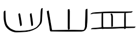	
upon	al		
your land ’	ar·tse·kha		
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH	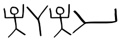	
‘ I will trouble	ve·hikh·as·tee		Ezekiel 32:9
the hearts	lev	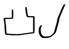	
peoples	am·meem	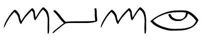	
of many	rab·beem	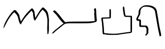	
when I bring about	ba·ha·vee·ee	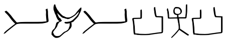	
your destruction	shiv·re·kha		
among the nations	bag·go·w·yim	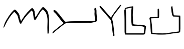	
in	al		
countries	a·ra·tso·wt		

-	a·sher	אשר	
you do not	lo	לא	
know	ye·da·tam	ידעתם	
to be appalled	va·ha·shim·mo·w·tee	והשמותי	Ezekiel 32:10
over you	a·le·kha	עליך	
peoples	am·meem	עמים	
I will cause many	rab·beem	רבים	
and their kings	u·mal·khe·hem	ומלכיהם	
will shudder in horror	yis·a·ru	ישערו	
because of you	a·le·kha	עליך	
	sa·ar	שער	
when I brandish	be·o·wph·phee	בעופפי	
My sword	char·bee	חרבי	
before	al	על	
them	pe·ne·hem	פניהם	
will tremble	ve·cha·re·du	וחרדו	
every moment	lir·ga·eem	לרגעים	
each of them	eesh	איש	
for his life ’	le·naph·sho	לנפשו	
On the day	be·yo·wm	ביום	
of your downfall	map·pal·te·kha	מפלתך׃	
For	kee	כי	Ezekiel 32:11
this is what	koh	כה	
says :	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
‘ The sword	che·rev	חרב	

of the king	me·lekh	𐤌𐤋𐤊	
of Babylon	ba·vel	𐤁𐤁𐤋	
will come against you !	te·vo·w·e·kha	𐤕𐤁𐤅𐤀𐤊	
by the swords	be·char·vo·wt	𐤁𐤇𐤓𐤁𐤅𐤕	Ezekiel 32:12
of the mighty	gib·bo·w·reem	𐤂𐤁𐤅𐤓𐤉𐤌	
fall	ap·peel	𐤀𐤐𐤉𐤋	
I will make your hordes	ha·mo·w·ne·kha	𐤄𐤌𐤅𐤍𐤊	
the most ruthless	a·ree·tse	𐤏𐤓𐤉𐤑𐤉	
nations	go·w·yim	𐤂𐤅𐤉𐤌	
of all	kul·lam	𐤊𐤋𐤌	
They will ravage	ve·sha·de·du	𐤅𐤔𐤃𐤃𐤅	
-	et	𐤀𐤕	
the pride	ge·o·wn	𐤂𐤀𐤅𐤍	
of Egypt	mits·ra·yim	𐤌𐤑𐤓𐤉𐤌	
will be destroyed	ve·nish·mad	𐤅𐤍𐤔𐤌𐤃	
and all	kal	𐤊𐤋	
her multitudes	ha·mo·w·nah	𐤄𐤌𐤅𐤍𐤄	
I will slaughter	ve·ha·a·vad·tee	𐤅𐤄𐤀𐤁𐤃𐤕𐤉	Ezekiel 32:13
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
her cattle	be·hem·tah	𐤁𐤄𐤌𐤕𐤄	
beside	me·al	𐤌𐤏𐤋	
waters	ma·yim	𐤌𐤉𐤌	
the abundant	rab·beem	𐤓𐤁𐤉𐤌	
No	ve·lo	𐤅𐤋𐤀	
will muddy them	tid·la·chem	𐤕𐤃𐤋𐤇𐤌	
foot	re·gel	𐤓𐤂𐤋	

human	a·dam		
again	o·wd		
hooves	u·phar·so·wt		
cattle	be·he·mah	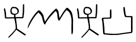	
and no	lo		
will disturb them	tid·la·chem	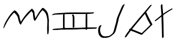	
Then	az		Ezekiel 32:14
settle	ash·qee·a	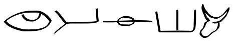	
I will let her waters	me·me·hem		
and will make her rivers	ve·na·ha·ro·w·tam		
like oil ’	kash·she·men		
flow	o·w·leekh	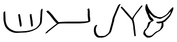	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
‘ When I make	be·tit·tee	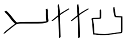	Ezekiel 32:15
-	et		
the land	e·rets		
of Egypt	mits·ra·yim		
a desolation	she·ma·mah		
and empty	u·ne·sham·mah	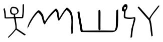	
[it]	e·rets		
of all that filled it	mim·me·lo·ah		
when I strike down	be·hak·ko·w·tee		
-	et		
all	kal	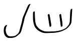	
who live	yo·wo·she·ve	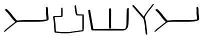	

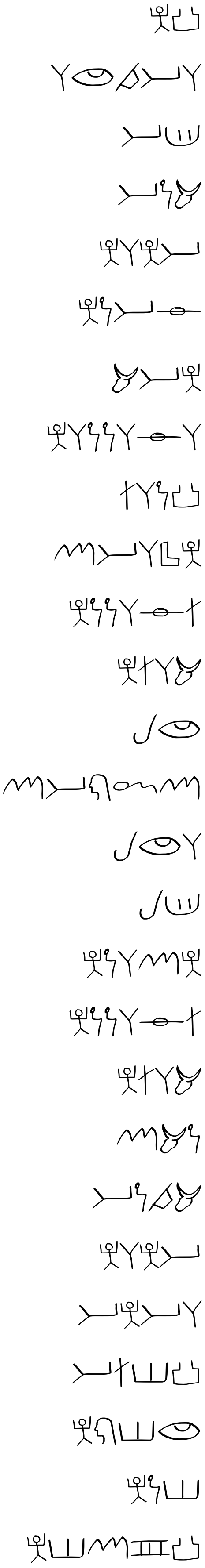

there	vah	
then they will know	ve·ya·de·u	
that	kee	
I	a·nee	
am the LORD ’	YHVH	
they will chant for her	qee·nah	Ezekiel 32:16
This	hee	
is the lament	ve·qo·wn·nu·ha	
the daughters	be·no·wt	
of the nations	hag·go·w·yim	
will chant it	te·qo·w·nen·nah	
-	o·w·tah	
Over	al	
Egypt	mits·ra·yim	
	ve·al	
and all	kal	
her multitudes	ha·mo·w·nah	
they will chant it	te·qo·w·nen·nah	
-	o·w·tah	
declares	ne·um	
the Lord	a·do·nay	
GOD ”	YHVH	
came	vay·hee	Ezekiel 32:17
In the twelfth	bish·te	
	es·reh	
year	sha·nah	
on the fifteenth	ba·cha·mish·shah	

	a·sar		
day of the month	la·cho·desh	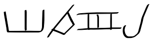	
	ha·yah	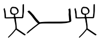	
the word	de·var		
of the LORD	YHVH		
to me	e·lay	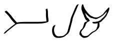	
saying	le·mor	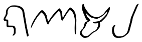	
“ Son	ben		Ezekiel 32:18
of man	a·dam		
wail	ne·heh		
for	al		
the multitudes	ha·mo·wn		
of Egypt	mits·ra·yim		
and consign	ve·ho·w·ri·de·hu		
her	o·w·tah		
and the daughters	u·ve·no·wt	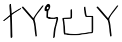	
nations	go·w·yim	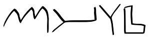	
of the mighty	ad·di·rim		
to	el		
of the earth	e·rets		
the depths	tach·tee·yo·wt		
with	et		
those who descend	yo·wr·de		
to the Pit :	vo·wr		
Whom	mim·mee		Ezekiel 32:19
do you surpass in beauty ?	na·a·me·ta		
Go down	re·dah	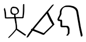	

and be placed	ve·ha·she·ke·vah	
with	et	
the uncircumcised !	a·re·leem	
among	be·to·wkh	Ezekiel 32:20
those slain	chal·le	
by the sword	che·rev	
They will fall	yip·po·lu	
The sword	che·rev	
is appointed !	nit·ta·nah	
Let [them] drag her away	ma·she·khu	
-	o·w·tah	
along with all	ve·khal	
her multitudes	ha·mo·w·ne·ha	
will speak	ye·dab·be·ru	Ezekiel 32:21
	lo	
chiefs	e·le	
Mighty	gib·bo·w·reem	
from the midst	mit·to·wkh	
of Sheol	she·o·wl	
about [Egypt]	et	
and her allies :	o·ze·raw	
‘ They have come down	ya·re·du	
and lie	sha·khe·vu	
with the uncircumcised	ha·a·re·leem	
with those slain	chal·le	
by the sword ’	cha·rev	

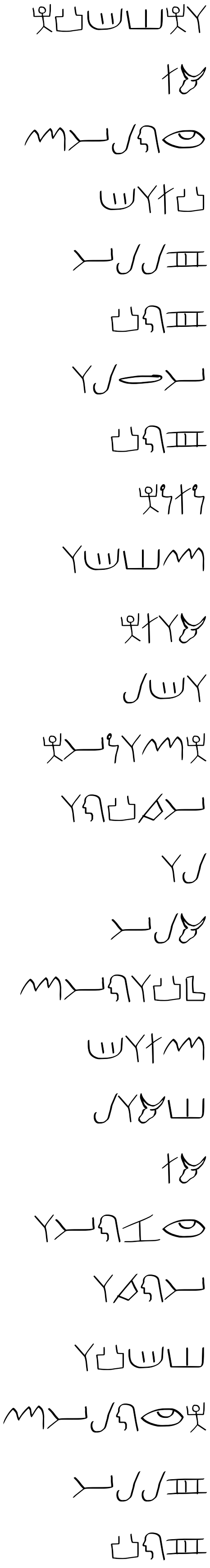

is there	sham	שם	Ezekiel 32:22
Assyria	ash·shur	אשור	
with her whole	ve·khal	וכל	
company	qe·ha·lah	קהלה	
are all around her	se·vee·vo·w·taw	סביבותיו	
her graves	qiv·ro·taw	קברתיו	
All of them	kul·lam	כלם	
are slain	cha·la·leem	חללים	
fallen	han·no·phe·leem	הנפלים	
by the sword	be·cha·rev	בחרב	
Her	a·sher	אשר	Ezekiel 32:23
are set	nit·te·nu	נתנו	
graves	qiv·ro·te·ha	קברתיה	
in the depths	be·yar·ke·te	בירכתי	
of the Pit	vo·wr	בור	
is	vay·hee	ויהי	
and her company	qe·ha·lah	קהלה	
all around	se·vee·vo·wt	סביבות	
her grave	qe·vu·ra·tah	קברתה	
All	kul·lam	כלם	
of them are slain	cha·la·leem	חללים	
fallen	no·phe·leem	נפלים	
by the sword —	ba·che·rev	בחרב	
those who	a·sher	אשר	
once spread	na·te·nu	נתנו	
terror	chit·teet	חתית	
in the land	be·e·rets	בארץ	

of the living	chay·yeem	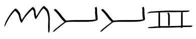	
is there	sham	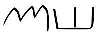	Ezekiel 32:24
Elam	e·lam	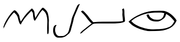	
with all	ve·khal		
her multitudes	ha·mo·w·nah		
around	se·vee·vo·wt	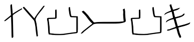	
her grave	qe·vu·ra·tah		
All	kul·lam	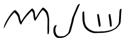	
of them are slain	cha·la·leem	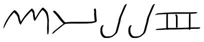	
fallen	han·no·phe·leem	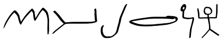	
by the sword —	ba·che·rev	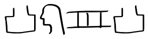	
those	asher		
who went down	ya·re·du	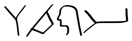	
uncircumcised	a·re·leem	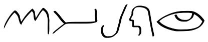	
to	el		
the earth	e·rets		
below	tach·tee·yo·wt	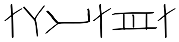	
who	a·sher		
once spread	na·te·nu	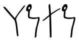	
their terror	chit·tee·tam	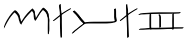	
in the land	be·e·rets		
of the living	chay·yeem	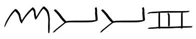	
They bear	vay·yis·u		
their disgrace	khe·lim·ma·tam		
with	et		
those who descend	yo·wr·de		
to the Pit	vo·wr		

Among	be·to·wkh		Ezekiel 32:25
the slain	cha·la·leem	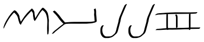	
they prepare	na·te·nu	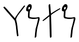	
a resting place	mish·kav	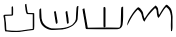	
for [Elam]	lah		
with all	be·khal		
her hordes	ha·mo·w·nah		
all around her	se·vee·vo·w·taw	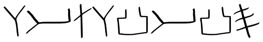	
with her graves	qiv·ro·te·ha		
All	kul·lam	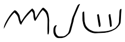	
of them are uncircumcised	a·re·leem	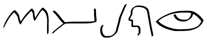	
slain	chal·le		
by the sword	che·rev		
although	kee	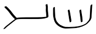	
was once spread	nit·tan	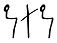	
their terror	chit·tee·tam	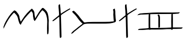	
in the land	be·e·rets		
of the living	chay·yeem	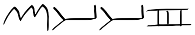	
They bear	vay·yis·u		
their disgrace	khe·lim·ma·tam		
with	et		
those who descend	yo·wr·de		
to the Pit	vo·wr		
among	be·to·wkh		
the slain	cha·la·leem	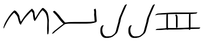	
They are placed	nit·tan	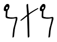	
are there	sham	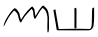	Ezekiel 32:26

Meshech	me·shekh	
and Tubal	tu·val	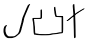
with all	ve·khal	
their multitudes	ha·mo·w·nah	
all around them	se·vee·vo·w·taw	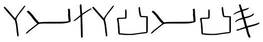
with their graves	qiv·ro·w·te·ha	
All	kul·lam	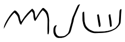
of them are uncircumcised	a·re·leem	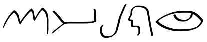
slain	me·chul·le	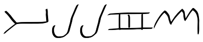
by the sword	che·rev	
because	kee	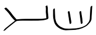
they spread	na·te·nu	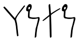
their terror	chit·tee·tam	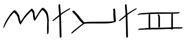
in the land	be·e·rets	
of the living	chay·yeem	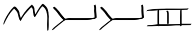
They do not	ve·lo	
lie down	yish·ke·vu	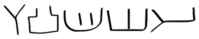
with	et	
warriors	gib·bo·w·reem	
the fallen	no·phe·leem	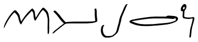
of old	me·a·re·leem	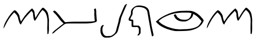
who	a·sher	
went down	ya·re·du	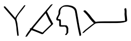
to Sheol	she·o·wl	
with their weapons	bikh·le	
of war	mil·cham·tam	
were placed	vay·yit·te·nu	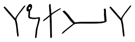

Ezekiel 32:27

-	et		
whose swords	char·vo·w·tam		
under	ta·chat	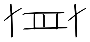	
their heads	ra·she·hem	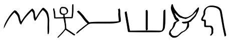	
rested	vat·te·hee		
whose shields	a·wo·no·tam		
on	al		
their bones	ats·mo·w·tam	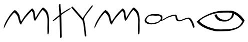	
although	kee	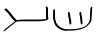	
the terror	chit·teet	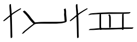	
of the mighty	gib·bo·w·reem	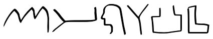	
was once in the land	be·e·rets		
of the living	chay·yeem	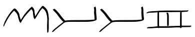	
But you too	ve·at·tah		Ezekiel 32:28
among	be·to·wkh		
the uncircumcised	a·re·leem	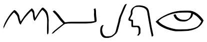	
will be shattered	tish·sha·var		
and lie down	ve·tish·kav	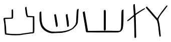	
with	et		
those slain	chal·le	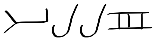	
by the sword	cha·rev		
is there	sham·mah		Ezekiel 32:29
Edom	e·do·wm		
her kings	me·la·khe·ha		
and all	ve·khal		
and princes	ne·see·e·ha	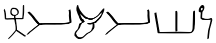	
who	a·sher		

are laid	nit·te·nu	𐤍𐤕𐤍𐤅	
despite their might	vig·vu·ra·tam	𐤁𐤂𐤁𐤅𐤓𐤕𐤌	
among	et	𐤀𐤕	
those slain	chal·le	𐤇𐤋𐤋𐤉	
by the sword	cha·rev	𐤇𐤓𐤁	
They	hem·mah	𐤄𐤌𐤄	
with	et	𐤀𐤕	
the uncircumcised	a·re·leem	𐤏𐤓𐤋𐤉𐤌	
lie down	yish·ka·vu	𐤉𐤔𐤊𐤁𐤅	
with	ve·et	𐤅𐤀𐤕	
those who descend	yo·re·de	𐤉𐤓𐤃𐤉	
to the Pit	vo·wr	𐤁𐤅𐤓	
are there	sham·mah	𐤔𐤌𐤄	Ezekiel 32:30
the leaders	ne·see·khe	𐤍𐤎𐤉𐤊𐤉	
of the north	tsa·pho·wn	𐤑𐤐𐤅𐤍	
All	kul·lam	𐤊𐤋𐤌	
and all	ve·khal	𐤅𐤊𐤋	
the Sidonians	tsi·do·nee	𐤑𐤃𐤍𐤉	
they	a·sher	𐤀𐤔𐤓	
went down	ya·re·du	𐤉𐤓𐤃𐤅	
with	et	𐤀𐤕	
the slain	cha·la·leem	𐤇𐤋𐤋𐤉𐤌	
despite the terror	be·chit·tee·tam	𐤁𐤇𐤕𐤉𐤕𐤌	
of their might	mig·vu·ra·tam	𐤌𐤂𐤁𐤅𐤓𐤕𐤌	
in disgrace	bo·wo·sheem	𐤁𐤅𐤔𐤉𐤌	
They lie	vay·yish·ke·vu	𐤅𐤉𐤔𐤊𐤁𐤅	
uncircumcised	a·re·leem	𐤏𐤓𐤋𐤉𐤌	

with	et		
those slain	chal·le		
by the sword	che·rev		
and bear	vay·yis·u		
their shame	khe·lim·ma·tam		
with	et		
those who descend	yo·wr·de		
to the Pit	vo·wr		
-	o·w·tam		Ezekiel 32:31
will see them	yir·eh		
Pharaoh	phar·oh		
and be comforted	ve·ni·cham	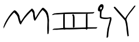	
over	al		
all	kal		
his multitude —	ha·mo·noh		
slain	chal·le		
by the sword	che·rev		
Pharaoh	par·oh		
and all	ve·khal		
his army	che·lo	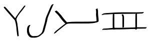	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
For	kee	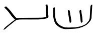	Ezekiel 32:32
I will spread	na·tat·tee		
-	et		
My terror	chit·tī·to	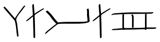	

in the land	be·e·rets		
of the living	chay·yeem	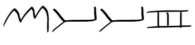	
will be laid to rest	ve·hush·kav	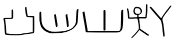	
among	be·to·wkh		
the uncircumcised	a·re·leem	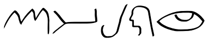	
with	et		
those slain	chal·le	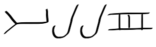	
by the sword	che·rev	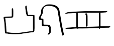	
so that Pharaoh	par·oh		
and all	ve·khal		
his multitude	ha·mo·noh		
declares	ne·um		
the Lord	a·do·nay		
GOD ”	YHVH	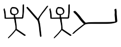	
came	vay·hee	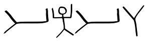	Ezekiel 33:1
Again the word	de·var		
of the LORD	YHVH	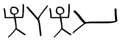	
to me	e·lay	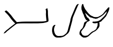	
saying	le·mor		
“ Son	ben		Ezekiel 33:2
of man	a·dam		
speak	dab·ber		
to	el		
your people	be·ne	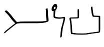	
	am·me·kha		
and tell	ve·a·mar·ta	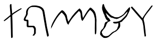	
them :	a·le·hem	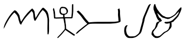	

a land	e·rets		
‘ Suppose	kee	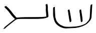	
I bring	a·vee	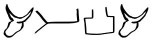	
against	a·le·ha	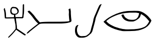	
the sword	cha·rev		
choose	ve·la·qe·chu	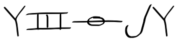	
and the people	am		
of that land	ha·a·rets		
man	eesh	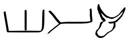	
a	e·chad	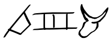	
from among them	miq·tse·hem		
appointing	ve·na·te·nu	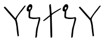	
him	o·to		
as their	la·hem		
watchman	le·tso·pheh		
and he sees	ve·ra·ah		Ezekiel 33:3
-	et		
the sword	ha·che·rev	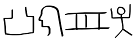	
coming	ba·ah		
against	al		
that land	ha·a·rets		
and blows	ve·ta·qa	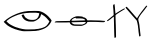	
the ram’s horn	bash·sho·w·phar		
to warn	ve·hiz·heer		
-	et		
the people	ha·am		
Then if anyone hears	ve·sha·ma		Ezekiel 33:4

	hash·sho·me·a	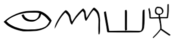	
-	et	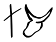	
the sound	qo·wl	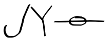	
of the horn	hash·sho·w·phar	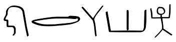	
but fails	ve·lo	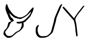	
to heed the warning	niz·har	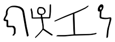	
comes	vat·ta·vo·w	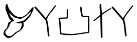	
and the sword	che·rev	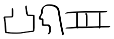	
and takes him away	vat·tiq·qa·che·hu	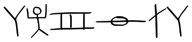	
his blood	da·mo	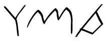	
on his own head	ve·ro·sho	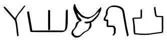	
will be	yih·yeh	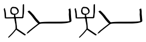	
-	et	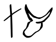	Ezekiel 33:5
the sound	qo·wl	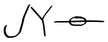	
of the horn	hash·sho·w·phar	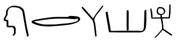	
Since he heard	sha·ma	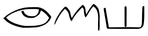	
but failed	ve·lo	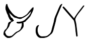	
to heed the warning	niz·har	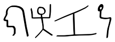	
his blood	da·mo	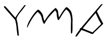	
on his own head	bo	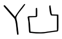	
will be	yih·yeh	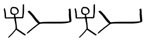	
If he	ve·hu	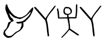	
had heeded the warning	niz·har	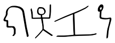	
his life	naph·sho	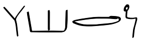	
he would have saved	mil·let	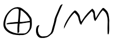	
the watchman	ve·hats·tso·pheh	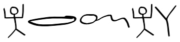	Ezekiel 33:6
But if	kee	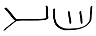	

sees	yir·eh		
-	et		
the sword	ha·che·rev	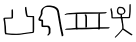	
coming	ba·ah		
and fails	ve·lo		
to blow	ta·qa	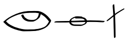	
the horn	bash·sho·w·phar		
the people	ve·ha·am		
-	lo		
to warn	niz·har	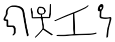	
comes	vat·ta·vo·w		
and the sword	che·rev		
and takes away	vat·tiq·qach	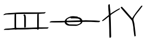	
	me·hem		
a life	na·phesh		
then that one	hu		
in his iniquity	ba·a·wo·no		
will be taken away	nil·qach	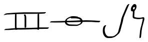	
for his blood	ve·da·mo		
,	mee·yad	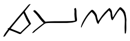	
but I will hold the watchman	hats·tso·pheh		
accountable	ed·rosh	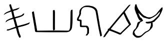	
As for you	ve·at·tah		Ezekiel 33:7
O son	ben		
of man	a·dam		
you a watchman	tso·pheh		
I have made	ne·tat·tee·kha	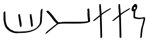	

for the house	le·vet	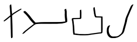	
of Israel	yis·ra·el	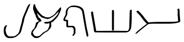	
so hear	ve·sha·ma·ta		
My mouth	mip·pee		
the word	da·var		
and give them the warning from Me	ve·hiz·har·ta	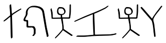	
	o·tam		
from	mim·men·nee		
If I say	be·a·me·ree		Ezekiel 33:8
to the wicked	la·ra·sha		
‘ O wicked [man]	ra·sha		
you will surely die	mo·wt		
’	ta·mut		
but you do not	ve·lo		
speak out	dib·bar·ta		
to dissuade	le·haz·heer		
him	ra·sha		
from his way	mid·dar·ko		
then that	hu		
wicked [man]	ra·sha		
in his iniquity	ba·a·wo·no		
will die	ya·mut		
his blood	ve·da·mo		
yet I will hold you accountable for	mee·ya·de·kha	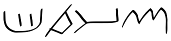	
	a·vaq·qesh	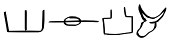	
you	ve·at·tah		Ezekiel 33:9
But if	kee	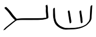	

warn	hiz·har·ta		
the wicked [man]	ra·sha		
from his way	mid·dar·ko		
to turn	la·shuv		
	mim·men·nah		
and he does not	ve·lo		
turn	shav		
from it	mid·dar·ko		
he	hu		
in his iniquity	ba·a·wo·no		
will die	ya·mut		
but you	ve·at·tah		
your life	naph·she·kha	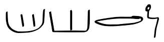	
will have saved	hits·tsal·ta		
Now as for you	ve·at·tah		Ezekiel 33:10
son	ben		
of man	a·dam		
tell	e·mor		
-	el		
the house	bet	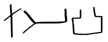	
of Israel	yis·ra·el	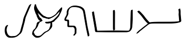	
that this is what	ken	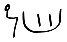	
[they] have said	a·mar·tem		
	le·mor		
:	kee	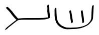	
‘ Our transgressions	phe·sha·e·nu		
and our sins	ve·chat·to·te·nu		

are heavy	a·le·nu	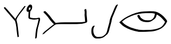	
upon us	u·vam		
and we	a·nach·nu	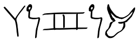	
are wasting away because of them !	ne·maq·qeem	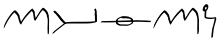	
How	ve·ekh	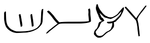	
can we live ? ’	nich·yeh	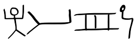	
Say	e·mor		Ezekiel 33:11
to them :	a·le·hem	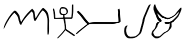	
live	chay	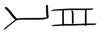	
‘ As surely as I	a·nee	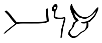	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
I take no	im		
pleasure	ech·pots		
in the death	be·mo·wt		
of the wicked	ha·ra·sha		
but rather	kee	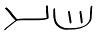	
	im		
should turn	be·shuv		
that the wicked	ra·sha		
from their ways	mid·dar·ko		
and live	ve·cha·yah	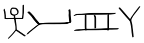	
Turn !	shu·vu		
Turn	shu·vu		
ways !	mid·dar·khe·khem	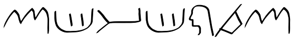	
from your evil	ha·ra·eem		

For why	ve·lam·mah	
should you die	ta·mu·tu	
O house	bet	
of Israel ? ’	yis·ra·el	
Therefore	ve·at·tah	Ezekiel 33:12
son	ben	
of man	a·dam	
say	e·mor	
to	el	
your people	be·ne	
:	am·me·kha	
‘ The righteousness	tsid·qat	
of the righteous man	hats·tsad·deeq	
will not	lo	
deliver him	tats·tsee·len·nu	
in the day	be·yo·wm	
of his transgression	pish·o	
will the wickedness	ve·rish·at	
of the wicked man	ha·ra·sha	
neither	lo	
cause him to stumble	yik·ka·shel	
	bah	
on the day	be·yo·wm	
he turns	shu·vo	
from his wickedness	me·rish·o	
the righteous man	ve·tsad·deeq	
Nor will	lo	

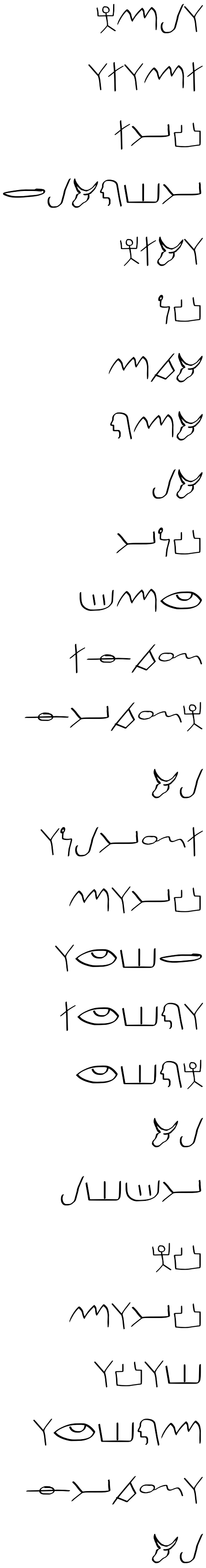

be able	yu·khal	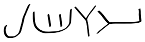	
to survive	lich·yo·wt	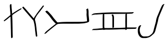	
by his righteousness	bah	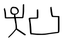	
on the day	be·yo·wm	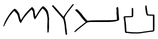	
he sins ’	cha·to·to	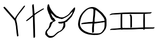	
If I tell	be·a·me·ree	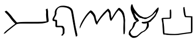	Ezekiel 33:13
the righteous man	lats·tsad·deeq	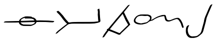	
that he will surely live	cha·yoh	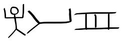	
	yich·yeh	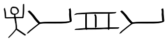	
but he then	ve·hu	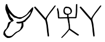	
trusts	va·tach	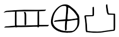	
in	al	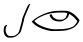	
his righteousness	tsid·qa·to	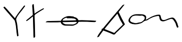	
and commits	ve·a·sah	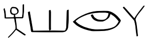	
iniquity	a·vel	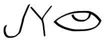	
then none	kal	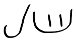	
of his righteous works	tsid·qa·to	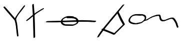	
	lo	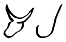	
will be remembered	tiz·za·khar·nah	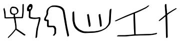	
because of the iniquity	u·ve·aw·lo	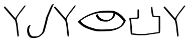	
-	a·sher	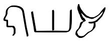	
he has committed	a·sah	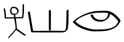	
	bo	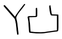	
he will die	ya·mut	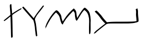	
But if I tell	u·ve·a·me·ree	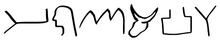	Ezekiel 33:14
the wicked man	la·ra·sha	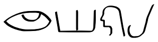	

‘ You will surely die	mo·wt		
’	ta·mut		
and he turns	ve·shav	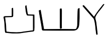	
from his sin	me·chat·ta·to		
and does	ve·a·sah		
what is just	mish·pat		
and right —	u·tse·da·qah	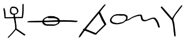	
a pledge	cha·vol	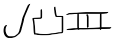	Ezekiel 33:15
restores	ya·sheev	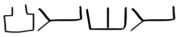	
if he	ra·sha		
for what he has stolen	ge·ze·lah	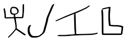	
makes restitution	ye·shal·lem	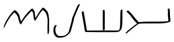	
in the statutes	be·chuq·qo·wt	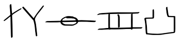	
of life	ha·chay·yeem	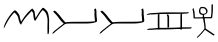	
and walks	ha·lakh	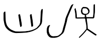	
without	le·vil·tee	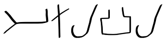	
practicing	a·so·wt		
iniquity —	a·vel		
then he will surely live	cha·yo	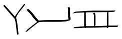	
	yich·yeh	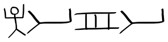	
he will not	lo		
die	ya·mut		
None	kal		Ezekiel 33:16
of the sins	chat·ta·to		
-	a·sher		
he has committed	cha·ta		
	lo		

will be held	tiz·za·khar·nah		
against him	lo	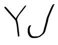	
what is just	mish·pat		
and right	u·tse·da·qah	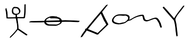	
He has done	a·sah		
he will surely live	cha·yo	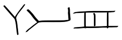	
	yich·yeh	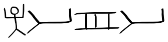	
say	ve·a·me·ru		Ezekiel 33:17
Yet your people	be·ne	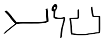	
	am·me·kha		
is not	lo		
just ’	yit·ta·khen	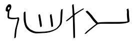	
‘ The way	de·rekh		
of the Lord	a·do·nay		
But it is	ve·hem·mah	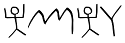	
their way	dar·kam		
that is not	lo		
just	yit·ta·khen	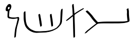	
turns	be·shuv		Ezekiel 33:18
If a righteous man	tsad·deeq	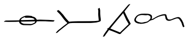	
from his righteousness	mits·tsid·qa·to	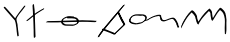	
and commits	ve·a·sah		
iniquity	a·vel		
he will die	u·met		
for it	ba·hem		
turns	u·ve·shuv		Ezekiel 33:19
But if a wicked man	ra·sha		

from his wickedness	me·rish·a·to		
and does	ve·a·sah		
what is just	mish·pat	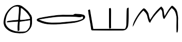	
and right	u·tse·da·qah	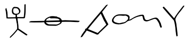	
because of this	a·le·hem	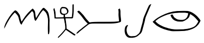	
he	hu		
will live	yich·yeh	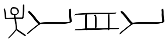	
Yet you say	va·a·mar·tem	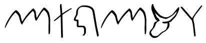	Ezekiel 33:20
is not	lo		
just ’	yit·ta·khen	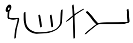	
‘ The way	de·rekh		
of the Lord	a·do·nay		
each	eesh	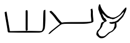	
according to his ways	kid·ra·khaw	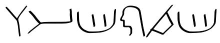	
But I will judge	esh·po·wt		
of you	et·khem		
O house	bet	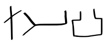	
of Israel ”	yis·ra·ʾēl ph		
-	vay·hee	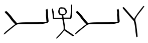	Ezekiel 33:21
In the twelfth	bish·te		
	es·reh		
year	sha·nah	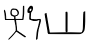	
of the tenth month	ba·a·si·ree		
on the fifth day	ba·cha·mish·shah	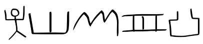	
-	la·cho·desh	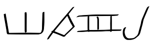	
of our exile	le·ga·lu·te·nu		
came	ba		

to me	e·lay	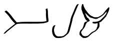	
a fugitive	hap·pa·leet	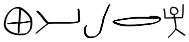	
from Jerusalem	mee·ru·sha·lim		
and reported	le·mor		
has been taken ! ”	huk·ke·tah		
“ The city	ha·eer		
the hand	ve·yad	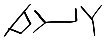	Ezekiel 33:22
of the LORD	YHVH		
was	ha·ye·tah	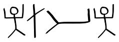	
upon me	e·lay	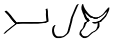	
Now the evening	ba·e·rev		
before	liph·ne		
arrived	bo·w		
the fugitive	hap·pa·leet	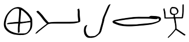	
and He opened	vay·yiph·tach		
-	et		
my mouth	pee		
before	ad		
the man came	bo·w		
to me	e·lay	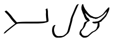	
in the morning	bab·bo·qer	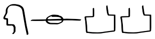	
was opened	vay·yip·pa·tach		
So my mouth	pee		
and I was no	ve·lo		
mute	ne·e·lam·tee	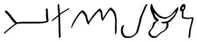	
longer	o·wd		
came	vay·hee	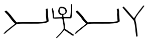	Ezekiel 33:23

Then the word	de·var		
of the LORD	YHVH		
to me	e·lay	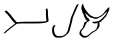	
saying	le·mor		
“ Son	ben		Ezekiel 33:24
of man	a·dam		
those living	yo·she·ve		
ruins	he·cho·ra·vo·wt		
in the	ha·el·leh		
in	al		
the land	ad·mat		
of Israel	yis·ra·el	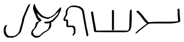	
are saying	o·me·reem		
	le·mor		
only one man	e·chad	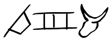	
was	ha·yah	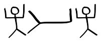	
‘ Abraham	av·ra·ham	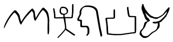	
yet he possessed	vay·yee·rash	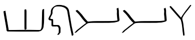	
	et		
the land	ha·a·rets		
But we	va·a·nach·nu	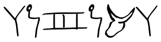	
are many	rab·beem	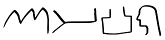	
to us	la·nu		
has been given	nit·te·nah	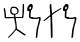	
[surely] the land	ha·a·rets		
as a possession ’	le·mo·w·ra·shah		
Therefore	la·khen		Ezekiel 33:25

tell	e·mor		
them	a·le·hem	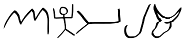	
that this is what	koh	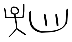	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
	al		
meat with the blood [in it]	had·dam		
‘ You eat	to·khe·lu		
your eyes	ve·e·ne·khem		
lift up	tis·u		
to	el		
your idols	gil·lu·le·khem	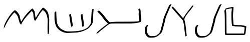	
blood	ve·dam		
and shed	tish·po·khu		
the land ?	ve·ha·a·rets		
Should you then possess	tee·ra·shu	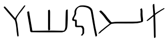	
You have relied	a·mad·tem		Ezekiel 33:26
on	al		
your swords	char·be·khem	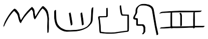	
you have committed	a·see·ten	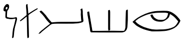	
detestable acts	to·w·e·vah		
and each	ve·eesh	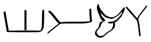	
-	et		
wife	e·shet	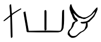	
his neighbor’s	re·e·hu		
of you has defiled	tim·me·tem		

the land ? ’	ve·ha·a·rets		
Should you then possess	tee·ra·shu		
that this	koh	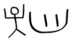	Ezekiel 33:27
Tell	to·mar		
them	a·le·hem		
is what	koh	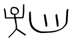	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
live	chay	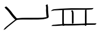	
‘ As surely as I	a·nee	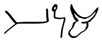	
	im		
	lo		
those	a·sher		
in the ruins	be·cho·ra·vo·wt		
by the sword	ba·che·rev	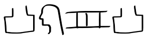	
will fall	yip·po·lu		
those	va·a·sher		
in	al		
the open field	pe·ne	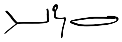	
	has·sa·deh	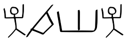	
by wild animals	la·chay·yah	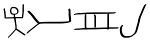	
I will give	ne·tat·tee	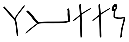	
to be devoured	le·a·khe·lo		
and those	va·a·sher		
in the strongholds	bam·me·tsa·do·wt		
and caves	u·vam·me·a·ro·wt		

by plague	bad·de·ver		
will die	ya·mu·tu		
I will make	ve·na·tat·tee	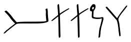	Ezekiel 33:28
-	et		
the land	ha·a·rets		
a desolate	she·ma·mah		
waste	u·me·sham·mah		
will come to an end	ve·nish·bat	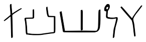	
and the pride	ge·o·wn		
of her strength	uz·zah	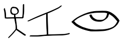	
will become desolate	ve·sha·me·mu		
The mountains	ha·re	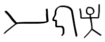	
of Israel	yis·ra·el	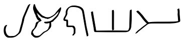	
so that no one	me·en		
will pass through	o·w·ver		
Then they will know	ve·ya·de·u		Ezekiel 33:29
that	kee	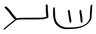	
I	a·nee	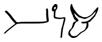	
am the LORD	YHVH		
when I have made	be·tit·tee	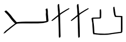	
-	et		
the land	ha·a·rets		
a desolate	she·ma·mah		
waste	u·me·sham·mah		
because of	al		
all	kal	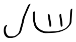	
the abominations	to·w·a·vo·tam	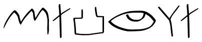	

-	a·sher		
they have committed ’	a·su		
As for you	ve·at·tah		Ezekiel 33:30
son	ben		
of man	a·dam		
your people	be·ne	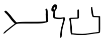	
	am·me·kha		
are talking	han·nid·ba·reem		
about you	be·kha		
near	e·tsel		
the city walls	haq·qee·ro·wt	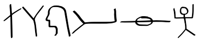	
and in the doorways	u·ve·phit·che		
of their houses	hab·bat·teem	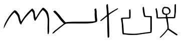	
speaks	ve·dib·ber		
One	chad	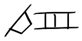	
	et		
another	a·chad	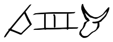	
each	eesh	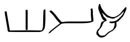	
to	et		
to his brother	a·chee	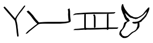	
saying	le·mor		
‘ Come	bo·u		
	na		
and hear	ve·shim·u		
-	mah	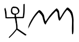	
the message	had·da·var		
that has come	hay·yo·w·tse	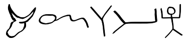	

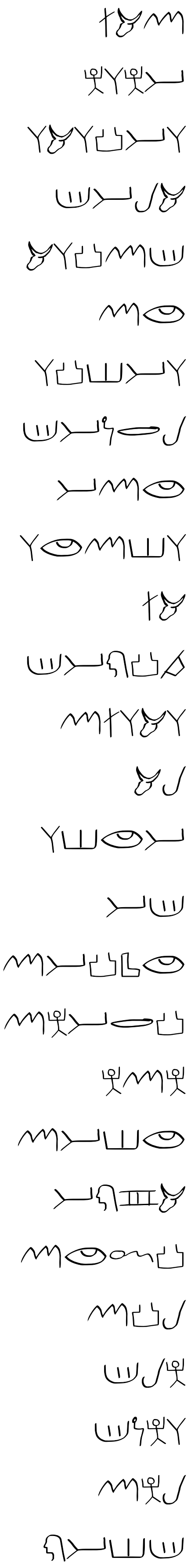

from	me·et	
the LORD ! ’	YHVH	
come	ve·ya·vo·w·u	Ezekiel 33:31
to you	e·le·kha	
as usual	kim·vo·w	
So My people	am	
sit	ve·ye·she·vu	
before you	le·pha·ne·kha	
	am·mee	
and hear	ve·sha·me·u	
-	et	
your words	de·va·re·kha	
-	ve·o·w·tam	
but they do not	lo	
put them into practice	ya·a·su	
Although	kee	
love	a·ga·veem	
with their mouths	be·phee·hem	
they	hem·mah	
express	o·seem	
	a·cha·re	
dishonest gain	vits·am	
their hearts	lib·bam	
pursue	ho·lekh	
Indeed, you [are]	ve·hin·ne·kha	Ezekiel 33:32
to them	la·hem	
songs	ke·sheer	

like a singer of love	a·ga·veem	𐤏𐤂𐤁𐤉𐤌	
with a beautiful	ye·pheh	𐤉𐤐𐤄	
voice	qo·wl	𐤒𐤅𐤋	
who skillfully	u·me·tiv	𐤅𐤌𐤈𐤁	
plays an instrument	nag·gen	𐤍𐤂𐤍	
They hear	ve·sha·me·u	𐤅𐤔𐤌𐤏𐤅	
-	et	𐤀𐤕	
your words	de·va·re·kha	𐤃𐤁𐤓𐤉𐤊	
put them into practice	ve·o·seem	𐤅𐤏𐤔𐤉𐤌	
but do not	e·nam	𐤀𐤉𐤍𐤌	
-	o·w·tam	𐤀𐤅𐤕𐤌	
So when it comes to pass —	u·ve·vo·ah	𐤅𐤁𐤁𐤀𐤄	Ezekiel 33:33
and surely	hin·neh	𐤄𐤍𐤄	
it will come —	va·ah	𐤁𐤀𐤄	
then they will know	ve·ya·de·u	𐤅𐤉𐤃𐤏𐤅	
that	kee	𐤊𐤉	
a prophet	na·vee	𐤍𐤁𐤉𐤀	
has been	ha·yah	𐤄𐤉𐤄	
among them ”	ve·to·w·kham	𐤁𐤕𐤅𐤊𐤌𐤎	
came	vay·hee	𐤅𐤉𐤄𐤉	Ezekiel 34:1
Then the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
to me	e·lay	𐤀𐤋𐤉	
saying	le·mor	𐤋𐤀𐤌𐤓	
“ Son	ben	𐤁𐤍	Ezekiel 34:2
of man	a·dam	𐤀𐤃𐤌	
prophesy	hin·na·ve	𐤄𐤍𐤁𐤀	

against	al	𐤏𐤋	
the shepherds	ro·w·e	𐤓𐤅𐤏𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
Prophesy	hin·na·ve	𐤄𐤍𐤁𐤀	
and tell	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	
	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
[them]	la·ro·eem	𐤋𐤓𐤏𐤉𐤌	
that this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
‘ Woe	ho·w	𐤄𐤅𐤉	
to the shepherds	ro·e	𐤓𐤏𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
who	a·sher	𐤀𐤔𐤓	
	ha·yu	𐤄𐤉𐤅	
only feed	ro·eem	𐤓𐤏𐤉𐤌	
themselves !	o·w·tam	𐤀𐤅𐤕𐤌	
Should not	ha·lo·w	𐤄𐤋𐤅𐤀	
their flock ?	hats·tson	𐤄𐤑𐤀𐤍	
feed	yir·u	𐤉𐤓𐤏𐤅	
the shepherds	ha·ro·eem	𐤄𐤓𐤏𐤉𐤌	
-	et	𐤀𐤕	Ezekiel 34:3
the fat	ha·che·lev	𐤄𐤇𐤋𐤁	
You eat	to·khe·lu	𐤕𐤀𐤊𐤋𐤅	
-	ve·et	𐤅𐤀𐤕	
the wool	hats·tse·mer	𐤄𐤑𐤌𐤓	

wear	til·ba·shu	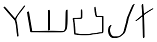	
the fattened sheep	hab·be·ree·ah	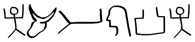	
and butcher	tiz·ba·chu	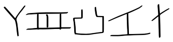	
the flock	hats·tson	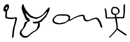	
but you do not	lo	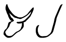	
feed	tir·u	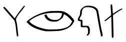	
-	et	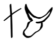	Ezekiel 34:4
the weak	han·nach·lo·wt	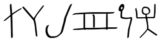	
You have not	lo	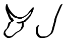	
strengthened	chiz·zaq·tem	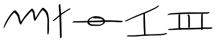	
-	ve·et	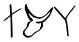	
the sick	ha·cho·w·lah	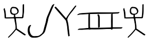	
	lo	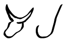	
healed	rip·pe·tem	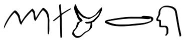	
the injured	ve·lan·nish·be·ret	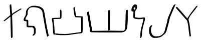	
	lo	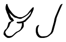	
bound up	cha·vash·tem	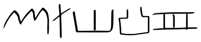	
-	ve·et	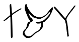	
the strays	han·nid·da·chat	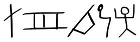	
	lo	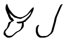	
brought back	ha·she·vo·tem	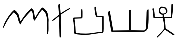	
-	ve·et	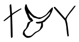	
the lost	ha·o·ve·det	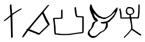	
Instead	lo	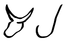	
or searched for	viq·qash·tem	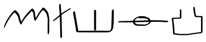	
with violence	u·ve·cha·ze·qah	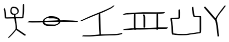	
you have ruled	re·dee·tem	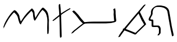	

them	o·tam		
and cruelty	u·ve·pha·rekh		
They were scattered	vat·te·phu·tse·nah		Ezekiel 34:5
for lack of	mib·be·lee	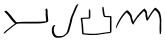	
a shepherd	ro·eh		
they became	vat·tih·ye·nah	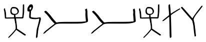	
food	le·akh·lah		
for all	le·khal		
beasts	chay·yat	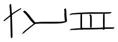	
the wild	has·sa·deh		
and when they were scattered	vat·te·phu·tse·nah		
went astray	yish·gu		Ezekiel 34:6
My flock	tso·nee		
on all	be·khal		
the mountains	he·ha·reem	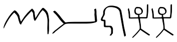	
and	ve·al		
every	kal	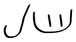	
hill	giv·ah	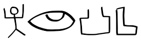	
high	ra·mah		
	ve·al		
of all	kal		
over the face	pe·ne	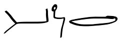	
the earth	ha·a·rets		
They were scattered	na·pho·tsu		
	tso·nee		
with no one	ve·en		
to search [for them]	do·w·resh		

or	ve·en		
seek them out ’	me·vaq·qesh	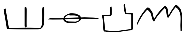	
Therefore	la·khen		Ezekiel 34:7
you shepherds	ro·eem	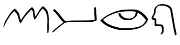	
hear	shim·u		
-	et		
the word	de·var		
of the LORD :	YHVH	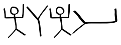	
live	chay	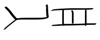	Ezekiel 34:8
‘ As surely as I	a·nee	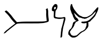	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
	im		
-	lo		
because	ya·an		
and has become	he·yo·wt	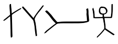	
My flock	tso·nee		
prey	la·vaz		
	vat·tih·ye·nah	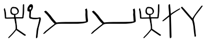	
[and]	tso·nee		
food	le·akh·lah		
for every	le·khal		
beast	chay·yat	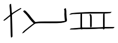	
wild	has·sa·deh		
lacks	me·en		
a shepherd	ro·eh		

did not	ve·lo	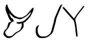	
search	da·re·shu	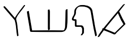	
and because My shepherds	ro·ay	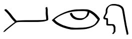	
-	et	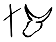	
for My flock	tso·nee	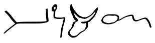	
but fed	vay·yir·u	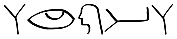	
-	ha·ro·eem	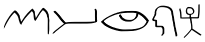	
themselves	o·w·tam	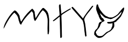	
[instead]	ve·et	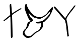	
	tso·nee	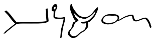	
	lo	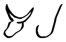	
	ra·u	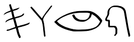	
therefore	la·khen	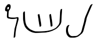	Ezekiel 34:9
you shepherds	ha·ro·eem	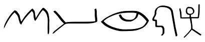	
hear	shim·u	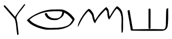	
the word	de·var	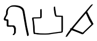	
of the LORD ! ’	YHVH	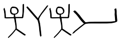	
This is what	koh	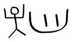	Ezekiel 34:10
says :	a·mar	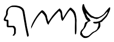	
the Lord	a·do·nay	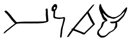	
GOD	YHVH	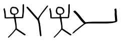	
‘ Behold	hin·nee	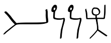	
I [am] against	el	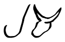	
the shepherds	ha·ro·eem	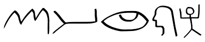	
and I will demand	ve·da·rash·tee	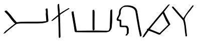	
-	et	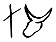	
My flock	tso·nee	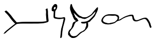	

from them	mee·ya·dam	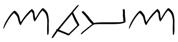	
and remove them	ve·hish·bat·teem		
from tending	me·re·o·wt		
the flock	tson		
so that they can no	ve·lo		
feed	yir·u		
longer	o·wd		
-	ha·ro·eem		
themselves	o·w·tam		
For I will deliver	ve·hits·tsal·tee		
My flock	tso·nee		
from their mouths	mip·pee·hem	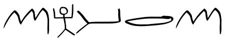	
and it will no longer	ve·lo		
be	tih·ye·na	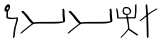	
for them ’	la·hem		
food	le·akh·lah		
For	kee	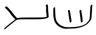	Ezekiel 34:11
this is what	koh	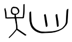	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ Behold	hin·nee	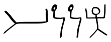	
I Myself	a·nee	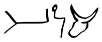	
will search for	ve·da·rash·tee	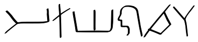	
-	et		
My flock	tso·nee		
and seek them out	u·viq·qar·teem		

looks for	ke·vaq·qa·rat	כבקרת	Ezekiel 34:12
As a shepherd	ro·eh	רעה	
sheep	ed·ro	עדרו	
when	be·yo·wm	ביום	
he is	he·yo·w·to	היותו	
among	ve·to·wkh	בתוך	
the flock	tso·no	צאנו	
his scattered	niph·ra·sho·wt	נפרשות	
so	ken	כן	
I will look for	a·vaq·qer	אבקר	
-	et	את	
My flock	tso·nee	צאני	
I will rescue them	ve·hits·tsal·tee	והצלתי	
from	et·hem	אתהם	
all	mik·kal	מכל	
the places	ham·me·qo·w·mot	המקומת	
to which	a·sher	אשר	
they were scattered	na·pho·tsu	נפצו	
	sham	שם	
on a day	be·yo·wm	ביום	
of clouds	a·nan	ענן	
and darkness	va·a·ra·phel	וערפל	
I will bring them out	ve·ho·w·tse·teem	והוצאתים	Ezekiel 34:13
from	min	מן	
the peoples	ha·am·meem	העמים	
gather them	ve·qib·bats·teem	וקבצתים	
from	min	מן	

the countries	ha·a·ra·tso·wt	
and bring them	va·ha·vee·o·teem	
into	el	
their own land	ad·ma·tam	
I will feed them	u·re·ee·teem	
on	el	
the mountains	ha·re	
of Israel	yis·ra·el	
in the ravines	ba·a·phee·qeem	
and in all	u·ve·khol	
the settlements	mo·wo·she·ve	
of the land	ha·a·rets	
pasture	be·mir·eh	Ezekiel 34:14
in good	to·wv	
I will feed	er·eh	
them	o·tam	
mountains	u·ve·ha·re	
and the lofty	me·ro·wm	
of Israel	yis·ra·el	
will be	yih·yeh	
their grazing land	ne·ve·hem	
There	sham	
they will lie down	tir·bats·nah	
grazing land	be·na·veh	
in a good	to·wv	
pasture	u·mir·eh	
in rich	sha·men	

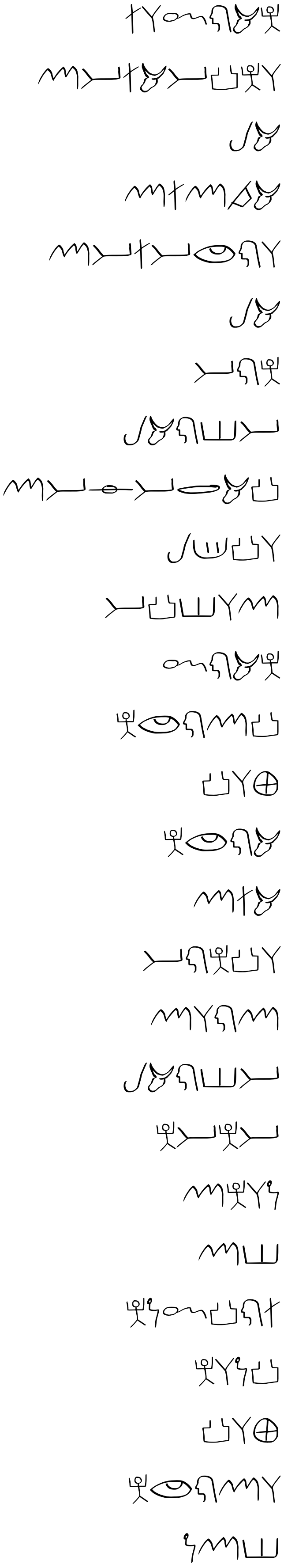

they will feed	tir·e·nah	
on	el	
the mountains	ha·re	
of Israel	yis·ra·el	
I	a·nee	Ezekiel 34:15
will tend	er·eh	
My flock	tso·nee	
	va·a·nee	
and make them lie down	ar·bee·tsem	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
-	et	Ezekiel 34:16
the lost	ha·o·ve·det	
I will seek	a·vaq·qesh	
-	ve·et	
the strays	han·nid·da·chat	
bring back	a·sheev	
the broken	ve·lan·nish·be·ret	
bind up	e·che·vosh	
-	ve·et	
the weak	ha·cho·w·lah	
and strengthen	a·chaz·zeq	
-	ve·et	
but the sleek	hash·she·me·nah	
-	ve·et	
and strong	ha·cha·za·qah	

I will destroy	ash·meed		
I will shepherd them	er·en·nah		
with justice ’	ve·mish·pat		
to you	ve·at·te·nah		Ezekiel 34:17
My flock :	tso·nee		
This is what	koh	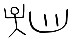	
says	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
	hin·nee	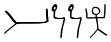	
‘ I will judge	sho·phet		
between	ben	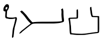	
one sheep	seh	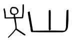	
and another	la·seh		
between the rams	la·e·leem		
and the goats	ve·la·at·tu·deem		
Is it not enough	ham·at		Ezekiel 34:18
for	mik·kem		
pasture ?	ham·mir·eh		
the good	hat·to·wv		
you to feed on	tir·u		
the rest	ve·ye·ter	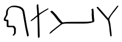	
of the pasture	mir·e·khem	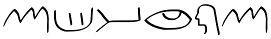	
Must you also trample	tir·me·su		
with your feet ?	be·rag·le·khem	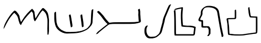	
the clear	u·mish·qa	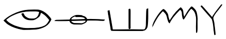	
waters ?	ma·yim	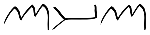	

Is it not enough for you to drink	tish·tu		
-	ve·et		
the rest	han·no·w·ta·reem		
with your feet ?	be·rag·le·khem	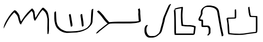	
Must you also muddy	tir·po·sun		
Why must My flock	ve·tso·nee		Ezekiel 34:19
have trampled	mir·mas	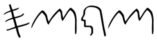	
what your feet	rag·le·khem	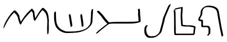	
feed on	tir·e·nah		
have muddied ? ’	u·mir·pas		
what your feet	rag·le·khem	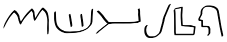	
and drink	tish·te·nah	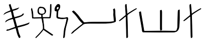	
Therefore	la·khen		Ezekiel 34:20
this is what	koh	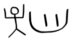	
says	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
to them :	a·le·hem	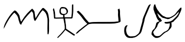	
‘ Behold	hin·nee	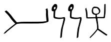	
I Myself	a·nee	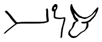	
will judge	ve·sha·phat·tee	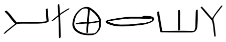	
between	ben	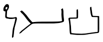	
sheep	seh	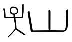	
the fat	vir·yah	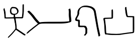	
and	u·ven	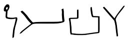	
sheep	seh	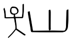	
the lean	ra·zah		

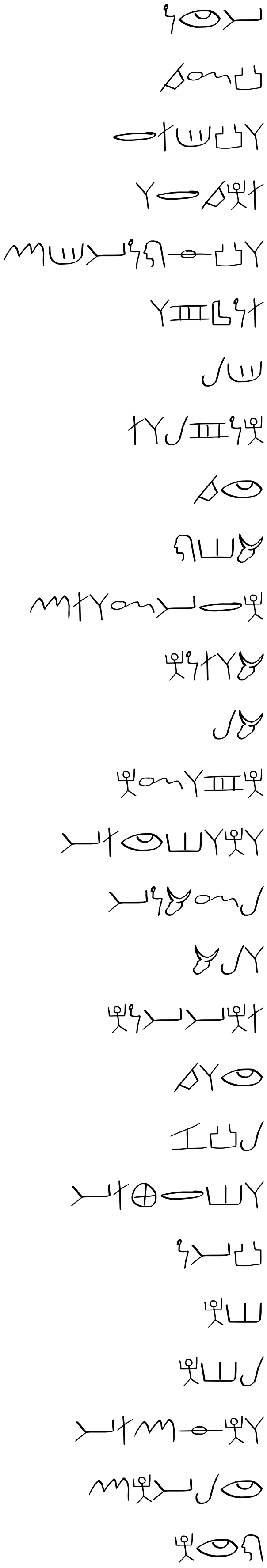

Since	ya·an	Ezekiel 34:21
with flank	be·tsad	
and shoulder	u·ve·kha·teph	
you shove	teh·do·phu	
with your horns	u·ve·qar·ne·khem	
butting	te·nag·ge·chu	
all	kal	
the weak ones	han·nach·lo·wt	
until	ad	
-	a·sher	
you have scattered	ha·phee·tso·w·tem	
them	o·w·ta·nah	
	el	
abroad	ha·chu·tsah	
I will save	ve·ho·wo·sha·tee	Ezekiel 34:22
My flock	le·tso·nee	
and they will no	ve·lo	
be	tih·ye·nah	
longer	o·wd	
prey	la·vaz	
I will judge	ve·sha·phat·tee	
between	ben	
one sheep	seh	
and another	la·seh	
I will appoint	va·ha·qi·mo·tee	Ezekiel 34:23
over them	a·le·hem	
shepherd	ro·eh	

one	e·chad	𐤀𐤇𐤃	
and he will feed	ve·ra·ah	𐤅𐤓𐤏𐤄	
them	et·hen	𐤀𐤕𐤄𐤍	
-	et	𐤀𐤕	
My servant	av·dee	𐤏𐤁𐤃𐤉	
David	da·veed	𐤃𐤅𐤉𐤃	
He	hu	𐤄𐤅𐤀	
will feed	yir·eh	𐤉𐤓𐤏𐤄	
them	o·tam	𐤀𐤕𐤌	
and	ve·hu	𐤅𐤄𐤅𐤀	
be	yih·yeh	𐤉𐤄𐤉𐤄	
their	la·hen	𐤋𐤄𐤍	
shepherd	le·ro·eh	𐤋𐤓𐤏𐤄	
I	va·a·nee	𐤅𐤀𐤍𐤉	Ezekiel 34:24
the LORD	YHVH	𐤉𐤄𐤅𐤄	
will be	eh·yeh	𐤀𐤄𐤉𐤄	
their	la·hem	𐤋𐤄𐤌	
God	le·lo·heem	𐤋𐤀𐤋𐤄𐤉𐤌	
and My servant	ve·av·dee	𐤅𐤏𐤁𐤃𐤉	
David	da·wid	𐤃𐤅𐤃	
will be a prince	na·see	𐤍𐤔𐤉𐤀	
among them	ve·to·w·kham	𐤁𐤕𐤅𐤊𐤌	
I	a·nee	𐤀𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
have spoken	dib·bar·tee	𐤃𐤁𐤓𐤕𐤉	
I will make	ve·kha·rat·tee	𐤅𐤊𐤓𐤕𐤉	Ezekiel 34:25
with them	la·hem	𐤋𐤄𐤌	

a covenant	be·reet	
of peace	sha·lo·wm	
and rid	ve·hish·bat·tee	
animals	chay·yah	
wild	ra·ah	
of	min	
the land	ha·a·rets	
so that they may dwell	ve·ya·she·vu	
in the wilderness	vam·mid·bar	
securely	la·ve·tach	
and sleep	ve·ya·she·nu	
in the forest	bay·ye·a·reem	
I will make	ve·na·tat·tee	Ezekiel 34:26
them	o·w·tam	
and the places around	u·se·vee·vo·wt	
My hill	giv·a·tee	
a blessing	be·ra·khah	
I will send down	ve·ho·w·rad·tee	
showers	hag·ge·shem	
in season —	be·it·to	
showers	gish·me	
of blessing	ve·ra·khah	
	yih·yu	
will give	ve·na·tan	Ezekiel 34:27
The trees	ets	
of the field	has·sa·deh	
-	et	

their fruit	pir·yo	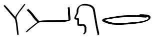	
and the land	ve·ha·a·rets		
will yield	tit·ten		
its produce	ye·vu·lah		
My flock will be	ve·ha·yu	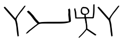	
in	al		
their land	ad·ma·tam		
secure	la·ve·tach	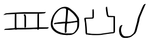	
Then they will know	ve·ya·de·u		
that	kee	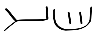	
I	a·nee	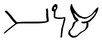	
am the LORD	YHVH	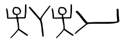	
when I have broken	be·shiv·ree		
-	et		
the bars	mo·to·wt	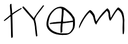	
of their yoke	ul·lam	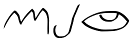	
and delivered them	ve·hits·tsal·teem	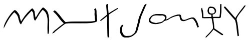	
from the hands	mee·yad	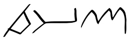	
that enslaved	ha·o·ve·deem		
them	ba·hem		
They will no	ve·lo		Ezekiel 34:28
be	yih·yu		
longer	o·wd		
prey	baz		
for the nations	lag·go·w·yim	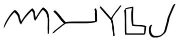	
and the beasts	ve·chay·yat	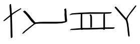	
of the earth	ha·a·rets		

will not	lo		
consume them	to·khe·lem	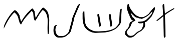	
They will dwell securely	ve·ya·she·vu	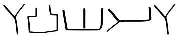	
	la·ve·tach	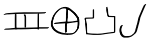	
and no	ve·en		
one will frighten them	ma·cha·reed		
And I will raise up	va·ha·qi·mo·tee	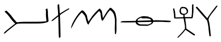	Ezekiel 34:29
for them	la·hem		
a garden	mat·ta		
of renown	le·shem		
and they will no	ve·lo		
be	yih·yu		
longer	o·wd		
victims	a·su·phe		
of famine	ra·av		
in the land	ba·a·rets		
[or]	ve·lo		
bear	yis·u		
-	o·wd		
the scorn	ke·lim·mat	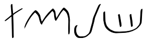	
of the nations	hag·go·w·yim	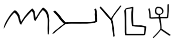	
Then they will know	ve·ya·de·u		Ezekiel 34:30
that	kee	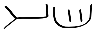	
I	a·nee	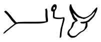	
the LORD	YHVH		
their God	e·lo·he·hem	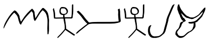	
am with them	it·tam		

and that they	ve·hem·mah	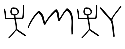	
are My people ’	am·mee		
the house	bet	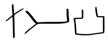	
of Israel	yis·ra·el	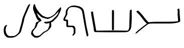	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH	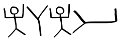	
‘ You	ve·at·ten		Ezekiel 34:31
are My flock	tso·nee		
the sheep	tson		
of My pasture	mar·ee·tee		
My people	a·dam		
	at·tem		
and I	a·nee	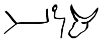	
am your God ’	e·lo·he·khem	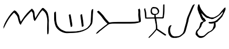	
declares	ne·um		
the Lord	a·do·nay		
GOD ”	YHVH	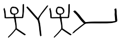	
came	vay·hee	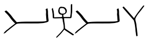	Ezekiel 35:1
Moreover, the word	de·var		
of the LORD	YHVH	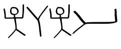	
to me	e·lay	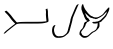	
saying	le·mor		
“ Son	ben		Ezekiel 35:2
of man	a·dam		
set	seem	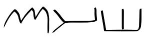	
your face	pa·ne·kha		

against	al	𐤏𐤋	
Mount	har	𐤄𐤓	
Seir	se·eer	𐤔𐤏𐤉𐤓	
and prophesy	ve·hin·na·ve	𐤅𐤄𐤍𐤁𐤀	
against it	a·law	𐤏𐤋𐤉𐤅	
and declare	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	Ezekiel 35:3
	lo	𐤋𐤅	
that this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
Behold	hin·nee	𐤄𐤍𐤍𐤉	
I am against you	e·le·kha	𐤀𐤋𐤉𐤊	
O Mount	har	𐤄𐤓	
Seir	se·eer	𐤔𐤏𐤉𐤓	
I will stretch out	ve·na·tee·tee	𐤅𐤍𐤈𐤉𐤕𐤉	
My hand	ya·dee	𐤉𐤃𐤉	
against you	a·le·kha	𐤏𐤋𐤉𐤊	
and make	u·ne·tat·tee·kha	𐤅𐤍𐤕𐤕𐤉𐤊	
you a desolate	she·ma·mah	𐤔𐤌𐤌𐤄	
waste	u·me·sham·mah	𐤅𐤌𐤔𐤌𐤄	
I will turn your cities	a·re·kha	𐤏𐤓𐤉𐤊	Ezekiel 35:4
ruins	cha·re·bah	𐤇𐤓𐤁𐤄	
into	a·seem	𐤀𐤔𐤉𐤌	
and you	ve·at·tah	𐤅𐤀𐤕𐤄	
a desolation	she·ma·mah	𐤔𐤌𐤌𐤄	
will become	tih·yeh	𐤕𐤄𐤉𐤄	

Then you will know	ve·ya·da·ta		
that	kee	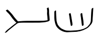	
I	a·nee	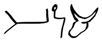	
am the LORD	YHVH	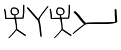	
Because	ya·an		Ezekiel 35:5
you harbored	he·yo·wt	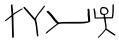	
	le·kha	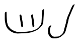	
hatred	e·vat	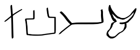	
an ancient	o·w·lam		
and delivered	vat·tag·ger		
-	et		
the Israelites	be·ne	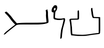	
	yis·ra·el	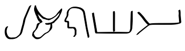	
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	ye·de	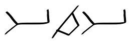	
the sword	cha·rev		
in the time	be·et		
of their disaster	e·dam	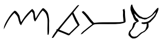	
at the final stage	be·et		
of their punishment	a·won		
	qets	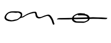	
therefore	la·khen		Ezekiel 35:6
live	chay	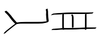	
as surely as I	a·nee	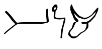	
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the Lord	a·do·nay		
GOD	YHVH	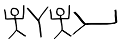	

	kee	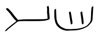	
to bloodshed	le·dam	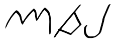	
I will give you over	e·es·kha	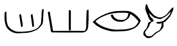	
and [it]	ve·dam	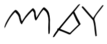	
will pursue you	yir·da·phe·kha	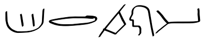	
Since	im	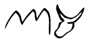	
you did not	lo	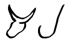	
bloodshed	dam	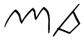	
hate	sa·ne·ta	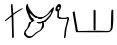	
it	ve·dam	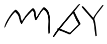	
will pursue you	yir·da·phe·kha	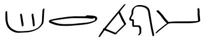	
I will make	ve·na·tat·tee	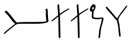	Ezekiel 35:7
-	et	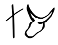	
Mount	har	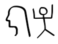	
Seir	se·eer	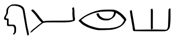	
a desolate	le·shim·mah	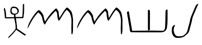	
waste	u·she·ma·mah	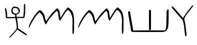	
and will cut off	ve·hikh·rat·tee	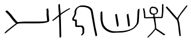	
from it	mim·men·nu	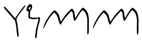	
and go	o·ver	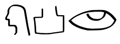	
those who come	va·shav	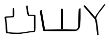	
I will fill	u·mil·le·tee	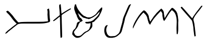	Ezekiel 35:8
-	et	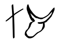	
its mountains	ha·raw	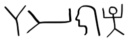	
with the slain	cha·la·law	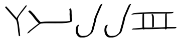	
on your hills	giv·o·w·te·kha	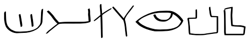	
in your valleys	ve·ge·o·w·te·kha	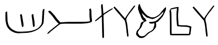	

and in all	ve·khal	וכל	
your ravines	a·phee·qe·kha	אפיקיך	
those killed	chal·le	חללי	
by the sword	che·rev	חרב	
will fall	yip·pe·lu	יפלו	
	va·hem	בהם	
desolation	shim·mo·wt	שממות	Ezekiel 35:9
you a perpetual	o·w·lam	עולם	
I will make	et·ten·kha	אתנך	
and your cities	ve·a·re·kha	ועריך	
will not	lo	לא	
be inhabited	tē·shav·nah	תישבנה	
Then you will know	vee·da·tem	וידעתם	
that	kee	כי	
I	a·nee	אני	
am the LORD	YHVH	יהוה	
Because	ya·an	יען	Ezekiel 35:10
you have said	a·ma·re·kha	אמרך	
-	et	את	
‘ These two	she·ne	שני	
nations	hag·go·w·yim	הגוים	
-	ve·et	ואת	
and	she·te	שתי	
countries	ha·a·ra·tso·wt	הארצות	
ours	lee	לי	
will be	tih·ye·nah	תהיינה	
and we will possess them ’	vee·rash·nu·ha	וירשנוה	

even though the LORD	va·YHVH	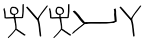	
there	sham		
was	ha·yah	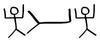	
therefore	la·khen		Ezekiel 35:11
live	chay	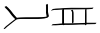	
as surely as I	a·nee	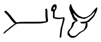	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
I will treat you	ve·a·see·tee	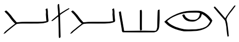	
according to the anger	ke·ap·pe·kha		
and jealousy	u·khe·qin·a·te·kha	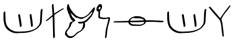	
-	a·sher		
you showed	a·see·tah	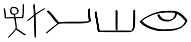	
in your hatred	mis·sin·a·te·kha		
against them	bam		
and I will make Myself known	ve·no·w·da·tee		
among them	vam		
when	ka·a·sher		
I judge you	esh·pe·te·kha		
Then you will know	ve·ya·da·ta	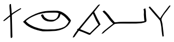	Ezekiel 35:12
that	kee	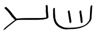	
I	a·nee	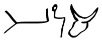	
the LORD	YHVH		
have heard	sha·ma·tee		
-	et		

every	kal	כל	
contemptuous word	na·a·tso·w·te·kha	נאצותיך	
-	a·sher	אשר	
you uttered	a·mar·ta	אמרת	
against	al	על	
the mountains	ha·re	הרי	
of Israel	yis·ra·el	ישראל	
when you said	le·mor	לאמר	
‘ They are desolate	sha·mē·mah	שממה	
to us	la·nu	לנו	
they are given	nit·te·nu	נתנו	
to devour ! ’	le·akh·lah	לאכלה	
You boasted	vat·tag·dee·lu	ותגדילו	Ezekiel 35:13
against Me	a·lay	עלי	
with your mouth	be·phee·khem	בפיכם	
and multiplied	ve·ha·tar·tem	והעתרתם	
against Me	a·lay	עלי	
your words	div·re·khem	דבריכם	
I	a·nee	אני	
heard it Myself !	sha·ma·e·tee	שמעתיס	
This is what	koh	כה	Ezekiel 35:14
says :	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
rejoices	kis·mo·ach	כשמח	
While the whole	kal	כל	
earth	ha·a·rets	הארץ	

desolate	she·ma·mah	
I will make	e·e·seh	
you	lakh	
As you rejoiced	ke·sim·cha·te·kha	Ezekiel 35:15
when the inheritance	le·nach·lat	
of the house	bet	
of Israel	yis·ra·el	
-	al	
-	a·sher	
became desolate	sha·me·mah	
so	ken	
will I do	e·e·seh	
to you	lakh	
a desolation	she·ma·mah	
You will become	tih·yeh	
O Mount	har	
Seir	se·eer	
and so will all	ve·khal	
of Edom	e·do·wm	
-	kul·lah	
Then they will know	ve·ya·de·u	
that	kee	
I	a·nee	
am the LORD [’’]	YHVH	
[“] And you	ve·at·tah	Ezekiel 36:1
son	ben	
of man	a·dam	

prophesy	hin·na·ve	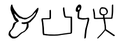	
to	el		
the mountains	ha·re	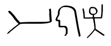	
of Israel	yis·ra·el	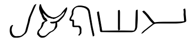	
and say :	ve·a·mar·ta	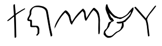	
O mountains	ha·re	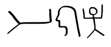	
of Israel	yis·ra·el	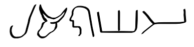	
hear	shim·u		
the word	de·var		
of the LORD	YHVH	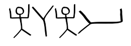	
This is what	koh	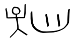	Ezekiel 36:2
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH	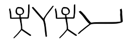	
Because	ya·an		
has said	a·mar		
the enemy	ha·o·w·yev	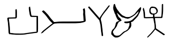	
of you	a·le·khem	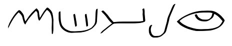	
‘ Aha !	he·ach		
heights	u·va·mo·wt		
The ancient	o·w·lam		
possession ’	le·mo·w·ra·shah		
have become	ha·ye·tah	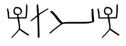	
our	la·nu	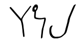	
therefore	la·khen		Ezekiel 36:3
prophesy	hin·na·ve	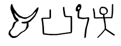	
and declare	ve·a·mar·ta	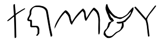	

that this is what	koh	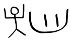	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
Because	ya·an		
	be·ya·an	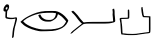	
they have made you desolate	sham·mo·wt		
and have trampled	ve·sha·oph		
you	et·khem		
on every side	mis·sa·veev		
so that you became	lih·yo·wt·khem		
a possession	mo·w·ra·shah	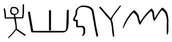	
of the rest	lish·e·reet		
of the nations	hag·go·w·yim	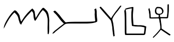	
and were taken up	vat·te·a·lu		
by	al		
the lips	se·phat		
of [their] talkers	la·sho·wn		
in slander	ve·dib·bat		
	am		
therefore	la·khen		Ezekiel 36:4
O mountains	ha·re	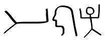	
of Israel	yis·ra·el	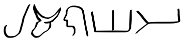	
hear	shim·u		
the word	de·var		
of the Lord	a·do·nay		
GOD	YHVH		

This is what	koh	𐤊𐤄	
says	a·mar	𐤀𐤌𐤓	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
to the mountains	le·ha·reem	𐤋𐤄𐤓𐤉𐤌	
and hills	ve·lag·ge·va·o·wt	𐤅𐤋𐤂𐤁𐤏𐤅𐤕	
to the ravines	la·a·phee·qeem	𐤋𐤀𐤐𐤉𐤒𐤉𐤌	
and valleys	ve·lag·ge·a·yo·wt	𐤅𐤋𐤂𐤀𐤉𐤅𐤕	
ruins	ve·le·cho·ra·vo·wt	𐤅𐤋𐤇𐤓𐤁𐤅𐤕	
to the desolate	hash·sho·me·mo·wt	𐤄𐤔𐤌𐤌𐤅𐤕	
cities	ve·le·a·reem	𐤅𐤋𐤏𐤓𐤉𐤌	
and abandoned	han·ne·e·za·vo·wt	𐤄𐤍𐤏𐤆𐤁𐤅𐤕	
which	a·sher	𐤀𐤔𐤓	
have become	ha·yu	𐤄𐤉𐤅	
a spoil	le·vaz	𐤋𐤁𐤆	
and a mockery	u·le·la·ag	𐤅𐤋𐤋𐤏𐤂	
to the rest	lish·e·reet	𐤋𐤔𐤀𐤓𐤉𐤕	
of the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
around you	mis·sa·veev	𐤌𐤎𐤁𐤉𐤁𐤎	
Therefore	la·khen	𐤋𐤊𐤍	Ezekiel 36:5
this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
Surely	im	𐤀𐤌	
	lo	𐤋𐤀	

in My burning	be·esh		
zeal	qin·a·tee		
I have spoken	dib·bar·tee		
against	al		
the rest	she·e·reet		
of the nations	hag·go·w·yim	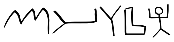	
and against	ve·al		
Edom	e·do·wm		
all	kul·la	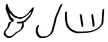	
who	a·sher		
took	na·te·nu	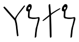	
-	et		
My land	ar·tsee		
	la·hem		
as their own possession	le·mo·w·ra·shah		
joy	be·sim·chat		
with wholehearted	kal	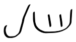	
	le·vav		
and utter contempt	bish·at		
	ne·phesh		
so that	le·ma·an		
its pastureland	mig·ra·shah		
became plunder	la·vaz		
Therefore	la·khen		Ezekiel 36:6
prophesy	hin·na·ve	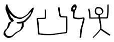	
concerning	al		
the land	ad·mat		

of Israel	yis·ra·el	
and tell	ve·a·mar·ta	
the mountains	le·ha·reem	
and hills	ve·lag·ge·va·o·wt	
the ravines	la·a·phee·qeem	
and valleys	ve·lag·ge·a·yo·wt	
that this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
Behold	hin·nee	
zeal	ve·qin·a·tee	
in My burning	u·va·cha·ma·tee	
I have spoken	dib·bar·tee	
because	ya·an	
the reproach	ke·lim·mat	
of the nations	go·w·yim	
you have endured	ne·sa·tem	
Therefore	la·khen	Ezekiel 36:7
this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
I	a·nee	
have sworn	na·sa·tee	
-	et	
with an uplifted hand	ya·dee	

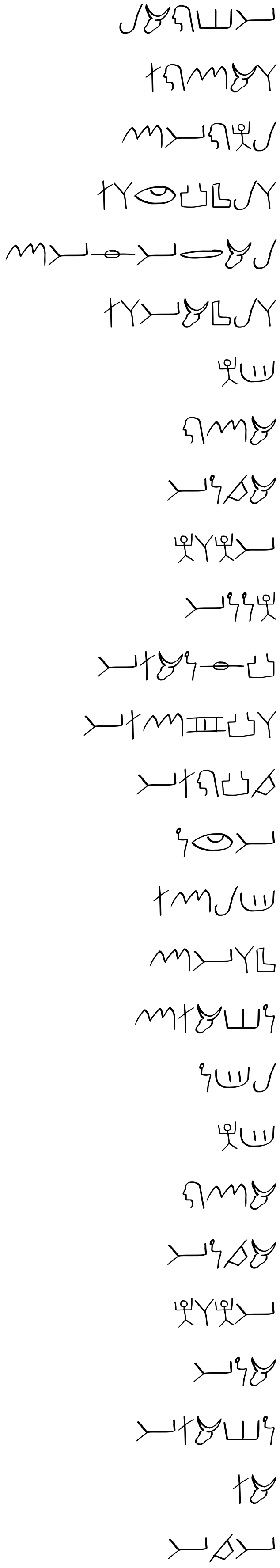

that surely	im		
	lo		
the nations	hag·go·w·yim	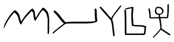	
-	a·sher		
you	la·khem		
around	mis·sa·veev		
	hem·mah		
reproach of their own	ke·lim·ma·tam		
will endure	yis·sa·u		
But you	ve·at·tem		Ezekiel 36:8
O mountains	ha·re	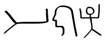	
of Israel	yis·ra·el	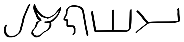	
branches	an·pe·khem		
will produce	tit·te·nu	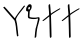	
fruit	u·pher·ye·khem	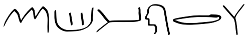	
and bear	tis·u		
for My people	le·am·mee		
Israel	yis·ra·el	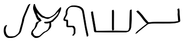	
for	kee	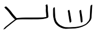	
they will soon	qe·re·vu		
come home	la·vo·w		
For	kee	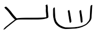	Ezekiel 36:9
behold	hin·nee	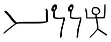	
I am on your side	a·le·khem	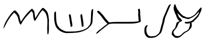	
I will turn	u·pha·nee·tee	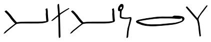	
toward you	a·le·khem	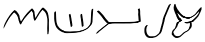	
and you will be tilled	ve·ne·e·vad·tem		

and sown	ve·niz·ra·tem	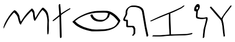	
I will multiply	ve·hir·be·tee	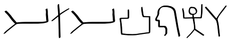	Ezekiel 36:10
upon you	a·le·khem	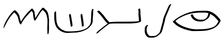	
the people	a·dam	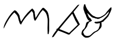	
- —	kal	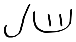	
the house	bet	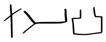	
of Israel	yis·ra·el	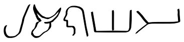	
in its entirety	kul·loh	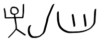	
will be inhabited	ve·no·she·vu	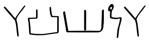	
The cities	he·a·reem	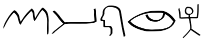	
and the ruins	ve·he·cho·ra·vo·wt	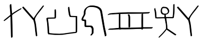	
rebuilt	tib·ba·ne·nah	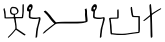	
I will fill	ve·hir·be·tee	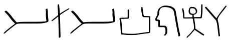	Ezekiel 36:11
	a·le·khem	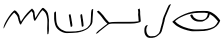	
you with people	a·dam	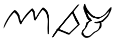	
and animals	u·ve·he·mah	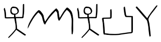	
and they will multiply	ve·ra·vu	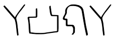	
and be fruitful	u·pha·ru	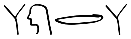	
I will make you as inhabited	ve·ho·wo·shav·tee	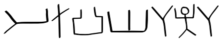	
-	et·khem	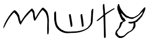	
as you once were	ke·qad·mo·w·te·khem	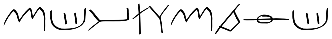	
and I will make you prosper	ve·he·ti·vo·tee	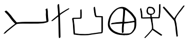	
more than before	me·ri·sho·te·khem	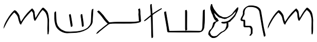	
Then you will know	vee·da·tem	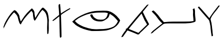	
that	kee	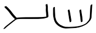	
I	a·nee	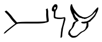	

am the LORD	YHVH		
to walk	ve·ho·w·lakh·tee	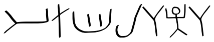	Ezekiel 36:12
upon you	a·le·khem	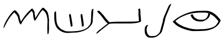	
	a·dam		
Yes, {I will cause}	et		
My people	am·mee		
Israel	yis·ra·el	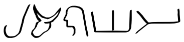	
they will possess you	vee·re·shu·kha		
and you will be	ve·ha·yee·ta	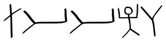	
their	la·hem		
inheritance	le·na·cha·lah	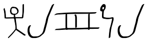	
and you will no	ve·lo		
longer	to·w·siph		
	o·wd		
deprive them [of their children]	le·shak·ke·lam	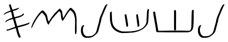	
For this is what	koh	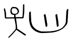	Ezekiel 36:13
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
Because	ya·an		
people say	o·me·reem		
to you	la·khem		
devour	o·khe·let		
men	a·dam		
‘ You	ʾat·tī	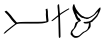	
of its children ’	u·me·shak·ke·let	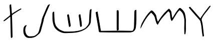	

and deprive your nation	go·yēkh	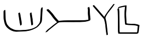	
	ha·yeet	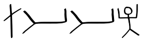	
therefore	la·khen		Ezekiel 36:14
men	a·dam		
you will no	lo		
devour	to·khe·lee	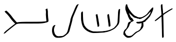	
longer	o·wd		
your nation {of its children}	ve·go·yēkh		
	lo		
or deprive	te·khash·she·lī		
	o·wd		
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
I will no	ve·lo		Ezekiel 36:15
to be heard	ash·mee·a		
against you	e·la·yikh	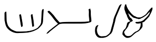	
longer allow	o·wd		
the taunts	ke·lim·mat	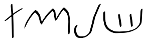	
of the nations	hag·go·w·yim	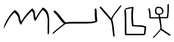	
the reproach	ve·cher·pat		
of the peoples	am·meem		
and you will no	lo		
endure	tis·ee		
longer	o·wd		
cause your nation	ve·go·yēkh		
[or]	lo		

to stumble	takh·shi·lee	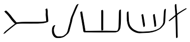	
	o·wd		
declares	ne·um		
the Lord	a·do·nay		
GOD ”	YHVH		
came	vay·hee	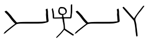	Ezekiel 36:16
Again the word	de·var		
of the LORD	YHVH		
to me	e·lay	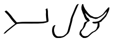	
saying	le·mor		
“ Son	ben		Ezekiel 36:17
of man	a·dam		
when the people	bet	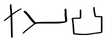	
of Israel	yis·ra·el	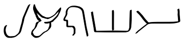	
lived	yo·she·veem		
in	al		
their land	ad·ma·tam		
they defiled	vay·tam·me·u		
it	o·w·tah		
by their own ways	be·dar·kam	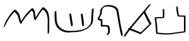	
and deeds	u·va·a·lee·lo·w·tam	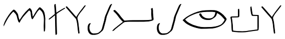	
like the uncleanness	ke·tum·at		
of a [woman's] impurity	han·nid·dah		
was	ha·ye·tah	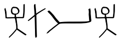	
Their behavior	dar·kam		
before Me	le·pha·nay		
So I poured out	va·esh·pokh	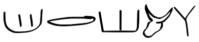	Ezekiel 36:18

My wrath	cha·ma·tee		
upon them	a·le·hem	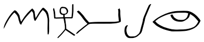	
because of	al		
the blood	had·dam		
-	a·sher		
they had shed	sha·phe·khu		
on	al		
the land	ha·a·rets		
it with their idols	u·ve·gil·lu·le·hem		
and because they had defiled	tim·me·u·ha		
I dispersed	va·a·pheets		Ezekiel 36:19
them	o·tam		
among the nations	bag·go·w·yim	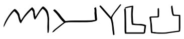	
and they were scattered	vay·yiz·za·ru		
throughout the lands	ba·a·ra·tso·wt		
according to their ways	ke·dar·kam		
and deeds	ve·kha·a·lee·lo·w·tam	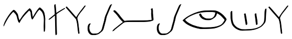	
I judged them	she·phat·teem		
-	vay·ya·vo·w	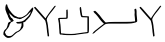	Ezekiel 36:20
-	el		
among the nations	hag·go·w·yim	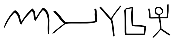	
And wherever	a·sher		
they went	ba·u		
	sham		
they profaned	vay·chal·le·lu	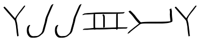	
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name	shem	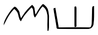	
My holy	qad·shee	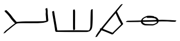	
because it was said	be·e·mor	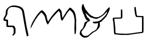	
of them	la·hem	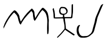	
are the people	am	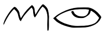	
of the LORD	YHVH	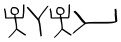	
‘ These	el·leh	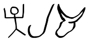	
His land ’	u·me·ar·tso	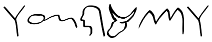	
yet they had to leave	ya·tsa·u	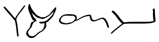	
But I had concern	va·ech·mol	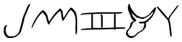	Ezekiel 36:21
for	al	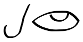	
name	shem	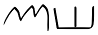	
My holy	qad·shee	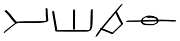	
which	a·sher	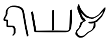	
had profaned	chil·le·lu·hu	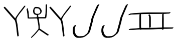	
the house	bet	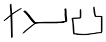	
of Israel	yis·ra·el	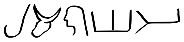	
among the nations	bag·go·w·yim	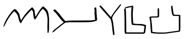	
to which	a·sher	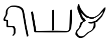	
they had gone	ba·u	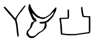	
	sham·mah	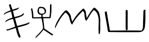	
Therefore	la·khen	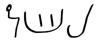	Ezekiel 36:22
tell	e·mor	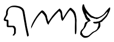	
the house	le·vet	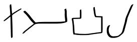	
of Israel	yis·ra·el	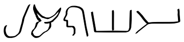	
that this is what	koh	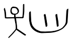	
says :	a·mar	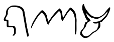	

the Lord	a·do·nay	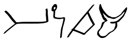	
GOD	YHVH	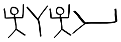	
It is not	lo	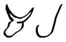	
for your sake	le·ma·an·khem	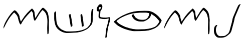	
that I	a·nee	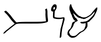	
will act	o·seh	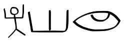	
O house	bet	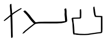	
of Israel	yis·ra·el	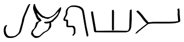	
but	kee	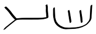	
	im	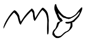	
name	le·shem	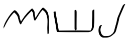	
for My holy	qad·shee	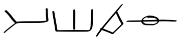	
which	a·sher	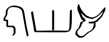	
you profaned	chil·lal·tem	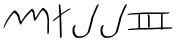	
among the nations	bag·go·w·yim	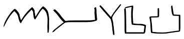	
to which	a·sher	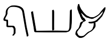	
you went	ba·tem	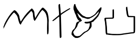	
	sham	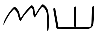	
I will show the holiness	ve·qid·dash·tee	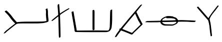	Ezekiel 36:23
-	et	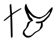	
name	she·mee	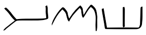	
of My great	hag·ga·do·wl	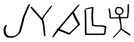	
which has been profaned	ham·chul·lal	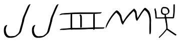	
among the nations —	bag·go·w·yim	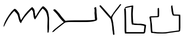	
the name	a·sher	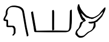	
you have profaned	chil·lal·tem	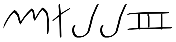	

among them	be·to·w·kham	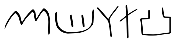	
will know	ve·ya·de·u	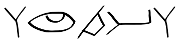	
Then the nations	hag·go·w·yim	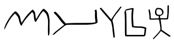	
that	kee	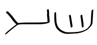	
I	a·nee	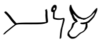	
am the LORD	YHVH	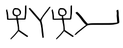	
declares	ne·um	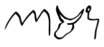	
the Lord	a·do·nay	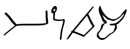	
GOD	YHVH	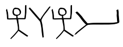	
when I show My holiness	be·hiq·qa·de·shee	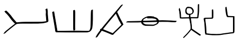	
in you	va·khem	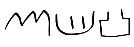	
before their eyes	le·e·ne·hem	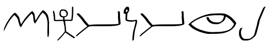	
For I will take	ve·la·qach·tee	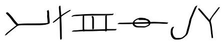	Ezekiel 36:24
you	et·khem	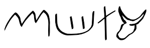	
from among	min	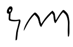	
the nations	hag·go·w·yim	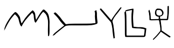	
and gather	ve·qib·bats·tee	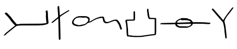	
you	et·khem	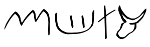	
out of all	mik·kal	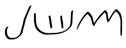	
the countries	ha·a·ra·tso·wt	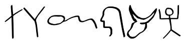	
and I will bring	ve·he·ve·tee	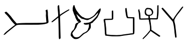	
you	et·khem	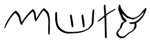	
back into	el	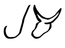	
your own land	ad·mat·khem	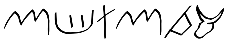	
I will also sprinkle	ve·za·raq·tee	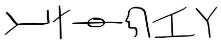	Ezekiel 36:25
on you	a·le·khem	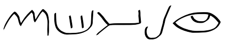	
water	ma·yim	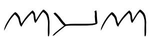	

clean	te·ho·w·reem	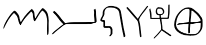	
and you will be clean	u·te·har·tem		
from all	mik·kol		
your impurities	tum·o·w·te·khem		
and all	u·mik·kal		
your idols	gil·lu·le·khem	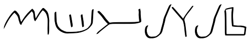	
I will cleanse	a·ta·her		
you	et·khem		
I will give	ve·na·tat·tee	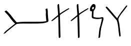	Ezekiel 36:26
you	la·khem		
heart	lev	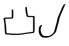	
a new	cha·dash	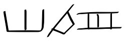	
spirit	ve·ru·ach		
a new	cha·da·shah		
and put	et·ten		
within you	be·qir·be·khem	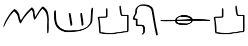	
I will remove	va·ha·si·ro·tee		
-	et		
your heart	lev	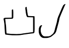	
of stone	ha·e·ven		
of flesh	mib·be·sar·khem	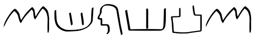	
and give	ve·na·tat·tee		
you	la·khem		
a heart	lev	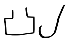	
	ba·sar	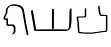	
And	ve·et		Ezekiel 36:27
My Spirit	ru·chee	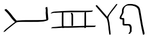	

I will put	et·ten		
within you	be·qir·be·khem		
and cause	ve·a·see·tee	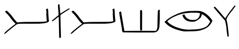	
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-	a·sher	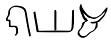	
in My statutes	be·chuq·qay	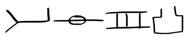	
you to walk	te·le·khu		
My ordinances	u·mish·pa·tay		
and to carefully	tish·me·ru		
observe	va·a·see·tem	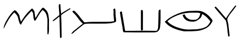	
Then you will live	vee·shav·tem		Ezekiel 36:28
in the land	ba·a·rets		
that	a·sher	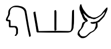	
I gave	na·tat·tee		
your forefathers	la·a·vo·te·khem	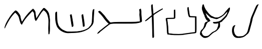	
you will be	wih·yee·tem	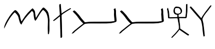	
My	lee	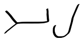	
people	le·am		
and I	ve·a·no·khee		
will be	eh·yeh		
your	la·khem		
God	le·lo·heem		
I will save	ve·ho·wo·sha·tee		Ezekiel 36:29
you	et·khem		
from all	mik·kol		
your uncleanness	tum·o·w·te·khem		
I will summon	ve·qa·ra·tee		

	el		
the grain	had·da·gan		
and make it plentiful	ve·hir·be·tee	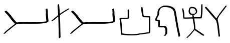	
-	o·to		
and I will not	ve·lo		
bring	et·ten		
upon you	a·le·khem	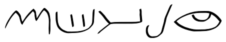	
famine	ra·av		
plentiful	ve·hir·be·tee	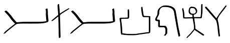	Ezekiel 36:30
-	et		
I will also make the fruit	pe·ree		
of the trees	ha·ets		
and the crops	u·te·nu·vat		
of the field	has·sa·deh		
so that	le·ma·an		
-	a·sher		
you will no	lo		
bear	tiq·chu	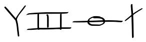	
longer	o·wd		
reproach	cher·pat		
on account of famine	ra·av		
among the nations	bag·go·w·yim	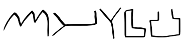	
Then you will remember	u·ze·khar·tem	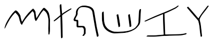	Ezekiel 36:31
-	et		
ways	dar·khe·khem	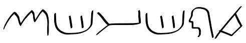	
your evil	ha·ra·eem		

and wicked deeds	u·ma·al·le·khem	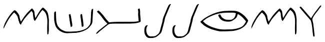	
-	a·sher	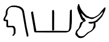	
-	lo	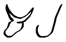	
	to·w·veem	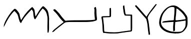	
and you will loathe	u·ne·qo·to·tem	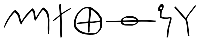	
yourselves	biph·ne·khem	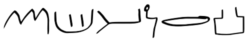	
for	al	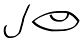	
your iniquities	a·wo·no·te·khem	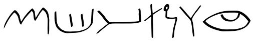	
and	ve·al	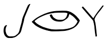	
abominations	to·w·a·vo·w·te·khem	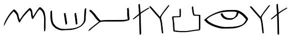	
It is not	lo	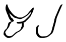	Ezekiel 36:32
for your sake	le·ma·an·khem	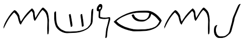	
that I	a·nee	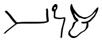	
will act	o·seh	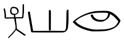	
declares	ne·um	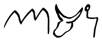	
the Lord	a·do·nay	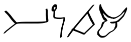	
GOD —	YHVH	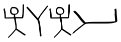	
let it be known	yiw·va·da	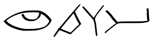	
to you	la·khem	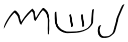	
Be ashamed	bo·wo·shu	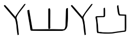	
and disgraced	ve·hik·ka·le·mu	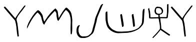	
for your ways	mid·dar·khe·khem	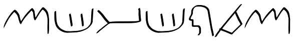	
O house	bet	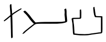	
of Israel !	yis·ra·el	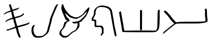	
This is what	koh	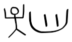	Ezekiel 36:33
says :	a·mar	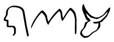	
the Lord	a·do·nay	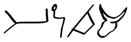	

GOD	YHVH		
On the day	be·yo·wm	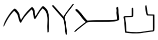	
I cleanse	ta·ha·ree	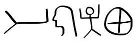	
you	et·khem		
from all	mik·kol		
your iniquities	a·wo·no·w·te·khem	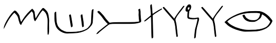	
to be resettled	ve·ho·wo·shav·tee	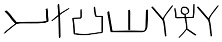	
-	et		
I will cause the cities	he·a·reem		
to be rebuilt	ve·niv·nu		
and the ruins	he·cho·ra·vo·wt		
land	ve·ha·a·rets		Ezekiel 36:34
The desolate	han·ne·sham·mah		
will be cultivated	te·a·ved		
instead of	ta·chat	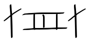	
-	a·sher		
lying	ha·ye·tah	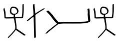	
desolate	she·ma·mah		
in the sight	le·e·ne	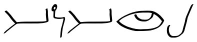	
of all	kal	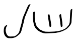	
who pass through	o·w·ver		
Then they will say	ve·a·me·ru		Ezekiel 36:35
land	ha·a·rets		
‘ This	hal·le·zu	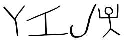	
that was desolate	han·ne·sham·mah		
has become	ha·ye·tah	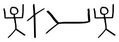	
like the garden	ke·gan		

of Eden	e·den	
The cities	ve·he·a·reem	
that were once ruined	he·cho·re·vo·wt	
desolate	ve·han·sham·mo·wt	
and destroyed	ve·han·ne·he·ra·so·wt	
are now fortified	be·tsu·ro·wt	
and inhabited ’	ya·sha·vu	
will know	ve·ya·de·u	Ezekiel 36:36
Then the nations	hag·go·w·yim	
that	a·sher	
remain	yish·sha·a·ru	
around you	se·vee·vo·w·te·khem	
that	kee	
I	a·nee	
the LORD	YHVH	
have rebuilt	ba·nee·tee	
what was destroyed	han·ne·he·ra·so·wt	
and I have replanted	na·ta·tee	
what was desolate	han·ne·sham·mah	
I	a·nee	
the LORD	YHVH	
have spoken	dib·bar·tee	
and I will do it	ve·a·see·tee	
This is what	koh	Ezekiel 36:37
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	

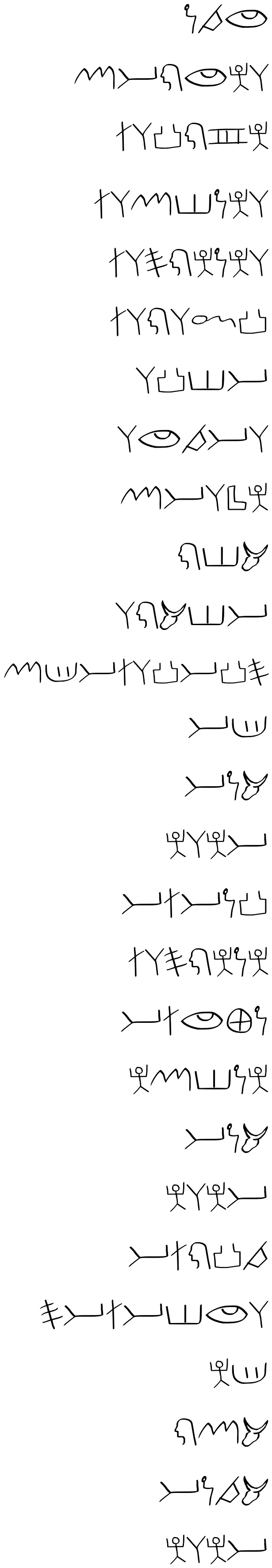

Once again	o·wd		
this :	zot		
I will hear the plea	id·da·resh		
of the house	le·vet	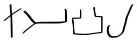	
of Israel	yis·ra·el	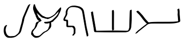	
and do	la·a·so·wt		
for them	la·hem		
I will multiply	ar·beh		
-	o·tam		
like a flock	kats·tson		
their people	a·dam		
Like the numerous flocks	ke·tson		Ezekiel 36:38
for sacrifices	qa·da·sheem	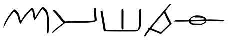	
	ke·tson		
at Jerusalem	ye·ru·sha·lim		
during her appointed feasts	be·mo·w·a·de·ha		
so	ken	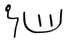	
will be	tih·ye·nah	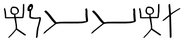	
cities	he·a·reem		
the ruined	he·cho·re·vo·wt		
filled	me·le·o·wt		
with flocks	tson		
of people	a·dam		
Then they will know	ve·ya·de·u	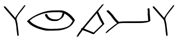	
that	kee	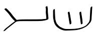	
I	a·nee	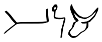	
am the LORD ”	YHVH		

was	ha·ye·tah	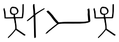	Ezekiel 37:1
upon me	a·lay	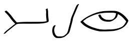	
The hand	yad	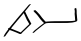	
of the LORD	YHVH		
and He brought me out	vay·yo·w·tsi·e·nee		
Spirit	ve·ru·ach	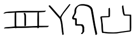	
by His	YHVH		
and set me down	vay·nee·che·nee	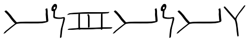	
in the middle	be·to·wkh		
of the valley	hab·biq·ah	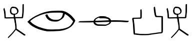	
and it [was]	ve·hee	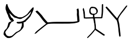	
full of	me·le·ah		
bones	a·tsa·mo·wt		
He led me	ve·he·e·vee·ra·nee	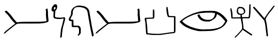	Ezekiel 37:2
among them	a·le·hem	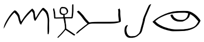	
all	sa·veev	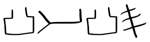	
around	sa·veev	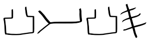	
and I saw	ve·hin·neh		
many [bones]	rab·bo·wt		
a great	me·od		
on	al		
the floor	pe·ne	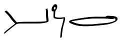	
of the valley	hab·biq·ah	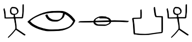	
and indeed	ve·hin·neh		
dry	ye·ve·sho·wt		
they were very	me·od		
Then He asked	vay·yo·mer		Ezekiel 37:3

me	e·lay	
“ Son	ben	
of man	a·dam	
come to life ? ”	ha·tich·ye·nah	
bones	ha·a·tsa·mo·wt	
can these	ha·el·leh	
I replied	va·o·mar	
“ O Lord	a·do·nay	
GOD ”	YHVH	
“ only You	at·tah	
know ”	ya·da·e·ta	
And He said	vay·yo·mer	Ezekiel 37:4
to me	e·lay	
“ Prophesy	hin·na·ve	
concerning	al	
bones	ha·a·tsa·mo·wt	
these	ha·el·leh	
and tell	ve·a·mar·ta	
them	a·le·hem	
bones	ha·a·tsa·mo·wt	
‘ Dry	hay·ve·sho·wt	
hear	shim·u	
the word	de·var	
of the LORD !	YHVH	
This is what	koh	Ezekiel 37:5
says	a·mar	
the Lord	a·do·nay	

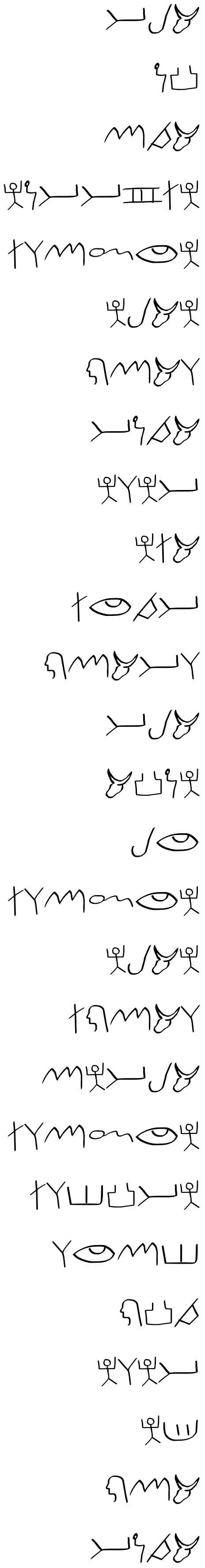

GOD	YHVH	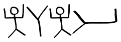	
bones :	la·a·tsa·mo·wt	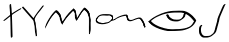	
to these	ha·el·leh	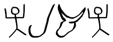	
	hin·neh	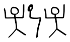	
I	a·nee	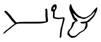	
to enter	me·vee	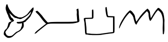	
you	va·khem	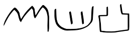	
will cause breath	ru·ach	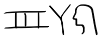	
and you will come to life	wich·yee·tem	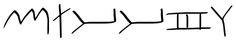	
I will attach	ve·na·tat·tee	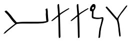	Ezekiel 37:6
to you	a·le·khem	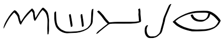	
tendons	gi·deem	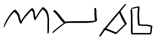	
grow	ve·ha·a·le·tee	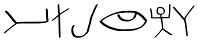	
upon you	a·le·khem	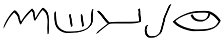	
and make flesh	ba·sar	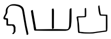	
and cover	ve·qa·ram·tee	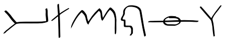	
you	a·le·khem	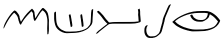	
with skin	o·wr	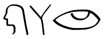	
I will put	ve·na·tat·tee	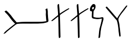	
within you	va·khem	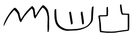	
breath	ru·ach	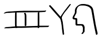	
so that you will come to life	wich·yee·tem	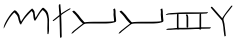	
Then you will know	vee·da·tem	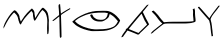	
that	kee	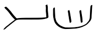	
I	a·nee	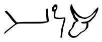	
am the LORD ’”	YHVH	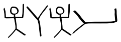	
So I prophesied	ve·nib·be·tee	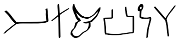	Ezekiel 37:7

as	ka·a·sher		
I had been commanded	tsuw·ve·tee	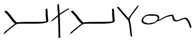	
there was	vay·hee	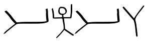	
a noise	qo·wl	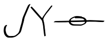	
And as I prophesied	ke·hin·na·ve·ee	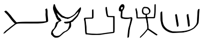	
suddenly	ve·hin·neh		
a rattling	ra·ash		
came together	vat·tiq·re·vu	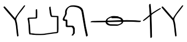	
and the bones	a·tsa·mo·wt		
bone	e·tsem		
to	el		
bone	ats·mo		
As I looked on	ve·ra·ee·tee	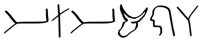	Ezekiel 37:8
appeared	ve·hin·neh		
on them	a·le·hem	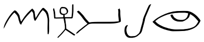	
tendons	gi·deem	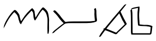	
flesh	u·va·sar	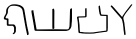	
grew	a·lah		
covered them	vay·yiq·ram	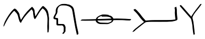	
	a·le·hem	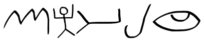	
and skin	o·wr		
	mil·ma·e·lah		
breath	ve·ru·ach	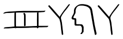	
but there was no	en	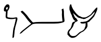	
in them	ba·hem		
Then He said	vay·yo·mer		Ezekiel 37:9
to me	e·lay	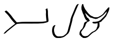	

“ Prophesy	hin·na·ve	
to	el	
the breath	ha·ru·ach	
prophesy	hin·na·ve	
son	ben	
of man	a·dam	
and tell	ve·a·mar·ta	
	el	
the breath	ha·ru·ach	
that this is what	koh	
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
from the four	me·ar·ba	
O breath	ru·cho·wt	
Come	bo·ee	
winds	ha·ru·ach	
and breathe	u·phe·chee	
slain	ba·ha·ru·geem	
into these	ha·el·leh	
so that they may live ! ”	ve·yich·yu	
So I prophesied	ve·hin·nab·be·tee	Ezekiel 37:10
as	ka·a·sher	
He had commanded me	tsiw·va·nee	
entered	vat·ta·vo·w	
them	va·hem	
and the breath	ha·ru·ach	

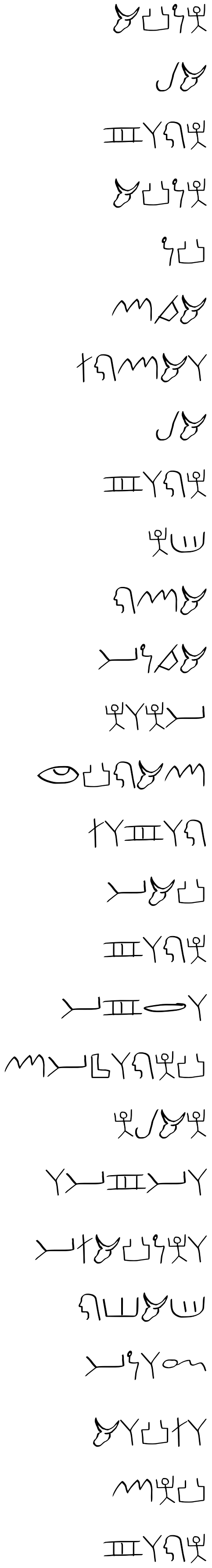

and they came to life	vay·yich·yu	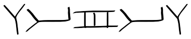	
and stood	vay·ya·am·du	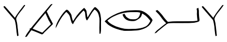	
on	al	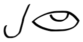	
their feet —	rag·le·hem	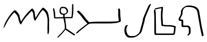	
army	cha·yil	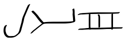	
a vast	ga·do·wl	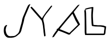	
	me·od	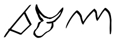	
	me·od	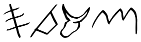	
Then He said	vay·yo·mer	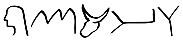	Ezekiel 37:11
to me	e·lay	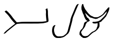	
“ Son	ben	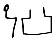	
of man	a·dam	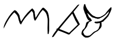	
bones	ha·a·tsa·mo·wt	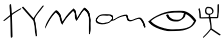	
these	ha·el·leh	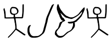	
are the whole	kal	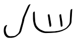	
house	bet	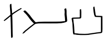	
of Israel	yis·ra·el	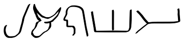	
they	hem·mah	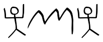	
Look	hin·neh	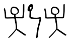	
are saying	o·me·reem	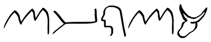	
are dried up	ya·ve·shu	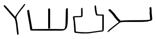	
‘ Our bones	ats·mo·w·te·nu	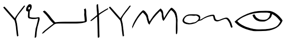	
has perished	ve·a·ve·dah	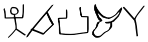	
and our hope	tiq·va·te·nu	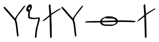	
we are cut off	nig·zar·nu	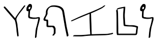	
’	la·nu	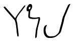	
Therefore	la·khen	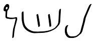	Ezekiel 37:12

prophesy	hin·na·ve	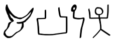	
and tell	ve·a·mar·ta	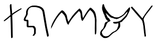	
them	a·le·hem	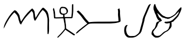	
that this is what	koh	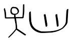	
says :	a·mar	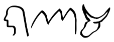	
the Lord	a·do·nay	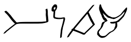	
GOD	YHVH	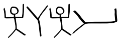	
‘ O	hin·neh	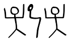	
I	a·nee	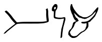	
will open	pho·te·ach	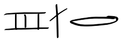	
-	et	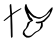	
your graves	qiv·ro·w·te·khem	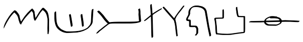	
and bring you up	ve·ha·a·le·tee	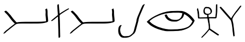	
from	et·khem	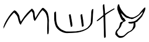	
them	miq·qiv·ro·w·te·khem	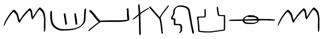	
My people	am·mee	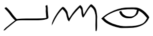	
and I will bring you back	ve·he·ve·tee	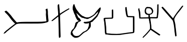	
-	et·khem	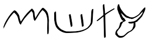	
to	el	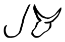	
the land	ad·mat	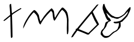	
of Israel	yis·ra·el	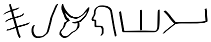	
will know	vee·da·tem	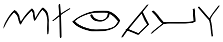	Ezekiel 37:13
that	kee	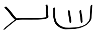	
I	a·nee	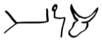	
am the LORD	YHVH	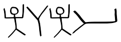	
when I open	be·phit·chee	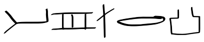	
-	et	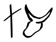	

your graves	qiv·ro·w·te·khem		
and bring you up	u·ve·ha·a·lo·w·tee		
-	et·khem		
from them	miq·qiv·ro·w·te·khem		
Then you, My people	am·mee		
I will put	ve·na·tat·tee	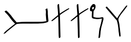	Ezekiel 37:14
My Spirit	ru·chee	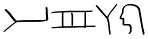	
in you	va·khem		
and you will live	wich·yee·tem	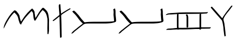	
and I will settle	ve·hin·nach·tee	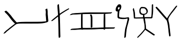	
you	et·khem		
in	al		
your own land	ad·mat·khem	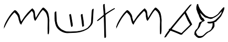	
Then you will know	vee·da·tem		
that	kee	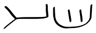	
I	a·nee	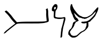	
the LORD	YHVH		
have spoken	dib·bar·tee		
and I will do it	ve·a·see·tee	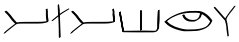	
declares	ne·um		
the LORD ’”	YHVH		
came	vay·hee	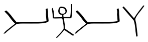	Ezekiel 37:15
Again the word	de·var		
of the LORD	YHVH		
to me	e·lay	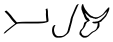	
saying	le·mor		
“ And you	ve·at·tah		Ezekiel 37:16

son	ben		
of man	a·dam		
take	qach	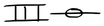	
	le·kha	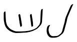	
stick	ets		
a single	e·chad	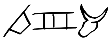	
and write	u·khe·tov		
on it :	a·law	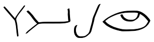	
‘ Belonging to Judah	lee·hu·dah		
and to the Israelites	ve·liv·ne	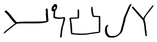	
	yis·ra·el	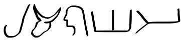	
associated with him ’	cha·vē·ro		
Then take	u·le·qach	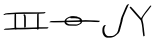	
stick	ets		
another	e·chad	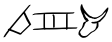	
and write	u·khe·to·wv		
on it :	a·law	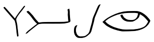	
‘ Belonging to Joseph —	le·yo·w·seph		
the stick	ets		
of Ephraim —	eph·ra·yim		
and to all	ve·khal		
the house	bet	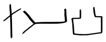	
of Israel	yis·ra·el	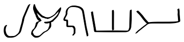	
associated with him ’	cha·vē·ro		
Then join	ve·qa·rav	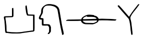	Ezekiel 37:17
them	o·tam		

together	e·chad	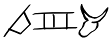	
	el		
	e·chad	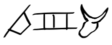	
	le·kha	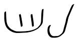	
stick	le·ets		
into one	e·chad	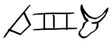	
so that they become	ve·ha·yu	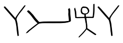	
one	la·a·cha·deem		
in your hand	be·ya·de·kha	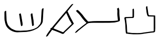	
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ask	yo·me·ru		
you	e·le·kha	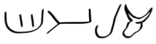	
your people	be·ne	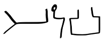	
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	le·mor		
‘ Won’t	ha·lo·w		
you explain	tag·geed	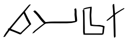	
to us	la·nu		
what	mah	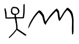	
these ? ’	el·leh	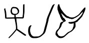	
you [mean] by	lakh	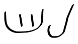	
you are to tell	dab·ber		Ezekiel 37:19
them	a·le·hem	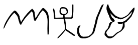	
that this is what	koh	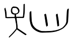	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		

	hin·neh	
‘ I	a·nee	
will take	lo·qe·ach	
-	et	
the stick	ets	
of Joseph	yo·w·seph	
which	a·sher	
is in the hand	be·yad	
of Ephraim	eph·ra·yim	
and the tribes	ve·shiv·te	
of Israel	yis·ra·el	
associated with him	cha·vē·ro	
and I will put	ve·na·tat·tee	
them	o·w·tam	
together with	a·law	
-	et	
the stick	ets	
of Judah	ye·hu·dah	
I will make them	va·a·see·tim	
stick	le·ets	
into a single	e·chad	
and they will become	ve·ha·yu	
one	e·chad	
in My hand ’	be·ya·dee	
are	ve·ha·yu	Ezekiel 37:20
When the sticks	ha·e·tseem	
on which	asher	

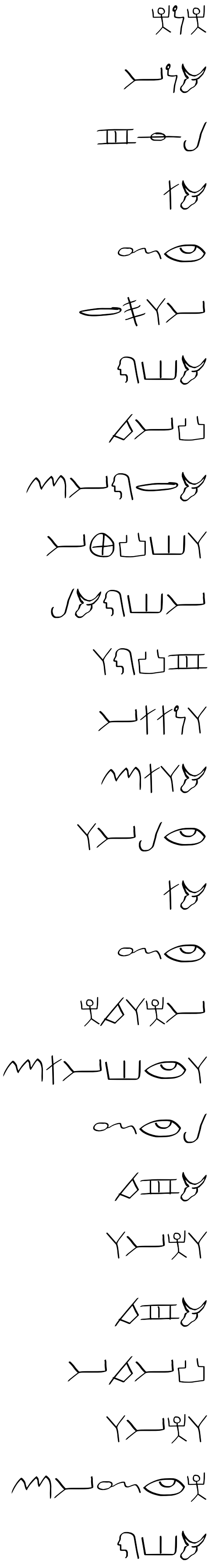

you write	tikh·tov	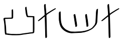	
	a·le·hem	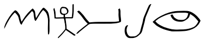	
in your hand	be·ya·de·kha	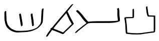	
and in full view of the people	le·e·ne·hem	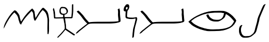	
you are to tell	ve·dab·ber	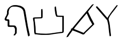	Ezekiel 37:21
them	a·le·hem	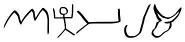	
that this is what	koh	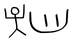	
says :	a·mar	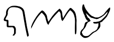	
the Lord	a·do·nay	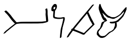	
GOD	YHVH	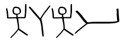	
	hin·neh	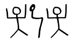	
‘ I	a·nee	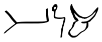	
will take	lo·qe·ach	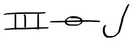	
-	et	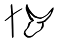	
the Israelites	be·ne	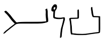	
	yis·ra·el	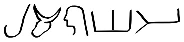	
out of	mib·ben	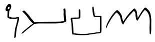	
the nations	hag·go·w·yim	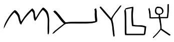	
to which	a·sher	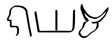	
they have gone	ha·le·khu	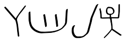	
	sham	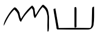	
and I will gather them	ve·qib·bats·tee	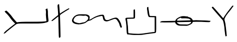	
from	o·tam	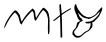	
all around	mis·sa·veev	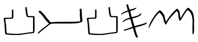	
and bring	ve·he·ve·tee	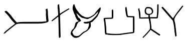	
them	o·w·tam	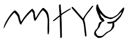	
into	el	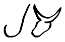	

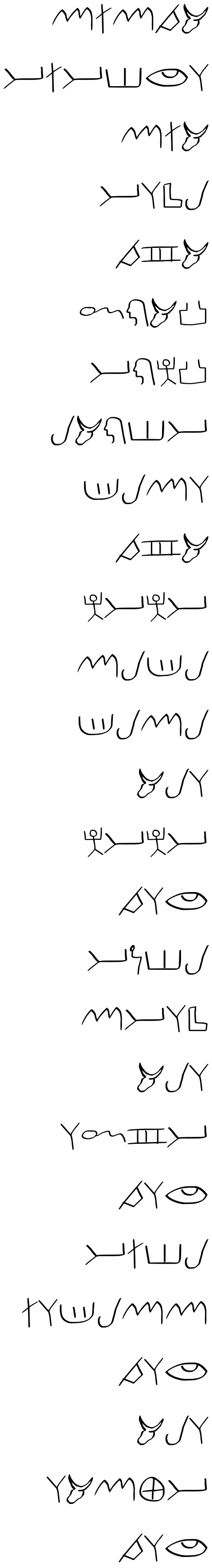

their own land	ad·ma·tam	
I will make	ve·a·see·tee	Ezekiel 37:22
them	o·tam	
nation	le·go·w	
one	e·chad	
in the land	ba·a·rets	
on the mountains	be·ha·re	
of Israel	yis·ra·el	
king	u·me·lekh	
and one	e·chad	
will rule over	yih·yeh	
all of them	le·khul·lam	
	le·me·lekh	
Then they will no	ve·lo	
be	yih·yɛh	
	o·wd	
two	lish·ne	
nations	go·w·yim	
and will never	ve·lo	
be divided	ye·cha·tsu	
longer	o·wd	
into two	lish·te	
kingdoms	mam·la·kho·wt	
again	o·wd	
They will no	ve·lo	Ezekiel 37:23
defile themselves	yi·tam·me·u	
longer	o·wd	

with their idols	be·gil·lu·le·hem	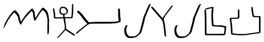	
or detestable images	u·ve·shiq·qu·tse·hem		
or with any	u·ve·khol	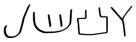	
of their transgressions	pish·e·hem		
I will save	ve·ho·wo·sha·tee		
them	o·tam		
from all	mik·kol		
their apostasies	mo·wo·she·vo·te·hem		
by which	a·sher		
they sinned	cha·te·u		
	va·hem		
and I will cleanse them	ve·ti·har·tee		
-	o·w·tam		
Then they will be	ve·ha·yu	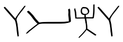	
My	lee	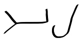	
people	le·am		
and I	va·a·nee		
will be	eh·yeh	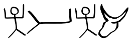	
their	la·hem		
God	le·lo·heem		
My servant	ve·av·dee		Ezekiel 37:24
David	da·wid		
will be king	me·lekh	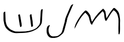	
over them	a·le·hem	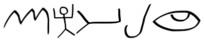	
shepherd	ve·ro·w·eh		
one	e·chad	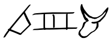	
and there will be	yih·yeh	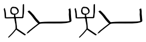	

for all of them	le·khul·lam		
My ordinances	u·ve·mish·pa·tay		
They will follow	ye·le·khu	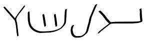	
My statutes	ve·chuq·qo·tay	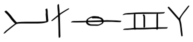	
and keep	yish·me·ru	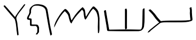	
and observe	ve·a·su		
-	o·w·tam		
They will live	ve·ya·she·vu	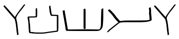	Ezekiel 37:25
in	al		
the land	ha·a·rets		
that	a·sher		
I gave	na·tat·tee		
to My servant	le·av·dee		
Jacob	le·ya·a·qov		
where	a·sher		
lived	ya·she·vu	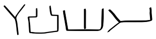	
	vah		
your fathers	a·vo·w·te·khem	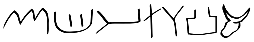	
They will live	ve·ya·she·vu	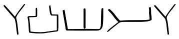	
there	a·le·ha	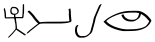	
	hem·mah		
with their children	u·ve·ne·hem	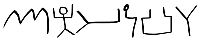	
and grandchildren	u·ve·ne		
	ve·ne·hem	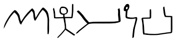	
forever	ad		
	o·w·lam		
David	ve·da·wid		

and My servant	av·dee	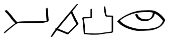	
will be their prince	na·see	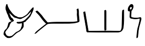	
	la·hem	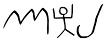	
forever	le·o·w·lam	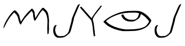	
And I will make	ve·kha·rat·tee	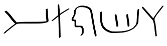	Ezekiel 37:26
with them	la·hem	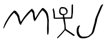	
a covenant	be·reet	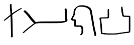	
of peace	sha·lo·wm	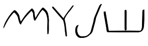	
covenant	be·reet	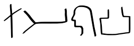	
an everlasting	o·w·lam	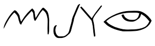	
it will be	yih·yeh	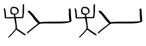	
	o·w·tam	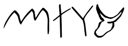	
I will establish them	u·ne·tat·teem	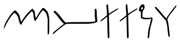	
and multiply	ve·hir·be·tee	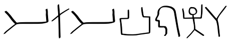	
them	o·w·tam	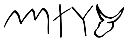	
and I will set	ve·na·tat·tee	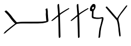	
-	et	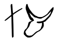	
My sanctuary	miq·da·shee	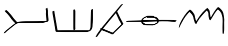	
among them	be·to·w·kham	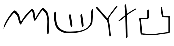	
forever	le·o·w·lam	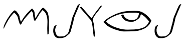	
will be	ve·ha·yah	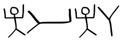	Ezekiel 37:27
My dwelling place	mish·ka·nee	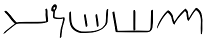	
with them	a·le·hem	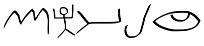	
I will be	ve·ha·yee·tee	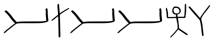	
their	la·hem	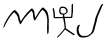	
God	le·lo·heem	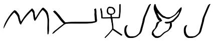	
and they	ve·hem·mah	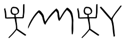	

will be	yih·yu	
My	lee	
people	le·am	
will know	ve·ya·de·u	Ezekiel 37:28
Then the nations	hag·go·w·yim	
that	kee	
I	a·nee	
the LORD	YHVH	
sanctify	me·qad·desh	
-	et	
Israel	yis·ra·el	
is	bih·yo·wt	
when My sanctuary	miq·da·shee	
among them	be·to·w·kham	
forever ’”	le·o·w·lam	
came	vay·hee	Ezekiel 38:1
And the word	de·var	
of the LORD	YHVH	
to me	e·lay	
saying	le·mor	
“ Son	ben	Ezekiel 38:2
of man	a·dam	
set	seem	
your face	pa·ne·kha	
against	el	
Gog	go·wg	
of the land	e·rets	

of Magog	ham·ma·go·wg	𐤄𐤌𐤂𐤅𐤂	
prince	ne·see	𐤍𐤔𐤉𐤀	
the chief	rosh	𐤓𐤀𐤔	
of Meshech	me·shekh	𐤌𐤔𐤊	
and Tubal	ve·tu·val	𐤅𐤕𐤁𐤋	
Prophesy	ve·hin·na·ve	𐤅𐤄𐤍𐤁𐤀	
against him	a·law	𐤏𐤋𐤉𐤅	
and declare	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	Ezekiel 38:3
that this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
Behold	hin·nee	𐤄𐤍𐤍𐤉	
I am against you	e·le·kha	𐤀𐤋𐤉𐤊	
O Gog	go·wg	𐤂𐤅𐤂	
prince	ne·see	𐤍𐤔𐤉𐤀	
chief	rosh	𐤓𐤀𐤔	
of Meshech	me·shekh	𐤌𐤔𐤊	
and Tubal	ve·tu·val	𐤅𐤕𐤁𐤋	
I will turn you around	ve·sho·w·vav·tee·kha	𐤅𐤔𐤅𐤁𐤁𐤕𐤉𐤊	Ezekiel 38:4
put	ve·na·tat·tee	𐤅𐤍𐤕𐤕𐤉	
hooks	cha·cheem	𐤇𐤇𐤉𐤌	
in your jaws	bil·cha·ye·kha	𐤁𐤋𐤇𐤉𐤉𐤊	
and bring you out	ve·ho·w·tse·tee	𐤅𐤄𐤅𐤑𐤀𐤕𐤉	
-	o·wt·kha	𐤀𐤅𐤕𐤊	
-	ve·et	𐤅𐤀𐤕	
with all	kal	𐤊𐤋	

your army —	che·le·kha	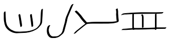	
your horses	su·seem		
your horsemen	u·pha·ra·sheem		
armor	le·vu·she	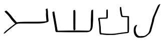	
	mikh·lo·wl	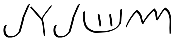	
in full	kul·lam	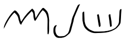	
company	qa·hal	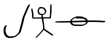	
[and] a great	rav	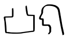	
armed with shields	tsin·nah		
and bucklers	u·ma·gen		
brandishing	to·phe·se	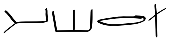	
their swords	cha·ra·vo·wt		
all	kul·lam	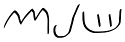	
Persia	pa·ras		Ezekiel 38:5
Cush	kush		
and Put	u·phut		
will accompany them	it·tam		
all	kul·lam	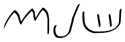	
with shields	ma·gen	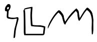	
and helmets	ve·kho·w·va		
[as well as] Gomer	go·mer		Ezekiel 38:6
with all	ve·khal		
its troops	a·gap·pe·ha		
and Beth-togarmah	bet	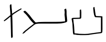	
	to·w·gar·mah	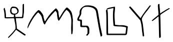	
from the far	yar·ke·te		
north	tsa·pho·wn		

-	ve·et		
with all	kal		
its troops —	a·gap·paw		
nations	am·meem		
the many	rab·beem	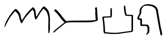	
with you	it·takh	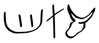	
Get ready	hik·kon		Ezekiel 38:7
prepare	ve·ha·khen	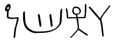	
yourself	le·kha	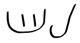	
you	at·tah		
and all	ve·khal		
your company	qe·ha·le·kha		
gathered	han·niq·ha·leem		
around you	a·le·kha	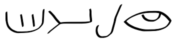	
you will be	ve·ha·yee·ta	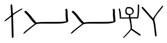	
their	la·hem		
guard	le·mish·mar		
time	mee·ya·meem		Ezekiel 38:8
After a long	rab·beem	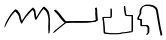	
you will be summoned	tip·pa·qed	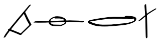	
In the latter	be·a·cha·reet		
years	hash·sha·neem		
you will enter	ta·vo·w		
	el		
a land	e·rets		
that has recovered	me·sho·w·ve·vet		
from war	me·che·rev		

[whose people] were gathered	me·qub·be·tset	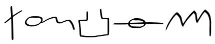	
nations	me·am·meem		
from many	rab·beem	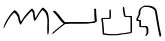	
to	al		
the mountains	ha·re	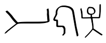	
of Israel	yis·ra·el	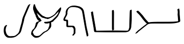	
which	a·sher		
been	ha·yu	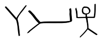	
desolate	le·cha·re·bah		
had long	ta·meed	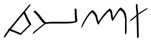	
They	ve·hee	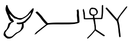	
from the nations	me·am·meem		
had been brought out	hu·tsa·ah		
now dwell	ve·ya·she·vu	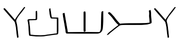	
securely	la·ve·tach		
and all	kul·lam	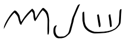	
will go up	ve·a·lee·ta	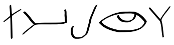	Ezekiel 38:9
like a thunderstorm	kash·sho·ah		
advancing	ta·vo·w		
like a cloud	ke·a·nan		
covering	le·khas·so·wt		
the land	ha·a·rets		
you will be	tih·yeh	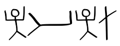	
You	at·tah		
and all	ve·khal		
your troops	a·gap·pe·kha		
peoples	ve·am·meem		

and many	rab·beem	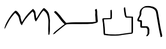	
with you	o·w·takh		
This is what	koh	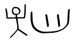	Ezekiel 38:10
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH	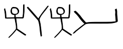	
	ve·ha·yah	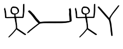	
day	bay·yo·wm	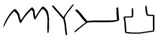	
On that	ha·hu	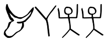	
will arise	ya·a·lu		
thoughts	de·va·reem	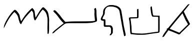	
in	al		
your mind	le·va·ve·kha	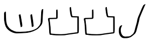	
and you will devise	ve·cha·shav·ta		
plan	ma·cha·she·vet		
an evil	ra·ah		
You will say	ve·a·mar·ta	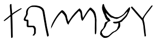	Ezekiel 38:11
‘ I will go up	e·e·leh		
against	al		
a land	e·rets		
of unwalled villages	pe·ra·zo·wt		
I will come against	a·vo·w		
a tranquil people	hash·sho·qe·teem	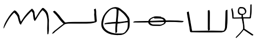	
who dwell	yo·she·ve		
securely	la·ve·tach	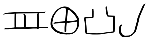	
all	kul·lam	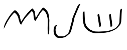	
of them living	yo·she·veem		

without	be·en		
walls	cho·w·mah		
bars	u·ve·ree·ach	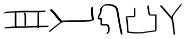	
or gates —	u·de·la·ta·yim	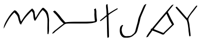	
[or]	en	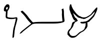	
	la·hem		
in order to seize	lish·lol	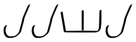	Ezekiel 38:12
the spoil	sha·lal	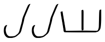	
and carry off the plunder	ve·la·voz	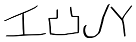	
	baz		
to turn	le·ha·sheev	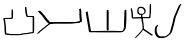	
a hand	ya·de·kha		
against	al		
the desolate places	cho·ra·vo·wt		
now inhabited	no·wo·sha·vot	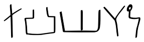	
and against	ve·el		
a people	am		
gathered	me·us·saph		
from the nations	mig·go·w·yim	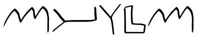	
who have acquired	o·seh		
livestock	miq·neh	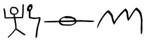	
and possessions	ve·qin·yan	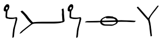	
and who live	yo·she·ve		
at	al		
the center	tab·bur		
of the land ’	ha·a·rets		
Sheba	she·va		Ezekiel 38:13

and Dedan	u·de·dan	
and the merchants	ve·so·cha·re	
of Tarshish	tar·sheesh	
with all	ve·khal	
its villages	ke·phi·re·ha	
will ask	yo·me·ru	
-	le·kha	
to capture	ha·lish·lol	
the plunder ?	sha·lal	
‘ Have you	at·tah	
come	va	
to carry away	ha·la·voz	
loot	baz	
Have you assembled	hiq·hal·ta	
your hordes	qe·ha·le·kha	
to make off	la·set	
with silver	ke·seph	
and gold	ve·za·hav	
to take	la·qa·chat	
cattle	miq·neh	
and goods	ve·qin·yan	
to seize	lish·lol	
spoil ? ’	sha·lal	
great	ga·do·wl	
Therefore	la·khen	Ezekiel 38:14
prophesy	hin·na·ve	
son	ben	

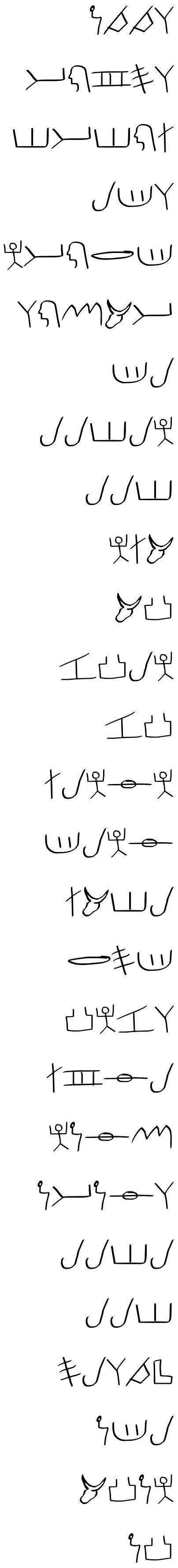

of man	a·dam		
and tell	ve·a·mar·ta		
Gog	le·go·wg		
that this is what	koh	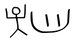	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
will you not	ha·lo·w		
day	bay·yo·wm	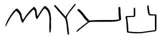	
On that	ha·hu		
are dwelling	be·she·vet	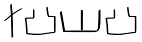	
when My people	am·mee		
Israel	yis·ra·el	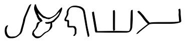	
securely	la·ve·tach	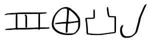	
take notice of this ?	te·da		
And you will come	u·va·ta		Ezekiel 38:15
from your place	mim·me·qo·wm·kha	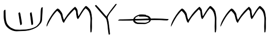	
out of the far	mee·yar·ke·te		
north —	tsa·pho·wn		
you	at·tah		
peoples	ve·am·meem		
and many	rab·beem	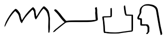	
with you	it·takh	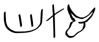	
riding	ro·khe·ve	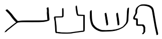	
horses —	su·seem		
all	kul·lam	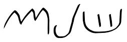	
horde	qa·hal	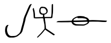	

a mighty	ga·do·wl	
army	ve·cha·yil	
a huge	rav	
You will advance	ve·a·lee·ta	Ezekiel 38:16
against	al	
My people	am·mee	
Israel	yis·ra·el	
like a cloud	ke·a·nan	
covering	le·khas·so·wt	
the land	ha·a·rets	
in the latter	be·a·cha·reet	
days	hay·ya·meem	
It will happen	tih·yeh	
that I will bring you	va·ha·vi·o·w·tee·kha	
against	al	
My land	ar·tsee	
so that	le·ma·an	
may know	da·at	
the nations	hag·go·w·yim	
Me	o·tee	
when I show Myself holy	be·hiq·qa·de·shee	
in you	ve·kha	
before their eyes	le·e·ne·hem	
O Gog	go·wg	
This is what	koh	Ezekiel 38:17
says :	a·mar	
the Lord	a·do·nay	

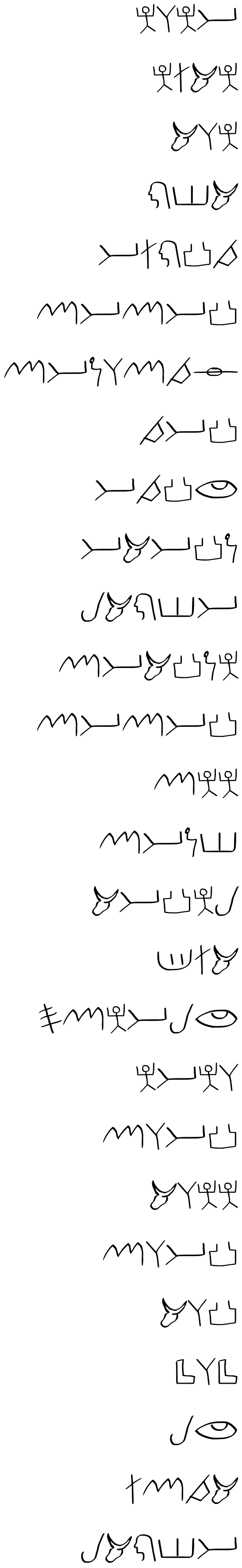

GOD	YHVH	
Are you	ha·at·tah	
the one	hu	
of whom	a·sher	
I have spoken	dib·bar·tee	
days	be·ya·meem	
in former	qad·mo·w·neem	
through	be·yad	
My servants	a·va·day	
the prophets	ne·vee·e	
of Israel	yis·ra·el	
prophesied	han·nib·be·eem	
times	bay·ya·meem	
who in those	ha·hem	
for years	sha·neem	
that I would bring	le·ha·vee	
you	o·te·kha	
against them ?	a·le·hem	
Now	ve·ha·yah	Ezekiel 38:18
day	bay·yo·wm	
on that	ha·hu	
-	be·yo·wm	
comes	bo·w	
when Gog	go·wg	
against	al	
the land	ad·mat	
of Israel	yis·ra·el	

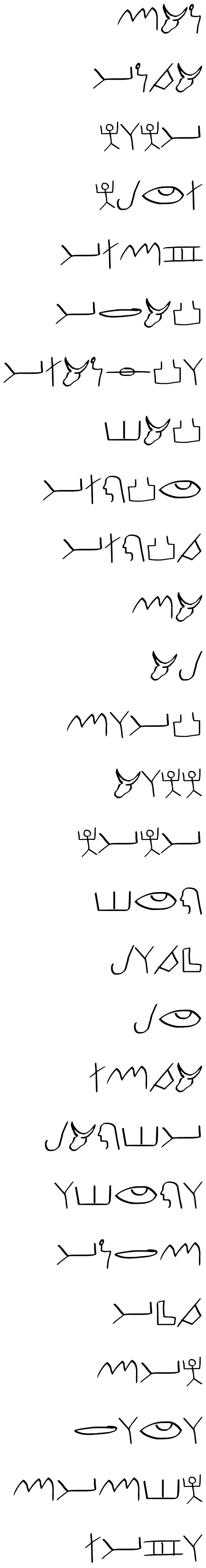

declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
will flare up	ta·a·leh	
My wrath	cha·ma·tee	
	be·ap·pee	
In My zeal	u·ve·qin·a·tee	Ezekiel 38:19
and fiery	ve·esh	
rage	ev·ra·tee	
I proclaim	dib·bar·tee	
	im	
	lo	
day	bay·yo·wm	
that on that	ha·hu	
there will be	yih·yeh	
earthquake	ra·ash	
a great	ga·do·wl	
in	al	
the land	ad·mat	
of Israel	yis·ra·el	
will tremble	ve·ra·a·shu	Ezekiel 38:20
at My presence	mip·pa·nay	
The fish	de·ge	
of the sea	hay·yam	
the birds	ve·o·wph	
of the air	hash·sha·ma·yim	
the beasts	ve·chay·yat	

of the field	has·sa·deh	
every	ve·khal	
creature	ha·re·mes	
that crawls	ha·ro·mes	
upon	al	
the ground	ha·a·da·mah	
and all	ve·khol	
mankind	ha·a·dam	
-	a·sher	
on	al	
the face	pe·ne	
of the earth	ha·a·da·mah	
will be thrown down	ve·ne·her·su	
The mountains	he·ha·reem	
will collapse	ve·na·phe·lu	
the cliffs	ham·mad·re·go·wt	
and every	ve·khal	
wall	cho·w·mah	
to the ground	la·a·rets	
will fall	tip·po·wl	
And I will summon	ve·qa·ra·tee	Ezekiel 38:21
against Gog	a·law	
on all	le·khal	
My mountains	ha·ray	
a sword	che·rev	
declares	ne·um	
the Lord	a·do·nay	

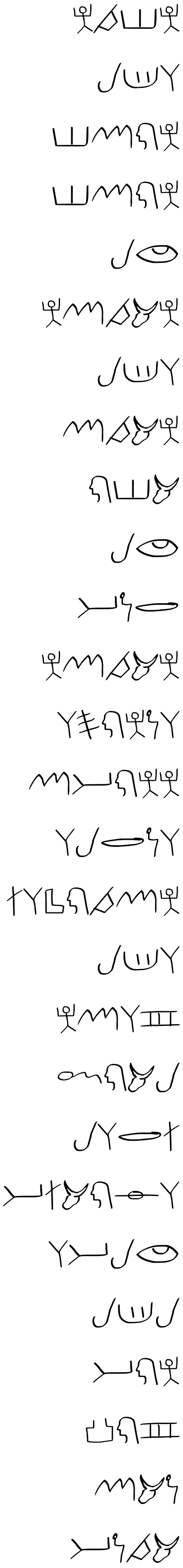

GOD	YHVH	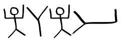	
sword	che·rev	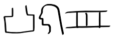	
and every man’s	eesh	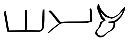	
against his brother	be·a·chee	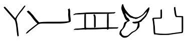	
will be	tih·yeh	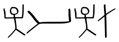	
I will execute judgment	ve·nish·pat·tee	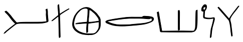	Ezekiel 38:22
upon him	it·to	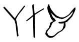	
with plague	be·de·ver	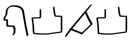	
and bloodshed	u·ve·dam	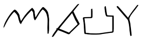	
of rain	ve·ge·shem	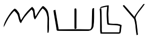	
torrents	sho·w·teph	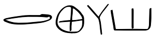	
hailstones	ve·av·ne	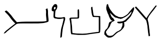	
	el·ga·veesh	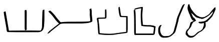	
fire	esh	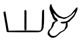	
and sulfur	ve·ga·phe·reet	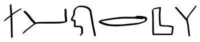	
I will pour out	am·teer	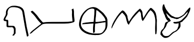	
on him	a·law	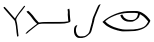	
and on	ve·al	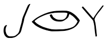	
his troops	a·gap·paw	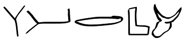	
and on	ve·al	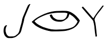	
nations	am·meem	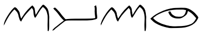	
the many	rab·beem	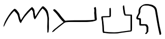	
-	a·sher	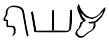	
with him	it·to	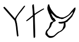	
I will magnify	ve·hit·gad·dil·tee	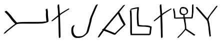	Ezekiel 38:23
and sanctify Myself	ve·hit·qad·dish·tee	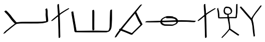	
and will reveal Myself	ve·no·w·da·tee	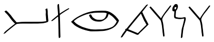	

in the sight	le·e·ne	𐤋𐤏𐤉𐤍𐤉	
nations	go·w·yim	𐤂𐤅𐤉𐤌	
of many	rab·beem	𐤓𐤁𐤉𐤌	
Then they will know	ve·ya·de·u	𐤅𐤉𐤃𐤏𐤅	
that	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
am the LORD [’’]	YHVH	𐤉𐤄𐤅𐤄	
[“] As for you	ve·at·tah	𐤅𐤀𐤕𐤄	Ezekiel 39:1
O son	ben	𐤁𐤍	
of man	a·dam	𐤀𐤃𐤌	
prophesy	hin·na·ve	𐤄𐤍𐤁𐤀	
against	al	𐤏𐤋	
Gog	go·wg	𐤂𐤅𐤂	
and declare	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	
that this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
Behold	hin·nee	𐤄𐤍𐤍𐤉	
I am against you	e·le·kha	𐤀𐤋𐤉𐤊	
O Gog	go·wg	𐤂𐤅𐤂	
prince	ne·see	𐤍𐤔𐤉𐤀	
chief	rosh	𐤓𐤀𐤔	
of Meshech	me·shekh	𐤌𐤔𐤊	
and Tubal	ve·tu·val	𐤅𐤕𐤁𐤋	
I will turn you around	ve·sho·vav·tee·kha	𐤅𐤔𐤁𐤁𐤕𐤉𐤊	Ezekiel 39:2
drive you along	ve·shish·she·tee·kha	𐤅𐤔𐤔𐤀𐤕𐤉𐤊	

bring you up	ve·ha·a·lee·tee·kha	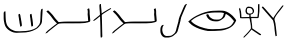	
from the far	mee·yar·ke·te		
north	tsa·pho·wn		
and send you	va·ha·vi·o·w·ti·kha		
against	al		
the mountains	ha·re	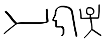	
of Israel	yis·ra·el	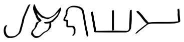	
Then I will strike	ve·hik·ke·tee	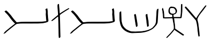	Ezekiel 39:3
the bow	qash·te·kha		
hand	mee·yad	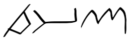	
from your left	se·mo·w·le·kha		
the arrows	ve·chits·tse·kha		
hand	mee·yad	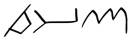	
from your right	ye·mee·ne·kha		
and dash down	ap·peel		
On	al		Ezekiel 39:4
the mountains	ha·re	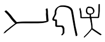	
of Israel	yis·ra·el	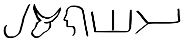	
you will fall —	tip·po·wl		
you	at·tah		
and all	ve·khal		
your troops	a·gap·pe·kha		
and the nations	ve·am·meem		
-	a·sher		
with you	it·takh	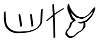	
of ravenous	le·et		
bird	tsip·po·wr		

to every	kal	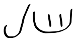	
kind	ka·naph	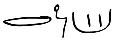	
beast	ve·chay·yat	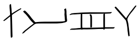	
and wild	has·sa·deh		
I will give you	ne·tat·tee·kha	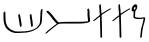	
as food	le·akh·lah		
in	al		Ezekiel 39:5
the open field	pe·ne	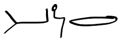	
	has·sa·deh		
You will fall	tip·po·wl		
for	kee	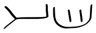	
I	a·nee	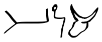	
have spoken	dib·bar·tee		
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
I will send	ve·shil·lach·tee	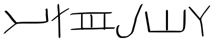	Ezekiel 39:6
fire	esh		
on Magog	be·ma·go·wg		
and on those who dwell	u·ve·yo·she·ve		
in the coastlands	ha·ee·yeem	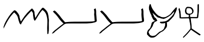	
securely	la·ve·tach	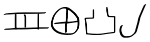	
and they will know	ve·ya·de·u	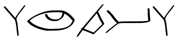	
that	kee	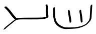	
I	a·nee	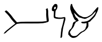	
am the LORD	YHVH		
So	ve·et		Ezekiel 39:7

name	shem	
I will make My holy	qad·shee	
known	o·w·dee·a	
among	be·to·wkh	
My people	am·mee	
Israel	yis·ra·el	
and will no	ve·lo	
to be profaned	a·chel	
-	et	
allow it	shem	
	qad·shee	
longer	o·wd	
will know	ve·ya·de·u	
Then the nations	hag·go·w·yim	
that	kee	
I	a·nee	
am the LORD	YHVH	
the Holy	qa·do·wosh	
One in Israel	be·yis·ra·el	
Yes	hin·neh	Ezekiel 39:8
it is coming	va·ah	
and it will surely happen	ve·nih·ya·tah	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
This	hu	
is the day	hay·yo·wm	

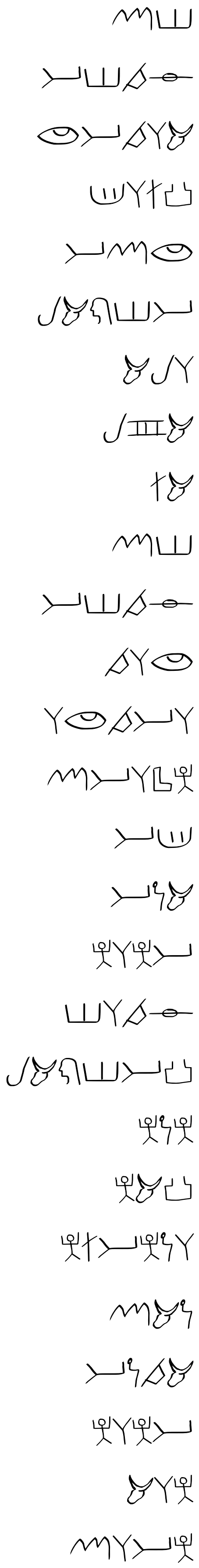

of which	a·sher		
I have spoken	dib·bar·tee		
will go out	ve·ya·tse·u	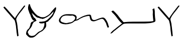	Ezekiel 39:9
Then those who dwell	yo·she·ve		
in the cities	a·re		
of Israel	yis·ra·el	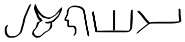	
kindle fires	u·vi·a·ru		
and burn up	ve·his·see·qu	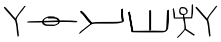	
the weapons —	be·ne·sheq		
the bucklers	u·ma·gen		
and shields	ve·tsin·nah		
the bows	be·qe·shet		
and arrows	u·ve·chits·tseem		
the clubs	u·ve·maq·qel	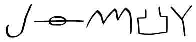	
	yad	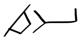	
and spears	u·ve·ro·mach	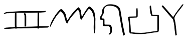	
	u·vi·a·ru		
	va·hem		
they will use them for fuel	esh		
For seven	she·va		
years	sha·neem	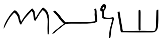	
They will not	ve·lo		Ezekiel 39:10
gather	yis·u		
wood	e·tseem		
from	min	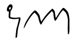	
the countryside	has·sa·deh		
	ve·lo		

or cut it	yach·te·vu	𐤉𐤇𐤈𐤁𐤅	
from	min	𐤌𐤍	
the forests	hay·ye·a·reem	𐤄𐤉𐤏𐤓𐤉𐤌	
for	kee	𐤊𐤉	
they will use the weapons	van·ne·sheq	𐤁𐤍𐤔𐤒	
for fuel	ye·va·a·ru	𐤉𐤁𐤏𐤓𐤅	
	esh	𐤀𐤔	
They will loot	ve·sha·le·lu	𐤅𐤔𐤋𐤋𐤅	
-	et	𐤀𐤕	
those who looted them	sho·le·le·hem	𐤔𐤋𐤋𐤉𐤄𐤌	
and plunder	u·va·ze·zu	𐤅𐤁𐤆𐤆𐤅	
-	et	𐤀𐤕	
those who plundered them	bo·ze·ze·hem	𐤁𐤆𐤆𐤉𐤄𐤌	
declares	ne·um	𐤍𐤀𐤌	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
And	ve·ha·yah	𐤅𐤄𐤉𐤄	Ezekiel 39:11
day	vay·yo·wm	𐤁𐤉𐤅𐤌	
on that	ha·hu	𐤄𐤄𐤅𐤀	
I will give	et·ten	𐤀𐤕𐤍	
Gog	le·go·wg	𐤋𐤂𐤅𐤂	
place	me·qo·wm	𐤌𐤒𐤅𐤌	
-	sham	𐤔𐤌	
a burial	qe·ver	𐤒𐤁𐤓	
in Israel	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	
the Valley	ge	𐤂𐤉	

of the Travelers	ha·o·ve·reem	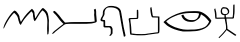	
east	qid·mat	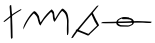	
of the Sea	hay·yam	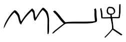	
will block	ve·cho·se·met	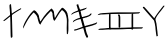	
It	hee	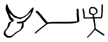	
-	et	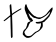	
those who travel through	ha·o·ve·reem	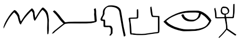	
will be buried	ve·qa·ve·ru	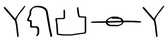	
there	sham	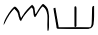	
-	et	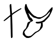	
because Gog	go·wg	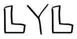	
-	ve·et	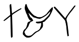	
and all	kal	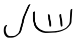	
his hordes	ha·mo·noh	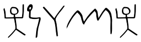	
So it will be called	ve·qa·re·u	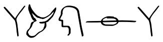	
	ge	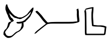	
	ha·mo·wn	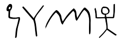	
the Valley of Hamon-gog	go·wg	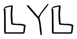	
will be burying them	u·qe·va·rum	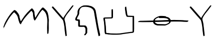	Ezekiel 39:12
the house	bet	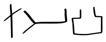	
of Israel	yis·ra·el	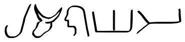	
in order	le·ma·an	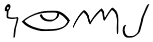	
to cleanse	ta·her	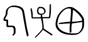	
	et	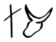	
the land	ha·a·rets	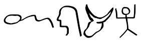	
For seven	shiv·ah	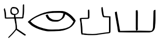	
months	cho·da·sheem	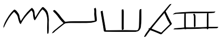	

will bury them	ve·qa·ve·ru	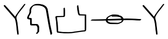	Ezekiel 39:13
All	kal		
the people	am		
of the land	ha·a·rets		
and it will bring them	ve·ha·yah	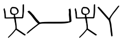	
-	la·hem		
renown	le·shem		
on the day	yo·wm		
I display My glory	hik·ka·ve·dee		
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
And men	ve·an·she	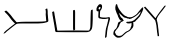	Ezekiel 39:14
to continually	ta·meed		
will be employed	yav·dee·lu		
pass	o·ve·reem		
through the land	ba·a·rets		
by burying	me·qab·be·reem		
-	et		
the invaders	ha·o·ve·reem		
-	et		
who remain	han·no·w·ta·reem		
on	al		
	pe·ne	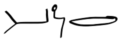	
the ground	ha·a·rets		
to cleanse it	le·ta·ha·rah	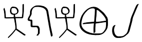	
At the end	miq·tseh	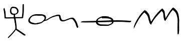	

of the seven	shiv·ah		
months	cho·da·sheem	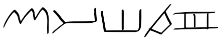	
they will begin their search	yach·qo·ru	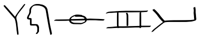	
As they	ve·a·ve·ru	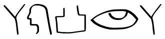	Ezekiel 39:15
pass	ha·o·ve·reem		
through the land	ba·a·rets		
anyone who sees	ve·ra·ah		
bone	e·tsem		
a human	a·dam		
will set up	u·va·nah		
next to it	ets·lo		
a pillar	tsee·yun	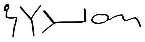	
until	ad		
the gravediggers	qa·ve·ru		
-	o·to		
have buried	ham·qab·be·reem	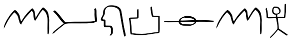	
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	ge	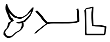	
	ha·mo·wn		
the Valley of Hamon-gog	go·wg		
will be	ve·gam		Ezekiel 39:16
named	shem		
(Even the city	eer	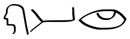	
Hamonah)	ha·mo·w·nah		
And so they will cleanse	ve·ti·ha·ru		
the land	ha·a·rets		

And as for you	ve·at·tah		Ezekiel 39:17
son	ben		
of man	a·dam		
this is what	koh	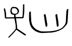	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH	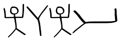	
Call out to	e·mor		
of bird	le·tsip·po·wr		
every kind	kal	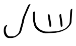	
	ka·naph	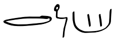	
and to every	u·le·khol		
beast	chay·yat	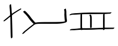	
of the field :	has·sa·deh	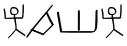	
‘ Assemble	hiq·qa·ve·tsu		
and come	va·vo·u		
together	he·a·se·phu		
from all around	mis·sa·veev		
to	al		
the sacrificial feast	ziv·chee	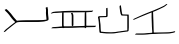	
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I	a·nee	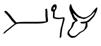	
am preparing	zo·ve·ach	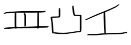	
for you	la·khem		
	ze·vach	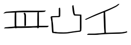	
a great	ga·do·wl		
feast on	al		

the mountains	ha·re	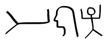	
of Israel	yis·ra·el	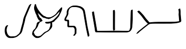	
There you will eat	va·a·khal·tem	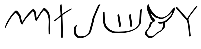	
flesh	ba·sar	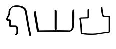	
and drink	u·she·tee·tem	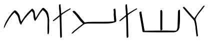	
blood	dam	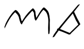	
the flesh	be·sar	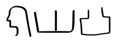	Ezekiel 39:18
of the mighty	gib·bo·w·reem	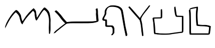	
You will eat	to·khe·lu	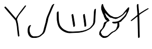	
the blood	ve·dam	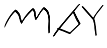	
of the princes	ne·see·e	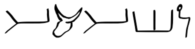	
of the earth	ha·a·rets	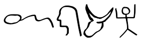	
and drink	tish·tu	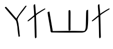	
[as though they were rams	e·leem	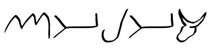	
lambs	ka·reem	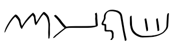	
goats	ve·at·tu·deem	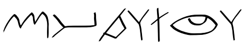	
and bulls —	pa·reem	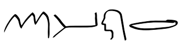	
the fattened animals	me·ree·e	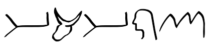	
of Bashan	va·shan	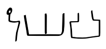	
all	kul·lam	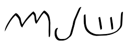	
you will eat	va·a·khal·tem	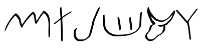	Ezekiel 39:19
fat	che·lev	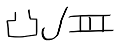	
until you are gorged	le·sa·ve·ah	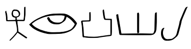	
and drink	u·she·tee·tem	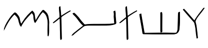	
blood	dam	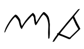	
until you are drunk	le·shik·ka·ro·wn	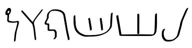	
At the sacrifice	miz·ziv·chee	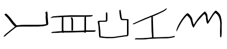	

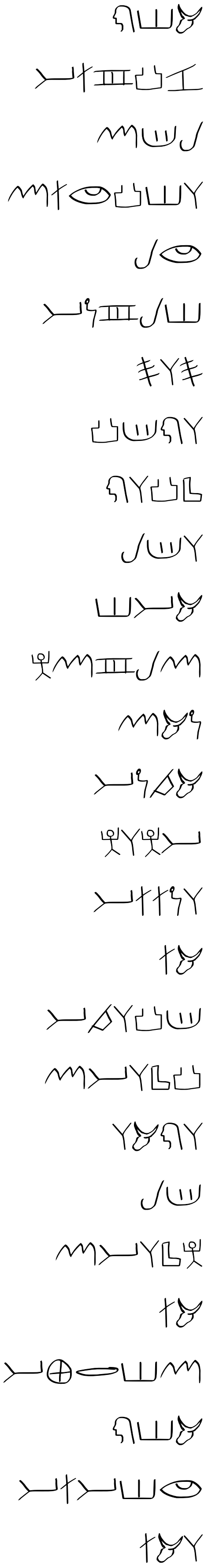

	a·sher	
I am preparing	za·vach·tee	
-	la·khem	
you will eat your fill	u·se·va·tem	Ezekiel 39:20
And at	al	
My table	shul·cha·nee	
of horses	sus	
and riders	va·re·khev	
of mighty men	gib·bo·wr	
of every kind ’	ve·khal	
and warriors	eesh	
	mil·cha·mah	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
I will display	ve·na·tat·tee	Ezekiel 39:21
-	et	
My glory	ke·vo·w·dee	
among the nations	bag·go·w·yim	
will see	ve·ra·u	
and all	khal	
the nations	hag·go·w·yim	
-	et	
the judgment	mish·pa·tee	
that	a·sher	
I execute	a·see·tee	
-	ve·et	

and the hand	ya·dee	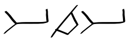	
that	a·sher		
I lay	sam·tee		
upon them	va·hem	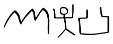	
will know	ve·ya·de·u		Ezekiel 39:22
the house	bet	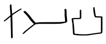	
of Israel	yis·ra·el	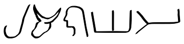	
that	kee	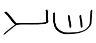	
I	a·nee	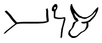	
am the LORD	YHVH		
their God	e·lo·he·hem	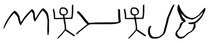	
From	min		
day	hay·yo·wm	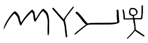	
that	ha·hu		
forward	va·ha·le·ah	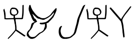	
will know	ve·ya·de·u	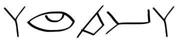	Ezekiel 39:23
And the nations	hag·go·w·yim	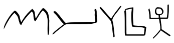	
that	kee	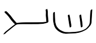	
for their iniquity	va·a·wo·nam		
went into exile	ga·lu	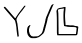	
the house	vet	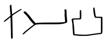	
of Israel	yis·ra·el	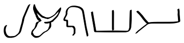	
because	al		
-	a·sher		
they were unfaithful	ma·a·lu		
to Me	vee	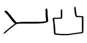	
So I hid	va·as·tir		

My face	pa·nay	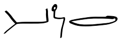	
from them	me·hem	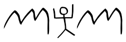	
and delivered them	va·et·te·nem	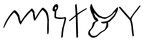	
into the hands	be·yad	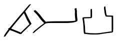	
of their enemies	tsa·re·hem	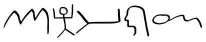	
fell	vay·yip·pe·lu	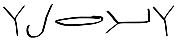	
by the sword	va·che·rev	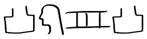	
so that they all	kul·lam	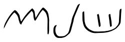	
according to their uncleanness	ke·tum·a·tam	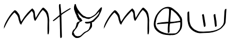	Ezekiel 39:24
and transgressions	u·khe·phish·e·hem	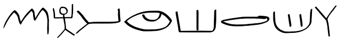	
I dealt	a·see·tee	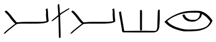	
with them	o·tam	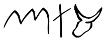	
and I hid	va·as·tir	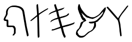	
My face	pa·nay	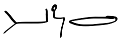	
from them	me·hem	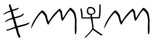	
Therefore	la·khen	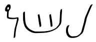	Ezekiel 39:25
this is what	koh	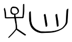	
says :	a·mar	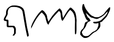	
the Lord	a·do·nay	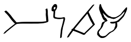	
GOD	YHVH	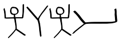	
Now	at·tah	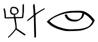	
I will restore	a·sheev	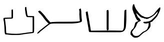	
-	et	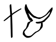	
from captivity	she·vīt	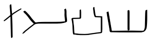	
Jacob	ya·a·qov	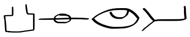	
and will have compassion	ve·ri·cham·tee	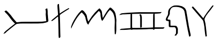	
on the whole	kal	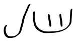	

house	bet	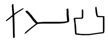	
of Israel	yis·ra·el	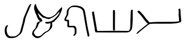	
and I will be jealous	ve·qin·ne·tee		
name	le·shem		
for My holy	qad·shee		
They will forget	ve·na·su	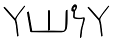	Ezekiel 39:26
	et		
their disgrace	ke·lim·ma·tam		
and	ve·et		
all	kal	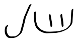	
they committed	ma·a·lam		
-	a·sher		
the treachery	ma·a·lu		
against Me	vee	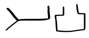	
when they dwell	be·shiv·tam		
in	al		
their land	ad·ma·tam		
securely	la·ve·tach	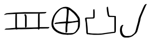	
with no	ve·en		
one to frighten them	ma·cha·reed		
When I bring them back	be·sho·wv·vee		Ezekiel 39:27
-	o·w·tam		
from	min		
the peoples	ha·am·meem		
and gather	ve·qib·bats·tee	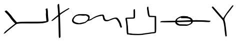	
them	o·tam		
out of the lands	me·ar·tso·wt		

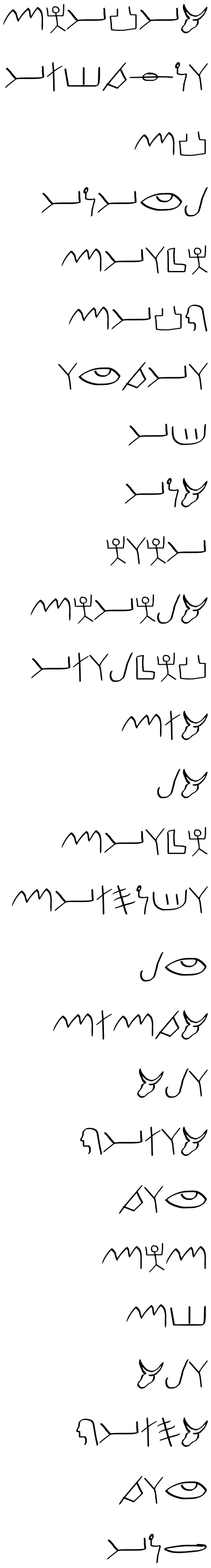

of their enemies	o·ye·ve·hem	
I will show My holiness	ve·niq·dash·tee	
in them	vam	
in the sight	le·e·ne	
nations	hag·go·w·yim	
of many	rab·beem	
Then they will know	ve·ya·de·u	Ezekiel 39:28
that	kee	
I	a·nee	
am the LORD	YHVH	
their God	e·lo·he·hem	
after their exile	be·hag·lo·w·tee	
	o·tam	
among	el	
the nations	hag·go·w·yim	
when I regather them	ve·khin·nas·teem	
to	al	
their own land	ad·ma·tam	
not leaving	ve·lo	
behind	o·w·teer	
any	o·wd	
of them	me·hem	
	sham	
And I will no	ve·lo	Ezekiel 39:29
hide	as·teer	
longer	o·wd	
My face	pa·nay	

from them	me·hem	
for	a·sher	
I will pour out	sha·phakh·tee	
-	et	
My Spirit	ru·chee	
on	al	
the house	bet	
of Israel	yis·ra·el	
declares	ne·um	
the Lord	a·do·nay	
GOD ”	YHVH	
In the twenty-fifth	be·es·reem	Ezekiel 40:1
	ve·cha·mesh	
year	sha·nah	
of our exile	le·ga·lu·te·nu	
at the beginning	be·rosh	
of the year	hash·sha·nah	
on the tenth	be·a·so·wr	
day of the month —	la·cho·desh	
in the fourteenth	be·ar·ba	
	es·reh	
year	sha·nah	
after	a·char	
-	a·sher	
had been struck down —	huk·ke·tah	
Jerusalem	ha·eer	
very	be·e·tsem	

day	hay·yo·wm	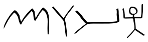	
on that	haz·zeh		
was	ha·ye·tah	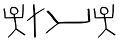	
upon me	a·lay	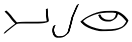	
the hand	yad	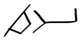	
of the LORD	YHVH		
and He took	vay·ya·ve	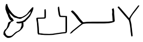	
me	o·tee	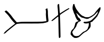	
there	sham·mah		
In visions	be·mar·o·wt	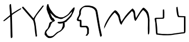	Ezekiel 40:2
of God	e·lo·heem		
He took me	he·vee·a·nee	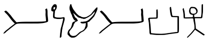	
to	el		
the land	e·rets		
of Israel	yis·ra·el	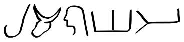	
and set me	vay·nee·che·nee	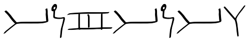	
on	el		
mountain	har		
high	ga·vo·ah	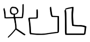	
a very	me·od		
	ve·a·law	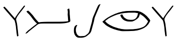	
was a structure	ke·miv·neh		
that resembled a city	eer	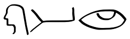	
on whose southern slope	min·ne·gev	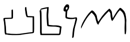	
So He took	vay·ya·ve		Ezekiel 40:3
me	o·w·tee		
there	sham·mah		

and I saw	ve·hin·neh	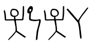	
a man	eesh	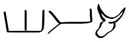	
whose appearance	mar·e·hu	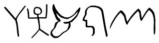	
	ke·mar·eh	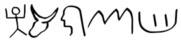	
was like bronze	ne·cho·shet	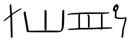	
cord	u·phe·teel	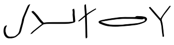	
with a linen	pish·teem	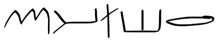	
in his hand	be·ya·do	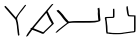	
rod	u·qe·neh	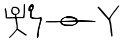	
and a measuring	ham·mid·dah	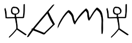	
He	ve·hu	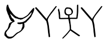	
was standing	o·med	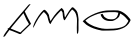	
in the gateway	bash·sha·ar	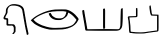	
he said	vay·dab·ber	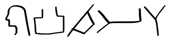	Ezekiel 40:4
to me	e·lay	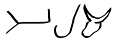	
	ha·eesh	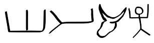	
“ Son	ben	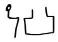	
of man ”	a·dam	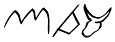	
“ look	re·eh	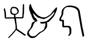	
with your eyes	ve·e·ne·kha	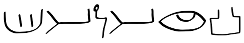	
with your ears	u·ve·a·ze·ne·kha	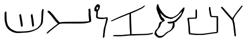	
hear	she·ma	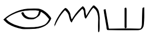	
and pay attention	ve·seem	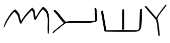	
	lib·be·kha	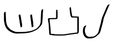	
to everything	le·khol	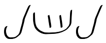	
-	a·sher	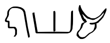	
I	a·nee	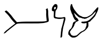	

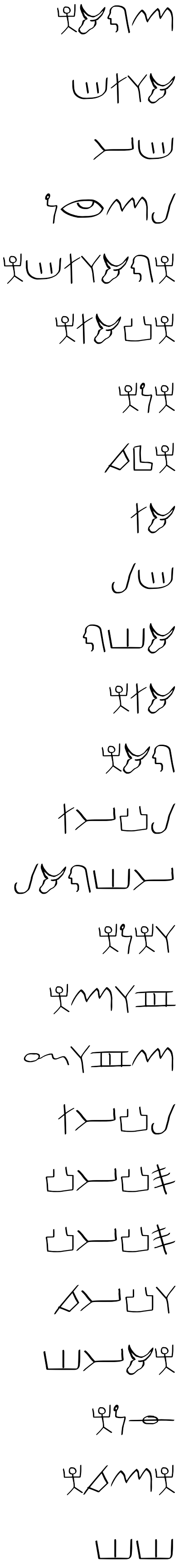

am going to show you	mar·eh	
-	o·w·takh	
for	kee	
that	le·ma·an	
[is why]	har·o·wt·khah	
you have been brought	hu·va·tah	
here	hen·nah	
Report	hag·ged	
-	et	
everything	kal	
-	a·sher	
you	at·tah	
see ”	ro·eh	
to the house	le·vet	
of Israel	yis·ra·el	
And I saw	ve·hin·neh	Ezekiel 40:5
a wall	cho·w·mah	
	mi·chuts	
the temple area	lab·ba·yit	
surrounding	sa·veev	
	sa·veev	
hand	u·ve·yad	
in the man’s	ha·eesh	
rod	qe·neh	
Now the length of the measuring	ham·mid·dah	
[was] six [long]	shesh	

cubits	am·mo·wt		
([each measuring a] cubit	ba·am·mah		
and a handbreadth),	va·to·phach		
and he measured	vay·ya·mad	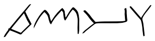	
-	et		
thick	ro·chav	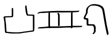	
the [wall to be]	hab·bin·yan	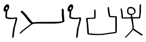	
rod	qa·neh	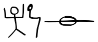	
one	e·chad	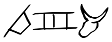	
high	ve·qo·w·mah	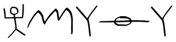	
rod	qa·neh	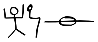	
[and] one	e·chad	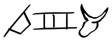	
Then he came	vay·ya·vo·w	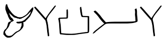	Ezekiel 40:6
to	el		
the gate	sha·ar		
	a·sher		
facing	pa·naw	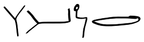	
	de·rekh		
east	haq·qa·dee·mah	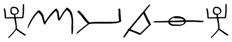	
and climbed	vay·ya·al	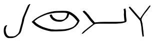	
its steps	be·ma·ʿa·lo·to		
He measured	vay·ya·mad	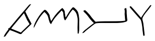	
-	et		
the threshold	saph		
of the gate [to be]	hash·sha·ar		
rod	qa·neh	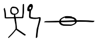	
one	e·chad	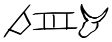	

deep	ro·chav	
-	ve·et	
	saph	
-	e·chad	
	qa·neh	
	e·chad	
	ro·chav	
Each gate chamber	ve·hat·ta	Ezekiel 40:7
rod	qa·neh	
[was] one	e·chad	
long	o·rekh	
and one [rod]	ve·qa·neh	
	e·chad	
wide	ro·chav	
between	u·ven	
the gate chambers	hat·ta·eem	
and [there were] five	cha·mesh	
cubits	am·mo·wt	
The inner threshold	ve·saph	
of the gate	hash·sha·ar	
by	me·e·tsel	
the portico	u·lam	
	hash·sha·ar	
facing inward	me·hab·ba·yit	
rod [deep]	qa·neh	
[was] one	e·chad	
Then he measured	vay·ya·mad	Ezekiel 40:8

	et	את	
the portico	u·lam	אלם	
of the gateway	hash·sha·ar	השער	
inside	me·hab·ba·yit	מהבית	
	qa·neh	קנה	
	e·chad	אחד	
[it was]	vay·ya·mad	וימד	Ezekiel 40:9
	et	את	
-	u·lam	אלם	
-	hash·sha·ar	השער	
eight	she·mo·neh	שמנה	
cubits [deep]	am·mo·wt	אמות	
and its jambs [were]	ve·ʾē·lo	ואילו	
two	she·ta·yim	שתים	
cubits [thick]	am·mo·wt	אמות	
And the portico	ve·u·lam	ואלם	
of the gateway	hash·sha·ar	השער	
faced [the temple]	me·hab·ba·yit	מהבית	
gate chambers	ve·ta·e	ותאי	Ezekiel 40:10
gate	hash·sha·ar	השער	
	de·rekh	דרך	
of the east	haq·qa·deem	הקדים	
There were three	she·lo·shah	שלשה	
on each side	mip·poh	מפה	
	u·she·lo·shah	ושלשה	
	mip·poh	מפה	
measurements	mid·dah	מדה	

each with the same	a·chat	אחת	
	lish·la·she·tam	לשלשתם	
measurements	u·mid·dah	ומדה	
also had the same	a·chat	אחת	
and the gateposts	la·e·lim	לאילם	
on either side	mip·poh	מפה	
	u·mip·po	ומפו	
And he measured	vay·ya·mad	וימד	Ezekiel 40:11
	et	את	
the width	ro·chav	רחב	
entrance	pe·tach	פתח	
of the gateway	hash·sha·ar	השער	
[to be] ten	e·ser	עשר	
cubits	am·mo·wt	אמות	
and its length	o·rekh	ארך	
	hash·sha·ar	השער	
[was] thirteen	she·lo·wosh	שלוש	
	es·reh	עשרה	
cubits	am·mo·wt	אמות	
was a wall	u·ge·vul	וגבול	Ezekiel 40:12
In front	liph·ne	לפני	
of each gate chamber	hat·ta·o·wt	התאות	
cubit [high]	am·mah	אמה	
one	e·chat	אחת	
cubits	ve·am·mah	ואמה	
	a·chat	אחת	
	ge·vul	גבול	

	mip·poh		
and the gate chambers	ve·hat·ta		
[were] six	shesh		
	am·mo·wt		
	mip·po		
	ve·shesh		
	am·mo·wt		
square	mip·po		
Then he measured	vay·ya·mad	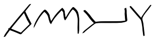	Ezekiel 40:13
-	et		
the gateway	hash·sha·ar		
from the roof	mig·gag	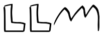	
of [one] gate chamber	hat·ta		
to the roof	le·gag·go		
of the opposite one	ro·chav	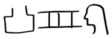	
[the distance was] twenty-five	es·reem	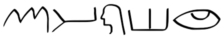	
	ve·cha·mesh	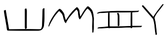	
cubits	am·mo·wt		
from doorway	pe·tach	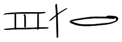	
to	ne·ged		
doorway	pa·tach	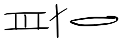	
Next he measured	vay·ya·as		Ezekiel 40:14
-	et		
the gateposts	e·leem	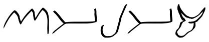	
[to be] sixty	shish·sheem	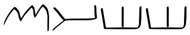	
cubits [high]	am·mah		

to	ve·el		
the gatepost	el	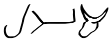	
of the courtyard	he·cha·tser	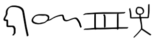	
The gateway [extended]	hash·sha·ar		
	sa·veev	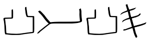	
around	sa·veev	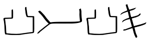	
And the distance from	ve·al		Ezekiel 40:15
	pe·ne	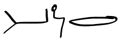	
of the gateway	hash·sha·ar		
the entrance	hay·yo·ton		
to	al		
the far end of	liph·ne		
portico	u·lam	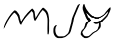	
[its]	hash·sha·ar		
inner	hap·pe·nee·mee	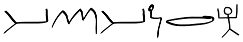	
[was] fifty	cha·mish·sheem		
cubits	am·mah		
windows	ve·chal·lo·no·wt	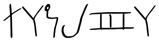	Ezekiel 40:16
beveled	a·tu·mo·wt		
had	el		
The gate chambers	hat·ta·eem	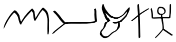	
	ve·el		
and their side pillars	e·le·he·mah	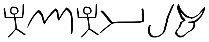	
the inside	liph·nee·mah	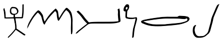	
of the gateway	lash·sha·ar		
all around	sa·veev	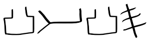	
	sa·veev	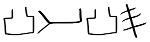	

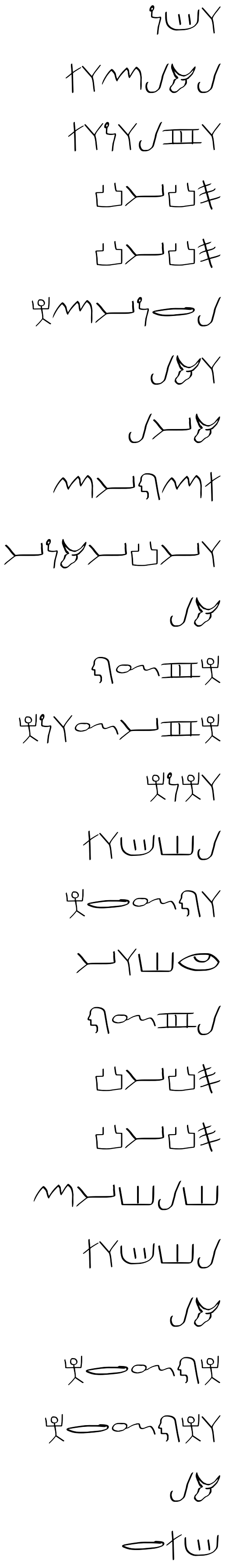

	ve·khen	
The porticos	la·e·lam·mo·wt	
also had windows	ve·chal·lo·w·no·wt	
all around	sa·veev	
	sa·veev	
on the inside	liph·nee·mah	
	ve·el	
Each side pillar	a·yil	
was decorated with palm trees	ti·mo·reem	
Then he brought me	vay·vee·e·nee	Ezekiel 40:17
into	el	
court	he·cha·tser	
the outer	ha·chee·tso·w·nah	
and there	ve·hin·neh	
were chambers	le·sha·kho·wt	
and a pavement	ve·rits·phah	
laid out	a·sui	
the court	le·cha·tser	
all around	sa·veev	
	sa·veev	
Thirty	she·lo·sheem	
chambers	le·sha·kho·wt	
faced	el	
the pavement	ha·rits·phah	
pavement	ve·ha·rits·phah	Ezekiel 40:18
-	el	
which flanked	ke·teph	

the gateways	hash·she·a·reem		
and corresponded to	le·um·mat		
the length	o·rekh	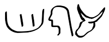	
of the gates	hash·she·a·reem		
	ha·rits·phah		
this was the lower	hat·tach·to·w·nah	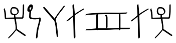	
Then he measured	vay·ya·mad	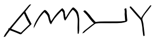	Ezekiel 40:19
the distance	ro·chav	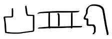	
from the front	mil·liph·ne		
gateway	hash·sha·ar		
of the lower	hat·tach·to·w·nah	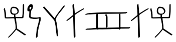	
-	liph·ne		
court	he·cha·tser	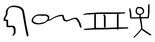	
of the inner	hap·pe·nee·mee	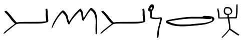	
to the outside	mi·chuts	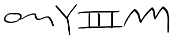	
it was a hundred	me·ah		
cubits	am·mah	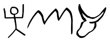	
on the east side	haq·qa·deem		
as well as on the north	ve·hats·tsa·pho·wn		
of the gateway	ve·hash·sha·ar		Ezekiel 40:20
-	a·sher		
facing	pa·naw	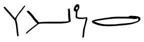	
	de·rekh		
north	hats·tsa·pho·wn		
court	le·cha·tser	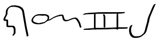	
of the outer	ha·chee·tso·w·nah	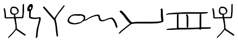	
He also measured	ma·dad		

the length	a·re·ko	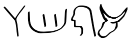	
and width	ve·ra·che·bo	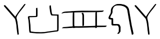	
gate chambers	ve·ta·ʾo		Ezekiel 40:21
Its three	she·lo·wo·shah		
on each side	mip·po		
	u·she·lo·shah	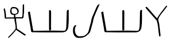	
	mip·po		
its side pillars	ve·ʾē·lo	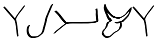	
and its portico	ve·ʾē·lam·mo	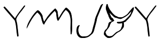	
all had	ha·yah	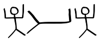	
the same measurements	ke·mid·dat		
gate :	hash·sha·ar		
as the first	ha·ri·sho·wn		
fifty	cha·mish·sheem		
cubits	am·mah		
long	a·re·ko	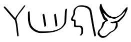	
wide	ve·ro·chav	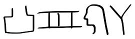	
	cha·mesh		
and twenty-five	ve·es·reem		
cubits	ba·am·mah		
Its windows	ve·chal·lo·no	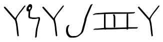	Ezekiel 40:22
portico	ve·ʾē·lam·mo	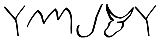	
and palm trees	ve·ti·mo·ro		
had the same measurements	ke·mid·dat		
as those of the gate	hash·sha·ar		
-	a·sher		
facing	pa·naw	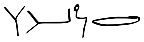	

	de·rekh		
east	haq·qa·deem		
steps	u·ve·ma·a·lo·wt		
Seven	she·va		
led up	ya·a·lu		
to it	vo		
with its portico	ve·ʾē·lam·mo	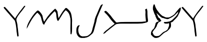	
opposite them	liph·ne·hem	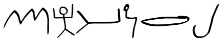	
There was a gate	ve·sha·ar		Ezekiel 40:23
court	le·cha·tser		
to the inner	hap·pe·nee·mee	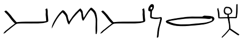	
facing	ne·ged		
gate	hash·sha·ar		
the north	lats·tsa·pho·wn		
just as there was on the east	ve·laq·qa·deem	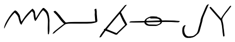	
He measured the distance	vay·ya·mad	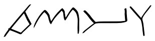	
from gateway	mish·sha·ar		
to	el		
gateway	sha·ar		
[to be] a hundred	me·ah		
cubits	am·mah		
Then he led me	vay·yo·w·li·khe·nee	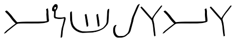	Ezekiel 40:24
to	de·rekh		
the south side	had·da·ro·wm		
and I saw	ve·hin·neh		
a gateway	sha·ar		
facing	de·rekh		

south	had·da·ro·wm		
He measured	u·ma·dad		
its side pillars	ʾē·lo	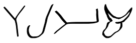	
and portico	ve·ʾē·lam·mo	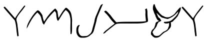	
and they had the same measurements	kam·mid·do·wt		
as the others	ha·el·leh		
had windows	ve·chal·lo·w·neem	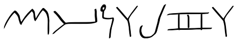	Ezekiel 40:25
	lo		
Both the gateway and its portico	u·le·ʾē·lam·mo	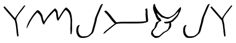	
all around	sa·veev	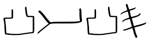	
	sa·veev	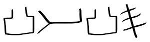	
windows	ke·ha·chal·lo·no·wt	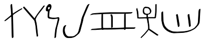	
like the other	ha·el·leh		
[It was] fifty	cha·mish·sheem		
cubits	am·mah		
long	o·rekh	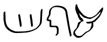	
wide	ve·ro·chav	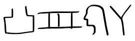	
	cha·mesh		
and twenty-five	ve·es·reem		
cubits	am·mah		
steps	u·ma·a·lo·wt		Ezekiel 40:26
Seven	shiv·ah		
led up to it	ʿo·lo·to	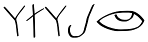	
and its portico	ve·ʾē·lam·mo	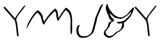	
was opposite them	liph·ne·hem	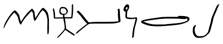	
it had palm trees	ve·ti·mo·reem	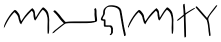	
	lo		

one	e·chad	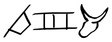	
on each side	mip·po		
	ve·e·chad		
	mip·po		
on	el		
its side pillars	ʾē·lo	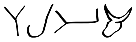	
also had a gate	ve·sha·ar		Ezekiel 40:27
court	le·cha·tser	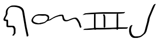	
The inner	hap·pe·nee·mee	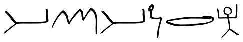	
facing	de·rekh		
south	had·da·ro·wm		
and he measured	vay·ya·mad	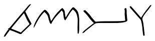	
[the distance] from gateway	mish·sha·ar		
to	el		
gateway	hash·sha·ar		
toward	de·rekh		
the south	had·da·ro·wm		
[to be] a hundred	me·ah		
cubits	am·mo·wt		
Next he brought me	vay·vee·e·nee	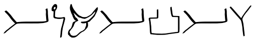	Ezekiel 40:28
into	el		
court	cha·tser		
the inner	hap·pe·nee·mee	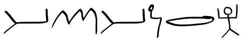	
gate	be·sha·ar		
through the south	had·da·ro·wm		
and he measured	vay·ya·mad	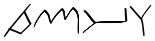	
-	et		

gate	hash·sha·ar		
the south	had·da·ro·wm		
it had the same measurements	kam·mid·do·wt		
as the others	ha·el·leh		
Its gate chambers	ve·ta·ʾo		Ezekiel 40:29
side pillars	ve·ʾē·lo	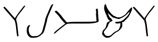	
and portico	ve·ʾē·lam·mo	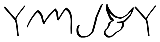	
had the same measurements	kam·mid·do·wt		
as the others	ha·el·leh		
had windows	ve·chal·lo·w·no·wt	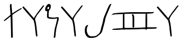	
	lo		
Both the gateway and its portico	u·le·ʾē·lam·mo		
all around	sa·veev	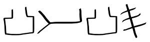	
	sa·veev	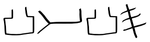	
it [was] fifty	cha·mish·sheem		
cubits	am·mah		
long	o·rekh	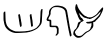	
wide	ve·ro·chav	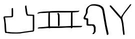	
and twenty-five	es·reem	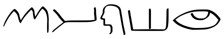	
	ve·cha·mesh	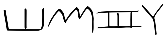	
cubits	am·mo·wt		
(The porticoes	ve·e·lam·mo·wt	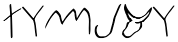	Ezekiel 40:30
	sa·veev	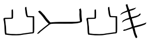	
around [the inner court]	sa·veev	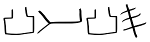	
long	o·rekh	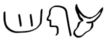	
	cha·mesh		

[were] twenty-five	ve·es·reem		
cubits	am·mah	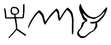	
deep)	ve·ro·chav	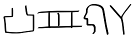	
and five	cha·mesh		
cubits	am·mo·wt		
Its portico	ve·ʾē·lam·maw	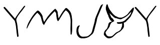	Ezekiel 40:31
faced	el		
court	cha·tser	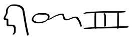	
the outer	ha·chi·tso·w·nah		
were decorated with palm trees	ve·ti·mo·reem		
	el		
and its side pillars	ʾē·lo	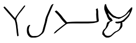	
steps	u·ma·a·lo·wt		
Eight	she·mo·w·neh		
led up to it	ma·ʿa·lo		
And he brought me	vay·vee·e·nee	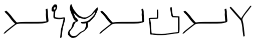	Ezekiel 40:32
to	el		
court	he·cha·tser	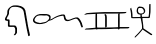	
the inner	hap·pe·nee·mee	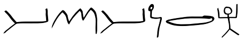	
on	de·rekh	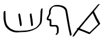	
the east side	haq·qa·deem		
and he measured	vay·ya·mad	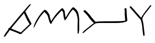	
-	et		
the gateway	hash·sha·ar		
it had the same measurements	kam·mid·do·wt		
as the others	ha·el·leh		
Its gate chambers	ve·ta·ʾo		Ezekiel 40:33

side pillars	ve·ʾē·lo		
and portico	ve·ʾē·lam·mo	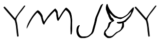	
had the same measurements	kam·mid·do·wt		
as the others	ha·el·leh		
had windows	ve·chal·lo·w·no·wt	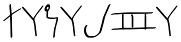	
	lo		
Both [the gateway] and its portico	u·le·ʾē·lam·mo		
all around	sa·veev	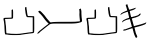	
	sa·veev	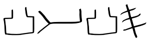	
long	o·rekh	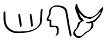	
It [was] fifty	cha·mish·sheem		
cubits	am·mah	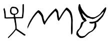	
wide	ve·ro·chav	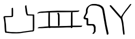	
	cha·mesh		
and twenty-five	ve·es·reem	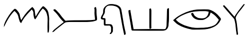	
cubits	am·mah		
Its portico	ve·ʾē·lam·mo	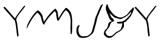	Ezekiel 40:34
court	le·cha·tser	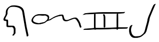	
faced the outer	ha·chee·tso·w·nah	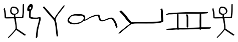	
were decorated with palm trees	ve·ti·mo·reem	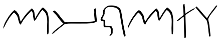	
	el		
and its side pillars	ʾē·lo		
on each side	mip·po		
	u·mip·po		
Eight	u·she·mo·neh		
steps	ma·a·lo·wt		

led up to it	ma·ʿa·lo		
Then he brought me	vay·vee·e·nee	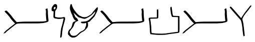	Ezekiel 40:35
to	el		
gate	sha·ar		
the north	hats·tsa·pho·wn		
and measured [it]	u·ma·dad		
It had the same measurements	kam·mid·do·wt		
as the others	ha·el·leh		
as did its gate chambers	ta·ʾo		Ezekiel 40:36
side pillars	ʾē·lo		
and portico	ve·ʾē·lam·mo	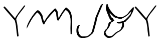	
It also had windows	ve·chal·lo·w·no·wt	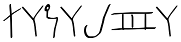	
	lo		
all around	sa·veev	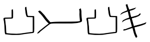	
	sa·veev	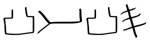	
long	o·rekh	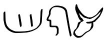	
[It was] fifty	cha·mish·sheem		
cubits	am·mah		
wide	ve·ro·chav	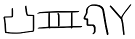	
	cha·mesh		
and twenty-five	ve·es·reem		
cubits	am·mah		
Its portico	ve·ʾē·lo	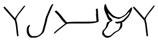	Ezekiel 40:37
court	le·cha·tser		
faced the outer	ha·chee·tso·w·nah	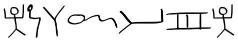	
were decorated with palm trees	ve·ti·mo·reem	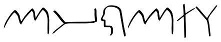	

	el		
and its side pillars	ʾē·lo	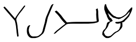	
on each side	mip·po		
	u·mip·po	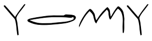	
Eight	u·she·mo·neh		
steps	ma·a·lo·wt		
led up to it	ma·ʿa·lo		
There was a chamber	ve·lish·kah	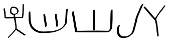	Ezekiel 40:38
with a doorway	u·phit·chah		
by the portico	be·e·leem		
in each of the inner gateways	hash·she·a·reem		
There	sham	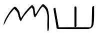	
was to be washed	ya·dee·chu	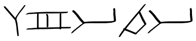	
-	et		
the burnt offering	ha·o·lah		
Inside the portico	u·ve·u·lam		Ezekiel 40:39
of the gateway	hash·sha·ar		
[were] two	she·na·yim	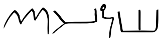	
tables	shul·cha·no·wt	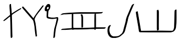	
on each side	mip·po		
	u·she·na·yim	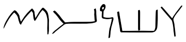	
	shul·cha·no·wt	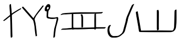	
	mip·poh		
were to be slaughtered	lish·cho·wt	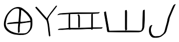	
on which	a·le·hem	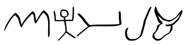	
the burnt offerings	ha·o·w·lah		

sin offerings	ve·ha·chat·tat	𐤅𐤄𐤇𐤈𐤀𐤕	
and guilt offerings	ve·ha·a·sham	𐤅𐤄𐤀𐤔𐤌	
on	ve·el	𐤅𐤀𐤋	Ezekiel 40:40
one side	hak·ka·teph	𐤄𐤊𐤕𐤐	
Outside	mi·chu·tsah	𐤌𐤇𐤅𐤑𐤄	
as one goes up	la·o·w·leh	𐤋𐤏𐤅𐤋𐤄	
to the entrance	le·phe·tach	𐤋𐤐𐤕𐤇	
gateway	hash·sha·ar	𐤄𐤔𐤏𐤓	
of the north	hats·tsa·pho·w·nah	𐤄𐤑𐤐𐤅𐤍𐤄	
there were two	she·na·yim	𐤔𐤍𐤉𐤌	
tables	shul·cha·no·wt	𐤔𐤋𐤇𐤍𐤅𐤕	
on	ve·el	𐤅𐤀𐤋	
side	hak·ka·teph	𐤄𐤊𐤕𐤐	
the other	ha·a·che·ret	𐤄𐤀𐤇𐤓𐤕	
-	a·sher	𐤀𐤔𐤓	
portico	le·u·lam	𐤋𐤀𐤋𐤌	
of the gate’s	hash·sha·ar	𐤄𐤔𐤏𐤓	
and two	she·na·yim	𐤔𐤍𐤉𐤌	
more tables	shul·cha·no·wt	𐤔𐤋𐤇𐤍𐤅𐤕	
So there were four	ar·ba·ah	𐤀𐤓𐤁𐤏𐤄	Ezekiel 40:41
tables	shul·cha·no·wt	𐤔𐤋𐤇𐤍𐤅𐤕	
inside	mip·poh	𐤌𐤐𐤄	
and four	ve·ar·ba·ah	𐤅𐤀𐤓𐤁𐤏𐤄	
	shul·cha·no·wt	𐤔𐤋𐤇𐤍𐤅𐤕	
outside	mip·poh	𐤌𐤐𐤄	
—	le·khe·teph	𐤋𐤊𐤕𐤐	
the gateway	hash·sha·ar	𐤄𐤔𐤏𐤓	

eight	she·mo·w·nah	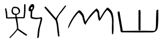	
tables	shul·cha·no·wt	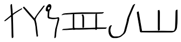	
in all —	a·le·hem	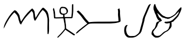	
on which the sacrifices were to be slaughtered	yish·cha·tu	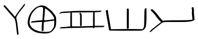	
There were also four	ve·ar·ba·ah	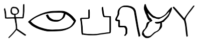	Ezekiel 40:42
tables	shul·cha·no·wt	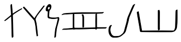	
for the burnt offering	la·o·w·lah	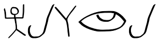	
of dressed stone	av·ne	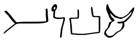	
	ga·zeet	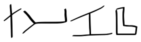	
long	o·rekh	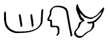	
each a cubit	am·mah	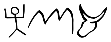	
and a	a·chat	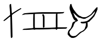	
half	va·che·tsee	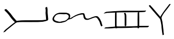	
wide	ve·ro·chav	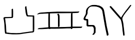	
a cubit	am·mah	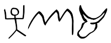	
and a	a·chat	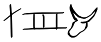	
half	va·che·tsee	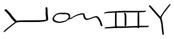	
high	ve·go·vah	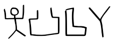	
cubit	am·mah	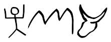	
and a	e·chat	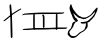	
On these	a·le·hem	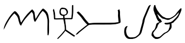	
were placed	ve·yan·nee·chu	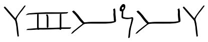	
-	et	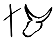	
the utensils	hak·ke·leem	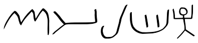	
-	a·sher	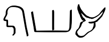	
used to slaughter	yish·cha·tu	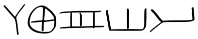	

-	et	
the burnt offerings	ha·o·w·lah	
	bam	
and the other sacrifices	ve·haz·za·vach	
The double-pronged hooks	ve·hash·phat·ta·yim	Ezekiel 40:43
handbreadth [long]	to·phach	
each a	e·chad	
were fastened	mu·kha·neem	
the inside of the room	bab·ba·yit	
all around	sa·veev	
	sa·veev	
was to be placed on	ve·el	
the tables	hash·shul·cha·no·wt	
and the flesh	be·sar	
of the offering	haq·qa·re·van	
Outside	u·mi·chu·tsah	Ezekiel 40:44
gate	lash·sha·ar	
the inner	hap·pe·nee·mee	
were two chambers	lish·kho·wt	
	sha·reem	
court	be·cha·tser	
within the inner	hap·pe·nee·mee	
-	a·sher	
[one] beside	el	
	ke·teph	
gate	sha·ar	

the north	hats·tsa·pho·wn		
and facing	u·phe·ne·hem	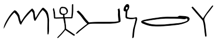	
	de·rekh	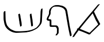	
south	had·da·ro·wm		
and another	e·chad	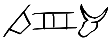	
beside	el		
	ke·teph		
the south gate	sha·ar		
	haq·qa·deem		
and facing	pe·ne	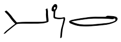	
	de·rekh		
north	hats·tsa·phon		
Then the man said	vay·dab·ber	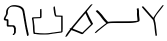	Ezekiel 40:45
to me :	e·lay	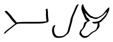	
“ The	zoh	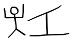	
chamber	hal·lish·kah	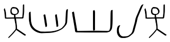	
that	a·sher		
faces	pa·ne·ha	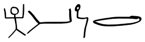	
	de·rekh		
south	had·da·ro·wm		
is for the priests	lak·ko·ha·neem	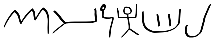	
who keep	sho·me·re		
charge	mish·me·ret	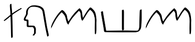	
of the temple	hab·ba·yit	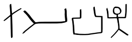	
and the chamber	ve·hal·lish·kah		Ezekiel 40:46
that	a·sher		
faces	pa·ne·ha	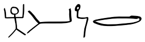	

	de·rekh		
north	hats·tsa·pho·wn		
is for the priests	lak·ko·ha·neem	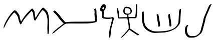	
who keep	sho·me·re		
charge	mish·me·ret	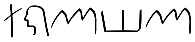	
of the altar	ham·miz·be·ach	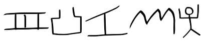	
These	hem·mah		
are the sons	ve·ne	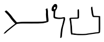	
of Zadok	tsa·do·wq		
who may approach	haq·qe·re·veem		
	mib·be·ne	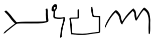	
the [only] Levites	le·vee		
	el		
the LORD	YHVH		
to minister before Him „	le·sha·re·to	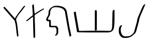	
Next he measured	vay·ya·mad	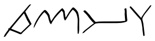	Ezekiel 40:47
-	et		
the court	he·cha·tser	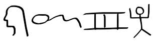	
long	o·rekh	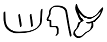	
a hundred	me·ah		
cubits	am·mah		
wide	ve·ro·chav	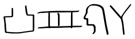	
and a hundred	me·ah		
cubits	am·mah		
It was square	me·rub·ba·at		
And the altar [was]	ve·ham·miz·be·ach		
in front	liph·ne		

of the temple	hab·ba·yit	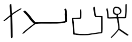	
Then he brought me	vay·vi·e·nee	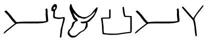	Ezekiel 40:48
to	el		
the portico	u·lam	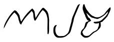	
of the temple	hab·ba·yit	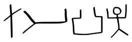	
and measured	vay·ya·mad	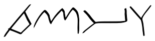	
the side pillars	el		
of the portico	u·lam	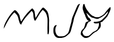	
[to be] five	cha·mesh		
cubits	am·mo·wt	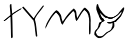	
on each	mip·poh		
	ve·cha·mesh	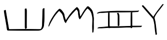	
	am·mo·wt		
side	mip·poh		
The width	ve·ro·chav	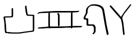	
of the gateway was [fourteen cubits and its sidewalls were]	hash·sha·ar		
three	sha·losh	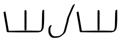	
cubits	am·mo·wt		
on either side	mip·po		
	ve·sha·losh		
	am·mo·wt		
	mip·po		
wide	o·rekh	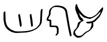	Ezekiel 40:49
The portico	ha·u·lam	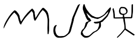	
[was] twenty	es·reem	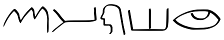	
cubits	am·mah		

deep	ve·ro·chav	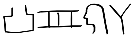	
and twelve	ash·te		
	es·reh		
cubits	am·mah		
and [ten] steps	u·vam·ma·a·lo·wt		
-	a·sher		
led up	ya·a·lu		
to it	e·law	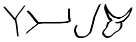	
There were columns	ve·am·mu·deem		
by	el		
the side pillars	ha·e·leem	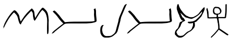	
one	e·chad	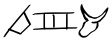	
on each side	mip·poh		
	ve·e·chad	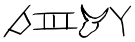	
	mip·poh		
Then [the man] brought me	vay·vee·e·nee	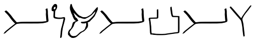	Ezekiel 41:1
into	el		
the outer sanctuary	ha·he·khal	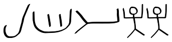	
and measured	vay·ya·mad	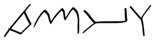	
-	et		
the side pillars	ha·e·leem	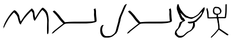	
[to be] six	shesh		
cubits	am·mo·wt		
wide	ro·chav	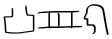	
on each side	mip·po		
	ve·shesh		
	am·mo·wt		

	ro·chav	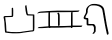	
	mip·po		
	ro·chav	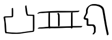	
	ha·o·hel		
The width	ve·ro·chav	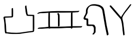	Ezekiel 41:2
of the entrance	hap·pe·tach		
[was] ten	e·ser		
cubits	am·mo·wt		
and the sides	ve·khit·pho·wt		
of the entrance	hap·pe·tach		
[were] five	cha·mesh		
cubits	am·mo·wt		
on each	mip·po		
	ve·cha·mesh	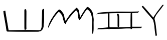	
cubits	am·mo·wt		
side	mip·po		
He also measured	vay·ya·mad	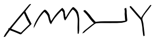	
the length [of the outer sanctuary]	a·re·ko	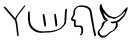	
[to be] forty	ar·ba·eem		
cubits	am·mah		
and the width	ve·ro·chav	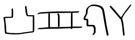	
[to be] twenty	es·reem	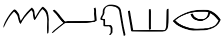	
	am·mah		
And he went	u·va		Ezekiel 41:3
into [the inner sanctuary]	liph·nee·mah	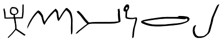	
and measured	vay·ya·mad	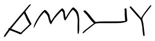	
the side pillars	el	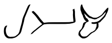	

at the entrance	hap·pe·tach		
[to be] two	she·ta·yim	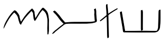	
cubits [wide]	am·mo·wt		
The entrance	ve·hap·pe·tach		
[was] six	shesh		
cubits [wide]	am·mo·wt		
wide	ve·ro·chav	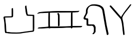	
[and the walls on each side]	hap·pe·tach		
[were] seven	she·va		
cubits	am·mo·wt		
Then he measured	vay·ya·mad	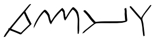	Ezekiel 41:4
-	et		
long	a·re·ko	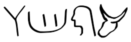	
[to be] twenty	es·reem	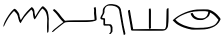	
cubits	am·mah		
wide	ve·ro·chav	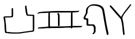	
[and] twenty	es·reem	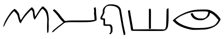	
cubits	am·mah	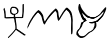	
[the room] adjacent to	el		
	pe·ne	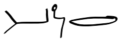	
the inner sanctuary	ha·he·khal	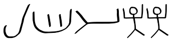	
And he said	vay·yo·mer		
to me	e·lay	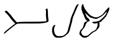	
“ This	zeh	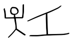	
is the Most Holy Place	qo·desh	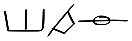	
”	haq·qo·da·sheem		

Next he measured	vay·ya·mad	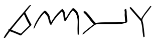	Ezekiel 41:5
the wall	qeer	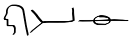	
of the temple	hab·ba·yit	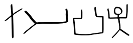	
[to be] six	shesh		
cubits [thick]	am·mo·wt		
and the width	ve·ro·chav	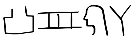	
side room	hats·tse·la		
[was] four	ar·ba		
cubits	am·mo·wt		
around	sa·veev	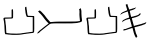	
	sa·veev	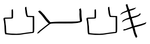	
the temple	lab·ba·yit	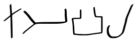	
of each	sa·veev	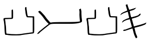	
The side rooms	ve·hats·tse·la·o·wt	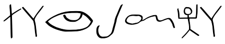	Ezekiel 41:6
were arranged one	tse·la	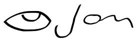	
above	el		
another	tse·la	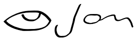	
in three levels	sha·lo·wosh	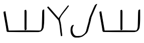	
of thirty rooms each	u·she·lo·sheem		
	pe·a·meem		
There were ledges	u·va·o·wt		
the wall	baq·qeer	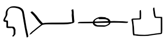	
-	a·sher		
of the temple	lab·ba·yit	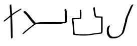	
for the side rooms	lats·tse·la·o·wt	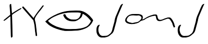	
all around	sa·veev	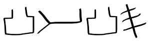	
	sa·veev	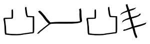	

to serve as	lih·yo·wt	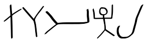	
supports	a·chu·zeem	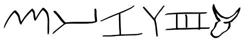	
would not	ve·lo	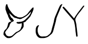	
be [fastened] into	yih·yu	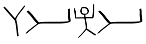	
so that the supports	a·chu·zeem	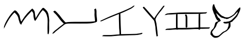	
the wall	be·qeer	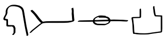	
of the temple itself	hab·ba·yit	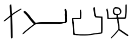	
widened at each successive level	ve·ra·cha·vah	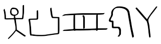	Ezekiel 41:7
	ve·na·se·vah	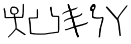	
	le·ma·lah	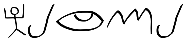	
	le·ma·lah	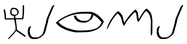	
The side rooms	lats·tse·la·o·wt	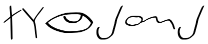	
	kee	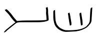	
surrounding	mu·sav	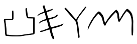	
the temple	hab·ba·yit	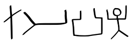	
ascended	le·ma·lah	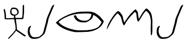	
by stages	le·ma·lah	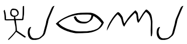	
because the structure surrounding	sa·veev	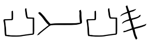	
	sa·veev	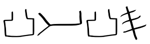	
the temple	lab·ba·yit	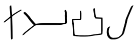	
corresponding to	al	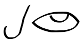	
	ken	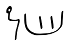	
the narrowing of the temple wall	ro·chav	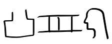	
	lab·ba·yit	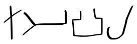	
as it rose upward	le·ma·e·lah	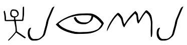	
And so	ve·khen	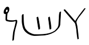	

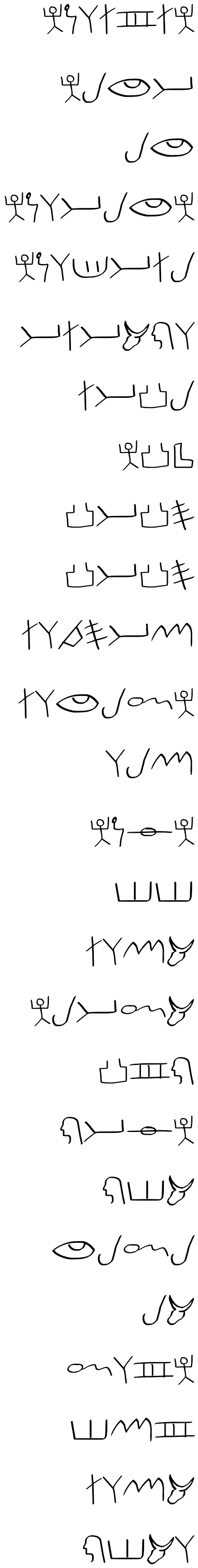

from the lowest story	hat·tach·to·w·nah	
a stairway went up	ya·a·leh	
to	al	
the highest	ha·el·yo·w·nah	
through the middle one	lat·tee·kho·w·nah	
I saw	ve·ra·ee·tee	Ezekiel 41:8
that the temple	lab·ba·yit	
had a raised base	go·vah	
all	sa·veev	
around [it]	sa·veev	
forming the foundation	me·yus·se·dot	
of the side rooms	hats·tse·la·o·wt	
It was the full length of	me·lo	
a rod	haq·qa·neh	
six	shesh	
cubits	am·mo·wt	
long	ats·tsee·lah	
thick	ro·chav	Ezekiel 41:9
wall	haq·qeer	
-	asher	
of the side rooms	lats·tse·la	
	el	
The outer	ha·chuts	
[was] five	cha·mesh	
cubits	am·mo·wt	
and	va·a·sher	

the open area	mun·nach	
between	bet	
the side rooms	tse·la·o·wt	
-	a·sher	
of the temple	lab·ba·yit	
-	u·ven	Ezekiel 41:10
and the outer chambers	hal·le·sha·kho·wt	
wide	ro·chav	
[was] twenty	es·reem	
cubits	am·mah	
all around	sa·veev	
the temple	lab·ba·yit	
	sa·veev	
	sa·veev	
entrance	u·phe·tach	Ezekiel 41:11
The side rooms	hats·tse·la	
opened into this area	lam·mun·nach	
	pe·tach	
with one	e·chad	
on	de·rekh	
the north	hats·tsa·pho·wn	
	u·phe·tach	
and another	e·chad	
on the south	lad·da·ro·wm	
wide	ve·ro·chav	
The open area	me·qo·wm	
	ham·mun·nach	

[was] five	cha·mesh	חמש	
cubits	am·mo·wt	אמות	
all	sa·veev	סביב	
around	sa·veev	סביב	
Now the building	ve·hab·bin·yan	והבנין	Ezekiel 41:12
that	a·sher	אשר	
faced	el	אל	
	pe·ne	פני	
the temple courtyard	hag·giz·rah	הגזרה	
	pe·at	פאת	
on	de·rekh	דרך	
the west	hay·yam	הים	
wide	ro·chav	רחב	
[was] seventy	shiv·eem	שבעים	
cubits	am·mah	אמה	
and the wall	ve·qeer	וקיר	
of the building	hab·bin·yan	הבנין	
[was] five	cha·mesh	חמש	
cubits	am·mo·wt	אמות	
thick	ro·chav	רחב	
all	sa·veev	סביב	
around	sa·veev	סביב	
with a length	ve·a·re·ko	וארכו	
of ninety	tish·eem	תשעים	
cubits	am·mah	אמה	
Then he measured	u·ma·dad	ומדד	Ezekiel 41:13
-	et	את	

the temple	hab·ba·yit	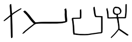	
long	o·rekh	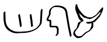	
[to be] a hundred	me·ah		
cubits	am·mah		
and the temple courtyard	ve·hag·giz·rah	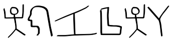	
and the building	ve·hab·bin·yah		
with its walls	ve·qee·ro·w·te·ha		
long	o·rekh	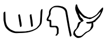	
[were] also a hundred	me·ah		
cubits	am·mah	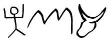	
The width	ve·ro·chav	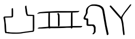	Ezekiel 41:14
including the front	pe·ne	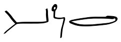	
of the temple	hab·ba·yit	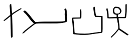	
of the temple courtyard	ve·hag·giz·rah		
on the east	laq·qa·deem		
[was] a hundred	me·ah		
cubits	am·mah		
Next he measured	u·ma·dad		Ezekiel 41:15
the length	o·rekh	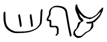	
of the building	hab·bin·yan	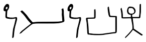	
facing	el		
	pe·ne	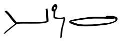	
the temple courtyard	hag·giz·rah		
-	a·sher		
at	al		
the rear [of the temple]	a·cha·re·ha	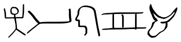	

including its galleries	ve·ʾat·tu·qē·ha	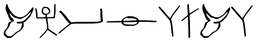	
on each side	mip·po		
	u·mip·po		
it was a hundred	me·ah		
cubits	am·mah		
The outer sanctuary	ve·ha·he·khal	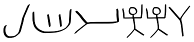	
the inner sanctuary	hap·pe·nee·mee	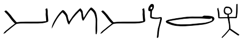	
and the porticoes	ve·u·lam·me	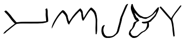	
facing the court	he·cha·tser	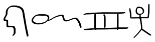	
as well as the thresholds	has·sip·peem		Ezekiel 41:16
windows	ve·ha·chal·lo·w·neem	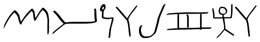	
and the beveled	ha·a·tu·mo·wt		
and the galleries	ve·ha·at·tee·qeem	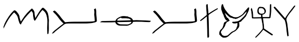	
all around	sa·veev	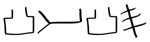	
with their three	lish·la·she·tam		
levels opposite	ne·ged		
the threshold	has·saph		
were overlaid with	se·cheeph	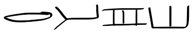	
wood	ets		
on all sides	sa·veev	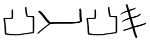	
	sa·veev	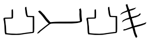	
They were paneled from the ground	ve·ha·a·rets		
to	ad		
the windows	ha·chal·lo·no·wt	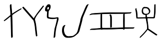	
and the windows	ve·ha·chal·lo·no·wt	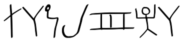	
were covered	me·khus·so·wt		
In the space above	al		Ezekiel 41:17

	me·al		
the outside of the entrance	hap·pe·tach		
to	ve·ad		
sanctuary	hab·ba·yit	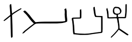	
the inner	hap·pe·nee·mee	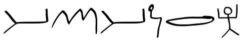	
on	ve·la·chuts	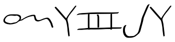	
	ve·el		
all	kal	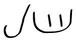	
the walls	haq·qeer	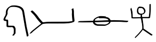	
around	sa·veev	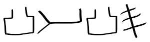	
	sa·veev	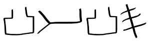	
the inner and	bap·pe·nee·mee	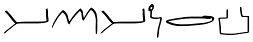	
outer sanctuary	u·va·chee·tso·wn	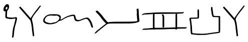	
spaced evenly	mid·do·wt	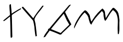	
carved	ve·a·sui		Ezekiel 41:18
cherubim	ke·ru·veem		
and palm trees	ve·ti·mo·reem	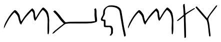	
were alternating	ve·ti·mo·rah		
	ben	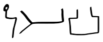	
	ke·ruv		
Each cherub	likh·ruv		
had two	u·she·na·yim	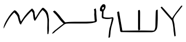	
faces	pa·neem	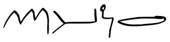	
:	lak·ke·ruv	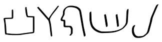	
the face	u·phe·ne		Ezekiel 41:19
of a man	a·dam		
[was] toward	el		

the palm tree	hat·ti·mo·rah		
on one side	mip·po		
and the face	u·phe·ne		
of a young lion	khe·pheer		
[was] toward	el		
the palm tree	hat·ti·mo·rah		
on the other side	mip·po		
They were carved	a·sui		
all the way around	el		
	kal		
the temple	hab·ba·yit	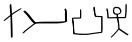	
	sa·veev	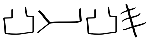	
	sa·veev	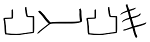	
from the floor	me·ha·a·rets		Ezekiel 41:20
to	ad		
the space above	me·al		
the entrance	hap·pe·tach		
Cherubim	hak·ke·ru·veem	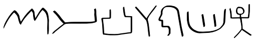	
and palm trees	ve·hat·ti·mo·reem		
were carved	a·su·yim		
on the wall	ve·qeer	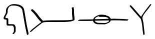	
of the outer sanctuary	ha·hē·khal	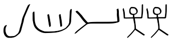	
The outer sanctuary	ha·he·khal	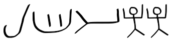	Ezekiel 41:21
doorframe	me·zu·zat		
had a rectangular	re·vu·ah	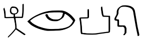	
and the [doorframe]	u·phe·ne		
of the sanctuary	haq·qo·desh	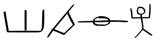	

	ham·mar·eh		
was similar	kam·mar·eh	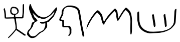	
There was an altar	ham·miz·be·ach	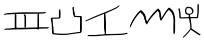	Ezekiel 41:22
of wood	ets		
three	sha·lo·wosh		
cubits	am·mo·wt		
high	ga·vo·ah	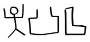	
[square]	ve·a·re·ko		
and two	she·ta·yim	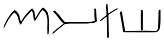	
cubits	am·mo·wt	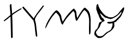	
Its corners	u·miq·tso·o·w·taw		
	lo	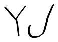	
base	ve·a·re·ko		
and sides	ve·qee·ro·taw	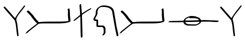	
[were] of wood	ets		
And the man told	vay·dab·ber	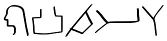	
me	e·lay	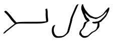	
“ This	zeh	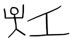	
is the table	hash·shul·chan	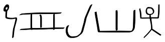	
that	a·sher		
is before	liph·ne		
the LORD ”	YHVH		
had double	u·she·ta·yim	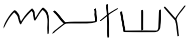	Ezekiel 41:23
doors	de·la·to·wt	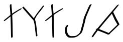	
Both the outer sanctuary	la·he·khal	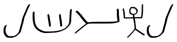	
and the inner sanctuary	ve·laq·qo·desh	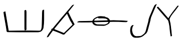	
and each	u·she·ta·yim		Ezekiel 41:24

door	de·la·to·wt	דלתות	
panels	lad·de·la·to·wt	לדלתות	
had two	ta·yim	שתים	
swinging	mu·sab·bo·wt	מוסבות	
panels	de·la·to·wt	דלתות	
There were two	ta·yim	שתים	
door	le·de·let	לדלת	
for one	e·chat	אחת	
and two	u·she·te	ושתי	
	de·la·to·wt	דלתות	
for the other	la·a·che·ret	לאחרת	
were carved	va·a·su·yah	ועשויה	Ezekiel 41:25
on	a·le·hen	אליהן	
	el	אל	
the doors	dal·to·wt	דלתות	
of the outer sanctuary	ha·he·khal	ההיכל	
Cherubim	ke·ru·veem	כרובים	
and palm trees	ve·ti·mo·reem	ותמרים	
like those	ka·a·sher	כאשר	
-	a·su·yim	עשוים	
on the walls	laq·qee·ro·wt	לקירות	
canopy	ve·av	ועב	
and there was a wooden	ets	עץ	
on	el	אל	
the front	pe·ne	פני	
of the portico	ha·u·lam	האולם	
outside	me·ha·chuts	מהחוץ	

windows	ve·chal·lo·w·neem		Ezekiel 41:26
There were beveled	a·tu·mo·wt		
and palm trees	ve·ti·mo·reem	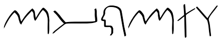	
	mip·po		
	u·mip·po	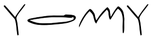	
on	el		
the sidewalls	kit·pho·wt		
of the portico	ha·u·lam		
The side rooms	ve·tsal·o·wt		
of the temple	hab·ba·yit	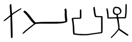	
also had canopies	ve·ha·ub·beem	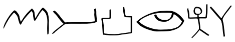	
Then the man led me out	vay·yo·w·tsi·e·nee		Ezekiel 42:1
into	el		
court	he·cha·tser	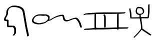	
the outer	ha·chee·tso·w·nah	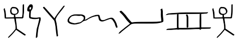	
	had·de·rekh		
	de·rekh		
northward	hats·tsa·pho·wn		
and he brought me	vay·vi·e·nee	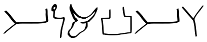	
to	el		
the group of chambers	hal·lish·kah	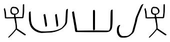	
-	a·sher		
opposite	ne·ged		
the temple courtyard	hag·giz·rah		
-	va·a·sher		
and	ne·ged		

the [outer wall]	hab·bin·yan	𐤄𐤁𐤍𐤉𐤍	
on	el	𐤀𐤋	
the north side	hats·tsa·pho·wn	𐤄𐤑𐤐𐤅𐤍	
	el	𐤀𐤋	Ezekiel 42:2
	pe·ne	𐤐𐤍𐤉	
The building	o·rekh	𐤀𐤓𐤊	
cubits	am·mo·wt	𐤀𐤌𐤅𐤕	
[was] a hundred	ham·me·ah	𐤄𐤌𐤀𐤄	
with the door	pe·tach	𐤐𐤕𐤇	
facing north	hats·tsa·pho·wn	𐤄𐤑𐤐𐤅𐤍	
long	ve·ha·ro·chav	𐤅𐤄𐤓𐤇𐤁	
[and] fifty	cha·mish·sheem	𐤇𐤌𐤔𐤉𐤌	
cubits wide	am·mo·wt	𐤀𐤌𐤅𐤕	
opposite	ne·ged	𐤍𐤂𐤃	Ezekiel 42:3
the twenty [cubits]	ha·es·reem	𐤄𐤏𐤔𐤓𐤉𐤌	
that	a·sher	𐤀𐤔𐤓	
court	le·cha·tser	𐤋𐤇𐤑𐤓	
belonged to the inner	hap·pe·nee·mee	𐤄𐤐𐤍𐤉𐤌𐤉	
and opposite	ve·ne·ged	𐤅𐤍𐤂𐤃	
the pavement	rits·phah	𐤓𐤑𐤐𐤄	
that	a·sher	𐤀𐤔𐤓	
court	le·cha·tser	𐤋𐤇𐤑𐤓	
belonged to the outer	ha·chee·tso·w·nah	𐤄𐤇𐤉𐤑𐤅𐤍𐤄	
Gallery	at·teeq	𐤀𐤕𐤉𐤒	
	el	𐤀𐤋	
faced	pe·ne	𐤐𐤍𐤉	
gallery	at·teeq	𐤀𐤕𐤉𐤒	

in three levels	bash·she·li·sheem	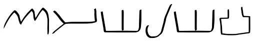	
In front	ve·liph·ne	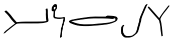	Ezekiel 42:4
of the chambers	hal·le·sha·kho·wt	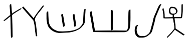	
[was] an inner walkway	ma·ha·lakh	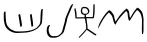	
ten	e·ser	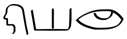	
cubits	am·mo·wt	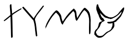	
wide	ro·chav	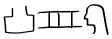	
	el	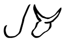	
	hap·pe·nee·meet	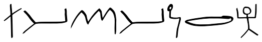	
long	de·rekh	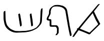	
cubits	am·mah	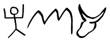	
and a [hundred]	e·chat	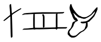	
Their doors	u·phit·che·hem	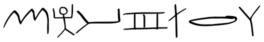	
were on the north	lats·tsa·pho·wn	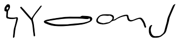	
chambers	ve·hal·le·sha·kho·wt	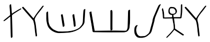	Ezekiel 42:5
Now the upper	ha·el·yo·w·not	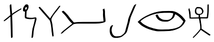	
[were] smaller	qe·tsu·ro·wt	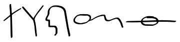	
because	kee	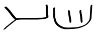	
took more space	yo·wkh·lu	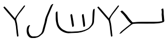	
the galleries	at·tee·qeem	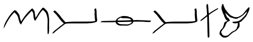	
from the chambers	me·he·nah	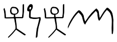	
on the lower	me·hat·tach·to·no·wt	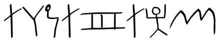	
and middle floors	u·me·hat·ti·kho·no·wt	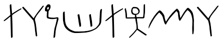	
of the building	bin·yan	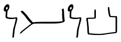	
For	kee	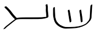	Ezekiel 42:6
were arranged in three stories	me·shul·la·sho·wt	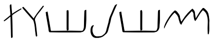	

they	hen·nah	
no	ve·en	
they had	la·hen	
pillars	am·mu·deem	
and unlike	ke·am·mu·de	
the courts	ha·cha·tse·ro·wt	
So	al	
	ken	
[the upper chambers] were set back further	ne·e·tsal	
than the lower	me·hat·tach·to·w·no·wt	
and middle floors	u·me·hat·tee·kho·no·wt	
	me·ha·a·rets	
wall	ve·ga·der	Ezekiel 42:7
[was]	a·sher	
An outer	la·chuts	
[and] ran parallel to	le·um·mat	
the chambers	hal·le·sha·kho·wt	
[and]	de·rekh	
court	he·cha·tser	
the outer	ha·chi·tso·w·nah	
in	el	
front	pe·ne	
of the chambers	hal·le·sha·kho·wt	
long	a·re·ko	
fifty	cha·mish·sheem	
cubits	am·mah	

For	kee	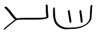	Ezekiel 42:8
long	o·rekh	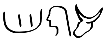	
the chambers	hal·le·sha·kho·wt	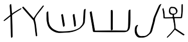	
-	a·sher		
court	le·cha·tser		
on the outer	ha·chi·tso·w·nah		
[were] fifty	cha·mish·sheem		
cubits	am·mah	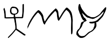	
	ve·hin·neh		
while those facing	al		
	pe·ne	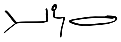	
the temple	ha·he·khal	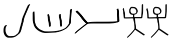	
[were] a hundred	me·ah		
cubits [long]	am·mah		
And below	u·mit·ta·cha·tah		Ezekiel 42:9
chambers [was]	le·sha·khot	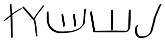	
these	ha·el·leh		
the entrance	ham·ma·vo	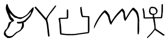	
on the east side	me·haq·qa·deem	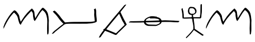	
as one enters	be·vo·o	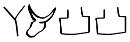	
them	la·hen·nah		
court	me·he·cha·tser		
from the outer	ha·chi·tso·nah	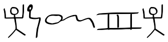	
along the length	be·ro·chav	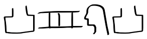	Ezekiel 42:10
of the wall	ge·der		
of the outer court	he·cha·tser	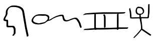	
On the	de·rekh	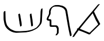	

south side	haq·qa·deem		
	el		
adjoining	pe·ne	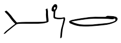	
the courtyard	hag·giz·rah		
and	ve·el		
opposite	pe·ne	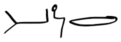	
the building	hab·bin·yan	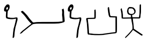	
[were] chambers	le·sha·kho·wt	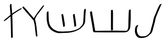	
with a passageway	ve·de·rekh		Ezekiel 42:11
in front of them	liph·ne·hem	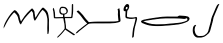	
	ke·mar·eh	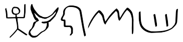	
just like the chambers	hal·le·sha·kho·wt	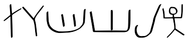	
that were	a·sher		
on	de·rekh		
the north	hats·tsa·pho·wn		
They had the same length	ke·a·re·kan		
	ken	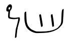	
and width	ra·che·ban	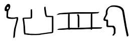	
with similar	ve·khol		
exits	mo·w·tsa·e·hen		
and [dimensions]	u·khe·mish·pe·te·hen		
	u·khe·phit·che·hen		
And corresponding to the doors	u·khe·phit·che		Ezekiel 42:12
of the chambers	hal·le·sha·kho·wt	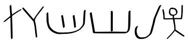	
that [were]	a·sher		
facing	de·rekh		
south	had·da·ro·wm		

[there] [was] a door	pe·tach	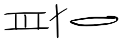	
in front	be·rosh		
of the walkway	da·rekh		
	de·rekh		
that was parallel	biph·ne		
to the wall	hag·ge·de·ret		
extending	ha·gee·nah	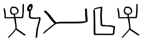	
	de·rekh		
eastward	haq·qa·deem		
-	be·vo·w·an		
Then the man said	vay·yo·mer		Ezekiel 42:13
to me	e·lay	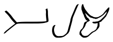	
chambers	lish·kho·wt	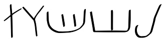	
“ The north	hats·tsa·pho·wn		
	lish·kho·wt	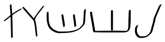	
[and] south	had·da·ro·wm		
	a·sher		
facing	el		
	pe·ne	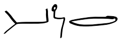	
the temple courtyard	hag·giz·rah		
	hen·nah		
chambers	lish·kho·wt	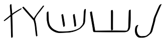	
are the holy	haq·qo·desh	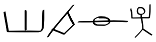	
where	a·sher		
will eat	yo·khe·lu		
	sham		
the priests	hak·ko·ha·neem	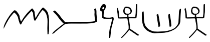	

who	a·sher
approach	qe·ro·w·veem
the LORD	la·YHVH
the most holy offerings	qa·de·she
	haq·qo·da·sheem
There	sham
they will place	yan·nee·chu
the most holy offerings	qa·de·she
—	haq·qo·da·sheem
the grain offerings	ve·ham·min·chah
the sin offerings	ve·ha·chat·tat
and the guilt offerings —	ve·ha·a·sham
for	kee
the place	ham·ma·qo·wm
is holy	qa·dosh
have entered	be·vo·am
Once the priests	hak·ko·ha·neem
they must not	ve·lo
go out	ye·tse·u
the holy area	me·haq·qo·desh
into	el
court	he·cha·tser
the outer	ha·chee·tso·w·nah
	ve·sham
until they have left behind	yan·nee·chu
the garments	vig·de·hem

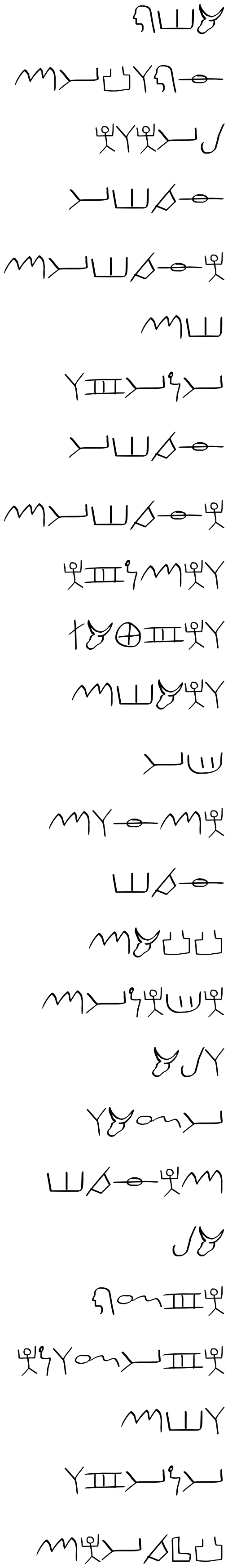

Ezekiel 42:14

in which	a·sher	
they minister	ye·sha·re·tu	
	va·hen	
for	kee	
are holy	qo·desh	
these	hen·nah	
They are to put on	yil·be·shu	
clothes	be·ga·deem	
other	a·che·reem	
before they approach	ve·qa·re·vu	
	el	
the places that are	a·sher	
for the people ”	la·am	
Now when [the man] had finished	ve·khil·lah	Ezekiel 42:15
-	et	
measuring	mid·do·wt	
of the temple area	hab·ba·yit	
the interior	hap·pe·nee·mee	
he led me out	ve·ho·w·tsee·a·nee	
by	de·rekh	
the gate	hash·sha·ar	
that	a·sher	
faced	pa·naw	
	de·rekh	
east	haq·qa·deem	
and he measured [the area]	u·me·da·do	

all	sa·veev	סביב	
around :	sa·veev	סביב	
he measured	ma·dad	מדד	Ezekiel 42:16
side	ru·ach	רוח	
the east	haq·qa·deem	הקדים	
rod	biq·neh	בקנה	
With a measuring	ham·mid·dah	המדה	
[to be] five	cha·mesh	חמש	
hundred	ʾē·mot	אמות	
[cubits]	qa·neem	קנים	
	biq·neh	בקנה	
	ham·mid·dah	המדה	
[long]	sa·veev	סביב	
He measured	ma·dad	מדד	Ezekiel 42:17
side	ru·ach	רוח	
the north	hats·tsa·pho·wn	הצפון	
[to be] five	cha·mesh	חמש	
hundred	me·o·wt	מאות	
cubits	qa·neem	קנים	
	biq·neh	בקנה	
[long]	ham·mid·dah	המדה	
	sa·veev	סביב	
-	et	את	Ezekiel 42:18
side	ru·ach	רוח	
the south	had·da·ro·wm	הדרום	
He measured	ma·dad	מדד	
[to be] five	cha·mesh	חמש	

hundred	me·o·wt		
cubits	qa·neem	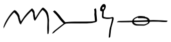	
	biq·neh	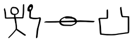	
[long]	ham·mid·dah		
And he came around	sa·vav		Ezekiel 42:19
-	el		
side	ru·ach		
the west	hay·yam	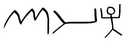	
and measured	ma·dad		
[to be] five	cha·mesh		
hundred	me·o·wt		
cubits	qa·neem	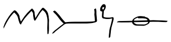	
	biq·neh	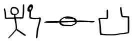	
[long]	ham·mid·dah		
the area on all four	le·ar·ba		Ezekiel 42:20
sides	ru·cho·wt	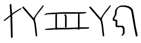	
So he measured	me·da·do		
It had a wall	cho·w·mah		
	lo		
all	sa·veev	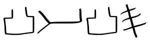	
around	sa·veev	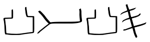	
long	o·rekh	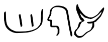	
five	cha·mesh		
hundred [cubits]	me·o·wt		
wide	ve·ro·chav	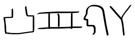	
and five	cha·mesh		
hundred [cubits]	me·o·wt		

to separate	le·hav·deel	להבדיל	
	ben	בין	
the holy	haq·qo·desh	הקדש	
from the common	le·chol	לחל	
Then the man brought me	vay·yo·w·li·khe·nee	ויולכני	Ezekiel 43:1
back to	el	אל	
the gate	hash·sha·ar	השער	
-	sha·ar	שער	
that	a·sher	אשר	
faces	po·neh	פנה	
	de·rekh	דרך	
east	haq·qa·deem	הקדים	
and I saw	ve·hin·neh	והנה	Ezekiel 43:2
the glory	ke·vo·wd	כבוד	
of the God	e·lo·he	אלהי	
of Israel	yis·ra·el	ישראל	
coming	ba	בא	
from	mid·de·rekh	מדרך	
the east	haq·qa·deem	הקדים	
His voice	ve·qo·w·lo	וקולו	
was like the roar	ke·qo·wl	כקול	
waters	ma·yim	מים	
of many	rab·beem	רבים	
and the earth	ve·ha·a·rets	והארץ	
shone	he·ee·rah	האירה	
with His glory	mik·ke·vo·do	מכבדו	
The vision	u·khe·mar·eh	וכמראה	Ezekiel 43:3

was like the vision	ham·mar·eh		
-	a·sher		
I saw	ra·ee·tee	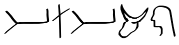	
-	kam·mar·eh	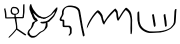	
-	a·sher		
I had seen	ra·ee·tee	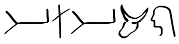	
when He came	be·vo·ee		
to destroy	le·sha·chet	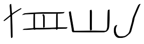	
-	et		
the city	ha·eer		
and like the visions	u·mar·o·wt		
	kam·mar·eh	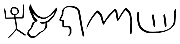	
-	a·sher		
I had seen	ra·ee·tee	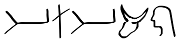	
by	el		
the River	ne·har	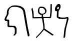	
Kebar	ke·var	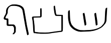	
I fell	va·ep·pol		
facedown	el		
	pa·nay	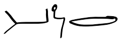	
and the glory	u·khe·vo·wd		Ezekiel 43:4
of the LORD	YHVH		
entered	ba		
	el		
the temple	hab·ba·yit	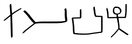	
through	de·rekh	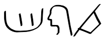	
the gate	sha·ar		

-	a·sher		
facing	pa·naw	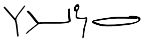	
	de·rekh		
east	haq·qa·deem		
lifted me up	vat·tis·sa·e·nee		Ezekiel 43:5
Then the Spirit	ru·ach		
and brought me	vat·te·vee·e·nee	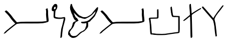	
into	el		
court	he·cha·tser	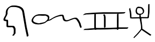	
the inner	hap·pe·nee·mee	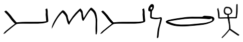	
	ve·hin·neh		
filled	ma·le		
and the glory	khe·vo·wd		
of the LORD	YHVH		
the temple	hab·ba·yit	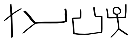	
I heard	va·esh·ma		Ezekiel 43:6
someone speaking	mid·dab·ber		
to me	e·lay	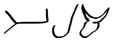	
from inside the temple	me·hab·ba·yit		
While the man	ve·eesh	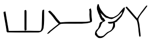	
was	ha·yah	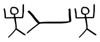	
standing	o·med	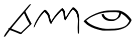	
beside me	ets·lee		
and He said	vay·yo·mer		Ezekiel 43:7
to me	e·lay	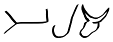	
“ Son	ben		
of man	a·dam		

-	et	
this is the place	me·qo·wm	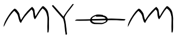
of My throne	kis·ee	
-	ve·et	
and the place	me·qo·wm	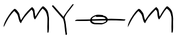
for the soles	kap·po·wt	
of My feet	rag·lay	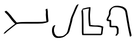
where	a·sher	
I will dwell	esh·kan	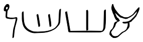
	sham	
among	be·to·wkh	
the Israelites	be·ne	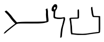
forever	yis·ra·el	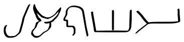
	le·o·w·lam	
will never	ve·lo	
defile	ye·tam·me·u	
again	o·wd	
The house	bet	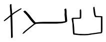
of Israel	yis·ra·el	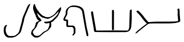
name —	shem	
My holy	qad·shee	
neither they	hem·mah	
nor their kings —	u·mal·khe·hem	
by their prostitution	biz·nu·tam	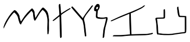
and by the funeral offerings	u·ve·phig·re	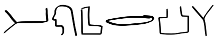
for their kings	mal·khe·hem	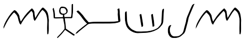
at their deaths	ba·mo·w·tam	

When they placed	be·tit·tam	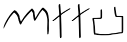	Ezekiel 43:8
their threshold	sip·pam	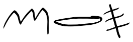	
next to	et	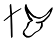	
My threshold	sip·pee	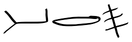	
and their doorposts	u·me·zu·za·tam	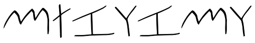	
beside	e·tsel	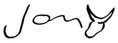	
My doorposts	me·zu·za·tee	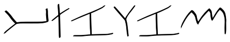	
with only a wall	ve·haq·qeer	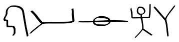	
between Me and them	be·nee	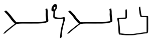	
	u·ve·ne·hem	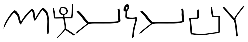	
they defiled	ve·tim·me·u	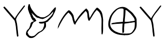	
-	et	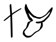	
name	shem	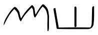	
My holy	qad·shee	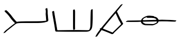	
by the abominations	be·to·w·a·vo·w·tam	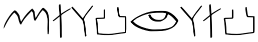	
-	a·sher	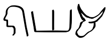	
they committed	a·su	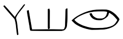	
Therefore I have consumed	va·a·khal	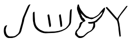	
them	o·tam	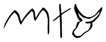	
in My anger	be·ap·pee	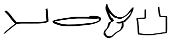	
Now	at·tah	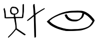	Ezekiel 43:9
let them remove	ye·ra·cha·qu	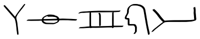	
-	et	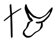	
their prostitution	ze·nu·tam	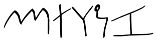	
and the funeral offerings	u·phig·re	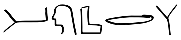	
for their kings	mal·khe·hem	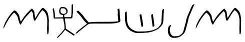	

far from Me	mim·men·nee	𐤌𐤌𐤍𐤉	
and I will dwell	ve·sha·khan·tee	𐤅𐤔𐤊𐤍𐤕𐤉	
among them	ve·to·w·kham	𐤁𐤕𐤅𐤊𐤌	
forever	le·o·w·lam	𐤋𐤏𐤅𐤋𐤌׃	
As for you	at·tah	𐤀𐤕𐤄	Ezekiel 43:10
son	ben	𐤁𐤍	
of man	a·dam	𐤀𐤃𐤌	
describe	hag·ged	𐤄𐤂𐤃	
-	et	𐤀𐤕	
the temple	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
-	et	𐤀𐤕	
to the [people]	hab·ba·yit	𐤄𐤁𐤉𐤕	
so that they may be ashamed	ve·yik·ka·le·mu	𐤅𐤉𐤊𐤋𐤌𐤅	
of their iniquities	me·a·wo·no·w·te·hem	𐤌𐤏𐤅𐤍𐤅𐤕𐤉𐤄𐤌	
Let them measure	u·ma·de·du	𐤅𐤌𐤃𐤃𐤅	
-	et	𐤀𐤕	
the plan	ta·khe·neet	𐤕𐤊𐤍𐤉𐤕	
and if	ve·im	𐤅𐤀𐤌	Ezekiel 43:11
they are ashamed	nikh·le·mu	𐤍𐤊𐤋𐤌𐤅	
of all	mik·kol	𐤌𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
they have done	a·su	𐤏𐤔𐤅	
the design	tsu·rat	𐤑𐤅𐤓𐤕	
of the temple —	hab·ba·yit	𐤄𐤁𐤉𐤕	
its arrangement	u·te·khu·na·to	𐤅𐤕𐤊𐤅𐤍𐤕𐤅	
and its exits	u·mo·w·tsa·aw	𐤅𐤌𐤅𐤑𐤀𐤉𐤅	

and entrances —	u·mo·w·va·aw	
its whole	ve·khal	
design	tsu·ro·taw	
-	ve·et	
along with all	kal	
its statutes	chuq·qo·taw	
	ve·khal	
forms	tsu·ro·tay	
and	ve·khal	
laws	to·ro·to	
[then] make known	ho·w·da	
to them	o·w·tam	
Write it down	u·khe·tov	
in their sight	le·e·ne·hem	
so that they may keep	ve·yish·me·ru	
-	et	
its complete	kal	
design	tsu·ra·to	
and	ve·et	
all	kal	
its statutes	chuq·qo·taw	
and may carry them out	ve·a·su	
-	o·w·tam	
This	zot	Ezekiel 43:12
is the law	to·w·rat	
of the temple :	hab·ba·yit	
on	al	

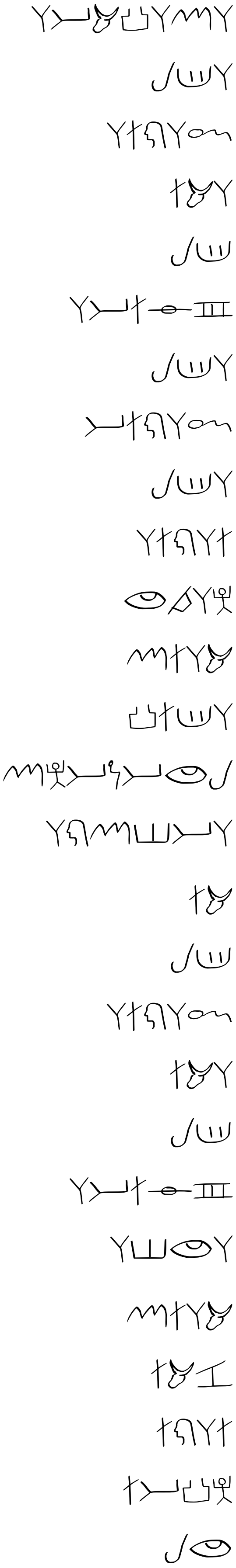

top	rosh	
of the mountain	ha·har	
All	kal	
territory	ge·vu·lo	
its surrounding	sa·veev	
	sa·veev	
will be most holy	qo·desh	
	qa·da·sheem	
Yes	hin·neh	
this	zot	
is the law	to·w·rat	
of the temple	hab·ba·yit	
These	ve·el·leh	Ezekiel 43:13
are the measurements	mid·do·wt	
of the altar	ham·miz·be·ach	
in long cubits	ba·am·mo·wt	
(a cubit	am·mah	
	am·mah	
and a handbreadth):	va·to·phach	
Its gutter	ve·cheq	
[shall be] a cubit deep	ha·am·mah	
and a cubit	ve·am·mah	
wide	ro·chav	
with a rim	u·ge·vu·lah	
	el	
its edge	se·pha·tah	

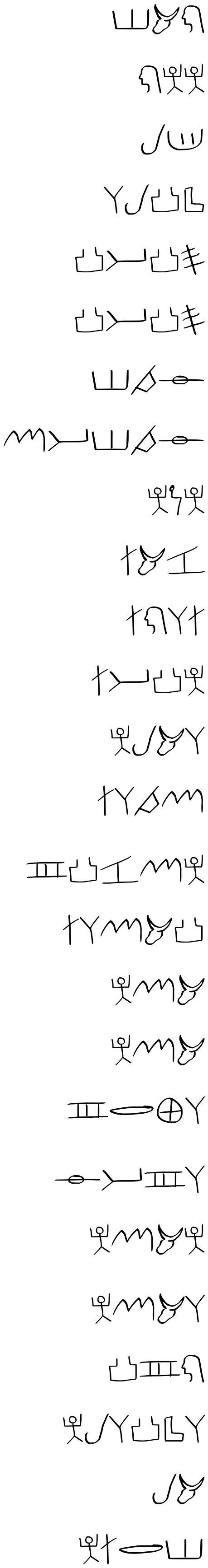

around	sa·veev	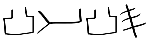	
span	ze·ret		
of one	ha·e·chad		
And this [is]	ve·zeh		
the height	gav		
of the altar :	ham·miz·be·ach	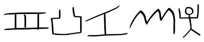	
The space from the gutter	u·me·cheq	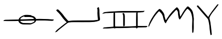	Ezekiel 43:14
on the ground	ha·a·rets		
to	ad		
ledge	ha·a·za·rah	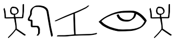	
the lower	hat·tach·to·w·nah		
[shall be] two	she·ta·yim	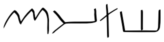	
cubits	am·mo·wt		
wide	ve·ro·chav	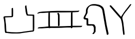	
cubit	am·mah		
and [the ledge] one	e·chat	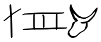	
ledge	u·me·ho·a·za·rah		
[The space] from the smaller	haq·qe·tan·nah	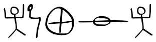	
to	ad		
ledge	ha·a·za·rah	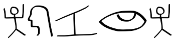	
the larger	hag·ge·do·w·lah		
[shall be] four	ar·ba		
cubits	am·mo·wt		
wide	ve·ro·chav	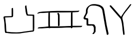	
and [the ledge] one cubit	ha·am·mah		
The altar hearth	ve·ha·har·el		Ezekiel 43:15

[shall be] four	ar·ba		
cubits [high]	am·mo·wt		
from the hearth	u·mē·ha·ʾa·ri·ʾēl		
shall project upward	u·le·ma·lah		
horns	haq·qe·ra·no·wt	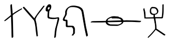	
and four	ar·ba		
The altar hearth [shall be]	ve·ha·ʾa·ri·ʾēl		Ezekiel 43:16
twelve [cubits]	she·tem	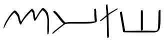	
	es·reh		
long	o·rekh	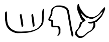	
[and] twelve [cubits]	bish·tem		
	es·reh		
wide	ro·chav	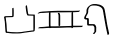	
square	ra·vu·a		
at	el		
its four	ar·ba·at	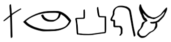	
corners	re·va·aw		
The ledge	ve·ha·a·za·rah		Ezekiel 43:17
fourteen [cubits]	ar·ba		
	es·reh		
long	o·rekh	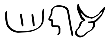	
and fourteen [cubits]	be·ar·ba		
	es·reh		
wide	ro·chav	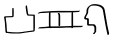	
[shall also be] square	el		
	ar·ba·at	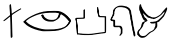	

	re·va·e·ha		
with a rim	ve·hag·ge·vul	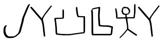	
all around	sa·veev	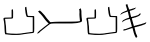	
it	o·w·tah		
of half	cha·tsee		
a cubit	ha·am·mah		
and a gutter	ve·ha·cheq	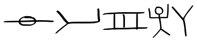	
	lah		
of a cubit	am·mah	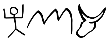	
-	sa·veev	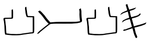	
The steps of the altar	u·ma·a·lo·te·hu		
[shall] face	pe·no·wt		
east ”	qa·deem	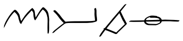	
Then He said	vay·yo·mer		Ezekiel 43:18
to me :	e·lay	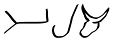	
“ Son	ben		
of man	a·dam		
this is what	koh	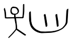	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ These	el·leh	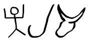	
are the statutes	chuq·qo·wt	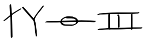	
for the altar	ham·miz·be·ach	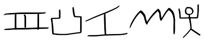	
on the day	be·yo·wm	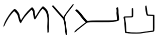	
it is constructed	he·a·so·w·to		
may be sacrificed	le·ha·a·lo·wt		

on it	a·law	עליו	
so that burnt offerings	o·w·lah	עולה	
may be sprinkled	ve·liz·roq	ולזרק	
on it :	a·law	עליו	
and blood	dam	דם	
You are to give	ve·na·tat·tah	ונתתה	Ezekiel 43:19
to	el	אל	
priests	hak·ko·ha·neem	הכהנים	
the Levitical	hal·vee·yim	הלוים	
who	a·sher	אשר	
are of	hem	הם	
the family	miz·ze·ra	מזרע	
of Zadok	tsa·do·wq	צדוק	
who approach	haq·qe·ro·veem	הקרבים	
Me	e·lay	אלי	
declares	ne·um	נאם	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
to minister before Me	le·sha·re·te·nee	לשרתני	
bull	par	פר	
a young	ben	בן	
from the herd	ba·qar	בקר	
as a sin offering	le·chat·tat	לחטאת	
You are to take	ve·la·qach·ta	ולקחת	Ezekiel 43:20
some of its blood	mid·da·mo	מדמו	
and put [it]	ve·na·tat·tah	ונתתה	
on	al	על	

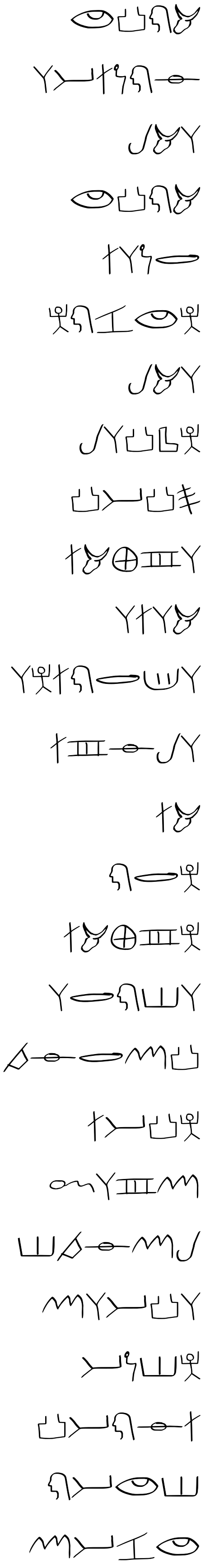

the four	ar·ba	
horns of the [altar]	qar·no·taw	
on	ve·el	
the four	ar·ba	
corners	pin·no·wt	
of the ledge	ha·a·za·rah	
	ve·el	
the rim	hag·ge·vul	
and all around	sa·veev	
thus you will cleanse	ve·chit·te·ta	
-	o·w·to	
the altar and make atonement for it	ve·khip·par·ta·hu	
Then you are to take away	ve·la·qach·ta	Ezekiel 43:21
-	et	
the bull	hap·par	
for the sin offering	ha·chat·tat	
and burn it	u·se·ra·pho	
in the appointed part	be·miph·qad	
of the temple area	hab·ba·yit	
outside	mi·chuts	
the sanctuary	lam·miq·dash	
day	u·vay·yo·wm	Ezekiel 43:22
On the second	hash·she·nee	
you are to present	taq·reev	
male goat	se·eer	
	iz·zeem	

an unblemished	ta·meem	
as a sin offering	le·chat·tat	
is to be cleansed	ve·chit·te·u	
-	et	
and the altar	ham·miz·be·ach	
as it was	ka·a·sher	
	chit·te·u	
with the bull	bap·par	
When you have finished	be·khal·lo·wt·kha	Ezekiel 43:23
the purification	me·chat·te	
you are to present	taq·reev	
bull	par	
a young	ben	
	ba·qar	
unblemished	ta·meem	
ram	ve·a·yil	
from	min	
the flock	hats·tson	
and an unblemished	ta·meem	
You must present them	ve·hiq·rav·tam	Ezekiel 43:24
before	liph·ne	
the LORD	YHVH	
are to sprinkle	ve·hish·lee·khu	
the priests	hak·ko·ha·neem	
on them	a·le·hem	
salt	me·lach	
and sacrifice	ve·he·e·lu	

them	o·w·tam		
[as] a burnt offering	o·lah		
to the LORD	la·YHVH	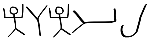	
For seven	shiv·at		Ezekiel 43:25
days	ya·meem	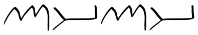	
you are to provide	ta·a·seh		
a male goat	se·eer		
for a sin offering	chat·tat	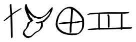	
daily	lay·yo·wm	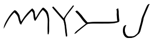	
a young bull	u·phar		
	ben		
	ba·qar	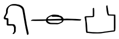	
and a ram	ve·a·yil	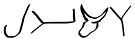	
from	min		
the flock	hats·tson		
both unblemished	te·mee·meem	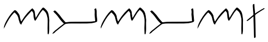	
you are also to provide	ya·a·su		
For seven	shiv·at		Ezekiel 43:26
days	ya·meem	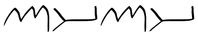	
the priests are to make atonement	ye·khap·pe·ru	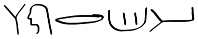	
-	et		
for the altar	ham·miz·be·ach	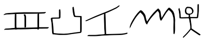	
and cleanse it	ve·ti·ha·ru		
-	o·to		
so they shall consecrate	u·mil·u		
it	ya·do	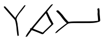	

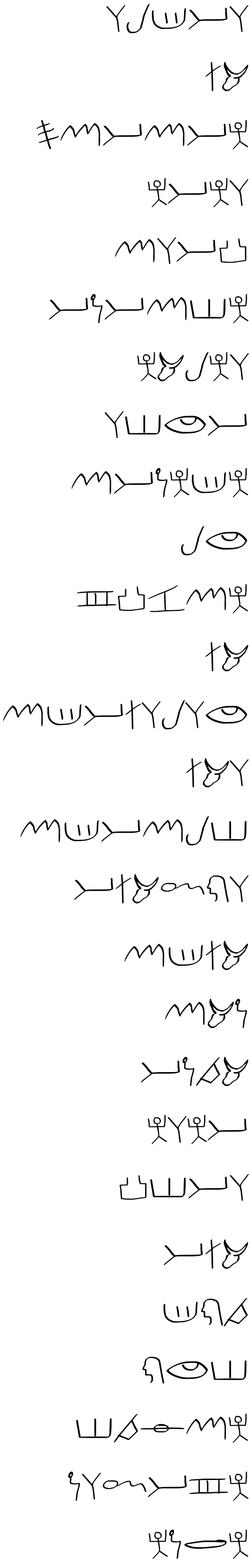

At the end	vee·khal·lu	Ezekiel 43:27
-	et	
of these days	hay·ya·mī·ms	
	ve·ha·yah	
day	vay·yo·wm	
from the eighth	hash·she·mee·nee	
on	va·ha·le·ah	
are to present	ya·a·su	
the priests	hak·ko·ha·neem	
on	al	
the altar	ham·miz·be·ach	
-	et	
your burnt offerings	o·w·lo·w·te·khem	
-	ve·et	
and peace offerings	shal·me·khem	
Then I will accept you	ve·ra·tsi·tee	
-	et·khem	
declares	ne·um	
the Lord	a·do·nay	
GOD ’”	YHVH	
The man then brought me back	vay·ya·shev	Ezekiel 44:1
-	o·tee	
to	de·rekh	
gate	sha·ar	
of the sanctuary	ham·miq·dash	
the outer	ha·chee·tso·wn	
that faced	hap·po·neh	

east	qa·deem	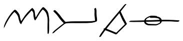	
but it	ve·hu		
was shut	sa·gur		
said	vay·yo·mer		Ezekiel 44:2
to me	e·lay	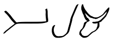	
And the LORD	YHVH		
gate	hash·sha·ar		
“ This	haz·zeh		
shut	sa·gur		
is to remain	yih·yeh	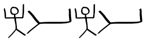	
It shall not	lo		
be opened	yip·pa·te·ach		
man	ve·eesh	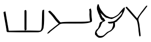	
and no	lo		
shall enter	ya·vo	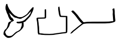	
through it	vo		
because	kee	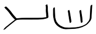	
the LORD	YHVH		
the God	e·lo·he		
of Israel	yis·ra·el	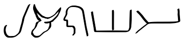	
has entered	ba		
through it	vo		
Therefore it will remain	ve·ha·yah	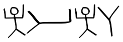	
shut	sa·gur		
-	et		Ezekiel 44:3
Only the prince	han·na·see	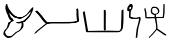	
	na·see	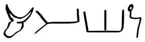	

himself	hu	
may sit	ye·shev	
inside the gateway	bo	
to eat	le·e·kho·wl	
	lɛ·chɛm	
in the presence of	liph·ne	
the LORD	YHVH	
by way	mid·de·rekh	
of the portico	u·lam	
of the gateway	hash·sha·ar	
He must enter	ya·vo·w	
the same way ”	u·mid·dar·ko	
and go out	ye·tse	
Then the man brought me	vay·vee·e·nee	Ezekiel 44:4
by way	de·rekh	
gate	sha·ar	
of the north	hats·tsa·pho·wn	
to	el	
the front	pe·ne	
of the temple	hab·ba·yit	
I looked	va·e·re	
and saw	ve·hin·neh	
filling	ma·le	
the glory	khe·vo·wd	
of the LORD	YHVH	
-	et	
temple	bet	

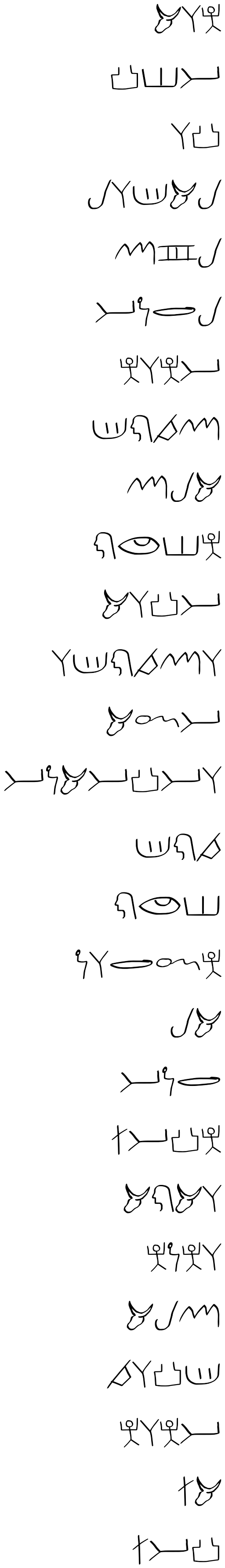

His	YHVH	𐤉𐤄𐤅𐤄	
and I fell	va·ep·pol	𐤅𐤀𐤐𐤋	
facedown	el	𐤀𐤋	
	pa·nay	𐤐𐤍𐤉	
said	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Ezekiel 44:5
to me :	e·lay	𐤀𐤋𐤉	
The LORD	YHVH	𐤉𐤄𐤅𐤄	
“ Son	ben	𐤁𐤍	
of man	a·dam	𐤀𐤃𐤌	
pay attention	seem	𐤔𐤉𐤌	
	lib·be·kha	𐤋𐤁𐤊	
look carefully	u·re·eh	𐤅𐤓𐤀𐤄	
with your eyes	ve·e·ne·kha	𐤁𐤏𐤉𐤍𐤉𐤊	
with your ears	u·ve·a·ze·ne·kha	𐤅𐤁𐤀𐤆𐤍𐤉𐤊	
and listen closely	she·ma	𐤔𐤌𐤏	
-	et	𐤀𐤕	
to everything	kal	𐤊𐤋	
-	a·sher	𐤀𐤔𐤓	
I	a·nee	𐤀𐤍𐤉	
tell	me·dab·ber	𐤌𐤃𐤁𐤓	
you	o·takh	𐤀𐤕𐤊	
concerning all	le·khal	𐤋𐤊𐤋	
the statutes	chuq·qo·wt	𐤇𐤒𐤅𐤕	
of the house	bet	𐤁𐤉𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and	u·le·khal	𐤅𐤋𐤊𐤋	
laws	to·ro·to	𐤕𐤅𐤓𐤕𐤅	

Take careful note	ve·sam·ta	𐤅𐤔𐤌𐤕	
	lib·be·kha	𐤋𐤁𐤊	
of the entrance	lim·vo·w	𐤋𐤌𐤁𐤅𐤀	
to the temple	hab·ba·yit	𐤄𐤁𐤉𐤕	
along with all	be·khol	𐤁𐤊𐤋	
the exits	mo·w·tsa·e	𐤌𐤅𐤑𐤀𐤉	
of the sanctuary	ham·miq·dash	𐤄𐤌𐤒𐤃𐤔	
Tell	ve·a·mar·ta	𐤅𐤀𐤌𐤓𐤕	Ezekiel 44:6
	el	𐤀𐤋	
the rebellious	me·ree	𐤌𐤓𐤉	
	el	𐤀𐤋	
house	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
that this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
‘ I have had enough	rav	𐤓𐤁	
	la·khem	𐤋𐤊𐤌	
of all	mik·kal	𐤌𐤊𐤋	
your abominations	to·w·a·vo·w·te·khem	𐤕𐤅𐤏𐤁𐤅𐤕𐤉𐤊𐤌	
O house	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
you brought in	ba·ha·vee·a·khem	𐤁𐤄𐤁𐤉𐤀𐤊𐤌	Ezekiel 44:7
foreigners	be·ne	𐤁𐤍𐤉	
	ne·khar	𐤍𐤊𐤓	
uncircumcised	ar·le	𐤏𐤓𐤋𐤉	

in both heart	lev	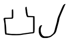	
	ve·ar·le		
and flesh	va·sar		
to occupy	lih·yo·wt	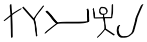	
My sanctuary	be·miq·da·shee	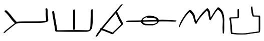	
you defiled	le·chal·le·lo	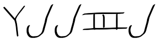	
-	et		
My temple	be·tee	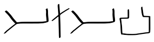	
when you offered	be·haq·ree·ve·khem	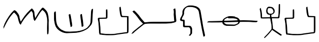	
-	et		
My food —	lach·mee	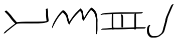	
the fat	che·lev	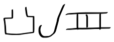	
and the blood	va·dam		
you broke	vay·ya·phe·ru	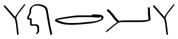	
-	et		
My covenant	be·ree·tee	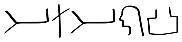	
In addition	el		
to all	kal		
your other abominations	to·w·a·vo·w·te·khem		
And you have not	ve·lo		Ezekiel 44:8
kept	she·mar·tem	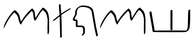	
charge	mish·me·ret	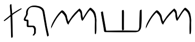	
of My holy things	qa·da·shay		
but have appointed	vat·te·see·mun	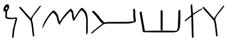	
others to keep	le·sho·me·re		
charge	mish·mar·tee		
of My sanctuary	be·miq·da·shee	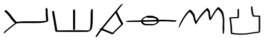	

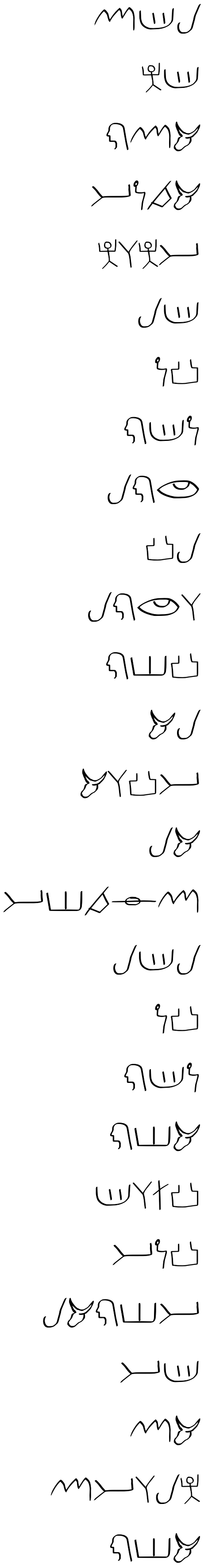

for you ’	la·khem	
This is what	koh	Ezekiel 44:9
says :	a·mar	
the Lord	a·do·nay	
GOD	YHVH	
No	kal	
foreigner	ben	
	ne·khar	
uncircumcised	e·rel	
in heart	lev	
	ve·e·rel	
and flesh	ba·sar	
-	lo	
may enter	ya·vo·w	
	el	
My sanctuary —	miq·da·shee	
	le·khal	
not even a foreigner	ben	
	ne·khar	
who	a·sher	
lives among	be·to·wkh	
the Israelites	be·ne	
	yis·ra·el	
Surely	kee	Ezekiel 44:10
	im	
the Levites	hal·vee·yim	
who	a·sher	

wandered away	ra·cha·qu	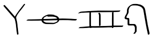	
from Me	me·a·lay		
went astray	bit·o·wt		
when Israel	yis·ra·el	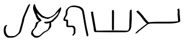	
and who	a·sher		
wandered	ta·u		
away from Me	me·a·lay		
after	a·cha·re	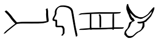	
their idols	gil·lu·le·hem	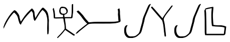	
will bear the consequences	ve·na·se·u		
of their iniquity	a·wo·nam		
Yet they shall be	ve·ha·yu	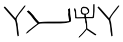	Ezekiel 44:11
in My sanctuary	ve·miq·da·shee	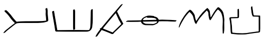	
ministers	me·sha·re·teem	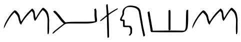	
[having] charge	pe·qud·do·wt	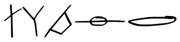	
of	el		
the gates	sha·a·re		
of the temple	hab·ba·yit	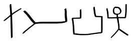	
and ministering	u·me·sha·re·teem		
-	et		
[there]	hab·ba·yit	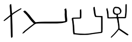	
They	hem·mah		
shall slaughter	yish·cha·tu	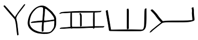	
-	et		
the burnt offerings	ha·o·lah		
-	ve·et		
and other sacrifices	haz·ze·vach	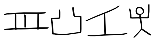	

for the people	la·am		
	ve·hem·mah	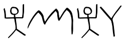	
and stand	ya·am·du		
before them	liph·ne·hem	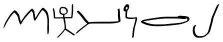	
to minister to them	le·sha·re·tam	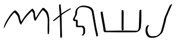	
Because	ya·an		Ezekiel 44:12
-	a·sher		
they ministered	ye·sha·re·tu		
-	o·w·tam		
before	liph·ne		
their idols	gil·lu·le·hem	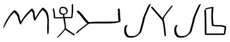	
and became	ve·ha·yu	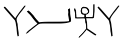	
to the house	le·vet	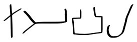	
of Israel	yis·ra·el	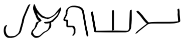	
a stumbling block	le·mikh·sho·wl		
of iniquity	a·won		
therefore	al		
	ken	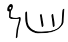	
I swore with an uplifted	na·sa·tee		
hand	ya·dee	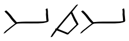	
concerning them	a·le·hem	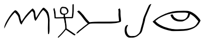	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
that they would bear the consequences	ve·na·se·u		
of their iniquity	a·wo·nam		

They must not	ve·lo	ולא	Ezekiel 44:13
approach	yig·ge·shu	יגשו	
Me	e·lay	אלי	
to serve Me as priests	le·kha·hen	לכהן	
	lee	לי	
or come near	ve·la·ge·shet	ולגשת	
	al	על	
any	kal	כל	
of My holy things	qa·da·shay	קדשי	
	el	אל	
or the most holy things	qa·de·she	קדשי	
	haq·qe·da·sheem	הקדשים	
They will bear	ve·na·se·u	ונשאו	
the shame	ke·lim·ma·tam	כלמתם	
of the abominations	ve·to·w·a·vo·w·tam	ותועבותם	
-	a·sher	אשר	
they have committed	a·su	עשו	
Yet I will appoint	ve·na·tat·tee	ונתתי	Ezekiel 44:14
them	o·w·tam	אותם	
to keep	sho·me·re	שמרי	
charge	mish·me·ret	משמרת	
for the temple	hab·ba·yit	הבית	
of all	le·khol	לכל	
the work	a·vo·da·to	עבדתו	
and everything	u·le·khol	ולכל	
-	a·sher	אשר	

to be done	ye·a·seh		
in it	bo		
priests	ve·hak·ko·ha·neem		Ezekiel 44:15
But the Levitical	hal·vee·yim	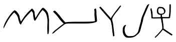	
who are descended	be·ne	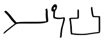	
from Zadok	tsa·do·wq		
and who	a·sher		
kept	sha·me·ru		
-	et		
charge	mish·me·ret	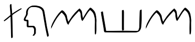	
of My sanctuary	miq·da·shee	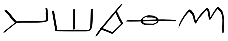	
went astray	bit·o·wt		
when the Israelites	be·ne	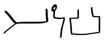	
	yis·ra·el	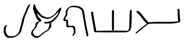	
from Me	me·a·lay		
	hem·mah		
are to approach	yiq·re·vu	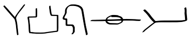	
Me	e·lay	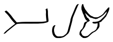	
to minister before Me	le·sha·re·te·nee	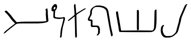	
They will stand	ve·a·me·du	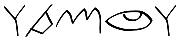	
before Me	le·pha·nay		
to offer	le·haq·reev	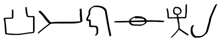	
Me	lee	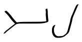	
fat	che·lev	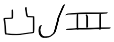	
and blood	va·dam		
declares	ne·um		
the Lord	a·do·nay		

GOD	YHVH		
They alone	hem·mah		Ezekiel 44:16
shall enter	ya·vo·u		
	el		
My sanctuary	miq·da·shee	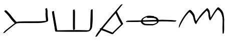	
	ve·hem·mah	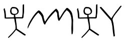	
and draw near	yiq·re·vu	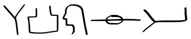	
to	el		
My table	shul·cha·nee	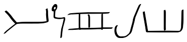	
to minister before Me	le·sha·re·te·nee		
They will keep	ve·sha·me·ru		
-	et		
My charge	mish·mar·tee		
-	ve·ha·yah	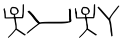	Ezekiel 44:17
When they enter	be·vo·w·am		
	el		
the gates	sha·a·re		
court	he·cha·tser	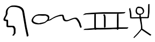	
of the inner	hap·pe·nee·meet	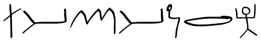	
garments	big·de		
linen	phish·teem		
they are to wear	yil·ba·shu		
they must not	ve·lo		
wear	ya·a·leh		
	a·le·hem	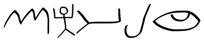	
anything made of wool	tse·mer		
when they minister	be·sha·re·tam		

at the gates	be·sha·a·re		
court	he·cha·tser	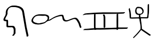	
of the inner	hap·pe·nee·meet	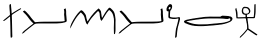	
or inside [the temple]	va·va·ye·tah	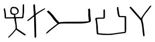	
turbans	pa·a·re		Ezekiel 44:18
They are to wear linen	phish·teem		
	yih·yu		
on	al		
their heads	ro·sham		
undergarments	u·mikh·ne·se	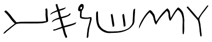	
and linen	phish·teem		
	yih·yu		
around	al		
their waists	ma·te·ne·hem	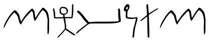	
They must not	lo		
wear	yach·ge·ru	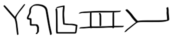	
anything that makes them perspire	bay·ya·za	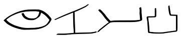	
When they go out	u·ve·tse·tam		Ezekiel 44:19
to	el		
court	he·cha·tser	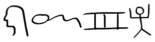	
the outer	ha·chee·tso·w·nah	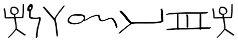	
to	el		
	he·cha·tser	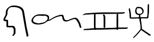	
	ha·chee·tso·w·nah	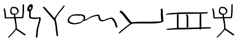	
	el		
the people	ha·am		

they are to take off	yiph·she·tu		
-	et		
the garments	big·de·hem	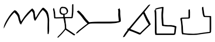	
in which	a·sher		
they	hem·mah		
have ministered	me·sha·re·tim		
	bam		
leave	ve·hin·nee·chu	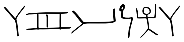	
them	o·w·tam		
chambers	be·lish·khot		
in the holy	haq·qo·desh	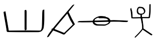	
and dress	ve·la·ve·shu	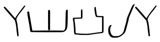	
clothes	be·ga·deem		
in other	a·che·reem	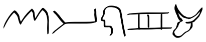	
so that they do not	ve·lo		
transmit holiness	ye·qad·de·shu	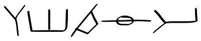	
-	et		
to the people	ha·am		
with their garments	be·vig·de·hem		
their heads	ve·ro·sham		Ezekiel 44:20
They must not	lo		
shave	ye·gal·le·chu	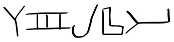	
or let their hair	u·phe·ra		
	lo		
grow long	ye·shal·le·chu		
but must carefully trim	ka·so·wm		
	yikh·se·mu		

-	et		
their hair	ra·she·hem	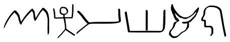	
wine	ve·ya·yin	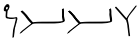	Ezekiel 44:21
No	lo		
may drink	yish·tu		
	kal	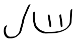	
priest	ko·hen		
before he enters	be·vo·w·am		
el	el		
court	he·cha·tser	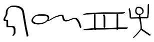	
the inner	hap·pe·nee·meet	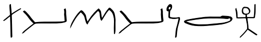	
a widow	ve·al·ma·nah	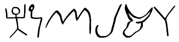	Ezekiel 44:22
or a divorced woman	u·ge·ru·shah		
And they shall not	lo		
marry	yiq·chu	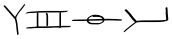	
	la·hem		
	le·na·sheem	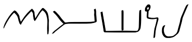	
	kee	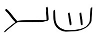	
but	im		
a virgin	be·tu·lot		
of the descendants	miz·ze·ra	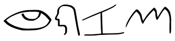	
of the house	bet	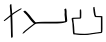	
of Israel	yis·ra·el	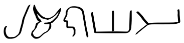	
	ve·ha·al·ma·nah	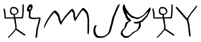	
-	a·sher		
-	tih·yeh	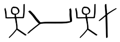	
or a widow	al·ma·nah	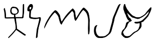	

of a priest	mik·ko·hen		
must marry	yiq·qa·chu	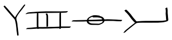	
-	ve·et		Ezekiel 44:23
My people	am·mee		
They are to teach	yo·w·ru		
the difference between	ben	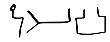	
the holy	qo·desh	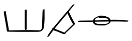	
and the common	le·chol	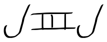	
between	u·ven	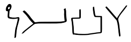	
and the unclean	ta·me		
the clean	le·ta·ho·wr	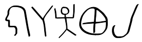	
and show them how to discern	yo·w·di·um		
In	ve·al		Ezekiel 44:24
any dispute	reev	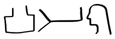	
they	hem·mah		
shall officiate	ya·am·du		
as judges	lish·pot		
according to My ordinances	be·mish·pa·tay	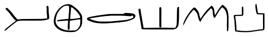	
[and] judge	ve·sha·phe·tu·hu		
	ve·et		
My laws	to·w·ro·tay		
and	ve·et		
statutes	chuq·qo·tay	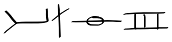	
regarding all	be·khal		
My appointed feasts	mo·w·a·day		
They must keep	yish·mo·ru	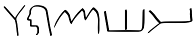	

-	ve·et		
and they must keep My Sabbaths	shab·be·to·w·tay		
holy	ye·qad·de·shu	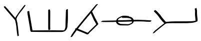	
near	ve·el		Ezekiel 44:25
a dead	met		
person	a·dam		
A priest must not	lo		
by going	ya·vo·w		
defile himself	le·ta·me·ah		
However	kee	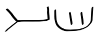	
	im		
for a father	le·av		
a mother	u·le·em		
a son	u·le·ven	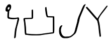	
a daughter	u·le·vat	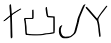	
a brother	le·ach		
sister	u·le·a·cho·wt		
-	a·sher		
or an unmarried	lo		
	ha·ye·tah	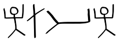	
	le·eesh		
he may do so	yit·tam·ma·u		
and after	ve·a·cha·re		Ezekiel 44:26
he is cleansed	ta·ho·ra·to		
off seven	shiv·at	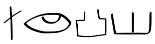	
days	ya·meem	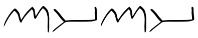	
he must count	yis·pe·ru	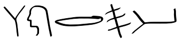	

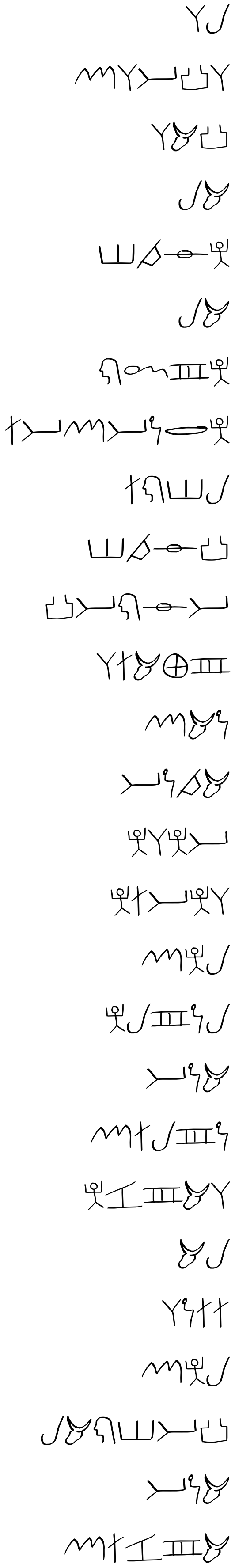

for himself	lo	
And on the day	u·ve·yo·wm	Ezekiel 44:27
he goes	bo·o	
into	el	
the sanctuary	haq·qo·desh	
into	el	
court	he·cha·tser	
the inner	hap·pe·nee·meet	
to minister	le·sha·ret	
in the sanctuary	baq·qo·desh	
he must present	yaq·reev	
his sin offering	chat·ta·to	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
In regard to	ve·ha·ye·tah	Ezekiel 44:28
their	la·hem	
inheritance	le·na·cha·lah	
I am	a·nee	
their inheritance	na·cha·la·tam	
possession	va·a·chuz·zah	
no	lo	
You are to give	tit·te·nu	
them	la·hem	
in Israel	be·yis·ra·el	
for I [am]	a·nee	
their possession	a·chuz·za·tam	

the grain offerings	ham·min·chah	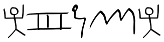	Ezekiel 44:29
the sin offerings	ve·ha·chat·tat	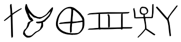	
and the guilt offerings	ve·ha·a·sham		
They	hem·mah		
shall eat	yo·khe·lum		
Everything	ve·khal		
devoted	che·rem	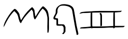	
in Israel	be·yis·ra·el		
will belong to them	la·hem		
to the LORD	yih·yeh	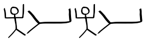	
The best	ve·re·sheet	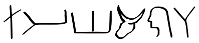	Ezekiel 44:30
of all	kal		
the firstfruits	bik·ku·re		
-	khol		
and of every	ve·khal		
contribution	te·ru·mat		
-	kol	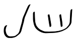	
from all	mik·kol		
your offerings	te·ru·mo·w·te·khem	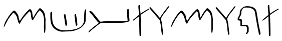	
the priests	lak·ko·ha·neem	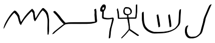	
will belong to	yih·yeh	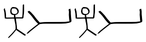	
your first	ve·re·sheet		
batch of dough	a·ri·so·w·te·khem		
You are to give	tit·te·nu	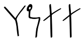	
to the priest	lak·ko·hen		
may rest	le·ha·nee·ach	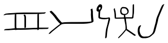	
so that a blessing	be·ra·khah	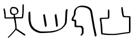	

upon	el	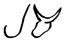	
your homes	be·te·kha	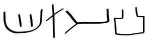	
any	kal	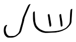	Ezekiel 44:31
found dead	ne·ve·lah	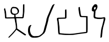	
or torn [by] [wild] [beasts]	u·te·re·phah	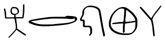	
[’’]	min	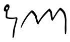	
bird	ha·o·wph	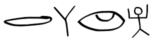	
	u·min	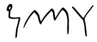	
or animal	hab·be·he·mah	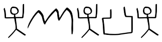	
may not	lo	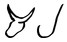	
eat	yo·khe·lu	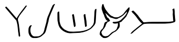	
The priests	hak·ko·ha·neem	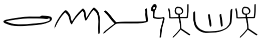	
by lot	u·ve·hap·pee·le·khem	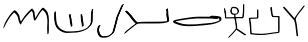	Ezekiel 45:1
-	et	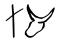	
[“] When you divide the land	ha·a·rets	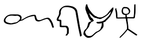	
as an inheritance	be·na·cha·lah	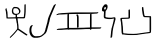	
you are to set aside	ta·ree·mu	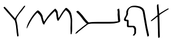	
a portion	te·ru·mah	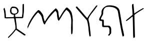	
for the LORD	la·YHVH	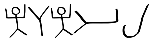	
a holy	qo·desh	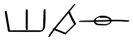	
portion of	min	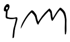	
the land	ha·a·rets	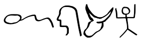	
long	o·rekh	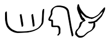	
25,000 [cubits]	cha·mish·shah	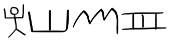	
	ve·es·reem	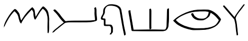	
	e·leph	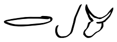	
	o·rekh	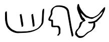	

wide	ve·ro·chav	ורחב	
and 20,000 [cubits]	a·sa·rah	עשרה	
	a·leph	אלף	
will be holy	qo·desh	קדש	
This	hu	הוא	
entire	ve·khal	בכל	
tract of land	ge·vu·lah	גבולה	
	sa·veev	סביב	
there is to be	yih·yeh	יהיה	Ezekiel 45:2
Within this area	miz·zeh	מזה	
a section for	el	אל	
the sanctuary	haq·qo·desh	הקדש	
500 [cubits]	cha·mesh	חמש	
	me·o·wt	מאות	
	ba·cha·mesh	בחמש	
	me·o·wt	מאות	
square	me·rub·ba	מרבע	
around it	sa·veev	סביב	
with 50	va·cha·mish·sheem	וחמשים	
cubits	am·mah	אמה	
for open land	mig·rash	מגרש	
	lo	לו	
	sa·veev	סביב	
From	u·min	ומן	Ezekiel 45:3
holy portion	ham·mid·dah	המדה	
this	haz·zot	הזאת	
you are to measure off	ta·mo·wd	תמוד	

a length	o·rekh	
of 25,000 [cubits]	cha·mēsh	
	ve·es·reem	
	e·leph	
and a width	ve·ro·chav	
of 10,000 [cubits]	a·se·ret	
	a·la·pheem	
and in it	u·vo	
will be	yih·yeh	
the sanctuary	ham·miq·dash	
Holy [Place]	qo·desh	
the Most	qa·da·sheem	
a holy portion	qo·desh	Ezekiel 45:4
of	min	
the land	ha·a·rets	
	hu	
to be used by the priests	lak·ko·ha·neem	
who minister	me·sha·re·te	
in the sanctuary	ham·miq·dash	
It will be	yih·yeh	
who draw near	haq·qe·re·veem	
to minister before	le·sha·ret	
-	et	
the LORD	YHVH	
It will be	ve·ha·yah	
for their	la·hem	
a place	ma·qo·wm	

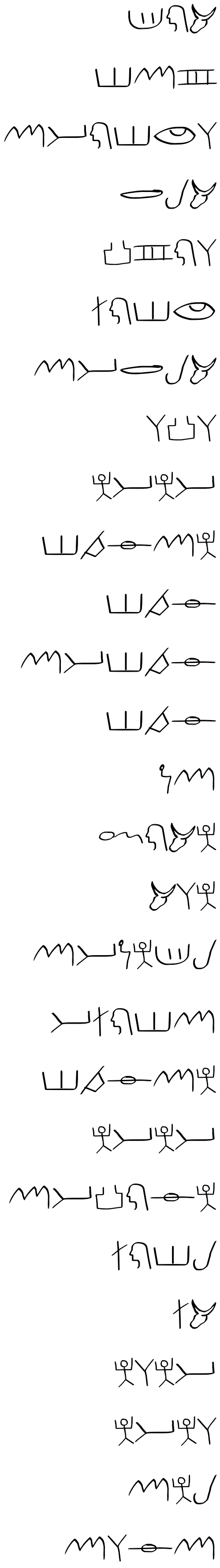

houses	le·vat·teem	לבתים	
as well as a holy area	u·miq·dash	ומקדש	
for the sanctuary	lam·miq·dash	למקדש	
[An adjacent area] 25,000 [cubits]	va·cha·mish·shah	וחמשה	Ezekiel 45:5
	ve·es·reem	ועשרים	
	e·leph	אלף	
long	o·rekh	ארך	
and 10,000 [cubits]	va·a·se·ret	ועשרת	
	a·la·pheem	אלפים	
wide	ro·chav	רחב	
shall belong	yih·yɛh	יהיה	
to the Levites	lal·vee·yim	ללוים	
who minister	me·sha·re·te	משרתי	
in the temple	hab·ba·yit	הבית	
	la·hem	להם	
it will be their possession	la·a·chuz·zah	לאחזה	
for towns in which to live	es·reem	עשרים	
	le·sha·khot	לשכת	
As the property	va·a·chuz·zat	ואחזת	Ezekiel 45:6
of the city	ha·eer	העיר	
you are to set aside	tit·te·nu	תתנו	
[an area] 5,000 [cubits]	cha·me·shet	חמשת	
	a·la·pheem	אלפים	
wide	ro·chav	רחב	
long	ve·o·rekh	וארך	
and 25,000 [cubits]	cha·mish·shah	חמשה	

	ve·es·reem	
	e·leph	
adjacent to	le·um·mat	
district	te·ru·mat	
the holy	haq·qo·desh	
the whole	le·khal	
house	bet	
of Israel	yis·ra·el	
It will belong to	yih·yeh	
Now the prince	ve·lan·na·see	Ezekiel 45:7
will have the area	miz·zeh	
each side of the area formed by	u·miz·zeh	
-	lit·ru·mat	
	haq·qo·desh	
-	ve·la·a·chuz·zat	
	ha·eer	
-	el	
bordering	pe·ne	
district	te·ru·mat	
the holy	haq·qo·desh	
-	ve·el	
-	pe·ne	
and the property	a·chuz·zat	
of the city	ha·eer	
side	mip·pe·at	
extending westward	yam	
from the western	yam·mah	

side	u·mip·pe·at	𐤅𐤌𐤐𐤀𐤕	
from the eastern	qe·de·mah	𐤒𐤃𐤌𐤄	
and eastward	qa·dee·mah	𐤒𐤃𐤉𐤌𐤄	
running lengthwise	ve·o·rekh	𐤅𐤀𐤓𐤊	
and parallel to	le·um·mo·wt	𐤋𐤏𐤌𐤅𐤕	
one	a·chad	𐤀𐤇𐤃	
of the [tribal] portions	ha·cha·la·qeem	𐤄𐤇𐤋𐤒𐤉𐤌	
boundary	mig·ge·vul	𐤌𐤂𐤁𐤅𐤋	
from the western	yam	𐤉𐤌	
	el	𐤀𐤋	
boundary	ge·vul	𐤂𐤁𐤅𐤋	
to the eastern	qa·dee·mah	𐤒𐤃𐤉𐤌𐤄	
This land	la·a·rets	𐤋𐤀𐤓𐤑	Ezekiel 45:8
will be	yih·yeh	𐤉𐤄𐤉𐤄	
his	lo	𐤋𐤅	
possession	la·a·chuz·zah	𐤋𐤀𐤇𐤆𐤄	
in Israel	be·yis·ra·el	𐤁𐤉𐤔𐤓𐤀𐤋	
will no	ve·lo	𐤅𐤋𐤀	
oppress	yo·w·nu	𐤉𐤅𐤍𐤅	
longer	o·wd	𐤏𐤅𐤃	
And My princes	ne·see·ay	𐤍𐤔𐤉𐤀𐤉	
-	et	𐤀𐤕	
My people	am·mee	𐤏𐤌𐤉	
the rest of the land	ve·ha·a·rets	𐤅𐤄𐤀𐤓𐤑	
but will give	yit·te·nu	𐤉𐤕𐤍𐤅	
to the house	le·vet	𐤋𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

according to their tribes	le·shiv·te·hem	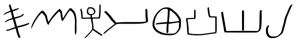	
For this is what	koh	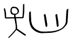	Ezekiel 45:9
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
‘ Enough	rav	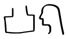	
	la·khem		
O princes	ne·see·e	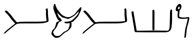	
of Israel !	yis·ra·el	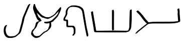	
your violence	cha·mas	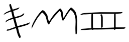	
and oppression	va·shod		
Cease	ha·see·ru	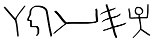	
what is just	u·mish·pat	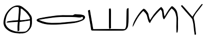	
and right	u·tse·da·qah	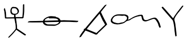	
and do	a·su		
Stop	ha·ree·mu	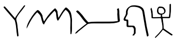	
dispossessing	ge·ru·sho·te·khem	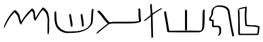	
	me·al		
My people	am·mee		
declares	ne·um		
the Lord	a·do·nay		
GOD ’	YHVH		
scales	mo·ze·ne		Ezekiel 45:10
honest	tse·deq	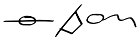	
ephah	ve·e·phat	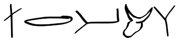	
a just	tse·deq	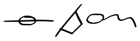	
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and a just	tse·deq	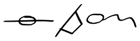	
You must use	ye·hee	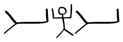	
	la·khem	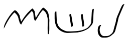	
The ephah	ha·e·phah	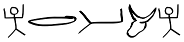	Ezekiel 45:11
and the bath	ve·hab·bat	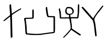	
quantity	to·khen	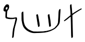	
the same	e·chad	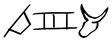	
shall be	yih·yeh	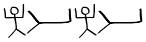	
will contain	la·set	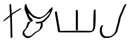	
a tenth	ma·sar	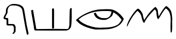	
of a homer	ha·cho·mer	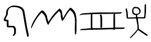	
so that the bath	hab·bat	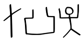	
a tenth	va·a·see·rit	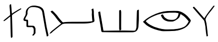	
of a homer	ha·cho·mer	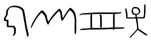	
and the ephah	ha·e·phah	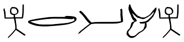	
-	el	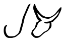	
the homer	ha·cho·mer	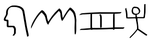	
will be	yih·yeh	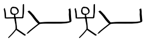	
the standard measure [for both]	mat·kun·to	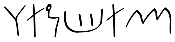	
The shekel	ve·hash·she·qel	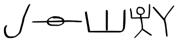	Ezekiel 45:12
will consist of twenty	es·reem	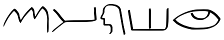	
gerahs	ge·rah	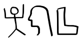	
Twenty	es·reem	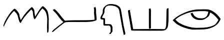	
shekels	she·qa·leem	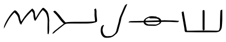	
	cha·mish·shah	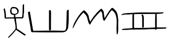	
plus twenty-five	ve·es·reem	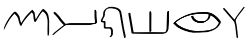	
shekels	she·qa·leem	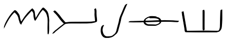	

plus fifteen	a·sa·rah		
	va·cha·mish·shah		
shekels	she·qel	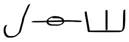	
one mina	ham·ma·neh	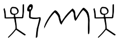	
will equal	yih·yeh	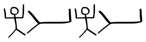	
	la·khem		
This	zot		Ezekiel 45:13
is the contribution	hat·te·ru·mah		
-	a·sher		
you are to offer :	ta·ree·mu	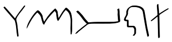	
a sixth	shish·sheet	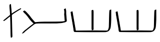	
of an ephah	ha·e·phah	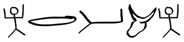	
from each homer	me·cho·mer	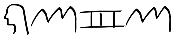	
of wheat	ha·chit·teem		
and a sixth	ve·shish·shee·tem	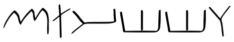	
of an ephah	ha·e·phah	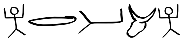	
from each homer	me·cho·mer	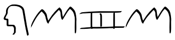	
of barley	has·se·o·reem		
The prescribed portion	ve·choq	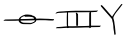	Ezekiel 45:14
of oil	hash·she·men	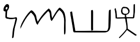	
measured by the bath	hab·bat		
	hash·she·men		
[is] a tenth	ma·sar		
of a bath	hab·bat		
from	min		
each cor	hak·kor		

([a cor consists of] ten	a·se·ret	עשרת	
baths	hab·bat·teem	הבתים	
[or] one homer	cho·mer	חמר	
since	kee	כי	
ten	a·se·ret	עשרת	
baths	hab·bat·teem	הבתים	
[are equivalent to] a homer).	cho·mer	חמר	
sheep shall be given	ve·seh	ושה	Ezekiel 45:15
one	a·chat	אחת	
And	min	מן	
from [each] flock	hats·tson	הצאן	
of	min	מן	
two hundred	ham·ma·ta·yim	המאתים	
from the well-watered pastures	mim·mash·qeh	ממשקה	
of Israel	yis·ra·el	ישראל	
These are for the grain offerings	le·min·chah	למנחה	
burnt offerings	u·le·o·w·lah	ולעולה	
and peace offerings	ve·lish·la·meem	ולשלמים	
to make atonement	le·khap·per	לכפר	
for the people	a·le·hem	עליהם	
declares	ne·um	נאם	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
All	kol	כל	Ezekiel 45:16
the people	ha·am	העם	
of the land	ha·a·rets	הארץ	

must participate	yih·yu		
in	el		
contribution	hat·te·ru·mah		
this	haz·zot		
for the prince	lan·na·see	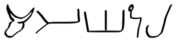	
in Israel	be·yis·ra·el		
And	ve·al		Ezekiel 45:17
the prince’s [part]	han·na·see	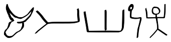	
it shall be	yih·yeh	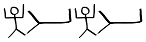	
[to provide] the burnt offerings	ha·o·w·lo·wt		
grain offerings	ve·ham·min·chah		
and drink offerings	ve·han·ne·sekh		
for the feasts	ba·chag·geem		
New Moons	u·ve·cho·da·sheem		
and Sabbaths —	u·vash·shab·ba·to·wt		
for all	be·khal		
the appointed feasts	mo·w·a·de		
of the house	bet	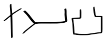	
of Israel	yis·ra·el	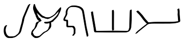	
He	hu		
will provide	ya·a·seh		
-	et		
the sin offerings	ha·chat·tat		
-	ve·et		
grain offerings	ham·min·chah	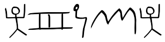	
-	ve·et		
burnt offerings	ha·o·w·lah		

-	ve·et		
and peace offerings	hash·she·la·meem		
to make atonement	le·khap·per	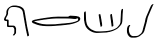	
for	be·ad		
the house	bet	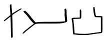	
of Israel	yis·ra·el	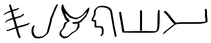	
This is what	koh	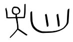	Ezekiel 45:18
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
of the first month	ba·ri·sho·wn		
‘ On the first day	be·e·chad		
-	la·cho·desh	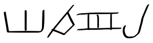	
you are to take	tiq·qach	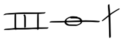	
a young bull	par		
	ben		
	ba·qar	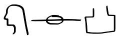	
without blemish	ta·meem	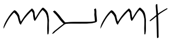	
and purify	ve·chit·te·ta	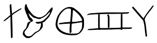	
-	et		
the sanctuary	ham·miq·dash	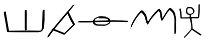	
is to take	ve·la·qach	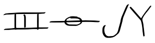	Ezekiel 45:19
And the priest	hak·ko·hen	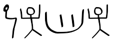	
some of the blood	mid·dam		
from the sin offering	ha·chat·tat		
and put [it]	ve·na·tan	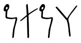	
on	el		

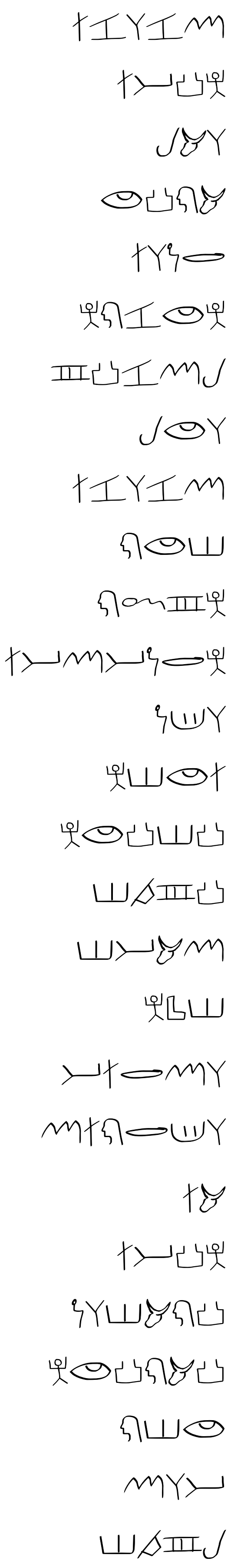

the doorposts	me·zu·zat	
of the temple	hab·ba·yit	
on	ve·el	
the four	ar·ba	
corners	pin·no·wt	
of the ledge	ha·a·za·rah	
of the altar	lam·miz·be·ach	
and on	ve·al	
the gateposts	me·zu·zat	
	sha·ar	
court	he·cha·tser	
of the inner	hap·pe·nee·meet	
the same thing	ve·khen	Ezekiel 45:20
You must do	ta·a·seh	
on the seventh	be·shiv·ah	
day of the month	va·cho·desh	
for anyone	me·eesh	
who strays unintentionally	sho·geh	
or in ignorance	u·mip·pe·tee	
In this way you will make atonement	ve·khip·par·tem	
-	et	
for the temple	hab·ba·yit	
of the first month	ba·ri·sho·wn	Ezekiel 45:21
On the fourteenth	be·ar·ba·ah	
	a·sar	
day	yo·wm	
-	la·cho·desh	

you are to observe	yih·yeh	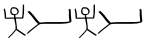	
	la·khem		
the Passover	hap·pa·sach		
a feast	chag	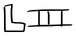	
of seven	she·vu·o·wt	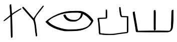	
days	ya·meem	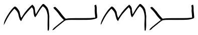	
during which unleavened bread	mats·tso·wt		
shall be eaten	ye·a·khel		
shall provide	ve·a·sah		Ezekiel 45:22
the prince	han·na·see	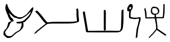	
day	bay·yo·wm	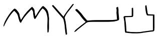	
On that	ha·hu	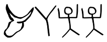	
for himself	ba·a·do		
and for	u·ve·ad		
all	kal		
the people	am		
of the land	ha·a·rets		
a bull	par		
as a sin offering	chat·tat	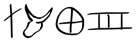	
during the seven	ve·shiv·at		Ezekiel 45:23
days	ye·me		
of the feast	he·chag	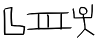	
he shall provide	ya·a·seh		
as a burnt offering	o·w·lah		
to the LORD	la·YHVH	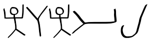	
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bulls	pa·reem	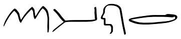	

and seven	ve·shiv·at		
rams	e·leem	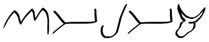	
without blemish	te·mee·mim	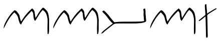	
-	lay·yo·wm	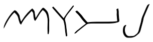	
-	shiv·at		
-	hay·ya·meem		
for a sin offering	ve·chat·tat	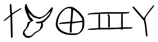	
along with a male goat	se·eer		
	iz·zeem	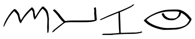	
Each day	lay·yo·wm	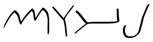	
as a grain offering	u·min·chah	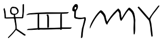	Ezekiel 45:24
an ephah	e·phah	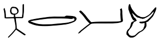	
for each bull	lap·par		
and an ephah	ve·e·phah	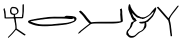	
for each ram	la·a·yil	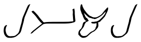	
He shall also provide	ya·a·seh		
of olive oil	ve·she·men		
along with a hin	heen	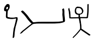	
for each ephah [of grain]	la·e·phah	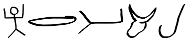	
of the seventh	bash·she·vee·ee	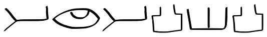	Ezekiel 45:25
that begins on the fifteenth	ba·cha·mish·shah	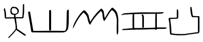	
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month	la·cho·desh	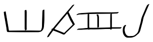	
of the feast	be·chag	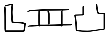	
he is to make the same provision	ya·a·seh		

	kha·el·leh	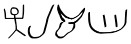	
During the seven	shiv·at	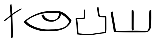	
days	hay·ya·meem	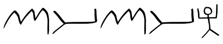	
for sin offerings	ka·chat·tat	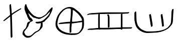	
burnt offerings	ka·o·lah	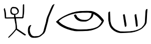	
grain offerings	ve·kham·min·chah	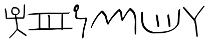	
and oil ’ [”]	ve·khash·sha·men	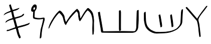	
[“] This is what	koh	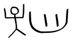	Ezekiel 46:1
says :	a·mar	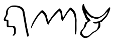	
the Lord	a·do·nay	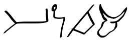	
GOD	YHVH	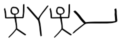	
‘ The gate	sha·ar	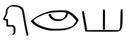	
court	he·cha·tser	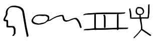	
of the inner	hap·pe·nee·meet	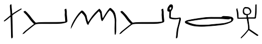	
that faces	hap·po·neh	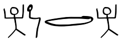	
east	qa·deem	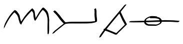	
must be	yih·yeh	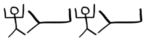	
kept shut	sa·gur	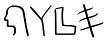	
during the six	she·shet	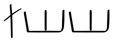	
days	ye·me	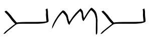	
of work	ham·ma·a·seh	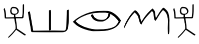	
day	u·ve·yo·wm	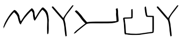	
but on the Sabbath	hash·shab·bat	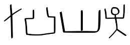	
it shall be opened	yip·pa·te·ach	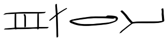	
on the day	u·ve·yo·wm	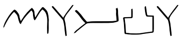	
of the New Moon	ha·cho·desh	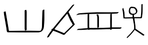	
[and]	yip·pa·te·ach	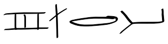	

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The prince	han·na·see	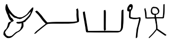	
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the portico	u·lam	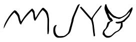	
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from the outside	mi·chuts	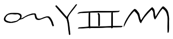	
and stand	ve·a·mad		
by	al		
the gatepost	me·zu·zat		
	hash·sha·ar		
sacrifice	ve·a·su		
while the priests	hak·ko·ha·neem	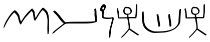	
-	et		
his burnt offerings	o·w·la·to		
-	ve·et		
and peace offerings	she·la·maw		
He is to bow in worship	ve·hish·ta·cha·vah	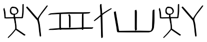	
at	al		
the threshold	miph·tan		
of the gate	hash·sha·ar		
and then depart	ve·ya·tsa		
but the gate	ve·hash·sha·ar		
must not	lo		
be shut	yis·sa·ger		
until	ad		
evening	ha·a·rev		
are also to bow in worship	ve·hish·ta·cha·wu		Ezekiel 46:3

the people	am	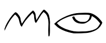	
of the land	ha·a·rets	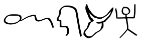	
at the entrance	pe·tach	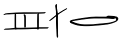	
gateway	hash·sha·ar	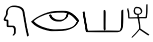	
to that	ha·hu	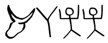	
On the Sabbaths	bash·shab·ba·to·wt	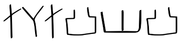	
and New Moons	u·ve·cho·da·sheem	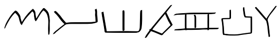	
before	liph·ne	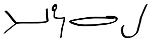	
the LORD	YHVH	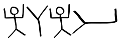	
The burnt offering	ve·ha·o·lah	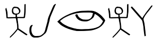	Ezekiel 46:4
that	a·sher	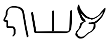	
presents	yaq·riv	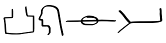	
the prince	han·na·see	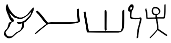	
to the LORD	la·YHVH	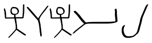	
day	be·yo·wm	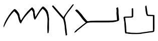	
on the Sabbath	hash·shab·bat	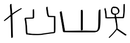	
[shall] [be] six	shish·shah	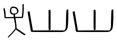	
male lambs	khe·va·seem	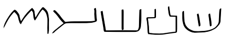	
unblemished	te·mee·mim	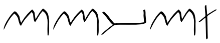	
ram	ve·a·yil	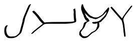	
and an unblemished	ta·meem	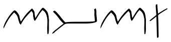	
The grain offering	u·min·chah	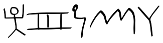	Ezekiel 46:5
[shall] [be] [one] ephah	e·phah	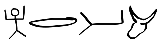	
with the ram	la·a·yil	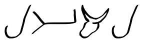	
with the lambs	ve·lak·ke·va·seem	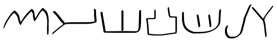	
and the grain offering	min·chah	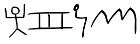	
shall be	mat·tat	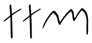	

as much as he is able	ya·do	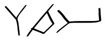	
of oil	ve·she·men	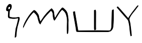	
along with a hin	heen	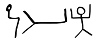	
per ephah	la·e·phah	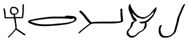	
On the day	u·ve·yo·wm	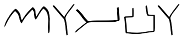	Ezekiel 46:6
of the New Moon	ha·cho·desh	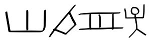	
bull	par		
a young	ben		
	ba·qar	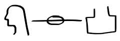	
unblemished	te·mee·mim	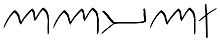	
six	ve·she·shet	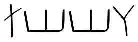	
lambs	ke·va·sim		
and a ram	va·a·yil	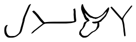	
without blemish	te·mee·mim	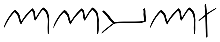	
[he shall offer]	yih·yu		
of an ephah	ve·e·phah	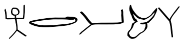	Ezekiel 46:7
with the bull	lap·par		
an ephah	ve·e·phah	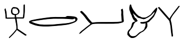	
with the ram	la·a·yil	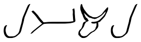	
He is to provide	ya·a·seh		
a grain offering	min·chah	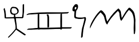	
with the lambs	ve·lak·ke·va·seem	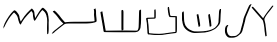	
and as much	ka·a·sher		
as he is able	tas·seeg	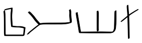	
	ya·do	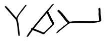	
of oil	ve·she·men		
along with a hin	heen	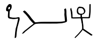	

per ephah	la·e·phah	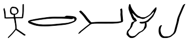	
enters	u·ve·vo·w		Ezekiel 46:8
When the prince	han·na·see	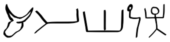	
through	de·rekh		
the portico	u·lam	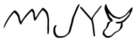	
of the gateway	hash·sha·ar		
he shall go in	ya·vo·w		
the same way	u·ve·dar·ko		
and he shall go out	ye·tse		
come	u·ve·vo·w		Ezekiel 46:9
When the people	am		
of the land	ha·a·rets		
before	liph·ne		
the LORD	YHVH		
at the appointed feasts	bam·mo·w·a·deem		
whoever enters	hab·ba		
by	de·rekh		
gate	sha·ar		
the north	tsa·pho·wn		
to worship	le·hish·ta·cha·wot		
must go out	ye·tse		
by	de·rekh		
gate	sha·ar		
the south	ne·gev		
and whoever enters	ve·hab·ba	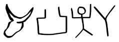	
by	de·rekh		
gate	sha·ar		

the south	ne·gev		
must go out	ye·tse		
by	de·rekh		
gate	sha·ar		
the north	tsa·pho·w·nah		
No one	lo		
is to return	ya·shuv		
through	de·rekh		
the gate	hash·sha·ar		
by which	a·sher		
he entered	ba		
	vo		
but	kee	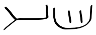	
by the opposite gate	nikh·cho	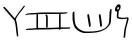	
each must go out	yē·tse·ʾu		
the prince	ve·han·na·see	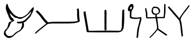	Ezekiel 46:10
with them	be·to·w·kham	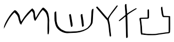	
When the people enter	be·vo·w·am		
shall go in	ya·vo·w		
and when they leave	u·ve·tse·tam		
he shall leave	ye·tse·u		
At the festivals	u·va·chag·geem		Ezekiel 46:11
and appointed feasts	u·vam·mo·w·a·deem		
shall be	tih·yeh	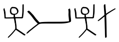	
the grain offering	ham·min·chah	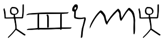	
an ephah	e·phah	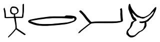	
with a bull	lap·par		

an ephah	ve·e·phah	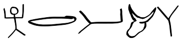	
with a ram	la·a·yil	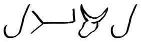	
with the lambs	ve·lak·ke·va·seem	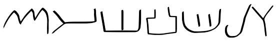	
to give	mat·tat		
and as much as one is able	ya·do	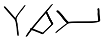	
of oil	ve·she·men		
along with a hin	heen	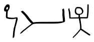	
per ephah	la·e·phah	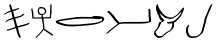	
When	ve·khee		Ezekiel 46:12
makes	ya·a·seh		
the prince	han·na·see	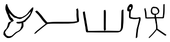	
a freewill offering	ne·da·vah	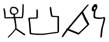	
whether a burnt offering	o·w·lah		
or	o		
a peace offering	she·la·meem		
-	ne·da·vah	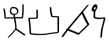	
to the LORD	la·YHVH	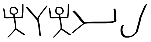	
must be opened	u·pha·tach		
for him	lo		
-	ʾɛt		
the gate	hash·sha·ar		
facing	hap·po·neh		
east	qa·deem	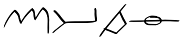	
He is to offer	ve·a·sah		
-	et		
his burnt offering	o·la·to	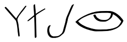	
-	ve·et		

or peace offering	she·la·maw	𐤔𐤋𐤌𐤉𐤅	
just as	ka·a·sher	𐤊𐤀𐤔𐤓	
he does	ya·a·seh	𐤉𐤏𐤔𐤄	
day	be·yo·wm	𐤁𐤉𐤅𐤌	
on the Sabbath	hash·shab·bat	𐤄𐤔𐤁𐤕	
Then he shall go out	ve·ya·tsa	𐤅𐤉𐤑𐤀	
must be closed	ve·sa·gar	𐤅𐤎𐤂𐤓	
-	et	𐤀𐤕	
and the gate	hash·sha·ar	𐤄𐤔𐤏𐤓	
after	a·cha·re	𐤀𐤇𐤓𐤉	
he goes out	tse·to	𐤑𐤀𐤕𐤅	
lamb	ve·khe·ves	𐤅𐤊𐤁𐤔	Ezekiel 46:13
year-old	ben	𐤁𐤍	
	she·na·to	𐤔𐤍𐤕𐤅	
an unblemished	ta·meem	𐤕𐤌𐤉𐤌	
And you shall provide	ta·a·seh	𐤕𐤏𐤔𐤄	
burnt offering	o·w·lah	𐤏𐤅𐤋𐤄	
as a daily	lay·yo·wm	𐤋𐤉𐤅𐤌	
to the LORD	la·YHVH	𐤋𐤉𐤄𐤅𐤄	
every morning	bab·bo·qer	𐤁𐤁𐤒𐤓	
	bab·bo·qer	𐤁𐤁𐤒𐤓	
you are to offer it	ta·a·seh	𐤕𐤏𐤔𐤄	
-	o·to	𐤀𐤕𐤅	
a grain offering	u·min·chah	𐤅𐤌𐤍𐤇𐤄	Ezekiel 46:14
You are also to provide	ta·a·seh	𐤕𐤏𐤔𐤄	
with it	a·law	𐤏𐤋𐤉𐤅	
every morning	bab·bo·qer	𐤁𐤁𐤒𐤓	

	bab·bo·qer	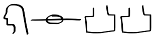	
of a sixth	shish·sheet	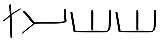	
of an ephah	ha·e·phah	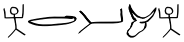	
of oil	ve·she·men		
with a third	she·lee·sheet	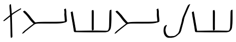	
of a hin	ha·heen		
to moisten	la·ros		
-	et		
the fine flour —	has·so·let		
a grain offering	min·chah	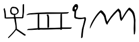	
to the LORD	la·YHVH	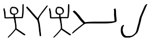	
statute	chuq·qo·wt	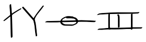	
This is a permanent	o·w·lam		
	ta·meed		
Thus they shall provide	ve·ʿa·su		Ezekiel 46:15
-	et		
the lamb	hak·ke·ves	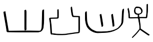	
-	ve·et		
the grain offering	ham·min·chah	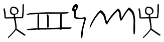	
-	ve·et		
and the oil	hash·she·men		
every morning	bab·bo·qer	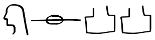	
	bab·bo·qer	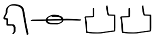	
burnt offering ’	o·w·lat		
as a regular	ta·meed	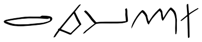	
This is what	koh	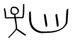	Ezekiel 46:16
says :	a·mar		

the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
‘ If	kee	כי	
gives	yit·ten	יתן	
the prince	han·na·see	הנשיא	
a gift	mat·ta·nah	מתנה	
to any	le·eesh	לאיש	
of his sons	mib·ba·naw	מבניו	
as an inheritance	na·cha·la·to	נחלתו	
it	hee	היא	
will belong to his descendants	le·va·naw	לבניו	
It will become	tih·yeh	תהיה	
their property	a·chuz·za·tam	אחזתם	
	hee	היא	
by inheritance	be·na·cha·lah	בנחלה	
But if	ve·khee	וכי	Ezekiel 46:17
he gives	yit·ten	יתן	
a gift	mat·ta·nah	מתנה	
from his inheritance	min·na·cha·la·to	מנחלתו	
to one	le·a·chad	לאחד	
of his servants	me·a·va·daw	מעבדיו	
it will belong to	ve·ha·ye·tah	והיתה	
	lo	לו	
that servant until	ad	עד	
the year	she·nat	שנת	
of freedom	had·de·ro·wr	הדרור	
then it will revert	ve·sha·vat	ושבת	

to the prince	lan·na·see	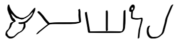	
belongs only	akh		
His inheritance	na·cha·la·to	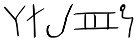	
to his sons	ba·naw	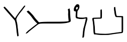	
theirs	la·hem		
it shall be	tih·yeh	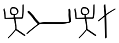	
must not	ve·lo		Ezekiel 46:18
take	yiq·qach	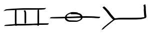	
The prince	han·na·see	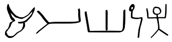	
any of the inheritance	min·na·cha·lat	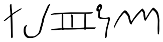	
of the people	ha·am		
by evicting them	le·ho·w·no·tam		
from their property	me·a·chuz·za·tam	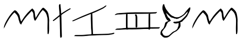	
from his own property	me·a·chuz·za·to	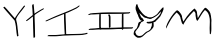	
He is to provide an inheritance	yan·chil	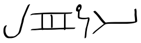	
-	et		
for his sons	ba·naw	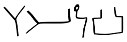	
so that	le·ma·an		
-	a·sher		
none	lo		
will be displaced	ya·phu·tsu		
of My people	am·mee		
	eesh	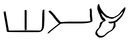	
from his property ’”	me·a·chuz·za·to	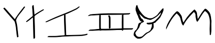	
Then [the man] brought me	vay·vee·e·nee	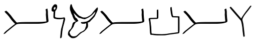	Ezekiel 46:19
through the entrance	vam·ma·vo·w	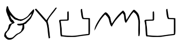	

-	a·sher		
at	al		
the side	ke·teph		
of the gate	hash·sha·ar		
into	el		
chambers	hal·lish·kho·wt	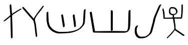	
the holy	haq·qo·desh	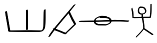	
	el		
which belonged to the priests	hak·ko·ha·neem	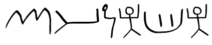	
facing	hap·po·no·wt		
north	tsa·pho·w·nah		
and he showed me	ve·hin·neh		
there	sham	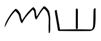	
a place	ma·qo·wm	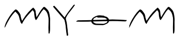	
end	bay·yar·kho·tim		
at the far western	yam·mah		
and said	vay·yo·mer		Ezekiel 46:20
to me	e·lay	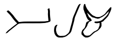	
“ This	zeh	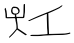	
is the place	ham·ma·qo·wm	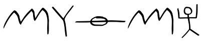	
where	a·sher		
shall boil	ye·vash·she·lu	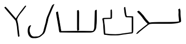	
	sham	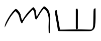	
the priests	hak·ko·ha·neem	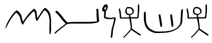	
-	et		
the guilt offering	ha·a·sham		
-	ve·et		

and the sin offering	ha·chat·tat	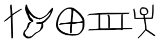	
and where	a·sher	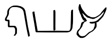	
they shall bake	yo·phu		
-	et		
the grain offering	ham·min·chah	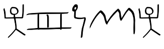	
so that they do not	le·vil·tee	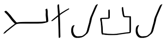	
bring them	ho·w·tsee		
into	el		
court	he·cha·tser		
the outer	ha·chee·tso·w·nah	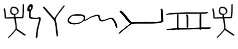	
and transmit holiness	le·qad·desh	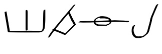	
-	et		
to the people ”	ha·am		
Then he brought me	vay·yo·w·tsee·e·nee		Ezekiel 46:21
into	el		
court	he·cha·tser		
the outer	ha·chee·tso·nah	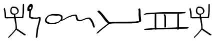	
and led me around to	vay·ya·a·vee·re·nee	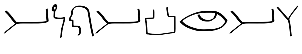	
	el		
four	ar·ba·at		
corners	miq·tso·w·e		
its	he·cha·tser		
and I saw	ve·hin·neh		
a separate court	cha·tser	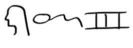	
corners	be·miq·tso·a	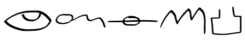	
in each of its	he·cha·tser		
	cha·tser		

	be·miq·tso·a	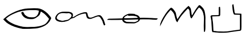	
	he·cha·tser	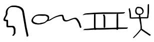	
In the four	be·ar·ba·at		Ezekiel 46:22
corners	miq·tso·o·wt		
of the outer court	he·cha·tser	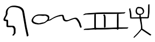	
courts	cha·tse·ro·wt		
there were enclosed	qe·tu·ro·wt		
each forty [cubits]	ar·ba·eem		
long	o·rekh	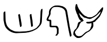	
and thirty [cubits]	u·she·lo·sheem		
wide	ro·chav	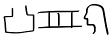	
dimensions	mid·dah		
had the same	a·chat	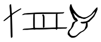	
Each of the four	le·ar·ba·tam		
corner areas	me·huq·tsa·ʿot	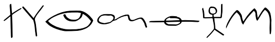	
[was] a row of masonry	ve·tur		Ezekiel 46:23
the inside	sa·veev	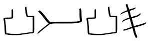	
of each	ba·hem		
Around	sa·veev	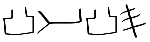	
of the four [courts]	le·ar·ba·tam		
with ovens	u·me·vash·she·lo·wt		
built	a·sui		
at the base of	mit·ta·chat		
the walls	hat·tee·ro·wt	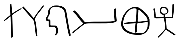	
on all sides	sa·veev	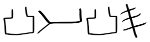	
And he said	vay·yo·mer		Ezekiel 46:24
to me	e·lay	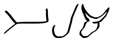	

“ These	el·leh	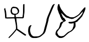	
are the kitchens	bet	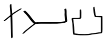	
	ham·vash·she·leem		
where	a·sher		
will cook	ye·vash·she·lu	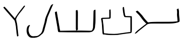	
	sham		
those who minister	me·sha·re·te		
at the temple	hab·ba·yit	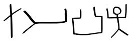	
-	et		
the sacrifices	ze·vach		
[offered by] the people ”	ha·am		
Then [the man] brought me back	vay·shi·ve·nee		Ezekiel 47:1
to	el		
the entrance	pe·tach	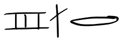	
of the temple	hab·ba·yit	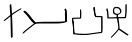	
and I saw	ve·hin·neh		
water	ma·yim	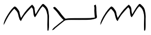	
flowing	yo·tse·eem		
from under	mit·ta·chat		
the threshold	miph·tan		
of the temple	hab·ba·yit	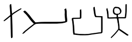	
toward the east	qa·dee·mah	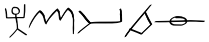	
(for	kee		
faced	phe·ne	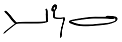	
the temple	hab·ba·yit	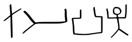	
east).	qa·deem	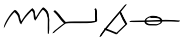	
The water	ve·ham·ma·yim	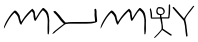	

was coming down	yo·re·deem		
from under	mit·ta·chat		
side	mik·ke·teph		
of the temple	hab·ba·yit	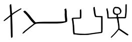	
the south	hay·ma·neet		
south	min·ne·gev	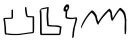	
of the altar	lam·miz·be·ach		
Next he brought me out	vay·yo·w·tsi·e·nee		Ezekiel 47:2
through	de·rekh		
gate	sha·ar		
the north	tsa·pho·w·nah		
and led me around	vay·sib·be·nee		
	de·rekh		
the outside	chuts	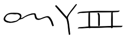	
to	el		
gate	sha·ar		
the outer	ha·chuts		
	de·rekh		
facing	hap·po·w·neh		
east	qa·deem	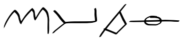	
and there I saw	ve·hin·neh		
the water	ma·yim	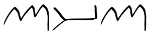	
trickling out	me·phak·keem		
from	min		
side	hak·ka·teph		
the south	hay·ma·neet		
went	be·tset		Ezekiel 47:3

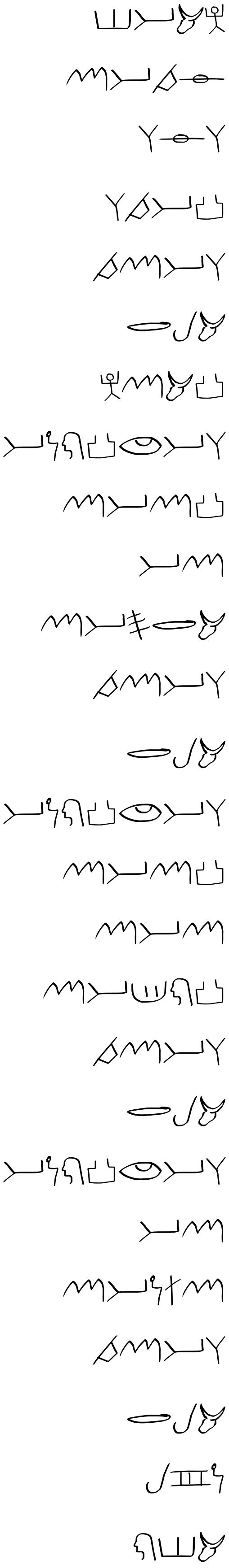

As the man	ha·eesh	
eastward	qa·deem	
with a measuring line	ve·qaw	
in his hand	be·ya·do	
he measured off	vay·ya·mad	
a thousand	e·leph	
cubits	ba·am·mah	
and led me through	vay·ya·a·vi·re·nee	
water	vam·ma·yim	
-	me	
ankle-deep	a·phe·sa·yim	
Then he measured off	vay·ya·mad	Ezekiel 47:4
a thousand [cubits]	e·leph	
and led me through	vay·ya·a·vi·re·nee	
water	vam·ma·yim	
	ma·yim	
knee-deep	bir·ka·yim	
Again he measured	vay·ya·mad	
a thousand [cubits]	e·leph	
and led me through	vay·ya·a·vi·re·nee	
water	me	
waist-deep	ma·te·na·yim	
Once again he measured off	vay·ya·mad	Ezekiel 47:5
a thousand [cubits]	e·leph	
but now it was a river	na·chal	
that	a·sher	

not	lo		
I could	u·khal	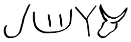	
cross	la·a·vor		
because	kee	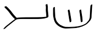	
had risen	ga·u		
the water	ham·ma·yim	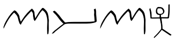	
[and]	me		
was deep enough for swimming —	sa·chu	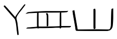	
a river	na·chal	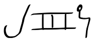	
that	a·sher		
could not	lo		
be crossed on foot	ye·a·ver		
he asked	vay·yo·mer		Ezekiel 47:6
	e·lay	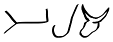	
do you see this ? ”	ha·ra·ee·ta		
“ Son	ben		
of man	a·dam		
Then he led me	vay·yo·w·li·khe·nee	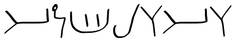	
back	vay·shi·ve·nee		
to the bank	se·phat		
of the river	han·na·chal	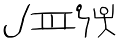	
When I arrived	be·shu·ve·nee		Ezekiel 47:7
I saw	ve·hin·neh		
	el		
banks	se·phat		
of the river	han·na·chal	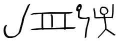	
trees	ets		

number of	rav	רב	
a great	me·od	מאד	
along both	miz·zeh	מזה	
	u·miz·zeh	ומזה	
And he said	vay·yo·mer	ויאמר	Ezekiel 47:8
to me	e·lay	אלי	
water	ham·ma·yim	המים	
“ This	ha·el·leh	האלה	
flows out	yo·wts·eem	יוצאים	
to	el	אל	
region	hag·ge·lee·lah	הגלילה	
the eastern	haq·qad·mo·w·nah	הקדמונה	
and goes down	ve·ya·re·du	וירדו	
into	al	על	
the Arabah	ha·a·ra·vah	הערבה	
When it empties	u·va·u	ובאו	
the Sea	hay·yam·mah	הימה	
into	el	אל	
	hay·yam·mah	הימה	
	ham·mu·tsa·eem	המוצאים	
becomes fresh	ve·nir·pe·ʾu	ונרפאו	
the water there	ham·ma·yim	המים	
there will be	ve·ha·yah	והיה	Ezekiel 47:9
	khal	כל	
of living	ne·phesh	נפש	
creatures	chay·yah	חיה	
	asher	אשר	

swarms	yish·rots	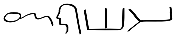	
Wherever	el	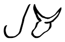	
	kal	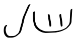	
-	a·sher	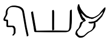	
flows	ya·vo·w	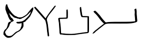	
-	sham	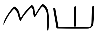	
the river	na·cha·la·yim	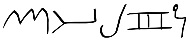	
-	yich·yeh	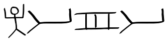	
[and]	ve·ha·yah	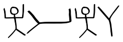	
fish	had·da·gah	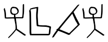	
a great number of	rab·bah	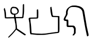	
	me·od	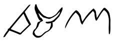	
because	kee	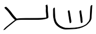	
flows	va·u	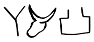	
there	sham·mah	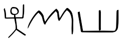	
[it]	ham·ma·yim	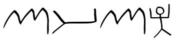	
-	ha·el·leh	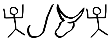	
and makes the waters fresh	ve·ye·ra·phe·u	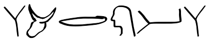	
will flourish	va·chay	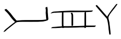	
everything	kol	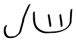	
so wherever	a·sher	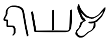	
flows	ya·vo·w	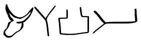	
-	sham·mah	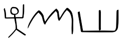	
the river	han·na·chal	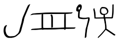	
	ve·ha·yah	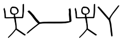	Ezekiel 47:10
will stand	ya·ʿam·du	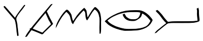	
by the shore	a·law	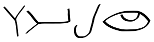	

Fishermen	daw·va·geem	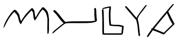	
	me·en		
from En-gedi	ge·dee		
to	ve·ad		
	en	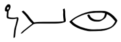	
En-eglaim	eg·la·yim	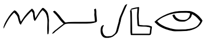	
spread	mish·to·w·ach		
their nets	la·cha·ra·meem		
they will	yih·yu		
kinds	le·mee·nah	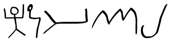	
	tih·yeh	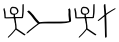	
[to catch] fish	de·ga·tam		
like the fish	kid·gat		
Sea	hay·yam	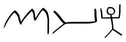	
of the Great	hag·ga·do·wl		
of many	rab·bah	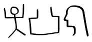	
	me·od		
But the swamps	bits·tso·to		Ezekiel 47:11
and marshes	u·ge·va·aw		
will not	ve·lo		
become fresh	ye·ra·phe·u		
for salt	le·me·lach		
they will be left	nit·ta·nu	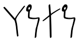	
Along	ve·al		Ezekiel 47:12
of the river	han·na·chal	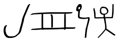	
will grow	ya·a·leh		
	al		

banks	se·pha·to		
both	miz·zeh		
	u·miz·zeh		
of all kinds	kal		
trees	ets		
fruit	ma·a·khal		
will not	lo		
wither	yib·bo·wl	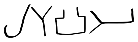	
Their leaves	a·le·hu	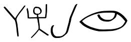	
will not	ve·lo		
fail	yit·tom		
and their fruit	pir·yo		
Each month	la·cho·da·shaw		
they will bear fruit	ye·vak·ker	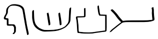	
because	kee	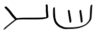	
the water	me·maw		
from	min		
the sanctuary	ham·miq·dash	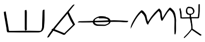	
	hem·mah		
flows to them	yo·wts·eem		
will be used	ve·ha·yu	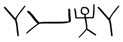	
Their fruit	phir·yo	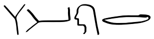	
for food	le·ma·a·khal		
and their leaves	ve·a·le·hu		
for healing ”	lit·ru·phah		
This is what	koh	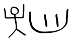	Ezekiel 47:13
says :	a·mar		

the Lord	a·do·nay	
GOD	YHVH	
“ These [are]	geh	
the boundaries	ge·vul	
by which	a·sher	
as an inheritance	tit·na·cha·lu	
-	et	
you are to divide the land	ha·a·rets	
among the twelve	lish·ne	
	a·sar	
tribes	shiv·te	
of Israel	yis·ra·el	
Joseph	yo·w·seph	
shall receive two portions	cha·va·leem	
You are to divide	u·ne·chal·tem	Ezekiel 47:14
it	o·w·tah	
equally	eesh	
among them	ke·a·chee	
Because	a·sher	
I swore with an uplifted	na·sa·tee	
-	et	
hand	ya·dee	
to give	le·tit·tah	
it to your forefathers	la·a·vo·te·khem	
will fall	ve·na·phe·lah	
land	ha·a·rets	

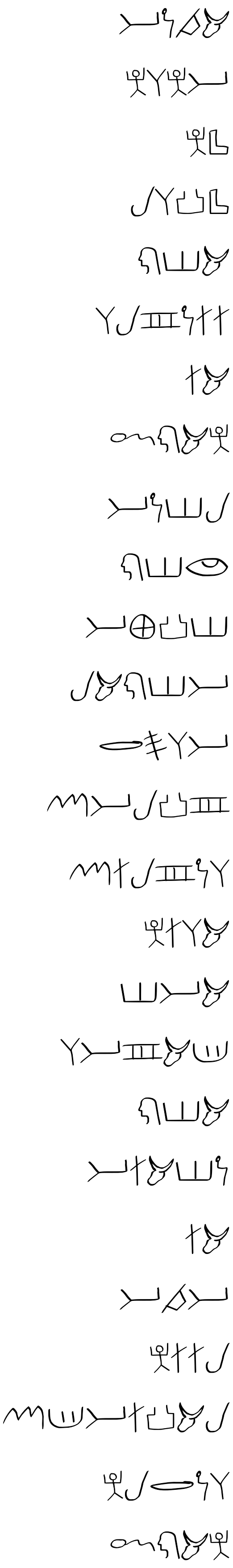

this	haz·zot		
to you	la·khem		
as an inheritance	be·na·cha·lah	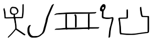	
This	ve·zeh		Ezekiel 47:15
[shall be] the boundary	ge·vul		
of the land :	ha·a·rets		
side	liph·at		
On the north	tsa·pho·w·nah		
it will extend from	min		
Sea	hay·yam	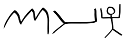	
the Great	hag·ga·do·wl		
by way	had·de·rekh		
of Hethlon	chet·lon	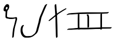	
through Lebo-hamath	le·vo·w		
to Zedad	tse·da·dah	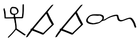	
-	cha·mat	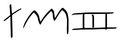	Ezekiel 47:16
Berothah	be·ro·w·tah		
and Sibraim	siv·ra·yim	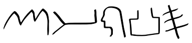	
(which	a·sher		
[is] on	ben	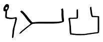	
the border between	ge·vul		
Damascus	dam·me·seq		
	u·ven	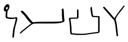	
[and]	ge·vul		
Hamath),	cha·mat	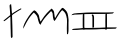	
	cha·tser	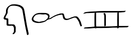	

as far as Hazer-hatticon	hat·tee·kho·wn	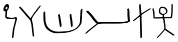	
which	a·sher		
is on	el		
the border	ge·vul		
of Hauran	chaw·ran		
will run	ve·ha·yah	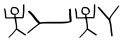	Ezekiel 47:17
So the border	ge·vul		
from	min		
the Sea	hay·yam	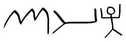	
	cha·tsar		
to Hazar-enan	e·no·wn	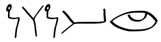	
border	ge·vul		
of Damascus	dam·me·seq		
to the north	ve·tsa·pho·wn		
along the northern	tsa·pho·w·nah		
with the territory	u·ge·vul		
of Hamath	cha·mat	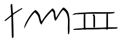	
-	ve·et		
boundary	pe·at		
[This] [will be] the northern	tsa·pho·wn		
side	u·phe·at		Ezekiel 47:18
On the east	qa·deem	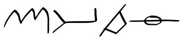	
will run between	mib·ben	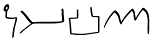	
Hauran	chaw·ran		
and	u·mib·ben		
Damascus	dam·me·seq		
between	u·mib·ben		

Gilead	hag·gil·ad		
	u·mib·ben		
and the land	e·rets		
of Israel	yis·ra·el	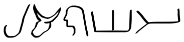	
along the Jordan	hay·yar·den		
the border	mig·ge·vul	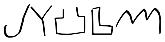	
to	al		
Sea	hay·yam	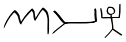	
the Eastern	haq·qad·mo·w·nee	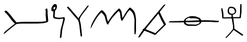	
as far as Tamar	ta·mod·du		
and	ve·et		
boundary	pe·at		
This will be the eastern	qa·dee·mah	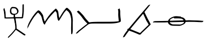	
side	u·phe·at		Ezekiel 47:19
On the south	ne·gev		
	te·ma·nah		
it will run from Tamar	mit·ta·mar		
to	ad		
the waters	me	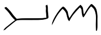	
of Meribath-kadesh	me·ree·vo·wt	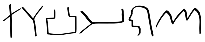	
	qa·desh	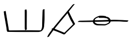	
and along the Brook [of Egypt]	na·cha·lah	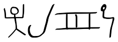	
to	el		
Sea	hay·yam	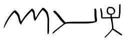	
the Great	hag·ga·do·wl		
-	ve·et		

boundary	pe·at		
	te·ma·nah		
This will be the southern	neg·bah	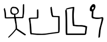	
side	u·phe·at		Ezekiel 47:20
And on the west	yam	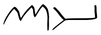	
Sea	hay·yam	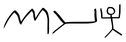	
the Great	hag·ga·do·wl		
will be the boundary	mig·ge·vul	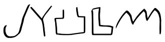	
up to	ad		
a point opposite	no·khach	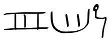	
Lebo-hamath	le·vo·w		
	cha·mat	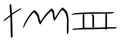	
This	zot		
boundary	pe·at		
will be the western	yam	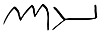	
You are to divide	ve·chil·laq·tem	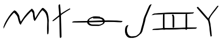	Ezekiel 47:21
-	et		
land	ha·a·rets		
this	haz·zot		
among yourselves	la·khem		
according to the tribes	le·shiv·te		
of Israel	yis·ra·el	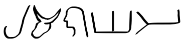	
	ve·ha·yah	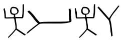	Ezekiel 47:22
You shall allot	tap·pi·lu		
it	o·w·tah		
as an inheritance	be·na·cha·lah	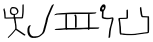	
for yourselves	la·khem		

and for the foreigners	u·le·hag·ge·reem		
who dwell	hag·ga·reem	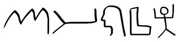	
among you	be·to·wkh·khem		
and who	a·sher		
have	ho·w·li·du	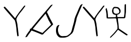	
children	va·neem	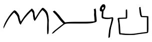	
-	be·to·wkh·khem		
You are to treat them	ve·ha·yu	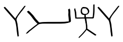	
	la·khem		
as native-born	ke·ez·rach		
Israelites	biv·ne		
	yis·ra·el	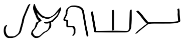	
along with you	it·te·khem		
they shall be allotted	yip·pe·lu		
an inheritance	ve·na·cha·lah	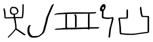	
among	be·to·wkh		
the tribes	shiv·te	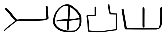	
of Israel	yis·ra·el	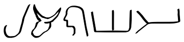	
-	ve·ha·yah	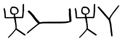	Ezekiel 47:23
tribe	vash·she·vet		
In whatever	a·sher		
dwells	gar		
a foreigner	hag·ger		
	it·to		
there ”	m		
you are to assign	tit·te·nu		

his inheritance	na·cha·la·to	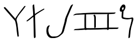	
declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
“ Now these	ve·el·leh		Ezekiel 48:1
are the names	she·mo·wt		
of the tribes :	hash·she·va·teem		
frontier	miq·tseh	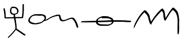	
At the northern	tsa·pho·w·nah		
bordering	el		
	yad	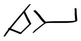	
the road	de·rekh		
of Hethlon	chet·lon	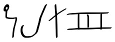	
	le·vo·w		
to Lebo-hamath	cha·mat	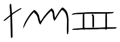	
	cha·tsar		
and running on to Hazar-enan	e·nan	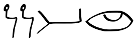	
on the border	ge·vul		
of Damascus	dam·me·seq	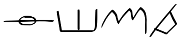	
to the north	tsa·pho·w·nah		
	el		
	yad	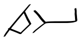	
with Hamath	cha·mat	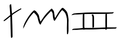	
	ve·ha·yu	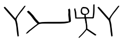	
	lo		
side	phe·at		
and extending from the east	qa·deem	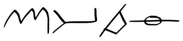	

to the west side	hay·yam	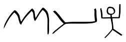	
Dan	dan		
will have one portion	e·chad	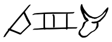	
bordering	ve·al		Ezekiel 48:2
the territory	ge·vul		
of Dan	dan		
	mip·pe·at		
from east	qa·deem	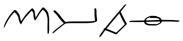	
to	ad		
	pe·at		
west	yam·mah	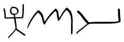	
Asher	a·sher		
[will have] one portion	e·chad	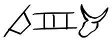	
bordering	ve·al		Ezekiel 48:3
the territory	ge·vul		
of Asher	a·sher		
	mip·pe·at		
from east	qa·dee·mah	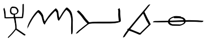	
to	ve·ad		
	pe·at		
west	yam·mah	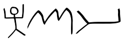	
Naphtali	naph·ta·lee		
will have one portion	e·chad	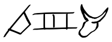	
bordering	ve·al		Ezekiel 48:4
the territory	ge·vul		
of Naphtali	naph·ta·lee		

	mip·pe·at		
from east	qa·di·mah		
to	ad		
	pe·at		
west	yam·mah	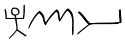	
Manasseh	me·nash·sheh	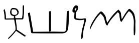	
will have one portion	e·chad	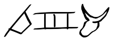	
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the territory	ge·vul		
of Manasseh	me·nash·sheh	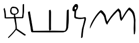	
	mip·pe·at		
from east	qa·di·mah		
to	ad		
	pe·at		
west	yam·mah	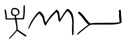	
Ephraim	eph·ra·yim	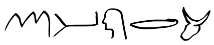	
will have one portion	e·chad	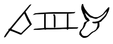	
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the territory	ge·vul		
of Ephraim	eph·ra·yim		
	mip·pe·at		
from east	qa·deem	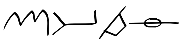	
to	ve·ad		
	pe·at		
west	yam·mah	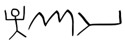	
Reuben	re·u·ven		

will have one portion	e·chad	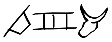	
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the territory	ge·vul		
of Reuben	re·u·ven		
	mip·pe·at		
from east	qa·deem	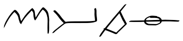	
to	ad		
	pe·at		
west	yam·mah	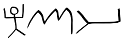	
Judah	ye·hu·dah	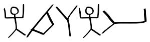	
will have one portion	e·chad	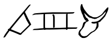	
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the territory	ge·vul		
of Judah	ye·hu·dah	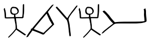	
	mip·pe·at		
from east	qa·deem	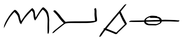	
to	ad		
	pe·at		
west	yam·mah	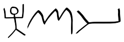	
will be	tih·yeh	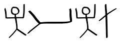	
the portion	hat·te·ru·mah		
-	asher		
you are to set apart	ta·ree·mu	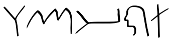	
It will be 25,000 [cubits]	cha·mish·shah		
	ve·es·reem	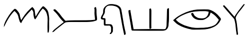	
	e·leph	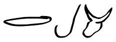	

wide	ro·chav	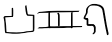	
and the length	ve·o·rekh		
of a	ke·a·chad		
tribal portion	ha·cha·la·qeem	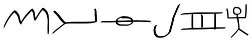	
from	mip·pe·at		
east	qa·dee·mah	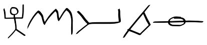	
to	ad		
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west	yam·mah	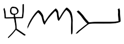	
will be	ve·ha·yah	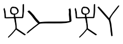	
the sanctuary	ham·miq·dash	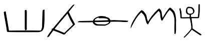	
In the center	be·to·w·kho		
The special portion	hat·te·ru·mah		Ezekiel 48:9
-	a·sher		
you set apart	ta·ree·mu	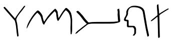	
to the LORD	la·YHVH	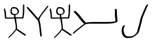	
long	o·rekh	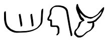	
[shall be] 25,000 [cubits]	cha·mish·shah		
	ve·es·reem		
	e·leph	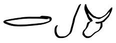	
wide	ve·ro·chav	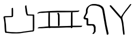	
and 10,000 [cubits]	a·se·ret		
	a·la·pheem		
This will be	u·le·el·leh		Ezekiel 48:10
It will be	tih·yeh	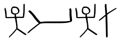	
portion	te·ru·mat		
the holy	haq·qo·desh	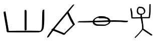	

for the priests	lak·ko·ha·neem	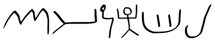	
on the north side	tsa·pho·w·nah		
25,000 cubits long	cha·mish·shah		
	ve·es·reem	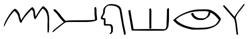	
	e·leph	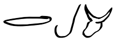	
on the west side	ve·yam·mah	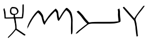	
wide	ro·chav	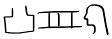	
10,000 [cubits]	a·se·ret		
	a·la·pheem		
on the east side	ve·qa·dee·mah	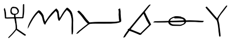	
wide	ro·chav	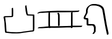	
10,000 [cubits]	a·se·ret		
	a·la·pheem		
on the south [side]	ve·neg·bah		
long	o·rekh	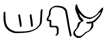	
and 25,000 [cubits]	cha·mish·shah		
	ve·es·reem		
	a·leph	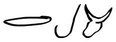	
will be	ve·ha·yah	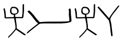	
the sanctuary	miq·dash	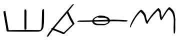	
of the LORD	YHVH		
In the center	be·to·w·kho		
priests	lak·ko·ha·neem	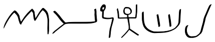	Ezekiel 48:11
It will be for the consecrated	ham·qud·dash	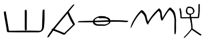	
the descendants	mib·be·ne	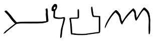	
of Zadok	tsa·do·wq		
who	a·sher		

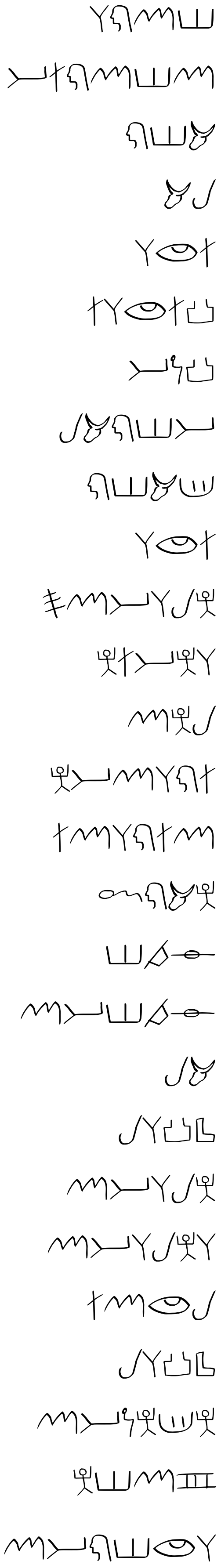

kept	sha·me·ru	
My charge	mish·mar·tee	
	a·sher	
and did not	lo	
go astray	ta·u	
went astray	bit·o·wt	
when the Israelites	be·ne	
	yis·ra·el	
-	ka·a·sher	
[did]	ta·u	
as the Levites	hal·vee·yim	
It will be	ve·ha·ye·tah	Ezekiel 48:12
for them	la·hem	
a special portion	te·ru·mee·yah	
set apart	mit·te·ru·mat	
from the land	ha·a·rets	
a most holy portion	qo·desh	
	qa·da·sheem	
adjacent to	el	
the territory	ge·vul	
of the Levites	hal·vee·yim	
the Levites	ve·hal·vee·yim	Ezekiel 48:13
Bordering	le·um·mat	
the territory	ge·vul	
of the priests	hak·ko·ha·neem	
[shall have an area] 25,000	cha·mish·shah	
	ve·es·reem	

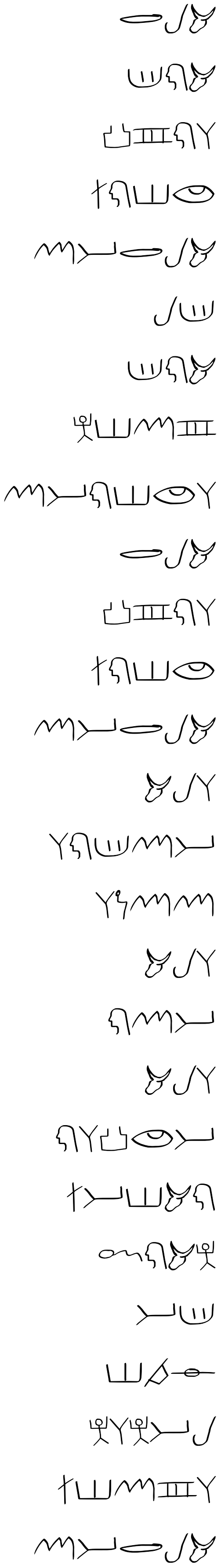

	e·leph	
[cubits] long	o·rekh	
wide	ve·ro·chav	
and 10,000 cubits	a·se·ret	
	a·la·pheem	
The whole	kal	
length	o·rekh	
[will be] 25,000 [cubits]	cha·mish·shah	
	ve·es·reem	
	e·leph	
and the width	ve·ro·chav	
10,000 [cubits]	a·se·ret	
	a·la·pheem	
They must not	ve·lo	Ezekiel 48:14
sell	yim·ke·ru	
any of it	mim·men·nu	
not	ve·lo	
or exchange	ya·mer	
and they must	ve·lo	
transfer	ya·ʿa·vur	
this best [part]	re·sheet	
of the land	ha·a·rets	
for	kee	
it is holy	qo·desh	
to the LORD	la·YHVH	
5,000 [cubits]	va·cha·me·shet	Ezekiel 48:15
	a·la·pheem	

The remaining area	han·no·w·tar		
wide	ba·ro·chav	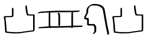	
	al		
	pe·ne	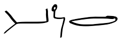	
and 25,000 [cubits long]	cha·mish·shah		
	ve·es·reem	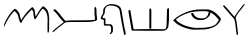	
	e·leph	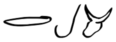	
will be for common use	chol	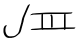	
	hu		
by the city	la·eer		
for houses	le·mo·wo·shav		
and for pastureland	u·le·mig·rash		
will be	ve·ha·ye·tah	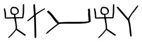	
The city	ha·eer		
in the center of it	be·to·khoh		
and will have these	ve·el·leh		Ezekiel 48:16
measurements :	mid·do·w·te·ha		
side	pe·at		
on the north	tsa·pho·wn		
4,500 [cubits]	cha·mesh		
	me·o·wt		
	ve·ar·ba·at		
	a·la·pheem		
side	u·phe·at		
on the south	ne·gev		
4,500 [cubits]	cha·mesh		
	ch·msh		

	me·o·wt		
	ve·ar·ba·at	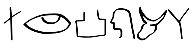	
	a·la·pheem		
side	u·mip·pe·at		
on the east	qa·deem	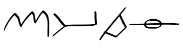	
4,500 [cubits]	cha·mesh	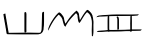	
	me·o·wt		
	ve·ar·ba·at	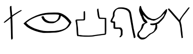	
	a·la·pheem		
side	u·phe·at		
on the west	yam·mah	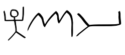	
and 4,500 [cubits]	cha·mesh	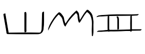	
	me·o·wt		
	ve·ar·ba·at	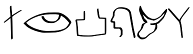	
	a·la·pheem	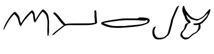	
will extend	ve·ha·yah	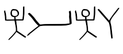	Ezekiel 48:17
The pastureland	mig·rash		
of the city	la·eer		
to the north	tsa·pho·w·nah	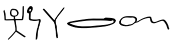	
250 [cubits]	cha·mish·sheem		
	u·ma·ta·yim		
to the south	ve·neg·bah	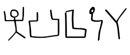	
250 [cubits]	cha·mish·sheem		
	u·ma·ta·yim		
to the east	ve·qa·dee·mah	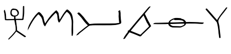	
250 [cubits]	cha·mish·sheem		
	u·ma·ta·yim		

to the west	ve·yam·mah	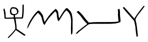	
and 250 [cubits]	cha·mish·sheem	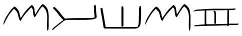	
	u·ma·ta·yim	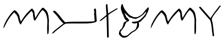	
The remainder	ve·han·no·w·tar	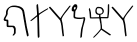	Ezekiel 48:18
of the length	ba·o·rekh	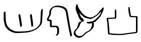	
bordering	le·um·mat	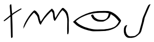	
portion	te·ru·mat	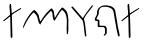	
the holy	haq·qo·desh	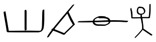	
will be 10,000 [cubits]	a·se·ret	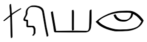	
	a·la·pheem	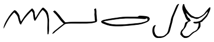	
on the east side	qa·dee·mah	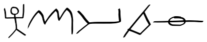	
and 10,000 [cubits]	va·a·se·ret	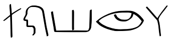	
	a·la·pheem	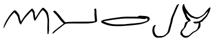	
on the west side	yam·mah	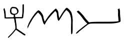	
and running	ve·ha·yah	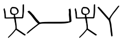	
adjacent to	le·um·mat	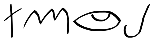	
	te·ru·mat	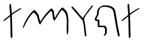	
[it]	haq·qo·desh	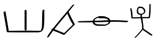	
will supply	ve·ha·ye·tah	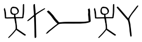	
Its produce	te·vu·ʾa·toh	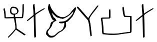	
food	le·le·chem	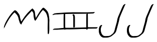	
for the workers	le·o·ve·de	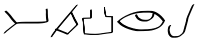	
of the city	ha·eer	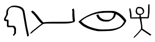	
The workers	ve·ha·o·ved	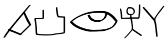	Ezekiel 48:19
of the city	ha·eer	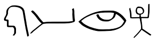	
who cultivate it	ya·av·du·hu	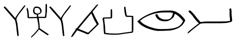	
will come from all	mik·kol	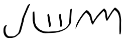	

the tribes	shiv·te	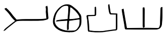	
of Israel	yis·ra·el	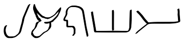	
The entire	kal		Ezekiel 48:20
portion	hat·te·ru·mah		
25,000 [cubits]	cha·mish·shah		
	ve·es·reem		
	e·leph	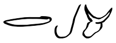	
by 25,000 [cubits]	ba·cha·mish·shah	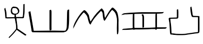	
	ve·es·reem		
	a·leph	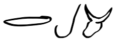	
[will be] a square	re·vee·eet	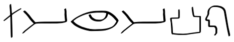	
You are to set apart	ta·ree·mu	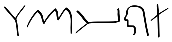	
-	et		
portion	te·ru·mat		
the holy	haq·qo·desh	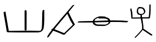	
along with	el		
property	a·chuz·zat	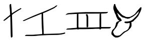	
the city	ha·eer		
The remaining area	ve·han·no·w·tar	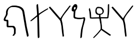	Ezekiel 48:21
will belong to the prince	lan·na·see	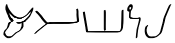	
on both sides	miz·zeh	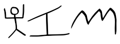	
	u·miz·zeh		
portion	lit·ru·mat		
of the holy	haq·qo·desh	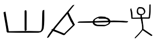	
and of the property	ve·la·a·chuz·zat		
of the city	ha·eer		
	el		

extending [eastward]	pe·ne	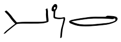
from the 25,000 [cubits]	cha·mish·shah	
	ve·es·reem	
	e·leph	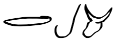
of the [holy] district	te·ru·mah	
toward	ad	
border	ge·vul	
the eastern	qa·dee·mah	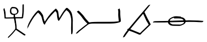
[and] westward	ve·yam·mah	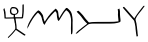
	al	
	pe·ne	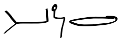
from the 25,000 [cubits]	cha·mish·shah	
	ve·es·reem	
	e·leph	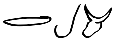
	al	
border	ge·vul	
to the western	yam·mah	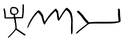
will own the land adjacent to	le·um·mat	
the [tribal] portions	cha·la·qeem	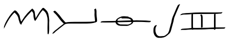
He	lan·na·see	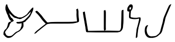
will be	ve·ha·ye·tah	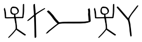
portion	te·ru·mat	
the holy	haq·qo·desh	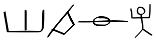
and the sanctuary	u·miq·dash	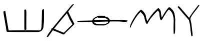
of the temple	hab·ba·yit	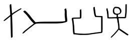
And in the center of them	be·to·khoh	

property	u·me·a·chuz·zat	ומאחזת	Ezekiel 48:22
So the Levitical	hal·vee·yim	הלוים	
property	u·me·a·chuz·zat	ומאחזת	
and the city	ha·eer	העיר	
[will lie] in the center	be·to·wkh	בתוך	
of the area	a·sher	אשר	
to the prince —	lan·na·see	לנשיא	
belonging	yih·yeh	יהיה	
the area between	ben	בין	
the borders	ge·vul	גבול	
of Judah	ye·hu·dah	יהודה	
and	u·ven	ובין	
-	ge·vul	גבול	
Benjamin	bin·ya·min	בנימן	
-	lan·na·see	לנשיא	
-	yih·yeh	יהיה	
As for the rest	ve·ye·ter	ויתר	Ezekiel 48:23
of the tribes :	hash·she·va·teem	השבטים	
side	mip·pe·at	מפאת	
extending from the east	qa·dee·mah	קדימה	
to	ad	עד	
the	pe·at	פאת	
west side	yam·mah	ימה	
Benjamin	bin·ya·min	בנימן	
will have one portion	e·chad	אחד	
bordering	ve·al	ועל	Ezekiel 48:24

the territory	ge·vul		
of Benjamin	bin·ya·min	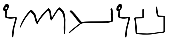	
-	mip·pe·at		
from east	qa·dee·mah	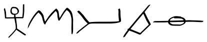	
to	ad		
	pe·at		
west	yam·mah	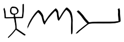	
Simeon	shim·o·wn		
will have one portion	e·chad	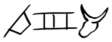	
bordering	ve·al		Ezekiel 48:25
the territory	ge·vul		
of Simeon	shim·o·wn		
-	mip·pe·at		
from east	qa·dee·mah	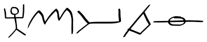	
to	ad		
	pe·at		
west	yam·mah	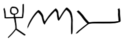	
Issachar	yi·sa·sh·khar		
will have one portion	e·chad	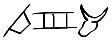	
bordering	ve·al		Ezekiel 48:26
the territory	ge·vul		
of Issachar	yi·sa·sh·khar		
-	mip·pe·at		
from east	qa·dee·mah	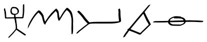	
to	ad		
	pe·at		
west	yam·mah	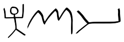	

Zebulun	ze·vu·lun		
will have one portion	e·chad	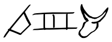	
bordering	ve·al		Ezekiel 48:27
the territory	ge·vul		
of Zebulun	ze·vu·lun		
-	mip·pe·at		
from east	qa·di·mah		
to	ad		
	pe·at		
west	yam·mah	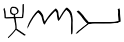	
[And] Gad	gad		
will have one portion	e·chad	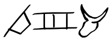	
	ve·al		Ezekiel 48:28
	ge·vul		
of Gad	gad		
-	el		
	pe·at		
The southern	ne·gev		
	te·ma·nah		
will run	ve·ha·yah	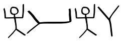	
border	ge·vul		
from Tamar	mit·ta·mar		
to the waters	me	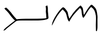	
of Meribath-kadesh	me·ree·vat	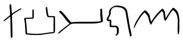	
	qa·desh	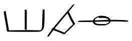	
then along the Brook [of Egypt]	na·cha·lah	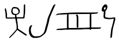	

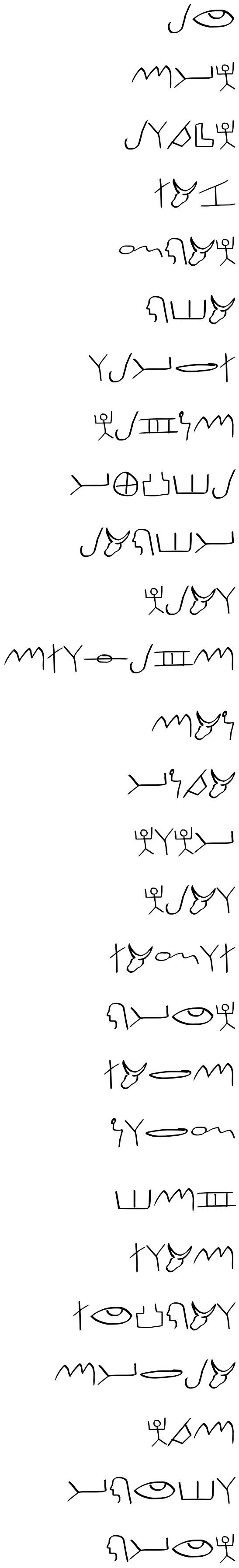

and out to	al	
Sea	hay·yam	
the Great	hag·ga·do·wl	
This	zot	Ezekiel 48:29
is the land	ha·a·rets	
-	a·sher	
you are to allot	tap·pee·lu	
as an inheritance	min·na·cha·lah	
to the tribes	le·shiv·te	
of Israel	yis·ra·el	
and these	ve·el·leh	
will be their portions ”	mach·le·qo·w·tam	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
“ These	ve·el·leh	Ezekiel 48:30
will be the exits	to·wts·ot	
of the city :	ha·eer	
side	mip·pe·at	
Beginning on the north	tsa·pho·wn	
4,500 [cubits long]	cha·mesh	
	me·o·wt	
	ve·ar·ba·at	
	a·la·pheem	
which will be	mid·dah	
the gates	ve·sha·a·re	Ezekiel 48:31
of the city	ha·eer	

	al	
will be named	she·mo·wt	
after the tribes	shiv·te	
of Israel	yis·ra·el	
gates :	she·a·reem	
[there will be] three	she·lo·wo·shah	
On the north side	tsa·pho·w·nah	
the gate	sha·ar	
of Reuben	re·u·ven	
	e·chad	
the gate	sha·ar	
of Judah	ye·hu·dah	
-	e·chad	
and the gate	sha·ar	
of Levi	le·vee	
	e·chad	
On	ve·el	Ezekiel 48:32
side	pe·at	
the east	qa·dee·mah	
which will be 4,500 [cubits long]	cha·mesh	
	me·o·wt	
	ve·ar·ba·at	
	a·la·pheem	
gates :	u·she·a·reem	
there will be three	she·lo·shah	
the gate	ve·sha·ar	
of Joseph	yo·w·seph	

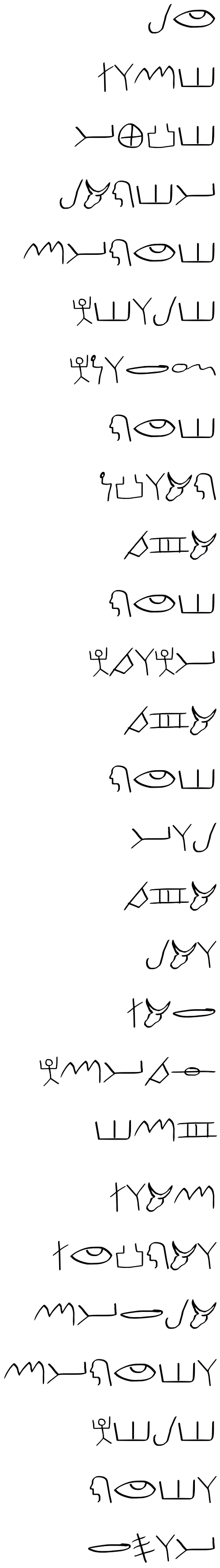

	e·chad	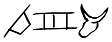	
the gate	sha·ar		
of Benjamin	bin·ya·min	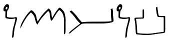	
	e·chad	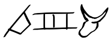	
and the gate	sha·ar		
of Dan	dan		
	e·chad	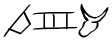	
side	u·phe·at		Ezekiel 48:33
On the south	neg·bah	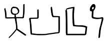	
4,500 [cubits long]	cha·mesh		
	me·o·wt		
	ve·ar·ba·at		
	a·la·pheem		
which will be	mid·dah		
gates :	u·she·a·reem	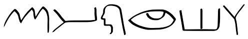	
there will be three	she·lo·shah	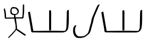	
the gate	sha·ar		
of Simeon	shim·o·wn		
	e·chad	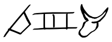	
the gate	sha·ar		
of Issachar	yis·sa·sh·khar		
	e·chad	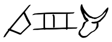	
and the gate	sha·ar		
of Zebulun	ze·vu·lun		
	e·chad	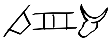	
side	pe·at		Ezekiel 48:34
And on the west	yam·mah	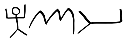	

which will be 4,500 [cubits long]	cha·mesh	חמש	
	me·o·wt	מאות	
	ve·ar·ba·at	וארבעת	
	a·la·pheem	אלפים	
gates :	sha·a·re·hem	שעריהם	
there will be three	she·lo·shah	שלשה	
the gate	sha·ar	שער	
of Gad	gad	גד	
	e·chad	אחד	
the gate	sha·ar	שער	
of Asher	a·sher	אשר	
	e·chad	אחד	
and the gate	sha·ar	שער	
of Naphtali	naph·ta·lee	נפתלי	
	e·chad	אחד	
The perimeter	sa·veev	סביב	Ezekiel 48:35
[of the city will be] 18,000 [cubits]	she·mo·nah	שמנה	
	a·sar	עשר	
	a·leph	אלף	
the name	ve·shem	ושם	
of the city [will be] :	ha·eer	העיר	
and from [that] day on	mee·yo·wm	מיום	
THE LORD	YHVH	יהוה	
[IS] THERE ”	sham·mah	שמה	

Daniel

BSB Translation	**Transliteration**	**Original Hebrew**

year	bish·nat	Daniel 1:1
In the third	sha·lo·wosh	
of the reign	le·mal·khut	
of Jehoiakim	ye·ho·w·ya·qeem	
king	me·lekh	
of Judah	ye·hu·dah	
came	ba	
Nebuchadnezzar	ne·vu·khad·nets·tsar	
king	me·lekh	
of Babylon	ba·vel	
to Jerusalem	ye·ru·sha·lim	
and besieged	vay·ya·tsar	
it	a·le·ha	
delivered	vay·yit·ten	Daniel 1:2
And the Lord	a·do·nay	
into his hand	be·ya·do	
-	et	
Jehoiakim	ye·ho·w·ya·qeem	
king	me·lekh	
of Judah	ye·hu·dah	
along with some	u·miq·tsat	
of the articles	ke·le	
from the house	vet	
of God	ha·e·lo·heem	
He carried [these] off	vay·vee·em	
to the land	e·rets	
of Shinar	shin·ar	

to the house	bet	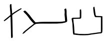	
of his god	e·lo·haw		
[where]	ve·et		
[them]	hak·ke·leem	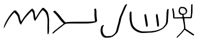	
he put	he·vee	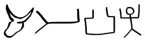	
	bet	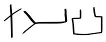	
in the treasury	o·w·tsar		
of his god	e·lo·haw		
ordered	vay·yo·mer		Daniel 1:3
Then the king	ham·me·lekh		
Ashpenaz	le·ash·pe·naz	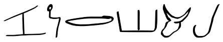	
the chief	rav	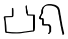	
of his court officials	sa·ree·saw		
to bring in	le·ha·vee	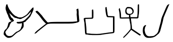	
Israelites	mib·be·ne	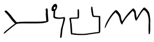	
	yis·ra·el	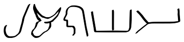	
family	u·miz·ze·ra		
from the royal	ham·me·lu·khah	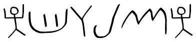	
some	u·min		
and the nobility —	hap·par·te·meem		
young men	ye·la·deem		Daniel 1:4
-	a·sher		
without	en	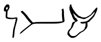	
	ba·hem		
-	kal	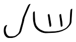	
blemish	me·ʾum		
handsome	ve·to·w·ve		

	mar·eh		
gifted	u·mas·kee·leem		
in all	be·khal		
wisdom	chakh·mah		
knowledgeable	ve·yo·de·e		
	da·at		
to understand	u·me·vee·ne	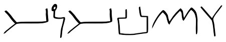	
quick	mad·da		
-	va·a·sher		
and qualified	ko·ach	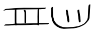	
	ba·hem		
to serve	la·a·mod		
palace —	be·he·khal	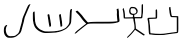	
in the king’s	ham·me·lekh		
and to teach them	u·la·lam·me·dam		
and literature	se·pher		
the language	u·le·sho·wn	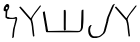	
of the Chaldeans	kas·deem		
assigned	vay·man	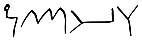	Daniel 1:5
them	la·hem		
The king	ham·me·lekh		
provisions	de·var		
	yo·wm		
daily	be·yo·w·mo		
	mip·pat		
food	bag		
of the royal	ham·me·lekh		

and wine	u·mee·yen	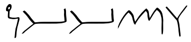	
	mish·taw	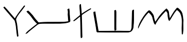	
They were to be trained	u·le·gad·de·lam	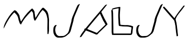	
years	sha·neem	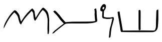	
for three	sha·lo·wosh	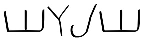	
after which	u·miq·tsa·tam	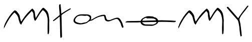	
they were to enter	ya·am·du	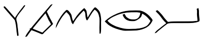	
	liph·ne	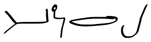	
the king’s service	ham·me·lekh	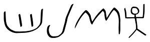	
were some	vay·hee	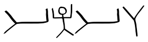	Daniel 1:6
Among these [young men]	va·hem	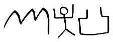	
[from]	mib·be·ne	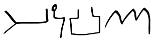	
Judah :	ye·hu·dah	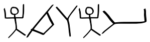	
Daniel	da·nee·yel	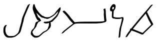	
Hananiah	cha·nan·yah	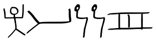	
Mishael	mee·sha·el	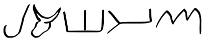	
and Azariah	va·a·zar·yah	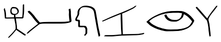	
gave them	vay·ya·sem	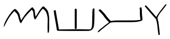	Daniel 1:7
	la·hem	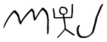	
The chief	sar	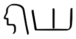	
official	has·sa·ree·seem	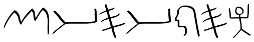	
new names :	she·mo·wt	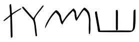	
he gave	vay·ya·sem	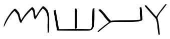	
To Daniel	le·da·nee·yel	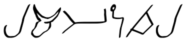	
the name Belteshazzar	be·le·te·shats·tsar	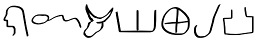	
to Hananiah	ve·la·cha·nan·yah	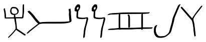	

Shadrach	shad·rakh		
to Mishael	u·le·mee·sha·el	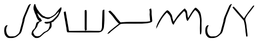	
Meshach	me·shakh	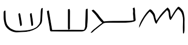	
and to Azariah	ve·la·a·zar·yah	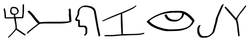	
	a·ved	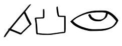	
Abednego	ne·go		
made	vay·ya·sem		Daniel 1:8
But Daniel	da·nee·yel	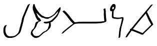	
up	al		
his mind	lib·bo	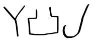	
that	a·sher		
he would not	lo		
defile himself	yit·ga·al		
food	be·phat·bag		
with the king’s	ham·me·lekh		
or wine	u·ve·yen	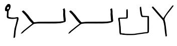	
	mish·taw		
So he asked	vay·vaq·qesh	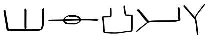	
the chief	mis·sar		
official	has·sa·ree·seem		
for permission	a·sher		
not	lo		
to defile himself	yit·ga·al		
had granted	vay·yit·ten	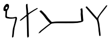	Daniel 1:9
Now God	ha·e·lo·heem	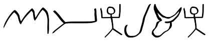	
-	et		
Daniel	da·nee·yel	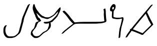	

favor	le·che·sed	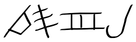	
and compassion	u·le·ra·cha·meem	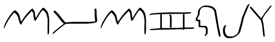	
from	liph·ne		
the chief	sar		
official	has·sa·ree·seem		
said	vay·yo·mer		Daniel 1:10
but he	sar		
	has·sa·ree·seem		
to Daniel	le·da·nee·yel	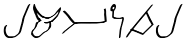	
fear	ya·re		
“ I	a·nee	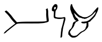	
-	et		
my lord	a·do·nee		
the king	ham·me·lekh		
who	a·sher		
has assigned	min·nah	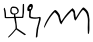	
-	et		
your food	ma·a·khal·khem	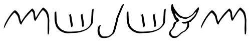	
-	ve·et		
and drink	mish·te·khem	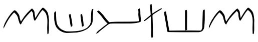	
For	a·sher		
why	lam·mah		
should he see	yir·eh		
-	et		
your faces	pe·ne·khem	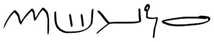	
looking thinner	zo·a·pheem		
than	min		

those of the other young men	hay·la·deem	הילדים	
-	a·sher	אשר	
your age ?	ke·gee·le·khem	כגילכם	
You would endanger	ve·chee·yav·tem	וחיבתם	
-	et	את	
my head	ro·shee	ראשי	
before the king ! ”	lam·me·lekh	למלך	
said	vay·yo·mer	ויאמר	Daniel 1:11
Then Daniel	da·nee·yel	דניאל	
to	el	אל	
the steward	ham·mel·tsar	המלצר	
whom	a·sher	אשר	
had appointed	min·nah	מנה	
the chief	sar	שר	
official	has·sa·ree·seem	הסריסים	
over	al	על	
Daniel	da·nee·yel	דניאל	
Hananiah	cha·nan·yah	חנניה	
Mishael	mee·sha·el	מישאל	
and Azariah	va·a·zar·yah	ועזריה	
test	nas	נס	Daniel 1:12
“ Please	na	נא	
-	et	את	
your servants	a·va·de·kha	עבדיך	
days	ya·meem	ימים	
for ten	a·sa·rah	עשרה	
Let us be given	ve·yit·te·nu	ויתנו	

	la·nu	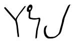	
only	min	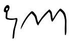	
vegetables	haz·ze·ro·eem	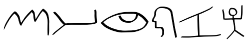	
to eat	ve·no·khe·lah	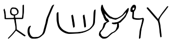	
and water	u·ma·yim	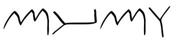	
to drink	ve·nish·teh	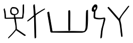	
Then compare	ve·ye·ra·u	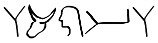	Daniel 1:13
	le·pha·ne·kha	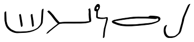	
our appearances	mar·e·nu	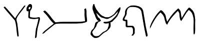	
with those	u·mar·eh	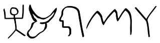	
of the young men	hay·la·deem	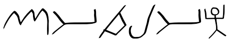	
who are eating	ha·o·khe·leem	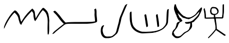	
-	et	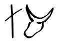	
food	pat·bag	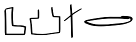	
the royal	ham·me·lekh	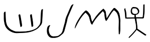	
according to what	ve·kha·a·sher	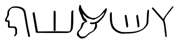	
you see ”	tir·eh	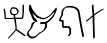	
and deal	a·seh	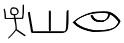	
with	im	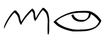	
your servants	a·va·de·kha	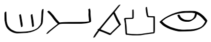	
So he consented	vay·yish·ma	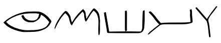	Daniel 1:14
	la·hem	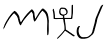	
	lad·da·var	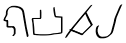	
to this	haz·zeh	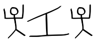	
and tested them	vay·nas·sem	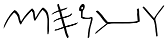	
days	ya·meem	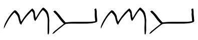	
for ten	a·sa·rah	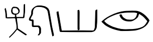	

the end	u·miq·tsat	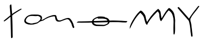	Daniel 1:15
days	ya·meem	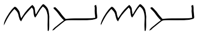	
of ten	a·sa·rah		
they looked	nir·ah		
	mar·e·hem	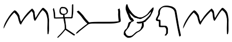	
healthier	to·wv		
and better nourished	u·ve·ree·e	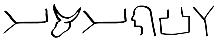	
	ba·sar		
And at	min		
than all	kal	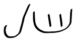	
the young men	hay·la·deem	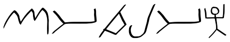	
who were eating	ha·o·khe·leem	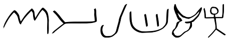	
-	et		
food	pat·bag		
the king’s	ham·me·lekh		
So	vay·hee	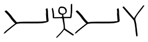	Daniel 1:16
the steward	ham·mel·tsar	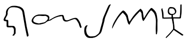	
continued to withhold	no·se		
-	et		
their choice food	pat·ba·gam		
and the wine	ve·yen	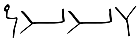	
they were to drink	mish·te·hem		
and he gave	ve·no·ten	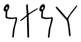	
them	la·hem		
vegetables [instead]	ze·re·o·neem		
young men	ve·hay·la·deem		Daniel 1:17
To these	ha·el·leh		

four	ar·ba·tam		
gave	na·tan	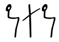	
	la·hem		
God	ha·e·lo·heem		
knowledge	mad·da		
and understanding	ve·has·kel	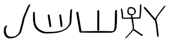	
in every kind	be·khal		
of literature	se·pher		
and wisdom	ve·cha·khe·mah		
And Daniel	ve·da·nee·yel	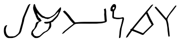	
had insight	he·veen	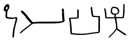	
into all kinds	be·khal		
of visions	cha·zo·wn	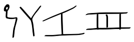	
and dreams	va·cha·lo·mo·wt	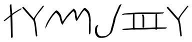	
Now at the end	u·le·miq·tsat	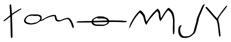	Daniel 1:18
of the time	hay·ya·meem		
-	a·sher		
specified	a·mar		
by the king	ham·me·lekh		
-	la·ha·vee·am	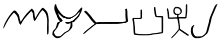	
presented them	vay·vee·em	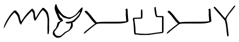	
the chief	sar		
official	has·sa·ree·seem		
to	liph·ne		
Nebuchadnezzar	ne·vu·khad·nets·tsar		
spoke with them	vay·dab·ber		Daniel 1:19
and among	it·tam		

And the king	ham·me·lekh	
no one	ve·lo	
he found	nim·tsa	
all [the young men]	mik·kul·lam	
equal to Daniel	ke·da·nee·yel	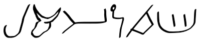
Hananiah	cha·nan·yah	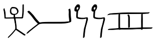
Mishael	mee·sha·el	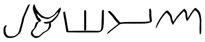
and Azariah	va·a·zar·yah	
So they entered	vay·ya·am·du	
	liph·ne	
the king's service	ham·me·lekh	
In every	ve·khol	
matter	de·var	
of wisdom	cha·khe·mat	
and understanding	bee·nah	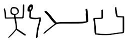
about which	a·sher	
consulted	biq·qesh	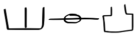
them	me·hem	
the king	ham·me·lekh	
he found them	vay·yim·tsa·em	
ten	e·ser	
times	ya·do·wt	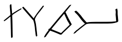
better than	al	
all	kal	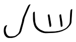
and enchanters	ha·char·tum·meem	
the magicians	ha·ash·sha·pheem	
-	a·sher	

Daniel 1:20

in his entire	be·khal		
kingdom	mal·khu·to		
remained	vay·hee	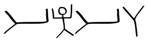	Daniel 1:21
And Daniel	da·nee·yel	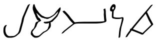	
there until	ad		
year	she·nat	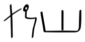	
the first	a·chat	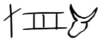	
Cyrus	le·kho·w·resh		
of King	ham·me·lekh	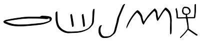	
year	u·vish·nat	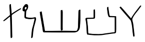	Daniel 2:1
In the second	she·ta·yim	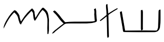	
reign	le·mal·khut	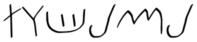	
of his	ne·vu·khad·nets·tsar	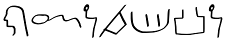	
had dreams	cha·lam	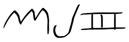	
Nebuchadnezzar	ne·vu·khad·nets·tsar	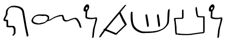	
	cha·lo·mo·wt	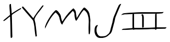	
that troubled	vat·tit·pa·em		
his spirit	ru·cho	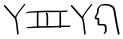	
and sleep	u·she·na·to		
escaped	nih·ye·tah	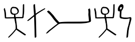	
him	a·law	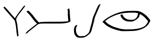	
gave orders	vay·yo·mer		Daniel 2:2
So the king	ham·me·lekh		
to summon	liq·ro	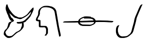	
enchanters	la·char·tum·meem		
the magicians	ve·la·ash·sha·pheem		
sorcerers	ve·lam·khash·she·pheem		

and astrologers	ve·lak·kas·deem	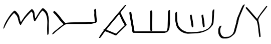	
to explain	le·hag·geed	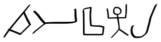	
-	lam·me·lekh		
his dreams	cha·lo·mo·taw		
When they came	vay·ya·vo·u	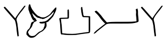	
and stood	vay·ya·am·du		
before	liph·ne		
the king	ham·me·lekh		
said to them	vay·yo·mer		Daniel 2:3
	la·hem		
he	ham·me·lekh		
“ I have had a dream	cha·lo·wm		
	cha·la·me·tee		
is anxious	vat·tip·pa·em		
and my spirit	ru·chee	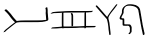	
to understand	la·da·at		
-	et		
it ”	ha·cha·lo·wm	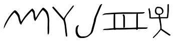	
answered	vay·dab·be·ru		Daniel 2:4
Then the astrologers	hak·kas·deem		
the king	lam·me·lekh		
in Aramaic	a·ra·meet		
“ O king	mal·ka	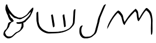	
forever !	le·a·le·meen	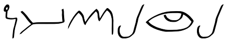	
may you live	che·yee	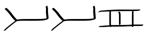	
Tell	e·mar		
the dream	chel·ma	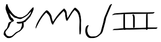	

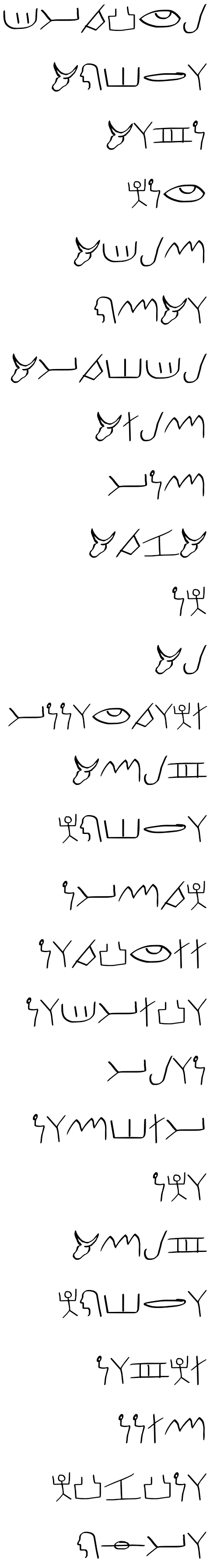

your servants	le·ʿav·da·yikh	
the interpretation ”	u·phish·ra	
and we will give	ne·chaw·ve	
replied	a·neh	Daniel 2:5
The king	mal·ka	
	ve·a·mar	
to the astrologers	le·khas·da·yē	
“ My word	mil·le·ta	
	min·nee	
is final :	az·da	
If	hen	
you do not	la	
tell me	te·ho·wd·un·na·nee	
the dream	chel·ma	
and its interpretation	u·phish·reh	
into pieces	had·da·meen	
you will be cut	tit·av·dun	
and your houses	u·vat·te·kho·wn	
to rubble	ne·va·lee	
will be reduced	yit·te·sa·mun	
But if	ve·hen	Daniel 2:6
the dream	chel·ma	
and its interpretation	u·phish·reh	
you tell me	te·ha·cha·won	
gifts	mat·te·nan	
and rewards	u·ne·viz·bah	
honor	vee·qar	

and great	sag·gee	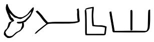	
you will receive	te·qab·be·lun		
from	min		
me	qo·da·may		
So	la·hen		
the dream	chel·ma	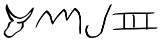	
and its interpretation ”	u·phish·reh	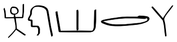	
tell me	ha·cha·wo·nee	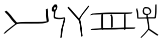	
They answered	a·no		Daniel 2:7
a second time	tin·ya·nut	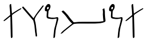	
tell	ve·a·me·reen	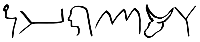	
“ Let the king	mal·ka	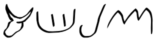	
the dream	chel·ma	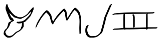	
	ye·mar		
to his servants	le·av·do·w·hee		
the interpretation ”	u·phish·rah	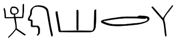	
and we will give	ne·ha·cha·veh	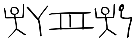	
replied	a·neh		Daniel 2:8
The king	mal·ka	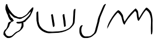	
	ve·a·mar		
for	min		
sure	yats·tseev		
know	ya·da	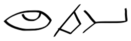	
“ I	a·nah		
that	dee	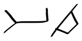	
for time	id·da·na	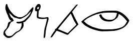	
you	an·tun		

are stalling	za·ve·neen		
	kal		
	qo·vel	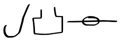	
because	dee	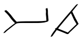	
you see	cha·ze·to·wn	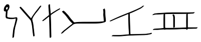	
that	dee	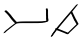	
is final	az·da	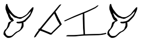	
my	min·nee	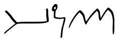	
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-	dee	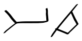	Daniel 2:9
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the dream	chel·ma	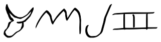	
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tell me	te·ho·wd·un·na·nee		
[only] one	cha·dah	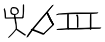	
[there] is	hee	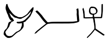	
decree for you	da·te·kho·wn		
words	u·mil·lah	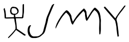	
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and fraudulent	u·she·chee·tah	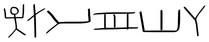	
You have conspired	haz·min·tun		
to speak	le·me·mar		
before me	qa·da·may		
hoping	ad		
	dee	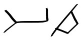	
the situation	id·da·na	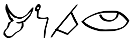	
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Therefore	la·hen		
the dream	chel·ma	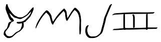	
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me	lee	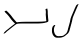	
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that	dee	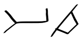	
its interpretation ”	phish·reh		
you can give me	te·ha·cha·wun·na·nee		
answered	a·no		Daniel 2:10
The astrologers	khas·da·yē		
	qo·dam	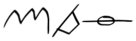	
the king	mal·ka	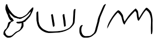	
	ve·a·me·reen	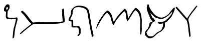	
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	ee·tay	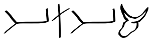	
	a·nash	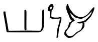	
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on earth	yab·besh·ta	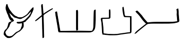	
	dee	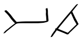	
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what the king	mal·ka	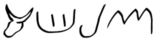	
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	kal	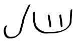	
-	qo·vel	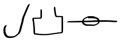	
-	dee	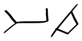	
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king	me·lekh	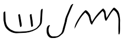	
however great	rav	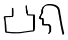	
and powerful	ve·shal·leet	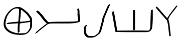	
anything	mil·lah		
like this	khid·nah		
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magician	chart·tom	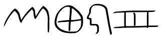	
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or astrologer	ve·khas·day	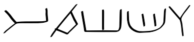	
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What	dee	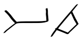	
the king	mal·kah	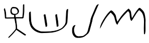	
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is so difficult	yaq·qee·rah	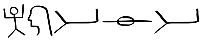	
one	ve·a·cho·ran	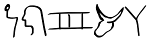	
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	ee·tay	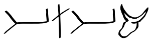	
	dee	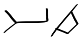	
can tell it	ye·chaw·win·nah	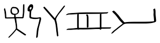	
to	qo·dam	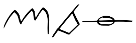	
him	mal·ka	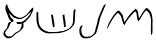	
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the gods	e·la·heen		
whose	dee	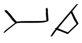	
dwelling	me·da·re·ho·wn		

with	im		
mortals ”	bis·ra		
not	la		
is	ee·to·w·hee		
	kal		Daniel 2:12
This [response] {made}	qo·vel	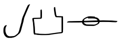	
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the king	mal·ka	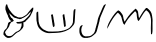	
with anger	be·nas	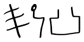	
furious	u·qe·tsaph	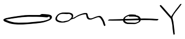	
so	sag·gee	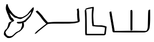	
that he gave orders	va·a·mar		
to destroy	le·ho·w·va·dah	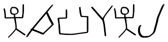	
all	le·khol		
the wise men	chak·kee·me	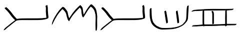	
of Babylon	va·vel		
So the decree	ve·da·ta		Daniel 2:13
went out	neph·qat	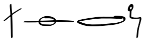	
that the wise men	ve·chak·kee·may·ya	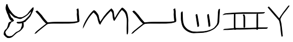	
were to be executed	mit·qat·te·leen	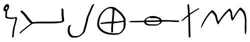	
and men went to look for	u·ve·o	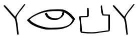	
Daniel	da·nee·yel	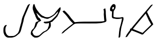	
and his friends	ve·chav·ro·w·hee		
to execute them	le·hit·qe·ta·lah	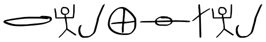	
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Daniel	da·nee·yel	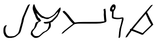	
replied	ha·teev	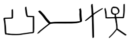	

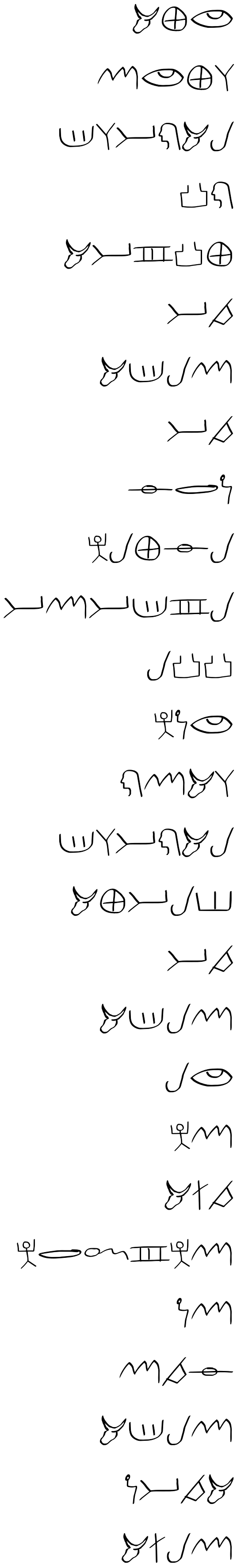

with discretion	e·ta	
and tact	u·te·em	
Arioch	le·ar·yo·wkh	
the commander	rav	
guard	tab·ba·chay·ya	
-	dee	
of the king’s	mal·ka	
	dee	
had gone out	ne·phaq	
to execute	le·qat·ta·lah	
the wise men	le·chak·kee·me	
of Babylon	ba·vel	
he asked	a·neh	Daniel 2:15
	ve·a·mar	
-	le·ar·yo·wkh	
-	shal·lee·ta	
-	dee	
-	mal·ka	
“ Why	al	
	mah	
is the decree	da·ta	
so harsh ? ”	me·hach·tse·phah	
from	min	
	qo·dam	
the king	mal·ka	
At this time	e·da·yin	
the situation	mil·le·ta	

explained	ho·w·da	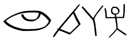	
Arioch	ar·yo·wkh	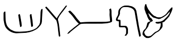	
to Daniel	le·da·nee·yel	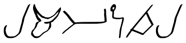	
So Daniel	ve·da·nee·yel	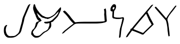	Daniel 2:16
went in	al	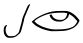	
and asked	u·ve·ah	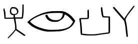	
	min	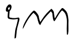	
the king	mal·ka	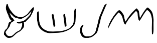	
	dee	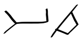	
some time	ze·man	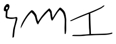	
to give	yin·ten	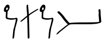	
him	leh	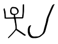	
the interpretation	u·phish·ra	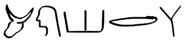	
so that he could give	le·ha·cha·va·yah	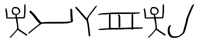	
[him]	le·mal·ka	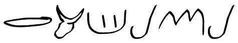	
Then	e·da·yin	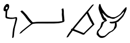	Daniel 2:17
Daniel	da·nee·yel	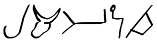	
to his house	le·vay·teh	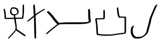	
returned	a·zal	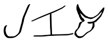	
Hananiah	ve·la·cha·nan·yah	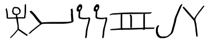	
Mishael	mee·sha·el	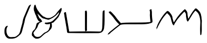	
and Azariah	va·a·zar·yah	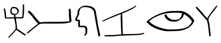	
to his friends	chav·ro·w·hee	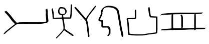	
the matter	mil·le·ta	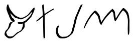	
and explained	ho·w·da	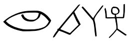	
for mercy	ve·ra·cha·meen	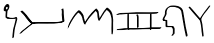	Daniel 2:18
urging them to plead	le·miv·e	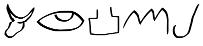	

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from	qo·dam	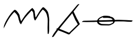	
the God	e·lah	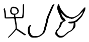	
of heaven	she·may·ya		
concerning	al		
mystery	ra·zah		
this	de·nah		
so that	dee	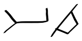	
would not	la		
be killed	ye·ho·ve·dun	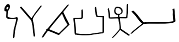	
Daniel	da·nee·yel	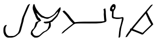	
and his friends	ve·chav·ro·w·hee		
with	im		
the rest	she·ar		
of the wise [men]	chak·kee·me	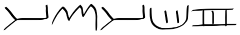	
of Babylon	va·vel	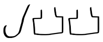	
During	e·da·yin	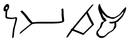	Daniel 2:19
to Daniel	le·da·nee·yel	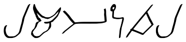	
in a vision	be·chez·va	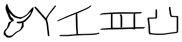	
	dee	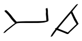	
the night	le·le·ya	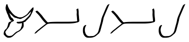	
the mystery	ra·zah		
was revealed	ga·lee	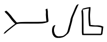	
	e·da·yin	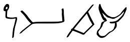	
and [he]	da·nee·yel	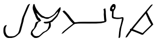	
blessed	ba·rikh		
the God	le·e·lah		

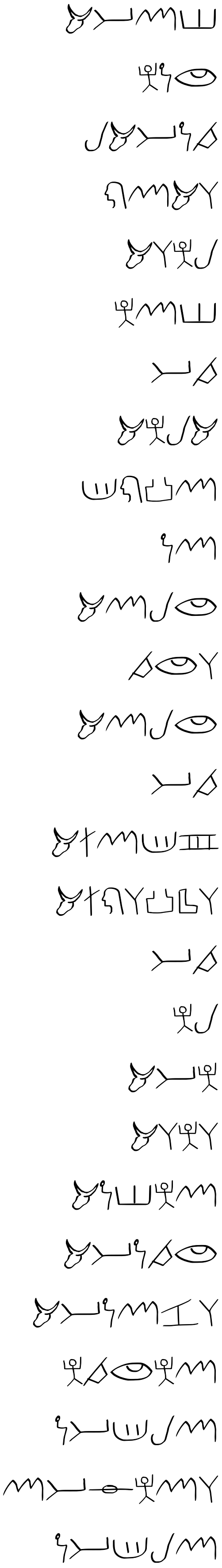

of heaven	she·may·ya	
-	a·neh	Daniel 2:20
-	da·nee·yel	
and declared :	ve·a·mar	
be	le·he·ve	
the name	she·meh	
of	dee	
God	e·la·ha	
“ Blessed	me·va·rakh	
	min	
forever	a·le·ma	
and	ve·ad	
ever	a·le·ma	
for	dee	
wisdom	cha·khe·me·ta	
and power	u·ge·vu·re·ta	
	dee	
belong to Him	leh	
	hee	
He	ve·hu	Daniel 2:21
changes	me·hash·ne	
the times	id·da·nay·ya	
and seasons	ve·zim·nay·ya	
He removes	me·ha·deh	
kings	mal·kheen	
and establishes	u·me·ha·qem	
[them]	mal·kheen	

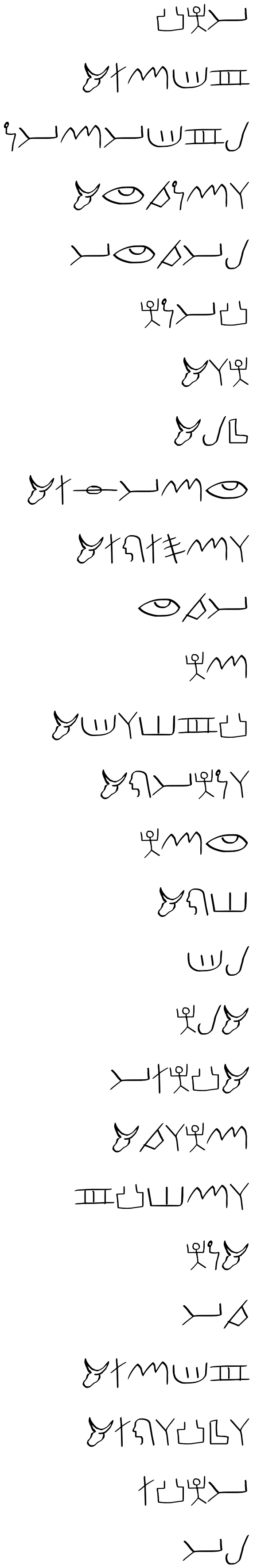

He gives	ya·hev	
wisdom	cha·khe·me·ta	
to the wise	le·chak·kee·meen	
and knowledge	u·man·de·a	
to the discerning	le·ya·de·e	
	vee·nah	
He	hu	Daniel 2:22
reveals	ga·le	
the deep	am·mee·qa·ta	
and hidden things	u·me·sat·te·ra·ta	
He knows	ya·da	
what	mah	
lies in darkness	va·cha·sho·w·kha	
and light	u·ne·hī·ra	
with Him	im·meh	
dwells	she·re	
To You	lakh	Daniel 2:23
O God	e·lah	
of my fathers	a·va·ha·tee	
give thanks	me·ho·w·de	
and praise	u·me·shab·bach	
I	a·nah	
because	dee	
wisdom	cha·khe·me·ta	
and power	u·ge·vu·re·ta	
You have given	ye·havt	
me	lee	

And now	u·khe·an		
You have made known to me	ho·w·da·ta·nee		
what	dee	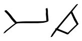	
we have requested	ve·e·na	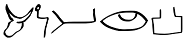	
-	min·nakh	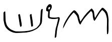	
for	dee	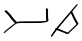	
the dream	mil·lat		
of the king ”	mal·ka	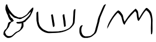	
You have made known to us	ho·w·da·te·na		
-	kal	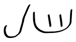	Daniel 2:24
Therefore	qo·vel	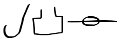	
	de·nah		
Daniel	da·nee·yel	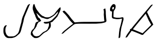	
went	al		
to	al		
Arioch	ar·yo·wkh	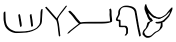	
whom	dee	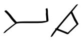	
had appointed	man·nee	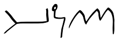	
the king	mal·ka	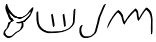	
to destroy	le·ho·w·va·dah		
the wise men	le·chak·kee·me	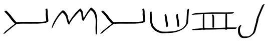	
of Babylon	va·vel		
	a·zal	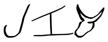	
	ve·khen		
and said	a·mar		
to him	leh		
the wise men	le·chak·kee·me	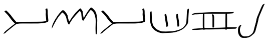	

of Babylon !	va·vel	
“ Do not	al	
execute	te·ho·w·ved	
Bring me	ha·e·le·nee	
before	qo·dam	
the king	mal·ka	
the interpretation ”	u·phish·ra	
him	le·mal·ka	
and I will give	a·chaw·ve	
	e·da·yin	Daniel 2:25
Arioch	ar·yo·wkh	
hastily	be·hit·be·ha·lah	
brought	han·el	
Daniel	le·da·nee·yel	
before	qo·dam	
the king	mal·ka	
	ve·khen	
and said	a·mar	
to him	leh	
-	dee	
“ I have found	hash·ka·chat	
a man	ge·var	
among	min	
the exiles	be·ne	
	ga·lu·ta	
	dee	
from Judah	ye·hud	

who	dee	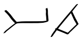	
the interpretation ”	phish·ra		
the king	le·mal·ka	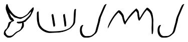	
will tell	ye·ho·w·da		
responded	a·neh		Daniel 2:26
The king	mal·ka	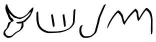	
	ve·a·mar		
to Daniel	le·da·nee·yel	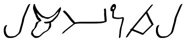	
whose	dee	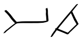	
name	she·meh		
was Belteshazzar	be·le·te·shats·tsar		
	ha·ʾī·ta·yikh	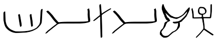	
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to tell me	le·ho·w·da·u·ta·nee		
in the dream	chel·ma	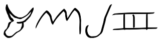	
what	dee	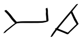	
I saw	cha·zet	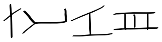	
as well as its interpretation ? ”	u·phish·reh	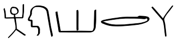	
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Daniel	da·nee·yel	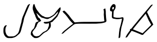	
	qo·dam	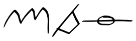	
the king	mal·ka	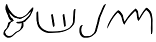	
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the mystery	ra·zah		
of which	dee	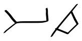	
[he]	mal·ka	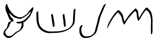	
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wise man	chak·kee·meen	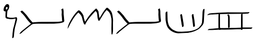	
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medium	char·tum·meen		
or magician	ga·ze·reen	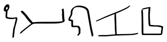	
can	ya·khe·leen	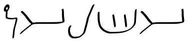	
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to the king	le·mal·ka	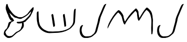	
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there is	ee·tay	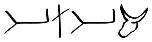	
a God	e·lah	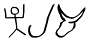	
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who reveals	ga·le	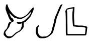	
mysteries	ra·zeen	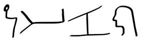	
and He has made known	ve·ho·w·da		
to King	le·mal·ka	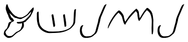	
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	dee	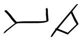	
will happen	le·he·ve	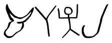	
in the latter	be·a·cha·reet	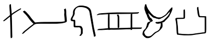	
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Your dream	chel·makh	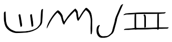	
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that came into your mind	re·shakh	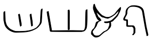	
as you lay on	al		
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As you	ʾan·teh	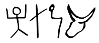	Daniel 2:29
O king	mal·ka	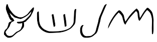	
your thoughts	ra·yo·w·nakh	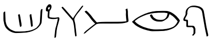	
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turned	se·li·qu	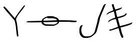	
to	mah	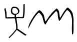	
	dee	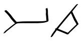	
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the future	a·cha·re	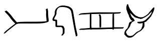	
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and the Revealer	ve·ga·le	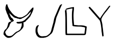	
of Mysteries	ra·zay·ya	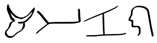	
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what	mah	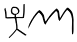	
	dee	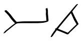	
will happen	le·he·ve	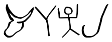	
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more wisdom	ve·cha·khe·mah	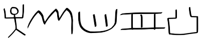	
because	dee	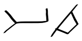	
I have	ee·tay	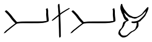	
	bee	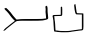	
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alive	chay·yay·ya	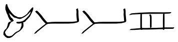	
mystery	ra·za	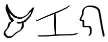	
this	de·nah	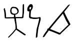	
has been revealed	ge·lee	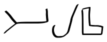	
	lee	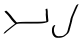	
but	la·hen	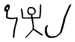	
in order that	al	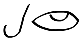	
	div·rat	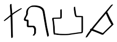	
	dee	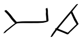	
the interpretation	phish·ra	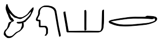	
to the king	le·mal·ka	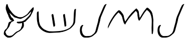	
might be made known	ye·ho·wd·un	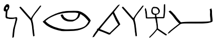	
the thoughts	ve·ra·yo·w·ne	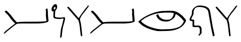	
of your mind	liv·vakh	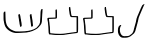	
and that you may understand	tin·da	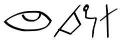	
As you	ʾan·teh	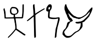	Daniel 2:31
O king	mal·ka	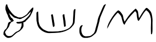	
were watching	cha·zeh	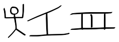	
	ha·vay·ta	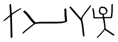	
appeared	va·a·lu	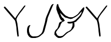	
statue	tse·lem	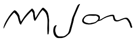	
a	chad	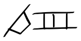	
great	sag·gee	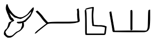	
statue	tsal·ma	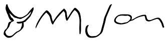	
	dik·ken	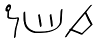	
A great	rav	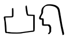	
and dazzling	ve·zee·veh	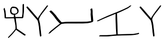	

	yat·teer	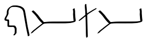	
stood	qa·em	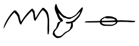	
before you	le·qa·ve·lakh	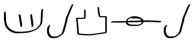	
and its form	ve·re·veh		
[was] awesome	de·cheel	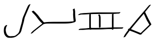	
-	hu		Daniel 2:32
of the statue	tsal·ma	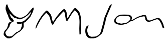	
The head	re·sheh		
	dee	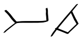	
gold	de·hav		
was pure	tav		
its chest	cha·do·w·hee		
and arms	u·de·ra·o·w·hee		
	dee	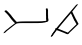	
were silver	khe·saph		
its belly	me·o·w·hee		
and thighs	ve·yar·kha·teh	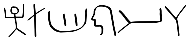	
	dee	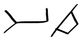	
were bronze	ne·chash	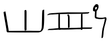	
its legs	sha·qo·w·hee	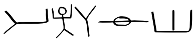	Daniel 2:33
	dee	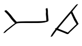	
were iron	phar·zel		
and its feet	rag·lo·w·hee	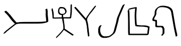	
were part	min·ne·hon		
	dee	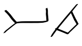	
iron	phar·zel		
and part	u·min·ne·hon	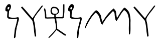	

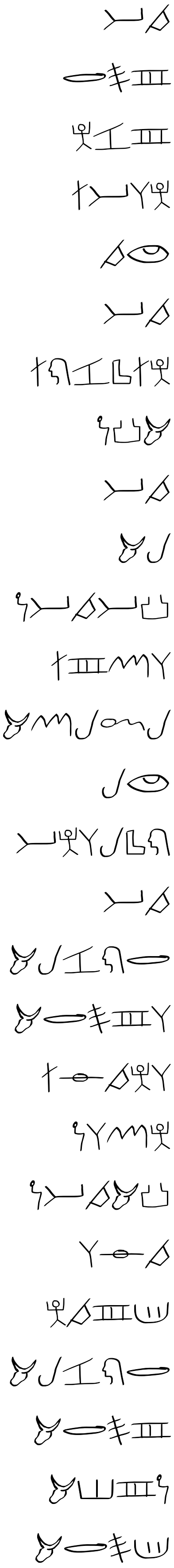

	dee	
clay	cha·saph	
watched	cha·zeh	Daniel 2:34
As you	ha·vay·ta	
-	ad	
	dee	
was cut out	hit·ge·ze·ret	
a stone	e·ven	
	dee	
but not	la	
by human hands	vee·da·yin	
It struck	u·me·chat	
the statue	le·tsal·ma	
on	al	
its feet	rag·lo·w·hee	
of	dee	
iron	phar·ze·la	
and clay	ve·chas·pa	
and crushed	ve·had·de·qet	
them	him·mo·wn	
Then	be·da·yin	Daniel 2:35
were shattered	da·qu	
	kha·cha·dah	
the iron	par·ze·la	
clay	chas·pa	
bronze	ne·cha·sha	
silver	kas·pa	

and gold	ve·da·ha·va		
and became	va·ha·wo		
like chaff	ke·ur		
on	min		
the threshing floor	id·de·re		
in summer	qa·yit	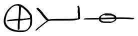	
away	u·ne·sa		
carried them	him·mo·wn		
The wind	ru·cha	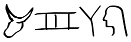	
and	ve·khal		
a trace	a·tar		
not	la		
could be found	hish·ta·khach		
of them	le·ho·wn	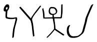	
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that	dee	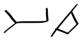	
had struck	me·chat	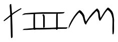	
the statue	le·tsal·ma	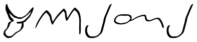	
became	ha·vat		
mountain	le·tur		
a great	rav	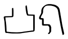	
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the whole	kal	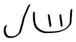	
earth	ar·a		
This	de·nah		Daniel 2:36
was the dream	chel·ma	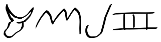	
its interpretation	u·phish·reh	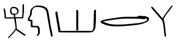	

now we will tell	ne·mar		
	qo·dam	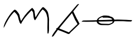	
the king	mal·ka	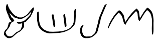	
You	ʾan·teh	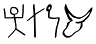	Daniel 2:37
O king	mal·ka	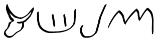	
are the king	me·lekh	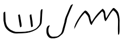	
of kings	mal·khay·ya		
to whom	dee	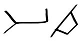	
the God	e·lah	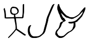	
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sovereignty	mal·khu·ta		
power	chis·na		
strength	ve·ta·qe·pa	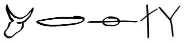	
and glory	vee·qa·ra	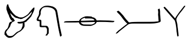	
has given	ye·hav	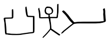	
-	lakh	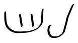	
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	dee	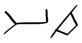	
dwell	da·ʾa·rīn	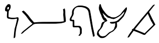	
the sons	be·ne	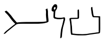	
of men	a·na·sha		
or beasts	che·vat	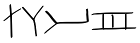	
of the field	ba·ra		
or birds	ve·o·wph		
of the air	she·may·ya		
He has given [them]	ye·hav	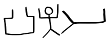	
into your hand	bee·dakh	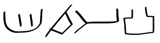	

and has made you ruler	ve·hash·le·takh	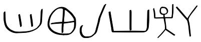	
over them all	be·khal·le·ho·wn		
You [are]	an·tah	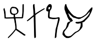	
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head	re·shah		
of	dee	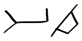	
gold	da·ha·va		
But after you	u·va·te·rakh		Daniel 2:39
there will arise	te·qum	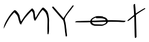	
kingdom	mal·khu	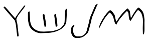	
another	a·cho·ree	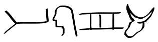	
inferior	ʾa·ra·ʿ		
to yours	min·nakh	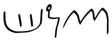	
kingdom	u·mal·khu	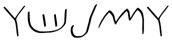	
third	te·lī·ta·ya		
Next, a	a·cho·ree	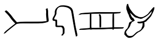	
one of	dee	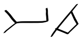	
bronze	ne·cha·sha	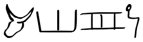	
-	dee	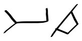	
will rule	tish·lat	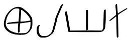	
the whole	be·khal		
earth	ar·a		
kingdom	u·mal·khu	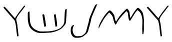	Daniel 2:40
a fourth	re·vī·ʿa·yah		
Finally, there will be	te·he·ve	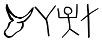	
as strong	taq·qee·phah	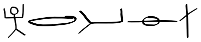	
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	kal	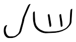	
for	qo·vel	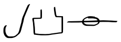	
	dee	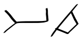	
iron	phar·ze·la	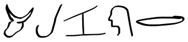	
shatters	me·had·deq	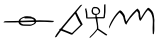	
and crushes	ve·cha·shel	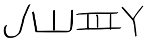	
all things	kol·la	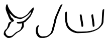	
and like iron	u·khe·phar·ze·la	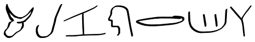	
that	dee	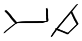	
crushes	me·ra·a	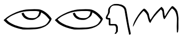	
all things	kal	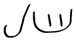	
all the others	il·len	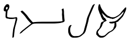	
it will shatter	tad·diq	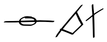	
and crush	ve·te·ro·a	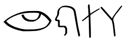	
And just as	ve·dee	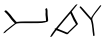	Daniel 2:41
you saw that	cha·zay·tah	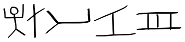	
the feet	rag·lay·ya	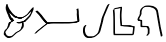	
and toes	ve·ets·be·a·ta	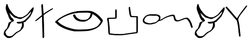	
were made	min·ne·hon	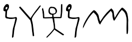	
fired clay	cha·saph	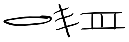	
partly of	dee	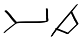	
	phe·char	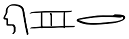	
and partly of	u·min·ne·hon	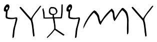	
iron	par·zel	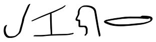	
kingdom	mal·khu	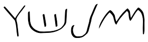	
a divided	phe·lee·gah	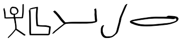	
so this will be	te·he·veh	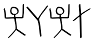	

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some of the strength	nits·be·ta	
of	dee	
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will be in it —	le·he·ve	
	vah	
-	kal	
just as	qo·vel	
	dee	
you saw	cha·zay·tah	
the iron	par·ze·la	
mixed	me·a·rav	
with clay	ba·cha·saph	
	tee·na	
And as the toes	ve·ets·be·at	Daniel 2:42
of the feet	rag·lay·ya	
were partly	min·ne·hon	
iron	par·zel	
	u·min·ne·hon	
clay	cha·saph	
and partly	min	
partly	qe·tsat	
so this kingdom	mal·khu·ta	
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and partly	u·min·nah	
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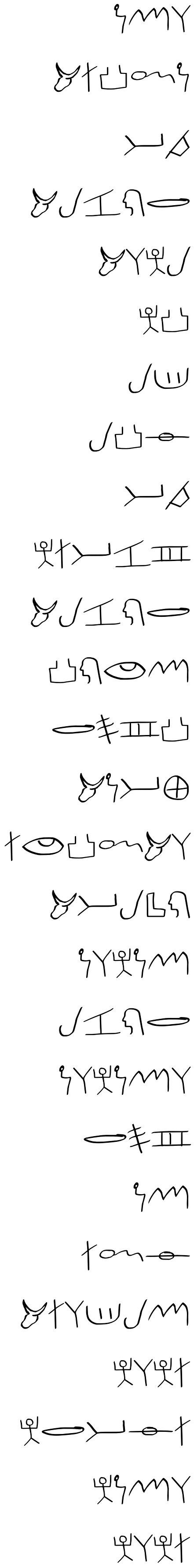

brittle	te·vee·rah	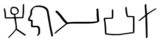	
As	dī	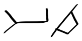	Daniel 2:43
you saw	cha·zay·ta	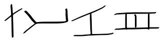	
the iron	par·ze·la	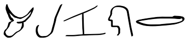	
mixed	me·a·rav	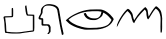	
with clay	ba·cha·saph	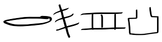	
	tee·na	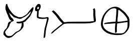	
will mix with one another	mit·a·re·veen	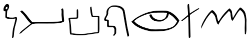	
	le·he·won	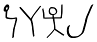	
so the peoples	biz·ra	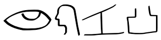	
	a·na·sha	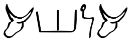	
but will not	ve·la	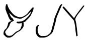	
	le·he·won	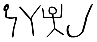	
hold together	da·ve·qeen	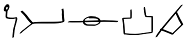	
	de·nah	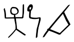	
	im	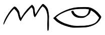	
	de·nah	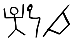	
any more	he	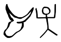	
than	khe·dee	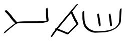	
iron	phar·ze·la	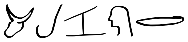	
-	la	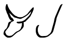	
mixes	mit·a·rav	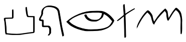	
with	im	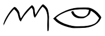	
clay	chas·pa	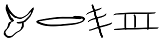	
In the days	u·ve·yo·w·me·ho·wn	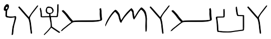	Daniel 2:44
	dee	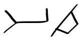	
kings	mal·khay·ya	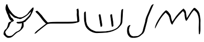	

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will set up	ye·qeem	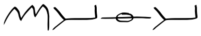	
the God	e·lah	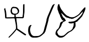	
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a kingdom	mal·khu	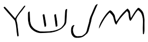	
that	dee	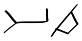	
will never	le·a·le·meen	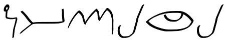	
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be destroyed	tit·chab·bal	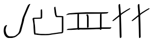	
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It will shatter	tad·diq	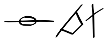	
and bring them to an end	ve·ta·seph	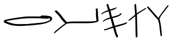	
all	kal	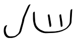	
these	il·len	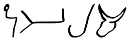	
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	ve·hee	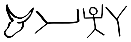	
but will itself stand	te·qum	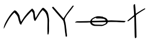	
forever	le·a·le·may·ya	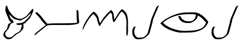	
And just as	kal	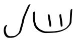	Daniel 2:45
	qo·vel	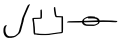	
	dee	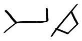	
you saw	cha·zay·ta	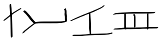	
	dee	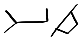	

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being cut out	it·ge·ze·ret		
a stone	e·ven		
	dee	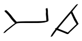	
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human hands	vee·da·yin		
and it shattered	ve·had·de·qet	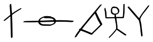	
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bronze	ne·cha·sha	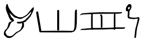	
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silver	kas·pa		
and gold	ve·da·ha·va		
God	e·lah	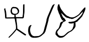	
so the great	rav	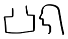	
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the king	le·mal·ka	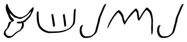	
what	mah	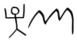	
	dee	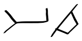	
will happen	le·he·ve	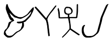	
in the future	a·cha·re	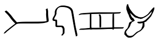	
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The dream	chel·ma	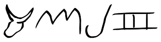	
is trustworthy ”	u·me·he·man	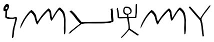	
and its interpretation	pish·reh		
At this	be·da·yin		Daniel 2:46
King	mal·ka	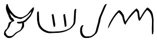	

Nebuchadnezzar	ne·vu·khad·nets·tsar		
fell	ne·phal		
on	al		
his face	an·po·w·hee		
to Daniel	u·le·da·nee·yel	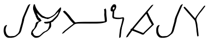	
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that an offering	u·min·chah	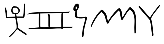	
of incense	ve·nee·cho·cheen	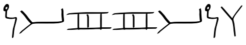	
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be presented	le·nas·sa·khah		
to him	leh	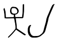	
said	a·neh	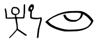	Daniel 2:47
The king	mal·ka	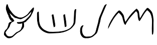	
to Daniel	le·da·nee·yel	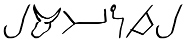	
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	qe·shot	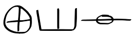	
	dee	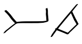	
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	hu		
the God	e·lah	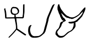	
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and Lord	u·ma·re	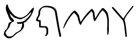	
of kings	mal·kheen		
the Revealer	ve·ga·leh		
of Mysteries	ra·zeen	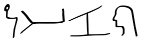	
since	dee	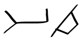	

you were able	ye·khe·le·ta		
to reveal	le·mig·le		
mystery ”	ra·zah		
this	de·nah		
Then	e·da·yin	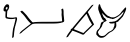	Daniel 2:48
the king	mal·ka	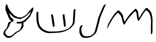	
Daniel	le·da·nee·yel	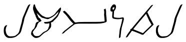	
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gifts	u·mat·te·nan		
generous	rav·re·van		
many	sag·gee·an	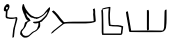	
and gave	ye·hav	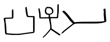	
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He made him ruler	ve·hash·le·teh	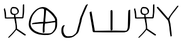	
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the entire	kal	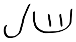	
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of Babylon	ba·vel		
and chief	ve·rav		
administrator	sig·neen	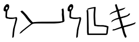	
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the wise men	chak·kee·me	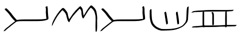	
of Babylon	va·vel	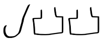	
And at Daniel’s	ve·da·nee·yel	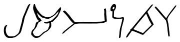	Daniel 2:49
request	be·a		
	min		

the king	mal·ka	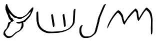	
appointed	u·man·nee	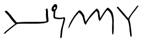	
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manage	a·vee·de·ta	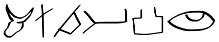	
	dee	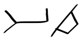	
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of Babylon	ba·vel		
Shadrach	le·shad·rakh		
Meshach	me·shakh	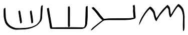	
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and Abednego	ne·go		
while Daniel	ve·da·nee·yel	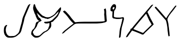	
court	bit·ra	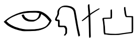	
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Nebuchadnezzar	ne·vu·khad·nets·tsar		Daniel 3:1
King	mal·ka	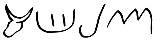	
made	a·vad	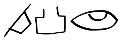	
statue	tse·lem	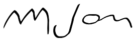	
	dee	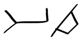	
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high	ru·meh		
cubits	am·meen		
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cubits	am·meen		
and six	shit		
and he set it up	a·qee·meh	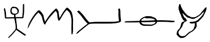	

on the plain	be·viq·at	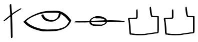	
of Dura	du·ra		
in the province	bim·dee·nat		
of Babylon	ba·vel		
Nebuchadnezzar	u·ne·vu·khad·nets·tsar	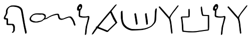	Daniel 3:2
Then King	mal·ka	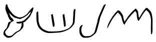	
sent	she·lach	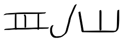	
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prefects	sig·nay·ya	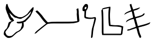	
governors	u·pha·cha·va·ta	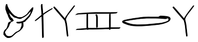	
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magistrates	tiph·ta·ye	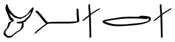	
and all the other	ve·khol		
officials	shil·to·ne		
of the provinces	me·dee·na·ta	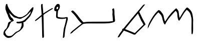	
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the dedication	la·cha·nuk·kat	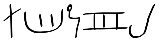	
of the statue	tsal·ma	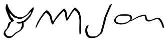	
	dee	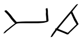	
had set up	ha·qem	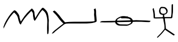	
	ne·vu·khad·nets·tsar		
[he]	mal·ka	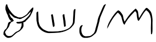	
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assembled	mit·kan·ne·sheen	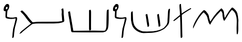	

the satraps	a·chash·dar·pe·nay·ya	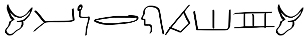	
prefects	sig·nay·ya	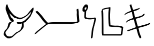	
governors	u·pha·cha·va·ta	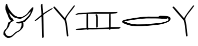	
advisers	a·dar·ga·ze·ray·ya	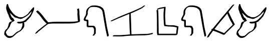	
treasurers	ge·da·ve·ray·ya	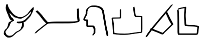	
judges	de·ta·ve·ray·ya	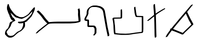	
magistrates	tiph·ta·ye	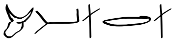	
and all	ve·khol	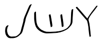	
the rulers	shil·to·ne	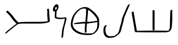	
of the provinces	me·dee·na·ta	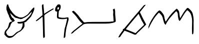	
for the dedication	la·cha·nuk·kat	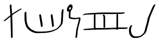	
of the statue	tsal·ma	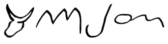	
that	dee	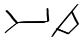	
had set up	ha·qem	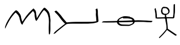	
Nebuchadnezzar	ne·vu·khad·nets·tsar	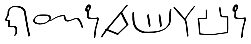	
King	mal·ka	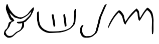	
and they stood	ve·qa·ʾa·mīn	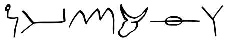	
before	la·qo·vel	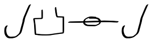	
[it]	tsal·ma	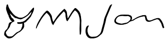	
	dee	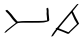	
	ha·qem	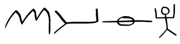	
	ne·vu·khad·nets·tsar	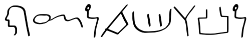	
Then the herald	ve·kha·ro·w·za	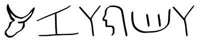	Daniel 3:4
proclaimed	qa·re	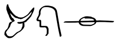	
loudly	ve·cha·yil	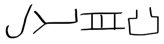	
	le·kho·wn	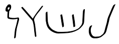	
[this is what] you are commanded :	a·me·reen	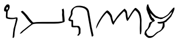	

“ O people	am·may·ya	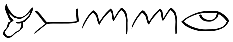	
of [every] nation	um·may·ya		
and language	ve·lish·sha·nay·ya		
As soon as	be·id·da·na		Daniel 3:5
	dee	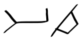	
you hear	tish·me·un		
the sound	qal	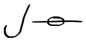	
of the horn	qar·na	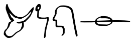	
flute	mash·ro·w·qee·ta	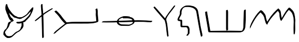	
zither	qī·ta·ros	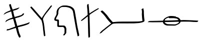	
lyre	sab·be·kha	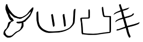	
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pipes	su·me·po·ne·yah		
and all	ve·khol		
kinds	ze·ne	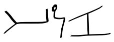	
of music	ze·ma·ra		
you must fall down	tip·pe·lun		
and worship	ve·tis·ge·dun		
statue that	le·tse·lem		
the golden	da·ha·va	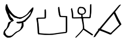	
	dee	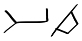	
has set up	ha·qem	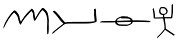	
Nebuchadnezzar	ne·vu·khad·nets·tsar		
King	mal·ka	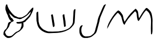	
And whoever	u·man		Daniel 3:6
	dee	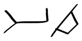	
does not	la		

fall down	yip·pel	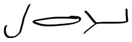	
and worship	ve·yis·gud		
	bah		
will immediately	sha·a·ta		
be thrown	yit·re·me		
into	le·go·w		
furnace ”	at·tun		
fiery	nu·ra		
the blazing	ya·qid·ta	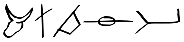	
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	qo·vel	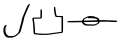	
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	beh		
	zim·na		
as soon as	ke·dee	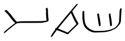	
heard	sha·me·een		
all	kal	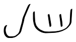	
the people	am·may·ya	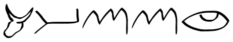	
the sound	qal	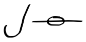	
of the horn	qar·na	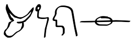	
flute	mash·ro·w·qee·ta	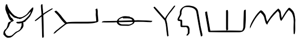	
zither	qī·ta·ros	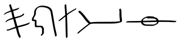	
lyre	sab·be·kha	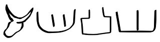	
harp	pe·san·te·reen		
and all	ve·khol		
kinds	ze·ne	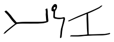	
of music	ze·ma·ra		

would fall down	na·phe·leen	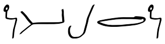	
of every	kal		
the people	am·may·ya		
nation	u·may·ya		
and language	ve·lish·sha·nay·ya		
and worship	sa·ge·deen		
statue	le·tse·lem		
the golden	da·ha·va	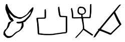	
that	dee	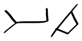	
had set up	ha·qem	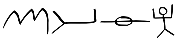	
Nebuchadnezzar	ne·vu·khad·nets·tsar		
King	mal·ka	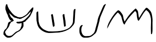	
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-	qo·vel	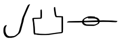	
At this time	de·nah		
	beh		
	zim·na		
came forward	qe·ri·vu		
	guv·reen		
some astrologers	kas·da·een		
and maliciously	va·a·kha·lu		
accused	qar·tse·ho·wn		
	dee	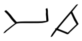	
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saying	a·no		Daniel 3:9
	ve·a·me·reen	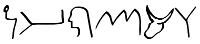	
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to King	mal·ka	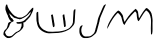	
“ O king	mal·ka	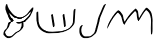	
forever !	le·a·le·meen	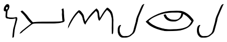	
may you live	che·yee	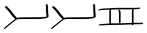	
You	ʾan·tah	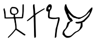	Daniel 3:10
O king	mal·ka	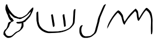	
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a decree	te·em		
that	dee	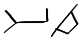	
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	e·nash	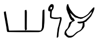	
who	dee	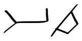	
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the sound	qal	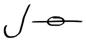	
of the horn	qar·na	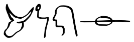	
flute	mash·ro·qee·ta	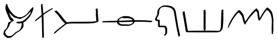	
zither	qī·ta·ros	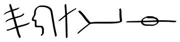	
lyre	sab·be·kha	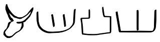	
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pipes	ve·sī·po·ne·yah		
and all	ve·khol		
kinds	ze·ne	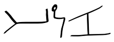	
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must fall down	yip·pel	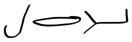	
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statue	le·tse·lem		
the golden	da·ha·va	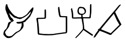	

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	dee	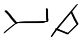	
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fall down	yip·pel	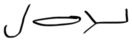	
and worship	ve·yis·gud		
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into	le·go·w		
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the blazing	ya·qid·ta	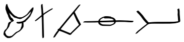	
But there are	ee·tay	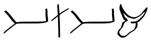	Daniel 3:12
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	dee	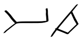	
you have appointed	man·nee·ta	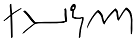	
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	a·vee·dat	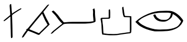	
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Shadrach	shad·rakh	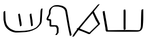	
Meshach	me·shakh	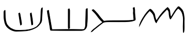	
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and Abednego —	ne·go		
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[who]	il·lekh	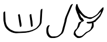	
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	sa·mu	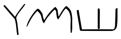	
	ʿa·la·yikh	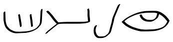	
O king	mal·ka	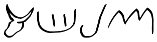	
you	te·em	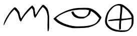	
your gods	lē·la·ha·yikh	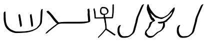	
and have refused to	la	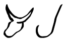	
serve	pha·le·cheen	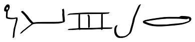	
statue	u·le·tse·lem	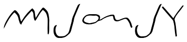	
the golden	da·ha·va	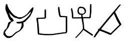	
-	dee	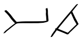	
you have set up	ha·qe·me·ta	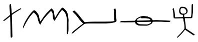	
- ”	la	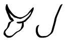	
or worship	sa·ge·deen	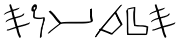	
Then	be·da·yin	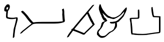	Daniel 3:13
Nebuchadnezzar	ne·vu·khad·nets·tsar	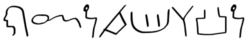	
with rage	bir·gaz	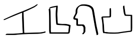	
furious	va·cha·mah	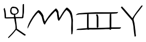	
summoned	a·mar	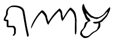	
	le·hay·ta·yah	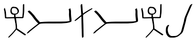	
Shadrach	le·shad·rakh	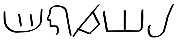	
Meshach	me·shakh	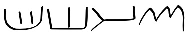	
	va·a·ved	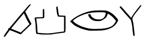	
and Abednego	ne·go	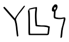	
So	be·da·yin	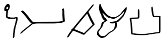	
men	guv·ray·ya	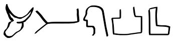	
these	il·lekh	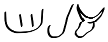	
were brought	he·ta·yu	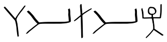	

before	qo·dam	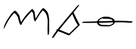	
the king	mal·ka	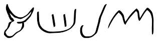	
-	a·neh	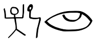	Daniel 3:14
and Nebuchadnezzar	ne·vu·khad·nets·tsar	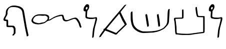	
said	ve·a·mar	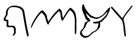	
to them	le·ho·wn	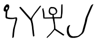	
is it true	hats·da	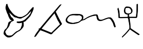	
“ Shadrach	shad·rakh	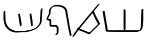	
Meshach	me·shakh	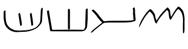	
	va·a·ved	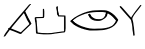	
and Abednego	ne·go	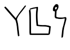	
my gods	le·la·hay	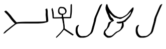	
that you do not	la	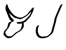	
	ee·te·kho·wn	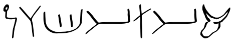	
serve	pa·le·cheen	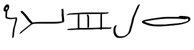	
statue	u·le·tse·lem	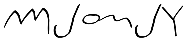	
the golden	da·ha·va	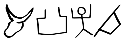	
	dee	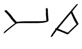	
I have set up ?	ha·qe·met	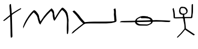	
	la	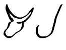	
or worship	sa·ge·deen	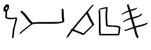	
Now	ke·an	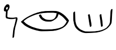	Daniel 3:15
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	ee·te·kho·wn	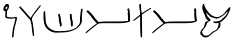	
you are ready	a·tee·deen	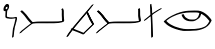	
	dee	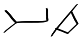	
as soon as	ve·id·da·na	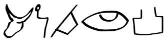	

	dee	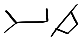
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the sound	qal	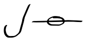
of the horn	qar·na	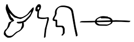
flute	mash·ro·w·qee·ta	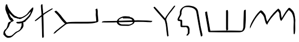
zither	qī·ta·ros	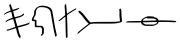
lyre	sab·be·kha	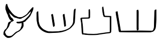
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and all	ve·khol	
kinds	ze·ne	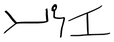
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you must fall down	tip·pe·lun	
and worship	ve·tis·ge·dun	
the statue	le·tsal·ma	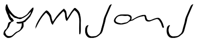
	dee	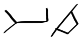
I have made	av·det	
But if	ve·hen	
you refuse	la	
to worship	tis·ge·dun	
	bah	
at once	sha·a·tah	
you will be thrown	tit·re·mo·wn	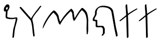
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furnace	at·tun	
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the blazing	ya·qid·ta	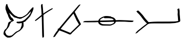

Then what	u·man		
will be able	hu		
god	e·lah	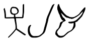	
-	dē	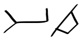	
to deliver you	ye·she·ze·vin·kho·wn		
from	min		
my hands ? ”	ye·day	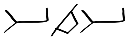	
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Shadrach	shad·rakh	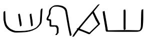	
Meshach	me·shakh	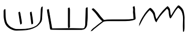	
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and Abednego	ne·go		
	ve·a·me·reen	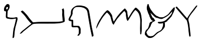	
to the king	le·mal·ka	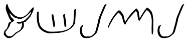	
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no need	chash·cheen	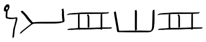	
we	a·nach·nah	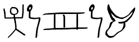	
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this	de·nah		
matter	pit·gam		
to answer you	la·ha·ta·vu·takh		
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exists	ee·tay	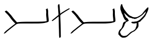	
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whom	dee	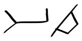	
we	a·nach·na	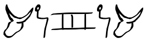	

serve	pha·le·cheen	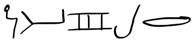	
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to deliver us	le·she·za·vu·ta·na	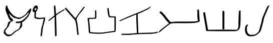	
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fiery	nu·ra		
the blazing	ya·qid·ta	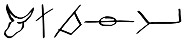	
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your hand	ye·dakh	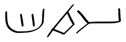	
O king	mal·ka	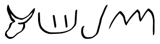	
-	ye·she·ziv	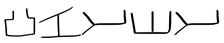	
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He does not	la		
be known	ye·dee·a	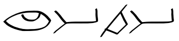	
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to you	lakh	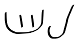	
O king	mal·ka	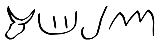	
that	dee	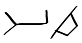	
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	ʾī·tay·na	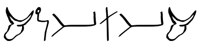	
serve	pha·le·cheen	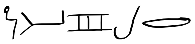	
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-	dee	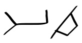	
you have set up	ha·qe·me·ta	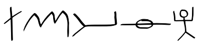	
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or worship	nis·gud	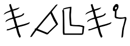	
At this	be·da·yin	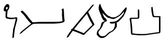	Daniel 3:19
Nebuchadnezzar	ne·vu·khad·nets·tsar	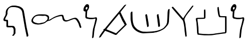	
was filled	hit·me·lee	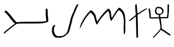	
with rage	che·ma	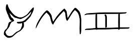	
and the expression	u·tse·lem	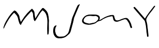	
on his face	an·po·w·hee	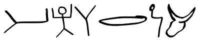	
changed	ʾɛsh·tan·nu	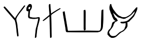	
toward	al	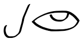	
Shadrach	shad·rakh	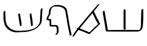	
Meshach	me·shakh	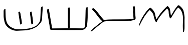	
	va·a·ved	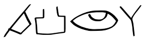	
and Abednego	ne·go	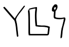	
He gave orders	a·neh	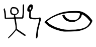	
	ve·a·mar	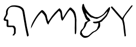	
to heat	le·me·ze	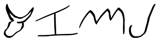	
the furnace	le·at·tu·na	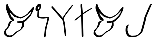	
	chad	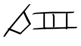	
seven times	shiv·ah	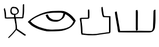	
hotter	al	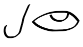	
than	dee	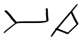	
usual	cha·zeh	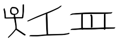	
	le·me·ze·yeh	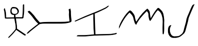	
-	u·le·guv·reen	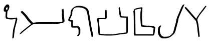	Daniel 3:20
[some] mighty men	gib·ba·re	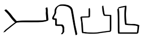	
of valor	cha·yil	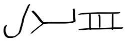	
-	dee	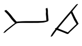	

in his army	ve·chay·leh	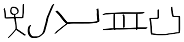	
and he commanded	a·mar	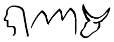	
to tie up	le·khap·pa·tah	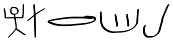	
Shadrach	le·shad·rakh	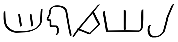	
Meshach	me·shakh	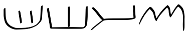	
	va·a·ved	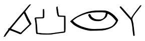	
and Abednego	ne·go	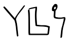	
and throw them	le·mir·me	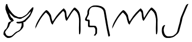	
furnace	le·at·tun	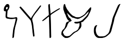	
fiery	nu·ra	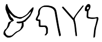	
into the blazing	ya·qid·ta	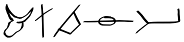	
So	be·da·yin	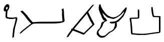	Daniel 3:21
	guv·ray·ya	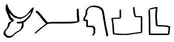	
[they]	il·lekh	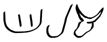	
were tied up	ke·phi·tu	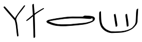	
wearing robes	be·sar·ba·le·ho·wn	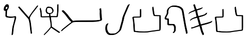	
trousers	pat·tī·shē·hon	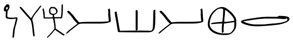	
turbans	ve·khar·be·la·te·ho·wn	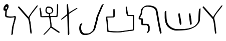	
and other clothes	u·le·vu·she·ho·wn	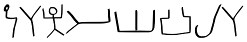	
and they were thrown	u·re·mee	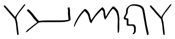	
into	le·go·w	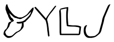	
furnace	at·tun	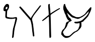	
fiery	nu·ra	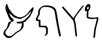	
the blazing	ya·qid·ta	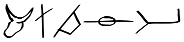	
-	kal	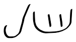	Daniel 3:22
-	qo·vel	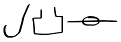	
	de·nah	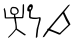	

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-	dee	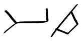	
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The king’s	mal·ka	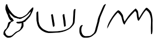	
was so urgent	mach·tse·phah	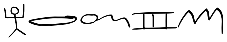	
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hot	e·zeh	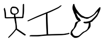	
so	yat·tee·ra	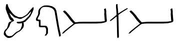	
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the	il·lekh	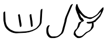	
who	dee	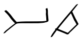	
carried up	has·si·qu	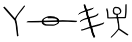	
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Meshach	me·shakh	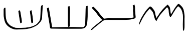	
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killed	qat·til	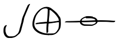	
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flames	she·vee·va	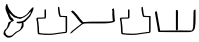	
	dee	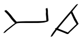	
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And these	il·lekh	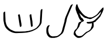	
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Shadrach	shad·rakh	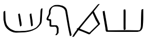	
Meshach	me·shakh	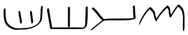	
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the blazing	ya·qid·ta	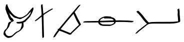	
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Suddenly	e·da·yin	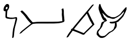	Daniel 3:24
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King	mal·ka	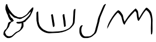	
	te·vah	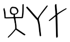	
jumped up	ve·qam	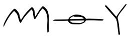	
in amazement	be·hit·be·ha·lah	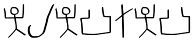	
	a·neh		
and asked	ve·a·mar		
his advisers	le·had·da·ve·ro·w·hee		
“ Did we not	ha·la	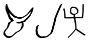	
men	guv·reen		
three	te·la·ta	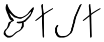	
throw	re·me·na	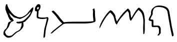	
into	le·go·w		
the fire ? ”	nu·ra		
firmly bound	me·khap·pe·teen		
they replied	a·na·yin	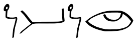	
	ve·a·me·reen	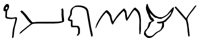	
	le·mal·ka	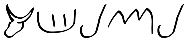	
“ Certainly	yats·tsee·va		

O king ”	mal·ka	
	a·neh	Daniel 3:25
he exclaimed	ve·a·mar	
“ Look ! ”	ha	
“ I	a·nah	
see	cha·zeh	
men	guv·reen	
four	ar·be·ah	
unbound	she·ra·yin	
walking around	mah·le·kheen	
in	be·go·w	
the fire —	nu·ra	
and unharmed	va·cha·val	
	la	
	ee·tay	
	be·ho·wn	
looks	ve·re·veh	
	dee	
and the fourth	re·vī·ʿa·ya	
like	da·meh	
a son	le·var	
of the gods ! ”	e·la·heen	
Then	be·da·yin	Daniel 3:26
approached	qe·rev	
Nebuchadnezzar	ne·vu·khad·nets·tsar	
the door	lit·ra	
furnace	at·tun	

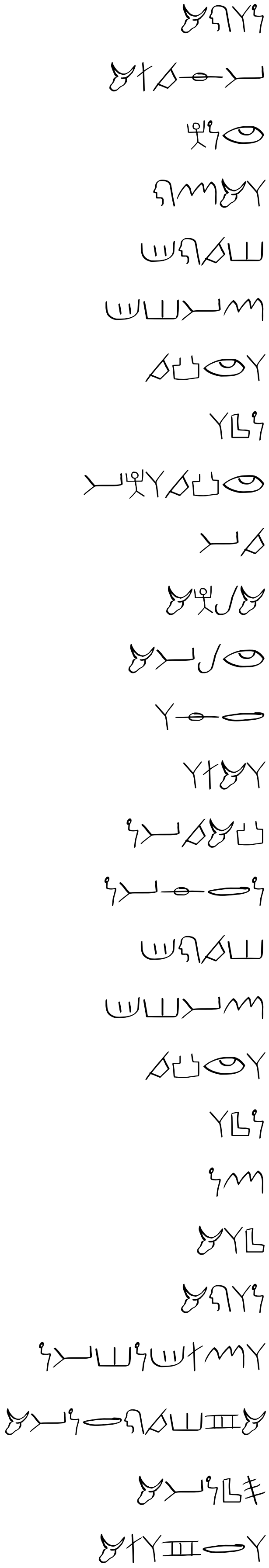

fiery	nu·ra	
of the blazing	ya·qid·ta	
	a·neh	
and called out	ve·a·mar	
“ Shadrach	shad·rakh	
Meshach	me·shakh	
	va·a·ved	
and Abednego	ne·go	
servants	av·do·w·hee	
	dee	
God	e·la·ha	
of the Most High	ʿil·la·ya	
come out ! ”	pu·qu	
	ve·e·to	
So	be·da·yin	
came out	na·phe·qeen	
Shadrach	shad·rakh	
Meshach	me·shakh	
	va·a·ved	
and Abednego	ne·go	
of	min	
	go·w	
the fire	nu·ra	
had gathered around	u·mit·kan·ne·sheen	Daniel 3:27
and when the satraps	a·chash·dar·pe·nay·ya	
prefects	sig·nay·ya	
governors	u·pha·cha·va·ta	

advisers	ve·had·da·ve·re		
and royal	mal·ka	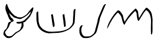	
they saw	cha·za·yin	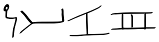	
men	le·guv·ray·ya		
of these	il·lekh	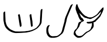	
	dee	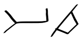	
had no	la		
effect	she·let	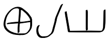	
that the fire	nu·ra		
on the bodies	be·gesh·me·ho·wn	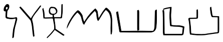	
a hair	u·se·ar		
of their heads	re·she·ho·wn		
Not	la		
was singed	hit·cha·rakh	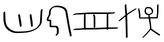	
their robes	ve·sa·re·ba·le·ho·wn	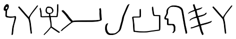	
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	she·no	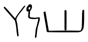	
smell	ve·re·ach	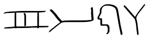	
of fire	nur		
and there was no	la		
	a·dat		
on them	be·ho·wn		
declared	a·neh		Daniel 3:28
Nebuchadnezzar	ne·vu·khad·nets·tsar		
	ve·a·mar		
“ Blessed	be·reekh	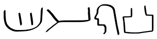	
be the God	e·la·ha·ho·wn		

of	dee	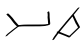
Shadrach	shad·rakh	
Meshach	me·shakh	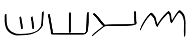
	va·a·ved	
and Abednego	ne·go	
who	dee	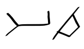
who has sent	she·lach	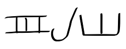
His angel	mal·a·kheh	
and delivered	ve·she·ziv	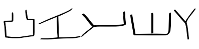
His servants	le·av·do·w·hee	
	dee	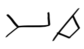
trusted	hit·re·chi·tsu	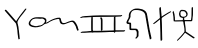
in Him	a·lo·w·hee	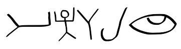
command	u·mil·lat	
the king’s	mal·ka	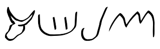
They violated	shan·nee	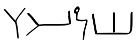
	vee·ha·vu	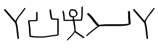
and risked their lives	gɛsh·mē·hon	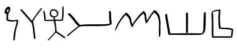
	dee	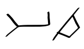
	la	
rather than serve	yiph·le·chun	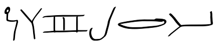
	ve·la	
or worship	yis·ge·dun	
any	le·khal	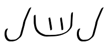
god	e·lah	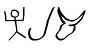
except	la·hen	
their own God	le·la·ha·ho·wn	

Daniel 3:29

Therefore I	u·min·nee
decree	seem
	te·em
that	dee
of any	khal
the people	am
nation	um·mah
or language	ve·lish·shan
who	dee
say	ye·mar
anything offensive	shē·lah
against	al
the God	e·la·ha·ho·wn
of	dee
Shadrach	shad·rakh
Meshach	me·shakh
	va·a·ved
and Abednego	ne·go·w
into pieces	had·da·meen
will be cut	yit·a·ved
and their houses	u·vay·teh
to rubble	ne·va·lee
reduced	yish·taw·veh
	kal
For	qo·vel
	dee
no	la

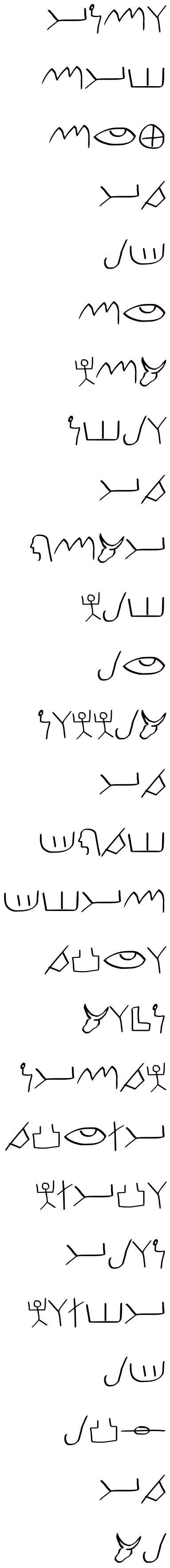

there is	ee·tay	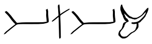	
god	e·lah	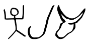	
other	a·cho·ran	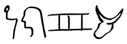	
who	dee	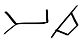	
can	yik·kul	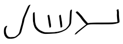	
deliver	le·hats·tsa·lah	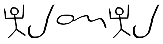	
in this way ”	kid·nah	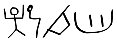	
Then	be·da·yin	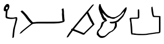	Daniel 3:30
the king	mal·ka	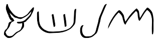	
promoted	hats·lach	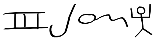	
Shadrach	le·shad·rakh	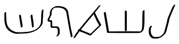	
Meshach	me·shakh	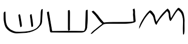	
	va·a·ved	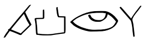	
and Abednego	ne·go	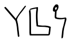	
in the province	bim·dee·nat	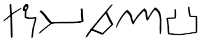	
of Babylon	ba·vel	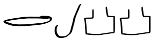	
Nebuchadnezzar	ne·vu·khad·nets·tsar	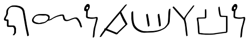	Daniel 4:1
King	mal·ka	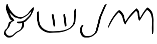	
of every	le·khal	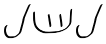	
To the people	am·may·ya	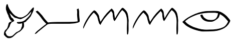	
nation	u·may·ya	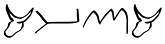	
and language	ve·lish·sha·nay·ya	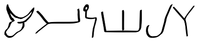	
who	dee	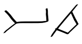	
dwell	da·ʾa·rīn	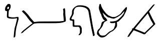	
in all	be·khal	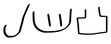	
the earth :	ar·a	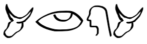	
May your prosperity	she·la·me·kho·wn	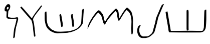	

be multiplied	yis·ge	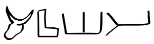	
the signs	a·tay·ya	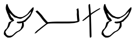	Daniel 4:2
and wonders	ve·tim·hay·ya	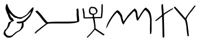	
that	dee	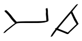	
has performed	a·vad	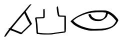	
for me	im·mee	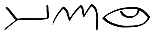	
God	e·la·ha	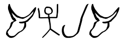	
the Most High	ʿil·la·ya	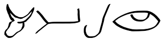	
I am pleased	she·phar	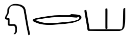	
	qa·da·may	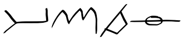	
to declare	le·ha·cha·va·yah	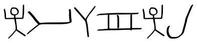	
[are] His signs	a·to·w·hee	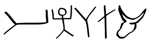	Daniel 4:3
How	ke·mah	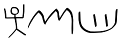	
great	rav·re·veen	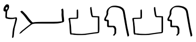	
His wonders !	ve·tim·ho·w·hee	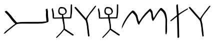	
how	ke·mah	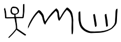	
mighty	taq·qee·pheen	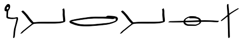	
His kingdom	mal·khu·teh	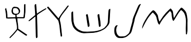	
kingdom	mal·khut	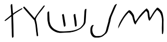	
is an eternal	a·lam	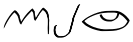	
His dominion endures	ve·sha·le·ta·neh	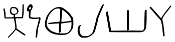	
from	im	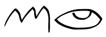	
generation	dar	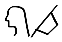	
to generation	ve·dar	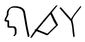	
I	a·nah	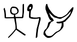	Daniel 4:4
Nebuchadnezzar	ne·vu·khad·nets·tsar	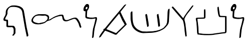	
at ease	she·leh	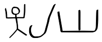	

was	ha·vet	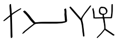	
in my house	be·ve·tee	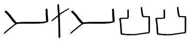	
and flourishing	ve·ra·nan		
in my palace	be·he·khe·lee	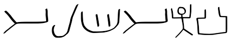	
a dream	che·lem	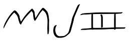	Daniel 4:5
I had	cha·zet	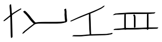	
and it frightened me	vee·da·cha·lin·na·nee	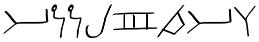	
the images	ve·har·ho·reen		
while in	al		
my bed	mish·ke·vee		
and visions	ve·chez·ve		
in my mind	re·shee	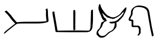	
alarmed me	ye·va·ha·lun·na·nee		
So	u·min·nee	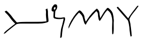	Daniel 4:6
I issued	seem	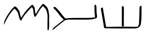	
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be brought	le·han·a·lah		
before me	qa·da·may		
that all	le·khol		
the wise men	chak·kee·me	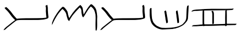	
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to	dee	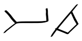	
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the dream	chel·ma	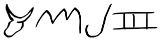	
for me	ye·ho·wd·un·na·nee		
When	be·da·yin	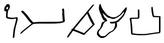	Daniel 4:7
came in	ʿa·la·līn		

the magicians	char·tu·may·ya	
enchanters	a·she·phay·ya	
astrologers	kas·da·yē	
and diviners	ve·ga·ze·ray·ya	
the dream	ve·chel·ma	
told them	a·mar	
I	a·nah	
	qo·da·me·ho·wn	
interpret it	u·phish·reh	
and they could not	la	
	me·ho·wd·een	
for me	lee	
But at	ve·ad	Daniel 4:8
last	a·cho·ren	
came	al	
into my presence	qa·da·may	
Daniel	da·nee·yel	
(whose	dee	
name is	she·meh	
Belteshazzar	be·le·te·shats·tsar	
after the name	ke·shum	
of my god	e·la·hee	
and in whom	ve·dee	
[is] the spirit	ru·ach	
gods	e·la·heen	
of the holy	qad·dee·sheen	
-)	beh	

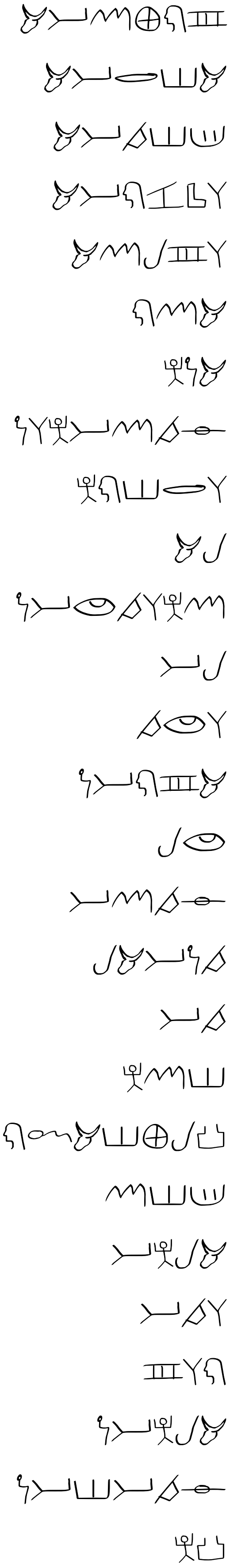

the dream	ve·chel·ma	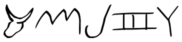	
:	qa·da·mo·w·hee	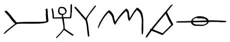	
And I told him	am·ret	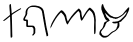	
“ O Belteshazzar	be·le·te·shats·tsar	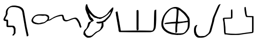	Daniel 4:9
chief	rav	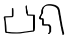	
of the magicians	char·tu·may·ya	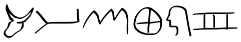	
-	dee	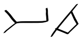	
I	a·nah	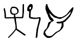	
know	yid·et	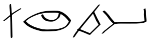	
that	dee	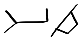	
the spirit	ru·ach	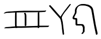	
gods	e·la·heen	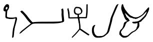	
of the holy	qad·dee·sheen	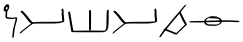	
[is] in you	bakh	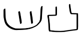	
and that	ve·khal	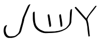	
mystery	raz	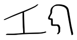	
no	la	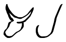	
baffles	a·nes	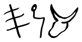	
you	lakh	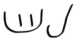	
the visions	chez·ve	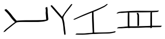	
in my dream	chel·mee	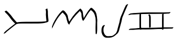	
-	dee	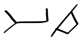	
I saw	cha·zet	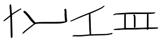	
and their interpretation	u·phish·reh	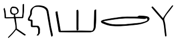	
[So] explain to me	e·mar	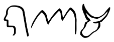	
In these visions	ve·chez·ve	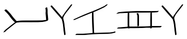	Daniel 4:10
of my mind	re·shee	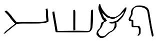	

as I was lying	al		
in bed	mish·ke·vee		
I saw this	cha·zeh	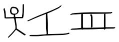	
come to pass :	ha·vet	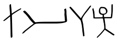	
There was	va·a·lu		
a tree	ee·lan	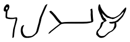	
in the midst	be·go·w		
of the land	ar·a		
and its height	ve·ru·meh		
was great	sag·gee	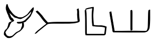	
grew large	re·vah	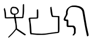	Daniel 4:11
The tree	ee·la·na	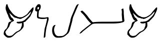	
and strong	u·te·qiph	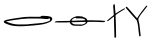	
its top	ve·ru·meh		
reached	yim·te		
the sky	lish·may·ya		
and it was visible	va·cha·zo·w·teh	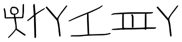	
to the ends	le·so·wph		
	kal		
of the earth	ar·a		
Its leaves	a·phe·yeh	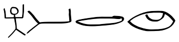	Daniel 4:12
were beautiful	shap·peer		
its fruit	ve·in·beh		
was abundant	sag·gee	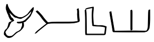	
was food	u·ma·zo·wn		
for all	le·khol·la	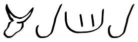	
and upon it	veh		

Under it	te·cho·to·w·hee		
found shelter	tat·lel		
the beasts	che·vat	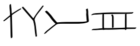	
of the field	ba·ra		
in its branches	u·ve·an·pho·w·hee		
nested	ye·du·run	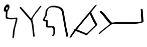	
the birds	tsip·pa·re		
of the air	she·may·ya	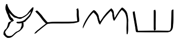	
and from it	u·min·neh	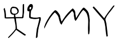	
was fed	yit·te·zeen		
every	kal	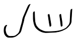	
creature	bis·ra	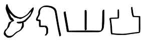	
I also saw	cha·zeh		Daniel 4:13
	ha·vet	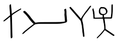	
in the visions	be·chez·ve		
of my mind	re·shee	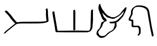	
As I lay	al		
on my bed	mish·ke·vee		
	va·a·lu		
a watcher	eer	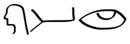	
a holy one	ve·qad·deesh	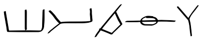	
from	min	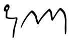	
heaven	she·may·ya	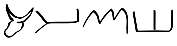	
coming down	na·chit	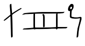	
He called out	qa·re		Daniel 4:14
in a loud voice	ve·cha·yil	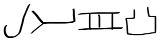	
	ve·khen		

:	a·mar		
‘ Cut down	god·du		
the tree	ee·la·na	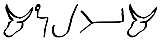	
and chop off	ve·qats·tsi·tsu		
its branches	an·pho·w·hee		
strip off	at·ta·ru	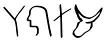	
its leaves	a·phe·yeh	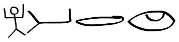	
and scatter	u·vad·da·ru	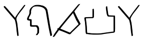	
its fruit	in·beh		
flee	te·nud	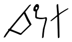	
Let the beasts	che·ve·ta	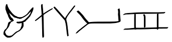	
from	min		
under it	tach·to·w·hee		
and the birds	ve·tsip·pe·ray·ya		
from	min		
its branches	an·pho·w·hee		
But	be·ram		Daniel 4:15
the stump	iq·qar	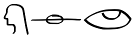	
with its roots	sha·re·sho·w·hee		
in the ground	be·ar·a		
leave	she·vu·qu	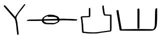	
and a band	u·ve·e·sur		
of	dee	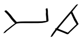	
iron	phar·zel		
and bronze around it	u·ne·chash	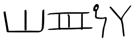	
in the tender grass	be·dit·a		
of	dee	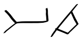	

the field	va·ra		
with the dew	u·ve·tal	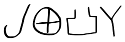	
of heaven	she·may·ya		
Let him be drenched	yits·tab·ba		
with	ve·im		
the beasts	che·ve·ta	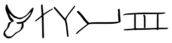	
and graze	cha·la·qeh	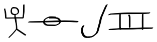	
on the grass	ba·a·sav		
of the earth	ar·a		
Let his mind	liv·veh		Daniel 4:16
from	min		
that of a man	ʾĕ·no·sha		
be changed	ye·shan·no·wn	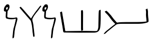	
the mind	u·le·vav	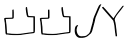	
of a beast	che·vah	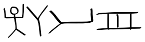	
and let him be given	yit·ye·hiv	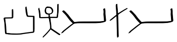	
	leh		
till seven	ve·shiv·ah		
times	id·da·neen		
pass him	yach·le·phun	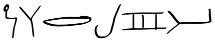	
by	a·lo·w·hee		
is the decree	big·ze·rat		Daniel 4:17
of the watchers	ee·reen	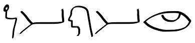	
This decision	pit·ga·ma		
declared	u·me·mar		
by the holy ones	qad·dee·sheen	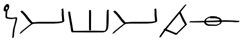	
the verdict	she·e·le·ta		

so that	ad	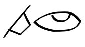	
	div·rat	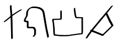	
	dee	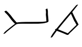	
will know	yin·de·un	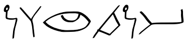	
the living	chay·yay·ya	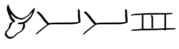	
that	dee	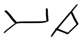	
rules	shal·leet	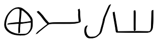	
the Most High	ʿil·la·ya	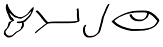	
over the kingdom	be·mal·khut	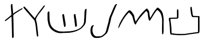	
of mankind	ʾĕ·no·sha	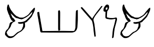	
to whom	u·le·man	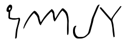	
	dee	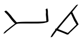	
He wishes	yits·be	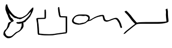	
and gives it	yit·te·nin·nah	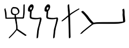	
the lowliest	u·she·phal	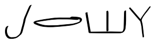	
of men ʼ	a·na·sheem	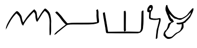	
setting	ye·qeem	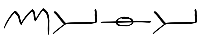	
over it	ʿa·lay·yah	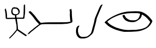	
This	de·nah	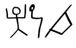	Daniel 4:18
is the dream	chel·ma	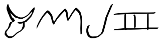	
saw	cha·zet	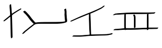	
that I	a·nah	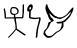	
King	mal·ka	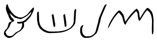	
Nebuchadnezzar	ne·vu·khad·nets·tsar	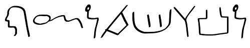	
Now	ve·ʾan·tah	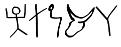	
Belteshazzar	be·le·te·shats·tsar	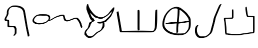	
the interpretation	pish·re	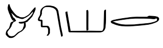	

tell me	e·mar	
	kal	
because	qo·vel	
	dee	
	kal	
of the wise men	chak·kee·me	
of my kingdom	mal·khu·tee	
none	la	
can	ya·khe·leen	
interpret it	pish·ra	
for me	le·ho·w·da·u·ta·nee	
But you	ve·ʾan·tah	
[are] able	ka·hel	
because	dee	
the spirit	ru·ach	
gods	e·la·heen	
of the holy	qad·dee·sheen	
[is] in you ”	bakh	
For	e·da·yin	Daniel 4:19
Daniel	da·nee·yel	
who	dee	
was also known as	she·meh	
Belteshazzar	be·le·te·shats·tsar	
was perplexed	esh·to·w·mam	
time	ke·sha·ah	
a	cha·dah	
and his thoughts	ve·ra·yo·no·hee	

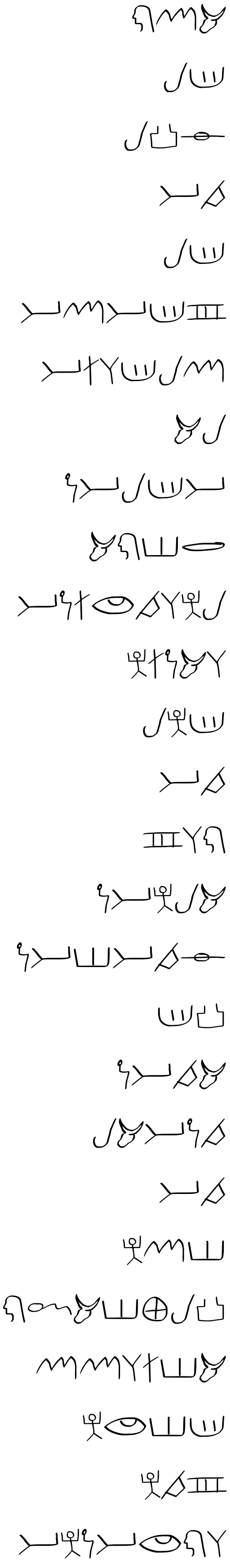

alarmed him	ye·va·ha·lun·neh		
said	a·neh		
So the king	mal·ka	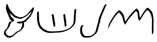	
	ve·a·mar		
“ Belteshazzar	be·le·te·shats·tsar		
let the dream	chel·ma	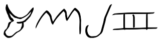	
or its interpretation	u·phish·re		
do not	al		
alarm you ”	ye·va·ha·lakh		
replied	a·neh		
Belteshazzar	ve·le·te·shats·tsar		
	ve·a·mar		
“ My lord ”	ma·re·ʾī		
“ may the dream	chel·ma	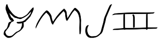	
apply to those who hate you	le·sa·ne·ʾa·yikh		
and its interpretation	u·phish·reh	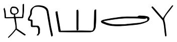	
to your enemies !	le·ʿa·ra·yikh		
The tree	ee·la·na	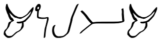	Daniel 4:20
	dee	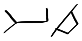	
you saw	cha·zay·ta	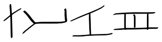	
that	dee	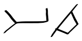	
grew large	re·vah	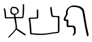	
and strong	u·te·qiph	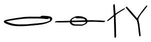	
whose top	ve·ru·meh		
reached	yim·te		
the sky	lish·may·ya		
and was visible	va·cha·zo·w·teh	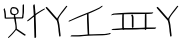	

to all	le·khal		
the earth	ar·a		
whose foliage	ve·a·phe·yeh		Daniel 4:21
was beautiful	shap·peer		
and whose fruit	ve·in·beh		
[was] abundant	sag·gee	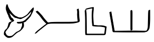	
providing food	u·ma·zo·wn		
for all	le·khol·la	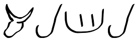	
	veh		
under which	te·cho·to·w·hee		
lived	te·dur		
the beasts	che·vat	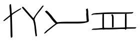	
of the field	ba·ra		
and in whose branches	u·ve·an·pho·w·hee		
nested —	yish·ke·nan	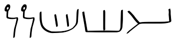	
the birds	tsip·pa·re		
of the air	she·may·ya		
you	ʾan·tah	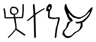	Daniel 4:22
are [that tree] !	hu		
O king	mal·ka	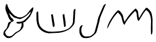	
	dee	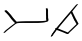	
For you have become great	re·vayt	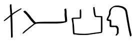	
and strong	u·te·qe·phet	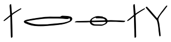	
your greatness	u·re·vu·takh		
has grown	re·vat		
to reach	u·me·tat		
the sky	lish·may·ya		

and your dominion	ve·sha·le·ta·nakh	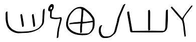	
extends to the ends	le·so·wph	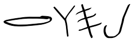	
of the earth	ar·a	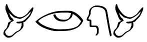	
And	ve·dee	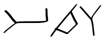	Daniel 4:23
saw	cha·zah	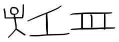	
you, O king	mal·ka	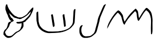	
a watcher	eer	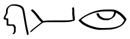	
a holy one	ve·qad·deesh	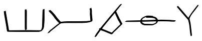	
coming down	na·chit	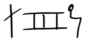	
from	min	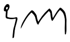	
heaven	she·may·ya	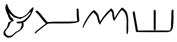	
and saying :	ve·a·mar	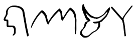	
‘ Cut down	god·du	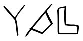	
the tree	ee·la·na	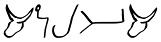	
and destroy it	ve·chab·be·lu·hee	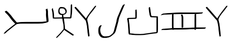	
but	be·ram	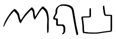	
the stump	iq·qar	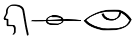	
with its roots	sha·re·sho·w·hee	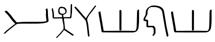	
in the ground	be·ar·a	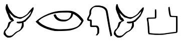	
leave	she·vu·qu	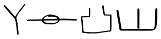	
and a band	u·ve·e·sur	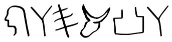	
of	dee	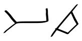	
iron	phar·zel	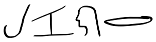	
and bronze [around it]	u·ne·chash	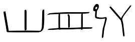	
in the tender grass	be·dit·a	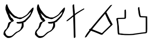	
of	dee	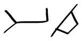	
the field	va·ra	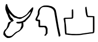	

with the dew	u·ve·tal		
of heaven	she·may·ya		
Let him be drenched	yits·tab·ba		
with	ve·im		
the beasts	che·vat	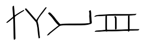	
of the field	ba·ra		
and graze	cha·la·qeh		
till	ad		
	dee	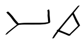	
seven	shiv·ah	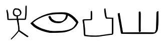	
times	id·da·neen		
pass him	yach·le·phun	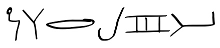	
by ’	a·lo·w·hee	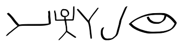	
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is the interpretation	phish·ra		
O king	mal·ka	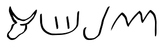	
and this is the decree	u·ge·ze·rat		
that the Most High	ʿil·la·ya	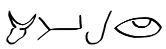	
	hee	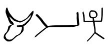	
-	dee	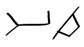	
has issued	me·tat		
against	al		
my lord	mar·ʾī		
the king :	mal·ka	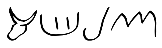	
	ve·lakh	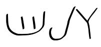	Daniel 4:25
You will be driven away	ta·re·deen	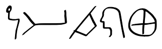	
from	min	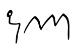	

mankind	a·na·sha	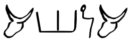
with	ve·im	
the beasts	che·vat	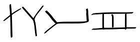
of the field	ba·ra	
will be	le·he·veh	
and your dwelling	me·do·rakh	
grass	ve·is·ba	
like an ox	khe·to·w·reen	
	lakh	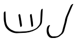
You will feed on	ye·ta·a·mun	
with the dew	u·mit·tal	
of heaven	she·may·ya	
	lakh	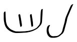
and be drenched	me·tsab·be·een	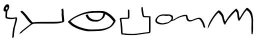
and seven	ve·shiv·ah	
times	id·da·neen	
shall pass	yach·le·phun	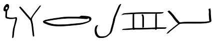
you by	ʿa·laykh	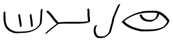
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	dee	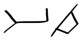
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that	dee	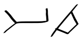
rules	shal·leet	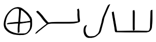
the Most High	ʿil·lay·ʾa	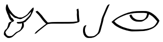
over the kingdom	be·mal·khut	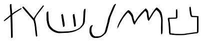
of mankind	a·na·sha	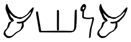
to whom	u·le·man	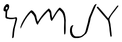

	dee	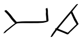	
He wishes	yits·be		
and gives it	yit·te·nin·nah		
As for	ve·dee		Daniel 4:26
the command	a·ma·ru		
to leave	le·mish·baq	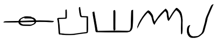	
the stump	iq·qar	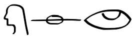	
with its roots	sha·re·sho·w·hee		
of	dee	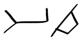	
the tree	ee·la·na	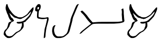	
your kingdom	mal·khu·takh		
	lakh	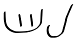	
will be restored	qay·ya·mah	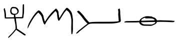	
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as soon as	dee	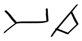	
you acknowledge	tin·da		
that	dee	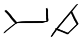	
rules	shal·li·tin	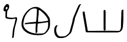	
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Therefore	la·hen		Daniel 4:27
O king	mal·ka	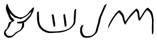	
may my advice	mil·kee	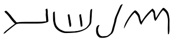	
be pleasing	yish·par	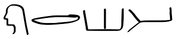	
to you	ʿa·la·yikh	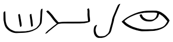	
from your sins	va·cha·ta·yakh		
by doing what is right	be·tsid·qah		
Break away	phe·ruq	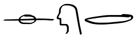	

and from your iniquities	va·a·va·ya·takh	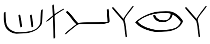	
by showing mercy	be·mi·chan		
to the oppressed	a·na·yin	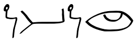	
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there will be	te·he·ve	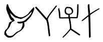	
an extension	ar·khah	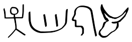	
of your prosperity ”	lish·le·ve·takh	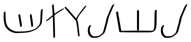	
All	kol·la	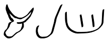	Daniel 4:28
this happened	me·ta		
to	al		
Nebuchadnezzar	ne·vu·khad·nets·tsar		
King	mal·ka		
later	liq·tsat	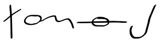	Daniel 4:29
months	yar·cheen	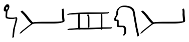	
Twelve	te·re	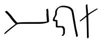	
	a·sar		
on	al		
the roof of the royal palace	he·khal	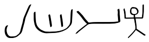	
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of	dee	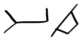	
Babylon	va·vel	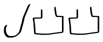	
walking	me·hal·lekh		
as he was	ha·vah	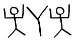	
exclaimed	a·neh		Daniel 4:30
the king	mal·ka	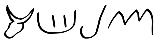	
	ve·a·mar		
not	ha·la	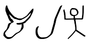	

“ Is this	da	
	hee	
Babylon	ba·vel	
the Great	rab·be·ta	
which	dee	
I myself	a·nah	
have built	ve·nay·tah	
residence	le·vet	
as a royal	mal·khu	
by the might	bit·qaph	
of my power	chis·nee	
and for the glory	ve·lee·qar	
of my majesty ? ”	had·ree	
were still	o·wd	Daniel 4:31
While the words	mil·le·ta	
mouth	be·phum	
in the king’s	mal·ka	
a voice	qal	
from	min	
heaven :	she·may·ya	
came	ne·phal	
to you	lakh	
“ It is decreed	a·me·reen	
Nebuchadnezzar	ne·vu·khad·nets·tsar	
King	mal·ka	
that the kingdom	mal·khu·tah	
has departed	a·dat	

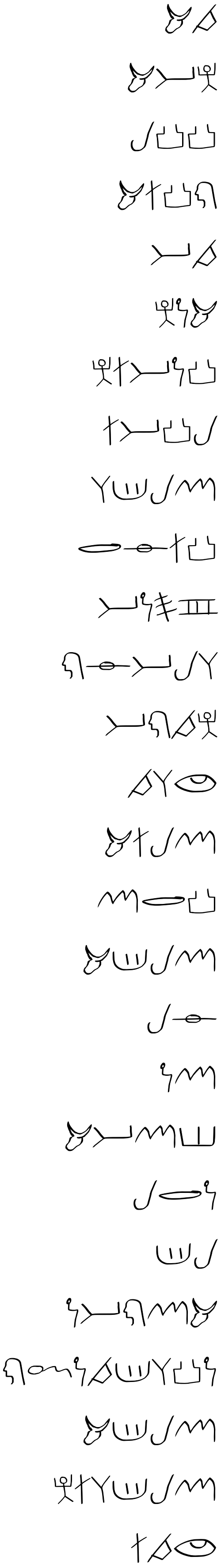

from you	min·nakh	
from	u·min	Daniel 4:32
mankind	a·na·sha	
	lakh	
You will be driven away	ta·re·deen	
with	ve·im	
the beasts	che·vat	
of the field	ba·ra	
to live	me·do·rakh	
grass	is·ba	
like an ox	khe·to·w·reen	
	lakh	
and you will feed on	ye·ta·a·mun	
And seven	ve·shiv·ah	
times	id·da·neen	
will pass	yach·le·phun	
you by	ʿi·la·yikh	
until	ad	
	dee	
you acknowledge	tin·da	
that	dee	
rules	shal·leet	
the Most High	ʿil·lay·ʾa	
over the kingdom	be·mal·khut	
of mankind	a·na·sha	
to whom	u·le·man	
	dee	

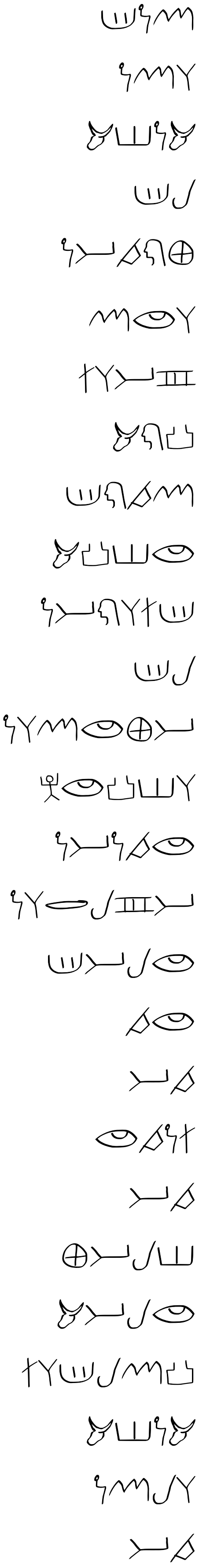

He wishes ”	yits·be		
and gives it	yit·te·nin·nah	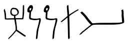	
At that	bah		Daniel 4:33
moment	sha·a·ta		
the sentence	mil·le·ta	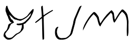	
was fulfilled	sa·phat		
against	al		
Nebuchadnezzar	ne·vu·khad·nets·tsar		
from	u·min	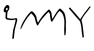	
mankind	a·na·sha	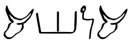	
He was driven away	te·reed	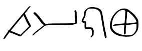	
grass	ve·is·ba		
like an ox	khe·to·w·reen		
He ate	ye·khul		
with the dew	u·mit·tal		
of heaven	she·may·ya	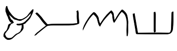	
and his body	gish·meh		
was drenched	yits·tab·ba		
until	ad		
	dee	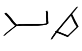	
his hair	sa·reh		
like [the feathers of] an eagle	ke·nish·reen	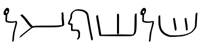	
grew	re·vah		
and his nails	ve·tiph·ro·w·hee		
like [the claws of] a bird	khe·tsip·pe·reen		
But at the end	ve·liq·tsat	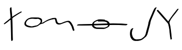	Daniel 4:34
of those days	yo·w·may·yah		

I	a·nah	
Nebuchadnezzar	ne·vu·khad·nets·tsar	
looked up	ay·nay	
to heaven	lish·may·ya	
	nit·let	
and my sanity	u·man·de·ee	
to me	a·lay	
was restored	ye·tuv	
the Most High	u·le·ʿil·la·ya	
Then I praised	ba·re·khet	
Him who lives	u·le·chay	
forever :	a·le·ma	
and I honored	shab·be·chet	
and glorified	ve·had·de·ret	
	dee	
“ For His dominion	sha·le·ta·neh	
dominion	sha·le·tan	
is an everlasting	a·lam	
and His kingdom	u·mal·khu·teh	
endures from	im	
generation	dar	
to generation	ve·dar	
All	ve·khal	Daniel 4:35
the peoples	da·ʾa·rē	
of the earth	ar·a	
as nothing	ke·lah	
are counted	cha·shee·veen	

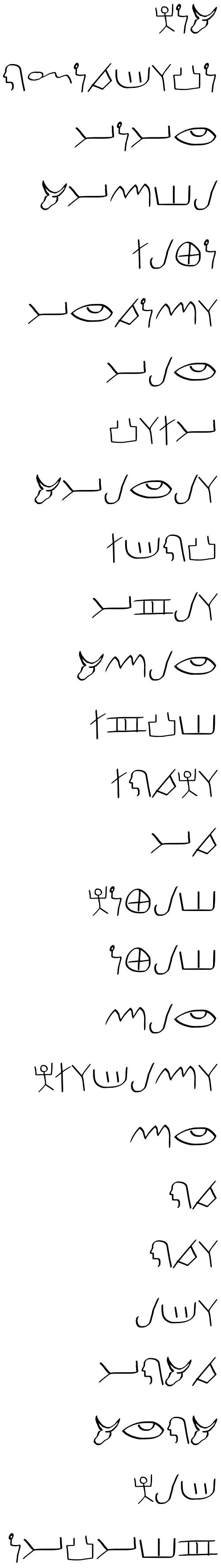

as He pleases	u·khe·mits·be·yeh		
and He does	a·ved	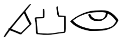	
with the army	be·chel	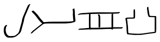	
of heaven	she·may·ya		
and the peoples	ve·da·ʾa·rē		
of the earth	ar·a		
no	ve·la		
There is	ee·tay	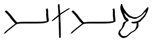	
one who	dee	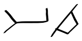	
can restrain	ye·ma·che		
His hand	vee·deh	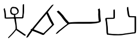	
or say	ve·ye·mar		
to Him	leh		
‘ What	mah	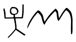	
have You done ? ’”	a·vadt		
At	beh		Daniel 4:36
the same time	zim·na		
my sanity	man·de·ee		
was restored	ye·tuv		
-	a·lay	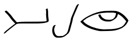	
for the glory	ve·lee·qar	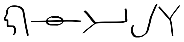	
of my kingdom	mal·khu·tee		
my honor	had·ree		
and splendor	ve·zi·vee		
returned	ye·tuv		
to me	a·lay	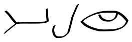	
	ve·lee	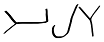	

My advisers	had·da·ve·ray	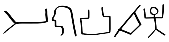	
and nobles	ve·rav·re·va·nay		
sought me out	ye·va·o·wn	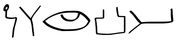	
to	ve·al		
my throne	mal·khu·tee		
and I was restored	ha·te·qe·nat	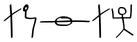	
greatness	u·re·vu		
and surpassing	yat·tee·rah	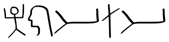	
was added	hu·se·phat		
to me	lee	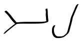	
Now	ke·an		Daniel 4:37
I	a·nah		
Nebuchadnezzar	ne·vu·khad·nets·tsar		
praise	me·shab·bach		
and exalt	u·me·ro·w·mem		
and glorify	u·me·had·dar		
the King	le·me·lekh		
of heaven	she·may·ya		
for	dee	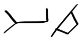	
all	khal		
His works	ma·a·va·do·w·hee	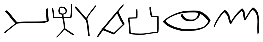	
are true	qe·shot	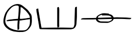	
and all His ways	ve·o·re·cha·teh		
are just	deen	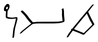	
those	ve·dee		
who walk	mah·le·kheen	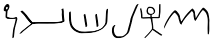	
in pride	be·ge·vah		

And He is able	ya·khil		
to humble	le·hash·pa·lah		
King Belshazzar	be·le·shats·tsar		Daniel 5:1
[Later,]	mal·ka	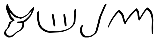	
held	a·vad	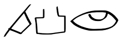	
feast	le·chem	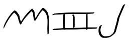	
a great	rav	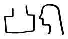	
of his nobles	le·rav·re·va·no·w·hee		
for a thousand	a·laph	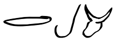	
with	ve·la·qo·vel	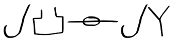	
them	al·pa		
wine	cham·ra		
and he drank	sha·teh		
Belshazzar	be·le·shats·tsar		Daniel 5:2
gave orders	a·mar		
	bit·em		
Under the influence of the wine	cham·ra		
to bring	le·hay·ta·yah	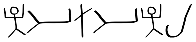	
vessels	le·ma·ne		
in the gold	da·ha·va	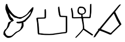	
and silver	ve·khas·pa		
that	dee	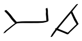	
had taken	han·peq		
Nebuchadnezzar	ne·vu·khad·nets·tsar		
his father	a·vu·hee	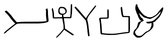	
from	min		
the temple	he·khe·la	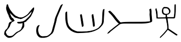	

	dee	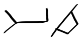	
in Jerusalem	vee·ru·she·lem		
could drink	ve·yish·to·wn		
from them	be·ho·wn		
so that the king	mal·ka	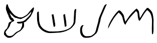	
along with his nobles	ve·rav·re·va·no·w·hee		
his wives	she·ge·la·teh		
and his concubines	u·le·che·na·teh	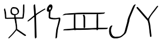	
Thus	be·da·yin		Daniel 5:3
they brought in	hay·tee		
vessels	ma·ne		
the gold	da·ha·va	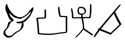	
that	dee	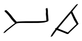	
had been taken	han·pi·qu	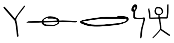	
from	min		
the temple	he·khe·la	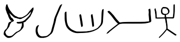	
	dee	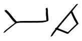	
the house	vet	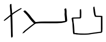	
of God	e·la·ha		
	dee	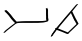	
in Jerusalem	vee·ru·she·lem		
drank	ve·ish·tee		
from them	be·ho·wn		
and the king	mal·ka	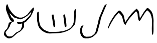	
along with his nobles	ve·rav·re·va·no·w·hee		
his wives	she·ge·la·teh		
and his concubines	u·le·che·na·teh	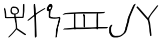	

As they drank	ish·tee		Daniel 5:4
the wine	cham·ra		
they praised	ve·shab·ba·chu	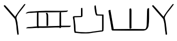	
[their] gods	le·la·he	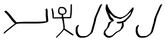	
of gold	da·ha·va		
and silver	ve·khas·pa		
bronze	ne·cha·sha		
and iron	phar·ze·la		
wood	a·a		
and stone	ve·av·na		
At	bah		Daniel 5:5
that moment	sha·a·tah		
appeared	ne·pha·qu	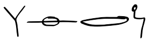	
the fingers	ets·be·an		
of	dee	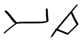	
hand	yad	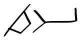	
a human	e·nash	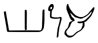	
and wrote	ve·kha·te·van		
near	la·qo·vel	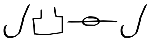	
the lampstand	nev·rash·ta		
on	al		
the plaster	gee·ra	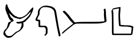	
of	dee	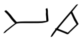	
the wall	khe·tal		
palace	he·khe·la	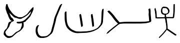	
in	dee	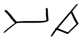	
the royal	mal·ka	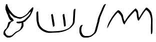	

As the king	u·mal·ka	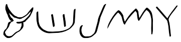	
watched	cha·zeh	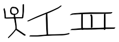	
the hand	pas		
	ye·dah	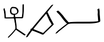	
that	dee	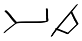	
was writing	kha·te·vah		
-	e·da·yin	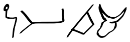	Daniel 5:6
-	mal·ka	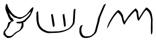	
his face	zi·yo·hee	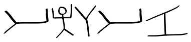	
grew pale	she·no·w·hee	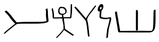	
and his thoughts	ve·ra·ʿ·yo·no·hī	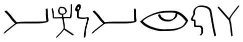	
so alarmed him	ye·va·ha·lun·neh		
	ve·qit·re		
that his hips	char·tseh		
gave way	mish·ta·ra·yin		
and his knees	ve·ar·khub·ba·teh		
knocked together	da		
	le·da		
	na·qe·shan	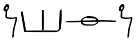	
called out for	qa·re	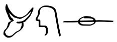	Daniel 5:7
The king	mal·ka	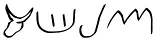	
	be·cha·yil	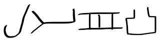	
to be brought in	le·he·a·lah		
the enchanters	le·a·she·phay·ya		
astrologers	kas·da·yē		
and diviners	ve·ga·ze·ray·ya		
	a·neh		

and he	mal·ka	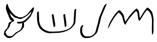	
said	ve·a·mar		
to these wise men	le·chak·kee·me	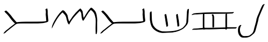	
of Babylon	va·vel	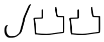	
“ Whoever	dee	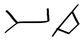	
	khal	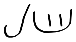	
	e·nash	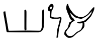	
	dee	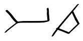	
reads	yiq·reh	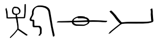	
inscription	ke·ta·vah		
this	de·nah		
its interpretation	u·phish·reh	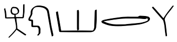	
and tells me	ye·chaw·win·na·nee		
in purple	ar·ge·va·na		
will be clothed	yil·bash	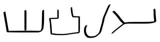	
chain	ve·ham·mo·ne·kha		
	dee	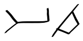	
and have a gold	da·ha·va	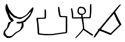	
placed around	al		
his neck	tsaw·ve·reh		
and he will be made the third	ve·tal·tee	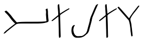	
in the kingdom ”	ve·mal·khu·ta	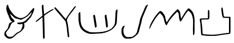	
highest ruler	yish·lat		
So	e·da·yin	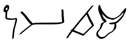	Daniel 5:8
came in	ʿa·la·līn		
all	kol	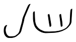	
wise men	chak·kee·me	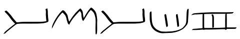	

the king’s	mal·ka	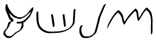	
not	ve·la		
but they could	kha·ha·leen	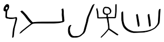	
the inscription	ke·ta·va	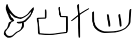	
read	le·miq·re	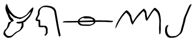	
or interpret it	u·phish·ra		
	le·ho·w·da·ah		
for [him]	le·mal·ka	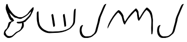	
Then	e·da·yin	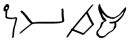	Daniel 5:9
King	mal·ka	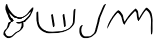	
Belshazzar	ve·le·shats·tsar		
became even more	sag·gee	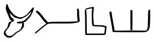	
terrified	mit·ba·hal	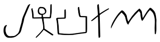	
his face	ve·zi·yo·hee	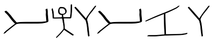	
grew even more pale	sha·na·yin	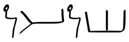	
	a·lo·w·hee		
and his nobles	ve·rav·re·va·no·w·hee		
were bewildered	mish·tab·be·sheen		
the queen	mal·ke·ta	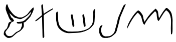	Daniel 5:10
Hearing	la·qo·vel	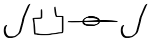	
the outcry	mil·le	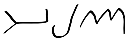	
of the king	mal·ka	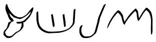	
and his nobles	ve·rav·re·va·no·w·hee		
hall	le·vet	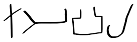	
the banquet	mish·te·ya		
entered	ʿa·la·lat	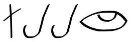	
-	a·nat		

[she]	mal·ke·ta	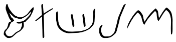	
said	va·a·me·ret		
“ O king	mal·ka	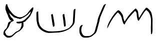	
forever ! ”	le·a·le·meen	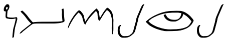	
may you live	che·yee	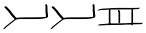	
“ Do not	al		
terrify you	ye·va·ha·lukh		
let your thoughts	ra·yo·w·nakh	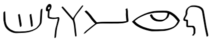	
or your face	ve·zee·vaykh	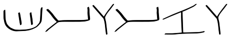	
	al		
grow pale	yish·tan·no		
There is	ee·tay	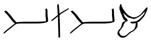	Daniel 5:11
a man	ge·var		
in your kingdom	be·mal·khu·takh	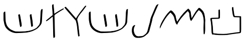	
who	dee	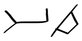	
has the spirit	ru·ach		
gods	e·la·heen		
of the holy	qad·dee·sheen	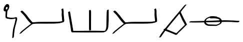	
in him	beh		
In the days	u·ve·yo·w·me		
of your father	a·vukh		
to have insight	na·hee·ru	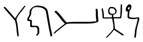	
intelligence	ve·sa·khe·le·ta·nu		
and wisdom	ve·cha·khe·mah		
like [that]	ke·cha·khe·mat	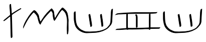	
of the gods	e·la·heen		
he was found	hish·te·kha·chat		

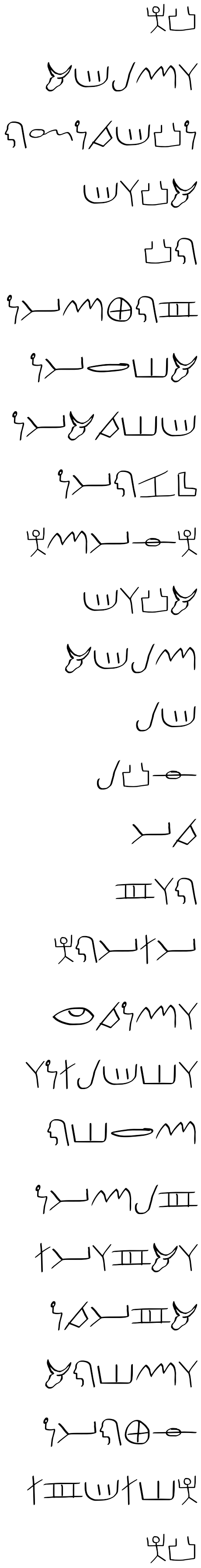

	beh	
King	u·mal·ka	
Nebuchadnezzar	ne·vu·khad·nets·tsar	
Your father	a·vukh	
chief	rav	
of the magicians	char·tum·meen	
enchanters	a·she·pheen	
astrologers	kas·da·een	
[and] diviners	ga·ze·reen	
appointed him	ha·qee·meh	
Your own father	a·vukh	
the king	mal·ka	
did this	kal	Daniel 5:12
because	qo·vel	
	dee	
spirit	ru·ach	
to have an extraordinary	yat·tee·rah	
as well as knowledge	u·man·da	
understanding	ve·sa·khe·le·ta·nu	
and the ability to interpret	me·phash·shar	
dreams	chel·meen	
explain	va·a·cha·va·yat	
riddles	a·chee·dan	
and solve	u·me·sha·re	
difficult problems	qit·reen	
was found	hish·te·kha·chat	
	beh	

Daniel	be·da·nee·yel	𐤁𐤃𐤍𐤉𐤀𐤋	
the one	dee	𐤃𐤉	
[he]	mal·ka	𐤌𐤋𐤊𐤀	
named	sam	𐤔𐤌	
	she·meh	𐤔𐤌𐤄	
Belteshazzar	be·le·te·shats·tsar	𐤁𐤋𐤈𐤔𐤀𐤑𐤓	
therefore	ke·an	𐤊𐤏𐤍	
Daniel	da·nee·yel	𐤃𐤍𐤉𐤀𐤋	
Summon	yit·qe·re	𐤉𐤕𐤒𐤓𐤉	
the interpretation ”	u·phish·rah	𐤅𐤐𐤔𐤓𐤄	
and he will give you	ye·ha·cha·veh	𐤉𐤄𐤇𐤅𐤄𐤐	
So	be·da·yin	𐤁𐤀𐤃𐤉𐤍	Daniel 5:13
Daniel	da·nee·yel	𐤃𐤍𐤉𐤀𐤋	
was brought	hu·al	𐤄𐤏𐤋	
before	qo·dam	𐤒𐤃𐤌	
the king	mal·ka	𐤌𐤋𐤊𐤀	
	a·neh	𐤏𐤍𐤄	
[who]	mal·ka	𐤌𐤋𐤊𐤀	
asked	ve·a·mar	𐤅𐤀𐤌𐤓	
him	le·da·nee·yel	𐤋𐤃𐤍𐤉𐤀𐤋	
“ Are you	ʾan·tah	𐤀𐤍𐤕𐤄	
	hu	𐤄𐤅𐤀	
Daniel	da·nee·yel	𐤃𐤍𐤉𐤀𐤋	
one	dee	𐤃𐤉	
of	min	𐤌𐤍	
the exiles	be·ne	𐤁𐤍𐤉	
	ga·lu·ta	𐤂𐤋𐤅𐤕𐤀	

-	dee	
-	ye·hud	
-	dee	
brought	hay·tee	
the king	mal·ka	
my father	a·vee	
from	min	
Judah ?	ye·hud	
I have heard	ve·shim·et	Daniel 5:14
	ʿa·la·yikh	
that	dee	
the spirit	ru·ach	
of the gods	e·la·heen	
is in you	bakh	
and that you have insight	ve·na·hee·ru	
intelligence	ve·sa·khe·le·ta·nu	
wisdom	ve·cha·khe·mah	
and extraordinary	yat·tee·rah	
	hish·te·kha·chat	
	bakh	
Now	u·khe·an	Daniel 5:15
were brought	hu·al·lu	
before me	qa·da·may	
the wise men	chak·kee·may·ya	
and enchanters	a·she·phay·ya	
	dee	
inscription	khe·ta·vah	

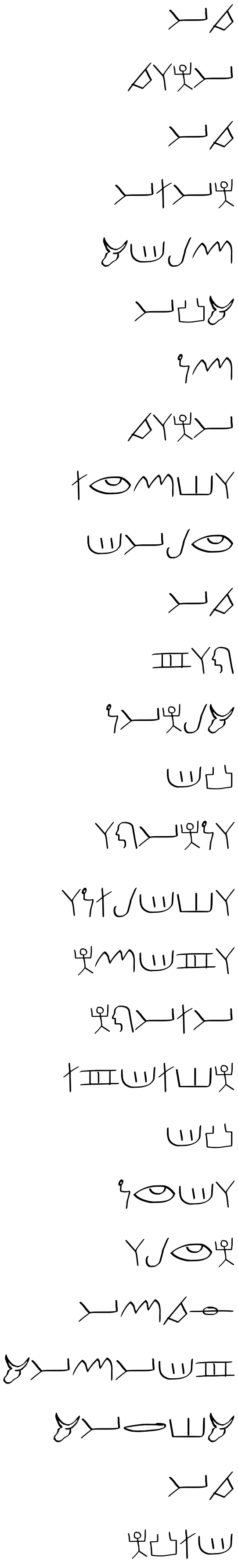

this	de·nah		
to read	yiq·ro·wn	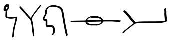	
and interpret it	u·phish·reh	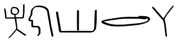	
for me	le·ho·w·da·u·ta·nee		
not	ve·la		
but they could	kha·ha·leen	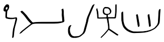	
interpretation	pe·shar	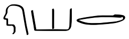	
its	mil·le·ta		
give	le·ha·cha·va·yah		
But	va·a·nah		Daniel 5:16
I have heard	shim·et		
about you	ʿa·la·yikh	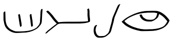	
that	dee	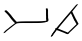	
you are able	tu·khal		
to give interpretations	pish·reen	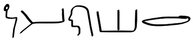	
	le·miph·shar		
difficult problems	ve·qit·reen		
and solve	le·mish·re	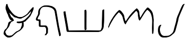	
Therefore	ke·an		
if	hen		
you can	tu·khal		
this inscription	ke·ta·va	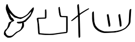	
read	le·miq·re	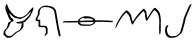	
its interpretation	u·phish·reh	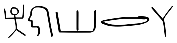	
and give me	le·ho·w·da·u·ta·nee		
in purple	ar·ge·va·na		
you will be clothed	til·bash		

chain	ve·ham·mo·ne·kha		
	dee	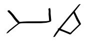	
and have a gold	da·ha·va	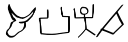	
placed around	al		
your neck	tsaw·ve·rakh		
and you will be made the third	ve·tal·ta	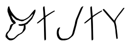	
in the kingdom ”	ve·mal·khu·ta	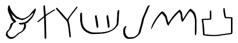	
highest ruler	tish·lat		
In response	be·da·yin		Daniel 5:17
	a·neh		
Daniel	da·nee·yel	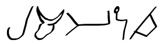	
said	ve·a·mar		
	qo·dam	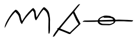	
to the king	mal·ka	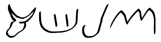	
your gifts	mat·te·na·takh	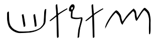	
for yourself	lakh	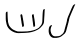	
“ You may keep	le·hew·yan	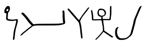	
your rewards	u·ne·va·ze·be·ya·takh		
to someone else	le·a·cho·ran	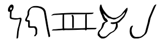	
and give	hav		
Nevertheless	be·ram		
the inscription	ke·ta·va		
I will read	eq·re	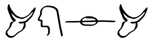	
for the king	le·mal·ka	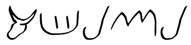	
and interpret it	u·phish·ra		
for him	a·ho·wd·in·neh		
As for you	ʾan·tah	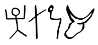	Daniel 5:18

O king	mal·ka	מלכא
God	e·la·ha	אלהא
the Most High	ʿil·la·ya	עליא
sovereignty	mal·khu·ta	מלכותא
and greatness	u·re·vu·ta	ורבותא
glory	vee·qa·ra	ויקרא
and honor	ve·had·rah	והדרה
gave	ye·hav	יהב
Nebuchadnezzar	lin·vu·khad·nets·tsar	לנבכדנצר
your father	a·vukh	אבוך
Because of	u·min	ומן
the greatness	re·vu·ta	רבותא
that	dee	די
He bestowed	ye·hav	יהב
on him	leh	לה
of every	kol	כל
the people	am·may·ya	עממיא
nation	u·may·ya	אמיא
and language	ve·lish·sha·nay·ya	ולשניא
	ha·wo	הוו
trembled	za·ʾa·ʿīn	זאעין
in fear	ve·da·cha·leen	ודחלין
before	min	מן
him	qo·da·mo·w·hee	קדמוהי
whom	dee	די
he	ha·vah	הוה
wished	tsa·ve	צבא

Daniel 5:19

He	ha·va		
killed	qa·tel	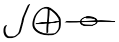	
whom	ve·dee		
he	ha·vah	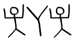	
wished	tsa·ve	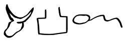	
	ha·vah	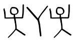	
and kept alive	ma·che	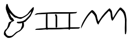	
whom	ve·dee		
he	ha·vah	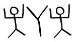	
wished	tsa·ve	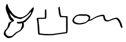	
	ha·vah	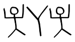	
he exalted	ma·reem	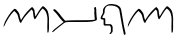	
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he	ha·vah	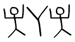	
wished	tsa·ve	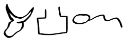	
	ha·vah	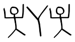	
and humbled	mash·peel		
But when	u·khe·dee		Daniel 5:20
became arrogant	rim	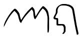	
his heart	liv·veh		
and his spirit	ve·ru·cheh		
was hardened	tiq·phat	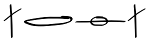	
with pride	la·ha·za·dah		
he was deposed	ha·ne·chat	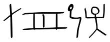	
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throne	ka·re·se		
his royal	mal·khu·teh		

and his glory	vee·qa·rah	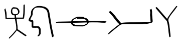	
was taken	he·di·yu	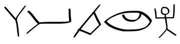	
from him	min·neh	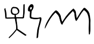	
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mankind	be·ne	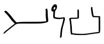	
	a·na·sha	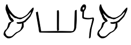	
He was driven away	te·reed	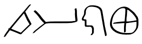	
and his mind	ve·liv·veh		
was like	im		
[that of] a beast	che·ve·ta	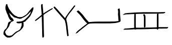	
	she·wī		
with	ve·im		
the wild donkeys	a·ra·day·ya		
He lived	me·do·w·reh		
grass	is·ba	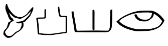	
like an ox	khe·to·w·reen		
and ate	ye·ta·a·mun·neh		
with the dew	u·mit·tal		
of heaven	she·may·ya	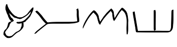	
and his body	gish·meh		
was drenched	yits·tab·ba		
until	ad		
	dee	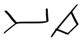	
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that	dee	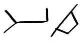	
rules	shal·leet	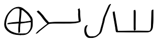	
God	e·la·ha	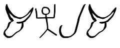	

the Most High	ʿil·la·ya	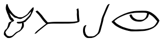	
over the kingdom	be·mal·khut	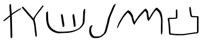	
of mankind	a·na·sha	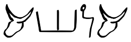	
whom	u·le·man	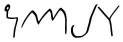	
	dee	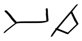	
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setting	ye·ha·qem	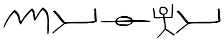	
over it	ʿa·la·yēh	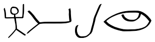	
But you	ve·ʾan·tah		Daniel 5:22
his son	be·reh		
O Belshazzar	be·le·shats·tsar		
have not	la		
humbled	hash·pe·let		
your heart	liv·vakh		
all	kal	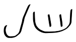	
even though	qo·vel	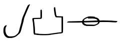	
	dee	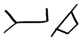	
	khal		
this	de·nah		
you knew	ye·da·ta		
yourself against	ve·al		Daniel 5:23
the Lord	ma·re		
of heaven	she·may·ya		
Instead, you have exalted	hit·ro·w·mam·ta		
The vessels	u·le·ma·nay·ya		
from	dee	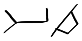	
His house	vay·teh	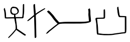	

were brought	hay·tee	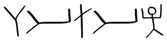
to you	qa·da·ma·yikh	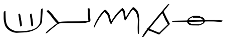
and as you	ve·ʾan·tah	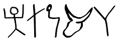
with your nobles	ve·rav·re·va·na·yikh	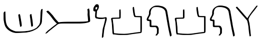
wives	she·ge·la·takh	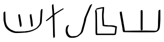
and concubines	u·le·che·na·takh	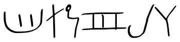
wine	cham·ra	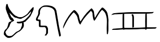
drank	sha·ta·yin	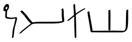
from them	be·ho·wn	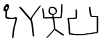
[your] gods	ve·le·la·he	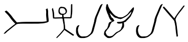
of silver	khas·pa	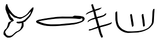
and gold	ve·da·ha·va	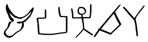
bronze	ne·cha·sha	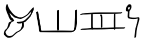
and iron	phar·ze·la	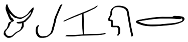
wood	a·a	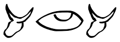
and stone	ve·av·na	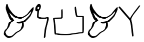
which	dee	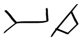
cannot	la	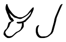
see	cha·za·yin	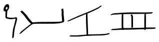
or	ve·la	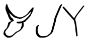
hear	sha·me·een	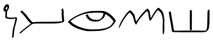
or	ve·la	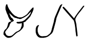
understand	ya·de·een	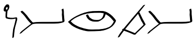
you praised	shab·bach·ta	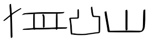
the God	ve·le·la·ha	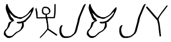
who	dee	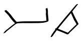
your very breath	nish·me·takh	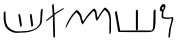

in His hand	bee·deh	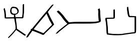	
and all	ve·khal	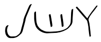	
your ways	o·re·cha·takh	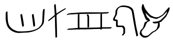	
holds	leh	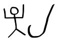	
But you have failed to	la	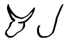	
glorify	had·dar·ta	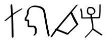	
Therefore	be·da·yin	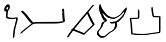	Daniel 5:24
	min	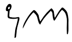	
	qo·da·mo·w·hee	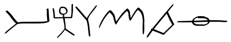	
He sent	she·li·ya·ach	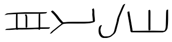	
	pas·sa	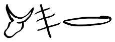	
	dee	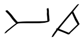	
the hand	ye·da	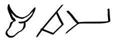	
inscription	u·khe·ta·va	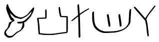	
the	de·nah	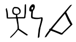	
that wrote	re·sheem	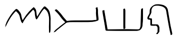	
Now this	u·de·nah	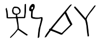	Daniel 5:25
is the inscription	khe·ta·va	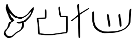	
that	dee	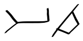	
was written :	re·sheem	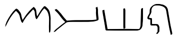	
MENE	me·ne	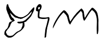	
MENE	me·ne	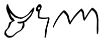	
TEKEL	te·qel	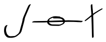	
PARSIN	u·phar·seen	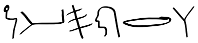	
[And] this	de·nah	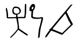	Daniel 5:26
is the interpretation	pe·shar	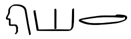	
of the message :	mil·le·ta	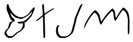	

MENE	me·ne	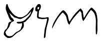	
has numbered	me·nah	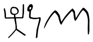	
means that God	e·la·ha		
the days of your reign	mal·khu·takh		
and brought it to an end	ve·hash·le·mah	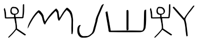	
TEKEL	te·qel	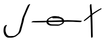	Daniel 5:27
means that you have been weighed	te·qee·le·tah	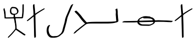	
on the scales	ve·mo·zan·ya		
and found	ve·hish·te·kha·chat		
deficient	chas·seer		
PERES	pe·res		Daniel 5:28
has been divided	pe·ree·sat	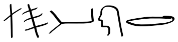	
means that your kingdom	mal·khu·takh		
and given over	vee·hee·vat		
to the Medes	le·ma·day		
and Persians ”	u·pha·ras		
Then	be·da·yin		Daniel 5:29
gave the command	a·mar		
Belshazzar	be·le·shats·tsar		
and they clothed	ve·hal·bee·shu	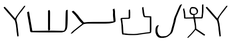	
Daniel	le·da·nee·yel	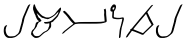	
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chain	ve·ham·mo·ne·kha		
	dee	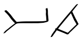	
placed a gold	da·ha·va	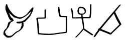	
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his neck	tsaw·ve·reh		
and proclaimed	ve·hakh·ri·zu	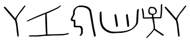	
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	dee	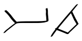	
-	le·he·ve	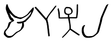	
ruler	shal·leet	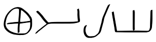	
the third highest	tal·ta	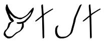	
in the kingdom	be·mal·khu·ta	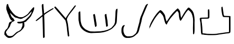	
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very night	be·le·le·ya	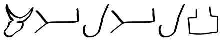	
was slain	qe·teel	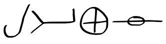	
Belshazzar	be·le·shats·tsar	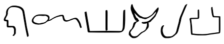	
king	mal·ka	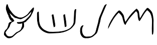	
of the Chaldeans	khas·da·ya	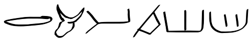	
and Darius	ve·da·re·ya·vesh	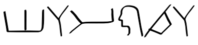	Daniel 5:31
the Mede	ma·day·ʾa	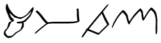	
received	qab·bel	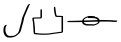	
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at the age	ke·var	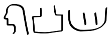	
	she·neen	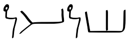	
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	ve·tar·ten	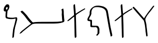	
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pleased	qo·dam	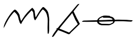	
Darius	da·re·ya·vesh	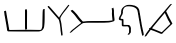	
to appoint	va·ha·qeem	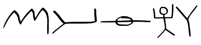	
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	dee	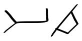	
to rule	le·he·won	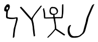	
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three	te·la·ta	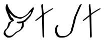	
	dee	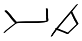	
including Daniel	da·nee·yel	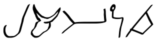	
	chad	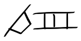	
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	dee	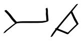	
	le·he·won	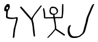	
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these	il·len	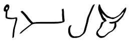	
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to whom	le·ho·wn	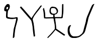	
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so that the king	u·mal·ka	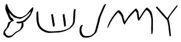	
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would	le·he·ve	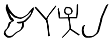	
suffer loss	na·ziq	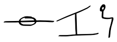	

Soon	e·da·yin	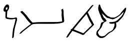	Daniel 6:3
Daniel	da·nee·yel	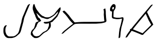	
	de·nah		
	ha·va		
distinguished himself	mit·nats·tsach		
among	al		
the administrators	sa·re·khay·ya		
and satraps	va·a·chash·dar·pe·nay·ya		
	kal	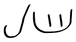	
by	qo·vel	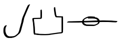	
	dee	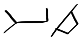	
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his extraordinary	yat·tee·ra	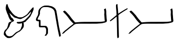	
	beh		
So the king	u·mal·ka	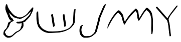	
planned	a·sheet	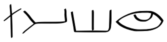	
to set him	la·ha·qa·mu·teh	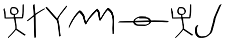	
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the whole	kal	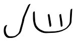	
kingdom	mal·khu·ta		
Thus	e·da·yin	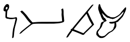	Daniel 6:4
the administrators	sa·re·khay·ya		
and satraps	va·a·chash·dar·pe·nay·ya		
sought	ha·wo		
	va·a·yin		
a charge	il·lah		

	le·hash·ka·chah		
against Daniel	le·da·nee·yel	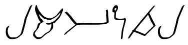	
concerning	mits·tsad		
the kingdom	mal·khu·ta		
no	ve·khal		
charge	il·lah		
or corruption	u·she·chee·tah	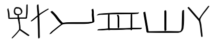	
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but they could	ya·khe·leen	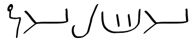	
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	kal	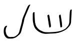	
because	qo·vel	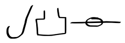	
	dee	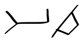	
was trustworthy	me·he·man	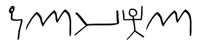	
he	hu		
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negligence	sha·lu	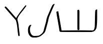	
or corruption	u·she·chee·tah	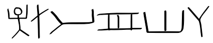	
and no	la		
was found	hish·te·kha·chat		
in him	a·lo·w·hee		
Finally	e·da·yin	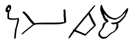	Daniel 6:5
men	guv·ray·ya	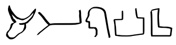	
these	il·lekh	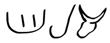	
said	a·me·reen	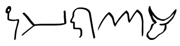	
	dee	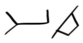	
“ We will never	la		

find	ne·hash·kach	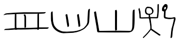	
Daniel	le·da·nee·yel	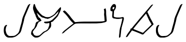	
against this	de·nah		
any	kal		
charge	il·la		
unless	la·hen		
we find [something]	hash·kach·nah		
against him	a·lo·w·hee		
concerning the law	be·dat	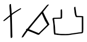	
of his God ”	e·la·heh		
So	e·da·yin	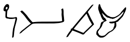	Daniel 6:6
the administrators	sa·re·khay·ya	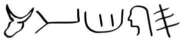	
and satraps	va·a·chash·dar·pe·nay·y a		
	il·len		
went together	har·gi·shu		
to	al		
the king	mal·ka	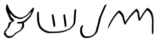	
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Darius	da·re·ya·vesh	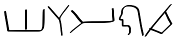	
“ O King	mal·ka	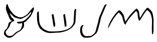	
forever !	le·a·le·meen	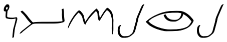	
may you live	che·yee	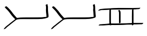	
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All	kol	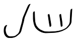	
administrators	sa·re·khe		

the royal	mal·khu·ta	
prefects	sig·nay·ya	
satraps	va·a·chash·dar·pe·nay·ya	
advisers	had·da·ve·ray·ya	
and governors	u·pha·cha·va·ta	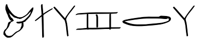
should establish	le·qay·ya·mah	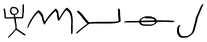
an ordinance	qe·yam	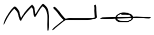
that the king	mal·ka	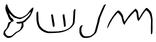
and enforce	u·le·taq·qa·phah	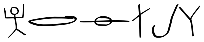
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that	dee	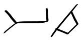
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who	dee	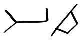
petitions	yiv·eh	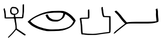
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any	kal	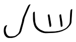
god	e·lah	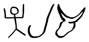
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thirty	te·la·teen	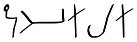
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	min·nakh	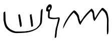
O king	mal·ka	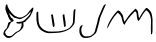
will be thrown	yit·re·me	
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of lions	ar·ya·va·ta	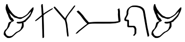	
Therefore	ke·an		Daniel 6:8
O king	mal·ka	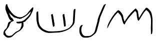	
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the decree	e·sa·ra		
and sign	ve·tir·shum	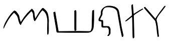	
the document	ke·ta·va	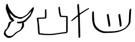	
so that	dee	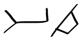	
it cannot	la		
be changed —	le·hash·na·yah		
in accordance with the law	ke·dat		
of the Medes	ma·day		
and Persians	u·pha·ras		
which	dee	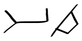	
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Therefore	kal	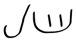	Daniel 6:9
	qo·vel	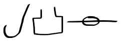	
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King	mal·ka	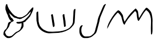	
Darius	da·re·ya·vesh	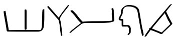	
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the written	ke·ta·va	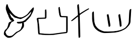	
decree	ve·e·sa·ra		
Daniel	ve·da·nee·yel	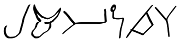	Daniel 6:10
Now when	ke·dee	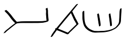	
learned	ye·da	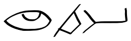	

that	dee	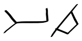
had been signed	re·sheem	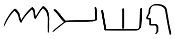
the document	ke·ta·va	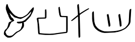
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into his house	le·vay·teh	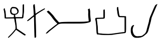
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opened	pe·tee·chan	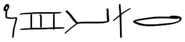
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upper room	be·il·lee·teh	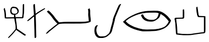
toward	ne·ged	
Jerusalem	ye·ru·she·lem	
times	ve·zim·neen	
and three	te·la·tah	
a day	ve·yo·w·ma	
he	hu	
got down	ba·rekh	
on	al	
his knees	bir·kho·w·hee	
prayed	u·me·tsal·le	
and gave thanks	u·mo·w·de	
to	qo·dam	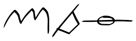
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	kal	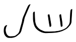
just as	qo·vel	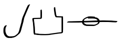
	dee	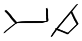
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he had done	a·ved	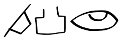

before	min		
	qad·mat		
	de·nah		
Then	e·da·yin	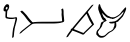	Daniel 6:11
men	guv·ray·ya	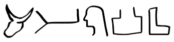	
these	il·lekh	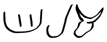	
went as a group	har·gi·shu		
and found	ve·hash·ka·chu	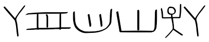	
Daniel	le·da·nee·yel	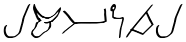	
petitioning	ba·e		
and imploring	u·mit·chan·nan		
	qo·dam	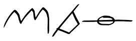	
his God	e·la·heh		
So	be·da·yin		Daniel 6:12
they approached	qe·ree·vu	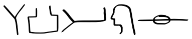	
and asked	ve·a·me·reen	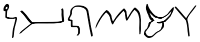	
	qo·dam	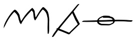	
the king	mal·ka	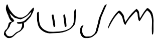	
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his royal	mal·ka	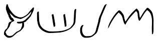	
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a decree	e·sar		
sign	re·sham·ta	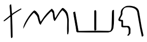	
that	dee	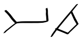	
any	khal	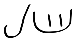	
man	e·nash	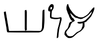	

who	dee	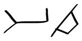
petitions	yiv·eh	
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god	e·lah	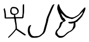
or man	ve·e·nash	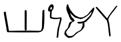
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days	yo·w·meen	
thirty	te·la·teen	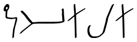
except you	la·hen	
	min·nakh	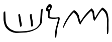
O king	mal·ka	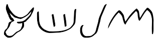
will be thrown	yit·re·me	
into the den	le·go·wv	
of lions ? ”	ar·ya·w·ta	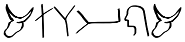
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The king	mal·ka	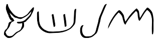
	ve·a·mar	
stands	yats·tsee·va	
the order	mil·le·ta	
“ According to the law	ke·dat	
of the Medes	ma·day	
and Persians	u·pha·ras	
	dee	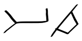
and it cannot	la	
be repealed ”	te·de	
Then	be·da·yin	

Daniel 6:13

they told	a·no	𐤏𐤍𐤅
	ve·a·me·reen	𐤅𐤀𐤌𐤓𐤉𐤍
	qo·dam	𐤒𐤃𐤌
the king	mal·ka	𐤌𐤋𐤊𐤀
one	dee	𐤃𐤉
“ Daniel	da·nee·yel	𐤃𐤍𐤉𐤀𐤋
	dee	𐤃𐤉
of	min	𐤌𐤍
the exiles	be·ne	𐤁𐤍𐤉
	ga·lu·ta	𐤂𐤋𐤅𐤕𐤀
from	dee	𐤃𐤉
Judah	ye·hud	𐤉𐤄𐤅𐤃
shows no	la	𐤋𐤀
regard	sam	𐤔𐤌
for you	ʿa·la·yikh	𐤏𐤋𐤉𐤊
O king	mal·ka	𐤌𐤋𐤊𐤀
	te·em	𐤈𐤏𐤌
or for	ve·al	𐤅𐤏𐤋
the decree	e·sa·ra	𐤀𐤎𐤓𐤀
that	dee	𐤃𐤉
you have signed	re·sham·ta	𐤓𐤔𐤌𐤕
times	ve·zim·neen	𐤅𐤆𐤌𐤍𐤉𐤍
three	te·la·tah	𐤕𐤋𐤕𐤄
a day ”	be·yo·w·ma	𐤁𐤉𐤅𐤌𐤀
He still makes	ba·e	𐤁𐤏𐤀
his petition	ba·u·teh	𐤁𐤏𐤅𐤕𐤄
-	e·da·yin	𐤀𐤃𐤉𐤍

Daniel 6:14

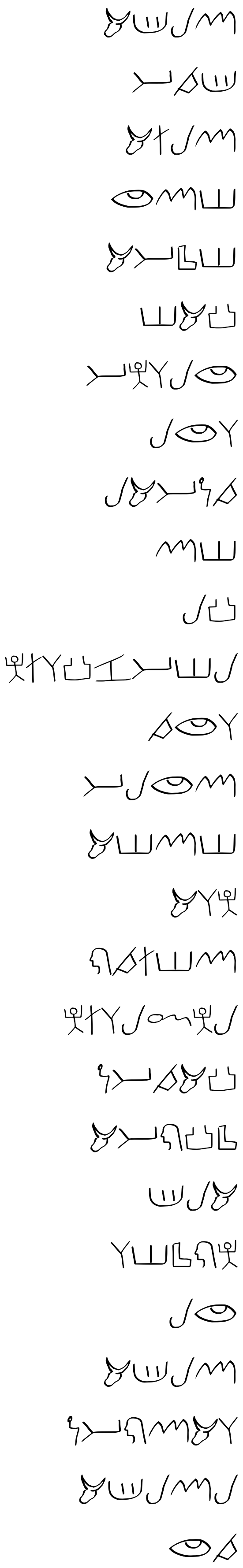

the king	mal·ka	
As soon as	ke·dee	
this	mil·le·ta	
heard	she·ma	
he was deeply	sag·gee	
distressed	be·esh	
	a·lo·w·hee	
and	ve·al	
Daniel	da·nee·yel	
set	sam	
[his] mind	bal	
on delivering	le·she·za·vu·teh	
until	ve·ad	
sundown	me·a·le	
	shim·sha	
	ha·va	
and he labored	mish·tad·dar	
to rescue him	le·hats·tsa·lu·teh	
Then	be·da·yin	Daniel 6:15
men	guv·ray·ya	
the	il·lekh	
approached	har·gi·shu	
	al	
the king {together}	mal·ka	
and said	ve·a·me·reen	
to him	le·mal·ka	
“ Remember	da	

O king	mal·ka	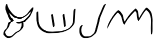	
that	dee	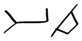	
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of the Medes	le·ma·day		
and Persians	u·pha·ras		
	dee	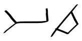	
no	khal	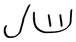	
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or ordinance	u·qe·yam	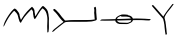	
	dee	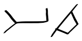	
by the king	mal·ka	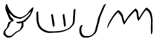	
established	ye·ha·qem	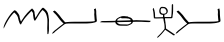	
	la		
can be changed ”	le·hash·na·yah		
So	be·da·yin		Daniel 6:16
the king	mal·ka	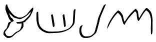	
gave the order	a·mar		
and they brought	ve·hay·tee	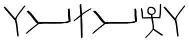	
Daniel	le·da·nee·yel	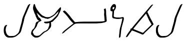	
and threw him	u·re·mo	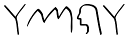	
into the den	le·gub·ba		
of	dee	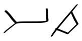	
lions	ar·ya·va·ta	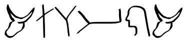	
said	a·neh		
The king	mal·ka	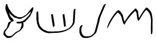	
	ve·a·mar		
to Daniel	le·da·nee·yel	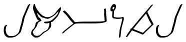	

“ May your God	e·la·hakh	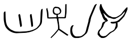	
whom	dee	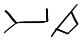	
you	ʾan·tah	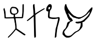	
serve	pa·lach	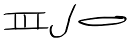	
	leh	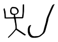	
continually	bit·dee·ra	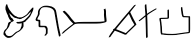	
	hu	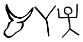	
deliver you ! ”	ye·she·ze·vin·nakh	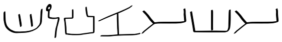	
was brought	ve·he·ta·yit	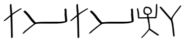	Daniel 6:17
stone	e·ven	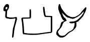	
A	cha·dah	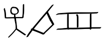	
and placed	ve·su·mat	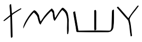	
over	al	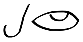	
the mouth	pum	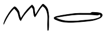	
of the den	gub·ba	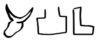	
sealed it	ve·chat·mah	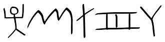	
and the king	mal·ka	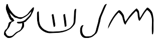	
with his own signet ring	be·iz·qe·teh	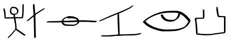	
and with the rings	u·ve·iz·qat	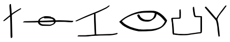	
of his nobles	rav·re·va·no·w·hee	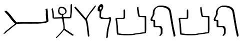	
so that	dee	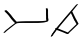	
nothing	la	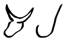	
could be changed	tish·ne	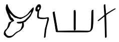	
	tse·vu	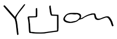	
concerning Daniel	be·da·nee·yel	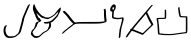	
Then	e·da·yin	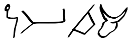	Daniel 6:18
went	a·zal	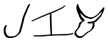	

the king	mal·ka	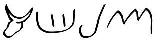	
to his palace	le·he·khe·leh	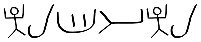	
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entertainment	ve·da·cha·van	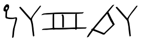	
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before him	qa·da·mo·w·hee		
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-	be·da·yin		Daniel 6:19
the king	mal·ka	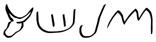	
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got up	ye·qum	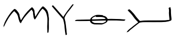	
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and hurried	u·ve·hit·be·ha·lah	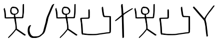	
to the den	le·gub·ba	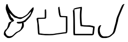	
of	dee	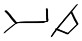	
lions	ar·ya·va·ta	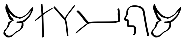	
	a·zal	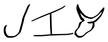	
When he reached	u·khe·miq·re·veh	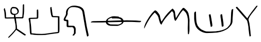	Daniel 6:20
the den	le·gub·ba	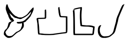	
-	le·da·nee·yel	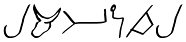	
in a voice	be·qal	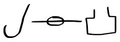	
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he cried out	ze·iq		

-	a·neh	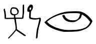	
-	mal·ka	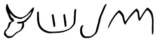	
-	ve·a·mar	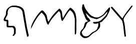	
	le·da·nee·yel	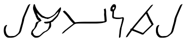	
“ O Daniel	da·nee·yel	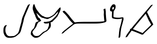	
servant	a·ved	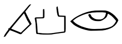	
God	e·la·ha	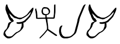	
of the living	chay·ya	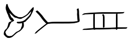	
has your God	e·la·hakh	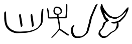	
whom	dee	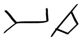	
you	ʾan·tah	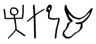	
serve	pa·lach	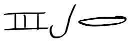	
	leh	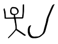	
continually	bit·dee·ra	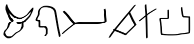	
been able	hay·khil	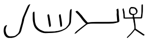	
to deliver you	le·she·za·vu·takh	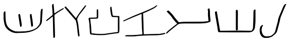	
from	min	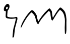	
the lions ? ”	ar·ya·va·ta	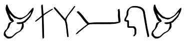	
Then	e·da·yin	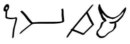	Daniel 6:21
Daniel	da·nee·yel	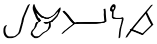	
-	im	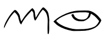	
-	mal·ka	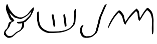	
replied	mal·lil	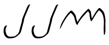	
“ O king	mal·ka	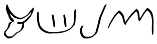	
forever !	le·a·le·meen	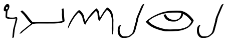	
may you live	che·yee	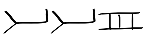	
My God	e·la·hee	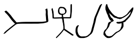	Daniel 6:22

sent	she·lach	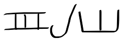	
His angel	mal·a·kheh		
and shut	u·sa·gar		
the mouths	pum		
of the lions	ar·ya·va·ta	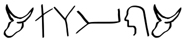	
They have not	ve·la		
hurt me	chab·be·lu·nee	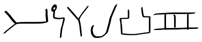	
	kal	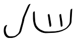	
for	qo·vel	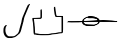	
	dee	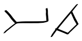	
in His sight	qa·da·mo·w·hee		
innocent	za·khu	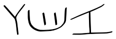	
I was found	hish·te·kha·chat	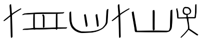	
	lee	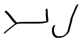	
and	ve·aph		
against you	qa·da·ma·yikh		
O king ”	mal·ka	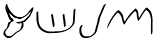	
wrong	cha·vu·lah		
no	la		
I have done	av·det		
-	be·da·yin		Daniel 6:23
The king	mal·ka	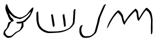	
was overjoyed	sag·gee	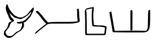	
	te·ev		
	a·lo·w·hee		
Daniel	u·le·da·nee·yel	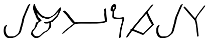	
and gave orders	a·mar		

to lift	le·han·sa·qah		
out of	min		
the den	gub·ba		
was lifted	ve·hus·saq		
and when Daniel	da·nee·yel	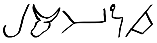	
out of	min		
the den	gub·ba		
-	ve·khal		
wounds whatsoever	cha·val	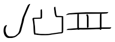	
no	la		
were found	hish·te·khach		
on him	beh		
because	dee	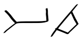	
he had trusted	he·min	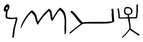	
in his God	be·la·heh		
At the command	va·a·mar		Daniel 6:24
of the king	mal·ka	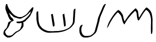	
were brought	ve·hay·tee	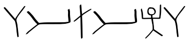	
men	guv·ray·ya		
the	il·lekh	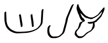	
who	dee	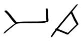	
had falsely accused	a·kha·lu		
	qar·tso·w·hee		
	dee	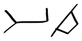	
Daniel	da·nee·yel	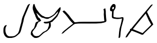	
into the den	u·le·gov		
of lions —	ar·ya·va·ta	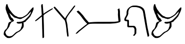	

and thrown	re·mo	
they	in·nun	
and their children	be·ne·ho·wn	
and wives	u·ne·she·ho·wn	
And before	ve·la	
they had reached	me·to	
the bottom	le·ar·eet	
of the den	gub·ba	
-	ad	
-	dee	
overpowered	she·li·tu	
them	ve·ho·wn	
the lions	ar·ya·va·ta	
all	ve·khal	
their bones	gar·me·ho·wn	
and crushed	had·di·qu	
Then	be·da·yin	Daniel 6:25
Darius	da·re·ya·vesh	
King	mal·ka	
wrote	ke·tav	
of every	le·khal	
to the people	am·may·ya	
nation	u·may·ya	
and language	ve·lish·sha·nay·ya	
-	dee	
throughout	da·ʾa·rīn	
	be·khal	

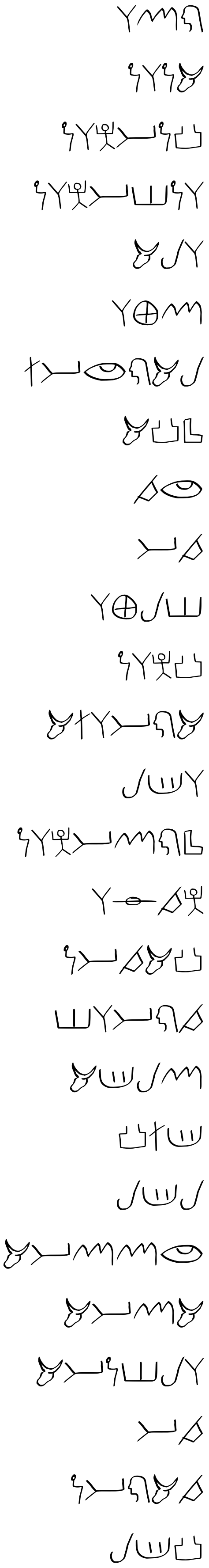

the land :	ar·a		
“ May your prosperity	she·la·me·kho·wn		
abound	yis·ge	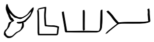	
	min		Daniel 6:26
-	qo·da·may		
I hereby	seem	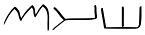	
decree	te·em		
that	dee	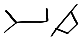	
in every	be·khal		
part	sha·le·tan	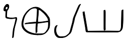	
of my kingdom	mal·khu·tee		
	le·he·won	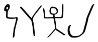	
[men are to] tremble	za·ʾa·ʿīn		
in fear	ve·da·cha·leen	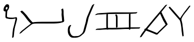	
	min		
before	qo·dam	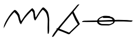	
the God	e·la·heh		
of	dee	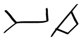	
Daniel :	da·nee·yel	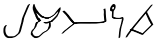	
For	dee	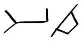	
He	hu		
God	e·la·ha		
is the living	chay·ya	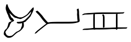	
and He endures forever	ve·qay·yam	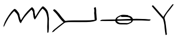	
	le·a·le·meen	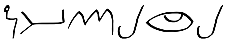	
His kingdom	u·mal·khu·teh	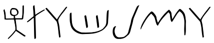	
	dee	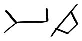	

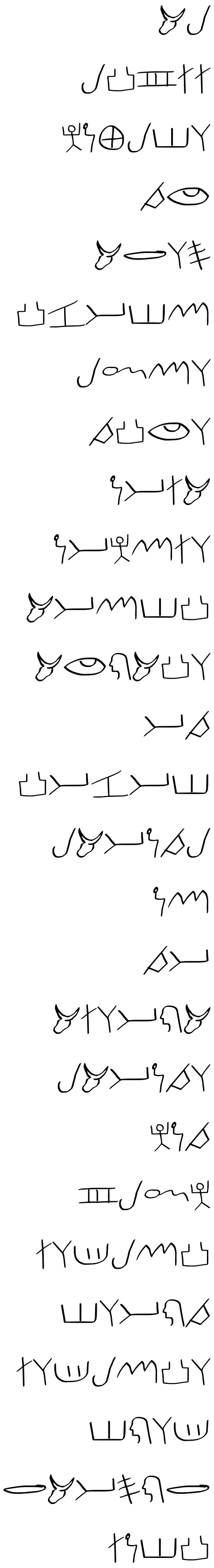

will never	la	
be destroyed	tit·chab·bal	
and His dominion	ve·sha·le·ta·neh	
	ad	
will never end	so·w·pha	
He delivers	me·she·ziv	Daniel 6:27
and rescues	u·mats·tsil	
He performs	ve·a·ved	
signs	a·teen	
and wonders	ve·tim·heen	
in the heavens	bish·may·ya	
and on the earth	u·ve·ar·a	
for He	dee	
has rescued	she·zeev	
Daniel	le·da·nee·yel	
from	min	
the power	yad	
of the lions ”	ar·ya·va·ta	
So Daniel	ve·da·nee·yel	Daniel 6:28
	de·nah	
prospered	hats·lach	
during the reign	be·mal·khut	
of Darius	da·re·ya·vesh	
and the reign	u·ve·mal·khut	
of Cyrus	ko·w·resh	
the Persian	pa·re·sa·ya	
year	bish·nat	Daniel 7:1

In the first	cha·dah	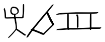	
of Belshazzar	le·ve·le·shats·tsar		
of the reign	me·lekh	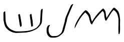	
over Babylon	ba·vel	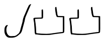	
Daniel	da·nee·yel	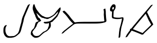	
a dream	che·lem	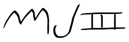	
had	cha·zah	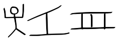	
and visions	ve·chez·ve		
passed through his mind	re·sheh		
as he lay	al		
on his bed	mish·ke·veh	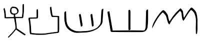	
	be·da·yin		
the dream	chel·ma	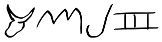	
He wrote down	khe·tav	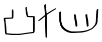	
and this is the summary	resh		
of his account	mil·leen	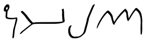	
	a·mar		
declared :	a·neh		Daniel 7:2
Daniel	da·nee·yel	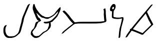	
	ve·a·mar		
looked	cha·zeh	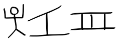	
I	ha·vet	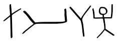	
“ In my vision	be·chez·vee	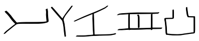	
in	im		
the night	le·le·ya	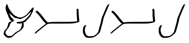	
and suddenly	va·a·ru		
the four	ar·ba		

winds	ru·che	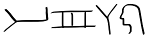	
of heaven	she·may·ya	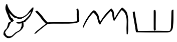	
were churning up	me·gee·chan	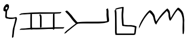	
sea	le·yam·ma	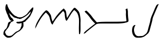	
the great	rab·ba	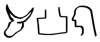	
Then four	ve·ar·ba	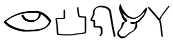	Daniel 7:3
beasts	che·van	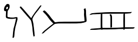	
great	rav·re·van	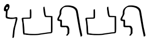	
came up	sa·le·qan	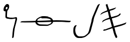	
out of	min	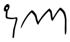	
the sea	yam·ma	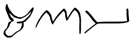	
different	sha·ne·yan	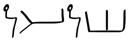	
each one	da	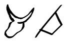	
from	min	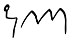	
the others :	da	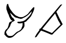	
The first [beast]	qad·ma·ye·ta	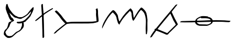	Daniel 7:4
was like a lion	khe·ar·yeh	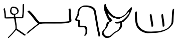	
[the] wings	ve·gap·peen	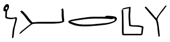	
-	dee	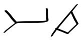	
of an eagle	ne·shar	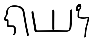	
and it had	lah	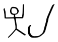	
watched	cha·zeh	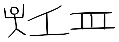	
I	ha·vet	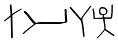	
until	ad	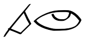	
	dee	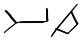	
were torn off	me·ree·tu	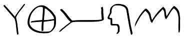	
its wings	gap·payh	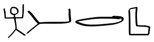	

and it was lifted up	u·ne·tee·lat	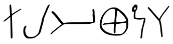	
from	min	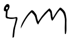	
the ground	ar·a	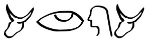	
on	ve·al	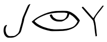	
two feet	rag·la·yin	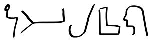	
like a man	ke·e·nash	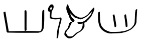	
and made to stand	ho·qee·mat	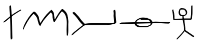	
the mind	u·le·vav	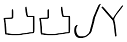	
of a man	e·nash	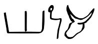	
and given	ye·heev	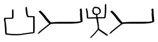	
	lah	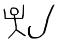	
Suddenly	va·a·ru	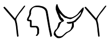	Daniel 7:5
beast {appeared}	che·vah	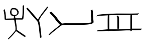	
another	a·cho·ree	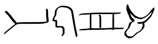	
which	tin·ya·nah	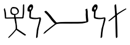	
looked like	da·me·yah	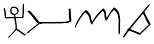	
a bear	le·dov	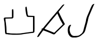	
of its sides	ve·lis·tar	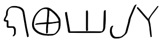	
on one	chad	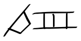	
It was raised up	ho·qi·mat	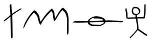	
and it had three	u·te·lat	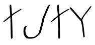	
ribs	il·een	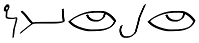	
in its mouth	be·phum·mah	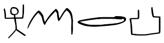	
between	ben	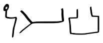	
its teeth	shin·nay·yah	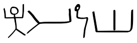	
So	ve·khen	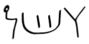	
it was told	a·me·reen	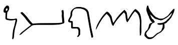	

	lah	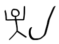	
‘ Get up	qu·mee	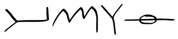	
[and] gorge yourself	a·khu·lee	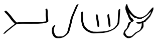	
on flesh	be·sar	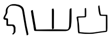	
! ’	sag·gee	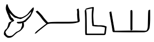	
Next	ba·tar	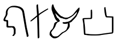	Daniel 7:6
	de·nah	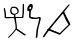	
watched	cha·zeh	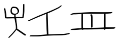	
as I	ha·vet	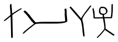	
appeared	va·a·ru	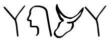	
another beast	a·cho·ree	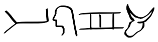	
It was like a leopard	kin·mar	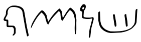	
it had	ve·lah	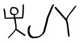	
wings	gap·peen	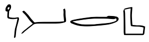	
four	ar·ba	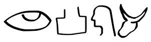	
like those of	dee	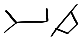	
a bird	o·wph	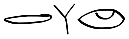	
and on	al	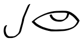	
its back	gab·bay·yah	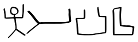	
had four	ve·ar·be·ah	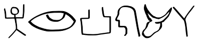	
heads	re·sheen	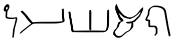	
The beast also	le·che·ve·ta	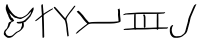	
authority to rule	ve·sha·le·tan	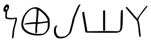	
and it was given	ye·heev	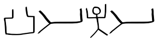	
	lah	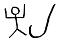	
After	ba·tar	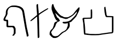	Daniel 7:7
this	de·nah	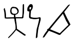	

watched	cha·zeh	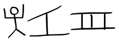
as I	ha·vet	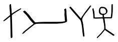
in my vision	be·chez·ve	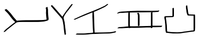
in the night	le·le·ya	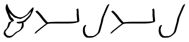
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beast {appeared}	che·vah	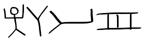
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[and it was] terrifying —	de·chee·lah	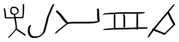
dreadful	ve·e·me·ta·nee	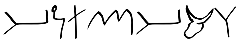
strong —	ve·taq·qee·pha	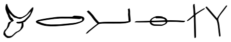
and extremely	yat·tee·ra	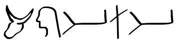
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	dee	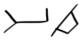
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and crushed	u·mad·de·qah	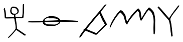
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underfoot	be·rag·lay·yah	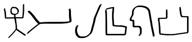
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	ve·hee	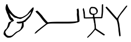
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all	kal	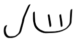
the beasts	che·va·ta	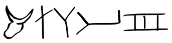
	dee	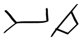

before it	qa·da·mayh	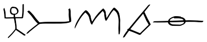	
horns	ve·qar·na·yin	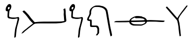	
and it had ten	a·sar	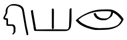	
	lah	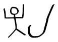	
contemplating	mis·tak·kal	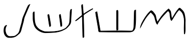	Daniel 7:8
While I was	ha·vet	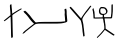	
the horns	be·qar·nay·ya	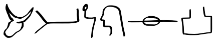	
	va·a·lu	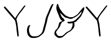	
horn	qe·ren	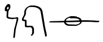	
suddenly another	a·cho·ree	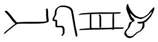	
a little one	ze·e·rah	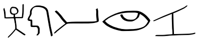	
came up	sil·qat	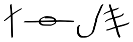	
among them	bē·nē·hon	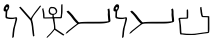	
and three	u·te·lat	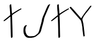	
of	min	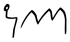	
horns	qar·nay·ya	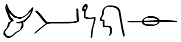	
the first	qad·ma·ya·ta	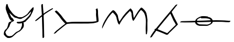	
were uprooted	ʾɛt·ʿa·qa·ru	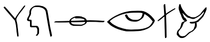	
before	min	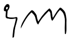	
it	qo·da·may·yah	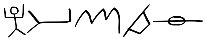	
	va·a·lu	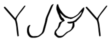	
had eyes	ay·neen	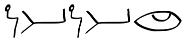	
like those	ke·ay·ne	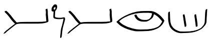	
of a man	a·na·sha	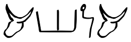	
horn	be·qar·na	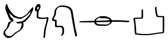	
This	da	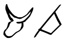	
and a mouth	u·phum	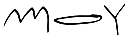	

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to watch	cha·zeh	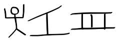	Daniel 7:9
I continued	ha·vet	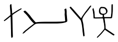	
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	dee	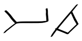	
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were set in place	re·mee	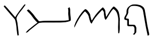	
and the Ancient	ve·at·teeq		
of Days	yo·w·meen		
took His seat	ye·tiv	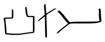	
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as snow	kit·lag		
was white	chiw·var		
and the hair	u·se·ar		
of His head	re·sheh		
wool	ka·a·mar		
was like pure	ne·qe	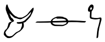	
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was flaming	she·vee·veen	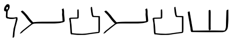	
	dee	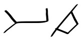	
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and its wheels	gal·gil·lo·w·hee	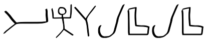	
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were all ablaze	da·liq	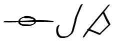	
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of	dee	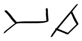	

fire	nur		
was flowing	na·ged		
coming out	ve·na·pheq		
from	min		
His presence	qo·da·mo·w·hee		
Thousands	e·leph	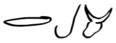	
upon thousands	ʾal·phīm		
attended Him	ye·sham·me·shun·neh		
and myriads	ve·rib·bo		
upon myriads	rib·be·van		
before Him	qa·da·mo·w·hee		
stood	ye·qu·mun	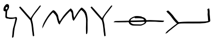	
The court	dee·na	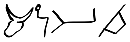	
was convened	ye·tiv	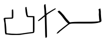	
and the books	ve·siph·reen		
were opened	pe·tee·chu	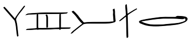	
watching	cha·zeh	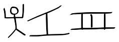	Daniel 7:11
I kept	ha·vet	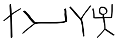	
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because of	min		
-	qal	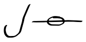	
words	mil·lay·ya	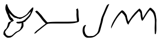	
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	dee	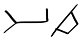	
the horn	qar·na	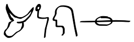	
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I continued to watch	cha·zeh	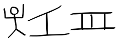	

	ha·vet	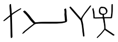	
As	ad	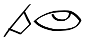	
	dee	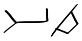	
was slain	qe·tee·lat	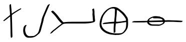	
the beast	che·ve·ta	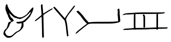	
was destroyed	ve·hu·vad	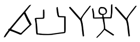	
and its body	gish·mah	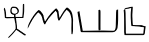	
and thrown into	vee·hee·vat	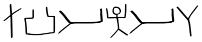	
the blazing	lee·qe·dat	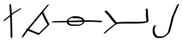	
fire	esh·sha	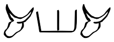	
As for the rest	u·she·ar	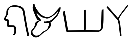	Daniel 7:12
of the beasts	che·va·ta	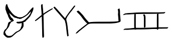	
was removed	he·dee	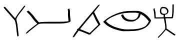	
their dominion	sha·le·ta·ne·ho·wn	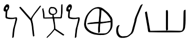	
an extension	ve·ar·khah	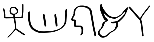	
of life	ve·chay·yeen	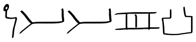	
but they were granted	ye·hee·vat	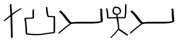	
	le·ho·wn	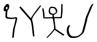	
for	ad	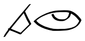	
a season	ze·man	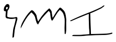	
and a time	ve·id·dan	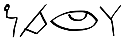	
to watch	cha·zeh	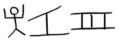	Daniel 7:13
I continued	ha·vet	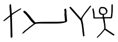	
In my vision	be·chez·ve	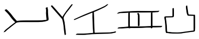	
in the night	le·le·ya	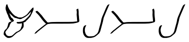	
and I saw	va·a·ru	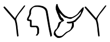	
with	im	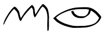	

the clouds	a·na·ne	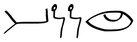	
of heaven	she·may·ya	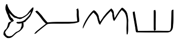	
One like the Son	ke·var	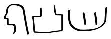	
of Man	e·nash	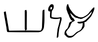	
coming	a·teh	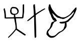	
	ha·vah	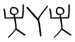	
	ve·ad	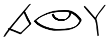	
the Ancient	at·teeq	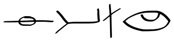	
of Days	yo·w·may·ya	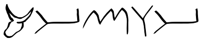	
He approached	me·tah	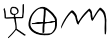	
into His presence	u·qe·da·mo·w·hee	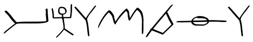	
and was led	haq·re·vu·hee	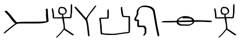	
And	ve·leh	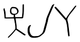	Daniel 7:14
He was given	ye·heev	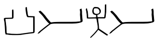	
dominion	sha·le·tan	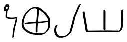	
glory	vee·qar	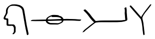	
and kingship	u·mal·khu	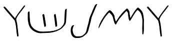	
of every	ve·khol	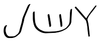	
that the people	am·may·ya	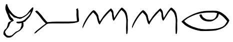	
nation	u·may·ya	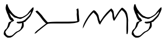	
and language	ve·lish·sha·nay·ya	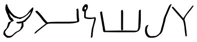	
Him	leh	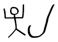	
should serve	yiph·le·chun	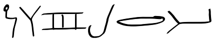	
His dominion	sha·le·ta·neh	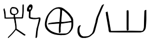	
dominion	sha·le·tan	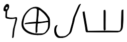	
is an everlasting	a·lam	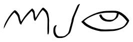	
that	dee	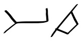	

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and His kingdom is one	u·mal·khu·teh		
that	dee	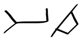	
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be destroyed	tit·chab·bal		
was grieved	et·ke·ree·yat	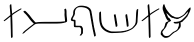	Daniel 7:15
my spirit	ru·chee	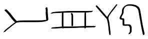	
I	a·nah		
Daniel	da·nee·yel	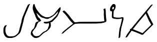	
in	be·go·w		
	nid·neh		
and the visions	ve·chez·ve		
in my mind	re·shee	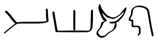	
alarmed me	ye·va·ha·lun·na·nee		
I approached	qir·vet		Daniel 7:16
	al		
one	chad	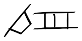	
of	min		
those who were standing there	qa·a·may·ya		
the true meaning	ve·yats·tsee·va		
and I asked	ev·e		
him	min·neh	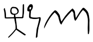	
of	al		
all	kal		
this	de·nah		
So he told	va·a·mar		

me	lee	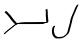	
the interpretation	u·phe·shar		
of these things :	mil·lay·ya	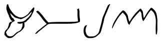	
-	ye·ho·wd·in·na·nee		
‘ These	il·len	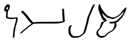	Daniel 7:17
beasts	che·va·ta	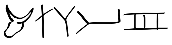	
great	rav·re·va·ta		
-	dee	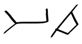	
are	in·neen		
four	ar·ba		
four	ar·be·ah	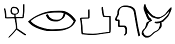	
kings	mal·kheen		
[who] will arise	ye·qu·mun	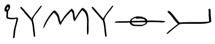	
from	min		
the earth	ar·a		
will receive	vee·qab·be·lun	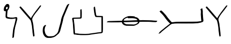	Daniel 7:18
the kingdom	mal·khu·ta		
But the saints	qad·dee·she	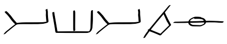	
of the Most High	el·yo·w·neen	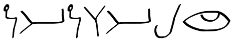	
and possess	ve·yach·se·nun	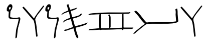	
it	mal·khu·ta		
forever	ad		
—	a·le·ma	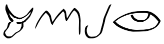	
yes, forever	ve·ad		
	a·lam	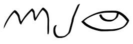	
and ever ’	a·le·may·ya		
Then	e·da·yin	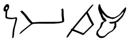	Daniel 7:19

I wanted	tse·veet	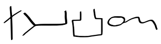	
to know the true meaning	le·yats·tsa·va		
of	al		
beast	che·ve·ta	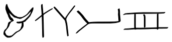	
the fourth	re·vee·a·ye·ta		
which	dee	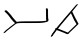	
was	ha·vat	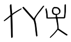	
different	sha·ne·yah	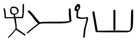	
from	min		
all the [others] —	kal·le·hon		
terrifying —	de·chee·lah	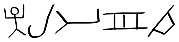	
extremely	yat·tee·rah	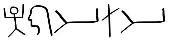	
teeth	shin·nay·yah		
	dee	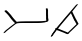	
with iron	phar·zel		
claws	ve·tiph·rayh		
	dee	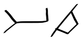	
and bronze	ne·chash		
devouring	a·khe·lah		
and crushing	mad·da·qah	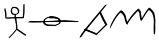	
whatever was left	u·she·a·ra		
underfoot	be·rag·layh	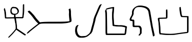	
then trampling	ra·phe·sah		
I also wanted to know about	ve·al		Daniel 7:20
horns	qar·nay·ya		
the ten	a·sar		
horn that	dee	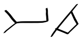	

on its head	ve·re·shah	
and the other	ve·a·cho·ree	
	dee	
came up	sil·qat	
fell —	u·ne·pha·lu	
	min	
before which	qo·da·may·yah	
three of them	te·lat	
the horn	ve·qar·na	
-	dik·ken	
with eyes	ve·ay·neen	
and with	lah	
a mouth	ve·phum	
that spoke	me·mal·lil	
words of arrogance	rav·re·van	
whose appearance [was]	ve·chez·vah	
-	rav	
more imposing than	min	
the others	chav·ra·tah	
watched	cha·zeh	Daniel 7:21
As I	ha·vet	
horn	ve·qar·na	
this	dik·ken	
was waging	a·ve·dah	
war	qe·rav	
against	im	
the saints	qad·dee·sheen	

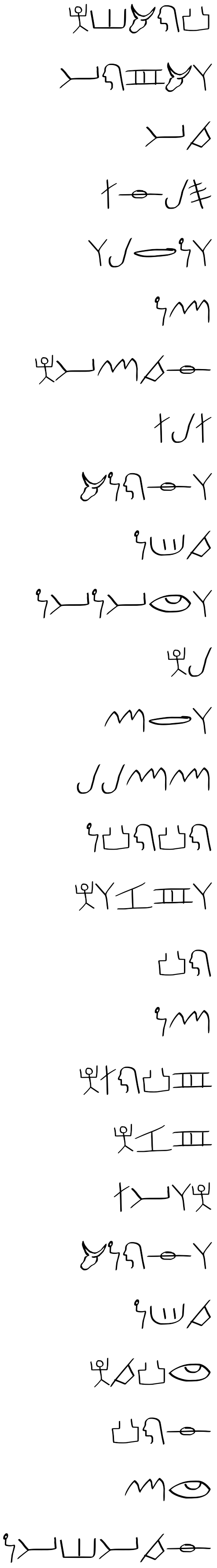

and prevailing	ve·ya·khe·lah	
against them	le·ho·wn	
until	ad	Daniel 7:22
	dee	
arrived	a·tah	
the Ancient	at·teeq	
of Days	yo·w·may·ya	
judgment	ve·dee·na	
and pronounced	ye·hiv	
in favor of the saints	le·qad·dee·she	
of the Most High	el·yo·w·neen	
and the time	ve·zim·na	
came	me·tah	
the kingdom	u·mal·khu·ta	
to possess	he·che·si·nu	
for [them]	qad·dee·sheen	
This is what	ken	Daniel 7:23
he said :	a·mar	
beast is	che·ve·ta	
‘ The fourth	re·vee·a·ye·ta	
kingdom	mal·khu	
a fourth	re·vī·ʿa·ya	
that will appear	te·he·ve	
on the earth	ve·ar·a	
	dee	
different	tish·ne	
from	min	

all	kal	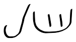	
the other kingdoms	mal·khe·va·ta		
and it will devour	ve·te·khul		
the whole	kal		
earth	ar·a		
trample it down	u·te·du·shin·nah		
and crush it	ve·tad·de·qin·nah	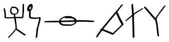	
horns	ve·qar·nay·ya		Daniel 7:24
And the ten	a·sar		
from	min·nah	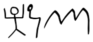	
this kingdom	mal·khu·tah		
[are] ten	as·rah		
kings	mal·kheen		
who will rise	ye·qu·mun	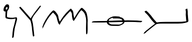	
another [king]	ve·a·cho·ran	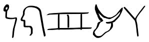	
will rise	ye·qum	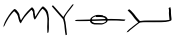	
After them	a·cha·re·ho·wn	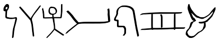	
-	ve·hu		
different	yish·ne		
from	min		
the earlier [ones]	qad·ma·ye		
three	u·te·la·tah		
kings	mal·kheen		
and subdue	ye·hash·pil	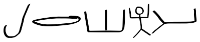	
	u·mil·leen	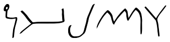	Daniel 7:25
against	le·tsad		
the Most High	ʿil·la·ya	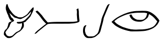	

He will speak out	ye·mal·lil		
the saints	u·le·qad·dee·she		
of the Most High	el·yo·w·neen	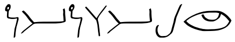	
and oppress	ye·val·le	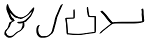	
intending	ve·yis·bar		
to change	le·hash·na·yah		
the appointed times	zim·neen		
and laws	ve·dat	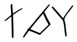	
and [the saints] will be given	ve·yit·ya·ha·vun	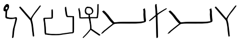	
into his hand	bee·deh	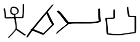	
for	ad		
a time	id·dan		
and times	ve·id·da·neen	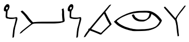	
and half	u·phe·lag		
a time	id·dan		
But the court	ve·dee·na	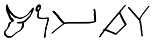	Daniel 7:26
will convene	yit·tiv	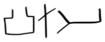	
and his dominion	ve·sha·le·ta·neh	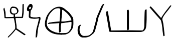	
will be taken away	ye·ha·do·wn		
and completely destroyed	le·hash·ma·dah	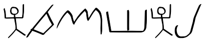	
	u·le·ho·w·va·dah		
forever	ad		
	so·w·pha	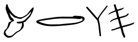	
Then the sovereignty	u·mal·khu·tah		Daniel 7:27
dominion	ve·sha·le·ta·na		
and greatness	u·re·vu·ta		

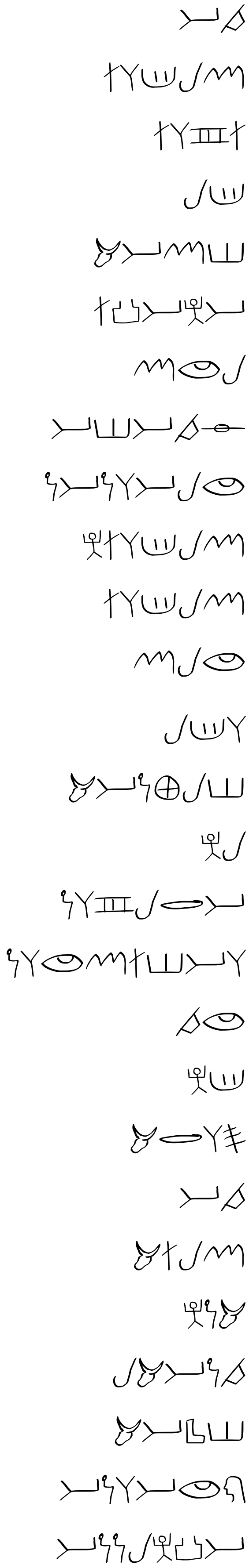

of	dee	
the kingdoms	mal·khe·vat	
under	te·cho·wt	
all	kal	
of heaven	she·may·ya	
will be given	ye·hee·vat	
to the people	le·am	
the saints	qad·dee·she	
of the Most High	el·yo·w·neen	
His kingdom	mal·khu·teh	
kingdom	mal·khut	
will be an everlasting	a·lam	
and all	ve·khol	
rulers	sha·le·ta·nay·ya	
Him ’	leh	
will serve	yiph·le·chun	
and obey	ve·yish·tam·me·un	
-	ad	Daniel 7:28
Thus	kah	
ends	so·w·pha	
	dee	
the matter	mil·le·ta	
As for me	a·nah	
Daniel	da·nee·yel	
greatly	sag·gee	
my thoughts	ra·yo·w·nay	
troubled me	ye·va·ha·lun·na·nee	

and my face	ve·zee·vay	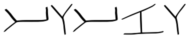	
turned pale	yish·tan·no·wn		
	a·lay	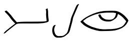	
the matter	u·mil·le·ta		
to myself ”	be·lib·bee	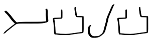	
But I kept	nit·ret		
year	bish·nat		Daniel 8:1
In the third	sha·lo·wosh		
of the reign	le·mal·khut	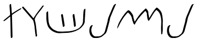	
Belshazzar	be·le·shats·tsar	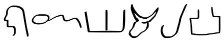	
of King	ham·me·lekh		
a vision	cha·zo·wn	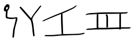	
appeared	nir·ah		
to me	e·lay	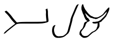	
	a·nee	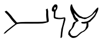	
Daniel	da·nee·yel	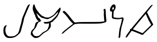	
subsequent	a·cha·re	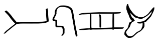	
to the one that had appeared	han·nir·ah		
to me	e·lay	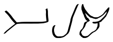	
earlier	bat·te·chil·lah	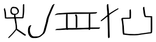	
I saw	va·er·eh		Daniel 8:2
And in the vision	be·cha·zo·wn	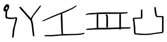	
	vay·hee	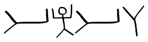	
	bir·o·tee		
myself	va·a·nee		
of Susa	be·shu·shan		
in the citadel	hab·bee·rah	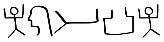	

-	a·sher		
of Elam	be·e·lam	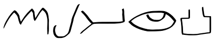	
in the province	ham·me·dee·nah		
I saw	va·er·eh		
in the vision	be·cha·zo·wn	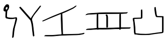	
that I	va·a·nee		
was	ha·yee·tee	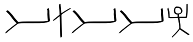	
beside	al		
Canal	u·val		
the Ulai	u·lay	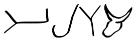	
Then I lifted up	va·es·sa		Daniel 8:3
my eyes	e·nay	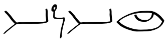	
and saw	va·er·eh		
-	ve·hin·neh		
a ram	a·yil	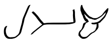	
-	e·chad	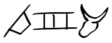	
standing	o·med		
beside	liph·ne		
the canal	ha·u·val		
with	ve·lo	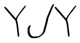	
two horns	qe·ra·na·yim	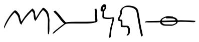	
The horns	ve·haq·qe·ra·na·yim		
were long	ge·vo·ho·wt		
but one	ve·ha·a·chat		
was longer	ge·vo·hah		
than	min		
the other	hash·she·neet		

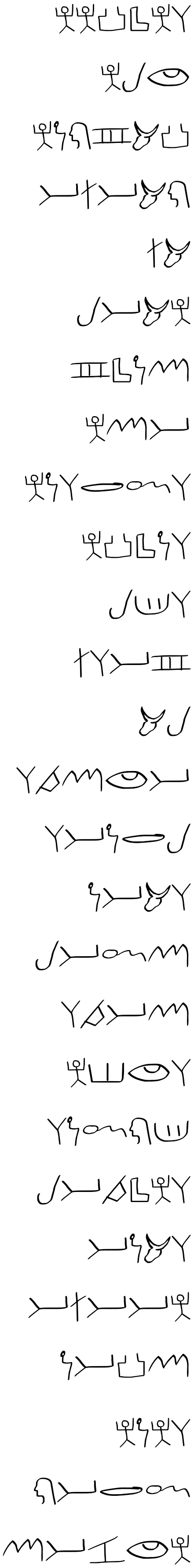

and the longer	ve·hag·ge·vo·hah	
one grew up	o·lah	
later	ba·a·cha·ro·nah	
I saw	ra·ee·tee	Daniel 8:4
-	et	
the ram	ha·a·yil	
charging	me·nag·ge·ach	
toward the west	yam·mah	
and the north	ve·tsa·pho·w·nah	
and the south	va·neg·bah	
No	ve·khal	
animal	chay·yo·wt	
	lo	
could stand	ya·am·du	
against him	le·pha·naw	
and there was no	ve·en	
deliverance	mats·tseel	
from his power	mee·ya·do	
He did	ve·a·sah	
as he pleased	khir·tso·no	
and became great	ve·hig·deel	
As I	va·a·nee	Daniel 8:5
was	ha·yee·tee	
contemplating all this	me·veen	
suddenly	ve·hin·neh	
a goat	tse·pheer	
	ha·iz·zeem	

came	ba		
out of	min		
the west	ham·ma·a·rav		
crossing	al		
the surface	pe·ne	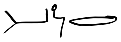	
of the entire	khal	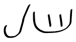	
earth	ha·a·rets		
without	ve·en		
touching	no·w·ge·a		
the ground	ba·a·rets		
-	ve·hats·tsa·pheer		
horn	qe·ren	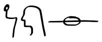	
with a prominent	cha·zut	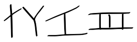	
between	ben	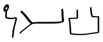	
his eyes	e·naw		
He came	vay·ya·vo	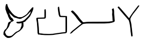	Daniel 8:6
toward	ad		
ram	ha·a·yil		
	ba·al		
the two-horned	haq·qe·ra·na·yim	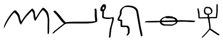	
-	a·sher		
I had seen	ra·ee·tee	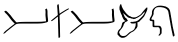	
standing	o·med	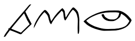	
beside	liph·ne		
the canal	ha·u·val		
and rushed	vay·ya·rats		
at him	e·law	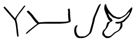	

Daniel 8:7

with furious	ba·cha·mat
power	ko·cho
I saw him	u·re·ee·tee
approach	mag·gee·a
	e·tsel
the ram	ha·a·yil
in a rage	vay·yit·mar·mar
against him	e·law
and he struck	vay·yakh
-	et
the ram	ha·a·yil
and shattered	vay·shab·ber
-	et
his two	she·te
horns	qe·ra·naw
	ve·lo
was	ha·yah
powerless	kho·ach
The ram	ba·a·yil
to stand	la·a·mod
against him	le·pha·naw
and the goat threw him	vay·yash·lee·khe·hu
to the ground	ar·tsah
and trampled him	vay·yir·me·se·hu
no one	ve·lo
[and]	ha·yah
could deliver	mats·tseel

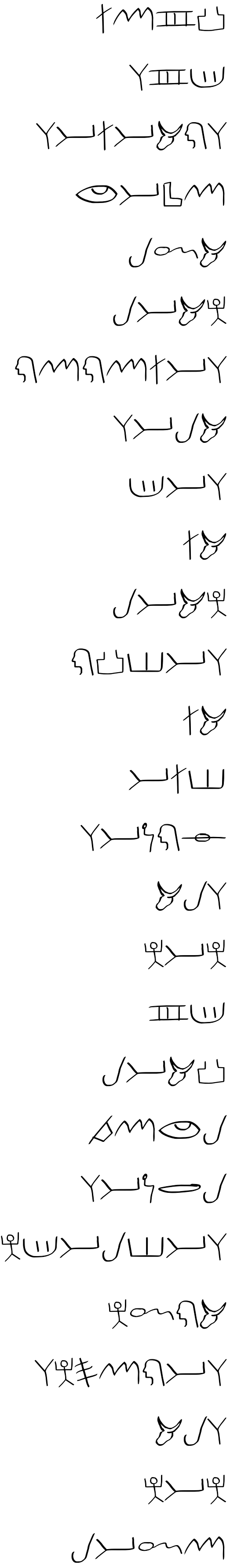

the ram	la·a·yil	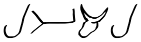	
from his power	mee·ya·do	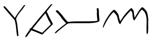	
Thus the goat	u·tse·pheer		Daniel 8:8
	ha·iz·zeem	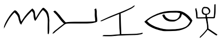	
great	hig·deel		
became	ad		
very	me·od		
but at the height of his power	u·khe·a·tse·mo	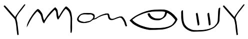	
was broken off	nish·be·rah		
horn	haq·qe·ren	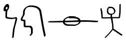	
his large	hag·ge·do·w·lah		
horns came up	vat·ta·a·le·nah		
prominent	cha·zut	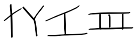	
and four	ar·ba		
in its place	tach·te·ha	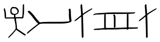	
pointing toward the four	le·ar·ba		
winds	ru·cho·wt	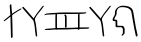	
of heaven	hash·sha·ma·yim	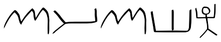	
From	u·min		Daniel 8:9
one	ha·a·chat		
of [these horns]	me·hem		
emerged	ya·tsa		
horn	qe·ren	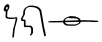	
a	a·chat	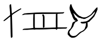	
little	mits·tse·ee·rah		
and grew	vat·tig·dal		
extensively	ye·ter	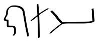	

toward	el	𐤀𐤋	
the south	han·ne·gev	𐤄𐤍𐤂𐤁	
and toward	ve·el	𐤅𐤀𐤋	
and the east	ham·miz·rach	𐤄𐤌𐤆𐤓𐤇	
	ve·el	𐤅𐤀𐤋	
the Beautiful Land	hats·tse·vee	𐤄𐤑𐤁𐤉	
It grew as high	vat·tig·dal	𐤅𐤕𐤂𐤃𐤋	Daniel 8:10
as	ad	𐤏𐤃	
the host	tse·va	𐤑𐤁𐤀	
of heaven	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
and it cast down	vat·tap·pel	𐤅𐤕𐤐𐤋	
to the earth	ar·tsah	𐤀𐤓𐤑𐤄	
some of	min	𐤌𐤍	
the host	hats·tsa·va	𐤄𐤑𐤁𐤀	
and [some]	u·min	𐤅𐤌𐤍	
of the stars	hak·ko·w·kha·veem	𐤄𐤊𐤅𐤊𐤁𐤉𐤌	
and trampled them	vat·tir·me·sem	𐤅𐤕𐤓𐤌𐤎𐤌	
even to	ve·ad	𐤅𐤏𐤃	Daniel 8:11
the Prince	sar	𐤔𐤓	
of the host	hats·tsa·va	𐤄𐤑𐤁𐤀	
It magnified itself	hig·deel	𐤄𐤂𐤃𐤉𐤋	
	u·mim·men·nu	𐤅𐤌𐤌𐤍𐤅	
it removed	hē·rīm	𐤄𐤓𐤉𐤌	
His daily sacrifice	hat·ta·meed	𐤄𐤕𐤌𐤉𐤃	
and overthrew	ve·hush·lakh	𐤅𐤄𐤔𐤋𐤊	
the place	me·kho·wn	𐤌𐤊𐤅𐤍	
of His sanctuary	miq·da·sho	𐤌𐤒𐤃𐤔𐤅	

the host	ve·tsa·va		Daniel 8:12
were given over [to the horn]	tin·na·ten		
-	al		
[and] the daily sacrifice	hat·ta·meed	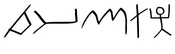	
And in the rebellion	be·pha·sha		
and it flung	ve·tash·lekh	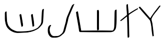	
truth	e·met	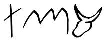	
to the ground	ar·tsah		
in whatever it did	ve·a·se·tah		
and prospered	ve·hits·lee·chah	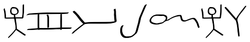	
Then I heard	va·esh·me·ah		Daniel 8:13
a	e·chad	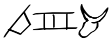	
holy one	qa·do·wosh		
speaking	me·dab·ber		
one said	vay·yo·mer		
and another	e·chad	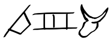	
holy	qa·do·wosh		
	lap·pal·mo·w·nee	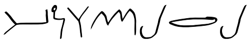	
to [him]	ham·dab·ber		
“ How	ad		
long [until the fulfillment of]	ma·tay		
the vision	he·cha·zo·wn	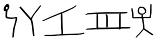	
of the daily sacrifice	hat·ta·meed		
the rebellion	ve·hap·pe·sha		
that causes desolation	sho·mem		
and the surrender	tet		

of the sanctuary	ve·qo·desh	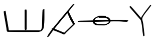	
and of the host	ve·tsa·va		
to be trampled ? ”	mir·mas	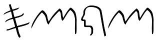	
He said	vay·yo·mer		Daniel 8:14
to me	e·lay	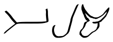	
“ It will take	ad		
evenings	e·rev		
and mornings	bo·qer	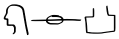	
2300	al·pa·yim		
	u·she·losh		
	me·o·wt		
will be properly restored ”	ve·nits·daq		
then the sanctuary	qo·desh	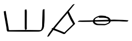	
While	vay·hee	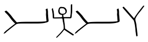	Daniel 8:15
was watching	bir·o·tee		
I	a·nee	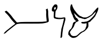	
Daniel	da·nee·yel	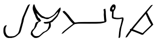	
-	et		
the vision	he·cha·zo·wn	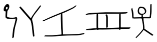	
and trying to	va·a·vaq·shah	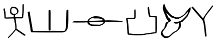	
understand it	vee·nah	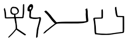	
there	ve·hin·neh		
stood	o·med	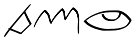	
before me	le·neg·dee		
one having the appearance	ke·mar·eh	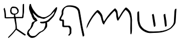	
of a man	ga·ver		
And I heard	va·esh·ma		Daniel 8:16

the voice	qo·wl	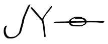	
of a man	a·dam	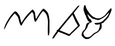	
from between [the banks of]	ben	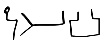	
the Ulai :	u·lay	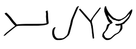	
calling	vay·yiq·ra	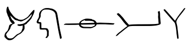	
	vay·yo·mar	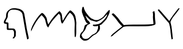	
“ Gabriel	gav·ree·el	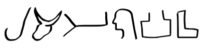	
explain	ha·ven	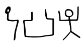	
to this man ”	le·hal·laz	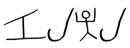	
-	et	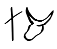	
the vision	ham·mar·eh	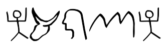	
As he came	vay·ya·vo	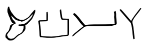	Daniel 8:17
near	e·tsel	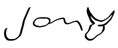	
to where I stood	a·me·dee	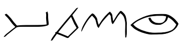	
	u·ve·vo·o	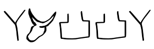	
I was terrified	niv·at·tee	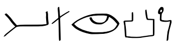	
and fell	va·ep·pe·lah	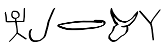	
facedown	al	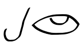	
	pa·nay	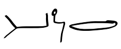	
he said	vay·yo·mer	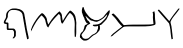	
to me	e·lay	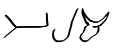	
“ understand	ha·ven	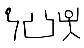	
“ Son	ben	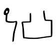	
of man ”	a·dam	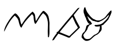	
that	kee	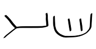	
concerns the time	le·et	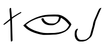	
of the end ”	qets	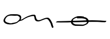	

the vision	he·cha·zo·wn	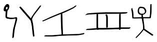	
While he was speaking	u·ve·dab·be·ro		Daniel 8:18
with me	im·mee		
I fell into a deep sleep	nir·dam·tee		
with	al		
my face	pa·nay	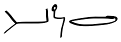	
to the ground	a·re·tsah		
Then he touched	vay·yig·ga	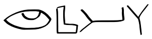	
me	bee	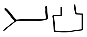	
helped me to my feet	vay·ya·a·mee·de·nee		
	al		
	a·me·dee		
and said	vay·yo·mer		Daniel 8:19
“ Behold	hin·nee	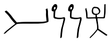	
I will make known to you	mo·w·dee·a·kha	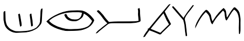	
-	et		
what	a·sher		
will happen	yih·yeh	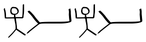	
in the latter time	be·a·cha·reet	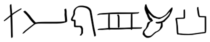	
of wrath	haz·za·am		
because	kee	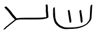	
it concerns the appointed time	le·mo·w·ed		
of the end	qets	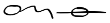	
ram	ha·a·yil	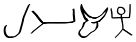	Daniel 8:20
that	a·sher		
you saw	ra·ee·ta		

	ba·al		
The two-horned	haq·qe·ra·na·yim		
represents the kings	mal·khe		
of Media	ma·day		
and Persia	u·pha·ras		
goat	ve·hats·tsa·pheer	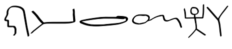	Daniel 8:21
The shaggy	has·sa·eer		
represents the king	me·lekh	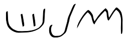	
of Greece	ya·van	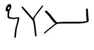	
horn	ve·haq·qe·ren	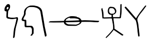	
and the large	hag·ge·do·w·lah		
-	a·sher	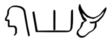	
between	ben	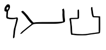	
his eyes	e·naw	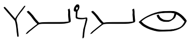	
is	hu		
king	ham·me·lekh		
the first	ha·ri·sho·wn		
the broken [one]	ve·han·nish·be·ret		Daniel 8:22
that will rise	vat·ta·a·mo·de·nah		
The four [horns]	ar·ba		
that replaced	tach·te·ha	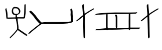	
represent four	ar·ba		
kingdoms	mal·khu·yo·wt		
from that nation	mig·go·w		
	ya·a·mo·de·nah		
but will not have	ve·lo		
the same power	ve·kho·cho		

In the latter part	u·ve·a·cha·reet	Daniel 8:23
of their reign	mal·khu·tam	
has reached its full measure	ke·ha·tem	
when the rebellion	hap·po·she·eem	
will come to the throne	ya·a·mod	
king	me·lekh	
an insolent	az	
	pa·neem	
skilled	u·me·veen	
in intrigue	chee·do·wt	
will be great	ve·a·tsam	Daniel 8:24
His power	ko·cho	
will not be his own	ve·lo	
but it	ve·kho·cho	
	ve·niph·la·o·wt	
He will cause terrible destruction	yash·cheet	
and succeed	ve·hits·lee·ach	
in whatever he does	ve·a·sah	
He will destroy	ve·hish·cheet	
the mighty men	a·tsu·meem	
people	ve·am	
along with the holy	qe·do·sheem	
Through	ve·al	Daniel 8:25
his craft	sikh·lo	
to prosper	ve·hits·lee·ach	
he will cause deceit	mir·mah	

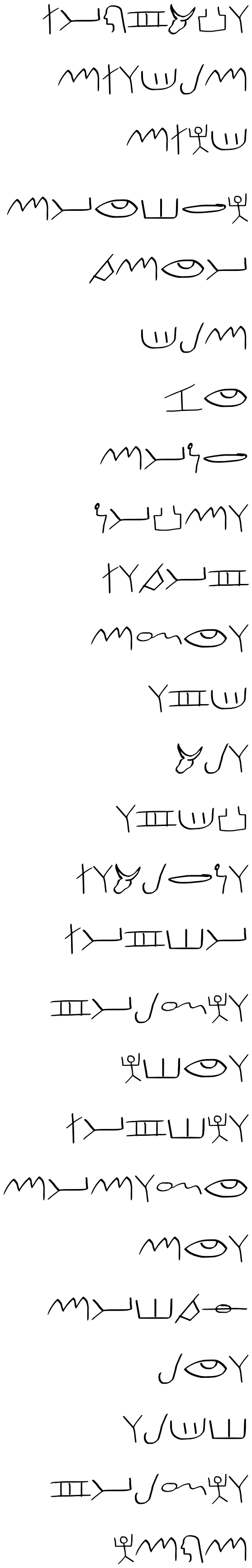

and by his hand	be·ya·do	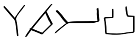	
and in his own mind	u·vil·va·vo	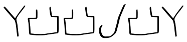	
he will make himself great	yag·deel		
In a time of peace	u·ve·shal·vah		
he will destroy	yash·cheet	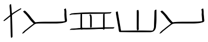	
many	rab·beem	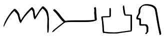	
against	ve·al		
the Prince	sar		
of princes	sa·reem	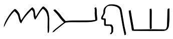	
and he will even stand	ya·a·mod		
but not	u·ve·e·phes		
by [human] hands	yad	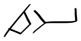	
Yet he will be broken off	yish·sha·ver	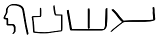	
The vision	u·mar·eh		Daniel 8:26
of the evenings	ha·e·rev		
and the mornings	ve·hab·bo·qer	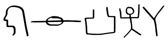	
that	a·sher		
has been spoken	ne·e·mar		
is true	e·met	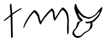	
	hu		
Now you	ve·at·tah		
must seal up	se·tom		
the vision	he·cha·zo·wn	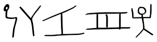	
for	kee	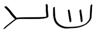	
future ”	le·ya·meem		
it concerns the distant	rab·beem		

I	va·a·nee		Daniel 8:27
Daniel	da·nee·yel	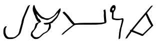	
was exhausted	nih·ye·tee	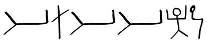	
and lay ill	ve·ne·che·le·tee	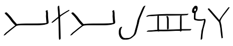	
for days	ya·meem	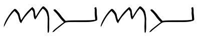	
Then I got up	va·a·qum	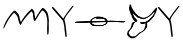	
and went about	va·e·e·seh		
-	et		
business	me·le·khet		
the king’s	ham·me·lekh		
I was confounded	va·esh·to·w·mem		
by	al		
the vision	ham·mar·eh		
it was beyond	ve·en		
understanding	me·veen	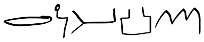	
year	bish·nat		Daniel 9:1
In the first	a·chat	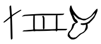	
of Darius	le·da·re·ya·vesh	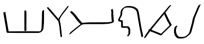	
son	ben		
of Xerxes	a·chash·ve·ro·wosh		
by descent	miz·ze·ra		
a Mede	ma·day		
who	a·sher		
was made ruler	ha·me·lakh		
over	al		
the kingdom	mal·khut	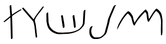	
of the Chaldeans —	kas·deem		

year	bish·nat		Daniel 9:2
in the first	a·chat	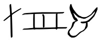	
of his reign	le·ma·le·kho		
I	a·nee	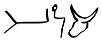	
Daniel	da·nee·yel	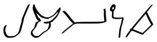	
understood	bee·no·tee	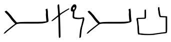	
from the sacred books	bas·se·pha·reem		
-	mis·par		
-	hash·sha·neem	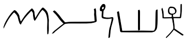	
-	a·sher		
-	ha·yah	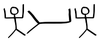	
according to the word	de·var		
of the LORD	YHVH		
to	el		
Jeremiah	yir·mi·yah		
the prophet	han·na·vee	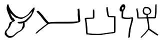	
would last	le·mal·lo·wt		
that the desolation	le·cha·re·vo·wt		
of Jerusalem	ye·ru·sha·lim		
seventy	shiv·eem		
years	sha·nah	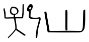	
So I turned my attention	va·et·te·nah		Daniel 9:3
-	et		
-	pa·nay	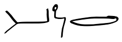	
to	el		
the Lord	a·do·nay		

God	ha·e·lo·heem	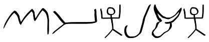	
to seek Him	le·vaq·qesh	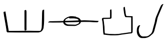	
by prayer	te·phil·lah	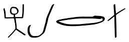	
and petition	ve·ta·cha·nu·neem	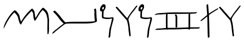	
with fasting	be·tso·wm	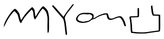	
sackcloth	ve·saq	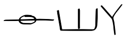	
and ashes	va·e·pher	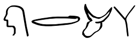	
And I prayed	va·et·pal·lah	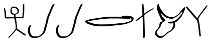	Daniel 9:4
to the LORD	la·YHVH	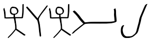	
my God	e·lo·hay	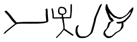	
and confessed	va·et·vad·deh	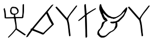	
	va·o·me·rah	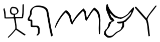	
“ O	an·na	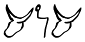	
Lord	a·do·nay	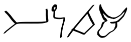	
God	ha·el	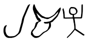	
the great	hag·ga·do·wl	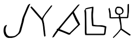	
and awesome	ve·han·no·w·ra	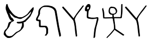	
who keeps	sho·mer	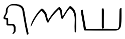	
His covenant	hab·be·reet	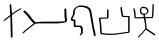	
of loving devotion	ve·ha·che·sed	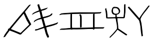	
to those who love Him	le·o·ha·vaw	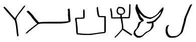	
and keep	u·le·sho·me·re	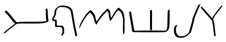	
His commandments	mits·wo·taw	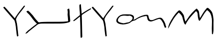	
we have sinned	cha·ta·nu	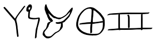	Daniel 9:5
and done wrong	ve·a·vee·nu	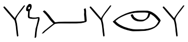	
We have acted wickedly	ve·hir·sha‘·nu	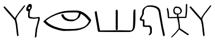	
and rebelled	u·ma·ra·de·nu	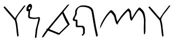	

We have turned away	ve·so·wr	𐤅𐤎𐤅𐤓	
from Your commandments	mim·mits·wo·te·kha	𐤌𐤌𐤑𐤅𐤕𐤊	
and ordinances	u·mim·mish·pa·te·kha	𐤅𐤌𐤌𐤔𐤐𐤈𐤉𐤊	
We have not	ve·lo	𐤅𐤋𐤀	Daniel 9:6
listened	sha·ma·nu	𐤔𐤌𐤏𐤍𐤅	
to	el	𐤀𐤋	
Your servants	a·va·de·kha	𐤏𐤁𐤃𐤉𐤊	
the prophets	han·ne·vee·eem	𐤄𐤍𐤁𐤉𐤀𐤉𐤌	
who	a·sher	𐤀𐤔𐤓	
spoke	dib·be·ru	𐤃𐤁𐤓𐤅	
in Your name	be·shim·kha	𐤁𐤔𐤌𐤊	
to	el	𐤀𐤋	
our kings	me·la·khe·nu	𐤌𐤋𐤊𐤉𐤍𐤅	
leaders	sa·re·nu	𐤔𐤓𐤉𐤍𐤅	
and fathers	va·a·vo·te·nu	𐤅𐤀𐤁𐤕𐤉𐤍𐤅	
and	ve·el	𐤅𐤀𐤋	
to all	kal	𐤊𐤋	
the people	am	𐤏𐤌	
of the land	ha·a·rets	𐤄𐤀𐤓𐤑	
To You	le·kha	𐤋𐤊	Daniel 9:7
O Lord	a·do·nay	𐤀𐤃𐤍𐤉	
[belongs] righteousness	hats·tse·da·qah	𐤄𐤑𐤃𐤒𐤄	
	ve·la·nu	𐤅𐤋𐤍𐤅	
with shame —	bo·shet	𐤁𐤔𐤕	
we are covered	hap·pa·neem	𐤄𐤐𐤍𐤉𐤌	
day	kay·yo·wm	𐤊𐤉𐤅𐤌	

but this	haz·zeh		
the men	le·eesh		
of Judah	ye·hu·dah	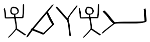	
the people	u·le·yo·wo·she·ve		
of Jerusalem	ye·ru·sha·lim		
and all	u·le·khal	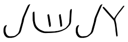	
Israel	yis·ra·el	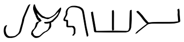	
near	haq·qe·ro·veem		
and far	ve·ha·re·cho·qeem	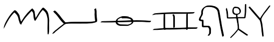	
in all	be·khal		
the countries	ha·a·ra·tso·wt		
to which	a·sher		
You have driven us	hid·dach·tam	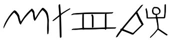	
	sham		
because of our unfaithfulness	be·ma·a·lam		
-	a·sher		
	ma·a·lu		
to You	vakh	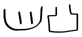	
O LORD	YHVH		Daniel 9:8
we	la·nu		
with shame —	bo·shet	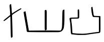	
are covered	hap·pa·neem	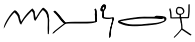	
our kings	lim·la·khe·nu	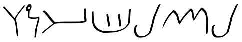	
our leaders	le·sa·re·nu		
and our fathers —	ve·la·a·vo·te·nu		
because	a·sher		
we have sinned	cha·ta·nu		

against You	lakh	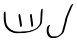	
To the Lord	la·do·nay	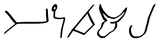	Daniel 9:9
our God	e·lo·he·nu		
[belong] compassion	ha·ra·cha·meem		
and forgiveness	ve·has·se·li·cho·wt	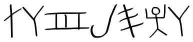	
even though	kee	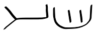	
we have rebelled	ma·rad·nu		
against Him	bo		
and have not	ve·lo		Daniel 9:10
obeyed	sha·ma·nu		
the voice	be·qo·wl	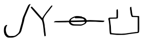	
of the LORD	YHVH		
our God	e·lo·he·nu		
to walk	la·le·khet	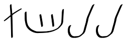	
in His laws	be·to·w·ro·taw		
which	a·sher		
He set	na·tan	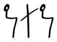	
before us	le·pha·ne·nu	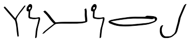	
through	be·yad	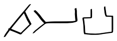	
His servants	a·va·daw		
the prophets	han·ne·vee·eem	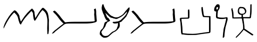	
All	ve·khal		Daniel 9:11
Israel	yis·ra·el	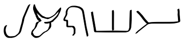	
has transgressed	a·ve·ru		
-	et		
Your law	to·w·ra·te·kha	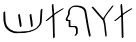	
and turned away	ve·so·wr		

refusing	le·vil·tee	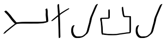	
to obey	she·mo·w·a		
Your voice	be·qo·le·kha	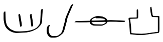	
has been poured out	vat·tit·takh	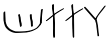	
on us	a·le·nu	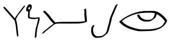	
so the oath	ha·a·lah		
and the curse	ve·hash·she·vu·ah	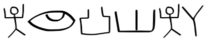	
	a·sher		
written	ke·tu·vah		
in the Law	be·to·w·rat		
of Moses	mo·sheh	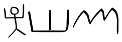	
the servant	e·ved	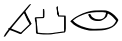	
of God	ha·e·lo·heem		
because	kee	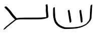	
we have sinned	cha·ta·nu		
against You	lo		
You have carried out	vay·ya·qem	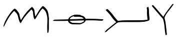	Daniel 9:12
-	et		
the words	de·va·raw	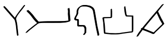	
-	a·sher		
spoken	dib·ber		
against us	a·le·nu	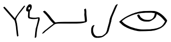	
and against	ve·al		
our rulers	sho·phe·te·nu	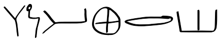	
-	a·sher		
-	she·pha·tu·nu		
by bringing	le·ha·vee	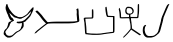	

upon us	a·le·nu	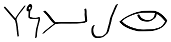	
disaster	ra·ah		
a great	ge·do·lah		
	a·sher		
nothing	lo		
has ever been done	ne·es·tah		
For under	ta·chat	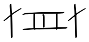	
all	kal	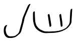	
of heaven	hash·sha·ma·yim		
like what	ka·a·sher		
has been done	ne·es·tah		
to Jerusalem	bee·ru·sha·lim		
Just as	ka·a·sher		Daniel 9:13
it is written	ka·tuv		
in the Law	be·to·w·rat		
of Moses	mo·sheh		
-	et		
all	kal		
disaster	ha·ra·ah		
this	haz·zot		
has come	ba·ah		
upon us	a·le·nu	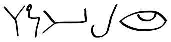	
yet we have not	ve·lo		
sought the favor	chil·lee·nu	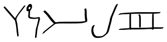	
	et		
	pe·ne	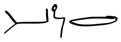	
of the LORD	YHVH		

our God	e·lo·he·nu	
by turning	la·shuv	
from our iniquities	me·a·wo·ne·nu	
and giving attention	u·le·has·keel	
to Your truth	ba·a·mit·te·kha	
in store	vay·yish·qod	Daniel 9:14
Therefore the LORD	YHVH	
	al	
has kept the calamity	ha·ra·ah	
and brought it	vay·vee·e·ha	
upon us	a·le·nu	
For	kee	
is righteous	tsad·deeq	
the LORD	YHVH	
our God	e·lo·he·nu	
in	al	
all	kal	
	ma·a·saw	
-	a·sher	
He does	a·sah	
yet we have not	ve·lo	
obeyed	sha·ma·nu	
His voice	be·qo·lo	
Now	ve·at·tah	Daniel 9:15
O Lord	a·do·nay	
our God	e·lo·he·nu	
who	a·sher	

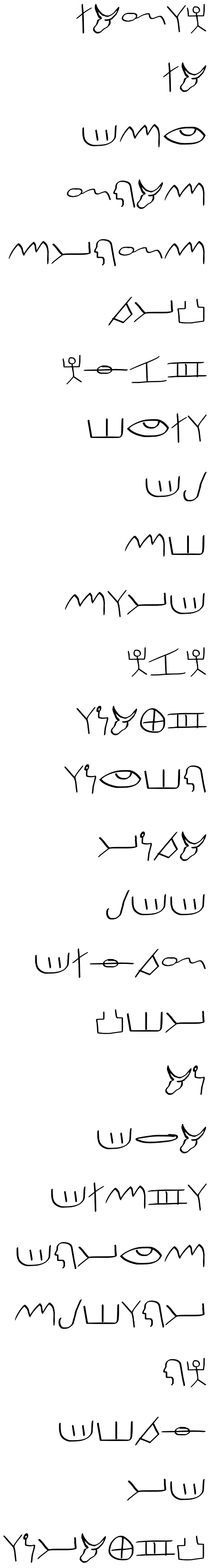

brought	ho·w·tse·ta	
-	et	
Your people	am·me·kha	
out of the land	me·e·rets	
of Egypt	mits·ra·yim	
hand	be·yad	
with a mighty	cha·za·qah	
and who made	vat·ta·as	
for Yourself	le·kha	
a name	shem	
day	kay·yo·wm	
renowned to this	haz·zeh	
we have sinned	cha·ta·nu	
we have acted wickedly	ra·sha·e·nu	
O Lord	a·do·nay	Daniel 9:16
in keeping with all	ke·khal	
Your righteous acts	tsid·qo·te·kha	
may turn away	ya·shav	
I pray	na	
that Your anger	ap·pe·kha	
and wrath	va·cha·ma·te·kha	
from Your city	me·ee·re·kha	
Jerusalem	ye·ru·sha·lim	
mountain	har	
Your holy	qad·she·kha	
for	kee	
because of our sins	va·cha·ta·e·nu	

and the iniquities	u·va·a·wo·no·wt		
of our fathers	a·vo·te·nu	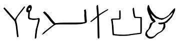	
Jerusalem	ye·ru·sha·lim		
and Your people	ve·am·me·kha		
[are] a reproach	le·cher·pah		
to all	le·khal		
around us	se·vee·vo·te·nu	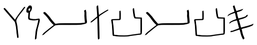	
So now	ve·at·tah		Daniel 9:17
hear	she·ma		
our God	e·lo·he·nu	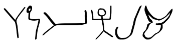	
	el		
the prayers	te·phil·lat		
of Your servant	av·de·kha		
and	ve·el		
petitions	ta·cha·nu·naw		
to shine	ve·ha·er		
cause Your face	pa·ne·kha	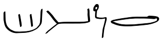	
upon	al		
sanctuary	miq·da·she·kha	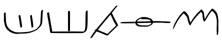	
Your desolate	hash·sha·mem		
For Your sake	le·ma·an		
O Lord	a·do·nay		
Incline	hat·teh	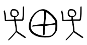	Daniel 9:18
O my God	e·lo·hay		
Your ear	a·ze·ne·kha		
and hear	u·sha·ma		
open	piq·chah	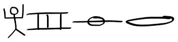	

Your eyes	e·ne·kha
and see	u·re·eh
the desolation	sho·me·mo·te·nu
of the city	ve·ha·eer
-	a·sher
that bears	niq·ra
Your name	shim·kha
	a·le·ha
For	kee
are not	lo
because of	al
our righteous acts	tsid·qo·te·nu
we	a·nach·nu
presenting	map·pee·leem
our petitions	ta·cha·nu·ne·nu
before You	le·pha·ne·kha
but	kee
because of	al
compassion	ra·cha·me·kha
Your great	ha·rab·beem
O Lord	a·do·nay
listen !	she·ma·ah
O Lord	a·do·nay
forgive !	se·la·chah
O Lord	a·do·nay
hear	ha·qa·shee·vah
and act !	va·a·seh

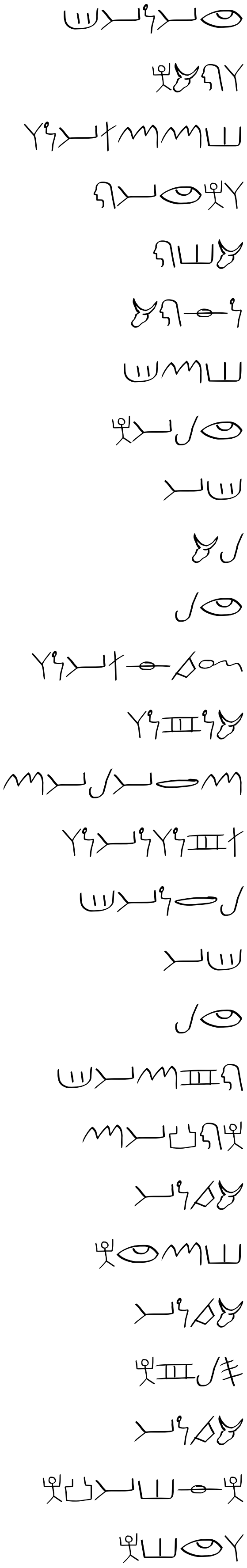

Daniel 9:19

do not	al	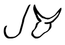	
delay	te·a·char	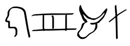	
For Your sake	le·ma·an·kha	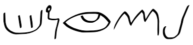	
O my God	e·lo·hay	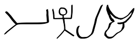	
because	kee	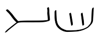	
Your name ”	shim·kha	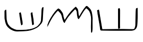	
bear	niq·ra	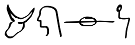	
	al	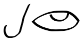	
Your city	ee·re·kha	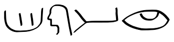	
	ve·al	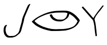	
and Your people	am·me·kha	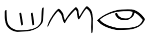	
While	ve·o·wd	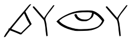	Daniel 9:20
I	a·nee	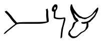	
was speaking	me·dab·ber	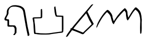	
praying	u·mit·pal·lel	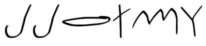	
confessing	u·mit·vad·deh	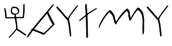	
my sin	chat·ta·tee	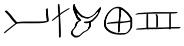	
and [that]	ve·chat·tat	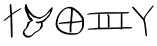	
of my people	am·mee	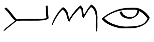	
Israel	yis·ra·el	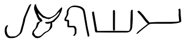	
and presenting	u·map·peel	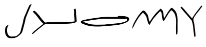	
my petition	te·chin·na·tee	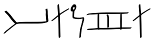	
before	liph·ne	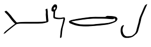	
the LORD	YHVH	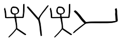	
my God	e·lo·hay	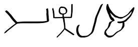	
concerning	al	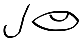	
mountain —	har	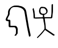	

holy	qo·desh	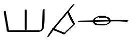	
[His]	e·lo·hay		
while	ve·o·wd		Daniel 9:21
I	a·nee	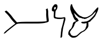	
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	bat·te·phil·lah		
the man	ve·ha·eesh	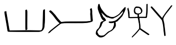	
Gabriel	gav·ree·el	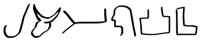	
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I had seen	ra·ee·tee	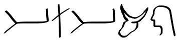	
vision	ve·cha·zo·wn	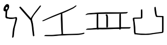	
in the earlier	bat·te·chil·lah	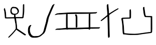	
	mu·aph		
in swift flight	bee·aph		
came	no·ge·a		
to me	e·lay	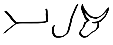	
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sacrifice	min·chat	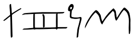	
of the evening	a·rev		
He instructed [me]	vay·ya·ven	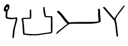	Daniel 9:22
and spoke	vay·dab·ber	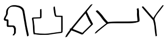	
with me	im·mee		
saying :	vay·yo·mar		
“ O Daniel	da·nee·yel	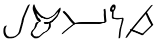	
now	at·tah		
I have come	ya·tsa·tee		
to give you insight	le·has·kee·le·kha		

and understanding	vee·nah	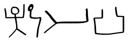	
At the beginning	bit·chil·lat	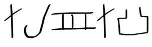	Daniel 9:23
of your petitions	ta·cha·nu·ne·kha	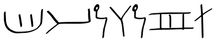	
went out	ya·tsa	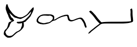	
an answer	da·var	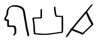	
and I	va·a·nee	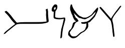	
have come	ba·tee	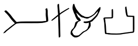	
to tell [you]	le·hag·geed	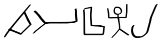	
for	kee	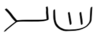	
highly precious	cha·mu·do·wt	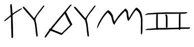	
you [are]	at·tah	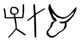	
So consider	u·veen	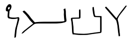	
the message	bad·da·var	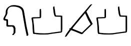	
and understand	ve·ha·ven	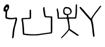	
the vision :	bam·mar·eh	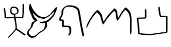	
weeks	sha·vu·eem	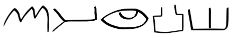	Daniel 9:24
Seventy	shiv·eem	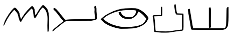	
are decreed	nech·takh	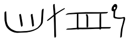	
for	al	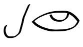	
your people	am·me·kha	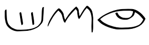	
	ve·al	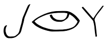	
city	eer	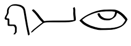	
and your holy	qad·she·kha	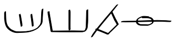	
to stop	le·khal·le	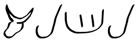	
their transgression	hap·pe·sha	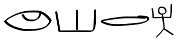	
to put an end	u·lach·tom	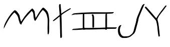	
to sin	chat·ta·ʾot	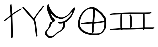	

to make atonement	u·le·khap·per	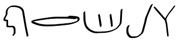	
for iniquity	a·won	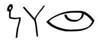	
to bring in	u·le·ha·vee	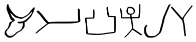	
righteousness	tse·deq	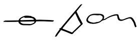	
everlasting	o·la·meem	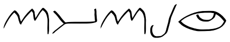	
to seal up	ve·lach·tom	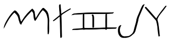	
vision	cha·zo·wn	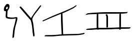	
and prophecy	ve·na·vee	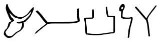	
and to anoint	ve·lim·sho·ach	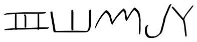	
the Most Holy [Place]	qo·desh	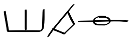	
	qa·da·sheem	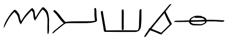	
Know	ve·te·da	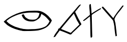	Daniel 9:25
and understand this :	ve·tas·kel	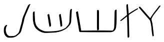	
From	min	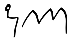	
the issuance	mo·tsa	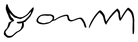	
of the decree	da·var	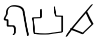	
to restore	le·ha·sheev	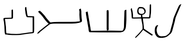	
and rebuild	ve·liv·no·wt	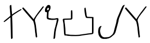	
Jerusalem	ye·ru·sha·lim	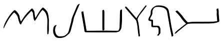	
until	ad	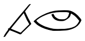	
the Messiah	ma·shee·ach	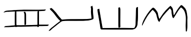	
the Prince	na·geed	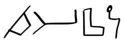	
weeks	sha·vu·eem	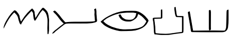	
there will be seven	shiv·ah	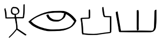	
weeks	ve·sha·vu·eem	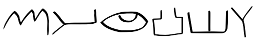	
and sixty-two	shish·sheem	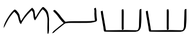	
	u·she·na·yim	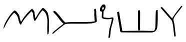	

It will be rebuilt	ta·shuv	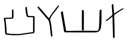	
	ve·niv·ne·tah	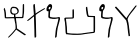	
with streets	re·cho·wv	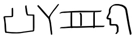	
and a trench	ve·cha·ruts	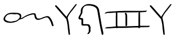	
of distress	u·ve·tso·wq	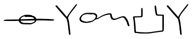	
but in times	ha·it·teem	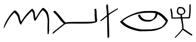	
Then after	ve·a·cha·re	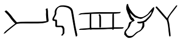	Daniel 9:26
weeks	hash·sha·vu·eem	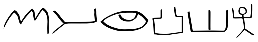	
the sixty-two	shish·sheem	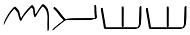	
	u·she·na·yim	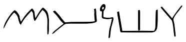	
will be cut off	yik·ka·ret	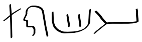	
the Messiah	ma·shee·ach	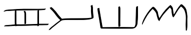	
and will have nothing	ve·en	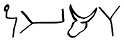	
	lo	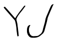	
the city	ve·ha·eer	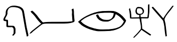	
and the sanctuary	ve·haq·qo·desh	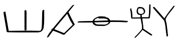	
will destroy	yash·cheet	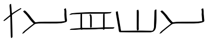	
Then the people	am	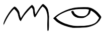	
of the prince	na·geed	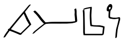	
who is to come	hab·ba	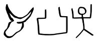	
The end	ve·qits·tso	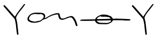	
will come like a flood	vash·she·teph	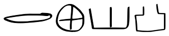	
and until	ve·ad	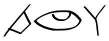	
the end	qets	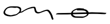	
there will be war	mil·cha·mah	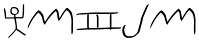	
have been decreed	ne·che·re·tset	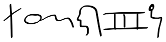	
desolations	sho·me·mo·wt	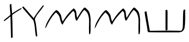	

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a covenant	be·reet	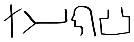	
with many	la·rab·beem	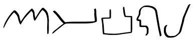	
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for one	e·chad	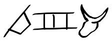	
but in the middle	va·cha·tsee	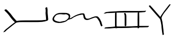	
of the week	hash·sha·vu·a		
he will put an end	yash·beet		
to sacrifice	ze·vach		
and offering	u·min·chah	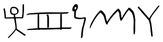	
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the wing [of the temple]	ke·naph	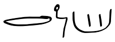	
[will come] the abomination	shiq·qu·tseem		
that causes desolation	me·sho·mem		
until	ve·ad		
destruction	ka·lah	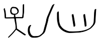	
the decreed	ve·ne·che·ra·tsah		
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[him] ”	sho·mem	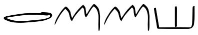	
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In the third	sha·lo·wosh		
of Cyrus	le·kho·w·resh		
king	me·lekh	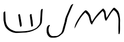	
of Persia	pa·ras		
a message	da·var		

was revealed	nig·lah	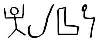	
to Daniel	le·da·nee·yel	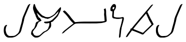	
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was called	niq·ra	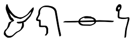	
	she·mo		
Belteshazzar	be·le·te·shats·tsar		
was true	ve·e·met		
The message	had·da·var		
conflict	ve·tsa·va		
and it concerned a great	ga·do·wl		
was given to him	u·veen	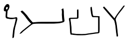	
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of the message	had·da·var	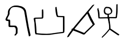	
And the understanding	u·vee·nah	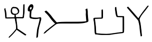	
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in a vision	bam·mar·eh	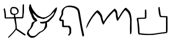	
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In those	ha·hem	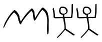	
I	a·nee	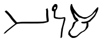	
Daniel	da·nee·yel	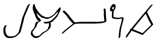	
was	ha·yee·tee	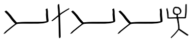	
mourning	mit·ab·bel	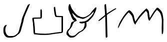	
for three	she·lo·shah	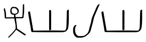	
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full	ya·meem	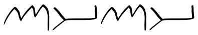	
food	le·chem	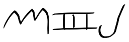	Daniel 10:3
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no	lo	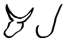	
I ate	a·khal·tee	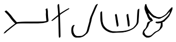	
meat	u·va·sar	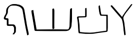	
or wine	va·ya·yin	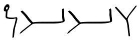	
no	lo	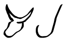	
entered	va	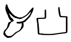	
	el	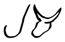	
my mouth	pee	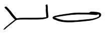	
anoint myself with oil	ve·so·wkh	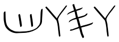	
and I did not	lo	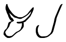	
	sa·khe·tee	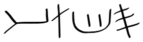	
until	ad	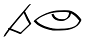	
were completed	me·lot	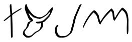	
the three	she·lo·shet	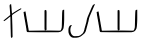	
weeks	sha·vu·eem	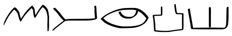	
	ya·meem	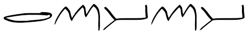	
day	u·ve·yo·wm	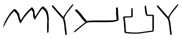	Daniel 10:4
On the twenty-fourth	es·reem	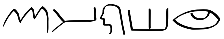	
	ve·ar·ba·ah	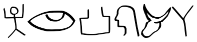	
month	la·cho·desh	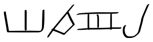	
of the first	ha·ri·sho·wn	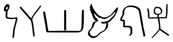	
as I	va·a·nee	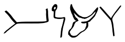	
was	ha·yee·tee	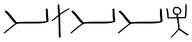	
standing on	al	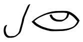	
the bank	yad	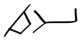	
river	han·na·har	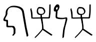	
of the great	hag·ga·do·wl	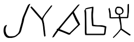	

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the Tigris	chid·da·qel	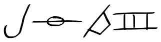	
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	et		
my eyes	e·nay	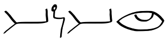	
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and behold	ve·hin·neh		
man	eesh	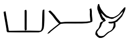	
there was a certain	e·chad	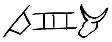	
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in linen	bad·deem	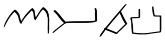	
around his waist	u·ma·te·naw	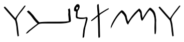	
with a belt	cha·gu·reem	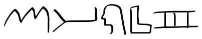	
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from Uphaz	u·phaz		
His body [was]	u·ge·vee·ya·to	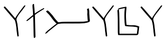	Daniel 10:6
like beryl	khe·tar·sheesh		
his face	u·pha·naw	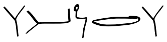	
like the brilliance	ke·mar·eh	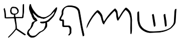	
of lightning	va·raq	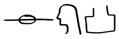	
his eyes	ve·e·naw	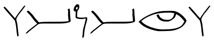	
torches	ke·lap·pee·de		
like flaming	esh		
his arms	u·ze·ro·o·taw		
and legs	u·mar·ge·lo·taw		
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bronze	ne·cho·shet		

of polished	qa·lal	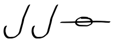	
and	ve·qo·wl	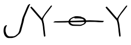	
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like the sound	ke·qo·wl	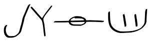	
of a multitude	ha·mo·wn		
saw	ve·ra·ee·tee	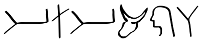	Daniel 10:7
I	a·nee	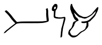	
Daniel	da·nee·yel	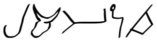	
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the vision	ham·mar·ah		
the men	ve·ha·a·na·sheem		
-	a·sher	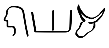	
-	ha·yu	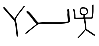	
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-	ham·mar·ah	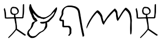	
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terror	cha·ra·dah	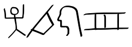	
a great	ge·do·lah		
fell	na·phe·lah		
upon them	a·le·hem	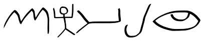	
and they ran	vay·yiv·re·chu	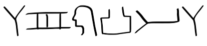	
and hid themselves	be·he·cha·ve	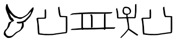	
So I	va·a·nee		Daniel 10:8

was left alone	nish·ar·tee		
	le·vad·dee		
gazing at	va·er·eh		
-	et		
vision	ham·mar·ah		
great	hag·ge·do·lah		
this	haz·zot		
No	ve·lo		
remained	nish·ar		
in me	bee	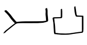	
strength	koch	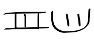	
my face	ve·ho·w·dee		
grew	neh·pakh		
	a·lay	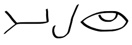	
deathly pale	le·mash·cheet	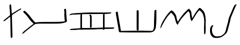	
and I was powerless	ve·lo		
	a·tsar·tee	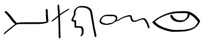	
	ko·ach		
I heard	va·esh·ma	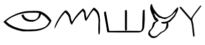	Daniel 10:9
-	et		
the sound	qo·wl	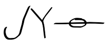	
of his words	de·va·raw		
and as I listened	u·khe·sha·me·ee		
-	et		
-	qo·wl	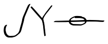	
-	de·va·raw		
I	va·a·nee		

	ha·yee·tee	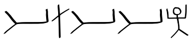	
fell into a deep sleep	nir·dam	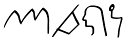	
	al		
with my face	pa·nay	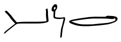	
	u·pha·nay		
to the ground	a·re·tsah		
Suddenly	ve·hin·neh		Daniel 10:10
a hand	yad	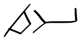	
touched	na·ge·ah		
me	bee	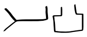	
and set me trembling	vat·te·nee·e·nee	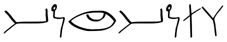	
on	al		
and knees	bir·kay	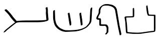	
my hands	ve·khap·po·wt		
	ya·day	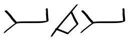	
He said	vay·yo·mer		Daniel 10:11
to me	e·lay	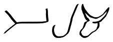	
“ Daniel	da·nee·yel	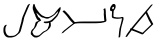	
you are a man	eesh	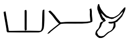	
who is highly precious	cha·mu·do·wt		
Consider carefully	ha·ven	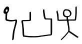	
the words	bad·de·va·reem		
that	a·sher		
I am	a·no·khee		
about to say	do·ver		
to you	e·le·kha	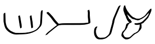	
Stand up	va·a·mod		

	al		
	a·me·de·kha		
for	kee	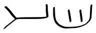	
I have now	at·tah		
been sent	shul·lach·tee	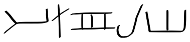	
to you ”	e·le·kha	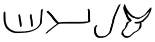	
And when he had said	u·ve·dab·be·ro		
to me	im·mee		
-	et		
	had·da·var		
this	haz·zeh		
I stood up	a·mad·tee		
trembling	mar·eed		
he said	vay·yo·mer		Daniel 10:12
-	e·lay	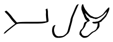	
“ Do not	al		
be afraid	tee·ra	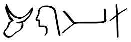	
Daniel ”	da·nee·yel	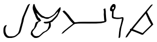	
“ for	kee	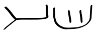	
from	min		
day	hay·yo·wm	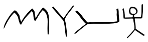	
the first	ha·ri·sho·wn		
that	a·sher		
you purposed	na·ta·ta	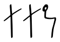	
-	et		
-	lib·be·kha	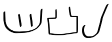	
to understand	le·ha·veen		

and to humble	u·le·hit·an·no·wt		
yourself before	liph·ne		
your God	e·lo·he·kha		
were heard	nish·me·u		
your words	de·va·re·kha	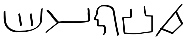	
and I	va·a·nee		
have come	va·tee		
in response to them	bid·va·re·kha		
However, the prince	ve·sar		Daniel 10:13
of the kingdom	mal·khut	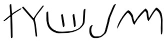	
of Persia	pa·ras		
opposed	o·med	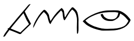	
me	le·neg·dee		
for twenty-one	es·reem	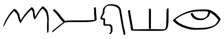	
	ve·e·chad		
days	yo·wm		
	ve·hin·neh		
Then Michael	mee·kha·el	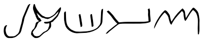	
one	a·chad	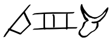	
princes	has·sa·reem	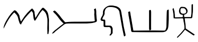	
of the chief	ha·ri·sho·neem		
came	ba		
to help me	le·a·ze·re·nee		
for I	va·a·nee		
had been left	no·w·tar·tee		
there	sham		
with	e·tsel		

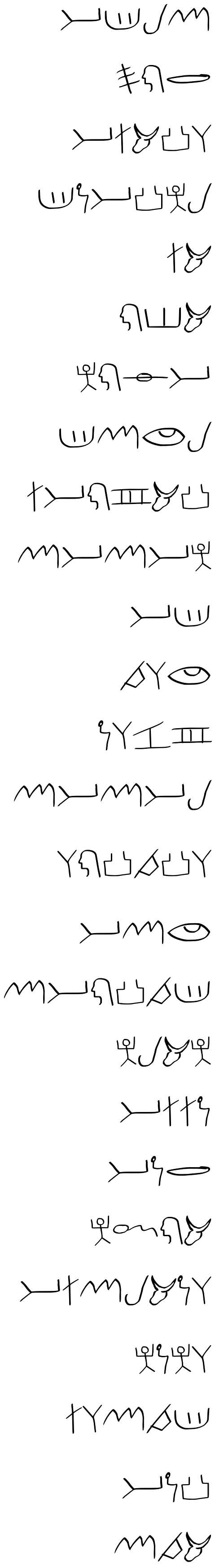

the kings	mal·khe	
of Persia	pha·ras	
Now I have come	u·va·tee	Daniel 10:14
to explain to you	la·ha·vee·ne·kha	
-	et	
what	a·sher	
will happen	yiq·rah	
to your people	le·am·me·kha	
in the latter	be·a·cha·reet	
days	hay·ya·meem	
for	kee	
	o·wd	
the vision	cha·zo·wn	
concerns those days ”	lay·ya·meem	
While he was speaking	u·ve·dab·be·ro	Daniel 10:15
to me	im·mee	
words	kad·de·va·reem	
these	ha·el·leh	
I set	na·tat·tee	
my face	pha·nay	
toward the ground	ar·tsah	
and became speechless	ve·ne·e·la·me·tee	
And suddenly	ve·hin·neh	Daniel 10:16
[one] with the likeness	kid·mut	
	be·ne	
of a man	a·dam	

touched	no·ge·a	
	al	
my lips	se·pha·tay	
and I opened	va·eph·tach	
my mouth	pee	
	va·a·dab·be·rah	
and said	va·o·me·rah	
to	el	
the one standing	ha·o·med	
before me	le·neg·dee	
“ My lord	a·do·nee	
because of the vision	bam·mar·ah	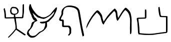
I am overcome	ne·heph·khu	
with anguish	tsee·ray	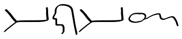
	a·lay	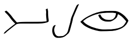
no	ve·lo	
and I have	a·tsar·tee	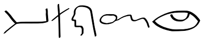
strength	ko·ach	
How	ve·hekh	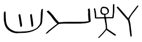
can I	yu·khal	
servant	e·ved	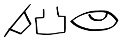
[your]	a·do·nee	
	zeh	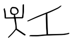
speak	le·dab·ber	
with	im	
my lord ?	a·do·nee	
[you]	zeh	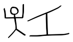

Daniel 10:17

I	va·a·nee		
Now	me·at·tah		
no	lo		
have	ya·a·mad		
	bee	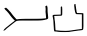	
strength	kho·ach		
is any breath	u·ne·sha·mah	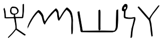	
nor	lo		
left	nish·a·rah		
in me ”	vee	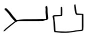	
Again	vay·yo·seph		Daniel 10:18
touched	vay·yig·ga	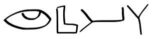	
me	bee	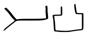	
[the one] with the likeness	ke·mar·eh	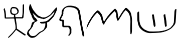	
of a man	a·dam		
and strengthened me	vay·chaz·ze·qe·nee		
he said	vay·yo·mer		Daniel 10:19
“ Do not	al		
be afraid	tee·ra	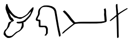	
	eesh	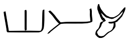	
you who are highly precious ”	cha·mu·do·wt		
“ Peace [be]	sha·lo·wm		
with you !	lakh	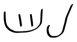	
Be strong now	cha·zaq		
be very strong ! ”	va·cha·zaq	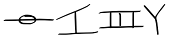	
As he spoke	u·ve·dab·be·ro		

with me	im·mee		
I was strengthened	hit·chaz·zaq·tee	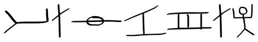	
and said	va·o·me·rah		
“ Speak	ye·dab·ber	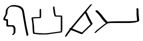	
my lord	a·do·nee		
for	kee	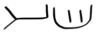	
you have strengthened me ”	chiz·zaq·ta·nee	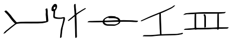	
he said	vay·yo·mer		Daniel 10:20
“ Do you know	ha·ya·da·ta	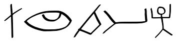	
why	lam·mah		
I have come	ba·tee		
to you ? ”	e·le·kha	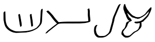	
at once	ve·at·tah		
“ I must return	a·shuv		
to fight	le·hil·la·chem	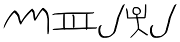	
against	im		
the prince	sar		
of Persia	pa·ras		
and when I	va·a·nee		
have gone forth	yo·w·tse		
behold	ve·hin·neh		
the prince	sar		
of Greece	ya·van	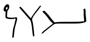	
will come	ba		
But first	a·val	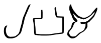	Daniel 10:21
I will tell	ag·geed	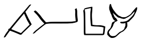	
you	le·kha	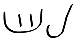	

-	et		
what is inscribed	ha·ra·shum		
in the Book	bikh·tav		
of Truth	e·met	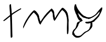	
Yet no	ve·en		
one	e·chad	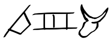	
has the courage	mit·chaz·zeq	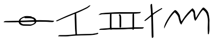	
to support me	im·mee		
against	al		
these	el·leh	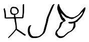	
except	kee	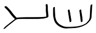	
	im		
Michael	mee·kha·el	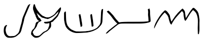	
your prince [”]	sar·khem		
[“] And I	va·a·nee		Daniel 11:1
year	bish·nat		
in the first	a·chat	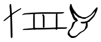	
of Darius	le·da·re·ya·vesh	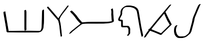	
the Mede	ham·ma·dee		
stood up	a·me·dee		
to strengthen	le·ma·cha·zeeq	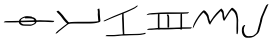	
and protect	u·le·ma·o·wz		
him	lo		
Now then	ve·at·tah		Daniel 11:2
the truth :	e·met	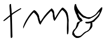	
I will tell	ag·geed	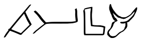	
you	lakh	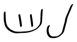	

-	hin·neh	הנה	
more	o·wd	עוד	
Three	she·lo·shah	שלשה	
kings	me·la·kheem	מלכים	
will arise	o·me·deem	עמדים	
in Persia	le·pha·ras	לפרס	
and then a fourth	ve·ha·re·vee·ee	והרביעי	
richer	ya·a·sheer	יעשיר	
who will be	o·sher	עשר	
far	ga·do·wl	גדול	
than all the others	mik·kol	מכל	
By the power	u·khe·chez·qa·to	וכחזקתו	
of his wealth	ve·a·she·ro	בעשרו	
he will stir up	ya·eer	יעיר	
everyone	hak·kol	הכל	
against	et	את	
the kingdom	mal·khut	מלכות	
of Greece	ya·van	יון	
will arise	ve·a·mad	ועמד	Daniel 11:3
king	me·lekh	מלך	
Then a mighty	gib·bo·wr	גבור	
who will rule	u·ma·shal	ומשל	
authority	mim·shal	ממשל	
with great	rav	רב	
and do	ve·a·sah	ועשה	
as he pleases	kir·tso·w·no	כרצונו	
But as soon as he is established	u·khe·a·me·do	וכעמדו	Daniel 11:4

will be broken up	tish·sha·ver	𐤕𐤔𐤁𐤓	
his kingdom	mal·khu·to	𐤌𐤋𐤊𐤅𐤕𐤅	
and parceled	ve·te·chats	𐤅𐤕𐤇𐤑	
out toward the four	le·ar·ba	𐤋𐤀𐤓𐤁𐤏	
winds	ru·cho·wt	𐤓𐤅𐤇𐤅𐤕	
of heaven	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
It will not [go]	ve·lo	𐤅𐤋𐤀	
to his descendants	le·a·cha·ree·to	𐤋𐤀𐤇𐤓𐤉𐤕𐤅	
nor will it	ve·lo	𐤅𐤋𐤀	
have the authority	khe·ma·she·lo	𐤊𐤌𐤔𐤋𐤅	
with which	a·sher	𐤀𐤔𐤓	
he ruled	ma·shal	𐤌𐤔𐤋	
because	kee	𐤊𐤉	
will be uprooted	tin·na·tesh	𐤕𐤍𐤕𐤔	
his kingdom	mal·khu·to	𐤌𐤋𐤊𐤅𐤕𐤅	
and [given] to others	ve·la·a·che·reem	𐤅𐤋𐤀𐤇𐤓𐤉𐤌	
	mil·le·vad	𐤌𐤋𐤁𐤃	
	el·leh	𐤀𐤋𐤄	
will grow strong	ve·ye·che·zaq	𐤅𐤉𐤇𐤆𐤒	Daniel 11:5
The king	me·lekh	𐤌𐤋𐤊	
of the South	han·ne·gev	𐤄𐤍𐤂𐤁	
but one of	u·min	𐤅𐤌𐤍	
his commanders	sa·raw	𐤔𐤓𐤉𐤅	
stronger	ve·ye·che·zaq	𐤅𐤉𐤇𐤆𐤒	
will grow even	a·law	𐤏𐤋𐤉𐤅	
and will rule	u·ma·shal	𐤅𐤌𐤔𐤋	
his own kingdom	mim·shal	𐤌𐤌𐤔𐤋	

with great	rav	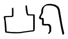	
authority	mem·shal·to	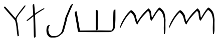	
After	u·le·qets	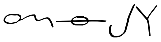	Daniel 11:6
some years	sha·neem	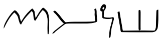	
they will form an alliance	yit·chab·ba·ru	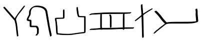	
and the daughter	u·vat		
of the king	me·lekh	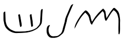	
of the South	han·ne·gev		
will go	ta·vo·w		
to	el		
the king	me·lekh	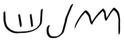	
of the North	hats·tsa·pho·wn		
to seal	la·a·so·wt		
the agreement	me·sha·reem		
But [his daughter] will not	ve·lo		
retain	ta·tsor		
her position of power	ko·w·ach		
	haz·ze·ro·w·a	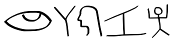	
nor will	ve·lo		
endure	ya·a·mod		
his strength	u·ze·ro·o		
will be given up	ve·tin·na·ten	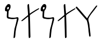	
she	hee	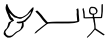	
along with her royal escort	u·me·vee·e·ha	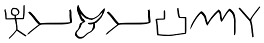	
and her father	ve·hay·yo·le·dah	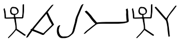	
and the one who supported her	u·ma·cha·zi·qah	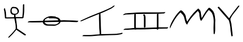	

At that time	ba·it·teem		
will rise up	ve·a·mad		Daniel 11:7
But one from her family line	min·ne·tser		
	sha·ra·she·ha		
in his place	kan·no	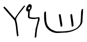	
come	ve·ya·vo	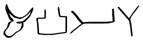	
against	el		
the army	ha·cha·yil	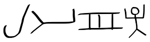	
and enter	ve·ya·vo	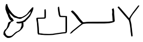	
his fortress	be·ma·o·wz		
of the king	me·lekh	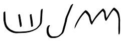	
of the North	hats·tsa·pho·wn		
fighting	ve·a·sah		
	va·hem		
and prevailing	ve·he·che·zeeq	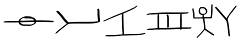	
even	ve·gam		Daniel 11:8
their gods	elo·he·hem	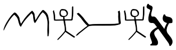	
with	im		
their metal images	ne·si·khe·hem	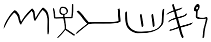	
	im		
vessels	ke·le	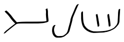	
and their precious	chem·da·tam		
of silver	ke·seph		
and gold	ve·za·hav	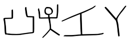	
captive	bash·she·vee		
He will take	ya·vi	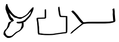	
to Egypt	mits·ra·yim		

he	ve·hu	והוא	
For some years	sha·neem	שנים	
will stay away	ya·a·mod	יעמד	
from the king	mim·me·lekh	ממלך	
of the North	hats·tsa·pho·wn	הצפון	
who will invade	u·va	ובא	Daniel 11:9
the realm	be·mal·khut	במלכות	
of the king	me·lekh	מלך	
of the South	han·ne·gev	הנגב	
and then return	ve·shav	ושב	
to	el	אל	
his own land	ad·ma·to	אדמתו	
But his sons	u·ve·no	ובנו	Daniel 11:10
will stir up strife	yit·ga·ru	יתגרו	
and assemble	ve·a·se·phu	ואספו	
army	ha·mo·wn	המון	
	cha·ya·leem	חילים	
a great	rab·beem	רבים	
which will advance forcefully	u·va	ובא	
	vo·w	בוא	
like a flood	ve·sha·taph	ושטף	
sweeping through	ve·a·var	ועבר	
and will again	ve·ya·shov	וישב	
carry the battle	ve·yit·ga·ru	ויתגרו	
as	ad	עד	
far as his fortress	ma·ʿuz·zah	מעזה	
In a rage	ve·yit·mar·mar	ויתמרמר	Daniel 11:11

the king	me·lekh	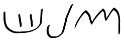	
of the South	han·ne·gev		
will march out	ve·ya·tsa	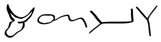	
to fight	ve·nil·cham	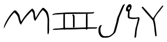	
	im·mo		
	im		
the king	me·lekh	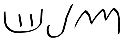	
of the North	hats·tsa·pho·wn		
who will raise	ve·he·e·meed		
army	ha·mo·wn		
a large	rav	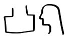	
will be delivered	ve·nit·tan	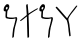	
but it	he·ha·mo·wn		
into the hand of his [enemy]	be·ya·do	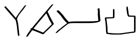	
is carried off	ve·nis·sa		Daniel 11:12
When the army	he·ha·mo·wn		
[the king of the South] will be proud	ya·rum		
in heart	le·va·vo		
and will cast down	ve·hip·peel		
tens of thousands	rib·bo·o·wt		
but he will not	ve·lo		
triumph	ya·o·wz		
another	ve·shav	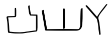	Daniel 11:13
For the king	me·lekh	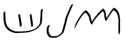	
of the North	hats·tsa·pho·wn		
will raise	ve·he·e·meed		
army	ha·mo·wn		

larger	rav	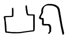	
than	min		
the first	ha·ri·sho·wn		
and after	u·le·qets	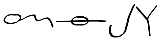	
	ha·it·teem		
some years	sha·neem	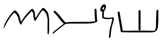	
he will advance	ya·vo·w		
	vo·w		
army	be·cha·yil	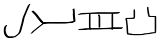	
with a great	ga·do·wl		
supplies	u·vir·khush	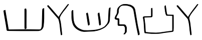	
and many	rav	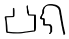	
times	u·va·it·teem		Daniel 11:14
In those	ha·hem	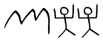	
many	rab·beem	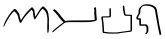	
will rise up	ya·am·du		
against	al		
the king	me·lekh	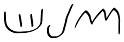	
of the South	han·ne·gev	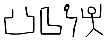	
ones	u·ve·ne		
Violent	pa·ree·tse	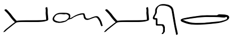	
among your own people	am·me·kha		
will exalt themselves	yin·nas·se·u		
in fulfillment	le·ha·a·meed		
of the vision	cha·zo·wn	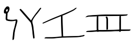	
but they will fail	ve·nikh·sha·lu		
will come	ve·ya·vo	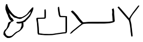	Daniel 11:15

Then the king	me·lekh	מלך	
of the North	hats·tsa·pho·wn	הצפון	
build up	ve·yish·pokh	וישפך	
a siege ramp	so·w·la·lah	סוללה	
and capture	ve·la·khad	ולכד	
city	eer	עיר	
a fortified	miv·tsa·ro·wt	מבצרות	
The forces	u·ze·ro·o·wt	וזרעות	
of the South	han·ne·gev	הנגב	
will not	lo	לא	
stand	ya·a·mo·du	יעמדו	
troops	ve·am	ועם	
even their best	miv·cha·raw	מבחריו	
will not	ve·en	ואין	
be able	ko·ach	כח	
to resist	la·a·mod	לעמד	
will do	ve·ya·as	ויעש	Daniel 11:16
The invader	hab·ba	הבא	
	e·law	אליו	
as he pleases	kir·tso·w·no	כרצונו	
and no one	ve·en	ואין	
will stand	o·w·med	עומד	
against him	le·pha·naw	לפניו	
He will establish himself	ve·ya·a·mod	ויעמד	
Land	be·e·rets	בארץ	
in the Beautiful	hats·tse·vee	הצבי	
with destruction	ve·kha·lah	וכלה	

in his hand	ve·ya·do	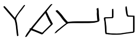	
He will resolve	ve·ya·sem	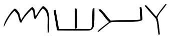	Daniel 11:17
	pa·naw	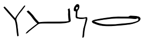	
to come	la·vo·w	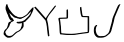	
with the strength	be·to·qeph	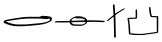	
of his whole	kal	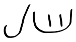	
kingdom	mal·khu·to	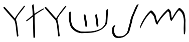	
and will reach an agreement	vee·sha·reem	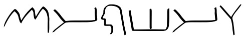	
with [the king of the South]	im·mo	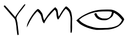	
	ve·a·sah	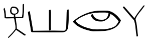	
He will give him a daughter	u·vat	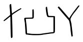	
in marriage	han·na·sheem	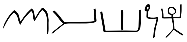	
	yit·ten	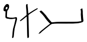	
	lo	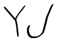	
in order to overthrow [the kingdom]	le·hash·chee·tah	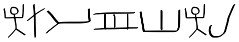	
but [his plan] will not	ve·lo	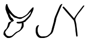	
succeed	ta·a·mod	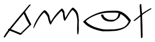	
or help	ve·lo	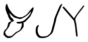	
him	lo	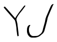	
	tih·yeh	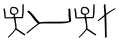	
Then he will turn	ve·ya·shēv	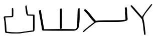	Daniel 11:18
his face	pa·naw	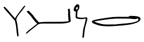	
to the coastlands	le·ee·yeem	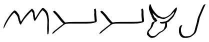	
and capture	ve·la·khad	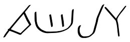	
many of them	rab·beem	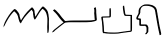	
will put an end	ve·hish·beet	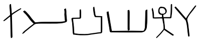	

But a commander	qa·tseen		
to his reproach	cher·pa·to		
	lo		
	bil·tee	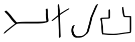	
	cher·pa·to		
and will turn it back	ya·sheev	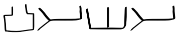	
upon him	lo		
	ve·ya·shev		Daniel 11:19
After this, he will turn back	pa·naw	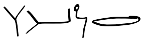	
toward the fortresses	le·ma·uz·ze		
of his own land	ar·tso		
but he will stumble	ve·nikh·shal		
and fall	ve·na·phal		
and be no more	ve·lo		
	yim·ma·tse		
one will arise	ve·a·mad		Daniel 11:20
In	al		
his place	kan·no	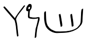	
who will send out	ma·a·veer	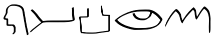	
a tax collector	no·w·ges		
for the glory	he·der		
of the kingdom	mal·khut	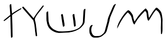	
days	u·ve·ya·meem		
but within a few	a·cha·deem		
he will be destroyed	yish·sha·ver	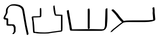	
though not	ve·lo		
in anger	ve·ap·pa·yim		

	ve·lo		
or in battle	ve·mil·cha·mah	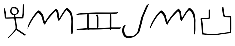	
will arise	ve·a·mad		Daniel 11:21
In	al		
his place	kan·no	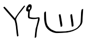	
a despicable person	niv·zeh		
will not	ve·lo		
be given	na·te·nu	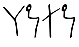	
to him	a·law	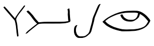	
honors	ho·wd	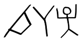	
royal	mal·khut		
but he will come	u·va	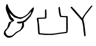	
in a time of peace	ve·shal·vah	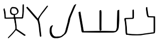	
and seize	ve·he·che·zeeq		
the kingdom	mal·khut	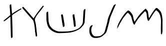	
by intrigue	ba·cha·laq·laq·qo·wt	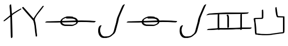	
of forces	u·ze·ro·o·wt		Daniel 11:22
Then a flood	hash·she·teph		
will be swept away	yish·sha·te·phu		
before him	mil·le·pha·naw		
and destroyed	ve·yish·sha·ve·ru	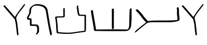	
along with	ve·gam		
a prince	ne·geed	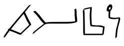	
of the covenant	be·reet	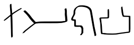	
After	u·min		Daniel 11:23
an alliance is made	hit·chab·be·rut	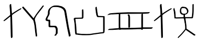	
with him	e·law	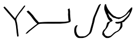	

he will act	ya·a·seh		
deceitfully	mir·mah	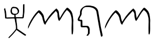	
for he will rise	ve·a·lah		
to power	ve·a·tsam		
with only a few	bim·at		
people	go·w		
In a time of peace	be·shal·vah	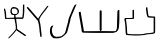	Daniel 11:24
the richest	u·ve·mish·man·ne		
provinces	me·dee·nah	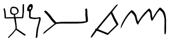	
he will invade	ya·vo·w		
and do	ve·a·sah		
what	a·sher		
never	lo		
did	a·su		
his fathers	a·vo·taw	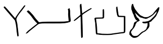	
and forefathers	va·a·vo·wt		
	a·vo·taw		
plunder	biz·zah		
loot	ve·sha·lal	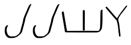	
and wealth [on his followers]	u·re·khush		
	la·hem		
He will lavish	yiv·zo·wr		
against	ve·al		
the strongholds —	miv·tsa·reem		
and he will plot	ye·chash·shev		
	mach·she·vo·taw		
but only for	ve·ad		

a time	et		
he will stir up	ve·ya·er		Daniel 11:25
his power	ko·cho		
and his courage	u·le·va·vo		
against	al		
the king	me·lekh	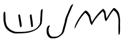	
of the South	han·ne·gev		
army	be·cha·yil	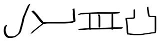	
And with a large	ga·do·wl		
[who]	u·me·lekh		
	han·ne·gev	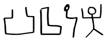	
will mobilize	yit·ga·reh		
	lam·mil·cha·mah	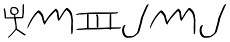	
army	be·cha·yil	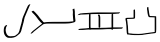	
large	ga·do·wl		
and powerful	ve·a·tsum		
a very	ad		
	me·od		
but will not	ve·lo		
withstand	ya·a·mod		
-	kee	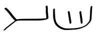	
devised	yach·she·vu		
against him	a·law	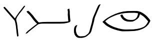	
the plots	ma·cha·sha·vo·wt	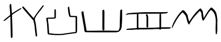	
Those who eat	ve·o·khe·le		Daniel 11:26
	phat		
from his provisions	ba·go		

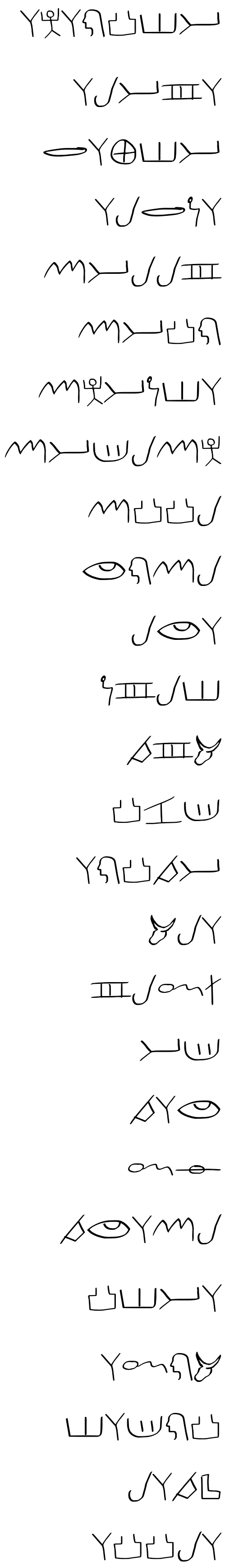

will seek to destroy him	yish·be·ru·hu	
his army	ve·che·lo	
will be swept away	yish·to·wph	
will fall	ve·na·phe·lu	
slain	cha·la·leem	
and many	rab·beem	
And the two	u·she·ne·hem	Daniel 11:27
kings	ham·me·la·kheem	
with their hearts	le·va·vam	
bent on evil	le·me·ra	
at	ve·al	
table	shul·chan	
the same	e·chad	
lies	ka·zav	
will speak	ye·dab·be·ru	
but to no	ve·lo	
avail	tits·lach	
for	kee	
still	o·wd	
the end	qets	
will come at the appointed time	lam·mo·w·ed	
The king of the North will return	ve·ya·shov	Daniel 11:28
to his land	ar·tso	
wealth	bir·khush	
with great	ga·do·wl	
but his heart	u·le·va·vo	

will be set against	al		
covenant	be·reet	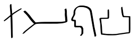	
the holy	qo·desh	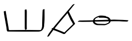	
so he will do [damage]	ve·a·sah		
and return	ve·shav	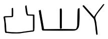	
to his own land	le·ar·tso		
At the appointed time	lam·mo·w·ed		Daniel 11:29
again	ya·shuv		
he will invade	u·va		
the South	van·ne·gev		
but this time will not	ve·lo		
be	tih·yeh	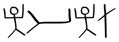	
like the first	kha·ri·sho·nah		
	ve·kha·a·cha·ro·nah		
will come	u·va·u		Daniel 11:30
against him	vo		
Ships	tsee·yeem	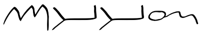	
of Kittim	kit·teem	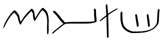	
and he will lose heart	ve·nikh·ah		
Then he will turn back	ve·shav	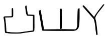	
and rage	ve·za·am		
against	al		
covenant	be·reet	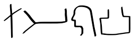	
the holy	qo·w·desh		
and do [damage]	ve·a·sah		
So he will return	ve·shav	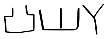	

and show favor	ve·ya·ven	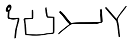	
to	al		
those who forsake	o·ze·ve		
covenant	be·reet	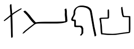	
the holy	qo·desh	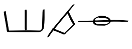	
forces	u·ze·ro·eem		Daniel 11:31
His	mim·men·nu		
will rise up	ya·a·mo·du		
and desecrate	ve·chil·le·lu	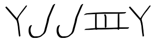	
the temple	ham·miq·dash	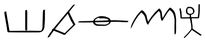	
fortress	ham·ma·o·wz		
They will abolish	ve·he·see·ru		
the daily sacrifice	hat·ta·meed	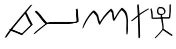	
and set up	ve·na·te·nu		
the abomination	hash·shiq·quts	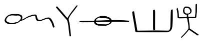	
of desolation	me·sho·w·mem		
those who violate	u·mar·shee·e	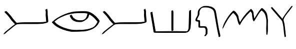	Daniel 11:32
the covenant	ve·reet	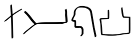	
he will corrupt	ya·cha·neeph	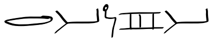	
With flattery	ba·cha·laq·qo·wt	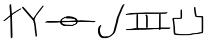	
but the people	ve·am		
who know	yo·de·e		
their God	e·lo·haw		
will firmly	ya·cha·zi·qu	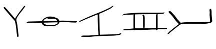	
resist [him]	ve·a·su		
Those with insight	u·mas·kee·le		Daniel 11:33
	am		

will instruct	ya·vee·nu	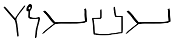	
many	la·rab·beem	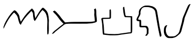	
they will fall	ve·nikh·she·lu	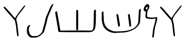	
by sword	be·che·rev	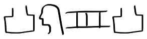	
or flame	u·ve·le·ha·vah	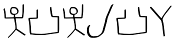	
or be captured	bish·vee	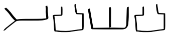	
or plundered	u·ve·viz·zah	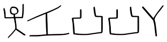	
though for a time	ya·meem	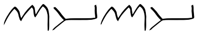	
Now when they fall	u·ve·hik·ka·she·lam	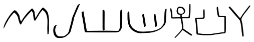	Daniel 11:34
they will be granted	ye·a·ze·ru	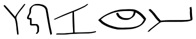	
help	e·zer	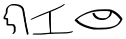	
a little	me·at	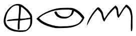	
will join	ve·nil·wu	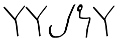	
them	a·le·hem	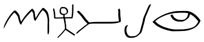	
but many	rab·beem	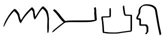	
insincerely	ba·cha·laq·laq·qo·wt	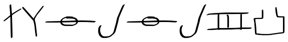	
Some of	u·min	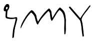	Daniel 11:35
the wise	ham·mas·kee·leem	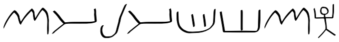	
will fall	yik·ka·she·lu	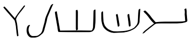	
so that they may be refined	lits·ro·wph	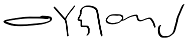	
	ba·hem	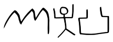	
purified	u·le·va·rer	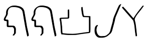	
and made spotless	ve·lal·ben	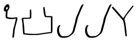	
until	ad	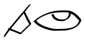	
the time	et	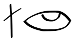	
of the end	qets	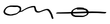	
for	kee	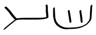	

it will still	o·wd		
come at the appointed time	lam·mo·w·ed		
will do	ve·a·sah		Daniel 11:36
as he pleases	khir·tso·w·no		
Then the king	ham·me·lekh		
and will exalt	ve·yit·ro·w·mem		
and magnify himself	ve·yit·gad·del		
above	al		
every	kal	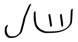	
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against	ve·al		
the God	el		
of gods	e·leem	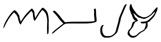	
and he will speak	ye·dab·ber	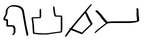	
monstrous things	niph·la·o·wt		
He will be successful	ve·hits·lee·ach	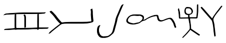	
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is completed	ka·lah	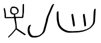	
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for	kee	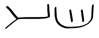	
what has been decreed	ne·che·ra·tsah		
must be accomplished	ne·e·sa·tah		
for	ve·al		Daniel 11:37
the gods	e·lo·he		
of his fathers	a·vo·taw	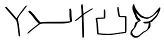	
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He will show no regard	ya·veen	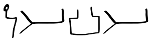	
nor	ve·al		
for the one desired	chem·dat		
by women	na·sheem	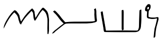	
nor	ve·al		
for any	kal		
other god	e·lo·w·ah	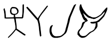	
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	ya·veen	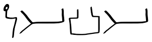	
because	kee	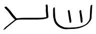	
above	al		
[them] all	kol		
he will magnify himself	yit·gad·dal		
a god	ve·le·e·lo·ah		Daniel 11:38
of fortresses —	ma·uz·zeem		
And in	al		
their place	kan·no	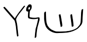	
he will honor	ye·khab·bed		
a god	ve·le·e·lo·w·ah		
-	a·sher		
did not	lo		
know —	ye·da·u·hu		
his fathers	a·vo·taw	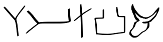	
	ye·khab·bed	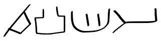	
with gold	be·za·hav	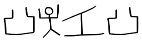	
silver	u·ve·khe·seph		
stones	u·ve·e·ven		

precious	ye·qa·rah	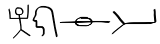	
and riches	u·va·cha·mu·do·wt	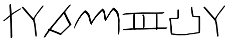	
He will attack	ve·a·sah	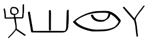	Daniel 11:39
the strongest fortresses	le·miv·tse·re	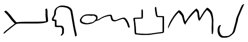	
	ma·uz·zeem	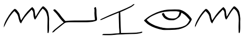	
with	im	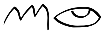	
god	e·lo·w·ah	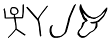	
the help of a foreign	ne·khar	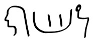	
those who	a·sher	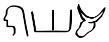	
acknowledge him	hik·kīr	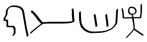	
and will greatly	yar·beh	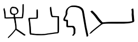	
honor	kha·vo·wd	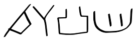	
making them rulers	ve·him·shee·lam	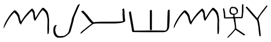	
over many	ba·rab·beem	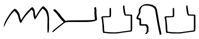	
the land	va·a·da·mah	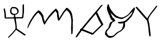	
and distributing	ye·chal·leq	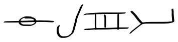	
for a price	bim·cheer	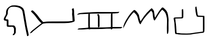	
At the time	u·ve·et	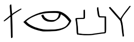	Daniel 11:40
of the end	qets	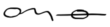	
will engage him in battle	yit·nag·gach	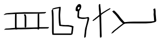	
	im·mo	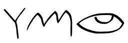	
the king	me·lekh	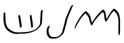	
of the South	han·ne·gev	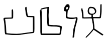	
will storm out	ve·yis·ta·er	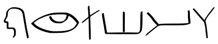	
against him	a·law	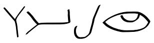	
but the king	me·lekh	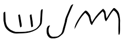	
of the North	hats·tsa·pho·wn	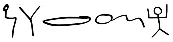	

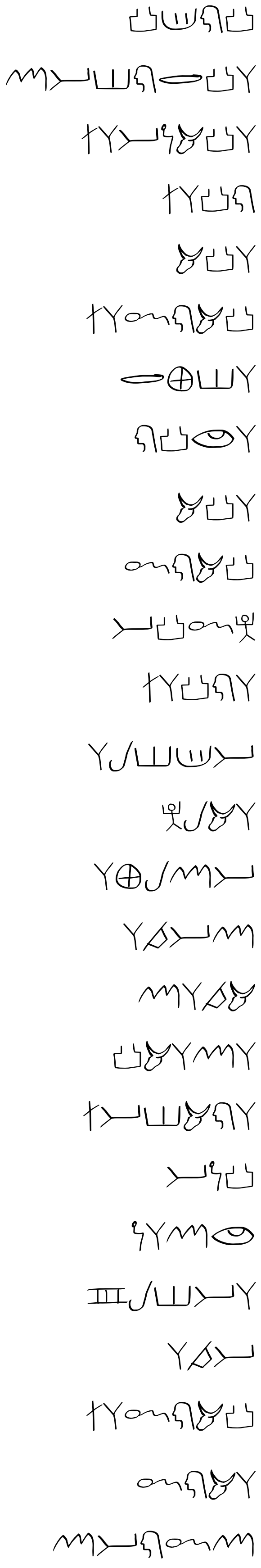

with chariots	be·re·khev	
horsemen	u·ve·pha·ra·sheem	
ships	u·va·o·nee·yo·wt	
and many	rab·bo·wt	
invading	u·va	
[many] countries	va·a·ra·tso·wt	
like a flood	ve·sha·taph	
and sweeping through them	ve·a·var	
He will also invade	u·va	Daniel 11:41
Land	be·e·rets	
the Beautiful	hats·tse·vee	
and many [countries]	ve·rab·bo·wt	
will fall	yik·ka·she·lu	
But these	ve·el·leh	
will be delivered	yim·ma·le·tu	
from his hand :	mee·ya·do	
Edom	e·do·wm	
Moab	u·mo·w·av	
and the leaders	ve·re·sheet	
of the Ammonites	be·ne	
	am·mo·wn	
He will extend	ve·yish·lach	Daniel 11:42
his power	ya·do	
over [many] countries	ba·a·ra·tso·wt	
the land	ve·e·rets	
of Egypt	mits·ra·yim	

and not even	lo		
	tih·yeh	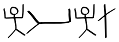	
will escape	liph·le·tah	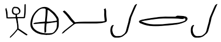	
He will gain control	u·ma·shal	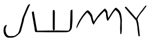	Daniel 11:43
of the treasures	be·mikh·man·ne		
of gold	haz·za·hav	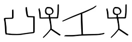	
and silver	ve·hak·ke·seph		
and over all	u·ve·khol	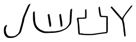	
the riches	cha·mu·do·wt		
of Egypt	mits·ra·yim		
and the Libyans	ve·lu·veem	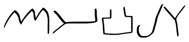	
and Cushites	ve·khu·sheem	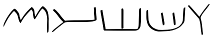	
will also submit to him	be·mits·a·daw		
But news	u·she·mu·o·wt		Daniel 11:44
will alarm him	ye·va·ha·lu·hu		
from the east	mim·miz·rach		
and the north	u·mits·tsa·pho·wn		
and he will go out	ve·ya·tsa	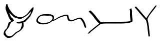	
fury	be·che·ma	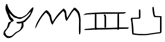	
with great	ge·do·lah		
to destroy	le·hash·meed		
and devote them to destruction	u·le·ha·cha·reem		
many	rab·beem	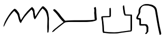	
He will pitch	ve·yit·ta		Daniel 11:45
tents	a·ho·le	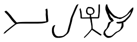	
his royal	ap·pad·no		
between	ben	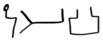	

the sea	yam·meem	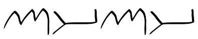	
mountain	le·har	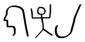	
and the beautiful	tse·vee	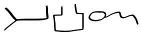	
holy	qo·desh	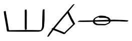	
but he will meet	u·va	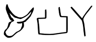	
	ad	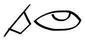	
his end	qits·tso	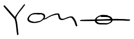	
with no one	ve·en	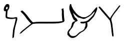	
to help	o·w·zer	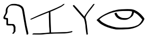	
him [’’]	lo	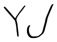	
time	u·va·et	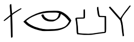	Daniel 12:1
[“] At that	ha·hee	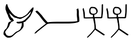	
who stands watch	ya·a·mod	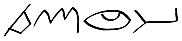	
Michael	mee·kha·el	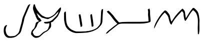	
prince	has·sar	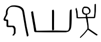	
the great	hag·ga·do·wl	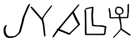	
will rise up	ha·o·med	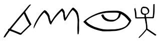	
over	al	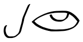	
your people	be·ne	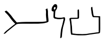	
	am·me·kha	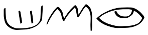	
There will be	ve·ha·ye·tah	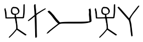	
a time	et	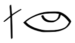	
of distress	tsa·rah	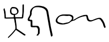	
the likes of which	a·sher	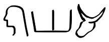	
will not have	lo	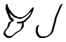	
occurred	nih·ye·tah	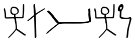	
from the beginning	mih·yo·wt	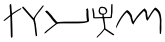	

of nations	go·w		
until	ad		
time	ha·et		
that	ha·hee	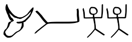	
time	u·va·et	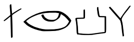	
But at that	ha·hee	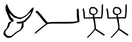	
will be delivered	yim·ma·let		
your people —	am·me·kha		
everyone [whose name]	kal	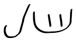	
is found	han·nim·tsa		
written	ka·tuv		
in the book —	bas·se·pher		
And many	ve·rab·beem	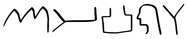	Daniel 12:2
who sleep	mee·ye·she·ne	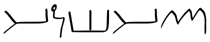	
of the earth	ad·mat		
in the dust	a·phar		
will awake	ya·qee·tsu	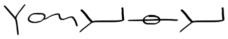	
some	el·leh	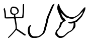	
life	le·chay·ye	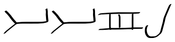	
to everlasting	o·w·lam		
but others	ve·el·leh		
to shame	la·cha·ra·pho·wt		
contempt	le·dir·o·wn		
[and] everlasting	o·w·lam	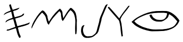	
Then the wise	ve·ham·mas·ki·leem		Daniel 12:3
will shine	yaz·hi·ru	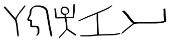	
like the brightness	ke·zo·har		

of the heavens	ha·ra·qee·a	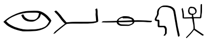	
to righteousness	u·mats·dee·qe		
and those who lead many	ha·rab·beem	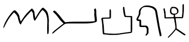	
[will shine] like the stars	kak·ko·w·kha·veem	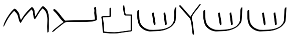	
forever	le·o·w·lam		
and ever	va·ed		
But you	ve·at·tah		Daniel 12:4
Daniel	da·nee·yel	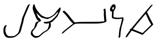	
shut up	se·tom		
these words	had·de·va·reem	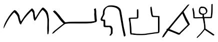	
and seal	va·cha·tom		
the book	has·se·pher	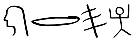	
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of the end	qets	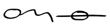	
will roam to and fro	ye·sho·te·tu		
Many	rab·beem	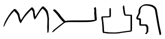	
will increase ”	ve·tir·beh		
and knowledge	had·da·at		
looked	ve·ra·ee·tee	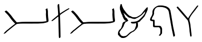	Daniel 12:5
Then I	a·nee	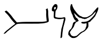	
Daniel	da·nee·yel	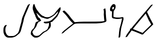	
and saw	ve·hin·neh		
two	she·na·yim	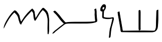	
others	a·che·reem	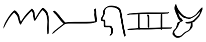	
standing	o·me·deem	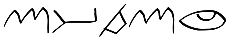	
one	e·chad	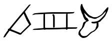	

there	hen·nah		
on this bank	lis·phat	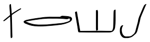	
of the river	hay·or	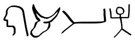	
and one	ve·e·chad		
on the opposite	hen·nah		
bank	lis·phat	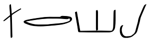	
	hay·or	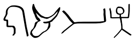	
One of them said	vay·yo·mer		Daniel 12:6
to the man	la·eesh		
dressed	le·vush		
in linen	hab·bad·deem		
who	a·sher		
was above	mim·ma·al		
the waters	le·me·me	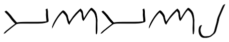	
of the river	hay·or	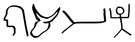	
until	ad		
“ How long	ma·tay		
the fulfillment	qets	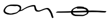	
of these wonders ? ”	hap·pe·la·o·wt	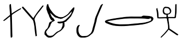	
and I heard	va·esh·ma		Daniel 12:7
him	et		
And the man	ha·eesh	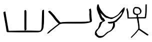	
dressed	le·vush		
in linen	hab·bad·deem	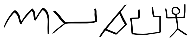	
who	a·sher		
was above	mim·ma·al		
the waters	le·me·me	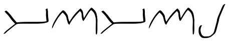	

of the river	hay·or	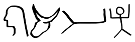	
raised	vay·ya·rem	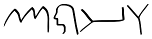	
his right hand	ye·mee·no	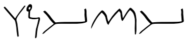	
and his left hand	u·se·mo·lo	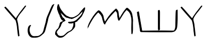	
toward	el	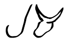	
heaven	hash·sha·ma·yim	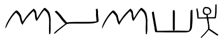	
swear	vay·yish·sha·va	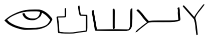	
by Him who lives	be·che	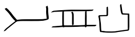	
forever	ha·o·w·lam	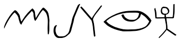	
saying	kee	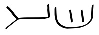	
“ It will be for a time	le·mo·w·ed	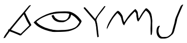	
[and] times	mo·w·a·deem	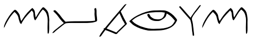	
and half a time	va·che·tsee	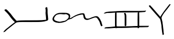	
has finally been	u·khe·khal·lo·wt	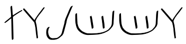	
shattered	nap·pets	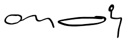	
When the power	yad	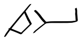	
people	am	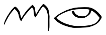	
of the holy	qo·desh	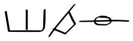	
will be completed ”	tikh·le·nah	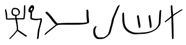	
all	khal	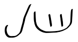	
these things	el·leh	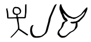	
I	va·a·nee	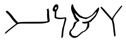	Daniel 12:8
heard	sha·ma·tee	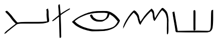	
but I did not	ve·lo	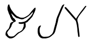	
understand	a·veen	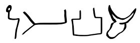	
So I asked	va·o·me·rah	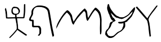	
“ My lord	a·do·nee	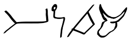	

what	mah	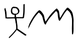	
will be the outcome	a·cha·reet	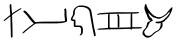	
of these [things] ? ”	el·leh		
he replied	vay·yo·mer		Daniel 12:9
“ Go on your way	lekh	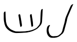	
Daniel ”	da·nee·yel	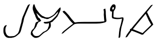	
“ for	kee	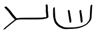	
[are] closed up	se·tu·meem	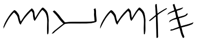	
and sealed	va·cha·tu·meem		
the words	had·de·va·reem	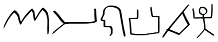	
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the time	et		
of the end	qets	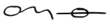	
will be purified	yit·ba·ra·ru		Daniel 12:10
made spotless	ve·yit·lab·be·nu		
and refined	ve·yits·tsa·re·phu		
Many	rab·beem	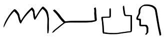	
will continue to act wickedly	ve·hir·shee·u	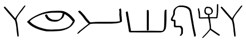	
but the wicked	re·sha·eem		
None	ve·lo		
will understand	ya·vee·nu	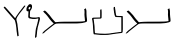	
	kal		
of the wicked	re·sha·eem		
but the wise	ve·ham·mas·ki·leem		
will understand	ya·vee·nu	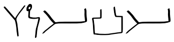	
And from the time	u·me·et		Daniel 12:11
is abolished	hu·sar		

the daily [sacrifice]	hat·ta·meed		
set up	ve·la·tet	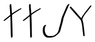	
and the abomination	shiq·quts	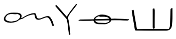	
of desolation	sho·mem		
days	ya·meem	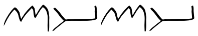	
there will be 1,290	e·leph	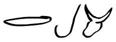	
	ma·ta·yim	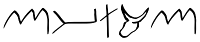	
	ve·tish·eem		
Blessed [is]	ash·re	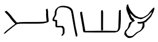	Daniel 12:12
he who waits	ham·chak·keh	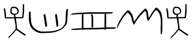	
and reaches the end	ve·yag·gee·a		
days	le·ya·meem		
of the 1,335	e·leph	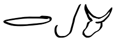	
	she·losh	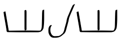	
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	she·lo·sheem	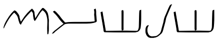	
	va·cha·mish·shah		
But as for you	ve·at·tah		Daniel 12:13
go on your way	lekh	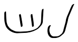	
until the end	laq·qets	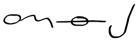	
You will rest	ve·ta·nu·ach	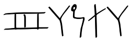	
and will arise	ve·ta·a·mod		
to your inheritance	le·go·ra·le·kha	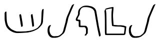	
at the end	le·qets	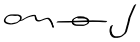	
of the days ”	hay·ya·meen		

Hosea

BSB Translation	Transliteration	Original Hebrew	
[This is] the word	de·var	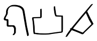	Hosea 1:1
of the LORD	YHVH	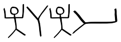	
that	a·sher	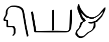	
came	ha·yah	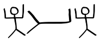	
to	el	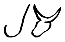	
Hosea	ho·wo·she·a	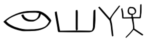	
son	ben	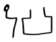	
of Beeri	be·e·ree	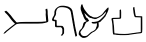	
in the days	bee·me	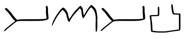	
of Uzziah	uz·zee·yah	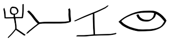	
Jotham	yo·w·tam	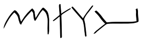	
Ahaz	a·chaz	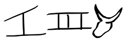	
and Hezekiah	ye·chiz·qee·yah	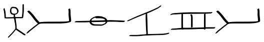	
kings	mal·khe	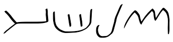	
of Judah	ye·hu·dah	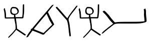	
and [of]	u·vee·me	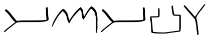	
Jeroboam	ya·ra·ve·am	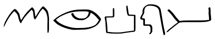	
son	ben	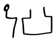	
of Jehoash	yo·w·ash	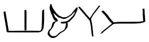	
king	me·lekh	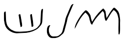	
of Israel	yis·ra·el	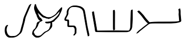	
first	te·chil·lat	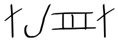	Hosea 1:2
spoke	dib·ber	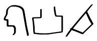	
When the LORD	YHVH	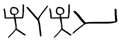	
through Hosea	be·ho·shē·aʿ ph	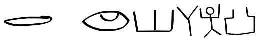	
told	vay·yo·mer	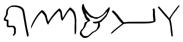	

He	YHVH		
	el		
him	ho·wo·she·a		
“ Go	lekh	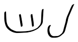	
take	qach	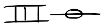	
as your	le·kha	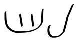	
wife	e·shet	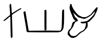	
a prostitute	ze·nu·neem	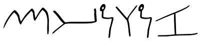	
and have children	ve·yal·de	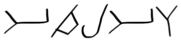	
of adultery	ze·nu·neem	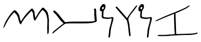	
because	kee	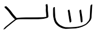	
is flagrantly prostituting itself	za·noh	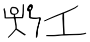	
	tiz·neh	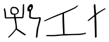	
this land	ha·a·rets		
[by departing] from	me·a·cha·re	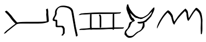	
the LORD ”	YHVH		
So [Hosea] went	vay·ye·lekh	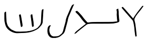	Hosea 1:3
and married	vay·yiq·qach	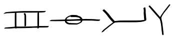	
-	et		
Gomer	go·mer		
daughter	bat		
of Diblaim	div·la·yim	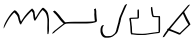	
and she conceived	vat·ta·har		
and bore	vat·te·led		
him	lo	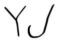	
a son	ben		
said	vay·yo·mer		Hosea 1:4

Then the LORD	YHVH	יהוה	
to [Hosea]	e·law	אליו	
“ Name him	qe·ra	קרא	
	she·mo	שמו	
Jezreel	yiz·re·el	יזרעאל	
for	kee	כי	
soon	o·wd	עוד	
	me·at	מעט	
I will bring	u·pha·qad·tee	ופקדתי	
-	et	את	
the bloodshed	de·me	דמי	
of Jezreel	yiz·re·el	יזרעאל	
upon	al	על	
the house	bet	בית	
of Jehu	ye·hu	יהוא	
and I will put an end	ve·hish·bat·tee	והשבתי	
to the kingdom	mam·le·khut	ממלכות	
	bet	בית	
of Israel	yis·ra·el	ישראל	
And	ve·ha·yah	והיה	Hosea 1:5
day	bay·yo·wm	ביום	
on that	ha·hu	ההוא	
I will break	ve·sha·var·tee	ושברתי	
-	et	את	
the bow	qe·shet	קשת	
of Israel	yis·ra·el	ישראל	
in the Valley	be·e·meq	בעמק	

of Jezreel ”	yiz·re·el		
conceived	vat·ta·har		Hosea 1:6
[Gomer] again	o·wd		
and gave birth to	vat·te·led		
a daughter	bat		
and [the LORD] said	vay·yo·mer		
to [Hosea]	lo		
“ Name	qe·ra	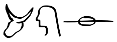	
her	she·mah		
	lo		
Lo-ruhamah	ru·cha·mah	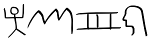	
for	kee	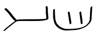	
I will no	lo		
longer	o·w·seeph		
	o·wd		
have compassion	a·ra·chem	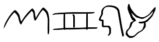	
-	et		
on the house	bet	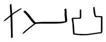	
of Israel	yis·ra·el	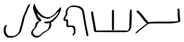	
that	kee	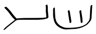	
I should ever	na·so		
forgive	es·sa		
them	la·hem		
Yet	ve·et		Hosea 1:7
on the house	bet	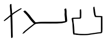	
of Judah	ye·hu·dah	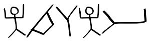	
I will have compassion	a·ra·chem	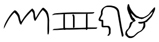	

and I will save them —	ve·ho·wo·sha·teem		
but by the LORD	ba·YHVH	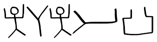	
their God ”	e·lo·he·hem	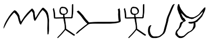	
not	ve·lo		
-	o·wo·shee·em	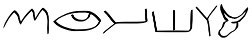	
by bow	be·qe·shet		
or sword	u·ve·che·rev	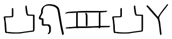	
or war	u·ve·mil·cha·mah	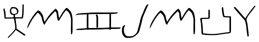	
not by horses	be·su·seem		
and cavalry	u·ve·pha·ra·sheem		
After she had weaned	vat·tig·mol		Hosea 1:8
-	et		
	lo		
Lo-ruhamah	ru·cha·mah	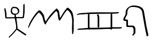	
[Gomer] conceived	vat·ta·har		
and gave birth to	vat·te·led		
a son	ben		
And [the LORD] said	vay·yo·mer		Hosea 1:9
“ Name	qe·ra	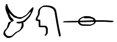	
him	she·mo		
	lo		
Lo-ammi	am·mee		
for	kee	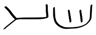	
you	at·tem		
are not	lo		
My people	am·mee		
and I	ve·a·no·khee	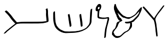	

am not	lo	
your God	eh·yeh	
	la·khɛm	
will be	ve·ha·yah	Hosea 1:10
Yet the number	mis·par	
	be·ne	
of the Israelites	yis·ra·el	
like the sand	ke·cho·wl	
of the sea	hay·yam	
which	a·sher	
cannot	lo	
be measured	yim·mad	
[or]	ve·lo	
counted	yis·sa·pher	
And it will happen that	ve·ha·yah	
in the [very] place	bim·qo·wm	
where	a·sher	
it was said	ye·a·mer	
to them	la·hem	
[are] not	lo	
My people ’	am·mee	
‘ You	at·tem	
they will be called	ye·a·mer	
	la·hem	
‘ sons	be·ne	
God ’	el	
of the living	chay	

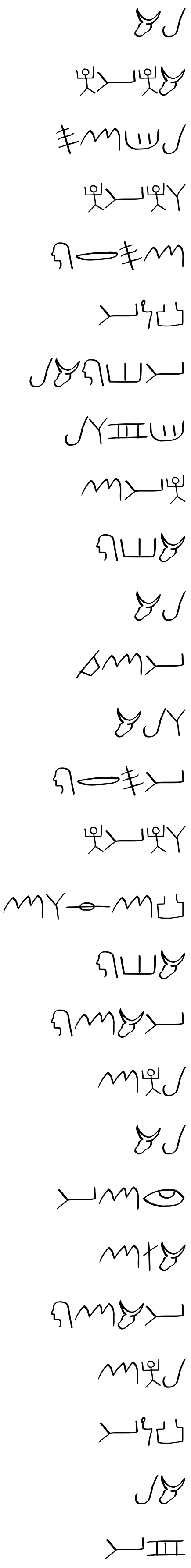

will be gathered	ve·niq·be·tsu	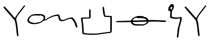	Hosea 1:11
Then the people	be·ne	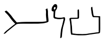	
of Judah	ye·hu·dah	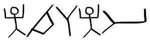	
[and]	u·ve·ne		
of Israel	yis·ra·el	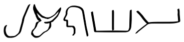	
together	yach·daw	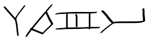	
and they will appoint	ve·sa·mu		
for themselves	la·hem		
leader	rosh		
one	e·chad	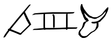	
and will go up	ve·a·lu		
out	min		
of the land	ha·a·rets		
For	kee	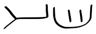	
great [will be]	ga·do·wl		
the day	yo·wm		
of Jezreel [”]	yiz·re·el		
[“] Say	im·ru		Hosea 2:1
of your brothers	la·a·che·khem	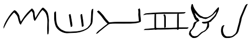	
‘ My people ’	am·mee		
and of your sisters	ve·la·a·cho·w·te·khem		
‘ My loved one ’	ru·cha·mah	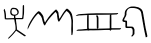	
Rebuke	ree·vu	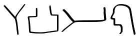	Hosea 2:2
your mother	ve·im·me·khem		
rebuke her	ree·vu	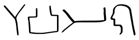	
for	kee	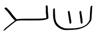	
she	hee	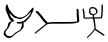	

is not	lo	
My wife	ish·tee	
and I	ve·a·no·khee	
am not	lo	
her husband	ee·shah	
Let her remove	ve·ta·ser	
the adultery	ze·nu·ne·ha	
from her face	mip·pa·nɛh	
and the unfaithfulness	ve·na·a·phu·phe·ha	
from between	mib·ben	
her breasts	sha·de·ha	
Otherwise	pen	Hosea 2:3
I will strip her	aph·shee·ten·nah	
naked	a·rum·mah	
and expose her	ve·hits·tsag·tee·ha	
like the day	ke·yo·wm	
of her birth	hiw·va·le·dah	
I will make her	ve·sam·tee·ha	
like a desert	kham·mid·bar	
and turn her into	ve·shat·ti·ha	
land	ke·e·rets	
a parched	tsee·yah	
and I will let her die	va·ha·mit·tee·ha	
of thirst	bats·tsa·ma	
-	ve·et	Hosea 2:4
on her children	ba·ne·ha	
I will have no	lo	

compassion	a·ra·chem	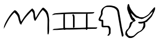	
because	kee	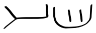	
are the children	ve·ne	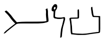	
of adultery	ze·nu·neem	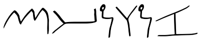	
they	hem·mah		
For	kee	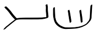	Hosea 2:5
has played the harlot	za·ne·tah	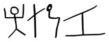	
their mother	im·mam	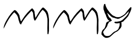	
in disgrace	ho·vee·shah	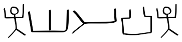	
and has conceived them	ho·w·ra·tam		
For	kee	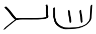	
she thought	a·me·rah		
‘ I will go	e·le·khah	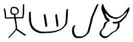	
after	a·cha·re	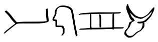	
my lovers	me·a·ha·vay		
who give me	no·te·ne	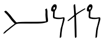	
bread	lach·mee	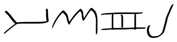	
and water	u·me·may	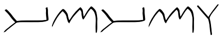	
wool	tsam·ree		
and linen	u·phish·tee		
oil	sham·nee		
and drink ’	ve·shiq·qu·yay	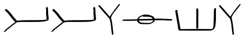	
Therefore	la·khen		Hosea 2:6
behold	hin·nee	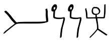	
I will hedge up	sakh	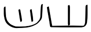	
her	et		
path	dar·kekh	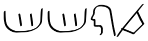	

with thorns	bas·see·reem	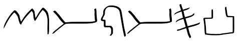	
I will enclose her with a wall	ve·ga·dar·tee	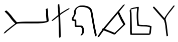	
-	et	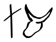	
-	ge·de·rah	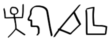	
her way	u·ne·tee·vo·w·te·ha	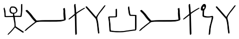	
so she cannot	lo	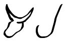	
find	tim·tsa	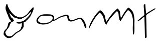	
She will pursue	ve·rid·de·phah	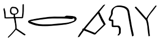	Hosea 2:7
-	et	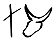	
her lovers	me·a·ha·ve·ha	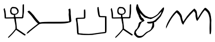	
but not	ve·lo	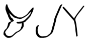	
catch	tas·seeg	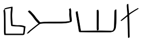	
them	o·tam	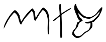	
she will seek them	u·viq·sha·tam	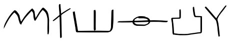	
but not	ve·lo	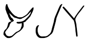	
find them	tim·tsa	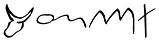	
Then she will say	ve·a·me·rah	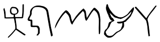	
	e·le·khah	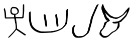	
‘ I will return	ve·a·shu·vah	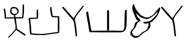	
to	el	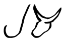	
husband	ee·shee	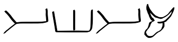	
my first	ha·ri·sho·wn	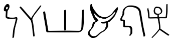	
for	kee	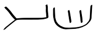	
I was better off	to·wv	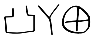	
	lee	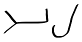	
then	az	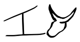	
than now ’	me·at·tah	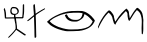	

For she	ve·hee	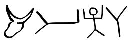	Hosea 2:8
does not	lo	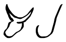	
acknowledge	ya·de·ah	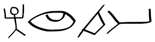	
that	kee	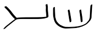	
it was I	a·no·khee	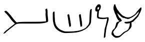	
who gave	na·tat·tee	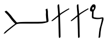	
her	lah	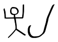	
grain	had·da·gan	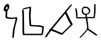	
new wine	ve·hat·tee·ro·wosh	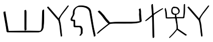	
and oil	ve·hay·yits·har	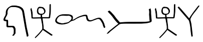	
silver	ve·khe·seph	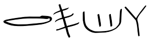	
who lavished	hir·be·tee	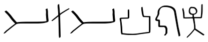	
on her	lah	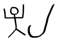	
and gold —	ve·za·hav	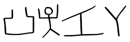	
which they crafted	a·su	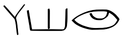	
for Baal	lab·ba·al	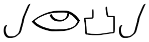	
Therefore	la·khen	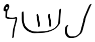	Hosea 2:9
I will take back	a·shuv	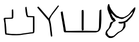	
	ve·la·qach·tee	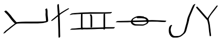	
My grain	de·ga·nee	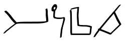	
in its time	be·it·to	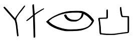	
and My new wine	ve·tee·ro·wo·shee	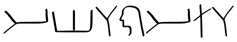	
in its season	be·mo·w·a·do	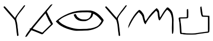	
I will take away	ve·hits·tsal·tee	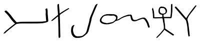	
My wool	tsam·ree	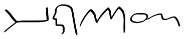	
and linen	u·phish·tee	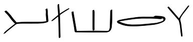	
which were [given] to cover	le·khas·so·wt	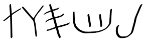	

-	et		
her nakedness	er·va·tah		
And then	ve·at·tah		Hosea 2:10
I will expose	a·gal·leh	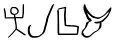	
-	et		
her lewdness	nav·lu·tah	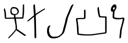	
in the sight	le·e·ne	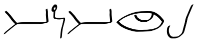	
of her lovers	me·a·ha·ve·ha		
one	ve·eesh	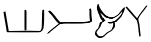	
and no	lo		
will deliver her	yats·tsee·len·nah		
out of My hands	mee·ya·dee	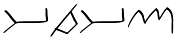	
I will put an end	ve·hish·bat·tee		Hosea 2:11
to all	kal		
her exultation :	me·so·w·sah		
her feasts	chag·gah		
New Moons	cha·de·shah		
and Sabbaths —	ve·shab·bat·tah		
all	ve·khol		
her appointed feasts	mo·w·a·dah		
I will destroy	va·ha·shim·mo·tee		Hosea 2:12
her vines	gaph·nah		
and fig trees	u·te·e·na·tah		
which	a·sher		
she thinks	a·me·rah		
are the wages	et·nah		
-	hem·mah		

	lee	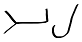	
-	a·sher		
paid	na·te·nu	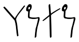	
	lee	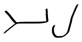	
by her lovers	me·a·ha·vay		
So I will make them	ve·sam·teem		
into a thicket	le·ya·ar	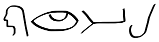	
will devour them	va·a·kha·la·tam	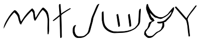	
and the beasts	chay·yat	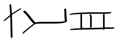	
of the field	has·sa·deh		
I will punish	u·pha·qad·tee	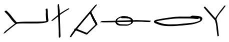	Hosea 2:13
her	a·le·ha	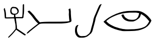	
-	et		
for the days	ye·me		
of the Baals	hab·be·a·leem		
when	a·sher		
she burned incense to them	taq·teer	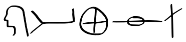	
	la·hem		
when she decked herself	vat·ta·ad		
with rings	niz·mah	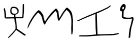	
and jewelry	ve·chel·ya·tah	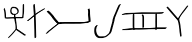	
and went	vat·te·lekh	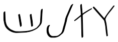	
after	a·cha·re	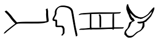	
her lovers	me·a·ha·ve·ha		
But Me	ve·o·tee		
she forgot ”	sha·khe·chah		
declares	ne·um		

the LORD	YHVH		
“ Therefore	la·khen		Hosea 2:14
behold	hin·neh		
I	a·no·khee		
will allure her	me·phat·te·ha		
and lead her	ve·ho·lakh·tee·ha		
to the wilderness	ham·mid·bar		
and speak	ve·dib·bar·tee		
to her	ʿal		
tenderly	lib·bah	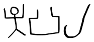	
I will give back	ve·na·tat·tee	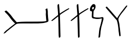	Hosea 2:15
	lah		
-	et		
her vineyards	ke·ra·me·ha		
There	mish·sham		
-	ve·et		
and make the Valley	e·meq		
of Achor	a·kho·wr		
into a gateway	le·phe·tach		
of hope	tiq·vah	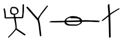	
she will respond as she did	ve·a·ne·tah		
There	sham·mah		
in the days	kee·me		
of her youth	ne·u·re·ha		
as in the day	wikh·yom	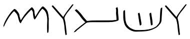	
she came up	a·lo·tah	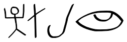	
out	me·e·rets		

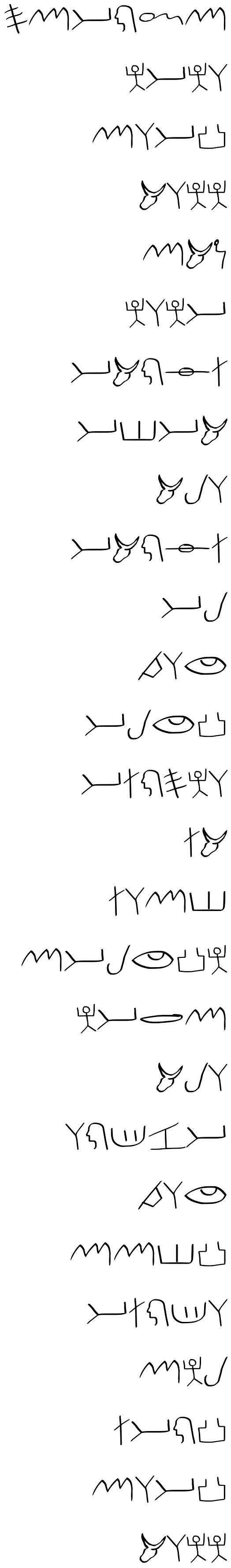

of Egypt	mits·ra·yim	
-	ve·ha·yah	Hosea 2:16
day ”	vay·yo·wm	
In that	ha·hu	
declares	ne·um	
the LORD	YHVH	
“ you will call Me	tiq·re·ee	
‘ my Husband ’	ee·shee	
and no	ve·lo	
call	tiq·re·ee	
Me	lee	
longer	o·wd	
‘ my Master ’	ba·lee	
For I will remove	va·ha·si·ro·tee	Hosea 2:17
-	et	
the names	she·mo·wt	
of the Baals	hab·be·a·leem	
from her lips	mip·pee·ha	
no	ve·lo	
be invoked	yiz·za·khe·ru	
longer	o·wd	
will their names	bish·mam	
I will make	ve·kha·rat·tee	Hosea 2:18
for them	la·hem	
a covenant	be·reet	
day	bay·yo·wm	
On that	ha·hu	

with	im		
the beasts	chay·yat	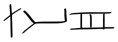	
of the field	has·sa·deh	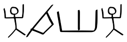	
[and]	ve·im		
the birds	o·wph		
of the air	hash·sha·ma·yim		
and the creatures that crawl	ve·re·mes		
on the ground	ha·a·da·mah		
bow	ve·qe·shet	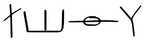	
and sword	ve·che·rev	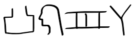	
and weapons of war	u·mil·cha·mah	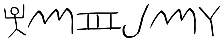	
And I will abolish	esh·bo·wr		
in	min		
the land	ha·a·rets		
and will make them lie down	ve·hish·kav·teem	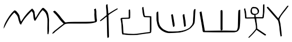	
in safety	la·ve·tach	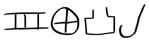	
So I will betroth you	ve·e·ras·teekh		Hosea 2:19
to Me	lee	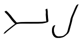	
forever	le·o·w·lam		
I will betroth you	ve·e·ras·teekh		
-	lee	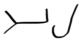	
in righteousness	be·tse·deq		
and justice	u·ve·mish·pat		
in loving devotion	u·ve·che·sed	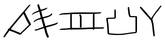	
and compassion	u·ve·ra·cha·meem	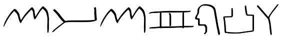	
And I will betroth you	ve·e·ras·teekh		Hosea 2:20

-	lee	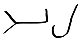	
in faithfulness	be·e·mu·nah		
and you will know	ve·ya·da·at		
-	et		
the LORD ”	YHVH		
“ -	ve·ha·yah	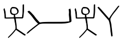	Hosea 2:21
day	bay·yo·wm	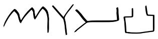	
On that	ha·hu	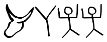	
I will respond — ”	e·e·neh		
declares	ne·um		
the LORD —	YHVH		
“ I will respond	e·e·neh		
	et		
to the heavens	hash·sha·ma·yim		
and they	ve·hem	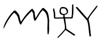	
will respond	ya·a·nu		
	et		
to the earth	ha·a·rets		
And the earth	ve·ha·a·rets		Hosea 2:22
will respond	ta·a·neh		
-	et		
to the grain	had·da·gan		
-	ve·et		
to the new wine	hat·tee·ro·wosh	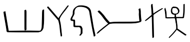	
-	ve·et		
and oil	hay·yits·har		
and they	ve·hem	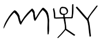	

will respond	ya·a·nu	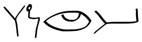	
-	et	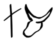	
to Jezreel	yiz·re·el	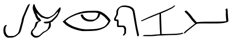	
And I will sow her	u·ze·ra·tee·ha	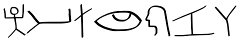	Hosea 2:23
as My own	lee	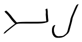	
in the land	ba·a·rets	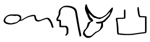	
and I will have compassion on	ve·ri·cham·tee	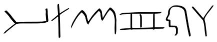	
	et	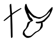	
‘ No	lo	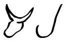	
Compassion ’	ru·cha·mah	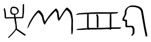	
I will say to those [called]	ve·a·mar·tee	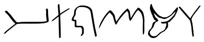	
‘ Not	le·lo	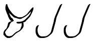	
are My people ’	am·mee	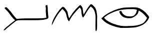	
My People ’	am·mee	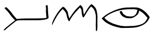	
‘ You	at·tah	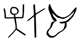	
and they	ve·hu	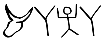	
will say	yo·mar	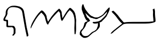	
‘ You are my God ’”	e·lo·hay	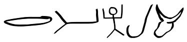	
said	vay·yo·mer	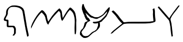	Hosea 3:1
Then the LORD	YHVH	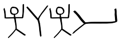	
to me	e·lay	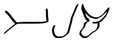	
again	o·wd	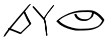	
“ Go	lekh	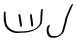	
show love	ehav	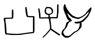	
to your wife	ish·shah	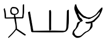	
though she is loved	a·hu·vat	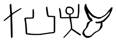	
by another	re·a	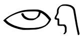	

and is an adulteress	u·me·na·a·phet		
Love her	ke·a·ha·vat		
as the LORD	YHVH		
[loves]	et		
the Israelites	be·ne	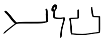	
	yis·ra·el	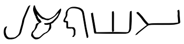	
though they	ve·hem	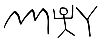	
turn	po·neem	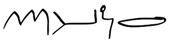	
to	el		
gods	e·lo·heem		
other	a·che·reem	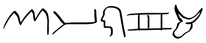	
and offer	ve·o·ha·ve		
raisin cakes [to idols]	a·shee·she	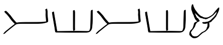	
”	a·na·veem	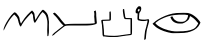	
So I bought her	va·ek·ke·re·ha		Hosea 3:2
-	lee	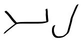	
for fifteen [shekels]	ba·cha·mish·shah	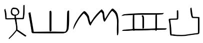	
	a·sar		
of silver	ka·seph		
and a homer	ve·cho·mer	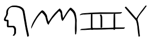	
of barley	se·o·reem		
and a lethech	ve·le·tekh	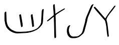	
	se·o·reem		
Then I said	va·o·mar		Hosea 3:3
to her	e·le·ha	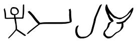	
days	ya·meem	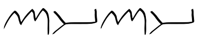	
for many	rab·beem	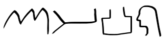	

“ You must live	te·she·vee	
with me	lee	
you must not	lo	
be promiscuous	tiz·nee	
	ve·lo	
or belong to	tih·yee	
another	le·eesh	
and	ve·gam	
I	a·nee	
will do the same for you ”	e·la·yikh	
For	kee	Hosea 3:4
days	ya·meem	
many	rab·beem	
must live	ye·she·vu	
the Israelites	be·ne	
	yis·ra·el	
without	en	
king	me·lekh	
without	ve·en	
or prince	sar	
and without	ve·en	
sacrifice	ze·vach	
or	ve·en	
sacred pillar	mats·tse·vah	
	ve·en	
ephod	e·pho·wd	
or idol	u·te·ra·pheem	

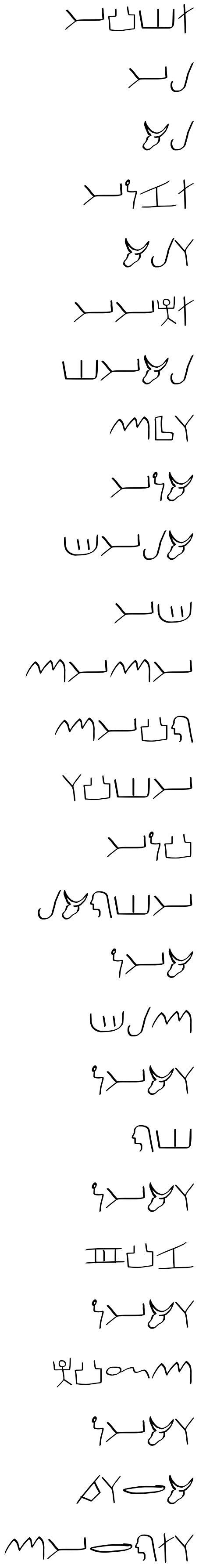

Afterward	a·char	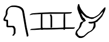	Hosea 3:5
will return	ya·shu·vu	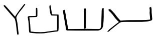	
the people	be·ne	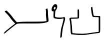	
of Israel	yis·ra·el	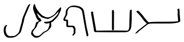	
and seek	u·viq·shu	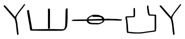	
-	et		
the LORD	YHVH		
their God	e·lo·he·hem	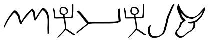	
-	ve·et		
and David	da·wid		
their king	mal·kam	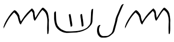	
They will come trembling	u·pha·cha·du	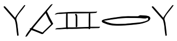	
to	el		
the LORD	YHVH		
and to	ve·el		
His goodness	tu·vo		
in the last	be·a·cha·reet	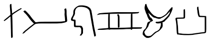	
days	hay·ya·meem	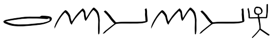	
Hear	shim·u		Hosea 4:1
the word	de·var		
of the LORD	YHVH		
O children	be·ne	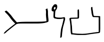	
of Israel	yis·ra·el	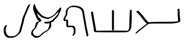	
for	kee	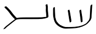	
has a case	reev	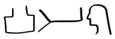	
the LORD	la·YHVH	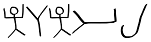	
against	im		

the people	yo·wo·she·ve	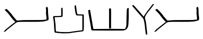	
of the land :	ha·a·rets		
“	kee	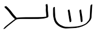	
There is no	en	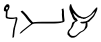	
truth	e·met	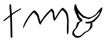	
no	ve·en		
loving devotion	che·sed		
and no	ve·en		
knowledge	da·at		
of God	e·lo·heem		
in the land !	ba·a·rets		
Cursing	a·loh	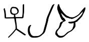	Hosea 4:2
and lying	ve·kha·chesh	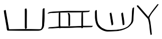	
murder	ve·ra·tso·ach		
and stealing	ve·ga·nov	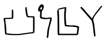	
and adultery	ve·na·oph		
are rampant	pa·ra·tsu		
one act of bloodshed	ve·da·meem		
	be·da·meem		
follows another	na·ga·u		
Therefore	al		Hosea 4:3
	ken	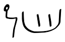	
mourns	te·e·val		
the land	ha·a·rets		
will waste away	ve·um·lal		
and all	kal	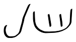	
who dwell	yo·wo·shev		

in it	bah		
with the beasts	be·chay·yat	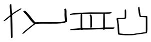	
of the field	has·sa·deh	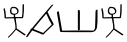	
and the birds	u·ve·o·wph		
of the air	hash·sha·ma·yim		
even	ve·gam		
the fish	de·ge		
of the sea	hay·yam	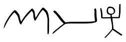	
disappear	ye·a·se·phu		
But	akh		Hosea 4:4
man	eesh	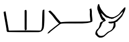	
let no	al		
contend	ya·rev		
let no	ve·al		
offer reproof	yo·w·khach		
man	eesh	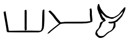	
for your people [are] like those	ve·am·me·kha	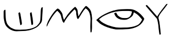	
who contend with	kim·ree·ve	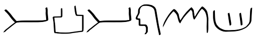	
a priest	kho·hen		
You will stumble	ve·kha·shal·ta		Hosea 4:5
by day	hay·yo·wm	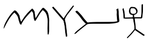	
will stumble	ve·kha·shal		
	gam		
and the prophet	na·vee	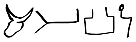	
with you	im·me·kha		
by night	la·ye·lah	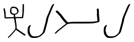	
so I will destroy	ve·da·mee·tee	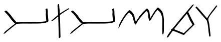	

your mother —	im·me·kha	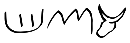	
are destroyed	nid·mu	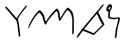	Hosea 4:6
My people	am·mee	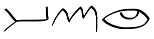	
for lack	mib·be·lee	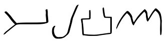	
of knowledge	had·da·at	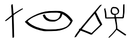	
Because	kee	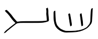	
you	at·tah	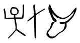	
knowledge	had·da·at	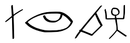	
have rejected	ma·as·ta	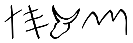	
I will also reject you	ve·em·a·se·kha	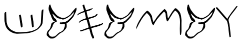	
as My priests	mik·ka·hen	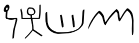	
	lee	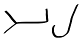	
Since you have forgotten	vat·tish·kach	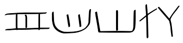	
the law	to·w·rat	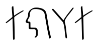	
of your God	e·lo·he·kha	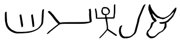	
forget	esh·kach	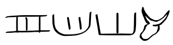	
your children	ba·ne·kha	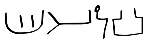	
will also	gam	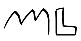	
I	a·nee	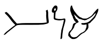	
The more they multiplied	ke·rub·bam	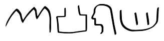	Hosea 4:7
	ken	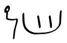	
the more they sinned	cha·te·u	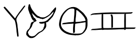	
against Me	lee	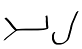	
their Glory	ke·vo·w·dam	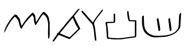	
for a thing of disgrace	be·qa·lo·wn	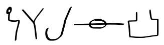	
they exchanged	a·meer	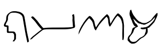	

the sins	chat·tat	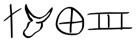	Hosea 4:8
of My people	am·mee	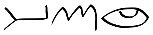	
They feed on	yo·khe·lu	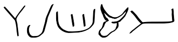	
on	ve·el	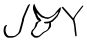	
iniquity	a·wo·nam	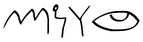	
and set	yis·u	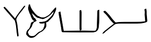	
their hearts	naph·sho	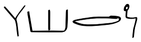	
And it shall be	ve·ha·yah	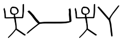	Hosea 4:9
like people	kha·am	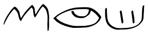	
like priest	kak·ko·hen	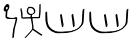	
I will punish	u·pha·qad·tee	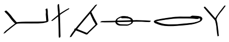	
both of them	a·law	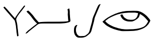	
for their ways	de·ra·khaw	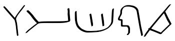	
for their deeds	u·ma·a·la·law	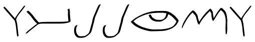	
and repay	a·sheev	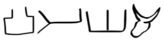	
them	lo	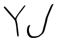	
They will eat	ve·a·khe·lu	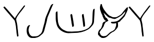	Hosea 4:10
but not	ve·lo	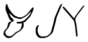	
be satisfied	yis·ba·u	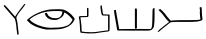	
they will be promiscuous	hiz·nu	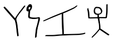	
but not	ve·lo	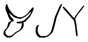	
multiply	yiph·ro·tsu	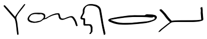	
For	kee	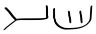	
-	et	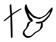	
the LORD	YHVH	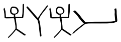	
they have stopped	a·ze·vu	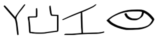	
obeying	lish·mor	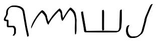	

Promiscuity	ze·nut		Hosea 4:11
wine	ve·ya·yin	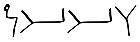	
and new wine	ve·tee·ro·wosh	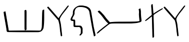	
take away	yiq·qach	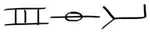	
understanding	lev	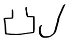	
My people	am·mee		Hosea 4:12
their wooden idols	be·e·tso		
consult	yish·al		
and their divining rods	u·maq·lo	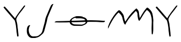	
inform	yag·geed	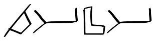	
them	lo		
For	kee	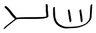	
a spirit	ru·ach		
of prostitution	ze·nu·neem	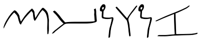	
leads them astray	hit·ah		
and they have played the harlot	vay·yiz·nu		
against	mit·ta·chat		
their God	e·lo·he·hem	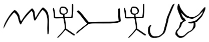	
on	al		Hosea 4:13
the mountaintops	ra·she	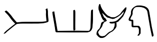	
	he·ha·reem	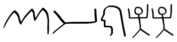	
They sacrifice	ye·zab·be·chu	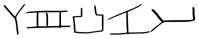	
on	ve·al		
the hills	hag·ge·va·o·wt	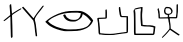	
and burn offerings	ye·qat·te·ru	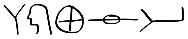	
under	ta·chat	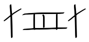	
oak	al·lo·wn	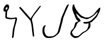	

poplar	ve·liv·neh		
and terebinth	ve·e·lah		
because	kee	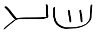	
is pleasant	to·wv		
their shade	tsil·lah		
And so	al		
	ken	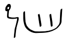	
turn to prostitution	tiz·ne·nah	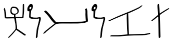	
your daughters	be·no·w·te·khem	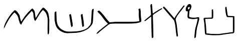	
and your daughters-in-law	ve·khal·lo·w·te·khem		
to adultery	te·na·aph·nah		
I will not	lo		Hosea 4:14
punish	eph·qo·wd	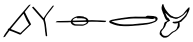	
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your daughters	be·no·w·te·khem	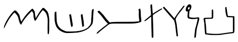	
when	kee	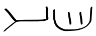	
they prostitute themselves	tiz·ne·nah	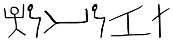	
nor	ve·al		
your daughters-in-law	kal·lo·w·te·khem	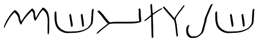	
when	kee	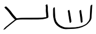	
they commit adultery	te·na·aph·nah		
For	kee	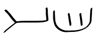	
the men themselves	hem	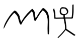	
with	im		
prostitutes	haz·zo·no·wt		
go off	ye·pha·re·du		

with	ve·im		
shrine prostitutes	haq·qe·de·sho·wt		
and offer sacrifices	ye·zab·be·chu	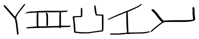	
So a people	ve·am		
without	lo		
understanding	ya·veen	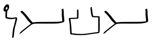	
will come to ruin	yil·la·vet	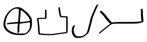	
Though	im		Hosea 4:15
prostitute yourself	zo·neh		
you	at·tah		
O Israel	yis·ra·el	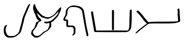	
avoid	al		
such guilt !	ye·sham		
may Judah	ye·hu·dah	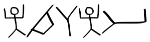	
Do not	ve·al		
journey	ta·vo·u		
to Gilgal	hag·gil·gal	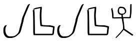	
and do not	ve·al		
do not go up	ta·a·lu		
	bet	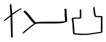	
to Beth-aven	a·ven		
	ve·al		
swear on oath	tish·sha·ve·u		
lives ! ’	chay	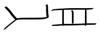	
‘ As surely as the LORD	YHVH		
For	kee	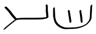	Hosea 4:16
heifer	ke·pha·rah		

is as obstinate	so·re·rah		
as a stubborn	sa·rar		
Israel	yis·ra·el	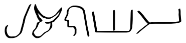	
now	at·tah		
shepherd them	yir·em		
Can the LORD	YHVH		
like lambs	ke·khe·ves		
in an open meadow ?	bam·mer·chav		
is joined	cha·vur		Hosea 4:17
to idols	a·tsab·beem		
Ephraim	eph·ra·yim		
leave him alone	han·nach	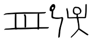	
!	lo	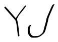	
is gone	sar		Hosea 4:18
When their liquor	sa·ve·am		
they turn to prostitution	haz·neh	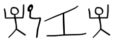	
	hiz·nu	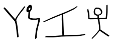	
love	a·ha·vu		
dearly	he·vu		
disgrace	qa·lo·wn	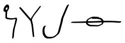	
their rulers	ma·gin·ne·ha		
has wrapped	tsa·rar		Hosea 4:19
The whirlwind	ru·ach		
them	o·w·tah		
in its wings	bikh·na·phe·ha		
will bring them shame [’’]	ve·ye·vo·shu	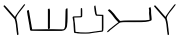	

and their sacrifices	miz·ziv·cho·ta·ms	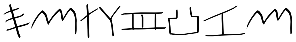	
[“] Hear	shim·u		Hosea 5:1
this	zot		
O priests !	hak·ko·ha·neem	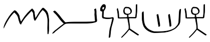	
Take heed	ve·haq·shee·vu		
O house	bet	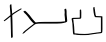	
of Israel !	yis·ra·el	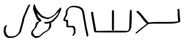	
house !	u·vet	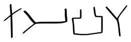	
O royal	ham·me·lekh		
Give ear	ha·a·zee·nu	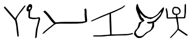	
For	kee	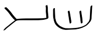	
is against you	la·khem		
this judgment	ham·mish·pat	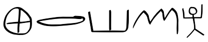	
because	kee	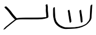	
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you have been	he·yee·tem	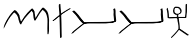	
at Mizpah	le·mits·pah		
a net	ve·re·shet		
spread out	pe·ru·sah		
on	al		
Tabor	ta·vo·wr		
in slaughter	ve·sha·cha·tah	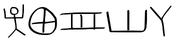	Hosea 5:2
The rebels	se·teem	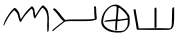	
are deep	he·mee·qu	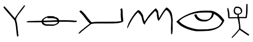	
but I	va·a·nee		
will chastise them	mu·sar		
all	le·khul·lam		

I	a·nee	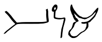	Hosea 5:3
know all about	ya·da·tee		
Ephraim	eph·ra·yim		
and Israel	ve·yis·ra·el	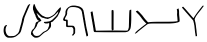	
is not	lo		
hidden	nikh·chad		
from Me	mim·men·nee		
For	kee	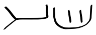	
now	at·tah		
you have turned to prostitution	hiz·ne·ta	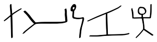	
O Ephraim	eph·ra·yim		
is defiled	nit·ma	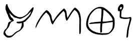	
Israel	yis·ra·el	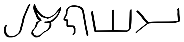	
do not	lo		Hosea 5:4
permit them	yit·te·nu	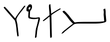	
Their deeds	ma·al·le·hem	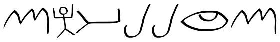	
to return	la·shuv		
to	el		
their God	e·lo·he·hem	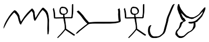	
for	kee	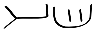	
a spirit	ru·ach		
of prostitution	ze·nu·neem	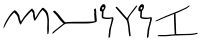	
is within them	be·qir·bam	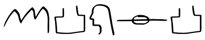	
-	ve·et		
the LORD	YHVH		
and they do not	lo		
know	ya·da·u		

testifies	ve·a·nah	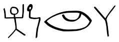	Hosea 5:5
arrogance	ge·o·wn	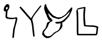	
Israel’s	yis·ra·el	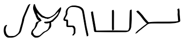	
against them	be·pha·naw	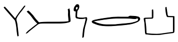	
Israel	ve·yis·ra·el	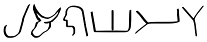	
and Ephraim	ve·eph·ra·yim	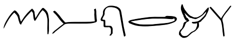	
stumble	yik·ka·she·lu	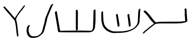	
in their iniquity	ba·a·wo·nam	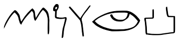	
stumbles	ka·shal	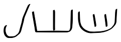	
even	gam	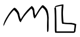	
Judah	ye·hu·dah	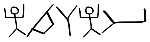	
with them	im·mam	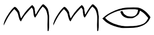	
with their flocks	be·tso·nam	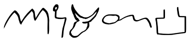	Hosea 5:6
and herds	u·viv·qa·ram	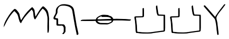	
They go	ye·le·khu	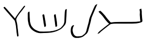	
to seek	le·vaq·qesh	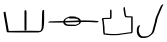	
-	et	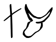	
the LORD	YHVH	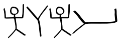	
but they do not	ve·lo	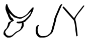	
find Him	yim·tsa·u	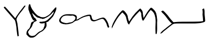	
He has withdrawn Himself	cha·lats	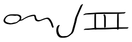	
from them	me·hem	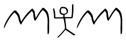	
to the LORD	ba·YHVH	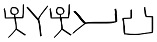	Hosea 5:7
They have been unfaithful	ba·ga·du	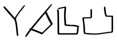	
for	kee	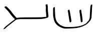	
children	va·neem	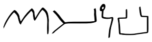	
illegitimate	za·reem	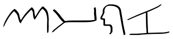	

they have borne	ya·la·du	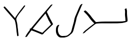	
Now	at·tah	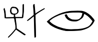	
will devour them	yo·khe·lem	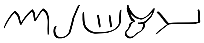	
the New Moon	cho·desh	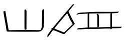	
	et	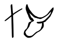	
along with their land	chel·qe·hem	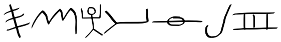	
Blow	tiq·u	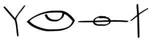	Hosea 5:8
the ram’s horn	sho·w·phar	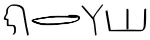	
in Gibeah	bag·giv·ah	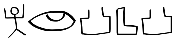	
the trumpet	cha·tso·tse·rah	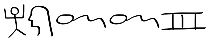	
in Ramah	ba·ra·mah	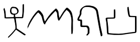	
raise the battle cry	ha·ree·u	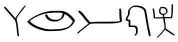	
	bet	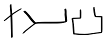	
in Beth-aven :	a·ven	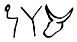	
Lead on	a·cha·re·kha	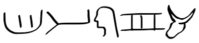	
O Benjamin !	bin·ya·meen	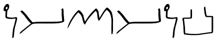	
Ephraim	eph·ra·yim	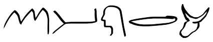	Hosea 5:9
laid waste	le·sham·mah	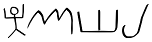	
will be	tih·yeh	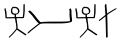	
on the day	be·yo·wm	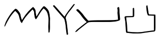	
of rebuke	to·w·khe·chah	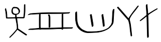	
Among the tribes	be·shiv·te	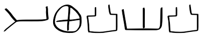	
of Israel	yis·ra·el	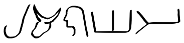	
I proclaim	ho·w·da·tee	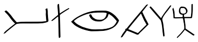	
what is certain	ne·e·ma·nah	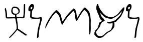	
are like those	ha·yu	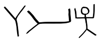	Hosea 5:10
The princes	sa·re	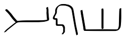	

of Judah	ye·hu·dah	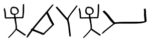	
who move	ke·mas·see·ge		
boundary stones	ge·vul		
upon them	a·le·hem	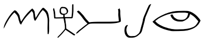	
I will pour out	esh·po·wkh		
like water	kam·ma·yim	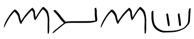	
My fury	ev·ra·tee		
is oppressed	a·shuq		Hosea 5:11
Ephraim	eph·ra·yim		
crushed	re·tsuts		
in judgment	mish·pat		
for	kee		
he is determined	ho·w·eel		
to follow	ha·lakh	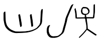	
	a·cha·re	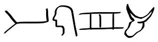	
worthless idols	tsaw		
So I am	va·a·nee		Hosea 5:12
like a moth	kha·ash		
to Ephraim	le·eph·ra·yim		
and like decay	ve·kha·ra·qav	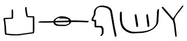	
to the house	le·vet	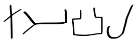	
of Judah	ye·hu·dah	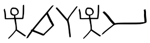	
saw	vay·yar	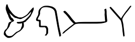	Hosea 5:13
When Ephraim	eph·ra·yim		
-	et		
his sickness	cha·le·yo	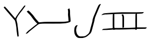	
and Judah	vee·hu·dah		

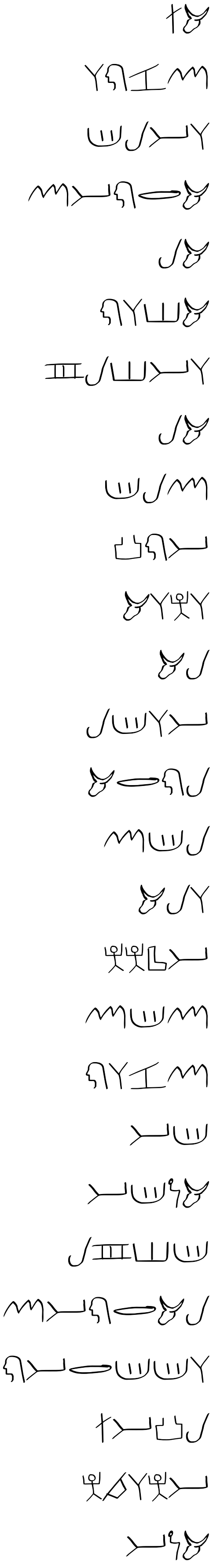

-	et	
his wound	me·zo·ro	
turned	vay·ye·lekh	
then Ephraim	eph·ra·yim	
to	el	
Assyria	ash·shur	
and sent	vay·yish·lach	
to	el	
king	me·lekh	
the great	ya·rev	
But he	ve·hu	
cannot	lo	
	yu·khal	
cure	lir·po	
you	la·khem	
[or]	ve·lo	
heal	yig·heh	
	mik·kem	
your wound	ma·zo·wr	
For	kee	Hosea 5:14
I	a·no·khee	
am like a lion	khash·sha·chal	
to Ephraim	le·eph·ra·yim	
and like a young lion	ve·khak·ke·pheer	
to the house	le·vet	
of Judah	ye·hu·dah	
I	a·nee	

[even] I	a·nee	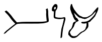	
will tear them to pieces	et·roph		
and then go away	ve·e·lekh		
I will carry them off	es·sa		
[where] no one	ve·en		
can rescue them	mats·tseel		
Then I will return	e·lekh	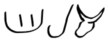	Hosea 5:15
	a·shu·vah		
to	el		
My place	me·qo·w·mee	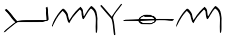	
until	ad		
-	a·sher		
they admit their guilt	ye·she·mu		
and seek	u·viq·shu	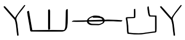	
My face	pha·nay	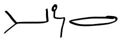	
in their affliction	bats·tsar		
”	la·hem		
they will earnestly seek Me	ye·sha·cha·run·nee	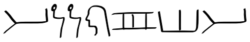	
Come	le·khu		Hosea 6:1
let us return	ve·na·shu·vah		
to	el		
the LORD	YHVH		
For	kee	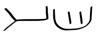	
He	hu		
has torn us to pieces	ta·raph		
but He will heal us	ve·yir·pa·e·nu		

He has wounded us	yakh	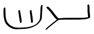	
but He will bind up our wounds	ve·yach·be·she·nu	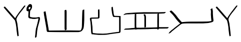	
He will revive us	ye·chay·ye·nu	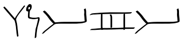	Hosea 6:2
After two days	mee·yo·ma·yim		
day	bay·yo·wm	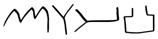	
on the third	hash·she·lee·shee	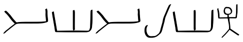	
He will raise us up	ye·qi·me·nu	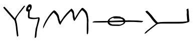	
that we may live	ve·nich·yeh	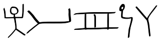	
in His presence	le·pha·naw	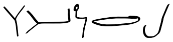	
So let us know —	ve·ne·de·ah		Hosea 6:3
let us press on	nir·de·phah		
to know	la·da·at		
	et		
the LORD	YHVH		
the sun rises	ke·sha·char	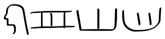	
As surely as	na·kho·wn		
He will appear	mo·w·tsa·o		
He will come	ve·ya·vo·w	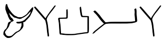	
like the rain	khag·ge·shem		
to us	la·nu		
like the spring showers	ke·mal·qo·wosh	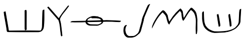	
that water	yo·w·reh		
the earth	a·rets		
What	mah	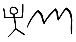	Hosea 6:4
shall I do	e·e·seh		
with you	le·kha	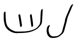	
O Ephraim ?	eph·ra·yim		

What	mah	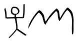	
shall I do	e·e·seh		
with you	le·kha	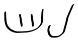	
O Judah ?	ye·hu·dah	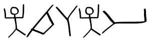	
For your loyalty	ve·chas·de·khem	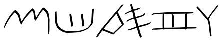	
mist	ka·a·nan		
is like a morning	bo·qer	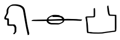	
dew	ve·khat·tal	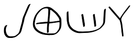	
like the early	mash·keem		
that vanishes	ho·lekh	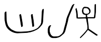	
Therefore	al		Hosea 6:5
	ken	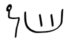	
I have hewn [them]	cha·tsav·tee		
by the prophets	ban·ne·vee·eem	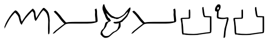	
I have slain them	ha·rag·teem		
by the words	be·im·re		
of My mouth	phee	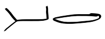	
and My judgments	u·mish·pa·te·kha		
like lightning	o·wr		
go forth	ye·tse		
For	kee	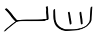	Hosea 6:6
mercy	che·sed		
I desire	cha·phats·tee		
not	ve·lo		
sacrifice	za·vach		
and the knowledge	ve·da·at		
of God	e·lo·heem		

rather than burnt offerings	me·o·lo·wt		
But they	ve·hem·mah	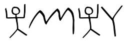	Hosea 6:7
like Adam	ke·a·dam		
have transgressed	a·ve·ru	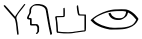	
the covenant	ve·reet	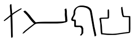	
there	sham		
they were unfaithful	ba·ge·du		
to Me	vee	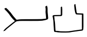	
Gilead	gil·ad		Hosea 6:8
is a city	qir·yat		
of evildoers	po·a·le		
	a·ven		
tracked with footprints	a·qub·bah	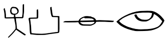	
of blood	mid·dam		
who lie in ambush	u·khe·chak·ke	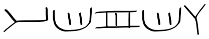	Hosea 6:9
	eesh	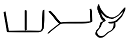	
Like raiders	ge·du·deem		
[so does] a band	che·ver	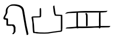	
of priests	ko·ha·neem	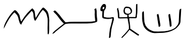	
on the way	de·rekh		
they murder	ye·rats·tse·chu		
to Shechem	shekh·mah		
surely	kee	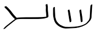	
atrocities	zim·mah	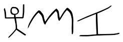	
they have committed	a·su		
In the house	be·vet	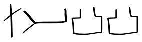	Hosea 6:10

of Israel	yis·ra·el	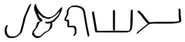	
I have seen	ra·ee·tee	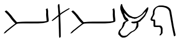	
a horrible thing :	sha·ʿa·rī·rī·yah	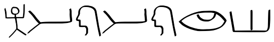	
there	m		
practices prostitution	ze·nut	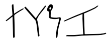	
Ephraim	le·eph·ra·yim		
is defiled	nit·ma	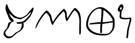	
[and] Israel	yis·ra·el	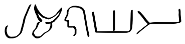	
Also	gam		Hosea 6:11
O Judah	ye·hu·dah	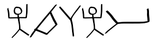	
is appointed	shat		
a harvest	qa·tseer		
for you	lakh	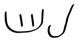	
when I restore	be·shu·vee		
from captivity	she·vut		
My people	am·mee		
When I heal	ke·ra·phe·ee		Hosea 7:1
Israel	le·yis·ra·el		
will be exposed	ve·nig·lah	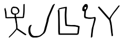	
the iniquity	a·won		
of Ephraim	eph·ra·yim		
as well as the crimes	ve·ra·o·wt		
of Samaria	sho·me·ro·wn		
For	kee	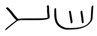	
they practice	pha·a·lu		
deceit	sha·qer	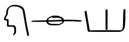	
and thieves	ve·gan·nav	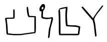	

break in	ya·vo·w		
raid	pa·shat		
bandits	ge·dud		
in the streets	ba·chuts		
But they fail to	u·val		Hosea 7:2
consider	yo·me·ru		
in their hearts	lil·va·vam		
all	kal	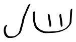	
their evil	ra·a·tam		
that I remember	za·kha·re·tee	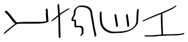	
Now	at·tah		
are all around them	se·va·vum		
their deeds	ma·al·le·hem	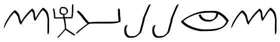	
before	ne·ged		
My face	pa·nay	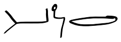	
they are	ha·yu	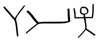	
with their evil	be·ra·a·tam		Hosea 7:3
They delight	ye·sam·me·chu		
the king	me·lekh	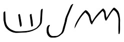	
with their lies	u·ve·kha·cha·she·hem	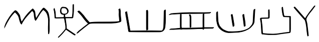	
and the princes	sa·reem	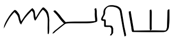	
They are all	kul·lam	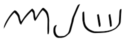	Hosea 7:4
adulterers	me·na·a·pheem		
like	ke·mo	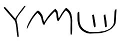	
an oven	tan·nur		
heated	bo·e·rah		
by a baker	me·o·pheh		

who needs not	yish·bo·wt		
stoke the fire	me·eer		
from the kneading	mil·lush	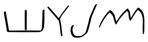	
of the dough	ba·tseq		
to	ad		
the rising	chum·tsa·to		
on the day	yo·wm		Hosea 7:5
of our king	mal·ke·nu	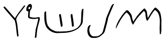	
are inflamed	he·che·lu	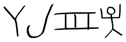	
The princes	sa·reem	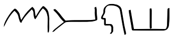	
	cha·mat	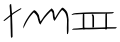	
with wine	mee·ya·yin	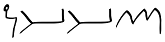	
so he joins hands	ma·shakh		
	ya·do	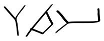	
with	et		
those who mock him	lo·tse·tseem		
For	kee	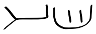	Hosea 7:6
they prepare	qe·re·vu		
like an oven	khat·tan·nur		
their heart	lib·bam		
while they lie in wait	be·a·re·bam		
all	kal		
night	hal·lay·lah	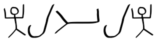	
smolders	ya·shen		
their anger	o·phe·hem		
in the morning	bo·qer	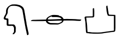	
it	hu		

blazes	vo·er		
fire	ke·esh		
like a flaming	le·ha·vah		
All	kul·lam	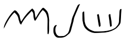	Hosea 7:7
of them are hot	ye·cham·mu	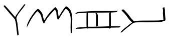	
as an oven	kat·tan·nur	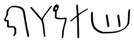	
and they devour	ve·a·khe·lu		
-	et		
their rulers	sho·phe·te·hem		
All	kal		
their kings	mal·khe·hem	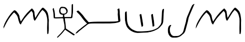	
fall	na·pha·lu		
not one	en	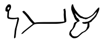	
calls	qo·re	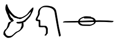	
of them	va·hem		
upon Me	e·lay	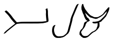	
Ephraim	eph·ra·yim		Hosea 7:8
with the nations	ba·am·meem		
	hu		
mixes	yit·bo·w·lal		
Ephraim	eph·ra·yim		
is	ha·yah	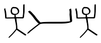	
cake	u·gah	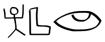	
	be·lee	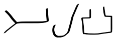	
an unturned	ha·phu·khah		
consume	a·khe·lu		Hosea 7:9
Foreigners	za·reem	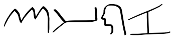	

his strength	ko·cho		
but he	ve·hu		
does not	lo		
notice	ya·da		
Even	gam		
with gray	se·vah	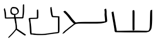	
his hair is streaked	za·re·qah	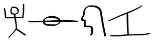	
	bo		
but he	ve·hu		
does not	lo		
know	ya·da		
testifies	ve·a·nah		Hosea 7:10
arrogance	ge·o·wn		
Israel’s	yis·ra·el	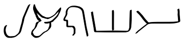	
against them	be·pha·naw	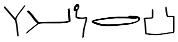	
yet they do not	ve·lo		
return	sha·vu		
to	el		
the LORD	YHVH		
their God	e·lo·he·hem	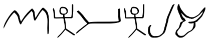	
they do not	ve·lo		
seek Him	viq·shu·hu	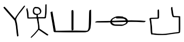	
despite all	be·khal		
this	zot		
has become	vay·hee	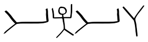	Hosea 7:11
So Ephraim	eph·ra·yim		
dove —	ke·yo·w·nah	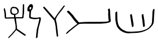	

like a silly	pho·w·tah		
senseless	en	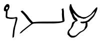	
	lev	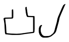	
to Egypt	mits·ra·yim		
calling out	qa·ra·u	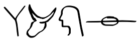	
to Assyria	ash·shur		
then turning	ha·la·khu	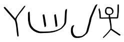	
As	ka·a·sher		Hosea 7:12
they go	ye·le·khu	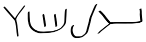	
I will spread	eph·ro·ws		
over them	a·le·hem	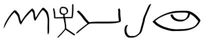	
My net	rish·tee		
like birds	ke·o·wph		
of the air	hash·sha·ma·yim		
I will bring them down	o·w·ree·dem	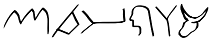	
I will chastise them	ay·si·rem		
when I hear them	ke·she·ma		
flocking together	la·a·da·tam		
Woe	o·w		Hosea 7:13
to them	la·hem		
for	kee	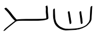	
they have strayed	na·de·du		
from Me !	mim·men·nee		
Destruction	shod		
to them	la·hem		
for	kee	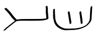	
they have rebelled	pha·she·u		

against Me !	vee	
Though I	ve·a·no·khee	
would redeem them	eph·dem	
	ve·hem·mah	
they speak	dib·be·ru	
against Me	a·lay	
lies	ke·za·veem	
They do not	ve·lo	Hosea 7:14
cry out	za·a·qu	
to Me	e·lay	
from their hearts	be·lib·bam	
when	kee	
they wail	ye·ye·lee·lu	
upon	al	
their beds	mish·ke·vo·w·tam	
for	al	
grain	da·gan	
and new wine	ve·tee·ro·wosh	
They slash themselves	yit·go·w·ra·ru	
but turn away	ya·su·ru	
from Me	vee	
Although I	va·a·nee	Hosea 7:15
trained	yis·sar·tee	
and strengthened	chiz·zaq·tee	
their arms	ze·ro·w·o·tam	
against Me	ve·e·lay	
they plot	ye·chash·she·vu	

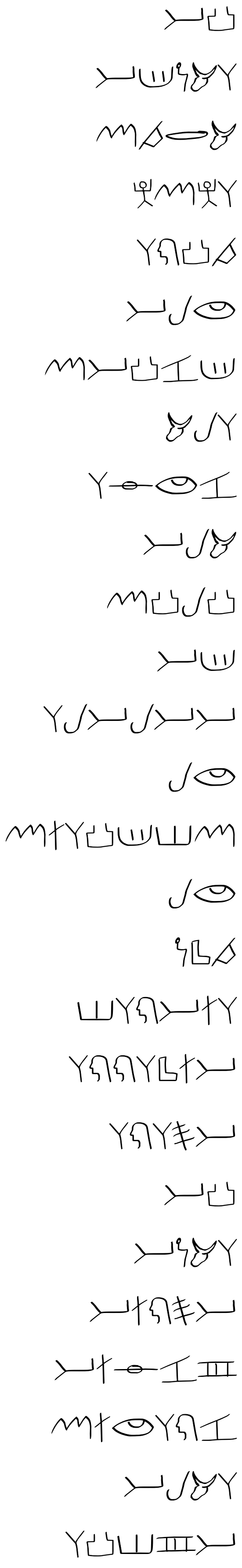

evil	ra	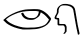	
They turn	ya·shu·vu	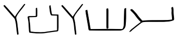	Hosea 7:16
but not	lo	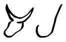	
to the Most High	al	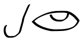	
they are	ha·yu	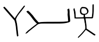	
bow	ke·qe·shet	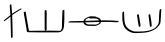	
like a faulty	re·mee·yah	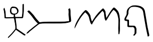	
will fall	yip·pe·lu	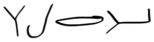	
by the sword	va·che·rev	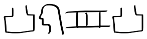	
Their leaders	sa·re·hem	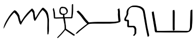	
for the cursing	miz·za·am	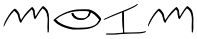	
of their tongue	le·sho·w·nam	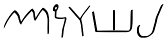	
for this	zo	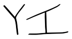	
they will be ridiculed	la·gam	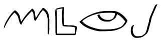	
in the land	be·e·rets	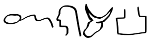	
of Egypt	mits·ra·yim	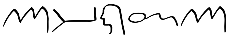	
to	el	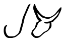	Hosea 8:1
your lips !	chik·ke·kha	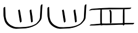	
[Put] the ram’s horn	sho·phar	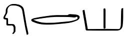	
An eagle	kan·ne·sher	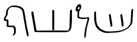	
looms over	al	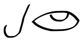	
the house	bet	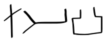	
of the LORD	YHVH	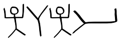	
because	ya·an	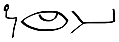	
[the people] have transgressed	a·ve·ru	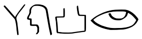	
My covenant	ve·ree·tee	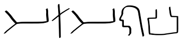	
against	ve·al	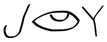	

My law	to·w·ra·tee	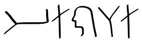	
and rebelled	pa·sha·u	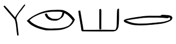	
to Me	lee	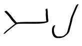	Hosea 8:2
cries out	yiz·a·qu	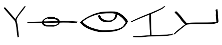	
“ O our God	e·lo·hay	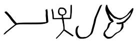	
we know You ! ”	ye·da·a·nu·kha	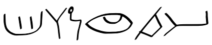	
Israel	yis·ra·el	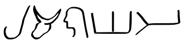	
has rejected	za·nach	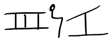	Hosea 8:3
[But] Israel	yis·ra·el	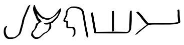	
good	to·wv	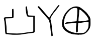	
an enemy	o·w·yev	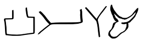	
will pursue him	yir·de·pho	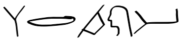	
They	hem	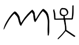	Hosea 8:4
set up kings	him·lee·khu	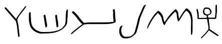	
but not	ve·lo	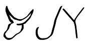	
by Me	mim·men·nee	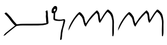	
They make princes	he·see·ru	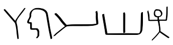	
but without	ve·lo	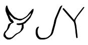	
My approval	ya·da·e·tee	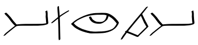	
With their silver	kas·pam	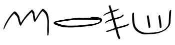	
and gold	u·ze·ha·vam	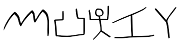	
they make	a·su	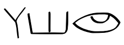	
themselves	la·hem	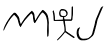	
idols	a·tsab·beem	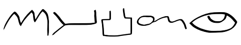	
to	le·ma·an	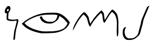	
their own destruction	yik·ka·ret	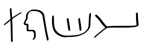	
He has rejected	za·nach	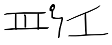	Hosea 8:5

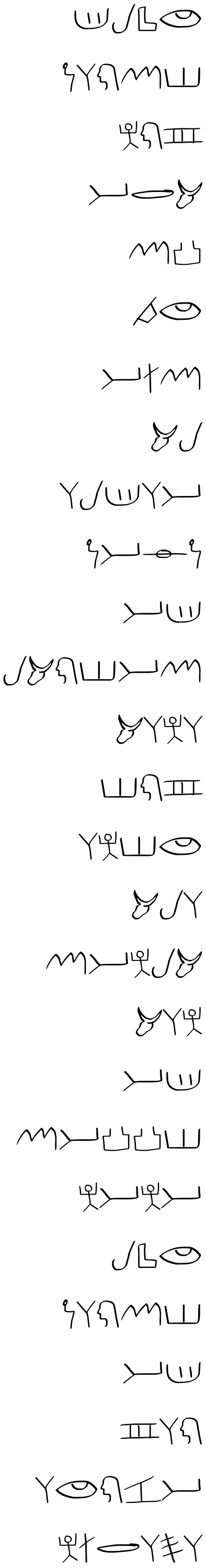

your calf	eg·lekh	
O Samaria	sho·me·ro·wn	
burns	cha·rah	
My anger	ap·pee	
against them	bam	
How long will they be	ad	
	ma·tay	
incapable	lo	
	yu·khe·lu	
of innocence ?	niq·qa·yon	
For	kee	Hosea 8:6
is from Israel —	mee·yis·ra·el	
this thing	ve·hu	
a craftsman	cha·rash	
made it	a·sa·hu	
is not	ve·lo	
God	e·lo·heem	
and it	hu	
	kee	
broken to pieces	she·va·veem	
It will be	yih·yeh	
that calf	e·gel	
of Samaria	sho·me·ro·wn	
For	kee	Hosea 8:7
the wind	ru·ach	
they sow	yiz·ra·u	
the whirlwind	ve·su·pha·tah	

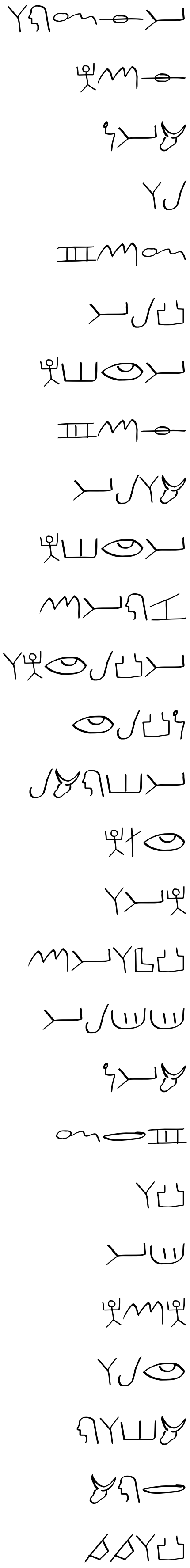

and they shall reap	yiq·tso·ru	
standing grain	qa·mah	
There is no	en	
	lo	
what sprouts	tse·mach	
fails	be·lee	
to yield	ya·a·seh	
flour	qe·mach	
Even if	u·lay	
it should produce	ya·a·seh	
the foreigners	za·reem	
would swallow it up	yiv·la·u·hu	
is swallowed up !	niv·la	Hosea 8:8
Israel	yis·ra·el	
Now	at·tah	
they are	ha·yu	
among the nations	vag·go·w·yim	
vessel	kikh·lee	
like a worthless	en	
	che·phets	
	bo	
For	kee	Hosea 8:9
they	hem·mah	
have gone up	a·lu	
to Assyria	ash·shur	
like a wild donkey	pe·re	
on its own	bo·w·ded	

	lo	לו	
Ephraim	eph·ra·yim	אפרים	
has hired	hit·nu	התנו	
lovers	ʾa·ha·vīm	אהבים	
Though	gam	גם	Hosea 8:10
	kee	כי	
they hire allies	yit·nu	יתנו	
among the nations	vag·go·w·yim	בגוים	
I will now	at·tah	עתה	
round them up	a·qab·be·tsem	אקבצם	
and they will begin	vay·ya·chel·lu	ויחלו	
to diminish	me·at	מעט	
under the oppression	mim·mas·sa	ממשא	
of the king	me·lekh	מלך	
of princes	sa·reem	שרים	
Though	kee	כי	Hosea 8:11
multiplied	hir·bah	הרבה	
Ephraim	eph·ra·yim	אפרים	
the altars	miz·be·chot	מזבחת	
for sin	la·cha·to	לחטא	
they became	ha·yu	היו	
his	lo	לו	
altars	miz·be·cho·wt	מזבחות	
for sinning	la·cha·to	לחטא	
Though I wrote	ʾɛkh·tov	אכתוב	Hosea 8:12
for them	lo	לו	
the great things	rib·bo	רבו	

of My law	to·w·ra·tee		
as	ke·mo	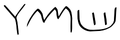	
something strange	zar		
they regarded them	nech·sha·vu		
sacrifices	ziv·che	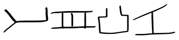	Hosea 8:13
as gifts to Me	hav·ha·vay		
Though they offer	yiz·be·chu	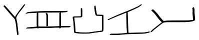	
the meat	va·sar		
and [though they] eat	vay·yo·khe·lu		
the LORD	YHVH		
does not	lo		
accept them	ra·tsam		
Now	at·tah		
He will remember	yiz·kor	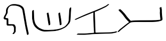	
their iniquity	a·wo·nam		
and punish	ve·yiph·qod		
their sins :	chat·to·w·tam		
They	hem·mah		
to Egypt	mits·ra·yim		
will return	ya·shu·vu		
has forgotten	vay·yish·kach	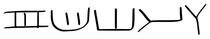	Hosea 8:14
Israel	yis·ra·el	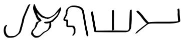	
-	et		
his Maker	o·se·hu		
and built	vay·yi·ven	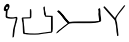	
palaces	he·kha·lo·wt		
Judah	vee·hu·dah		

has multiplied	hir·bah	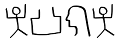	
cities	a·reem	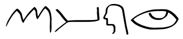	
its fortified	be·tsu·ro·wt		
But I will send	ve·shil·lach·tee	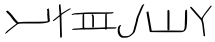	
fire	esh		
upon their cities	be·a·raw		
and it will consume	ve·a·khe·lah		
their citadels	ar·me·no·te·ha		
Do not	al		Hosea 9:1
rejoice	tis·mach		
O Israel	yis·ra·el	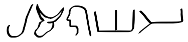	
with	el		
exultation	geel	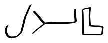	
like the nations	ka·am·meem		
for	kee	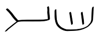	
you have played the harlot	za·nee·ta	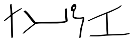	
against	me·al		
your God	e·lo·he·kha		
you have made love	a·hav·ta		
[for] hire	et·nan		
on	al		
every	kal		
threshing floor	ga·re·no·wt		
	da·gan		
The threshing floor	go·ren		Hosea 9:2
and winepress	va·ye·qev	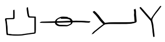	
will not	lo		

feed them	yir·em	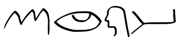	
and the new wine	ve·tee·ro·wosh	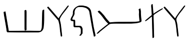	
will fail them	ye·kha·chesh	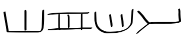	
	bah	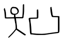	
They will not	lo	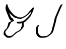	Hosea 9:3
remain	ye·she·vu	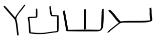	
in the land	be·e·rets	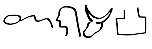	
of the LORD	YHVH	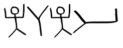	
will return	ve·shav	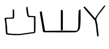	
Ephraim	eph·ra·yim	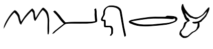	
to Egypt	mits·ra·yim	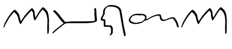	
in Assyria	u·ve·ash·shur	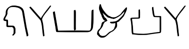	
unclean food	ta·me	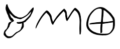	
and eat	yo·khe·lu	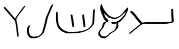	
They will not	lo	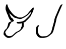	Hosea 9:4
pour out	yis·se·khu	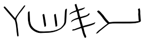	
to the LORD	la·YHVH	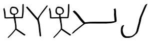	
wine [offerings]	ya·yin	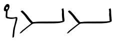	
will not	ve·lo	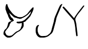	
please	ye·er·vu	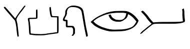	
Him	lo	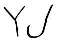	
and their sacrifices	ziv·che·hem	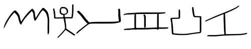	
like the bread	ke·le·chem	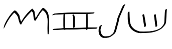	
of mourners	o·w·neem	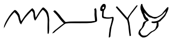	
[but will be] to them	la·hem	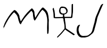	
all	kal	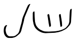	
who eat	o·khe·law	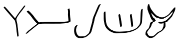	

will be defiled	yi·tam·ma·ʾu		
For	kee	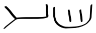	
their bread	lach·mam	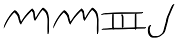	
[will be] for themselves	le·naph·sham		
it will not	lo		
enter	ya·vo·w		
the house	bet	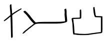	
of the LORD	YHVH		
What	mah	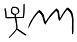	Hosea 9:5
will you do	ta·a·su		
day	le·yo·wm	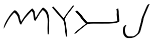	
on the appointed	mo·w·ed		
on the day	u·le·yo·wm	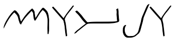	
feast ?	chag	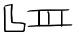	
of the LORD's	YHVH		
For	kee	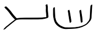	Hosea 9:6
even if	hin·neh	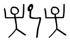	
they flee	ha·le·khu	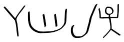	
destruction	mish·shod	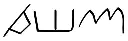	
Egypt	mits·ra·yim		
will gather them	te·qab·be·tsem		
and Memphis	moph		
will bury them	te·qab·be·rem		
Their precious	mach·mad	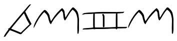	
silver	le·khas·pam		
by thistles	qim·mo·ws		
will be taken over	yee·ra·shem	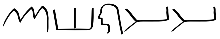	

[and] thorns [will overrun]	cho·w·ach	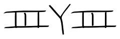	
their tents	be·a·ho·le·hem	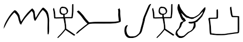	
have come	ba·u	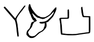	Hosea 9:7
The days	ye·me	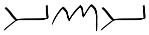	
of punishment	hap·pe·qud·dah	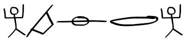	
have arrived —	ba·u	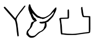	
the days	ye·me	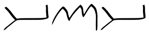	
of retribution	ha·shil·lum	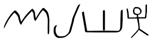	
know it	ye·de·u	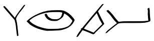	
let Israel	yis·ra·el	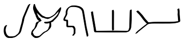	
is [called] a fool	e·veel	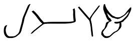	
The prophet	han·na·vee	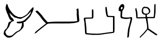	
insane	me·shug·ga	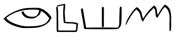	
man	eesh	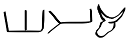	
and the inspired	ha·ru·ach	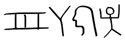	
because of	al	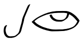	
the greatness	rov	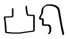	
of your iniquity	a·wo·ne·kha	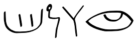	
	ve·rab·bah	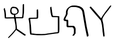	
and hostility	mas·te·mah	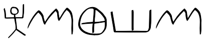	
watchman	tso·pheh	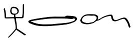	Hosea 9:8
is Ephraim’s	eph·ra·yim	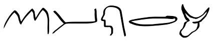	
along with	im	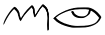	
my God	e·lo·hay	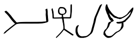	
The prophet	na·vee	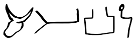	
[yet] the snare	pach	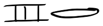	
of the fowler	ya·qo·wosh	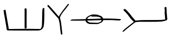	

[lies] on	al		
all	kal		
his paths	de·ra·khaw		
Hostility	mas·te·mah		
is in the house	be·vet	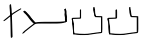	
of his God !	e·lo·haw		
They have deeply	he·mee·qu	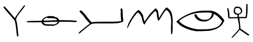	Hosea 9:9
corrupted themselves	shi·che·tu	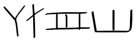	
as in the days	kee·me	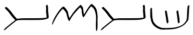	
of Gibeah	hag·giv·ah		
He will remember	yiz·ko·wr	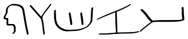	
their guilt	a·wo·nam		
He will punish	yiph·qo·wd	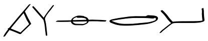	
their sins	chat·to·w·tam		
like grapes	ka·a·na·veem	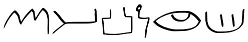	Hosea 9:10
in the wilderness	bam·mid·bar		
I found	ma·tsa·tee		
Israel	yis·ra·el	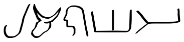	
as the firstfruits	ke·vik·ku·rah		
of the fig tree	vit·e·nah		
in its first season	be·re·shee·tah		
I saw	ra·ee·tee	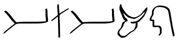	
your fathers	a·vo·w·te·khem	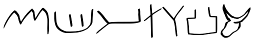	
But they	hem·mah		
went	ba·u		
	va·al		
to Baal-peor	pe·o·wr		

and consecrated	vay·yin·na·ze·ru	וינזרו	
themselves to Shame	lab·bo·shet	לבשת	
so they became	vay·yih·yu	ויהיו	
as detestable	shiq·qu·tseem	שקוצים	
as the thing they loved	ke·a·ho·vam	כאהבם	
Ephraim’s	eph·ra·yim	אפרים	Hosea 9:11
like a bird	ka·o·wph	כעוף	
will fly away	yit·o·w·pheph	יתעופף	
glory	ke·vo·w·dam	כבודם	
with no birth	mil·le·dah	מלדה	
no pregnancy	u·mib·be·ten	ומבטן	
and no conception	u·me·he·ra·yo·wn	ומהריון	
Even	kee	כי	Hosea 9:12
if	im	אם	
they raise	ye·gad·de·lu	יגדלו	
-	et	את	
their children	be·ne·hem	בניהם	
I will bereave them	ve·shik·kal·teem	ושכלתים	
of each one	me·a·dam	מאדם	
Yes	kee	כי	
	gam	גם	
woe [be]	o·w	אוי	
to them	la·hem	להם	
when I turn away	be·su·ree	בשורי	
from them !	me·hem	מהם	
Ephraim	eph·ra·yim	אפרים	Hosea 9:13
like	ka·a·sher	כאשר	

I have seen	ra·ee·tee	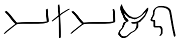	
Tyre	le·tso·wr	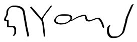	
planted	she·tu·lah	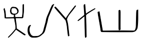	
in a meadow	ve·na·veh	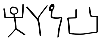	
But Ephraim	ve·eph·ra·yim	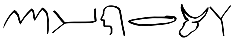	
will bring out	le·ho·w·tsee	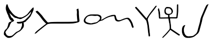	
	el	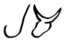	
for slaughter	ho·reg	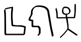	
his children	ba·naw	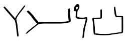	
Give	ten		Hosea 9:14
them	la·hem	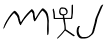	
O LORD —	YHVH	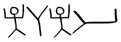	
what	mah	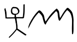	
will You give ?	tit·ten	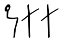	
Give	ten		
them	la·hem	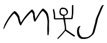	
wombs	re·chem	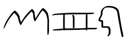	
that miscarry	mash·keel	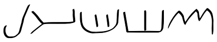	
and breasts	ve·sha·da·yim	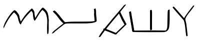	
that dry up !	tso·me·qeem	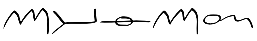	
All	kal	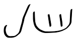	Hosea 9:15
their evil	ra·a·tam	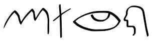	
appears at Gilgal	bag·gil·gal	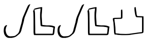	
for	kee	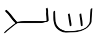	
there	sham	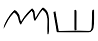	
I hated them	se·ne·teem	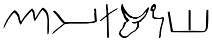	
for	al	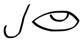	

the wickedness	ro·a		
of their deeds	ma·al·le·hem	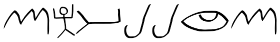	
from My house	mib·be·tee	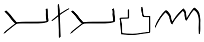	
I will drive them	a·ga·re·shem	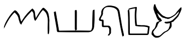	
I will no	lo		
longer	o·w·seph		
love them	a·ha·va·tam	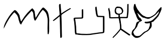	
all	kal	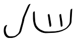	
their leaders	sa·re·hem	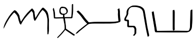	
are rebellious	so·re·reem	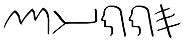	
is struck down	huk·kah		Hosea 9:16
Ephraim	eph·ra·yim		
their root	sha·re·sham	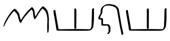	
is withered	ya·vesh		
fruit	pe·ree		
	ve·lī	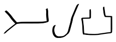	
they cannot bear	ya·a·sun		
Even	gam		
if	kee	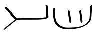	
they bear children	ye·le·dun		
I will slay	ve·he·mat·tee		
the darlings	ma·cha·mad·de	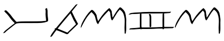	
of their wombs	vit·nam	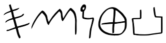	
will reject them	yim·a·sem		Hosea 9:17
My God	e·lo·hay		
because	kee	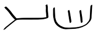	
they have not	lo		

obeyed	sha·me·u		
Him	lo		
and they shall be	ve·yih·yu		
wanderers	no·de·deem	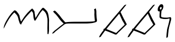	
among the nations	bag·go·w·yim	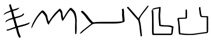	
vine	ge·phen		Hosea 10:1
was a luxuriant	bo·w·qeq	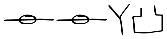	
Israel	yis·ra·el	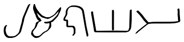	
fruit	pe·ree		
yielding	ye·shaw·veh		
for himself	lo		
increased	ke·rov	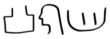	
The more his fruit	le·phir·yo		
the more he increased	hir·bah	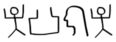	
the altars	lam·miz·be·cho·wt	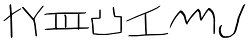	
The better	ke·to·wv		
his land produced	le·ar·tso		
the better he made	he·tee·vu	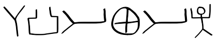	
the sacred pillars	mats·tse·vo·wt		
are devious	cha·laq	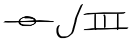	Hosea 10:2
Their hearts	lib·bam		
now	at·tah		
they must bear their guilt	ye·sha·mu		
The LORD	hu		
will break down	ya·a·roph		
their altars	miz·be·cho·w·tam	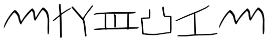	
and demolish	ye·sho·ded	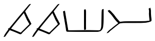	

their sacred pillars	mats·tse·vo·w·tam		
Surely	kee	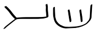	Hosea 10:3
now	at·tah		
they will say	yo·me·ru		
no	en	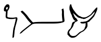	
king	me·lekh	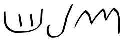	
“ We have	la·nu		
for	kee	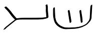	
we do not	lo		
revere	ya·re·nu		
-	et		
the LORD	ha·shēm		
can a king	ve·ham·me·lekh		
What	mah	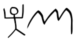	
do	ya·a·seh		
for us ? ”	la·nu		
They speak	dib·be·ru		Hosea 10:4
mere words	de·va·reem	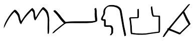	
oaths	a·lo·wt	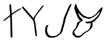	
with false	shaw		
they make	ka·rot		
covenants	be·reet	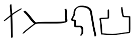	
springs up	u·pha·rach		
like poisonous weeds	ka·rosh		
So judgment	mish·pat		
in	al		
the furrows	tal·me		

of a field	sa·day	
for the calf	le·eg·lo·wt	Hosea 10:5
of	bet	
Beth-aven	a·ven	
will fear	ya·gu·ru	
The people	she·khan	
of Samaria	sho·me·ro·wn	
Indeed	kee	
will mourn	a·val	
-	a·law	
its people	am·mo	
with its idolatrous priests	u·khe·ma·raw	
—	a·law	
those who rejoiced	ya·gee·lu	
in	al	
its glory —	ke·vo·w·do	
for	kee	
it has been taken from them into exile	ga·lah	
	mim·men·nu	
Yes	gam	Hosea 10:6
-	o·w·to	
to Assyria	le·ash·shur	
it will be carried	yu·val	
as tribute	min·chah	
king	le·me·lekh	
to the great	ya·rev	
with shame	ba·she·nah	

Ephraim	eph·ra·yim		
will be seized	yiq·qach	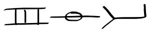	
will be ashamed	ve·ye·vo·wosh	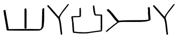	
Israel	yis·ra·el	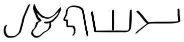	
of its wooden idols	me·a·tsa·to		
will be carried off	nid·meh	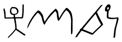	Hosea 10:7
Samaria	sho·me·ro·wn		
[with] her king	mal·kah	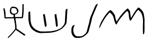	
like a twig	ke·qe·tseph	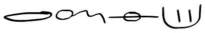	
on	al		
the surface	pe·ne	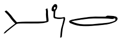	
of the water	ma·yim	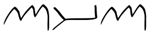	
will be destroyed —	ve·nish·me·du		Hosea 10:8
The high places	ba·mo·wt		
of Aven	a·ven		
[it is] the sin	chat·tat	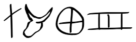	
of Israel	yis·ra·el	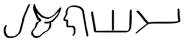	
thorns	qo·wts	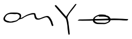	
and thistles	ve·dar·dar		
will overgrow	ya·a·leh		
	al		
their altars	miz·be·cho·w·tam	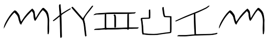	
Then they will say	ve·a·me·ru		
to the mountains	le·ha·reem	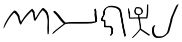	
“ Cover us ! ”	kas·su·nu		
and to the hills	ve·lag·ge·va·o·wt	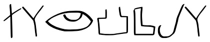	
“ Fall	niph·lu		

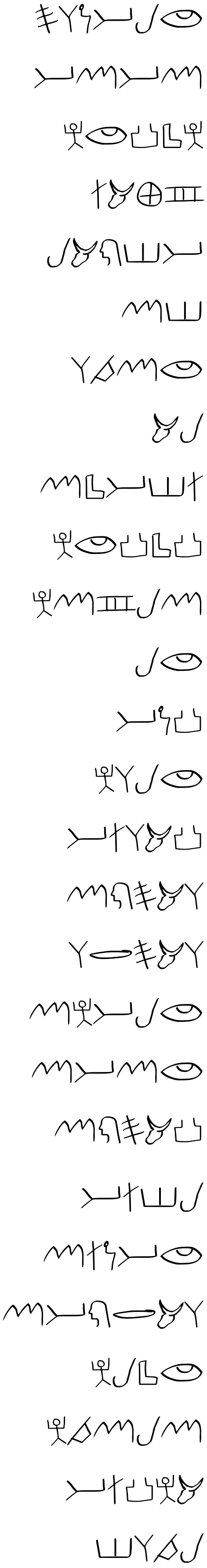

on us ! ”	a·le·nu	
Since the days	mee·me	Hosea 10:9
of Gibeah	hag·giv·ah	
you have sinned	cha·ta·ta	
O Israel	yis·ra·el	
and there	sham	
you have remained	a·ma·du	
Did not	lo	
overtake	tas·see·gem	
in Gibeah	bag·giv·ah	
the battle	mil·cha·mah	
	al	
the sons	be·ne	
of iniquity ?	al·vah	
when I please	be·aw·va·tee	Hosea 10:10
I will chasten them	ve·es·so·rem	
will be gathered	ve·us·se·phu	
against them	a·le·hem	
nations	am·meem	
to put them in bondage	be·a·se·ram	
for their double	lish·te	
transgression	ʿē·no·tam	
Ephraim	ve·eph·ra·yim	Hosea 10:11
heifer	eg·lah	
is a well-trained	me·lum·ma·dah	
that loves	o·hav·tee	
to thresh	la·dush	

but I	va·a·nee		
will place a yoke	a·var·tee		
on	al		
her fair	tuv		
neck	tsaw·va·rah		
I will harness	ar·keev	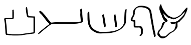	
Ephraim	eph·ra·yim		
will plow	ya·cha·ro·wosh	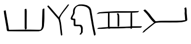	
Judah	ye·hu·dah	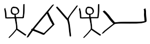	
will break the hard ground	ye·sad·ded	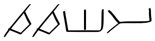	
	lo		
[and] Jacob	ya·a·qov		
Sow	zir·u		Hosea 10:12
for yourselves	la·khem		
righteousness	lits·da·qah	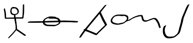	
and reap the fruit	qits·ru		
	le·phee	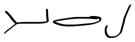	
of loving devotion	che·sed		
break up	nee·ru	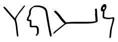	
your	la·khem		
unplowed ground	neer	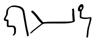	
For [it is] time	ve·et		
to seek	lid·ro·wosh		
-	et		
the LORD	YHVH		
until	ad		
He comes	ya·vo·w		

like rain	ve·yo·reh	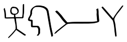	
and sends righteousness	tse·deq	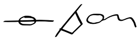	
upon you	la·khem		
You have plowed	cha·rash·tem		Hosea 10:13
wickedness	re·sha		
injustice	aw·la·tah		
and reaped	qe·tsar·tem	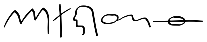	
you have eaten	a·khal·tem	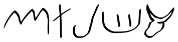	
the fruit	pe·ree		
of lies	kha·chash		
Because	kee	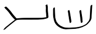	
you have trusted	va·tach·ta		
in your own way	ve·dar·ke·kha	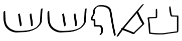	
and in the multitude	be·rov		
of your mighty men	gib·bo·w·re·kha	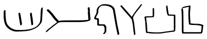	
will rise	ve·qam		Hosea 10:14
the roar of battle	sha·o·wn		
against your people	be·am·me·kha		
so that all	ve·khal		
your fortresses	miv·tsa·re·kha		
will be demolished	yush·shad		
devastated	ke·shod		
as Shalman	shal·man	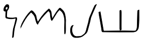	
	bet	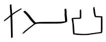	
Beth-arbel	ar·vel		
in the day	be·yo·wm	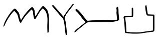	
of battle	mil·cha·mah	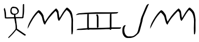	

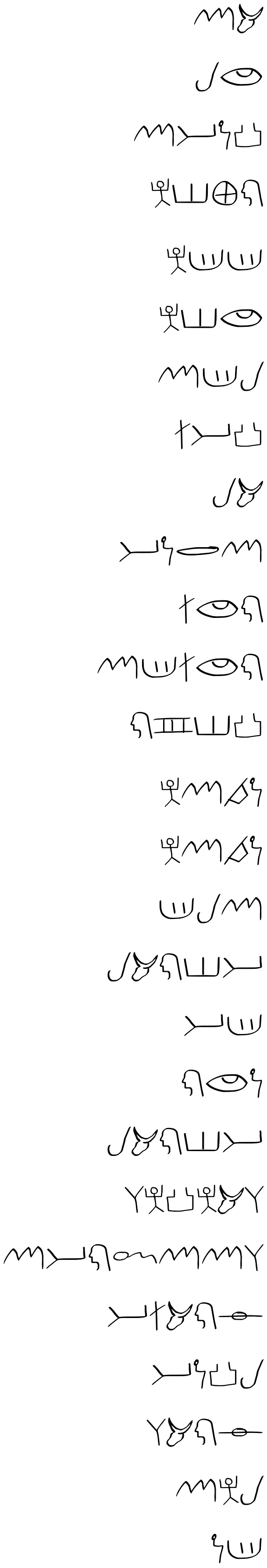

when mothers	em	
along with	al	
their children	ba·neem	
were dashed to pieces	rut·ta·shah	
Thus	ka·khah	Hosea 10:15
it will be done	a·sah	
to you	la·khem	
	bet	
O Bethel	el	
because of	mip·pe·ne	
wickedness	ra·at	
your great	ra·at·khem	
When the day dawns	bash·sha·char	
will be utterly	nid·moh	
cut off	nid·mah	
the king	me·lekh	
of Israel	yis·ra·el	
When	kee	Hosea 11:1
was a child	na·ar	
Israel	yis·ra·el	
I loved him	va·o·ha·ve·hu	
and out of Egypt	u·mim·mits·ra·yim	
I called	qa·ra·tee	
My son	liv·nee	
But the more I called	qa·re·u	Hosea 11:2
[Israel]	la·hem	
the farther	ken	

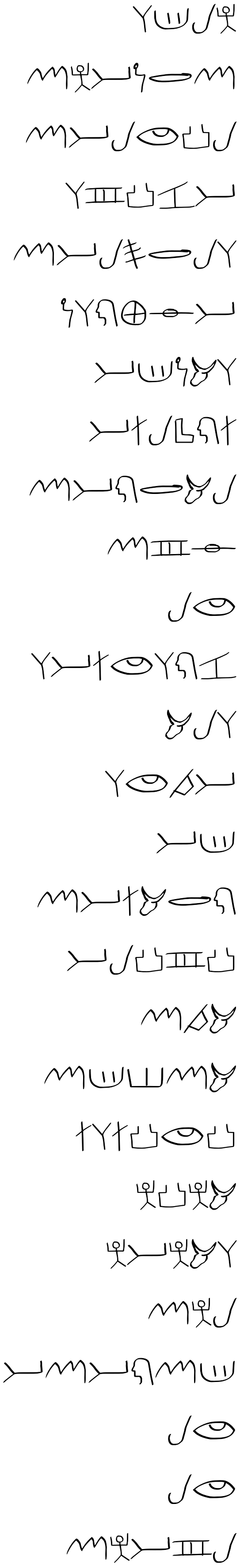

they departed	ha·le·khu	
from Me	mip·pe·ne·hem	
to the Baals	lab·be·a·leem	
They sacrificed	ye·zab·be·chu	
to carved images	ve·lap·pe·si·leem	
and burned incense	ye·qat·te·run	
It was I	ve·a·no·khee	Hosea 11:3
to walk	tir·gal·tee	
who taught Ephraim	le·eph·ra·yim	
taking them	qa·cham	
in	al	
My arms	ze·ro·w·o·taw	
but they never	ve·lo	
realized	ya·de·u	
that it was I	kee	
who healed them	re·pha·teem	
with cords	be·chav·le	Hosea 11:4
of kindness	a·dam	
I led them	em·she·khem	
with ropes	ba·a·vo·to·wt	
of love	a·ha·vah	
	va·eh·yeh	
	la·hem	
I lifted	kim·ree·me	
the yoke	ol	
from	al	
their necks	le·che·hem	

and bent down	ve·at	
	e·law	
to feed them	o·w·kheel	
Will they not	lo	Hosea 11:5
return	ya·shuv	
to	el	
the land	e·rets	
of Egypt	mits·ra·yim	
by Assyria	ve·ash·shur	
	hu	
and be ruled	mal·ko	
because	kee	
they refused	me·a·nu	
to repent ?	la·shuv	
will flash	ve·cha·lah	Hosea 11:6
A sword	che·rev	
through their cities	be·a·raw	
it will destroy	ve·khil·le·tah	
the bars of their gates	vad·daw	
and consume [them]	ve·a·kha·lah	
in their own plans	mim·mo·a·tso·w·te·hem	
My people	ve·am·mee	Hosea 11:7
are bent	te·lu·eem	
on turning from Me	lim·shu·va·tee	
to	ve·el	
the Most High	al	
Though they call	yiq·ra·u·hu	

	ya·chad	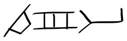	
He will by no means	lo	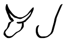	
exalt them	ye·ro·mēm	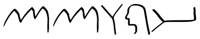	
How	ekh	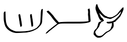	Hosea 11:8
could I give you up	et·ten·kha	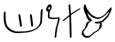	
O Ephraim ?	eph·ra·yim	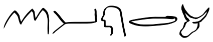	
How could I surrender you	a·mag·gen·kha	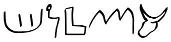	
O Israel ?	yis·ra·el	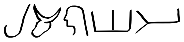	
How	ekh	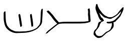	
could I make	et·ten·kha	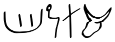	
you like Admah ?	khe·ad·mah	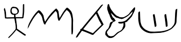	
How could I treat	a·see·me·kha	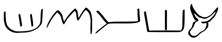	
you like Zeboiim ?	kits·vo·yim	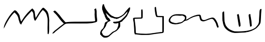	
is turned	neh·pakh	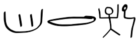	
within Me	a·lay	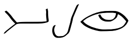	
My heart	lib·bee	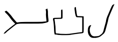	
	ya·chad	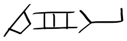	
is stirred !	nikh·me·ru	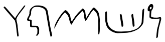	
My compassion	ni·chu·may	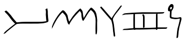	
I will not	lo	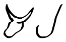	Hosea 11:9
execute	e·e·seh	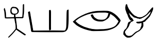	
the full fury	cha·ro·wn	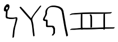	
of My anger	ap·pee	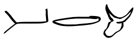	
I will not	lo	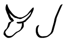	
turn back	a·shuv	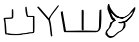	
to destroy	le·sha·chet	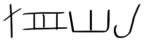	
Ephraim	eph·ra·yim	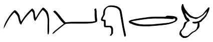	

For	kee	כי	
am God	el	אל	
I	a·no·khee	אנכי	
and not	ve·lo	ולא	
man —	eesh	איש	
One among you —	be·qir·be·kha	בקרבך	
the Holy	qa·do·wsh	קדוש	
and I will not	ve·lo	ולא	
come	a·vo·w	אבוא	
in wrath	be·eer	בעיר	
They will walk after	a·cha·re	אחרי	Hosea 11:10
the LORD	YHVH	יהוה	
	ye·le·khu	ילכו	
like a lion	ke·ar·yeh	כאריה	
He will roar	yish·ag	ישאג	
When	kee	כי	
He	hu	הוא	
roars	yish·ag	ישאג	
will come trembling	ve·ye·cher·du	ויחרדו	
His children	va·neem	בנים	
from the west	mee·yam	מים	
They will come trembling	ye·cher·du	יחרדו	Hosea 11:11
like birds	khe·tsip·po·wr	כצפור	
from Egypt	mim·mits·ra·yim	ממצרים	
and like doves	u·khe·yo·w·nah	וכיונה	
from the land	me·e·rets	מארץ	
of Assyria	ash·shur	אשור	

Then I will settle them	ve·ho·wo·shav·teem	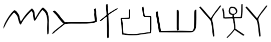	
in	al		
their homes	bat·te·hem	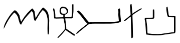	
declares	ne·um		
the LORD	YHVH		
surrounds Me	se·va·vu·nee	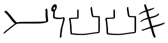	Hosea 11:12
with lies	ve·kha·chash		
Ephraim	eph·ra·yim		
with deceit	u·ve·mir·mah	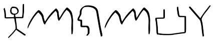	
the house	bet	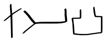	
of Israel	yis·ra·el	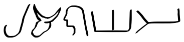	
but Judah	vee·hu·dah	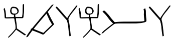	
still	od		
walks	rad		
with	im		
God	el		
to	ve·im		
the Holy One	qe·do·wo·sheem		
[and is] faithful	ne·e·man		
Ephraim	eph·ra·yim		Hosea 12:1
chases	ro·eh		
the wind	ru·ach		
and pursues	ve·ro·deph		
the east wind	qa·deem	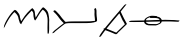	
all	kal	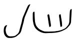	
day long	hay·yo·wm	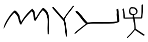	
lies	ka·zav		

and violence	va·shod	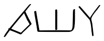	
he multiplies	yar·beh	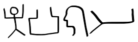	
a covenant	u·ve·reet	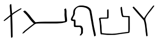	
with	im	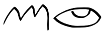	
Assyria	ash·shur	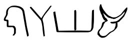	
he makes	yikh·ro·tu	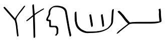	
olive oil	ve·she·men	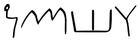	
to Egypt	le·mits·ra·yim	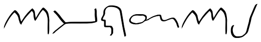	
and sends	yu·val	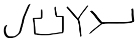	
a charge	ve·reev	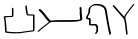	Hosea 12:2
The LORD also [brings]	la·YHVH	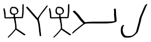	
against	im	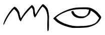	
Judah	ye·hu·dah	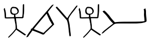	
He will punish	ve·liph·qod	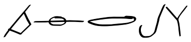	
	al	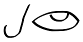	
Jacob	ya·a·qov	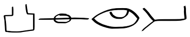	
according to his ways	kid·ra·khaw	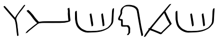	
according to his deeds	ke·ma·a·la·law	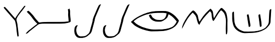	
and repay	ya·sheev	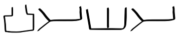	
him	lo	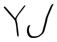	
In the womb	bab·be·ten	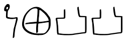	Hosea 12:3
heel	a·qav	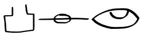	
-	et	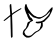	
he grasped his brother’s	a·chee	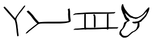	
and in his vigor	u·ve·o·w·no	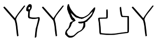	
he wrestled	sa·rah	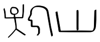	

with	et	𐤀𐤕	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
Yes, he struggled	vay·ya·sar	𐤅𐤉𐤔𐤓	Hosea 12:4
with	el	𐤀𐤋	
the angel	mal·akh	𐤌𐤋𐤀𐤊	
and prevailed	vay·yu·khal	𐤅𐤉𐤊𐤋	
he wept	ba·khah	𐤁𐤊𐤄	
and sought His favor	vay·yit·chan·nen	𐤅𐤉𐤕𐤇𐤍𐤍	
	lo	𐤋𐤅	
	bet	𐤁𐤉𐤕	
at Bethel	el	𐤀𐤋	
he found Him	yim·tsa·en·nu	𐤉𐤌𐤑𐤀𐤍𐤅	
there —	ve·sham	𐤅𐤔𐤌	
and spoke	ye·dab·ber	𐤉𐤃𐤁𐤓	
with Him	im·ma·nu	𐤏𐤌𐤍𐤅	
the LORD	va·YHVH	𐤅𐤉𐤄𐤅𐤄	Hosea 12:5
is the God	e·lo·he	𐤀𐤋𐤄𐤉	
of Hosts —	hats·tse·va·o·wt	𐤄𐤑𐤁𐤀𐤅𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
is His name of renown	zikh·ro	𐤆𐤊𐤓𐤅	
But you	ve·at·tah	𐤅𐤀𐤕𐤄	Hosea 12:6
to your God	be·lo·he·kha	𐤁𐤀𐤋𐤄𐤉𐤊	
must return	ta·shuv	𐤕𐤔𐤅𐤁	
love	che·sed	𐤇𐤎𐤃	
and justice	u·mish·pat	𐤅𐤌𐤔𐤐𐤈	
maintaining	she·mor	𐤔𐤌𐤓	
waiting	ve·qaw·veh	𐤅𐤒𐤅𐤄	

on	el		
your God	e·lo·he·kha		
and always	ta·meed		
A merchant	ke·na·an		Hosea 12:7
in his hands	be·ya·do	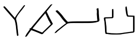	
scales	mo·ze·ne		
with dishonest	mir·mah		
to defraud	la·a·shoq		
loves	a·hev		
boasts :	vay·yo·mer		Hosea 12:8
And Ephraim	eph·ra·yim		
“	akh		
How rich I have become !	a·shar·tee	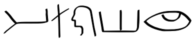	
I have found	ma·tsa·tee		
wealth	o·wn		
for myself	lee	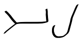	
In all	kal	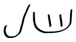	
my labors	ye·gee·ay	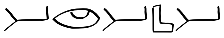	
no	lo		
they can find	yim·tse·u		
in me	lee	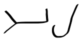	
iniquity	a·won		
that [is]	a·sher		
sinful ”	chet	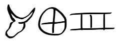	
But I [am]	ve·a·no·khee	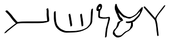	Hosea 12:9
the LORD	YHVH		
your God	e·lo·he·kha		

ever since the land	me·e·rets		
of Egypt	mits·ra·yim		
	od		
I will again make you dwell	o·wo·shee·ve·kha	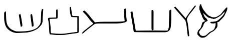	
in tents	va·o·ha·leem	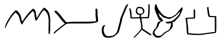	
as in the days	kee·me	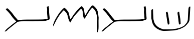	
of the appointed feast	mo·w·ed		
I spoke	ve·dib·bar·tee		Hosea 12:10
through	al		
the prophets	han·ne·vee·eem		
and	ve·a·no·khee	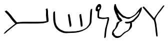	
their visions	cha·zo·wn	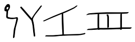	
multiplied	hir·be·tee	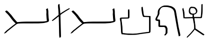	
through	u·ve·yad	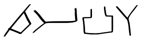	
the prophets	han·ne·vee·eem		
I gave parables	a·dam·meh		
Is there	im		Hosea 12:11
[in] Gilead ?	gil·ad		
iniquity	a·ven		
They will surely	akh		
to nothing	shaw		
come	ha·yu	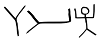	
in Gilgal ?	bag·gil·gal	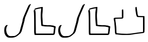	
bulls	she·va·reem	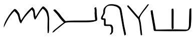	
Do they sacrifice	zib·be·chu	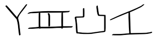	
Indeed	gam		
their altars [will be]	miz·be·cho·w·tam	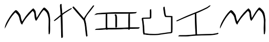	

heaps of stones	ke·gal·leem	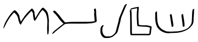	
in	al		
the furrows	tal·me		
of the field	sa·day	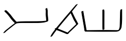	
fled	vay·yiv·rach		Hosea 12:12
Jacob	ya·a·qov		
to the land	se·deh		
of Aram	a·ram		
worked	vay·ya·a·vod		
and Israel	yis·ra·el	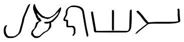	
for a wife —	be·ish·shah		
for a wife	u·ve·ish·shah		
he tended [sheep]	sha·mar		
But by a prophet	u·ve·na·vee		Hosea 12:13
brought	he·e·lah		
the LORD	YHVH		
-	et		
Israel	yis·ra·el	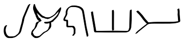	
out of Egypt	mim·mits·ra·yim		
and by a prophet	u·ve·na·vee		
he was preserved	nish·mar		
anger	hikh·ees		Hosea 12:14
Ephraim	eph·ra·yim		
has provoked bitter	tam·ru·reem		
his bloodguilt	ve·da·maw		
upon him	a·law	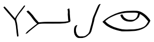	
will leave	yit·to·wosh		

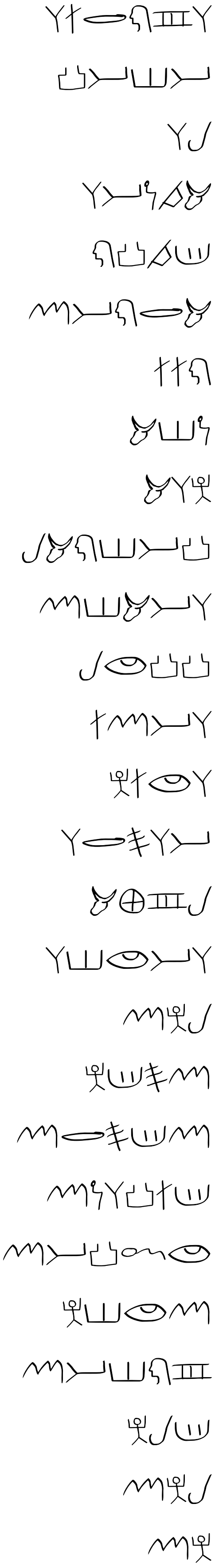

for his contempt	ve·cher·pa·to	
and repay	ya·sheev	
him	lo	
so his Lord	a·do·naw	
spoke	ke·dab·ber	Hosea 13:1
When Ephraim	eph·ra·yim	
there was trembling	re·tet	
was exalted	na·sa	
he	hu	
in Israel	be·yis·ra·el	
But he incurred guilt	vay·ye·sham	
through Baal	bab·ba·al	
and he died	vay·ya·mot	
Now	ve·at·tah	Hosea 13:2
more and more	yo·w·si·phu	
they sin	la·cha·to	
and make	vay·ya·su	
for themselves	la·hem	
cast images	mas·se·khah	
from their silver	mik·kas·pam	
skillfully made	kit·vu·nam	
idols	a·tsab·beem	
the work	ma·a·seh	
of craftsmen	cha·ra·sheem	
all	kul·loh	
of them	la·hem	
People	hem	

say of them	o·me·reem		
“ They offer human sacrifice	zo·ve·che	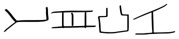	
	a·dam		
the calves ! ”	a·ga·leem	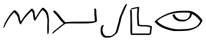	
[and] kiss	yish·sha·qun	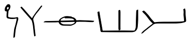	
Therefore	la·khen		Hosea 13:3
they will be	yih·yu		
mist	ka·a·nan		
like the morning	bo·qer	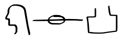	
dew	ve·khat·tal		
like the early	mash·keem		
that vanishes	ho·lekh	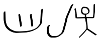	
like chaff	ke·mots		
blown	ye·so·er		
from a threshing floor	mig·go·ren		
like smoke	u·khe·a·shan		
through an open window	me·a·rub·bah		
Yet I [am]	ve·a·no·khee	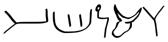	Hosea 13:4
the LORD	YHVH		
your God	e·lo·he·kha		
ever since the land	me·e·rets		
of Egypt	mits·ra·yim		
God	ve·lo·heem		
but Me	zu·la·tee		
no	lo		
you know	te·da		

Savior	u·mo·wo·shee·a		
for [there is] no	a·yin	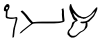	
besides Me	bil·tee	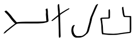	
I	a·nee	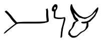	Hosea 13:5
knew you	ye·da·tee·kha		
in the wilderness	bam·mid·bar		
in the land	be·e·rets		
of drought	tal·u·vo·wt		
When they had pasture	ke·mar·ee·tam		Hosea 13:6
they became satisfied	vay·yis·ba·u		
when they were satisfied	sa·ve·u		
became proud	vay·ya·ram		
their hearts	lib·bam		
and as a result	al		
	ken	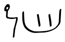	
they forgot Me	she·khe·chu·nee	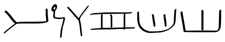	
I will pounce	va·e·hee		Hosea 13:7
on them	la·hem		
So like	ke·mo	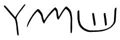	
a lion	sha·chal	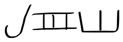	
like a leopard	ke·na·mer	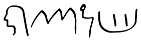	
by	al		
the path	de·rekh		
I will lurk	a·shur		
I will attack them	eph·ge·shem		Hosea 13:8
Like a bear	ke·dov		

robbed of her cubs	shak·kul	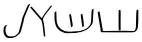	
and I will tear	ve·eq·ra	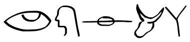	
open their chests	se·go·wr	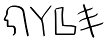	
	lib·bam	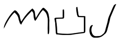	
I will devour them	ve·o·khe·lem	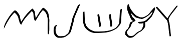	
There	sham	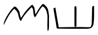	
like a lion	ke·la·vee	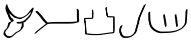	
beast	chay·yat	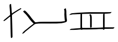	
like a wild	has·sa·deh	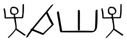	
would tear them apart	te·vaq·qe·em	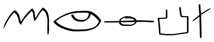	
You are destroyed	shi·chet·kha	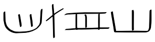	Hosea 13:9
O Israel	yis·ra·el	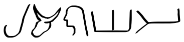	
because you are	kee	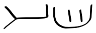	
against Me —	vee	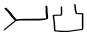	
against your helper	ve·ez·re·kha	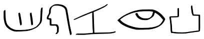	
Where is	e·hee	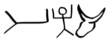	Hosea 13:10
your king	mal·ke·kha	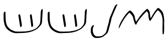	
now	e·pho·w	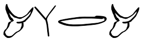	
to save you	ve·yo·wo·shee·a·kha	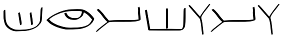	
in all	be·khal	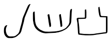	
your cities	a·re·kha	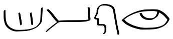	
and the rulers	ve·sho·phe·te·kha	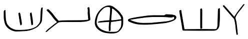	
to whom	a·sher	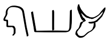	
you said	a·mar·ta	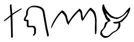	
“ Give	te·nah	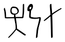	
me	lee	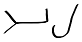	
a king	me·lekh	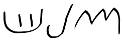	

and princes ”?	ve·sa·reem	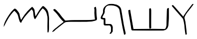	
I gave	et·ten		Hosea 13:11
you	le·kha	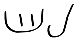	
a king	me·lekh	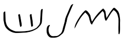	
So in My anger	be·ap·pee		
I took [him] away	ve·eq·qach	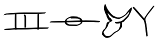	
and in My wrath	be·ev·ra·tee		
[is] bound up	tsa·rur	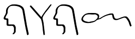	Hosea 13:12
The iniquity	a·won		
of Ephraim	eph·ra·yim		
[is] stored up	tse·phu·nah		
his sin	chat·ta·to		
pains	chev·le	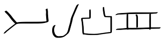	Hosea 13:13
Labor	yo·w·le·dah		
come	ya·vo·u		
upon him	lo	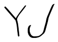	
but he is	hu		
son	ben		
	lo		
an unwise	cha·kham		
When	kee	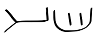	
the time arrives	et		
fails	lo		
to present himself	ya·a·mod		
at the opening of the womb	be·mish·bar	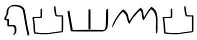	
he	ba·neem	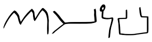	
from the power	mee·yad	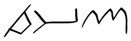	Hosea 13:14

of Sheol	she·o·wl		
I will ransom them	eph·dem		
from Death	mim·ma·vet		
I will redeem them	eg·a·lem		
Where	e·hee	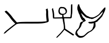	
are your plagues ?	de·va·rε·kha	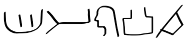	
O Death	ma·vet		
Where	e·hee		
is your sting ?	qa·ta·ve·kha		
O Sheol	she·o·wl		
Compassion	no·cham	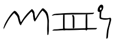	
is hidden	yis·sa·ter		
from My eyes	me·e·nay	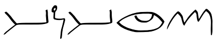	
Although	kee	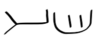	Hosea 13:15
he	hu		
among	bēn		
his brothers	a·cheem	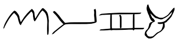	
flourishes	yaph·ree		
will come —	ya·vo·w		
an east wind	qa·deem	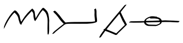	
a wind	ru·ach		
from the LORD	YHVH		
from the desert	mim·mid·bar		
rising up	o·leh		
will fail	ve·ye·vo·wosh	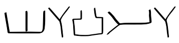	
His fountain	me·qo·w·ro	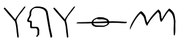	
will run dry	ve·ye·che·rav	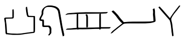	

and his spring	ma·ya·no		
The wind	hu		
will plunder	yish·seh		
his treasury	o·w·tsar		
of every	kal		
article	ke·lee	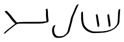	
precious	chem·dah		
will bear her guilt	te·sham		Hosea 13:16
Samaria	sho·me·ro·wn		
because	kee	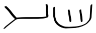	
she has rebelled	ma·re·tah		
against her God	be·lo·he·ha		
by the sword	ba·che·rev	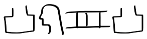	
They will fall	yip·po·lu		
their little ones	o·le·le·hem	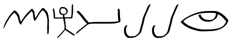	
will be dashed to pieces	ye·rut·ta·shu		
and their pregnant	ve·ha·ree·yo·w·taw	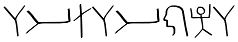	
women ripped open	ye·vuq·qa·u	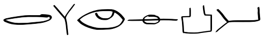	
Return	u·vah		Hosea 14:1
O Israel	yis·ra·el	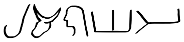	
to	ad		
the LORD	YHVH		
your God	e·lo·he·kha		
for	kee	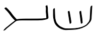	
you have stumbled	kha·shal·ta		
by your iniquity	ba·a·wo·ne·kha		
Bring	qe·chu	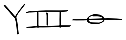	Hosea 14:2

your	im·ma·khem	
confessions	de·va·reem	
and return	ve·shu·vu	
to	el	
the LORD	YHVH	
Say	im·ru	
to Him :	e·law	
all	kal	
“ Take away	tis·sa	
our iniquity	a·won	
and receive	ve·qach	
[us] graciously	to·wv	
that we may present	u·ne·shal·le·mah	
the fruit	pha·reem	
of our lips	se·pha·te·nu	
Assyria	ash·shur	Hosea 14:3
will not	lo	
save us	yo·wo·shee·e·nu	
on	al	
horses	sus	
nor will we	lo	
ride	nir·kav	
We will never again	ve·lo	
say	no·mar	
	o·wd	
‘ Our gods ! ’	e·lo·he·nu	
to the work	le·ma·a·seh	

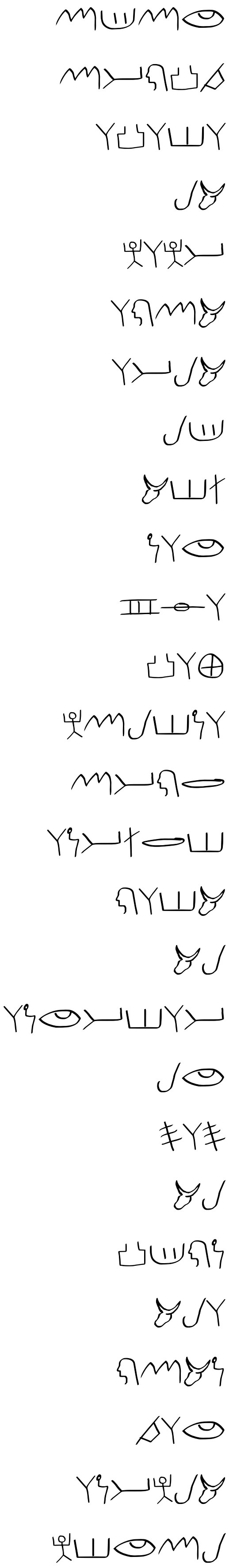

of our own hands	ya·de·nu	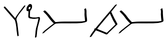	
For	a·sher		
in You	be·kha	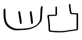	
find compassion ”	ye·ru·cham	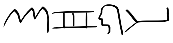	
the fatherless	ya·to·wm		
I will heal	er·pa		Hosea 14:4
their apostasy	me·shu·va·tam		
love them	o·ha·vem	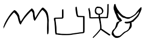	
I will freely	ne·da·vah	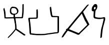	
for	kee	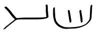	
has turned away	shav		
My anger	ap·pee	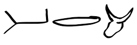	
from them	mim·men·nu	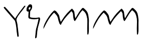	
I will be	eh·yeh		Hosea 14:5
like the dew	khat·tal		
to Israel	le·yis·ra·el		
he will blossom	yiph·rach		
like the lily	kash·sho·wo·shan·nah		
and take	ve·yakh	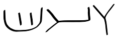	
root	sha·ra·shaw		
like the cedars of Lebanon	kal·le·va·no·wn		
will sprout	ye·le·khu	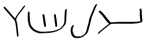	Hosea 14:6
His shoots	yo·ne·qo·w·taw	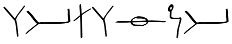	
will be	vee·hee	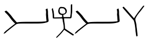	
like the olive tree	khaz·za·yit	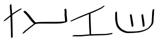	
and his splendor	ho·w·do		
his fragrance	ve·re·ach	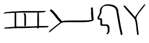	

	lo		
like [the cedars of] Lebanon	kal·le·va·no·wn		
They will return	ya·shu·vu	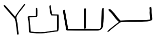	Hosea 14:7
and dwell	yo·she·ve		
in his shade	ve·tsil·lo		
they will grow	ye·chay·yu	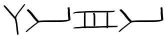	
grain	da·gan		
and blossom	ve·yiph·re·chu		
like the vine	khag·ga·phen	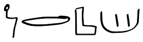	
His renown will be	zikh·ro		
like the wine	ke·yen	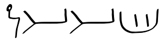	
of Lebanon	le·va·no·wn	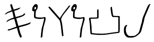	
O Ephraim	eph·ra·yim		Hosea 14:8
what	mah	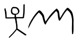	
have I to do	lee	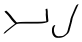	
anymore	o·wd		
with idols ?	la·a·tsab·beem		
It is I	a·nee	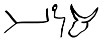	
who answer	a·nee·tee	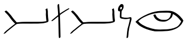	
and watch over him	va·a·shu·ren·nu		
I [am] like	a·nee	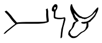	
cypress	kiv·ro·wosh		
a flourishing	ra·a·nan		
from Me	mim·men·nee		
your fruit	per·ye·kha	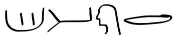	
comes	nim·tsa		
Whoever	mee	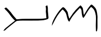	Hosea 14:9

is wise	cha·kham	חכם	
let him understand	ve·ya·ven	ויבן	
these things	el·leh	אלה	
[whoever] is discerning	na·vo·wn	נבון	
let him know them	ve·ye·da·em	וידעם	
For	kee	כי	
are right	ye·sha·reem	ישרים	
the ways	dar·khe	דרכי	
of the LORD	YHVH	יהוה	
and the righteous	ve·tsad·di·qeem	וצדקים	
walk	ye·le·khu	ילכו	
in them	vam	בם	
but the rebellious	u·pho·she·eem	ופשעים	
stumble	yik·ka·she·lu	יכשלו	
in them	vam	בם	

Joel

BSB Translation	Transliteration	Original Hebrew	
[This is] the word	de·var	דבר	Joel 1:1
of the LORD	YHVH	יהוה	
that	a·sher	אשר	
came	ha·yah	היה	
to	el	אל	
Joel	yo·w·el	יואל	
son	ben	בן	
of Pethuel :	pe·tu·el	פתואל	
Hear	shim·u	שמעו	Joel 1:2

this	zot	
O elders	haz·ze·qe·neem	
and give ear	ve·ha·a·zee·nu	
all	kol	
who dwell	yo·wo·she·ve	
in the land	ha·a·rets	
ever happened	he·ha·ye·tah	
Has anything like this	zot	
in your days	bee·me·khem	
or	ve·im	
in the days	bee·me	
of your fathers ?	a·vo·te·khem	
it	a·le·ha	Joel 1:3
to your children	liv·ne·khem	
Tell	sap·pe·ru	
let your children	u·ve·ne·khem	
tell it to their children	liv·ne·hem	
and their children	u·ve·ne·hem	
generation	le·do·wr	
to the next	a·cher	
has left	ye·ter	Joel 1:4
What the devouring locust	hag·ga·zam	
has eaten	a·khal	
the swarming locust	ha·ar·beh	
has left	ve·ye·ter	
what the swarming locust	ha·ar·beh	

has eaten	a·khal		
the young locust	hay·ya·leq	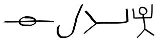	
has left	ve·ye·ter	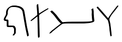	
and what the young locust	hay·ye·leq	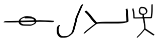	
has eaten	a·khal		
the destroying locust	he·cha·seel		
Wake up	ha·qee·tsu	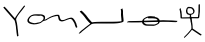	Joel 1:5
you drunkards	shik·ko·w·reem		
and weep	u·ve·khu	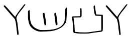	
wail	ve·he·li·lu	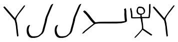	
all	kal	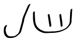	
you drinkers	sho·te	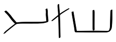	
of wine	ya·yin	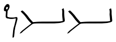	
because of	al		
the sweet wine	a·sees		
for	kee	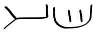	
it has been cut off	nikh·rat	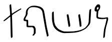	
from your mouth	mip·pee·khem	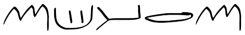	
For	kee	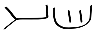	Joel 1:6
a nation	go·w		
has invaded	a·lah		
	al		
My land	ar·tsee		
powerful	a·tsum		
and without	ve·en		
number	mis·par		
its teeth	shin·naw	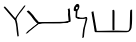	

[are] the teeth	shin·ne	𐤔𐤍𐤉	
of a lion	ar·yeh	𐤀𐤓𐤉𐤄	
and its fangs [are the fangs]	u·me·tal·le·o·wt	𐤅𐤌𐤕𐤋𐤏𐤅𐤕	
of a lioness	la·vee	𐤋𐤁𐤉𐤀	
	lo	𐤋𐤅	
It has laid	sam	𐤔𐤌	Joel 1:7
My grapevine	gaph·nee	𐤂𐤐𐤍𐤉	
waste	le·sham·mah	𐤋𐤔𐤌𐤄	
My fig tree	u·te·e·na·tee	𐤅𐤕𐤀𐤍𐤕𐤉	
and splintered	liq·tsa·phah	𐤋𐤒𐤑𐤐𐤄	
It has stripped off the bark	cha·soph	𐤇𐤔𐤐	
-	cha·sa·phah	𐤇𐤔𐤐𐤄	
and thrown it away	ve·hish·leekh	𐤅𐤄𐤔𐤋𐤉𐤊	
have turned white	hil·bee·nu	𐤄𐤋𐤁𐤉𐤍𐤅	
the branches	sa·ree·ge·ha	𐤔𐤓𐤉𐤂𐤉𐤄	
Wail	e·lee	𐤀𐤋𐤉	Joel 1:8
like a virgin	kiv·tu·lah	𐤊𐤁𐤕𐤅𐤋𐤄	
dressed	cha·gu·rat	𐤇𐤂𐤓𐤕	
in sackcloth	saq	𐤔𐤒	
grieving for	al	𐤏𐤋	
the husband	ba·al	𐤁𐤏𐤋	
of her youth	ne·u·re·ha	𐤍𐤏𐤅𐤓𐤉𐤄	
have been cut off	ha·khe·rat	𐤄𐤊𐤓𐤕	Joel 1:9
Grain and drink offerings	min·chah	𐤌𐤍𐤇𐤄	
	va·ne·sekh	𐤅𐤍𐤎𐤊	
from the house	mib·bet	𐤌𐤁𐤉𐤕	

of the LORD	YHVH		
are in mourning	a·ve·lu	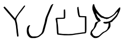	
the priests	hak·ko·ha·neem	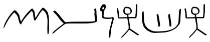	
those who minister	me·sha·re·te		
before the LORD	YHVH		
is ruined	shud·dad		Joel 1:10
The field	sa·deh		
mourns	a·ve·lah	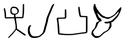	
the land	a·da·mah		
For	kee	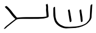	
is destroyed	shud·dad		
the grain	da·gan		
is dried up	ho·w·veesh	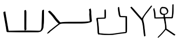	
the new wine	tee·ro·wosh		
	um·lal	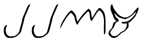	
[and] the oil fails	yits·har		
Be dismayed	ho·vee·shu	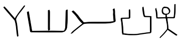	Joel 1:11
O farmers	ik·ka·reem		
wail	he·lee·lu	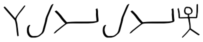	
O vinedressers	ko·re·meem		
over	al		
the wheat	chit·tah	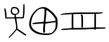	
and	ve·al		
barley	se·o·rah		
because	kee	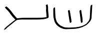	
has perished	a·vad	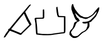	
the harvest	qe·tseer		

of the field	sa·deh		
The grapevine	hag·ge·phen	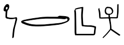	Joel 1:12
is dried up	ho·w·vee·shah	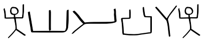	
and the fig tree	ve·hat·te·e·nah		
is withered	um·la·lah		
the pomegranate	rim·mo·wn		
	gam		
palm	ta·mar		
and apple —	ve·tap·pu·ach		
all	kal	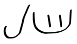	
the trees	a·tse		
of the orchard —	has·sa·deh	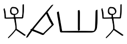	
are withered	ya·ve·shu	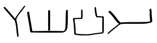	
Surely	kee	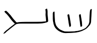	
has dried up	ho·veesh	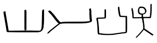	
the joy	sa·so·wn		
of	min	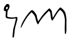	
	be·ne	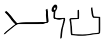	
mankind	a·dam		
Put on [sackcloth]	chig·ru		Joel 1:13
and lament	ve·siph·du		
O priests	hak·ko·ha·neem	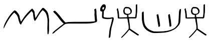	
wail	he·lee·lu	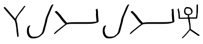	
O ministers	me·sha·re·te		
of the altar	miz·be·ach		
Come	bo·u		
spend the night	lee·nu	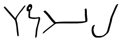	

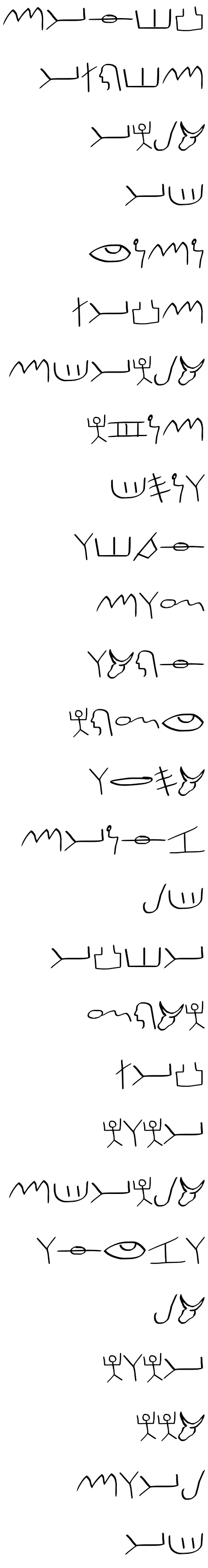

in sackcloth	vas·saq·qeem	
O ministers	me·sha·re·te	
of my God	e·lo·hay	
because	kee	
are withheld	nim·na	
from the house	mib·bet	
of your God	e·lo·he·khem	
the grain	min·chah	
and drink offerings	va·na·sekh	
Consecrate	qad·de·shu	Joel 1:14
a fast	tso·wm	
proclaim	qir·u	
a solemn assembly !	a·tsa·rah	
Gather	is·phu	
the elders	ze·qe·neem	
and all	kol	
the residents	yo·she·ve	
of the land	ha·a·rets	
to the house	bet	
of the LORD	YHVH	
your God	e·lo·he·khem	
and cry out	ve·za·a·qu	
to	el	
the LORD	YHVH	
Alas	a·hah	Joel 1:15
for the day !	lay·yo·wm	
For	kee	

is near	qa·ro·wv	𐤒𐤓𐤅𐤁	
the Day	yo·wm	𐤉𐤅𐤌	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
as destruction	u·khe·shod	𐤅𐤊𐤔𐤃	
from the Almighty	mi·shad·day	𐤌𐤔𐤃𐤉	
and it will come	ya·vo·w	𐤉𐤁𐤅𐤀	
Has not	ha·lo·w	𐤄𐤋𐤅𐤀	Joel 1:16
before	ne·ged	𐤍𐤂𐤃	
our very eyes —	e·ne·nu	𐤏𐤉𐤍𐤉𐤍𐤅	
the food	o·khel	𐤀𐤊𐤋	
been cut off	nikh·rat	𐤍𐤊𐤓𐤕	
from the house	mib·bet	𐤌𐤁𐤉𐤕	
of our God ?	e·lo·he·nu	𐤀𐤋𐤄𐤉𐤍𐤅	
joy	sim·chah	𐤔𐤌𐤇𐤄	
and gladness	va·geel	𐤅𐤂𐤉𐤋	
lie shriveled	a·ve·shu	𐤏𐤁𐤔𐤅	Joel 1:17
The seeds	phe·ru·do·wt	𐤐𐤓𐤃𐤅𐤕	
beneath	ta·chat	𐤕𐤇𐤕	
the clods	meg·re·pho·te·hem	𐤌𐤂𐤓𐤐𐤕𐤉𐤄𐤌	
are in ruins	na·sham·mu	𐤍𐤔𐤌𐤅	
the storehouses	o·tsa·ro·wt	𐤀𐤑𐤓𐤅𐤕	
are broken down	ne·her·su	𐤍𐤄𐤓𐤎𐤅	
the granaries	mam·me·gu·ro·wt	𐤌𐤌𐤂𐤓𐤅𐤕	
for	kee	𐤊𐤉	
has withered away	ho·veesh	𐤄𐤅𐤁𐤉𐤔	
the grain	da·gan	𐤃𐤂𐤍	
How	mah	𐤌𐤄	Joel 1:18

groan !	ne·en·chah	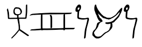	
the cattle	ve·he·mah	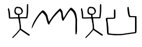	
wander in confusion	na·vo·khu		
The herds	ed·re		
	va·qar	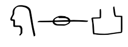	
because	kee	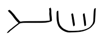	
they have no	en	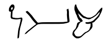	
pasture	mir·eh		
	la·hem		
Even	gam		
the flocks	ed·re		
of sheep	hats·tson		
are suffering	ne·sha·mu	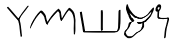	
To You	e·le·kha	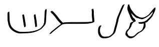	Joel 1:19
O LORD	YHVH	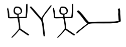	
I call	eq·ra	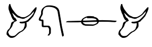	
for	kee	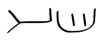	
fire	esh		
has consumed	a·khe·lah		
pastures	ne·o·wt		
the open	mid·bar		
and flames	ve·le·ha·vah		
have scorched	li·ha·tah		
all	kal	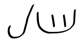	
the trees	a·tse		
of the field	has·sa·deh	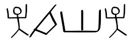	
Even	gam		Joel 1:20

the beasts	ba·ha·mo·wt	
of the field	sa·deh	
pant	ta·a·ro·wg	
for You	e·le·kha	
for	kee	
have dried up	ya·ve·shu	
the streams	a·phee·qe	
of water	ma·yim	
and fire	ve·esh	
has consumed	a·khe·lah	
pastures	ne·o·wt	
the open	ham·mid·bar	
Blow	tiq·u	Joel 2:1
the ram’s horn	sho·w·phar	
in Zion	be·tsee·yo·wn	
sound the alarm	ve·ha·ree·u	
mountain !	be·har	
on My holy	qad·shee	
tremble	yir·ge·zu	
Let all	kol	
who dwell	yo·she·ve	
in the land	ha·a·rets	
for	kee	
is coming	va	
the Day	yo·wm	
of the LORD	YHVH	
indeed	kee	

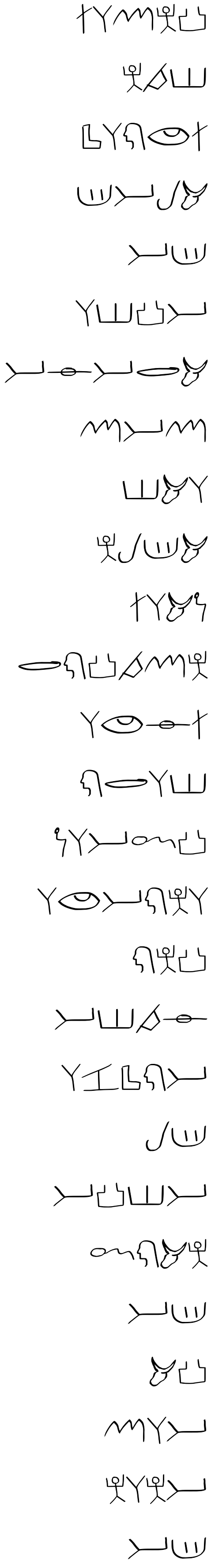

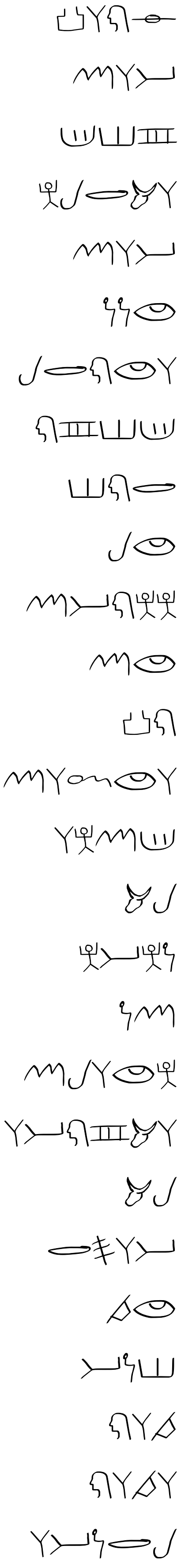

it is near —	qa·ro·wv	
a day	yo·wm	Joel 2:2
of darkness	cho·shekh	
and gloom	va·a·phe·lah	
a day	yo·wm	
of clouds	a·nan	
and blackness	va·a·ra·phel	
Like the dawn	ke·sha·char	
overspreading	pa·rus	
	al	
the mountains	he·ha·reem	
army [appears]	am	
a great	rav	
and strong	ve·a·tsum	
such as	ka·mo·hu	
never	lo	
was	nih·yah	
of	min	
old	ha·o·w·lam	
	ve·a·cha·raw	
nor will ever be	lo	
	yo·w·seph	
	ad	
in ages to come	she·ne	
	do·wr	
	va·do·wr	
Before them	le·pha·naw	Joel 2:3

devours	a·khe·lah		
a fire	esh		
and behind them	ve·a·cha·raw	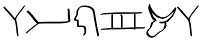	
scorches	te·la·het		
a flame	le·ha·vah		
is like the Garden	ke·gan	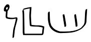	
of Eden	e·den		
The land	ha·a·rets		
before them	le·pha·naw	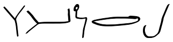	
but behind them	ve·a·cha·raw	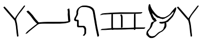	
it is like a desert	mid·bar		
wasteland —	she·ma·mah		
surely	ve·gam		
escape	pe·le·tah	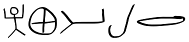	
nothing	lo		
will	ha·ye·tah	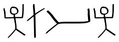	
them	lo		
Their appearance	ke·mar·eh	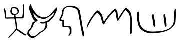	Joel 2:4
of horses	su·seem	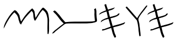	
is like that	mar·e·hu		
like swift steeds	u·khe·pha·ra·sheem		
	ken	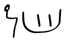	
and they gallop	ye·ru·tsun		
With a sound like	ke·qo·wl	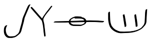	Joel 2:5
that of chariots	mar·ka·vo·wt		
over	al		
	ra·she	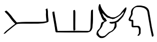	

the mountaintops	he·ha·reem	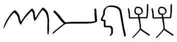	
they bound	ye·raq·qe·dun	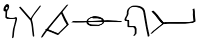	
like the crackling	ke·qo·wl	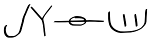	
	la·hav		
of fire	esh		
consuming	o·khe·lah		
stubble	qash	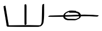	
army	ke·am		
like a mighty	a·tsum		
deployed	e·rukh		
for battle	mil·cha·mah	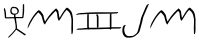	
before them	mip·pa·naw		Joel 2:6
writhe in horror	ya·chee·lu	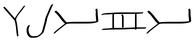	
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every	kal	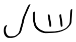	
face	pa·neem	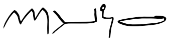	
turns pale	qib·be·tsu	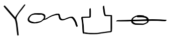	
	pha·rur		
like mighty men	ke·gib·bo·w·reem		Joel 2:7
They charge	ye·ru·tsun		
like men	ke·an·she	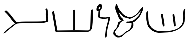	
of war	mil·cha·mah	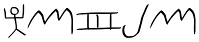	
they scale	ya·a·lu		
the walls	cho·w·mah		
Each one	ve·eesh	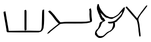	
in formation	bid·ra·khaw	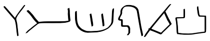	
marches	ye·le·khun	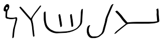	

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swerving	ye·ab·be·tun	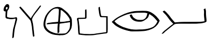	
from the course	o·re·cho·w·tam	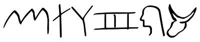	
one	ve·eesh	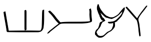	Joel 2:8
another	a·chee	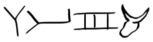	
They do not	lo		
jostle	yid·cha·qun	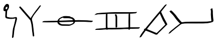	
each	ge·ver		
in his path	bim·sil·la·to		
proceeds	ye·le·khun	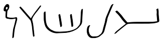	
	u·ve·ad		
the defenses	hash·she·lach		
They burst through	yip·po·lu		
never	lo		
breaking ranks	yiv·tsa·u		
the city	ba·eer		Joel 2:9
They storm	ya·shoq·qu	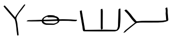	
along the wall	ba·cho·w·mah		
they run	ye·ru·tsun		
into houses	bab·bat·teem		
they climb	ya·a·lu		
through	be·ad		
windows	ha·chal·lo·w·neem	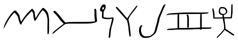	
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like thieves	kag·gan·nav	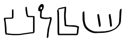	
Before them	le·pha·naw	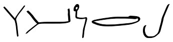	Joel 2:10
quakes	ra·ge·zah		

the earth	e·rets	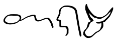	
tremble	ra·a·shu	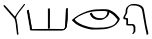	
the heavens	sha·ma·yim	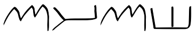	
The sun	she·mesh	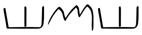	
and moon	ve·ya·re·ach	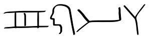	
grow dark	qa·da·ru	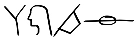	
and the stars	ve·kho·w·kha·veem	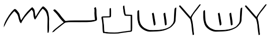	
lose	a·se·phu	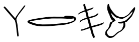	
their brightness	na·ge·ham	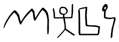	
The LORD	va·YHVH	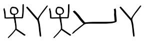	Joel 2:11
raises	na·tan	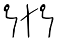	
His voice	qo·w·lo	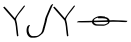	
in the presence	liph·ne	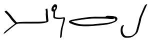	
of His army	che·lo	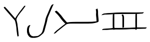	
Indeed	kee	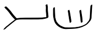	
large	rav	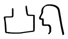	
is very	me·od	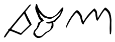	
His camp	ma·cha·ne·hu	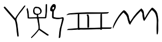	
for	kee	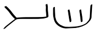	
mighty [are]	a·tsum	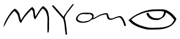	
those who obey	o·seh	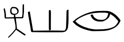	
His command	de·va·ro	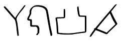	
For	kee	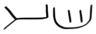	
[is] great	ga·do·wl	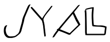	
the Day	yo·wm	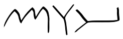	
of the LORD	YHVH	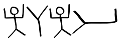	
dreadful	ve·no·w·ra	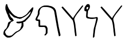	

and very	me·od	𐤌𐤀𐤃	
Who	u·mee	𐤅𐤌𐤉	
can endure it ?	ye·khee·len·nu	𐤉𐤊𐤉𐤋𐤍𐤅	
“ Yet even	ve·gam	𐤅𐤂𐤌	Joel 2:12
now ”	at·tah	𐤏𐤕𐤄	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ return	shu·vu	𐤔𐤁𐤅	
to Me	a·day	𐤏𐤃𐤉	
with all	be·khal	𐤁𐤊𐤋	
your heart	le·vav·khem	𐤋𐤁𐤁𐤊𐤌	
with fasting	u·ve·tso·wm	𐤅𐤁𐤑𐤅𐤌	
weeping	u·ve·ve·khī	𐤅𐤁𐤁𐤊𐤉	
and mourning ”	u·ve·mis·ped	𐤅𐤁𐤌𐤎𐤐𐤃	
So rend	ve·qir·u	𐤅𐤒𐤓𐤏𐤅	Joel 2:13
your hearts	le·vav·khem	𐤋𐤁𐤁𐤊𐤌	
and not	ve·al	𐤅𐤀𐤋	
your garments	big·de·khem	𐤁𐤂𐤃𐤉𐤊𐤌	
and return	ve·shu·vu	𐤅𐤔𐤅𐤁𐤅	
to	el	𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
For	kee	𐤊𐤉	
is gracious	chan·nun	𐤇𐤍𐤅𐤍	
and compassionate	ve·ra·chum	𐤅𐤓𐤇𐤅𐤌	
He	hu	𐤄𐤅𐤀	
slow	e·rekh	𐤀𐤓𐤊	

to anger	ap·pa·yim	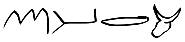	
abounding	ve·rav		
in loving devotion	che·sed		
And He relents	ve·ni·cham	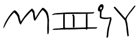	
from	al		
sending disaster	ha·ra·ah		
Who	mee		Joel 2:14
knows ?	yo·w·de·a		
He may turn	ya·shuv	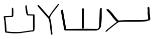	
and relent	ve·ni·cham	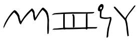	
and leave	ve·hish·eer		
behind Him —	a·cha·raw	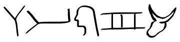	
a blessing	be·ra·khah	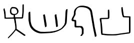	
grain	min·chah	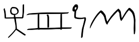	
and drink offerings	va·ne·sekh		
for the LORD	la·YHVH	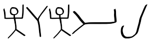	
your God	e·lo·he·khem	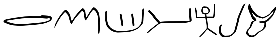	
Blow	tiq·u	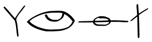	Joel 2:15
the ram’s horn	sho·w·phar	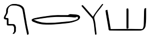	
in Zion	be·tsee·yo·wn		
consecrate	qad·de·shu		
a fast	tso·wm		
proclaim	qir·u	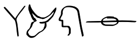	
a sacred assembly	a·tsa·rah		
Gather	is·phu		Joel 2:16
the people	am		
sanctify	qad·de·shu		

the congregation	qa·hal	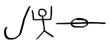	
assemble	qiv·tsu		
the aged	ze·qe·neem	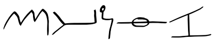	
gather	is·phu		
the children	o·w·la·leem	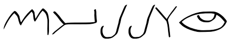	
even those nursing	ve·yo·ne·qe	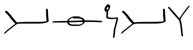	
at the breast	sha·da·yim	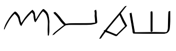	
leave	ye·tse	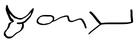	
Let the bridegroom	cha·tan	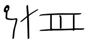	
his room	me·ched·ro	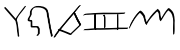	
and the bride	ve·khal·lah	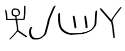	
her chamber	me·chup·pa·tah	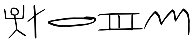	
between	ben	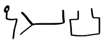	Joel 2:17
the portico	ha·u·lam	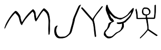	
and the altar	ve·lam·miz·be·ach		
weep	yiv·ku		
Let the priests	hak·ko·ha·neem		
who minister	me·sha·re·te	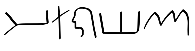	
before the LORD	YHVH	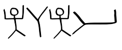	
saying	ve·yo·me·ru		
“ Spare	chu·sah		
O LORD	YHVH	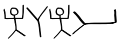	
	al		
Your people	am·me·kha		
and do not	ve·al		
make	tit·ten	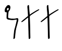	
Your heritage	na·cha·la·te·kha	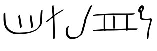	

a reproach	le·cher·pah		
an object of scorn	lim·shal		
	bam		
among the nations	go·w·yim	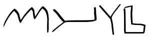	
Why	lam·mah		
should they say	yo·me·ru		
among the peoples	va·am·meem		
‘ Where	ay·yeh	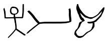	
is their God ? ’”	e·lo·he·hem	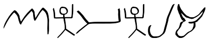	
became jealous	vay·qan·ne	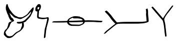	Joel 2:18
Then the LORD	YHVH		
for His land	le·ar·tso		
and He spared	vay·yach·mol	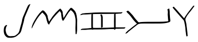	
	al		
His people	am·mo		
answered	vay·ya·an	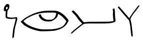	Joel 2:19
And the LORD	YHVH		
	vay·yo·mer		
His people :	le·am·mo		
“ Behold	hin·nee	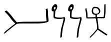	
I will send	sho·le·ach	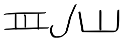	
you	la·khem		
-	et		
grain	had·da·gan		
new wine	ve·hat·tee·ro·wosh	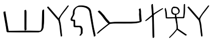	
and oil	ve·hay·yits·har	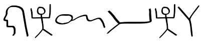	
you will be satisfied	u·se·va·tem	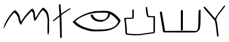	

and by them	o·to	𐤀𐤕𐤅	
I will never again	ve·lo	𐤅𐤋𐤀	
make you	et·ten	𐤀𐤕𐤍	
-	et·khem	𐤀𐤕𐤊𐤌	
	o·wd	𐤏𐤅𐤃	
a reproach	cher·pah	𐤇𐤓𐤐𐤄	
among the nations	bag·go·w·yim	𐤁𐤂𐤅𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	Joel 2:20
The northern [army]	hats·tse·pho·w·nee	𐤄𐤑𐤐𐤅𐤍𐤉	
I will drive away	ar·cheeq	𐤀𐤓𐤇𐤉𐤒	
from you	me·a·le·khem	𐤌𐤏𐤋𐤉𐤊𐤌	
banishing it	ve·hid·dach·tee	𐤅𐤄𐤃𐤇𐤕𐤉𐤅	
to	el	𐤀𐤋	
land	e·rets	𐤀𐤓𐤑	
a barren	tsee·yah	𐤑𐤉𐤄	
and desolate	u·she·ma·mah	𐤅𐤔𐤌𐤌𐤄	
-	et	𐤀𐤕	
its front	pa·naw	𐤐𐤍𐤉𐤅	
ranks	el	𐤀𐤋	
Sea	hay·yam	𐤄𐤉𐤌	
into the Eastern	haq·qad·mo·nee	𐤄𐤒𐤃𐤌𐤍𐤉	
and its rear guard	ve·so·pho	𐤅𐤎𐤐𐤅	
into	el	𐤀𐤋	
Sea	hay·yam	𐤄𐤉𐤌	
the Western	ha·a·cha·ro·wn	𐤄𐤀𐤇𐤓𐤅𐤍	
will rise	ve·a·lah	𐤅𐤏𐤋𐤄	
And its stench	va·e·sho	𐤁𐤀𐤔𐤅	

will ascend	ve·ta·al		
its foul odor	tsa·cha·na·to	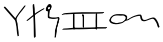	
For	kee	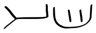	
great things	hig·deel		
He has done	la·a·so·wt		
Do not	al		Joel 2:21
be afraid	tee·re·ee		
O land	a·da·mah		
rejoice	gee·lee	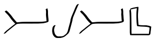	
and be glad	u·se·ma·chee	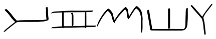	
for	kee	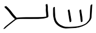	
great things	hig·deel		
the LORD	YHVH		
has done	la·a·so·wt		
Do not	al		Joel 2:22
be afraid	tee·re·u		
O beasts	ba·ha·mo·wt	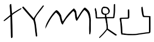	
of the field	sa·day	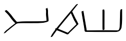	
for	kee	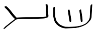	
have turned green	da·she·u		
pastures	ne·o·wt		
the open	mid·bar		
	kee	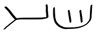	
the trees	ets		
bear	na·sa		
their fruit	phir·yo		
and the fig tree	te·e·nah		

and vine	va·ge·phen	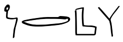	
yield	na·te·nu	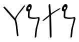	
their best	che·lam	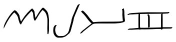	
O children	u·ve·ne		Joel 2:23
of Zion	tsee·yo·wn	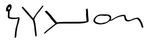	
Be glad	gee·lu	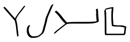	
and rejoice	ve·sim·chu		
in the LORD	ba·YHVH	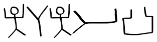	
your God	e·lo·he·khem	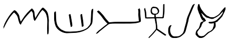	
for	kee	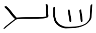	
He has given	na·tan	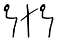	
you	la·khem		
-	et		
the autumn rains	ham·mo·w·reh		
for your vindication	lits·da·qah	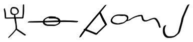	
He sends	vay·yo·w·red		
you	la·khem		
showers	ge·shem	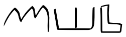	
both autumn	mo·w·reh		
and spring rains	u·mal·qo·wosh	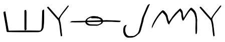	
as before	ba·ri·sho·wn		
will be full of	u·ma·le·u		Joel 2:24
The threshing floors	hag·go·ra·no·wt	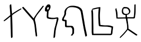	
grain	bar		
will overflow	ve·he·shee·qu	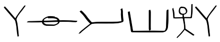	
and the vats	hay·qa·veem	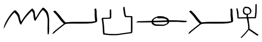	
with new wine	tee·ro·wosh		

and oil	ve·yits·har	𐤅𐤉𐤑𐤄𐤓	
I will repay	ve·shil·lam·tee	𐤅𐤔𐤋𐤌𐤕𐤉	Joel 2:25
you	la·khem	𐤋𐤊𐤌	
-	et	𐤀𐤕	
for the years	hash·sha·neem	𐤄𐤔𐤍𐤉𐤌	
-	a·sher	𐤀𐤔𐤓	
eaten [by locusts] —	a·khal	𐤀𐤊𐤋	
the swarming locust	ha·ar·beh	𐤄𐤀𐤓𐤁𐤄	
the young locust	hay·ye·leq	𐤄𐤉𐤋𐤒	
the destroying locust	ve·he·cha·seel	𐤅𐤄𐤇𐤎𐤉𐤋	
and the devouring locust —	ve·hag·ga·zam	𐤅𐤄𐤂𐤆𐤌	
army	che·lee	𐤇𐤉𐤋𐤉	
My great	hag·ga·do·wl	𐤄𐤂𐤃𐤅𐤋	
that	a·sher	𐤀𐤔𐤓	
I sent	shil·lach·tee	𐤔𐤋𐤇𐤕𐤉	
against you	ba·khem	𐤁𐤊𐤌	
You will have plenty to eat	va·a·khal·tem	𐤅𐤀𐤊𐤋𐤕𐤌	Joel 2:26
	a·kho·wl	𐤀𐤊𐤅𐤋	
until you are satisfied	ve·sa·vo·w·a	𐤅𐤔𐤁𐤅𐤏	
You will praise	ve·hil·lal·tem	𐤅𐤄𐤋𐤋𐤕𐤌	
-	et	𐤀𐤕	
the name	shem	𐤔𐤌	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
who	a·sher	𐤀𐤔𐤓	
has worked	a·sah	𐤏𐤔𐤄	

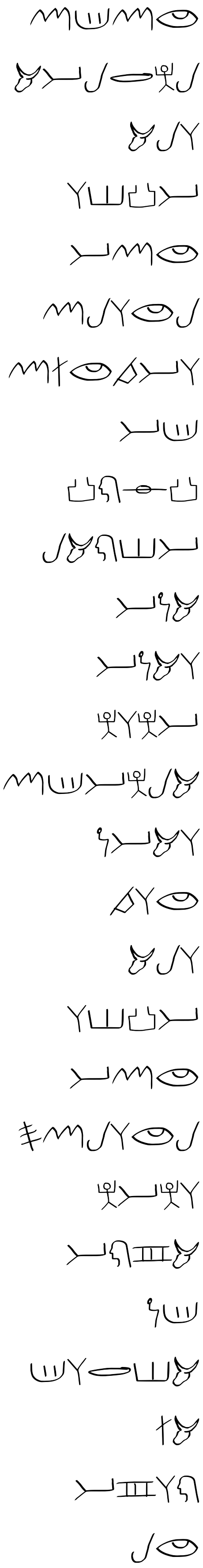

for you	im·ma·khem	
wonders	le·haph·lee	
will never again	ve·lo	
be put to shame	ye·vo·shu	
My people	am·mee	
	le·o·w·lam	
Then you will know	vee·da·tem	Joel 2:27
that	kee	
am present in	ve·qe·rev	
Israel	yis·ra·el	
I	a·nee	
and that I	va·a·nee	
am the LORD	YHVH	
your God	e·lo·he·khem	
and there is no	ve·en	
other	o·wd	
will never again	ve·lo	
be put to shame	ye·vo·shu	
My people	am·mee	
	le·o·w·lam	
And	ve·ha·yah	Joel 2:28
afterward	a·cha·re	
	khen	
I will pour out	esh·po·wkh	
-	et	
My Spirit	ru·chee	
on	al	

all	kal	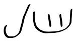	
people	ba·sar		
will prophesy	ve·nib·be·u		
Your sons	be·ne·khem	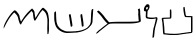	
and daughters	u·ve·no·w·te·khem	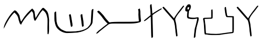	
your old	ziq·ne·khem	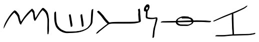	
	cha·lo·mo·wt	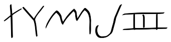	
men will dream dreams	ya·cha·lo·mun	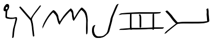	
your young men	ba·chu·re·khem	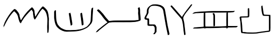	
visions	chez·yo·no·wt	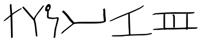	
will see	yir·u		
Even	ve·gam		Joel 2:29
on	al		
[My] menservants	ha·a·va·deem		
and	ve·al		
maidservants	hash·she·pha·cho·wt		
days	bay·ya·meem		
in those	ha·hem·mah	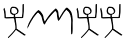	
I will pour out	esh·po·wkh		
-	et		
My Spirit	ru·chee	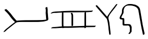	
I will show	ve·na·tat·tee	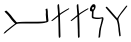	Joel 2:30
wonders	mo·wph·teem		
in the heavens	bash·sha·ma·yim		
and on the earth	u·va·a·rets		
blood	dam		
and fire	va·esh		

and columns	ve·tee·ma·ro·wt	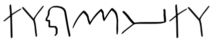	
of smoke	a·shan		
The sun	hash·she·mesh		Joel 2:31
will be turned	ye·ha·phekh	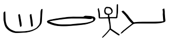	
to darkness	le·cho·shekh		
and the moon	ve·hay·ya·re·ach	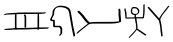	
to blood	le·dam		
before	liph·ne		
the coming	bo·w		
Day	yo·wm		
of the LORD	YHVH		
of the great	hag·ga·do·wl		
and awesome	ve·han·no·w·ra		
And	ve·ha·yah	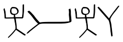	Joel 2:32
everyone	kol	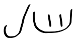	
who	a·sher		
calls	yiq·ra	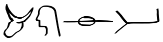	
on the name	be·shem		
of the LORD	YHVH		
will be saved	yim·ma·let		
for	kee	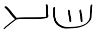	
on Mount	be·har		
Zion	tsee·yo·wn	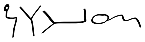	
and in Jerusalem	u·vee·ru·sha·lim		
there will be	tih·yeh	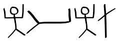	
deliverance	phe·le·tah	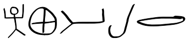	
as	ka·a·sher		

has promised	a·mar		
the LORD	YHVH		
among the remnant	u·vas·se·ree·deem	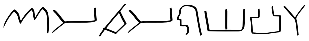	
-	a·sher		
by the LORD [’’]	YHVH		
called	qo·re	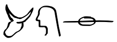	
[“] Yes	kee	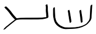	Joel 3:1
	hin·neh	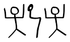	
days	bay·ya·meem		
in those	ha·hem·mah	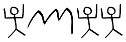	
time	u·va·et	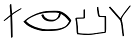	
and at that	ha·hee	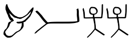	
when	a·sher		
I restore	ʾa·shuv		
-	et		
from captivity	she·vut	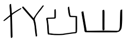	
Judah	ye·hu·dah	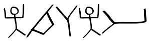	
and Jerusalem	vee·ru·sha·lim		
I will gather	ve·qib·bats·tee		Joel 3:2
-	et		
all	kal		
the nations	hag·go·w·yim	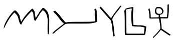	
and bring them down	ve·ho·w·rad·teem		
to	el		
the Valley	e·meq		
of Jehoshaphat	ye·ho·wo·sha·phat		
I will enter into judgment	ve·nish·pat·tee		

against them	im·mam		
There	sham		
concerning	al		
My people	am·mee		
My inheritance	ve·na·cha·la·tee	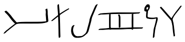	
Israel	yis·ra·el	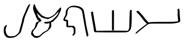	
whom	a·sher		
they have scattered	piz·ze·ru		
among the nations	vag·go·w·yim	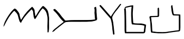	
as	ve·et		
My land	ar·tsee		
they divided up	chil·le·qu	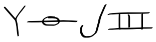	
for	ve·el		Joel 3:3
My people	am·mee		
They cast	yad·du	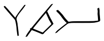	
lots	go·w·ral		
they bartered	vay·yit·te·nu	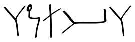	
a boy	hay·ye·led	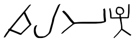	
for a prostitute	baz·zo·w·nah		
a girl	ve·hay·yal·dah	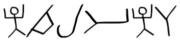	
and sold	ma·khe·ru		
for wine	vay·ya·yin	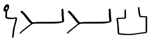	
to drink	vay·yish·tu	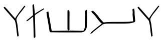	
Now	ve·gam		Joel 3:4
what	mah		
do you have	at·tem		
against Me	lee	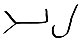	

O Tyre	tsor	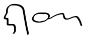	
Sidon	ve·tsee·do·wn	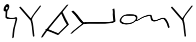	
and all	ve·khol	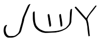	
the regions	ge·lee·lo·wt	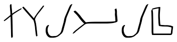	
of Philistia ?	pe·la·shet	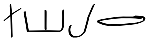	
a recompense ?	hag·ge·mul	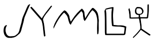	
Are you	at·tem	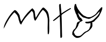	
rendering	me·shal·le·meem	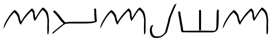	
against Me	a·lay	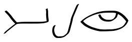	
If	ve·im	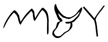	
retaliate	go·me·leem	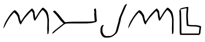	
you	at·tem	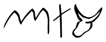	
against Me	a·lay	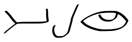	
I will swiftly	qal	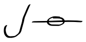	
and speedily	me·he·rah	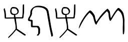	
return	a·sheev	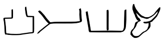	
your recompense	ge·mul·khem	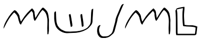	
upon your heads	be·ro·she·khem	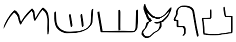	
For	a·sher	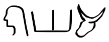	Joel 3:5
My silver	kas·pee	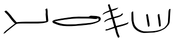	
and gold	u·ze·ha·vee	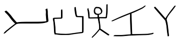	
you took	le·qach·tem	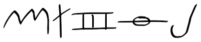	
treasures	u·ma·cha·mad·day	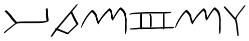	
My finest	hat·to·veem	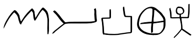	
and carried off	ha·ve·tem	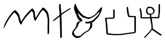	
to your temples	le·he·khe·le·khem	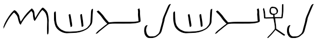	
the people	u·ve·ne	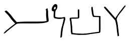	Joel 3:6

of Judah	ye·hu·dah	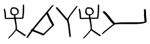	
to the Greeks	u·ve·ne	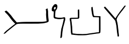	
and Jerusalem	ye·ru·sha·lim	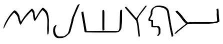	
You sold	me·khar·tem	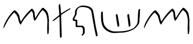	
	liv·ne	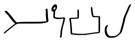	
	hay·ye·va·neem	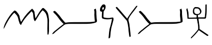	
to	le·ma·an	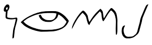	
send them far	har·chee·qam	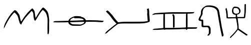	
from	me·al	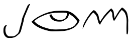	
their homeland	ge·vu·lam	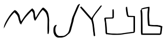	
Behold	hin·nee	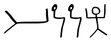	Joel 3:7
I will rouse them	me·ee·ram	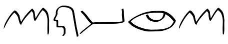	
from	min	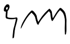	
the places	ham·ma·qo·wm	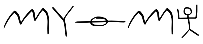	
to which	a·sher	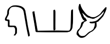	
you sold	me·khar·tem	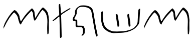	
them	o·tam	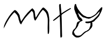	
	sham·mah	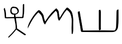	
I will return	va·ha·shi·vo·tee	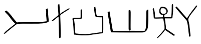	
your recompense	ge·mul·khem	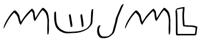	
upon your heads	be·ro·she·khem	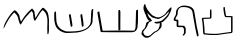	
I will sell	u·ma·khar·tee	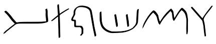	Joel 3:8
-	et	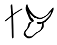	
your sons	be·ne·khem	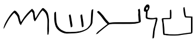	
-	ve·et	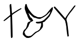	
and daughters	be·no·w·te·khem	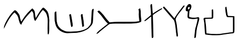	
into the hands	be·yad	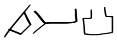	

of the people	be·ne	בני	
of Judah	ye·hu·dah	יהודה	
and they will sell them	u·me·kha·rum	ומכרום	
to the Sabeans —	lish·va·yim	לשבאים	
to	el	אל	
nation ”	go·w	גוי	
a distant	ra·cho·wq	רחוק	
Indeed	kee	כי	
the LORD	YHVH	יהוה	
has spoken	dib·ber	דבר׃	
Proclaim	qir·u	קראו	Joel 3:9
this	zot	זאת	
among the nations :	bag·go·w·yim	בגוים	
“ Prepare	qad·de·shu	קדשו	
for war	mil·cha·mah	מלחמה	
rouse	ha·ee·ru	העירו	
the mighty men	hag·gib·bo·w·reem	הגבורים	
advance	yig·ge·shu	יגשו	
and attack !	ya·a·lu	יעלו	
let all	kol	כל	
the men	an·she	אנשי	
of war	ham·mil·cha·mah	המלחמה	
Beat	kot·tu	כתו	Joel 3:10
your plowshares	it·te·khem	אתיכם	
into swords	la·cha·ra·vo·wt	לחרבות	
and your pruning hooks	u·maz·me·ro·te·khem	ומזמרתיכם	
into spears	lir·ma·cheem	לרמחים	

Let the weak	ha·chal·lash	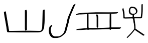	
say	yo·mar		
strong ! ’	gib·bo·wr		
‘ I [am]	a·nee	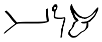	
quickly	u·shu		Joel 3:11
Come	va·vo·u		
all	khal	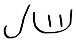	
nations	hag·go·w·yim	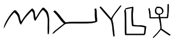	
{you} surrounding	mis·sa·veev		
and gather yourselves	ve·niq·ba·tsu	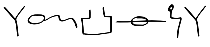	
-	sham·mah		
Bring down	han·chat	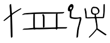	
O LORD	YHVH		
Your mighty ones	gib·bo·w·re·kha	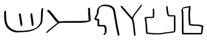	
be roused	ye·o·w·ru		Joel 3:12
and advance	ve·ya·a·lu		
Let the nations	hag·go·w·yim	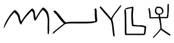	
to	el		
the Valley	e·meq		
of Jehoshaphat	ye·ho·wo·sha·phat		
for	kee	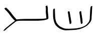	
there	sham	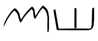	
I will sit down	e·shev		
to judge	lish·pot		
-	et		
all	kal	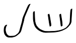	
the nations	hag·go·w·yim	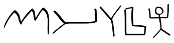	

on every side	mis·sa·veev		
Swing	shil·chu	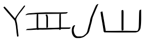	Joel 3:13
the sickle	mag·gal		
for	kee	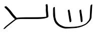	
is ripe	va·shal		
the harvest	qa·tseer		
Come	bo·u		
trample the grapes	re·du		
for	kee	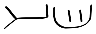	
is full	ma·le·ah		
the winepress	gat		
overflow	he·shee·qu	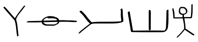	
the wine vats	hay·qa·veem	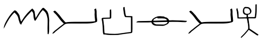	
because	kee	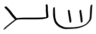	
is great	rab·bah	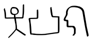	
their wickedness	ra·a·tam		
Multitudes	ha·mo·w·neem	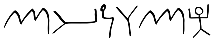	Joel 3:14
multitudes	ha·mo·w·neem	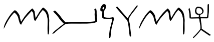	
in the valley	be·e·meq		
of decision !	he·cha·ruts	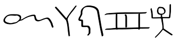	
For	kee	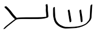	
is near	qa·ro·wv	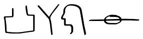	
the Day	yo·wm		
of the LORD	YHVH		
in the valley	be·e·meq		
of decision	he·cha·ruts		
The sun	she·mesh		Joel 3:15

and moon	ve·ya·re·ach	𐤅𐤉𐤓𐤇	
will grow dark	qa·da·ru	𐤒𐤃𐤓𐤅	
and the stars	ve·kho·w·kha·veem	𐤅𐤊𐤅𐤊𐤁𐤉𐤌	
{will} no longer	a·se·phu	𐤀𐤎𐤐𐤅	
shine	na·ge·ham	𐤍𐤂𐤄𐤌	
The LORD	va·YHVH	𐤅𐤉𐤄𐤅𐤄	Joel 3:16
from Zion	mits·tsee·yo·wn	𐤌𐤑𐤉𐤅𐤍	
will roar	yish·ag	𐤉𐤔𐤀𐤂	
from Jerusalem	u·mee·ru·sha·lim	𐤅𐤌𐤉𐤓𐤅𐤔𐤋𐤌	
and raise	yit·ten	𐤉𐤕𐤍	
His voice	qo·w·lo	𐤒𐤅𐤋𐤅	
will tremble	ve·ra·a·shu	𐤅𐤓𐤏𐤔𐤅	
heaven	sha·ma·yim	𐤔𐤌𐤉𐤌	
and earth	va·a·rets	𐤅𐤀𐤓𐤑	
But the LORD	va·YHVH	𐤅𐤉𐤄𐤅𐤄	
will be a refuge	ma·cha·seh	𐤌𐤇𐤎𐤄	
for His people	le·am·mo	𐤋𐤏𐤌𐤅	
a stronghold	u·ma·o·wz	𐤅𐤌𐤏𐤅𐤆	
for the people	liv·ne	𐤋𐤁𐤍𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
Then you will know	vee·da·tem	𐤅𐤉𐤃𐤏𐤕𐤌	Joel 3:17
that	kee	𐤊𐤉	
I	a·nee	𐤀𐤍𐤉	
am the LORD	YHVH	𐤉𐤄𐤅𐤄	
your God	e·lo·he·khem	𐤀𐤋𐤄𐤉𐤊𐤌	
who dwells	sho·khen	𐤔𐤊𐤍	
in Zion	be·tsee·yo·wn	𐤁𐤑𐤉𐤅𐤍	

mountain	har		
My holy	qad·shee		
will be	ve·ha·ye·tah	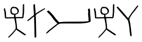	
Jerusalem	ye·ru·sha·lim		
holy	qo·desh	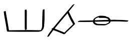	
by foreigners	ve·za·reem	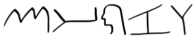	
never	lo		
to be overrun	ya·av·ru		
	vah		
again	o·wd		
And	ve·ha·yah	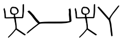	Joel 3:18
day	vay·yo·wm	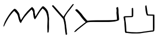	
in that	ha·hu		
will drip	yit·te·phu	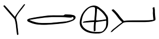	
the mountains	he·ha·reem	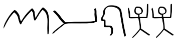	
with sweet wine	a·sees		
and the hills	ve·hag·ge·va·o·wt		
will flow	te·lakh·nah		
with milk	cha·lav	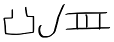	
All	ve·khal		
the streams	a·phee·qe	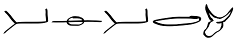	
of Judah	ye·hu·dah	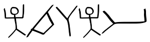	
will run	ye·le·khu	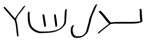	
with water	ma·yim	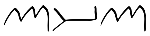	
and a spring	u·ma·yan		
from the house	mib·bet	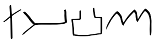	
of the LORD	YHVH		

will flow	ye·tse	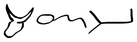	
to water	ve·hish·qah	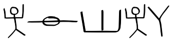	
-	et	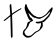	
the Valley	na·chal	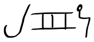	
of Acacias	hash·shit·teem	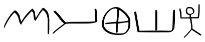	
Egypt	mits·ra·yim	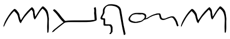	Joel 3:19
desolate	lish·ma·mah	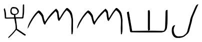	
will become	tih·yeh	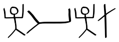	
and Edom	ve·e·do·wm	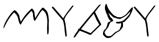	
a desert	le·mid·bar	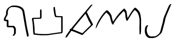	
wasteland	she·ma·mah	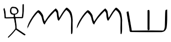	
	tih·yeh	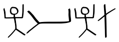	
because of the violence	me·cha·mas	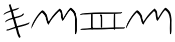	
done to the people	be·ne	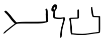	
of Judah	ye·hu·dah	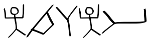	
in whose	a·sher	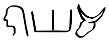	
they shed	sha·phe·khu	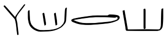	
blood	dam	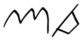	
innocent	na·qee	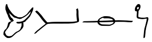	
land	be·ar·tsam	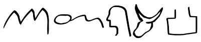	
But Judah	vee·hu·dah	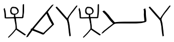	Joel 3:20
	le·o·w·lam	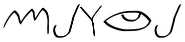	
will be inhabited forever	te·shev	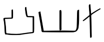	
and Jerusalem	vee·ru·sha·lim	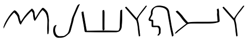	
from generation	le·do·wr	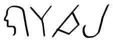	
to generation	va·do·wr	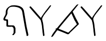	
For I will avenge	ve·niq·qe·tee	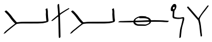	Joel 3:21

their blood	da·mam	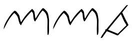
which I have not yet	lo	
avenged ”	niq·qe·tee	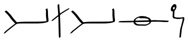
For the LORD	va·YHVH	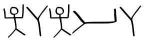
dwells	sho·khen	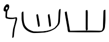
in Zion	be·tsee·yo·wn	

Amos

BSB Translation	Transliteration	Original Hebrew	
[These are] the words	div·re		Amos 1:1
of Amos	a·mo·ws		
who	a·sher		
was	ha·yah	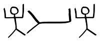	
among the sheepherders	van·no·qe·deem	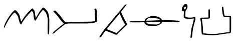	
of Tekoa —	mit·te·qo·w·a	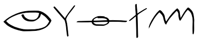	
what	a·sher		
he saw	cha·zah	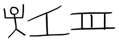	
concerning	al		
Israel	yis·ra·el	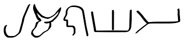	
in the days	bee·me	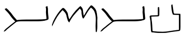	
[when] Uzziah	ʿu·zī·yah	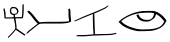	
[was] king	me·lekh	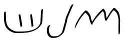	
of Judah	ye·hu·dah	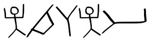	
	u·vee·me	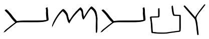	
and Jeroboam	ya·ra·ve·am		
son	ben		
of Jehoash	yo·w·ash		

[was] king	me·lekh	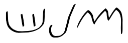	
of Israel	yis·ra·el	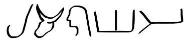	
two years	she·na·ta·yim	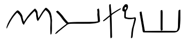	
before	liph·ne		
the earthquake	ha·ra·ash		
He said :	vay·yo·mar		Amos 1:2
“ The LORD	YHVH		
from Zion	mi·tsī·yon		
roars	yish·ag		
from Jerusalem	u·mee·ru·sha·lim		
and raises	yit·ten	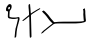	
His voice	qo·w·lo	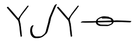	
mourn	ve·a·ve·lu		
the pastures	ne·o·wt		
of the shepherds	ha·ro·eem		
withers ”	ve·ya·vesh	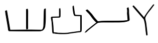	
and the summit	rosh		
of Carmel	hak·kar·mel		
This is what	koh	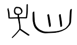	Amos 1:3
says :	a·mar		
the LORD	YHVH	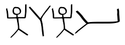	
“ For	al		
three	she·lo·shah	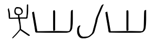	
transgressions	pish·e		
of Damascus	dam·me·seq	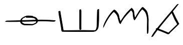	
even	ve·al		
four	ar·ba·ah		

I will not	lo		
revoke [My judgment]	a·shee·ven·nu	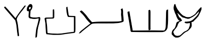	
because	al		
they threshed	du·sham		
with sledges	ba·cha·ru·tso·wt		
of iron	hab·bar·zel		
-	et		
Gilead	hag·gil·ad		
So I will send	ve·shil·lach·tee	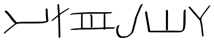	Amos 1:4
fire	esh		
upon the house	be·vet	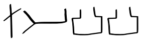	
of Hazael	cha·za·el	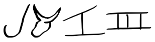	
to consume	ve·a·khe·lah		
the citadels	ar·me·no·wt		
of	ben		
Ben-hadad	ha·dad		
I will break down	ve·sha·var·tee	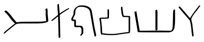	Amos 1:5
the gates	be·ree·ach	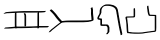	
of Damascus	dam·me·seq		
I will cut off	ve·hikh·rat·tee	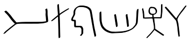	
the ruler	yo·wo·shev		
of the Valley of Aven	mib·biq·at	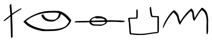	
	a·ven		
and the one who wields	ve·to·w·mekh		
the scepter	she·vet		
in Beth-eden	mib·bet	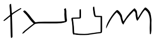	
	e·den		

will be exiled	ve·ga·lu	וגלו	
The people	am	עם	
of Aram	a·ram	ארם	
to Kir ”	qee·rah	קירה	
says	a·mar	אמר	
the LORD	YHVH	יהוה	
This is what	koh	כה	Amos 1:6
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
“ For	al	על	
three	she·lo·shah	שלשה	
transgressions	pish·e	פשעי	
of Gaza	az·zah	עזה	
even	ve·al	ועל	
four	ar·ba·ah	ארבעה	
I will not	lo	לא	
revoke [My judgment]	a·shee·ven·nu	אשיבנו	
because	al	על	
they exiled	hag·lo·w·tam	הגלותם	
population	ga·lut	גלות	
a whole	she·le·mah	שלמה	
delivering [them] up	le·has·geer	להסגיר	
to Edom	le·e·do·wm	לאדום	
So I will send	ve·shil·lach·tee	ושלחתי	Amos 1:7
fire	esh	אש	
upon the walls	be·cho·w·mat	בחומת	
of Gaza	az·zah	עזה	

to consume	ve·a·khe·lah		
its citadels	ar·me·no·te·ha	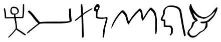	
I will cut off	ve·hikh·rat·tee		Amos 1:8
the ruler	yo·wo·shev		
of Ashdod	me·ash·do·wd		
and the one who wields	ve·to·w·mekh		
the scepter	she·vet	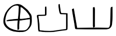	
in Ashkelon	me·ash·qe·lo·wn	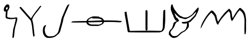	
I will turn	va·ha·shee·vo·w·tee	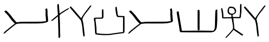	
My hand	ya·dee	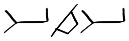	
against	al		
Ekron	eq·ro·wn	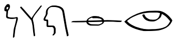	
will perish ”	ve·a·ve·du	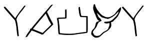	
and the remnant	she·e·reet		
of the Philistines	pe·lish·teem		
says	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
This is what	koh	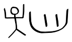	Amos 1:9
says :	a·mar		
the LORD	YHVH		
“ For	al		
three	she·lo·shah	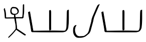	
transgressions	pish·e		
of Tyre	tsor		
even	ve·al		
four	ar·ba·ah	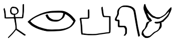	

I will not	lo	
revoke [My judgment]	a·shee·ven·nu	
because	al	
they delivered up	has·gee·ram	
congregation of exiles	ga·lut	
a whole	she·le·mah	
to Edom	le·e·do·wm	
and broke	ve·lo	
	za·khe·ru	
a covenant	be·reet	
of brotherhood	a·cheem	
So I will send	ve·shil·lach·tee	Amos 1:10
fire	esh	
upon the walls	be·cho·w·mat	
of Tyre	tsor	
to consume	ve·a·khe·lah	
its citadels ”	ar·me·no·te·ha	
This is what	koh	Amos 1:11
says :	a·mar	
the LORD	YHVH	
“ For	al	
three	she·lo·shah	
transgressions	pish·e	
of Edom	e·do·wm	
even	ve·al	
four	ar·ba·ah	
I will not	lo	

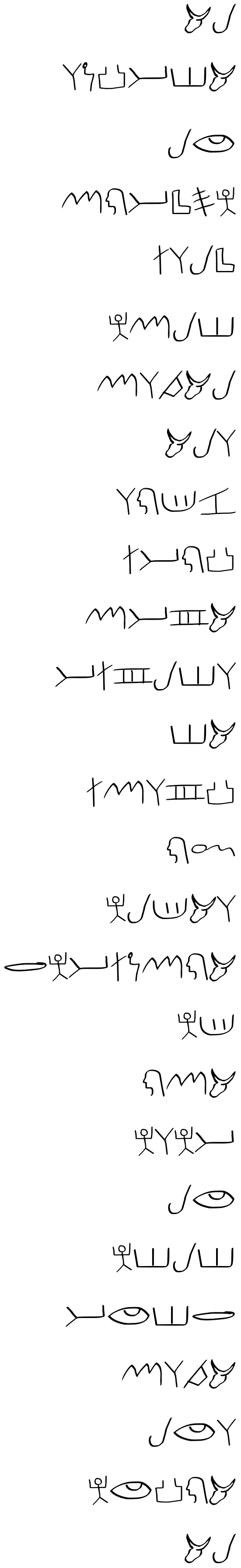

revoke [My judgment]	a·shee·ven·nu	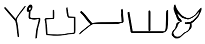	
because	al	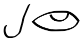	
he pursued	ra·de·pho	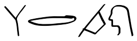	
with the sword	va·che·rev	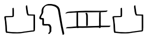	
his brother	a·chee	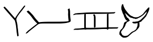	
and stifled	ve·shi·chet	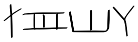	
all compassion	ra·cha·maw	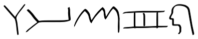	
raged	vay·yit·roph	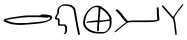	
continually	la·ad	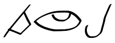	
his anger	ap·po	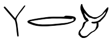	
and his fury	ve·ev·ra·to	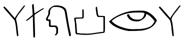	
flamed	she·ma·rah	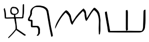	
incessantly	ne·tsach	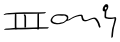	
So I will send	ve·shil·lach·tee	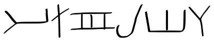	Amos 1:12
fire	esh	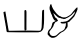	
upon Teman	be·te·man	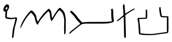	
to consume	ve·a·khe·lah	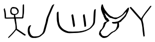	
the citadels	ar·me·no·wt	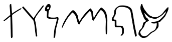	
of Bozrah ”	bats·rah	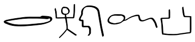	
This is what	koh	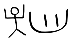	Amos 1:13
says :	a·mar	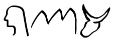	
the LORD	YHVH	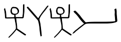	
“ For	al	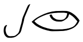	
three	she·lo·shah	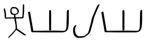	
transgressions	pish·e	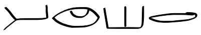	
of the Ammonites	ve·ne	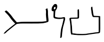	
	am·mo·wn	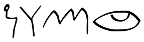	

even	ve·al		
four	ar·ba·ah		
I will not	lo		
revoke [My judgment]	a·shee·ven·nu	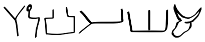	
because	al		
they ripped open	biq·am	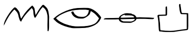	
the pregnant	ha·ro·wt		
women of Gilead	hag·gil·ad		
in order to	le·ma·an		
enlarge	har·cheev	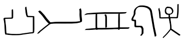	
-	et		
their territory	ge·vu·lam		
So I will kindle	ve·hits·tsat·tee		Amos 1:14
a fire	esh		
in the walls	be·cho·w·mat		
of Rabbah	rab·bah	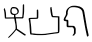	
to consume	ve·a·khe·lah		
its citadels	ar·me·no·w·te·ha		
amid war cries	bit·ru·ah		
on the day	be·yo·wm	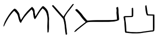	
of battle	mil·cha·mah	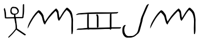	
and a violent wind	be·sa·ar		
on the day	be·yo·wm	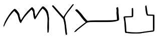	
of tempest	su·phah	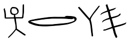	
will go	ve·ha·lakh	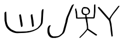	Amos 1:15
Their king	mal·kam	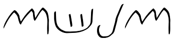	
into exile —	bag·go·w·lah		

he	hu		
and his princes	ve·sa·raw	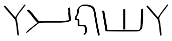	
together ”	yach·daw	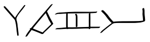	
says	a·mar		
the LORD	YHVH		
This is what	koh	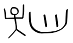	Amos 2:1
says :	a·mar		
the LORD	YHVH		
“ For	al		
three	she·lo·shah	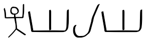	
transgressions	pish·e		
of Moab	mo·w·av		
even	ve·al		
four	ar·ba·ah	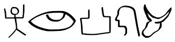	
I will not	lo		
revoke [My judgment]	a·shee·ven·nu	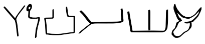	
because	al		
he burned	sa·re·pho		
the bones	ats·mo·wt		
king	me·lekh	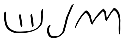	
of Edom’s	e·do·wm		
to lime	las·seed	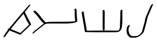	
So I will send	ve·shil·lach·tee	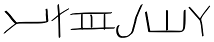	Amos 2:2
fire	esh		
against Moab	be·mo·w·av		
to consume	ve·a·khe·lah		
the citadels	ar·me·no·wt		

of Kerioth	haq·qe·ree·yo·wt	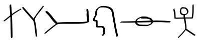	
will die	u·met		
in tumult	be·sha·o·wn		
Moab	mo·w·av		
amid war cries	bit·ru·ah		
and the sound	be·qo·wl	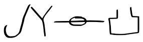	
of the ram’s horn	sho·w·phar	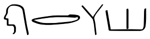	
I will cut off	ve·hikh·rat·tee		Amos 2:3
the ruler	sho·w·phet	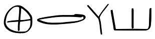	
of [Moab]	miq·qir·bah	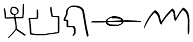	
all	ve·khal		
the officials	sa·re·ha	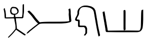	
and kill	e·he·ro·wg	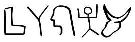	
with him ”	im·mo		
says	a·mar		
the LORD	YHVH		
This is what	koh	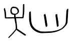	Amos 2:4
says :	a·mar		
the LORD	YHVH		
“ For	al		
three	she·lo·shah	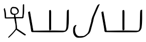	
transgressions	pish·e		
of Judah	ye·hu·dah	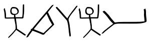	
even	ve·al		
four	ar·ba·ah		
I will not	lo		
revoke [My judgment]	a·shee·ven·nu	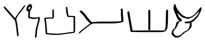	

because	al	𐤏𐤋	
they reject	ma·o·sam	𐤌𐤀𐤎𐤌	
-	et	𐤀𐤕	
the Law	to·w·rat	𐤕𐤅𐤓𐤕	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
His statutes	ve·chuq·qaw	𐤅𐤇𐤒𐤉𐤅	
and fail	lo	𐤋𐤀	
to keep	sha·ma·ru	𐤔𐤌𐤓𐤅	
they are led astray	vay·yat·um	𐤅𐤉𐤕𐤏𐤅𐤌	
by the lies	kiz·ve·hem	𐤊𐤆𐤁𐤉𐤄𐤌	
in which	a·sher	𐤀𐤔𐤓	
walked	ha·le·khu	𐤄𐤋𐤊𐤅	
their fathers	a·vo·w·tam	𐤀𐤁𐤅𐤕𐤌	
	a·cha·re·hem	𐤀𐤇𐤓𐤉𐤄𐤌	
So I will send	ve·shil·lach·tee	𐤅𐤔𐤋𐤇𐤕𐤉	Amos 2:5
fire	esh	𐤀𐤔	
upon Judah	bee·hu·dah	𐤁𐤉𐤄𐤅𐤃𐤄	
to consume	ve·a·khe·lah	𐤅𐤀𐤊𐤋𐤄	
the citadels	ar·me·no·wt	𐤀𐤓𐤌𐤍𐤅𐤕	
of Jerusalem ”	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌𐤐	
This is what	koh	𐤊𐤄	Amos 2:6
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ For	al	𐤏𐤋	
three	she·lo·shah	𐤔𐤋𐤔𐤄	
transgressions	pish·e	𐤐𐤔𐤏𐤉	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	

even	ve·al		
four	ar·ba·ah		
I will not	lo		
revoke [My judgment]	a·shee·ven·nu	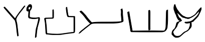	
because	al		
they sell	mikh·ram		
for silver	bak·ke·seph		
the righteous	tsad·deeq	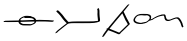	
and the needy	ve·ev·yo·wn	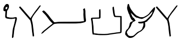	
for	ba·a·vur	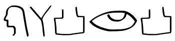	
a pair of sandals	na·a·la·yim	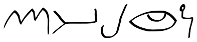	
They trample	hash·sho·a·pheem		Amos 2:7
as on	al		
the dust	a·phar		
of the earth	e·rets		
on the heads	be·rosh		
of the poor	dal·leem	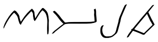	
out of their way	ve·de·rekh		
the needy	a·na·veem		
they push	yat·tu		
A man	ve·eesh	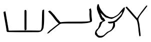	
and his father	ve·a·vee	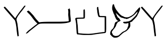	
have relations with	ye·le·khu	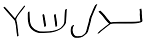	
	el		
the same girl	han·na·a·rah		
and so	le·ma·an		
profane	chal·lel	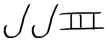	

-	et	
name	shem	
My holy	qad·shee	
on	ve·al	Amos 2:8
garments	be·ga·deem	
taken in pledge	cha·vu·leem	
They lie down	yat·tu	
beside	e·tsel	
every	kal	
altar	miz·be·ach	
wine	ve·yen	
obtained through fines	a·nu·sheem	
they drink	yish·tu	
And in the house	bet	
of their God	e·lo·he·hem	
Yet [it was] I	ve·a·no·khee	Amos 2:9
who destroyed	hish·mad·tee	
-	et	
the Amorite	ha·e·mo·ree	
before them	mip·pe·ne·hem	
though	a·sher	
his height	ke·go·vah	
the cedars	a·ra·zeem	
was like that of	ga·ve·ho	
as strong	ve·cha·son	
and he was	hu	
as the oaks	ka·al·lo·w·neem	

Yet I destroyed	va·ash·meed		
his fruit	pir·yo		
above	mim·ma·al		
and his roots	ve·sha·ra·shaw	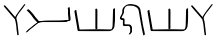	
below	mit·ta·chat		
And I	ve·a·no·khee	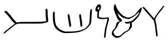	Amos 2:10
brought	he·e·le·tee	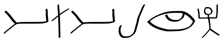	
you up	et·khem		
from the land	me·e·rets		
of Egypt	mits·ra·yim		
and led	va·o·w·lekh		
you	et·khem		
in the wilderness	bam·mid·bar		
forty	ar·ba·eem		
years	sha·nah	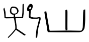	
that you might take possession	la·re·shet	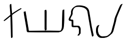	
-	et		
of the land	e·rets		
of the Amorite	ha·e·mo·ree		
I raised up	va·a·qeem	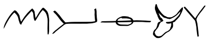	Amos 2:11
from your sons	mib·be·ne·khem	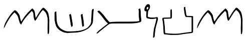	
prophets	lin·vee·eem	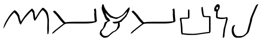	
from your young men	u·mib·ba·chu·re·khem	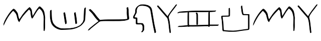	
and Nazirites	lin·zi·reem	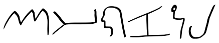	
true	ha·aph		
not	en		
Is this	zot		

O children	be·ne	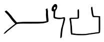	
of Israel ? ”	yis·ra·el	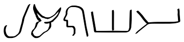	
declares	ne·um		
the LORD	YHVH		
drink	vat·tash·qu	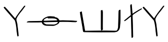	Amos 2:12
-	et		
“ But you made the Nazirites	han·ne·zi·reem	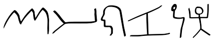	
wine	ya·yin	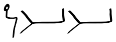	
	ve·al		
the prophets	han·ne·vee·eem	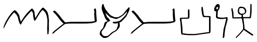	
and commanded	tsiw·vee·tem	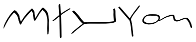	
	le·mor		
not	lo		
to prophesy	tin·na·ve·u	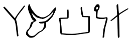	
Behold	hin·neh		Amos 2:13
I	a·no·khee		
am about to crush you	me·eeq	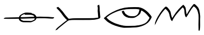	
in your place	tach·te·khem	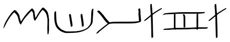	
as	ka·a·sher		
[with]	ta·eeq	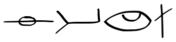	
a cart	ha·a·ga·lah		
full	ham·le·ah		
of	lah		
grain	a·meer		
will fail	ve·a·vad		Amos 2:14
Escape	ma·no·ws		
the swift	miq·qal	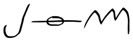	

the strong	ve·cha·zaq	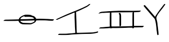	
will not	lo		
prevail	ye·am·mets		
by his strength	ko·cho		
and the mighty	ve·gib·bo·wr		
will not	lo		
save	ye·mal·let		
his life	naph·sho		
The archer	ve·to·phes		Amos 2:15
	haq·qe·shet		
will not	lo		
stand his ground	ya·a·mod		
the fleet	ve·qal	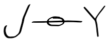	
of foot	be·rag·law	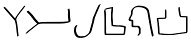	
will not	lo		
escape	ye·mal·let		
and the horseman	ve·ro·khev	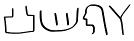	
	has·sus		
will not	lo		
save	ye·mal·let		
his life	naph·sho		
Even the bravest	ve·am·meets		Amos 2:16
men	lib·bo	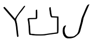	
of mighty	bag·gib·bo·w·reem		
naked	a·ro·wm		
will flee	ya·nus		
day ”	bay·yo·wm	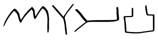	

on that	ha·hu	
declares	ne·um	
the LORD	YHVH	
Hear	shim·u	Amos 3:1
-	et	
word	had·da·var	
this	haz·zeh	
that	a·sher	
has spoken	dib·ber	
the LORD	YHVH	
against you	a·le·khem	
O children	be·ne	
of Israel	yis·ra·el	
against	al	
the whole	kal	
family	ham·mish·pa·chah	
that	a·sher	
I brought up	he·e·le·tee	
out of the land	me·e·rets	
of Egypt	mits·ra·yim	
:	le·mor	
“ Only	raq	Amos 3:2
you	et·khem	
have I known	ya·da·tee	
from all	mik·kol	
the families	mish·pe·cho·wt	
of the earth	ha·a·da·mah	

therefore	al	על	
	ken	כן	
I will punish	eph·qod	אפקד	
you	a·le·khem	עליכם	
-	et	את	
for all	kal	כל	
your iniquities ”	a·wo·no·te·khem	עונתיכם	
walk	ha·ye·le·khu	הילכו	Amos 3:3
Can two	she·na·yim	שנים	
together	yach·daw	יחדו	
without	bil·tee	בלתי	
	im	אם	
agreeing [where to go] ?	no·w·a·du	נועדו	
roar	ha·yish·ag	הישאג	Amos 3:4
Does a lion	ar·yeh	אריה	
in the forest	bay·ya·ar	ביער	
prey ?	ve·te·reph	וטרף	
when he has no	en	אין	
	lo	לו	
growl	ha·yit·ten	היתן	
Does a young lion	ke·pheer	כפיר	
	qo·w·lo	קולו	
in his den	mim·me·o·na·to	ממענתו	
nothing ?	bil·tee	בלתי	
if	im	אם	
he has caught	la·khad	לכד	
land	ha·tip·pol	התפל	Amos 3:5

Does a bird	tsip·po·wr		
in	al		
a snare	pach		
-	ha·a·rets		
bait	u·mo·w·qesh	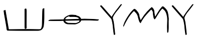	
where no	en	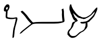	
[has been set] ?	lah		
spring	ha·ya·a·leh		
Does a trap	pach		
from	min		
the ground	ha·a·da·mah		
when it has	ve·la·kho·wd		
nothing	lo		
to catch ?	yil·ko·wd	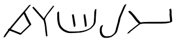	
If	im		Amos 3:6
sounds	yit·ta·qa	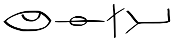	
a ram's horn	sho·w·phar	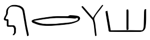	
in a city	be·eer		
do the people	ve·am		
not	lo		
tremble ?	ye·che·ra·du	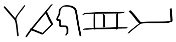	
If	im		
comes	tih·yeh	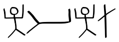	
calamity	ra·ah		
to a city	be·eer		
the LORD	va·YHVH	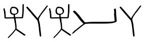	
has not	lo		

caused it ?	a·sah	𐤏𐤔𐤄	
Surely	kee	𐤊𐤉	Amos 3:7
nothing	lo	𐤋𐤀	
does	ya·a·seh	𐤉𐤏𐤔𐤄	
the Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
	da·var	𐤃𐤁𐤓	
without	kee	𐤊𐤉	
	im	𐤀𐤌	
revealing	ga·lah	𐤂𐤋𐤄	
His plan	so·w·do	𐤎𐤅𐤃𐤅	
to	el	𐤀𐤋	
His servants	a·va·daw	𐤏𐤁𐤃𐤉𐤅	
the prophets	han·ne·vee·eem	𐤄𐤍𐤁𐤉𐤀𐤉𐤌	
The lion	ar·yeh	𐤀𐤓𐤉𐤄	Amos 3:8
has roared —	sha·ag	𐤔𐤀𐤂	
who	mee	𐤌𐤉	
will not	lo	𐤋𐤀	
fear ?	yee·ra	𐤉𐤉𐤓𐤀	
The Lord	a·do·nay	𐤀𐤃𐤍𐤉	
GOD	YHVH	𐤉𐤄𐤅𐤄	
has spoken —	dib·ber	𐤃𐤁𐤓	
who	mee	𐤌𐤉	
will not	lo	𐤋𐤀	
prophesy ?	yin·na·ve	𐤉𐤍𐤁𐤀	
Proclaim	hash·mee·u	𐤄𐤔𐤌𐤉𐤏𐤅	Amos 3:9
to	al	𐤏𐤋	

the citadels	ar·me·no·wt	
of Ashdod	be·ash·do·wd	
and to	ve·al	
the citadels	ar·me·no·wt	
-	be·e·rets	
of Egypt	mits·ra·yim	
:	ve·im·ru	
“ Assemble	he·a·se·phu	
on	al	
the mountains	ha·re	
of Samaria	sho·me·ro·wn	
see	u·re·u	
unrest	me·hu·mot	
the great	rab·bo·wt	
in the city	be·to·w·khah	
and the acts of oppression	va·a·shu·qeem	
in her midst ”	be·qir·bah	
not	ve·lo	Amos 3:10
“ For they know	ya·de·u	
how to do	a·so·wt	
right ”	ne·kho·chah	
declares	ne·um	
the LORD	YHVH	
“ They store up	ha·o·wts·reem	
violence	cha·mas	
and destruction	va·shod	
in their citadels ”	be·ar·me·no·w·te·hem	

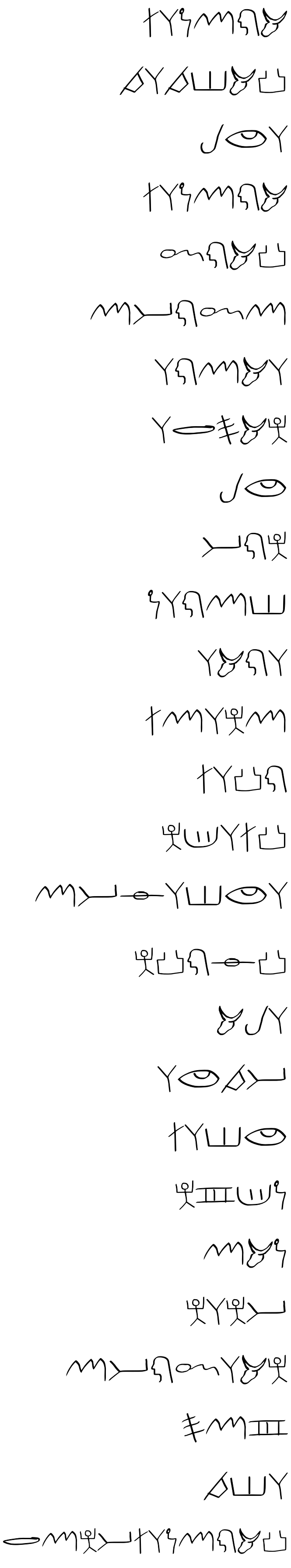

Therefore	la·khen		Amos 3:11
this is what	koh	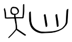	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH		
“ An enemy	tsar		
will surround	u·se·veev	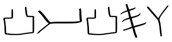	
the land	ha·a·rets		
he will pull down	ve·ho·w·rid		
	mim·mekh		
your strongholds	uz·zekh		
and plunder	ve·na·voz·zu		
your citadels ”	ar·me·no·w·ta·yikh		
This is what	koh	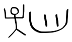	Amos 3:12
says :	a·mar		
the LORD	YHVH		
“ As	ka·a·sher		
snatches	yats·tseel		
the shepherd	ha·ro·eh		
from the mouth	mip·pee		
of the lion	ha·a·ree		
two	she·te	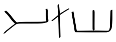	
legs	khe·ra·a·yim		
or	o		
a piece	ve·dal	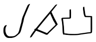	
of an ear	o·zen		
so	ken	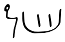	

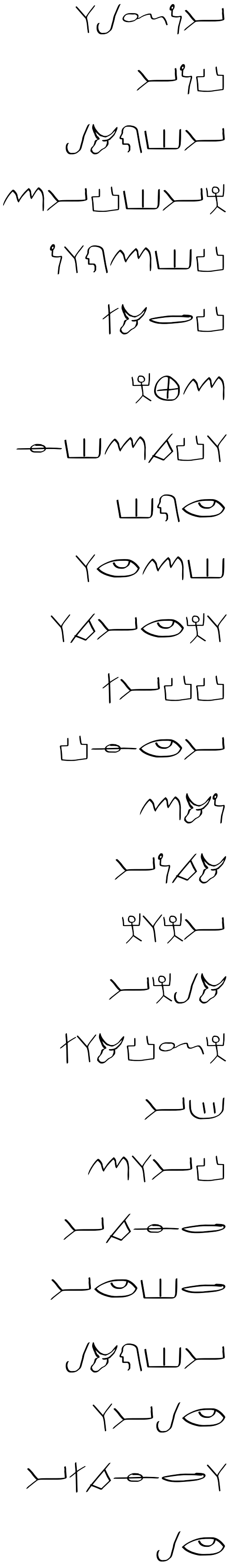

will be rescued	yin·na·tse·lu	
the Israelites	be·ne	
	yis·ra·el	
dwelling	hay·yo·she·veem	
in Samaria	be·sho·me·ro·wn	
[having just] the corner	biph·at	
of a bed	mit·tah	
or the cushion	u·vid·me·sheq	
of a couch	a·res	
Hear	shim·u	Amos 3:13
and testify	ve·ha·ee·du	
against the house	be·vet	
of Jacob	ya·a·qov	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
the God	e·lo·he	
of Hosts	hats·tse·va·o·wt	
-	kee	Amos 3:14
On the day	be·yo·wm	
I punish	pa·qe·dee	
for their transgressions	phish·e	
Israel	yis·ra·el	
	a·law	
I will visit [destruction]	u·pha·qad·tee	
on	al	

the altars	miz·be·cho·wt	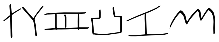	
of	bet	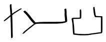	
Bethel	el		
will be cut off	ve·nig·de·u		
the horns	qar·no·wt	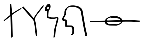	
of the altar	ham·miz·be·ach	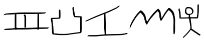	
and they will fall	ve·na·phe·lu		
to the ground	la·a·rets		
I will tear down	ve·hik·ke·tee	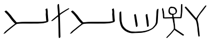	Amos 3:15
house	vet	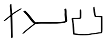	
the winter	ha·cho·reph		
along with	al		
house	bet	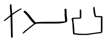	
the summer	haq·qa·yits	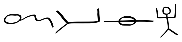	
will also perish	ve·a·ve·du	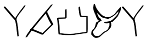	
the houses	bat·te	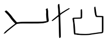	
of ivory	hash·shen		
will come to an end ”	ve·sa·phu		
houses	bat·teem	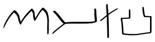	
and the great	rab·beem	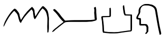	
declares	ne·um		
the LORD	YHVH		
Hear	shim·u		Amos 4:1
word	had·da·var		
this	haz·zeh		
you cows	pa·ro·wt		
of Bashan	hab·ba·shan	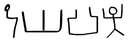	

-	a·sher	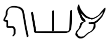	
on Mount	be·har	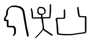	
Samaria	sho·me·ro·wn	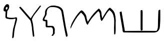	
you women who oppress	ha·o·she·qo·wt	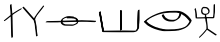	
the poor	dal·leem	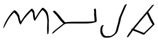	
and crush	ha·ro·tse·tso·wt	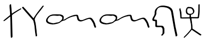	
the needy	ev·yo·w·neem	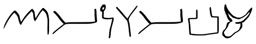	
who say	ha·o·me·rot	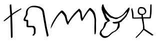	
to your husbands	la·a·do·ne·hem	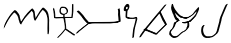	
“ Bring us	ha·vee·ah	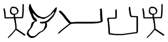	
more to drink ”	ve·nish·teh	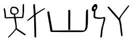	
has sworn	nish·ba	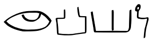	Amos 4:2
The Lord	a·do·nay	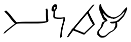	
GOD	YHVH	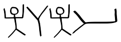	
by His holiness :	be·qa·de·sho	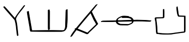	
	kee	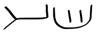	
“ Behold	hin·neh	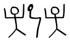	
the days	ya·meem	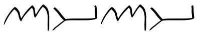	
are coming	ba·eem	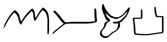	
	a·le·khem	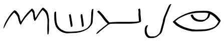	
when you will be taken away	ve·nis·sa	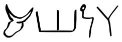	
-	et·khem	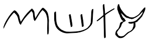	
with hooks	be·tsin·no·wt	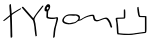	
and your posterity	ve·a·cha·ree·te·khen	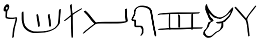	
with	be·see·ro·wt	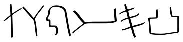	
fishhooks	du·gah	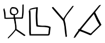	

[through] broken [walls]	u·phe·ra·tseem		Amos 4:3
You will go out	te·tse·nah		
each one	ish·shah		
straight ahead of her	neg·dah		
and you will be cast out	ve·hish·lakh·te·nah	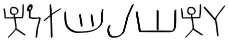	
toward Harmon ”	ha·har·mo·w·nah		
declares	ne·um		
the LORD	YHVH		
“ Go	bo·u		Amos 4:4
	vet	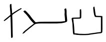	
to Bethel	el		
and transgress	u·phish·u		
at Gilgal !	hag·gil·gal	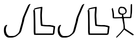	
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rebel	liph·sho·a		
Bring	ve·ha·vee·u	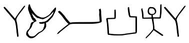	
every morning	lab·bo·qer	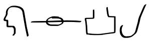	
your sacrifices	ziv·che·khem	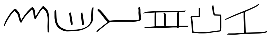	
every three	lish·lo·shet	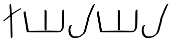	
days	ya·meem	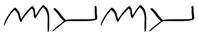	
your tithes	ma·se·ro·te·khem		
Offer	ve·qat·ter	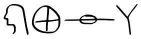	Amos 4:5
leavened bread	me·cha·mets		
as a thank offering	to·w·dah		
and loudly	ve·qir·u	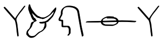	
your freewill offerings	ne·da·vo·wt		

proclaim	hash·mee·u	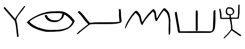	
For	kee	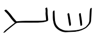	
that is what	khen	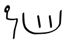	
love to do ”	a·hav·tem	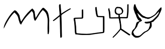	
[you] children	be·ne	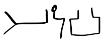	
of Israel	yis·ra·el	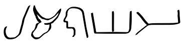	
declares	ne·um	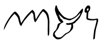	
the Lord	a·do·nay	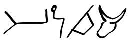	
GOD	YHVH	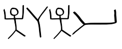	
“ -	ve·gam	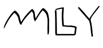	Amos 4:6
I	a·nee	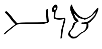	
beset	na·tat·tee	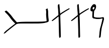	
	la·khem	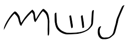	
with cleanness	niq·yo·wn	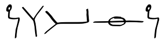	
of teeth	shin·na·yim	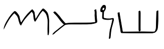	
all	be·khal	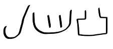	
your cities	a·re·khem	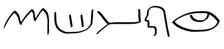	
with lack	ve·cho·ser	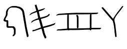	
of bread	le·chem	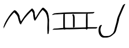	
and all	be·khol	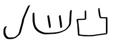	
your towns	me·qo·w·mo·te·khem	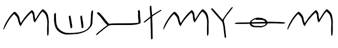	
yet you did not	ve·lo	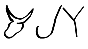	
return	shav·tem	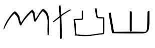	
to Me ”	a·day	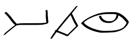	
declares	ne·um	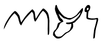	
the LORD	YHVH	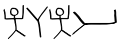	
also	ve·gam	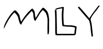	Amos 4:7

“ I	a·no·khee	
withheld	ma·na·tee	
from you	mik·kem	
-	et	
the rain	hag·ge·shem	
away	be·o·wd	
three	she·lo·shah	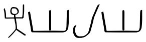
months	cho·da·sheem	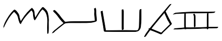
when the harvest was	laq·qa·tseer	
I sent rain	ve·him·tar·tee	
on	al	
city	eer	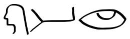
one	e·chat	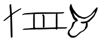
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	eer	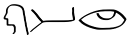
another	a·chat	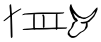
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field	chel·qah	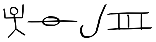
One	a·chat	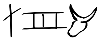
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another	ve·chel·qah	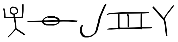
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without	lo	
rain	tam·teer	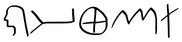
	a·le·ha	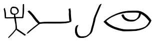
withered	tee·vash	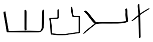

People staggered	ve·na·u	𐤅𐤍𐤏𐤅	Amos 4:8
	she·ta·yim	𐤔𐤕𐤉𐤌	
	sha·losh	𐤔𐤋𐤔	
from city	a·reem	𐤏𐤓𐤉𐤌	
to	el	𐤀𐤋	
city	eer	𐤏𐤉𐤓	
	a·chat	𐤀𐤇𐤕	
to drink	lish·to·wt	𐤋𐤔𐤕𐤅𐤕	
for water	ma·yim	𐤌𐤉𐤌	
but they were not	ve·lo	𐤅𐤋𐤀	
satisfied	yis·ba·u	𐤉𐤔𐤁𐤏𐤅	
yet you did not	ve·lo	𐤅𐤋𐤀	
return	shav·tem	𐤔𐤁𐤕𐤌	
to Me ”	a·day	𐤏𐤃𐤉	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ I struck	hik·ke·tee	𐤄𐤊𐤉𐤕𐤉	Amos 4:9
-	et·khem	𐤀𐤕𐤊𐤌	
you with blight	bash·shid·da·pho·wn	𐤁𐤔𐤃𐤐𐤅𐤍	
and mildew	u·vay·ye·ra·qo·wn	𐤅𐤁𐤉𐤓𐤒𐤅𐤍	
in your growing	har·bo·wt	𐤄𐤓𐤁𐤅𐤕	
gardens	gan·no·w·te·khem	𐤂𐤍𐤅𐤕𐤉𐤊𐤌	
and vineyards	ve·khar·me·khem	𐤅𐤊𐤓𐤌𐤉𐤊𐤌	
your fig	u·te·e·ne·khem	𐤅𐤕𐤀𐤍𐤉𐤊𐤌	
and olive trees	ve·ze·te·khem	𐤅𐤆𐤉𐤕𐤉𐤊𐤌	
devoured	yo·khal	𐤉𐤀𐤊𐤋	
the locust	hag·ga·zam	𐤄𐤂𐤆𐤌	

yet you did not	ve·lo	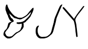	
return	shav·tem	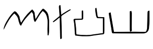	
to Me ”	a·day	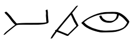	
declares	ne·um	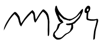	
the LORD	YHVH	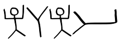	
“ I sent	shil·lach·tee	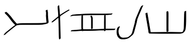	Amos 4:10
among you	va·khem	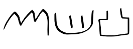	
plagues	de·ver	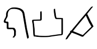	
like those	be·de·rekh	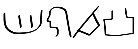	
of Egypt	mits·ra·yim	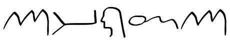	
I killed	ha·rag·tee	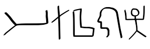	
with the sword	va·che·rev	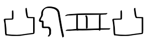	
your young men	ba·chu·re·khem	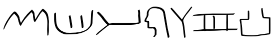	
along with	im	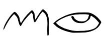	
your captured	she·vee	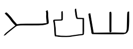	
horses	su·se·khem	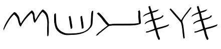	
I filled	va·a·a·leh	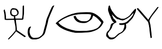	
with the stench	be·osh	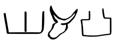	
of your camp	ma·cha·ne·khem	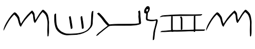	
your nostrils	u·ve·ap·pe·khem	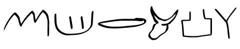	
yet you did not	ve·lo	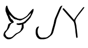	
return	shav·tem	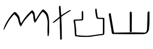	
to Me ”	a·day	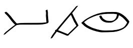	
declares	ne·um	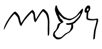	
the LORD	YHVH	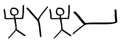	
“ Some of you I overthrew	ha·phakh·tee	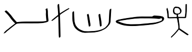	Amos 4:11
	va·khem	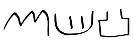	

as I overthrew	ke·mah·pe·khat	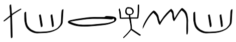	
	e·lo·heem	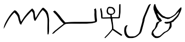	
-	et	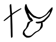	
Sodom	se·dom	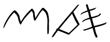	
-	ve·et	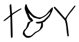	
and Gomorrah	a·mo·rah	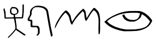	
and you were	vat·tih·yu	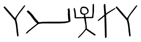	
like a firebrand	ke·ud	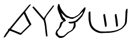	
snatched	muts·tsal	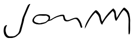	
from a blaze	mis·rē·phah	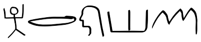	
yet you did not	ve·lo	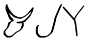	
return	shav·tem	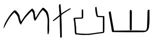	
to Me ”	a·day	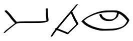	
declares	ne·um	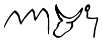	
the LORD	YHVH	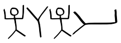	
“ Therefore	la·khen	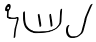	Amos 4:12
that is what	koh	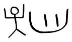	
I will do	e·e·seh	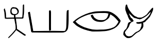	
to you	le·kha	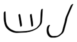	
O Israel	yis·ra·el	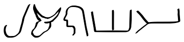	
and since	e·qev	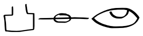	
	kee	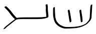	
this	zot	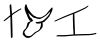	
I will do	e·e·seh	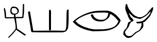	
to you	lakh	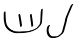	
prepare	hik·ko·wn	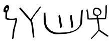	
to meet	liq·rat	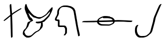	

your God	e·lo·he·kha	אלהיך	
O Israel !	yis·ra·el	ישראל	
For	kee	כי	Amos 4:13
behold	hin·neh	הנה	
He who forms	yo·w·tser	יוצר	
the mountains	ha·reem	הרים	
who creates	u·vo·re	וברא	
the wind	ru·ach	רוח	
and reveals	u·mag·geed	ומגיד	
to man	le·a·dam	לאדם	
-	mah	מה	
His thoughts	se·cho	שחו	
who turns	o·seh	עשה	
the dawn	sha·char	שחר	
to darkness	e·phah	עיפה	
and strides	ve·do·rekh	ודרך	
on	al	על	
the heights	ba·mo·te	במתי	
of the earth —	a·rets	ארץ	
the LORD	YHVH	יהוה	
the God	e·lo·he	אלהי	
of Hosts	tse·va·o·wt	צבאות	
is His name ”	she·mo	שמו׃	
Hear	shim·u	שמעו	Amos 5:1
-	et	את	
word	had·da·var	הדבר	
this	haz·zeh	הזה	

this	a·sher		
I	a·no·khee		
take up	no·se		
against you :	a·le·khem	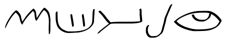	
lamentation	qee·nah	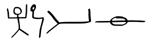	
O house	bet	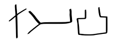	
of Israel	yis·ra·el	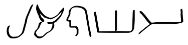	
“ Fallen is	na·phe·lah		Amos 5:2
never	lo		
again	to·w·seeph	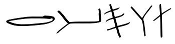	
to rise	qum	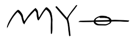	
Virgin	be·tu·lat		
Israel	yis·ra·el	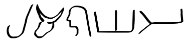	
She lies abandoned	nit·te·shah		
on	al		
her land	ad·ma·tah	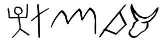	
with no	en	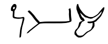	
one to raise her up ”	me·qee·mah	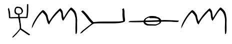	
This is what	kee	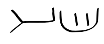	Amos 5:3
	khoh	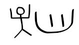	
says :	a·mar		
the Lord	a·do·nay		
GOD	YHVH	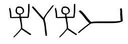	
“ The city	ha·eer	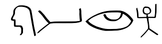	
that marches out	hay·yo·tset		
a thousand strong	e·leph		
return	tash·eer		

will only see a hundred	me·ah		
and the one that marches out	ve·hay·yo·w·tset	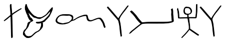	
a hundred strong	me·ah		
left	tash·eer		
will have but ten	a·sa·rah		
in the house	le·vet	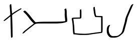	
of Israel ”	yis·ra·el	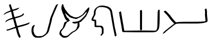	
For	kee	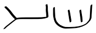	Amos 5:4
this is what	khoh	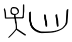	
says	a·mar		
the LORD	YHVH		
to the house	le·vet	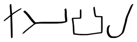	
of Israel :	yis·ra·el	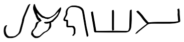	
“ Seek Me	dir·shu·nee		
and live !	wich·yu	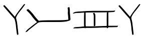	
Do not	ve·al		Amos 5:5
seek	tid·re·shu		
	bet	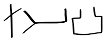	
Bethel	el		
to Gilgal	ve·hag·gil·gal	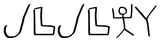	
do not	lo		
or go	ta·vo·u		
	u·ve·er		
to Beersheba	she·va		
	lo		
journey	ta·a·vo·ru	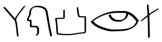	
for	kee	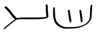	

Gilgal	hag·gil·gal	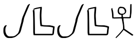	
will surely	ga·loh	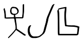	
go into exile	yig·leh	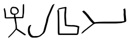	
	u·vet	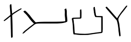	
and Bethel	el		
will come	yih·yeh	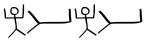	
to nothing	le·a·ven		
Seek	dir·shu		Amos 5:6
-	et		
the LORD	YHVH		
and live	wich·yu	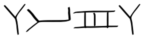	
or	pen		
He will sweep	yits·lach		
like fire	ka·esh		
through the house	bet	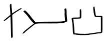	
of Joseph	yo·w·seph		
it will devour everything	ve·a·khe·lah		
with no one	ve·en		
to extinguish it	me·khab·beh		
	le·vet	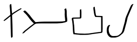	
at Bethel	el		
There are those who turn	ha·ho·phe·kheem		Amos 5:7
into wormwood	le·la·a·nah		
justice	mish·pat		
righteousness	u·tse·da·qah	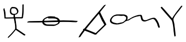	
to the ground	la·a·rets		
and cast	hin·nee·chu	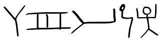	

He who made	o·seh		Amos 5:8
the Pleiades	khee·mah	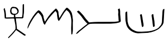	
and Orion	u·khe·seel		
who turns	ve·ho·phekh		
into dawn	lab·bo·qer	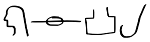	
darkness	tsal·ma·vet	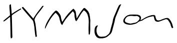	
day	ve·yo·wm	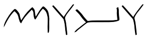	
into night	lay·lah	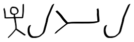	
and darkens	hech·sheekh	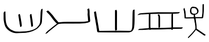	
who summons	haq·qo·w·re	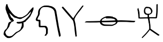	
the waters	le·me		
of the sea	hay·yam	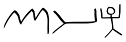	
and pours them	vay·yish·pe·khem		
over	al		
the face	pe·ne	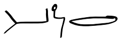	
of the earth —	ha·a·rets		
the LORD	YHVH		
is His name —	she·mo		
He flashes	ham·mav·leeg	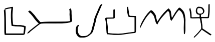	Amos 5:9
destruction	shod	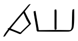	
on	al		
the strong	az		
so that fury	ve·shod		
upon	al		
the stronghold	miv·tsar		
comes	ya·vo·w		
There are those who hate	sa·ne·u		Amos 5:10

in the gate	vash·sha·ar	
the one who reproves	mo·w·khee·ach	
who speaks	ve·do·ver	
with integrity	ta·meem	
and despise him	ye·ta·e·vu	
Therefore	la·khen	Amos 5:11
because	ya·an	
you trample	bo·wo·shas·khem	
on	al	
the poor	dal	
a tax	u·mas·at	
of grain	bar	
and exact	tiq·chu	
from him	mim·men·nu	
in the stone houses	bat·te	
	ga·zeet	
you have built	be·nee·tem	
you will never	ve·lo	
live	te·she·vu	
	vam	
vineyards	kar·me	
from the lush	che·med	
you have planted	ne·ta·tem	
you will never	ve·lo	
drink	tish·tu	
-	et	
the wine	ye·nam	

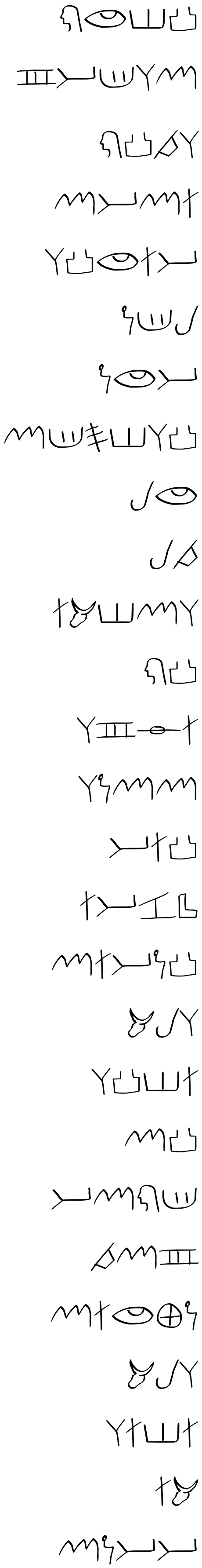

For	kee	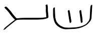	Amos 5:12
I know [that]	ya·da·tee		
are many	rab·beem	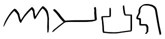	
your transgressions	pish·e·khem		
are numerous	va·a·tsu·meem	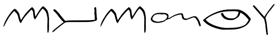	
and your sins	chat·to·te·khem	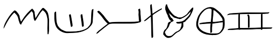	
You oppress	tso·re·re	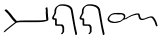	
the righteous	tsad·deeq	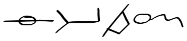	
by taking	lo·qe·che	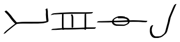	
bribes	kho·pher		
{you deprive} the poor	ve·ev·yo·w·neem	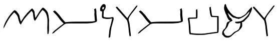	
in the gate	bash·sha·ar		
of justice	hit·tu		
Therefore	la·khen		Amos 5:13
the prudent	ham·mas·keel	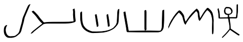	
times	ba·et		
in such	ha·hee	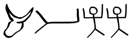	
keep silent	yid·dom		
for	kee	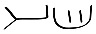	
the days	et		
are evil	ra·ah		
	hee	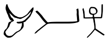	
Seek	dir·shu		Amos 5:14
good	to·wv		
not	ve·al		
evil	ra		
so that	le·ma·an		

you may live	tich·yu	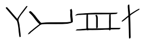	
will be	vee·hee	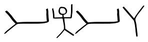	
	khen	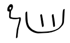	
And the LORD	YHVH		
the God	e·lo·he		
of Hosts	tse·va·o·wt	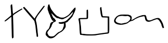	
with you	it·te·khem		
as	ka·a·sher		
you have claimed	a·mar·tem		
Hate	sin·u		Amos 5:15
evil	ra		
and love	ve·e·he·vu		
good	to·wv		
establish	ve·hats·tsee·gu		
in the gate	vash·sha·ar		
justice	mish·pat	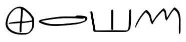	
Perhaps	u·lay	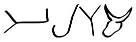	
will be gracious	ye·che·nan	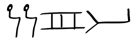	
the LORD	YHVH		
the God	e·lo·he		
of Hosts	tse·va·o·wt	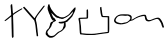	
to the remnant	she·e·reet		
of Joseph ”	yo·w·seph		
Therefore	la·khen		Amos 5:16
this is what	koh	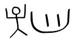	
says :	a·mar		
the LORD	YHVH		

the God	e·lo·he
of Hosts	tse·va·o·wt
the Lord	a·do·nay
in all	be·khal
the public squares	re·cho·vo·wt
“ There will be wailing	mis·ped
in all	u·ve·khal
the streets	chu·tso·wt
and cries of	yo·me·ru
‘ Alas !	ho
Alas !’	ho
will be summoned	ve·qa·re·u
The farmer	ik·kar
to	el
mourn	e·vel
wail	u·mis·ped
to	el
and the mourners	yo·wd·e
	ne·hee
in all	u·ve·khal
the vineyards	ke·ra·meem
There will be wailing	mis·ped
for	kee
I will pass	e·e·vor
through your midst ”	be·qir·be·kha
says	a·mar
the LORD	YHVH

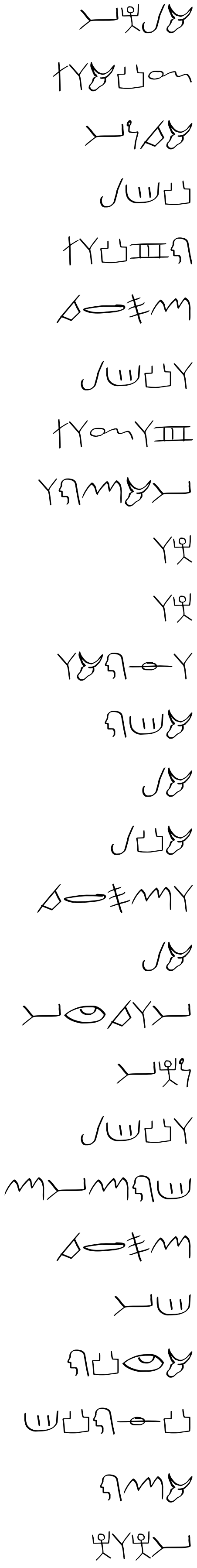

Amos 5:17

Woe	ho·w	הוי	Amos 5:18
to you who long for	ham·mit·aw·veem	המתאוים	
-	et	את	
the Day	yo·wm	יום	
of the LORD !	YHVH	יהוה	
What	lam·mah	למה	
	zeh	זה	
be for you ?	la·khem	לכם	
will the Day	yo·wm	יום	
of the LORD	YHVH	יהוה	
It [will be]	hu	הוא	
darkness	cho·shekh	חשך	
and not	ve·lo	ולא	
light	o·wr	אור	
It will be like	ka·a·sher	כאשר	Amos 5:19
who flees	ya·nus	ינוס	
a man	eesh	איש	
from	mip·pe·ne	מפני	
a lion	ha·a·ree	הארי	
only to encounter	u·phe·ga·o	ופגעו	
a bear	had·dov	הדב	
or who enters	u·va	ובא	
his house	hab·ba·yit	הבית	
and rests	ve·sa·makh	וסמך	
his hand	ya·do	ידו	
against	al	על	
the wall	haq·qeer	הקיר	

only to be bitten	u·ne·sha·kho	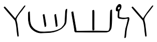	
by a snake	han·na·chash	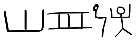	
Will not	ha·lo	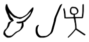	Amos 5:20
be darkness	cho·shekh		
the Day	yo·wm		
of the LORD	YHVH		
and not	ve·lo		
light	o·wr		
even gloom	ve·a·phel		
with no	ve·lo		
brightness	no·gah		
in it ?	lo		
“ I hate	sa·ne·tee		Amos 5:21
I despise	ma·as·tee		
your feasts !	chag·ge·khem	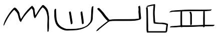	
I cannot	ve·lo		
stand the stench	a·ree·ach	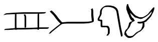	
of your solemn assemblies	be·ats·tse·ro·te·khem		
Even	kee	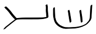	Amos 5:22
though	im		
you offer	ta·a·lu		
Me	lee	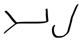	
burnt offerings	o·lo·wt	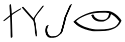	
and grain offerings	u·min·cho·te·khem	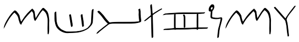	
I will not	lo		
accept them	er·tseh		
for your peace offerings	ve·she·lem	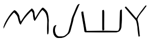	

of fattened cattle	me·ree·e·khem		
I will have no	lo		
regard	ab·beet	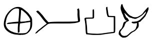	
Take away	ha·ser		Amos 5:23
from Me	me·a·lay		
the noise	ha·mo·wn		
of your songs !	shi·re·kha	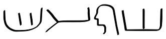	
to the music	ve·zim·rat	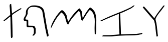	
of your harps	ne·va·le·kha	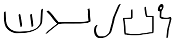	
I will not	lo		
listen	esh·ma		
roll on	ve·yig·gal	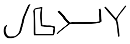	Amos 5:24
like a river	kam·ma·yim	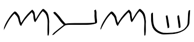	
But let justice	mish·pat	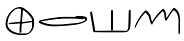	
and righteousness	u·tse·da·qah	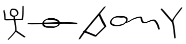	
stream	ke·na·chal	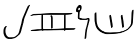	
like an ever-flowing	e·tan	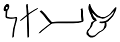	
sacrifices	haz·ze·va·cheem	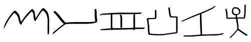	Amos 5:25
and offerings	u·min·chah	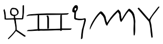	
Did you bring	hig·gash·tem		
Me	lee	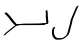	
in the wilderness	vam·mid·bar		
forty	ar·ba·eem		
years	sha·nah	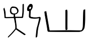	
O house	bet	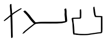	
of Israel ?	yis·ra·el	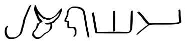	
You have taken along	u·ne·sa·tem		Amos 5:26

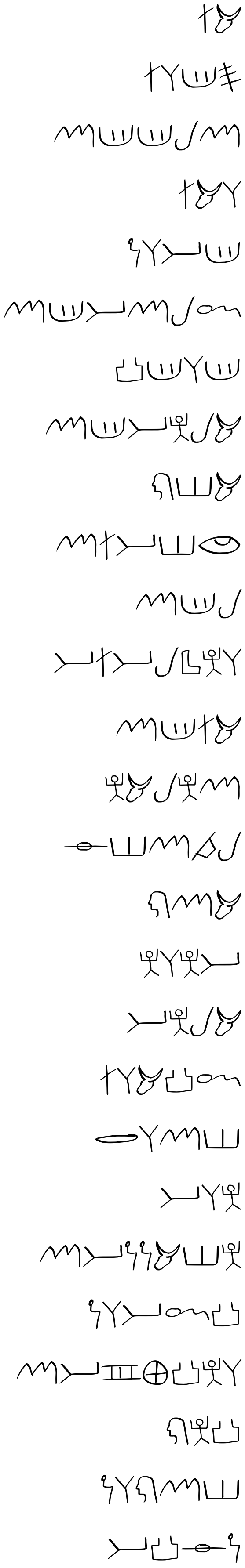

-	et	
Sakkuth	sik·kut	
your king	mal·ke·khem	
-	ve·et	
and Kaiwan	kee·yun	
the idols	tsal·me·khem	
your star	ko·w·khav	
god	e·lo·he·khem	
-	a·sher	
you made	a·see·tem	
for yourselves	la·khem	
Therefore I will send you into exile	ve·hig·le·tee	Amos 5:27
-	et·khem	
beyond	me·ha·le·ah	
Damascus ”	le·dam·ma·seq	
says	a·mar	
the LORD	YHVH	
the God	e·lo·he	
of Hosts	tse·va·o·wt	
whose name [is]	she·mo	
Woe	ho·w	Amos 6:1
to those at ease	hash·sha·a·nan·neem	
in Zion	be·tsee·yo·wn	
and those secure	ve·hab·bo·te·cheem	
on Mount	be·har	
Samaria	sho·me·ro·wn	
the distinguished ones	ne·qu·ve	

of the foremost	re·sheet	𐤓𐤀𐤔𐤉𐤕	
nation	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
comes	u·va·u	𐤅𐤁𐤀𐤅	
to whom	la·hem	𐤋𐤄𐤌	
the house	bet	𐤁𐤉𐤕	
of Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
Cross over	iv·ru	𐤏𐤁𐤓𐤅	Amos 6:2
to Calneh	khal·neh	𐤊𐤋𐤍𐤄	
and see	u·re·u	𐤅𐤓𐤀𐤅	
go	u·le·khu	𐤅𐤋𐤊𐤅	
from there	mish·sham	𐤌𐤔𐤌	
Hamath	cha·mat	𐤇𐤌𐤕	
to the great	rab·bah	𐤓𐤁𐤄	
then go down	u·re·du	𐤅𐤓𐤃𐤅	
to Gath	gat	𐤂𐤕	
of the Philistines	pe·lish·tm	𐤐𐤋𐤔𐤕𐤉𐤌	
Are you better	ha·to·w·veem	𐤄𐤈𐤅𐤁𐤉𐤌	
than	min	𐤌𐤍	
kingdoms ?	ham·mam·la·kho·wt	𐤄𐤌𐤌𐤋𐤊𐤅𐤕	
these	ha·el·leh	𐤄𐤀𐤋𐤄	
	im	𐤀𐤌	
larger	rav	𐤓𐤁	
Is their territory	ge·vu·lam	𐤂𐤁𐤅𐤋𐤌	
than yours ?	mig·ge·vul·khem	𐤌𐤂𐤁𐤋𐤊𐤌	
You dismiss	ham·nad·deem	𐤄𐤌𐤍𐤃𐤉𐤌	Amos 6:3
the day	le·yo·wm	𐤋𐤉𐤅𐤌	
of calamity	ra	𐤓𐤏	

and bring near	vat·tag·gee·shun	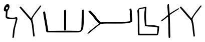	
a reign	she·vet		
of violence	cha·mas	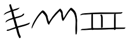	
You lie	hash·sho·khe·veem	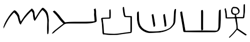	Amos 6:4
on	al		
beds	mit·to·wt	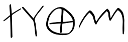	
inlaid with ivory	shen	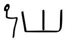	
and lounge	u·se·ru·cheem	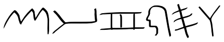	
upon	al		
your couches	ar·so·w·tam		
You dine on	ve·o·khe·leem	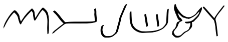	
lambs	ka·reem	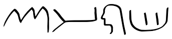	
from the flock	mits·tson		
and calves	va·a·ga·leem	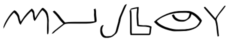	
from	mit·to·wkh		
the stall	mar·beq		
You improvise	hap·po·re·teem		Amos 6:5
songs	al		
	pee		
on the harp	han·na·vel	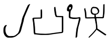	
like David	ke·da·veed		
and invent	cha·she·vu	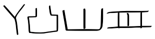	
your own	la·hem		
instruments	ke·le	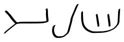	
musical	sheer	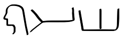	
You drink	hash·sho·teem		Amos 6:6
by the bowlful	be·miz·re·qe	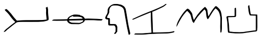	

wine	ya·yin	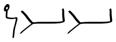	
with the finest	ve·re·sheet	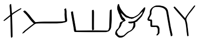	
oils	she·ma·neem	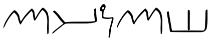	
and anoint yourselves	yim·sha·chu		
but you fail to	ve·lo		
grieve	nech·lu	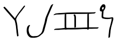	
over	al		
the ruin	she·ver	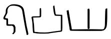	
of Joseph	yo·sēph		
Therefore	la·khen		Amos 6:7
you will now	at·tah		
go into exile	yig·lu	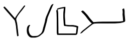	
as the first	be·rosh		
of the captives	go·leem	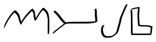	
will come to an end	ve·sar		
and your feasting	mir·zach		
and lounging	se·ru·cheem	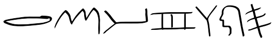	
has sworn	nish·ba		Amos 6:8
The Lord	a·do·nay		
GOD	YHVH		
by Himself —	be·naph·sho		
has declared :	ne·um		
the LORD	YHVH		
the God	e·lo·he		
of Hosts	tse·va·o·wt	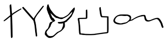	
abhor	me·ta·ev		
“ I	a·no·khee		

-	et	𐤀𐤕	
pride	ge·o·wn	𐤂𐤀𐤅𐤍	
Jacob’s	ya·a·qov	𐤉𐤏𐤒𐤁	
his citadels	ve·ar·me·no·taw	𐤅𐤀𐤓𐤌𐤍𐤕𐤉𐤅	
and detest	sa·ne·tee	𐤔𐤍𐤀𐤕𐤉	
so I will deliver up	ve·his·gar·tee	𐤅𐤄𐤎𐤂𐤓𐤕𐤉	
the city	eer	𐤏𐤉𐤓	
and everything in it ”	u·me·lo·ah	𐤅𐤌𐤋𐤀𐤄	
there are	ve·ha·yah	𐤅𐤄𐤉𐤄	Amos 6:9
And if	im	𐤀𐤌	
left	yiw·va·te·ru	𐤉𐤅𐤕𐤓𐤅	
ten	a·sa·rah	𐤏𐤔𐤓𐤄	
men	a·na·sheem	𐤀𐤍𐤔𐤉𐤌	
house	be·va·yit	𐤁𐤁𐤉𐤕	
in one	e·chad	𐤀𐤇𐤃	
they too will die	va·me·tu	𐤅𐤌𐤕𐤅	
picks them up	u·ne·sa·o	𐤅𐤍𐤔𐤀𐤅	Amos 6:10
And when the relative	do·w·do	𐤃𐤅𐤃𐤅	
who is to burn [the bodies]	u·me·sa·re·pho	𐤅𐤌𐤎𐤓𐤐𐤅	
to remove them	le·ho·w·tsee	𐤋𐤄𐤅𐤑𐤉𐤀	
	a·tsa·meem	𐤏𐤑𐤌𐤉𐤌	
from	min	𐤌𐤍	
the house	hab·ba·yit	𐤄𐤁𐤉𐤕	
he will call	ve·a·mar	𐤅𐤀𐤌𐤓	
to one	la·a·sher	𐤋𐤀𐤔𐤓	
inside	be·yar·ke·te	𐤁𐤉𐤓𐤊𐤕𐤉	

-	hab·ba·yit	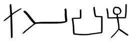	
“ Is anyone else	ha·o·wd		
with you ? ”	im·makh		
that person will answer	ve·a·mar		
“ None ”	a·phes		
[the relative] will retort	ve·a·mar		
“ Silence ”	has		
“ for	kee	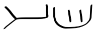	
must not	lo		
be invoked ”	le·haz·keer	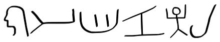	
the name	be·shem		
of the LORD	YHVH		
For	kee	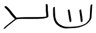	Amos 6:11
	hin·neh		
the LORD	YHVH		
gives a command :	me·tsaw·veh		
will be smashed	ve·hik·kah	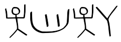	
house	hab·ba·yit	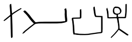	
“ The great	hag·ga·do·wl		
to pieces	re·see·seem		
house	ve·hab·ba·yit	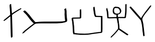	
and the small	haq·qa·ton	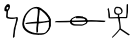	
to rubble ”	be·qi·eem		
gallop	hay·ru·tsun		Amos 6:12
on the cliffs ?	bas·se·la		
“ Do horses	su·seem		
	im		

Does one plow [the sea]	ya·cha·ro·wosh	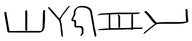	
with oxen ?	bab·be·qa·reem	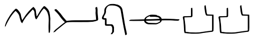	
But	kee	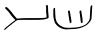	
you have turned	ha·phakh·tem	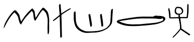	
into poison	le·rosh	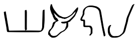	
justice	mish·pat	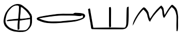	
and the fruit	u·phe·ree	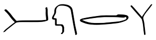	
of righteousness	tse·da·qah	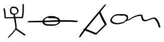	
into wormwood —	le·la·a·nah	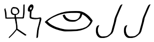	
you who rejoice	has·se·me·cheem	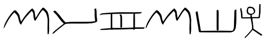	Amos 6:13
	le·lo	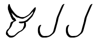	
in Lo-debar	da·var	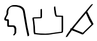	
and say	ha·o·me·reem	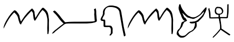	
‘ Did we not	ha·lo·w	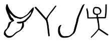	
strength ? ’	ve·cha·ze·qe·nu	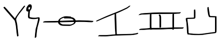	
take	la·qach·nu	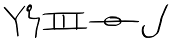	
by our own	la·nu	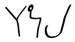	
Karnaim	qar·na·yim	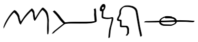	
For	kee	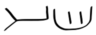	Amos 6:14
behold	hin·nee	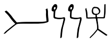	
I will raise up	me·qeem	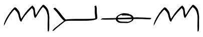	
against you	a·le·khem	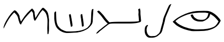	
O house	bet	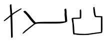	
of Israel ”	yis·ra·el	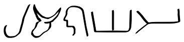	
declares	ne·um	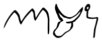	
the LORD	YHVH	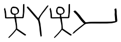	
the God	e·lo·he	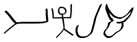	

of Hosts	hats·tse·va·o·wt		
a nation	go·w		
“ and they will oppress	ve·la·cha·tsu	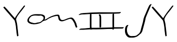	
you	et·khem		
from Lebo-hamath	mil·le·vo·w	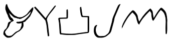	
	cha·mat	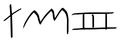	
to	ad		
the Brook	na·chal	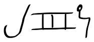	
of the Arabah ”	ha·a·ra·vah		
This is what	koh	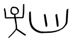	Amos 7:1
showed me	hir·a·nee		
the Lord	a·do·nay		
GOD	YHVH		
:	ve·hin·neh		
He was preparing	yo·w·tser		
swarms of locusts	go·vay	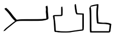	
was coming up	bit·chil·lat	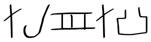	
as the late spring crop	a·lo·wt	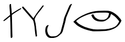	
	hal·la·qesh	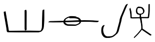	
-	ve·hin·neh		
-	le·qesh	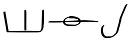	
just after	a·char	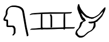	
harvest	giz·ze	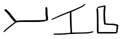	
the king’s	ham·me·lekh		
And	ve·ha·yah	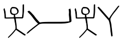	Amos 7:2
when	im		
the locusts had	kil·lah	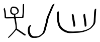	

eaten	le·e·kho·wl		
-	et		
every green plant	e·sev		
in the land	ha·a·rets		
I said	va·o·mar		
“ Lord	a·do·nay	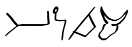	
GOD	YHVH		
forgive !	se·lach	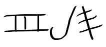	
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How	mee	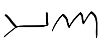	
survive	ya·qum	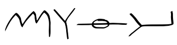	
will Jacob	ya·a·qov		
since	kee	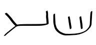	
is so small ? ”	qa·ton	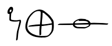	
he	hu		
relented	ni·cham	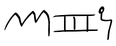	Amos 7:3
So the LORD	YHVH		
from	al		
this [plan]	zot		
“ It will not	lo		
happen ”	tih·yeh	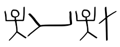	
said	a·mar		
[He]	YHVH		
This is what	koh	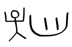	Amos 7:4
showed me	hir·a·nee		
the Lord	a·do·nay		
GOD	YHVH		

:	ve·hin·neh		
was calling	qo·re	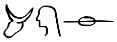	
for judgment	la·riv		
by fire	ba·esh		
The Lord	a·do·nay		
GOD	YHVH		
It consumed	vat·to·khal		
-	et		
deep	te·ho·wm		
the great	rab·bah	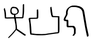	
and devoured	ve·a·khe·lah		
-	et		
the land	ha·che·leq	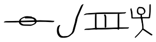	
Then I said	va·o·mar		Amos 7:5
“ Lord	a·do·nay		
GOD	YHVH		
stop !	cha·dal	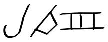	
please	na		
How	mee	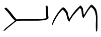	
survive	ya·qum	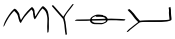	
will Jacob	ya·a·qov		
since	kee	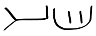	
is so small ? ”	qa·ton	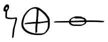	
he	hu		
relented	ni·cham	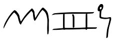	Amos 7:6
So the LORD	YHVH		
from	al		

this [plan]	zot		
either ”	gam		
“ It	hee	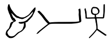	
will not	lo		
happen	tih·yeh	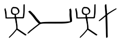	
said	a·mar		
the Lord	a·do·nay		
GOD	YHVH	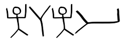	
This is what	koh	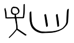	Amos 7:7
He showed me :	hir·a·nee		
Behold	ve·hin·neh		
the Lord	a·do·nay		
was standing	nits·tsav		
by	al		
a wall	cho·w·mat		
true to plumb	a·nakh	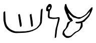	
in His hand	u·ve·ya·do	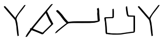	
with a plumb line	a·nakh	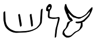	
asked	vay·yo·mer		Amos 7:8
the LORD	YHVH		
	e·lay	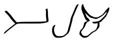	
what	mah		
do you	at·tah		
see ? ”	ro·eh		
“ Amos	a·mo·ws		
I replied	va·o·mar		
“ A plumb line ”	a·nakh	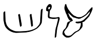	

said	vay·yo·mer		
the Lord	a·do·nay		
“ Behold ”	hin·nee	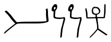	
“ I am setting	sam		
a plumb line	a·nakh	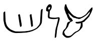	
among	be·qe·rev	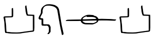	
My people	am·mee		
Israel	yis·ra·el	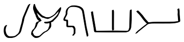	
I will no	lo		
longer	o·w·seeph	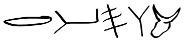	
	o·wd		
spare	a·vo·wr		
them :	lo		
will be deserted	ve·na·sham·mu		Amos 7:9
The high places	ba·mo·wt		
of Isaac	yis·chaq		
and the sanctuaries	u·miq·de·she	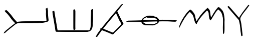	
of Israel	yis·ra·el	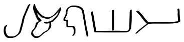	
will be laid waste	ye·che·ra·vu	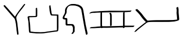	
and I will rise up	ve·qam·tee		
against	al		
the house	bet	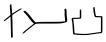	
of Jeroboam	ya·ra·ve·am		
with My sword ”	be·cha·rev		
sent	vay·yish·lach		Amos 7:10
Then Amaziah	a·mats·yah		
the priest	ko·hen		

	bet	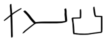	
of Bethel	el		
word to	el		
Jeroboam	ya·ra·ve·am		
king	me·lekh	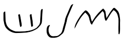	
of Israel	yis·ra·el	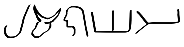	
saying	le·mor		
has conspired	qa·shar	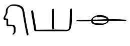	
against you	a·le·kha	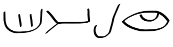	
“ Amos	a·mo·ws		
in the midst	be·qe·rev	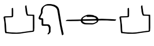	
of the house	bet	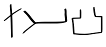	
of Israel	yis·ra·el	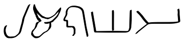	
cannot	lo		
	tu·khal		
The land	ha·a·rets		
bear	le·ha·kheel		
-	et		
all	kal	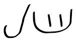	
his words	de·va·raw		
for	kee	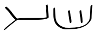	Amos 7:11
this is what	khoh	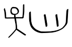	
has said :	a·mar		
Amos	a·mo·ws		
by the sword	ba·che·rev	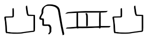	
will die	ya·mut		
‘ Jeroboam	ya·ra·ve·am		

and Israel	ve·yis·ra·el		
will surely	ga·loh	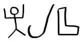	
go into exile	yig·leh	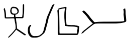	
away from	me·al		
their homeland ’”	ad·ma·to		
said	vay·yo·mer		Amos 7:12
And Amaziah	a·mats·yah		
to	el		
Amos	a·mo·ws		
you seer !	cho·zeh	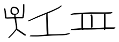	
“ Go away	lekh	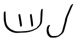	
Flee	be·rach	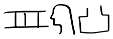	
	le·kha	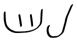	
to	el		
the land	e·rets		
of Judah	ye·hu·dah	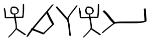	
earn your bread	ve·e·khal		
there	sham		
	le·chem	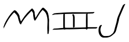	
there	ve·sham		
and do your prophesying	tin·na·ve		
	u·vet	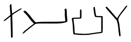	Amos 7:13
at Bethel	el		
But never	lo		
again	to·w·seeph	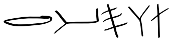	
	o·wd		
prophesy	le·hin·na·ve		

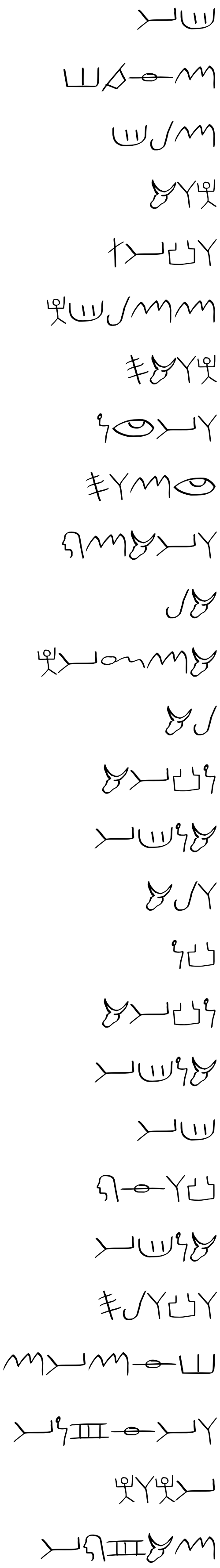

because	kee	
the sanctuary	miq·dash	
of the king	me·lekh	
it [is]	hu	
and the temple	u·vet	
of the kingdom	mam·la·khah	
”	hu	
replied	vay·ya·an	Amos 7:14
Amos	a·mo·ws	
	vay·yo·mer	
	el	
-	a·mats·yah	
was not	lo	
a prophet ”	na·vee	
“ I	a·no·khee	
	ve·lo	
“ [nor was I] the son	ben	
of a prophet	na·vee	
I	a·no·khee	
rather	kee	
was a herdsman	vo·w·qer	
[and]	a·no·khee	
a tender	u·vo·w·les	
of sycamore-fig trees	shiq·meem	
took me	vay·yiq·qa·che·nee	Amos 7:15
But the LORD	YHVH	
from following	me·a·cha·re	

the flock	hats·tson		
and said	vay·yo·mer		
to me	e·lay	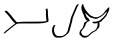	
	YHVH		
‘ Go	lekh	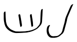	
prophesy	hin·na·ve	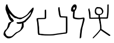	
to	el		
My people	am·mee		
Israel ’	yis·ra·el	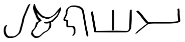	
Now, therefore	ve·at·tah		Amos 7:16
hear	she·ma		
the word	de·var		
of the LORD	YHVH		
You	at·tah		
say :	o·mer		
‘ Do not	lo		
prophesy	tin·na·ve		
against	al		
Israel	yis·ra·el	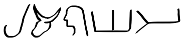	
do not	ve·lo		
preach	tat·teeph	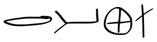	
against	al		
the house	bet	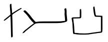	
of Isaac ’	yis·chaq	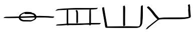	
Therefore	la·khen		Amos 7:17
this is what	koh		
says :	a·mar		

the LORD	YHVH	יהוה	
‘ Your wife	ish·te·kha	אשתך	
in the city	ba·eer	בעיר	
will become a prostitute	tiz·neh	תזנה	
and your sons	u·va·ne·kha	ובניך	
and daughters	u·ve·no·te·kha	ובנתיך	
by the sword	ba·che·rev	בחרב	
will fall	yip·po·lu	יפלו	
Your land	ve·ad·ma·te·kha	ואדמתך	
by a measuring line	ba·che·vel	בחבל	
will be divided	te·chul·laq	תחלק	
and you yourself	ve·at·tah	ואתה	
on	al	על	
soil	a·da·mah	אדמה	
pagan	te·me·ah	טמאה	
will die	ta·mut	תמות	
And Israel	ve·yis·ra·el	וישראל	
will surely	ga·loh	גלה	
go into exile	yig·leh	יגלה	
away from	me·al	מעל	
their homeland ’”	ad·ma·to	אדמתו׃	
This is what	koh	כה	Amos 8:1
showed me :	hir·a·nee	הראני	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
I saw	ve·hin·neh	והנה	
a basket	ke·luv	כלוב	

of summer fruit	qa·yits	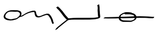	
He asked	vay·yo·mer	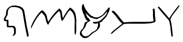	Amos 8:2
what	mah	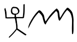	
do you	at·tah	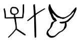	
see ? ”	ro·eh	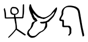	
“ Amos	a·mo·ws	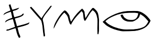	
I replied	va·o·mar	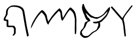	
“ A basket	ke·luv	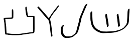	
of summer fruit ”	qa·yits	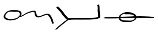	
said	vay·yo·mer	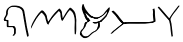	
So the LORD	YHVH	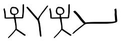	
to me	e·lay	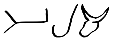	
has come	ba	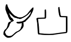	
“ The end	haq·qets	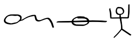	
for	el	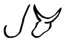	
My people	am·mee	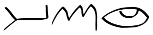	
Israel	yis·ra·el	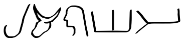	
I will no	lo	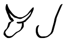	
longer	o·w·seeph	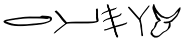	
	o·wd	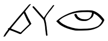	
spare	a·vo·wr	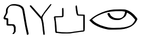	
them ”	lo	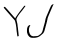	
will turn to wailing	ve·he·lee·lu	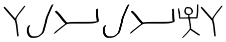	Amos 8:3
“ the songs	shee·ro·wt	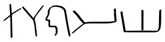	
of the temple	he·khal	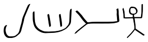	
day ”	bay·yo·wm	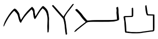	
“ In that	ha·hu	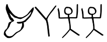	

declares	ne·um		
the Lord	a·do·nay		
GOD	YHVH		
Many	rav	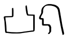	
[will be] the corpses	hap·pe·ger		
everywhere	be·khal		
! ”	ma·qo·wm	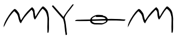	
strewn	hish·leekh	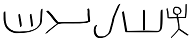	
in silence	has		
Hear	shim·u		Amos 8:4
this	zot		
you who trample	hash·sho·a·pheem		
the needy	ev·yo·wn	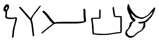	
who do away with	ve·lash·beet		
the poor	ʿan·wē		
of the land	a·rets		
asking	le·mor	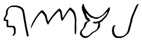	Amos 8:5
“ When	ma·tay		
be over	ya·a·vor		
will the New Moon	ha·cho·desh	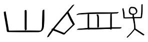	
that we may sell	ve·nash·bee·rah		
grain ?	she·ver	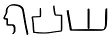	
When will the Sabbath [end]	ve·hash·shab·bat		
that we may market	ve·niph·te·chah		
wheat ?	bar		
Let us reduce	le·haq·teen	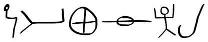	
the ephah	e·phah	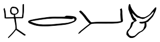	

and increase	u·le·hag·deel		
the shekel	she·qel	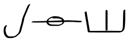	
let us cheat	u·le·aw·vet		
scales	mo·ze·ne		
with dishonest	mir·mah		
Let us buy	liq·no·wt	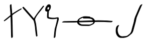	Amos 8:6
with silver	bak·ke·seph		
the poor	dal·leem	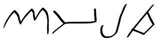	
and the needy	ve·ev·yo·wn	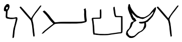	
for	ba·a·vur		
a pair of sandals	na·a·la·yim	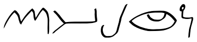	
even the chaff	u·map·pal		
with the wheat ! ”	bar		
selling	nash·beer	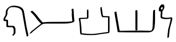	
has sworn	nish·ba		Amos 8:7
The LORD	YHVH		
by the Pride	big·o·wn		
of Jacob :	ya·a·qov		
“ I will never	im		
forget	esh·kach	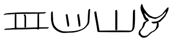	
	la·ne·tsach		
any	kal		
of their deeds	ma·a·se·hem	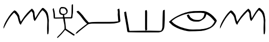	
for	ha·al		Amos 8:8
this	zot		
Will not	lo		
quake	tir·gaz	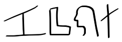	

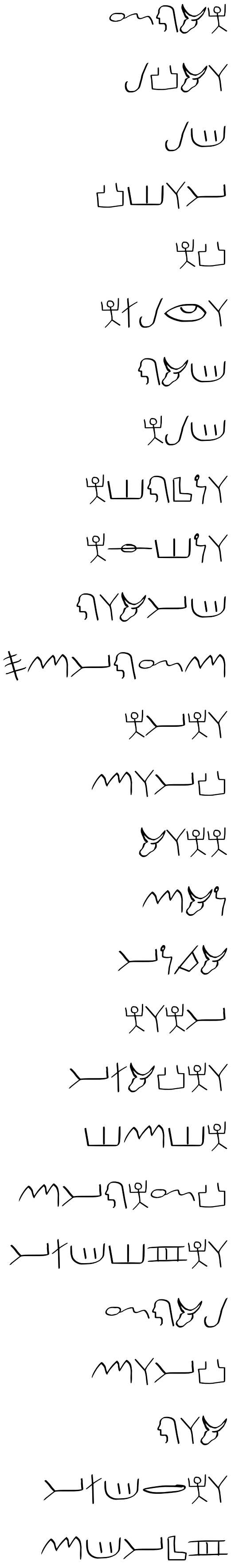

the land	ha·a·rets	
mourn ?	ve·a·val	
and all	kal	
its dwellers	yo·wo·shev	
	bah	
will swell	ve·a·le·tah	
like the Nile	kha·or	
All of it	kul·lah	
it will surge	ve·nig·re·shah	
and then subside	ve·nish·qah	
like the Nile	kee·o·wr	
in Egypt	mits·ra·yim	
-	ve·ha·yah	Amos 8:9
day	bay·yo·wm	
And in that	ha·hu	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
go down	ve·he·ve·tee	
I will make the sun	hash·she·mesh	
at noon	bats·tsa·ho·ra·yim	
and I will darken	ve·ha·cha·shakh·tee	
the earth	la·a·rets	
in the daytime	be·yo·wm	
	o·wr	
I will turn	ve·ha·phakh·tee	Amos 8:10
your feasts	chag·ge·khem	

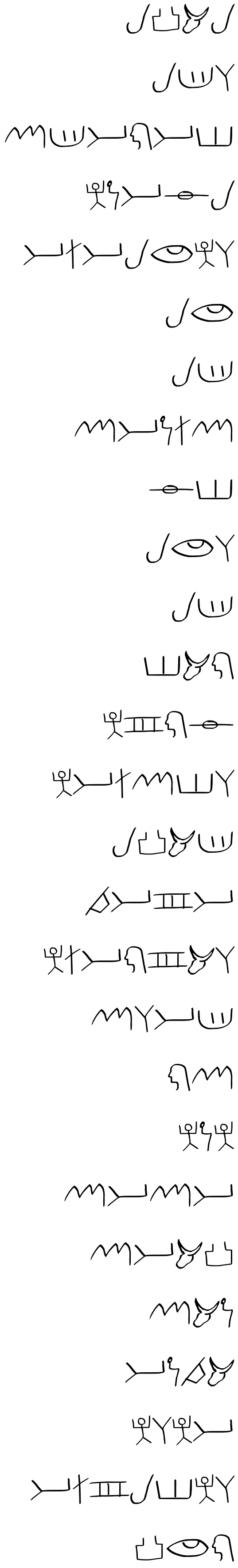

into mourning	le·e·vel	
and all	ve·khal	
your songs	shee·re·khem	
into lamentation	le·qee·nah	
to wear	ve·ha·a·le·tee	
	al	
I will cause everyone	kal	
	ma·te·na·yim	
sackcloth	saq	
	ve·al	
and every	kal	
head	rosh	
to be shaved	qa·re·chah	
I will make it like	ve·sam·tee·ha	
a time of mourning	ke·e·vel	
for an only son	ya·cheed	
and its outcome	ve·a·cha·ree·tah	
day	ke·yo·wm	
like a bitter	mar	
Behold	hin·neh	Amos 8:11
the days	ya·meem	
are coming	ba·eem	
declares	ne·um	
the Lord	a·do·nay	
GOD	YHVH	
when I will send	ve·hish·lach·tee	
a famine	ra·av	

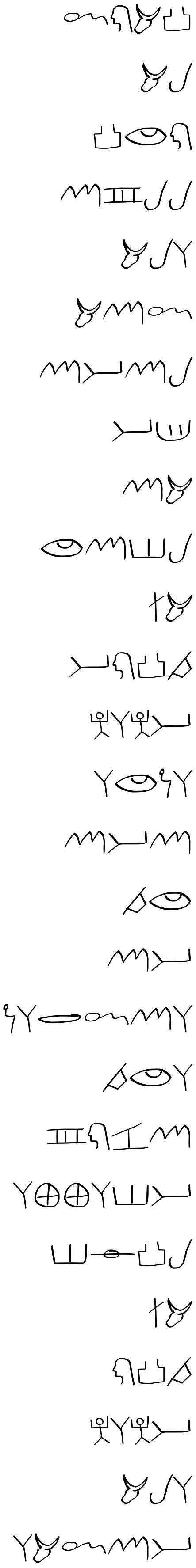

on the land —	ba·a·rets	
not	lo	
a famine	ra·av	
of bread	lal·le·chem	
	ve·lo	
or a thirst	tsa·ma	
for water	lam·ma·yim	
but [a famine]	kee	
	im	
of hearing	lish·mo·a	
-	et	
the words	div·re	
of the LORD	YHVH	
People will stagger	ve·na·u	Amos 8:12
from sea	mee·yam	
to	ad	
sea	yam	
from north	u·mits·tsa·pho·wn	
to	ve·ad	
east	miz·rach	
and roam	ye·sho·wt·tu	
seeking	le·vaq·qesh	
-	et	
the word	de·var	
of the LORD	YHVH	
but they will not	ve·lo	
find it	yim·tsa·u	

day	bay·yo·wm	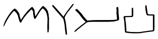	Amos 8:13
In that	ha·hu		
will faint	tit·al·laph·nah	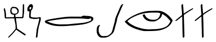	
young women —	hab·be·tu·lot		
the lovely	hay·ya·pho·wt	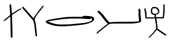	
the young men as well —	ve·hab·ba·chu·reem		
from thirst	bats·tsa·ma		
Those who swear	han·nish·ba·eem		Amos 8:14
by the guilt	be·ash·mat		
of Samaria	sho·me·ro·wn		
and say	ve·a·me·ru		
lives	che	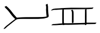	
‘ As surely as your god	e·lo·he·kha		
O Dan ’	dan		
lives ’—	ve·che	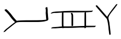	
or, ‘As surely as the way	de·rekh		
	be·er		
of Beersheba	sha·va		
they will fall	ve·na·phe·lu		
never	ve·lo		
to rise	ya·qu·mu	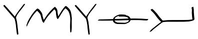	
again ”	o·wd		
I saw	ra·ee·tee	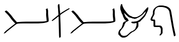	Amos 9:1
-	et		
the Lord	a·do·nay		
standing	nits·tsav		

beside	al	
the altar	ham·miz·be·ach	
and He said :	vay·yo·mer	
“ Strike	hakh	
the tops of the pillars	hak·kaph·to·wr	
shake	ve·yir·a·shu	
so that the thresholds	has·sip·peem	
Topple them	u·ve·tsa·am	
on the heads	be·rosh	
of all the people	kul·lam	
the rest	ve·a·cha·ree·tam	
with the sword	ba·che·rev	
and I will kill	e·he·rog	
None	lo	
of those who flee	ya·nus	
	la·hem	
will get away	nas	
none	ve·lo	
will escape	yim·ma·let	
	la·hem	
of the fugitives	pa·leet	
Though	im	Amos 9:2
they dig down	yach·te·ru	
to Sheol	vish·o·wl	
from there	mish·sham	
My hand	ya·dee	
will take them	tiq·qa·chem	

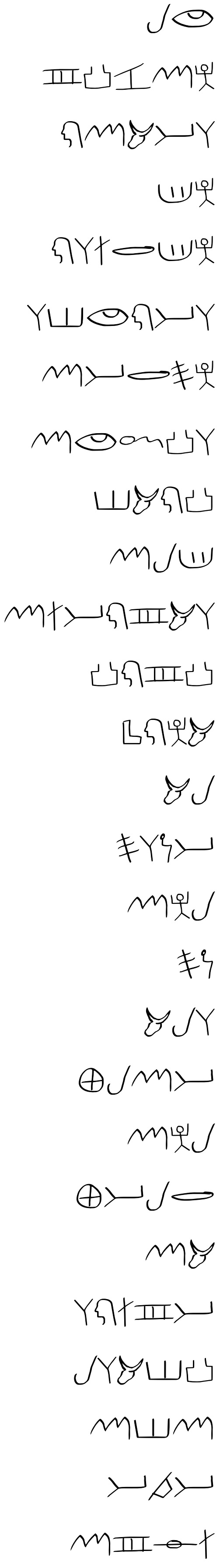

and though	ve·im		
they climb up	ya·a·lu		
to heaven	hash·sha·ma·yim		
from there	mish·sham		
I will pull them down	o·w·ree·dem	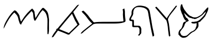	
Though	ve·im		Amos 9:3
they hide themselves	ye·cha·ve·u	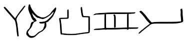	
atop	be·rosh		
Carmel	hak·kar·mel		
there	mish·sham		
I will track them	a·chap·pes		
and seize them	u·le·qach·teem	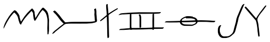	
and though	ve·im		
they hide	yis·sa·te·ru		
from	min·ne·ged		
Me	e·nay	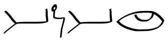	
at the bottom of	be·qar·qa	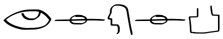	
the sea	hay·yam	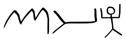	
there	mish·sham		
I will command	a·tsaw·veh		
-	et		
the serpent	han·na·chash	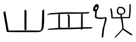	
to bite them	u·ne·sha·kham	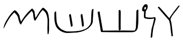	
Though	ve·im		Amos 9:4
they are driven	ye·le·khu	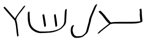	
into captivity	vash·she·vee		
by	liph·ne		

their enemies	ʾ·vē·hɛm	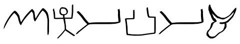	
there	mish·sham		
I will command	a·tsaw·veh		
-	et		
the sword	ha·che·rev	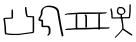	
to slay them	va·ha·ra·ga·tam		
I will fix	ve·sam·tee		
My eyes	e·nee	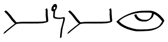	
upon them	a·le·hem	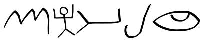	
for harm	le·ra·ah		
and not	ve·lo		
for good ”	le·to·w·vah		
The Lord	va·do·nay	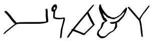	Amos 9:5
GOD	YHVH		
of Hosts	hats·tse·va·o·wt		
He who touches	han·no·w·ge·a		
the earth	ba·a·rets		
and it melts	vat·ta·mo·wg		
mourn —	ve·a·ve·lu		
and all	kal		
its dwellers	yo·wo·she·ve	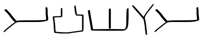	
	vah		
rises	ve·a·le·tah		
like the Nile	khay·or	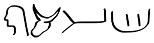	
all [the land]	kul·lah	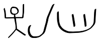	
then sinks	ve·sha·qe·ah	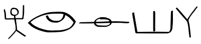	
like the river	kee·or	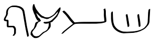	

of Egypt —	mits·ra·yim		
He builds	hab·bo·w·neh		Amos 9:6
in the heavens	vash·sha·ma·yim		
His upper rooms	ma·ʿa·lo·to		
His vault	va·a·gud·da·to		
upon	al		
the earth	e·rets		
and founds	ye·sa·dah		
He summons	haq·qo·re	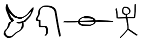	
the waters	le·me		
of the sea	hay·yam	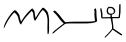	
and pours them	vay·yish·pe·khem		
over	al		
the face	pe·ne		
of the earth	ha·a·rets		
The LORD	YHVH		
is His name	she·mo		
“ Are you not	ha·lo·w		Amos 9:7
	khiv·ne		
like the Cushites	khu·shee·yeem	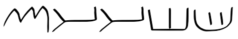	
	at·tem		
to Me	lee	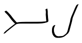	
O children	be·ne	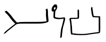	
of Israel ? ”	yis·ra·el	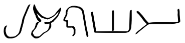	
declares	ne·um		
the LORD	YHVH		
“ Did I not	ha·lo·w		

-	et	
Israel	yis·ra·el	
bring	he·e·le·tee	
up from the land	me·e·rets	
of Egypt	mits·ra·yim	
the Philistines	u·phe·lish·tee·yeem	
from Caphtor	mik·kaph·to·wr	
and the Arameans	va·a·ram	
from Kir ?	miq·qeer	
Surely	hin·neh	Amos 9:8
the eyes	e·ne	
of the Lord	a·do·nay	
GOD	YHVH	
kingdom	bam·mam·la·khah	
are on the sinful	ha·chat·ta·ah	
and I will destroy	ve·hish·mad·tee	
it	o·tah	
from	me·al	
the face	pe·ne	
of the earth	ha·a·da·mah	
	e·phes	
Yet	kee	
I will not	lo	
utterly	hash·med	
destroy	ash·meed	
-	et	
the house	bet	

of Jacob ”	ya·a·qov		
declares	ne·um		
the LORD	YHVH		
“ For	kee	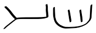	Amos 9:9
surely	hin·neh		
I	a·no·khee		
will give the command	me·tsaw·veh		
and I will shake	va·ha·ni·o·w·tee		
among all	ve·khal		
the nations	hag·go·w·yim	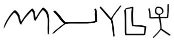	
-	et		
the house	bet	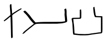	
of Israel	yis·ra·el	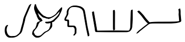	
as	ka·a·sher		
[grain] is sifted	yin·no·w·a	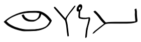	
in a sieve	bak·ke·va·rah	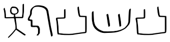	
but not	ve·lo		
will reach	yip·po·wl		
a pebble	tse·ro·wr	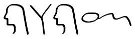	
the ground	a·rets		
by the sword —	ba·che·rev	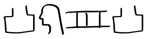	Amos 9:10
will die	ya·mu·tu		
All	kol		
the sinners	chat·ta·e		
among My people	am·mee		
all those who say	ha·o·me·reem		
will never	lo		

draw near	tag·geesh	𐤕𐤂𐤉𐤔	
or confront	ve·taq·deem	𐤅𐤕𐤒𐤃𐤉𐤌	
us ’”	ba·a·de·nu	𐤁𐤏𐤃𐤉𐤍𐤅	
‘ Disaster	ha·ra·ah	𐤄𐤓𐤏𐤄	
day	bay·yo·wm	𐤁𐤉𐤅𐤌	Amos 9:11
“ In that	ha·hu	𐤄𐤄𐤅𐤀	
I will restore	a·qeem	𐤀𐤒𐤉𐤌	
-	et	𐤀𐤕	
tent	suk·kat	𐤎𐤊𐤕	
of David	da·veed	𐤃𐤅𐤉𐤃	
the fallen	han·no·phe·let	𐤄𐤍𐤐𐤋𐤕	
I will repair	ve·ga·dar·tee	𐤅𐤂𐤃𐤓𐤕𐤉	
-	et	𐤀𐤕	
its gaps	pir·tse·hen	𐤐𐤓𐤑𐤉𐤄𐤍	
its ruins	va·ha·ri·so·taw	𐤅𐤄𐤓𐤎𐤕𐤉𐤅	
restore	a·qeem	𐤀𐤒𐤉𐤌	
and rebuild	u·ve·nee·tee·ha	𐤅𐤁𐤍𐤉𐤕𐤉𐤄	
it as in the days	kee·me	𐤊𐤉𐤌𐤉	
of old	o·w·lam	𐤏𐤅𐤋𐤌	
that	le·ma·an	𐤋𐤌𐤏𐤍	Amos 9:12
they may possess	yee·re·shu	𐤉𐤉𐤓𐤔𐤅	
-	et	𐤀𐤕	
the remnant	she·e·reet	𐤔𐤀𐤓𐤉𐤕	
of Edom	e·do·wm	𐤀𐤃𐤅𐤌	
and all	ve·khal	𐤅𐤊𐤋	
the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
that	a·sher	𐤀𐤔𐤓	

bear	niq·ra	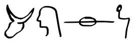	
My name ”	she·mee		
	a·le·hem	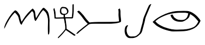	
declares	ne·um		
the LORD	YHVH		
who will do	o·seh		
this	zot		
“ Behold	hin·neh		Amos 9:13
the days	ya·meem	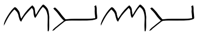	
are coming ”	ba·eem	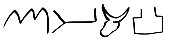	
declares	ne·um		
the LORD	YHVH	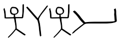	
will overtake	ve·nig·gash		
“ when the plowman	cho·w·resh		
the reaper	baq·qo·tser	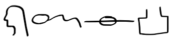	
and the treader	ve·do·rekh		
of grapes	a·na·veem	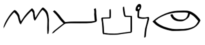	
the sower	be·mo·shekh		
of seed	haz·za·ra		
will drip	ve·hit·tee·phu	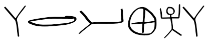	
The mountains	he·ha·reem	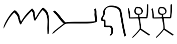	
with sweet wine	a·sees		
with which all	ve·khal		
the hills	hag·ge·va·o·wt		
will flow	tit·mo·w·gag·nah		
I will restore	ve·shav·tee		Amos 9:14
-	et		

from captivity	she·vut		
My people	am·mee		
Israel	yis·ra·el	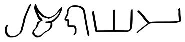	
they will rebuild	u·va·nu		
cities	a·reem	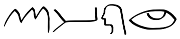	
the ruined	ne·sham·mo·wt		
and inhabit	ve·ya·sha·vu	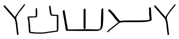	
They will plant	ve·na·te·u	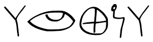	
vineyards	khe·ra·meem		
and drink	ve·sha·tu		
-	et		
their wine	ye·nam	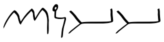	
they will make	ve·a·su		
gardens	gan·no·wt		
and eat	ve·a·khe·lu		
-	et		
their fruit	pe·ree·hem	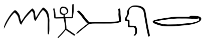	
I will firmly plant them	u·ne·ta·teem		Amos 9:15
in	al		
their own land	ad·ma·tam		
never	ve·lo		
to be uprooted	yin·na·te·shu	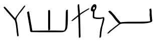	
again	o·wd		
from	me·al		
the land	ad·ma·tam		
that	a·sher		
I have given	na·tat·tee		

them ”	la·hem	להם	
says	a·mar	אמר	
the LORD	YHVH	יהוה	
your God	e·lo·he·kha	אלהיך	

Obadiah

BSB Translation	Transliteration	Original Hebrew	
[This is] the vision	cha·zo·wn	חזון	Obadiah 1:1
of Obadiah :	o·vad·yah	עבדיה	
This is what	koh	כה	
says	a·mar	אמר	
the Lord	a·do·nay	אדני	
GOD	YHVH	יהוה	
about Edom —	le·e·do·wm	לאדום	
a message	she·mu·ah	שמועה	
We have heard	sha·ma·nu	שמענו	
	me·et	מאת	
from the LORD	YHVH	יהוה	
an envoy	ve·tseer	וציר	
among the nations	bag·go·w·yim	בגוים	
has been sent	shul·lach	שלח	
[to say,] “Rise up	qu·mu	קומו	
and let us go	ve·na·qu·mah	ונקומה	
against her !”—	ʿa·lɛ·ha	עליה	
to battle	lam·mil·cha·mah	למלחמה	
“ Behold	hin·neh	הנה	Obadiah 1:2
small	qa·ton	קטן	

I will make you	ne·tat·tee·kha	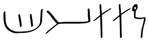	
among the nations	bag·go·w·yim	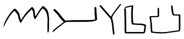	
despised	ba·zui	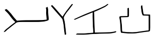	
you	at·tah	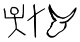	
will be deeply	me·od	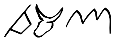	
The pride	ze·do·wn	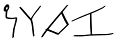	Obadiah 1:3
of your heart	lib·be·kha	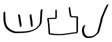	
has deceived you	hish·shee·e·kha	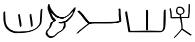	
O dwellers	sho·khe·nee	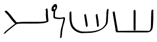	
in the clefts	ve·chag·ve	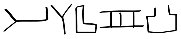	
of the rocks	se·la	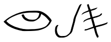	
the heights	me·ro·wm	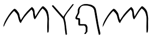	
whose habitation is	shiv·to	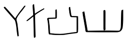	
who say	o·mer	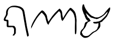	
in your heart	be·lib·bo	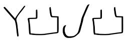	
‘ Who	mee	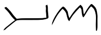	
can bring me down	yo·w·ri·de·nee	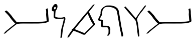	
to the ground ? ’	a·rets	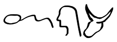	
Though	im	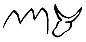	Obadiah 1:4
you soar	tag·bee·ah	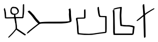	
like the eagle	kan·ne·sher	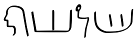	
	ve·im	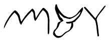	
among	ben	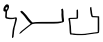	
the stars	ko·w·kha·veem	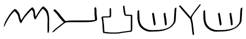	
and make	seem	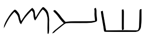	
your nest	qin·ne·kha	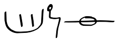	
even from there	mish·sham	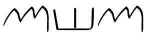	

I will bring you down ”	o·w·ree·de·kha	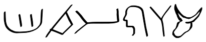	
declares	ne·um		
the LORD	YHVH		
“ If	im		Obadiah 1:5
thieves	gan·na·veem	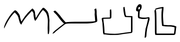	
came	ba·u		
to you	le·kha	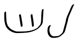	
if	im		
robbers	sho·wd·de		
by night —	lay·lah	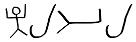	
oh, how	ekh	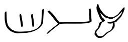	
you will be ruined —	nid·me·tah		
would they not	ha·lo·w		
steal	yig·ne·vu		
[only] what they wanted ?	day·yam	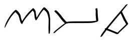	
If	im		
grape gatherers	bo·tse·reem		
came	ba·u		
to you	lakh	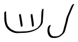	
would they not	ha·lo·w		
leave	yash·ee·ru		
[some] gleanings ?	o·le·lo·wt	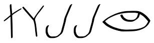	
But how	ekh	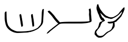	Obadiah 1:6
will be pillaged	nech·pe·su		
Esau	e·saw		
sought out !	niv·u		
his hidden treasures	mats·pu·naw		

you to	ad		Obadiah 1:7
the border	hag·ge·vul	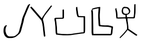	
will drive	shil·le·chu·kha	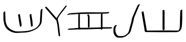	
All	kol		
the men	an·she		
allied with you	ve·ree·te·kha	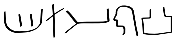	
will deceive	hish·shee·u·kha	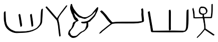	
and overpower	ya·khe·lu		
you	le·kha	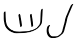	
the men	an·she		
at peace with you	she·lo·me·kha	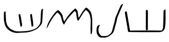	
[Those who eat] your bread	lach·me·kha	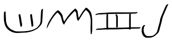	
will set	ya·see·mu	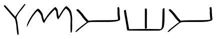	
a trap	ma·zo·wr		
for you	tach·te·kha		
without your	en	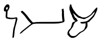	
awareness	te·vu·nah		
of it	bo		
will I not	ha·lo·w		Obadiah 1:8
day	bay·yo·wm	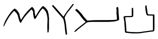	
In that	ha·hu	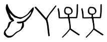	
declares	ne·um		
the LORD	YHVH		
destroy	ve·ha·a·vad·tee	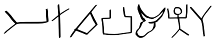	
the wise [men]	cha·kha·meem		
of Edom	me·e·do·wm		
and the men of understanding	u·te·vu·nah		

in the mountains	me·har		
of Esau ?	e·saw		
will be terrified	ve·chat·tu	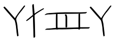	Obadiah 1:9
Then your mighty men	gib·bo·w·re·kha	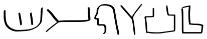	
O Teman	te·man	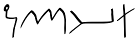	
so that	le·ma·an		
will be cut down	yik·ka·ret		
everyone	eesh	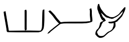	
in the mountains	me·har	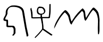	
of Esau	e·saw		
in the slaughter	miq·qa·tel	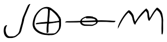	
Because of the violence	me·cha·mas	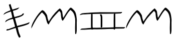	Obadiah 1:10
against your brother	a·chee·kha	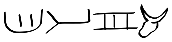	
Jacob	ya·a·qov	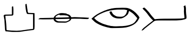	
you will be covered	te·khas·se·kha		
with shame	vu·shah		
and cut off	ve·nikh·ra·ta		
forever	le·o·w·lam		
On the day	be·yo·wm	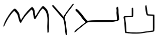	Obadiah 1:11
you stood	a·ma·de·kha		
aloof	min·ne·ged		
while	be·yo·wm	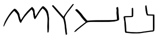	
carried off	she·vo·wt		
strangers	za·reem	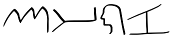	
his wealth	che·lo	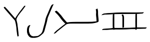	
and foreigners	ve·na·khe·reem		
entered	ba·u		

his gate	sha·ʿa·ro		
for	ve·al		
Jerusalem	ye·ru·sha·lim		
and cast	yad·du	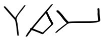	
lots	go·w·ral		
	gam		
you	at·tah		
were just like one	ke·a·chad		
of them	me·hem		
But you should not	ve·al		Obadiah 1:12
gloat	te·re		
in that day	ve·yo·wm	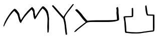	
your brother’s	a·chee·kha	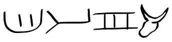	
day	be·yo·wm	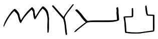	
of misfortune	na·khe·ro	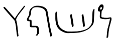	
nor	ve·al		
rejoice	tis·mach		
over the people	liv·ne		
of Judah	ye·hu·dah	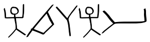	
in the day	be·yo·wm	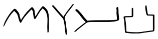	
of their destruction	a·ve·dam	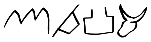	
nor	ve·al		
boast proudly	tag·del		
	pee·kha	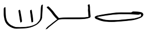	
in the day	be·yo·wm	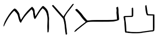	
of their distress	tsa·rah		
You should not	al		Obadiah 1:13

enter	ta·vo·w	
the gate	ve·sha·ar	
of My people	am·mee	
in the day	be·yo·wm	
of their disaster	e·dam	
nor	al	
gloat	te·re	
over	gam	
-	at·tah	
their affliction	be·ra·a·to	
in the day	be·yo·wm	
of their disaster	e·do	
nor	ve·al	
loot	tish·lach·nah	
their wealth	ve·che·lo	
in the day	be·yo·wm	
of their disaster	e·do	
Nor should you	ve·al	Obadiah 1:14
stand	ta·a·mod	
at	al	
the crossroads	hap·pe·req	
to cut off	le·hakh·reet	
-	et	
their fugitives	pe·lee·taw	
nor	ve·al	
deliver up	tas·ger	
their survivors	se·ree·daw	

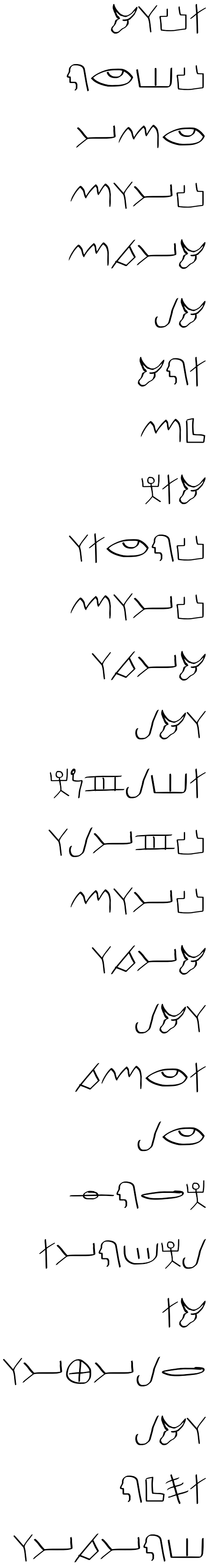

in the day	be·yo·wm	ביום	
of their distress	tsa·rah	צרה	
For	kee	כי	Obadiah 1:15
is near	qa·ro·wv	קרוב	
the Day	yo·wm	יום	
of the LORD	YHVH	יהוה	
for	al	על	
all	kal	כל	
the nations	hag·go·w·yim	הגוים	
As	ka·a·sher	כאשר	
you have done	a·see·ta	עשית	
it will be done	ye·a·seh	יעשה	
to you	lakh	לך	
your recompense	ge·mul·kha	גמלך	
will return	ya·shuv	ישוב	
upon your own head	be·ro·she·kha	בראשך	
For	kee	כי	Obadiah 1:16
as	ka·a·sher	כאשר	
you drank	she·tee·tem	שתיתם	
on	al	על	
mountain	har	הר	
My holy	qad·shee	קדשי	
will drink	yish·tu	ישתו	
so all	khal	כל	
the nations	hag·go·w·yim	הגוים	
continually	ta·meed	תמיד	
They will drink	ve·sha·tu	ושתו	

and gulp [it] down	ve·la·u		
they will be	ve·ha·yu	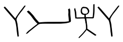	
as if they had never	ke·lo·w	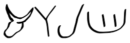	
existed	ha·yu	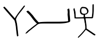	
But on Mount	u·ve·har		Obadiah 1:17
Zion	tsee·yo·wn	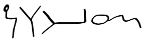	
there will be	tih·yeh	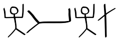	
deliverance	phe·le·tah	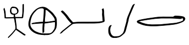	
and it will be	ve·ha·yah	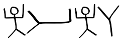	
holy	qo·desh	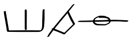	
will reclaim	ve·ya·re·shu		
and the house	bet	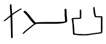	
of Jacob	ya·a·qov		
-	et		
their possession	mo·ra·shē·hɛm		
will be	ve·ha·yah	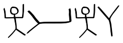	Obadiah 1:18
Then the house	vet	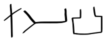	
of Jacob	ya·a·qov		
a blazing fire	esh		
and the house	u·vet	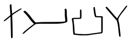	
of Joseph	yo·w·seph		
a burning flame	le·ha·vah		
but the house	u·vet	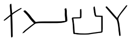	
of Esau	e·saw		
will be stubble —	le·qash	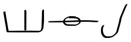	
Jacob will set it ablaze	ve·da·le·qu	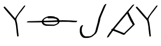	
	va·hem		

and consume it	va·a·kha·lum	𐤅𐤀𐤊𐤋𐤅𐤌	
Therefore no	ve·lo	𐤅𐤋𐤀	
will remain	yih·yeh	𐤉𐤄𐤉𐤄	
survivor	sa·reed	𐤔𐤓𐤉𐤃	
from the house	le·vet	𐤋𐤁𐤉𐤕	
of Esau ”	e·saw	𐤏𐤔𐤅	
For	kee	𐤊𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
has spoken	dib·ber	𐤃𐤁𐤓	
will possess	ve·ya·re·shu	𐤅𐤉𐤓𐤔𐤅	Obadiah 1:19
Those from the Negev	han·ne·gev	𐤄𐤍𐤂𐤁	
-	et	𐤀𐤕	
the mountains	har	𐤄𐤓	
of Esau	e·saw	𐤏𐤔𐤅	
those from the foothills	ve·hash·she·phe·lah	𐤅𐤄𐤔𐤐𐤋𐤄	
-	et	𐤀𐤕	
[will possess the land] of the Philistines	pe·lish·teem	𐤐𐤋𐤔𐤕𐤉𐤌	
They will occupy	ve·ya·re·shu	𐤅𐤉𐤓𐤔𐤅	
-	et	𐤀𐤕	
the fields	se·deh	𐤔𐤃𐤄	
of Ephraim	eph·ra·yim	𐤀𐤐𐤓𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
-	se·deh	𐤔𐤃𐤄	
and Samaria	sho·me·ro·wn	𐤔𐤌𐤓𐤅𐤍	
and Benjamin [will possess]	u·vin·ya·min	𐤅𐤁𐤍𐤉𐤌𐤍	
-	et	𐤀𐤕	

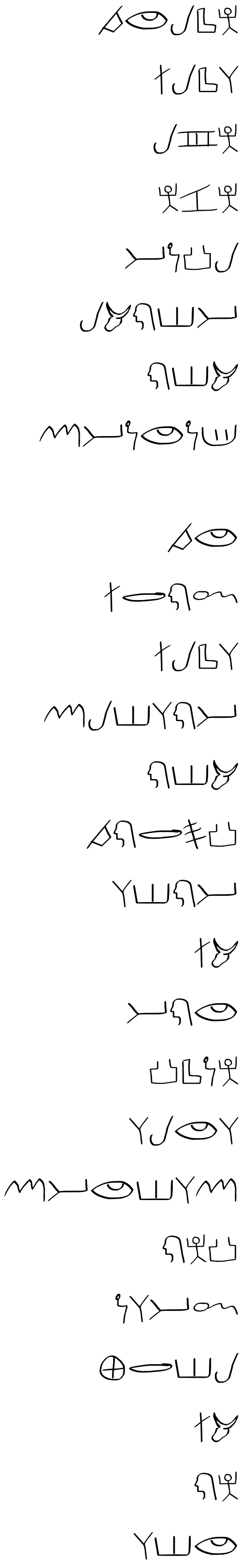

Gilead	hag·gil·ad	
And the exiles	ve·ga·lut	Obadiah 1:20
host	ha·chel	
of this	haz·zeh	
	liv·ne	
of the Israelites	yis·ra·el	
	a·sher	
[will possess the land] of the Canaanites	ke·na·a·neem	
as	ad	
far as Zarephath	tsa·re·phat	
and the exiles	ve·ga·lut	
from Jerusalem	ye·ru·sha·lim	
who	a·sher	
are in Sepharad	bis·pha·rad	
will possess	yir·shu	
-	et	
the cities	a·re	
of the Negev	han·ne·gev	
will ascend	ve·a·lu	Obadiah 1:21
The deliverers	mo·wo·shi·eem	
Mount	be·har	
Zion	tsee·yo·wn	
to rule over	lish·pot	
-	et	
the mountains	har	
of Esau	e·saw	

will belong to	ve·ha·ye·tah	והיתה	
the LORD	la·YHVH	ליהוה	
And the kingdom	ham·me·lu·khah	המלוכה	

Jonah

BSB Translation	Transliteration	Original Hebrew	
came	vay·hee	ויהי	Jonah 1:1
Now the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to	el	אל	
Jonah	yo·w·nah	יונה	
son	ben	בן	
of Amittai	a·mit·tay	אמתי	
saying	le·mor	לאמר	
“ Get up !	qum	קום	Jonah 1:2
Go	lekh	לך	
to	el	אל	
of Nineveh	nee·ne·veh	נינוה	
city	ha·eer	העיר	
the great	hag·ge·do·w·lah	הגדולה	
and preach	u·qe·ra	וקרא	
against it	a·le·ha	עליה	
because	kee	כי	
has come up	a·le·tah	עלתה	
its wickedness	ra·a·tam	רעתם	
before Me ”	le·pha·nay	לפני	
got up	vay·ya·qam	ויקם	Jonah 1:3

Jonah, however	yo·w·nah		
to flee	liv·ro·ach		
to Tarshish	tar·shee·shah	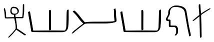	
away from the presence	mil·liph·ne		
of the LORD	YHVH		
He went down	vay·ye·red	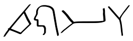	
to Joppa	ya·pho	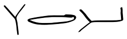	
and found	vay·yim·tsa		
a ship	ʾa·nī·yah	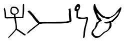	
bound	ba·ah		
for Tarshish	tar·sheesh	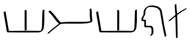	
So he paid	vay·yit·ten	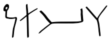	
the fare	se·kha·rah		
and went aboard	vay·ye·red	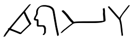	
	bah		
to sail	la·vo·w		
	im·ma·hem	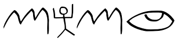	
for Tarshish	tar·shee·shah	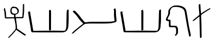	
away from the presence	mil·liph·ne		
of the LORD	YHVH		
Then the LORD	va·YHVH	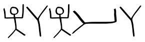	Jonah 1:4
hurled	he·teel	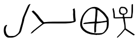	
wind	ru·ach		
a great	ge·do·w·lah		
upon	el		
the sea	hay·yam	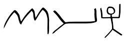	
arose	vay·hee	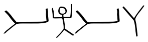	

storm	sa·ar	סער	
and such a violent	ga·do·wl	גדול	
-	bay·yam	בים	
that the ship	ve·ha·o·nee·yah	והאניה	
was in danger	chish·she·vah	חשבה	
of breaking apart	le·hish·sha·ver	להשבר	
were afraid	vay·yee·re·u	וייראו	Jonah 1:5
The sailors	ham·mal·la·cheem	המלחים	
cried out	vay·yiz·a·qu	ויזעקו	
and each	eesh	איש	
to	el	אל	
his own god	e·lo·haw	אלהיו	
And they threw	vay·ya·ti·lu	ויטלו	
-	et	את	
cargo	hak·ke·leem	הכלים	
-	a·sher	אשר	
the ship’s	ba·o·nee·yah	באניה	
into	el	אל	
the sea	hay·yam	הים	
to lighten	le·ha·qel	להקל	
the load	me·a·le·hem	מעליהם	
But Jonah	ve·yo·w·nah	ויונה	
had gone down	ya·rad	ירד	
to	el	אל	
the lowest part	yar·ke·te	ירכתי	
of the vessel	has·se·phee·nah	הספינה	
where he lay down	vay·yish·kav	וישכב	

and fell into a deep sleep	vay·ye·ra·dam	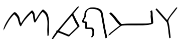	
approached	vay·yiq·rav	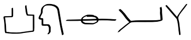	Jonah 1:6
him	e·law	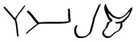	
The captain	rav	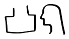	
	ha·cho·vel	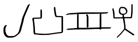	
and said	vay·yo·mer		
	lo	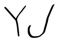	
“ How	mah	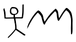	
can you	le·kha	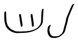	
sleep ?	nir·dam	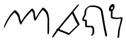	
Get up	qum	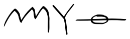	
[and] call	qe·ra	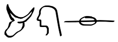	
upon	el		
your God	e·lo·he·kha		
Perhaps	u·lay	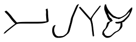	
will consider	yit·ash·shet		
this God	ha·e·lo·heem		
us	la·nu	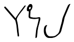	
so that	ve·lo		
we may not perish ”	no·ved		
said the sailors	vay·yo·me·ru		Jonah 1:7
	eesh	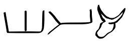	
to	el		
one another	re·e·hu		
“ Come ! ”	le·khu		
“ Let us cast	ve·nap·pee·lah	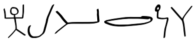	
lots	go·w·ra·lo·wt		

to find out	ve·ne·de·ah		
who is responsible	be·shel·le·mee	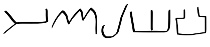	
calamity	ha·ra·ah		
for this	haz·zot		
that is upon us ”	la·nu	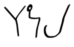	
So they cast	vay·yap·pi·lu	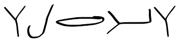	
lots	go·w·ra·lo·wt		
fell	vay·yip·pol	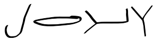	
and the lot	hag·go·w·ral		
on	al		
Jonah	yo·w·nah		
they demanded	vay·yo·me·ru		Jonah 1:8
-	e·law	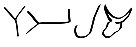	
“ Tell	hag·gee·dah	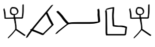	
now ”	na		
us	la·nu	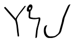	
is to blame	ba·a·sher		
“ who	le·mee	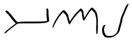	
calamity	ha·ra·ah		
for this	haz·zot		
that is upon us ?	la·nu	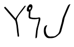	
What [is]	mah	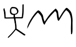	
your occupation	me·lakh·te·kha		
and where	u·me·a·yin		
have you come from ?	ta·vo·w		
What	mah	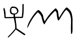	
is your country	ar·tse·kha		

and who	ve·e	𐤅𐤀𐤉	
	miz·zeh	𐤌𐤆𐤄	
people ? ”	am	𐤏𐤌	
are your	at·tah	𐤀𐤕𐤄	
replied Jonah	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Jonah 1:9
	a·le·hem	𐤀𐤋𐤉𐤄𐤌	
a Hebrew ”	iv·ree	𐤏𐤁𐤓𐤉	
“ I am	a·no·khee	𐤀𐤍𐤊𐤉	
-	ve·et	𐤅𐤀𐤕	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
the God	e·lo·he	𐤀𐤋𐤄𐤉	
of the heavens	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
“ I	a·nee	𐤀𐤍𐤉	
worship	ya·re	𐤉𐤓𐤀	
who	a·sher	𐤀𐤔𐤓	
made	a·sah	𐤏𐤔𐤄	
-	et	𐤀𐤕	
the sea	hay·yam	𐤄𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
and the dry land ”	hay·yab·ba·shah	𐤄𐤉𐤁𐤔𐤄	
afraid	vay·yee·re·u	𐤅𐤉𐤉𐤓𐤀𐤅	Jonah 1:10
Then the men	ha·a·na·sheem	𐤄𐤀𐤍𐤔𐤉𐤌	
	yir·ah	𐤉𐤓𐤀𐤄	
were even more	ge·do·w·lah	𐤂𐤃𐤅𐤋𐤄	
and said	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
to him	e·law	𐤀𐤋𐤉𐤅	
“ What	mah	𐤌𐤄	

-	zot		
have you done ? ”	a·see·ta	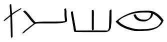	
	kee	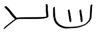	
knew	ya·de·u		
The men	ha·a·na·sheem		
that	kee	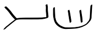	
from the presence	mil·liph·ne		
of the LORD	YHVH		
he	hu		
was fleeing	vo·re·ach	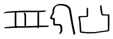	
because	kee	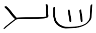	
he had told	hig·geed	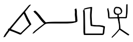	
them	la·hem		
so they said	vay·yo·me·ru		Jonah 1:11
to [Jonah]	e·law	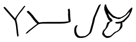	
“ What	mah	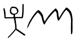	
must we do	na·a·seh		
to you	lakh	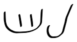	
to calm	ve·yish·toq		
this sea	hay·yam	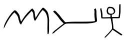	
for us ? ”	me·a·le·nu		
Now	kee	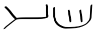	
the sea	hay·yam	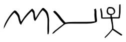	
was growing worse	ho·w·lekh	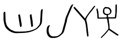	
and worse	ve·so·er		
he answered	vay·yo·mer		Jonah 1:12
-	a·le·hem	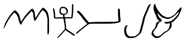	

“ Pick me up ”	sa·u·nee		
“ and cast me	va·ha·tee·lu·nee	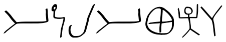	
into	el		
the sea	hay·yam	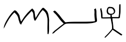	
may quiet down	ve·yish·toq		
so it	hay·yam	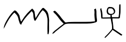	
for you	me·a·le·khem	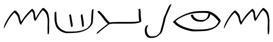	
For	kee	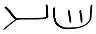	
know	yo·w·de·a		
I	a·nee	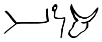	
that	kee	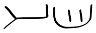	
I am to blame	ve·shel·lee	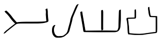	
storm	has·sa·ar		
violent	hag·ga·do·wl		
for this	haz·zeh		
that has come upon you ”	a·le·khem	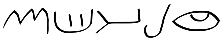	
rowed hard	vay·yach·te·ru	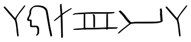	Jonah 1:13
Nevertheless, the men	ha·a·na·sheem	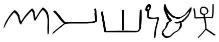	
to get back	le·ha·sheev	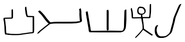	
to	el		
dry land	hay·yab·ba·shah	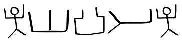	
but they	ve·lo		
could not	ya·kho·lu		
for	kee	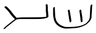	
the sea	hay·yam	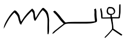	
more and more	ho·w·lekh	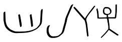	
was raging	ve·so·er		

against them	a·le·hem	𐤏𐤋𐤉𐤄𐤌	
So they cried out	vay·yiq·re·u	𐤅𐤉𐤒𐤓𐤀𐤅	Jonah 1:14
to	el	𐤀𐤋	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
:	vay·yo·me·ru	𐤅𐤉𐤀𐤌𐤓𐤅	
“ Please	an·nah	𐤀𐤍𐤄	
O LORD	YHVH	𐤉𐤄𐤅𐤄	
do not	al	𐤀𐤋	
	na	𐤍𐤀	
let us perish	no·ve·dah	𐤍𐤀𐤁𐤃𐤄	
life !	be·ne·phesh	𐤁𐤍𐤐𐤔	
man’s	ha·eesh	𐤄𐤀𐤉𐤔	
on account of this	haz·zeh	𐤄𐤆𐤄	
Do not	ve·al	𐤅𐤀𐤋	
charge	tit·ten	𐤕𐤕𐤍	
us	a·le·nu	𐤏𐤋𐤉𐤍𐤅	
blood !	dam	𐤃𐤌	
with innocent	na·qee	𐤍𐤒𐤉𐤀	
For	kee	𐤊𐤉	
You	at·tah	𐤀𐤕𐤄	
O LORD	YHVH	𐤉𐤄𐤅𐤄	
as	ka·a·sher	𐤊𐤀𐤔𐤓	
You pleased ”	cha·phats·ta	𐤇𐤐𐤑𐤕	
have done	a·see·ta	𐤏𐤔𐤉𐤕	
At this, they picked up	vay·yis·u	𐤅𐤉𐤔𐤀𐤅	Jonah 1:15
-	et	𐤀𐤕	
Jonah	yo·w·nah	𐤉𐤅𐤍𐤄	

and cast him	vay·ti·lu·hu	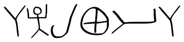	
into	el		
the sea	hay·yam	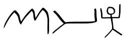	
grew calm	vay·ya·a·mod		
sea	hay·yam	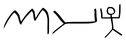	
and the raging	miz·za·po		
feared	vay·yee·re·u	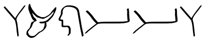	Jonah 1:16
Then the men	ha·a·na·sheem	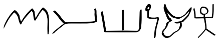	
	yir·ah		
greatly	ge·do·w·lah		
-	et		
the LORD	YHVH		
and they offered	vay·yiz·be·chu		
a sacrifice	ze·vach		
to the LORD	la·YHVH	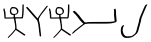	
and made	vay·yid·de·ru		
vows [to Him]	ne·da·reem	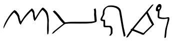	
had appointed	vay·man	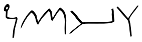	Jonah 1:17
Now the LORD	YHVH		
fish	dag		
a great	ga·do·wl		
to swallow	liv·lo·a	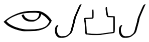	
-	et		
Jonah	yo·w·nah		
spent	vay·hee	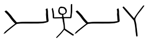	
and Jonah	yo·w·nah		
in the belly	bim·e		

of the fish	had·dag	הדג	
three	she·lo·shah	שלשה	
days	ya·meem	ימים	
and three	u·she·lo·shah	ושלשה	
nights	le·lo·wt	לילות	
prayed	vay·yit·pal·lel	ויתפלל	Jonah 2:1
Jonah	yo·w·nah	יונה	
to	el	אל	
the LORD	YHVH	יהוה	
his God	e·lo·haw	אלהיו	
From inside	mim·me·e	ממעי	
the fish	had·da·gah	הדגה	
saying :	vay·yo·mer	ויאמר	Jonah 2:2
I called	qa·ra·tee	קראתי	
“ In my distress	mits·tsa·rah	מצרה	
	lee	לי	
to	el	אל	
the LORD	YHVH	יהוה	
and He answered me	vay·ya·a·ne·nee	ויענני	
From the belly	mib·be·ten	מבטן	
of Sheol	she·o·wl	שאול	
I called for help	shiw·va·tee	שועתי	
[and] You heard	sha·ma·ta	שמעת	
my voice	qo·w·lee	קולי	
For You cast me	vat·tash·lee·khe·nee	ותשליכני	Jonah 2:3
into the deep	me·tsu·lah	מצולה	
into the heart	bil·vav	בלבב	

of the seas	yam·meem	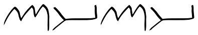	
and the current	ve·na·har		
swirled about me	ye·so·ve·ve·nee		
all	kal		
Your breakers	mish·ba·re·kha		
and waves	ve·gal·le·kha	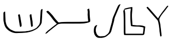	
over me	a·lay	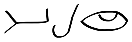	
swept	a·va·ru		
At this, I	va·a·nee		Jonah 2:4
said	a·mar·tee		
‘ I have been banished	nig·rash·tee		
from	min·ne·ged		
Your sight	e·ne·kha	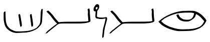	
yet	akh		
once more	o·w·seeph		
I will look	le·hab·beet	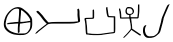	
toward	el		
temple ’	he·khal	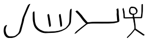	
Your holy	qad·she·kha		
engulfed me	a·pha·phu·nee		Jonah 2:5
The waters	ma·yim	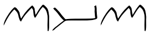	
to take	ad		
my life	ne·phesh		
the watery depths	te·ho·wm		
closed around me	ye·so·ve·ve·nee		
the seaweed	suph		
wrapped	cha·vush		

around my head	le·ro·shee		
To the roots	le·qits·ve		Jonah 2:6
of the mountains	ha·reem	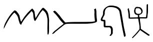	
I descended	ya·rad·tee	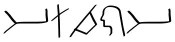	
the earth	ha·a·rets		
barred me in	be·ri·che·ha	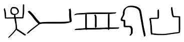	
beneath me	va·a·dee		
forever !	le·o·w·lam		
But You raised	vat·ta·al		
from the pit	mish·sha·chat	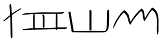	
my life	chay·yay	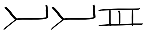	
O LORD	YHVH		
my God !	e·lo·hay		
was fading away	be·hit·at·teph		Jonah 2:7
	a·lay	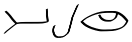	
As my life	naph·shee		
-	et		
the LORD	YHVH		
I remembered	za·kha·re·tee	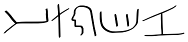	
went up	vat·ta·vo·w		
to You	e·le·kha	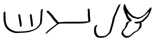	
My prayer	te·phil·la·tee	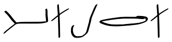	
to	el		
temple	he·khal	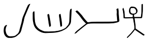	
Your holy	qad·she·kha		
Those who cling to	me·sham·me·reem		Jonah 2:8
idols	hav·le	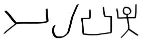	

worthless	shaw		
[His] loving devotion	chas·dam		
forsake	ya·a·zo·vu		
But I	va·a·nee		Jonah 2:9
with the voice	be·qo·wl	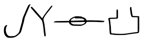	
of thanksgiving	to·w·dah		
will sacrifice	ez·be·chah		
to You	lakh	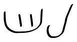	
what	a·sher		
I have vowed	na·dar·tee		
I will fulfill	a·shal·le·mah	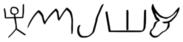	
Salvation	ye·shu·a·tah		
is from the LORD ! ”	la·YHVH		
commanded	vay·yo·mer		Jonah 2:10
And the LORD	YHVH		
the fish	lad·dag	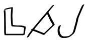	
and it vomited	vay·ya·qe	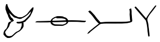	
-	et		
Jonah	yo·w·nah		
onto	el		
dry land	hay·yab·ba·shah	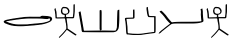	
came	vay·hee	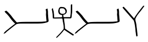	Jonah 3:1
Then the word	de·var		
of the LORD	YHVH		
to	el		
Jonah	yo·w·nah		
a second time	she·neet	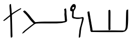	

:	le·mor	
“ Get up !	qum	Jonah 3:2
Go	lekh	
to	el	
of Nineveh	nee·ne·veh	
city	ha·eer	
the great	hag·ge·do·w·lah	
and proclaim	wiq·ra	
to it	e·le·ha	
-	et	
the message	haq·qe·ree·ah	
that	a·sher	
I	a·no·khee	
give	do·ver	
you ”	e·le·kha	
got up	vay·ya·qam	Jonah 3:3
This time Jonah	yo·w·nah	
and went	vay·ye·lekh	
to	el	
Nineveh	nī·ne·wɛh	
in accordance with the word	kid·var	
of the LORD	YHVH	
Now Nineveh	ve·nee·ne·veh	
was	ha·ye·tah	
city	eer	
great	ge·do·w·lah	
an exceedingly	le·lo·heem	

journey	ma·ha·lakh	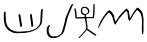	
[requiring] a three-day	she·lo·shet	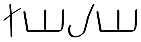	
	ya·meem	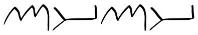	
set out	vay·ya·chel	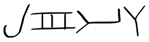	Jonah 3:4
Jonah	yo·w·nah	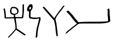	
	la·vo·w	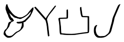	
into the city	va·eer	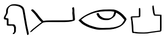	
of his journey	ma·ha·lakh	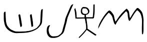	
day	yo·wm	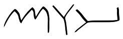	
On the first	e·chad	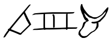	
and proclaimed	vay·yiq·ra	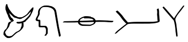	
	vay·yo·mar	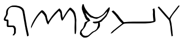	
more	o·wd	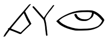	
“ Forty	ar·ba·eem	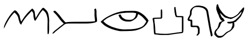	
days	yo·wm	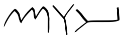	
and Nineveh	ve·nee·ne·veh	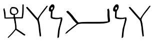	
will be overturned ! ”	neh·pa·khet	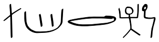	
believed	vay·ya·a·mee·nu	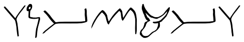	Jonah 3:5
	an·she	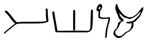	
And the Ninevites	nee·ne·veh	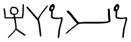	
God	be·lo·heem	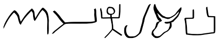	
They proclaimed	vay·yiq·re·u	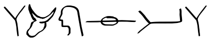	
a fast	tso·wm	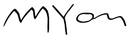	
and dressed	vay·yil·be·shu	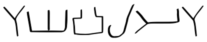	
in sackcloth	saq·qeem	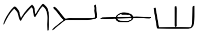	
from the greatest	mig·ge·do·w·lam	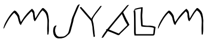	
of them to	ve·ad	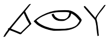	

the least	qe·tan·nam		
reached	vay·yig·ga	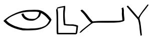	Jonah 3:6
When word	had·da·var		
	el		
the king	mɛ·lɛkh	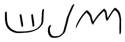	
of Nineveh	nee·ne·veh	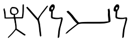	
he got up	vay·ya·qam	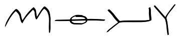	
from his throne	mik·kis·o		
took off	vay·ya·a·ver		
his royal robe	ad·dar·to		
in	me·a·law		
covered [himself]	vay·khas	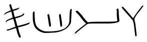	
with sackcloth	saq	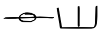	
and sat	vay·ye·shev		
	al		
ashes	ha·e·pher		
Then he issued a proclamation	vay·yaz·eq	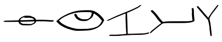	Jonah 3:7
	vay·yo·mer		
in Nineveh :	be·nee·ne·veh	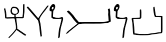	
“ By the decree	mit·ta·am		
of the king	ham·me·lekh		
and his nobles	u·ge·do·law	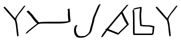	
:	le·mor		
man	ha·a·dam		
or beast	ve·hab·be·he·mah		
herd	hab·ba·qar	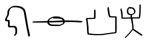	
or flock	ve·hats·tson		

Let no	al		
taste	yit·a·mu		
anything at all	me·u·mah		
They must not	al		
eat	yir·u		
	u·ma·yim	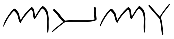	
	al		
or drink	yish·tu		
be covered	ve·yit·kas·su	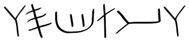	Jonah 3:8
with sackcloth	saq·qeem	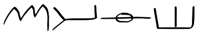	
Furthermore, let both man	ha·a·dam		
and beast	ve·hab·be·he·mah		
and have everyone call out	ve·yiq·re·u	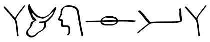	
to	el		
God	e·lo·heem		
earnestly	be·cha·ze·qah	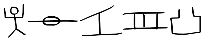	
turn	ve·ya·shu·vu	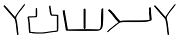	
Let each one	eesh	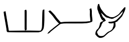	
ways	mid·dar·ko		
his evil	ha·ra·ah		
from	u·min		
and from the violence	he·cha·mas	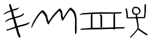	
-	a·sher		
in his hands	be·khap·pe·hem		
Who	mee	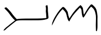	Jonah 3:9
knows ?	yo·w·de·a		

may turn	ya·shuv	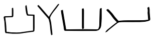	
and relent	ve·ni·cham	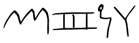	
God	ha·e·lo·heem		
He may turn	ve·shav	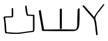	
from His fierce	me·cha·ro·wn	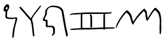	
anger	ap·po		
so that we will not	ve·lo		
perish ”	no·ved	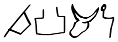	
saw	vay·yar	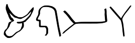	Jonah 3:10
When God	ha·e·lo·heem		
-	et		
their actions —	ma·a·se·hem	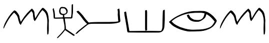	
that	kee	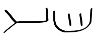	
they had turned	sha·vu		
ways —	mid·dar·kam		
from their evil	ha·ra·ah		
relented	vay·yin·na·chem	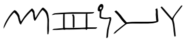	
[He]	ha·e·lo·heem		
from	al		
the disaster	ha·ra·ah		
-	a·sher		
He had threatened	dib·ber		
to bring	la·a·so·wt		
upon them	la·hem		
-	ve·lo		
-	a·sah		
displeased	vay·ye·ra		Jonah 4:1

	el		
Jonah, however	yo·w·nah		
	ra·ah		
was greatly	ge·do·w·lah		
and he became angry	vay·yi·char	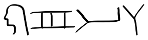	
	lo		
So he prayed	vay·yit·pal·lel		Jonah 4:2
to	el		
the LORD	YHVH	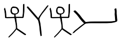	
saying	vay·yo·mar		
“ O	an·nah		
LORD	YHVH		
not	ha·lo·w		
is this	zeh	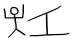	
what I said	de·va·ree		
while	ad		
I was	he·yo·w·tee		
still in	al		
my own country ?	ad·ma·tee		
This is why	al		
	ken	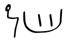	
I was so quick	qid·dam·tee	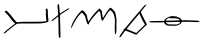	
to flee	liv·ro·ach		
toward Tarshish	tar·shee·shah	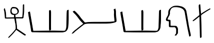	
that	kee	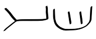	
I knew	ya·da·tee		
	kee	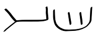	

You [are]	at·tah	אתה	
God	el	אל	
a gracious	chan·nun	חנון	
and compassionate	ve·ra·chum	ורחום	
slow	e·rekh	ארך	
to anger	ap·pa·yim	אפים	
abounding	ve·rav	ורב	
in loving devotion —	che·sed	חסד	
One who relents	ve·ni·cham	ונחם	
from	al	על	
sending disaster	ha·ra·ah	הרעה	
And now	ve·at·tah	ועתה	Jonah 4:3
O LORD	YHVH	יהוה	
take	qach	קח	
please	na	נא	
-	et	את	
my life	naph·shee	נפשי	
from me	mim·men·nee	ממני	
for	kee	כי	
it is better	to·wv	טוב	
for me to die	mo·w·tee	מותי	
than to live ”	me·chay·yay	מחייס	
replied	vay·yo·mer	ויאמר	Jonah 4:4
But the LORD	YHVH	יהוה	
any right	ha·he·tev	ההיטב	
to be angry ? ”	cha·rah	חרה	
“ Have you	lakh	לך	

left	vay·ye·tse		Jonah 4:5
Then Jonah	yo·w·nah		
east	min	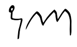	
the city	ha·eer	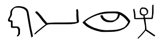	
and sat down	vay·ye·shev	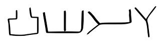	
of it	miq·qe·dem	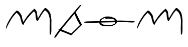	
	la·eer		
he made	vay·ya·as		
himself	lo	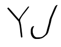	
[where]	sham		
a shelter	suk·kah	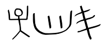	
and sat	vay·ye·shev	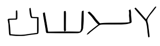	
	tach·te·ha	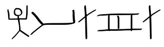	
in its shade	bats·tsel		
to	ad		
-	a·sher		
see	yir·eh		
what	mah	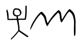	
would happen	yih·yeh	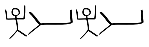	
to the city	ba·eer		
appointed	vay·man	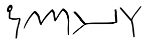	Jonah 4:6
So the LORD	YHVH	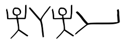	
God	e·lo·heem		
a vine	qee·qa·yo·wn	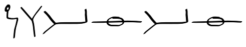	
and it grew up	vay·ya·al		
over	me·al		
Jonah’s	le·yo·w·nah	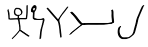	

to provide	lih·yo·wt	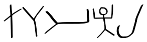	
shade	tsel		
	al		
head	ro·sho		
to ease	le·hats·tseel		
his	lo		
discomfort	me·ra·a·to		
pleased	vay·yis·mach	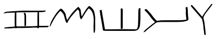	
and Jonah	yo·w·nah		
	al		
with the plant	haq·qee·qa·yo·wn	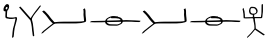	
was greatly	sim·chah	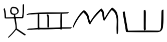	
	ge·do·w·lah		
appointed	vay·man	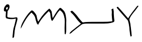	Jonah 4:7
God	ha·e·lo·heem		
a worm	to·w·la·at		
came	ba·a·lo·wt		
When dawn	hash·sha·char		
the next day	lam·ma·cho·rat	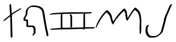	
that attacked	vat·takh		
-	et		
the plant	haq·qee·qa·yo·wn	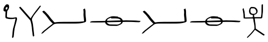	
so that it withered	vay·yee·vash	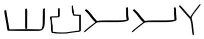	
-	vay·hee	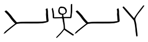	Jonah 4:8
was rising	kiz·ro·ach		
As the sun	hash·she·mesh		
appointed	vay·man	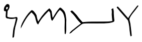	

God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
wind	ru·ach	𐤓𐤅𐤇	
east	qa·deem	𐤒𐤃𐤉𐤌	
a scorching	cha·ree·sheet	𐤇𐤓𐤉𐤔𐤉𐤕	
beat down	vat·takh	𐤅𐤕𐤊	
and the sun	hash·she·mesh	𐤄𐤔𐤌𐤔	
on	al	𐤏𐤋	
head	rosh	𐤓𐤀𐤔	
Jonah’s	yo·w·nah	𐤉𐤅𐤍𐤄	
so that he grew faint	vay·yit·al·laph	𐤅𐤉𐤕𐤏𐤋𐤐	
and wished	vay·yish·al	𐤅𐤉𐤔𐤀𐤋	
-	et	𐤀𐤕	
-	naph·sho	𐤍𐤐𐤔𐤅	
to die	la·mut	𐤋𐤌𐤅𐤕	
saying	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ It is better	to·wv	𐤈𐤅𐤁	
for me to die	mo·w·tee	𐤌𐤅𐤕𐤉	
than to live ”	me·chay·yay	𐤌𐤇𐤉𐤉	
asked	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	Jonah 4:9
Then God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
	el	𐤀𐤋	
Jonah	yo·w·nah	𐤉𐤅𐤍𐤄	
any right	ha·he·tev	𐤄𐤄𐤉𐤈𐤁	
to be angry	cha·rah	𐤇𐤓𐤄	
“ Have you	le·kha	𐤋𐤊	
about	al	𐤏𐤋	
the plant ? ”	haq·qee·qa·yo·wn	𐤄𐤒𐤉𐤒𐤉𐤅𐤍	

he replied	vay·yo·mer	ויאמר	
“ I do ”	he·tev	היטב	
“ I am angry	cha·rah	חרה	
	lee	לי	
enough to	ad	עד	
die ! ”	ma·vet	מות	
said	vay·yo·mer	ויאמר	Jonah 4:10
But the LORD	YHVH	יהוה	
“ You	at·tah	אתה	
cared	chas·ta	חסת	
about	al	על	
the plant	haq·qee·qa·yo·wn	הקיקיון	
which	a·sher	אשר	
you neither	lo	לא	
tended	a·mal·ta	עמלת	
	bo	בו	
nor	ve·lo	ולא	
made grow	gid·dal·to	גדלתו	
in a night	sheb·bin	שבן	
	lay·lah	לילה	
It sprang up	ha·yah	היה	
in a night	u·vin	ובן	
	lay·lah	לילה	
and perished	a·vad	אבד	
So should I	va·a·nee	ואני	Jonah 4:11
not	lo	לא	
care	a·chus	אחוס	

about	al	על
of Nineveh	nee·ne·veh	נינוה
city	ha·eer	העיר
the great	hag·ge·do·w·lah	הגדולה
which	a·sher	אשר
has	yesh	יש
	bah	בה
more than	har·beh	הרבה
120,000 {}	mish·tem	משתים
	es·reh	עשרה
	rib·bo	רבו
people	a·dam	אדם
who	a·sher	אשר
cannot	lo	לא
tell	ya·da	ידע
	ben	בין
their right hand	ye·mee·no	ימינו
from their left	lis·mo·lo	לשמאלו
cattle as well ? ”	u·ve·he·mah	ובהמה
and many	rab·bah	רבה

Micah

BSB Translation	Transliteration	Original Hebrew	
[This is] the word	de·var	דבר	Micah 1:1
of the LORD	YHVH	יהוה	
that	a·sher	אשר	
came	ha·yah	היה	

to	el		
Micah	mee·khah	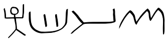	
the Moreshite	ham·mo·rash·tee	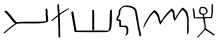	
in the days	bee·me		
of Jotham	yo·w·tam		
Ahaz	a·chaz	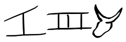	
and Hezekiah	ye·chiz·qee·yah	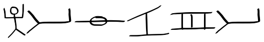	
kings	mal·khe	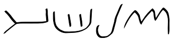	
of Judah —	ye·hu·dah	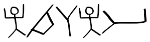	
what	a·sher		
he saw	cha·zah	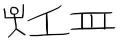	
regarding	al		
Samaria	sho·me·ro·wn		
and Jerusalem :	vee·ru·sha·lim		
Hear	shim·u		Micah 1:2
O peoples	am·meem		
all of you	kul·lam	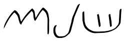	
listen	haq·shee·vee	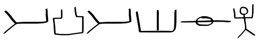	
O earth	e·rets		
and everyone in it !	u·me·lo·ah		
bear	vee·hee	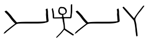	
May the Lord	a·do·nay		
GOD	YHVH		
against you	ba·khem		
witness	le·ed		
the Lord	a·do·nay		
temple	me·he·khal	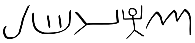	

from His holy	qa·de·sho	קדשו	
For	kee	כי	Micah 1:3
behold	hin·neh	הנה	
the LORD	YHVH	יהוה	
comes forth	yo·tse	יצא	
from His dwelling place	mim·me·qo·w·mo	ממקומו	
He will come down	ve·ya·rad	וירד	
and tread	ve·da·rakh	ודרך	
on	al	על	
the high places	ba·mo·tē	במותי	
of the earth	a·rets	ארץ	
will melt	ve·na·mas·su	ונמסו	Micah 1:4
The mountains	he·ha·reem	ההרים	
beneath Him	tach·taw	תחתיו	
and the valleys	ve·ha·a·ma·qeem	והעמקים	
will split apart	yit·baq·qa·u	יתבקעו	
like wax	kad·do·w·nag	כדונג	
before	mip·pe·ne	מפני	
the fire	ha·esh	האש	
like water	ke·ma·yim	כמים	
rushing down	mug·ga·reem	מגרים	
a slope	be·mo·w·rad	במורד	
for the transgression	be·phe·sha	בפשע	Micah 1:5
of Jacob	ya·a·qov	יעקב	
All	kal	כל	
this [is]	zot	זאת	
and the sins	u·ve·chat·to·wt	ובחטאות	

of the house	bet	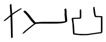	
of Israel	yis·ra·el	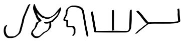	
What	mee	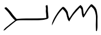	
[is] the transgression	phe·sha	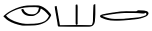	
of Jacob ?	ya·a·qov	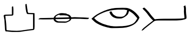	
Is it not	ha·lo·w	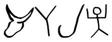	
Samaria ?	sho·me·ro·wn	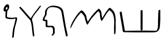	
And what	u·mee	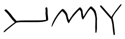	
is the high place	ba·mo·wt	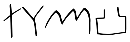	
of Judah ?	ye·hu·dah	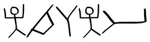	
Is it not	ha·lo·w	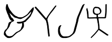	
Jerusalem ?	ye·ru·sha·lim	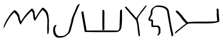	
Therefore I will make	ve·sam·tee	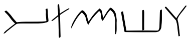	Micah 1:6
Samaria	sho·me·ro·wn	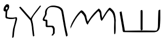	
a heap of rubble	le·ee	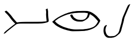	
in the open field	has·sa·deh	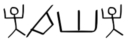	
a planting area	le·mat·ta·e	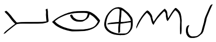	
for a vineyard	kha·rem	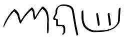	
I will pour	ve·hig·gar·tee	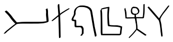	
into the valley	lag·gay	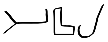	
her stones	a·va·ne·ha	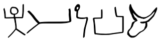	
her foundations	vee·so·de·ha	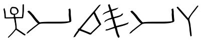	
and expose	a·gal·leh	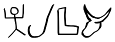	
All	ve·khal	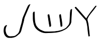	Micah 1:7
her carved images	pe·see·le·ha	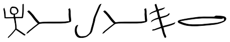	
will be smashed to pieces	yuk·kat·tu	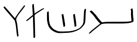	
all	ve·khal	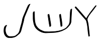	

her wages	et·nan·ne·ha	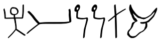	
will be burned	yis·sa·re·phu		
in the fire	va·esh		
all	ve·khal		
her idols	a·tsab·be·ha		
and I will destroy	a·seem	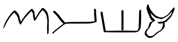	
	she·ma·mah		
Since	kee	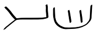	
the wages	me·et·nan		
of a prostitute	zo·w·nah	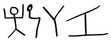	
she collected	qib·ba·tsah	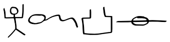	
	ve·ad		
they	et·nan		
on a prostitute	zo·w·nah	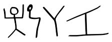	
will be used again	ya·shu·vu		
Because of	al		Micah 1:8
this	zot		
I will lament	es·pe·dah		
and wail	ve·e·lee·lah	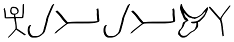	
I will walk	e·le·khah		
barefoot	shē·lal	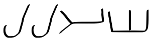	
and naked	ve·a·ro·wm		
I will howl	e·e·seh		
	mis·ped		
like a jackal	kat·tan·neem	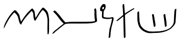	
and mourn	ve·e·vel		
like	kiv·no·wt		

an ostrich	ya·a·nah	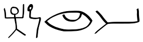	
For	kee	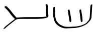	Micah 1:9
is incurable	a·nu·shah	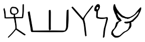	
her wound	mak·ko·w·te·ha	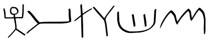	
-	kee	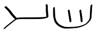	
it has reached	va·ah	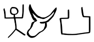	
	ad	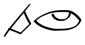	
even Judah	ye·hu·dah	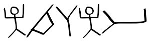	
it has approached	na·ga	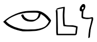	
as far as	ad	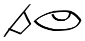	
the gate	sha·ar	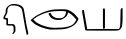	
of my people	am·mee	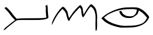	
	ad	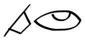	
Jerusalem itself	ye·ru·sha·lim	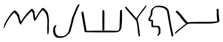	
in Gath	be·gat	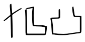	Micah 1:10
Do not	al	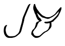	
tell it	tag·gee·du	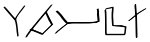	
do not weep	ba·kho	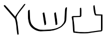	
	al	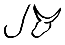	
at all	tiv·ku	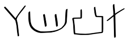	
	be·vet	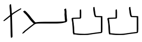	
in Beth-leaphrah	le·aph·rah	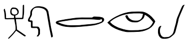	
in the dust	a·phar	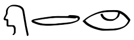	
Roll	hit·pal·la·she·tī	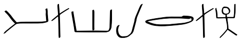	
Depart	iv·ree	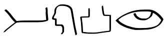	Micah 1:11
	la·khem	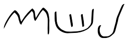	
O dwellers	yo·wo·she·vet	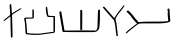	

of Shaphir	sha·pheer		
nakedness	er·yah		
in shameful	vo·shet	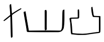	
will not	lo		
come out	ya·tse·ah		
The dwellers	yo·wo·she·vet		
of Zaanan	tsa·a·nan		
is in mourning	mis·pad		
	bet	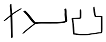	
Beth-ezel	ha·e·tsel		
is taken	yiq·qach	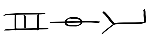	
from you	mik·kem		
its support	em·da·to		
For	kee	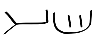	Micah 1:12
pined	cha·lah	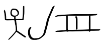	
for good	le·to·wv		
the dwellers	yo·wo·she·vet		
of Maroth	ma·ro·wt		
but	kee	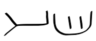	
came down	ya·rad		
calamity	ra		
from	me·et		
the LORD	YHVH		
even to the gate	le·sha·ar		
of Jerusalem	ye·ru·sha·lim		
Harness	re·tom		Micah 1:13
your chariot	ham·mer·ka·vah		

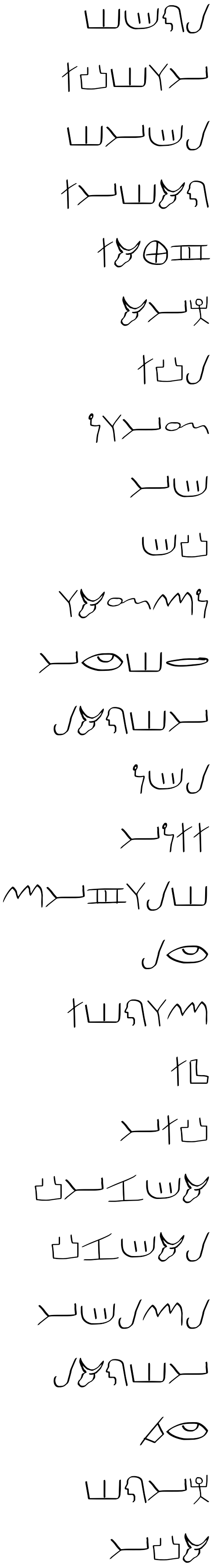

horses	la·re·khesh	
O dweller	yo·wo·she·vet	
of Lachish	la·kheesh	
the beginning	re·sheet	
of sin	chat·tat	
You were	hee	
to the Daughter	le·vat	
of Zion	tsee·yo·wn	
for	kee	
in you	vakh	
were found	nim·tse·u	
the transgressions	pish·e	
of Israel	yis·ra·el	
Therefore	la·khen	Micah 1:14
send	tit·te·nee	
farewell gifts	shil·lu·cheem	
to	al	
	mo·w·re·shet	
Moresheth-gath	gat	
the houses	bat·te	
of Achzib	akh·zeev	
[will] prove deceptive	le·akh·zav	
to the kings	le·mal·khe	
of Israel	yis·ra·el	
I will again	od	Micah 1:15
a conqueror	hay·yo·resh	
bring	a·vee	

against you	lakh	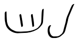	
O dweller	yo·wo·she·vet		
of Mareshah	ma·re·shah		
to	ad		
Adullam	ʿad·dul·lam		
will come	ya·vo·w		
The glory	ke·vo·wd		
of Israel	yis·ra·el	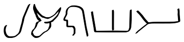	
Shave yourselves bald	qa·re·chee	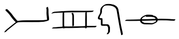	Micah 1:16
and cut off your hair	va·goz·zee		
in mourning for	al		
children	be·ne	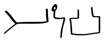	
your precious	ta·a·nu·ga·yikh		
make yourselves	har·chi·vee	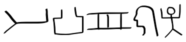	
as bald	qa·re·cha·tekh	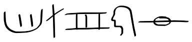	
as an eagle	kan·ne·sher	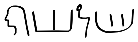	
for	kee	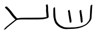	
into exile	ga·lu	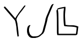	
they will go from you	mim·mekh		
Woe	ho·w		Micah 2:1
to those who devise	cho·she·ve		
iniquity	a·ven		
and plot	u·pho·a·le		
evil	ra		
on	al		
their beds !	mish·ke·vo·w·tam		
light	be·o·wr		

At morning's	hab·bo·qer	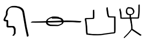	
they accomplish it	ya·a·su·ha		
because	kee	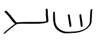	
is	yesh	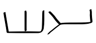	
the power	le·el		
in their hands	ya·dam	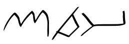	
They covet	ve·cha·me·du	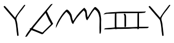	Micah 2:2
fields	sa·do·wt		
and seize them	ve·ga·za·lu	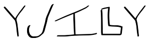	
houses	u·vat·teem		
they take away	ve·na·sa·u	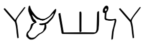	
They deprive	ve·a·she·qu		
a man	ge·ver		
of his home	u·ve·to	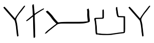	
a fellow man	ve·eesh	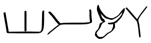	
of his inheritance	ve·na·cha·la·to	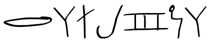	
Therefore	la·khen		Micah 2:3
this is what	koh	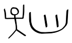	
says :	a·mar		
the LORD	YHVH		
	hin·nee	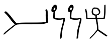	
" I am planning	cho·shev	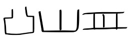	
against	al		
nation	ham·mish·pa·chah		
this	haz·zot		
a disaster	ra·ah		
which	a·sher		

you cannot	lo		
free	ta·mee·shu	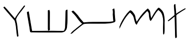	
from	mish·sham		
your necks	tsaw·ve·ro·te·khem	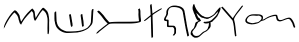	
Then you will not	ve·lo		
walk	te·le·khu	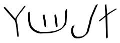	
so proudly	ro·w·mah		
for	kee	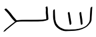	
will be a time	et		
of calamity	ra·ah		
it	hee	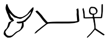	
day	bay·yo·wm	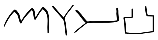	Micah 2:4
In that	ha·hu		
they will take up	yis·sa		
against you	a·le·khem	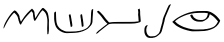	
a proverb	ma·shal	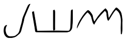	
and taunt you	ve·na·hah		
lamentation	ne·hee		
with this bitter	nih·yah	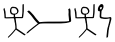	
- :	a·mar		
‘ We are utterly ruined	sha·do·wd	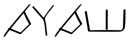	
!	ne·shad·du·nu		
the portion	che·leq	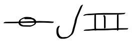	
of my people	am·mee		
He has changed	ya·meer		
How	ekh	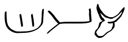	
He has removed [it]	ya·meesh	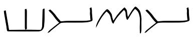	

from me !	lee	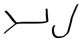	
to traitors ’”	le·sho·w·vev		
our fields	sa·de·nu	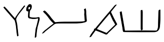	
He has allotted	ye·chal·leq	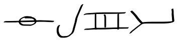	
Therefore	la·khen		Micah 2:5
no one	lo		
you will have	yih·yeh	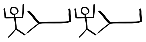	
	le·kha	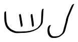	
to divide	mash·leekh	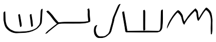	
the land	che·vel	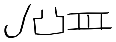	
by lot	be·go·w·ral		
in the assembly	biq·hal	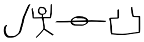	
of the LORD	YHVH		
“ Do not	al		Micah 2:6
preach ”	tat·ti·phu	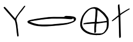	
they preach	yat·tee·phun	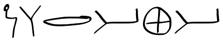	
“ Do not	lo		
preach	yat·ti·phu	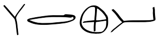	
these things	la·el·leh		
will not	lo		
overtake us ”	yis·sag		
disgrace	ke·lim·mo·wt	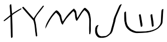	
Should it be said	he·a·mur		Micah 2:7
O house	bet	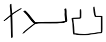	
of Jacob	ya·a·qov	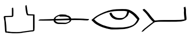	
impatient ?	ha·qa·tsar	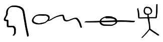	
“ Is the Spirit	ru·ach		

of the LORD	YHVH	יהוה	
	im	אם	
Are these	el·leh	אלה	
the things He does ? ”	ma·a·la·law	מעלליו	
Do not	ha·lo·w	הלוא	
My words	de·va·ray	דברי	
bring good	ye·tee·vu	ייטיבו	
to him	im	עם	
uprightly ?	hay·ya·shar	הישר	
who walks	ho·w·lekh	הולך	
But of late	ve·et·mul	ואתמול	Micah 2:8
My people	am·mee	עמי	
like an enemy :	le·o·w·yev	לאויב	
have risen up	ye·qo·w·mem	יקומם	
	mim·mul	ממול	
robe	sal·mah	שלמה	
the splendid	e·der	אדר	
You strip off	taph·shi·tun	תפשטון	
passersby	me·o·ve·reem	מעברים	
from unsuspecting	be·tach	בטח	
like men returning	shu·ve	שובי	
from battle	mil·cha·mah	מלחמה	
the women	ne·she	נשי	Micah 2:9
of My people	am·mee	עמי	
You drive	te·ga·re·shun	תגרשון	
homes	mib·bet	מבית	
from their pleasant	ta·a·nu·ge·ha	תענגיה	

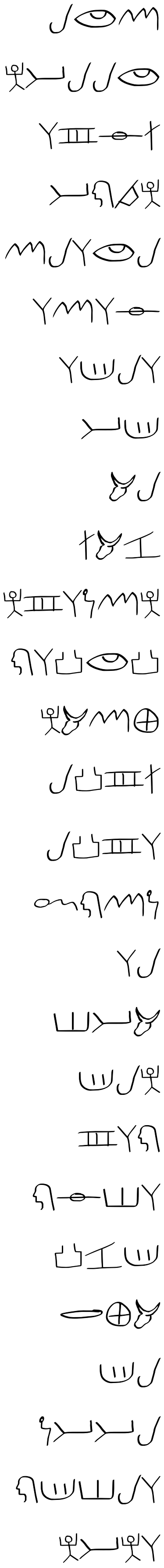

from	me·al	
their children	o·la·le·ha	
You take away	tiq·chu	
My blessing	ha·da·ree	
forever	le·o·w·lam	
Arise	qu·mu	Micah 2:10
and depart	u·le·khu	
for	kee	
is not	lo	
this	zot	
your place of rest	ham·me·nu·chah	
because	ba·a·vur	
its defilement	ta·me·ah	
brings destruction —	te·chab·bel	
destruction !	ve·che·vel	
a grievous	nim·rats	
If	lu	Micah 2:11
a man	eesh	
were to come	ho·lekh	
of wind	ru·ach	
falsely	va·she·qer	
and say	kiz·zev	
“ I will preach	at·tiph	
to you	le·kha	
of wine	lay·ya·yin	
and strong drink ”	ve·lash·she·khar	
he would be	ve·ha·yah	

just the preacher	mat·teeph	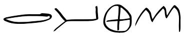	
people !	ha·am	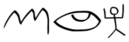	
for this	haz·zeh	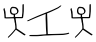	
I will surely	a·soph	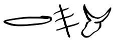	Micah 2:12
gather	e·e·soph	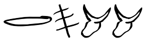	
O Jacob	ya·a·qov	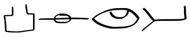	
all of you	kul·lakh	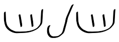	
I will collect	qab·bets	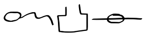	
	a·qab·bets	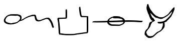	
the remnant	she·e·reet	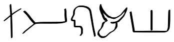	
of Israel	yis·ra·el	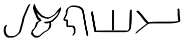	
together	ya·chad	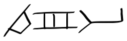	
I will bring them	a·see·men·nu	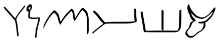	
like sheep	ke·tson	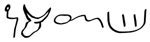	
in a pen	bats·rah	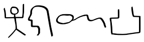	
like a flock	ke·e·der	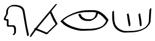	
in the midst	be·to·wkh	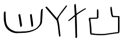	
of its pasture —	had·da·ve·ro	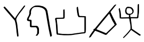	
a noisy	te·hee·me·nah	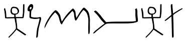	
throng	me·a·dam	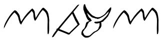	
will go up	a·lah	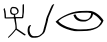	Micah 2:13
One who breaks open the way	hap·po·rets	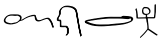	
before them	liph·ne·hem	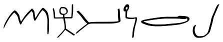	
they will break	pa·re·tsu	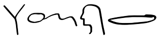	
through	vay·ya·a·vo·ru	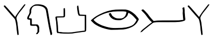	
the gate	sha·ar	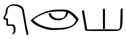	
and go out	vay·ye·tse·u	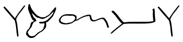	

by it	vo	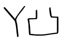	
will pass through	vay·ya·a·vor	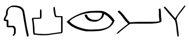	
Their King	mal·kam	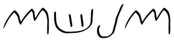	
before them	liph·ne·hem	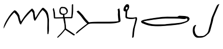	
the LORD	va·YHVH	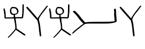	
as their leader	be·ro·sham	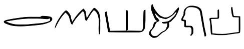	
Then I said :	va·o·mar	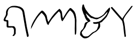	Micah 3:1
“ Hear	shim·u	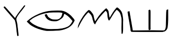	
now	na	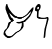	
O leaders	ra·she	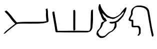	
of Jacob	ya·a·qov	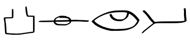	
you rulers	u·qe·tsee·ne	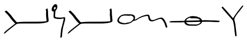	
of the house	bet	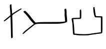	
of Israel	yis·ra·el	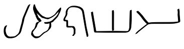	
Should you not	ha·lo·w	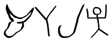	
	la·khem	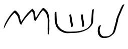	
know	la·da·at	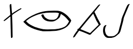	
-	et	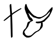	
justice ?	ham·mish·pat	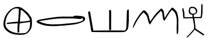	
You hate	so·ne·e	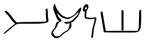	Micah 3:2
good	to·wv	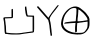	
and love	ve·o·ha·ve	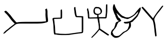	
evil	ra·ʿah	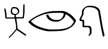	
You tear	go·ze·le	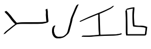	
the skin	o·w·ram	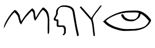	
from my people	me·a·le·hem	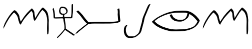	
and strip the flesh	u·she·e·ram	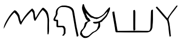	

from	me·al		
their bones	ats·mo·w·tam		
-	va·a·sher		Micah 3:3
You eat	a·khe·lu		
the flesh	she·er		
of my people	am·mee		
their skin	ve·o·w·ram		
	me·a·le·hem	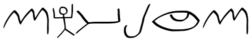	
after stripping off	hiph·shee·tu	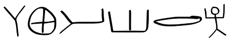	
-	ve·et		
their bones	ats·mo·te·hem		
and breaking	pits·tse·chu		
You chop them up	u·pha·re·su		
like [flesh]	ka·a·sher		
for the [cooking] pot	bas·seer		
like meat	u·khe·va·sar		
in	be·to·wkh		
a cauldron ”	qal·la·chat	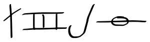	
Then	az		Micah 3:4
they will cry out	yiz·a·qu		
to	el		
the LORD	YHVH		
but He will not	ve·lo		
answer	ya·a·neh		
them	o·w·tam		
He will hide	ve·yas·ter		
His face	pa·naw	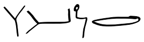	

from them	me·hem	מהם	
time	ba·et	בעת	
At that	ha·hee	ההיא	
because of	ka·a·sher	כאשר	
the evil	he·re·u	הרעו	
they have done	ma·al·le·hem	מעלליהם פ	
This is what	koh	כה	Micah 3:5
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
“ As for	al	על	
the prophets	han·ne·vee·eem	הנביאים	
astray	ham·mat·eem	המתעים	
-	et	את	
who lead My people	am·mee	עמי	
while they chew	han·no·she·kheem	הנשכים	
with their teeth	be·shin·ne·hem	בשניהם	
who proclaim	ve·qa·re·u	וקראו	
peace	sha·lo·wm	שלום	
-	va·a·sher	ואשר	
nothing	lo	לא	
who puts	yit·ten	יתן	
against one	al	על	
their mouths :	pee·hem	פיהם	
but declare	ve·qid·de·shu	וקדשו	
in	a·law	עליו	
war	mil·cha·mah	מלחמה	
Therefore	la·khen	לכן	Micah 3:6

night	lay·lah	
will come over you	la·khem	
without visions	me·cha·zo·wn	
and darkness	ve·cha·she·khah	
	la·khem	
without divination	miq·qe·som	
will set	u·va·ah	
The sun	hash·she·mesh	
on	al	
these prophets	han·ne·vee·eem	
will turn black	ve·qa·dar	
over them	a·le·hem	
and the daylight	hay·yo·wm	
will be ashamed	u·vo·shu	Micah 3:7
Then the seers	ha·cho·zeem	
will be disgraced	ve·cha·phe·ru	
and the diviners	haq·qo·se·meem	
cover	ve·a·tu	
	al	
their mouths	sa·pham	
They will all	kul·lam	
because	kee	
[there is] no	en	
answer	ma·a·neh	
from God ”	e·lo·heem	
however	ve·u·lam	Micah 3:8
As for me	a·no·khee	

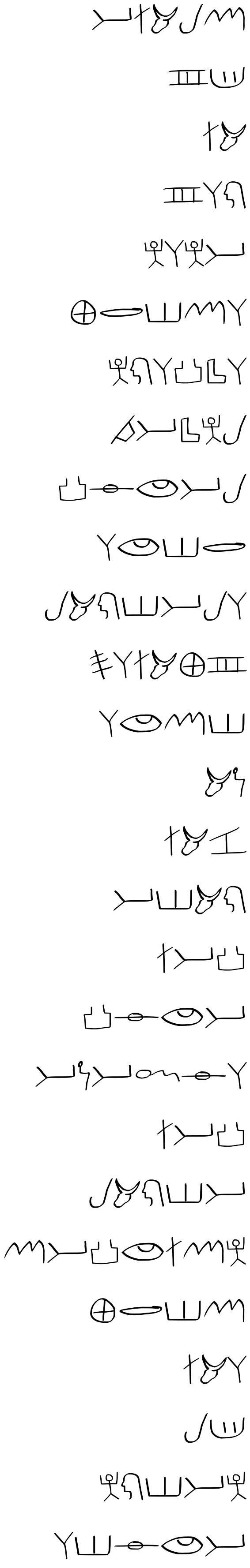

I am filled	ma·le·tee	
with power	kho·ach	
by	et	
the Spirit	ru·ach	
of the LORD	YHVH	
with justice	u·mish·pat	
and courage	u·ge·vu·rah	
to declare	le·hag·geed	
to Jacob	le·ya·a·qov	
his transgression	pish·o	
and to Israel	u·le·yis·ra·el	
his sin	chat·ta·to	
hear	shim·u	Micah 3:9
Now	na	
this	zot	
O leaders	ra·she	
of the house	bet	
of Jacob	ya·a·qov	
and rulers	u·qe·tsee·ne	
of the house	bet	
of Israel	yis·ra·el	
who despise	ha·ma·ta·a·veem	
justice	mish·pat	
-	ve·et	
all	kal	
that is right	hay·sha·rah	
and pervert	ye·aq·qe·shu	

who build	bo·neh		Micah 3:10
Zion	tsee·yo·wn	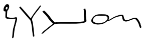	
with bloodshed	be·da·meem		
and Jerusalem	vee·ru·sha·lim		
with iniquity	be·aw·lah		
Her leaders	ra·she·ha	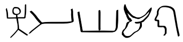	Micah 3:11
for a bribe	be·sho·chad	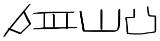	
judge	yish·po·tu		
her priests	ve·kho·ha·ne·ha		
for a price	bim·cheer	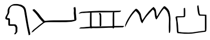	
teach	yo·w·ru		
and her prophets	u·ne·vee·e·ha	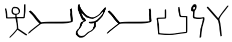	
for money	be·khe·seph		
practice divination	yiq·so·mu		
upon	ve·al		
the LORD	YHVH		
Yet they lean	yish·sha·e·nu		
saying	le·mor		
“ Is not	ha·lo·w		
the LORD	YHVH		
among us ?	be·qir·be·nu	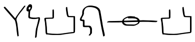	
No	lo		
can come	ta·vo·w		
upon us ”	a·le·nu	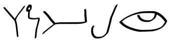	
disaster	ra·ah		
Therefore	la·khen		Micah 3:12
because of you	big·lal·khem	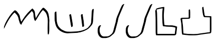	

Zion	tsee·yo·wn	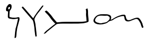	
like a field	sa·deh	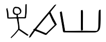	
will be plowed	te·cha·resh	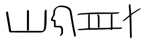	
Jerusalem	vee·ru·sha·lim	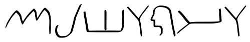	
a heap of rubble	ee·yeen	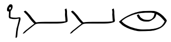	
will become	tih·yeh	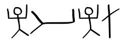	
mount	ve·har	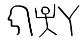	
and the temple	hab·ba·yit	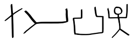	
ridge	le·va·mo·wt	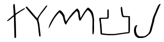	
a wooded	ya·ar	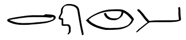	
-	ve·ha·yah	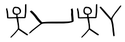	Micah 4:1
In the last	be·a·cha·reet	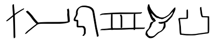	
days	hay·ya·meem	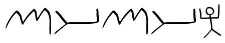	
will be	yih·yeh	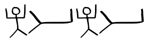	
the mountain	har	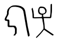	
of the house	bet	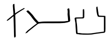	
of the LORD	YHVH	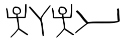	
established	na·kho·wn	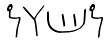	
as the chief	be·rosh	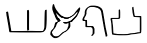	
of the mountains	he·ha·reem	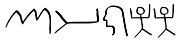	
it will be raised	ve·nis·sa	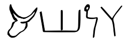	
above	hu	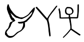	
the hills	mig·ge·va·o·wt	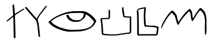	
will stream	ve·na·ha·ru	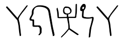	
to it	a·law	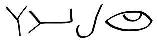	
and the peoples	am·meem	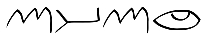	
will come	ve·ha·le·khu	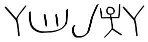	Micah 4:2

nations	go·w·yim	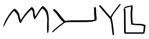	
And many	rab·beem	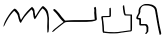	
and say :	ve·a·me·ru		
“ Come	le·khu		
let us go up	ve·na·a·leh		
to	el		
the mountain	har		
of the LORD	YHVH		
to	ve·el		
the house	bet	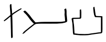	
of the God	e·lo·he		
of Jacob	ya·a·qov	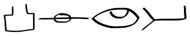	
He will teach us	ve·yo·w·re·nu		
His ways	mid·de·ra·khaw	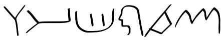	
so that we may walk	ve·ne·le·khah	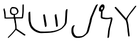	
in His paths ”	be·o·re·cho·taw	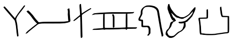	
For	kee	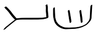	
from Zion	mits·tsee·yo·wn		
will go forth	te·tse		
the law	to·w·rah		
and the word	u·de·var		
of the LORD	YHVH		
from Jerusalem	mee·ru·sha·lim		
Then He will judge	ve·sha·phat		Micah 4:3
between	ben	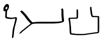	
peoples	am·meem		
many	rab·beem	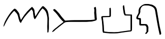	

and arbitrate	ve·ho·w·khee·ach	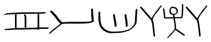	
nations	le·go·w·yim		
for strong	a·tsu·meem		
	ad		
far and wide	ra·cho·wq		
Then they will beat	ve·khit·te·tu		
their swords	char·vo·te·hem		
into plowshares	le·it·teem	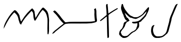	
and their spears	va·cha·nee·to·te·hem		
into pruning hooks	le·maz·me·ro·wt		
will no longer	lo		
take up	yis·u		
Nation	go·w		
against	el		
nation	go·w		
the sword	che·rev		
nor	ve·lo		
will they train	yil·me·dun		
anymore	o·wd		
for war	mil·cha·mah	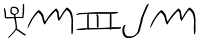	
will sit	ve·ya·she·vu	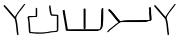	Micah 4:4
And each man	eesh	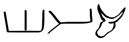	
under	ta·chat	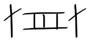	
his own vine	gaph·no		
[and] under	ve·ta·chat	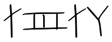	
his own fig tree	te·e·na·to		
with no	ve·en		

one to frighten him	ma·cha·reed	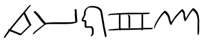	
For	kee	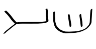	
the mouth	phee		
of the LORD	YHVH	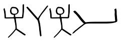	
of Hosts	tse·va·o·wt		
has spoken	dib·ber		
Though	kee	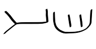	Micah 4:5
	kal	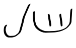	
of the peoples	ha·am·meem		
may walk	ye·le·khu	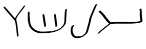	
each	eesh	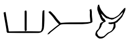	
in the name	be·shem	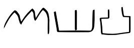	
of his god	e·lo·haw		
yet we	va·a·nach·nu	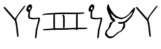	
will walk	ne·lekh	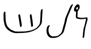	
in the name	be·shem	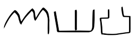	
of the LORD	YHVH	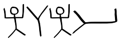	
our God	e·lo·he·nu	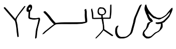	
forever	le·o·w·lam		
and ever	va·ed		
day ”	bay·yo·wm	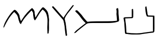	Micah 4:6
“ On that	ha·hu	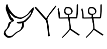	
declares	ne·um		
the LORD	YHVH	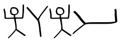	
“ I will gather	o·se·phah		
the lame	hats·tso·le·ah	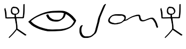	
the outcast	ve·han·nid·da·chah	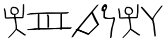	

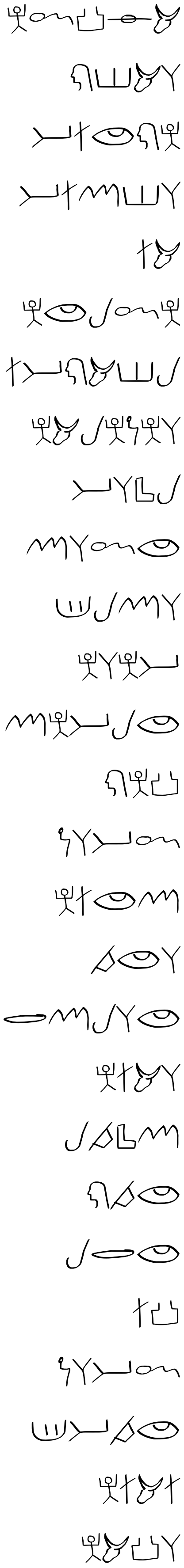

I will assemble	a·qab·be·tsah	
even those whom	va·a·sher	
I have afflicted	ha·re·o·tee	
And I will make	ve·sam·tee	Micah 4:7
-	et	
the lame	hats·tso·le·ah	
into a remnant	lish·e·reet	
and the outcast	ve·han·na·ha·la·ah	
nation	le·go·w	
into a strong	a·tsum	
will rule	u·ma·lakh	
Then the LORD	YHVH	
over them	a·le·hem	
in Mount	be·har	
Zion	tsee·yo·wn	
from that day	me·at·tah	
and forever	ve·ad	
	o·w·lam	
And you	ve·at·tah	Micah 4:8
O watchtower	mig·dal	
of the flock	e·der	
O stronghold	o·phel	
of the Daughter	bat	
of Zion —	tsee·yo·wn	
to you	a·de·kha	
will be restored	te·teh	
will come	u·va·ah	

dominion	ham·mem·sha·lah		
the former	ha·ri·sho·nah		
sovereignty	mam·le·khet		
to the Daughter	le·vat		
of Jerusalem ”	ye·ru·sha·lim		
do you now	at·tah		Micah 4:9
Why	lam·mah		
cry	ta·ree·ee	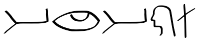	
aloud ?	re·a		
king	ha·me·lekh		
Is there no	en	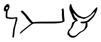	
among you ?	bakh	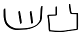	
Has	im		
your counselor	yo·w·a·tsekh		
perished	a·vad	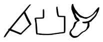	
so that	kee	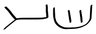	
grips you	he·che·zee·qekh	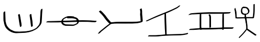	
anguish	cheel	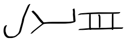	
like a woman in labor ?	kay·yo·w·le·dah		
Writhe	chu·lee		Micah 4:10
in agony	va·go·chee	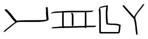	
O Daughter	bat		
of Zion	tsee·yo·wn	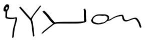	
like a woman in labor	kay·yo·w·le·dah		
For	kee	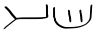	
now	at·tah		
you will leave	te·tse·ee		

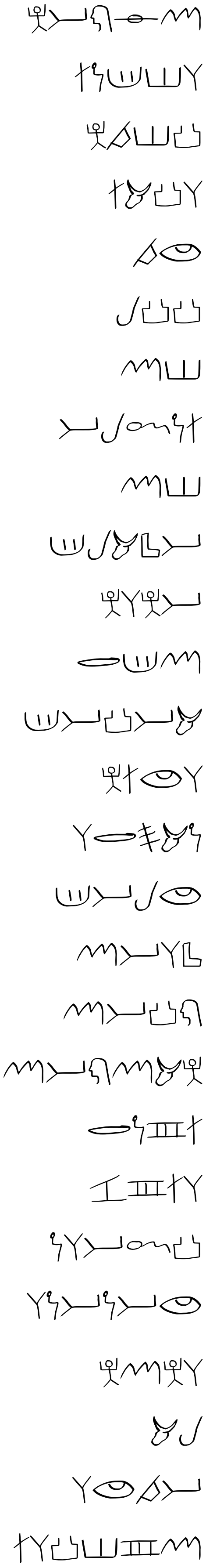

the city	miq·qir·yah	
and camp	ve·sha·khant	
in the open fields	bas·sa·deh	
You will go	u·vat	
to	ad	
Babylon	ba·vel	
there	sham	
you will be rescued	tin·na·tse·lee	
there	m	
will redeem you	yig·a·lekh	
the LORD	YHVH	
from the hand	mik·kaph	
of your enemies !	o·ye·va·yikh	
But now	ve·at·tah	Micah 4:11
have assembled	ne·es·phu	
against you	a·la·yikh	
nations	go·w·yim	
many	rab·beem	
saying	ha·o·me·reem	
“ Let her be defiled	te·che·naph	
	ve·ta·chaz	
on Zion ”	be·tsee·yo·wn	
and let us feast our eyes	e·ne·nu	
But they	ve·hem·mah	Micah 4:12
do not	lo	
know	ya·de·u	
the thoughts	mach·she·vo·wt	

of the LORD	YHVH	
or	ve·lo	
understand	he·vee·nu	
His plan	a·tsa·to	
for	kee	
He has gathered them	qib·be·tsam	
like sheaves	ke·a·meer	
to the threshing floor	go·re·nah	
Rise	qu·mee	Micah 4:13
and thresh	va·do·wo·shee	
O Daughter	vat	
of Zion	tsee·yo·wn	
for	kee	
horns	qar·nekh	
I will give you	a·seem	
of iron	bar·zel	
and hooves	u·phar·so·ta·yikh	
	a·seem	
of bronze	ne·chu·shah	
to break to pieces	va·ha·diq·qo·wt	
peoples	am·meem	
many	rab·beem	
Then you will devote	ve·ha·cha·ram·tee	
to the LORD	la·YHVH	
their gain	bits·am	
their wealth	ve·che·lam	
to the Lord	la·a·do·wn	

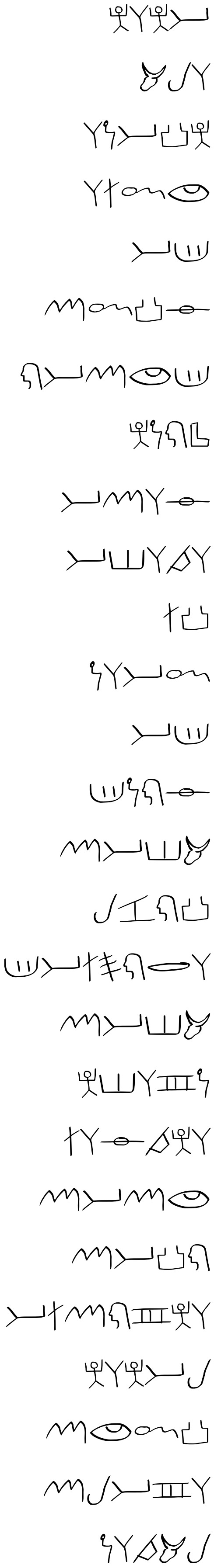

of all	kal	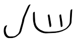	
the earth	ha·a·rets	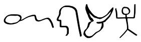	
Now	at·tah	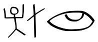	Micah 5:1
mobilize your troops	tit·go·de·dee	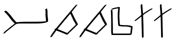	
O daughter	vat	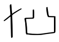	
of troops	ge·dud	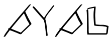	
for a siege	ma·tso·wr	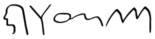	
is laid	sam	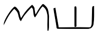	
against us !	a·le·nu	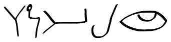	
With a rod	bash·she·vet	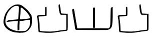	
they will strike	yak·ku	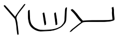	
-	al	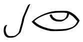	
the cheek	hal·le·chee	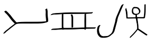	
-	et	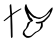	
of the judge	sho·phet	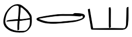	
of Israel	yis·ra·el	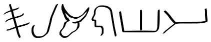	
But you	ve·at·tah	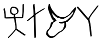	Micah 5:2
	bet	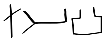	
Bethlehem	le·chem	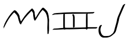	
Ephrathah	eph·ra·tah	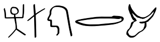	
small	tsa·eer	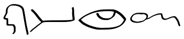	
who are	lih·yo·wt	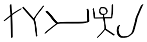	
among the clans	be·al·phe	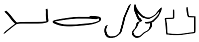	
of Judah	ye·hu·dah	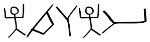	
out of you	mim·me·kha	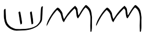	
for Me	lee	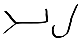	
will come forth	ye·tse	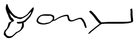	

One to be	lih·yo·wt	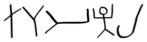	
ruler	mo·wo·shel		
over Israel —	be·yis·ra·el	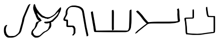	
One whose origins	u·mo·w·tsa·o·taw		
are of old	miq·qe·dem	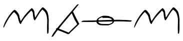	
from the days	mee·me	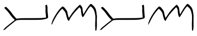	
of eternity	o·w·lam		
Therefore	la·khen		Micah 5:3
[Israel] will be abandoned	yit·te·nem		
until	ad		
	et		
she who is in labor	yo·w·le·dah		
has given birth	ya·la·dah	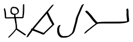	
then the rest	ve·ye·ter	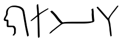	
of His brothers	e·chaw	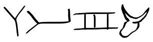	
will return	ye·shu·vun		
to	al		
the children	be·ne	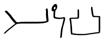	
of Israel	yis·ra·el	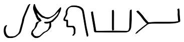	
He will stand	ve·a·mad		Micah 5:4
and shepherd [His flock]	ve·ra·ah		
in the strength	be·oz		
of the LORD	YHVH		
in the majestic	big·o·wn		
name	shem		
of the LORD	YHVH		
His God	e·lo·haw		

And they will dwell securely	ve·ya·sha·vu	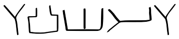	
for	kee	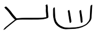	
then	at·tah	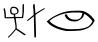	
His greatness will extend	yig·dal	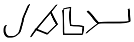	
to	ad	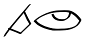	
the ends	aph·se	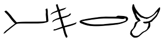	
of the earth	a·rets	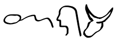	
will be	ve·ha·yah	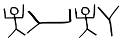	Micah 5:5
And He	zeh	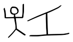	
our peace	sha·lo·wm	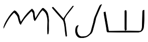	
Assyria	ash·shur	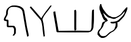	
when	kee	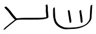	
invades	ya·vo·w	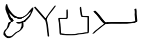	
our land	ve·ar·tse·nu	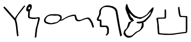	
and	ve·khee	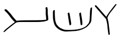	
tramples	yid·rokh	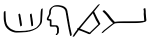	
our citadels	be·ar·me·no·te·nu	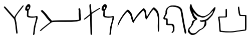	
We will raise	va·ha·qe·mo·nu	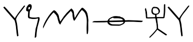	
against it	a·law	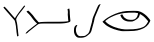	
seven	shiv·ah	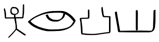	
shepherds	ro·eem	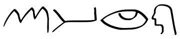	
even eight	u·she·mo·nah	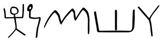	
leaders	ne·see·khe	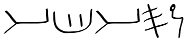	
of men	a·dam	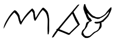	
And they will rule	ve·ra·u	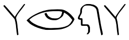	Micah 5:6
-	et	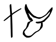	
the land	e·rets	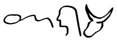	

of Assyria	ash·shur	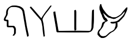	
with the sword	ba·che·rev	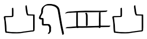	
and	ve·et		
the land	e·rets		
of Nimrod	nim·rod	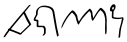	
with the blade drawn	biph·ta·che·ha		
So He will deliver us	ve·hits·tseel		
Assyria	me·ash·shur		
when	kee	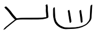	
invades	ya·vo·w		
our land	ve·ar·tse·nu		
and	ve·khee		
marches	yid·rokh		
into our borders	big·vu·le·nu		
will be	ve·ha·yah	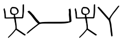	Micah 5:7
Then the remnant	she·e·reet		
of Jacob	ya·a·qov		
in the midst	be·qe·rev	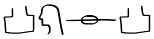	
peoples	am·meem		
of many	rab·beem	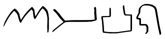	
like dew	ke·tal		
from	me·et		
the LORD	YHVH		
like showers	kir·vee·veem	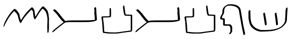	
on	a·le	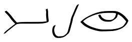	
the grass	e·sev	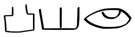	
which	a·sher		

do not	lo	
wait	ye·qaw·veh	
for man	le·eesh	
or	ve·lo	
linger	ye·ya·chel	
for mankind	liv·ne	
	a·dam	
will be	ve·ha·yah	Micah 5:8
Then the remnant	she·e·reet	
of Jacob	ya·a·qov	
among the nations	bag·go·w·yim	
in the midst	be·qe·rev	
peoples	am·meem	
of many	rab·beem	
like a lion	ke·ar·yeh	
among the beasts	be·va·ha·mo·wt	
of the forest	ya·ar	
like a young lion	kikh·pheer	
among flocks	be·ʿɛd·rē	
of sheep	tson	
which	a·sher	
as	im	
it passes through	a·var	
tramples	ve·ra·mas	
and tears	ve·ta·raph	
with no	ve·en	
one to rescue them	mats·tseel	

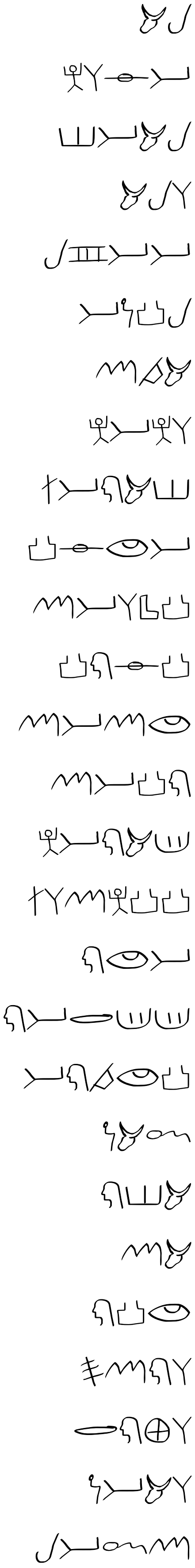

will be lifted	ta·rom	תרם	Micah 5:9
Your hand	ya·de·kha	ידך	
over	al	על	
your foes	tsa·re·kha	צריך	
and all	ve·khal	וכל	
your enemies	o·ye·ve·kha	איביך	
will be cut off	yik·ka·re·tu	יכרתו	
“ -	ve·ha·yah	והיה	Micah 5:10
day ”	vay·yo·wm	ביום	
In that	ha·hu	ההוא	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
“ I will remove	ve·hikh·rat·tee	והכרתי	
your horses	su·se·kha	סוסיך	
from among you	miq·qir·be·kha	מקרבך	
and wreck	ve·ha·a·vad·tee	והאבדתי	
your chariots	mar·ke·vo·te·kha	מרכבתיך	
I will remove	ve·hikh·rat·tee	והכרתי	Micah 5:11
the cities	a·re	ערי	
of your land	ar·tse·kha	ארצך	
and tear down	ve·ha·ras·tee	והרסתי	
all	kal	כל	
your strongholds	miv·tsa·re·kha	מבצריך	
I will cut	ve·hikh·rat·tee	והכרתי	Micah 5:12
the sorceries	khe·sha·pheem	כשפים	
from your hand	mee·ya·de·kha	מידך	
fortune-tellers	u·me·o·wn·neem	ומעוננים	

no	lo		
and you will have	yih·yu		
	lakh	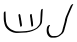	
I will also cut off	ve·hikh·rat·tee		Micah 5:13
the carved images	phe·see·le·kha	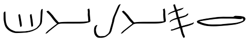	
and sacred pillars	u·mats·tse·vo·w·te·kha		
from among you	miq·qir·be·kha	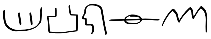	
so that you will no	ve·lo		
bow down	tish·ta·cha·veh		
longer	o·wd		
to the work	le·ma·a·seh		
of your own hands	ya·de·kha	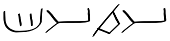	
I will root out	ve·na·tash·tee		Micah 5:14
the Asherah poles	a·she·re·kha	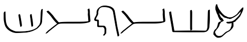	
from your midst	miq·qir·be·kha	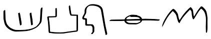	
and demolish	ve·hish·mad·tee		
your cities	a·re·kha	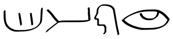	
I will take	ve·a·see·tee	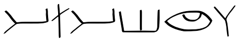	Micah 5:15
in anger	be·aph		
and wrath	u·ve·che·mah	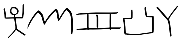	
vengeance	na·qam	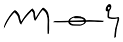	
	et		
upon the nations	hag·go·w·yim	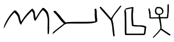	
that	a·sher		
have not	lo		
obeyed Me ”	sha·me·u		
Hear	shim·u		Micah 6:1

now	na		
-	et		
what	a·sher		
the LORD	YHVH		
says :	o·mer		
“ Arise	qum	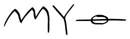	
plead your case	reev	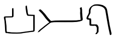	
before	et		
the mountains	he·ha·reem	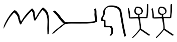	
hear	ve·tish·ma·nah		
and let the hills	hag·ge·va·o·wt	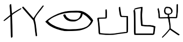	
your voice	qo·w·le·kha		
Hear	shim·u		Micah 6:2
O mountains	ha·reem	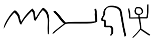	
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indictment	reev	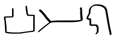	
the LORD’s	YHVH		
you enduring	ve·ha·e·ta·neem	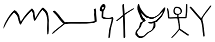	
foundations	mo·se·de		
of the earth	a·rets		
For	kee	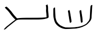	
has a case	reev	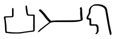	
the LORD	la·YHVH	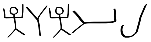	
against	im		
His people	am·mo		
it against	ve·im		
Israel :	yis·ra·el	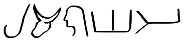	

and He will argue	yit·vak·kach		
‘ My people	am·mee		Micah 6:3
what	meh	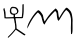	
have I done	a·see·tee	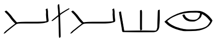	
to you ?	le·kha	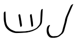	
how	u·mah		
I have wearied you !	hel·e·tee·kha		
Testify	a·neh		
against Me	bī	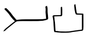	
For	kee	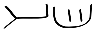	Micah 6:4
I brought you up	he·e·li·tee·kha	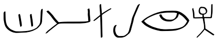	
from the land	me·e·rets		
of Egypt	mits·ra·yim		
from the house	u·mib·bet		
of slavery	a·va·deem		
and redeemed you	pe·dee·tee·kha	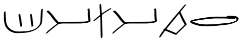	
I sent	va·esh·lach		
before you	le·pha·ne·kha	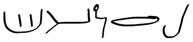	
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Moses	mo·sheh	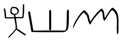	
as well as Aaron	a·ha·ron	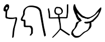	
and Miriam	u·mir·yam	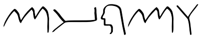	
My people	am·mee		Micah 6:5
remember	ze·khar	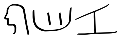	
	na		
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Balak	ba·laq	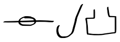	
king	me·lekh	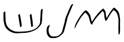	
of Moab	mo·w·av	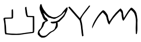	
and what	u·meh	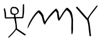	
answered	a·nah	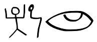	
-	o·to	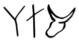	
Balaam	bil·am	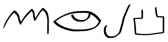	
son	ben	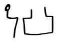	
of Beor	be·o·wr	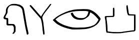	
Remember [your journey] from	min	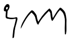	
Shittim	hash·shit·teem	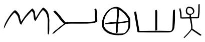	
to	ad	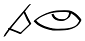	
Gilgal	hag·gil·gal	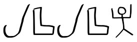	
so that	le·ma·an	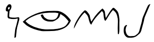	
you may acknowledge	da·at	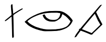	
the righteousness	tsid·qo·wt	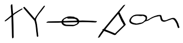	
of the LORD ’”	YHVH	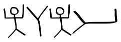	
With what	bam·mah	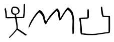	Micah 6:6
shall I come before	a·qad·dem	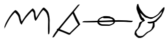	
the LORD	YHVH	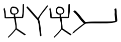	
when I bow	ik·kaph	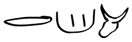	
before the God	le·lo·he	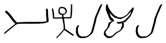	
on high ?	ma·ro·wm	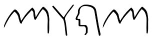	
Should I come to Him	ha·a·qad·de·men·nu	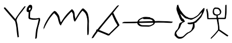	
with burnt offerings	ve·o·w·lo·wt	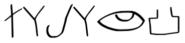	
calves ?	ba·a·ga·leem	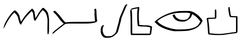	

with year-old	be·ne	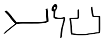	
	sha·nah	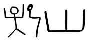	
be pleased	ha·yir·tseh	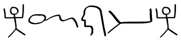	Micah 6:7
Would the LORD	YHVH		
with thousands	be·al·phe		
of rams	e·leem	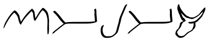	
with ten thousand	be·riv·vo·wt	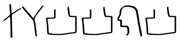	
rivers	na·cha·le	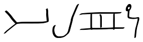	
of oil ?	sha·men		
Shall I present	ha·et·ten		
my firstborn	be·kho·w·ree		
for my transgression	pish·ee		
the fruit	pe·ree		
of my body	vit·nee		
[for] the sin	chat·tat	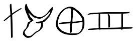	
of my soul ?	naph·shee		
He has shown	hig·geed	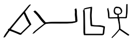	Micah 6:8
you	le·kha	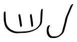	
O man	a·dam		
what [is]	mah	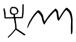	
good	to·wv		
And what	u·mah		
does the LORD	YHVH		
require	do·w·resh		
of you	mim·me·kha		
	kee	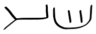	
but	im		

to act	a·so·wt		
justly	mish·pat		
to love	ve·a·ha·vat		
mercy	che·sed		
humbly	ve·hats·ne·a		
and to walk	le·khet		
with	im		
your God ?	e·lo·he·kha	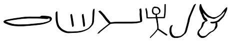	
The voice	qo·wl	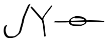	Micah 6:9
of the LORD	YHVH		
to the city	la·eer		
calls out	yiq·ra	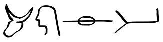	
(and it is sound wisdom	ve·tu·shee·yah		
to fear	yir·eh		
Your name):	she·me·kha		
“ Heed	shim·u		
the rod	mat·teh		
and the One	u·mee		
who ordained it	ye·a·dah		
Can I forget any longer	o·wd		Micah 6:10
	ha·ish		
O house	bet	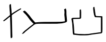	
of the wicked	ra·sha		
the treasures	o·tse·ro·wt		
of wickedness	re·sha		
ephah	ve·e·phat	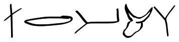	
and the short	ra·zo·wn		

which is accursed ?	ze·u·mah		
Can I excuse	ha·ez·keh	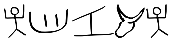	Micah 6:11
scales	be·mo·ze·ne		
dishonest	re·sha		
or bags	u·ve·khees		
weights ?	av·ne		
of false	mir·mah		
For	a·sher		Micah 6:12
the wealthy of the city	a·shee·re·ha	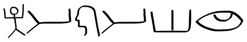	
are full of	ma·le·u		
violence	cha·mas	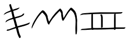	
and its residents	ve·yo·she·ve·ha		
speak	dib·be·ru	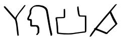	
lies	sha·qer	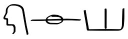	
their tongues	u·le·sho·w·nam		
are deceitful	re·mee·yah	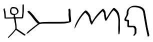	
in their mouths	be·phee·hem	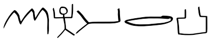	
Therefore	ve·gam		Micah 6:13
I	a·nee	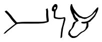	
severely	he·che·le·tee	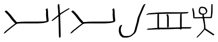	
am striking you	hak·ko·w·te·kha		
to ruin you	hash·mem		
because of	al		
your sins	chat·to·te·kha		
You	at·tah		Micah 6:14
will eat	to·khal		
but not	ve·lo		

be satisfied	tis·ba		
and your hunger	ve·yesh·cha·kha	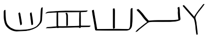	
will remain with you	be·qir·be·kha	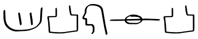	
What you acquire	ve·tas·seg		
you will not	ve·lo		
preserve	taph·leet	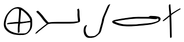	
and what	va·a·sher		
you save	te·phal·let		
to the sword	la·che·rev	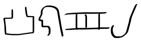	
I will give	et·ten		
You	at·tah		Micah 6:15
will sow	tiz·ra		
but not	ve·lo		
reap	tiq·tso·wr	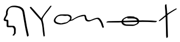	
you	at·tah		
will press	tid·rokh		
olives	za·yit	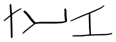	
but not	ve·lo		
anoint yourselves	ta·sukh		
with oil	she·men		
you will tread grapes	ve·tee·ro·wosh		
but not	ve·lo		
drink	tish·teh		
the wine	ya·yin	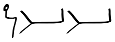	
You have kept	ve·yish·tam·mer		Micah 6:16
the statutes	chuq·qo·wt	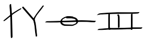	
of Omri	a·me·ree		

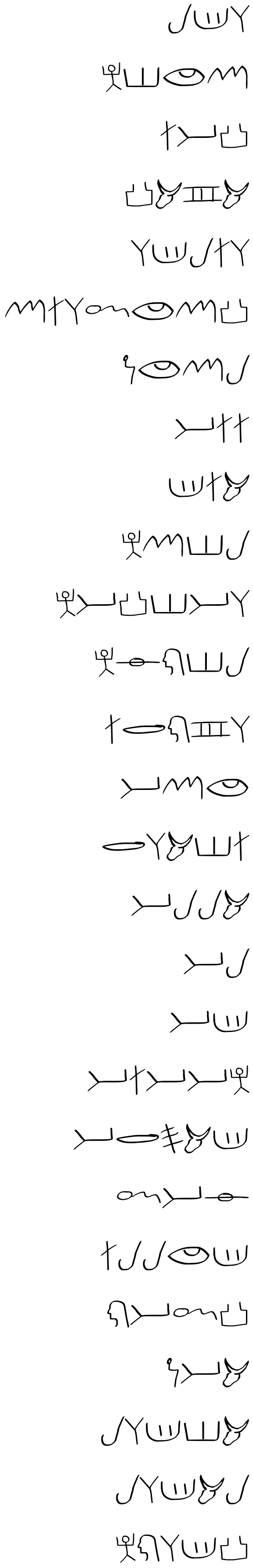

and all	ve·khol	
the practices	ma·a·seh	
house	vet	
of Ahab’s	ach·av	
you have followed	vat·te·le·khu	
their counsel	be·mo·a·tso·w·tam	
Therefore	le·ma·an	
I will make	tit·tee	
you	o·te·kha	
a desolation	le·sham·mah	
and your inhabitants	ve·yo·she·ve·ha	
an object of contempt	lish·re·qah	
the scorn	ve·cher·pat	
of the nations ”	am·mee	
you will bear	tis·sa·u	
Woe is	al·lay	Micah 7:1
me !	lee	
For	kee	
I am	ha·yee·tee	
like one gathering	ke·a·se·pe	
summer fruit	qa·yits	
at the gleaning	ke·o·le·lot	
of the vineyard	ba·tseer	
there [is no]	en	
cluster	esh·ko·wl	
to eat	le·e·kho·wl	
no early fig	bik·ku·rah	

crave	iw·ve·tah		
that I	naph·shee	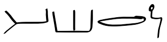	
has perished	a·vad	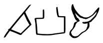	Micah 7:2
The godly [man]	cha·seed		
from	min		
the earth	ha·a·rets		
one upright	ve·ya·shar	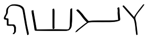	
among men	ba·a·dam		
there is no	a·yin	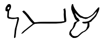	
They all	kul·lam	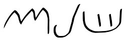	
for blood	le·da·meem	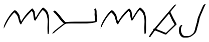	
lie in wait	ye·e·ro·vu		
one	eesh	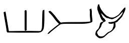	
-	et		
another	a·chee·hu	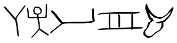	
they hunt	ya·tsu·du		
with a net	che·rem		
-	al		Micah 7:3
at evil	ha·ra		
Both hands	kap·pa·yim	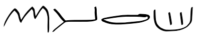	
are skilled	le·he·teev	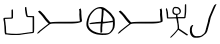	
the prince	has·sar		
demand	sho·el		
and the judge	ve·hash·sho·phet		
a bribe	ba·shil·lum	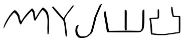	
When the powerful	ve·hag·ga·do·wl		
utters	do·ver		

evil	haw·vat	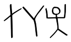	
desire	naph·sho	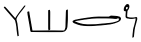	
his	hu	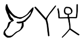	
they all conspire together	vay·ab·be·tu·ha	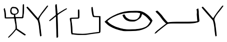	
The best of them [is]	to·w·vam	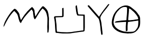	Micah 7:4
like a brier	ke·che·deq	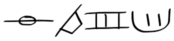	
the most upright [is sharper]	ya·shar	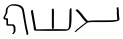	
than a hedge of thorns	mim·me·su·khah	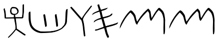	
The day	yo·wm	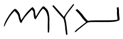	
for your watchmen	me·tsap·pe·kha	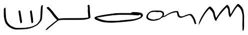	
[the day of] your visitation	pe·qud·da·te·kha	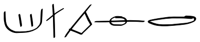	
has come	va·ah	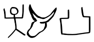	
Now	at·tah	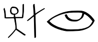	
is [the time]	tih·yeh	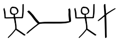	
of their confusion	me·vu·kha·tam	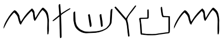	
Do not	al	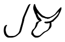	Micah 7:5
rely	ta·a·mee·nu	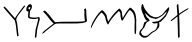	
on a friend	ve·re·a	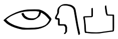	
do not	al	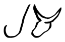	
trust	tiv·te·chu	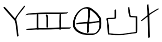	
in a companion	be·al·luph	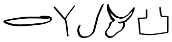	
from her who lies	mish·sho·khe·vet	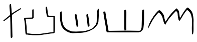	
in your arms	che·qe·kha	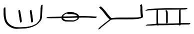	
Seal	she·mor	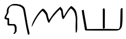	
the doors	pit·che	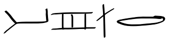	
of your mouth	phee·kha	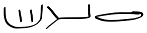	

For	kee	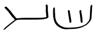	Micah 7:6
a son	ben		
dishonors	me·nab·bel	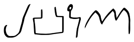	
his father	av		
a daughter	bat		
rises	qa·mah	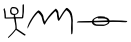	
against her mother	ve·im·mah		
and a daughter-in-law	kal·lah	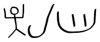	
against her mother-in-law	ba·cha·mo·tah	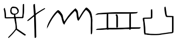	
enemies [are]	o·ye·ve	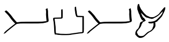	
A man’s	eesh	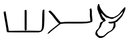	
the members	an·she		
of his own household	ve·to	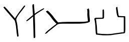	
But as for me	va·a·nee		Micah 7:7
to the LORD	ba·YHVH	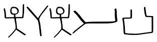	
I will look	a·tsap·peh		
I will wait	o·w·chee·lah	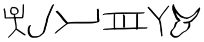	
for the God	le·lo·he	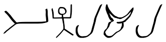	
of my salvation	yish·ee		
will hear me	yish·ma·e·nee		
My God	e·lo·hay		
Do not	al		Micah 7:8
gloat	tis·me·chee		
my enemy !	o·yav·tee	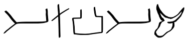	
over me	lee	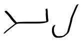	
Though	kee	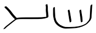	

I have fallen	na·phal·tee		
I will arise	qa·me·tee		
though	kee	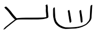	
I sit	e·shev		
in darkness	ba·cho·shekh		
the LORD	YHVH		
will be my light	o·wr		
	lee	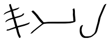	
the rage	za·aph		Micah 7:9
of the LORD	YHVH		
I must endure	es·sa		
Because	kee	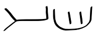	
I have sinned	cha·ta·tee		
against Him	lo		
until	ad		
-	a·sher		
He argues	ya·reev	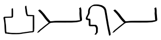	
my case	ree·vee	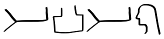	
and executes	ve·a·sah		
justice for me	mish·pa·tee		
He will bring me	yo·w·tsee·e·nee		
into the light	la·o·wr		
I will see	er·eh		
His righteousness	be·tsid·qa·to	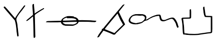	
will see	ve·te·re	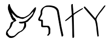	Micah 7:10
Then my enemy	o·yav·tee		
and will be covered	u·te·khas·se·ha		

with shame —	vu·shah		
she who said	ha·o·me·rah		
to me	e·lay	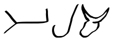	
“ Where	ay·yo	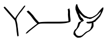	
is the LORD	YHVH		
your God ? ”	e·lo·ha·yikh		
My eyes	e·nay	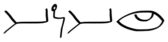	
will see	tir·en·nah		
her	bah		
at that time	at·tah		
she will be	tih·yeh	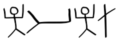	
trampled	le·mir·mas		
like mud	ke·teet		
in the streets	chu·tso·wt		
The day	yo·wm		Micah 7:11
for rebuilding	liv·no·wt	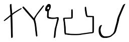	
your walls will come —	ge·de·ra·yikh	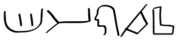	
day	yo·wm		
the	ha·hu		
for extending	yir·chaq	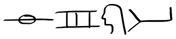	
your boundary	choq	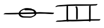	
day	yo·wm		Micah 7:12
On that	hu		
to you	ve·a·de·kha		
they will come	ya·vo·w		
from	le·min·nee		
Assyria	ash·shur	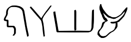	

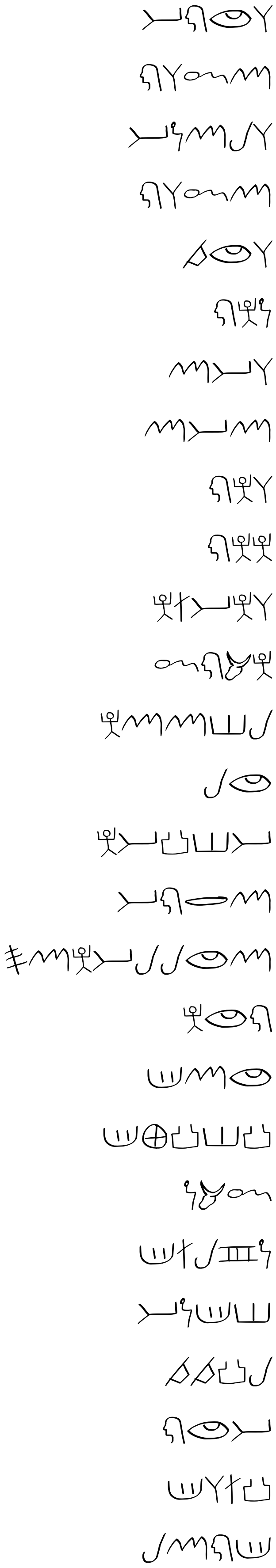

and the cities	ve·a·re	
of Egypt	ma·tso·wr	
even from	u·le·min·nee	
Egypt	ma·tso·wr	
to	ve·ad	
the Euphrates	na·har	
from sea	ve·yam	
to sea	mee·yam	
and mountain	ve·har	
to mountain	ha·har	
will become	ve·ha·ye·tah	Micah 7:13
Then the earth	ha·a·rets	
desolate	lish·ma·mah	
because of	al	
its inhabitants	yo·she·ve·ha	
as the fruit	mip·pe·ree	
of their deeds	ma·al·le·hem	
Shepherd	re·eh	Micah 7:14
Your people	am·me·kha	
with Your staff	ve·shiv·te·kha	
the flock	tson	
of Your inheritance	na·cha·la·te·kha	
They live	sho·khe·nee	
alone	le·va·dad	
in a woodland	ya·ar	
surrounded by	be·to·wkh	
pastures	kar·mel	

Let them graze	yir·u		
in Bashan	va·shan	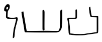	
and Gilead	ve·gil·ad		
as in the days	kee·me		
of old	o·w·lam		
As in the days when	kee·me	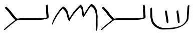	Micah 7:15
you came out	tse·te·kha		
	me·e·rets		
of Egypt	mits·ra·yim		
I will show	ar·en·nu		
My wonders	niph·la·o·wt	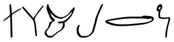	
will see	yir·u		Micah 7:16
Nations	go·w·yim	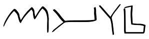	
and be ashamed	ve·ye·vo·shu	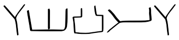	
deprived of all	mik·kol		
their might	ge·vu·ra·tam		
They will put	ya·see·mu	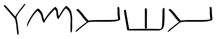	
their hands	yad	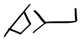	
over	al		
their mouths	peh	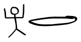	
and their ears	a·ze·ne·hem	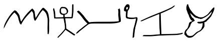	
will become deaf	te·che·rash·nah		
They will lick	ye·la·cha·khu	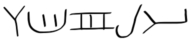	Micah 7:17
the dust	a·phar		
like a snake	kan·na·chash	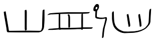	
like reptiles slithering	ke·zo·cha·le	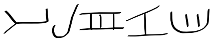	
on the ground	e·rets		

They will crawl	yir·ge·zu	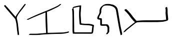	
from their holes	mim·mis·ge·ro·te·hem		
in the presence of	el		
the LORD	YHVH		
our God	e·lo·he·nu	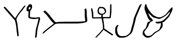	
they will tremble	yiph·cha·du		
in fear	ve·yir·u		
of You	mim·me·ka		
Who	mee	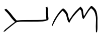	Micah 7:18
is a God	el		
like You	ka·mo·w·kha		
who pardons	no·se		
iniquity	a·won		
and passes	ve·o·ver		
over	al		
the transgression	pe·sha		
of the remnant	lish·e·reet		
of His inheritance —	na·cha·la·to	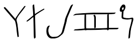	
who does not	lo		
retain	he·che·zeeq	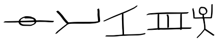	
forever	la·ad		
His anger	ap·po		
because	kee		
delights	cha·phets		
in loving devotion ?	che·sed		
He	hu		
He will again	ya·shuv	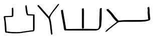	Micah 7:19

have compassion on us	ye·ra·cha·me·nu	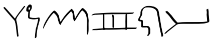	
He will vanquish	yikh·bosh	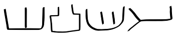	
our iniquities	a·wo·no·te·nu	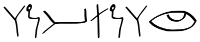	
You will cast out	ve·tash·leekh	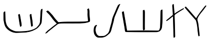	
into the depths	bim·tsu·lo·wt	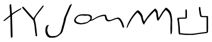	
of the sea	yam	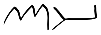	
all	kal	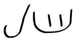	
our sins	chat·to·w·tam	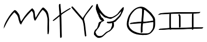	
You will show	tit·ten	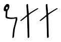	Micah 7:20
faithfulness	e·met	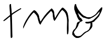	
to Jacob	le·ya·a·qov	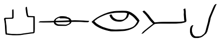	
and loving devotion	che·sed	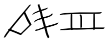	
to Abraham	le·av·ra·ham	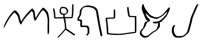	
as	a·sher	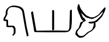	
You swore	nish·ba·ta	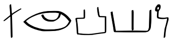	
to our fathers	la·a·vo·te·nu	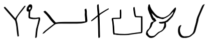	
from the days	mee·me	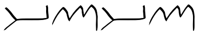	
of old	qe·dem	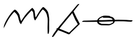	

Nahum

BSB Translation	Transliteration	Original Hebrew	
This is the burden	mas·sa	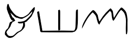	Nahum 1:1
against Nineveh	nee·ne·veh	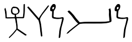	
the book	se·pher	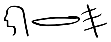	
of the vision	cha·zo·wn	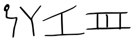	
of Nahum	na·chum	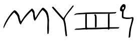	
the Elkoshite :	ha·el·qo·shee	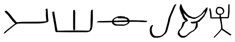	

God	el		Nahum 1:2
is a jealous	qan·no·w	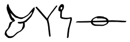	
and avenging	ve·no·qem	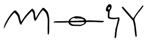	
The LORD	YHVH		
is avenging	no·qem	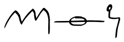	
the LORD	YHVH		
and full	u·va·al		
of wrath	che·mah	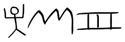	
takes vengeance	no·qem	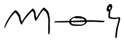	
The LORD	YHVH		
on His foes	le·tsa·raw		
and reserves [wrath]	ve·no·w·ter		
-	hu		
for His enemies	le·o·ye·vaw	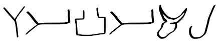	
The LORD	YHVH		Nahum 1:3
is slow	e·rekh	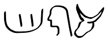	
to anger	ap·pa·yim	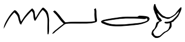	
and great	u·ge·dol		
in power	ko·ach		
leave the guilty unpunished	ve·naq·qeh	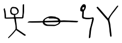	
will by no means	lo		
	ye·naq·qeh		
the LORD	YHVH		
is in the whirlwind	be·su·phah		
and storm	u·vis·a·rah		
His path	dar·ko	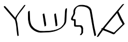	
and clouds	ve·a·nan		

are the dust	a·vaq	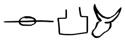	
beneath His feet	rag·law	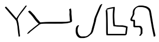	
He rebukes	go·w·er	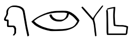	Nahum 1:4
the sea	bay·yam	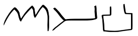	
and dries it up	vay·yab·be·she·hu	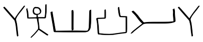	
He makes all	ve·khal	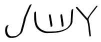	
the rivers	han·ne·ha·ro·wt	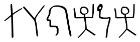	
run dry	he·che·reev	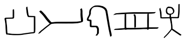	
wither	um·lal	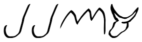	
Bashan	ba·shan	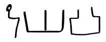	
and Carmel	ve·khar·mel	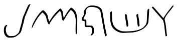	
and the flower	u·phe·rach	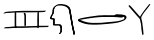	
of Lebanon	le·va·no·wn	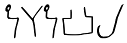	
wilts	um·lal	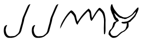	
The mountains	ha·reem	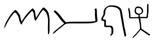	Nahum 1:5
quake	ra·a·shu	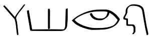	
before Him	mim·men·nu	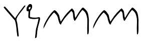	
and the hills	ve·hag·ge·va·o·wt	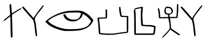	
melt away	hit·mo·ga·gu	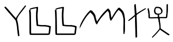	
trembles	vat·tis·sa	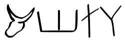	
the earth	ha·a·rets	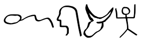	
at His presence —	mip·pa·naw	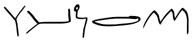	
the world	ve·te·vel	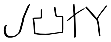	
and all	ve·khal	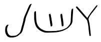	
its dwellers	yo·she·ve	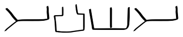	
	vah	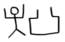	
can withstand	liph·ne	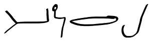	Nahum 1:6

His indignation ?	za·mo		
Who	mee	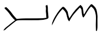	
	ya·a·mo·wd		
Who	u·mee		
can endure	ya·qum	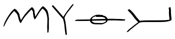	
His burning anger	ba·cha·ro·wn	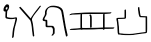	
?	ap·po		
His wrath	cha·ma·to		
is poured out	nit·te·khah		
like fire	kha·esh		
even rocks	ve·hats·tsu·reem		
are shattered	nit·te·tsu		
before Him	mim·men·nu	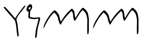	
is good	to·wv		Nahum 1:7
The LORD	YHVH		
a stronghold	le·ma·o·wz		
in the day	be·yo·wm	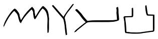	
of distress	tsa·rah		
He cares for	ve·yo·de·a	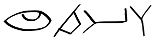	
those who trust	cho·se		
in Him	vo		
flood	u·ve·she·teph		Nahum 1:8
But with an overwhelming	o·ver	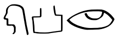	
an end	ka·lah	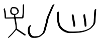	
He will make	ya·a·seh		
[of Nineveh]	me·qo·w·mah	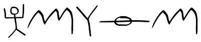	
His enemies	ve·o·ye·vaw	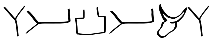	

and pursue	ye·rad·deph		
into darkness	cho·shekh		
Whatever	mah	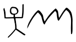	Nahum 1:9
you plot	te·chash·she·vun	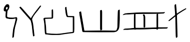	
against	el		
the LORD	YHVH		
to an end	ka·lah	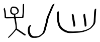	
He	hu		
will bring	o·seh		
will not	lo		
rise up	ta·qum	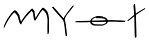	
a second time	pa·a·ma·yim		
Affliction	tsa·rah		
For	kee	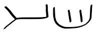	Nahum 1:10
as with	ad		
thorns	see·reem		
they will be entangled	se·vu·kheem	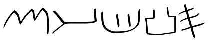	
like the drink	u·khe·sa·ve·am		
of a drunkard —	se·vu·eem		
and consumed	uk·ke·lu		
like stubble	ke·qash	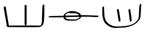	
dry	ya·vesh		
that is fully	ma·le		
From you, [O Nineveh]	mim·mekh		Nahum 1:11
comes forth	ya·tsa		
a plotter	cho·shev	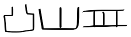	
against	al		

the LORD	YHVH	
of evil	ra·ah	
a counselor	yo·ets	
of wickedness	be·lee·ya·al	
This is what	koh	Nahum 1:12
says :	a·mar	
the LORD	YHVH	
“ Though	im	
they are allied	she·le·meem	
	ve·khen	
and numerous	rab·beem	
yet	ve·khen	
they will be cut down	na·goz·zu	
and pass away	ve·a·var	
Though I have afflicted you, [O Judah]	ve·in·ni·tikh	
you no	lo	
I will afflict	a·an·nekh	
longer	o·wd	
For I will now	ve·at·tah	Nahum 1:13
break	esh·bor	
their yoke	mo·te·hu	
from your neck	me·a·la·yikh	
your shackles ”	u·mo·ws·ro·ta·yikh	
and tear away	a·nat·teq	
has issued a command	ve·tsiw·vah	Nahum 1:14
concerning you, [O Nineveh] :	a·le·kha	

The LORD	YHVH		
“ There will be no	lo		
descendants	yiz·za·ra		
to carry on your name	mish·shim·kha		
	o·wd		
from the house	mib·bet	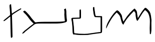	
of your gods	e·lo·he·kha		
I will cut off	akh·reet	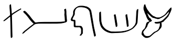	
the carved image	pe·sel		
and cast idol	u·mas·se·khah		
I will prepare	a·seem	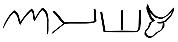	
your grave	qiv·re·kha		
for	kee	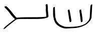	
you are contemptible ”	qal·lo·w·ta		
Look	hin·neh		Nahum 1:15
to	al		
the mountains —	he·ha·reem	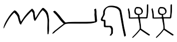	
the feet	rag·le	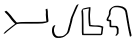	
of one who brings good news	me·vas·ser	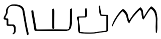	
who proclaims	mash·mee·a		
peace !	sha·lo·wm		
Celebrate	chag·gee		
O Judah	ye·hu·dah	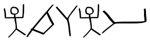	
your feasts	chag·ga·yikh	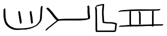	
fulfill	shal·le·mee	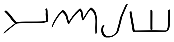	
your vows	ne·da·ra·yikh	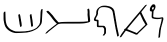	

For	kee	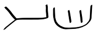	
will never	lo		
again	yo·w·seeph		
	o·wd		
march through	la·‘a·vor	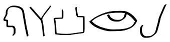	
you	bakh	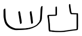	
the wicked	be·lee·ya·al	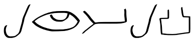	
they will be utterly	kul·loh	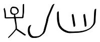	
cut off	nikh·rat	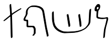	
advances	a·lah		Nahum 2:1
One who scatters	me·pheets	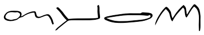	
against	al		
you, [O Nineveh]	pa·na·yikh	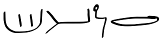	
Guard	na·tso·wr		
the fortress !	me·tsu·rah		
Watch	tsap·peh		
the road !	de·rekh		
Brace yourselves	chaz·zeq		
!	ma·te·na·yim	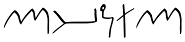	
Summon	am·mets		
your strength !	ko·ach		
all	me·od		
For	kee	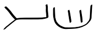	Nahum 2:2
will restore	shav		
the LORD	YHVH		
-	et		
the splendor	ge·o·wn		

of Jacob	ya·a·qov		
like the splendor	kig·o·wn		
of Israel	yis·ra·el	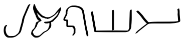	
though	kee	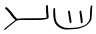	
destroyers	ve·qa·qum		
have laid them waste	bo·qe·qeem	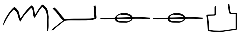	
the branches of their vine	u·ze·mo·re·hem	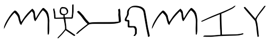	
and ruined	shi·che·tu	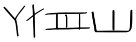	
The shields	ma·gen	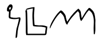	Nahum 2:3
of his mighty men	gib·bo·re·hu	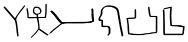	
are red	me·ad·dam		
the valiant warriors	an·she		
	cha·yil	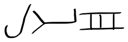	
are dressed in scarlet	me·tul·la·eem		
flash like fire	be·esh		
The fittings	pe·la·do·wt		
of the chariots	ha·re·khev		
on the day	be·yo·wm	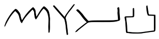	
they are prepared	ha·khee·no	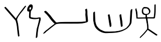	
and the spears of cypress	ve·hab·be·ro·sheem	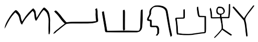	
have been brandished	ha·re·a·lu		
through the streets	ba·chu·tso·wt		Nahum 2:4
dash	yit·ho·wl·lu		
The chariots	ha·re·khev		
they rush around	yish·taq·she·qun	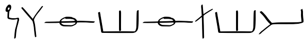	
the plazas	ba·re·cho·vo·wt	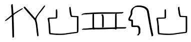	

appearing	mar·e·hen		
like torches	kal·lap·pee·dim		
like lightning	kab·be·ra·qeem	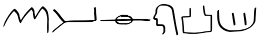	
darting about	ye·ro·w·tse·tsu		
He summons	yiz·kor	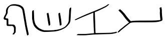	Nahum 2:5
his nobles	ad·dee·raw	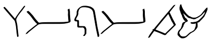	
they stumble	yik·ka·she·lu		
as they advance	va·ha·li·kho·tam		
They race	ye·ma·ha·ru		
to its wall	cho·w·ma·tah		
is set in place	ve·hu·khan	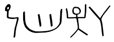	
the protective shield	has·so·khekh	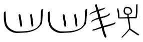	
gates	sha·a·re		Nahum 2:6
The river	han·ne·ha·ro·wt		
are thrown open	niph·ta·chu		
and the palace	ve·ha·he·khal	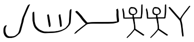	
collapses	na·mo·wg		
It is decreed that	ve·huts·tsav		Nahum 2:7
[the city] be exiled	gul·le·tah		
and carried away	ho·a·la·tah		
her maidservants	ve·am·ho·te·ha		
moan	me·na·ha·go·wt		
like	ke·qo·wl	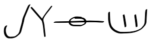	
doves	yo·w·neem	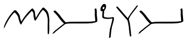	
and beat	me·to·phe·phot		
upon	al		
their breasts	liv·ve·hen		

Nineveh	ve·nee·ne·veh	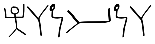	Nahum 2:8
has been like a pool	khiv·re·khat	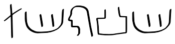	
of water	ma·yim	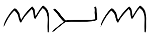	
her days	mee·me	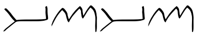	
throughout	hee	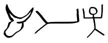	
but now	ve·hem·mah	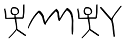	
it is draining away	na·seem	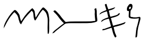	
“ Stop !	im·du	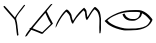	
Stop!” they cry	a·mo·du	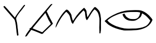	
but no	ve·en	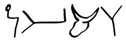	
one turns back	maph·neh	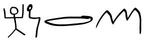	
“ Plunder	boz·zu	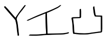	Nahum 2:9
the silver !	khe·seph	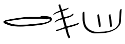	
Plunder	boz·zu	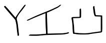	
the gold ! ”	za·hav	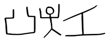	
There is no	ve·en	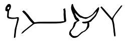	
end	qe·tseh	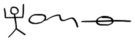	
to the treasure	lat·te·khu·nah	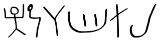	
an abundance	ka·vod	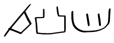	
of every	mik·kol	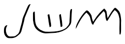	
thing	ke·lee	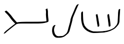	
precious	chem·dah	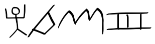	
She is emptied !	bu·qah	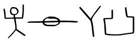	Nahum 2:10
Yes she is desolate	u·me·vu·qah	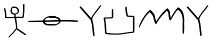	
and laid waste !	u·me·vul·la·qah	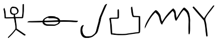	
Hearts	ve·lev	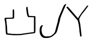	
melt	na·mes	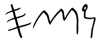	

knock	u·phiq	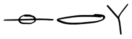	
knees	bir·ka·yim	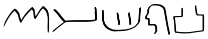	
tremble	ve·chal·cha·lah	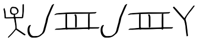	
and every	be·khal	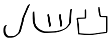	
bodies	ma·te·na·yim	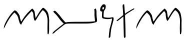	
face	u·phe·ne	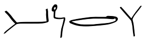	
	khul·lam	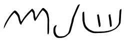	
grows pale	qib·be·tsu	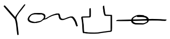	
!	pha·rur	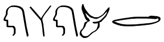	
Where	ay·yeh	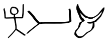	Nahum 2:11
lair	me·o·wn	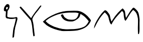	
is the lions’	a·ra·yo·wt	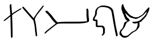	
or the feeding ground	u·mir·eh	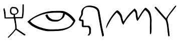	
	hu	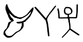	
of the young lions	lak·ke·phi·reem	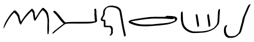	
where	a·sher	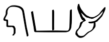	
prowled	ha·lakh	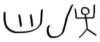	
the lion	ar·yeh	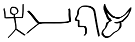	
and lioness	la·vee	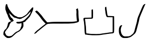	
	sham	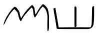	
cubs	gur	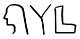	
with [their]	ar·yeh	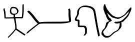	
with nothing	ve·en	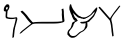	
to frighten them away ?	ma·cha·reed	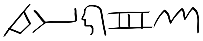	
The lion	ar·yeh	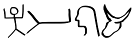	Nahum 2:12
mauled	to·reph	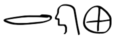	
enough for	be·de	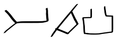	

its cubs	go·ro·w·taw		
and strangled prey	u·me·chan·neq	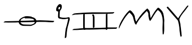	
for the lioness	le·liv·o·taw	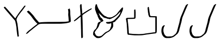	
It filled	vay·mal·le	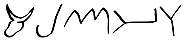	
with the kill	te·reph		
its dens	cho·raw	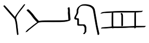	
and its lairs	u·me·o·no·taw		
with mauled prey	te·re·phah		
“ Behold	hin·nee	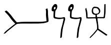	Nahum 2:13
I am against you ”	e·la·yikh	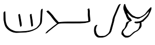	
declares	ne·um		
the LORD	YHVH		
of Hosts	tse·va·o·wt		
up	ve·hiv·ar·tee		
in smoke	ve·a·shan		
“ I will send your chariots	rikh·bah		
your young lions	u·khe·phee·ra·yikh	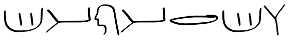	
will devour	to·khal		
and the sword	cha·rev		
I will cut off	ve·hikh·rat·tee	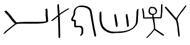	
from the earth	me·e·rets		
your prey	tar·pekh		
will no longer	ve·lo		
be heard	yish·sha·ma		
- ”	o·wd		
and the voices	qo·wl	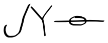	
of your messengers	mal·a·khe·kheh		

Woe	ho·w		Nahum 3:1
to the city	eer	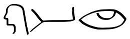	
of blood	da·meem	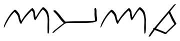	
full	kul·lah	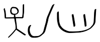	
of lies	ka·chash		
plunder	pe·req	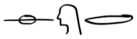	
full of	me·le·ah		
never	lo		
without	ya·meesh		
prey	ta·reph		
The crack	qo·wl	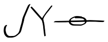	Nahum 3:2
of the whip	sho·wt		
the rumble	ve·qo·wl	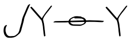	
	ra·ash		
of the wheel	o·w·phan	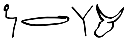	
horse	ve·sus		
galloping	do·her		
chariot !	u·mer·ka·vah	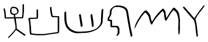	
and bounding	me·raq·qe·dah	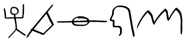	
horseman	pa·rash		Nahum 3:3
Charging	ma·a·leh		
flashing	ve·la·hav		
sword	che·rev		
shining	u·ve·raq		
spear	cha·neet	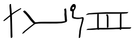	
heaps	ve·rov		
of slain	cha·lal	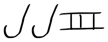	

mounds	ve·kho·ved	וכבד	
of corpses	pa·ger	פגר	
without	ve·en	ואין	
end —	qe·tseh	קצה	
dead bodies	lag·ge·vee·yah	לגויה	
they stumble	yikh·she·lu	יכשלו	
over their dead —	big·vee·ya·tam	בגויתם	
because of the many	me·rov	מרב	Nahum 3:4
harlotries	ze·nu·ne	זנוני	
of the harlot	zo·w·nah	זונה	
	to·w·vat	טובת	
the seductive	chen	חן	
mistress	ba·a·lat	בעלת	
of sorcery	ke·sha·pheem	כשפים	
who betrays	ham·mo·khe·ret	המכרת	
nations	go·w·yim	גוים	
by her prostitution	biz·nu·ne·ha	בזנוניה	
and clans	u·mish·pa·cho·wt	ומשפחות	
by her witchcraft	bikh·sha·phe·ha	בכשפיה	
“ Behold	hin·nee	הנני	Nahum 3:5
I [am] against you ”	e·la·yikh	אליך	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
“ I will lift	ve·gil·le·tee	וגליתי	
your skirts	shu·la·yikh	שוליך	
over	al	על	

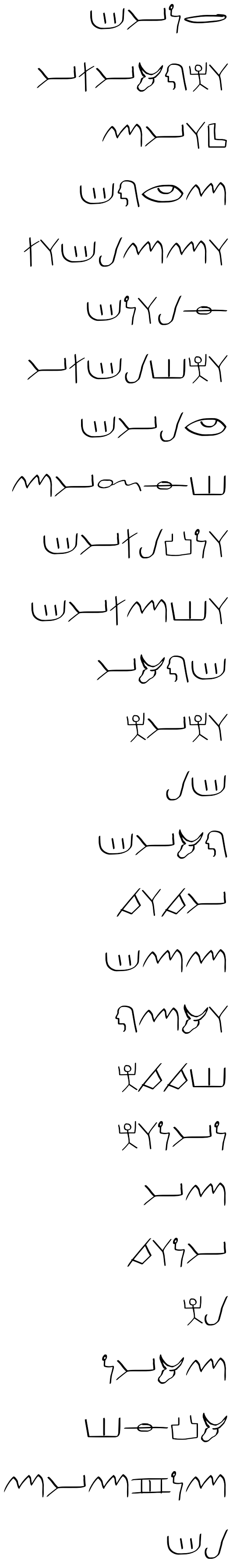

your face	pa·na·yikh	
I will show	ve·har·e·tee	
to the nations	go·w·yim	
your nakedness	ma·rekh	
to the kingdoms	u·mam·la·kho·wt	
and your shame	qe·lo·w·nekh	
I will pelt	ve·hish·lakh·tee	Nahum 3:6
you	a·la·yikh	
with filth	shiq·qu·tseem	
and treat you with contempt	ve·nib·bal·teekh	
I will make	ve·sam·teekh	
a spectacle of you	ke·ro·ee	
Then	ve·ha·yah	Nahum 3:7
all	khal	
who see you	ro·a·yikh	
will recoil	yid·do·wd	
from you	mim·mekh	
and say	ve·a·mar	
is devastated	shad·de·dah	
‘ Nineveh	nee·ne·veh	
who	mee	
will grieve	ya·nud	
for her ? ’	lah	
Where	me·a·yin	
can I find	a·vaq·qesh	
comforters	me·na·cha·meem	
for you ? ”	lakh	

Are you better	ha·te·te·vee		Nahum 3:8
than Thebes	min·no	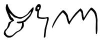	
	a·mo·wn		
stationed	hay·yo·she·vah	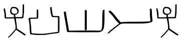	
by the Nile	bay·o·reem		
with water	ma·yim	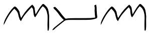	
around	sa·veev	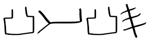	
her	lah		
whose	a·sher		
rampart	chel	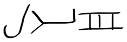	
was the sea	yam	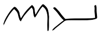	
was the water ?	mee·yam	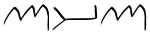	
whose wall	cho·w·ma·tah		
Cush	kush		Nahum 3:9
strength	a·tse·mah		
and Egypt	u·mits·ra·yim		
were her boundless	ve·en		
	qe·tseh	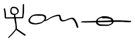	
Put	put		
and Libya	ve·lu·veem	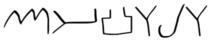	
were	ha·yu	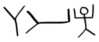	
her allies	be·ez·ra·tekh		
Yet	gam		Nahum 3:10
she	hee	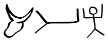	
became an exile	lag·go·lah	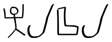	
she went	ha·le·khah	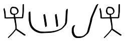	
into captivity	vash·she·vee		

	gam	
Her infants	o·la·le·ha	
were dashed to pieces	ye·rut·te·shu	
at the head	be·rosh	
of every	kal	
street	chu·tso·wt	
for	ve·al	
her dignitaries	nikh·bad·de·ha	
They cast	yad·du	
lots	go·w·ral	
and all	ve·khal	
her nobles	ge·do·w·le·ha	
were bound	rut·te·qu	
in chains	vaz·ziq·qeem	
too	gam	Nahum 3:11
You	at	
will become drunk	tish·ke·ree	
you will go	te·hee	
into hiding	na·a·la·mah	
and	gam	
-	at	
seek	te·vaq·shee	
refuge	ma·o·wz	
from the enemy	me·o·w·yev	
All	kal	Nahum 3:12
your fortresses	miv·tsa·ra·yikh	
are fig trees	te·e·neem	

with	im		
the first ripe figs	bik·ku·reem	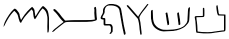	
when	im		
shaken	yin·no·w·u		
they fall	ve·na·phe·lu		
into	al		
the mouth	pee		
of the eater !	o·w·khel	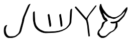	
Look at	hin·neh		Nahum 3:13
your troops —	am·mekh		
they are like your women	na·sheem	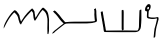	
!	be·qir·bekh	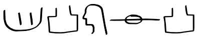	
to your enemies	le·o·ye·va·yikh	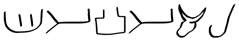	
are wide open	pa·to·w·ach		
	niph·te·chu		
The gates	sha·a·re		
of your land	ar·tsekh		
consumes	a·khe·lah		
fire	esh		
their bars	be·rī·cha·yikh	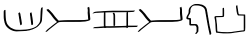	
water	me	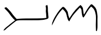	Nahum 3:14
for the siege	ma·tso·wr		
Draw	sha·a·vee		
your	lakh	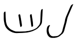	
strengthen	chaz·ze·qee	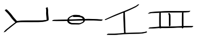	
your fortresses	miv·tsa·ra·yikh		
Work	bo·ee		

the clay	vat·teet	בטיט	
and tread	ve·rim·see	ורמסי	
the mortar	va·cho·mer	בחמר	
repair	ha·cha·zee·qee	החזיקי	
the brick [kiln] !	mal·ben	מלבן	
There	m	שם	Nahum 3:15
will devour you	to·khe·lekh	תאכלך	
the fire	esh	אש	
will cut you down	takh·ree·tekh	תכריתך	
the sword	che·rev	חרב	
and consume you	to·khe·lekh	תאכלך	
like a young locust	kay·ya·leq	כילק	
Make yourself many	hit·kab·bed	התכבד	
like the young locust	kay·ye·leq	כילק	
make yourself many	hit·kab·be·dee	התכבדי	
like the swarming locust !	ka·ar·beh	כארבה	
You have multiplied	hir·bet	הרבית	Nahum 3:16
your merchants	ro·khe·la·yikh	רכליך	
more than the stars	mik·ko·wkh·ve	מכוכבי	
of the sky	hash·sha·ma·yim	השמים	
The young locust	ye·leq	ילק	
strips the land	pa·shat	פשט	
and flies away	vay·ya·oph	ויעף	
Your guards	min·ne·za·ra·yikh	מנזריך	Nahum 3:17
are like the swarming locust	ka·ar·beh	כארבה	
and your scribes	ve·taph·se·ra·yikh	וטפסריך	
like clouds of locusts	ke·go·wv	כגוב	

	go·vay	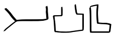	
that settle	ha·cho·w·neem	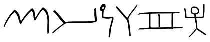	
on the walls	bag·ge·de·ro·wt	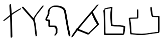	
day	be·yo·wm	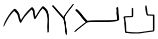	
on a cold	qa·rah	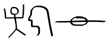	
When the sun	she·mesh	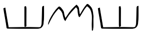	
rises	za·re·chah	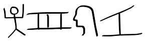	
they fly away	ve·no·w·dad	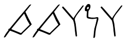	
and no	ve·lo	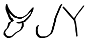	
one knows	no·w·da	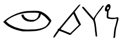	
	me·qo·w·mo	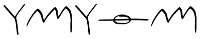	
where	ay·yam	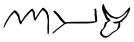	
slumber	na·mu	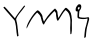	Nahum 3:18
your shepherds	ro·e·kha	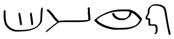	
O king	me·lekh	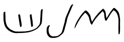	
of Assyria	ash·shur	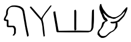	
sleep	yish·ke·nu	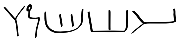	
your officers	ad·dee·re·kha	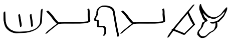	
are scattered	na·pho·shu	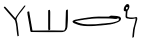	
Your people	am·me·kha	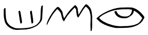	
on	al	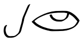	
the mountains	he·ha·reem	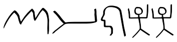	
with no one	ve·en	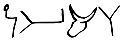	
to gather them	me·qab·bets	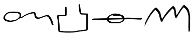	
There is no	en	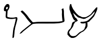	Nahum 3:19
healing	ke·hah	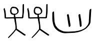	
for your injury	le·shiv·re·kha	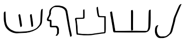	

is severe	nach·lah	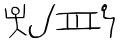
your wound	mak·ka·te·kha	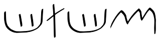
All	kol	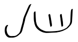
who hear	sho·me·e	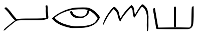
the news of you	shim·a·kha	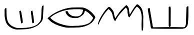
applaud	ta·qe·u	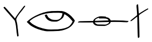
	khaph	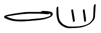
your [downfall]	a·le·kha	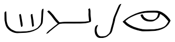
for	kee	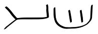
	al	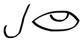
who	mee	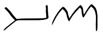
has not	lo	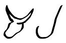
experienced	a·ve·rah	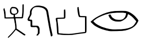
cruelty ?	ra·a·te·kha	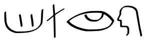
your constant	ta·meed	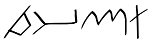

Habakkuk

BSB Translation	Transliteration	Original Hebrew	
[This is] the burden	ham·ma·sa	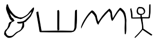	Habakkuk 1:1
that	a·sher	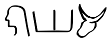	
received in a vision :	cha·zah	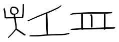	
Habakkuk	cha·vaq·quq	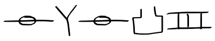	
the prophet	han·na·vee	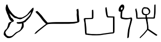	
How long	ad	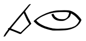	Habakkuk 1:2
	a·nah	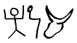	
O LORD	YHVH	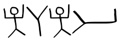	
must I call for help	shiw·va·tee	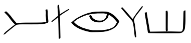	

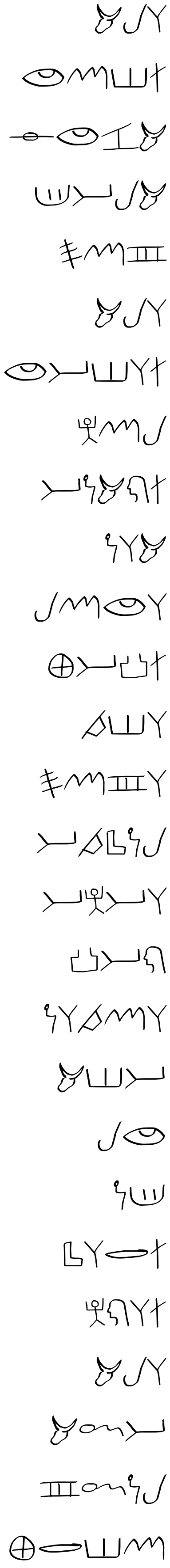

but You do not	ve·lo	
hear	tish·ma	
or cry out	ez·aq	
to You	e·le·kha	
“ Violence ! ”	cha·mas	
but You do not	ve·lo	
save ?	to·wo·shee·a	
Why	lam·mah	Habakkuk 1:3
do You make me see	tar·e·nee	
iniquity ?	a·ven	
wrongdoing ?	ve·a·mal	
Why do You tolerate	tab·beet	
Destruction	ve·shod	
and violence	ve·cha·mas	
[are] before me	le·neg·dee	
is ongoing	vay·hee	
Strife	reev	
and conflict	u·ma·do·wn	
abounds	yis·sa	
Therefore	al	Habakkuk 1:4
	ken	
is paralyzed	ta·phug	
the law	to·w·rah	
never	ve·lo	
goes forth	ye·tse	
	la·ne·tsach	
and justice	mish·pat	

For	kee	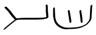	
the wicked	ra·sha		
hem in	makh·teer		
-	et		
the righteous	hats·tsad·deeq		
so that	al		
	ken	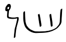	
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justice	mish·pat		
perverted	me·uq·qal		
“ Look	re·u		Habakkuk 1:5
at the nations	vag·go·w·yim	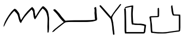	
and observe —	ve·hab·bee·tu	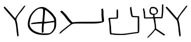	
be utterly astounded	ve·hit·tam·me·hu	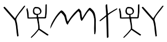	
!	te·ma·hu	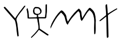	
For	kee	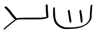	
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[I am] doing	po·el		
in your days	bee·me·khem	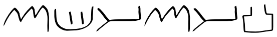	
that you would never	lo		
believe	ta·a·mee·nu		
even if	kee	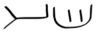	
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For	kee	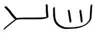	Habakkuk 1:6
behold	hin·nee	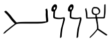	
I am raising up	me·qeem	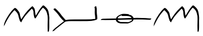	
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the Chaldeans —	hak·kas·deem		
nation	hag·go·w		
that ruthless	ham·mar		
and impetuous	ve·han·nim·har		
which marches	ha·ho·w·lekh		
through the breadth	le·mer·cha·ve	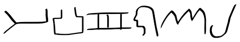	
of the earth	e·rets		
to seize	la·re·shet	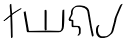	
dwellings	mish·ka·no·wt	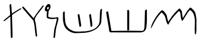	
not	lo		
their own	lo		
are dreaded	a·yom	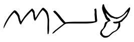	Habakkuk 1:7
and feared	ve·no·w·ra		
They	hu		
from themselves	mim·men·nu	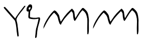	
justice	mish·pa·to		
and sovereignty	u·se·e·to		
they derive	ye·tse		
are swifter	ve·qal·lu	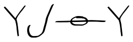	Habakkuk 1:8
than leopards	min·ne·me·reem		
Their horses	su·saw		
fiercer	ve·chad·du	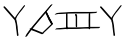	
than wolves	miz·ze·e·ve		
of the night	e·rev		
charge ahead	u·pha·shu		
Their horsemen	pa·ra·shaw		
and their cavalry	u·pha·ra·shaw		

from afar	me·ra·cho·wq	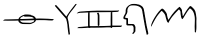	
comes	ya·vo·u		
They fly	ya·u·phu		
like a vulture	ke·ne·sher	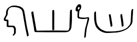	
swooping down	chash		
to devour	le·e·kho·wl		
All	kul·loh	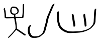	Habakkuk 1:9
on violence	le·cha·mas	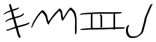	
of them come	ya·vo·w		
bent	me·gam·mat		
their hordes	pe·ne·hem	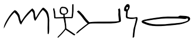	
[advance like] the east [wind]	qa·dee·mah	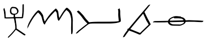	
they gather	vay·ye·e·soph		
like sand	ka·cho·wl	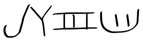	
prisoners	she·vee		
They	ve·hu		Habakkuk 1:10
kings	bam·me·la·kheem		
scoff at	yit·qal·las	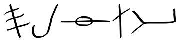	
and {make} rulers	ve·ro·ze·neem	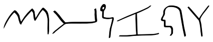	
an object of scorn	mis·chaq		
	lo		
They	hu		
at every	le·khal		
fortress	miv·tsar	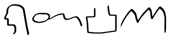	
laugh	yis·chaq	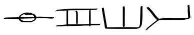	
and build up	vay·yits·bor		
siege ramps	a·phar		

to seize it	vay·yil·ke·dah	וילכדה	
Then	az	אז	Habakkuk 1:11
they sweep by	cha·laph	חלף	
like the wind	ru·ach	רוח	
and pass on through	vay·ya·a·vor	ויעבר	
are guilty	ve·a·shem	ואשם	
They	zu	זו	
their own strength	kho·cho	כחו	
is their god ”	le·lo·ho	לאלהו	
not	ha·lo·w	הלוא	Habakkuk 1:12
Are You	at·tah	אתה	
from everlasting	miq·qe·dem	מקדם	
O LORD	YHVH	יהוה	
my God	e·lo·hay	אלהי	
my Holy One ?	qe·do·shee	קדשי	
	lo	לא	
We will not die	na·mut	נמות	
O LORD	YHVH	יהוה	
to execute judgment	le·mish·pat	למשפט	
You have appointed them	sam·to	שמתו	
O Rock	ve·tsur	וצור	
for correction	le·ho·w·khee·ach	להוכיח	
You have established them	ye·sad·to	יסדתו	
are too pure	te·ho·wr	טהור	Habakkuk 1:13
Your eyes	e·na·yim	עינים	
to look upon	me·re·o·wt	מראות	
evil	ra	רע	

tolerate	ve·hab·beet	
	el	
wrongdoing	a·mal	
and You cannot	lo	
	tu·khal	
So why	lam·mah	
do You tolerate	tab·beet	
the faithless ?	bo·wg·deem	
Why are You silent	ta·cha·reesh	
swallow up	be·val·la	
while the wicked	ra·sha	
those more righteous	tsad·deeq	
than themselves ?	mim·men·nu	
You have made	vat·ta·a·seh	Habakkuk 1:14
men	a·dam	
like the fish	kid·ge	
of the sea	hay·yam	
like creeping things	ke·re·mes	
[that have] no	lo	
ruler	mo·shel	
	bo	
[The foe] pulls all of them	kul·loh	Habakkuk 1:15
with a hook	be·chak·kah	
up	he·a·lah	
he catches them	ye·go·re·hu	
in his dragnet	ve·cher·mo	
and gathers them	ve·ya·as·phe·hu	

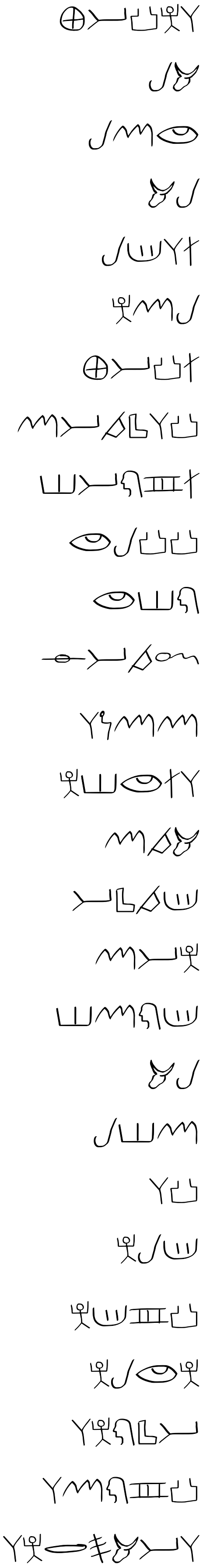

in his fishing net	be·mikh·mar·to		
so	al		
	ken		
he rejoices gladly	yis·mach		
	ve·ya·geel		
Therefore	al		Habakkuk 1:16
	ken	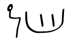	
he sacrifices	ye·zab·be·ach		
to his dragnet	le·cher·mo	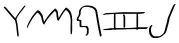	
and burns incense	vee·qat·ter		
to his fishing net	le·mikh·mar·to		
for	kee	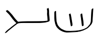	
by these things	va·hem·mah		
is sumptuous	sha·men		
his portion	chel·qo	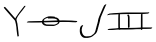	
and his food	u·ma·a·kha·lo		
is rich	be·ri·ah		
Will he	ha·al		Habakkuk 1:17
therefore	ken		
empty	ya·reeq	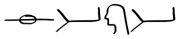	
his net	cher·mo	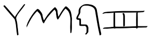	
and continue	ve·ta·meed		
to slay	la·ha·rog		
nations	go·w·yim	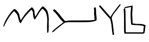	
without	lo		
mercy ?	yach·mo·wl	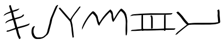	
at	al		Habakkuk 2:1

my guard post	mish·mar·tee	𐤌𐤔𐤌𐤓𐤕𐤉	
I will stand	e·e·mo·dah	𐤀𐤏𐤌𐤃𐤄	
and station myself	ve·et·yats·tse·vah	𐤅𐤀𐤕𐤉𐤑𐤁𐤄	
on	al	𐤏𐤋	
the ramparts	ma·tso·wr	𐤌𐤑𐤅𐤓	
I will watch	va·a·tsap·peh	𐤅𐤀𐤑𐤐𐤄	
to see	lir·o·wt	𐤋𐤓𐤀𐤅𐤕	
what	mah	𐤌𐤄	
He will say	ye·dab·ber	𐤉𐤃𐤁𐤓	
to me	bee	𐤁𐤉	
and how	u·mah	𐤅𐤌𐤄	
I should answer	a·sheev	𐤀𐤔𐤉𐤁	
when	al	𐤏𐤋	
corrected	to·w·khach·tee	𐤕𐤅𐤊𐤇𐤕𐤉	
answered me :	vay·ya·a·ne·nee	𐤅𐤉𐤏𐤍𐤍𐤉	Habakkuk 2:2
Then the LORD	YHVH	𐤉𐤄𐤅𐤄	
	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
“ Write down	ke·to·wv	𐤊𐤕𐤅𐤁	
this vision	cha·zo·wn	𐤇𐤆𐤅𐤍	
and clearly	u·va·er	𐤅𐤁𐤀𐤓	
inscribe it on	al	𐤏𐤋	
tablets	hal·lu·cho·wt	𐤄𐤋𐤇𐤅𐤕	
so that	le·ma·an	𐤋𐤌𐤏𐤍	
may run	ya·ruts	𐤉𐤓𐤅𐤑	
a herald	qo·w·re	𐤒𐤅𐤓𐤀	
with it	vo	𐤁𐤅	
For	kee	𐤊𐤉	Habakkuk 2:3

awaits	o·wd		
the vision	cha·zo·wn	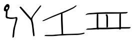	
an appointed time	lam·mo·w·ed		
it testifies	ve·ya·phe·ach	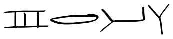	
of the end	laq·qets	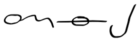	
and does not	ve·lo		
lie	ye·khaz·zev		
Though	im		
it lingers	yit·mah·mah	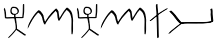	
wait	chak·keh	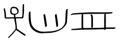	
for it	lo		
since	kee	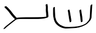	
it will surely come	vo		
	ya·vo	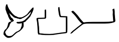	
and will not	lo		
delay	ye·a·cher		
Look at	hin·neh		Habakkuk 2:4
the proud one	up·pe·lah		
is not	lo		
upright —	ya·she·rah	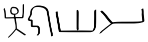	
his soul	naph·sho		
	bo		
but the righteous	ve·tsad·deeq		
by faith —	be·e·mu·na·to		
will live	yich·yeh	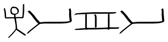	
indeed	ve·aph		Habakkuk 2:5
	kee	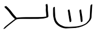	

and wealth	hay·ya·yin	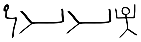	
betrays him	bo·w·ged		
man	ge·ver		
[He is] an arrogant	ya·heer		
never	ve·lo		
at rest	yin·veh	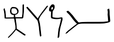	
He	a·sher		
enlarges	hir·cheev	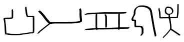	
like Sheol	kish·o·wl		
his appetite	naph·sho		
he	ve·hu		
and like Death	kham·ma·vet		
is never	ve·lo		
satisfied	yis·ba		
He gathers	vay·ye·e·soph		
to himself	e·law	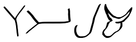	
all	kal	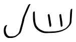	
the nations	hag·go·w·yim	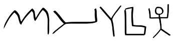	
and collects	vay·yiq·bots	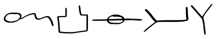	
as his own	e·law	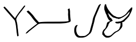	
all	kal		
the peoples	ha·am·meem		
Will not	ha·lo·w		Habakkuk 2:6
of these	el·leh	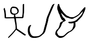	
all	khul·lam	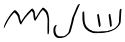	
against him	a·law	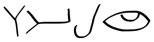	
a taunt	ma·shal	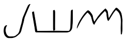	

take up	yis·sa·u	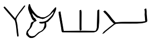	
with mockery	u·me·lee·tsah	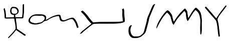	
and derision :	chee·do·wt	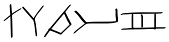	
-	lo	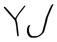	
speaking	ve·yo·mar	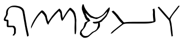	
‘ Woe	ho·w	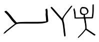	
to him who amasses	ham·mar·beh	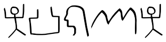	
what is not his	lo	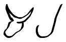	
-	lo	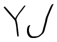	
How	ad	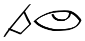	
long will this go on ? ’	ma·tay	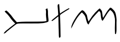	
and makes himself rich	u·makh·beed	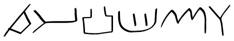	
-	a·law	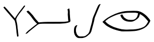	
with many loans !	av·teet	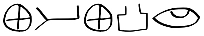	
Will not	ha·lo·w	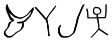	Habakkuk 2:7
suddenly	phe·ta	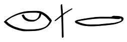	
arise	ya·qu·mu	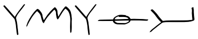	
your creditors	no·she·khe·kha	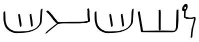	
awaken ?	ve·yiq·tsu	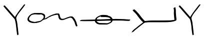	
and those who disturb you	me·za·ze·e·kha	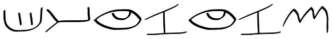	
Then you will become	ve·ha·yee·ta	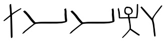	
their prey	lim·shis·so·wt	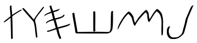	
	la·mo	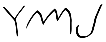	
Because	kī	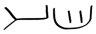	Habakkuk 2:8
you	at·tah	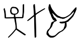	
have plundered	shal·lo·w·ta	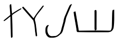	

nations	go·w·yim	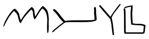	
many	rab·beem	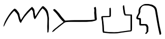	
will plunder you —	ye·shal·lu·kha	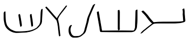	
	kal	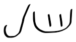	
the remnant	ye·ter	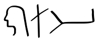	
of the people	am·meem	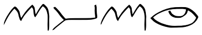	
because of your bloodshed	mid·de·me	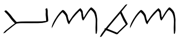	
against man	a·dam	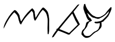	
and your violence	va·cha·mas	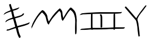	
against the land	e·rets	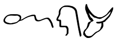	
the city	qir·yah	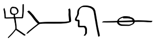	
and all	ve·khal	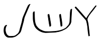	
their dwellers	yo·she·ve	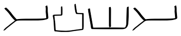	
	vah	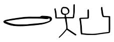	
Woe	ho·w	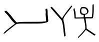	Habakkuk 2:9
to him who builds	bo·tse·a	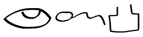	
gain	be·tsa	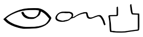	
by unjust	ra	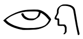	
his house	le·ve·to	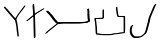	
to place	la·sum	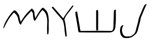	
on high	bam·ma·ro·wm	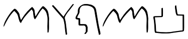	
his nest	qin·no	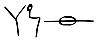	
[and] escape	le·hin·na·tsel	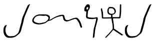	
the hand	mik·kaph	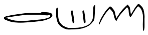	
of disaster !	ra	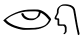	
You have plotted	ya·ats·ta	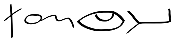	Habakkuk 2:10
shame	bo·shet	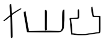	

for your house	le·ve·te·kha	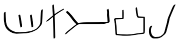	
by cutting off	qe·tso·wt		
peoples	am·meem		
many	rab·beem	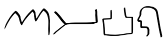	
and forfeiting	ve·cho·w·te	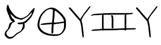	
your life	naph·she·kha		
For	kee	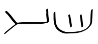	Habakkuk 2:11
the stones	e·ven		
from the wall	miq·qeer	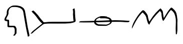	
will cry out	tiz·aq		
and the rafters	ve·kha·phees		
from the woodwork	me·ets		
will echo it	ya·a·nen·nah	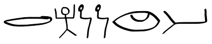	
Woe	ho·w		Habakkuk 2:12
to him who builds	bo·neh	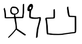	
a city	eer	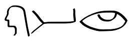	
with bloodshed	be·da·meem		
and establishes	ve·kho·w·nen		
a town	qir·yah	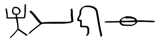	
by iniquity !	be·aw·lah		
Is it not	ha·lo·w		Habakkuk 2:13
indeed	hin·neh		
from	me·et		
the LORD	YHVH		
of Hosts	tse·va·o·wt	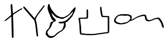	
that the labor	ve·yee·ge·u	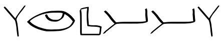	
of the people	am·meem		

only feeds	be·de		
the fire	esh		
and the nations	u·le·um·meem		
in	be·de		
vain ?	reeq	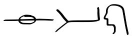	
weary themselves	yi·a·phu		
For	kee	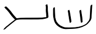	Habakkuk 2:14
will be filled	tim·ma·le		
the earth	ha·a·rets		
with the knowledge	la·da·at		
of	et		
the glory	ke·vo·wd		
of the LORD	YHVH		
as the waters	kam·ma·yim		
cover	ye·khas·su		
	al		
the sea	yam	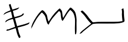	
Woe	ho·w		Habakkuk 2:15
to him who gives drink	mash·qeh	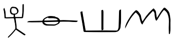	
to his neighbors	re·e·hu		
pouring it	me·sap·pe·ach		
from the wineskin	cha·ma·te·kha		
until	ve·aph		
they are drunk	shak·ker		
in order to	le·ma·an		
gaze	hab·beet	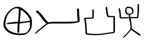	
at	al		

their nakedness !	me·o·w·re·hem	𐤌𐤏𐤅𐤓𐤉𐤄𐤌	
You will be filled	sa·va·ta	𐤔𐤁𐤏𐤕	Habakkuk 2:16
with shame	qa·lo·wn	𐤒𐤋𐤅𐤍	
instead of glory	mik·ka·vo·wd	𐤌𐤊𐤁𐤅𐤃	
must drink	she·teh	𐤔𐤕𐤄	
too	gam	𐤂𐤌	
You	at·tah	𐤀𐤕𐤄	
and expose your uncircumcision !	ve·he·a·rel	𐤅𐤄𐤏𐤓𐤋	
will come around	tis·so·wv	𐤕𐤎𐤅𐤁	
to you	a·le·kha	𐤏𐤋𐤉𐤊	
The cup	ko·ws	𐤊𐤅𐤎	
right hand	ye·meen	𐤉𐤌𐤉𐤍	
in the LORD’s	YHVH	𐤉𐤄𐤅𐤄	
and utter disgrace	ve·qee·qa·lo·wn	𐤅𐤒𐤉𐤒𐤋𐤅𐤍	
	al	𐤏𐤋	
will cover your glory	ke·vo·w·de·kha	𐤊𐤁𐤅𐤃𐤊	
For	kee	𐤊𐤉	Habakkuk 2:17
your violence	cha·mas	𐤇𐤌𐤎	
against Lebanon	le·va·no·wn	𐤋𐤁𐤍𐤅𐤍	
will overwhelm you	ye·khas·se·ka	𐤉𐤊𐤎𐤊	
and the destruction	ve·shod	𐤅𐤔𐤃	
of animals	be·he·mo·wt	𐤁𐤄𐤌𐤅𐤕	
will terrify you	ye·chee·tan	𐤉𐤇𐤉𐤕𐤍	
because of your bloodshed	mid·de·me	𐤌𐤃𐤌𐤉	
against men	a·dam	𐤀𐤃𐤌	
and your violence	va·cha·mas	𐤅𐤇𐤌𐤎	
against the land	e·rets	𐤀𐤓𐤑	

the city	qir·yah		
and all	ve·khal		
their dwellers	yo·she·ve		
	vah		
What	mah	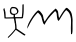	Habakkuk 2:18
use	ho·w·eel		
is an idol	pe·sel		
that	kee	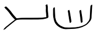	
should carve it —	phe·sa·lo		
a craftsman	yo·tse·ro		
[or] an image	mas·se·khah		
a teacher	u·mo·w·reh		
of lies ?	sha·qer	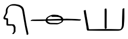	
For	kee	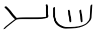	
trusts	va·tach		
its maker	yo·tser		
in his own creation	yits·ro		
	a·law	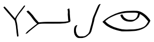	
he makes	la·a·so·wt		
idols	e·lee·leem		
that cannot speak	il·le·meem	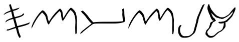	
Woe	ho·w		Habakkuk 2:19
to him who says	o·mer		
to wood	la·ets		
‘ Awake ! ’	ha·qee·tsah	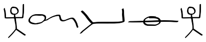	
‘ Arise ! ’	u·ree		
stone	le·e·ven		

or to silent	du·mam		
Can it	hu		
give guidance ?	yo·w·reh		
Behold	hin·neh		
it [is]	hu		
overlaid	ta·phus		
with gold	za·hav		
and silver	va·khe·seph		
it at all ”	ve·khal		
breath	ru·ach		
yet there is no	en	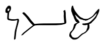	
in	be·qir·bo	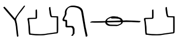	
But the LORD	va·YHVH	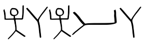	Habakkuk 2:20
temple	be·he·khal	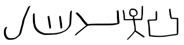	
is in His holy	qa·de·sho		
be silent	has		
before Him	mip·pa·naw		
let all	kal	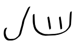	
the earth	ha·a·rets		
[This is] a prayer	te·phil·lah		Habakkuk 3:1
of Habakkuk	la·cha·vaq·quq	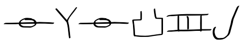	
the prophet	han·na·vee	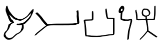	
according to	al		
Shigionoth :	shig·yo·no·wt	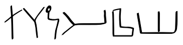	
O LORD	YHVH		Habakkuk 3:2
I have heard	sha·ma·tee		
the report of You	shim·a·kha		

I stand in awe	ya·re·tee		
O LORD	YHVH		
of Your deeds	pa·a·le·kha		
in	be·qe·rev	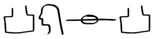	
these years	sha·neem	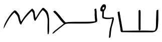	
Revive them	chay·ye·hu	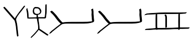	
in	be·qe·rev	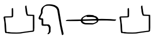	
these years	sha·neem	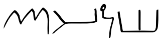	
make them known	to·w·dee·a	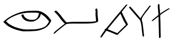	
In Your wrath	be·ro·gez		
mercy !	ra·chem	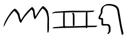	
remember	tiz·ko·wr	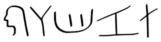	
God	ʾĕ·lo·ha	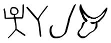	Habakkuk 3:3
from Teman	mit·te·man	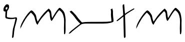	
came	ya·vo·w		
and the Holy One	ve·qa·do·wosh	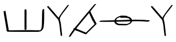	
from Mount	me·har		
Paran	pa·ran		
Selah	se·lah	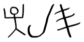	
covered	kis·sah		
the heavens	sha·ma·yim	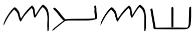	
His glory	ho·w·do		
and His praise	u·te·hil·la·to		
filled	ma·le·ah		
the earth	ha·a·rets		
[His] radiance	ve·no·gah		Habakkuk 3:4
like the sunlight	ka·o·wr		

was	tih·yeh	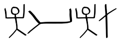	
rays [flashed]	qar·na·yim	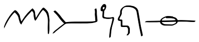	
from His hand	mee·ya·do	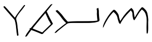	
	lo	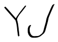	
where	ve·sham	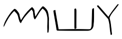	
is hidden	chev·yo·wn	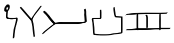	
His power	ʿuz·zoh	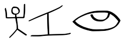	
before Him	le·pha·naw	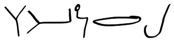	Habakkuk 3:5
went	ye·lekh	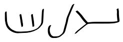	
Plague	da·ver	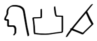	
followed	ve·ye·tse	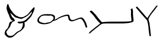	
and fever	re·sheph	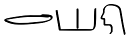	
in His steps	le·rag·law	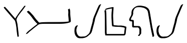	
He stood	a·mad	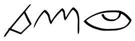	Habakkuk 3:6
and measured	vay·mo·ded	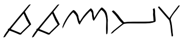	
the earth	e·rets	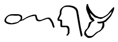	
He looked	ra·ah	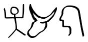	
and startled	vay·yat·ter	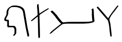	
the nations	go·w·yim	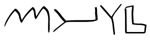	
crumbled	vay·yit·po·tse·tsu	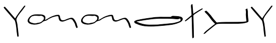	
mountains	har·re	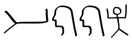	
the ancient	ad	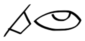	
collapsed	sha·chu	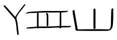	
hills	giv·o·wt	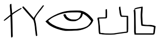	
the perpetual	o·w·lam	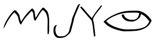	
ways [are]	ha·lee·kho·wt	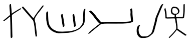	
everlasting	o·w·lam	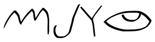	

His	lo		
in	ta·chat	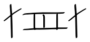	Habakkuk 3:7
distress	a·ven		
I saw	ra·ee·tee	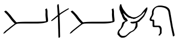	
the tents	a·ho·le	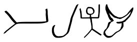	
of Cushan	khu·shan		
were trembling	yir·ge·zun		
the curtains	ye·ree·o·wt	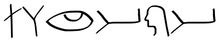	
	e·rets		
of Midian	mid·yan	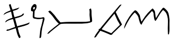	
at the rivers	ha·vin·ha·reem	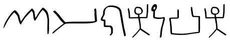	Habakkuk 3:8
Were You angry	cha·rah		
O LORD ?	YHVH		
Was	im		
against the streams ?	ban·ne·ha·reem	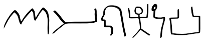	
Your wrath	ap·pe·kha		
	im		
against the sea	bay·yam	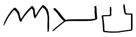	
Did You rage	ev·ra·te·kha		
when	kee	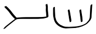	
You rode	tir·kav	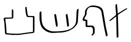	
on	al		
Your horses	su·se·kha		
on Your chariots	mar·ke·vo·te·kha		
of salvation ?	ye·shu·ah		
You brandished	er·yah	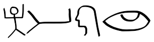	Habakkuk 3:9
	te·o·wr		

Your bow	qash·te·kha	𐤒𐤔𐤕𐤊	
	she·vu·o·wt	𐤔𐤁𐤏𐤅𐤕	
many arrows	mat·to·wt	𐤌𐤈𐤅𐤕	
You called for	o·mer	𐤀𐤌𐤓	
Selah	se·lah	𐤎𐤋𐤄	
with rivers	ne·ha·ro·wt	𐤍𐤄𐤓𐤅𐤕	
You split	te·vaq·qa	𐤕𐤁𐤒𐤏	
the earth	a·rets	𐤀𐤓𐤑	
saw You	ra·u·kha	𐤓𐤀𐤅𐤊	Habakkuk 3:10
[and] quaked	ya·chee·lu	𐤉𐤇𐤉𐤋𐤅	
The mountains	ha·reem	𐤄𐤓𐤉𐤌	
torrents	ze·rem	𐤆𐤓𐤌	
of water	ma·yim	𐤌𐤉𐤌	
swept by	a·var	𐤏𐤁𐤓	
roared	na·tan	𐤍𐤕𐤍	
The deep	te·ho·wm	𐤕𐤄𐤅𐤌	
with its voice	qo·w·lo	𐤒𐤅𐤋𐤅	
on high	ro·wm	𐤓𐤅𐤌	
its hands	ya·de·hu	𐤉𐤃𐤉𐤄𐤅	
and lifted	na·sa	𐤍𐤔𐤀	
Sun	she·mesh	𐤔𐤌𐤔	Habakkuk 3:11
and moon	ya·re·ach	𐤉𐤓𐤇	
stood still	a·mad	𐤏𐤌𐤃	
in their places	ze·vu·lah	𐤆𐤁𐤋𐤄	
at the flash	le·o·wr	𐤋𐤀𐤅𐤓	
arrows	chits·tse·kha	𐤇𐤑𐤉𐤊	
of Your flying	ye·hal·le·khu	𐤉𐤄𐤋𐤊𐤅	

at the brightness	le·no·gah		
of Your shining	be·raq	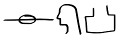	
spear	cha·nee·te·kha	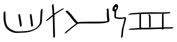	
with fury	be·za·am		Habakkuk 3:12
You marched	tits·ad		
across the earth	a·rets		
in wrath	be·aph		
You threshed	ta·dush		
the nations	go·w·yim	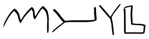	
You went forth	ya·tsa·ta		Habakkuk 3:13
for the salvation	le·ye·sha		
of Your people	am·me·kha		
to save	le·ye·sha	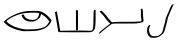	
-	et		
Your anointed	me·shee·che·kha	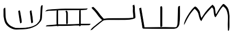	
You crushed	ma·chats·ta	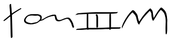	
the head	rosh		
of the house	mib·bet	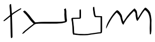	
of the wicked	ra·sha		
and stripped him	a·ro·wt		
toe	ye·so·wd		
to	ad		
from head	tsaw·var		
Selah	se·lah		
You pierced	na·qav·ta	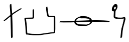	Habakkuk 3:14
With his own spear	ve·mat·taw		
his head	rosh		

when his warriors	pe·ra·zo	𐤐𐤓𐤆𐤅	
stormed out	yis·a·ru	𐤉𐤎𐤏𐤓𐤅	
to scatter us	la·ha·phee·tse·nee	𐤋𐤄𐤐𐤉𐤑𐤍𐤉	
gloating	a·lee·tsu·tam	𐤏𐤋𐤉𐤑𐤕𐤌	
as though ready	ke·mo	𐤊𐤌𐤅	
devour	le·e·khol	𐤋𐤀𐤊𐤋	
the weak	a·nee	𐤏𐤍𐤉	
to secretly	bam·mis·tar	𐤁𐤌𐤎𐤕𐤓	
You trampled	da·rakh·ta	𐤃𐤓𐤊𐤕	Habakkuk 3:15
the sea	vay·yam	𐤁𐤉𐤌	
with Your horses	su·se·kha	𐤎𐤅𐤎𐤉𐤊	
churning	cho·mer	𐤇𐤌𐤓	
waters	ma·yim	𐤌𐤉𐤌	
the great	rab·beem	𐤓𐤁𐤉𐤌	
I heard	sha·ma·tee	𐤔𐤌𐤏𐤕𐤉	Habakkuk 3:16
and trembled	vat·tir·gaz	𐤅𐤕𐤓𐤂𐤆	
within	bit·nee	𐤁𐤈𐤍𐤉	
at the sound	le·qo·wl	𐤋𐤒𐤅𐤋	
quivered	tsa·la·lu	𐤑𐤋𐤋𐤅	
my lips	se·pha·tay	𐤔𐤐𐤕𐤉	
entered	ya·vo·w	𐤉𐤁𐤅𐤀	
Decay	ra·qav	𐤓𐤒𐤁	
my bones	ba·a·tsa·may	𐤁𐤏𐤑𐤌𐤉	
where I stood	ve·tach·tay	𐤅𐤕𐤇𐤕𐤉	
I trembled	er·gaz	𐤀𐤓𐤂𐤆	
-	a·sher	𐤀𐤔𐤓	
Yet I must wait patiently	a·nu·ach	𐤀𐤍𐤅𐤇	

for the day	le·yo·wm	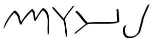	
of distress	tsa·rah		
to come upon	la·a·lo·wt		
the people	le·am		
who invade us	ye·gu·den·nu		
Though	kee	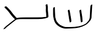	Habakkuk 3:17
the fig tree	te·e·nah		
does not	lo		
bud	tiph·rach		
and no	ve·en		
fruit	ye·vul	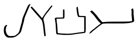	
[is] on the vines	bag·ge·pha·neem	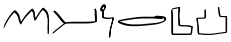	
fails	ki·chesh		
crop	ma·a·seh		
though the olive	za·yit	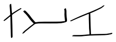	
and the fields	u·she·de·mo·wt		
no	lo		
produce	a·sah		
food	o·khel		
are cut off	ga·zar		
from the fold	mim·mikh·lah	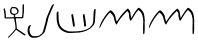	
though the sheep	tson		
and no	ve·en		
cattle	ba·qar	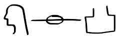	
[are] in the stalls	ba·re·pha·teem		
yet I	va·a·nee		Habakkuk 3:18
in the LORD	ba·YHVH	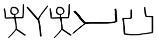	

will exult	e·lo·w·zah	אעלוזה	
I will rejoice	a·gee·lah	אגילה	
in the God	be·lo·he	באלהי	
of my salvation !	yish·ee	ישעי	
GOD	ha·shēm	יהוה	Habakkuk 3:19
the Lord	a·do·nay	אדני	
is my strength	che·lee	חילי	
He makes	vay·ya·sem	וישם	
my feet	rag·lay	רגלי	
like those of a deer	ka·ay·ya·lo·wt	כאילות	
upon	ve·al	ועל	
the heights !	ba·mo·w·tay	במותי	
He makes me walk	yad·ri·khe·nee	ידרכני	
For the choirmaster	lam·nats·tse·ach	למנצח	
With stringed instruments	bin·gee·no·w·tay	בנגינותי	

Zephaniah

BSB Translation	Transliteration	Original Hebrew	
[This is] the word	de·var	דבר	Zephaniah 1:1
of the LORD	YHVH	יהוה	
that	a·sher	אשר	
came	ha·yah	היה	
to	el	אל	
Zephaniah	tse·phan·yah	צפניה	
son	ben	בן	
of Cushi	ku·shee	כושי	
the son	ben	בן	

of Gedaliah	ge·dal·yah	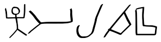	
the son	ben		
of Amariah	a·mar·yah		
the son	ben		
of Hezekiah	chiz·qee·yah	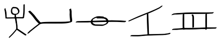	
in the days	bee·me	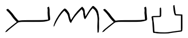	
of Josiah	yo·shee·ya·hu	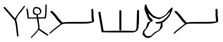	
son	ben		
of Amon	a·mo·wn		
king	me·lekh	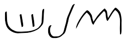	
of Judah :	ye·hu·dah		
" I will completely sweep away	a·soph		Zephaniah 1:2
	a·seph		
everything	kol		
from	me·al		
the face	pe·ne	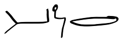	
of the earth "	ha·a·da·mah		
declares	ne·um		
the LORD	YHVH		
" I will sweep away	a·seph		Zephaniah 1:3
man	a·dam		
and beast	u·ve·he·mah		
I will sweep away	a·seph		
the birds	o·wph		
of the air	hash·sha·ma·yim		
and the fish	u·de·ge		
of the sea	hay·yam	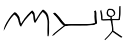	

and the idols	ve·ham·makh·she·lo·wt		
with	et		
their wicked {worshipers}	ha·re·sha·eem		
I will cut off	ve·hikh·rat·tee	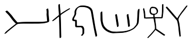	
-	et		
mankind	ha·a·dam		
from	me·al		
the face	pe·ne	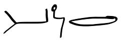	
of the earth ”	ha·a·da·mah		
declares	ne·um		
the LORD	YHVH		
“ I will stretch out	ve·na·tee·tee	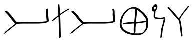	Zephaniah 1:4
My hand	ya·dee	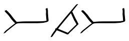	
against	al		
Judah	ye·hu·dah	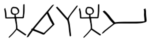	
and against	ve·al		
all	kal	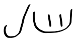	
who dwell	yo·wo·she·ve	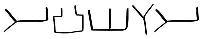	
in Jerusalem	ye·ru·sha·lim		
I will cut off	ve·hikh·rat·tee	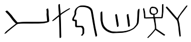	
from	min		
place	ham·ma·qo·wm	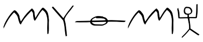	
this	haz·zeh		
-	et		
every remnant	she·ar		
of Baal	hab·ba·al		
-	et		

the names	shem		
of the idolatrous	hak·ke·ma·reem		
and	im		
[pagan] priests —	hak·ko·ha·neem	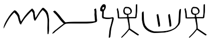	
-	ve·et		Zephaniah 1:5
those who bow	ham·mish·ta·cha·veem	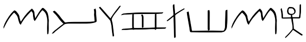	
on	al		
the rooftops	hag·gag·go·wt		
{to worship} the host	lits·va		
of heaven	hash·sha·ma·yim	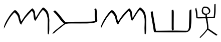	
-	ve·et		
those who bow down	ham·mish·ta·cha·veem	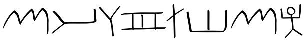	
and swear	han·nish·ba·eem		
by the LORD	la·YHVH	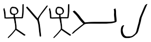	
but also swear	ve·han·nish·ba·eem	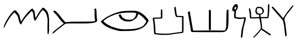	
by Milcom	be·mal·kam	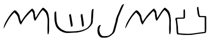	
and	ve·et		Zephaniah 1:6
those who turn back	han·ne·so·w·geem		
from [following]	me·a·cha·re	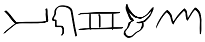	
the LORD	YHVH		
-	va·a·sher		
neither	lo		
seeking	viq·shu	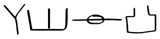	
-	et		
the LORD	YHVH		
nor	ve·lo		

inquiring of Him ”	de·ra·shu·hu	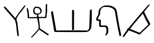	
Be silent	has		Zephaniah 1:7
in the presence	mip·pe·ne		
of the Lord	a·do·nay		
GOD	YHVH		
for	kee		
is near	qa·ro·wv		
the Day	yo·wm		
of the LORD	YHVH		
Indeed	kee	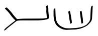	
has prepared	he·kheen	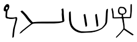	
the LORD	YHVH		
a sacrifice	ze·vach	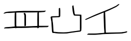	
He has consecrated	hiq·deesh		
His guests	qe·ru·aw		
“ -	ve·ha·yah	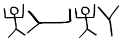	Zephaniah 1:8
On the Day	be·yo·wm	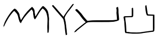	
sacrifice	ze·vach	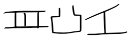	
of the LORD’s	YHVH		
I will punish	u·pha·qad·tee	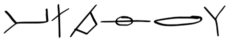	
	al		
the princes	has·sa·reem	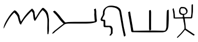	
-	ve·al		
the sons	be·ne	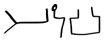	
of the king	ham·me·lekh		
and	ve·al		
all	kal	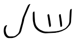	

who are dressed	hal·lo·ve·sheem	הלבשים	
apparel	mal·bush	מלבוש	
in foreign	na·khe·ree	נכרי	
I will punish	u·pha·qad·tee	ופקדתי	Zephaniah 1:9
over	al	על	
all	kal	כל	
who leap	had·do·w·leg	הדולג	
	al	על	
the threshold	ham·miph·tan	המפתן	
day	bay·yo·wm	ביום	
On that	ha·hu	ההוא	
who fill	ham·mal·eem	הממלאים	
the house	bet	בית	
of their master	a·do·ne·hem	אדניהם	
with violence	cha·mas	חמס	
and deceit	u·mir·mah	ומרמה	
will go up	ve·ha·yah	והיה	Zephaniah 1:10
day ”	vay·yo·wm	ביום	
On that	ha·hu	ההוא	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
“ a cry	qo·wl	קול	
	tse·a·qah	צעקה	
Gate	mish·sha·ar	משער	
the Fish	had·da·geem	הדגים	
a wail	vee·la·lah	ויללה	
from	min	מן	

from the Second District	ham·mish·neh	𐤄𐤌𐤔𐤍𐤄	
crashing	ve·she·ver	𐤅𐤔𐤁𐤓	
and a loud	ga·do·wl	𐤂𐤃𐤅𐤋	
from the hills	me·hag·ge·va·o·wt	𐤌𐤄𐤂𐤁𐤏𐤅𐤕	
Wail	he·lee·lu	𐤄𐤉𐤋𐤉𐤋𐤅	Zephaniah 1:11
O dwellers	yo·she·ve	𐤉𐤔𐤁𐤉	
of the Hollow	ham·makh·tesh	𐤄𐤌𐤊𐤕𐤔	
for	kee	𐤊𐤉	
will be silenced	nid·mah	𐤍𐤃𐤌𐤄	
all	kal	𐤊𐤋	
your merchants	am	𐤏𐤌	
	ke·na·an	𐤊𐤍𐤏𐤍	
will be cut off	nikh·re·tu	𐤍𐤊𐤓𐤕𐤅	
all	kal	𐤊𐤋	
who weigh out	ne·tee·le	𐤍𐤈𐤉𐤋𐤉	
silver	kha·seph	𐤊𐤎𐤐	
And	ve·ha·yah	𐤅𐤄𐤉𐤄	Zephaniah 1:12
time	ba·et	𐤁𐤏𐤕	
at that	ha·hee	𐤄𐤄𐤉𐤀	
I will search	a·chap·pes	𐤀𐤇𐤐𐤔	
-	et	𐤀𐤕	
Jerusalem	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	
with lamps	ban·ne·ro·wt	𐤁𐤍𐤓𐤅𐤕	
and punish	u·pha·qad·tee	𐤅𐤐𐤒𐤃𐤕𐤉	
-	al	𐤏𐤋	
the men	ha·a·na·sheem	𐤄𐤀𐤍𐤔𐤉𐤌	
settled	haq·qo·phe·eem	𐤄𐤒𐤐𐤀𐤉𐤌	

in	al	
complacency	shim·re·hem	
who say	ha·o·me·reem	
to themselves	bil·va·vam	
will do nothing	lo	
either good	ye·teev	
‘ The LORD	YHVH	
	ve·lo	
or bad ’	ya·re·a	
will be	ve·ha·yah	Zephaniah 1:13
Their wealth	che·lam	
plundered	lim·shis·sah	
and their houses	u·vat·te·hem	
laid waste	lish·ma·mah	
They will build	u·va·nu	
houses	vat·teem	
but not	ve·lo	
inhabit [them]	ye·she·vu	
and plant	ve·na·te·u	
vineyards	khe·ra·meem	
but never	ve·lo	
drink	yish·tu	
-	et	
their wine	ye·nam	
is near —	qa·ro·wv	Zephaniah 1:14
Day	yo·wm	
of the LORD	YHVH	

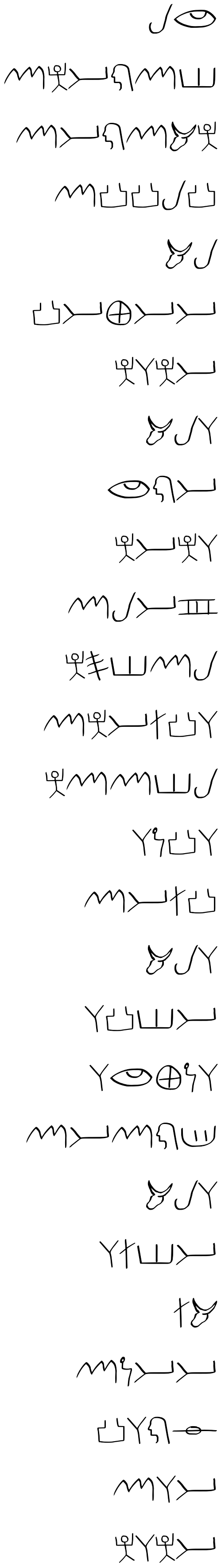

The great	hag·ga·do·wl		
near	qa·ro·wv	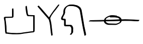	
and coming	u·ma·her	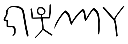	
quickly	me·od		
Listen	qo·wl	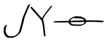	
the Day	yo·wm		
of the LORD !	YHVH		
will be bitter	mar		
the cry	tso·re·ach	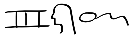	
Then	sham	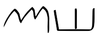	
of the mighty	gib·bo·wr		
day will be	yo·wm		Zephaniah 1:15
of wrath	ev·rah		
a day	hay·yo·wm	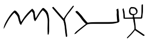	
That	ha·hu	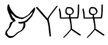	
a day	yo·wm		
of trouble	tsa·rah		
and distress	u·me·tsu·qah		
a day	yo·wm		
of destruction	sho·ah		
and desolation	u·me·sho·w·ah		
a day	yo·wm		
of darkness	cho·shekh		
and gloom	va·a·phe·lah		
a day	yo·wm		
of clouds	a·nan		
and blackness	va·a·ra·phel		

a day	yo·wm	יום	Zephaniah 1:16
of horn [blast]	sho·w·phar	שופר	
and battle cry	u·te·ru·ah	ותרועה	
against	al	על	
cities	he·a·reem	הערים	
the fortified	hab·be·tsu·ro·wt	הבצרות	
and against	ve·al	ועל	
corner towers	hap·pin·no·wt	הפנות	
the high	hag·ge·vo·ho·wt	הגבהות	
I will bring such distress	va·ha·tse·ro·tee	והצרתי	Zephaniah 1:17
on mankind	la·a·dam	לאדם	
that they will walk	ve·ha·le·khu	והלכו	
like the blind	ka·iw·reem	כעורים	
because	kee	כי	
against the LORD	la·YHVH	ליהוה	
they have sinned	cha·ta·u	חטאו	
will be poured out	ve·shup·pakh	ושפך	
Their blood	da·mam	דמם	
like dust	ke·a·phar	כעפר	
and their flesh	u·le·chu·mam	ולחמם	
like dung	kag·ge·la·leem	כגללים	
nor	gam	גם	Zephaniah 1:18
[Neither] their silver	kas·pam	כספם	
	gam	גם	
their gold	ze·ha·vam	זהבם	
-	lo	לא	
will be able	yu·khal	יוכל	

to deliver them	le·hats·tsee·lam		
on the Day	be·yo·wm	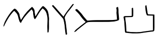	
wrath	ev·rat		
of the LORD’s	YHVH	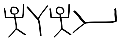	
by the fire	u·ve·esh		
of His jealousy ”	qin·a·to		
will be consumed	te·a·khel		
The whole	kal	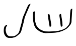	
earth	ha·a·rets		
For	kee	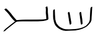	
end	kha·lah	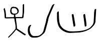	
indeed	akh		
a sudden	niv·ha·lah	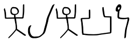	
He will make	ya·a·seh		
of	et		
all	kal	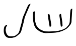	
who dwell	yo·she·ve		
on the earth	ha·a·rets		
Gather yourselves	hit·qo·wo·she·shu		Zephaniah 2:1
gather together	va·qo·wosh·shu	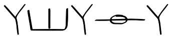	
nation	hag·go·w		
O shameful	lo		
	nikh·saph		
before	be·te·rem		Zephaniah 2:2
takes effect	le·det		
the decree	choq	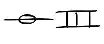	
like chaff	ke·mots		

passes	a·var	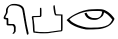	
and the day	yo·wm		
before	be·te·rem		
	lo		
comes	ya·vo·w		
upon you	a·le·khem	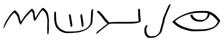	
the burning	cha·ro·wn	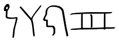	
anger	aph		
of the LORD	YHVH		
before	be·te·rem		
	lo		
comes	ya·vo·w		
upon you	a·le·khem	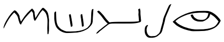	
the Day	yo·wm		
anger	aph		
of the LORD’s	YHVH		
Seek	baq·qe·shu	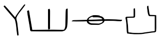	Zephaniah 2:3
-	et		
the LORD	YHVH		
all	kal		
you humble	an·ve		
of the earth	ha·a·rets		
who	a·sher		
His justice	mish·pa·to		
carry out	pa·a·lu		
Seek	baq·qe·shu	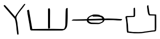	
righteousness	tse·deq	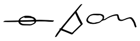	

seek	baq·qe·shu	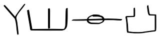	
humility	a·na·vah		
Perhaps	u·lay	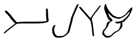	
you will be sheltered	tis·sa·te·ru		
on the day	be·yo·wm	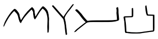	
anger	aph		
of the LORD’s	YHVH		
For	kee	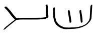	Zephaniah 2:4
Gaza	az·zah	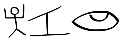	
abandoned	a·zu·vah		
will be	tih·yeh	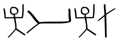	
and Ashkelon	ve·ash·qe·lo·wn	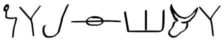	
left in ruins	lish·ma·mah		
Ashdod	ash·do·wd		
at noon	bats·tsa·ho·ra·yim		
will be driven out	ye·ga·re·shu·ha		
and Ekron	ve·eq·ro·wn	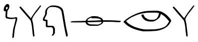	
will be uprooted	te·a·qer	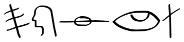	
Woe	ho·w		Zephaniah 2:5
to the dwellers	yo·she·ve		
of	che·vel	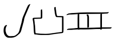	
the seacoast	hay·yam	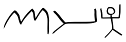	
O nation	go·w		
of the Cherethites !	ke·re·teem		
The word	de·var		
of the LORD	YHVH		
is against you	a·le·khem	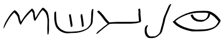	

O Canaan	ke·na·an		
land	e·rets		
of the Philistines :	pe·lish·teem		
" I will destroy you	ve·ha·a·vad·teekh	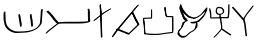	
and no one will be	me·en		
left "	yo·wo·shev		
will become	ve·ha·ye·tah	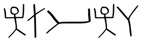	Zephaniah 2:6
So the seacoast	che·vel	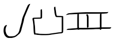	
	hay·yam	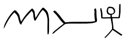	
[a land of] pastures	ne·wot		
with wells	ke·rot	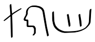	
for shepherds	ro·eem	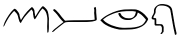	
and folds	ve·gid·ro·wt		
for sheep	tson		
to	ve·ha·yah	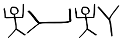	Zephaniah 2:7
The coast will belong	che·vel	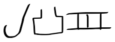	
the remnant	lish·e·reet		
of the house	bet	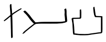	
of Judah	ye·hu·dah	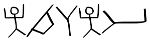	
there	a·le·hem	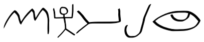	
they will find pasture	yir·un		
among the houses	be·vat·te		
of Ashkelon	ash·qe·lo·wn		
in the evening	ba·e·rev		
They will lie down	yir·ba·tsun	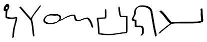	
for	kee	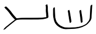	
will attend to them	yiph·qe·dem	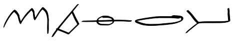	

the LORD	YHVH		
their God	e·lo·he·hem	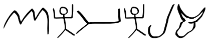	
and restore	ve·shav	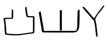	
their captives	she·vu·tam		
“ I have heard	sha·ma·tee		Zephaniah 2:8
the reproach	cher·pat		
of Moab	mo·w·av		
and the insults	ve·gid·du·phe		
of the Ammonites	be·ne	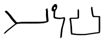	
	am·mo·wn	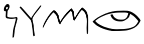	
who	a·sher		
have taunted	che·re·phu		
-	et		
My people	am·mee		
and threatened	vay·yag·dee·lu		
	al		
their borders	ge·vu·lam		
Therefore	la·khen		Zephaniah 2:9
live ”	chay	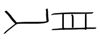	
as surely as I	a·nee	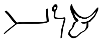	
declares	ne·um		
the LORD	YHVH	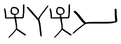	
of Hosts	tse·va·o·wt		
the God	e·lo·he		
of Israel	yis·ra·el	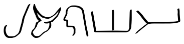	
“ surely	kee	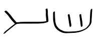	
Moab	mo·w·av		

like Sodom	kis·dom		
will be	tih·yeh	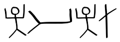	
and the Ammonites	u·ve·ne		
	am·mo·wn	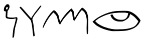	
like Gomorrah —	ka·a·mo·rah		
a place	mim·shaq		
of weeds	cha·rul	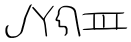	
and	u·mikh·reh	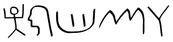	
salt pits	me·lach	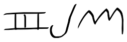	
wasteland	u·she·ma·mah		
	ad		
a perpetual	o·w·lam		
The remnant	she·e·reet		
of My people	am·mee		
will plunder them	ye·vaz·zum		
the remainder	ve·ye·ter	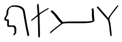	
of My nation	goy		
will dispossess them ”	yin·cha·lum	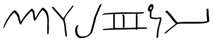	
This	zot		Zephaniah 2:10
they shall have	la·hem		
in return for	ta·chat	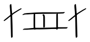	
their pride	ge·o·w·nam		
for	kee	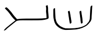	
taunting	che·re·phu		
and mocking	vay·yag·di·lu		
	al		
the people	am		

of the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
will be terrifying	no·w·ra	נורא	Zephaniah 2:11
The LORD	YHVH	יהוה	
to them	a·le·hem	עליהם	
when	kee	כי	
He starves	ra·zah	רזה	
-	et	את	
all	kal	כל	
the gods	e·lo·he	אלהי	
of the earth	ha·a·rets	הארץ	
will bow in worship	ve·yish·ta·cha·wu	וישתחוו	
to Him	lo	לו	
each	eesh	איש	
in its own place	mim·me·qo·w·mo	ממקומו	
of every	kol	כל	
shore	ee·ye	איי	
Then the nations	hag·go·w·yim	הגוים	
will	gam	גם	Zephaniah 2:12
“ You too	at·tem	אתם	
O Cushites	ku·sheem	כושים	
be slain	chal·le	חללי	
by My sword	char·bee	חרבי	
”	hem·mah	המה	
And He will stretch out	ve·yet	ויט	Zephaniah 2:13
His hand	ya·do	ידו	
against	al	על	

the north	tsa·pho·wn		
and destroy	vee·ab·bed		
-	et		
Assyria	ash·shur		
He will make	ve·ya·sem		
-	et		
Nineveh	nee·ne·veh	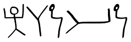	
a desolation	lish·ma·mah		
as dry	tsee·yah		
as a desert	kam·mid·bar		
will lie down	ve·ra·ve·tsu	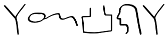	Zephaniah 2:14
in her midst	ve·to·w·khah		
Herds	a·da·reem	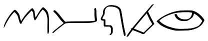	
of every kind	kal		
creatures	chay·to	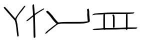	
	go·w		
Both	gam		
the desert owl	qa·at	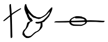	
and	gam		
screech owl	qip·pod	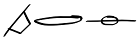	
atop her [pillars]	be·khaph·to·re·ha		
will roost	ya·lee·nu	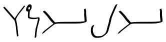	
Their calls	qo·wl	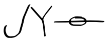	
will sound	ye·sho·w·rer		
from the window	ba·chal·lo·wn	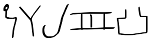	
but desolation	cho·rev		
will lie on the threshold	bas·saph		

for	kee	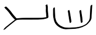	
the beams of cedar	ar·zah	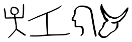	
He will expose	e·rah		
This	zot		Zephaniah 2:15
city	ha·eer		
carefree	ha·al·lee·zah	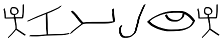	
that dwells	hay·yo·wo·she·vet		
securely	la·ve·tach	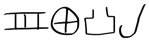	
that thinks	ha·o·me·rah		
to herself :	bil·va·vah	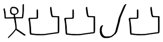	
“ I [am it]	a·nee	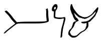	
and [there is] none	ve·aph·see		
besides me ”	o·wd		
what	ekh	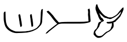	
she has become	ha·ye·tah	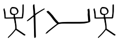	
a ruin	le·sham·mah	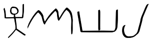	
a resting place	mar·bets		
for beasts	la·chay·yah	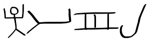	
Everyone	kol		
who passes	o·w·ver		
by her	a·le·ha	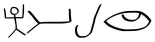	
hisses	yish·roq		
and shakes	ya·nee·a	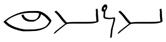	
his fist	ya·do		
Woe	ho·w		Zephaniah 3:1
rebellious	mo·re·ah		
and defiled !	ve·nig·a·lah		

to the city	ha·eer		
of oppressors	hay·yo·w·nah	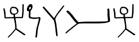	
no	lo		Zephaniah 3:2
She heeded	sha·me·ah		
voice	be·qo·wl	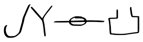	
no	lo		
she accepted	la·qe·chah	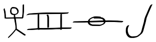	
correction	mu·sar		
in the LORD	ba·YHVH	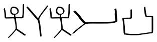	
She does not	lo		
trust	va·ta·chah	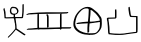	
to	el		
her God	e·lo·he·ha		
she has not	lo		
drawn near	qa·re·vah		
Her princes	sa·re·ha	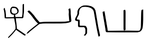	Zephaniah 3:3
-	ve·qir·bah	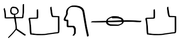	
lions	a·ra·yo·wt	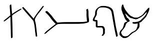	
are roaring	sho·a·geem	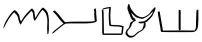	
her judges [are]	sho·phe·te·ha		
wolves	ze·e·ve		
evening	e·rev		
nothing	lo		
leaving	ga·re·mu	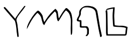	
for the morning	lab·bo·qer	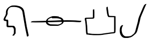	
Her prophets	ne·vee·e·ha		Zephaniah 3:4
are reckless	po·cha·zeem		

men	an·she		
faithless	bo·ge·do·wt		
Her priests	ko·ha·ne·ha	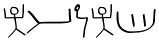	
profane	chil·le·lu	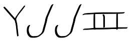	
the sanctuary	qo·desh	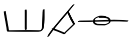	
they do violence to	cha·me·su		
the law	to·w·rah		
The LORD	YHVH		Zephaniah 3:5
is righteous	tsad·deeq	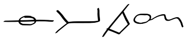	
within her	be·qir·bah	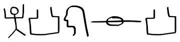	
no	lo		
He does	ya·a·seh		
wrong	aw·lah		
morning	bab·bo·qer	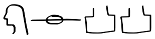	
by morning	bab·bo·qer	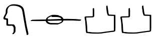	
His justice	mish·pa·to		
He applies	yit·ten	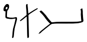	
at dawn	la·o·wr		
He does not	lo		
fail	ne·dar		
no	ve·lo		
know	yo·w·de·a		
yet the unjust	aw·val		
shame	bo·shet	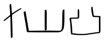	
“ I have cut off	hikh·rat·tee	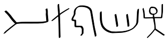	Zephaniah 3:6
the nations	go·w·yim	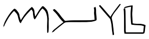	
are destroyed	na·sham·mu		

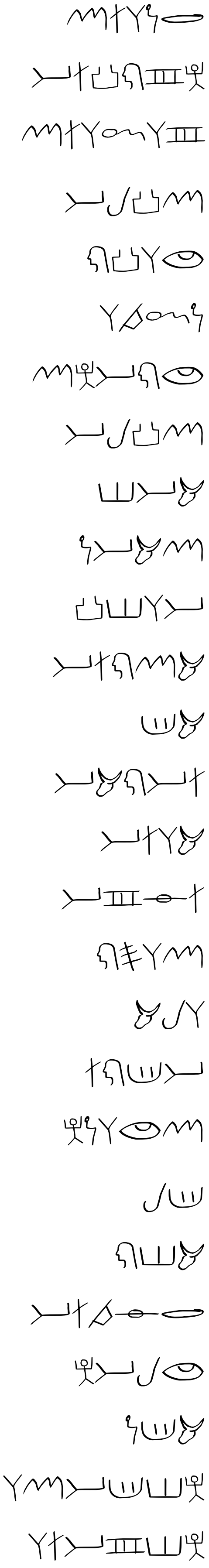

their corner towers	pin·no·w·tam	
I have made	he·che·rav·tee	
their streets {deserted}	chu·tso·w·tam	
with no one	mib·be·lee	
to pass through	o·w·ver	
are laid waste	nits·du	
Their cities	a·re·hem	
with no	mib·be·lee	
man	eesh	
no	me·en	
inhabitant	yo·wo·shev	
I said	a·mar·tee	Zephaniah 3:7
‘ Surely	akh	
you will fear	tee·re·ee	
Me	o·w·tee	
and accept	tiq·chee	
correction ’	mu·sar	
would not	ve·lo	
be cut off	yik·ka·ret	
Then her dwelling place	me·o·w·nah	
[despite] all	kol	
for which	a·sher	
I punished	pa·qad·tee	
her	a·le·ha	
But	a·khen	
they rose early	hish·kee·mu	
to corrupt	hish·chee·tu	

all	kol	
their deeds	a·lee·lo·w·tam	
Therefore	la·khen	Zephaniah 3:8
wait	chak·ku	
for Me ”	lee	
declares	ne·um	
the LORD	YHVH	
“ until the day	le·yo·wm	
I rise	qu·mee	
to testify	le·ad	
For	kee	
My decision	mish·pa·tee	
is to gather	le·e·soph	
nations	go·w·yim	
to assemble	le·qa·ve·tsee	
kingdoms	mam·la·kho·wt	
to pour out	lish·pokh	
upon them	a·le·hem	
My indignation —	za·mee	
all	kol	
My burning anger	cha·ro·wn	
	ap·pee	
For	kee	
by the fire	be·esh	
of My jealousy	qin·a·tee	
will be consumed	te·a·khel	
all	kal	

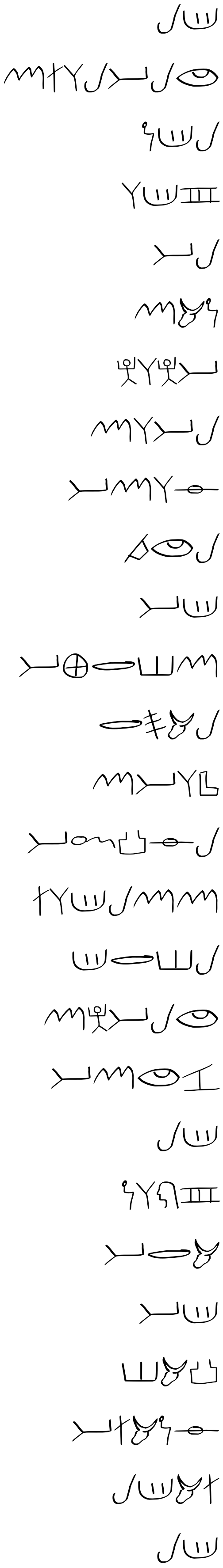

the earth	ha·a·rets		
For	kee	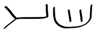	Zephaniah 3:9
then	az		
I will restore	eh·pokh		
to	el		
the peoples	am·meem		
lips	sa·phah		
pure	ve·ru·rah		
may call	liq·ro	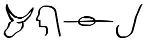	
that all	khul·lam	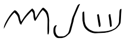	
upon the name	be·shem		
of the LORD	YHVH		
and serve Him	le·a·ve·do	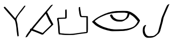	
shoulder	she·khem		
to shoulder	e·chad	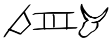	
From beyond	me·e·ver		Zephaniah 3:10
the rivers	le·na·ha·re		
of Cush	khush		
My worshipers	a·ta·ray	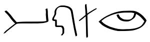	
people	bat		
My scattered	phu·tsay		
will bring Me	yo·w·vi·lun		
an offering	min·cha·tee	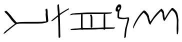	
day	bay·yo·wm	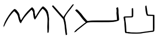	Zephaniah 3:11
On that	ha·hu	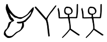	
you will not	lo		
be put to shame	te·vo·wo·shee		

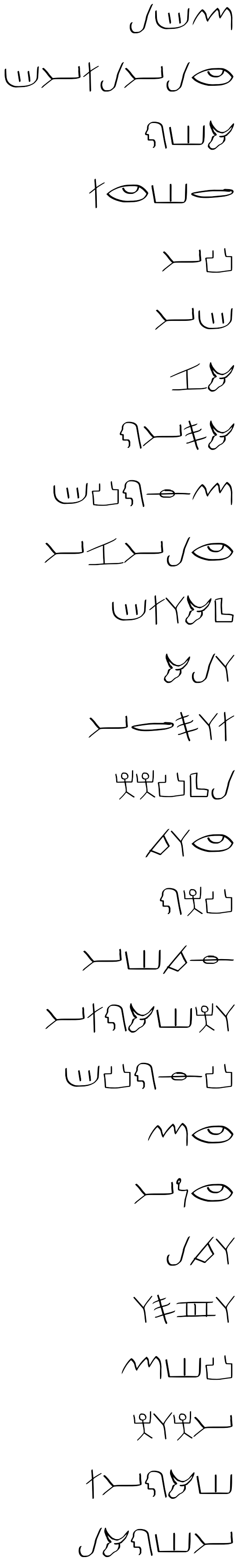

for any	mik·kol	
of the deeds	a·lee·lo·ta·yikh	
by which	a·sher	
you have transgressed	pa·sha·at	
against Me	bee	
For	kee	
then	az	
I will remove	a·seer	
from among you	miq·qir·bekh	
those who rejoice	al·lee·ze	
in their pride	ga·a·va·tekh	
and you will never	ve·lo	
again	to·w·si·phee	
be haughty	le·ga·ve·hah	
	o·wd	
mountain	be·har	
on My holy	qad·shee	
But I will leave	ve·hish·ar·tee	Zephaniah 3:12
within you	ve·qir·bekh	
people	am	
a meek	a·nee	
and humble	va·dal	
and they will trust	ve·cha·su	
in the name	be·shem	
of the LORD	YHVH	
The remnant	she·e·reet	Zephaniah 3:13
of Israel	yis·ra·el	

will no longer	lo	לא	
do	ya·a·su	יעשו	
wrong	aw·lah	עולה	
[or]	ve·lo	ולא	
speak	ye·dab·be·ru	ידברו	
lies	kha·zav	כזב	
nor will	ve·lo	ולא	
be found	yim·ma·tse	ימצא	
in their mouths	be·phee·hem	בפיהם	
tongue	le·sho·wn	לשון	
a deceitful	tar·meet	תרמית	
But	kee	כי	
they	hem·mah	המה	
will feed	yir·u	ירעו	
and lie down	ve·ra·ve·tsu	ורבצו	
with no one	ve·en	ואין	
to make them tremble „	ma·cha·reed	מחריד	
Sing for joy	ran·nee	רני	Zephaniah 3:14
O Daughter	bat	בת	
of Zion	tsee·yo·wn	ציון	
shout aloud	ha·ree·u	הריעו	
O Israel !	yis·ra·el	ישראל	
Be glad	sim·chee	שמחי	
and rejoice	ve·a·le·zee	ועלזי	
with all	be·khal	בכל	
your heart	lev	לב	
O Daughter	bat	בת	

of Jerusalem !	ye·ru·sha·lim		
has taken away	he·seer	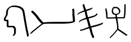	Zephaniah 3:15
The LORD	YHVH		
your punishment	mish·pa·ta·yikh		
He has turned back	pin·nah		
your enemy	o·ye·vekh	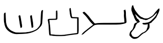	
King	me·lekh	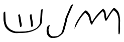	
Israel’s	yis·ra·el	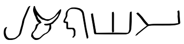	
the LORD	YHVH		
is among you	be·qir·bekh	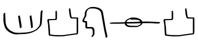	
no	lo		
will you fear	tee·re·ee		
any harm	ra		
longer	o·wd		
day	bay·yo·wm	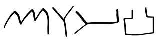	Zephaniah 3:16
On that	ha·hu		
they will say	ye·a·mer		
to Jerusalem :	lee·ru·sha·lim		
“ Do not	al		
fear	tee·ra·ee		
O Zion	tsee·yo·wn	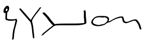	
do not	al		
fall limp	yir·pu		
let your hands	ya·da·yikh	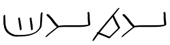	
The LORD	YHVH		Zephaniah 3:17
your God	e·lo·ha·yikh		
is among you	be·qir·bēkh	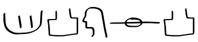	

He is mighty	gib·bo·wr		
to save	yo·wo·shee·a	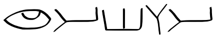	
He will rejoice	ya·sees	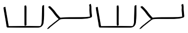	
over you	a·la·yikh	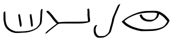	
with gladness	be·sim·chah		
He will quiet [you]	ya·cha·reesh	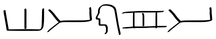	
with His love	be·a·ha·va·to		
He will rejoice	ya·geel	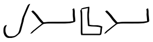	
over you	a·la·yikh	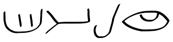	
with singing ”	be·rin·nah		
who grieve	nu·ge		Zephaniah 3:18
over the appointed feasts	mim·mo·w·ed		
“ I will gather	a·saph·tee		
those among you	mim·mekh		
so that	ha·yu	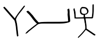	
you will no longer suffer	mas·et		
	a·le·ha	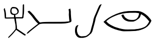	
reproach	cher·pah		
Behold	hin·nee	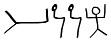	Zephaniah 3:19
I will deal	o·seh		
-	et		
with all	kal		
who afflict you	me·an·na·yikh	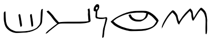	
time	ba·et		
at that	ha·hee	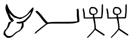	
I will save	ve·ho·wo·sha·tee		
-	et		

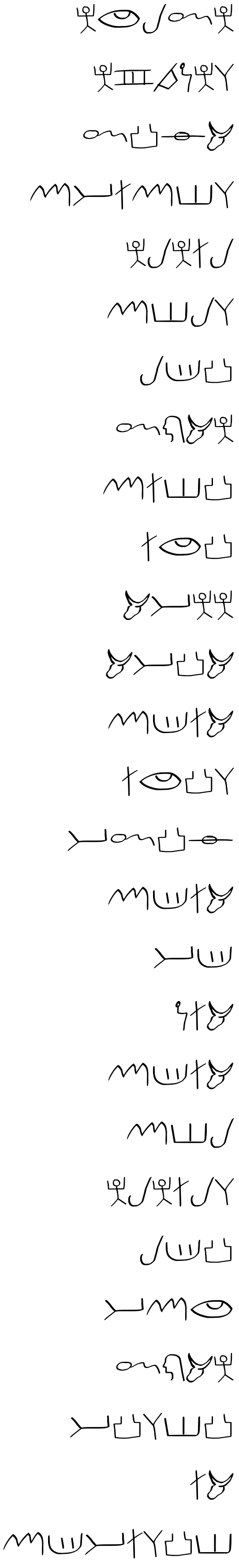

the lame	hats·tso·le·ah	
the scattered	ve·han·nid·da·chah	
and gather	a·qab·bets	
and I will appoint	ve·sam·teem	
praise	lit·hil·lah	
and fame	u·le·shem	
throughout	be·khal	
the earth	ha·a·rets	
for the disgraced	ba·she·tam	
time	ba·et	Zephaniah 3:20
At that	ha·hee	
I will bring	a·vee	
you in	et·khem	
yes, at that time	u·va·et	
I will gather	qab·be·tsee	
you	et·khem	
For	kee	
I will give	et·ten	
you	et·khem	
fame	le·shem	
and praise	ve·lit·hil·lah	
among all	be·khol	
the peoples	am·me	
of the earth	ha·a·rets	
when I restore	be·shu·vee	
-	et	
your captives	she·vu·te·khem	

before your very eyes ”	le·e·ne·khem	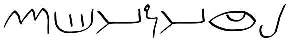	
says	a·mar		
the LORD	YHVH		

Haggai

BSB Translation	Transliteration	Original Hebrew	
year	bish·nat		Haggai 1:1
In the second	she·ta·yim	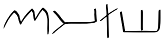	
of Darius	le·da·re·ya·vesh	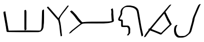	
of the reign	ham·me·lekh		
month	ba·cho·desh	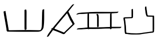	
of the sixth	hash·shish·shee		
day	be·yo·wm	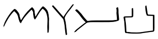	
on the first	e·chad	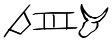	
	la·cho·desh	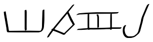	
came	ha·yah	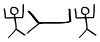	
the word	de·var		
of the LORD	YHVH		
through	be·yad	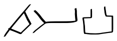	
Haggai	chag·gay		
the prophet	han·na·vee	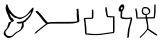	
to	el		
Zerubbabel	ze·rub·ba·vel		
son	ben		
of Shealtiel	she·al·tee·el	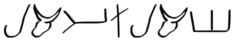	
governor	pa·chat	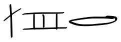	
of Judah	ye·hu·dah	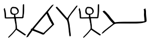	

and to	ve·el		
Joshua	ye·ho·wo·shu·a		
son	ben		
of Jehozadak	ye·ho·w·tsa·daq		
priest	hak·ko·hen		
the high	hag·ga·do·wl		
stating	le·mor		
that this is what	koh	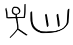	Haggai 1:2
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	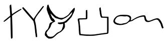	
say	le·mor		
people	ha·am		
“ These	haz·zeh		
	a·me·ru		
has not yet	lo		
‘ The time	et		
come	bo		
	et		
the house	bet	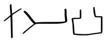	
of the LORD ’”	YHVH		
to rebuild	le·hib·ba·no·wt	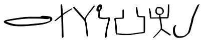	
came	vay·hee	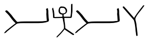	Haggai 1:3
Then the word	de·var		
of the LORD	YHVH	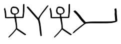	
through	be·yad	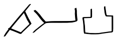	
Haggai	chag·gay		

the prophet	han·na·vee	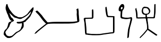	
saying :	le·mor	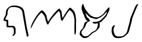	
“ Is it a time	ha·et	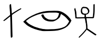	Haggai 1:4
for you	la·khem	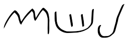	
yourselves	at·tem	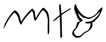	
to live	la·she·vet	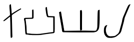	
houses	be·vat·te·khem	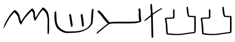	
in your paneled	se·phu·neem	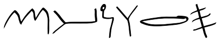	
house	ve·hab·ba·yit	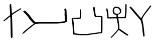	
while this	haz·zeh	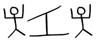	
lies in ruins ? ”	cha·rev	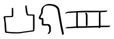	
Now	ve·at·tah	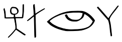	Haggai 1:5
this is what	koh	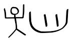	
says :	a·mar	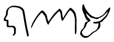	
the LORD	YHVH	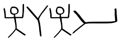	
of Hosts	tse·va·o·wt	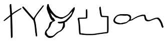	
“ Consider carefully	see·mu	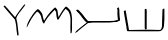	
	le·vav·khem	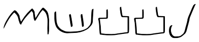	
	al	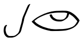	
your ways	dar·khe·khem	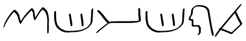	
You have planted	ze·ra·tem	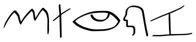	Haggai 1:6
much	har·beh	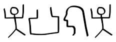	
but harvested	ve·ha·ve	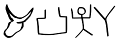	
little	me·at	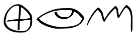	
You eat	a·kho·wl	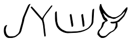	
but never	ve·en	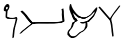	
have enough	le·sa·ve·ah	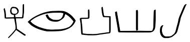	

You drink	sha·to		
but never	ve·en		
have your fill	le·sha·khe·rah	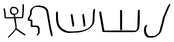	
You put on clothes	la·vo·wosh		
but never	ve·en		
get warm	le·chom	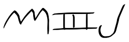	
	lo	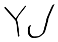	
You earn wages	ve·ham·mis·tak·ker		
	mis·tak·ker		
to put into	el		
a bag	tse·ro·wr		
pierced through ”	na·quv		
This is what	koh	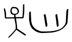	Haggai 1:7
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	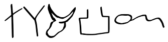	
“ Consider carefully	see·mu	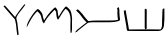	
	le·vav·khem		
	al		
your ways	dar·khe·khem	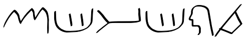	
Go up	a·lu		Haggai 1:8
into the hills	ha·har		
bring down	va·ha·ve·tem		
lumber	ets	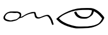	
and build	u·ve·nu		
the house	hab·ba·yit	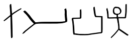	
so that I may take pleasure	ve·er·tseh		

in it	bo		
and be glorified	ve·ʾɛk·ka·vēd		
says	a·mar		
the LORD	YHVH		
You expected	pa·noh		Haggai 1:9
	el		
much	har·beh	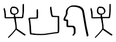	
but behold	ve·hin·neh		
it amounted to little	lim·at		
And what you brought	va·ha·ve·tem		
home	hab·ba·yit	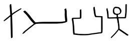	
I blew away	ve·na·phach·tee	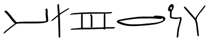	
	vo		
Why	ya·an		
?	meh	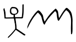	
declares	ne·um		
the LORD	YHVH		
of Hosts	tse·va·o·wt	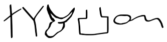	
Because	ya·an		
My house	be·tee	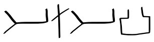	
-	a·sher		
-	hu		
[still lies] in ruins	cha·rev		
of you	ve·at·tem		
is busy	ra·tseem		
while each	eesh	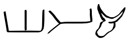	
with his own house	le·ve·to	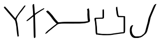	

Therefore	al		Haggai 1:10
	ken	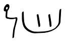	
on account of you	a·le·khem	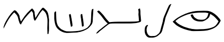	
have withheld	ka·le·u		
the heavens	sha·ma·yim	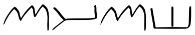	
their dew	mit·tal		
and the earth	ve·ha·a·rets		
has withheld	ka·le·ah		
its crops	ye·vu·lah		
I have summoned	va·eq·ra	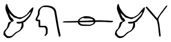	Haggai 1:11
a drought	cho·rev		
on	al		
the fields	ha·a·rets		
and on	ve·al		
the mountains	he·ha·reem	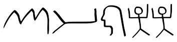	
on	ve·al		
the grain	had·da·gan		
	ve·al		
new wine	hat·tee·ro·wosh	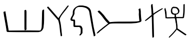	
and	ve·al		
oil	hay·yits·har		
	ve·al		
and on whatever	a·sher		
yields	to·w·tsee		
the ground	ha·a·da·mah		
on	ve·al		
man	ha·a·dam		

	ve·al		
and beast	hab·be·he·mah		
and on	ve·al		
all	kal		
the labor	ye·gee·a	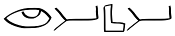	
of [your] hands ”	kap·pa·yim	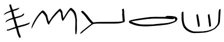	
obeyed	vay·yish·ma		Haggai 1:12
Then Zerubbabel	ze·rub·ba·vel		
son	ben		
of Shealtiel	shal·tee·el	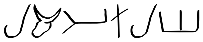	
and Joshua	vee·ho·wo·shu·a	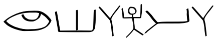	
son	ben		
of Jehozadak	ye·ho·w·tsa·daq		
priest	hak·ko·hen		
the high	hag·ga·do·wl		
as well as all	ve·khol		
the remnant	she·e·reet		
of the people	ha·am		
the voice	be·qo·wl	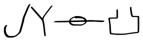	
of the LORD	YHVH		
their God	e·lo·he·hem	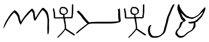	
	ve·al		
and the words	div·re		
Haggai	chag·gay		
of the prophet	han·na·vee	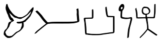	
because	ka·a·sher		
had sent him	she·la·cho	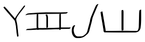	

the LORD	YHVH		
their God	e·lo·he·hem	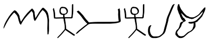	
feared	vay·yee·re·u	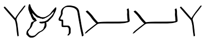	
So the people	ha·am		
	mip·pe·ne		
the LORD	YHVH		
delivered	vay·yo·mer		Haggai 1:13
Haggai	chag·gay	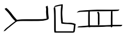	
the messenger	mal·akh		
of the LORD	YHVH		
the message	be·mal·a·khut		
of the LORD	YHVH		
to the people	la·am		
- :	le·mor	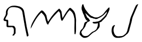	
“ I [am]	a·nee	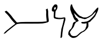	
with you ”	it·te·khem		
declares	ne·um		
the LORD	YHVH		
stirred	vay·ya·ar	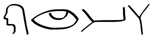	Haggai 1:14
So the LORD	YHVH		
-	et		
the spirit	ru·ach		
of Zerubbabel	ze·rub·ba·vel		
son	ben		
of Shealtiel	shal·tee·el	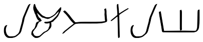	
governor	pa·chat	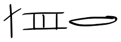	
of Judah	ye·hu·dah		

and	ve·et		
the spirit	ru·ach		
of Joshua	ye·ho·wo·shu·a		
son	ben		
of Jehozadak	ye·ho·w·tsa·daq		
priest	hak·ko·hen		
the high	hag·ga·do·wl		
as well as	ve·et		
the spirit	ru·ach		
of all	kol		
the remnant	she·e·reet		
of the people	ha·am		
And they came	vay·ya·vo·u	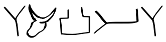	
and	vay·ya·a·su		
began the work	me·la·khah		
on the house	be·vet	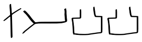	
of the LORD	YHVH		
of Hosts	tse·va·o·wt	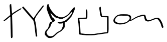	
their God	e·lo·he·hem	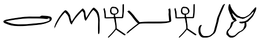	
day	be·yo·wm	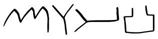	Haggai 1:15
on the twenty-fourth	es·reem	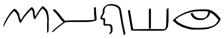	
	ve·ar·ba·ah		
month	la·cho·desh	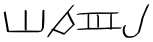	
of the sixth	bash·shish·shee		
year	bish·nat		
in the second	she·ta·yim	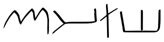	
Darius	le·da·re·ya·vesh	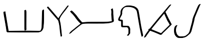	

of King	ham·me·lekh		
of the seventh	bash·she·vee·ee	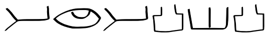	Haggai 2:1
On the twenty-first day	be·es·reem	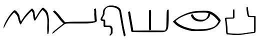	
	ve·e·chad		
month	la·cho·desh	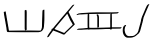	
came	ha·yah	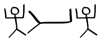	
the word	de·var		
of the LORD	YHVH		
through	be·yad	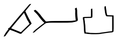	
Haggai	chag·gay		
the prophet	han·na·vee	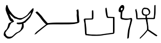	
saying :	le·mor		
“ Speak	e·mar		Haggai 2:2
	na		
to	el		
Zerubbabel	ze·rub·ba·vel		
son	ben		
of Shealtiel	shal·tee·el	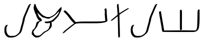	
governor	pa·chat	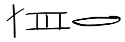	
of Judah	ye·hu·dah	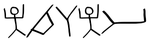	
and to	ve·el		
Joshua	ye·ho·wo·shu·a		
son	ben		
of Jehozadak	ye·ho·w·tsa·daq		
priest	hak·ko·hen	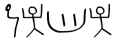	
the high	hag·ga·do·wl		
and also to	ve·el		

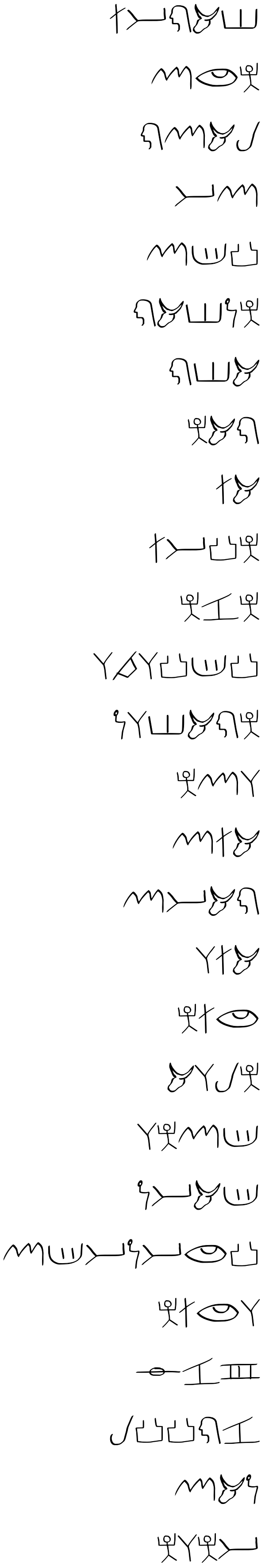

the remnant	she·e·reet	
of the people	ha·am	
Ask them	le·mor	
‘ Who	mee	Haggai 2:3
among you	va·khem	
is left	han·nish·ar	
who	a·sher	
saw	ra·ah	
-	et	
house	hab·ba·yit	
this	haz·zeh	
glory ?	bikh·vo·w·do	
in its former	ha·ri·sho·wn	
How	u·mah	
to you	at·tem	
does it look	ro·eem	
-	o·to	
now ?	at·tah	
Does it not	ha·lo·w	
in comparison ? ’	kha·mo·hu	
like nothing	ke·a·yin	
appear to you	be·e·ne·khem	
But now	ve·at·tah	Haggai 2:4
be strong	cha·zaq	
O Zerubbabel	ze·rub·ba·vel	
declares	ne·um	
the LORD	YHVH	

Be strong	va·cha·zaq	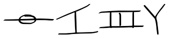	
O Joshua	ye·ho·wo·shu·a		
son	ben		
of Jehozadak	ye·ho·w·tsa·daq		
priest	hak·ko·hen		
the high	hag·ga·do·wl		
And be strong	va·cha·zaq	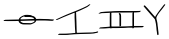	
all	kal	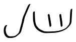	
you people	am		
of the land	ha·a·rets		
declares	ne·um		
the LORD	YHVH		
Work !	va·a·su		
For	kee	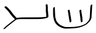	
I	a·nee	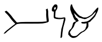	
am with you	it·te·khem		
declares	ne·um		
the LORD	YHVH		
of Hosts	tse·va·o·wt	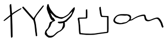	
-	et		Haggai 2:5
This is the promise	had·da·var		
-	a·sher		
I made	ka·rat·tee		
to you	it·te·khem		
when you came out	be·tse·te·khem		
of Egypt	mim·mits·ra·yim		
And My Spirit	ve·ru·chee	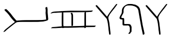	

remains	o·me·det	𐤏𐤌𐤃𐤕	
among you	be·to·wkh·khem	𐤁𐤕𐤅𐤊𐤊𐤌	
do not	al	𐤀𐤋	
be afraid ”	tee·ra·u	𐤕𐤉𐤓𐤀𐤅𐤎	
For	kee	𐤊𐤉	Haggai 2:6
this is what	khoh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
more	o·wd	𐤏𐤅𐤃	
“ Once	a·chat	𐤀𐤇𐤕	
in a little while	me·at	𐤌𐤏𐤈	
	hee	𐤄𐤉𐤀	
I	va·a·nee	𐤅𐤀𐤍𐤉	
will shake	mar·eesh	𐤌𐤓𐤏𐤉𐤔	
-	et	𐤀𐤕	
the heavens	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
and the earth	ha·a·rets	𐤄𐤀𐤓𐤑	
-	ve·et	𐤅𐤀𐤕	
the sea	hay·yam	𐤄𐤉𐤌	
-	ve·et	𐤅𐤀𐤕	
and the dry land	he·cha·ra·vah	𐤄𐤇𐤓𐤁𐤄	
I will shake	ve·hir·ash·tee	𐤅𐤄𐤓𐤏𐤔𐤕𐤉	Haggai 2:7
-	et	𐤀𐤕	
all	kal	𐤊𐤋	
the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	

and they will come	u·va·u		
with all [their] treasures	chem·dat		
	kal		
	hag·go·w·yim	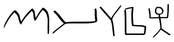	
and I will fill	u·mil·le·tee		
-	et		
house	hab·ba·yit	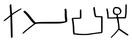	
this	haz·zeh		
with glory	ka·vo·wd	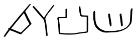	
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	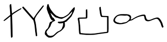	
Mine	lee	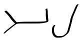	Haggai 2:8
The silver [is]	hak·ke·seph		
Mine	ve·lee	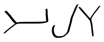	
and the gold [is]	haz·za·hav	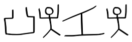	
declares	ne·um		
the LORD	YHVH		
of Hosts	tse·va·o·wt	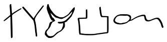	
greater	ga·do·wl		Haggai 2:9
will be	yih·yeh	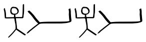	
glory	ke·vo·wd		
house	hab·ba·yit	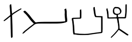	
of this	haz·zeh		
The latter	ha·a·cha·ro·wn		
than	min		
the former	ha·ri·sho·wn		

says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	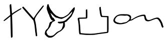	
place	u·vam·ma·qo·wm	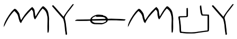	
And in this	haz·zeh		
I will provide	et·ten		
peace	sha·lo·wm		
declares	ne·um		
the LORD	YHVH		
of Hosts ”	tse·va·o·wt		
On the twenty-fourth day	be·es·reem	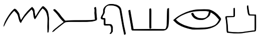	Haggai 2:10
	ve·ar·ba·ah		
of the ninth [month]	lat·te·shee·ee	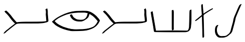	
year	bish·nat		
in the second	she·ta·yim	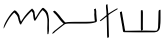	
of Darius	le·da·re·ya·vesh	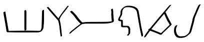	
came	ha·yah	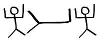	
the word	de·var		
of the LORD	YHVH		
to	el		
Haggai	chag·gay		
the prophet	han·na·vee	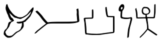	
saying	le·mor		
“ This is what	koh	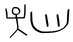	Haggai 2:11
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	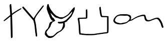	

‘ Ask	she·al	
	na	
-	et	
the priests	hak·ko·ha·neem	
for a ruling	to·w·rah	
	le·mor	
If	hen	Haggai 2:12
carries	yis·sa	
a man	eesh	
meat	be·sar	
consecrated	qo·desh	
in the fold	bikh·naph	
of his garment	big·do	
touches	ve·na·ga	
and it	bikh·na·pho	
	el	
bread	hal·le·chem	
	ve·el	
stew	han·na·zeed	
	ve·el	
wine	hay·ya·yin	
	ve·el	
oil	she·men	
	ve·el	
or any	kal	
other food	ma·a·khal	
does [that item] become holy ? ’”	ha·yiq·dash	

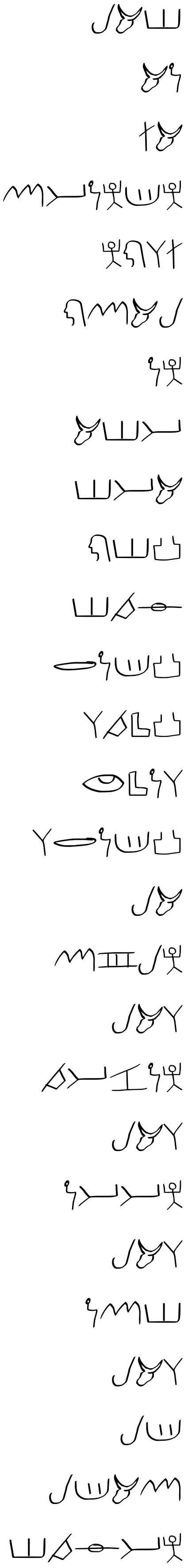

replied	vay·ya·a·nu	ויענו	
the priests	hak·ko·ha·neem	הכהנים	
	vay·yo·me·ru	ויאמרו	
“ No ”	lo	לא	
asked	vay·yo·mer	ויאמר	Haggai 2:13
So Haggai	chag·gay	חגי	
“ If	im	אם	
touches	yig·ga	יגע	
[one who is] defiled	te·me	טמא	
by contact with a corpse	ne·phesh	נפש	
any	be·khal	בכל	
of these	el·leh	אלה	
does it become defiled ? ”	ha·yit·ma	היטמא	
answered	vay·ya·a·nu	ויענו	
the priests	hak·ko·ha·neem	הכהנים	
	vay·yo·me·ru	ויאמרו	
“ Yes, it becomes defiled ”	yit·ma	יטמא	
replied	vay·ya·an	ויען	Haggai 2:14
Then Haggai	chag·gay	חגי	
	vay·yo·mer	ויאמר	
“ So [it is]	ken	כן	
people	ha·am	העם	
with this	haz·zeh	הזה	
[and]	ve·khen	וכן	
nation	hag·go·w	הגוי	
this	haz·zeh	הזה	

before Me	le·pha·nay	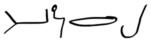	
declares	ne·um	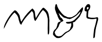	
the LORD	YHVH	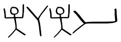	
and so [it is]	ve·khen	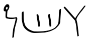	
with every	kal	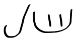	
work	ma·a·seh	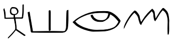	
of their hands	ye·de·hem	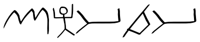	
whatever	va·a·sher	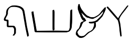	
they offer	yaq·ree·vu	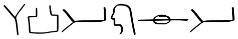	
there	sham	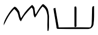	
is defiled	ta·me	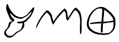	
	hu	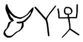	
Now	ve·at·tah	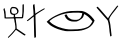	Haggai 2:15
	see·mu	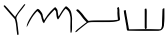	
carefully	na	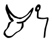	
consider	le·vav·khem	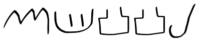	
from	min	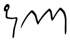	
day	hay·yo·wm	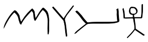	
this	haz·zeh	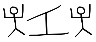	
forward :	va·ma·e·lah	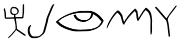	
Before	mit·te·rem	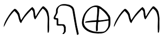	
was placed	sum	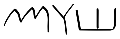	
one stone	e·ven	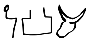	
on	el	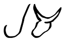	
another	e·ven	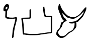	
in the temple	be·he·khal	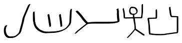	
of the LORD	YHVH	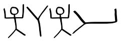	

from that time	mih·yo·w·tam	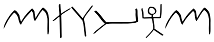	Haggai 2:16
[when] one came	ba		
expecting	el		
a heap	a·re·mat		
of twenty [ephahs of grain]	es·reem	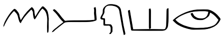	
there were	ve·ha·ye·tah	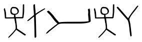	
[but] ten	a·sa·rah		
When one came	ba		
to	el		
the winepress	hay·ye·qev	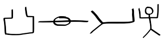	
to draw out	lach·soph		
fifty [baths]	cha·mish·sheem		
-	pu·rah		
there were	ve·ha·ye·tah	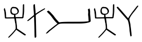	
[but] twenty	es·reem	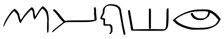	
I struck you —	hik·ke·tee	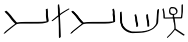	Haggai 2:17
-	et·khem		
with blight	bash·shid·da·pho·wn		
mildew	u·vay·ye·ra·qo·wn		
and hail	u·vab·ba·rad	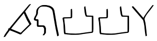	
-	et		
all	kal		
the work	ma·a·seh		
of your hands —	ye·de·khem	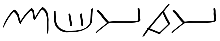	
but you did not	ve·en		
-	et·khem		
turn to Me	e·lay	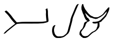	

declares	ne·um		
the LORD	YHVH		
Consider carefully	see·mu	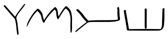	Haggai 2:18
	na		
	le·vav·khem		
from	min		
day	hay·yo·wm	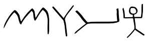	
this	haz·zeh		
forward —	va·ma·e·lah		
day	mee·yo·wm	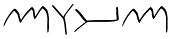	
the twenty-fourth	es·reem	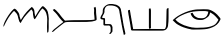	
	ve·ar·ba·ah		
of the ninth [month]	lat·te·shee·ee	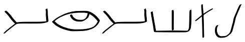	
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the day	hay·yo·wm	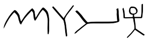	
-	a·sher		
was laid —	yus·sad		
temple	he·khal	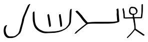	
the foundation of the LORD's	YHVH		
consider carefully	see·mu	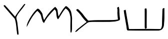	
:	le·vav·khem		
Is there still	ha·o·wd		Haggai 2:19
seed	haz·ze·ra		
in the barn ?	bam·me·gu·rah		
yet	ve·ad		
The vine	hag·ge·phen	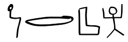	
the fig	ve·hat·te·e·nah		

the pomegranate	ve·ha·rim·mo·wn	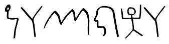	
tree	ve·ets	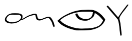	
and the olive	haz·za·yit	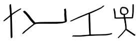	
have not	lo	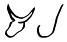	
yielded [fruit]	na·sa	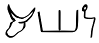	
But from	min	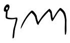	
day on	hay·yo·wm	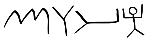	
this	haz·zeh	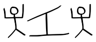	
I will bless you ”	a·va·rekh	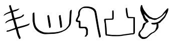	
came	vay·hee	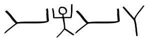	Haggai 2:20
the word	de·var	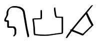	
of the LORD	YHVH	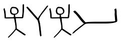	
For the second time that day	she·neet	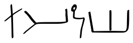	
to	el	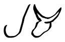	
Haggai	chag·gay	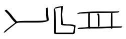	
the twenty-fourth	be·es·reem	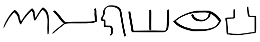	
	ve·ar·ba·ah	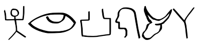	
day of the month	la·cho·desh	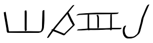	
saying	le·mor	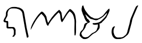	
“ Tell	e·mor	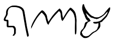	Haggai 2:21
	el	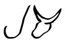	
Zerubbabel	ze·rub·ba·vel	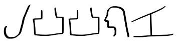	
governor	pa·chat	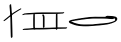	
of Judah	ye·hu·dah	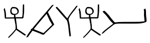	
[that]	le·mor	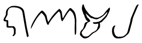	
I	a·nee	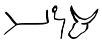	
am about to shake	mar·eesh	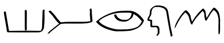	

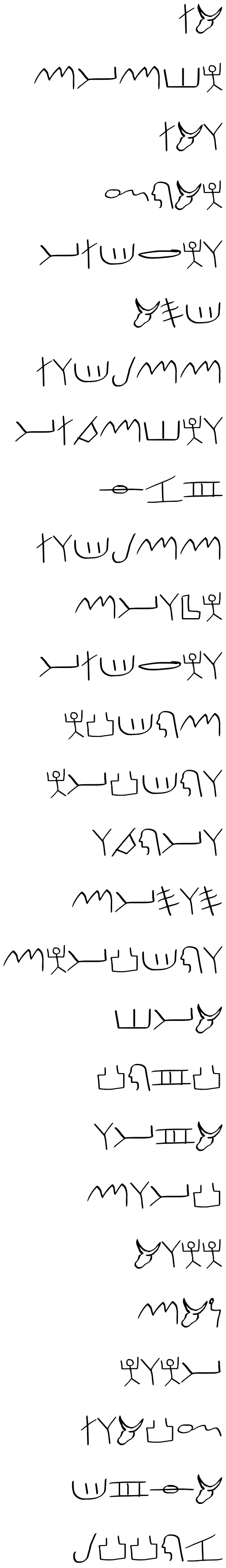

-	et	
the heavens	hash·sha·ma·yim	
-	ve·et	
and the earth :	ha·a·rets	
I will overturn	ve·ha·phakh·tee	Haggai 2:22
thrones	kis·se	
royal	mam·la·kho·wt	
and destroy	ve·hish·mad·tee	
the power	cho·zeq	
of the kingdoms	mam·le·kho·wt	
of the nations	hag·go·w·yim	
I will overturn	ve·ha·phakh·tee	
chariots	mer·ka·vah	
and their riders	ve·ro·khe·ve·ha	
will fall	ve·ya·re·du	
horses	su·seem	
and their riders	ve·ro·khe·ve·hem	
each	eesh	
by the sword	be·che·rev	
of his brother	a·chee	
day	bay·yo·wm	Haggai 2:23
On that	ha·hu	
declares	ne·um	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
I will take you	eq·qa·cha·kha	
Zerubbabel	ze·rub·ba·vel	

son	ben	בן	
of Shealtiel	she·al·tee·el	שאלתיאל	
My servant	av·dee	עבדי	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
and I will make you	ve·sam·tee·kha	ושמתיך	
like My signet ring	ka·cho·w·tam	כחותם	
for	kee	כי	
you	ve·kha	בך	
I have chosen	va·char·tee	בחרתי	
declares	ne·um	נאם	
the LORD	YHVH	יהוה	
of Hosts ”	tse·va·o·wt	צבאות	

Zechariah

BSB Translation	Transliteration	Original Hebrew	
month	ba·cho·desh	בחדש	Zechariah 1:1
In the eighth	hash·she·mee·nee	השמיני	
year	bish·nat	בשנת	
of the second	she·ta·yim	שתים	
of Darius	le·da·re·ya·vesh	לדריוש	
came	ha·yah	היה	
the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to	el	אל	
Zechariah	ze·khar·yah	זכריה	
son	ben	בן	

of Berechiah	be·rekh·yah	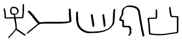	
the son	ben	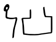	
of Iddo	id·do	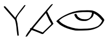	
the prophet	han·na·vee	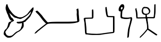	
saying :	le·mor	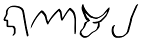	
angry	qa·tsaph	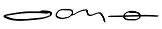	Zechariah 1:2
“ The LORD	YHVH	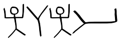	
with	al	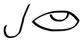	
your fathers	a·vo·w·te·khem	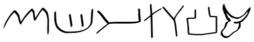	
was very	qa·tseph	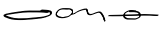	
So tell	ve·a·mar·ta	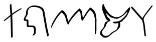	Zechariah 1:3
[the people]	a·le·hem	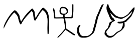	
that this is what	koh	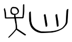	
says :	a·mar	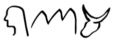	
the LORD	YHVH	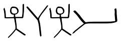	
of Hosts	tse·va·o·wt	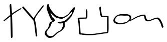	
‘ Return	shu·vu	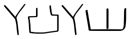	
to Me	e·lay	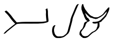	
declares	ne·um	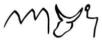	
the LORD	YHVH	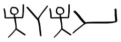	
of Hosts	tse·va·o·wt	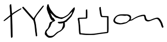	
and I will return	ve·a·shuv	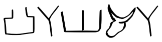	
to you	a·le·khem	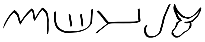	
says	a·mar	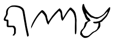	
the LORD	YHVH	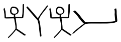	
of Hosts ’	tse·va·o·wt	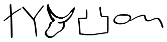	
Do not	al	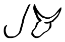	Zechariah 1:4

be	tih·yu	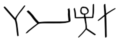	
like your fathers	kha·a·vo·te·khem		
to whom	a·sher		
proclaimed	qa·re·u	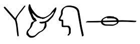	
-	a·le·hem	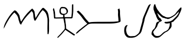	
prophets	han·ne·vee·eem		
the former	ha·ri·sho·neem		
says :	le·mor		
that this is what	koh	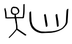	
	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	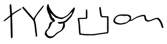	
‘ Turn	shu·vu		
now	na		
ways	mid·dar·khe·khem	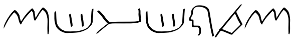	
from your evil	ha·ra·eem		
deeds ’	u·ma·ʿa·lī·lē·khɛm	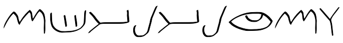	
[and]	ha·ra·eem		
But they did not	ve·lo		
listen	sha·me·u		
	ve·lo		
or pay attention	hiq·shee·vu	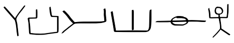	
to Me	e·lay	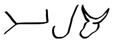	
declares	ne·um		
the LORD	YHVH		
are your fathers now ?	a·vo·w·te·khem	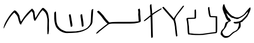	Zechariah 1:5
Where	ay·yeh	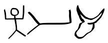	

	hem	
And the prophets	ve·han·ne·vi·eem	
forever ?	hal·o·w·lam	
do they live	yich·yu	
But	akh	Zechariah 1:6
My words	de·va·ray	
and My statutes	ve·chuq·qay	
which	a·sher	
I commanded	tsiw·vee·tee	
-	et	
My servants	a·va·day	
the prophets	han·ne·vee·eem	
did not	ha·lo·w	
overtake	his·see·gu	
your fathers ?	a·vo·te·khem	
They repented	vay·ya·shu·vu	
and said	vay·yo·me·ru	
‘ Just as	ka·a·sher	
purposed	za·mam	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
to do	la·a·so·wt	
to us	la·nu	
according to our ways	kid·ra·khe·nu	
and deeds	u·khe·ma·a·la·le·nu	
so	ken	
He has done	a·sah	

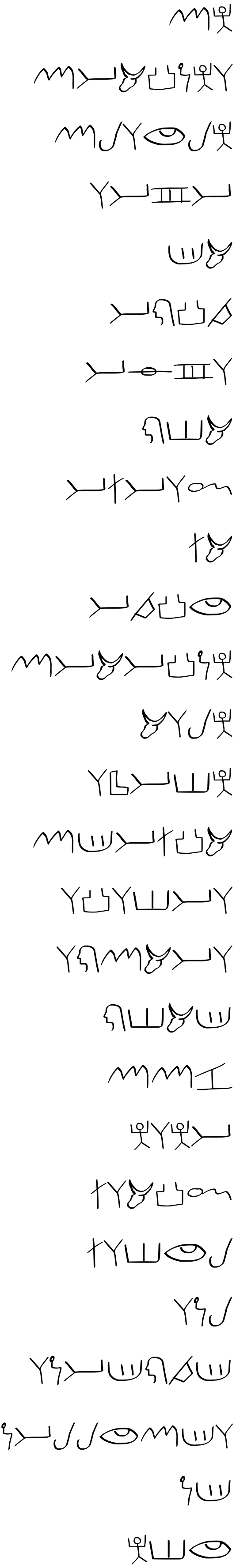

to us ’”	it·ta·nu	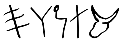	
day	be·yo·wm	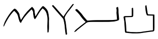	Zechariah 1:7
On the twenty-fourth	es·reem	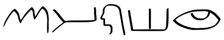	
	ve·ar·ba·ah		
of the eleventh	le·ash·te		
	a·sar		
month	cho·desh	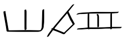	
-	hu		
the month	cho·desh		
of Shebat	she·vat	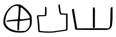	
year	bish·nat		
in the second	she·ta·yim	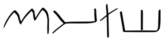	
of Darius	le·da·re·ya·vesh	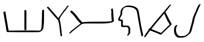	
came	ha·yah	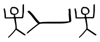	
the word	de·var		
of the LORD	YHVH		
to	el		
Zechariah	ze·khar·yah		
son	ben		
of Berechiah	be·rekh·ya·hu		
the son	ben		
of Iddo	id·do·w		
the prophet	han·na·vee	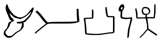	
	le·mor	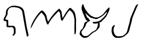	
I looked out	ra·ee·tee	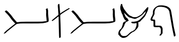	Zechariah 1:8
into the night	hal·lay·lah	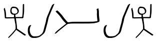	
and saw	ve·hin·neh		

a man	eesh	איש	
riding	ro·khev	רכב	
on	al	על	
horse	sus	סוס	
a red	a·dom	אדם	
He	ve·hu	והוא	
was standing	o·med	עמד	
among	ben	בין	
the myrtle trees	ha·ha·das·seem	ההדסים	
-	a·sher	אשר	
in the hollow	bam·me·tsu·lah	במצלה	
and behind him	ve·a·cha·raw	ואחריו	
horses	su·seem	סוסים	
were red	a·dum·meem	אדמים	
sorrel	se·ruq·qeem	שרקים	
and white	u·le·va·neem	ולבנים	
I asked	va·o·mar	ואמר	Zechariah 1:9
“ What	mah	מה	
are these	el·leh	אלה	
my lord ? ”	a·do·nee	אדני	
replied	vay·yo·mer	ויאמר	
	e·lay	אלי	
And the angel	ham·mal·akh	המלאך	
who was speaking	had·do·ver	הדבר	
with me	bee	בי	
“ I	a·nee	אני	
will show	ar·e·ka	אראך	

you what	mah		
they are	hem·mah		
”	el·leh	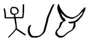	
explained	vay·ya·an	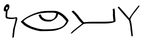	Zechariah 1:10
Then the man	ha·eesh	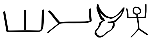	
standing	ha·o·med		
among	ben	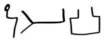	
the myrtle trees	ha·ha·das·sīm		
	vay·yo·mar		
“ They	el·leh	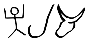	
are the ones	a·sher		
has sent	sha·lach	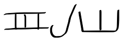	
the LORD	YHVH		
to patrol	le·hit·hal·lekh		
the earth ”	ba·a·rets		
And [the riders] answered	vay·ya·a·nu		Zechariah 1:11
-	et		
the angel	mal·akh		
of the LORD	YHVH		
who was standing	ha·o·med		
among	ben	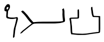	
the myrtle trees	ha·ha·das·seem		
	vay·yo·me·ru		
“ We have patrolled	hit·hal·lakh·nu	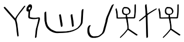	
the earth	va·a·rets		
and behold	ve·hin·neh		
all	khal	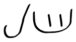	

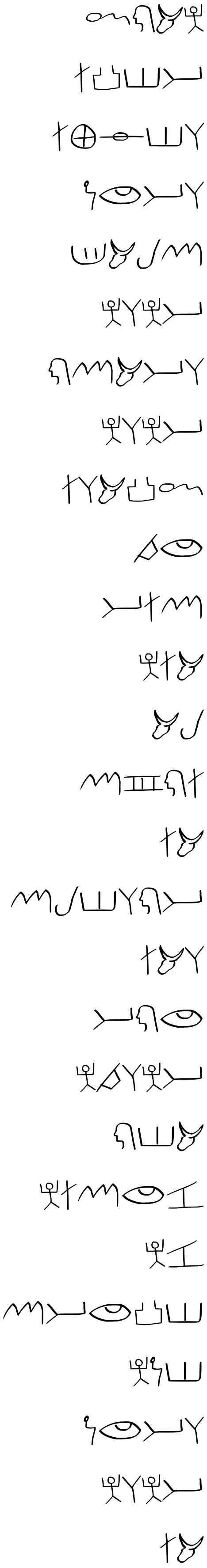

the earth	ha·a·rets	
is at rest	yo·she·vet	
and tranquil ”	ve·sho·qa·tet	
	vay·ya·an	Zechariah 1:12
Then the angel	mal·akh	
of the LORD	YHVH	
said	vay·yo·mar	
O LORD	YHVH	
of Hosts	tse·va·o·wt	
“ How long	ad	
	ma·tay	
will You	at·tah	
withhold mercy	lo	
	te·ra·chem	
-	et	
from Jerusalem	ye·ru·sha·lim	
-	ve·et	
and the cities	a·re	
of Judah	ye·hu·dah	
with which	a·sher	
You have been angry	za·am·tah	
these	zeh	
seventy	shiv·eem	
years ? ”	sha·nah	
spoke	vay·ya·an	Zechariah 1:13
So the LORD	YHVH	
-	et	

to the angel	ham·mal·akh		
who was speaking	had·do·ver		
with me	bee	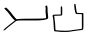	
words	de·va·reem	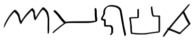	
kind	to·w·veem	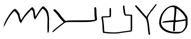	
-	de·va·reem	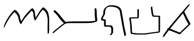	
and comforting	ni·chu·meem		
said	vay·yo·mer		Zechariah 1:14
	e·lay	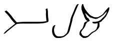	
Then the angel	ham·mal·akh		
who was speaking	had·do·ver		
with me	bee	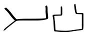	
“ Proclaim	qe·ra	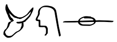	
this word :	le·mor	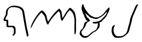	
This is what	koh	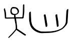	
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	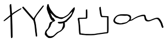	
jealous	qin·ne·tee		
for Jerusalem	lee·ru·sha·lim		
and Zion	u·le·tsee·yo·wn		
	qin·ah	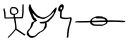	
‘ I am very	ge·do·w·lah		
am fiercely angry	ve·qe·tseph	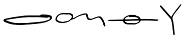	Zechariah 1:15
	ga·do·wl		
but I	a·nee	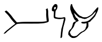	
	qo·tseph		

with	al	𐤏𐤋	
the nations	hag·go·w·yim	𐤄𐤂𐤅𐤉𐤌	
that are at ease	hash·sha·a·nan·neem	𐤄𐤔𐤀𐤍𐤍𐤉𐤌	
For	a·sher	𐤀𐤔𐤓	
I	a·nee	𐤀𐤍𐤉	
angry	qa·tsaph·tee	𐤒𐤑𐤐𐤕𐤉	
was a little	me·at	𐤌𐤏𐤈	
but they	ve·hem·mah	𐤅𐤄𐤌𐤄	
have added to	a·ze·ru	𐤏𐤆𐤓𐤅	
the calamity ’	le·ra·ah	𐤋𐤓𐤏𐤄	
Therefore	la·khen	𐤋𐤊𐤍	Zechariah 1:16
this is what	koh	𐤊𐤄	
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
‘ I will return	shav·tee	𐤔𐤁𐤕𐤉	
to Jerusalem	lee·ru·sha·lim	𐤋𐤉𐤓𐤅𐤔𐤋𐤌	
with mercy	be·ra·cha·meem	𐤁𐤓𐤇𐤌𐤉𐤌	
My house	be·tee	𐤁𐤉𐤕𐤉	
will be rebuilt	yib·ba·neh	𐤉𐤁𐤍𐤄	
and there	bah	𐤁𐤄	
declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
and a measuring line	ve·qa·vah	𐤅𐤒𐤅𐤄	
will be stretched out	yin·na·teh	𐤉𐤍𐤈𐤄	
over	al	𐤏𐤋	
Jerusalem ’	ye·ru·sha·lim	𐤉𐤓𐤅𐤔𐤋𐤌	

further [that]	o·wd		Zechariah 1:17
Proclaim	qe·ra	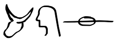	
says :	le·mor		
this is what	koh	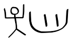	
	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	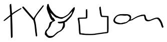	
will again	o·wd		
overflow	te·phu·tse·nah		
‘ My cities	a·ray		
with prosperity	mit·to·wv		
comfort	ve·ni·cham	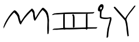	
the LORD	YHVH		
will again	o·wd		
-	et		
Zion	tsee·yo·wn	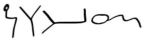	
choose	u·va·char	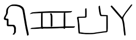	
[and]	o·wd		
Jerusalem ’”	bee·ru·sha·lim		
Then I looked up	va·es·sa		Zechariah 1:18
-	et		
-	e·nay	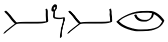	
and saw	va·e·re		
	ve·hin·neh		
four	ar·ba		
horns	qe·ra·no·wt	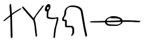	
So I asked	va·o·mar		Zechariah 1:19

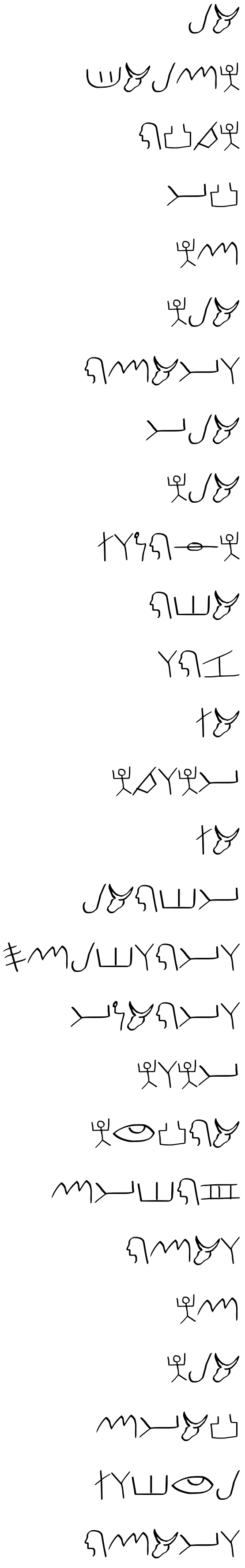

	el	
the angel	ham·mal·akh	
who was speaking	had·do·ver	
with me	bee	
“ What	mah	
are these ? ”	el·leh	
And he told	vay·yo·mer	
me	e·lay	
“ These	el·leh	
are the horns	haq·qe·ra·no·wt	
that	a·sher	
have scattered	ze·ru	
-	et	
Judah	ye·hu·dah	
-	et	
Israel	yis·ra·el	
and Jerusalem ”	wī·ru·sha·lam	
showed me	vay·yar·e·nee	Zechariah 1:20
Then the LORD	YHVH	
four	ar·ba·ah	
craftsmen	cha·ra·sheem	
I asked	va·o·mar	Zechariah 1:21
“ What	mah	
are these	el·leh	
coming	va·eem	
to do ? ”	la·a·so·wt	
And He replied	vay·yo·mer	

	le·mor	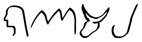	
“ These	el·leh	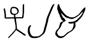	
are the horns	haq·qe·ra·no·wt	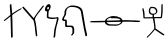	
that	a·sher		
scattered	ze·ru	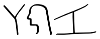	
-	et		
Judah	ye·hu·dah	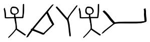	
so that	ke·phee		
one	eesh	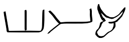	
no	lo		
could raise	na·sa		
his head	ro·sho		
have come	vay·ya·vo·u	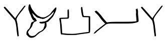	
but the [craftsmen]	el·leh	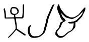	
to terrify	le·ha·cha·reed		
them	o·tam		
[and] throw down	le·yad·do·wt	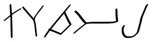	
-	et		
these horns	qar·no·wt	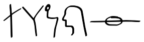	
of the nations	hag·go·w·yim	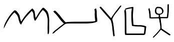	
that have lifted up	han·no·se·eem		
their horns	qe·ren	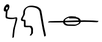	
against	el		
the land	e·rets		
of Judah	ye·hu·dah	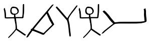	
to scatter it ”	le·za·ro·w·tah		
Then I lifted	va·es·sa		Zechariah 2:1

up my eyes	e·nay	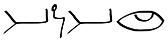	
and saw	va·e·re	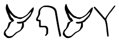	
	ve·hin·neh	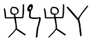	
a man	eesh	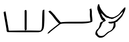	
in his hand	u·ve·ya·do	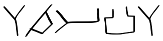	
line	che·vel	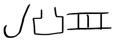	
with a measuring	mid·dah	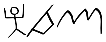	
I asked	va·o·mar	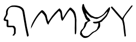	Zechariah 2:2
“ Where	a·nah	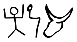	
are you	at·tah	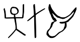	
going ? ”	ho·lekh	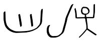	
he replied	vay·yo·mer	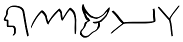	
	e·lay	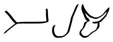	
“ To measure	la·mod	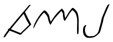	
-	et	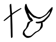	
Jerusalem ”	ye·ru·sha·lim	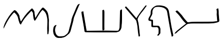	
“ and to determine	lir·o·wt	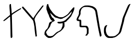	
	kam·mah	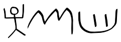	
its width	ra·che·bah	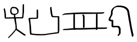	
	ve·kham·mah	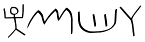	
and length ”	a·re·kah	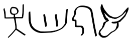	
Then	ve·hin·neh	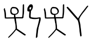	Zechariah 2:3
the angel	ham·mal·akh	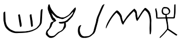	
who was speaking	had·do·ver	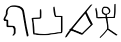	
with me	bee	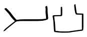	
went out	yo·tse	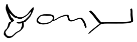	
angel	u·mal·akh	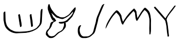	

and another	a·cher	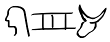	
came out	yo·tse	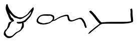	
to meet him	liq·ra·to	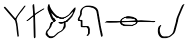	
and said	vay·yo·mer	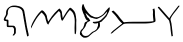	Zechariah 2:4
to him	ʾē·law	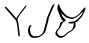	
“ Run	ruts	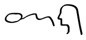	
and tell	dab·ber	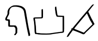	
	el	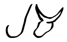	
young man :	han·na·ar	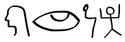	
that	hal·laz	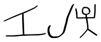	
	le·mor	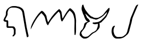	
without walls	pe·ra·zo·wt	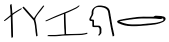	
will be a city	te·shev	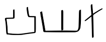	
‘ Jerusalem	ye·ru·sha·lim	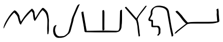	
because of the multitude	me·rov	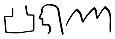	
of men	a·dam	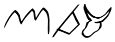	
and livestock	u·ve·he·mah	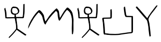	
within it	be·to·w·khah	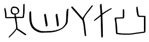	
For I	va·a·nee	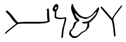	Zechariah 2:5
will be	eh·yeh	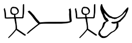	
	lah	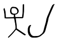	
declares	ne·um	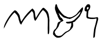	
the LORD	YHVH	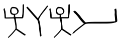	
a wall	cho·w·mat	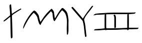	
of fire	esh	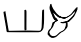	
around it	sa·veev	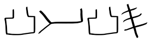	
the glory	u·le·kha·vo·wd	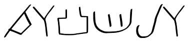	

and I will be	eh·yeh	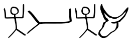	
within it ’”	ve·to·w·khah	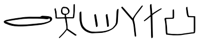	
“ Get up !	ho·w	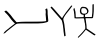	Zechariah 2:6
Get up !	ho·w	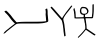	
Flee	ve·nu·su	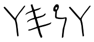	
from the land	me·e·rets	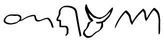	
of the north ”	tsa·pho·wn	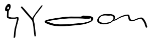	
declares	ne·um	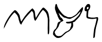	
the LORD	YHVH	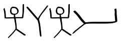	
“ for	kee	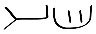	
you like the four	ke·ar·ba	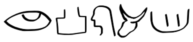	
winds	ru·cho·wt	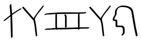	
of heaven ”	hash·sha·ma·yim	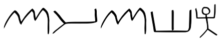	
I have scattered	pe·ras·tee	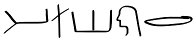	
-	et·khem	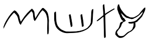	
declares	ne·um	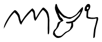	
the LORD	YHVH	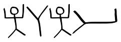	
“ Get up	ho·w	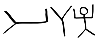	Zechariah 2:7
O Zion !	tsee·yo·wn	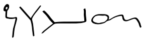	
Escape	him·ma·le·tee	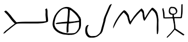	
you who dwell	yo·wo·she·vet	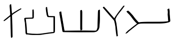	
with the Daughter	bat	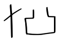	
of Babylon ! ”	ba·vel	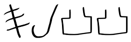	
For	kee	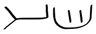	Zechariah 2:8
this is what	khoh	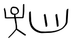	
says :	a·mar	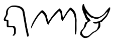	
the LORD	YHVH	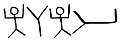	

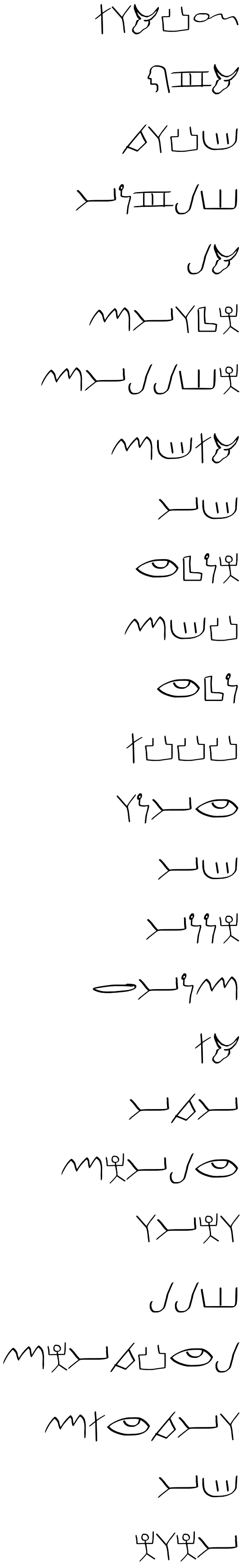

of Hosts	tse·va·o·wt	
	a·char	
“ After His Glory	ka·vo·wd	
has sent Me	she·la·cha·nee	
against	el	
the nations	hag·go·w·yim	
that have plundered you —	hash·sho·le·leem	
-	et·khem	
for	kee	
whoever touches	han·no·ge·a	
you	ba·khem	
touches	no·ge·a	
the apple	be·va·vat	
of His eye —	e·no	
-	kee	Zechariah 2:9
I will surely	hin·nee	
wave	me·neeph	
-	et	
My hand	ya·dee	
over them	a·le·hem	
so that they will become	ve·ha·yu	
plunder	sha·lal	
for their own servants	le·av·de·hem	
Then you will know	vee·da·tem	
that	kee	
the LORD	YHVH	

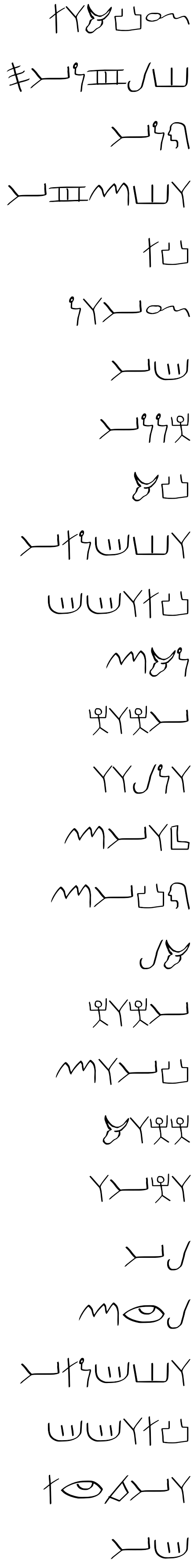

of Hosts	tse·va·o·wt	
has sent Me ”	she·la·cha·nee	
“ Shout for joy	ran·nee	Zechariah 2:10
and be glad	ve·sim·chee	
O Daughter	bat	
of Zion	tsee·yo·wn	
for	kee	
	hin·nee	
I am coming	va	
to dwell	ve·sha·khan·tee	
among you ”	ve·to·w·khekh	
declares	ne·um	
the LORD	YHVH	
will join	ve·nil·wu	Zechariah 2:11
nations	go·w·yim	
many	rab·beem	
themselves to	el	
the LORD	YHVH	
day	bay·yo·wm	
“ On that	ha·hu	
and they will become	ve·ha·yu	
My	lee	
people	le·am	
I will dwell	ve·sha·khan·tee	
among you	ve·to·w·khekh	
and you will know	ve·ya·da·at	
that	kee	

the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
has sent Me	she·la·cha·nee	𐤔𐤋𐤇𐤍𐤉	
to you	e·la·yikh	𐤀𐤋𐤉𐤊	
will take possession	ve·na·chal	𐤅𐤍𐤇𐤋	Zechariah 2:12
And the LORD	YHVH	𐤉𐤄𐤅𐤄	
-	et	𐤀𐤕	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
as His portion	chel·qo	𐤇𐤋𐤒𐤅	
in	al	𐤏𐤋	
Land	ad·mat	𐤀𐤃𐤌𐤕	
the Holy	haq·qo·desh	𐤄𐤒𐤃𐤔	
choose	u·va·char	𐤅𐤁𐤇𐤓	
and He will once again	o·wd	𐤏𐤅𐤃	
Jerusalem	bee·ru·sha·lim	𐤁𐤉𐤓𐤅𐤔𐤋𐤌	
Be silent	has	𐤄𐤎	Zechariah 2:13
all	kal	𐤊𐤋	
people	ba·sar	𐤁𐤔𐤓	
before	mip·pe·ne	𐤌𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
for	kee	𐤊𐤉	
He has roused Himself	ne·o·wr	𐤍𐤏𐤅𐤓	
dwelling ”	mim·me·o·wn	𐤌𐤌𐤏𐤅𐤍	
from His holy	qa·de·sho	𐤒𐤃𐤔𐤅𐤎	
Then [the angel] showed me	vay·yar·e·nee	𐤅𐤉𐤓𐤀𐤍𐤉	Zechariah 3:1
-	et	𐤀𐤕	

Joshua	ye·ho·wo·shu·a	
priest	hak·ko·hen	
the high	hag·ga·do·wl	
standing	o·med	
before	liph·ne	
the angel	mal·akh	
of the LORD	YHVH	
with Satan	ve·has·sa·tan	
standing	o·med	
at	al	
his right hand	ye·mee·no	
to accuse him	le·sit·no	
said	vay·yo·mer	Zechariah 3:2
And the LORD	YHVH	
to	el	
Satan :	has·sa·tan	
rebukes	yig·ar	
“ The LORD	YHVH	
you	be·kha	
Satan !	has·sa·tan	
rebukes	ve·yig·ar	
Indeed, the LORD	YHVH	
you !	be·kha	
who has chosen	hab·bo·cher	
Jerusalem	bee·ru·sha·lim	
Is not	ha·lo·w	
this man	zeh	

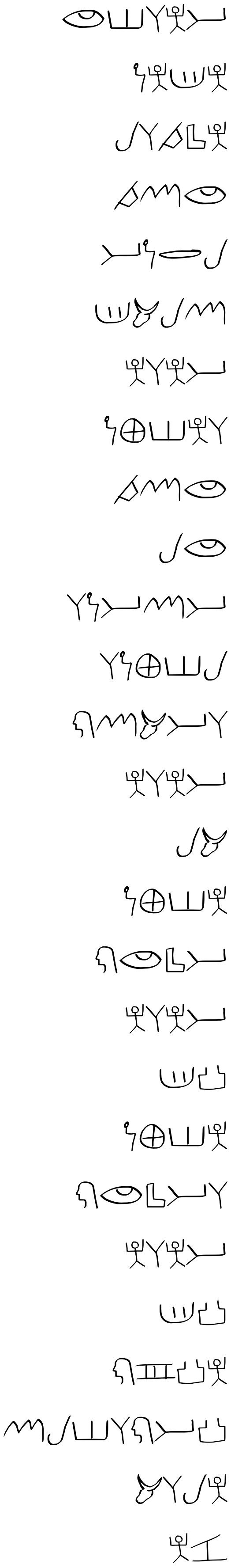

a firebrand	ud	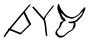	
snatched	muts·tsal	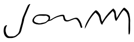	
from the fire ? ”	me·esh	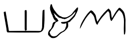	
Now Joshua	vee·ho·wo·shu·a	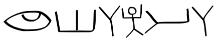	Zechariah 3:3
was	ha·yah	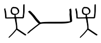	
dressed	la·vush	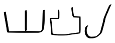	
garments	be·ga·deem	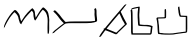	
in filthy	tso·w·eem	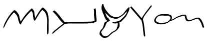	
as he stood	ve·o·med	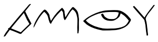	
before	liph·ne	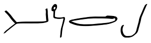	
the angel	ham·mal·akh	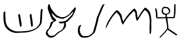	
So [the angel]	vay·ya·an	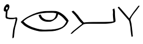	Zechariah 3:4
said	vay·yo·mer	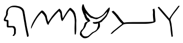	
to	el	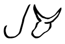	
those standing	ha·o·me·deem	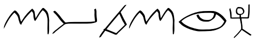	
before him	le·pha·naw	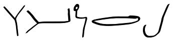	
-	le·mor	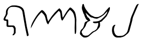	
“ Take off	ha·see·ru	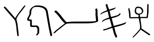	
clothes ! ”	hab·be·ga·deem	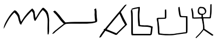	
his filthy	hats·tso·eem	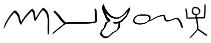	
	me·a·law	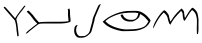	
Then he said	vay·yo·mer	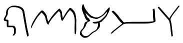	
to [Joshua]	e·law	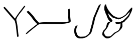	
“ See	re·eh	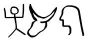	
I have removed	he·e·var·tee	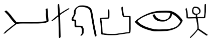	
-	me·a·le·kha	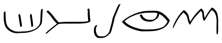	
your iniquity	a·wo·ne·kha	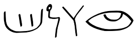	

and I will clothe	ve·hal·besh	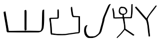	
you	o·te·kha	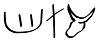	
with splendid robes ”	ma·cha·la·tso·wt	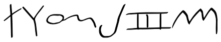	
Then I said	va·o·mar		Zechariah 3:5
“ Let them put	ya·see·mu	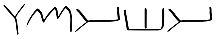	
turban	tsa·neeph	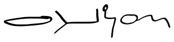	
a clean	ta·ho·wr		
on	al		
his head ”	ro·sho		
was placed	vay·ya·see·mu	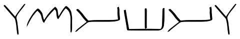	
turban	hats·tsa·neeph	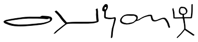	
So a clean	hat·ta·ho·wr	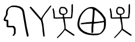	
on	al		
his head	ro·sho		
and they clothed him	vay·yal·bi·shu·hu		
	be·ga·deem		
as the angel	u·mal·akh		
of the LORD	YHVH		
stood by	o·med	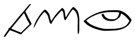	
gave this charge	vay·ya·ad		Zechariah 3:6
Then the angel	mal·akh		
of the LORD	YHVH		
to Joshua	bee·ho·wo·shu·a		
:	le·mor		
“ This is what	koh	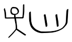	Zechariah 3:7
says :	a·mar		
the LORD	YHVH		

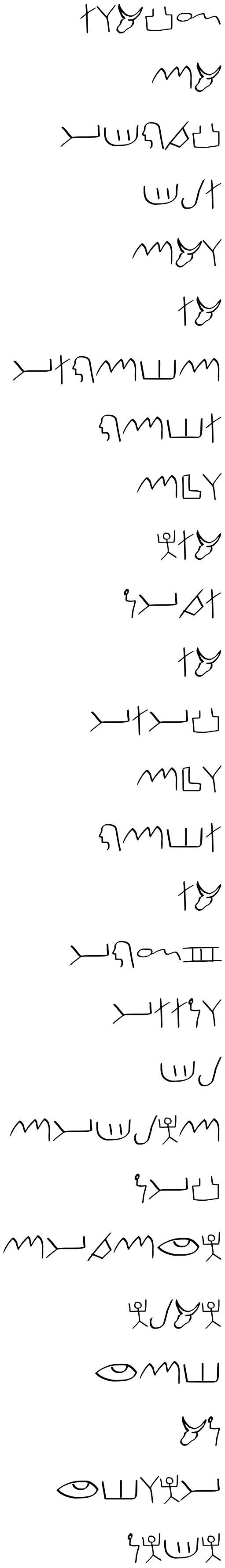

of Hosts	tse·va·o·wt	
‘ If	im	
in My ways	bid·ra·khay	
you walk	te·lekh	
	ve·im	
-	et	
My instructions	mish·mar·tee	
and keep	tish·mor	
-	ve·gam	
then you	at·tah	
will govern	ta·deen	
-	et	
My house	be·tee	
and will also	ve·gam	
have charge	tish·mor	
of	et	
My courts	cha·tse·ray	
and I will give	ve·na·tat·tee	
you	le·kha	
a place	mah·le·kheem	
among	ben	
who are standing here	ha·o·me·deem	
these	ha·el·leh	
Hear	she·ma	Zechariah 3:8
now	na	
Joshua	ye·ho·wo·shu·a	
priest	hak·ko·hen	

O high	hag·ga·do·wl	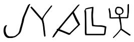	
you	at·tah	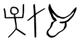	
and your companions	ve·re·e·kha	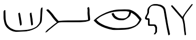	
seated	hay·yo·she·veem	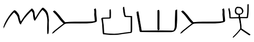	
before you	le·pha·ne·kha	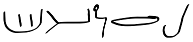	
who are indeed	kee	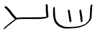	
	an·she	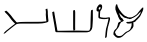	
a sign	mo·w·phet	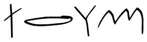	
	hem·mah	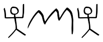	
For	kee	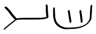	
behold	hin·nee	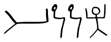	
I am going to bring	me·vee	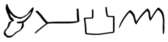	
-	et	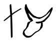	
My servant	av·dee	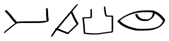	
the Branch	tse·mach	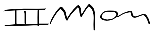	
-	kee	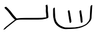	Zechariah 3:9
See	hin·neh	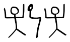	
the stone	ha·e·ven	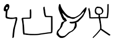	
-	a·sher	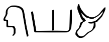	
I have set	na·tat·tee	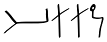	
before	liph·ne	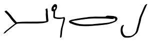	
Joshua	ye·ho·wo·shu·a	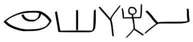	
on	al	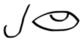	
stone	e·ven	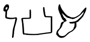	
that one	a·chat	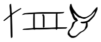	
are seven	shiv·ah	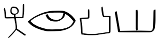	
eyes	e·na·yim	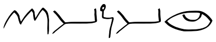	

Behold	hin·nee	
I will engrave on it	me·phat·te·ach	
an inscription	pit·tu·chah	
declares	ne·um	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
and I will remove	u·mash·tee	
-	et	
the iniquity	a·won	
land	ha·a·rets	
of this	ha·hee	
day	be·yo·wm	
in a single	e·chad	
day	bay·yo·wm	Zechariah 3:10
On that	ha·hu	
declares	ne·um	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
you will each invite	tiq·re·u	
	eesh	
[your] neighbor	le·re·e·hu	
to	el	
sit under	ta·chat	
[your own] vine	ge·phen	
and	ve·el	
-	ta·chat	
fig tree ’”	te·e·nah	

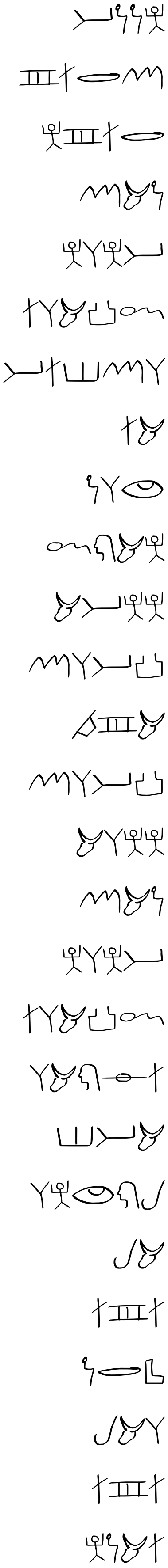

returned	vay·ya·shav	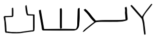	Zechariah 4:1
Then the angel	ham·mal·akh		
who was speaking	had·do·ver		
with me	bee	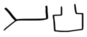	
and woke me	vay·ee·re·nee	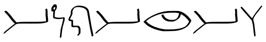	
as a man	ke·eesh	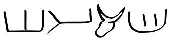	
-	a·sher		
is awakened	ye·o·wr		
from his sleep	mish·she·na·to	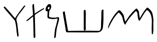	
he asked	vay·yo·mer		Zechariah 4:2
	e·lay	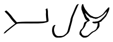	
“ What	mah	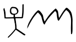	
do you	at·tah		
see ? ”	ro·eh		
I replied	vay·yo·mɛr		
“ I see	ra·ee·tee	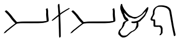	
“ with	ve·hin·neh		
lampstand ”	me·no·w·rat		
a solid gold	za·hav	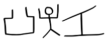	
	kul·lah	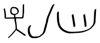	
a bowl	ve·gul·lah		
at	al		
the top	ro·shah		
and seven	ve·shiv·ah		
lamps	ne·ro·te·ha		
on it	a·le·ha	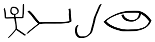	
-	shiv·ah		

with seven	ve·shiv·ah		
spouts	mu·tsa·qo·wt		
to the lamps	lan·ne·ro·wt		
-	a·sher		
	al		
-	ro·shah		
There are also two	u·she·na·yim	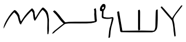	Zechariah 4:3
olive trees	ze·teem		
beside it	a·le·ha	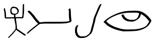	
one	e·chad	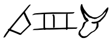	
on the right [side]	mee·meen		
of the bowl	hag·gul·lah		
and the other	ve·e·chad		
on	al		
its left ”	se·mo·lah		
I asked	va·a·an		Zechariah 4:4
	va·o·mar		
	el		
the angel	ham·mal·akh		
who was speaking	had·do·ver		
with me	bee	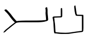	
-	le·mor		
“ What	mah	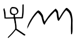	
are these	el·leh	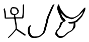	
my lord ? ”	a·do·nee		
replied	vay·ya·an	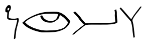	Zechariah 4:5
the angel	ham·mal·akh		

-	had·do·ver	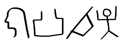	
	bee	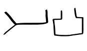	
	vay·yo·mer	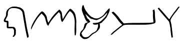	
	e·lay	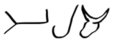	
“ Do you not	ha·lo·w	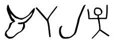	
know	ya·da·ta	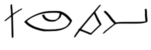	
what	mah	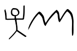	
they are ? ”	hem·mah	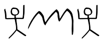	
I answered	el·leh	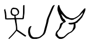	
	va·o·mar	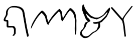	
“ No	lo	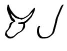	
my lord ”	a·do·nee	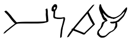	
So he said to me	vay·ya·an	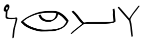	Zechariah 4:6
	vay·yo·mer	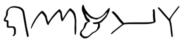	
to	e·lay	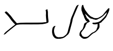	
	le·mor	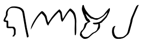	
“ This	zeh	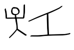	
is the word	de·var	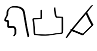	
of the LORD	YHVH	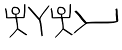	
	el	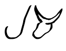	
Zerubbabel :	ze·rub·ba·vel	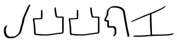	
	le·mor	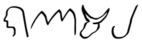	
Not	lo	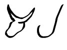	
by might	ve·cha·yil	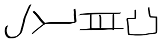	
nor	ve·lo	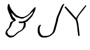	
by power	ve·kho·ach	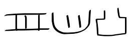	
but	kee	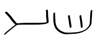	

	im		
by My Spirit	be·ru·chee		
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	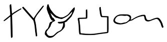	
What	mee	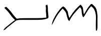	Zechariah 4:7
are you	at·tah		
mountain ?	har		
O great	hag·ga·do·wl		
Before	liph·ne		
Zerubbabel	ze·rub·ba·vel		
you will become a plain	le·mee·shor	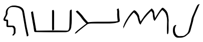	
Then he will bring forth	ve·ho·w·tsee		
-	et		
the capstone	ha·e·ven		
	ha·ro·shah		
accompanied by shouts of	te·shu·o·wt		
‘ Grace	chen	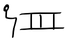	
grace	chen	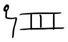	
to it ! ’”	lah		
came	vay·hee	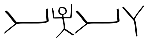	Zechariah 4:8
Then the word	de·var		
of the LORD	YHVH		
to me	e·lay	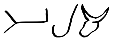	
saying	le·mor		
“ The hands	ye·de	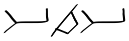	Zechariah 4:9

of Zerubbabel	ze·rub·ba·vel		
have laid the foundation	yis·se·du		
house	hab·ba·yit	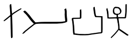	
of this	haz·zeh		
and his hands	ve·ya·daw	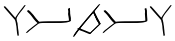	
will complete it	te·vats·tsa·nah		
Then you will know	ve·ya·da·ta	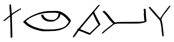	
that	kee	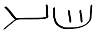	
the LORD	YHVH		
of Hosts	tse·va·o·wt	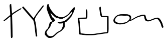	
has sent me	she·la·cha·nee	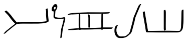	
to you	a·le·khem	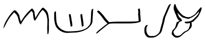	
For	kee	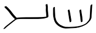	Zechariah 4:10
who	mee	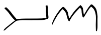	
has despised	vaz		
the day	le·yo·wm	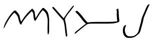	
of small things ?	qe·tan·no·wt		
will rejoice	ve·sa·me·chu		
when they see	ve·ra·u		
-	et		
the plumb line	ha·e·ven		
	hab·be·deel		
in the hand	be·yad	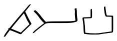	
of Zerubbabel ”	ze·rub·ba·vel		
seven	shiv·ah	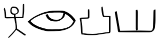	
But these	el·leh	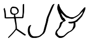	
eyes	e·ne	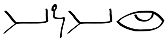	

of the LORD	YHVH	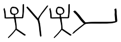	
which	hem·mah	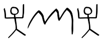	
scan	me·sho·wt·teem	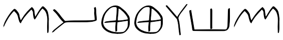	
the whole	be·khal	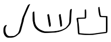	
earth	ha·a·rets	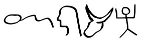	
Then I asked	va·a·an	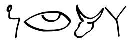	Zechariah 4:11
	va·o·mar	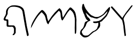	
[the angel]	e·law	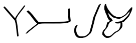	
“ What	mah	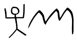	
two	she·ne	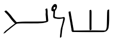	
olive trees	haz·ze·teem	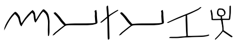	
are the	ha·e·leh	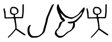	
on	al	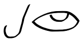	
the right	ye·meen	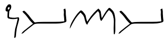	
of the lampstand	ham·me·no·w·rah	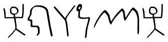	
? ”	ve·al	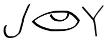	
and left	se·mo·w·lah	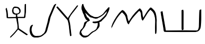	
And I questioned him	va·a·an	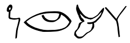	Zechariah 4:12
further	she·neet	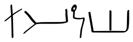	
	va·o·mar	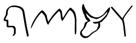	
	e·law	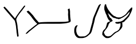	
“ What	mah	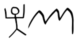	
are the two	she·te	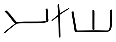	
branches	shib·ba·le	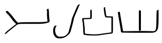	
olive	haz·ze·teem	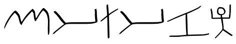	
-	a·sher	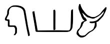	
beside	be·yad	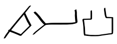	

the two	she·ne	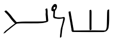	
pipes	tsan·te·ro·wt		
gold	haz·za·hav	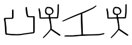	
pours ? ”	ham·ree·qeem	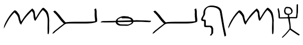	
from which	me·a·le·hem	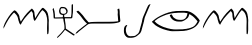	
the golden [oil]	haz·za·hav	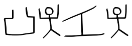	
he inquired	vay·yo·mer		Zechariah 4:13
-	e·lay	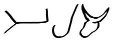	
	le·mor		
“ Do you not	ha·lo·w		
know	ya·da·ta		
what	mah	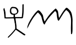	
these are ? ”	el·leh	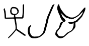	
I replied	va·o·mar		
“ No	lo		
my lord ”	a·do·nee		
So he said	vay·yo·mer		Zechariah 4:14
“ These	el·leh	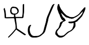	
are the two	she·ne	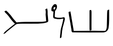	
ones	ve·ne	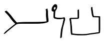	
anointed	hay·yits·har	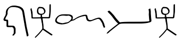	
who are standing	ha·o·me·deem		
beside	al		
the Lord	a·do·wn		
of all	kal	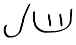	
the earth ”	ha·a·rets		
Again	va·a·shuv		Zechariah 5:1

I lifted up	va·es·sa		
my eyes	e·nay	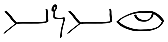	
and saw	va·er·eh		
before me	ve·hin·neh		
scroll	me·gil·lah		
a flying	a·phah		
asked [the angel]	vay·yo·mer		Zechariah 5:2
	e·lay	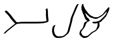	
“ What	mah		
do you	at·tah		
see ? ”	ro·eh		
I replied	va·o·mar		
“ I	a·nee	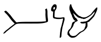	
see	ro·eh		
scroll ”	me·gil·lah		
a flying	a·phah		
long	a·re·kah	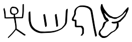	
“ twenty	es·reem	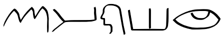	
cubits	ba·am·mah		
wide ”	ve·ra·che·bah	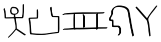	
and ten	e·ser		
cubits	ba·am·mah		
Then he told	vay·yo·mer		Zechariah 5:3
me	e·lay	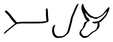	
“ This	zot		
is the curse	ha·a·lah		
that is going out	hay·yo·w·tset		

over	al	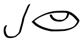	
the face	pe·ne	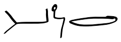	
of all	khal	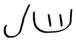	
the land	ha·a·rets	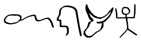	
for	kee	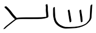	
every	khal	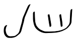	
thief	hag·go·nev	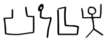	
one [side] of [the scroll]	miz·zeh	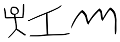	
according [to]	ka·mo·w·ha	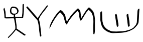	
will be removed	niq·qah	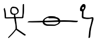	
every	ve·khal	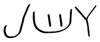	
perjurer	han·nish·ba	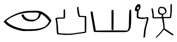	
the other side	miz·zeh	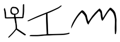	
and according to	ka·mo·w·ha	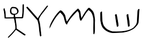	
will be removed	niq·qah	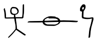	
I will send it out	ho·w·tse·tee·ha	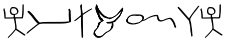	Zechariah 5:4
declares	ne·um	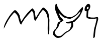	
the LORD	YHVH	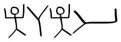	
of Hosts	tse·va·o·wt	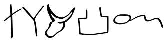	
and it will enter	u·va·ah	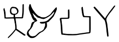	
	el	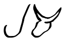	
the house	bet	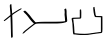	
of the thief	hag·gan·nav	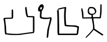	
	ve·el	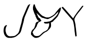	
and the house	bet	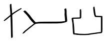	
of him who swears	han·nish·ba	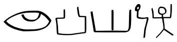	
by My name	bish·mee	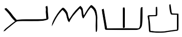	

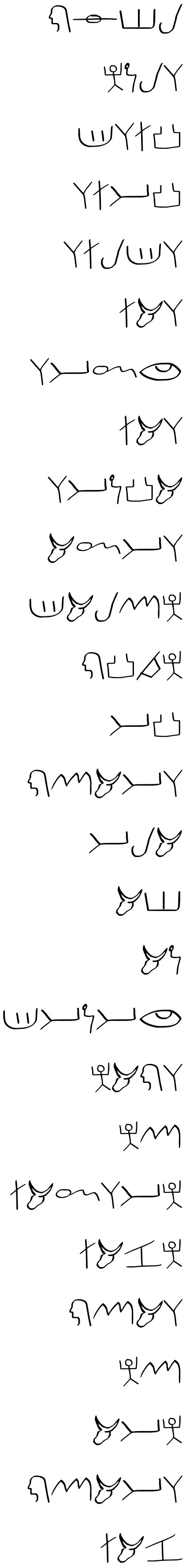

falsely	lash·sha·qer	
It will remain	ve·la·neh	
inside	be·to·wkh	
his house	be·to	
and destroy it	ve·khil·lat·tu	
[down to]	ve·et	
its timbers	e·tsaw	
-	ve·et	
and stones ”	a·va·naw	
came forward	vay·ye·tse	Zechariah 5:5
Then the angel	ham·mal·akh	
who was speaking	had·do·ver	
with me	bee	
and told	vay·yo·mer	
me	e·lay	
lift up	sa	
“ Now	na	
your eyes	e·ne·kha	
and see	u·re·eh	
what	mah	
is approaching ”	hay·yo·w·tset	
-	haz·zot	
I asked	va·o·mar	Zechariah 5:6
“ What	mah	
is it ? ”	hee	
And he replied	vay·yo·mer	
“ -	zot	

A measuring basket	ha·e·phah	
is going forth ”	hay·yo·w·tset	
Then he continued	vay·yo·mer	
“ This	zot	
is their iniquity	e·nam	
in all	be·khal	
the land ”	ha·a·rets	
And behold	ve·hin·neh	Zechariah 5:7
the cover	kik·kar	
of lead	o·phe·ret	
was raised	nis·set	
	ve·zot	
a woman	ish·shah	
and there was	a·chat	
sitting	yo·wo·she·vet	
inside	be·to·wkh	
the basket	ha·e·phah	
he said	vay·yo·mer	Zechariah 5:8
“ This	zot	
is Wickedness ”	ha·rish·ah	
And he shoved her down	vay·yash·lekh	
-	o·tah	
into	el	
	to·wkh	
the basket	ha·e·phah	
pushing down	vay·yash·lekh	
-	et	

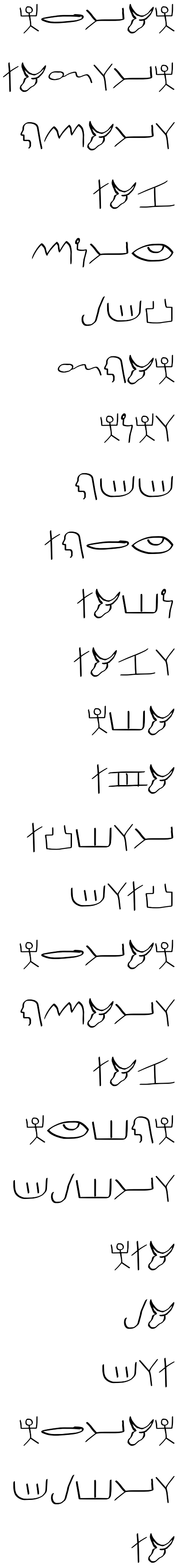

cover	e·ven	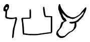	
the lead	ha·o·phe·ret		
over	el		
its opening	pee·ha	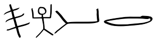	
Then I lifted	va·es·sa		Zechariah 5:9
up my eyes	e·nay	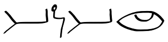	
and saw	va·e·re		
	ve·hin·neh		
two	she·ta·yim	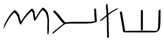	
women	na·sheem	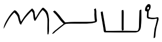	
approaching	yo·wts·o·wt		
with the wind	ve·ru·ach	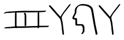	
in their wings	be·khan·phe·hem		
Their	ve·la·hen·nah		
wings	khe·na·pha·yim		
were like those	ke·khan·phe	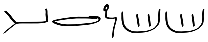	
of a stork	ha·cha·see·dah		
and they lifted up	vat·tis·se·nah		
-	et		
the basket	ha·e·phah	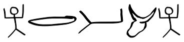	
between	ben	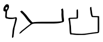	
earth	ha·a·rets		
and	u·ven	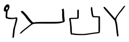	
heaven	hash·sha·ma·yim	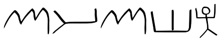	
I asked	va·o·mar		Zechariah 5:10
	el		
the angel	ham·mal·akh		

who was speaking	had·do·ver		
with me	bee	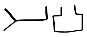	
“ Where	a·nah		
are they	hem·mah		
taking	mo·w·li·kho·wt	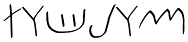	
-	et		
the basket ? ”	ha·e·phah	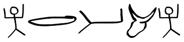	
he told	vay·yo·mer		Zechariah 5:11
me	e·lay	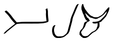	
“ To build	liv·no·wt	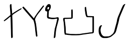	
for it	lah		
a house	va·yit	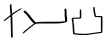	
in the land	be·e·rets		
of Shinar ”	shin·ar		
“ And when it is ready	ve·hu·khan		
the basket will be set	ve·hun·nee·chah	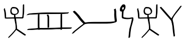	
there	sham	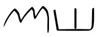	
on	al		
its pedestal ”	me·khu·na·tah	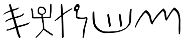	
And again	va·a·shuv		Zechariah 6:1
I lifted	va·es·sa		
up my eyes	e·nay	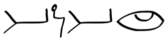	
and saw	va·er·eh		
	ve·hin·neh		
four	ar·ba		
chariots	mar·ka·vo·wt		
coming out	yo·tse·o·wt		

from between	mib·ben	מבין	
two	she·ne	שני	
mountains —	he·ha·reem	ההרים	
mountains	ve·he·ha·reem	וההרים	
	ha·re	הרי	
of bronze	ne·cho·shet	נחשת	
chariot	bam·mer·ka·vah	במרכבה	Zechariah 6:2
The first	ha·ri·sho·nah	הראשנה	
horses	su·seem	סוסים	
had red	a·dum·meem	אדמים	
-	u·vam·mer·ka·vah	ובמרכבה	
the second	hash·she·neet	השנית	
horses	su·seem	סוסים	
black	she·cho·reem	שחרים	
-	u·vam·mer·ka·vah	ובמרכבה	Zechariah 6:3
the third	hash·she·li·sheet	השלשית	
horses	su·seem	סוסים	
white	le·va·neem	לבנים	
-	u·vam·mer·ka·vah	ובמרכבה	
and the fourth	ha·re·vi·eet	הרבעית	
horses —	su·seem	סוסים	
dappled	be·rud·deem	ברדים	
all of them strong	a·muts·tseem	אמצים	
-	va·a·an	ואען	Zechariah 6:4
So I inquired	va·o·mar	ואמר	
of	el	אל	
the angel	ham·mal·akh	המלאך	

who was speaking	had·do·ver	𐤄𐤃𐤁𐤓	
with me	bee	𐤁𐤉	
“ What	mah	𐤌𐤄	
are these	el·leh	𐤀𐤋𐤄	
my lord ? ”	a·do·nee	𐤀𐤃𐤍𐤉	
And	vay·ya·an	𐤅𐤉𐤏𐤍	Zechariah 6:5
the angel	ham·mal·akh	𐤄𐤌𐤋𐤀𐤊	
told	vay·yo·mer	𐤅𐤉𐤀𐤌𐤓	
me	e·lay	𐤀𐤋𐤉	
“ These	el·leh	𐤀𐤋𐤄	
are the four	ar·ba	𐤀𐤓𐤁𐤏	
spirits	ru·cho·wt	𐤓𐤇𐤅𐤕	
of heaven	hash·sha·ma·yim	𐤄𐤔𐤌𐤉𐤌	
going forth	yo·wts·o·wt	𐤉𐤅𐤑𐤀𐤅𐤕	
from [their] station	me·hit·yats·tsev	𐤌𐤄𐤕𐤉𐤑𐤁	
before	al	𐤏𐤋	
the Lord	a·do·wn	𐤀𐤃𐤅𐤍	
of all	kal	𐤊𐤋	
the earth	ha·a·rets	𐤄𐤀𐤓𐤑	
The one	a·sher	𐤀𐤔𐤓	Zechariah 6:6
with	bah	𐤁𐤄	
horses	has·su·seem	𐤄𐤎𐤅𐤎𐤉𐤌	
the black	hash·she·cho·reem	𐤄𐤔𐤇𐤓𐤉𐤌	
is going	yo·tse·eem	𐤉𐤑𐤀𐤉𐤌	
toward	el	𐤀𐤋	
the land	e·rets	𐤀𐤓𐤑	
of the north	tsa·pho·wn	𐤑𐤐𐤅𐤍	

[the one with] the white [horses]	ve·hal·le·va·neem		
-	ya·tse·u		
toward	el		
[the west]	a·cha·re·hem	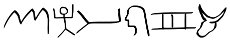	
and [the one with] the dappled [horses]	ve·hab·be·rud·deem		
-	ya·tse·u		
toward	el		
-	e·rets		
the south ”	hat·te·man	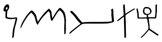	
As the strong [horses]	ve·ha·a·muts·tseem		Zechariah 6:7
went out	ya·tse·u		
they were eager	vay·vaq·shu	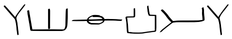	
to go	la·le·khet	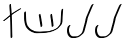	
[and] patrol	le·hit·hal·lēkh		
the earth	ba·a·rets		
and [the LORD] said	vay·yo·mer		
“ Go	le·khu		
[and] patrol	hit·hal·le·khu	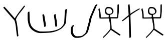	
the earth ”	va·a·rets		
So they patrolled	vat·tit·hal·lakh·nah	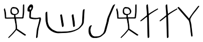	
the earth	ba·a·rets		
Then [the LORD] summoned	vay·yaz·eq	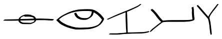	Zechariah 6:8
me	o·tee	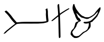	
	vay·dab·ber		
to	e·lay	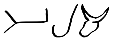	
and said	le·mor		

“ Behold	re·eh		
those going	hay·yo·wts·eem		
	el		
the land	e·rets		
of the north	tsa·pho·wn		
have given rest	he·nee·chu	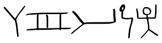	
-	et		
to My Spirit	ru·chee	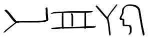	
in the land	be·e·rets		
of the north ”	tsa·pho·wn		
also came	vay·hee	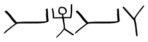	Zechariah 6:9
The word	de·var		
of the LORD	YHVH		
to me	e·lay	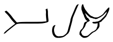	
saying	le·mor		
“ Take	la·qo·w·ach	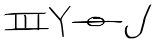	Zechariah 6:10
an offering from	me·et		
the exiles —	hag·go·w·lah		
from Heldai	me·chel·day	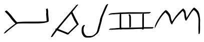	
	u·me·et		
Tobijah	to·w·vee·yah	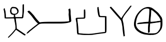	
	u·me·et		
and Jedaiah	ye·da·yah		
and go	u·va·ta		
	at·tah		
day	bay·yo·wm	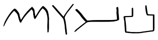	
that same	ha·hu		

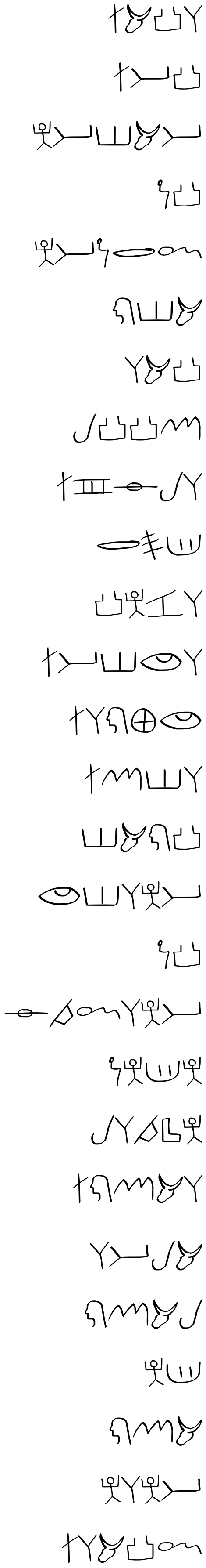

	u·va·ta	
to the house	bet	
of Josiah	yo·shee·yah	
son	ben	
of Zephaniah	tse·phan·yah	
who	a·sher	
have arrived	ba·u	
from Babylon —	mib·ba·vel	
Take	ve·la·qach·ta	Zechariah 6:11
silver	khe·seph	
and gold	ve·za·hav	
make	ve·a·see·ta	
an [ornate] crown	a·ta·ro·wt	
and set	ve·sam·ta	
[it] on the head	be·rosh	
Joshua	ye·ho·wo·shu·a	
son	ben	
of Jehozadak	ye·ho·w·tsa·daq	
priest	hak·ko·hen	
of the high	hag·ga·do·wl	
And you are to tell him	ve·a·mar·ta	Zechariah 6:12
	e·law	
	le·mor	
that this is what	koh	
	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	

says :	le·mor	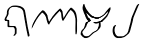	
‘ Here is	hin·neh		
a man	eesh	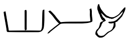	
the Branch	tse·mach		
whose name [is]	she·mo		
from His place	u·mit·tach·taw	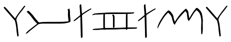	
and He will branch out	yits·mach		
and build	u·va·nah		
-	et		
the temple	he·khal	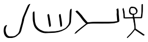	
of the LORD	ha·shēm		
Yes, He	ve·hu		Zechariah 6:13
will build	yiv·neh	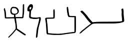	
-	et		
the temple	he·khal	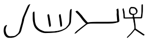	
of the LORD	YHVH		
He	ve·hu		
will be clothed in	yis·sa	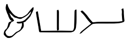	
splendor	ho·wd		
and will sit	ve·ya·shav	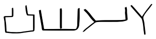	
and rule	u·ma·shal	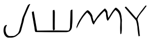	
on	al		
His throne	kis·o		
And He will be	ve·ha·yah	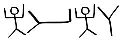	
a priest	kho·hen		
on	al		
His throne	kis·o		

counsel	va·a·tsat		
peaceful	sha·lo·wm		
and there will be	tih·yeh	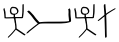	
between	ben	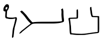	
the two ’	she·ne·hem	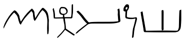	
The crown	ve·ha·a·ta·rot		Zechariah 6:14
will reside	tih·yeh	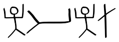	
to Helem	le·che·lem	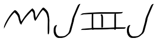	
Tobijah	u·le·to·w·vee·yah		
Jedaiah	ve·lee·da·yah		
and the gracious	u·le·chen	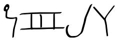	
son	ben		
of Zephaniah	tse·phan·yah		
as a memorial	le·zik·ka·ro·wn		
in the temple	be·he·khal	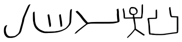	
of the LORD	YHVH		
Even those far away	u·re·cho·w·qeem	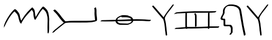	Zechariah 6:15
will come	ya·vo·u		
and build	u·va·nu		
the temple	be·he·khal	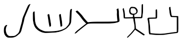	
of the LORD	YHVH		
and you will know	vee·da·tem		
that	kee	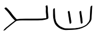	
the LORD	YHVH		
of Hosts	tse·va·o·wt	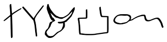	
has sent Me	she·la·cha·nee	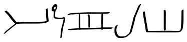	
to you	a·le·khem	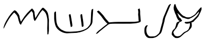	

This will happen	ve·ha·yah	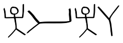	
if	im		
you diligently	sha·mo·w·a		
obey	tish·me·un		
the voice	be·qo·wl	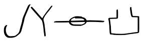	
of the LORD	YHVH		
your God "	e·lo·he·khem	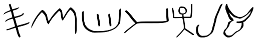	
came	vay·hee	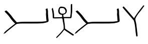	Zechariah 7:1
year	bish·nat		
In the fourth	ar·ba		
Darius	le·da·re·ya·vesh	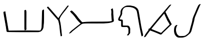	
of King	ham·me·lekh		
	ha·yah	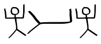	
the word	de·var		
of the LORD	YHVH	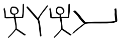	
to	el		
Zechariah	ze·khar·yah	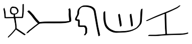	
on the fourth	be·ar·ba·ah		
month	la·cho·desh	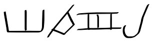	
day of the ninth	hat·te·shi·ee		
the month of Chislev	be·khis·lew		
had sent	vay·yish·lach		Zechariah 7:2
	bet	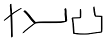	
Now the people of Bethel	el		
	sar	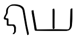	
Sharezer	e·tser		
	ve·re·gem		

and Regem-melech	me·lekh	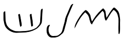	
along with their men	va·a·na·shaw		
to plead	le·chal·lo·wt	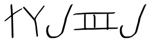	
-	et		
before	pe·ne		
the LORD	YHVH	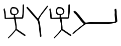	
by asking	le·mor		Zechariah 7:3
	el		
the priests	hak·ko·ha·neem	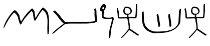	
-	a·sher		
of the house	le·vet	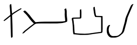	
of the LORD	YHVH	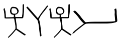	
of Hosts	tse·va·o·wt		
as well as	ve·el		
the prophets	han·ne·vee·eem		
	le·mor		
“ Should I weep	ha·ev·keh	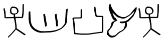	
month	ba·cho·desh	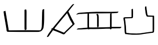	
in the fifth	ha·cha·mi·shee		
and fast	hin·na·zer		
as	ka·a·sher		
I have done	a·see·tee	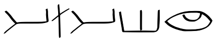	
these	zeh	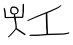	
many	kam·meh		
years ? ”	sha·neem	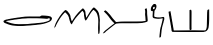	
came	vay·hee	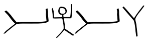	Zechariah 7:4
Then the word	de·var		

of the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
to me	e·lay	אלי	
saying	le·mor	לאמר	
“ Ask	e·mor	אמר	Zechariah 7:5
	el	אל	
all	kal	כל	
the people	am	עם	
of the land	ha·a·rets	הארץ	
	ve·el	ואל	
and the priests	hak·ko·ha·neem	הכהנים	
	le·mor	לאמר	
‘ When	kee	כי	
you fasted	tsam·tem	צמתם	
and mourned	ve·sa·pho·wd	וספוד	
in the fifth	ba·cha·mee·shee	בחמישי	
and seventh months	u·vash·she·vee·ee	ובשביעי	
for these	ve·zeh	וזה	
seventy	shiv·eem	שבעים	
years	sha·nah	שנה	
that you fasted	ha·tso·wm	הצום	
?	tsam·tu·nee	צמתני	
{was it really} for Me	a·nee	אני	
And when	ve·khee	וכי	Zechariah 7:6
you were eating	to·khe·lu	תאכלו	
	ve·khee	וכי	
and drinking	tish·tu	תשתו	

were you not	ha·lo·w	הלוא	
[doing so]	at·tem	אתם	
	ha·o·khe·leem	האכלים	
	ve·at·tem	ואתם	
simply for yourselves ?	hash·sho·teem	השתים	
Are these not	ha·lo·w	הלוא	Zechariah 7:7
-	et	את	
the words	had·de·va·reem	הדברים	
that	a·sher	אשר	
proclaimed	qa·ra	קרא	
the LORD	YHVH	יהוה	
through	be·yad	ביד	
prophets	han·ne·vee·eem	הנביאים	
the earlier	ha·ri·sho·neem	הראשנים	
were	bih·yo·wt	בהיות	
when Jerusalem	ye·ru·sha·lim	ירושלם	
populous	yo·she·vet	ישבת	
and prosperous	u·she·le·vah	ושלוה	
towns	ve·a·re·ha	ועריה	
and its surrounding	se·vee·vo·te·ha	סביבתיה	
and the Negev	ve·han·ne·gev	והנגב	
and the foothills	ve·hash·she·phe·lah	והשפלה	
were inhabited ? ’”	yo·shev	ישבפ	
came	vay·hee	ויהי	Zechariah 7:8
Then the word	de·var	דבר	
of the LORD	YHVH	יהוה	
to	el	אל	

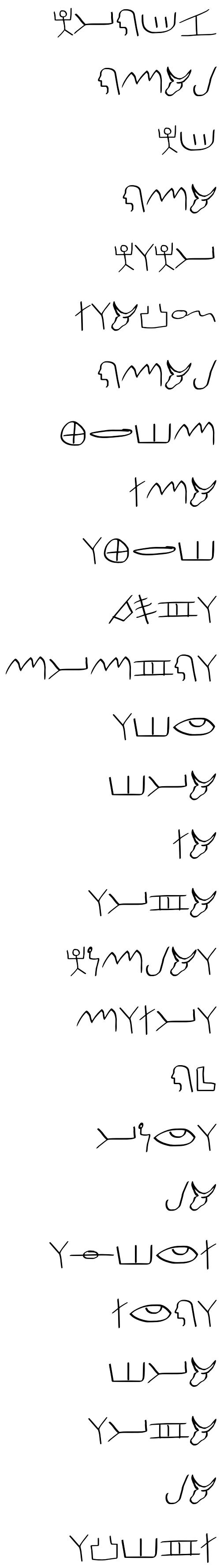

Zechariah	ze·khar·yah	
saying	le·mor	
“ This is what	koh	Zechariah 7:9
says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
	le·mor	
justice	mish·pat	
true	e·met	
‘ Administer	she·pho·tu	
loving devotion	ve·che·sed	
and compassion	ve·ra·cha·meem	
Show	a·su	
one	eesh	
to	et	
another	a·chee	
the widow	ve·al·ma·nah	Zechariah 7:10
or the fatherless	ve·ya·to·wm	
the foreigner	ger	
or the poor	ve·a·nee	
Do not	al	
oppress	ta·a·sho·qu	
evil	ve·ra·at	
against one	eesh	
another ’	a·chee	
And do not	al	
plot	tach·she·vu	

in your hearts	bil·vav·khem		
But they refused	vay·ma·a·nu		Zechariah 7:11
to pay attention	le·haq·sheev	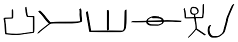	
and turned	vay·yit·te·nu	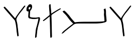	
shoulder	kha·teph		
a stubborn	so·ra·ret		
their ears	ve·a·ze·ne·hem	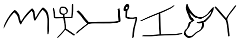	
they stopped up	hikh·bee·du	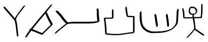	
from hearing	mish·she·mo·w·a		
their hearts	ve·lib·bam		Zechariah 7:12
They made	sa·mu		
[like] flint	sha·meer	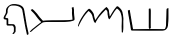	
and would not listen to	mish·she·mo·w·a		
-	et		
the law	hat·to·w·rah		
or	ve·et		
to the words	had·de·va·reem	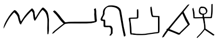	
that	a·sher		
had sent	sha·lach	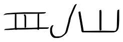	
the LORD	YHVH		
of Hosts	tse·va·o·wt		
by His Spirit	be·ru·cho		
through	be·yad	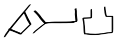	
prophets	han·ne·vee·eem	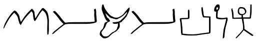	
the earlier	ha·ri·sho·neem	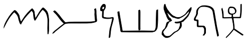	
came	vay·hee	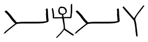	
anger	qe·tseph		

Therefore great	ga·do·wl		
from	me·et		
the LORD	YHVH		
of Hosts	tse·va·o·wt	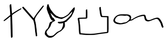	
And	vay·hee	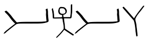	Zechariah 7:13
just as	kha·a·sher		
I had called	qa·ra	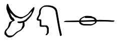	
and they would not	ve·lo		
listen	sha·me·u		
so	ken	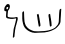	
when they called	yiq·re·u	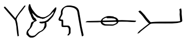	
I would not	ve·lo		
listen	esh·ma		
says	a·mar		
the LORD	YHVH	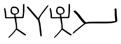	
of Hosts	tse·va·o·wt	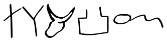	
But I scattered them with a whirlwind	ve·e·sa·a·rem		Zechariah 7:14
among	al		
all	kal	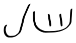	
the nations	hag·go·w·yim	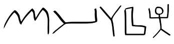	
that	a·sher		
they had not	lo		
known	ye·da·um		
and the land	ve·ha·a·rets		
was left desolate	na·sham·mah		
behind them	a·cha·re·hem	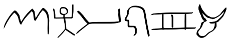	

so that no one could come	me·o·ver	𐤌𐤏𐤁𐤓	
or go	u·mish·shav	𐤅𐤌𐤔𐤁	
Thus they turned	vay·ya·see·mu	𐤅𐤉𐤔𐤉𐤌𐤅	
land	e·rets	𐤀𐤓𐤑	
the pleasant	chem·dah	𐤇𐤌𐤃𐤄	
into a desolation ”	le·sham·mah	𐤋𐤔𐤌𐤄	
came [to me]	vay·hee	𐤅𐤉𐤄𐤉	Zechariah 8:1
Again the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
saying :	le·mor	𐤋𐤀𐤌𐤓	
This is what	koh	𐤊𐤄	Zechariah 8:2
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
“ I am jealous	qin·ne·tee	𐤒𐤍𐤀𐤕𐤉	
for Zion	le·tsee·yo·wn	𐤋𐤑𐤉𐤅𐤍	
zeal	qin·ah	𐤒𐤍𐤀𐤄	
with great	ge·do·w·lah	𐤂𐤃𐤅𐤋𐤄	
fervor ”	ve·che·mah	𐤅𐤇𐤌𐤄	
with great	ge·do·w·lah	𐤂𐤃𐤅𐤋𐤄	
I am jealous	qin·ne·tee	𐤒𐤍𐤀𐤕𐤉	
for her	lah	𐤋𐤄	
This is what	koh	𐤊𐤄	Zechariah 8:3
says :	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
“ I will return	ve·tee	𐤔𐤁𐤕𐤉	

to	el		
Zion	tsee·yo·wn	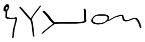	
and dwell	ve·sha·khan·tee	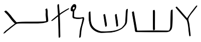	
in	be·to·wkh		
Jerusalem	ye·ru·sha·lim		
will be called	ve·niq·re·ah	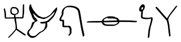	
Then Jerusalem	ye·ru·sha·lim		
the City	eer	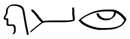	
of Truth	ha·e·met		
and the mountain	ve·har		
of the LORD	YHVH		
of Hosts	tse·va·o·wt	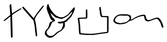	
Mountain ”	har		
[will be called] the Holy	haq·qo·desh	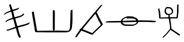	
This is what	koh	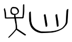	Zechariah 8:4
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	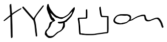	
will again	od		
sit	ye·she·vu	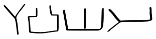	
“ Old men	ze·qe·neem	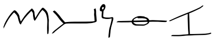	
and old women	u·ze·qe·no·wt		
along the streets	bir·cho·vo·wt	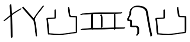	
of Jerusalem	ye·ru·sha·lim		
each	ve·eesh	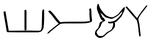	
with a staff	mish·an·to		
in hand	be·ya·do	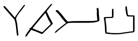	

because of	me·rov	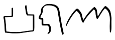	
great age	ya·meem	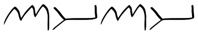	
And the streets	u·re·cho·vo·wt	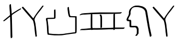	Zechariah 8:5
of the city	ha·eer	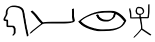	
will be filled	yim·ma·le·u	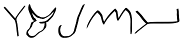	
with boys	ye·la·deem	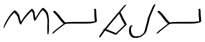	
and girls	vee·la·do·wt	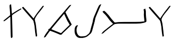	
playing	me·sa·cha·qeem	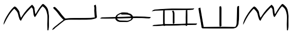	
there ”	bir·cho·vo·te·ha	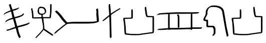	
This is what	koh	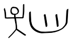	Zechariah 8:6
says :	a·mar	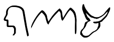	
the LORD	YHVH	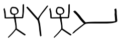	
of Hosts	tse·va·o·wt	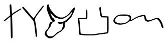	
“ If	kee	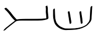	
[this] is impossible	yip·pa·le	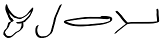	
in the eyes	be·e·ne	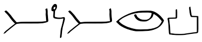	
of the remnant	she·e·reet	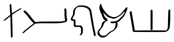	
people	ha·am	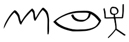	
of this	haz·zeh	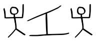	
days	bay·ya·meem	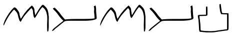	
in these	ha·hem	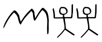	
should it also	gam	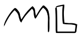	
in My eyes ? ”	be·e·nay	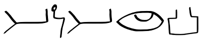	
be impossible	yip·pa·le	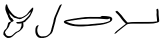	
declares	ne·um	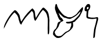	
the LORD	YHVH	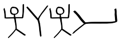	
of Hosts	tse·va·o·wt	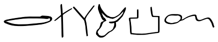	

This is what	koh	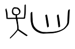	Zechariah 8:7
says :	a·mar		
the LORD	YHVH	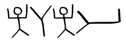	
of Hosts	tse·va·o·wt		
	hin·nee	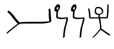	
“ I will save	mo·wo·shee·a	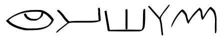	
-	et		
My people	am·mee		
from the land	me·e·rets		
of the east	miz·rach		
and from the land	u·me·e·rets		
of	me·vo·w		
the west	hash·sha·mesh		
I will bring them	ve·he·ve·tee		Zechariah 8:8
{back}	o·tam		
to dwell	ve·sha·khe·nu		
in	be·to·wkh		
Jerusalem	ye·ru·sha·lim		
where they will be	ve·ha·yu	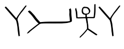	
My	lee	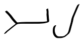	
people	le·am		
and I	va·a·nee		
will be	eh·yeh		
their	la·hem		
God ”	le·lo·heem		
faithful	be·e·met		
and righteous	u·vits·da·qah	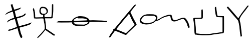	

This is what	koh	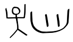	Zechariah 8:9
says :	a·mar		
the LORD	YHVH	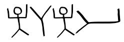	
of Hosts	tse·va·o·wt	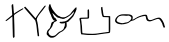	
be strong	te·che·zaq·nah	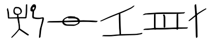	
“ Let your hands	ye·de·khem	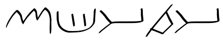	
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you who now	bay·ya·meem		
	ha·el·leh		
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words	had·de·va·reem	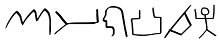	
these	ha·el·leh		
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by the prophets	han·ne·vee·eem		
spoken	a·sher		
[who were present] when	be·yo·wm	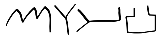	
the foundations were laid	yus·sad		
the house	bet	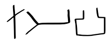	
of the LORD	YHVH	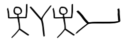	
of Hosts	tse·va·o·wt	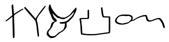	
the temple	ha·he·khal	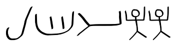	
to rebuild	le·hib·ba·no·wt	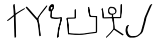	
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before	liph·ne		
days	hay·ya·meem		
those	ha·hem	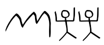	
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man	ha·a·dam		
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received	nih·yah	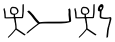	
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nor	e·nen·nah	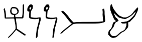	
for anyone who came	ve·lay·yo·w·tse	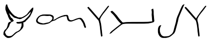	
or went	ve·lab·ba	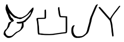	
nor was there	en	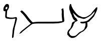	
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the enemy	hats·tsar		
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man	ha·a·dam		
	eesh	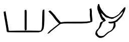	
against his neighbor	be·re·e·hu		
But now	ve·at·tah		Zechariah 8:11
will not treat	lo		
”	khay·ya·meem		
as I did in the past	ha·ri·sho·neem		
I	a·nee	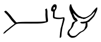	
the remnant	lish·e·reet		
people	ha·am		
of this	haz·zeh		
declares	ne·um		

the LORD	YHVH		
of Hosts	tse·va·o·wt	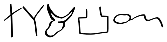	
“ For	kee	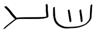	Zechariah 8:12
the seed	ze·ra		
[will be] prosperous	hash·sha·lo·wm	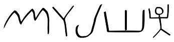	
the vine	hag·ge·phen	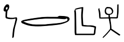	
will yield	tit·ten		
its fruit	pir·yah		
the ground	ve·ha·a·rets		
will yield	tit·ten		
-	et		
its produce	ye·vu·lah		
and the skies	ve·hash·sha·ma·yim		
will give	yit·te·nu	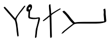	
their dew	tal·lam	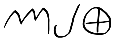	
as an inheritance	ve·hin·chal·tee	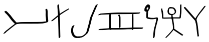	
-	et		
To the remnant	she·e·reet		
people	ha·am		
of this	haz·zeh		
-	et		
{I will give} all	kal		
these things	el·leh	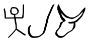	
	ve·ha·yah	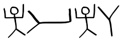	Zechariah 8:13
As	ka·a·sher		
you have been	he·yee·tem	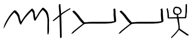	
a curse	qe·la·lah	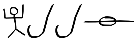	

among the nations	bag·go·w·yim	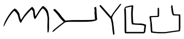	
O house	bet	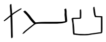	
of Judah	ye·hu·dah	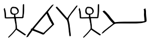	
and house	u·vet	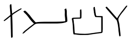	
of Israel	yis·ra·el	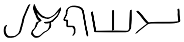	
so	ken	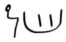	
I will save	o·wo·shee·a	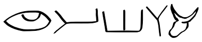	
you	et·khem		
and you will be	wih·yee·tem	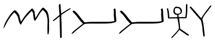	
a blessing	be·ra·khah	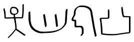	
Do not	al		
be afraid	tee·ra·u		
be strong ”	te·che·zaq·nah	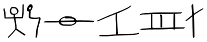	
let your hands	ye·de·khem	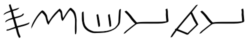	
For	kee	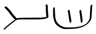	Zechariah 8:14
this is what	khoh	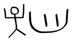	
says :	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	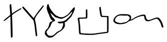	
“ Just as	ka·a·sher		
I resolved	za·mam·tī		
to bring disaster	le·ha·ra		
upon you	la·khem		
provoked Me to anger	be·haq·tseeph		
when your fathers	a·vo·te·khem	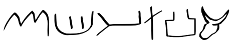	
-	o·tee	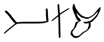	
says	a·mar		

the LORD	YHVH		
of Hosts	tse·va·o·wt	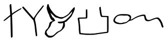	
and I did not	ve·lo		
relent ”	ni·cha·me·tee		
“ so	ken	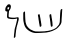	Zechariah 8:15
again	shav·tee		
I have resolved	za·mam·tee		
	bay·ya·meem		
now	ha·el·leh		
to do good	le·he·teev		
	et		
to Jerusalem	ye·ru·sha·lim		
and	ve·et		
	bet	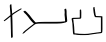	
Judah	ye·hu·dah	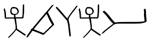	
Do not	al		
be afraid	tee·ra·u		
These	el·leh	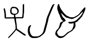	Zechariah 8:16
are the things	had·de·va·reem	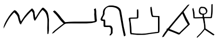	
-	a·sher		
you must do :	ta·a·su		
Speak	dab·be·ru		
truth	e·met	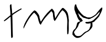	
to one	eesh	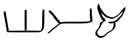	
	et		
another	re·e·hu		
render true	e·met	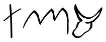	

judgments	u·mish·pat	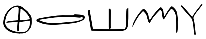	
and sound	sha·lo·wm		
	shiph·tu		
in your gates	be·sha·a·re·khem		
-	ve·eesh	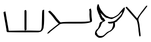	Zechariah 8:17
-	et		
evil	ra·at		
against your neighbor	re·e·hu		
do not	al		
plot	tach·she·vu		
in your hearts	bil·vav·khem		
to swear	u·she·vu·at		
falsely	she·qer	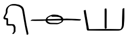	
and do not	al		
love	te·e·ha·vu		
for	kee	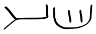	
-	et		
all	kal	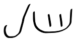	
these things ”	el·leh	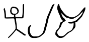	
-	a·sher		
I hate	sa·ne·tee		
declares	ne·um		
the LORD	YHVH		
came	vay·hee	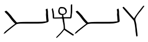	Zechariah 8:18
Then the word	de·var		
of the LORD	YHVH		
of Hosts	tse·va·o·wt	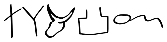	

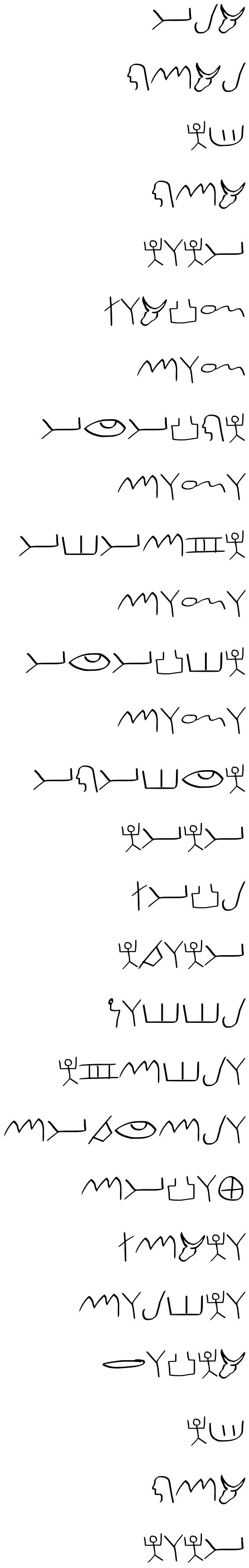

to me	e·lay	
saying	le·mor	
“ This is what	koh	Zechariah 8:19
says :	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
The fasts	tso·wm	
of the fourth	ha·re·vee·ee	
-	ve·tso·wm	
the fifth	ha·cha·mee·shee	
-	ve·tso·wm	
the seventh	hash·she·vee·ee	
and	ve·tso·wm	
the tenth [months]	ha·a·see·ree	
will become	yih·yeh	
for the house	le·vet	
of Judah	ye·hu·dah	
times of joy	le·sa·so·wn	
and gladness	u·le·sim·chah	
feasts	u·le·mo·a·deem	
cheerful	to·w·veem	
[both] truth	ve·ha·e·met	
and peace ”	ve·hash·sha·lo·wm	
Therefore you are to love	e·ha·vu	
This is what	koh	Zechariah 8:20
says :	a·mar	
the LORD	YHVH	

of Hosts	tse·va·o·wt		
will yet	od		
-	a·sher	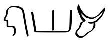	
come —	ya·vo·u	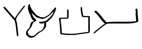	
“ Peoples	am·meem	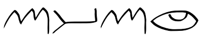	
the residents	ve·yo·she·ve	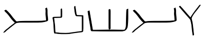	
cities —	a·reem	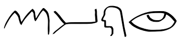	
of many	rab·bo·wt		
city will go	ve·ha·le·khu	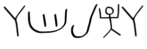	Zechariah 8:21
and the residents	yo·she·ve		
of one	a·chat	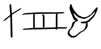	
to	el		
another	a·chat	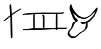	
saying :	le·mor		
‘ Let us go	ne·le·khah		
	ha·lo·wkh		
at once to plead	le·chal·lo·wt	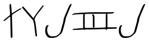	
-	et		
before	pe·ne		
the LORD	YHVH	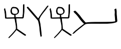	
and to seek	u·le·vaq·qesh	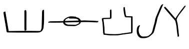	
-	et		
the LORD	YHVH	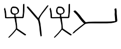	
of Hosts	tse·va·o·wt		
am going ’	e·le·khah	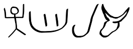	
myself	gam		
I	a·nee	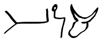	

will come	u·va·u	ובאו	Zechariah 8:22
peoples	am·meem	עמים	
And many	rab·beem	רבים	
nations	ve·go·w·yim	וגוים	
and strong	a·tsu·meem	עצומים	
to seek	le·vaq·qesh	לבקש	
-	et	את	
the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
in Jerusalem	bee·ru·sha·lim	בירושלם	
and to plead	u·le·chal·lo·wt	ולחלות	
-	et	את	
before	pe·ne	פני	
the LORD ”	YHVH	יהוה	
This is what	koh	כה	Zechariah 8:23
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
days	bay·ya·meem	בימים	
“ In those	ha·hem·mah	ההמה	
-	a·sher	אשר	
will tightly	ya·cha·zee·qu	יחזיקו	
ten	a·sa·rah	עשרה	
men	a·na·sheem	אנשים	
of every	mik·kol	מכל	
tongue	le·sho·no·wt	לשנות	
from the nations	hag·go·w·yim	הגוים	

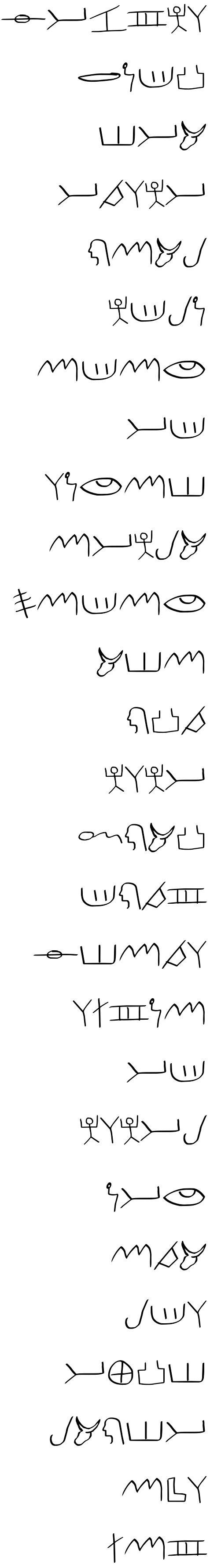

grasp	ve·he·che·zee·qu	
the robe	bikh·naph	
	eesh	
of a Jew	ye·hu·dee	
saying	le·mor	
‘ Let us go	ne·le·khah	
with you	im·ma·khem	
for	kee	
we have heard	sha·ma·nu	
that God	e·lo·heem	
is with you ’”	im·ma·khem	
[This is] the burden	mas·sa	Zechariah 9:1
of the word	de·var	
of the LORD	YHVH	
against the land	be·e·rets	
of Hadrach	chad·rakh	
and Damascus	ve·dam·me·seq	
its resting place —	me·nu·cha·to	
for	kee	
are upon the LORD —	la·YHVH	
the eyes	en	
of men	a·dam	
and of all	ve·khol	
the tribes	shiv·te	
of Israel	yis·ra·el	
and also	ve·gam	Zechariah 9:2
[against] Hamath	cha·mat	

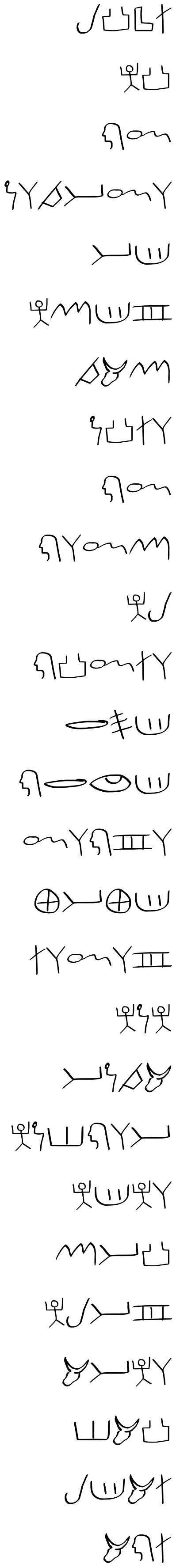

which borders	tig·bal	
it	bah	
as well as Tyre	tsor	
and Sidon	ve·tsee·do·wn	
though	kee	
shrewd	chakh·mah	
they are very	me·od	
has built	vat·ti·ven	Zechariah 9:3
Tyre	tsor	
a fortress	ma·tso·wr	
herself	lah	
she has heaped up	vat·tits·bar	
silver	ke·seph	
like dust	ke·a·phar	
and gold	ve·cha·ruts	
like the dirt	ke·teet	
of the streets	chu·tso·wt	
Behold	hin·neh	Zechariah 9:4
the Lord	a·do·nay	
will impoverish her	yo·w·ri·shen·nah	
and cast	ve·hik·kah	
into the sea	vay·yam	
her wealth	che·lah	
and she	ve·hee	
by fire	ba·esh	
will be consumed	te·a·khel	
will see	te·re	Zechariah 9:5

Ashkelon	ash·qe·lo·wn	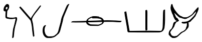	
and fear	ve·tee·ra	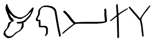	
Gaza	ve·az·zah	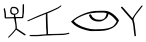	
	ve·ta·cheel	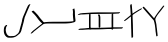	
will writhe in agony	me·od	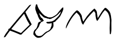	
as will Ekron	ve·eq·ro·wn	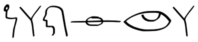	
for	kee	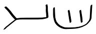	
will wither	ho·veesh	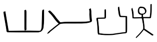	
her hope	meb·ba·tah	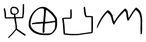	
There will cease to be	ve·a·vad	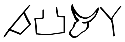	
a king	me·lekh	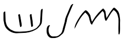	
in Gaza	me·az·zah	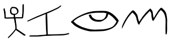	
and Ashkelon	ve·ash·qe·lo·wn	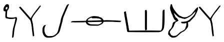	
will be uninhabited	lo	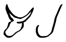	
	te·shev	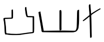	
will occupy	ve·ya·shav	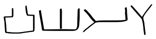	Zechariah 9:6
A mixed race	mam·zer	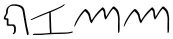	
Ashdod	be·ash·do·wd	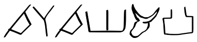	
and I will cut off	ve·hikh·rat·tee	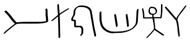	
the pride	ge·o·wn	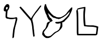	
of the Philistines	pe·lish·teem	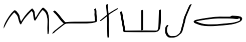	
I will remove	va·ha·si·ro·tee	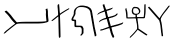	Zechariah 9:7
the blood	da·maw	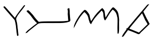	
from their mouths	mip·pee	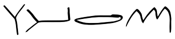	
and the abominations	ve·shiq·qu·tsaw	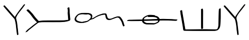	
from between	mib·ben	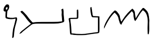	
their teeth	shin·naw	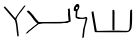	

will become a remnant	ve·nish·ar		
too	gam		
Then they	hu		
for our God	le·lo·he·nu		
they will become	ve·ha·yah	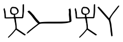	
like a clan	ke·al·luph		
in Judah	bee·hu·dah		
and Ekron	ve·eq·ro·wn	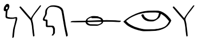	
will be like the Jebusites	kee·vu·see		
But I will camp around	ve·cha·nee·tee	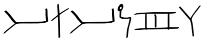	Zechariah 9:8
My house	le·ve·tee	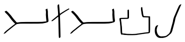	
because of an army	mits·tsa·vah		
because of those who march to and fro	me·o·ver		
	u·mish·shav		
and never again	ve·lo		
overrun	ya·a·vor		
[My people]	a·le·hem	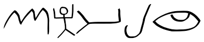	
	o·wd		
will an oppressor	no·ges		
for	kee	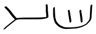	
now	at·tah		
I keep watch	ra·ee·tee	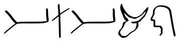	
with My own eyes	ve·e·nay	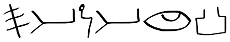	
Rejoice	gee·lee	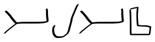	Zechariah 9:9
greatly	me·od		
O Daughter	bat		

of Zion !	tsee·yo·wn	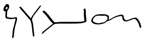	
Shout in triumph	ha·ree·ee	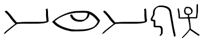	
O Daughter	bat		
of Jerusalem !	ye·ru·sha·lim		
See	hin·neh		
your King	mal·kekh	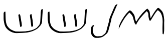	
comes	ya·vo·w		
to you	lakh	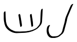	
righteous	tsad·deeq	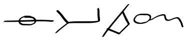	
and victorious	ve·no·wo·sha		
	hu		
humble	a·nee	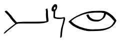	
and riding	ve·ro·khev		
on	al		
a donkey	cha·mo·wr		
on	ve·al		
a colt	a·yir	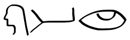	
the foal	ben		
of a donkey	a·to·no·wt		
And I will cut off	ve·hikh·rat·tee		Zechariah 9:10
the chariot	re·khev		
from Ephraim	me·eph·ra·yim		
and the horse	ve·sus		
from Jerusalem	mee·ru·sha·lim		
will be broken	ve·nikh·re·tah	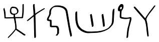	
and the bow	qe·shet	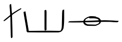	
of war	mil·cha·mah	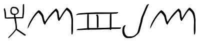	

Then He will proclaim	ve·dib·ber	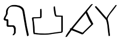	
peace	sha·lo·wm	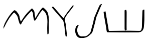	
to the nations	lag·go·w·yim	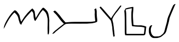	
His dominion will extend	u·ma·she·lo	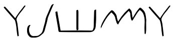	
from sea	mee·yam	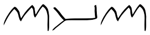	
to	ad	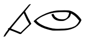	
sea	yam	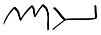	
and from the Euphrates	u·min·na·har	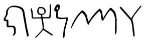	
to	ad	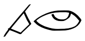	
the ends	aph·se	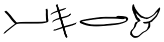	
of the earth	a·rets	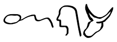	
-	gam	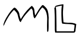	Zechariah 9:11
As for you	at	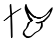	
because of the blood	be·dam	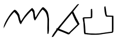	
of [My] covenant	be·ree·tekh	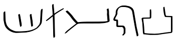	
I will release	shil·lach·tee	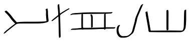	
your prisoners	ʾa·sī·ra·yikh	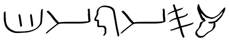	
pit	mib·bo·wr	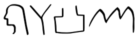	
from the waterless	en	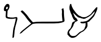	
	ma·yim	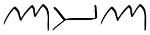	
	bo	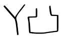	
Return	u·vu	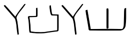	Zechariah 9:12
to your stronghold	le·vits·tsa·ro·wn	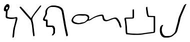	
O prisoners	a·see·re	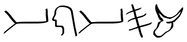	
of hope	hat·tiq·vah	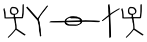	
even	gam	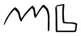	

today	hay·yo·wm	
I declare	mag·geed	
double	mish·neh	
that I will restore	a·sheev	
to you	lakh	
For	kee	Zechariah 9:13
I will bend	da·rakh·tee	
	lee	
Judah	ye·hu·dah	
as My bow	qe·shet	
and fit it	mil·le·tee	
with Ephraim	eph·ra·yim	
I will rouse	ve·o·w·rar·tee	
your sons	va·na·yikh	
O Zion	tsee·yo·wn	
against	al	
the sons	ba·na·yikh	
of Greece	ya·van	
I will make you	ve·sam·teekh	
like the sword	ke·che·rev	
of a mighty man	gib·bo·wr	
Then the LORD	va·YHVH	Zechariah 9:14
over them	a·le·hem	
will appear	ye·ra·eh	
will go forth	ve·ya·tsa	
like lightning	khab·ba·raq	
and His arrow	chits·tso	

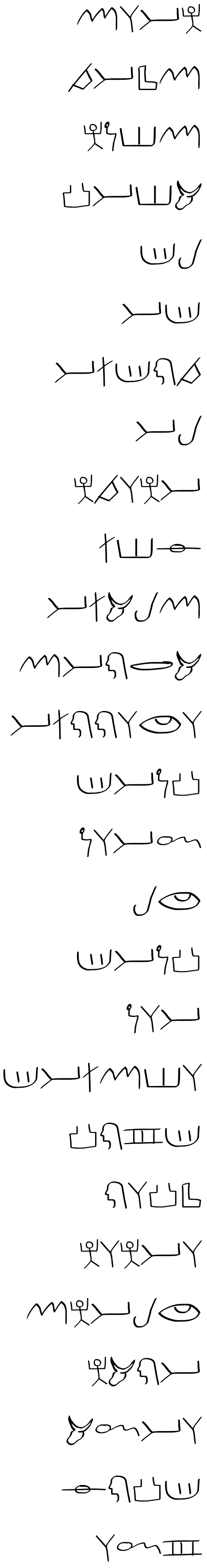

The Lord	va·do·nay	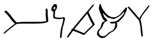	
GOD	YHVH		
the ram’s horn	bash·sho·w·phar		
will sound	yit·qa	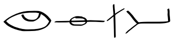	
and advance	ve·ha·lakh	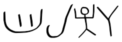	
in the whirlwinds	be·sa·a·ro·wt		
of the south	te·man	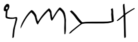	
The LORD	YHVH		Zechariah 9:15
of Hosts	tse·va·o·wt	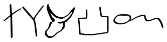	
will shield	ya·gen	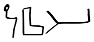	
them	a·le·hem	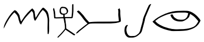	
They will destroy	ve·a·khe·lu		
and conquer	ve·kha·ve·shu		
with slingstones	av·ne		
	qe·la	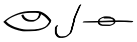	
they will drink	ve·sha·tu		
[and] roar	ha·mu		
as with	ke·mo	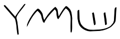	
wine	ya·yin	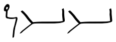	
And they will be filled	u·ma·le·u		
like sprinkling bowls	kam·miz·raq		
[drenched] like the corners	ke·za·vee·yo·wt		
of the altar	miz·be·ach		
will save them	ve·ho·wo·shee·am	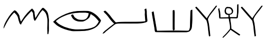	Zechariah 9:16
the LORD	YHVH		
their God	e·lo·he·hem	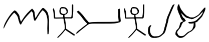	
day	bay·yo·wm	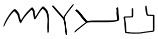	

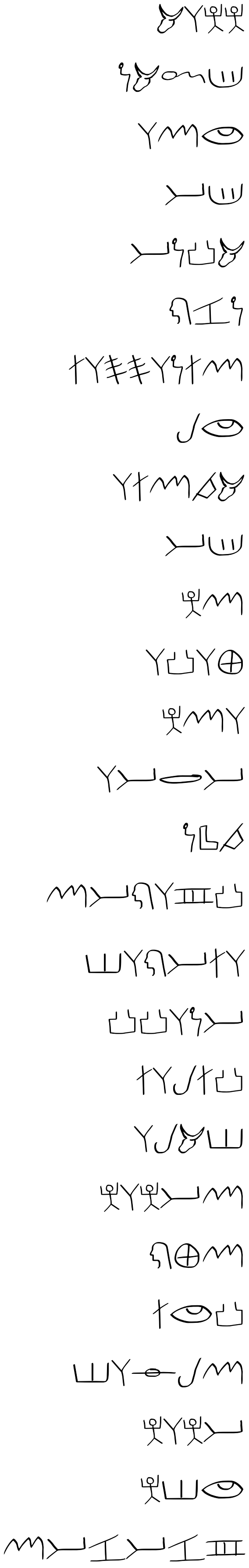

On that	ha·hu	
as the flock	ke·tson	
of His people	am·mo	
for	kee	
like jewels	av·ne	
in a crown	ne·zer	
they will sparkle	mit·no·ws·so·wt	
over	al	
His land	ad·ma·to	
-	kee	Zechariah 9:17
How	mah	
lovely they will be	tu·vo	
and how	u·mah	
beautiful !	ya·phe·yo	
Grain	da·gan	
will make the young men	ba·chu·reem	
and new wine	ve·tee·ro·wosh	
flourish	ye·no·w·vev	
the young women	be·tu·lo·wt	
Ask	sha·a·lu	Zechariah 10:1
the LORD	meh·YHVH	
for rain	ma·tar	
in springtime	be·et	
	mal·qo·wosh	
the LORD	YHVH	
makes	o·seh	
the storm clouds	cha·zee·zeem	

of rain	u·me·tar		
showers	ge·shem	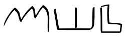	
and He will give	yit·ten	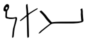	
-	la·hem		
everyone	le·eesh		
and crops	e·sev	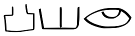	
in the field	bas·sa·deh	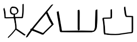	
For	kee	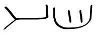	Zechariah 10:2
idols	hat·te·ra·pheem	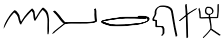	
speak	dib·be·ru		
deceit	a·ven		
and diviners	ve·haq·qo·ws·meem		
see	cha·zu	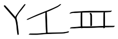	
illusions	she·qer	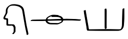	
dreams	va·cha·lo·mo·wt	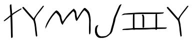	
false	hash·sha·w		
they tell	ye·dab·be·ru		
and offer empty	he·vel		
comfort	ye·na·che·mun	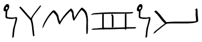	
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	ken	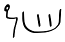	
the people wander	na·se·u		
like	khe·mo		
sheep	tson		
oppressed	ya·a·nu		
for	kee	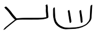	
lack	en	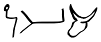	

of a shepherd	ro·eh		
against	al		Zechariah 10:3
the shepherds	ha·ro·eem		
burns	cha·rah		
“ My anger	ap·pee		
	ve·al		
the leaders	ha·at·tu·deem		
and I will punish	eph·qo·wd	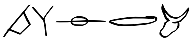	
For	kee	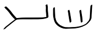	
attends to	pha·qad	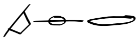	
the LORD	YHVH		
of Hosts	tse·va·o·wt	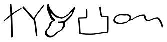	
-	et		
His flock	ed·ro		
-	et		
the house	bet	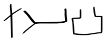	
of Judah	ye·hu·dah	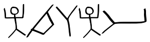	
He will make	ve·sam		
them	o·w·tam		
steed	ke·sus		
like His royal	ho·w·do		
in battle	bam·mil·cha·mah	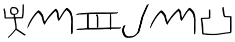	
will come from Judah	mim·men·nu	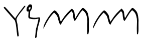	Zechariah 10:4
The cornerstone	phin·nah		
from him	mim·men·nu	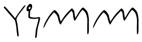	
the tent peg	ya·ted		
	mim·men·nu	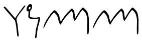	

bow	qe·shet	𐤒𐤔𐤕	
as well as the battle	mil·cha·mah	𐤌𐤋𐤇𐤌𐤄	
	mim·men·nu	𐤌𐤌𐤍𐤅	
	ye·tse	𐤉𐤑𐤀	
and every	khal	𐤊𐤋	
ruler	no·w·ges	𐤍𐤅𐤂𐤔	
together	yach·daw	𐤉𐤇𐤃𐤅	
They will be	ve·ha·yu	𐤅𐤄𐤉𐤅	Zechariah 10:5
like mighty men	khe·gib·bo·reem	𐤊𐤂𐤁𐤓𐤉𐤌	
trampling	bo·w·seem	𐤁𐤅𐤎𐤉𐤌	
[the enemy] in the mire	be·teet	𐤁𐤈𐤉𐤈	
of the streets	chu·tso·wt	𐤇𐤅𐤑𐤅𐤕	
in battle	bam·mil·cha·mah	𐤁𐤌𐤋𐤇𐤌𐤄	
They will fight	ve·nil·cha·mu	𐤅𐤍𐤋𐤇𐤌𐤅	
because	kee	𐤊𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
is with them	im·mam	𐤏𐤌𐤌	
to shame	ve·ho·vee·shu	𐤅𐤄𐤁𐤉𐤔𐤅	
and they will put the horsemen	ro·khe·ve	𐤓𐤊𐤁𐤉	
	su·seem	𐤎𐤅𐤎𐤉𐤌	
I will strengthen	ve·gib·bar·tee	𐤅𐤂𐤁𐤓𐤕𐤉	Zechariah 10:6
-	et	𐤀𐤕	
the house	bet	𐤁𐤉𐤕	
of Judah	ye·hu·dah	𐤉𐤄𐤅𐤃𐤄	
-	ve·et	𐤅𐤀𐤕	
the house	bet	𐤁𐤉𐤕	
of Joseph	yo·w·seph	𐤉𐤅𐤎𐤐	

and save	o·wo·shee·a	אושיע	
I will restore them	ve·ho·wo·she·vo·w·teem	והושבותים	
because	kee	כי	
I have compassion on them	ri·cham·teem	רחמתים	
and they will be	ve·ha·yu	והיו	
as though	ka·a·sher	כאשר	
I had not	lo	לא	
rejected them	ze·nach·teem	זנחתים	
For	kee	כי	
I	a·nee	אני	
am the LORD	YHVH	יהוה	
their God	e·lo·he·hem	אלהיהם	
and I will answer them	ve·e·e·nem	ואענם	
will be	ve·ha·yu	והיו	Zechariah 10:7
like a mighty man	khe·gib·bo·wr	כגבור	
Ephraim	eph·ra·yim	אפרים	
will be glad	ve·sa·mach	ושמח	
and their hearts	lib·bam	לבם	
as	ke·mo	כמו	
with wine	ya·yin	יין	
Their children	u·ve·ne·hem	ובניהם	
will see it	yir·u	יראו	
and be joyful	ve·sa·me·chu	ושמחו	
will rejoice	ya·gel	יגל	
their hearts	lib·bam	לבם	
in the LORD	ba·YHVH	ביהוה	

I will whistle	esh·re·qah	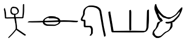	Zechariah 10:8
for them	la·hem		
to gather	va·a·qab·be·tsem		
for	kee	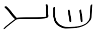	
I have redeemed them	phe·dee·teem	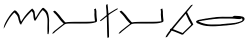	
and they will be as numerous	ve·ra·vu		
as	ke·mo		
they once were	ra·vu		
Though I sow them	ve·ez·ra·em		Zechariah 10:9
among the nations	ba·am·meem		
in distant lands	u·vam·mer·chaq·qeem	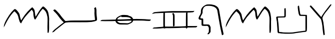	
they will remember Me	yiz·ke·ru·nee		
will live	ve·cha·yu	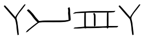	
	et		
they and their children	be·ne·hem	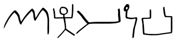	
and return	va·sha·vu		
I will bring them back	va·ha·shee·vo·w·teem	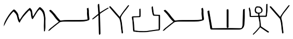	Zechariah 10:10
from	me·e·rets		
Egypt	mits·ra·yim		
from Assyria	u·me·ash·shur		
and gather them	a·qab·be·tsem		
them	ve·el		
	e·rets		
to Gilead	gil·ad		
and Lebanon	u·le·va·no·wn		
I will bring	a·vee·em	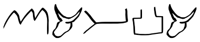	

until no	ve·lo		
[more room] is found	yim·ma·tse		
for them	la·hem		
They will pass	ve·a·var		Zechariah 10:11
through the sea	bay·yam	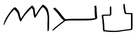	
of distress	tsa·rah		
and strike	ve·hik·kah	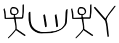	
of the sea	vay·yam	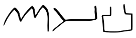	
the waves	gal·leem	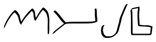	
will dry up	ve·ho·vee·shu	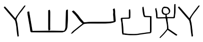	
all	kol		
the depths	me·tsu·lo·wt		
of the Nile	ye·or		
will be brought down	ve·hu·rad		
The pride	ge·o·wn		
of Assyria	ash·shur		
and the scepter	ve·she·vet		
of Egypt	mits·ra·yim	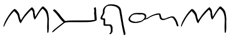	
will depart	ya·sur		
I will strengthen them	ve·gib·bar·teem	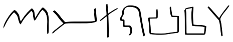	Zechariah 10:12
in the LORD	ba·YHVH	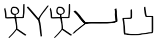	
and in His name	u·vish·mo	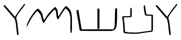	
they will walk ”	yit·hal·la·khu		
declares	ne·um		
the LORD	YHVH		
Open	pe·tach	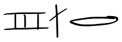	Zechariah 11:1

O Lebanon	le·va·no·wn	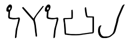	
your doors	de·la·te·kha		
may consume	ve·to·khal		
that the fire	esh		
your cedars !	ba·a·ra·ze·kha		
Wail	he·lel	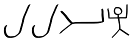	Zechariah 11:2
O cypress	be·ro·wosh		
for	kee	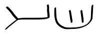	
has fallen	na·phal		
the cedar	e·rez	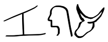	
-	a·sher		
the majestic [trees]	ad·di·reem	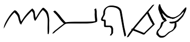	
are ruined !	shud·da·du		
Wail	he·lee·lu	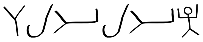	
O oaks	al·lo·w·ne	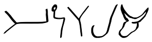	
of Bashan	va·shan	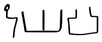	
for	kee	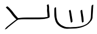	
has been cut down !	ya·rad		
forest	ya·ar		
the dense	hab·ba·tsur		
Listen to	qo·wl	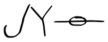	Zechariah 11:3
the wailing	yil·lat	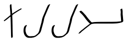	
of the shepherds	ha·ro·eem		
for	kee	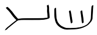	
is in ruins	shud·de·dah		
their glory	ad·dar·tam	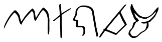	
	qo·wl	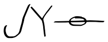	

Listen to the roaring	sha·a·gat		
of the young lions	ke·phee·reem	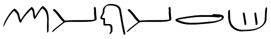	
for	kee	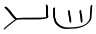	
are destroyed	shud·dad		
the thickets	ge·o·wn		
of the Jordan	hay·yar·den		
This is what	koh	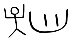	Zechariah 11:4
says :	a·mar		
the LORD	YHVH		
my God	e·lo·hay		
“ Pasture	re·eh		
	et		
the flock	tson		
[marked] for slaughter	ha·ha·re·gah	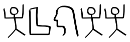	
whose	a·sher		Zechariah 11:5
buyers	qo·ne·hen	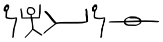	
slaughter them	ya·har·gun		
without	ve·lo		
remorse	ye·sha·mu		
Those who sell them	u·mo·khe·re·hen	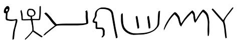	
say	yo·mar		
‘ Blessed be	ba·rukh		
the LORD	YHVH		
for I am rich ! ’	va·shir		
Even their own shepherds	ve·ro·e·hem	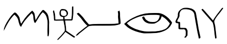	
have no	lo		
compassion	yach·mo·wl	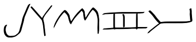	

on them	a·le·hen	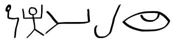	
For	kee	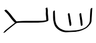	Zechariah 11:6
I will no	lo		
have compassion	ech·mo·wl	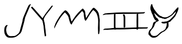	
longer	o·wd		
on	al		
the people	yo·she·ve		
of the land	ha·a·rets		
declares	ne·um		
the LORD	YHVH		
but behold	ve·hin·neh		
I	a·no·khee		
to fall	mam·tsee		
	et		
man	ha·a·dam		
will cause each	eesh	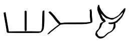	
into the hands	be·yad	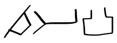	
of his neighbor	re·e·hu		
and	u·ve·yad	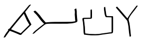	
his king	mal·ko	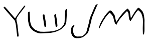	
who will devastate	ve·khit·te·tu		
-	et		
the land	ha·a·rets		
and I will not	ve·lo		
deliver it	ats·tseel		
from their hands ”	mee·ya·dam	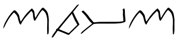	
So I pastured	va·er·eh		Zechariah 11:7

-	et	
the flock	tson	
marked for slaughter	ha·ha·re·gah	
especially	la·khen	
the afflicted	a·nee·ye	
of the flock	hats·tson	
Then I took	va·eq·qach	
for myself	lee	
two	she·ne	
staffs	maq·lo·wt	
one	le·a·chad	
calling	qa·ra·tee	
Favor	no·am	
and the other	u·le·a·chad	
	qa·ra·tee	
Union	cho·ve·leem	
and I pastured	va·er·eh	
-	et	
the flock	hats·tson	
I dismissed	va·akh·chid	Zechariah 11:8
-	et	
three	she·lo·shet	
shepherds	ha·ro·eem	
month	be·ye·rach	
And in one	e·chad	
grew impatient	vat·tiq·tsar	
My soul	naph·shee	

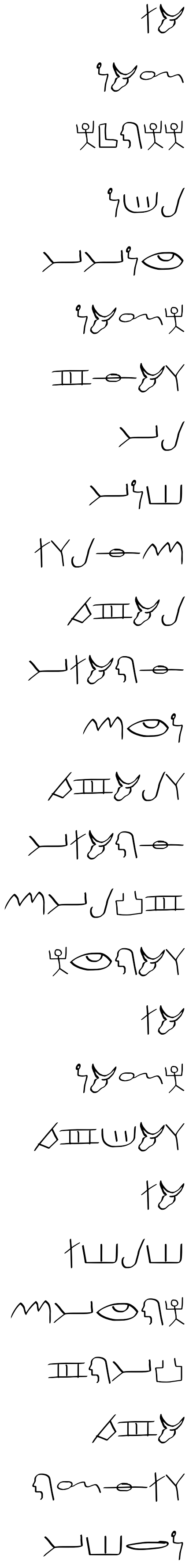

with [the flock]	ba·hem		
also	ve·gam		
and their souls	naph·sham	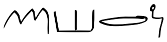	
detested	ba·cha·lah	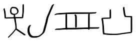	
me	vee	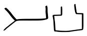	
Then I said	va·o·mar		Zechariah 11:9
“ I will no longer	lo		
shepherd you	er·eh		
-	et·khem		
Let the dying	ham·me·tah		
die	ta·mut		
and the perishing	ve·han·nikh·che·det	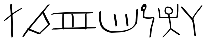	
perish	tik·ka·ched		
and let those who remain	ve·han·nish·a·ro·wt		
devour	to·khal·nah		
one	ish·shah		
	et		
flesh ”	be·sar		
another’s	re·u·tah		
Next I took	va·eq·qach	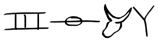	Zechariah 11:10
-	et		
my staff	maq·lee	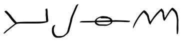	
-	et		
called Favor	no·am		
and cut it in two	va·eg·da		
-	o·to		
revoking	le·ha·pher	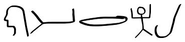	

-	et	𐤀𐤕	
the covenant	be·ree·tee	𐤁𐤓𐤉𐤕𐤉	
-	a·sher	𐤀𐤔𐤓	
I had made	ka·rat·tee	𐤊𐤓𐤕𐤉	
with	et	𐤀𐤕	
all	kal	𐤊𐤋	
the nations	ha·am·meem	𐤄𐤏𐤌𐤉𐤌	
It was revoked	vat·tu·phar	𐤅𐤕𐤐𐤓	Zechariah 11:11
day	bay·yo·wm	𐤁𐤉𐤅𐤌	
on that	ha·hu	𐤄𐤄𐤅𐤀	
knew	vay·ye·de·u	𐤅𐤉𐤃𐤏𐤅	
and so	khen	𐤊𐤍	
the afflicted	a·nee·ye	𐤏𐤍𐤉𐤉	
of the flock	hats·tson	𐤄𐤑𐤀𐤍	
who were watching	hash·sho·me·reem	𐤄𐤔𐤌𐤓𐤉𐤌	
me	o·tee	𐤀𐤕𐤉	
that	kee	𐤊𐤉	
was the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
it	hu	𐤄𐤅𐤀	
Then I told	va·o·mar	𐤅𐤀𐤌𐤓	Zechariah 11:12
them	a·le·hem	𐤀𐤋𐤄𐤌	
“ If	im	𐤀𐤌	
right to you	to·wv	𐤈𐤅𐤁	
it seems	be·e·ne·khem	𐤁𐤏𐤉𐤍𐤉𐤊𐤌	
give me	ha·vu	𐤄𐤁𐤅	
my wages	se·kha·ree	𐤔𐤊𐤓𐤉	

but if	ve·im	
not	lo	
keep them ”	cha·da·lu	
So they weighed out	vay·yish·qe·lu	
-	et	
my wages	se·kha·ree	
thirty	she·lo·sheem	
[pieces] of silver	ka·seph	
said	vay·yo·mer	Zechariah 11:13
And the LORD	YHVH	
it to	e·lay	
“ Throw	hash·lee·khe·hu	
to me	el	
the potter ” —	hay·yo·w·tser	
this magnificent	e·der	
price	hay·qar	
at which	a·sher	
they valued me	ya·qar·tee	
	me·a·le·hem	
So I took	va·eq·chah	
the thirty	she·lo·sheem	
pieces of silver	hak·ke·seph	
and threw	va·ash·leekh	
them	o·to	
in the house	bet	
of the LORD	YHVH	
to	el	

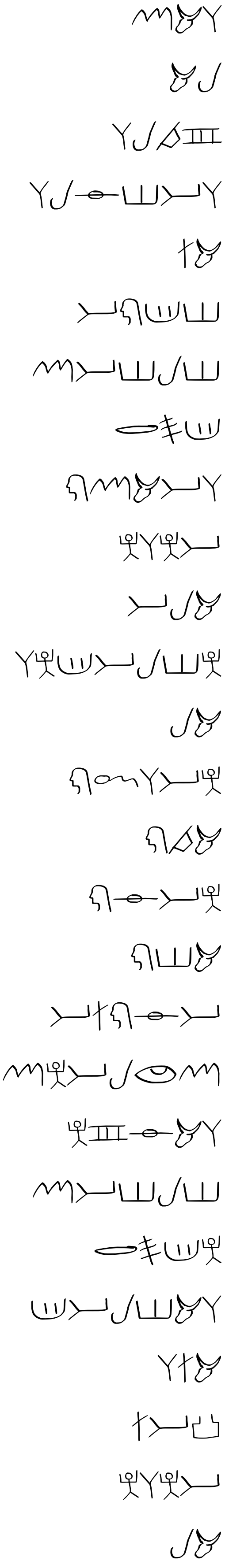

the potter	hay·yo·w·tser	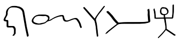	
Then I cut in two	va·eg·da		Zechariah 11:14
-	et		
staff	maq·lee	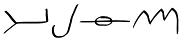	
my second	hash·she·nee	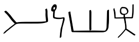	
-	et		
[called] Union	ha·cho·ve·leem	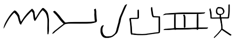	
breaking	le·ha·pher	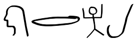	
-	et		
the brotherhood	ha·a·cha·vah	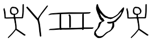	
between	ben	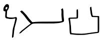	
Judah	ye·hu·dah	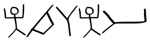	
	u·ven	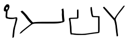	
and Israel	yis·ra·el	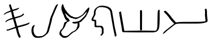	
said	vay·yo·mer		Zechariah 11:15
And the LORD	YHVH		
to me :	e·lay	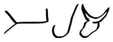	
once more	o·wd		
“ Take up	qach	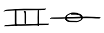	
	le·kha	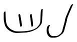	
the equipment	ke·lee	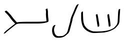	
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of a foolish	e·wi·lee	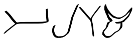	
For	kee	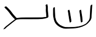	Zechariah 11:16
behold	hin·neh	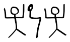	
I	a·no·khee		
will raise up	me·qeem	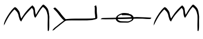	

a shepherd	ro·eh	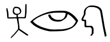	
in the land	ba·a·rets	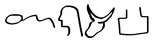	
the lost	han·nikh·cha·do·wt	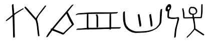	
who will neither	lo	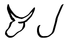	
care for	yiph·qod	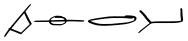	
the young	han·na·ar	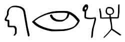	
nor	lo	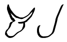	
seek	ye·vaq·qesh	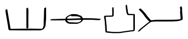	
the broken	ve·han·nish·be·ret	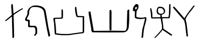	
nor	lo	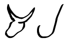	
nor heal	ye·rap·pe	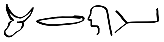	
the healthy	han·nits·tsa·vah	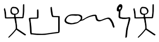	
	lo	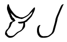	
sustain	ye·khal·kel	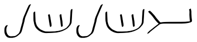	
the flesh	u·ve·sar	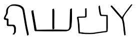	
of the choice [sheep]	hab·be·ree·ah	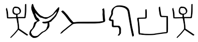	
but he will devour	yo·khal	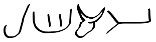	
their hooves	u·phar·se·hen	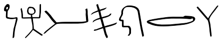	
and tear off	ye·pha·req	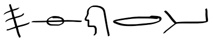	
Woe	ho·w	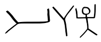	Zechariah 11:17
shepherd	ro·ee	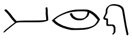	
to the worthless	ha·e·leel	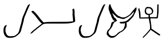	
who deserts	o·ze·vee	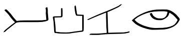	
the flock !	hats·tson	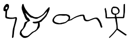	
May a sword	che·rev	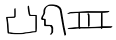	
	al	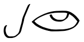	
strike his arm	ze·ro·w·o	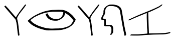	

	ve·al	𐤅𐤏𐤋	
eye !	en	𐤏𐤉𐤍	
and his right	ye·mee·no	𐤉𐤌𐤉𐤍𐤅	
May his arm	ze·ro·o	𐤆𐤓𐤏𐤅	
be completely	ya·vo·wosh	𐤉𐤁𐤅𐤔	
withered	tee·vash	𐤕𐤉𐤁𐤔	
eye	ve·en	𐤅𐤏𐤉𐤍	
and his right	ye·mee·no	𐤉𐤌𐤉𐤍𐤅	
utterly blinded	ka·hoh	𐤊𐤄𐤄	
! ”	tikh·heh	𐤕𐤊𐤄𐤄𐤎	
[This is] the burden	mas·sa	𐤌𐤔𐤀	Zechariah 12:1
of the word	de·var	𐤃𐤁𐤓	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
concerning	al	𐤏𐤋	
Israel	yis·ra·el	𐤉𐤔𐤓𐤀𐤋	
[Thus] declares	ne·um	𐤍𐤀𐤌	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
who stretches out	no·teh	𐤍𐤈𐤄	
the heavens	sha·ma·yim	𐤔𐤌𐤉𐤌	
and lays the foundation	ve·yo·sed	𐤅𐤉𐤎𐤃	
of the earth	a·rets	𐤀𐤓𐤑	
who forms	ve·yo·tser	𐤅𐤉𐤑𐤓	
the spirit	ru·ach	𐤓𐤅𐤇	
of man	a·dam	𐤀𐤃𐤌	
within him :	be·qir·bo	𐤁𐤒𐤓𐤁𐤅	
“ Behold	hin·neh	𐤄𐤍𐤄	Zechariah 12:2
I	a·no·khee	𐤀𐤍𐤊𐤉	

will make	sam		
-	et		
Jerusalem	ye·ru·sha·lim		
a cup	saph		
of drunkenness	ra·al		
to all	le·khal		
peoples	ha·am·meem		
the surrounding	sa·veev	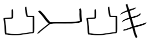	
	ve·gam		
-	al		
Judah	ye·hu·dah	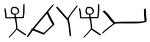	
will be	yih·yeh	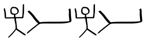	
besieged	vam·ma·tso·wr		
as well as	al		
Jerusalem	ye·ru·sha·lim		
-	ve·ha·yah	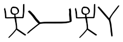	Zechariah 12:3
day	vay·yo·wm	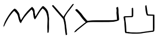	
On that	ha·hu		
I will make	a·seem	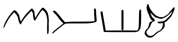	
-	et		
Jerusalem	ye·ru·sha·lim		
stone	e·ven		
a heavy	ma·a·ma·sah		
for all	le·khal		
the peoples	ha·am·meem		
all	kal		
who would heave it away	o·me·se·ha		

will be severely	sa·ro·wt		
injured	yis·sa·re·tu	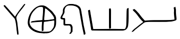	
gather	ve·ne·es·phu		
against her	a·le·ha	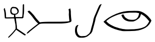	
when all	kol		
the nations	go·w·ye	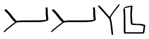	
of the earth	ha·a·rets		
day	bay·yo·wm	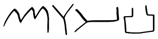	Zechariah 12:4
On that	ha·hu		
declares	ne·um		
the LORD	YHVH		
I will strike	ak·keh		
every	khal		
horse	sus		
with panic	bat·tim·ma·ho·wn		
and [every] rider	ve·ro·khe·vo		
with madness	bash·shig·ga·o·wn		
on	ve·al		
the house	bet	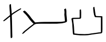	
of Judah	ye·hu·dah	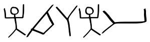	
I will keep a watchful	eph·qach	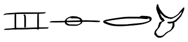	
-	et		
eye	e·nay	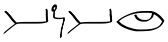	
all	ve·khol		
the horses	sus		
of the nations	ha·am·meem		
but I will strike	ak·keh		

with blindness	ba·iw·va·ro·wn		
will say	ve·a·me·ru		Zechariah 12:5
Then the leaders	al·lu·phe		
of Judah	ye·hu·dah	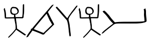	
in their hearts :	be·lib·bam		
are my strength	am·tsah		
	lee	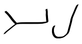	
‘ The people	yo·she·ve		
of Jerusalem	ye·ru·sha·lim		
for the LORD	ba·YHVH	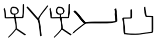	
of Hosts	tse·va·o·wt		
[is] their God ’	e·lo·he·hem	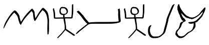	
day	bay·yo·wm	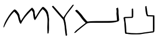	Zechariah 12:6
On that	ha·hu	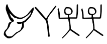	
I will make	a·seem	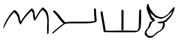	
-	et		
the clans	al·lu·phe		
of Judah	ye·hu·dah	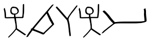	
like a firepot	ke·khee·yo·wr	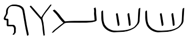	
	esh		
in a woodpile	be·e·tseem		
torch	u·khe·lap·peed		
like a flaming	esh		
among the sheaves	be·a·meer	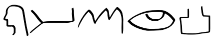	
they will consume	ve·a·khe·lu		
on	al		
the right	ya·meen	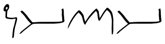	

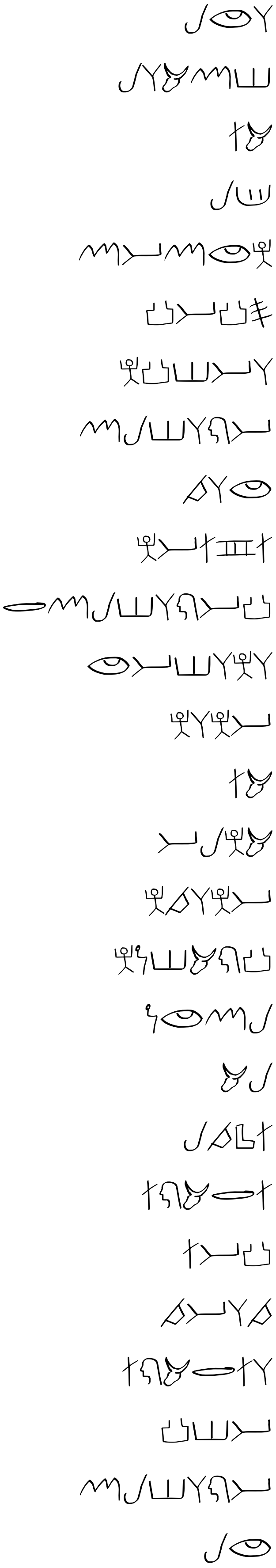

and on	ve·al	
the left	se·mo·wl	
-	et	
all	kal	
the peoples	ha·am·meem	
around them	sa·veev	
while the people	ve·ya·she·vah	
of Jerusalem	ye·ru·sha·lim	
remain	o·wd	
secure	tach·te·ha	
[there]	bee·ru·sha·lim	
will save	ve·ho·wo·shee·a	Zechariah 12:7
The LORD	YHVH	
-	et	
the tents	a·ho·le	
of Judah	ye·hu·dah	
first	ba·ri·sho·nah	
so that	le·ma·an	
may not	lo	
be greater	tig·dal	
the glory	tiph·e·ret	
of the house	bet	
of David	da·veed	
[and]	ve·tiph·e·ret	
of the people	yo·shev	
of Jerusalem	ye·ru·sha·lim	
than	al	

that of Judah	ye·hu·dah	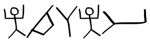	
day	bay·yo·wm	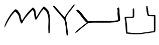	Zechariah 12:8
On that	ha·hu	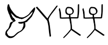	
will define	ya·gen	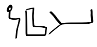	
the LORD	YHVH	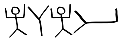	
	be·ad		
the people	yo·wo·shev		
of Jerusalem	ye·ru·sha·lim		
will be	ve·ha·yah	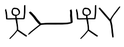	
the weakest	han·nikh·shal	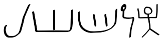	
among them	ba·hem		
-	bay·yo·wm	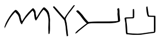	
so that	ha·hu	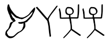	
like David	ke·da·veed		
and the house	u·vet	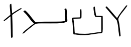	
of David	da·veed	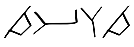	
will be like God	ke·lo·heem		
like the angel	ke·mal·akh	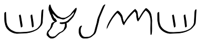	
of the LORD	YHVH	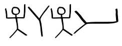	
going before them	liph·ne·hem		
So	ve·ha·yah	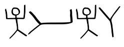	Zechariah 12:9
day	bay·yo·wm	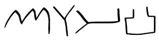	
on that	ha·hu	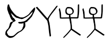	
I will set out	a·vaq·qesh	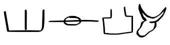	
to destroy	le·hash·meed		
-	et		
all	kal	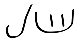	

the nations	hag·go·w·yim	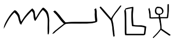	
that come	hab·ba·eem		
against	al		
Jerusalem	ye·ru·sha·lim		
Then I will pour out	ve·sha·phakh·tee	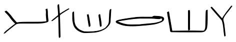	Zechariah 12:10
on	al		
the house	bet	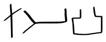	
of David	da·veed	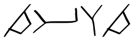	
and on	ve·al		
the people	yo·wo·shev		
of Jerusalem	ye·ru·sha·lim		
a spirit	ru·ach		
of grace	chen	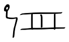	
and prayer	ve·ta·cha·nu·neem		
and they will look	ve·hib·bee·tu	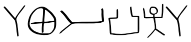	
on Me	e·lay	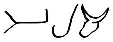	
-	et		
the One	a·sher		
they have pierced	da·qa·ru	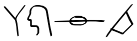	
They will mourn	ve·sa·phe·du		
for Him	a·law	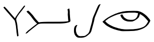	
as one mourns	ke·mis·ped		
for	al		
an only child	hay·ya·cheed	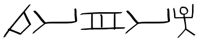	
and grieve bitterly	ve·ha·mer	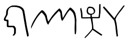	
for Him	a·law	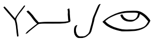	
as one grieves	ke·ha·mer	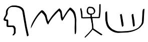	

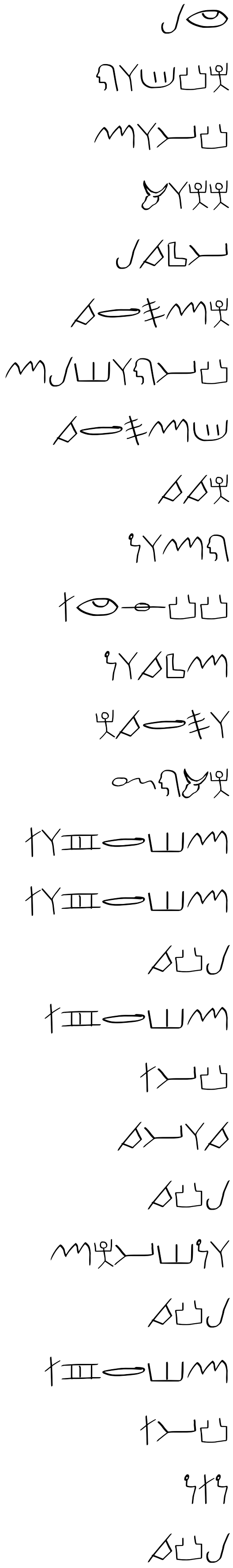

for	al	
a firstborn son	hab·be·kho·wr	
day	bay·yo·wm	Zechariah 12:11
On that	ha·hu	
will be as great	yig·dal	
the wailing	ham·mis·ped	
in Jerusalem	bee·ru·sha·lim	
as the wailing	ke·mis·pad	
	ha·dad	
of Hadad-rimmon	rim·mo·wn	
in the plain	be·viq·at	
of Megiddo	me·gid·do·wn	
will mourn	ve·sa·phe·dah	Zechariah 12:12
The land	ha·a·rets	
each	mish·pa·cho·wt	
clan	mish·pa·cho·wt	
on its own :	le·vad	
the clan	mish·pa·chat	
of the house	bet	
of David	da·veed	
-	le·vad	
and their wives	u·ne·she·hem	
-	le·vad	
the clan	mish·pa·chat	
of the house	bet	
of Nathan	na·tan	
-	le·vad	

and their wives	u·ne·she·hem	
	le·vad	
the clan	mish·pa·chat	Zechariah 12:13
of the house	bet	
of Levi	le·vee	
-	le·vad	
and their wives	u·ne·she·hem	
	le·vad	
the clan	mish·pa·chat	
of Shimei	hash·shim·ee	
-	le·vad	
and their wives	u·ne·she·hem	
	le·vad	
and all	kol	Zechariah 12:14
clans	ham·mish·pa·cho·wt	
the remaining	han·nish·a·ro·wt	
-	mish·pa·chot	
-	mish·pa·chot	
-	le·vad	
and their wives	u·ne·she·hem	
[”]	le·vad	
day	bay·yo·wm	Zechariah 13:1
[“] On that	ha·hu	
will be	yih·yeh	
a fountain	ma·qo·wr	
opened	niph·tach	
to the house	le·vet	

of David	da·veed	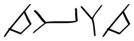	
and the people	u·le·yo·she·ve		
of Jerusalem	ye·ru·sha·lim		
to cleanse them from sin	le·chat·tat	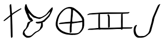	
and impurity	u·le·nid·dah	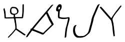	
And	ve·ha·yah	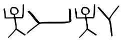	Zechariah 13:2
day	vay·yo·wm	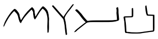	
on that	ha·hu		
declares	ne·um		
the LORD	YHVH		
of Hosts	tse·va·o·wt	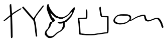	
I will erase	akh·reet	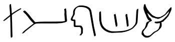	
-	et		
the names	she·mo·wt		
of the idols	ha·a·tsab·beem		
from	min		
the land	ha·a·rets		
and they will no	ve·lo		
be remembered	yiz·za·khe·ru	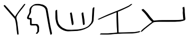	
longer	o·wd		
	ve·gam		
-	et		
the prophets	han·ne·vee·eem	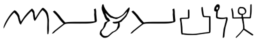	
and	ve·et		
the spirit	ru·ach		
of impurity	hat·tum·ah		
I will also remove	a·a·veer		

from	min		
the land	ha·a·rets		
And	ve·ha·yah	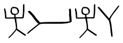	Zechariah 13:3
if	kee	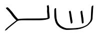	
prophesies	yin·na·ve	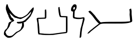	
anyone	eesh	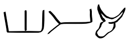	
still	o·wd		
will say	ve·a·me·ru		
to him	e·law	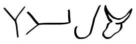	
his father	a·vee	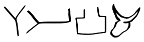	
and mother	ve·im·mo	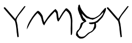	
who bore him	yo·le·daw	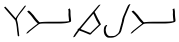	
‘ You shall not	lo		
remain alive	tich·yeh	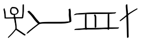	
because	kee	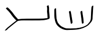	
falsely	she·qer	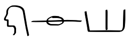	
you have spoken	dib·bar·ta		
in the name	be·shem		
of the LORD ’	YHVH		
will pierce him through	u·de·qa·ru·hu	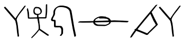	
his father	a·vee·hu	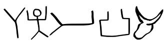	
and mother	ve·im·mo		
who bore him	yo·le·daw	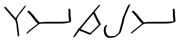	
When he prophesies	be·hin·na·ve·o	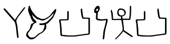	
And	ve·ha·yah	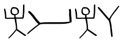	Zechariah 13:4
day	bay·yo·wm	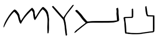	
on that	ha·hu	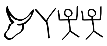	

will be ashamed	ye·vo·shu	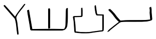	
prophet	han·ne·vee·eem	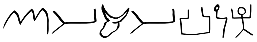	
every	eesh	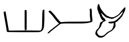	
of his vision	me·chez·yo·no	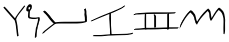	
who prophesies	be·hin·na·ve·o·to	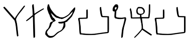	
and he will not	ve·lo		
put on	yil·be·shu	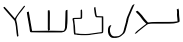	
cloak	ad·de·ret		
a hairy	se·ar		
in order to	le·ma·an		
deceive	ka·chesh	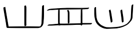	
He will say	ve·a·mar		Zechariah 13:5
am not	lo		
a prophet	na·vee	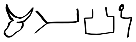	
‘ I	a·no·khee		
	eesh	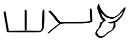	
work	o·ved	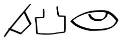	
the land	a·da·mah		
I	a·no·khee		
for	kee	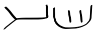	
	a·dam		
I was purchased as a servant	hiq·na·nee	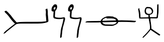	
in my youth ’	min·ne·u·ray		
If someone asks	ve·a·mar		Zechariah 13:6
him	e·law	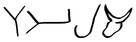	
‘ What	mah		
wounds	ham·mak·ko·wt	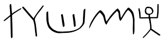	

are these	ha·el·leh		
on your chest	ben	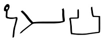	
?’	ya·de·kha	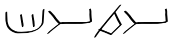	
he will answer	ve·a·mar		
‘ These are	a·sher		
the wounds I received	huk·ke·tee	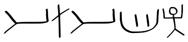	
in the house	bet	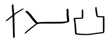	
of my friends ’	me·a·ha·vay		
O sword	che·rev	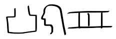	Zechariah 13:7
Awake	u·ree		
against	al		
My Shepherd	ro·ee		
against	ve·al		
the man	ge·ver		
who is My Companion	a·mee·tee	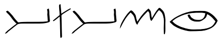	
declares	ne·um		
the LORD	YHVH		
of Hosts	tse·va·o·wt	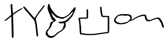	
Strike	hakh	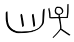	
-	et		
the Shepherd	ha·ro·eh		
will be scattered	u·te·phu·tse·na		
and the sheep	hats·tson		
and I will turn	va·ha·shi·vo·tee		
My hand	ya·dee	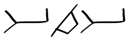	
against	al		
the little ones	hats·tso·a·reem		

And	ve·ha·yah	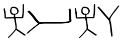	Zechariah 13:8
in all	ve·khal		
the land	ha·a·rets		
declares	ne·um		
the LORD	YHVH		
two-thirds	pee		
	she·na·yim	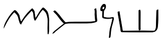	
	bah		
will be cut off	yik·ka·re·tu		
[and] perish	yig·va·u		
but a third	ve·hash·she·li·sheet	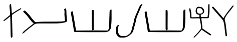	
will be left	yiw·va·ter		
in it	bah		
I will bring	ve·he·ve·tee		Zechariah 13:9
	et		
This third	hash·she·li·sheet	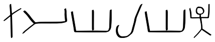	
through the fire	ba·esh		
I will refine them	u·tse·raph·teem		
-	kits·roph		
-	et		
like silver	hak·ke·seph		
and test them	u·ve·chan·teem	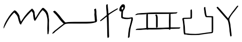	
-	kiv·chon	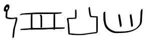	
-	et		
like gold	haz·za·hav	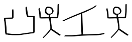	
	hu		
They will call	yiq·ra	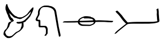	

on My name	vish·mee		
and I	va·a·nee		
will answer them	e·e·neh		
-	o·to		
I will say	a·mar·tee		
‘ They are My people ’	am·mee		
and they	hu		
	ve·hu		
will say	yo·mar		
‘ The LORD [is]	YHVH		
our God ’”	e·lo·hay		
Behold	hin·neh		Zechariah 14:1
a day	yo·wm		
is coming	ba		
of the LORD	la·YHVH		
will be divided	ve·chul·laq		
when your plunder	she·la·lekh		
in your presence	be·qir·bekh		
For I will gather	ve·a·saph·tee		Zechariah 14:2
-	et		
all	kal		
the nations	hag·go·w·yim		
against	el		
Jerusalem	ye·ru·sha·lim		
for battle	lam·mil·cha·mah		
will be captured	ve·nil·ke·dah		
and the city	ha·eer		

looted	ve·na·shas·su	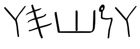	
the houses	hab·bat·teem	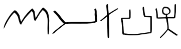	
and the women	ve·han·na·sheem	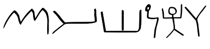	
ravished	tish·sha·gal·nah		
will go	ve·ya·tsa	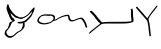	
Half	cha·tsee		
of the city	ha·eer		
into exile	bag·go·w·lah		
but the rest	ve·ye·ter	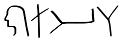	
of the people	ha·am		
will not	lo		
be removed	yik·ka·ret	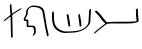	
from	min	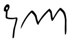	
the city	ha·eer		
will go out	ve·ya·tsa	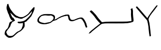	Zechariah 14:3
Then the LORD	YHVH	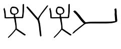	
to fight	ve·nil·cham	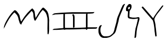	
nations	bag·go·w·yim	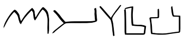	
against those	ha·hem		
	ke·yo·wm	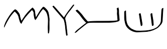	
as He fights	hil·la·cha·mw	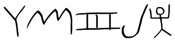	
in the day	be·yo·wm	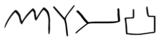	
of battle	qe·rav	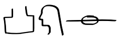	
will stand	ve·a·me·du		Zechariah 14:4
His feet	rag·law	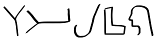	
day	bay·yo·wm	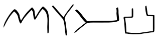	
On that	ha·hu	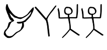	

on	al	
the Mount	har	
of Olives	haz·zē·tīm	
-	a·sher	
	al	
-	pe·ne	
of Jerusalem	ye·ru·sha·lim	
east	miq·qe·dem	
will be split	ve·niv·qa	
and the Mount	har	
of Olives	haz·ze·teem	
in two	me·chets·yo	
from east	miz·ra·chah	
to west	va·yam·mah	
valley	ge	
forming a great	ge·do·w·lah	
	me·od	
moving	u·mash	
with half	cha·tsee	
the mountain	ha·har	
to the north	tsa·pho·w·nah	
and half	ve·chets·yo	
to the south	neg·bah	
You will flee	ve·nas·tem	Zechariah 14:5
valley	ge	
by My mountain	ha·ray	
for	kee	

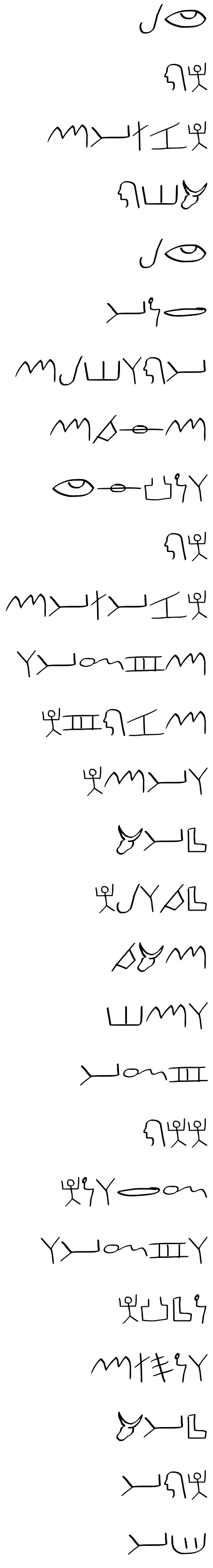

will extend	yag·gee·a	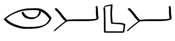	
[it]	ge	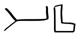	
	ha·reem	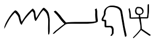	
to	el		
Azal	a·tsal		
You will flee	ve·nas·tem		
as	ka·a·sher		
you fled	nas·tem		
from	mip·pe·ne		
the earthquake	ha·ra·ash		
in the days	bee·me		
of Uzziah	uz·zee·yah		
king	me·lekh	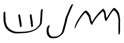	
of Judah	ye·hu·dah	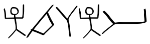	
will come	u·va		
Then the LORD	YHVH		
my God	e·lo·hay		
and all	kal		
the holy ones	qe·do·sheem	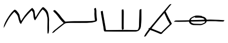	
with Him	im·makh		
-	ve·ha·yah	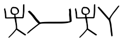	Zechariah 14:6
day	bay·yo·wm	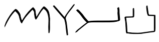	
On that	ha·hu	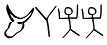	
no	lo		
there will be	yih·yeh	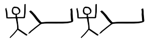	
light	o·wr		
no cold	ye·qa·ro·wt	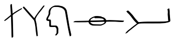	

or frost	yiq·pe·ʾun	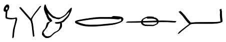	
It will be	ve·ha·yah	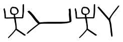	Zechariah 14:7
a day	yo·wm		
only	e·chad	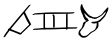	
	hu		
known	yiw·va·da		
to the LORD	la·YHVH	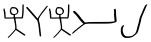	
without	lo		
day	yo·wm		
	ve·lo		
or night	la·ye·lah	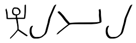	
there will be	ve·ha·yah	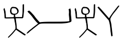	
	le·et		
but when evening	e·rev		
comes	yih·yeh	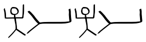	
light	o·wr		
And	ve·ha·yah	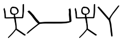	Zechariah 14:8
day	bay·yo·wm	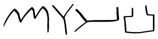	
on that	ha·hu	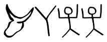	
will flow out	ye·tse·u		
water	ma·yim	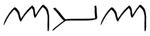	
living	chay·yeem	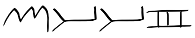	
from Jerusalem	mee·ru·sha·lim		
half	chets·yam		
of it toward	el		
Sea	hay·yam	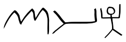	
the Eastern	haq·qad·mo·w·nee	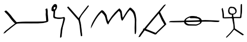	

and the other half	ve·chets·yam		
toward	el		
Sea	hay·yam	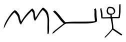	
the Western	ha·a·cha·ro·wn		
in summer	baq·qa·yits	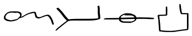	
and winter alike	u·va·cho·reph	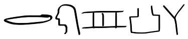	
	yih·yeh	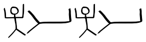	
will become	ve·ha·yah	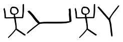	Zechariah 14:9
the LORD	YHVH		
King	le·me·lekh		
over	al		
all	kal		
the earth —	ha·a·rets		
day	bay·yo·wm	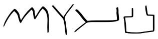	
On that	ha·hu		
	yih·yeh	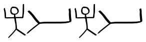	
the LORD	YHVH		
alone	e·chad	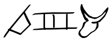	
and His name	u·she·mo		
alone	e·chad	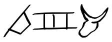	
will be turned	yis·so·wv		Zechariah 14:10
All	kal		
the land	ha·a·rets		
into a plain	ka·a·ra·vah		
from Geba	mig·ge·va		
to Rimmon	le·rim·mo·wn	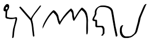	
south	ne·gev		

of Jerusalem	ye·ru·sha·lim	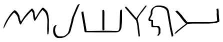	
but Jerusalem will be raised up	ve·ra·a·mah	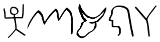	
and will remain	ve·ya·she·vah	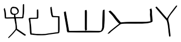	
in her place	tach·te·ha	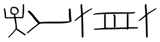	
Gate	le·mish·sha·ar	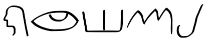	
from the Benjamin	bin·ya·min	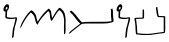	
to	ad	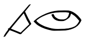	
the site	me·qo·wm	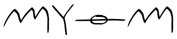	
Gate	sha·ar	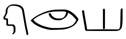	
of the First	ha·ri·sho·wn	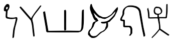	
to	ad	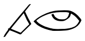	
Gate	sha·ar	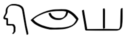	
the Corner	hap·pin·neem	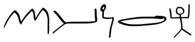	
and from the Tower	u·mig·dal	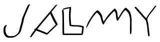	
of Hananel	cha·nan·el	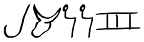	
to	ad	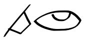	
winepresses	yiq·ve	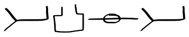	
the royal	ham·me·lekh	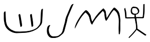	
People will live	ve·ya·she·vu	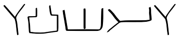	Zechariah 14:11
there	vah	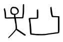	
an [utter] destruction	ve·che·rem	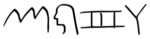	
and never	lo	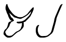	
will there be	yih·yeh	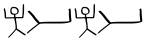	
again	o·wd	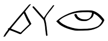	
will dwell	ve·ya·she·vah	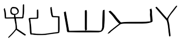	
So Jerusalem	ye·ru·sha·lim	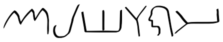	
securely	la·ve·tach	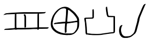	

And this	ve·zot		Zechariah 14:12
will be	tih·yeh	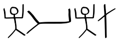	
the plague	ham·mag·ge·phah		
with which	a·sher		
strikes	yig·goph	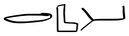	
the LORD	YHVH		
-	et		
all	kal	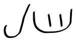	
the peoples	ha·am·meem		
who	a·sher		
have warred	tsa·ve·u		
against	al		
Jerusalem :	ye·ru·sha·lim		
will rot	ha·meq	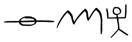	
Their flesh	be·sa·ro		
while they	ve·hu		
stand	o·med	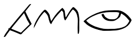	
on	al		
their feet	rag·law	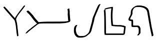	
their eyes	ve·e·naw	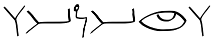	
will rot	tim·maq·nah	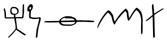	
in their sockets	ve·cho·re·hen	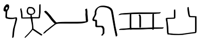	
and their tongues	u·le·sho·w·no	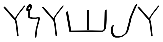	
will rot	tim·maq	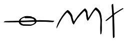	
in their mouths	be·phee·hem	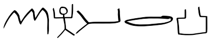	
will come	ve·ha·yah	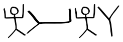	Zechariah 14:13
day	bay·yo·wm	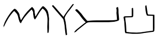	

On that	ha·hu
	tih·yeh
panic	me·hu·mat
from the LORD	YHVH
a great	rab·bah
upon them	ba·hem
will seize	ve·he·che·zee·qu
so that each	eesh
the hand	yad
of another	re·e·hu
of one will rise	ve·a·le·tah
and the hand	ya·do
against	al
	yad
the other	re·e·hu
will also	ve·gam
Judah	ye·hu·dah
fight	til·la·chem
at Jerusalem	bee·ru·sha·lim
will be collected —	ve·us·saph
and the wealth	chel
of all	kal
nations	hag·go·w·yim
the surrounding	sa·veev
gold	za·hav
silver	va·khe·seph
and apparel	u·ve·ga·deem

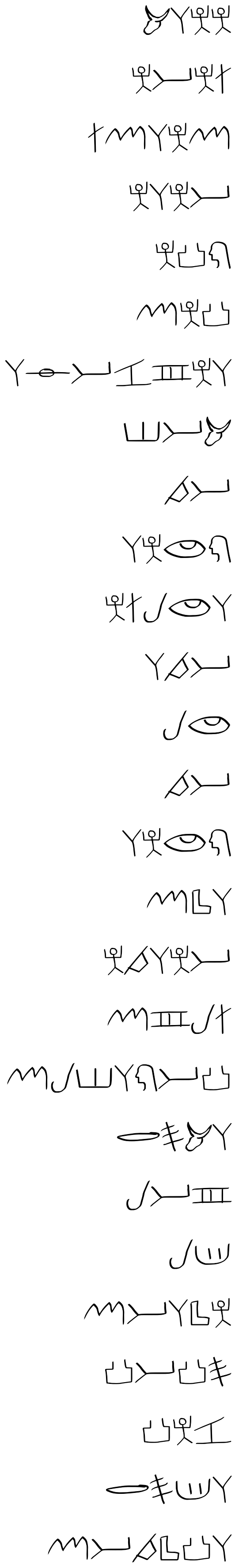

Zechariah 14:14

in great abundance	la·rov	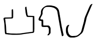	
	me·od	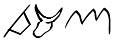	
And a similar	ve·khen	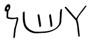	Zechariah 14:15
will strike	tih·yeh	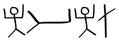	
plague	mag·ge·phat	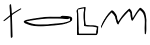	
the horses	has·sus	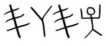	
and mules	hap·pe·red	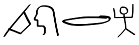	
camels	hag·ga·mal	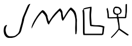	
and donkeys	ve·ha·cha·mo·wr	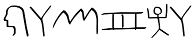	
and all	ve·khal	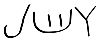	
the animals	hab·be·he·mah	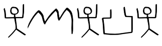	
-	a·sher	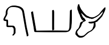	
-	yih·yeh	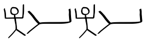	
camps	bam·ma·cha·no·wt	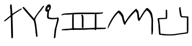	
in those	ha·hem·mah	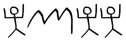	
-	kam·mag·ge·phah	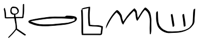	
-	haz·zot	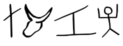	
-	ve·ha·yah	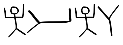	Zechariah 14:16
Then all	kal	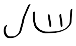	
the survivors	han·no·w·tar	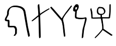	
from	mik·kal	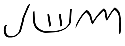	
the nations	hag·go·w·yim	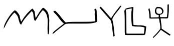	
that came	hab·ba·eem	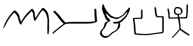	
against	al	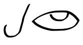	
Jerusalem	ye·ru·sha·lim	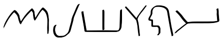	
will go up	ve·a·lu	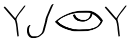	
	mid·de	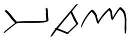	

year	sha·nah	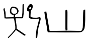	
after year	ve·sha·nah	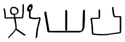	
to worship	le·hish·ta·cha·wot	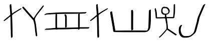	
the King	le·me·lekh	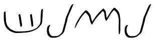	
the LORD	YHVH	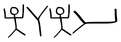	
of Hosts	tse·va·o·wt	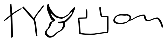	
and to celebrate	ve·la·chog	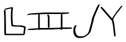	
-	et	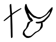	
the Feast	chag	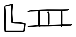	
of Tabernacles	has·suk·ko·wt	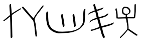	
And should	ve·ha·yah	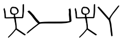	Zechariah 14:17
any	a·sher	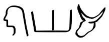	
not	lo	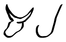	
go up	ya·a·leh	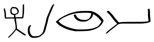	
	me·et	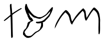	
of the families	mish·pe·cho·wt	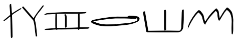	
of the earth	ha·a·rets	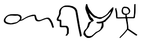	
to	el	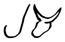	
Jerusalem	ye·ru·sha·lim	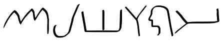	
to worship	le·hish·ta·cha·wot	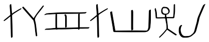	
the King	le·me·lekh	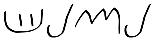	
the LORD	YHVH	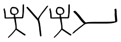	
of Hosts	tse·va·o·wt	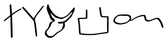	
will not	ve·lo	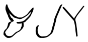	
on them	a·le·hem	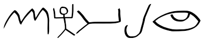	
fall	yih·yeh	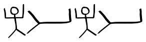	
then the rain	hag·ga·shem	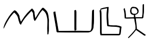	

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the people	mish·pa·chat	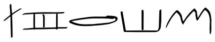	
of Egypt	mits·ra·yim		
will not	lo		
go up	ta·a·leh		
and	ve·lo		
enter in	va·ah		
[then the rain] will not	ve·lo		
fall on them	a·le·hem	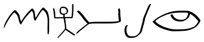	
this will be	tih·yeh	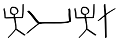	
the plague	ham·mag·ge·phah		
with which	a·sher		
strikes	yig·goph	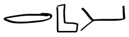	
the LORD	YHVH		
-	et		
the nations	hag·go·w·yim	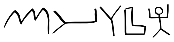	
who	a·sher		
do not	lo		
go up	ya·a·lu		
to celebrate	la·chog	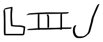	
-	et		
the Feast	chag	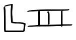	
of Tabernacles	has·suk·ko·wt	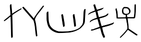	
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will be	tih·yeh	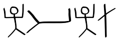	
the punishment	chat·tat	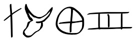	
of Egypt	mits·ra·yim		

	ve·chat·tat	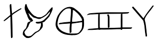	
and of all	kal		
the nations	hag·go·w·yim	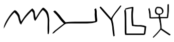	
that	a·sher		
do not	lo		
go up	ya·a·lu		
to celebrate	la·chog	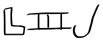	
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the Feast	chag	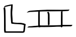	
of Tabernacles	has·suk·ko·wt	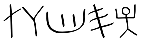	
day	bay·yo·wm	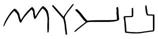	Zechariah 14:20
On that	ha·hu	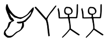	
will be [inscribed]	yih·yeh	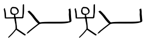	
on	al		
the bells	me·tsil·lo·wt		
of the horses	has·sus		
HOLY	qo·desh	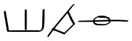	
TO THE LORD	la·YHVH	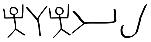	
will be	ve·ha·yah	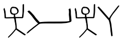	
and the cooking pots	has·see·ro·wt	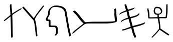	
in the house	be·vet	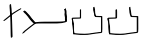	
of the LORD	YHVH		
like the sprinkling bowls	kam·miz·ra·qeem	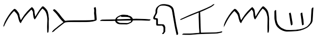	
before	liph·ne		
the altar	ham·miz·be·ach	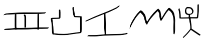	
will be	ve·ha·yah	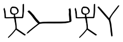	Zechariah 14:21
Indeed, every	kal	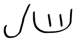	

pot	seer	סיר	
in Jerusalem	bee·ru·sha·lim	בירושלם	
and Judah	u·vee·hu·dah	וביהודה	
holy	qo·desh	קדש	
to the LORD	la·YHVH	ליהוה	
of Hosts	tse·va·o·wt	צבאות	
will come	u·va·u	ובאו	
and all	kal	כל	
who sacrifice	haz·zo·ve·cheem	הזבחים	
and take	ve·la·qe·chu	ולקחו	
some [pots]	me·hem	מהם	
and cook	u·vish·she·lu	ובשלו	
in them	va·hem	בהם	
there will no	ve·lo	ולא	
be	yih·yeh	יהיה	
a Canaanite	khe·na·a·nee	כנעני	
longer	o·wd	עוד	
in the house	be·vet	בבית	
of the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
day	bay·yo·wm	ביום	
And on that	ha·hu	ההוא	

Malachi

BSB Translation	Transliteration	Original Hebrew	
[This is] the burden	mas·sa	משא	Malachi 1:1
of the word	de·var	דבר	

of the LORD	YHVH		
to	el		
Israel	yis·ra·el	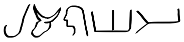	
through	be·yad	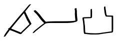	
Malachi :	mal·a·khee		
“ I have loved you ”	a·hav·tee		Malachi 1:2
-	et·khem		
says	a·mar		
the LORD	YHVH		
But you ask	va·a·mar·tem	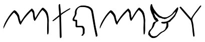	
“ How	bam·mah		
have You loved us ? ”	a·hav·ta·nu		
“ Was not	ha·lo·w		
brother ? ”	ach		
Esau	e·saw		
Jacob’s	le·ya·a·qov		
declares	ne·um		
the LORD	YHVH		
I have loved	va·o·hav		
-	et		
“ Yet Jacob	ya·a·qov	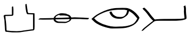	
but	ve·et		Malachi 1:3
Esau	e·saw		
I have hated	sa·ne·tee		
and I have made	va·a·seem	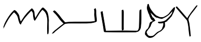	
	et		
his mountains	ha·raw	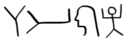	

a wasteland	she·ma·mah	שממה	
-	ve·et	ואת	
and left his inheritance	na·cha·la·to	נחלתו	
jackals ”	le·tan·no·wt	לתנות	
to the desert	mid·bar	מדבר	
Though	kee	כי	Malachi 1:4
may say	to·mar	תאמר	
Edom	e·do·wm	אדום	
“ We have been devastated	rush·shash·nu	רששנו	
but we will rebuild	ve·na·shuv	ונשוב	
	ve·niv·neh	ונבנה	
the ruins ”	cho·ra·vo·wt	חרבות	
this is what	koh	כה	
says :	a·mar	אמר	
the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
“ They	hem·mah	המה	
may build	yiv·nu	יבנו	
but I	va·a·nee	ואני	
will demolish	e·he·ro·ws	אהרוס	
They will be called	ve·qa·re·u	וקראו	
	la·hem	להם	
the Land	ge·vul	גבול	
of Wickedness	rish·ah	רשעה	
and a people	ve·ha·am	והעם	
with whom	a·sher	אשר	
is indignant	za·am	זעם	

the LORD	YHVH		
forever	ad		
	o·w·lam		
with your own eyes	ve·e·ne·khem	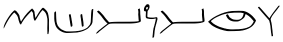	Malachi 1:5
You will see this	tir·e·nah		
and you yourselves	ve·at·tem		
will say	to·me·ru		
is great —	yig·dal		
‘ The LORD	YHVH		
even beyond	me·al		
the borders	lig·vul		
of Israel ’”	yis·ra·el	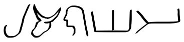	
“ A son	ben		Malachi 1:6
honors	ye·khab·bed		
his father	av		
and a servant	ve·e·ved		
his master	a·do·naw	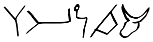	
But if	ve·im		
am a father	av		
I	a·nee	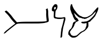	
where	ay·yeh	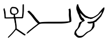	
is My honor ?	khe·vo·w·dee	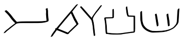	
And if	ve·im		
am a master	a·do·w·neem	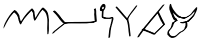	
I	a·nee	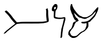	
where	ay·yeh	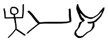	
is your fear of Me ? ”	mo·w·ra·ee		

says	a·mar	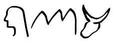	
the LORD	YHVH	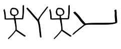	
of Hosts	tse·va·o·wt		
to you	la·khem		
priests	hak·ko·ha·neem		
who despise	bo·w·ze		
My name	she·mee		
“ But you ask	va·a·mar·tem	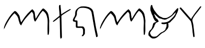	
‘ How	bam·meh		
have we despised	va·zee·nu	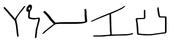	
-	et		
Your name ? ’	she·me·kha		
By presenting	mag·gee·sheem	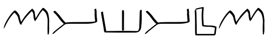	Malachi 1:7
on	al		
My altar	miz·be·chee	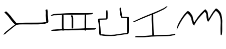	
food	le·chem	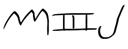	
defiled	me·go·al		
But you ask	va·a·mar·tem	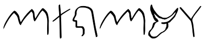	
‘ How	bam·meh		
have we defiled You ?’	ge·al·nu·kha	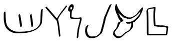	
By saying that	be·e·ma·re·khem		
the table	shul·chan	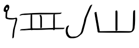	
of the LORD	YHVH	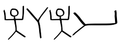	
is contemptible	niv·zeh		
	hu	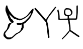	
When	ve·khee	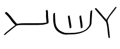	Malachi 1:8
you offer	tag·gi·shun		

blind animals	iw·ver	
for sacrifice	liz·bo·ach	
is it not	en	
wrong ?	ra	
And when	ve·khee	
you present	tag·gee·shu	
the lame	pis·se·ach	
and sick [ones]	ve·cho·leh	
is it not	en	
wrong ?	ra	
Try offering them	haq·ree·ve·hu	
	na	
to your governor !	le·phe·cha·te·kha	
Would he be pleased	h·yir·tse·kha	
with you or	o	
show you favor	ha·yis·sa	
? ”	pha·ne·kha	
asks	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	
“ But {ask} now	ve·at·tah	Malachi 1:9
favor	chal·lu	
	na	
	phe·ne	
for God’s	el	
Will He be gracious ?	wī·cha·nē·nu	
your hands	mee·yed·khem	

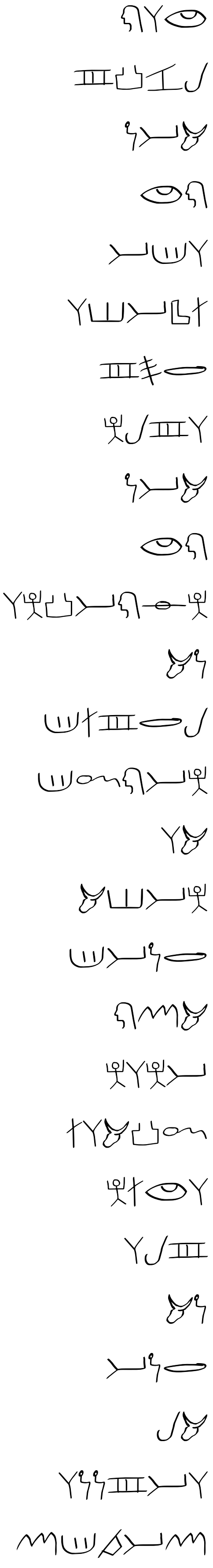

has come	ha·ye·tah	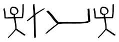	
Since this	zot		
will He show you favor	ha·yis·sa	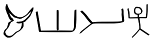	
from	mik·kem		
? ”	pa·neem	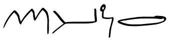	
asks	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	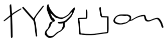	
“ Oh	mee	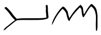	Malachi 1:10
that one	gam		
of you	ba·khem		
would shut	ve·yis·gor		
the temple doors	de·la·ta·yim	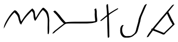	
so that you would no	ve·lo		
longer kindle	ta·ee·ru	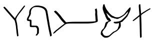	
fires on My altar !	miz·be·chee		
useless	chin·nam	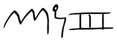	
I take no	en	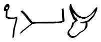	
	lee	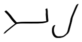	
pleasure	che·phets		
in you ”	ba·khem		
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	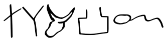	
offering	u·min·chah	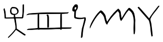	
no	lo		
“ and I will accept	er·tseh		

from your hands	mee·yed·khem	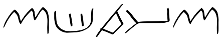	
For	kee	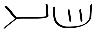	Malachi 1:11
from where the sun rises	mim·miz·rach	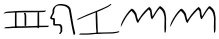	
	she·mesh	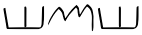	
to	ve·ad	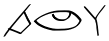	
where it sets	me·vo·w·o	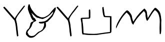	
will be great	ga·do·wl	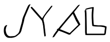	
My name	she·mee	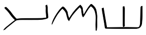	
among the nations	bag·go·w·yim	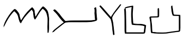	
In every	u·ve·khal	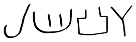	
place	ma·qo·wm	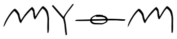	
incense	muq·tar	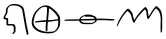	
[will be] presented	mug·gash	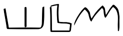	
in My name	lish·mee	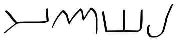	
offerings	u·min·chah	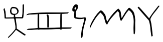	
and pure	te·ho·w·rah	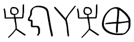	
because	kee	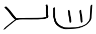	
will be great	ga·do·wl	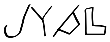	
My name	she·mee	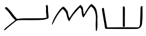	
among the nations ”	bag·go·w·yim	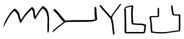	
says	a·mar	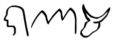	
the LORD	YHVH	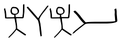	
of Hosts	tse·va·o·wt	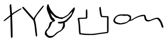	
“ But you	ve·at·tem	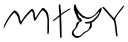	Malachi 1:12
profane	me·chal·le·leem	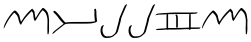	
it	o·w·to	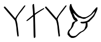	
when you say	be·e·ma·re·khem	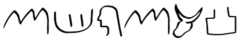	

‘ The table	shul·chan	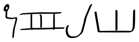	
of the Lord	a·do·nay		
defiled	me·go·al		
is	hu		
and [as for] its fruit	ve·nee·vo	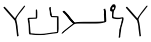	
is contemptible ’	niv·zeh		
its food	a·khe·lo		
You also say :	va·a·mar·tem	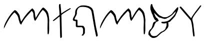	Malachi 1:13
‘ Oh	hin·neh		
what a nuisance ! ’	mat·te·la·ah		
And you turn up your nose at	ve·hip·pach·tem	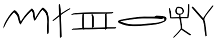	
it ”	o·w·to		
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	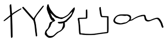	
“ You bring	va·ha·ve·tem		
[that are] stolen	ga·zul		
-	ve·et		
lame	hap·pis·se·ach		
-	ve·et		
or sick	ha·cho·w·leh		
!	va·ha·ve·tem		
-	et		
offerings	ham·min·chah	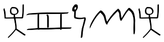	
Should I accept	ha·er·tseh		
these	o·w·tah		
from your hands ? ”	mee·yed·khem		

asks	a·mar	אמר	
the LORD	YHVH	יהוה	
“ But cursed	ve·a·rur	וארור	Malachi 1:14
[is] the deceiver	no·w·khel	נוכל	
who has	ve·yesh	ויש	
in his flock	be·ed·ro	בעדרו	
an acceptable male	za·khar	זכר	
and vows to give it	ve·no·der	ונדר	
but sacrifices	ve·zo·ve·ach	וזבח	
a defective [animal]	ma·she·chat	משחת	
to the Lord	la·do·nay	לאדני	
For	kee	כי	
King ”	me·lekh	מלך	
am a great	ga·do·wl	גדול	
I	a·nee	אני	
says	a·mar	אמר	
the LORD	YHVH	יהוה	
of Hosts	tse·va·o·wt	צבאות	
“ and My name	u·she·mee	ושמי	
[is to be] feared	no·w·ra	נורא	
among the nations [’’]	vag·go·w·yim	בגוים	
[“] And now	ve·at·tah	ועתה	Malachi 2:1
is for you	a·le·khem	אליכם	
decree	ham·mits·vah	המצוה	
this	haz·zot	הזאת	
O priests :	hak·ko·ha·neem	הכהנים	
If	im	אם	Malachi 2:2

you do not	lo	
listen	tish·me·u	
and if	ve·im	
you do not	lo	
take [it]	ta·see·mu	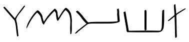
to	al	
heart	lev	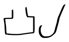
to honor	la·tet	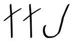
	ka·vo·wd	
My name ”	lish·mee	
says	a·mar	
the LORD	YHVH	
of Hosts	tse·va·o·wt	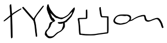
“ I will send	ve·shil·lach·tee	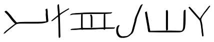
among you	va·khem	
-	et	
a curse	ham·me·e·rah	
and I will curse	ve·a·ro·w·tee	
-	et	
your blessings	bir·kho·w·te·khem	
Yes	ve·gam	
I have already begun to curse them	a·ro·w·tee·ha	
because	kee	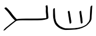
you are not	e·ne·khem	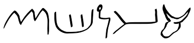
taking	sa·meem	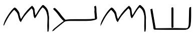
it to	al	
heart	lev	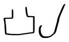

Behold	hin·nee	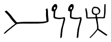	Malachi 2:3
I will rebuke	go·er		
your	la·khem		
-	et		
descendants	haz·ze·ra		
and I will spread	ve·ze·ree·tee	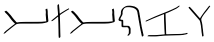	
dung	phe·resh		
on	al		
your faces	pe·ne·khem	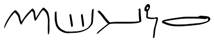	
the waste	pe·resh		
from your feasts	chag·ge·khem	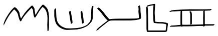	
and you will be carried off	ve·na·sa	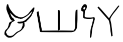	
-	et·khem		
with it	e·law	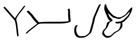	
Then you will know	vee·da·tem		Malachi 2:4
that	kee	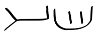	
I have sent	shil·lach·tee	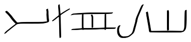	
you	a·le·khem	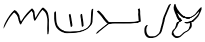	
-	et		
commandment	ham·mits·vah		
this	haz·zot		
may continue ”	lih·yo·wt	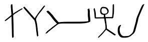	
so that My covenant	be·ree·tee	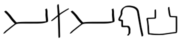	
with	et		
Levi	le·vee		
says	a·mar		
the LORD	YHVH		

of Hosts	tse·va·o·wt	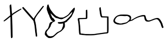	
“ My covenant	be·ree·tee	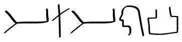	Malachi 2:5
was	ha·ye·tah	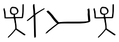	
with him	it·to		
[one] of life	ha·chay·yeem	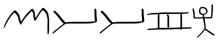	
and peace	ve·hash·sha·lo·wm	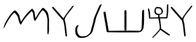	
which I gave	va·et·te·nem	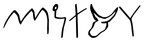	
to him	lo		
it called for reverence	mo·w·ra		
and he revered Me	vay·yee·ra·e·nee		
	u·mip·pe·ne		
of My name	she·mee		
and stood in awe	ni·chat	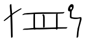	
	hu		
instruction	to·w·rat		Malachi 2:6
True	e·met	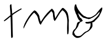	
was	ha·ye·tah	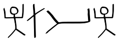	
in his mouth	be·phee·hu	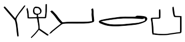	
false	ve·aw·lah		
and nothing	lo		
was found	nim·tsa		
on his lips	vis·pha·taw		
in peace	be·sha·lo·wm	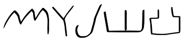	
and uprightness	u·ve·mee·sho·wr	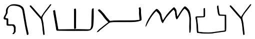	
He walked	ha·lakh	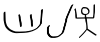	
with Me	it·tee	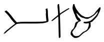	
many	ve·rab·beem	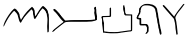	

and he turned	he·sheev	𐤄𐤔𐤉𐤁	
from iniquity	me·a·won	𐤌𐤏𐤅𐤍	
For	kee	𐤊𐤉	Malachi 2:7
the lips	siph·te	𐤔𐤐𐤕𐤉	
of a priest	kho·hen	𐤊𐤄𐤍	
should preserve	yish·me·ru	𐤉𐤔𐤌𐤓𐤅	
knowledge	da·at	𐤃𐤏𐤕	
instruction	ve·to·w·rah	𐤅𐤕𐤅𐤓𐤄	
and people should seek	ye·vaq·shu	𐤉𐤁𐤒𐤔𐤅	
from his mouth	mip·pee·hu	𐤌𐤐𐤉𐤄𐤅	
because	kee	𐤊𐤉	
is the messenger	mal·akh	𐤌𐤋𐤀𐤊	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
he	hu	𐤄𐤅𐤀	
But you	ve·at·tem	𐤅𐤀𐤕𐤌	Malachi 2:8
have departed	sar·tem	𐤎𐤓𐤕𐤌	
from	min	𐤌𐤍	
the way	had·de·rekh	𐤄𐤃𐤓𐤊	
to stumble	hikh·shal·tem	𐤄𐤊𐤔𐤋𐤕𐤌	
has caused many	rab·beem	𐤓𐤁𐤉𐤌	
and your instruction	bat·to·w·rah	𐤁𐤕𐤅𐤓𐤄	
You have violated	shi·chat·tem	𐤔𐤇𐤕𐤌	
the covenant	be·reet	𐤁𐤓𐤉𐤕	
of Levi ”	hal·le·vee	𐤄𐤋𐤅𐤉	
says	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	

of Hosts	tse·va·o·wt	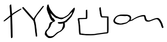	
in turn	ve·gam	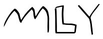	Malachi 2:9
“ So I	a·nee	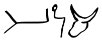	
have made	na·tat·tee	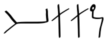	
-	et·khem	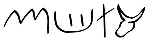	
you despised	niv·zeem	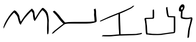	
and humiliated	u·she·pha·leem	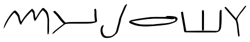	
before all	le·khal	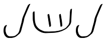	
the people	ha·am	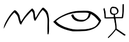	
because	ke·phee	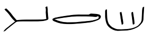	
-	a·sher	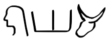	
you have not	e·ne·khem	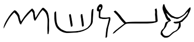	
kept	sho·me·reem	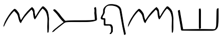	
-	et	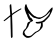	
My ways	de·ra·khay	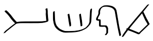	
but have shown partiality	ve·no·se·eem	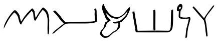	
	pa·neem	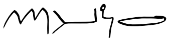	
in matters of the law ”	bat·to·w·rah	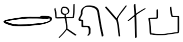	
Do we not	ha·lo·w	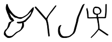	Malachi 2:10
Father ?	av	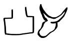	
have one	e·chad	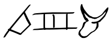	
all	le·khul·la·nu	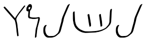	
Did not	ha·lo·w	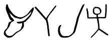	
God	el	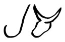	
one	e·chad	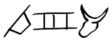	
create us ?	be·ra·a·nu	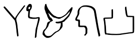	
Why then	mad·du·a	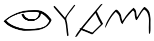	

do we break faith	niv·gad	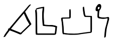	
with one	eesh	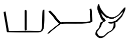	
another	be·a·chee	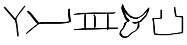	
so as to profane	le·chal·lel	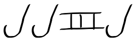	
the covenant	be·reet	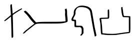	
of our fathers ?	a·vo·te·nu	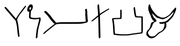	
has broken faith	ba·ge·dah	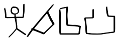	Malachi 2:11
Judah	ye·hu·dah	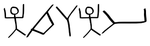	
an abomination	ve·to·w·e·vah	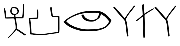	
has been committed	ne·es·tah	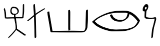	
in Israel	ve·yis·ra·el	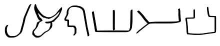	
and in Jerusalem	u·vee·ru·sha·lim	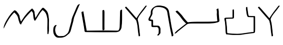	
For	kee	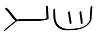	
has profaned	chil·lel	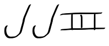	
Judah	ye·hu·dah	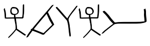	
sanctuary	qo·desh	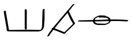	
the LORD’s	YHVH	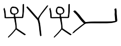	
	a·sher	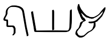	
beloved	a·hev	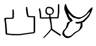	
by marrying	u·va·al	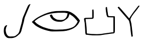	
the daughter	bat	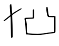	
god	el	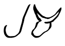	
of a foreign	ne·khar	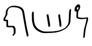	
cut off	yakh·ret	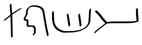	Malachi 2:12
may the LORD	YHVH	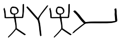	
[As] for the man	la·eesh	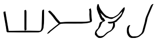	
who	a·sher	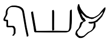	

does this	ya·a·sen·nah	
[everyone who is] awake	er	
and aware —	ve·o·neh	
from the tents	me·a·ho·le	
of Jacob	ya·a·qov	
even if he brings	u·mag·geesh	
an offering	min·chah	
to the LORD	la·YHVH	
of Hosts	tse·va·o·wt	
And this	ve·zot	Malachi 2:13
is another	she·neet	
thing you do :	ta·a·su	
You cover	kas·so·wt	
with tears	dim·ah	
-	et	
the altar	miz·bach	
of the LORD	YHVH	
with weeping	be·khee	
and groaning	va·a·na·qah	
because He no	me·en	
longer	o·wd	
regards	pe·no·wt	
	el	
your offerings	ham·min·chah	
or receives them	ve·la·qa·chat	
gladly	ra·tso·wn	
from your hands	mee·yed·khem	

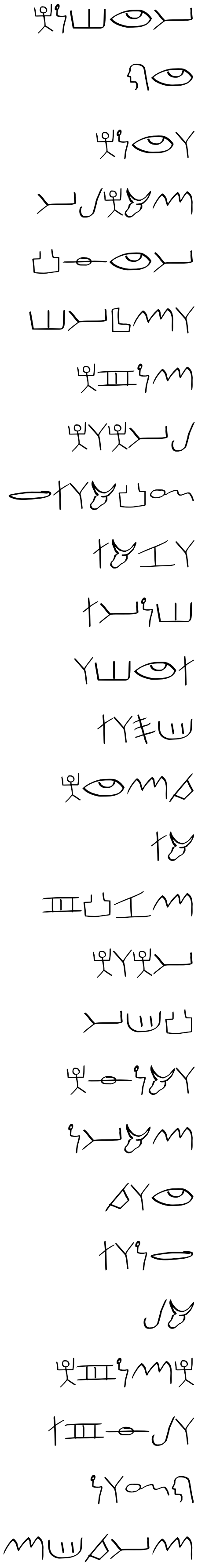

Yet you ask	va·a·mar·tem	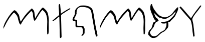	Malachi 2:14
“ Why	al	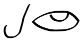	
? ”	mah	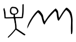	
It is because	al	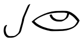	
	kee	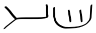	
the LORD	YHVH	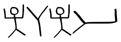	
has been a witness	he·eed	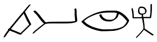	
between you	be·ne·kha	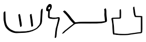	
and	u·ven	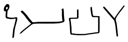	
the wife	e·shet	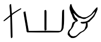	
of your youth	ne·u·re·kha	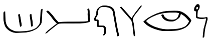	
against whom	a·sher	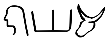	
you	at·tah	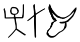	
have broken faith	ba·gad·tah	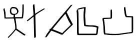	
	bah	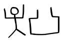	
though she is	ve·hee	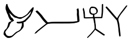	
your companion	cha·ver·te·kha	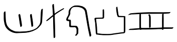	
and your wife	ve·e·shet	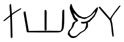	
by covenant	be·ree·te·kha	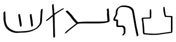	
Has not [the LORD]	ve·lo	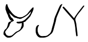	Malachi 2:15
one	e·chad	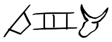	
made them	a·sah	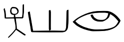	
having a portion	u·she·ar	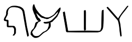	
of the Spirit	ru·ach	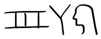	
?	lo	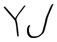	
And why	u·mah	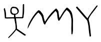	
one ?	ha·e·chad	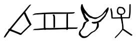	

Because He seeks	me·vaq·qesh	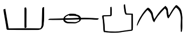	
offspring	ze·ra	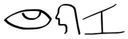	
godly	e·lo·heem	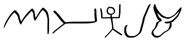	
So guard yourselves	ve·nish·mar·tem	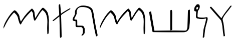	
in your spirit	be·ru·cha·khem	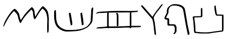	
with the wife	u·ve·e·shet	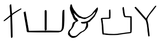	
of your youth	ne·u·re·kha	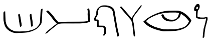	
and do not	al	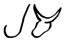	
break faith	yiv·god	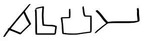	
“ For	kee	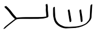	Malachi 2:16
I hate	sa·ne	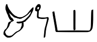	
divorce ”	shal·lach	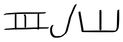	
says	a·mar	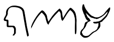	
the LORD	YHVH	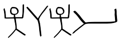	
the God	e·lo·he	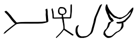	
of Israel	yis·ra·el	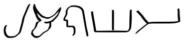	
“ He [who divorces his wife] covers	ve·khis·sah	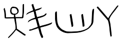	
violence ”	cha·mas	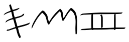	
with	al	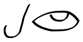	
his garment	le·vu·sho	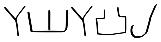	
says	a·mar	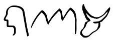	
the LORD	YHVH	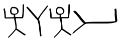	
of Hosts	tse·va·o·wt	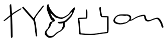	
So guard yourselves	ve·nish·mar·tem	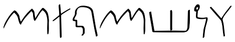	
in your spirit	be·ru·cha·khem	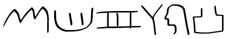	
and do not	ve·lo	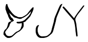	
break faith	tiv·go·du	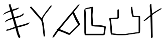	

You have wearied	ho·w·ga·tem	𐤄𐤅𐤂𐤏𐤕𐤌	Malachi 2:17
the LORD	YHVH	𐤉𐤄𐤅𐤄	
with your words	be·div·re·khem	𐤁𐤃𐤁𐤓𐤉𐤊𐤌	
yet you ask	va·a·mar·tem	𐤅𐤀𐤌𐤓𐤕𐤌	
“ How	bam·mah	𐤁𐤌𐤄	
have we wearied Him ? ”	ho·w·ga·e·nu	𐤄𐤅𐤂𐤏𐤍𐤅	
By saying	be·e·ma·re·khem	𐤁𐤀𐤌𐤓𐤊𐤌	
“ All	kal	𐤊𐤋	
who do	o·seh	𐤏𐤔𐤄	
evil	ra	𐤓𐤏	
[are] good	to·wv	𐤈𐤅𐤁	
in the sight	be·e·ne	𐤁𐤏𐤉𐤍𐤉	
of the LORD	YHVH	𐤉𐤄𐤅𐤄	
and in them	u·va·hem	𐤅𐤁𐤄𐤌	
He	hu	𐤄𐤅𐤀	
delights ”	cha·phets	𐤇𐤐𐤑	
or	o	𐤀𐤅	
“ Where	ay·yeh	𐤀𐤉𐤄	
is the God	e·lo·he	𐤀𐤋𐤄𐤉	
of justice ? ”	ham·mish·pat	𐤄𐤌𐤔𐤐𐤈	
“ Behold	hin·nee	𐤄𐤍𐤍𐤉	Malachi 3:1
I will send	sho·le·ach	𐤔𐤋𐤇	
My messenger	mal·a·khee	𐤌𐤋𐤀𐤊𐤉	
who will prepare	u·phin·nah	𐤅𐤐𐤍𐤄	
the way	de·rekh	𐤃𐤓𐤊	
before Me	le·pha·nay	𐤋𐤐𐤍𐤉	
will suddenly	u·phit·om	𐤅𐤐𐤕𐤀𐤌	

come	ya·vo·w	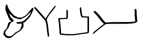	
to	el	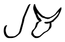	
His temple —	he·kha·lo	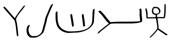	
Then the Lord	ha·a·do·wn	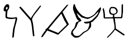	
whom	a·sher	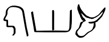	
you	at·tem	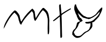	
seek	me·vaq·sheem	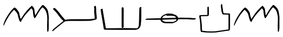	
the Messenger	u·mal·akh	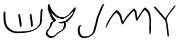	
of the covenant	hab·be·reet	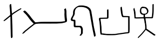	
in whom	a·sher	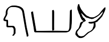	
you	at·tem	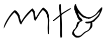	
delight —	cha·phe·tseem	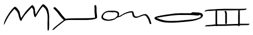	
see	hin·neh	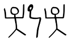	
He is coming ”	va	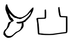	
says	a·mar	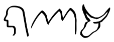	
the LORD	YHVH	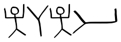	
of Hosts	tse·va·o·wt	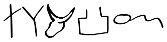	
But who	u·mee	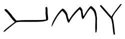	Malachi 3:2
can endure	me·khal·kel	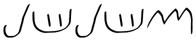	
-	et	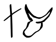	
the day	yo·wm	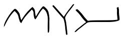	
of His coming ?	bo·w·o	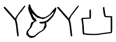	
And who	u·mee	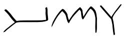	
can stand	ha·o·med	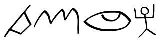	
when He appears ?	be·he·ra·o·w·to	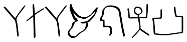	
For	kee	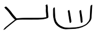	
He	hu	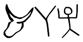	

fire	ke·esh	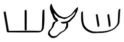	
will be like a refiner’s	me·tsa·reph	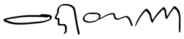	
soap	u·khe·vo·reet	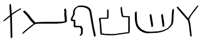	
[like] a launderer’s	me·khab·be·seem	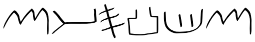	
And He will sit	ve·ya·shav	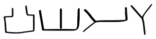	Malachi 3:3
as a refiner	me·tsa·reph	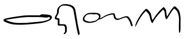	
and purifier	u·me·ta·her	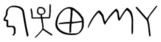	
of silver	ke·seph	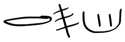	
He will purify	ve·ti·har	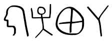	
-	et	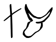	
the sons	be·ne	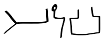	
of Levi	le·vee	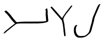	
and refine	ve·ziq·qaq	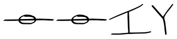	
them	o·tam	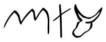	
like gold	kaz·za·hav	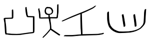	
and silver	ve·khak·ka·seph	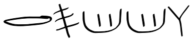	
	ve·ha·yu	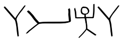	
to the LORD	la·YHVH	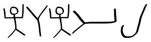	
Then they will present	mag·gee·she	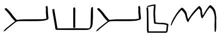	
offerings	min·chah	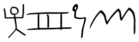	
in righteousness	bits·da·qah	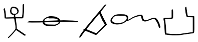	
will please	ve·a·re·vah	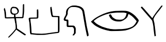	Malachi 3:4
the LORD	la·YHVH	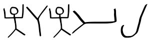	
Then the offerings	min·chat	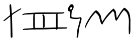	
of Judah	ye·hu·dah	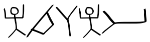	
and Jerusalem	vee·ru·sha·lim	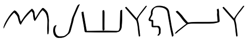	
as in days	kee·me	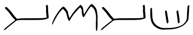	

of old	o·w·lam	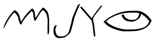	
and years	u·khe·sha·neem	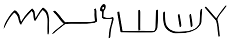	
gone by	qad·mo·nee·yo·wt	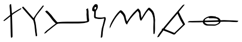	
“ Then I will draw near	ve·qa·rav·tee	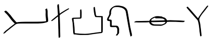	Malachi 3:5
to you	a·le·khem	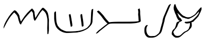	
for judgment	lam·mish·pat	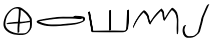	
And I will be	ve·ha·yee·tee	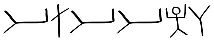	
witness	ed	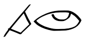	
a swift	me·ma·her	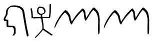	
against sorcerers	bam·khash·she·pheem	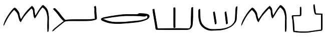	
and adulterers	u·vam·na·a·pheem	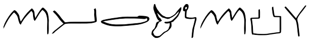	
and	u·van·nish·ba·eem	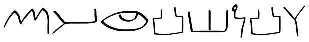	
perjurers	lash·sha·qer	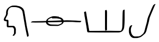	
against oppressors	u·ve·o·she·qe	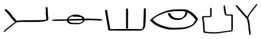	
and against those who defraud laborers	se·kha·r·sa	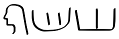	
of their wages	kheer	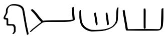	
of the widowed	al·ma·nah	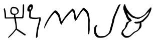	
and fatherless	ve·ya·to·wm	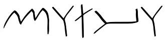	
and deny justice	u·mat·te	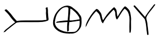	
to the foreigner	ger	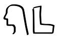	
but do not	ve·lo	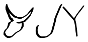	
fear Me ”	ye·re·u·nee	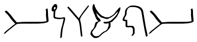	
says	a·mar	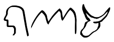	
the LORD	YHVH	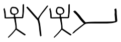	
of Hosts	tse·va·o·wt	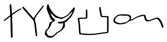	
“ Because	kee	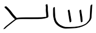	Malachi 3:6

I	a·nee	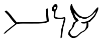	
the LORD	YHVH		
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change	sha·nee·tee	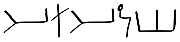	
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descendants	be·ne	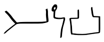	
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been destroyed	khe·lee·tem	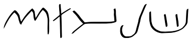	
Yet from the days	le·mee·me	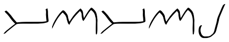	Malachi 3:7
of your fathers	a·vo·te·khem	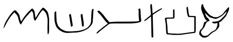	
you have turned away	sar·tem	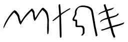	
from My statutes	me·chuq·qay	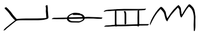	
and have not	ve·lo		
kept them	she·mar·tem	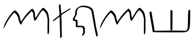	
Return	shu·vu		
to Me	e·lay	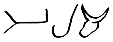	
and I will return	ve·a·shu·vah		
to you ”	a·le·khem	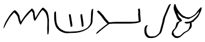	
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	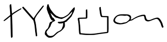	
“ But you ask	va·a·mar·tem	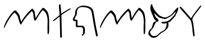	
‘ How	bam·meh		
can we return ? ’	na·shuv		
rob	ha·yiq·ba	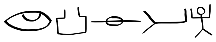	Malachi 3:8
Will a man	a·dam		

God ?	e·lo·heem		
Yet	kee	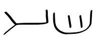	
you	at·tem		
are robbing	qo·ve·eem		
Me !	o·tee	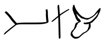	
But you ask	va·a·mar·tem	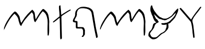	
‘ How	bam·meh		
do we rob You ? ’	qe·va·a·nu·kha		
In tithes	ham·ma·a·ser		
and offerings	ve·hat·te·ru·mah		
with a curse	bam·me·e·rah		Malachi 3:9
You	at·tem		
are cursed	ne·a·reem	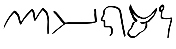	
-	ve·o·tee		
yet you —	at·tem		
are still robbing Me	qo·ve·eem		
nation —	hag·go·w		
the whole	kul·lo	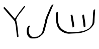	
Bring	ha·vee·u	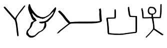	Malachi 3:10
-	et		
the full	kal	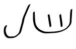	
tithe	ham·ma·a·ser		
into	el		
the storehouse	bet	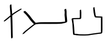	
	ha·o·w·tsar		
so that there may be	vee·hee	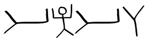	
food	te·reph		

in My house	be·ve·tee	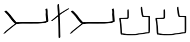	
Test Me	u·ve·cha·nu·nee	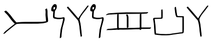	
	na		
in this "	ba·zot		
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	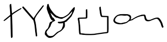	
" See if	im		
I will not	lo		
open	eph·tach		
	la·khem		
-	et		
the windows	a·rub·bo·wt		
of heaven	hash·sha·ma·yim		
and pour out	va·ha·ree·qo·tee	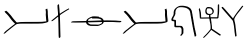	
for you	la·khem		
blessing	be·ra·khah	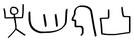	
	ad		
without	be·lee	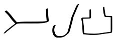	
measure	day	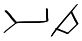	
I will rebuke	ve·ga·ar·tee		Malachi 3:11
for you	la·khem		
the devourer	ba·o·khel		
so that it will not	ve·lo		
destroy	yash·chit	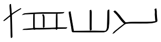	
	la·khem		
-	et		

the fruits	pe·ree		
of your land	ha·a·da·mah		
will not	ve·lo		
fail to produce fruit	te·shak·kel	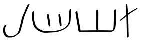	
”	la·khem		
and the vine	hag·ge·phen	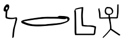	
in your field	bas·sa·deh	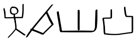	
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt	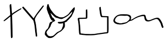	
will call you blessed	ve·ish·she·ru		Malachi 3:12
-	et·khem		
“ Then all	kal		
the nations	hag·go·w·yim	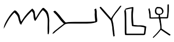	
for	kee	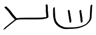	
will be	tih·yu	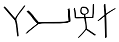	
you	at·tem		
a land	e·rets		
of delight ”	che·phets		
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt		
have been harsh ”	cha·ze·qu	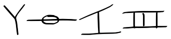	Malachi 3:13
against Me	a·lay	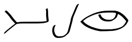	
“ Your words	div·re·khem	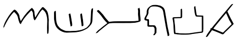	
says	a·mar		
the LORD	YHVH		

“ Yet you ask	va·a·mar·tem	𐤅𐤀𐤌𐤓𐤕𐤌	
‘ What	mah	𐤌𐤄	
have we spoken	nid·bar·nu	𐤍𐤃𐤁𐤓𐤍𐤅	
against You ? ’	a·le·kha	𐤏𐤋𐤉𐤊	
You have said	a·mar·tem	𐤀𐤌𐤓𐤕𐤌	Malachi 3:14
‘ It is futile	shaw	𐤔𐤅𐤀	
to serve	a·vod	𐤏𐤁𐤃	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
What	u·mah	𐤅𐤌𐤄	
have we gained	be·tsa	𐤁𐤑𐤏	
	kee	𐤊𐤉	
by keeping	sha·mar·nu	𐤔𐤌𐤓𐤍𐤅	
His requirements	mish·mar·to	𐤌𐤔𐤌𐤓𐤕𐤅	
	ve·khee	𐤅𐤊𐤉	
and walking	ha·lakh·nu	𐤄𐤋𐤊𐤍𐤅	
mournfully	qe·do·ran·neet	𐤒𐤃𐤓𐤍𐤉𐤕	
before	mip·pe·ne	𐤌𐤐𐤍𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts ?	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	
So now	ve·at·tah	𐤅𐤏𐤕𐤄	Malachi 3:15
we	a·nach·nu	𐤀𐤍𐤇𐤍𐤅	
blessed	me·ash·she·reem	𐤌𐤀𐤔𐤓𐤉𐤌	
call the arrogant	ze·deem	𐤆𐤃𐤉𐤌	
Not only	gam	𐤂𐤌	
prosper	niv·nu	𐤍𐤁𐤍𐤅	
do evildoers	o·se	𐤏𐤔𐤉	
	rish·ah	𐤓𐤔𐤏𐤄	

they even	gam	𐤂𐤌	
test	ba·cha·nu	𐤁𐤇𐤍𐤅	
God	e·lo·heem	𐤀𐤋𐤄𐤉𐤌	
and escape ’”	vay·yim·ma·le·tu	𐤅𐤉𐤌𐤋𐤈𐤅	
At that time	az	𐤀𐤆	Malachi 3:16
spoke	nid·be·ru	𐤍𐤃𐤁𐤓𐤅	
those who feared	yir·e	𐤉𐤓𐤀𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
with one	eesh	𐤀𐤉𐤔	
	et	𐤀𐤕	
another	re·e·hu	𐤓𐤏𐤄𐤅	
listened	vay·yaq·shev	𐤅𐤉𐤒𐤔𐤁	
and the LORD	YHVH	𐤉𐤄𐤅𐤄	
and heard [them]	vay·yish·ma	𐤅𐤉𐤔𐤌𐤏	
was written	vay·yik·ka·tev	𐤅𐤉𐤊𐤕𐤁	
So a scroll	se·pher	𐤎𐤐𐤓	
of remembrance	zik·ka·ro·wn	𐤆𐤊𐤓𐤅𐤍	
before Him	le·pha·naw	𐤋𐤐𐤍𐤉𐤅	
regarding those who feared	le·yir·e	𐤋𐤉𐤓𐤀𐤉	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
and honored	u·le·cho·she·ve	𐤅𐤋𐤇𐤔𐤁𐤉	
His name	she·mo	𐤔𐤌𐤅	
“ They will be	ve·ha·yu	𐤅𐤄𐤉𐤅	Malachi 3:17
Mine ”	lee	𐤋𐤉	
says	a·mar	𐤀𐤌𐤓	
the LORD	YHVH	𐤉𐤄𐤅𐤄	
of Hosts	tse·va·o·wt	𐤑𐤁𐤀𐤅𐤕	

“ on the day	lay·yo·wm	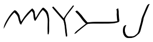	
when	a·sher		
I	a·nee	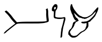	
prepare	o·seh		
My treasured possession	se·gul·lah	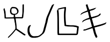	
And I will spare	ve·cha·mal·tee		
them	a·le·hem	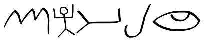	
as	ka·a·sher		
spares	yach·mol	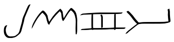	
a man	eesh	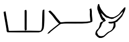	
his own	al		
son	be·no	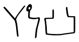	
who serves	ha·o·ved		
him	o·to		
So you will again	ve·shav·tem		Malachi 3:18
distinguish	u·re·ee·tem	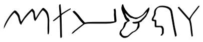	
between	ben	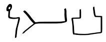	
the righteous	tsad·deeq	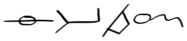	
and the wicked	le·ra·sha		
between	ben	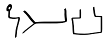	
those who serve	o·ved	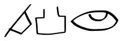	
God	e·lo·heem		
and those who	la·a·sher		
do not	lo		
”	a·va·do		
“ For	kee	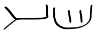	Malachi 4:1
behold	hin·neh		

the day	hay·yo·wm	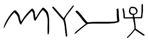	
is coming	ba	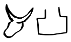	
burning	bo·er	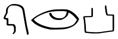	
like a furnace	kat·tan·nur	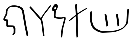	
[when]	ve·ha·yu	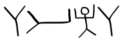	
all	khal	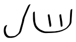	
the arrogant	ze·deem	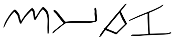	
and every	ve·khal	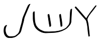	
evildoer	o·seh	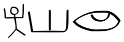	
	rish·ah	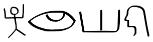	
will be stubble	qash	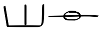	
when I will set them ablaze	ve·li·hat	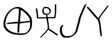	
- "	o·tam	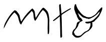	
the day	hay·yo·wm	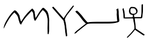	
is coming	hab·ba	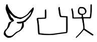	
says	a·mar	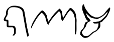	
the LORD	YHVH	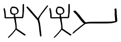	
of Hosts	tse·va·o·wt	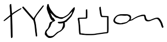	
-	a·sher	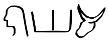	
" Not	lo	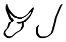	
will be left	ya·a·zov	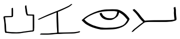	
to them "	la·hem	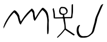	
a root	sho·resh	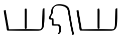	
or branch	ve·a·naph	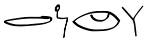	
will rise	ve·za·re·chah	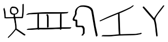	Malachi 4:2
	la·khem	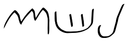	
" But for you who fear	yir·e	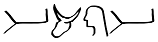	

My name	she·mee		
the sun	she·mesh		
of righteousness	tse·da·qah	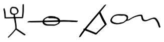	
with healing	u·mar·pe		
in its wings	bikh·na·phe·ha		
and you will go out	vee·tsa·tem		
and leap	u·phish·tem		
like calves	ke·eg·le		
from the stall	mar·beq		
Then you will trample	ve·as·so·w·tem		Malachi 4:3
the wicked	re·sha·eem		
for	kee	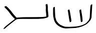	
they will be	yih·yu		
ashes	e·pher		
under	ta·chat	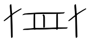	
the soles	kap·po·wt		
of your feet	rag·le·khem	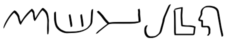	
on the day	bay·yo·wm	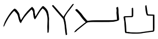	
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I	a·nee	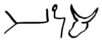	
am preparing ”	o·seh		
says	a·mar		
the LORD	YHVH		
of Hosts	tse·va·o·wt		
“ Remember	zikh·ru		Malachi 4:4
the law	to·w·rat		
Moses	mo·sheh		

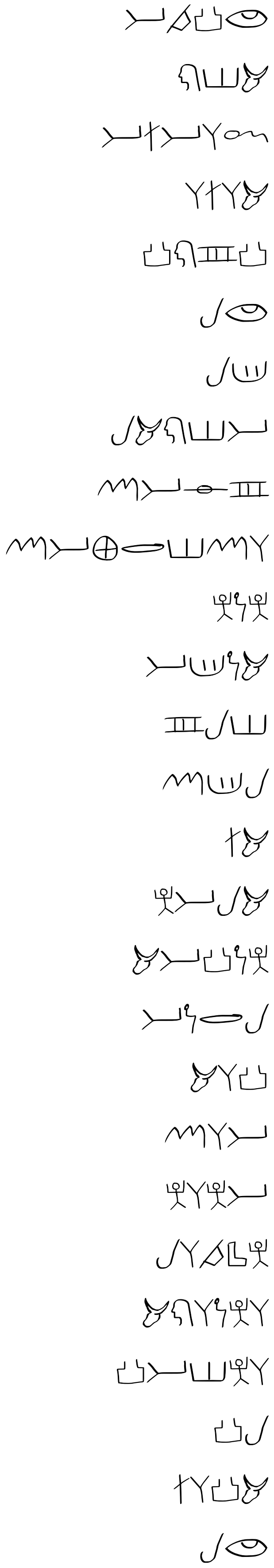

of My servant	av·dee	
-	a·sher	
I commanded	tsiw·vee·tee	
him	o·w·to	
at Horeb	ve·cho·rev	
for	al	
all	kal	
Israel	yis·ra·el	
the statutes	chuq·qeem	
and ordinances	u·mish·pa·teem	
Behold	hin·neh	Malachi 4:5
I	a·no·khee	
will send	sho·le·ach	
you	la·khem	
-	et	
Elijah	e·lee·yah	
the prophet	han·na·vee	
before	liph·ne	
the coming	bo·w	
Day	yo·wm	
of the LORD	YHVH	
of the great	hag·ga·do·wl	
and awesome	ve·han·no·w·ra	
And he will turn	ve·he·sheev	Malachi 4:6
the hearts	lev	
of the fathers	a·vo·wt	
to	al	

their children	ba·neem	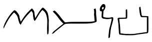
and the hearts	ve·lev	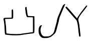
of the children	ba·neem	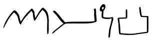
to	al	
their fathers	a·vo·w·tam	
Otherwise	pen	
I will come	a·vo·w	
and strike	ve·hik·ke·tee	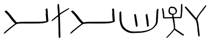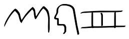
-	et	
the land	ha·a·rets	
with a curse ”	che·rem